The 231 Gates of Initiation

According to the Hebrew Tree

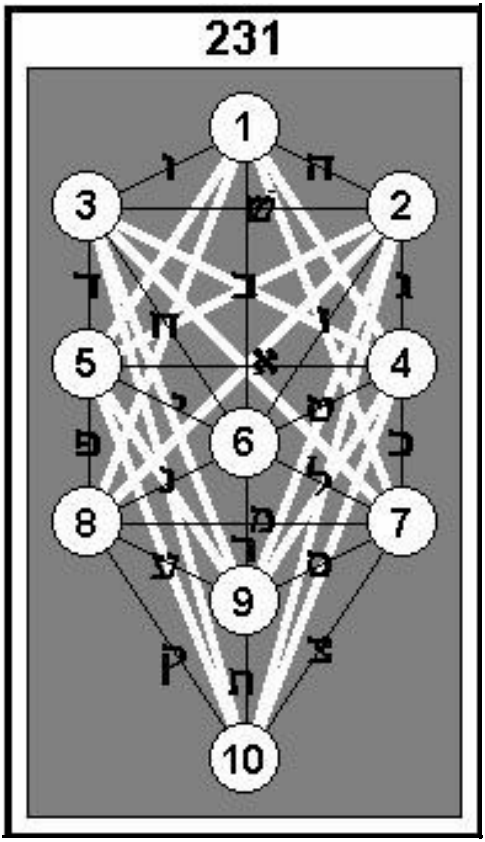

Preface:

The 32 Paths of Wisdom and the 16 Hidden Paths

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By Rawn Clark

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The 32 Paths of Wisdom

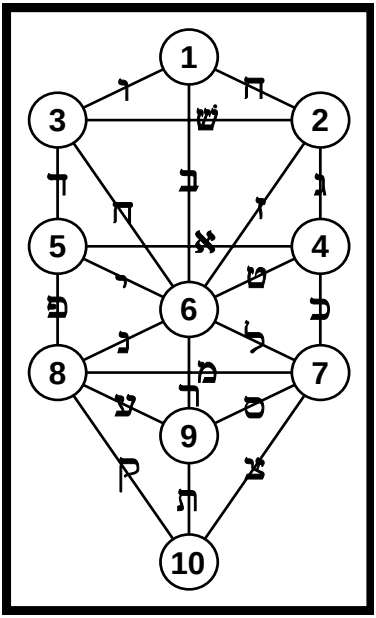

At the heart of the Western understanding of the Tree of Life, is the little document titled “The 32 Paths of Wisdom”. Usually, this document accompanies the English editions of the “Sepher Yetzirah” and is seen as an explanation or clarification of the S.Y. However, the *concept* of 32 Paths of Wisdom stems, not from the S.Y., but from the Torah, Genesis, Chapter One. According to the Jewish tradition, the 32 Paths of Wisdom *concept* is derived from the 32 times that the name “Elohim” is mentioned in Genesis, Chapter One.

Sephiroth: "Elohim said:" *

Kether -- "In the beginning Elohim created the heavens and the earth." 1:1*

Chokmah -- "Let there be light" 1:3

Binah -- "Let there be a firmament . . . let it divide . . ." 1:6

Gedulah -- "Let the waters be gathered . . . let dry land appear . . ." 1:9

Geburah -- "Let the earth put forth grass . . . etc." 1:11

Tiphareth -- "Let there be lights in the firmament . . ." 1:14

Netzach -- "Let the waters swarm . . . let fowl fly . . ." 1:20

Hod -- "Let the earth bring forth living creatures . . ." 1:24

Yesod -- "Let us make man . . ." 1:26

Malkuth -- "Be fruitful and multiply . . ." 1:28

Mother Letters: "Elohim made:"

Aleph -- "the Firmament and divided the waters . . ." 1:7

Mem -- "the two great lights . . . and the stars." 1:16

Shin -- "the beast of the earth after its kind . . ." 1:25

Double Letters: "Elohim saw:"

Beth -- "the light, that it was good." 1:4

Gimel -- "that it was good." (the separation of dry land and waters) 1:10

Daleth -- "that it was good" (the earth bringing forth grass, etc.) 1:12

Kaph -- that it was good" (the two lights in the firmament) 1:18

Peh -- "that it was good" (swarming of waters with creatures; of air with fowl) 1:21

Resh -- "that it was good" (the beasts of the earth) 1:25

Tav -- "every thing that He had made, and, behold, it was very good." 1:31

<u>Elemental Letters</u>: "Elohim --"

Heh -- "hovered over the face of the waters." 1:2
Vav -- "divided the light from the darkness." 1:4
Zayin -- "called the light Day, and darkness Night." 1:5
Cheth -- "called the firmament Heaven." 1:8
Teth -- "called the dry land, Earth . . . and the waters, Seas." 1:10
Yod -- "set them [the two lights] in the firmament of the heaven" 1:17
Lamed -- "created the sea-monsters, creatures that creep, and fowl." 1:21
Nun -- "blessed them [sea-monsters, creepers, and fowl] . . ." 1:22
Samekh -- "created man in His own image." 1:27
Ayin -- "created He him; male and female created He them." 1:27
Tzaddi -- "blessed them [male and female]." 1:28
Qooph -- "said: I have given you all . . ." 1:29*****

[*There are two exceptions to this: The first is Gen1:1, and Sephirah 1/Kether, wherein "Elohim said" is assumed. The second is Gen1:29, and Elemental 12/Qooph, wherein the focus is shifted from the "Elohim said", to the "I have given you all . . ."]

The Sepher Yetzirah (circa 1st Century, B.C.E.) incorporates and seeks to explain these 32 Paths of Genesis. The “32 Paths of Wisdom” *document* however, was written about 1,400 years after the S.Y. and speaks of these 32 Paths in the context of the S.Y.’s Tree of Life.

According to recent scholarship, the author of the “32 Paths” document was a member of the 13th Century Castilian conclave of kabbalistic writers known as the “Circle of Contemplation”. Their primary influences were the Torah, S.Y. and Bahir, and the image of the Tree they would have employed was what I call the "Hebrew Tree".

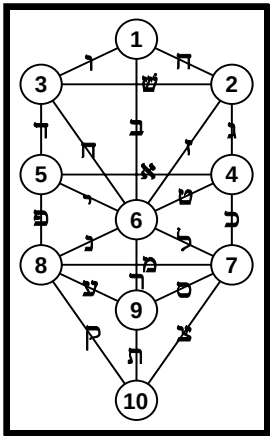

Since the Paths and their correspondences are established by the sequence of Genesis, Chapter One, this was the sequence used by the author of the "32 Paths" document and results in the following set of relationships:

Path #1 = Kether *1:1*
Path #2 = Heh *1:2*
Path #3 = Chokmah *1:3* (= Binah)
Path #4 = Beth *1:4*
Path #5 = Vav *1:4*
Path #6 = Zayin *1:5*
Path #7 = Binah *1:6*
Path #8 = Aleph *1:7*
Path #9 = Cheth *1:8*
Path #10 = Gedulah *1:9*
Path #11 = Teth *1:10*
Path #12 = Gimel *1:10*
Path #13 = Geburah *1:11*
Path #14 = Daleth *1:12*
Path #15 = Tiphareth *1:14*
Path #16 = Mem *1:16*
Path #17 = Yod *1:17*
Path #18 = Kaph *1:18*
Path #19 = Netzach *1:20*
Path #20 = Lamed *1:21*
Path #21 = Peh *1:21*
Path #22 = Nun *1:22*
Path #23 = Hod *1:24*
Path #24 = Shin *1:25*
Path #25 = Resh *1:25*
Path #26 = Yesod *1:26*
Path #27 = Samekh *1:27*
Path #28 = Ayin *1:27*
Path #29 = Tzaddi *1:28*
Path #30 = Malkuth *1:28*
Path #31 = Qooph *1:29*
Path #32 = Tav *1:31*

In my experience, the differences between the Jewish and Western understandings of the Tree of Life are too vast to bridge ***except through the imagery of the Tarot major arcana***. By using these images, along with their Western tradition of Hebrew Letter correspondences, and fitting them to the Hebrew Tree, a Western practitioner can come to a bet-

ter understanding of the Hebrew Tree and by extension, the Jewish kabbalah.

To that end, I invite you to experiment with the following correspondences in your sphere- and pathworking. In the following pages, you will find the text of the “32 Paths of Wisdom” document, juxtaposed with their Hebrew Tree correspondences and their Tarot Arcanum (where appropriate). I've also included Paul Case's "Pattern on the Trestleboard" statements for each Sephira; and for the planetary Sephirot, I've included the Temple images from my own "Eight Temples Meditation Project". Along side all of this, you will find my own personal commentary.

I've arranged the Paths in what I call an “initiatory sequence”. Initiation is a process of the ascent, expansion and integration of consciousness. It begins at the basest personal level of consciousness (Malkuth) and spans the gamut to the Unity of All consciousness (Kether). The Tree of Life expresses this essential process and defines ten stages or levels of initiation, corresponding to the Sephirot. It also defines a sequential path of ascent that integrates all ten of these levels.

By applying the purely Western techniques of sphere- and pathworking to the Hebrew Tree, and using the “32 Paths of Wisdom” document combined with the Tarot major arcana as our illustrated tour guide, a cogent system of self-initiation emerges.

Sphereworking (i.e., experiencing the Sephirot) should precede pathworking. This bias is reflected in the sequence I present here. We begin with Malkuth, followed by Yesod – ***as sphereworkings***. Only then do we pursue the first initiatory path, Tav 9>10 – ***as a pathworking beginning in Yesod and ending in Malkuth***.

In this form of initiatory working upon the Tree, pathworking is reserved for integration of the newly attained level of consciousness and not as a means of ascent proper. However, working the paths that depend from a newly attained sphere is part of the process that enables the initiate to ascend to the next higher level. In other words, the integration of the new level into the old level(s), through pathworking, is what transforms the initiate and empowers their next ascent.

When these 32 Paths of Wisdom are combined with the 16 “Hidden” Paths, the 231 Gates are revealed, but first, here are the 32 Paths . . .

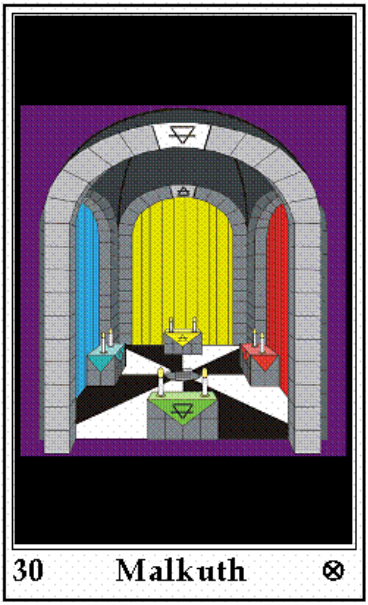

Malkuth: Sephirah #10

#10: *The Kingdom of spirit is embodied in my flesh.*

Path #30 -- "The thirtieth path is called the universal consciousness because through it, masters of the heavens derive their judgments of the stars and constellations, and perfect their knowledge of the celestial cycles."

Above all else, the "32 Paths" document describes the work to be done in relation to each Path. Here we are told that the work of Malkuth is self-analysis which leads to self-knowledge.

The analogy used is that of an astrologer ("master of the heavens") who looks to the movements and positions of the planets ("stars") within the zodiac ("constellations") in order to comprehend the universal forces at play in any given moment. The work of self-analysis is much the same in that one examines the manifest personality and from that, derives certain truths about the universal forces that underlie the personality traits and the general structure of personality itself.

In symbolic terms, the planets represent the basic components of the personality and the zodiacal signs represent the Elemental structure of personality. Thus this self-analysis is performed in the context of the four Elements and each aspect of the personality is assigned an Elemental correspondence.

This analysis of the inner self and of the external universe is the first step along the path of initiation. In essence, it is a process of judging cause by examining its effect -- of trying to understand what is reflected by gazing at a mirror instead of looking directly at the source. The rationale behind this tact is that each material manifestation is an expression of a Universal force. By observing the material manifestation one can, by extension, learn something about the Universal force that causes it. For example, an astrologer looks to the position of a planet within the zodiac and from that derives an indication of what subtle influences are affect-

ing human affairs, but the astrologer is basing this judgment upon the characteristics of the manifestation or end result, not upon the direct perception of the Universal force itself. With this knowledge in hand however, the astrologer can predict behavior and can, to a certain extent, compensate for the subtle influence.

And so it is with the work of Malkuth. By analyzing the inner and outer manifestation, the initiate learns to recognize the subtle influences that affect them and comes to see that indeed, the kingdom of spirit is embodied in their flesh.

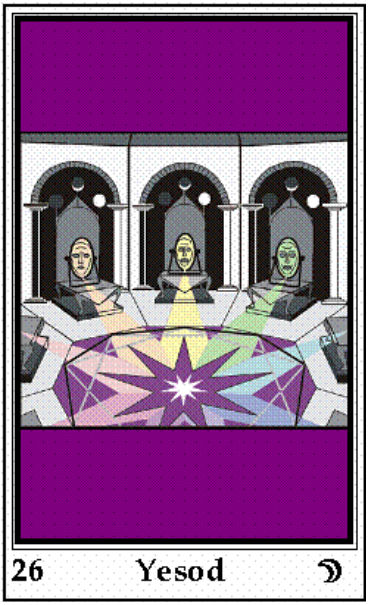

Yesod: Sephirah #9

#9: *In thought and word and deed, I rest my life from day to day upon the sure Foundation of eternal being.*

Path #26 -- "The twenty-sixth path is called the renewing consciousness because through it God, blessed be He, renews all things which are newly begun in the creation of the world."

Yesod is the Middle Pillar root of the astral personality. In human terms it is the (predominantly subconscious) psyche. The work of Yesod is the application of the Malkuth self-knowing toward self-transformation. This is the renewal of the "small self" or personality, where "every thought, word and deed" is dedicated to transforming the personality so that it truly reflects the "eternal being". In Yesod, the initiate stands as the source of reflection and consciously casts their image upon the mirror of manifest personality, constantly reshaping their projection until the reflection matches their inner light. This is expressed clearly in the corresponding Genesis passage:

Genesis 1:26 -- *"And Elohim said: 'Let us make man in our image, after our likeness; and let them have power over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'"*

"Man" in this case is the astral personal self, who exercises power over the Elements ("sea", "air", and "earth") and all their manifestations within the realm of the personality and life circumstance. The *conscious* exercising of this power-over the personality, causes a "renewal" within the initiate's psyche.

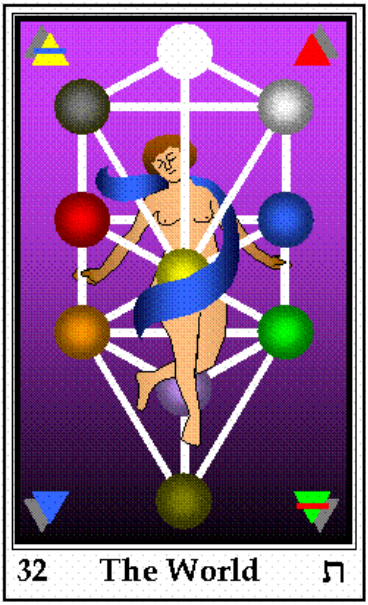

Tav: 9>10

Path #32 -- "The thirty-second path is called the serving consciousness because it directs the motion of the seven planets, each in its own proper course."

Tav describes the task of Yesod -- namely, the *conscious* impressing upon Malkuth (our material life circumstance) of the renewed Yesodic personality. In the symbolism of the "32 Paths" this is described as the conscious directing of the "seven planets" (i.e., the aspects of the personality) in their "***proper***" course. Their "proper" course is represented in the Tarot imagery as occurring within the context of the *balanced* four Elements (i.e., the cherubic signs of the zodiac).

Hod: Sephirah #8

#8: *I look forward with confidence to the perfect realization of the Eternal Splendor of the limitless light.*

Path #23 -- "The twenty-third path is called the stable consciousness because it is the power of sustenance among all the Sephirot."

As the work of self-transformation of the personality progresses, the initiate comes to see that the personality exists between two poles -- rationality or logic, and emotion or instinct. In kabbalah, these poles are symbolized by Hod (rational intellect) and Netzach (instinctual emotion). Along the ascending path of initiation (as opposed to the descending path of creation), the first of these poles that the initiate encounters is the rational intellect, represented by Hod. The work of Hod therefore, is to pursue a rational understanding of the dynamics operative within the in-

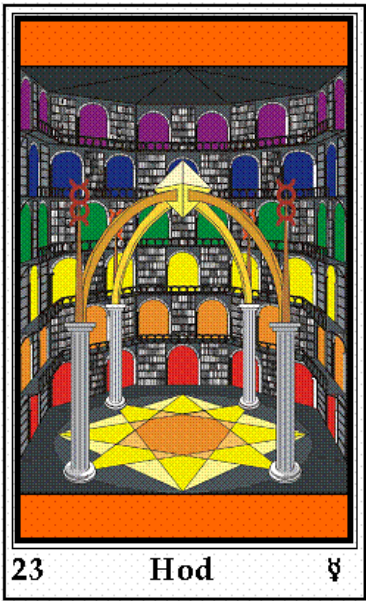

ner and outer worlds. This leads to the vision of the "Eternal infinite complexity of the Universe, symbolized here by the "Library of Hermes" which contains *rational* information about every aspect of existence.

Splendor" and the infinite complexity of the Universe, symbolized here by the "Library of Hermes" which contains *rational* information about every aspect of existence.

The "32 Paths" text states that this is the "power of sustenance among all the Sephirot". To understand how this is so, we must refer to the Genesis passage from which the 23rd Path is derived.

Genesis 1:24 -- *"And Elohim said: 'Let the earth bring forth the living creature after its kind, cattle and creeping things, and beast of the earth after its kind.' And it was so."*

The specific phrasing of this passage holds the key. Here we see that Elohim is letting the ***earth*** bring forth these things, *out of its own substance*, as opposed to Elohim creating these things out of nothingness. This indicates a sequential process of self-sustaining self-propagation as opposed to direct creation. It expresses the mechanism of infinite complexity as one thing begets another, endlessly creating subtle shades of difference between the generations. This mechanism fills and thus stabilizes the sequential infinity, and can be seen within the kabbalistic doctrine of emanation at every level of the Tree.

Hod is the terminus of the Pillar of Severity or Form. In the language of the "32 Paths" the Pillar of Severity is the receptacle of the "substance of the Unity", whereas the opposite side-pillar (Mercy or Force) is the receptacle of the "splendor of the Unity" and the Middle Pillar, the receptacle of the "holy powers". In Hod, as Paul Case stated, we "realize" the splendor of the opposite pillar, but this is different from the actual experience of that splendor. Here in Hod, the splendor is seen with the rational mind alone, as it appears reflected through infinite complexity. Thus it is not experienced in its wholeness as a more-than-rational force.

In other words, in Hod we come to a rational understanding of the infinite complexity in much the same way as we came to understand our personalities in Malkuth -- by analyzing their manifestations.

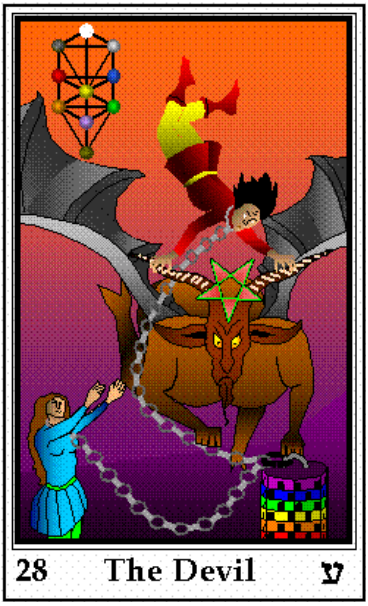

Ayin: 8>9

Path #28 -- "The twenty-eighth path is called the natural consciousness. Through it is completed the nature of all that exists beneath the sphere of the sun."

In Hod, we learn the lesson that how and what we think, shapes our reality. With the path of Ayin, we apply that understanding to the transformation of our personality. The Tarot imagery depicts the natural mechanism that, when left as an unconscious process, binds the personality to the whims of subconscious reaction. Initiation however, demands more of us. It demands that we take this natural mechanism and use it consciously in the work of self-transformation of the personality.

The "32 Paths" passage speaks directly to this, stating that the action of the rational mind is what "completes" the astral matrix or personality. The term "beneath the sphere of the sun" refers to the Sephirot Netzach, Hod, Yesod and Malkuth -- the lower astral realm of the personal self. Thus with Ayin, the initiate's task is that of *consciously* applying their rational understanding of things to the realm of their personality, with the unrelenting aim of transforming it into a closer semblance of their truest Self.

Qooph: 8>10

Path #31 -- "The thirty-first path is called the perpetual consciousness. Why is it called this? Because it directs the movements of the sun and moon according to their natural order, each in its proper orbit."

With the path of Tav, connecting Yesod to Malkuth, the "32 Paths" text mentioned directing the motion of ***"the seven planets, each in its own proper course"***, but here we have ***"the sun and moon according to their natural order, each in its proper orbit."*** The sun is the primary planet of the Individual Self (Tiphareth) and the moon, that of the personal self (Yesod). Thus we see here a more refined sort of direction being imposed, relating to the Individual Self and the personality as whole things *which interact*. Whereas with Tav, the directing concerned the internal components of the personality alone (the seven planets).

"Qooph" translates into English roughly as "back of the head" and as a symbol, refers to the subconscious mind.

In the Western Tree, the path of Qooph is placed on the opposite side and connects Netzach with Malkuth, expressing the concept that the subconscious mind is more closely related to the chaotic instinctual emotions than it is to the ordered rational mind. However, in the "32 Paths" and the Hebrew kabbalah in general, the subconscious mind is seen as the interaction of both ration and instinct, but shaped most immediately by our thinking. In other words, it's our thinking that gives form to the force of instinctual emotion. It is how we complexify the simpler instinct and create our own little manifestation of the infinitely complex Eternal Splendor (Hod).

The task of Qooph then, is to apply the rational understanding gained in Hod to the transformation of one's life circumstances (Malkuth). In effect, the initiate takes conscious control of their subconscious mind. The Tarot image depicts this process in reverse, indicating a journey upwards from Malkuth along the winding path of the subconsciousness which

leads to the sun and moon in their "proper orbit". The task of Qooph however, is to descend along this "natural order" and *consciously* "direct" the motion (i.e., manifestation) of the interaction between Individual Self and personal self.

When this task is complete, the initiate will have integrated their rational Hod understanding into both Yesod and Malkuth -- the personality and life circumstance. This prepares the initiate for their rise to the next level of the personal self -- Netzach and the realm of emotional archetypes.

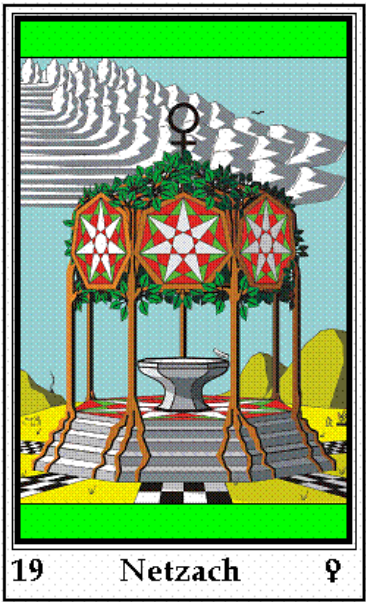

Netzach: Sephirah #7

#7: *Living from that Will, supported by its unfailing Wisdom and Understanding, mine is the Victorious Life.*

Path #19 -- "The nineteenth path is the consciousness of the secret of all spiritual activities. It is so called because of the influence disseminated by it from the highest blessing and the supernal glory."

Our rational mind reacts to, and interprets, instinct. For example, when we encounter something, our first reaction is at a pre-rational, emotional gut level. It is immediate and spontaneous and we have no conscious control over it. Our ration then takes over and modifies the primary emotional response, crafting it into a more personal form. Generally, our ration focuses not on the we've encountered in and of itself, but upon the force of our own primary response. Another way of putting it would be to say that the primary emotional response is generally the force which ignites the ration to action -- the action of ration being the giving of form to emotion.

Within the structure of the personality or lower astral body, Netzach is the pre-rational, instinctual gut reaction. The work of Netzach therefore, is to look within the rational reaction and penetrate to the initial gut-level instinct. In other words, to experience the force that ignites ration. This force is the "secret of all spiritual activities" because the direct perception of this force is what enables the completion of the transformation of

the personal self.

This force is referred to in the path description as an "influence disseminated by it from the highest blessing and the supernal glory". In the symbol language of the "32 Paths", this is the "splendor of the Unity" emanated from Kether (the supernal glory) unto Chokmah by the path Heh. This splendor becomes Truth (Amen) within Chokmah and then descends unto Chesed/Gedulah via the path of Gimel as pure thought (Transparent Consciousness) where it becomes Loving Kindness. From there it descends into Netzach via the path of Kaph as "Arcanum and veiled ideas". So what we encounter in Netzach are these veiled ideas whose root is the splendor of the Unity.

Netzach is usually perceived as the realm of emotional archetypes and is symbolized by Venus, the goddess of love (quite fitting for the terminus of the Pillar of Mercy or Loving Kindness). In Netzach, one seeks out encounters with the astral images of these emotional archetypes and attempts to penetrate beyond the normal rational reaction in order to reach the direct experience of these forces themselves.

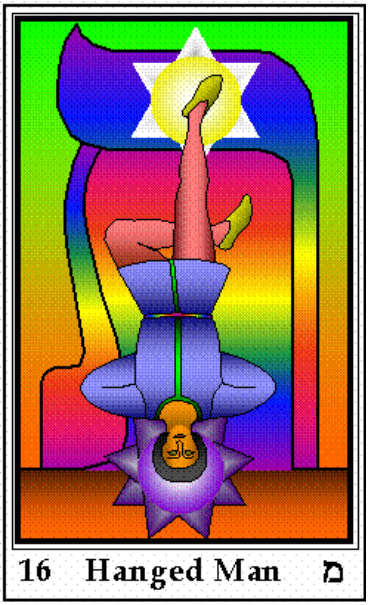

Mem: 7>8

Path #16 -- "The sixteenth path is called the eternal consciousness because it is the pleasure of that glory beyond which is no-glory like unto it. It is also called the garden of pleasure (Eden), which is prepared for the compassionate (Khasidim)."

This is the first horizontal path encountered as one rises up the Tree and it represents a significant experience for the budding initiate. Here, the initiate's task is to *consciously* combine instinctual emotion with rational response. Instead of following the normal path of this being a subconscious, habitual mechanism, one empowers it consciously and predicates their rational response upon the direct perception of the force which naturally ignites it

In relation to the normal function of human consciousness this turns one's perspective topsy-turvy and up becomes down, left becomes right, etc. This has a deeply transformative effect upon the rational mind, described in the "32 Paths" text as "the pleasure of that glory beyond which is no-glory like unto it".

Mem is the Mother Letter corresponding to the Element Water (the solidifying influence). In the structure of the Tree, Mem represents the lower astral manifestation of the "Plan of the Primordial", whose mental manifestation is seen in the path Aleph (Mother Letter of Air, the mediating influence) and whose supernal manifestation is seen in the path Shin (Mother Letter of Fire, the volatile influence). Each of these Mother Letters is attributed to a horizontal path that connects the two side pillars. In other words, they are stabilizing factors, essential to the overall equilibrium of the structure.

Each Mother Letter also defines a veil. Mem is the astral veil which hides the more essential mental reality by dressing it in a clothing of symbol. Aleph is the mental veil which hides the non-sequential supernal reality by dressing it in a clothing of sequentialized thought. And Shin is the supernal veil which hides the essential Unity by dressing it in a clothing of non-sequential duality.

Conversely, these veils also act as filters which distort or refract the descending creative influence. Shin refracts the Unity into non-sequential duality; Aleph refracts the duality into sequential thoughts; and Mem refracts sequential thought into dense astral symbol.

With the path of Mem, the initiate is faced with the task of walking this veil, exploring its natural mechanisms and employing them *consciously*.

Samekh: 7>9

Path #27 -- "The twenty-seventh path is called the exciting consciousness because, through it, is created the life-breath of every created being under the supreme orb, as well as the motion of them all."

The direct emotional forces that underlie the aspects of the personality serve as their "life-breath". With the path of Samekh, the initiate's task is to *consciously* shape the aspects of their personality through the direct application of this life-breath. This comes *after* the transformative Mem work of integrating ration and instinct, and one thus employs a balanced force (well illustrated by the Tarot image) in this aspect of self-

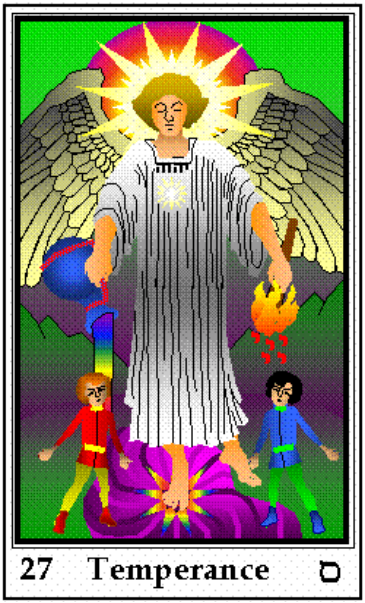

transformation.

The path description refers to "every created being under the supreme orb, as well as the motion of them all". In the specific symbol language of the "32 Paths", this indicates the planets of the personality which, astrologically speaking, exist "under" the orbit of the sun (the supreme orb, from the perspective of the personal self). Thus the work of Samekh has the effect of enlivening these archetypal aspects of the personality and setting them in motion.

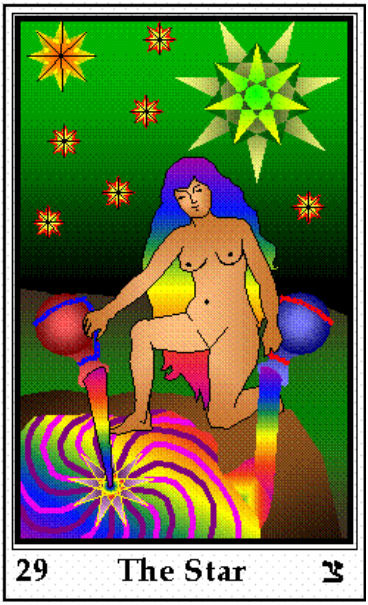

Tzaddi: 7>10

Path #29 -- "The twenty-ninth path is called the corporeal consciousness because it marks out the forms and reproduction of all bodies which are incorporated under every cycle of the heavens."

The work of Tzaddi marks the completion of the initial phase in the transformation of the personal self. Here, the task is to integrate the perception of the instinctual emotional forces directly into one's daily life circumstances (i.e., to corporealize them). As the Tarot image implies, this brings the initiate into closer alignment with nature's own fluid mechanisms of corporealization.

The Hebrew word "Tzaddi" translates into English as "fish hook". Symbolically, this is what captures the "fish" of Qooph (Pisces), the subconscious mind. In Hebrew symbolism, the fish is a sign of fertility, so what

we have here with Tzaddi is the capturing or hooking of the fertility of the subconscious mind. With it, the initiate feeds, sustains and nurtures the personality, and anchors it in the material life circumstances.

This final step illumines the personality and allows it to more clearly expresses the solar light of the Individual Self (Tiphareth). It is this illumination of the personal self that empowers the ensuing rise to a *direct* cognizance of the Individual Self. Without this firm foundation from which to rise, a direct cognizance of the Individual Self is, at best, temporary, incomplete and unstable.

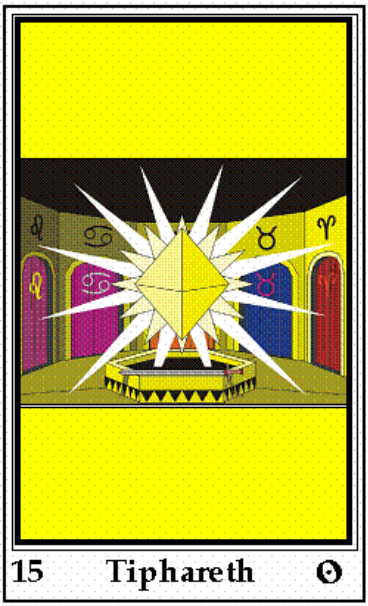

Tiphareth: Sephirah #6

#6: *In all things great and small, I see the Beauty of the divine expression.*

Path #15 -- "The fifteenth path is called the constituting consciousness because it constitutes the essence of creation in pure darkness. According to masters of contemplation, this is that darkness referred to in scripture: 'and thick darkness its swaddling band.'"

Having completed the work of transforming the personality into a *conscious* expression of one's understanding of the true self, it is almost inevitable that the initiate will rise to Tiphareth and experience the perspective of the Individual Self. This "Individual perspective" confers a sense of detachment and objectivity in regard to one's own personality and material life circumstance. From this perspective, the initiate looks "downward" at their mundane life and "outward" toward all the other Individual Selves that inhabit this level of the astral realm. One sees and directly experiences the Individual Self within every other thing that has material and astral existence.

The only word that comes close to describing the vision of another Individual is "beauty" (in Hebrew, Tiphareth) because the realization of the fact that this other *IS* a divine expression, is inescapable. Furthermore, the realization that one's own self is also an expression of the divine, is

equally inescapable and this particular realization is a most cathartic one indeed!

Tiphareth is the only Sephira below the abyss that receives the Kethric influx directly. This is through the path of Beth (#4) which transmits the "holy powers" across the Abyss, into the realm of Yetzirah. Within Yetzirah, these holy powers appear as light, hence the solar symbolism of Tiphareth. Each Individualized quanta of this light shines with a star-like radiance, yet has, as its backdrop, the black "darkness" of the Abyss. I think the corresponding Genesis text says it best:

Genesis 1:14-15 -- *"And Elohim said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years; and let them be for lights in the firmament of heaven to give light upon the earth.' And it was so."*

One thing that this passage points out is the temporal nature of the Individual Self (*"let them be for signs, and for seasons, and for days and years"*) and its relationship to incarnation (*" to give light upon the earth"*). The Individual Self is the temporal mental body that incarnates over and over. When its cycle of incarnation is complete, it dissolves into the Greater Self or eternal mental body (spirit). Thus in Tiphareth, the initiate also gains access to all the Individual Self's memories of "past" incarnations.

The work of Tiphareth is to explore the Individual Self in a manner similar to the earlier analysis of the personal self. The rise above Tiphareth to Geburah and then Gedulah, mimics the ascent from Yesod to Hod and Netzach, except at the Individual level instead of the personal. The initiate must strive to completely identify with their Individual Self and then turn their *Individual* attention downward and infuse their personal self directly. This once again transforms the personal self, but this time, the transformation is accomplished from the Individual perspective, instead of from the personal perspective which must, by necessity, look "up" to the descending Individual influx and interpret its meaning. Here though, there is no doubting or guesswork.

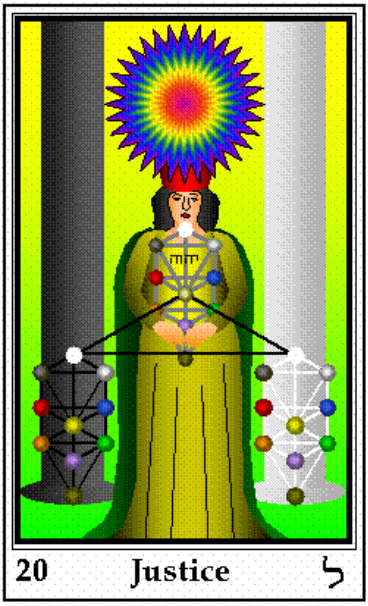

Lamed: 6>7

Path #20 -- "The twentieth path is called the consciousness of will because it is the pattern of all that is formed. By this mode of consciousness one may know the actuality of the primordial wisdom."

The Hebrew letter, Lamed, is said to depict a snake uncoiled, symbolizing the unleashed force of Individual will. The task of this path is to direct this Individual, Tiphareth will to the Netzach level of the personality's instinctual emotions. With the light of their Individual will, the initiate illuminates the whole of their emotional nature, transforming and setting aright everything that does not reflect this will with clarity.

The essence of Tiphareth (i.e., the holy powers descending from Kether) is equilibrium or balance, so this willful act of self-transformation seeks to create balance within the realm of the personal Netzach. This conscious act of creating balance mimics the creativity of the "primordial wisdom" (Kether) and it is this to which the "32 Paths" text refers when it says: "By this mode of consciousness one may know the actuality of the primordial wisdom."

Nun: 6>8

Path #22 -- "The twenty-second path is called the faithful consciousness because, through it, the spiritual powers are increased. All dwellers on earth 'abide in its shadow.'"

With the work of the path of Nun, the Individual perspective completely fills the rational intellect, transforming and regenerating it. Every thought and every response to emotional instinct is permeated through and through with the Individual perspective. This, combined with the preceding permeation of the personal Netzach, vastly increases the initiate's spiritual (i.e., mental) powers. This transformation of the personal intellect is so radical that it resembles the death of an old self and birth of the new. The initiate cannot but look at their world through new eyes and from a new perspective.

It is an inescapable fact of the temporal universe that *EVERY* thing is temporary. From the personal perspective, this often brings sadness and fear, but the Individual Self understands that without this cycle of life and death, nothing would flourish. It *KNOWS* that the essence never dies. It *KNOWS* that for the essence to perfect itself and eventually return to its origin, it must pass through the cycle of life and death countless times.

When this knowledge is impressed upon the rational mind by the Individual will, it frees the initiate to fully pursue their spiritual advancement without fear. In fact, it is this death of the fear-of-death that the Tarot image depicts.

In Hebrew symbolism, the fish (Nun) stands for the concept of abundance and fertility. Indeed, it is the rotting matter of dead bodies that feeds the birth of the new and assures continuity. This idea of abundance is echoed in the Genesis text corresponding to the 22nd Path:

Genesis 1:22-23 -- *"And Elohim blessed them, saying: 'Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.' And there was evening and there was morning, a fifth day."*

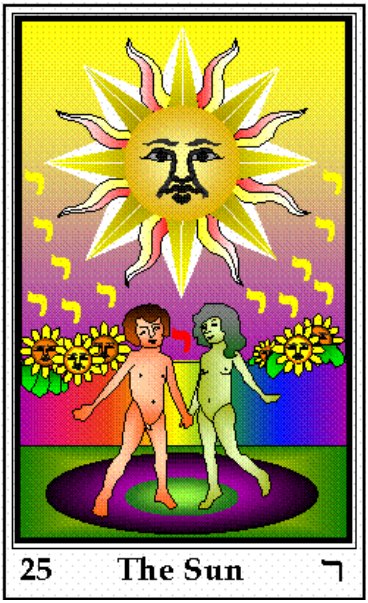

Resh: 6>9

Path #25 -- "The twenty-fifth path is called the consciousness of trial because it is the primary test by which the creator proves the compassionate (Khasidim)."

This is the path of incarnation -- the "primary test" by which we are continuously perfected. The task of the path of Resh is to *consciously* incarnate the Individual Self within the personal self.

Resh is the first initiatory path that crosses another previously traveled path. The path it intersects is that of Mem and the Garden of Eden or lower astral veil. This is the genuine "test" for the initiate since, without the balance conferred by Tiphareth and the subsequent illumination of both Netzach and Hod, descending through the lower astral can be very unbalancing indeed.

In the Tarot image, the Individual Self is represented by the sun and the 13 descending Yods. The newly transformed Netzach and Hod are symbolized by the little girl and boy respectively. They stand, hand in hand, united in purpose and acting in unison with the sun, at the exact point where Resh intersects Mem.

This specific point is one of great balance -- philosophically equidistant from Tiphareth, Yesod, Netzach and Hod, simultaneously. This is the heart of the personal astral matrix itself. The immense fertility of this point is symbolized in the Tarot image by the fact of the green grass and the blooming sunflowers (i.e., *solar* flowers).

Bringing the Individual Self *consciously* into Yesod, further transforms the personality and has the effect of formalizing the Netzach and Hod transformations. Having transformed the lower or personal self in this

way, the initiate is then free to turn their attention upwards and begin the process of transforming the Individual Self.

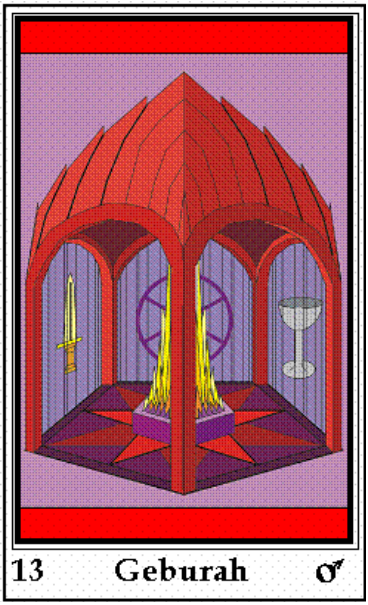

Geburah: Sephirah #5

#5: *I recognize the manifestation of the undeviating Justice in all the circumstances of my life.*

Path #13 -- "The thirteenth path is named the uniting consciousness because it is the essence of glory. It represents the completion of the true essence of the unified spiritual beings."

Geburah is where the initiate learns about and begins to wield the power of the Individual Self. This is also where, for the first time, the initiate directly perceives the "legality" or rightness of all things. The "undeviating Justice" of the universal legality is absolute and manifests in *ALL* the circumstances of the initiate's life. The inevitability of this fact teaches the initiate to wield their power with great care and respect, lest they burn their fingers and singe their hair. The initiate's experiences during the process of learning about power and its use, afford a degree of completion to the Individual Self. It's akin to adolescence when the youth first learns that they actually do have their own power. At first that power is wielded selfishly and foolishly, but with time and experience, the youth matures and learns that power *with* is far more productive than mere power *over*.

The "32 Paths" text gives a wonderful clue to the work of Geburah when it's considered in the light of Paul Case's statement for Zero: *"All the power that ever was or will be, is here now."* This is the "true essence of the unified spiritual beings" -- the power inherent in the unified or eternal NOW. In other words, in Geburah, the initiate synchronizes with the NOW and therein finds unlimited power. Projecting this power downward and manifesting it within the sequential realm, gives it material form and affords it a certain degree of completion.

The arena in which the initiate learns about their Individual power is the further transformation of Self at the personal and Individual levels.

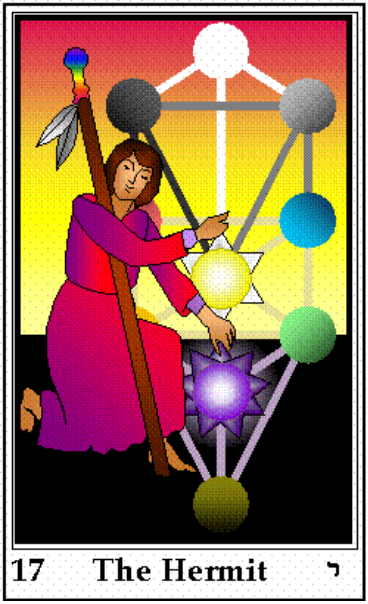

Yod: 5>6

Path #17 -- "The seventeenth path is called the consciousness of disposition. It provides faith to the compassionate (Khasidim) and clothes them with the Holy Spirit (Ruach Elohim). Within the supernals it is called the foundation of beauty (Tiphareth)."

With the path of Yod, the initiate projects the laser beam of their power upon the perfecting of the Tiphareth Individual Self. This phase of Self-transformation has to do with the direct, *conscious* integration of the higher influx descending from the Greater Self (Binah), into the Tiphareth Individual. The process is as the Tarot image depicts -- a casting of light upon darkness. The words of the corresponding Genesis passage describe this perfectly:

Genesis 1:17-18 -- *"And Elohim set them* [the two lights] *in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness."*

Here we see (for the only time) Elohim "***set*** them". This is a very concrete act that serves as a foundation for Tiphareth (in the words of the "32 Paths"). Elohim also gives a specific set of purposes to these lights and this is reflective of the Geburian power and legality.

The influx from the Greater Self that descends into the Individual Self, is the "Holy Spirit" mentioned in the "32 Paths" text. At the level of Tiphareth, this influx or "breath of Elohim" is perceived as a "clothing" of light.

It's important to understand that in the "32 Paths", the term 'Khasidim' ("compassionate") is a code word for the initiate -- the upward traveler who seeks enlightenment. When the initiate *consciously* projects the aspect of the Ruach Elohim that descends from Geburah unto Tiphareth, a sense of faith in the rightness of EVERY thing, infuses the initiate's consciousness. This has to do with the perception of legality and the recognition of the fact that the undeviating justice does indeed manifest itself in *ALL* circumstances.

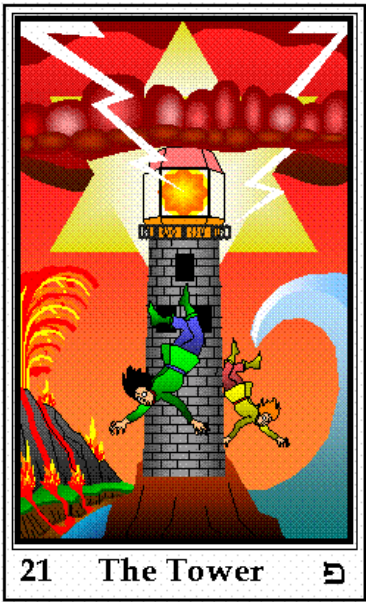

Peh: 5>8

Path #21 -- "The twenty-first path is called the consciousness of the desired-which-fulfills because it receives the divine influence which flows into it as a result of the blessing it confers upon all that exists."

Peh is the path that connects Geburah -- the terminus of the mental "plan of the primordial" (Aleph) -- with Hod -- the terminus of the lower astral manifestation of this "plan" (Mem). In essence, the Geburah aspect of the Individual Self is the immediate product of the mental "plan" and when it *consciously* descends into Hod (the direct product of the lower astral "plan") a cathartic transformation of one's cherished belief systems takes place. This is because the perspective of the Geburah Individual includes the perception of legality ***and*** immense power, and this combination shatters any remaining illusions or delusions arising from the astral and physical experience.

In the Tarot image, the descending influx from Geburah is symbolized by the lightning flash that strikes the crown of the tower. Everything inhabiting this mental tower of cherished delusions is forced to either learn to fly or be dashed upon the rocks and destroyed. Yet in the "32 Paths" text, this seemingly destructive event is counted as "the blessing it confers upon all that exists.

The title of this path ("the desired which fulfills") is interesting. On the one hand, it's a warning similar to "be careful what you wish for". This has great relevance since at the Geburah level of attainment, what one wishes for *WILL* come to pass and great care must be exercised.

On the other hand, it's also a deeply kabbalistic statement pertaining to the descent of the "substance of the unity" along the left pillar; specifically its descent from the upper-Yetziratic, mental "plan" (Aleph) to the level of the lower-Yetziratic astral "plan" (Mem). The corresponding Genesis passage (1:21) describes this blessing with the words, *"and Elohim saw that it was good."*

An alternate translation of the title for this path is "the desired and the required" -- two separate needs. Again this speaks of the sustenance provided by the mental level unto the astral level, but it's also a statement of what the initiate must accomplish with the path of Peh -- namely, to differentiate between that which is merely desired and that which is a requirement, between what's essential and what's superfluous within the rational intellect. This is a willful act of paring away the irrelevant and illuminating the relative darkness of the personal self.

When this Geburian transformation of the Individual Self is complete, a new relationship with the NOW and with power emerges and the initiate rises to Gedulah, the realm of "Loving Kindness" and "Mercy".

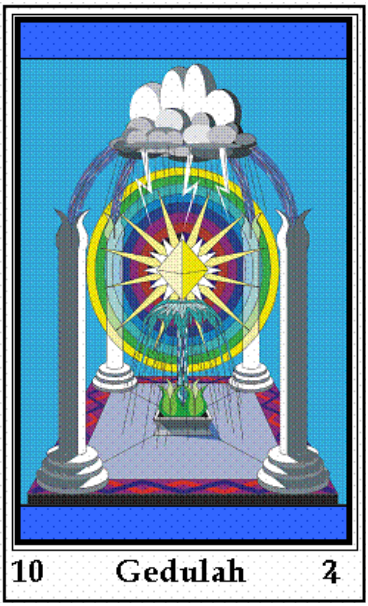

Gedulah: Sephirah #4

#4: *From the exhaustless riches of the Limitless Substance, I draw all things needful, both spiritual and material.*

Path #10 -- "The tenth path is called the resplendent consciousness because it is exalted above every head and sits on the throne of Binah. It is illuminated with the splendor of all the lights and it causes an influence to flow forth from the Prince of Countenances."

Gedulah is the highest Sephirah of the Individual Self and stands at the border of the Abyss between our sequential, temporal realm and the non-sequential realm of eternity (i.e., the "Supernal realm"). In effect, it's the initiate's jumping off point in their journey across the Abyss. As such, the experience of Gedulah is all about the nature of sequence, for this knowledge is what carries the initiate through the veil of Aleph and across the Abyss to the veil of Shin.

Gedulah and Geburah represent the two poles of sequence -- similarity and difference, respectively. As the Unity descends into Yetzirah, causing the realm of sequence, the first degree of sequence to emerge is similarity or alikeness, where sequence is a matter of attraction. This is Gedulah, "loving kindness", the force that draws all things together.

Here, sequence is expressed as degrees of similarity.

Born from similarity, the second and opposite pole of sequence to emerge is that of difference, where sequence becomes a matter of attraction ***AND*** repulsion. This is Geburah, "might" or "power" (also known as Pachad or "fear"). This is the force that pushes all things that are not similar, apart. This sets the stage for a more complex sort of sequence -- time-space.

In Geburah, the initiate encountered the vast power inherent to the temporal NOW, but in Gedulah, the initiate experiences the temporal NOW directly and to its fullest. Thus the "power" found in Gedulah (i.e., loving kindness) is infinitely greater than what the initiate experienced in Geburah. However, the experience of this greater power is limited only to those who have thoroughly learned the Geburah lesson about the superiority of power ***with*** versus the inferiority of power ***over***.

In Gedulah, the temporal NOW is defined as the infinitely finite point that divides past from future. It is toward the realization and experience of this NOW point that the initiate strives in Gedulah. Once attained, this experience reveals an entirely new, completely objective perspective on the universe. It's also a perspective that is naturally and unavoidably imbued with a loving kindness for EVERY thing.

The temporal NOW point is the sequential reflection of what Paul Case said about the Zero: "All the power that ever was or will be is here NOW". It's the point at which the "splendor of the Unity" enters into the sequential realm and provides "*ALL* things needful, both spiritual and material." This "splendor" gives birth to the path of Aleph and the "plan of the primordial". This "plan", emanated by Gedulah, is what the "32 Paths" text refers to with the words, "and it causes an influence to flow forth from the Prince of Countenances."

Because of Gedulah's position at the crux of time (the NOW point) it is the seat of "prophesies that seers behold in visions" (see Gimel, Path #12). In other words, from the Gedulah perspective, time is an open book. Among the implications of this for the initiate is included the attainment of a specific sort of inclusive temporal perspective upon the sequential universe. This deepens still further the perception and understanding of the universal legality and transforms it into a true faculty that the initiate must then employ in their transformation of the Individual Self.

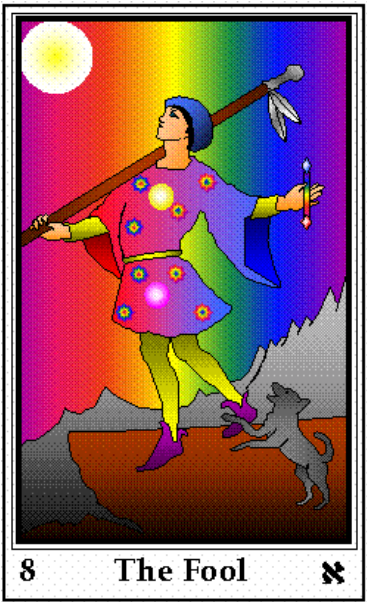

Aleph: 4>5

Path #8 -- "The eighth path is called the perfect consciousness because it is the plan of the primordial. It has no root where it can abide except in the hidden chambers of majesty (Gedulah) from which its own secret essence emanates."

In the Genesis sequence of creation, Aleph marks the first time that Elohim "makes", indicating the World of Yetzirah for which Aleph provides the "plan".

Genesis 1:7 -- *"And Elohim made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so."*

Aleph, the "plan of the primordial", is this "firmament". The Hebrew word translated (most often) as "firmament" comes from the root verb 'resh-qooph-ayin' which means alternately, "to stamp, tread down, beat into thin plates" or "to stretch out, expand and spread". The second definition, indicating an expanse, defines the Abyss (i.e., the "hidden chambers of Gedulah") which, in the symbolism of the Hebrew Tree, lies directly above the path of Aleph.

The first definition however, defines the true nature of Aleph itself -- the Abyssal expanse, "beaten into a thin plate". This "thin plate" is the veil which seems to separate the upward gazing initiate from the Supernal realm. This veil and the Abyss it shrouds are what separate Yetzirah from Briah, "*the waters which were under the firmament from the waters which were above the firmament*".

The Tarot image depicts this "plan" as the descent of an innocent spirit of loving kindness, into the realm of differentiating experience. This is the highest aspect of the Individual Self who, willingly and with full awareness of the consequences, enters into the process that brings involvement in the wheel of incarnation. This is not a blind foolishness; rather, it's a willingness based in full awareness and focused completely upon manifesting the spirit of loving kindness, come what may.

The task of the initiate is to infuse their Geburah awareness with their Gedulah awareness. This integrates the spirit of loving kindness and its unlimited storehouse of NOW power into the Geburah manifestation of power, exponentially increasing and purifying it.

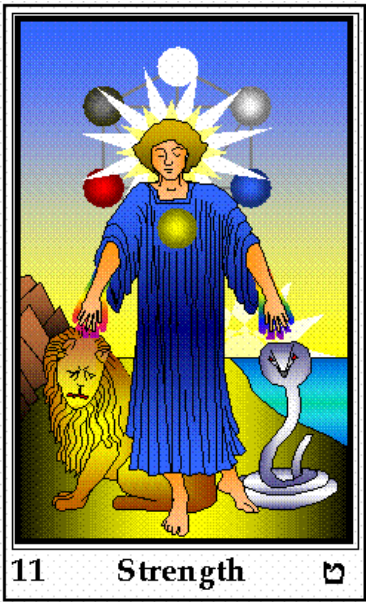

Teth: 4>6

Path #11 -- "The eleventh path is called the scintillating consciousness because it is the essence of the veil which is placed before the ordered arrangement of the powers. Who walks this way acquires a special dignity – he can stand face to face before the cause of causes."

This path completes the triangle of the integrated Individual Self. All of the Individual's powers come together to act in unison and perfect equilibrium with this descent into Tiphareth. In the words of the "32 Paths", this completion confers the ability to "stand face to face before the cause of causes". In other words, the integrated Individual Self looks directly up to Kether, yet there is still a space between -- the Abyss which keeps us face-to-face instead at-one-with. This face-to-face experience gives the integrated Individual a glimpse of the Kethric influx. The sense of self-assurance this produces within the Individual and personal levels of Self is aptly depicted by the Tarot image. Here we see the integrated Individual in perfect sync with the objective reality and functioning in complete power ***with*** it. Such an Individual works ***with*** the universal legality, giving to the effort the fullness of their conjoined Gedulah-Geburah power.

The Hebrew letter Teth is said to depict a coiled serpent. This, along with the association of Teth with the sign of Leo (the lion), indicate the immense reserve of unleashed potential available to the integrated Individual. This "scintillating consciousness" is the essence of Aleph (the "veil which is placed before the ordered arrangement of the powers").

The task of Teth is for the initiate to *consciously* cast their "scintillating consciousness", along with all its reserve of power, into the work of per-

fecting the Individual Self. The aim is to transform the Individuality into a ***clear*** expression of the integrated Individual's perception of the Kethric influx. This completes the transformation of the Individual Self, below the Abyss.

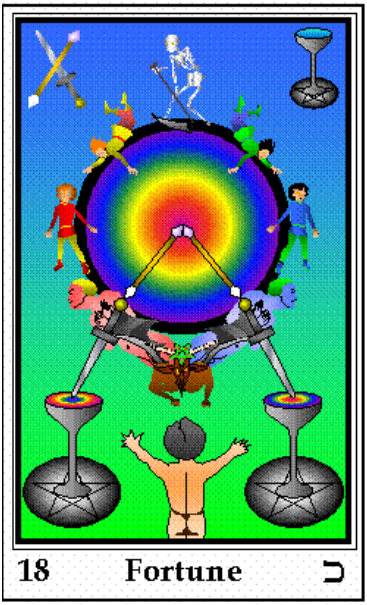

Kaph: 4>7

Path #18 -- "The eighteenth path is called the consciousness of the house of influence. From its inmost center flow the Arcanum and veiled ideas, which "abide in its shadow"; thus is there union with the inmost substance of the cause of causes."

With the path of Kaph, the initiate now turns the same Gedulah force upon their personal self and upon their mundane life circumstance. This integrates the integrated Individuality still further, into the denser levels of personal self.

The "32 Paths" text describes this as a descent of "the Arcanum and veiled ideas" from Gedulah, into Netzach which "abides in the shadow" (i.e., exists below solar Tiphareth).

At the level of Netzach, the universal legality as it's perceived in Gedulah, takes on the astral form of "Arcanum and veiled ideas". In other words, the Netzach perception of legality is normally veiled with astral symbol, represented in the Tarot image as the common conception of fortune or luck-of-the-draw.

The initiate however, brings a different, more inclusive perspective to Netzach and the realm of instinctual emotions as they perform the task of Kaph. Mind you, the initiate's Netzach has already been transformed by prior work, so it's not like the average person's Netzach. When the integrated Individual descends by the path of Kaph into Netzach, they infuse their instinctual emotions with the Gedulah perspective and power. This transforms the entire emotional composition of the initiate into a perfect reflection of the Individual influx of light. This transformation immediately passes from Netzach to Hod and on to Yesod and Malkuth, bringing the whole structure of the Individual and personal Self into a state of

integrated equilibrium. This so deepens the "union with the inmost substance of the cause of causes", that the initiate can then begin their penetration of the veil and crossing of the Abyss.

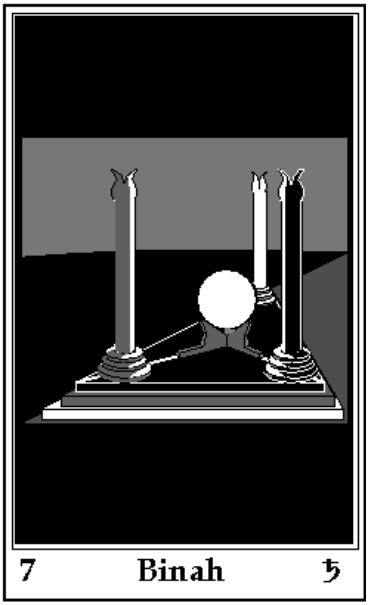

Binah: Sephirah #3

#3: *Filled with Understanding of its perfect law, I am guided, moment by moment, along the path of liberation.*

Path #7 -- "The seventh path is the hidden consciousness because it is the radiance that illuminates all the powers of the mind which are seen with the eye of the intellect and through the contemplation of truth."

Genesis 1:6 -- *"And Elohim said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.' "*

With Aleph, Elohim "made" the "firmament" (the compressed, condensed veil), but with Binah, Elohim says "*let there be a firmament*". In other words, this is a statement of *potential* and *intention*, not of "making" or manifesting. Furthermore, it speaks of the potential for sequence (*let it divide the waters from the waters*) within a unified, non-sequential realm (*in the midst of the waters*).

The true Binah stands on the opposite side of the Abyss from Gedulah. It is the realm of undifferentiated, un-sequentialized potential. Of course, hand in hand with this potential is also their inevitable realization or manifestation, but at the level of Binah proper, they exist only as unlimited potential. Gedulah on the other hand, is the point (NOW) where those potentials descend into the realm of sequence and begin their process of realization.

The Abyss is purely mental and is composed solely of our inability as sequentialized units of consciousness, to comprehend non-sequentiality. The crossing of this Abyss is therefore a matter of Understanding non-sequentiality. For the ascending initiate, Binah serves as the immediate goal of the crossing. It is, so to speak, the gateway to eternity.

As the initiate gazes toward the Abyss, Binah appears dark. Its non-sequential light is incomprehensible and therefore invisible to the Gedulah Individual. This is Binah as "Dark Sterile Mother". Yet when the initiate crosses the Abyss and experiences Binah first hand, it grows steadily brighter as Understanding increases and becomes the "Bright Fertile Mother". This is the "hidden" "radiance" mentioned in the "32 Paths" text.

Binah is where the eternal mental body resides. This is the Greater Self which projects its potential into Yetzirah and the realm of sequence, creating temporal mental bodies or Individual Selves. It is the direct causal agent of the Individual Self. For the ascending initiate, reaching Binah means merging with one's own Greater Self. In fact, it is one's own Greater Self that provides the constant guidance mentioned in Paul Case's statement.

The emanation of the Greater Self into the sequentialized Individual is what, in the words of the "32 Paths", "illuminates all the powers of the mind which are seen with the eye of the intellect and through the contemplation of truth." Once the initiate reaches across the Abyss and arrives at Binah, they must begin the work of *consciously* emanating the non-sequential light of the Greater Self into the lower levels of Self.

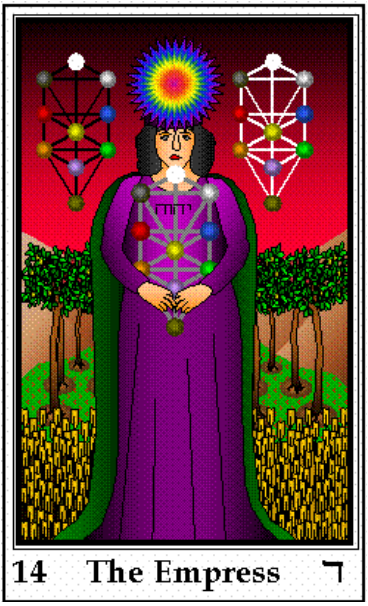

Daleth: 3>5

Path #14 -- "The fourteenth path is called the luminous consciousness because it is the essence of the Chashmal ["speaking silence"] which is the instructor in the secret foundations of holiness and their stages of preparation."

The key to understanding this "32 Paths" description is the Hebrew word Chashmal (cheth-shin-mem-lamed). Most often it's translated as "brilliant flame", "electrum" or "amber", but in the Talmudic tradition pertinent to kabbalah, it's said to be a special joining of two words: "speaking" (mal) and "silence" (chash). As a kabbalistic term, it refers to Shin (connecting Chokmah to Binah) which was created

from the "Marvelous Light" (Chokmah) and in turn gave birth to the "Arafel" (darkness) or Binah. Thus the Chashmal is a dynamic, fiery thing because of the tension created by this opposition of "speaking" and "silence".

It's this flow of duality emanating from Chokmah that creates non-sequential potential (Binah) out of Unity. With the path of Daleth, we see the dualistic essence of this dynamic Chashmal, emanated into the sequential realm and given form as infinite variety.

The Tarot image expresses this as the workings of Nature herself, which is quite apt considering that Daleth is emanated by Binah, the receptacle of the "substance of the unity".

The Chashmal is the root of the universal legality, expressed in the "32 Paths" test by the words, "the instructor in the secret foundations of holiness and their stages of preparation." Universal legality is what determines the form of EVERY thing, be it potential or actual. In Binah, we see this legality in its barest, most rudimentary non-sequential form and with the emanation of Daleth we see it become sequentialized.

Franz Bardon's truly magical kabbalistic speech, which relies upon the magical manipulation of this stage of the descending legality, is therefore attributed to the path of Daleth. Kabbalistic speech *consciously* employs the same "laws" that Nature follows.

The specific work of the path Daleth will vary for each initiate, but in every case it involves the integration of the Greater Self's perspective into every action and every exercise of one's Individual power. Thus every one of the initiate's actions comes to perfectly reflect and manifest the Universal legality.

Cheth: 3>6

Path #9 -- "The ninth path is called the pure consciousness because it purifies the essence of the Sephirot. It provides and adapts the design of their patterns and establishes their unity. They remain united, without diminution or division."

This is the primary avenue by which the Greater Self fills each of its Individualized emanations.

As the non-sequential Greater Self descends into the realm of sequence,

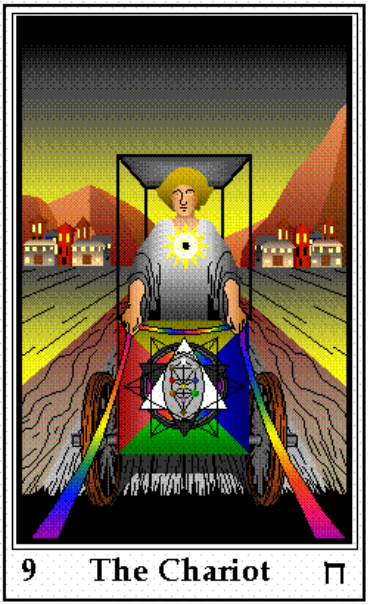

its essence, which is unified in Binah, splits into countless Individual manifestations, each of which expresses a part of the Greater's unified wholeness. Yet simultaneously, each part remains forever connected to the Greater's wholeness. The Greater's awareness of each of its sequential parts is never split and it remains completely and fully aware of all of its parts simultaneously. Only the parts themselves ever forget the Greater level of Self. This is what the "32 Paths" text is trying to say with, "It provides and adapts the design of their patterns and establishes their unity. They remain united, without diminution or division."

This then, is the initiate's work with the path Cheth -- to manifest the non-sequential Greater level of Self-awareness within their own familiar sequentialized Individual Self-awareness. The Tarot image of the Chariot, when placed upon the Hebrew Tree, accurately depicts this process.

The Chariot image illustrates the relationship between consciousness and time (i.e., sequence). Consciousness ALWAYS occupies a bubble of NOW-ness, shown here as the confining chariot. The charioteer represents the Greater Self after it's been Individualized and adorned with specific form, faculties, traits, etc. Behind this bubble of NOW-ness, lies the temporal past and above the surface of the two-dimensional card, lies the temporal future, yet to take form. No matter which direction the chariot moves, the charioteer ALWAYS exists within their bubble of NOW-ness.

With the work of Cheth, the initiate *consciously* fills their Individual Self with their Greater awareness and *consciously* picks up the reins of their chariot of NOW-ness and begins to *consciously* drive it *as their Greater Self*.

This begins a long temporal process of integrating the Greater Self level of awareness into EVERY aspect of one's life. Or, to use the "32 Paths" symbolism, the initiate "purifies the essence of the Sephirot."

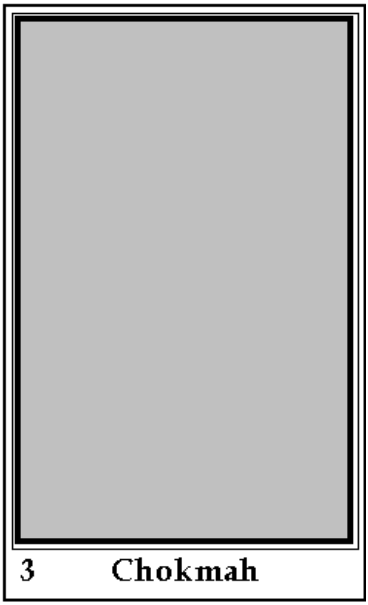

Chokmah: Sephirah #2

#2: *Through me its unfailing Wisdom takes form in thought and word.*

Path #3 -- "The third path is called the sanctifying consciousness. It is the foundation of primordial wisdom and is called "enduring faith [Amen]", and its roots are truth [Amen]. It is the father of trust [Amen], from which the power of faith [Amen] emanates."

Chokmah exists beyond the ken of images and symbols, which explains the lack of a Temple image. This is the realm where "speaking" (Paul Case's "word") and "silence" (Paul Case's "thought") -- the components of the Chashmal -- are still united and exist in a purely potential state.

The author of the "32 Paths" plays with the various meanings of the word "Amen" (aleph-mem-nun) here, perhaps in an attempt to convey some sense of the dynamic between thought and word, between essence and manifestation, force and form, etc. This dynamic permeates Chokmah, yet in a subdued unified state, hence the common attribution of a dove gray color for Chokmah.

With the attainment of Binah, the initiate gained Understanding. Through the process of applying this nascent Understanding to every circumstance of their life, the initiate's Understanding matures into Wisdom. Understanding is situational -- it requires an object to focus upon. Wisdom however, is a continuous state that exists without the need for an object of focus and *automatically* manifests itself through the thoughts and words of the initiate. Here, the initiate not only Understands and manipulates the Universal legality, they ***become*** the legality itself.

At the level of Binah, which serves as the receiving vessel of the dynamism of the unleashed Chashmal, there exist a non-sequentially infinite number of Greater Selves, but in Chokmah, which serves as the source of the Chashmal, there is only one Greater Self. Chokmah is the Unity of infinite parts (8), distinct from Kether which is the Unity without parts (0).

The single Greater Self of Chokmah carries the seed that produces the many, just as the color gray carries the seed of both black and white yet is neither exclusively. Once the initiate attains Chokmah, they then act ***AS*** this single Greater Self.

When the initiate "stands" in Chokmah, they are faced with the choice of which of the countless Binah Greater Selves is to receive this seed. Ultimately, ALL receive the Chokmah seed simultaneously since this occurs at a non-sequential, eternal level; but for the already Individualized consciousness of the initiate, this is experienced as a binary, 'either/or' choice.

From Chokmah, the initiate, acting ***AS*** this single Greater Self, casts the seed of their Wisdom into first their own Binah Greater Self, and then into all the rest, one by one. Unfortunately, these temporal words we must use to communicate cannot accurately describe a non-sequential event -- they always imply the passage of time and sequence. Nonetheless, it must be understood that EVERY thing that transpires above the Abyss occurs without sequence and outside of time.

The corresponding Genesis passage tries to convey this concept of non-sequential simultaneity.

Genesis 1:3 -- *"And Elohim said, 'Let there be light', and there be light."*

In other words, in Chokmah, cause and effect occur in perfect unison, without sequence. Such is the power that the initiate of Chokmah possesses and must wield upon Self.

Shin: 2>3

Path #24 -- "The twenty-fourth path is called the imaginative consciousness because it provides an image to all created things that have an appearance, in a form fitting to each."

Shin, the Mother Letter of Fire, ***IS*** the Chashmal. This is the supernal root or template of the mental "plan of the primordial" (Aleph) and the astral "plan" (Mem). It is the seed which provides the archetypal "image to all created things that have an appearance, in a form fitting to each." With Shin, the initiate, acting ***AS*** the single Chokmah Greater Self, *consciously* implants this seed within the Bright Fertile Mother (Binah). Initially, the initiate's own Binah Greater Self is thus fertilized, but ultimately, ALL the Binah Greater Selves are fertilized.

As the Tarot image illustrates, this fertilization (pictured as a non-verbal sound vibration emanating from the Archangel's trumpet) brings about the birth of a new life amid the old.

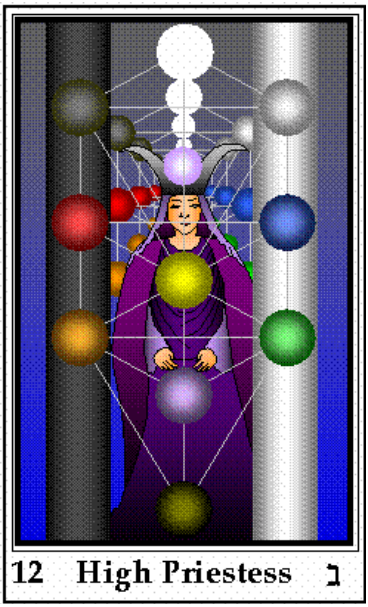

Gimel: 2>4

Path #12 -- "The twelfth path is called the transparent consciousness because it is the substance of that phase of majesty (Gedulah) which is called revelation (khazkhazit). It is the source of prophesies that seers behold in visions."

The word "khazkhazit" was coined by the author of the "Book of Contemplation" and is translated variously as "visualizer", "gazing-glass", etc. All of these translations equate to revelation and divine vision. Yet here, quite subtly, is the veil of the Abyss, for revelation is a channeled and guarded thing -- it is received as though through a gazing-glass. This veil defines the separation between Briah (the realm of pure thought or idea) and Yetzirah (the realm of images that symbolize pure thought).

The emanation of Gimel from Chokmah to Gedulah is called "transparent" because it represents the descent of pure thought into the realm of images. Franz Bardon's magical evocation is attributed to this path because the basis of true evocation is the art of working with the pure thought that underlies all images and forms.

The initiate who *consciously* casts the seed of the single Chokmah Greater Self into their own Individual Gedulah, becomes a master of images and of the temporal NOW itself, perfectly manifesting Loving Kindness through their every thought, word and deed.

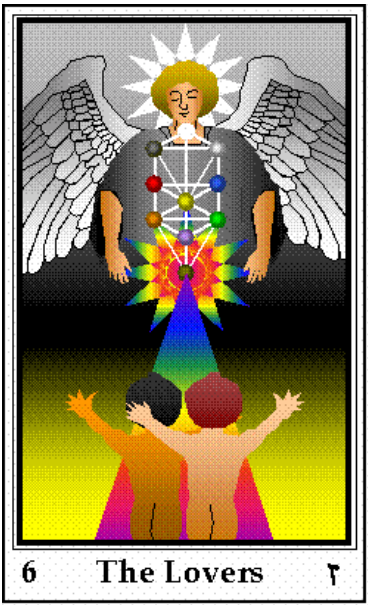

Zayin: 2>6

Path #6 -- "The sixth path is called the mediating consciousness because through it the emanation of atziluthic influence is increased. It causes that influence to flow unto all those so blessed as to be united to its essence."

The "atziluthic influence" mentioned in the "32 Paths" text refers to the path Beth which descends from Kether directly into Tiphareth, carrying with it the "holy powers". The entry of Chokmah into Tiphareth via the path of Zayin, multiplies this Kethric influx within Tiphareth. The transformation which ensues because of this multiplication is what empowers the initiate's ascent to Kether.

As the Tarot image implies, the work of this path is the *conscious* integration of the single Chokmah Greater Self into the initiate's own Individual and personal Self.

The radiant being that results from this integration of the supernal into the mundane is indeed a blessing to the world.

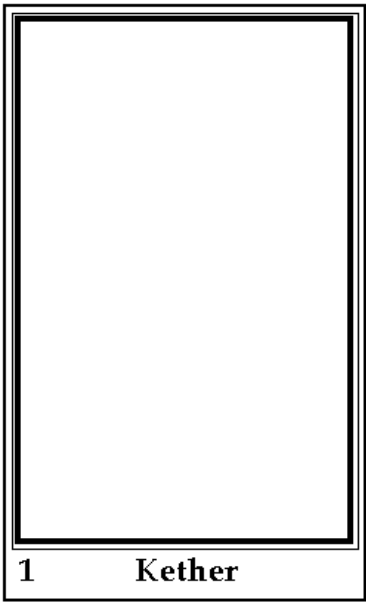

Kether: Sephirah #1

#1: *I am a center of expression for the Primal Will-to-Good which eternally creates and sustains the universe.*

Path #1 -- "The first path is called the mystical consciousness, the highest crown (Kether). It is the light of the primordial principle which has no beginning; and it is the primal glory. No created being can attain to its essence."

As I said above, Kether is the Unity without parts. It is the completely integrated whole that, in and of itself, experiences no separation into parts. For the Kethric consciousness, ALL is simply Self. In Kether, there is no differentiation into beginning, middle and end; no binary choice even. This is expressed in the corresponding Genesis passage:

Genesis 1:1 -- *"In the beginning, Elohim created the heaven and the earth."*

In other words, from the outset, so to speak, EVERY thing has existed within Kether -- the heaven *AND* the earth, simultaneously.

The initiate who attains to full cognizance of Kether becomes at-one-with EVERY thing; *every* who, what, where, when and why. For such a one, cause and effect occur simultaneously and life becomes a matter of simply BEing instead of willing or desiring or making happen.

Paul Case's statement best describes the initiate's work: one becomes a *conscious* center of expression for the Primal Will-to-Good, and actively participates in the eternal creating and sustaining of the universe.

The "32 Paths" proviso that "no created being can attain to its essence" is a VERY deep mystical statement. The "essence" of Kether is the Ayin, commonly translated as "nothingness". The Ayin is so utterly foreign to creatures that "exist" or have BEing, that it is impossible for us to even begin to comprehend this "realm". Our words cannot even begin to de-

scribe it. The only consciousness capable of comprehending the Ayin is Kether: The One Self, the Unity of ALL BEing. In other words, no *created* being can attain to the Ayin -- only the creator *of* being can do so. Which is another way of saying that unity with Kether brings the initiate their first perception of this essence.

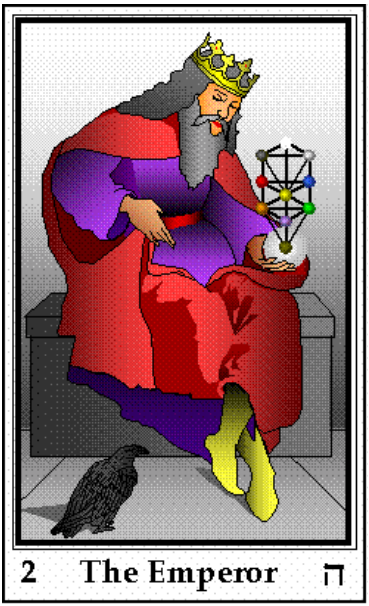

Heh: 1>2

Path #2 -- "The second path is that of the illuminating consciousness. It is the crown (Kether) of creation (Briah), the splendor of the unity, like unto that which "exalts itself as the head over all." The masters of kabbalah call it the second glory."

Here we see the Kethric Light emanating down to Chokmah. This emanation of Light "crowns" Briah. In other words, it stands above the Briatic World of Chokmah-Binah. This descending illumination carries the "splendor" aspect of Kether, the Primal Glory. Therefore, Heh is called the "second glory" and is depicted in the Tarot as an Emperor who "exalts [him]self as the head over all." The Emperor may *wear* and *personify* the power that the Crown confers, but he is not the Crown itself. Heh represents the "first" non-sequential act of creation (Briah) which is/was/will-be a matter of Elohim turning Its attention "downward":

Genesis 1:2 -- *"And the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of Elohim hovered over the face of the waters."*

Here, Elohim "does" nothing more than take notice of the state of potential and "hover over" attentively. Yet this divine attention is what ultimately sustains the universe since it provides the mental pattern for all that follows.

With Heh, the initiate *consciously* integrates this mental pattern which sustains all created things, into the single Chokmah Greater Self.

Vav: 1>3

Path #5 -- "The fifth path is called the root consciousness because it is the substance of the unity, joining itself to that understanding (Binah) which itself emanates from within the province of primordial wisdom."

With Vav, Kether impregnates the infinite potential of Binah with the Light of its substance. The corresponding Genesis passage gives insight into the nature of this "substance".

Genesis 1:4 -- *"And Elohim divided the light from the darkness."*

Thus we see that this "substance" has to do with dividing, which in this case is the same as multiplying since we have divided what was formerly one thing, into two things. In other words, this is the beginning of the potential for an infinite variety of distinct expressions of the One Thing. It's this influx of the "substance of the unity" that establishes the pillar of severity or form.

In the Tarot, this is symbolized by the Hierophant who philosophically divides the light from the darkness and passes on his own Understanding to those of lesser understanding.

The initiate's task with the path of Vav is to *consciously* cast their seed of Kethric "substance" upon the infinite potential within their own Greater Self and upon all the other Greater Selves resident in Binah.

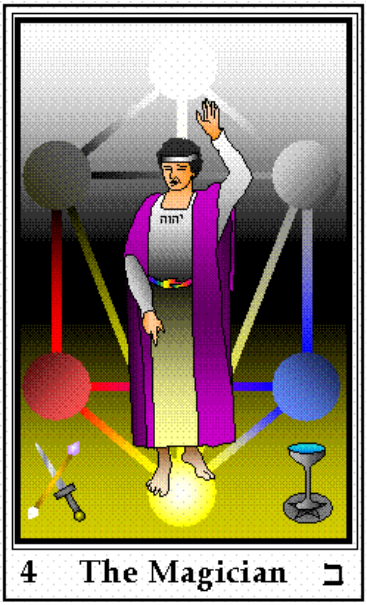

Beth: 1>6

Path #4 -- "The fourth path is named the overflowing consciousness because from it, emanate all the holy powers, all the most ethereal emanations with the most sublime essences: they emanate one from the other through the power of the primordial emanator."

The Hebrew letter name 'Beth' means "house" in English. As the first letter in the Torah, it is said to house all the letters that follow. In other words, it contains within itself all the "holy powers" and conveys them directly to the Individual (Tiphareth).

Beth is the only path on the Tree that crosses two horizontal paths; the path Shin between Chokmah and Binah, and the path Aleph between Gedulah and Geburah. It pierces both the supernal veil of Shin and the Abyssal veil of Aleph, and comprehends both levels of the "plan". It also establishes the middle pillar of equilibrium, upon which are found the Sephirot pertaining to the levels of Self (Supernal Kether, Individual Tiphareth, personal Yesod and material Malkuth) -- the "holy powers of the unity".

The initiate's work of the path Beth is to *consciously* bring down the whole of Kether into the Individual Self. Once brought directly into Tiphareth, the Kethric Light permeates every other level of Self and every other Sephirot of its own accord; or as the "32 Paths" states it, "they (the "holy powers") emanate one from the other through the power of the primordial emanator (Kether)." In other words, the Tiphareth thus illuminated becomes like a radiant sun which casts its light in every direction, giving life and sustenance to all.

This fills the initiate with the constant Kethric awareness of the Unity *at the Individual and personal levels of Self.*

The 16 “Hidden” Paths

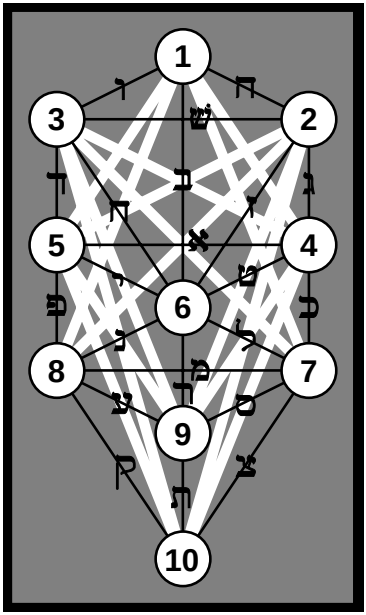

The 231 Gates of Initiation are formed out of the 32 Paths of Wisdom and the 16 “unspoken” or Hidden Paths of the Hebrew Tree. These Hidden Paths exist as potentials, whose realization and fulfillment are unique to each traveler who employs them. Consequently, little of value can be "spoken" regarding their individual meanings.

We cannot assign letters to them or define them with scripture or describe their experiential significance, such as we can with the 32 "spoken" Paths. Knowing them is not a thing that can be transmitted by words from one person to another -- only the traveler knows the true meaning of the Hidden Paths involved in their travels -- and it is only by experiencing them first-hand that this knowledge is gained.

These "unspoken" Paths are the hands-on thumbprint of the traveler and are what distinguishes one person’s journey from another. They are avenues of uniqueness and spontaneity. The most that can be said of them is that they integrate the influences of the Sephirot in all the ways that the 32 "spoken" Paths do not.

Therefore what follows is a very brief commentary on each of the Hidden Paths, which merely points out their place in the initiatory sequence. Since the individual uniqueness of each traveler’s experience of these Hidden Paths precludes the use of universal symbolic imagery akin to that used with the 32 “spoken” Paths, I have chosen to visually represent each Hidden Path very simply as a blending of the colors of the two Sephirot the Hidden Path connects.

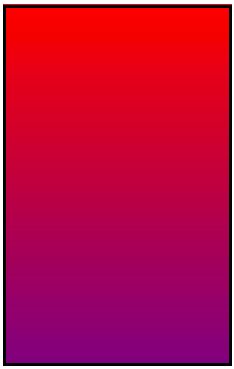

HP:5>9

Geburah > Yesod:

The first Hidden Path of the initiatory sequence represents the direct integration of the higher will of the Individual Self, into the heart of the traveler’s astral character.

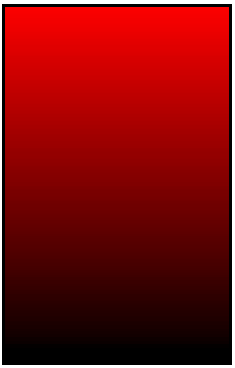

HP:5>10

Geburah > Malkuth:

The second Hidden Path of the initiatory sequence represents the direct integration of the higher will of the Individual Self, into the traveler's mundane awareness.

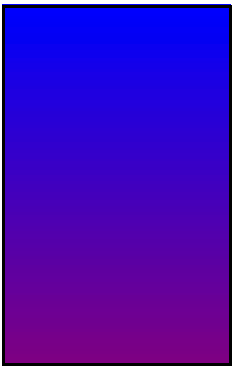

HP:4>9

Gedulah > Yesod:

The third Hidden Path of the initiatory sequence represents the direct integration of the higher empathy of the Individual Self, into the heart of the traveler's astral character.

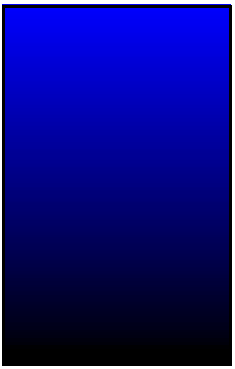

HP:4>10

Gedulah > Malkuth:

The fourth Hidden Path of the initiatory sequence represents the direct integration of the higher empathy of the Individual Self, into the traveler's mundane awareness.

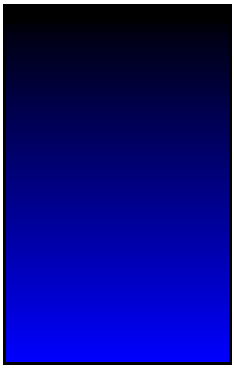

HP:3>4

Binah > Gedulah:

The fifth Hidden Path of the initiatory sequence represents the direct integration of the Greater Self into the higher empathy of the traveler's Individual Self.

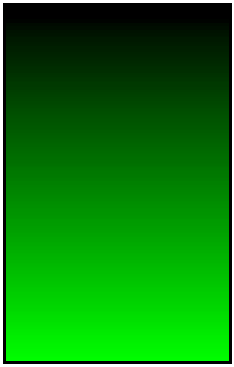

HP:3>7

Binah > Netzach:

The sixth Hidden Path of the initiatory sequence represents the direct integration of the Greater Self into the emotional structure of the traveler's astral character.

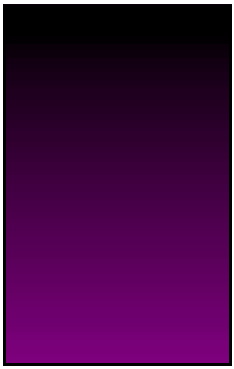

HP:3>9

Binah > Yesod:

The seventh Hidden Path of the initiatory sequence represents the direct integration of the Greater Self into the heart of the traveler's astral character.

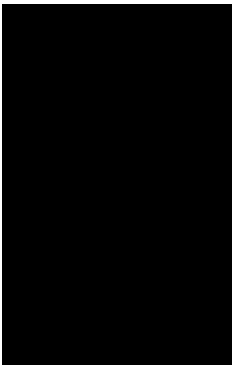

HP:3>10

Binah > Malkuth:

The eighth Hidden Path of the initiatory sequence represents the direct integration of the Greater Self into the traveler's mundane awareness.

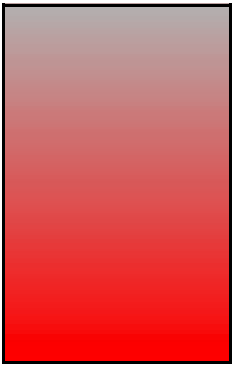

HP:2>5

Chokmah > Geburah:

The ninth Hidden Path of the initiatory sequence represents the direct integration of the Primal Will into the higher will of the traveler's Individual Self.

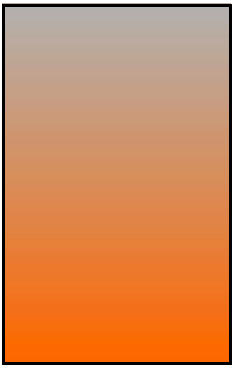

HP:2>8

Chokmah > Hod:

The tenth Hidden Path of the initiatory sequence represents the direct integration of the Primal Will into the lower intellect of the traveler's astral character.

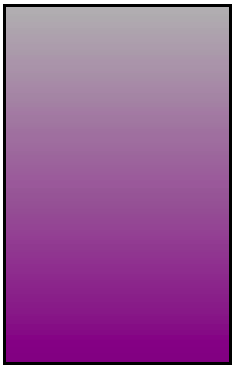

HP:2>9

Chokmah > Yesod:

The eleventh Hidden Path of the initiatory sequence represents the direct integration of the Primal Will into the heart of the traveler's astral character.

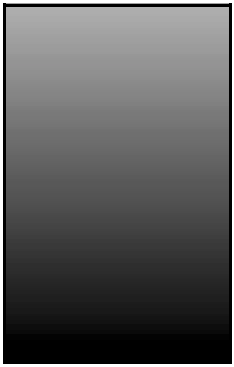

HP:2>10

Chokmah > Malkuth:

The twelfth Hidden Path of the initiatory sequence represents the direct integration of the Primal Will into the traveler's mundane awareness.

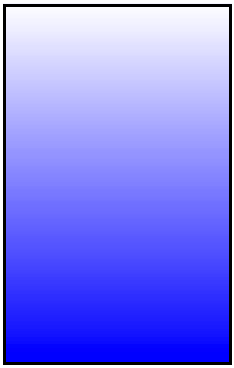

HP:1>4

Kether > Gedulah:

The thirteenth Hidden Path of the initiatory sequence represents the direct integration of the Unitary Awareness into the higher empathy of the traveler's Individual Self.

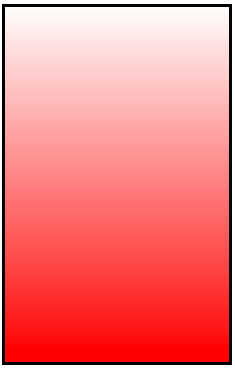

HP:1>5

Kether > Geburah:

The fourteenth Hidden Path of the initiatory sequence represents the direct integration of the Unitary Awareness into the higher will of the traveler's Individual Self.

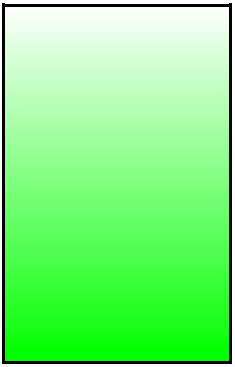

HP:1>7

Kether > Netzach:

The fifteenth Hidden Path of the initiatory sequence represents the direct integration of the Unitary Awareness into the emotional structure of the traveler's astral character.

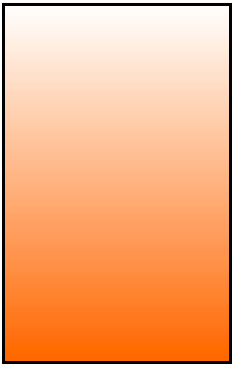

HP:1>8

Kether > Hod:

The fifteenth Hidden Path of the initiatory sequence represents the direct integration of the Unitary Awareness into the lower intellect of the traveler's astral character.

The 231 Gates of Initiation

According to the Hebrew Tree

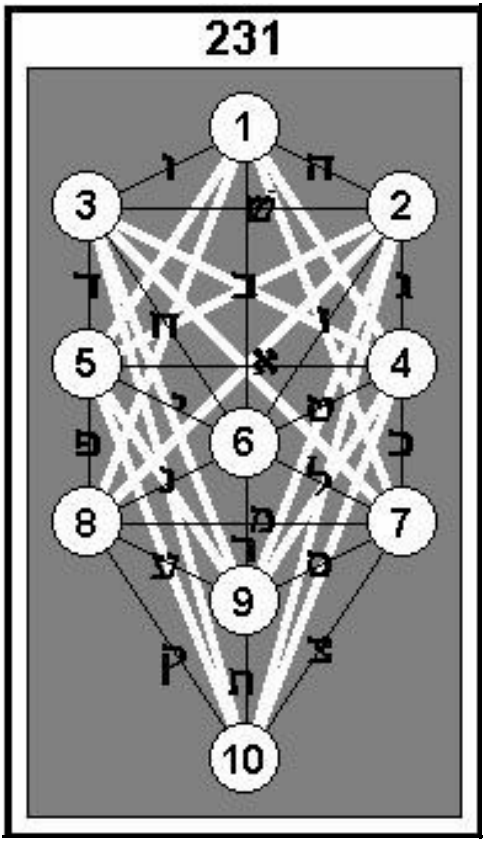

Part One:

The 51 Temporal Gates

The 231 Gates of Initiation

According to the Hebrew Tree

Part One: The 51 Temporal Gates

By Rawn Clark

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Introduction
Working a Gate

A Gate is the sequential travel from Sephirot to Sephirot which includes the Sephirot AND the 'paths' that connect them. In modern lingo, we use the term 'path' to indicate the connections between the Sephirot, but this is really a misuse of the term, Kabbalistically speaking. In the ancient texts, the term "Path" is used for the Letters AND the Sephirot (e.g., the 32 Paths of Wisdom) and is not an indication of a connection between the Sephirot. So, the individual Sephirot are each "Paths" as are each of the individual Letters.

The first step in working any Gate is to raise your conscious awareness to the "highest" (or first in the sequence noted) Sephirah of that particular Gate. There are many ways of achieving this but the one I'd recommend for you is the "Eight Temples Meditation Project" (8T). I recommend it because it is *experiential* and not *just* intellectual. And, of course, I recommend it to you because I wrote it. ;-) It integrates very well with the 231 Gates of Initiation.

So, first you must raise your awareness to the "highest" Sephirah of the Gate. Then, you must establish a connection with the next Sephirah in the Gate's sequence. One way to do this is to project the image of the corresponding Tarot arcana (except with the "Hidden Paths" . . .) and cause it to become a path which connects the two Sephirot. Then, you (i. e., your conscious awareness) traverses the projected image / pathway into the "lower" Sephirah.

Once you have arrived, you create a similar pathway to the next Sephirah in the Gate's sequence, and so on until you reach the place where you started (or the terminus of the Gate in the case of the 38 simple Line-forms).

Then you reverse your footsteps until you again return to your starting point.

Working the Gates is about the focused and intentional movement of your conscious awareness. This integrates the levels of self-awareness involved in that particular Gate.

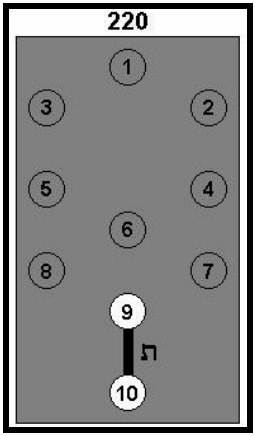

To illustrate a simple Gate (which looks like a 'path'), let's look at the first Gate in the Sequence of Initiation: Yesod > Tav > Malkuth. This Gate is composed of three "Paths": #1 - Yesod, #2 - Tav, #3 - Malkuth. It is "worked" or traveled, by first attaining Yesod, and then the 'path' of Tav is pursued "down" into Malkuth. This integrates the Yesod level of one's consciousness, into the Malkuth level, via the journey of Tav. The Gate is then traversed in the opposite direction, upwards and officially ends back in Yesod, thus integrating the Malkuth level of one's consciousness into the Yesod level, via the reverse journey of Tav.

When working a Gate, one always begins with the highest Sephirot and travels first to the lowest Sephirot. In the example of Gate #4 (8.10.9.8), which is composed of six "Paths", one begins in the highest Sephirot of Hod (8) and travels first to the lowest Sephirot in the Gate, Malkuth (10). Then one makes their way from Malkuth to Yesod and then from Yesod back to Hod, completing the form. And then, one works the Gate in the reverse direction by traveling from Hod to Yesod, then to Malkuth and ending once again in Hod.

So, a Gate is composed of *at least* three "Paths" and represents the integration of the various levels of consciousness symbolized by the "Paths". A "Path" on the other hand, represents just a single discrete level of consciousness and not an integration of levels.

Each Gate is a simple geometric form. There are 38 lines (i.e., two Sephirot and one path, like Gate #1), 68 triangles (three Sephirot and three paths), 74 quadrangles (four Sephirot and four paths), 41 pentangles (five Sephirot and five paths) and 9 hexangles (six Sephirot and six paths). The final Gate, #231, is the whole Tree and represents the final integration of the completely self-realized Self.

The 51 Temporal Gates

Gate #1

1st task of **2nd** degree.
1st Lettered Path of 22 total.
Sequence: Yesod <TAV> Malkuth.
Return: Malkuth <TAV> Yesod.
Levels of Self: The Personal Self (Yesod) and Mundane Awareness.
Pillars: Middle-2.

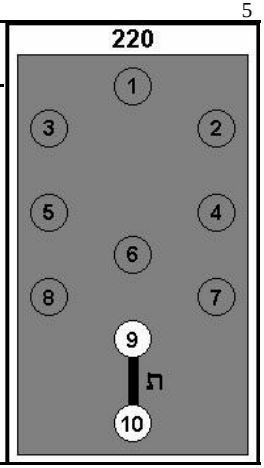

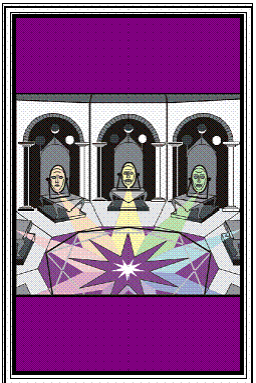

26 Yesod ש

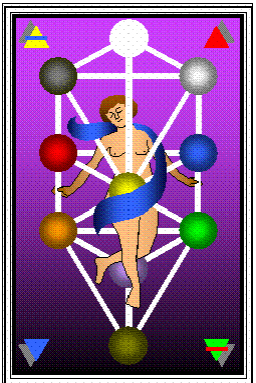

32 The World ת

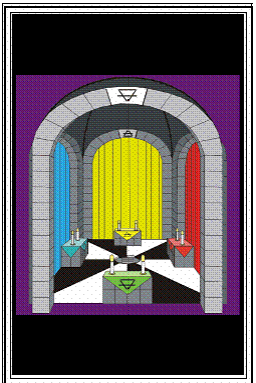

30 Malkuth ⊗

Gate #2

1st task of **3rd** degree.
2nd Lettered Path of 22 total.
Sequence: Hod <AYIN> Yesod.
Return: Yesod <AYIN> Hod.
Levels of Self: The Personal Self (Hod & Yesod).
Pillars: Middle-1. Severity-1.

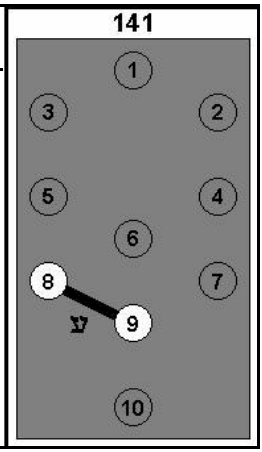

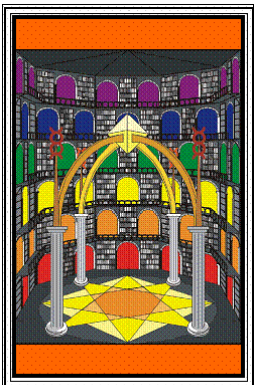
23 Hod ☿

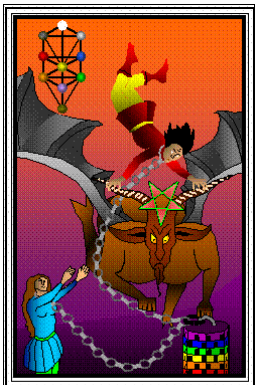
28 The Devil ♈

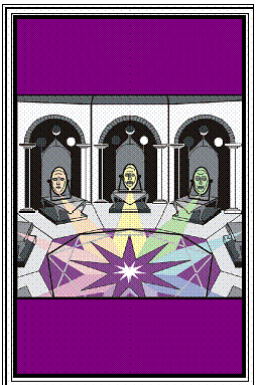
26 Yesod ☽

Gate #3

2nd task of **3rd** degree.
3rd Lettered Path of 22 total.
Sequence: Hod <QOOPH> Malkuth.
Return: Malkuth <QOOPH> Hod.
Levels of Self: The Personal Self (Hod) and Mundane Awareness.
Pillars: Middle-1. Severity-1.

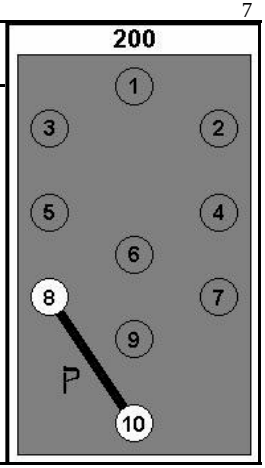

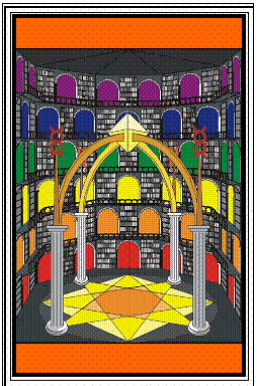

23 Hod ☿

31 The Moon P

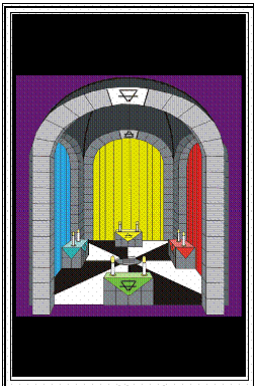

30 Malkuth ⊗

Gate #4

3rd task of **3rd** degree.
1st Triangle of 68 total.
Sequence: Hod <QOOPH> Malkuth <TAV> Yesod <AYIN> Hod.
Return: Hod <AYIN> Yesod <TAV> Malkuth <QOOPH> Hod.
Levels of Self: The Personal Self (Hod & Yesod) and Mundane Awareness.
Pillars: Middle-2. Severity-1.

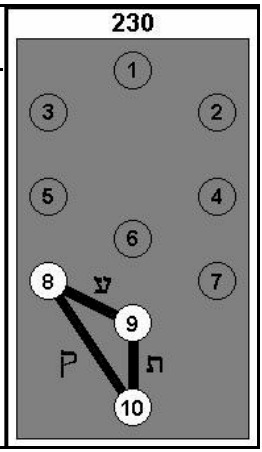

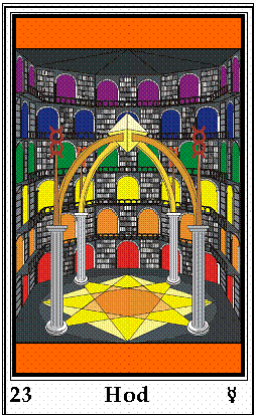
23 Hod ש

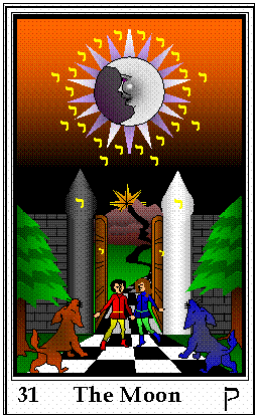
31 The Moon ק

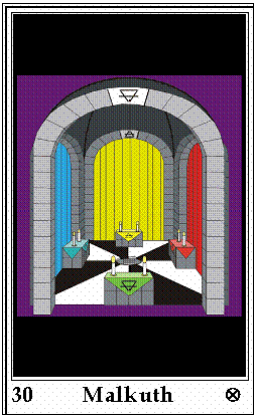
30 Malkuth ⊗

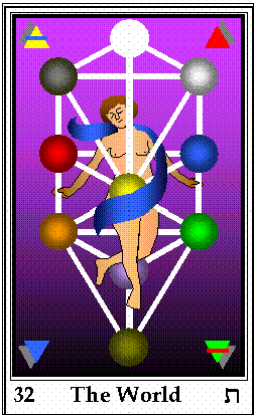
32 The World ת

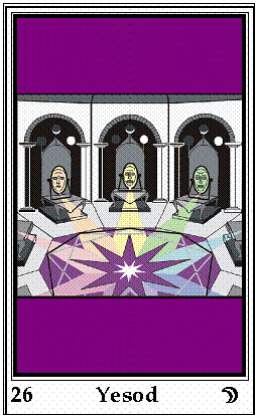
26 Yesod ס

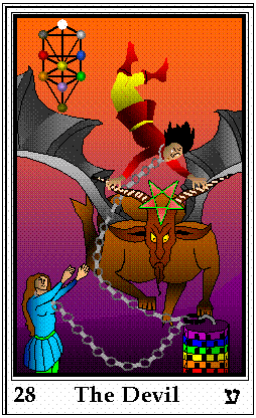
28 The Devil ע

Gate #5

1st task of **4th** degree.
4th Lettered Path of 22 total.
Sequence: Netzach <MEM> Hod.
Return: Hod <MEM> Netzach.
Levels of Self: The Personal Self (Netzach and Hod).
Pillars: Mercy-1. Severity-1.

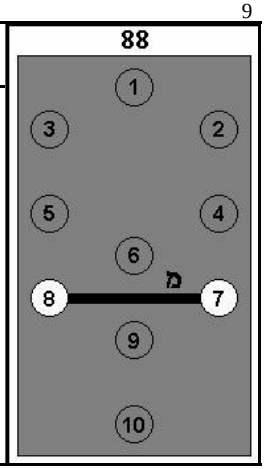

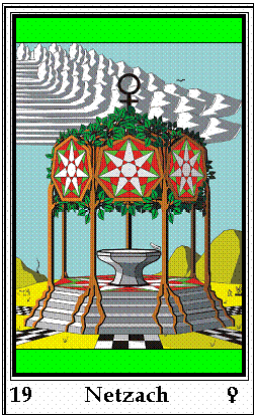
19 Netzach ♀

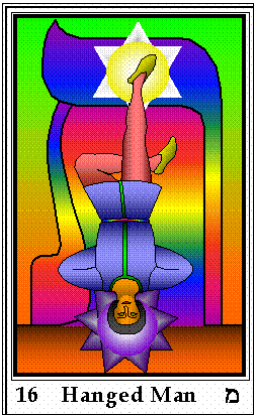
16 Hanged Man מ

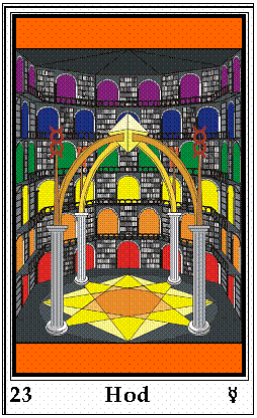
23 Hod ☿

Gate #6

2nd task of **4th** degree.
5th Lettered Path of 22 total.
Sequence: Netzach <SAMEKH> Yesod.
Return: Yesod <SAMEKH> Netzach.
Levels of Self: The Personal Self (Netzach & Yesod).
Pillars: Mercy-1. Middle-1.

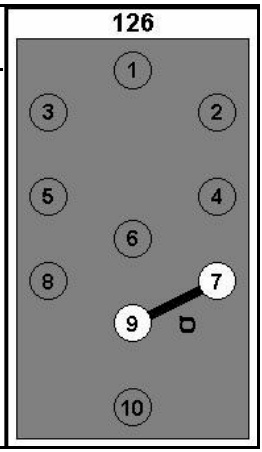

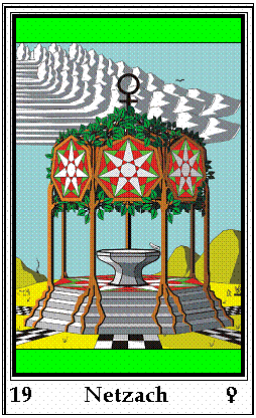
19 Netzach ♀

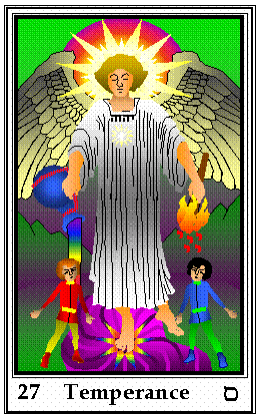
27 Temperance ♎

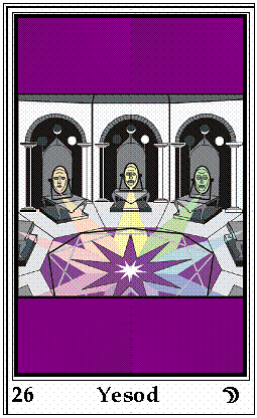
26 Yesod ☽

Gate #7

3rd task of **4th** degree.
2nd Triangle of 68 total.
Sequence: Netzach <SAMEKH> Yesod <AYIN> Hod <MEM> Netzach.
Return: Netzach <MEM> Hod <AYIN> Yesod <SAMEKH> Netzach.
Levels of Self: The Personal Self (Netzach, Hod and Yesod).
Pillars: Mercy-1. Middle-1. Severity-1.

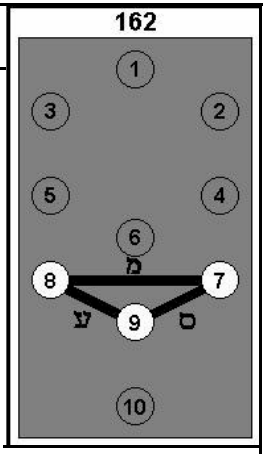

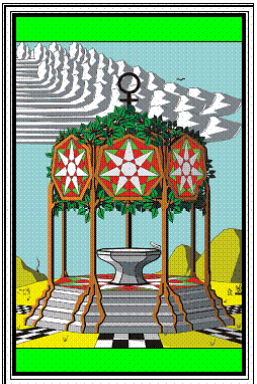
19 Netzach ♀

27 Temperance ס

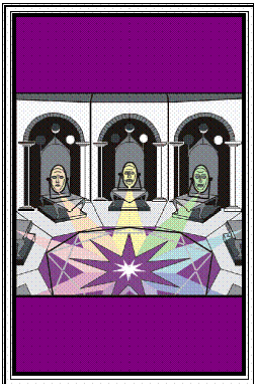
26 Yesod ס

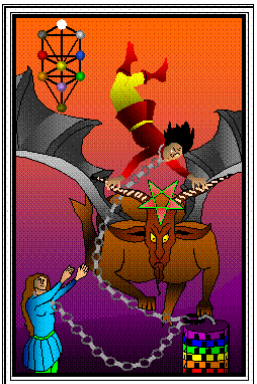
28 The Devil ע

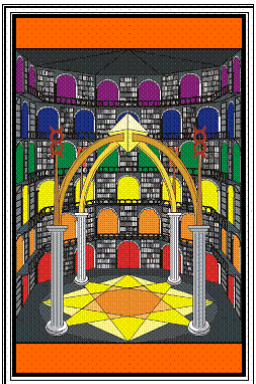
23 Hod ☿

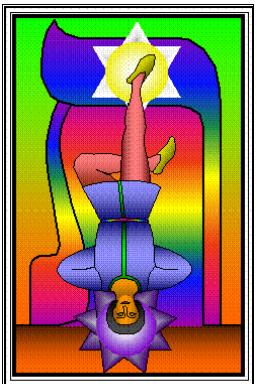
16 Hanged Man מ

Gate #8

4th task of **4th** degree.
6th Lettered Path of 22 total.
Sequence: Netzach <TZADDI> Malkuth.
Return: Malkuth <TZADDI> Netzach.
Levels of Self: The Personal Self (Netzach) and Mundane Awareness.
Pillars: Mercy-1. Middle-1.

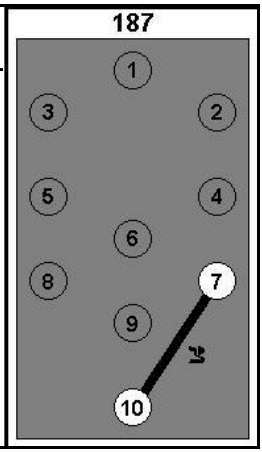

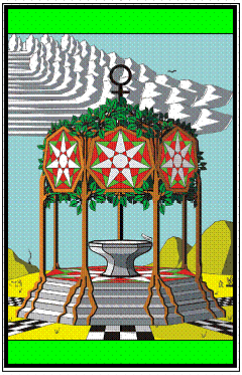

19 Netzach ♀

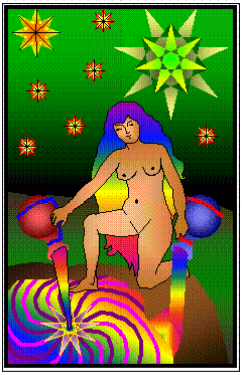

29 The Star ב

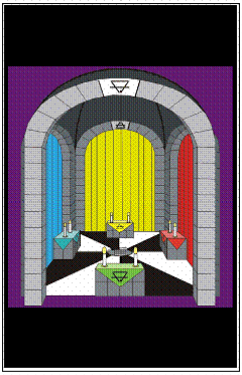

30 Malkuth ⊗

Gate #9

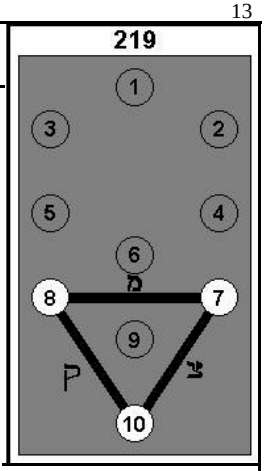

5th task of **4th** degree.
3rd Triangle of 68 total.
Sequence: Netzach <TZADDI> Malkuth <QOOPH> Hod <MEM> Netzach.
Return: Netzach <MEM> Hod <QOOPH> Malkuth <TZADDI> Netzach.
Levels of Self: The Personal Self (Netzach and Hod) and Mundane Awareness.
Pillars: Mercy-1. Middle-1. Severity-1.

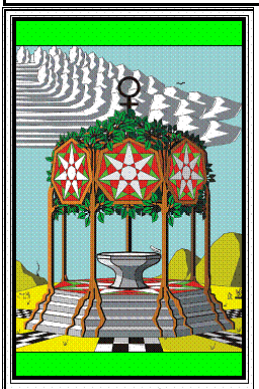
19 Netzach ♀

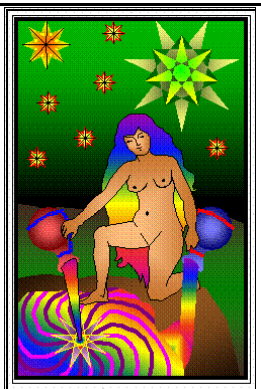
29 The Star ♅

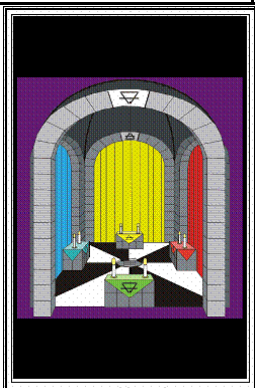
30 Malkuth ⊗

31 The Moon ☽

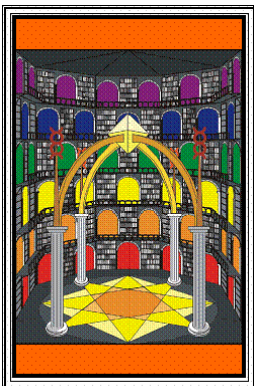
23 Hod ☿

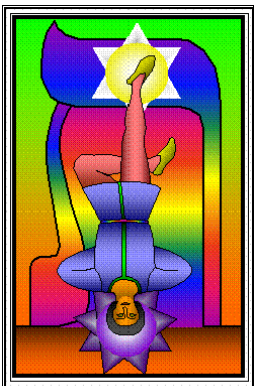
16 Hanged Man ♎

Gate #10

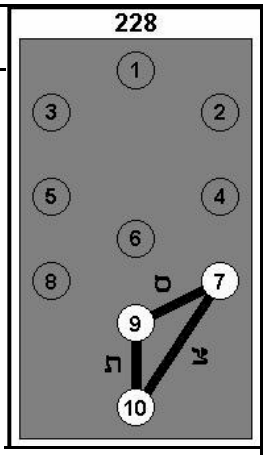

6th task of **4th** degree.
4th Triangle of 68 total.
Sequence: Netzach <TZADDI> Malkuth <TAV> Yesod <SAMEKH> Netzach.
Return: Netzach <SAMEKH> Yesod <TAV> Malkuth <TZADDI> Netzach.
Levels of Self: The Personal Self (Netzach and Yesod) and Mundane Awareness.
Pillars: Mercy-1. Middle-2.

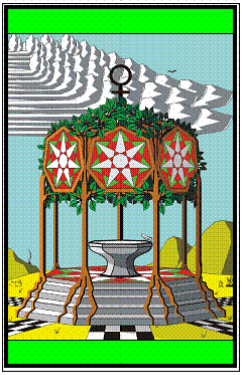
19 Netzach ♀

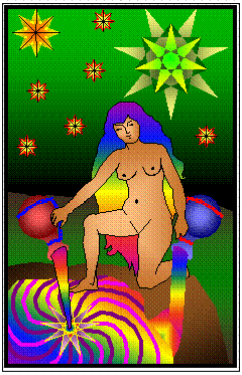
29 The Star צ

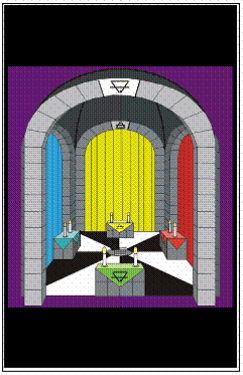
30 Malkuth ⊗

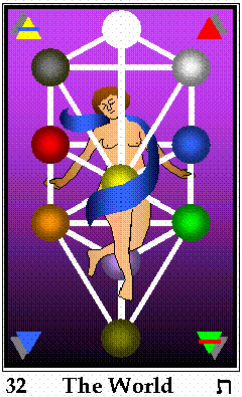
32 The World ת

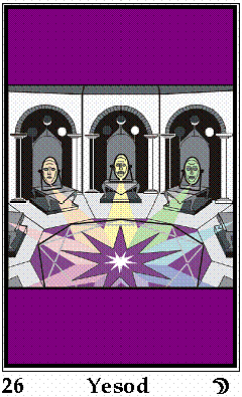
26 Yesod י

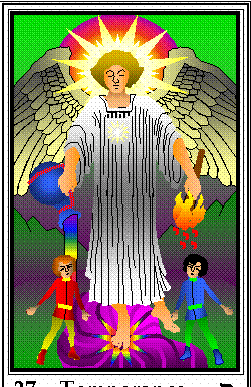
27 Temperance ס

Gate #11

1st task of **5th** degree.
7th Lettered Path of 22 total.
Sequence: Tiphareth <LAMED> Netzach.
Return: Netzach <LAMED> Tiphareth.
Levels of Self: The Individual Self (Tiphareth) and Personal Self (Netzach).
Pillars: Mercy-1. Middle-1.

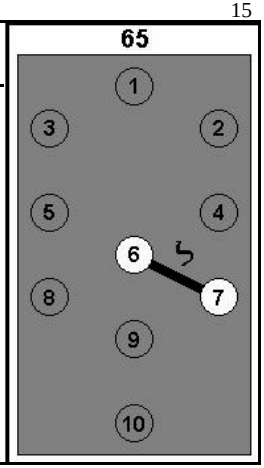

15 Tiphareth ☉

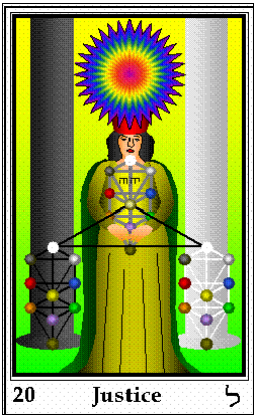
20 Justice ♄

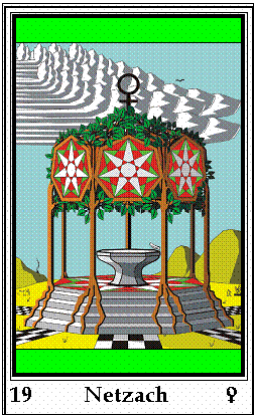
19 Netzach ♀

Gate #12

2nd task of **5th** degree.
8th Lettered Path of 22 total.
Sequence: Tiphareth <NUN> Hod.
Return: Hod <NUN> Tiphareth.
Levels of Self: The Individual Self (Tiphareth) and Personal Self (Hod).
Pillars: Middle-1. Severity-1.

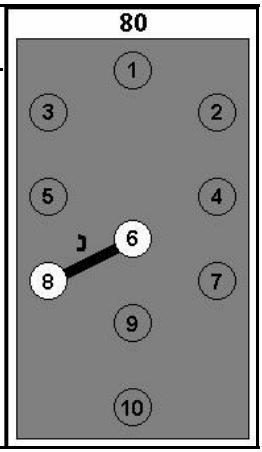

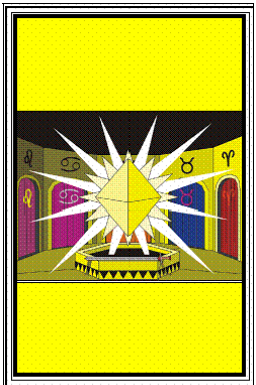

15 Tiphareth ☉

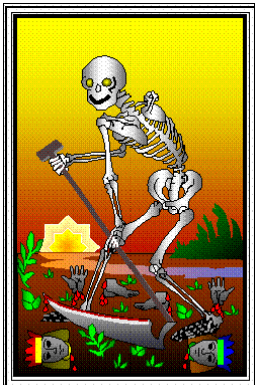

22 Death נ

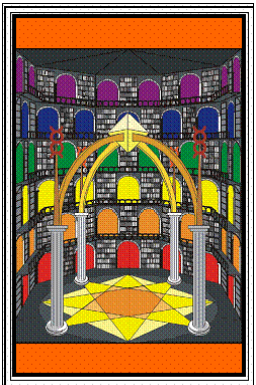

23 Hod ☿

Gate #13

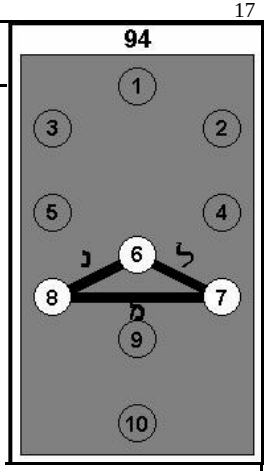

3rd task of **5th** degree.
5th Triangle of 68 total.
Sequence: Tiphareth <NUN> Hod <MEM> Netzach <LAMED> Tiphareth.
Return: Tiphareth <LAMED> Netzach <MEM> Hod <NUN> Tiphareth.
Levels of Self: The Individual Self (Tiphareth) and Personal Self (Hod and Netzach).
Pillars: Mercy-1. Middle-1. Severity-1.

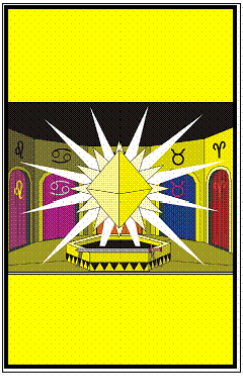
15 Tiphareth ☉

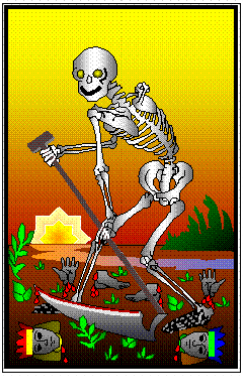
22 Death נ

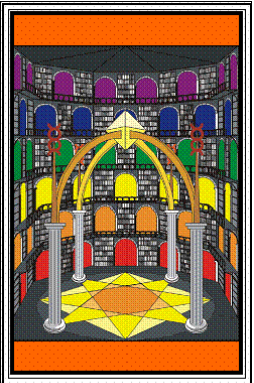
23 Hod ☿

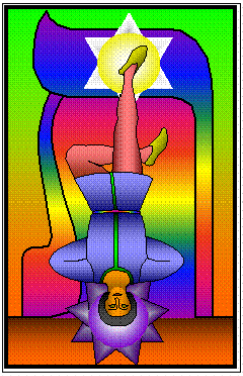
16 Hanged Man מ

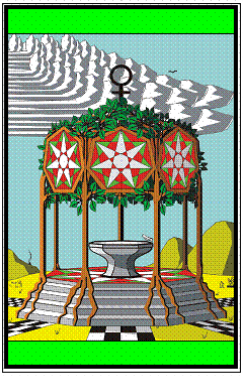
19 Netzach ♀

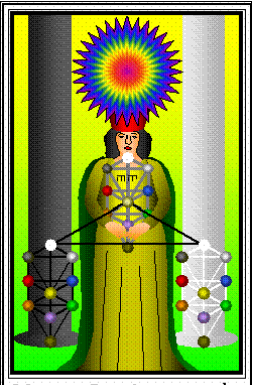
20 Justice ל

Gate #14

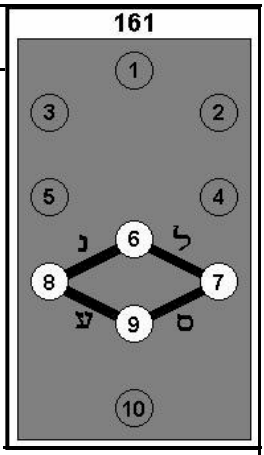

4th task of **5th** degree.
1st Quadrangle of 74 total.
Sequence: Tiphareth <NUN> Hod <AYIN> Yesod <SAMEKH> Netzach <LAMED> Tiphareth.
Return: Tiphareth <LAMED> Netzach <SAMEKH> Yesod <AYIN> Hod <NUN> Tiphareth.
Levels of Self: The Individual Self (Tiphareth) and Personal Self (Netzach, Hod and Yesod).
Pillars: Mercy-1. Middle-2. Severity-1.

15 Tiphareth ☉

22 Death נ

23 Hod ☿

28 The Devil ע

26 Yesod ☽

27 Temperance ס

19 Netzach ♀

20 Justice ל

Gate #15

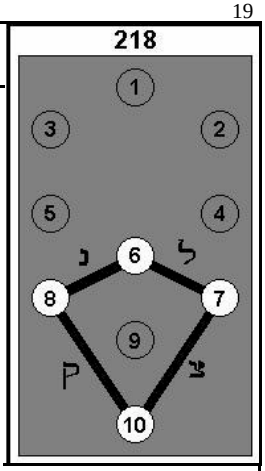

5th task of **5th** degree.
2nd Quadrangle of 74 total.
Sequence: Tiphareth <NUN> Hod <QOOPH> Malkuth <TZADDI> Netzach <LAMED> Tiphareth.
Return: Tiphareth <LAMED> Netzach <TZADDI> Malkuth <QOOPH> Hod <NUN> Tiphareth.
Levels of Self: The Individual Self (Tiphareth), Personal Self (Netzach and Hod) and Mundane Awareness.
Pillars: Mercy-1. Middle-2. Severity-1.

15 Tiphareth ☉

22 Death נ

23 Hod ☿

31 The Moon פ

30 Malkuth ⊗

29 The Star ♊

19 Netzach ♀

20 Justice ל

Gate #16

6th task of **5th** degree.
9th Lettered Path of 22 total.
Sequence: Tiphareth <RESH> Yesod.
Return: Yesod <RESH> Tiphareth.
Levels of Self: The Individual Self (Tiphareth) and Personal Self (Yesod).
Pillars: Middle-2.

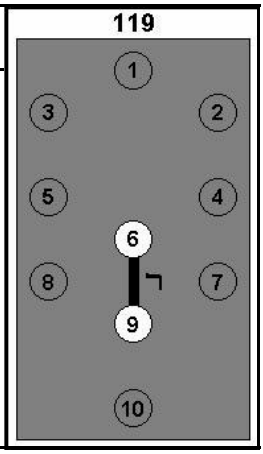

15 Tiphareth ☉

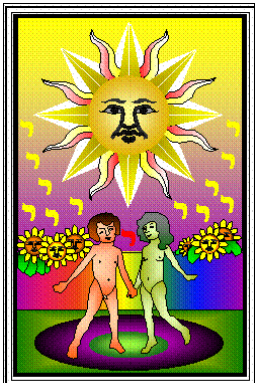

25 The Sun ר

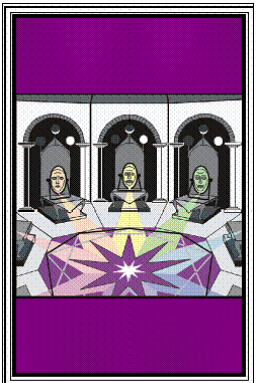

26 Yesod ☽

Gate #17

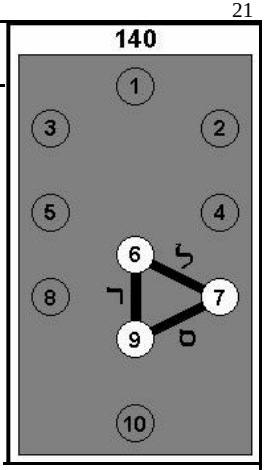

7th task of **5th** degree.
6th Triangle of 68 total.
Sequence: Tiphareth <RESH> Yesod <SAMEKH> Netzach <LAMED> Tiphareth.
Return: Tiphareth <LAMED> Netzach <SAMEKH> Yesod <RESH> Tiphareth.
Levels of Self: The Individual Self (Tiphareth) and Personal Self (Netzach and Yesod).
Pillars: Mercy-1. Middle-2.

15 Tiphareth ☉

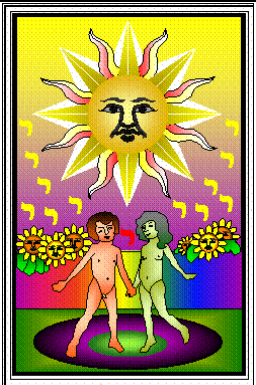
25 The Sun ר

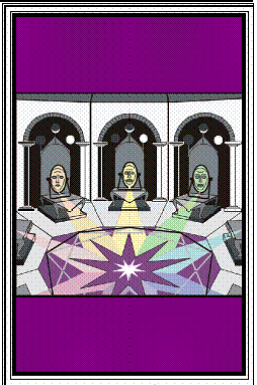
26 Yesod ☽

27 Temperance ס

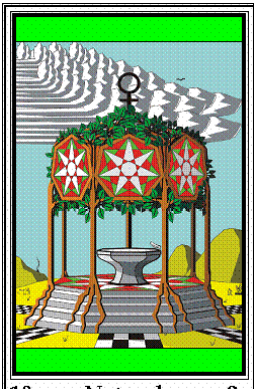
19 Netzach ♀

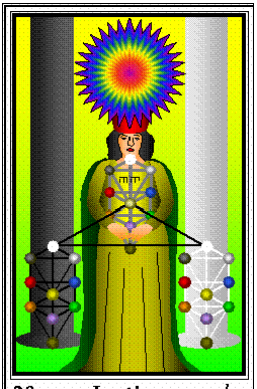
20 Justice ל

Gate #18

8th task of **5th** degree.
7th Triangle of 68 total.
Sequence: Tiphareth <RESH> Yesod <AYIN> Hod <NUN> Tiphareth.
Return: Tiphareth <NUN> Hod <AYIN> Yesod <RESH> Tiphareth.
Levels of Self: The Individual Self (Tiphareth) and Personal Self (Hod & Yesod).
Pillars: Middle-2. Severity-1.

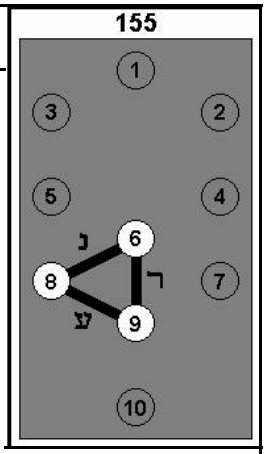

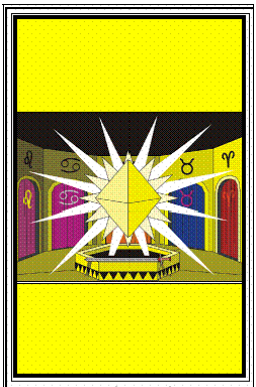
15 Tiphareth ☉

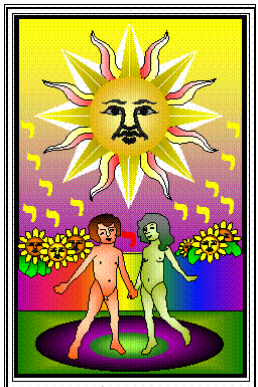
25 The Sun ר

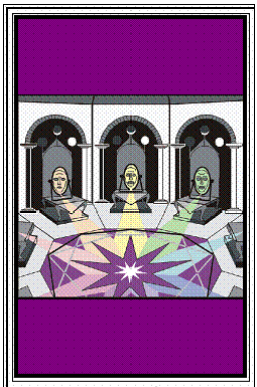
26 Yesod ☽

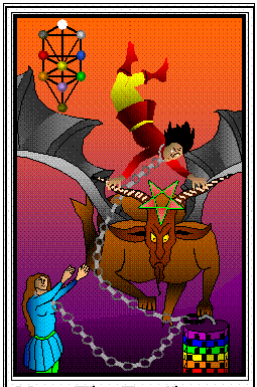
28 The Devil ע

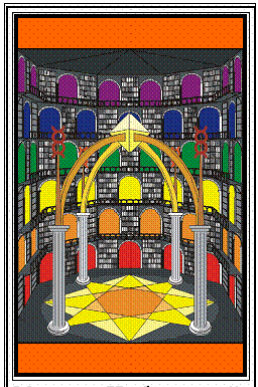
23 Hod ☿

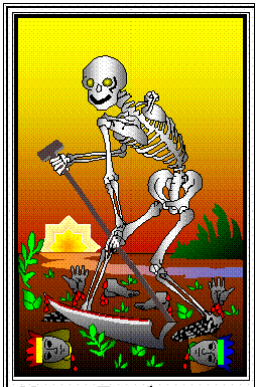
22 Death נ

Gate #19

1st task of **6th** degree.
10th Lettered Path of 22 total.
Sequence: Geburah <YOD> Tiphareth.
Return: Tiphareth <YOD> Geburah.
Levels of Self: The Individual Self (Geburah and Tiphareth).
Pillars: Middle-1. Severity-1.

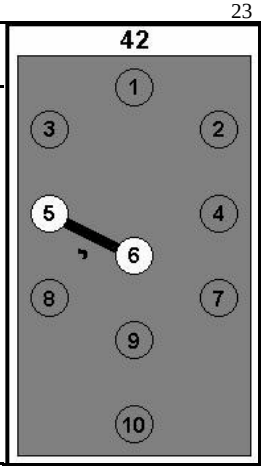

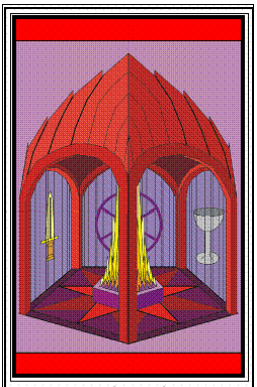
13 Geburah ♂

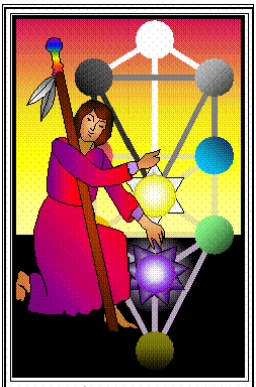
17 The Hermit ה

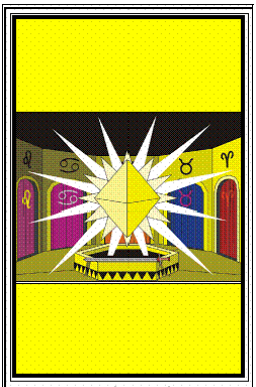
15 Tiphareth ☉

Gate #20

2nd task of **6th** degree.
11th Lettered Path of 22 total.
Sequence: Geburah <PEH> Hod.
Return: Hod <PEH> Geburah.
Levels of Self: The Individual Self (Geburah) and Personal Self (Hod).
Pillars: Severity-2.

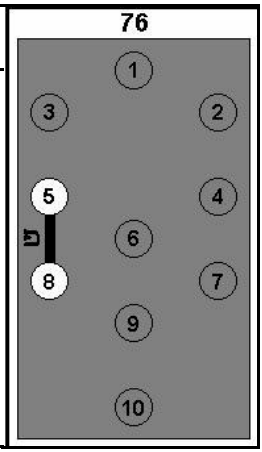

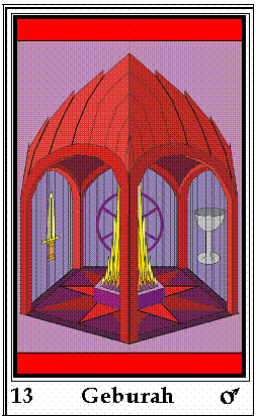
13 Geburah ♂

21 The Tower פ

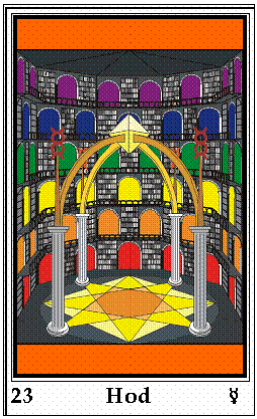
23 Hod ☿

Gate #21

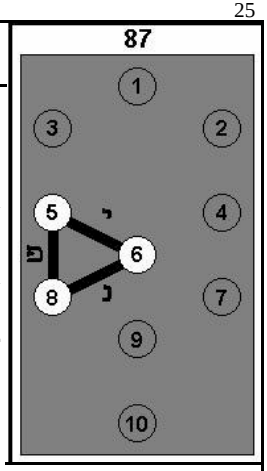

3rd task of **6th** degree.
8th Triangle of 68 total.
Sequence: Geburah <PEH> Hod <NUN> Tiphareth <YOD> Geburah.
Return: Geburah <YOD> Tiphareth <NUN> Hod <PEH> Geburah.
Levels of Self: The Individual Self (Geburah and Tiphareth) and Personal Self (Hod).
Pillars: Middle-1. Severity-2.

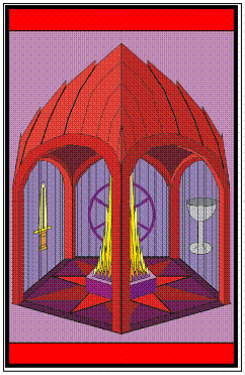
13 Geburah ♂

21 The Tower פ

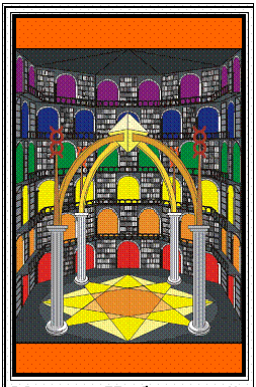
23 Hod ☿

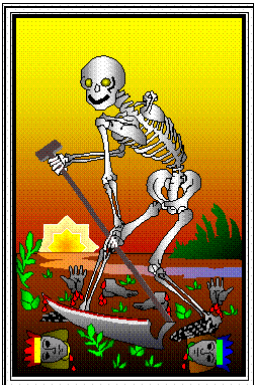
22 Death נ

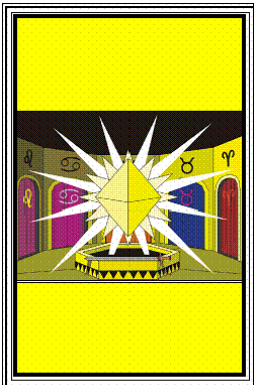
15 Tiphareth ☉

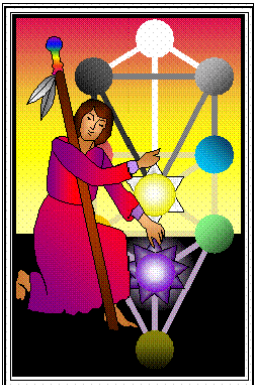
17 The Hermit ר

Gate #22

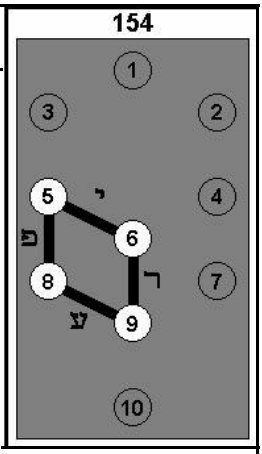

4th task of **6th** degree.
3rd Quadrangle of 74 total.
Sequence: Geburah <PEH> Hod <AYIN> Yesod <RESH> Tiphareth <YOD> Geburah.
Return: Geburah <YOD> Tiphareth <RESH> Yesod <AYIN> Hod <PEH> Geburah.
Levels of Self: The Individual Self (Geburah and Tiphareth) and Personal Self (Hod & Yesod).
Pillars: Middle-2. Severity-2.

13 Geburah ♂

21 The Tower פ

23 Hod ☿

28 The Devil ע

26 Yesod ☽

25 The Sun ר

15 Tiphareth ☉

17 The Hermit י

Gate #23

5th task of **6th** degree.
1st Hidden Path of 16 total.
Sequence: Geburah <HP:5-9> Yesod.
Return: Yesod <HP:5-9> Geburah.
Levels of Self: The Individual Self (Geburah) and Personal Self (Yesod).
Pillars: Middle-1. Severity-1.

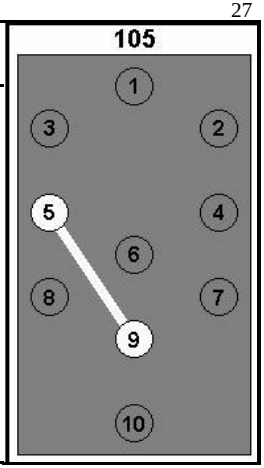

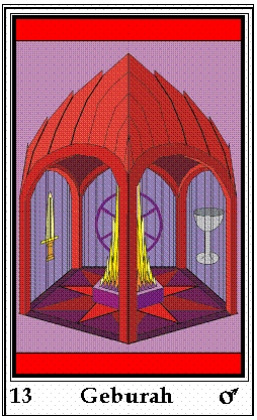

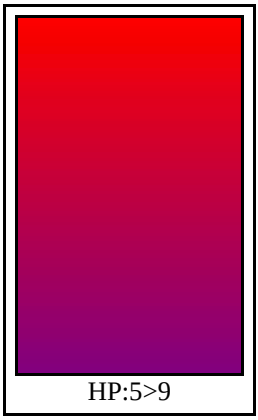

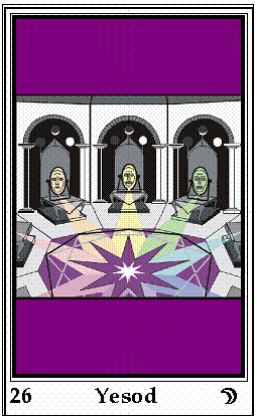

Gate #24

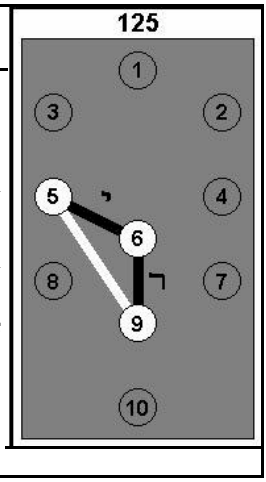

6th task of **6th** degree.
9th Triangle of 68 total.
Sequence: Geburah <HP:5-9> Yesod <RESH> Tiphareth <YOD> Geburah.
Return: Geburah <YOD> Tiphareth <RESH> Yesod <HP:5-9> Geburah.
Levels of Self: The Individual Self (Geburah and Tiphareth) and Personal Self (Yesod).
Pillars: Middle-2. Severity-1.

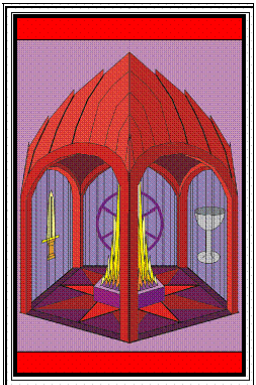
13 Geburah ♂

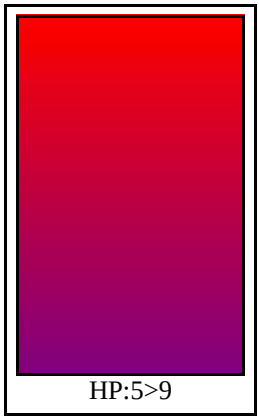
HP:5>9

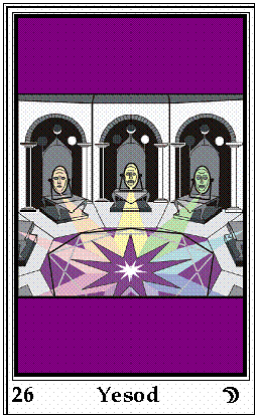
26 Yesod ☽

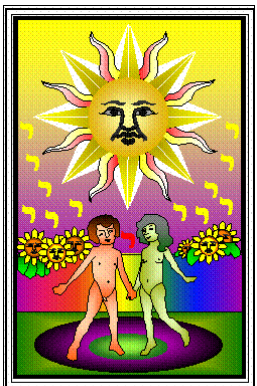
25 The Sun ☼

15 Tiphareth ☉

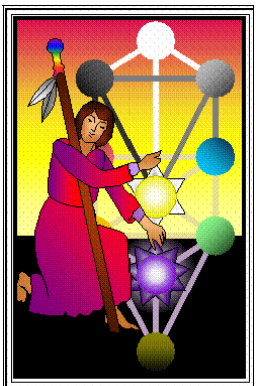
17 The Hermit ☿

Gate #25

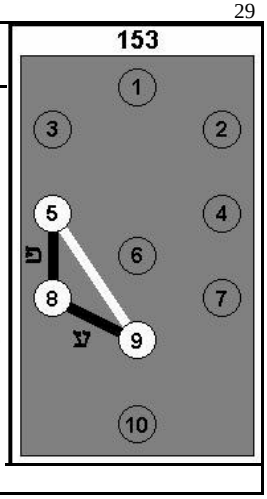

7th task of **6th** degree.
10th Triangle of 68 total.
Sequence: Geburah <HP:5-9> Yesod <AYIN> Hod <PEH> Geburah.
Return: Geburah <PEH> Hod <AYIN> Yesod <HP:5-9> Geburah.
Levels of Self: The Individual Self (Geburah) and Personal Self (Hod and Yesod).
Pillars: Middle-1. Severity-2.

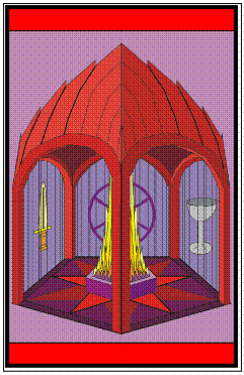

13 Geburah ♂

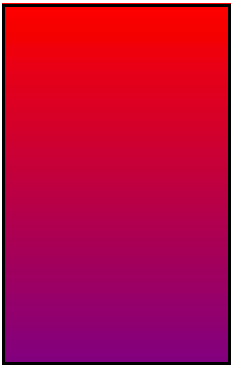

HP:5>9

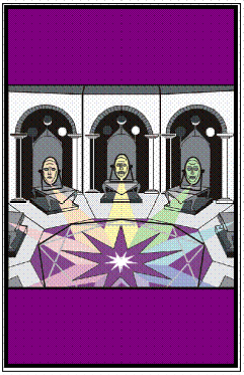

26 Yesod ☽

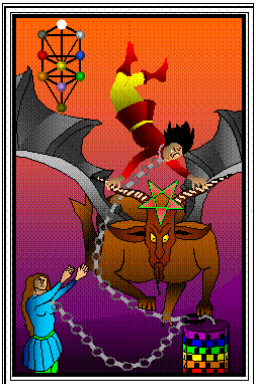

28 The Devil ♆

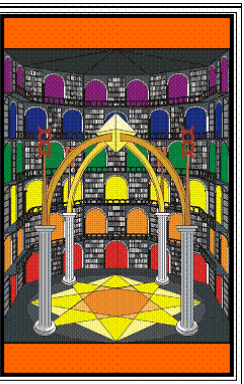

23 Hod ☿

21 The Tower ♇

Gate #26

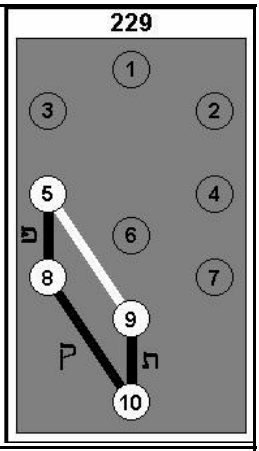

8th task of **6th** degree.
4th Quadrangle of 74 total.
Sequence: Geburah <HP:5-9> Yesod <TAV> Malkuth <QOOPH> Hod <PEH> Geburah.
Return: Geburah <PEH> Hod <QOOPH> Malkuth <TAV> Yesod <HP:5-9> Geburah.
Levels of Self: The Individual Self (Geburah), Personal Self (Hod and Yesod) and Mundane Awareness.
Pillars: Middle-2. Severity-2.

13 Geburah ♂

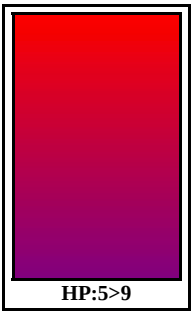
HP:5>9

26 Yesod ♀

32 The World ת

30 Malkuth ⊗

31 The Moon ק

23 Hod ☿

21 The Tower פ

Gate #27

9th task of **6th** degree.
2nd Hidden Path of 16 total.
Sequence: Geburah <HP:5-10> Malkuth.
Return: Malkuth <HP:5-10> Geburah.
Levels of Self: The Individual Self (Geburah) and Mundane Awareness.
Pillars: Middle-1. Severity-1.

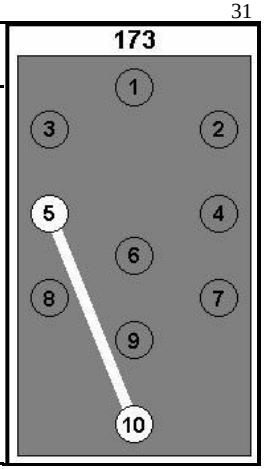

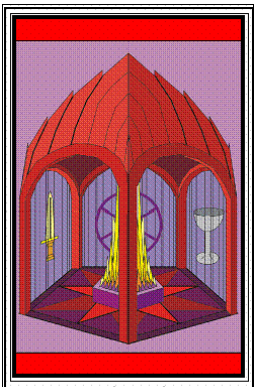
13 Geburah ♂

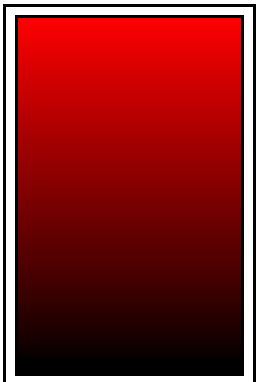
HP:5>10

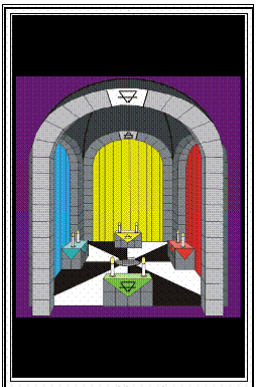
30 Malkuth ⊗

Gate #28

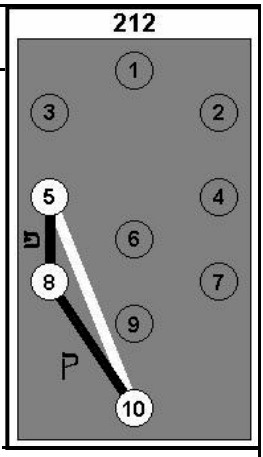

10th task of **6th** degree.
11th Triangle of 68 total.
Sequence: Geburah <HP:5-10> Malkuth <QOOPH> Hod <PEH> Geburah.
Return: Geburah <PEH> Hod <QOOPH> Malkuth <HP:5-10> Geburah.
Levels of Self: The Individual Self (Geburah), Personal Self (Hod) and Mundane Awareness.
Pillars: Middle-1. Severity-2.

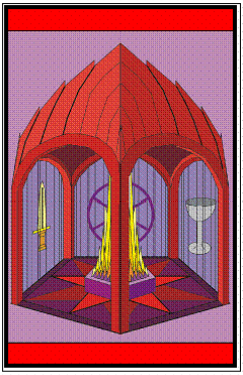

13 Geburah ♂

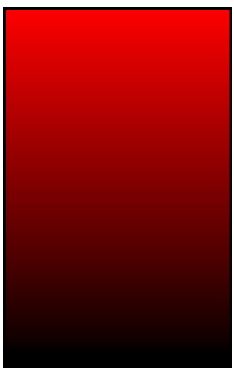

HP:5>10

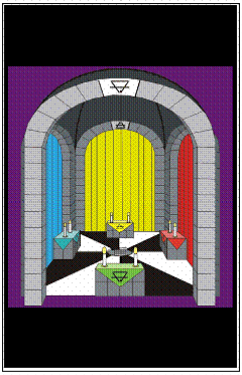

30 Malkuth ⊗

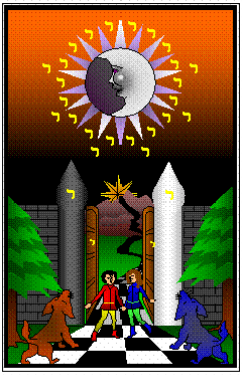

31 The Moon ☽

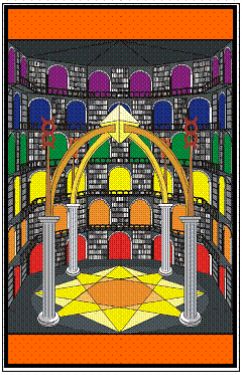

23 Hod ☿

21 The Tower פ

Gate #29

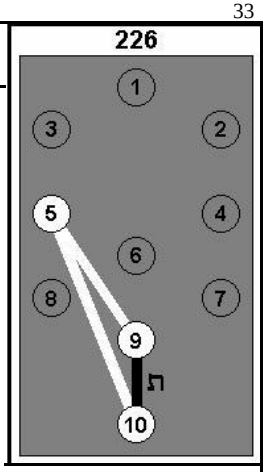

11th task of **6th** degree.
12th Triangle of 68 total.
Sequence: Geburah <HP:5-10> Malkuth <TAV> Yesod <HP:5-9> Geburah.
Return: Geburah <HP:5-9> Yesod <TAV> Malkuth <HP:5-10> Geburah.
Levels of Self: The Individual Self (Geburah), Personal Self (Yesod) and Mundane Awareness.
Pillars: Middle-2. Severity-1.

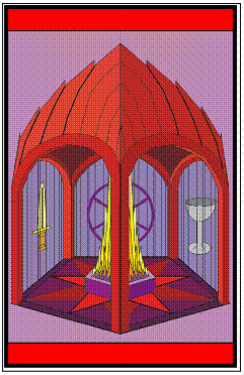
13 Geburah ♂

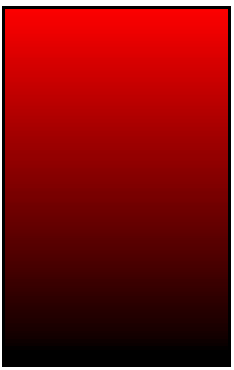
HP:5>10

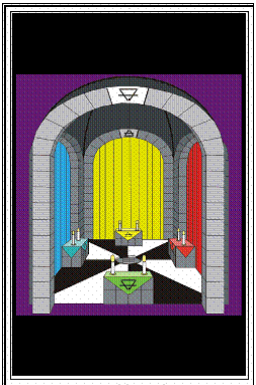
30 Malkuth ⊗

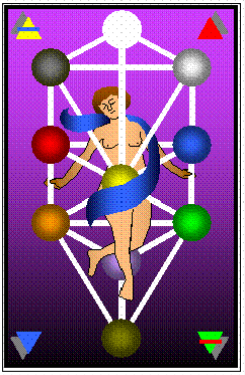
32 The World ת

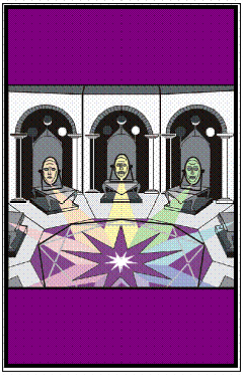
26 Yesod ☽

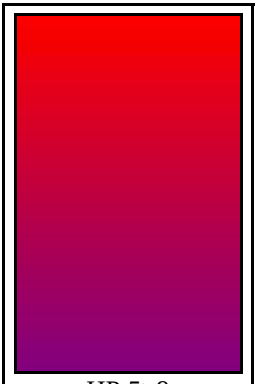
HP:5>9

Gate #30

1st task of **7th** degree.
12th Lettered Path of 22 total.
Sequence: Gedulah <ALEPH> Geburah.
Return: Geburah <ALEPH> Gedulah.
Levels of Self: The Individual Self (Gedulah and Geburah).
Pillars: Mercy-1. Severity-1.

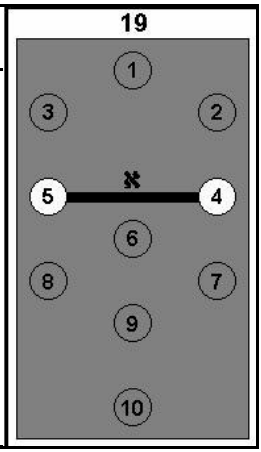

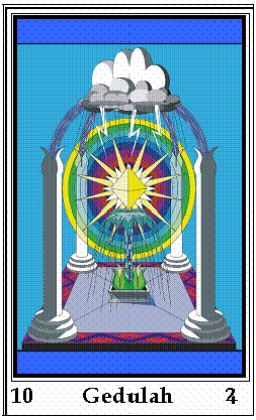
10 Gedulah ♃

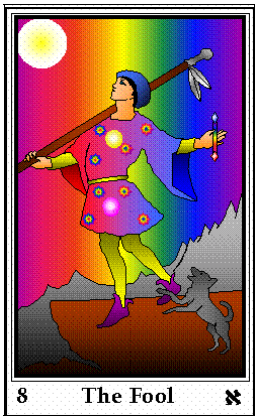
8 The Fool ♅

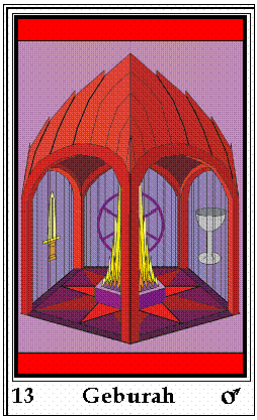
13 Geburah ♂

Gate #31

2nd task of **7th** degree.
13th Lettered Path of 22 total.
Sequence: Gedulah <TETH> Tiphareth.
Return: Tiphareth <TETH> Gedulah.
Levels of Self: The Individual Self (Gedulah and Tiphareth).
Pillars: Mercy-1. Middle-1.

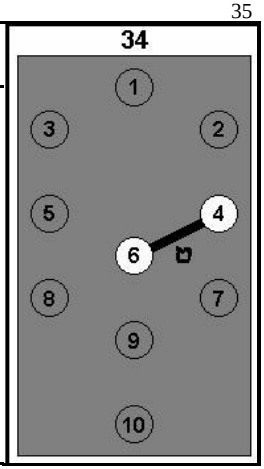

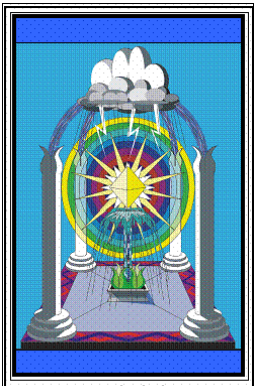

10 Gedulah ♃

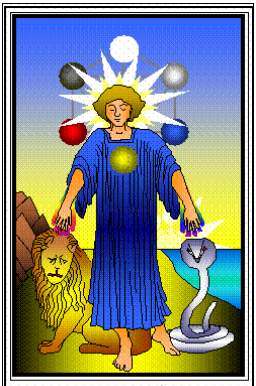

11 Strength ♌

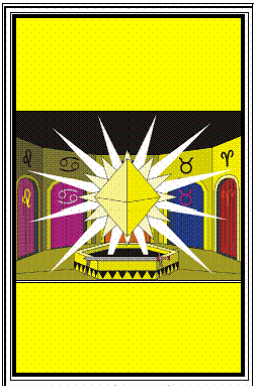

15 Tiphareth ☉

Gate #32

3rd task of **7th** degree.
13th Triangle of 68 total.
Sequence: Gedulah <TETH> Tiphareth <YOD> Geburah <ALEPH> Gedulah.
Return: Gedulah <ALEPH> Geburah <YOD> Tiphareth <TETH> Gedulah.
Levels of Self: The Individual Self (Gedulah, Geburah and Tiphareth).
Pillars: Mercy-1. Middle-1. Severity-1.

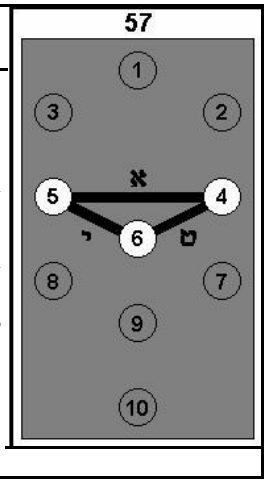

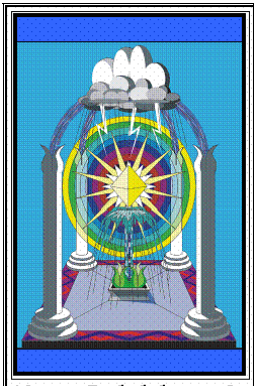
10 Gedulah ♃

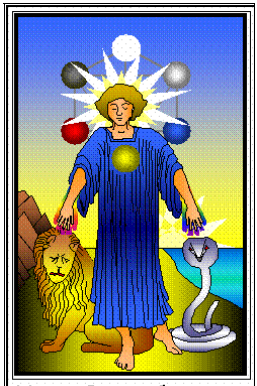
11 Strength ♋

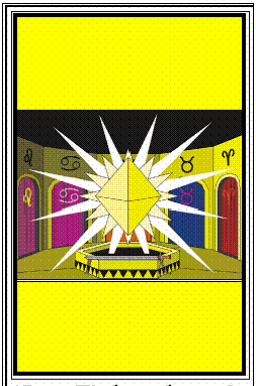
15 Tiphareth ☉

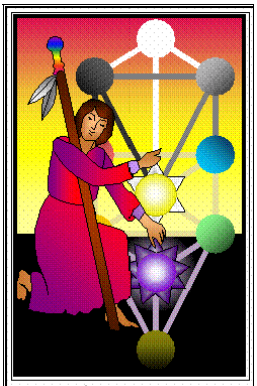
17 The Hermit ♀

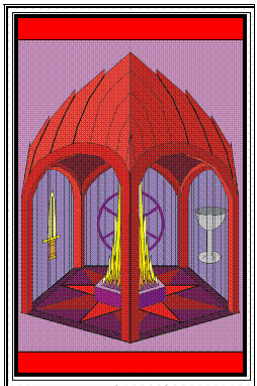
13 Geburah ♂

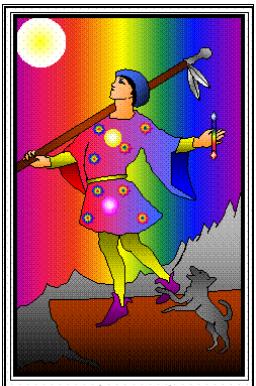
8 The Fool ☿

Gate #33

4th task of **7th** degree.
14th Lettered Path of 22 total.
Sequence: Gedulah <KAPH> Netzach.
Return: Netzach <KAPH> Gedulah.
Levels of Self: The Individual Self (Gedulah) and Personal Self (Netzach).
Pillars: Mercy-2.

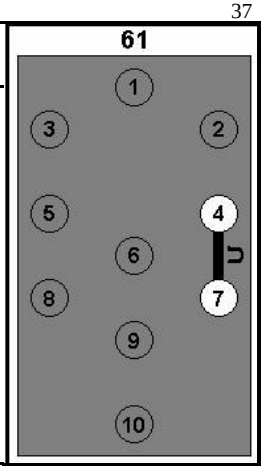

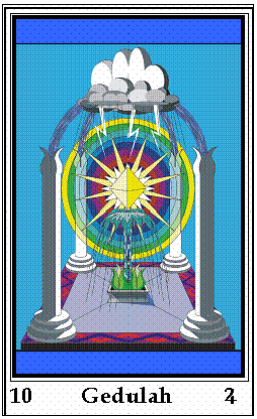
10 Gedulah ♃

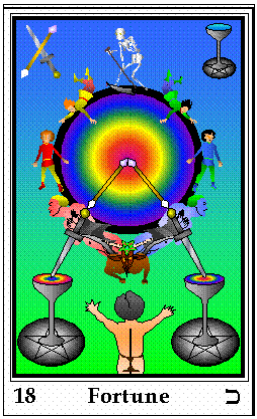
18 Fortune כ

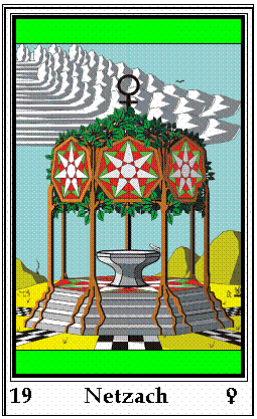
19 Netzach ♀

Gate #34

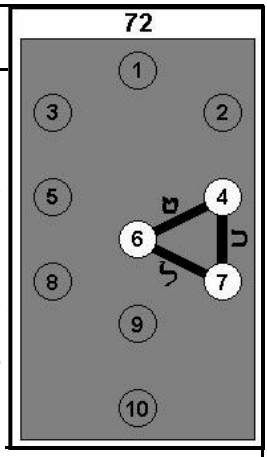

5th task of **7th** degree.
14th Triangle of 68 total.
Sequence: Gedulah <KAPH> Netzach <LAMED> Tiphareth <TETH> Gedulah.
Return: Gedulah <TETH> Tiphareth <LAMED> Netzach <KAPH> Gedulah.
Levels of Self: The Individual Self (Gedulah and Tiphareth) and Personal Self (Netzach).
Pillars: Mercy-2. Middle-1.

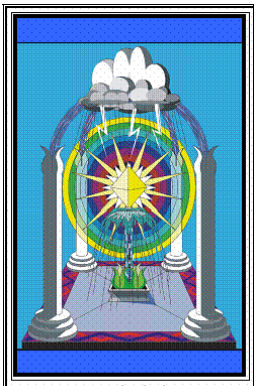
10 Gedulah ♃

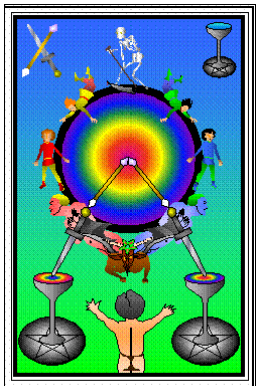
18 Fortune כ

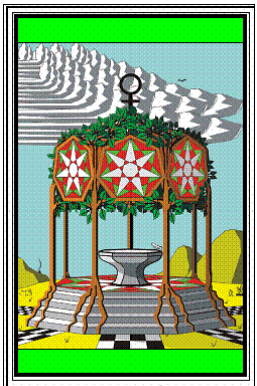
19 Netzach ♀

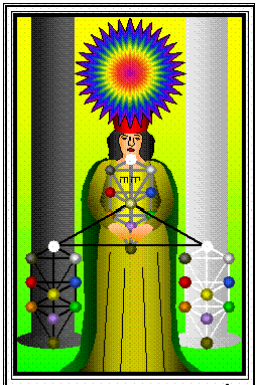
20 Justice ♄

15 Tiphareth ☉

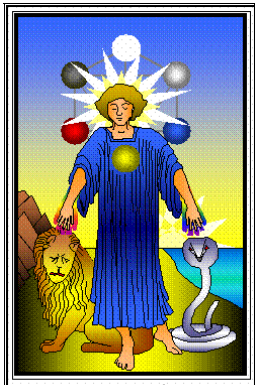
11 Strength ש

Gate #35

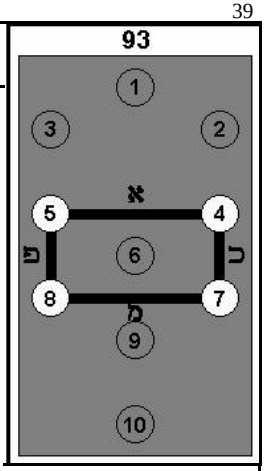

6th task of **7th** degree.
5th Quadrangle of 74 total.
Sequence: Gedulah <KAPH> Netzach <MEM> Hod <PEH> Geburah <ALEPH> Gedulah.
Return: Gedulah <ALEPH> Geburah <PEH> Hod <MEM> Netzach <KAPH> Gedulah.
Levels of Self: The Individual Self (Gedulah and Geburah) and Personal Self (Netzach and Hod).
Pillars: Mercy-2. Severity-2.

10 Gedulah ♃

18 Fortune כ

19 Netzach ♀

16 Hanged Man מ

23 Hod ☿

21 The Tower פ

13 Geburah ♂

8 The Fool א

Gate #36

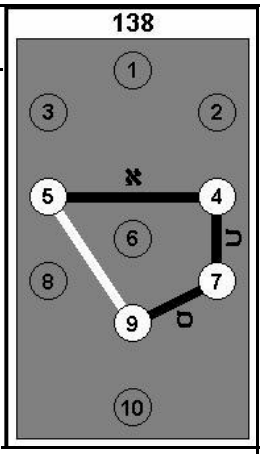

7th task of **7th** degree.
6th Quadrangle of 74 total.
Sequence: Gedulah <KAPH> Netzach <SAMEKH> Yesod <HP:5-9> Geburah <ALEPH> Gedulah.
Return: Gedulah <ALEPH> Geburah <HP:5-9> Yesod <SAMEKH> Netzach <KAPH> Gedulah.
Levels of Self: The Individual Self (Gedulah and Geburah) and Personal Self (Netzach and Yesod).
Pillars: Mercy-2. Middle-1. Severity-1.

10 Gedulah ♃

18 Fortune כ

19 Netzach ♀

27 Temperance ס

26 Yesod ☽

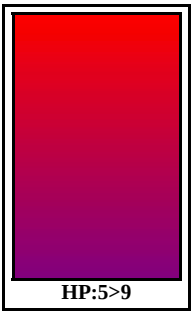
HP:5>9

13 Geburah ♂

8 The Fool א

Gate #37

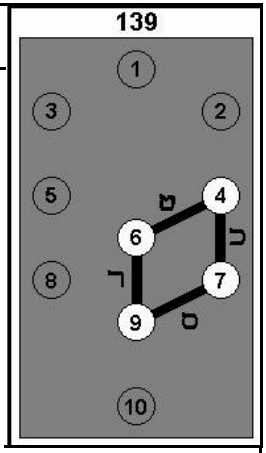

8th task of **7th** degree.
7th Quadrangle of 74 total.
Sequence: Gedulah <KAPH> Netzach <SAMEKH> Yesod <RESH> Tiphareth <TETH> Gedulah.
Return: Gedulah <TETH> Tiphareth <RESH> Yesod <SAMEKH> Netzach <KAPH> Gedulah.
Levels of Self: The Individual Self (Gedulah and Tiphareth) and Personal Self (Netzach and Yesod).
Pillars: Mercy-2. Middle-2.

Gate #38

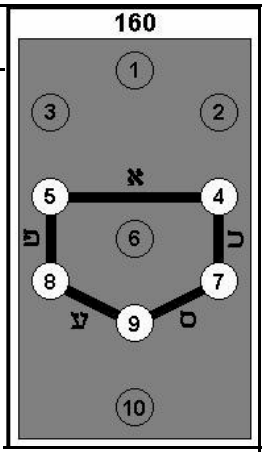

9th task of **7th** degree.
1st Pentagram of 41 total.
Sequence: Gedulah <KAPH> Netzach <SAMEKH> Yesod <AYIN> Hod <PEH> Geburah <ALEPH> Gedulah.
Return: Gedulah <ALEPH> Geburah <PEH> Hod <AYIN> Yesod <SAMEKH> Netzach <KAPH> Gedulah.
Levels of Self: The Individual Self (Gedulah and Geburah) and Personal Self (Netzach, Hod and Yesod).
Pillars: Mercy-2. Middle-1. Severity-2.

10 Gedulah ♃

18 Fortune כ

19 Netzach ♀

27 Temperance ס

26 Yesod ☽

28 The Devil ע

23 Hod ☿

21 The Tower פ

13 Geburah ♂

8 The Fool א

Gate #39

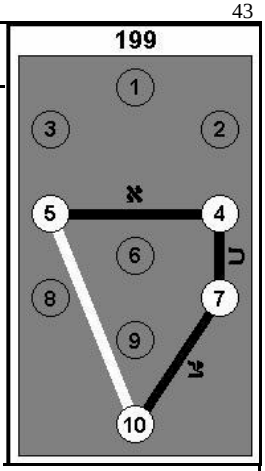

10th task of **7th** degree.
8th Quadrangle of 74 total.
Sequence: Gedulah <KAPH> Netzach <TZADDI> Malkuth <HP:5-10> Geburah <ALEPH> Gedulah.
Return: Gedulah <ALEPH> Geburah <HP:5-10> Malkuth <TZADDI> Netzach <KAPH> Gedulah.
Levels of Self: The Individual Self (Gedulah and Geburah), Personal Self (Netzach) and Mundane Awareness.
Pillars: Mercy-2. Middle-1. Severity-1.

10 Gedulah ♃

18 Fortune כ

19 Netzach ♀

29 The Star ש

30 Malkuth ⊗

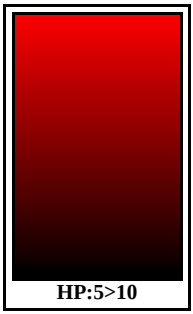
HP:5>10

13 Geburah ♂

8 The Fool ℵ

Gate #40

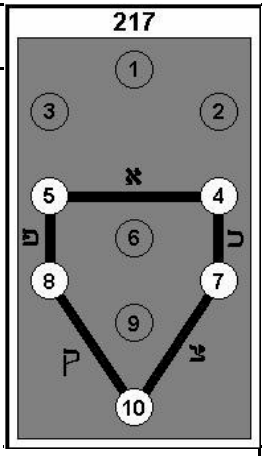

11th task of **7th** degree.
2nd Pentagram of 41 total.
Sequence: Gedulah <KAPH> Netzach <TZADDI> Malkuth <QOOPH> Hod <PEH> Geburah <ALEPH> Gedulah.
Return: Gedulah <ALEPH> Geburah <PEH> Hod <QOOPH> Malkuth <TZADDI> Netzach <KAPH> Gedulah.
Levels of Self: The Individual Self (Gedulah and Geburah), Personal Self (Netzach and Hod) and Mundane Awareness.
Pillars: Mercy-2. Middle-1. Severity-2.

10 Gedulah ♃

18 Fortune כ

19 Netzach ♀

29 The Star ש

30 Malkuth ⊗

31 The Moon פ

23 Hod ☿

21 The Tower ה

13 Geburah ♂

8 The Fool א

Gate #41

12th task of **7th** degree.
3rd Hidden Path of 16 total.
Sequence: Gedulah <HP:4-9> Yesod.
Return: Yesod <HP:4-9> Gedulah.
Levels of Self: The Individual Self (Gedulah) and Personal Self (Yesod).
Pillars: Mercy-1. Middle-1.

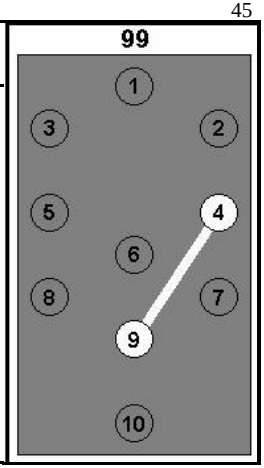

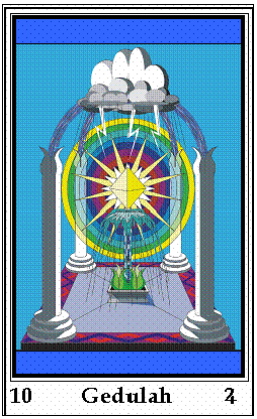

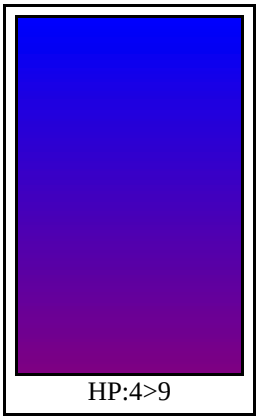

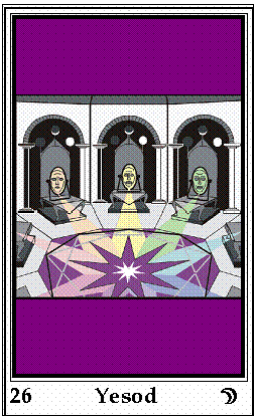

Gate #42

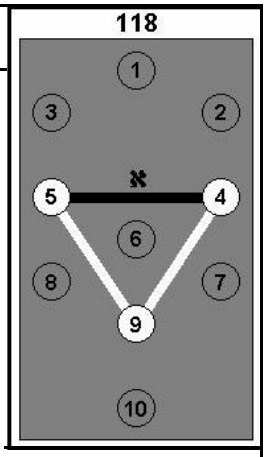

13th task of **7th** degree.
15th Triangle of 68 total.
Sequence: Gedulah <HP:4-9> Yesod <HP:5-9> Geburah <ALEPH> Gedulah .
Return: Gedulah <ALEPH> Geburah <HP:5-9> Yesod <HP:4-9> Gedulah .
Levels of Self: The Individual Self (Gedulah and Geburah) and Personal Self (Yesod).
Pillars: Mercy-1. Middle-1. Severity-1.

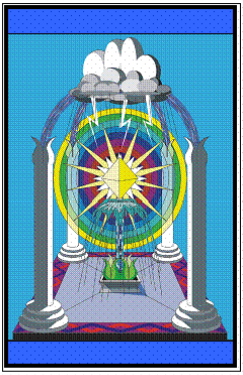

10 Gedulah ♃

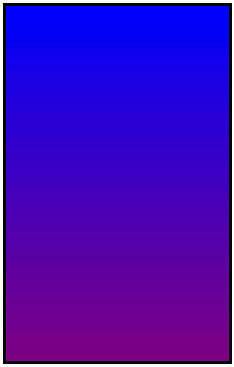

HP:4>9

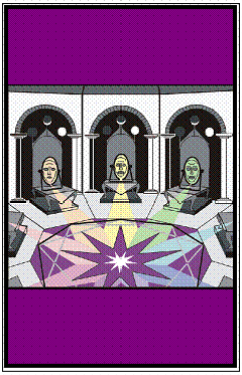

26 Yesod ☽

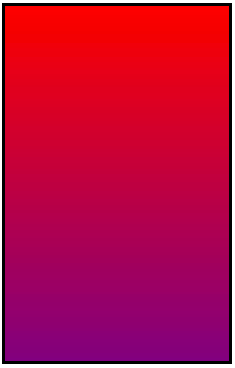

HP:5>9

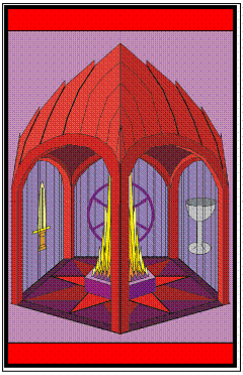

13 Geburah ♂

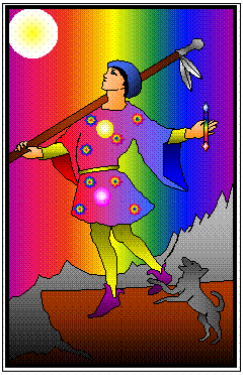

8 The Fool ☊

Gate #43

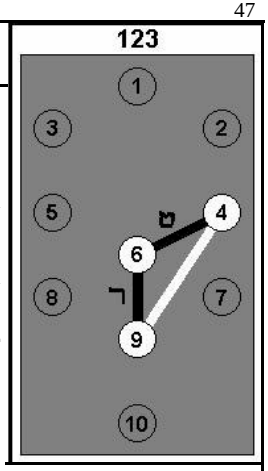

14th task of **7th** degree.
16th Triangle of 68 total.
Sequence: Gedulah <HP:4-9> Yesod <RESH> Tiphareth <TETH> Gedulah.
Return: Gedulah <TETH> Tiphareth <RESH> Yesod <HP:4-9> Gedulah.
Levels of Self: The Individual Self (Gedulah and Tiphareth) and Personal Self (Yesod).
Pillars: Mercy-1. Middle-2.

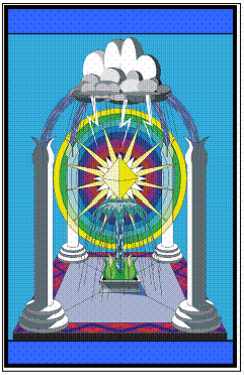

10 Gedulah ד

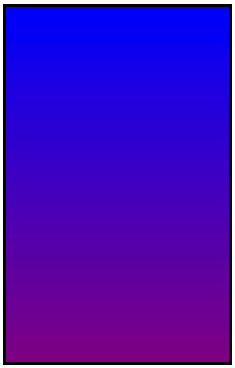

HP:4>9

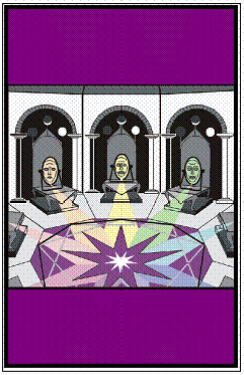

26 Yesod י

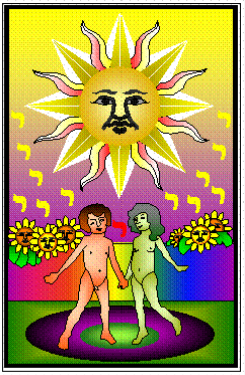

25 The Sun ר

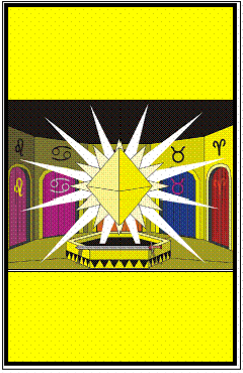

15 Tiphareth ת

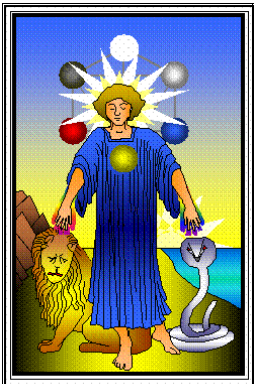

11 Strength ט

Gate #44

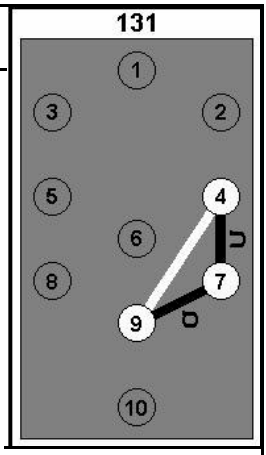

15th task of **7th** degree.
17th Triangle of 68 total.
Sequence: Gedulah <HP:4-9> Yesod <SAMEKH> Netzach <KAPH> Gedulah.
Return: Gedulah <KAPH> Netzach <SAMEKH> Yesod <HP:4-9> Gedulah.
Levels of Self: The Individual Self (Gedulah) and Personal Self (Netzach and Yesod).
Pillars: Mercy-2. Middle-1.

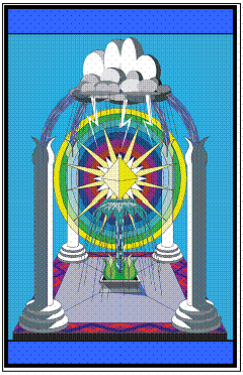
10 Gedulah ♃

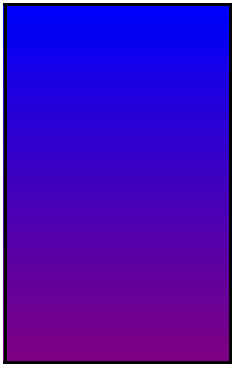
HP:4>9

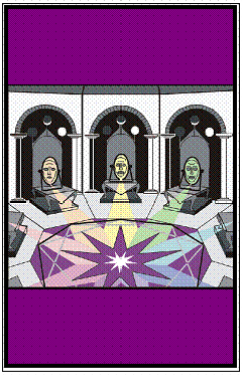
26 Yesod ☽

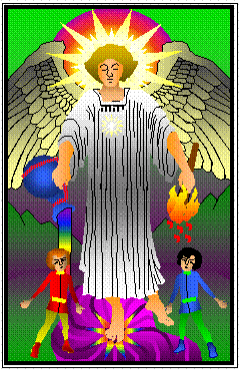
27 Temperance ס

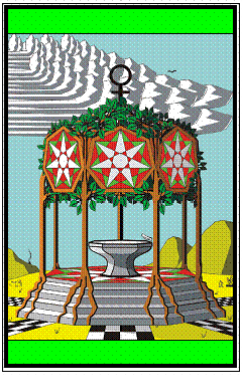
19 Netzach ♀

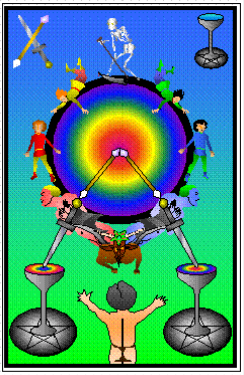
18 Fortune כ

Gate #45

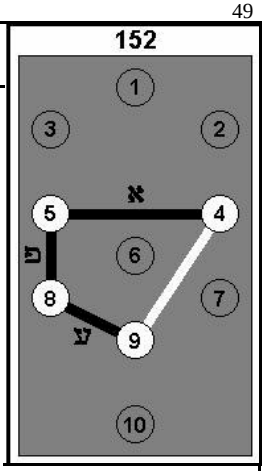

16th task of **7th** degree.
9th Quadrangle of 74 total.
Sequence: Gedulah <HP:4-9> Yesod <AYIN> Hod <PEH> Geburah <ALEPH> Gedulah.
Return: Gedulah <ALEPH> Geburah <PEH> Hod <AYIN> Yesod <HP:4-9> Gedulah.
Levels of Self: The Individual Self (Gedulah and Geburah) and Personal Self (Hod and Yesod).
Pillars: Mercy-1. Middle-1. Severity-2.

10 Gedulah ♃

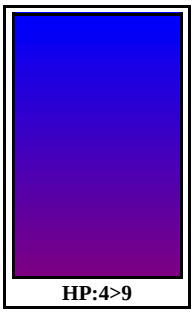
HP:4>9

26 Yesod ☽

28 The Devil ♈

23 Hod ☿

21 The Tower ♋

13 Geburah ♂

8 The Fool ♅

Gate #46

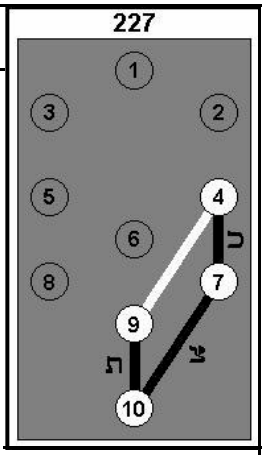

17th task of **7th** degree.
10th Quadrangle of 74 total.
Sequence: Gedulah <HP:4-9> Yesod <TAV> Malkuth <TZADDI> Netzach <Kaph> Gedulah.
Return: Gedulah <KAPH> Netzach <TZADDI> Malkuth <TAV> Yesod <HP:4-9> Gedulah.
Levels of Self: The Individual Self (Gedulah), Personal Self (Netzach and Yesod) and Mundane Awareness.
Pillars: Mercy-2. Middle-2.

10 Gedulah ♃

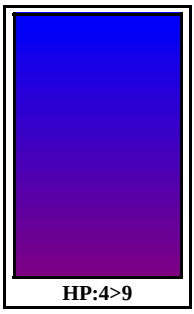
HP:4>9

26 Yesod ☽

32 The World ת

30 Malkuth ⊗

29 The Star ☆

19 Netzach ♀

18 Fortune כ

Gate #47

18th task of **7th** degree.
4th Hidden Path of 16 total.
Sequence: Gedulah <HP:4-10> Malkuth.
Return: Malkuth <HP:4-10> Gedulah.
Levels of Self: The Individual Self (Gedulah) and Mundane Awareness.
Pillars: Mercy-1. Middle-1.

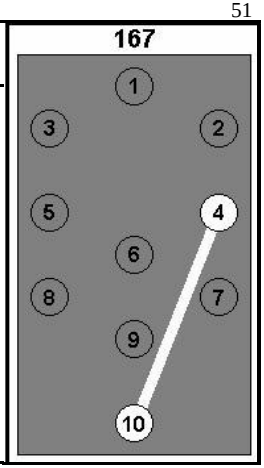

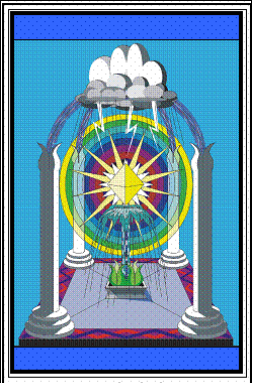

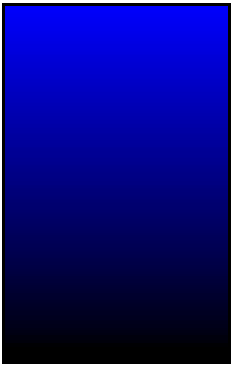

HP:4>10

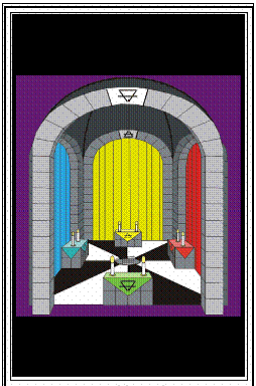

Gate #48

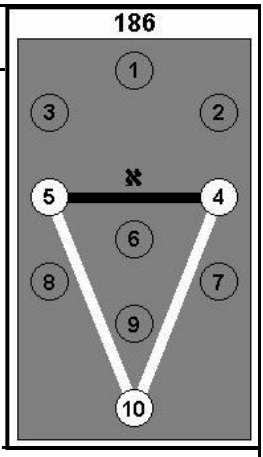

19th task of **7th** degree.
18th Triangle of 68 total.
Sequence: Gedulah <HP:4-10> Malkuth <HP:5-10> Geburah <ALEPH> Gedulah.
Return: Gedulah <ALEPH> Geburah <HP:5-10> Malkuth <HP:4-10> Gedulah.
Levels of Self: The Individual Self (Gedulah and Geburah) and Mundane Awareness.
Pillars: Mercy-1. Middle-1. Severity-1.

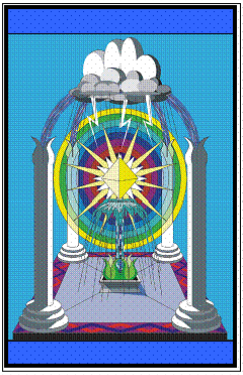

10 Gedulah ♃

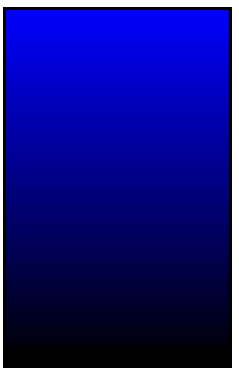

HP:4>10

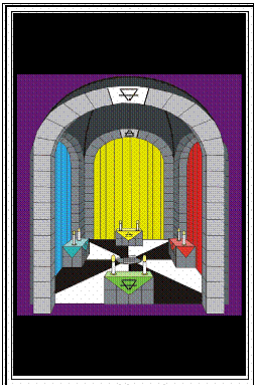

30 Malkuth ⊗

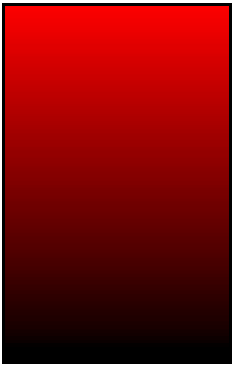

HP:5>10

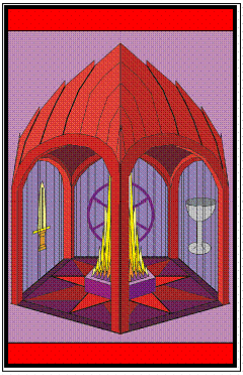

13 Geburah ♂

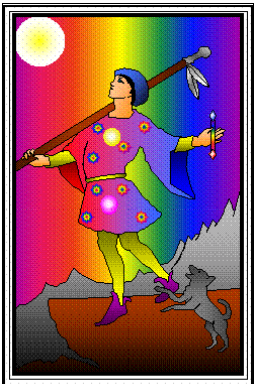

8 The Fool ♅

Gate #49

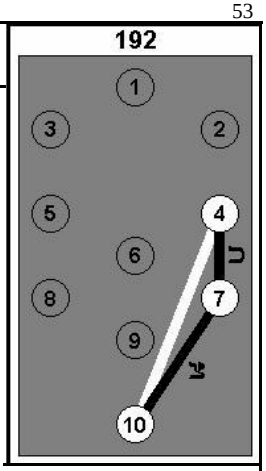

20th task of **7th** degree.
19th Triangle of 68 total.
Sequence: Gedulah <HP:4-10> Malkuth <TZADDI> Netzach <KAPH> Gedulah.
Return: Gedulah <KAPH> Netzach <TZADDI> Malkuth <HP:4-10> Gedulah.
Levels of Self: The Individual Self (Gedulah), Personal Self (Netzach) and Mundane Awareness.
Pillars: Mercy-2. Middle-1.

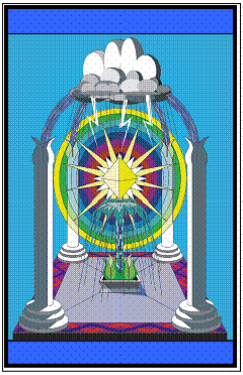
10 Gedulah ♃

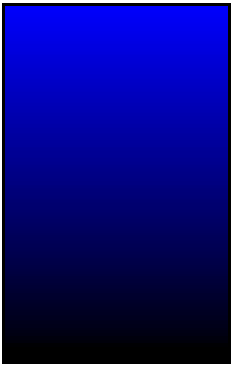
HP:4>10

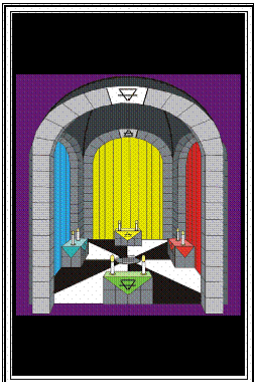
30 Malkuth ⊗

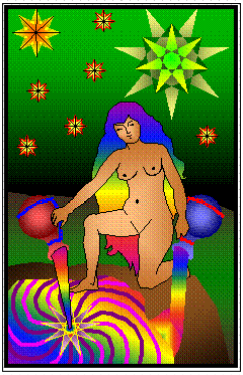
29 The Star צ

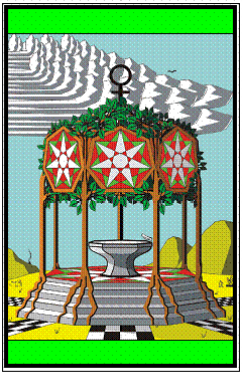
19 Netzach ♀

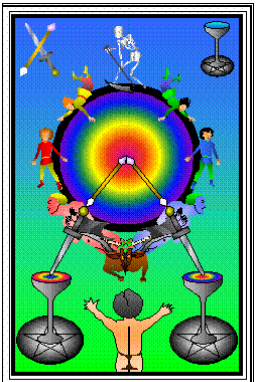
18 Fortune כ

Gate #50

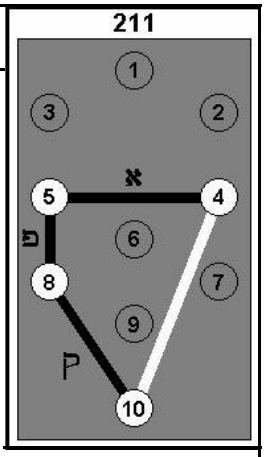

21st task of **7th** degree.
11th Quadrangle of 74 total.
Sequence: Gedulah <HP:4-10> Malkuth <QOOPH> Hod <PEH> Geburah <ALEPH> Gedulah.
Return: Gedulah <ALEPH> Geburah <PEH> Hod <QOOPH> Malkuth <HP:4-10> Gedulah..
Levels of Self: The Individual Self (Gedulah and Geburah), Personal Self (Hod) and Mundane Awareness.
Pillars: Mercy-1. Middle-1. Severity-2.

10 Gedulah ♃

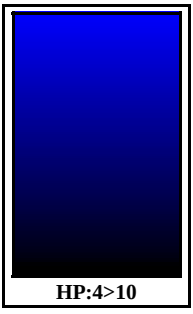
HP:4>10

30 Malkuth ⊗

31 The Moon ☽

23 Hod ☿

21 The Tower ♄

13 Geburah ♂

8 The Fool ℵ

Gate #51

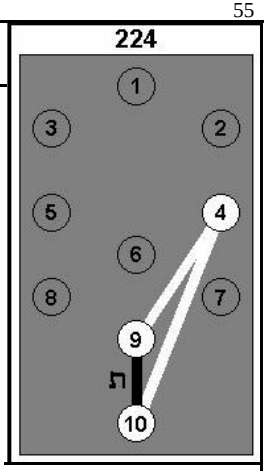

22nd task of **7th** degree.
20th Triangle of 68 total.
Sequence: Gedulah <HP:4-10> Malkuth <TAV> Yesod <HP:4-9> Gedulah.
Return: Gedulah <HP:4-9> Yesod <TAV> Malkuth <HP:4-10> Gedulah.
Levels of Self: The Individual Self (Gedulah), Personal Self (Yesod) and Mundane Awareness.
Pillars: Mercy-1. Middle-2.

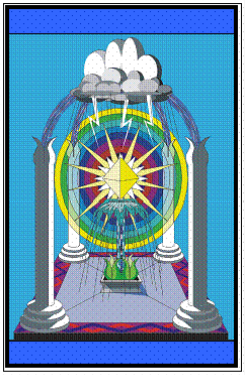
10 Gedulah ד

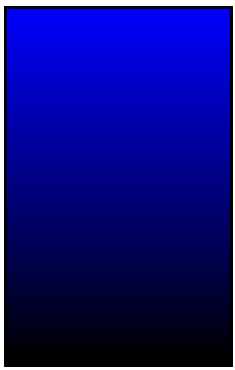
HP:4>10

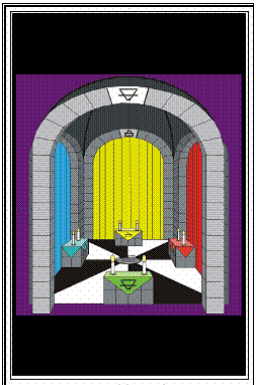
30 Malkuth ⊗

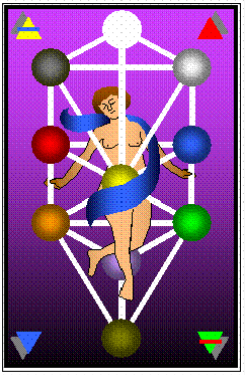
32 The World ת

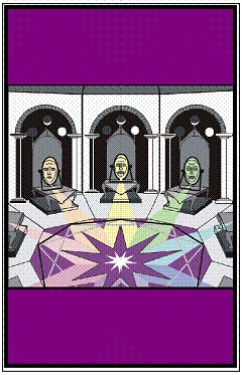
26 Yesod ט

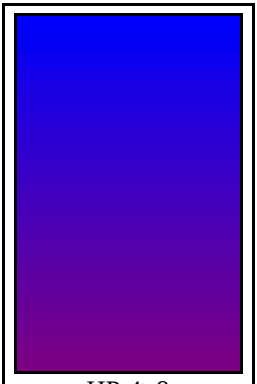
HP:4>9

The 231 Gates of Initiation

According to the Hebrew Tree

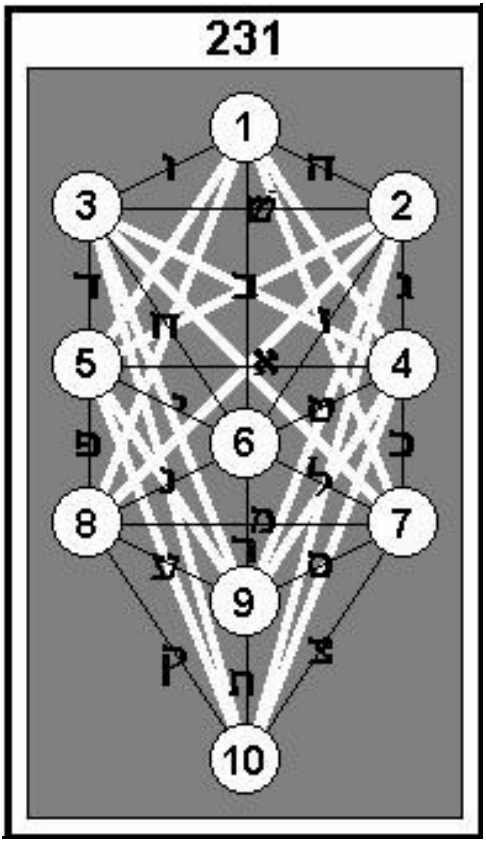

Part Two:
The 78 Eternal Gates of Binah and Chokmah

The 231 Gates of Initiation

According to the Hebrew Tree

Part Two: The 78 Eternal Gates of Binah and Chokmah

By Rawn Clark

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Gate #52

1st task of **8th** degree.
5th Hidden Path of 16 total.
Sequence: Binah <HP:3-4> Gedulah.
Return: Gedulah <HP:3-4> Binah.
Levels of Self: The Greater Self (Binah) and Individual Self (Gedulah).
Pillars: Mercy-1. Severity-1.

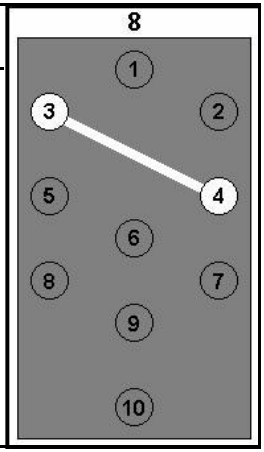

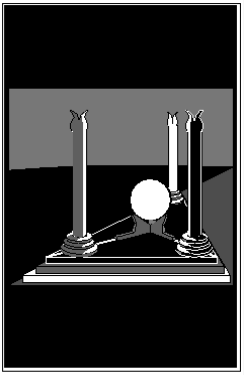

7 Binah 5

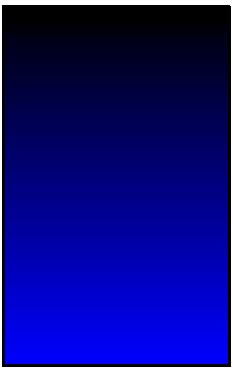

HP:3>4

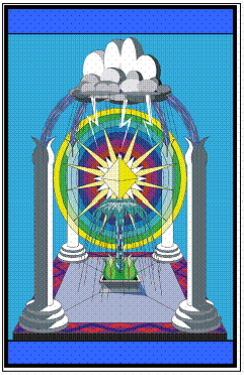

10 Gedulah 4

Gate #53

2nd task of **8th** degree.
15th Lettered Path of 22 total.
Sequence: Binah <DALETH> Geburah.
Return: Geburah <DALETH> Binah.
Levels of Self: The Greater Self (Binah) and Individual Self (Geburah).
Pillars: Severity-2.

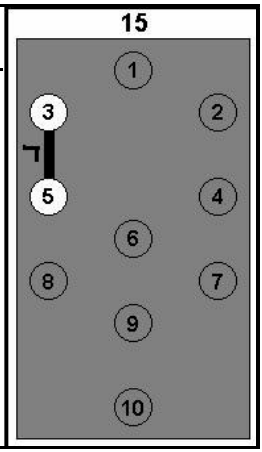

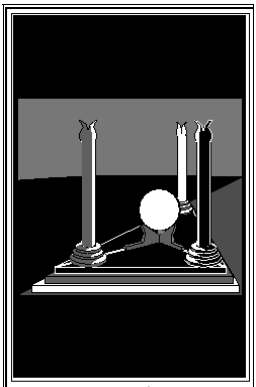

7 Binah ♄

14 The Empress ד

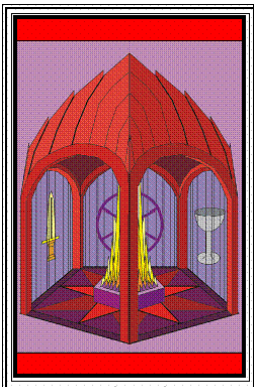

13 Geburah ♂

Gate #54

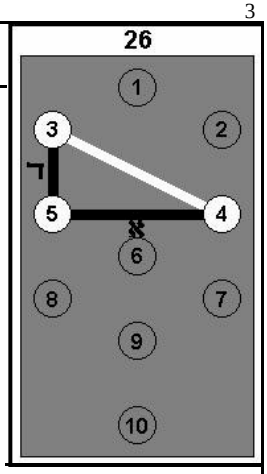

3rd task of **8th** degree.
21st Triangle of 68 total.
Sequence: Binah <DALETH> Geburah <ALEPH> Gedulah <HP:3-4> Binah.
Return: Binah <HP:3-4> Gedulah <ALEPH> Geburah <DALETH> Binah.
Levels of Self: The Greater Self (Binah) and Individual Self (Gedulah and Geburah).
Pillars: Mercy-1. Severity-2.

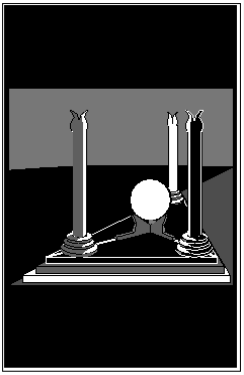

7 Binah ב

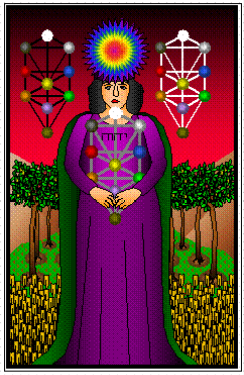

14 The Empress ד

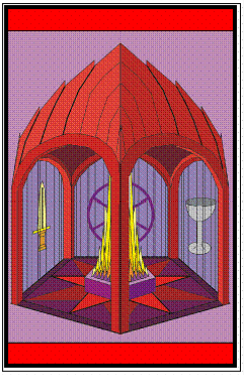

13 Geburah ג

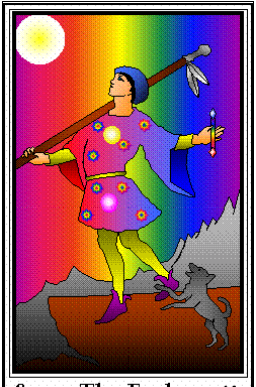

8 The Fool א

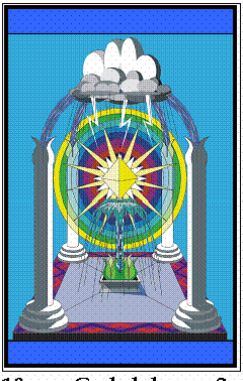

10 Gedulah ג

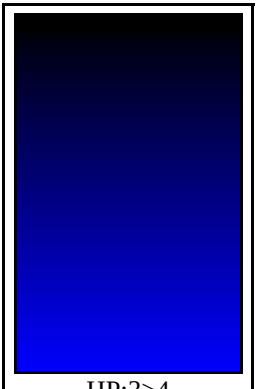

HP:3>4

Gate #55

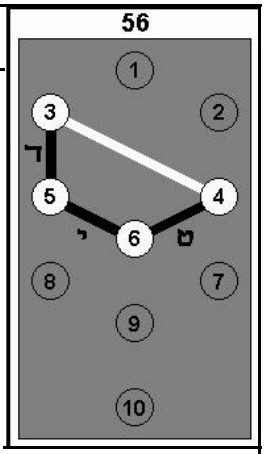

4th task of **8th** degree.
12th Quadrangle of 74 total.
Sequence: Binah <DALETH> Geburah <YOD> Tiphareth <TETH> Gedulah <HP:3-4> Binah.
Return: Binah <HP:3-4> Gedulah <TETH> Tiphareth <YOD> Geburah <DALETH> Binah.
Levels of Self: The Greater Self (Binah) and Individual Self (Gedulah, Geburah and Tiphareth).
Pillars: Mercy-1. Middle-1. Severity-2.

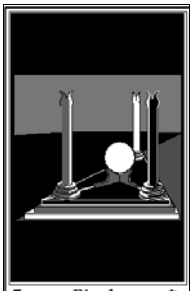
7 Binah ♄

14 The Empress ד

13 Geburah ♂

17 The Hermit י

15 Tiphareth ☉

11 Strength ט

10 Gedulah ♃

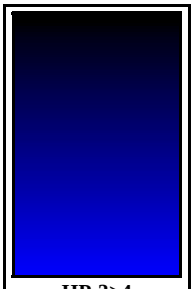
HP:3>4

Gate #56

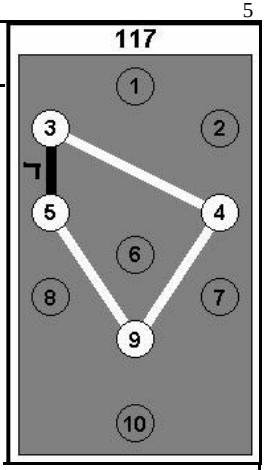

5th task of **8th** degree.
13th Quadrangle of 74 total.
Sequence: Binah <DALETH> Geburah <HP:5-9> Yesod <HP:4-9> Gedulah <HP:3-4> Binah.
Return: Binah <HP:3-4> Gedulah <HP:4-9> Yesod <HP:5-9> Geburah <DALETH> Binah.
Levels of Self: The Greater Self (Binah), Individual Self (Gedulah and Geburah) and Personal Self (Yesod).
Pillars: Mercy-1. Middle-1. Severity-2.

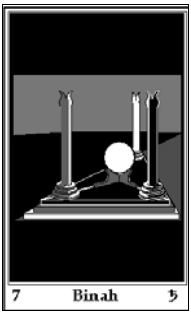
7 Binah ב

14 The Empress ד

13 Geburah ♂

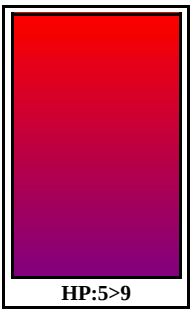
HP:5>9

26 Yesod ט

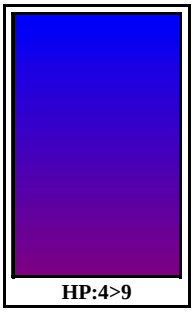
HP:4>9

10 Gedulah ♃

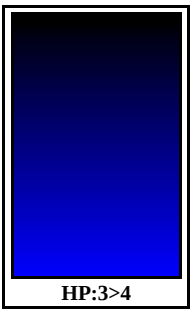
HP:3>4

Gate #57

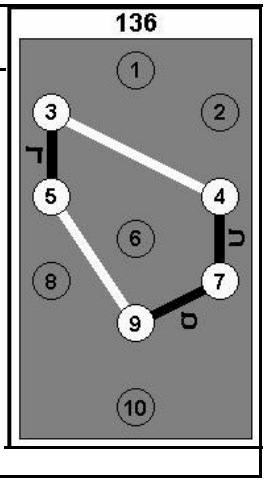

6th task of **8th** degree.
3rd Pentagram of 41 total.
Sequence: Binah <DALETH> Geburah <HP:5-9> Yesod <SAMEKH> Netzach <KAPH> Gedulah <HP:3-4> Binah.
Return: Binah <HP:3-4> Gedulah <KAPH> Netzach <SAMEKH> Yesod <HP:5-9> Geburah <DALETH> Binah.
Levels of Self: The Greater Self (Binah), Individual Self (Gedulah and Geburah) and Personal Self (Netzach and Yesod).
Pillars: Mercy-2. Middle-1. Severity-2.

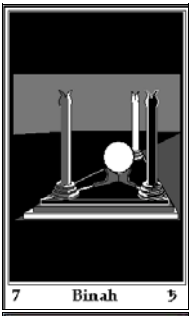
7 Binah ב

14 The Empress ד

13 Geburah ♂

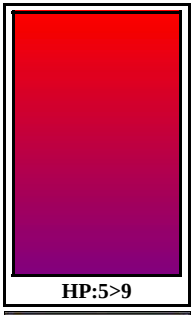
HP:5>9

26 Yesod ס

27 Temperance ס

19 Netzach ♀

18 Fortune כ

10 Gedulah ג

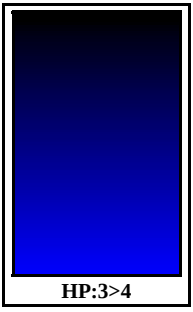
HP:3>4

Gate #58

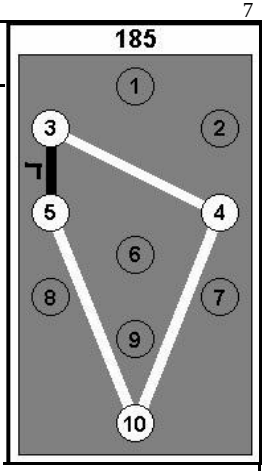

7th task of **8th** degree.
14th Quadrangle of 74 total.
Sequence: Binah <DALETH> Geburah <HP:5-10> Malkuth <HP:4-10> Gedulah <HP:3-4> Binah.
Return: Binah <HP:3-4> Gedulah <HP:4-10> Malkuth <HP:5-10> Geburah <DALETH> Binah.
Levels of Self: The Greater Self (Binah), Individual Self (Gedulah and Geburah) and Mundane Awareness.
Pillars: Mercy-1. Middle-1. Severity-2.

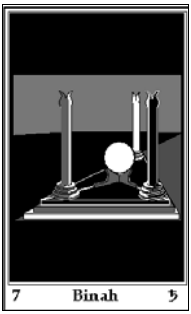
7 Binah ♄

14 The Empress ד

13 Geburah ♂

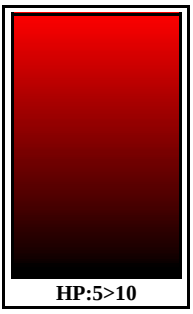
HP:5>10

30 Malkuth ⊗

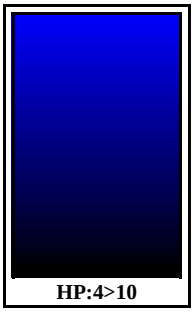
HP:4>10

10 Gedulah ♃

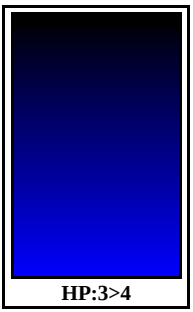
HP:3>4

Gate #59

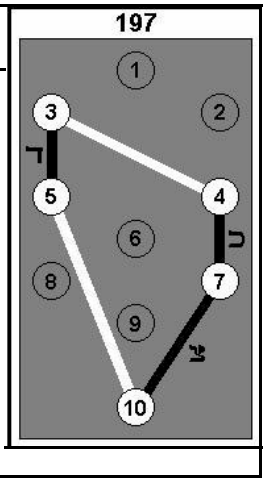

8th task of **8th** degree.
4th Pentagram of 41 total.
Sequence: Binah <DALETH> Geburah <HP:5-10> Malkuth <TZADDI> Netzach <KAPH> Gedulah <HP:3-4> Binah.
Return: Binah <HP:3-4> Gedulah <KAPH> Netzach <TZADDI> Malkuth <HP:5-10> Geburah <DALETH> Binah.
Levels of Self: The Greater Self (Binah), Individual Self (Gedulah and Geburah), Personal Self (Netzach) and Mundane Awareness.
Pillars: Mercy-2. Middle-1. Severity-2.

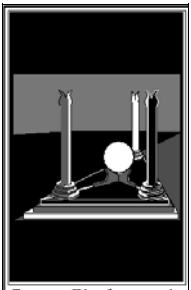
7 Binah ♄

14 The Empress ד

13 Geburah ♂

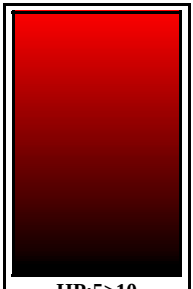
HP:5>10

30 Malkuth ⊗

29 The Star ♎

19 Netzach ♀

18 Fortune כ

10 Gedulah ♃

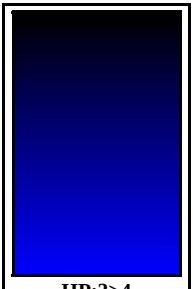
HP:3>4

Gate #60

9th task of **8th** degree.
16th Lettered Path of 22 total.
Sequence: Binah <CHETH> Tiphareth.
Return: Tiphareth <CHETH> Binah.
Levels of Self: The Greater Self (Binah) and Individual Self (Tiphareth).
Pillars: Middle-1. Severity-1.

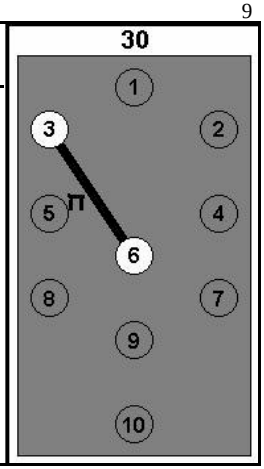

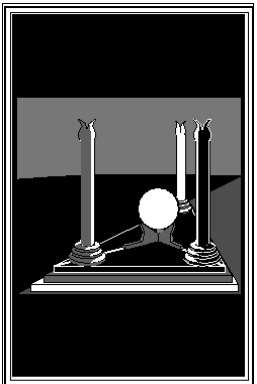

7 Binah ב

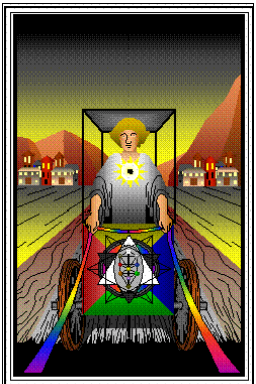

9 The Chariot ח

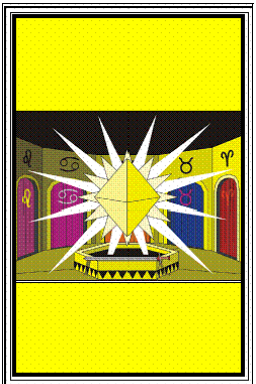

15 Tiphareth ☉

Gate #61

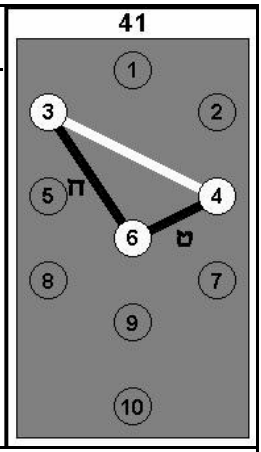

10th task of **8th** degree.
22nd Triangle of 68 total.
Sequence: Binah <CHETH> Tiphareth <TETH> Gedulah <HP:3-4> Binah.
Return: Binah <HP:3-4> Gedulah <TETH> Tiphareth <CHETH> Binah.
Levels of Self: The Greater Self (Binah) and Individual Self (Gedulah and Tiphareth).
Pillars: Mercy-1. Middle-1. Severity-1.

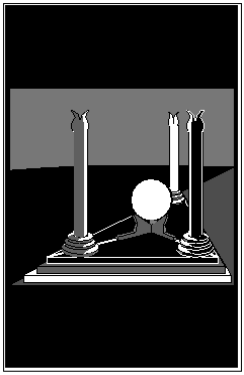
7 Binah ♄

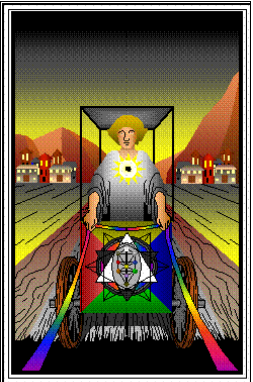
9 The Chariot ♊

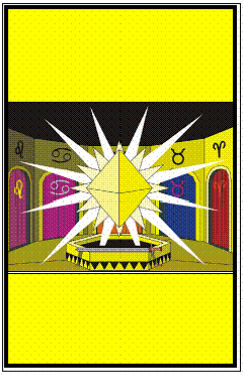
15 Tiphareth ☉

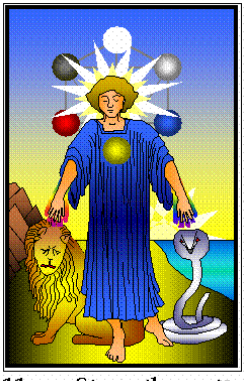
11 Strength ♌

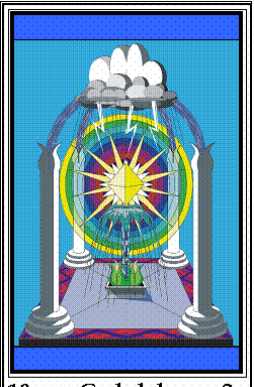
10 Gedulah ♃

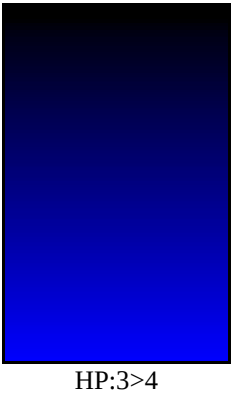
HP:3>4

Gate #62

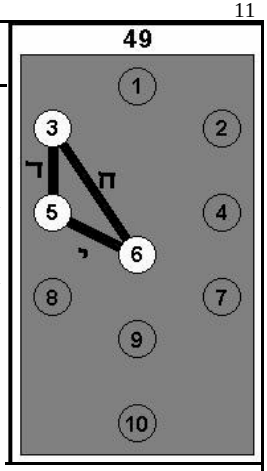

11th task of **8th** degree.
23rd Triangle of 68 total.
Sequence: Binah <CHETH> Tiphareth <YOD> Geburah <DALETH> Binah.
Return: Binah <DALETH> Geburah <YOD> Tiphareth <CHETH> Binah.
Levels of Self: The Greater Self (Binah) and Individual Self (Geburah and Tiphareth).
Pillars: Middle-1. Severity-2.

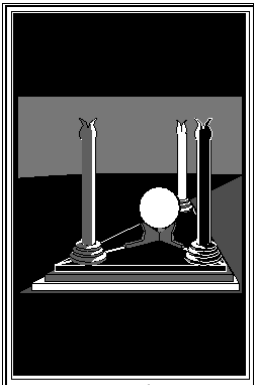

7 Binah ב

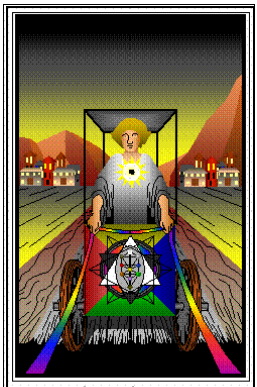

9 The Chariot ה

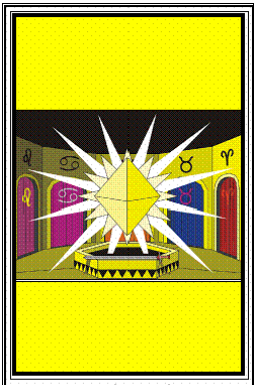

15 Tiphareth ס

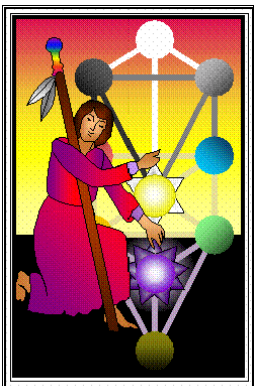

17 The Hermit י

13 Geburah ג

14 The Empress ל

Gate #63

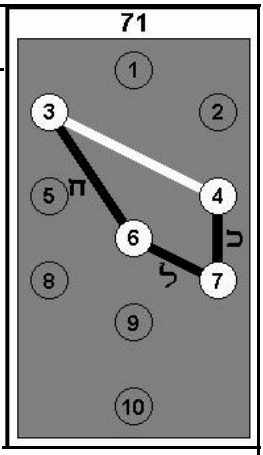

12th task of **8th** degree.
15th Quadrangle of 74 total.
Sequence: Binah <CHETH> Tiphareth <LAMED> Netzach <KAPH> Gedulah <HP:3-4> Binah.
Return: Binah <HP:3-4> Gedulah <KAPH> Netzach <LAMED> Tiphareth <CHETH> Binah.
Levels of Self: The Greater Self (Binah), Individual Self (Gedulah and Tiphareth) and Personal Self (Netzach).
Pillars: Mercy-2. Middle-1. Severity-1.

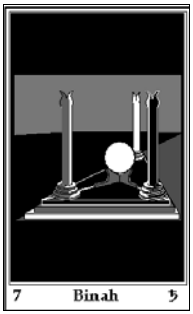
7 Binah ♄

9 The Chariot ח

15 Tiphareth ☉

20 Justice ל

19 Netzach ♀

18 Fortune כ

10 Gedulah ♃

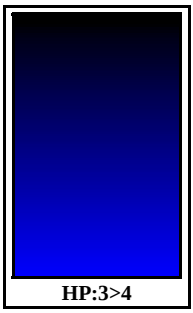
HP:3>4

Gate #64

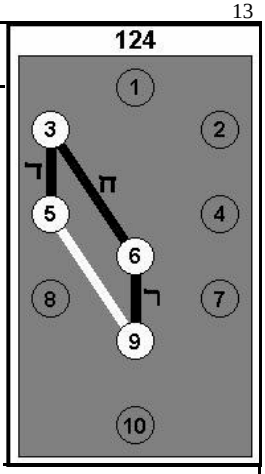

13th task of **8th** degree.
16th Quadrangle of 74 total.
Sequence: Binah <CHETH> Tiphareth <RESH> Yesod <HP:5-9> Geburah <DALETH> Binah.
Return: Binah <DALETH> Geburah <HP:5-9> Yesod <RESH> Tiphareth <CHETH> Binah.
Levels of Self: The Greater Self (Binah), Individual Self (Geburah and Tiphareth) and Personal Self (Yesod).
Pillars: Middle-2. Severity-2.

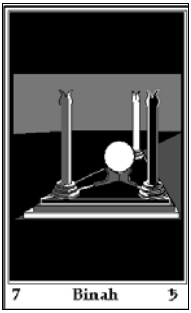
7 Binah ש

9 The Chariot ח

15 Tiphareth ☉

25 The Sun ר

26 Yesod ☽

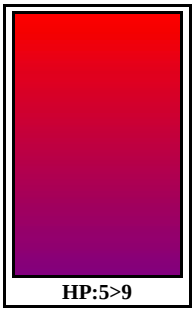
HP:5>9

13 Geburah ♂

14 The Empress ר

Gate #65

14th task of **8th** degree.
6th Hidden Path of 16 total.
Sequence: Binah <HP:3-7> Netzach.
Return: Netzach <HP:3-7> Binah.
Levels of Self: The Greater Self (Binah) and Personal Self (Netzach).
Pillars: Mercy-1. Severity-1.

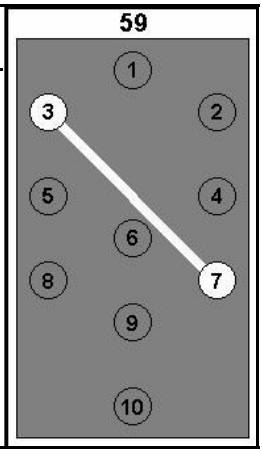

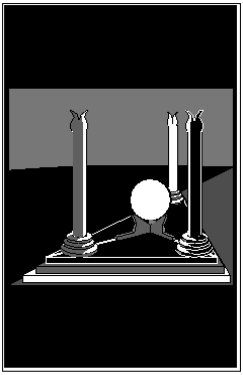

7 Binah ♄

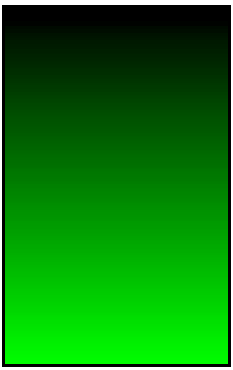

HP:3>7

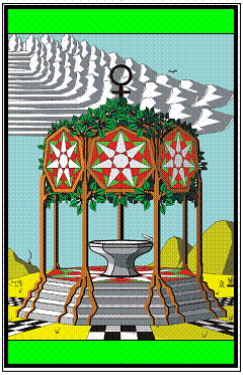

19 Netzach ♀

Gate #66

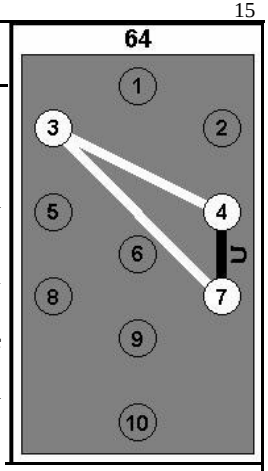

15th task of **8th** degree.
24th Triangle of 68 total.
Sequence: Binah <HP:3-7> Netzach <KAPH> Gedulah <HP:3-4> Binah.
Return: Binah <HP:3-4> Gedulah <KAPH> Netzach <HP:3-7> Binah.
Levels of Self: The Greater Self (Binah), Individual Self (Gedulah) and Personal Self (Netzach).
Pillars: Mercy-2. Severity-1.

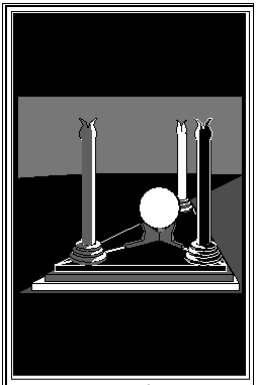

7 Binah ב

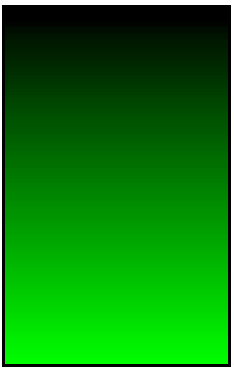

HP:3>7

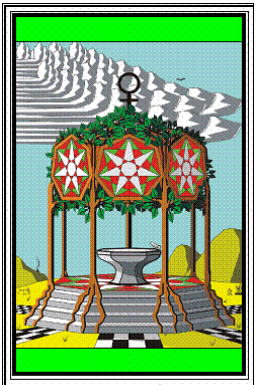

19 Netzach ♀

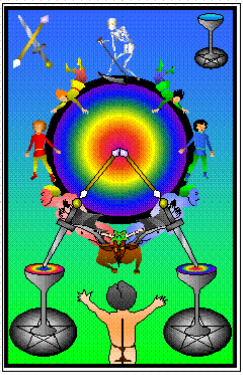

18 Fortune כ

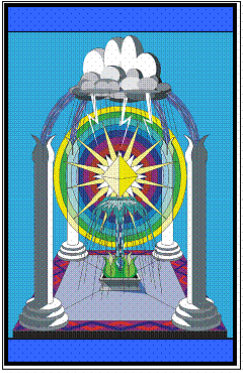

10 Gedulah ג

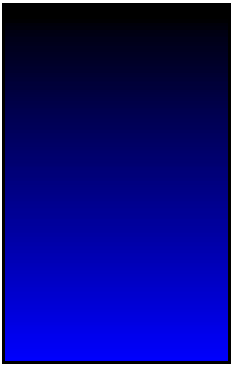

HP:3>4

Gate #67

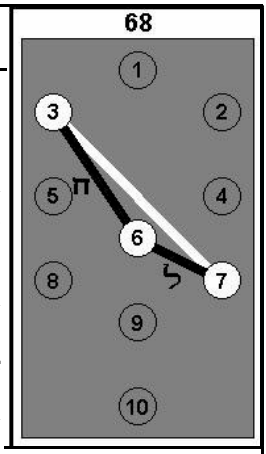

16th task of **8th** degree.
25th Triangle of 68 total.
Sequence: Binah <HP:3-7> Netzach <LAMED> Tiphareth <CHETH> Binah.
Return: Binah <CHETH> Tiphareth <LAMED> Netzach <HP:3-7> Binah.
Levels of Self: The Greater Self (Binah), Individual Self (Tiphareth) and Personal Self (Netzach).
Pillars: Mercy-1. Middle-1. Severity-1.

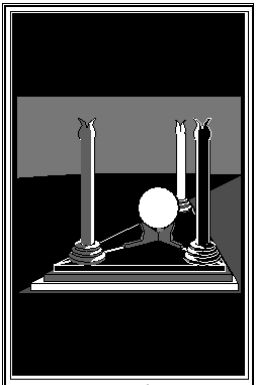
7 Binah ♄

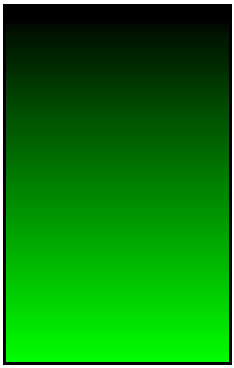
HP:3>7

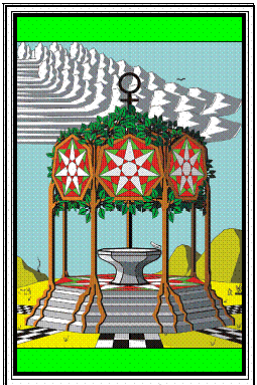
19 Netzach ♀

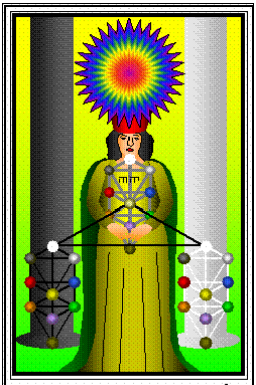
20 Justice ♄

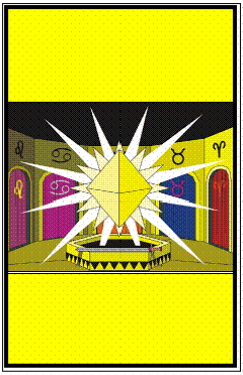
15 Tiphareth ☉

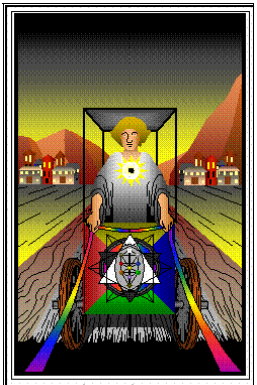
9 The Chariot ♂

Gate #68

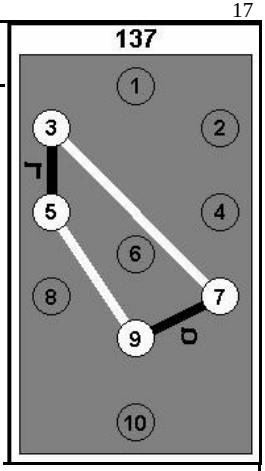

17th task of **8th** degree.
17th Quadrangle of 74 total.
Sequence: Binah <HP:3-7> Netzach <SAMEKH> Yesod <HP:5-9> Geburah <DALETH> Binah.
Return: Binah <DALETH> Geburah <HP:5-9> Yesod <SAMEKH> Netzach <HP:3-7> Binah.
Levels of Self: The Greater Self (Binah), Individual Self (Geburah) and Personal Self (Netzach & Yesod).
Pillars: Mercy-1. Middle-1. Severity-2.

7 Binah ♄

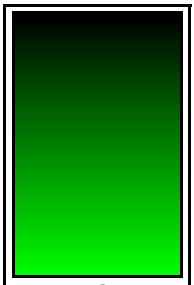
HP:3>7

19 Netzach ♀

27 Temperance ס

26 Yesod ☽

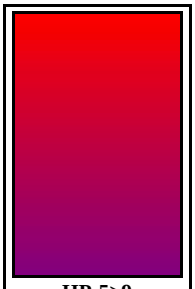
HP:5>9

13 Geburah ♂

14 The Empress ל

Gate #69

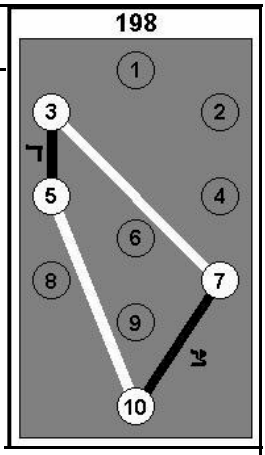

18th task of **8th** degree.
18th Quadrangle of 74 total.
Sequence: Binah <HP:3-7> Netzach <TZADDI> Malkuth <HP:5-10> Geburah <DALETH> Binah.
Return: Binah <DALETH> Geburah <HP:5-10> Malkuth <TZADDI> Netzach <HP:3-7> Binah.
Levels of Self: The Greater Self (Binah), Individual Self (Geburah), Personal Self (Netzach) and Mundane Awareness.
Pillars: Mercy-1. Middle-1. Severity-2.

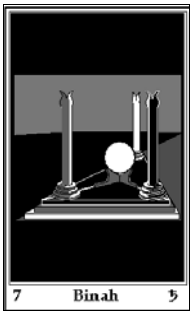

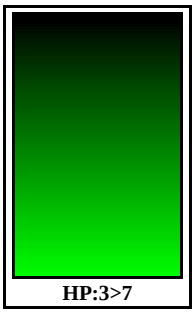

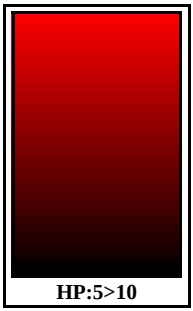

Gate #70

19th task of **8th** degree.
7th Hidden Path of 16 total.
Sequence: Binah <HP:3-9> Yesod.
Return: Yesod <HP:3-9> Binah.
Levels of Self: The Greater Self (Binah) and Personal Self (Yesod).
Pillars: Middle-1. Severity-1.

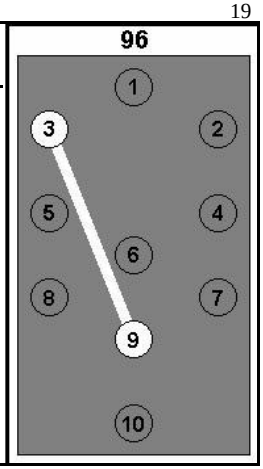

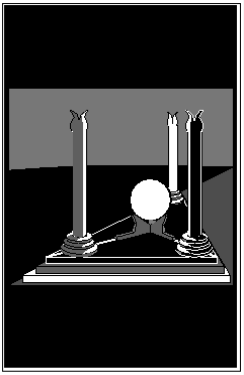

7 Binah ב

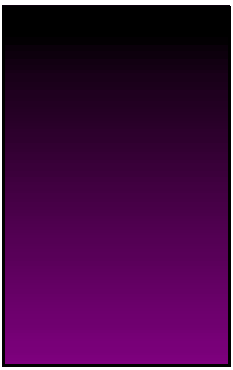

HP:3>9

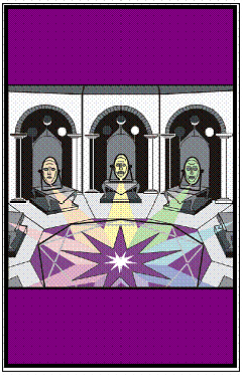

26 Yesod ט

Gate #71

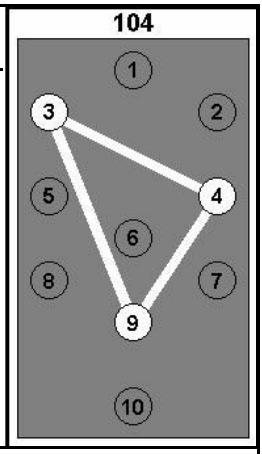

20th task of **8th** degree.
26th Triangle of 68 total.
Sequence: Binah <HP:3-9> Yesod <HP:4-9> Gedulah <HP:3-4> Binah.
Return: Binah <HP:3-4> Gedulah <HP:4-9> Yesod <HP:3-9> Binah.
Levels of Self: The Greater Self (Binah), Individual Self (Gedulah) and Personal Self (Yesod).
Pillars: Mercy-1. Middle-1. Severity-1.

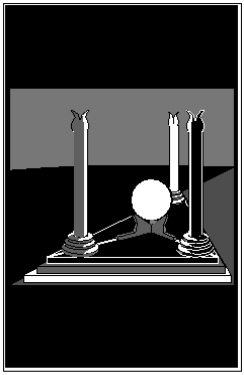
7 Binah ב

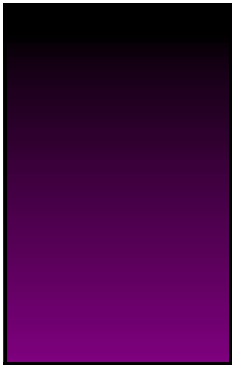
HP:3>9

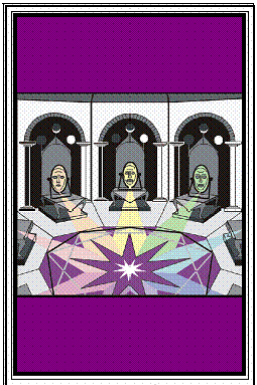
26 Yesod ל

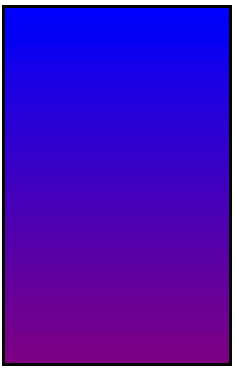
HP:4>9

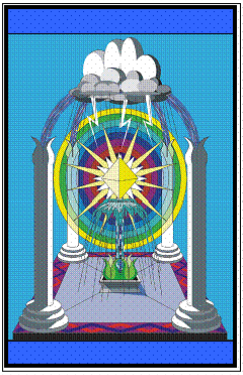
10 Gedulah ג

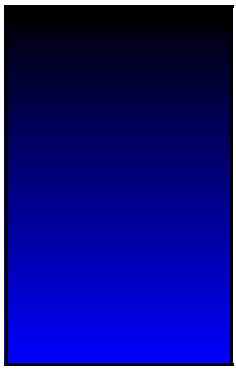
HP:3>4

Gate #72

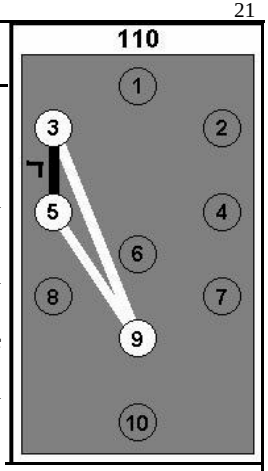

21st task of **8th** degree.
27th Triangle of 68 total.
Sequence: Binah <HP:3-9> Yesod <HP:5-9> Geburah <DALETH> Binah.
Return: Binah <DALETH> Geburah <HP:5-9> Yesod <HP:3-9> Binah.
Levels of Self: The Greater Self (Binah), Individual Self (Geburah) and Personal Self (Yesod).
Pillars: Middle-1. Severity-2.

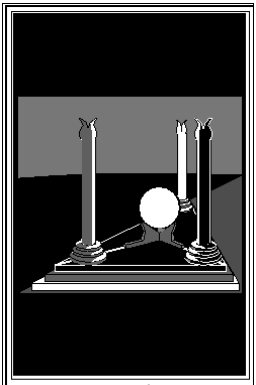
7 Binah ש

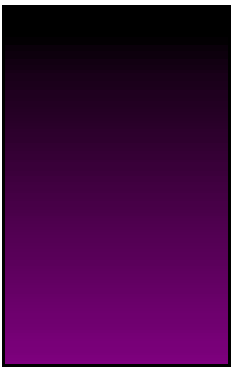
HP:3>9

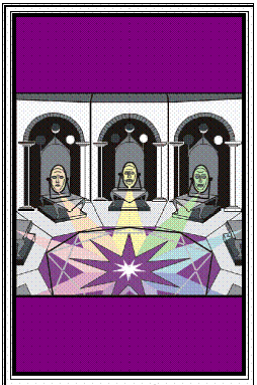
26 Yesod ט

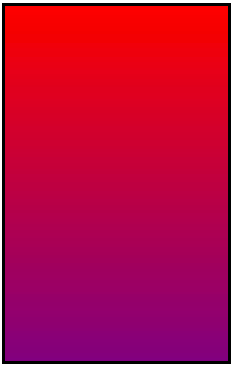
HP:5>9

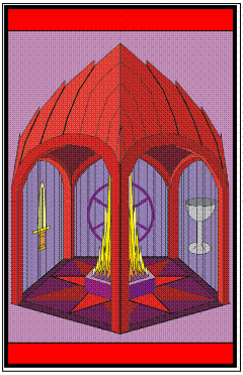
13 Geburah ג

14 The Empress ד

Gate #73

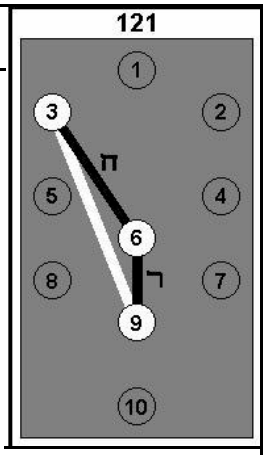

22nd task of **8th** degree.
28th Triangle of 68 total.
Sequence: Binah <HP:3-9> Yesod <RESH> Tiphareth <CHETH> Binah.
Return: Binah <CHETH> Tiphareth <RESH> Yesod <HP:3-9> Binah.
Levels of Self: The Greater Self (Binah), Individual Self (Tiphareth) and Personal Self (Yesod).
Pillars: Middle-2. Severity-1.

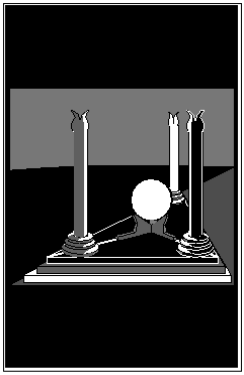

7 Binah ש

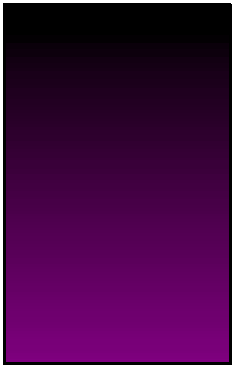

HP:3>9

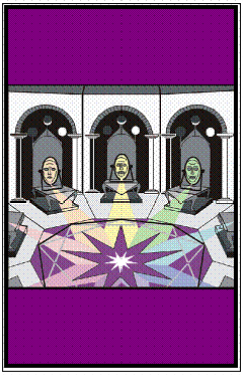

26 Yesod ס

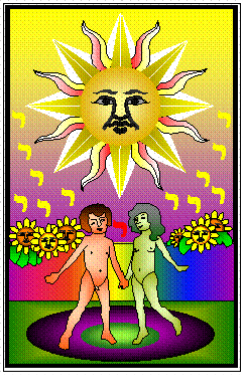

25 The Sun ר

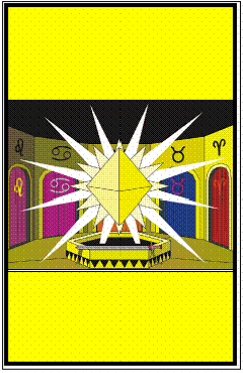

15 Tiphareth ס

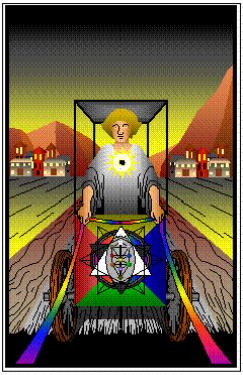

9 The Chariot ח

Gate #74

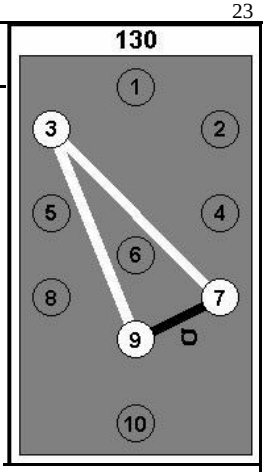

23rd task of **8th** degree.
29th Triangle of 68 total.
Sequence: Binah <HP:3-9> Yesod <SAMEKH> Netzach <HP:3-7> Binah.
Return: Binah <HP:3-7> Netzach <SAMEKH> Yesod <HP:3-9> Binah.
Levels of Self: The Greater Self (Binah) and Personal Self (Netzach and Yesod).
Pillars: Mercy-1. Middle-1. Severity-1.

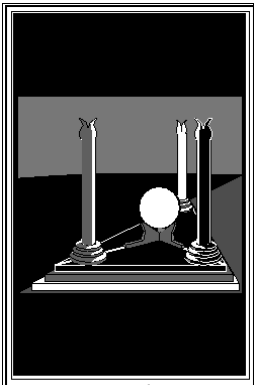

7 Binah ♄

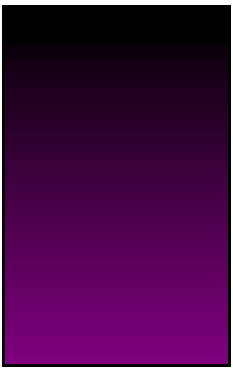

HP:3>9

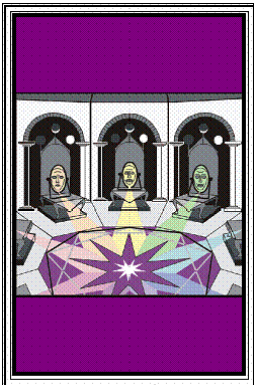

26 Yesod ☽

27 Temperance ♋

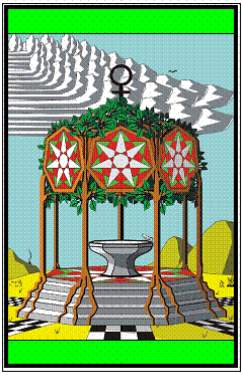

19 Netzach ♀

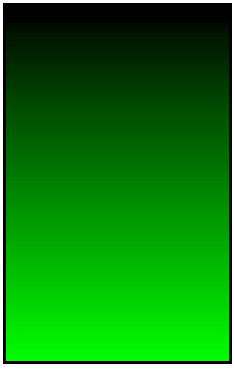

HP:3>7

Gate #75

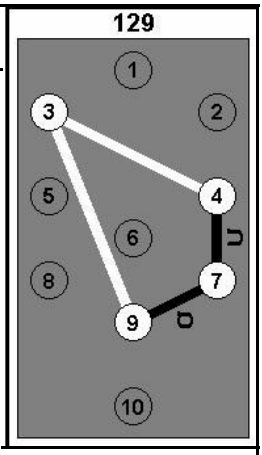

24th task of **8th** degree.
19th Quadrangle of 74 total.
Sequence: Binah <HP:3-9> Yesod <SAMEKH> Netzach <KAPH> Gedulah <HP:3-4> Binah.
Return: Binah <HP:3-4> Gedulah <KAPH> Netzach <SAMEKH> Yesod <HP:3-9> Binah.
Levels of Self: The Greater Self (Binah), Individual Self (Gedulah) and Personal Self (Netzach and Yesod).
Pillars: Mercy-2. Middle-1. Severity-1.

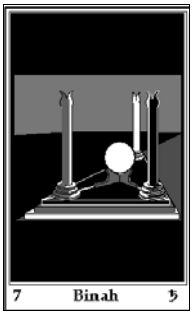
7 Binah ב

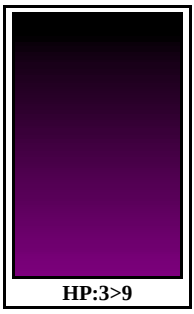
HP:3>9

26 Yesod ס

27 Temperance ס

19 Netzach ♀

18 Fortune כ

10 Gedulah ♃

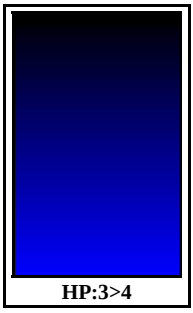
HP:3>4

Gate #76

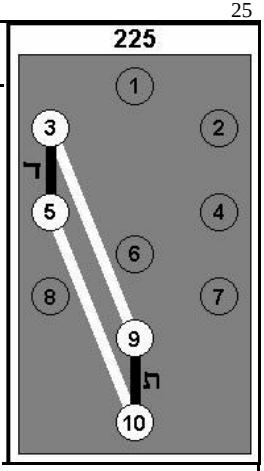

25th task of **8th** degree.
20th Quadrangle of 74 total.
Sequence: Binah <HP:3-9> Yesod <TAV> Malkuth <HP:5-10> Geburah <DALETH> Binah.
Return: Binah <DALETH> Geburah <HP:5-10> Malkuth <TAV> Yesod <HP:3-9> Binah.
Levels of Self: The Greater Self (Binah), Individual Self (Geburah), Personal Self (Yesod) and Mundane Awareness.
Pillars: Middle-2. Severity-2.

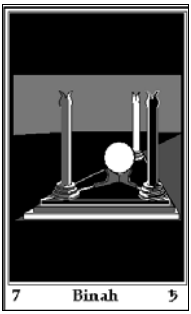
7 Binah ♄

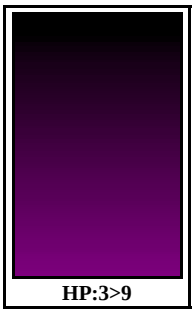
HP:3>9

26 Yesod ☽

32 The World ת

30 Malkuth ⊗

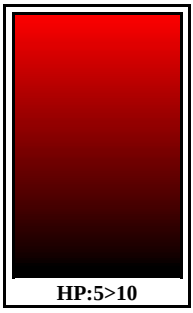
HP:5>10

13 Geburah ♂

14 The Empress ד

Gate #77

26th task of **8th** degree.
8th Hidden Path of 16 total.
Sequence: Binah <HP:3-10> Malkuth.
Return: Malkuth <HP:3-10> Binah.
Levels of Self: The Greater Self (Binah) and Mundane Awareness.
Pillars: Middle-1. Severity-1.

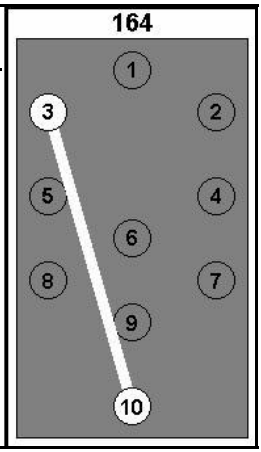

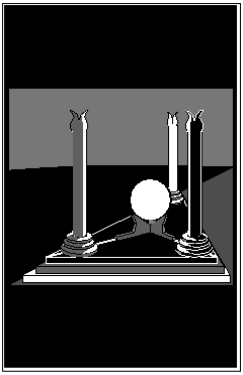

7 Binah ♄

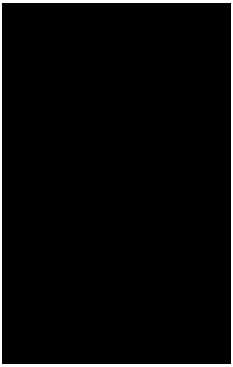

HP:3>10

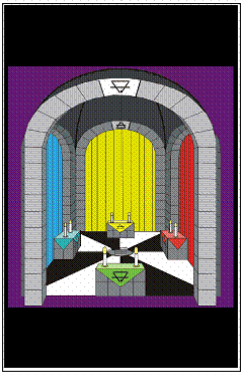

30 Malkuth ⊗

Gate #78

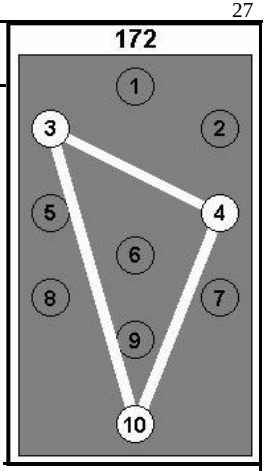

27th task of **8th** degree.
30th Triangle of 68 total.
Sequence: Binah <HP:3-10> Malkuth <HP:4-10> Gedulah <HP:3-4> Binah.
Return: Binah <HP:3-4> Gedulah <HP:4-10> Malkuth <HP:3-10> Binah.
Levels of Self: The Greater Self (Binah), Individual Self (Gedulah) and Mundane Awareness.
Pillars: Mercy-1. Middle-1. Severity-1.

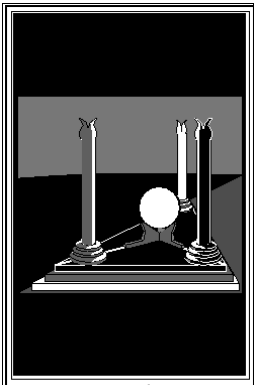
7 Binah ♄

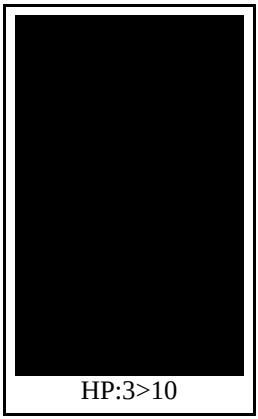
HP:3>10

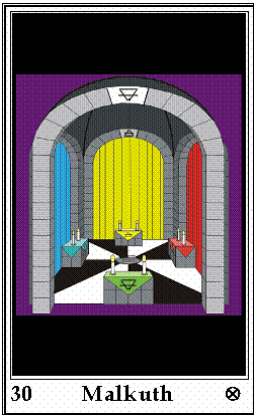
30 Malkuth ⊗

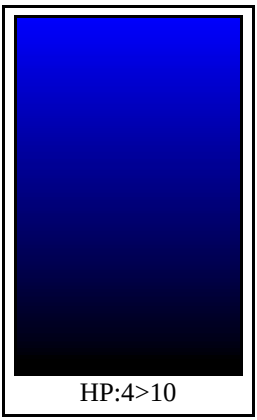
HP:4>10

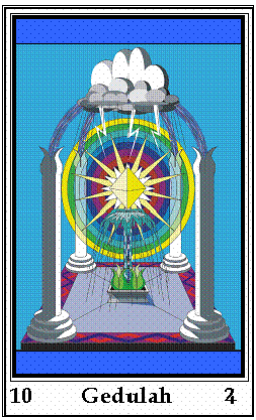
10 Gedulah ♃

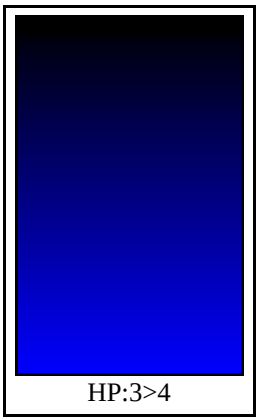
HP:3>4

Gate #79

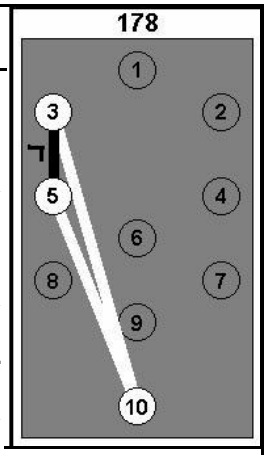

28th task of **8th** degree.
31st Triangle of 68 total.
Sequence: Binah <HP:3-10> Malkuth <HP:5-10> Geburah <DALETH> Binah.
Return: Binah <DALETH> Geburah <HP:5-10> Malkuth <HP:3-10> Binah.
Levels of Self: The Greater Self (Binah), Individual Self (Geburah) and Mundane Awareness.
Pillars: Middle-1. Severity-2.

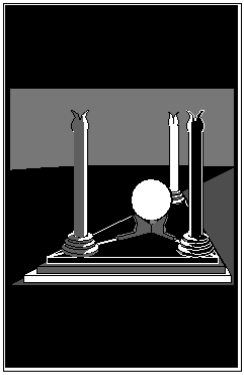

7 Binah ♄

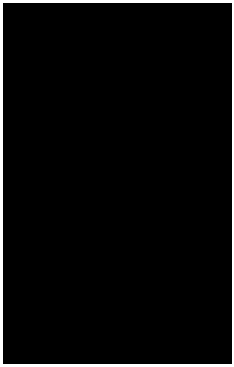

HP:3>10

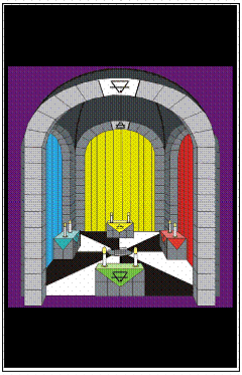

30 Malkuth ⊗

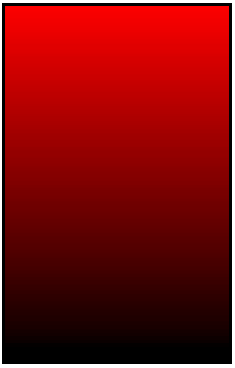

HP:5>10

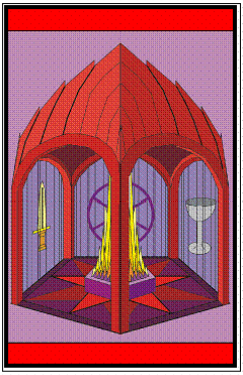

13 Geburah ♂

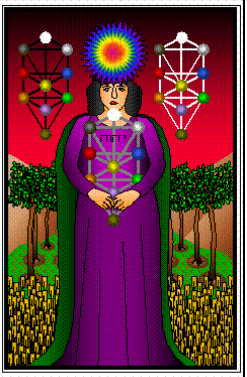

14 The Empress ♕

Gate #80

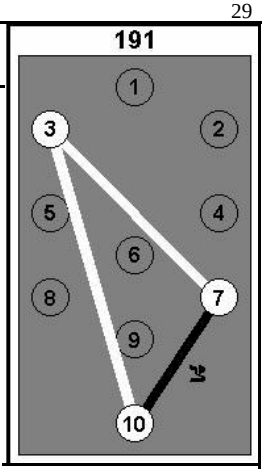

29th task of **8th** degree.
32nd Triangle of 68 total.
Sequence: Binah <HP:3-10> Malkuth <TZADDI> Netzach <HP:3-7> Binah.
Return: Binah <HP:3-7> Netzach <TZADDI> Malkuth <HP:3-10> Binah.
Levels of Self: The Greater Self (Binah), Personal Self (Netzach) and Mundane Awareness.
Pillars: Mercy-1. Middle-1. Severity-1.

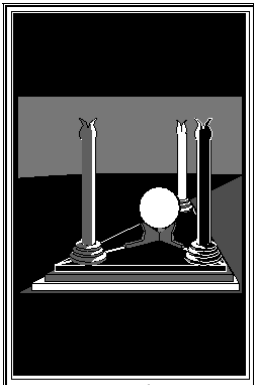
7 Binah ♄

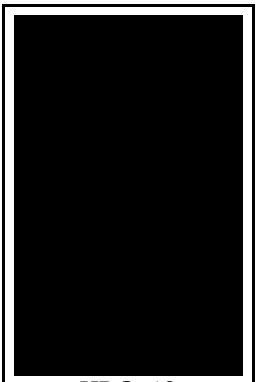
HP:3>10

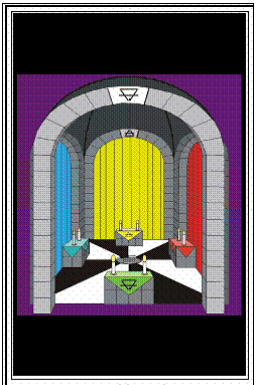
30 Malkuth ⊗

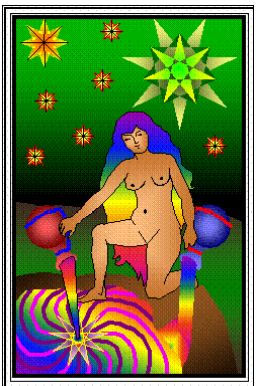
29 The Star ♃

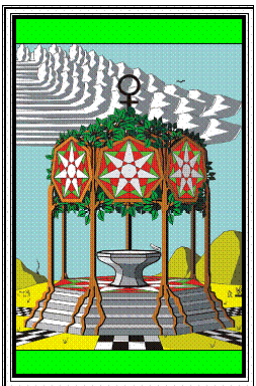
19 Netzach ♀

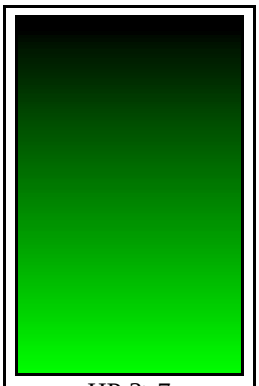
HP:3>7

Gate #81

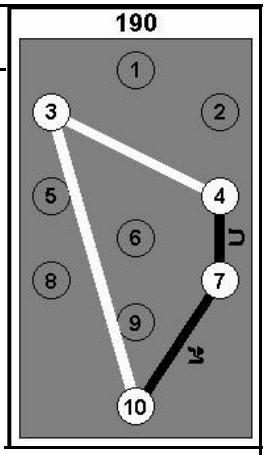

30th task of **8th** degree.
21st Quadrangle of 74 total.

Sequence: Binah <HP:3-10> Malkuth <TZADDI> Netzach <KAPH> Gedulah <HP:3-4> Binah.

Return: Binah <HP:3-4> Gedulah <KAPH> Netzach <TZADDI> Malkuth <HP:3-10> Binah.

Levels of Self: The Greater Self (Binah), Individual Self (Gedulah), Personal Self (Netzach) and Mundane Awareness.

Pillars: Mercy-2. Middle-1. Severity-1.

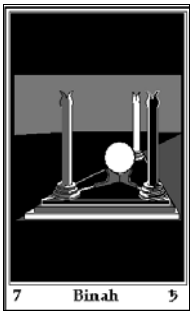
7 Binah ♄

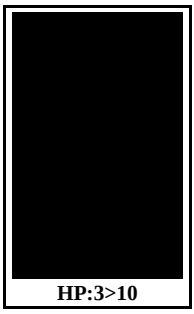
HP:3>10

30 Malkuth ⊗

29 The Star ♒

19 Netzach ♀

18 Fortune כ

10 Gedulah ♃

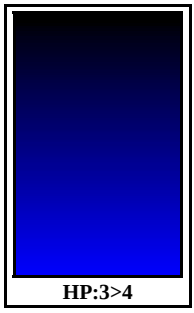
HP:3>4

Gate #82

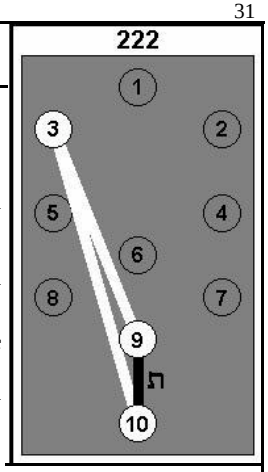

31st task of **8th** degree.
33rd Triangle of 68 total.
Sequence: Binah <HP:3-10> Malkuth <TAV> Yesod <HP:3-9> Binah.
Return: Binah <HP:3-9> Yesod <TAV> Malkuth <HP:3-10> Binah.
Levels of Self: The Greater Self (Binah), Personal Self (Yesod) and Mundane Awareness.
Pillars: Middle-2. Severity-1.

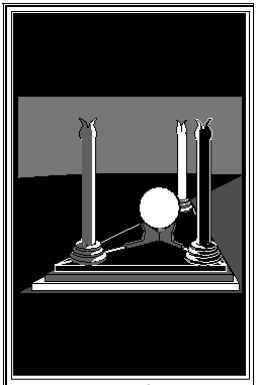

7 Binah ב

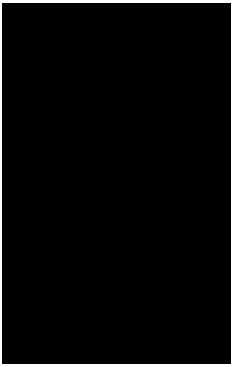

HP:3>10

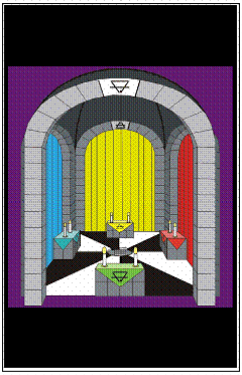

30 Malkuth מ

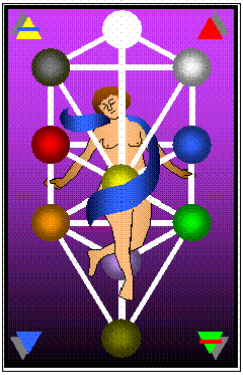

32 The World ת

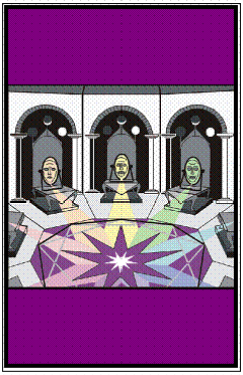

26 Yesod ט

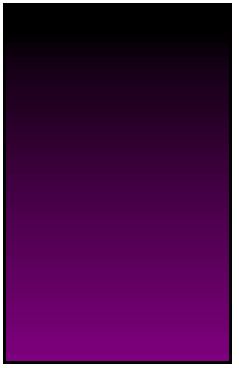

HP:3>9

Gate #83

1st task of **9th** degree.
17th Lettered Path of 22 total.
Sequence: Chokmah <SHIN> Binah.
Return: Binah <SHIN> Chokmah.
Levels of Self: The Greater Self (Chokmah and Binah).
Pillars: Mercy-1. Severity-1.

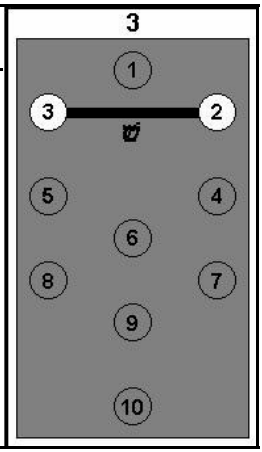

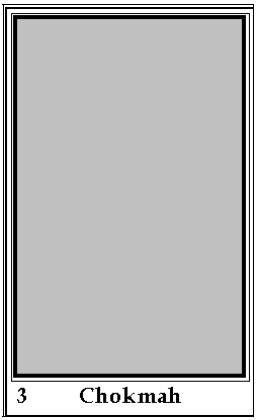
3 Chokmah

24 Judgment ש

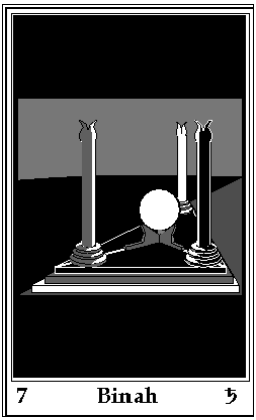
7 Binah ז

Gate #84

2nd task of **9th** degree.
18th Lettered Path of 22 total.
Sequence: Chokmah <GIMEL> Gedulah.
Return: Gedulah <GIMEL> Chokmah.
Levels of Self: The Greater Self (Chokmah) and Individual Self (Gedulah).
Pillars: Mercy-2.

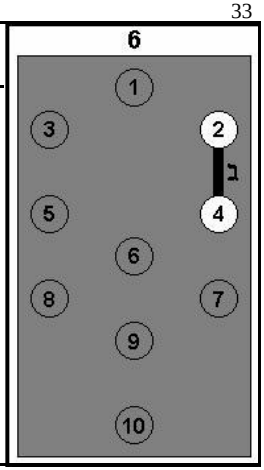

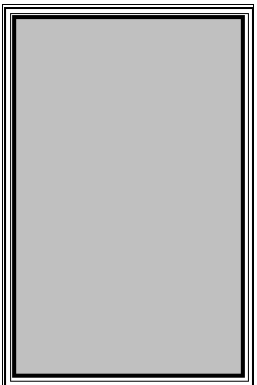

3 Chokmah

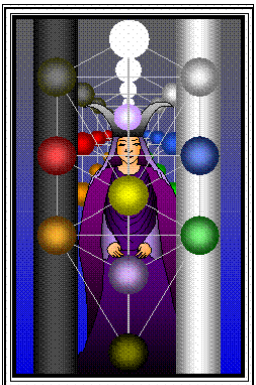

12 High Priestess ג

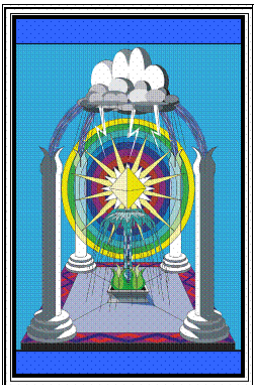

10 Gedulah 4

Gate #85

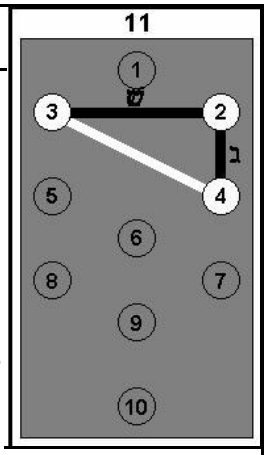

3rd task of **9th** degree.
34th Triangle of 68 total.
Sequence: Chokmah <GIMEL> Gedulah <HP:3-4> Binah <SHIN> Chokmah.
Return: Chokmah <SHIN> Binah <HP:3-4> Gedulah <GIMEL> Chokmah.
Levels of Self: The Greater Self (Chokmah and Binah) and Individual Self (Gedulah).
Pillars: Mercy-2. Severity-1.

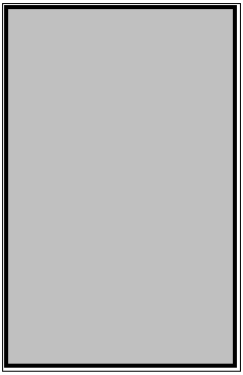

3 Chokmah

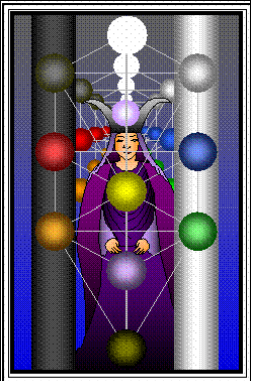

12 High Priestess ב

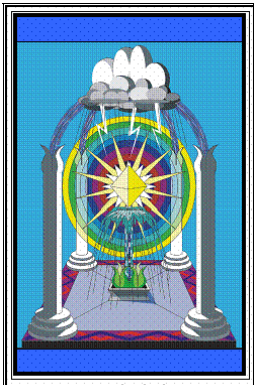

10 Gedulah ד

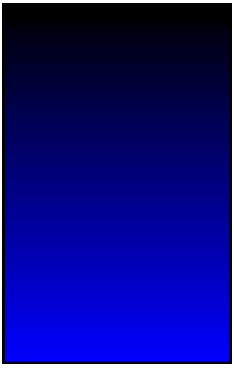

HP:3>4

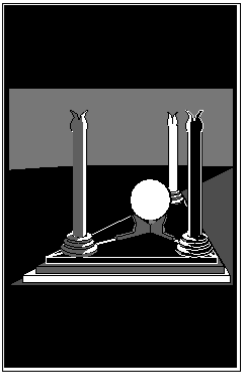

7 Binah ש

24 Judgment ש

Gate #86

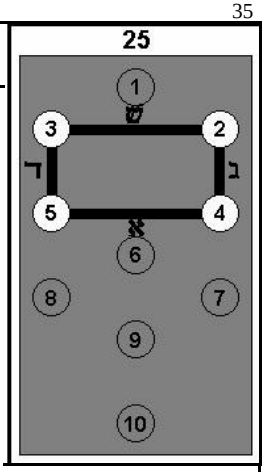

4th task of **9th** degree.
22nd Quadrangle of 74 total.
Sequence: Chokmah <GIMEL> Gedulah <ALEPH> Geburah <DALETH> Binah <SHIN> Chokmah.
Return: Chokmah <SHIN> Binah <DALETH> Geburah <ALEPH> Gedulah <GIMEL> Chokmah.
Levels of Self: The Greater Self (Chokmah and Binah) and Individual Self (Gedulah and Geburah).
Pillars: Mercy-2. Severity-2.

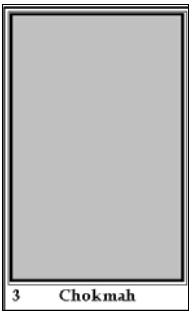
3 Chokmah

12 High Priestess ב

10 Gedulah ג

8 The Fool א

13 Geburah ד

14 The Empress ה

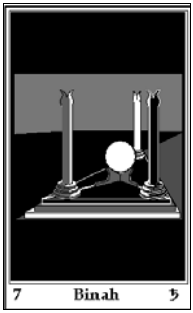
7 Binah ז

24 Judgment ש

Gate #87

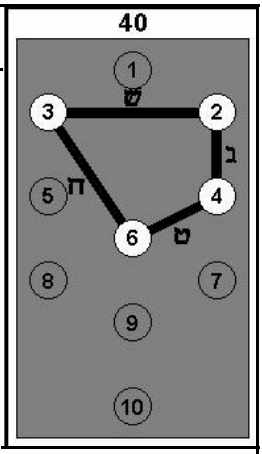

5th task of **9th** degree.
23rd Quadrangle of 74 total.
Sequence: Chokmah <GIMEL> Gedulah <TETH> Tiphareth <CHETH> Binah <SHIN> Chokmah.
Return: Chokmah <SHIN> Binah <CHETH> Tiphareth <TETH> Gedulah <GIMEL> Chokmah.
Levels of Self: The Greater Self (Chokmah and Binah) and Individual Self (Gedulah and Tiphareth).
Pillars: Mercy-2. Middle-1. Severity-1.

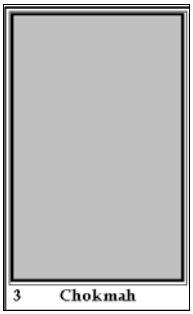
3 Chokmah

12 High Priestess ב

10 Gedulah ג

11 Strength ט

15 Tiphareth ☉

9 The Chariot ח

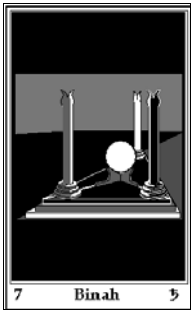
7 Binah ז

24 Judgment ש

Gate #88

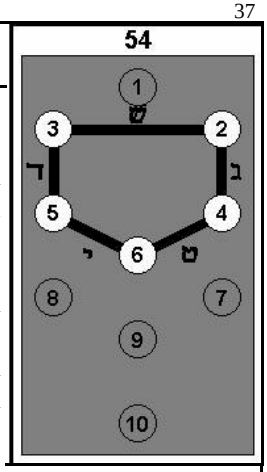

6th task of **9th** degree.
5th Pentangle of 41 total.
Sequence: Chokmah <GIMEL> Gedulah <TETH> Tiphareth <YOD> Geburah <DALETH> Binah <SHIN> Chokmah.
Return: Chokmah <SHIN> Binah <DALETH> Geburah <YOD> Tiphareth <TETH> Gedulah <GIMEL> Chokmah.
Levels of Self: The Greater Self (Chokmah and Binah) and Individual Self (Gedulah, Geburah and Tiphareth).
Pillars: Mercy-2. Middle-1. Severity-2.

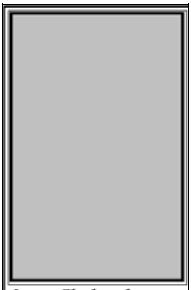
3 Chokmah

12 High Priestess ב

10 Gedulah ג

11 Strength ט

15 Tiphareth ☉

17 The Hermit י

13 Geburah ♂

14 The Empress ד

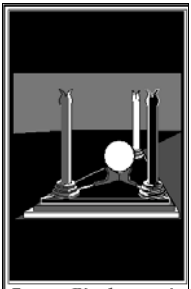
7 Binah ♄

24 Judgment ש

Gate #89

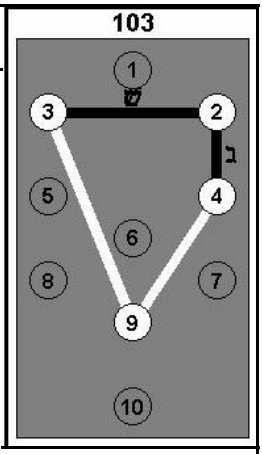

7th task of **9th** degree.
24th Quadrangle of 74 total.
Sequence: Chokmah <GIMEL> Gedulah <HP:4-9> Yesod <HP:3-9> Binah <SHIN> Chokmah.
Return: Chokmah <SHIN> Binah <HP:3-9> Yesod <HP:4-9> Gedulah <GIMEL> Chokmah.
Levels of Self: The Greater Self (Chokmah and Binah), Individual Self (Gedulah) and Personal Self (Yesod).
Pillars: Mercy-2. Middle-1. Severity-1.

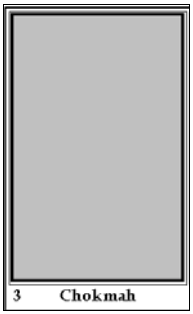
3 Chokmah

12 High Priestess ב

10 Gedulah ג

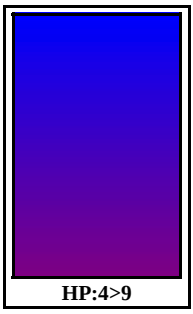
HP:4>9

26 Yesod ט

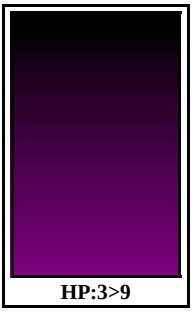
HP:3>9

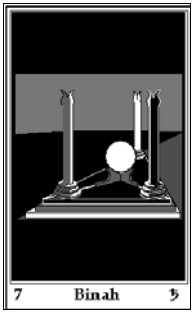
7 Binah ז

24 Judgment ש

Gate #90

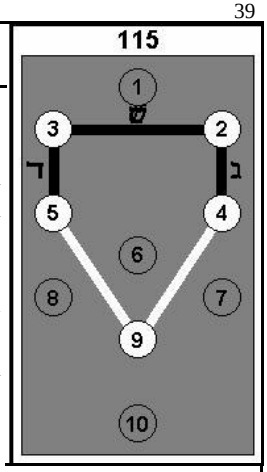

8th task of **9th** degree.
6th Pentangle of 41 total.
Sequence: Chokmah <GIMEL> Gedulah <HP:4-9> Yesod <HP:5-9> Geburah <DALETH> Binah <SHIN> Chokmah.
Return: Chokmah <SHIN> Binah <DALETH> Geburah <HP:5-9> Yesod <HP:4-9> Gedulah <GIMEL> Chokmah.
Levels of Self: The Greater Self (Chokmah and Binah), Individual Self (Gedulah and Geburah) and Personal Self (Yesod).
Pillars: Mercy-2. Middle-1. Severity-2.

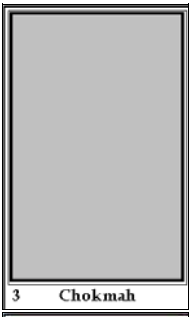
3 Chokmah

12 High Priestess ב

10 Gedulah ג

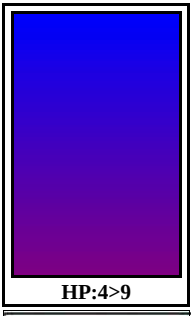
HP:4>9

26 Yesod ט

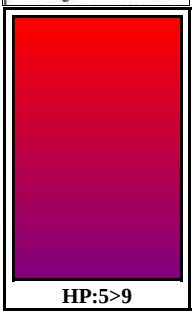
HP:5>9

13 Geburah ד

14 The Empress ה

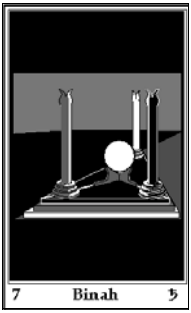
7 Binah ג

24 Judgment ש

Gate #91

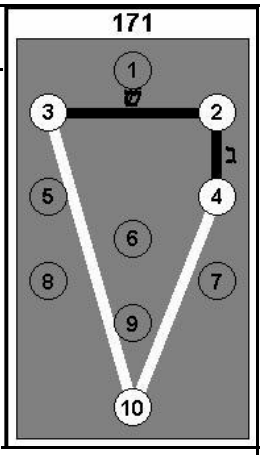

9th task of **9th** degree.
25th Quadrangle of 74 total.
Sequence: Chokmah <GIMEL> Gedulah <HP:4-10> Malkuth <HP:3-10> Binah <SHIN> Chokmah.
Return: Chokmah <SHIN> Binah <HP:3-10> Malkuth <HP:4-10> Gedulah <GIMEL> Chokmah.
Levels of Self: The Greater Self (Chokmah and Binah), Individual Self (Gedulah) and Mundane Awareness.
Pillars: Mercy-2. Middle-1. Severity-1.

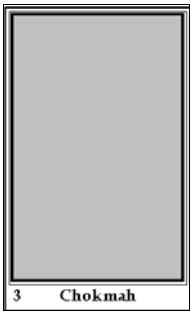
3 Chokmah

12 High Priestess ב

10 Gedulah ג

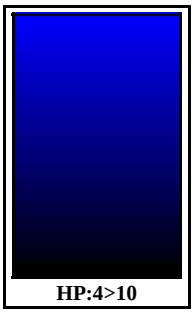
HP:4>10

30 Malkuth ⊗

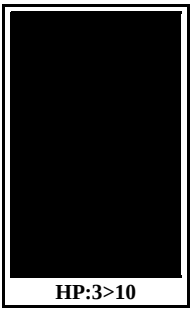
HP:3>10

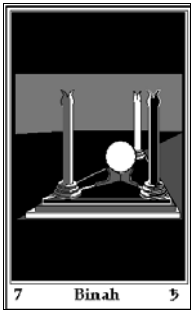
7 Binah ל

24 Judgment ש

Gate #92

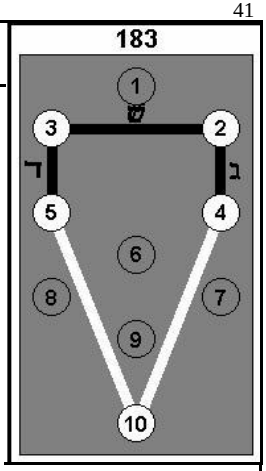

10th task of **9th** degree.
7th Pentangle of 41 total.
Sequence: Chokmah <GIMEL> Gedulah <HP:4-10> Malkuth <HP:5-10> Geburah <DALETH> Binah <SHIN> Chokmah.
Return: Chokmah <SHIN> Binah <DALETH> Geburah <HP:5-10> Malkuth <HP:4-10> Gedulah <GIMEL> Chokmah.
Levels of Self: The Greater Self (Chokmah and Binah), Individual Self (Gedulah and Geburah) and Mundane Awareness.
Pillars: Mercy-2. Middle-1. Severity-2.

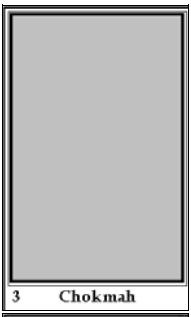
3 Chokmah

12 High Priestess ב

10 Gedulah ג

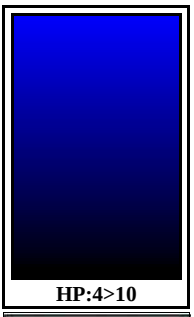
HP:4>10

30 Malkuth ⊗

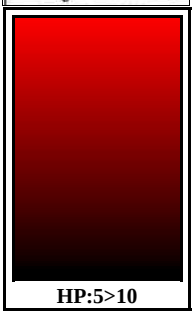
HP:5>10

13 Geburah ♂

14 The Empress ד

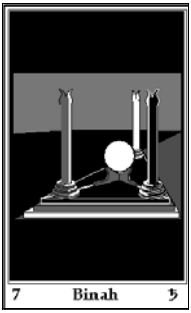
7 Binah ♄

24 Judgment ש

Gate #93

11th task of **9th** degree.
9th Hidden Path of 16 total.
Sequence: Chokmah <HP:2-5> Geburah.
Return: Geburah <HP:2-5> Chokmah.
Levels of Self: The Greater Self (Chokmah) and Individual Self (Geburah).
Pillars: Mercy-1. Severity-1.

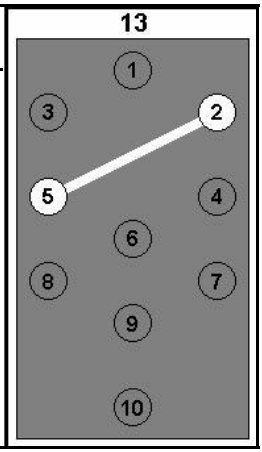

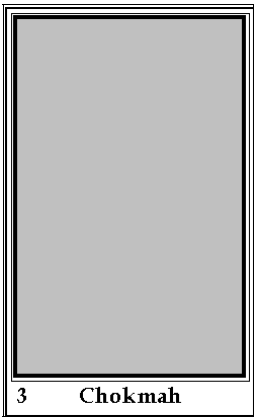
3 Chokmah

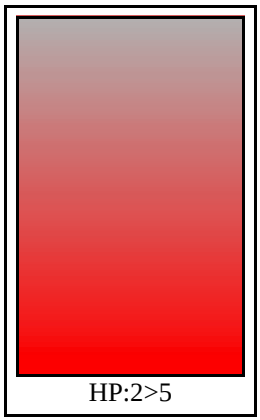
HP:2>5

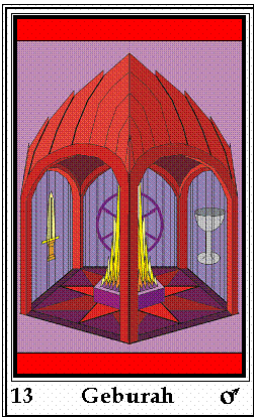
13 Geburah ♂

Gate #94

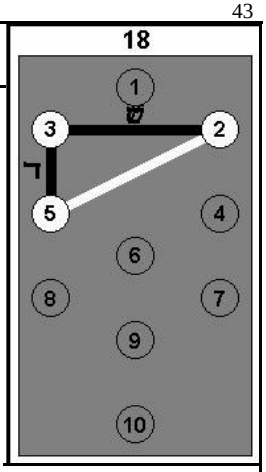

12th task of **9th** degree.
35th Triangle of 68 total.
Sequence: Chokmah <HP:2-5> Geburah <DALETH> Binah <SHIN> Chokmah.
Return: Chokmah <SHIN> Binah <DALETH> Geburah <HP:2-5> Chokmah.
Levels of Self: The Greater Self (Chokmah and Binah) and Individual Self (Geburah).
Pillars: Mercy-1. Severity-2.

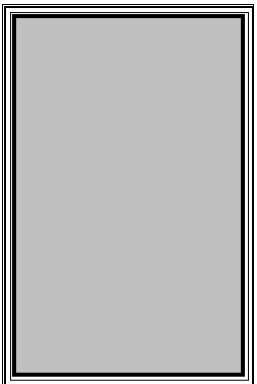
3 Chokmah

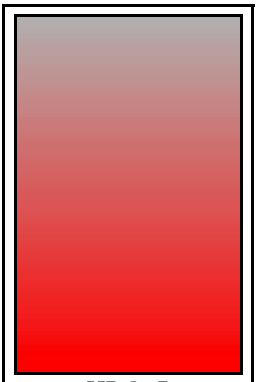
HP:2>5

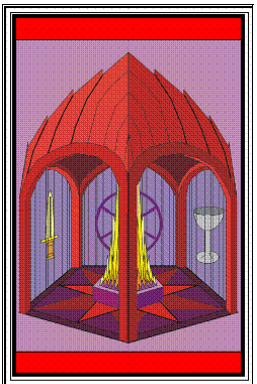
13 Geburah ♂

14 The Empress ד

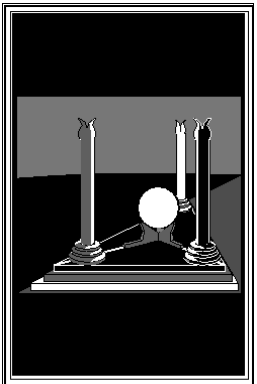
7 Binah ♄

24 Judgment ש

Gate #95

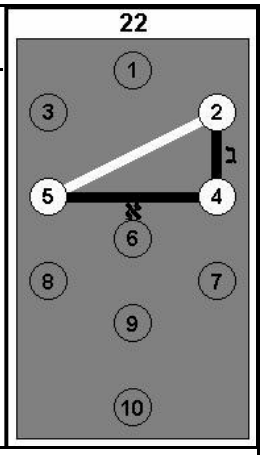

13th task of **9th** degree.
36th Triangle of 68 total.
Sequence: Chokmah <HP:2-5> Geburah <ALEPH> Gedulah <GIMEL> Chokmah.
Return: Chokmah <GIMEL> Gedulah <ALEPH> Geburah <HP:2-5> Chokmah.
Levels of Self: The Greater Self (Chokmah) and Individual Self (Gedulah and Geburah).
Pillars: Mercy-2. Severity-1.

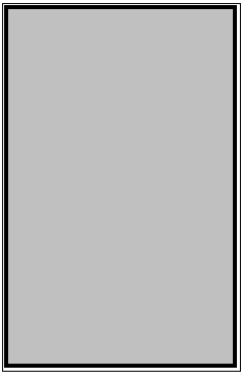

3 Chokmah

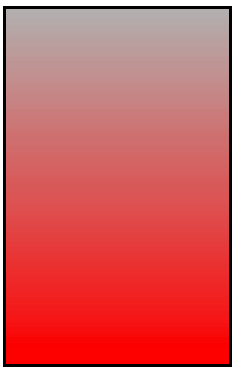

HP:2>5

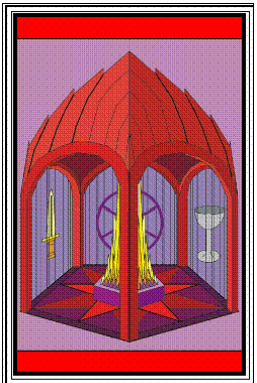

13 Geburah ♂

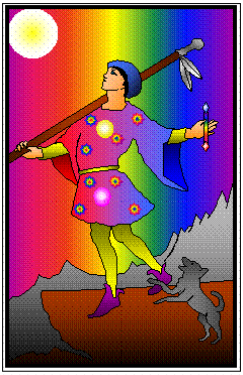

8 The Fool ℵ

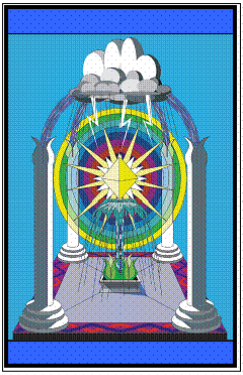

10 Gedulah ♃

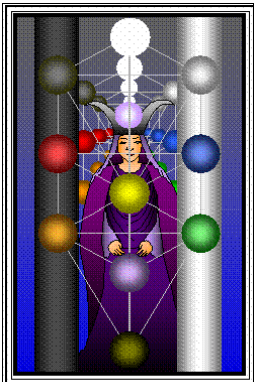

12 High Priestess ג

Gate #96

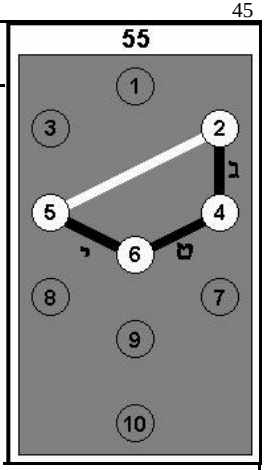

14th task of **9th** degree.
26th Quadrangle of 74 total.
Sequence: Chokmah <HP:2-5> Geburah <YOD> Tiphareth <TETH> Gedulah <GIMEL> Chokmah.
Return: Chokmah <GIMEL> Gedulah <TETH> Tiphareth <YOD> Geburah <HP:2-5> Chokmah.
Levels of Self: The Greater Self (Chokmah) and Individual Self (Gedulah, Geburah and Tiphareth).
Pillars: Mercy-2. Middle-1. Severity-1.

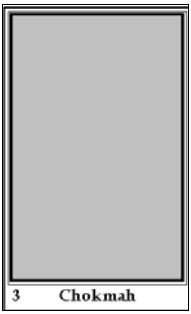
3 Chokmah

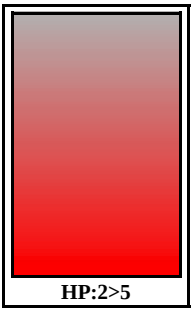
HP:2>5

13 Geburah ♂

17 The Hermit ה

15 Tiphareth ☉

11 Strength ט

10 Gedulah ♃

12 High Priestess ב

Gate #97

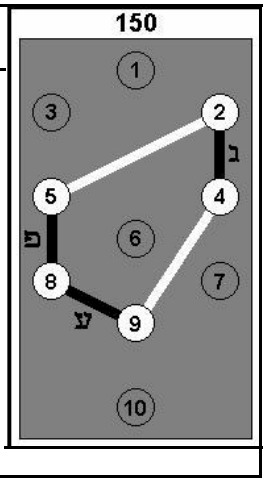

15th task of **9th** degree.
8th Pentangle of 41 total.
Sequence: Chokmah <HP:2-5> Geburah <PEH> Hod <AYIN> Yesod <HP:4-9> Gedulah <GIMEL> Chokmah.
Return: Chokmah <GIMEL> Gedulah <HP:4-9> Yesod <AYIN> Hod <PEH> Geburah <HP:2-5> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Gedulah and Geburah) and Personal Self (Hod and Yesod).
Pillars: Mercy-2. Middle-1. Severity-2.

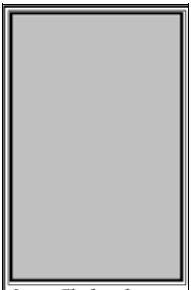
3 Chokmah

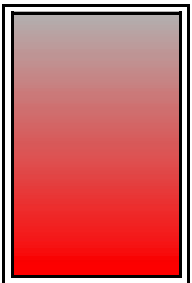
HP:2>5

13 Geburah ♂

21 The Tower פ

23 Hod ☿

28 The Devil ע

26 Yesod ☽

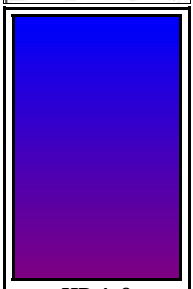
HP:4>9

10 Gedulah ♃

12 High Priestess ג

Gate #98

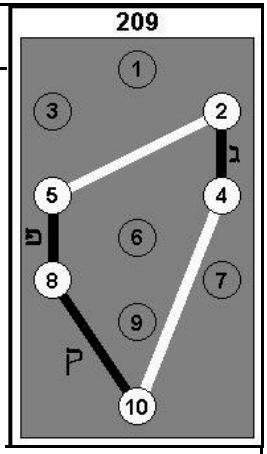

16th task of **9th** degree.
9th Pentangle of 41 total.
Sequence: Chokmah <HP:2-5> Geburah <PEH> Hod <QOOPH> Malkuth <HP:4-10> Gedulah <GIMEL> Chokmah.
Return: Chokmah <GIMEL> Gedulah <HP:4-10> Malkuth <QOOPH> Hod <PEH> Geburah <HP:2-5> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Gedulah and Geburah), Personal Self (Hod) and Mundane Awareness.
Pillars: Mercy-2. Middle-1. Severity-2.

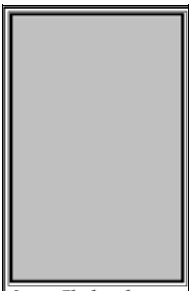
3 Chokmah

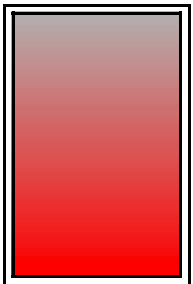
HP:2>5

13 Geburah ♂

21 The Tower ם

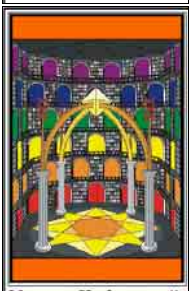
23 Hod ☿

31 The Moon ☽

30 Malkuth ⊗

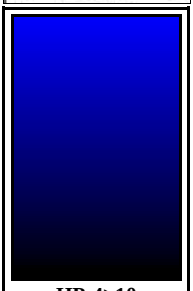
HP:4>10

10 Gedulah ♃

12 High Priestess ב

Gate #99

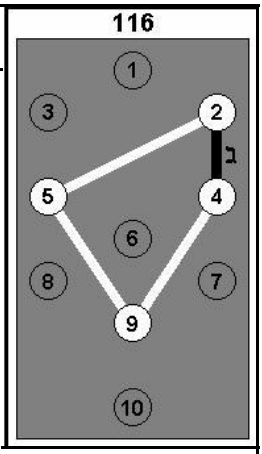

17th task of **9th** degree.
27th Quadrangle of 74 total.
Sequence: Chokmah <HP:2-5> Geburah <HP:5-9> Yesod <HP:4-9> Gedulah <GIMEL> Chokmah.
Return: Chokmah <GIMEL> Gedulah <HP:4-9> Yesod <HP:5-9> Geburah <HP:2-5> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Gedulah and Geburah) and Personal Self (Yesod).
Pillars: Mercy-2. Middle-1. Severity-1.

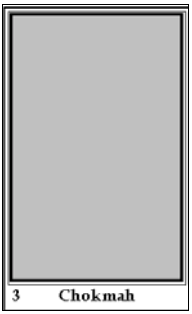
3 Chokmah

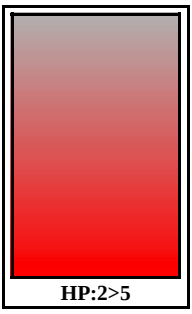
HP:2>5

13 Geburah ♂

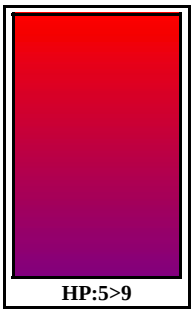
HP:5>9

26 Yesod ☽

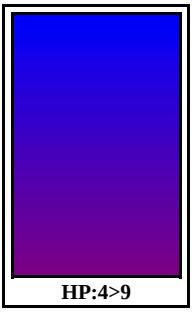
HP:4>9

10 Gedulah ♃

12 High Priestess ג

Gate #100

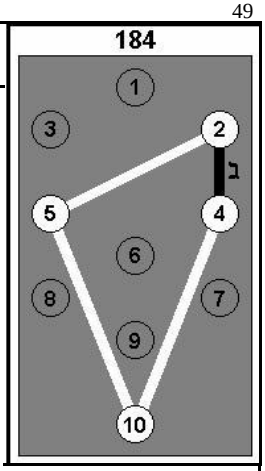

18th task of **9th** degree.
28th Quadrangle of 74 total.
Sequence: Chokmah <HP:2-5> Geburah <HP:5-10> Malkuth <HP:4-10> Gedulah <GIMEL> Chokmah.
Return: Chokmah <GIMEL> Gedulah <HP:4-10> Malkuth <HP:5-10> Geburah <HP:2-5> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Gedulah and Geburah) and Mundane Awareness.
Pillars: Mercy-2. Middle-1. Severity-1.

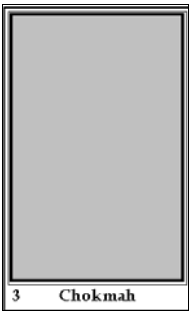
3 Chokmah

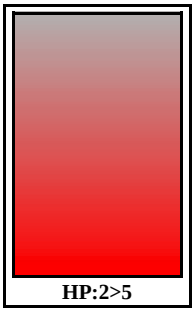
HP:2>5

13 Geburah ♂

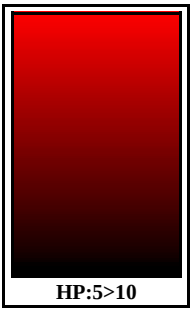
HP:5>10

30 Malkuth ⊗

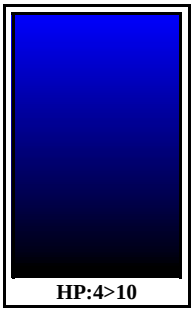
HP:4>10

10 Gedulah ♃

12 High Priestess ג

Gate #101

19th task of **9th** degree.
19th Lettered Path of 22 total.
Sequence: Chokmah <ZAYIN> Tiphareth.
Return: Tiphareth <ZAYIN> Chokmah.
Levels of Self: The Greater Self (Chokmah) and Individual Self (Tiphareth).
Pillars: Mercy-1. Middle-1.

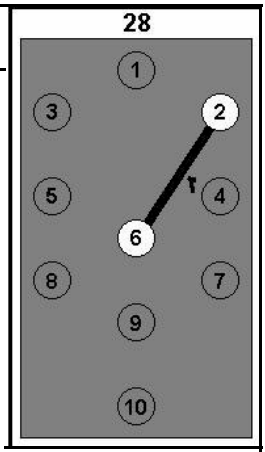

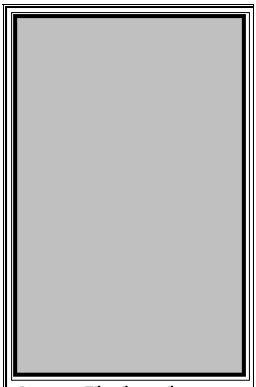

3 Chokmah

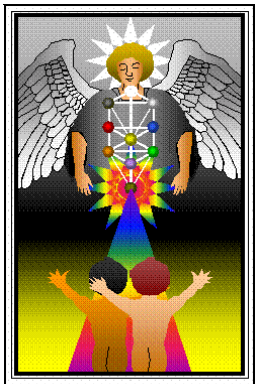

6 The Lovers ٢

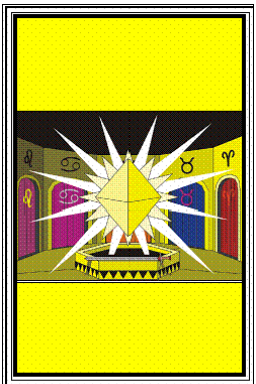

15 Tiphareth ☉

Gate #102

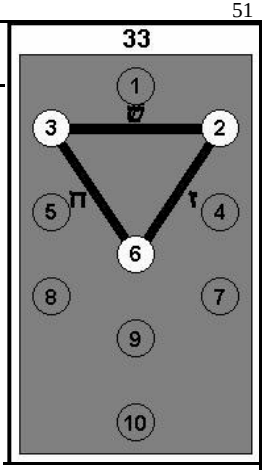

20th task of **9th** degree.
37th Triangle of 68 total.
Sequence: Chokmah <ZAYIN> Tiphareth <CHETH> Binah <SHIN> Chokmah.
Return: Chokmah <SHIN> Binah <CHETH> Tiphareth <ZAYIN> Chokmah.
Levels of Self: The Greater Self (Chokmah and Binah) and Individual Self (Tiphareth).
Pillars: Mercy-1. Middle-1. Severity-1.

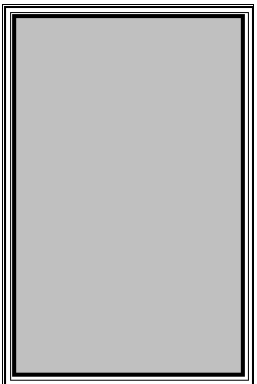
3 Chokmah

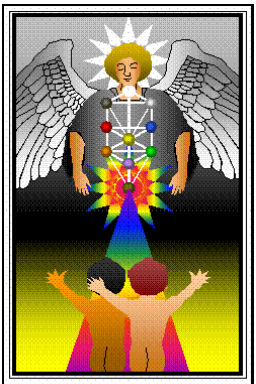
6 The Lovers ב

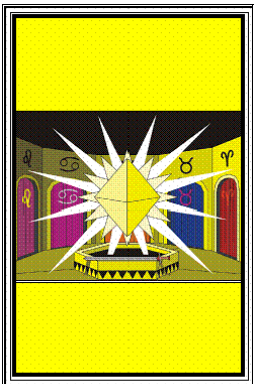
15 Tiphareth ☉

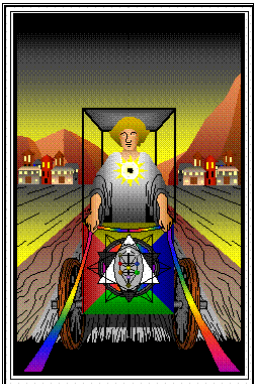
9 The Chariot ח

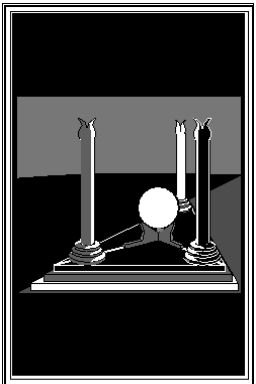
7 Binah ז

24 Judgment ש

Gate #103

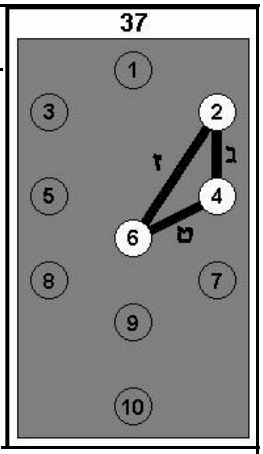

21st task of **9th** degree.
38th Triangle of 68 total.
Sequence: Chokmah <ZAYIN> Tiphareth <TETH> Gedulah <GIMEL> Chokmah.
Return: Chokmah <GIMEL> Gedulah <TETH> Tiphareth <ZAYIN> Chokmah.
Levels of Self: The Greater Self (Chokmah) and Individual Self (Gedulah and Tiphareth).
Pillars: Mercy-2. Middle-1.

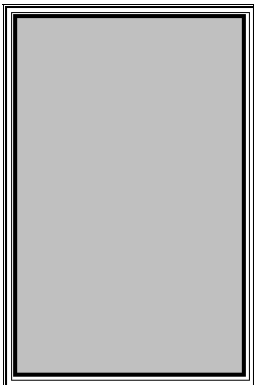

3 Chokmah

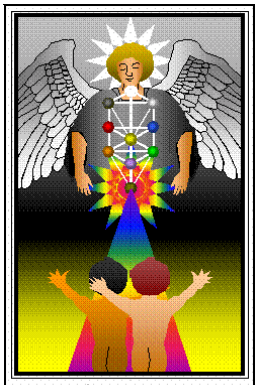

6 The Lovers ז

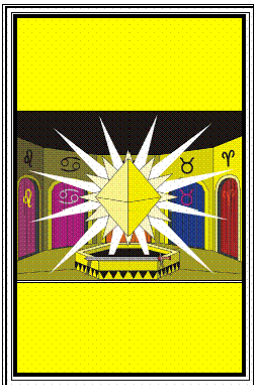

15 Tiphareth ☉

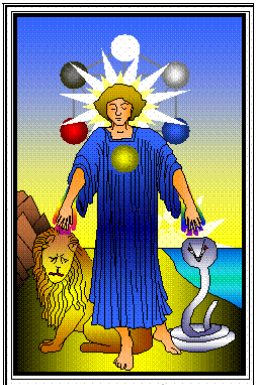

11 Strength מ

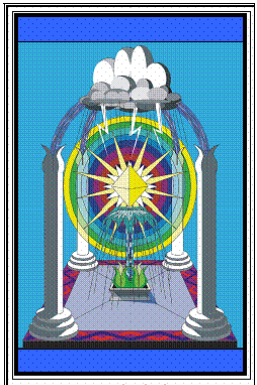

10 Gedulah ג

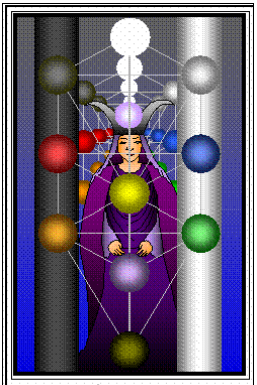

12 High Priestess ב

Gate #104

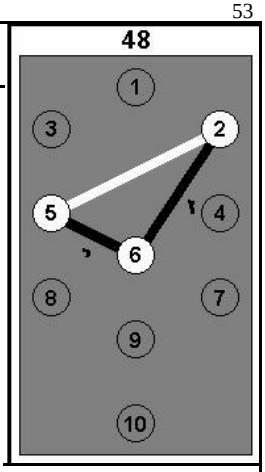

22nd task of **9th** degree.
39th Triangle of 68 total.
Sequence: Chokmah <ZAYIN> Tiphareth <YOD> Geburah <HP:2-5> Chokmah.
Return: Chokmah <HP:2-5> Geburah <YOD> Tiphareth <ZAYIN> Chokmah.
Levels of Self: The Greater Self (Chokmah) and Individual Self (Geburah and Tiphareth).
Pillars: Mercy-1. Middle-1. Severity-1.

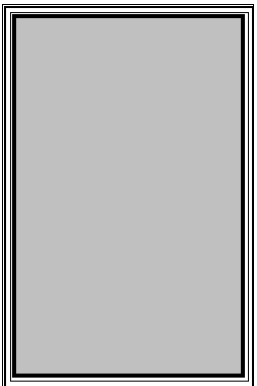

3 Chokmah

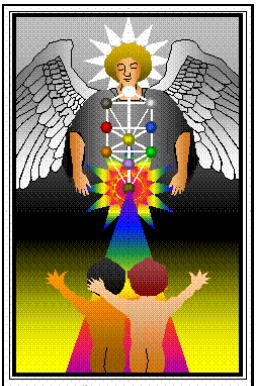

6 The Lovers ♊

15 Tiphareth ♉

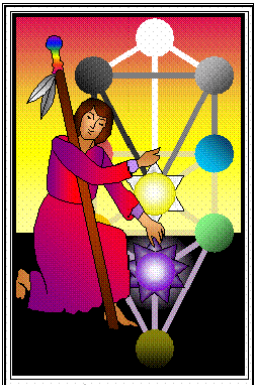

17 The Hermit ♍

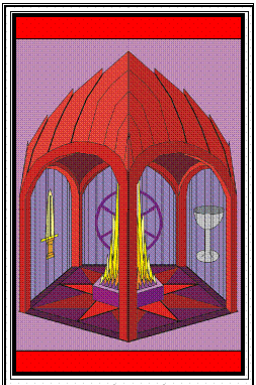

13 Geburah ♂

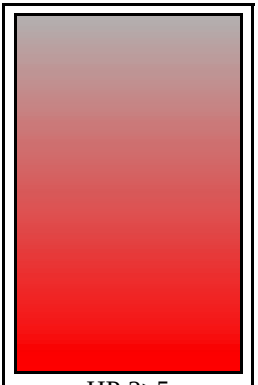

HP:2>5

Gate #105

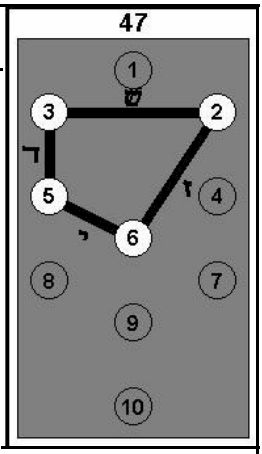

23rd task of **9th** degree.
29th Quadrangle of 74 total.
Sequence: Chokmah <ZAYIN> Tiphareth <YOD> Geburah <DALETH> Binah <SHIN> Chokmah.
Return: Chokmah <SHIN> Binah <DALETH> Geburah <YOD> Tiphareth <ZAYIN> Chokmah.
Levels of Self: The Greater Self (Chokmah and Binah) and Individual Self (Geburah and Tiphareth).
Pillars: Mercy-1. Middle-1. Severity-2.

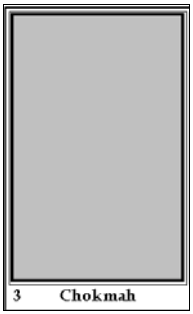
3 Chokmah

6 The Lovers ♊

15 Tiphareth ♉

17 The Hermit ♍

13 Geburah ♂

14 The Empress ♀

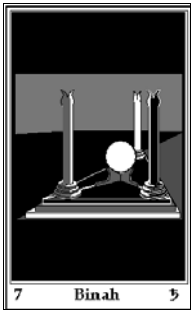
7 Binah ♄

24 Judgment ♇

Gate #106

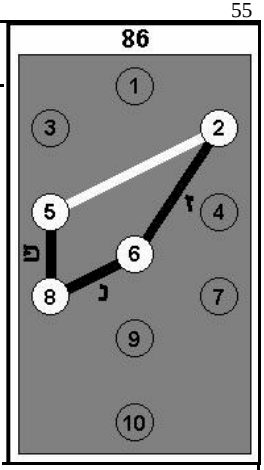

24th task of **9th** degree.
30th Quadrangle of 74 total.
Sequence: Chokmah <ZAYIN> Tiphareth <NUN> Hod <PEH> Geburah <HP:2-5> Chokmah.
Return: Chokmah <HP:2-5> Geburah <PEH> Hod <NUN> Tiphareth <ZAYIN> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Geburah and Tiphareth) and Personal Self (Hod).
Pillars: Mercy-1. Middle-1. Severity-2.

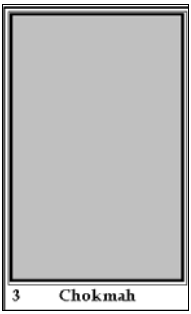
3 Chokmah

6 The Lovers ♊

15 Tiphareth ☉

22 Death ♑

23 Hod ☿

21 The Tower ♄

13 Geburah ♂

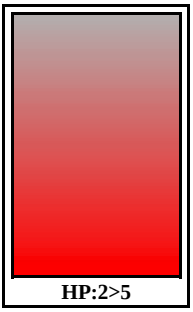
HP:2>5

Gate #107

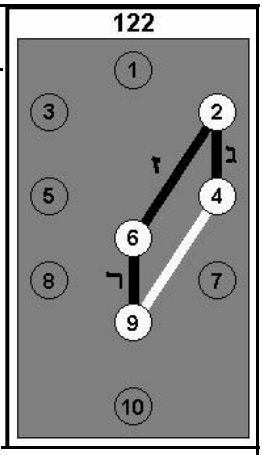

25th task of **9th** degree.
31st Quadrangle of 74 total.
Sequence: Chokmah <ZAYIN> Tiphareth <RESH> Yesod <HP:4-9> Gedulah <GIMEL> Chokmah.
Return: Chokmah <GIMEL> Gedulah <HP:4-9> Yesod <RESH> Tiphareth <ZAYIN> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Gedulah and Tiphareth) and Personal Self (Yesod).
Pillars: Mercy-2. Middle-2.

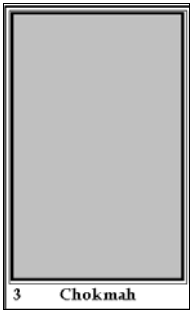
3 Chokmah

6 The Lovers ז

15 Tiphareth ס

25 The Sun ר

26 Yesod ט

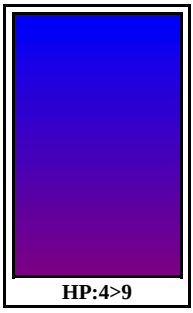
HP:4>9

10 Gedulah ג

12 High Priestess ב

Gate #108

26th task of **9th** degree.
10th Hidden Path of 16 total.
Sequence: Chokmah <HP:2-8> Hod.
Return: Hod <HP:2-8> Chokmah.
Levels of Self: The Greater Self (Chokmah) and Personal Self (Hod).
Pillars: Mercy-1. Severity-1.

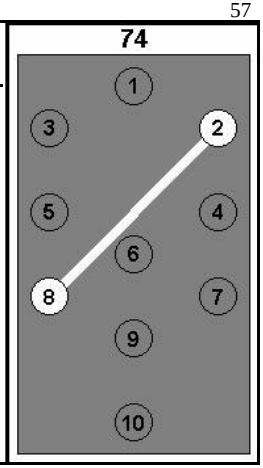

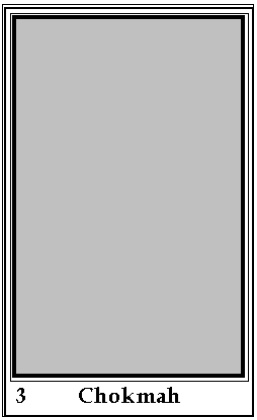
3 Chokmah

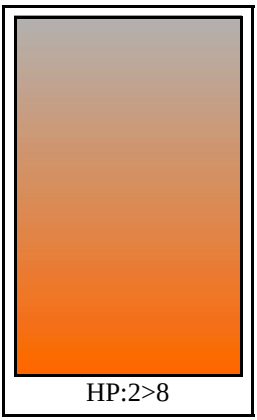
HP:2>8

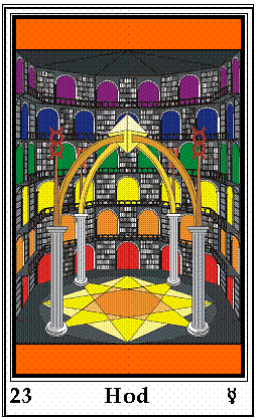
23 Hod ♀

Gate #109

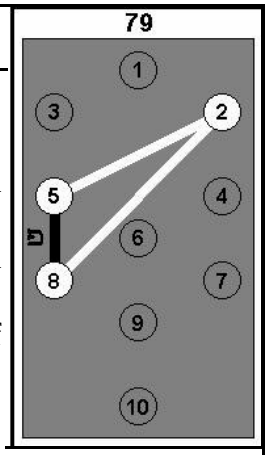

27th task of **9th** degree.
40th Triangle of 68 total.
Sequence: Chokmah <HP:2-8> Hod <PEH> Geburah <HP:2-5> Chokmah.
Return: Chokmah <HP:2-5> Geburah <PEH> Hod <HP:2-8> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Geburah) and Personal Self (Hod).
Pillars: Mercy-1. Severity-2.

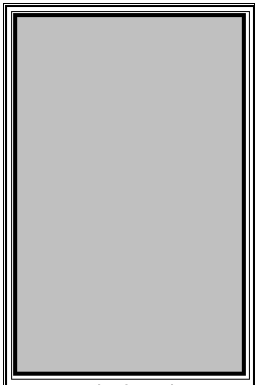

3 Chokmah

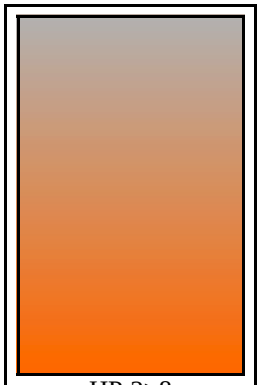

HP:2>8

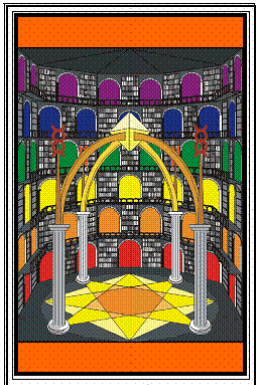

23 Hod ☿

21 The Tower ב

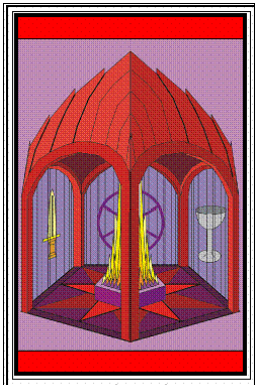

13 Geburah ♂

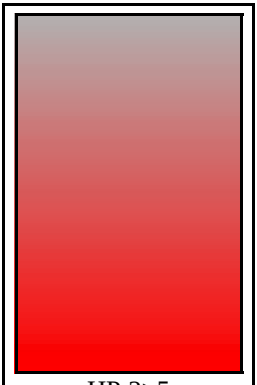

HP:2>5

Gate #110

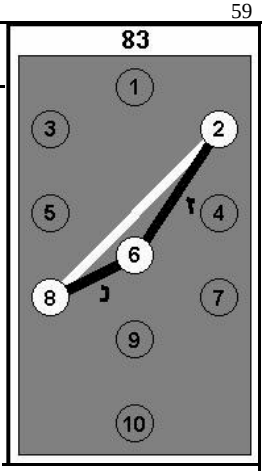

28th task of **9th** degree.
41st Triangle of 68 total.
Sequence: Chokmah <HP:2-8> Hod <NUN> Tiphareth <ZAYIN> Chokmah.
Return: Chokmah <ZAYIN> Tiphareth <NUN> Hod <HP:2-8> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Tiphareth) and Personal Self (Hod).
Pillars: Mercy-1. Middle-1. Severity-1.

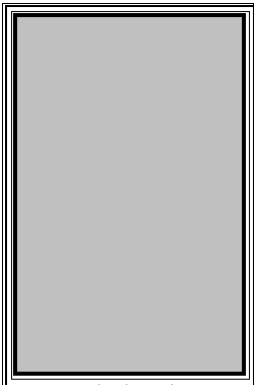
3 Chokmah

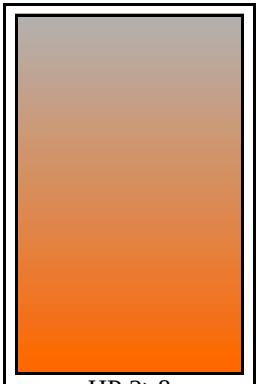
HP:2>8

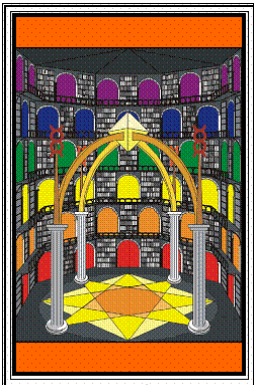
23 Hod ☿

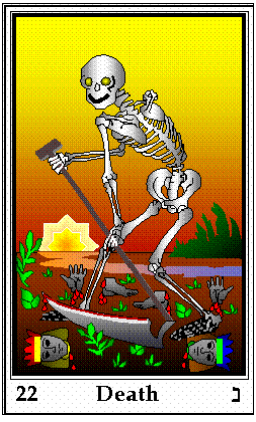
22 Death ב

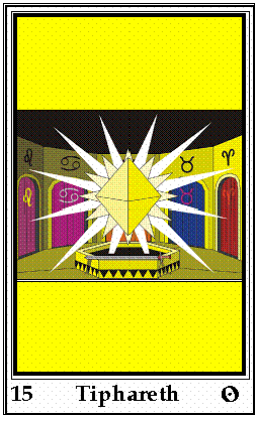
15 Tiphareth ☉

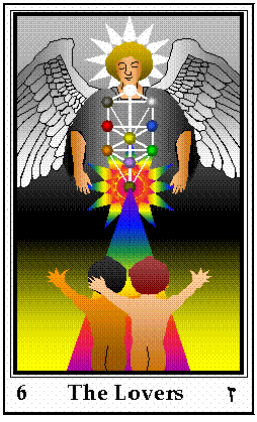
6 The Lovers ♊

Gate #111

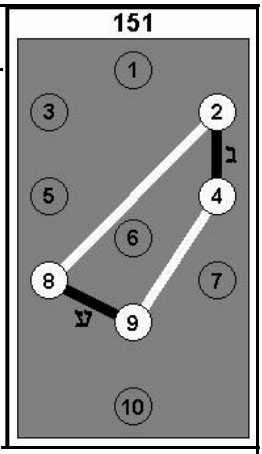

29th task of **9th** degree.
32nd Quadrangle of 74 total.
Sequence: Chokmah <HP:2-8> Hod <AYIN> Yesod <HP:4-9> Gedulah <GIMEL> Chokmah.
Return: Chokmah <GIMEL> Gedulah <HP:4-9> Yesod <AYIN> Hod <HP:2-8> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Gedulah) and Personal Self (Hod and Yesod).
Pillars: Mercy-2. Middle-1. Severity-1.

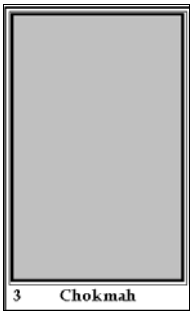
3 Chokmah

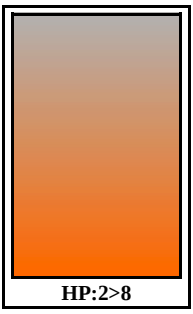
HP:2>8

23 Hod ה

28 The Devil ע

26 Yesod ט

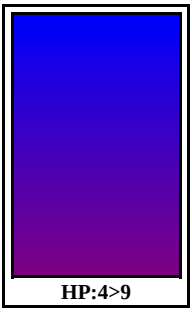
HP:4>9

10 Gedulah ג

12 High Priestess ב

Gate #112

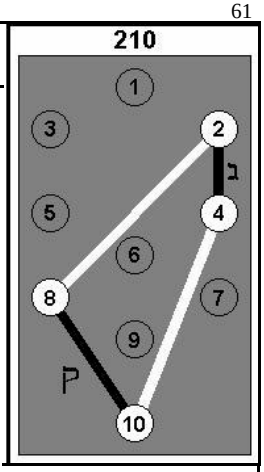

30th task of **9th** degree.
33rd Quadrangle of 74 total.
Sequence: Chokmah <HP:2-8> Hod <QOOPH> Malkuth <HP:4-10> Gedulah <GIMEL> Chokmah.
Return: Chokmah <GIMEL> Gedulah <HP:4-10> Malkuth <QOOPH> Hod <HP:2-8> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Gedulah), Personal Self (Hod) and Mundane Awareness.
Pillars: Mercy-2. Middle-1. Severity-1.

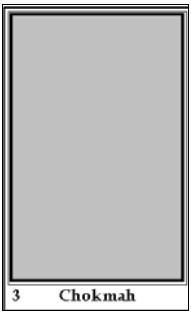
3 Chokmah

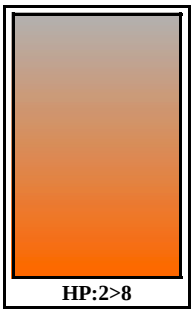
HP:2>8

23 Hod ☿

31 The Moon P

30 Malkuth ⊗

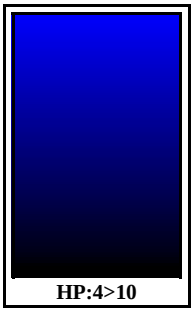
HP:4>10

10 Gedulah ♃

12 High Priestess ג

Gate #113

31st task of **9th** degree.
11th Hidden Path of 16 total.
Sequence: Chokmah <HP:2-9> Yesod.
Return: Yesod <HP:2-9> Chokmah.
Levels of Self: The Greater Self (Chokmah) and Personal Self (Yesod).
Pillars: Mercy-1. Middle-1.

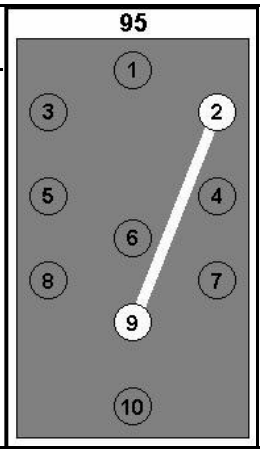

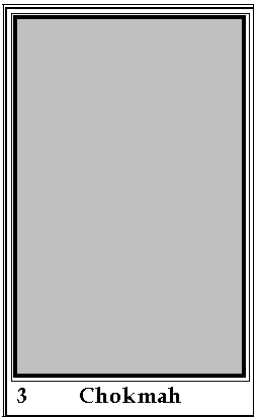
3 Chokmah

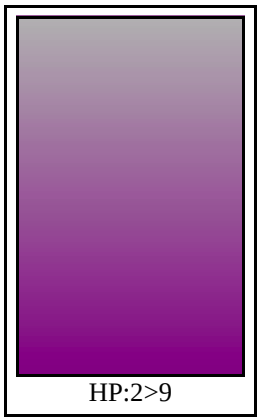
HP:2>9

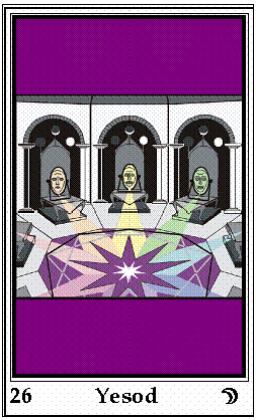
26 Yesod

Gate #114

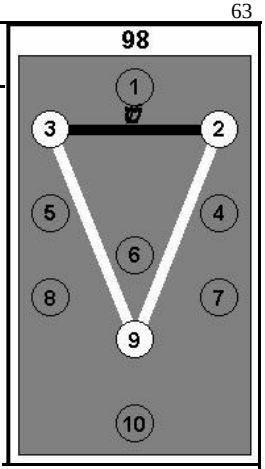

32nd task of **9th** degree.
42nd Triangle of 68 total.
Sequence: Chokmah <HP:2-9> Yesod <HP:3-9> Binah <SHIN> Chokmah.
Return: Chokmah <SHIN> Binah <HP:3-9> Yesod <HP:2-9> Chokmah.
Levels of Self: The Greater Self (Chokmah and Binah) and Personal Self (Yesod).
Pillars: Mercy-1. Middle-1. Severity-1.

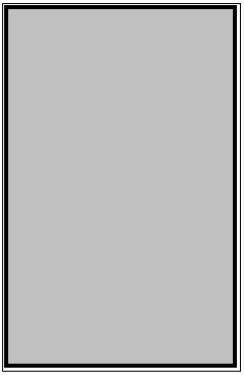
3 Chokmah

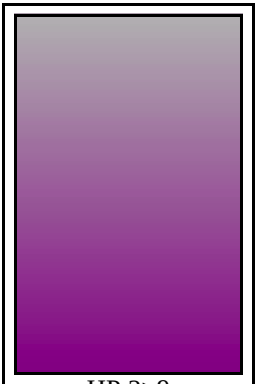
HP:2>9

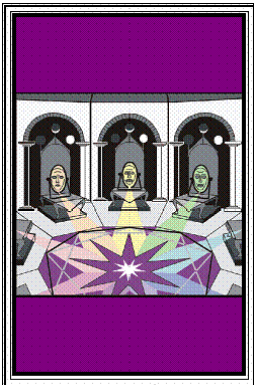
26 Yesod ט

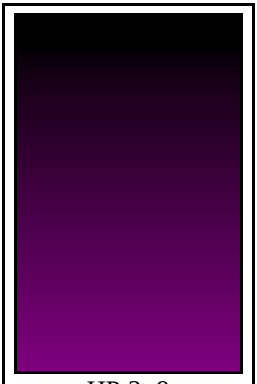
HP:3>9

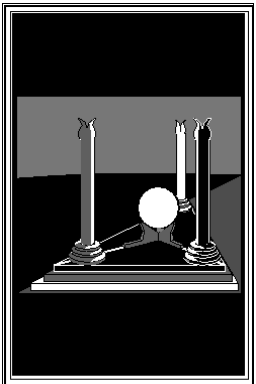
7 Binah ב

24 Judgment ש

Gate #115

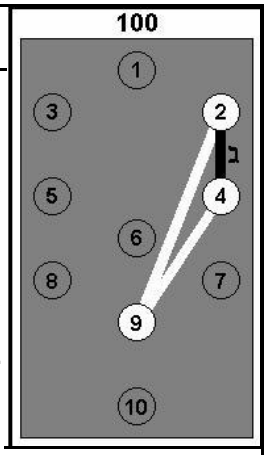

33rd task of **9th** degree.
43rd Triangle of 68 total.
Sequence: Chokmah <HP:2-9> Yesod <HP:4-9> Gedulah <GIMEL> Chokmah.
Return: Chokmah <GIMEL> Gedulah <HP:4-9> Yesod <HP:2-9> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Gedulah) and Personal Self (Yesod).
Pillars: Mercy-2. Middle-1.

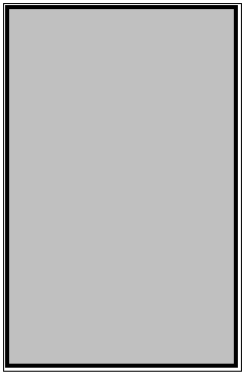

3 Chokmah

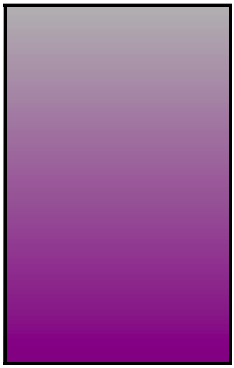

HP:2>9

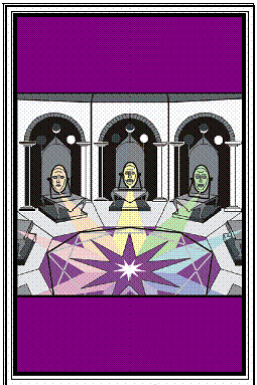

26 Yesod ט

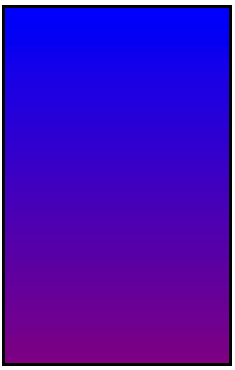

HP:4>9

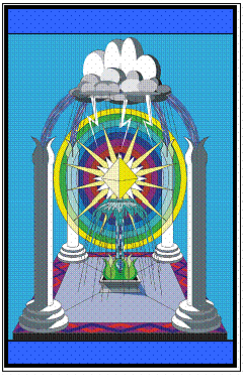

10 Gedulah ד

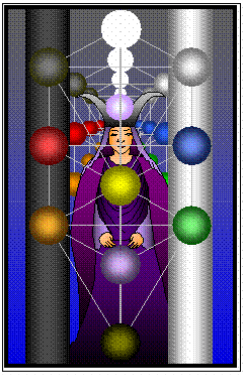

12 High Priestess ג

Gate #116

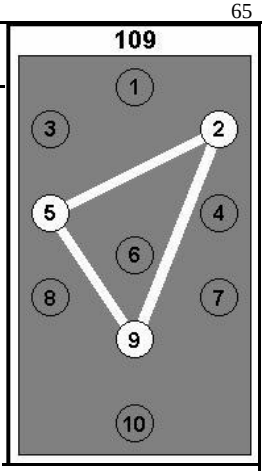

34th task of **9th** degree.
44th Triangle of 68 total.
Sequence: Chokmah <HP:2-9> Yesod <HP:5-9> Geburah <HP:2-5> Chokmah.
Return: Chokmah <HP:2-5> Geburah <HP:5-9> Yesod <HP:2-9> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Geburah) and Personal Self (Yesod).
Pillars: Mercy-1. Middle-1. Severity-1.

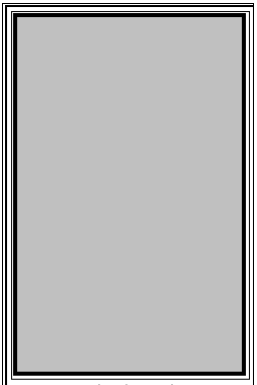
3 Chokmah

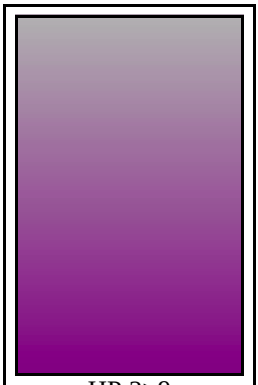
HP:2>9

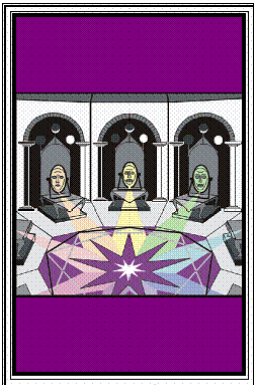
26 Yesod ♑

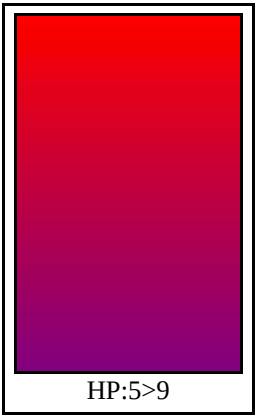
HP:5>9

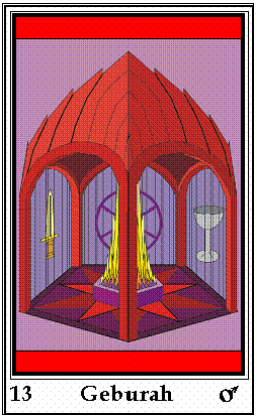
13 Geburah ♂

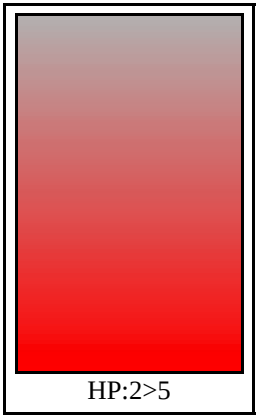
HP:2>5

Gate #117

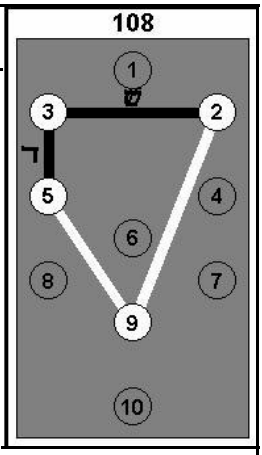

35th task of **9th** degree.
34th Quadrangle of 74 total.
Sequence: Chokmah <HP:2-9> Yesod <HP:5-9> Geburah <DALETH> Binah <SHIN> Chokmah.
Return: Chokmah <SHIN> Binah <DALETH> Geburah <HP:5-9> Yesod <HP:2-9> Chokmah.
Levels of Self: The Greater Self (Chokmah and Binah), Individual Self (Geburah) and Personal Self (Yesod).
Pillars: Mercy-1. Middle-1. Severity-2.

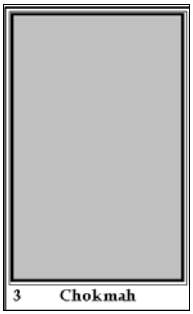
3 Chokmah

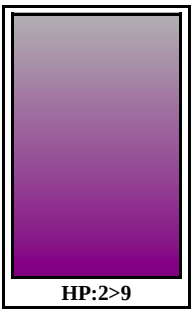
HP:2>9

26 Yesod

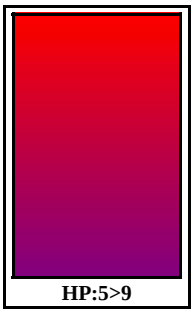
HP:5>9

13 Geburah

14 The Empress

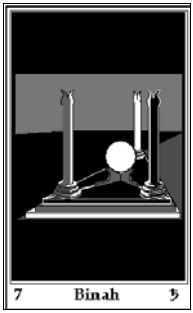
7 Binah

24 Judgment

Gate #118

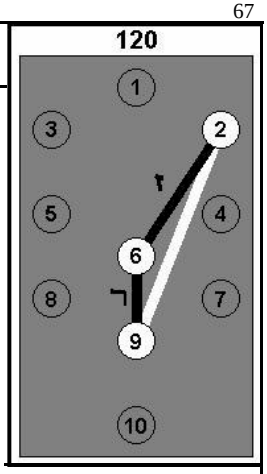

36th task of **9th** degree.
45th Triangle of 68 total.
Sequence: Chokmah <HP:2-9> Yesod <RESH> Tiphareth <ZAYIN> Chokmah.
Return: Chokmah <ZAYIN> Tiphareth <RESH> Yesod <HP:2-9> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Tiphareth) and Personal Self (Yesod).
Pillars: Mercy-1. Middle-2.

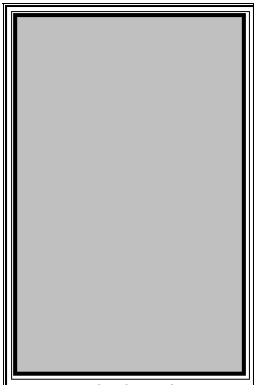
3 Chokmah

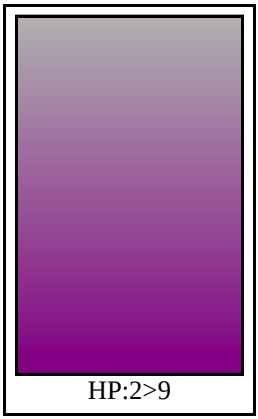
HP:2>9

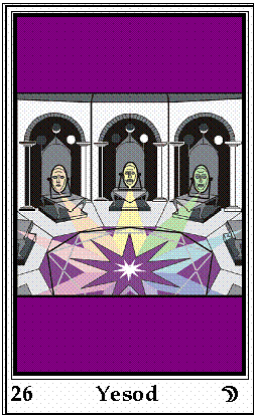
26 Yesod ב

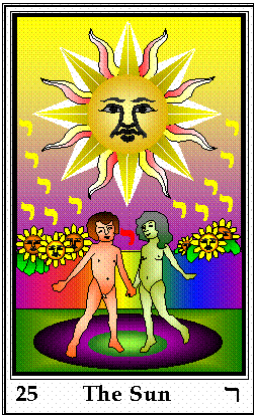
25 The Sun ר

15 Tiphareth ט

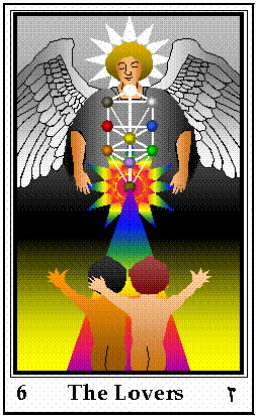
6 The Lovers ז

Gate #119

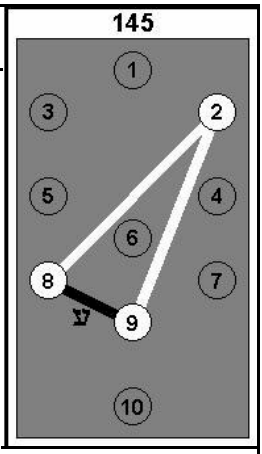

37th task of **9th** degree.
46th Triangle of 68 total.
Sequence: Chokmah <HP:2-9> Yesod <AYIN> Hod <HP:2-8> Chokmah.
Return: Chokmah <HP:2-8> Hod <AYIN> Yesod <HP:2-9> Chokmah.
Levels of Self: The Greater Self (Chokmah) and Personal Self (Hod and Yesod).
Pillars: Mercy-1. Middle-1. Severity-1.

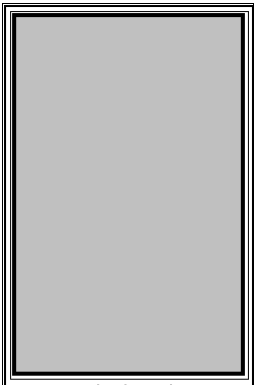
3 Chokmah

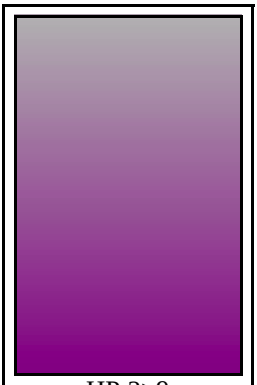
HP:2>9

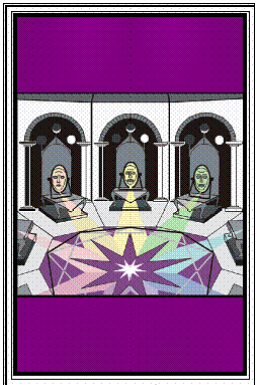
26 Yesod ♑

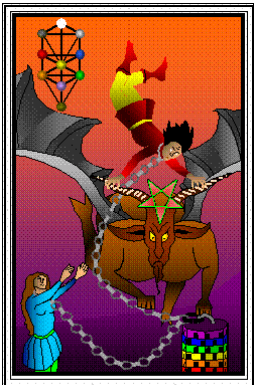
28 The Devil ♈

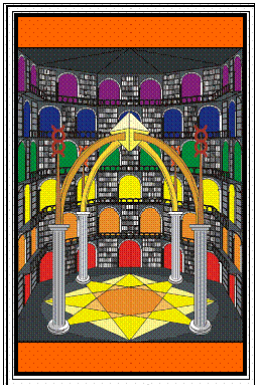
23 Hod ☿

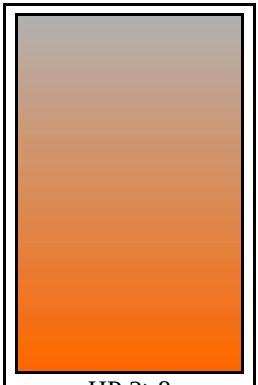
HP:2>8

Gate #120

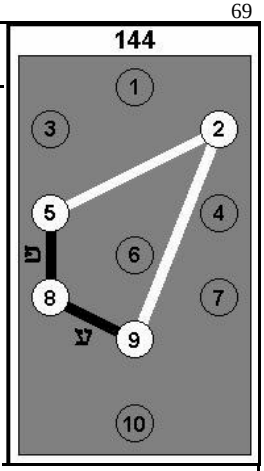

38th task of **9th** degree.
35th Quadrangle of 74 total.
Sequence: Chokmah <HP:2-9> Yesod <AYIN> Hod <PEH> Geburah <HP:2-5> Chokmah.
Return: Chokmah <HP:2-5> Geburah <PEH> Hod <AYIN> Yesod <HP:2-9> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Geburah) and Personal Self (Hod & Yesod).
Pillars: Mercy-1. Middle-1. Severity-2.

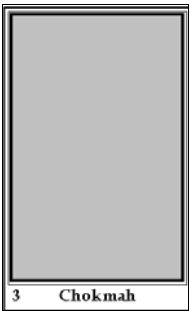
3 Chokmah

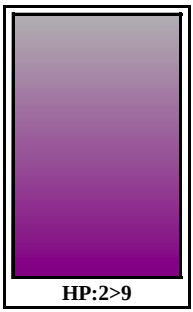
HP:2>9

26 Yesod ♀

28 The Devil ע

23 Hod ☿

21 The Tower ם

13 Geburah ♂

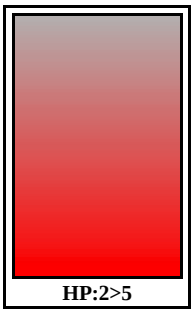
HP:2>5

Gate #121

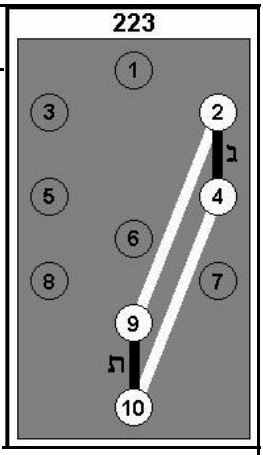

39th task of **9th** degree.
36th Quadrangle of 74 total.
Sequence: Chokmah <HP:2-9> Yesod <TAV> Malkuth <HP:4-10> Gedulah <GIMEL> Chokmah.
Return: Chokmah <GIMEL> Gedulah <HP:4-10> Malkuth <TAV> Yesod <HP:2-9> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Gedulah), Personal Self (Yesod) and Mundane Awareness.
Pillars: Mercy-2. Middle-2.

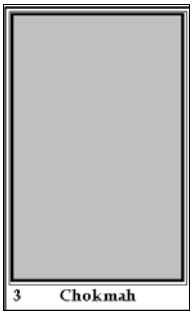
3 Chokmah

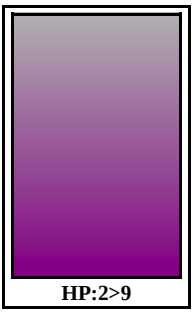
HP:2>9

26 Yesod

32 The World

30 Malkuth

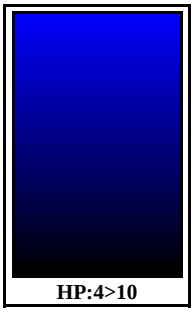
HP:4>10

10 Gedulah

12 High Priestess

Gate #122

40th task of **9th** degree.
12th Hidden Path of 16 total.
Sequence: Chokmah <HP:2-10> Malkuth.
Return: Malkuth <HP:2-10> Chokmah.
Levels of Self: The Greater Self (Chokmah) and Mundane Awareness.
Pillars: Mercy-1. Middle-1.

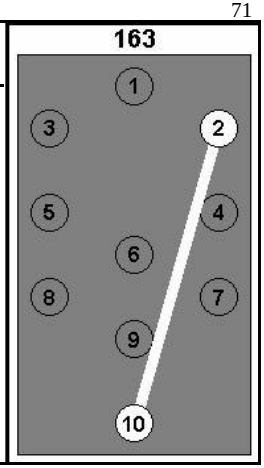

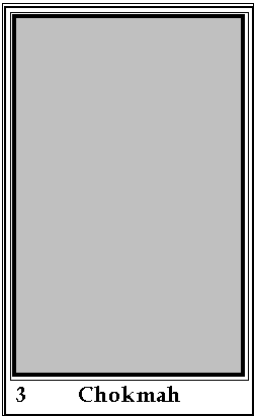

3 Chokmah

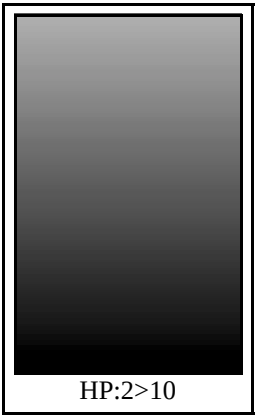

HP:2>10

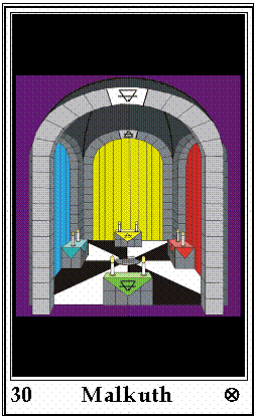

30 Malkuth ⊗

Gate #123

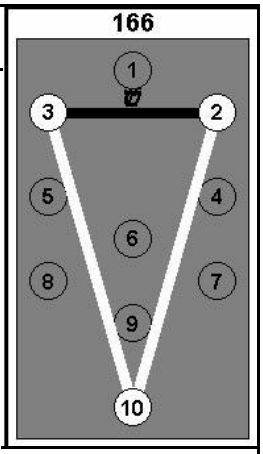

41st task of **9th** degree.
47th Triangle of 68 total.
Sequence: Chokmah <HP:2-10> Malkuth <HP:3-10> Binah <SHIN> Chokmah.
Return: Chokmah <SHIN> Binah <HP:3-10> Malkuth <HP:2-10> Chokmah.
Levels of Self: The Greater Self (Chokmah and Binah) and Mundane Awareness.
Pillars: Mercy-1. Middle-1. Severity-1.

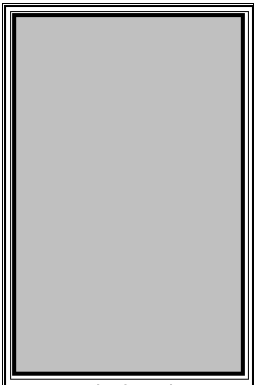

3 Chokmah

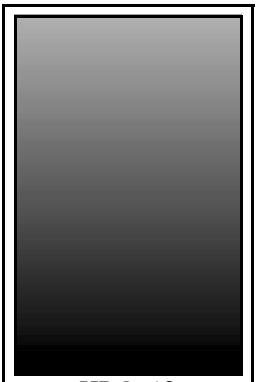

HP:2>10

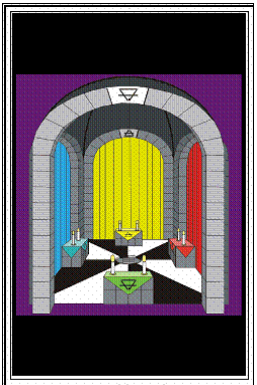

30 Malkuth ⊗

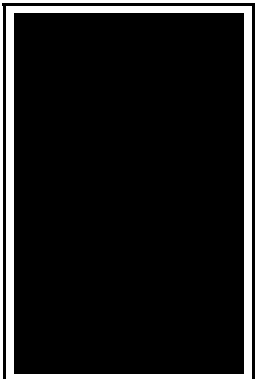

HP:3>10

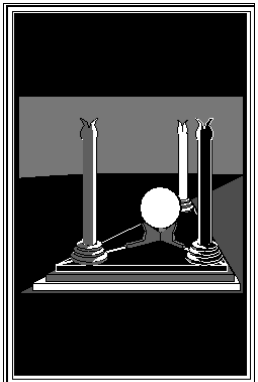

7 Binah ב

24 Judgment ש

Gate #124

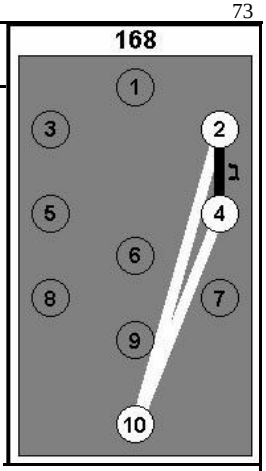

42nd task of **9th** degree.
48th Triangle of 68 total.
Sequence: Chokmah <HP:2-10> Malkuth <HP:4-10> Gedulah <GIMEL> Chokmah.
Return: Chokmah <GIMEL> Gedulah <HP:4-10> Malkuth <HP:2-10> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Gedulah) and Mundane Awareness.
Pillars: Mercy-2. Middle-1.

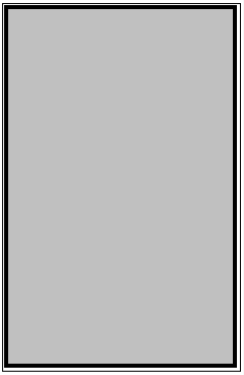
3 Chokmah

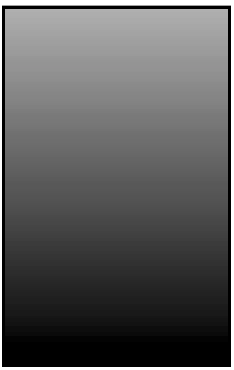
HP:2>10

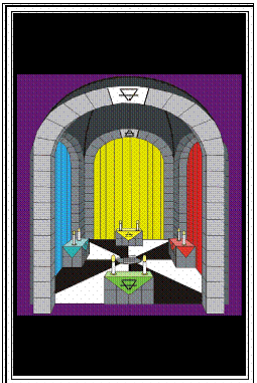
30 Malkuth ⊗

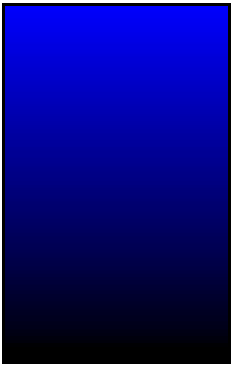
HP:4>10

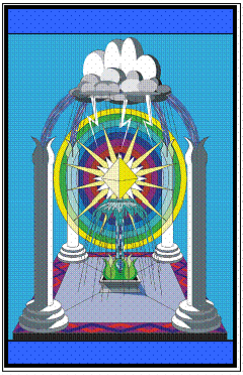
10 Gedulah ד

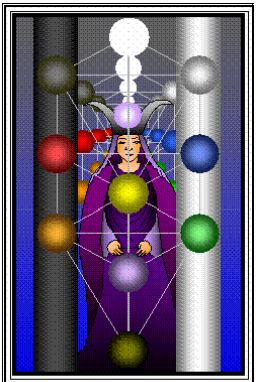
12 High Priestess ג

Gate #125

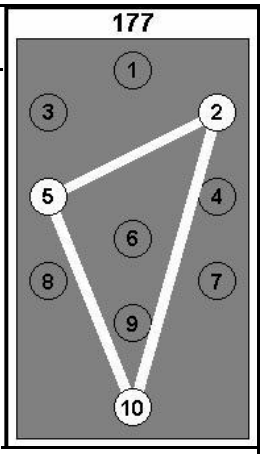

43rd task of **9th** degree.
49th Triangle of 68 total.
Sequence: Chokmah <HP:2-10> Malkuth <HP:5-10> Geburah <HP:2-5> Chokmah.
Return: Chokmah <HP:2-5> Geburah <HP:5-10> Malkuth <HP:2-10> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Geburah) and Mundane Awareness.
Pillars: Mercy-1. Middle-1. Severity-1.

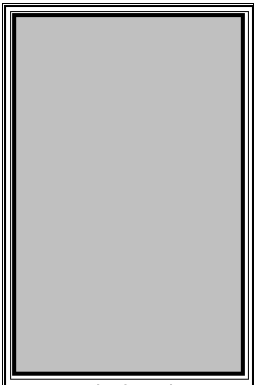
3 Chokmah

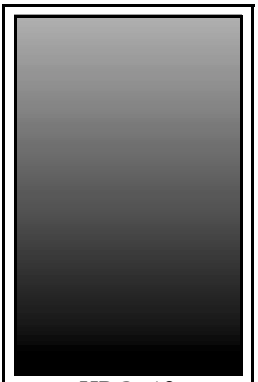
HP:2>10

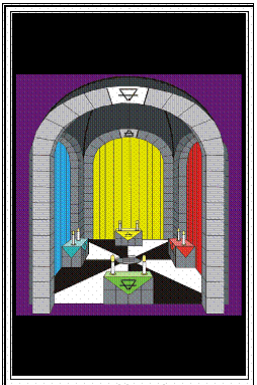
30 Malkuth ⊗

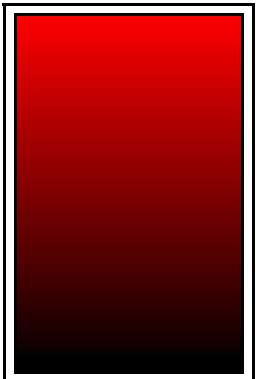
HP:5>10

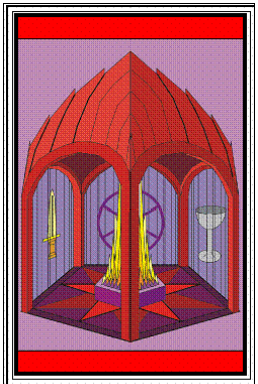
13 Geburah ♂

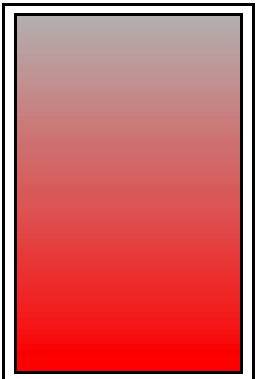
HP:2>5

Gate #126

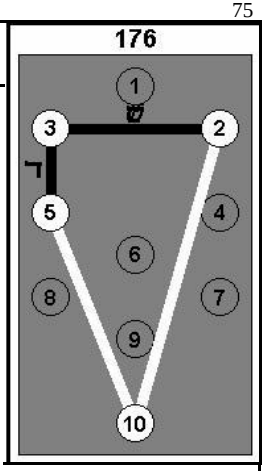

44th task of **9th** degree.
37th Quadrangle of 74 total.
Sequence: Chokmah <HP:2-10> Malkuth <HP:5-10> Geburah <DALETH> Binah <SHIN> Chokmah.
Return: Chokmah <SHIN> Binah <DALETH> Geburah <HP:5-10> Malkuth <HP:2-10> Chokmah.
Levels of Self: The Greater Self (Chokmah and Binah), Individual Self (Geburah) and Mundane Awareness.
Pillars: Mercy-1. Middle-1. Severity-2.

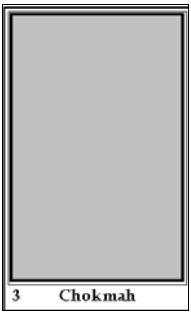
3 Chokmah

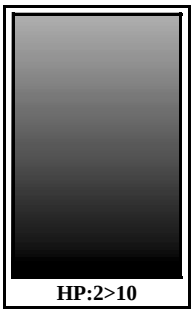
HP:2>10

30 Malkuth ♉

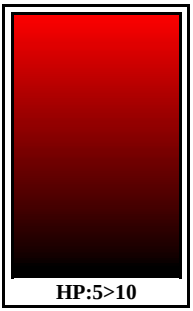
HP:5>10

13 Geburah ♂

14 The Empress ♀

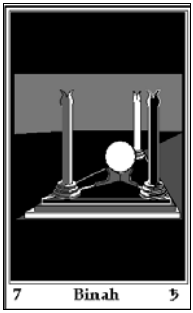
7 Binah ♄

24 Judgment ♈

Gate #127

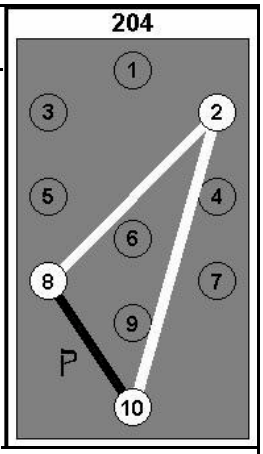

45th task of **9th** degree.
50th Triangle of 68 total.
Sequence: Chokmah <HP:2-10> Malkuth <QOOPH> Hod <HP:2-8> Chokmah.
Return: Chokmah <HP:2-8> Hod <QOOPH> Malkuth <HP:2-10> Chokmah.
Levels of Self: The Greater Self (Chokmah), Personal Self (Hod) and Mundane Awareness.
Pillars: Mercy-1. Middle-1. Severity-1.

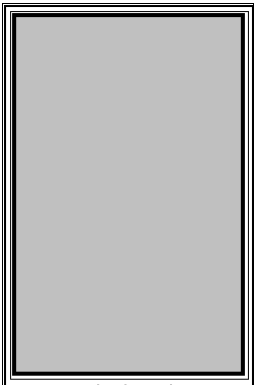

3 Chokmah

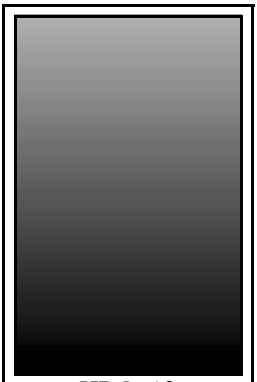

HP:2>10

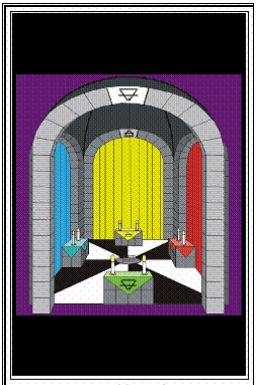

30 Malkuth ⊗

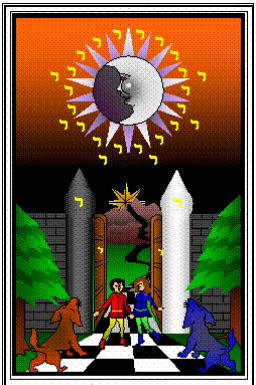

31 The Moon ☽

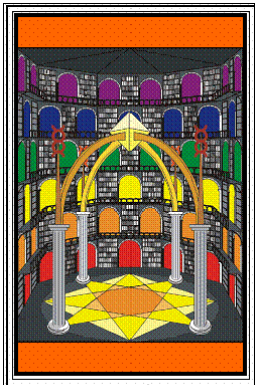

23 Hod ☿

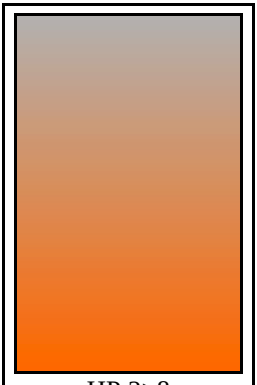

HP:2>8

Gate #128

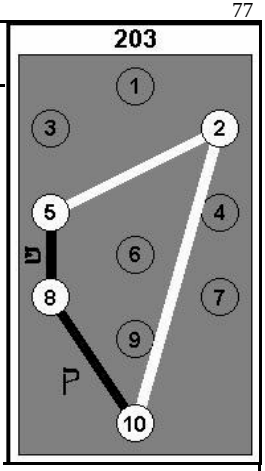

46th task of **9th** degree.
38th Quadrangle of 74 total.
Sequence: Chokmah <HP:2-10> Malkuth <QOOPH> Hod <PEH> Geburah <HP:2-5> Chokmah.
Return: Chokmah <HP:2-5> Geburah <PEH> Hod <QOOPH> Malkuth <HP:2-10> Chokmah.
Levels of Self: The Greater Self (Chokmah), Individual Self (Geburah), Personal Self (Hod) and Mundane Awareness.
Pillars: Mercy-1. Middle-1. Severity-2.

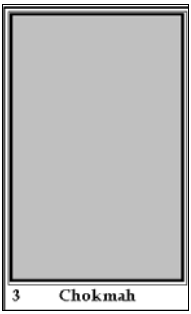
3 Chokmah

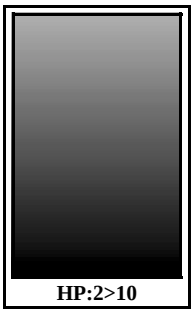
HP:2>10

30 Malkuth ⊗

31 The Moon P

23 Hod ☿

21 The Tower ♄

13 Geburah ♂

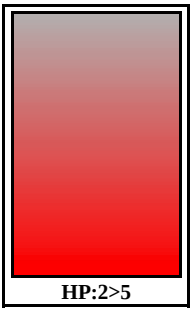
HP:2>5

Gate #129

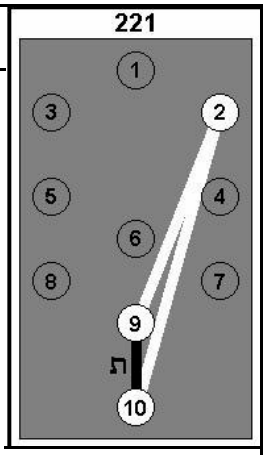

47th task of **9th** degree.
51st Triangle of 68 total.
Sequence: Chokmah <HP:2-10> Malkuth <TAV> Yesod <HP:2-9> Chokmah.
Return: Chokmah <HP:2-9> Yesod <TAV> Malkuth <HP:2-10> Chokmah.
Levels of Self: The Greater Self (Chokmah), Personal Self (Yesod) and Mundane Awareness.
Pillars: Mercy-1. Middle-2.

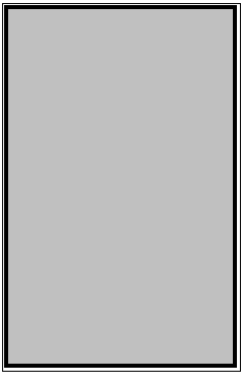

3 Chokmah

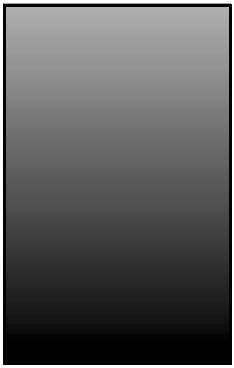

HP:2>10

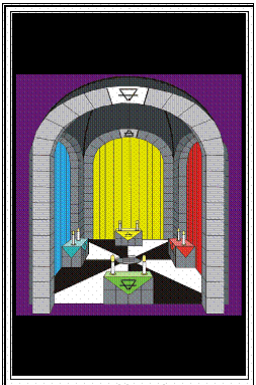

30 Malkuth ⊗

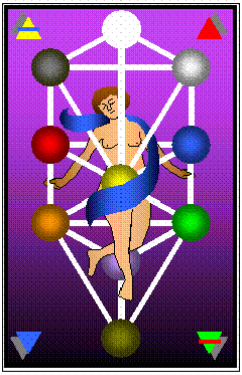

32 The World ת

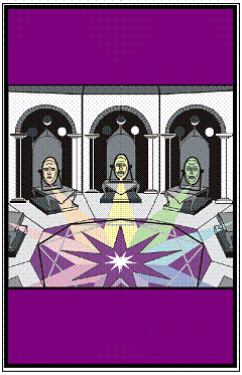

26 Yesod ט

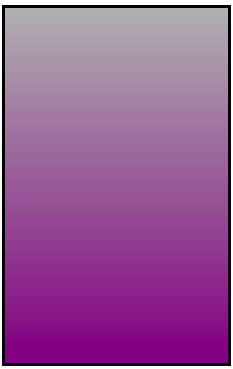

HP:2>9

The 231 Gates of Initiation

According to the Hebrew Tree

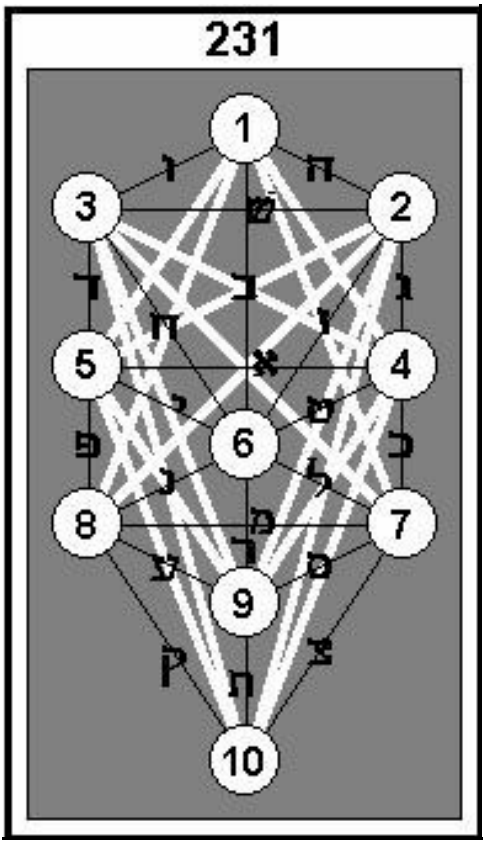

Part Three:
The 102 Eternal Gates of the Kethric Brilliance

The 231 Gates of Initiation

According to the Hebrew Tree

Part Three: The 102 Eternal Gates of the Kethric Brilliance

By Rawn Clark

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Gate #130

1st task of **10th** degree.
20th Lettered Path of 22 total.
Sequence: Kether <HEH> Chokmah.
Return: Chokmah <HEH> Kether.
Levels of Self: The One Self and Greater Self (Chokmah).
Pillars: Mercy-1. Middle-1.

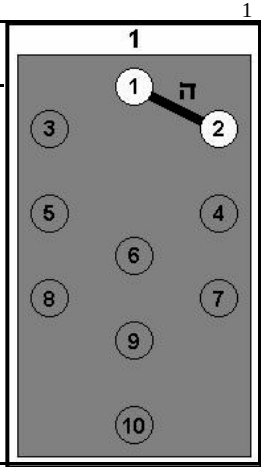

1 Kether

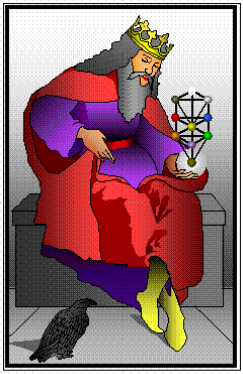

2 The Emperor ה

3 Chokmah

Gate #131

2nd task of **10th** degree.
21st Lettered Path of 22 total.
Sequence: Kether <VAV> Binah.
Return: Binah <VAV> Kether.
Levels of Self: The One Self and Greater Self (Binah).
Pillars: Middle-1. Severity-1.

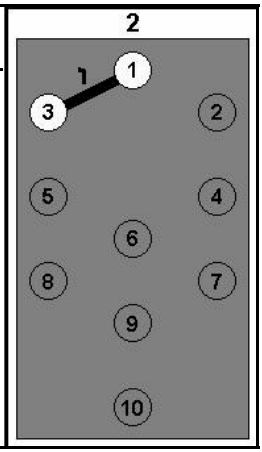

1 Kether

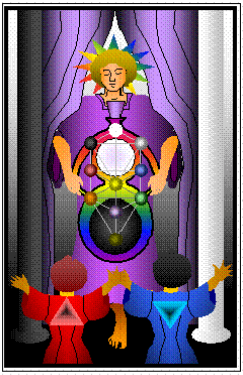

5 Hierophant ו

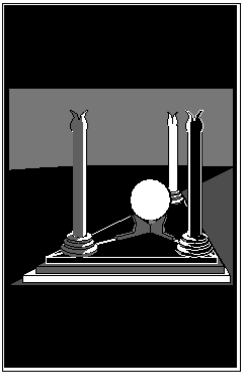

7 Binah ב

Gate #132

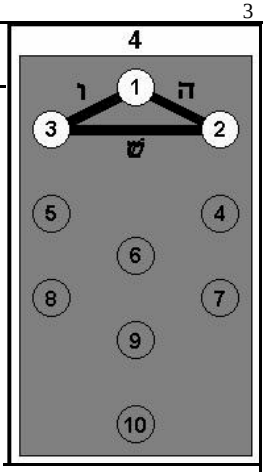

3rd task of **10th** degree.
52nd Triangle of 68 total.
Sequence: Kether <VAV> Binah <SHIN> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <SHIN> Binah <VAV> Kether.
Levels of Self: The One Self and Greater Self (Chokmah and Binah).
Pillars: Mercy-1. Middle-1. Severity-1.

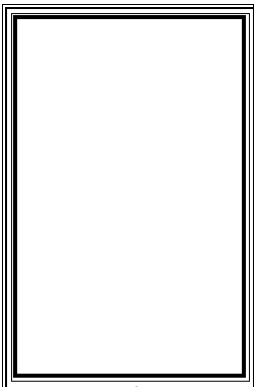

1 Kether

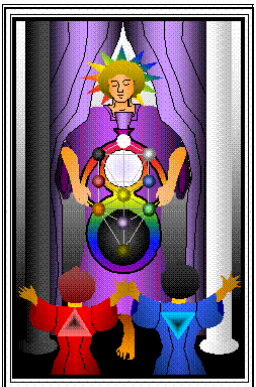

5 Hierophant ו

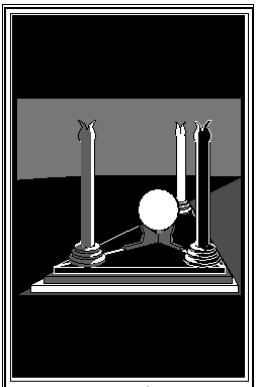

7 Binah ל

24 Judgment ש

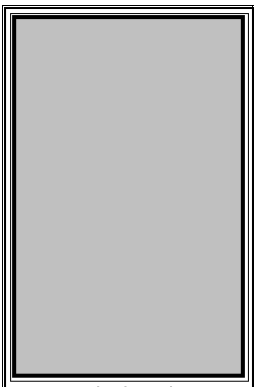

3 Chokmah

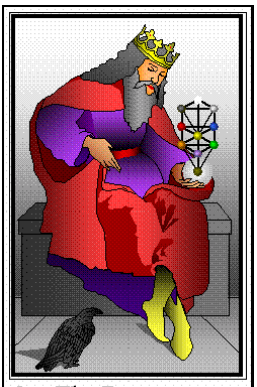

2 The Emperor ה

Gate #133

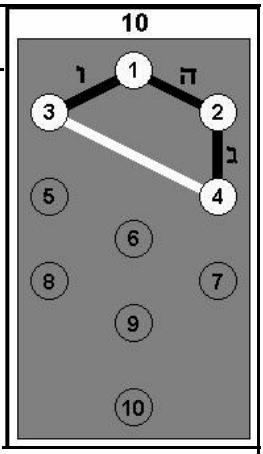

4th task of **10th** degree.
39th Quadrangle of 74 total.
Sequence: Kether <VAV> Binah <HP:3-4> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL> Gedulah <HP:3-4> Binah <VAV> Kether.
Levels of Self: The One Self, Greater Self (Chokmah and Binah) and Individual Self (Gedulah).
Pillars: Mercy-2. Middle-1. Severity-1.

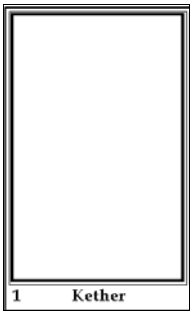
1 Kether

5 Hierophant ו

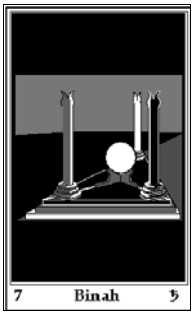
7 Binah ב

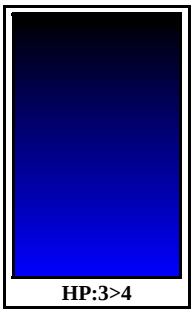
HP:3>4

10 Gedulah ג

12 High Priestess ב

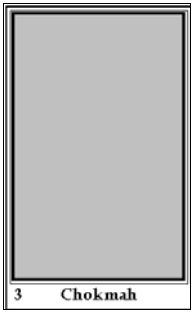
3 Chokmah

2 The Emperor ה

Gate #134

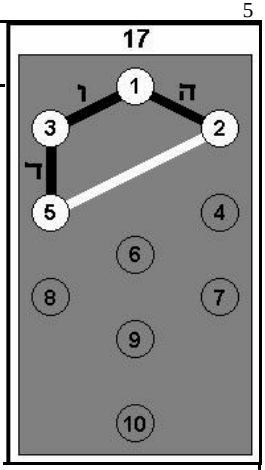

5th task of **10th** degree.
40th Quadrangle of 74 total.
Sequence: Kether <VAV> Binah <DALETH> Geburah <HP:2-5> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <HP:2-5> Geburah <DALETH> Binah <VAV> Kether.
Levels of Self: The One Self, Greater Self (Chokmah and Binah) and Individual Self (Geburah).
Pillars: Mercy-1. Middle-1. Severity-2.

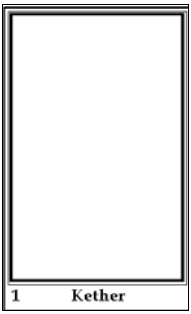
1 Kether

5 Hierophant ו

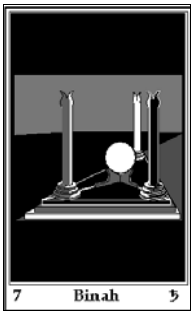
7 Binah ז

14 The Empress ד

13 Geburah ♂

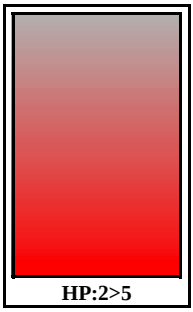
HP:2>5

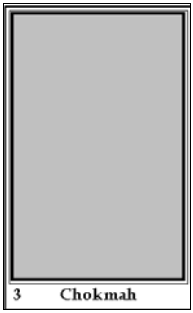
3 Chokmah

2 The Emperor ה

Gate #135

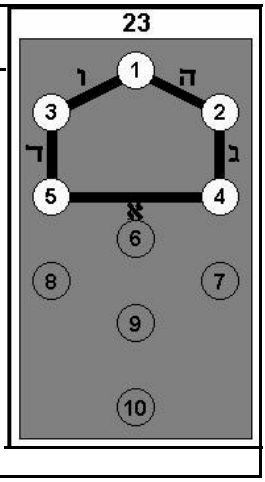

6th task of **10th** degree.
10th Pentangle of 41 total.
Sequence: Kether <VAV> Binah <DALETH> Geburah <ALEPH> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL> Gedulah <ALEPH> Geburah <DALETH> Binah <VAV> Kether.
Levels of Self: The One Self, Greater Self (Chokmah and Binah) and Individual Self (Gedulah and Geburah).
Pillars: Mercy-2. Middle-1. Severity-2.

Gate #136

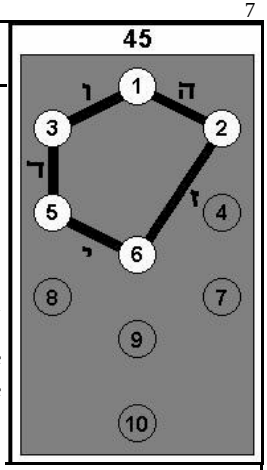

7th task of **10th** degree.
11th Pentangle of 41 total.
Sequence: Kether <VAV> Binah <DALETH> Geburah <YOD> Tiphareth <ZAYIN> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <ZAYIN> Tiphareth <YOD> Geburah <DALETH> Binah <VAV> Kether.
Levels of Self: The One Self, Greater Self (Chokmah and Binah) and Individual Self (Geburah and Tiphareth).
Pillars: Mercy-1. Middle-2. Severity-2.

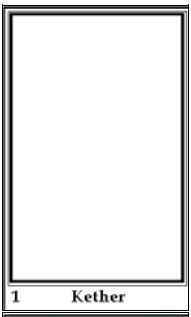
1 Kether

5 Hierophant ו

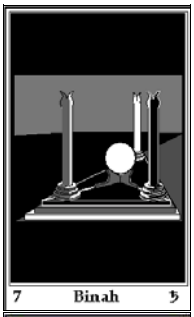
7 Binah ז

14 The Empress ד

13 Geburah ♂

17 The Hermit י

15 Tiphareth ☉

6 The Lovers ז

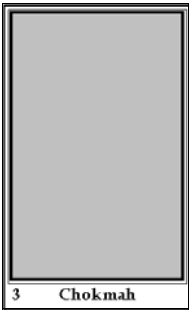
3 Chokmah

2 The Emperor ה

Gate #137

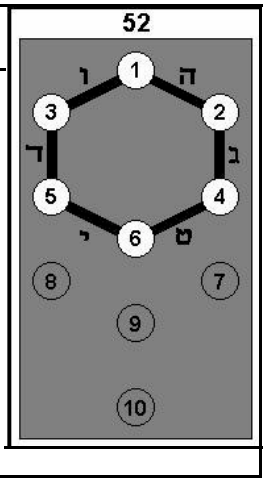

8th task of **10th** degree.
1st Hexangle of 9 total.
Sequence: Kether <VAV> Binah <DALETH> Geburah <YOD> Tiphareth <TETH> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL Gedulah <TETH> Tiphareth <YOD> Geburah <DALETH> Binah <VAV> Kether.
Levels of Self: The One Self, Greater Self (Chokmah and Binah) and Individual Self (Gedulah, Geburah and Tiphareth).
Pillars: Mercy-2. Middle-2. Severity-2.

Gate #138

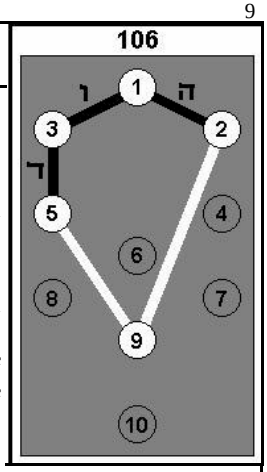

9th task of **10th** degree.
12th Pentangle of 41 total.
Sequence: Kether <VAV> Binah <DALETH> Geburah <HP:5-9> Yesod <HP:2-9> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <HP:2-9> Yesod <HP:5-9> Geburah <DALETH> Binah <VAV> Kether.
Levels of Self: The One Self, Greater Self (Chokmah and Binah), Individual Self (Geburah) and Personal Self (Yesod).
Pillars: Mercy-1. Middle-2. Severity-2.

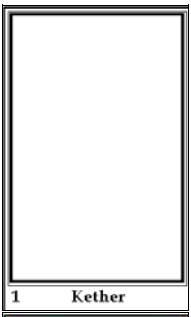
1 Kether

5 Hierophant ו

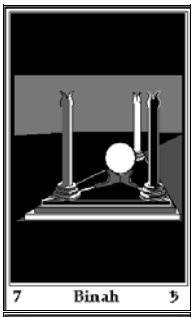
7 Binah ב

14 The Empress ד

13 Geburah ♂

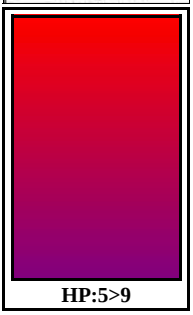
HP:5>9

26 Yesod ☽

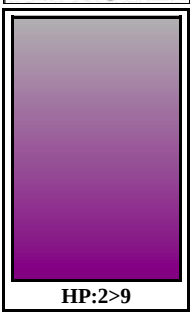
HP:2>9

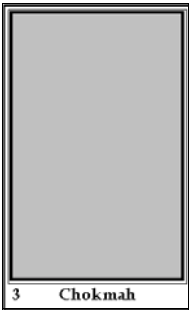
3 Chokmah

2 The Emperor ה

Gate #139

10th task of **10th** degree.
2nd Hexangle of 9 total.
Sequence: Kether <VAV> Binah <DALETH> Geburah <HP:5-9> Yesod <HP:4-9> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL> Gedulah <HP:4-9> Yesod <HP:5-9> Geburah <DALETH> Binah <VAV> Kether.
Levels of Self: The One Self, Greater Self (Chokmah and Binah), Individual Self (Gedulah and Geburah) and Personal Self (Yesod).
Pillars: Mercy-2. Middle-2. Severity-2.

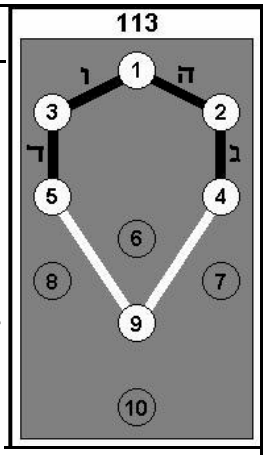

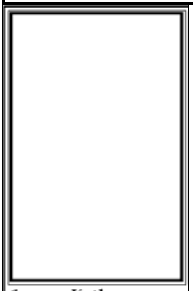
1 Kether

5 Hierophant ו

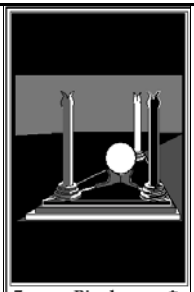
7 Binah ב

14 The Empress ד

13 Geburah ♂

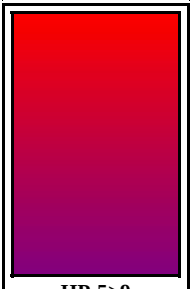
HP:5>9

26 Yesod ☽

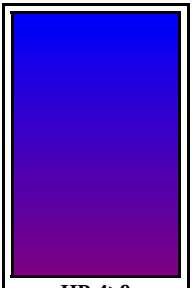
HP:4>9

10 Gedulah ♃

12 High Priestess ב

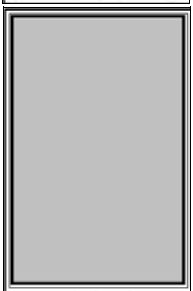
3 Chokmah

2 The Emperor ה

Gate #140

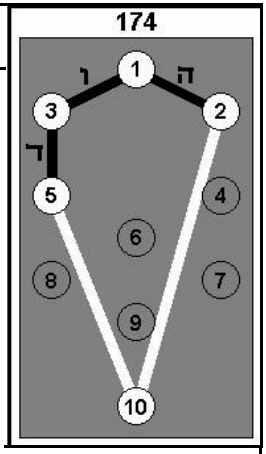

11th task of **10th** degree.
13th Pentangle of 41 total.
Sequence: Kether <VAV> Binah <DALETH> Geburah <HP:5-10> Malkuth <HP:2-10> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <HP:2-10> Malkuth <HP:5-10> Geburah <DALETH> Binah <VAV> Kether.
Levels of Self: The One Self, Greater Self (Chokmah and Binah), Individual Self (Geburah) and Mundane Awareness.
Pillars: Mercy-1. Middle-2. Severity-2.

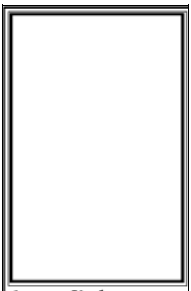
1 Kether

5 Hierophant ו

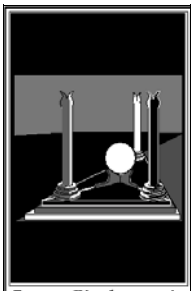
7 Binah ז

14 The Empress ד

13 Geburah ♂

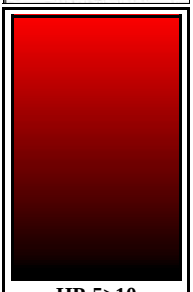
HP:5>10

30 Malkuth ⊗

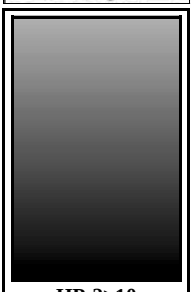
HP:2>10

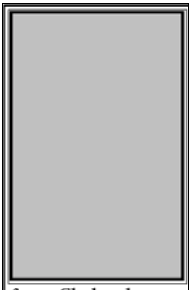
3 Chokmah

2 The Emperor ה

Gate #141

12th task of **10th** degree.
3rd Hexangle of 9 total.
Sequence: Kether <VAV> Binah <DALETH> Geburah <HP:5-10> Malkuth <HP:4-10> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL> Gedulah <HP:4-10> Malkuth <HP:5-10> Geburah <DALETH> Binah <VAV> Kether.
Levels of Self: The One Self, Greater Self (Chokmah and Binah), Individual Self (Gedulah and Geburah) and Mundane Awareness.
Pillars: Mercy-2. Middle-2. Severity-2.

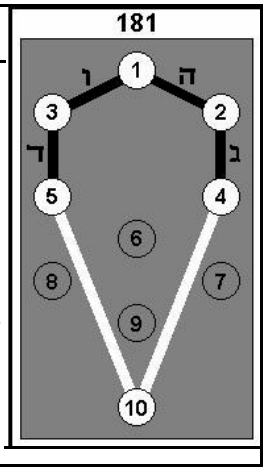

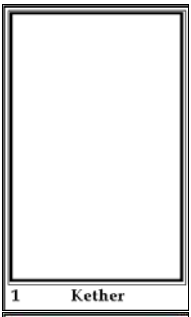
1 Kether

5 Hierophant ו

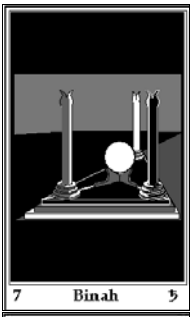
7 Binah ב

14 The Empress ד

13 Geburah ♂

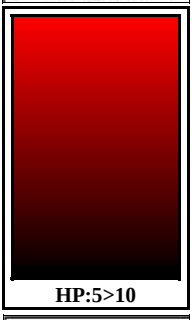
HP:5>10

30 Malkuth ⊗

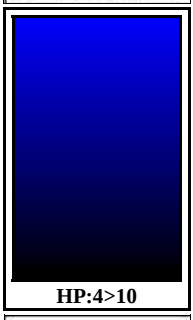
HP:4>10

10 Gedulah ♃

12 High Priestess ג

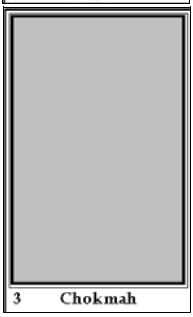
3 Chokmah

2 The Emperor ה

Gate #142

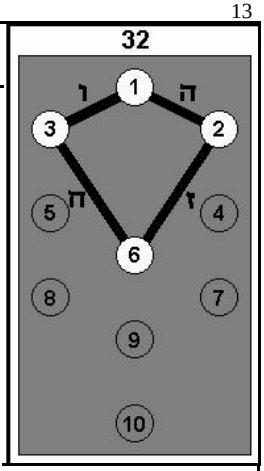

13th task of **10th** degree.
41st Quadrangle of 74 total.
Sequence: Kether <VAV> Binah <CHETH> Tiphareth <ZAYIN> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <ZAYIN> Tiphareth <CHETH> Binah <VAV> Kether.
Levels of Self: The One Self, Greater Self (Chokmah and Binah) and Individual Self (Tiphareth).
Pillars: Mercy-1. Middle-2. Severity-1.

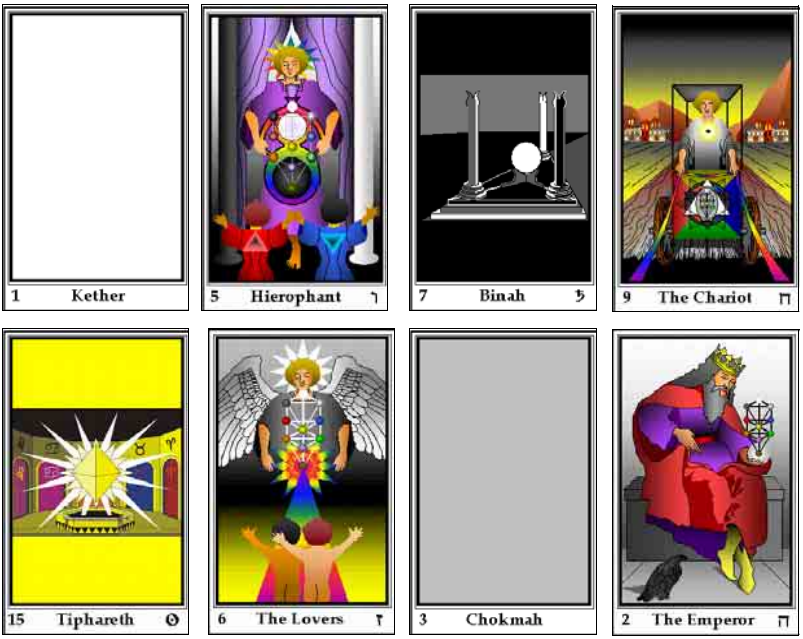

Gate #143

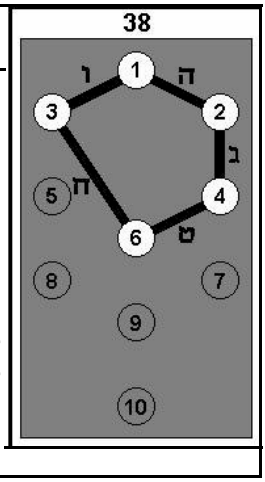

14th task of **10th** degree.
14th Pentangle of 41 total.
Sequence: Kether <VAV> Binah <CHETH> Tiphareth <TETH> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL> Gedulah <TETH> Tiphareth <CHETH> Binah <VAV> Kether.
Levels of Self: The One Self, Greater Self (Chokmah and Binah) and Individual Self (Gedulah and Tiphareth).
Pillars: Mercy-2. Middle-2. Severity-1.

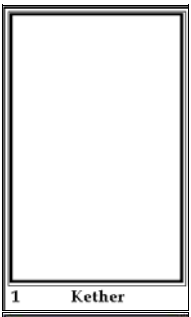
1 Kether

5 Hierophant ו

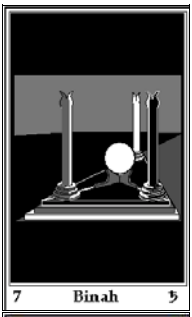
7 Binah ז

9 The Chariot ח

15 Tiphareth ☉

11 Strength ט

10 Gedulah ד

12 High Priestess ב

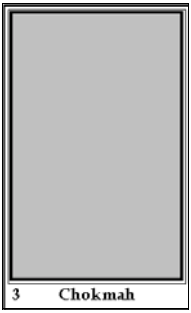
3 Chokmah

2 The Emperor ה

Gate #144

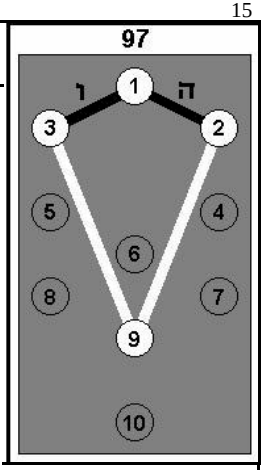

15th task of **10th** degree.
42nd Quadrangle of 74 total.
Sequence: Kether <VAV> Binah <HP:3-9> Yesod <HP:2-9> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <HP:2-9> Yesod <HP:3-9> Binah <VAV> Kether.
Levels of Self: The One Self, Greater Self (Chokmah and Binah) and Personal Self (Yesod).
Pillars: Mercy-1. Middle-2. Severity-1.

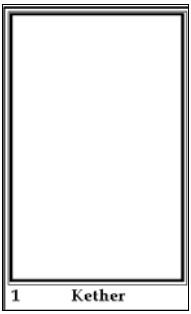
1 Kether

5 Hierophant ו

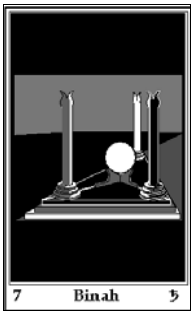
7 Binah ז

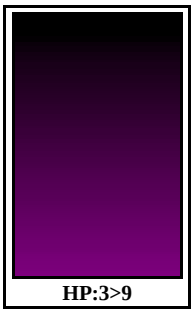
HP:3>9

26 Yesod ט

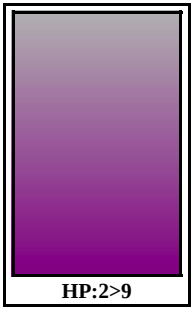
HP:2>9

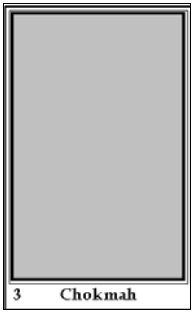
3 Chokmah

2 The Emperor ה

Gate #145

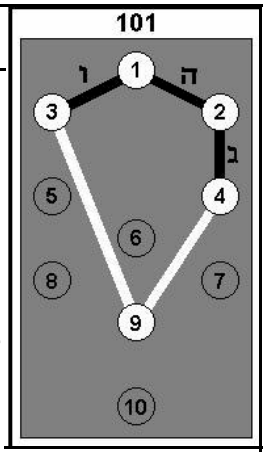

16th task of **10th** degree.
15th Pentangle of 68 total.
Sequence: Kether <VAV> Binah <HP:3-9> Yesod <HP:4-9> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL> Gedulah <HP:4-9> Yesod <HP:3-9> Binah <VAV> Kether.
Levels of Self: The One Self, Greater Self (Chokmah and Binah), Individual Self (Gedulah) and Personal Self (Yesod).
Pillars: Mercy-2. Middle-2. Severity-1.

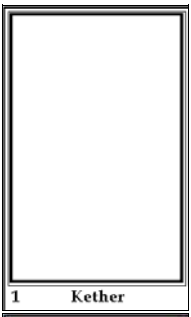
1 Kether

5 Hierophant ו

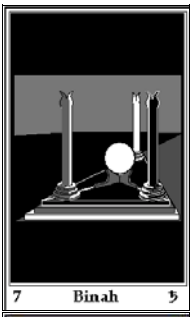
7 Binah ב

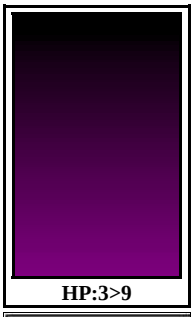
HP:3>9

26 Yesod ט

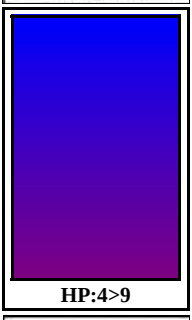
HP:4>9

10 Gedulah ג

12 High Priestess ב

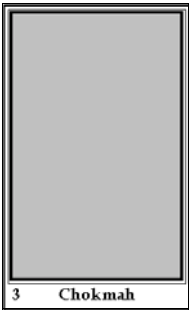
3 Chokmah

2 The Emperor ה

Gate #146

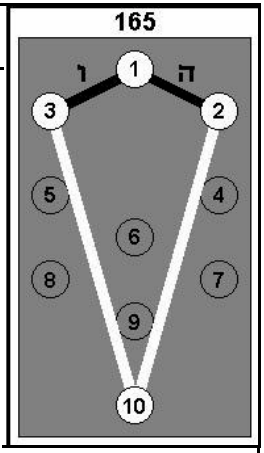

17th task of **10th** degree.
43rd Quadrangle of 74 total.
Sequence: Kether <VAV> Binah <HP:3-10> Malkuth <HP:2-10> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <HP:2-10> Malkuth <HP:3-10> Binah <VAV> Kether.
Levels of Self: The One Self, Greater Self (Chokmah and Binah) and Mundane Awareness.
Pillars: Mercy-1. Middle-2. Severity-1.

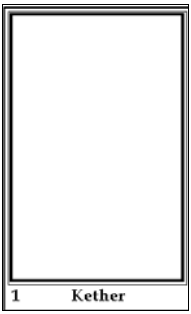
1 Kether

5 Hierophant ו

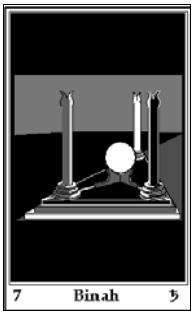
7 Binah ז

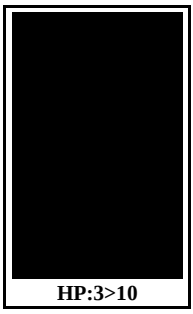
HP:3>10

30 Malkuth ⊗

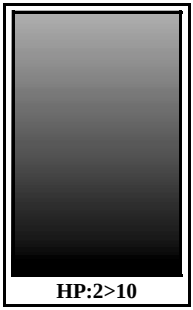
HP:2>10

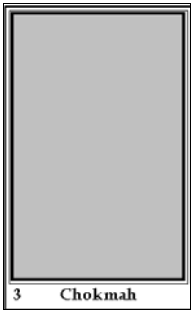
3 Chokmah

2 The Emperor ה

Gate #147

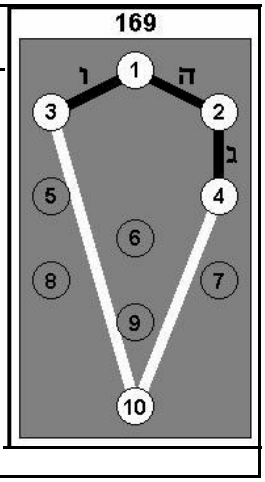

18th task of **10th** degree.
16th Pentangle of 41 total.
Sequence: Kether <VAV> Binah <HP:3-10> Malkuth <HP:4-10> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL> Gedulah <HP:4-10> Malkuth <HP: 3-10> Binah <VAV> Kether.
Levels of Self: The One Self, Greater Self (Chokmah and Binah), Individual Self (Gedulah) and Mundane Awareness.
Pillars: Mercy-2. Middle-2. Severity-1.

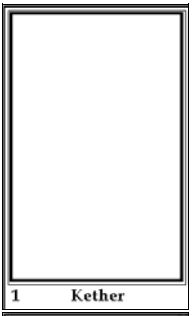
1 Kether

5 Hierophant ו

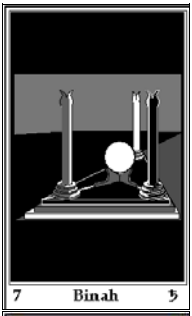
7 Binah ב

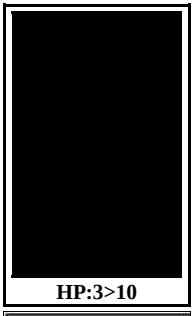
HP:3>10

30 Malkuth ⊗

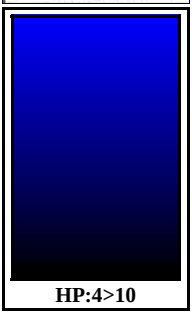
HP:4>10

10 Gedulah ג

12 High Priestess ב

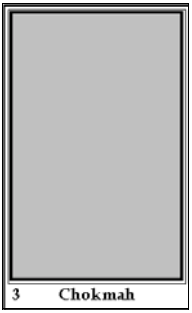
3 Chokmah

2 The Emperor ה

Gate #148

19th task of **10th** degree.
13th Hidden Path of 16 total.
Sequence: Kether <HP:1-4> Gedulah.
Return: Gedulah <HP:1-4> Kether.
Levels of Self: The One Self and Individual Self (Gedulah).
Pillars: Mercy-1. Middle-1.

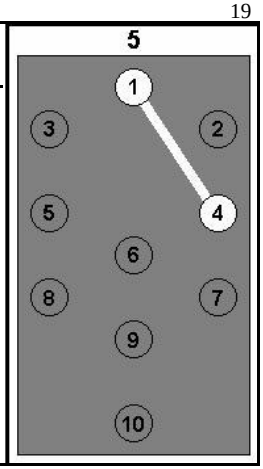

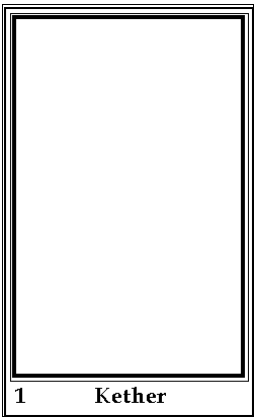
1 Kether

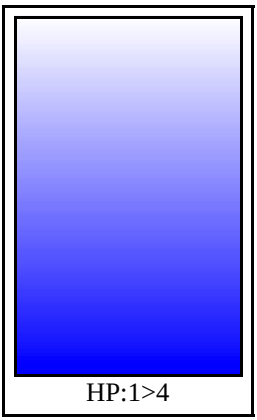
HP:1>4

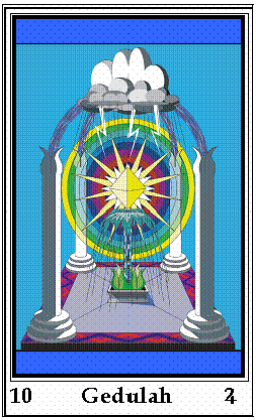
10 Gedulah 4

Gate #149

20th task of **10th** degree.
53rd Triangle of 68 total.
Sequence: Kether <HP:1-4> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL> Gedulah <HP:1-4> Kether.
Levels of Self: The One Self, Greater Self (Chokmah) and Individual Self (Gedulah).
Pillars: Mercy-2. Middle-1.

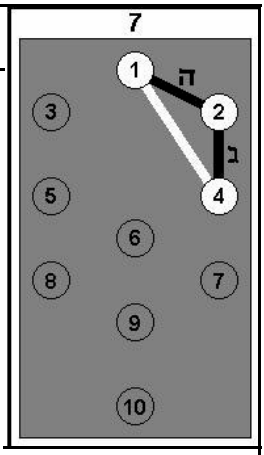

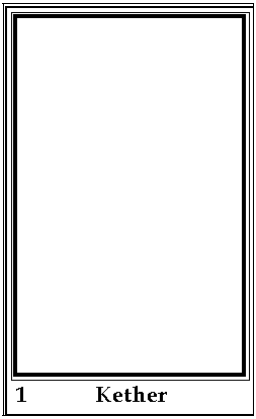
1 Kether

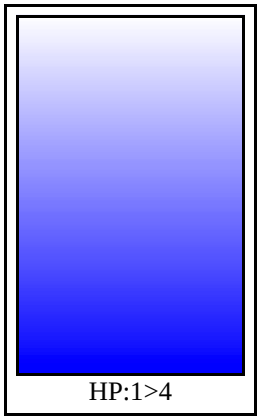
HP:1>4

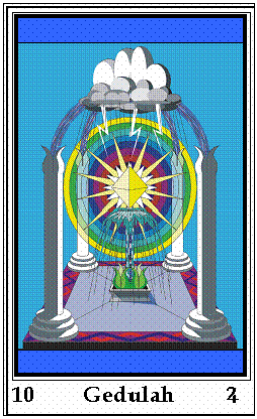
10 Gedulah ג

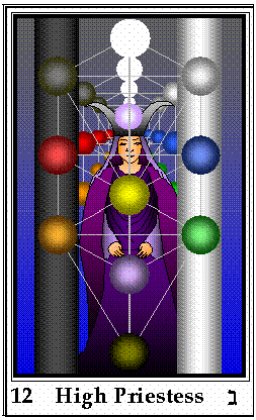
12 High Priestess ב

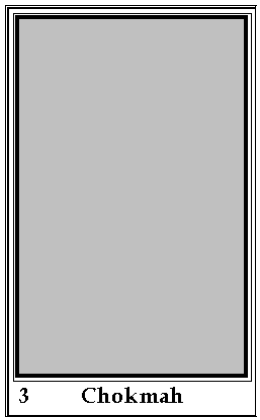
3 Chokmah

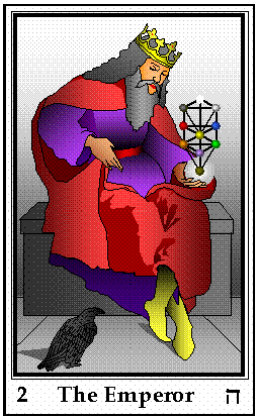
2 The Emperor ה

Gate #150

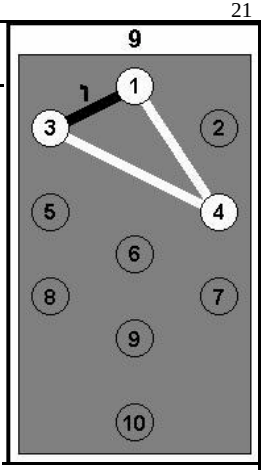

21st task of **10th** degree.
54th Triangle of 68 total.
Sequence: Kether <HP: 1-4> Gedulah <HP:3-4> Binah <VAV> Kether.
Return: Kether <VAV> Binah <HP:3-4> Gedulah <HP:1-4> Kether.
Levels of Self: The One Self, Greater Self (Binah) and Individual Self (Gedulah).
Pillars: Mercy-1. Middle-1. Severity-1.

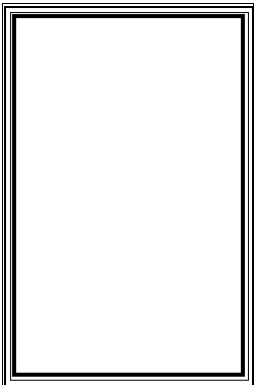
1 Kether

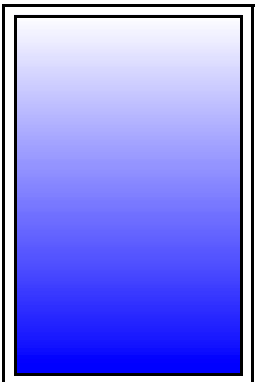
HP:1>4

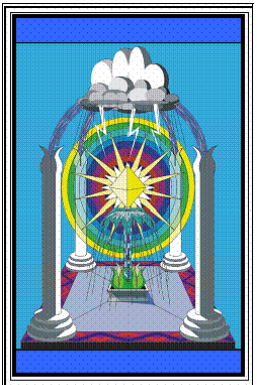
10 Gedulah ג

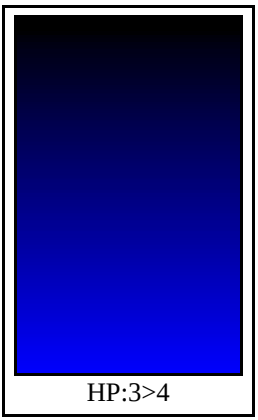
HP:3>4

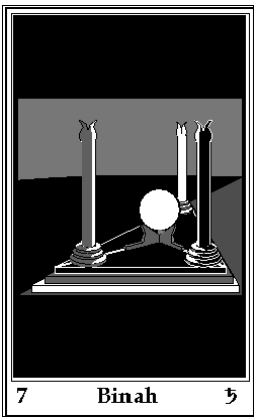
7 Binah ב

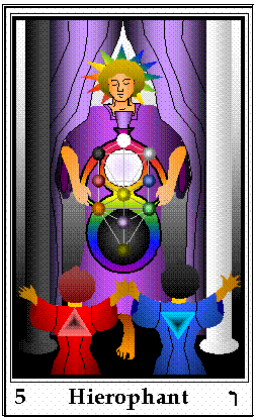
5 Hierophant ה

Gate #151

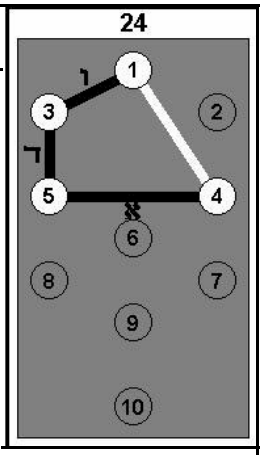

22nd task of **10th** degree.
44th Quadrangle of 74 total.
Sequence: Kether <HP:1-4> Gedulah <ALEPH> Geburah <DALETH> Binah <VAV> Kether.
Return: Kether <VAV> Binah <DALETH> Geburah <ALEPH> Gedulah <HP:1-4> Kether.
Levels of Self: The One Self, Greater Self (Binah) and Individual Self (Gedulah and Geburah).
Pillars: Mercy-1. Middle-1. Severity-2.

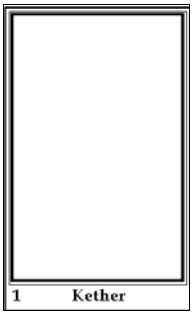
1 Kether

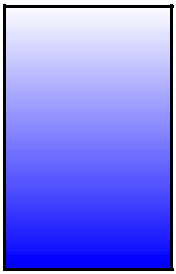
HP:1>4

10 Gedulah ♃

8 The Fool ✖

13 Geburah ♂

14 The Empress ♕

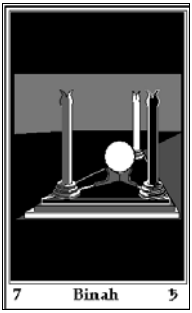
7 Binah ♄

5 Hierophant ♉

Gate #152

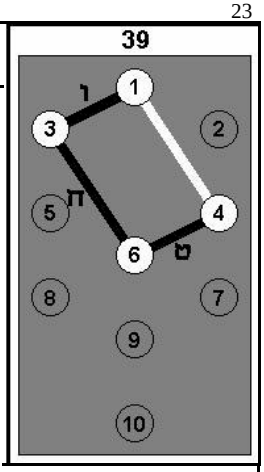

23rd task of **10th** degree.
45th Quadrangle of 74 total.
Sequence: Kether <HP:1-4> Gedulah <TETH> Tiphareth <CHETH> Binah <VAV> Kether.
Return: Kether <VAV> Binah <CHETH> Tiphareth <TETH> Gedulah <HP:1-4> Kether.
Levels of Self: The One Self, Greater Self (Binah) and Individual Self (Gedulah and Tiphareth).
Pillars: Mercy-1. Middle-2. Severity-1.

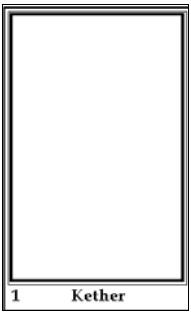
1 Kether

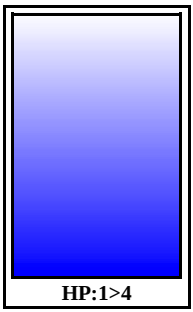
HP:1>4

10 Gedulah ♃

11 Strength ט

15 Tiphareth ☉

9 The Chariot ח

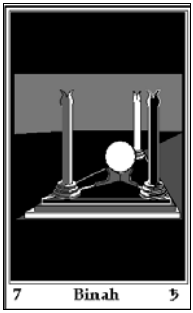
7 Binah ♄

5 Hierophant ו

Gate #153

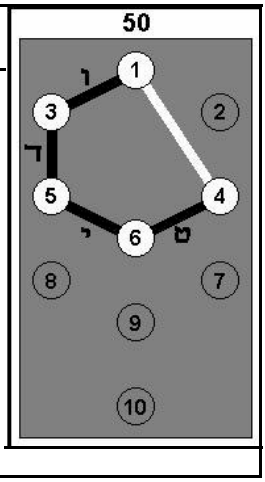

24th task of **10th** degree.
17th Pentangle of 41 total.
Sequence: Kether <HP:1-4> Gedulah <TETH> Tiphareth <YOD> Geburah <DALETH> Binah <VAV> Kether.
Return: Kether <VAV> Binah <DALETH> Geburah <YOD> Tiphareth <TETH> Gedulah <HP:1-4> Kether.
Levels of Self: The One Self, Greater Self (Binah) and Individual Self (Gedulah, Geburah and Tiphareth).
Pillars: Mercy-1. Middle-2. Severity-2.

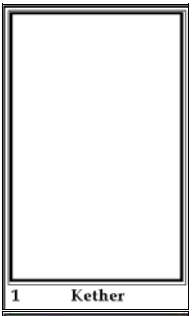
1 Kether

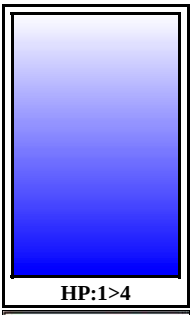
HP:1>4

10 Gedulah ♃

11 Strength ט

15 Tiphareth ☉

17 The Hermit י

13 Geburah ♂

14 The Empress ד

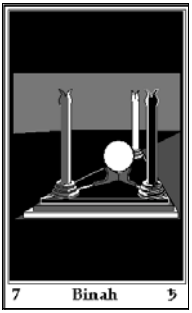
7 Binah ♄

5 Hierophant ו

Gate #154

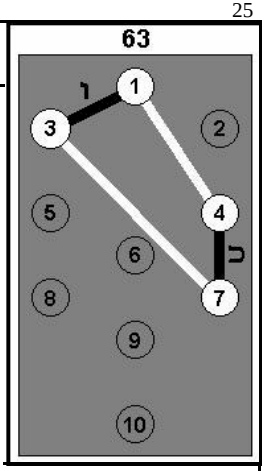

25th task of **10th** degree.
46th Quadrangle of 74 total.
Sequence: Kether <HP:1-4> Gedulah <KAPH> Netzach <HP:3-7> Binah <VAV> Kether.
Return: Kether <VAV> Binah <HP:3-7> Netzach <KAPH> Gedulah <HP:1-4> Kether.
Levels of Self: The One Self, Greater Self (Binah), Individual Self (Gedulah) and Personal Self (Netzach).
Pillars: Mercy-2. Middle-1. Severity-1.

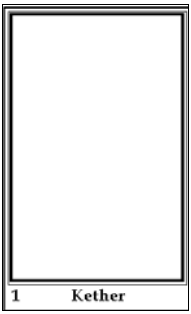
1 Kether

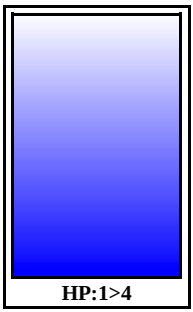
HP:1>4

10 Gedulah ג

18 Fortune כ

19 Netzach ♀

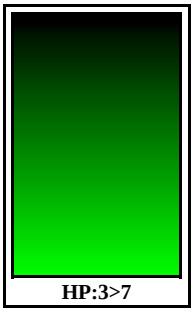
HP:3>7

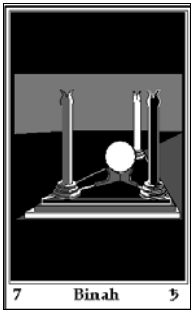
7 Binah ב

5 Hierophant ו

Gate #155

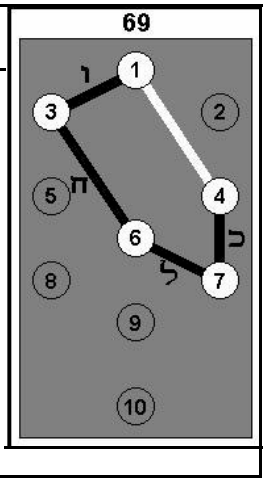

26th task of **10th** degree.
18th Pentangle of 41 total.
Sequence: Kether <HP:1-4> Gedulah <KAPH> Netzach <LAMED> Tiphareth <CHETH> Binah <VAV> Kether.
Return: Kether <VAV> Binah <CHETH> Tiphareth <LAMED> Netzach <KAPH> Gedulah <HP:1-4> Kether.
Levels of Self: The One Self, Greater Self (Binah), Individual Self (Gedulah and Tiphareth) and Personal Self (Netzach).
Pillars: Mercy-2. Middle-2. Severity-1.

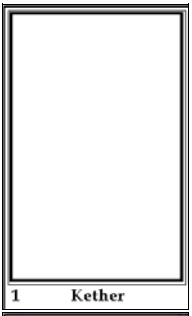
1 Kether

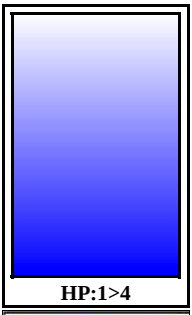
HP:1>4

10 Gedulah

18 Fortune

19 Netzach

20 Justice

15 Tiphareth

9 The Chariot

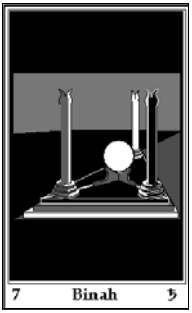
7 Binah

5 Hierophant

Gate #156

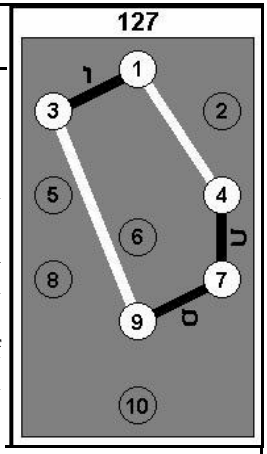

27th task of **10th** degree.
19th Pentangle of 41 total.
Sequence: Kether <HP:1-4> Gedulah <KAPH> Netzach <SAMEKH> Yesod <HP:3-9> Binah <VAV> Kether.
Return: Kether <VAV> Binah <HP:3-9> Yesod <SAMEKH> Netzach <KAPH> Gedulah <HP:1-4> Kether.
Levels of Self: The One Self, Greater Self (Binah), Individual Self (Gedulah) and Personal Self (Netzach and Yesod).
Pillars: Mercy-2. Middle-2. Severity-1.

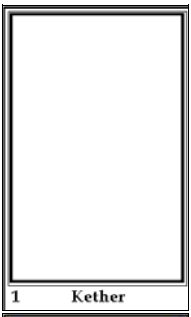
1 Kether

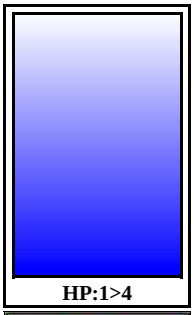
HP:1>4

10 Gedulah ג

18 Fortune כ

19 Netzach ♀

27 Temperance ס

26 Yesod ◯

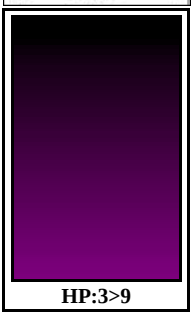
HP:3>9

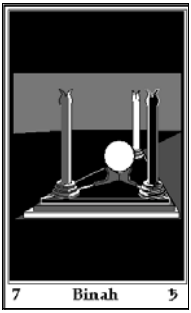
7 Binah ♄

5 Hierophant ו

Gate #157

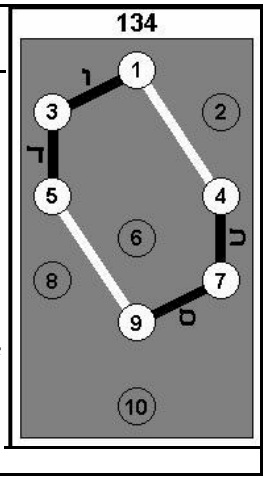

28th task of **10th** degree.
4th Hexangle of 9 total.
Sequence: Kether <HP:1-4> Gedulah <KAPH> Netzach <SAMEKH> Yesod <HP:5-9> Geburah <DALETH> Binah <VAV> Kether.
Return: Kether <VAV> Binah <DALETH> Geburah <HP:5-9> Yesod <SAMEKH> Netzach <KAPH> Gedulah <HP:1-4> Kether.
Levels of Self: The One Self, Greater Self (Binah), Individual Self (Gedulah and Geburah) and Personal Self (Netzach and Yesod).
Pillars: Mercy-2. Middle-2. Severity-2.

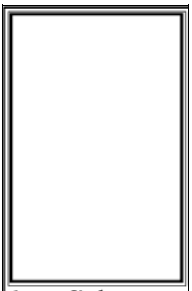
1 Kether

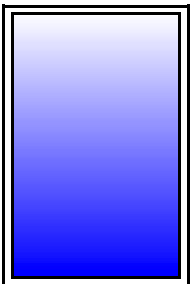
HP:1>4

10 Gedulah ♃

18 Fortune כ

19 Netzach ♀

27 Temperance ס

26 Yesod ☽

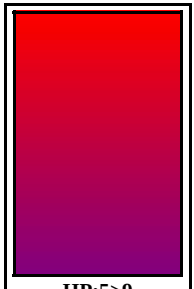
HP:5>9

13 Geburah ♂

14 The Empress ד

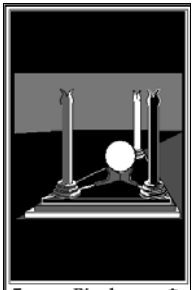
7 Binah ♄

5 Hierophant ו

Gate #158

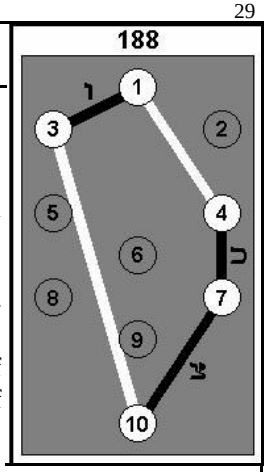

29th task of **10th** degree.
20th Pentangle of 41 total.
Sequence: Kether <HP:1-4> Gedulah <KAPH> Netzach <TZADDI> Malkuth <HP:3-10> Binah <VAV> Kether.
Return: Kether <VAV> Binah <HP:3-10> Malkuth <TZADDI> Netzach <KAPH> Gedulah <HP:1-4> Kether.
Levels of Self: The One Self, Greater Self (Binah), Individual Self (Gedulah), Personal Self (Netzach) and Mundane Awareness.
Pillars: Mercy-2. Middle-2. Severity-1.

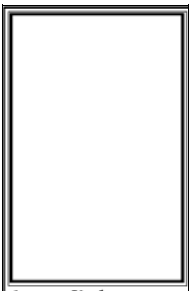
1 Kether

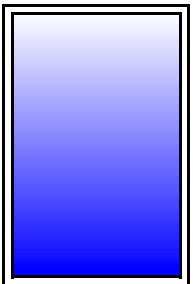
HP:1>4

10 Gedulah ♃

18 Fortune כ

19 Netzach ♀

29 The Star צ

30 Malkuth ⊗

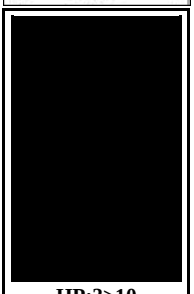
HP:3>10

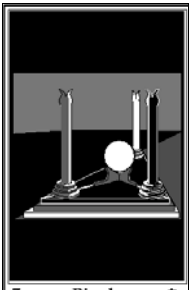
7 Binah ♄

5 Hierophant ו

Gate #159

30th task of **10th** degree.
5th Hexangle of 9 total.
Sequence: Kether <HP:1-4> Gedulah <KAPH> Netzach <TZADDI> Malkuth <HP:5-10> Geburah <DALETH> Binah <VAV> Kether.
Return: Kether <VAV> Binah <DALETH> Geburah <HP:5-10> Malkuth <TZADDI> Netzach <KAPH> Gedulah <HP:1-4> Kether.
Levels of Self: The One Self, Greater Self (Binah), Individual Self (Gedulah and Geburah), Personal Self (Netzach) and Mundane Awareness.
Pillars: Mercy-2. Middle-2. Severity-2.

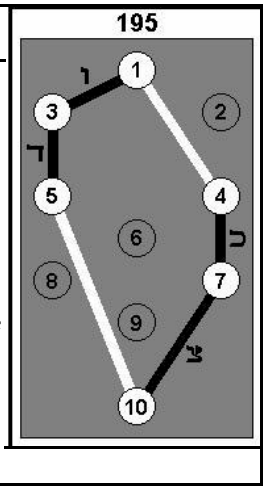

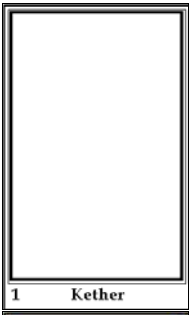
1 Kether

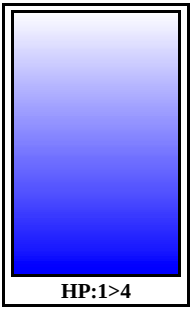
HP:1>4

10 Gedulah ♃

18 Fortune כ

19 Netzach ♀

29 The Star ♎

30 Malkuth ⊗

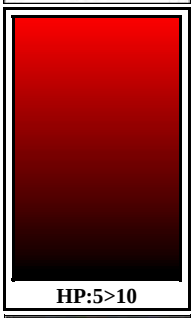
HP:5>10

13 Geburah ♂

14 The Empress ד

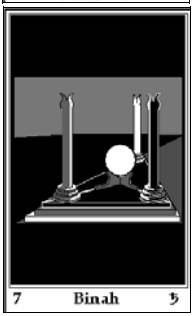
7 Binah ♄

5 Hierophant ו

Gate #160

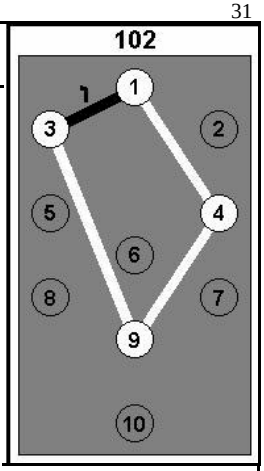

31st task of **10th** degree.
47th Quadrangle of 74 total.
Sequence: Kether <HP:1-4> Gedulah <HP:4-9> Yesod <HP:3-9> Binah <VAV> Kether.
Return: Kether <VAV> Binah <HP:3-9> Yesod <HP:4-9> Gedulah <HP:1-4> Kether.
Levels of Self: The One Self, Greater Self (Binah), Individual Self (Gedulah) and Personal Self (Yesod).
Pillars: Mercy-1. Middle-2. Severity-1.

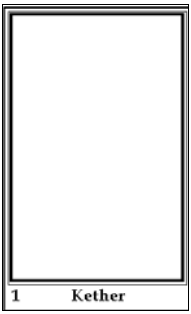
1 Kether

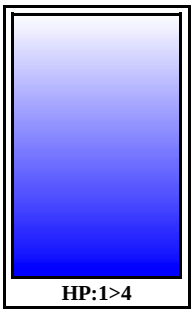
HP:1>4

10 Gedulah

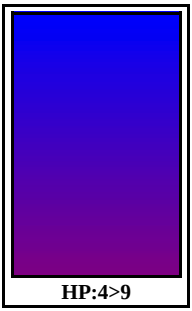
HP:4>9

26 Yesod

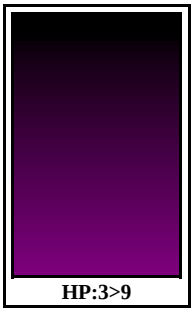
HP:3>9

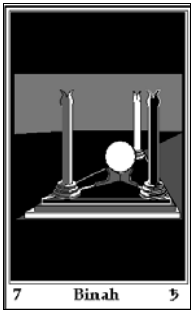
7 Binah

5 Hierophant

Gate #161

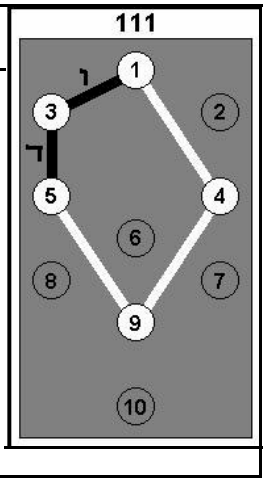

32nd task of **10th** degree.
21st Pentangle of 41 total.
Sequence: Kether <HP:1-4> Gedulah <HP:4-9> Yesod <HP:5-9> Geburah <DALETH> Binah <VAV> Kether.
Return: Kether <VAV> Binah <DALETH> Geburah <HP:5-9> Yesod <HP:4-9> Gedulah <HP:1-4> Kether.
Levels of Self: The One Self, Greater Self (Binah), Individual Self (Gedulah and Geburah) and Personal Self (Yesod).
Pillars: Mercy-1. Middle-2. Severity-2.

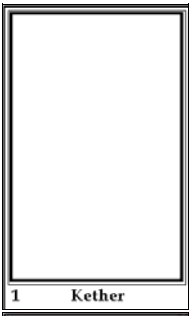
1 Kether

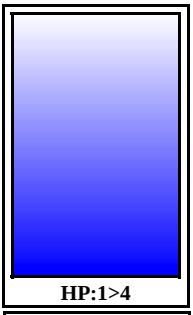
HP:1>4

10 Gedulah

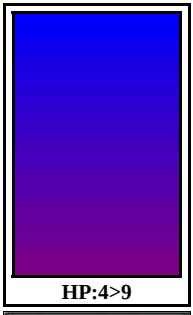
HP:4>9

26 Yesod

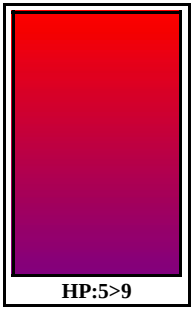
HP:5>9

13 Geburah

14 The Empress

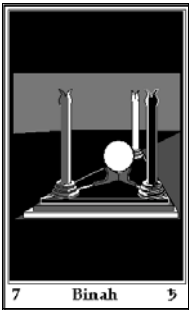
7 Binah

5 Hierophant

Gate #162

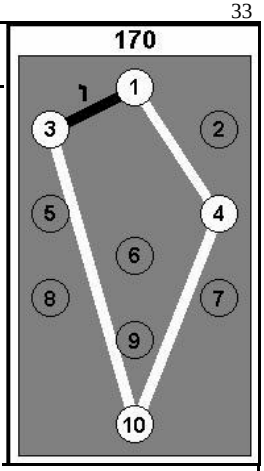

33rd task of **10th** degree.
48th Quadrangle of 74 total.
Sequence: Kether <HP:1-4> Gedulah <HP:4-10> Malkuth <HP:3-10> Binah <VAV> Kether.
Return: Kether <VAV> Binah <HP:3-10> Malkuth <HP:4-10> Gedulah <HP:1-4> Kether.
Levels of Self: The One Self, Greater Self (Binah), Individual Self (Gedulah) and Mundane Awareness.
Pillars: Mercy-1. Middle-2. Severity-1.

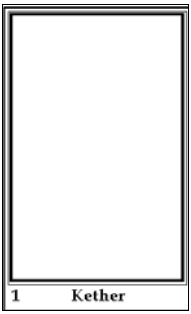
1 Kether

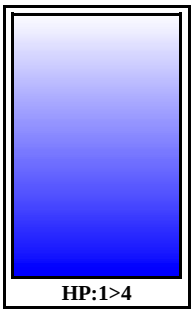
HP:1>4

10 Gedulah ג

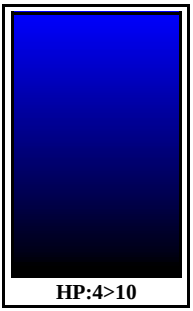
HP:4>10

30 Malkuth ⊗

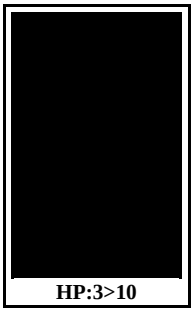
HP:3>10

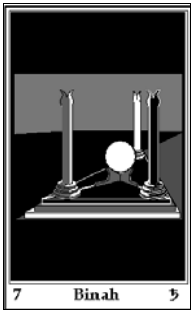
7 Binah ב

5 Hierophant ו

Gate #163

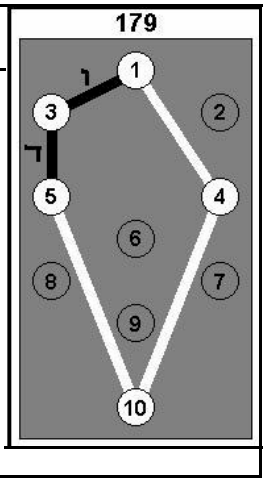

34th task of **10th** degree.
22nd Pentangle of 41 total.
Sequence: Kether <HP:1-4> Gedulah <HP:4-10> Malkuth <HP:5-10> Geburah <DALETH> Binah <VAV> Kether.
Return: Kether <VAV> Binah <DALETH> Geburah <HP:5-10> Malkuth <HP:4-10> Gedulah <HP:1-4> Kether.
Levels of Self: The One Self, Greater Self (Binah), Individual Self (Gedulah and Geburah) and Mundane Awareness.
Pillars: Mercy-1. Middle-2. Severity-2.

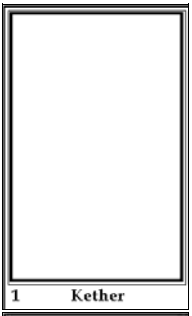
1 Kether

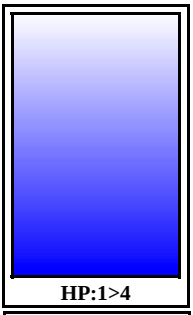
HP:1>4

10 Gedulah ♃

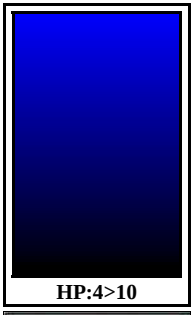
HP:4>10

30 Malkuth ⊗

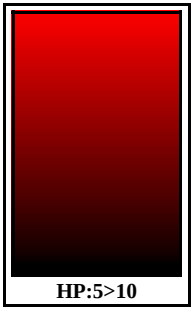
HP:5>10

13 Geburah ♂

14 The Empress ד

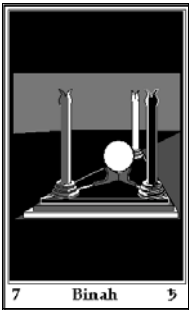
7 Binah ♄

5 Hierophant ו

Gate #164

35th task of **10th** degree.
14th Hidden Path of 16 total.
Sequence: Kether <HP:1-5> Geburah.
Return: Geburah <HP:1-5> Kether.
Levels of Self: The One Self and Individual Self (Geburah).
Pillars: Middle-1. Severity-1.

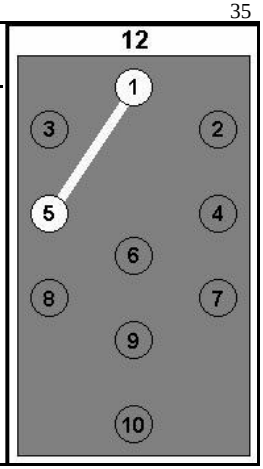

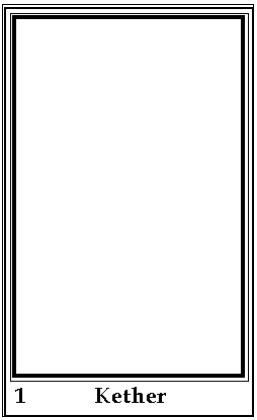

1 Kether

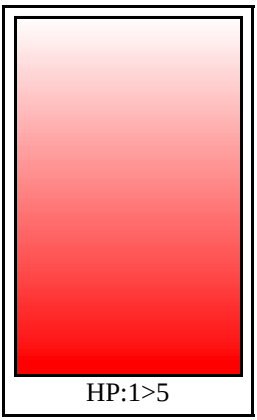

HP:1>5

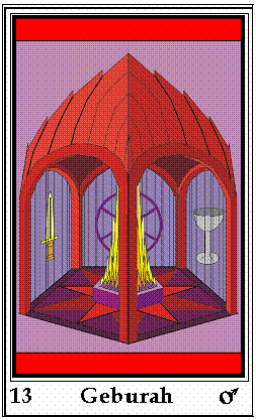

13 Geburah ♂

Gate #165

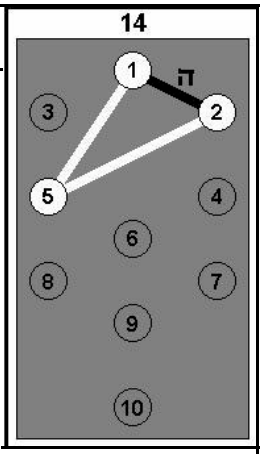

36th task of **10th** degree.
55th Triangle of 68 total.
Sequence: Kether <HP:1-5> Geburah <HP:2-5> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <HP:2-5> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Greater Self (Chokmah) and Individual Self (Geburah).
Pillars: Mercy-1. Middle-1. Severity-1.

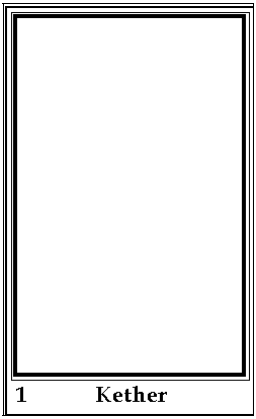
1 Kether

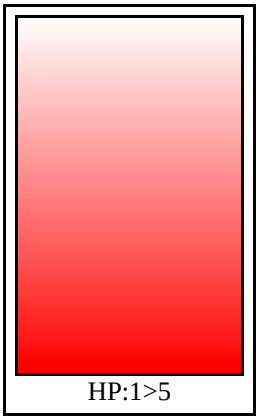
HP:1>5

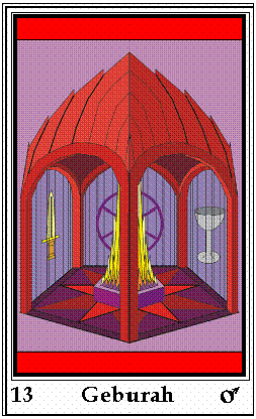
13 Geburah ♂

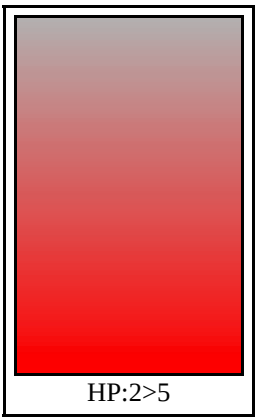
HP:2>5

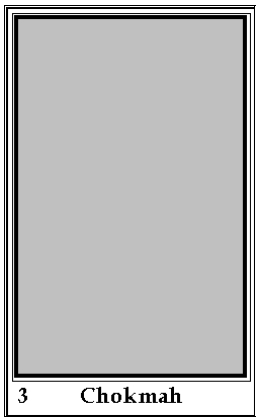
3 Chokmah

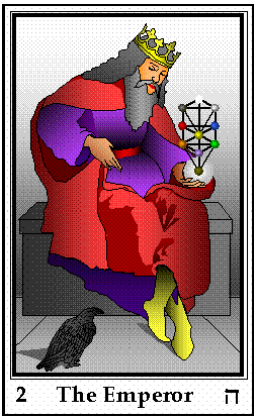
2 The Emperor ה

Gate #166

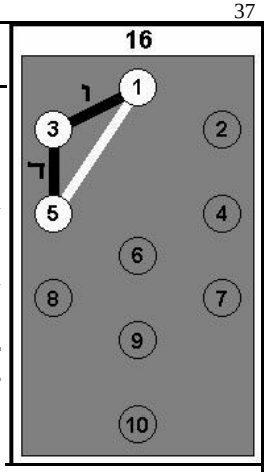

37th task of **10th** degree.
56th Triangle of 68 total.
Sequence: Kether <HP:1-5> Geburah <DALETH> Binah <VAV> Kether.
Return: Kether <VAV> Binah <DALETH> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Greater Self (Binah) and Individual Self (Geburah).
Pillars: Middle-1. Severity-2.

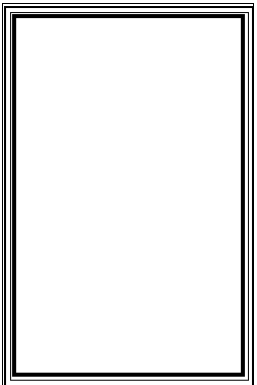
1 Kether

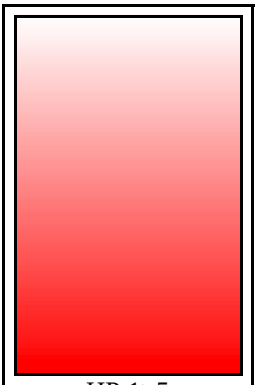
HP:1>5

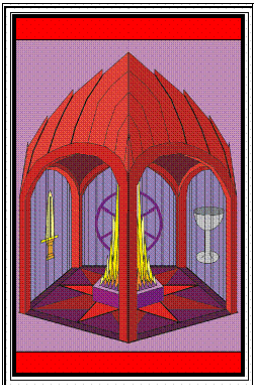
13 Geburah ♂

14 The Empress ד

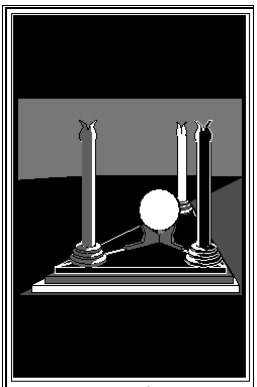
7 Binah ♄

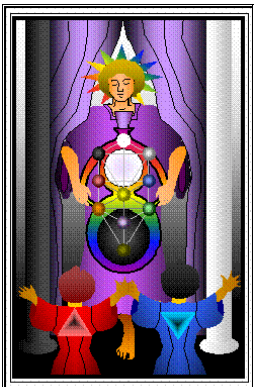
5 Hierophant ו

Gate #167

38th task of **10th** degree.
57th Triangle of 68 total.
Sequence: Kether <HP:1-5> Geburah <ALEPH> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <ALEPH> Geburah <HP:1-5> Kether.
Levels of Self: The One Self and Individual Self (Gedulah and Geburah).
Pillars: Mercy-1. Middle-1. Severity-1.

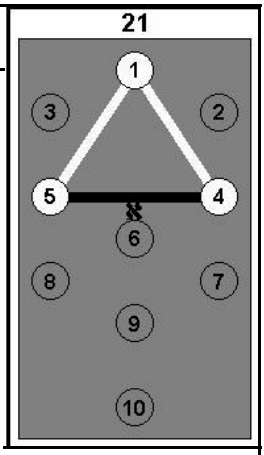

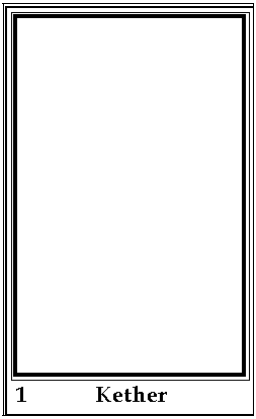
1 Kether

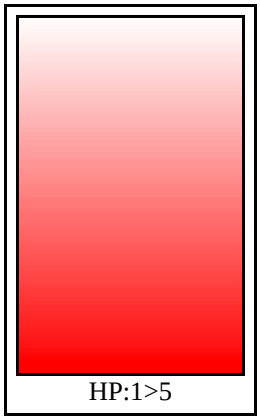
HP:1>5

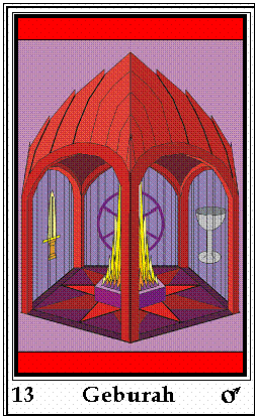
13 Geburah ♂

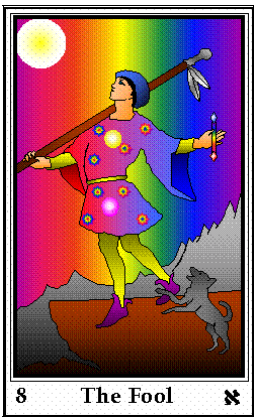
8 The Fool ♅

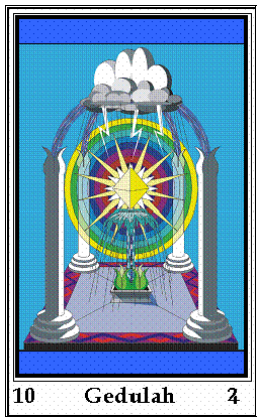
10 Gedulah ♃

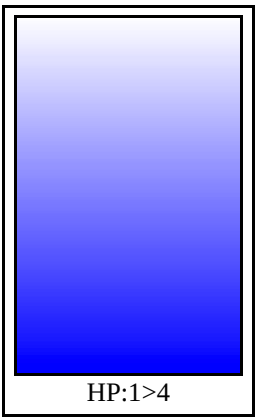
HP:1>4

Gate #168

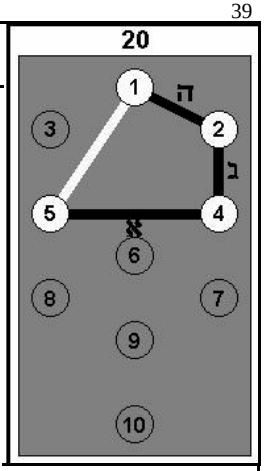

39th task of **10th** degree.
49th Quadrangle of 74 total.
Sequence: Kether <HP:1-5> Geburah <ALEPH> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL> Gedulah <ALEPH> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Greater Self (Chokmah) and Individual Self (Gedulah and Geburah).
Pillars: Mercy-2. Middle-1. Severity-1.

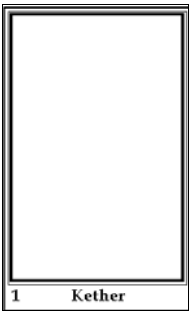
1 Kether

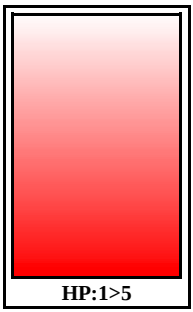
HP:1>5

13 Geburah ♂

8 The Fool ✠

10 Gedulah ♃

12 High Priestess ☽

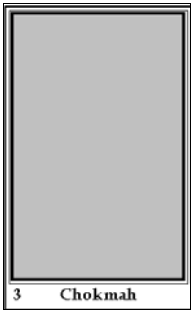
3 Chokmah

2 The Emperor ♈

Gate #169

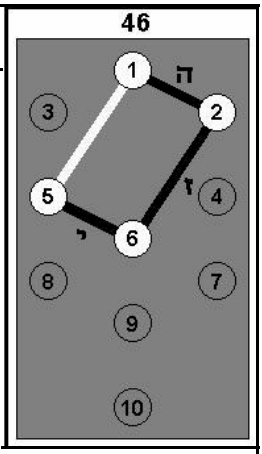

40th task of **10th** degree.
50th Quadrangle of 74 total.
Sequence: Kether <HP:1-5> Geburah <YOD> Tiphareth <ZAYIN> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <ZAYIN> Tiphareth <YOD> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Greater Self (Chokmah) and Individual Self (Geburah and Tiphareth).
Pillars: Mercy-1. Middle-2. Severity-1.

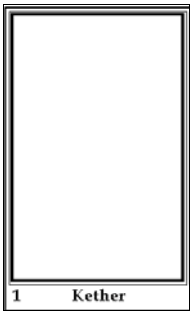
1 Kether

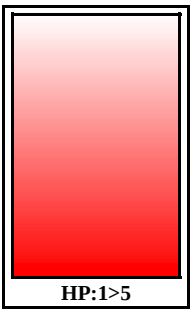
HP:1>5

13 Geburah ♂

17 The Hermit ט

15 Tiphareth ☉

6 The Lovers ז

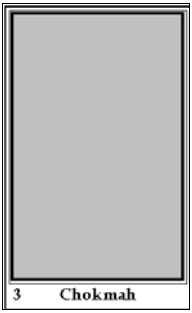
3 Chokmah

2 The Emperor ה

Gate #170

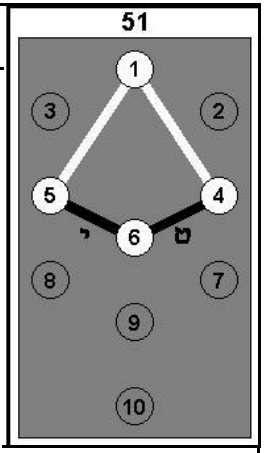

41st task of **10th** degree.
51st Quadrangle of 74 total.
Sequence: Kether <HP:1-5> Geburah <YOD> Tiphareth <TETH> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <TETH> Tiphareth <YOD> Geburah <HP:1-5> Kether.
Levels of Self: The One Self and Individual Self (Gedulah, Geburah and Tiphareth).
Pillars: Mercy-1. Middle-2. Severity-1.

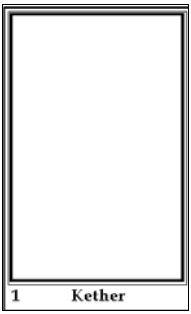
1 Kether

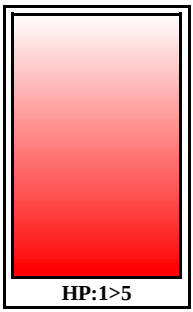
HP:1>5

13 Geburah ♂

17 The Hermit ה

15 Tiphareth ☉

11 Strength ט

10 Gedulah ♃

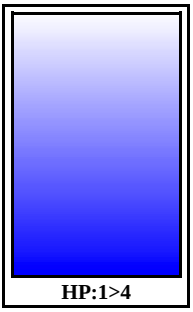
HP:1>4

Gate #171

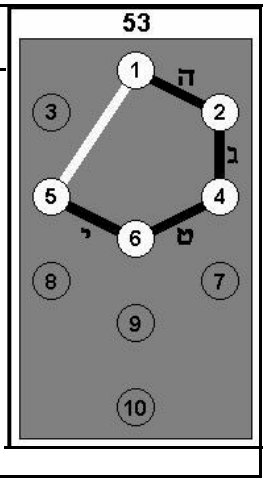

42nd task of **10th** degree.
23rd Pentangle of 41 total.
Sequence: Kether <HP:1-5> Geburah <YOD> Tiphareth <TETH> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL> Gedulah <TETH> Tiphareth <YOD> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Greater Self (Chokmah) and Individual Self (Gedulah, Geburah and Tiphareth),
Pillars: Mercy-2. Middle-2. Severity-1.

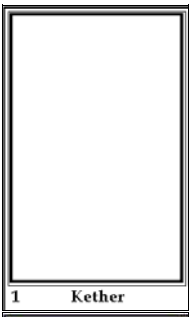
1 Kether

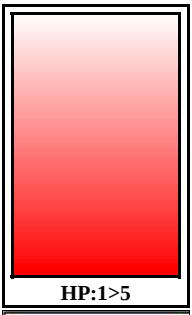
HP:1>5

13 Geburah ♂

17 The Hermit י

15 Tiphareth ☉

11 Strength ט

10 Gedulah ♃

12 High Priestess ג

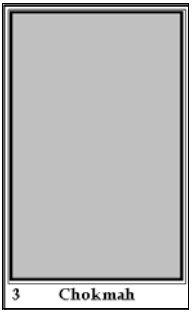
3 Chokmah

2 The Emperor ה

Gate #172

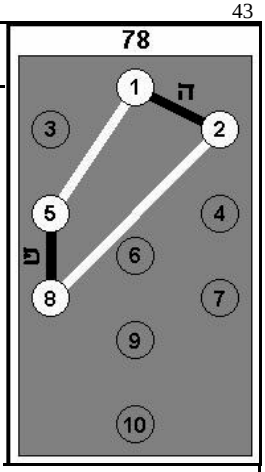

43rd task of **10th** degree.
52nd Quadrangle of 74 total.
Sequence: Kether <HP:1-5> Geburah <PEH> Hod <HP:2-8> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <HP:2-8> Hod <PEH> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Greater Self (Chokmah), Individual Self (Geburah) and Personal Self (Hod).
Pillars: Mercy-1. Middle-1. Severity-2.

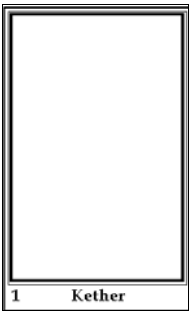
1 Kether

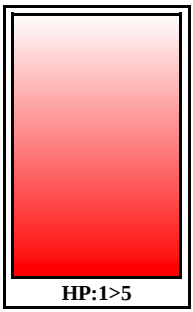
HP:1>5

13 Geburah ♂

21 The Tower פ

23 Hod ☿

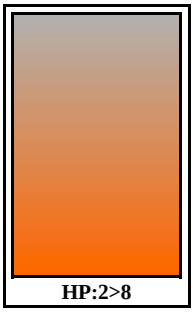
HP:2>8

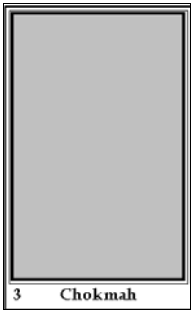
3 Chokmah

2 The Emperor ה

Gate #173

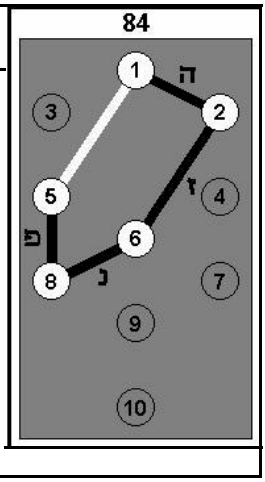

44th task of **10th** degree.
24th Pentangle of 41 total.
Sequence: Kether <HP:1-5> Geburah <PEH> Hod <NUN> Tiphareth <ZAYIN> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <ZAYIN> Tiphareth <NUN> Hod <PEH> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Greater Self (Chokmah), Individual Self (Geburah and Tiphareth) and Personal Self (Hod).
Pillars: Mercy-1. Middle-2. Severity-2.

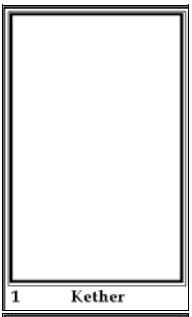
1 Kether

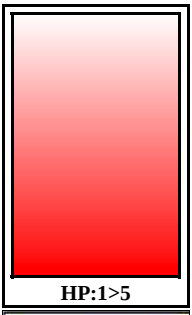
HP:1>5

13 Geburah ♂

21 The Tower פ

23 Hod ☿

22 Death נ

15 Tiphareth ☉

6 The Lovers ז

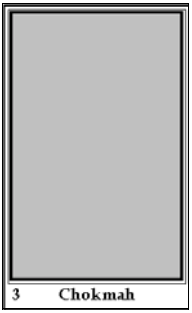
3 Chokmah

2 The Emperor ה

Gate #174

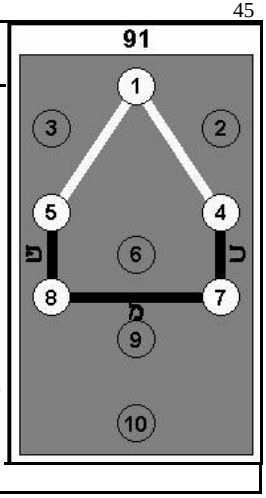

45th task of **10th** degree.
25th Pentangle of 41 total.
Sequence: Kether <HP:1-5> Geburah <PEH> Hod <MEM> Netzach <KAPH> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <KAPH> Netzach <MEM> Hod <PEH> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Individual Self (Gedulah and Geburah) and Personal Self (Netzach and Hod).
Pillars: Mercy-2. Middle-1. Severity-2.

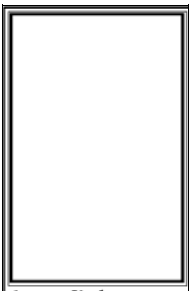
1 Kether

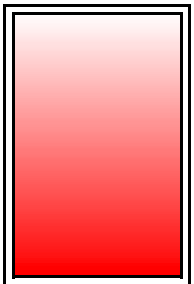
HP:1>5

13 Geburah ♂

21 The Tower פ

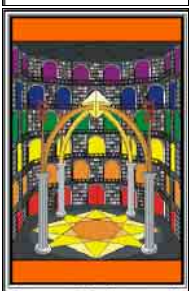
23 Hod ☿

16 Hanged Man מ

19 Netzach ♀

18 Fortune כ

10 Gedulah ♃

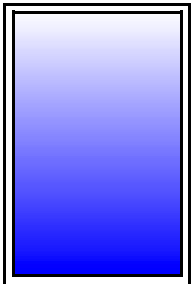
HP:1>4

Gate #175

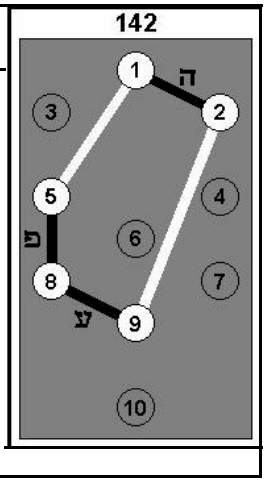

46th task of **10th** degree.
26th Pentangle of 41 total.
Sequence: Kether <HP:1-5> Geburah <PEH> Hod <AYIN> Yesod <HP:2-9> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <HP:2-9> Yesod <AYIN> Hod <PEH> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Greater Self (Chokmah), Individual Self (Geburah) and Personal Self (Hod and Yesod).
Pillars: Mercy-1. Middle-2. Severity-2.

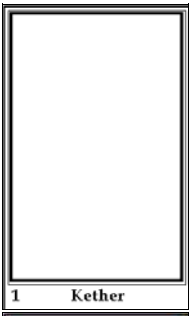
1 Kether

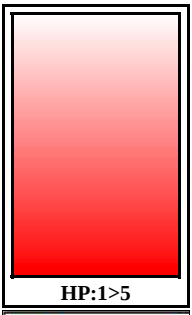
HP:1>5

13 Geburah ♂

21 The Tower פ

23 Hod ☿

28 The Devil ע

26 Yesod ☽

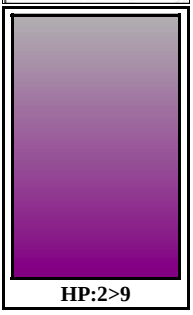
HP:2>9

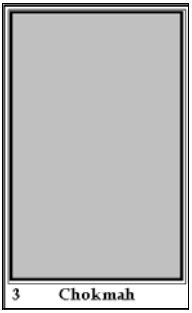
3 Chokmah

2 The Emperor ה

Gate #176

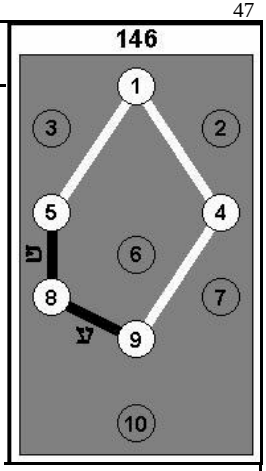

47th task of **10th** degree.
27th Pentangle of 41 total.
Sequence: Kether <HP:1-5> Geburah <PEH> Hod <AYIN> Yesod <HP:4-9> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <HP:4-9> Yesod <AYIN> Hod <PEH> Geburah <HP:1-5> Kether..
Levels of Self: The One Self, Individual Self (Gedulah and Geburah) and Personal Self (Hod & Yesod).
Pillars: Mercy-1. Middle-2. Severity-2.

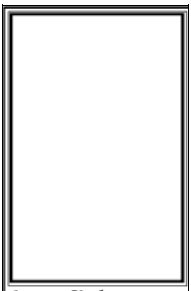
1 Kether

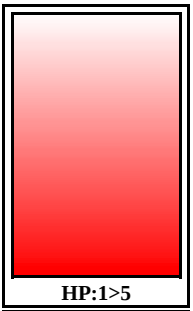
HP:1>5

13 Geburah ♂

21 The Tower פ

23 Hod ☿

28 The Devil ע

26 Yesod ☽

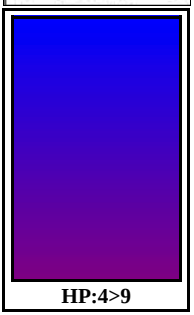
HP:4>9

10 Gedulah ♃

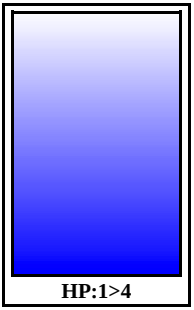
HP:1>4

Gate #177

48th task of **10th** degree.
6th Hexangle of 9 total.
Sequence: Kether <HP:1-5> Geburah <PEH> Hod <AYIN> Yesod <HP:4-9> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL> Gedulah <HP:4-9> Yesod <AYIN> Hod <PEH> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Greater Self (Chokmah), Individual Self (Gedulah and Geburah) and Personal Self (Hod and Yesod).
Pillars: Mercy-2. Middle-2. Severity-2.

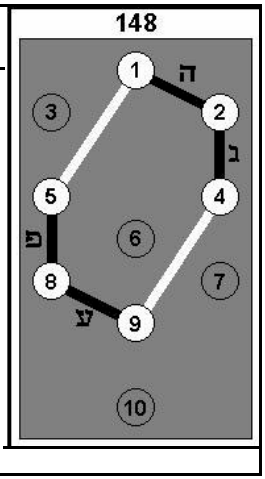

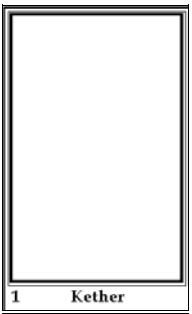
1 Kether

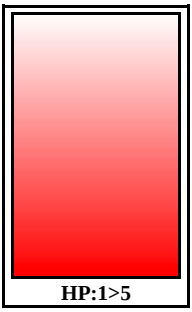
HP:1>5

13 Geburah ♂

21 The Tower פ

23 Hod ☿

28 The Devil ע

26 Yesod ☽

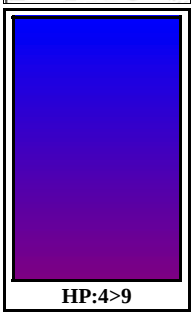
HP:4>9

10 Gedulah ♃

12 High Priestess ב

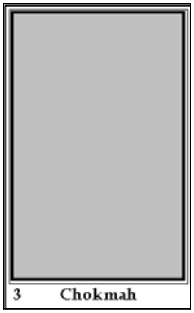
3 Chokmah

2 The Emperor ה

Gate #178

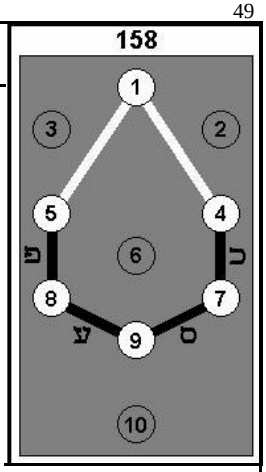

49th task of **10th** degree.
7th Hexangle of 9 total.
Sequence: Kether <HP:1-5> Geburah <PEH> Hod <AYIN> Yesod <SAMEKH> Netzach <KAPH> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <KAPH> Netzach <SAMEKH> Yesod <AYIN> Hod <PEH> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Individual Self (Gedulah And Geburah) and Personal Self (Netzach, Hod and Yesod).
Pillars: Mercy-2. Middle-2. Severity-2.

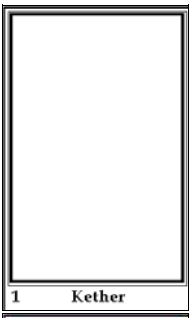
1 Kether

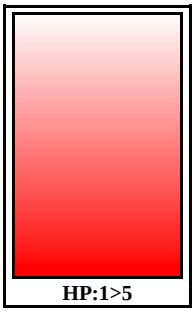
HP:1>5

13 Geburah ♂

21 The Tower פ

23 Hod ☿

28 The Devil ע

26 Yesod ☽

27 Temperance ס

19 Netzach ♀

18 Fortune כ

10 Gedulah ♃

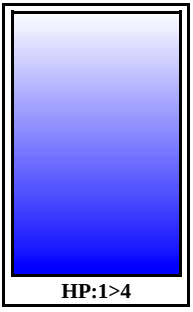
HP:1>4

Gate #179

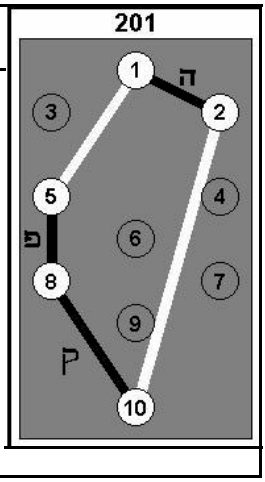

50th task of **10th** degree.
28th Pentangle of 41 total.
Sequence: Kether <HP:1-5> Geburah <PEH> Hod <QOOPH> Malkuth <HP:2-10> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <HP:2-10> Malkuth <QOOPH> Hod <PEH> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Greater Self (Chokmah), Individual Self (Geburah), Personal Self (Hod) and Mundane Awareness.
Pillars: Mercy-1. Middle-2. Severity-2.

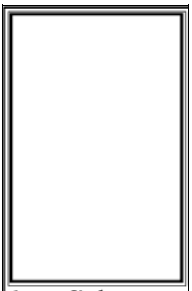
1 Kether

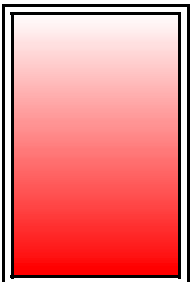
HP:1>5

13 Geburah ♂

21 The Tower פ

23 Hod ☿

31 The Moon ף

30 Malkuth ⊗

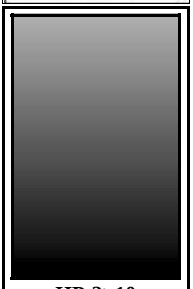
HP:2>10

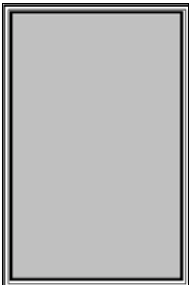
3 Chokmah

2 The Emperor ה

Gate #180

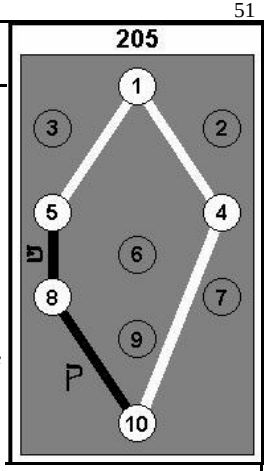

51st task of **10th** degree.
29th Pentangle of 41 total.
Sequence: Kether <HP:1-5> Geburah <PEH> Hod <QOOPH> Malkuth <HP:4-10> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <HP:4-10> Malkuth <QOOPH> Hod <PEH> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Individual Self (Gedulah and Geburah), Personal Self (Hod) and Mundane Awareness.
Pillars: Mercy-1. Middle-2. Severity-2.

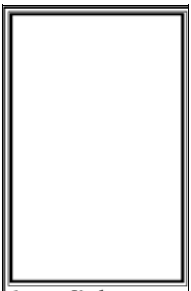
1 Kether

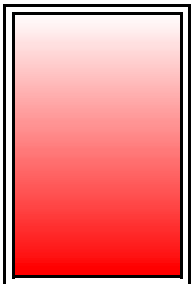
HP:1>5

13 Geburah ♂

21 The Tower ם

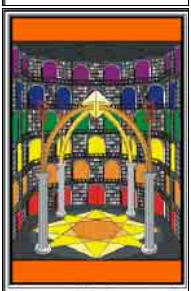
23 Hod ☿

31 The Moon ף

30 Malkuth ⊗

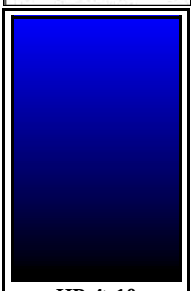
HP:4>10

10 Gedulah ♃

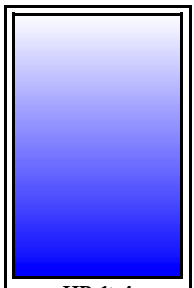
HP:1>4

Gate #181

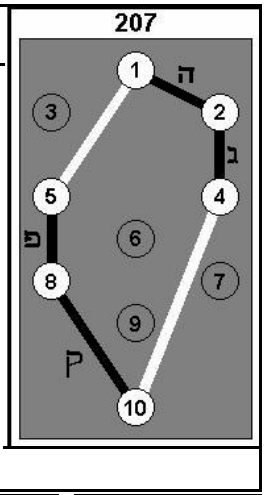

52nd task of **10th** degree.
8th Hexangle of 9 total.
Sequence: Kether <HP:1-5> Geburah <PEH> Hod <QOOPH> Malkuth <HP:4-10> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL> Gedulah <HP:4-10> Malkuth <QOOPH> Hod <PEH> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Greater Self (Chokmah), Individual Self (Gedulah and Geburah), Personal Self (Hod) and Mundane Awareness.
Pillars: Mercy-2. Middle-2. Severity-2.

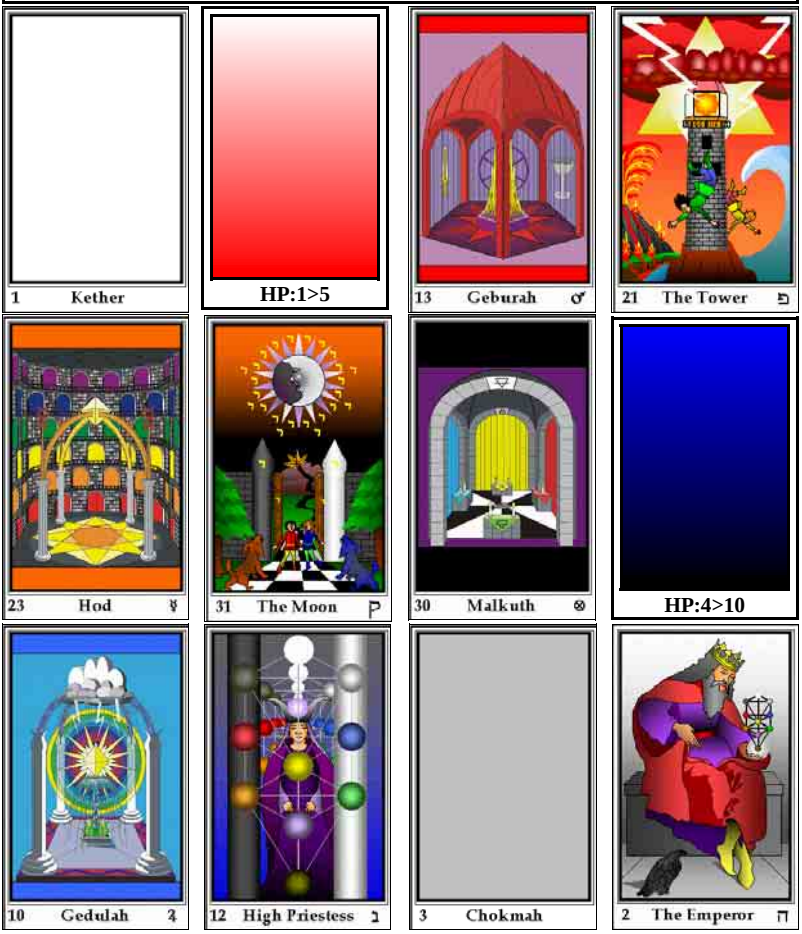

Gate #182

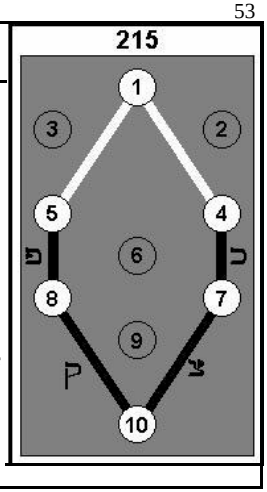

53rd task of **10th** degree.
9th Hexangle of 9 total.
Sequence: Kether <HP:1-5> Geburah <PEH> Hod <QOOPH> Malkuth <TZADDI> Netzach <KAPH> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <KAPH> Netzach <TZADDI> Malkuth <QOOPH> Hod <PEH> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Individual Self (Gedulah and Geburah), Personal Self (Netzach and Hod) and Mundane Awareness.
Pillars: Mercy-2. Middle-2. Severity-2.

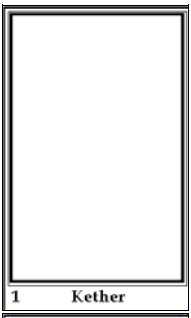
1 Kether

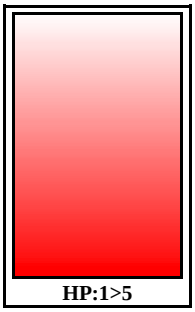
HP:1>5

13 Geburah ♂

21 The Tower פ

23 Hod ☿

31 The Moon ק

30 Malkuth ⊗

29 The Star ♒

19 Netzach ♀

18 Fortune כ

10 Gedulah ♃

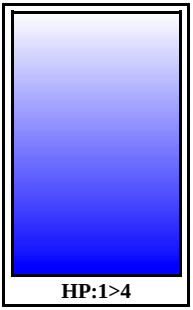
HP:1>4

Gate #183

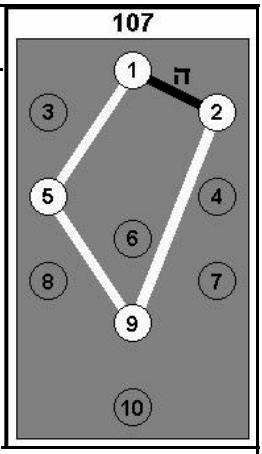

54th task of **10th** degree.
53rd Quadrangle of 74 total.
Sequence: Kether <HP:1-5> Geburah <HP:5-9> Yesod <HP:2-9> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <HP:2-9> Yesod <HP:5-9> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Greater Self (Chokmah), Individual Self (Geburah) and Personal Self (Yesod).
Pillars: Mercy-1. Middle-2. Severity-1.

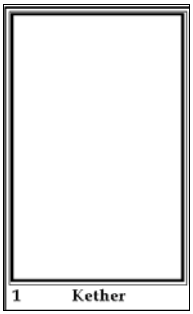
1 Kether

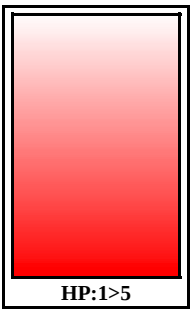
HP:1>5

13 Geburah ♂

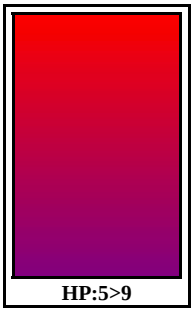
HP:5>9

26 Yesod ☽

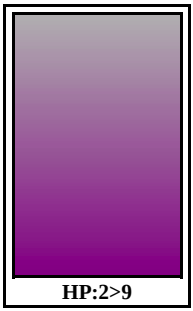
HP:2>9

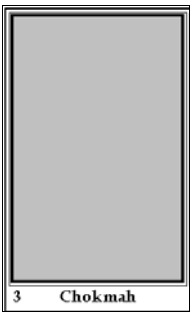
3 Chokmah

2 The Emperor ה

Gate #184

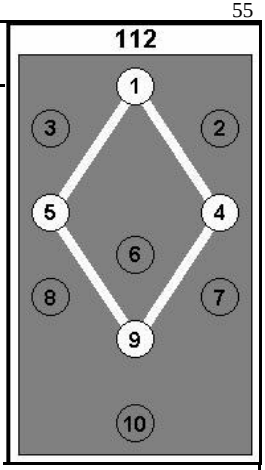

55th task of **10th** degree.
54th Quadrangle of 74 total.
Sequence: Kether <HP:1-5> Geburah <HP:5-9> Yesod <HP:4-9> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <HP:4-9> Yesod <HP:5-9> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Individual Self (Gedulah and Geburah) and Personal Self (Yesod).
Pillars: Mercy-1. Middle-2. Severity-1.

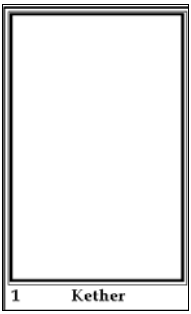
1 Kether

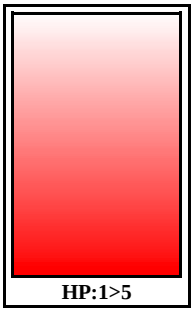
HP:1>5

13 Geburah ♂

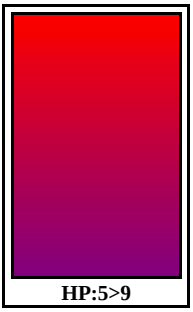
HP:5>9

26 Yesod ☽

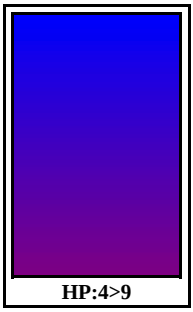
HP:4>9

10 Gedulah ♃

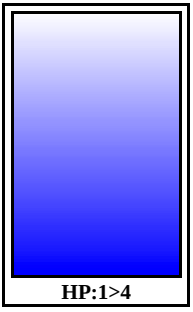
HP:1>4

Gate #185

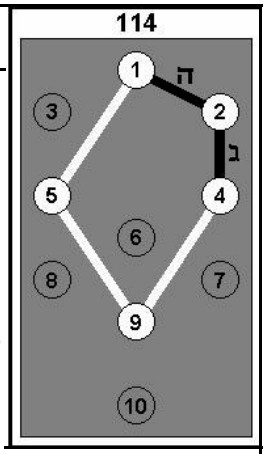

56th task of **10th** degree.
30th Pentangle of 41 total.
Sequence: Kether <HP:1-5> Geburah <HP:5-9> Yesod <HP:4-9> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL> Gedulah <HP:4-9> Yesod <HP:5-9> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Greater Self (Chokmah), Individual Self (Gedulah and Geburah) and Personal Self (Yesod).
Pillars: Mercy-2. Middle-2. Severity-1.

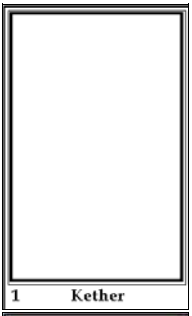
1 Kether

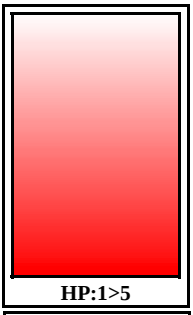
HP:1>5

13 Geburah ♂

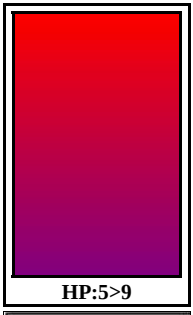
HP:5>9

26 Yesod ט

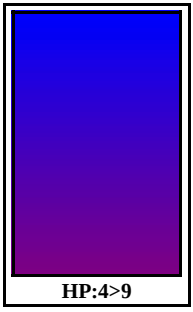
HP:4>9

10 Gedulah ג

12 High Priestess ב

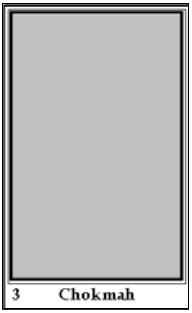
3 Chokmah

2 The Emperor ה

Gate #186

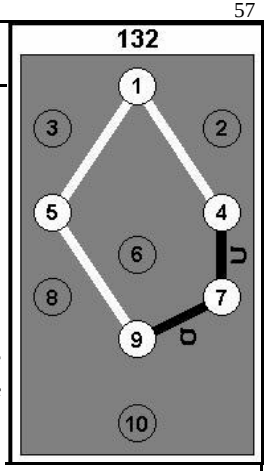

57th task of **10th** degree.
31st Pentangle of 41 total.
Sequence: Kether <HP:1-5> Geburah <HP:5-9> Yesod <SAMEKH> Netzach <KAPH> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <KAPH> Netzach <SAMEKH> Yesod <HP:5-9> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Individual Self (Gedulah and Geburah) and Personal Self (Netzach and Yesod).
Pillars: Mercy-2. Middle-2. Severity-1.

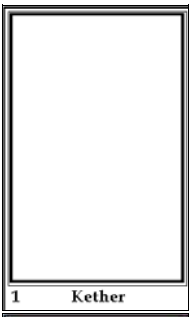
1 Kether

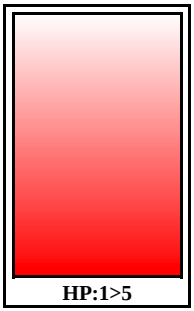
HP:1>5

13 Geburah ♂

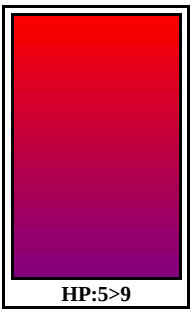
HP:5>9

26 Yesod ☽

27 Temperance ס

19 Netzach ♀

18 Fortune כ

10 Gedulah ♃

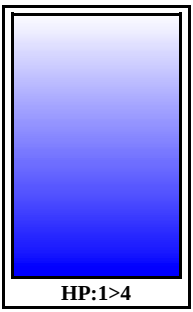
HP:1>4

Gate #187

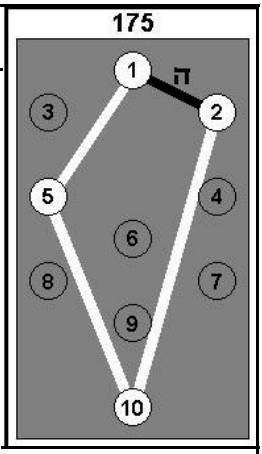

58th task of **10th** degree.
55th Quadrangle of 74 total.
Sequence: Kether <HP:1-5> Geburah <HP:5-10> Malkuth <HP:2-10> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <HP:2-10> Malkuth <HP:5-10> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Greater Self (Chokmah), Individual Self (Geburah) and Mundane Awareness.
Pillars: Mercy-1. Middle-2. Severity-1.

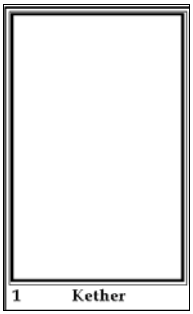
1 Kether

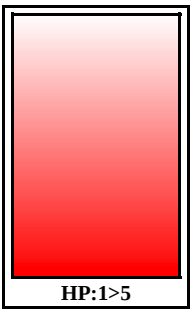
HP:1>5

13 Geburah ♂

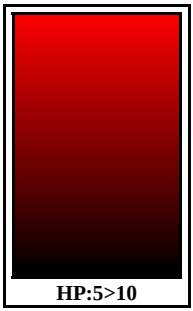
HP:5>10

30 Malkuth ⊗

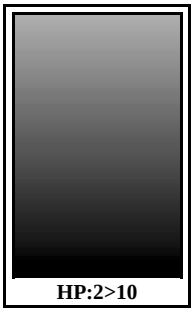
HP:2>10

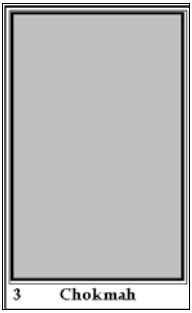
3 Chokmah

2 The Emperor ה

Gate #188

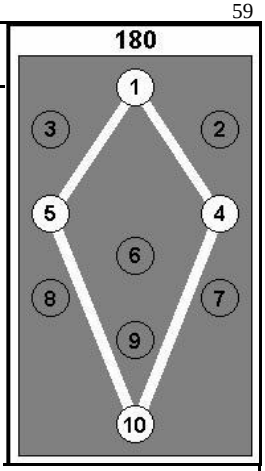

59th task of **10th** degree.
56th Quadrangle of 74 total.
Sequence: Kether <HP:1-5> Geburah <HP:5-10> Malkuth <HP:4-10> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <HP:4-10> Malkuth <HP:5-10> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Individual Self (Gedulah and Geburah) and Mundane Awareness.
Pillars: Mercy-1. Middle-2. Severity-1.

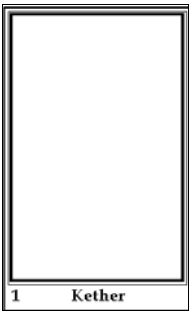
1 Kether

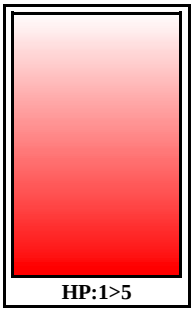
HP:1>5

13 Geburah ♂

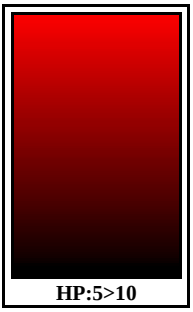
HP:5>10

30 Malkuth ⊗

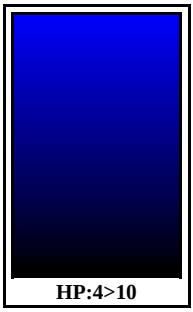
HP:4>10

10 Gedulah ♃

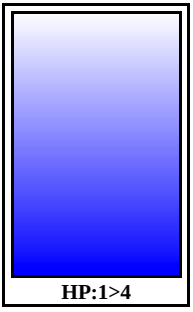
HP:1>4

Gate #189

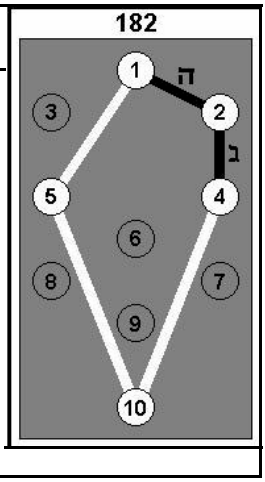

60th task of **10th** degree.
32nd Pentangle of 41 total.
Sequence: Kether <HP:1-5> Geburah <HP:5-10> Malkuth <HP:4-10> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL> Gedulah <HP:4-10> Malkuth <HP:5-10> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Greater Self (Chokmah), Individual Self (Gedulah and Geburah) and Mundane Awareness.
Pillars: Mercy-2. Middle-2. Severity-1.

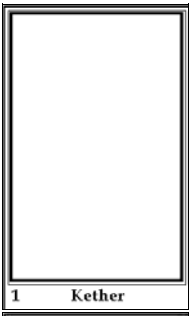
1 Kether

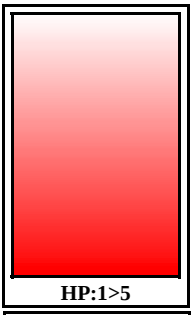
HP:1>5

13 Geburah ♂

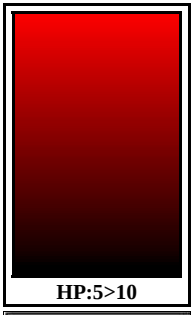
HP:5>10

30 Malkuth ⊗

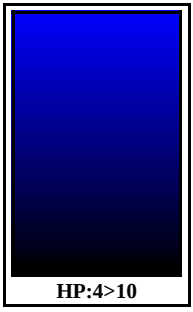
HP:4>10

10 Gedulah ♃

12 High Priestess ב

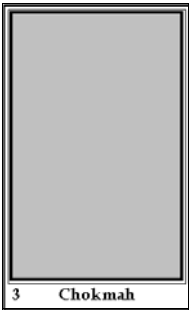
3 Chokmah

2 The Emperor ה

Gate #190

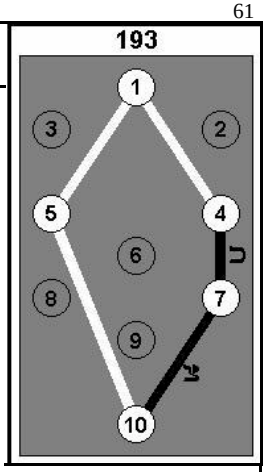

61st task of **10th** degree.
33rd Pentangle of 41 total.
Sequence: Kether <HP:1-5> Geburah <HP:5-10> Malkuth <TZADDI> Netzach <KAPH> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <KAPH> Netzach <TZADDI> Malkuth <HP:5-10> Geburah <HP:1-5> Kether.
Levels of Self: The One Self, Individual Self (Gedulah and Geburah), Personal Self (Netzach) and Mundane Awareness.
Pillars: Mercy-2. Middle-2. Severity-1.

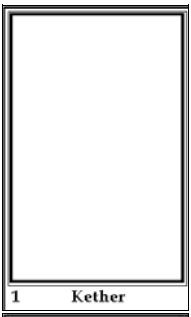
1 Kether

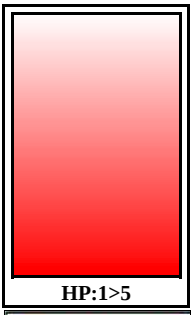
HP:1>5

13 Geburah ♂

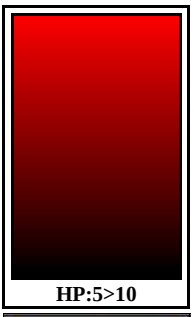
HP:5>10

30 Malkuth ⊗

29 The Star ♉

19 Netzach ♀

18 Fortune כ

10 Gedulah ♃

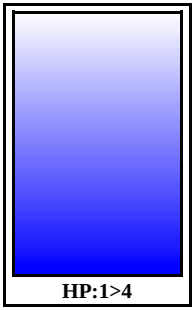
HP:1>4

Gate #191

62nd task of **10th** degree.
22nd Lettered Path of 22 total.
Sequence: Kether <BETH> Tiphareth.
Return: Tiphareth <BETH> Kether.
Levels of Self: The One Self and the Individual Self (Tiphareth).
Pillars: Middle-2.

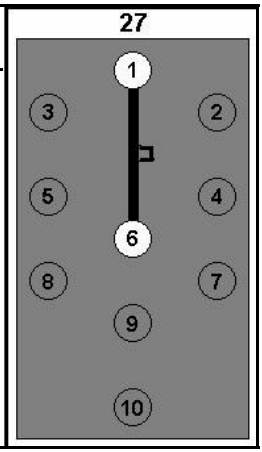

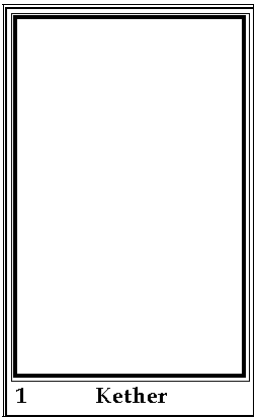
1 Kether

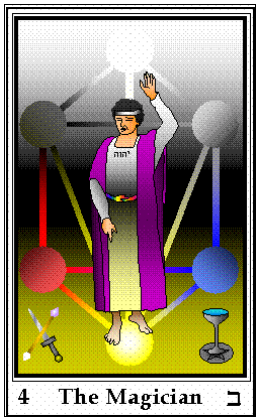
4 The Magician ב

15 Tiphareth ☉

Gate #192

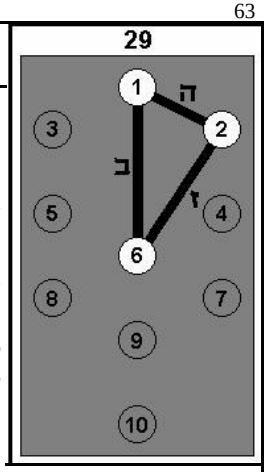

63rd task of **10th** degree.
58th Triangle of 68 total.
Sequence: Kether <BETH> Tiphareth <ZAYIN> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <ZAYIN> Tiphareth <BETH> Kether.
Levels of Self: The One Self, Greater Self (Chokmah) and Individual Self (Tiphareth).
Pillars: Mercy-1. Middle-2.

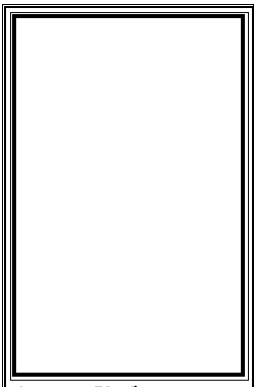

1 Kether

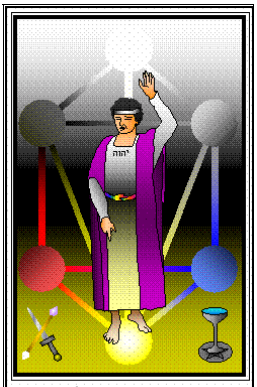

4 The Magician ב

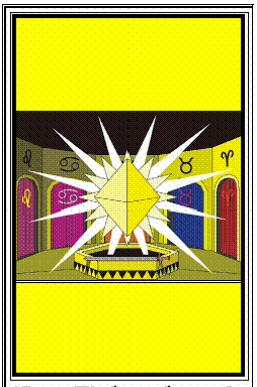

15 Tiphareth ☉

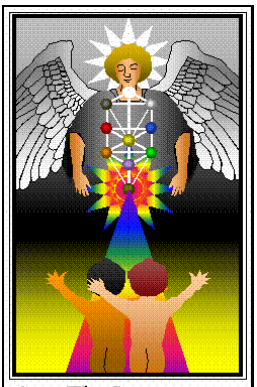

6 The Lovers ז

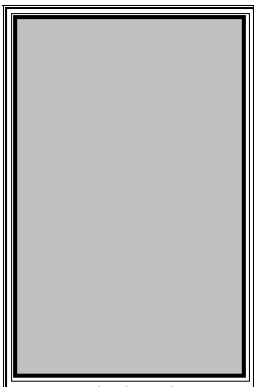

3 Chokmah

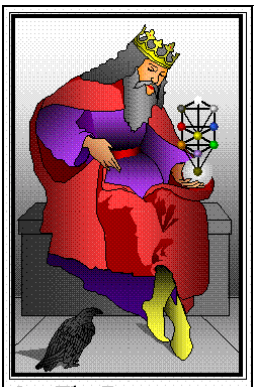

2 The Emperor ה

Gate #193

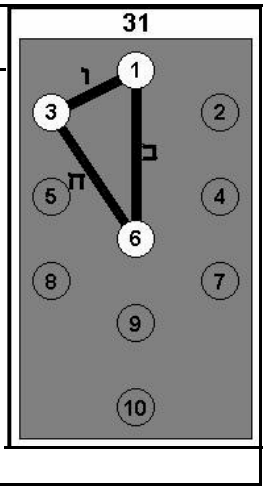

64th task of **10th** degree.
59th Triangle of 68 total.
Sequence: Kether <BETH> Tiphareth <CHETH> Binah <VAV> Kether.
Return: Kether <VAV> Binah <CHETH> Tiphareth <BETH> Kether.
Levels of Self: The One Self, Greater Self (Binah) and Individual Self (Tiphareth).
Pillars: Middle-2. Severity-1.

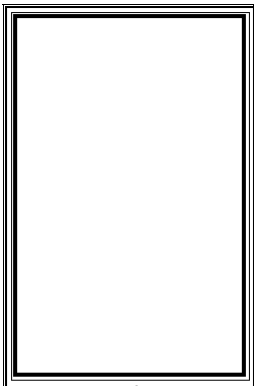
1 Kether

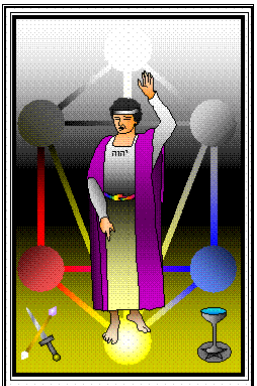
4 The Magician ב

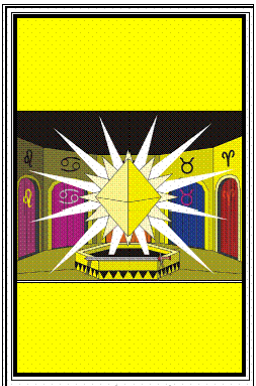
15 Tiphareth ☉

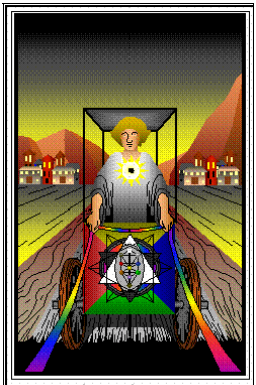
9 The Chariot ח

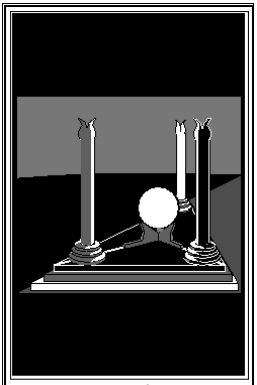
7 Binah ז

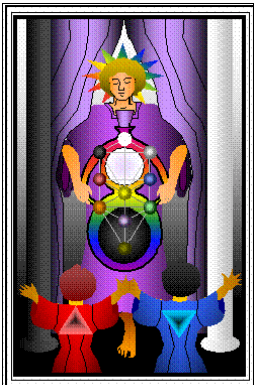
5 Hierophant ו

Gate #194

65th task of **10th** degree.
60th Triangle of 68 total.
Sequence: Kether <BETH> Tiphareth <TETH> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <TETH> Tiphareth <BETH> Kether.
Levels of Self: The One Self and Individual Self (Gedulah and Tiphareth).
Pillars: Mercy-1. Middle-2.

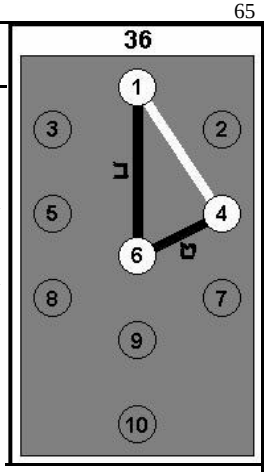

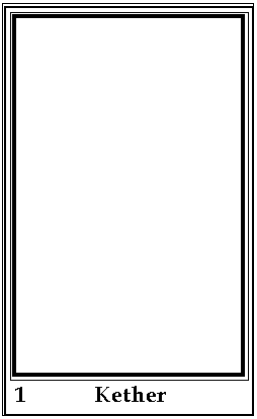
1 Kether

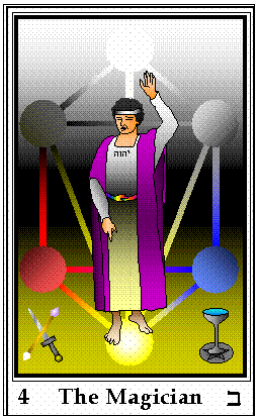
4 The Magician ב

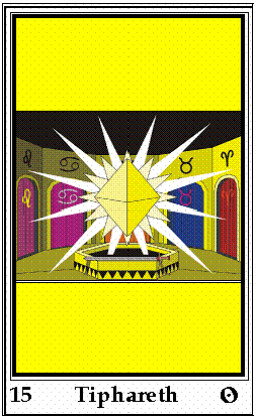
15 Tiphareth ☉

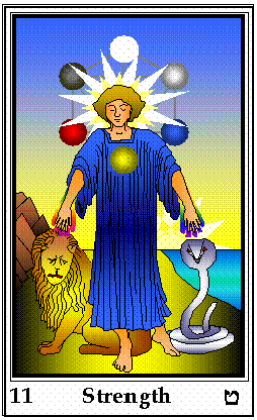
11 Strength ט

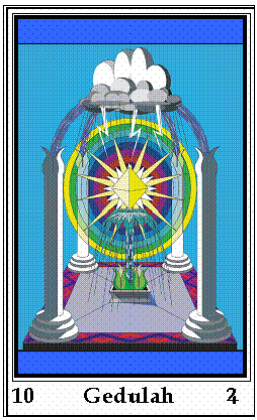
10 Gedulah ד

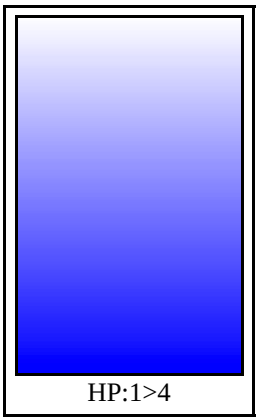
HP:1>4

Gate #195

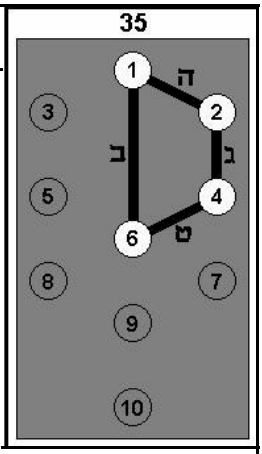

66th task of **10th** degree.
57th Quadrangle of 74 total.
Sequence: Kether <BETH> Tiphareth <TETH> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL> Gedulah <TETH> Tiphareth <BETH> Kether.
Levels of Self: The One Self, Greater Self (Chokmah) and Individual Self (Gedulah and Tiphareth).
Pillars: Mercy-2. Middle-2.

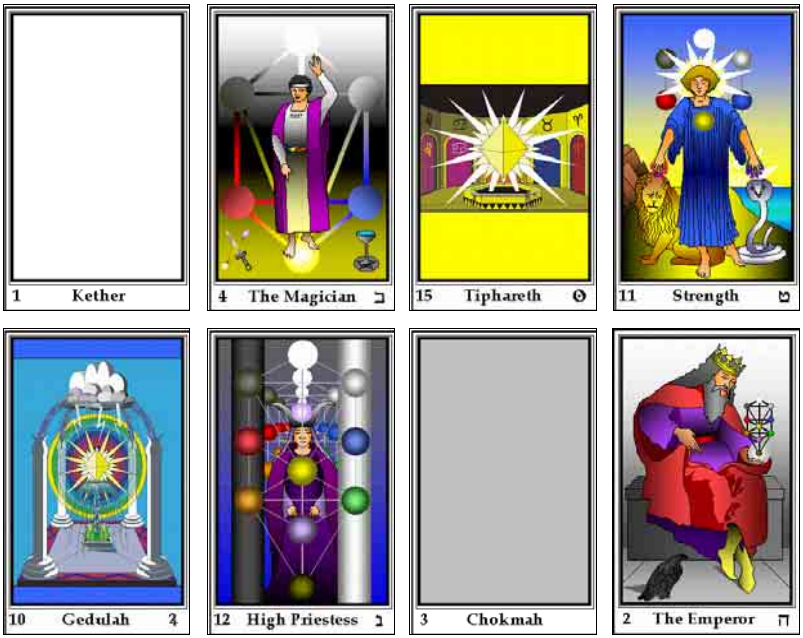

Gate #196

67th task of **10th** degree.
61st Triangle of 68 total.
Sequence: Kether <BETH> Tiphareth <YOD> Geburah <HP:1-5> Kether.
Return: Kether <HP:1-5> Geburah <YOD> Tiphareth <BETH> Kether.
Levels of Self: The One Self and Individual Self (Geburah and Tiphareth).
Pillars: Middle-2. Severity-1.

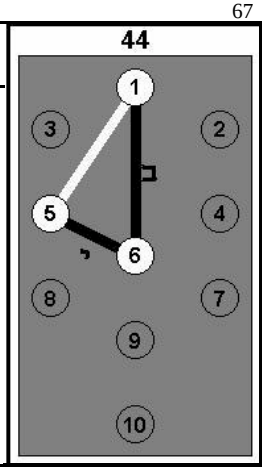

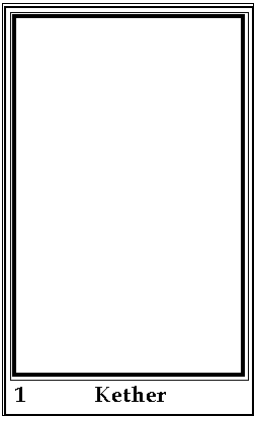
1 Kether

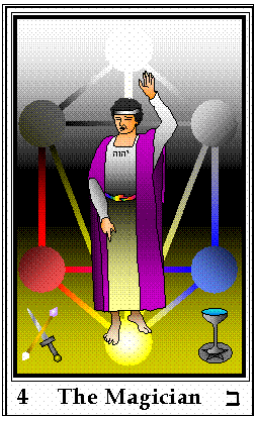
4 The Magician ב

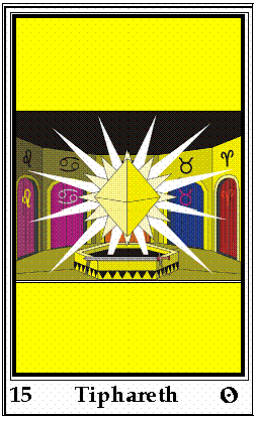
15 Tiphareth ☉

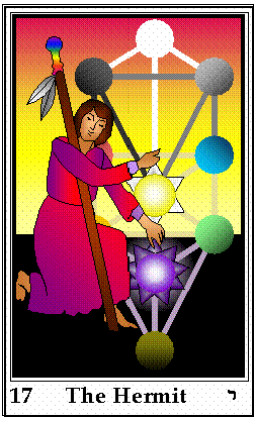
17 The Hermit י

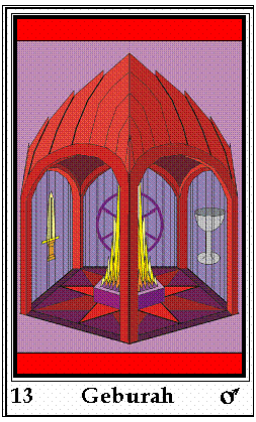
13 Geburah ♂

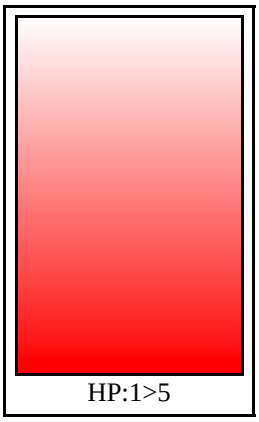
HP:1>5

Gate #197

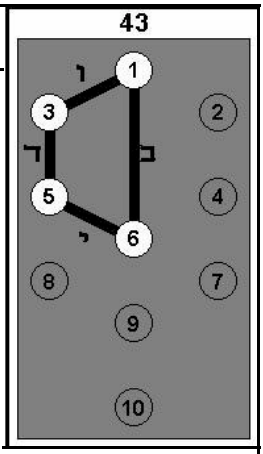

68th task of **10th** degree.
58th Quadrangle of 74 total.
Sequence: Kether <BETH> Tiphareth <YOD> Geburah <DALETH> Binah <VAV> Kether.
Return: Kether <VAV> Binah <DALETH> Geburah <YOD> Tiphareth <BETH> Kether.
Levels of Self: The One Self, Greater Self (Binah) and Individual Self (Geburah and Tiphareth).
Pillars: Middle-2. Severity-2.

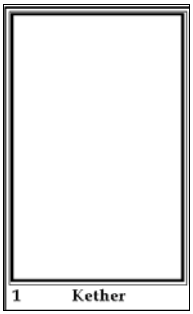
1 Kether

4 The Magician ב

15 Tiphareth ☉

17 The Hermit י

13 Geburah ♂

14 The Empress ד

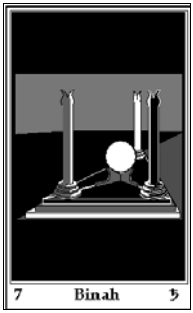
7 Binah ♄

5 Hierophant ו

Gate #198

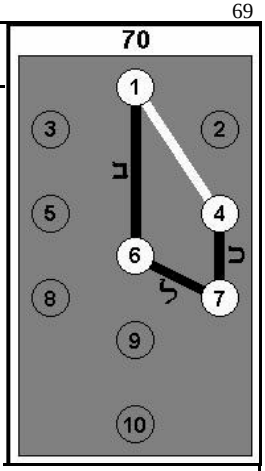

69th task of **10th** degree.
59th Quadrangle of 74 total.
Sequence: Kether <BETH> Tiphareth <LAMED> Netzach <KAPH> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <KAPH> Netzach <LAMED> Tiphareth <BETH> Kether.
Levels of Self: The One Self, Individual Self (Gedulah and Tiphareth) and Personal Self (Netzach).
Pillars: Mercy-2. Middle-2.

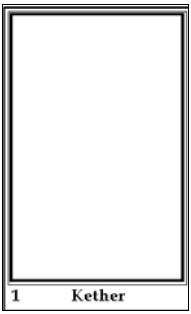
1 Kether

4 The Magician ב

15 Tiphareth ☉

20 Justice ל

19 Netzach ♀

18 Fortune כ

10 Gedulah ♃

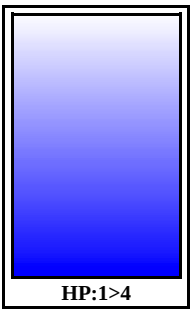
HP:1>4

Gate #199

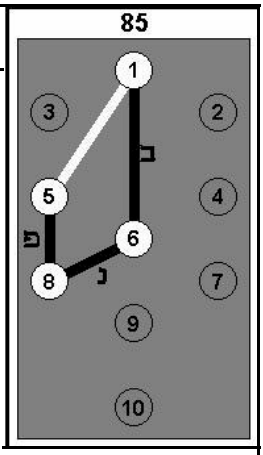

70th task of **10th** degree.
60th Quadrangle of 74 total.
Sequence: Kether <BETH> Tiphareth <NUN> Hod <PEH> Geburah <HP:1-5> Kether.
Return: Kether <HP:1-5> Geburah <PEH> Hod <NUN> Tiphareth <BETH> Kether.
Levels of Self: The One Self, Individual Self (Geburah and Tiphareth) and Personal Self (Hod).
Pillars: Middle-2. Severity-2.

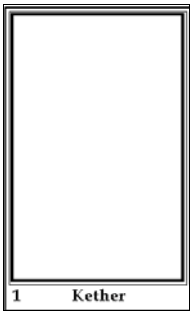
1 Kether

4 The Magician ב

15 Tiphareth ☉

22 Death נ

23 Hod ☿

21 The Tower ה

13 Geburah ♂

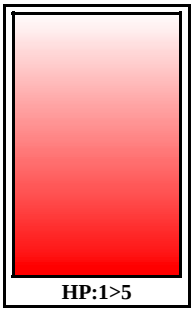
HP:1>5

Gate #200

71st task of **10th** degree.
15th Hidden Path of 16 total.
Sequence: Kether <HP:1-7> Netzach.
Return: Netzach <HP:1-7> Kether.
Levels of Self: The One Self and Personal Self (Netzach).
Pillars: Middle-1. Severity-1.

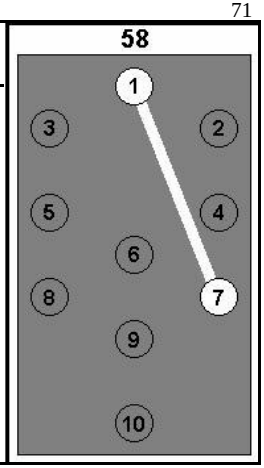

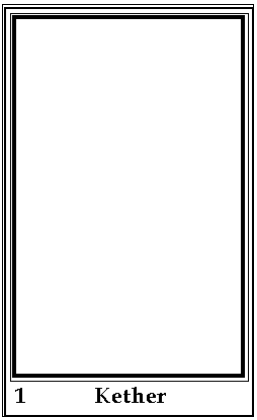

1 Kether

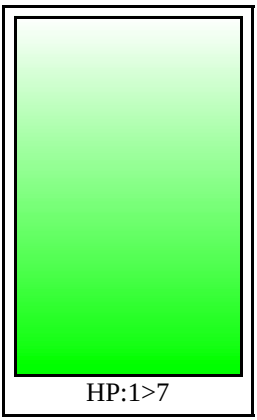

HP:1>7

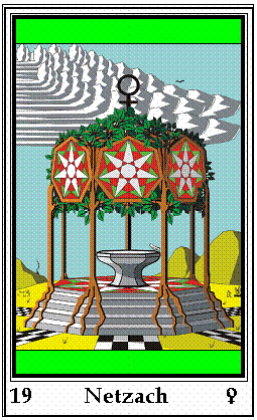

19 Netzach ♀

Gate #201

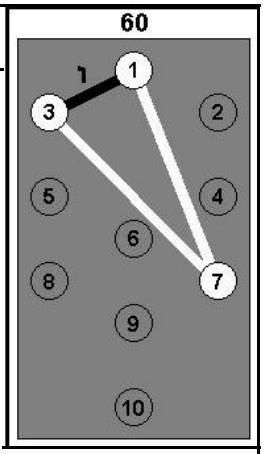

72nd task of **10th** degree.
62nd Triangle of 68 total.
Sequence: Kether <HP:1-7> Netzach <HP:3-7> Binah <VAV> Kether.
Return: Kether <VAV> Binah <HP:3-7> Netzach <HP:1-7> Kether.
Levels of Self: The One Self, Greater Self (Binah) and Personal Self (Netzach).
Pillars: Mercy-1. Middle-1. Severity-1.

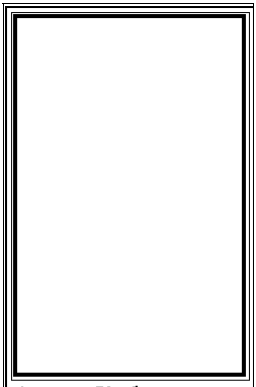

1 Kether

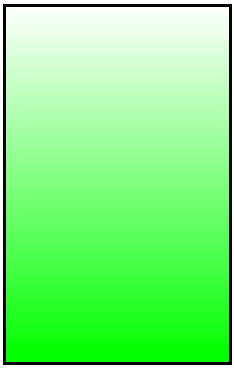

HP:1>7

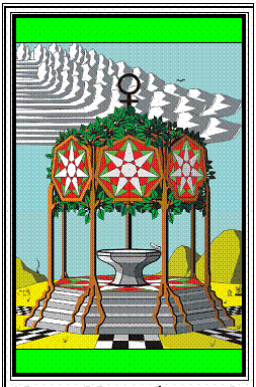

19 Netzach ♀

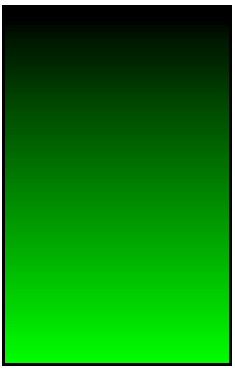

HP:3>7

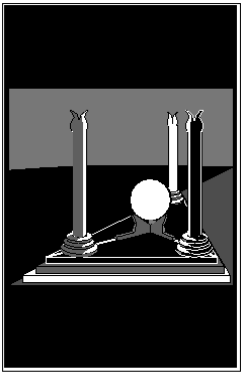

7 Binah ♄

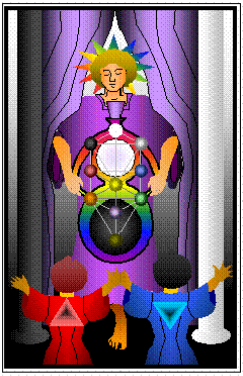

5 Hierophant ו

Gate #202

73rd task of **10th** degree.
63rd Triangle of 68 total.
Sequence: Kether <HP:1-7> Netzach <KAPH> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <KAPH> Netzach <HP:1-7> Kether.
Levels of Self: The One Self, Individual Self (Gedulah) and Personal Self (Netzach).
Pillars: Mercy-2. Middle-1.

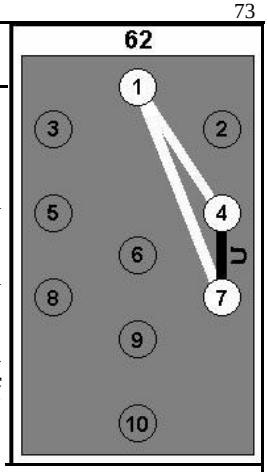

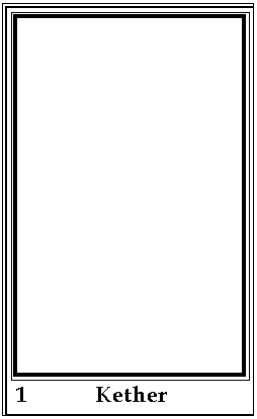
1 Kether

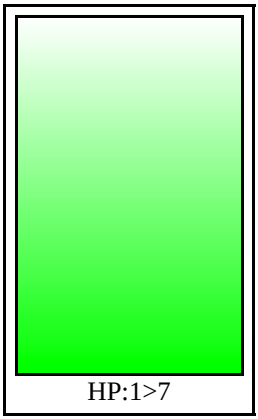
HP:1>7

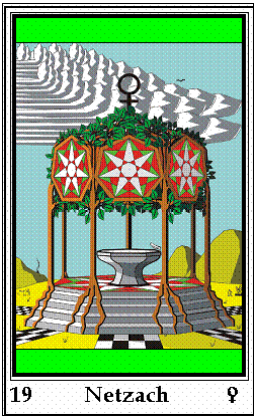
19 Netzach ♀

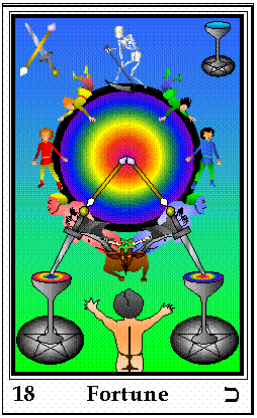
18 Fortune כ

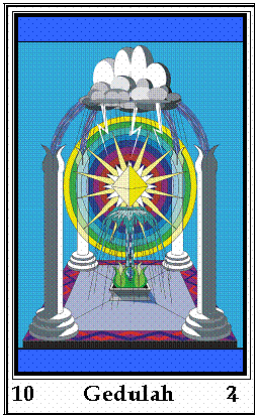
10 Gedulah ♃

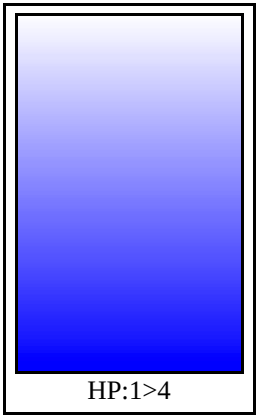
HP:1>4

Gate #203

74th task of **10th** degree.
64th Triangle of 68 total.
Sequence: Kether <HP:1-7> Netzach <LAMED> Tiphareth <BETH> Kether.
Return: Kether <BETH> Tiphareth <LAMED> Netzach <HP:1-7> Kether.
Levels of Self: The One Self, Individual Self (Tiphareth) and Personal Self (Netzach).
Pillars: Mercy-1. Middle-2.

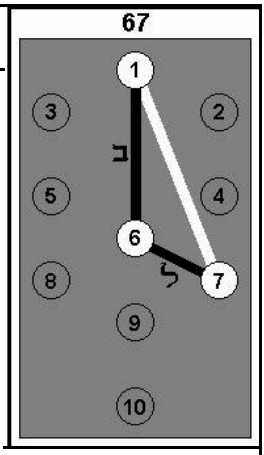

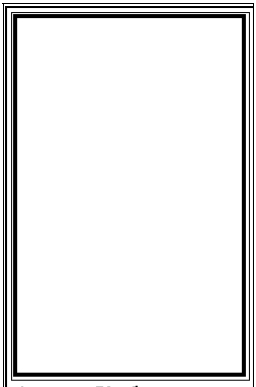
1 Kether

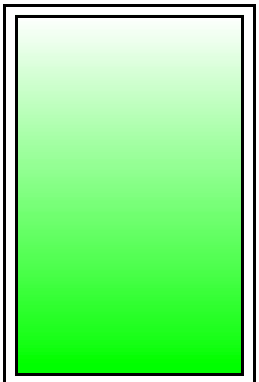
HP:1>7

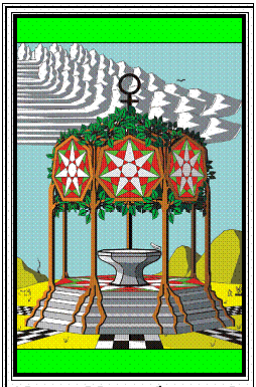
19 Netzach ♀

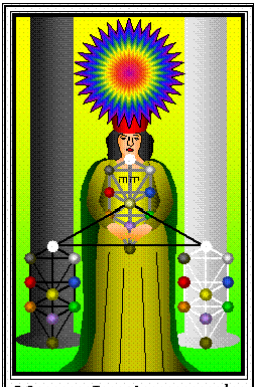
20 Justice ל

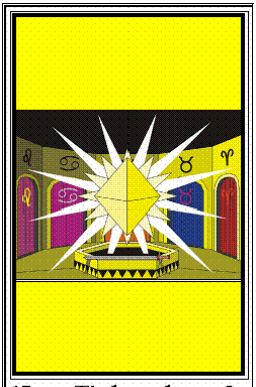
15 Tiphareth ☉

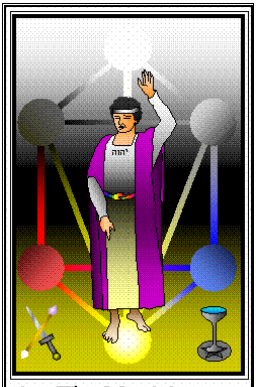
4 The Magician ב

Gate #204

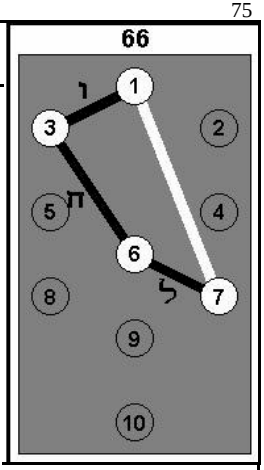

75th task of **10th** degree.
61st Quadrangle of 74 total.
Sequence: Kether <HP:1-7> Netzach <LAMED> Tiphareth <CHETH> Binah <VAV> Kether.
Return: Kether <VAV> Binah <CHETH> Tiphareth <LAMED> Netzach <HP:1-7> Kether.
Levels of Self: The One Self, Greater Self (Binah), Individual Self (Tiphareth) and Personal Self (Netzach).
Pillars: Mercy-1. Middle-2. Severity-1.

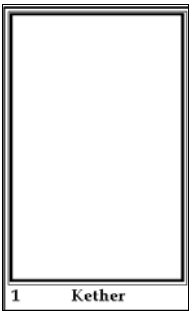
1 Kether

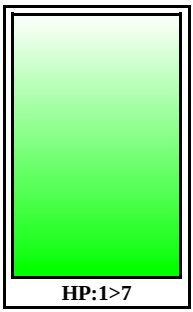
HP:1>7

19 Netzach ♀

20 Justice ל

15 Tiphareth ☉

9 The Chariot ח

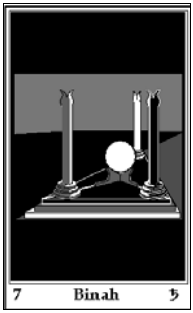
7 Binah ל

5 Hierophant ו

Gate #205

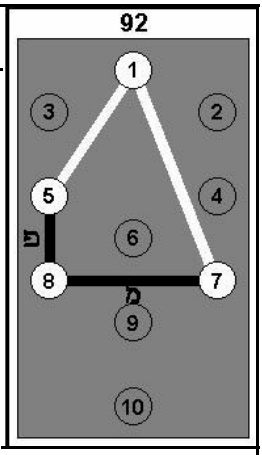

76th task of **10th** degree.
62nd Quadrangle of 74 total.
Sequence: Kether <HP:1-7> Netzach <MEM> Hod <PEH> Geburah <HP:1-5> Kether.
Return: Kether <HP:1-5> Geburah <PEH> Hod <MEM> Netzach <HP:1-7> Kether.
Levels of Self: The One Self, Individual Self (Geburah) and Personal Self (Netzach and Hod).
Pillars: Mercy-1. Middle-1. Severity-2.

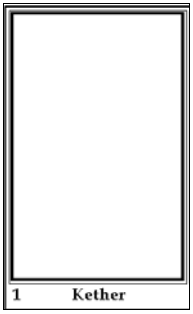
1 Kether

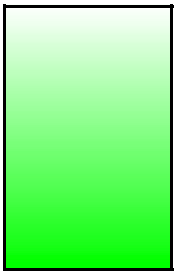
HP:1>7

19 Netzach ♀

16 Hanged Man מ

23 Hod ☿

21 The Tower ב

13 Geburah ♂

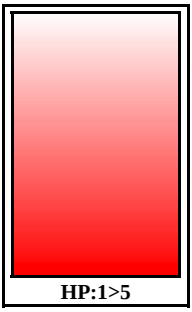
HP:1>5

Gate #206

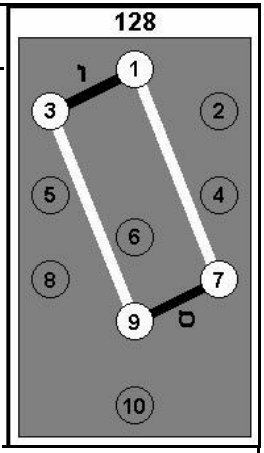

77th task of **10th** degree.
63rd Quadrangle of 74 total.
Sequence: Kether <HP:1-7> Netzach <SAMEKH> Yesod <HP:3-9> Binah <VAV> Kether.
Return: Kether <VAV> Binah <HP:3-9> Yesod <SAMEKH> Netzach <HP:1-7> Kether.
Levels of Self: The One Self, Greater Self (Binah) and Personal Self (Netzach and Yesod).
Pillars: Mercy-1. Middle-2. Severity-1.

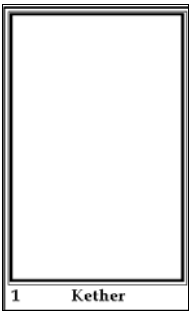
1 Kether

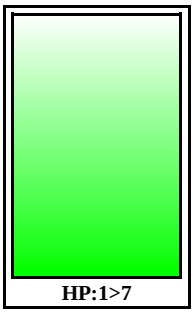
HP:1>7

19 Netzach ♀

27 Temperance ס

26 Yesod ☽

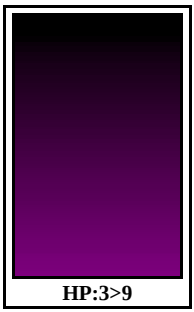
HP:3>9

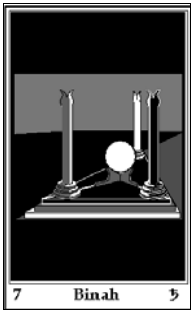
7 Binah ♄

5 Hierophant ו

Gate #207

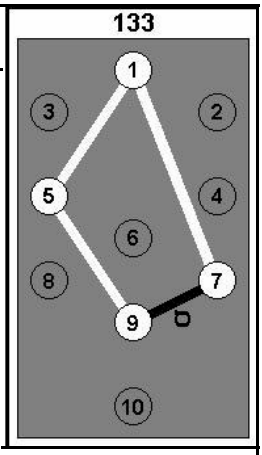

78th task of **10th** degree.
64th Quadrangle of 74 total.
Sequence: Kether <HP:1-7> Netzach <SAMEKH> Yesod <HP:5-9> Geburah <HP:1-5> Kether.
Return: Kether <HP:1-5> Geburah <HP:5-9> Yesod <SAMEKH> Netzach <HP:1-7> Kether.
Levels of Self: The One Self, Individual Self (Geburah) and Personal Self (Netzach and Yesod).
Pillars: Mercy-1. Middle-2. Severity-1.

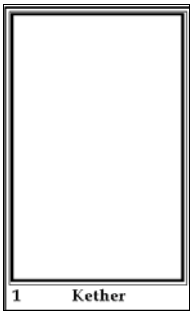
1 Kether

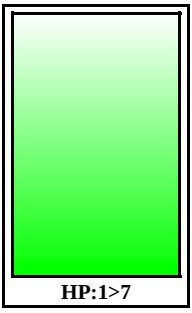
HP:1>7

19 Netzach ♀

27 Temperance ♎

26 Yesod ☽

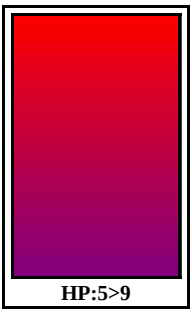
HP:5>9

13 Geburah ♂

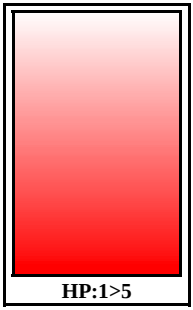
HP:1>5

Gate #208

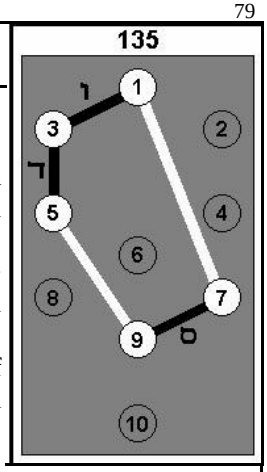

79th task of **10th** degree.
34th Pentangle of 41 total.
Sequence: Kether <HP:1-7> Netzach <SAMEKH> Yesod <HP:5-9> Geburah <DALETH> Binah <VAV> Kether.
Return: Kether <VAV> Binah <DALETH> Geburah <HP:5-9> Yesod <SAMEKH> Netzach <HP:1-7> Kether.
Levels of Self: The One Self, Greater Self (Binah), Individual Self (Geburah) and Personal Self (Netzach and Yesod).
Pillars: Mercy-1. Middle-2. Severity-2.

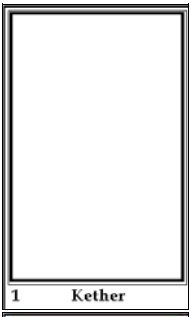
1 Kether

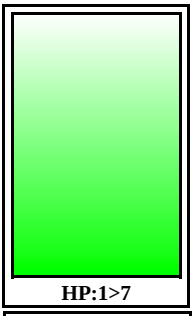
HP:1>7

19 Netzach ♀

27 Temperance ס

26 Yesod ☽

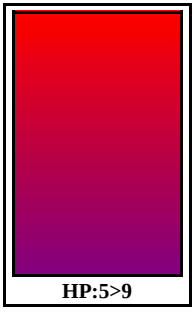
HP:5>9

13 Geburah ♂

14 The Empress ד

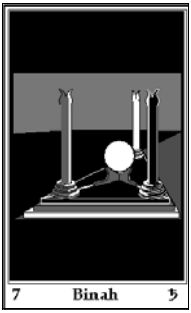
7 Binah ♄

5 Hierophant ו

Gate #209

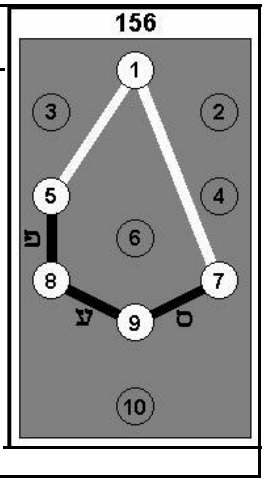

80th task of **10th** degree.
35th Pentangle of 41 total.
Sequence: Kether <HP:1-7> Netzach <SAMEKH> Yesod <AYIN> Hod <PEH> Geburah <HP:1-5> Kether.
Return: Kether <HP:1-5> Geburah <PEH> Hod <AYIN> Yesod <SAMEKH> Netzach <HP:1-7> Kether.
Levels of Self: The One Self, Individual Self (Geburah) and Personal Self (Netzach, Hod and Yesod).
Pillars: Mercy-1. Middle-2. Severity-2.

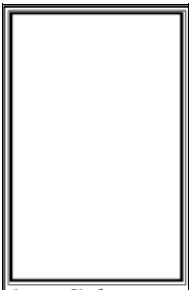
1 Kether

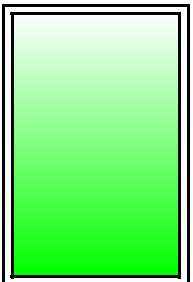
HP:1>7

19 Netzach ♀

27 Temperance ס

26 Yesod ☽

28 The Devil ע

23 Hod ☿

21 The Tower פ

13 Geburah ♂

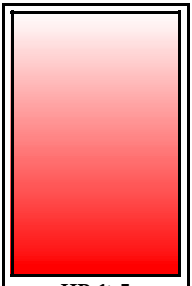
HP:1>5

Gate #210

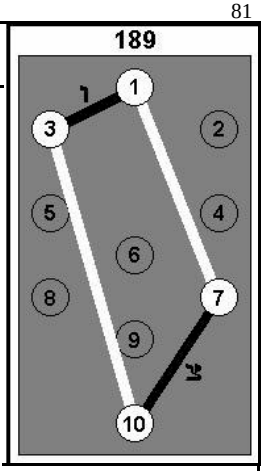

81st task of **10th** degree.
65th Quadrangle of 74 total.
Sequence: Kether <HP:1-7> Netzach <TZADDI> Malkuth <HP:3-10> Binah <VAV> Kether.
Return: Kether <VAV> Binah <HP:3-10> Malkuth <TZADDI> Netzach <HP:1-7> Kether.
Levels of Self: The One Self, Greater Self (Binah), Personal Self (Netzach) and Mundane Awareness.
Pillars: Mercy-1. Middle-2. Severity-1.

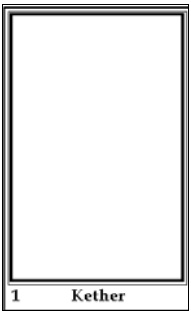
1 Kether

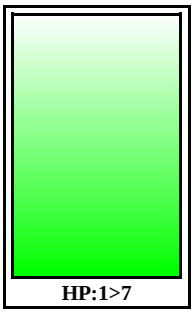
HP:1>7

19 Netzach ♀

29 The Star ♉

30 Malkuth ⊗

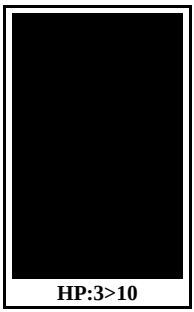
HP:3>10

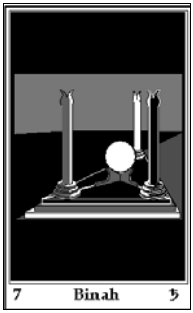
7 Binah ♄

5 Hierophant ו

Gate #211

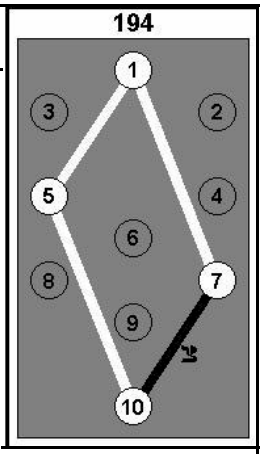

82nd task of **10th** degree.
66th Quadrangle of 74 total.
Sequence: Kether <HP:1-7> Netzach <TZADDI> Malkuth <HP:5-10> Geburah <HP:1-5> Kether.
Return: Kether <HP:1-5> Geburah <HP:5-10> Malkuth <TZADDI> Netzach <HP:1-7> Kether.
Levels of Self: The One Self, Individual Self (Geburah), Personal Self (Netzach) and Mundane Awareness.
Pillars: Mercy-1. Middle-2. Severity-1.

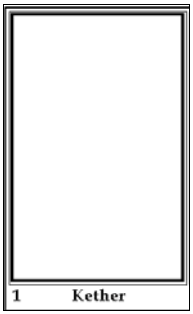
1 Kether

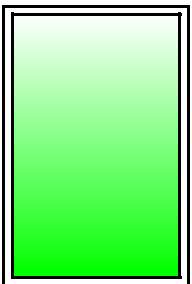
HP:1>7

19 Netzach ♀

29 The Star ♒

30 Malkuth ⊗

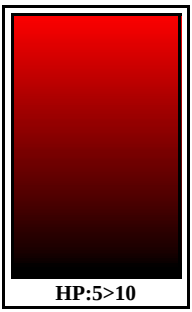
HP:5>10

13 Geburah ♂

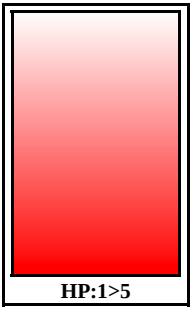
HP:1>5

Gate #212

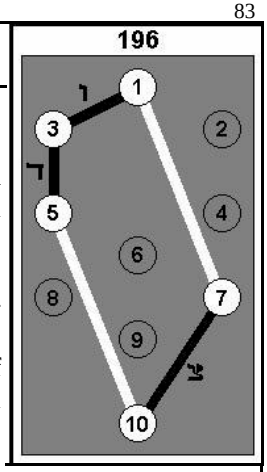

83rd task of **10th** degree.
36th Pentangle of 41 total.
Sequence: Kether <HP:1-7> Netzach <TZADDI> Malkuth <HP:5-10> Geburah <DALETH> Binah <VAV> Kether.
Return: Kether <VAV> Binah <DALETH> Geburah <HP:5-10> Malkuth <TZADDI> Netzach <HP:1-7> Kether.
Levels of Self: The One Self, Greater Self (Binah), Individual Self (Geburah), Personal Self (Netzach) and Mundane Awareness.
Pillars: Mercy-1. Middle-2. Severity-2.

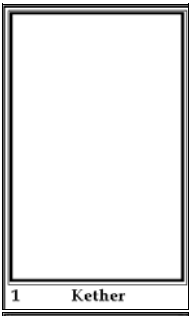
1 Kether

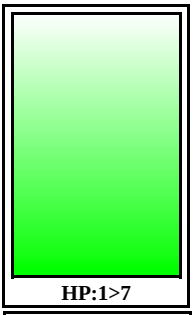
HP:1>7

19 Netzach ♀

29 The Star ♎

30 Malkuth ⊗

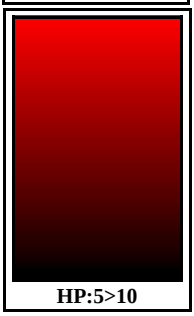
HP:5>10

13 Geburah ♂

14 The Empress ד

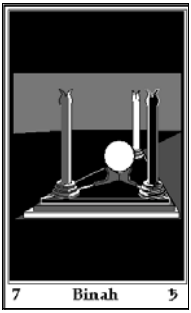
7 Binah ♄

5 Hierophant ו

Gate #213

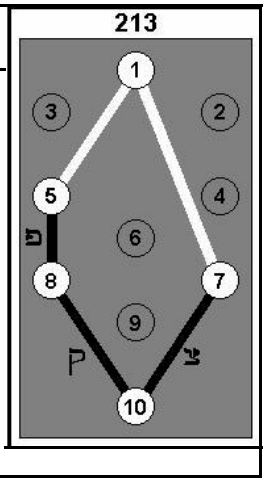

84th task of **10th** degree.
37th Pentangle of 41 total.
Sequence: Kether <HP:1-7> Netzach <TZADDI> Malkuth <QOOPH> Hod <PEH> Geburah <HP:1-5> Kether.
Return: Kether <HP:1-5> Geburah <PEH> Hod <QOOPH> Malkuth <TZADDI> Netzach <HP:1-7> Kether.
Levels of Self: The One Self, Individual Self (Geburah), Personal Self (Netzach and Hod) and Mundane Awareness.
Pillars: Mercy-1. Middle-2. Severity-2.

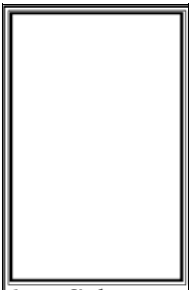
1 Kether

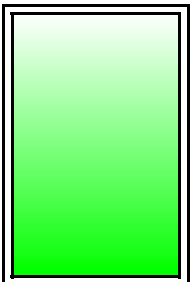
HP:1>7

19 Netzach ♀

29 The Star ♎

30 Malkuth ⊗

31 The Moon ☽

23 Hod ☿

21 The Tower ♄

13 Geburah ♂

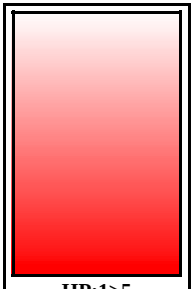
HP:1>5

Gate #214

85th task of **10th** degree.
16th Hidden Path of 16 total.
Sequence: Kether <HP:1-8> Hod.
Return: Hod <HP:1-8> Kether.
Levels of Self: The One Self and Personal Self (Hod).
Pillars: Middle-1. Severity-1.

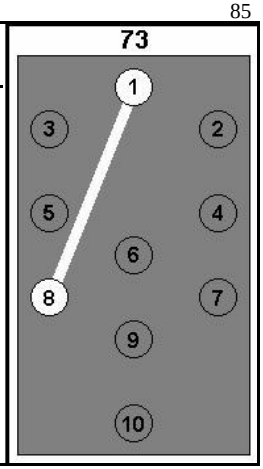

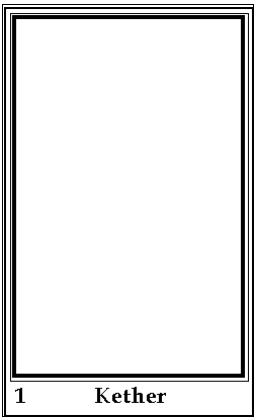
1 Kether

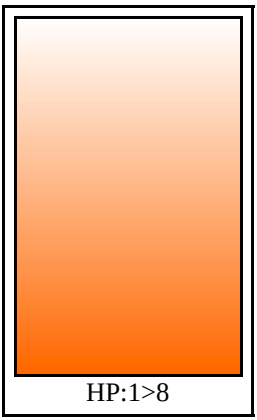
HP:1>8

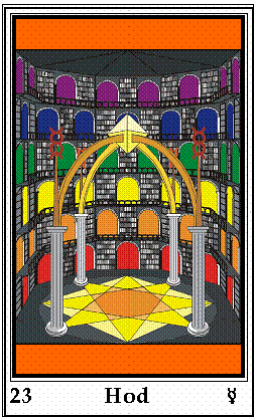
23 Hod ☿

Gate #215

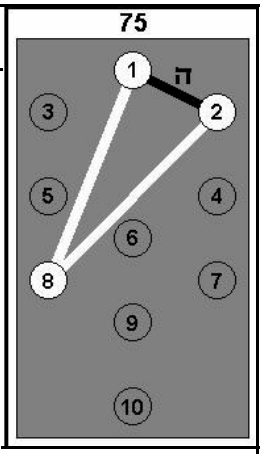

86th task of **10th** degree.
65th Triangle of 68 total.
Sequence: Kether <HP:1-8> Hod <HP:2-8> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <HP:2-8> Hod <HP:1-8> Kether.
Levels of Self: The One Self, Greater Self (Chokmah) and Personal Self (Hod).
Pillars: Mercy-1. Middle-1. Severity-1.

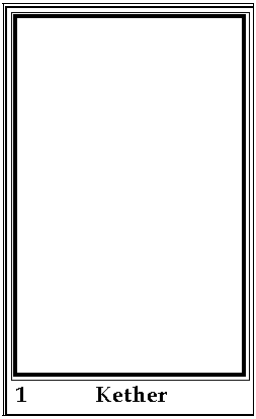
1 Kether

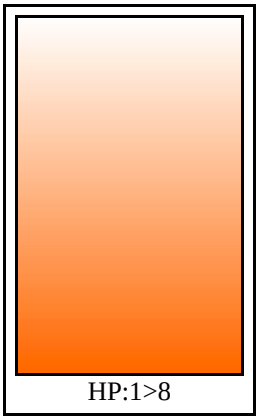
HP:1>8

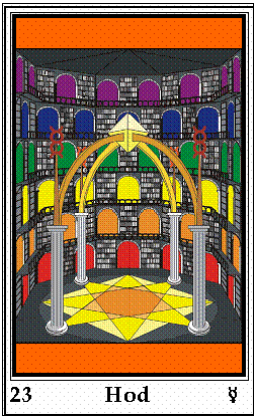
23 Hod ע

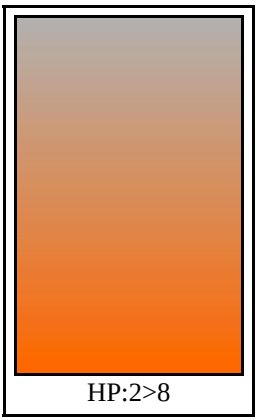
HP:2>8

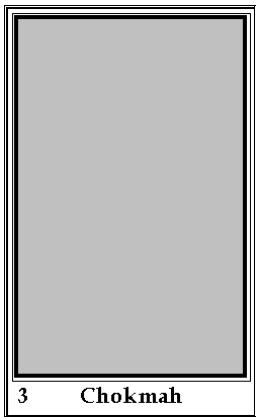
3 Chokmah

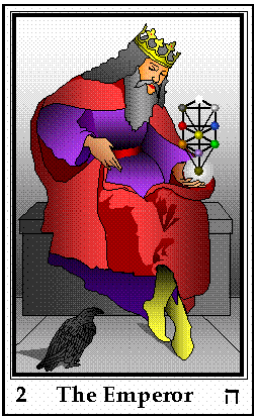
2 The Emperor ה

Gate #216

87th task of **10th** degree.
66th Triangle of 68 total.
Sequence: Kether <HP:1-8> Hod <PEH> Geburah <HP:1-5> Kether.
Return: Kether <HP:1-5> Geburah <PEH> Hod <HP:1-8> Kether.
Levels of Self: The One Self, Individual Self (Geburah) and Personal Self (Hod).
Pillars: Middle-1. Severity-2.

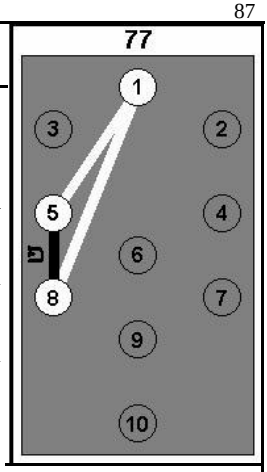

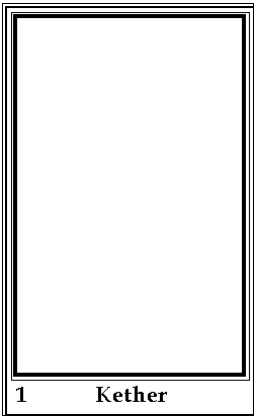
1 Kether

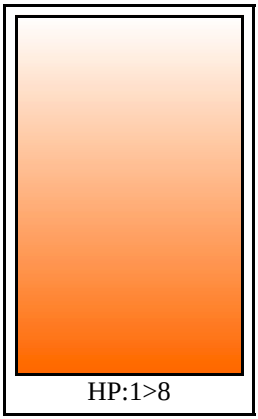
HP:1>8

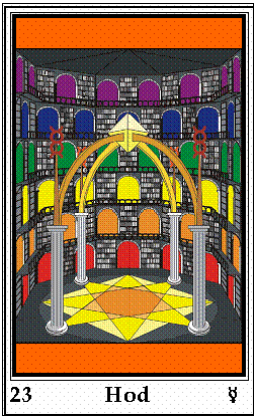
23 Hod ☿

21 The Tower פ

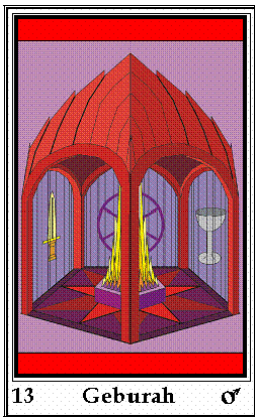
13 Geburah ♂

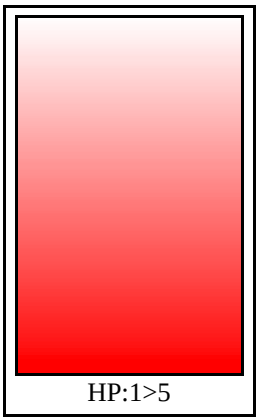
HP:1>5

Gate #217

88th task of **10th** degree.
67th Triangle of 68 total.
Sequence: Kether <HP:1-8> Hod <NUN> Tiphareth <BETH> Kether.
Return: Kether <BETH> Tiphareth <NUN> Hod <HP:1-8> Kether.
Levels of Self: The One Self, Individual Self (Tiphareth) and Personal Self (Hod).
Pillars: Middle-2. Severity-1.

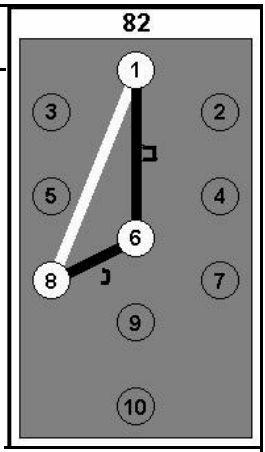

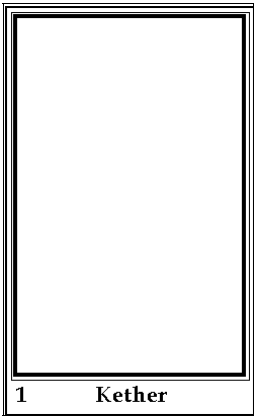
1 Kether

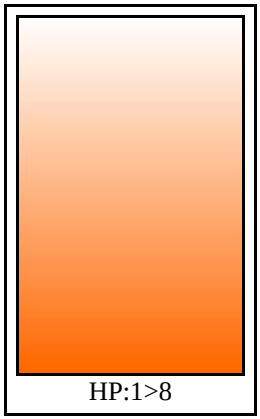
HP:1>8

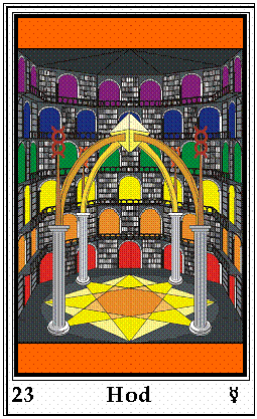
23 Hod ☿

22 Death נ

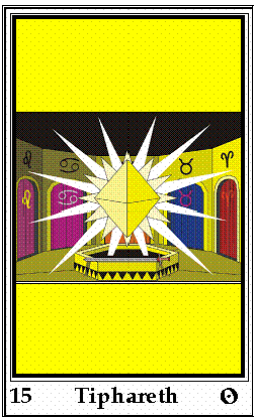
15 Tiphareth ☉

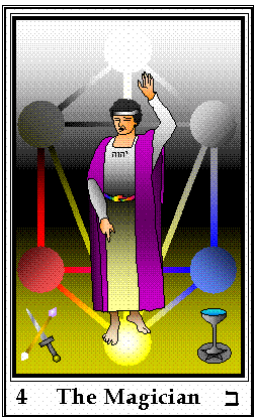
4 The Magician ב

Gate #218

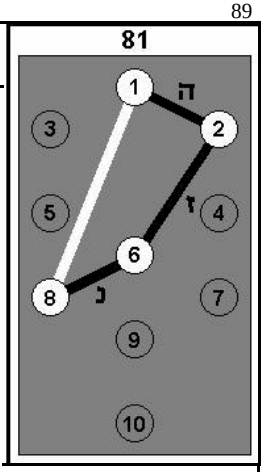

89th task of **10th** degree.
67th Quadrangle of 74 total.
Sequence: Kether <HP:1-8> Hod <NUN> Tiphareth <ZAYIN> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <ZAYIN> Tiphareth <NUN> Hod <HP:1-8> Kether.
Levels of Self: The One Self, Greater Self (Chokmah), Individual Self (Tiphareth) and Personal Self (Hod).
Pillars: Mercy-1. Middle-2. Severity-1.

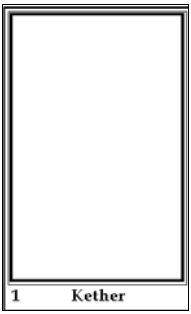
1 Kether

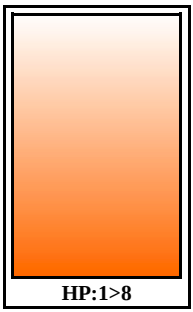
HP:1>8

23 Hod ☿

22 Death נ

15 Tiphareth ☉

6 The Lovers ז

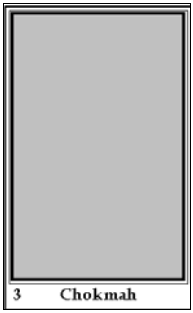
3 Chokmah

2 The Emperor ה

Gate #219

90th task of **10th** degree.
68th Triangle of 68 total.
Sequence: Kether <HP:1-8> Hod <MEM> Netzach <HP:1-7> Kether.
Return: Kether <HP:1-7> Netzach <MEM> Hod <HP:1-8> Kether.
Levels of Self: The One Self and Personal Self (Netzach and Hod).
Pillars: Mercy-1. Middle-1. Severity-1.

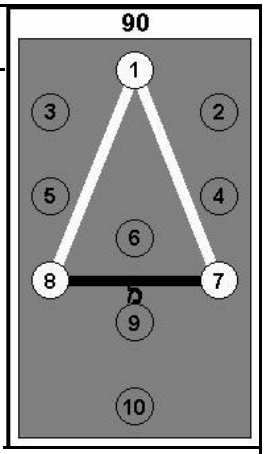

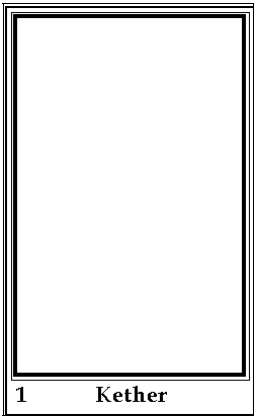
1 Kether

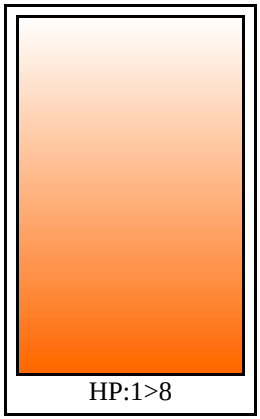
HP:1>8

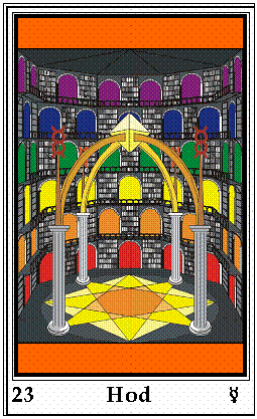
23 Hod ☿

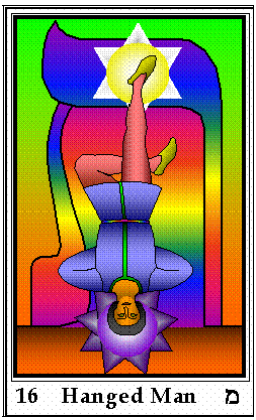
16 Hanged Man מ

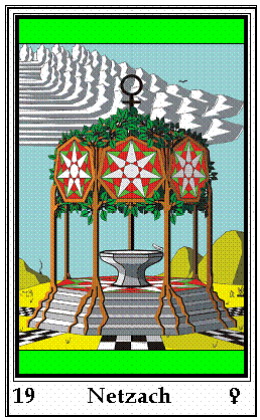
19 Netzach ♀

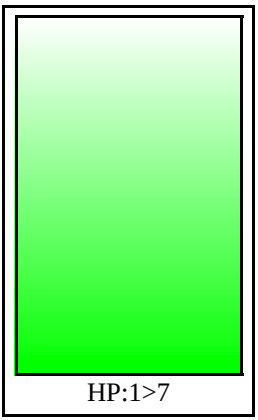
HP:1>7

Gate #220

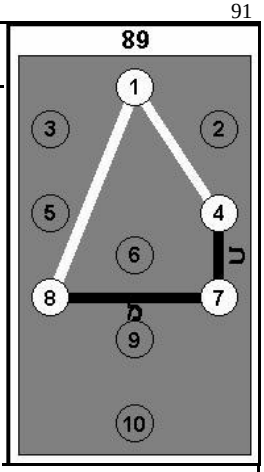

91st task of **10th** degree.
68th Quadrangle of 74 total.
Sequence: Kether <HP:1-8> Hod <MEM> Netzach <KAPH> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <KAPH> Netzach <MEM> Hod <HP:1-8> Kether.
Levels of Self: The One Self, Individual Self (Gedulah) and Personal Self (Netzach and Hod).
Pillars: Mercy-2. Middle-1. Severity-1.

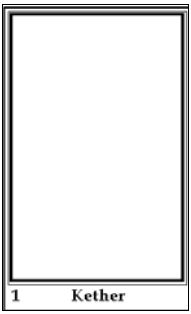
1 Kether

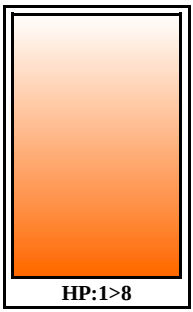
HP:1>8

23 Hod ☿

16 Hanged Man מ

19 Netzach ♀

18 Fortune כ

10 Gedulah ♃

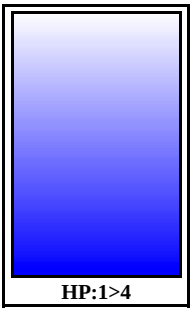
HP:1>4

Gate #221

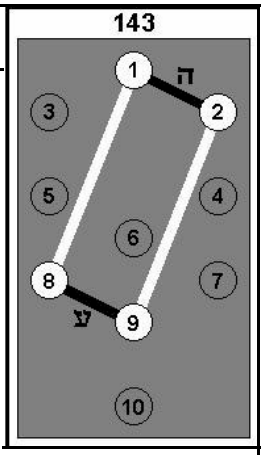

92nd task of **10th** degree.
69th Quadrangle of 74 total.
Sequence: Kether <HP:1-8> Hod <AYIN> Yesod <HP:2-9> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <HP:2-9> Yesod <AYIN> Hod <HP:1-8> Kether.
Levels of Self: The One Self, Greater Self (Chokmah) and Personal Self (Hod and Yesod).
Pillars: Mercy-1. Middle-2. Severity-1.

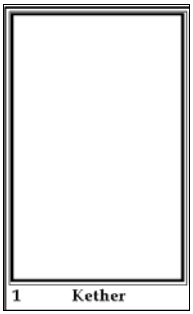
1 Kether

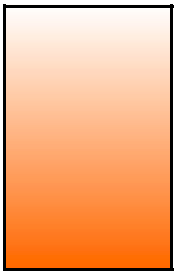
HP:1>8

23 Hod ט

28 The Devil ע

26 Yesod פ

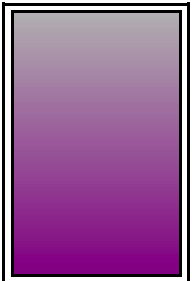
HP:2>9

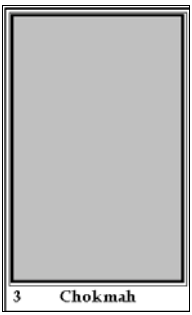
3 Chokmah

2 The Emperor ה

Gate #222

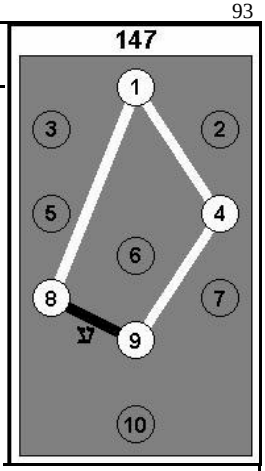

93rd task of **10th** degree.
70th Quadrangle of 74 total.
Sequence: Kether <HP:1-8> Hod <AYIN> Yesod <HP:4-9> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <HP:4-9> Yesod <AYIN> Hod <HP:1-8> Kether.
Levels of Self: The One Self, Individual Self (Gedulah) and Personal Self (Hod and Yesod).
Pillars: Mercy-1. Middle-2. Severity-1.

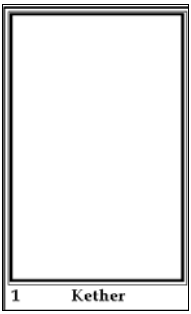
1 Kether

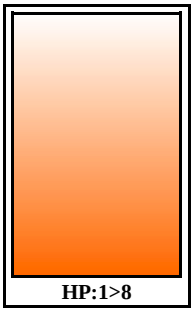
HP:1>8

23 Hod ☿

28 The Devil ע

26 Yesod ☽

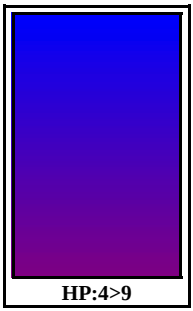
HP:4>9

10 Gedulah ♃

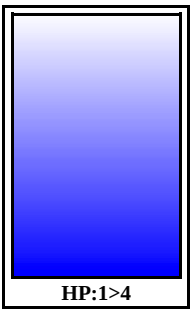
HP:1>4

Gate #223

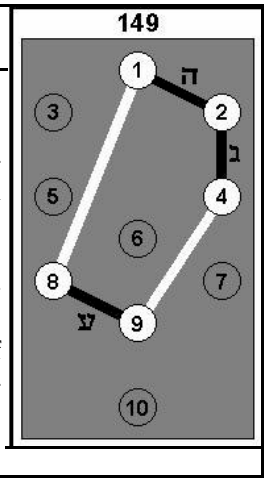

94th task of **10th** degree.
38th Pentangle of 41 total.
Sequence: Kether <HP:1-8> Hod <AYIN> Yesod <HP:4-9> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL> Gedulah <HP:4-9> Yesod <AYIN> Hod <HP:1-8> Kether.
Levels of Self: The One Self, Greater Self (Chokmah), Individual Self (Gedulah) and Personal Self (Hod and Yesod).
Pillars: Mercy-2. Middle-2. Severity-1.

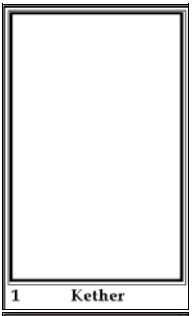
1 Kether

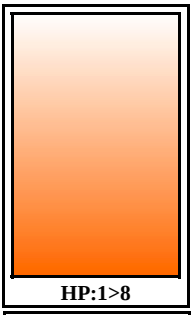
HP:1>8

23 Hod ה

28 The Devil ע

26 Yesod ס

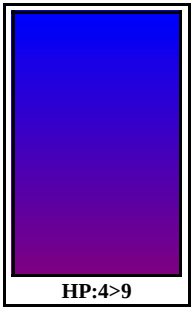
HP:4>9

10 Gedulah ג

12 High Priestess ב

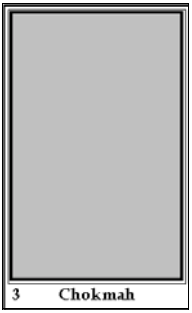
3 Chokmah

2 The Emperor ה

Gate #224

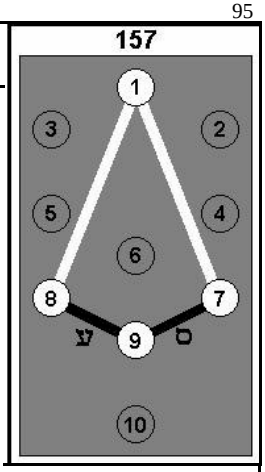

95th task of **10th** degree.
71st Quadrangle of 74 total.
Sequence: Kether <HP:1-8> Hod <AYIN> Yesod <SAMEKH> Netzach <HP:1-7> Kether.
Return: Kether <HP:1-7> Netzach <SAMEKH> Yesod <AYIN> Hod <HP:1-8> Kether.
Levels of Self: The One Self and Personal Self (Netzach, Hod and Yesod).
Pillars: Mercy-1. Middle-2. Severity-1.

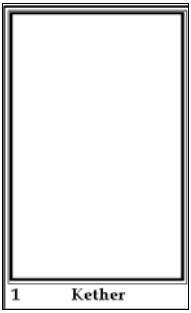
1 Kether

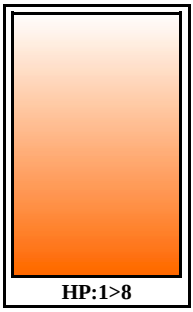
HP:1>8

23 Hod ☿

28 The Devil ע

26 Yesod ט

27 Temperance ס

19 Netzach ♀

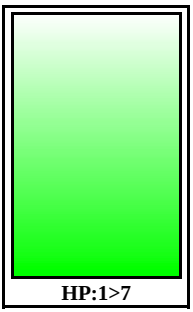
HP:1>7

Gate #225

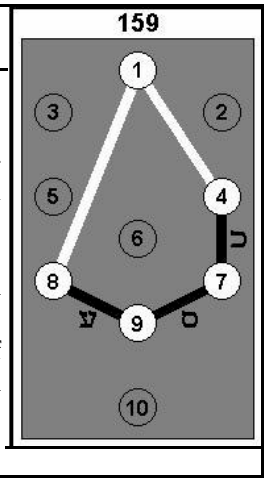

96th task of **10th** degree.
39th Pentangle of 41 total.
Sequence: Kether <HP:1-8> Hod <AYIN> Yesod <SAMEKH> Netzach <KAPH> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <KAPH> Netzach <SAMEKH> Yesod <AYIN> Hod <HP:1-8> Kether.
Levels of Self: The One Self, Individual Self (Gedulah) and Personal Self (Netzach, Hod and Yesod).
Pillars: Mercy-2. Middle-2. Severity-1.

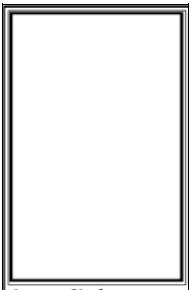
1 Kether

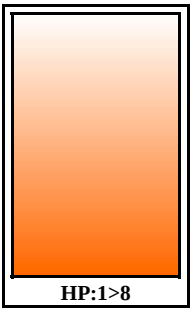
HP:1>8

23 Hod ה

28 The Devil ע

26 Yesod ט

27 Temperance ס

19 Netzach נ

18 Fortune כ

10 Gedulah ג

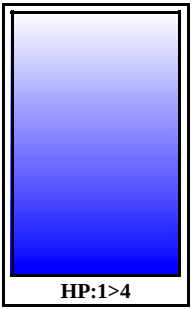
HP:1>4

Gate #226

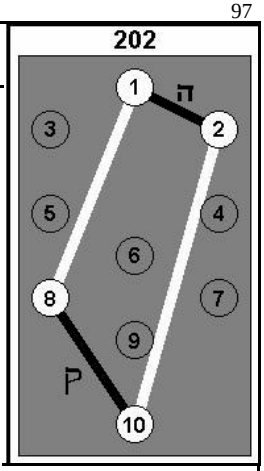

97th task of **10th** degree.
72nd Quadrangle of 74 total.
Sequence: Kether <HP:1-8> Hod <QOOPH> Malkuth <HP:2-10> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <HP:2-10> Malkuth <QOOPH> Hod <HP:1-8> Kether.
Levels of Self: The One Self, Greater Self (Chokmah), Personal Self (Hod) and Mundane Awareness.
Pillars: Mercy-1. Middle-2. Severity-1.

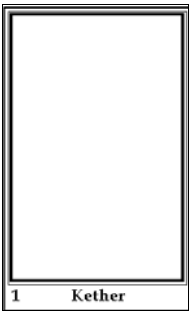
1 Kether

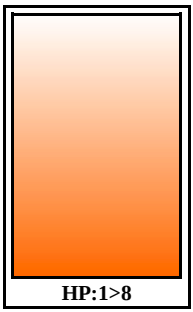
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23 Hod ☿

31 The Moon ף

30 Malkuth ⊗

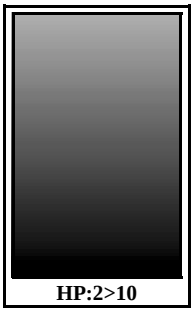
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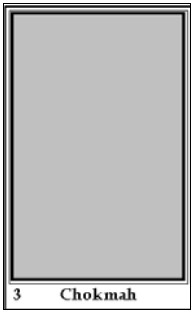
3 Chokmah

2 The Emperor ה

Gate #227

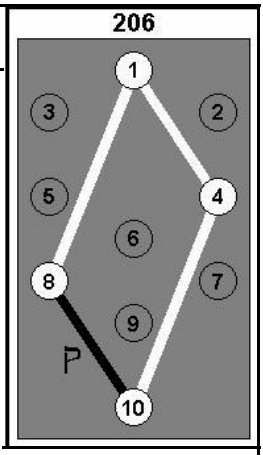

98th task of **10th** degree.
73rd Quadrangle of 74 total.
Sequence: Kether <HP:1-8> Hod <QOOPH> Malkuth <HP:4-10> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <HP:4-10> Malkuth <QOOPH> Hod <HP:1-8> Kether.
Levels of Self: The One Self, Individual Self (Gedulah), Personal Self (Hod) and Mundane Awareness.
Pillars: Mercy-1. Middle-2. Severity-1.

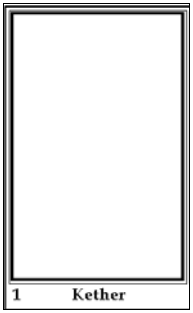
1 Kether

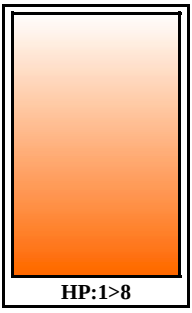
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23 Hod ☿

31 The Moon ☽

30 Malkuth ⊗

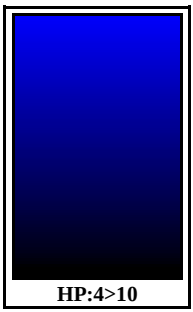
HP:4>10

10 Gedulah ♃

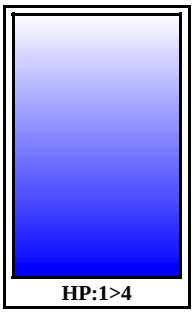
HP:1>4

Gate #228

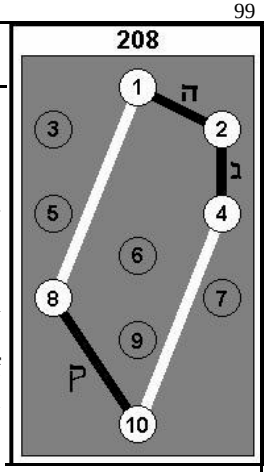

99th task of **10th** degree.
40th Pentangle of 41 total.
Sequence: Kether <HP:1-8> Hod <QOOPH> Malkuth <HP:4-10> Gedulah <GIMEL> Chokmah <HEH> Kether.
Return: Kether <HEH> Chokmah <GIMEL> Gedulah <HP:4-10> Malkuth <QOOPH> Hod <HP:1-8> Kether.
Levels of Self: The One Self, Greater Self (Chokmah), Individual Self (Gedulah), Personal Self (Hod) and Mundane Awareness.
Pillars: Mercy-2. Middle-2. Severity-1.

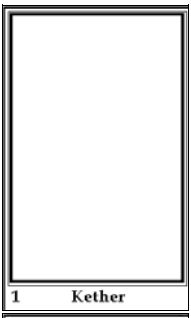
1 Kether

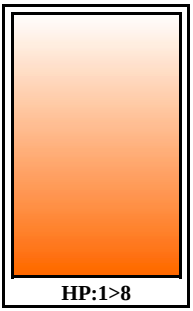
HP:1>8

23 Hod ☿

31 The Moon ק

30 Malkuth ⊗

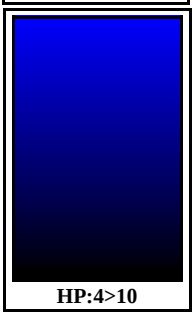
HP:4>10

10 Gedulah ♃

12 High Priestess ב

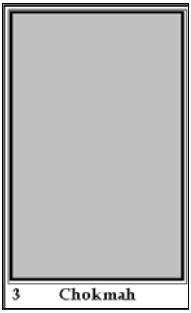
3 Chokmah

2 The Emperor ה

Gate #229

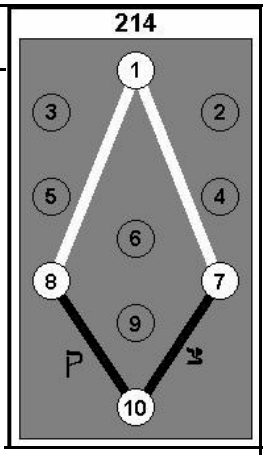

100th task of **10th** degree.
74th Quadrangle of 74 total.
Sequence: Kether <HP:1-8> Hod <QOOPH> Malkuth <TZADDI> Netzach <HP:1-7> Kether.
Return: Kether <HP:1-7> Netzach <TZADDI> Malkuth <QOOPH> Hod <HP:1-8> Kether.
Levels of Self: The One Self, Personal Self (Netzach and Hod) and Mundane Awareness.
Pillars: Mercy-1. Middle-2. Severity-1.

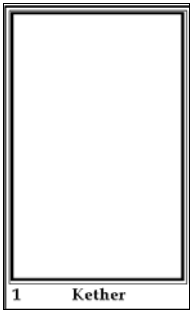
1 Kether

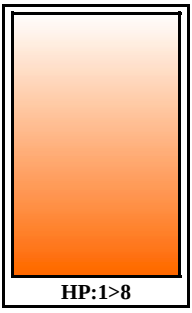
HP:1>8

23 Hod ☿

31 The Moon P

30 Malkuth ⊗

29 The Star ℵ

19 Netzach ♀

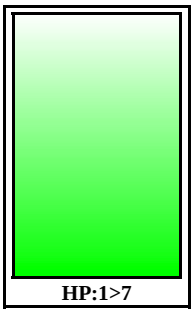
HP:1>7

Gate #230

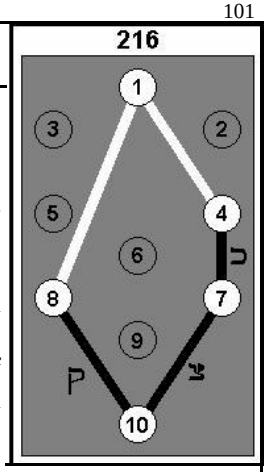

101st task of **10th** degree.
41st Pentangle of 41 total.
Sequence: Kether <HP:1-8> Hod <QOOPH> Malkuth <TZADDI> Netzach <KAPH> Gedulah <HP:1-4> Kether.
Return: Kether <HP:1-4> Gedulah <KAPH> Netzach <TZADDI> Malkuth <QOOPH> Hod <HP:1-8> Kether.
Levels of Self: The One Self, Individual Self (Gedulah), Personal Self (Netzach and Hod) and Mundane Awareness.
Pillars: Mercy-2. Middle-2. Severity-1.

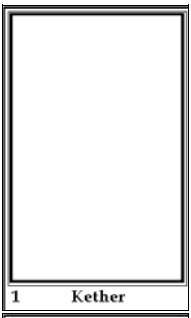
1 Kether

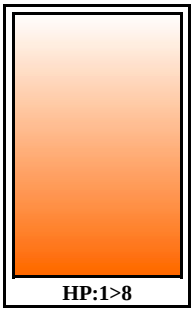
HP:1>8

23 Hod ☿

31 The Moon פ

30 Malkuth ⊗

29 The Star ♒

19 Netzach ♀

18 Fortune כ

10 Gedulah ♃

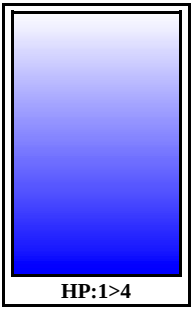
HP:1>4

Gate #231

102nd task of **10th** degree.
The Whole.
Sequence: Non-sequential.
Return: Simultaneous.
Levels of Self: The One Self, Greater Self (Chokmah and Binah), Individual Self (Gedulah, Geburah and Tiphareth), Personal Self (Netzach, Hod and Yesod) and Mundane Awareness.
Pillars: Mercy-3. Middle-4. Severity-3.

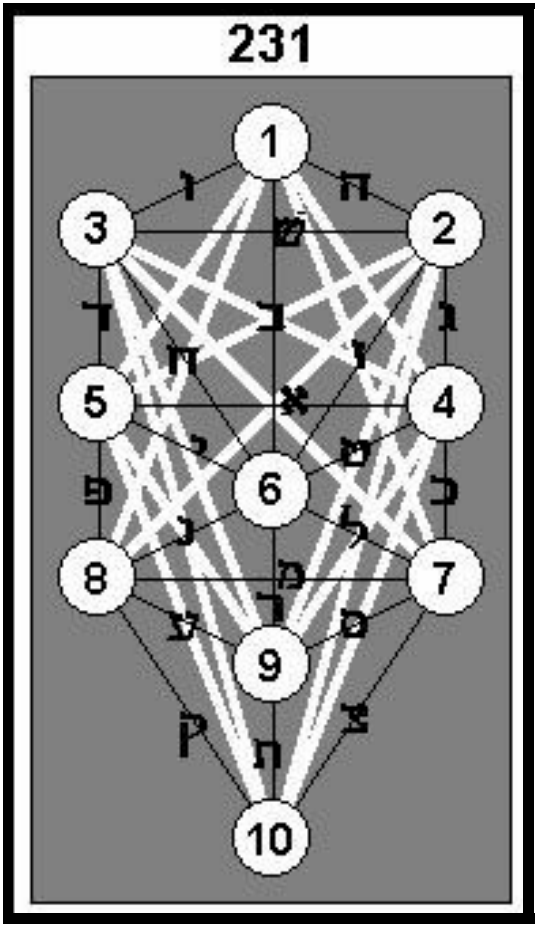

THE PERSIAN RIVAYATS

of Hormazyar Framarz

And others

Their version with introduction and notes

by Ervad Bamanji Nusserwanji Dhabhar, M.A.

Published by the K.R. Cama Oriental Institute, Bombay, 1932

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NOTE:

Spelling of Zoroastrian technical terms has been normalized with other texts to facilitate searches:

- Dh: 'Afringan', here: 'Afrinagan'
- Dh: 'Aharman', this ed: 'Ahriman' (Dh also uses Ahriman in places)
- Dh: 'barashnum, bereshnum', this ed: 'barashnom'
- Dh: 'barsam', this ed: 'barsom' (Dh also uses 'barsom' in places)
- Dh: 'Behram', here: 'Warharan'
- Dh: 'Chinvat', here: 'Chinwad'
- Dh: 'div', here: 'dev'
- Dh: 'Khetyodath', here: 'kwedodas'
- Dh: Khorshed, here: Khwarshed
- Dh: 'Meher', here: 'Mihr'

- Dh: Nyaishes, here: Niyayeshes
- Dh: Ormazd, here: Ohrmazd
- Dh: 'Sarosh', here: 'Srosh'
- Dh: 'Zend', here: 'Zand'

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Alt- und Neu-Indische Studien
herausgegeben vom
Seminar für Kultur und Geschichte Indiens
an der Hamburgischen Universität

3

Šāyast-nē-šāyast

A Pahlavi Text on Religious Customs

edited, transliterated and translated
with Introduction and Notes

by

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Foreword.

Iranistic holds rather a strange position as compared with the allied branches of studies. As a rule it is not treated as a complete and independent whole, but is divided into subordinate parts attached either to Comparative Philology or to Indology or to Semitic and Islamic studies, — very probably for historical reasons. We admit that this arrangement has borne good results, but it cannot be denied that the fate of Iranistic as such is like that of a man between two stools, especially in the case of Pahlavī. "Im Pehlewī stümpern wir Alle" said Nöldeke in his Persische Studien 1888; and, in spite of the great strides we have taken in the meantime, our difficulties in the matter are not yet at an end. We have not only to solve new problems but we have also to revise what has already been achieved, e. g. in the correct interpretation of Pahlavī texts. The new translation in the following pages will show what an amount of work has yet to be done in this respect. It is really a pity that nobody has tried to re-do in a scientific manner what West, who declared himself to be "no regular philologist", attempted in the last decades of the preceding century. The present writer, although his official duties are restricted to Modern Indian languages, hopes to continue what he has here begun, provided he is given the same facilities as in the present case.

Of the nature and plan of this work I have spoken at length in the Introduction, but it is necessary to add a word of explanation regarding the order of the notes. Owing to the absence of a principle in numbering them, a principle which would not have broken their consecutive order in the text and translation, I did not take any trouble about it when I changed my plans as mentioned in the Introduction (see § 4, 6[e]), and when I revised my work, making additions thereto. This is indeed regrettable, but I hope that the reader will not be disturbed thereby, since, whenever he wants to find more information from the notes he will be able to do so without any difficulty. It is only when he wants to turn from the notes to the text and translation (which is not the usual course) that he may not be able to find the particular number at once. This more or less aesthetic defect, if it may be so called, has been removed from the later part. It may also be noted that the occasional subdivision of the sections by means of 'b' etc. in the text and translation is not carried on in the notes; — these refer to the main number including the subdivisions. Of the principles of transliteration and translation enough has been said in the Introduction.

It may be noted that I have not dealt with the other small texts given by West as the continuous chapters of the Šāyast-nē-šayast, because they do not belong to it, not even according to Mss. or other tradition; — of course West too has grouped them under Part II. — A Supplementary Treatise and Part III. — Appendix. For the sake of uniformity they could have been treated here, but

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that work can be done quite as well on another occasion. Then it was designed to give a complete glossary, but owing to the want of funds that idea had to be dropped and only an index of selected terms has been added. For the sake of convenience their meanings are als o given, but for other details their respective places (and notes, even when not mentioned) should be referred to. Other indexes too are neither complete nor detailed, but they will serve their purpose. The appendix contains some additional matter and, when omitted in the notes, the text and translation of important passages referred to therein.

And now I shall perform the pleasant duty of expressing my thanks to all those to whom I am indebted in connection with this work. First and foremost my thanks are due to my esteemed teacher Prof. Dr. Hans Reichelt who suggested this thesis to me and who helped me in various respects with his advice and otherwise. Then I have to thank the institutions which allowed me the use of the Mss. in their possession. The authorities of the University Library at Copenhagen sent me a rotograph copy of the necessary part of the Ms. K 20, since the latter itself could not be sent out owing to its fragile condition. This they did at their own expense and on their own initiative, for which my thanks are due not only to them but also to Prof. Dr. Arthur Christensen and Dr. J. Eyser. The State Library at Munich sent any Ms. I asked for to the local Library, and so did the National Library at Paris, on the recommendation of Prof. Dr. Wilh. Geiger and Prof. Dr. A. Meillet respectively. And through the kind offices of Shams-ul-Ulama Dr. J. J. Modi I received from the Mulla Firoz Library at Bombay a Ms. containing a parallel text. I am grateful to all of these, and also to the State and University Library at Hamburg for making the necessary arrangements about the Mss. and for procuring various books I needed. For the cost of publication the greater part was generously subscribed by the following Parsi institutions and gentlemen on the kind recommendation of Dr. Modi: Parsi Punchayet, N. M. Wadia Trust, Sir Ratan Tata Charities, Mr. Merwanji M. Cama, and Sir Hormusji Adenwalla; and the smaller part by the Philosophical Faculty of Hamburg University; to all of these I am highly indebted. It is not out of place here to repeat my thanks to Mr. J. K. Dubash of Bombay for his munificent loan (its fate was that of the German currency of the time) when I came to Hamburg, a good part of which he has now kindly asked me to consider as a gift. Last but not least I am grateful to Prof. Dr. W. Schubring for undertaking the publication of this work in the series under his charge.

Hamburg, 30th April 1930. Jehangir C. Tavadia.

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AirWb. Altiranisches Wörterbuch . . . Chr. Bartholomae, Straßburg 1904.

Aog. Aogemadaeca . . . Wilh. Geiger, Erlangen 1878.

ArmGr. Armenische Grammatik . . . H. Hübschmann, Leipzig 1897.

AVn. The book of Arda Viraf . . . Hoshang Jamaspji and M. Haug, Bombay 1872.

AwAlph. Das Awestaalphabet . . . H. F. J. Junker, Leipzig 1927 (Caucasica 1926).

AZ. Ayātkār i Zarērān, in PT. 1 ff.

Bal. (Balūčī) Mayer's English-Biluchi Dictionary, (Lahore) 1909.

BB. Beiträge zur Kunde der indogermanischen Sprachen, Göttingen.

BdK. Bundehesh . . . N. L. Westergaard, Havniæ 1851.

Beit. Beiträge zur Erklärung des Awestas und des Vedas . . . J. Hertel, Leipzig 1929.

Cerem. The Religious Ceremonies and Customs of the Parsees . . . J. J. Modi, Bombay 1922.

Čk. Čemīk i kustīk, published as an App. in T. D. Anklesaria's ed. of Mx.

Davar Advance proof-sheets of the ed. of Šnš. by M. B. Davar, (s. § 4).

DdA. The Datistan-i Dinik . . . T. D. Anklesaria, Bombay (1913).

DkM. The complete text of the Pahlavi Dinkard . . . D. M. Madan, Bombay 1911.

Fallon A New Hindustani-English Dictionary . . . S. W. Fallon, London 1879.

Farz. The Persian Farziat-Nameh and Kholaseh-i Din of Dastur Darab Pahlan . . . J. J. Modi, Bombay 1924.

FrO. Der Frahang i oīm . . . H. Reichelt, Wien 1900. (p. and l.).

FrP. The Frahang i Pahlavīk . . . H. F. J. Junker, Heidelberg 1912.

GBd. The Bundahishn . . . T. D. Anklesaria, Bombay 1908. (p. und l.).

GIrPh. Grundriß der iranischen Philologie . . . Wilh. Geiger und E. Kuhn, Straßburg 1895—1901.

Guj. Riv. Rīvāyate Dastur Dārāb Hamajiār . . . R. J. Meherji Ranana, Bombay 1911. (2. ed.).

H. Haδōxt Nask, in AVn.

Hb. Hilfsbuch des Pehlevi . . . H. S. Nyberg, Upsala 1928.

IF. Indogermanische Forschungen . . . Berlin.

IIQF. Indo-Iranische Quellen und Forschungen . . . J. Hertel, Leipzig 1924—1927.

Ir. Iranisch . . . H. Reichelt. (= Geschichte der Indogermanischen Sprachwissenschaft II. 4. 2), Berlin 1927.

J 2. Facsimile of the Bodleian MS. J 2 of the Yasna . . . L. H. Mills, Oxford 1893.

JIA. Journal of the Iranian Association, Bombay.

Jn. Jamaspi (Pahlavi Translation III) . . . J. J. Modi, Bombay 1903.

K Rotograph copy of Šnš. from the MS. 20 of the Iranian collection in the University Library at Kopenhagen.

KH. The Pahlavi Text "King Husrav and his Boy . . . J. M. Unvala, Paris (1920).

KnS. The Karname i Artakhshir i Papakan . . . D. D. P. Sanjana, Bombay 1896.

LF. Asadī's neupersisches Wörterbuch Lughat-i Furs . . . P. Horn, Berlin 1897.

M The MS. 51 of the Iranian collection in the State Library at Munich.

M' The MS. 54 of the same as above.

M 52, 55. The MSS. 52 and 55 of the same as above.

Mad. Mem. Vol. Sir Jamsetjee Jejeebhoy Madressa Jubilee Volume . . . J. J. Modi, Bombay 1914.

MF. The MS. (D) 51 of the Mulla Firoz Library at Bombay (containing unpublished and untranslated texts like Rivayat i Ēmēt i Aš(a)-vahištān, Commentary on the Vidēvdāt, etc. s. § 6 b).

MhD. Madigan-i-hazar Dadistan . . . J. J. Modi, Bombay 1901.

MhDA. The social Code of the Parsees in Sasanian Times or The Madigan-i-hazar Dadistan Part II . . . T. D. Anklesaria, Bombay 1912.

MirM. Zur Kenntnis der mitteliranischen Mundarten . . . Chr. Bartholomae, Heidelberg 1916—25.

MO. Le Monde Oriental, Upsala.

Modi Introduction (p. 59 ff.) to Riv., Contents.

MSt. Manichaeische Studien . . . C. Salemann, St.-Petersburg 1908.

MvA. Gujastak Abalish . . . A. Barthelemy, Paris 1887. (p. and l.).

Mx. The Book of the Mainyo-i-Khard . . . F. C. Andreas, Kiel 1882; and: Danak-u Mainyo-i Khard . . . T. D. Anklesaria, Bombay 1913.

MYFr. Gosht-i Fryano, in AVn.

N. Nirangistan . . . D. P. Sanjana, Bombay 1894.

N. tr. Aerpatastan and Nirangastan . . . S. J. Bulsara, Bombay 1915.

NM. Namakiha i Manushchihar: The Epistles of M. . . . B. N. Dhabhar, Bombay 1912.

NMtr. Dastur Mānuś-ceher-nā̃ baraśnūm bābenā patro . . . B. N. Dhabhar, Bombay 1921.

NP. (New Persian) A Comprehensive Persian English Dictionary . . . F. Steingass, London (1892) controlled with the help of: Lexicon Persico-Latinum . . . J. A. Vullers, Bonn 1855.

NpEty. Grundriß der neupersischen Etymologie . . . P. Horn, Straßburg 1893.

Ny(D). The Nyaishes or Zoroastrian Litanies . . . M. N. Dhalla, New York 1908.

Ost-Turk. Von Land und Leuten in Ost-Turkistan . . . A. von Le Coq, Leipzig 1928.

P The MS. Supplément persan 33 in the National Library at Paris.

Paik. Paikuli Monument and Inscription . . . E. Herzfeld, Berlin 1924.

PazT. Pazand Texts . . . E. K. Antia, Bombay 1909.

Phillott Colloquial English-Persian Dictionary . . . Calcutta 1914.

PnZ. Pand-nāmak i Zaratušt . . . A. Freiman, WZKM. 20. 237 ff.

PPEngGl. Pahlavi-Pazand-English Glossary . . . S. D. Bharucha, Bombay 1912.

PPGl. An old Pahlavi Pazand Glossary . . . Hoshangji Jamaspji and M. Haug, Bombay 1870.

PRivDd. The Pahlavi Rivayat accompanying the Dadistan i Dinik . . . B. N. Dhabhar, Bombay 1913. (p. and l.).

PSt. Persische Studien . . . H. Hübschmann, Straßburg 1895.

— — . . . Th. Nöldeke (Sitzungsb. . . . Wien 1888 f.).

PT. Pahlavi Texts . . . J. M. Jamasp-Asana, Bombay 1897. (p. and l.).

PV. Pahlavī (or zand i) Vidēvdāt: Geldner's numbering with Spiegel's in brackets; text settled from the editions:

1. Avesta . . . im Grundtexte sammt der Huzvaresch-Übersetzung . . . Fr. Spiegel, Wien 1853—1858.
2. The Zand i Javit Sheda Dad or the Pahlavi Version of the Avesta Vendidad . . . D. P. Sanjana, Bombay 1895.
3. Vendidad, . . . with . . . Glossarial Index . . . Hoshang Jamasp . . ., Bombay 1907.
4. Peh^{a}lavī Vandīdād-nū Gujarātī vācaṇ tathā tar^{a}jumo . . . J. M. Jasmasp-Asana . . ., Bombay 1908.

PV. Gl. s. PV. (3.)

PVr. Pahlavī Visparat. — Text: PV. (1.).

PX^{v}Ap. Zand-i Khurtak Avistāk . . . B. N. Dhabhar, Bombay 1927.

PY. Pahlavī Yasna: Geldner's numbering with Spiegel's in brackets; texts: PV. (1.); M. B. Davar, The Pahlavi Version of Yasna IX, Leipzig 1904; and J. M. Unvala, Neryosangh's Sanskrit Version of the Hōm Yašt, Vienna 1924.

Rabāḍī The Vandidad Sada of the Parsis . . . with a Gujarati translation, paraphrase and comment . . . Framji Aspandiarji and other Dasturs, Bombay 1842.

Rel. Veda Die Religion des Veda . . . H. Oldenburg, 2. Auflage, Stuttgart 1917.

Report Jar^{a}thoštī dīn-nī khol kar^{a}nārī maṇḍ^{a}līno . . . hevāl, Bombay 1891.

Rist. Rīstistān yāne guj^{a}relā Jar^{a}thoštīo-nī kriyāo-nū varṇan . . . S. D. Bharucha, Bombay 1917 (but written in 1882).

Riv. Darab Hormazyar's Rivayat . . . M. R. Unvala, Bombay 1922. (S. § 6 c.)

SAVn. Collected Sanskrit Writings of the Parsis . . . Part V: Ardā-Gvirā . . . S. D. Bharucha, Bombay 1920.

SBE. Sacred Books of the East . . . F. Max Müller, Oxford.

Sd. Saddar Nasr . . . B. N. Dhabhar, Bombay 1909.

SdBd. Saddar Bundehesh, in Sd.

Sd.-bt. Sad-dar-e beher-e tavīl (Guj. tr.) . . . J. M. Jamasp-Asana, Bombay 1881.

SiIr. Sino-Iranica . . . B. Laufer, Chicago 1919.

Sp. Mem. Vol. Spiegel Memorial Volume . . . J. J. Modi, Bombay 1908.

SRb. Über ein sasanidisches Rechtsbuch . . . Chr. Bartholomae, Heidelberg 1910.

SX^{v}Ap. Collected Sanskrit Writings of the Parsis, Part I: Khorda-Avesta-Arthaḥ . . . S. D. Bharucha, Bombay 1906. (p. and l.)

ŠE. Šahrastānīhā i Ērānšahr, in PT. 18 ff.

Šnš. Šāyast-nē-šāyast.

Šv. Shikand Gumanik Vijar . . . Hoshang Jamaspji and E. W. West, Bombay 1887.
TD 3. The MS. 3. in the library of B. T. Anklesaria, kindly lent to me.
Tīrandāz Xᵛarda Avastā bā maʿnī . . . Tīrandāz Ardašīr, Bombay 1242 A. Y.
V. Vidēvdāt: Avesta . . . III . . . K. F. Geldner, Stuttgart 1896.
Vkd. Vajar kard dīnī . . . P. B. Sanjana, Bombay 1848.
Vr. Visparat: Avesta . . . II . . . K. F. Geldner, Stuttgart 1889.
Vullers s. NP.
Vyt. The Text of the Pahlavi Zand-i-Vohuman Yasht . . . Kaikobad Adarbad, (Poona 1899).
Wb. s. AirWb.
West His tr. of Šnš. in SBE. 5.
Wollaston An English Persian Dictionary . . . London 1882.
WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.
Y. Yasna: Avesta . . . I . . . K. F. Geldner, Stuttgart 1886.
YbN. Yasna ba Nirang . . . T. D. Anklesaria, Bombay 1888.
ZA. Le Zend-Avesta . . . J. Darmesteter, Paris 1892—93.
ZAirWb. Zum altiranischen Wörterbuch . . . Chr. Bartholomae, Straßburg 1906.
ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft, Leipzig.
ZHss. Die Zend-Handschriften der K. Hof- und Staatsbibliothek in München . . . Chr. Bartholomae, München 1915.
ZII. Zeitschrift für Indologie und Iranistik, Leipzig.
ZorSt. Zoroastrian Studies . . . A. V. W. Jackson, New York 1928.
Zs. West's ed. of Zāt-sparm in Avesta, Pahlavi and Ancient Persian Studies in honour of . . . P. B. Sanjana, (Bombay) 1904.
ZsA. B. T. Anklesaria's ed. of Zāt-sparm (few advance proof-sheets).
ZSR. Zum sasanidischen Recht . . . Chr. Bartholomae, Heidelberg 1918—1923.
ZWb. s. ZAirWb.

[Works that are referred to only once are mentioned with more or less complete titles, and hence they are not given in this list.]

Other Abbreviations.

Abl. Ablative.
Acc. Accusative.
ad. add(s).
Afg. Afghān, (s. the bibliography).
App. Appendix.
Arab. Arabic.
Arm. Armenian, (s. ArmGr.)
Av. Avesta.
Bal. Balūčī, (s. the bibliography).
com. commentary.
corr. correct(s).
ed. edition.
esp. especially.
ety. etymology.
f. (ff.) following.
foll. following.
Gl. Glossary.
gl. gloss.
Gr. Greek.
Guj. Gujarātī.
Hin. Hindī.
ib. ibidem, in the same place.
Intr. Introduction.
Ir. Iranian.
l. line.
Lat. Latin.
let. letter.
lit. literal(ly).
lw. loan-word.
MP(B). Middle Persian (of Books).
MPT. Middle Persian of Turfan texts, (s. MSt.).
n. note.
NP. New Persian, (s. the bibliography).
om. omit(s).
OP. Old Persian.
Opt. Optative.
p. page.
Pass. Passive.
Paz. Pazand, i. e. the genuine traditional pronunciation of MP. words.
pl. plural.
prec. preceding.
Pres. Present.
Ptr. Pahlavi translation.
rep. repeat(s).
S. Sanskrit.
s. see.
sep. separate(s).
sg. singular.
Sog. Sogdian.
Str. Sanskrit translation.
suf. suffix.
tr. translation.
var. variant.

Signs.

⟨ ⟩ mean omitted by me.
[ ] mean added by me.
( ) mean uncertain part in the transliteration, and explanatory part in the translation.
- means joined to the prec. or to the foll. as the case may be.

Introduction.

1. Our text like many other Pahlavī works bears no title. In M a later hand remarks, where the text begins, *rivāyat dar pahlavī hast az avastā u zand*, '[this] is the *rivāyat* in Pahlavī from the *Avastā* and *Zand*', and before the second chapter (as can be better judged from M[+]) *īn ǰā rivāyat ast az zand vastā*, 'here is the *rivāyat* from the *Zand-vastā*', evidently because of the similarity of its contents with those of the NP. compilations known as the *rivāyat* or 'traditions'. This is just like calling the AZ. the *Pahlavī Šāhnāmak*, Haug Essays[2] 109. (This fact is nowhere mentioned in the PT. which, however, contains colophons calling the text *šahnāma-yi guštāsp* 170, Intr. 9, cf. GIrPh. **2**. 117.) Still some scholars have followed this hint and named our work the *Pahlavī Rivāyat*. On the other hand Indian Dasturs of the last century call it *Shāyist-lā-shāyist*, AVn. iv; P. Sanjana, Pahl. Gr. Preface 17; and West, SBE. **5**. lix n., suggests that this title is at least earlier than the Sd. (not SdBd. as he says) which begins with *īn kitāb-ī-st dar šāyist u nā-šāyist, ki az dīn i bih i māzdēsnān bīrūn āvarda ast*, 'this is a book about valid and not valid, which is extracted from the good religion of the Mazdāh-worshippers'. He believes, though not with certainty, that this refers to our text. But as this is not the only work with which some of the contents of the Persian one bears comparison, his is not a sound view; and as regards the borrowing of the title, the fact is just the opposite according to my belief. It is these words and the similar ones at the beginning of the SdBd., *īn daftar šāyist u nā-šāyist*, that have led the Dasturs to give this name in its 'Pahlavī form' to the Pahlavī text of a similar character. I do not believe, as some do, that the title has arisen from the fact that the words *šāyēt* 'is valid' and *nē šāyēt* 'is not valid' occur very often in the work. It is, however, natural that we adhere to the familiar name in its proper pronunciation *Šāyast-nē-šāyast*, although the term *Rivāyat* is more suitable.

2. The name of the author or rather the compiler of our work is nowhere met with. Once in the course of it he refers to his own authority as *dipīr* 'the writer', **2**. 44, but even here another interpretation is not out of the question. Still he must have been a learned priest who knew how to make use of his sources, the Pahlavī commentaries on the Avesta *nask*-s. A comparison of the parallel texts compiled by others from the same sources shows, that on the whole ours is a superior work in point of arrangement and clearness. As to its age there is no purely external nor purely internal evidence, but the internal-external evidence shows that it must have been compiled under the later Sasanians, for it refers to the Pahlavī version of some Avesta *nask*-s and to a number of commentators, whereas there is nothing that directly or indirectly points to the Muḥam-

madan authority and religion. The instructions, quite unpleasant in the eyes of the latter, are given without any reserve or concealment, and without any references to the non-Zoroastrian population, which are not wanting in another work of the same character, MF. The latter mentions *yut-dēnān* 'those of the different religion' more than once, which is not without significance, inasmuch as the work is compiled in post-Sasanian days, as the quotation from *Ātur-Farnbay Farraxᵛzātān* (9th cent.) shows, MF. **190.** 7. As to the place we can say still less. The language is the usual Pahlavī of Books; it does not show any dialectical marks. Two details, however, may be noted: *patrēt* is always written p yt⁰, *pet*⁰, which points to the northern dialect; and *drust* is not written dn n yyyt, *durist*, as commonly in the Mx. and DdA. **39.** 2, which is one of the characteristics of the southern dialect. But no special weight can be attached to these points; moreover note that the former occurs also in one of the PV. MSS. (**5.** 33 n.).

3. There exist only two independent MSS. which contain our text; they are K 20 in the University Library at Kopenhagen and M 51 (formerly known as M 6 and also as (M)H 6) in the State Library at Munich. Both are described by Haug, AVn. iii—vii, and M far more thoroughly by Bartholomae, ZHss. 38—72. In the former there is the important omission of the number of the folio where a text begins or ends; and the same is the case in the notice by West, SBE. **5.** xxvii—xxx. Both MSS. are accessible to me, M directly whereas K through a rotograph copy. There exists a number of other MSS. that contain our text, but they are derived either from K or more often from M, and not from an independent source, — at least none of them is declared to be so. Hence it is natural that I have not used them.

3 b. The following can be said by way of general remarks about these MSS. with respect to our text. Just as M is better preserved, so it is also more carefully written; it is very seldom that a word or a part of it is left out, or that it is not or wrongly separated. But K being very carelessly written, it has a larger number of errors, of omission as well as of commission, as can be seen from the notes. Again K is not so particular as M in separating words, but this fact is not noted down except in important or interesting cases. But for the instructions received, I could have similarly omitted to refer to its worn out and worm-eaten or torn words, inasmuch as they are found in its copy, supplément persan 33, in the National Library at Paris. (I quote this MS. when it differs only about these words, not in other cases.) After all K is not to be dispensed with; it corrects and supplements M, especially in the later part where this is not to be preferred as is generally done by West. M contains a great number of NP. glosses in different hand-writing; those to which any possible interest is attached are given in the notes. (It may be added here that Bartholomae's remarks, ZHss. 106, about its copy, M 54, that it contains useful marginal notes, led me to examine this MS.; and its information, which is not much, has been similarly inserted.) M generally marks the end of the sentence; K not so regularly. I give this sign, whenever found in M, without noting the omission or addition by K, except in special cases.

3 c. The general peculiarities in the orthography of the two MSS. may better be given here so as to avoid their repetition in the notes.

apurnāyak is written in M ^{0}*yīk* which occurs elsewhere also, and in both sometimes without *u*.

āpustan is written in both almost always without *u*.

gōgušnasp is written in both without *n*, as often elsewhere.

i-š is written in both always with zaa, a misleading combination of zy ya.

mark-aržān is written in M almost always (not so Davar) with plene *a* after *k*, i. e. it is rightly treated as a compound.

nasāk is written in K with n n^{0} very often.

nān is written in M r am ā (ideogram).

niyōš is written in both with k before *š*, as in the PY. **45** (**44**). 1, 6; **49** (**48**) 9, whereas in the PY. **29**. 8; **30**. 2; **31**. 18 f.; **49** (**48**) 7, with a, i. e. *x*; *xš* seems to have been pronounced for *š* in this word, cf. its Paz. and s. GIrPh. **1** b. 1.

pātaxšāy is written in both without *y*, as often elsewhere.

pātiyāp is written in M with plene *i* before *y*. This word is generally transcribed *pātyāp*. It is true that NP. is *pādyāb*, but this can be a mistake, because we find there *vādiyāb* (= MP. *apātiyāp*) also. Both of them are not supported by examples, and so it cannot be said whether they are commonly used or only by the Parsis. However, one of the meanings of *vādiyāb*, namely *nā-čīz šuda* 'annihilated, effaced', points to its other use, and therefore it can be said to be better handed down. Even if this be not the case, I, following the orthography in M, write *pātiyāp* which is also required, if we strictly follow the rules about *pat* from **pati* and *pah* from **paϑi*, although *pat* is predominant and is used for *pah* also, s. ZWb. 63 n. 1, 179 ff.

zamīk is written in M with z (mostly), in K with y.

zaratušt is written in K often without the usual a (i. e. *x*?) before *š*.

žamān is written in M with z, in K with y.

Both write *č* sometimes with the tail drawn upwards instead of downwards.

3 d. It remains to be added that whenever a different reading from a MS. is quoted, the adopted one is to be considered as belonging to the other. But when K omits shorter or longer parts of the text, the readings of M, if not adopted, are given under MS., not under M, to avoid any misunderstanding.

4. Davar has edited the text according to the chapters and sections by West, but he has not yet published it, although, with the exception of an introduction, it is ready in print since 1912, s. NM. Preface. He was kind enough to give me its advance-sheets in 1922. It is based on M and two other MSS. derived from it. (K could not be used, because it was not sent out of the Library owing to its fragile condition.) Whenever Davar has made new suggestions, I have referred to them. Originally it was not my intention to mention everywhere the difference in the edition as regards the readings of M, but I have done so, as he too wished it. It may be added that the text

is printed in so-called Indian type, and not in Iranian type which is available only in Bombay.

5. West has translated our text from the same MSS. K and M in SBE. 5, but nobody will consider the fresh attempt unnecessary, when he takes into account the numerous differences therein. These again are not to be characterised and at the same time minimised by the oft quoted dictum, that two Pahlavī scholars generally differ in their translations. I have quoted the differences in many cases, especially when they affect the subject-matter. This is meant not as a polemic against the great translator of Pahlavī works, but as an eye-opener for those who complacently depend upon him. West himself has declared about our text: "Owing to the technical character of the treatise, it is hazardous for any one but a Parsi priest to attempt to translate it . . . .", SBE. 5. lxvii. But even Bharucha, a Parsi priest and a well-known scholar, has not done better than West, except in a few cases, in his Rīstistān where he quotes a great deal from the second chapter. (He has used a MS. in the possession of P. Sanjana; this seems to be a copy of M as I conclude from the occurrence of 10. 40 and other points peculiar to it. Bharucha does not give West's sections nor does he say anything about his translation, from which he differs, sometimes wrongly also. I have referred to him only occasionally.) As to the technical knowledge it should not be forgotten that a large mass of details does not form a living code (in theory as well as in practice) today nor in the near past, and that points of difference are not wanting between the old and the new. Yet West no less than Bharucha can be said to have attempted to force modern views upon the text.

6. Thus where the knowledge of the extant usages fails to be useful, it is the parallel texts that come to our help for emending the original when its wording is corrupt, and for understanding it when its sense is not clear. Fortunately there are a number of such texts for the different subjects dealt with in our work. Some points have their germs already in the V.; and the Pahlavī commentary attached to it is one of the parallel texts, especially for the first two great subjects. When quoting from this work, PV., I have not followed any of the editions, but have settled the text myself by silently adopting the readings from the old MSS. given in them, and by changing and adding punctuation. Only when an emendation is not supported by a MS. have I noted the fact. Spiegel's numbering is given in brackets; I regret that I did not give instead of it the page and line which would have rendered the reference to the text easy as regards long commentaries.

6 b. Besides this commentary we know of another, a separate one to be found in an Iranian MS. in the library of B. T. Anklesaria. An indirect copy thereof in the Mulla Firoz Library at Bombay, hence MF., has been gone over by me in search of useful details. (Unfortunately I had to return the MS. early, as it was "urgently wanted"; otherwise I could have derived more help from it.) Not only the *zand i frakart i yutdēvdāt*, as this commentary is called, deals with these subjects, but also the first part, the so-called Rivāyat (the actual word is *saxᵛanīhā*) of Ēmēt i Aš(a)-vahištān, is not without them. This author, styled

hufravart 'of good *fravaši*', which means something like Saint, was the *mōbaδ* or spiritual leader of the faithful in Western Persia in the latter part of the 10th cent. according to al-Mas'ūdī's Kitāb at-tanbīh, s. de Goeje, Bibliotheca Geographorum Arabicorum 8. 104 where the names Anmaδ (Anmīδ) and Ast(a)vahišt should be corrected into Ēmēδ and Aš(a)vahišt.

6 c. The class of New Persian writings known as the Rivāyat-s, or more strictly New or Great Rivāyat-s, offers another parallel text, often directly taken from our work. As only one collection, that of Dārāb Hōrmaz-yār, is published, I have quoted from and referred to it (Riv.). Modi has given a list of its contents in his Introduction (59 ff.) to the work; there is also a Persian Index to each of the volumes by M. N. Kutar; and again a list of contents of the second volume by Rosenberg, Notices de Littérature Parsie (39 ff.). In special cases I have referred to the Guj. Riv. which can be called an abridged paraphrase of the work, and not its translation as it is regarded by the editor and others. The Old Rivāyat-s are referred to as Sd. and SdBd., whereby West's translation of the former is not consulted.

6 d. Also the Nīrangastān, or rather the Ēhrpatastān and Nīrangastān (N.), and the Rivāyat accompanying the Dātastān i Dēnīk (PRivDd.) offer parallels. Bulsara's translation of the former is always consulted, though seldom followed. His numbering is not given, as it can be easily found out through the corresponding folio numbers added by him.

6 e. As to these parallel texts my first plan was to quote them fully with translation etc., when necessary, just as they came under the sub-headings in which I have divided the chapters in the summary below. Then it was restricted to giving the points of difference and additional matters directly connected with those in the text; but even this was found impracticable. Hence, only those points are quoted, which help or justify the interpretation of our text, and that too in their respective places. In some doubtful cases, different opinions are as well given. It may be said that besides fulfilling the primary object, the quotations will form a contribution to our knowledge of the sources. A complete treatment of these texts as originally planned must be left for some other occasion; for the present mere references to them are given in the summary below.

7. As regards the transliteration my instructions were to preserve the historical writing on the one hand, even when changed, e. g. *vi-* into *gu-*, in the original, and on the other hand not to adopt certain niceties taught by Bartholomae, especially with regard to the vowel heard between the two component parts. He writes *i* and *o* when found in the original, otherwise *ə* — all below the line; I write them in the line, and *a* instead of *ə*. He makes an exception in the case of *pātifrās* which I too adopt for *pātafrās*. Then I stick to *bav-* and *šav-* instead of *bov-* and *šov-*, and write *awi-š* and *-īhā*, not *ov-ə̄š* and *-īhāh*. I have transcribed *šāyēt* and *apāyēt*, although the original has simply ^{0}yt, and not ^{0}yyt; and similarly the 3. pl. Pres. as *-ēnd*, even in the case of ideograms where the ending consists of only -d. The proper name Gō-gušnasp is not read in its 'historical' form, because its first part is not certain, s. ZHss. 48 n.; and *t* is

transcribed as *ṯ*, when it is used for the original *δ* in proper names and transcriptions. Some other differences will be clear from the original orthography. For the rest, when not otherwise mentioned, I have generally followed Bartholomae, even in uncertain cases like *aδāp*, *γyāk*, *γyān*, *yōrtāk* (s. MirM 2. 28 n. 1; — is then the Paz. *zōrdāē* a mistake for *ǰōr*⁰?); and in writing *kē*, *čē* etc. where the long vowel is not justified, so also perhaps in *patīt* (and *čīš* which I have preferred to his **čīč*). These and other details, I believe, will not defeat the main object, viz. that of making the ambiguous Pahlavī intelligible, for which purpose I have also made a rather lavish use of European punctuation. Here I may mention that the numbering of chapters and sections is kept the same as by West for the sake of uniformity. When he is so incorrect that the meaning is seriously affected, I have drawn attention to the fact; in unimportant cases the mere change of punctuation would suffice. — In transcribing the original letters I have followed the system of Bartholomae with one notable exception: I write y, and not d, — this and g are used only when so marked in the original. (I regret that I did not adopt the recent method of transcribing the orthography of ideograms by capital letters.) In short, one will be able to retranscribe the text in Pahlavī letters, when necessary. It is true that the ideograms have not been marked, nor is the ambiguous ending for *-ēt*, *-ēnd* etc. notified, but that would not matter, as in the other case also one has to take into consideration both the forms and other vagaries of the Pahlavī writing, when deciding doubtful words. I have not given the text in the original script, especially because of the edition above referred to. Again a printed work, at least that in type available here, is no proper substitute for what we see in old MSS.; and hence only a facsimile edition can be justified in the present case.

8. As regards the translation my aim has been to closely adhere to the wording of the text, and to put it into literal, not into choice and elegant, and sometimes not even idiomatic English. Hence it will appear uncouth, but I hope, not to the extent of being obscure. The object is to make the original as intelligible and clear as possible with the help of the translation; hence also the copious use of punctuation as in the transcription. It is true that the repetition of 'and', and the rendering 'that which is' instead of simply 'the' are unnecessary; but these and similar points are suffered to survive in consequence of the rule. Similarly the literal translation of certain terms and phrases may appear strange; I have, therefore, placed it in single inverted commas. Some technical terms are given as in the original; I have done the same with *nasāk*, whenever 'corpse' or 'carcass' did not suit. In some cases my translation will be considered not literal, as I have not always followed the Passive construction believed to be predominant in MP.; but as regards *-š* (*-aš*) I am inclined to the view of Horn, GIrPh. 1 b. 118, and so I have taken it in different cases. Moreover I believe that *-š* can be also redundant, *ka-š*, *ku-š*, etc. being used for *ka*, *ku*, etc.; in other words, *-š* is not always felt as an enclitic pronoun, just as in *pati-š* which is used with the 1st Pers. also. The contrary phenomenon is represented by the phrases *i i-š* and *u u-š* (the examples of the latter can be increased by taking the redundant final n of the prec. words as *u*), where *i-š* and *u-š* seem

to stand for *aš* without the force of *i-* and *u-*. However, I have marked the first *i* and *u* as omitted. It is possible that only copyists are responsible for these two points; I leave them undecided and open. Then I have not attempted the translation of the verbal particles *apar* and *bē* in some cases (as West has done by means of "thoroughly" etc.) and *ō* in almost all cases. Salemann's remarks on the latter in MSt. 48 are not quite clear. The verbal forms with *-išn* are translated by 'it is to be . . .'; but I think, 'one has to . . .' would not be wrong. It may be added that no emendation and no addition is made in the text without sufficient reasons offered by context, parallel passages, etc.; and that I have refrained from attributing mistakes to the original not in the nature of things.

9. Some words that occur often and are not clear in one respect or the other are treated here for the sake of convenience; other rare or obscure words are dealt with in their respective places.

drānāk, (*pahnāk* etc.) or ^{0}*āδ* ? — Because of Av. *drāǰah-*, NP. *dirāzā* etc. Horn, NpEty. 121, corrects *n* into *ž*, and so also Salemann, GIrPh **1**. 278. Bartholomae, Wb. 774, reads the word *drahnāk* (cf. also Riv. **261**. 3: *dirahnā*), believing it to be influenced by *pahnāk* 'breadth'. I take this hint, but read simply *drānāk* as the tradition does, because *ah* in this word is never written plene, i. e. aa as is often done in *pahnāk*, and because in the GBd. **189**. 7, 8, **199**. 8, and in the PV. **2**. 21(45) com. the spelling is even defective, d rn^0, which can happen only when the letter *a* stands for *ā* and not for *h*. Then according to Salemann, GIrPh. **1**. 278, the suf. is to be read *ād* i. e. *āδ*, and he is now generally followed; but from what he says there only Bal. *-ād* can support him, otherwise we expect *-āt* in the script, cf. also the examples on the same point given by Horn, GIrPh. **1** b. 168. The remarks in MSt. 155 are not convincing; MPT. *vasnāδ* 'for the sake of' („wegen") is to be derived from the Abl. of Av. *vasna-*. Hence I prefer to read *drānāk*, *pahnāk* etc.

10. *ē* or *hat* when an mn t occurs in the sense of 'lo! note! namely' and the like after *gōwēt* or *guft*? — an mn t is explained by n t *ut*, FrP. **31**. 6, which is not clear, but also by aat n, FrP.* **31**. 21, i. e. *hat* — taking aa for a — and this is correct; but as it occurs along with *hēt*, *hom* or *hēm*, etc. it can be said that Junker, FrP. p. 91, is wrong in taking it in the sense of "that is, namely". Again though the Paz. *hat*, Šv. **9**. 5, occurs in this sense, but as its Str. is *syāt* — and not *kila*, PY. **1**. 13 (40); **9**. 1 (4), 23 (74), or *aho*, PY **9**. 1 (3), 5 (18), or *yat* PY. **9**. 2 (5), 4 (14) — it becomes doubtful whether the writer took the original as 'namely' or not, and consequently his transliteration or Paz. *hat* cannot be taken as a decisive proof in our enquiry.

10 b. In the Str. of the Mx. and the Šv. *aho* and *nanu* stand for *ē*. It cannot be said how *ē* is written in the latter text, the original form being not extant; in the former text it is written an a, but in all the three cases the word in question means 'this', 'that', not 'lo' etc.: *az hom ē i tō humat* (*dušmat*) . . . 'I am that which is thy good thought (bad thought) . . .', Mx **2**. 136, 178; *ku ē i-t . . . pursīt*': this which thou hast asked', Mx. **2**. 196. The normal orthography of *ē*, introducing a gl., or after *gōwēt* or *guft* a direct speech, is ab or ā.

Now an mn t has the same function; can we therefore say that it is the *corresponding* ideogram of *ē*? I have noted one case where an mn t (*hat*) is given by one MS., and *ē* by another, PY. **9**. 2 (5) according to Davar and Unvala. To this must be added those cases where *ē* 'this' is expressed by (*hēt*) an mn yt : *pa⁺ē dārom* . . . 'I consider as this . . .', AZ. 76, and *rātīh⁺ē* . . . 'charity is this . . .', PT. **88**. 7 (cf. 5, 9 f. where an a, *ē* occurs). Here of course the use is wrong, but it shows at least the close connection between *ē* and an mn t, when they mean 'lo'. It cannot be said with certainty whether the occurrence of both together supports this view or refutes it; the cases are: (*gōwēt*) *ē hat*, N. **60**. 2; **62**. 10; **84**. 25; **85**. 10; **86**. 7; **87**. 21; **164**. 24; **165**. 26; (*guft*) *ē hat*, N. **127**. 6, 7; **167**. 6; (*guft*) *hat ē*, N. **164**. 14; **166**. 11; **168**. 24; and many more can be added from the same work. There is nothing to show that in such cases the meaning is different from those where only one of them, *ē* or *hat*, occurs; nor can we apply their other uses here or there. If we can explain this ideogram in the sense of 'lo' from Aramaic — which is beyond me — we can come to the final result. In its usual sense, the reading is *hat* 'it may be' from which, it can be eventually said, 'lo' is developed; hence I have kept it (and *hāt*) for the present; cf. NP. *hai* 'is, exists' besides 'lo', but it may be a different word in each case.

10 c. In this connection it should be noted that West is wrong when he records the Paz. *haē* (i. e. *hē*) "that is, namely". In both cases, Mx. **2**. 156; **22**. 5, the Paz. is wrong but the Str. *šīghram* 'soon, quickly' is correct, the ideogram being that of *has* or *his*, FrP. **25**. 9, and the meaning suitable (the former place is disturbed: remove *ān i m⁰ r⁰* in the place of the first *has* — (as in 152) — which is rightly omitted in the Paz.). Similarly in the Šv. **13**. 91 *haē* is wrong, as the Str. *tatkālam* 'at that time' shows, which, not West, is correct; for this mistake cf. FrP.* **31**. 10.

10 d. As Jackson, ZorSt. 229, has recently declared that the word in question "is certainly to be read *hast* or *ast*", it becomes necessary to consider his arguments. He is wrong in asserting that it is "traditionally" read *hast*; he might be following Bharucha, PPEngGl. 80, in this respect, but what the latter says is his personal opinion and not a record of an actual use. Then Jackson refers to inscriptional Pahlavī where two forms of *ast* occur. But a glance at Herzfeld, Paik. **1**. 133, 184 f., shows that the matter is totally different and it cannot be applied here: a y t y, that is, the same as MPB. a yt *ast*, has emphatic sense, whereas the other, which would be MPB. an mn (but never used there as a verbal form, though given by Salemann, GIrPh. **1**. 313, 330, and repeated by Herzfeld, Paik. **1**. 56), is used in the ordinary sense, or rather in the "conditional" sense 'may be', and as auxiliary in the place of *ēstēt*. It is not possible that the usage was exchanged in MPB., and that *t* was added to the second form. Again from what we have said about the use and the grammatical form of the word, it is clear that the emphatic use of *hast* in the beginning of the sentence in the NP. quotation has no bearing on the present case.

11. *ēv-kartak*. — This is generally translated by 'united' or the like, evidently from *ēv* 'one', and *kartak* 'made'. But we should not disregard the

orthography; — it is k rt k, and not k n t k, which we require for the meaning 'made'. Exceptions are nowhere met with; the forms with r, even in the Present Tense, occurring in the *Draxt u Būz*, otherwise known as *Draxt i Asurīk* (PT. **109**. 9 ff. etc.), are due to the dialectical nature of the text and have no bearing on the present case. Hence I take k rt k in the sense of 'piece' as usual; the whole term then would mean 'in one piece', and its opposite, *yut-kartak*, 'in different piece'. (The latter term will show that the explanation given by Hoshang, PV. Gl. 7, *ēvak* 'one' and *ratak* = NP. *rada* 'line, row' is wrong.) It is true that 'united' suits better in the PY. **9**. 26 (81 f.) — Str. *aikīkṛta-*, but in the Šv. *ekahelā-*, wrongly according to West — and in the N. **29**. 19; **95**. 20, 27, and also in our text, but that does not necessarily show the etymology. I may be wrong, but I have preferred to follow the orthography and to translate accordingly.

12. *ham-karžakīh* or *⁰karpakīh*? — The meaning of this word is certain, 'contact, connection', but not so the etymology and hence the reading. The word is never written ⁰r p⁰, not even in the PV., though Hoshang gives this in the text, but leaves rp in the Gl.; similarly in its summary, DkM. **779**. 12; **781**. 16. As to the reading *ham-karžakīh* cf. *ham-karza* or *ham-garza*, Riv. **129**. 4; **130**. 5; **255**. 1, etc. (Modi, Intr. 46, reads "*hamgurzeh* from *gur(a)zīdan* to help" which cannot be accepted.) In spite of the orthography one may think of reading the word *ham-karpakīh*, connecting it with k r p *karp* 'body', because it occurs as a gl. for *ham-martīh* (rightly for Av. *ham-nāirī-* ?), PV. **5**. 27 (84) Bartholomae, Wb. 1810, must have read so for the same reason. And perhaps the same meaning is implied in the PV. **5**. 55 (157) gl.; cf. also *ku-š vas bār apāk ham-karpak bavēt* 'i. e. one becomes 'of the same body' (or rather 'with the body') with her many times' as a gl. for *vas bār pa kāmak kunišn tan vimēžēt*, 'one mixes the body many times for fulfilling his desire', PV. **16**. 14 (33). But here too, the term can mean 'connected' as elsewhere. In other passages it means 'contact' with polluting persons or things. Now it is possible that 'contact' is not the literal meaning of the term. In the Šnš. **2**. 55 our term forms a pair together with *gazišn* (yp⁰), lit. 'biting, bite' but used with reference to pollution; and hence the other too might have quite a different literal sense, say, as S. *karj-* 'to pain, to torment'. In any case I have considered it advisable to adopt the traditional reading. As to *gazišn* it may be added that it does not mean "curse" as West says, because then it must be *gazavišn* i. e. *viz⁰*, s. AVn. **17**. 26 where *vizavēnd* 'they curse' is right, but the other word is *dēr-yazišnīh*, not *dēr-gazišnīh*.

13. *pixak*, always written p aak as if *pēšak*, — in the phrases *pa pixak šōδ-* and *pixak šnās*. — The former is very common, the latter rather rare, but both are used in connection with washing after pollution. In the AVn. **38**. 7 the Str. (or gl.?) given in the n. is *yat barasnūma*; and this is correct, not Haug and West. There are cases where *barašnūm* is used in the place of *pixak* which can be explained as follows. We read in the PV. **9**. 14 (41) *grav* . . — *naδ ē-tāk* — *kē 9 pixak* . . — *9 grah* for Av. *graom* . . *nava pixəm* 'the stick of nine knots' to which is fastened the vessel of cattle's urine in the *barašnūm* ceremony. Here too *pixak* is written as usual. Hence *pa pixak šōδ* means 'to wash through

[the bath with the stick of nine] knots'; here an instrument requisite in the ceremony is used for the ceremony itself; and this view is supported by the Parsi Guj. idioms *nav gareh-thī nhāvū* 'to bathe through [the bath with the stick of] nine knots', and *nav gareh-nū nhān* 'the bath of (i. e. through) [the stick of] nine knots'. Similarly *pivak šnās* means 'one acquainted with [the bath with the stick of nine] knots'. West reads *pīšak* and translates in one case by "ceremony" (*barašnūm*) and in the other by "duties"; but the former meaning is unknown and for the latter cf. the parallel quotation. — I now find that Dhabhar has already explained the phrase correctly, s. NMtr. p. 23.

14. *satuš* or ? — The word is very common; it is generally written yyt n ya or roughly speaking s t u š, also in the N. where, however, twice s t u t š **121**. 10, **122**. 19; cf. the var. in the PV. **7**. 52 (136) com. where s p u š also. If s t u t š be genuine and if the term be a transcription, we may think of Av. *stuitiš*. But the Paz. is : 1. *sadis* in the Mx. with the Str. 'three nights' or 'relating to three nights'; and 2. *sadiš* in the PazT. **124**. 20, — so TD 3. fol. 128, cf. also SX^{v}Ap **43**. 11 with the explanation 'the *yazišn* ceremony dedicated to Srōš during the three days for the sake of the dead'; and 3. *sadaš* in Tīrandāz 387 (s. PazT. **135**. 11) with the comment (388, here s d^{u} š) 'at the time of s^{0}, that is, at the dawn of the fourth day'.

14 b. We may ascertain all these meanings from some typical passages: *satuš har tan -ē rāδ yašt -1 u drōn -ē; . . . andar ān 3 rōč yazišn hamāk ān i srōš kunišn; . . . ka γyāk -1 bē mīrēt, ka-šān ān γyāk yašt -1* [*i*] *srōš kart⟨an⟩, ā ētar yazišn* [*i*] *hamāk artāk fravart* (or *fravahr?*); *ka nē, satuš hač bunīh . . .* 'the *satuš* [ceremony] for every single person is one *yašt* and one *drōn*; . . . . in those three days the *yazišn* is to be performed all [as] that of Srōš; . . . when one dies at a place, when they have performed one *yašt* of Srōš [at] that place, then here [is to be performed] the *yazišn* of all *artāk fravart*-s; when not, the *satuš* [ceremony] from the beginning . . .', PV. **8**. 22 (64) com. (Note that *satuš* occurs as a gl. on *yašt* in the PV. **19**. 40 (133) which seems to refer to the ceremony after death, though the same cannot be said of the original Avesta.) This is said for all in general.

14 c. In the V. **9**. 56 a ceremony in honour of Sraoša is said to be performed for three days and nights after (thus, taking *vā* in the sense of 'and', not 'or') an *ašəmaoγa* is put to death. Also the PV. **7**. 52 (136) com. and the PRivDd. **41**. 1 ff. like the Šnš. **8**. 6 refer to this ceremony in connection with a *mark-aržān* sinner who has confessed his sin and is put to death. What they add shows that the punishment, resulting in absolution from sin, must have been inflicted before the performance of the ceremony takes place. We read: *ka pa (h)uš* [*u*] *γyān* [*i*] *x^{v}ēš bē mīrēt, pa uskārišn, ku pas hač 3 šapak āmārīh, satuš pas hač 3 šapak yazišn; ćē nē dānom, ku pātifrās pa 3 šapak bē kunēt, aδāp pa 3 šapak sar . . .* 'when he (the *mark-aržān* sinner) dies with his own consciousness and vital spirit (i. e. dies a natural death), [then] with the consideration, that the reckoning is after three nights, the *satuš* is to be celebrated after three nights; because I do not know, that (= whether) one inflicts the punishment during three nights, or at the end of three nights . . .', PV. **7**. 52 (136)

com.; and . . . *u-š ǵētīkīhā sar nē šāyēt brītan* (Ed. *brīnēnd*), *ā-š* (Ed. *u-š*) *mēnōkīhā šap i sitīkar pa bun i puhl sar bē brīnēnd, u* [*-š bām*] *i 4-om satuš apāyēt dāštan* (for *yaštan ?*), [*u*] *ahrav*, ' . . . and it is not possible to cut off his head materially, then they cut off his head spiritually [on] the third night at the beginning of the Bridge, and (then, if *ā-č*) [on] the fourth dawn the *satuš* must be kept (for celebrated ?), [and] he is 'righteous', PRivDd. **41**. 4 ff. From this it seems that the *satuš* is the ceremony performed on the fourth morning.

14 d. Now when the term is used in a phrase with *pātifrās* 'punishment', as in the Mx. **21**. 10; DdA. **13**. 5; **40**. 5, it may refer to the three days after death or to the dawn of the fourth day; but when with *āmār* 'reckoning', as in the Mx. **63**. 7; PnZ. 17; DdA. **7**. 4; **13**. 3; **27**. 6, then it must be strictly speaking the latter, cf. above. Of course in both cases the term can simply mean 'during (or at) the time of the *satuš* ceremony'; and 'the three nights' and 'the fourth dawn' can be free renderings suggested by the context.

14 e. In the later accounts of the ceremonies after death another term t r s a s t u d a n (also with *yaštan*) is used instead of the one in question, SdBd. **40**. 1, 7, 12 (= Riv. **148**. 7, 13; — the Guj. Riv. 347 does not use even the former but only *saroś ijavā*, i. e. *sarōš yaštan*) **94**. 9. Bharucha, Rist. 391, writes the term *tarīs astudān*, in the quotations — they are from other Rivāyat-s — always *tars stodān*, and would derive it from Av. *ϑriš āstuitinąm* which nowhere occurs. In NP. dictionaries it is recorded as *tars astūdān* or *tars i astūdān* with the lit. meaning *xauf i ḳabr*, and as the term for the prayers recited by the Parsis at the *daxma* for the three days after death in order to free the soul from fear, (Vullers). Are we to take this as genuine and old, or as influenced by the Muḥammadan belief of '*aδāb i ḳabr* or *gōr* 'divine punishment said to be inflicted on a dead body in the grave for the first three days after interment' (Fallon)? Nyberg on the contrary considers (in a letter to me) the latter as a continuation of the Parsi belief; and that too without knowing the term *tars i astūdān*. The reason of my doubt is that the said ceremony is not performed at the *daxma*; and what is done there, and that again only in Persia, is quite different. We read: "Generally, for the first, and sometimes for the 1st, 2nd and 3rd nights, Mobeds are sent there to recite 'Yashte Gāhān' throughout the night on behalf of the dead", Madr. Mem. Vol. 310. It is also strange that the same account, SdBd. **40**. 4 ff. = Riv. **148**. 2 ff., describes in exaggerated terms how the soul is afraid of evil spirits and how Sarōš protects it. He also intercedes for it before Ormazd so that they inflict punishment at the *Činvad* Bridge [only], and he withholds it from hell. It is true that the distress of the soul during the three days is commonly referred to in MP. writings, — also in the case of a righteous person, s. DdA. **23**. 1, 2, — but it is not directly given as the reason of the ceremony in honour of Srōš. Only the Šnš. **17**. 3 says that this is to be performed, because he is able to free the soul from the hands of the *dēv*-s. Believing, however, that the explanation of *tars i astūdān* is correct, and that the term in question must also have a similar meaning, we may follow Freimann, PnZ. 17 (wherein he wrongly combines two sentences in spite of the PT. **44**. 3 ff.). He reads the word *stawīh* "Bedrängnis", and says in a long note that it is only an

orthographical var. of the usual *stawīh*, the difference being n for n b, which occurs in other cases. But the two forms are regularly distinguished, and we cannot say as he does, that the copyists or the authors have done so, because it was used in a fixed context like *āmār i pa s⁰* and because the real meaning of *s⁰* was forgotten. As to the other readings he deals with, note that the Paz. is nowhere *sědōš* 'three nights', as given by modern scholars; at the most it can be deducted by combining several later var. (It is not quite clear whether *se dōš* refers to our term in the Riv. **173.** 17: *farzand-ī ki bi-mīrad, ki duvāzdah sāla, ba-gāhān bastan, se (3) dōš sarōš se (3) tā . . . kardan;* Bharucha, Rist. 462 n., where he quotes from other Rivāyat-s, translates as if there were *yaʿnī* 'that is' before *sarōš*; as it is, it can simply mean 'for three nights threefold *sarōš* [ceremonies]'.) This is to my mind a great objection against the theory; otherwise in MP. *t* can stand for *d* in proper names, transcriptions and the like, and its use with *yaštan* is not strange, as it is in the case of *stawīh* and *tars i astūdān*. If we take the Paz. *sadiš, sadaš, saduš* as genuine and consider the orthography, *satuš* must be the reading. It is also probable that it contains 'three': *sa-* can be *se-* or *si-*, cf. the Paz. *sadīgar* for *sitīkar*. The rest can be read: *tuš*, cf. *tušt, tōšīt* (?) 'calm', AirWb. 657 f., — NP. *tuš* means just the contrary 'grief, agitation'; or *tōš*, cf. NP. *tōš* 'power, strength, vigour', Av. *təvīšī-* (Nyberg would derive the whole term from Av. **us-təvīšī-*; but *us-* remains in MP.), *tōš* like *tōša* also means 'provisions for the journey'. (Pavry, Fut. Life 73 n., has thought of the latter term along with S. *toṣa-*, but the NP. word means only 'provisions for the journey' as also in MP., s. Aog. 41 ff. and Arm. lw. *tʿošak*.) After all the ety., and hence the reading, remains uncertain; for the present I have read *satuš*.

15. The following discussion on some points is given here, because for one reason or another it was not inserted in the notes where I have dealt with the rest when necessary.

The length of a *hāsr*, a measurement of time.

We read in the Šnš. **9.** 1 that twelve long *hāsr*-s or eighteen short ones make a day and night. The latter measure must have been in use even in Avesta days, since we read *dvadasanhāϑrəm asti ayrim ayarə*, 'the longest day has twelve *hāϑra*-s', FrO. **36.** 10, the source of which may be the Nikātom Nask, s. DkM. **715.** 10 ff.; SBE. **37.** 67. That the short *hāsr* and not the longest one is meant here can be seen from *rōč i hāmīnīk 12 hāsr, šap 6 hāsr*, 'the summer day is twelve *hāsr*-s, the night six *hāsr*-s', BdK. **60.** 2, thus the total being eighteen *hāsr*-s. (It is another matter if this statement cannot be verified from the existing conditions.) There was also the shortest *hāsr*, twenty-four of which made one day and night. West, SBE. **5.** 308; **37.** 51, and Bartholomae, Wb. 1803, have misunderstood the FrO. **36.** 11 f.; *ān rōč šapān, kē rōč ayryak* ⟨₀⟩ *andar*, 'that day and night, in which the day is the longest' is the gl. of *ān i ayryak rōč*, 'the longest day'; then follows *12 hāsr i ayryak u 18* (thus K; even M not *20* which is expressed quite differently) [*i*] *miyānak u 20 u 4 i nitom*, 'twelve longest *hāsr*-s and eighteen middle and twenty-four shortest [make one day and night]'. West is wrong there also about *hāsr i miyānak pa zamīk, kē* (MSS.

hač i. e. mn instead of mn n) *frasang-ač xᵛānēnd, 1000 gām i 2 pāδ, kē rawišn apāk sačišn i žamān, i hāsr* [*i*] *miyānak* [*i*] *rōč šapān handāxtak*, 'a middle *hāsr* on land, which they call also a *frasang*, is a thousand steps of two feet [each], the traversing of which is with the passing away of the time, estimated as the middle *hāsr* relating to the day and night', FrO. **35**. 12 ff. This supports my interpretation, as three-fourths of an hour, i. e. the middle *hāsr*, is just necessary to go a *frasang*, if we take it as equal to about three miles. In any case 'a thousand steps of two feet [each]' is very little for a *frasang*, though the same estimate is given in the BdK. **63**. 2 f.

16. The history and significance of the names of the degress of sin and of their 'prices'.

The Šnš. **1**. 1 quotes the authority of the V. for these names, but the reference looks like an interpolation. If it is not so, then the V. **4**. 17, 30, 34, 37, 40 is meant. The first of the terms is not mentioned here, the next four are quite identical, but the last differ; yet these too can be identified with each other by referring to the FrO. **32**. 4 which contains the same terms as the Šnš., but applies them to bodily injury as the V. We also learn from the former, cf. 7, that *bāzāk* is an abbreviation of *bāzāk-žanišnīh*, Av. *bāzu-ǰata-*, N. **71**. 7 (42) where also other terms occur as they do in our text. Hence the V. need not be the source for them.

16 b. West retains the number seven of the MSS., and tries to explain the anomaly between it and the eight names of the degrees by saying that the second and the third are considered as one, their value being the same, or that *framān* is an addition, it not being mentioned in the V. **4**. But it is better to consider seven as a clerical mistake for eight, because elsewhere the eight degress of sin are spoken of, Riv. **301**. 9; **304**. 2, and they are mentioned there by name just as in our text which, it should be noted, is in many cases the source of the Riv., and such it may be for this item also. Again these eight form a group in the PazT. **139**. 12; Tīrandāz 401. The latter, 402, adds about *framān* that it is also called *andarz farmān* under which name it is mentioned in the PazT. **120**. 2, though not immediately before the other seven. This means that *framān* is an abbreviation of *handarz framān*, and very probably also of *framān spōxtan*, PV. **6**. 9 (15) com. According to definitions *framān* is the sin of not carrying out a promise given to a person dying or going to another country, SXᵛAp. **36**. 7 ff.; whereas the other seven are various grades of assault or bodily injury, ib. 15 ff.; FrO. **32**. 1 ff.; Šnš. **16**. 2—4. Hence one may say that *framān* does not belong to this group. But as we shall presently see, the application of the terms is not restricted to the subject mentioned in their definitions.

16 c. It is true that the literal meanings of the terms and of their epithets — V. **4**. 17, 30, 34, 37, 40 — leave no doubt that their primary object is to denote the different kinds of assault, but it is important and interesting to learn that they are applied to all sorts of offences and that too already in the Avesta: *yō avaδa nōiṯ aiwyāsti ⁺ašaya ⁺arəduš havayaṇhəm ⁺axtīm*, 'he who does not study there out of disinclination, his suffering is equal to an *arəduš*', N. **23**. 24 ff. (15).

(Bartholomae, Wb. 1787, does not translate the last part; for *arəduš* instead of *°ša*, cf. the var. and its use elsewhere; for the doubtful *havayaṇhəm*, var. *hāv°*, I follow the Ptr. *havand.*) And *yō gāϑanąm ōyəm vāčim apayāiti, aēvąm vā vačastaštīm, ⁺ϑrī ⁺vā āzāiti, ayarə·drāǰō vā vāstryāṯ; . . . yaϑa čaϑrušum ⁺yārə gāϑā asrāvayō, hyaṯ ⁺arəduš hē šyaoϑanəm; ϑrišūm tarō, xᵛaraya; naēməm tarō, ⁺bāzu·ǰataya; vīspəm tarō ⁺yārə·drāǰehīm, yātəm āstryeiti; yaṯčiṯ ⁺pasčaēta aēvąm ratufritīm avaraoδayeiti, tanūm ⁺piryeiti,* 'who omits a single word, or a single verse of the Gāϑā, one should dictate him three [blows], or for the length of a day field-work; . . . when he does not chant the Gāϑā for the quarter of a year, then *arəduš* is his sin; he trespasses *xᵛara,* beyond the third, *bāzu-ǰata,* beyond the half, and *yāta,* beyond the whole of a year's length; thereafter when he neglects a single prayer, he forfeits the body', N. **70.** 18 ff. (42, — s. Wb. 149, 158, 194, 1867, 1494). There is no doubt that the smallest sin of *3 srōšočarnām,* PazT. **119.** 13, which is identified with our *framān,* Šnš. **11.** 1, takes its name from the smallest punishment mentioned here, viz. three blows. This too shows that *framān* is not an interpolation. — Bartholomae has not observed that the terms are thus used for offences other than different grades of assault. I believe, he, IF. **10.** 5 ff., is wrong also in taking the clause *taṯ paiti ⁺ainim dahməm ǰainti* after *yō gaϑā asrāvayō naēməm yārə,* N. **74.** 5 (45), literally. The passages already quoted show that the said clause is nothing more than a simile, and so it is expressed by the Ptr. *hač ān* 'thereby'.

16 d. We may safely take it for granted that the bad deeds in other spheres of life were also designated by these very terms, as we are told *ka hač (h)an* (aan, yet not *axᵛ*) *dar ān and bav[ē]t, hamgōnak āgrift . . . xᵛānīhēt,* 'when from another matter (or subject) that much happens, in the same way it is called *āgrift . . . .*', FrO. **32.** 6 f. They are used even for good deeds: *kirpak-ač pa ham handāčakīhā kunīhēt* (or *gīrīhēt,*) [*u*] *nām i sang* (yyn y, not *sart* which is written yy rt) *u patmān hamgōnak xᵛānīh[ē]t,* 'good deeds also are performed (or considered) according to the same measures, and the names of the value and degree are called in the same manner', FrO. **32.** 7 f. Hence it is that we are told about them elsewhere that they are the names of the degrees of both good deed and sin, Riv. **304.** 6, 11; SdBd. **13.** 1 (where *xᵛad* is to be read instead of *xurd* or *xᵛard*). And some of these terms are actually used with reference to good deeds, s. Šnš. **2.** 93; **4.** 14; **6.** 3, 4; **7.** 4; **8.** 20; **10.** 24 with respective parallels.

16 e. After the enumeration of the different degrees of sin their 'prices' are given, Šnš. **1.** 2, as can be concluded from the occurrence of *arž* with reference to two of them, and not their 'weights' as West says, although the terms *stēr* and *dra(x)m* can be applied to weights also. His interpretation is based upon a wrong assumption, inasmuch as he connects the matter with the account about the weighing of good and bad deeds on a balance in the next world. Also Bharucha, Rist. Ap. 5 ff., takes the terms as weights, very probably because the later authorities use the word *vazn* 'weight' about them, s. below. But the idea is about taking 'fines', to say in political parlance, or about demanding 'atonements' to use an ecclesiastical phrase, for sins committed. This is not uncommon. In Avesta times cattle were used as the means of fine or atonement as can be

seen from *arəduš vā ayryō-staorəm vā bistaorəm vā yaṯ mazanhəm vā xᵛarəm*, 'an *arəduš* or a first class large animal wound or a two [first class] large animals one or a still greater one', N. **74.** 10 ff. (45). Bartholomae, Wb. 1867, and Bulsara (in his tr.) see in the passage the enumeration of four offences. They are, to use the MP. forms, *arduš*, *xᵛar*, *bāzāk* and *yāt* equivalent to thirty, sixty, ninety, and hundred and eighty *stēr*-s respectively. The ratio shows that one first class large animal and two first class large animals — (and these alone can be meant by the author in the second case also, although Bartholomae in IF. **10.** 7 and Bulsara in his note take them middle class ones, which is unwarrantable) — do not correspond with *xᵛar* and *bāzāk*, i. e. with sixty and ninety *stēr*-s, but they do with *arduš* and *xᵛar*, i. e. with thirty and sixty *stēr*-s. Hence I take the first two items *arəduš vā ayryō-staorəm vā* as referring to one class only. Their identification can be also otherwise proved, viz. from the money value of the animals, which is given as follows: *pah* 'small animal, sheep' = three *stēr*-s, and *stōr* 'large animal' = twelve *stēr*-s, PV. **4.** 2. (8 f.) gl. Large animals can be of lowest *nitəma*, middle *maδəma*, and first *ayrya* class, and their money value is twelve, fourteen and thirty *stēr*-s (i. e. the same as of *arduš*) respectively, PV. **7.** 41 (106—108) gl. in some MSS., and Rabāḍī **1.** 415. An earlier authority I have not yet met with, but there is nothing to doubt about the data. In any case when an animal is replaced by a number of *stēr*-s, the latter refer to value, not to weight; and so also *dra(x)m*-s.

16 f. As to the worth of a *dra(x)m* in modern currency, the statement "about two pence", PPGl. 243, seems to be borrowed from a NP. dictionary, and therefore must be corroborated. In the absence of positive data we must settle it from the Sasanian coins that have been discovered. West, SBE. **24.** 326 n. 6, took on the authority of Mordtmann, ZDMG. **12.** 45, sixty three grains as the standard or average weight of a silver *dra(x)m* and calculated its value about seven d.; Nöldeke, Sasan. Tabarī 355 n. 1, gives seventy Pf. on the authority of Pertsch, but himself adds that it does not agree with the other facts, viz. according to al-Balāδurī 465 the Sasanian *dra(x)m* was of the full *miϑḳāl* weight, whereas the later one was of the seven-tenths, and the latter had the worth of forty Pf. Now if we calculate from these data, the Sasanian *dra(x)m* should be estimated at about sixty Pf. which agrees with the result arrived at by West.

16 g. Other authorities, Šnš. **11.** 2; **16.** 4 f.; Riv. **301.** 12 ff.; **304.** 3, 8, (13 and SdBd. **13.** 6. are defective), agree as to the valuation of *arduš* and the following degrees, but they differ about the rest. The first of these has been totally misinterpreted by West through unwarranted conjecture, careless decipherment and wrong assumption. It runs: *framān -ē 3 dra(x)m sang u dāng 4, u srōšaćarnām dra(x)m -1* [*u*] *dāng 3,* [*u*] *3 srōšaćarnām 4 dra(x)m sang u dāng 3,* [*u*] *āgrift 33 stēr, u ⁺ōvrišt 33 dra(x)m sang* . . . West changes *u dāng 4* into *i dāng 4*, though he retains the other similar phrases, where he deciphers *2* instead of *3*, but he is wrong as can be seen from the FrP. **30.** 1 where *dāng* is expressed by m also, instead of m d. Further he assumes that the *dāng* is a quarter of a *dra(x)m* as in NP., but even here an alternative scale six to

one is given. In all such cases we must appeal to the MP. sources. That small, charming, aphoristic piece *Dārūk i Xᵛarsandīh*, PT. **154**, clearly indicates that six *dāng*-s make one *dra(x)m*; and cf. *dāng 3*: *nēm dēnār*, FrP. **30.** 1. Again in Syriac, Lagarde Ges. Abh. 32, and in Arm., Hübschmann ArmGr. 134, this loan-word is used for the obol which is one-sixth of a drachma. And the Sasanian numismatics knows of an obol, but not of a quarter drachma, ZDMG. **8.** 146; Paruck, Sasanian Coins 38. The very passage indicates that the *dāng* is to be so understood, otherwise three times the price of a *srōšačarnām* would not correspond to that of *3 srōšačarnām*. Since *framān* is identified with the latter, its price must be exchanged thus *4 dra(x)m u dāng 3*. There must be some mistake in the remaining part also. — Šnš. **16.** 1—3, 5 is neither clear nor consistent; *frāman* is said to be *3* n n m ab (*ē*) *i 5* an k (anna?) in 1, cf. *srōšočarnām -1* 3 n n m b (*1*) in 5; *āgrift 53 u dra(x)m 2* in 2 but *15 stēr* in 5; and *ōvrišt 73 dra(x)m 3* in 3 but *25 stēr* in 5.

16 h. The NP. authorities, SdBd. **13.** 3—5, Riv. **304.** 2, 7, 12, give seven, twelve and fifteen *astēr*-s for the first three degrees; (cf. the prices of a low class and a middle class large animal); also eight for the first, Riv. **301.** 11; **304.** 16, 18. While doing so they use the word *vazn* 'weight', Riv. **301.** 10; **304.** 18; and the details about it, — viz. one *astēr* = fourteen *miϑkāl*-s = four *diram*-s, and four hundred *diram*-s = one *man*, SdBd. **13.** 3, Riv. **301.** 15; **304.** 12 — correspond with modern scales, especially with those used in Kirman and Yazd, the centres of Zoroastrians in Persia, s. Phillott, Higher Persian Grammar 215. The cause of this change cannot be ascertained with certainty. Was it due to ignorance or to some definite motive? The latter is not out of the question. In post-Sasanian days the clergy were not able to exact fines for religious offences committed by the laity. Hence the value of the offences was changed into weight, which was to be counter-balanced by the weight of good deeds, i. e. ceremonies performed by the priests. This enabled them to preserve their source of income.

17. The origin of the practice of the *sag-dīd* (lit. 'seen by a dog', and not 'dog's gaze' as commonly given, because the opposite phrase of its MP. is *sak nē dīt* 'not seen by a dog').

The germs of this practice are traced in several places. Firstly in the V. **8.** 14—22 where it is enjoined that a particular kind of dog, or a priest reciting some formulas must go along the way where a corpse is carried, before it can be taken into general use again. Secondly in the V. **7.** 29 f., 33 f.; **8.** 36 ff., 98 ff., where milder and stricter processes of purification are given, according as the putrefying body is gnawed (*aiwi-ynixta-*, Ptr. *apar žat*) or not gnawed by corpse-eating dogs and birds; and this expression is said to mean whether the *sag-dīd* is performed or not. — The words 'gnawed' and 'not gnawed' in the first two cases must have changed places, or we must give a different interpretation to the account there; but in these very cases MF. **369.** 8; **374.** 13 uses *sak* (*nē*) *dīt* for the other phrase. And lastly in the passage occurring after the V. **7.** 2 in the *sāda* MSS., which tells us that the *nasu*'s attack upon a corpse remains 'till a dog sees it or eats it up or a corpse-eating bird flies above it.' (There must have existed a Ptr. with gl. of this passage, it is quoted in MF. **352.** 11 ff.)

17 b. In the last case the first clause and the last (for which cf. Šnš. **2.** 5; PV. **7.** 2 (4) com.) point to the *sag-dīd*, whereas the second to the disposal of a corpse through dogs. Also the account about the 'gnawed' and the 'not gnawed' corpse shows that the practice of the *sag-dīd* is to be connected with that of entrusting a dead body to dogs and vultures. (The reason of this usage lies according to Hertel, IIQF. **9.** 23 f., in what he calls the Avestic Doctrine of Fire. A dead body is possessed by the 'evil fire'; its destruction in this manner is favourable to the good creation, whereas burial and cremation are unfavourable, because the former would strengthen worms and insects, and the latter would endanger fire.) Again it is said of the very birds, which drive the *nasuš* off (Šnš. **2.** 5), that they are created for devouring dead matter: . . . *dālman* (or *kark*[*ā*]*s*) *nasāk* x^v*arišnīh* (or x^v*artan*) *rāδ dāt* [*ēstēt*], *ētōn-ač varāk i* [*siyā*] *u sār i gar*, GBd. **155.** 10 f. (BdK. **47.** 12 f.). In practice also they are not used for the purposes of the *sag-dīd*. Thus the two facts are often mixed up. On the other hand dogs are no longer used for disposing of corpses. We do not know when and why this was stopped; but it can be safely said that the dog was felt to be too domestic to be allowed to devour dead bodies; and hence it may with some probability be suggested, that the practice of the *sag-dīd* was introduced as a mere show for that older and more savage custom. This is a working hypothesis which can be rejected when a better and more authoritative one is put forward. But it must be said that the absence of a direct reference to the practice in the V. is inexplicable, and that the indirect references lead us to this explanation.

17 c. It is true that it does not hold good in the first account, V. **8.** 14—22, which in its turn is something different from the common *sag-dīd*. Still it undoubtedly shows that the particular type of the dog (and in its absence a common one also, as the PV. **8.** 16 (41) gl. declares: *ē! pa sakīh ēn apērtar, tāk apārīk-ač šāyēt*, 'lo! among dogs this is the most supreme, while others also are allowed') is believed to possess the power of destroying the *nasuš* or Putrefaction; and thus far and no further can the account be said to bear comparison with the practice in question.

17 d. The latest explanation of this belief comes from Hertel, IIQF. **9.** 40 ff.; it also is based upon the Avestic Doctrine of Fire. The act of seeing, says he, was considered by the Indo-Iranians as the act of radiating light, which was in one's body, through the eyes, and not as the effect of light on the retina (for details s. IIQF. **6.** 32 f.). Again an opposing power was destroyed by radiating light, i. e. by looking or staring at it. In other words just as 'the evil eye' could harm, so also 'the good eye'. Now among the domestic animals the eyes of the dog only (the cat was not yet known to the Aryans) glittered during the night, and it was in the darkness that the evil powers were most feared. Owing to these facts the dog's sight was considered especially fit for driving them off; and hence its use in the case of a corpse, one of the abodes of evil. The dog is similarly required while purifying a defiled person (V. **8.** 37 f.), a custom still observed in the *barašnūm* ceremony. There is no denying that this belief about the dog's sight can be at the root of the

sag-dīd; and if it must be so, those indirect references need some other interpretation.

18. In the following I give the analysis or summary of the text, not only under different sub-heads but also with hints as to important or interesting points which can then be easily looked up in the original. As said above I do not go into details as regards the parallel texts, but simply give the respective places. It may be noted that the order of the details is not always the same, and the details themselves can be less and more and even different. Again I give only those places which bear comparison with the contents and not merely with, say, the headings. I could have similarly referred to modern customs, but Modi, Cerem., can be easily consulted for them.

1. 0—4 Introduction or general remarks.

0: Initial formula. 1: The names of the degrees of sin. 2—3: Their 'prices'. 3b—4: The authorities whom priestly judges followed.

2. 1—5b; **10.** 32 On the *sag-dīd.*

1: The time when the *nasuš* (Putrefaction) attacks. 2: The dogs that drive it off. 3: How they do it and how not. 4: How the blind dog does it. 5: The birds that drive it off and how. 5b: When is it not driven off? **10.** 32: When is the *sag-dīd* to be repeated?

Cf. V. **7.** 1—4; PV. **7.** 2 (4) com.; **3.** 40 (138) com.; MF. **356.** 6 ff.; Riv. **110.** 18 ff. (as regards **111.** 7 Modi's "oftener" is wrong; he is misled by *bēštar* 'more' for *pēštar* 'sooner'; note that the next clause enjoins the performance a 'second time', and cf. its tr. *setāb* 'soon, quickly', Guj. Riv. 322, and *zūdtar* 'sooner' in the beginning); **118.** 15 ff.

2. 6; **10.** 10 Double care if the dead be a pregnant woman.

Cf. MF. **181.** 13 ff.; Vkd. **146.** 12 ff.; Riv. **235.** 13 ff.; PazT, **220.** 8 ff.

2. 6b—11 On carrying a corpse to the *daxmak.*

6b: Its position. 7: How many at a time? 8: The persons who can carry it. 9: It should not be covered. 9b: Not to be carried in rain. 10—11: Precautions, if it rains on the way.

Cf. V. **8.** 4 ff., 23 ff.; PV. **8.** 7 (17) com., 10 (28) com.; MF. **383.** 10 ff.; Riv. **115.** 11 ff.

2. 12—29, 36—37, 62b On the passing of pollution upon different objects and from them (and from different positions) into the ground, when death occurs or *nasāk* lies on them.

12: Bedding. 13: Bedstead. 14: Plaster. 15—16: Stone united with the ground, partly not so, wholly not so. 17: Dung and ashes. 17b: Salt and plaster in pieces (not in powder). 18: Roof. 19: Wall (?). 20: Bridge (built). 21: Roof of a reservoir. 22: Reservoir. 23: Gallows. 24: Sitting position. 25: Tree with fresh bark. 26: Tree with dry bark. 27: Fresh branch. 28—29: Dry branch. 36: Brick, earth, mortar. 37: Dung, ashes, flour. — The rules in 36, 37 give the guiding principle. 62b: Ground; frame of the roof.

Cf. PV. **6.** 5 (9) com.; MF. **322.** 1 ff.; **327.** 10 ff.; Riv. **123.** 5 ff.; PazT. **230.** 20 ff.

2. 30—35 On the spread of pollution when *nasāk* lies outside or inside a jar.
30—31: When wine in the jar. 32: When clarified butter in it. 33: When a serpent in the jar of wine. 34—35: When in or on the jar of corn.
Cf. PV. **6.** 5 (9) com.; MF. (**183.** 15 ff.) **326.** 2 ff.; Riv. (**129.** 12 ff.) **131.** 5 ff.

2. 36—37 S. above 12.

2. 38—44, 47—49 How to deal with or what happens to the things in the house (of worship) where death occurs.
38—40: Fire. 41: Prepared and unprepared food. 42: Clothing. 43: Consecrated water and milk. 44: Ceremonial garment. 47—48: Prepared and unprepared food in a 'lonely apartment'. 49: Ashes of the Fire of *Vahrām*.
Cf. V. **5.** 39 f.; PV. **5.** 44 (134) com.; MF. **292.** 15 ff.; PRivDd. **2.** 7 ff.; Riv. **121.** 2 ff.; **122.** 13; **123.** 1.

2. 45—46 On the whole house being not affected when death occurs in a particular part.
45: Threshold between two houses. 46: Cupola of the fire-temple.
Cf. PV. **5.** 44 (134) com.; MF. **296.** 4 ff.; Riv. **125.** 12 ff.; (**126.** 1 ff.); **122.** 10, 17.

2. 47—49 S. above 38.

2. 50—53 On the sin of carrying fire etc. and going into the house where death has occurred, before the prescribed period.
50: Fire. 51: water. 52: Consecrated objects. 53: A person going unnecessarily, and necessarily.
Cf. V. **5.** 41 ff.; MF. **305.** 15 ff.; PRivDd. **3.** 7 ff.; Riv. **125.** 9 ff., 17 ff.

2. 54—62 On the spread and stoppage of pollution.
54: Pollution in the void. 54b—55: 'Contact' and 'non-contact' pollution. 56: Until the *sag-dīd*. 57—58: Spread stopped at certain objects (?) and animals. 59: Pollution through a hedgehog. 60: 'Direct' and 'indirect' infection. 61: Through a monkey. 62: Through different dogs.
Cf. V. **5.** 27 ff.; PV. **5.** 32 (107) com., 34 (112) com.; MF. **288.** 15 ff.; Riv. **129.** 2.

2. 62b S. above 12.

2. 63—72; **10.** 12 On the sin of touching etc. a corpse or a carcass, and the purification thereafter.
63—64: To carry alone and without the *sag-dīd* etc. 65: By many but without it. 66: Alone but with it. 67: Touching but not moving. 68: Moving with a stick when without the *sag-dīd*. 69—70: Moving with the hand of another with and without his strength. 71: The same with the *sag-dīd*. 72: Benefit of doubt in case of darkness. **10.** 12: Touching bare-footed or otherwise.
Cf. V. **3.** 14; PV. **3.** 14 (48) com.; (Riv. **133.** 13 ff.; **134.** 8 ff.).

2. 73 What, when it is not known which sheep from a flock, which tree from a forest and which piece from a fire-wood stand is polluted?
Cf. MF. **269.** 4 ff.

2. 74—75 What to do with a gate and a door on which *nasāk* impinges?
74: Village gate, city gate, outermost gate of a house. 75: Door of a principal apartment, of a *daštānastān*, of a *daxmak*.
Cf. PV. **5.** 4 (14) com.; MF. **269.** 10 ff.

2. 76—94 (**9.** 7) Carcass in water.
76: The sin of carrying it to water. 77: The measurement of pollution in running water. 78: The same in stagnant water. 79: One must bring it out. 80—82: Different opinions in case of danger. 83: Clothes to be put off when bringing it out. 84: To be brought out through the breadth; if not possible, then through the length. 85: To put it so, that the water from it cannot return. 86: Can be thrown out similarly. 87: Dragging allowed, grasping and putting back not. 87b: Can be carried from a large water to a small water, if they are not connected. 88—89: Different opinions about dragging it below or above the water. 90: While going in, the thought must be to bring out all, otherwise the touch with one of the unseen pieces pollutes. 91: When too heavy. 92—93: When too decomposed. 94: Not allowed to remove from water to rain. (**9.** 7: When one dies in a ship, his corpse is to be thrown into the water.)
Cf. V. **6.** 26 ff.; PV. **6.** 29 (64) com.; MF. **190.** 9 ff.; **332.** 16 ff.; Riv. **86.** 3 ff. — It is not without interest to note here what I have often observed in my village. Whenever a bird — it was generally a crow and sometimes a hen — fell into a well and died therein, it was not only immediately removed, but the women of the street used to gather together each with a water-pot and a rope, and group after group used to draw out water from the well for a considerable time.

2. 95—104 Corpse etc. on the articles of dress and bedding.
95: Which clothes become useless. 96: Clothing of a menstruous woman. 97: Mode of washing. 98: Leathern clothing. 99: Of cotton, wool, coarse silk, silk, hair, camel's wool. 100: Wool, — twisted, and unconnected. 101: Mattress connected with a rug, and not so. 102: Several cushions piled together. 103: Cushion with a woollen padding. 104: Several cushions tied with a band.
Cf. V. **7.** 9 ff.; PV. **7.** 10 (27) com., 12 (32) com.; MF. **359.** 11 ff.; Riv. **237.** 3 ff.

2. 105—111 On the eating of *nasāk*.
105: By a pregnant woman. 106: By 'alone'-carriers of dead bodies. 107—108: Grievousness of this sin. (108b: 'Alone'-carrier thirty steps apart.) 109—111: By animals in different conditions; their milk, dung hair and wool polluted for one year.
Cf. V. **7.** 23 f., 76 f.; PV. **7.** 24 (64) com., 77 (192) com.; MF. **364.** 9 ff.; **376.** 10 ff.; Riv. **277.** 8 ff.; Sd. **73**; PazT. **220.** 11 ff.

2. 112—117 *Nasāk* on (the articles of) metals, precious stones, etc.
112: Gold. 113: Silver. 114: Iron, steel, stone. 115: Crystal, amber, gem. 116: Pearl, amber, ruby, turquoise, jet, coral, bone. 117: Earth, horn.

Cf. V. **7.** 73 ff.; PV. **7.** 75 (188) com.; MF. **379.** 2 ff.; Riv. **239.** 8 ff.; Sd. **91**; PazT. **241.** 12 ff.

2. 118 *Nasāk* on fire-wood.

Cf. V. **7.** 28 ff.; PV. **7.** 31 (82) com.; MF. **369.** 6 ff.; Riv. **243.** 2.

2. 119—124 *Nasāk* on corn, fodder, fruits and other eatables.

119: Corn in different stages, fodder. 120: (Wal)nut. 121: Pomegranate. 122: Date in its different parts. 123: Pomegranate, citron, quince, apple, pear. 124: Meat, clarified butter, milk, cheese, preserves.

Cf. V. **7.** 32 ff.; PV. **7.** 35 (93) com.; MF. **183.** 1 ff.; **371.** 11 ff.; Riv. **129.** 12 ff.

3. 1—3 When are the articles polluted on the occurrence of menstruation?

1: The general rule. 2—3: Carpet, mattress, cushion.

Cf. MF. **427.** 13 ff.

3. 4—9 What should a woman do when it occurs?

4—5: Removal of her ornaments and dress: bracelet, ear-ring, head-gear (or head-ornament), tight under-garments. 6—9: About the prayer to be held.

Cf. PV. **16.** 2 (5) com.; MF. **429.** 4 ff.; Riv. **205.** 17 ff.; **207.** 12 ff.; Sd. **68.** 10; (SdBd. **96.** 23).

3. 10—13 When and what is polluted through a menstruous woman?

10—11: Ceremonial implements through her sight, etc. 12: Food and water through her nearness. 13: Clothing (or bedding) and garments through her touch.

Cf. V. **16.** 3 ff.; PV. **16.** 4 (10) com., 7 (17, 20) com.; MF. **438.** 5 ff.; Riv. **206.** 7 f.; Sd. **68.** 13 f.; SdBd. **96.** 11.

3. 14, (16—18) When can she bathe? Or on the period of depletion.

14: In ordinary case. (16—18: In special cases; — s. the next.)

Cf. V. **16.** 8 ff.; PV. **16.** 11 (23) com.; MF. **449.** 7 ff.; Riv. **208.** 9 ff., **218.** 5 ff.; SdBd. **96.** 15 ff.; Sd. **68.** 8 f.

3. 15—19 Special cases of menstruation.

15: After a woman has delivered or miscarried. 16: Second immediately after a long menstruation. 17—18: Second after three days. 19: Leucorrhœa.

3. 20—21b When free from menstruation.

20: *Barsum* etc. beyond three steps not polluted. 21: She can sit at the end of the fire. 21b: Bath and atonement.

Cf. V. **16.** 12; MF. **454.** 2 ff.; (Riv. **208.** 12 ff.; **218.** 9 ff.).

3. 22—24 When doubtful whether menstruation or fœtus.

Cf. MF. **181.** 4 ff.; PV. **5.** 49 (146) com.

3. 25—26 Sins through contact etc. with her.

Cf. V. **16.** 14 ff.; MF. (**452.** 9 ff.); **412.** 6 ff.

3. 27—29 Sins when she does not abstain from fire, water, sun etc., cattle, plants, 'righteous' men.

Cf. PV. **16.** 2 (8) com.; MF. **208.** 3 ff.; **416.** 6 ff.; **422.** 9 ff.; Riv. **209.** 11 ff.; **216.** 17 ff.; **217.** 16 ff.; SdBd. **15**; **41.** 1; **96.** 2 ff.; Sd. **68.** 1 ff.

3. 30—35 Precautions with respect to various things.

30: Kindling of fire. 31: Tray, cup, dish. 32: *Barsum* while consecrating the *drōn*. 33: Her seat. 34: Her food. 35: Her prayer. (S. also **10.** 39.)

Cf. V. **16.** 3 ff.; PV. **16.** 7 (17) com.; MF. **430.** 16 ff.; **440.** 5 ff.; Riv. **206.** 7 ff.; **207.** 17 ff. — It may be noted that all this is in vogue even today, unless otherwise mentioned; but at the same time even the principal rules are quietly discarded without any protest from the orthodox, who connive at and even participate in this proceeding owing to the changed conditions of life.

4. 1—3, 11 On the *kustīk*.

1: Stuffs of which it should not, and can, be made: plain silk; — wool of the goat, sheep, and camel; hair. 2: Its size (s. also **10.** 1). 3: Its exchange. 11: Its condition. (**10.** 13: Age for tying on the *kustīk*.)

Cf. N. **163.** 29 ff.; Riv. **29.** 10 (only: *kustī az ān i siyāh pašm na-šāyad*); **32.** 17 ff.

4. 4—8 On the *aiwyāhan* or (?) *šapīk*.

4: Stuffs: brocade, shot silk, plain silk, painted silk; — leather, wool, hair, cotton, hemp, silk, bark. 5: Its size. 6: Of two folds or lined not allowed. 7: Of one fold allowed. 8: Two at a time.

Cf. N. **163.** 11 ff.; **164.** 4 ff.; **165.** 20 ff.; (**169.** 16 ff.;) DdA. **39.** 2.

4. 9—10, 12 On the sins of 'running without the *kustīk* on the *šapīk*', of 'devouring chatteringly', of 'running with one pair of foot-covering'.

Cf. V. **18.** 54 ff.; PV. **18.** 55 (116) com.; PRivDd. **34.** 4 ff.; Riv. **22.** 19; Sd. **82.** 2; SdBd. **60.** 5 f.; **89.**

4. 13—14 On the merit of sleeping with the *kustīk* etc. on, and reciting an *Ašəm* before sleep, (s. also **10.** 24).

Cf. N. **164.** 29 ff.; Sd. **84.**

5. 1—5, 7 On the sin of 'devouring chatteringly'.

1: As regards a child of five, of five to seven. 2: of eight to fifteen. 3—4: When and how great. 7: As regards a deaf and dumb person.

Cf. N. **22.** 16 ff.

5. 6 When does the *gētō-xrīt* take place? (Cf. e. g. SBE. **18.** 234, 236 f.)

6. 1—6 On sin and good work.

1: As regards a deaf and dumb person. 2—4: Their reckoning and reward — hell, *hamēstakān*, heaven, 'the best existence', *garōtmān*. 5: Progress in heaven. 6: As regards an infidel.

Cf. PV. **7.** 52 (136) com.; PRivDd. **206.** 12 ff.

6. 7 Three creeds: of the best are "we"; of the mixed, the disciples belonging to Sēn; of the worst, the Manicheans (?), the Jews, the Christians and others of the same sort.

7. 1—6 On worshipping the sun.

1: During the three periods of day-time. 1b: After being ready for work. 2: If the hands cannot be washed, the sun waits. 3: Sin of not worshipping it. 4: Merit of worshipping it, moon and fire. 5: When cloudy. 6: The effect of non-worship on the share of good works done by others.

Cf. PRivDd. **121.** 15 ff.; **42.** 15 ff.

7. 7 Not washing the hands after getting up makes every good work worthless; it does not accrue without faith, which requires the presence of *yazat*-s, who do not come when the *nasuš* is not removed.

7. 8 Propitiation formulas in the worship of fire.

7. 9 Atonement for extinguishing a fire, — four items.

8. 1 Two classes of sins and their respective atonement.

8. 2, 5—7 Atonement for a *mark-aržān*.

2: Body (and wealth) must be given up. 5: After this and repentance, he secures his right over work and good deed, and saves himself from hell by undergoing the punishment after death. 6: When his head is cut off, he becomes 'righteous', and there is no further punishment. 7: When not repentant, his head will be cut off at the final existence, and there will be extra punishment.

Cf. PRivDd. **41.** 1 ff.; PV. **7.** 52 (136) com.

8. 3 Hunting not allowed to the priest and to the poor having less than 300 *stēr*-s.

8. 4 The ceremony of a *mark-aržān* sinner is *dēv*-worship, or it helps others, — unless it be for repentance.

8. 5—7 S. above 2.

8. 8—17, 23b On repentance for or confession of sin and its atonement.

8: Confession and resolve not to commit again. 9: It must be properly heard, but must also be kept confidential; different opinions about the sin of not doing so. 10: A pupil of Āturpāt was disgraced for this offence. 11—12: Only one mastering the law can hear it. 12b: Confession even before a menstruous woman, in case of danger. 13: Before anybody, only it must be sincere. 13b: For each *mark-aržān* sin individually, if many; then no hell. But even one, and no confession, then hell. 13c: Retribution to be fixed by the priest; when not remitted, pawn. 14: Sin affecting a fellow-man must be repented before him; if not, before a priest, in which case he remains a debtor, but not a sinner. 15: When the 'essence' or principal is atoned for, as regards a fellow-man, the rest is over. 16: Punishment after death, but no hell, if sins affecting the soul are confessed but not atoned for. 17: Sin ceases after repentance. 23b: Ōhrmazd gives up His creatures only in its absence.

Cf. V. **5.** 26; PV. **5.** 26 (73 ff.) gl.; PRivDd. **43.** 7 ff.; Riv. **36.** 14 f.; **37.** 2 ff.; Sd. **45.** — It is necessary to note here that although the recital of various *patīt*-prayers is very common, nothing whatsoever of the custom of making confession exists today.

8. 18 Three sayings about *xᵛētōkdat*, *barsum*, and a man.

8. 19—23 Atonements for particular sins.

19: For a sin committed against water. 19b: The same can do for one against fire and vice versa. 20: For a *tanāpuhr* sin, equal amount of good work or a *drōn* ceremony. 21: For a *mark-aržān* sin, body. 22: Its good effect. 23: To worship diligently when it is committed.

8. 23b S. above 8.

9. 1—8 Miscellaneous.

1: On the *hāsr*. 2—3: Evils, when a priest and a supreme priest die in banishment. 4: Discussion with religious heads. 5: Ceremony that reaches either *dēv*-s, or *yazat*-s, or none. 6: Merit of establishing a good custom. 7: Death in a ship. 8: Harm of eating in the dark.

9. 9—14 (also 5) On the worship or ceremony.

9—10: Of four kinds and their relative value. 11—12: The points where the invitation of *yazat*-s and *fravahr*-s is to be proclaimed. 13: Their complaint when not invited. 14: The dead remain here as long as the flapping of the wing of a fly, or of a bat. (S. also **10.** 34—37).

10. 1—39 Rules about miscellaneous subjects.

1: Breadth of the *kustīk*. 2: Ceremonies for the departed during the *fravartīkān* days. 3: The falling of a wall on a person going to steal or going to worship makes difference. 4: Fire near a pregnant woman. 5: Making water. 6: Certain *Gāϑā*-s not to be recited over the dead. 7: Not to pour wine etc. in the dark towards the north. 8: Unlawful slaughter of animals. 9: Lamb, kid, ploughing ox, war-horse, hare, hawk, cock, *Vahuman* bird (i. e. owl), magpie, thrush (or buzzard), vulture, swallow are to be preserved. 10: Disposal of a pregnant woman after death. 11: Mode of forgiving a departed person. 12: Benefit of walking with boots on. 13: Age for tying on the *kustīk*. 14: Passing of wind during prayer. 15: Ten women must be in service at the time of delivery. 16: Care of a new-born child. 17: Increase of the sin of striking a person till his pain ceases. 18: Evils arising from the appointment of a false judge. 19: Sin of remaining single for a woman, — a man can have his lineage without marrying, at least in the final existence. 20: A superstition about a pregnant woman putting her foot on a toothpick with the bark unremoved. 21: Adoption of a child by a subordinate wife. 22: Begetting of children results in the increase of good works. 23: Charity to the worthy results in the share of good works done by the receiver on account of it. 24: Merit of reciting an *Ašəm vohū* while lying down and waking up. 25: In case of doubt about the nature of a work it is to be left off. 25b—26: While learning a text it is to be recited, not mumbled. 27: Same as 25. 28: Necessity of consultation (with similes). 29: The first part of 25b. 29b: Evils of inconsiderate charity. 30: Crowing of a hen. 31: Preservation of the hedgehog. 32: Repetition of the *sag-dīd*. 33: A dead body delivered from its cooks needs it, too. 34: Stinking meat and robbed articles not to be offered up. 35: Women as *zōt* [priests], with some ritual details. 36: *Drōn* of a disreputable woman not to be offered up. 37: Offering to fire. 38: Washing of hands before sleeping. 39: What is touched by a menstruous woman is to be washed with water and cattle's urine.

⟨**10.** 40 An interpolation in M about putting the *padān* on the dead.⟩

Cf. Sd. Intr. XVII for the list of some parallels or borrowings; and s. the notes for some sources. — Šnš. **12.** 11—16, 18, 20 similar to 4, 16, 20—23, 7, 31 respectively.

19. Even this summary gives a fair idea of the importance of our work from various points of view. Bartholomae, ZHss. 47, 49, who rightly considers our text as one of the best Pahlavī works, has referred to the mine of rare words that occur therein, and has quoted some of the names of precious stones, of fruits and of stuffs (to which *šapakīh* does not belong) in the original script without the reading and meaning. These — (for the part played by Persia in respect to which s. Laufer SiIr.) and others will be found here properly explained, in doing which my principal guide has been NP. Of course I have not followed it blindly; there are cases where the meanings given in it do not suit the context. Again it does not solve all problems. Besides rare words there occur strange idioms and stranger technical terms, for all of which I have searched and compared other Pahlavī passages where they occur. This has naturally borne good results as well as proved lost labour. I have also consulted Arm. lw. of Ir. origin, and as far as possible some Ir. dialects. The notes will give some idea of this. There also occur some new forms in our text; attention has been drawn to them in their respective places.

19b. The said names of various articles and objects give us by themselves an insight into the conditions of life at that time. This is more especially done by the numerous commands about different matters. As I have already said, many of these are no longer in force, not even in theory, which must be the outcome of the march of time and of the change of circumstances. But for those days we can say, when we take into account the religious conceptions of the people and the physical conditions of the country, that they must have formed a living code. As regards the numerous corollaries, — and especially those that are given as decisions of this or that priestly authority, — it cannot be said whether they have arisen from the actual cases that came before them for decision or from the imaginary ones that they considered as likely to occur. It can, however, be said that here and there we see their desire to develop and to schematise simple rules. In any case they are not without interest and even importance. I have not thought it advisable to add explanatory notes, except where absolutely necessary; in other cases the idea will be apparent from the translation itself, and, if need be, from the summary. Similarly I have omitted to refer to the corresponding customs of other peoples, though those of the Hindus and of the Muhammadans would show a common origin in the one case and a continuance in the other, at least in some points.

1.

K 51 r M 73 v **0.** pa nām i yazatān u[1] dahišn[2] i[3] nēwak! bavāt ān i[4] vēh, tan drustīh u dēr-žīvišnīh u āpāt[5]-hērīh[6] i[8] har vēhān u frārōn kunišnān, nāmčišt[7] ōy, kē rāδ nipēsēm[9]!

0. [I begin] through[10] the name of God and [through][11] happy dispensation[12]! May there be that which is good, health of body and long life and abundant wealth unto all the 'good' and upright dealing ones, especially [unto] him, for whom I am copying[13] [this book]!

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0. [1] M *-u*. [2] K with plene *i*; s. n. 12. [3] K *u*. [4] K om. [5] K ^{0}*tīh*, but Vyt. **1.** 0 agrees with M. [6] Or *xīr*^{0} as Paz. and MPT., but this can be a later pronunciation; *īh* in both and also in Vyt. **1.** 0, not necessarily owing to the neighbouring *drustīh* and *žīvišnīh*, but the word forms a compound with the prec., just as *pas-xratīh* 'after-wisdom' in Šv. [7] K ^{0}*tīk* which is preferable, but AZ. 0 agrees with M. [8] Both; Davar wrong about M. [9] Both ^{0}ya yym, i. e. ^{0}*īhēm* but s. n. 13. [10] West's (and others') "in" is wrong, because then the phrase would mean 'for the sake of God', whereas the idea is 'through the instrumentality of God', as can be seen from those initial formulas which run: *pa nām u nērōk u ayārīh* . . ., 'through the name and power and help . . . ', Mx. **1.** 0; Kn. **1.** 0; PazT. **214.** 5, and from the gl.: *ku hač nām i yazatān patisār* (p yt y^0) *kunom*, 'that is, I make the beginning through the name of God', NyD. **1.** 0 (PX^{v}Ap. 14) and from the Guj. tr. *nām thī* or *nāme karī* 'through the name', ib. and **2.** 0 etc. [11] Cf. e. g. Mx. **1.** 0 where *pa* is repeated; otherwise om. it and remove 'may there be' in its place. — The initial formula *šnāyišn* [*i*] *dātār* . . . *tan drustīh* . . ., Vyt. **1.** 0 — without *pa* and without any verb — shows that our formula is not a single sentence as West and others take it, but it is to be divided into two. [12] West's (and others') "creation" is wrong; the word is to be taken in its developed sense of 'destiny, dispensation, lot, luck' and not in the primary one of 'creation', because it is used in close connection with *murvāk* 'omen' in some initial formulas: *pa nēwak dahišn u hūp* (thus, s. Hübschmann, PSt. 57) *murvāk*, 'through happy dispensation and good omen', Mx. **1.** 0; GBd. **1.** 4 (where *u* is omitted, but no *i* is found as given by Pagliaro, AZ. p. 11, n. a) and PazT. **214.** 8 where the phrase is corrupted into *pinyāk dəhəšni xūb murvā̊*. Similarly in AZ. 0 with which agrees MF. **264.** 3: *hūp murvāk -u dahišn i nēwak*. There are also other cases where only *dahišn* occurs as in the present one: Šnš. **14.** 0 and FrO. **6.** 1 where *u dahišn* (with plene *i* as often in this word) is to be read instead of *nyāyišn* (correctly, as we now know through MPT., *niyāyišn* 'singing, song, praise'; note that *kurāšak* for ^{0}*sak* of later MSS. is not Arab. *xulāṣa* 'explanation', — so also Bartholomae, ZHss. 374 — but 'a book or volume', borrowed from NP.-Arab., or if old, from Syriac).

1. čiγōn hač apastāk paδtāk ⟨pa yutdēvdāt[1] guft[2] ēstēt, ku⟩ ēn hašt[3] pāδak i vinās pa dēn guft ēstēt, ast i framān u āgrift u[4] ōvrišt u[4] arduš[5] u x^{v}ar u bāzāk u yāt u[6] tanāpuhr.[0 0 0 0] [7]

1. As evident from the Apastāk ⟨it is said in the Vidēvdāt, that⟩ these eight[3] degrees of sin are mentioned in the religion, which[8] are *framān* and *āgrift* and *ōvrišt* and *arduš* and *x^{v}ar* and *bāzāk* and *yāt* and *tanāpuhr*[9].

In some other cases *daťak*, thus always for *dātak*, is used in the place of *dahišn*, PT. 18, 55, 85 and n. 1 on 51, 58, 83, 102, 121, 134. The developed sense has been ascertained from *u dahišn* (not [*hač*] *sāsān* as ed.) *apāyēt būtan rāδ andar žamān ān kanīčak āpustan būt*, 'and for [the fact that] the destiny must take place that young woman became pregnant at the [same] time', KnS. **1.** 20, (cf. **12.** 23 where '*brihēnišn*' is used in the place of *dahišn*); and from *pa nēwak dahišn* [*u*] *yazatān ayārīh ō hindūkān frastāt*, 'he sent [him] to India through happy dispensation and God's help', PT. **119.** 19. (The ideogram for *frastāt* is written with t (as if *mat*) instead of d which is correct, though t is not rare. It may be noted that the correct reading and meaning of the ideogram is *frastātan* 'to send' and not *parastātan* 'to worship' as given by Junker, FrP. p. 82; note the context 'to write, to seal, to send, to arrive, to read, to hear, to know' **23.**) [13] West's "whose writing I am" i. e. "I am written" SBE. **5.** 191, n. 1, is wrong. Of course the original has misled him and others. The last group of letters in the word, yym, is a simple though rare mistake for ym, s. ZHss. **55.** 10; the last but one is read *īh*, but it must be considered redundant, though it occurs similarly in Vyt. **1.** 0. Even Salemann, GIrPh. **1.** 315, quotes the word from it as the only instance of Pres. Pass. 1. Sg. and translates *ōy rāδ kē nipēsīhēm* by "für den (d. h. zum Wohle dessen), von welchem ich (das Buch) geschrieben werde". This is impossible. In the facsimile ed. of Vyt. *ōy* is removed and is replaced by *x^{v}ēš*, by which the clause would mean 'for self who am copying', if we remove only *īh*. (This agrees with the fact that the copy was taken for the scribe himself as can be seen from his colophon attached to GBd. in the same codex, GBd. X.) Similarly the letters ya i. e. *īh* must be removed also in the present case. They are redundant again in the initial formula of N. p. 13 where we must read *ōy* (or *ān*) *rāδ kē nipēsēt*, 'for him who is copying'. The mistake has naturally arisen from blindly adopting *nipēsīhēt* from its correct places like AZ. 0. Another possibility is that ya may represent the phonetic complement *š* but as such *s* only is met with in the word, s. FrP. **23.** 1.

1. [1] M yy more for *dēv*, (but Davar silent). [2] K *guf* worm-eaten. [3] Both *haft* 'seven' which West and Davar retain, but s. Intr. 16 b. [4] K om. [5] K *a-* worn out. [6] K worm-eaten, or om. as P. [7] M ad. $^{0\,0}_{0}$ $^{0\,0}_{0}$ probably to fill up the last line of the page. [8] For this meaning of *ast i* cf. *karkās i z. m. ast i dālman*, GBd. **155.** 9 f. (BdK. **47.** 11 f.), and *salm dēh ast i hrōm . . . sēn dēh ast i čēnastān*, GBd. **106.** 15; (BdK. **38.** 4 where once *ān i* is used for *ast i*), and *pasušhaurv ast i šapān* etc., GBd. **96.** 5. [9] ^{0}*puhl* is the regular MP. form, but cf. NP. ^{0}*fūr*. — For the meaning and history of the terms s. Intr. 16 b—d.

M 73 r **2.** framān -1 čahār stēr, u har stēr -1[1a] čahār[2] dra(x)m-sang; āgrift u[1] ōvrišt ān i[1] kēhist[3] tāvān[4], u-š arž i pa nāmčišt, būt kē 'vēšist[4a] dra(x)m -1' guft;₀ arduš stēr[5] 30;₀ x^v^ar[6] stēr 60;₀ bāzāk stēr 90;₀ u yāt stēr 100 u 80;₀ u[1] tanāpuhr stēr[1] 300[7].

3. pa dātīh[1] [i] pōryōtkēšīh[2], ast kē pati-š yut-dātastān būt hēnd. —

3 b. čē, [gō]gušnasp hač čāštak i ātur ōhrmazd, u[4] sōšyans hač čāštak i ātur farnbaγ[3] narsēh[10], u[4] mēṭōkmāh hač čāštak i gōgušnasp[5], u aparak hač čāštak i[6] sōšyans[6a] bē guft;

2. [Their 'prices'[8]:] one *framān* is four *stēr*-s, and every single *stēr* is four *dra(x)m*-s worth[9]; *āgrift* and *ōvrišt* are[10] those of the smallest recompensation[11], and [about] their express[12] price[13], there have been some who have said 'at the most one *dra(x)m*'; *arduš* thirty *stēr*-s; *x^v^ar* sixty *stēr*-s; *bāzāk* ninety *stēr*-s; and *yāt* hundred and eighty *stēr*-s; and *tanāpuhr* three hundred *stēr*-s.[14]

3. [But] in[7] the laws[7a] of the supreme[9] lawgivers, there are some who have been of different opinions about it. —

3 b. Further[8], Gōgušnasp has declared from the commentary of Ātur Ōhrmazd, and Sōšyans from the commentary of Ātur Farnbaγ Narsēh[10], and Mēṭōkmāh from the commentary of Gōgušnasp, and Aparak from the commentary of Sōšyans;

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2. [1] K om. [1a] K om., (Davar misprint along with the prec.). [2] K ad. *u*. [3] Both k ya yyt; and M ad. *-u*, K. *u-*. [4] M ad. *-u*, K *u-*, and both t ap an as in PX^v^Ap. **60.** 21 (where the text is a retranscription from the Paz. and hence not trustworthy) instead of t an an as elsewhere, s. WZKM. **27.** 357, and PRivDd. **44.** 3, and hence doubtful; perhaps *tāčān* 'punishment', but the meaning is doubtful, s. n. 10—11. [4a] M n. *20.* [5] M d dy, K y yy. [6] K ad. *1.* [7] K *3* worn out. [8] West 'weight' but he is wrong, s. Intr. 16 e. [9] NP. *sang* 'value, worth'. [10-11] Or 'that which is the least is flogging', but the last is not a certain meaning of *tāčān*, lit. 'causing to run';— *tāčānak* ‚whip' has its origin in 'an instrument that causes an animal to run' and not in 'an instrument by which one is flogged'. [12-13] Lit. 'price which is as express', but cf. Mx. **13.** 13 where *pa* is not translated in S. [14] For the amount in modern currency, etc. s. Intr. 16 f—h.

3. [1] Both; perhaps for *dāt i*. [2] K °*šān*. [3] As usual °b ā; K om. *n*. [4] K om. [5] M om. *gō*. [6] M om. (but Davar silent). [6a] Davar wrong about M. [7] West begins here a new paragraph, which means that he does not see any close connection with 2; but then *pati-š* becomes meaningless, hence I prefer to connect them. And it is a matter of fact that the 'prices' of sins are given differently, s. Intr. 16 g—h. [7a] Or 'justice' in the sense of 'justice giving'? [8] I believe we have to begin a new sentence from this point, and hence *čē* is not to be taken in its usual sense, but as if in the function of introducing a new subject or a new turn of thought, something like 'further, moreover, well' as in **2.** 1.; **10.** 10; GBd. **3.** 7; **44.** 4; BdK. **1.** 16; **10.** 16: PnZ. 22, 26, 39; and probably MYFr. **2.** 4 and in all the replies, at least in **3.** 82. Eventually

4. u hamāk pōryōtkēšān pa[1] ēn 3[2] čāštak ēstēnd; u hač-aš[3] ast i sust-tar, u ast i saxt-tar ēstēnd.

4. and all [other] supreme lawgivers abide by these three[2] commentaries; and out[4] of them there are some who [abide] very lenient, and there are some who abide very strict[5].

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we can take *čē* as 'since' and consider the sentence as a subsidiary one to the next, from which the first *u* then must be omitted. If no new sentence begins from *čē*, then it would mean 'because', or 'viz.' as in Mx. **16.** 38; but then like West we must say 'against' instead of 'from', (s. **2.** 2 n. 13), which would contradict what we know about the relative position of the authorities. According to my tr. they can be divided into two groups thus:

(1) Mēṯōkmāh borrowed from	(1) Aparak borrowed from
(2) Gōgušnasp and this from	(2) Sōšyans and this from
(3) Ātur Ōhrmazd	(3) Ātur Farnbaγ Narsēh.

The last two, i. e. the earliest ones are quoted only once, — which is quite natural — N. **63.** 17 ff., where their opinions differ, and Gōgušnasp's remarks are in conformity with the attitude taken by Ātur Ōhrmazd, — they, so to say, supplement his view. Again I have examined the first seven chapters, besides other occasional pieces, of PV., and I have not found that Mēṯōkmāh differs from Gōgušnasp and Aparak from Sōšyans, but that the difference lies rather between the two groups. What is more certain is that Aparak is said to have adopted the views of Sōšyans, NM. I. **6.** 1, and there are cases in which a certain opinion is attributed to one in one place and to the other in another, NM. I. **6.** 1, 4, and PV. **9.** 32 (132) com.; Šnš. **2.** 2 and PV. **7.** 2 (4) com., and MF. **355.** 9. [9] Not 'first or primitive', because the term is applied to Sasanian worthies also, DkM. **140.** 13; **406.** 6, and is used synonymously with *dastowarān*, NM. I. **10.** 6, 10. [10] Not "Nōsāī" as West reads, whom Bulsara follows, N. tr. 137 n. 1, comparing NP. *nus* 'intellect'. Narsēh is beyond doubt, s. ŠE. 10, 23. It cannot be said with certainty whether ak yb a, Vyt. **1.** 7, is corrupted from this very name.

4. [1] M rep. [2] Both, perhaps a mistake for *6*, viz. those mentioned in 3, or for *2* whom the other four follow directly or indirectly. [3] Or *u-š* inspite of *u*; both occur often together. [4-5] Or according to n. 3 'they abide partly very lenient and partly very strict.'

2.

1. čē, pa sitīkar frakart i yutdēvdāt i mēṭōkmāh[1] paδtāk, ku[2] andar ān žamān ka[-š] γyān bē šavēt, — ka-š sak -1 andar pāδ bast ēstēt, pas-ič nasuš apar ō duvārēt[3],
M 74 v u pas ka-š vēnēt[4], ā-š nasuš ō žanēt[4]. $^{0}_{0}$

2. ēn ku, sak, kē[1] nasuš žanēt, katār ?$_0$ pasuš-haurv[2] u[3] viš-hauŕv[2] u vohunazg u
K 52 r tarunak[4] -u[5] rōγnīk[6]; u pa rōγnīk[6] yut[6a]-dātastān būt hēnd: va[na]nd[7]-ōhrmazd hač čāštak i aparak[8] bē guft[9], ku nē žanēt.

1. Further, in the third[6] chapter of the Vidēvdāt [commentary] of Mēṭōkmāh[1] it is evident, that[2] at that time when one's vital spirit departs, — when a dog is tied at[7] his feet, even then the *nasuš* (Putrefaction) rushes on [to the dead body][5], and afterwards when it sees it, then it drives off the *nasuš* (Putrefaction).

2. [Then the question is] this, viz., which are the dogs that drive off the *nasuš* (Putrefaction)? [The reply is:] the sheep-dog and the house-dog and the blood-hound[10] and the sporting[11] dog[11] and the puppy[12]; and about the puppy[12] they have been of different opinions: Va[na]nd[7]-Ōhrmazd against[13] the commentary of Aparak has declared, that it does not drive off.

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1. [1] K ^{0}*hīh* and so in P, although *h* is struck off in K; the remaining may be read *k* as in M elsewhere, 12; cf. ^{0}*hīk*, 'belonging to M.'. [2] M ad. on the margin and in a different hand (Davar does not say this but simply adopts) *ka bē zōr γyān dāt* 'when the life is given up without violence' i. e. in case of natural death. This distinction is made in V. **7.** 1 ff. West's alternative tr. "when he shall wash with holy-water" cannot be supported by any means. It is not *zōr* i. e. *zōhr* but only cattle's urine and water that are used in washing a dying person. [3] K yb n^{0} instead of yn b^{0}; Davar misprint db^{0}. [4] Both *dīt* and *žat*; (if genuine, Passive construction) but t can be for yt found in the parallel passage, PV. **7.** 2 (4) com. [5] Or *andar ān tuhīk*, 'in that void (or area)', MF. **353.** 3 ? [6] It is in the seventh chapter of PV. that this matter occurs, not in the third. But still a clerical mistake on the part of our text or MSS. need not be assumed. For Mēṭōkmāh could just as well have inserted this matter in the third chapter (after 14 or 40) which at least incidentally deals with the same subject. Another and perhaps better solution is that the division of the whole text was different in the work of Mēṭōkmāh: he did not count the first four chapters which are of quite a different nature from those that follow; but s. 12 n. 13. [7] Meaning 'near', hardly "to" as West gives, which is so very different. The custom of tying the dog in one way or the other is not known today, but it is referred to in Riv. **119.** 2, 13 as also in other parallel texts; — MF. **353.** 3 ff. has *ō* in the place of *andar*.

2. [1] K *ka*. [2] Both ^{0}an r (hence the reading ^{0}*havar*, BdK. **30.** 12; cf. Riv. **113.** 18; **114.** 5, 9.) elsewhere ^{0}an r n n, PV. (except in com.), GBd. **96.** 5. [3] K worm-eaten. [4] Both t rn k as usual; the reading after Salemann, GIrPh. **1.** 277; Bartholomae, Wb. 643, *taranak*; Reichelt, Ir. 33, *tŏrūk* with which cf. *tarōk*,

3. sak nasuš pa ān[1] žamān[2] žanēt, ka gōšt vēnēt; u ka mōδ[3] aδāp[4] nāxun vēnēt, nē žanēt.

3 The dog drives off the *nasuš* (Putrefaction) at that time, when it sees the flesh; and when it sees the hair or nails, it does not drive off.[5]

BdK. **30.** 14, cf. Riv. **113.** 18; **114.** 5, 10; also *taluk*, Rabāḍī, **1.** 354 f. [5] K om., M above the line as a correction of something like *i*. [6] Both rn k n n yk; PV. **7.** 2 (4) com. ^{0}k n yk; Rabāḍī **1.** 354 f. *rog^{a}nī*; but MF. **355.** 10 rn b an yk for which cf. Mx. **2.** 152, 156 where rn b an for the Paz. *rōγn*, the other may be *rōvn*, as *murv* beside *muryγ*. Thus the variant indirectly supports our reading, whereby we bring the term in connection with *rōγn* 'butter, etc.'; and Rabāḍī refers to the pus in the eyes, when describing it as a blind dog. I should not have dared to make this rather bold comparison, if I had not come across the same semasiological phenomenon in Lat. *lippus* 'blear-eyed, sore-eyed', compared with Gr. λίπος 'fat, greasy substance'. — Cf. n. 12. [6a] K ad. $^0_0$. [7] M$^+$ n. in **44.** [8] K ad. *u*. [9] K om. *t*. [10] AirWb. 1433; the protection of the owner's person is its work, V. **13.** 19, cf. GBd. **96.** 6 *ramīk* 'pertaining to people or mankind' (as opposed to 'herd' and 'house' above, — this meaning of *r^0* occurs in Šv. **11.** 260; **14.** 76; Čk. 70); but *sag i yarīb*, Riv. **113.** 18; **114.** 5, 9 is derived from the wrong interpretation (such as by Darmesteter) of the (P)V. **13.** 19. [11] Or 'young dog', *sag baččа*, Riv. **113.** 18; **114.** 6 (*xurd*), 10; (M n. *tarūk ya'nī kōr* 'blind', and Rabāḍī **1.** 355: 'one calls the dog, that has pus in the eyes and consequently sees little, *rog^{a}nī* and also *taluk*.') But in the V. account about the various breeds or species of dogs the term 'puppy' or 'young dog' is hardly intelligible. Again *draxtō-hunara-* 'one that has learnt dexterity', a suitable epithet for a hound, is used in the place of *tauruna-* in V. **13.** 8; and a little below, 12—15, and in the same subject *tauruna-* itself is used. Hence we can identify them; and the former is not a "Luxushund" making petty tricks for the amusement of its owner, but a dog of some greater utility and harder service, cf. V. **13.** 41—43. The dog mania, which was rather the dog necessity, did not go so far as the modern fashion in lap-dogs. If NP. *tōla* or *tūla* 'pup' but also 'hound' is really derived from *tauruna-*, it supports our meaning. [12] No Av. equivalent is known for it; cf. Rabāḍī in n. 11, but M n. *sag baččа*. [13] Lit. '[away] from'; for the exact parallel s. ZSR. **2.** 48 n. (47 f. contains the examples and explanation of the more common meaning 'from'). — West "from".

[1] K ad. *i*. [2] K *ž-* worm-eaten. [3] Or *mūδ*. [4] K ^{0}pn. [5] 'Because the *nasā* (i. e. *nasuš* here as often — Putrefaction) is concealed (*pōšīda*) below the hair and nails, Riv. **113.** 19; **114.** 11, cf. V **3.** 14; **7.** 24; **9.** 41 about nails. Or can we say with Hertel, IIQF. **9.** 26, that these are not putrefying matter (*nasāk*), and hence there is nothing in them to drive off?

4. sak-ič i kōr pa ān žamān žanēt, ka pōčak[2] apar nasāk nihēt[1]; u ka apar mōδ[3] aδāp nāxun nihēt, nē žanēt.

5. murγ[1], kē nasuš žanēt, sē(h) hēnd: sār[2] i gar[3], u varāk i siyā, u karkās[4].$_0$ murγ[1]-ič pa ān žamān žanēt, ka-š sāyak apar awganēt[5].$_0$

5 b. andar āp u āpakēnak u[6] ēvēnak ka-š[7] vēnēt, nē žanēt.$_0$ —

4. And[4] the blind dog drives it off at that time, when it[5] puts[1] its muzzle on the corpse; and when it[5] puts on the hair or nails, it does not drive off.[6]

5. The birds which drive off the *nasuš* (Putrefaction) are three: the mountain buzzard[8], and the black crow, and the vulture. And the bird drives it off at that time, when it throws its shadow upon it (the corpse).

5 b. When [a dog or a bird][11] sees it in water and glass[9] and[6] suchlike things[10], it does not drive it off. —

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4. [1] M *žanēt* 'strikes'. [2] West "paw", thinking of **panǰak*, NP. *panǰa*; similarly Hoshang, PV. Gl. 182 but he gives also "*pūǰeh* lip" etc. 191. The scribbled n. in M is *dahan*; and the parallel text, Riv. **113.** 19; **114.** 6, 10 has *pōza* which and its variants *pōz, pōž* (Asadī, LF. 42, *zafar*) and *pōža* mean 'muzzle, snout'; — for 'paw', which Horn, BB. **17.** 258, NpEty. 75, adopts, there are no examples. The word is written with z also, PV. **13.** 2 gl., 3 gl. and MF. **352.** 14, hence perhaps *pōžak*. [3] Or *mūδ*. [4] Or 'even'. [5] Or 'one, a person', who does not become polluted by doing so, MF. **354.** 6 ff. [6] S. 3 n. 4; — Riv. **113.** 19 etc. says the same thing immediately after mentioning the different dogs, the blind dog being the last and hence perhaps connected with it only. In any case Modi is wrong or at least misleading.

5. [1] Both mn rn k (*murvak?*) as often. [2-3] So read in the Riv. **114.** 1, 6, 11; M marks *g;* Davar wrongly as one word; s. n. 8. [4] Both k r k g yy. [5] K om. m (from the ideogram). [6] K om. and even joins the next word to the prec. *k* which is afterwards made distinct. [7] K om. (*š*). [8] Or 'sparrow-hawk', cf. NP. *mūš-xᵛār* and *mūš-gīr* which are used for them respectively; *sār* cannot mean here a starling or a similar bird; for the buzzard or the like, cf. *sār i gar kē h ə r ā i d ī* k n č k *xᵛānēnd*, GBd. **112.** 10; the latter part is to be read *kūčak* as the other MS. suggests, and the former can be well compared and identified with NP. *xarād* 'kite'. Hence a 'small kite', which can well be a buzzard or a sparrow-hawk. It may be argued that *sār i gar* here may have been connected with the prec. a r k a *ast i;* but this is not the case, the explanatory term is missing after *ast i*, as can be seen from a r k a *kē murv parōdarš*, GBd. **112.** 7, and a r k a *kē *parōdarš xᵛānēt*, GBd. **97.** 4. This a r k a is written in BdK. **31.** 11 without the explanation, where it is read *ardā* and left untranslated by West, and is corrected by Justi into *arbā*, a Semitic word meaning 'a raven', but a r k a is no other than a l k a, FrP. **8.** 2, which and the prec. ideogram are explained by *xrōs;* — Junker, FrP. p. 119, wrong. This in its turn justifies the reading *parōdarš*, Av. *parō-dərəs-*, the special term for the cock. Thus the meaning of *sār* remains intact, and it is used in NP. also; — only Phillott is wrong when he says that the term is "incorrectly used for

6. žan i āpustan, va[na]nd[1]-ōhrmazd guft, ku [ka][2] pa dō[3] mart barišn[4], har 2 pa barašnūm bē šōδišn. —

6b. u[8] nasāk ka bē barēnd, sar[5] ō daxmak[6] ōrōn[7] kunišn[9].0

7. u[1a] patvēšak[1] rāδ, 2 pa ēvak bār nē barišn;0 u 2 pa ēvak [bār,[2]] martom nē šāyēt;0 sak -1 u[3] martom -1 šāyet.0

6. [As to] a pregnant woman, Va[na]nd[1]-Ōhrmazd has said, that [when][2] she is to be carried by two persons, both are to be washed through the *barašnūm* [ceremony]. —

b. And[8] when they carry away a corpse, its head is to be set in the direction of the *daxmak*.[9]

7. And because of contamination[1], two are not to be carried at one [and the same] time; and [if] two at one [and the same time[2]], human beings are not allowed; one dog and one human being are allowed.[4]

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the T[urkish] *sā*, some species of buzzard or eagle." [9] Or 'crystal', both being the common meanings of NP. *ābgīna* and of Arm. lw. *apaki;* cf. also *kāca-ratnākṛti-*, Str., Mx. **57.** 14 (the original MP. is quite another word); West's "mirror" is wrong, because it is not transparent, and so the matter cannot be seen through it. [10] West's "looking-glass" is wrong for the same reason, s. n. 9. [11] The sentence is quite independent and refers to the dog also, as expressly stated, PV. **3.** 40 (138) com., Riv. **114.** 3 etc., (where (**110.** 19) Modi, like the Guj. Riv. 322 *hoḍī*, gives "boat" for *ābgīna*).

6. [1] S. 2 n. 7. [2] As in **10.** 10, but s. n. 4. [3] K *2*; M n. *čahār* is wrong because of what follows. [4] M ad. *-u*, K *u* but the latter is careless on the point. If, however, *u* be genuine, *ka* is not to be added and then the meaning would get a different shade. [5] M ad. n b in a different hand, — (Davar silently adopts n b n) — making it *sruv* 'horn' (or *srup* 'lead'), an attempt (or a forgery as in Šnš. **12.** 4—s. **10.** 40 n. 7—?) to read in the passage the command about tying the corpse to a piece of iron or stone or horn (fixed in the ground) when exposed to dogs and vultures, V. **6.** 46. [6] Both a z an, as usual (but MF. a z dan); FrP. om., but for the reading cf. Av. and NP. *daxma*. [7] K joins to the prec.; P sep. only *rōn*. [8-9] West connects this sentence with the prec., and thus applies the statement to the corpse of a pregnant woman, — and not to any corpse, as I do. It is true that there is no punctuation in the Mss., but that alone does not justify West's interpretation; we should expect at least *u-š* in the place of *u*. Again there is no reason for limiting this command to the special case only; on the contrary we are not to do so, as can be seen from the parallel texts which give the two statements in quite different places, as different subjects, s. Intr. 18.

7. [1] Av. *paiti* and *vaēšah-* 'rottenness, putrefaction', cf. *rēmanīh u patv*[*ē*]*šak, ālūtakīh* . . . *patv*[*ē*]*šakīk*, DdA. **16.** 13. [1a] Both; Davar om. [2] S. n. 4. [3] K om. [4] The parallels, MF. **385.** 11 ff.; Riv. **115.** 12 f., show that the first statement refers to human beings and that the third is connected with it; and hence I have added *bār* 'time' in the second, (which statement they omit altogether,) to bring it into conformity with them, otherwise as it stands in the Mss., "and two

8. har kē pahrēž i nasāk dānēt šāyēt:$_0$ kōtak dō i hašt sālak, kē pahrēž dānēt, šāyēt;$_0$ žan 2 i daštān aδāp 2[1] i nasāk [šāyēt];$_0$ aδāp mart -1 u žan -1 u apurnāyak -1[2] i hašt[3] sālak šāyēt.$_0$

8. Whoever knows the care[4] of the corpse is allowed: two lads [at least] eight years old, who know the care, are allowed; two[5] women with[6] menstruation or two[5] with[6] miscarried [or still-born] child are allowed; or [any two of] one man and one woman and one boy [at least] eight years old are allowed.

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by one person are not allowed," is not quite proper, inasmuch as even one corpse is not to be carried away by a single person. In any case the meaning of the third statement is as given above, and the parallel texts support it. The only difference in Riv. **115.** 12 f. is that instead of *mardum* and *sag*, *mardum i ābī* and *sag i ābī* are used and *ǰuǰa* is added, with the same epithet. Thus is concealed either consciously or unconsciously the unpleasant meaning which is simply negatived in a later (?) piece, that it is not allowed to carry two dead bodies, not even of dogs, Riv. **117.** 18. Here too we see the influence of sentiment and common sense. (The meaning ascribed to these statements by Modi is not possible: "If two persons are not available, then the following can form a pair: — (a) a man and a dog, or (b) a man and a *hajē* (?), or (c) two dogs, or (d) two *hajē*-s". He mixes up this with what follows there about the members of the pair necessary for removing a dead body. He roughly transcribes the strange word which occurs often, but there is no doubt that it is for *ǰuǰa* = *žūža* 'hedgehog'.) West explains our third statement thus: "That is, when two persons cannot be found to carry a corpse, one can do it alone, provided he holds a dog by a string"; and so also Bharucha, Rist. 93 n.; but there is no justification for it in the original. As to what West adds on the authority of Jamaspji that "This course is adopted when a person happens to die in a place where only one Parsi is available", I can say that this is not a matter of fact but of conjecture, because I know for certain that in such a case other Zoroastrians are sent for from the neighbouring village or villages.

8. [1] K om. [2] M om. [3] Ideogram, in which M om. n after t, K a worm-eaten. [4] Or 'disposal', cf. MvA. **17.** 5 ff. where *pahrēxtan* and *bē burtan* 'remove' are used as if synonymously. [5-6] West's "(a woman) free from" is wrong, because his reading *apē* instead of *2 i* is unwarrantable, the "obsolete manner" he talks of exists nowhere, — the mode of writing *x^{v}āp* with an yb (for an ap), AirWb. 1863, cannot be applied here. Bharucha, Rist. 93 n., translates just as West. Both of them are influenced by the fact that the women in question must remain secluded. But we cannot change the text in this manner, at the most we can suggest that women in the service of menstruous and lying-in women are perhaps meant. The parallel texts leave no doubt as to the correctness of our interpretation. In one of them *2* is omitted, (which in its turn does not leave room for the emendation into *apē*) and instead of *žan i nasāk* other words are used, one of them is *ēvbar*, another very probably *armēšt*, MF. **385.** 4 f. Both of these terms are applied to a woman who has miscarried: *ēvbar*, Riv. **231.** 9 ff. where the *barašnūm* of "a woman who has brought forth a dead child"

9. hamāk[1] nihuftak[2] nē barišn, čē[3] nasāk-nikānīh.$_0$
9 b. pa vārān burtan mark-aržānīk.$_0$

10. ka awr[1] āmōn[2] būt ēstēt, hač xānak bē burtan pātaxšāy; u ka pa rāh vārān gīrēt, apāč ō xānak āwurtan nē pātaxšāy[3], u[4] ka pēš dahlīč -l ast, (ān)ōδ bē ē nihēt; — ān, kē-š daḥlīč x^{v}ēš, [u] ka-š[4] bīm[5], pātaxšāy, ka andar nē hilēt; — u-š pas bē ō γyāk barišn; u ka āp ē nēzak bālāk andar ēstēt, pas-ič bē nihēt, bē āwarēt.$_0$

9. It is not to be carried all covered[4] up, because [that means] burying the corpse.
9b. To carry it in rain is a *mark-aržānīk* [sin].

10. When clouds have been around[6], one is authorised to carry it from the house; and when rain begins on the way, he is not authorised to bring it back to the house, and when in front[7] there is a portico[8], he should put it there; — he, to whom[9] the portico belongs[10], [and] when there is fear[5] for him, is authorised, when he does not let it in; — and afterwards it is to be carried to its place by him; and when water stands in it one spear's height, even then he puts it, [and] comes away.[11]

(**230.** 15) is described; and *zan i armēšt*, Riv. **225.** 11. The Riv. follows our text more closely; for *žan i nasāk* once *zan i vādiyāb* is used, **115.** 14 (NP. *vādiyāb* 'null and void; insignificant, ruined'), in other pieces the word *nasā* is left in mutilated forms n s ḥ t and n s t y, but with the correct gl. *zan (-ē ki) kōdak i murda zāda*, **116.** 12, 17. It should be added that a later (?) piece says that women as such and *zan i vādiyāb* are not allowed, Riv. **117.** 19. This is just in the spirit of West and Bharucha; a statement was not understood or was felt as likely to be misunderstood, and hence it was changed. I believe the original refers not to regular corpses but to some small putrefying matter, which can be better removed by women who are already impure. Some such notion exists even today, at least unconsciously, though not as a hard and fast rule.

9. [1] K *ka*. [2] K *h*^{0}; M has before *ni*^{0} not *tāk* as Davar says but two signs, not close to each other, one of them is n, the second seems to be a struck off n, now appearing as i or as a mark to fill up the line; and it further seems that *ni* (in the next line) is added later on, s. n. 4. [3] K ad. *vindēt* on the margin in a different hand, which P. inserts and strikes off after *čē*. [4] K, s. n. 2, does not necessarily mean "curved" (NP. *xufta*) as West says, because *huftak* without the prefix *ni* can mean the same thing as with it. The opposite view, not to carry uncovered (*ahuftak*) nor half-covered (*nēm ē huftak*), PV. **8.** 10 (28) com., refers to some special cases, as can be seen from *hamāk huftak, nē hamāk ahuftak, yut hač ān nasāk, i hač katak bē āwarēnd, aδak-aš nē šāyēt*, MF. **385.** 7 ff. Both om. the last clause and hence our text includes all cases, cf. V. **8.** 23—25.
10. [1] Both ab r. [2] M aam^0 (Davar aym^0) with n. *āsmān* 'sky'; K only a m is legible; P at mnn, the latter part is struck off and replaced by m t above it: i. e. *hakar mat* 'if came', which is worse. [3] K ^{0}*āīh*. [4] K om. [5] M ad. *i* probably for *l*, hardly for *īk*, *bīmīk* (as West takes) 'apprehensive'. [6] Cf. NP. *āmūn* (*pērāmūn*) which means also 'brimful'. [7] So, because in the rear would

11. mēṭōkmāh guft, ku hat! varr[2] -1 hačapar i[1] ān γyāk bē ē bandēt, hačaδar hušk bē ē kunēt, u nasāk hačaδar i ān varr bē ē nihēt, u varr stānēt, bē āwarēt.$_0^0$—

12. hač panǰom[1a] frakart i yutdēvdāt[1] i[2] mēṭōkmāh[3] ētōn gōwēnd, ku ān γyāk, ku-š γyān bē šavēt, ka apar vistarak -1 bē mīrēt, u mōδ -1 aδāp handām -1 ō bālēngāh u zamīk ēstēt, — hambun[4]-ač hamgōnak, — rēmanīh zamīk tāk[5] ō āp frōt barēt.$_0$

11. Mēṭōkmāh has said, that lo! one should bind a blanket[2] over that place, below he should make dry, and the corpse he should put beneath that blanket, and he may take off the blanket, [and] come away. —

12. From the fifth[13] chapter of the Vidēvdāt [commentary] of Mēṭōkmāh they say thus, that [at] that place, where one's vital spirit departs, when he dies on a bed, and a hair or a limb is[6] [direct][7] on the raised-place[8], i. e.[9] the ground, — even[10] a little is the same, — the pollution passes[12] on [into] the ground as far as water [penetrates][11].

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not do, a backward turn or movement being prohibited. [8] Or 'outhouse'. [9] Thus (for which cf. e. g. AVn. 18. 8), and not 'whose', because *xᵛēš* does not immediately follow *kē-š*. [10] Lit. 'is a property'; and thus instead of the usual meaning of *xᵛēš* because of the reason given in n. 9; — in the cases given by Bartholomae, ZSR. 3. 7, and by Salemann, MSt. 92, *xᵛēš* can mean simply 'own', as 'thy own', 'my own'. [11] This last statement about water etc. is elsewhere given as the opinion of Aparak, MF. 384.

11. [1] K om. [2] Av. *varənā-* 'wool', 'name of a woollen garment'; not only because of this original meaning have I adopted here 'blanket', but also because of Riv. 116. 5 which gives *parda* 'curtain' or *gilīm* 'blanket', (also meaning 'a garment made of goats' hair or wool'; 'a carpet or rug') and the latter alone in the foll. account; — our word *var* (or *varr*) is given a little before, 115. 19, though it is not recorded in NP. And a blanket or any other woollen piece is very suitable to keep the rain-water off.

12. [1] K yy less for *dēv*. [1a] K om. *o*. [2] K *paδtāk*. [3] M ^{0}*hak*, s. 1 n. 1. [4] Both aam^0, s. n. 10—11. [5] K om. [6-7] S. 13 n. 3—4. [8] Used as a bedstead (cf. NP. *bālīn*) and made of earth, hence the next words. We may call it a 'platform' or an 'estrade'; for details s. w. Le Coq, Ost-Turk. p. 35; it bears some resemblance with the house-*coro* in some parts of Gujarat. In Persia it is found on the roof.. [9] Cf. n. 8 and below 23. [10-11] West, "the ground conveys the pollution, even not originating with [itself] (*ahambūnīč*), in like manner down unto the water", is wrong. The word is to be read as above, *ha* being written aa in so many words. [12] Av. *ᵛbar-*, also NP. *burdan* means 'to go, run, fly'. [13] It is in the sixth chapter of PV. that this matter occurs, but it would suit in the fifth as well; cf. 1 n. 6, — but the second explanation given there would not apply here.

13. u[1] ka apar taxt[2], -u pāδak apāk zamīk nē ēv-kartak : ka-š mōδ -l aδāp handām -l apāč ō taxt ēstēt, frōt nē barēt.$_0$

14. ka apar zamīk i gač[4] kart bē mīrēt, gač rēman; u[1] ka ān gač bē kanēnd, u dit apāč rēčēnd[2], pāk.$_0$

15. ka[1] apar sang -l bē mīrēt[2], u[3] sang apāk zamīk ēv-kartak, sang[4] pa[5] sāl drānāk[6] apāk zamīk pāk bē bavēt; u ka ān γyāk[9] bē kanēnd, sang rēman, u[3] andar žamān ō šōδišn.$_0$

13. And when [one dies] on a bed-stead, and its legs are not 'in one piece' (i. e. fixed) with the ground: [even] when a hair or a limb of his is[3] direct[4] on the bed-stead, [the pollution] does not pass[5] on.

14. When one dies on a plastered ground, the plaster is polluted; and when they dig up that plaster, and lay[2] on[2] again another one, [the ground] is pure[3].

15. When one dies on a stone, and the stone is 'in one pieee' (i. e. fixed) with the ground, the stone becomes pure in a year's length[10] along with the ground; and when they dig up [at][7] that place[8], the stone [alone] is polluted, and it is to be washed at the [same] time [for its purification].

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13. [1] K om. [2] Very probably *bē mīrēt* is omitted here by the Mss. [3-4] West "remains behind"; but it contradicts the view that the pollution begins immediately after death. The omission of *apāč* in 12 and 22 suggests that we are to take *apāč ō* almost in the sense of *ō* (or of *pa* in other cases). As to 'direct' cf. NP. *bāz* 'open', 'openly' and hence 'direct'; it is used exactly in this sense in Sd. **41.** 3. Again my interpretation is supported by Riv. **123.** 5 f. etc. which talks of *barābar i pāya* 'breast to breast with the legs', and of the coming of the naked or uncovered (*barahna*) part on the object, which both point to our 'direct'. [5] S. 12 n. 12.

14. [1] K om. [2] Cf. NP. *rang-rēz* 'dyer', and *rēxta* 'mortar, plaster'. [2-3] West, "spread [it] again afterwards, it is clean", is wrong. Riv. **123.** 7 f. etc. gives the usual time-limit for the purification, viz. after nine days in winter and one month in summer, which is usually about the ground, (and so it is said in Guj. Riv. 272); and it repeats once more: 'but the plaster must be removed' (*lēkin gač bar bāyad kašīd*, — Guj. Riv. 272 *par^{a}hej kare*, 'one should dispose it of'). Still if the plaster is meant, the tr. would be 'melt it again a second time, it is pure'. [4] *g* is not *v* (Av. *vīčiča-*), s. Hübschmann, PSt. 90.

15. [1] K ad.-*š* (on the next page). [2] K om. *ēt*. [3] K om. [4] K above the line (and hence by mistake after *pa* in P.); perhaps the words occurring below in 16 at the same point are missing; but they are unnecessary, if the stone here is just large enough to hold a body and not larger, and this seems to be the case, because *hamāk* does not occur in the later part. [5] K ad. *andar*. [6] K om. *k*. [7-8] Thus, as in 12; not "the place" (West), which is ambiguous; — it is the stone that is to be dug up. [9] Both; but Davar *dānāk*, i. e. a misprint yan^0 for yyn^0. [10] I retain this lit. tr. instead of 'time' throughout the book.

16. ka⟨-š⟩ sang apāk zamīk ast i ēv-kartak, u ast i yut-kartak, u apar bē mīrēt, sang[1], ān and γyāk čand nasāk apar mat, rēman; ka-š bē hilēnd[2], pa sāl drānāk apāk zamīk pāk bē bavēt; u ka bē kanēnd, sang hamāk rēman[3], andar žamān ō šōδišn; ka sang apāk zamīk nē grift[3] ēstēt, u[3a] hačapar[7] zamīk, sang hamāk rēman, andar žamān ō[9] šōδišn.$_0$

17. sarg[ō]n[1] u āturastar: ka-š [nasāk u][2] žan i daštān handām apar rasēt, har 2 rēman.

17 b. u-[4] namak[5] u- gač -i pa kartak[6] ⟨i⟩[8], šōδ[7] ētōn, čiγōn sang.$_0$

18. hakar apar bān -1 bē mīrēt: ka-š handām -1 aδāp mōδ -1 apāč ō kanār i bān[13] ēstēt,
M 76 v bān[13] tan masāk tāk ō [tuhīk, u zamīk tāk ō][1] āp rēman; — u hamāk[2] barsum

16. When a stone is partly 'in one piece' with the ground, and partly 'in separate piece', and one dies thereon, the stone is polluted, [in] so much space as the corpse has come [upon][6]; when they just leave it, it (the space) becomes pure in a year's length along with the ground; and when they dig it up, [only] the stone is all polluted, it is to be washed at the [same] time [for its purification]; when the stone is not fixed[4] with the ground, i. e. is upon[7] the ground, [only] the stone[5] is all polluted, it is to be washed at the [same] time [for its purification].

17. [As to] dung and ashes: when [a *nasāk* or][2] a limb of a menstruous woman comes on to them, both are polluted [wholly, but not the ground][3].

17 b. And [as to] salt[5] and plaster which are as[6] pieces, [not as powder,] the wash[7] is so, as [that of] stone.

18. If one dies on a roof: when a limb or a hair of his is[8] direct[9] on the border of the roof, the roof is polluted [in] the size of the body as far as [the layer,

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16. [1] K ad. but marks om. *hamāk rēman andar žamān pāk bē bavēt ka bē kanēnd sang hamāk rēman andar.* [2] M (but Davar silent) yak^0 for yayk^0 (ideogram), n. *bar dārand.* [3] So read in M n., Riv. **123.** 9 etc. [3a] M *-u.* [4-5] West, "made [even] with the ground, above the ground the stone", wrong. [6] Thus, — *apar* is not a sep. postp. as elsewhere, — s. the same clause in 23 f. [7] M n. *bar,* and cf. e. g. AVn. **31.** 3; otherwise the usual meaning 'above, over' would mean here 'higher than'. [8] M does not add *i* as Davar says; it is a mark to fill up the line. [9] M n. *īn.*

17. [1] Cf. PV. **8.** 8 (20) gl., BdK. **45.** 16, 18; otherwise *sarg*[*ī*]*n* which alone is met with in NP. [2] As in Riv. **130.** 16 f. [3] Cf. 37. [4] K om. [5] M n. *namak,* if this be wrong, let us follow K and read *u- mayγ* (which however is written m γ, not m k) and, for *kartak, girtak,* and keep *i*: 'The *barašnūm*-stones and the plaster which are in the circumference of the washing [place] [become] just as stone'. [6-7] M as one word, with n. (*bi-*) *kunišn;* cf. n. 5; West "*kartak-šūī* washing [her] shift," — NP. *kurta*(*k*) but MP. *kirrēnītak* for Av. *kərətay-*, N. **168.** 30. [8] M above the line, but Davar om. We can take it for *1,* which makes the sense more clear: 'one piece or lump as opposed to powder'.

18. [1] Cf. for this addition PV. **6.** 5 (9) com. where *aškōp* 'frame of the roof' is used in the place of *tuhīk,* i. e. the excluding limit instead of the including limit, and on this is based the meaning of *tuhīk* which generally means 'void' — or 'open

i andar ān xānak, [ka][3] hač ān γyāk, ku rēmanīh frōt barēt, tāk ō barsum 30 gām i sē(h) pāδ ast, ā[4] barsum nē rēman; — u ka-š mōδ aδāp handām ō parrakān[5] nē mat ēstēt, bān[6] tāk ō tuhīk[7] rēman.$^{0}_{0}$^{0}

19. u ka apar dēvār[3](?) -1 bē mīrēt, tan masāk tāk ō[1] āp rēman; [pa] sāl drānāk[2] apāk zamīk pāk bē bavēt.$_{0}$

and the ground as far as][1] water [penetrates]; — and[10] [as to] all the *barsum* which is in that house, [when] from that place, where the pollution passes[12] on, up to the *barsum* there are thirty steps of three feet [each], then the *barsum* is not polluted[11]; — and when a hair or a limb of his has not come to the stair[5], [only] the roof is polluted as far as the layer[7].

19. And when one dies on a wall[3] (?), it is polluted [in] the size of the body as far as water [penetrates]; it becomes pure in a year's length along with the ground.

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space', cf. *γyāk ān γyāk ku bē ōftēt, tuhīk ān γyāk ku paδtāk bavēt,* 'the 'place' is that place where it falls, the 'void' is that place where it becomes evident (i. e. where it is visible, viz. in the whole enclosed area.)', PV. **5.** 49 (146) com. [2] K corr. from *ka* and writes once more below. [3] Both *-u*. [4] Both yb. [5] Both p r k an, PV. **6.** 5 (9) com. p r yk an, — Sanjana writes l for r —, for which Rabāḍī **1.** 305 gives *śeheḍī, dādar* 'stair'; Riv. **124.** 12 uses *dīvār* 'wall', but the passage is a free paraphrase; Riv. **124.** 16 ff. *sar i pay* (unrecorded, lit. 'end or beginning of the steps', hence probably 'stair') as opposed to *pušt i bān* 'back (or exterior) of the roof'; cf. NP. *pallakān, pillakān* (Wollaston) besides *palla, pilla.* But in PV. **2.** 20 (41) com., p^{0}-*īh apāč x^{v}ast* 'he crushed back . . . (for enlarging the earth)', this meaning does not suit. — As the term is used in the place of *kanār,* it may have its usual sense 'sides, borders', but why the pl.? Wests' "eaves" is a mere conjecture. [6] K om. [7] M too ^{0}ayk (not ^{0}aak as Davar gives), n. *tanhā* 'alone'; for the meaning s. n. 1. [8-9] S. 13 n. 3—4. [10-11] West, "and they should carry down all the [sacred] twigs (*baresōm*) in the house, from the place where the pollution is, until there are thirty steps of three feet to the [sacred] twigs so that the [sacred] twigs may not be polluted," wrong. [12] S. 12 n. 12. [13] M has not here (nor elsewhere) *bām* as Davar says.

19. [1] K om [2] K ^{0}*nā*. [3] Both r yt a, appearing as an ideogram, but I have failed to identify it and also to find it elsewhere in MP. If it be Ir., then r yt *-ē* (of course with the foll. *-1*), which reminds one of Hin., Guj. etc. *ret, retī* 'sand, gravel'; but *rēk* alone is met with in Ir. dialects, s. Horn NpEty. 142. Still if right, it would suit the description, cf. 36 (n. 6). But along with 'roof, bridge etc.' we expect something different. After the account about 'roof' we read: *u ān-či bar dīvār bāšad, dīvār bar sar i zamīn rusta ast, tā ba-āb . . . . firōd mī-šavad,* 'and whatever might be on the wall, [since] the wall is raised on the surface of the ground, [the pollution] goes down as far as water [penetrates] . . . . ', Riv. **124.** 12 f. The other parallels are silent, and even this may be a different matter; but the meaning suits in every way.

20. puhl i bastak ētōn bavēt, čiγōn bān[1].$_0$

21. ka apar bān[5] i varm[4] -l bē[2] mīrēt, ān-ač[3] ētōn bavēt, čiγōn bān.$^0_0{}^{01}$

22. ka andar varm[3] -l bē mīrēt: ka-š handām -l aδāp mōδ -l ō parrakān nē ēstēt, rēmanīh frōt nē barēt; u ka[1] apāč ēstēt, frōt barēt; — pātaxšāy, ka bē kanēt[2], u dit-ač apāč rēčēt[9], u pāk.

23. ka pa xapak[1] -ē, — u rasan andar garūk[2], — bē mīrēt: kạ-š bē ōpastan[3] bīm
M 76 r nēst, frōt nē barēt; u[4] ka-š bē ōpastan[5] bīm, ka⟨-š⟩ ān bīm hač kust -l[6], pa ān kust frōt barēt; u ka bē ōpast[7], ān and [γyāk][8] frōt barēt, čand[9] ōpast.$_0$

20. A built bridge becomes so, as a roof.

21. When one dies on the roof of a reservoir[4], that too becomes so, as an [ordinary] roof.

22. When one dies in a reservoir[3]: when a limb or a hair of his is not on the steps[4], the pollution does not pass[5] on; and when it is[6] direct[7] [on them], it passes on; — one is authorised, when he digs it up, and lays on again even another [plaster][8], and [considers the place] pure.

23. When one dies through hanging[10], — i. e. [through] a string round the neck[2]: when there does not exist a fear of his falling down, [the[11] pollution] does not pass on [into the ground][12]; and when there is a fear of his falling down, when that fear is from one side, through that side it[11] passes on[12]; and when he has fallen down, [in] so much space it passes on, as he has fallen [upon].

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20. [1] M ad. *-u*, as often in this word, K sep. it, and om. $_0$.

21. [1] K om. [2] K b a. [3] K *-čiγōn* with the sign '$_0$' [4] NP. *barm;* West's "trellised [apartment]" — NP. *baram* — does not suit what follows; in another account the word is used along with *čāh* 'a well', MF. **197**, which gives *vārastān* (written ^{0}*īs*^{0}, ^{0}*ās*^{0}) in the parallel passage **325.** 7 ff., with which cf. NP. *bārgān*, ^{0}*gīn* 'ditch, cistern'. [5] Davar an, b omitted by misprint.

22. [1] M ad. *š*. [2] M *kanēnd*, i. e. d instead of yt; K corr. d into dt for yt. [3] S. 21 n. 4. [4] S. 18 n. 5. [5] S. 12 n. 12. [6-7] S. 13 n. 3—4. [8] Cf. *hakar vārastān hač ān i čārūk, — u-š āturastar apāk vimēxt ēstēt, — bē kanišn,* 'if the reservoir be of mortar, — and ashes are mixed with this, — it is to be dug up', MF. **325.** 16 ff. [9] S. 14 n. 2.

23. [1] M n. on the margin in Av. let. *hawa*, very probably for it; s. n. 10. [2] M n. on the margin *gurōh* 'crowd', which West follows. [3] M ^{0}t n, K an n^0. [4] K. om. [5] M ^{0}t n, K ^{0}t. [6] Both *i*. [7] K ^{0}t n, and ad. and strikes off *bīm*. [8] Cf. 24. [9] K *čiγōn* d, for the latter P *tāk*. [10] Or 'gallows, gibbet'; the term is used as a gl. for *tangīh*, Av. *ązah-* 'strangulation' PV. 7. 3 (5), — *xafakīh*, AirWb. 362, is wrong —, NP. *xaba(k)*, *xapa(k)*, *xafa(k)* all mean 'strangulation', the other meaning is nowhere given except as a gl. in one MS. of PV. 7. 3. [11-12] West, "they should (not) carry [him] down", and adds "The object of these rules is evidently to avoid disturbing the corpse more than is absolutely necessary, provided there be no fear of its polluting more of the ground by falling upon it",

24. ka rāst nišast ⟨ēstēt⟩[1] bē mīrēt: ka-š hač kust -1 ōpastan bīm, [pa] ān kust -1, u ka hač har[10] čahār kust bīm, pa[2] har čahār kust[3] frōt barēt; u ka bē ōpast, ān[4] and γyāk čand ōpast, frōt barēt[5].$_0$

25. u[1] ka apar draxt -1 bē mīrēt: ka-š pōst tarun, u hač bē ōpastan[2] bīm nēst, frōt nē barēt; u ka-š bīm[1], tan masāk frōt barēt.$_0$

26. u ka draxt pōst hušk: ka-š bīm u ka-š nē bīm, frōt barēt.$_0$

27. ka apar tāk -1 [i] draxt bē mīrēt, i tarun: ka-š[1] hač bē ōpast[an][4] bīm nēst, frōt nē barēt.$_0$

24. When one dies[6] sitting erectly[7]: when there is a fear of his falling from one side, through that single side, and when the fear is from all four sides, through all four sides, [the[8] pollution] passes on [into the ground][9]; and when he has fallen down, [in] so much space as he has fallen [upon], it[8] passes on[9].

25. And when one (or something) dies on a tree: when its bark is fresh, and there does not exist a fear of [his] falling off, [the[3] pollution] does not pass on [in the ground][4]; and when there is a fear of it, it[3] passes on[4] [in the space of] the size of the body.

26. And when the bark of the tree is dry: when there is a fear of it and there is no fear of it, [in both cases, the[1] pollution] passes on [in the ground][2].

27. When one (or something) dies on a branch of a tree which is fresh: when there does not exist a fear of his falling off, [the[2] pollution] does not pass on [in the ground][3].

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but this tr. becomes meaningless, at least in some cases. Hence I take the phrase in the same sense as in 12, 18, 22 and 36 where *rēmanīh* is the subject, which is here understood as in 13 and once in 22. Any doubts about it are removed by the parallel accounts, from one of which we learn that here as above the general question is whether the ground becomes polluted or not, and in the reply *nē rēman* 'not polluted' are the words used instead of *nē barišn* 'there is no passing [of the pollution in the ground]' in other replies and *nē barēt* (which, it may be noted, can also be read ^{0}*rēnd*) in our text, MF. **322.** 1 ff. The other text which follows ours is quite explicit: *rīmanī bar zamīn firōd na-šavad*, 'the pollution does not go on the ground', Riv. **125.** 2. Similarly PV. **6.** 5(9) com. speaks of the ground as polluted (*rēman*) or pure (*pāk*) when death occurs on a tree.

24 [1] If not a mistake, we must add *u*, s. n. 6—7; — M ^{0}yyt. [2-3] K om. [4] K ad. *i*. [5] M ^{0}yyt. [6-7] Or 'has sat erectly [and] dies', s. n. 1. [8-9] S. 23 n. 11—12. [10] Davar ad. *kust -1* which M has not got.

25 [1] K om. [3] K ^{0}*t*. [3-4] S. 23 n. 11—12.

26 [1-2] S. 23 n. 11—12.

27 [1] K om. [2-3] S. 23 n. 11—12. [4] M too om., but Davar gives it.

K54r **28.** u[1] ka-š bīm, aδāp tāk -1 [i] draxt i hušk: ka-š hambun-ač mōδ -1 aδāp handām
M77v -1 apāč ō draxt i mātakwar ēstēt, tan masāk frōt barēt.$_0$

29. u[1] ka-š apāč ō[2] draxt i mātakwar nē ēstēt: bē ka-š hač bē[3] ōpastan bīm, tāk frōt nē barēt.$_0$ —

30. ka⟨-š⟩ nasāk -1 hač bērōn[2] pa xumb -1[3] apāč ēstēt, kē-š maδ andar, ā[1] xumb rēman, maδ pāk.^{0}

31. u ka andarōn, — andar xumb[1], andar maδ — bē mīrēt, hakar-aš[6] hambun-ač mōδ -1 aδāp karačak[2] -1 pa xumb apāč nē ēstēt, maδ rēman u[3] xumb nē rēman.$_0$

32. ka xumb, i rōγn[4] andar, u-š[1] hač bērōn nasāk pati-š apāč ēstēt, — ē-č, ka-š andarōn ēstēt[5], ē rāδ: čē rōγn[4] bērōn āyēt u apāč ō andarōn[6] šavēt, —

28. And when there is a fear of it, or it is a branch of a dry tree: when even a little hair or a limb of his is[2] direct[3] on the principal[4] tree, [the[5] pollution] passes on[6] [in the space of] the size of the body.

29. And when it is[8] not direct[9] on the principal[4] tree: except[5] when there is a fear of his falling off, till then [the[6] pollution] does not pass on [in the ground][7]. —

30. When *nasāk* is[4] direct[5] on a jar[6] from outside, in which there is wine, then the jar is polluted, the wine is pure.

31. And when something dies inside, — in the jar[7], in the wine, — if even a little hair or a particle[2] of it is[4] not direct[5] on the jar, the wine is polluted and the jar is not polluted.

32. When it is a jar[2] in which there is clarified butter, and *nasāk* is[11] direct[12] on it from outside, — this too [is so, as] when it is inside it, for this [reason]: be-

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28. [1] K om. [2-3] S. 13 n. 3 — 4. [4] West's "particular" is here wrong. Evidently the trunk of the tree is meant, cf. *mātakwar* as opposed to *ān* (some MSS. *azg* i. e. a z k instead of z k) . . . *i-š hač-aš rust* 'that (or 'a branch') which has grown from it', PV. **6.** 5 (9) com.; other parallels use *stūnak i miyān* 'middle trunk', MF. **323.** 10 ff., and *sitūn i diraxt* (unrecorded), *tan* (for *tana*) *i diraxt*, both 'trunk of a tree', Riv. **127.** 17, **128.** 9 (where also *bārvar* 'fruitful', a misapplied rendering of *mātakwar*). [5-6] S. 23 n. 11 — 12.

29. [1] K 30 up to *ā xu-*, but the first and the last words are marked as om. [2] K ad. *i*. [3] K ad. *ka-š*. [4] S. 28 n. 4. [5] West's "but" is wrong, as can be seen from the foll. *tāk* 'till then' which he simply does not translate. [6-7] S. 23 n. 11 — 12. [8-9] S. 13 n. 3 — 4.

30. [1] Davar's explanation, *ā* = *ē*, is wrong; both are distinct in origin and meaning, s. GIrPh. **1.** 275, 322 f. [2] K om. *ē*. [3] Both *i*. [4-5] S. 13 n. 3—4. [6] Or 'vessel', — large and earthen in both cases.

31. [1] K ad. *u* which may be adopted. [2] NP. *karač* — also *kurč* —; West gives "curl" — perhaps just to make a pair with 'hair' — without any reading. [3] K om. [4-5] S. 13 n. 3—4. [6] M ad. *ka* with marks of omission. [7] S. 30 n. 6.

32. [1] K *hač-aš*, but wrongly as so often in BdK. [2] S. 30 n. 6. [3] Both *i*; (perhaps *i* above stands also for *u*.) [4] Second of the two ideograms, FrP. **7.** 5;

har 2 rēman, xumb u[3] rōγn[4]; u xumb[9]-ač pa huškkar[13] čīš andar kartan[10] nē šāyēt.$_0$

33. ka garčak[1] -1 andar xumb -1[2], kē mad andar, har dō[3] akār u rēman, čē[5] patvēšak kunēt;

34. u ka[-š] yōrtāk andar, ā[1] xumb rēman u yōrtāk pāk; u ka[2] andarōn i xumb, [ka][3] hambun-ač apāč ō xumb nē ēstēt[4], yōrtāk ān and γyāk čand garčak mat[5], -u[6] mālišn i garčak apar šut ēstēt, — ē! mālišn i garčak šusr ast ān [i] mīrišn, — bē stanišn u[6] bē awganišn.

cause clarified butter comes outside and goes back to the inside, — both are polluted, the jar and the clarified butter; and moreover[9] the jar[9] is not suitable for[7] putting [even] dried[13] things in[8].

33. When a serpent[1] is in a jar[4], in which there is wine, both are useless and polluted, because it effects contamination;

34. and when corn is in it, then the jar[7] is polluted and the corn pure, [when the serpent is on the outside of the jar][8]; and when inside the jar, [when][3] even[11] a little [thereof][12] is[9] not direct[10] on the jar, [the jar is pure, but][4] the corn [in] so much space as the serpent has come[5] [upon], i. e. the touch of the serpent has passed on, — lo! the touch of the serpent's fluid is that which is death, — is to be taken out and thrown off;

Davar prefers the first without giving any reason. [5-6] M on the margin. There are some four thin lines on a part of the word *andarōn*, which have misled Davar (and the copyists of M) to omit it. [7-8] West's "on making . . dry" (for *pa huškkar*) is not to be preferred, and his alternative tr. "for bran flour" is less so, although Horn, ZDMG. **43.** 44, gives this alone. [9] Both an m b n n (elsewhere ^{0}bn); but Davar *hambun-*. If the latter is meant, the tr. would be 'even a little' instead of 'moreover the jar'. [10] Both ^{0}t n. [11-12] S. 13 n. 3—4. [13] Always ^{0}k r; but in MF. ^{0}k n r very often, **327.** 5; **341.** 16 etc. — as if *hušk-war* 'bearer of dry [things]', but n after k can be redundant as often, and the meaning would not suit the present context which is conclusive also for other cases where it is abbreviated; even our meaning is not quite certain, since strictly speaking *hušk-kar* means 'drier'; but what else can the word be? s. n. 7—8.

[1] 'g' distinguished here and below, esp. in M; NP. *garza*; — apparently a dead serpent is meant. [2] M not *i* as Davar gives. [3] K 2. [4] S. 30 n. 6. [5] M does not rep. as Davar says.

34 [1] S. 30. n. 1. [2] K ad. *andar* (ideogram) but blots it out; P keeps it and om. an d from the next word. [3] Or [*u*] 'and'. [4] M ad. *-u* which, if genuine, suggests that the clause added by me in the tr. is omitted before *u*. [5] Both *āwarēt* (ideogram) 'brings' (West's "includes" cannot be justified); besides yt for t I assume the exchange of the ideograms, which is not rare. Another possibility is that the original word was *āwarīt* 'has come', which was read as

35. u ka mōδ aδāp nasāk[1], hambun[7]-ač, apāč ō xumb[2] ēstēt, xumb rēman, bē pa huškkar[9] šāyēt.$_0$ —

36. (x)išt[1] -u xāk u čārūk[6] pa čīš i x^{v}ēš yut-kartak, u apāk zamīk ēv-kartak[2]; pa čīš i x^{v}ēš yut-kartak būtan ē, ku ān and γyāk čand[3] nasāk apar rasēt[4] rēman; [u] apāk zamīk ēv-kartak būtan ē, ku rēmanīh tāk ō āp frōt barēt.$_0$

37. sarg[ō]n[1] u āturastar u ārt u apārīk čīš i ārtak pa čīš i x^{v}ēš ēv-kartak, u[2] apāk[3] zamīk yut-kartak; pa čīš i[2] x^{v}ēš ēv-kartak būtan ē, ku-š[4], ka-š nasāk apar rasēt, hamāk rēman; u apāk[5] zamīk yut-kartak būtan ē, ku ka-š nasāk apar rasēt, zamīk rēman nē gīrēt[6].$_0$ —

35. and when its 'hair' or carcass, even[3] a little[4], is direct to the jar[8], the jar is polluted, but it is allowed for[5] dried[9] [things][6]. —

36. Brick and earth and mortar[6] are 'in separate piece' as regards their own matter, and 'in one piece' with the ground; to be 'in separate piece' as regards one's own matter [means] this, that so much space as the *nasāk* comes[4] [upon][5] is polluted, and to be 'in one piece' with the ground [means] this, that the pollution passes[7] on [in the ground] as far as water [penetrates].

37. Dung and ashes and flour and other powdered things are 'in one piece' as regards their own matter, and 'in one piece' with the ground; to be 'in one piece' as regards one's own matter [means] this, that it, when the *nasāk* comes on to it, is all polluted, and to be 'in separate piece' with the ground [means] this, that when the *nasāk* comes on to it, the ground does not become polluted. —

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the more common *āwarēt* 'brings' and was replaced by the ideogram of the latter. [6] K om. [7] S. 30. n. 6. [8] The addition will be apparent from what follows. [9-10] S. 13 n. 3—4. [11-12] West, "nothing originating with [the serpent]", wrong, s. 12 n. 10—11.

35. [1] Perhaps we are to add *i*. [2] K ad. *i*. [3-4] Or remove it before 'carcass', s. n. 1; West's "even not originating with [the serpent]" is wrong, s. 12 n. 10—11. [5-6] S. 32 n. 7—8, 13. [7] M too aam^0, not am^0 as Davar says. [8] S. 30 n. 6. [9] S. 32 n. 13.

36. [1] Both a yat. [2] K ad. *u*. [3] K *čiyōn*. [4] K *ēstēt* 'stands, is'. [5] S. 16 n. 6. [6] In Riv. **130.** 15, 19 this term is corrupted; it is not *čādar* 'sheet' as Guj. Riv. (compiler's own work) 275 takes. In PV. **6.** 5 (9) com. *rēk* 'sand, gravel' is used in its place. [7] S. 12 n. 12.

37. [1] Here K can be said to omit the foll. *u*, not -*ō*- in the word, but s. 17 n. 1. [2] K om. [3] K om. mn (from the ideogram). [4] K -yy for -ya as often when final. [5] K ad. *yut* but blots it out, still P copies it. [6] It can be read *kunēt*, but *gīrēt* is in accordance with a n. in M and with its substitute *bavēt*, s. 55 n. 1; 60 n. 7; hence also the meaning which is otherwise not known.

38. u[1] [andar[2]] xānak -1 ka[4] yazišn sāxt[5] ēstēt, u-š sak aδāp martom andar bē vitīrēt, naxust kār ēn kunišn, ku ātaš hač anākīh[6] bē bōxtišn[7]; hakar-ač ātaš ētōn bē tuvān burtan[8], ku pa[8] 3 gām i nasāk bē barēt, pas-ič bē barišn; u[8] dēvār nē burrišn;

39. rōšn guft, ē[1]! gilēn ō burrišn[2], u gačēn nē burrišn[2]; u hačaδar u hačapar[3] pa boṭōžētīh[5] i dēvār nē āmār.

38 And when [in][2] a house[3] the *yazišn* [ceremony] is prepared[5], and a dog or a human being passes away in it, [as] the first work this is to be done, namely, the fire is to be saved from harm; moreover, if one is able to carry away the fire thus, that he carries it away at[9] three steps of the corpse, even then it is to be carried away; and the wall is not to be cut [for the purpose][10];

39 Rōšn has said, lo! an earthen [one] is to be cut off, and a plastered [one] is not to be cut; and below and above about the destruction[5] of the wall there is no account[4].

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38 [1] M om.; it is unnecessary but not wrong. [2] Met with in the parallel texts. [3] A house of one door or entrance, PV. **5.** 44 (134) com., PRivDd. **2.** 8, 10. [4] Both *kē*. [5] This means, its preparatory ceremony, *paragnũ* or *paragrũ* (and hence *paragna* or *paragra*), is being performed or finished; otherwise 'performed' (in which sense Av. *aiwi-sač-* (*yasnəm*) Yt. **8.** 56 is taken by some, though not by Bartholomae, Wb. **1553**), but cf. *yazišn sar* '[it means] the end of the *yazišn*' after *vitīrēt* 'passes away', PV. **5.** 44 (134) com., and V. **5.** 39 speaks of mere bringing together of ceremonial things. [6] K ad. yy at the beginning, but blots it out; P turns it into p; M n. *saxtī* 'calamity', etc. (lit. 'hardness'). [7] For the form s. Bartholomae, IF. **38.** 3 ff.; M n. *čīdan*, the technical term to designate the process of purifying fires described in V. **8.** 75 ff., cf. *u-š dār i xᵛart pāk bē čīnišn*, PV. **9.** 32 (132) com. [8] K om. [9] West, "within", wrong; the rule 'thirty steps from the fire', V. **8.** 7, he quotes is for a different case; for the present one s. 40 and cf. MF. **293.** 14 and Riv. **121.** 3 etc. which prohibit to carry fire within three steps of the corpse. [10] But, as PV. **5.** 44 (134) com. adds, *ka pa rist bē dahēnd, ā-č bē dahišn*, where *pa* means 'over'. — Note that the general injunction about making a breach in [the wall of] the house, V. **8.** 10, is limited — it is to be made only in the case of the master and the mistress of the house, PV. **8.** 10 (28) com., because by removing them through the door the *xᵛarrah* (or °*ēh*, s. Bartholomae, MirM. **5.** 20 n. 1) of the house goes away with them, PRivDd. **76.** 1 ff.

39 [1] Written close to *guft*; but we have to stick to its common meaning, s. Intr. **10.** [2] We might read *brīnišn* but because of *burrišn* in 38. [3] M n. *bar bālā*. [4] If above and below refer to heaven and earth as West believes, we may rather say 'reckoning'; but it is more probable that the reference is to the question whether the hole is to be made in the lower or higher part of the wall. [5] A technical term for a kind of sin, FrO. **30.** 4 ff.; it consists of unnecessary or wilful injury to animals and things, (which suits the lit. meaning 'consciously striking'), cf. SXᵛAp. **36.** 10 ff.

K 55 r **40.** ātaš andar 3 gām i nasāk burtan[1] tanāpuhr -1 vinās[2], u ka tapišn[3] ō nasāk rasēt, mark-aržān.$_0$

41. x^{v}arišn i sāxtak andar ān xānak hamāk akār; u ān i nē sāxtak, 9 šap [u[1]] māh drānāk andar apāyēt. $^0_0{}^0$

42. vastrak-ač, hamgōnak, bē ān i pa tan dārēt; ān-ač ⟨i⟩ andar ān žamān nē pāk, čē andar kār ēstēt.$_0$

43. u zōhr-ič, i stat[2] ēstēt u ān γyāk ēstēt, žamānīk bē ō āp barišn; jīv-ač ⟨jum⟩[1] hamgōnak.

40. To carry fire within three steps of the corpse is a *tanāpuhr* sin, and when its flame reaches to the corpse, it is a *mark-aržān.*

41. The prepared food in that house is all useless; and [as to] that which is not prepared, nine nights' [or] a month's length is requisite [before it can be used].

42. [As to] clothing also, [it is] the same, except that which one keeps on the body; and that does not [become] pure in that time, because it remains in use[1].

43. And even the consecrated water, which is taken[2] out [from the water-pot] and stands [in] that place, is to be carried away in time to the water [of well or tank]; also the consecrated milk in the same manner.

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40. [1] M ^{0}t n. [2] K ad. the sign 'o', and om. the foll. up to *tanāpuhr -1 vinās* in 53. [3] Ms. yp for p (as often elsewhere): the n. too runs *tēzišn,* but as *tapišn* 'heat' (of fever), PV. **7.** 57, 70 (cf. *hamtaftišnīh* 'boiling', PV. **4.** 46) is met with, I have adopted it; for the meaning cf. NP. *tap, taf.* According to Davar MU gives *tapišn* with the gl. *tapišn ya^{c}nī garmī-yi ātaš* '. . heat of fire'. West's "exudation" of the corpse is a mere conjecture not to be thought of. MF. **295.** (1), 6 clearly *tapišn.*

41. [1] This, and not *aδāp,* is commonly used elsewhere, 50; PV. **5.** 44 (134) com.

42, [1] Is then MF. **294.** 3 different or wrong ?: *yāmak u pērāyak, i martom pa tan dārēnd, pāk.*

43. [1] In Av. let.; West compares NP. *čūm* 'fat' and takes it to be the lump of clarified butter placed on the *drōn,* the sacred cake. Bharucha, Rist. 164, gives '"gotra" (clarified butter or meat to be consecrated)'. This is a wrong conjecture; the object is known in MP. as *gāuš[u]dāk* (a transcription of Av. *gāuš hudā̊*) N. **41.** 1 etc.; PRivDd. **190.** 2, in NP. as *g(ā)ōšudā(ō),* Riv. **222.** 10 ff., and today as *gośudo.* In PazT. **232.** 9 *jum* occurs along with *varas, hōm, parāhōm* and *zōr* as essentials for the *yazišn* ceremony, which shows that *jum* (correctly *jūm*) must be *jīvām,* Av. *gąm jīvyąm,* and hence in the present case it is a mere gl. for *jīv* wrongly embodied in the text. In the parallel passages of Riv., **121.** 14 and **122.** 6, *jūm* and *jām* are used respectively, (the latter is very common there); they occur in MP. also: *jūm* in N. **156.** 14 (for Av. *gava,* [5]*gav-,* with the gl. *gōšt* which is the rendering elsewhere, s. AirWb. 509 where *jūm* is not given), and *jām* in PV. **3.** 1 (4), *jām dast* (not *yām dast,* AirWb 485, nor as ed.). Other such words are *juma* for *jāma* 'robe', PazT. **215.** 4 ff., **218.** 15 etc., and *varahrūm*

44. yašt[5] yāmak[6], va[na]nd[1]-ōhrmazd guft, ku nōh šapak [u[7]] māh drānāk andar apāyēt; dīpīr[2] guft, ku hat! ka dast[3] šōδ kunēnd[4] u bē šōδēnd, andar žamān pāk bē bavēt.$_0$ —

45. hakar andar xānak -1 ast ē[1] ganjēnak[2] -1, u andar dargāh[3] bē mīrēt: hakar ētōn, ku dar[4] frāč kunēt, u nasāk ō ēn kustak āyēt, tuhīk i ēn kustak rēman; u hakar nasāk ō ān kustak āyēt, tuhīk[8] i ān kustak rēman; ka ō har 2 kustak āyēt, ēvāč tuhīk i dargāh tanīhā rēman, xānak har 2 pāk.$_0$

44. [As to] the ceremonial[5] garment[6], Va[na]nd[1]-Ōhrmazd has said, that nine nights [or] a month's length is requisite; the author[2] has said, that lo ! when they[3] apply cattle's urine[4] and wash it, it does become pure at the [same] time. —

If in a house there is[9] one single[10] barn[2] (or any sort of treasure-house), and one (or something) dies in the doorway[3]: if so, that one opens[5] the door[4] and the corpse (or the carcass) comes[11] to this side, the void of this side is polluted; and if the corpse (or the carcass) comes[11] to that side, the void of that side is polluted; when it comes[6] to both sides[7], only the void of the doorway alone is polluted, both houses are pure.

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for ^{0}*rām*, **216.** 16 f. and *xuna* for *xāna*, **230.** 21. For this change in modern dialects s. GIrPh. **1** b. 32, 384 f. (Gabarī). [2] This means 'prepared', cf. *zōr giriftan* which means 'to prepare (lit. 'take, seize') *zōr*', Riv. **471.** 17, and also *jor kāh^{a}ḍ^{a}vī* (*kāḍh^{a}vū* — lit. 'to take out'), YbN. **7.** 13 f.

44. [1] MS. joins to the prec.; M[+] n. *vanand*. [2] Or *Dipīr*, as in *čiyōn hač dipīr bē gōwēnd*, 'as they say from Dipīr', MhDA. **28.** 6 where the word cannot refer to the writer but to some one else known as Dipīr, cf. ZSR. **4.** 31 n. 4. [3-4] Such is the technical sense of the phrase, cf. *čūn bi-x^{v}āhand šustan, dō bār dast-šō ba sar bāyad kardan*, SdBd. **96.** 21, and note its tr. *dast-šo kar^{a}vū*, Guj. Riv. 312.; *dast šōδ* lit. 'hand washer' is used for *gōmēz* 'cattle's urine' also elsewhere. The phrase can hardly mean "they perform the washing of hands" (West), which is not the idea here in any case. [5-6] Cf. *yāmaki i yazišn* (*ĭuma yazišni*) and *y^0 i yašt* (*ĭamah yašt*) PazT. **218.** 15, 18. It is possible that only 'robe' is meant, and not, say, undergear. Bharucha, Rist. 164, gives 'consecrated or about to be consecrated (*ijelā, ij^{a}vānā*) clothes', but they are special things, and with another designation, s. **10.** ⟨40⟩ n. 6. [7] S. 41 n. 1.

45 [1] West, "three" (*3*), wrong; cf. the foll. *-1*; s. n. 9—10. [2] Arm. lw. *ganjanak*, NP. *ganjīna*; MF. **296.** 4 (like Riv., s. n. 3) does not use this, but *dargāh* [i] *miyān i 2 xānak*. 'a doorway between two houses' which is meant here too. [3] Riv. **125.** 13; **126.** 1 *rah-guδar i īn dō xāna*, 'the passage of (i. e. between) these two houses' but later on *dargāh*, — and hence the meaning. [4] It must be *2-kānak*, 'double', MF. **296.** 5. [5] Or 'shuts' (s. Vullers); both may suit here. [6-7] I. e. 'is in the middle' *pa miyānak rāst bē ēstēt*, PV. **5.** 44 (134) com. [8] M n. *tanhā*; here and above (where M n. *tahnā* !) Davar adopts *tanhāk*, a wrong form. [9-10] As there is no necessity for emphasising 'one single', we might think of *ast-ē* 'be, might be', s. GIrPh. **1** b. 153, or take it for *ast i* 'partly', which last I consider the best. [11] I. e. 'is', cf. n. 6—7.

46. u gumbat i ātašān[3] i vahrām, tuhīk[1] rēman nē bavēt.$_0$ —

47. hakar pa viškar[1] bē mīrēt, x^{v}arišn i sāxtak, i andar 3 gām, hamāk akār, u bē hač čahār gām nē rēman.

46. And [when one dies on][2] the cupola of the Fire[3] of *Vahrām*, the void[1] does not become polluted. —

47. If one dies in a 'lonely apartment'[1], the prepared food, which is within three steps, is all useless, and [which is] beyond four steps is not polluted.

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46. [1] *ya'nī bālā* 'i. e. the height', Riv. **122.** 10, 17. [2] So in Riv. **122.** 10, 17. [3] Is it simply 'fires' referring to the collection of different fires which constitute the Fire of V. or are we to take *-ān* as showing place (cf. GIrPh. **1.** 279, **1** b. 176)? In the latter case the term would mean 'fire-temple' which suits here as well as in PV. **5.** 44 (134) com. and MF. **298.** 6; and we might compare Arm. lw. *atrušan* (ety. ?). But elsewhere the fire-temple is called *ātaš-gāh* MvA. **7.** 3, or *mān i ātašān* Šnš. **9.** 5; **20.** 1; PT. **121.** 9; **152.** 9 f., or *dar i ātašān* Šnš. **20.** 8, 9, cf. also *dar i ātur farnbay* KnS. **4.** 10; AVn. **1.** 21, 28 and *dar i āturān š[ā]h* (or *gāh*) KnS. **10.** 18 and *dar i mihir*, one of the terms signifying a fire-temple today. Against the former supposition we have to note that the *Fire of V.* is always called *ātaš i v.*, never *ātašān i v.*, s. below 49; AVn. **55.** 5; PV. **5.** 4 (14) com.; **8.** 96 (270) gl.; N. **1.** 5; **116.** 13; **128.** 6; **130.** 24; KnS. **4.** 8. 19; **8.** 17; **10.** 18. In the above mentioned two cases where *ātašān* is used, the phrase *i v.* is omitted; similarly in 118 below, where a parallel text has *ātaš i v.*, thus giving the impression as if *ātašān* be equal to *ātaš i v.* Does this mean that the former is a pl. maj. which serves to signify the force of *i v.*? cf. *šmāk bayān* 'Your Majesty', AZ. 10 f. etc., for which s. Bartholomae, MirM. **3.** 11.

47. [1] M n. *xāna* 'house', also in 202 r 12 (BdK. **35.** 2) where the context could not have failed to suggest 'meadow, or even forest', hence the n. must have some justification: in MF. **268.** 6 ff. and PV. **5.** 44 (134) com. *viškar* is put in the same category as *gumbat i ātašān*, which must be a separate apartment, and so also the other; MF. **293.** 9 actually uses it along with *yut xānak* 'separate house, outhouse', (and PV. **15.** 10 (35) com., **16.** 13 (32) com. seems to use our word for *daštānastān*); similarly in N. **144.** 29 *pa viškar* is explained by, or is used along with, *pa yut katak* (k n t k here and in the foll., just as in PV. **2.** 26 (69), etc.) **144.** 30, which alone is used in the next clause **145.** 1. — We can safely read the same form in PV. **5.** 44 (134) com. *yut katak* with respect to *kandak* 'subterraneous fold for cattle' and with respect to the disturbed *viškar* (n y š^0 and some MSS. omit r which means it is *vēšak* 'forest, etc.'). — Bulsara translates *katak* by a "passage" (paragraph), reading it probably *kartak* for which we require k rt k instead of k n t k. A little below *katak* is distinguished from *gumbat:* we read *ka gumbat -1 vēnēt, ... ; ka katak vēnēt, ...* **145.** 8, 11. Here Bulsara gives "pancake" comparing NP. *karda*, wrongly for *girda*, which too requires y rt k. Further we must note N. **146.** 5: *ka-š dar 4, ast kē 'ētōn, čiyōn viškar' [gōwēt] . . ,* 'when there are four doors to it (the house), there is some one who [says] 'it is such, as a 'lonely apartment' . . '. Bulsara construes

48. xᵛarišn i sāxtak ēn, čiγōn nān, u gōšt i puxtak u brištak, u xᵛartīk[3] i kartak[2].

49. u varr[1] i ātaš i vahrām pa patmānak rēman ō bavēt. —

48. The prepared food is this, as[1] bread, and boiled and roast meat, and eatables[3] in pieces[2].

49. And the 'clothing'[1] (i. e. ashes[1]) of the Fire of *Vahrām* becomes polluted according to the rule[2]. —

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differently and I believe wrongly. — He has at least seen the connection of our term with fire or the place pertaining to it, and hence suggests the reading *vadākar*, NP. *vadāγ* 'fire' (but then d must be t) or *nazākar*, NP. *nazā* 'encloser'. All this is unnecesary, because in the cases referred to the original meaning of *viškar* is developed, and nothing more: from a 'lonely place' to a 'lonely or secret or private apartment' for different purposes. M⁺ n. *biyābān* 'desert' which of course is wrong in the present case.

48. [1] Or 'namely' as in AVn. **1.** 7, cf. PV. **5.** 44 (134) com. where *ku* occurs in the place of *čiγōn*. [2] MS. k rt k and hence 'pieces', but PV. **5.** 44 (134) com., where the phrase is corrupted, k n t k which means 'made, prepared'; PRivDd. **2.** 11 om. it with *i*. [3] West's "broth" is wrong because that would not have required *i kartak* in one sense or the other. It is doubtful whether even NP. *xᵛardī* means 'broth' and 'juicy meats', because Vullers' sources give only 'eatables'; and its parallel form *xᵛālī* also means 'food' in general only. These and Arm. lw. *xortik-kʿ* and Av. *xᵛarətay-* do not help us in determining the exact meaning here. But cf. AVn. **3.** 19: *u xᵛarišn i hu-puxtak u hu-bōδ u xᵛartīk u sart āp u maδ āwurt* where, we might say, *xᵛartīk* is something which is not cooked. (Other version, PazT. **361.** 9, differs: *xᵛartīk* is connected with *hu-puxtak* and *hu-bōδ*, or with the latter only, and it is rendered by *vyañjana-* 'sauce, condiment' with Guj. gl. *śāku* 'vegetables', SAVn. **3.** 6.) In KH. 37 ff. *rōn xᵛartīk* 'side dish' is referred to as a preparation of fruits. All this shows that the term refers to some raw eatables which, when cut into pieces in a polluted house, become useless. Note that Riv. **121.** 5 etc. does not use this phrase but *ārd i siríšta* 'dough, pastry'.

49 [1] M a scribbled n. *xākistar*. The lit. meaning is 'clothing' or the like, s. Av. *xarənā-*, and not "fruit" as West says; — *bar* 'fruit' in the same phrase, PV. **5.** 51 (150) com., is due to the common mistake of mixing up n and b; the ideogram rn b ya ya, or rb n ya ya (common for 'dress') occurring there and in PRivDd. **116.** 13 and Šnš. **3.** 27 decides for *varr*. This term occurs also in Riv. **226.** 2, 6, 18, and *ādur āstar* (MP. *āturastar*) in **230.** 17, — both unrecorded in NP. [2] Viz. 'if the ashes (within three steps) be warm, they are pure, and those which are cold are polluted', Riv. **122.** 13; **123.** 1. But if *patmānak* is used in the sense of measurement, we must think of 'within three steps' etc. only.

M 79 v **50.** ātaš, i pa ān xānak andar barēt, kē nōh šapak u māh drānāk pa pāk būtan andar apāyēt: pa andar burtan, tanāpuhr -1 vinās; u pa awrōxtan, tanāpuhr -1 [vinās]; u [pa] har x^{v}ar[1], i bē mīrēt bē mānēt, tanāpuhr -1 vinās.$_0$

51. āp-ač: pa andar burtan framān -1[1] vinās; u pa ān γyāk, ku-š γyān bē šut[2], āp rēxtan tanāpuhr -1 vinās; u pa yut γyāk rēxtan yāt -ē vinās.$^0_0{}^0$

52. u pātiyāpīh[1] pa andar burtan hamāk apātiyāp.$_0$

53. u kē ax^{v}ēškārīhā andar[3] awi-š šavēt,[4] har bār -1, u[5] tan vastrak, bē šōδišn[7], u-š tanāpuhr -1 vinās;$_0$ u[1] ka x^{v}ēškārīhā[2] andar šavēt, nē kirpak u nē vinās.[6] —

54. u ēn rēmanīh [ī] hamāk andar ān tih[ī]k[1] āmār, i: ka γyān bē[2] šavēt, tuhīkī[h][3] rēman.$_0$

50. [As to] the fire, which one carries in into that house, for which nine nights' or a month's length is requisite for becoming pure: for carrying it in, one *tanāpuhr* sin; and for kindling it, one *tanāpuhr* [sin]; and [for] every spark[1], that extinguishes [or] survives[2], one *tanāpuhr* sin.$_0$

51. And [as to] water: for carrying it in, one *framān* sin; and to pour water on that place, where one's vital spirit has departed, is one *tanāpuhr* sin; and to pour it on a different place is one *yāt* sin.

52. And consecrated[1] objects[1] [become] all desecrated through carrying them in[2].

53. And he who goes[3] in into it[4] without business, every single time, and [both,] the body and the clothing, are to be washed, and it is one *tanāpuhr* sin for him; and when he goes in for business, it is neither good work nor sin[6].—

54. And this pollution [of][4] all [things][5] is in that void[1]- account, which is: when the vital spirit departs, the[6] void is polluted.

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50. [1] Cf. PV. **16.** 2 (8) com. where it is used along with *brih* 'light'; West, "trifling [creature]", wrong; this meaning is not known, perhaps he thinks of 'despicable' etc., one of the meanings of NP. *x^{v}ar*. [2] For this meaning s. Wollaston, besides the context.

51. [1] MS. *i*. [2] MS. *šavēt* i. e. yt for t.

52. [1] Cf. *barsam u dīgar pādiyāb-hā* (^{0}*bī*, ^{0}*bīhā*) '*b.* and other consecrated objects', Riv. **83.**15 ff.; the same meaning also in Sd. **41.** 5. [1-2] West, "to undergo ablution inside [the unclean house] is all non-ablution", wrong.

53. [1] K om.; it resumes the text here, s. 40 n. 2. [2] K ^{0}*īh*. [3-4] *andar* goes with *šavēt* as in the next clause, in spite of *awi-š* occurring between them, which it does also in Mx. **57.** 20, 21: *vēš* (and *kam*) *awi-š matārīh i xrat rāδ*, where *vēš* and *kam* (k ym) go with *matārīh*. For the unusual meaning of *awi-š* cf. the parallel passage: *ā-š awi-š nē apāyēt šutan*, PRivDd. **3.** 12 f. [5] Davar om. [6] But PRivDd. **3.** 13 f. differs: *har kē pa kām vičār andar šavēt* (Ed. *šut*), *aš framān -ē vinās* 'whoever goes in for the fulfilment of wish, for him it is one *framān* sin'. It is, however, more probable that the difference lies between *kām vičār* and *x^{v}ēškārīh* which latter has a better or higher sense, expressed by its Str. *satkāryatā-* and the like. [7] M ad. *-u*, not *u* as Davar.

54. [1] Both t ya k as in MF. **321.** 12, in the reply, whereas in the question *tahīk* (the same as *tih*^{0} *tuh*^{0}), and as once in PV. **16.** 11 (23) com.; otherwise *tēxak* 'sharp,

54b. hamkaržakīh ⟨i⟩[8] pa gōšt u pa-č mōδ u nāxun ō bavēt.$_0$

55. hamkaržakīh, i pa apastāk paδtāk, hač kust -1 āmār[3], u hamē ō bavēt[1]; gazišn, i pa apastāk paδtāk, hač har 4 kust[4] ō bavēt.

56. sōšyans guft, hat! tāk-aš sak bē nimāyišn[īh][1], ētōn, čiγōn andar ān žamān bavēt, ka-š γyān bē[2] šavēt.$_0$ — āsravan u artēštār u[2] vāstryōš kār nēst, čē ēvāč sak paδtākī[h].

57. kay-ātur-bōžēt guft, hat[1]! andar ān žamān āmār, ka-š γyān bē šavēt; u mātakwar ān, i kay-ātur-bōžēt guft: u ka-š čīš -1 andar⟨ak⟩[4], rēmanīh tāk ō ān γyāk, ku ān čīš ēstēt.$_0$

58. u[1] ka[3] sak -1 aδāp gōspand -1 aδāp hūk -1 dārnāk[2] bavēt, šāyēt, čē (ān)ōδ frāč nē patkōpēt; u apurnāyak i andar aškomb, rēmanīh apāk māt[3].$_0$

54 b. The 'contact' [pollution] happens[7] through flesh and also through hair and nails.

55. [As to] the 'contact' [pollution], which[5] is evident in the Apastāk, the calculation is from one side[6] and it always happens; the 'non-contact'[2] (?) [pollution], which[5] is evident in the Apastāk, happens from all four sides.

56. Sōšyans has said, lo! till the[3] showing of[4] a dog unto him, it is so, as it happens at that time, when his vital spirit departs. — [Whether he be] a priest or a warrior or a husbandman is not the matter, because there is only a declaration about [the showing of] a dog.

57. Kay-ātur-bōžēt has said, lo! at that time is the calculation, when one's vital spirit departs; and essential[2] is that, which Kay-ātur-bōžēt has [further] said[3]: and when a thing is within it (the room), the pollution is up to that place, where that thing stands.

58. And when a dog or a sheep or a pig becomes its holder[2], it is allowed, because there [the pollution] does not attack further; and [as to] the young one in the womb, [its] pollution is along with the mother.

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strict'. [2] K *u* which is a part of *bē* written n n a (instead of b n a) from and on which the next word is written. [3] Cf. 62 b. [4-5] Or 'always' *+hamē*. [6-7] West, "the only thing which amounts to polluting is contact", wrong. [8] Or [*ān*] *i*.

55. [1] K *gīrēt* in the same sense. [2] West "curse" wrong, s. Intr. 12. [3] M does not add *i* as Davar says. [4] Also M, though Davar ^{0}*tak*. [5] Or 'as', cf. 92. [6] Viz. that of contact.

56. [1] K om. *y; īh* is always met with in such cases, the word forming a compound with *bē;* or ^{0}*yēt* 'one shows'. [2] K om. [3-4] Or as in n. 1.

57. [1] K om. [2-3] Or 'the essential of K.'s saying is'. [4] Thus, as it (also read *andark*, AirWb. 132, cf. GIrPh. 1. 278) does not occur for *andar* in our text as it does elsewhere. It is correct if it means 'what is within'.

58. [1] M om. [2] Perhaps not certain but better than West's "*dārvāī* requisite". [3] K om.

59. žūžak hamrēt ō kunēt, u patrēt[1] nē; —

60. hamrēt ān bavēt, kē[1] tan apāk nasāk hamkaržak bavēt; u[2] patrēt[4] ān, kē apāk ān, kē pa nasāk patkōft, hamkaržak bavēt[3]; u hač hamkaržakīh i apāk ōy, ⟨i⟩[6] yāždahom hamgōnak patrēt[5] ō gīrēt[7].$_0$

61. kapīk[1] ⟨u⟩ daštān patrēt[4] ham[2] nē[3] kunēt[5], ēstēt.$_0$

K 56 v M 80 v **62.** sak i pasušhaurv[1] u ān-ač i višhaurv[2] u apārīk-ač hamgōnak .hamkaržakīh [ō] hašt ō barēt. —

62b. u ka pa zamīk[3] frōt barēt, andar ham žamān pāk; u[4] ān-ač, i pa aškōp mīrēt, tāk ō tuhīkīh frōt barēt, sāl drānāk[7] rēman.$_0$ —

59. The hedgehog makes[2] one 'directly infected', but not 'indirectly infected'[3]; —

60. 'directly infected' becomes he, whose body becomes 'connected' with a corpse (or a carcass); and[2] 'indirectly infected' he, who becomes 'connected' with him, who has impinged on a corpse (or a carcass); and from the 'contact' with him, the eleventh becomes likewise 'indirectly infected'.

61. Monkey's[6] menstruation[7] similarly does not make one 'indirectly infected', it remains [still].

62. The sheep-protecting dog and also that which is the house-protecting [dog] and others too likewise carry the 'contact' [pollution] to eight. —

62 b. And when it[8] carries[5] it on in[9] the ground[6], [the ground] is pure in[10] the same time; and moreover that, which dies on the frame of the roof, carries[8] it on up to the layer[11] (or void)[9], [the frame] is polluted a year's length. —

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59. [1] Both p yt. [2-3] Or 'produces direct infection etc.' but s. below 60, and cf. the NP. definitions in ZHss. 106.

60. [1] Both *ka*, but s. the next clause. [2] M ad. *hač* but marks as om.; cf. n. 2—3. [2-3] K om. [4] Ms. p yt^0. [5] Both p yt^0. [6] A phonetic complement. [7] K *bavēt*, and hence the other is not *kunēt*.

61. [1] K parts of p y k worm-eaten, P om. the whole word. [2-3] Both join. [4] Both p yt^0. [5] K ^{0}*ēm*, a misreading of the strange ligature (*ą* which M has) of *ēt*, *ēnd* etc. [6-7] Thus, omitting *u*; cf. *kapīk čiyōn? u-š daštān rēman aδāp nē? pa čāštak i mēṯōkmāhīk aš daštān ⟨aš daštān⟩ rēman*, MF. **290.** 6 ff.; and *kapīk, har čīš -1 ētōn bavēt, čiyōn martom*, PV. **5. 32** (107) com. The difference of opinion must be here overlooked. If there be some serious mistake in MF., *u daštān* 'and forest animals' may be adopted in preference to 'and a menstruous woman'!

62. [1-2] S. 2 n. 2. [3] Perhaps we have to add *mīrēt, tāk ō āp*. [4] K om. [5-6] Or "dies on the ground, it carries it as far as water [penetrates]", s. n. 3. [7] K worm-eaten and torn. [8-9] West's tr. "they shall carry [the carcase] down on" and "until they shall carry [it] down to the bottom" is possible, but cf. above 12 ff., esp. 18. [10] Or 'at', i. e. the phrase means 'instantly' *andar žamān*. [11] S. 18 n. 1.

63. kē nasāk pa tan -1 barēt, mark-aržān[2].$_0$ u[1] ē[2]! mark-aržān pa ān žamān bavēt, ka nasāk [i] sak nē[2] dīt, u pa čār u tuvān u[3] ax^{v}ēškārīh jumbēnēt, u ēv-kartakīhā jumbēnēt, u[4] dānēt ku vinās i mark-aržān; u nasāk i sak dīt u sak nē dīt, — ētōn vēš[5] āmār[4] dānišn, u[4] mart i nizār[6] [u] tuvān, u[3] markīh[7] u[4] raxtakīh[18].

64. aparak guft, hat! čār u tuvān āmār nēst, čē vinās i mark-aržān pa markīh u raxtakīh[1] nē pātaxšāy kartan.$_0$

65. u[1] nasāk i[2] sak nē dīt, ka pa 1000 mart jumbēn[ē]nd, pas-ič hamokēn[3] tan rēman, u-šān pa pixak ō šōδišn.$_0$

63. [He,] who carries[8] a corpse alone[9], is a *mark-aržān*. And lo[10]! he becomes a *mark-aržān* at that time, when it is a corpse which a dog has not seen, and he moves it in[11] [spite of] 'means and power' and needlessness[12], and he moves it by being 'in one piece' [with it], (i. e. directly or in close contact), and he knows that it is a *mark-aržān* sin; and [whether] it is a corpse which a dog has seen or a dog has not seen, — so[13] much[5] account is to be known[14], and [also whether][15] he is a[16] weak or a strong[17] man, and [whether][15] there is death or sickness[18].

64. Aparak has said, lo! 'means and power' is not the consideration, because one is not authorised to commit a *mark-aržān* sin [even] in death and sickness[1].

65. And [as to] a corpse (or a carcass) which a dog has not seen, when they[4] move it through[5] a thousand men, even then all persons are polluted, and they are to be washed through [the bath with the stick of nine] knots.

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63. [1] M *-u* before$_0$, K worm-eaten or torn but P *u* after$_0$. [2] K worm-eaten or torn. [3] M *-u*. [4] K om. [5] Both *vēh*, i. e. n ya instead of n y ya; if genuine, 'good' will do; cf. also n. 13—14. [6] Perhaps for *čār*. [7] K only *m* joined to *rax*^{0}. [8-9] West, "brings dead matter on any person", wrong; *pa tan -1* lit. 'by (or with) one body (or person)' occurs as a gl. of *ēv-tāk* 'alone' in PV. 3. 14 (44); the same meaning in 91 below. [10] West, "thrice", wrong, — he reads *3* instead of *ē*. [11-12] West, "[if] through negligence of appliances and means", wrong. [13-14] West, who has not seen the proper connection of the prec. clauses, renders, "the accountability is to be understood [to be] as much". He too has changed *vēh* into *vēš;* if we have to retain the former, the clause would read 'such is to be known [as] good consideration'. [15] Or '[as to]', and connect these clauses with 64. [16-17] Or 'a man of means and power', if *nizār* is a mistake for *čār*. [18] Both r aat^0, — also PV. 5. 4 (14) com., 56 (159) com. but printed r y yat^0, as if *rēštakīh*, (perhaps because of *rēš*, *rešītan* '(to) wound'); NP. *raxta* 'wounded, sick, diseased' suggests that aa is for a, as often.

64 [1] S. 63 n. 18.

65 [1] M om., and even in K it may be a mistake, as it occurs before *nasāk* very often unnecessarily. [2] K om. [3] M aym^0, K aam^0 corr. into adm^0. [4-5] That is, 'it is moved by'.

M 80 r **66.** u ān i[1] sak dīt, bē — ān[2] ēvtom[3] — ka mart ēv-kartakīhā hamāk bē ǰumbēnēt, ēnyā[4] pa pixak nē šōδišn.$_0$

66. And [as to] that which a dog has seen, except — that[2] is unique[3] — when a man moves it all by being 'in one piece' [with it], (i. e. directly or in close contact), otherwise he is not to be washed through [the bath with the stick of nine] knots.

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66. [1] K om. [2] K om. [2-3] This strange phrase occurs in 68 and 71, but the context is the same as here, and in PV. **5.** 49 (146) com., **16.** 4 (10) com., 11 (23) com. (here *ētom*), but the context is obscure in the first case (for the latter two s. below); the words by themselves are clear; besides *ēvtom* and *ētom* there occurs also *ēvaktom*, N. **21.** 12. West, "except that one only", is not clear; my construction is based upon the following: *ka hamāk apāč ō zōhrak kunišn, bē — ān ⟨i⟩ ētom — ka* (MSS. *kē*) *āp apāxtar rōn āyēt, tāk hamāk* (MSS. ^{0}*mē*) *patīrak apāč rēčišn* 'when all is to be put back to the *zōhrak*, except — that is unique — when the water comes to the northern side, till then all is to be poured back against it', N. **139.** 5 ff. (Bulsara wrong: "one should again hold with the Twig of the Hallowed Portion the liquid food as a whole; and excepting that particular water which may happen to be (otherwise ' . . . . which may come [to] the water . . . . ') in the direction of the north, towards every other should one pour it.") One more case: *ka andar xānak -ē drōn -ē yazēt, u-š dar* (MSS. b yn a — *māh* 'month' — for b b a which occurs a little later *ka-š dar 4 . . .*, **146.** 5) *ēvak, bē — [ān] ētom — ka-š ō apāxtar rōn, tāk-aš barsum sar ō dar rōn kunišn* 'when one offers a *drōn* in a house, and there is one door to it, except — that is unique — when it (the door) in on the northern direction, till then the *barsum* end is to be set towards the door side', N. **145.** 28 ff. (B. is again wrong: " . . . . house, then in the case of one's arranging it in the direction of the north, one [must be] in [spiritual] darkness for one month.") Thus it seems that the phrase is used to emphasise the exception or *bē*, at least in those cases where a clause with *tāk* or *aδak* or *ēnyā* follows; instead of 'unique' we may say 'essential' or the like, but the former is more literal. In those cases where a clause with *tāk* etc. does not follow, we can simply translate 'except that alone: when'. Thus in PV. **16.** 4 (10) com.: *hamē* (MSS. ^{0}*mā*) *ka pa patmānak rāst, šāyēt; bē ān ētom: ka apātiyāpīh hačapar* [*u*] *pātiyāpīh hačaδar rāst; čē ān, ka-č apēr vas, ā-č nē šāyēt,* 'whenever it is in measurement exact, it is allowed; except that alone: (or '— that is unique —') when uncleanliness is above and consecrated objects exactly below; because [as to] that, even when it is highly enough, even then it is not allowed'. (Cf. below **3.** 11.) Similarly in PV. **16.** 11 (23) com.: *čē hamē* (MSS. ^{0}*mā*) *ka pāk bē bavēt, pa γyāk bē pātaxšāy šustan; bē ān ētom: ka 3 šapak* (MSS. n for p) *pa pākīh nišast, -u aδak-aš* (MSS. *aδāp-aš* i. e. p instead of k) *daštān māh apāč ō bun āmat; čē-š ān daštān hač bunīh* 'because whenever she becomes pure, she is authorised to bathe on the spot; except that alone: (or '— that is unique —') when she has sat three nights in purity, and then menstruation has come back to the beginning (i. e. has begun again); because that menstruation is [to be reckoned] from the beginning for her'. (Cf. **3.** 17.) — Bartholomae, WZKM **25.** 255, renders *ētom*

67. u ka[1] hamkaržak bavēt, nē ǰumbēnēt, ā-š pa gōmēz āp šōδišn.$_0$

68. u ka nasāk -1[1], [i] sak nē dīt, pa dār -1 bē ǰumbēnēt, bē — ān[3] ēvtom[4] — ka hamāk bē[2] ǰumbēnēt, tāk-aš pa pixak nē šōδišn.$_0$

69. u ka nasāk -1, i sak nē[1] dīt, mart -1 pa dast i (h)an[2] mart -1 bē ǰumbēnēt: ka[3][-š] hač dast i[4] mart, kē[5] ǰumbēnēt, [u][14] ān-ač, kē[-š][16] dast[6] x^{v}ēš, nērōk andar, har 2[7]-ān tan rēman; u[8]-š[8] tanāpuhr[9] -1[9] x^{v}ēš u[4] tanāpuhr[4] -1 ōy i dit rāδ ō bun[10], ē rāδ: čē[9]-š[9] tan i x^{v}ēš u ān-ač i ōy, har 2[4], pa vināskārīh[11] rēman kart;$_0$

70. u ka-š nērōk i ōy, kē-š dast x^{v}ēš, hambun-ač andar nēst, ētōn bavēt, čiγōn ka-š pa dār -1 ǰumbēnēt hē; u[1] ōy, kē-š pa dast dāšt, pa rāh i hamkaržakīh, pa

67. And when one becomes [mere] 'connected' [with it], does not move it, then he is to be washed with cattle's urine and water.

68. And when one moves a corpse (or a carcass), which a dog has not seen, with [a piece of] wood, except — that[3] is unique[4] — when he moves it all, till then he is not to be washed through [the bath with the stick of nine] knots.

69. And when a man moves a corpse (or a carcass), which a dog has not[1] seen, with the hand of another man: when the strength [used] in it is from the hand of the man, who moves it, and also [from] that one, to whom the hand belongs[15], both persons are polluted; and[8] through him[8] [there accrues] to[12] the stock[13] one *tanāpuhr* [sin] for himself and one *tanāpuhr* for him, the second one, for this [reason]: because he made his own body and also that of him, both, polluted out of sinfulness;

70. and when the[2] strength of him, to whom the hand belongs, is not even a little [used] in it[3], it happens so, as when he would move it with [a piece of] wood;

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by 'some one, any one' but that would not suit everywhere, whereas our meaning would. [4] This reading (cf. the Paz. *anyā, ainā* etc.), and not *ēnīh*, is now ascertained, s. Paik. 1. 132.

67. [1] K ad. *nasāk -1* but marks as om.

68. [1] M also, — not *i* as Davar gives. [2] K rep. [3-4] S. above 66 n. 2—3.

69. [1] M om. [2] M ad. the sign to fill up the line; but Davar *i*. [3] K *kē*. [4] K om. [5] M *hać:* mn for mn n. [6] M does not add *i*, as Davar. [7] Thus also M, not dn (*dō*) as Davar; K writes *ān* nearer to *tan* than to *2*; but cf. NP. *duvān*, pl. of *dō*, used as here in Šn., s. GIrPh. 1b. 113. [8-8] Or *hač-aš* thereby'. [9] K worm-eaten or torn. [10] K corr. from *bē*. [11] K -*k*^{0} worm-eaten or torn. [12-13] Such is the meaning of *ō bun* as can be seen from . . . *vinās pa bun i ōy bavēt* ' . . . the sin accrues to his stock', Mx. 1. 26. West's explanation, "A sin is figuratively said to take root in the body, when it has to be eradicated, or figuratively dug up" cannot be justified. The idiom comes from the belief about the collection of good deeds and sins in the court above. [14] Davar silently gives it. [15] S. 10 n. 10. [16] *kē* alone is perhaps not wrong, cf. PnZ. 3, 5: *kē x^{v}ēš* . . *ōhrmazd x^{v}ēš* . . , where, however, *x^{v}ēš* can mean simply 'own'.

70 [1] K om.; Davar also, though M has. [2-3] West, "there is not in him, nor even originating with [him] (*ahambūnīč*), the strength of him whose own hand [it is]",

M 81v pixak šōδišn; u[10]-š[10] tanāpuhr -1 ōy rāδ, kē[-š][9] dast xᵛēš, u xᵛar -1 xᵛēš rāδ ō bun.

71. ka pa dast i mart -1 nasāk bē čandēnēt, u nasāk hač ān i[1] sak dīt, bē — ān[4] ēvtom[5] — ka-š hamāk bē čandēnēt[3], tāk-aš pa pixak nē šōδišn[2].$_0$

72. ka šap γyāk -1 hamē[6] šavēt, u fratāk (ān)ōδ apāč āyēt, u nasāk -1 (ān)ōδ nisāyēt[1], u[5] nē dānēt, ku 'dōš ka man bē mat hom, (ān)ōδ būt aδāp ṇē', ā-š pa ē dārišn[2], ku nē (ān)ōδ būt.$_0$ —

and he, who held it (the corpse etc.) with the hand, owing[6] to the 'contact' [pollution][7], is to be washed through [the bath with the stick of nine] knots; and[10] through him[10] [there accrues] to[4] the stock[5] one *tanāpuhr* [sin] for him, to whom the hand belongs, and one *xᵛar* [sin] for himself.[8]

71. When one moves a corpse (or a carcass) with the hand of a man, and the corpse is [one] out of those which a dog has seen, except — that[4] is unique[5] — when he moves it all, till then he is not to be washed through [the bath with the stick of nine] knots.

72. When one is passing a place at night, and comes back there the next day, and a carcass lies there, and he does not know, namely, 'last[3] night[4] when I came, it was there or not', then it is to be considered by him as this, that it was not there. —

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wrong; — for his *aha*^{0} s. 12 n. 10—11. [4-5] S. 69 n. 12—13. [6-7] If this phrase is to be connected with *dāšt* 'held' as a parenthetical one, then 'by contact'. [8] This is rather strange. The other has not moved the body, but has come only into contact (*hamkaržakīh*) with it; but as the *sag-dīd* is not performed (M differs, but its omission of *nē* in 69 is more likely than K's addition, s. also 71), 'it is not different even for the contact' *pa-č hamkaržakīh yuttar nēst*, PV. 3. 14 (48) com.; that is, the body is to be washed through the *barašnūm* ceremony, as enjoined here also. And we read: *ka tan ētōn rēman kunēt, i-š pa barašnūm apāyēt šustan, ā-š tanāpuhr -1 ō bun*, 'when one makes the body so polluted, that it is necessary to wash it through the *barašnūm*, then [there accrues] to the stock one *tanāpuhr* for him'; and a little below: *ka rēman ētōn kunēt, i-š pa gōmēz apāyēt šustan, ā-š xᵛar ō bun*, 'when he makes it so polluted, that it is necessary to wash it by means of cattle's urine, then [there accrues] to the stock one *xᵛar* [sin]', PV. 3. 14 (48) com. Also in the present case the *barašnūm* is not demanded for the active party, and so far there is agreement, but why it is so is not clear. [9] S. 69 n. 16. [10-10] Or *hač-aš* 'thereby'; in M *-u* before it.

71. [1] K om. [2] M ad. *-u*, K *u* after $_0$, i. e. in 72, perhaps rightly. [3] Both č n dyn^0. [4-5] S. 66 n. 2—3.

72. [1] S. FrP. p. 84; *vindēt* 'finds' (FrP. *19. 22) suits also. [2] K *dārēt*: yt for yan, [3-4] West, "the evil (*dūš*)", wrong; Davar rightly gives NP. *dōš*. [5] K om. [6] Re. GIrPh. 1. 311 (b) note that here *hamē* certainly forms the Pres. Cont., also in 78, 94; 10. 3, 5, 35.

73. ramak -1, kē gōspand -1 andar, kē-š nasāk xᵛart ēstēt; u vēšak -1, kē draxt -1[1] andar, kē nasāk andar vimēxt ēstēt; -u[1] ēsm-dān -1, kē ēsm 1[2]- tāk andar, kē čarpišn andar vimēxt ēstēt: aparak guft, ku[4] ramak u vēšak varōmand[3] kartan nē šāyēt, u ēsm akār.$_0$ —

74. dar -1 kē nasāk -1 pati-š patkōpēt: pa dar i dēh u šahrastān ham-dātastān[2] būt hēnd, ku pa ham -kār bē hilišn; pa dar i[1] bētom[3] yut-dātastān būt hēnd, u gōgušnasp guft, ē! pa ham -kār bē hilišn, čē šāyēt, u sōšyans guft, ē! nē šāyēt; u[1] pa apārīk dar ham-dātastān būt hēnd, ku nē šāyēt;$_0$

75. dar i xᵛēš[1] š[ā]h gāh[2] pa ān i[3] daštānastān šāyēt, u ān i[3] daštānastān pa ān i[4]

73. [As to] a flock, in which there is a sheep, by which a carcass is eaten, and [as to] a forest, in which there is a tree, in which a carcass is mixed, and [as to] a fire-wood stand, in which there is a single [piece of] fire-wood, in which its fat is mixed: Aparak has said, that[4] it is not allowed to make the flock and the forest doubtful[3], and the firewood is useless. —

74. [As to] a gate on which *nasāk* impinges: about the gate of a village and a city they have been of the same opinion, that it is to be left[4] for the same use[5]; about the outermost[2] gate they have been of different opinions, and Gōgušnasp has said, lo! it is to be left[4] for the same use[5], because it is allowed, and Sōšyans has said, lo! it is not allowed; and about other doors they have been of the same opinion that they are not allowed [for the same use][6];

75. The door of one's[1] own grand apartment[2] is allowed as that of the apartment for menstruous women, and that of the apartment for menstruous women is allowed

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73. [1] K om. [2] Both write *1* close to *ēsm* and not to *tāk*, which might lead one to think of the latter as 'a branch, a stick' which West adopts; but this is wrong, because in that case *1* must stand before *ēsm* or after *tāk*. [3] Both, also MF. **269.** 7, 9 (where *nē dānēt ku katām* 'one does not know which' is added for the sheep etc.); otherwise taking n for b, *barōmand* 'productive'. [4] K *1* i. e. *ē* 'lo'.

74. [1] K om. [2] K *-tān* partly worm-eaten. [3] K *t* partly worm-eaten; West's "mostly closed (*badtūm*)" which "stands for *bandtūm*" is wrong and so are his other conjectures, cf. MPT. about the reading and meaning, which is to be adopted also in DdA. **15.** 4. The same word is meant in Šv. where *bē-* is expressed with its ideogram, probably by mistake. It is the outermost gate or door of a house that is meant here, as the following refers to the inner ones of the same. [4-5] West's "discarded by his comrades (*hamkār*) or the community" is wrong. Any doubts about our tr. are now removed by MF. **269.** 12; **270.** 8 where *šāyēt* 'it is allowed' and *dārēnd* 'they can keep it' are used in the place of *hilišn* 'it is to be left'. [6] The ad. is justified by what follows.

75. [1 2] The first word is to be read and translated perhaps differently; in any case it seems to be a part of the term, s. the parallel term below. The orthography of *šāh* — with defective a — is not uncommon; and g in the next word is so marked in M. As to the meaning cf. the numerous compounds in NP. with

daxmak šāyēt, u ān i[3] daxmak pa čiš-ič kār nē šāyēt; — ān i[3] x^{v}ārtar pa ān i[6] girāntar[5] šāyēt.$_0$ —

76. kas, kē pa vināskārīh nasāk -1 ō āp awganēt, pa γyāk mark-aržān; ka ēvak -1[1] awganēt, mark-aržān ēvak; u[1] ka 10 pa ē bār awganēt, aδak mark-aržān ēvak; u ka yut yut awganēt, har ēvak[1] rāδ mark-aržān -1.$_0$

77. āp, kē nasāk awi-š awganēt, handāčak i rēmanīh: 3 gām i[1] 3 pāδ pēš[12] i[1] āp,
K 57 r u 9 gām i 3 pāδ hačapar i āp[2], u šaš gām i 3 pāδ hač kustak i āp, u 6 gām i[3]
M 82 v sē(h) pāδ pa žufrāk[4] [i] āp, u 3[6] gām i 3 pāδ pa āp [i] apar ⟨u⟩[7] nasāk[8] —
zahāk[5] žufrāk[9] — rēman.

as that of the *daxmak*, and that of the *daxmak* is not allowed for the use of even anything[7]; — that of the more comfortable [apartment] is allowed as that of the more disagreeable [one]. —

76. A person, who out of sinfulness throws a carcass into water, is a *mark-aržān* [sinner] on the spot; when he throws one single [piece], it is one *mark-aržān* [sin]; and when he throws ten at one [and the same] time, then [too] it is one *mark-aržān* [sin]; and when he throws them separately, there is one *mark-aržān* [sin] for every one [of them].

77. [As to] the water, into which one throws a carcass, the extent of pollution is [as follows]: three steps of three feet [each] downstream[13], and nine steps of three feet [each] upstream[13], and six steps of three feet [each] from the [two] sides of the water, and six steps of three feet [each] in the depth of the water, and three steps of three feet [each] in the water above[10] the carcass — the last depth [traversed by it] — are polluted[11].

šāh- and *-gāh;* esp. *šāh-nišīn* 'alcove' etc., — though here *dīvān-xāna* is probably meant. PV. **5.** 4 (14) com. and MF. **269.** 14 etc. have *x^{v}ēš-š[ā]hakān* (^{0}yan), cf. NP. *šāh(a)gān, šay(a)gān* 'anything great and noble', and PT. **85.** 10: *ganǰ i š[ā]-hakān* (thus in MK, the extant, original MS.; not *šāyakān* as commonly given, which may be due to NP. influence, and hence it cannot be taken as a proof of Arm. *šayekān* being a lw., and of the ety. of NP. *šāyagān,* as done by Horn, GIrPh. **1b.** 46, 178). [3] K om. [4] K *šāyēt.* [5] M ^{0}n. [6] K k and a blot. [7] MF. **269.** 12 says that it is valid for the *daxmak*, naturally.

76. [1] K om.

77. [1] K om. [2] K ad. *āp*, originally perhaps *i āp* as P, there being enough room for *i* in the beginning of the line. [3] K *u.* [4-5] K om. [4] MS. *žufāk* as in Šv., but s. below where the correct form is used. [5] This word translates in FrO. **19.** 6 Av. *yazav-* 'the youngest', also meaning 'the last' in Y. **31.** 8 where the Ptr. is *pa zahakīh* (or *zākīh*), in gl. *zahak* (or *zāk*) — (also in J 2. 388 it is written z a k, but Bartholomae, Wb. 1280, reads *zāyak*, though *zāk* in the case of *zaϑa-*, Wb. 1693; for *zāk* cf. NP. *zāḳ, zāg,* and Sog. *z'k*, and for *zahak* s. MPT. *zhg* and Šv., also NP. *zihīdan*). — The glosser takes them in the sense of 'son' (or 'emanation' if one prefers): *ku-t pa zahakīh* (or *zākīh*) *ēstēt vahuman fratom, — ka-m vahuman dīt, am ētōn mēnīt, ku zahak* (or *zāk*)

78. ka miyan[1] i[2] āp -l i vazurk i ēstātak awgand[3] estēt, ā-š patmānak hamgōnak: čand[4] hamē[5] āyēt -u[2] šavēt, patmānak apāk hamē[5] barēt.

79. u ka mart -l frāč rasēt, u nasāk -l andar āp nisāyēt[1]: ka-š[2] bē tuvān āwurtan[3], u-š[4] ziyān -l nēst, nē pātaxšāy bē hištan, bē ka bē āwarēt.

78. When it is thrown into[9] a large and stagnant water, then[6] the measurement is the same[8] for it: as much as it is coming and going, it is carrying the measurement with.[7]

79. And when a man comes forth, and a carcass lies in water: when he is able to bring it out, and there is no injury to him, he is not authorised to leave it, except when he brings it out.

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i tō. This interpretation, however, does not debar us from taking *zahāk*, which is another form of *zahak*, s. Šv., in the correct sense of 'the last'. The meaning of the phrase here is: not all the depth passed through is polluted but only the last one in the given dimension. By taking *zahāk* in the sense of 'size, greatness', we get: 'and the depth in the size of the carcass'. The third sense 'dropping' etc. (s. n. 10—11) from NP. *zahīdan* does not suit here; nor in AVn. **70.** 3 where 'size' is meant. [6] Perhaps a mistake for *6*. [7] Davar om.; it is perhaps for *i*; but correct as regards the alternative tr. in n. 5. [8] Ms., i. e. M, ad. the mark to fill up the line; Davar gives *i*. An *i* is not wrong here, if met with. [9] Both sep. zn p and *rāδ*. [10-11] West, "pouring over the dead matter are polluted as regards the depth", wrong, s. n. 5. [11] The last two dimensions are theoretical additions to (P)V. **6.** 40. [12] K partly worm-eaten, so also the foll. *i*, if not omitted. [13] Lit. 'before (above) the water', cf. PV. **6.** 40 (80).

78. [1] K *-ān* worm-eaten. [2] K om. [3] K *⁰nēt*. [4] K *čiyōn* which too is adoptable, but it stands wrongly for *čand* elsewhere, 23 n. 9., 36 n. 3. [5] K *⁰māk*. [6-7] West, "in like manner, the proportion it comes is ever as much as it goes, [and is] the proportion of it they should always carry [away] with [the dead matter]", wrong. He admits the obscurity of the sentence which does not enjoin, as he says: "quantity of water ought to be drawn off, in order to purify the tank." The idea is that stagnant water becomes polluted in the fixed dimension wherever the carcass has moved, and not only where it is found, as in the case of running water, s. n. 8. [8] This refers to 77, hardly to 'the same dimension on all sides' viz. six feet, as enjoined in (P)V. **6.** 30—32 along with the removal of water which is further discussed in PV. **6.** 32 (71) com. But this fact is not mentioned here nor in Riv. **86.** 11, **87.** 9, though the custom is observed even today in the case of well-water. [9] Or, as lit., '[in] the middle of'?

79 [1] K b a partly worm-eaten; s. 72 n. 1. [2] K om. [3] Both ⁰t n. [4] K ad. *u-š* which gives sense, when read *hač-aš* 'therefrom', but it does not occur in parallel clauses.

80. sōšyans guft, ku ka ziyān ast, pātaxšāy[1], ka[2] bē nē āwarēt; u ka ziyān nēst, u[3] nē āwarēt, ā-š tanāpuhr -1 vinās.

81. kay-ātur-bōžēt guft, ku pa-č[1] ziyān nē pātaxšāy bē hištan, bē ka bē āwarēt[2]; ka nē āwarēt, mark-aržān.

82. u gōgušnasp guft, ku hat! pa-č ziyān nē pātaxšāy[2] [bē hištan][1], bē ka bē āwarēt;
M 82 v u ka pa ziyān bē[3] nē āwarēt, ā-š tanāpuhr -1 vinās; u ka-š ziyān nēst, u nē āwarēt, mark-aržān.

83. u ka bē kāmēt āwurtan, ā-š vastrak bē nihišn, čē vastrak rēman gīrēt. u[3] har čē pēš[1] tuvān[2] u vēh tuvān [āwurtan], aš bē āwarišn.

84. ka-č[1]-aš[1] pa pahnāk i āp bē tuvān[2] āwurtan, aδak-ač[1]-aš[1] bē āwarišn[3]; u ka nē
K 58 v tuvān[4], pa drānāk[5] i āp bē āwarišn. u sak nimūtan[6] u[7] 2 martīh rāδ nē[8] pāyišn.

80. Sōšyans has said, that when there is injury, he is authorised, when he does not bring it out; and when there is no injury, and he does not bring it out, then it is one *tanāpuhr* sin for him.

81. Kay-ātur-bōžēt has said, that even [in case of] injury he is not authorised to leave it, except when he brings it out; when he does not bring it, it is a *mark-aržān* [sin].

82. And Gōgušnasp has said, that lo! even in [case of] injury he is not authorised to leave it, except when he brings it out; and when he does not bring it out in [case of] injury, then it is a *tanāpuhr* sin for him; and when there is no injury to him, and he does not bring it, it is a *mark-aržān* [sin].

83. And when he wishes to bring it out, then the clothing is to be put off by him, because the clothing becomes polluted. And whatever he is able to bring first and able [to bring] well, that is to be brought out.

84. And when he is able to bring it out through the breadth of the water, then indeed it is to be brought out [so]: and when not able, it is to be brought out through the length of the water. And it is not[8] to be waited for showing a dog and for two men.

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80. [1] K om. *-āt-*. [2] Both *kē*. [3] K om.

81. [1] K below the line. [2] Davar misprint: [0]t t yn[0] (ideogram).

82. [1] Not necessary, but s. 81. [2] K om. *-āt-*. [3] K om.

83. [1] K ad. *u* for *-u*. [2] K t b[0]. [3] Also M, at least *-u*.

84. [1] Both č ya i. e. *čē(h)*, its ideogram being often written for *-č*, *-ač*, hence no *-aš*, but s. Mx. 32. 8; PRivDd. 124. 2; 192. 15. [2] K t b n an. [3] M om. yn from the ideogram; Davar silent about M. [4] K partly worm-eaten. [5] M [0]*ā 1*, and n. *ka'r*; K ad. *ē*. [6] K om. n (*ni-*) and divides the rest into *hač* (or *kē ?*) *tan*, as distinctly in P. [7] M om., K is judged after P. [8] Is it inserted by mistake owing to the prec. *rāδ* ? cf. 85; or does the statement emphasise that the work is to be done without them?

85. u-š hač nazdīk i āp ētōn bē barišn, ku ka bē nihēt, āp, i ⟨i-š⟩ hač nasāk bē āyēt, apāč ō āp nē rasēt; čē ka āp, i hač nasāk bē āyēt, ēv-kartakīhā[2] apāč ō āp rasēt[3], mark-aržān. ⟨u⟩ u-š hač ān frāč sak nimāyišn, u pa dō mart bē barišn.

86. u ka hač āp bē awgandan kāmēt: mart-būt guft, hat! ētōn[1] bē awgandan pātaxšāy, ku āp, i ⟨i-š⟩[2] [hač] nasāk, ēv-kartakīhā apāč ō āp nē[3] rasēt; rōšn guft, hāt! dūr bē awgandan pātaxšāy.$_0$

87. kašītan[1] i[2] apar āp pātaxšāy, statan u[2] nihātan nē pātaxšāy.

87b. u ka ētōn tuvān kartan, ku hač[3] āp -l i mas ō āp -l[4] [i][5] kas barēt: ka āp ēv-kartak, pātaxšāy, u ka yut-kartak, nē pātaxšāy.$_0$

88. aparak guft, hat[1]! pa āp frōt kašītan pātaxšāy, u apar kašītan nē pātaxšāy, čē ⟨ēn⟩[2] ān āp bīm mat ēstēt, -u[3] ān bīm apar nē mat ēstēt.$_0$

85. And it is to be carried away by him from near the water so, that when he puts it down, the water, which comes out from the carcass, does not reach back to the water; because when the water, which comes out from the carcass reaches back to the water by being 'in one piece', (i. e. directly or uninterruptedly), it is a *mark-aržān* [sin]. And from that [time][4] onward a dog is to be shown to it, and it is to be carried away by two men.

86. And when he wishes to throw it out from the water: Mart-būt has said, lo! he is authorised to throw it out so, that the water, which is from the carcass, does not reach back to the water by being 'in one piece', [i. e. directly or uninterruptedly]; Rōšn has said, lo! he is authorised to throw it out far.

87. Dragging on [the surface of] the water is authorised, grasping and putting [again and again] is not authorised.

87b. And when he is able to do so, that he carries it from a large water to a small water: when the water is 'in one piece', he is authorised, and when 'in separate piece', not authorised.

88. Aparak has said, lo! he is authorised to drag it below through the water, and not authorised to drag it on it, because danger has come to that water [which is below], and that danger has not come above.

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85 [1] Both zaa as often, also with *i* before, one of which is redundant; it is not necessary to read it *zahā*[*k*] 'dropping' and then add *i*. Also the parallel text, MF. 338. 11 ff., uses only *i*. [2] K upon a word — probably *apāč* — carelessly blotted out, r being still legible; and there is n before it. P has both these letters. [3] K partly worm-eaten. [4] Or 'place'?

86 [1] K om. [2] S. 85 n. 1; Davar gives *čāh* 'a well', but in M the first letter is z, although it may appear like č. [3] K upon blotted out *apāč*, which, and not *nē*, is given by P.

87 [1] K k n^0. [2] K om. [3] M *-m*. [4] M does not omit, as Davar says. [5] M too om., but Davar gives.

88 [1] K *hēnd*. [2] Thus both, instead of *ō* or the like with which it cannot be mixed up; it is perhaps due to *ān*. [3] K om.

89. mēṭōkmāh[1] guft, hat! ul kašītan pātaxšāy, frōt kašītan nē pātaxšāy, čē ān āp
K 58 r tar bīm bē šut ēstēt, u-š nūn bīm apar nē barišn; u ān i hačaδar, ku[2] ān bīm nē mat ēstēt, apatom ān bīm apar bē rasēt.[3]

M 83 r **90.** u[1] ka andar āp šavēt, ā-š pa ēn mēnišn andar šavišn, ku ka hačaδar[7] vas[6] ast[2], pas-ič hamāk bē āwarom; čē ka[3] nē pa ēn[4] mēnišn andar šavēt, u ēvak -1 i dit (ān)ōδ nisāyēt, -u[5] bē ǰumbēnēt, ā rēman bē bavēt[5].0

91. u hakar nasāk girān, u pa tan -ē bē āwurtan nē tuvān, -u[1] pa ēn mēnišn bē šavēt, ku 'šavom, u awzār sāčom, u[1] ēn nasāk hač āp bē āwarom', u ka pa vināskārīh apāč nē šavēt, ā-š tan rēman, -u mark-aržān; u ka pa apāč šutan atuvānīk[2], nē rēman.0

89. Mēṭōkmāh has said, lo! he is authorised to drag it aloft, not authorised to drag it below[5], because danger has gone out across that water, and now danger is not to be carried on to it; and on[4] that which is below, where that danger has not come, that danger reaches at last [by dragging the carcass there].

90. And when he goes into the water, then he has to go into it with this thought, viz. 'when there are many[6] below[7], even then I bring out all'; because when he goes into it not with this thought, and one other lies there, and he moves it, then he becomes polluted.

91. And if the carcass be heavy, and he is not able to bring it out alone[3], and[5] he goes[6] away with this thought, viz. 'I go, and prepare implements[4], and bring out this carcass from the water', and when out of sinfulness he does not go back, then his body is polluted, and he is a *mark-aržān* [sinner]; and when he is unable[2] to go back, he is not polluted.

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89. [1] M not 0t yn0, as Davar gives. [2] Both *kē;* is *apar* to be taken with it? [3] M not 0m yt0, as Davar says. [4] For the foll. *apar;* if not, we need not translate the redundant *ān i*. [5] West's explanation on the difference of opinions is wrong. I believe that Aparak is lenient or that the matter refers to two different cases: in the first the carcass is below the surface of the water and hence the decision of Aparak, and not because he considered "the water merely as the representative of a spirit who might be endangered or frightened by the source of impurity becoming more visible when above the water."

90. [1] M also, at least *-u*. [2] K *ēč* i. e. a yp, not a yt. [3] Both *kē*, but s. the parallel, PV. 6. 29 (64) com., and cf. *ā* below. [4] K worm-eaten. [5] K om. [6] M n. *murda* 'corpse', of course not as a meaning of *vas*, but as what is understood after it. [7] Or *apēr* 'very'.

91. [1] K om. [2] K *nē tuvān* 'not able'. [3] S. 63 n. 8—9; here we may take the lit. meaning, with the emphasis on 'body or person', because 'implements' are said to be necessary, s. n. 4. [4] This is the usual meaning; M[+] n. *ṣalāh* 'advice'; West "means", perhaps to include 'persons', — but also Riv. 87. 11 uses *barg* 'instrument, arms', Guj. Riv. 253 *sāmān* 'implements, tools'. [5-6] Or 'he may go'.

92. ka nasāk ētōn pūtak, u[1] ka-š ētōn bē tuvān āwurtan, i ka kartak kartak bē brīnēt hē[6], pas-ič bē brīnišn[2] u[3] bē āwarišn; u-š har kartak rāδ dast u kārt pa gōmēz šōδišn, pa xāk ⟨u⟩ namb pāk[4]

93. hač-aš bē vēčišn[5]; u har kartak -1 rāδ, i bē āwarēt, aš tanāpuhr -1 kirpak. $^{0}_{0}$

94. u ka vārān hamē[1] vārēt, u nasāk andar āp[2] nisāyēt, hač ān āp statan, [u] ō vārān nihātan[3] nē[4] pātaxšāy.$_{0}$ —

95. vastrak i akār ēn: ān kē nasāk pati-š barēnd; — u[2] ān, ka-č hačaδar vas[3],

92. When the carcass is so decomposed, and when he is able to bring it out [only] so, as when he would cut it piece by piece, even then it is to be cut off and brought out; and for every piece hands and knife are to be washed by him with cattle's urine, and with earth the moisture is to be removed[5] clean there-

93. from; and for every single piece, which he brings out, there is a *tanāpuhr* good work for him.

94. And when the rain is raining, and a carcass lies in water, one is not[4] authorised to take it away from that water, and to put it in the rain. —

95. The clothing[8] which [becomes] useless[9] is this: that upon which they bear corpses; — and that, even when below[6] it is much, is all useless; — and that

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92. [1] Both *i*, can it stand for *u* as it does between epithets in NP. commonly and in 78 above? [2] Both ^{0}*nēt* i. e. yt for yan as sometimes in similar cases; cf. also *burrišn* in the parallel, PV. 6. 29 (64) com. [3] K om. [4] K ad. $^{0}_{0}$; West ends the sentence here and Davar follows him, but the next three words are certainly to be taken here, s. the parallel text: *dast u kārt hač namb pāk bē vēčišn*, PV. 6. 29 (64) com., and cf. e. g. *ku namb pāk bē ē vēčišn*, PV. 7. 14 f. (35 f.) gl., (for 'cover with earth'); and *ku nam*[*b*] *pāk bē ē vēčēnd*, PV. 9. 30 (123) gl. [5] Av. *vaēk-* 'to select', S. *vic-* 'to sift, separate', so also NP. *bēxtan*, and hence 'to remove'; we cannot and need not connect our word with NP. "*kīxtan*" (?) "to bruise or break", as West does, cf. n. 4. [6] Both *ā* 'then', which meaning is more forcibly expressed by the foll. *pas-ič*, and hence it is redundant, unless 'then even afterwards'. The correction suits the context, similarly in 3. 5, though it may not be absolutely necessary.

94. [1] K ^{0}*māk*; — s. 72 n. 6. [2] K om. [3] K like P. must have omitted *-tan*. [4] M om.; and the parallel texts are not quite clear: PV. 6. 29 (64) com. can be eventually thus represented: *hač āp nē* (IM, one of the old MSS., om.) $^{+}$*pātaxšāy burtan ō* (MSS. *u*) *vārān* [*i*] *ham āp*, but it is more probable that this part is fragmentary. The reply in MF. 340. 8 .-. *ku vārān ham nē* $^{+}$*kart* (or *grift*) *ēstēt; ku* $^{+}$*ham āp aδāp yut āp; u hakar ham āp, pātaxšāy; u hakar yut āp, nē pātaxšāy*, — here too it is not certain that the latter part refers to the question about the rain.

95. [1] K *-k* worm-eaten. [2] K om. [3] M n. *murda* as in 90 n. 6, but that does not seem to be the sense here, cf. (P)V. 7. 10 and com. (which decides also for the prec. *hačaδar*, otherwise *apēr vas* 'very much'). [4] M^{+} n. *ya'nī paranda az minkār rēza bi-kunad* 'i. e. birds make [dead bodies] into pieces with their

K59r hamāk[1] akār; — u ān kē apar bē višōpēnd[4]; u ān kē hixr i murtakān apar rasēt, ān and γyāk bē brīnišn, u apārīk [pa][5] 'xšvaš-mąŋhō'[11] bē šōδišn.$_0$

96. ān, kē žan i daštān pa mahmānīh dārēt, pa ham -kār bē hilišn.

97. vastrak, i pa 'xšvaš-mąŋhō'[1] šōδišn[2], ētōn, čiγōn hač apastāk paδtāk[2]:

98. hakar yāmak pōstēn[10] bavēt, sē(h) bār pa gōmēz bē šōδišn, -u[1] har bār -1 pa xāk hušk bē kunišn, u 3 bār pa āp bē[1] šōδišn[2], u sē(h) māh. pa γyāk i x^{v}aršēt nikīrišn bē nihišn; — u pas pa armēšt[3] -1 šāyēt, kē yašt nē kart ēstēt, aδāp pa žan i[4] daštān šāyēt.$_0$

on which they fall off; and that on which the excretion of the dead reaches, so much space is to be cut off, and the rest is to be washed according to the '*xšvaš-mąŋhō*' (for six months) [statement][10].

96. That, which a menstruous woman keeps as her 'entertainment' (i. e. in her use) is[1] to be left for the same use[2].

97. The clothing, which is to be washed according to the '*xšvaš-mąŋhō*' (for six months) [statement], is such, as is evident from the Apastāk:

98. If the garment be leathern, it is to be washed three times with cattle's urine, and to be made dry every single time with earth, and to be washed three times with water, and to be laid out three months in a place which is beheld[6] by the sun[7]; — and afterwards it is allowed to an invalid[3] [person], who has not performed the [initiative][8] *yašt*[9], or it is allowed to a menstruous woman.

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beaks'; M n. *nihupīd* or ^{0}*īnad*? — if from *nihuftan* 'to cover' (cf. PV. 7. 10 gl.), we require *nihumbēnd*. [5] Cf. 97. [6-7] West, "very much [or] altogether", wrong. [8-9] It is simply 'useless clothing', which is rather abrupt, it being taken at random from a commentary. [10] S. V. 7. 15. [11] Both (plene a and) m an gn k; M n. a- *šōyišn*, s. 97 n. 1.

96. [1-2] West's "is to be discarded in like fashion" is wrong.

97. [1] Both (plene a and) m an yan k; M n. on margin a- *šōyiš* which is struck off and is replaced by *šaš māh*. [2] K ad. $_0^0{}_0^0$

98. [1] K om. [2] K ad. $_0^0$ [3] M n. *zan i bača i murda zāyad* 'a woman who gives birth to a dead child', in which sense *zan i armēšt* is used in Riv. 225. 11, (where the colloquy is not about "women in accouchement" as Modi says, but about those only who have miscarried or brought forth a dead child). This meaning suits well along with a menstruous woman, but we cannot properly account for the qualifying clause, and so we must drop it. Another meaning of *armēšt* is an 'invalid' person or the like, s. 6. 1, and this is meant here. The proof is that almost the same clause occurs as a gl. in PV. 5. 59 (165), 7. 19 (46) (note that esp. the latter along with the prec. account is connected with our one): *armēšt ē ka yašt nē kart ēstēt* for 'an injured person confined to a fixed place'. This gl. may or may not be fully justified, but it serves our present purpose. It is also clear that an 'invalid' person — at least one as described here — does not take part in religious concerns, and hence he can safely use the clothing in question just as a menstruous woman does. [4] K *1*. [5] So also in PV., and hence not a mistake for ^{0}*nīh*, — and therefore it does not

99. apārīk vastrak, ka[-š][1] mōδ apar, ētōn bavēt, čiγōn tatak[2]; pašm u kač[7] u aparēšum u mōδ u uštr pašm, hamāk šōδ ētōn bavēt, čiγōn tatak; — u[3] vastrak i tatak[2] 6 bār ō šōδišn.

100. pašm, i[1] ēv-kartak, — ka ēvak apar ditīkar pēčīt ēstēt, — u-š nasāk apar patkōpēt[3], ēv-kartak[īh] rāδ hamāk rēman;$_0$ u ka mēš[2] mēš[2] bē ēstēt[4], aδak ān and γyāk čand nasāk apar patkōpēt rēman.$_0$

101. [1] ka apar bōp[4] -1 bē[2] mīrēt: ka bōp apar namat ēv-kartak kart ēstēt, namat u[3] bōp har 2 rēman; u ka yut-kartak, namat pāk.$_0$

99 Other[4] clothing, when fur[6] is on it, becomes so, as the woven[2] one[5]; [that of] wool and coarse-silk[7] and silk and hair and camel's wool, the washing of [these] all is so, as [that of] the woven one; — and the woven clothing is to be washed six times.

100. [As to] the wool, which is 'in one piece', — when [the strands] are twisted one upon the other, — and *nasāk* impinges upon it, all is polluted on account of being 'in one piece'; and when it stands fleece[2] by fleece[2], then so much space as the *nasāk* impinges upon is polluted.

101. When one dies on a mattress[4]: when the mattress is made 'in one piece' upon the rug, the rug and the mattress both are polluted; and when 'in separate piece', the rug is pure.

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form a compound with the prec.; Bharucha, PPEngGl. 95, gives ^{0}*nīh* but from which text? [6-7] Lit 'sun's beholding', the meaning is 'exposed to the sun'. [8-9] Fortunately in one out of many parallel accounts in Riv., we find *yašt i nōzōd*, 237. 12, which supports us; — this meaning is proved to be very common, s. 3. 35 n. 6. [10] M n. *čarmī*.

100. [1] As in PV. 7. 14 (35) gl.; or *kē*. [2] M n. *panba* 'cotton', but 'woven' (or rather 'spun') is the lit. sense of the term which occurs for Av. *ubdaēna-* 'of woven [stuff]' in the paralell V. 7. 15; also NP. *tada* 'spun, a web' (Pres. stem **tan* from which *tanīdan*, and cf. *tana* 'a web'). This use without the suf. *ēn* shows that it was not considered as some stuff, and so also it is very doubtful whether it means 'cotton' (for which we have MP. *pambak*, s. 4. 4 below, PV. 7. 10 (27) com., and N. 164. 2, 13), though it suits here along with other materials. Is it meant in *pas pa viškar ašān sarmak bē tat*, [*u*] *ān i tatak yāmak kart*, GBd. 104. 4? The prec. stages are *vastrak i giyāh* 103. 1 and *vastrak* [*i*] *pōstēn* 104. 3; for *sarmak* (var. ^{0}*māk* is wrong) cf. NP. *sarmaǰ*, ^{0}*aḳ*, ^{0}*ak*, ^{0}*a* 'orach'. [3] K om. [4-5] The similar gl. in PV. 7. 14 (35) refers only to the leathern clothing, which, when with fur, is to be considered as a woven one. Our author seems to apply this gl. to the stuffs mentioned below. [6] Lit. 'hair'. [7] Cf. NP. *kaǰ*, *kaz*, *kaž*; West's "floss silk" is just the contrary.

[1] K om. [2-2] The reading and meaning are conjectures but very probable ones; lit. 'sheep by sheep'. [3] M n. *paivasta*. [4] K ad. something like *i* to fill up the line; P copies it.

[1] K ad. *ka apar u bōp har rēman u ka yut-kartak namat*, and marks as om.; but P copies it. [2] K worm-eaten. [3] K om. [4] S. 3. 2 n. 2.

102. u[1] ka bālišn 1[3]-čand ēvak apar ditīkar ničīt[5] ēstēt, -u[2] ēv-kartak nē kart ēstēt[6], u-š nasāk apar rasēt, ham-dātastān būt hēnd, ku ān ē[4]-tāk rēman, kē-š nasāk apar mat.$_0$

103. u[1] bālišn apāk pašm[3] ētōn bavēt, čiγōn[2] bōp apāk namat.

104. -u[1] bālišn 1[4]- čand, kē pa[5] ham[5] frōt[6] bast ēstēt: ka nasāk ō band rasēt, har[7] 2
M 85 v rēman, rasan bālišn[8];$_0$ u ka nasāk[2] ō bālišn rasēt, u ō band ńē[1] rasēt, bālišn ēv-kartakīh[3] rāδ[1] hamāk rēman, u band pāk.$_0$ —

105. žan i āpustan, kē nasāk pa vināskārīh-ač žōyēt[2], rēman -u[8] mark-aržān[9], u-š šōδ nēst; u apurnāyak[3], ka pixak[4]- šnās bē bavēt[5], ā-š varr[7] u gōmēz ō x^{v}arišn[1], u-š[6] ō šōδišn.$_0$

102. And when several cushions are piled[5] one upon the other, and are not made 'in one piece', and a corpse reaches upon them, they have been of the same opinion, that that single one is polluted, upon which the corpse has come.

103. And a cushion with a wool[len padding][3] becomes so, as a mattress with a rug.

104. And [as to] several cushions, which are bound up[6] together[5]: when a corpse reaches to the band, both[7] are polluted, the cord and the cushions[8]; and when the corpse reaches to the cushions, and does not reach to the band, the cushions on account of being 'in one piece' are all polluted, and the band pure. —

105. A pregnant woman, who devours[2] *nasāk* out of even sinfulness, is polluted and is a *mark-aržān* [sinner], and washing does not exist for her; and [as to] the child[3], when it becomes acquainted with [the bath with the stick of nine] knots[4], then the 'clothing' (i. e. ashes) [of the Fire of *Vahrām*][7] and [consecrated] bull's urine are to be drunk by it, and[6] it is to be washed.

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102. [1] M om. [2] K om. [3] Both to the prec., as in NP., s. *čand* in Vullers, but cf. *ē-čand*, sometimes written as one word. [4] K to the prec.; but not so M though Davar gives thus. [5] MPT. n č y d finds here an exact parallel; the word in Dk. 8. 21. 1 is not clear. [6] M ad. *-u*, K *u*.

103. [1] M om. [2] K *čand*. [3] Cf. *pašmākand* (or *pašmak*) PV. 7. 10 (27) com.

104. [1] K om. [2] K ad. *u ka* and marks as om. [3] M ^{0}*tīh*. [4] S. 102 n. 3. [5-5] The phrase occurs for Av. *hąm*; here it may be 'as one, in one', as the parallel PV. 7. 10 (27) com. has *pa ēv-kartak*. [6] *frōt* is not here 'down, below', but a mere emphatic particle as often. [7-8] This seems strange; PV. 7. 10 (27) com. says in the same case *bālišn pāk* 'the cushions are pure'.

105. [1] Both ad. *-u*. [2] Not *yavēt*, *yūtan* as Salemann, GIrPh. 1. 301, accepted in AirWb. 517; Davar repeats NP. *ǰalīdan* (?) given in AVn.Gl. with *čalīdan*; for *žōy* cf. the ety. by Hübschmann, PSt. 49, and NP. *žāvīdan* besides *ǰāvīdan* 'chew'. *žūtan* is used for Av. *gah-* 'eat' used of evil beings, 'devour'; but in PX^{v}Ap. 70. 18 *nasāk pa tan ālūtak kartan* 'to smear *nasāk* on the body' is used in the place of *nasāk žūtan*, 57. 12. The piece, however, is a mere retranscription from a NP. version. Also SX^{v}Ap. 39. 3 explains *nasāk žōyišnīh* by *nasā-lepanam* 'smearing with *nasā*'. But this meaning is not to be taken seriously, since it is merely an

106. apurnāyak, i hač ēvak-barān zāyēt: ka-š pit u māt, har 2, nasāk pa vināskārīh žūt[1] ēstēt, ān i zāyēt pa γyāk pāk, čē [hač[5]] zāyišn rēman nē bavēt.$_0$

107. rōšn guft, ē ! har kē pa vināskārīh[1] nasāk rāδ rēman būt ēstēt mark-aržān, u-š tan [i] rēman hakirč pāk nē bavēt[2]; čē x^{v}ārtar ēn, ku rōpās[5] i žī[va]ndak andar āp awganēt, u[6] andar āp bē mīrēt.

106. [As to] a child, which is born of 'alone'-carriers[2] [of dead bodies etc.]: when the father and the mother, both, have devoured *nasāk*[4] out of sinfulness [before the conception][3], that which is born is pure on the spot, because [from[5] such] birth it does not become polluted.

107. Rōšn has said, lo! every one who has out of sinfulness become polluted on account of *nasāk* is a *mark-aržān* [sinner], and his polluted body does never become pure; because[3] more agreeable is[4] this, that one throws a living fox into water, and it dies in water.

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attempt to distinguish the two terms having the same sense, (note that in the parallel text only one of them is referred to, Tīrandāz 413), cf. below 4. 6 n. 4; 5. 1 n. 3—4, for the same phenomenon; in the latter case *žōyišnīh* is given still another signification, *maunatā-* 'silence'. [3] For which it is said that it is to be considered as having eaten the dead matter, *pa x^{v}art dārišn*, MF. 365. 13; cf. also 109 below. [4] Hardly *pēšak* 'profession', or "duties" as West gives; s. Intr. 13 and cf. *apurnāyīk . . . pa gōmēz u āp šōδišn, [ka] pixak-šnās bavēt, aδāp ō 7 sālakīh rasēt, ā-š pa pixak šōδišn*, MF. 366. 3 ff. [5] Both *būt*. [6] K *hač-aš* 'therefrom' which suits here, but K is often wrong on this point. [7] M n. *xākistar* 'ashes', but ordinary ashes do not serve the purpose, and the term *carr* may have the limited sense as compared with *āturastar*; — s. 49 n. 1. [8] K om. [9] M ad. *-u*, not *u*.

106. [1] S. 105 n. 2. [2] This is the literal and original meaning, cf. (P)V. 3. 14 where, however, the term is not used, not even in the com., but in 15 (50) as a gl. for Av. *iristō-kaša-* and 20 (67 where misprint) gl.; and hence applied to a woman who has miscarried: she carried a dead body alone i. e. within herself, or was at least in touch with it alone. The term seems to have a general sense of one who busied himself with dead matter against the prescribed law, cf. AVn. 38. 5—7. [3] This is necessary, cf. 105 and PV. 7. 77 (192) com.; MF. 366. 11 ff. is clear where *mart vušn kunēt* 'the man impregnates' is used after the statement about eating. [4] Here it can be a 'carcass', which is eaten by its removers in some places. [5] The similarity with the prec., mn with mn n, explains the omission of this word, though *pa* 'by' is more suitable; — otherwise we may change *bavēt* 'becomes' into *kunēt* 'makes', believing that the ideogram was read *gīrēt* 'becomes' (s. 37 n. 6), and was replaced by its synonym.

107 [1] K ad. *u*, but being before *nasāk*, it is doubtful. [2] K ad. $_0$. [3-4] Or (taking *x^{v}ārtar* in the opposite sense) 'which is more contemptible than' (?). [5] Both ^{0}aa, not ^{0}a s. [6] M also.

108. mark-aržān hakirč pāk nē bavēt.

K60v **108b.** ēvak-bar hač pātiyāpīh pa 30 gām dārišn.₀

109. gōspand sartakān, har čē-šān nasāk xᵛart ēstēt, aš šīr u sargīn u mōδ [u[1]] pašm sāl drānāk[6] rēman. u āpustan ka xᵛart ēstēt, vačak-ač xᵛart bavēt; u[3] vačak[3] sāl drānā[k][2] hač mātar bē zātan[4] frāč pāk[5].₀

M85r

110. ka vušn xᵛart[1] ēstēt, [u] apar mātak šavēt, mātak nē rēman.₀

111. ka-š nasāk xᵛart, u[1] aδak[2]-ač nē[3] vikārt ēstēt, [u] bē mirēt: ētōn bavēt, čiγōn anbān -1, kē nasāk andar. ⁰₀⁰ —

112. zarr, ka-š[1] nasāk apar rasēt, ēvak bār pa gōmēz[3] bē šōδišn, u[2] ēvak bār pa xāk hušk bē kunišn, u ēvak bār pa āp bē šōδišn, u pāk.

113. asīm 2 bār pa gōmēz bē šōδišn, u [2 bār] pa xāk hušk bē kunišn, u 2 bār pa āp bē šōδišn, u pāk.

114. u āsēn sē(h) bār;₀ pōlāpat⟨ēn⟩[1] čahār bār;₀ u sang 6 bār.₀

108. A *mark-aržān* [sinner] never becomes pure.

108b. An 'alone'-carrier [of dead bodies etc.] is to be kept at thirty steps from consecrated objects.

109. [As to] the cattle species, whichever of them has eaten a carcass, its milk and dung and hair and[1] wool are polluted a year's length. And when a pregnant one has eaten it, its young one also becomes [as one] having eaten it; and the young one is pure [after] a year's length from the mother's bringing it forth onward.

110. When a male has eaten it, and goes on a female, the female is not polluted.

111. When it has eaten a carcass, and then moreover has not digested it, and it dies: it becomes so, as a bag in which there is a carcass. —

112. Gold, when *nasāk* reaches on it, is to be washed one time with cattle's urine, and is to be made dry one time with earth, and is to be washed one time with water, and it is pure.

113. Silver is to be washed two times with cattle's urine, and is to be made dry two times with earth, and is to be washed two times with water, and it is pure.

114. And iron three times; steel four times; and stone six times.

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109. [1] Or *aδāp* 'or'. [2] M also. [3] K om. [4] K *zāyēt*. [5] M om. [6] M ⁰ab. n. *ba darāz i sāl*.

110. [1] K om. *-t*.

111. [1] K om. [2] Both a y yyn n. [3] K more like *rāδ*.

112. [1] K om. (*š*). [2] K om. [3] M n. *nīrang* which is strictly speaking 'consecrated bull's urine', but is generally used for 'cattle's urine' also.

114. [1] According to Hübschmann, PSt. 43, ArmGr. 232, *-p* is wrongly for *v*.

115. aparak guft, hat[1]! āpakēnak ētōn bavēt, čiγōn zarr; u kahrupāk[2] ētōn bavēt, čiγōn sang; u gōhar hamāk ētōn bavēt, čiγōn āsēn.$_0$

116. morvārīt u kahrupāk u yākand[1] gōhar; parēnak[1a] u[2] šapak[3] [u] vussat⟨ēn⟩[4] sang; ast[5] -u apārīk[6] gōhar, i nāmčištīk nē guft[7] ēstēt, šōδišn ētōn[8] bavēt[9], čiγōn dār; — u ka andar ō kār kart[10] ēstēt, šōδ[11] nēst; u ka nē kart[10] ēstēt[12], ā-š šōδ ēv-bār.

117. zamīkēn u sruvēn[1] šōδišn nēst; u apārīk gōhar, i ō kār nē kart ēstēt, aš šōδišn ēv-bār, u [i] hač kār[2], paδtāk.$_0$ —

115. Aparak has said, lo! crystal becomes [pure] so, as gold; and amber[2] becomes [pure] so, as stone; and all gems become [pure] so, as iron.

116. Pearl and amber and ruby[1] [are to be washed as][14] gems; turquoise[1a] and jet and coral [as] stones; [as to] bone[13] and other materials, which are not mentioned by name, the washing is so, as [that of] wood; — i. e. when they are prepared[10] for use, there is no wash; and when they are not prepared[10], then their wash is once.

117. [As to] earthen and horny [articles] there is no washing; and [as to] other materials, which are not prepared for use, their washing is once, and [which[3] are] in use, it is evident [that there is no washing][4]. —

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115. [1] K *hēnd.* [2] Both om. *-u-*, also in 116; NP. ^{0}*rubā* lit. 'straw robbing', for analogous terms in other languages s. Laufer, SiIr. 521 n. 11.

116. [1] NP. *yākand.* [1a] M n. *p[ī]rōza*, Riv. 239. 9 and Sd. 91. 3 give *fīrōza*, and hence the meaning; Laufer, SiIr. 519, does not reconstruct the Chinese lw., but it seems to be quite different; the MP. equivalent was *pīrōzak* as the Arab. lw. *bīrūzaǰ* shows, but there may have existed the other word too, cf. the Parsi name *Parīn*; MF. 380. 12, 16 marks y as g, but joins it to r; PV. 7. 75. (188) com. ad. n before p, thus leading to *vafrēn* 'snow-white' as opposed to *šapak* 'night-dark', but this is very unsatisfactory; — n may be an extra *u*. [2] K om. [3] K above a struck off r, hence P ^{0}k r; NP. *šaba.* [4] NP. *vussad* also *buss*^{0}, *biss*^{0}, and *basadīn.* [5] M$^+$ n. *hast* 'are', then it must be taken with the prec. [6] K initial *a* partly worn out, which part P ad. afterwards. [7] K ^{0}*tan.* [8] K a worn out. [9] M om. [10] Or *grift* 'taken' (into use), but cf. *ka naδ bastak, ē! pa kār kart ēstēt, pa yut katak dārišn,* PV. 5. 44 (134) com., which supports the other reading, *kart* (k n t) being unequivocal there. Also M$^+$ gl. *kart.* The idea is that ready articles become useless, whereas the material as such can be washed as wood. West's interpretation " . . . that they cannot be purified for immediate use" cannot be concluded from "there is no washing". [11-12] K om. [13] Or om., s. n. 5; again none of the parallel texts mentions it. [14] Or 'are [as]', s. n. 5; West simply enumerates the foll. terms along with others: "gem . . . coral-stone", but cf. PV. 7. 75 (188) com., esp. *kahrupāk gōhar, šapak u parēnak sang . . u āwanōs dār,* and MF. 380. 12 . . . *parēnak pa gōhar dārēnd,* — the difference of opinion must be overlooked.

117. [1] K ad. *u.* [2] K om. [3-4] West, "they are declared out of use", wrong, s. 116 with n. 10; — for *hač* 'in' s. Mx. 8. 18 f.; 12. 5. But if *kār* can mean 'article', we would prefer to take *hač* as 'from, out of', and in the above cases 'into articles' instead of 'for use'.

118. ēsm[1], ka tarun, ēvak ēvak, and čand[2] bavēt, vitast[8] drānāk bē brīnišn[3], — u ka hušk, ē vitast u 2 angust; — -u[4] sāl drānāk[12] γyāk -1 bē nihišn, u āp apar nē[9] hilišn[13], u- hinǰēt[10] [pas] sāl drānāk[12]. $_0$[5] sōšyans guft, ku pa ēsm i ātašān[11] šāyēt; u kay-ātur-bōžēt[6] guft, ku ētōn čiγōn hač apastāk paδtāk šust[7], pas-ič pa yāmak i huškkar šāyēt.$_0$ —

119. pa yōrtāk[1] ham-dātastān būt hēnd, ku ān and γyāk rēman, čand-aš[2] nasāk apar
M 86 r rasēt; u ān i[3] andar gupān[4] parvastak[5] aδāp x^{v}ast[6], u ān i ō (h)anē[7] γyāk awšīt[8]

118. Fire-wood, when fresh, is to be cut off a span's length, one by one, as many [pieces] as there are, — and when dry, one span and two fingers, — and is to be put aside [in] a place a year's length, and water is not[9] to be let fall upon it, and one waters[10] it [after] a year's length, [and it is pure]. Sōšyans has said, that it is allowed as fire-wood for the Fire (of *Varhrām*)[11]; and Kay-ātur-bōžēt has said, that [when] it is washed[7] just as is evident from the Apastak, even then it is allowed [only] for[14] [preparing from it] a vessel for dried [things][15]. —

119. About corn they have been of the same opinion, that so much space is polluted, as the *nasāk* reaches upon; and [about] that which is encompassed[5] or threshed

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118. [1] M n. *hēzum.* [2] K č yyn d, i. e. neither *čiγōn* nor *čand.* [3] M ^{0}*nēt.* [4] K om. [5] M om. [6] M ^{0}b č^0, K k n^0. [7] Or *šōδēt* 'one washes'; M *dānast* 'is known', but the diacritical mark is by a later hand. [8] M n. *pīlasta* ('fore-arm' or 'fingers' *bēlasta*) for *pilist* = *bilist* which is the dialect form of *bidast* (*l* for *d*, *δ*), and not a mere clerical mistake as Horn, GIrPh. 1 b. 57, says, since we have from it Hin. *bilast*, and Guj. *billas.* [9] Both; but we are told in V. 7. 29 f. that water is to be poured once, cf. also *u-š pa har kustak āp be rasēt*, MF. 369. 15, hence we may omit *nē* 'not', but the idea is to water it *after* one year as the gl. in PV. 7. 29 f., *pa sāl sar*, declares; cf. also MF. 183. 12 f. (= V. 7. 34, a parallel subject, with the same gl.): *u pa sar i sāl āp apar rēxtan.* [10] If *hanǰēt*, 'draws' (West), but s. n. 9; *hixtan* (or *hēx*^{0}), *hinǰ* means 'to draw' (water), KnS. 12. 2, 4 etc., but also 'to water, to irrigate', FrP. 18. 11 (note the context: to dig, to inter, to water, to sow or cultivate), and PV. 6. 6 (10) for Av. *hixtayaēča*, where the prec. p can best be explained as that of the ideogram, (AirWb. 1813 does not give this, but the gl. *namb kartan*), and MF. 372. 1, 4 (written aa^0 as in KnS. 12. 7, 13) = V. 7. 34, a similar subject. And 'to water' etc. is the original meaning, Av. *haēk-*. Av. ^{2}*haēk-*, with *us*, 'to dry' would suit here, but there is nothing to show that our word has that sense, and s. n. 9. [11] MF. 371. 4 *ātaš* [*i*] *varhrām*, cf. above 46 n. 3. [12] M ^{0}ab. [13] M n. *guδārand.* [14-15] West, "in dried clothing", wrong. PV. 6. 32 (71) com. has nothing to do with the present subject; and there too *yāmak* is 'a vessel or pot', rather more decidedly; — cf. 32 n. 13.

119. [1] M n. *γalla.* [2] M n. *čandān ki.* [3] K om. (Davar om.). [4] S. Bartholomae, MirM. 2. 28; West "pits", but we are concerned with unthreshed corn which is not kept in pits. [5] Cf. Šv. 16. 72; West's "*farōstak* lowered" is wrong; Bartholomae, MirM. 2. 29, "*franastak* herzu-hinzugebracht"; though *aδāp* is ignored there, this can be accepted. [6] Cf. PV. 7. 35, for Av. *x^{v}asta-* of doubtful origin but of certain meaning owing to the context there; West's "is

ēstēt, yut-dātastānīh: sōšyans guft, hat! ān ⟨i⟩ and[9] γyāk rēman, čand-aš nasāk apar mat;₀ u[3] gogušnasp[10] guft, hat! hamāk rēman.

119 b. kāh[11] hamāk[12] rēman.₀

120. gōz[1] pa[2] rāh[4] i ēv-kartakīh[3] hamāk rēman;₀ u-š pōst u mazg har 2 šōδ ētōn, čiγōn dār.₀

121. anār-ač ōγōn[3] čiγōn[1] gōz[2].₀

122. (x)armāv: ka-š [apāk] kurāčak nē ēv-kartak, (x)armāv rēman, u[1] kurāčak ⟨astak⟩[5] pāk.₀ (x)armāv šōδ ētōn, čiγōn yōrtāk.₀ u ka pa kurāčak[2] patkōft: ka kurāčak

in threshing-floors[4], and that which is winnowed[8] in another[7] place, there is difference of opinion: Sōšyans has said, lo! so much space is polluted, as the *nasāk* has come upon; and Gōgušnasp has said, lo! all is polluted.

119b. Straw is all[12] polluted.

120. The (wal)nut by way[4] of its being 'in one piece' is all polluted; and the wash of its shell and kernel both is so, as [that of] wood.

121. The pomegranate also is such as the (wal)nut.

122. [As to] the date: when it is not 'in one piece' with the stalk, the date is polluted, and the stalk ⟨and the stone⟩[5] pure. The wash of the date is so, as [that of]

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wanted [to be so]" is wrong, he, as elsewhere, being misled by a clerical mistake in FrP. **18.** 4, where the context points to the other sense of the term, s. **10.** 25 n. 12. MF. **372.** 9 once this ideogram and once the *correct* Iranian form. [7] Both so, as to be read *and*, but cf. n. 9. [8] For *awšat(an)* as in FrP. ***18.** 18; PV. **7.** 35 (93) com. uses *awšīt* (for *awšīt*) in the same phrase as *parvastak* above, hence perhaps NP. *afšādan* 'to press', if it be not a mistake for *afšārdan;* MF **372.** 10 uses *awšānd* in the place of *ba(x)ta* 'winnowed' (which is more suitable between 'threshed' and 'ground') or 'bruised', V. **7.** 35, (which latter can be taken also in FrP. **18.** 15, the context being 'to sow or cultivate, to grow, to reap, to gather, to sift, to grind or bruise';) whereas the same word means 'sown' (from 'scatter' etc.) in AVn. **96.** 7. In our case 'winnowed' will better suit after 'threshed'; it is not only related to 'scatter' etc., but Wollaston gives *afšāndan* for it, cf. also *afšūn* 'a kind of winnowing machine'. [9] M so, as to be read *(h)anē*, cf. n. 7. [10] M n. *gōšasp.* [11] K sep. t *bē.* [12] Not necessarily wrong for *ham* 'similarly', as Bartholomae takes it to be, MirM. **2.** 28.

120. [1] Both yn č, but cf. for the reading Arm. and dialect words, ArmGr. 393. As the term occurs similarly, without the initial *a-*, also in KH. 39 etc., (where Unvala reads *gūč* (*gūž*), disregarding *ō* in NP. *gōz,*) the Chinese lw. must have been borrowed from some dialect having the initial *an-*, and not as Laufer, SiIr. 248, 254, supposes. [2] K p, but P *pa.* [3] M n. *paivast.* [4] West's "mode" is wrong; *'pa rāh i* is the same as *pa* 'owing to'.

121. [1] Both č yan n; (Davar silent). [2] S. 120 n. 1. [3] K ⁰yn; for the reading (instead of *āngōn*) s. the unequivocal orthography, a v⁰, in MPT. and MPI., and cf. also the Paz. *awą.*

122. [1] K om. [2] K partly worm-eaten and worn out. [3] After MF. **374.** 13, and so the clause suggests this meaning (cf. Bal. *karž*), and not 'marrow', NP. *kalāǰa,*

K 61 v u[1] astak u (x)armāv ēv-kartak, hamāk rēman[2]. (x)armāv ka apāk kurāčak nē ēv-kartak: [ka] ō kurāčak patkōft, (x)armāv pāk.$_0$ [kurāčak][3] u astak šōδ, ētōn čiγōn[4] dār.$_0$

123. anār u vātrang[1] u bēh[2] u[3] sēp u anbarōt[4] u apārīk mēvak, ka[5] pa bar ⟨u⟩ u-š pažāwišn[6] ⟨u⟩ apar paδtāk, ka-š nasāk apar rasēt, ā-š šōδ[7] -1[10] nēst; u ka-š pažāmišn[6] apar nē paδtāk, ā-š šōδ ētōn bavēt, čiγōn yōrtāk; — vātrang[9] hamē[8] pažāwišn[6] apāk.$^0_0$

M 87 v **124.** gōšt u rōγn u[2] pēm[1] u[5] panīr u rēčār[3] šōδ[4] nēst.$_0$

corn. And when it has impinged on the stalk: when the stalk and the stone and the date are 'in one piece', all are polluted. When the date is not 'in one piece' with the stalk: when it has impinged on the stalk, the date is pure. The wash of [the stalk[3]] and the stone is so, as [that of] wood.

123. [As to] the pomegranate and citron[1] and quince[2] and apple and pear[4] and other fruits, when they are in harvest and the ripening[6] is perceptible thereon, when *nasāk* comes on to them, then there is no wash[7] for them; and when the ripening is not perceptible thereon, then their wash is so, as [that of] corn; — and [as to] the citron the ripening is always with it.

124. [As to] meat and clarified butter and milk and cheese and preserves[3] there is no wash.

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^{0}*āča* (noted also by Davar), cf. PV. **3.** 32 (108) where *kurāčak* occurs as a gl. for *gundak* 'dough', cf. NP. *kaluǰ, kuluǰ, kulīǰ, kulīča* 'cake, a kind of bread'. Believing that MF. is here wrong, we may adopt 'marrow', (the fact that in the case of similar fruits *mazg* is used for it, MF. **375.** 3, 11, does not necessarily go against this meaning) but what are we to understand, by 'date' beside 'marrow' and 'stone'? [4] K om. n. [5] Thus, unless the prec. is 'marrow', but s. n. 3. — We have retained it in the last clause, because there we are not obliged to take it as connected with the other.

123. [1] K om. *n;* NP. *bādrang* (=*turunǰ*) means also an orange. [2] As usual b ya, but NP. *bih.* [3] K om. [4] NP. ^{0}*rūd;* FrP. **4.** 5 *urmōt,* ***4.** 12 *amrōt* for which NP. *armūd* and *amrūd* respectively. [5] K *hamāk.* [6] Both z, but cf. for *ž* the Paz. of Mx. **49.** 25; **57.** 11 where the Str. is (*parī*)*pāka-* 'ripeness' (fig.); quite decisive for the meaning is *bar i draxtān pažāmēnēt,* 'it causes the fruits of trees to ripen', BdK. **61.** 16, and M[+] n. *puxta* 'ripe'. West's "rind" is not supported, not even by PV. **7.** 35 (90) com. (cf. *ān* [*i*] *nē pa pažāw ēstēt, ka-š apar rasēt, ā čānč* (s. MirM. **4.** 11 n.) *nēst* '[as to] that which is not in harvest (s. the ety. below), when it (*nasāk*) comes on it, then it is nothing'), and is wrong, s. n. 7. Out of the two forms that with *m* is original, it being connected with Av. *gam-,* s. ZAirWb. 161 f., 183; this ety. explains in its turn the other form with *w:* it is due to two synonyms, *gam-* and *rab-,* being mixed up, s. ZAirWb. 64 n. [7] Both *rēmanīh* 'pollution', which is certainly a mistake, cf. the foll.; this has led West to render *paž*^{0} by "rind", s. n. 6. [8] K ^{0}*māk.* [9] M n. *mēva.* [10] M also, but Davar om.

124. [1] M n. *šīr.* [2] M also. [3] NP. *rīčār,* ^{0}*āl(a), lēčār,* ^{0}*āl.* [4] M n. *šustan.* [5] M om.

3.

1. žan i daštān vastrak[1], ⟨i⟩ i-š[3] nōk ō dārišn gīrēt, rēman; u ān i[4] andar dārišn nē rēman.$_0$

2. ka šāturvān[1] -1 vistart ēstēt[8], u-š[3] bōp[2] -1 u bālišn [-1 har] dō apar nihāt ēstēt[4], [u] žan -1 apar[5] nišīnēt, u daštān bē bavēt: ka hač bālišn pāδ apar ō bōp, u[6] hač bōp bē[6] ō šāturvān[1] nihēt, bōp u[6] šāturvān[1] har 2 rēman, čē-š nōk ō dārišn grift; bālišn, ē rāδ: čē andar dārišn, rēmanīh -1 nēst.

3. u[2] ka ō bālišn ētōn nišīnēt, ⟨i⟩ i-š bōp u[1] bālišn har 2 andar dārišn, ā šāturvān pa tan -1 rēman; u ka har sē(h) andar dārišn, ā ēč rēman nē bavēt.$_0$ —

1. The clothing[1] of a menstruous woman, which she takes into her keeping anew, is polluted; and that which is in her keeping is not polluted.[2]

2. When a carpet[1] is spread, and a mattress[2] and a cushion both are laid upon it, and a woman sits upon [the cushion], and menstruation occurs: when she puts her foot from the cushion on to the mattress, and from the mattress on to the carpet, the mattress and the carpet both are polluted, because they are taken into her keeping anew; [as to] the cushion, for this [reason]: because it is in keeping, there is no pollution.[7]

3. And when she sits on the cushion so, that the mattress and the cushion both are in her keeping, then the carpet alone is polluted; and when all three are in her keeping, then none whatever is polluted. —

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1. [1] Or *vistarak* 'bedding' to which this statement is applied in 2 below, but the other term can be taken as a more general one including both. [2] Cf. MF. **428.** 2: *har čē-š hač dārišn bē hišt, pāk; u har čē pa daštān andar bē nišīnēt, ān daštānīk*, s. below 2 n. 7. [3] Both zaa, M n. *siyāh* 'black'. [4] K om.

2. [1] Both ^{0}t an r^0, hence sometimes sep. *ur*^{0}, MF. **428.** 9 ff. ^{0}t n r^0, and sep. *r*^{0}; West's "bed-chamber" is wrong, s. Arm. lw. *šatrvan*, NP. *šādurbān*, ^{0}*rvān*; M$^+$ n. *čādar* 'sheet'. [2] M n. *panba* 'cotton', but s. Arm. lw. *bob*, Bal. *bauf* (!), and cf. AVn. **15.** 9, PV. **7.** 10 (35) com.; **14** 14 (63) gl. where *bōp* and *bālišn* form a pair, just as Guj. *gādī takiyo* with the same meanings; however, NP. *būb* means 'rich carpet' which West adopts. [3-4] K om. [5] K ad.$_0$. [6] K om. [7] Cf. MF. **428.** 7 ff. after the same illustration (*āyēt* instead of *pāδ nihēt*): *aδak-aš hamāk hač dārišn bē hišt, hamāk pāk; u ka-š pa šāturvān daštān bē bavēt, ul ō bōp šavēt, bōp rēman, šāturvān pāk*, and a little further: *har 2 pāk, čē-š ān hamāk andar dārišn.* [8] Both ad. *-u*.

3. [1] K om. [2] M also, at least *-u*.

4. ham[1]-čiγōn dānēt, ku daštān, ā-š pa γyāk andar[2] ō kār: fratom gartan-band[3] u pas gōšwār u pas čambar[6] u[2] pas[4] yāmak bē nihišn.$_0$

K 61 r M 87 r 5. ka pa γyāk andar ō kār ēstēt, ka-č[1] apēr dēr žamān andar ān kār ēstēt hē[8], pas-ič yāmak pāk; — mēxak[2] u[3] šarmgāh kār nēst.$_0$

6. ka ēvar dānēt, ku daštān, tāk yāmak hamāk bē gōharītan[1] u pa γyāk i daštān bē nišast[an], ā vāč dārišn.$_0$

7. ka yašt kart ēstēt, vāč dārišn[1]; u[2] [ka] daštān bē bavēt, ā-š vāč bē gōwišn.

4. Just as she knows, that there is menstruation, then on[7] the spot she [must go][5] to work[8]: first the necklace and then the ear-rings and then the head-gear[6] and then the garment is to be put off.

5. When on[4] the spot[5] she goes[9] to the [said] work, even when she would remain a very long time at that work, even then the garment is pure; a[6] tight[2] covering[2] and[3] [that about] the private parts are not the matter[7].

6. When she certainly knows, that it is menstruation, then the prayer is to be held, till the changing[1] of all her garments and sitting in the place for menstruous women.

7. When[3] she has performed the [initiative] *yašt*, the prayer is to be held; and [when] menstruation occurs, then the prayer is to be recited by her[4].

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4. [1] K *ka*. [2] K worn out. [3] K om. (*band*). [4] K aa worn out; P *ō*, a wrong conjecture. [5] So, or '[must engage] in', esp. because MF. **429.** 6 ad. *ēstišn* to *kār*; s. 5. [6] Cf. Arm. lw. *čambar* 'a jewel (studded with precious stones) for men', and NP. *čanbar* 'a frontlet, a head-gear or fillet' (Zenker), also 'a necklace'; hence it may be an article of jewelry. We read about it in a contemporaneous Chinese account of Persia that the hair is "adorned with gold and silver flowers, and over and above this, a string of variegated pearls hangs down on their shoulders", K. Hori in Sp. Mem. Vol. 248. [7-8] West, "in the place [she is] in for the purpose", wrong; so also his other tr. "on the spot [she is] in on the occasion"; s. n. 5. and cf. 5 where there is no reference to *daštānastān* as he says.

5. [1] K *čē*. [2-2] Cf. NP. *mēx* 'caps, fillets or mitres which adhere closely to the head', and *mēxī* (noted also by Davar) 'a kind of breastplate; a dervish's habit closely stitched'. [3] Both; if for *i* 'for', the matter will be simpler, the addition being then not required. [4-5] Thus, as in **2.** 76, 106, etc.; West, "in the place", wrong, s. **3.** 4 n. 7—8. [6-7] West, "[and there] is no need of leather covering and leather shoes", reading "*mašk u šalmīhā*", wrong; s. n. 2, 3. [8] Both *ā*, s. **2.** 92 n. 6. [9] Or 'engages herself in', lit. 'stands'.

6. [1] Cf. NP. *gōharīdan* 'to exchange, to barter'.

7. [1] K ^{0}*rēt*, s. n. 3—4. [2] K om. [3-4] This means that not all are required to recite the particular prayer mentioned in 6, cf. 35. PV. **16.** 2 (5) com., *ka vāč dārēt, ā-š vāč bē gōwišn*, resembles K, but is not enough for decision; Riv. **205.** 17 ff.; **207.** 12 ff. does not refer to any such prayer, nor does the present day

8. u[2] ka andar vāč guftan, ē[1]! daštān bē bavēt, pas-ič, ka ān žamān apēvimān būt, nūn-ač apēvimān.$_0$

9. ka vāč dārēt, [u] pēšēnkār[1] bē āyēt, ā-š vāč guftan kār nēst, čē-š nask[4] i[2] pa čamišn[5] gōwišn.$_0$ —

10. dast i pa pātiyāpī[h][1] havāsītak[2], ka žan i[3] daštān vēnēt, pa vēnišn apātiyāp bē bavēt; u ka-č zōt[4] vēnēt, u barsum nē vēnēt, hamgōnak[5].$_0$

8. And when during the recitation of the prayer, lo[1]! menstruation occurs, even[3] then, when [at] that time [when the prayer (or the *yašt?*)[5] was begun] it was doubtless (i. e. not null and void), also now it is doubtless[4].

9. When[6] she holds a prayer[7], and the 'call of nature'[3] comes, then there is no need for her to recite the prayer, because the formula[4] for making water[5] is to be recited by her. —

10. [As to] the hand which is cleansed[2] with ablution, when a menstruous woman sees it, it becomes desecrated by the sight; and even when she sees the *zōt* (sacrificer[4]), and does not see the *barsum*, it is the same.

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practice know of it. According to K the tr. would be: 'when she has performed the *yašt*, [and] holds a prayer, and there occurs menstruation, . .' . Then it can be directly connected with 8, which, however, is not necessary; again 'holds a prayer' can be taken as an explanatory clause to 'has performed the initiative *yašt*' as we require in 9 (s. n. 6—7).

8. [1] It may be for *-īh;* if so, omit 'lo'. [2] M om. [3-4] West, "both afterwards, when the time was certain, and now [she] is certain", wrong; for my interpretation cf. PV. **16.** 2 (5) com.: *ka vāč dārēt, u-š daštān bē āyēt, ā-š vāč bē gōwišn, u-š vimānīk nēst.* [5] S. 7 n. 3—4.

9. [1] K k for p, but some space is left, which shows that originally it was the first part of p. [2] K om. [3] Lit. 'the foremost work', an euphemism for urine; in PV. **16.** 2 (5) com.; MYFr. **3.** 66 f.; **4.** 7 f. it is *pēš-kār*, NP. *pēšyār*, ^{0}*šār;* and in Mx **2.** 39 *pēšārvār* (Paz. *pēšyār*). [4] Cf. *apastāk* in the same phrase in **10.** 5 below, and PX^{v}Ap. **57.** 13, hence the text or formula or even prayer. [5] PV. **16.** 2 (5) com. has *čamiš;* cf. Arm. lw. *čemiš* 'closet, privy', NP. *čāmīdan* 'to make water' and *čāmīr*, (^{0}*īz*), ^{0}*īn*, *čamīz*, ^{0}*īn* 'urine, excrement'; *čamišn* occurs also in PX^{v}Ap. **57.** 13, —PazT. **121.** 5 wrongly (*pa*) *či manišnī*, but TD 3. **121r** 4(*pa*) *čamešni.* [6-7] I. e., when she is in a position to do so, when she has performed the initiative *yašt*, s. 7 n. 3—4. Or connect it with 8 and the alternative tr. of 7.

10. [1] Thus in PV. **16.** 4 (10) com., where the rest is different and not clear; otherwise ^{0}*p -1* or ^{0}*p* ⟨*i*⟩. [2] Perhaps doubtful. — Both an b a^0; the parallel in MF. **438.** 8 *havāsēnīt*, here too and in *havāsēnd, havāsišn* in **10.** 5 below we have the same orthography. Therefore *hanbās*^{0} is a possible reading, but even in that case it is not the same word as *hambāstak* 'bringing forth', *hanbast* 'built' explained from Av. [1]*pad-*, [1]*paϑ-* by Bartholomae, ZSR. **5.** 50 f., esp. because their Pres. stem is *hanbāδ*, s. MirM. **1.** 15 n. c, **4.** 13 n. 5, — unless we take *hanbāsītan* as a new formation. As it is, the word looks like an Inchoative, s. GIrPh. **1.**

303, 1b. 129, and so one can read *hanbaxsītan* and compare Oss. *ämbäxsun* 'to hide, conceal' or NP. *baxsānīdan*, ^{0}*sūdan*, ^{0}*sīdan* 'to melt'. Or one can read *hanbāsītan* and compare NP. *pāsīdan* (*bās*^{0}) 'to guard, protect'. I refer to all this, because it comes within the sphere of possibility for our word, but only here and not in **10.** 5 below, which fact demands another explanation. The orthography n b is simply for *v* (or strictly speaking *w*, but ety. ?), because the word is written three (and more s. below) times only with n̥ in N. **41.** 21 (= PRivDd. **173.** 9), **128.** 1, and once with n p in N. **127.** 28. These passages may be fully quoted, as they help us in settling its meaning. N. **41.** 18 ff. (= PRivDd. **173.** 7 ff.): *drōn sāčak* (*u*) *patašx*^{v}*ar ētōn pa pātiyāp bē kunišn, ku* (or, *i*) *ka-š barsum apar* (also in N., MS. T) *rasēt* (^{0}*ēh* thus (?) often in this text), *ā* (*ā-č*) *šāyēt* (^{0}*ēh*); (*u*) *bē* ⟨*pa*⟩ (om.) *havāsēnīšn*; (*ka*) *havāsēnītan nē šāyēt, ā nē šōδišn, ċē hušk* (*i*) [*pa*] *apātiyāp vēh ku x*^{v}*īt* (*i*) *pa pātiyāp*. 'The *drōn* apparatus, i. e. the plate is to be made so through ceremonial washing, that when the *barsum* reaches on it, even then it is allowed; and it is to be wiped off; when it is not possible to wipe it, then it is not to be washed, because dry through the lack of ceremonial washing is better than wet through ceremonial washing'. Instead of 'ceremonial washing' we can say 'ceremonial water'. Bulsara is wrong from *ā šāyēt* which he often misunderstands: " . . , that be not allowed, but [everything] be assembled in a well arranged set. [Indeed] it must not be allowed if it does not shine dry (*a-raxsēšn*), because . .". N. **127.** 25 ff. runs: *ka bē brīnišn, ā-š bun* ⟨*i*⟩ *bē brīnišn, u-š pātiyāp andak -ē apar frōt hilišn, u-š bē havāsišn*⟨*īh*⟩. . . . . *bē hilišn*⟨*īh*⟩, *hūp bē havāsišn*⟨*īh*⟩ . . . 'when it (the *barsum*) is to be cut off, then its root-end is to be cut off, and a little ceremonial water is to be let fall down on it, and it is to be wiped off. . . . . [water] is to be let fall [on it], it is to be wiped off well . . . '. Bulsara is again wrong: ". . . and [then] one should tie them up. . . . one should leave them on the left hand side." (Thus *bē hil*^{0} is wrongly connected with what precedes.) "One should arrange them well . . . ". We shall leave aside other details, but as to the word in question the context is clearly in my favour, esp. in the former passage. Bulsara compares NP. *havāsīdan* 'to assemble', but Vullers does not give this meaning nor 'to convene', but only 'to have chapped or pale lips from heat or fear'. This latter meaning can be connected with 'to dry'. If this be so, we can consider our reading as true. As to the meaning we have further proof besides the context; in PV. **5.** 12 f., **8.** 9 MSS. including ML, IM, BU sometimes write an a yy(=s)yn, *havāsēn-*, for Av. [2]*haēk-* 'to dry up (the wet earth)'; the other reading is an yy(=s)yn, though Bartholomae gives *hōšēn*, Wb. 1728. This can be read *hōsēnītan* and compared with NP. *xōsīdan* 'to dry up, to shrivel, to be withered': here too the same development of sense as in NP. *havāsīdan*. Thus, even if the reading and ety. of our word may not be certain, there is no doubt that it means 'to dry up a wet thing, to wipe off moisture', and hence 'to cleanse after applying water' as required here and in **10.** 5, in both of which cases the prec. action is not directly mentioned. — West's "sprinkled" is a suitable conjecture; if based upon NP. *anbāštan*, note that its meanings 'to sprinkle, to dilute' are not given by Vullers. [3] K om. [4] Or *zūt* 'hastily'. [5] K om. n.

11. u xānak [i] 1- dar[1], ka[2] daštān hačapar, u barsum[3] hačaδar rāst ēstēt, hakar-ač 15 gām apēr[4] bavandak, aδak-ač barsum apātiyāp; u ka nē rāst, 15 gām vas.

12. xᵛarišn i sāxtak, ⟨i⟩[6] i-š andar 3 gām i žan i daštān, rēman; u xᵛarišn, i-š hač čāšt bē parēčēt[1], pa šām, u ān, ⟨i⟩ i-š hač šām bē parēčēt, pa čāšt nē šāyēt; — u pa-č ham žan nē šāyēt; u āp ⟨i⟩ i-š andar[2] 3 gām, ka andar ō duwr[3] aδ-āp pātiyāp-dān kunēnd, u ā[7] dast[2] kunēnd[2], dast pa pātiyāp ō bavēt.

11. And [as to] the one-entrance house, when a menstruous woman is above, and the *barsum*[3] stands right below, even if fifteen steps are fully[4] complete, even then the *barsum* is desecrated; and when not right [below], fifteen steps are enough.

12. Prepared food, which is within three steps of a menstruous woman, is polluted; and the food, which she leaves[1] over from the morning meal, [is not allowed] for the evening meal, and that, which she leaves over from the evening meal, is not allowed for the morning meal; — and it is not allowed even for the same woman; and [as to] the water which is within three steps of her, when they put it into a tank[3] or a vessel of ceremonial water, and then[4] they put the hand [in it] (or: apply it [to] the hand), the hand becomes as purified[5].

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11. [1] M *bē*, i. e. b n a for b b a, and joins *1* to the prec. [2] M ad. *-š*. [3] PV. **16.** 4 (10) com. has *pātiyāpīh* 'consecrated objects'; which shows that *barsum* implies all of them. [4] Or *hačaδar* 'below'.

12. [1] West, „delivers (*pardažēt*)", wrong; one may read *frēčēt*, s. Freimann, PnZ. p. 244 n. 4; but cf. Sog. *p'r'yč* besides *pr'yč*. [2] K partly worn out. [3] For the reading (and ety.) s. Bartholomae, ZSR. **2.** 44 n. 3, and below; in MF. **341.** 5, 8 the word means 'a pond, tank, cistern' as it is used along with *var* 'a lake' and *čāh* 'a well' in the account about polluted water; in PV. **2.** 19 (44) com. the same or the original meaning, a pit: *čakātīh ō duwr hanbārīt* for enlarging the earth, cf. below 27 n. 4. As the word is generally written with g, one may compare NP. *ǵav* 'a ditch or any low or hollow place' and *gōr* 'a grave', but they are Semitic according to Nöldeke, PSt. **2.** 41. Our reading is supported by NP. *daurak̲* (not given by Vullers; and declared as Arab. by Steingass, but it may be a lw. there, as shown by cognate terms) 'a water-pot with handles, a kind of wine-measure, a cistern or tank full of water', and *daura, dūra, daula, davala* 'a wine-measure, a cup, a goblet'. West's "pail (*dūbal*)" is a conjecture. [4-5] West, "shall do [it] without handling (*ayadman, adast*, s. n. 7), is [fit] for the hands in [ceremonial] ablution," wrong. The idea in the text as it is, is to 'save' the water (which is brought into 'danger' through the menstruous woman) by removing it to a 'proper place', just as is done in the case of fire, s. V. **8.** 81 ff.; and then that water is fit for ablution. Hence, I have adopted 'tank' in preference to 'pail', cf. **2.** 43. [6] Or better retain it and omit *i-š* throughout, as in **2.** 85 f. [7] M does not join it with the next, as Davar gives, and as West has taken (s. n. 4—5), — nor does K.

13. kas, ka ō vastrak[1] u yāmak patkōpēt[2], sōšyans guft, ē! ān and γyāk pa gōmēz u āp šōδišn; [ka] vastrak i ān-aš[3] ō vastrak i kas patkōpēt, rēman nē[4] gīrēt[5].$_0$ —

14. žan i[1] daštān[3], kē andar 3 šapak pāk bavēt, tāk rōč [i] panǰom nē šōδišn; u hač rōč i[2] panǰom frāč[2] tāk rōč i[2] nahom, hamē ka pāk bavēt, ā-š ē rōč tuhīk[4] rāδ pa pākīh bē nišīnišn, -u pas ō šōδišn; u pas hač nōh šapak tuhīk[4] kār nēst.$_0$

15. žan i zātak aδāp nasāk, tāk 40 rōč, hamē[1] ka rēman vēnēt, bē ka ēvar dānēt,
M 88 r ku hač daštān, tāk-aš pa ān ham dārišn; u[2] hač 40 rōč frāč, bē ka ēvar dānēt, ku hač ān, tāk-aš pa daštān dārišn.$_0$

16. žan i[1] daštān[2] ka ē māh pa daštān nišast, u rōč i 30-om rāδ pāk bavēt: ka-č pa ham žamān pāk bē būt, u pas-ič daštān bavēt, ā-š tuhīk[5] hač bun[3], u tāk[4] rōč i[1] panǰom šustan nē pātaxšāy.

13. [As to] a person, when she impinges upon his clothing[1] and garment, Sōšyans has said, lo! so much space [as was touched] is[6] to be washed with cattle's urine and water[7]; [when] her clothing impinges upon the clothing of a person, it[4] (or he) does not become[5] polluted. —

14. A menstruous woman, who becomes pure within three nights, has not to bathe till the fifth day; and from the fifth day onwards till the ninth day, whenever she becomes pure, then she has to sit one day for depletion in purity, and afterwards she has to bathe; and after nine nights there is no need of depletion.

15. A woman with (i. e. who has brought forth) a child or a dead child, till[3] forty days, whenever she sees herself polluted, except when she knows certainly, that it is from menstruation, till then it is to be equally[5] considered as that [delivery]; and from forty days onwards, except when she knows certainly, that it is from that [delivery], till then it is to be considered as menstruation[4].

16. When a menstruous woman has sat one month in menstruation, and on the thirtieth day becomes pure: even when at[6] the same time[7] she has become pure, and just afterwards occurs menstruation, then her depletion is [to be reckoned] from the beginning, and till the fifth day she is not authorised to bathe.

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13. [1] West would read *vistarak* 'bedding', but that is probable only in the first case. [2] M n. *paivast.* [3] For *-aš* cf. NP. *x^{v}aδ-aš, xud-aš.* [4-5] If *nē kunēt,* 'she does not make it (or him)'; — s. n. 6—7 [6-7] As the subject refers to the person, this may refer to his body also, cf. PV. **16.** 7 (20) com.

14. [1] K *1.* [2] K om. [3] M ad. *-u,* K *u.* [4] Both om. *-u-.*

15. [1] K ^{0}*māk.* [2] M om. (or *-u*). [3-4] West, "during forty days sees whenever [she] is polluted; but when . . . that [she] is [free] from menstruation [she] is, thereupon, to be associated with meanwhile, from the forty days onward; but when . . . that [there is something] of it, she is to be considered meanwhile as menstruous", wrong. [5] Or, taking *ham* with *ān,* 'that same'.

16. [1] K om. [2] K ad. *u.* [3-4] K as one word. [5] Both t y^0, cf. NP. *tihī.* [6-7] I. e. on the thirtieth day; otherwise we must take the phrase in the next clause. The present case is distinguished from the general rule in 17; — note that SdBd. **96.** 20 (= Riv. **218.** 8) is explicit: *tā se rōz nigīrīdan kār-ē nīst.*

17. u ka hač daštān šustan[1] 3[2] rōč pa pākīh nišast, u dit daštān bavēt, čiγōn hač bunīh 4 rōč bē pāyišn, u rōč i panǰom ō šōδišn.$_0$

18. ka hač dit daštān būtīh[1] nōh rōč šapān nēst, pa pākīh ē rōč šapān ō pāyišn[4], -u[6] pas[2] šōδišn[2]; u ka nōh rōč[3] šapān bavandak[5] būt, pa ham rōč šustan hūp[2].$_0$

19. čihrak, — ka gōn bē vašt, ān i pēš ān-ač i pas hač daštān bē āyēt, — rēmanīh ētōn bavēt[1], čiγōn daštān.$_0$ —

20. ka hač daštān ētōn pāk bē būt[1], ku-š šustan[2] dastowarīhā[3], barsum apārīk-ač čīš bē hač 3 gām rēman nē gīrēt.$_0$

21. sarmāk i saxt rāδ frāč[1] ō bun i ātaš nišastan pātaxšāy.

17. And when she has sat in purity three days from the washing of the menstruation, and another menstruation occurs, she has to wait four days as from the beginning, and has to bathe on the fifth day.

18. When from the occurrence of the second menstruation nine days and nights are not [over], she has to wait one day and night in purity, and then has to bathe; and when nine days and nights have been complete, to bathe on the same day is good.

19. [As to] leucorrhœa, — when[2] the colour [of menstruation] is changed, [and] that which comes on before and that which after menstruation[3], — the pollution becomes so, as [that of] menstruation. —

20. When she has become so pure from menstruation, that her bathing is according to rule, the *barsum* and other things beyond three steps do not become polluted.

21. In[2] severe cold she is authorised to sit further[1] at the end of the fire.

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17. [1] K ^0t; M ad. *1* (?). [2] K ad. *-u*.

18. [1] K n a for *īh*. [2] K om. [3] K ad. *u* which may be inserted. [4] M n. *guδarad*. [5] M n. *sar*. [6] M om.

19. [1] M om. [2-3] This portion describes the slimy substance accompanying menstruation, to which *čiθra-* in V. 16 refers, and the latter is, according to Hertel, IIQF. **6.** 48, semen, a form of fire. It is replaced by *zartīh* lit. 'yellowness, yellow substance' as distinguished from the red substance, *daštān*, in PV. **16.** 14 (34) gl. — which gl., it may be added, does not explain the original.

20. [1] K *bavēt* which too can be adopted. [2] K ^0t. [3] West sep. ^0k *hē* which is wrong.

21. [1] K om. [2] Cf. NP. *šab rā* 'at night'; otherwise 'owing to'. The permission depends upon the condition given in the prec. [3] Thus, because the matter refers to her final bath. Riv. **208.** 12 ff. describes the process of bathing and then gives the prayer to be held; and Riv. **215.** 2, 8 mentions its two parts to be recited at different stages. (If this be not meant, we may refer to the command of performing the *kustīk* ceremony seven times a day, Riv. **208.** 9; **216.** 15.) [4] This part seems to be taken as a general rule as in PV. **16.** 7 (17) com., Riv.

21 b. u tāk šōδēt, ā-š vāč ō gīrišn; — u-š dast šustan, bē pa[1] gōmēz, tāk nē šāyēt;[4] — u ka-š šust[5], ā-š xrafstar 200 vinās vičārišn rāδ bē ōžanišn. —

22. žan -1[1] ka[8] daštān hač gāh ul[6] šavēt[7], u pas rēman vēnēt[2]: ⟨u⟩ ka-š āpustanīh ēvar[10], bē ka-š nasāk[3] būtan paδtāk, aδak-aš pa[4] gōmēz u āp[5] šōδišn; -u ka-š āpustanīh nē ēvar, pa daštān dārišn.

23. ast kē ētōn gōwēt, ē! bē ka nasāk būtan ēvar paδtāk, tāk-aš pa daštān dārišn.$_0$

24. ast kē ētōn gōwēt, ē! ka pa nasāk būtan vimānīk, ā-š pa pixak[1] šōδišn.$_0$ —

25. u[1] kas[2] kē pa žan i daštān, aδāp ō ōy kas patkōpēt[4], kē-š[5] pa āp u[1] gōmēz apāyēt šustan, aš vinās[3] [i] 60 stēr ō bun.$_0$

21 b. And while she bathes[3], then the prayer 'is to be held' by her; — and [as to] the washing of her hands, except with cattle's urine, till then it is not allowed;[4] — and when she has[5] bathed[5], two hundred noxious creatures are to be killed by her for expiating the sin. —

22. [As to] a woman when[9] her menstruation is[6] delayed[7] from its time[9], and then she sees herself polluted: when her pregnancy is certain, except when the occurrence of her miscarriage is evident, till then she is to be washed with cattle's urine and water; and when her pregnancy is not certain, she is to be considered as menstruous.

23. There are some who say thus, lo! except when the occurrence of miscarriage is certainly evident, till then she is to be considered as menstruous.

24. There are some who say thus, lo! when one is doubtful about the occurrence of miscarriage, then she is to be washed with [the bath through the stick of nine] knots. —

25. And [as to] a person who impinges against a menstruous woman, or on that person, whom it is necessary to wash with water and cattle's urine, for him [there accrues] a sin of sixty *stēr*-s to the stock.

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206. 9; **208.** 1; it does not seem to be connected with the final bath, cf. however PV. **16.** 11 (23) com.: *ā-š dast ō šōδišn, u-š vāč ō gīrišn*, which is to be done when something happens and it is not possible to bathe: *čīš ān rasēt, i-š bē šustan nē tuvān* (*ān* for *ō* or *hač ān*, cf. below **7.** 2). [5] One may read *šōδēt* 'washes [the hands]' and connect the atonement with the prec., but s. n. 4 and above all V. **16.** 12 where it is enjoined as a general practice for all the sins that may occur during menstruation.

22. [1] K *-i*, M om. [2] K *dīt*. [3] K obscure. [4] K om. [5] K ad. $_0$. [6-7] Lit. 'goes up, ascends'; the same idiom is used in Guj. by the Parsis. [8] Both *kē* 'whose', but note *u pas* in the next clause. [9-9] West, "who goes beyond the period (or 'up from the place') of menstruation", wrong, s. n. 6—7. [10] M n. *zan i bača i murda zāyad*, mistaking *ēvar* for *ēvbar*.

24. [1] K om. k.

25. [1] K om. [2] Both *aδak-aš* 'then . . ', which cannot occur in this place. [3] K rep. [4] M n. *āmīxta* 'mixed'. [5] M n. *ū rā* 'him'.

26. u kē pa dānišn žan i daštān marzēt, 15 tanāpuhr u[1] 60 stēr vināš ō[2] bun.$_0$ —

27. daštān ka[1] ātaš vēnēt, framān -1 vināš; u ka andar 3 gām šavēt, tanāpuhr -1 [vināš]; u ka dast apar tan[2] i ātaš[3] nihēt, 15 tanāpuhr vināš, — u varr[5] u duwrak[4], hamgōnak.$_0$

28. ka ō āp nikīrēt[1], framān -1 vināš; u[2] ka[3] andar āp nišīnēt, 15 tanāpuhr vināš; u ka pa tar-mēnišnīh andar vārān bē rawēt, ā-š har srišk[4] -1 15 tanāpuhr vināš.

29. u-š ō x^{v}aršēt u[1] apārīk rōšnīh nē nikīrišn; u-š ō gōspand u urvar nē nikīrišn; u-š apāk mart i[1] ahrav hampursakīh[2] nē kunišn: čē družī[1] ētōn stahmak ān družī[1] daštān, ku apārīk družī[1] pa[1] aš[3] čīš nē žanēt, ōy pa aš[5] žanēt[4]. —

26. And he, who knowingly[3] embraces a menstruous woman, [adds] a sin of fifteen *tanāpuhr*-s and sixty *stēr*-s to the stock. —

27. When a menstruous woman sees fire, it is one *framān* sin; and when she goes within three steps [of it], it is one *tanāpuhr* sin; and when she puts her hand upon the[2] body of the fire[3], it is fifteen *tanāpuhr*-s sin, — and [whether it be] the 'clothing' (i. e. ashes)[5] or the oven[4], it is the same.

28. When she looks at water, it is one *framān* sin; and when she sits in water, it is fifteen *tanāpuhr*-s sin; and when she out of perversity walks in rain, then [for] every single drop it is fifteen *tanāpuhr*-s sin.

29. And she has not to look at the sun and other luminaries; and she has not to look at cattle and plants; and she has not to make conversation with a 'righteous'[6] man: because a *družī* of such violence is that *družī* of menstruation, that [whereas] other *družī*-s do not destroy a thing with the eyes, she destroys with the eyes. —

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26. [1] K om. [2] K *ōy*, — n rmn for n o (or γ n which M has). [3] Lit. 'with (or in spite of) knowledge'.

27. [1] Both *kē*, but note what follows. [2-3] Or *tūn i ā*^{0} 'the furnace with fire', NP. *tŭn* 'furnace or stove of a bath', — but then the next clause must run: '[when upon] the ashes and the seat', s. n. 4. I believe the phrase in question refers to any place or object upon which fire is kept; it is not certain whether it means 'the fire itself', although the parallel texts, SdBd. **15**. 1 (= Riv. **216**. 17); 96. 8 (= **218**. 1); Sd. **68**. 1. have simply *ātaš*. [4] Thus, from the original meaning 'a pit' or the like, (s. MF. **183**. 11 for storing corn in, and cf. 12 n. 3,) because SdBd. **96**. 8 = Riv. **218**. 1 has *tanūr* 'fire-place sunk in the floor' (Wollaston); otherwise 'seat or receptacle', because SdBd. **15**. 1 = Riv. **216**. 17, which resembles our text more than the other does, has *gāhāna*, written with k, also in SdBd. where k and g are distinguished in other cases, but it can hardly be connected with *kāh* 'straw, hay', — cf. rather *gāhān* 'bier', Riv. **173**. 17, from *gāh* 'seat, place' in compounds. West, "[water] goblet", wrong; and so also his note. [5] Both ideogram; — s. **2**. 49 n. 1.

28 [1] M n. *bīnad*. [2] K om. [3] M does not add -*š* as Davar. [4] M n. *ḳaṭra*.

29 [1] K om. [2] Both ^{0}*sīh*; Davar silent about M. [3] Not *axš*, s. Av. *aš-*. [4] K *čašm* below *ž*^{0} as a gl. for *aš*. [5] M n. *xāna*, very probably for *xānak* in 30,

30. xānak -1, kē[1] žan i daštān andar, [andar][2] ān xānak ātaš nē awrōčišn.

30 b. x^{v}arišn, i hač pēš i žan i[3] daštān bē parēčēt, pa[-č] ham žan nē šāyēt.

M 90 v **31.** x^{v}ān[1] -u yāmak[2], i pēš[3] ēstēt[4], ka-š apāk hamkaržak[11] nē bavēt, nē rēman.$_0$ pa-tašx^{v}ar[5], ka yut[8] hač rān[9], -u hamkaržak[6] nē bavēt, šāyēt.$_0$ —

32. ka drōn kāmēt yaštan: ka barsum[1] hač[2] barsum-dān apar dārēt, u daštān bavēt, ham-čiγōn ō dānišn mat, barsum[3] bē nihēt, bē šavēt, barsum nē rēman.$_0$

30. [As to] a house, in which[4] is a menstruous woman, [in][2] that house fire is not to be kindled.

30 b. Food, which remains over from before a menstruous woman, is not allowed even to the same woman.

31. [As to] a tray[1] and a cup[2] which stand before, when they do not become connected with her, they are not polluted. [As to] her[7] dish[5], when it is[8] separate from the thighs[9], and does not become [otherwise] connected [with her], it is allowed [for her further use without being washed][10]. —

32. When she wishes to offer up the *drōn*: when she holds up the *barsum* from the *barsum*-stand, and there occurs menstruation, [if] just as it came to knowledge, she puts down the *barsum* [and] goes out, the *barsum* is not polluted.

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which is just below *aš*; M^{+} copies it, but adds also *čašm*. [6] Here we may apply the original meaning, 'possessor of the light of bliss', since the term is used along with other creations of light and in opposition to *druž*, the highest form of 'dark fire', s. 8. 4. n. 6.

30. [1] K ad. *ātaš andar*, which can be inserted with [*u*] after it so as not to change the meaning; if *u* is not added, *žan i daštān* becomes the subject and then the sense is modified in a way which could not have been meant. [2] If this was not omitted by mistake, the tr. would be 'the fire of that house'. [3] K om. [4] K ad. 'there is fire [and]', s. n. 1.

31. [1-2] Cf. *x^{v}ān -1 u yāmak -1*, MF. **446.** 3; and for 'cup' as the meaning of the latter cf. **2.** 118 n. 14—15; West "tray-cloth". [3-4] K as one word. [5] K om. t; — West "table-napkin" wrong; so also Horn, NpEty. 79, (NP. *pēšx^{v}ar* is 'early breakfast, foretaste' etc. and has nothing to do with our word which always means 'a dish to eat from', cf. esp. *tašt i patašx^{v}ar* (or ^{0}*x^{v}ār*) for Av. *tašta ā̊nu-harəna*). [6] K n for the final k; M n. *paivast*. [7] Cf. *p^{0} i žan i daštān*, MF. **444.** 9. [8-9] This point is especially mentioned in addition to the foll. general rule, because the dish would be commonly supported on the thighs while eating. The dish is to be held in one of the hands which are covered with something like gloves — *kīsa* 'purse, sack' Riv. **206.** 10, **208.** 1, *āstīn* 'sleeve' Sd. **41.** 3. If the phrase means 'except through the thighs', the passage allows to support the dish on them. [10] Thus MF. **444.** 11 ff.; cf. Riv. **208.** 2 ff. which says that if the food touches the gloves, the food and the dish become impure; the former is to be given to the dogs and the latter to be washed. [11] M n. *ham-paivast*.

32. [1] K n for b. [2-3] K om.

33. u-š andar daštān ētōn nišīnišn, ku hač tan i ōy, 15[1] gām [i] 3 pāδ ō āp, u[2] 15 gām[3] ō ātaš, u 15 gām ō barsum, u[4] sē(h) gām ō mart[5] i[2] ahrav bavēt.

34. u-š[1] xᵛarišn pa āsēnēn aδāp srupēn[2], frāč barišn; ōy, kē xᵛarišn frāč barēt, aš andar[3] 3 gām apāč ēstēt.

35. ka yašt kart ēstēt, har bār -1 drōn yašt pa šnūman[3] i[1] [srōš][2] ul gōwišn; ast kē 'i ϑ ā a š ə m v o h ū' gōwēt. ₀₀

33. And during her menstruation she has to sit so, that from her body, there are fifteen steps of three feet [each] to water, and fifteen steps to fire, and fifteen steps to *barsum*, and three steps to a 'religious'[6] man.

34. And her food is to be carried forth in iron or leaden [vessels]; he, who carries forth the food, stands apart at three steps from her.

35. When she[4] has performed the [initiative] *yašt*[6], [at] every single time [of meal] the *drōn yašt*[7] is to be recited aloud for (or with) the propitiation of [Srōš][5]; there are some who say 'the *iϑā* and *ašəm vohū* [formulas]'.

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33. [1] M ad. *i*. [2] K om. [3] K ad. *u 3 gām*. [4] K the sign ₀. [5] K yn b a. [6] S. 29 n. 6.

34. [1] M *-šān*. [2] M n. *šīša* 'glass' which is used at present; it is hardly possible that it stands for *sīsa* from Guj. *sīsū* 'lead'. [3] K om.; it is not necessary, s. PV. **16.** 6 (12); for the meaning s. above **2.** 1.

35. [1] K *-u*. [2] Thus PV. **16.** 7 (17) com., but why so is not clear; the reference to *sarōš* in Sd. **21.** 10 does not prove much; note, however, that *sarōš darūn* is technically applied to (some parts of) Y. 3—8 which forms the highest type of the prayer before meals, s. Modi, Cerem. 349, 371, and this is meant here, s. n. 7. [3] M n. *xašnūman* (Av. *xšnūmaine*) which is commonly used. [4-5] West, "worship is celebrated, every time at the dedication (*šnūmanē*) of the consecration of sacred cakes (*drōn yašt*) [it] is to be uttered aloud [by her]", wrong, s. n. 6, 7. [6] The term *yašt* is used for what is commonly known as the *yasna* or *yazišn* ceremony, Riv. **464.** 19; **481.** 4, 14, 15, 17; **482.** 1, 5; II. **35.** 2; PazT. **218.** 15, 18; (and also for this latter text, Riv. **482.** 10, 11). If we apply the term to the first *yazišn* ceremony which a priest performs, viz. at his initiation, we come to the meaning 'initiative *yašt*'; and this is meant without any doubt in PRivDd. **24.** 7 ff. . . . *mart ka 15 sālak, u-š yašt nē kart ēstēt, ā-š nān u āp hač ēvēnak* [*i*] *sakān -u vayān dahišn;* and in AVn. **2.** 3: *u-šān dēn narm, u yašt kart ēstāt* (correct PazT. **359.** 8 accordingly); note that in SAVn. **2.** 1 *yašt* is correctly rendered or rather replaced by *nāvarām*. (Bharucha's note on it is wrong, it being based upon the present day usage.) The same meaning is clear in PV. **18.** 1 (2) gl. *yašt nē kart ēstēt* for *anaiwyāst pa dēn* and in Sd. **5.** 1 . . . . *tā yašt bi-kunand u nōzōd šavand.* — Here *nōzōd* does not or at least need not mean the *naojot* ceremony, by which a Parsi child is taken into the Zoroastrian fold, but the *nāvar* ceremony, which forms the initiation of a Parsi priest, as in Riv. II. **33.** 19; **34.** 2 ff., 10 and as its lit. meaning, 'a new sacrificer', requires; — MP. *nōkzōt* is similarly used in Vkd. 169 f. This fact is very important as regards the

history of the *naojot* ceremony which is not in vogue among the Persian Zoroastrians, s. Jackson, Persia Past and Present 380 f. — Riv. 29. 10 points to the same fact: the account of the ceremony does not come from Persia. [7] The lit. meaning of *drōn yašt* is 'the sacrifice or offering of the *drōn* (a kind of bread)' — consecration is the term generally used, but it is not proper. Then it means the prayer recited on the occasion, and that is Y. 3—8, s. Modi, Cerem. 324, 359. Now as the same portion forms the highest type of the prayer before meals, the term *drōn yašt* is used for this prayer. It is true that this is recited only by the priests and that too with the *barsam*, s. Modi, Cerem. 371, and so it becomes doubtful in the case of a menstruous woman; but perhaps for that very reason we have the different command or rather an explanatory clause, viz. about the simple prayer. Cf. Sd. 21. 7; 55; SdBd. 59. 4; Riv. 348. 4 where *darūn yaštan* means to perform the highest type of this prayer; the second type is called *vāǰ i hōrmazd* (or °*dī*, °*d-hā*) *ya'nī amšāsfandī*; then the last one we know. Note further that *darūn yašt* is simply another expression for *bāǰ* 'prayer'; here then it means *bāǰ i nān xᵛardan*, the common prayer before meals.

4.

1. kustīk, ka[1] [hač][2] parand[3] kart ēstēt, nē šāyēt; būz-pašmēn, u[4] pašmēn, [u] uštr-pašm[ēn] šāyēt; u hač mōδ⟨ēn⟩[6] pa naxēžīk[5] šāyēt.

2. kamist pahnāk sē(h) angust[3] drust ō apāyēt; ka hač kust -1 sar ā sar 3 angust[3] drust, apārīk ka brīt[1] ēstēt, šāyēt[2].

3. ka vāč dārēt, u-š kustīk bast ēstēt, u ēvak[1] -1 dit apāč bandēt, -u ān i[2] bast ēstēt bē višāyēt, nē šāyēt.$_0$ —

1. A *kustīk*, when it is made of plain-silk[3], is not allowed; of[7] the wool of the goat, and of wool, and of the wool of the camel is allowed; and of hair[8] is allowed for the low[5].

2. The least breadth[4] must be three fingers exact; when it is three fingers exact from one border throughout, [then] when the rest is cut off, it is allowed.

3. When one 'holds a prayer', and he has tied on the *kustīk*, and he ties another one again, and that which he has tied on unties, it is not allowed.[3] —

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1. [1] M *ast* 'is'. [2] Or the next word must be ^0d[*ēn*], cf. n. 6. [3] Both p r n n d, but s. 4 below, and cf. NP. *parand*. [4] M om. [5] K om. *na-*; but cf. NP. *naxēz* 'common, low'. [6] If *ēn* be genuine, the prec. *hač* may be omitted or corrected into *kē* for *ka*. [7-8] West, "the hair (*pašm*) of a hairy goat and a hairy camel is proper, and from [other] hairy [creatures] it", wrong; cf. N. **163**. 29 ff. where the same articles are declared lawful: *pašm* [*i*] *būz*, *pašm* [*i*] *uštr*, *pašm u mōδ*; — also *pambak*, said Sōšyans; *kač* and *aparēšum* uncertain.

2. [1] Both *brīnēt*. [2] M om. [3] N. **164**. 12 ad. *i*. [4] West, "fulness", i. e. "[extra] width, or slackness round the waist", wrong. He has attempted this interpretation, because the natural one does not suit the modern *kustīk*; but note that the same measure is given in **10**. 1 where *pa targōn* 'crosswise, from side to side' is used in the place of *pahnāk* 'breadth'. It is, however, strange that almost the same measure, four fingers, is given for the *šapīk*, s. 5 n. 6—7, and therefore one may suspect some mistake. Again it is not quite certain for me whether any of the N. passages, giving four fingers, can be applied to the *kustīk*, s. 5 n. 6—7.

3. [1] K om. k. [2] K om. [3] This is the lit. tr. (similar one by Davar also), the sense of which is that while reciting a prayer the *kustīk* is not to be exchanged. West is wrong in taking *ēvak -1 dit apāč bandēt* as "ties [it] anew once again"; in his n. also he takes it to be the same *kustīk*. Again *vāč* is not always a "muttered prayer" as he believes, nor *vāč dāštan* "to retain the prayer [inwardly]", cf. *ān kas, ki darūn na-dānad yaštan, bāyad ki vāj i ōrmazd-hā gīrad, u agar īn nīz na-dānad, 'iθā ād yazmaide' bar x^{v}āna⟨n⟩d . .* , SdBd. **59**. 4 f.

4. vastrak i dēpāk[1] u stawrak[2] u parand u parnīkān[3] pa aiwyāhanīh[4] nē hūp; u[9] pōstēn, — ka mōδ hač-aš rūt[5] ēstēt, — u pašmēn [u] mōδēn u[6] pambakēn u šanēn[7] [u] aparēšumēn[8] u[9] dārēn pa šapīkīh šāyēt.$_0$

5. čahār angust i šapīk[1] handāč[2] i pahnāk, hač kust u[3] kust, hač gartan[4] tāk parīk[5]; u[3] drānāk, hač pēš u pas, and čand apar bastan šāyēt, hūp.$_0$

4. The clothing of brocade[1] and shot-silk[2] and plain-silk and painted-silk[3] is not good as *aiwyāhan*-s; and [that made] of leather, — when the fur therefrom is stripped[5] off, — and of wool and of hair and of cotton and of hemp[7] and of silk and of bark is allowed as *šapīk*-s.

5. Four[6] fingers[7] of the *šapīk* is the measure of the breadth, from border to border, [besides that which is] from the neck to the hips[5]; and the length, from the front to the back, as much as is possible to fasten up, is good.

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4. [1] NP. *dībā*. [2] K ad. r before p i. e. *w*; West changes the prec. *u* into *i* and takes *st*^{0} as "thick" (Davar gives *-u* and quotes Av. *stawra-*, NP. *istabr*); cf. NP. *istabrak* for our meaning. [3] NP. *parniyān*. [4] M aa more before *h*, K om. *h*^{0}. [5] NP. *rūdan* met with in Jewish texts, NpEty. 258, cf. *rūd(a)* 'a plucked bird, a sheep stripped of its wool', *rūda kardan* 'to take feathers off birds'. [6] M om. [7] NP. *šan*, S. *śaṇa-*; West, "dyed silk" which Davar supports with NP. *vašan* 'stained, painted', but this is not satisfactory. It is true that K joins the prec. *u* to our word, but not M. [8] Both without *-u-*, therefore perhaps ^{0}*rēšmēn*, s. ArmGr. 107. [9] K om.

5. [1] M n. *kustī*; M$^+$ n. *ṣudra i* (?) *kustī*, cf. *pērāhan i k*. Riv. **32**. 17 ff.; **33**. 4 f. — in the place of *pērāhan* we find *šēb* and *zēr*, Riv. **33**. 10 ff., also *šēv*, Riv. **208**. 9, all meaning 'below, under'; another term is *nīmak*, Riv. **32**. 18 ff.; II. 11. **3** ff., cf. NP. *nīma* 'a short under-garment'; — *šapīk* (lit. 'belonging to night', cf. NP. *šabī* 'a night shirt') is used for the sacred shirt, *sad*^{a}*ro* of the Indian Parsis, also in N. **163**. 5; **164**. 30; **165**. 20; PV. **18**. 9 (23) gl.; another term is *taškūk*, N. **164**. 15; **170**. 25 (t y^0); PV. **18**. 1 (4) com.; *pērāhan* is used in DdA. **39**. 1; PRivDd. **34**. 4; *sad*^{a}*ro* is very probably derived from Arab. *sudra* 'vest' (for a similar phenomenon s. **10**. 40 n. 6), there is no MP. *sutarak* given by Bartholomae, Wb. 1291, wrongly for *šapīk*, and used in PX^{v}Ap. **74**. 18, 20, a later fabrication. [2] K ^{0}*čišn*. [3] K om. [4] K d r^0. [5] Conjectural, cf. *pārak* in n. 6—7. [6-7] The same measure is given in N. **163**. 23; **164**. 4, 12; **165**. 24; **166**. 12; **168**. 23; — but it is not always clear whether it refers to the *šapīk*. To judge from the context it does so in N. **164**. 12 and **165**. 24, but *pahnāk* or the like does not occur there; instead of it *pa* an rn p occurs in the former, and what precedes the latter refers to its position: *hačaδar* [*i*] *tan* 'below the body' i. e. 'on the lower part of the body'. Similarly it appears from N. **163**. 11 ff. that the measure in N. **163**. 23 can also indicate the certain position instead of the whole size. We can take *čvaṯ* in the sense of 'qualis', although the Ptr. is *čand*, and not *čē ēvēnak* or *čiyōn*, but the former can be wrong as the latter are wrong in their respective cases, s. AirWb 601; then cf. the gl. *pa pēštakīh* 'as regards (or in) projection' — for *tak* cf. NP. *tah* 'fold' —, and the reply: . . . *nē bē rānak*

6. and čand drānāk u pahnāk, [u] ka 2-tōk aδāp āstarīt[1] ēstēt, nē šāyēt; ka hač kust -1 pa garmānak[2] i 2-tōk patmōxt ēstēt, ka-č[3] kustīk dārēt, — u ka kustīk nē dārēt, — aδak-ač višātakīh ⟨nē⟩[4] bavēt.$_0$

6. So[5] much is its length and breadth[6], [but] when it is of two folds or is lined[1], it is not allowed; when[7] one is clothed from one side with a warm-clothing[2] of two folds[8], even when he keeps the *kustīk*, — and when he does not keep the *kustīk*, — even then [the sin of] 'being uncovered' does ⟨not⟩[4] take place.

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bavāt hačaδar har 2 pārak ' . . . it may not reach (or slip down) below both hips (?)', N. **163**. 19. (For the original Av. s. Bartholomae, Wb. 1526; — it is not certain that the *kustīk* is meant here, as he takes it, and Av. *harəϑra-* cannot well mean 'a skirt, hem' as he, Wb. 1790, renders; lit. it would be 'an instrument for going or moving' (S. *sṛ-*, *sárati*), i. e. the legs, and hence the parts where they begin. The pl. may be for the dual as often, as *har 2* — though T has *har-ač* — shows. As to *pārak*, Av. ^{3}*pāra-*, S. *pāra-* 'end, limit' may be taken into account, when applied to the middle of the body which is generally divided into upper and lower halves in the texts dealing with the symbolism of the *kustīk*, (hence lit. 'belonging to, i. e. showing the limit or side) and where the microcosm is compared with the macrocosm; — or better Av. ^{4}*par-* 'to pass, to cross', NP. *pārīdan* 'to fly'. Bulsara, who gives the same meaning to *pārak*, compares NP. *pārgī* ('a prostitute', also 'a sink, dirty water' but s. Vullers). N. **164**. 4 runs: p r g *vēh pa kamistīh* (or *kēm*^{0}) *4-ak angust*; as to p r g Bulsara reads it *farg* and renders it by "looseness" comparing p n g (i. e. *nēm* 'half', 'side') and Arab. *farḳ* 'separation, distinction, division'; but it is to be read rather *parrak*, NP. *parra* = *dāman* 'skirt, hem, border'. What follows refers to the *šapīk*, and hence this also; but the term *parrak* shows that the said measure does not give the whole breadth. In N. **166**. 12; **168**. 23 the matter refers to the *aiwyāhan* of the *barsum*, which subject occurs partially here owing to some mistake in the arrangement of the folios in the original MS. — Believing that my interpretation of the N. passages is correct, I take the measure similarly in the present case also; we have then to make the addition before 'from the neck to the hips' which even otherwise cannot be taken literally, but as giving the directions of the breadth. — West seems to understand again "slackness": "[away] from each side, from the neck to the skirt". Along with *gartan*, *parīk* in this phrase may well signify some limb of the body, and not 'skirt', unless *gartan* means 'collar'.

6. [1] Both a y t b r y t; I read *āstarīt* (cf. NP. *ăstar* 'lining, pad' — also MP., s. N. **169**. 6, 16) because of the parallel phrase *2-tōk*. If we are wrong, we may place the first word *ast* before *aδāp*, and read the second one *brīt* 'torn'. [2] Both yn r^0, hence perhaps *dūr-mānak* which does not give a suitable meaning; it is therefore more likely to connect it with *garm* 'warm'. Of course there is no parallel except NP. *garm-sūt* 'cloth of silk and cotton and waved' (Phillott). This word is said to be corrupted from Indian *karb sūt* (Vullers), but the first part said to mean NP. *miyān* is unknown to me, though *sūt* is Hin., S. *sūtra-* 'thread, yarn'. This cloth (or clothing?) must be warm as can be seen from the examples in Vullers. — The context shows that our term is the name of

7. ka šapīk -l i ēv-tōk patmōxt, parīk[2] har 2 kust nihuft ēstēt, u[1]-š kustīk apar bast ēstēt, šāyēt.$_0$

7. When a *šapīk* of one fold is put on, [whereby] the hips[2] are covered on[3] both sides, and[1] the *kustīk* is tied on it, it is allowed.

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an article of dress, and the passage bears some resemblance with N. **169.** 16 ff. before and after which (**168.** 28 ff., **169.** 22 ff.) many words referring to these articles occur, but none of them helps us in explaining the one here. — It may be read *dōl-m[iy]ānak* also, s. n. 7—8. [3] K ad. *i*. [4] This is a mistake, as the prec. clause about *2-tōk* being not allowed shows; it may be *rāδ* [*vinās*] as in 8 below; otherwise s. n. 7—8. — N. **170.** 9 ff. which allows the putting on of the garment on one side is not absolutely certain (the original Av. is corrected by Bulsara according to the Ptr.). It is very strange that also in DdA. **39.** 3 the negation occurs wrongly: *ka višātak aδāp brahnak aδāp pa yāmak* [*i*] *2-tōp rawēt, aδak-aš višāt-duvārišnīh andar bun* ⟨*nēst*⟩. For our case it may be argued that the negation is genuine: it implies the other sin, viz. *brahnak-duvārišnīh* which is 'moving without the *šapīk* and the *kustīk*', whereas *višāt-d.* is 'moving without the *kustīk* on the *šapīk*', s. SX^{v}Ap. **41.** 21 ff., PX^{v} **74.** 18 ff. But no great value can be attached to this late source; the distinction is made to explain away the occurrence of the two terms referring to the same sin, as in other cases, s. above **2.** 105 n. 2 and below **5.** 1 n. 3—4. Moreover, this is the only place (the original is PazT. **123.** 9) where both terms are used; in all other cases only *višāt-d.* occurs, s. below 8—10; N. **164.** 28, **169.** 18 ff.; Mx. **2.** 35; AVn. **25.** 6; DdA. **39.** 3; also in PazT. **140.** 21, **150.** 4, the parallel *Patīt*-texts. The definition of this term, 'moving without the *kustīk* on the *šapīk*' may be correct, s. PRivDd. **34.** 4 f., but the sin refers to the absence of both pieces also, s. N. **164.** 28 ff. We may go a step further and say that *brahnak* has no technical sense, because we read in the same connection: *mart brahnak raftan nē vinās, žan vinās*, N. **164.** 26 f. (**172.** 20 f.). [5-6] This may not belong to what follows. In any case West, who takes this part as the subject, is wrong; it is the doubleness that is objected to here, as in N. **164.** 15; **165.** 27; (DdA. **39.** 2; PRivDd. **34.** 5). [7-8] West, "when on the separation (*dūrmānak*) of the two folds [one] remains clothed on one side", retaining the negation. — If we read the obscure word *dōl-m[iy]ānak* 'a belt', relying upon NP. *dōlmiyān* 'a purse or letter-bag carried round the waist, zona' (without examples), we need not omit the negation. Note that the *kustīk* unlike the *šapīk* must be *2-tāk* and *2-tōp*, double and of two folds (NP. *tōb*), DdA. **39.** 2 (where it is called *parvandīh* (?); cf. DdA. **38.** 14 — and PY. **9.** 26 (81) — where *parvand* (?) refers to some luminary compared with the *kustīk* or *aiwyāhan*. The same incident as here is described in DdA. **36.** 35 where also *dōl* 'Aquarius' (MSS. differ) occurs. This may be chance and have nothing to do with our word.) — It would then mean that a substitute for the *kustīk* is allowed, which is rather strange.

7. [1] Both *ā* 'then'; if genuine, we must add 'if or when' after it or 'and' before it. [2] S. 5 n. 5, 6—7. [2-3] West, "skirt has concealed", but s. n. 2.

8. ka šapīk 2 patmōxt ēstēt, u kustīk apar ān i hačapar bandēt, aδak-aš višāt-duvārišnīh rāδ[1] vinās ō bun.$_0$ —

9. mart u žan, tāk 15 sālak, aδak-aš višāt-duvārišnīh nē gīrišn; vinās i drāyān-žōyišnīh pas hač 15 sālak ō bavēt.$_0$

10. vinās i višāt-duvārišnīh, tāk 3[1] gām, har gām -1 framān[2] -1[2]; pa čahārom gām tanāpuhr -1[3].

11. kustīk, kē-š rēšak[1] nēst, šāyēt[2]; u ka žan grah[3] bandēt, nē šāyēt.

8. When one has put on two *šapīk*-s, and he ties the *kustīk* on that which is above, then [there accrues] a sin to his stock for running 'uncovered' (without the *kustīk* on the *šapīk*). —

9. A man or a woman, till they are fifteen years old, till then [the sin of] 'running uncovered'[1] is not to be considered for them; [also] the sin of 'devouring chatteringly'[2] takes place after they are fifteen years old.

10. The sin of 'running uncovered', up to three steps, is a *framān* each step; at the fourth step a *tanāpuhr*.

11. A *kustīk*, in which there is no rent[1], is allowed; and when a woman ties knots[4] [while preparing it][5], it is not allowed.

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8. [1] K *nē*.

9. [1] S. 6. n. 4. [2] S. 5. 1 n. 3—4.

10. [1] K om. [2] Also M; but Davar om. [3] Also M; but Davar *-īh*.

11. [1] Av. [2]*raēša-* (s. n. in AirWb. 1487); — s. n. 4 and cf. Riv. 32. 17 ff. where it is said that in the *kustī* of one who performs the *yazišn* torn threads (*dar*, *dir* 'a tear, a rent' unrecorded, but it can be from NP. *dar(r)īdan*, *dirīdan* 'to tear, to rend') should not be neglected (*firō na-guδāšta bāšad*), — at the time of weaving it, as one of the accounts adds, Riv. 33. 12. In the absence of this we would have thought of the meaning 'hair' (NP.), since care is taken against a flown up hair while preparing a *kustī*, and it is carefully removed, if woven in it. — If the general wear and tear is meant, we may adopt 'fibre, filament' loosened from a texture. West gives "fringe"; but a *kustī* must have fringes which are slowly worn out, and then a new one is put on. If this meaning is meant, we must follow K, which omits *šāyēt*, and apply *nē šāyēt* 'not allowed' of the next clause to this one also. [2] K om. [3] If the final yy (s) be for ya (š), then *grēh*, but s. N. 164. 16, 23; — s. n. 4, 5. [4] This is with reference to rents or torn threads (s. n. 1) which must be nicely twisted; otherwise as in n. 5. [5] Thus, cf. n. 1; it accounts for the reference to women, who must have prepared the *kustīk*, as is the case today. Otherwise '[with it]', reading (as West does) *gars* = *vars* 'hair' instead of *grah* 'knots', which is, however, not probable; less so the meaning 'purse' which occurs only in a special phrase in NP.

12. ēv[1]-mōk[2]-duvārišnīh tāk čahār gām tanāpuhr -1; ka pa ē rawišn, u pas hač čahārom gām, and čand bē rawēt, tanāpuhr -1; u ka bē nišīnēt -u[3] frāč rawēt, vināš ān ham, ⟨i⟩ i-š hač bunīh; u būt kē 'har frasang -1 rāδ tanāpuhr -1' guft.$_0$

M 91 r **13.** pa šap ka bē x^{v}afsēnd, šapīk [u] kustīk dārišn, čē pa tan pāspāntar, u pa ruvān vēh.$_0$

14. ka apāk šapīk u[1] kustīk frōt x^{v}afsēt[2], [u] pēš hač x^{v}amr[3] a š ə m v o h ū -1 bē gōwēt[4], pa har vēn[5] āyišn u barišn[6] -1 kirpak i[7] 3 srōšočarnām; u hakar andar
K 64 r ān x^{v}amr[3] vitarān bavēt, ā-š patītīkīh[8] kart bavēt.

12. Running with[1] one foot-covering[2] as far as four steps is a *tanāpuhr* [sin];[4] when in one motion, and after the fourth step, as much as he goes, it is [also] a *tanāpuhr*; and when he sits down and [then] goes further, the sin is [anew][5] that same, which is for him from the beginning; and there have been some who have said 'one *tanāpuhr* for every single parasang'.

13. At night when they lie down, the *šapīk* and *kustīk* are to be kept, because they are very protective for the body and good for the soul.

14. When one lies down with the *šapīk* and *kustīk*, and recites one *a š ə m v o h ū* before sleep, [then] at every single coming and going[6] of the breath it is a three *srōšočarnām* good work; and if in that sleep he passes away, then the repentance [of sin] becomes [as] accomplished for him.

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12. [1-2] We are not to change it into *apē-mōk* 'without boots (or shoes)', as some modern *dastur*-s would do, nor are we to understand it as Nēryōsang, SX^{v}Ap. 41. 25, does: one foot bare; but as 'only with the inner pair', s. the n. by West. [3] K om. [4] The next clause cannot go with this syntactically; — before the fourth step the sin is 'three *srōšočarnām*' or 'one *framān*', s. PV. 18. 55 (116) com., PRivDd. 34. 4 ff. [5] Cf. the texts in n. 4.

14. [1] M om. [2] Both ^{0}*ēnd*: d for yt, the exchange may have been influenced through the same word in 13; West leaves it and the foll. as it is, and translates "[one] shall utter . . . ". But I think that the first two clauses form the condition of the good effects that follow. [3] M yn mn (*ēn* 'this'), K yb mn, both instead of an mn; for the reading s. MPT. which showed that the word was not an ideogram; cf. *wərm* in the dialect of Awroman (Christensen), and for the form s. Bartholomae, ZWb. 64 n. [4] M ad. *u*, though Davar silent; West adopts it, but s. n. 2. [5] K om., M n. *dam*. West reads *vayō*, so also in MYFr. 2. 68 whence Bartholomae, Wb. 1358, gave it as *vayū*[*k*] for Av. [1]*vaya*(*v*)-, although its Ptr. is *vāy* as that of [2]*vaya*(*v*)-; — (the two words are one and the same; only their application is different, as the wind can produce both good and evil effects). In Wb. 358, 860 he reads *vēn*, and so in the other case he might not have looked up the context which is everywhere the same, viz. about breathing. Thus *vayū*[*k*] becomes doubtful; for *vēn* cf. Bal. *gīn* 'breath', and the rest in Horn, NpEty. 60. [6] FrO. 11. 8 has in the same phrase *šavišn*; therefore our word from Av. [2]*bar*-, NP. *burdan* 'to go' etc. (and not 'to carry'); otherwise the prec. *āyišn* must be changed into *āwarišn* 'bringing' which occurs in the same phrase elsewhere, MYFr. 2. 68. But the former gives better sense in the present case, cf. also the parallel, Sd. 84. 2 . . . *bar āyad u firō barad*, and M$^+$ n. *ravad*. [7] M om., K *u*. [8] K ^{0}*k*.

5.

1. drāyān[3]-žōyišnīh[4] [i] ān i apurnāyakān i panǰ sālak ō bun nēst; u hač panǰ sālak tāk haft sālak, ka[1]-š[1] pit pa āmōxtārīh avinās[2], ā-š ō bun nēst; u ka vināskār, ō bun i pitar.[0]

2. u hač hašt sālak tāk 15 sālak, mart u žan, hakar-ač pa yašt kartan[1] avinās, bē-š iϑā u ašəm vohū tuvān guftan, u nē[2] gōwēt, ā-š drāyān-žōyišnīh ō

1. [The[3] sin of] 'devouring chatteringly'[4] by the children of five years is not for the stock; and from five years to seven years, when the[5] father is not guilty about the instruction[6], then it (the sin) is not for the stock; and when guilty, it is for the stock of the father.

2. And from eight years to fifteen years, a man or a woman, even if they are innocent as regards the performance of the [initiative] *yašt*, but they are able to recite the *iϑā* and *ašəm vohū* [formulas], and do not recite them, then

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1. [1] M also; but Davar om. [2] M n. *na-gunāh*. [3-4] S. **2.** 105. n. 2 for the reading etc. of *žōyišnīh*. The idea underlying the sin is 'eating without reciting the prayer', cf. below esp. 7. The term is totally distinguished from *drāyān-xᵛarišnīh* in SXᵛAp **41.** 27, but the distinction may not be fundamental as the *bāǰ* can refer to only that of taking meal, as can be seen from PXᵛAp **74.** 22. It may be moreover a conjecture to explain away the occurrence of two terms of the same meaning, as above **2.** 105 n. 2; **4.** 6 n. 4. It is significant that in the parallel text, only one term is used, Tīrandāz 407 (PazT. **140.** 21 f. gives both, but that may be due to Indian MSS.). In any case the distinction does not suit here, s. below 3. Again there are cases where both terms are used interchangeably: cf. PT. **122.** 3 with Riv. **350.** 11. Also Mx. **2.** 33—34 decides in our favour. [5-6] West. "[one] is under the tuition of his father [and] innocent", wrong.

2. [1] K om. [2-3] K om. [4] Both *bavēt*. [5] Both y joined to the next, s. n. 7. [6] K *čē*. [7] Both yyyt n p r yt; (West, "offering (*yastōfrīt*)" but this term nowhere occurs, s. below) — but in 6 we have yyt[0] and once a for p. The first y can be easily a clerical mistake, it may be even for the prec. *u;* but the mixing up of p and a is not known to me, though it is not impossible. — Although p occurs once in 6 also, in all other cases we have a, s. below. The only other exception is PazT. **124.** 20 *gaētufrīṭ* (so also in TD 3. 128 r), but PXᵛAp. **61.** 11 shows that some MS. had *gētīk xrīt* for it, which is *gētī xarīd* of the later writings. It is this term upon which our reading chiefly depends. Is then *gētō-* — there occurs also *gētōk-* — a clerical mistake for *gētīk-* or is a transcription of Av. *gaēϑō-* ? If the latter, the whole term must be considered Av., **gaēϑō-xrīta-*. Its lit. meaning 'that which is purchased on earth or by earthly means' may or may not appeal to our mind; but cf. . . . . *bē ān martom, kē pa yašt kartan avinās; u čīš bē dahēt u gōwēt, ku 'man rāδ yašt bē kunēt', ān 'yašt i gētīk ō xrīt' xᵛānēnd* ' . . . except that person, who is innocent as regards the performance of the [initiative] *yašt;* and he gives something and says, viz. 'you perform

bun; u ka-š yašt narm tuvān kartan, u[3] i ϑ ā a š ə m v o h ū gōwēt, būt[4] kē guft, ku[1] ētōn bavēt, čiγōn ka-š yašt nē kart ēstēt, [u][5] gētō-xrīt[7] nē bavēt, u[1]
M 92 v būt[1] kē[6] guft, ku drāyān-žōyišnīh nē bavēt.

[the sin of] 'devouring chatteringly' [accrues] to the stock for them; and when they are able to commit the [initiative] *yašt* by heart, and [do not perform it, but][8] recite the *iϑā* and *ašəm vohū*, there have been some who have said, that[9] it becomes so, as when one's [initiative] *yašt* is not performed, i. e. the *gētō-xrīt*[7] does not take place[10], and there have been some who have said, that [the sin of] 'devouring chatteringly' does not take place.

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the [initiative] *yašt* for me', they call that 'the *yašt* which earthly means have bought', PRivDd. **50.** 12 ff. In any case the use of the term is very precise, cf. e. g. . . . *mart ē ka-š yašt kart ēstēt, u-š žan nē kart ēstēt, apēr frēžpānīh* (MSS. °*īk*) [*i*] *ziyānak yašt kartan aδāp gētōk-xrīt framūtan, ku čiγōn pa gētīk, ētōn* ⟨*čiγōn*⟩ *pa mēnōk, nazdīk-mānišntar* (M. om. *mānišn*) *bavēnd* ' . . . when a man has performed his [initiative] *yašt*, and his wife has not performed it, the supreme fulfilment of duty for the beloved is to perform the [initiative] *yašt* or to order the *gētōk-xrīt*, so that they become living very near [each other], so in the spiritual [existence], as in the material [one]', Šnš. **12.** 30; and *ka yašt nē kart u gētōk-xrīt* (*gē-* made distinct with diacritical marks) *nē framūt ēstēt*, GBd. **226.** 15 f. = BdK. **76.** 2 f. (where *gētīk xrīt*); and *ka* (MSS. *ku*) *gētīk xrīt nē bavēt, tāk-aš drāyān-žōyišnīh nē gīrišn* 'when the *gētīk xrīt* does not take place, till then [the sin of] 'devouring chatteringly' is not to be considered for him', N. **23.** 17 f. Here the term is used in the place of the initiative *yašt*. Note further that the statement is taken from the part connected with the subject of this chapter. That the term *yašt* has also here this meaning, as shown above **3.** 35 n. 6, can be supported by Dd., s. SBE. **18.** 234 where *gētō-xrīt* is compared with the *nābar* or *nāwar* ceremony, s. also 237 (where the term must be *yašt*, to judge from West's "ritual") and 362; and by the oft recurring statement 'to perform the *nōzōd* or to order the *gētī xarīd*', (without which one cannot go to heaven) Sd. **5.** 3, 6, 8, 10; SdBd. **42.** 2, 5, 8. Again the description of the *gētī xarīd* ceremony, Riv. II. **37.** 1 ff. (tr. by West, SBE. **5.** 127 n.) is the same as that of *nōzōdī* or *nābar* (the only difference is in the duration, but not even that in Modi, Cerem. 433) **34.** 2 ff., 10 ff. where it is distinctly said so. Thus the two terms are used as if in the same sense, or the idea is that one who does not perform the initiative *yašt* (i. e. become *nābar* or *nōzōd*) should order the same ceremony and get it performed by priests for him or her during lifetime, later on also after death, s. the explanation of '*gaetu-frīda*', viz. the performance of the '*nāvara*' for the dead, SX^{v}Ap. **43.** 12 which in its turn shows that the term is *gētō-xrīd*. It is not, as Bharucha, Rist. 449, says, a misreading of *sato-farīd*, a 'corrupted' form of *osto-farīd*, Av. *usəfriti-*. (I may note that this term occurs only in V. **18.** 12 where the Ptr. *ul franāft myazd* follows the var. *usəfritanąm vā myazdanąm* '(pounded *haoma*) or offered up *myazda*', and this seems preferable.) But *usofrīt* is the exact form for Av. *usəfriti-*, and *ustofrīt* can be explained as its graphic var.: yt (*st*) for yyn (*so*) as in *stōt-yast* for *stōt-yasn*.

3. drāyān-žōyišnīh har pihan[1] -l ō bavēt; u ōy, kē yašt kart ēstēt[2], tanāpuhr -l; ōy, kē yašt nē kart ēstēt, kam, — būt[3] kē 'sē(h) srōšočarnām' guft.[4]

3. [The sin of] 'devouring chatteringly' can take place at every single meal[1]; and [unto] him, who has performed the [initiative] *yašt*, it is one *tanāpuhr;* [unto] him, who has not performed the [initiative] *yašt*, it is less, — there have been some who have said 'three *srōšočarnām*'[4].

But we cannot account for *stofrīt* (*spurrīk* besides *ōspurrīk* cannot be compared in this relation as done by Bharucha, Rist. 420, because they have distinct origins, s. **8.** 1 n. 7), nor does it occur elsewhere. In spite of this, we may take our word as corrupted from *ustofrīt*, but then its meaning will not suit along with the *yašt*, (unless it can be shown that the *yašt* means here something else, say, the highest type of the prayer before meals, which is certainly not the case in 6, and hence, I believe, not also here). The lit. meaning is 'that which pleases' something like 'offering, praise', s. AirWb. 408, 1016, 1025; and everywhere the context supports it: *usofrīt u šnāyēnišn i yazatān*, AVn. **13.** 7; *andar yazatān ustofrīt*, Šnš. **12.** 10; *usofrīt i yazatān*, Vyt. **2.** 45; in Ny. **1.** 4, PY, **21.** 2 (3), **62 (61).** 1 it occurs as a gl. for *niyāyišn* 'praise'. PazT. **123.** 1 *huš frīṯ* [*i*] *yazdān* refers to this term (which shows that *gaētufrīṯ* in the same piece cannot be *ustofrīt*); the parallel piece has *astprīṯ* i. e. *ustafrīt*, cf. Tīrandāz 410 f., esp. his comment that it is *gētī xarīd* according to some and *yazišn i paδīrafta* 'undertaken (or promised) *y.*' according to others. There is no doubt that the former does not suit the context; still it is significant that the two terms are mixed up. It is possible that this belief may be responsible for the mistake in our text. — I now find from PRivDd. **49.** 9 ff. that also *ustofrīt* suits the context. [8] S. n. 9—10. [9-10] This opinion, unlike the next one, does not refer to the sin in question, but to the non-performance of the initiative *yašt* in spite of the ability to do so, as in 6 below.

3. [1] Both p yan n; very common — so or without the final n, — also used for Av. *piθwa-* regularly, and hence it is not a mere graphical var. of *pit* (p yt which occurs for Av. *pitav-*), i. e. yan for yt as sometimes in verbal endings. Bartholomae, Wb. 642, 731, 904 (here with ?) reads *pihn*, but it must be *pihan*, if we read like that. — To judge from the Str. *bhojana-* 'food, meal' *pōhan* in Aog. 42, 43 (PazT. **351.** 18.) represents the word in question: 'when the road is of one meal, they desire provision for two meals', etc. The meal or rather the meal-time means a pause in the journey, just as the night used in 44 does, and consequently it forms a stage of the journey. (Geiger is silent about *bhojana-* and is wrong otherwise.) — Again *pehan* in Av. let. occurs in BdK. **64.** 14 (in K itself it is omitted), but the context is disturbed, and so it is not correctly translated. It must run as in GBd. (**116.** 14 f.) **117.** 1 ff.: *har čē pa pihan* (y correctly marked with two dots below) *i rōčkār šāyēt, -u ka bar stānēt* (an⁰ for yn⁰ in the ideogram; the MS. DH — and BdK. — right), *bun bē hōšēt*, ⟨*apārīk*⟩ (DH — and BdK. — rightly om.) *ētōn čiyōn gandom u yav* [*u*] *vrinj* (MSS. br⁰) . . . [*u*] *naxᵛat* (or *naxūt* as NP. *nuxūd* is more common) *-u apārīk hač* (thus in DH — and BdK.) *ēn gān* (or *šun*, s. **6.** 7 n. 9), *yōrtāk xᵛānēnd* 'whatever is allowed (or suitable) as daily food, and when one takes off the produce, the root

4. drāyān-žōyišnīh patmānak tanāpuhr -1; ēn, ku har pihan[1] -1, aδāp har pārak -1, aδāp har mičak[2] -1, am[3] nē grift ēstēt.

5. drāyān-žōyišnīh[1] [i] ān, kē yašt nē kart ēstēt, aparak 'ē[7] pāδak x^{v}ārtar' guft, mēṭōkmāh 'har 2 ēvak' guft; ⟨u⟩ u-š hač ē bē guft, čē ān, kē yašt nē kart ēstēt, u[2]-š[2] iϑāk u ašemvohūk[3] nē varravēt guftan[4], girāntar-ač ast, čiγōn ān, kē yašt kart[5] ēstēt[6], u-š drōn nē varravēt yaštan.

4. The measure of [the sin of] 'devouring chatteringly' is one *tanāpuhr;* this, viz.[4] [whether at] every single meal[1], or every single morsel, or every single tasting[2], I[3] have not grasped[5].

5. [As to the sin of] 'devouring chatteringly' by him, who has not performed the [initiative] *yašt,* Aparak has said 'one[7] degree lighter', Mēṭōkmāh has said 'both are one [and the same]'; and he has said it[8] from this [ground][9]: because he, who has not performed the [initiative] *yašt,* and does not believe in reciting the [simple grace] *i ϑ ā* and *a š ə m v o h ū,* is also[11] very grievous[10], just as[12] he, who has performed the [initiative] *yašt,* and does not believe in[13] offering up the *drōn*[14].

(or stem) dries up, such as wheat and barley and rice . . . . . and vetch and other things of this kind, they call corn'. Compared to all this the n. in a MS. f š n *ya^{c}nī x^{v}arišn* on our word in PV. **16.** 7 (17) com. does not carry any importance as regards the reading. As to the meaning there is no doubt. — West, "ceremonial (*yazišn*)" wrong, so also his "drop" in SBE. **18.** 235 n. where he reads *pašan.* — Davar follows West inasmuch as he gives yp^{0} and not p^{0} which is distinct in M also. — Cf. 4 n. 4—5. [2] M also; but Davar *bavēt.* [3] Both *bavēt* which we can take with the prec. and add *būt.* [4] Gōgušnasp said this, if the non-performance was without guilt, N. **23.** 22 ff.; cf. 5.

4. [1] S. 3 n. 1. [2] Both m yp k, as in PY. **1.** 3 (9); **2.** 3 (15); PT. **122.** 7 besides the recorded places, but m č k in (BdK. **65.** 11) Mx. **2.** 15, 26; **57.** 12 where, however, the Paz. is *mī*^{0}, also in Šv.; hence *mēčak,* which is also supported by some dialects, s. Hübschmann, PSt. 98. But NP. *maza, mazīdan* (for *miz*^{0}) should be considered more authoritative. — West "urine", thus seeing "three principal occasions when a prayer (*vāǰ*) is taken inwardly and retained until the completion of the action", but he is wrong as he has himself seen, SBE. **18.** 237 n.; — s. n. 4—5. [3] Both a m, perhaps intentionally for the sake of the meaning; similarly in 6 n. 4. [4-5] Thus, because in the same sentence in N. **23.** 19 ff. the last clause runs *am nē rōšnak* 'is not clear to me'; otherwise 'where every . . . . tasting is not similarly completed (*ham nē kart ēstēt*)'. It may be noted that Bulsara has connected the three terms to a ceremony: "[entire] Thanks giving Service" (reading *yazišn* like West, also because p is written like yp as sometimes), "part service", and "[particular] sacred recital" comparing NP. *mīžak* 'muttering'.

5. [1] K om. *y.* [2] K om. [3] K ^{0}m, and with ā for a. [4] Both ad. *-aš* or *-īh.* [5-6] K rep. [7] Both an a, hence naturally 'this', but the ideogram could have been wrongly replaced as in e. g. AVn. **54.** 10, and s. the same phrase in N. **61.** 4;

6. mēṭōkmāh guft, ē! gētō-xrīt nē bavēt; aparak guft[1], ē! gētō-xrīt[2] pa har kas ō bavēt, bē pa ān kas, kē yašt narm, u pa vināskārīh bē nē kunēt; — u pa ān žamān bavēt, ka andar žīvandakīh[3] i ōy, pa framān i ōy, pa ēn mēnišn, ku 'kāmom kartan, am[4] āstuvānīh i pa dēn', guft bavēt.$_0$

7. karr u[1] gung, ka-š[1] ašem -1 nē[2] tuvān guftan, ā-š drāyān-žōyišnīh nē kunēt; u ka-š ašəm -1[3] tuvān guft[an], ā-š[4] ašəm ašəm ašəm 3 bār bē gōwēt;$_0$ u[1] hakar-aš iϑā u ašemvohūk tuvān guftan, hūp; u ka-š iϑā tanīhā tuvān guftan, ā-š kār nēst.

6. Mēṭōkmāh has said, lo! the *gētō-xrīt* does not take place [in such a case][7]; Aparak has said, lo! the *gētō-xrīt*[2] does take place through[5] every person, except through[5] that person, who has the [initiative] *yašt* by heart, and out of sinfulness does not perform it; — and it takes place at that time, when it is[8] recited, during his life, at his order, with this intention, viz., 'I wish to do it, it is my steadfastness in the religion'.[6]

7. [As to] a deaf and dumb [person], when he is not able to recite the [word][5] *ašəm*, then he does not commit [the sin of] 'devouring chatteringly'; and when he is able to recite the [word] *ašəm*, then he [should] recite '*ašəm ašəm ašəm*' three times; and if he is able to recite *iϑā* and *ašəm vohū*, it is good; and when he is able to recite *iϑā* alone, then it is not the matter.

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67. 9 where it is not used. Again we have to take the statement as referring to 'one *tanāpuhr*' in 4 and as in direct opposition to the opinion of Mēṭōkmāh. Only when this is not necessary, we can adopt 'this': 'this degree is very light', but then it refers to 'three *srōšoćarnām*' in 3; and Mēṭōkmāh does not refute Aparak, but joins him rather more strongly against this statement. [8-9] Or 'against this'; West, "further of this", misses the point; s. **2.** 2 n. 13 for our meaning. [10] If this must be applied to 'sin', then '[to or for] him who' instead of 'he who' above and below. [11-12] This suits his above quoted view better than the alternative tr., 'even more grievous than', does. Again *čiγōn* has this sense chiefly in the Ptr. where the system of tr., *yaϑa* by *čiγōn*, must have demanded it; in independent works *hač* or *ku* is common, but also *čiγōn* occurs, **6.** 2; AVn. **4.** 16. [13-14] I. e., in performing the highest type of grace, s. **3.** 35 n. 7.

6. [1] M om. [2] Both p for a i. e. *frīt* for *xrīt*, s. 2 n. 7. [3] M *žīn*^{0}. [4] M a m; K m, a is added afterwards. [5] Or 'for'. [6] All this refers to one who is not able to perform the initiative *yašt* himself; and not to him who "can obtain the benefit of any past ceremony, forfeited by wilful negligence, by repentance" etc. as West explains, cf. 2 n. 7. [7] Thus, believing that the subject is connected at least with the performance of the initiative *yašt;* its relation to the said sin is unknown, s. 2 n. 7. [8] Lit. 'becomes [as]', which I give in **2.** 109; **4.** 14; **7.** 2 etc. Is this formation connected with the NP. Fut. Exactum *karda bāšad*, or is *bavēt* here just like *ēstēt* (cf. the use of *būt*)? All other recorded cases belong to glosses beginning with 'i. e.', which fact supports the lit. meaning.

7. [1] K om. [2-3] K om. [4] Both *u-š*. [5] Thus, because of a *š ə m a š ə m a š ə m* below.

6.

1. karr u gung u[1] armēšt, ka apēčak dāt u frārōn mēnišn, -u pa kirpak kartan a-tuvānīk, ⟨u⟩ hač ān ka bē zāyēt tāk[1] ān[2] ka[3] bē mīrēt, har[1] ān kār u[1] kirpak, i andar gēhān kunēnd, ōy[1] ētōn[1] x^{v}ēš bavēt, čiγōn[4] ōy[5]-č kē-š kart; ast kē ētōn gōwēt, ē! and čand zaratušt ō bavēt.$_0$

2. ka-š kirpak hambun[1]-ač nē kunēt, u vinās hambun-ač nē kunēt, vēh čiγōn ka-š kirpak hambun-ač tuvān kartan, [u] nē kunēt, u vinās hambun-ač kunēt[2]. u ka
M93v pas bē vitīrēt[3], pas-ič pa vinās u[2] kirpak āmār[5] ō bavēt; u ka-š kirpak hambun[4]-ač[4] vēš, pa vahišt; u ka vinās hambun-ač vēš, pa dōšax^{v}[6]; u ka har 2 rāst, pa hamēstakān.

3. ka 3 srōšočarnām kirpak vēš, pa vahišt; ka tanāpuhr -1 kirpak vēš ku vinās,
K65r ō[1] pahlom ax^{v}ān rasēt, — u ka-š yašt kart ēstēt.$_0$

1. [As to] a deaf and dumb and invalid [person], when of unsullied law and of right mind, but unable to do good works, from that [time] when he is born till that [time] when he dies, all that work and good work, which they perform in the world, belongs[6] to him so, as even to him who has performed it; there are some who say, lo! it[7] accrues [to him] as much as [to] Zaratušt.[7]

2. When one does not perform good work even a little[1], and does not commit sin even a little, it is better than when he is able to perform good work even a little, and does not perform it, and commits sin even a little. And when afterwards he passes away, then as to sin and good work the reckoning takes place; and when his good work is even a little more, he is in heaven; and when sin is even a little more, in hell; and when both are equal, in *hamēstakān*.

3. When there is three *srōšočarnām* good work more, he is in heaven; when there is one *tanāpuhr* good work more than sin, he comes to the 'best existence', — and when he has performed the [initiative] *yašt*[2].

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1. [1] K om. [2] K *hač*. [3] M *kē*. [4] K om. n. [5] K *ō*. [6] Thus, or 'becomes appropriate', and not 'is property', because *ētōn* occurs between *ōy* and *x^{v}ēš*. [7-7] Hardly, 'he becomes as much as Z.'! West's n. on this opinion that the "writer was translating from an Avesta text . . . . so as to suit the context; perhaps Av. *zarazdāiti* . . . " is unsatisfactory; there must be some dogma underlying it.

2. [1] Both aam^{0} throughout, and hence West's "not . . originating", which is wrong, s. n. 4—4, **2.** 12 n. 10—11. [2] K om. [3] M ad. *-u*. [4-4] M n. *andak* 'little', (which Davar inserts in the text) and *svalpam api* 'even a little'. [5] M n. *šumār*. [6] S. **8.** 5 n. 8.

3. [1] K γ n. [2] We may add 'or ordered *gētōk-xrīt*', Šnš. **12.** 30 etc. as in **5.** 2 n. 7, but it does not occur also in PV. **7.** 52 (136) com. which cf. for other details.

4. sōšyans[1] guft, ē! pa ān i pahlom axᵛān matan, yašt kartan nē apāyēt, čē ka-š kirpak ē[2]- tanāpuhr vēš ku vinās, ō pahlom axᵛān rasēt; ⟨u⟩ u-š yašt kartan nē āmār, čē pa garōtmānīkīh yašt kartan nē apāyēt, čē [pa] vēš kirpakīh ō garōtmān šāyēt matan.

5. čiγōn[1] sōšyans guft, pa vahišt ān i hačaδar ō ān i hačapar burzēt. gōwēt ku: 'nēwak-ač tō, mart! kē čikām-ič[2]-ē[3] nazd hē(h)[4] ō ān i asēž[5] ⟨i⟩ axᵛ'.₀

6. kay-ātur-bōžēt guft, ku aγ-dēn, ka tanāpuhr -1 kirpak vēš ku vinās, hač dōšaxᵛ[3] bōxtēt.₀ —

7. apēčak[1] dāt u vēh-dēn amāk hēm[2], u pōryōtkēš] hēm[3]; u vimēžak[4] dāt[5] sēnīk[6] ašākartīh[7] hēnd;₀ u vat-tar dāt zandīk[8] u tarsāk u yahūṯ u apārīk i hač ēn gān[9] (=šun)[9] hēnd.₀

4. Sōšyans has said, lo! to come into that which is the 'best existence', it is not necessary to perform the [initiative] *yašt*, because when his good work is one *tanāpuhr* more than sin, he comes to the 'best existence'; and there is no reckoning of his performing the [initiative] *yašt*, because for those belonging to the *garōtmān* it is not necessary to perform the [initiative] *yašt*, because through more good works it is possible to come to the *garōtmān*.

5. As Sōšyans has said, in heaven he who is below ascends to him[6] who[7] is above. [A passage] says that: 'Happy indeed art thou, O man! who art in any way near to that which is the imperishable existence'.

6. Kay-ātur-bōžēt has said, that an infidel, when there is one *tanāpuhr* good work more than sin, saves[1] himself[2] from hell. —

7. Of the pure[1] law and of the good religion are we, and of the supreme teaching are we; and of the mixed law are the disciples[7] belonging to Sēn[6]; and of the worst law are the Manicheans[8] and the Christians and the Jews and the others who are of this sort[9].

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4. [1] K ⁰*šāns* as often elsewhere. [2] K joins to the prec., M in the new line.

5. [1] K ad. ⁰₀ and more like that. [2] M also; but Davar *-ač*. [3] Both yb. [4] M ⁰yb; K ⁰ā. [5] M n. *asəǰi* in Av. let. [6-7] Or, simply 'that which'?

6. [1-2] Or 'escapes', s. AirWb. 917. [3] S. 8. 5 n. 8.

7. [1] Lit. 'without (*apa*) anything [foreign]', s. Salemann, MSt. 44. [2] M y added afterwards. [3] Both *hom*; yet Davar *hēm*. [4] Not ⁰*čak*, s. Bartholomae, ZWb. 229 n. [5] K ad. n which is surely to be connected with the prec. *dāt* as in the case of the first *dāt* where both have it. West takes it with the next word and says that K has changed *sēnīk* into "*nisīnīk* or *vīdīnīk*", but such is not the case. [6] West gives the suggestion of Darmesteter who applies the term to the Manicheans in eastern Turkistan and western China, in other words *sēnīk* means 'Chinese'. Now it is true that *sēn* is identified with *čēnastān* in GBd. 106. 15 (= BdK. 38. 4), but (leaving aside its justification) it should be noted

that *sēn* occurs there as a mere transcription of Av. *sāinu-*; and that everywhere else China is *čēn* or *čēnastān*, never *sēn*, s. GBd. **77**. 3; **79**. 9; **198**. 11 (BdK. **22**. 1; **23**. 19; **70**. 9 — also **23**. 6 is supposed to contain *čēn*, but it is not so, s. GBd. **78**. 12); NM. II. **8**. 5; Jn. **76**. 4, 16; — cf. also Arm. lw. and Sog. Still if *sēn* can and does here mean 'China', we may understand thereby Turkistan, as West does — also in the *Šāhnāma čīn* is used for this country — and refer like him to DkM. **25**. 16 f.: *kēš . . . i mānī hač turkastān*. But as we have to take *zandīk* as some religious community, which can be only the Manichean, s. n. 8, one may say that not these, but the Buddhists of that part are referred to by *sēnīk*. Only we do not find any trace of Buddhism in the extant Zoroastrian literature. Hence I consider it more probable that the reference is to the heretic teacher Sēn of whom we read in DkM. **567**. 16 ff. He is contrasted there with Ātur-pāt, the renovator of the religion, and hence he must not have been an insignificant heretic (*ahramōγ*). He perverted what the ancients taught and so he represented the first type of heretics, *frēftār* 'deceiving'. Note also that those of the second type, *frēftak* 'deceived', are compared with his disciples (*hāvištān*). — Those of the third type, *x*ᵛat-dōšak* 'self-willed, wilful', considered him better than Ātur-pāt. [7] M n ya k n t ya which can be read *vēh-kartīh* lit. 'those made good or doing good' hence 'converts, or benefactors' respectively; West reads "*vaškartīh* congregation"; but there is very little to support all this. For the adopted reading take the first n with the prec., cf. K; or for a; and s. the var. in FrP. *13. 7, and cf. the synonym *hāvištān* in n. 6. (Dhabhar, NM. tr. 46. n. reads similarly, but otherwise he follows West.) K ya k n p t ya, *škōftīh* 'blossoms' or *škaftīh* 'wonders, prodigies'; if genuine, the terms must have been used ironically! [8] The original is vaguely used in Mx. **36**. 16 along with *yātūkīh* (as in Av., s. AirWb. 1662), *ahramōγīh* etc.; in MvA. **1**. 3 it means 'an apostate' or even 'a religious instructor', lit. 'one knowing the *zand*'. But as Arm. lw. it means 'Manichean', and we require here a specific religious sect and not a general term 'heretics' or the like. Again the Manicheans as dangerous rivals should be classed along with the Jews and the Christians. [9] Both yan n; in GBd. **117**. 3, 9; **118**. 1, 3, 7; **119**. 4; **144**. 1, 3, 5, 10, 12 sometimes with šn n and sometimes with gan n, in the same phrase *apārīk* (or *hamāk*) *hač ēn* . . . In PV. **4**. 43 (115) gl.; **6**. 5 (9) com.; **16**. 4 (10) com. it can be *dān* 'know': *pa ē dān* 'know as this'; but this meaning cannot be applied in the other phrase. The parallel passages have *ēvēnak* in the place of '*gān*', BdK. **64**. 16; **65**. 3, 10, 12, 18 (s. also GBd. **116**. 10, 14). This and even the mere context settles the meaning 'sort, kind, type, manner', but it cannot be said whether the word is a synonym or an ideogram. Taking it as a synonym and the diacritical mark as correct we read *gān* for the present. It cannot be *-kān*, because, though its ety. *-k-ān*, GIrPh. **1**. 280; **1** b. 178, may not be quite certain in some cases (note that Arm. lw. is *dehkan*, and not *dehakan* like *vacarakan*, and so perhaps also in other MP. words we have to distinguish *-kān* and *-ak-ān*), its use in the given sense remains to be proved, both as an independent word and as a suf. to *ēn*. Other words with the required sense are *zan*, Arm. lw., or *-zanak*, Parth. parallel to *-gōn*, and NP. *-sān*. But it is not possible that the latter is regularly corrupted

in MP.; and the fact that the specific Parth. words are not used in MPB. (which resembles the other version) does not embolden us to consider our term as an orthographical var. of *zan(ak)* — y for z and with plene a. It is very likely that *gān* is another form of *gōn*. — As regards *šun* note that it is the Paz., — in Šv. where it occurs often, to judge from three different S. equivalents for it. *-u-* can be for *-ū-*, since M⁺ n. is *šūn*. West reads *šanŏ* i. e. *šan*, whether purposely or not is not known. — Our term is used with *ē* 'this' in PV. **18. 1** ff. for Av. *uiti* 'thus', but Bartholomae, Wb. 387, is silent about it and PV. Gl. 22 gives *anāšnŏ!*

7.

1. x^{v}aršēt [i] bāmdāt apāyēt yaštan tāk nēmrōč, u ān i nēmrōč 'apāyēt yaštan tāk aδapārak[1] gāh, u ān i aδapārak[1] gāh apāyēt yaštan tāk šap.$_0$[2]

1 b. hamē ka x^{v}ēškārīh rāδ bē sēčīhēt[3], u pas yazēt, ā šāyēt.

2. u[1] ka čīš hač ān rasēt, i[2] ku[3] dast šustan nē šāyēt[4], pa ē dārēt, ku ka x^{v}aršēt nē yazēt, bē mānēt[5]; u[6] [ka][7] gāh i[1] pēš pati-š andar āyēt, ā-š x^{v}aršēt bē yazišn: u[1] pas ka dast šust, apāč yazišn[8]; u ka nē yazēt, bē ka pa nē yaštan avinās,
K 66 v ēnyā[16] x^{v}aršēt nē yašt bavēt.$_0$

1. The morning sun must be worshipped till (i. e. before) midday, and that of midday must be worshipped till the afternoon time, and that of the afternoon time must be worshipped till night.

1 b. Whenever one is prepared for work, and afterwards[4] worships it, then it is allowed.

2. And when something happens[9] from[10] that[11], so[2] that[3] it is not possible[12] to wash[13] the hands[14], he may consider as this, that when he does not worship the sun, it waits[5]; and [when][7] the period next to it sets in, tnen the sun is to be worshipped by him; and [so] afterwards when the hands are washed, it is to be worshipped twice[15]; and when he does not worship it, except when he is not guilty for not worshipping, otherwise the sun does not become [as] worshipped.

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1. [1] Both n for p, i. e. the later pronunciation *w*. In GBd. **159**. 1; Mx. **53**. 5 a yyp^0, as if *aδi-p*^{0} which might support the ety. of Salemann, GIrPh. **1**. 272, but it may be a clerical mistake; for *aδa-p*^{0} s. Bartholomae, ZWb. 32 n. [2] M om. [3] K yp *(-ēč-)* like p; both n after it; NP. *sīγīdan, sīčīdan,* — for *sē*^{0}, s. GIrPh. **1** b. 136. [4] That is, before he begins professional work, cf. SdBd. **55**. 5.

2. [1] K om. [2-3] K rep. *i*; and both *ka*, if it be genuine, then 'which is: when'; or reading *u ka* 'and when'; but cf. PV. quoted in **3**. 21 n. 4 where only *i* in the sense of 'so that' occurs. [4] M ad. *-u* (Davar silent), K *u*. [5] K *pāγēt*, but it also means 'remains, waits', s. **2**. 84; **3**. 17; Mx. **2**. 116; AZ. 24, 84, (here everywhere the ideogram n t^0; the other is k t^0) — and not only 'protects' as West wrongly takes. His tr. "it will stop" is not clear. The idea is that the worship is postponed, which might be better expressed by 'it remains over', but that implies the introduction of an unnamed subject. [6] K *i*. [7] Note *ā-* 'then' below and cf. n. 5. [8] K ^{0}*nīh*. [9] Thus, from 'comes up', s. NP. *rasīdan* in Vullers, though the quoted examples for 'obtingo, fio' are not decisive. [10-11] This phrase need not be connected with 'work' in 1 b, cf. PV. quoted in **3**. 21 n. 4. [12] Or 'allowed'? [13-14] In NP. *dast šustan* idiomatically means 'to relinquish, abandon', but here the lit. meaning is meant, s. Sd. **74**. 3, 4. [15] Thus, from 'again'. Is *apāč* a mistake for *dō* (or *2*) *bār* almost as in 3 n. 2?

3. xᵛaršēt, ān hūptar, ka har bār pa gāh i xᵛēš yazēt[1]; ka ēbār[2] nē yazēt, 30 stēr vinās.$_0$

4. xᵛaršēt yaštan har bār -1 tanāpuhr[2] -1[2] kirpak; u māh u ātaš hamgōnak.[1]$_0$

5. ka awr[1] rāδ xᵛaršēt nē paδtāk, u bē yazēt, šāyēt.$_0$

6. u[1] tāk xᵛaršēt nē yazēt, kirpak, i ān rōč kunēnd, xᵛēš nē bavēt; ast kē ētōn gōwēt, ē! kirpak, i andar dāt i vēh-dēnīh kunēnd, ōy bahr nē bavēt.$_0$ —

7. tāk dast [i] šapīk nē šōδēnd[1], ēč kirpak, i kunēnd, xᵛēš[2] nē bavēt; čē tāk nasuš bē nē žanēt, ā-š yazatān rasišn i ō tan nē bavēt, u ka-š yazatān rasišn[3] i ō tan

3. [As[3] to] the sun, that is better[4], when one worships it every time at its own period; when one does not worship it once, it is a thirty *stēr*-s sin.

4. Worshipping the sun is every time a *tanāpuhr* good work; and [as to] the moon and fire same.

5. When on account of clouds the sun is not evident, and one worships it, it is allowed.

6. And while one does not worship the sun, the good work, which they[4] do[5] that day, does not become[2] his own[3]; there are some who say thus, lo! [as to] the good work, which they do within the law of the 'good religion(ists)', his share does not take place. —

7. While they do not wash the night[5] hands, any good work, which they do, does not become their[6] own[7]; because while one does not drive away the *nasuš*, til then the coming of the *yazat*-s to his body does not take place, and when the

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In any case this meaning and the addition are necessary for getting a connected sense from the original as it is; otherwise we must consider that something like Sd. 74. 3 — about washing the hands with earth — is missing before *u pas* . . . 'and afterwards . . .' which resembles Sd. 74. 4. This would mean that the latter part differs from the former as regards the postponement; cf. also SdBd. 55. 3, 4 which declares even the double midday prayer worthless (read the last word *na-dahand*, not *bi-d*⁰), if the morning prayer is passed over. — West's tr. gives different sense, esp. "[at] the time previous [to that] in which it occurs the sun is to be . . ." for *gāh i pēš* . . . [16] S. 2. 66 n. 4.

3. [1] K *yašt* 'it is worshipped'. [2] M *apāč*. [3-4] Or 'that sun is better'?

4. [1] M n. *muzd i* [*xᵛaršēd*] *niyāyiš u ātaš niyāyiš u māh niyāyiš pānzda sēr* 'the reward . . . is fifteen *sēr*-s', cf. Intr. 16 h. [2] M also, but Davar om.

5. [1] Both ab r.

6. [1] Also M, but Davar om. [2-3] Or 'belong (or become appropriate) [to him]', s. **6.** 1 n. 6. [4-5] This refers to others, as the foll. opinion clearly shows; otherwise we must take the phrase as Pass., 'are done [by the same person]', cf. 7.

7. [1] M a rn⁰ for a r rn⁰ (ideogram). [2] M n. *ū rā*. [3] K sep. the ideogram ya⁰

nēst, ā-š āstuvānīh[8] i pa dēn nē bavēt, u ka-š āstuvānīh i[4] pa dēn nē bavēt, ā-š kirpak-ač apar nē rasēt.$_0$ —

8. ka[1] šnūman[2] i ātaš kāmēt kartan: ā ϑ r ō pa tan ē; u ka 2, m a ṯ v ī s p a ē-
M 94 r i b y ō ā t ə r ə b y ō[3].$_0$ ēn, ē! ētōn har γyāk šnūman pātaxšāy kartan; ast kē ētōn gōwēt, ē[4]! bē [ka] ān i[5] yut rastakān šāyast, tāk pātaxšāy kartan.$_0$

9. kē[2] ātaš ·1 bē ōžanēt, aš[2] 10 ātaš bē čīnišn, u-š 10 pātifrās bē barišn, u-š mōr-
K 66 r čak[1] 10 bē ōžanišn, u-š zōhr[3] ō ātaš i vahrām dahišn.$_0$

coming of the *yazat*-s to his body is not there, then the steadfastness in the religion does not take place in him, and when the steadfastness in the religion does not take place in him, then even good work does not reach him. —

8. When one wishes to perform the propitiation of fire: [when there be one fire][6], *ā ϑ r ō* [. . .][6] (unto the fire . . .) alone [is the dedicatory formula]; and when there be two [or more], [*ā ϑ r ō* . . .][6] *m a ṯ v ī s p a ē i b y ō ā t ə r ə-b y ō* (unto the fire . . . with all the fires). This [also is evident], lo[7]! one is authorised to perform the propitiation thus everywhere[8]; there are some who say thus, lo! except[9] [when] those which are different customs have been allowed, till then one is authorised to perform [as said above][10].

9. Who[2] extinguishes a fire, by[2] him are to be 'gathered' ten fires, and by him are to be borne ten punishments, and by him are to be killed ten ants[1], and by him is to be presented animal-fat[3] to the Fire of *Vahrām*.

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into n and a^0. [4] K om. (not M, though Davar). [5] That is, after getting up in the morning. [6-7] Or as in 6 n. 2—3. [8] M ^{0}t b n^0 for ^{0}t n b^0.

8. [1] K ad. *-š*. [2] K written above yamn. [3] Thus N. **96.** 11 and usually, s. AirWb. 314; M *ātrə*^{0}, K *ātarə*^{0}. [4] K *1*. [5] K om. [6] Cf. the parallel N. **96.** 8 ff. [7] West reads *3*, takes the prec. *2* for another phrase with *āϑrō* in Ny. **5.** 5, 6 and Sr. **1.** 9, and adds 'and' to it; this is wrong. If the word is *3*, then we must connect the passage with N. **95.** 18 ff., which however, contains extra matter. [8] Note that N. **96.** 8 gives these rules for the performance in one's house. [9-10] West, "it would be proper to perform [it] while allowable, except that of the heterodox", wrong. — In the account of the *xšnūman*-s, Riv. **531.** 4 ff., the above details are not given. Again it does not seem that the matter refers to the Ātaš Ny.; the Irani prayer book does not contain the second formula, s. Tīrandāz 166 f., 175.

9. [1] M n. *mūrč* (*č* without dots, cf. NP. *mūrča*), but *č* is changed into *γ*, hence *mūrγ* for *murγ* 'fowl, bird'. The person responsible for this change wanted to connect the statement with the practice of offering hens to the fire, which was in vogue in the near past. It was supposed to be a borrowing from the Hindu neighbours. In any case this is not meant here, though N. **114.** 21, 28 does refer to the sacrifice of fowls. [2] If *kē* be not genuine, then *ka* . . . *ā-š* 'when one . . . then by . . '. [3] West, "holy-water" which does not suit here. Even Av. *zaoϑra-* is not a liquid offering in all cases, as is generally supposed. Hertel, IIQF. **9.** 276 n., rightly takes it to be also a food offering. When *zaoϑra-* is

said to be offered up to the fire, it must be something solid; — generally it is meat, s. e. g. N. **126.** 3 ff. The name of the limb allotted to the fire and the Av. gl. on it, (P)V. **18.** 70 (138), are not clear. Its so-called traditional explanation "the fat smeared on splinters of wood which are thrown into the fire", Haug Essays[2] 378 n., is unknown to me; whereas the fat of a sheep or a goat as an offering to it is commonly spoken of, s. Bharucha, Rist. 420 n., Report 1891 p. 163. (It is not in vogue today, and hence perhaps Modi does not refer to it in his Cerem.) We read about it even in Av., N. **126.** 23 ff.: *paouru gaonahe uϑaheča vīspəm ātarəm paiti·barōiṭ,* cf. the Ptr. (Here *gaona-* is not 'hair', but 'meat' or as Bulsara 'sinewy meat'; can it not be 'entrails'? cf. S. *guṇa-* 'cord, rope'?) We have then the evidence of Catullus and of Strabo about the omentum (the most fatty part) and of a more recent traveller about the fat of the sheep's tail, s. SBE. **4.**[2] 207; — cf. also the Vedic usage, Oldenberg, Rel. Veda[2] 358 f. The only dissenting point is that Šnš. **11.** 4 allots *dil* 'heart' to the fire, whereas as the next item *čarp rōtīk* 'fatty entrails' to the *artāk fravart;* similarly PRivDd. **190.** 13 where the detail about the fire is omitted.

8.

1. vinās i hamēmārān[1] andar hamēmārān vičārišn, u ān i[2] ruvānīk andar ratān vičārišn; u ka, čē[3] dēn ratān framāyēnd, kunēnd, vinās bē šavēt; u kirpak, i[2] hač ān frāč kunēnd, ōspurrīk[7] bē rasēt.$_0$

2. ōy i[1] mark-aržān, vinās andar ratān garzišn[2], -u tan bē apaspārtan; — yut hač ratān tan bē apaspārtan[3] nē bavēt.$_0$ —

1. The sin relating to accusers[4] is to be atoned for unto the accusers, and that which is relating to the soul[5] is to be atoned for unto the spiritual leaders[6]; and when, whatever[3] the spiritual leaders of the religion command, they do, the sin[10] goes away[11]; and the good work, which they thenceforth perform, reaches[8] them fully[9].

2. [For[4]] him who is a *mark-aržān* [sinner], the sin[5] is to be expiated[2] unto the spiritual leaders, and the body is to be submitted; — [the[6] expiation] does not take place except by submitting the body [to][7] the spiritual leaders. —

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1. [1] Sometimes written with *l* instead of *r*, and oftener so in the Paz., which can be correct, if the word is derived from Av. *ham-ərəϑa-* 'opponent', but such is not the case, s. AirWb. 1776; Bartholomae, ZSR. **1.** 21 n., connects its last part with **ē-mār* (in *pēš-ēmār* 'plaintiff', *pas-ēmār* 'defendant'), *mārīk* 'word, statement' and *āmār* 'reckoning'; (I may note that the Paz. of *mārīk* also is *mālī* in an unpublished fragment) and, ZSR. **2.** 49, shows that the general sense 'opponent' is developed from the legal one 'accused', 'accuser', etc. [2] K om. [3] Both *-č*, for which *čē* often occurs, but not so vice versa; therefore, perhaps the prec. *ka* is for *kē*. The meaning remains the same: for *kē-č* s. BdK. **66.** 8 (**72.** 13), and for *čē* in the sense of *har čē* as in NP. s. MPT. **40.** 8: *čē vāxt būδ, ač man zāδ* 'whatever was spoken, was born from me'. [4] Freely speaking, 'fellow-men', cf. *vinās i andar martomān vinās i hamēmārān, ān i apārīk vinās i ruvānīk x^{v}ānīhēt*, FrO. **30.** 9 f. Some examples of the former are given in DkM. **698.** 10 ff. (SBE. **37.** 43 ff.); PX^{v}Ap. **69.** 5 ff. and elsewhere, s. 14 n. 3—4. [5] S. n. 4 and SX^{v}Ap. **37.** 25 ff. which Bharucha totally misrepresents by inserting *maithunam* before *karoti*, and then himself wonders about it in the n. which is also otherwise incorrect. The explanation in PX^{v}Ap. **69.** 1 ff. is wrong, [6] Or 'judges', cf. Mx. **44.** 35 where *rat* is distinguished from *x^{v}atāy u pātaxšāh* 'lord and king'. [7] Not *us*^{0} as Hübschmann, ArmGr. 239, since Bartholomae, Wb. 218, gives another ety., *spar-* with or without *ava* (with *a* in Av. *a-spərənah-*), not *par-* with *us* as Horn, NpEty. 156, and more recently himself in MirM. **6.** 44. [8-9] West, "will attain completion", wrong. [10-11] For this idiom cf. *har gunāh-ē . . az-īn* (or *az vai*) *bi-šavad* 'every single sin . . goes away from him', Sd. **45.** 6 (Riv. **34.** 17 f.).

2. [1] K om. [2] As usual y rp^0; lit. 'to complain, to lament' (s. Av. *garəz-*), and then 'to confess', (which perhaps shows the manner in which the confession was made), but here 'to expiate, or atone for' is meant. [3] M ^{0}t n. [4-5] Or 'That which is a *mark-aržān* sin' (cf. 1), if *ōy i* in the sense of *ān i*. [6-7] Or 'the submitting of the body does . . . except [to]'.

3. dēnwarān[1], frahang rāδ nē naxčīr kartan xᵛēškārīh; u apārīk kas, bē ka[2] xᵛāstak 300 stēr kam, naxčīrīh[7] rāδ naxčīr nē pātaxšāy kartan.$_0$ —

4. yazišn i[1] mark-aržānān, i nē pa patīt rāδ kunēnd[2], ān yazišn dēv-yazakīh[5]; u ka ēhrpat nē dānēt, kirpak[2] i[1] yazišn ō[3] ganj i yazatān[4] šavēt; u rāmišn, i hač ān kirpak, pa mēnōk ō ruvān i[1] ōy kas dahēnd, kē pa mēnišn ēvāč ahrav būt.$_0$

5. mark-aržān, ka-š tan u xᵛāstak ēvāč ō ratān apaspārēt[1], u pa vinās i yastak[2] mēnišnīk pa patīt bavēt[3], u-š[4] ratān[5] pa[5] kār u kirpak dastowarīh dahēnd, ā-š

3. [As[3] to] the bearers of the religion, for the sake of study[4] not to hunt is a duty; and other persons, except when[2] their wealth is at[5] least[6] three[8] hundred *stēr*-s[9], are not authorised to hunt for the sake of hunting. —

4. [As to] the *yazišn* [ceremony] of *mark-aržān* ones, which they perform not by way of repentance [for sin], that *yazišn* [ceremony] is *dēv*-worship; and when the priest does not know it, the good work of the *yazišn* [ceremony] goes to the store of the *yazat*-s; and the pleasure, which [arises] from that good work, they give in the spiritual existence to the soul of that person, who was 'righteous'[6] in thought only.

5. [As to] a *mark-aržān* [sinner], when he submits his body and wealth solely to the spiritual leaders, and for the sin issued he is mentally in repentance, and

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3. [1] Both ^{0}b a r^0, but MPT. and NP. ^{0}*var*, not ^{0}*vār*. [2] Both *kē*, if genuine 'whose'. [3-4] West, "On account of the dexterity (*farhāng*) of horsemen", wrong. [5-6] West, "less [than]" and for 'hunting' "game" in the sense of 'the spoil of chase'. If this be possible, it means that the poor are allowed to get an additional means of existence; but the contrary seems to be the fact that they are debarred from this sport of the rich. [7] M ^{0}yy for ^{0}ya. [8-9] This amount is elsewhere given as the limit of richness, PRivDd. **123.** 12 ff. (s. my article, A Pahlavī Text on Communism, in the forthcoming "Dr. J. J. Modi's Commemorative Volume"); in PV. **7.** 41 (105) com. it is 3000 which may not be a clerical mistake, — it refers to the priest and hence the difference, or it is some other limit.

4. [1] K om. [2] Davar misprint. [3] K *ōy*. [4] K ad. and strikes off *ēvāč* . . . *mark-aržān*. [5] Both (but K with yy less in the ideogram for *dēv*) as if *dēv-āzakīh*, cf. the Paz. in Mx. where, however, the original is *dēv īzakīh*, **2.** 93, 131, 172, and *dēv yazakīh*, **36.** 19. — PV. **7.** 53 f. (137, 139) like K. [6] Or 'religious'; — it is doubtful whether we can adopt the meaning of its Av. equivalent *ašavan-*, 'possessor of the light of bliss', ascertained by Hertel, IIQF. **9.** 78 etc. (s. now Beit. 9 ff.), though there are cases where the Avestic Doctrine of Fire is quite evident in Pahlavī writings, s. my review in IF. **47.** 306. If we have to adopt it, then 'through' instead of 'in'.

5. [1] M ^{0}*rt* (which can be accepted, but then *bavēt* in the next clause must be *būt*); K ^{0}*rtan*. [2] M ^{0}*t*. [3] K *būtan*. [4] K *hač-aš*, but wrongly as often in BdK. [5] M om. leaving some blank space. [6] K om. [7] Both ad. *u* 'and' or rather 'but'; if genuine, the prec. *ka* must be omitted or be followed by *bē mīrēt* 'he dies'. Then this part will be in conformity with the other accounts, (s. Intr. 14 c;

kār u kirpak, i pēš kart, apāč rasēt; u[6] ka andar 3 šapak pātifrās kunēnd[7], ō dōšax[v8] nē rasēt.

6. u hakar rat sar brītan framāyēt, pa γyāk ahrav, u satuš ō yazišn[1], u-š āmār i satuš apar nē bavēt[2].

K 67 v. **7.** u hakar nē pa patīt, tāk tan i[1] pasēn pa dōšax[v]; u pa tan i pasēn hač dōšax[v] bē āwarēnd, u har mark-aržān -1 rāδ ēvak bār sar bē brīnēnd, u-š bār i[1] apatom[3] žī[va]ndak[4] apāč kunēnd, u 3 šapak pātifrās i[1] girān bē[2] nimāyēnd[5].$_0$ —

the spiritual leaders give him right[9] over work and good work, then his work and good work, which is done before, comes back; and when they inflict punishment during the three nights [after death], he does not come to hell.

6. And if the spiritual leader orders the cutting off of his head, [he is] 'righteous' (i. e. redeemed[4]) on the spot, and the *satuš* [ceremony] is to be celebrated [for him], and the reckoning[3] [at the time] of the *satuš* [ceremony] does not take place upon him.

7. And if [he be] not in repentance, [he will be] in hell till the final existence; and at the final existence they bring him out from hell, and for every single *mark-aržān* [sin] they cut off his head once, and the last time they[6] make him alive again[7], and they inflict [for] three nights severe punishment. —

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also PRivDd. **42.** 3 ff.; Sd. **45.** 10), which say that the repentance for sin and its atonement (punishment), either when living or during the three nights after death (and hence my addition, West's explanation is wrong,) saves one's soul from hell. But in the present case the statement about punishment is given as a condition, which means that it did not follow as a matter of course. As it is, we cannot say that *ka* expresses mere precedence, and not condition, though the author might not have meant the latter. [8] I retain *š* and do not write *ž* for it, because MPT. shows that the word was pronounced with *š*. I think that there must have been a dialectical difference between *š* and *ž* as the foll. NP. pairs show: *pažmān* (*pi*^{0}, *pu*^{0}) and *pašēmān* 'penitent', *nōž* and *nōš* 'pine tree', *ažgahān* (with numerous var.) and MP. *ašgahān* (so also the Paz.) 'indolent'; — I have noted also *ašdahāk* for *aždahāk* but without the source. [9] Or 'privilege' or 'permission', s. NP. *dastūr*, ^{0}*rī*; and cf. the purely legal sense 'attorneyship, power of attorney', ZSR. **1.** 26.

6. [1] M n for b (in the ideogram). [2] K written below a struck off *rasēt*. [3] This means here 'punishment' which is already inflicted; for various details s. Intr. 14. [4] Cf. the Str. *mukta-*, *muktāman-*; — s. 4 n. 6.

7. [1] K om. [2] K b n d. [3] As usual ap yn m (*awδom*); M n. *dīgar* 'second, another'. [4] Also M, but Davar z y n n^0. [5] Both ^{0}*yand*. [6-7] PV. **7.** 52 (136) com. says 'they throw him again in hell', and the other account is silent, but cf. its 'punishment of hell' for the other phrase, PRivDd. **42.** 9.

8. mart har čiγōn hač[3] vinās[3] pa patīt bavēt, aš patītīh[9] kār hač-aš[6] āškārakīhā u mēnišnīh[ā] pa patīt bavišn; u[2] āškārak⟨īh⟩ kār[1] ē, ku vinās, i dānēt, ku-m[4] yast[5], aš[5] nāmčištīk bē gōwišn; mēnišnīk kār ē bavēt, ku[4] pa ē mēnišn pa patīt bavēt, ku 'hač nūn frāč[5] vinās[5] nē kunom'.

9. u ān, kē pēš patīt bavēt, aš hūp bē niγōšišn[1], u-š[3] nē avēnišn[2], u-š[3] rāz bē nē barišn; čē ka, pa vinās i[4] kart, bē avēnēt[2], aδāp rāz bē barēt, ā-š havand[5] bavēt; — ast kē '3 srōšočarnām' gōwēt, u[6] ast kē ētōn gōwēt, ē! ka pa 3 srōšočarnām vinās rāz bē barēt, mark-aržān, -u[4] ast kē[4] 'havandīh[7]' gōwēt.

8. Howsoever a man be in repentance for sin, for[7] him the procedure for the act[9] of repentance is to[8] be in repentance for it openly and mentally; and the open procedure is this, that the sin about which he knows, namely, 'it has issued from me', that [sin] is to be expressly confessed; the mental procedure is this, that he should be in repentance with this thought, namely, 'from now onwards I will not commit sin'.

9. And [as to] that[8] [one], before whom the repentance takes place, by[10] him it is to be well listened to[11], and by him it is not to be overlooked[2], and by him secrets are not to be conveyed[9]; because when, as regards a committed sin, he overlooks[2] it, or conveys secrets, then his [sin] becomes equally much; — there are some who say 'three *srōšočarnām*', and there are some who say thus, lo! when as regards three *srōšočarnām* sin he conveys secrets, it is a *mark-aržān* [sin], and there are some who say '[its] equivalent'.

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8. [1] M does not add *tāk* as Davar says. [2] K *-u* and ad. ⌣⌣⌣ to fill up the line. [3-3] M joins. [4-4] M on the margin. [5-5] K joins. [6] If *u-š*, then s. n. 7—8. [7-8] Or (s. n. 6) 'for his act of repentance there is a procedure, viz. (s. **2.** 12 n. 9) he has to'. [9] Thus, to render *-īh*, cf. **1.** 3 n. 7a; but we need not take it seriously, or it is for ^{0}*īkīh*, s. 10, 13, and Mx. **51.** 3; AVn. **65.** 9; PV. **3.** 40 (140) gl. (but in **7.** 72 (182) com. ^{0}*īh*).

9. [1] S. Intr. 3c; M writes the word not quite closely, hence West seems to have read *nēwak dahišn*, to judge from his "pious alms", s. n. 10—11. [2] Both an yn^0; if it be the same word as in Mx. **2.** 87; **15.** 37 (the more common orthography of which is ab yn, or an b yn), then *ēčin*^{0} 'turn or render into nothing, to destroy' (thus always), s. Bartholomae, WZKM. **25.** 259 f. But this meaning does not suit here. I therefore take a verb **avēn-ītan* 'not to see properly, overlook' (such formations are not rare, cf. the word just referred to) from *a-vēn* 'not [properly] seeing', — thus and hence no objection to the reading as in the case of 'invisible', cf. also NP. *nā-bīn.* 'weak-sighted, not properly seeing' (but not 'blind' which belongs to *nā-bīnā*, s. Vullers), wherein simply *a-* is replaced by *nā-* as usual, and the meaning whereof, though physical, supports our addition. West's alternative suggestion "*khunīn*^{0} boast of" is not useful, — nor quite correct, since NP. *xanīdan, xun*^{0} means 'to obtain celebrity'. [3] K *hač-aš.* [4] K om. [5] Both aan^0 as usual. [6] M om. [7] Thus in Šv.; but if ^{0}*d-aš*, then '[what is] equal to it'. — M sep. *(h)an vēš*, hence West's "much otherwise or many other [things]." If genuine, then 'the other is much' or 'that

10. āturpāt i zaratuštān[1] hāvišt -1 pa ēn kār paδtākēnīt ēstāt, ku patītīkīh patīr; u-š ē bār rāz bē burt, u-š framūt, ku hač nūn frāč pa ēn kār hakirč paδtāk ma bāš; u-š pas hač ān apar ān hāvišt apaxšīh u pašēmānīh i vas dīt, u-š aδak[8]-
M 96 v ač apar dastowar[īh] nē būt.$_0$

K 67 r **11.** ēn, ku pa ēn dastowarīh kē šāyēt? ē! ān kas šāyēt, kē dāt u[1] zand narm, u-š vinās pātifrās narm, u-š[2] x^{v}ēš-tan vīrāst[4] ēstēt; — ast kē ētōn gōwēt, ē! kē-š ēhrpatastān[3] kart ēstēt,

10. Āturpāt Zaratuštān had caused[2] a disciple to appear[2] for[3] this work[4], saying 'receive[5] the repentance (i. e. confession)'; and one time he[6] conveyed secrets[7], and [therefore] he (Āturpāt) ordered, that 'from now onwards do not ever appear for[3] this work[4]'; and after that he saw much sorrow and penitence in that disciple, and even then he (the disciple) was[9] not in his privilege [again][10].

11. [The question is] this, namely, who is allowed for this privilege[8]? [The reply is:] lo! that person is allowed, who[5] has[6] the law and[7] commentary by heart, and has sins and[7] punishment by heart, and has accomplished[4] himself; — there are some who say thus, lo! he, by whom priestly duties (studies) are performed,

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(*ān*) is much'. [8-9] Or 'that which occurs before the repentance, by him (the sinner) it is to be well examined (or investigated, s. NP.), and by him it is not to be overlooked, and by him it is not to be carried secretly', (cf. West's tr.); but for this we require *čē pēš i* instead of *kē pēš*, and note that *rāz* means usually 'a secret' (only Horn, NpEty. 134, gives 'secret, concealed'), which can be adopted in this case also, but *rāz burtan* 'to carry secrets' means 'to tell secrets', PT. **59.** 6; above all cf. 10. [10-11] West, "except pious alms, it is well for him", wrong; s. n. 1.

10. [1] K ad. *u*, M *-u*. [2-2] Thus lit. and as below; or simply 'declared, manifested'; can we say 'appointed'? cf. "specify", Šv. [3-4] Or 'on this duty'. [5] West, "conform to", but s. n. 6—7. [6-7] West, "a secret was kept by him", but s. 9 n. 8—9, and also the context shows that he is not right. [8] K ayn, for a yyn; the former is a part of *ēnyā*, with which *aδak-aš* is often mixed up. [9-10] West, "did not become the high-priest over him", but that cannot be the idea; on the other hand, *apar* cannot be explained differently; and hence our meaning, for which s. 11. If, however, *apar* is inserted by mistake, then omit 'over him'.

11. [1] K om., even M *-u*, but s. N. **4.** 1. [2] K *hač-aš*. [3] M ad. b n, the former, if genuine, can be *1;* — *-īh* is not met with in this phrase. [4] West's "controlled" cannot be supported by or derived from 'to adorn', the usual sense of the term. This as well as *vīnārtan* has the developed sense adopted by me, e. g. in KH. 1 *ērān-vīnārt* 'of Iranian accomplishment', not "born in Ērān, produced by Iranians, sprung up from the Iranian race" as Unvala gives. [5-6] Lit. '(to) whom are'. [7] In any case (s. n. 1), the compounds are to be dissolved thus, and not as West does. [8] S. 5. n. 9.

12. u-š[1] vinās pātifrās narm, u-š[5] x^{w}ēš-tan vīrāst ēstēt[3], šāyēt.[2]

12b. u ka andar bīm, pēš i[4] žan -1 i daštān pa patīt bavēt, šāyēt.

13. nēryōsang[1] guft, ē! škaft-tom[2] sahēh, ku patītīkīh ⟨i⟩[3] pa tuvānīkīh: aš kār čē hāt, ētōn[4] ham[5]-dātastān būt hēnd, ku patīt[īk]īh, hamē[6] ka kunēnd, har čiγōn kunēnd, u pēš i[7] har kē kunēnd, — hamē[6] ka-š mēnišnīk hambun-ač ast, ā-š patīt[īk]īh[8] kart bavēt.

13b. -u[7] ka-š mark-aržān apēr vas kart ēstēt, -u[7] hač har ēvak mēnišnīk yut yut pa patīt bavēt, ā-š, hač patītīkīh[9], rāh i[7] ō dōšax^{v} nēst[11]; u[12] hakar ēvak ast, i hač-aš[14] nē pa patīt, ā-š rāh i[15] ō dōšax^{v} nē bast[13] bavēt, čē nē pa sūt i[7] ōhrmazd ēstēt.

13c. ⟨u[10]⟩ u-š[16] rat[17] tōžišn apar pātaxšāy brihēnītan[18], [u] bē vičārtan[19]; u[7] ka[-š] rat[17] tōžišn apar brihēnēt[20], u[7] bē nē vičārēt[20], pa rāst[īh][21] graw[22] pātaxšāy kartan[31].

12. and[1] has sins and punishment by heart, and has accomplished himself, is allowed.[2]

12b. And when[6] in danger, [if even] before[7] a menstruous woman one be in repentance, it is allowed.

13. Nēryōsang has said, lo! deemest thou it most astonishing, that the[23] repentance is in [one's] ability: whatever may be its procedure[24], they have been so [far] of the same opinion, that the repentance, whenever they perform it, howsoever they perform it, and before whomsoever they perform it, — whenever[25] it is mental even a little, then the repentance becomes [as] performed[26].

13b. And when one has committed very many *mark-aržān* [sins], but he is mentally in repentance for every one separately, then for him, owing to the repentance, there does not exist the path to hell; and if there is one, for which he is not in repentance, then for him the path to hell does not become [as] closed, because he stands[27] not for the benefit[28] of Ōhrmazd.

13c. And the[29] spiritual leader is authorised to ordain a retribution upon him, and [the sinner] has to remit it; and when the spiritual leader ordains a retribution upon him, and he does not remit it, he is authorised to take[31] a pawn according to rectitude[30].

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12. [1-2] This part certainly belongs to the prec., it being a part of the second opinion, which only verbally differs about the first clause and repeats the other two. [3] M om., K ad. and blots out *hač-aš*. [4] K om. [5] M does not add *u* as Davar says. [6-7] I think that the sentence must thus be construed in the light of what follows. West, "when, in danger before"; but then what is the sense?

13. [1] M n y r yyn yan y; K ^{0}ya; but as we do not know a commentator whose name can be read from them, we take them as an inexact writing — *nēriyōšang* — for *nēryōsang* who is quoted in PV. 5. 7 (22, but missing). [2] Thus the Paz., corresponding to Av. *skapta-*; otherwise *šku*^{0} or *ško*^{0} as written here, also elsewhere more commonly. In NP. *šiga*^{0}, *šigi*^{0} and *šigu*^{0}, but the second is more common (s. Vullers), with which cf. MPT. [3] M does not omit as Davar says; if genuine, then s. n. 23—24. [4] M om. leaving some blank space. [5] K *hom* (ideogram): the same mistake as in BdK. 67. 6; Mx. 2. 51. [6] K *hamāk*. [7] K

om. [8] M ad. a ya (cf. the prec, *ā-š* and -[*īk*]*īh*, but blots out a; Davar (who says nothing about M) gives ā, i. e. *ē*. But this is used only for the Pres. Opt., s. GIrPh. 1. 315. [9] M ad. *bē;* if genuine, then 'away' and to be joined with the prec. *hač*, but that is not possible, since *hač* means here 'owing to' and not '(away) from'. West takes *bē* for *pa* "on". [10] M at least -*u*. [11] K upon blotted out *bast*, or vice versa. [12-13] K om. [14] If *u-š*, then the prec. *i* must be omitted or must be taken with *ast*, — *ast-ē*, s. 2. 45 n. 9—10. [15] Davar silent about M, — it gives *i*. [16] K *hač-aš*. [17] K ad. *u* (for the redundant -n which *rat* generally has). [18] The Paz. is -*in*-. — The word occurs for Av. *ϑwarəs-* in the sense of 'to create, to fix, to ordain', (but when it is used in the sense of 'to cut', *brītan* is its tr.). For *taš-*, the parallel term of *ϑwarəs-*, we have *tāšītan*, for which there is no ideogram; it is possible that it is the term in question, cf. Nyberg, Hb. 35. Note that he distinguishes our word from b r ya (*brih* 'predestination') which he reads "*baxš (bāγ?)*". In the absence of further information from him we cannot say more than this that *baxš- baxtan* (*baxšītan*) has another ideogram, and so also *baxt*, s. FrP. 1. 3; 21. 6. [19] Both ideogram, but M writes it above the Ir. term. Davar gives both side by side. [20] Both °*ēh*, but cf. PRivDd. 173. 8 f. where -*ēt* is similarly deformed or corrupted, as can be judged from the context and from the parallel, N. 41. 20; s. also 9. 2 n. 4. If, however, -*ēh* is genuine, then s. n. 29—30. [21] K ad. *u*; M -*u* (though not so Davar); this can account for the missing -*īh* (*u* : *i* : -*īh*). [22] Both d rn b n; s. DkM. 700. 6; 708. 21; 717. 1, 4 etc.; in our case the diacritical mark on y is to be changed; for M n. *durōγ* 'false, lie' s. Mx. 37. 33. [23-24] If *i* is to be kept (s. n. 3): '[As to] the repentance which is according to [one's] ability, its procedure may be [anything] whatever: [but]', (with which may be compared PRivDd. 43. 13 ff.). West, "of the renunciation [of sin] with energy, whatever may be its efficacy", hardly preferable. [25-26] West, "whenever [a sin] is not even mentally originating with one a renunciation should be performed by him", wrong; the matter does not refer to "imputed sin" as he explains. [27-28] West, "does not rely upon the beneficence", but *sūt* means generally 'benefit, advantage'. The idea, which occurs also in 21, need not be considered strange, cf. *pa kār u sūt i yazatān ē dārēt* 'he should consider it as the work and benefit of God', PV. 4. 45 (125) gl. [29-30] West, "it is allowable to appoint a priestly retribution (*rat tōγišn*) to fully atone for it, . . . , it is allowable to inflict [it] justly and strongly (*drūbō*)", wrong. In our tr. we are forced to take different subjects for the two verbs occurring together (note that we have a more or less similar case in 10), and to change -*ēh* into -*ēt*. If, however, only one subject is meant, and -*ēh* is genuine, then the tr. would be: 'it is authorised to undertake a retribution [in favour] of the spiritual leader and to remit it; and when thou undertakest . ., but dost not remit it, . . '. But the meaning applied to *brihēn-* is not known, s. n. 18; it is true that *apar* does not occur in PV. 3. 42 (151); N. 107. 29; 108. 29, — where the term is used in the same idiom as here —, but it cannot change the meaning from 'ordain' to 'ordain upon one's self, undertake'. [31] Thus, as if *kartan* be by mistake for *griftan* (the ideograms of both being alike), but s. Vullers; cf. also *zan kardan* or *giriftan* 'to marry'.

14. ka-š[1] vinās andar hamēmārān[2] kart ēstēt, ⟨u[3] ētōn bē šāyēt kartan, ku mērak duš-mēnišn[5] bē nē bavēt, -u[1] žan hač žanīh bē nē hilēt[6], u-š[7] andar[8] bē nē dārēt[4]⟩, ā-š pēš [i] hamēmārān ⟨u⟩ pa patīt bavišn[9]; u[1] ka nē, pēš i ratān pa patīt bavišn; u apāmīhā bē bavēt, u apām mart druvand nē kunēt, ⟨u⟩ u-š kār ē bavēt, ku pa tan i pasēn ān bē[10] hilēnd, u im šarm i[11] girān bavēt, u[1] ōy rāmišn[12] kāpēnd. ⁰₀⁰

14. When a sin is committed by one against accusers[2], ⟨and[3] it is allowed to do so, that the temporary[13] master[13] does not become evil-minded, and [the husband] does not dismiss the wife from wifehood, and he does not keep[4] her in[4],⟩ then he has to be in repentance before the accusers; and when not [possible], he has to be in repentance before the spiritual leaders; and [in the latter case][14] it becomes as debt, and debt does not make man 'wicked' (i. e. damned[15]), but its effect becomes this, that at the final existence those [accusers] leave[16] it off[17], and great shame occurs to this [sinner], and they[18] spoil[19] his pleasure.

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14. [1] K om. [2] S. 1 n. 1. [3] So also M, though Davar *-u*. [3-4] This part can hardly belong here, as translated by West and given by Davar. At the most we can take it as a parenthetical clause referring to one (or both, s. n. 13—13) of the offences, slander or theft and adultery, belonging to the class in question, s. Sd. **42.** 2; Riv. **202.** 9 f. and perhaps the main parallel text, PRivDd. **44. 3.** [4] Both ya yt m; I take yt for yyn, a common mistake, and m (*-om* 'I..') for *ą*, for which s. **2.** 61 n. 5. We can adopt *āwarēt* 'brings', as West does, by adding yn (n) after yt; and *dahēt* 'gives', by omitting m. — 'Misery' or some such noun is missing after 'in'. [5] Both as if *duš-miyān* (s. n. 13—13); I take m yyan for m yn yan. We, like West, may change it into *duš-mēnān*, taking y for n, or supposing that y is n joined to the foll. let. (on this point s. Andreas in Lommel, ZII. **6.** 152 f.); but it is doubtful whether the form is correct, since *dušmēn* itself means 'of evil mind, inimical', s. AVn. **99.** 10 and cf. the Str. *duṣṭa-* in Šv., though it is generally used in the sense of 'enemy, adversary'. [6] M ad. *u*, Davar om. it and the foll. *u-š*. [7] K *hač-aš*; s. n. 6. [8] K partly worm-eaten; — some noun is missing after it. [9] K b š (for *bāš*). [10] M om. [11] Both *-1*. [12] M ad. n- instead of -n; or the foll. is *vikāp-* besides *k⁰*. [13-13] West and Davar think of NP. *mīra* 'master of a family'. For our meaning cf. N. p. **22.** 16 ff. (continued on **6.** 11 ff.) which deals with the subject of taking the wife of another for religious work. The taker is called *mērak*, and she *ziyānak* (p. **23.** 5, 8). Among other things we read there about her seduction by him (**6.** 18 ff.). This last point shows that the remarks of Bartholomae, ZSR. **1.** 36 f., should be modified. In any case, the idea of temporary mastership is clear in what he calls "Zwischenehe", 'intermediary (or better, temporary) wedlock'. The same idea is at the root of the other meaning also, viz. 'agent, commissioned or authorised person', KnS. **11.** 6, 8 and elsewhere, s. ZSR. **4.** 50 ff., — also in PRivDd. **46.** 6 f., i. e. in the parallel text, but there is very little to compare with our passage. We can adopt this meaning here and bring the clause in connection with the first sin referred to in n. 3—4. Can we then retain *duš-miyān* and give it the meaning 'bad or wicked intermediary'? cf. *miyānjīkīh* 'mediation' and NP. compounds with *miyān-*. — There is a third meaning of

15. vinās i[1] hamēmārān, ⟨u[2]⟩ ka-š mātak[3] vičārt, ā-š pāδak vičārt; — ast kē ētōn
M 97 v gōwēt, ē[4]! pāδak-aš[5] ō bun nēst; ast kē ētōn gōwēt, ē! ētōn čiγōn draxt -1, kē vark bē hōsānēt[8].$_0$

16. vinās [i] ruvānīk, ka pa patīt bavēt[1], ā-š apāč ēstēt; u ka bē vičārēt, ā hūp; u ka bē nē vičārēt, ā-š pa satuš pātifrās bē kunēnd, [u] ahrav.$_0$[2]

17. kay[2]-ātur-bōžēt guft, ē[1]! ān-ač i hamēmārān, ka pa patīt bavēt[3], ā-š apāč ēstēt.$_0$ —

15. [As to] the sin which is relating to accusers, when its essence[6] is atoned for, then its foundation[7] is atoned for; — there are some who say thus, lo! its foundation[7] is not in the root[9]; there are some who say thus, lo! just as a tree, which causes[8] to wither[8] its leaves.

16. [As to] the sin which is relating to the soul, when one is in repentance, then it ceases[4]; and when he atones for it, then it is good; and when he does not atone for it, then they inflict punishment upon him during [the time of] the *satuš* [ceremony], and he is 'righteous' (i. e. redeemed[3]).

17. Kay-ātur-bōžēt has said, lo! [as to] even that which is relating to accusers[2], when one is in repentance, then it ceases. —

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mērak, viz. 'husband', by adopting which we need not add this term in the next clause. In this sense it is used when occurring along with *ziyānak*, PV. **3.** 25 (86); PRivDd. **91.** 13; GBd. **228.** 10 (where the terms are repeated for *žan u šōδ* 'wife and husband'). In KnS. **9.** 12, 17 ff. *ziyānak* is used for *žan* which occurs a little above in 4 and in **4.** 16 in connection with the same person; similarly in Šnš. quoted in **5.** 2 n. 7. Hence *mērak* also can mean 'husband', though it is here used along with *žan*. [14] This is necessary, cf. PV. **3.** 42 (151) com. [15] Cf. the Str. *durgatimat-*, *a-muktātman-* and 6 n. 4. [16-17] West, "may quite forsake him"; but this is not the idea, cf. the parallel text *ahrav-dāt bē kunēnd* 'they make a pious gift [of the amount of debt]', PRivDd. **43.** 8. [18-19] This means 'is spoiled', (lit. 'torn, cut'), Pass.; the subject is not the accusers, I believe. — The Paz. in NP. let. of 2, 4—14 in M 52 (identified by West, SBE. **5.** lxvi but not by Bartholomae, ZHss. 83 f.) is of no help to us. It contains some peculiarities of M and commits several mistakes (as in **10.** 18 n. 9). Its beginning is **2.** 107 f. — It may be added that the present subject is referred to in the summary of several *nask-s*, s. DkM. **683.** 18 ff., **696.** 16 ff., **742.** 14 ff.

15. [1] K om. [2] M also. [3] Both n k d, i. e. the ideogram of the same word but meaning 'female'; s. n. 6. [4] K corr. from *ku*. [5] Both ad. γ before š, and sep. these from *pāδak*; the mistake is due to the next word γ n. [6] Or 'principal'; West, "the female [has] atoned for it", wrong; he has not seen the mistake of the MSS., s. n. 3. [7] Or '[different] degrees'. [8] NP. *xōsīdan* (not given by Vullers, but s. **3.** 10 n. 2), *xōš(ān)īdan*; whereas *xōsānīdan*, *xīs*^{0} means 'to cause to moisten'. [9] Or 'stock'.

16. [1] M ad. *u*. [2] M $^0_0$. [3] S. 6 n. 4, etc. [4] Lit. 'stands back'.

17. [1] Both *ā*. [2] M also, but Davar k n^0. [3] M ad. *u* (in the next line).

18. narsēh[9] burz-mihr ēn vāčak sē(h) guft, ku x^{v}ētōkdat mark-aržān[1] bē kanēt; u barsum[2], ka-š pātiyāpīh čiγōn asīm[3], ā šāyēt; u[4] mart, ka[5] žan i[6] x^{v}ēš āpustan.$_0$ —

19. ka[1] vinās andar āp kunēt: [ka] vazaγ u apārīk xrafstar i āpīk ōžanēt, ā-š vičārt[2] bavēt.

19 b. u ka-č ān i āp andar ātaš vičārēh, šāyēt[3]; [u] ka[4] ān i ātaš andar āp vičārēh, šāyēt[5]; — ast kē ētōn gōwēt, ē! gazdum[6]-ač, šāyēt.$_0$

18. Narsēh[9] Burz-mihr has said these three sayings, that the *x^{v}ētōkdat*[10] extirpates a *mark-aržān* [sin]; and [as to] the *barsum*, when its[7] purification is like silver[3], then it is allowed[8]; and [as to] the man, when his own wife is pregnant. —

19. When one commits a sin against water: when he kills frogs[7] and other noxious creatures belonging to water, then it becomes [as] atoned for.

19 b. And even when thou atonest unto fire for that [sin] which is [against] water, it is allowed; and when thou atonest unto water for that [sin] which is [against] fire, it is allowed; — there[8] are some who say thus, lo! [when one kills] even scorpions, it is allowed[9].

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18. [1] Both, but West ^{0}*ānān*. [2] K ^{0}*sam*. [3] Both a yym; this defective writing occurs in our text for *ēsm* 'fire-wood', but this does not suit the context, s. n. 7—8. [4] M om. [5] M ad. *-š*. [6] K om. [7-8] West, "their ablution is [such] as [renders them] improper for firewood", wrong. Davar seems to follow him inasmuch as he joins *ā* with the foll., as if *a-š*^{0}, but the MSS. are clear, and moreover, the latter form (though commonly accepted by Bulsara in N.) is not certain. [9] S **1.** 3 n. 10. [10] Riv. **202.** 5 ff., etc. says the same thing, and adds that the *yazišn* ceremony is of no effect (but cf. above 4). The connection between the two terms is perhaps not without significance, esp. in Riv. **308.** 8 f.; cf. Šnš. **18.** 3f., where our term occurs along with *gāhānbār* and other ceremonies. Still, its meaning may be as usual, 'next-of-kin marriage' which is adopted in the NP. version of this piece, s. SBE. **5.** 389 n. 4; ZHss. 36; cf. also the parallel PRivDd. **169.** 9 ff.

19. [1] Both *kē* which may be genuine but s. 20. [2] K ^{0}*rēt*, but seems to be corrected. [3] M om. leaving some blank space. [4] K om. [5] K ad. $_0$. [6] Thus the Paz. and the Arm. transcription, s. ArmGr. 94 (where, however, also *garzang* for *karčang* 'cancer'). In Mx. **2.** 191; AVn. **37.** 3 the orthography is yp instead of y z, but still, the pronunciation need not be *gaž*^{0}, if it is connected with *gazītan* (yp^{0}) 'to bite, to sting', — that is, if its lit. meaning is 'that which has a stinging tail'. (NP. *gažīdan* in Vullers cannot be genuine, cf. Afg. *ăγzai* 'thorn', etc.) Our term reads in NP. as *kaž*^{0}, *gaž*^{0} (Vullers does not give *gaz*^{0}, though Horn, NpEty. No. 855, does) which is due to the wrong ety. which runs: *zī-rā ki dum-aš kaǰ mī-bāšad* '[it is so called] from this reason that its tail is crooked'. [7] West, "lizard", wrong even if that also be the meaning of *vazaγ*; — Steingass applies it to it, but Vullers only to *vazaγa*, which, moreover, is an Arab. lw., s. Horn, NpEty. 242. [8-9] Apparently this explanation refers to the last statement, and so we can say that to kill scorpions meant to atone for a sin against fire.

M 97 r **20.** u ka-š vināš ē tanāpuhr kart ēstēt[1]: [ka] drōn -1[2] bē[3] yazēt, aδāp kirpak 1 tanā-
K 68 r puhr bē kunēt, ā-š vičārt bavēt.$_0$

21. ka mark-aržān -1 kart ēstēt, u mēnišnīk pa patīt bavēt, u rat dānēt, ku ⟨ka-š⟩ tan bē apāyēt dātan, ā bē dahēt; — pātaxšāy, ka-š[1] bē ōžanēt, hat! čē pa sūt i ōhrmazd ēstēt.

22. hač-ač ⟨i⟩ mang[5] i[1] yazəmna[2] kaṯ nā[3] hakaṯ paδtāk: ⟨u⟩ u-š dast pa pātiyāp ō bavēt, nikān[4] kirpak hamāk ō bavēt, ⟨u⟩ u-š yazišn i[3] yazatān ō[3] kunišn[3].$_0$

23. āturpāt[1] i māraspandān guft, ku-š pa yazišn i yazatān[2] kartan hakirč ān žamān[3] tuxšāktar apāyēt būtan[9], ka[4] mark-aržān 1- čand kart ēstēt.

20. And when one has committed one *tanāpuhr* sin: when he offers up one *drōn* (cake), or performs one *tanāpuhr* good work, then it becomes [as] atoned for.

21. When he has committed a *mark-aržān* [sin], and he is mentally in repentance, and the spiritual leader knows, that it is necessary to give up the body, then[2] he gives it up[3]; — it is authorised, when he kills him, lo! because he[4] stands[5] for the benefit of Ōhrmazd.

22. Moreover from the rule[5] of *yazəmna kaṯ nā hakaṯ* (worshipping whether — or when — a man at once . . .) it is evident: and his[6] hands become as purified[7], concealed[4] good work all accrues, and the *yazišn* [ceremony in honour] of God is to be performed for him.

23. Atūrpāt Māraspandān has said, that it is necessary for one to become more diligent in performing the *yazišn* [ceremony in honour] of God always [at] that time, when several *mark-aržān* [sins] are committed.

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20. [1] Davar wrong about M; — moreover it ad. *u* which may be for redundant -n; in any case *ka* is necessary, though it is omitted in 19 also. [2] K om. [3] M also, but Davar om.; K rep.

21. [1] M om. [2-3] West, "he [will] not give it up", wrong; he might have taken *ā* as *a*-, s. 18 n. 7—8. [4-5] Or 'it is'; — cf. 13 n. 27—28.

22. [1] M om. [2] Both i z i mn. [3] K om. [4] Or *u- kān* [*i*] 'and the mine of' (cf. West and Davar) or *u kār u* 'and the work and', but all this is unnecessary; — for the idea cf. 5. [5] NP. *mang*. [6-7] West, "it becomes his through [ceremonial] ablution of the hands", wrong. In this context the clause can only mean that the sinner is redeemed, cf. 6, also for the last clause. I do not think that the reason for all this is given in 23, as declared by West.

23. [1] Davar misprint. [1-2] K om. [3] K om. [4] Both *ku*. [5] K ad. *u*; M -*u*. [6-6] So also West. It may be for [*pa*] p^0 [*u*] *dāt*^{0} or p^0- *γyān*[*īhā u*] d^0 'with full heart and according to law'. [7-8] M *bahr* 'lot, portion'. [9] M ^{0}t n. [10] Or om. and s. n. 11—12. [11-12] Or 'all sins are authorised (i. e. admissible) in repentance'; cf. West. — It is not certain whether this clause stands by itself, or is connected with the next. [13] West's "path" is here wrong, s. 2. 120 n. 4.

23 b. pa patīt[5] vinās hamāk [vičārtan[10]] pātaxšāy, ka purr-γyān-dātīhā[6] vičārēh; ē! ka hač bun [i] vinās pa patīt bavēt, hač vinās, ⟨i⟩ i-š vinās pa patīt būt, bavēt; čē ōhrmazd dām i xᵛēš, bē pa rāh i apatīt[īk]īh, tāk, pa ganāk[14] mēnūk bē[7] nē[8] hilēt.$_0$

23 b. It[11] is authorised [to atone for] all sins through repentance[12], when thou atonest with[6] full sacrifice of life[6]; lo! when one is in repentance for the root of sin, he becomes [free] from [that] sin, for which sin he was in repentance; because, except on account[13] of non-repentance, till then, Ōhrmazd does not leave His own creatures unto the 'Evil Spirit'.

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[14] Thus the Paz.; and though it cannot be explained etymologically, I prefer it to any of the numerous conjectures by modern scholars, s. Bartholomae, MirM. 1. 18. He has tried there (22 ff.) to establish *dawāk* 'deceiving' as the reading and meaning of our term; but the question remains how the mistake can occur in a case like this.

9.

1. hāsr i aγryak[1] [i] rōč-šapān pa 12 bahr ē bahr, u[2] hāsr i kas pa 18 bahr ē bahr[3].$_0$ —

2. āsrōk ka[1] pa uzd[ē]hīkīh[6] bē vitīrēt, pa[2] girān[3] dāšt ēstēt[4]; u ast dastowar, kē yut-dātastān[5]: ast kē 'šahr i an-ērān' gōwēt.$_0$

1. The longest *hāsr* relating[4] to day and night[5] is one part in twelve parts, and the short *hāsr* is one part in eighteen parts. —

2. When[1] a priest passes away in a foreign[6] place[6], it is[4] considered as grievous[3]; — and there are authorities, who are of different opinions[5] [about the word 'foreign place']: there are some who say, 'it is a non-Ērānian country'.[7]

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1. [1] Both ^{0}yb. [2-3] M om. [4-5] For this meaning and for the whole s. Intr. 15.

2. [1] Both *kē*; if genuine, then '[As to] a priest who'. [2] M ad. *u*. [3] Both g^0, and hence M too, with its prec. *u* or *v-*, does not suggest *vērān* "desolate", as taken by West (and Davar who is silent about M). [4] Both ^{0}*ēh* (s. 8. 13 n. 20); if genuine, then 'thou hast'. [5] As only one opinion follows, we may conclude that the part relating to the other opinion is missing here, or that the word is to be read *šah*[*r*]*astān*. If the latter, then '. . who [say] 'it is a different city', [and] . . '. N. 11. 20 ff. shows that *uzdēhīkīh* can have such a meaning. In any case, the foll. 'non-Ērānian' suggests that the term referred to a different but Ērānian country according to others. — West is wrong in taking this part as referring to *vērān* (s. n. 3): he translates the last clause thus, "[he is as] a non-Iranian country". [6-6] West's "idolatry (*aūzdāyakīh*)" is wrong; (and "passes over into idolatry" more so, since *vitīr* is used generally in the sense of 'to die'). The 'defective' orthography (it occurs also in the first two cases below: can the term be simply *uzdahīkīh*?) shows that it is not to be connected with *uzdēs* 'idol', and for 'idolatry' we have *uzdēs parastišnīh*, Mx. 2. 93, or *uzdēs parastīh*, PV. 1. 10 (36) gl. — Further, wherever our term occurs, it is in connection with something unhappy or miserable, and hence 'exile, banishment' may be meant here, s. KnS. 9. 5; Jn. 2. 12; DkM. 710. 8 (here perhaps not); 790. 15 (s. n. 7); MPT. and Sog. [7] A parallel passage, DkM. 790. 13 ff., throws light: *apar garzišn i mēnūk i gāhān: ⟨ka gāhān⟩ ka ēhrpat u dastowar pa uzdēhīkīh bē vitīrēt, u karp i ān mart apāč ō x^{v}ēš bum nē rasēt; ān rāδ: čē ⟨čē⟩ hač ān bē, andar ān bum zāyišn u stahmakīh i ahramōγān bavēt.* 'On the lament of the Spirit of the *Gāϑā*-s: [it takes place] when a priest or a high-priest passes away in a foreign place (or in banishment), and the body of that man does not come (i. e. is not brought) back to his own land; for this [reason]: because from that onwards, in that land the birth and oppression of heretics takes place'. If banishment is really meant, then we have here a remnant of the quarrel between the state and the church; otherwise the idea can be simply about the necessity of performing funeral ceremonies for a priest in his native place; — cf. 3 which too must be considered incomplete.

3. paδtāk, ku ka zaratuštotom -l pa uzd[ē]hīkīh bē vitīrēt, ahramōγ[1] -l andar ān mān bē zāyēt; u ēn girānīh ēvāč pa[3] zaratuštotom[4] guft ēstēt[2].$_0$ —

4. āstuvān[1] būtan i pa vēh-dēnī[h][2] rāδ, apāk ēhrpatān[3] -u dastowarān ō patkārišn[1]; u ka nē patkārēt, pātaxšāy[4], ka-š nē čāšēt[5].$_0$ —

5. yazišn i[1] andar mān i[1] ātašān kunēnd, ka nē hūp, ō[2] dēvān nē rasēt; u[3] ān i apārīk γyāk kunēnd, ka nē hūp kunēnd, ō dēvān rasēt; čē yazišn miyānak[4] nē bavēt, — aδāp ō yazatān aδāp ō dēvān rasēt. —

6. mart -l ka[1] nihātak -l nihāt ēstēt, u pa hu-tuvānīh i ōy bē[2] ōftēt[3], tāk tan i[4] pasēn ān kirpak ō rawēt.$_0$ —

7. kas kē andar kaštīk bē mīrēt[2], bīm i patvēšak[3] rāδ ō āp pātaxšāy awgandan; ast kē ētōn gōwēt, ē[1]! daxmak-aš x^{v}at āp.$_0$ —

3. It is evident, that when a 'supreme [follower of] Zaratušt' passes away in a foreign place, a heretic takes birth in that house; and this grievousness is said only as regards a 'supreme [follower of] Zaratušt'.[5] —

4. For becoming steadfast in the 'good religion', it is to be discussed with religious teachers and authorities; and when one does not discuss, [any of them] is authorised, when he does not instruct him.[6] —

5. The *yazišn* [ceremony] which they perform in the house of Fire, [even] when not well, does not reach unto the *dēv*-s; and that which they perform [in] other places, when they do not perform it well, reaches unto the *dēv*-s; because[5] the medium of the *yazišn* [ceremony] is not there[6], — [hence] it reaches either unto the *yazat*-s or unto the *dēv*-s, [as the case may be]. —

6. When a man has established[5] a custom[6], and it[2] happens[3] through his good ability, till the final existence that good work continues. —

7. [As to] a person who dies in a ship, one is authorised to throw him into the water for fear of contamination; there are some who say thus, lo! his *daxmak* is water itself. —

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3. [1] For *-hr-* s. 9. 11 n. 4. [1-2] Recopied in K by a later hand, as the original has faded, but its traces are still to be seen. [3] K ad. k (on the original z?); and *ān* (z k) on the margin, both by a later hand; [4] Both ^{0}*oktom*. [5] S. 2 n. 7.

4. [1-1] S. 3 n. 1—2. [2] S. PV. 3. 42 (151) com. [3] K a r^0, also P; M only *-ān* which is again joined with the prec. [4] M n. *šāyad*. [5] M also, but Davar *čāšt*. [6] S. N. 21. 21 ff. for different views on this subject.

5. [1] K om. [2] K γ n. [3] M om. [4] M has not the gl. *xāna* as Davar says. [5-6] Also West gives the same idea; but if it is wrong, then, taking *čē* = *har čē*, 'whichever *yazišn* is not middling' (reaches..). In this case we need not add anything.

6. [1] Both *kē*. [2-3] M *pa patīt* 'in repentance'; in both p t yt is common, and the mistake is on the part of M, very probably owing to the frequent occurrence of the phrase *pa patīt*, s. n. 5—6. [4] M om. [5-6] West "relinquished a [bad] habit", thus giving sense to the reading of M (s. n. 2—3); for our meaning cf. NP. *āyīn nihādan*.

7. [1] Both *ā*, i. e. yy for yyy. [2] M ad. *u*; K *-u*. [3] S. 2. 7 n. 1.

8. ēn-ač[1], ku[2] pa tārīkīh xᵛarišn nē pātaxšāy[3] xᵛartan, čē ka[4] pa tārīkīh xᵛarišn xᵛarēt, ā-š dēv[5] u[6] druž xrat u[7] xᵛarrah[8] 3- ēvak -1 bē aparēt[9]; u hač ān γyāk paδtāk, i ōhrmazd ō zaratušt guft, ku ma pas hač rōšnīh[10] frāč rasišnīh, [u] apāv[11] šust dast, frāč xᵛarāt harvat[ā]t[12] u amurt[ā]t[12] āp u urvar[13]; čē hakar pas hač rōšnīh[14] frāč rasišnīh, [u] apāv[11] šust dast, frāč xᵛarēh harvat[ā]t[12] u amurt[ā]t[12]
M 99 v āp u urvar, bē hač tō druž aparēt 2- srišūtak ān i āsnīt[15] xrat bavēt; i: ka bē aparēt[16], xᵛarrah u dēn, kē ō tō ān rōč ō-baxt[17] bavēt, — ku xᵛēškārīh [i] ē rōč — apār bavēt.$_0$ —

8. This too [is evident], that it is not authorised to eat food in darkness, because when one eats food in darkness, then the *dēv* and *druž* rob one-third [of[his understanding and *xᵛarrah* (physical fire of the heart)[18]; and it is evident from that passage, which Ōhrmazd spoke to Zaratušt, namely: 'after the departure of light, and with unwashed[19] hands, let him not eat the water and vegetables of Harvatāt and Amurtāt; because if after the departure of light, and with unwashed hands, thou eatest the water and vegetables of Harvatāt and Amurtāt, away from thee robs the *druž* two-thirds [of] that which is innate understanding; which[20] [means]: when she robs it, the *xᵛarrah* and *dēn* (the physical and psychical fire of the heart)[18], which is destined[17] unto thee for that day, — that is, thy own activity of this day — is lost'[21]. —

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8. [1] M *čē*. [2] Both *ka*. [3] M n. *šāyad*. [4] Both *kē* (Davar om.), but cf. *ā-š* 'then . . '. [5] M yy too many (but not as Davar). [6] M om. [7] K om. [8] Or ^{0}*ēh*, s. MirM. **5.** 20 n. 1. [9] Davar yyn^0 (s. FrP. **21.** 10) instead of yan^0 (ideogram) everywhere. The Paz. is also *apur*-(!); for *awar*-, s. AirWb. 942. n. 35. [10] Both ^{0}*īk*. [11] Both ap n ap. [12] Both ^{0}yt (instead of ^{0}t at) as usual; the former, it can be said, represents the defective writing and the change of t into d. Marquart, Untersuchungen zur Geschichte von Eran **2.** 215, says that yt stands for t and that the reading is *harōt* and *amurt* respectively from the OP. Nominative, and adds that the angels *hārūt* and *mārūt* are derived from them [13] M ad. and strikes off *bē hač*. [14] K ^{0}*īk*. [15] Both a yyyn yt; *āsn*, met with in PY. **25.** 6 (18), and Mx. **1.** 49; **2.** 195; **57.** 4—5 (West quotes *āsnūtak* ^{0}*nītak* from other sources, the original text was not known then), is the correct word; the other is the tr. of Av. ^{2}*ā-sna-* 'successful, effectual, efficient', and hence the confusion. [16] K ad. *u*. [17] Or *hu-baxt* or *han-baxt*; if wrong, the word must have the same sense as *apār* in the next clause, (cf. S. *bhañj-* 'to break') the whole of which, in that case, should be taken as the gl., and *kē ō tō ān rōč* should be rendered 'which are for thee that day'. [18] Thus, according to Hertel, IIQF. **6.** 184. [19] Thus, for *apāv šust*, *a*^{0}, **apāva-* 'unclean'; *pāv* and *avāv* (= *apāv*) are commonly used by the Parsis in ritual matters. [20-21] West, "which, when . . . , is the glory . . . , so that . . . becomes vexation", wrong at least in the last part; — *apār būtan* always means 'to be lost or robbed', and is connected with *apurtan*, s. Bartholomae, ZSR. **5.** 8, — not with NP. *āvār(a)*, s. Hübschmann PSt. 9.

9. pa panjom frakart i[3] pāžōn[1] γyāk -1 paδtāk, ku ēn yazišn i yazatān čahār ēvēnak daxšak gōwēt:$_0$ ēvak ān[2], kē apastāk rāst u[3] mart vat;$_0$ ditīkar ān, kē apastāk zaspān[4] u[3] mart nēwak;$_0$ sitīkar ān, kē apastāk rāst u[3] mart nēwak;$_0$ tasom ān, kē apastāk zaspān[4] u[3] mart vat.$_0$

10. kē apastāk rāst u mart vat, amahraspand[1] bē rasēnd u[2] bē niγōšēnd u nē patīrēnd;$_0$ kē apastāk zaspān[9] u[2] mart nēwak, amahraspandān[3] u yazat bē rasēnd[4] u nē niγōšēnd u bē patīrēnd; kē apastāk rāst u mart nēwak, amahraspandān[1] u yazat bē[5] rasēnd[6] u[8] ⟨bē[2] āyēnd[7]⟩ bē niγōšēnd u bē patīrēnd;$_0$ kē apastāk zaspān[9] u[2] mart vat, nē rasēnd u nē niγōšēnd[10] u nē patīrēnd.[11]$_0$

9. In the fifth chapter of the *Pāžōn*[1] a passage is evident, namely: one mentions these four kinds of characteristics of the *yazišn* [ceremony in honour] of God: one is that, of which the Apastāk is correct and the man bad; the second is that, of which the Apastāk is inexact and the man good; the third is that, of which the Apastāk is correct and the man good; the fourth is that, of which the Apastāk is inexact and the man bad.

10. [That,] of which the Apastāk is correct and the man bad, the *Amahraspand*-s do come to and do hear but do not accept; of which the Apastāk is inexact and the man good, the *Amahraspand*-s and *Yazat*-s do come to but do not hear and still accept; of which the Apastāk is correct and the man good, the *Amahraspand*-s and *Yazat*-s do come to and do hear and do accept; of which the Apastāk is inexact and the man bad, they do not come to and do not hear and do not accept.[11]

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9. [1] So also M, Davar p n^0. — As above in PPGl. 22; but the reading uncertain, because we do not know the lit. meaning; cf. *pāzūn* or ^{0}*zōn*, Riv. **3.** 13; *pājam*, Riv. **5.** 4; **8.** 8; **10.** 11; *pāžak* (*k* may be *ī* etc.), DkM. **678.** 5; **682.** 2. — S. 10 n. 11. [2] K *ēn*. [3] K om., (even in M *-u*). [4] K *huzvān* 'tongue'; for the reading s. the Paz. in Šv., but it can be wrong, because the ligature sp can be y p, as once in M and J 2. 697, cf. PY. **65.** 9 (**64.** 35). West reads *zīfānŏ*, comparing NP. *zīf* which, however, means 'sin, churlishness, inhuman, pitch' (of music?). If at all, one may connect it with NP. *zēb*, *zībā*(*n*), because of *zībā kardan* 'to adorn one's business (ironically), to finish off', and because of *zībān* 'decked', (provided the latter means 'concealed' or the like). Unfortunately N. **54.** ff., dealing with the correct and incorrect recitation of the Avesta, does not contain the word in question, but *tanbān* (cf. NP. *tanbīdan* 'to be restless, to tremble') is given for Av. *arastra-* 'irregular', s. AirWb. 188 where *tan*^{0} is omitted.

10. [1] M *amašōs*^{0} (cf. ^{0}*šās*^{0}, FrP. **1.** 1) as is usual with it, s. AVn. **3.** 21 n. For *-hr-* s. 11 n. 4. [2] K om. [3] Both *amašōs*^{0}. [4-5] K om. [6] K *āyēnd*.. [7] K *rasēnd*. [8] M om. [9] S. 9 n. 4. [10] M ^{0}*šand*. [11] These passages are not to be traced in the extant summary of the *nask* given in DkM. **682.** ff.; but they may have been connected with *vičītan i mart ō zōtīh* [*u*] *rāϑwīkīh* (ϑw = sp) 'the selecting of persons for the office of the *zōt* and [for] the office of the *rāϑwī*', DkM. **682.** 17 f. We may as well compare the foll. from the next *nask: nīrang u awzār i andar īzišn i yazatān; gāh u x^{v}ēškārīh i zōtān -u rāϑwīkān* (ϑw = sp) *andar*

11. pa hamāk yazišn, pa bun[5] i[5] yazišn u bun i drōn yazatān u ahravān[4] fravahr[4] bē ō yazišn nivēδēnišn[1].

11. In every *yazišn* [ceremony], at the beginning[2] of the *yazišn* [ceremony] and [at[3]] the beginning of the *drōn* [*yašt*[3]] the *yazat*-s and the *fravahr*-s of the 'righteous' are to be invited to the *yazišn* [ceremony].

īzišn -ē 'the *nīrang* and implements in the worship of the *yazat*-s; the place and duties of *zōt*-s and *rāϑwī*-s in the *yazišn* [ceremony]', DkM. **685.** 3 ff. — A comparatively modern Paz. of the said passages is quoted in Riv. II. **20.** 10 ff. from *kitāb i avastā u zand* 'a (or the) book of A. and Z.'. If we are to take this name seriously, it can refer only to an Avesta *nask* with its Pahlavī version. This, however, does not necessarily mean that the said *nask* was extant in the days of Kāmdīn Šāpūr, from whose Rivāyat this portion is taken. It is possible that our text is the source for this item also, as it is for various other details in Riv. The foll. points from this Paz. may be noted: — The *nask* (s. 9 n. 1) is called *pāǰənṭ*, but *-ṭ* can be an easy mistake due to the word *pāzand*, and *-ǰən* can be also *-žōn*, etc. (cf. ZAirWb. 56 f.). The doubtful word (s. 9 n. 4) is read *zuvạn* and *zuwạn*, both once in each of the passages. And the redundant phrase *bē āyēnd* does not occur here. (Modi passes over this passage; Rosenberg takes it as referring to V. which is quoted a little above.) The item recurs in M 52 and M 55 in NP. let., s. SBE. **5.** lxvi, and ZHss. 170 where Bartholomae has not seen its relation to our text, and hence has left the name *pāzand*; the other term is *zasfān*.

11. [1] Thus AirWb. 1318 n. 18, but *niv*[*ē*]*hēn*[0], if the doubtful words in n. 15 and 16 are to be read *uzv*[*ē*]*h*[0] and *patv*[*ē*]*h*[0], cf. Horn NpEty. 70. — As to the meaning s. the ety., and the Str. *nimantrayāmi* which suits here better than Bartholomae's 'dedicate'. [2] This can hardly be the MP. *xšnūman* 'propitiatory (or dedicatory) formula' after Y. **0.** 3, since its contents do not fully justify the reference to the *yazat*-s, s. YbN. 1, 3 ff. Moreover note that the introduction proper begins at Y. **0.** 4; and hence the said 'beginning' refers to Y. **0.** 8—12, which portion is given as the *xšnūman*, s. YbN. 6, and which contains invocations to *yazat*-s, etc. Also in the description of this ceremony in N. **29.** 27 ff., **58.** 29 ff. only this part is called (*x*)*šnūman*. [3-3] As far as the *yazišn* ceremony is concerned there is no such ritual instruction at the beginning of or elsewhere in this part (Y. **3**—8); but if there is no mistake the reference can well be to Y. **3.** 1—4, to judge from the contents. In the *drōn* ceremony the name of a particular *yazat* or a *fravaši* is added after *xšnūmaine* (in Y. **3.** 1, etc.), s. Haug, Essays[2] 408; and therefore the reference is either to this ceremony (the phrase *pa har drōn* 'in every *drōn* [ceremony]' could have been left out, or omitted by mistake), or it is here applied to the *yazišn* ceremony, the former being a part of the latter. [4] In the Paz., *-hr-* of these and other words, that have *-š-* (*-rt-*) in Av., is replaced by *-š-*. This fact, however, does not disprove the existence of some other dialect with *-hr-*, because, as a rule, dialect words are avoided in the Paz., cf. *āyēn* for *ēvēnak*, *čahārom* for *tasom*, etc. But even Junker, AwAlph. 96 ff., says that whenever *-hr-* occurs for Av. *-š-* (*-rt-*), the former is to be

12. ka-šān[1] xᵛānēnd, yazišn bē patīrēnd; u ka-šān nē xᵛānēnd, pa staomi[2] bun[3] hamāk ahravān fravahr[4] bē xᵛānišn; u ka nē, tāk ō[5] frašōčarəϑrąm saošyantąm[6] pāyēnd[7], u ka-šān (ān)ōδ bē xᵛānēnd, yazišn bē patīrēnd; u ka nē, tāk ō[8] vīspå fravašayō ašaonąm[9] yaz∘[10] bē pāyēnd, ka[-šān] (ān)ōδ[11] bē[12] xᵛānēnd,

12. When they invoke them[1], they accept the *yazišn* [ceremony]; and when they do not invoke them [there], at the beginning of the *staomi*[2] (I praise) [chapter] all the *fravahr*-s of the 'righteous' are to be invoked; and when not, they wait up to *frašōčarəϑrąm saošyantąm*[6] (of the renovators, of the *saošyant*-s), and when they invoke them there, they accept the *yazišn* [ceremony]; and when not, they wait up to *vīspå fravašayō ašaonąm yaz∘*[10] (we worship

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pronounced like the latter, and not *-hr-*, because *-rt-* does not become *-hr-* in any dialect. He adds that if *-hr-* occurs in such words even in MPT., then we are to see therein the Zoroastrian influence. This is perhaps not quite satisfactory. Moreover, he does not take into account that there occurs the Paz. *fravah(a)r* also (in NP. let. frhvhr, the first h being for a short vowel as often), s. Tīrandāz 266 ff., 276 ff., 370 f. (= PazT. **212**. 20, **213**. 2 f.), 375. In Riv. II. **14**. 15; **19**. 13; Sd. **13**. 3; SdBd. **51**. 1, 3; **95**. 1, 3 it is written frvhr (beside *fravašīn* (pl.) in SdBd. **53**. 1, 2, 4, 6); and the Parsis always use *farōhar* (which is not to be put, as is done by Nöldeke, PSt. 39, in the same category as *anhumā* for *ōhrmazd*, and the like which existed only for the few priests who busied themselves with Pahlavī, and that too as a sort of help to memory and nothing more), — *farōšī* or *farōxšī* (Riv. II. **12**. 8, 10; **16**. 1) only for the corresponding ceremony. Cf. also NP. *furūhar* 'essence (*gōhar*)', though it might not be occurring in some other work besides the Desātīr, and *farvar*, the source of which is not recorded. — Whatever may be the value of all this, I adhere to the usual reading in this and similar cases as declared in the Intr. 7. [5-5] M also thus, and not *bē* as Davar says.

12. [1] M sep., hence *yazatān* which West adopts, but that spoils the sense; note that what follows refers to the *fravaši*-s only, and therefore the *yazat*-s cannot be adopted here, unless something is missing after the next clause. [2] Both *stāu*⁰. — Parsi priests do not designate the chapters of Y. by their consecutive numbers but by their first word or words: this practice is to be found sometimes in MSS. also, s. J 2. 347. (Hence it is that chapters are not numbered in Y. MSS., whereas they are in V. MSS.) Thus, Y. **26**. 1 (and not e. g. Y. **17**. 18) is meant here, which, as far as the MSS. are concerned, begins with *st*⁰. Note that it is wholly devoted to the *fravaši*-s; and what precedes is the *xšnūman* portion. — West thinks of Y. **0**. 6, but that would be a strange manner of pointing out the *xšnūman* at the beginning (Y. **0**. 8—12, s. 11 n. 2), if this is meant at all. [3] K ad. the lower half of the usual punctuation 'o', which can hardly be compared with its usual *i*. Even if it be *i* (as in Av. words), it is added by mistake, and not for changing the meaning thus: 'at *st*⁰, the beginning of all . . . ', as West says. [4] S. 11 n. 4. [5] K corr. from *tāk*. [6] Y. **26**. 6, after which the dead are specially referred to. (Davar has two misprints in *fra*⁰.) [7] M blank space. [8] K om. [9] Both *ašāunąm*. [10] K *yaza∘*. — It is Y.

yazišn bē[12] patīrēnd; u[13] ka[14] nē, tāk ō tāsčā yaz∘[15] ašəm[16] vohū[16] 3-
K 70 v kānak, u[13] dāmanąm$_0$ 2 bār aoxtō-nāmanō[17], u[18] ašāṯ[19] hača, u[18]
yātumanahe ǰasaiti[20], — ka-šān[12] x^{v}ānēnd, bē[12] patīrēnd; u ka nē, ē
M 100 v nēzak bālāk ul šavēnd, u[8] bē ēstēnd,

all the *fravaši*-s of the 'righteous'), when they[12] invoke them there, they[12] accept the *yazišn* [ceremony]; and when not, up to *tāsčā yaz∘*[15] (we worship them) *ašəm vohū* [formula] three times, and *dāmanąm* (creatures), two times *aoxtō-nāmanō* (of the invoked name), and *ašāṯ hača* (through *aša*), and *yātumanahe ǰasaiti*[20] (he goes [into the punishment] of one practising sorcery), — when they invoke them, they accept it; and when not, they go up the height of a spear, and stop,

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26. 11 where the dead are again referred to; and in another connection we are told to remember here all in 'prayer' *ba-vāǰ yād i tamām kardan*, Riv. **544.** 15. [11] M joins t (of the ideogram) to the prec., hence *-t čē*. [12] K ad. *nē* 'do not'. [13] M om. [14] M *kē*. [15] K *y∘*; M ad. *u*, — s. n. 20. [16] K *ašemvohūk*. [17] M om. *nā⁰*; s. n. 20. [18] Both in Av. let. [19] K ad. *u* in Av. let.; s. n. 20. [20] M *⁰te*. — The way, in which these later catchwords are given, is different from what precedes; from this and other reasons mentioned below it seems that they refer only to the *drōn* ceremony, cf. 11 n. 3—3. The chief reason is that the last phrase occurs only in Y. **8.** 4 where the *zōt* tastes the *drōn*, s. YbN. 46; and since the prec. phrases or catchwords are closely connected with it, they too relate to the same ceremony. Though they are too meagre to enable us to determine their respective places, we can do so by comparing PRivDd. **181.** 1 ff. and by taking into account Riv. **541.** 17 ff. The latter gives the *xšnūman i darūn*, the first one being '*xšnūmaine*' *i mīnō nāvar u ba-sipās i ardā farvaš* '. . . and in praise of the *fravaši*-s of the righteous' with which we are here concerned. The said passage of PRivDd. occurs in the chapter called "extracts" from N., but it is not to be found in the latter work, cf. however, below. (There are several dislocations and differences in the corresponding parts of these two works, but nobody has tried to clear them up. Dhabhar makes a general reference to N. 39—49, 112—115; Bulsara does not even mention the other text.) The passage is the reply to the question, *ēn ku vāč čand γyāk pātaxšāy dātan* (thus in one MS.; ed. *būtan*)? '[the question is] this that [at] how many places it is allowed to give *vāč*?' — To give *vāč* means to allow one to participate in the *drōn* ceremony or the highest type of the prayer before a meal (s. **3.** 35 n. 7), and consequently in the meal itself, cf. N. **30.** 16 (uncertain), MvA. **7.** 4; **8.** 3; and Riv. II. **8.** 13 with Modi's n. thereon. Thus the subject is different, but it is with reference to the same text, and so we can safely use the foll. information, PRivDd. **181.** 1 ff.: *tāsčā y⁰ i fratom ka a⁰ v⁰ 3 guftan* 'the first *t⁰ y⁰* when three *a⁰ v⁰* are to be recited', — the next word is doubtful and the foll. of no account; after *yāvar* we are to read *u ašāṯ* — not *ā šāyēt* — which phrase is given more fully; the order of the phrases is the same as in our text. Thus it is clear that the first point is the end of Y. **6** and the beginning of Y. **7.** (We are not to see two points here, as M seems to do by adding 'and', s. n. 15. The second

13. u ētōn gōwēnd, ku ēn mart[1] nē dānēt, ku man-ič hač gētīh[2] bē apāyēt šutan, u-m⟨ān⟩ apastān ō[3] ayātēnišn i martomān bavēt; hat[4]! nē mān dušxᵛārīh hač ē, ku mān ō yazišn i[5] ōy niyāč, bē mān dušxᵛārīh hač ē, ku ka mān nē yazēnd u nē xᵛānēnd, ka-šān anākīh apar rasēt, amān apāč dāštan nē tuvān.₀

14. dātār! čand drānāk ast andar(a)k[1] žī[va]ndak, ōy i rist? u-š guft ōhrmazd, ku čand ān i[2] maxš[3] parr[3], spitamān zaratušt! aδāp čand ān i šapāk[4]-parr[4] andar(a)k[1] avēnāk.[5] ₀₀₀

13. and say thus, namely, "this man does not know, namely, 'even for me it is necessary to depart from the world, and my[6] refuge is in the [act of] remembering by mankind[7]'; lo! not[8] [that][9] our uneasiness is from this, that we have need for his worship, but our uneasiness is from this, that when they do not worship and do not invoke us, when evil comes upon them, we are not able to keep it off."

14. O creator! [for] how much length [of time] among the living is he who is dead? And said Ōhrmazd, that as much as that which is the wing[-stroke] of a fly, O Zaratušt Spitamān! or as much as that of a bat[4] among the non-observing.[5]

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part is added to determine the first which would be otherwise that at the end of Y. 4.) Then *ašāṯ h⁰* refers to Y. 7. 23, because this point must be before the last one, Y. 8. 4. Therefore the remaining one must be somewhere between 1 and 23. Both words occur several times in this part; but we can say that Y. 7. 18, 20 is meant here. Note that *dām⁰* might have been used just to determine the other, and not as an independent point, there being no 'and' after it, — the intervening passage is not recited in the ritual. In any case 20 (with changes for the proper *xšnūman*) is recited twice as required, s. Riv. **545**. 6 ff. — It may be added that the later writings do not refer to the waiting of the dead in this manner, but simply say that they wait from the dawn to the evening or midnight, Sd. **13**. 5; SdBd. **51**. 9; **93**. 3 f. The summary of the probable source, DkM. **683**. 9 ff. (the same *nask* as in 9), cannot be expected to give these details.

13. [1] M also; but Davar *bē*, perhaps a misprint. [2] Both ⁰yb. [3] K γ n. [4] K *hēnd*. [5] Both *-u*. [6-7] West, "our prayer is for reminding men", wrong. — The original has 'our', which means that the clause is to be connected with the foll., but owing to the contradiction it contains, it is better to take it with the prec., (though it is possible that the other view is correct for the same reason); cf. also Sd. **13**. 6; SdBd. **51**. 10, **93**. 5. [8-9] Cf. *na ān-ki*, Sd. **13**. 7; SdBd. **51**. 11; **93**. 5.

14. [1] Here *-ak* is not omitted as in **2**. 57 n. 4, because it seems to occur regularly when the term means 'between or among' and not 'in', s. PV. **1**. 7 (26); **5**. 27(85); PY. **33**. 7; **68**. 15 (**67**. 49); N. **186**. 7. [2] K om. [3-3] M as one word. [4-4] Both yan n ak p r, — M as one word, K sep. p r. To judge from the context, p r is *parr* 'wing', and the rest must be the name of some bird; and as such it can be compared with yan b ak (n and b are often mixed up) of GBd. **97**. 4, 6; **107**. 6; **154**. 10 (=BdK. **31**. 12, 14, 15; **38**. 11; **46**. 16 — here, with

the exception of the last, in Av. let. *šabā*, once *šaba*) and of Zs. 9. 23, — which means 'bat', s. its description. In NP. there occur numerous terms for this bird, with *šab* 'night' as the first component part, but none of them corresponds with ours. This can be read *šawāk*, to judge from its Paz., but what is *-āk*, if *šaw* is *šap* 'night'? I, therefore, take the whole as one term, believing that in the original Av. (s. n. 5) *pərənahe* stands for *xšapā-pərənahe* which, moreover, makes the quotation complete in itself. Then *šapāk* can be explained from *xšapā-*, and it can be suggested that it was used as an abbreviated form, and that too in its later pronunciation, for 'bat'. As regards *xšapā-p⁰* note that in the compounds this base is used in Av. and S., and cf. NP. *šab-parra* which is more common than the other terms for 'bat'; (Bal. is *šapčar*, with which cf. S. *kṣapā-cara-* lit. 'night-walker', 'any animal that goes out for prey in the night'). If, however, we are to retain *pərənahe*, we must read [*i*] *parr* and take the prec. as expressing its action 'clapping, flapping', which is not possible with the suf. *-āk*. s. GIrPh. 1. 278. Here too, the rest must be š p as in PV. 18. 75 (129); AVn. 28. 2; 50. 3; 52. 2; AZ. 43, or š y p as in PY. 62. 4 (61. 11). For the meaning we have support in S. *kṣip-*, though in MP. *škāftan* is used, PV. 18. 15 (34) gl. — West reads "*šinavāk* [*i*] *par*, the hearing a wing or the sound of a wing". [5] The style of this passage shows that it is a tr. from the Av., a part of which is quoted in PV. 8. 22 (64) com.: *yaϑa maxšyā pərənəm yaϑa vā pərənahe* 'as much as the wing[-stroke] of a fly or as much as the wing's [flapping]' (or reading *xšapā-p⁰* '[that] of a bat', s. n. 4—4). Here it is used in a different sense: *humānāk* [*i*] *ōy čiγōn maxš parr. ēn*: *pa nīrmat* [*i*] *xᵛēš tāk pa nīrmat* [*i*] *gētīkān, hamē ka-šān apāyēt, ā* (yb) *ētar hēnd* 'similar to that as the wing[-stroke] of a fly. This [means]: for the benefit of self as well as for the benefit of worldly beings, whenever they are required, then they are here'.

10.

1. ēvak[1] ēn[2], ku [ka] kustīk pa targōn[3] sē(h) angust ast, pa hamāk čāštak[4] šāyēt[5]; u ka kam[6], ast i nē šāyēt.$_0$

2. ēvak ēn, ku pa fravartīkān, šnūman i šut[1] bē nihātak, ⟨u⟩ gāhānbār u nōk nāwar u satuš u hōm drōn -u[2] apārīk artāk fravart kunišn; u ka nē kunēnd, pa ast i[3] čāštak[4] nē šāyēt.$_0$

1. One[1] [rule] is this, that when the *kustīk* is three fingers crosswise[3], it is allowed according to all commentaries; and when less, it is not allowed [according[7] to] some[8].

2. Another[5] is this, that in the days relating to the *fravart*-s, having applied the propitiation [formula] of the departed[6], the *gāhānbār* and *nōk nāwar* and *satuš* and *hōm drōn* and other *artāk fravart* [ceremonies] are to be performed; and when they do not perform them [so], it is not allowed according to some commentaries.

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1. [1] M om. — West reads it *āīnak* and translates it throughout the chapter by "rule". But note that this defective form (for *āδēnak* or *āyēnak*) occurs only in FrP. 25. 2 as the explanation of *ēvēn(ak)*, and that the latter alone is met with in the books. It may be argued that NP. *yak* means also 'custom, law', but this is not certain, s. Vullers, and so we cannot apply this meaning to *ēvak*. I, therefore, connect *ēvak* . . . . *ēvak* . . . . and take them in the sense of 'one . . . . another . . .' as in Čk. 6 ff. [2] M *ān*. [3] Both t r y n n; M[+] n. *dō*, taking the original as an ideogram for 'two', which, however, does not suit the context. The other reading is quite possible, although it is nowhere met with. — The meaning is 'from one border or side to the other'; West, "[loose] transversely (that is, round the waist)", wrong; for details s. 4. 2 n. 4. [4] Both *čās*^{0}; M n. *kitāb* 'book'. [5] M *guft*. [6] Or remove the comma after *ast*, and omit *i*. [7-8] Thus, believing that *pa* of the prec. clause is understood, s. 2, and taking *ast i* in its common sense; or read according to n. 6 and omit this phrase.

2. [1] K *drōn*, which occurs just below in the next line. [2] K om. [3] Both after *č*^{0}; cf. 1 n. 7—8. [4] Both *čās*^{0}. [5] S. 1 n. 1. [6] Cf. NP. *šud*. West adopts *drōn* (s. n. 1), which is here out of place even if we take *šnūman* in the sense of 'dedication'; his tr. "*drōn* set aside at the dedication [formula] . . . is to be used at the season festivals . . . " is not in accordance with the text nor with the practice.

3. pa nask i niyātom[1] čāštak[2] gōwēt, ku [ka] mart -1 ō duždīh[3] kartan hamē[4] šavēt: [ka] dēvār -1 pati-š andar ōftēt, ā-š[5] ēwgat[6]; ka-š mart -1 ō žanēt, ā-š patiyārak;
K 70 r u[7] har 2 pa vināskārīh;₀ ka ō yazišn i[7] yazatān kartan hamē[8] šavēt, ā-š har 2 pa[9] avināsīh.[10]₀

4. ēvak ēn, ku žan ka[1] āpustan bavēt, tāk šāyēt, ātaš hūp pahrēžīhā andar mān dārišn; čē pa spand paδtāk, ku duγδāv, i zaratušt māt, ka pa zaratušt āpustan

3. In the *Niyātom*[1] *nask* a commentary says, that when a man is going to commit theft: when a wall falls upon him, then it is his destroyer[6]; when a man strikes him, then he is his adversary; and [yet] he (the thief) is in guiltiness [as regards][11] both; [but] when he is going to perform the worship (or *yazišn* [ceremony]) of God, then he is in innocence [as regards][11] both.[10]

4. Another is this, that when a woman is pregnant, as far as possible, fire is to be kept well carefully in the dwelling; because it is evident in the *Spand* [*nask*],

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3. [1] Both n aa⁰ as in FrO. 10. 5; PV. 4. 10 com. (Ms. L); for the reading we can only compare *niyādăm*, *niyāram* (*r* for *d*), Riv. 3. 17; 7. 3. DkM. 678. 7; 693. 3. has *nikātom*. [2] S. 1 n. 4. [3] Both ⁰t ya, as usual; *-d-* occurs in PT. 67. 12; FrP. 13. 5. [4] K *ka*. [5] Davar wrong about M. [6] Both ayb yt (as in Mx. 2. 74; cf. ayn b⁰, DdA. 38. 13); the usual Paz. is *aibigaṯ*, but that in NP. let., *ēvgad*, shows how we are to understand it; in this as well as in the Paz. *aiwi-āsīṯan* (a yyb-) 'to approach', Mx. 2. 185; 7. 24, the original orthography, which too is a transcription of the Av., is mechanically followed; and we are to replace it by one according to ety. By comparing *frēh-būt* and '*aibi-būt*' (i. e. *ēw-būt*) explained by *apar mēnišnīh* 'haughtiness' and *tar mēnišnīh* 'perversity' respectively in DkM. 97. 17 ff., we can say that the first part of our word is identical with that of '*aibi-būt*' and that it represents Av. *aibĭ*, *aiwi* in the sense of 'opposite, contrary', AirWb. 87. The second part yt can be read *gat*, Av. *gata-* 'gone', as the Paz. suggests; the whole term then is a transcription, or a coin-word. If so, *aibigaṯ* and *ēvgad* are not meaningless as declared by Bartholomae, WZKM. 30. 34. He reads our term *dušmēn*, following a NP. gl.; but the gl. does not at all prove that the word in question is an ideogram, as is commonly supposed. Any MP. word that is no longer or not quite common in NP. is often glossed by a familiar NP. word, for instance in M. — As regards PY. 19. 15 (39) I may note that also J 2. 286 has only ayb gt, without *dušman*. As to the meaning, which would be lit. 'opponent, adversary', note that the term is commonly used for *ahraman*. [7] K om. [8] K ⁰*māk*. [9] K ad. *u*. [10] This passage cannot be traced in the extant summary of the *nask*, though there are many places which refer to thieves and theft. [11] If we do not add this, 'both' must be taken as subject, as West does (also in SBE. 37. 473), which would not yield good sense, unless we exchange the words 'guiltiness' and 'innocence', but then too the wall is spoken of in guiltiness etc.

4. [1] K om. [2] M an ta, *xᵛatā*[*y*] (?), which West adopts: "leader"; K ya yt a, as in PV. 3. 35 (119) gl. where one MS. *parīk*; also M⁺ n. *parī*; but the parallel, Šnš. 12. 11, *dēv*. [3] Both y, as usual. [4] M 60, but s. ZsA. 8. 1(SBE. 47.

būt, sē(h) šap, har šap -1 dēv[2] -1 apāk ē[3]-100 [u] 50[4] dēv[5] ō vināstan i zaratušt duvārast[6] hēnd, u[7] ātaš andar mān būtan rāδ, čārak kartan[1] nē dānast hēnd.[8]$_0$

5. ēvak ēn, ku hēnd[1] hač-ač[2] hāvištān[1], i[3], ka[4] ō yazišn [i] yazatān kartan hamē[5] šavēnd, maγūk[6] hamē havāsēnd[7]; u hakar ān havāsišn, u-[8] namb -1[9] hač-aš bē burtan rāδ kunēnd, nišīnān kunišn; čē pa yutdēvdāt[10], hač pāδ mēzišnīh rāδ, dastowarān čāšt, ku patmānak hambun-ač, u ō har čē rasēt, ō bavēt; — u[11] ōy kē[12] mēzēt, aš apastāk i[4] pa čamišn[13] bē gōwišn, u[4] pas tanāpuhr -1 vinās ō[4] bun[4]; u[11] ka nē gōwēt, girāntar[14].$_0$

that when Duγδāv, the mother of Zaratušt, was pregnant with Zaratušt, [for] three nights, every night a *dēv*[2] with a hundred and fifty *dēv*-s rushed for the destruction of Zaratušt, but owing to the existence of fire in the dwelling, they did not know to apply [their] means.[8]

5. Another is this, that there[1] are even among the novices[1], who, when they are going to perform the *yazišn* [ceremony in honour] of *yazat*-s, are cleansing[7] the pit[6]; and if that is to be cleansed, and they make moisture owing to the flowing [of the water] from it, it is to be done sitting; because in the Vidēvdāt[10], about making water [standing] on foot, authorities have taught, that its[15] measure may be even little, and it may reach to anything, [but the sin] does occur[16]; — and he who makes water, by him the Apastāk for making water is to be recited, and then it is one *tanāpuhr* sin for his stock; and when he does not recite it, it is greater.

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140); Šnš. **12.** 11; Sd. **16.** 3 for 50. [5] Both ya yt a, s. n. 2. [6] M also, but Davar db n r^0. [7] M om. [8] We find this episode in the works based upon the said *nask*, s. DkM. **609.** 17 ff.; ZsA. **8.** 1 ff. (SBE. **47.** 30, 140 f.).

5. [1-1] Cf. *ast hač-aċ vēh-dēnān* 'there are even among those of the good religion', 30 below; West "they have a tank (*mōj*) for the disciples" (s. n. 2, 3), but for such meaning we require *ast* 'there is'. [2] M[+] n. *mōza* "boots" etc.; if 'tank', cf. NP. *mōž(a)*. [3] M *rāδ* which West adopts, s. n. 1—1. [4] M om. [5] K ^{0}*māk*. [6] Both m yn k; M n. *mōbad* which is in accordance with FrP. **13.** 1 (*hāvišt, moγūk, moγ*), but it does not suit the context. The other possible reading is *mēvak* 'fruit', which is used in the *yazišn* ceremony, after being washed; but this too does not suit the context well, especially what follows. Therefore I, like West, connect our word with *maγ* (cf. NP. *maγāk* beside *maγ*) 'pit, hole', used not only in the *barašnūm* ceremony but also for the call of nature, s. MYFr. **3.** 66—69, cf. also V. **14.** 6 esp. the MP. gl. To judge from the context the matter refers to the latter point, but the former is not out of the question. In both cases dirty water is to be removed. The novices must have done such dirty work also, as is the case elsewhere. It is hardly possible that the phrase is used euphemistically for making water, which is referred to in the later part. [7] S. **3.** 10 n. 2. [8] K one more *u-*. [9] M also, but Davar *i*. [10] Both ^{0}d y p^0; — The reference is to V. **18.** 40 ff; cf. PV. **18**, 44 (98) com. [11] K om. [12] M also, but Davar om. [13] S. **3.** 9 n. 5. [14] M *girān vināstar*, n. also *g^0 gunāhtar*. [15-16] West, "the measure it refers to applies to everything else, not even of a like origin", more clear and more to the point, but quite wrong as far as the original is concerned.

6. ēvak ēn, ku gāhān[1] apar vitartakān guftan pa sūtak nē dārišn, čiγōn ēn 3 hāt, i bun i uštovat[2] gāh, ka-č pa rāh gōwēt[3], nē šāyēt; ka-č mart -1 andar xānak apar gōwēt, bēšaz[4].o

7. ēvak ēn, ku pa šap maδ u sparm u ēč xᵛarišnīk[1] čīš[2] ō[3] apāxtar rōn nē rēčišn,
K 71 v čē druž āpus bavēt; u[4] ka rēčēt, y a ϑ ā[5] a h ū v a i r y ō[6] -1 bē gōwišn.o

8. ēvak ēn, ku škaft[1] pahrēžišn hač adātīhā kuštan i gōspandān[2] sartakān; čē pa
M 101 r stūtkar[3], apar ōyšān[4], kē gōspand adātīhā kušt, pātifrās ōγōn[5] guft ēstēt, ku

6. Another is this, that to recite [all][5] the *Gāϑā*-s over the departed is not to be considered as beneficial, since these three chapters, which are the beginning of the *Uštavaitī*[2] *Gāϑā*, whenever one recites on[6] the way[7], it is not allowed; whenever one recites them over a man in the house, it is healing.

7. Another is this, that in the night wine and basil and any [other] drinkable[7] thing not to be poured towards the northern direction, because the *druž* becomes are pregnant [thereby]; and when one pours them, one *y a ϑ ā a h ū v a i r y ō* is to be recited.

8. Another is this, that it is to be rigorously[1] abstained from the slaughtering of animal species in an unlawful manner; because in the *Stūtkar*[3], upon those, who

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6. [1] K ad. *u*; M *-u*. [2] Both °p t. — It is not clear why these chapters are prohibited; but from what follows it can be said that they were intended for the health and prosperity of body, and hence unsuitable and even injurious for the occasion, which belief still exists. [3] M *guftan*. [4] Both plene *a*. [5] This is necessary, not only because of what follows, but also because of the fact that the funeral ceremony includes the recitation of the first *Gāϑā* partly at the house and partly on the way, s. Modi, Madr. Mem. Vol. 416 ff. [6-7] Cf. what follows and n. 5; otherwise one may be tempted to read *pa rāh* [*i ōy*] 'for his sake'.

7. [1] Both °*n -1*. [2] K ad. *-1* but strikes it off. [3] M om. n (from the ideogram). [4] M om. [5-6] K *yaϑā(a)hūvairyōk*. [7] Thus, not 'eatable', because of the verb *rēč* which is used with reference to liquids only, as far as I have ascertained; cf. V. **7.** 79; N. **98.** 24 ff. (48); **139.** 17 ff. (68) where the matter refers to the offering up of *zaoϑra* 'ceremonial drink'; Sd. **30.** 1 mentions only water; Šnš. **12.** 18 neither this nor basil, which is otherwise known as a fragrant plant or flower only.

8. [1] S. **8.** 13 n. 2; for this meaning or 'strongly' s. Av. *dərəzi*°; if 'painfully', 'fearfully' cf. Mx. **51.** 3; **52.** 8 (along with *anākīh* 'harm, danger', and Str. *mahā-kleśatā-*, *mahat-kaṣṭa-*); MYFr. **3.** 53, 70. [2] K seems to have added *-ān* afterwards, and *gōspand* alone is used in this phrase elsewhere, **2.** 109; and yet, we retain *-ān*, since it can be taken as an adj. suf. [3] So also in Vyt. **1.** 1 (this and M °gr, K °yr or °kr) and Riv. **3.** 12; **4.** 7; **8.** 4; — but DkM. **678.** 3, 10; **680.** 8 *sūtkar*. [4] K °*š*[*ā*]*n*, (being at the end of the line). [5] S. **2.** 121 n. 3. [6] Both t yyb, as in BdK. (**10.** 5, 19 etc.); elsewhere t yb, GBd. **43.** 5; **44.** 7; **90.** 9; PV. **9.** 10 (21), 32 (132) com.; DkM. **756.** 16; **757.** 13. The orthography and esp. the Paz. *təh* in BdK. **43.** 9 suggests the reading *tēh*, s. AirWb. 651; for *tēγ* cf.

mōδ [i] ōyšān gōspandān tēγ[6] i[7] tēž[7] humānāk bavēt, u[7] ōy i[8] adātīhā kuštār ōžanīhēt[9].

9. hač[1] kuštan[1] i gōspand, varrak u vahīk[2] u gāv i varzāk[3] u[3] asp i[4] kārīčārīk u xargōš u čihrāp[5] u xrōs u[6] vahuman[7] muryγ[7] u muryγ[8] i kāskēnak[9] u ⟨hač[10]⟩ muryγ[11] i sār[12] u humāk u parastūk[13] vēš pahrēžišn.[0]

have unlawfully slaughtered animals, punishment is thus spoken of, that the hair of those animals becomes like sharp spear-heads, and he who is a slaughterer in an unlawful manner is killed [therewith].[9]

9. From the slaughtering of animals, the lamb and the kid[2] and the ploughing ox and the war-horse and the hare and the hawk[5] and the cock and[6] the *Vahuman* bird (i. e. the owl[7]) and the magpie[9] bird and the thrush[12] bird and the vulture and the swallow are much to be abstained.[14]

Av. [1]*tiyra-* 'pointed', *bitaēya-* 'double-edged', Arm. lw. *tēg* 'spear-head', NP. *tēγ* 'point of a spear' (one of the meanings). Note that t yb can be for t yk, cf. BdK. **36.** 4 (t yyk, or t yk), GBd. **120.** 1 (t yb k). [7] K om. [8] K ad. and strikes of rn b. [9] Both ap[0] instead of an[0]. — This matter occurs in a different form in the summary of the said *nask*: *u ēn-ač, ku ōyšān-ač kē pah u stōr adātīhā kušēnd, i-šān* (for *aš*[0]) *zī*[*va*]*ndakīh u x*[*v*]*arrah kāhēt* 'and this too, that [as to] those also who slaughter small animals and large animals in an unlawful manner, their life and *x*[*v*]*arrah* diminish', DkM. **807.** 2 ff.

9. [1-1] M divides the ideograms into *kē yasn tan*; K into *kē* and the rest. [2] This reading is supported by DkM. **404.** 7, 9 where -yk points to *-īk*, and by GBd. **25.** 12, **56.** 3 where -aa- points to *-h-*, and by Riv. II. **56.** 15 where *vahī* occurs for the capricorn, as in the said texts. Otherwise, M writes the word n y[0] which suggests the reading *vēsak*, cf. Bal. *gēs* 'kid'. The parallel texts give for it *buz-yāla* instead of our term. [3] M also, but Davar om.; — M n. *varzā*, so also in the parallel texts, but unrecorded in NP. where, however, similar terms occur. [4] K om.; Davar wrong about M. [5] Both as in Mx. **61.** 9 where the Str. is *cakravāka-* 'duck', but this can hardly be meant in the present case, since it is allowed to eat its flesh, s. Riv. **260.** 15 (*bat i ābī*); and the fact of its being a favourite bird of the Iranians, s. Le Coq Ost-Turk. 63 n., can have no bearing on the point at issue. In the said Mx. passage the term occurs for the chief of birds, and as such *karšift* is given in PVr. **1.** 1 and GBd. **121.** 3 (= BdK. **57.** 20). This means that the two terms are identical; and they are really so, because in PV. **2.** 42 (139) *karšift* is glossed with *čaxrvāk*, a var. of *čihrāp*. Now the former means 'hawk' or the like, s. its ety. Av. *karšiptar-* AirWb. 458, and its explanation *čaryγ* (č r k), BdK. **57.** 20. (The statement about its being "a species of water-fowl" in SBE. **47.** 160 cannot be correct; very probably the text is to be corrected as is done by Anklesaria, ZsA. **23.** 2.) Therefore our term too must have the same meaning. West gives "bat (*čīharāž*)", very probably a conjecture, which does not suit the context. [6] M om., — West "or", thus identifying the cock with the *Vahuman* bird, but the former has relation

10. žan i[1] āpustan ka[2] bē vitīrēt, pa kam hač 4 mart[3], i-š hamwār pa ham-zōrīh andar hēnd, nē stānišn; — čē, apārīk nasāk, pas hač sak dītan, ka pa 2 mart[4] pa ham-zōrīh apar stānēnd, rēman nē bavēnd; u žan i[5] āpustan, 2 sak andar apāyēt, kē ham-zōrīhā[6] bē nimāyišn, u[7] [ka] pa čahār mart ham-zōrīhā apar stānēnd, rēman nē bavēnd; u ka pa 2 mart apar stānēnd, pa pixak šōδišn.$_0$

10. When a pregnant woman passes away, she is not to be taken[8] up[8] by less than four men, who are always in collaboration at it; — well[9], [as to] other corpses, after the seeing by a dog, when they[10] take them up through[11] two men in collaboration, they do not become polluted; and [as to the corpse of] a pregnant woman, two dogs are requisite, which are to be shown collaborately (i. e. jointly), and when they take it up through four men collaborately, they do not become polluted; and when they take it up through two men, they are to be washed through [the bath with the stick of nine] knots.

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to *Srōš*, s. V. **18.** 14 f., 23, — it is even actually called *murγ i sarōš*, Riv. **267.** 12, — and the latter refers to another bird, s. n. 7. [7] Both v^0 m rn k. — For the meaning s. Sd. **14.** 8 f. . . . . *ki ū rā ašō-zušt x^{v}ānand, u bahman murγ nīz x^{v}ānand, [u] kūf nīz x^{v}ānand* '. . . which they call *ašō-zušt*, and they call also *Bahman* bird, and they call also owl'. In Riv. II. **441.** 10, where our term is not used, *ǰuγd* (or *čuγd*) occurs in the place of *kūf*, s. also AirWb. 259. *Vahuman* bird and *ašōk-zušt* are identified in BdK. **46.** 17 f. also, but the passage being corrupted, the fact is overlooked, s. GBd. **154.** 11. Again note that the flesh of owls is prohibited, Riv. **260.** 15. [8] S. **2.** 5 n. 1. [9] M ad. the sign o; n. *kāškīn[a]*, as in some parallel texts, but NP. *kās*^{0}. For the meaning cf. *kāskēn murv malak ō žanēt 'k.* bird destroys locusts', GBd. **155.** 8 (=BdK. **47.** 10; Sd. **34.** 3 has *gīrad* 'catches'); but this applies to 'jay' also, which, moreover, agrees with the description in Vullers and in Tīrandāz 393, and which is given by the Guj. translator of Bd., s. Justi. [10] This is a part of the next word and hence the mistake; otherwise it and the foll. *murγ* ⟨*i*⟩ must be before *čihrāp*. [11] Both ^{0}rn n, *murv* (e. g. in n. 9), but s. above. [12] K ^{0}ā r; — this is the common meaning of NP. *sār*, S. *sāri(kā)*- etc., and it can have been meant here, because it is *malax x^{v}ār* 'locust eater' (Vullers); otherwise 'buzzard' (s. **2.** 5 n. 8), cf. the foll. item. [13] NP. *piristū(k)* etc., but also *paras*^{0} (Wollaston); cf. the Paz., FrP. p. 79. [14] For further details s. my article, Lawful and Unlawful Animal Food according to Iranian Writings, in the forthcoming "Volume of Oriental Studies in honour of Dastur Pavry".

10. [1] K om. [2] Both *kē*, but *ka* is better. [3] M ad. *i*. [4] K ad. *sak* but blots it off. [5] M om. [6] K ^{0}*īh*. [7] M at least *-u*. [8-8] For this meaning here and below (instead of West's "carry away or along") s. PV. **3.** 14 (48) com., **7.** 26 (66) com. where *statan* and *burtan* (with the same object) are distinguished, and note the usual sense. The reference is to the preliminary arrangement of a corpse; of course, it applies to its transport also. [9] S. **1.** 3 n. 8. [10-11] That is, 'they are taken up by', here and below.

11. ēvak ēn, ku ka martom i vitartak rāδ āmurzišn xᵛāhēnd, ōγōn[1] čemīktar, ka gōwēt, ku hamē[2] ka vinās, i man andar ōy[3] yast, apāk[4] ān, i ōy andar man yast, bē āmārēnīt, u[5] vinās ēvak pa dit bē šut, u-š[6] vinās i frēh, i ōy andar man yast, aδak-am ahrav-dāt kart.$_0$

12. ēvak ēn, ku apē-mōčak nē rawēt; u-š sūt ēn-ač hač-aš, ku ka mōčak pa pāδ, u[1] pāδ apar nasāk nihēt, — u nasāk bē nē ǰumbēnēt, — rēman nē bavēt; u ka mōčak nē pa pāδ, u[1] pāδ apar nasāk nihēt, — u[1] nē ǰumbēnēt, — bē ka ēvar dānēt, ku sak dīt aδāp nē, ⟨u⟩ pa sak nē dīt dārišn.$_0$

13. ēvak ēn, ku [hač][1] duvāsrūǰit[2] paδtāk, ku andar sāl rōč -1 nimūt ēstēt, ku[3] har kē hač 14 sāl [u] 3 māh rōč -1 frēh, a[š][4] kustīk frāč bandišn; — ōγōn[5] hūptar,

11. Another is this, that when they desire forgiveness for a person passed away, it is more reasonable[7] so, when one declares, viz. 'whenever the sins, which I issued unto him, are[8] reckoned[8] with those, which he issued unto me, and sins are [thus] removed one by the other, and[9] there are further sins of his, which he issued unto me, then they are made a 'righteous gift' (i. e. are forgiven) by me'.[10]

12. Another is this, that one [should] not walk without boots; and his advantage is even this therefrom, that when a boot is on his foot, and he puts the foot upon a corpse (or carcass), — and [if] he does not move the corpse, — he does not become polluted; and when a boot is not on his foot, and he puts the foot upon a corpse, — and [even if] he does not move it[2], — except when he knows for certain, whether a dog has seen it or not, it is to be considered as [one that] a dog has not seen.

13. Another is this, that from[1] the *Duvāsrūǰit*[2] it is evident, that in the year [even] a day is shown, viz.[3] every one who is one day further than fourteen years and three months, by him the *kustīk* is to be tied on; — it is better so, that[9] when

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11. [1] S. 2. 121 n. 3. [2] K ^{0}*māk*. [3] K *ō*; M *bē*. [4] K rn t. [5] K om. [6] Both *ā-š*. [7] West's "significant" depends upon NP. *čam* 'meaning, signification'. [8-8] Or 'you [gods] reckon' reading the original *āmārēnēt*, but cf. the foll. *šut*. [9] If 'then' (s. n. 6), we must add '[if]'. [10] Cf. PazT. 197. 1ff., a sort of condolence formula.

12. [1] K om. [2] West ad. "he is polluted", but that is wrong, because the pollution depends upon the foll. condition, which he translates incorrectly by adding "if" after 'or'. — The idea is that in this case the person becomes polluted, if a dog has not seen the corpse.

13. [1] Or [*pa*] 'in'. [2] MS. yn b a yy rn č yt; in DkM. 678. 8, 721. 1 ^{0}č t; for the reading cf. *duv*[*ā*]*srūǰid*, ^{0}*āsranǰid* of Riv. 4. 1; 7. 8. These may be misreadings, as they are in the opinion of West, but his "*Ganabā-sar-niǰat* the thief's head downstricken" (SBE. 37. 74) is by no means certain, although it is treated as such. [2-3] K om. [4] Thus, because as a rule *ā* 'then' does not occur, unless *ka* precedes, and it is not probable that *har kē* should be *har ka* or *ka har kē*. [5] S. 2. 121 n. 3. [6] K *sālak*? [7] K om. [8] M *panǰ* 'five'; in both ideograms the latter half is the same. [9-10] Or 'than . . at', but s. what follows.

M 102 r ku ka andar 15 sāl[6] ēstēt, kustīk bē bandēt; u[7] kē pahrēžōmandtar ōγōn, ku nōh[8] māhakān, i[7] andar aškomb i mātar, apar gīrēt.$_0$

14. ēvak ēn, ku ka[1] vāč[2] dārēt, vāt -1 i[3] [hač] hačaδar bē āyēt, [u] vāt -1 [i] hač dahān bē āyēt, har 2 ēvak[4].$_0$

15. ēn-āč, ku žan kē zāyēt, 10 žan ayārīh kartan rāδ[1] andar[2] apāyēt: panj žan pa gāhvārak[3] kār framāyišn; u žan -1 patīrak i[4] suft[5] i hōy[6], u ēvak suft⟨ak⟩[7]

one is within[10] fifteen years, he ties on the *kustīk*; and he who is more careful[11] is so, that he takes [into account] the nine[8] months, which [he passes] in the womb of the mother[12].

14. Another is this, that when one holds a prayer, the wind that comes from below, and the wind that comes from the mouth, both are one [and the same].[5]

15. This too, that [as to] a woman who gives birth, ten women are requisite for rendering help: five women are to[14] order (or oversee) the work for the cradle[15]; and one woman to hold her against the left shoulder, and one [against] the right

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11-12 West, "cared for, that way, than a five-months' child (K 20 has 'nine-months' child'), on whom they should put [it] in the womb of [its] mother", wrong. The clause simply gives the reason for the limit fourteen years and three months; the same reason is given e. g. in Sd. **46**. 1. — The passage cannot be traced in the summary of the said *nask*.

14. [1] M om. [2] M *ēvāč* 'only', or 'voice'. [3] K om.; (M has *i* also, though Davar quotes only *-1* as in the next case). [4] M n. *yak ast*. [5] We are of course to understand that in both cases the prayer is null and void; cf. *ka-š vāt -ē bē āyēt, ā-š* (or leave *u-š* of the MSS. and change the next *u-š*) *vāč bē gōwišn, u-š vāč apāč gīrišn*; *u-š ētōn bavēt* (TD), *čiγōn hač bunīh* 'when a wind comes from him, then (or leave 'and' of the MSS. and change the next 'and') the prayer is to be recited by him, and a [new] prayer is to be held by him; and it becomes for him so, as from the beginning', N. **31**. 3 ff. (Bulsara's tr. is wrong, esp. as regards *vāt* which he takes as "gale", by which the priest "should not allow himself to be disturbed . . ., because in that case the attendants can at once protect him from its annoyance".) The same idea recurs with more details in Riv. II. **23**. 5, **26**. 6 where *bādī* cannot have any other meaning.

15. [1] K *nē*. [2] M om. [3] M dn a r k, (n. *dūr* 'far'); K yn^0, and joins to the prec. — West reads "*gavārak* cradle", and Davar supports him by quoting NP. *gavāra*; but the MP. word for this article is ya yyn^0 *gāhvārak*, s. DkM. **756**. 3, 5 and Arm. lw. *gahavorak*; and NP. *gavāra* is for *gāhvāra*. Therefore this meaning is doubtful, if we are to stick to the original. But it suits the context: the presence of five women can be necessary for some ceremonial act about the cradle, if not for its preparation. Again the parallel text, DkM. **755**. 9 ff., refers to the same matter, though it does not use the term in question: *pa čiγōn kartan i-š* (for *aš*) *gāh* 'about how to make its cradle (lit. 'place, seat')'. Thus we have some indirect proof for the emendation, which in its turn is merely the addition of the first letters. [4] Both *ē*; M ad. and strikes off *su*[*f*]*t* here, not before

i dašn[8] griftan[9]; u[10] žan -ē dast andar[11] gartan[12] i ōy awgandan[13]; u žan -l miyān i ōy griftan; u[10] žan -l, ka kōtak bē zāyēt, apar dāštan, u nāfak brītan.[16] — ātaš buland[17] kartan, [u]

16. 3 rōč u[1] 3 šap[2] miyān i ātaš u apurnāyak[3] kas nē vitaštan; u apurnāyak ō mart u žan i[1] vināskār nē nimūtan; gōkirt[4] andak -l sūtan, [u] pa āp i urvar[5] apar apurnāyak handūtan[6]; fratom x^{v}arišn parāhōm u[7] šapyār[8] dātan.

shoulder; and one woman to throw a hand on her neck; and one woman to hold her waist; and one woman, when the child is born, to take it up, and to cut the navel-string.[16] — The fire is to be made ablaze[17], [and]

16. three days and three nights no one has to pass between the fire and the child; and the child is not to be shown to a sinful man or woman; a little *gōkirn*[4] (white *hōm*) is to be pounded, and with the sap of the [pomegranate[5]] plant[5] it is to be rubbed[6] on the child; [as] the first food *parāhōm* [drink] and syrup[8] are to be given.

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the next *suft* as Davar says. [5] M n. *pahlū*. [6] M n. *ćab* (written *ǰab*); K an d. [7] *-ak* is not wrong, but s. above. [8] M n. *rāst*. [9] M. n. *gīrand*. [10] M also, but Davar om. [11] K om. [12] K *kartan*, i. e. k n^{0} for y r^{0}. [13] M n. *afganand*. [14-15] Or 'to be ordered for the cradle work', but cf. the next clauses; — s. n. 3. [16] The foll. can be better connected with the next section than with this, as is done by West and Davar. [17] The lit. or original meaning of *buland* is 'bright' or the like, and not 'high', according to Hertel, IIQF. **6**. 14, (**9** and Beit. s. the cognate terms in the word-index). His view finds support in this clause!

16. [1] K om. [2] K *šapān*. [3] M n. *kōdak* [4] M yn k rt; K yn rt; and both join to the foll. Believing that our separation is correct and that K om. *-k-* by mistake, we can identify the term with that in BdK. **19**. 18; **42**. 11; **59**. 4. Now the latter stands for *gōkirn* of the corresponding text, GBd. **67**. 13; **149**. 10; **122**. 9. Therefore our term too can be the same, viz. *hōm i spēt* 'white *hōm*' as identified in GBd. **149**. 10; **116**. 2 ff. (= BdK. **64**. 1 ff. where too *gōkirn* is given), and elsewhere (s. AirWb. 480 *gaokərəna-*), and as can be judged from other details. And one of the MSS. actually glosses it with *hōm*. — Note that also the MS. IM (written by the copyist of GBd. DH) has *gōkirt* in PV. **20**. 4; and so I have not corrected it. But indeed we cannot take our word in the sense of NP. *gōgird* 'sulphur', as West and Davar do. Because as to *hōm* it is said to resemble the tamarisk, with a stem having many knots, and leaves like those of the jasmine, s. Vullers. Again I think that we are to consider this matter from the religious point of view, and not from that of hygiene and medicine: it refers to, say, the adoption of the child into the religion. — S. n. 5. [5] I believe it is this instruction that appears in the later writings, Sd. **24**. 2, Sd.-bt. **26** (Guj. tr. p. 188) and Farz. **1**. 14 f., as the provisional preparation of *parāhōm* by mixing *hōm*, *urvarām* and water. These are the same three articles as mentioned here, *āp i* 'sap of' being taken for *āp u* 'water and'. The term *urvarām* is the abbreviation of Av. *urvaraṃ haδānaēpataṃ* 'pomegranate twigs'

M 103 v **17.** ēvak ēn, ku[1] [ka] kas -l mart i[2] apēvinās rāδ bē žanēt, tāk dart bē nišīnēt, har rōč tanāpuhr -l vinās ō[3] bun bavēt.$_0$

17. Another is this, that when some one strikes a sinless man, [then] till the pain ceases[4], every day one *tanāpuhr* sin accrues to his stock.

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pounded along with *haoma* twigs in the *yazišn* ceremony. Hence our *urvar* too is not any plant, but the said one; cf. PV. **18.** 3 (7) where *urvar* is explained by *barsum*. For the latter *gaz* 'tamarisk' or *anār* 'pomegranate' twigs are used, Riv. **467.** 12; and hence the same for the former also, — such is the case at least in modern times. (Riv. **469.** 13 ff. is silent on the point.) [6] K *-ūtan* partly worm-eaten, but there can be little doubt about the word. [7] K *u-*. [8] Both (but s. n. 7) yap ya r. West gives "aloes (*šapyār*)", which is one of the meanings of NP. *šabyār* and which is used as a purgative in India. Davar quotes the NP. word and the same meaning, but he adds: "With a slight change the word could be read *gāvšīr* cow's milk". This is true if he means the addition of *-ī-*, but there is something more: *gāv* is written yan, and not yap, s. FrP. **7.** 1. In any case both the meanings are not satisfactory. As to our meaning: note that the parallel text, DkM. **755.** 13, gives as the second food *rōγn i mētōkzarmīk* (MS. ^{0}zm r^0; — DkM. **747.** 2 f. does not name both the first and the second food). This is the same as Av. *zaramaya- raoγna-* lit. 'spring butter' (the other is 'mid-spring', but the additional part is clearly a transcription and hence it shows the nature of the whole term), but used to designate the food or rather the drink of the blessed in heaven. As such it cannot be mere butter, and so we can apply to it the description in Aog. 16: *āpēn, maδēn, šīrēn, angapēnēn* 'prepared of water, wine, milk, honey'; — strictly speaking it applies to the MP. text, to 'the immortal food etc.' in 15, which comes to the same thing. — From the manner in which the second food is referred to in the later writings, it seems that they place the emphasis on *parāhōm* only. It is possible that the original idea was forgotten and hence misunderstood. However, what they give is of some use to us: it is *šīr* 'milk' in Sd. **24.** 2, (so also M n.); 'water mixed with molasses or any sweet thing, and milk' in Sd.-bt. (Guj. tr. p. 188); and *ḳand u šīr* 'sugar-candy and milk' in Farz. **1.** 17. And the custom of giving the mixture of molasses and water is not unknown among the Indian Parsis; they call it *gor-vāṇī* (*gor* = *goḷ* 'molasses', and perhaps *vāṇī* = *pāṇī* 'water' or *vānī* 'dish, food'). But it can have been borrowed from their Hindu neighbours who call it *gaḷthuthī*. If such be the case, we are to note that the author of the last named work is an Indian Dastur, and that the text of the other work is not before us; — we have no reason to doubt the translator, but the detail is omitted not only in the original Sd., but also in its second version, to judge from Hyde's tr. (Hist. Rel. veterum Persarum p. 449). However this may be, we are not to ignore the statement about *rōγn i mētōkzarmīk;* and so we can say that our term is not the same as NP. *šabyār* 'aloes', but that it is *šabyāra*, explained by *šīra* 'syrup'. It is also possible that *šīr* referred to above stands for this *šīra*.

17. [1] M ad. and strikes off *andar* which occurs at this place in 18. [2] K om.; M *l.* but Davar silent about it. — We should have left *l*, since *rāδ* is very rarely

18. ēvak ēn, ku andar šahr, ku[1] dātowar[2] i drōžan[3] gumārēnd[4], u pa [v]āvarīkān[5] dārēnd[5], hač vināš u[6] mihrān-druž[īh][7], i ān dātowar kunēt, andar[6] ān šahr awr [u[8]] vārān kam, u šīrēnīh u čarpīh u[6] bēšazišnīh[9] i[10] pēm [i] gāvān u gōspandān bē[11] [k]āhēt[12], u apurnāyak andar aškomb [i] mātar vēš tapāh bavēt.[0]

18. Another is this, that in a country, where[1] they appoint a false judge, and consider[5] him as trustworthy[5], [then] owing to the sin and breach of trust, which that judge commits, in that country clouds and[8] rain [become] less, and the sweetness and fatness and healing power of[10] the milk of the cattle and small cattle does[11] diminish, and the young[13] ones[13] in the womb [of] the mother become much injured.[14]

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used to express the Acc.; but if we take this in the sense of 'for', *apēvinās* must mean 'no sin', as opposed to *vināš rāδ* 'for sin'; Sd. **100.** 1 copies this use: *kas-ē kas-ē rā bēgunāh bi-ranǰānad yā bi-zanad.* [3] M ad. *ō*, expressed by another ideogram γ n; it cannot be a mistake for *ōy* 'his' which does not occur in this phrase. [4] Lit. 'sits down'.

18. [1] Both *ka* 'when'; but the other from the Paz. (in NP. let.) in ZHss. 83 is better. [2] M n. *dastūr;* so also the said Paz. [3] K d rn n č n n; — OP. *draužana-*. [4] For *gu-* s. Hübschmann, PSt. 95. [5-5] The said Paz. has *āfrīnagān āvarand* 'they bring blessings' which is not only doubtful, but also unsuitable owing to the prec. *pa* (p h); hence the mistake lies on its part. — The first word as it is can be read *aparīkān,* meaning 'upper ones' in Šv. **4.** 51; here we may take it in the sense of 'superior' or the like, but that does not suit the context so well as the other. We have added *v-* in spite of NP. *āvar* 'truth, certainty' and *āvarī* 'a man of truth', because only the other form is met with in MPB., MPT. and Arm (as lw.). [6] K om. [7] S. Mx. **36.** 21 etc.; the said Paz. has *mihr druǰ.* [8] Thus the said Paz.; but if [*i*], then 'rainy clouds', cf. *awr i vārandak,* Mx. **56.** 5. [9] Both plene *-a-;* K -yy for -ya. — The said Paz. gives a meaningless reading; also of the prec.: z l f š for our č r p ya, whereas *šīr*[0] is correct. Bartholomae omits all this. [10] Both *u* 'and', but the other is better; or we may add *i pēm* 'of the milk' before it. [11] M *bun* (i. e. b n n for b n a) 'bottom, foundation', with a corresponding (?) n. *az pay.* West, "a portion (*bavan*)", — NP. *baun.* [12] M n. *kāhad;* the said Paz. *bast* 'bound', emended from our aa yt! [13-13] West, "children", but note the context, and cf. Vyt. **2.** 43: *stōr, gāv u gōspand kōtaktar zāyēnd . . .* 'large cattle, cattle and small cattle are born smaller . . .', — also for the whole clause; otherwise this can be 'the young ones in the womb make the mother much injured' through the change of *bavēt* into *kunēt* as in **2.** 106 n. 5. [14] This can be compared, if not traced to, the *Nikātom nask,* which dealt with *apar vināskārīh i dēh sardār pa ziyān, i andar dēh hač āfrāsīh u duš framānīh i ōy bavēt* 'on the sinfulness of the chief of the country for the injury, which takes place in the country through his punishments and evil orders', DkM. **717.** 7 f.

19. ēvak ēn, ku mart, ka žan nē kunēt, mark-aržān nē bavēt; u[1] žan, ka šōδ nē kunēt, mark-aržān ō[2] bavēt; čē žan[3], bē pa ham-vimēžišnīh i apāk martān[4], frazand nē bavēt, u patvand[5] hač-aš[6] nē rawēt; u mart, yut hač žan, ka apastāk, čiγōn pa yutdēvdāt guft ēstēt, bē[7] gōwēt, patvand[8] i[1] tan i pasēn frāč rawēt.$_0$

M 103 r **20.** ēvak ēn, ku dandān-frēš[1] pōst pāk bē tāšišn; čē dastowarān čāšt, ku ka[2] dandān[3]-frēš[1] pa pōst ō[4] dahān kart, u[5] bē ōftēt, u žan i[5] āpustan ka-š pāδ apar nihēt, pa nasāk būtan bīmōmand[6].$_0$

19. Another is this, that a man, when he does not take a wife, does not become a *mark-aržān* [sinner]; but a woman, when she does not take a husband, does become a *mark-aržān* [sinner]; because [as to] women, except by intercourse with men, an issue does not take place, and [so] the lineage does not proceed from them; but [as to] a man, [even] without a woman, when he recites the Apastāk, as it is declared in the Vidēvdāt, the lineage of the final existence proceeds further [from him].[9]

20. Another is this, that a[7] toothpick[1] is to be shaped clear of bark[8]; because authorities have interpreted, that when a toothpick with bark is applied to the mouth, and it falls down, and when a pregnant woman puts her foot upon it, she is apprehensive[6] about there being a dead[9] child[9].

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19. [1] K om. [2] K n o. [3] K zn n. [4] K ad. *u;* M -*u*. [5] Both p t n d. [6] Davar rep. *h*^{0}. [7] K b n ā. [8] K p t n d. [9] A similar version in ZHss. 170. — The idea is based upon V. **18.** 45—52 which gives the prayer to be recited after a seminal discharge, and from which we learn that this is like entrusting a child to Ārmaiti, who delivers it back as a grown-up man to the person in question at the final existence; cf. Riv. **193.** 3 ff., Farz. **18.** 13 ff.

20. [1] Both once p r ya, and once p r y yan (also in MF. **188.** 13). In PT. **123.** 17, **124.** 3, DdA. **39.** 6, MF. **189.** 5 it is p r y ya, corresponding with the Paz. *frēš*, PazT. **121.** 6; whereas in PT. **123.** 17 n., Šnš. **12.** 13, PX^{v}Ap, **57.** 14 it is p r yan, corresponding with the Paz. *par(a)sni* (!), PazT. **73.** 23, (**74.** 14). The forms recorded in NP. are still greater in number and no less doubtful; but since *āprīš* is not possible, we may not trust *parīš*, whereas *afrīš* and *farīš* speak for *frēš*. — Bartholomae, in Junker mp. Schulgespräch 19, thinks of two possibilities: *frašn* from Av. (*ərəzatō.*)*frašna-* 'some part of armour', or *parš* from Av. *parša-* 'ear of corn' (rather 'stalk, halm'); but the former (and also *fraš* 'a weapon to be hurled', AZ. 103 etc.) can hardly be compared with 'a tooth-pick'. As to the latter we may note that the article is actually spoken of as *kāh* '(a piece of) hay' or *čōb* 'a stick, shoot' in the marginal remark in M$^+$ (ZHss. 106), cf. also Riv. **350.** 18 ff.; but the occurrence of -y- after -r- cannot be explained in the case of *parš*(*an*) as in the case of *fraš*(*an*). [2] M ad. -*š*. [3] M ad. *u*. [4] K γ n; M n. *dar*. [5] K om. [6] Both sep. *bīm hēnd*, where *h*^{0} can be for *ast* or *hāt:* 'there is or may be fear'; Šnš. **12.** 13 *vimān* 'there is doubt'. [7-8] Thus because of *tāš*^{0}; otherwise 'the bark of a tooth-pick is to be cut off clean therefrom (*hač-aš*, occurring in Šnš. **12.** 13)'. [9-9] Thus or 'miscarriage', not "dead matter" (West), because of Sd. **17.** 2: . . . *bīm ān buvad, ki kōdak ba ziyān āyad* 'the fear is that, that the child may come to injury'.

21. ēvak ēn, ku pa frazand i čakar patīraftan, nikīrišn kunišn; čē pa čahārdahom [i] nask i[1] huspāram dastowarān čāšt, ku man pus tō-č[2] pus šāyēt, u man duxt tō-č duxt[3] nē šāyēt.$_0$

21. Another is this, that in accepting the child of a *čakar*[4] ('subordinate') wife, discrimination is to be exercised; because in the fourteenth[5] of the *Huspāram nask*[6] authorities have interpreted, viz. 'my son is allowed also [as] thy son, but my daughter is not allowed also [as] thy daughter'.

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21. [1] K om. [2] K *čē*. [3] K ad. and strikes off *ku*. [4] This term is applied to a woman who marries again after the death of her husband as follows: . . . *ba-čăkar i šōy i pēšīn ba-šōy bāyad dād* 'it is necessary to give her to a husband as the *čăkar* of the former husband', Riv. **180**. 17 etc. (for other details s. below and Riv. **185**. 19 ff., (II.), ZHss. *43, 37, 133). This shows that even in Riv. *čakar* does not signify merely a widow, as is commonly supposed; — for 'widow' we have MP. *viδavak* (Av. *viδavā-*) or *vēvak* (NP. *bēva*). This view as well as that of a 'serving wife' (from NP. *čākar* 'servant, maid') is rejected by Bartholomae, SRb. 6 ff., and by Anklesaria, JIA. **1**. 241 f., at least as regards the MP. sources. The latter would identify *čakar* with Arab. *ṣayīr* 'a minor' (*ṣayar* 'being small'), and says that "it is possible that *čakar žan* means a 'minor-female' adopted and married to a young man in order to appropriate her first-born male child". This meaning he applies in GBd. **236**. 1 ff. (=BdK. **80**. 2 ff.), but he himself admits that "the contradiction in the text will still remain unexplained as to H. having been *born* of I.". (Other difficulties, with which we are not concerned here, are: *hač aranǰ zāt ēstēt* of DkM. **667**. 3, **671**. 5, **674**. 8 can hardly mean "was begotten without travail", but rather 'was born of A. (or how else we may read the name)'; and hence the said epithet cannot be *aranǰ i brātān* "the comfort of the brothers", but some name; — note the orthography b y r^0 and in BdK. *nəyradā* in Av. let.) Again it is a question whether it would suit in all cases where the term occurs; and note that a woman married in this manner is called *ēvak zan*, Riv. **180**. 11 ff. etc., **184**. 5 ff. — Bartholomae, ZSR. **1**. 32 n., considers our term a reduplicated form and suggests its relation to Av. *čarāitī-* 'maiden, young woman': then 'a transferable wife' may be taken as the lit. meaning! In any case it refers to 'a subordinate wife' as opposed to 'a chief wife' *pātaxšāh žan*. The passages treated in SRb. 5, 8 show that the former is a wife who is not divorced but is given freedom over her person by the husband. She can then marry another as a *čakar* wife, but her children through him belong to the first husband. This latter detail explains the statement 'my son etc.' in our passage, cf. also SRb. 9 n. For further information we have N. **7**. 27 f.: *čakar gāyēt, dužīh* [*i*] *čakar x^{v}ēš* '[if] one seduces a *čakar*, it is the theft (or he is the thief) of the *čakar* herself', — because she is free from or not protected by her husband; and Riv. **185**. 13 f.: *pursiš ān-ki, sālār i čakar zan ki bāšad? pāsux īn-ki, zan i čakar, sālār-ē, i x^{v}ad gumārad, sālār i ān bāšad* 'the question is that, viz. "who can be the guardian of a *čakar* wife (or woman)?" The reply is this, that [as to] a *čakar* wife, a guardian, whom she herself appoints, can be her guardian'. — What follows does not refer to her, but to

22. ēvak ēn, ku apēr tuxšēt[1] pa frazand[2] zāyišnīh, — ēvāč[3] frēh[4] kirpak handōžīh rāδ; čē pa nask [i] niyātom[5] dastowarān čāšt, ku kār u kirpak, i[6] pus kunēt, pit ētōn bavēt, čiγōn ka-š pa dast i xᵛēš kart hē;₀[7] u pa dāmdāt paδtāk, ku ham-ač kirpak ham handāčak, i pit ō xᵛēšīh rasēt.₀

M 104 v **23.** ēvak ēn, ku čīš, [i[1]] bē ō aržānīkān[2] dahēnd, čand[3] šāyēt, ō xᵛarišn[4] handāčišn; čē pa niyātom[5] dastowarān čāšt, ku [ka[1]] mart -l [i] virsnak nān dahēt, [u ka-č[1]] apēr vas[6], ā-č har ān kirpak, i ōy pa ān[7] sērīh bē kunēt, ōy ētōn bavēt, čiγōn ka-š pa dast i xᵛēš kart hē.₀

24. ēvak ēn, ku [ka] xᵛafsēt, pa frārōnīh u apēvināsīh[1] xᵛaftišn[2], -u ašemvohūk -l bē gōwišn; u ka vigrāt[3] ēstēt, hamgōnak; — ka ētōn kunēt, har vēn[4] āwarišn

22. Another is this, that one [should] persevere much in the begetting of children, — only for the acquisition of further good works; because in the *Niyātom nask* authorities have interpreted, that the work and good work, which a son performs, becomes [that of] the father so, as when he would have performed it by his own hand; and in the *Dāmdāt* it is evident, that it is also the same good work [and] the same measure, which reaches the father as his possession.

23. Another is this, that a[8] thing, which they give to the worthy, as much as is possible, is to be measured as food[9]; because in the *Niyātom* authorities have interpreted, that when one gives a hungry man bread, and when it is highly sufficient, just then all that good work, which he performs through that satiety, becomes his [who gave it] so, as when he would have performed it by his own hand.[10]

24. Another is this, that when one lies down, he has to lie down in uprightness and innocence, and one *a š ə m v o h ū* is to be recited; and when he has awoke, [in] the same manner; — when he does so, [at] every single drawing of the

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the *xᵛad-aš rāy* (or *xᵛad sarāy*, cf. ZSR. **1.** 31 n.) *zan*, as can be seen from Riv. **180.** 18 ff. etc. [5-6] Thus both, also in Šnš **12.** 14; to judge from DkM. **748.** 4, 17 ff. the matter does not occur in the fourteenth chapter but in the last part or group of fourteen chapters of the said *nask;* but the matter could have as well occurred above, cf. DkM. **739.** 1 ff.

22. [1] Thus the Paz. etc., but Salemann, GIrPh. **1.** 298, *tōxš-*. [2] M p zn n d. [3] K ad. and strikes off *frāč* corr. into *frēh*. [4] M ad. *i*, which can be inserted, but s. Šnš. **12.** 15. [5] S. 3 n. 1. [6] K om. [7] M ₀₀.

23. [1] S. Šnš. **12.** 16. [2] K ₀*k*. [3] Davar ad. *u-*. [4] Davar rep. [5] S. 3 n. 1; M n. *haftum* (or *haš*₀) *pargard* 'seventh (or eighth) chapter'. [6] K k n n, for k b d. [7] M also, but Davar om. [8-9] West, "they shall give to the worthy as much of anything as is proper for eating [and] accumulating", wrong. The idea is that the gift must be so that one can satisfy his hunger. [10] This might have occurred in the said *nask* at the point where it deals with gifts, DkM. **715.** 20 ff.

24. [1] Davar wrong about M. [2] One more example of the category discussed by Bartholomae IF. **38.** 7. — West seems to have read *ōftišn*, to judge from his "circumstances"; but he is wrong. [3] M d r at, i. e. om. n- (*vi-*) and d for g. — Av. [1]*gar-*, cf. *frāč vigrāyišnīh* H. **1.** 13 (28); our word leaves no doubt that Haug's

-ē sē(h) srōšočarnām kirpak, ast [i] 10 dra(x)m sang u dāng[5] 4 purr sang[6], bavēt.$_0$

25. ēvak ēn, ku ka kār -1 aδāp dātastān[1] -1 frāč rasēt, u[2] nē dānēt, ku vinās aδāp kirpak: ⟨u⟩ ka-š[3] tuvān[4], ā-š bē hilišn, — nē kunišn; čiγōn gōwēt pa sakātom, ku[5] nē čikām-ač-ē ⟨zaratušt⟩ hač harvist, bē sē(h) bār pa zaratušt[6] pa ē[7] kār apar burt[5]: [8][ku apāk[9] vazurk vičīnišnīh [vičīnišn]; u[10] ka nē dānēt, ku vinās aδāp kirpak, franāmišn, — ku nē kunišn.$_0$][8]

breath there becomes three *srōšočarnām* good work, which is ten *dra(x)m*-s worth and four *dāng*-s full worth[6].

25. Another is this, that when a work or a judgment comes forth, and one does not know, whether it is a sin or a good work: when it is possible for him, then it is to be left out by him, — it is not to be executed; since [a passage] says in the *Sakātom*, viz.[5] 'not [about] everything whatever ⟨Zaratušt⟩ from all [things], but about this work it is conveyed three times by Zaratušt[5]: [8][that it is to be distinguished with great distinction; and when one does not know, whether it is a sin or a good work, it is to be passed over, — that is, it is not to be done'.][8]

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reading *vīrāyišnīh* (from *vīrāstan* etc., AVn. Gl. 107) is wrong. [4] S. **4.** 14 n. 5. [5] Both m z instead of m d. [6] This estimate differs from those that are given in Intr. 16 g, which s. also for West's change of 'and' (*u*) into 'of' (*i*). — I have preferred to take this part as a parenthetical clause (for *ast i* 'which is' s. **1.** 1 n. 8); but if we are to take it as a relative one, then *ast* 'is' would go with *kirpak* 'good work', and *bavēt* 'becomes' with the estimate portion, which is better as regards the order of the words but not as regards the idiom of the language.

25. [1] M has no -k as given by Davar. [2] K om. [3] K corr. *-š* from *vinās*. [4] K ad. *u*, M *-u*. [5-5] It is possible that this part does not belong here, but it suits here more or less, which it does not do in any other place, as far as the disturbed sections are concerned. — I have omitted *zaratušt* because of the foll. *pa z.* 'by Z.'. [6] K ad. *u*. [7] K om., or *1*? [8-8] This part from 27 (and not what follows, which is quite another matter) must belong here, since it is what is said to occur in the *Sakātom nask* above, and since its wording resembles that in DkM. **755.** 2 ff.: *apar nikīrītan i mart kār pēš hač kartan: — ka nē dānēt, ku vinās aδāp kirpak: ka-š tuvān, bē spōxtan, — nē kartan* 'about a man's scrutinizing a work before doing it: — when he does not know, whether it is a sin or a good work: when it is possible for him, it is to be thrust aside, — it is not to be done'. [9] M ^{0}m, for ^{0}mn (in the ideogram). [10] M *i*. [11-11] This part (and probably the next clause also; s. 29 n. 2-2) from 29 must belong here. [12] Both an yyt. Had Bartholomae noticed this orthography, viz. *x^{v}ast*, not *x^{v}āst*, he would not have perhaps declared in MirM. **2.** 33 that the ideogram occurring in so many places in the sense of 'to repeat or learn by heart a holy text' is a corruption from *apar x^{v}āndan*, which is nowhere met with in any form, and the difference between the orthography of the two words is not so slight. Let it be also noted

25 b. [11][ēvak ēn, ku apastāk u[2] zand ka bē x^{v}ast[12], bē nē žōyišn[13]; —][11] ku, tāk apastāk
M 104 r zand ka-š narm bē kart, ō gōwišn, u[2] bē nē žōyišn, čē pa žūtan [i] baγān[14] ahunavar girāktar[15];

25 b. [11][Another is this, that when the Apastāk and Zand is repeated[12], it is not to be mumbled[13]; —][11] that is, till when the Apastāk and Zand is committed to memory, it is to be recited, and it is not to be mumbled, because through the mumbling of the piece[14] *ahunavar* it is very grievous[15];

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that NP. *bar x^{v}āndan* has no special meaning, it is the same as *x^{v}āndan* and "to attribute". I believe FrP. 18. 4 is right except in the orthography, note the context: 'to speak, to repeat or to learn, to teach'; and 'to repeat' etc, can well be connected with 'to press' etc., the ascertained meaning of *x^{v}astan*, from the standpoint of semasiology, cf. 'cram' and 'to hammer a thing into a person', and Guj. *ṭhas^{a}vũ* 'to be impressed', *ṭhasāv^{a}vũ* 'to impress', the lit. sense of which is preserved in Hin. *ṭhus^{a}nā* etc. 'to be stuffed, to be crammed'. — West, "laughs (*xandēt*)", wrong. [13] Both yn y-*išn*; but yn-*tan* below shows that the readings *dand-* by Darmesteter, ZA. 3. 86 f. n. 7, 10, and *žand-* or *gand-* by Bartholomae, WZKM. 29. 47, are wrong, since all of them would require yn yyt n n (i. e. yn y -*ītan*), which is nowhere met with, s. N. 20. 8, 13, 24, 26 f., 29 — everywhere yn t (*ēstēt*), hence also yn yt (ib. 14, 18) is a mistake for yn t, not for yn yyt. (Bulsara reads *dang-* comparing NP. *dang* 'stupefied', but the same difficulty applies to it.) Again note that as regards *dand-* the ety. is unknown, s. AirWb. 745 f. and as regards *žand-* or *gand-* *bē*, taken by Bartholomae as a necessary part of the term for its ety. and meaning, viz. 'forget' (*bē* = for-), does not occur in most of the cases. In the absence of any other reading that corresponds to the orthography, I identify our term with *žūtan*, *žōy-* 'to eat, chew', s. 2. 105 n. 2; note that the corresponding NP. *žāvīdan* means 'to howl' besides 'to chew', — it is given by Vullers with one example, though he does not give 'to scream like birds' and 'to hawk, spit' for its var. *ǰāvīdan*. I do not see why the other should be a mistake for *zārīdan* 'to weep, cry'; cf. German 'Worte kauen' and Guj. *cāvīne bol^{a}vũ* 'to speak affectedly (lit. chewingly)'. In our case we may say 'mumble' or 'stammer' from 'to pass over, leave out, drop', and not from 'forget', s. 26 n. 7 and the N. passages with *pa vināskārīh* 'out of sinfulness, sinfully'. Again this meaning of *žūtan* explains why *drāyān-žōiyišnīh* is translated by 'speaking during prayer' or 'praying chatteringly', and not 'devouring chatteringly' in SX^{v}Ap. 41. 27, s. 5. 1 n. 3—4. [14] Both $^{0}\gamma^{0}$; DkM. 873. 8, 874. 11, 876. 13 ^{0}k^{0}, also only *baγ* (b k) in DkM. 873. 13, 878. 8 with the same meaning; from Av. *baγā-*, though its Ptr. is *baxtārīh* 'part, portion', — the gl. in PY. 55.7 (54. 23), *frakart* 'chapter' cannot be applied in other cases. [15] Cf. *girāk*, common in PV. and connected with *girān*. — M d^{0}, if genuine, the word may be read *darrāktar*, (or *dirr^{0}*, s. PSt. 62, GIrPh. 1 b. 125), and the phrase without the addition of *i* can be rendered 'the piece *ahunavar* is very corrupted' (West, "more chattering"), but that is not meant in the foll. quotation.

26. čiγōn gōwēt pa baγ[1], ku kē[2] [andar][3] ān i man [axᵛ][3], zaratušt! baxtārīh[5] i hač ahunavar dranǰēt[4], — ku narm bē kunēt, — -u[6] apāč bē rānēnēt[7] — ku bē žōyēt[8] — čand nēmak aδāp srišūtak aδāp[9] čaϑrušūtak aδāp panǰūtak, bē ōy[10] pāyom[11], man kē ōhrmazd hom, ruvān hač ān i pahlom axᵛ, — ku-š apāč[12] dārom[13], — pa and[14] zahāk[15] čand pahnāk i ēn zamīk.[16]

27. S. **29** (**b**) n. 4, and **25** n. 8—8.

28. ēvak ēn, ku čīš[1] pa hampursakīh[2] i apāk vēhān kunišn; -u handāčak [i] ān-ič pa čiϑradāt[3] paδtāk, ku spandarmat[4] ō manuščihr[5] guft, ku ān-ič [i][6] tēžtar asp

26. as [a passage] says in the *Baγ*[2], viz. 'who [in][3] that which is my [world][3], O Zaratušt! the piece[5] which is that of *ahunavar* repeats[4], — i. e. commits to memory, — and [thereby] passes[7] over (omits[7]) — i. e. mumbles[8] — as much as a half or one-third or one-fourth or one-fifth, [as to] him[10] do I stop[11], I who am Ōhrmazd, the soul from that which is the 'best existence', — i. e. I keep it back, — at so much distance[15] as the breadth of this earth.[16]

27. S. 29 (b) n. 4, and 25 n. 8—8.

28. Another is this, that a[9] thing is to be done through consultation with the 'good'; and a simile of[10] even that is evident in the *Čiϑradāt*[3], that Spandarmat said to

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26. [1] M b k, as in DkM. **678**. 3, 10, **681**. 3, **873**. 8; K b γ. [2] Both *hač*, but s. PY. **19**. 7 (12). [3] Added from PY. **19**. 7 (12); *man* 'my' cannot be connected with *baxᵒ* (as West does), because *žarᵒ* stands between them. [4] Both ᵒj yyt, but it is not wrong, as West declares by reading it *drūǰist* "most fiendish"; -yyt is a common mistake for -yt, and *dranǰēt* is as correct as *dranǰēnēt* of PY. **19**. 7 (12), s. Av. [2]*drang-*. [5] Both b aatᵒ instead of b atᵒ — a common feature, but written so as to be read *bēštārīh*; hence West's alternative tr. "vexation", which as well as his other remarks is wrong. — For the foll. phrase (instead of 'which is from') s. the original Av., Y. **19**. 7. [6] K om. [7] In PY. **19**. 7 (12) *apārōkēnēt*, Av. [3]*raod-*, [2]*raoϑ-* (S. [2]*rudh-*) with *apa* etc.; the other occurs elsewhere — in PV. **13**. 49 with the gl. *hil-* 'leave out'. [8] M written above *gōwēt*, but again so marked as to be read *gōyēt*, (K dᵒ); and hence West's "shall utter [it aloud]"; for the other s. 25 n. 13. [9] M ad. and strikes off *časr-*, the usual orthography of the next word. [10] Av *dim*. [11] K n ytᵒ, yt for t is not rare; PY. **19**. 7 (14) *tanavom*, Av. *tan-* with *pairi* 'withhold'. West, "shield", wrong, cf. **7**. 2 n. 5. [12-13] PY. **19**. 7 (14) *bē gīrom* (or *kunom*). [14] M erased (with the exception of the d- mark) owing to the patch upon it being carelessly removed; its copy has *ān* 'that' (given by Davar also), a wrong conjecture. [15] Lit. 'size, measure'; M n. *pahnā* 'breadth' which occurs below. [16] In this phrase are combined two clauses of the original, s. PY. **19**. 7 (15).

28. [1] Davar *rōč* 'day', i. e. mn- is omitted from the ideogram. [2] M ᵒ*sīh*. [3] K -*ro-*, as in DkM. **688**. 6; but **678**. 9, 12 resembles M. In Riv. **3**. 16, **6**. 19, **11**. 16 -yat (-*dāt*) is read -št. [4] K s p-, M sp-, as usual in them. [5] Both m an n yᵒ [6] Or the prec. thus: *ān i-č*, s. GIrPh. **1**. 322. [7] Both join -*ēn* to the next word. [8] M ad. *i*. [9-10] West, "an opinion of anything is to be formed . . . good",

M 105 v tāčānak andar apāyēt, u ān i tēžtar kārt i pōlāpatēn[7] awsān andar apāyēt, u ān i dānāktar mart hampurs[ak]īh[8] andar apāyēt.₀

29. [1]⟨ēvak ēn, ku apastāk u zand ka bē xᵛast bē nē žōyišn⟩[1] čē[2] ōhrmazd xrat[3] harvisp-ākās[2].

29 b. [ēvak ēn,][4] [ku] kirpak⟨īh⟩ [i] vazurk kunišnīh i rātīh ast, bē apēr pahrēžišn[5]
K 73 r hač avičītār[6] dahišnīh; čē pa ratuštāiti[7], apar girān pātifrās i avičītār dahišnān[8] pa mēnōk, vas čīš [i] dužvār[9] guft ēstēt.₀

Manuščihr, that [for[11]] even that which is the swiftest horse the whip is requisite[12], and [for] that which is the sharpest knife made of steel the whetstone is requisite, and [for] him who is the wisest man consultation is requisite;[13]

29. [1]⟨Another is this, that when the Apastāk and Zand is repeated, it is not to be mumbled; —⟩[1] because[2] [only] Ōhrmazd's understanding is all-knowing[2].

29 b. [Another is this,][4] that a great good work is the practice of charity, but [there must be] extreme abstinence from inconsiderate[6] giving; because in the *Ratuštāiti*[7], on the severe punishment of inconsiderate givers in the spiritual [existence], many harsh things are related.[10]

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wrong. [11-12] Thus, not 'even . . . horse requires the whip' etc., which is not correct grammatically. [13] The extant summary of the said *nask* (DkM. **688.** 6 ff., s. **689.** 10) does not contain any trace of this; but in a work based upon it we read about Sp. coming in the house of M., ZsA. **4.** 4 (SBE. **47.** 134), cf. ŠE. 38.

29. [1-1] This part we have removed to its proper place, the beginning of 25 b, because it is difficult to see its relation to what follows, viz. about care in charity. [2-2] This clause too cannot be connected with the foll. matter; it may be taken along with the prec. to 25 b, if we translate it 'because it is Ōhramazd's all-knowing wisdom' (for the idea cf. Av. *xratav-* with *ašavan-*; — does the last clause of Vr. **19.** 1 refer to the same idea, if we change the case of Ahura?); but it disturbs what follows there. Hence I believe it forms the end of 28. [3] M joins it to the foll. [4] This beginning is from 27, the rest of which we have added to 25. — It is difficult to account for all these dislocations. The matter becomes simpler, if we take the prec. clause to 25 b (s. n. 2—2): viz. two parts have exchanged their places; but even then, there remains the wrong insertion of *ēvak ēn*. It may be suggested that that is due to its being written on the margin, and that the same can be the case with the said clause. In any case, there is no doubt about the dislocations, although West and Davar leave the text as it is in the MSS., and without any notice of the fact. [5] K ad. *u*. [6] West, "irritation (*hanjītār*)", wrong; so also his "unhelpful" in SBE. **37.** 467; s. n. 10. [7] Both -ya (*-īh* etc.), but -y in DkM. **678.** 5, 11, **684.** 19. As to the reading I follow Riv. **3.** 14, **5.** 10 etc. rather than accept West's "*rato-dāt-aītag* concerning the habits of a priestly master", SBE. **37.** 19. [8] K corr. *-ān* from *-īh*. [9] Both yn č n a r; s. Hübschmann, ArmGr. 143. [10] The foll. is preserved about this matter in DkM. **685.** 6 f.: *u masīh i vičītār-dahišnīh andar kirpakān, u ēvēnak i vičītār-dahišnīh* 'and the greatness of considerate giving among good works, and the kinds of considerate giving'.

30. ēvak ēn, ku ast hač-ač vēh-dēnān anākās[1] dēnīh rāδ: ka mātak pa ēvēnak [i] xrōs vāng kunēt, kark bē ōžanēnd; pōryōtkēšān[2] ōγōn[3] guft, ku vināstārīh ast i hač yātūkān andar ān mān, -u xrōs pa apāč dārišnīh apattūk[4], u mātak ān vāng ayārōmandīh [i] xrōs rāδ kunēt; u[5] hamē[6] ka apāyēt, xrōs -1 i dit andar ān mān āwarišn.$_0$

31. ēvak ēn, ku žūžak[1] ka vēnēt, aδak apāč[2] ō dašt γyāk i apēbīm pahrēžišn; čē pa yutdēvdāt[3] dastowarān čāšt, ku žūžak ka har rōč andar mōr-āšānak[4] -1 mēzēt[5], ast[6] ka[6], ē[7]-1000 mōr bē mīrēt.$_0$

32. ēvak ēn, ku andar yutdēvdāt haft[1] ēvēnak čīš guft ēstēt: ka mart[2] vahān i markīh ān bavēt, tāk gāh i[3] pēš pati-š andar āyēt, nasrušt[4] apar nē duvārēt; u pa

30. Another is this, that there are even among those of the 'good religion' ignorant[7] [persons] as regards religious commands: [so e. g.] when[8] a female [fowl] makes a sound (i. e. crows) in the manner of a cock, they kill the hen; [but] supreme law-givers have thus said, that there is mischief-making from wizards in that dwelling, and the cock is incapable of withholding, and [so] the female [fowl] makes that sound for the assistance of the cock; and[9] whenever it is [thus] necessary, one other cock is to be brought in that dwelling[10].

31. Another is this, that when one sees a hedgehog, then it is to be preserved again[2] in a field-place free from danger; because in the Vidēvdāt authorities have interpreted, that when a hedgehog urinates every day in an ant nest, it[6] happens that[6], a thousand ants die.[8]

32. Another is this, that in the Vidēvdāt things of seven[1] kinds are mentioned: when [one of] those becomes [for] a man the cause of death, till the day-period next

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30. [1] M also, but Davar ^{0}k ya. [2] K ad. *u*; M *-u*. [3] S. 2. 121 n. 3. [4] ap t n k; s. ZWb. 182. [5] M om. [6] K ^{0}*māk*; M *nāmčist* (*nām* = *u ham-*). [7-8] Or '[who] on account of the ignorance of religious commands, when', which would require *-īh i pa* after *anākās*. [9-10] West, "especially when the bringing of another cock into that dwelling is necessary", wrong; if the reading of M (n. 6) is to be adopted the tr. will be: 'when it is especially necessary . . .' or 'special (from what they have said is:) when it is necessary . . .'.

31. [1] M n. *ǰānvar i ašō* 'a "good or sacred" animal'. [2] Both *apāk* which occurs in the same sense, ZSR. 1. 30; but s. Šnš. 12. 20. — West suggests *apāk ōy* '[along] with it'. [3] Both d y p, for *dēv*. [4] M n. *guruh i mōr* and in Av. let. *mōr-āšyāna*. [5] M n. *baul kunad*; (it has no -k). [6-6] Both *ast kē*, but then must follow *ētōn gōwēt*. For the adopted meaning one might expect *ast ku*, but only the other is met with, s. ZSR. 1. 23 n. 2. [7] Both y, as usual. [8] This is not to be found in the extant commentary of the work, but it might have occurred in some other, — V. 13. 1 f. calls the animal a 'thousand-killer'. For further details s. GBd. 156. 2 ff. (= BdK. 48. 1 ff.) and SBE. 4². 156.

32. [1] Thus both, but in V. 7. 3 eight cases of unnatural death are given. [2] Must *rāδ* be added? [3] K om. [4] As in PT. 121. 4, 7; MvA. 18. 3, 5, 25. 3.

ēn čem, ēn-ač vēhān nēwak, ku hamist[5] nasāk pa gāh [i] pēš sak hūpīhā apāč nimūtan.$_0$

33. ēvak ēn, ku ōyšān, ka[1] nasāk pa pākān pahrēžēnd, aδak-šān[2] sak ō nasāk nikīrišn[īk]tar[3] nimāyišn; čē nasāk i sak nē dīt, ka-č ē[4]-1000 tan apar stānēnd, hamāk rēman hēnd.$_0$

K 74 v **34.** ēvak ēn, ku gōšt, ka hambun-ač gandakīh aδāp vaštakīh[1] ast, nē yazišn;$_0$ drōn
M 106 v u[2] gāuš-[u]dāk[3], ān[4] i hač[4] duž[5] u[2] apar nē yazišn[6].$_0$

to it sets in, the *nasuš* (Putrefaction) does not rush on; and for this reason, this too is beneficial for the 'good', viz. to show again a dog well [unto] all[5] corpses in the next period of the day.[6]

33. Another is this, that [as to] those, when[1] they preserve a corpse from its cooks[1], then by them a dog is to be shown to the corpse very observantly; because [as to] a corpse which a dog has not seen, even when a thousand persons take it up, all are polluted.

34. Another is this, that [as to] meat, when there is even little stench or decomposition[1], it is not to be offered up; [as to] the (sacred cake) *drōn* and the (sacred butter) *ǵāuš-[u]dāk*[3], those which are from[7] theft and robbery[8] are not to be offered up.

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[5] Both k aymn; its Paz. is *xāmast* which, however, is a more or less mechanical representation of aam (y) yyt (not aym^0 as Bartholomae, ZHss. *53 n. 3, gives) occurring in BdK. 8. 7, 9. 13, 11. 14. I read *hamist*, taking aa- for a- as in other cases, since the term must be connected with *hamāk* 'all' which is its meaning, — and not "previous" (or "primitive" etc.) as West and others give. I now find that Bartholomae has given up his former view in ZSR. 3. 33 f. [6] This conclusion is not drawn in PV. 7, but in any case it resembles the modern usage.

33. [1] Both *kē* 'who', which is preferable, if *aδak* 'then' in the next clause can mean 'even'. [1-1] West, "who attend to a corpse among the pure", but that cannot be the idea here. Fur *pākān* 'cooks', s. *nasāk pāk*, Av. *nasu-pāka-* (some more details are given in PV. 8. 74 (236) com.). [2] M also, but Davar *-ēšān* (a y^0). [3] S. App. [4] Both y- as usual.

34. [1] Believing that this is the same word that commonly occurs as the gl. of *hī-[va]ndakīh* (s. Salemann, MSt. 92 f.), Av. *axtay-* 'pain, illness, weakness', I read it as Bartholomae does — from *vaštan* 'to turn [bad]'; but we can read also *naštakīh*, NP. *našt* 'spoiled' etc., Av. *nas-* (*našta-*) 'disappear'. [2] M *-u*. [3] M *dahēnd* 'they give'; K ^{0}dyk, but s. 2. 43 n. 1. [4-4] M om. [5] M *ōž* 'strength', i. e. an č, for yn č. [6] M corr. from ^{0}*zēt*. [7-8] West, "hairy" (without any reading), wrong.

35. žan pa zōtīh [i] žanān šāyēt; u ka drōn hamē[1] yazēt[2], u-š ašemvohūk 2 guft[3], barsum apāč ō barsum-dān nihēt, apāč āwarēt[2], u ēvak i[4] dit bē gōwēt[5], — u hūp; u ka, pēš hač čāšnīk[6] kartan, nē pa nikīrišn mānāk gōwēt, šāyēt.$_0$

35. A woman is allowed for the office of the *zōt* [priest] of women; and when she is offering up the *drōn*, and two *a š ə m v o h ū* are recited by her, [then][7] she [should] put the *barsum* back on the *barsum*-stand, bring it back [to its place], and recite another one, — and it is good; and when before[8] the performance of the *čāšnīk* (tasting), she recites it not in the manner of observation[9], it is allowed.

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35. [1] M *rāδ* (or *nē* 'not'). [2] M also, but Davar -ť for -yt. [3] M ad. *-u* and joins also the next word. [4] K *-u* [5] Both ^{0}*wišn*. [6] M also, but Davar ^{0}*štīk*. [7] It is possible that it should be in the prec. clause, instead of 'and'; but, although *u-š* and *ā-š* are often exchanged, we have to replace *guft* (yn p t) by *gōwēt*, or read it *guftan*, and change the foll. accordingly. On the other hand if we are to adopt here 'and' of M (s. n. 3), 'then' can be placed before 'it is good': *u* for *ā* occurs also in PRivDd. **185**. 5 as N. **45**. 16 shows; — but s. n. 8—9. [8-9] West, "she says it is not expedient to do [it] attention before a meal", wrong. His tr. is also otherwise not precise. — Of course the details gained by our one cannot be justified from modern usage (YbN. 46; Modi, Cerem. 298, 324), but they find some support in N. — Women are allowed to officiate as *zōt*-s in the Av., but the MP. gl. adds *pa ān i x^{v}ēš* 'for that of one's own (or of relatives)', — cf. *pa ān i kasān* 'for that of [other] persons' as regards minors, N. **62**. 26 ff. It is perhaps this clause, upon which the present statement is based. — As regards the manner or order of recital, cf. *ān ašemvohūk 3 dō vičārīhā pa dānišn gōwišn* 'those three *aš.* are to be recited in double performance (i. e. in two divisions) knowingly', PRivDd. **182**. 15 f. The corresponding N. **49**. 10 omits this clause; and the ed. joins *dō vi*^{0}, but what is then the meaning? It can be *hu-vi*^{0} (yn- for an-)! For our interpreation s. further below, esp. *ast kē 'pēš pas' gōwēt* 'there are some who say 'before [and] after' (i. e. not continuously)'; cf. also few lines above, though the matter is not clear: *a. v. 3 bē gōwišn*; *pa har 2 . . . pa ān ē bār* (N. **45**. 11 ff.). — As to the detail about the *barsum* it seems that it is to be removed before the *čāšnīk* (tasting), so that it might not be unclean through it. Of course this idea is not clearly expressed in N. **45**. 15 ff. (cf. PRivDd. **185**. 4 ff., **183**. 6 ff.), but it is implied therein; — it is enough to note that after the *drōn* is ended (*sar kart* which Bulsara translates 'the head is turned towards'; he is wrong also otherwise), directions are given first about the clean and unclean *barsum* and then about the *čāšnīk* (tasting). — As to the last clause cf. N. **46**. 28 ff. (= PRivDd. **177**. 10 ff.) which enjoins that various articles are to be looked at when the corresponding words are recited. In the present case the reference is to the last *ašəm vohū*, and hence the difference.

36. drōn[1] i žan i[2] du[š]srav[3] nē yazišn, bē uzēnak[4] kunišn.$_0$

37. ka pa nikīrišn čiš -1 pēš i ātaš nihēt, -u[1] tan [i] brih[2] nē vēnēt, t a v a ā ϑ r ō nē gōwišn.$_0$

38. pa[1] šap ka[2] bē x'afsēt, dast bē šōδišn.$_0$

39. ān[1], i hač žan i daštān ō kas aδāp ō čiš rasēt, hamāk pa gōmēz u āp bē šōδišn. $^0_0{}^0_0{}^0_0{}^0_0{}^2$

⟨**40.**⟩ *ēvak ēn, ku āturpāt māraspand[1] guft: ka har[2] kas -1 bē vitīrēt, padām u vastrakač hač dāsrān[3] hūp kunišn, ku[4]-š ruvān āsāntar bavēt.*$_0$ *fražaft[5] pa drūt u šātīh.*

36. The *drōn* of a disreputable woman is not to be offered up, but expense[4] is to be made [by her].

37. When one puts in sight a thing before fire, and [so] does not see the body of the blaze, the words *t a v a ā ϑ r ō* (to thee, the fire) are not to be recited.[3]

38. At night when one lies down, the hands are to be washed.

39. [As to] that which comes from a menstruous woman to a person or to a thing, all is to be washed with cattle's urine and water.[2]

⟨40.⟩ Another is this, that Āturpāt Māraspand has said: when anybody passes away, the *padān* (the mouth-veil) and also the clothing are to be well made from the gifts[3] [of clothes dedicated in the fourth-day ceremony for the dead][6], so that the soul may become more comfortable.[7] Finished with benediction and joy.

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36. [1-2] M om. [3] *-š-* is not written in Mx. also, but s. FrO. **26.** 10. [4] For the reading etc. s. MirM. **1.** 30 ff. — If *kunišn* is wrongly replaced for *gīrišn*, the tr. would be 'is to be taken [from her]'. And if we are to read the other word *avičīnak*, it would be 'it is to be made unapproved'.

37. [1] K om. [2] Both b r aa, as in PV. **16.** 2 (8) com., but it is not to be read *brāh* or *barāh*, s. Šv. [3] S. the last part of 35 n. 8—9.

38. [1] M different handwriting up to the end of 39. [2] Both *kē*.

39. [1] Both an n. — S. 38 n. 1. [2] K has no such sign, but leaves the rest of the line blank; and ad. the foll. colophon in NP., dots being generally omitted: ⟨*āδar*⟩ *rōz āδar, māh mihr pērōzgar, sāl haftsad pārsī, man, dīn banda, hērbad zād, mihr-ābān kaixusrav mihr-ābān marz*[*b*]*ān* '[on] the day Āδar (9th), the month *Mihr* (7th) the victorious, the year 700 Pārsī, I, a servant of the religion, a son of a priest, M. K. M. M. [have written this]'. — M ad. in a different hand the foll. interpolation in faulty language.

⟨40.⟩ [1] MS. m a r a s-. [2] So also in Vkd. 138. [3] Vkd. 138 has in this place k an b, which Bartholomae, IF. **11.** 120 f., reads "*kanab* Hanf", but it is to be connected with k an b n in PT. **66.** 13 ff., which means 'old', NP. *kahun* or *kuhan* 'old, worn out'. In practice also white and washed old clothes are used for the purpose as enjoined in Sd. **12.** 1—2 (the tr. of which by West is wrong), and cf. V. **5.** 58—61 and Šnš. **12.** 4. This explains why a copyist of M takes

our term as 'worn out'. [4] MS. *ka*, Vkd. 138 *tāk* [5] MS. -p t n joined to the next. [6] For this interpretation cf. the fourth quotation from some Rivāyat in Bharucha, Rist 89; otherwise we must change *hač* into *pa* for the meaning 'as gifts', referring to what the Indian Parsis technically call *sivā* (which is from Arab. *ϑiyāb* 'clothes', however strange it may be), and to *ǰāma* or *ǰāma-yi ašōdād*, Riv. **152**. 19; **156**. 16, which is in use among the Persian Zoroastrians, s. Madr. Mem. Vol. 311, and lastly to *yāmak* Šnš. **17**. 4; but that is not the idea, s. n. 3, 7. [7] In the beginning of the 18th cent. one of the controversies was about the use or not of the *padān* for the dead — (the practice differs even today), s. Cama Mem. Vol. 175. A partisan seems to have tried here forgery to baffle his opponents and to cheat his followers in the name of Āturpāt Māraspand, (who is said, also in a Rivāyat, to have given a similar enjoinment about the *padān*, s. Bharucha, Rist. 90). This is done on a larger scale and not with disinterested motives in Vkd. In M later also — Šnš. **12**. 4 — *yāmak* has been scratched out and replaced by *padām* by a later hand. Both West and Davar have not seen this.

Appendix

of incomplete quotations and other additions.

§ 2. Add at the end: and in our text *patīt*(. . .) is not written p yt⁰ as is done in Mx. and AVn. Hence in these cases also -yt- and -t- are mixed up as elsewhere, and the former does not represent the northern pronunciation *pet*(. . .).

§ 3 c. *ēsm* is written in both a yym (instead of a yyym) as said in **8.** 18 n. 3.
hamē is written like *hamāk* in K (as said in the notes).
In Av. words M uses the Ir. *y*- and the ligatures of *s* and *č* and of *a* and *h*.

§ 9. As to *dirahnā*: it occurs also in Tīrandāz 344 as *durahnā*, whereas in the same piece in PazT. **206.** 9 we have *daraṇā* (cf. *drānā* in the same phrase, **213.** 23). Hence we can say that -*h*- represents a short vowel as it does in some transcriptions of Av. terms (s. **9.** 11 n. 4), and that the word is to be read *dranā*. If such be the case, the MP. orthography d rn⁰, which is very common in GBd. (s. also PRivDd. **179.** 1 f.), is not defective. I refer to this for the sake of completeness, irrespective of its being correct and useful for the question or not.

§ 10 b. As to an mn yt in AZ. 76 (etc.): Bartholomae, MirM. **4.** 36 n. 1, explains it differently: a copyist found a yt, for which he wrote the ideogram of *ēt* or *hēt* 'you are', whereas the original meant *ēt* 'this'. For the existence of the latter he refers to *ētōn* 'thus' and MPT. *ēd* 'this', which is perhaps not enough. However this may be, it does not affect the main question.

§ 13. As to *grah* s. below **4.** 11.

§ 14 c. As to *tars* (*i*) *astūdān*: in Riv. II. **34.** 1 f., **478.** 12 the term is written t r s s t u d a n, with the explanation *ya'nī se* (*3*) *vandīdād i sarōš dar se* (*3*) *šab* 'that is, three *vandīdād* [ceremonies in honour] of Sarōš in three nights'. As we have seen, this orthography is given by Bharucha also. If it is genuine, the term does not refer to *astūdān* or *daxma*, which fact supports our doubts about the matter.

§ 16 b. As to seven for eight, note that the same phenomenon occurs in **10.** 32. In the latter case we have left the number seven, since the eight cases of death by accident or violence are not mentioned there.

1. 0 n. 10. As to *ayār*(. . .) s. below **10.** 15.

2. 2 n. 7. The name is written in PV. **6.** 35 (73) com. just as in our text. It is possible that *vanand* of M⁺ n. is wrong, and that the original is to be read *vind* for *vindāt* 'obtained', cf. *māh-vindāt* in Vyt. **3.** 3, PY. (**9.** 33, **10.** 57, **11.** 22, **19.** 27, — here more or less defective, and Str. omits and in the last case misinterprets it), and *dāt-ōhrmazd* in Vyt. **1.** 7, **3.** 16, PY. (**10.** 57, **11.** 22, — Str. omits it).

2. 4 n. 2. The last of the NP. words, *pōža*, is wrong. It is *pūža* and means 'thigh'. Then like NP. *panǰa* there occurs *panǰ* 'paw' in GBd. **95.** 4 (= BdK. **29.** 12), but this is not meant in our case.

2. 9 n. 4. 'all covered, not all uncovered, except those corpses, which they bring out from a house, till then it is not allowed'.

2. 10 n. 2, 6. The reading and the meaning are not quite certain. The word occurs in PRivDd. **49.** 3 thus: *awr* aamnn *u* (s. var.) *vārān virēkīh* (s. var., — the first -y- is plene) *kunēt* 'clouds . . . and rain fly away (disappear)' as a sign of the *myazd* having reached the *dēv*-s. Here the word in question must be a noun just as 'clouds' and 'rain', or an adj. qualifying one of them. I have nothing to suggest for the former, and for the latter only *hămīn* 'summer'. At least in our case *awr* [*i*] *hămīn* 'summer clouds' as opposed to *awr i vārān* or *vārandak* 'rainy clouds' (s. **10.** 18 n. 8) will be quite suitable.

2. 13 n. 3—4. Sd. **41.** 3 runs thus: *čūn nān xᵛāhand xᵛardan, dast ba-āstīn kunand, yā čīz-ē bar bālā-yi āstīn nihand; — mī-bāyad, ki dast i barahna i ū hīč ǰā bāz na-yāyad* 'when they (menstruous women) wish to eat bread (i. e. to take their meal), they should keep their hands in the sleeves, or should put a thing on the top of the sleeves; — [because] it is necessary, that their naked hands do not come direct to any place'.

2. 34 n. 5. As to *mat* s. below **2.** 72.

2. 38 n. 7. *čīdan* means 'to collect, select' and it can be said that the various fires are really collected or selected in the process, but its object is to save them from the danger of impurity, and hence to remove and purify them. The quotation means: 'and small trees (i. e. bushes) are to be removed clean by him', when preparing a *barašnūm gāh.*

2. 38 n. 10. 'when they [can] give away [the fire] over the dead, even then it is to be given away'.

2. 42 n. 1. 'the clothing and ornaments, which people keep on the body, are pure'.

2. 43 n. 1. Riv. **12.** 2 gives the same as PazT. **232.** 9; also ZHss. 175, where Bartholomae does not explain the word in question, but says that it is for *ǰīvām.* The term is used also in Riv. II. **24.** 3.

2. 44 n. 3—4. 'when they (menstruous women) wish to bathe, cattle's urine must be applied twice on the head'.

2. 46, (47 n. 1). Riv. II. **378.** 11 f. shows that *gumbat* need not be a cupola or the like, but simply an apartment; it is used there for the apartment for persons on the point of death.

2. 49 n. 2. The text runs: *xākistar-aš agar* (*dar se 3 gām*) *garm buvad, pāk bāšad* (once *buvad*); *ān-či sard buvad rīman bāšad.*

2. 52 n. 1. Sd. **41.** 5 runs: *u har pādiyāv-ē, ki bāšad, az pānzdah gām i zan i daštān bi-bāyad parhēzīdan* 'and every single consecrated object, which might be [there], is to be preserved (or taken care of) fifteen steps of a menstruous woman'.

2. 57. The name of the commentator is throughout read Kūštanŏ- instead of Kay-ātur- by West and others. The wrong insertion of n after k (s. **8.** 17 n. 2, — it is very common in PV.) has led them to it.

2. 61 n. 6—7. 'what about a monkey? and is its menstruation polluted or not? According to the commentary of M. its menstruation is polluted'; and:

'[as to] a monkey every single thing becomes so, as [that of] a human being'.

2. 63. As to *ǰumb-* we do not know the ety. (s. GIrPh. **1.** 302); Bartholomae, WZKM. **29.** 42, reads *yumb-*, but it can be also *žumb-;* and so I have left it as in NP.; cf. *čand-*.

2. 66 n. 2—3. As regards *bē ka . . . aδak(-aš)* or *tāk(-aš)* or *ēnyā* (which last he reads *ēnīh,* but s. **2.** 66 n. 4) Bartholomae, SRb. 10, ZSR. **4.** 27, etc., believes that only the last is the correct word and that the other two are mistakes for it. He supposes that there existed another form an ya *(anīh* besides *ēnīh)* which was read *andā,* the Paz. of *tāk,* and was replaced by the corresponding ideogram. Now the said form occurs in FrP. **25.** 3 as the explanation of the common one, but there is nothing to support the rest of the supposition, and the use of *tāk-aš* in **2.** 68, 71, **3.** 15, 23 goes against it, though *-aš* could have been added later on. As regards *aδak-aš* and *ēnyā* it is true that they can be easily mixed up; but it cannot be said that such is really the case in the present phrase. Of course, *ēnyā* 'otherwise' suits it far better than *tāk-aš* 'till . . ' or *aδak-aš* 'then . . ', (both of which I have translated by 'till then'), and so it is probable that Bartholomae may be right.

2. 69 n. 12—13. Cf. also *andar ō bun bavēt* '[the sin] accrues into the stock', PV. 4. 17 (54 ff.).

2. 71 n. 3. The same orthography is used in AVn. **53.** 5, PV. **8.** 36 (116, but missing) etc., GBd. **152.** 10 (= BdK. **45.** 3 f.), — and in Šv. to judge from the Paz. *čandišni* ("movement" Str. *cañcalatā-*). All this and esp. the Paz. shows that the term is not an orthographical var. of *ǰumbēn-* as explained in AVn. Gl. 127. Moreover, we have an equivalent term in Bal. and Jewish NP., s. NpEty. 271.

2. 72. As to *mat* I did not say that M has got the ideogram of *āmat,* as I considered them one and the same. It is true that in AVn. **10.** 6, **11.** 8 K gives *mat* whereas M has the other, and that the parallel text in PazT. **359.** 6 shows the same difference as regards **1.** 43. But in other cases they are not mixed up: in Mx. whenever the Paz. has *maδ* or *madan,* i. e. *mat* or *matan,* the original has the same and not the ideogram of *āmat(an),* for which *āmaδ(an)* is used. In most of the cases the meaning too is different. In our text (s. **2.** 16 ff., 36 f., 88 f., 119) *mat* corresponds with *rasēt,* and not with *āyēt*; and such seems to be the case in the Ptr. also, where *āmatan* is not used, or is used only in the commentaries, s. AirWb. 153, 501, PV. Gl. 150, 253, 255. On the other hand *madan* does not exist in NP.

2. 75 n. 1—2. The same term occurs in PV. **14.** 6 (18) gl., but *xᵛēš* is expressed with its ideogram, and only the last part, *gāh,* is separated. The gl. is given in connection with the removal or destruction of pits filled with polluted matter (*may i rēman*); it runs: *ān kē andar šust ēstēt*; *ast kē "ān i xᵛēš-š[ā]h gāh" gōwēt* 'those in which one has washed [dirty things]: there are some who say "those which are . . ." '. The context suggests

'privies, closets', and the term is explained in my copy with the NP. equivalent *ǰāy i ẕarūr*. This meaning makes it doubtful whether we are to read *xᵛēš-š[ā]h gāh* or *xᵛēšīhā gāh*. In the latter case we shall have to read the parallel term *xᵛēšīhā-kān*, and so the former can be left: such euphemisms are not rare. The new meaning 'privy' can be applied in our case also, for it should not be considered strange that the place is referred to as being superior to the apartment for menstruous women.

2. 77 n. 5. 'that among Thy sons (or emanations) Vahuman is the first, — when I saw Vahuman, I thought thus, that he is Thy son (or emanation)'.

2. 94 n. 3. 'it is not (?) authorised to carry [a corpse] from water [to rain, when] rain is [connected with] the same water', — thus, adding *ka* and not *ō*, and without *i*; cf. the other quotation which means '. . . that (or where) rain is not made connected [with water]; that (or where) it is connected water or separate water; and if it is connected water, it is authorised; and if separate water, it is not authorised'.

2. 99 n. 2. 'afterwards in the wood they spun (or wove?) the *sarmak* (orach!) [plant], and prepared that which is the spun clothing (or the clothing from the spun material, viz. from cotton *tatak*)'.

2. 105 n. 4. 'the child . . . is to be washed with cattle's urine and water, [and] when it becomes acquainted with [the bath with the stick of nine] knots, or reaches the age of seven, then it is to be washed through [the bath with the stick of nine] knots'.

2. 116 n. 10. 'when the reed is tied (or it is built of reeds), lo! it is made for use (or into a fabric), it is to be considered as a separate house'.

2. 116 n. 14. 'amber is a gem, jet and turquoise are stones, . . . and ebony is wood'. The other: 'they consider turquoise as a gem'.

3. 1 n. 2. 'whatever is left off by her from her keeping is pure; and whatever she sits on with menstruation, that is menstruous (i. e. polluted)'.

3. 2 n. 7. '. . . then all are left off by her from her keeping, [and so] all are pure; and when she becomes menstruous on the carpet, [and] goes upon the mattress, [then] the mattress is polluted, [and] the carpet pure'. And: 'both are pure, because those all are (or were) in her keeping'.

3. 7 n. 3—4. 'when she holds a prayer, then the prayer is to be recited by her'.

3. 8 n. 3—4. 'when she holds a prayer, and menstruation comes on to her, then the prayer is to be recited by her, and it is not doubtful (i. e. null and void) for her'.

3. 12 n. 1. Sog. *p'r'yč* (e. g. in VJ. 1037) is not an orthographical var. of *pr'yč*; the first ' is the augment as will be shown by Reichelt, and is not the plene *a* as I thought it to be. Hence it does not support the reading *parēč* which, however, is preferred by Bartholomae, MirM. 1. 14 n. 3.

3. 12 n. 3. 'he collected hillocks into pits'.

3. 13 n. 6—7. PV. 16.7 (20) com. runs: *kē apāk žan [i] daštān hamkaržak bavēt, aš tan vastrak pa gōmēz āp bē šōδišn; ka* (MSS. *kē*) *tan apāk vastrak* (*u vastrak apāk vastrak*), *bē pa čāštak i sōšyans čānč nēst* 'he who becomes connected with a menstruous woman, his body and clothes are to be

washed with cattle's urine and water; when his body [becomes connected] with her clothing (and [when] his clothing with her clothing), [then], except according to the commentary of Sōšyans, it is nothing'. — The portion in the round brackets is omitted in Spiegel; cf. the second statement in our text, which it contradicts as far as the reference to Sōšyans is concerned.

3. 16 n. 6—7. 'it is not necessary to observe it till three days'; — i. e. the interval is not necessary for the special case referred to.

3. 21 n. 4. PV. 16. 7 (17) com. runs: *u-šān pa pihan gāh dast pa gōmēz bē šōδišn* 'and at the meal time the hands are to be washed by them with cattle's urine'. The other means: 'then the hands are to be washed by her, and the prayer is to be held by her', — when 'something happens, so that it is not possible for her to bathe'.

3. 35 n. 6. 'when a man is fifteen years old, and the [initiative] *yašt* is not performed by him, then bread and water are to be given to him in the manner of dogs and birds'. The next: 'and they had the religious scripture by heart, and had performed the [initiative] *yašt*'. The last (Sd.): ' . . . till they perform the initiative *yašt* and become *nō-zōd*-s (new sacrificers, initiated priests)'.

4. 3 n. 3. '[as to] that person, who does not know [how] to offer up (or consecrate) the *drōn*, it is necessary that he holds the prayer of Ōrmazd-chapter (?), and if he does not know even this, he should recite '*iϑā* . . .''.

4. 5 n. 6—7. As to our meaning of *harəϑra-* cf. similar formations: Av. *dōiϑra-* 'eye', *dvariϑra-* 'leg'; S. *carítra-* 'foot, leg', *bharítra-* 'arm'; — *-ə-* must then be for *-i-*.

4. 6 n. 4. 'when one moves uncovered or naked or in a clothing of two folds, then for him there is ⟨not⟩ in the stock the sin of running uncovered'.

4. 11 n. 3. -yy in PRivDd. 176. 1 also; and both -yy and -ya in PV. 6. 35 (73) com., 9. 14 (41) gl. For *grah* cf. S. *grantha-* beside *granthí-*; and as to NP. *girih* cf. *firistādan* beside MP. *frastātan* (from Av. *stā* 'to stand' (cf. S.), not from Av. *aēš-* 'to move, to hurry' as Lentz ZII. 4. 289 f.), and note that Fallon gives *girah*.

5. 1 n. 3—4. As to the idea underlying the sin cf. also Tīrandāz 346 (PazT. 206. 24) where *vāǰ xᵛar* 'eater with the prayer' is contrasted with *d(a)rāyān* 'chattering', and the terms are explained as *vāǰ xᵛaranda* and *bī-vāǰ xᵛaranda* (one who eats with the prayer and without the prayer) respectively.

5. 2 n. 7. PRivDd. 49. 9 ff. runs: *žan, kē-š yašt kart ēstēt, aš xᵛaršēt u ātaš i varhrān niyāyišn nē apāyēt kartan, u-šān ustofrīt nē apāyēt yaštan* [*u*] *xᵛartan, u-šān yazišn i pa zōhr nē apāyēt kartan, — ćē-šān bē ō gumbat nē hilišn, — u-šān gāhānbār ō apāyēt yaštan* . . . '[As to] women, by whom the [initiative] *yašt* is performed, [even] for them it is not befitting to perform the praise [ceremony] of the sun and the Fire of Varhrān, and for them it is not befitting to offer up (or consecrate) the *ustofrīt* (food-offering) and to eat it, and for them it is not befitting to perform the *yazišn* [ceremony] with *zōhr*, — because they are not

to be let into the cupola [of the Fire of *V.*], — and for them it is befitting to consecrate (or celebrate) the *gāhānbār* . . . (etc.)'. — The last statement shows that there is no mistake in the first clause; in other words, *nē* 'not' is not omitted by mistake before *kart* 'performed', as might be easily supposed. Again cf. N. **63**. 21 ff. where too women are not allowed (*nē šāyēt*) to perform the adoration of the sun and the moon, (which further shows that *apāyēt* means here 'is befitting or suitable', and not 'is necessary' as usual). Otherwise we may say that instead of *yašt kart* (thus in one MS., in the other two only *k-* is joined to the prec.) we are to read *daštānīk* 'menstruous', because of N. **63**. 9 ff.: *žan tāk daštān bavēt, aš yazišn pa zōhr ō kunišn;* [*ka*] *daštān būt, andar gumbat nē hilišn* '[as to] women, till menstruation takes place, by them the *yazišn* [ceremony] with *zōhr* is to be performed; [but] when menstruation has taken place, they are not to be let into the cupola [of the Fire of *V.*]'. — It seems that '*yazišn* with *zōhr*' means the proper ceremony as performed by priests, cf. Riv. II. **12**. 6 ff. which gives the relative merit of this and other ceremonies when performed with *zōr* and *barsam* and when without them. The latter refers merely to the recital of the texts, since the verb used is *xᵛāndan* 'to recite' and not *yaštan* 'to offer up (or celebrate)' or *kardan* 'to perform' as in the former.

5. 3 n. 1. In a later work, ZSR. **1**. 34, Bartholomae reads the word as we have done.

6. 7 n. 9. As to Arm. lw. *dehkan* the matter is different; it stands for *dehikan* or rather for *dehukan*, since we have in MP. *dēhīkān* (along with *mānīkān*) 'those belonging to (i. e. having) land' and *dēhūkānīh* (written as if *dahiyū⁰*, — along with *vazurkīh, dēn rāstīh*) 'the state or honour of being a landlord', Vyt. **2**. 26. Bartholomae is not quite right about this last word; in MhD. **1**. 1, *mart -1 i dēhūkān i šāhān šāh*, it can mean 'districts, countries'; but in other cases it has the usual sense as in Arm. (lw.) and NP.

7. 2 n. 9. The same idiom, *čīš hač ān rasēt*, is met with in N. **45**. 27 (= PRivDd. **183**. 7); a different one, *čīš -1 andar miyān bē āyēt* 'something comes in the midst [of it]' in PRivDd. **180**. 11.

7. 9. As to 'gathered' s. above **2**. 38 n. 7.

8. 13 n. 23—24. PRivDd. **43**. 13 ff. runs: *har ān i tuvānīk, aš bē apāyēt vičārtan; u* (MSS. *i*) *ka tnvānīk, u* (s. var.) *nē vičārēt, ā-š patīt nēst* '[as to] all those who are able (or those [things] which are possible), for them it is necessary to atone for [sins]; and when one is able, and [yet] does not atone for them, then it is no repentance for him'.

8. 14 n. 14. PV. **3**. 42 (151) com. runs: . . . *nē*[*w*]*-š*[*ā*]*hpuhr guft, ē! vinās i hamēmārān pa ēvak-ač nē bavēt, — n ō i ṯ m a r ạ m p a i r i š t ə m —; pa har 2 čāštāk ham-dātastān būt hēnd, ku apāmīhā bē bavēt, u mart druvand nē kunēt* ' . . . Nēw-šāhpuhr has said, lo! sin relating to opponents does not become as even one (i. e. is not removed, s. the Av.; — the simple meaning 'through even one' does not suit the context), — [as

the Av. declares:] it is not removed . . . (s. ²*stā-* with *pairi*; *marām* is doubtful, it may belong to ¹*mar-* 'to die', hardly to ²*mar-* 'to mark, count, etc.') —; in both the commentaries they have been of the same opinion that it becomes as debt, and it does not make the man 'wicked' (i. e. damned)'. — The former part may be doubtful and it may have nothing to do with the latter, but this must be thus construed in the light of our text.

8. 18 n. 10. Riv. **308.** 8 f. runs: *kas-ē xētyōdaϑ u yazišn ba-kas-ē dīgar farmāyad u dāyišn* (so! for *dāšan*) *i ān bi-dahand, — čunān bāšad, ki ba-dast i xᵛad kardā bāšad, yā na?* 'a person orders (i. e. gets performed) the *xētyōdaϑ* and the *yazišn* [ceremony] through another person, and gives its wages, — does it become so, as it might have been performed by one's own hand, or not?' (The reply is that it is better if one is able to perform it by himself; if not, it becomes the same in the other case also.)

9. 8. The quotation looks like a translation from the Av., and though there is no *ku* 'that is' before *āp u urvar* 'water and vegetables', it is preferable to take them as the gl. of *Harvatāt* and Amurtāt, and not as we have done. The latter are used in this sense, s. AirWb. 144 n. 7.

9. 13. As to *ayāt*(. . .) s. below **10.** 15.

10. 2. Note that *nāwar* is written n ap r, so also in Šnš. **13.** 2, N. **121.** 9, 18, **168.** 10; but n ayn r in N. **53.** 18, **65.** 7, **68.** (20), 22, **69.** (3), 8, 11, **92.** 11; and in PRivDd. **50.** 5 n aab r, n ayb r; cf. *nābar*, and *nāvar*, Riv. **541.** 17 f., II. **26.** 16, **37.** 2 f., and *nāvarām*, SAVn. 2. 1. — The ety., *nava-* 'new' and *bar-* 'to carry (offerings)', given by Modi Cerem. 199 f. cannot be accepted, since the term is regularly preceded by *nōk* 'new' in MP., and at least for this reason *nā-* must be something else.

10. 3 n. 6. As to the Paz. *aiwi-āsīṯan* (a yyb-) Bartholomae, ZWb. 102 f., compares MPT. *ayāsām* and reads it accordingly, saying that -yyb- represents only *-y-* as in other cases, s. below **10.** 15. This view does not disprove what we have said about *aibigaṯ* and *ēvgad*.

10. 15. As to *ayār*(. . .) I have not adopted the ety. and reading ascertained by Bartholomae in IF. **12.** 107 ff., since he has given it up in ZWb. 25 n. He does not distinctly say so, as he does in the case of *ayāt*(. . .), but he reads our word *ayār*(. . .), taking -yyb- for *-y-* in both cases. Tedesco, MO. **15.** 207 f. (Dialektologie) connects these terms with the northern forms and reads them *'byy't* and *'dyy'r* respectively. He even derives *hiyār* from *adyāvar*, just as *miyān* from **madyāna-*. — Cf. Lentz ZII. **4.** 306.

10. 15 n. 17. It may be added that if *buland kartan* were used with reference to a lamp, it would not be strange. Again this idiom cannot have to do anything with the modern Parsi euphemisms *ātaś vaḍā karᵃvā* 'to extinguish fire' and *ātaś vaḍā thayā* 'fire is extinguished', — wherein *vaḍā* (pl. maj.) means 'great', — because they are rather connected with the common Guj. ones *dīvo vaḍo* (or *rāṇo* or *rāj*, both meaning 'king', — the Parsis use only the other term) *karᵃvo* 'to extinguish a lamp'.

10. 25 n. 12. We may compare also Guj. *bharaḍ^{a}vū* 'to bruise, to grind' and its emphatic equivalents *bhar^{a}ḍī javū* and *bhar^{a}ḍī mār^{a}vū*, all of which are used in the sense of 'to learn a thing by heart without understanding it'. This meaning is not recorded in the dictionaries (say, of Mehta and of Belsare), but they give at least 'to speak without any consideration'.

10. 33. I have added *-īk-* in *nikīrišnīktar*, because words ending in *-išn* can have adjectival (and thence adverbial) meaning only in compounds, e. g. *duš-menišn, rāst-gōwišn, frārōn-kunišn*, etc. Hence it is that I have not added *-īk-* in *nazdīk-mānišntar* in *Šnš.* **12.** 30, s. **5.** 2 n. 7. In the absence of further examples it cannot be said that *nikīrišntar* was influenced by such terms, or that it was considered as a compound.

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Vr. **19.** 1: **10.** 29 n. 2—2.
Vyt. **1.** 0: **1.** 0 n. 11, 13.
1. 7: **1.** 3 n. 9.
2. 43: **10.** 18 n. 13—13.

Glossary of Select Terms.

aδak 'till then' in *bē* (*ān ēvtom*) *ka* . . . *aδak* **2**. 66 n. 2—3, App.; elsewhere: (when . . .) 'then'.
aδapārak 'afternoon' **7**. 1.
aγryak 'longest' (time measure) **9**. 1.
ahuftak 'uncovered' **2**. 9 n. 4.
(aibigat s. ēwgat.)
aiwyāhan 'sacred shirt' **4**. 4.
amrōt 'pear' FrP. ***4**. 12.
amurtāt 'vegetables, food' **9**. 8 (App.)
anār 'pomegranate' **2**. 121, 123.
anbarōt 'pear' **2**. 123.
anbān 'bag' **2**. 111. (NP. also *hanbān*, but s. GIrPh. **1** b. 58: "kaum zu *ham-*".)
andar 'at, near' **2**. 1.
andar apāyēt 'is requisite' **2**. 41, 44, 50 etc.
andar žamān 'at the [same] time, instantly' **2**. 15 f., 44 etc.
andar(a)k 'between, among' (not simply 'in') **9**. 14 (etc. n. 1).
apar 'robbery' **10**. 34.
aparēšum 'silk' (**2**. 99) **4**. 4.
aparīkān 'superior' **10**. 18 n. 5—5.
apastāk 'Avesta scripture' **1**. 1; 'liturgical text' **9**. 10 f.; 'prayer formula' **10**. 5, 19.
apattūk 'incapable' **10**. 30.
[1]apāč 'twice' **7**. 2 (n. 15).
[2]apāč 'direct, openly' **2**. 13 (n. 3—4), 18, 22 etc.
apāk 'back, again' **10**. 31 n. 2.
apār būtan 'to be lost' **9**. 8 (n. 20—21).
apārōkēnītan 'to pass over, omit' PY. **19**. 7 (12).
apāv 'unclean' **9**. 8 (*apāv šust* 'unwashed', lit. 'not clean washed' which is perhaps really meant).
apēčak (ety.) **6**. 7 n. 1.
apurtan 'to rob' **9**. 8.
arduš 'a degree of sin' **1**. 1 f. (§ 16 ff.)
armāv 'date (fruit)' **2**. 122.
armēšt 'a woman who has miscarried or brought forth a dead child' MF. **385**. 5 (**2**. 8 n. 5—6), from the general meaning 'invalid, crippled person' **2**. 98, **6**. 1.
arž 'price', 'fine or compensation for a sin' **1**. 2.
ast i 'partly' **2**. 16; 'some' **10**. 1, 2; 'which is' (= viz. or that is) **1**. 1 (etc. n. 8).
ast ka 'it happens that' **10**. 31.
astak 'stone of fruit' **2**. 122.
aš 'eye of an evil being' **3**. 29.
aškōp 'frame of a roof' **2**. 62 b.
avēnāk 'non-observing' **9**. 14.
avēnītan 'to overlook' **8**. 9.
avičīnak 'unapproved' **10**. 36 n. 4.
avičītār 'inconsiderate' **10**. 29 b.
awiš 'into' **2**. 53 (etc. n. 3—4).
awsān 'whetstone' **10**. 28.
awšītan 'to winnow' **2**. 119.
awzār 'ceremonial implements' DkM. **685**. 3 (**9**. 10 n. 11).
axᵛēškārīh 'needlessness' **2**. 63.
axᵛēškārīhā 'without business, unnecessarily' **2**. 53.
ayār (ety.) App. **10**. 15.
ayāt (ety.) App. **10**. 15.
az 'I' (Pron.) Mx. **2**. 136, 178.

ā (when . . .) 'then' **2**. 1, 18, 30 etc.
āgrift 'a degree of sin' **1**. 1 f. (§ 16 ff.)
ālūtakīh 'pollution' DdA. **16**. 13 (**2**. 7 n. 1).
āmōn 'around' **2**. 10 (but s. App.).

ān-aš 'that one' **3.** 13.
ān i 'of' **2.** 57 n. 2—3.
āp 'sap, juice' **10.** 16.
āpakēnak 'glass, crystal' **2.** 5, 115.
ārt 'flour' **2.** 37.
ārtak 'powdered' **2.** 37.
āsnīt 'innate, natural' **9.** 8.
āstar 'lining, pad' N. **169.** 6, 16.
āstarītan 'to line, to be lined' **4.** 6.
āšānak 'nest' **10.** 31.
ātašān 'fire-temple', 'Fire (of Vahrām)' **2.** 46 n. 3.
āturastar 'ashes' **2.** 17, 37.
āwanōs 'ebony' PV. **7.** 75.
āwarītan 'to come' **2.** 10, 11.

baγān 'piece, formula' **10.** 25 b.
band 'band, tie' **2.** 104.
bar 'harvest' **2.** 123. [n. 1.)
(bar i ātaš: a mistake for *varr* . . . **2.** 49
barsum: implies all ceremonial objects **2.** 18, **3.** 10, 11 (n. 3) etc.
bastak 'built' **2.** 20, PV. **5.** 44.
baxtan (with *ō-* or *han-*) 'to destine (or to destroy)' **9.** 8 (n. 17).
baxtārīh 'piece, formula' **10.** 26.
bālēngāh 'raised place' used as a bedstead **2.** 12 (n. 8).
bān 'roof' **2.** 18, 20, 21.
bāzāk(-žanišnīh) 'a degree of sin' **1.** 1 f. (FrO. **32.** 4), — § 16 ff.
bēh 'quince' **2.** 123.
bētom 'outermost' **2.** 74.
bōp 'mattress' **2.** 101, 103, **3.** 2, 3.
bōṯōžētīh 'destruction' **2.** 39 (n. 5).
bōxtītan 'to save, to free' **2.** 38, **6.** 6.
brahnak-duvārišnīh '(sin of) running naked', — not genuine, **4.** 6 n. 4.
brih 'blaze' **10.** 37.
brihēnišn 'destiny' KnS. **12.** 23.
brihēnītan 'to ordain, fix' **8.** 13 c. (n.)
brištak 'roast' (meat) **2.** 48.
buland 'ablaze' **10.** 15 (App.).
bun 'stock, store', in *vināš ō bun* etc. **2.** 69 (n. 12—13, App.) etc.
burtan 'to go, to pass' **2.** 12 (n. 12), **23** (n. 11—12), **4.** 14; 'to flow' **10.** 5.
burzītan 'to ascend' **6.** 5.
būtīh 'occurrence' **3.** 18.

čakar 'subordinate wife' **10.** 21. (n. 4).
čambar 'head-gear, head-ornament' **3.** 4.
čamiš 'making water, urine' PV. **16.** 2 (5) com.
čamišn 'making water, urine' **3.** 9, **10.** 5.
čandēnītan 'to move, shake' **2.** 71 (App.).
čarpišn 'fat (of a carcass)' **2.** 73.
čaxrvāk 'hawk' PV. **2.** 42 (**10.** 9 n. 5).
čārak kartan 'to apply means' **10.** 4.
čāšnīk 'tasting (of ceremonial food)' **10.** 35.
čāšt 'morning meal' **3.** 12.
čāštak 'commentary' **1.** 3 b, 4, **2.** 2, **10.** 1—3.
čemīk 'reasonable' **10.** 11. — From Av. **čahmāṯ* Bartholomae WZKM. **30.** 34 n. **3.**
čē 'further, moreover, well' **1.** 3 b (etc., n. 8).
čē 'namely' **1.** 3 n. 8, Mx. **16.** 38.
čē (= har čē) 'whatever' **8.** 1.
čēn(astān) 'China' **6.** 7 n. 6.
čiγōn 'namely' **2.** 48 n. 1, AVn. **1.** 7.
čihrak 'leucorrhœa' **3.** 19.
čihrāp 'hawk' **10.** 9.

dahišn 'destiny, dispensation' **1.** 0 (etc., n. 12).
dahlīč 'portico', 'outhouse' **2.** 10.
dandān-fraš(an) 'tooth-pick' **10.** 20 n. 1.
dandān-frēš 'tooth-pick' **10.** 20.
dandān-parš(an) 'tooth-pick' **10.** 20 n. 1.
dar 'house, abode' **2.** 46 n. 3; 'subject, matter' FrO. **32.** 6.
dargāh 'doorway' **2.** 45.
darrāk 'corrupted' **10.** 25 n. 15.
dastowārīh 'right, privilege' **8.** 5, 10, 11.
dastowarīhā 'according to rule' **3.** 20.
dast-šōδ 'cattle's urine' **2.** 44.
dast-šōδ kartan 'to apply cattle's urine, to wash with it' **2.** 44.

daštān 'forest animals' **2.** 61 n. 6—7.
daštānīk 'menstruous' MF. **428.** 2 ff. (This shows that *daštān* is only 'menstruation' and *žan i daštān* 'a woman with menstruation' to speak exactly, cf. *žan i nasāk* **2.** 8, **3.** 15.)
datak 'destiny, dispensation' **1.** 0 n. 12. (dawāk mēnūk s. ganāk m.)
dālman 'vulture' GBd. **155.** 10.
dāng '*d.* coin' **10.** 24, (§ 16 g).
dār 'bark' **4.** 4; 'tree' PV. (**2.** 38 n. 7).
dārnāk 'holder, possessor' **2.** 58.
dāsr 'gift' **10.** 40.
dēh 'village' **2.** 74.
dēhīkān 'those belonging to (i. e. having) land' Vyt. **2.** 26.
dēhūkānīh 'state or honour of being a landlord' Vyt. **2.** 26.
dēn 'religious books, scriptures' (**1.** 1), AVn. **1.** 7, **2.** 3; 'religiousness (or psychical fire of the heart)' **9.** 8.
dēnār '*d.* coin' § 16 g.
dēpāk 'brocade' **4.** 4.
dēvār 'wall' **2.** (19), 38 f., **10.** 3.
dēv-īzakīh '*dēv*-worship' Mx. **2.** 93, 131, 172.
dēv-yazakīh '*dēv*-worship' **8.** 4, Mx. **36.** 19.
dō-ān 'two' (*har d.* 'both') **2.** 69.
dōl-miyānak 'belt' **4.** 6 n. 7—8.
dōš 'last night' **2.** 72.
dōšax' (for *-š-*) **8.** 5 n. 8. — Lentz ZII. **4.** 286 takes the long vowel in the first syllable as belonging to the NP. period; but cf. Av. *daožahva-*.
dranjītan 'to repeat (a text)' **10.** 26.
draxm '*d.* coin' **1.** 2, **10.** 24, **11.** 2, **16.** 2 f.
drānāk (reading) § 9 (App.).
drāyān-žōyišnīh '(sin of) devouring chatteringly' **4.** 9, **5.** 1—5, 7.
drōn yašt 'Y. **3**—**8**' **3.** 35 (n. 7).
drōv 'false' Mx. **37.** 33. (**8.** 13 n. 22.)
drōžan 'false' **10.** 18.
drust 'exact' **4.** 2. N. **164.** 12.
duš-miyān 'bad or wicked intermediary' **8.** 14 n. 5, 13—13.
duwr 'tank' **3.** 12; 'pit' PV. **2.** 19.
duwrak 'oven' or 'seat (or receptacle for fire') **3.** 27 (n. 4).
duž 'theft' **10.** 34.
dužvār 'harsh' **10.** 29 b.
dūr 'far' **2.** 86.

ē 'lo!' **2.** 34, 63 etc.
ēčinītan 'to render into nothing' **8.** 9 n. 2.
ēhrpatastān 'priestly studies' **8.** 11.
ēnyā (reading) **2.** 66 n. 4.
ēsm 'fire-wood' **2.** 73, 118 (App. § 3c).
ēsm-dān 'fire-wood stand' **2.** 73.
ēstātak 'stagnant' (water) **2.** 78.
ēstātan 'to stand, abide, act' **1.** 4; 'to stop' **9.** 12; with *apāć* 'to cease' **8.** 16 f.
ēt 'this' App. § 10 b.
ētom 'unique, alone' **2.** 66 n. 2—3.
ēvak . . . ēvak 'one . . . another' **10.** 1 f.
ēvak-bar 'alone carrier of dead bodies etc.' **2.** 106, 108 b.
ēvaktom 'unique' **2.** 66 n. 2—3.
ēv-bar 'a woman who has miscarried or brought forth a dead child' MF. (**2.** 8 n. 5—6, 106 n. 2).
ēvēnak 'the like, like things' **2.** 5.
ēv-kartak 'in one piece' **2.** 13, 15 etc., § 11.
ēv-mōk-duvārišnīh '(sin of) running with one foot-covering' **4.** 12.
ēvtom 'unique' **2.** 66, 68, 71.
ēwbūt 'perversity' DkM. **97.** 17, 19 (**10.** 3 n. 6).
ēwgat 'adversary' **10.** 3 (n. 6).

frahang 'study' **8.** 3.
frakart 'chapter' **2.** 1, 12.
framān 'a degree of sin' **1.** 1 f., § 16 b.
framān spōxtan 'a degree of sin' PV. **6.** 9 (§ 16 b).
franāftan 'to offer up' PV. **18.** 12.

franāmītan 'to pass over, leave off' **10.** 25 (27).
frastātan (ety.) App. **4.** 11.
fratāk 'next day' **2.** 72.
fravahr (for *-hr*) **9.** 11 n. 4; cf. also ZII. **4.** 259 f.
fravartīkān 'days relating to *fravaši*-s' **10.** 2.
frēh-būt 'haughtiness' DkM. **97.** 17 (**10.** 3 n. 6).

gač 'plaster' **2.** 14, 39.
gač kart 'plastered' **2.** 14.
ganāk mēnūk (reading) **8.** 23 n. 14.
ganǰēnak 'barn, store-hause' **2.** 45.
garčak 'serpent' **2.** 33 f.
garmānak 'a warm clothing' **4.** 6.
gars 'hair' **4.** 11 n. 5.
gartan-band 'necklace' **3.** 4.
garzītan 'to confess or expiate a sin' **8.** 2.
garūk 'neck' **2.** 23.
gazdum 'scorpion' **8.** 19 b.
gazišn 'non-contact pollution' **2.** 55, § 12.
[1]gāh 'a period of the day' **7.** 1—3, **10.** 32; 'time' **3.** 22.
[2]gāh 'cradle' DkM. **755.** 10.
[3]gāh 'Gāϑā' **10.** 6.
gāhvārak 'cradle' **10.** 15.
gān 'sort, kind' **6.** 7.
gāušudāk 'consecrated butter or flesh' **10.** 34.
gētīk-xrīt 'the *g.* ceremony' N. **23.** 17.
gētō-xrīt 'the *g.* ceremony' **5.** 2, 6.
gilēn 'earthen' **2.** 39.
girāk 'grievous' **10.** 25 b.
girtak 'circumference, area' **2.** 17 n. 5.
gōhar 'gem' **2.** 115 f.; 'material, substance' **2.** 116 f.
gōharītan 'to exchange' **3.** 6.
gōkirt 'white *hōm*' **10.** 16.
gōn 'colour' **3.** 19.
gōšwār 'ear-ring' **3.** 4.
gōz '(wal)nut' **2.** 120 f.

grah 'knot' **4.** 11 (App.); 'knot or joint in a stick' PV. **9.** 14.
[1]grav 'stick' PV. **9.** 14.
[2]grav kartan 'to take a pawn' **8.** 13 c.
griftan 'to become' **2.** 37 (n. 6), 83, **3.** 13, 20; 'to begin' (of rain) **2.** 10; 'to fixe, join' **2.** 16 b; 'to grasp, understand' **5.** 4; with *apar* 'take into account' **10.** 13.
gumbat 'cupola' **2.** 46 (App.).
gung 'deaf' **5.** 7, **6.** 1.
gup(ān) 'threshing-floor' **2.** 119.

hač 'against' **2.** 2 (n. 13).
hakirč 'always' **8.** 23.
hambun 'little, somewhat' **2.** 12, 28 etc.
ham čiγōn 'just as' **3.** 4, 32.
hamē (its use) **2.** 72 n. 6.
hamēmār (ety.) **8.** 1 n. 1.
hamist 'all' **10.** 32.
hamkarpakīh 'cohabitation' § 12.
hamkaržak 'connected (with polluted matter or person)' **2.** 60 etc., § 12.
hamkaržakīh 'contact pollution' **2.** 54 b, etc., § 12.
ham-martīh 'cohabitation' PV. **5.** 27 (§ 12.)
hamrēt 'directly infected' **2.** 59 f.
hamvimēžišnīh 'cohabitation' **10.** 19.
hamzōrīh 'collaboration' **10.** 10.
(hanbaxsītan 'to hide, conceal'; 'to melt' **3.** 10 n. 2.)
hanbaxtan 'to destine (or to destroy)' **9.** 8 (n. 17).
hanbān s. anbān.
hanbāsītan 'to guard, protect' **3.** 10 n. 2.
handarz framān 'a degree of sin' § 16 b.
handāčak 'simile' **10.** 28.
handūtan 'to rub' **10.** 16.
har čiγōn 'howsoever' **8.** 8, 13.
harvatāt 'water' **9.** 8 (App.)
hat 'lo!' § 10—10 d; even after *ku* in **2.** 11, 44, 82.
havāsēnītan 'to wipe, to dry' **3.** 10 n. 2.
havāsītak 'cleansed' **3.** 10.

havāsītan 'to cleanse' (from 'to wipe, to dry') **10**. 5 (**3**. 10 n. 2.)
hāsr '*h.* time measure' **9**. 1.
hāt 'lo!' **2**. 86. (§ 10 b).
-hērīh '-wealth' **1**. 0. — From Av. *ar(a)ϑya-*, Andreas in Lentz ZII. **4**. 292, (259 f.).
hindūkān 'India' PT. **119**. 19.
hinǰ (hixtan) 'to water' **2**. 118; 'to draw (water)' KnS. **12**. 2, 4.
hīvandakīh 'illness, weakness' **10**. 34 n. 1.
hōsānītan 'to cause to wither' **8**. 15.
hōsēnītan 'to dry' PV. **5**. 12 (etc. **3**. 10 n. 2).
hufravart 'of good *fravaši*, Saint' § 6 b.
huftan 'to cover, conceal' **2**. 9 n. 4.
humāk 'vulture' **10**. 9.
huškkar 'dried things' **2**. 32, 35, 118.
huškwar 'bearer of dry things, a jar or vessel for them' **2**. 32 n. 13.
hūp (reading) **1**. 0 n. 12.

i 'as' (= *čiγōn*) **2**. 55 n. 5; (= *ku*) **2**. 92.
i-š = aš § 8, DkM. **755**. 10, **807**. 3.
-īh pl. suf. in: aiwyāhanīh **4**. 4, ašākartīh **6**. 7, (āfrāsīh DkM. **717**. 8), čakātīh PV. **2**. 19, (dātīh **1**. 3, framānīh DkM. **717**. 8), garōtmanīkīh **6**. 4, kirpakīh **6**. 4, martīh **2**. 84, pātiyāpīh **2**. 58 etc., pōryōtkēšīh **1**. 3, rōšnīh **3**. 29, sakīh PV. **8**. 16, šapakīh **4**. 4. — In the words placed in brackets *-īh* can have the force of 'doing' *kunišnīh*, and in some other cases that of 'the office or state of'.

ǰām 'consecrated milk' PV. **3**. 1 (4).
ǰīv 'consecrated milk' **2**. 43.
ǰumbēnītan 'to move, shake' **2**. 63, (s. App.), 66—71, etc.
ǰūm 'consecrated milk (or flesh)' **2**. 43 n. 1.

kač 'coarse silk' **2**. 99, **4**. 1 n. 7—8.
kahrupāk 'amber' **2**. 115 f.
kahun 'old, not new' **10**. 40 n. 3.
kam 'at least' **8**. 3.
kandak 'subterraneous fold for cattle' PV. **5**. 44 (134) com.
kapīk 'monkey' **2**, 61 (etc. n. 6—7).
karačak 'particle, small piece' **2**. 31.
kark 'hen' **10**. 30.
karkās 'vulture' **7**. 5.
karr 'deaf' **5**. 7, **6**. 1.
kartak 'piece' **2**. 17 b, 48, 92 f.; ('cut' **2**. 48).
kartan 'to apply, to touch' **3**. 12, **10**. 20 (s. *čārak*, *dast-šōδ*, also perhaps *gač*); 'to put' **2**. 32, **3**. 12; 'to set' **2**. 6 b; with *frāč* 'to open (or to shut)' **2**. 45.
kaštīk 'ship' **9**. 7.
katār 'which of the many?' **2**. 2.
kāftan '(to tear), to spoil, destroy' **8**. 14.
kāh 'straw' **2**. 119.
kān 'a mine' **8**. 22 n. 4.
kāp- s. kāftan.
kār 'effect, result' **8**. 14; 'fabric, article' **2**. 117 n. 3—4. 'procedure' **8**. 13; 'use' **2**. 42, 74 etc.
kār nēst 'it is not the matter, it does not matter' **2**. 56, **3**. 5, **5**. 7; 'there is no need' **3**. 9, 14.
kāskēnak 'magpie', or 'jay' **10**. 9.
kē-č 'whatever' **8**. 1 n. 3.
kurāčak 'dough' PV. **3**. 32; 'marrow' **2**. 122 n. 3; 'stalk' **2**. 122.
kurāsak 'volume, book' **1**. 0 n. 12.
(kurāšak: a mistake for the prec.)

maγ 'stone seats in the *barašnūm* ceremony' **2**. 17 n. 5.
maγūk 'pit' **10**. 5.
mahmānīh 'use' in *pa mahmānīh dāštan* **2**. 96.
mang 'rule, law' **8**. 22.
matan (its use) App. **2**. 72.
mānāk 'like, in the manner of' **10**. 35.
māndan 'to survive' **2**. 50.

mātak 'essence, principal matter' **8.** 15.
mātakwar 'principal part of a tree, trunk' **2.** 28 f.
mērak 'temporary master' (or 'husband') **8.** 14.
mēčak 'tasting' **5.** 4 n. 2.
mēš 'fleece' **2.** 100.
mēxak 'tight garment' **3.** 5.
mičak 'tasting' **5.** 4.
miyān 'waist' **10.** 15.
miyānak 'medium' (or 'middling') **9.** 5 (n. 4).
mīrišn 'death' **2.** 34.
morvārīt 'pearl' **2.** 116.
mōč 'tank' **10.** 5 n. 2.
mōδ 'fur' **2.** 99, **4.** 4.
mōrčak 'ant' **7.** 9.
murtan 'to be extinguished' (of fire) **2.** 50.
murvak 'bird' **2.** 5 n. 1.

naδ 'bamboo-stick' PV. **9.** 14.
namak 'salt' **2.** 17 b.
namat 'rug' **2.** 101, 103.
narm 'by heart' **5.** 2, 6, **8.** 11 f, **10.** 25 b, 26.
nasāk 'miscarried or still-born child' **2.** 8, **3.** 15, 22 ff.
nask 'formula, text' **3.** 9; *n.*, 'Book' **10.** 3 etc.
nasrušt 'putrefaction' **10.** 32.
naštakīh 'decomposition' **10.** 34 n. 1.
naxēžīk 'common, low people' **4.** 1.
nāwar s. nōk-nāwar.
ničītan 'to pile' **2.** 102.
niγāyišn (not *niyāyišn* s. **1.** 0 n. 12) 'praise formula' PRivDd. **49.** 10.
niγōšītan (orthography etc.) § 3 c.
nihātak 'custom, rule' **9.** 6.
nikān 'concealed' **8.** 22.
nikīrišnīk 'observantly' **10.** 33.
nimūtan 'to inflict' (punishment, cf. NP. *numūdan-kardan*) **8.** 7.
nisāy- (nisītan) 'to lie, to remain' **2.** 72, 79, 90, 94.
nišastan (with *bē*) 'to cease' (of pain) **10.** 17.
nivēδēnītan 'to invite' **9.** 11.
nivēhēnītan 'to invite' **9.** 11 n. 1.
nīrang 'ritual instructions' DkM. **685.** 3 (**9.** 10 n. 11).
nōk 'anew' **3.** 1 f.
nōk-nāwar '*n.* ceremony' **10.** 2. (App.)
nōk-zōt 'new sacrificer', '*nāwar* or initiated priest' Vkd. 169 f.

ōbaxtan 'to destine' (or 'to destroy') **9.** 8 (n. 17).
ōftātan 'to happen' **9.** 6.
ōγōn (not *āngōn*) **2.** 121 n. 3.
ōrōn 'direction, side' **2.** 6 b.
ōspurrīk (ety.) **8.** 1 n. 7.
ōvrišt 'a degree of sin' **1.** 1 f. (§ 16 ff.)

pa 'over' PV. **5.** 44.
pa γyāk 'on the spot, at once' **2.** 76, 106, **3.** 4 f.
pa ham 'together' **2.** 104.
pa rāh i 'by way of, owing to' **2.** 70, 120, **8.** 23 b.
pa tan ē 'alone' **2.** 63 (n. 8—9), 91, **3.** 3, **7.** 8.
padām 'mouth-veil of the Parsi priests' **10.** 40.
paδtākēnītan 'to appoint' **8.** 10 n. 2—2.
pahrēž 'care', (or 'disposal') **2.** 8 (n. 4). — ZAirWb. 52 connects it with Lat. *ligare*; Lentz ZII. **4.** 298 with *pahr* 'protection', "mit *č*-Suffix an die oblique Form".
pambak 'cotton' **4.** 4,
panǰ 'paw' GBd. 95. 4 (=BdK. **29.** 12).
panīr 'cheese' **2.** 124.
parand 'plain silk' **4.** 1, 4.
parastūk 'swallow' **10.** 9.
parāhōm 'consecrated *hōm* drink' **10.** 16 (n. 5).
parēč- (parēxtan) 'to leave over, leave some rest (of food)' **3.** 12, 30 b.
parēnak (?) 'turquoise' **2.** 116.

parīk (?) 'hip' (?) **4.** 5, 7.
parnīkān 'painted or figured silk' **4.** 4.
parrak 'hem, border' N. **164.** 4.
parrakān 'stair, ladder' **2.** 18; 'steps (in a reservoir)' **2.** 22.
parvastak 'encompassed' **2.** 119.
pasuš-haurv 'sheep-dog' **2.** 2, 62.
pašm 'wool' **2.** 99, 100, 109.
pašmak 'woollen padding' **2.** 103. n. 3.
pašmākand 'woollen padding' **2.** 103 n. 3.
patašxᵛar 'dish, plate' **3.** 31.
patisār 'beginning' **1.** 0 n. 10.
patrēt 'indirectly infected' **2.** 59 ff.
patvand 'lineage' **10.** 19.
patvēšak 'contamination, pollution' **2.** 7, 33, **9.** 7.
pažāmišn 'ripening, ripeness' **2.** 123.
pažāwišn 'ripening, ripeness' **2.** 123.
pāδak 'degree, stage' **1.** 1; 'leg' (of a seat or platform) **2.** 13; 'foundation' (or 'subordinate degrees' as opposed to essence or principal) **8.** 15.
pāk 'a cook' **10.** 33.
¹pārak 'morsel' **5.** 4.
²pārak (?) 'hip' (?) **4.** 5 n. 6—7.
pāspān 'protective' **4.** 13.
pātan 'to stop, withhold' **10.** 26.
pātaxšāy 'authorised, allowed' **2.** 10, 22 etc.
pātiyāp-dān 'vessel for ceremonial water' **3.** 12. (For *-tiy-* and not *-ty-* s. § 3 c.)
pātiyāpīh 'ceremonial objects' **2.** 52 (etc., n.)
pāv 'clean' **9.** 8 n. 19.
pēčītan 'to twist' **2.** 100.
pēšārvār 'urine' Mx. **2.** 39.
pēšēnkār 'call of nature, urine'; lit. 'the foremost work' **3.** 9.
pēštakīh 'projection' N. **163.** 12 (**4.** 5 n. 6—7).
pihan 'meal' **5.** 3 f. (etc., n.)
pixak 'knot, joint' (in a stick) PV. **9.** 14; '[bath with the stick of nine] knots' i. e. *barašnūm* **2.** 65 f. etc., § 13.
pīrōzak 'torquoise' **2.** 116 n. 1 a.
pōčak 'muzzle' **2.** 4.
pōlāpat 'steel' **2.** 114.
pōryotkēš 'supreme law-giver or judge' **1.** 4 etc.
pōst 'bark' (of trees) **2.** 25 f.; 'shell' (of nuts) **2.** 120.
purr-γyān-dātīhā 'with full sacrifice of life' **8.** 23 b.

ramīk 'pertaining to people (not to herds)' GBd. **96.** 6 (**2.** 2 n. 10).
rasan 'string, cord' **2.** 23, 104.
rasītan 'to come about, to happen' **7.** 2.
rastak 'custom, usage' **7.** 8.
raxtakīh 'sickness' **2.** 63 f.
rāδ 'during' **3.** 16, 21 (n. 2).
rāh 'journey' (*pa rāh* 'en route') **2.** 10. (Another meaning in *pa rāh i.*)
rānak būtan 'to slip down' N. **163.** 19.
rānēnītan 'to pass over, omit' **10.** 26.
rāst 'erectly' **2.** 24.
rāϑwīkīh 'office of *r.*, *r.*-ship' DkM. **682.** 18. (*r.* is an assistant priest at the *yazišn* ceremony.)
rāz burtan 'to convey secrets, to tell or give out secrets' **8.** 9 f.
rēč- s. rēxtan.
rēčār 'preserves' **2.** 124.
rēšak 'rent, tear' (or 'fringe' or 'hair') **4.** 11 (n. 1).
(rēštakīh s. raxtakīh).
(rēt 'sand' **2.** 19 n. 3.)
rēxtan 'to lay on (plaster)' **2.** 14, 22.
rōčkār 'daily' (or 'daily use'?) GBd. **117.** 1.
rōγnīk 'puppy' **2.** 2.
rōpās 'fox' **2.** 107.
rōšn 'a luminary' **3.** 29.
rōvn 'butter' Mx. **2.** 152, 156. (**2.** 2 n. 6.)
rōvnīk 'puppy' MF, **355.** 10 (**2.** 2 n. 6).
rūtan 'to strip off' **4.** 4.

sang 'value, worth' **1.** 2, **10.** 24, FrO. **32.** 8.

sar ā sar 'from end to end, throughout' **4.** 2.
sargīn 'dung' **2.** 109.
sargōn 'dung' **2.** 17, 37.
sarmak 'some plant from which clothing was made' (in NP. 'orach') GBd. **104.** 4.
saxt 'strict' **1.** 4; 'severe' (of weather) **3.** 21.
satuš (s. § 14—14e) **8.** 6, 16, **10.** 2.
sāčak 'apparatus, utensil' N. **41.** 18 (= PRivDd. **173.** 7).
sālakīh 'age' MF. **366.** 3 ff.
sār 'thrush, starling' **10.** 9.
sār i gar 'buzzard' **2.** 5.
sāyak 'shadow' **2.** 5.
sēčītan 'to prepare' **7.** 1 b.
sēnīk 'belonging to Sēn the heretic' **6.** 7.
sēp 'apple' **2.** 123.
siyā 'black **2.** 5.
spōxtan 'to thrust aside, leave off' DkM. **755.** 4.
srup 'lead (metal)' **3.** 34.
sruv 'horn' **2.** 117.
stawrak 'shot silk' **4.** 4.
stēr '*s.* coin' **1.** 2, **10.** 24.
stūnak 'trunk of a tree' MF. (**2.** 28 n. 4).
suft(ak) 'shoulder' **10.** 15.
sust 'lenient' **1.** 4.
(sutarak: a transcription of NP.-Arab. *sudra* 'sacred shirt' **4.** 5 n. 1.)
sūtak 'beneficial' **10.** 6.
sūtan 'to pound' **10.** 16.

-š s. § 8.
šahr 'country, district' **9.** 2.
šahrastān 'city' **2.** 74.
šan 'hemp' **4.** 4.
šapak 'jet' **2.** 116.
šapāk-parr 'bat (bird)' **9.** 14.
šapīk 'sacred shirt' **4.** 4 f. (etc., n. 1).
šapyār 'syrup' **10.** 16.
šarm 'shame' **8.** 14.
šarm-gāh 'private parts' **3.** 5.
šawāk 'bat (bird)' **9.** 14 n. 4—4.
šāhakān 'royal' PT. **85.** 10 (**2.** 75 n. 1—2).
šām 'evening meal' **3.** 12.
šāturvān 'carpet' **3.** 2 f.
(šāyakān s. šāhakān).
šipāk 'flapping, clapping' (of wings) **9.** 14 n. 44.
škaft 'astonishing' **8.** 13; 'rigorously' **10.** 8.
škāftan 'to clap the wings' PV. **18.** 15 (34) gl.
šnūman 'propitiation, propitiatory (or dedicatory) formula' **3.** 35, **7.** 8, **10.** 2.
šōδ 'wash, washing' **2.** 17 b, 99, 105 etc.
šŭn 'kind, sort' **6.** 7.
šusr 'fluid' **2.** 34.
šutan (with *ul*) 'to be delayed, to overpass' **3.** 22.

tan 'body, volume' (of fire) **3.** 27, **10.** 37; 'person' **2.** 63 f., 69; ('seat or receptacle of fire' **3.** 27 n. 2—3).
tan vimēxtan 'to cohabit', lit. 'to mix the body' PV. **16.** 14.
tanāpuhr (for *-r* instead of *-l* s. **1.** 1 n. 9).
tanbān 'inexact, irregular' N. **54.** 1. (**9** 9 n. 4.)
tanīhā 'alone' **2.** 45, **5.** 7.
tanūtan (tanav-) 'to withhold' PY. **19.** 7 (14).
tapišn 'flame or heat' **2.** 40.
targōn 'crosswise' **10.** 1.
tarsāk 'Christians' **6.** 7.
tarun 'fresh, not dry' **2.** 25, 27, 118.
tarunak 'sporting dog' **2.** 2.
taškūk 'sacred shirt' **4.** 5 n. 1.
tatak 'woven', ('cotton'?) **2.** 99.
tatan (tan-) 'to spin, weave' GBd. **104.** 4.
taxt 'bed-stead' **2.** 13.
tāčān 'flogging', lit. 'causing to run' **1.** 2 n. 10—11.
tāčānak 'a whip' **10.** 28.
[1]tāk 'till then' in *bē . . . tāk*, and *bē ka*

. . . *tāk*; 'while, as long as' **3**. 21 b, **7**. 6 f.; 'while, whereas' PV. **8**. 16; 'as well as' PV. **8**. 22.
²tāk 'branch, twig' **2**. 27.
tāvān 'recompensation, fine' **1**. 2.
tēγ 'spear-head' **10**. 8.
tēxak 'sharp, strict' **2**. 54 n. 1.
tihīk 'void' **2**. 54.
tōk 'fold' (NP. *tōh*) **4**. 6.
tōp 'fold' (NP. *tōb*) DdA. **39**. 2 f.
tŏrūk s. tarunak.
tōšīt 'calm' § 14 e.
tuhīk 'depletion' **3**. 14, 16; 'layer' **2**. 18; 'void' **2**. 45 f.
tuhīkīh 'void' **2**. 54, 62 b.
tuš(t) 'calm' § 14 e.
tūn 'furnace' **3**. 27 n. 2—**3**.

u 'that is' **2**. 12, 16 b, 23, 34, 116.
urvar 'pomegranate plant' **10**. 16; 'vegetables, food' **9**. 8.
usofrīt 'offering, praise' **5**. 2 n. 7.
ustofrīt 'offering, praise' **5**. 2 n. 7; 'food offering' PRiv. Dd. **49**. 11.
u-š = aš § 8.
uzdēhīkīh 'banishment' **9**. 2 f. (etc., n.).
uzēnak 'expense' **10**. 36.

vačak 'young one' **2**. 109.
vafrēn 'snow-white gem' **2**. 116 n. 1 a.
vahān 'cause, pretext' **10**. 32.
vahuman muryγ 'owl' **10**. 9.
vahīk 'kid' **10**. 9.
varrak 'lamb' **10**. 9.
varāk 'a crow' **2**. 5.
vark 'leaf' (of a tree) **8**. 15.
varm 'reservoir' **2**. 21 f.
varōmand 'doubtful' **2**. 73.
varr 'blanket' **2**. 11; 'clothing or covering of (Vahrām) fire, i. e. its ashes' **2**. 49, 105, **3**. 27.
vastrak 'cloth' (rather than 'clothing') **4**. 5.
vaštakīh 'decomposition' **10**. 34.
vaštan 'to change, to turn' **3**. 19.
(vayūk s. vēn)
vāč 'prayer, formula' s. the foll.
vāč dāštan 'to hold a prayer, to begin a formula' **3**. 6—8, **4**. 3 (n. 3), **10**. 14.
vāč dātan 'to give the *vāč*' i. e. to admit one in the *drōn* ceremony and in the meal that follows. **9**. 12 n. 20.
vāč griftan 'to hold a prayer, to begin a formula' **3**. 21 b.
vāč guftanīh 'recitation of a prayer' **3**. 8 (n. 1).
vāng '(sound,) crowing' **10**. 30.
vārastān 'reservoir' MF. **325**. (7 ff.), 16.
vāt 'wind' coming from one's body **10**. 14.
vātrang 'citron, orange' **2**. 123.
vāvarīkān 'trustworthy' **10**. 18.
vēč- s. vēxtan
vēh-dēnīh 'the good religion' **7**. 6, **9**. 4.
vēh-kart-īh (?) 'converts or benefactors' (?) **6**. 7 n. 7.
vēn 'breath' **4**. 14, **10**. 24.
vēsak 'kid' **10**. 9 n. 2.
vēšist 'at the most' **1**. 2.
vēxtan 'to remove, to separate' **2**. 92 (93).
vičār 'performance, doing' PRivDd. **3**. 13, **182**, 15.
vigrātan (vigrāy-) 'to wake' **10**. 24.
vikāftan '(to tear), to spoil, destroy' **8**. 14 n. 12.
vināstan 'to destroy' **10**. 4.
vināstārīh 'mischief-making' **10**. 30.
virēkīh 'flight' PRivDd. **49**. 3 (*v. kartan* 'to take to flight, fly away, disappear').
vistarak 'bed, bedding' **2**. 12.
višātan (višāy-) 'to untie, loosen' **4**. 3.
višāt-duvārišnīh '(sin of) running uncovered, etc.' **4**. 6 (n. 4), 8 ff.
viš-haurv 'house-dog' **2**. 2, 62.
viškar 'lonely apartment' **2**. 47 (etc., n. 1).
višōftan 'to fall off, go to pieces' **2**. 95.
vitarān būtan 'to pass away, to die' **4**. 14.
vitast 'span' **2**. 118.

vitaštan 'to pass, to cross' **10.** 16.
vizūtan (vizav-) 'to curse' AVn. **17.** 26.
vīnārtan 'to accomplish one's self' (*ērān-vīnārt* 'of Iranian accomplishment' KH. 1) **8.** 11 n. 4.
vīrāstan (vīrāy-) 'to accomplish one's self' 8. 11 f.
vohunazg 'blood-hound' **2.** 2.
vrinǰ 'rice' GBd. **117.** 2.
vussat 'coral' **2.** 116. [n. 3).
vušn kartan 'to imprignate' MF (**2.** 106

(xafakīh s. **xapak**).
xapak 'hanging, gallows' **2.** 23.
xarmā(v) s. **armāv.**
-xīrīh '-wealth' **1.** 0 n. 6; s. *-hērīh.*

x^{v}amr 'sleep' **4.** 14.
^{1}x^{v}ar 'a degree of sin' **1.** 1 f., 70, § 16 ff.
^{2}x^{v}ar 'spark of fire' **2.** 50.
x^{v}aršēt nikīrišn 'sun's beholding', 'exposed to the sun' **2.** 98.
x^{v}art 'small' **2.** 38 n. 7.
x^{v}artīk 'eatables' **2.** 48.
x^{v}astan 'to thresh' **2.** 119; 'to repeat, learn by heart' **10.** 25 b (29).
x^{v}at-dōšak 'self-willed, wilful' DkM. **567.** 16 ff. (**6.** 7 n. 6).
x^{v}ān 'tray' **3.** 31.
x^{v}ēš 'property' **2.** 10, 69, 70.
x^{v}ēšīhā-gāh, -kān s. the foll.
x^{v}ēš-šāhakān 'one's own (i. e. private?) grand apartment' (applied to a privy or closet) **2.** 75 n. 1—2 (App.)
x^{v}ēš-šāh-gāh s. the prec.

yahūṭ 'Jew' **6.** 7.
yašt 'initiative *yašt, nāwar* or initiation ceremony of a priest' **2.** 98, **3.** 35 (n. 6), **5.** 2 f. etc.
yākand 'ruby' **2.** 116.
yāmak 'cup' **3.** 31; 'vessel, pot' **2.** 118.
yāt 'a degree of sin' **1.** 1 f., 51, § 16 ff.
yōrtāk 'corn' **2.** 34, § 7.
yutdēvdāt 'Vidēvdāt, Vendīdād' **1.** 1 etc.
yut-kartak 'in separate piece' **2.** 16, 36 etc., § 11.

zahak 'son, (emanation)' PY. **31.** 8 (**2.** 77 n. 5).
zahāk 'last, youngest' **2.** 77.
zahāk 'distance' **10.** 26; 'size, largeness' **2.** 77 n. 5.
zamīkēn 'earthen' **2.** 117.
zan(ak) 'sort, kind' **6.** 7 n. 8.
zandīk 'Manichean' **6.** 7; 'apostate' (or 'religious instructor') MvA. **1.** 3.
zaspān 'inexact, wrong' **9.** 9 f.
zāk 'son, (emanation)' PY. **31.** 8 (**2.** 77 n. 5).
(zāyak s. **zahak, zāk.**)
zēpāk 'inexact, wrong' **9.** 9 n. 4,
ziyānak 'wife of another under one's control'; 'wife' **8.** 14 n. 13—13.
zōhr statan 'to prepare the *z.*-offering' **2.** 43.
zōr 'violence' **2.** 1 n. 2.
zōt-īh 'office of *z.* (sacrificer, officiating priest), *z.*-ship' **10.** 35.
zūt 'hastily, quickly' **3.** 10 n. 4.

žamānīk 'in time' **2.** 43.
žōy- s. **žūtan.**
žufāk 'depth' **2.** 77 n. 4.
žufrāk 'depth' **2.** 77.
žūtan 'to devour, to eat' (of evil beings) **2.** 105 f.; 'to mumble, stammer' **10.** 25 b, 26, (29).
žūzak 'hedgehog' **2.** 59, **10.** 31.

Index of Noteworthy Orthography.

aam b n n	(hambun)
aamn n	(āmōn)
aa ya	(aš)
am k rp k	(hamkaržak)
an a yy yt n n	(havāsītan)
an b at	(ō-baxt)
an yn-	(avēn-)
ayb yb n t	(ēwbūt)
ayb yt	(ēwgat)
b r aa	(brih)
da rn ā	(dārnāk)
k an b	(kahun)
k n r ap k	(kurāčak)
m yn k	(maγūk)
n p r yn	(vafrēn)
n ya k n t ya	(vēhkartīh)
p aa k	(pixak)
p r k an	(parrakān)
p r yk	(parīk)
p r yn k	(parēnak)
p yan (= šn) n	(pihan)
r aat k ya	(raxtakīh)
rn b an yk	(rōvnīk)
rn k n yk	(rōγnīk)
r yt ab	(s. 2. 19 n. 3)
r y yat k ya	(rēštakih)
t ap an	(tāvān, tāčān)
t r yn n	(targōn)
t yyb	(tēγ)
yan n	(gān, sŭn)
yan n ak p r	(šapāk-parr, šipāk [i] [parr)
ya yt a	(s. 10. 4 n. 2)
yn a r k	(gāhvārak)
yn rm an k	(garmānak, dōl-miyānak)
yp yan	(gazišn)

Index of Select Terms of Other Languages.

Avesta.

*aiwi-gata- 'adversary' **10**. 3 n. 6.
aiwi-γnixta- '(a corpse) on which the *sag-dīd* is performed' § 17.
čiϑra- 'leucorrhœa' **3**. 19 n. 2—3.
draxtō-hunara- 'sporting dog' **2**. 2 n. 11.
*gaēϑō-xrīta- '*gētō-xrīt* ceremony' **5**. 2 n. 7.
gaona- 'flesh' **7**. 9 n. 3.
harəϑra- 'leg, hip' **4**. 5 n. 6—7 (App.).
tauruna- 'sporting dog' **2**. 2 n. 11.
[xšapā-]pərəna- 'bat (bird)' **9**. 14 n. 5.

New Persian.

('aδāb i ḳabr § 14 e).
armēšt (as in MP.) Riv. **225**. 11.
ādur-āstar (for: ⁰ras⁰ MP. āturastar) Riv. **230**. 17.
bilist (a dialect form of, and not a mistake for, *bidast*) **2**. 118 n. 8.
dar 'rent, tear' Riv. **32**. 17 ff.
dast-šō 'cattle's urine' SdBd. **96**. 21.
dauraḳ 'water-pot', etc. **3**. 12 n. 3.
dirahnā 'length' App. § 9.
durahnā 'length' App. § 9.
ēvbar (as in MP.) Riv. **231**. 9 ff.
fravašīn (pl.) SdBd. **53**. 1 ff.
frhvhr (fravahar) **9**. 11 n. 4.
garm-sūt (Indian origin doubted) **4**. 6 n. 2.
gazdum (genuine form) **8**. 19 n. 6.
gazīdan (genuine form) **8**. 19 n. 6.
gāv i varzā 'ploughing ox' **10**. 9 n. 3.
gāhān 'bier' Riv. **173**. 17.
gāhāna 'seat or receptacle' (for fire) SdBd. **15**. 1. [**222**. 10 ff.
g(ā)ōšudā(ō) (for MP. gāušudāk) Riv.
gumbad 'apartment' Riv. (App. **2**. 46).
hai 'is, exists'; 'lo!' § 10 b.
ham-karza Riv. (§ 12).
havāsīdan 'to dry' **3**. 10 n 2.
ḥǰh s. ǰuǰa.
-īn pl. suf.: *fraraśīn xāṣṣiyat-ē dārad*... 'the *f*.-s have a natural disposition...' SdBd. **53**. 1.
ǰām 'consecrated milk' **2**. 43 n. 1 (App.).
ǰāvīdan **10**. 25 n. 13.
ǰuǰa 'hedgehog' Riv. **115**. 13 (**2**. 7 n. 4).
ǰūm s. ǰām.
kardan 'to apply, to put' SdBd. **96**. 21.
kār-ē nīst 'it is not necessary' SdBd. **96**. 20.
nasā used in the sense of *nasuš* 'putrefaction' Riv. **113**. 19 (**2**. 3 n. 5).
nīmak 'sacred shirt' Riv. **32**. 18 ff., II. **11**. 3 ff.
nīrang 'consecrated bull's (or simply: cattle's) urine' **2**. 112 n. 3.
nōzōd šudan 'to be a new-sacrificer, to be initiated for priest-hood' Sd. **5**. 1.
nsḥt (nsty) for *nasā* 'miscarried or still-born child' Riv. **116**. 12, 17 (**2**. 8 n. 5—6).
pērāhan 'sacred shirt' Riv. **32**. 17 ff.
sag-dīd '(a corpse) which is seen by a dog' § 17.
sar i pay 'ladder, stair' Riv. **124**. 16 ff.
sār (i gar) 'buzzard' **2**. 5 n. 8.
sitūn i diraxt 'trunk of a tree' Riv. **127**. 17.
ṣudra 'sacred shirt' **4**. 5. n. 1.
šēb 'sacred shirt' Riv. **33**. 10 ff.
šēv 'sacred shirt' Riv. **208**. 9.
tan i diraxt 'trunk of a tree' Riv. **128**. 9.
tars (ia) stūdān § 14 e, App.
urvarām 'pomegranate plant' **10**. 16 n. 5.
var(r) 'blanket' Riv. **115**. 19 (**2**. 11 n. 2); 'ashes' Riv. **226**. 2, 6, 18 (**2**. 49 n. 1).

vādiyāb '(a woman) who has miscarried or brought forth a dead child' Riv. **115**. 14, **117**. 19 (**2**. 8 n. 5—6).

vāj giriftan 'to hold a prayer' SdBd. **59**. 4.

x(a)šnūman 'propitiatory or dedicatory formula' Riv. **531**. 4 etc.

xōsīdan (xūs⁰) **8**. 15 n. 8.

zēr 'sacred shirt' Riv. **33**. 10 ff.

zōr giriftan 'to prepare the *z.*-offering' Riv. **471**. 17.

žāvīdan **10**. 25 n. 13.

Gujarātī.

avāv 'impure' **9**. 8 n. 18.

ātaś vaḍā kar^{a}vā 'to extinguish fire' App. **10**. 15 n. 17.

bharaḍ^{a}vũ, bhar^{a}ḍī javũ, bh. mār^{a}vũ 'to learn something by heart without understanding it' App. **10**. 25 n. 12.

cāvīne bol^{a}vũ 'to speak affectedly' **10**. 25 n. 13.

dast-śo kar^{a}vũ 'to apply (i. e. to wash with) cattle's urine' **2**. 44 n. 3—4.

gor-vāṇī 'mixture of water and molasses given to a new-born child' (cf. *gaḷthuthī* of the Hindus) **10**. 16 n. 8.

ij^{a}vũ 'to worship, consecrate' § 14 e, **2**. 44 n. 5—6.

jor kāḍh^{a}vī 'to prepare the *zōhr*-offering' **2**. 43 n. 2.

nav gareh-nũ nhān, etc. § 13.

nhāṇ (nhān) 'bath' § 13.

par^{a}hej kar^{a}vũ 'to dispose of' **2**. 14 n. 2—3.

pāv 'pure' **9**. 8 n. 18.

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Alt- und Neu-Indische Studien

herausgegeben vom

Seminar für Kultur und Geschichte Indiens an der Hamburgischen Universität

1.

Die Rama-Sage bei den Malaien ihre Herkunft und ihre Gestaltung

von

Alexander Zieseniss

Gr. 8⁰. 114 Seiten. 1928. RM. 7.—

Die Abhandlung sieht zunächst ihre Aufgabe darin, die malaiischen Hikayat Sri Rama in den zwei zur Verfügung stehenden Fassungen von Roorda van Eysinga und Shellabear sowohl mit der Ramasage des altindischen Epikers Valmiki wie auch mit den indischen außerepischen Ramadichtungen zu vergleichen. Diesem Vergleich dient eine ausführliche Inhaltsangabe des malaiischen Werkes. Der in ihr enthaltene Stoff wird sodann abschnittsweise seiner Entsprechung bei den Indern gegenübergestellt. Dank einer besonderen Technik dieser Vergleichung ergibt sich gewissermaßen ein Motivlexikon für die Ramasagen, das dem Malaiologen wie dem Indologen willkommen sein dürfte. Das Ergebnis ist, daß die H. S. R. eine volkstümliche, durchaus nachepische Form der Ramasagen darstellt, die vermutlich zwischen dem 13. und 17. Jahrhundert durch mündliche Überlieferung aus Indien nach Indonesien gelangt ist.

2.

Der Kumārapālapratibodha

Ein Beitrag zur Kenntnis des Apabhramśa und der Erzählungsliteratur der Jainas

von

Ludwig Alsdorf

Gr. 8⁰. XII. und 227 Seiten. 1928. RM. 12.—

Der Verfasser behandelt die im Jahre 1185 von Somaprabha verfaßte Sammlung von Jaina-Erzählungen im Hinblick auf den geschichtlichen Rahmen und die Verteilung von Dichtung und Prosa in verschiedenen indischen Sprachformen auf die einzelnen Teile. Es werden sodann die in Apabhramśa-Sprache verfaßten zusammenhängenden Stücke und Einzelstrophen stoffgeschichtlich, grammatisch und metrisch untersucht, mit Beigabe eines Glossars kritisch herausgegeben und übersetzt. Ein Anhang gibt die Belege bis in die frühneuindische Zeit hinein. Die beiden Hauptstücke sind eine allegorische Erzählung und die Jaina-Legende von Sthūlabhadra.

Friederichsen, de Gruyter & Co. m. b. H., Hamburg 1.

THE HEBREW GODDESS

RAPHAEL PATAI

THIRD ENLARGED EDITION

Foreword by Merlin Stone

THE HEBREW GODDESS

In the beginning God created . . .
This God is the Supernal
Mother who rides and rises
with a triumphant shout.

(Tiqqune haZohar, 47a*)*

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RAPHAEL PATAI

THIRD ENLARGED EDITION

Foreword by Merlin Stone

Wayne State University Press Detroit

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FOREWORD

It is an honor and a pleasure to write this foreword to the work of one of the most dedicated and erudite scholars of our time. Throughout the years, Dr. Raphael Patai has contributed an impressive body of work that is treasured by both serious researchers and the general population. He has brought together religious literature, history, archaeology, mythology, and folklore to arrive at an exciting new understanding of material that had once been scattered and often misunderstood. With the initial publication of *The Hebrew Goddess,* Dr. Patai opened up several important areas of research and consideration. First published in 1967, this seminal book discerned the patterns in the evidence of ancient Goddess figures in pre-Israelite Canaan, described the continued existence of these figures among the Hebrew people in the biblical period and explained how they had afterwards been woven into Judaic thought and practice. Most important, Dr. Patai created a well-organized overall structure in which the pertinent evidence could be viewed and better understood.

Dr. Patai's discussion of this subject was elaborated upon with a wealth of specific writings and quotations that pointed towards not only a female aspect of God, but to the specific actions and images of a Goddess figure within Judaism. We initially read of the major Goddess figures in Canaan,

such as Asherah, Anath, and Astarte, who were worshiped before and during the Biblical period. Following these historical threads, Dr. Patai then examined divine female imagery in Talmudic, Kabbalistic, and other Hebrew literature that existed at a time when the general perception of the Hebrew God was solely as male. Gathering together a multitude of small pieces of evidence gleaned from numerous texts, he was able to draw the many miniscule parts into a meaningful whole as, with the skill of the finest of teachers, and a vision that is broad and encompassing, he allowed us to watch as he carefully fit each one of the pieces of the jigsaw puzzle into place, eventually enabling us to see the entire picture. In this updated edition of *The Hebrew Goddess,* Dr. Patai has included valuable additional materials that further flesh out that original structure. With keen insight and articulate commentary, he helps us to comprehend the new materials as well as the subtle, ongoing discourse concerning polytheistic elements within a religious belief system based upon monotheism.

In the original edition, Dr. Patai presented a great deal of information about various divine female images within Hebrew literature, such as *Hokhma [Wisdom]*, the Shekhina, the Matronit, and the Bride and Queen Sabbath. He amassed an impressive body of material that gave clear portrayals of each of these images. But in the nature of the true scholar, the publication of the original *Hebrew Goddess* did not call a halt to his research. The image of the Shekhina drew him further into the study of some of the most fascinating material on this subject, the role of the Shekhina in Judaism over the last few centuries. His original reconstruction of an overall narrative of the Shekhina, alongside his documentation and analysis of the struggle to explain her role in a monotheistic worship, provides witness to the nature of an alive and theological debate that has seldom been achieved elsewhere.

That ancient religious beliefs reveal the worship of major deities that are female, and that these divine female figures, seemingly suppressed and forgotten, yet seeped into the Bible, the Talmud, the Kabbala, and other Hebrew literature, has recently garnered a great deal of attention and interest, more than would normally be expected of such an academic subject. Much of this interest has been the result of the rise of the feminist movement over the last two decades. The popular explosion of the feminist movement in late 1968, and its rapid growth over the next few years, raised many questions about the status and roles of women in our society. Relationships and social institutions were challenged by investigations into the part each might be playing in constructing and/or maintaining a negative role for those of the feminine gender. With some initial hesitancy, even the bastions of religion were eventually placed under the feminist microscope. From that time on, many women have been questioning and confronting

the impact of various religions in formulating women's status.

Over these last two decades feminists have been observing the various existent religious systems from a feminist point of view, but from diverse positions in society and thus diverse perspectives. Many have been examining a specific religion from the perspective of a member of that religion. They don't want to throw the baby out with the bath water. Revision and reform have resulted. women have become ordained as Episcopalian priests, Jewish rabbis, and ministers in many Protestant denominations. Many Catholic nuns have been trying to change Church rulings on women to enable them to be ordained as priests. Liturgies and prayer books of nearly all Western faiths have been questioned and many of them changed to wording that includes both female and male in references to divinity as well as to the congregation.

When I first began my book *When God Was a Woman* in 1969, my own intention was simply to make people aware of the ancient worship of God as female—as Goddess, Creator of Heaven and Earth, e.g. the Goddess Nammu in Sumer—to challenge the idea that it was the natural or the divine plan for men to rule over women as stated in Gen. 3:16. It was important to me to show that Goddess worship had existed long before the writing of the Hebrew Scripture [the Old Testament], which is held as sacred by both Jews and Christians, and that Goddess reverence had affected the status of women in many positive ways. Since the publication of *When God Was a Woman* in 1976, the interest in a contemporary reclamation of Goddess history, as well as the contemporary enactment of celebratory Goddess rituals, began to form into what is now most often referred to as the women's spirituality movement. Today, thousands of women are drawing upon Goddess reclamation in all areas of work and study. Goddess figures and imagery have emerged in women's painting, sculpture, drama, novels, poetry, music, dance, and films. New books, articles and academic theses dealing with the reclamation of some specific aspect of Goddess history are continually being written and published. The teaching of history, art history, sociology, psychology, philosophy, anthropology, theology, and, of course women's studies, has been affected by this ever growing body of information about ancient Goddess worship. And women's groups all across the U.S. as well as in Canada, Europe, and other areas have been meeting to create and enact Goddess rituals at the times of the solstices, equinoxes, new or full moons, and at other times of celebration or life passage.

Looking back, I realize that had I known of Dr. Patai's *The Hebrew Goddess* during the years of my own research for *When God Was a Woman* it would have saved me a great deal of time and effort. But it was not until 1978, when I was finishing my second book, *Ancient Mirrors of Womanhood*,

that I discovered it. The Avon/Discus paperback edition of *The Hebrew Goddess* had come out in August of that year. At the time of my first reading of *The Hebrew Goddess* I was deeply impressed not only by the dedicated and painstakingly detailed research Dr. Patai had done many years before, knowing from my own work what this entails, but also by his courage in presenting his thesis on the continuation of Goddess reverence within Judaism. I found the book to be a treasure of fine scholarship as well as an inspiring example of the integrity of stating what others may have preferred not to discuss or even see.

I did notice that Dr. Patai had not considered what reclamation of the Goddess might mean to and for women. In his chapter on the Matronit, he had suggested that the existence of a Goddess image may have occurred as a somewhat natural response to a basic need and perception of womanhood by "the male of the species." Yet these past few years have shown us that it has been primarily women who have wanted and needed to image deity as female. I cannot say that men have not also become interested in the recent Goddess reclamation, especially where interest in the Goddess is aligned with the sanctity of nature and the Goddess thus becomes an ecological symbol. But judging from the startling numbers of women currently involved in the large and rapidly expanding women's spirituality movement, it is primarily women who have responded to reviving the Goddess and are mainly responsible for spreading the word, incorporating this reclamation into so many diverse areas of culture and spiritual celebration today. This in turn leads me to the mention of a prediction made by Dr. Patai in 1967—before the popular emergence of the women's movement.

At the end of his introduction, Dr. Patai asked, "Is the Hebrew Goddess dead, or does she merely slumber, soon to awaken . . . ?" He went on to say that "should she manage to revive, we can expect this to take place only in the Land of Israel." We must remember that this was written several years before the start of the feminist movement and even more years before the rise of the women's spirituality movement. And, as the wise among us understand, events we expect to happen do frequently occur, but often in the least expected ways. So it interesting to note, some 22 years after Dr. Patai's contemplative question, that the Hebrew Goddess has indeed revived—but in perhaps a most unexpected manner. This revival has resulted directly from the women's spirituality movement, which itself grew from within the feminist movement, in the United States. Nonetheless, much of the revival of the Hebrew Goddess has been based upon information in Dr. Patai's writings.

Along with the many Goddess figures in which contemporary women have shown a special interest, figures such as the Sumerian Inanna, the

Akkadian Ishtar, the Greek Gaia [Earth], Demeter, and Artemis, the Mexican Coatlicue, the African Yemaya and Oshun, the Celtic Cerridwen and Rhiannon, the Tibetan Tara, the Hawaiian Pele, the image of the Shekhina has again risen to be recognized and revered. She began to awake at the writing of Dr. Patai's book and has now been more fully awakened by Jewish feminists. As I mentioned, many feminists have remained within their familial religion, working to make changes from within male-oriented religious systems. Thus Rabbi Lynn Gottlieb and Rabbi Leah Novick have spoken and written about the importance of the Shekhina. Drorah Setel has written and performed songs about the Shekhina. A Jewish women's group was formed by Irene Javors to study the meaning of the Shekhina in their lives. Javors explains that many of the women felt the image of the Shekhina had been primarily formulated by men in the past and that, for the future, the women felt the need to image and define the Shekhina from a female perspective.

Even among the many women who have rejected their own familial religion and have in some way involved themselves in women's spirituality and Goddess reclamation, we find that the choice of a specific or favorite Goddess image oftimes reflects a woman's own racial or ethnic heritage. Oshun and Yemaya are most often of greatest interest to Afro-American women. Women of Celtic descent are frequently drawn towards the legends about Cerridwen. It is not difficult to understand why women who were raised in the Jewish faith, and might still culturally identify themselves as Jewish even though they do not follow Jewish beliefs or ritual, would be drawn to the image of the Shekhina. Yet, as the Shekhina exists within monotheistic Judaism, or as Hindus speak of Parvati, Kali, Uma, Durga, and Lakshmi as aspects of Devi, the Goddess is a singular divinity to many women today, who take a monotheistic approach and regard the numerous historical goddess figures as aspects of "The Goddess." (Semirams)

One of the most interesting concepts that has arisen from within the women's spirituality movement is the idea or belief that the Goddess is immanent, i.e within us, even within all life, as contrasted to the idea of a transcendent deity high above us. In considering Dr. Patai's descriptions of the Shekhina as an aspect of God—or a Goddess—who dwells on earth with the people, we cannot help but observe the similarity of these concepts. The point at which these two ideas may differ is in the efforts made to have the Shekhina rejoin God in heaven, as explained in fascinating detail in Dr. Patai's new materials. I would suspect that most women involved in women's spirituality today would prefer that the Goddess remain with us. And, at the risk of being regarded as flippant, they would perhaps also prefer that if God and Goddess were to be reunited, God would come to

us here on earth to join the Goddess. I will refrain from making further analogies here about single parent homes or emotionally distant fathers, other than to mention that in this sort of mythic consideration they do come to mind.

Despite these differences, the wealth of information and the crystal clear presentation and analysis of the evidence in *The Hebrew Goddess* demand that it be read by anyone interested in religious history, theology or the reclamation of the Goddess today. Dr. Patai has given us a classic work on the subject of the continual emergence of divine female figures within Judaism. It offers an insight into Judaism that has long been ignored. But even beyond Judaic Studies, it provides some very valuable streams of thought that may be useful for the study of religion in general. During my own years of research, I have found an amazing diversity of perception, narrative, imagery, and symbolism of divinity, both in ancient cultures and in those that still survive. This diversity raises questions about why the divine or the sacred is perceived as it is—in specific forms at specific times and places. In *The Hebrew Goddess*, which covers such a vast chronological spectrum and such a broad geography, Dr. Patai succeeds not only in presenting a body of work on a Goddess figure within Judaism but, perhaps even more importantly, allows us to gain some insight into the very process of debate, transformation, and continual development of many, if not all religious images and beliefs.

I first found *The Hebrew Goddess* in an updated edition published eleven years after its initial publication; this new expanded edition, now being published some eleven years later again, will, I hope, reach many more readers. I expect that they will be as surprised, excited, and enlightened as I have been by Dr. Patai's valuable contribution to our deeper understanding of the relationship between humanity and divinity as it is revealed in *The Hebrew Goddess*.

Merlin Stone

Preface to the Third Enlarged Edition

The present third edition of this book has been augmented by three new chapters numbered VII, VIII, and IX. Consequently, the old chapters VII and VIII of the second edition have now become chapters X and XI.

Chapter VII, "The Myth of God and the Shekhina," discusses the attitudes of students of Jewish mysticism to the myths contained in scattered passages in Kabbalistic literature, and includes a tentative reconstruction of what I consider the central myth of the Kabbala and Hasidism.

Chapter VIII, "*Yiḥudim*—Unifications," presents data on the Kabbalistic and Hasidic tradition that requires of the believers to recite a *yiḥud* ("unification") spelling out the purpose of the prayer about to be recited or the *mitzva* about to be performed, namely the unification of God and the Shekhina. It shows that these brief declaratory statements called *yiḥudim* were (and among the Hasidim and the tradition-bound Sephardi and Oriental Jews still are) recited many times daily, and thus indicate that the Shekhina, the feminine aspect (or "person") of the Godhead was (and is) a living reality in the belief system of considerable contingents of the Jewish people.

Chapter IX, "The Shekhina as *Maggid* and Vision," presents a different

aspect of the same theme. Mysticism, as popularized by the Kabbala and later by Hasidism, saturated the consciousness of major segments of the Jewish people with the concept of the Shekhina (or Matronit), daringly spoken of in most deeply revered sources as the spouse of God the King. This, in turn, created an atmosphere conducive in the case of some of the enthusiasts, to experiencing hallucinations in which they heard the voice of the Shekhina, or visions in which they saw her in the shape of a woman, a female divine figure. I consider this chapter merely a first step in assembling some of the material bearing on this subject, and in drawing some preliminary conclusions. The role of the feminine deity in popular Jewish consciousness must constitute the subject matter of much further study before we shall be able to get a full picture of the popular Jewish belief in the Shekhina and its functional correspondence to the popular Catholic Mariolatry.

Fatima Virgin many visions

Apart from adding these three new chapters, I corrected in this edition some minor errors that slipped into the previous one, and added a complete bibliography.

I wish to thank Doris B. Gold of Biblio Press for having first raised the idea of a new, expanded edition of this book.

Acknowledgments

Four of the chapters contained in this book were published originally, in a somewhat different or shorter form, in scholarly journals: Chapter I, "The Goddess Asherah," in the January-April 1965 issue of the *Journal of Near Eastern Studies;* Chapter IV, "The Shekhina," in the October 1964 issue of the *Journal of Religion;* Chapter VI, "Matronit—the Goddess of the Kabbala," in the Summer 1964 issue of *History of Religions;* and Chapter X, "Lilith," in the October-December 1964 issue of the *Journal of American Folklore*. I wish to thank the editors of the four journals for their permission to reprint these papers in an altered and expanded form.

My thanks are also due to the following institutions who helped me in obtaining and reproducing pictorial material: the Bollingen Foundation, Inc., New York; the British Museum, London; the Israel Museum and Israel Department of Antiquities and Museums, Jerusalem; the Louvre, Paris; the Metropolitan Museum of Art, New York; the Oriental Institute, Chicago; the Palestine Museum of Archaeology, Jerusalem; the Princeton University Press; the Reifenberg Collection, Jerusalem; the Royal Ontario Museum, Toronto; the Semitic Museum, Harvard University, Cambridge, Mass.; the Syrian Directorate of Antiquities and Museums, Aleppo; the University Museum, Philadelphia.

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As in several of my previous books, it is my most pleasant duty to express my gratitude to the New York Public Library, and in particular to Abraham Berger, head of its Jewish Division, and Francis Paar of its Oriental Division, without whose patient and expert help this book could not have been written.

Forest Hills, N.Y.
May, 1967

INTRODUCTION

1 | *The Ubiquitous Goddess*

Goddesses are ubiquitous—this, in a nutshell, is the conclusion one reaches from a perusal of the voluminous and still growing literature on the history of religion.

They stood by the cradle of Homo Sapiens, and testified to his earliest known appearance in Europe, some thirty to forty thousand years ago, as evidenced by the discovery in Aurignacian deposits of statuettes of nude women with enormous breasts and buttocks and protruding abdomens. These figurines, representing in a highly stylized and exaggerated form women in an advanced stage of pregnancy, are usually referred to as paleolithic Venuses—of Willendorf, Menton, Lespugne, Laussel, to mention only a few—and are generally regarded by students of prehistory as having had religious significance.[1]

They are strikingly paralleled by finds of a later provenance, unearthed in Mesopotamia and Syria, and dating from the so-called Halafian age of the 5th millennium B.C.E. Both the European Old Stone Age and the Near Eastern Halafian figurines served the same purpose: to ensure fertility and delivery; in all probability, they served similar ends in relation to the animal

and vegetable worlds as well. The earliest attested role of the goddess, therefore, was that of the numinous mother who endowed her worshipers with her own mysterious qualities.

At least as old as the Near Eastern nude statuettes are myths in which goddesses play a larger, more universal role. The earliest answers to the great question of "Whence?" all reiterate, in various forms, the same idea: it was out of the body of the primordial goddess that the world-egg emerged, or that the earth was born; or alternately, it was the goddess' body itself that provided the material from which the earth was made. Thus the oldest cosmogonies, like the oldest worship of concretely represented deities, typically start with a primal goddess.

Once these phenomena were ascertained, and long before the data were adequate, attempts at explanation began. One of the earliest was that of the 19th-century cultural evolutionist who posited an early matriarchal social order in which the supposedly general predominance of women was assumed to have been paralleled by a similar situation in the divine realm. The family was ruled by the mother, the people by queens, and the heavens by goddesses.

In a modified form this explanation recurs as late as the 1930's in Father Wilhelm Schmidt's theory on the origin of religion. He no longer adhered to the view of unilinear cultural evolution, but instead assumed the existence of several simultaneous "primitive cultures" of food-gatherers, whose religion was centered around a High God or a Supreme Being. Out of these developed, says Father Schmidt, the three "primary cultures": the matrilineal-agricultural, the patrilineal-totemic, and the patriarchal-nomadic. Since the cultivation of plants was first undertaken by women, their importance in the social structure greatly increased, which, in turn, gave rise to a cult of Mother Earth, as well as to a mythology of the moon conceived as a female. Under the influence of these factors, "the Supreme Being was often thought of as a female."[2] Thus Father Schmidt assigns an early but secondary place to the goddess in his multilineal scheme of religious evolution.

The Freudian position[3] on the goddess is that she represents that stage in the early development of the human individual in which the mother appears to the child as the all-powerful source of both gratification and deprivation. The goddess is a mother figure whose qualities are universal because they stem from unconscious fantasies common to all peoples from time immemorial, which have their primary source in the infantile mind. The child in its jealousy of the father repudiates his role in procreation, wishes to deny that the mother is a sexual being, preferring to think of her as pure and virginal—hence the virginity of the goddess image. When the child learns "the truth," its wish that the mother should be a virgin is frustrated, and it then unconsciously regards her as a harlot—hence the

goddess is not only a virgin but a harlot. Moreover, in very early fantasy life the frustrated nursling wants to devour the mother's breast, imagines that he actually is destroying the mother, and, projecting his own hostility upon her, fears that she will devour him—hence the bloodthirsty character shared by the ancient Near Eastern virginal and wanton love goddesses.

Jungian analytical psychology considers the Great Goddess as a primordial image or archetype in the sense of an inward image at work in the human psyche and symbolically expressed in her figures as represented in the myths and artistic creations of mankind. The workings of the goddess-archetype can be traced in rites, myths, and symbols throughout history, as well as in the dreams, fantasies, and creative works of both the sound and the sick of our own day. The archetypal Feminine, designated only relatively late in the history of mankind as the Great Mother, was worshiped and portrayed thousands of years before the appearance of the term. A wealth of symbolic images surrounded her, and she herself appeared in numerous manifestations, as goddesses and fairies, she-demons and nymphs, sometimes friendly, sometimes hostile. An essential feature of the primordial goddess archetype is that it combines positive and negative attributes.

> This union of opposites in the primordial archetypes, its ambivalence, is characteristic of the original situation of the unconscious, which consciousness has not yet dissected into its antitheses. Early man experienced this paradoxical simultaneity of good and evil, friendly and terrible, in the godhead as a unity; while as consciousness developed, the good goddess and the bad goddess, for example, usually came to be worshiped as different beings.[4]

2 | *"Church"-less Judaism*

In view of the general human, psychologically determined predisposition to believe in and worship goddesses, it would be strange if the Hebrew-Jewish religion, which flourished for centuries in a region of intensive goddess cults, had remained immune to them. Yet this is precisely the picture one gets when one views Hebrew religion through the polarizing prisms of Mosaic legislation and prophetic teaching. God, this view maintains, revealed Himself in successive stages to Adam, Noah, Abraham, Isaac and Jacob, and gave His Law to Moses on Mount Sinai. Biblical religion, in this perspective, is universal ethical monotheism, cast in a ritual-legal form.

Historical scrutiny, however, shows that for many centuries following the traditional date of the Sinaitic revelation, this religion, idealized in ret-

rospect, remained a demand rather than a fact. Further study, undertaken in the present volume, indicates that there were among the Biblical Hebrews other religious trends, powerful in their attraction for the common people and their leaders alike, in which the worship of goddesses played as important a role as it did anywhere else on comparable stages of religious development. It will also be attempted to show that the female deities of the early, monarchic period did not subsequently disappear but underwent transformations and succeeded in their changed forms to retain much of their old sway over religious sentiments. How these different religious trends could coexist requires some explanation.

In contrast to the Roman Catholic faith with its single body, the Church, Judaism has never developed a monolithic structure which could superimpose its authority upon all Jewish communities in the many lands of their diaspora. Local variations exist, to be sure, between one Catholic diocese and another, as well as between folk belief and practice, on the one hand, and the official teachings and rites of the Church, on the other. Yet there is only one Catholic faith, one doctrine and one practice, which unites believers throughout the world. Doctrines and rites may change, as they did in the course of centuries; but when they do, it is because the Church, as embodied in the Pope and the Roman Curia, decides on a modification and makes it, from that time on, the rule equally mandatory upon the entire far-flung body of the Church.

No such unity exists in Judaism, nor has it ever existed, with the possible exception of a brief period when the Great Sanhedrin exercised central authority in Jerusalem. Prior to that time and after it to this day, Jewish doctrine and practice, although derived from one ultimate source, the Bible, differed from place to place, because, lacking a coordinating and sanctifying central authority, their precise formulation was left to local religious leadership. For example, European Jews, in obedience to a certain medieval rabbinical authority, accepted the religious ban on marrying two or more wives, while their brethren in the Middle East continued to consider plural marriages legal and to practice polygamy to the present time.

Differences in doctrine among Christians led to schism. Among Jews, they led to heterodox groupings without secession, because there was no organized religious body from which to secede or which might have cut off the offending limb. There was, to be sure, disapproval of the views and conduct of groups other than one's own, there were even arguments and conflicts; but however erroneous the ways of others appeared, such errors were never considered serious enough to warrant a formal break. Jewish history contains examples of excommunication of individuals because of apostasy—Uriel Acosta's case comes readily to mind—but no body of relig-

ious leaders ever used the weapon of the *ḥerem* ("ban") against any Jewish group, however great the disapproval provoked. A case in point is the situation that developed in the 18th and 19th centuries when the Jews of Eastern Europe became sharply divided into *Hasidim* (roughly, Mystics) and *Mitnagdim* (Opponents). The antagonism between the two groups increased to such a degree that intermarriage between them was completely out of the question. Yet, at no point during the great struggle, did any Hasidic or Mitnagdic leader go so far as to cast a doubt upon the Judaism of the opposing group. Similar furcations have occurred repeatedly in Judaism, before and since, but without ever splitting Jews into rival, discrete groups.

The relevance of these observations to the subject of the present study is as follows. Whatever formulation was given to the Jewish faith by any local religious leadership, simultaneously and side by side with it existed divergent faith-variants within the broad and flexible overall framework of Judaism. Consider the situation in Palestine in the days of the great Hebrew prophets. There was Yahwism, preached by the prophets; there was an official cult, organized by the court and headed by the king; there were local variants, combining elements from these two as well as from other sources, practiced by the simple country folk; and there were sects such as the Rechabites who constituted an early example of what religious historians call primitivists. Yet all these trends were part of the "Hebrew religion" of the Biblical period.

The average layman, whether Jew or Gentile, still believes that the official Hebrew religion was a strict monotheism beginning with God's revelation of Himself to Abraham. Scholars date the origin of Hebrew monotheism a few centuries later, during the days of the great prophets. As we shall see, even this qualified statement must be modified somewhat in view of certain doctrines, which succeeded in being admitted into the literary depositories of the official religion during Talmudic times, and in view of the Kabbalistic adumbration of a plurality of persons in the deity. Let us here stress the fact that in addition to "official" Judaism—that crystallization of the religion which represented the consensus of most of the religious leaders of a certain time and place—Judaism has always comprised heterodox variants as well. Moreover, since there was no hard-and-fast dividing line between official and non-official versions of the faith, there was constant interaction between the two. The feminine numina discussed in this book must, therefore, be considered part of the Hebrew-Jewish religion, whether they were admitted into the "official" formulation of the faith or accepted only by the simple people, against whose beliefs and practices the exponents of the former never ceased to thunder.

3 | *The Masculine Godhead*

Let us now proceed to look at the person of the deity as He appeared, first of all, in the Biblical and Talmudic writings. To begin with, let us restate that the legitimate Jewish faith, beginning with the earliest formulations of its belief-system by the great Hebrew prophets, down to its various present-day versions (e.g., those of Orthodox, Conservative, and Reform Judaism in the United States), has always been built upon the axiom of One God. This credo had its complementary corollary in the denial of the very possibility of other gods.

As for God, He is not merely the One and Only God, but also eternal, omnipotent, omnipresent, omniscient, aphysical (and therefore invisible), inscrutable, and incomprehensible, as well as just, good, compassionate, merciful, and benevolent. Since, being pure spirit, he is without body, he possesses no physical attributes and hence no sexual traits. To say that God is either male or female is therefore completely impossible from the viewpoint of traditional Judaism. As Maimonides, the greatest medieval Jewish philosopher, put it, "God is not a body, nor can bodily attributes be ascribed to him, and He has no likeness at all."

Yet one factor, a linguistic one, defied all theological repugnance to the attribution of bodily qualities to God. It is in the nature of the Hebrew language that every noun has either the masculine or the feminine gender (except a very few which can take either). The two Biblical names of God, *Yahweh* (pronounced, out of reverence for its great holiness, as "Adonai" and usually translated as "the Lord") and *Elohim* (or briefly *El,* translated as "God"), are masculine. When a pronoun is used to refer to God, it is the masculine "He"; when a verb describes that He did something or when an adjective qualified Him, they appear in the masculine form (in Hebrew there are male and female forms for verbs and adjectives). Thus, every verbal statement about God conveyed the idea that He was masculine. Most people, of course, never stopped to think about this, but every Hebrew-speaking individual from early childhood was imbued with the idea that God was a masculine deity. No subsequent teaching about the aphysical, incomprehensible, or transcendental nature of the deity could eradicate this early mental image of the masculine God.

In fact, during Biblical and Talmudic times, no efforts were made to counteract the popular image of a masculine God. On the contrary, while the Bible stresses that man cannot see God and survive, and the Talmud contains the axiom that "God sees but cannot be seen," both of these great source-books of Judaism contain innumerable references to God which reinforce belief in His masculinity. The Biblical prophets, psalmists, mor-

alists, and historians, as well as the sages, scribes, theologians, rabbis, and teachers of the Talmudic period, constantly use unmitigated anthropomorphisms in referring to God. He is a "Man of War," a "Hero," "Lord of Hosts," "King," "Master of the Universe," and "Our Father in Heaven," to mention only a few expressions. Needless to say, these appellations all carry a pronouncedly masculine connotation, and, together with the words of the prayer, "We are Your sons, and You are our Father," or "Have mercy upon us as a father has on his sons!" indelibly impressed all Jews not only with the Kingship and Fatherhood but also with the Manhood of God.

Theologians will point out that none of these expressions are indicative of an actual belief in, let alone a doctrine of, the masculinity of God. Human imagination, they will argue, needs symbols to fasten on. The fatherhood of God (which connotes His masculinity) is merely such a symbol. We do not mean, when we pray to Our Father in Heaven, that He actually is our male progenitor, but that we feel that we are dependent on Him, as we were on our father in childhood. We certainly have no quarrel with this argument. The God of Judaism is undoubtedly a father-symbol and father-image, possibly the greatest such symbol and image conceived by man. Nor can there be any doubts as to the greatness of the psychological need answered by this image. This, together with the great moral imperatives, was the unique contribution of prophetic Judaism to mankind.

Comparative religion, however, teaches us that there is in man an equally great, or possibly even greater, need for yet another symbol: that of the divine woman who appears in many different forms throughout the world, yet remains basically the same everywhere. Most familiar to us in the Western world is the figure of Mary, who rose to such prominence in Christianity, and especially in Catholicism. Did Judaism, the mother-religion of Christianity, fail to fulfill this need? Is it conceivable that the human craving for a divine mother did not manifest itself at all in Judaism?

It is true, of course, that official Judaism, to a greater extent than Christianity, let alone the ancient Near Eastern religions, stressed the moral and intellectual aspects of religion, to the relative neglect of its affective and emotional side. The prophetic demand for justice and mercy and the knowledge of God as the core of religion, rather than ritual observance, points in this direction. By the beginning of the Talmudic period, Judaism was characterized by an emphasis on the study of the Law as the essence of religion, as against mere belief expressed in traditional and emotion-laded images. It is characteristic of this development, as well as of the incipient reaction to it, that as against the thousands of new religious laws contained in the vast compendium of the Talmud, one finds in it only one single significant addition to the realm of religious faith: the loosely sketched,

vague aspects of God's Presence, called *Shekhina*, of whom more anon.

4 | *The Genius of Idolatry*

The Biblical God-concept, intuitively grasped by the prophets and gropingly reached by the people, reflects the strictly patriarchal order of the society which produced it; this patriarchal society gave rise to a religion centered around a single, universal deity whose will was embodied in the Law, but who was abstract, devoid of all physical attributes and yet pronouncedly male, a true projection of the patriarchal family-head. But, among the simple people, old popular religious traditions were too strong to be easily overcome. According to a Rabbinic tradition, "the instinct of idolatry was eradicated" in the days of Mordecai and Esther, or in those of Hanania, Mishael, and Azaria,[5] that is to say, well after the destruction of the Jerusalem Temple by Nebuchadnezzar which took place in 586 B.C.E. According to another tradition, the idolatrous instinct, or "the Genius of Idolatry," as the name can be equally translated, was overcome only as late as the days of Nehemiah, that is, in 445 B.C.E., when the Levites among the Judaeans "cried with a loud voice unto the Lord their God."[6] Their request, a Talmudic myth recounts, was:

> "Woe and woe! It is he [the idolatrous instinct, or the heavenly Genius of Idolatry] who destroyed the Sanctuary, burnt the Temple, killed the pious, and exiled Israel from their land, and yet he still jumps about among us. Is it not that You [God] gave him to us only in order to grant us a reward [if we overcome him]? We want neither him nor his reward!". . . .
>
> [In response] a tablet fell down from heaven and upon it was written "Truth," . . . which is the seal of God. Thereupon they sat in fasting for three days and three nights, until he [the Genius of Idolatry] was delivered up to them. He emerged from the Holy of Holies like a young fiery lion, and the prophet Zechariah said to Israel: "This is the Genius of Idolatry," as it is written, "This is the Wickedness."[7] As they got hold of him, a hair was torn out of his mane and he let out a roar which was heard over four hundred parasangs. They said: "What shall we do, lest, God forbid, they take pity on him from heaven?" The prophet said to them: . . . "Lock him into a leaden kettle and seal its mouth with lead, for lead absorbs the voice . . . "[8]

What happened to the fiery lion embodying the idolatrous instinct after he was thus rendered harmless, we are not told. What is, however, most

remarkable in the above story is that it makes the leonine Genius of Idolatry dwell in the adytum, the Holy of Holies itself, in that innermost sacred chamber of the Temple in which God Himself was believed to dwell. Historically this means that the adytum, and the Jerusalem Temple as a whole, were recognized in the retrospect of Talmudic times as the very center of the idolatrous enticements to which the people succumbed throughout the days of the First Temple and down to the time of Nehemiah, some two generations after the return from the Babylonian exile.

In a more general sense, too, there can be no doubt that down to the very end of the Hebrew monarchy the worship of old Canaanite gods was an integral part of the religion of the Hebrews. As we shall see in the first two chapters, the worship of goddesses played a much more important role in this popular religion than that of gods. The reason is not far to seek. The image of Yahweh, in the eyes of the common people, did not differ greatly from that of Baal or the other Canaanite male gods. Often it would have been difficult to determine whether a certain cult was legitimately Yahwistic, heretically Yahwistic, or unequivocally pagan. The worship of Yahweh thus easily merged into, complemented, or supplanted that of the Canaanite male gods.

But Yahwism lacked the female touch which was such an important part of Canaanite religious life. Nothing it could offer replaced the Canaanite goddesses. Therefore, the prophetic denunciations of these idols had little effect. The devotees of the goddesses could not be swayed to give them up and to concentrate instead exclusively on the worship of a male god.

5 | *The Hebrew Goddess*

Were Asherah, Astarte, and the other goddesses served by the Biblical Hebrews, *Hebrew* goddesses or merely foreign abominations as labeled by the prophets? Gods are rarely invented or discovered; rather they are taken over by one group from another. Even Yahweh had pre-Hebrew antecedents, and so had the deity called El and identified by the Hebrews with Yahweh. The Roman Jupiter goes back to the Greek Zeus Pater, who, in turn, is derived from the Sanskrit Diaus Pitar. As long as a god is alive, he can easily cross international frontiers and establish himself in a new country in superficially changed but basically identical image and function. This is what probably happened to Asherah, Astarte, and Anath: they arrived, at different times no doubt, among the Hebrews, and although foreign in origin, they soon adopted the Hebrews as their children, and allotted them all the benefits man finds in the worship of a goddess. There can be no

doubt that the goddess to whom the Hebrews clung with such tenacity down to the days of Joshiah, and to whom they returned with such remorse following the destruction of the Jerusalem Temple, was, whatever the prophets had to say about her, no foreign seductress, but a Hebrew goddess, the best divine mother the people had had to that time.

Following the death of the "spirit of idolatry" in the days of Nehemiah, the Hebrew goddess succeeded in surviving. She underwent, to be sure, an astounding metamorphosis, but then that, too, is the mark of a living deity. In one of her manifestations she penetrated—in what period we can only conjecture—the rebuilt sanctuary as a female Cherub, poised in marital embrace with her male partner in the dark cell of the Holy of Holies. In another, she became the manifestation of God's presence, the Shekhina—a feminine name just as God's is masculine—the loving, rejoicing, motherly, suffering, mourning, and, in general, emotion-charged aspect of deity.

Her role thereafter was minor and restricted, difficult to trace, for several centuries. One can, however, surmise that she must have gained strength in the course of that time, and gradually asserted her independence, because during the 13th century, when Kabbalism invested Judaism with a new vitality, she emerged as a distinct female deity, possessing a will and desire of her own, acting independently of the traditional but somewhat shrunken masculine God, often confronting and occasionally opposing Him, and playing a greater role than He in the affairs of Her children, the people of Israel. Corresponding to this reassertion of her personality, she, although often still called by her old name Shekhina, assumed another name as well, more fitting to her new and high status: *Matronit,* the Matron, Lady, or Queen.

The new mythology of the Kabbala, revealed in the writings of the Jewish mystics of the 13th century and amplified in those of the 16th, knows evil goddesses in addition to the good ones. They are the she-demons of yore, Lilith, Naamah, and Igrath bath Mahalath, who first appear in Talmudic literature as lowly and hairy female ghouls and who managed to work themselves up to much higher position, until their queen, Lilith, became God's consort. This happened following the destruction of the Jerusalem Temple and the subsequent exile of Israel, which came to be regarded as catastrophic events not only for the people but also for God. The Shekhina, or Matronit, as she now was called, in her motherly love of her children went into exile with them. This brought about a separation between her and the King, who thereupon allowed Lilith, queen of the demons, to attach herself to him and take the place of the Matronit as his spouse. The similarity between Matronit and Lilith is one of the rather uncanny aspects of Kabbalistic mythology.

The Matronit, meanwhile, continued to be closely concerned with her children. Like a true goddess, she played the role of spouse as well as mother to her people. She also assumed the form of a divine queen and bride, who joined them every Friday at dusk to bring them joy and happiness on the sacred Sabbath. To this day, in every Jewish temple or synagogue she is welcomed in the Friday evening prayers with the words "Come, O bride!" although the old greeting has long been emptied of all mystical meaning and is regarded as a mere poetic expression of uncertain significance.

Is the Hebrew goddess dead, or does she merely slumber, soon to awaken rejuvenated by her rest and reclaim the hearts of her sons and lovers? No one can say. But should she manage to revive, we can expect this to take place only in the Land of Israel. It was there that she first clasped to her bosom the wild Hebrew warriors who irrupted from the desert. It was there that most of her life-history, including her amazing metamorphoses, took place. And it was there—less than four hundred years ago!—that her Rachel and Leah forms revealed to the pious and the learned the divine meaning of earthly love, the last of her great motherly-wifely acts, and that her identity with the ancient Biblical goddess Asherah was recognized[9] in a remarkable flash of intuitive insight. It will be there, therefore, if at all, that she will re-emerge, in who knows what surprising old-new image, to mediate, as of old, between man and God and to draw the returning faith-bereft sons with new bonds of love to their patiently waiting Father.

I

The Goddess Asherah

In embarking now upon an examination of the various forms in which the feminine principle was conceived by the Biblical Hebrews and their successors, the Jews of the Hellenistic, Talmudic, and Kabbalistic periods, we begin, so as to proceed in chronological order, with the Goddess Asherah, who was the earliest female deity known to have been worshiped by the Children of Israel.

1 | *The Problem*

The beginnings of the period we are dealing with here go back to the time following the arrival of the Israelite tribes in Canaan. For about six centuries thereafter, that is to say, down to the destruction of Jerusalem by Nebuchadnezzar in 586 B.C.E., the Hebrews worshiped Asherah (and next to her also other, originally Canaanite, gods and goddesses) in most places and times. Only intermittently, although with gradually increasing intensity and frequency, did the prophetic demand for the worship of Yahweh as the one and only god make itself be heard and was it heeded by the people and their leaders. This much is apparent, although the religious history of the period as a whole—in spite of the numerous studies devoted

to its untangling—is still obscure, due to the inadequacy of the available sources.

The primary literary sources pertaining to the period are contained in the Biblical canon. While undoubtedly based on ancient oral tradition, some of it reaching back into the Mosaic period, or even as far as the patriarchal age, the Biblical accounts are preserved in relatively late reworkings and are therefore not contemporary, in a strict sense of the word, with the events they describe. Editorial revisions were especially thorough when the subject matter pertained to the non-monotheistic phases of early Hebrew religion. References felt to be offensive were toned down or abridged, and we have, of course, no way of knowing how many were excised altogether. In the narratives which deal with the subsequent period of the Hebrew monarchy, the monotheistic point of view is even more stringent, so that all references to non-monotheistic forms of popular worship are not only consistently derisive and unrelentingly condemnatory but are kept purposely in vague and general terms.

The archaeological data, while obviously suffering neither from subsequent modification nor from contemporary tendentious representations, are disappointing because of their paucity or lack of clarity. The temples, sanctuaries, high places, altars, and other religious structures which were unearthed from the early Hebrew period, contain, as a rule, no clear-cut evidence as to the identity of the deity to whom they were dedicated. From a comparison of Biblical references and archaeological discoveries we know that the rituals of both Yahweh and the Canaanite gods followed the same general pattern, and it is precisely this circumstance which makes the identification of the deity worshiped at any particular archaeological site extremely difficult.

In the case of the small figurines and statuettes, of which many hundreds were found all over Palestine, and a considerable percentage of which can be attributed without any doubt to the Israelite monarchic period, there is a difficulty of another kind. While it can be taken for granted that these figurines, mostly nude females, were used in some religious-ritual context, in many cases we cannot be sure whether the goddess so represented was worshiped by the Hebrews or by the Canaanite population who lived side by side in early Palestine. The greatest frustration, however, for the historian of religion is the absence of contemporary literary documents, such as inscribed tablets, monuments, statues, or walls, which would contain clear evidence of the nature of popular Hebrew religion in the early period ending with the Babylonian captivity of 586 B.C.E.

Having stated what we do not have, let us now turn to the extant evidence on which one can nevertheless base an attempt at reconstructing

early Hebrew popular religion. This can be divided into four categories:

1. The evidence of the Bible, which, in spite of the efforts of its monotheistically oriented authors and/or editors, contains incidental information as to the court ritual and popular religion which a few judges and kings and all the prophets strove to suppress, eliminate, and replace by monotheistic Yahwism.

2. Local archaeological evidence, admittedly limited, but nevertheless useful and, with the intensive work going on in Israel, daily increasing in volume and variety.

3. The considerably more ample data contained in Canaanite, Syrian, Mesopotamian, Iranian, Anatolian, and Egyptian archaeology and mythology, with their detailed information about the deities who, according to Biblical evidence, were worshiped by the Hebrews.

4. Literary sources of post-Biblical Judaism, which flow richly especially in the first few centuries of the Christian era; which, because of their less sacred character were not subjected to the same meticulous scrutiny as the Holy Book; and in which, therefore, many references and recollections of early Hebrew polytheism were able to pass muster.

This enumeration of the types of source material bearing on early Hebrew popular religion indicates the amount and nature of the information we can expect concerning the female deity whose person, image, and worship form the subject of the present chapter. We are forewarned that the data will be neither ample nor explicit, neither exhaustive nor detailed, and, in some cases at least, neither conclusive nor irrefutable.

As far as the Biblical books are concerned, their anti-polytheistic attitude manifests itself in, among other things, a pronounced reluctance to allow any ritual detail of pagan worship to enter the references they contain to Israel's religious transgressions. Nevertheless, it is from Biblical sources that we know the names of the three goddesses who were worshiped by the ancient Hebrews down to the days of the Babylonian exile: Asherah, Astarte, and the Queen of Heaven, who was probably identical with Anath. It is with the first of these three that the present chapter deals. Let us begin by reviewing what extra-Biblical sources tell us about Asherah.

2 | *The Canaanite Asherah*

That Asherah was the chief goddess of the Canaanite pantheon we know from the rich mythical material unearthed a few decades ago at Ugarit, the modern Ras Shamra, near the northeastern corner of the Med-

iterranean. In Ugaritic mythology, as preserved on numerous tablets, written in a language quite close to Biblical Hebrew and dating from the 14th century B.C.E., Asherah figured prominently as the wife of El, the chief god. Her full name was "Lady Asherah of the Sea"—apparently, her domain proper was the sea, just as that of her husband El was heaven, She was, however, also referred to simply as Elath or Goddess. She was the "Progenitress of the Gods": all other gods, numbering seventy, were her children, including Baal, Anath, Mot, and the other chief protagonists of the Ugaritic pantheon. One of her servants was Qadesh wa-Amrur, called the "fisherman of Lady Asherah of the Sea," who fished at her bidding and, in his capacity as her equerry, saddled her donkey and helped her to mount. Asherah's relationship to her husband El was not unlike that of an Oriental queen to her master: when entering into his presence, she would prostrate herself, whereupon El would kindly inquire after her desire. When Baal wished to obtain permission from El to build a house, he sent his mother Asherah to intercede with El. Upon the death of Baal, El asked Asherah to name one of her sons to succeed him as king.

Asherah was a motherly goddess and as such she, together with her daughter Anath, served as the wetnurse of the gods. She suckled even human princes who were exceptionally deserving, such as Yassib, the son of King Keret. She also seems to have foretold the fortunes of her devotees, for in a 14th-century B.C.E. letter, found at Taanach near Megiddo (in Palestine), reference is made to a "wizard of Asherah" through whom she seems to have spoken.[1]

Little is known of Asherah before the period of the Ugaritic myths. In a Sumerian inscription, set up by an Amorite official in honor of Hammurabi and dating from ca. 1750 B.C.E., and other contemporary documents, she is called Ashratum (i.e., Asherah), the bride of Anu.[2] Since the Sumerian and Akkadian deity Anu closely corresponded to the Canaanite El in being the god of heaven, it appears that Asherah held the position of the chief or mother goddess for at least three centuries prior to the Ugaritic period. She was also known in Southern Arabia, where her name had the form Atharath, as in the Ugarit tablets.[3] In the 14th century B.C.E. Amarna tablets, containing letters written by Canaanite petty chieftains to their overlords, the king of Egypt,[4] the names Asherah and Astarte interchange, which may indicate a lack of clear distinction between the functions and personalities of these two goddesses. As we shall see below, the same confusion between Asherah and Astarte is found in the Bible and persisted even among scholars down to our days.

Asherah was associated with several cities where she was worshiped in her local manifestations. She was the "Asherah of Tyre" and the "Elath

[Goddess] of Sidon"—both Tyre and Sidon having been for long periods not only the capitals of independent states but also important Mediterranean seaports whose prosperity depended on the bounty of the sea and the good graces of its ruling lady. A third port, Elath, far to the south on the Gulf of Aqaba, may have been named after her. There were thus Asherahs of many localities (just as there are a Virgin of Fatima, a Virgin of Guadalupe, etc.), and when the Biblical references state that the Israelites served "the Asherahs," this can only mean that they adopted the worship of several of these local manifestations of the great goddess.

A king of the Land of the Amorites, mentioned in the Amarna letters, was called Abdu-Ashirta, i.,e., "Slave of Asherah,"[5] clearly showing that he was a devotee of her cult, which included the sacrificing of cattle and flocks.[6]

3 | *What Was the Hebrew Asherah?*

It was almost inevitable that the cult of this great Canaanite mother-goddess, who was venerated also in many other parts of the Ancient Near East,[7] should penetrate Hebrew religion as well. In fact, it was not long after the Israelite conquest of the Canaanite hill country, in the period of mixed Israelite-Canaanite settlement, that this development took place, together with intermarriage between the Israelites and the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, "among whom they dwelt." The establishment of family and religious ties went hand in hand, and "the Children of Israel . . . served the Baals and the Asherahs."[8]

While it is not easy to reach a definite conclusion as to the physical shape in which Asherah was represented among the Hebrews, a careful perusal of the numerous Biblical references to the "Asherahs"[9] seems to indicate that they were carved wooden images which were set up by implanting their base into the ground. In early times they often stood next to altars dedicated to Baal;[10] later, a "statue of Asherah" was set up in the Jerusalem Temple itself.[11] The word Asherah in Biblical usage can thus refer either to the goddess herself or to her image.[12]

From a story told in the Book of Judges about Gideon, who lived in the 12th century B.C.E., we learn that the Asherah worship in those early days was a communal or public affair. However, the wooden image of the goddess belonged to the town's chieftain who, at one and the same time, was also the priest of Asherah and Baal. This chieftain was none other than Joash the Abiezrite, Gideon's father. When Gideon, an early precursor of zealous Yahwist reformers, demolished the altar of Baal and cut down the Asherah, he incurred the wrath of the entire town of Ofra. His immediate

punishment by death was demanded by the men of the city, and he was saved only because his father stood by him.[13]

Gideon's act remained, for several generations at least, an isolated incident. The cult of the Goddess Asherah continued among the Hebrews throughout the periods of the judges and the kings. Unfortunately, in the climate of Palestine, with its annual heavy winter rains, wooden objects do not survive. Therefore, however large was the number of the carved wooden poles or statues which represented the Goddess Asherah and around which her communal worship took place, as it did in the town of Ofra until its disruption by Gideon, no archaeological evidence can attest to their existence.

On the other hand, there is ample archaeological evidence as to the importance of Asherah as a household goddess, a variety of the Teraphim. This evidence consists of numerous small clay figurines of nude women already referred to above. These were found all over Palestine and can be dated with confidence as deriving from all ages of the Israelite period. Many of these figurines conform to types which can be taken as stereotyped representations of Asherah. This seems especially to be the case with those figurines which show a woman with protruding breasts below which, however, instead of torso and legs, the figure consists of a straight cylindrical column with a flaring base. One can assume that these figurines are the small clay counterparts of the larger wooden Asherah poles which were set up by implanting them into the ground. (See Plates 1–7, and the Asherah figure on Plate 8). Judging from the frequent occurrence of these female figurines, not matched anywhere by images of male gods, the worship of the goddess must have been extremely popular in all segments of Hebrew society. One of the reasons for her popularity may have been the belief that she promoted fertility in women and facilitated childbirth. In a 7th-century B.C.E. Hebrew incantation text, found in Arslan Tash in Upper Syria, the help of the Goddess Asherah is sought for a woman in delivery.[14] Such an invocation of Asherah may have been contained in the original form of the exclamation made by Leah at the birth of Zilpah's son, whom she named Asher.[15] If so, we have here a testimony to the worship of Asherah in the early period in which the patriarchal traditions of Genesis originated.

4 | *Solomonic Idolatry*

While the worship of Asherah was thus a central feature of popular Hebrew religion in the premonarchic period, and her statues stood in many a local sanctuary, it remained for King Solomon to introduce her worship into his capital city of Jerusalem.

As is well known, the very manner in which Solomon's Temple was

built in Jerusalem was conducive to the establishment of a polytheistic-syncretistic cult. Solomon's religious proclivities are condemned by the Yahwist historian, who begins his account of Solomon's reign by stating that "Solomon loved Yahweh," but feels constrained to add in the same sentence that "he, nevertheless, sacrificed and burnt incense on the high places."[16]

The architects and builders who, at Solomon's request, were sent by King Hiram of Tyre to Jerusalem to build the temple hewed close to the patterns familiar to them from their own temples. That this was the case is indicated by a comparison of archaeological discoveries with the Biblical description of Solomon's temple. Of the numerous Canaanite and Syrian temples excavated, the one most closely resembling Solomon's is that of Tell Tainat in Syria from the 9th century B.C.E. That temple, like the one of Jerusalem, was divided into three sections, a vestibule, a nave, and an inner sanctuary, and like it, had two pillars at its entrance. A much older Canaanite temple, which might be considered as the prototype of Solomon's, dating from the end of the Late Bronze Age, was found at Hazor.[17] In Solomon's temple, all the brass work, including the two pillars Jachin and Boaz, was executed by a Tyrian craftsman also called Hiram.[18] Again, archaeology teaches us that these brass furnishings of the Jerusalem temple were made in a manner customary in temples dedicated to "other gods" along the east Mediterranean coast. It is probable that this similarity in structure and furnishings was matched by a similarity of the worship itself: the difference between Yahweh and other gods lay not in ritual, but in the ideology and morality, which was developed in his name by the great Hebrew prophets.

The chronicler of Solomon's reign reproaches him for having built places of worship for many gods, yet he does so in a curiously restrained manner: Solomon's heart, he says, "was *not whole* with Yahweh his god," and "he did what was evil in the eyes of Yahweh, and went *not fully* after Yahweh as did David his father."[19] In the passage in question, two extenuating circumstances are offered in excuse of Solomon's acts: he did what he did because his wives, to whom "he cleaved in love," turned his heart; and all this happened when Solomon was old.[20] Historical considerations, however, invalidate these excuses.

Firstly, we know that political marriages between a ruler and foreign princesses were an accepted means of strengthening alliances or friendly relations between states. Secondly, the introduction of a foreign princess into a royal household inevitably meant the admission of her gods as well. Thirdly, while such marriages may have taken place any time during the reign of a king, the most ambitious of Solomon's political marriages, that with the daughter of Pharaoh, was entered into at the very beginning of Solomon's reign.[21] It is reasonable to assume that he married the Sidonian

princess[22] about the same time that he set about to carry out his great building projects for whose execution he needed the friendship and help of the Phoenicians. A Hittite princess at his court—whose presence served as a living political bond between Solomon and the neo-Hittite states of Syria—was also valuable for him at the same time, as were daughters of his Moabite, Ammonite and Edomite vassals. These marriages were in the nature of guarantees of security, without which he would have had to keep powerful troup contingents in constant readiness at a time when he needed all the available manpower in the country for the construction of his grandiose religious and royal compounds. It is thus more than probable that all these marriages were contracted by Solomon soon after his succession, and that the introduction of the respective divinities worshiped by his wives also took place at the same time.[23]

Among the deities whom Solomon worshiped was "the Goddess of the Sidonians" who, as we have seen, was none other than Asherah. However, the historian recording this calls her "'Ashtoreth, Goddess of the Sidonians."[24] Also, the prophet Ahijah the Shilonite, an uncompromising Yahwist who flourished towards the end of Solomon's reign and in the years following it, reproaches the Israelites once with worshiping "'Ashtoreth, the Goddess of the Sidonians," and another time with serving Asherah.[25] However, such a confusion of Asherah and Astarte is not confined to the Biblical authors who equally detested both of them; it is found, as mentioned above, already in the Amarna letters written in the 14th century B.C.E. by people who should have known better because they believed in the two goddesses and worshiped them. But we have to keep in mind that in polytheistic cultures the prevalent tendency often was to identify one god with another, substitute one god for another, combine one god with another, or call one god by the name of another, as we know from many examples in the Egyptian, Babylonian, Hittite or Canaanite religions. In any case, there can be little doubt that it was the worship of Asherah, already popular among the Hebrews for several generations, which was introduced by Solomon into Jerusalem as part of the cult of the royal household, for his Sidonian wife.

5 | *Asherah in Israel*

Close to the end of Solomon's reign, a dramatic encounter took place between the prophet Ahijah of Shiloh, and Jeroboam the son of Nebat, a young and brave foreman of Solomon's work force. As the two men met in the fields outside of Jerusalem, Ahijah grabbed the new mantle

worn by Jeroboam, tore it into twelve pieces, and said to the astonished youth:

> Take ten of these pieces, for Yahweh, the God of Israel, will tear away the dominion over ten tribes of Israel from Solomon, because he forsook Yahweh, and served 'Ashtoreth, the Goddess of the Sidonians, Chemosh, the God of Moab, and Milcom, the God of the children of Ammon. If you will hearken to all that Yahweh commands you, He will be with you and give you Israel.[26]

As is well known, Ahijah's hopes in Jeroboam were bitterly disappointed. No sooner had Jeroboam established himself in the northern part of the country, when he set up two golden calves, one in Beth-el, just a few miles from Jerusalem, and the other in Dan, the northernmost point of Israel. "These are your gods, O Israel, who brought you up from Egypt," he proclaimed.[27]

One can imagine the pain and the anger felt by Ahijah. As soon as the stern Yahwist prophet had an opportunity, he prophesied the downfall of the house of Jeroboam, as he had foretold its rise some years previously. The charge was again the worship of "other gods and molten images" in general, coupled with a more specific accusation levelled against the people of Israel as a whole: "Because they have made their Asherahs, provoking Yahweh."[28] The fact that of all forms of idolatry only the cult of Asherah was mentioned specifically by Ahijah must mean at least that the one variety of religious worship in which the Israelites engaged more frequently than in any other was the cult of the Goddess Asherah, symbolized and represented by her carved wooden images.

The introduction of the Asherah worship into the ritual of the royal court had to wait for the arrival in the capital of Israel, Samaria, of another Sidonian princess, as bride of King Ahab (873–852 B.C.E.). She was Jezebel, daughter of Ethbaal, King of Sidon, in whose capital city the "Elath of Sidon," i.e., the Asherah of Sidon, had been worshiped as early as at least five centuries prior to his own time. Under Jezebel's influence, and in order to cement the alliance with her father, King Ahab of Israel built an altar to Baal in Samaria and "made" an Asherah.[29]

The extent of the worship of these Sidonian deities in Ahab's court is attested by the report that 450 prophets of the Baal and 400 prophets of Asherah ate at the table of Jezebel.[30] It was these prophets whom Elijah met on Mount Carmel, in a great public rain-making contest which ended with the utter defeat of the Canaanite god and a miraculous vindication of Yahweh.[31] It is interesting to observe that Elijah did not accuse the people of having abandoned Yahweh for the foreign gods but merely of dividing

their attentions between both.[32] Although the 400 prophets of Asherah seem to have attended the meeting on Mount Carmel, only the 450 prophets of Baal were challenged to the contest by Elijah, and no further word is said in the entire detailed narrative about the prophets of Asherah. The appeal of the Baal prophets to their god and that of Elijah to Yahweh are surprisingly similar, in fact, almost identical. When Yahweh's fire (lightning?) descends on Elijah's altar and thus proves His superiority, the people side with Elijah, and burst into shouts of "Yahweh is the god!" Thereupon the 450 prophets of the Baal are seized, dragged down into the valley, and slaughtered at the River Kishon.[33] No word is said about the fate of the 400 prophets of Asherah. The inference must be that, not being part of the contest, no harm befell them. If so, they must have continued unhindered to serve their goddess. Nor was the Asherah which Ahab had "made" and set up in Samaria removed or in any way harmed either as a result of Elijah's victory over the prophets of the Baal, or during the remaining years of Ahab's reign. It would appear then that only the Baal was considered by Elijah (and the strict Yahwists in general) as a dangerous rival of Yahweh, while the Goddess Asherah was regarded as his inevitable, necessary, or at any rate tolerable, female counterpart.

Ahab died ca. 852 B.C.E. and was succeeded by his son Ahaziah (ca. 852–851), who in turn was followed by his brother Joram. In 841–842 Jehu overthrew the dynasty and became King of Israel, to be followed, after a reign of 27 years, by his son Joahaz (814–798). It is from the days of this king that the next report about the Asherah of Samaria dates. The *Book of Kings* states tersely that during the reign of Joahaz the people of Israel "departed not from the sins of the house of Jeroboam, wherewith he had made Israel to sin, but walked therein; and also the Asherah remained standing in Samaria."[34]

The persistence of the Asherah cult in Samaria, indicated by this statement, is in marked contrast to the much lesser tenacity of the Baal cult. For we are told that Joram, son of Ahab, "removed the pillar [*masseba*] of the Baal that his father had made."[35] This pillar of the Baal must have been the same cult object which, when erected by Ahab, was referred to as "an altar for the Baal in the house of the Baal which he had built in Samaria."[36] The absence of any indication of what, if anything, Joram did with the other cult object, the Asherah, which his father Ahab had made,[37] could mean that he did not touch it, because the worship of Asherah was considered, as in the days of Ahab, a legitimate religious pursuit even by those who objected to the Baal cult.

Even more remarkable is the absence of any action on the part of Jehu and his zealous supporters, the Rechabites, against the worship of Asherah

in Samaria. Against the Baal worship Jehu proceeded ruthlessly: by a clever ruse he induced all the prophets of Baal (evidently, the 450 prophets of Baal killed by Elijah less than two decades earlier were not all the Baal prophets in the country; or possibly, new ones arose in the interval), as well as all the priests and worshipers of Baal, to gather in the temple of Baal in Samaria and had them put to the sword there. Then he had the pillar (or pillars) of Baal broken into pieces and destroyed the Baal temple itself, desecrating its very site by making it a place of latrines.[38] The narrative concludes with a statement which both gives credit to Jehu for what he did and blames him for what he left undone:

> Thus Jehu destroyed the Baal out of Israel; but the sins of Jeroboam the son of Nebat, wherewith he had made Israel to sin, Jehu departed not from them: the golden calves that were in Beth-el and that were in Dan.[39]

No word is said in this entire detailed account as to any action against the prophets of Asherah—most of the 400 spared by Elijah must have been still alive—the priests of Asherah, the worshipers of Asherah, or the Asherah statue itself which still stood unharmed in Samaria. When the reign of Jehu's son, Joahaz, came to an end (798 B.C.E.), the statue of Asherah still stood in Samaria,[40] and if it stood, it must have been worshiped.

This state of affairs continued in the Kingdom of Israel during the remaining three-quarters of a century of its existence after the death of Joahaz. Both the court and the people continued to worship Asherah. Only in the eyes of the post-exilic historian, looking back at the period of the divided monarchy from the vantage point of his advanced Yahwist monotheism, does the Asherah worship appear as a sin. When he gives his melancholy account of what brought about the subjugation of Israel by Shalmaneser, King of Assyria, in about 722 B.C.E., he lists several religious transgressions: they set up pillars and Asherahs for themselves upon every high hill and under every leafy tree, and burnt incense there, on all the high places (*"bamoth"*), as did the nations whom Yahweh expelled before them; committed evil acts, thereby angering Yahweh; served idols; made themselves molten images of two calves; made an Asherah; bowed down to the host of heaven; served Baal; caused their sons and daughters to pass through the fire; and used divination and enchantment. As we see, this list of ritual transgressions, although given in two parts separated by several verses,[41] contains no repetition with the exception of the worship of Asherah: first it is stated that the Israelites set up pillars and Asherahs for themselves upon every high hill and under every leafy tree; then, that they made an Asherah—this time in singular. The context clearly shows the reason for this repeti-

tion: the first mention, in plural, refers to the Asherahs of village sanctuaries on hilltops; the second, to the statue of Asherah which stood in Samaria, in the royal chapel of the capital. The twofold mention of Asherah alone indicates the relatively great importance of the worship of this goddess among all the deities served by the Israelites down to their Assyrian exile.

On the basis of the above rapid survey, one can summarize the history of Asherah worship in Israel. The Goddess Asherah was worshiped in Israel from the days of the first settlement in Canaan, the Hebrews having taken over the cult of this great mother goddess from the Canaanites. For public worship, the goddess was represented by carved wooden images, implanted into the ground, usually next to an altar dedicated to the god Baal, and located on hilltops, under leafy trees. For private religious use, innumerable small clay figurines of Asherah were in circulation, showing the goddess in the nude, with the characteristic gesture of holding her own breasts in emphasis of her fertility aspect.

During the reign of Ahab, under the influence of his Sidonian wife Jezebel, the worship of Asherah received added impetus: a statue of Asherah, probably much more elaborate and impressive than the wooden images simple villages could afford, was made and set up in Samaria, making that city, Ahab's capital, the center of the Asherah cult. At the same time, Beth-el in the south and Dan in the north of the Israelite kingdom remained the centers of the court-approved cult of Yahweh, identified with the Canaanite deity who manifested himself in the shape of a bull-calf and was related to either Bull-El or his son Hadd, the Baal (i.e., the Lord) of the Ugaritic pantheon.

The cult of the Asherah escaped the popular anti-Baal and pro-Yahweh uprising which, led by the prophet Elijah, took place under Ahab. Several years later, when all the Baalists were massacred and Baal's temple in Samaria destroyed by Jehu, the Asherah of Samaria again escaped unharmed, and her worship survived down to the end of the Israelite monarchy.

The Assyrians put an end to the Kingdom of Israel in 721 or 722 B.C.E.; yet at least one center of Asherah worship and one statue of the goddess Asherah survived the national catastrophe by a hundred years. As part of his great Yahwist reform, King Joshiah of Judah, in or after the year 621 B.C.E., purged Beth-el of the remainder of the religious buildings and institutions erected there by Jeroboam more than 300 years previously. The terse one-verse notice, in which the Book of Kings reports this,[42] states that Joshiah destroyed the altar and the high place (*bamah*) that Jeroboam had made, "and burned Asherah." No word in this notice about the Golden Calf which Jeroboam had set up for worship in Beth-el and against which Hosea found it necessary to prophesy as late as the second half of the 8th

century B.C.E.,[43] only a short time prior to the destruction of Israel. The Golden Calf was, in all probability, removed by the Assyrian invaders, and in its place new gods and cults were established all over Samaria, brought along by the new settlers from all parts of the Assyrian Empire.

Beth-el, a town lying some ten miles to the north of Jerusalem, while traditionally a part of the kingdom of Israel, came under the rule of Judah when Joshiah succeeded in pushing the boundaries of his kingdom a few miles to the north of the old frontier between the two sister-states. In the century that had elapsed between the Assyrian conquest of Israel and this modest expansion of Judah, some remnants of the Israelite population must have managed to hold out in Beth-el, and it must have been they who carried on the worship of their old goddess Asherah. Thus the goddess survived all the upheavals that passed over Samaria during the Assyrian invasion and following it, until she fell under the axe of Joshiah, that last great Yahwist reformer among the Judaean kings, who could tolerate the worship of no other god besides Yahweh in any part of the country under his control.

How are we to explain the extraordinary hold Asherah exercised over the people of Israel? We can only make an informed guess to the effect that she answered the psychological need for a mother-goddess which was keenly felt by the people and its leaders alike throughout the centuries following the conquest of Canaan. Equally intriguing is the question: why was the Yahwist opposition to the Asherah worship so much milder and, at any rate, so much less effective than the struggle against Baal?

Could it be that even in the eyes of those with the strongest pro-Yahwist sentiments, who were ready to put to death every Baalist and eradicate all physical traces of Baal worship, the cult of Asherah did not appear as an equal ritual sin? Was the goddess perhaps regarded as complementary to, rather than competitive with, Yahweh, and her worship therefore tolerated? Or was the cult and the accompanying belief so strongly entrenched in the populace that even zealous Yahwists like Elijah, Jehu, and the Rechabites, however offensive Asherah was in their eyes, did not dare take action against her? Wherever the answer lies, the continuity of Asherah worship in Israel is a fact which must be recognized and remembered in any attempt to trace the subsequent role played by the concept of a female divinity in the popular religion of the people of Judaea and their heirs, the Jews.

6 | *Asherah in Judah*

As far as it is possible to reconstruct the history of Asherah worship in Judah from the terse Biblical references, the goddess first penetrated

the Jerusalem Temple itself under Rehoboam, the son of Solomon (ca. 928–911 B.C.E.). His mother, Naamah, was the Ammonite wife of Solomon, under whose tutelage Rehoboam must have been introduced to the worship of Milcom. Rehoboam's favorite wife was Maacah, the daughter of Abshalom[44]—that is to say, she was his paternal cousin. Maacah bore several sons to Rehoboam; her eldest, Abijah or Abijam, was his father's favorite, whom Rehoboam appointed to be chief over his other sons by his other wives, and made him heir to his throne during his lifetime. In all this one recognizes, of course, Maacah's hand; her position remained equally strong after her son Abijam actually succeeded Rehoboam, when she assumed the position of *Gevirah,* or queen-mother.[45]

Maacah used her influence to introduce the Asherah already worshiped in Jerusalem since the days of Solomon, into the Temple itself.[46] During the short reign of Abijam (911–908 B.C.E.) the image of Asherah remained in its place; but Abijam's succession by Asa (908–867 B.C.E.)[47] marked the end of both Maacah's dominance as queen-mother and the worship of her Asherah. Under the influence of a prophet—a certain Azariah, the son of Oded—Asa, in the fifteenth year of his reign, instituted the first religious reform in the history of the Judaean kingdom.[48] He "put away the detestable things [i.e., the appurtenances of idol worship] out of all the land of Judah and Benjamin," removed the sacred male prostitutes, and all the idols, took away the strange altars and the sun-images, broke down the pillars and hewed down the Asherahs, and, finally, removed the Asherah made by Maacah, made dust of it and burnt it in the Kidron Valley, at the same time deposing Maacah herself from her exalted position of queen-mother.[49]

One notes that the setting up of the Asherahs which Asa removed from all over the land of Judah is nowhere mentioned in the Biblical sources. This leads to the conclusion that this popular form of Asherah worship was a heritage from the pre-monarchic period discussed above.

Asa's son and successor, Jehoshafat (870–846 B.C.E.), continued his father's cleanup work: he removed, we are told, all the Asherahs from the countryside.[50] Although this was already done by Asa, he either did not complete the job or the Asherahs had sprung up again soon after they were removed by him. The seer Jehu, son of Hanani, complimented Jehoshafat for his zeal,[51] but even this victory of Yahwism over Asherism was short-lived.

Some ten years after the death of Jehoshafat, Joash (836-798 B.C.E.) ascended the throne of Judah. At first, under the influence of Jehoiada the priest, he "did what was right in the eyes of Yahweh," and engaged in extensive restoration work in the Temple. But, following the death of Jehoiada, Joash gave in to the demands of the princes of Judah and led the people back to the worship of the Asherahs and the idols. In all probability, it was

during this period that an image of Asherah was reintroduced into the Temple itself, where it remained until, a century later, King Hezekiah (727–698 B.C.E.) removed it. By that time, the countryside too was again overrun by the traditional Canaanite cult objects, such as high places and pillars, and all these were also removed, and destroyed by Hezekiah. In the Jerusalem Temple itself, Hezekiah "cut down the Asherah and broke into pieces the Brazen Serpent which Moses had made, for unto those days the Children of Israel used to burn incense to it, and it was called Nehushtan."[52] The Asherah referred to must have been a statue which stood in the Temple, just as the Brazen Serpent did and was worshiped like it.

We do not know what was the precise connection between Hezekiah's reforms and the activities of Isaiah and Micah, the two great Yahwist prophets of his day. It is, however, probable that the king's work echoed the prophetic demand. For, in keeping with their monotheistic Yahwist point of view, the prophets, within the general framework of their overall opposition to any form of idolatry, spoke up against the Asherah cult in particular. Isaiah regarded the breaking of the altar stones into pieces and the removal of Asherahs and sun-images as the prerequisites for the expiation of the nation's sin, although he expected this to happen only at a future, indeterminate, date.[53] In the same future day, Micah too expected witchcraft, soothsaying, graven images, pillars, and Asherahs to be uprooted from the midst of the people.[54]

However, no sooner was Hezekiah dead than his son and heir Manasseh (698–642 B.C.E.) reverted to the old religious customs. The chronicler dryly enumerates the sins of which the young king was guilty:

> He rebuilt the high places which his father Hezekiah had destroyed; he set up altars for the Baal, and made an Asherah, as did Ahab King of Israel, and he bowed down to all the host of heaven, and served them. And he built altars in the House of Yahweh . . . for all the hosts of heaven, in the two courts of the House of Yahweh. And he made his son to pass through the fire, practiced soothsaying, used enchantments, and appointed them that divine by a ghost or a familiar spirit; he wrought much evil in the sight of Yahweh to anger Him. And he set the statue of the Asherah that he had made in the house [of Yahweh].[55]

The similarity between this list of ritual sins and the one which is given as the causes which brought about the destruction of Israel is striking.[56] What interests us in the present context is one detail; in both lists of transgressions Asherah alone of all the idolatrous appurtenances is mentioned twice. The reference to King Ahab indicates that Manasseh was considered

to have in some way imitated Ahab's Asherah. It is also noteworthy that the only image said to have been introduced into the Temple in the course of Manasseh's restoration of old forms of worship was that of Asherah. If Manasseh did not bother to replace the Brazen Serpent, the other image removed from the Temple by his father, this was probably due to the fact that with the passage of time the worship of a deity symbolized or represented by a serpent figure had become obsolete. Not so Asherah, whose motherly figure must have been dear to many worshipers and whose restoration to her traditional place in the Temple was therefore considered a religious act of great importance. It is tempting to conjecture that the mythical motivation behind Manasseh's act was the conviction that Yahweh's consort, the great mother-goddess Asherah, must be restored to her old and lawful place at the side of her husband.

With Joshiah (639–609 B.C.E.), another reformer came to the throne whose Yahwist zeal, stimulated by the discovery of the *Book of Deuteronomy* in the eighteenth year of his reign, surpassed even that of Hezekiah. The Deuteronomic legislation had no such leniency towards Asherah as Elijah, Jehu, and the Rechabites had displayed. Its point of view was unequivocal; it commanded the complete destruction of the seven nations that had inhabited Canaan, prohibited intermarriage with them, and ordered their altars to be broken down, their pillars to be dashed to pieces, their Asherahs hewed down, and their graven images burnt.[57] In addition, it warned:

> You shall not plant for yourself an Asherah, any tree, beside the altar of Yahweh your god which you shall make for yourself. Neither shall you set up a pillar, which Yahweh your god hates.[58]

In the remaining twelve years of his life and reign, Joshiah carried out these commandments faithfully. He had all the vessels that were part of the service of Baal, the Asherah, and all the host of heaven removed from the Temple and burned in the Kidron Valley outside of Jerusalem. Then, as if afraid that even the charred remains of these idolatrous utensils might have power to defile, he had the ashes carried to Beth-el, a place which he seems to have regarded as of old contaminated by idolatrous practices. Following this, he brought out the image of Asherah herself from the Temple, had it burned in the Kidron Valley, ground it up into powder, and cast the dust over the graves of those who had worshiped her. Next he demolished the quarters of the Qedeshim, the sacred male prostitutes, which were in the Temple and in which the women wove "houses" (clothes?) for the Asherah. Finally, he turned his attention to the countryside and cut down the Asherahs wherever they were found, filling their places with human bones. In a similar manner he destroyed, removed, and defiled all the other high places

and objects of idolatry which were originally set up by Solomon.[59]

However, not even the most thorough and zealous Yahwist reform was able to eradicate the tenacious worship of Asherah. Following Joshiah's death, her worship, and that of her son, Baal, with whom Yahweh was popularly identified, sprang up again all over the countryside. Consequently Jeremiah, whose main prophetic activity fell into the 23 years between Joshiah's death (609 B.C.E.) and the destruction of Jerusalem by Nebuchadnezzar (586 B.C.E.), again found it necessary to prophesy against idolatry in general, and Asherah worship in particular. Most frequently, it is true, Jeremiah reproaches his people for their worship of Baal.[60] He never mentions Astarte, whose cult seems to have disappeared from Judah with Joshiah's reform.[61] But he speaks up against the "altars and the Asherahs by leafy trees and upon high hills."[62]

To sum up, we find that the worship of Asherah, which had been popular among the Hebrew tribes for three centuries, was introduced into the Jerusalem Temple by King Rehoboam, the son of Solomon, in or about 928 B.C.E. Her statue was worshiped in the Temple for 35 years, until King Asa removed it in 893 B.C.E. It was restored to the Temple by King Joash in 825 B.C.E. and remained there for a full century, until King Hezekiah removed it in 725 B.C.E. After an absence of 27 years, however, Asherah was back again in the Temple: This time it was King Manasseh who replaced her in 698 B.C.E. She remained in the Temple for 78 years, until the great reformer King Joshiah removed her in 620 B.C.E. Upon Joshiah's death eleven years later (609 B.C.E.), she was again brought back into the Temple, where she remained until its destruction 23 years later, in 586 B.C.E. Thus it appears that, of the 370 years during which the Solomonic Temple stood in Jerusalem, for no less than 236 years (or almost two-thirds of the time) the statue of Asherah was present in the Temple, and her worship was a part of the legitimate religion approved and led by the king, the court, and the priesthood and opposed by only a few prophetic voices crying out against it at relatively long intervals.

7 | *Ezekiel's "Image of Jealousy"*

The years immediately preceding Joshiah's reform or following his death must be the time recalled by Ezekiel in his great vision of the sins of Judah which, in his prophecy, appear as the cause of her impending doom. There is, to be sure, no consensus of scholarly opinion on the subject, and some Biblical scholars think that Ezekiel refers to the very time in which the vision came upon him, that is, the year 592 B.C.E., six years after the exile of Jehoiakim and six years before the destruction of Jerusalem.[63]

The vision itself, whether based on more than thirty-year-old memories or on fresh intelligence (such as a visit to Jerusalem or reports), contains the most detailed account of idolatrous practices in the Jerusalem Temple found in the entire Bible. The prophet, while being visited in his house in Chaldaea by the elders of Judah, suddenly feels the hand of the Lord Yahweh upon him, sees Him as a blinding fiery apparition, feels His hand taking hold of him by a lock of his hair, lifting him up between heaven and earth and taking him to Jerusalem, and depositing him there at the northern gate of the inner Temple court.

Then God points out to Ezekiel one by one the "abominations" being committed by the "house of Israel" in His sanctuary: first He shows him the "Image of Jealousy, which provokes to jealousy," standing near the northern gate which leads to the altar. Then, on the inside wall of the court, or of the Temple building itself, He shows him reliefs of creeping things and beasts and all kinds of idols, being worshiped by seventy elders of Israel led by Jaazaniah, the son of Shaphan: each has a censer in his hand, out of which clouds of incense billow upwards. Thence God takes Ezekiel to the northern gate of the Temple itself and there shows him the women sitting and weeping for the Tammuz. The next stop is in front of the Temple, between the hall and the altar, where the prophet sees some 25 men prostrating themselves to the rising sun, with their backs turned to the Temple of Yahweh. All this, Ezekiel hears God tell him, provokes Him utterly: His punishment will be unsparing.[64]

Ezekiel's visionary enumeration of idolatrous practices is arranged in a crescendo: every next rite mentioned is a "greater abomination" than the preceding one.[65] Taken literally, this means that, in the judgment of Ezekiel, the presence of the "Image of Jealousy" was considered the smallest sin, followed in increasing order by the burning of incense to creeping things, beasts, and other idols, the mourning of Tammuz, and finally the worship of the sun.

Apart from the fact that the "Image of Jealousy" is regarded by Ezekiel as the last of all the idolatrous transgressions seen by him in his vision, there is one significant difference between it and the rest: in speaking of all the other sins, he describes and condemns idolatrous *acts*: the reliefs on the wall are worshiped by burning incense to them; the Tammuz—by mourning; the sun—by prostrations. Only the "Image" has no worshipers: it merely stands in its place, its mere presence a sin of the house of Israel.

What was this "Image of Jealousy"?[66] Biblical scholars generally accept the view that it was the statue of Asherah set up in the Temple by King Manasseh. If so, we have here some independent contemporary testimony to the presence of Asherah in the last years of the Jerusalem Temple. Since,

as we have seen above, following the death of Joshiah, the Asherah worship was reestablished all over the countryside, it was to be expected that it would be restored in the Jerusalem Temple as well. This is borne out by the testimony of Ezekiel's vision.

8 | *Conclusion*

It is on this note that we take leave of the Biblical Asherah, this elusive yet tenacious goddess to whom considerable segments of the Hebrew nation remained devoted from the days of the conquest of Canaan down to the Babylonian exile, a period of roughly six centuries. In the eyes of the Yahwists, to whom belonged a few of the kings and all of the prophets, the worship of Asherah was an abomination. It had to be, because it was a cult accepted by the Hebrews from their Canaanite neighbors, and any and all manifestations of Canaanite religion were for them anathema. How Asherah was served by the Hebrews we do not know, apart from the one obscure and tantalizing detail of the women weaving "houses," perhaps clothes, for her in the Jerusalem Temple.

Yet whatever her origin and whatever her cult, there can be no doubt about the psychological importance that the belief in, and service of, Asherah had for the Hebrews. One cannot belittle the emotional gratification with which she must have rewarded her servants who saw in her the loving, motherly consort of Yahweh-Baal and for whom she was the great mother-goddess, giver of fertility, that greatest of all blessings. The Hebrew people, by and large, clung to her for six centuries in spite of the increasing vigor of Yahwist monotheism. From the vantage point of our own troubled age, in which monotheism has long laid the ghosts of paganism, idolatry, and polytheism, only to be threatened by the much more formidable enemy of materialistic atheism, we can permit ourselves to look back, no longer with scorn but with sympathy, at the goddess who had her hour and whose motherly touch softened the human heart just about to open to greater things.[67]

9 | *Addendum: New Discoveries*

In the ten years that have passed since the publication of the second (paperback) edition of this book, archaeological work has brought to light additional evidence relating to the worship of Asherah among the Biblical Hebrews and the neighboring peoples, much of which is summarized by John Day in a concise paper titled "Asherah in the Hebrew Bible

and Northwest Semitic Literature."[68] One of the most intriguing finds that has come to light in the past decade is that of Kuntillat 'Ajrud in the northeast Sinai, some forty miles south of 'Ayn al-Qudayrat (equated with Kadesh-Barnea), where two large *pithoi* (storage jars) were discovered. They are over three feet high, and one of them carries this inscription (in my translation): "Amaryau said to my lord . . . may you be blessed by Yahweh and by his Asherah. May he bless you and keep you, and be with my lord."[69]

Another inscription from the same site reads: "I have blessed you by Yahweh *shmrn* and his Asherah."[70] The meaning of *shmrn* is uncertain; possibly it refers to *Shomron*, that is, Samaria. The Kuntillat 'Ajrud *pithoi* have been ascribed to ca. 800 B.C.E., that is, to the middle period of the divided Judean-Israelite monarchy.

At Khirbet al-Qom, a site some nine miles west of Hebron, another inscription was found. It reads: "Uriah the rich has caused it to be written: Blessed be Uriah by Yahweh and by his Asherah; from his enemies he has saved him."[71]

These inscriptions show that in popular religion the Goddess Asherah was associated with Yahweh, probably as his wife, and that "Yahweh and his Asherah" were the most popular divine couple.

In the light of these finds some Biblical scholars have suggested an emendation to a difficult passage in Hosea. In the Massoretic text Hosea 14:9 reads (God speaking): "As for Me, I respond and look on him [on Ephraim]." In the original: *ani 'aniti wa'ashurenu*. The text as it stands, does not make good sense. The form *wa'Asherato,* which appears repeatedly in the a. m. inscriptions, suggests the reading *ani 'Anato wa'Asherato,* that is, "I am his Anath and his Asherah." If so, what God says (through Hosea) is, "I am Ephraim's Anath and Asherah"—I am the one who provides the people with the blessings of fertility. This emendation restores the parallelism between v. 9a and 9b, lost in the Massoretic text. The whole passage, then, would have God say:

> Ephraim, what have I to do any more with idols?
> I [Yahweh] am his Anath and his Asherah,
> I am like a leafy cypress-tree
> From me is thy fruit found.[72]

The combined import of these recent archaeological finds and the suggested emendation of the passage in Hosea—added to the historical record as it can be gleaned from the Biblical references summarized above—is that the worship of Asherah as the consort of Yahweh ("*his* Asherah"!) was an integral element of religious life in ancient Israel prior to the reforms introduced by King Joshiah in 621 B.C.E.

II

Astarte-Anath

It is a typical feature of Ancient Near Eastern and Mediterranean religions that the divinities who people their pantheons form family groups and belong to at least two successive generations. In Chapter V we shall have a closer look at the manner in which this old Near Eastern concept re-emerged in the Kabbalistic mythology of the 13th and 16th centuries. In the present chapter, we propose to discuss the goddess who was considered along the east coast of the Mediterranean the daughter of Asherah and her husband El, and who at times and in certain places overshadowed her mother in popularity and in the hold she exercised on human imagination and emotion.

Her proper name was Anath. However, she was equally well known, far beyond the boundaries of Syria and Palestine, by the name Astarte (Hebrew: 'Ashtoreth, or, in plural 'Ashtaroth), which seems originally to have been her most favored epithet. It is characteristic of the unsatisfactory state of our knowledge of the history of ancient Canaanite religion, that we cannot as yet be sure whether Anath and Astarte were originally one and the same goddess or two separate female deities who, in the course of gradual development, became identified. In the following we shall have to leave this problem unsolved and discuss separately first Astarte and then

Anath, while presenting also the data which connect the two goddesses.

1 | *The Canaanite Astarte*

Most of the chief gods of ancient Syria, to judge from the Ugaritic sources, had two names; occasionally one was a proper name and the other an epithet. As we have seen above, the Lady Asherah of the Sea was also referred to as Elath, that is Goddess. Her husband, properly named Father Shunem, was in most cases styled El (i.e., "God"), or Bull El. Asherah's son Hadd is almost always called Baal or Master. The Divine Mot is also called El's Darling Ghazir. Another god is alternatingly called Prince Yamm (Sea) and Judge Nahar (River). In like fashion, Asherah's daughter seems to be called either Anath or Astarte ('Ashtoreth).

Two names for a deity are a prosodic requirement for classical Semitic poetry, a favorite device of which is the reduplication of significant statements without a repetition of the same words. In order to be able to express the same idea in two parallel sentences, using two sets of synonymous words, the Semitic poet had to have at his disposal two names for his gods who figure so prominently in his mythological poems. The following examples, all taken from the Ugaritic tablets, illustrate the point:

Then came the messengers of Yamm,
The envoys of Judge Nahar . . .[1]

Or:

She penetrates El's field and enters
The pavilion of King Father Shunem.[2]

Or:

And say unto Divine Mot.
Declare unto El's Darling Ghazir.[3]

Or:

He cries to Asherah and her children,
To Elath and the band of her kindred.[4]

In the same way, the names Anath and Astarte appear in parallel positions making it probable that the two names refer to one and the same goddess:

Whose fairness is like Anath's fairness

Whose beauty like 'Ashtoreth's beauty.[5]

Or in another passage where the first part of the crucial name Anath has to be conjecturally completed:

His right hand (Ana)th seizes
'Ashtoreth seizes his left hand.[6]

Such Semitic refinements of style were lost on the Egyptians, and thus we read in a 12th-century B.C.E. hieratic papyrus that Neith, the Great, the God's Mother, demands that the Ennead (the nine great gods) should thus address the All-Lord, the Bull Residing in Heliopolis: "Double Seth in his property; give him Anath and Astarte, your two daughters . . ."[7] Other Egyptian documents, some as early as the 13th century B.C.E., also show that Anath and Astarte were accepted in Egyptian religion as two separate goddesses of war.[8] By the 18th Dynasty, Astarte had become a goddess of healing in Egypt, referred to as "Astar of Syria."[9] Rameses III calls Anath and Astarte "his shield."[10] Both Anath and Astarte, as well as a third goddess derived from the Canaanite-Syrian pantheon, Qadesh, bore the Egyptian title "Lady of Heaven." (See Plate 25.) An Egyptian stele erected in Beisan, Palestine, in the 12th century B.C.E., shows an Egyptian worshiping the goddess "Anath, Lady of Heaven, Mistress of all the gods."[11] Of the three, Astarte seems to have been the most popular in Egypt; she had her own priests and prophets[12] as Asherah had in Israel. Also in Moab the name of Astarte appears with the omission of the feminine ending, as 'Ashtar and is coupled with Chemosh on the Moabite Stone of ca. 830 B.C.E.[13] Astarte seems to have been the consort of Chemosh, Moab's national god.

A Canaanite city, called 'Ashtarot or 'Ashtartu, in the Bashan, is mentioned in several Egyptian documents from the 18th century B.C.E. on, as well as in the Amarna letters which date from the 14th century B.C.E.[14]

At a much later period Astarte became the chief goddess of Sidon, replacing Asherah. When this transition occurred is unknown, but by the 4th century B.C.E. it was completed as can be concluded from the fact that at that time the kings of Sidon were also the priests of Astarte and their wives had the title "priestess of Astarte." However, the changeover could not have taken place much earlier, because a century later Sidonian king Eshmun'azar reports that he and his mother built a temple for Astarte in Sidon-by-the-Sea and Shamem-Addirim, two sections of Byblos; in other words, in his days the cult of Astarte was still spreading in Phoenicia. The same inscription of Eshmun'azar which contains the above details also tells us the full Sidonian name of Astarte: it was 'Ashtart-Shem-Baal, i.e., "Astarte

of the Name of Baal." Astarte and Eshmun, "the Holy Prince, the Lord of Sidon," were termed "the gods of Sidon."[15] The name "'Ashtoreth of the Name of Baal" occurred to the north of Sidon over a thousand years earlier: This is how the goddess, in all probability Anath, is called in two passages on the Ugaritic tablets.[16]

This is more or less the gist of what we know about Astarte from Canaanite and Phoenician sources.[17] As we shall see later, the Canaanite mythical material about Anath is much more abundant.

2 | *Astarte in the Bible*

In passing now to an examination of the Biblical references to Astarte, let us begin with those which show the clearest correspondence with the extra-Biblical sources. The city of 'Ashtartu in the Bashan is referred to several times in the Bible, as a city of Levites. Once it is called Be'eshterah,[18] once 'Ashterah,[19] but usually 'Ashtaroth, in the plural form which is frequently employed in Biblical place names.[20] 'Ashtaroth was originally the capital city of Og, the legendary giant king of Bashan,[21] and of his people the Rephaim who were smitten by Chedorlaomer.[22] This last mentioned detail is contained in an old semi-historical, semi-mythical account which is the only reference to retain the full old name of the city: *'Ashteroth-Qarnaim* (i.e., "Astarte of the Two Horns"). The concept behind this designation is graphically illustrated by several Astarte-figurines found at various archaeological sites in Palestine and actually showing the goddess with two horns.[23] (See Plates 9 and 10.)

The original meaning of the name Astarte ('Ashtoreth) was "womb" or "that which issues from the womb."[24] Such a meaning is most appropriate as an appellative for a goddess of fertility: she is called "she of the womb," i.e., the inducer, as well as symbol, of fertility, just as her brother-consort Baal was the inducer and symbol of male fertility.[25] Thus the primary meaning of the names of the divine couple Baal and Astarte was begetter and conceiver, man and woman, husband and wife.

This being the case, the name 'Ashtoreth or Astarte must have originally been but an epithet of the goddess whose proper name was Anath, just as Baal (Master) was the epithet of the god whose proper name was Hadd.[26]

Now as to the Biblical references to the goddess Astarte, the first mention of her worship by the Hebrews comes from the early period of the Judges, soon after the penetration into Canaan: "And they forsook Yahweh and served the Baal and the 'Ashtaroth."[27] A little later more explicitly:

And the children of Israel again did that which was evil in the sight

> of Yahweh, and served the Baalim and the 'Ashtaroth, the gods of Aram, and the gods of Sidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and they forsook Yahweh and served him not.[28]

The first purge of these Baals and Astartes took place at the bidding of Samuel, and was immediately followed by a decisive intervention by Yahweh in favor of His people in their battle against the Philistines.[29] As to the Philistines themselves, their Astarte must have been a goddess of war as well as that of love and fertility, and this is why, when the Philistines defeated Saul, they deposited his armor in the Temple of 'Ashtaroth, undoubtedly as a token of gratitude.[30]

In Chapter I we argued that the goddess whose worship Solomon introduced into Jerusalem in honor of his Sidonian wife was none other than Asherah, the Elath of Sidon. As a result of a confusion between Asherah and Astarte, which, as we have seen, began with the 14th century B.C.E. Amarna letters and whose sporadic traces can be found down to our present day, the Hebrew historian of the Solomonic era repeatedly refers to the goddess of whose worship Solomon was guilty as "'Ashtoreth, the goddess of the Sidonians."[31] In a reference to the same goddess at a later time, she is no longer accorded the title "goddess" but instead is called "'Ashtoreth, the detestation of the Sidonians."[32] This is how she is spoken of by the historian who records that King Joshiah of Judah defiled the high places which Solomon had built for 'Ashtoreth.

3 | *The Archaeological Evidence*

The Goddess Astarte is mentioned only nine times in the Bible as against the forty times that Asherah is referred to. The Bible thus fails to convey any idea as to the prevalence of the worship of Astarte among the Hebrews. A somewhat better idea can be gained from the archaeological evidence that has come to light in excavations conducted in the last few decades in many parts of Palestine. By the early 1940's, a total of no less than 300 terracotta figurines and plaques representing a nude female figure had been unearthed. These nudes fall into several distinct types, such as those with arms extended to the sides and holding stalks or serpents, or with hands holding the breasts, or with one hand placed over one breast and the other over the genital region, or with hands crossed before the breasts. Some are figures of pregnant women, other pillar figurines, etc. The persistence and ubiquity of these figurines is remarkable. They have been found in every major excavation in Palestine, and their prevalence extends

from Middle Bronze (2000–1500 B.C.E.) to Early Iron II (900–600 B.C.E.), that is, to the end of the period of the divided Israelite monarchy, and even later. The so-called Qadesh-type is clearly associated by its symbolism with a goddess; the other types are assumed by most scholars to have been representations of the goddesses Asherah, Astarte, or Anath, although no direct or definite identification could be made so far. According to a very cautious view, it is still an open question whether the figurines represented "the goddess herself, a prostitute of the cult of the goddess," or were talismans "used in sympathetic magic to stimulate the reproductive processes of nature."[33] (See Plates 11–18.)

In the following remarks we shall concentrate on one single site which has been studied more thoroughly and systematically than probably any other in the country. This is Tell Beit Mirsim, to the southwest of Hebron, today on the Israeli-Jordanian border. The Tell (mound of ruins) was excavated in the course of several years by William F. Albright and identified as the Biblical town Devir.[34] The systematic archaeological study of this Tell has shown that the site was first occupied by Canaanites in the Early Bronze Age, Period 4 (ca. 21st century B.C.E.), that it flourished during the Middle and Late Bronze Ages (ca. 21st–13th centuries B.C.E.), and that is was destroyed towards the end of the 13th century, evidently by the Hebrews who at that time conquered the area. In the beginning of the Early Iron Age (12th century B.C.E.), the town was resettled by the Hebrews, and it flourished until the end of the 6th century B.C.E., when it was destroyed in the course of the general devastation of Judaea at the time of the First Exile (586 B.C.E.), All in all, there were in Devir some ten or eleven periods of occupation. The town itself was larger that the average Israelite towns of the First Temple period, measuring about 7½ acres inside the walls.[35]

The old name of the town was Kiriath-Sefer, meaning "Book City." At an undetermined date this name was changed to Devir, which is the Biblical term for the Holy of Holies of the Jerusalem Temple.[36] The name seems to indicate that there was a temple or sanctuary in Devir, which is reported to have been given "unto the children of Aaron the priest," together with eight other cities in the territories of Judah and Simeon.[37]

Whether or not the town played a special role in the religious life of the Canaanites prior to the Israelite occupation, we do not know. It is, however, a patent fact that the commonest religious objects found in the Late Bronze levels (21st–13th centuries B.C.E.) of Tell Beit Mirsim are the so-called Astarte plaques, made of clay, generally oval in shape, bearing the impress (from a pottery of metal mold) of the nude figure of the goddess Astarte. In many cases she holds her arms upraised, grasping lily stalks or serpents or both. The goddess' head is adorned with two long spiral ringlets

identical with the Egyptian Hathor ringlets, or she wears a Philistine-type helmet. Other plaques show the goddess with her arms hanging down, or with her hands clasped together under her protuding navel. These plaques go back to earlier prototypes found in Mesopotamia, where they have a long pre-history in the Early Bronze. Other types of naked goddesses, both plaques and figurines, also occur.[38] (See Plates 19–23).

When we come to the Israelite layers (12th–6th centuries B.C.E.), the character of the finds changes. In Stratum A alone, stemming from the 8th and 7th centuries B.C.E. no less that 38 recognizable examples of female figurines were found, as well as many more fragments of such figures. These differ from the Astarte plaques, inasmuch as these Israelite naked female figures wear none of the insignia of the earlier or contemporary Canaanite goddesses. One must assume that these figures do not represent Astarte; they have a style and appearance of their own, with a broader face emphasized by the straight horizontal hairline across the forehead, with curly hair framing the face as well, and with no trace of the horns or "Hathor" ringlets characterizing the Canaanite Astarte. The breasts are usually strongly emphasized, but below them the body line becomes that of a pillar, with its base flaring outward, which indicates that these figurines were intended to stand up unsupported.[39] Because of the pillar-like appearance of these figurines, some scholars suggest that they may have been clay representations of Asherah, the goddess whose larger images were carved out of tree trunks.

However that may be, the archaeological evidence leaves no doubt that these figurines were very popular among the Hebrews in the period of the divided Kingdom. "The clay molds were doubtless made by a few potters who were good sculptors, and these men [non-Israelites] would sell their molds to ordinary Israelite potters scattered throughout the land."[40] One type of these nude fertility figurines, representing women in the process of parturition, was probably used as a charm to bring fruitfulness to women or to ensure an easy delivery. Seals with Hebrew names, such as Elyaqim, Yoyakhin, etc., found in the same Stratum A, prove beyond a doubt that these female figurines were made and bought by Israelites who used them for religious purposes.[41]

4 | *The Ugaritic Myth of Anath*

As mentioned above, the Canaanite mythical material about Anath is abundant. This is due to the discovery and decipherment of the alphabetic cuneiform tablets of Ugarit, written in a language closely resembling Hebrew and dating from the 14th century B.C.E. In Ugaritic mythology, Anath is

the by far most important female figure, the goddess of love and war, virginal and yet wanton, amorous and yet given to uncontrollable outbursts of rage and appalling acts of cruelty. She is the daughter of El, the god of heaven, and of his wife the Lady Asherah of the Sea. She has so many features in common with the Sumerian Inanna and the Akkadian Ishtar that one must regard her as heir and kin of those great Mesopotamian goddesses.[42]

However, instead of being concerned primarily with finding ever new divine, human, and animal bedfellows, as Ishtar was reputed to have been, Anath spent most of her energies on the battlefield. She too, to be sure, was a typical goddess of love, both chaste and promiscuous. Her character is aptly epitomized in a 13th-century B.C. Egyptian text in which she and Astarte are called "the goddesses who conceive but do not bear," meaning that they are perennially fruitful without ever losing their virginity. In the Ugaritic myths her constant epithet is "the maiden Anath" or the "the Virgin Anath." And, as late an author as Philo Byblius, who flourished in the early 2nd century C.E. still refers to the virginity of Anath, whom he identifies with Athena, the famous virgin goddess of the Greeks. Like Ishtar, Anath was called "lady of heaven, mistress of all the gods," and, again like Ishtar, she loved gods, men, and animals. (See Plate 24.)

Her foremost lover was her brother Baal. When she approached, Baal dismissed his other wives, and she, in preparation for the union with him, bathed in sky-dew and rubbed herself with ambergris from a sperm whale. The actual intercourse between Anath and Baal is described with a graphic explicitness which is unique even among the unrestrained accounts of love-making usual in ancient Near Eastern texts. In a place called Dubr, Baal lay seventy-seven times with Anath, who assumed the shape of a heifer for the occasion, and, it appears, that the wild bull born to Baal was the issue of this union. A mortal lover of Anath was Aqhat, whom, after what must have been an intimate tête-à-tête (description unfortunately missing), Anath addressed as "My darling great big he-man!" On the motherly side, Anath was said to have been one of the two wetnurses of the gods, to have given suck to a son of King Keret, and one of her appellations was "Progenitress of the Peoples." In Egypt, Anath came to be regarded as the wife of the god Seth, and an Egyptian magical text from the 13th century B.C.E. describes in surprisingly sadistic terms how Seth deflowers Anath on the seashore.

Yet all these adventures in the fields of love pale to insignificance next to Anath's great exploits in war and strife. In fact, no ancient Near Eastern goddess was more bloodthirsty than she. She was easily provoked to violence and, once she began to fight, would go berserk, smiting and killing right and left. One sees her plunge into fighting with real pleasure: she

smites the peoples of both East and West, so that their heads fly like sheaves and their hands like locusts. Not satisfied with this, she binds the severed heads to her back and the cut-off hands to her girdle, and plunges knee-deep in the blood of troops and hip-deep in the gore of heroes. Now she is in her element: her liver swells with laughter, her heart fills up with joy.

It was this bloodthirsty and warlike Anath whose worship penetrated Egypt sometime prior to the 13th century B.C.E. She was, for the Egyptians as well, "Anath, Lady of Heaven, Mistress of All the Gods," a war-goddess who was associated with horses and chariots and who, equipped with shield and spear, protected the Pharaoh. Indeed, because of her warlike nature, Anath in Egypt was called "the goddess, the victorious, a woman acting as a man, clad as a male and girt as a female."[43]

5 | *Anath in the Bible*

It is a remarkable fact that the name Anath is never mentioned in the Bible as that of a foreign goddess. The explanation seems to be that the Biblical authors referred to her by her epithet 'Ashtoreth rather than by her proper name, just as they referred to her Canaanite-Phoenician brother and lover by his epithet Baal ("Lord") rather than by his proper name, Hadd.

This, however, does not mean that the proper name Anath is entirely absent from the Bible. Mention is made of a Canaanite town in the territory of Naphtali called Beth Anath ("House of Anath"),[44] whose inhabitants were subjugated but not dispossessed by the Hebrews. Better-known is the priestly town of Anathoth, north of Jerusalem (today Anatha) which was located in the territory of Benjamin and was the birthplace of Jeremiah and other Biblical figures.[45] Place names such as these point to some connection with the goddess Anath; most probably, their founders named them after the goddess and in her honor, in accordance with the custom prevalent all over pre-Biblical and Biblical Palestine to name localities after deities.

Anathoth is the plural of Anath (as 'Ashtaroth is of 'Ashtoreth, or Baalim is of Baal), and it indicates generalization of the concept; the town was not named after any local Anath in particular, but after the Anaths in general who manifested themselves in many places. The same form, Anathoth, appears also as the name of two men: one of them, a grandson of Benjamin, lived in the early days of the Israelite judges; the other, a contemporary of Nehemiah, after the return from the Babylonian exile.[46] From the days of the Judges the name of another individual survived, in the singular: one of the Judges themselves, we read, was a son of Anath. One single heroic deed is reported of this Judge, Shamgar son of Anath: he

"smote of the Philistines six hundred men with an ox-goad" and thus saved Israel.[47] It is tempting to conjecture that Anath was the name of the mother (and not of the father) of Shamgar, and that in the brief notice there is a residue of an old myth about a son of the goddess Anath who inherited his mother's warlike qualities. The ox-goad Shamgar used as a weapon reminds us of the two bludgeons, Ayamur ("Driver") and Yagrush ("Chaser"), which Baal, Anath's brother and lover, used to defeat his arch-enemy Yamm.[48]

The last Biblical reference to Astarte-Anath does not contain either of these names but refers to the goddess as "Queen of Heaven." As we shall recall, the title "Lady of Heaven" was given to Anath and Astarte by their Egyptian worshipers,[49] which makes it more likely that the "Queen of Heaven" who formed the subject of a heated argument between Jeremiah and his Judaean fellow-refugees in Egypt was none other than the "virgin Anath," the "maid" Astarte. Jeremiah was convinced, and tried to convince also the remnant of Judah in Egypt, that the great national catastrophe that had befallen them had come about as a punishment by Yahweh for the people's sin of idolatry. Unless they would repent, the prophet warned them, they would all perish in Egypt as the others had in Judaea.

But the people's interpretation of the downfall of Judaea was diametrically opposed to that of Jeremiah. They too recognized that the calamity that had overtaken them was a divine punishment for a religious sin, but a sin which, they felt, they had committed against the Queen of Heaven and not against Yahweh. The answer given to Jeremiah by "all the people that dwelt in the Land of Egypt, in Pathros"[50] therefore was:

> As for the word that you have spoken to us in the name of Yahweh—we shall not listen to you. But we shall without fail do everything as we said: we shall burn incense to the Queen of Heaven, and shall pour her libations as we used to do, we, our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem. For then we had plenty of food, and we all were well and saw no evil. But since we ceased burning incense to the Queen of Heaven and to pour her libations, we have wanted everything and have been consumed by sword and famine.

To these words the women added:

> Is it that we alone burn incense to the Queen of Heaven and pour her libations? Is it without our husbands that we make her cakes in her image and that we pour her libations?[51]

This unique passage allows us a glimpse of the actual ritual of the Hebrew Astarte worship. The rites were led by kings of Judah and her

princes; its participants were the men, women, and children of the people; the locale was Jerusalem and the other cities of the realm. About the ritual itself we learn more details from another passage in Jeremiah in which the prophet is addressed by God as follows:

> Do you not see what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood and the fathers kindle the fire, and the women knead the dough to make cakes to the Queen of Heaven and to pour out libations to other gods, in order to anger Me![52]

The two passages together contain the following features of the ritual performed in honor of the Queen of Heaven:

1. The children were sent to gather wood.
2. The fathers lit the fire.
3. The women kneaded dough and made cakes.
4. The cakes were baked over fire.
5. The women, assisted by the men, burnt incense; and
6. Poured out libations.
7. They poured libations to other gods as well.
8. In return for this veneration, the Queen of Heaven was believed to provide the people with plenty of food and to secure their well-being in general.
9. It can be assumed that the Kings of Judah led the ritual in Jerusalem, and the princes in the other cities.
10. The burning of incense, the offering up of cakes, and the pouring of libations presuppose altars, which, in turn, may have stood either in sanctuaries in the cities or on "high places" in the countryside.

The lighting of fire on altars, the burning of incense, and the pouring of libations are all rites well known from both the Jerusalem Temple and the other ancient Near Eastern rituals. Only the baking of cakes requires a word of explanation.

In Athens, Artemis was honored with round cakes called *selenia*, which represented the moon. A Babylonian hymn on Ishtar mentions the *kamanu*, sacrificial cakes, offered her. If Hebrew *Kawwan* ("cake") is, in fact, derived from Babylonian-Assyrian *kamanu*, then it is likely that the Queen of Heaven worshiped in Jerusalem corresponded to the Babylonian-Assyrian Ishtar, who is referred to as *Sharrat Shame*, Queen of Heaven, and similar titles.[53]

A recent archaeological find enables us to think of another explanation. In the course of excavations conducted at Nahariah (in Israel, north of

Acre), on a *bamah* ("high place"), a stone mold was found dating from the 17th century B.C.E. The mold was used for casting small figures of the goddess Astarte—her identity is clearly indicated by the two horns which protrude to the left and right over her ears. She is "Astarte of the Horns," standing naked, except for her tall, conical headdress, looking down at her protruding navel, with an enigmatic smile on her lips.[54] (See Plate 9.) Could it be that such molds were used to bake cakes in the shape of Astarte, either to be eaten by the celebrants (perhaps as a precursor of the Holy Communion in which the Host, which is supposed actually to turn into the body of Christ, is eaten) or to be burnt on the altar? More data will be needed before this question can be answered, but the possibility that this is what was meant by the cakes in the image of the Queen of Heaven is an intriguing one.[55]

If the equation of the Queen of Heaven with Anath-Astarte is correct, as we believe it to be, then we can determine the period recalled by the Judaean exiles in Egypt as the time of their devoted Astarte worship. As we have seen above, the service of Astarte was forcibly terminated by King Joshiah.[56] Joshiah's reforms were carried out beginning with the 18th year of his reign,[57] that is, after the year 621 B.C.E. The controversy between Jeremiah and the people about the Queen of Heaven must have taken place within a year or two after the arrival of the Judaean refugees in Egypt, say, in 585 B.C.E. The Astarte ritual, forbidden by Joshiah only 36 years previously, could therefore have been quite well remembered by the older Judaean exiles in Egypt. Since Jeremiah began his prophetic activities in the 13th year of King Joshiah's reign,[58] that is, in 626 B.C.E., his description of the worship of the Queen of Heaven in Jerusalem and the other cities of Judah must date from the five years that elapsed between 626 B.C.E. and the reforms of Joshiah in 621.

That the Judaean exiles meant what they said to Jeremiah is proved by their history in the subsequent two centuries. In the Jewish military colony at Hermopolis in Egypt, the worship of the Queen of Heaven was pursued in the 5th century B.C.E. Her temple is mentioned in an Aramaic papyrus from that community, side by side with those of other deities.[59]

The last mention of the name of the old goddess in a Jewish environment comes some 175 years after the determined vow of the Judaeans in Egypt to return to the worship of the Queen of Heaven. In one of the letters written by a member of the Upper Egyptian Jewish military colony on the island of Elephantine, dating from 419 or 400 B.C.E., it is stated that Yedoniah, the son of Gemariah, who was the priest and head of the Jewish community, had collected the following donations; for Yaho (i.e., Yahweh) 12 karash and 6 shekels; for Ishumbethel 7 karash; and for Anath-

bethel 12 karash.[60] Since each contributor gave 2 shekels, and 20 shekels made 1 karash, one can easily calculate that, in addition to the 123 contributors who "gave money to the God Yaho" and whose names are enumerated in the Aramaic document, there were 70 who gave their two shekels each to Ishumbethel and 120 who gave the same amount each to Anathbethel. Ishumbethel was a male, and Anathbethel a female, Aramaean deity. In the name Anathbethel the two elements Anath and Bethel are unmistakable. It has been argued that these two deities were worshiped by non-Jewish Aramaeans who lived in Elephantine and for whom Jedoniah acted as treasurer or banker.[61] This is unlikely for two reasons. Firstly, it is not probable that members of competing rival religious sects should entrust their cultic donations to the hands of a man who was the leader of another religious group. The keen religious rivalries which are known to have been a feature of life in Elephantine would have prevented this.[62] Secondly, in at least one letter written by an Elephantinian Jew to another, blessings are invoked of Yaho and another deity,[63] which proves that the Jews of the island could and did worship, along with Yahweh, other deities as well.

III

The Cherubim

Whenever and wherever images were worshiped by the Hebrews, as it frequently happened in the period which ended with the Babylonian captivity of 586 B.C.E., such practices were always and uncompromisingly condemned in the Biblical and later sources as idolatrous abominations. The legal crystallization of this attitude was the commandment which ruled out the making and worshiping of "graven images or any manner of likeness." Biblical and subsequent Jewish religion has, therefore, justly been called "aniconic."

However, it is the exception that proves the rule. In the case of aniconic Judaism the exception was represented by the Cherubim, those winged human figures which were an integral part, and according to at least one Rabbinic opinion, the most important part, of all the Hebrew and Jewish sanctuaries and temples. The Cherubim were, by any criteria, "graven images," and yet they continued to figure prominently in the Temple ritual down to the very end of the Second Jewish Commonwealth (70 C.E.). Moreover, in their last version the Cherubim depicted a man and a woman in sexual embrace—an erotic representation which was considered obscene by the pagans when they at last had a chance to glimpse it. And nevertheless, the entire contemporary and subsequent Hebrew-Jewish literature contains not

a word that could in the remotest be construed as a condemnation of the Cherubim. On the contrary, their presence in the Holy of Holies, the innermost sanctuary of the Temple, and the ritual significance attributed to them, are invariably referred to as a most sacred mystery. Only the Hellenistic Jewish authors, such as the philosopher Philo of Alexandria and the ex-priest Josephus Flavius, speak about the Cherubim with an embarrassment obviously created by the apprehension lest the pagan Greek readers for whom they wrote consider the Cherubim as but the Jewish equivalent of the statues of their own gods and goddesses and thus find a basis to refute and reject the claim that the Jews worshiped only the one invisible God.

Since one of the two Cherubim was a female figure, we find that, in addition to the Canaanite goddesses whose worship was condemned by the Hebrew prophets and Jewish sages, the Temple of Jerusalem contained a representation of the female principle which was considered legitimate at all times. It is to an examination of the Cherubim, their history, their changing appearance and their evolving symbolism that the present chapter is devoted.

1 | *The Ivory Cherubim*

Excavations in Samaria in the palace of King Ahab of Israel (873–852 B.C.E.) have brought to light a number of small ivory plaques whose presence in that royal residence earned it the name "Ivory House."[1] Among them is one which shows two crouching female figures facing each other. The women are shown in profile, with both arms stretched forward, and underneath each arm is a wing whose upper edge seems to adhere to the lower contours of the arm. In each hand the figures hold an object which seems to be a large flower, probably a lotus. The upper body of the figures is upright; their legs are bent so that their knees protrude forward toward each other and their buttocks rest on their upturned heels. The arms and legs are naked, but around the shoulders they wear wide, fringed collars, and breast-plates hang down from their necks. Their heads, covered by Egyptian-type head-cloths which bind their foreheads tightly and flow freely down over the shoulders behind the ears, are crowned by a hollow, ring-like ornament rising vertically upward. Between the two figures is a vertical ritual object, with the same kind of ring on top, and under it a four-tiered structure supported by slender, out-turned legs. This object engages the attention of the two figures who seem to shield or fan it with their wings.[2] (See Plate 26.)

Whatever the actual purpose of this ivory plaque, it is the closest illustration found to date of the Cherubim, which in the Solomonic Temple

shielded the Ark in the Holy of Holies—closest not only in general arrangement and detail, but also in time of provenance and place of discovery, as well as origin since both Solomon's and Ahab's Cherubim point to Phoenician workmanship. Of all this we shall have more to say later, but one detail should be stressed already here: the two genii from Ahab's ivory palace are *female* figures.

A very similar pair of winged protective female genii is shown on an Egyptian relief from Karnak, from the time of Thutmoses II (ca. 1500 B.C.E.). The two genii are seated, face each other, their upraised wings touch at the tips, and in each of their hands they hold an *ankh,* the Egyptian key of life.[3]

We cannot go into a discussion of the numerous variations of winged beings, human, animal or composite, which have been unearthed in excavations in Palestine, Egypt, Mesopotamia and other places in the Near East. Let us only mention in passing that the representation of such imaginary hybrid forms was a favorite theme all over the area for several thousands of years, and that the winged female genii of the Cherub type were merely one of the many sub-varieties of these ubiquitous creatures of fantasy.

That the Cherubim in Solomon's Temple were human and not animal figures has been convincingly argued by Biblical scholars.[4] Others opinioned that they were animal figures, shaped like winged oxen, or winged lions. The Samarian ivory plaque suggests that they were, indeed, winged women.

Before reviewing the Biblical evidence, a word should be said about the meaning and derivation of the term Cherub (Hebrew, *K'rubh*). Many attempts have been made to explain this Biblical Hebrew noun, none of them completely satisfactory. It has, however, become accepted that it is related to Akkadian *karibu,* which designates an intermediary between men and the gods, a being who presents the prayers of men to the gods.[5]

2 | *The Cherubim of the Desert Tabernacle*

Let us leave aside the complicated question of the historicity of the Book of Exodus in general and of the passage describing the Cherubim of the desert Tabernacle in particular. For our present purposes it makes little difference whether Exodus truly portrays the conditions of the tribes of Israel during their wanderings in the desert in the 13th century B.C.E., or whether, to take the other extreme view, it represents the ideas of the post-exilic Judaeans about the early history of their ancestors after their liberation from Egypt. In any case, as far as the Cherubim in Solomon's Temple are concerned, it must be taken for granted that they were patterned

after earlier prototypes, which, through the Shiloh Tent which was called "the House of Yahweh,"[6] may well have derived from an ancient period reaching as far back as the age of Moses. This must be considered a distinct possibility even if the actual execution of the Solomonic Cherubim was entrusted to Phoenician artists and craftsmen.

According to the Biblical tradition, in both the desert Tabernacle and the Jerusalem Temple the only supernatural beings represented were the Cherubim. These, however, were shown so often that they must be regarded as the architectural and decorative, and consequently also the religious, *leitmotif* of both sanctuaries.

In the Tabernacle, two figures of Cherubim stood on both sides of the ark-cover, separated by its width of one and one-half cubits (or 2¼ feet). They were made of beaten gold, and, together with the ark-cover, formed a single piece. Their faces were turned to each other, and downwards toward the ark-cover, which was shielded by their outspread wings. It was upon the ark-cover, from between the two Cherubim, that God was believed to speak to Moses.[7]

Cherubim-figures appeared also on each of the ten curtains which formed part of the sides of the Tabernacle.[8] In addition, Cherubim were depicted on the Veil, which separated the Holy from the Most Holy of the Tabernacle. This Veil hid the Ark and its two Cherubim from all eyes, but it carried a picture of the Cherubim, reproducing on the outside what it concealed within. Like the ten curtains mentioned above, the Veil was made of fine twined linen, blue, purple and scarlet, and was "the work of the skilful workmen."[9]

By simple count we thus find that there were twelve pairs of Cherubim represented in the desert Tabernacle: one over the Ark in the round, and one embroidered on the Veil and ten on the ten curtains.

3 | *The Cherubim of Solomon's Temple*

In the Solomonic Temple the Cherubim motive was even more in evidence. There were, first of all, the two Cherubim over the Ark. These were made of olive wood and overlaid with gold. Their height was ten cubits (15 feet), and their wing-span measured the same. Both Cherubim were of equal size and form; their inner wings touched each other, while their outer wings reached the two opposite walls of the Holy of Holies in which they stood: the total span of the two pairs of wings was 20 cubits (or 30 feet), stretching across the entire width of the Holy of Holies.[10] Beneath the inner wings of the Cherubim stood the Ark.[11] The pattern, we are told, for the Cherubim, as for the entire Temple and all its holy vessels,

was handed down by David to his son Solomon.[12]

The ten curtains of the Tabernacle embroidered with Cherubim were replaced in the Solomonic Temple by solidly built walls, and these, in turn, were decorated with the Cherubim-motive: "And he [Solomon] carved all the walls of the House round about with carved figures of Cherubim and palm-trees and open flowers, both within and without." Also on the two wings of the main entrance door to the innermost Sanctuary (*devir*) "he carved carvings of Cherubim and palm-trees and open flowers, and overlaid them with gold," and, similarly, on the outer door of the Temple (*hekhal*), which was made of cypress wood, "he carved Cherubim and palm-trees and open flowers, and he overlaid them with gold fitted upon the graven work."[13]

According to Chronicles, there was no door between the Holy and the Holy of Holies, but a veil separated them, as had been the case in the desert Tabernacle. The manner in which it was made and decorated was also the same as in the old Tent of Meeting: blue purple, crimson and fine linen, with Cherubim wrought thereupon.[14]

In addition to the above, Cherubim figured among the decorating of the wheeled bases of the ten lavers. On the frames of these bases "there were lions, oxen and Cherubim," while on the sides of the bases there were engraved "Cherubim, lions and palm-trees according to the space of each, and wreaths round about." All these bases were cast in one mold, and they were placed five to the right and five to the left of the House.[15]

Ezekiel, in his vision of the Temple, singles out the walls and the doors only as being decorated with figures of Cherubim:

> It was made with Cherubim and palm-trees, a palm-tree was between Cherub and Cherub, and every Cherub had two faces: there was a man's face towards the palm-tree on the one side, and a young lion's face towards the palm-tree on the other side, thus was it made through all the house round about. From the ground unto above the door were the Cherubim and the palm-trees made, and so on the wall of the Temple. . . . And the Temple and the sanctuary had two doors: each door had two wings, two turning leaves were there to each door. And on the door-wings of the Temple there were made Cherubim and palm-trees like as were made upon the walls. . . .[16]

While it may be difficult to establish the precise meaning of each detail of this visionary description of the Cherub-decorated walls and doors of the Temple, it largely corresponds to the Solomonic Temple, with a few added details: in the description of the Temple of Solomon we are not told how the Cherubim and palm-trees were arranged; from Ezekiel we learn that these two decorative motives alternated: one Cherub, one palm tree.

We also learn that the Cherubim and palm-trees were quite large: they reached from the floor to above the height of the door. And finally we are told that the Cherubim had two faces each, one human face and one lion's face, turned Janus-like in opposite directions.

As we see, in all the above references to the Cherubim in the Solomonic Temple they are consistently associated with palm-trees. Cherubim and palm-trees appear side by side on numerous ivory plaques, such as those that decorated the bed of Hazael, King of Damascus, in the late 9th century B.C.E., or those found in Arslan Tash, northern Syria, and dating from the 9th–8th century B.C.E. (See Plates 27 and 28).

From all this it becomes evident that the Solomonic Temple contained a surfeit of Cherubim. From the moment one entered the Temple court from where the House itself was visible, nowhere could one's glance escape the impact of this ubiquitous, endlessly repeated decorative motive. The outer walls of the Temple were full of carved Cherubim, and so were the doors and the inner walls. On the right and left sides of the Temple stood five huge lavers, each supported on bases decorated lavishly with Cherubim. The Veil which one faced upon entering the Temple, displayed figures of Cherubim embroidered in white, blue, purple and crimson. And those to whom it was granted to glance behind the Veil into the Holy of Holies, saw there again two huge, sparkling, golden statues of Cherubim, fifteen feet tall and filling with their outstretched wings the entire thirty-feet width of the adytum.

4 | *The Cherubim as Yahweh's Mounts*

No less interesting than the question of the Cherubim's shape is that of their symbolic import, or, to be more precise, of the successive reinterpretations of their symbolism.

The earliest symbolic meaning attributed by the Hebrews to the Cherubim was that they represented, in a tangible, plastic form, the clouds of the stormy winter sky upon which God was supposed to ride across the face of the earth. That gods ride on clouds is an old mythologem, traces of which can be found among many peoples.[17] Among the Canaanites it is attested in the 14th century B.C.E. Ugaritic myths, in which "Rider of the Clouds" is one of Baal's epithets.[18] The same epithet, "Rider in the clouds," refers to Yahweh in one of the Psalms, while in another, Yahweh is addressed thus:

> Who makest the clouds Thy chariot
> Who walkest upon the wings of the wind,

> Who makest winds Thy messengers,
> The flaming fire Thy ministers.[19]

Isaiah, in an eschatological vision, sees Yahweh "riding on a swift cloud" on His way to Egypt.[20] The cloud as the mount of God is personified as a Cherub: "He rode upon a Cherub, and did fly; yea, He did swoop down upon the wings of the wind."[21] Yahweh's epithet, "Rider in the clouds," was paralleled by another which referred to him as "the Sitter on the Cherubim."[22]

In a magnificent prophetic epiphany Habakkuk sees Yahweh appearing in an earth-shaking storm, riding on his horses and chariots, treading the sea with his stallions, and making Cushan and Midian tremble.[23] Clouds—winds—Cherubim—horses and chariots, all these, then, appear as interchangeable concepts in the poetic and prophetic imagery of the Bible in speaking of the vehicle or mount on which Yahweh appears. Of them, only the clouds, *'arabhoth* in Hebrew, have the feminine form. Yahweh's horses have the masculine gender, although mares were known to the Bible as Egyptian chariot horses.[24] However, there seems to have existed an old tradition which held, possibly under the influence of the She-Cherubs, that God's mount, when in animal shape, was a mare. A late trace of this view is found in the midrash which tells of God riding a mare—and, in a more daring version, of taking himself the shape of a mare—and being pursued by the ruttish Egyptian stallions into the Sea of Reeds.[25]

A more personified concept of the Cherubim is expressed in the myth of Genesis, according to which God placed at the east of the Garden of Eden Cherubim with "the revolving sword of flame" to watch over the way leading to the Tree of Life.[26] Related to these angel-like Cherubim is the jewel-bedecked Cherub who was set by God into the Garden of Eden until he became overweening and rebelled.[27]

In connection with the desert Tabernacle there was an explicit mythical tradition according to which God descended onto and into it in a cloud. In fact, the desert Sanctuary was called Tabernacle (Hebrew, *mishkan;* literally, "dwelling place") because of the divine cloud that abode (*shakhan*) over it and in it. When Moses finished the construction of the Tabernacle,

> the cloud covered the Tent of Meeting and the glory of Yahweh filled the Tabernacle. And Moses was not able to enter into the Tent of Meeting because the cloud abode thereon, and the glory of Yahweh filled the Tabernacle. And whenever the cloud rose up from over the Tabernacle, the Children of Israel set out on their journeyings. But when the cloud did not rise up, then they journeyed not till the day that it did rise up. For the cloud of Yahweh

> was upon the Tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.[28]

This passage must not be subjected to logical scrutiny (because the latter would, e.g., lead to the conclusion that Moses was able to enter the Tent only when Yahweh raised the cloud which, however, was the signal for breaking camp and setting out on the day's journey), but instead be treated as a myth. It says that God's presence in the Tabernacle was indicated by a cloud which both seemed to hover over the tent and to fill it, and which at night glowed like fire. This conception of the manifest presence of God on and in the Tabernacle closely parallels that of God's presence on Mount Sinai: there too, cloud covered the mount, and in that cloud was God: "He called unto Moses out of the midst of the cloud"; and at the same time, "the appearance of the glory of Yahweh was like devouring fire on the top of the mount in the eyes of the Children of Israel."[29] The cloud that filled the House was the palpable sign of God's presence in Solomon's Temple as well: after the priests deposited the Ark in the Sanctuary, under the wings of the Cherubim, "when the priests were come out of the holy place, the cloud filled the house of Yahweh, so that the priests could not stand to minister because of the cloud, for the glory of Yahweh filled the house of Yahweh."[30]

The connection between clouds and Cherubim as the vehicle of God is emphasized in the visions of Ezekiel. Once the prophet sees "the glory of the God of Israel rising above the Cherub"; another time he sees four Cherubim, each standing upon a wheel and, in turn, supporting the divine throne. As the glory of Yahweh "mounts up from the Cherub to the threshold of the Temple" the latter fills with a cloud, and "the sound of the wings of the Cherubim is heard even to the outer courts as the voice of God Almighty [*El Shaddai*] when He speaks." These Cherubim, moreover, had four faces each: a Cherub face, a human face, a lion's face, and an eagle's face. Their bodies, even their backs, hands and wings, were full of eyes. Each Cherub had four wings, and when they spread them to fly, the whole apparition, the Cherubim, the wheels, the throne and the glory of God, rose up from the earth as one unit.[31]

This then was the myth: in both the desert Tabernacle and the Temple of Solomon, Yahweh's presence was manifested by a cloud, personified in the Cherubim-figures, which made it impossible for Moses, and later the priests, to enter the holy place. That the Cherubim were the translation of this myth into ritual reality is shown by the statement in Exodus that Yahweh was believed to have spoken to Moses "from between the two Cherubim which were upon the Ark of Testimony."[32] As far as the Biblical

period is concerned, the Cherubim were thus unmistakable the symbolic representation of the clouds "out of the midst of which" God spoke and which served also as His mount or chariot.

5 | *Philo's Cherubim*

A different view of the Cherubim appears in the earliest post-Biblical Jewish source in which references to them are found. Philo, the early-1st-century C.E. Alexandrian Hellenistic Jewish philosopher,[33] gives no less than three interpretations of the Cherubim, ranging from cosmological to theosophic. Philo did visit Jerusalem, and may have seen the Cherubim in the Temple, although he does not mention that he saw them. In general, in describing the Temple he exhibits a remarkable reticence. As long as he speaks of the courtyards and the exterior of the Temple, his description is detailed and even verbose. But when he comes to talk of the Holy of Holies, he manages to say nothing definite about it without, however, stating that there was nothing in it:

> All inside is unseen, except by the High Priest alone, and indeed, he, though charged with the duty of entering once a year, gets no view of anything. For he takes with him a brazier full of lighted coals and incense, and the great quantity of vapor which this naturally gives forth covers everything around it, beclouds the sight and prevents it from being able to penetrate to any distance.[34]

Could Philo have had any reason to refrain from stating categorically that there was nothing in the Holy of Holies? Could it be that he, indeed, knew, either because he was told, or because he himself saw it, that the adytum contained the Cherubim? The manner in which Philo treats the Cherubim of the desert Tabernacle seems to indicate that the question must be answered in the affirmative. When describing that portable sanctuary whose existence, according to tradition, lay in a period preceding his own by more than a thousand years, Philo talks of the ten curtains which were in it, but does not mention that they were decorated by figures of Cherubim. And as to the Cherubim over the Ark, all he has to say is: "The mercy-seat serves to support the two winged creatures which in the Hebrew are called Cherubim, but as we should term then, recognition and full knowledge."[35] After which he launches into his symbolic explanations of the Cherubim of which more anon.

Philo's tendency to gloss over the tangible form of the Cherubim even in the archaic desert Tabernacle and to direct all attention to their symbolic significance is quite evident. That he was nevertheless greatly preoccupied

with the physical appearance of the Cherubim, as he himself may have seen them in Herod's Temple, is shown in his treatise *On the Cherubim*. In that book, soon after setting out to explain the significance of the Cherubim whom God placed "at the East of the garden of Eden," he inadvertently slips over into a discussion of the Cherubim figures of the Sanctuary. The passage in which this occurs contains Philo's three interpretations of the Cherubim:

> The Cherubim and the sword of flame which turns every way . . . are an allegorical figure of the revolution of the whole heaven. . . . One of the Cherubim then symbolizes the outermost sphere of the fixed stars . . . the other of the Cherubim is the inner contained sphere. . . .
>
> This is one interpretation. The second is:
>
> But perhaps, on another interpretation, the two Cherubim represent the two hemispheres [of heaven], for we read that the Cherubim stand face to face with the wings inclining to the mercy-seat; and so, too, the hemispheres are opposite to each other. . . .

The Cherubim which "incline their wings to the mercy-seat" are, of course, no longer the living Cherubim who with their flaming sword bar the way to the tree of life, but the sculptured ones which, according to Biblical tradition, were placed into the desert Tabernacle over the Ark.

In propounding his third interpretation, Philo ostensibly speaks again of the Cherubim of Paradise, but here, too, he cannot rid himself of the image of the two Cherubim with the Ark between them:

> But there is a higher thought than these. . . . While God is indeed one, His highest and chiefest powers are two, even goodness and sovereignty. Through His goodness He begot all that is, through His sovereignty He rules what He has begotten. And in the midst between the two is a third which united them, Reason, for it is through reason that God is both ruler and good. Of these two potencies, sovereignty and goodness, the Cherubim are symbols, as the fiery sword is the symbol of reason . . . these unmixed potencies are mingled and united . . . where God is good, yet the glory of His Sovereignty is seen amid the beneficence . . . where He is sovereign, through the sovereignty the beneficence still appears.[36]

In the Genesis narrative there is not the slightest hint as to the position occupied by the fiery sword in relation to the Cherubim. To say that "the flaming sword which turned every way" was "in the midst between the

two" Cherubim and "united them" is, to say the least, forced. It is quite clear that Philo here is thinking again of the Cherubim which stood in the Holy of Holies, with the Ark cover (or "mercy seat") between them and actually uniting them into one single piece of statuary, as explicitly stated in Exodus: "on one piece with the ark-cover shall ye make the Cherubim."[37] The uncertainty in Philo's mind concerning this "third which united" the Cherubim is also indicated by his inconsistency with regard to the symbol that stood for Reason. In the above passage he says that Reason was symbolized by the fiery sword; elsewhere, however, he states that God the father is Reason, while Knowledge is God the mother, and these two aspects of the godhead are symbolized by the two Cherubim.

Before turning to the passages in which Philo expresses these ideas, let us note that while in his interpretations of the Cherubim just quoted the idea of bisexual symbolism is hinted at or implied, he stops short especially of saying anything about a female aspect of God. God's goodness is the begetter, i.e., the male principle, this he states; but he does not make God's other aspect, His sovereignty, the female principle; instead, all he says is that "through His sovereignty He rules what He has begotten."

In speaking of the creation of the world, however, Philo does take this highly significant step when he says:

> . . . the Architect who made this universe was at the same time the father of what was thus born, whilst its mother was the Knowledge possessed by its Maker. With His Knowledge God had union, not as men have it, and begot created things. And Knowledge, having received the divine seed, when her travail was consummated, bore the only beloved son who is apprehended by the senses, the world which we see. Thus in the pages of one of the inspired company, wisdom is represented as speaking of herself after this manner: "God obtained me first of all his works and founded me before the ages."[38] True, for it was necessary that all that came to the birth of creation should be younger than the mother and nurse of the All . . . I suggest, then, that the father is reason, masculine, perfect, right reason, and the mother the lower learning of the schools, with its regular course or round of instruction. . . .[39]

The process of *creation* is represented in this passage in symbolic terms, but quite unequivocally, as *procreation:* God, the Father, who is Reason, had union with the Mother, who is God's Knowledge (also called by Philo Wisdom, Lower Learning and Education, and "the Nurse of All"); the Mother "received the divine seed," and, "when her travail was consummated, bore the only beloved son," the visible world. Elsewhere Philo calls God

"the husband of Wisdom," who drops the seed of happiness for the race of mortals into good and virgin soil."[40]

Philo employs a varied terminology in expressing the same idea in different contexts. In two other passages, speaking of the Cherubim of the Sanctuary, he says that they symbolized "the two most ancient and supreme powers (or 'virtues') of the divine God": his creative power, called "God" which is a "peaceable, gentle, and beneficent virtue," and his kingly power, called Lord, which is "a legislative, chastising and correcting virtue."[41]

It is clear that in all these explanations Philo had in mind one and the same dichotomy which can be subsumed as follows:

God (Elohim)	*Lord* (Yahweh)
Father	Mother
Husband	Wife
Begetter	Bearer
Creator	Nurturer
Reason	Wisdom (Knowledge, Learning, Education)
Goodness	Sovereignty (Kingly Power)
Peaceable	Legislative
Gentle	Chastising
Beneficent	Correcting
Symbolized by Cherub A	Symbolized by Cherub B

Each of these two series of divine attributes is symbolized, according to Philo, by one of the two Cherubim. Here, then, is the earliest indication of the idea that one of the Cherubim in the Temple represented a male, the other a female figure. This is consonant with the Talmudic tradition, to be discussed anon, according to which the Cherubim couple was shown in marital embrace in a sculpture which stood in the Holy of Holies of the Second Temple. This statuary, we read in Talmudic sources, was shown to the pilgrims who flocked to the Temple on the three pilgrimage-festivals. It is thus probable, or at least possible, that when Philo made his pilgrimage to the Temple, he saw the Cherubim "entwined" like man and wife, as the Talmudic phrase has it. Thus when Philo says that the two divine potencies of goodness (male) and sovereignty (female), represented by the two Cherubim, were "mingled and united," he may be influenced by the Cherubim as he had seen them in the Temple of Jerusalem.

We shall see below that the two divine "virtues" or "powers," formulated by Philo, became subsequently a part of Talmudic theology and were

systematically developed in the theosophy of the Kabbala. What is surprising, at first glance, in Philo's dichotomy of the deity is that he attributes the "legislative, chastising and correcting" activities, as well as the kingly power, to the female, maternal aspect of deity, and the "peaceable, gentle, and beneficent" virtues, as well as goodness, to God's male, paternal aspect. However, there is a logical consistency in thus assigning these two sets of attributes. The mother is the bearer, nurturer, educator, that is, the establisher and maintainer of order; she, therefore, must be the one who wields the legislative, chastising, and correcting powers which are the attributes of sovereignty. The father, who is, of course, the begetter and creator, is, by contrast to the mother, representative of gentleness, beneficence, goodness. In thus assigning "soft" qualities to the father, Philo may also have had in mind Biblical passages such as "Like as a father has compassion upon his children, so has Yahweh compassion upon them that fear him,"[42] and many others which speak of God's compassion; while in characterizing the mother as the maintainer of order, he may have relied on verses which talk of her as the parent who has to be obeyed, or as a fierce lioness.[43] However this may be, there can be no doubt that it is in this Philonic doctrine that we have to look for the earliest roots of medieval Kabbalistic symbolism in which, as Scholem has pointed out, "women represent not, as one might be tempted to expect, the quality of tenderness, but that of stern judgement," a concept which "was unknown to the old mystics of the Merkabah period, and even to the Hasidim in Germany, but . . . dominates Kabbalistic literature from the very beginning and undoubtedly represents a constituent element of Kabbalistic theology."[44] In the Kabbala, as in Philo, "Kingdom" is the female aspect of the deity (in the Kabbala "Kindgom" is the tenth Sefira and identical with the Shekhina, the personified, female "Presence" of God), is associated with the stern, uncompromising, divine principle of justice, while the male aspect is manifested in the qualities of compassion and mercy.

6 | *Josephus on the Cherubim*

Should we hope to obtain additional information about the Cherubim from the writings of Flavius Josephus (ca. 37–100 C.E.), the only eyewitness who left us a detailed description of the Jerusalem Temple as it appeared in the last years prior to its destruction by Titus (70 C.E.), we shall be sorely disappointed. Josephus, like Philo half a century before him, shows extreme reticence even when describing the earlier Cherubim, those that formed part of the desert Tabernacle and the Temple of Solomon. About the former he says:

> Upon its [the Ark's] cover were two images which the Hebrews called Cherubim; they are flying creatures, but their form is not like that of any of the creatures which men have seen, though Moses said he had seen such beings near the throne of God.[45]

There seems to be an intention here to deny all similarity between the Cherubim and any living creature, and to assert that they were supposed to represent *divine* beings, stationed near the throne of God. Incidentally, instead of "Moses" one should read "Ezekiel"; it is in the latter's prophecies, and not in the Pentateuch, that the Cherubim surrounding the throne of God are described.[46]

Even more remarkable is the omission by Josephus of any reference to the Cherubim which adorned the curtains and the Veil in the desert Tabernacle. He describes the curtain as "composed of purple and scarlet and blue and fine linen, and embroidered with diverse kinds of figures, excepting the figures of animals," and the Veil which separated the Holy from the Holy of Holies as "very ornamental, and embroidered with all sorts of flowers which the earth produces; and they were interwoven into all sorts of variety that might be an ornament, excepting the form of animals."[47] His account, as we see, follows closely the one contained in Exodus, except that where Exodus mentions the Cherubim, Josephus substitutes the words "excepting the figures of animals."

In describing Solomon's Temple, Josephus proceeds in a similar manner: he says nothing about the Cherubim on the Veil, on the walls of the Temple, or in any other place, and purposely emphasizes that there is general ignorance as to the shape of the Cherubim over the Ark. The passage in question reads:

> He [Solomon] also had veils of blues and purple and scarlet and the brightest and softest of linen, with the most curious flowers wrought upon them, which were to be drawn before those doors [leading from the Holy into the Holy of Holies]. He also dedicated for the most secret place, whose breadth was 20 cubits and the length the same, two Cherubim of solid gold; the height of each of them was five cubits; they had each of them two wings stretched out as far as five cubits; wherefore Solomon set them up not far from each other, that with one wing they might touch the southern wall of the secret place, and with another the northern; their other wings, which joined to each other, were a covering to the Ark which was set between them: but nobody can tell or even conjecture what was the shape of these Cherubim.[48]

Let us interject one single comment here. All the measurements con-

tained in this passage are identical with those in Kings, except that of the Cherubim's height which is given as ten cubits (15 feet) in Kings and as five (7½ feet) by Josephus. It seems that by reducing the height of the Cherubim to one-half of the Biblical figure, Josephus hoped to reduce their importance as well.

Preceding the above-quoted sentences, Josephus describes the walls of the Temple which, as we shall recall, were decorated by alternating figures of Cherubim and palm trees as well as by flowers. All that Josephus has to say, however, is that Solomon, "as he enclosed the walls with boards of cedar so he fixed upon them plates of gold, which has sculptures upon them. . . ."[49] Again, not a word as to what these sculptures represented.[50]

When reading these descriptions of Josephus in which he flatly contradicts Biblical texts, one begins to suspect that he must have had a definite purpose in mind in omitting to mention the Cherubim so ubiquitous in the Solomonic Temple. It is not difficult to surmise his reasons for so doing. By underplaying the Cherubim in both the desert Tabernacle and the Solomonic Temple, he leads up to the total omission of any reference to them in his description of the Temple of Herod with which, as a priest, he had a thorough, firsthand familiarity. As we shall see below, there can be little doubt that there were Cherubim in the Holy of Holies of the Second Temple; they even played an important role in the ritual of the pilgrimage festivals. If Josephus passes over them in silence, his reason, as that of Philo before him, must have been that as an interpreter of Judaism to the Hellenistic world in general and to Rome in particular he was loath to admit that aniconic Judaism did, in fact, tolerate the representation of human or semi-human and semi-divine figures within the sacred precincts of the Temple. Writing as he did after the destruction of the Temple, he wished to portray it as a place of pure spiritual worship, unmarred by any figure of living creatures, whether human, animal or divine. To be able to do so, he had to obliterate the memory of the Cherubim, and he tried to do this by the simple expedient of silence.

It is, however, not easy to deny something one knows, and especially when that knowledge is of considerable weight. Josephus *knew* that the Holy of Holies contained the statues of the Cherubim pair, but he wanted to assert that there was nothing at all in that most holy place of the Temple. The result was that he got involved in a peculiar series of self-contradictions which bear looking into. In one passage he writes:

> The innermost part of the temple of all was of 20 cubits. This was also separated from the outer part by a Veil. *In this there was nothing at all.* It was inaccessible and inviolable and not to be seen by any; and was called the Holy of Holies.[51]

Contrast with this what Josephus says in another passage:

> . . . although Theos [Epiphanes], and Pompey the Great, and Licinius Crassus, and last of all Titus Caesar, have conquered us in war, and gotten possession of our Temple, yet has none of them found any such thing [i.e., an ass's head made of gold] there, nor indeed anything but what was agreeable to the strictest piety; *although what they found we are not at liberty to reveal to other nations. . . .*
>
> But for Antiochus [Epiphanes], he had no just cause for that ravage in our temple that he made . . . *nor did he find anything there that was ridiculous. . . .*

This is again contradicted in the very next section where Josephus says:

> . . . nor is there anything [in the Temple], but the altar [of incense], the table [of showbread], the censer, and the candlestick, which are all written in the law: *for there is nothing further there,* nor are there any mysteries performed that may not be spoken of; nor is there any feasting within the place.[52]

This curious vacillation between the categorical assertion that there was nothing at all in the Holy of Holies, and the admission that something indeed was there but that it was not anything ridiculous, and that "we," i.e., the Jews or the priests, were not at liberty to reveal to other nations what it was, seems to stem from two mutually contradictory impulses. On the one hand, Josephus felt constrained to deny the existence of any image or object in the Holy of Holies in accordance with his tendency to represent Judaism as a purely aniconic religion in both doctrine and ritual. On the other, he felt impelled to impress upon his readers, and especially so in his polemical treatise *Against Apion,* his own thorough familiarity with even the most secret aspects of Jewish religion: hence the sentence on the imperative of secrecy which slipped into his argument.

What was there in the Holy of Holies of which Josephus knew but of which he did not want to speak, we could surmise, even without the evidence of the Talmudic sources, on the basis of his omission of any reference to the Cherubim reliefs on the walls of the Temple: it could have been nothing else but the figures of the two Cherubim. These figures, as we know from the earlier evidence of Philo as well as the later one of the Talmud, had assumed, by the beginning of the 1st century C.E., the character

of sacred mystical symbols. Yet Jewish apologists familiar with Hellenistic culture and religion, as both Philo and Josephus were, feared that the idolatrous Hellenistic world, if it knew about the Cherubim, could not but regard them as analogous in purport and intent to its own images of gods and goddesses housed in Greco-Roman temples all over the Mediterranean area. To explain that the Cherubim were sacred symbols and not idols, that they tangibly expressed certain attributes of God, without in any manner representing or depicting God himself, would have been a well-nigh impossible task. The impression, therefore, both Philo and Josephus wished to create among their Hellenistic readers was that although in an archaic period of Jewish history, it is true, the Sanctuary contained symbolic figures called Cherubim, of unknown shape and appearance, all that was a thing of the distant past, while in the present Temple (or, from the point of view of Josephus, in the recently destroyed Temple) there was no image at all. In the first part of this statement Philo and Josephus are unanimous. In the second, Philo, who wrote while the Temple still stood, avoids the possibility of being caught in a lie by the simple expedient of saying that only the High Priest was allowed to enter the Holy of Holies once a year, and even then he could see nothing because of the incense smoke. Josephus, writing after the destruction of the Temple, is bolder: he asserts that there was nothing in the Holy of Holies of the Herodian Temple; then he invalidates this denial by asserting that there was nothing shameful in it and that he was not at liberty to divulge what the most holy chamber actually contained.

7 | *The Cherubim in Embrace*

An echo of Philo's Cherubim symbolism is found in a midrashic passage attributed to Rabbi Pinhas ben Yair, a 2nd century C.E. Palestinian teacher who seems to have been an Essene and certainly was a man of extreme piety. The passage, which is quite lengthy and contains a symbolic interpretation of each and every part of the Tabernacle, begins as follows:

> The Tabernacle was made so as to correspond to the creation of the world. The two Cherubs over the Ark of the Covenant were made so as to correspond to the two Holy Names. . . .[53]

The "Two Holy Names" are, of course, those of God: Yahweh ("Lord") and Elohim ("God"), which is precisely the idea expressed by Philo as we have seen above.

The midrashic source containing the above passage subsequently discourses about the symbolism of the Tabernacle's successor, the Solomonic Temple, and, in returning to the Cherubim, becomes guilty of a curious

confusion between the Cherubim statuary that stood in the Temple's Holy of Holies and the cosmic or elemental Cherubim which, as we have seen, were the personification of the world-embracing winds: "The wings of the Cherubim [in Solomon's Temple] reached from one end of the world to the other. . . ."

This is followed by a remarkable statement which indicates that, at least according to one school of thought, the Cherubim were the most important feature in the entire Temple:

> It was due to them [i.e., the Cherubim], and due to their maker [or: makers] that the Temple stood. They were the head of everything that was in the Temple, for the Shekhina rested on them and on the Ark, and from there He spoke to Moses.[54]

From a Talmudic tradition[55] we learn that the Cherubim, although they were golden statues, were held to have possessed a certain amount of life and mobility: As long as Israel fulfilled the will of God, the faces of the Cherubim were turned toward each other: however, when Israel sinned, they turned their faces away from each other.[56]

As late as the 3rd and 4th centuries C.E., the memory of the original function and the significance of the Cherubim in the Sanctuary survived among the Babylonian Talmudic masters. According to one of them, a certain Rabh Qetina, who flourished in the late 3rd and early 4th century,

> When Israel used to make the pilgrimage, they [i.e., the priests] would roll up for them the *Parokhet* [the Veil separating the Holy from the Holy of Holies], and show them the Cherubim which were intertwined with one another, and say to them: "Behold! your love before God is like the love of male and female!"[57]

Rashi, the 11th-century commentator, explains the passage: "The Cherubim were joined together, and were clinging to, and embracing, each other, like a male who embraces the female."

Whether the above tradition referred to the First or the Second Temple, was no longer clear to the Babylonian teachers. Some held that it must have referred to the First Temple, because in the Second there were no Cherubim; others, like Rabh Aḥa, son of Jacob (a contemporary of Ḥana bar Qetina), argued that it referred to the Second Temple and that the Cherubim discussed in it were those painted or engraved on the wall.

Yet another detail concerning the Cherubim is given by Rabbi Shimeon ben Laqish (ca. 200–275 C.E.), an outstanding Palestinian teacher:

> When strangers entered the Sanctuary, they saw the Cherubim

> intertwined with each other; they took them out into the market-place and said: "Israel, whose blessing is [reputedly] a blessing and whose curse is a curse, should occupy themselves with such things!" And they despised them, as it is written, "All that honored her, despise her, because they have seen her [shameful] nakedness."[58]

The same tradition is contained in several Midrashim with a few added details:

> When the sins caused that the gentiles should enter Jerusalem, Ammonites and Moabites came together with them, and they entered the House of the Holy of Holies, and found there the two Cherubim, and they took them and put them in a cage and went around with them in all the streets of Jerusalem and said "You used to say that this nation was not serving idols. Now you see what we found and what they were worshiping!"[59]

As to the time when the Cherubim were shown to the people filling the courts of the Jerusalem Temple, the only statement we have is that of Rabh Qetina: the showing, and the accompanying explanation, were made "when Israel made the pilgrimage" to the Temple. According to Biblical command, every male Israelite was duty-bound to make the pilgrimage to the Temple three times a year: on Passover in the spring; on the Feast of Weeks, seven weeks later; and on the Feast of Booths (Sukkoth) which fell in autumn, two weeks after New Year.[60] Of the three, the greatest and most enthusiastically celebrated was the last one, on which, more than on any other Hebrew holiday, the populace was commanded to rejoice.[61] From descriptions contained in the Mishna and in Talmudic sources we know not only the ritual details of this joyous feast,[62] but also the fact that both men and women participated in it, and that on the seventh day of the festival the two sexes used to mingle and commit what is euphemistically referred to as "lightheadedness." We can only surmise that the showing of the Cherubim representing a male and a female figure in marital embrace, may have preceded, and, indeed, incited the crowds to, the commission of this "lightheadedness," which could have been nothing but an orgiastic outburst of sexual license.

Such ritual license was in accordance with both old Hebrew practice and the religious customs of other ancient Near Eastern peoples. As to its Hebrew antecedents, we happen to know from the incident of the Golden Calf that sexual rioting was the traditional response to the exhibition of statuary symbolizing or representing the deity. When Aaron made the Golden Calf (as a representation of Yahweh) and showed it to the people, they "offered burnt-offerings and brought peace-offerings and . . . sat down to

eat and to drink," and then engaged in sexual intercourse.[63]

Ritual license as a regularly (in many places annually) recurring feature of temple worship is well attested from all over the ancient Near East. It was, one might say, standard practice of the cultic veneration of the divine powers of life and fertility. As Nelson Glueck recently observed: "The excitement of pagan worship and participation in feasts of sacrificial offerings apparently often led male and female worshipers to join together in feverish consummation of fertility rites."[64]

The mythical counterpart of this orgiastic ritual was, in ancient Israel as well as among the other ancient Near Eastern peoples, the great cosmogonical and cosmological myth cycle, according to which the annual period of vegetative fertility was preceded by a union of the male and female elements of nature. To ensure that this great cosmological copulation take place in the proper measure and with the requisite intensity, man himself, it was felt, had to perform the sacred sex act, thereby both indicating to the elements of nature what was expected of them and inducing them to do the same through the compulsive force of a religio-magical act.[65]

However, what was considered in earlier days as a proper manifestation of popular enthusiasm at the sight of divine statuary, became intolerable in the eyes of the sages, probably in the last century of the existence of the Second Temple of Jerusalem. They felt they had to put an end to the festive "lightheadedness," and where originally the women used to gather in the Great Courtyard of the Temple, the so-called Women's Court, while the men stood without, they ordered that the two sexes should change places, in the hope that this would prevent the repetition of the mass orgy. However, next year, they had to witness the futility of their measure, proving to them once again that in the hour of joy the "evil inclination," that is, the sexual drive, is apt to overpower both men and women. Thereupon they had special galleries built on three sides of the courtyard, leaving open only the side which faced the Sanctuary, and confined the women to them.[66]

When this important reform took place, we do not know. But we can understand, to some extent, the stubborn popular resistance to it if we assume that the exhibition of the Cherubim in embrace was continued at the three annual feasts of pilgrimage, while at the same time the populace was prevented by the reform from indulging in its old traditional practice of *imitatio dei* called for by the momentary glimpse of divine mystery.

8 | *The Provenance of the Cherubim-in-Embrace*

When these Cherubim-in-embrace replaced the earlier two Cherubim figures which were equal in shape and touched each other only with

the tips of their inner wings, is an intriguing question. The incident remembered by Shimeon ben Laqish, when the foreigners broke into the Temple and exposed the holy figures to the sacrilegious glances of the mob, can serve as *terminus ad quem*. Can the date of this incident be fixed with any degree of certainty or at least likelihood?

In the year 170 B.C.E., Antiochus Epiphanes, the Seleucid King of Syria (175–164 B.C.E.), on his return from an Egyptian campaign, took Jerusalem, massacred its inhabitants, and looted the Temple. He removed all the Temple treasures, including the three large sacred gold objects, the incense altar, the seven-armed candelabrum, and the table of showbread, and, as Josephus indignantly remarks, "he did not abstain even from the Veils, which were made of fine linen and scarlet, but took everything along with him to Antiochia."[67] Two years later, Antiochus sent his henchmen to Jerusalem to Hellenize the city; those of the Jewish population who were recalcitrant were exterminated: the men murdered, the women and children sold into slavery. Whoever could, fled from the city, and in their places foreigners were settled.[68] This was a sequence of events into which an incident such as that of the Cherubim would have fitted well. In contrast to Nebuchadnezzar, who was not interested in combating the religious beliefs and practices of the Judaeans, Antiochus Epiphanes was passionately intent on eradicating Judaism. He may have seized upon the opportunity of publicly humiliating the Jews by parading the Cherubim in the streets.

Another consideration which points to the same conclusion is that it is much more likely that the sages of the Talmud, in whose names the Cherubim incident is recorded, would retain an oral tradition concerning an event that had occurred four centuries earlier, in the days of Antiochus Epiphanes, rather than one that had taken place almost nine centuries before their time. Legends concerning the cruelties of Antiochus and his henchmen, which provoked the Maccabees to their revolt, circulated in Rabbinic circles throughout the Talmudic period and even following it.[69]

If the Cherubim incident took place in 170 B.C.E., their male and female figures in embrace must have been introduced into the Holy of Holies sometime prior to that date, that is, between 170 B.C.E. and 515 B.C.E., when the Second Temple was rebuilt. It is, however, unlikely that this was done at the time of the rebuilding of the Second Temple. We know that the Cherubim in the Solomonic Temple had a completely different appearance: they were two identical human figures, flanking the Ark on both sides and touching each other only with their wings, which met over the Ark. It is not known whether, when Ezra rebuilt the Temple, he had new Cherubim placed into the Holy of Holies; but if he had, it is most probable that his new statuary was a copy of the old one, since his purpose was to *restore* the Temple in the shape it had when it was destroyed a few decades earlier. A

change in the shape of the Cherubim could have been made only at a time when there was a tendency to improve upon existing forms, to embellish the building, to refurbish the sacred vessels, to increase the splendor of the appurtenances. By a mere chance, we happen to know of such a period.

Among the scanty documents relating to the second Jewish commonwealth, there is a little book about whose historicity there has been much scholarly controversy. It is the so-called *Letter of Aristeas*, which was written in Greek, in Alexandria, in all probability shortly after 132 B.C.E.[70] This treatise has the pseudepigraphic form of a letter written by Aristeas, a gentile, to his brother Philocrates during the reign of Ptolemy II Philadelphus (285–247 B.C.E.), and it discusses three major subjects: the golden vessels Ptolemy had made for the Jerusalem Temple; the translation of the Pentateuch prepared at his insistence; and a series of questions concerning kingship he put to the Jewish sages, together with the latter's philosophical-moralistic answers. The overriding aim of the treatise was to demonstrate the excellence of Jewish religion and the folly of idolatry.[71]

In spite of the late date of its composition—at least 120 years after the events described in it—and its ample legendary embellishments, *Aristeas* seems to contain a solid kernel of historical truth. As to the translation of the Pentateuch into Greek, for instance, scholarly opinion is that, whether the story told in *Aristeas* of the 72 elders sent by the Jerusalem High Priest Eleazar to Alexandria to do the translation is true or not, it seems to be a historical fact that the Pentateuch was translated in the time of Ptolemy II, for it fitted in with his general policy of Hellenization.[72] It seems to me that precisely the same argument supports also the historicity of the presents of exquisite Alexandrian workmanship which, according to *Aristeas*, were sent by Ptolemy II to the Jerusalem Temple. It is in this event that we can find a clue as to the installation of the Cherubim-in-embrace into the Holy of Holies.

The presents were ritual objects, mostly made of gold, to whose description *Aristeas*, and, following him, Josephus[73] devote an inordinate amount of space. They consisted of a table of pure gold (of which, more anon); two large golden bowls set with stones, of a capacity of 20 gallons each; several highly polished silver bowls; golden flagons with inlaid stones; etc.[74] The longest description, quite out of proportion with the rest of the treatise, is accorded to the table which was sent to Jerusalem to replace the old table of the showbread, one of the most sacred objects in the Temple.[75] The instructions the king gave to the goldsmiths in making this table are described in detail in *Aristeas*: "Where there was no prescription in Scripture, he ordered the construction to follow principles of beauty; where there were written prescriptions, their measurements were to be adhered to."[76]

The table and all the other vessels were duly delivered to the hands of the High Priest Eleazar who "devoted them to God,"[77] in other words, put them to use in the Temple. Thus far the semi-legendary account of Ptolemy II Philadelphus' bountiful gifts to the Temple. Does the historical background of the period render it likely that such an event actually took place?

The religious atmosphere in Palestine in the first few decades following the penetration of Hellenism was a relatively liberal one. Many Jewish leaders felt no qualms about paying lipservice to Greek polytheism, as attested, for instance, by the use of the phrase "many thanks to the gods," in a letter written to Apollonius, the head of the finances in the Ptolemaean empire, by the Jewish merchant-prince Tobias in the middle of the 3rd century B.C.E.[78] In these circumstances there was no objection raised on the part of the Temple authorities to the introduction of ritual vessels and other objects donated by foreigners.[79] Even as late as the early 1st century C.E., King Monobaz and Queen Helena of Adiabene (a kingdom on the left bank of the Upper Tigris) had the handles of all the Temple vessels used on the Day of Atonement overlaid with gold, and donated a golden lamp which was placed over the door of the Holy House; Nikanor presented the Temple with bronze door panels; Alexander Lysimachus had all the door-panels covered with gold.[80] Especially close was the relationship between the Temple and the Jewish craft-guilds in Alexandria, headed by those of the gold and silversmiths who are several times mentioned in Tannaitic sources as having carried out repairs on Temple equipment. Thus when the old cymbals and copper mortar, which, according to tradition, dated "from the days of Moses," became damaged, they were repaired by Alexandrian craftsmen; when the family of Garmu refused to divulge the trade-secrets of the preparation of the showbread, and again, when the members of the Eutimos family did the same with regard to the preparation of the incense, the sages tried to break the monopolies of these artisan families by sending for Alexandrian Jewish experts. While all this took place about the middle of the 1st century C.E.,[81] the practice of importing Alexandrian artifacts to Jerusalem must have begun with the spread of Hellenism to Palestine and Egypt.

The first half of the 3rd century B.C.E., described in *Aristeas* as a period of what today would be called "interfaith cooperation" between Jerusalem and Alexandria, seems to be the most likely time for the introduction of a new Cherubim statuary into the Temple. At a time when the High Priest replaced the old table of the showbread with a new one, of identical size but executed in a completely different style with the utilization of the latest achievements of the Alexandrian goldsmiths' art, he may have accepted from the same source a new Cherubim group, also conforming in size to the

traditional one, but representing the current artistic and symbolic understanding of the ancient figures described in Exodus and Kings.

We cannot know the details of the work or the process of its execution. Was it Ptolemy who entrusted the Alexandrian Jewish goldsmiths with the task, so sensitive from both the artistic and the religious point of view? Did it precede or follow the translation of the Pentateuch into Greek, which made the description of the Cherubim in the desert Tabernacle available to the Hellenized Jewish artisans ignorant of Hebrew? Were they, in giving their Cherubim the shape of a male and a female figure in marital embrace, influenced by Egyptian or Hellenistic mysteries in which they may have participated at that early date as did their descendants several generations later, arousing the ire of Philo?[82] Or did they rather emulate early prototypes of that type of Indian temple sculpture which we know from such late examples as the Konarak façade, showing divine pairs in various positions of ecstatic embrace, and which may have been known to them following the onset of cultural contact between Hellenistic India and Egypt?[83] Did the Cherubim-in-embrace, once installed in the Holy of Holies of the Jerusalem Temple inspire the idea of the male and female aspects of the one God first expressed by Philo? Or did the idea precede the representation, and the golden statue of the Cherubim merely express in tangible form notions that had jelled either in Jerusalem or in Alexandria? There are no answers to these questions, nor will there be unless completely new and unexpected evidence comes to the surface. The argument of this section must, therefore, remain conjectural, based on circumstancial evidence and a few, more or less equivocal, passages.

One counter-argument may be disposed of before closing this section. If, it may be asked, a Cherubim statuary was installed in the Temple at or about the time when the new table and other vessels were, why is there no mention made of this in *Aristeas*? The answer, I believe, lies in the same considerations which explained above the reticence of Philo and Josephus when speaking of the decorations of the Tabernacle and the First Temple. Like Philo and Josephus, so their predecessor who wrote *Aristeas*, endeavored to represent Judaism as a pure, aniconic faith. No mention could, therefore, be made in his treatise of the Cherubim who, in the eyes of the pagans, would have appeared as idolatrous symbols. In fact, *Aristeas* goes even further in this respect than either Philo or Josephus: in his description of the Temple, which he maintains to have seen on a visit to Jerusalem, the only object inside the Temple he mentions is the curtain.[84]

One last question remains to be answered before we can go on to the Kabbalistic reflection of the Cherubim-in-embrace. This is whether, follow-

ing the removal and public exhibition of the Cherubim by Antiochus Epiphanes, a new statuary of the Cherubim was set up in the Temple to replace the old one. Such a step could have been taken by the Maccabees when they cleansed and rededicated the Temple in 165 B.C.E. No mention of the Cherubim is found in the Book of Maccabees, but then that book tells only in most general terms of the restoration of the Temple, so that one could not expect to find in it a reference to the Cherubim in particular. However, on the general principle that *restoration* meant the re-establishment of the status quo, one is inclined to assume that every sacred vessel and object contained in the Temple when it was desecrated by the Syrians was restored in it five years later by the Maccabees. The words of Philo and Josephus quoted above also point in this direction. Nor does the recollection of Rabh Qetina about the showing of the Cherubim to the Temple pilgrims read as if it would refer to a period which came to an end more than four centuries prior to his time, but rather sounds like a tradition handed down from eyewitnesses a few generations previously.

However that may be, the Cherubim-in-embrace were regarded as a fitting symbolic expression of the relationship between God and Israel. Rabh Qetina was, of course, far from being the first to speak of this relationship as one like that between man and wife. God as the husband and Israel as His wife had become a prophetic commonplace, from Hosea to Ezekiel, that is for the last two centuries of the First Temple period. It was this relationship that the Cherubim visually depicted, according to the Talmudic sages quoted above.

While the female Cherub thus symbolized Israel, she also became closely attached to God, due to her position in the Temple. Once the idea of a female Cherub emerged, it was further developed in Rabbinic literature. A midrash, e.g., says that the Cherubim whom God placed to the east of Eden to watch over the way to the tree of life constantly changed their shapes: at times they were men, at other women, then again spirits, or angels.[85] The angels likewise change their sex according to the will of God: at times He makes them appear in the shape of women, and at others in that of men, while occasionally He makes them assume the appearance of wind or fire.[86]

9 | *The Cherubim in the Middle Ages*

For many centuries after the destruction of the Jerusalem Temple by Titus (in 70 C.E.), and the consequent disappearance of the Cherubim statuary, the problem of the symbolic significance of those winged male

and female figures continued to preoccupy some of the most outstanding teachers and thinkers to Judaism. Those among them who were rationalistically inclined, tended to disregard the Talmudic tradition according to which the Cherubim were represented in marital embrace, and concentrated on attributing new symbolic meanings to them. The mystics, on the other hand, seized precisely upon this aspect of the Cherubim and utilized it for the reinforcement of their basic doctrine about the sanctity and cosmic necessity of cohabitation between man and wife.

Maimonides, the greatest of medieval Jewish philosophers (born in 1135 in Cordoba, Spain; died in 1204 in Cairo, Egypt), can be quoted as an example of the former group. In describing the furnishings and sacred vessels of the Sanctuary, he has the following to say about the Cherubim:

> God, may He be exalted, has commanded that the image of two angels [i.e., the Cherubim] be made over the ark, so that the belief of the multitude in the existence of angels be consolidated, this correct opinion, coming in the second place after the belief in the existence of the deity, constituting the originative principle of belief in prophecy and the Law and refuting idolatry, as we have explained. If there had been one image, I mean the image of one Cherub, this might have been misleading. For it might have been thought that this was the image of the deity who was to be worshipped—such things being done by the idolaters—or that there was only one individual angel, a belief that would have led to a certain dualism [i.e., belief in one God and one angel]. As, however, two cherubim were made and the explicit statement enounced: "The Lord is our God, the Lord is one,"[87] the validity of the opinion affirming the existence of angels was established and also the fact that they are many. Thus measures were taken against the error that they are the deity—the deity being one and having created this multiplicity.[88]

Maimonides' view is reechoed in the *Midrash Ha-Gadol*, a midrashic compilation only slightly later than the renowned *Guide of the Perplexed*, and which was made in Yemen. In it we find also a unique description of the Cherubim:

> "And thou shalt make two Cherubim,"[89] These Cherubim, what was their purpose? To make known that there are Cherubim on high. . . . If so, would one not have sufficed? No, lest people err and say, "It is God [Eloah]." What was their appearance? Their faces, backs, hands and breasts looked like those of human beings, and they had wings like the wings of the fowl, like the Cherubim of the *Merkaba* [the divine chariot] on high. . . .[90]

As to the Kabbala, it found in the Cherubim-in-embrace a most welcome basis for two of its central doctrines: one, that only the togetherness of male and female is a state of blessedness; and two, that when a man sins he thereby causes the separation between the male and female aspects of a deity (of which more in the next two chapters), which, in turn, leads to a transcendental and universal disaster. In the Zohar, the *magnum opus* of 13th-century Spanish Kabbala, these two ideas are expressed as follows:

> Three time a day a miracle took place with the wings of the Cherubim. When the holiness of the king [i.e., God] revealed itself over them, the Cherubim, of themselves, stretched out their wings and covered their bodies with them. . . . A cloud descended, and when it settled upon the Lid, the wings of the Cherubim intertwined and they beat them and sang a song. . . . And the Priest in the Temple heard their voices as he was putting the incense in its place. . . . The two Cherubim, one male and one female, both sang. . . . "And he heard the Voice speaking unto him . . . from between the two Cherubim, and He spoke unto him." Rabbi Yitzhak said: From this we learn that God is "just and right,"[91] that is, male and female, and likewise the Cherubim were male and female.[92]

We shall easily recognize in this passage a late variant of the theme we first found adumbrated by Philo twelve hundred years earlier: the male and female Cherubim representing the male and female element in God. The Talmudic view quoted above to the effect that the position of the heads of the Cherubim changed, reflecting the moral behavior of Israel, is also elaborated in the Zohar:

> Rabbi Yose said: Woe to the world when one Cherub turns his face away from the other, for the verse "with their faces one to another"[93] [refers only to times] when there is peace in the world. Rabbi Yitzhak said: This is meant by "The nakedness of thy father and the nakedness of thy mother shalt thou not uncover"[94]—woe to him who uncovers their nakedness.[95]

What this Zoharic passage means is that woe to him who creates strife in the world, because thereby he causes the two Cherubim to turn their faces away from each other, which in turn is but the visible manifestation of the separation of the divine Father (the King) and the divine Mother (the Matronit). Such a sundering of the Father and the Mother is spoken of repeatedly in the Zohar as an uncovering of their nakedness, because the

disruption of their union denudes them of each other, weakens them and dishonors them.

A little younger than the Zohar is the Kabbalistic Bible commentary of Baḥya ben Asher, the distinguished Spanish exegete who lived in Saragossa and died in 1340. Baḥya refers repeatedly to the Cherubim in the Temple, whom he considers as having been male and female, in embrace, and representing symbolically a number of important things.

The two Cherubim corresponded to the brain and the heart in man, Baḥya says, or the human soul and the human reason.

> Of the two Cherubim, one was male and the other female, because the human soul and reason are like male and female, one acts, is active, and the other receives, is passive.
>
> The two Cherubim were different in their substance, one being male and the other female . . . in order to make manifest how greatly Israel was loved by God, like the love of male and female. . . . The Cherubim in this form were a powerful symbol testifying to the uttermost attachment between God and Israel with nothing intervening between them. . . .[96]

10 | *Conclusion*

In conclusion, let us return for a moment to the earliest period of Hebrew history from which unequivocal data are so scant that they invite conjectures and hypotheses. Hugo Gressmann, in a study about the Ark, expressed the view that originally there must have been two images in it, that of Yahweh and that of his wife Anathyahu, or Astarte.[97] Twenty years later, more cautiously yet along the same lines, Julian Morgenstern conjectured that the two sacred stones in the Ark originally "represented Yahweh and, in all likelihood, His female companion."[98] The findings of the present study tend to agree with these conjectures. In the beginning, the story can be recapitulated, two images, or slabs of stone, were contained in the Ark, representing Yahweh and his consort. At a later stage, when this anthropomorphic view of the deity was overcome, Yahweh was conceived of as the male, patriarchal, and only God, whom it was forbidden to represent in visual form. His erstwhile female companion now was reduced to the position of a female guardian, represented by one of the two Cherubim, who covered the Ark with their wings, which at the same time also served as the seat of Yahweh. Following the destruction of the First Temple, the idea slowly gained ground that the one and only God comprised two aspects, a male and a female one, and that the Cherubim in the Holy of Holies of

the Second Temple were the symbolic representation of these two divine virtues or powers. This was followed by a new development, in Talmudic times, when the male Cherub was considered as a symbol of God, while the female Cherub, held in embrace by him stood for the personified Community of Israel. When, finally, the Kabbala developed its mystical theory of the Sefirot, and especially of the two most important divine entities of the King and the Matronit, and endowed each of them with a mythical, independent existence, it considered the Cherubim pair as the fitting visual representation of these two divine concepts.

IV

The Shekhina

Shekhina is the frequently used Talmudic term denoting the visible and audible manifestation of God's presence on earth. In its ultimate development as it appears in the late Midrash literature, the Shekhina concept stood for an independent, feminine divine entity prompted by her compassionate nature to argue with God in defense of man. She is thus, if not by character, then by function and position, a direct heir to such ancient Hebrew goddesses of Canaanite origin as Asherah and Anath. How did the Shekhina originate and develop, and what did she mean for Talmudic Judaism? These are the questions that we shall attempt to answer in this chapter.

1 | *The "Dwelling" of God*

In Biblical times, when God was imagined to dwell in or ride upon clouds, as Baal had done in the older Canaanite mythology,[1] the mythological validation of the sanctity of the desert Tabernacle and the Solomonic Temple was the myth of Yahweh descending in a cloud into the sanctuary.[2] The presence of God in this "cloud of Yahweh"[3] was regarded as something more tangible than its visual aspect: because of the cloud,

"Moses was not able to enter into the Tent of Meeting."[4] Similarly, after the completion of Solomon's Temple, "the cloud filled the House of Yahweh so that the priests could not stand to minister by reason of the cloud, for the glory of Yahweh filled the House of Yahweh."[5] The archaic nature of this mythologem of the deity's physical presence in his temple is attested by the poetic passage following the above statement: Then spoke Solomon:

> Yahweh meant to dwell in darkness,
> But I built a house for Thee
> A seat to abide in forever.[6]

A careful perusal of the passages referring to the manifestation of God in the sanctuary shows that the nouns "cloud" and "glory" are used interchangeably, and that the "cloud" was undoubtedly regarded as the visible form taken by the "glory" of Yahweh when He wished to indicate His presence in His earthly abode, the sanctuary.[7]

Since Yahweh was believed to have "dwelt" in the desert Tabernacle, one of the names of that tent-sanctuary was *mishkan*, "dwelling" or "abode."[8] According to the older Elohistic tradition, Yahweh merely put in temporary appearances in the Tent of Meeting; he was a visiting deity whose appearance in, or departure from, the Tent was used for oracular purposes.[9] In contrast, the younger Priestly tradition makes Yahweh a permanent inhabitant of this sacred Abode,[10] thus retrojecting into the mythical past a belief that was an integral part of the Jerusalem-centered theology of the later monarchy, i.e., that God's permanent abode was on Mount Zion, in His holy Temple.[11]

2 | *Ḥokhma—Wisdom*

While the quasi-physical manifestation of God's "dwelling" in His sanctuary is thus an integral feature of Biblical theology, the term Shekhina does not occur in the Bible. However, in the late Biblical period a theological tendency made its appearance which prepared the ground for the emergence of the Talmudic Shekhina. The trend referred to is that of interposing personified mediating entities between God and man. These entities, originally conceived of either as having been created by God or as being His attributes or emanations, gradually developed into angel-like beings who act upon man and the world under instruction by God. The most frequently appearing of these intermediaries, or *hypostases* (as they are called), is *Ḥokhma*, or Wisdom. In the Book of Job,[12] Wisdom is described as a personage

whose way is understood and place known only by God himself, while the Book of Proverbs[13] asserts that Wisdom was the earliest creation of God, and that ever since those primeval days she (Wisdom) has been God's playmate.

In the Apocrypha, this role of Wisdom is even more emphasized.[14] A passage is the *Wisdom of Solomon* states that "she [Wisdom] proclaims her noble birth in that it is given to her to live with God, and the Sovereign Lord of all loved her. . . ."[15] It was observed by Gershom Scholem that the term "symbiosis" used in this passage appears again in the same chapter in the sense of marital connubium, and that it is therefore clear that Wisdom here was regarded as God's wife.[16] Philo states quite unequivocally that God is the husband of Wisdom.[17]

Wisdom played a particularly important role among the Jewish Gnostics. References to the role of Wisdom in the primordial days of the world seem to indicate the existence of a Gnostic Ḥokhma-myth which originated in Jewish circles and was hypothetically reconstructed as follows:

Out of the primeval Chaos God created the seven archons through the intermediacy of his Wisdom, which was identical with the "dew of light." Wisdom now cast her eidolon, or shadow-image, upon the primeval waters of the Tohu wa-Bohu, whereupon the archons formed the world and the body of man. Man crawled about upon the earth like a worm, until Wisdom endowed him with spirit. Satan, in the shape of the serpent, had intercourse with Eve who thereupon bore Cain and Abel. Thus sexuality became the original sin. After the Fall, the sons of Seth fought the sons of Cain. When the daughters of Cain seduced the sons of Seth, Wisdom brought the flood upon the earth. Later, in her efforts to help mankind, Wisdom sent seven prophets, from Moses to Ezra, corresponding to the seven planets. In the myth Wisdom, acting like a female deity, clearly resembles the Gnostic concept of the *anima mundi*, the "world soul."[18]

Whether this myth reconstruction is or is not correct in all details could be decided only on the basis of a thorough study of Jewish, Early Christian, and Gnostic sources, However, there can be little doubt as to the importance of Wisdom in Jewish Gnosticism, which built its speculations on the role assigned to Ḥokhma in the late books of the Bible itself.

While Wisdom thus had all the prerequisites for developing into a veritable female deity, no such development took place within Judaism. Instead, post-Biblical Judaism created for itself a new concept of feminine divinity in the figure of the Shekhina, who first appears in the Aramaic translation-paraphrase of the Bible, the so-called *Targum Onkelos*. While the exact date of this work is still in doubt (some scholars hold that it was written as early as the 1st century C.E., while others think that it had not

attained its final form until the 4th century), it is generally agreed that its author used an older version as the basis of his translation.

3 | *The Early Shekhina*

Shekhina (*sh'khinah*) is a Hebrew abstract noun derived from the Biblical verb *shakhan* discussed above and means literally "the act of dwelling." These abstract nouns, constructed from the verbal root-letters with the added *-ah* suffix, have the feminine gender. In actual usage, the term Shekhina, when it first appears, means that aspect of the deity which can be apprehended by the senses. Whenever the original Hebrew Biblical text speaks of a manifestation of God through which He was perceived by man, the *Targum Onkelos* interpolates the term Shekhina. For instance, the verse "Let them make Me a Sanctuary that I may dwell [*w'shakhanti*] among them,"[19] is rendered by the *Targum Onkelos* as follows: "Let them make before Me a Sancturary that I may let My Shekhina dwell among them." The original "I will dwell [*w'shakhanti*] among the Children of Israel . . . that I may dwell [*l'shokhni*] among them,"[20] becomes in the *Targum* "I will let My Shekhina dwell among the Children of Israel . . . that I may let My Shekhina dwell among them." The Biblical "that they defile not their camp in whose midst I dwell"[21] becomes "that they defile not their camp in whose midst My Shekhina dwells."[22] The *Targum*, evidently, could not tolerate a direct reference to God even in a poetic text, and thus it paraphrases the original "He [God] found him [Israel] in a desert land . . . He compassed him about . . ."[23] as follows: "He filled their needs in a desert land . . . He let them dwell around His Shekhina . . ."

From these examples, to which many more could be added,[24] it appears that the earliest use of the term Shekhina was in the sense of an abstract hypostasis, interpolated wherever a Biblical statement appeared to be too anthropomorphic to the greater sensitivity of a later age. The fact that the noun Shekhina had the feminine gender (*Shekhinta* in Aramaic) had no significance at all in these early references.

In the Talmudic literature, the term continued to be used in the same sense. E.g., Rabbi Yehoshua, a 1st–2nd century Palestinian teacher, states that the following features were enjoyed by Israel in the desert: the manna, the quails, the well, the Tabernacle, the Shekhina, the priesthood, the kingship, and the Clouds of Glory.[25] A Talmudic discussion flatly equates God with the Shekhina: "Rabbi Yose (2nd century) said: 'Never did the Shekhina descend to earth, nor Moses and Elijah ascend to heaven. . . .' It is correct that the Shekhina never descended to earth? Is it not written, 'And Yahweh came down upon Mount Sinai . . .?'"[26]

At the same time, however there is a tendency to endow the Shekhina with more physical attributes than those associated with God, and thus to distinguish between the deity Himself who is beyond all sense-perception and His tangible manifestation as the Shekhina. One passage in which this physical view of the Shekhina is expressed with great clarity is the following:

> All those years that Israel was in the desert, these two caskets, one of a corpse [of Joseph] and the other of the Shekhina [containing the two stone tablets of the Law] were carried [by the Israelites] side by side. When the passersby would say: "What is the nature of these two caskets?" they would answer: "One is the casket of a corpse, and the other of the Shekhina." "Is it the custom that a corpse should be carried with the Shekhina?" They would answer: "This one [i.e. Joseph], observed what is written in the other one."[27]

It is evident that the presence of the Shekhina in the casket is imagined in this passage in a manner corresponding to that of Joseph's body in the other casket—both are actual, physical presences.

Similarly, the Biblical notion that the Tabernacle was built in order to serve as a dwelling place for Yahweh is transformed in Talmudic literature into the idea that both the desert sanctuary and the Solomonic Temple were the earthly abode of the Shekhina. It was the Shekhina who, according to Rabbi Azaria in the name of Rabbi Yehuda bar Simon, the 4th-century Palestinian Amora, dwelt in the Temple, lining it, as it were, with love.[28]

The notion is made tangible by Rabbi Yehoshua of Sikhnin is the name of Rabbi Levi, a 3rd–4th century Palestinian Amora:

> A simile: Like unto a cave on the seashore: when the waves rise, it fills with water, yet the sea is in no way diminished. Thus it was with the Tent of Meeting: it became filled with the glory of the Shekhina, but the world was in no way diminished.[29]

According to Rabbi Yehoshua (end of 1st century C.E.),

> . . . while the Children of Israel were still in Egypt, the Holy One, blessed be He, stipulated that He would liberate them from Egypt only in order that they build him a Sanctuary so that He can let His Shekhina dwell among them. . . . As soon as the Tabernacle was erected, the Shekhina descended and dwelt among them.

To this Rabh (the early-3rd-century Babylonian Amora) added:

> On that day a thing came about which had never existed since the creation of the world. From the creation of the world and up to

> that hour the Shekhina had never dwelt among the lower beings. But from the time that the Tabernacle was erected, she did dwell among them.[30]

According to another opinion however, the Shekhina originally did dwell here below, on earth. However, when Adam sinned, she removed herself to the first heaven. When the generation of Enosh sinned, she moved up from the first to the second heaven. The sins of the generation of the Deluge caused her to withdraw to the third heaven; those of the generation of the Tower of Babel—to the fourth. When the Egyptians sinned in the days of Abraham, she withdrew to the fifth heaven. The sins of the Sodomites impelled her to seek refuge in the seventh heaven. But when the seven righteous men (Abraham, Isaac, Jacob, Levi, Kehat, Amram, and Moses) arose, they brought her back down to earth step by step.[31]

Since the Shekhina dwelt in the Temple, any desecration of the holy place affronted her directly. When King Manasseh set up a graven image in the house of God, he did this purposely so that the Shekhina should see in and be angered.[32]

It was a Talmudic tenet that the physical presence of the Shekhina in the Temple, or in any other place on earth, was of such a nature that it could be localized, and her movements from place to place followed. The classical expression of this view is the statement of Rabbi Yehuda ben Idi in the name of Rabbi Yoḥanan bar Nappaḥa (a teacher in Tiberias who died in 279 C.E.), according to which the Shekhina went through the following ten stages of wandering:

> From the ark-cover she moved onto the Cherub;
> from the Cherub onto the other Cherub;
> from the second Cherub onto the threshold of the Temple;
> from the threshold into the court of the Priests;
> from the court onto the altar in the court;
> from the altar onto the roof of the Temple;
> from the roof onto the wall;
> from the wall into the city of Jerusalem;
> from the city into the mount of Olives;
> from the mount into the desert.[33]

The idea is that each of these stations in the wanderings of the Shekhina took her to a place more remote than the previous one from her original dwelling place over the ark-cover. It was, of course, the sins of Israel which caused the Shekhina thus to go into exile. In the desert, the Shekhina waited

six months for Israel to repent. When they failed to do so, she said in desperation. "Let them perish!"[34]

According to another version, the Shekhina dwelt for three and a half years on the nearby Mount of Olives, and cried out from there three times a day: "Return, you backsliding children!"[35] When all this proved futile, she began to fly around and say, "I shall go and return to my place till they acknowledge their guilt,"[36] that is to say, she withdrew to heaven to wait there for repentance to bring redemption.

4 | *Personification*

As to the presence of the Shekhina in the Second Temple, opinions were divided. Some said that while in the First Temple the Shekhina dwelt continuously, in the Second Temple she was present only intermittently.[37] Some sages, however, like the 4th-century C.E. Palestinian Amora, Shemuel ben Inya, asserted that the Shekhina never graced the Second Temple with her presence, and that this circumstance constituted one of the seven features marking the inferiority of this sanctuary in comparison with the First Temple.[38] Rabbi Yoḥanan, too, was of the opinion that the Shekhina never dwelt in the Second Temple, the reason being that it was built with the aid of the Sons of Japheth, i.e., the Persians, and, as stated in Genesis 9:27, God dwells only in the tents of Shem, that is in a Temple built by the Children of Israel themselves.[39]

Again others held not only that the Shekhina was present in the Second Temple,[40] but that, following its destruction, she transferred her seat to several important synagogues in Babylonia, where her presence was both visible and audible. Especially two synagogues, those of Huzal and Shaf Weyatibh, had the reputation of serving as alternate dwelling places for the Shekhina. The Shaf Weyatibh synagogue in Nehardea was built, according to tradition, by King Yechonia and his men, of stones and dust they had brought along from Jerusalem.[41] At times the Shekhina would dwell in this synagogue, at others in that of Huzal. Once, so the story goes, the fathers of Shemuel and Levi were sitting in the Shaf Weyatibh synagogue in Nehardea when the Shekhina appeared making a noise, whereupon they got up and left. On another occasion, blind Rab Sheshet sat in the same synagogue when the Shekhina again came, but he made no move to leave. Thereupon ministering angels came to frighten him away, but he said: "Master of the World! If one is afflicted and the other is not, who is to yield?" Whereupon He (i.e., the deity) spoke to them: "Let him be!"[42]

As to the precise nature of the noise made by the Shekhina, another Talmudic passage describes it as follows: "The Shekhina rang before him

[Samson] like a bell."[43] As we shall see in another context, God's approach, too, was said to have been accompanied by the tinkling of bells.

In general, it was an accepted article of faith that wherever their exile took the people of Israel, whether to Egypt, to Babylonia, or to Edom (Rome), the Shekhina went along with them, and that she would remain with them until the time of their redemption.[44]

In addition to her appearance in places of primary or secondary sanctity, the Shekhina would also show herself to individuals and even to animals. According to a Palestinian view, transmitted to Babylonia by Rabh Dimi (early 4th century C.E.), the Shekhina spoke to Adam, to the Serpent, and to the fishes, and, as a consequence of this distinction, members of these three species copulate in a face-to-face position, while all the other animals perform the sexual act face-to-back.[45]

That the Shekhina can be seen is almost a commonplace in the Midrash. The sign of the Abrahamic covenant which the Children of Israel carried on their flesh enabled them to gaze at the Shekhina; had it not been for the circumcision, they would have fallen flat on their faces at her appearance.[46] Even Nadab and Abihu, the two rebellious contemporaries of Moses, "feasted their eyes on the Shekhina, but had no enjoyment from her; Moses, on the other hand, did not feast his eyes on her, but enjoyed her."[47] Already as a babe, Moses was joined by the Shekhina. When the daughter of Pharaoh found the ark of bulrushes into which he had been placed by his mother, and opened it, she saw the Shekhina in it.[48] Of all men, Moses was the only one to whom the Shekhina spoke "every hour, without setting a time in advance." Therefore, in order to be always in a state of ritual purity and readiness to receive a communication from the Shekhina, Moses separated himself completely from his wife.[49]

The Shekhina joins the sick to comfort them,[50] and helps those who are in need.[51] Moreover, she has special concern for the repentant sinners of Israel:

> [These] are accepted by the Shekhina as if they were righteous and pious persons who never sinned. They are carried aloft and seated next to the Shekhina. . . . He whose heart is broken and whose spirit is low, and whose mouth rarely utters a word, the Shekhina walks with him every day. . . .[52]

Good deeds, even if performed by idolaters, attract the Shekhina: when the prophets of the Baal practiced hospitality, the Shekhina descended and rested upon them.[53]

If husband and wife are worthy and deserving, the Shekhina rests between them.[54] On the other hand, Rabh Abin bar Ada, a Babylonian Amora of

the 3rd–4th centuries, said in the name of Rabh: "He who marries a woman not suitable for him, when God lets his Shekhina rest, he will give testimony concerning all the tribes, but him."[55]

A different view of the Shekhina shows her as being attracted by aesthetic and aristocratic qualities. "The Shekhina rests only on him who is wise, heroic, rich and tall of stature."[56] Rabbi Yoḥanan bar Nappaḥa (died 279 C.E.) enumerated a very similar list of excellences as attracting the Shekhina: "God lets His Shekhina rest only on him who is heroic, rich, wise and modest."[57] Rabbi Ḥama bar Ḥanina, a Palestinian Amora of the 3rd century, said: "When God lets His Shekhina rest, He will let her rest only on the noble families in Israel."[58] According to another view, "the Shekhina rests only where there is no sadness, no sloth, no laughter, no levity, no merriment, and no senseless chatter, but where there is rejoicing over the fulfillment of a commandment."[59]

Lest one think that the Shekhina was thought of as ranking merely with the angels, we adduce a few passages which emphasize her superiority to them: The splendor of the Shekhina feeds the ministering angels. Her radiance, however, is so great that the angels must cover their faces with their wings so as not to see her.[60] The ministering angels are removed from the Shekhina by myriads of parasangs, and the body of the Shekhina herself measures millions of miles.[61]

These ideas are complementary without being contradictory: on the one hand, the Shekhina can be so small as to find place in the Tabernacle or even in the small ark of bulrushes next to the child Moses; on the other, her size overshadows the world. A midrash neatly reconciles the two ideas:

> The emperor said to Rabban Gamliel: "You say that wherever ten men are assembled, the Shekhina dwells among them. How many Shekhinas are there?" Thereupon Rabban Gamliel beckoned the servant and began to beat him [saying]: "Why did you let the sun enter the emperor's house?" ["Nonsense"] said the emperor, "the sun shines all over the world!" "If the sun," answered Gamliel, "which is only one of a thousand myriad servants of God, shines all over the world, how much more so the Shekhina of God!"[62]

The problem of how to reconcile the omnipresence of the Shekhina with her "dwelling" in the sanctuary was solved in a different manner by Rabbi Yoḥanan bar Nappaḥa by the introduction of the concept of "contracting" of which the Kabbala was later to make extensive use in its cosmogony. Yoḥanan explained that when Moses heard God say "Let them make Me a Sanctuary,"[63] he was frightened by what he assumed would be a task of immense magnitude, because he knew that even the "heaven and

the heaven of heavens cannot contain" God.[64] But God reassured him that a small Tabernacle would, indeed, be sufficient for Him: "I shall descend and contract my Shekhina between [the planks of the Tabernacle] down below.[65]

5 | *The Shekhina Confronts God*

These, and many other similar passages clearly demonstrate a pronounced tendency to personify the Shekhina and to conceive of her as a manifestation of the deity in a lower form, capable of being perceived by the human senses. This Shekhina was the direct heir of the Biblical Cloud of Glory which had dwelt in the sanctuary and had been the visible manifestation of Yahweh's presence in His House. There is as yet no indication in any of these passages that the Shekhina was considered a divine entity separate from God to the extent of being able to confront him. However, in view of the mystical dualistic theosophy of Philo and the Cherubim-symbolism of the Second Temple,[66] it was inevitable that the step from regarding the Shekhina as the manifestation of God to seeing in her a discrete divine entity should be taken. The earliest evidence that it was, dates from the end of the 3rd century C.E.

Before presenting the passage in question, a word must be said about the relationship of the two Talmudic concepts of the Shekhina and of the "Holy Spirit." As A. Marmorstein has convincingly shown, these two concepts were used synonymously in the Talmudic period.[67] When, therefore, a Talmudic teacher speaks of the Holy Spirit, he may as well have used the term Shekhina. With this in mind, let us quote a saying of Rabbi Aḥa, a Galilean teacher who lived ca. 300 C.E.

> The Holy Spirit comes to the defense [of sinful Israel by] saying first to Israel: "Be not a witness against thy neighbor without a cause,"[68] and thereafter saying to God: "Say not: I will do to him as he hath done to me."[69]

This passage has great significance in the historical development of the Jewish God concept. We have here a very early testimony as to the idea that the "Holy One, blessed be He" or God, and the Shekhina or Holy Spirit, are two separate and discrete divine entities. The Holy Spirit is said here to have admonished God not to practice retribution and to refrain from punishing Israel. She (she, because the "Holy Spirit," like the Shekhina, is feminine) was, therefore, considered to have an opinion, a mind, a will, and a personality of her own. She is opposed to God and tries to influence him.[70]

The Shekhina plays a similar role in another passage which is of considerable later provenance. It is found in Midrash Mishle, whose late age is indicated by the fact that the first to quote it was Rabbi Ḥananel (died 1050 C.E.). In it we read:

> When the Sanhedrin wanted to add King Solomon to the three kings and four commoners who had no share in the World to Come, Shekhina rose up before the Holy One, blessed be He, and said: "Master of the World! Seest Thou a man diligent [i.e. Solomon] . . . ?! They want to count him among mean men." In that hour, a divine voice was heard saying to them: "Let him stand before Kings, let him not stand before mean men!"[71] [i.e., do not include Solomon together with those mean men who are excluded from the heavenly Paradise.]

A clear-cut differentiation between God and the Shekhina is made by Moshe Hadarshan, the early-11th-century Midrashist of Narbonne, in his book entitled *Bereshit Rabbati*. He says, in the name of Rabbi Akiba (the 2nd century C.E. Tanna), that

> when the Holy One, blessed be He, considered the deeds of the generation of Enoch and that they were spoiled and evil, He removed Himself and His Shekhina from their midst and ascended into the heights with blasts of trumpets. . . .[72]

Although three passages may be considered rather meager evidence, they are sufficient to establish that the idea of two separate divine entities did exist in Talmudic times and that there were at least some teachers who saw nothing exceptionable in it. Others, however, took a different view, and opposed any implication of such a plurality, thereby adding indirect evidence to the existence of such beliefs. Rabbi Eliezer, the Palestinian Amora of the 3rd century, warned that one must carefully refrain from implying a divine plurality even inadvertently in translating Biblical passages which contain references to the physical appearance of God:

> Rabbi Eliezer said: "He who translates a Biblical verse literally is a liar, and he who adds to it is a blasphemer. For instance, if he translates the [Hebrew] verse 'And they saw the God of Israel'[73] [into Aramaic]: 'And they saw the God of Israel,' he is a liar, for the Holy One, blessed be He, sees but cannot be seen. If, however, he translates 'And they saw the glory of the Shekhina of the God of Israel,' he blasphemes because he makes three [i.e., instead of one God, he refers to three deities], namely, Glory, and Shekhina,

and God. What 'And they saw the God of Israel' means is that they feasted their eyes on the splendor of the Shekhina."[74]

Rabbi Eliezer here objects to both the literal translation of a Biblical anthropomorphic expression and its paraphrase by the interpolation of such terms as Glory and Shekhina. The basis of his objection to the first method is that it makes it appear as if God could directly be apprehended by human sense organs, which, of course, is untrue with reference to a purely spiritual deity. His objection to the second method must stem from the experience or knowledge that his contemporaries tended to regard such expressions as Glory and Shekhina as designations for discrete deities. While Rabbi Eliezer considered such a view as blasphemous, others, as we have seen above, saw nothing exceptionable in it, at least as far as the Shekhina was concerned.

6 | *The Feminine Shekhina*

The passages which establish the Shekhina as a separate divine personality, indicate her femininity in no way except by the grammatical gender of her name. It should be emphasized, however, that both in Hebrew and Aramaic, the gender of the subject plays a much greater role in the sentence structure than in Indo-European languages. In English, for instance, one can say, "The Shekhina rose up . . . and said," without becoming aware at all of the gender of "the Shekhina." In Semitic languages, the verb as well as the adjective have separate male and female forms; in the sentence "the Shekhina rose up . . . and said," therefore, both verbs impress the reader (or hearer) with the femininity of the Shekhina by taking themselves the feminine forms. Thus, even without any explicit pronouncement to the effect that the Shekhina was a female divine entity, her sex was kept in the forefront of consciousness by every statement made about her.

In Midrashic homilies, the Talmudic sages allowed themselves considerable latitude in throwing light on the mystery of the deity by comparing him to human beings of both sexes. The following passage, transmitted in the name of Shemuel bar Naḥman, a Palestinian teacher of the 3rd and 4th centuries, can serve as an example:

> It is the wont of the father to have mercy, "Like as a father has compassion upon his children, so has the Lord compassion upon them that fear Him";[75] and it is the wont of the mother to comfort, "as one whom his mother comforts, so will I comfort you."[76] God said: "I shall do as both father and mother."[77]

It is, of course, a far cry from saying that God acts like a father and a

mother to asserting, as Philo did,[78] that he has two components, a fatherly and a motherly. Yet the Shekhina, with her feminine gender, comes quite close in the Talmudic sources to being regarded as a feminine manifestation of the deity. The following statement by Rabbi Aḥa definitely points in that direction:

> When the Shekhina left the Sanctuary, she returned to caress and kiss its walls and columns, and cried and said: "Be in peace, O my Sanctuary, be in peace, O my royal palace, be in peace, O my precious house, be in peace from now on, be in peace!"[79]

In another passage it is the Community of Israel (Knesseth Yisrael, also of feminine gender and subsequently identified with the Shekhina or symbolized by her), lamenting the destruction of the Temple:

> The Community of Israel said before the Holy One, blessed by He: "Master of the World! I remember the safety, the security and the peace which I used to enjoy, and now it is all departed from me. And I cry and lament and say: O, if I could return to former years when the Sanctuary stood, and when you used to come down into it from the high heavens, and let your Shekhina rest on me, and the nations of the world would praise me! And when I would seek forgiveness for my sins, you would answer me. But now I am covered with shame and disgrace."
>
> And she also said before Him: "Master of the World! My heart breaks in me when I pass by your house and it is destroyed, and the voice of silence is in it and says: The place in which Abraham's seed presented sacrifices before you, and the priests stood on their platform, and the Levites intoned praise on their harps, how can it be that now foxes dance in it?! . . . But what can I do, since my sins brought this about, and the false prophets who arose in me led me astray from the way of life to the way of death. . . . "
>
> When the temple was destroyed by fire, the Holy One, blessed be He, said: "Now that I have no seat on earth, I shall remove my Shekhina from her [the earth] and shall ascend to my first abode." . . . In that hour the Holy One, blessed be He, cried and said: "Woe to me, what did I do, I let my Shekhina dwell below for the sake of Israel, and now that they sinned, I returned to my first place . . . I became a laughter unto the nations and a derision to the creatures." In that hour Metatron [God's chief ministering angel] came, fell upon his face, and addressed God: "Master of the World! Let me cry in Your place!" But God answered him: "If you

> do not let me cry now, I shall retire to a place into which you have no permission to enter, and shall cry there." . . . [Thereafter] God said to the ministering angels: "Come, let us decend, I and you, and see what the enemy did to my house." . . . When God saw the Sanctuary, He said: "Verily, this is my house, and this is my resting place, into which the enemy entered and did what he wanted." And God cried and said: "Woe to me because of my House! My sons, where are you? My lovers, where are You? What shall I do to you? I warned you, but you did not repent."[80]

That the Shekhina is the love aspect of God is clearly stated in a parable which compares the Temple to Solomon's palanquin: just as the latter was inlaid with love, so did the Shekhina fill the sanctuary.[81] But she also represents the divine punitive power. This is most succinctly expressed in a Tannaitic passage which states that on ten occasions did the Shekhina descend from on High: after the Fall, when she entered the Garden of Eden to punish Adam, Eve, and the Serpent; when she confused the builders of the Tower of Babel; when she destroyed Sodom and Gomorrah; when she saved the Children of Israel from Egyptian slavery; when she drowned the Egyptians in the Sea of Reeds; when she appeared on Mount Sinai; when she led the Children of Israel in the pillar of cloud; when she entered the Sanctuary; and once more will she descend in the future in the days of the battle of Gog and Magog.[82] We note that in the above list, which actually enumerates only nine descents—one evidently got lost while the tradition still circulated orally—five descents of the Shekhina are punitive expeditions. As we shall see in a subsequent chapter, the punitive aspect of the Shekhina, closely paralleled by the cruel aspect of the ancient Near Eastern love-goddesses, plays an important role in the Kabbalistic figure of the Shekhina-Matronit.

A mixture of the punitive and the merciful aspects of the Shekhina appears in the legends which attribute to her the function of taking the souls of exceptionally meritorious men. There were six individuals, we read in the Talmud, whom the Angel of Death could not overcome, and who died only through a kiss of the Shekhina; they were Abraham, Isaac, Jacob, Moses, Aaron, and Miriam.[83] According to another passage, it was God who took the soul of one of them, Moses, by kissing him on the mouth.[84] But after Moses died, it was the Shekhina who carried him on her wings a distance of four miles to the place where he was to be buried.[85]

Since Moses is said to have to given up all carnal contact with his wife in order to be always ready to receive communication from the Shekhina, it seems probable that a notion clearly stated in the Zohar was already

present in rudimentary form in Talmudic times: the idea that the relationship between Moses and the Shekhina was like that of husband and wife.[86] If so, there is an interesting parallel between the Shekhina carrying her dead husband, Moses, to his burial place, and the Ugaritic myth about Anath carrying the body of her husband-brother, Baal, to his burial place.[87]

7 | *Conclusion*

We have followed, in this chapter, the development of the Shekhina concept from its Biblical antecedents, through its early Targumic beginnings in the 1st or 2nd century B.C.E., to the stage it reached a thousand years later, just prior to being taken up by Kabbalism and made into one of the cornerstones of its mystical theosophy. At first, it seems, the Shekhina served merely as a convenient means of solving the problem presented by Biblical anthropomorphisms in the eyes of a later, more sensitive, theology. By interpolating the Shekhina, it was no longer God himself who was said to have acted in a human manner, but his "presence" which, evidently, was conceived as something akin to a "presence" manifesting itself at a spiritualists' seance, a barely visible indication of what is acknowledged to be pure spirit and therefore not apprehensible by the senses.

Before long, however, this spiritual "presence" began to take on substance. Her movements from place to place could now be discerned, and, having acquired a physical aspect, she became subject to historical events: more and more closely joined to the fate of Israel, she suffered its vicissitudes, accompanied the people into their exiles, and experienced the hopes and despairs with which Israel reacted to the blows dealt her by fate or, as the Sages of the Talmud would have put it, shared in the punishments meted out by God to his sinful people. In this capacity, the Shekhina came very close to being identified with the Knesseth Yisrael, the personified, female "Community of Israel."

Next, almost inadvertently, as the distance between God and the Shekhina grew, the latter took on increasingly pronounced physical attributes. The more impossible it became to think of God himself in anthropomorphic terms, the more the Shekhina became humanized. Now she could be heard as well as seen, and, having found her voice, it was inevitable that she would speak not only to man but to God. Once she was allowed to do this, there was no longer any doubt that the deity was considered as comprised of two persons: God and the Shekhina.

In Biblical times, there was nothing strange, let alone heretical, about a plural concept of the godhead. Most of the nations in whose midst Israel dwelt recognized divine pluralities, and the old Hebrew myth saw nothing

remarkable in the fact that Yahweh appeared to Abraham in the shape of three men who, however, were unhesitatingly recognized by Abraham as one person. The narrative is masterly in conveying the mystery of this three-in-one deity by changing back and forth between plural and singular,[88] to which has to be added the further mystery of the unexplained changeover of the "three men" into "two angels" by the time they reached Sodom, and their contradictory identification as Yahweh's messengers.[89] Thus, Philo's theosophic discernment of the two aspects of the deity[90] is, in fact, not too far removed from this old Biblical indeterminacy as to the number of persons in the deity, nor is the Talmudic postulation of God and the Shekhina as two divine entities.

Philo assigned masculinity to one, and feminity to the other, aspect of the godhead. Such a step was never taken by Talmudic Judaism, or at least such a thought was never clearly formulated or expressed, until the days of the Kabbala. Yet the very fact that all names of God (Yahweh; Elohim; the Holy One, blessed be He; etc.) were masculine, while the name Shekhina was feminine (as were other manifestations of the deity, such as the Holy Spirit, the Word, Wisdom, etc.), inevitably pointed in the direction of such a sexual differentiation, which came about, as it was bound to, with the great medieval mystical movement of the Kabbala.

The latency of the feminine elements in the Jewish God concept for one millennium and a half is a psychologically remarkable phenomenon. From about 400 B.C.E. to 1100 C.E. the God of Judaism was a lone and lofty father-figure, and whatever female divinity was allowed to exist in his shadow was either relegated to a lower plane, or her feminity was masked and reduced to a grammatical gender, as in the case of the Shekhina. Yet in spite of the masculine predominance on the highest level of the Talmudic God concept, popular belief and imagination dwelt in a world peopled and haunted by feminine numina, ranging from lowly and loathsome she-demons to exalted personifications. It is to an examination of these ideas that we next turn.

V

The Kabbalistic Tetrad

Let us now turn to the development of the Hebrew goddess myth in the Middle Ages, when the mythical-mystical figure of a feminine divinity occupied a central place in Jewish religious consciousness.

There are some puzzling factors about this medieval Jewish religious development. One is that it took place in an entirely religion-bound community, whose official doctrines could never have tolerated deviation from strict monotheism. Another, that, on the surface at least, it appears as if the primary factor in the emergence of the goddess figure and her divine family had been mystical speculation about the nature of the deity, which in turn led to the creation of mythical narratives about the relationship among the four members of the supernal Tetrad.

There is, of course, no hard and fast dividing line between mystical symbolism and mythical narrative. On the contrary, these two areas of religious expression imperceptibly merge, and those whose religious inclinations impel them to approach the border region from either side, may suddenly find that they have crossed over to the other. Historical examples show that at times such crossings-over were effected purposely: old polytheistic myths were, in this manner, transformed into mystical theological ideas and thereby fitted into the framework of a narrower, more rigidly monotheistic religion.

The best known, though not always readily acknowledged, example of this type of transformation is the re-emergence of the ancient Near Eastern mythological feature of divine triads (a group of three gods) in the Christian doctrine of the Holy Trinity.

At other times, the searching mind, striking out along unexplored paths of religious discovery, finds itself on the other side, having crossed the invisible border unintentionally and inadvertently. Such an accidental slippage from the realm of mystical speculation into that of mythical narrative occurred in connection with the Kabbalistic interpretation of the mystical meaning of the Tetragrammaton, the secret and most holy four-letter name of God, which to pronounce was considred a mortal sin. An examination of the psychological and traditional channels along which this slippage took place will occupy us in this chapter, together with the attempt to reconstruct the myths of the four divinities constituting the Kabbalistic tetrad. First, however, let us look at the world of the Kabbala in which this tetrad occupied a pivotal position.

1 | *The Kabbala*

The Kabbala was a great Jewish religious movement which reached its literary zenith in the 13th century, and its greatest popularity in the 16th and 17th centuries. Its roots go back to Talmudic notions and ideas, and even beyond them, to doctrines first adumbrated by Philo of Alexandria, the 1st century Hellenistic Jewish philosopher, whose teachings about the Cherubim were examined in Chapter Three. Central to the Kabbala is a secret and esoteric doctrine about the nature of the deity and the relationship between God, World, and Man. While the Kabbala as a whole is deeply mystical, it is speculative rather than ecstatic. It emphasizes the intuitive grasp of ultimate truths, but at the same time demands the most exacting observance of all the laws and rules of traditional Judaism. It stresses the personal religious experience, yet, paradoxically, it considers itself as a body of old, transmitted wisdom, as indicated by the meaning of its very name, Kabbala, literally "Reception," that is, something "received" from ancient masters. In fact, the chain of Kabbalistic tradition is believed to lead back to Adam himself, whose knowledge of all the ultimate secrets was derived directly from divine communication.[1]

The foundations of medieval Kabbalism were laid in Babylonia and Byzantium in the 7th and 8th centuries, when a number of Midrashim with marked Kabbalistic tendencies made their appearance. Several of these (e.g., the *Alpha Beta of Rabbi Akiba* and the *Midrash Konen*) deal with the mysteries of Creation and the structure of the universe. Other writings of the

same period describe the heavens, represented as seven celestial palaces (the so-called *Hekhalot*), and the divine chariot (*Merkaba*) which served as the throne of God. These early ventures into mystical cosmogony, cosmology, and theosophy were transmitted in the 9th century to Italy and Germany, and, soon thereafter, also to Spain, which in the 13th century became the chief center of the Kabbala.

The most important work of the entire Kabbalistic movement, the Zohar, or "Book of Splendor," was written ca. 1286 by Moses de Leon (ca. 1240-1305) in Castile, Spain, but was attributed by him to Shimeon ben Yohai, the 2nd-century Palestinian teacher and mystic. With this voluminous book (it contains close to a million words), written in the forms of a mystical commentary to the Five Books of Moses, in a somewhat artificial Aramaic, Spanish Kabbala reached its culmination. For the subsequent two centuries, however, Kabbalism remained the esoteric preoccupation of a few select individuals. An important new development took place following the expulsion of the Jews from Spain in 1492, which brought about a powerful upsurge of Messianic longings for a redemption, and resulted in the migration of several leading Spanish Kabbalists to the town of Safed in the Galilee. Within a few years thereafter, Safed became the new center of the Kabbala and held this position for a short but remarkable period in the 16th century.

From Safed, the Kabbala spread rapidly to all the Asian, African, and European centers of the Jewish diaspora. It soon became a veritable mass religion, and as such prepared the ground for the Messianic movement led by Shabbatai Zevi (1626–1676) and, a century later, for East European Hasidism, the pietistic-mystical sectarianism which nearly caused a schism in Judaism in the 19th century. Thus Kabbalistic mysticism became one of the most powerful forces to lead the Jewish people forward on its historic course, until Enlightenment and Emancipation, and then Nationalism and Zionism, took over to serve as vital propellants.

In the Kabbalistic doctrine of God, fully developed in the Zohar, the feminine element plays an extremely important role. As Gershom Scholem, the foremost authority on the subject, put it, the introduction of the idea that the Shekhina was the feminine element in God, opposed to "the Holy One, blessed be He," as the masculine element in Him,

> was one of the most important and lasting innovations of Kabbalism. The fact that it obtained recognition in spite of the obvious difficulty of reconciling it with the conception of the absolute unity of God, and that no other element of Kabbalism won such a degree of popular approval, is proof that it responded to a deep-seated

> religious need. . . . It says something for its vitality that despite the opposition of such powerful forces [as the philosophers and the Talmudists] this idea became part and parcel of the creed of wide circles among the communities of Europe and the East.[2]

The Zohar and the later Kabbalistic works are replete with references to the Shekhina, the female divine entity already familiar to us from her appearances in the earlier Talmudic and Midrashic literatures. In the next chapter we shall discuss in detail this feminine divinity whose favorite Kabbalistic name is "the Matronit," i.e., the Matron. What we wish to consider here is the question of the relationship of the Shekhina to God, and the issue of polytheism versus monotheism represented by it. The learned among the Kabbalists were undoubtedly aware of the problem, grappled with it, and succeeded in solving it in a manner satisfactory to them. One can imagine that by extraordinary mental effort they were able to remain unfailingly aware of the absolute oneness of God even while their imagination was assaulted by the most outspoken descriptions of passionate embraces between the male and female "elements" of the deity.

But the learned were always few, while the ignorant and near-ignorant were many. The strength of Kabbalism lay not in what it meant for the select few who were able to devote a lifetime to its study, even as the intellectual elite of the anti-Kabbalists did to the study of the Talmud. The Kabbala's significance lay precisely in the great influence it exerted, from the 16th century on, upon the many, the masses, for whom intensive study was out of the question. If the most conspicuous ideas and teachings of Kabbalism nevertheless reached them, it was by word of mouth and in greatly simplified form. To put it differently, a simpler idea had a greater chance of popular acceptance than a more difficult one. The belief in the Shekhina (or Matronit), the matronly, divine figure, who, in a way, functioned as an intermediary between the People of Israel and God, was a simple, easily comprehended idea. Since it "responded to a deep seated religious need," it won ready acceptance among wide circles in the Jewish communities everywhere. Much more difficult to understand was the complementary doctrine which maintained that God and the Shekhina were one. Lip-service, to be sure, was paid by all to the time-honored orthodox Jewish concept of the Oneness of God. On the logical level, many were even able to assert that the Shekhina and the other elements (of which more below) discerned in God were merely symbols which helped in comprehending the mystery of His nature, or emanations issuing forth from Him, but in no way affecting His fundamental Oneness.

Yet on the deeper level of emotion and imagination, the image of the

wifely and motherly, passionate and compassionate female divinity met with immediate, spontaneous and positive response. Especially to popular imagination, the Shekhina was no mere symbol or emanation, but a great heavenly reality whose shining countenance shoved the theoretical doctrine of the Oneness of God into the background. The deep emotional attachment of the simple, unsophisticated followers of the Kabbala to the Shekhina was comparable to the relationship of the Italian or Spanish villagers to their Madonna. In both cases it cannot be denied that one is faced with the veneration of a goddess, and it is impossible to dispute that she means more for the satisfaction of deep-seated religious emotional needs than God Himself.

Numerous passages in the Zohar, whatever their possible interpretation as mystical speculations about God, struck a responsive chord in hearts yearning for a divine mother-image. Some of these passages deal with the tragic figure of the Matronit which we shall analyze in the next chapter. Others discuss the divine tetrad, the four major persons of the Zoharic godhead, and several of these passages make it appear that the name Yahweh, composed of four letters, was the basis from which the concept of the divine family of four was derived. We shall, therefore, turn next to that most ancient, most holy and forbidden name of God, the Tetragrammaton.

2 | *The Tetragrammaton*

In the Bible, God is referred to by several names, such as El, Elohim, Shaddai, Yahweh, or a combination of these. In the Talmudic period, the most frequently used name of God was "the Holy One, blessed be He." In the Zohar and Kabbalistic literature in general, God is still called "the Holy One, blessed be He," but, in addition, several other mystical divine names appear, which refer to God in relation to various stages in the history of the universe, or designate certain aspects of His being.

The ancient Biblical Tetragrammaton, Yahweh (YHWH), is regarded in the Kabbala as an abbreviated symbol of four divine elements which form part of the deity. The four elements are *Ḥokhma* (Wisdom), *Bina* (Understanding), *Tif'eret* (Beauty), and *Malkhut* (Kingship). Moreover, Wisdom is identified with the Father, Understanding with the Mother, Beauty with the Son, and Kingship with the Daughter. These four divine concepts form the Kabbalistic tetrad.

One passage in the Zohar, for instance, states that "the letter Y in the name YHWH is called Father and stands for Wisdom; the first H is the Supernal Mother, called Understanding; and the W and the second H are the two children, a son and a daughter, who were crowned by their Mother.[3]

A related passage explains:

> Wisdom spread out and brought forth Understanding, and they were found to be male and female, Wisdom the Father, and Understanding the Mother. . . . Then these two united, and lighted up each other, and the H [i.e., the Mother] conceived and gave birth to a Son. Through the birth of the Son the Father and the Mother found their perfection [tiqqun], and this led to the completion of everything, the inclusion of everything: Father, Mother, Son and Daugher.[4]

In yet another Zoharic passage more details are given about the origin of this divine family:

> The Y brought forth a river which issued from the Garden of Eden and was identical with the Mother. The Mother became pregnant with the two children, the W who was the Son, and the second H who was the daughter, and she brought them forth and suckled them. . . . These two children are under the tutelage of the Father and the Mother. . . . After the Mother gave birth to the Son, she placed him before her, and this is why the first H in the name YHWH must be written close together with the W. The Son received a double share of inheritance from his Father and Mother, and he, in turn, nourished the Daughter. This is why when writing the Tetragrammaton in sacred texts, one must bring the W and the second H close together.[5]

In spite of the explicitness of these passages, which is matched and even surpassed by many others to be dealt with further on, all the modern students of the Kabbala interpret them as nothing more than mystical symbolism.[6] They argue that it is in the nature of the Kabbalistic style to speak of aspects or emanations of the One God as if they were independent entities. Since God is known to be wise, they speak of His Wisdom; since He is possessed of understanding, they speak of His Understanding, etc., and to further clarify these attributes, they designate them as Father, Mother, Son, and Daughter.

Two considerations render this interpretation unsatisfactory. One is the "slippage" phenomenon referred to above, which can be observed in many Kabbalistic elaborations of the four "elements" in the deity, dealing with their affairs and vicissitudes, the relationships between them and their reactions to one another. Even if the Kabbalistic tetrad had actually and demonstrably originated in purely mystical speculation, somewhere on the way such a slippage occurred, with the result that the colorful details supplied

about four persons of the deity clearly belong to the realm of myth.

The other consideration which vitiates the mystical symbolic interpretation of the Kabbalistic tetrad is the existence of numerous divine tetrads in other religions with occasional surprising similarities between the myths told about them and the statements made about the four "elements" of God in Kabbalistic literature.

This not only renders it unlikely that what the Kabbala has to say about the tetrad was engendered merely by mystical symbolism, but makes us suspect that the Kabbalistic myths about the tetrad reflect outside, non-Jewish influences. A rapid survey of polytheistic tetrad myths is here called for to substantiate this assumption.

3 | *Ancient Tetrads*

Tetrads, although not as common as triads, are found in several relgious cultures of antiquity. The earliest known group of four related gods is that of ancient Egyptian religion. The father-god, Shu, we read in early Egyptian mythological texts, was the air that carried the sky. His female counterpart was Tefnut, goddess of moisture. Their union produced a son Geb, or Earth, and a daughter Nut, or Sky. Geb and Nut were united in tight marital embrace, until Father Shu separated them by raising the sky up from the bosom of the earth.[7] (See Plate 29.)

Only somewhat younger is the tetrad myth of the Sumerians, the old, non-Semitic inhabitants of Mesopotamia. The precise family relationships of the gods of the Sumerian pantheon is obscure, and in most cases little is known about which god was whose son, husband, father or brother, and which goddess was whose daughter, wife, mother or sister. Nevertheless, it has become clear, primarily thanks to the indefatigable studies of Samuel N. Kramer, that there was a close, first-degree relationship between a group of four gods who were in control of heaven, earth, sea, and air, and who, among them, created all the other cosmic entities.[8] The four were the god of Heaven, An; the great mother goddess Ninhursag; the god of water, Enki; and the god of air, Enlil. That they were a clearly defined tetrad is evident not only from their position of primary creator gods, but also from their continued importance after the emergence of the other gods. It is they who "usually head the god lists, and are often listed as performing significant acts together as a group." Moreover, "at divine meetings and banquets they were given the seats of honor."[9]

An, the heaven-god, was once the supreme ruler of the Sumerian pantheon, but as early as the 3rd millennium B.C.E. his place was taken by Enlil,

the air-god, who is also titled "father of the gods," and "king of all lands." He was also the god of Wisdom, and the ruler of the abyss (absu)—an early indication of the oft-recurring connection between wisdom and water.

Ninhursag was also called Ninmah, Nintu, and Aruru, although her original name seems to have been Ki, meaning "[mother] Earth." She was probably taken to be the wife of An (Heaven), and the two, An and Ki, may have been conceived as the parents of all the gods.[10] In her capacity as the great mother and the earth goddess, Ninhursag was also "the lady who gave birth," the mother of all living things, and especially the mother of the earthly kings. The early Sumerian kings liked to describe themselves as "constantly nourished with milk by Ninhursag."[11]

Enki, king of the watery abyss, calls himself in a paean of self-glorification "the first-born of An,"[12] which would make Ninhursag his mother. However, in another passage of the same long poem, Ninhursag is called "Enlil's sister,"[13] and she calls Enki, "my brother."[14] This apparently reflects another version of the early Sumerian tetrad, according to which An (Heaven) had three children, Ninhursag, Enki and Enlil. The contradiction in the position of Ninhursag, who appears as both mother and sister of Enki and Enlil, can possibly be resolved by referring to the Zoharic explanation of the Tetragrammaton discussed above. The Father ("Wisdom" there too), we shall recall, brought forth the Mother, that is, the Mother was originally the Father's daughter. But then Father and Mother had union, and the Mother gave birth to the Son and the Daughter. Thus the Mother was, at one and the same time, also the sister of her Son and Daughter. It can be conjectured that a lost Sumerian myth may likewise have told how Father An brought forth Ki (Ninhursag) by spontaneous generation (or by masturbation, as Atum was said to have engendered Shu and Tefnut in Egyptian mythology).[15] If so, then Ninhursag, like the Mother in Kabbalism, was both the mother and the sister of her two children.

The tetrad of the Hittites, whose ancient empire centered on the Anatolian plateau and who spoke several unrelated languages, can be mentioned only in passing. The Hittites absorbed so much foreign mythological material that the isolation of original Hittite myths would be a major scholarly task which lies far beyond the present author's competence. However, even a cursory perusal of the readily accessible Hittite myths shows that groups of four gods appear repeatedly. One text-fragment enumerates the four gods Kashku (the Moon-god), Taru (the Storm-god), Hapantalli, and Katakhziwuri. Another appeals to "the mighty gods" Naras, Napsaras, Minkins, and Ammunkis.[16] A Hittite myth of unquestionably Canaanite origin is the one in which the tetrad of Elkunirsa (that is, the Canaanite *El qone eretz,*

"El, Creator of the Earth"), his wife Ashertu (Asherah), their son Baal-Hadad, the Storm-god, and their daughter Ishtar (Astarte or Anath) figures prominently.[17]

An ancient Near Eastern bronze figure of unknown provenance shows a divine tetrad in the form of four human figures rising out of a common stem and held together at their lower legs by a ring. (See Plate 30.)

In the ancient Canaanite pantheon itself the four gods El, Asherah, Baal, and Anath stand out among all the other gods as a clearly recognizable divine family. Thanks to the major archaeological discovery of the Ugaritic tablets at Ras Shamra, near the northeastern corner of the Mediterranean, we have an exceptionally complete picture of the mythological world of the northern Canaanites in the 14th century B.C.E. The chief of all gods was El, the father god, often called "bull of his father." His wife Asherah, also referred to as "Lady Asherah of the Sea," was the mother of all other gods whom she suckled at her breasts. Their son Baal, also called Aliyan, Prince, King, and Rider of Clouds, was the god of rain, and fertility, who periodically died and again came to life. Their daughter Anath, usually referred to as the Virgin or the Maiden Anath, or simply as The Girl, was the goddess of love and female fecundity, as well as of the war and the hunt, who enjoyed fighting as much as she did love-making, was bloodthirsty, tempestuous and unrestrained.[18]

In Greek mythology, Cronus, Rhea, Zeus and Hera seem to have formed the original divine tetrad. Cronus and Rhea were brother and sister as well as husband and wife. After castrating his father Uranus ("Sky"), Cronus ruled in his stead, until he, in turn, was castrated and dethroned by his own son, Zeus, who then became King of the gods, and god of the sky and of thunder. The wife of Zeus was Hera, his sister, goddess of the earth, fecundity, marriage, and women, and worshiped as Maid, Wife, and Widow.

The Roman equivalent of this tetrad was that of Saturn, Ops, Jupiter (Jove), and Juno. Juno's eldest and most common name was Juno Lucina, or Lucetia, referring to her original light-nature. In her capacity as the goddess of marriage, she was also known as Matrona, a name which, of course, reminds us of the Kabbalistic name of the daughter-goddess, the Matronit, who will be the subject of the next chapter. Juno Matrona's principal festival was the Matronalia or Matronales, celebrated on May 1, when husbands and wives would pray to her and offer sacrifices for marital happiness. The priest of Jupiter, the *flamen dialis,* had to be married; his wife was the *flaminica dialis,* priestess of Juno.[19]

Turning now to the great Asian world east of Mesopotamia, and first of all to Iran, we find again the by now familiar tetrad, although in a modified form. The mythical history of the world in Iran begins with Zur-

van ("Time"), a hermaphrodite, who existed prior to heaven, earth, and everything else. For a thousand years Zurvan sacrificed in order to have a son, and finally Ohrmazd and Ahriman were conceived in the womb of his female half. Overjoyed, Zurvan vowed that whichever of his children should emerge first would receive the kingdom from him. It was evil Ahriman who ripped the womb open, and presented himself to Zurvan saying: "I am your son Ohrmazd." Zurvan, however, rejected him, and while he was still talking to Ahriman, the true Ohrmazd was born, whom Zurvan thereupon instructed to rule and order all things.[20]

A divine tetrad figures importantly in Hindu mythology. Shiva is the generative principle, the four-armed and fourlegged great lord of procreation, the gigantic Phallus, identical with the Vedic storm-god Rudra, "the Roarer." His home is in the Himalayas where he lives in perfect marital happiness with his wife, Parvati the Great Mother, symbolized by the female generative organ, and known also by many other names, among them especially Devi (goddess), i.e. *the* goddess par excellence. Parvati assumes terrifying forms also, such as that of Kali; as such she carries in her many arms a great array of weapons, and demands bloody animals and human sacrifices. She is also known as Shakti ("Power"), and, as a medieval ode puts it, "If Shiva is united with Shakti, he is able to exert his powers as lord; if not, the god is not able to stir." Anyone who truly grasps the goddess's complete nature can master the whole universe, because he becomes one with her. In her resides all love. Her devotees call upon her as children addressing their mother, and she cherishes them, taking them to herself, so that they at last become one with her, experiencing a flood of supreme joy, and tasting boundless, intense bliss.

This divine couple had two children: Ganesha, god of wisdom and remover of obstacles, and Kartikeya, god of war and patron of thieves. Shiva's vehicle is the bull Nandi, and Parvati's is a lion.

Shiva, incidentally, is also Nataraja, "Lord of the Dance," who, when attacked by the demon Muyalaka, pressed his toe upon Muyalaka's back, until he broke it, and then, with him underfoot, danced the cosmic dance of creation, maintenance, and destruction.[21]

The last tetrad we shall refer to her is central to Japanese mythology. Izanagi ("The Male Who Invites") and Izanami ("The Female Who Invites") were brother and sister who had union and procreated a great variety of divinities in many different ways. From the left eye of Izanagi, also called the August Male (his sister-wife is also the August Female), was born Amaterasu, the "Heaven Shining," the sun goddess, and from his nose, Susanowo, the "Impetuous Male." These two couples occupy the central place in Japanese cosmology. Amaterasu is resplendent and shining, and receives

from Izanagi the Plain of High Heaven as her dominion. Susanowo is dark, and the rule over the Sea Plain is given to him. He becomes desirous of visiting his mother Izanami, who in the meantime had died of burns suffered in her genitals when she gave birth to the god of Fire and now inhabits the Land of Darkness. Izanagi is furious at this impertinence of his son and banishes him from the land. Susanowo thereupon resolves to take leave of his sister, who, however, mistakes his approach for an attack and meets him fully armed with bow and arrows. Susanowo assures her of his peaceful intentions and suggests that they take an oath together and produce children, which they do.[22]

A number of common features can be distilled from these tetrad myths: the divine tetrad consists of parents and two children, usually a son and a daughter, but occasionally two sons. The four deities making up the tetrad stand for, or are in control of, the major component parts of the world, such as air, moisture, earth, and sky (Egypt); heaven, air, water, and earth (Sumer); or they represent a combination of such major components of nature and of cosmic principles, such as earth, vegetation(?), storm (i.e., rain), and fertility (Hittites); heaven, sea, rain, and fertility (Canaan); time(?), earth, sky, and female fecundity (Greece); sowing (or agriculture), abundance, sky, and marriage (Rome); male principle, female principle, heaven (or sun), and sea (Japan); or else they stand for cosmic principles and concepts, such as time (a hermaphrodite, pointing both backward to the past and forward to the future), light, and darkness (Iran); procreative principle, fertility principle, wisdom, and war (India).

Another recurrent characteristic is that the daughter in several tetrads is a goddess of both love (the fertility principle) and war (the destructive principle); thus in Hittite, Canaanite, and Japanese mythologies; in Hindu mythology, the same double role falls to the mother goddess. In several tetrads the mother goddess is conceived of as clasping her children, both gods and men, to her breast and suckling them (in Sumerian, Canaanite, and Hindu mythologies).

In at least one mythology (Hindu) one of the gods forming the tetrad is Wisdom, and the power of the Father is said to depend on his union with the Mother.

Mention can also be made of the separation of the Son and the Daughter, which in Egyptian mythology (as well as in many others in which no tetrads can be discovered)[23] figures as a precondition for the establishment of the existing cosmic order, and of the representation of creation as a victory of the creator-god over opposing forces (in Iranian and Hindu mythologies).

4 | *The Father and the Mother*

We are now ready to turn to the testimony of the Kabbalistic literature itself, and to review those passages which give evidence of "slippage" from the symbolic into the mythological realm. These passages contain numerous accounts of episodes in the life of the divine Father, Mother, Son, and Daughter, which in their sum total amount to veritable biographies. As we shall see, so many of these episodes are clearly mythological that in the face of their cumulative evidence the contention that all this is merely mystical symbolism and speculation about the "aspects," or "emanations," or even "elements" of a one and only God, must appear as pious fiction. The four entities of the godhead in these passages function as independent persons who address, converse with, act upon and react to, each other. Moreover, the deeds they perform, the experiences they undergo, and the feelings they display are all well couched in unmistakably mythological terms, strikingly similar to the tetrad myths sketched above.

To begin with, let us refer again to the fact that the explanation of the four consonants of the Tetragrammaton is given in sexual-familial terms. The four letters, as we have seen, are not only stated to symbolize (or stand for) Wisdom, Understanding, Beauty, and Kingship (which in themselves could be understood as purely conceptual attributes of God), but are also identified with Father, Mother, Son, and Daughter, respectively. In addition, as we have likewise seen, reference is made to the manner, purely sexual, in which these divine components (or may we already be permitted to call them "persons"?) originated: the Father brought forth the Mother, then copulated with her, and thus the Son and the Daughter were born.

The relationship between the Father and the Mother is discussed in numerous other passages as well, of which a few are presented here:

"Never does the inclination of the Father and the Mother toward each other cease. They always go out together and dwell together. They never separate and never leave each other. They are together in complete union."[24] We have seen above that this mythological motif (or "mythologem") is contained in the Egyptian myth of Geb and Nut, and the Hindu myth of Shiva and Parvati. Here we may add that the mythologem of the World Parents, of the Sky-father and Earth-mother as the progenitors of the universe, of their clinging together in a permanent embrace, of the timeless bliss they enjoy in their complete and ceaseless union, is quite common all over the world,[25] which in itself renders it most unlikely that the author of the Zohar happened by coincidence to hit upon the same idea simply on the basis of his mystical speculations about the meaning of the first two consonants of the Tetragrammaton.

In another Zoharic passage, the sexual union of the Father and the Mother (here referred to as "Tzaddiq," i.e., Righteous One, and his "Female") is described in unflinching physiological detail:

> When the seed of the Righteous is about to be ejaculated, he does not have to seek the Female, for she abides with him, never leaves him, and is always in readiness for him. His seed flows not save when the Female is ready, and when they both as one desire each other; and they unite in a single embrace, and never separate. . . . Thus the Righteous is never foresaken.[26]

The unceasing love between the Father and the Mother, and its tangible expression, their permanent union, earned them the name "Companions" (*re'im*):

> The Father and the Mother, since they are found in union all the time and are never hidden or separated from each other, are called "Companions." . . . And they find satisfaction in permanent union. . . .[27]

The Supreme Mother is called "Companion" (*ra'aya*), because the love of the Father never departs from her.[28]

The marital embrace of the father-god and the mother-goddess is so tight and so permanent that the two give the impression of one body, androgynous in nature, like Zurvan in ancient Iranian mythology. The emergence of this idea in Jewish mysticism can be traced back to Joseph ben Abraham Gikatilla (1248–1305), whose writings influenced the author of the Zohar and who, reciprocally, was influenced by the Zohar.[29] In fact, Gikatilla warned against the belief, held by contemporary or earlier Kabbalists, that the deity actually had the physical form of an androgyne:

> He who understands this mystery will understand all the *Merkaboth*[30] and all the Grades of Emanation which take the shape of receiver and influencer. And this is the mystery of the androgyne.[31] Not as if there was there the actual shape of an androgyne, God forbid that one should believe such a thing and broadcast such a calumny. . . . [But] each Grade of all the Grades of YHWH, blessed be He, has two faces. One face which receives from the one above it, and a second face which emits good to the one beneath it, until it reaches the navel of the earth. Thus, each Grade has two aspects, a [feminine] power of receiving . . . and a [masculine] power of emanating . . . and in this manner the *Merkaboth* are called androgyne. . . . This is a great mystery among the mysteries of the Cherubim, and the mystery of the shape of the Merkaba.[32]

In the sequel the author makes it clear that, when speaking of the androgynous character of the godhead, he has in mind a double body joined back to back, with two front sides looking in opposite directions—the classical, Midrashic concept of the androgyne.[33]

In spite of Gikatilla's warning, however, the Kabbalistic tendency to discern a male and female element in the deity could not be suppressed. In fact, it remained an established doctrine that God consisted of male and female components. Thus we read in the Zohar:

> The Female [component of the godhead] spread out from her place and adhered to the Male side, until he moved away from his side, and she came to unite with him face to face. And when they united, they appeared as veritably one body. From this we learn that the male alone appears as half a body . . . and the female likewise, but when they join in union they seem as veritably one body. . . . [On the Sabbath] all is found in one body, complete, for the Matronit clings to the King and they become one body, and this is why blessings are found on that day.[34]

Moses Cordovero (1522–1570), the influential Safed (Palestine) Kabbalist, expatiates on the subject repeatedly in his *Pardes Rimmonim* ("The Pomegranate Orchard"), which he completed in 1549. Typical of his approach is the following comment on the highest of the ten Divine Emanations, or Sefirot, called Crown: "The Crown itself is comprised of Male and Female, for one part of it is Male, the other Female. . . ."[35]

The view that the deity is androgynous or hermaphroditic in nature, if not in form, must have existed several centuries prior to its first explicit mention by Gikatilla. For we read in an early Midrash that "When the Holy One, blessed be He, created man, He created him as an adrogyne."[36] Since it was a pivotal doctrine in Hebrew religion that God created man in his own image,[37] the statement that man was first created in an androgynous shape must have meant that the deity too was imagined as hermaphroditic. This, however, is merely our inference; in no Midrash is there even as much as a reference or an allusion to the hermaphroditic nature of God. In Kabbalistic literature, beginning with the Zohar, on the other hand, with its penchant for sexualizing the entire spiritual world, the doctrine of the male and the female aspects of the godhead had become commonplace, and almost inevitably crystallized into the concept of the androgynous deity.

But to return to the mythical biography of the divine parents, as a result of the enduring marital embrace, the Supernal Mother became pregnant (again like Zurvan in Iranian mythology) and gave birth to a Son and a Daughter:

> The Supernal H [i.e., the Mother] became pregnant as a result of all the love and fondling—since the Y never leaves her—and she brought forth the W [the Son], whereupon she stood up and suckled him. And when the W emerged, his female mate [the Daughter, represented by the second H in the Tetragrammaton] emerged together with him.[38]

The twin birth of the Son and the Daughter took place, according to another version, in the form of the birth of a single but androgynous being. In other words, the second generation of the godhead duplicated in its original shape that of the first. The passage containing this idea combines theogony with cosmogony by referring to the Son as "Heaven" and to the Daughter as "Earth": "Understanding [i.e., Supernal Mother] brought forth Earth [i.e., the Daughter], but the latter was contained in Heaven [i. e., the Son], and they emerged together, joined together back to back. . . ." Then Heaven took Earth and set her in her proper place,

> and when Earth turned to dwell in her place and became separated from the back of Heaven, she was confused and wished to adhere again to Heaven as in the beginning, because she saw that Heaven was bright while she was dark. But then Supernal Light poured forth, illuminating her, and she returned to her place to gaze at Heaven face to face, whereupon Earth was established and became joyful.[39]

This passage is significant not only mythologically but also cosmogonically. It states, as do the mythical cosmogonies of so many peoples, that the sexual union between the Father-god and the Mother-goddess resulted in the birth of Heaven and Earth. At first, Heaven carried Earth upon his back; then he separated from her and placed her beneath and opposite himself. Earth, dark and desolate, tried to reunite with Heaven in the former position. But Heaven turned his radiance upon her, and, basking in the light reflected from Heaven, Earth was content with her place below, which she has occupied ever since. The basic similarities between this cosmogonic myth and those of other ancient cultures are obvious.

Let us now look at the relationship of the parental couple of the tetrad to their children. The Father and the Mother loved their children exceedingly, adorned their heads with many crowns, and showered them with a flood of blessings and riches. However, the Father loved the Daughter more, while the Mother's favorite was the Son. In fact, the Father's love for his Daughter knew no bounds. He called her not only Daughter, but also Sister, and even Mother, and he constantly kissed and fondled her. For the Mother,

this was too much; she suffered pangs of jealousy and reproached the Daughter, demanding that she cease beguiling her husband.[40]

The wifely jealousy of a goddess is a feature frequently encountered in ancient mythologies.[41] It is a true mythological motif, anchored in an oft-recurring human situation whence it is projected out into the divine realm. To maintain, in the face of the above passage, that the Father, Mother, and Daughter figuring in it are but mystical symbols of the different aspects of the One God requires, to say the least, a tour de force. Apart from the intrinsic evidence of the passage itself, its derivation, too, shows that it considered its protagonists as separate personalities. For, it so happens that we know the classical example after which the passage was fashioned. It is contained in a Midrash on the Song of Songs in which the love of God for Israel is made tangible by comparing it to the overpowering love a King felt for his only daughter. In his boundless love, the King was not satisfied to call his daugher "my daugher," but addressed her as "my sister" and even "my mother." And, this is exactly how God addressed his beloved Israel, the Midrash states and proceeds to illustrate its proposition by citing Biblical passages.[42]

It is on this Midrash that the author of the Zohar based his myth of the exceeding love of God the Father for his daughter, the Matronit, using the identical terms of endearment. There can be little doubt that just as in the Midrash the king and his daughter, standing for God and Israel, are two separate persons, so in the Zoharic myth the two divine figures of the Father and the Daughter were also conceived as discrete and independent personages. The jealousy of the Mother was added by Moses de Leon to the Midrashic prototype of this myth, based probably on his familiarity with similar motifs in other mythologies.

As for the divine Mother's love for her Son, she expressed it by holding him against her breast and giving suck to him, and continuing to do so even after he grew up and was ready to marry:

> As long as Israel is found with the Holy One, blessed be He [i.e., the Son], He, so to speak, is in a state of completeness, and He nourishes himself aplenty by sucking the milk of the Supernal Mother. . . .[43]

Only when the Matronit (i.e., the Daughter) was separated from the King (i.e., the Son) did "the Supernal Mother, too, remove herself from the King and cease to suckle him. . . ."[44]

The Mother-goddess suckling her son (or sons) is, as we have seen, a mythologem frequently recurring in accounts of ancient tetrads.

5 | *The Son and the Daughter*

In many mythologies, the older of the two couples which form the tetrad withdraws at an early juncture to a remote position and leaves most of the troublesome dealings with mankind to the younger divine pair. Because of this, most of the myths telling about the lives of the gods focus not on the parent deities, but on their children, the two younger gods. This is certainly the case in seven out of the nine tetrads sketched above, and this is what we find in the Zoharic mythology as well. The passages dealing with the Father and the Mother, or dwelling on the relationship between them and their Son and Daughter, are relavtively short texts, reiterating or alluding to a very few events. In contrast, the passages concerning the Son and the Daughter stretch into lengthy narratives, describing in detail the relationship between them, and especially the tragic phase of their tempestuous love affair, their separation which came about with the destruction of the Temple of Jerusalem and the exile of the people of Israel. An analysis of this material will be contained in the next chapter. But a summary of those features which bear directly upon the Kabbalistic tetrad belongs to the present context.

The terminology itself is complex and confusing. The Son is called "the King," "the Holy One, blessed be He," Zohararіel (meaning "Splendor of Ariel," Ariel being a name of the altar, and itself meaning "Lion of El"), Adiryaron ("The Mighty One Sings"), Aktariel ("My Crown is El"), Tetrasia ("Four God," referring to the Tetragrammaton, or to God as the ruler of the four elements, air, earth, water, and fire),[45] as well as "Heaven," as we have seen above.

His sister-wife, the divine Daughter, has even more names: Malkhut ("Kingship," the name of the tenth Sefira), Shekhina ("Dwelling"), Matronit (Matron or Lady), "Pearl" (or "Precious Stone"), "Discarded Cornerstone,"[46] as well as the "Community of Israel," "Female," "Moon," "Hart," "Earth," "Night," "Garden," "Well," "Sea," "The Supernal Woman," "The Light Woman." According to Joseph Gikatilla, "in the days of Abraham the Shekhina was called Sarah; in the days of Isaac—Rebekah; and the days of Jacob—Rachel."[47]

The Son and Daughter, or, as we shall refer to them from now on, the King and the Matronit, were destined to marry, like many a brother and sister in divine families. When their marriage took place is not stated, but it seems that it could not be celebrated until Solomon had built the Temple in Jerusalem, which was to serve as their wedding chamber and thereafter as their bedroom.

The problem of incest involved in the marriage of the King and the Matronit arose but did not bother the Kabbalists. Their view was that under ideal circumstances, which, of course, prevail in heaven, all unions are permitted, because "Above on high there is neither incest, nor cutting off, nor separation, nor keeping apart; therefore, above on high there is union between brother and sister, and son and daughter."[48]

While the love between the King and the Matronit was thus licit, it was very different in character from that between their parents. Where the steady, solid love of the elder couple earned them the name "Companions," the love affair of the King and the Matronit was marked by quarrels, temporary separations, and tempestuous reunions, so that the pair was properly referred to as "lovers" (*dodim*).

The reason for many of the difficulties besetting the King and the Matronit was that she became closely associated with the People of Israel (this is why she was often referred to by the name "Community of Israel," Knesseth Yisrael). Hence, when the People of Israel sinned, this resulted in a separation between God, the King, and his wife, the Matronit.

The visible expression of their separtion was the destruction of the Temple, their bedroom. Invisible, but no less painfully felt, was the consequent impairment of the King's power, an idea reminiscent of the notion of Hindu mythology that the male god (Shiva) is powerful only when united with the goddess (Shakti), but is unable even to stir without her.[49] As expressed repeatedly in Kabbalistic theosophy: "The King [i.e., God] without the Matronit is not a king, is not great, and is not praised. . . ."[50] Therefore, the separation of the King and the Matronit was a calamity for both the people of Israel and the godhead itself.

In other mythologies, as well as in the Zohar, it is a commonplace that divine acts influence the fate of men. The reverse of this idea, that human deeds have a spontaneous, almost automatic effect on the fate of the gods, is not, as far as is known to me, a part of pagan mythologies. But precisely this idea plays an important role in Kabbalistic mythology. Two examples, expressing at the same time the close analogy between the marriage of man and woman and that of the King and the Matronit, will suffice:

> The groom and the bride, as soon as they receive the seven blessings under the wedding canopy, become united following the Supernal example. And therefore, he who commits adultery with another's wife damages the union and, as it were, causes a separation on high into two authorities. Because the union of the Community of Israel [i.e., the Matronit] is only with the Holy One, blessed be He [i.e.,

> the King], such an adulterer "Robs his father and his mother"[51]—"his father," this is the Holy One, blessed be He; "his mother," this is the Community of Israel.[52]

That is to say, an adulterer, who causes separation between a man and his wife, wreaks grave damage in heaven also, by causing separation between the divine couple.

The second example is a passage which expresses the idea that a man is supposed to practice *imitatio dei* by marrying and begetting a son and daughter, thus reproducing, in flesh and blood, the divine tetrad; and that, by failing to do so, he "diminishes the image" of God, causing separation between members of the divine tetrad:

> When is a man called complete in his resemblance to the Supernal? When he couples with his spouse in oneness, joy, and pleasure, and a son and a daughter issue from him and his female. This is the complete man resembling the Above: he is complete below after the pattern of the Supernal Holy Name, and the Supernal Holy Name is applied to him. . . . A man who does not want to complete the Holy Name below in this manner, it were better for him that he were not created, because he has no part at all in the Holy Name. And when he dies and his soul leaves him, it does not unite at all with him because he diminished the image of his Master.[53]

6 | *The Tetrad as Myth*

The above analecta will have to suffice at this stage of our efforts to piece together a mythological biography of the divine tetrad of the Kabbala. That we have to do here with polytheistic myths or, at least, myth fragments cannot be doubted. But if so, it remains now to give consideration to the question of the meaning of these myth fragments for the author of the Zohar (and of the other Kabbalistic treatises quoted), and for the followers of the Kabbala, the *m'qubbalim,* who believed in and were deeply influenced by these writings and doctrines. Two problems at once become apparent.

One is that the Kabbala-believing Jews, no less than their co-religionists who disapproved of the Kabbala, were strict monotheists. The tenet that there is only One God was equally axiomatic for both groups. Any question as to the possible polytheistic meaning of the passages quoted above would undoubtedly have met with the most vehement and indignant denial on the part of the Kabbalists, although their opponents were wont to accuse them of precisely such pluralistic heresies.[54] To the believers, however, the

mystical doctrines and the books expounding them simply could not contain anything so blasphemous—indeed, anything that was not in complete accord with the teachings of pure faith first embodied in the Bible.

If it was pointed out to them that this or that passage in the Zohar smacked of polytheistic heresy, their answer was ready: what might seem heresy in a passage was not its *true* meaning, which could be understood only by immersing oneself in the "mysteries" (*razin*) of the hidden truths. To their thought processes, inured to and conditioned by turns of expression such as "this means," "as if," "as it were," and the like, with which every page of the Zohar is replete, any passage, even one speaking quite clearly of two or four deities, would appear to be referring to the One God in His various aspects, the very existence of which was one of the greatest "mysteries."

While such must have been the conscious and habitual mental processes which made the Zoharic doctrine of the tetrad unexceptionable to the Kabbalists, that doctrine struck a different chord in the subconscious realm of emotional response. Man everywhere fashions his gods in his own image, and familism was, and has remained until quite recently, a most important factor, if not the central one, in the socio-psychological image of the Jew. The Jew could not imagine a Jewish life without the family, nor one not centered around the family. The lone, aloof God, adored by the Jews up to the time of the Kabbalistic upsurge, could not satisfy the emotional craving which sought a reflection of earthly life in the heavenly realm. The lone, aloof God, even if cast in the image of the father, even if surrounded by all his heavenly hosts, the angels and archangels, functioning as the heavenly patrons of the elements of which nature and mankind were composed, could not be recognized as a reflection in God of the human condition. And vice versa, human existence, always appearing to Jewish consciousness in the multiple form of man, wife, and children, could not be recognized as the true reflection of God, in whose image man was said to have been created, as long as that God was alone.

The removal of this barrier of non-correspondence was a stroke of genius of Jewish mysticism. The divine tetrad, however successfully explained away on the conscious level, evoked an immediate response on the subconscious emotional level. Within it, the similarity of God and man was established down to small details. By marrying and procreating children, the Jewish man now fulfilled a great God-pleasing deed, not only because God commanded him to do so—that alone, one out of 613 commandments, would not explain the central importance of family life—but because in doing so he engaged in an *imitatio dei,* an emulation of God, of the most intrinsic and highest order. By uniting with his wife, begetting children, and maintaining his family, the Jew acted—now he knew—exactly as God

did, because He too lived on high in a family circle of His own, with His Wife, His Son, and His Daughter. And more than that: by marrying and begetting children, man directly contributed to the well-being of the Divine Family, promoted the happiness and the completeness of the Supernal Couple and their children. The emotional satisfaction derived by the mystic from this belief, however much or little of it was allowed to rise over the threshold of conscious knowledge, contributed in no small measure to the popular appeal of the Zoharic doctrine.

The second problem centers around the authors of the Kabbalistic treatises—and, in particular, the author of the Zohar. Were they aware of injecting polytheistic ideas into Jewish faith and, if so, from where did they (or he) take the doctrine of the divine tetrad? If not, what train of thought led them to these concepts?

Let us begin by assuming, as all or most modern students of Jewish mysticism have, that Kabbalistic theosophy is nothing but the result of mystical speculation about the nature of God, and that the passages describing the Father, the Mother, the Son, and the Daughter and their interrelationships are free inventions created for the purpose of rendering various aspects of the One Divinity intelligible. In this case, we must also assume that the similarities between these inventions and the details contained in the mythologies of other religions about their respective tetrads were due to sheer coincidence. But this is highly unlikely, if not impossible, because the similarities are too numerous, too detailed, and too complex. It is impossible that, beginning with the name YHWH as the only point of departure, mystical speculation should develop a system of a divine tetrad which fits in as completely as the Zoharic one does with all the other ancient tetrads, from Rome in the West to Japan in the East.

We must, therefore, conclude that the author of the Zohar worked with a much greater supply of raw material than the Tetragrammaton alone. From where he drew his knowledge about other tetrads, and how much he knew about them, cannot at this stage be determined. Yet that Spanish Kabbalists were familiar with non-Jewish religious systems, and not only those that flourished around the Mediterranean Basin, is a fact that has been recognized by no less an authority on Jewish mysticism than Professor Scholem, who has pointed out that the teachings of Abraham Abulafia (a contemporary of Moses de Leon; born in Saragossa in 1240, died ca. 1291) "represent but a Judaized version of that ancient spiritual technique which has found its classical expression in the practices of the Indian mystics who followed the system known as *Yoga*" including such features as breathing, body postures, ecstatic visions, etc.[55] If Yoga could influence Abulafia, one is permitted to assume that Indian mythology may have been known to,

and reflected in, the thinking of Moses de Leon. A knowledge of Indian theosophy could have reached 13-century Spain, just as knowledge of Yoga practices, through the intermediacy of the Arabs. As we have seen, it so happens that the Zohar's tetrad shows greater similarity to the Indian than to any other tetrad. The idea that, if not united with the goddess, the God is powerless, found in almost identical phrasing in both the Zohar and Indian mythology, is an especially striking instance.

But if Moses de Leon knew of "pagan" divine tetrads, did he consciously include the idea in his Zohar? To answer in the affirmative would be tantamount to charging him with willful propagation of idolatrous heresies, and I do not believe this was the case. The idea that the Godhead was androgynous by nature was a theosophic doctrine latent in Judaism for many centuries. As we saw above, Philo of Alexandria discerned a male and a female element in the deity as early as the 1st century C.E. Thus when Moses de Leon came to explain the "hidden meaning" and the "true significance" of the Tetragrammaton, he followed old, if indistinct, paths interpreting its first two letters (YH, which in themselves are a short form of the name of God) as referring to the male and female elements in God, identified as Wisdom and Understanding. When speculating about the third and fourth letters, his thinking was influenced by what he knew and remembered of the "pagan", tetrads, and possibly in the first place of the Indian one. The third and fourth letters became identified in De Leon's mind with the mystical offspring of the original divine couple. Had he followed the Indian example, he would have made both children males. But the fourth letter of the Tetragrammaton was an H, like the second one; therefore it, too, had to stand for a female divinity. Thus a son and a daughter were made to form parts of the deity.

Once the four mystical aspects of the deity were delineated, further speculation as to their nature and interrelationships led to that inadvertent slippage referred to in the beginning of this chapter. Probably without being aware of his mental processes, De Leon referred again and again to the four aspects of the godhead, briefly for the most part, but with decreasing restraint, as if they were separate persons. Before long, he felt no hesitation in attributing to the four persons interrelationships and feelings which made sense only if one regarded them as four separate gods, very human in their behavior, emotions, and reactions. In supplying details, De Leon again drew upon his familiarity with other tetrads, whether consciously or otherwise. His cognitive process must have been similar to that of the prophets and poets of the Hebrew Bible who used phrases in praise of God and attributed deeds to Him which had been applied, in exactly the same terms, to the pagan gods Baal and Bull-El by their Canaanite predecessor.[56] As is well

known, in the old days quite a few polytheistic references did in this manner slip into the Biblical image of God, and this is presumably what happened again two millennia later, in the case of Moses de Leon.

To sum up: On the conscious level, De Leon spoke of four aspects of the Godhead, and this is what his theosophic teachings were taken to mean by the everwidening circle of Kabbalists. But, in his endeavor to give emphatic, vivid expression to his ideas, he resorted to a rich array of mythological and sexual imagery. The features of this imagery grew out of De Leon's familiarity with Indian and other pagan tetrads. Without being aware of what he was doing, in speaking of the marriage of the Father and the Mother, the subsequent birth of their Son and Daughter, the emergence out of the Mother's womb of the androgynous Heaven-and-Earth, their separation, the love of the Father for the Daughter, the jealousy of the Mother, the suckling of the King (the Son) and the Matronit (the Daughter), etc., he composed a tetradic myth cycle. He set out to establish a doctrine of quatrinity, of the Divine condition of being fourfold, and ended up with the myth of a tetrad, a group of four separate and independent deities.

If the author, the master himself, was unaware of all this and knew only of the mystical symbolism of the Godhead's four aspects which his teachings purported to explore, one need little wonder that his followers felt no qualms in accepting his doctrines. They *knew* intellectually that whatever they read in the Zohar about the Father, Mother, Son, and Daughter referred, in its true meaning, to the four aspects of the one Godhead. Yet, at the same time, they responded emotionally not to the "true" meaning and purport of the statements, but to what the words actually said. Such simultaneous response on two levels is not an infrequent phenomenon. The Kabbalists not only gained insight into the mythical nature of the Godhead from Zoharic accounts, but also derived a quasi sensuous emotional satisfaction from learning about the sexual and familial life of the divine tetrad, which gave mythical sanction to the corresponding aspects of their own life on earth. And, although this second-level response remained subconscious, it was in large measure due to it that the Zohar, and with it Kabbalism, achieved such remarkable popularity in Judaism.

Photo Section

Plate 1. Asherah figurine (height 7⅛ inches), from Tell Duweir, Palestine, from the period of the Hebrew monarchy. (Courtesy of the Metropolitan Museum of Art. Gift of Harris P. Colt and H. Dunscombe Colt, 1934.)

Plate 2. Asherah head from Tell Erani ("Gat"), Israel, from Iron II period. (Courtesy of the Israel Department of Antiquities and Museums.)

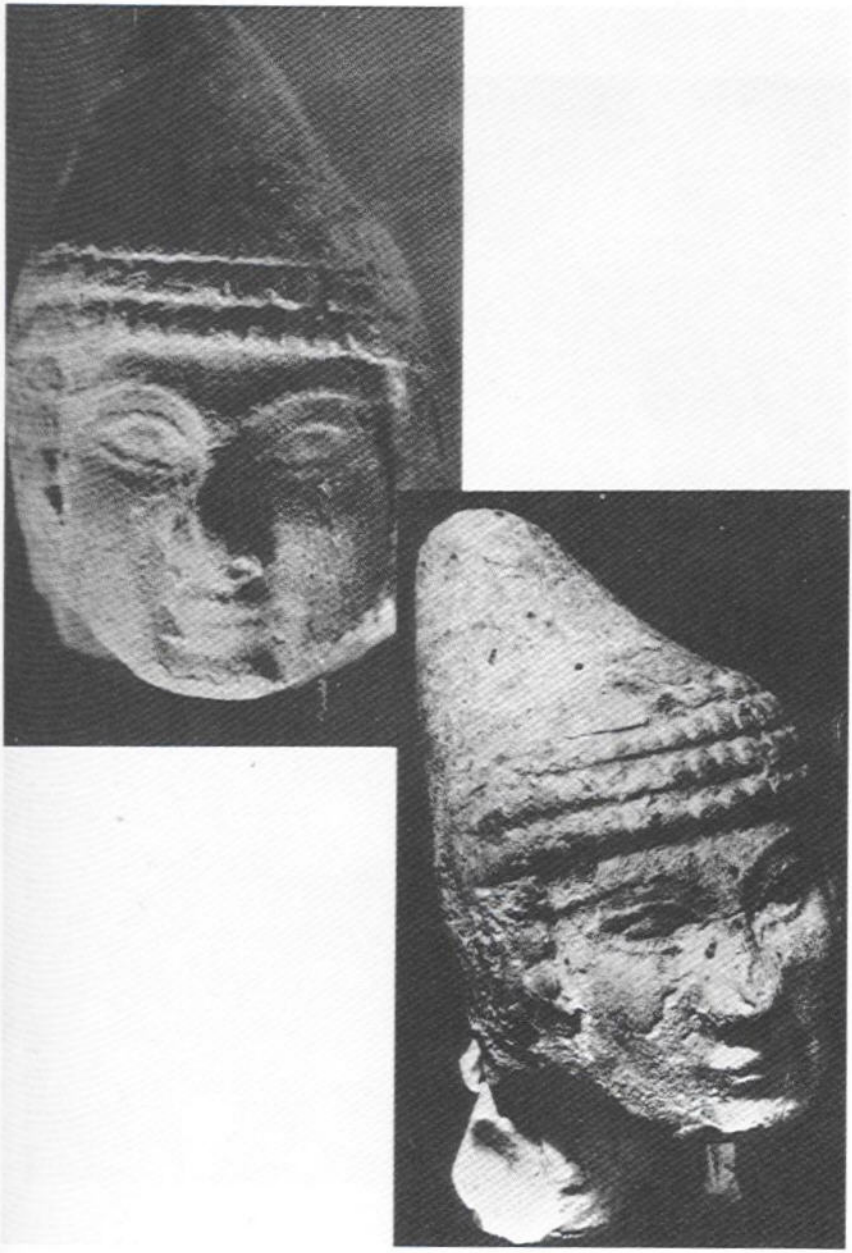

Plates 3 and 4. Asherah head from Tell Erani ("Gat"), Israel, from Iron II period. (Courtesy of the Israel Department of Antiquities and Museums.)

Plate 5. Asherah head. (Courtesy of the Semitic Museum, Harvard University.)

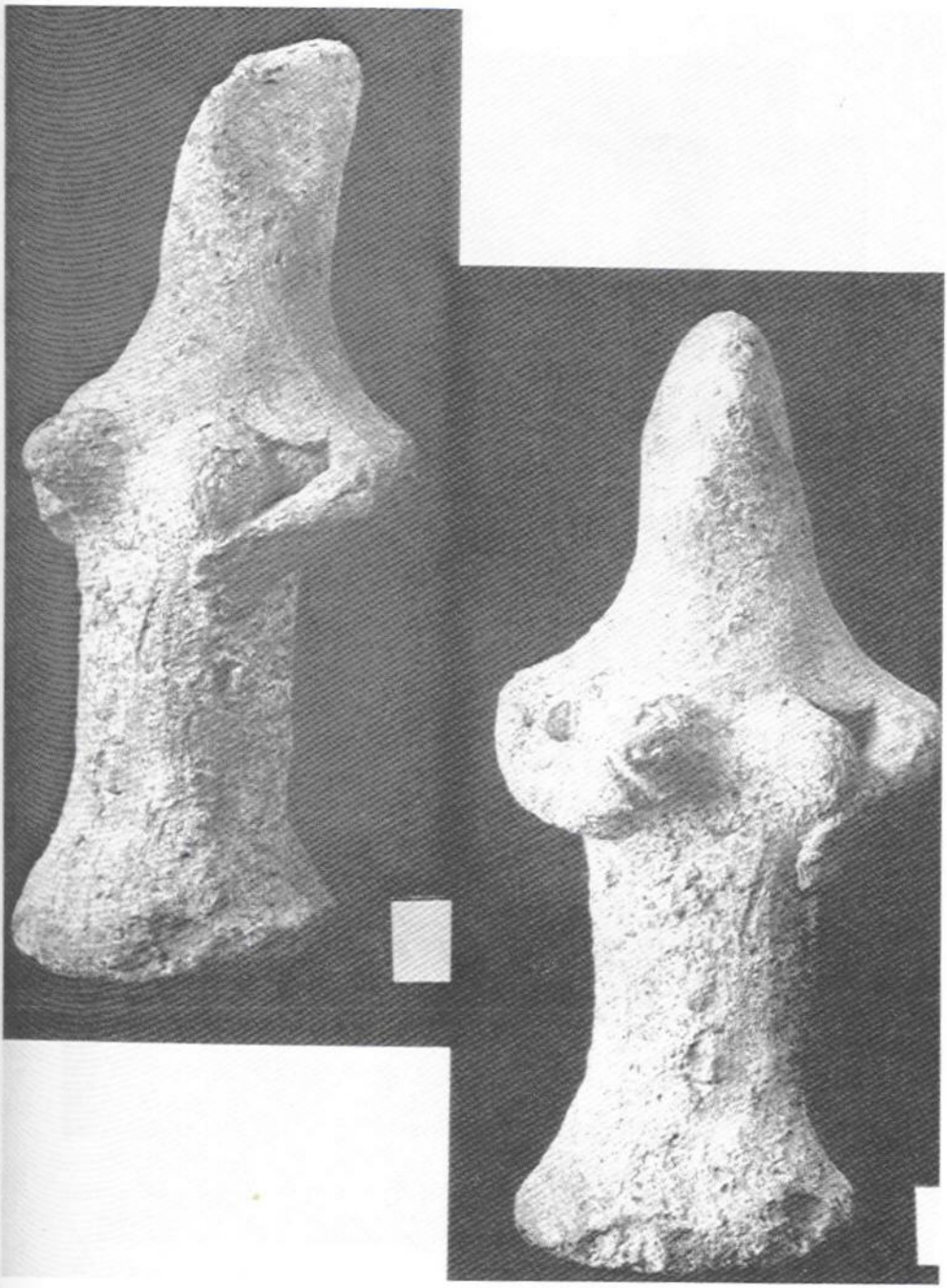

Plates 6 and 7. Primitive "bird-faced" Asherah figurine from Palestine. (Courtesy of the Reifenberg Collection and the Israel Department of Antiquities and Museums.)

Plate 8. Figurines and plaques from Middle Bronze to Iron II periods. The two plaques on the left and left-center of the first row are clearly recognizable as Astartes by their horn-like ("Hathor") hair style. The figurine on the right of the second row is an Asherah. (Reprinted by permission from James B. Pritchard, *The Ancient Near East in Pictures*, Princeton University Press, 1954.)

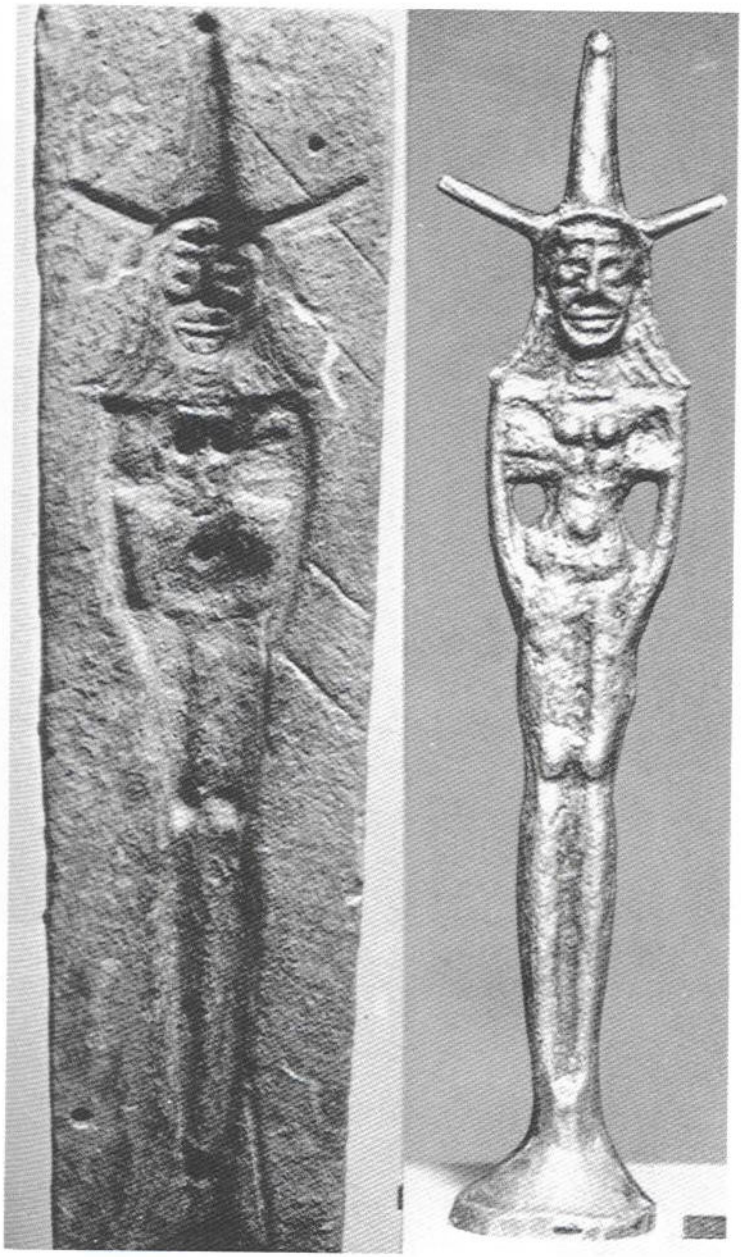

Plate 9. Astarte of the Horns (height 8 inches). Left: the ancient mold (18th-16th century B.C.E.) found in Nahariya, Israel; right: modern cast from it. (Courtesy of the Israel Department of Antiquities and Museums.)

Plate 10. Horned goddess from Sumer (height 4½ inches). Ancient mold and modern cast. (Reproduced by courtesy of the Trustees of the British Museum.)

Plate 11. Astarte (height 5¾ inches). Molded clay figurine from Megiddo, Israel, Middle to Late Bronze (2,000–1,200 B.C.E.). (Courtesy of the Oriental Institute of the University of Chicago.)

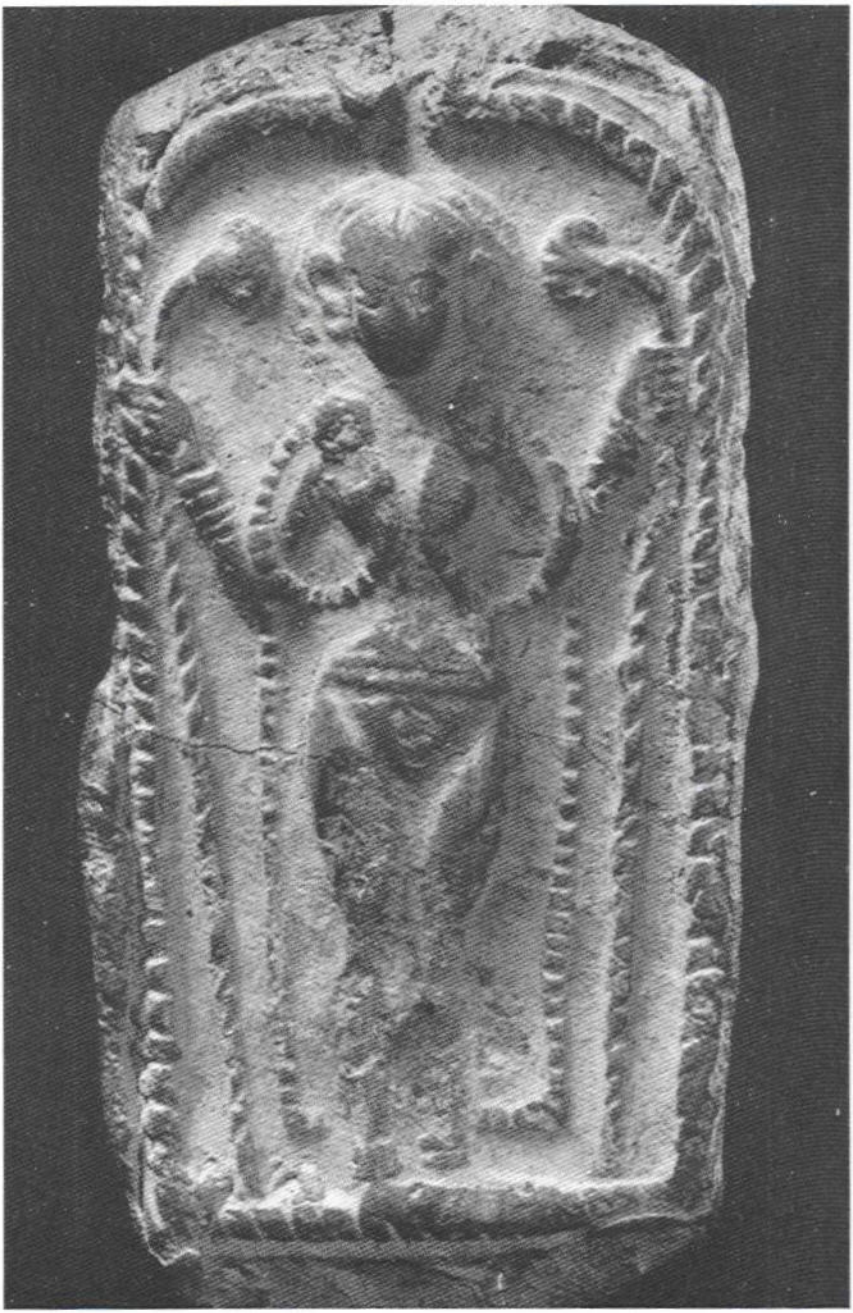

Plate 12. Astarte plaque from Beth Shemesh, Israel. (Courtesy of the University Museum, University of Pennsylvania.)

Plate 13. Astarte holding sacred flowers. Plaque from Beth Shemesh, Israel. (Courtesy of the University Museum, University of Pennsylvania.)

Plate 14. Astarte plaque from Beth Shemesh, Israel. (Courtesy of the University Museum, University of Pennsylvania.)

Plate 15. Gold pendant from Ras Shamra, Syria, with relief figure of Astarte standing on lion. 15th century B.C.E. (Courtesy of the Louvre and Prof. Claude F. A. Schaeffer.)

Plate 16. Gold pendant from Ras Shamra, Syria, with relief figure of Astarte, holding flowers. (Courtesy of the Syrian Directorate of Antiquities and Museums, Aleppo.)

Plate 17. Astarte with lioness-mask (height 4¾ inches). Pottery figurine from Beth Shean, Israel. (Courtesy of the Israel Department of Antiquities and Museums.)

Plate 18. Goddess (Astarte?) holding flower. From Cyprus, 1st millennium B.C.E. (Courtesy of the Louvre.)

Plate 19. Queen of the Wild Beasts. Ivory from Minet el-Beida, Tomb III (ca. 13th century B.C.E.). (Courtesy of the Louvre.)

Plate 20. Silver figurine of a goddess, with gold necklace and belt. From Ras Shamra, Syria. (Courtesy of the Louvre.)

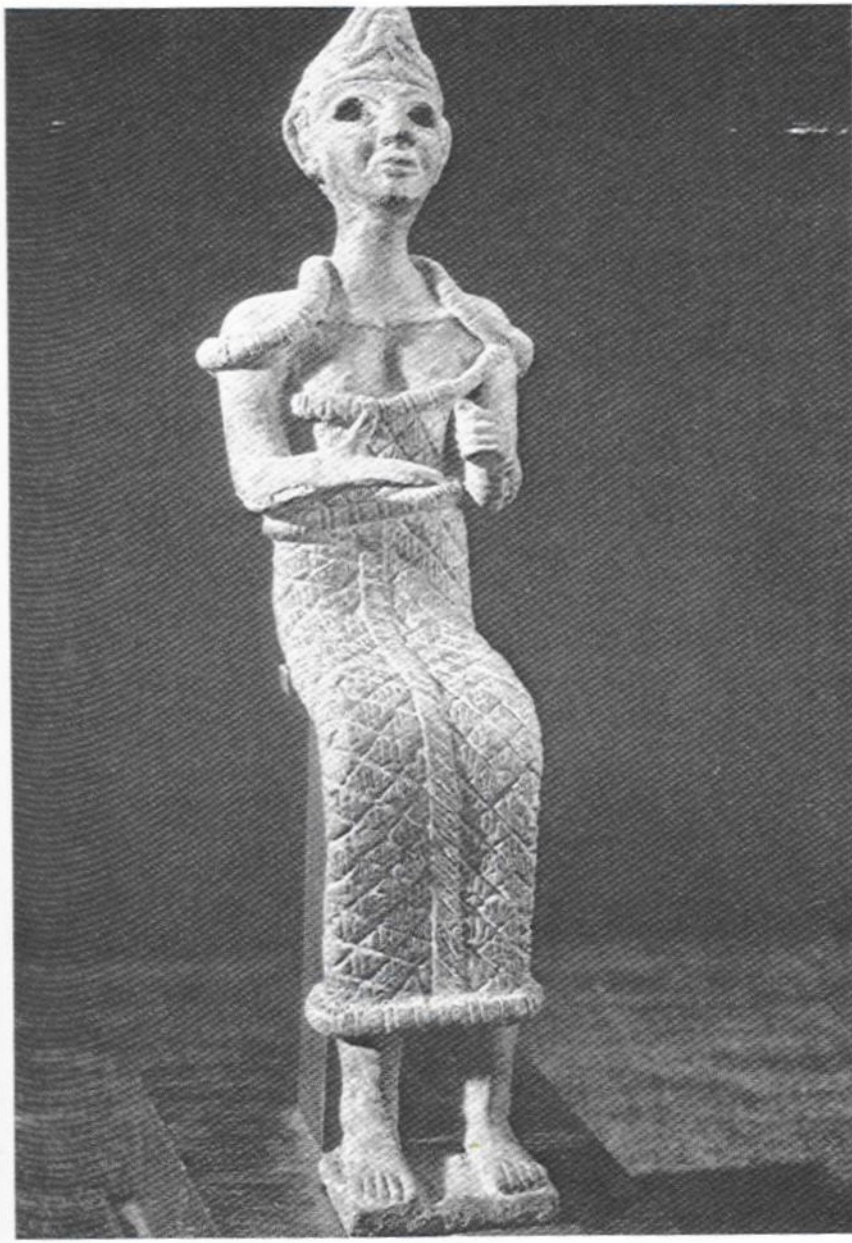

Plate 21. Seated goddess. Hurrite art. Ivory from Ras Shamra, Syria, 19th–18th century B.C.E. (Courtesy of the Louvre and Prof. Claude F. A. Schaeffer.

Plate 22. Silver figurine of goddess from the Canaanite temple at Nahariya, Israel, 18th–16th century B.C.E. (Courtesy of the Israel Department of Antiquities and Museums.)

Plate 23. Bird-faced goddess with child. From Enkomi, Cyprus, 17th–15th century B.C.E. (Courtesy of the Louvre.)

Plate 24. The goddess Anath. Cylinder-seal from Ras Shamra, Syria. (Courtesy of the Louvre and Prof. Claude F. A. Schaeffer.)

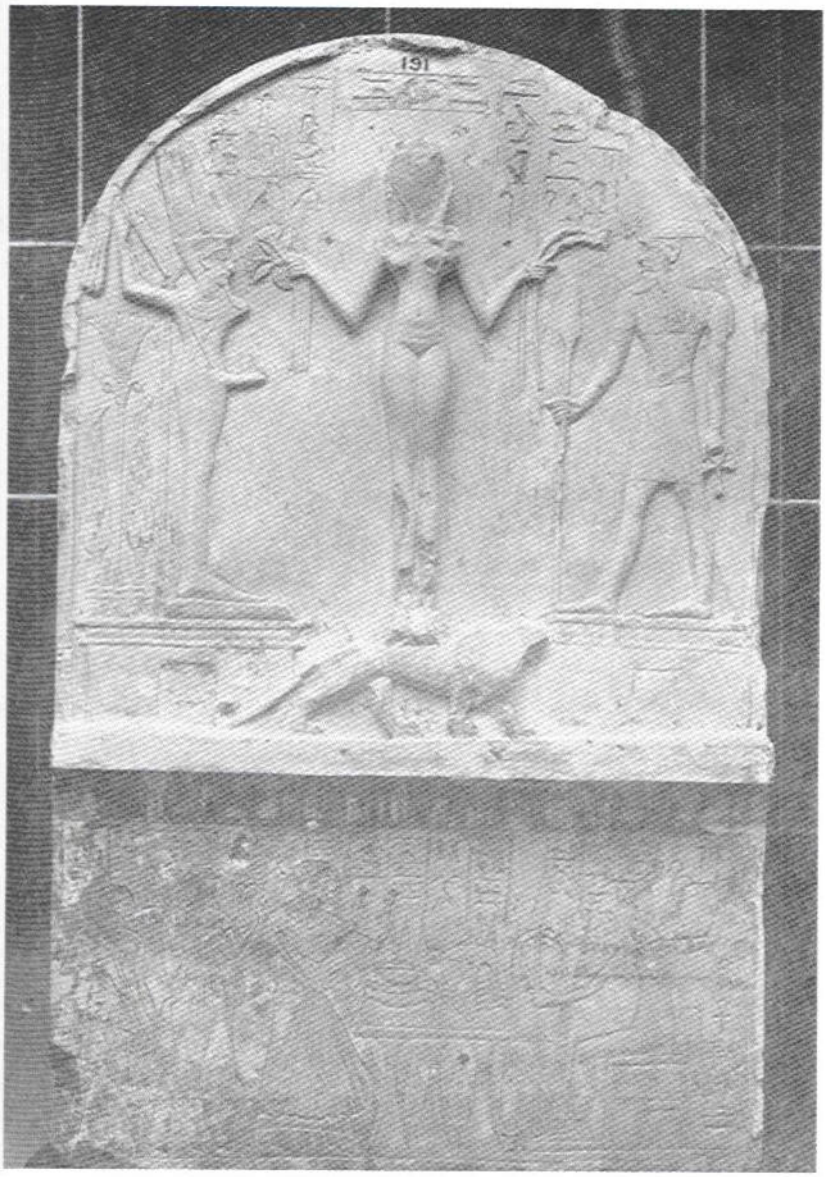

Plate 25. The Canaanite goddess Qadesh, standing on a lion and flanked by Min and Reshef. Egyptian relief. (Reproduced by courtesy of the Trustees of the British Museum.)

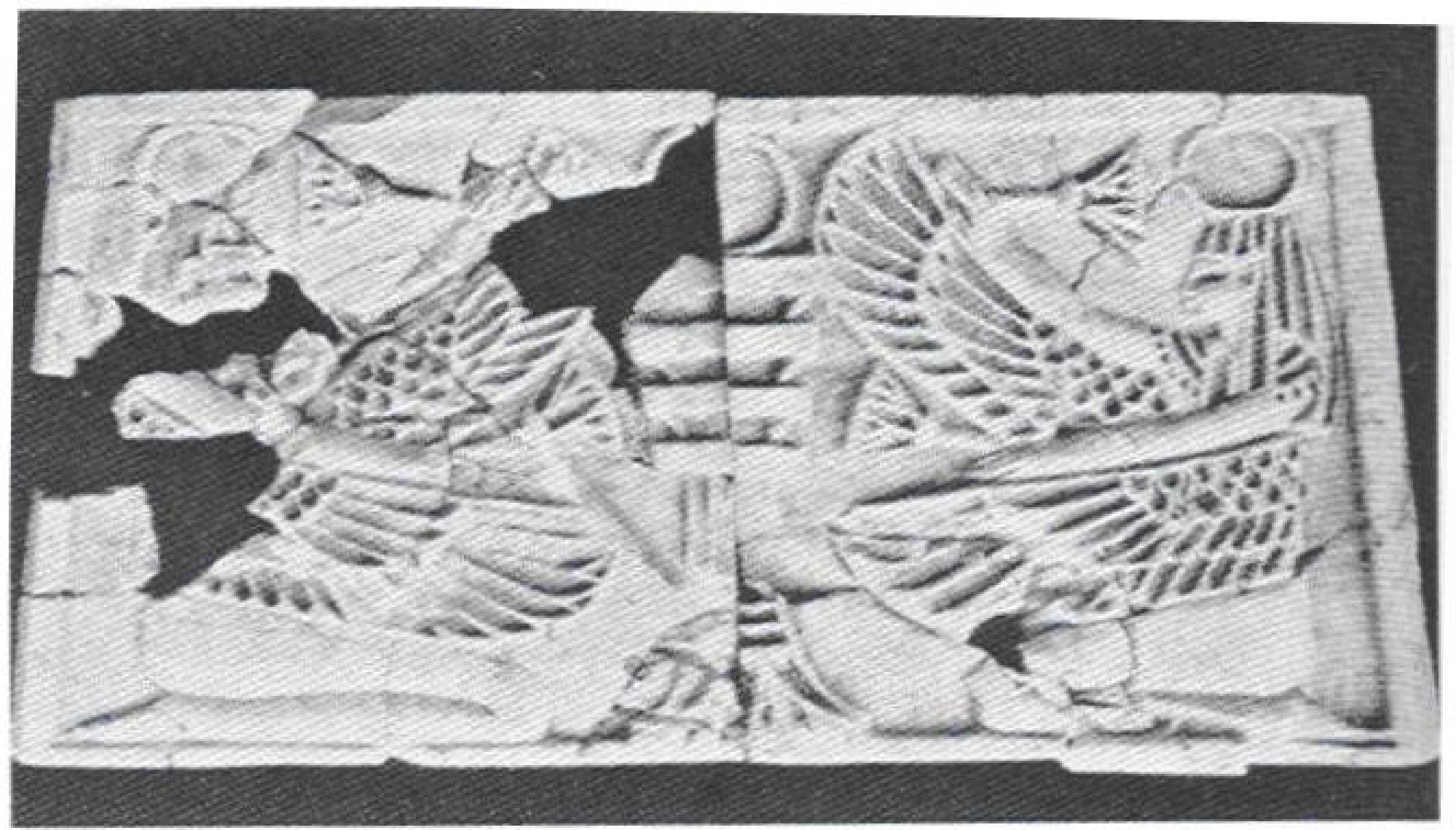

Plate 26. Cherubim from Ahab's "Ivory House" in Samaria, ca. 870 B.C.E. Ivory tablets. (Original in the Palestine Museum of Archaeology, Jerusalem. Courtesy of the Israel Department of Antiquities and Museums.)

Plate 27. Female Cherub with palm-tree. Ivory plaque from the bed of Hazael king of Damascus, late 9th century B.C.E. (Courtesy of the Louvre.)

Plate 28. Winged goddess with palm-tree. Ivory plaque from Arslan Tash. (Courtesy of Bible Lands Museum, Jerusalem. Collection Borowski.)

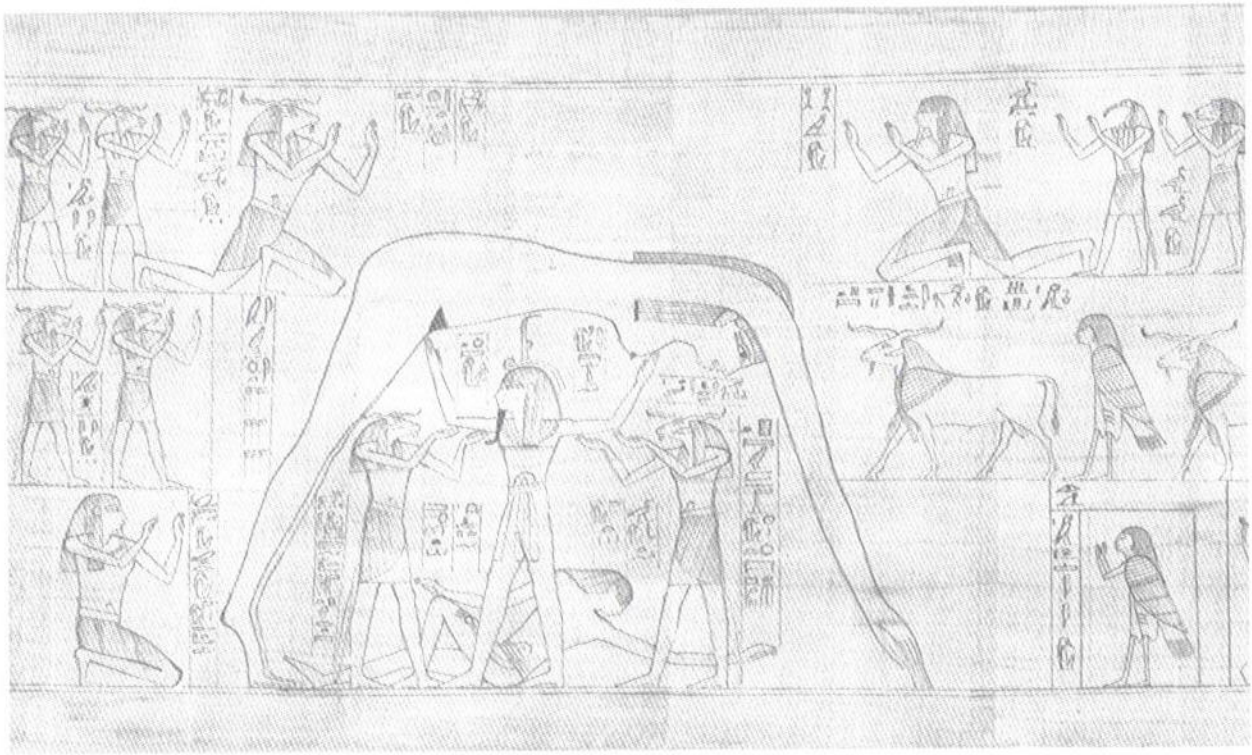

Plate 29. Shu raising up Nut. Egyptian drawing. (Reproduced by courtesy of the Trustees of the British Museum.)

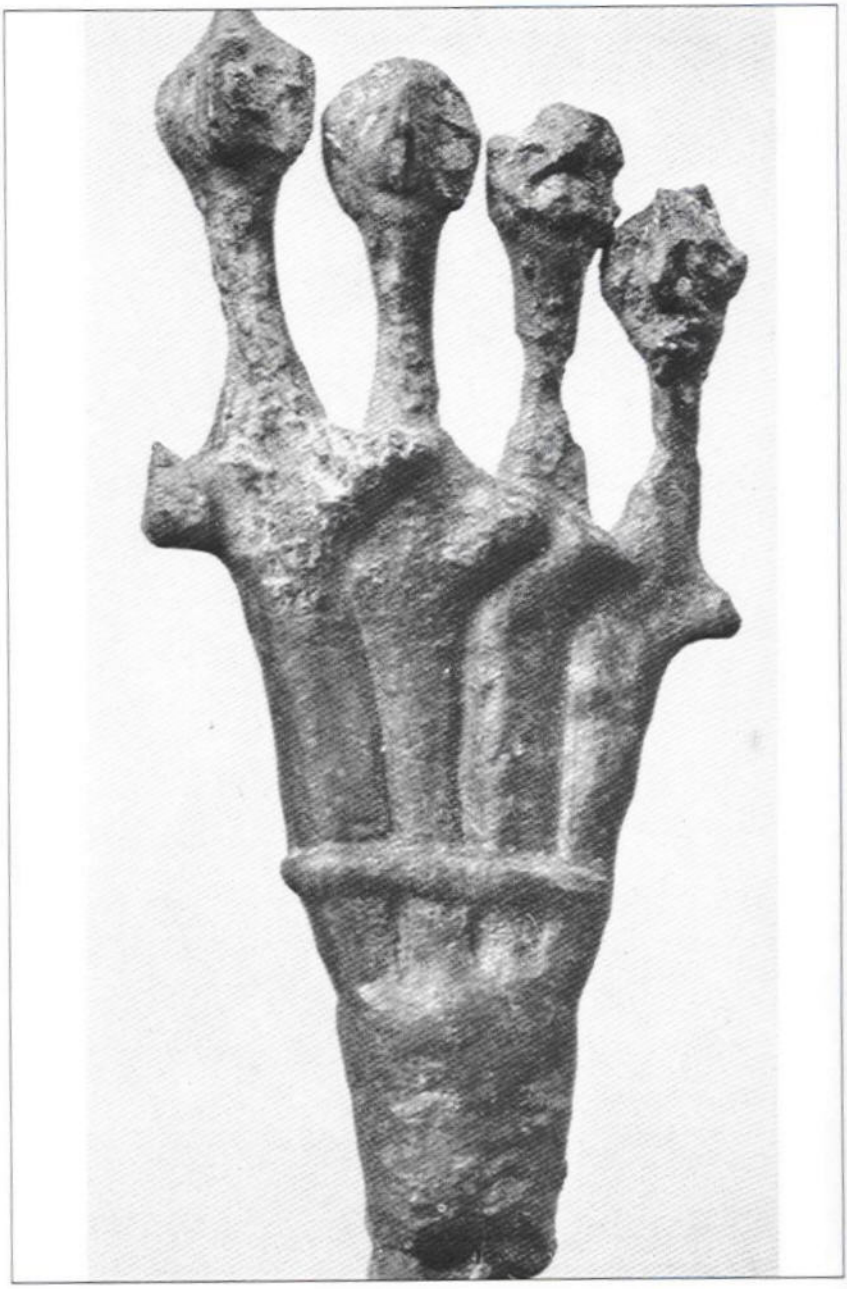

Plate 30. Ancient Near Eastern bronze tetrad. Origin unknown. (Courtesy of the Louvre.)

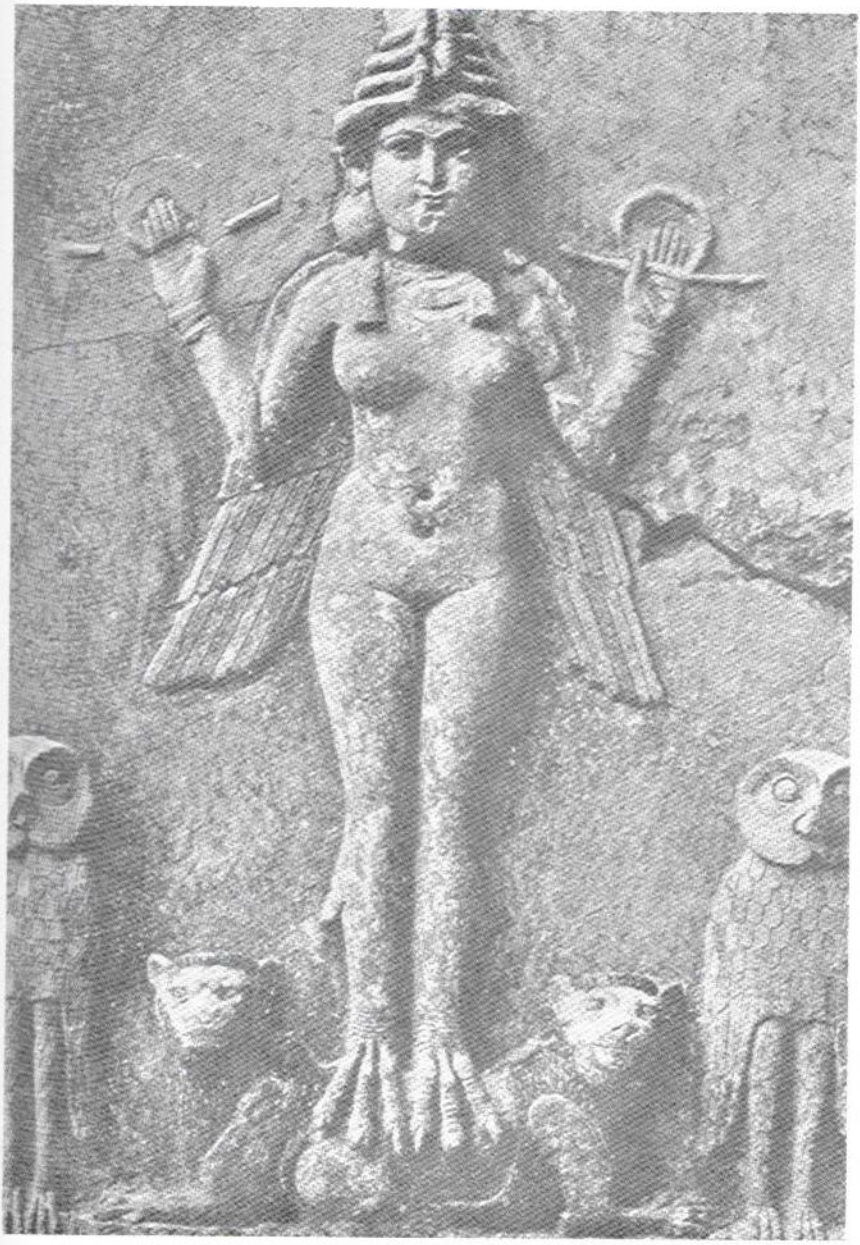

Plate 31. Lilith. Sumerian terra-cotta relief, ca. 2,000 B.C.E. Collection of Colonel Norman Colville. (Reproduced by permission from Erich Neumann, *The Great Mother*, New York: Pantheon Books, Bollingen Series XLVII, 1955. Copyright 1955 by Princeton University Press.)

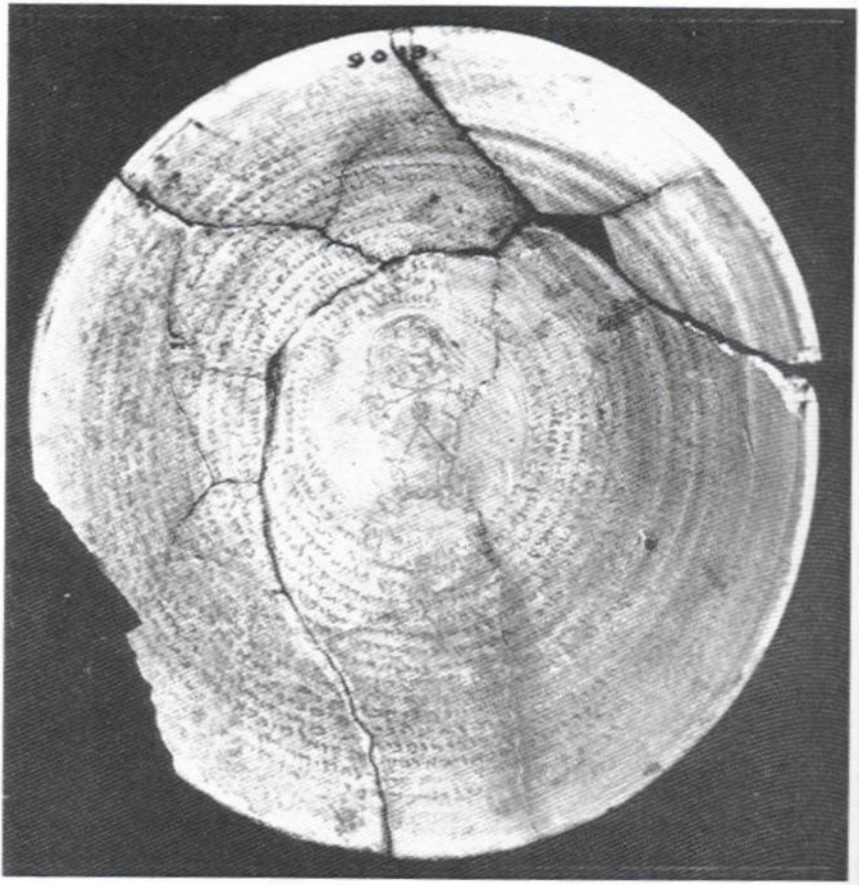

Plate 32. Aramaic incantation bowl with Lilith in the center (6th century C.E.). (Courtesy of University Museum, University of Pennsylvania.)

Plate 33. Aramic incantation bowl from Persia, with Lilith in the center. (Courtesy of the Semitic Museum, Harvard University.)

Plate 34. The Moses Panel in the Dura Europos synagogue (3rd century C.E.), showing the Shekhina with the infant Moses in her arms. (From Erwin R. Goodenough, *Jewish Symbols in the Greco-Roman Period*, Bollingen Series XXXVII, vol. 11. Copyright 1964 by Princeton University Press. Reproduced by permission.)

VI

Matronit— The Goddess of the Kabbala

Let us now turn our attention to the fourth person of the Kabbalistic tetrad, the Daughter, who, in addition to the old Talmudic name of Shekhina, is referred to in Jewish mystical literature by a profusion of names, epithets and appellatives, but most frequently by the Latin loan word *Matronita,* that is "the Matronit," or the Matron. Of the four persons of the Kabbalistic tetrad it is she who plays the greatest role as the central figure in both divine happenings and relationships, and the occurrences through which human fate, and in particular the fate of Israel, is propelled forward. She is the central link between the Above and the Below. She is the person through whom man can most easily grasp the ineffable mystery of the deity, and who most fully identifies herself with the interests, the joys, and the woes, of Israel. She is unquestionably the most poignant, and at the same time most Jewish, expression of the idea of a goddess.

Yet, and this is a striking example of perhaps the most fascinating facet of the history of religious and mythical ideas, there is a detailed similarity between the life history, character, deeds and feelings attributed by Jewish mysticism to the Matronit, and what ancient Near Eastern mythologies have to say about their goddesses who occupy positions in their pantheons.

In myths, epics, narratives, and visual representations these ancient Near Eastern goddesses are described and depicted in clear, realistic, down-to-earth colors, without the veiling effect the mystical approach of the Kabbala has on its goddess figure. A glance at them will, therefore, materially aid our understanding and characterization of the goddess of the Kabbala, the Matronit.

1 | *The Goddess of Love and War*

Three or four examples will have to suffice to introduce to us the goddess who played a central role in the religious ritual as well as popular consciousness of all Ancient Near Eastern people. Her name varied from culture to culture—Inanna in Sumer, Ishtar in Akkad, Anath in Canaan—yet her character remained the same for centuries, even millennia. The life domains in which she primarily manifested herself were love and war, and her personality exhibited everywhere the same four basic traits of chastity and promiscuity, motherliness and bloodthirstiness.

The oldest of them was Inanna, the great Sumerian goddess of love and war, the tutelary deity of Uruk (the Biblical Erech), whose prominence in the Sumerian pantheon was well established by the 3rd millennium B.C.E. That she was regarded a virgin is evident from the two epithets which accompany her name: in myths and other texts she is most frequently called "the maid Inanna" and "the pure Inanna." Yet throughout Sumerian history she was the goddess primarily responsible for sexual love, procreation, and fertility, who freely gave herself to Dumuzi (Tammuz), the earliest mythological ruler of Sumer, and thereafter became the wife of all Sumerian kings. Nor was she immune to the advances of ordinary mortals: an old Sumerian story tells of a gardener who one night managed to take advantage of Inanna's utter weariness and had intercourse with her. Upon awaking in the morning, Inanna was enraged over the indignity, and the vengeance she wrought seems to us to have surpassed all reason. But her behavior was in keeping with her character, for she was a goddess of boundless rage and ruthless destruction, "the lady of battle and conflict," who had "great fury in her wrathful heart." It was she who armed King Hammurabi (ca.1728–1686 B.C.E.) with mighty weapons, and was his "gracious protecting genius." More than a thousand years later, in the days of Nabonidus (555–539 B.C.E.), she was still worshipped at Uruk in a gold-clad cella, driving a chariot to which were harnessed seven lions.[1]

The direct heir of Inanna in Mesopotamia was Ishtar, the great goddess of love and war in the Akkadian pantheon. The identity of the two is attested

by the fact that in some Akkadian texts the two names are used interchangeably. In the Babylonian Ishtar, however, a certain shift occurred in the balance between the virginal and promiscuous poles of her character: her virginal aspect was underplayed, while her promiscuity was emphasized to the extent of making her a divine harlot. In many texts Ishtar is spoken of as the "Cow of the Moon-God Sin," and in this capacity she ruled over the plants, watered them and made them grow. An incantation for childbirth tells of this "Cow of Sin" that she was impregnated by a "restless young bull," and had great difficulty in bearing her young, until two genii of heaven helped her. In her human form, her love easily turned to hate: she first loved then destroyed, a long line of divine, human, and animal paramours, including a lion, a horse, a bird, a gardener, several shepherds, the hero Gilgamesh, Tammuz, etc. She also was the wife of human kings, such as Sargon of Agade. Her influence extended over all mankind and the entire animal kingdom: when she entered the Nether World, neither man nor beast copulated; when she emerged, all of them were again seized by sexual desire. But she was also the mother of the country, who said of herself, "It is I myself who gave birth to my people," and the mother of several gods among whom the Fire-god was the first born. One of her titles was "sweet-voiced mistress of the gods." Yet she was also "the most awesome of the goddesses," "Ishtar of the battlefield," clad in divine fire, carrying the melammu-headwear, who would rain fire on the enemies. It was she who gave victory to her lovers, the Babylonian kings, entrusting her mighty armed forces to them. Among all the arts of war she was specially interested in charioteering: in the early stages of her career she tried to win the love of Gilgamesh by promising him "a chariot of lapis and gold," and more than a millennium later, in the Ptolemaic period, she was still known as "mistress of Horses, lady of the chartiot." When not engaged in love or war she was sitting, awe-inspiringly, on her lion-throne.[2]

The Canaanite Anath, with whose exploits we have become acquainted above in Chapter II, is so close in character and attributes to Inanna and Ishtar that she must be considered as merely the western variant of the great Mesopotamian goddess.

The Persian counterpart of the great virginal-wanton-motherly-warrior goddess was Anahita. Although the phonemic resemblance between "Anath" and "Anahita" is purely coincidental, the worship of Anath may have spread as early as the 1st millennium B.C.E. from the Mediterranean shore as far east as the upper reaches of Euphrates, as indicated by the name of an Assyrian township, Anat (today Ana), a few miles lower down the river from Dura Europos. The worship of Anahita, Herodotus informs us (in a passage in which he makes the curious mistake of writing "Mithra" instead

of "Anahita"), was learned by the Persians from the Assyrians. Other Greek authors state that the cult of Anaitis (as they referred to Anahita) corresponded in every respect to the Babylonian cult of Ishtar, and that the representations of Anaitis were shaped after those of Ishtar.

In the Avesta, the sacred writings which ancient Iranian tradition attributes to Zoroaster (who probably lived in the 10th century B.C.E.) but which did not assume their extant form until the early Sassanian period (3rd–4th centuries C.E.), an entire chapter (Yasht v) is devoted to her. Her full name was Ardvi Sura Anahita, or "The High, Powerful, Immaculate," and she is described as "a beautiful maiden, powerful and tall, her girdle fastened high, wrapped in a gold-embroidered cloak, wearing earrings, a necklace and a crown of gold, and adorned with thirty otter skins." She is, thus, unmistakably a virgin goddess, like her Sumerian, Akkadian, and Canaanite counterparts. Yet her virginity, as theirs, did not prevent her from being also the goddess of fertility: she was the goddess of the fertilizing waters, of a supernatural spring, located in the region of the stars, from which flow all the rivers of the world. She was the one who multiplies the herds and wealth, gives fertility, easy childbirth, and ample milk to women, and purifies the seed of men. She was invoked by marriageable girls and by women at the time of childbirth. Nor was she lacking in the attributes of the harlot, and in her sanctuary at Erez in Akilisene, which contained her golden statue, the daughters of the noble families of Armenia used to prostitute themselves to strangers before their marriage. In Lydia, where she was identified with Cybele, the Great Mother, as well as in Armenia and Cappadocia, because the bull was sacred to her she was confounded with Artemis Tauropolos. And finally, just as Inanna, Ishtar, and Anath, Anahita too was the goddess of war, who rode in a chariot drawn by four white horses, Wind, Rain, Clouds, and Hail, bestowed victory on the combatants and gave them sturdy teams and brave companions. Because of this warlike character of hers, she was identified by the Greeks also with Athene, while as the goddess of fertility she appeared to them as identical with Aphrodite. Most commonly, however, she was called in the Hellenistic world the "Persian Diana" or "Persian Artemis." In astrology, the Iranians themselves regarded her as the personification of the planet Venus. Her cult, according to Berossus, was introduced among the Persians by Artaxerxes II (404-362 B.C.E.), who built for her altars and set up her statues in Babylon, Susa, Ekbatana, Persepolis, Baktra, Damaskos (?), and Sardes. From these places, Persian influence carried her cult westward into the Greco-Roman world. At a later period, she was considered the daughter of Ormuzd, and the benefactor of all mankind, mother of all wisdom and queen.[3]

2 | *The Matronit in Popular-Mythical View*

The same four traits of chastity and promiscuity, motherliness and bloodthirstiness, characterize the Matronit, the daughter-goddess of Kabbalistic literature.

According to Kabbalistic theory, the Matronit is but the lowest of the ten Sefirot, the mystical aspects or emanations of the Godhead which, to some extent, correspond to the Gnostic *aeons*. Yet whatever the primary meaning and origin of the Matronit as a theosophic concept, she has been built up in Kabbalistic literature, and especially in the late 13th century Zohar—the holiest book of Kabbalism—into a palpable individuum whose acts, words, and feelings only make sense if she is considered a true mythological deity. Whatever the intention of the authors of Kabbalistic treatises in creating or developing the female divine figure of the Matronit, one thing is certain: among the Kabbalists there could have been very few, who, while reading or hearing about her uninhibitedly described exploits, were nevertheless able to visualize that she was nothing but an aspect of the manifest nature of the one and only Deity. For the masses of Kabbalists—and Kabbalism was a religious *mass* movement among the Jews from the 15th to the 18th centuries—she undoubtedly assumed the character of a discrete divinity, in other words, she was taken as a goddess, separate and distinct from the male deity who, when contraposited to her, was referred to as her husband, the King. The *popular-mythical,* as against the *scholarly-mystical* view of the Matronit had a marked resemblance to the popular Mariolatry of the Latin countries, where the Virgin is not the Jewish woman whose womb God chose to reincarnate Himself in human form—as the official Catholic doctrine has it—but the Mother of God, herself a goddess, who through the ages never ceased to perform miracles, and to whom, therefore, direct and personal adoration is due. This, precisely was the light in which the Matronit appeared to the uneducated or semi-educated Kabbalistic Jews; in contrast to the divine King who, following the destruction of the Jerusalem Temple, withdrew into the remote heights of heaven and made himself inaccessible, the Matronit remained down here on earth, continued to be directly concerned with the welfare of her people, and could be approached directly, any time, any place. She thus supplied the psychologically so important female divine figure in Judaism, a religion in which this element had been submerged for many centuries prior to the emergence of Kabbalism.

The relatively late reappearance of the goddess—I say reappearance

because, as we have seen in the first two chapters, in Biblical times goddesses did figure prominently in popular Hebrew religion—is in itself a remarkable feat of religious resurgence. Even more remarkable, however, is the reappearance in the figure of the Matronit of the four basic traits of chastity, promiscuity, motherliness, and bloodthirstiness, which place her right alongside the great ancient Near Eastern love-goddesses.

3 | *The Virginal Matronit*

Little can be said about the first of these cardinal features in the portrait of the divine Matronit. Virginity, after all, is a state shred by all human and divine females in an early stage of their life history. It becomes remarkable only if, after reaching full nubility, a woman prefers to remain a virgin and actually preserves her virginal state in an environment, whether earthly or Olympian, where the general atmosphere is one of intensive sexual activity or even promiscuity. It becomes more than remarkable if the feminine figure in question herself engages in such promiscuous sexual activity and yet, at one and the same time, retains her virginity. Yet this is precisely the paradoxical chastity characterizing several ancient Near Eastern goddesses, and this is the trait shared with them by the Matronit.

The Virgin Mary, to whom reference has already been made earlier, also belongs to this category of female divinities, and her veneration can be adduced as an additional example which will further facilitate our understanding of the paradoxical virginity of the Matronit. Mary bore Jesus to God, and several other sons and daughters to her earthly husband Joseph, yet she nevertheless remained "The Virgin" and is adored as such to this day. Similarly with the Matronit, who paradoxically retained her virginity while being the lover of gods and men. Her virginity is spoken of in the Zohar in both figurative expressions and direct statements. The Biblical verse about the "red heifer, faultless, wherein is no blemish, and upon which never came yoke,"[4] is applied to her and explained as meaning that the forces of Evil could never overpower the Matronit, "neither Satan, nor the Destroyer, nor the Angel of Death," all of whom represent the forces of Hell.[5] In contrast to the pagan goddesses who all are said to have succumbed to Satan, she, the Shekhina, is a cup full of blessing of which nobody has as yet tasted, unimpaired, that is, virginal.[6] No stranger is permitted to draw near her, he who tries to approach her suffers the penalty of death.[7] In one aspect the Shekhina is identical with the Holy Land, and in this capacity she was never defiled or enjoyed by a stranger.[8]

4 | *The Lover of Men and Gods*

In sharp contrast and logical contradiction to this picture of the virgin Shekhina is the one which depicts her as being enjoyed, in addition to the divine King who was her lawfully wedded husband, also by Satan, other gods, heroes of Biblical history, and many other men. Yet, and this again is a feature she has in common with ancient Near Eastern love-goddesses, no blame is attached to her because of any of these sundry unions. A goddess behaves in accordance with her divine nature, and the human laws of sexual morality simply do not apply to her—this is the common attitude that finds expression in both the ancient Near Eastern and the Kabbalistic myths. As the father-god El says in an Ugaritic mythical poem "... there is no restraint among goddesses."[9]

In the early mythical ages, we are informed in the Zohar, Jacob became the first husband of the Matronit. However, while Jacob was alive, the union was not consummated because, inveterate polygamist that he was, he continued to have marital relations with his two wives and two concubines even after the goddess attached herself to him. Therefore, only after his death, when his spirit entered the Beyond, did Jacob couple with the Matronit.[10]

With her second husband, things were different. This was none other than Moses, who, once she became his wife, separated himself from his earthly helpmate, Zipporah. Having done this, he was allowed to achieve what Jacob never did: to copulate with the Matronit while still in the flesh.[11]

We hear nothing of the Matronit from the death of Moses—when she took him on her wings and carried him from Mount Nebo to his unknown burial place four miles away[12]—to the time when the Temple was built in Jerusalem. As Solomon labored on the construction of the Sanctuary, the Matronit made her own preparations for her union with her divine husband, the King: she prepared a house for him in which he could take up joint residence with her and which, in a mystical way, was identical with the Jerusalem Temple itself. When the great day arrived, her father and mother adorned her so that her bridegroom should become desirous of her.[13]

The King and the Matronit were not only brother and sister, but twins; in fact, Siamese twins, who emerged from the womb of the Supernal Mother in the androgynous shape of a male and female body attached to each other back to back. Soon, however, the King removed his sister from his back, and she, after a futile attempt to reunite with him in the same position, resigned herself to the separation and to facing the King across a distance.[14]

By human standards a marriage between brother and sister would have

been incestuous; not so in the heavenly realm: there, a Zoharic text informs us, no incest prohibitions exist, and thus it was completely proper and licit for the King and the Matronit to marry.[15]

The wedding, a veritable *hieros gamos,* was celebrated with due pomp and circumstance. The Matronit, surrounded by her maidens, repaired to her couch set up in the Temple, there to await the coming of the groom. The curtains round about were decorated with myriads of precious stones and pearls. At midnight, the tinkling of bells he wore around his ankles announced the coming of the King. As he approached, he was accompanied by a host of divine youths, and the maidens of the Matronit welcomed him and them by beating their wings with joy. After singing a song of praise to the King, the Matronit's maidens withdrew, and so did the youths who accompanied him. Alone, the King and the Matronit embraced and kissed, and then he led her to the couch. He placed his left arm under her head, his right arm embraced her, and he let her enjoy his strength. The pleasure of the King and the Matronit in each other was indescribable. They lay in tight embrace, she impressing her image into his body like a seal that leaves its imprint upon a page of writing, he playing betwixt her breasts and vowing in his great love that he would never forsake her.[16]

Some say, that as long as the Temple stood the King would come down from his heavenly abode every midnight, seek out his wife, the Matronit, and enjoy her in their Temple bedchamber. The Sacred Marriage thus became a daily, or rather midnightly, ritual, performed not by the human representatives of the god and goddess who usually figured in the ancient Near Eastern New Year rituals, but by the two deities themselves. This divine union had unsurpassed cosmic significance: on it depended the well-being of the whole world.[17]

Others say that the King and the Matronit coupled only once a week, on the night between Friday and Saturday. In true mythical fashion, this weekly divine union served as the prototype, in other words, as the mythical validation, of the traditionally practiced weekly union between pious husbands and wives.[18] In the Kabbalistic view, when the learned men, familiar with the heavenly mysteries, couple with their wives on Friday nights, they do this in full cognizance of performing a most significant act in direct imitation of the union which takes place at that very time between the Supernal Couple. If the wife conceives at that hour, the earthly father and mother of the child can be sure that it will receive a soul from the Above, one of those pure souls which are procreated in the divine copulation of the King and the Matronit.[19]

But even more than that. When a pious earthly couple performs the act, by doing so they set in motion all the generative forces of the mythico-

mystical universe. The human sexual act causes the King to emit his seminal fluid from his divine male genitals, and thus to fertilize the Matronit who thereupon gives birth to human souls and to angels.[20] The passage in the Zohar in which this particular thought (or mythologem) is expressed is so replete with symbolic expressions calculated to obscure its true meaning that one gains the impression of purposeful avoidance of clarity in order not to offend sensibilities. The King's seminal fluid is referred to as a "river"; the Shekhina or Matronit as "the Sea" or "Living Creature"; the King's male genital is called "the sign of the covenant," and so forth. Yet the meaning of the whole passage is nevertheless clear: it speaks of the sexual union between the King and the Matronit, and the resultant procreation by them of souls and angels.

Yet another version, still preoccupied with the times of divine copulation, speaks not of a weekly, but of an annual cycle. Every year, we are told, the people of Israel sin with tragic inevitability which enables Samael, the Satan (or Azazel) to bend the Matronit to his will. Samael, in the form of a serpent, or riding a serpent, lurks at all times near the privy parts of the Matronit, in the hope of being able to penetrate her. Whether or not he succeeds in thus gratifying his desire depends on the conduct of Israel. As long as Israel remains virtuous, Samael's lustful design is frustrated. But as soon as Israel sins, as they, alas, are bound to do year after year, their sins add to Samael's power, he glues himself to the Matronit's body "with the adhesive force of resin," and defiles her.[21]

Once this happens, the Matronit's husband, the King, departs from her and withdraws into the solitude of his heavenly abode. This unhappy state of affairs continues until, on the Day of Atonement, the scapegoat, which is destined to Azazel,[22] is hurled to its death down a cliff in the Judaean Desert. Samael, attracted by the animal offered to him, lets go of the Matronit, who thereupon can ascend to heaven and reunite with her husband, the King.[23]

The union between the Matronit and the King is described most graphically in a manuscript entitled *Sefer Tashaq*, written in the early 14th century by a Spanish Kabbalist known only as R. Josef. The central portion of this book is a mystical interpretation of the meaning of the letters of the Hebrew alphabet, including the Tetragrammaton, and an abstruse description of the body of the Matronit. The following brief excerpts are taken from the discussion of the mystical meaning of the letters *zayin* (ז) and *ḥet* (ח).

> After the completion of the holy body of the Holy One, blessed be He, which is the Covenant[24] of the Holy One, blessed be He, He pours out the good oil[25] to the Matronit. . . . The letter *ḥet* is

> open to receive the male, that is, the letter *zayin*, which is called the Covenant. . . . The letter *ḥet* hints at the Matronit: as the woman is closed on three sides and is open on the fourth side to receive her husband, so the letter *ḥet,* which is the Matronit, is open to receive the *vav,* the King, the Lord of Hosts. For the legs of the *ḥet* are the legs of the Matronit, which are open, and the beam on top is the body of the Matronit. And the *zayin* is the Covenant in relation to the *ḥet,* and it is complete, and the letter *ḥet* is as in the human body with its two legs spread out, and the body on top is the beam and this is its image;

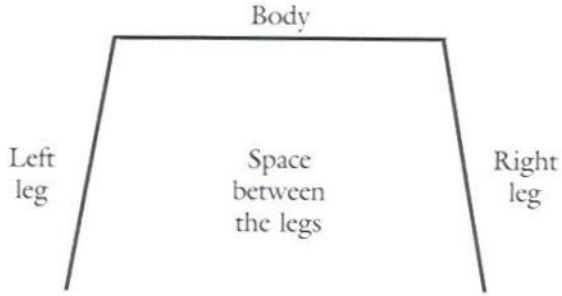

> Moreover, woman is also like the letter *he* (ה), but in the letter *he* the son does not cleave to her,[26] while in the *ḥet* he does cleave and suck from her. Likewise when Metatron, the great and precious prince, does not suck from the Matronit, he is called *he*—there is a space between the legs, for he does not cleave to the Matronit. But when he sucks from the Matronit and cleaves to her in union, he is called *ḥet* and is called Metatron.[27] Thus far the mystery of *ḥet*. And how many holy chariots has each letter, for each letter is in the image of the Holy One, blessed be He.[28]

A new chapter in the life of the Matronit opened when her bedchamber, the Temple of Jerusalem, was destroyed. Since her husband, the King, was wont to copulate with her only in the Temple, its destruction meant the sudden disruption of the heretofore intensely pursued love-relationship between the two.[29] This event was a stark tragedy for the divine lovers. The Matronit was banished from her holy abode and from the Land of Israel, the King intoned a bitter lament over his great loss, and the Sun and Moon and all that is above and below mourned and cried with him.[30] The separation of the King and the Matronit denuded them of each other and both

remained in a state of "shameful nakedness."[31] Moreover, since it is a cardinal principle of the physical as well as the metaphysical universe that "blessings are found only where male and female are together," the King, when he thus became deprived of his Matronit, lost stature and power, was no longer King, nor great, nor potent.[32]

Soon, however, in true male fashion, the King was no longer able to endure the misery of solitude, and he let a slave-goddess take the place of his true queen, one of the handmaidens of the Matronit who used to "sit behind the handmill." This slave-concubine, who was none other than Lilith, now assumed rule over the Holy Land, just as the Matronit had ruled over it in former times. This act, more than anything else, caused the King to lose his honor.[33]

As to the Matronit, her misery consisted not only in losing her husband and being banished from her palace and land, but she had to resign herself to being violated in her exile by other gods. And although these unions were involuntary on her part, once the other gods were able to take possession of her, she became tied to them, and the children of those other gods, the gentiles, were able to suckle from her just as the Children of Israel had done while the Temple still stood.[34]

Yet whether at home or in exile, the Matronit is irresistibly attracted to the pious men of Israel, and especially when they are engaged in either of the two most meritorious pursuits: the study of the Law and the performance of good deeds. Men of such caliber make it a rule to sleep with their wives only on Friday night: throughout the six days of the week they live as if they had been castrated and devote themselves to their holy works. But, in doing so, do they not run the risk of unblessedness, since, "blessings are found only where male and female are together"? No, because whenever these men are away from their wives, the Shekhina couples with them. Likewise, when such sages keep away from their wives because of the latter's menstrual impurity, or when they are on a voyage, the Shekhina joins them; never are they deprived of the blessed state of male and female togetherness.[35]

Above (p. 128), we have seen that in the Kabbalistic view Rachel, the beloved wife of Jacob, was identified with the Shekhina. Since Rachel is the suffering mother of Israel, and the Shekhina (or Matronit) is the personification of the Community of Israel (see below, Section 5), the identification of the two had a deep emotional appeal. A special mystical *Kavvana*, a procedure of intense mental concentration, was recommended by Isaac Luria (1534–1572), the leading Kabbalistic master of 16th-century Safed, for the purpose of bringing about the reunification of the exiled Rachel-Matronit with her husband, God the King. This Lurianic *Kavvana* is described by Jacob ben Ḥayyim Tzemaḥ (d. after 1665), a Kabbalist and physician, in his anthology of the customs of Luria:

> One must concentrate with a complete concentration on two things, as a result of which one will be beloved Above and well-liked Below, and a thread of charm will be drawn over him on that day, and he will be accepted into the sacred hall of the Matronit. At first he should concentrate on this: at the beginning of the night, when he goes to sleep, he should think and concentrate on raising up his soul into the mystery of the Matronit and into the mystery of the Female Waters, in order to make Leah copulate with Jacob. And when midnight arrives, he no longer has to cause the Female Waters to rise, and therefore at that time he should concentrate a second time, this time on participating in the anguish of Rachel, for at that time she descends down below, into the [world of physical] creation. Therefore he should at that time weep for half an hour or more about the anguish of Rachel and her banishment and her exile, and about the destruction [of the Temple]. And it is especially proper to concentrate on this: Since we sinned, we cast the souls into the husks [i.e., into the unclean physical world] and forced Rachel, who is the Shekhina, to go down into exile among the husks to gather those souls. . . . Because of our many sins she was forced to descend into exile, and thus we caused her all this. And especially he who is from the root of Cain, in whom there is much of the filth of the serpent [see below, p. 242] into which the souls are sunk, does well to cry and wail much, for he has a greater share in that treacherous act [of causing the exile of the Matronit] than the other roots. . . . And thereafter, from midnight on, let him occupy himself with the Torah until the light of morning. And you should concentrate on bringing gratification and elevation to the Shekhina, to Rachel, who stands outside. And you should bring about her restoration through the Torah with which you occupy yourself at that time, so that she be restored by the time dawn breaks, [and be able and ready] to ascend together with the ascent of the morning prayer, to copulate with her husband [i.e., God] through the power which you added to her during the night. And then you will be called Groomsman of the Matronit, if you concentrate on this unfailingly to participate in her anguish and to restore her.[36]

5 | *The Motherly Matronit*

The third characteristic of the virginal and wanton love-goddesses of the Ancient Near Eastern religions, as we shall recall, is their motherliness. By an apparently paradoxical combination of traits, the same goddess

who remains eternally virginal and who is insatiable in her sexual appetite, is also the mother image, the woman who bears, suckles, rears, and protects both gods and men.

In Kabbalistic mythology the trait of motherliness originally belonged to the second person in the tetrad, the Mother-goddess, the progenitress of both the Son-King and the Daughter-Shekhina,[37] but it was transferred to the Daughter, as a few references will show. The Shekhina-Matronit, we read in the Zohar, is the (spiritual) mother of Israel, and as such she is the embodiment of the "Community of Israel" (the Hebrew term for which, Knesseth Yisrael, has the feminine gender). She lovingly suckles all the Children of Israel, thereby providing them not only with nourishment but also with complete well-being. She is, in fact, called the "Lower Mother" in relation to her people, and in contradistinction from her own mother, who is the "Supernal" or "Higher" Mother. The motherly nature is so strong in the Matronit that she is unable to turn away even from the gentile children foisted upon her: after her exile from Jerusalem, when the "other gods," that is, the deities of the pagans, had their will on her, she gave suck to the heathens just as she had wet-nursed Israel.[38]

6 | *The Warlike Matronit*

The fourth characteristic of the virginal-wanton-motherly ancient Near Eastern goddesses is their bloodthirstiness. In the old mythological texts the maiden goddess of sexual love is often described as possessed of the most appalling cruelty. The close to three millennia which had elapsed between those myths and the period in which the Matronit of the Kabbala flourished have, of course, left their mark. In the medieval sources, the warlike traits of the Matronit are drawn with greater restraint. Yet the archaic feature of bloodthirstiness is clearly recognizable in the Kabbalistic references to the Matronit as the chieftain of the divine armies, and the leader of the supernal forces against the opposing human and infernal powers of evil.

It would be futile at this stage to search for connecting links between the bloodthirsty goddesses of the 3rd and 2nd millennia B.C.E. and the warlike Matronit of the 13th century C.E. The idea of a warlike deity was, of course, nothing strange to Biblical Hebrew faith, but, in keeping with the officially embraced monotheism, all supernatural belligerence was attributed to Yahweh, who therefore is referred to as a "man of War," a slayer of dragons, and victor over human enemies whose life-blood crimsons his garments.[39] In Talmudic times (1st–5th centuries C.E.), although the chastised and subjugated Judaism of the Roman and Byzantine eras had long

ceased to think of God as a warrior, a late faint echo of the ancient pagan goddesses of destruction can perhaps be heard in one of the traits attributed to the Shekhina, the personified Presence of God, imagined as a female entity. She was said to take the souls of exceptionally meritorious individuals who were to be spared the bitterness of being mowed down by the Angel of Death.[40] The remarkable thing in this idea is not the combination of compassion and the snuffing out of human life, but that his function or mercy killing was assigned to the female Shekhina. It was, however, only in the Kabbala that the Shekhina, now conceived as a truly mythical female deity, assumed a character reminiscent of the ancient Near Eastern blood-thirsty goddesses.

In the Zohar it is the Shekhina-Matronit to whom the King entrusts all his warlike activities: when he wishes to take revenge on the idolatrous nations, the Forces of Evil awaken, and the Shekhina becomes filled with blood and metes out bloody punishment to the sinners.[41] In her wars against the pagans the Matronit commands myriads of supernatural soldiers falling into many categories, such as "lords of supernal faces," "lords of eyes," "lords of weapons," "lords of lamentations," "lords of trembling," and other armed warriors with six faces and six wings, all of whom gird terrible swords, whose clothes are blazing fire, and whose flaming scimitars fly all over the world. This was the army which the Matronit led against the Egyptians in the days of the Exodus.[42]

In fact, the King completely renounced all direct control of his forces and placed them under the command of the Matronit. He entrusted to her all his weapons, spears, scimitars, bows, arrows, swords, catapults, as well as all his fortifications, wood, stones, and subordinated all his warlords to her, saying: "From now on, all my wars shall be entrusted to your hands." In keeping with this mandate, when the Great Overlord of the Egyptians, who was none other than Samael, leading his six hundred chariots manned by angry warriors (or "accusers," because this battle was, of course, a spiritual rather than a physical contest), charged the fleeing Israelites, it was the Matronit who led the defense and drove the attackers into the sea. Several generations later, when Sisera attacked the Children of Israel, it was again the Matronit into whose hands the enemy's chariots were delivered and who uprooted them from the world.[43]

In a Midrash which represents a later Hebrew version of the ancient apocryphal Book of Enoch (written probably in 150 B.C.E.), a passage deals with the theme of the warlike Matronit. The Hebrew book in question is called *Sefer Hekhalot* ("Book of the Heavenly Halls"), as well as *Sefer Hanokh* ("Book of Enoch"); it belongs to the rich *Hekhalot* literature which flourished beginning with Talmudic times, and was known to the author of the

Zohar and other Kabbalists. Its frame is the visit that Rabbi Yishma'el paid to the heavenly halls, where he was met and guided by Metatron, the chief "angel of the Face," who is none other than Enoch after his translation. The passage referred to reads as follows:

> R. Yishma'el said: Metatron, the angel, the prince of the Face, said to me: In the seven halls stand the four chariots of the Shekhina, and before each hall stand four camps of the Shekhina, and between each two camps flows a river of fire, and between each two rivers the camps are surrounded by mists of purity, and between each two of them stand pillars of brimstone, and between each two pillars are wheels of flame which surround them, and between each two wheels there are flaming torches. . . .[44]

While the interest of the author, like that of the *Hekhalot* literature in general, is focussed on the description of the marvels seen in the heavenly halls, the idea that the Shekhina-Matronit is in charge of the heavenly chariots and armed camps is clearly attested here as being pre-Zoharic.

As in the glorious past, so in the mystical present of the long exile, the miserable Galuth, the Shekhina-Matronit is the warlike defender and deliverer of Israel. But her power to defeat Israel's enemies depends ultimately on Israel herself. The Shekhina-Matronit is always present in the midst of Israel ready to protect it from all sides and against all nations. But when Israel sins, it thereby weakens the hands of the Shekhina, her strength fails, and the great commanders of the other nations, that is, their heavenly guardians, gain the upper hand. But as soon as Israel repents the Shekhina becomes filled with strength; she shatters the power of all those great commanders, destroys the armies of Israel's enemies, and takes revenge on them.[45]

Closely related to the warlike aspect of the Zoharic Shekhina-Matronit is her appearance as an enormous and monstrous being described by the author of the Zohar in terms borrowed from the Midrashic picture of the Behemoth. This mythical cosmic animal is said in the Midrash to be eating every day the grass of the Thousand Mountains and devouring the many beasts that pasture on their slopes, to be drinking in one single gulp all the waters of the Jordan and quenching its thirst from the huge river Jubal, which issues from Paradise.[46] This mythologem is elaborated in two Zoharic passages which describe the Shekhina-Matronit as a cosmic woman monster for whom the Thousand Mountains are but one single bite, who swallows in one gulp the waters of a thousand rivers, whose terrifying arms stretch out in 24,000 (or 25,000) directions, with her claws ready to tear or kill. In her hair are caught thousands of shields, while her hair itself streaks down and away from her, earning her the epithets "Moon with the hair"

and "Comet with the tail." From this long, Lilith-like hair issue hosts of frightful and threatening warlords grouped under such peculiar names as "lords of weights," "lords of severity," "lords of insolence," and "lords of lords," all of whom are also called "lords of purple." No one can escape from the cruel punishment meted out by them, or by Shekhina herself.

From between the legs of this terrifying woman monster emerges an equally terrifying son, the chief angel Metatron, who reaches from one end of the world to the other, and issue two daughters who are none other than the two infamous queens of the she-demons, Lilith and Naamah.

It is consonant with this terrible aspect of the Shekhina-Matronit that her old Talmudic role of death bringer is also remembered and revived in the Zohar, which repeatedly asserts that the words of the Book of Proverbs (5:5) "Her feet go down to death" refer to the Shekhina, symbolically represented by the forbidden tree which for Adam was a "tree of death.[47]

The warlike, monstrous, and bloodthirsty aspect of the Matronit leads us back, for a moment at least, to the question of connections between Kabbala and Hinduism (cf. above, pp. 132–33). The probability of a connection between the two, and especially between the Kabbala and the Tantric and Shivaic teachings of India, has been further developed in my book *The Jewish Mind* (1977), in which, among numerous other topics, I discuss Kali, the beautiful, but at the same time monstrous, Hindu goddess who is one of the many manifestations of Shakti and who thus far has been mentioned only in passing here (p. 121). Just as Kali is conveniently depicted as black, to emphasize her frightening character, so the Shekhina also, says the Zohar, "at times tastes the other, bitter side, and then her face is dark."[48] Marvin H. Pope, in his monumental new commentary to the Song of Songs (in which, incidentally, he devotes 26 pages [pp. 153–79] to a summation of the argument presented in the first edition of the present book), goes even further in calling attention to the similarities between Tantric hymns to the black and beautiful goddess Kali and certain passages in the Song of Songs (especially 1:5).[49] After an extensive and interesting discourse on "black and beautiful," Pope surveys the surprisingly numerous black goddesses and dwells on the "most notorious of all," Kali of India, who is "beautiful, ever young and virginal, and at the same time horrendous, violent, destructive and insatiable in her thirst for blood and flesh, wine and sexual intercourse." Unquestionably, the verse "I am black and beautiful, O daughters of Jerusalem" (Songs 1:5) is strongly reminiscent of certain Hindu hymns celebrating the swart beauty of Kali, and especially the lines "Dark art Thou like the blue-black cloud Whose face is beauteous as that of Samkarshana [i.e., Shiva]."[50] These comparisons add a new dimension, an unsuspected historical depth, to the relationship between Kabbalism and Hinduism.

Another aspect of this relationship is that, despite the geographic distance that separated the Spanish Jews from India, intrepid Jewish authors such as the Kabbalist traveler Abraham Abulafia (see p. 132), his contemporary the Kabbalist translator and author Isaac Albalag, and others did to some extent familiarize the Spanish Kabbalists with Hindu thought and doctrines.[51]

7 | *Mary and the Matronit*

An interesting parallel to the warlike aspect of the Matronit is represented by the development of the Virgin Mary not only into the supreme ruler of the world but into the patroness or goddess of Christian armed might. At the opening of the Council of Ephesus in 431 C.E., Cyril of Alexandria delivered a sermon in which he described Mary as the mother and virgin "through whom the Trinity is glorified and worshipped, the cross of the Savior exalted and honored, through whom heaven triumphs, the angels are made glad, devils driven forth, the tempter overcome, and the fallen creature raised up even to heaven."[52]

Lest one think that the triumph of heaven and the driving forth of devils attributed to Mary was regarded as taking place on a spiritual plane only, let us refer to Narses (ca. 478–ca. 573), the Byzantine general and officer of Emperor Justinian, who looked to Mary for direction on the field of battle, expecting her to reveal to him the time and hour of attack,[53] and the Emperor Heraclius (ca. 575–641), who bore her image on his banner.[54] As early as 438, a portrait of the Virgin, attributed to St. Luke, was sent from Jerusalem to Pulcheria, and subsequently this portrait came to be regarded as a kind of palladium and accompanied the Byzantine emperors to the battlefield until the capture of Constantinople by the Turks in 1453.[55] In the West, the German Knights *(Deutscher Ritterorden)* chose the Virgin as their patroness.[56]

Pope, in his commentary to the Song of Songs, has pointed out that this role of the Virgin Mary as wargoddess and the use of her picture as a palladium and battle standard

> developed early from the identification with the goddess Athena-Victoria. The Emperor Constantine worshiped Athena and Apollo, who appeared to him at Autun before the Battle of Milvian Bridge. Constantine's *labarum*, under which sign Christianity became a religion of conquest, had as its base the saltire or cross chest bands of the soldier and the war-goddess, which continue to this day as the symbol of the Queen of Battles on flags and military uniforms.[57]

Mary, like the Matronit, was considered as having taken over the royal, governing, and controlling functions of God to the extent that her sovereignty actually eclipsed that of God. She was regarded as the imperatrix of the universe, the ruler of the world, the mistress who commands, and the queen of heaven and earth.[58] John of Damascus (ca. 750) called her the sovereign lady to whom the whole creation had been made subject by her son, so that it be preserved through her.[59] St. Peter Damian (1007–72), the Italian cardinal and Doctor of the Church, calls her *deificata*, i.e., "the deified one," and two hundred years later, Mechthild of Magdeburg (ca. 1210–ca. 1285), the German mystic, goes so far as to call her "goddess."[60]

The parallel between Mary and the Matronit extends to other aspects as well. Like the Matronit, Mary was also considered the spouse of God; like her, she came to be regarded as the mother of men in a general, mystical sense; and like her, she assumed the position of the intermediary between God and men through whom led, if not the only, at any rate the best and easiest, way to God. The old pagan goddess to whom the Israelites sacrificed cakes[61] reawakened among the Christians to new life in the Mary whom the Kollyridians, a 5th-century sect of zealous women, worshiped by carrying cakes in a procession in her honor;[62] and among the Jews in the Matronit-Shekhina, whose identity with Asherah was recognized by Moses Cordovero in 16th-century Safed.[63]

8 | *The Meaning of the Matronit*

We discussed a few of the traits which make up the four aspects of the Matronit—her chastity, her promiscuity, her motherliness, and her warlikeness (or bloodthirstiness)—which are the most important components of her personality. The fact that precisely the same four aspects characterize also the ancient Near Eastern love-goddesses, and that their traces can be rediscovered in the Virgin Mary, makes us pause. Whence, we feel compelled to ask, this resemblance, this persistence of the paradoxical goddess-figure in ostensibly and avowedly monotheistic religions? In trying to answer, the alternative of diffusion *versus* independent invention immediately offers itself. The possibility of diffusion is, of course, present: the prototype was the Sumerian Inanna, whose features can be clearly recognized in the Babylonian Ishtar, the Canaanite Anath, and the Persian Anahita. Hebrew monotheism may have been unable to exorcise the tenacious goddess, and it is not at all impossible that, even if she slumbered for several centuries, she awoke and reclaimed some of her old dues in the figure of Mary in Christianity and in that of the Shekhina-Matronit in Talmudic and Kabbalistic Judaism. Yes, not at all impossible. But how can one prove it,

short of the most elaborate research? And if a connection were proven, what would be gained thereby? There still would remain the question of why precisely *this* goddess achieved such a fabulous secondary career, among all the others just as readily available in the rich ancient Near Eastern pantheons? To answer this, we have to shift from comparative mythology to psychology, and once we do this, the question of diffusion *versus* independent invention becomes irrelevant. For whether or not the Matronit (and Mary) goes back ultimately to Inanna, her coming to life in new and very greatly changed religious environments shows that she answered a psychological need in medieval Ashkenazi or Sephardi Jewry as she had in Sumer of the 3rd millennium B.C.E. How can this psychological need be made tangible?

In trying to answer this question, we shall, of necessity, concentrate on the Matronit-Shekhina, the medieval Kabbalistic goddess-figure, with whom this chapter deals. If we want to consider what the Matronit-Shekhina meant psychologically, we must view her entire mythical character comprised of the four major traits discussed above. They present Matronit-Shekhina as the mythologically objectified projection of the all-round woman, the woman who takes on all the shapes, aspects, and appearances of the human female needed by the male of the species not only for biological survival but equally for his psychological existence. The character of his need, which accompanies him from birth to death, from cradle to grave, changes as he lives out his allotted span. No sooner is he born of her, than he wants to be clasped to her ample, motherly breast and given suck by her. As he grows, he needs her protection and direction. As soon as he becomes aware of woman as the opposite sex, he must have her shine on his emotional horizon in virginal purity. When he has to struggle with enemies or is beset by adversity, he relies, in fact or in fancy, on her to fight the forces of evil that oppose him. When he smarts under frustration or is discouraged by failure, he imagines her as the furious female who can do for him what he himself cannot do, fearlessly plunging into attack and fighting his battles. In the routine of regulated marital sexuality, she imparts metaphysical, even cosmic, significance to the act. When homelife becomes monotonous and stale, she is there with the thousand painted faces of her allure and the ever-present promise of her availability. And when the ultimate exhaustion overcomes him, it is hope of her last kiss which makes him forget the bitterness of dying and instead think of death as the beginning of a new life in a happy Beyond.

The Matronit is thus the projection of everything a woman can be in order to sustain man. She symbolizes in her manifold aspects the great affirmation of life, the basic satisfactions one derives from existence, the

comforts one finds in mother, nursemaid, lover, bride, wife, wanton seductress, warrior-protectress, and opener of the gates of the Beyond.

The fact that the image does not lack its contradictory features, betrays something of the male's ambivalence in his relationship to woman. The Matronit, in common with the great ancient love-goddesses, is both virgin and wanton. Virgin, because man must idealize woman: he wants *his* woman to be virginal, to have waited for him through countless aeons, and to remain virginal and chaste even while yielding to his embrace, and to his alone. Wanton, because at the same time, he imagines the woman whose body holds the promise of lust for him as the embodiment of desirability, loved by men and gods, as one who not merely yields to him but arouses him, makes him follow her into and through the labyrinthine mysteries of love. And, paradoxically, but with a deep inner inevitability, he imagines his virgin bride and wanton woman to be one and the same person and projects both self-contradictory characters into one and the same goddess. A third feature with which the same goddess is embellished is that of the mother. This expresses, if not necessarily Oedipal inclinations, at least the desire to recapture in the beloved's embrace something of the happy security of the infant cuddled in its mother arms.

As if this were not enough, the conflated image of the virgin-wanton-mother, in turn, appears as merely one of the two overall aspects united in the goddess: the love aspect, as against which she has another aspect, a cruel and frightening one, that of the pitiless warrior-goddess who sheds blood, extinguishes life, and enjoys doing this as she does making love. And, what is equally paradoxical, man feels himself attracted by the wrathful countenance of this goddess of battle and blood as much as to the virgin-wanton who beckons to him with her chaste-experienced smile, or to the mother who offers him her ample, nourishing breasts.

The goddess thus speaks to man with four tongues: keep away from me because I am a Virgin; enjoy me because I am available to all; come shelter in my motherly bosom; and die in me because I thirst for your blood. Whichever of her aspects momentarily gains the upper hand, there is a deep chord in the male psyche which powerfully responds to it. Her voices enter man and stir him; they bend man to pay homage to her and they lure man to lose himself in her, whether in love or in death.

VII

The Myth of God and the Shekhina

1 | *Scholars and Myth in the Kabbala*

Students of Jewish mysticism have stated more than occasionally that Kabbalistic and Hasidic mysticism contains aspects, or elements, or features they style "mythical." The founder of the Jerusalem school of these studies, Gershom Scholem, went on record to this effect in both his early and late books on Jewish mysticism and the Kabbala. In his classic *Major Trends in Jewish Mysticism* (first published in 1941), he speaks of "mythical metaphors," which "provide the key for a kind of mystical topography of the Divine realm" in the Kabbala; of the Kabbalistic "revival of myth in the very heart of Judaism"; and even goes so far as to state that "the whole of Aggada can in a way be regarded as a popular mythology of the Jewish universe." He speaks of "ancient mythologems scattered among the fragments" of the German Hasidic writings of the 12th century, of the "mythical account" of God's visible glory given by the 10th-century Italian physician and medical writer Shabbatai Donnolo, and even states that "the Zohar is perhaps the classical example of [the] mythical reaction in the heart of Judaism." He makes reference to the Zohar's "myth of Lilith as Adam's first wife," and claims that mythical elements contained in the Aggada were "of

course duly emphasized and occasionally converted into an entirely new myth" by the Zohar, of which "the mythology of the 'great dragon' (Zohar 2:35a) is very characteristic."[1] Similar statements are scattered throughout Scholem's *Major Trends*, and recur in the later books he wrote on the Kabbala.[2]

Of the younger authors on the subject whose work is available in English, let me mention Louis Jacobs, who in his *Hasidic Prayer* speaks of the "mythological language" of the Kabbala, the whole of which, according to him, is "highly charged mythology." After quoting a passage from R. Zeev Wolf of Zhitomer on the role of the *tzaddiq* in the mystical copulation between the congregation and the Shekhina, effected through prayers, Jacobs remarks: "It is hard to see how much further traditional and Orthodox Jews could go than the above in the direction of mythological expression in prayer."[3]

In these and many other comments of scholars about the mythical "elements," "accounts," "metaphors," etc., in Jewish mysticism, we miss one thing that could and should have served as the capstone of the numerous brief and disjointed references to the mythical in the Kabbala: a presentation in full, in a consecutive narrative form, of at least one of the major Kabbalistic myths to whose constituent elements so many allusions are made. There is certainly no dearth today of studies dealing with Jewish mysticism,[4] but their readers will look in vain for even one single example of a full myth as it can be pieced together from shorter and longer segments and references containing single mythologems, motifs, or other elements, and dispersed all over the Kabbalistic sources. In books dealing with mythologies of other nations and religions, the inclusion of such total presentations of myths is the rule.

The question then arises: why did students of Jewish mysticism who so frequently speak of the mythological character of Kabbalistic descriptions of God, the world, man, and the interrelationships between them, not follow the same path? It is always hazardous to try to fathom the motivations that keep scholars from doing something, yet I believe I can venture a guess: the answer, it seems to me, could lie in the conviction of Jewish scholars of the Kabbala and Jewish mysticism that Judaism differed qualitatively from the religions with which mythologies are usually associated. For them, the world of religion, until the emergence of Christianity, was divided into two mutually incompatible realms: that of polytheistic paganism, and that of monotheistic Judaism. Among Jewish historians of Jewish religion, this view was presented most emphatically and in greatest detail by Y'ḥezq'el Kaufmann in his multi-volume Hebrew *magnum opus*, *Toldot haEmuna haYisr'elit* ("History of the Religion of Israel").[5] Such views are, of course, not confined to Jewish scholars. Historians of religion in general considered

mythology the typical mode of expression of polytheistic religions, whose gods and goddesses conducted themselves in a manner reflecting the mores of the nations that worshiped them. Pure monotheism, whether Jewish or Christian, was seen as centering on the one and only omnipotent, omniscient, and omnipresent God, who demanded a strict moral conduct from the believer, a corollary of which view was the denial of the existence of a mythical dimension as far as the relations of God and the world were concerned. Islam, of course, shares this view, and in its insistence on the absolute oneness of God has radically opposed and extirpated from its official doctrine all traces of pagan Arab polytheism.

Something of this attitude still characterizes Jewish scholars specializing in the study of Judaism in general and Jewish mysticism in particular. Scholem himself, although he almost singlehandedly rescued Jewish mysticism from the contemptuous neglect to which the 19th-century founders of the *Wissenschaft des Judentums* had condemned it,[6] was still influenced by the traditional scholarly view that saw in mythological polytheism a lower, and in a supposedly amythological Jewish monotheism a higher, manifestation of the human religious spirit. The "mythical epoch," Scholem writes, was that of "the childhood of mankind": "the truly monistic universe of man's mythological age" was "alien to the spirit of mysticism" which replaced it, although "to a certain extent . . . mysticism signifies a revival of mythical thought. . . ."[7] The Kabbala itself, says Scholem, "contains, side by side with a deep and sensitive understanding of the essence of religious feeling, a certain mode of thought of primitive mythological thinking."[8]

It is not difficult to understand why scholars such as Scholem and his circle, who saw in the mythical elements in the Kabbala a "relapse into . . . mythical consciousness," and spoke of "primitive mythological thinking," were averse to the task of reconstructing a Zoharic or Lurianic myth and of presenting it in a full and consecutive narrative. In any case it is a fact that they did not undertake it. Scholem is actually apologetic about the mythological elements he discerns in the Kabbala when he finds it necessary to aver that "without attempting anything in the nature of an apology [one] cannot fail to notice that it [the Kabbala] contains . . . a certain mode of thought characteristic of mythological thinking."[9]

2 | *The Central Myth of the Kabbala*

As against views such as this, I do not hold that the myth fragments contained in Jewish mystical literature represent "relapses" into the primitive mentality of a bygone "mythical epoch." Mythopoesis, I believe, is one of the highest types of manifestations of the human creative psyche,

certainly ranking with other types of religious speculation and creativity. In fact, I must confess to deriving a certain satisfaction from having been able to demonstrate, first in my book *Hebrew Myths* (which I wrote jointly with Robert Graves), then in a number of essays, and finally in the present book, that the Jewish creativity in the religious realm extended into the field of mythology as well.[10]

Let me then perform the task from which other students of Jewish mysticism have shied away and reconstruct here in outline the myth of God and the Shekhina, or, as they are often referred to in Jewish mystical literature, the supernal King and Queen, which, I believe, is the central myth of the Kabbala and Hasidism. In piecing together this great myth from the original sources, I am resorting to the Jungian method of utilizing relevant materials irrespective of the differences in time periods to which the sources from which they are culled belong. Here it goes:

> At one moment in the course of His infinite existence, God decided to create the world. Since the All was up to that time totally filled with His being, He contracted Himself so as to make room for the created universe. He created the world for the sake of man, and His self-limitation, involved in the act of creation, showed how great was God's love of man, even before He actually created him.
>
> Once the creation of the world was accomplished, the All consisted of two parts: God and the world.
>
> No sooner did Adam become a sentient being than he began to contemplate the physical and spiritual worlds into which he was placed, and committed a grave sin that ever since has dogged the steps of man. God's spiritual being was comprised of ten *Sefirot* (emanations or aspects), but in contemplating God Adam mistook the tenth and lowest *Sefira*, that of *Malkhut*, or Kingdom, which was the Shekhina, the female manifestation of God, for the totality of Godhead. Since the Creator endowed Adam (and through him men in general) with the power of influencing the condition of the Godhead On High, by doing so Adam caused a fissure to occur between God and the Shekhina. Ever since this first original spiritual sin, man has ever and again repeated it—a mythical event that occurred in *illo tempore* is bound to be repeated, reenacted, again and again—and thus reintroduced, and made even more painful, the separation between God and His spouse, the Shekhina.
>
> When, in the course of history, the People of Israel came into being, the Shekhina, God's divine Matronit, became in a mystical way the Mother of Israel as well as the personification On High

of the Community of Israel. As long as the Temple of Jerusalem stood, it served as the sacred bedchamber in which, every midnight, God the King and His spouse, the Matronit-Shekhina, celebrated their joyous marital union. A detailed description, taken from Zoharic sources, of this union was given above (p. 142). The loving embrace of the King and His Queen the Shekhina secured the well-being not only of Israel but also of the whole world.

Some say that the coupling of the divine King and Queen took place not daily but only once a week, on the night between Friday and Saturday. Others even speak of an annual union between them. However that may be, the divine coupling was, and is, profoundly influenced by human behavior, or, to be more exact, by the comportment of Israel. When Israel sins, these sins force the divine couple to turn away from each other; when the people repent, when they are pious and perform the *mitzvot*, God and the Shekhina turn back to each other and unite in love. When the pious husband and wife down here on earth perform the great *mitzva* of *zivvug*, marital union, the mystical power contained in and issuing from this act enables, and more than that, induces, the King and Queen On High to do the same, and thus to become restored to their pristine unity. However, if Israel sins, the transgressions themselves give power to the forces of evil, to the *Sitra Aḥra*, "the Other Side," represented by Samael, to attach themselves to the body of the Matronit, and thereby prevent her from uniting with her husband, her legitimate spouse, God the King.

When the Jerusalem Temple was destroyed, the Children of Israel went into exile, and the Shekhina-Matronit, in her capacity as the mystical embodiment of the Community of Israel, went into exile with them. This was the greatest tragedy in the life of both Israel and God. For not only was the exile of the Shekhina a catastrophic and immeasurably painful disruption of the unity and completeness of the Godhead, it also led to a diminution of the power, the honor, and the very stature of the divine King Himself. Worse than that: since the masculine nature of God the King made it impossible for Him to remain alone without the company of a female consort, He let the place of His departed Queen be taken by Lilith, the evil handmaid, who was the ruler of hosts of she-demons and who now became the slave-concubine of the King, a position that made her the effective ruler over the Holy Land. This is to this day the condition of God above and of the Land of Israel below, as well as of the exiled Community of Israel and their divine matron, the

> Shekhina. Only the coming of the Messiah will put an end to the suffering caused by this situation to Israel, and to their divine parents, God and the Shekhina.

This, in briefest outline, is the Kabbalistic myth of God and the Shekhina. The Lurianic *kavvanot* ("concentrations") and *yiḥudim* ("unifications") which we shall discuss in Chapter VIII are the ritual counterpart, the *dromenon*, of this great, central, cosmic-spiritual myth of God and the Shekhina. The myth itself, the *legomenon*, emerged fully formed in the Zohar in the 13th century. The ritual was not fully shaped until nearly three centuries later, in the Kabbalistic center of 16th-century Safed. Once the *yiḥudim* had become established parts of the ritual practice of the Kabbalists, they secured the survival of the underlying myth of God and the Shekhina, while the myth on its part supplied the meaning of the ritual and validated it by underlining its significance and imperative nature. Together, the myth of God and the Shekhina and the ubiquitous *yiḥudim* that turned the entire panoply of Jewish ritual into a constantly reenacted series of references to that myth, instilled into the Kabbalistic, and later the Hasidic, believer the conviction that his words and acts had a direct cosmic-mystical influence on the state of the Godhead. Nothing else could have endowed the Jew in exile with a firmer conviction, a greater self-assurance, concerning his own religious value and his crucial spiritual role in the world. To say that this conviction counterbalanced the Jewish trauma of living in Exile as a scorned minority would be an understatement: it filled the Jew with the inner certitude that, despite his suffering in the *Galuth*, he towered high above his Gentile tormentor in every respect that really counted in the realm of the spirit.

VIII

YIḤUDIM— UNIFICATIONS

The term *Yiḥud* ("unification," plural *Yiḥudim*) as used in Kabbalistic and Hasidic literature refers to four different types of rituals. One of them is the enunciation of a rather simple declaratory statement, prior to reciting a prayer or performing a *mitzva* ("commandment"), to the effect that the intention of the person doing so is to bring about the unification of God and the Shekhina. The second is an incantation-like recital of the same or similar formulas for the purpose of exorcising a *dibbuq* ("spirit") from the body of a person possessed by it. The third consists of extremely complex mental exercises in which divine names are combined into one in many different ways for the purpose of thus achieving directly two goals: to unify God and the Shekhina, and to unify the soul of the adept who performs the rite with the supernal soul of God. In this type the *yiḥudim* are performed for their own sake and for the direct effect they themselves are supposed to have. Finally, the fourth type of *yiḥudim* serves expiatory purposes; the atonement of sins, and the purification of the person whom sin has rendered impure.

While some of the *yiḥudim* have their roots or antecedents in antiquity, all of them developed into full-fledged and carefully patterned rites only among the Kabbalists of 16th-century Safed. Irrespective of their diverse

purposes, all four types are based on the doctrine that the Shekhina suffers an exile which she shares with her children, the People of Israel; that the exile is a tragic separation between her and her divine husband, the Holy One, blessed be He, which causes unspeakable pain to both of them; that the *yiḥudim* unite them, or at least diminish the distance between them and thus bring pleasure to both; and that therefore *yiḥudim* are the most important religious acts a man can perform.

We shall now have a closer look at each of these four kinds of *yiḥudim*.

1 | *The Zohar on Unifications*

One of the most remarkable innovations of the Kabbala is the idea that it is the supreme duty—and privilege—of the religiously accomplished man to bring about a unification between God the King and His estranged spouse, the Shekhina (or Matronit). We have seen above something of the Talmudic-Midrashic antecedents of the idea that the Shekhina—originally conceived as God's visible and audible presence on earth—had her abode in the Temple, and that when the Temple was destroyed she was forced to go into exile. We have also learned that the union between man and wife was considered by the Zohar a replica of the union between God and the Shekhina, and, at the same time, the fulfillment of one of the greatest sacred commandments, because it mystically promoted that divine union and thus contributed to the oneness and wholeness of the deity.

However, the Zohar went a significant step farther than this. It expanded the concept of the influence human conduct exerted on the state of the deity from the sexual union between husband and wife to *all acts* performed by man, or, at least, to all religiously meaningful acts. As the Zoharic text puts it, Israel achieved royal rank because of its "diligent efforts ("*hishtadlut*") in the Tora and the commandments to unite the Holy One, blessed be He, and His Shekhina, to bring the King [i.e., God] to His place and to His hosts On High . . ."[1]

According to the Zohar, God and the Shekhina are not only the supreme divine couple, but also the spiritual-mystical parents of Israel. This is stated explicitly in the immediate sequel to the above quoted passage which says that Israel "are the children of the Holy One, blessed be He, and His Shekhina." Of course, the Zohar also holds that Adam himself was not merely the handiwork of God, but an offspring of God and the Shekhina, as hinted at in a passage on the very next page of the Zohar which explains that when Adam "emerged into the world, the sun and the moon saw him and their light faded [*nistam*: literally, "became closed up"], because the apple of the heel [of Adam] darkened their light. Why? Because he came

from the work of the Supernal Sun and Moon,"[2] that is, from God and the Shekhina.

Elsewhere the Zohar instructs the observant Jew who is intent on fulfilling properly the commandments that he must dedicate all his acts to God, to the explicit exclusion of the forces of evil: "Rabbi El'azar said: 'In all the acts of man it is necessary for him that they be for the sake of the Holy Name.' What does 'For the sake of the Holy Name mean'? To pronounce with his mouth the Holy Name over everything he performs, so that everything be in His service, and the Other Side should not alight on it, for it [the Other, i.e., Evil, Side] always lies in wait for men and can alight upon that act."[3]

This, to put it simply, teaches that all acts performed by man are in danger of being seized by "the Other Side," that is, by the evil, Satanic forces. To prevent such an outcome, one must state clearly before performing any act that one does it in the service of God. Below we shall see a concrete example of an act—that of copulation—which must be dedicated in this manner to God to the exclusion of the arch-demoness Lilith (see p. 234. The doctrine attributed by the Zohar to R. El'azar is the background against which that incantation must be viewed.

In the thinking of the author of the Zohar, even the prohibition of adultery is anchored in the conjugal relationship between God and the Shekhina, referred to as the "Community of Israel":

> When [Eve] was prepared for Adam, the Holy One, blessed be He, blessed them . . . like a cantor who blesses the bride with seven benedictions. Hence we learn that the groom and the bride, once they are being blessed by the seven benedictions [which are part of the traditional wedding ceremony], cleave to each other in a manner exemplified On High. Therefore he who goes to join the wife of another damages the coupling, for the coupling of the Community of Israel is with the Holy One, blessed be He, alone. . . . He who joins the wife of another is as if he deceived the Holy One, blessed be He, and the Community of Israel . . .[4]

There is, of course, a principal problem in all these references to the marital relationship between God and the Shekhina, of which the Kabbalists themselves were fully aware: it is the problem presented by the separateness of the Shekhina from the Godhead for the doctrine of the divine oneness. As Isaiah Tishby put it (in my literal translation):

> The Kabbalists . . . recognized the theological danger comprised in it [in the problem of the unity of the Shekhina with the other

> *Sefirot*], and in their considerations of the nature of mystical sin they gave first place—as "the root of rebellion" and as the heretical denial of the principle of the unity of God—to the view that the Shekhina was a separate power, unconnected with the system of the *Sefirot;* but they did not deny the possibility of her separation from the system. The mystery of the mystical union is the mystery of the copulation of the Shekhina with her husband *Tif'eret* ["Beauty," one of the higher *Sefirot*], that is, of her integration into the system of the *Sefirot* without separation (see Zohar 1:12a, etc.), and the religious mission of man is to maintain this union with the *kavvana* ["concentration"] of the prayer and the commandments.[5]

The passage in the Zohar 1:12a referred to reads: "And with all this it must be known that God Almighty is all one without separation. . . ."

I quoted the above explanation in full in order to show the difficulties modern scholars of the Kabbala encounter in trying to reconcile explicit Zoharic statements about the Shekhina with the basic doctrine of divine unity that they, together with the Kabbalists of all ages, including, in the first place, the author of the Zohar, hold inviolate. And indeed, inviolate it is as far as the *doctrine in principle* is concerned. *God is one*—this for Judaism has been, ever since the Biblical *Sh'ma' Yisrael* ("Hear, O Israel . . ."), cardinal and axiomatic, not open to doubt, or even to "a doubt of a doubt," as the Hebrew expression has it. Yet, in view of the profusion of mythological material contained in the Zohar and in other Kabbalistic master works, one must assume that, in order to be able to maintain this principle, the Kabbalistic mind had to have an extraordinary capacity for compartmentalization. On the one hand, it was convinced of the oneness of God; on the other, it could not but accept, and believe in, the elaborate myths telling in striking detail about the relationship between God and the Shekhina, about the arguments they exchanged, the demands they made on each other, etc.

Take, e.g., the so-called "Opening of Elijah," quoted from the *Tiqqune haZohar* (a component book of the Zohar) and printed at the very beginning of numerous editions of Hasidic, Sephardi, and Oriental Jewish prayer books. It is superscribed with the recommendation, "It is good to recite before every prayer the Opening of Elijah, may his merits protect us, Amen! and it is useful for the opening of the heart." Its Aramaic text takes up more than three pages, and contains this passage: "You who sleep in Hebron [i.e., Abraham, Isaac, and Jacob], and you the Faithful Shepherd [i.e., Moses], wake up from the your sleep, wake up and sing to awaken the Shekhina for she is asleep in the Exile. . . . Instantly the Shekhina raises her voice and utters three calls to the faithful Shepherd, and says to him: 'Arise, O Faithful Shepherd. . . .'"

This is followed by a mystical discussion between God and Moses, the gist of which is that ever since the Shekhina, represented by the fourth letter, the H, in the Tetragrammaton (YHWH), went into exile, the Name, i.e., the Godhead, is not complete, but consists only of YHW. These three letters, when written out in full—thus: *Yod He Waw*—have the total numerical value of 39, which equals that of the word *tal*, meaning dew. Next the words in Cant. 5:2, "Open to me, my sister, my love . . . for my head is filled with dew (*tal*)," are attributed to God: it is He who addresses these words to the Shekhina, and what they mean is that God, in the absence of the Shekhina, is only YHW, since according to a rule in the Kabbalistic *gematria* two words whose letters have the same numerical value are equivalent. Hence what the words quoted from Canticles mean is that in them God expresses his love and yearning for the Shekhina, without whom He is incomplete, only *tal*, that is, *Yod He Waw*. Only when reunited with the Shekhina will God again be YHWH (Yahweh).[6]

The passage quoted in the prayer books ends with the words: "Instantly the Faithful Shepherd arises, and the Holy Fathers with him. Thus far the mystery of unification. Blessed be the Lord for ever. Amen and Amen." This, incidentally, is the Kabbalistic explanation of why it is so important to recite all the prayers and perform all the commandments with the *kavvana*, the sacred intention, of unification, of helping the Godhead to become one and complete again.

The complexity of the quoted passage is a good example of the nature of many Kabbalistic doctrines that require considerable mental effort to grasp their import. However, it is a safe guess that the less versed a person was or is in the mystical doctrines of the Kabbala the more he was or is inclined to consider the relationship between God and the Shekhina as analogous to that of flesh-and-blood husband and wife. For the great masses of the Kabbalists, and later of the Hasidim, to whom the mystical doctrines were known only from the brief but frequent references to them contained in the prayers book, the anthropomorphizaton of the Godhead in the two persons of the Holy One, blessed be He, and the Shekhina, and the attribution of a quasi-human character to them and to their interrelationships, was inevitable. This, from a theological point of view, was the great weakness of Jewish mysticism, and this, from a psychological point of view, was its great strength.

2 | *The* Kavvanot *of Luria*

The teaching about the coupling of God and the Shekhina On High, and about the need of striving with all one's acts to bring about, or

at least to facilitate, that divine union adumbrated in the Zohar, was seized upon by Isaac Luria, with whose work we are well familiar by now, and who was the most influential Kabbalistic master since Moses de Leon. Luria expanded the Zoharic ideas into a veritable principle of motivation for the entire sphere of religious activities. He taught that when performing any *mitzva* ("religious commandment"), one must concentrate on its one sacred mystical purpose, which is to bring about the unification of God and the Shekhina. The term *kavvana*, which, as we have seen above, was used by Luria, is a Talmudic technical term describing the principle that when performing a *mitzva* one must do so with the explicit intention (*kavvana*) of fulfilling the *mitzva* in question. If one happened to perform a *mitzva* without such intention, it does not count, and one has to perform it again, this time with the requisite intention.[7] A more complete Talmudic term for the same concept is *kavvanat halev*, that is "concentration of the heart."[8]

In Luria's usage the term *kavvana* was endowed with a highly charged meaning: it came to designate a most intense concentration on the mystical significance of the religious act being performed. This type of *kavvana* had, and still has, its highly visible and audible expression in the body language of the Hasidic Jews, heirs to the Lurianic tradition. E.g., when they pronounce the words *Sh'ma' Yisrael* ("Hear, O Israel"), they close their eyes, press one hand against the face, contract the face muscles surrounding the eyes as tightly as they can, swing the upper part of the body back and forth with rapid and abrupt movements, and ejaculate the last word of the first sentence, *Eḥad* ("One") loudly and explosively. What lies behind this behavior pattern is the conviction that this most sacred confession of faith must be recited with such an intense concentration that it must manifest itself in shaking the whole body and soul.

Luria recommended many *kavvanot* ("concentrations") which came to be considered by all Kabbalists binding instructions, and were collected in a book titled *Sefer haKavvanot* ("Book of Concentrations").[9] He suggested nothing less than the recitation of a fixed formula before the performance of all the *mitzwot*. The formula states explicitly that one's intention in doing so is to bring about the *yiḥud*, unification, of God and the Shekhina. This suggestion is repeated with some variations several times in the *Sefer haKavvanot* and in numerous other sources quoting Luria. A detailed version of it was quoted above (p. 146) in our discussion of the image of the Matronit. A popular short version reads as follows: "For the unification of the Holy One, blessed be He, and His Shekhina, in fear and love, to unite the *YaH* with *WeH* in a complete union, in the name of all Israel, and to raise up the Shekhina from the dust. . . ."[10] *YaH* and *WeH* are, of course, the two halves of the most sacred divine name Yahweh, the first of which

is mystically identified in Kabbalistic doctrine with God the King, while the second stands for the Shekhina. The rupture in the divine name reflects the separation between God and the Shekhina, and their reunion is mystically represented in the union of *YaH* and *WeH*, the reconstitution of the oneness and wholeness of the Godhead.

In the *Sefer haKavvanot* Luria is quoted as having said: "One must always be careful to say before everything, 'For the unification of the Name of the Holy One, blessed be He, in fear and love and awe, in the name of all Israel,' for one must always unite the male and the female."[11]

Ḥayyim Vital (1543-1620), the foremost disciple of Luria, whose writings are the chief source of our knowledge of Luria's teachings, explains in his *Sha'ar haMitzvot* ("Gate of the Commandments"): "Like a son, all of whose intention is to do the will of his Father in Heaven and to give pleasure to Him. This matter can be realized only by him who knows the *kavvana* ["intention"] of the prayer and the *mitzvot*, and, when performing them, concentrates on putting aright the Supernal Worlds, and on uniting the Name of the Holy One, blessed be He, with His Shekhina. . . ."[12]

Ḥayyim Vital returns to the Lurianic *yiḥudim* in others of his books as well. In his *P'ri 'Etz Ḥayyim* ("Fruit of the Tree of Life"), he writes: "And know that it is an act of charity and a prayer to unite the name *YaH* which is separated from *WeH*, to join them together. . . . Therefore, before performing a *mitzva* or an act of charity, one must say: 'To unite the name of the Holy One, blessed be He, and His Shekhina, in fear and love, to join *YaH* with *WeH*, in the name of all Israel. . . .'"[13]

Let us add to these Lurianic instructions concerning the *yiḥudim* a Kabbalistic interpretation of the Eighteen Benedictions, the chief prayers recited three times every weekday and four times on the Sabbath and holidays by all observant Jews, whether Hasidic or not. In the *Zohar Ḥadash* ("New Zohar"), a collection of sayings and texts found in the manuscripts of the Safed Kabbalists and assembled by Abraham ben Eli'ezer haLevi Berukhim, a disciple of Moses Cordovero, the Eighteen Benedictions are stated to serve the purpose of uniting God and the Shekhina. The passage in question reads as follows: "A whispered [or secret] prayer is the 'still small voice' [in which God revealed himself to Elijah, cf. I Kings 19:12]. And since there the King [i.e., God] came, one must rise in His honor, and this is why the prayer [the Eighteen Benedictions] is called *'Amida* ["standing"]. And because of this the Life of the Worlds [i.e., God] is comprised in eighteen benedictions through which is united the Holy One, blessed be He, and His Shekhina, YAHDWNHY [that is, Yahweh and Adonay] . . .[14] Therewith the most important and most frequently recited prayer is declared to serve the one supreme purpose of the Kabbalistic life: the bring-

ing about of the restoration of the unity On High, the *yiḥud* of God and the Shekhina.

3 | *The Spread of the* Yiḥudim

In its original Talmudic formulation the concept of the exile of the Shekhina simply meant that when the Temple of Jerusalem was destroyed and the people of Israel exiled, the Shekhina, God's presence on earth, went into exile with them.[15] In the Kabbala, the exile of the Shekhina, now identified with the Community of Israel, came to play a much more important role, and "to mean that *a part of God Himself is exiled from God.*"[16] The passages in the Zohar that describe this exile, the laments of the heartbroken Shekhina (or Matronit) over her destroyed bed chamber, and her yearning for her husband, God the King, are among the most moving in the entire Kabbalistic literature.[17]

In the later, Lurianic, Kabbala the exile of the Shekhina and her separation from God are given greater cosmic significance. The prefiguration of this tragic event, it is taught, occurred in the very days of Creation, when Adam committed the sin of contemplating only the last *Sefira, Malkhut* (identified with the Shekhina), instead of penetrating the vast unity and totality of all the *Sefirot* in his contemplation. He mistook *Malkhut,* the Shekhina, for the whole of the Godhead, and thus shattered the unity of the Godhead, instead of consolidating it.[18]

The basis of this doctrine is, of course, the Kabbalistic idea that the acts of man—in this case of Adam, the first man—have a fatal effect on the condition of the deity. With Adam's sin began the tragic phase of cleavage in the deity that has been, and is still being, brought about again and again by "the destructive and magical influence of human sin." Thus the exile of the Shekhina became "a symbol of our own guilt, and the aim of religious action must be to end this exile or at least to work in this direction. The reunion of God and His Shekhina constitutes the meaning of redemption."[19] Herein lies the ultimate theosophical ground of the *yiḥudim,* the unifications.

Although it is Isaac Luria who is generally credited with the introduction of *yiḥudim* into the Kabbalistic doctrine and practice, in fact the idea seems to have been floating about in the Kabbalistic atmosphere of 16th-century Safed. It appears, for instance, in the teachings of Moses Cordovero (1522–1570), an older contemporary of Luria, who, although outshone by Luria in brilliance and influence, yet was undoubtedly as important a Kabbalistic thinker as he. It is Cordovero who left behind the most elaborate description of the unificatory purpose of the two daily morning rites of

putting on the *tallith* ("prayer shawl") and the *tefillin* ("phylacteries"). Before performing these rites, Cordovero says, one must recite this:

> For the unification . . . and so as to provide, through the *tefillin* of the hand, brains for the Female of the Small of Face [i.e., the Shekhina], and through the *tefillin* of the head, brains for the Small of Face [God], so that the Bridegroom [God] embrace the Bride [the Shekhina], His left arm under her head and His right arm embrace her . . . And the straps [of the *tefillin*] should be bonds of love between the Bridegroom and the Bride, and let not the sins bring it about that the straps be tied to Samael [i.e., Satan] and his female [Lilith], and all their retinue . . . Behold, I put on the *tefillin* of the head so as to bring all the idolaters under the hand of the Lower Shekhina, and the *tefillin* of the hand so as to bring all the other gods under the dominion of the Upper Shekhina . . ."[20]

An explanation of the concepts and terms appearing in this *yiḥud* would require a full introduction into the world of Cordovero's Kabbala which would lead us far afield from the present subject. However, even without such an excursus the intention of the passage is clear enough: it states that by pronouncing the unification formula the person putting on the *tefillin* ensures that the straps will constitute bonds of love between God and the Shekhina, will unite them, and at the same time prevents Samael and Lilith from using the straps for their nefarious purpose.

As for the dichotomy of the Shekhina into an "Upper" and a "Lower," this is based on the Zoharic distinction between "the Shekhina Above" and "the Shekhina Below." Above, on high, the Shekhina dwells among the twelve Holy Chariots and the twelve Holy Beasts, while below she sojourns among the twelve tribes of Israel. It was this Lower Shekhina who went into exile with the Children of Israel when the Temple was destroyed. However, the two manifestations of the Shekhina, the Zohar teaches, are tied together, so that actually the Upper Shekhina and the Lower Shekhina are one (Zohar 1:159b).

The Kabbalistic doctrines on which Cordovero based the quoted instructions are contained in several of his writings. In his *Shi'ur Qoma* ("Measure of the Stature"), he writes that the acts of the pious induce the Shekhina to copulate with her Husband. In his *Pardes Rimmonim* ("Pomegranate Orchard") he explains: "If a man is pious (*Tzaddiq*), the Shekhina pursues him and unites with him, so that through his good deeds the union [of the Shekhina] with her Husband is aroused. . . . Thus we find that the

arousal of that *Tzaddiq* causes the Supernal *Tzaddiq* [God] to unite with the Shekhina. . . ."

Cordovero also expands upon the Zoharic idea that the Shekhina copulates with the saintly whose prototypes were Jacob and Moses (cf. above, p. 141). He writes in his *Tomer D'vora* ("The Palm Tree of Deborah"):

> Man stands between two females: a lower, physical one who takes from him food, raiment, and conjugal rights, and the Shekhina who stands above him to bless him with all of these things, so that he should be able to give them. . . . Occasionally it happens that a man separates himself from his wife for one of three reasons: 1) because she is menstruating; 2) because he is busy with the Tora and separates himself from her throughout the weekdays; 3) because he is traveling and keeps himself from sin. At such times the Shekhina cleaves to him and is tied to him, and does not leave him, so that he should not be abandoned and separated, for always a complete man is male and female [together], and therefore the Shekhina copulates with him [i.e., joins him].[21]

Even before the publication of Luria's *kavvanot* and his prayer book, Kabbalistic masters came to consider the *yiḥudim* essential for praying with total concentration. Before long, Jews in all parts of the diaspora were reciting the *yiḥudim*, and they continued to do so until, as a consequence of the decline of the Kabbala, and traditional Jewish observance in general, in the 19th century, the *yiḥudim* were deleted from the prayer books of the Enlightened communities of Central and Western Europe. One of the earliest authors to prescribe the recitation of *yiḥudim* was Eliyahu de Vidas, a disciple and close friend of Moses Cordovero. He completed his major *opus*, the *Sefer Reshit Ḥokhma* ("Book of the Beginning of Wisdom") in Safed in 1575. The *Reshit Ḥokhma* is one of the outstanding books on morals in Judaism, and at the same time the work of a deeply thinking and feeling Kabbalist, for whom the Zohar was the major source of inspiration and insight into things religious. On the *yiḥudim* Vidas has this to say:

> Before one performs that *yiḥud*, one must say with one's mouth and utter with one's lips: "I do this thing or this *mitzva* to unite the Shekhina with the Holy One, blessed be He." And let him concentrate on the unification of YAQDWNQY. And in the morning prayer we unite the Shekhina and tie her to *Ḥesed* ["Love," the fourth of the *Sefirot*]. . . . The time of the afternoon prayer is to unite Shekhina with the left arm [i.e., the *Sefira* of Gevura, "Might"], and likewise at night is her unification with the Central Column.

> . . .[22] Thus the essence of our prayers is to unite the Shekhina always with the mentioned entities [*B'ḥinot*]. Also, one must intend every day to unite the Shekhina with the mystery of bed and table and chair and lamp. . . . Behold, this is a comprehensive unification for the rules of the day. . . .[23]

The word YAQDWNQY requires explanation. In other texts it appears in the form YAHDWNHY (see below). The Hebrew letter *qof* transliterated as q) is customarily used as a substitution for the letter *he* (h) when pronouncing or writing the divine name outside the reading of the Bible or of the prayers. Thus *Elohim* ("God") becomes *Eloqim*, and the Tetragrammaton YHWH becomes *Yod Qe Waw Qe* instead of *Yod He Waw He*. The Kabbalistic divine name YAHDWNHY is a composite obtained from combining alternatingly the letters *YaHWeH* with those of another divine name *ADoNaY*, meaning "Lord," which is the customary substitution in pronunciation whenever the name Yahweh appears in writing in the Bible and in the prayers. In Kabbalistic teaching the divine name Yahweh has a masculine, and the name Adonay a feminine connotation. As for the "mystery" of bed, table, chair, and lamp, it indicates that all one's daily activities must be performed with the intention that they, too, serve the unification of God and the Shekhina.

The imperative of exerting all one's mental and psychic powers for the overriding purpose of bringing about the unification of God and the Shekhina became standard in Kabbalistic prayer books from the 17th century on. One of the first of them, and one of the most widely circulated in the Ashkenazi world was that of Nathan of Hannover (16th–17th centuries), titled *Sefer Sha'are Tziyon* ("Book of the Gates of Zion").[24] "In this volume," says Scholem, "the Lurianic doctrines of man's mission on earth, his connections with the powers of the upper worlds, the transmigrations of his soul, and his striving to achieve *tiqqun* ["perfection"] were woven into prayers that could be appreciated and understood by everyone, or that at least could arouse everyone's imagination and emotions."[25] On the unification of God and the Shekhina, Nathan of Hannover has this to say:

> After you have performed the midnight *tiqqun* [prayer in memory of the destruction of the Temple of Jerusalem and for the restoration of Israel], prepare your soul, and subject every limb to the Holy One, blessed be He, and His Shekhina, and make all your body a chariot for the Shekhina, and say with great concentration and thoughts of good: "Master of the World! Behold, I intend to make my whole body a chariot for the Shekhina, so as to unite the Holy One, blessed be He, and His Shekhina (YAHDWNHY) with

> fear and love (YAHHWYHH), to join the name *YaH* with *WeH* in a complete union, in the name of all Israel.[26]

Several points in this paragraph require comment. The concept of a chariot *("merkava")*, that is, vehicle, for God has its roots in Ezekiel's vision of the Divine Chariot (Ezek. 1) as the vehicle carrying God's throne. In its Kabbalistic transformation the term came to be applied to the person of the mystical adept who, by his utter *kavvana* ("concentration"), attracts to himself the Shekhina, the "presence" of God, and thus makes himself a chariot, actually a vessel, for her. The term *merkava* also came to mean the utilization of *gematria*, that is, the combination of letters appearing in words, or the equation of their numerical value. Our text contains two examples of this type of *gematria*, the first of which was explained above. The second, *YAHHWYHH*, is a similar combination of the divine names *YHWH* and *EHYH* (i.e., *Ehyeh*) (Cf. Ex. 3:14), meaning "I am."

One of the most valuable early Kabbalistic anthologies is the *Midrash Talpiyot*, compiled by the Sephardi Rabbi Elijah haKohen of Smyrna (d. 1729), also known as Elijah haKohen haIttamari, after one of his earliest books, entitled *Midrash haIttamari* (first published in Constantinople, 1695). For his *Midrash Talpiyot*, R. Elijah excerpted material from no less than 300 books, and arranged it alphabetically according to subject matter. In the three pages of the section titled *"Anaf Yiḥud"* ("Branch of Unification"), he deals mostly with the profession of the unity of God, and touches only briefly on unification as a rite to be performed. In one paragraph he writes:

> From a manuscript: Before a man performs a *mitzva* he must say with his mouth, "I perform this *mitzva* to unite the Holy One, blessed be He, with His Shekhina," and he should concentrate on the unification of the names *Hawaya v'Adnut* [literally; "existence and mastery," but standing for the divine names Yahweh and Adonay], thus: YAḤDWNHY, and he should will it that thereby she [the Shekhina] should be raised up from the Exile. How? When he goes to the synagogue to pray he should say, "Behold I am going to unite the Shekhina with the Holy One, blessed be He," and thus for the other *mitzvot*.[27]

We are by now familiar with the Kabbalistic combinations of divine names for the purpose of uniting God and the Shekhina, so that the only new element in R. Elijah's manuscript is the instruction that one must recite the formula on the way to the synagogue, elevating thereby the mechanical act of locomotion to a matter of mystical significance.

Outstanding among the 18th-century Kabbalists in whose thinking the

service of the Shekhina with unifications came to occupy a central place was Ḥayyim Yosef David Azulai (1724–1806), the famed Palestinian halakhist, Kabbalistic master, and traveler, known by his Hebrew acronym as "the ḤIDA." His preoccupation with the *yiḥudim* becomes especially evident in his commentary on the Passover Haggada, entitled *Simḥat haRegel* ("The Joy of the Festival"). In it he attributes mystical influences on the Shekhina to practically every rite performed in connection with the Passover and the Seder meal. When burning the *ḥametz*, the "leavened" crumbs found in the house on the day before the Passover, he writes, "It is good to say this: 'Be it the will before You, O Lord, our God . . . [that] just as I remove the *ḥametz* from my house and my property, so, O Lord, our God . . . You should remove all the externals [i.e., evil spirits] and the spirit of uncleanness from the earth, and our evil inclination from us . . . and those that oppose the Shekhina, eradicate them with the spirit of eradication. . . .'"[28]

The Ḥida also refers to the concept of the *tzaddiq* as the chariot for the Shekhina, and to the performance of *mitzvot* "for the purpose of purifying the sparks of holiness and unifying the Lovers [i.e., God and the Shekhina]," and asserts that "full redemption will come for the sake of the Shekhina." He prescribes that before drinking each of the traditional four glasses of wine at the Seder one should say: "Behold, I am prepared and ready to fulfill the *mitzva* of the first [second, third, fourth] glass of the four glasses for the sake of the unification of the Holy One, blessed be He, and His Shekhina, by means of Him who is secret and hidden [i.e., God], in the name of all Israel." The same prayer must be repeated, according to the Ḥida, over eating of the *matza*, the *maror* (bitter herbs), the recital of the story of the exodus from Egypt, the eating of the *afikoman* (the piece of *matza* eaten a the conclusion of the Seder meal), etc.[29] In sum, the whole of the Seder is for the Ḥida a series of rites directed at one and the same sublime aim: the unification of God and the Shekhina.

The Ḥida was also one of the most spirited defenders of the *yiḥudim* against the strictures of R. Ezekiel Landau (see below). According to the Ḥida one should follow the practice of the Jews of Turkey, and recite the *l'shem yiḥud*, for by doing so one "demonstrates explicitly that one's acts are for the sake of God alone, and then there will be no stranger [i.e., evil power] in one's studies or in the *mitzvot* one performs." He takes R. Ezekiel Landau to task for his unrestrained anger at the Hasidim, and his view that "no special intention at all is required, and that all the perfections occur automatically On High, as the results of our acts." As against this, the Ḥida emphasizes that there is no comparison at all between a man who "has the correct intention," and him who merely "carries out the precepts for the sake of heaven," but without such explicit intention.[30]

4 | *Hasidic Masters on the* Yiḥudim

The Hasidic custom of reciting *yiḥudim* originated with the founder of Hasidism, Rabbi Israel Ba'al Shem Tov (1700–1760) himself. The *Sefer Keter Shem Tov* ("Book of the Crown of the Good Name") quotes "the Besht" (spelled in Hebrew BShT, the acronym of Ba'al Shem Tov) as having told about a vision he had: He ascended to heaven where he was told that "I shall not yet die because they have enjoyment On High when I recite unifications down below." Then, the Besht continued, he asked the Messiah whom he encountered in heaven, "When will the Master [i.e., you] come?" And the Messiah answered, "When your teachings spread abroad . . . and all Israel will be able to make unifications and ascension like you. . . ."[31]

Once the *yiḥudim* became part of the world of the Hasidim, the Hasidic masters introduced numerous modifications into their text, and also began to reinterpret them. One of the disciples of the Besht was R. Ya'aqov Yosef of Polonnoye (died ca. 1782), who was rabbi of Shargorod, the second largest Jewish community of Podolia, and was expelled from there in 1748 because he became an adherent of the Besht. Ya'aqov Yosef fought the opponents of Hasidim vigorously and even bitterly, and thus contributed to the rift between the Hasidim and the *Mitnagdim*. In his major work, the *Toldot Ya'aqov Yosef* ("History of Ya'aqov Yosef"), and in other writings, he taught that thoughts of evil only enter the mind in order to enable man to uplift and "improve" or "perfect" them in prayer. He was also much taken by the concept of man as the "chariot of the Shekhina," on which subject he wrote:

> Thus man becomes sanctified to be a chariot for the Shekhina, in body and soul, as [he was] at the Revelation at Mount Sinai. . . . And this is what the Ramban [R. Moshe ben Naḥman, Nahmanides] wrote in the section Aḥare: "He shall live by them [the laws of the Tora]." This is the purpose of man: to purify his matter [i.e., his body] until it becomes a chariot for the Shekhina, in body and soul, as [were] Enoch and Elijah, etc. And this is what is said, "One suspends the study of the Tora for the funeral of a dead person, to separate alien thought from his thought, and thereby to cause the *Q'lippa* ["husk," i.e., evil spirits] to separate from the Shekhina, to enable her to unite with her Husband. This is the true wedding ceremony, and understand it."[32]

Again some elucidations are in place. First of all, Nahmanides, *ad* Lev. 18:5 (where the above quote appears) does not say what R. Ya'aqov Yosef

claims he says. This is what Nahmanides says: "Those who leave all affairs of this world and pay no attention to them, as if they had no body, and their intentions and thoughts are [directed] to their Creator alone, as was the case with Elijah—when their soul cleaves to the Honored Name, will live forever in their body and soul. . . ." The idea that man should make himself a chariot for the Shekhina is taken by Ya'aqov Yosef, not from Nahmanides, but from the post-Lurianic Kabbalists.

Secondly, similarly late-Kabbalistic is the idea that by separating oneself from alien, impure, or evil thoughts one brings about a liberation of the Shekhina from the *q'lippa*, the impure husks, the dark forces of the *Sitra Aḥra*, the "Other Side," that cleave to her and prevent her from uniting with her husband, God. However, as we will see below (p. 231), the concept of the *q'lippa* itself is Zoharic.

A later book of R. Ya'aqov Yosef, entitled *K'tonet Pasim* ("Coat of Many Colors")[33] contains Kabbalistic homilies on Leviticus and Numbers. In it he refers so many times to the Shekhina and to *yiḥudim* that one is left in no doubt as to this subject being a major, or perhaps even *the* major, preoccupation of his.[34] A conspectus of the dozens of passages in which R. Ya'aqov Yosef speaks of the unification of God and the Shekhina—many of them embellishments and elaborations of statements contained in earlier Kabbalistic literature—results in the following picture of his teachings on the subject.

Because of our sins the love relationship between God and the Shekhina has been disrupted. Instead of facing each other as a loving couple does, "they stand back to back, which is the mystery of the double face and of the *dormita*" (p. 18).[35] Through the "hatred and separation below" on earth, a separation was caused between the four letters of God's Name, YHWH, above (p. 19). This divine separation was brought about by the evil inclination (p. 96). However, "when envy, which causes putrefaction and death in the world, is eliminated, there will be peace and unity below, and this will bring about the reunification of God's name above (pp. 60, 96, 97). One must do all that is in one's power to pursue peace in the world, and thus to bring about the unification above (p. 21). Every physical act one performs must be accompanied by "the power of thought to unite the Holy One, blessed be He, and his Shekhina" (p. 54). Through the observance of the Tora and the performance of the *mitzvot* unification is brought about above, and "copulation face to face" of God and the Shekhina (pp. 174–75), as a result of which those above and those below will be blessed (p. 68). In all one's acts "one should concentrate on the unification and coupling of the Holy One, blessed be He, and His Shekhina" (p. 219).

"The Shekhina is the source of all souls." It is the duty of man to

perform the commandments and to have pure thoughts which cause the Shekhina to be liberated and purified from the husks, the impure elements that adhere to her, and thus to be able to join "her lover," God, and to couple with Him (pp. 181–82). This unification On High is also expressed in the unification of the four letters of the name of God, YHWH. "This is the greatest rule in the Tora" (pp. 99, 220).

Also by establishing a loving relationship with his fellow men, a man can bring about unification On High. Any "joining" down below causes unification of the Name of God above (p. 19). One must do this, if for no other reason than out of "pity for the honor of the Name" (p. 19). Even such a physical act as sexual union between man and woman causes On High the unification of the Name into *Eḥad* ("One," p. 220).

A rather complex scheme of "three kinds of copulation" is set up by R. Ya'aqov Yosef to illustrate the close interdependence of copulation down below on earth and Oh High in heaven:

> In every [uttered] word [*dibbur*] there is a unification of the Holy One, blessed be He, and His Shekhina. There are three kinds of words which are called three kinds of copulation [*zivvug*]: 1. Copulation of the King and His Matronit. . . . 2. Copulation of the son and his spouse. . . . 3. Copulation of slave and handmaid. . . . The words of the Tora and prayer, when a man, wrapped in *tallith* and *tefillin*, secludes himself with his Creator—this is a copulation of the King of the World and the Matronit, a union of the Holy One, blessed be He, and His Shekhina. . . . [Mundane] talk is a unification of the slave and the handmaid; words of love between friends are a copulation of the son and his spouse; and when a man devotes himself to Tora and prayers, if he knows that [they are directed to] the Holy One, blessed be He, and His Shekhina, then he ties together [the *Sefira* of] *Malkhut* [i.e., the Shekhina] On High. . . . (p. 247).

As this brief presentation shows, R. Ya'aqov Yosef was almost obsessed with the idea of the unification of God and the Shekhina, and with the religious imperative to dedicate one's life to bringing it about.

A contemporary of Ya'aqov Yosef was R. Elimelekh of Lyzhansk (1717–1787), who had a central role in creating the veneration of *tzaddiqim*, saintly Hasidic rabbis. In his book *No'am Elimelekh* ("The Grace of Elimelekh"),[36] he repeatedly explains that it is a sacred duty to recite *yiḥudim*:

> If one intends to perform a *mitzva*, one must utter with one's mouth in speech that one wants to perform that *mitzva*, and say,

> "For the sake of the unification of the Holy One, blessed be He, and His Shekhina. . . ."
>
> . . . When a man repents and corrects his deeds, he effects through his repentance and study the restoration [*tiqqun*] of the Shekhina. . . . On the day on which he becomes cleansed of his sins he should act for the elevation of the Shekhina, to unite her with the Holy One, blessed be He. . . . One must say, "For the sake of the unification of the Holy One, blessed be He, and His Shekhina. . . ."
>
> . . . This is the reason why we say prior to all our works [i.e., before the performance of all *mitzvot*] and our prayers, "For the sake of the unifiction, etc., in the name of all Israel. . . .[37]

A leading Hasidic master of the next generation, much of whose religious teachings centered on the Shekhina, was R. Moshe Ḥayyim Efrayim of Sudylkov (ca. 1740–1800?), a grandson of the Besht. His book, *Degel Maḥane Efrayim* ("Banner of the Camp of Ephraim"), containing sermons on the weekly portions of the Pentateuch, is a classic in Hasidic literature. In it he writes:

> My grandfather, may he rest in Eden and let his memory be for a blessing for life in the World to Come, said that all things come from the Shekhina, so to speak, and all the deficiencies [*ḥesronot*] a man has should be understood as deficiencies of the Shekhina, so to speak . . . blessed be He and blessed be His Name . . . Therefore all our prayers should be recited for the replenishment of the deficiencies of the Shekhina, so to speak, and then our own deficiencies will be replenished of themselves. This is why the *tzaddiqim* [the saintly Hasidic rabbis] are emissaries of the Matronit [i.e., the Shekhina], for the *tzaddiqim* through their own deficiency know that there is a deficiency in the Shekhina, and they unite her in a complete union. And it is apparent that all the couplings are done by knowing, and this is why coupling is called knowing as in "and the man knew Eve his wife" (Gen. 4:1).[38]

This passage calls for a few brief comments. One is that the author's repeated use of the expression "so to speak" (*kiv'yakhol* in the original), when he mentions the Shekhina shows that he found it necessary to indicate that what he says about the Shekhina must not be taken in a literal sense lest one think that the Shekhina acts independently of God, or that the Shekhina is something other than, and different from, God. The very fact that the author inserted the phrase "so to speak" three times in this short

passage shows that he was aware that in his statements about the Shekhina he came dangerously near the heresy of belief in *sh'te r'shuyot*, "two powers," or two divine authorities, as it is called in Talmudic-Midrashic sources (B. Ḥag. 15a; Gen. Rab. 1).

The second comment is on the author's use of the phrase "Blessed be He and blessed be His Name," abbreviated as *b"h uv"sh* in Hebrew, that is *barukh hu uvarukh sh'mo*, with reference to the Shekhina. This is rather incongruous, for each of the four words has the masculine form in Hebrew, while the Shekhina, both conceptually and grammatically, is feminine. The explanation must be that while speaking of the Shekhina, our author had in mind God, after the mention of whose name the *b"h uv"sh* abbreviation comes almost automatically. Our third comment is that the author once refers to the Shekhina by the name Matronit (i.e., "Matron"), which is usual in the Zohar but rather unusual in Hasidic texts. New also is the recommendation that all prayer should be directed toward the goal of replenishing the deficiencies of the Shekhina (and thus securing her complete union with God); this can be done by *tzaddiqim* through their knowledge which leads to a coupling of God and the Shekhina.

A contemporary of the Master of Sudylkov was R. Levi Yitzḥaq of Berdichev (c. 1740–1810), one of the famous personalities of the third generation of *tzaddiqim*, whose great scholarship won him the respect of even the *Mitnagdim*. His teachings stressed three elements: joy in fulfilling the *mitzvot*, *d'vequt* ("cleaving") to God, and fervent prayer. He used to sing prayers in Yiddish in which he spoke to God in familiar terms, and even dared to address demands to Him. His book of sermons, *Q'dushat Levi* ("The Holiness of Levi")[39] was first published during his lifetime and soon became very popular. In it he refers to "the version of the ARI [Isaac Luria]" of the unification formula as reading, "For the sake of the unification, etc., in fear and in love, and love and fear," and explains that "at first there must be fear, then love, and then, from the love is drawn forth a more internal fear, as is known to those familiar with the hidden wisdom."[40]

To the same generation belonged one of the greatest figures in the history of Hasidism, R. Shneur Zalman of Lyady (1645–1813). Shneur Zalman was the founder of the Hasidic school later to become known as Ḥabad Hasidism. ḤABAD is an acrostic of the words *Ḥokhma, Bina, Da'at*; literally, "wisdom, understanding, knowledge," but meaning, in the Kabbalistic terminology, germinal, developmental, and conclusive knowledge. Ḥabad Hasidism reintroduced a scholarly element into the movement, and made deep inroads into the ranks of the *Mitnagdim*. Shneur Zalman's book *Tanya* (originally called by the author *Liqqute Amarim*, or "Collections of Sayings")[41] is one of the few Hasidic writings that is not a collection of

discourses but a complete, systematic explanation of the author's doctrines. In it he gives a detailed explanation of what is meant by the *l'shem yiḥud* formula:

> This is the explanation of "for the sake of the unification of the Holy One, blessed be He, and His Shekhina, in the name of all Israel": This *kavvana* ["concentration"] must be recited in one's heart. So that one's heart should really desire this supernal unification, there must be in one's heart great love of God alone, to cause Him pleasure above, and not in order to slake one's own soul which thirsts for God, but like a son who exerts himself for his father and mother, whom he loves more than himself. . . . In any case, one must habituate oneself to this *kavvana*, for even if it is not truly and fully contained in one's heart, one's heart wants it truly at least to a very little extent, because of the natural love that is in the heart of all Israel to do everything that is the will of the Supernal, blessed be He. And this unification is His true will, that is, His supernal unification in the emanation [*atzilut*] which takes place through the arousal down below [i.e., in the human realm], through the unification of the divine soul and its integration into the light of God which is clad in the Tora and the *mitzvot* with which she [the soul] is occupied. And they become truly one, as I have written above, for through this also the source of the Tora and the *mitzvot*—which is the Holy One, blessed be He—unites with the source of its divine soul which is called by the name Shekhina. For they are in the capacity of that which fills all the worlds and in the capacity of that which surrounds all the worlds. . . . But as for the unification of his soul and its integration in the light of God to be one, this is what every man of Israel wants truly and fully with all his heart and all his soul, due to the natural love that is hidden in the heart of all Israel, to cleave to God and not to separate and be cut off and separated, God forbid, from the unification of oneness of [God] blessed be He.[42]

The idea Shneur Zalman wishes to express in his convoluted and repetitious style is that by concentrating on the unification, one brings about a union between "the divine soul" and "the light of God," that is, between God and the Shekhina, who together "fill all the worlds." Moreover, Shneur Zalman asserts, every man in Israel carries in his heart a "natural love" of God and the desire to cleave to God. That is to say, the *yiḥudim* have two aims: to unite God and the Shekhina, and to unite the soul of him who performs the commandments with God.

A younger contemporary of R. Shneur Zalman was R. Barukh of Medziboz or Medzibezh (1757–1810), another grandson of Israel Ba'al Shem Tov. Barukh considered himself heir to his famous grandfather, claimed elevated status for the *tzaddiq*, the saintly leader of the Hasidim, and held court in Medziboz in great style, in an autocratic and luxurious fashion, including even the keeping of a "court jester," Hershele Ostropoler. His conduct aroused opposition even on the part of other Hasidic leaders, among them Shneur Zalman himself. Among Barukh's published works is a book titled *Butzina diN'hora*, a title he took from a Talmudic phrase meaning literally "lamp of light," but used in the Talmud in the sense of "wise man."[43] In it Barukh introduces a legal decision by making reference to "the joining of the Holy One, blessed be He, and His Shekhina."[44] Noteworthy in that passage is that Barukh does not use the word *yiḥud* ("unification"), which had become a *terminus technicus* in Kabbalistic and Hasidic literature, but *tzeruf*, that is, "joining" or "combination."

The endless preoccupation of Hasidic masters with the *yiḥudim* resulted in always new interpretations of their meaning, or at least in new variations in it. Occasionally the original meaning of the *l'shem yiḥud* was completely lost in these new interpretations and replaced by abstruse mental exercises. Take for example Avraham Y'hoshu'a Heschel's explanation in his Hasidic anthology entitled *Sefer Liqqute Y'qarim* ("Book of Precious Collectanea"): "The point in the unification is: not to separate the brain from the words, not to mix together evil and good. This is [the meaning of] 'the tree of knowledge of good and evil' (Gen. 2:17), and this is 'And a handmaid that is heir to her mistress' (Prov. 30:23)."

The phrase quoted from Proverbs refers to the Zoharic myth (discussed below, pp. 249–50), according to which, when the Temple was destroyed and the Matronit (Shekhina) "sent away" by the King (God), He took Lilith, the slave-woman or handmaid, in her place. Thus the handmaid became heir to her mistress the Shekhina, and the evil that she symbolized became attached to the good represented by God. As we have seen, according to the Ḥida the *kavvana* ("intention") in performing *mitzvot* must be to separate the evil from the Shekhina and thus to enable God and the Shekhina to reunite. This concept is generalized by Heschel, who interprets the purpose of the *yiḥudim* to be, paradoxically, the separation in general of good and evil in the realm of the divine.

Heschel continues: "And the matter of the couplings and the unifications is like the matter of the supernal waters: know that there is no evil there at all. Why, then, is there any need for our unifications? The explanation is that the Father sees the damage done to the son who walks about worried, without knowledge, that is to say, is not enriched by the [divine]

pleasure. And examine it well! And the matter is clear for those who understand."[45] I must admit that I cannot claim to belong to that elite group as far as this interpretation is concerned.

In a large, four-part, 850-page Hasidic anthology entitled *Sefer Ta'ame haMinhagim uM'qore haDinim* ("Book of the Meanings of the Customs and the Sources of the Rules"), the author collected statements by several *tzaddiqim* on the unifications. Under the heading "Matters of *Tzitzit*" ("ritual fringes"), he makes a statement that clearly shows that in the world in which he moved *all* religious acts were customarily introduced by the *l'shem yiḥud* formula, so that when a *mitzva* was not introduced or not accompanied by it, this was something that required special explanation. He writes:

"The reason why one does not recite 'for the sake of the unification' when one has the opportunity to fulfill the commandment of receiving guests, and why this should be subtracted from all the other commandments. Because receiving guests is greater than receiving the face of the Shekhina. Hence the recitation of 'for the sake of the unification' does not belong there." The author states that he quotes this from the book *Degel Maḥane Efrayim* of R. Moshe Efrayim of Sudylkov.[46]

In his footnotes to this entry R. Shub adds comments taken from other sources. He writes: "In the introduction by the Rabbi, the *Tzaddiq* of Komarno [Yitzḥaq Eisiq of Komarno, d. 1874, the author of numerous Hasidic works], I saw that my teacher, my uncle the saintly master Zevi, used to say over every small or great thing *l'shem yiḥud*, etc. with a full mouth. Even when he drank a little water he stopped and recited several *yiḥudim*. And in the book *Zera' Qodesh (Vayeshev)*,[47] it is written: 'When a man comes to seek Him, blessed be His Name, in prayer, and says *l'shem yiḥud* etc., in the name of all Israel,' thereby his prayer is heard even if he is not a *tzaddiq* [a saintly person], for every intention to walk in the path of the Tora is always counted for him as if he had fulfilled it."

Several hundreds of pages later R. Shub returns to the subject in greater detail. He writes:

> In the book *Zera' Qodesh* ["Holy Seed"] by the Gaon, the saint of Ropsitz [Ropczyce, Poland] (in Vayera) wrote that one must beware when one performs a *mitzva*, lest a turning away toward unfit [*pasul*] thought occur in one's heart, God forbid. . . . And in the book *Derekh Piqqudekha* ["The Road of Your Commands"][48] he wrote thus: "I received from my masters that it is profitable to make a statement prior to performing a commandment. Even when one is alone one should say before one's Creator: 'Master of the World! It is well known to You that it is my wish to do Your will

only, and it is possible that in the midst of my performing the commandment my evil inclination will lead me astray and some other [i.e., foreign] thought will fall into my thoughts to perform that commandment by turning away. Behold I annul that thought and that impure fancy and will of the heart, for my will is truly contained in my bones, and joined to my thoughts to serve with a full service only God alone.'"[49]

In his notes to this entry, R. Shub refers to a tradition according to which "when the saintly *tzaddiq* of S"G[50] ordained the saintly rabbi of Stretyn [Judah Zevi Hirsch of Stretyn (d. 1854?)], peace be upon him, the saintly rabbi of Stretyn told him that he did not understand what is meant by 'For the unification of the Holy One, blessed be He.' And the saintly rabbi replied that the intention is that . . . one must direct all bodily things for the sake of heaven, and this will be the unification of the Holy One, blessed be He, and His Shekhina."

5 | *Opposition to the* Yiḥudim: *The Halakhic Side*

We can deal only briefly with the opposition to the *yiḥudim* put up by some rabbis who were the spiritual leaders of the *Mitnagdim*, the orthodox opponents of Hasidism. The more outspoken among them took up the cudgel against the *yiḥudim*, and engaged the "unificationists" in a battle royal that showed that the issue was for them a matter that touched the very essence of their faith. A summary of the polemic between the two camps is given in Louis Jacobs' book *Hasidic Prayer* in which he shows to what extent the issue of whether one must or must not recite this Lurianic formula stirred up the spirits and contributed to the bitter enmity between the Hasidim and the *Mitnagdim*.[51] Jacobs quotes *in extenso* the view of R. Ezekiel Landau (1713–1793), one of the greatest Talmudic luminaries of the 18th century, who in his *Responsa* not only argued with great determination against the *yiḥudim*, but used the opportunity to voice his all-out condemnation of Hasidism in general. Landau's attack culminates in this passage: "In my opinion this is an evil illness in our generation. As for the generations that preceded our own time, [they] did not know of this formula and did not recite it . . . but in this generation of ours . . . each one says, 'I am the seer, and to me the gates of heaven have opened up, and it is for my sake that the world exists.' These are the destroyers of the generations, and to the generations of their existence I apply the verse, 'The ways of the Lord are right, the just will walk in them but the Hasidim will stumble therein.'"[52]

Actually, the Biblical passage quoted by Landau says, "but the transgressors (*posh'im*) will stumble therein" (Hosea 14:10), but in his wrath against the Hasidim Landau substituted the work "Hasidim" for "transgressors," thereby equating the two.

The Hasidic response to this head-on attack was given by R. Ḥayyim b. Shlomo Tyrer of Czernowitz (ca. 1760–1816), an important Hasidic leader who had profound knowledge not only of mysticism but also of rabbinic literature, and thus was well qualified to refute and reject Landau's strictures. In his book *Sha'ar haT'filla* ("Gate of Prayer"), R. Ḥayyim, instead of attacking Landau, adduces proofs from the Talmud and the Codes to the effect that *kavvana* prior to carrying out a *mitzva* was halakhically required. He further argues that the "fear and love" emphasized in the *yiḥudim* are essential for attaining the full value of the *mitzva* performed. "Love and fear," he says, "are the two wings" which carry the *mitzva* aloft, "like the wings of a bird by which it flies in the whole of the sky beneath the heavens." He concludes by emphasizing the unification, not of God and the Shekhina, but of "His great and holy Name and . . . of the Lower World with the Upper World."[53]

Louis Jacobs, in discussing the basic issue between Landau and R. Ḥayyim, finds two factors in it: one is the meaning of *kavvana*, the other Landau's suspicion that in the Hasidic position there was a trace of Shabbataian heresy.[54] While this is undoubtedly correct, I suspect that, unspoken by either of the two antagonists, the issue went deeper and revolved around an essential difference between the Hasidic and the non-Hasidic understanding of the nature and condition of the deity. The Hasidic *yiḥudim* were based on the Kabbalistic doctrine that taught that the unity and wholeness of the deity were disrupted, and that consequently it was the duty of those who understood the mystery of this tragic development to exert themselves to the utmost to restore the divine unity, or at least to bring God and the Shekhina closer to each other. It was this great, all-pervading mystical purpose and responsibility that became central to Hasidic existence, and found its expression in the innumerable *yiḥudim*. Such teachings were anathema to Ezekiel Landau and the other rabbinic leaders of the *Mitnagdim*. They were, of course, familiar with these Hasidic ideas, but rejected them because, for them, they smacked of heresy, or at least sinful aberration, and this quite apart from any suspected Shabbataian connections or sympathies. This, I believe, was the basic issue underlying the unification polemic: whether or not one believed that the performance of *mitzvot* by observant Jews contributed to bringing together God and the Shekhina, that is, the male and female aspects (or elements) of the deity. Behind it loomed the even larger issue of whether one believed in the entire, complex mystical structure

erected by the Kabbalists around and upon the God-concept, whether one went along with, or opposed, the doctrine of the divine *Sefirot* that underlay the belief in the ability and duty of man to influence the state of God. This deepest aspect of the controversy did not surface often and with clarity, perhaps because it was a much too sensitive one to be dragged into the arena of disputation. Still, the controversy must have revolved around the Kabbalistic teaching that there was tension, there was a problematic relationship, between God and the Shekhina, that the destruction of the Temple of Jerusalem meant a tragic separation between the male and the female aspects (or elements) in the deity, and a diminution of God's powers, and that it was the duty of every true believer and man of piety to perform the *mitzvot* with the explicit intention and for the purpose of unifying God and the Shekhina, or at least to diminishing the rift between them, and thus, ultimately, to perform the greatest possible service, the noblest mystical task, of which man is capable. Had the issue been only the recital or deletion of a sentence in preparation to the performance of *mitzvot*, it would be difficult to understand the animus that went into defending the position of each side. If the controversy was about a basic understanding of the nature of the deity, and the relationship between man and God, the passion displayed by the two opposite camps is not only understandable, but one recognizes that it was inevitable: it dealt, after all, with matters that lay at the very core of Jewish belief and hence of Jewish existence.

The polemic about the *yiḥudim* was carried on for several decades, and died down only when both the Hasidim and their opponents the *Mitnagdim* felt threatened by the spread of the *Haskala* (the Jewish Enlightenment). But even this development did not mean a rapprochement between the two camps. What happened instead was that the Hasidic Jews and most of the tradition-abiding Sephardi and Oriental Jews continued to recite the *yiḥudim*, and to retain some knowledge—whose extent varied with the amount of general Jewish education they received—of the meaning and significance of the unification formula. As against them, the run-of-the-mill Reform, Conservative, and non-Hasidic Orthodox Ashkenazi Jews, from whose prayer books the *yiḥudim* had been excised, in most cases lost even the knowledge that such a thing as *yiḥudim* existed in other Jewish camps, while their spiritual leaders dismissed them as old-fashioned, primitive superstition which was best ignored.

6 | *Influence on the Non-Hasidim*

A simple way to gauge the influence of the unifications on the non-Hasidic Jews from the 18th century on is to have a look at the prayer

books used in those parts of the Jewish world that were dominated by the leading anti-Hasidic rabbinical authorities of the times. The foremost among these was R. Elijah of Vilna (1720–1797), known as "the Gaon of Vilna," whose personality and genius gave a powerful impetus to the rise of the *Mitnagdim*, the "opponents" of the Hasidim. And yet, the *Siddur Ishe Yisrael* ("Prayer Book Fires of Israel"), which follows the rite of the Gaon, contains the *l'shem yiḥud* formula many times. True, out of respect for the Gaon the prayer book carries a footnote to the effect that "according to R. Elijah of Vilna one should not recite any unifications prior to the performance of a commandment," yet this cannot obliterate the fact that even in this prayer book the unifications have an important place.[55]

Another prayer book, which contains the comments of both Elijah of Vilna and R. Akiba Eger (1761–1837), one of the greatest rabbinical authorities of the 19th century and a most prestigious exponent of strictly orthodox halakhic Judaism, is the *Siddur Otzar haT'fillot* ("Prayer Book Treasury of Prayers"). This *Siddur* too prints several times the *l'shem yiḥud* formula.[56]

These two examples should suffice to show the penetration of the *yiḥudim* into the prayer-practice of non-Hasidic, and even anti-Hasidic, Jews from the 18th century on. Other Ashkenazi rabbis were unable to formulate a definite stand either pro or against the unifications. Some of them, even if they did not approve the recital of *l'shem yiḥud*, were of the opinion that for those versed in the Kabbalistic doctrines, the recital of *yiḥudim* was a permissible, or even commendable, rite; others even felt constrained to inform their followers of the Hasidic teachings about those awesome mysteries. Thus in the late 17th century the German Rabbi Y'ḥiel Mikhael Epstein (d. 1707) gives in his prayer book, which contains the Hebrew text of the prayers plus R. Epstein's Yiddish translation, an objective, non-critical description of the Hasidic way of prayer. He writes, among other things: "The Kabbalists wrote: if a man prepares his body for the performance of a commandment, he should say explicitly that he does it for the unification of the Holy One, blessed be He, and His Shekhina. Then, instantly, out of that word a holy angel is created who will help him fulfill that commandment leisurely and easily, and who will become an honest advocate for him before the Holy One, blessed be He. . . ."[57]

R. Epstein himself was of the opinion that the recital of the unifications behoves only those who had penetrated the gates of the Kabbalistic mysteries, yet he considered them so much part of the prayers and other religious rites that he felt constrained to devote considerable space to them in his prayer book. Thus he wrote: "Before wrapping oneself into the *tallith* one should say, 'Behold, I prepare my body for wrapping into the wrap of

mitzva for the sake of the unification of the Holy One, blessed be He, and His Shekhina, in fear and in love, in a complete unification, in the name of all Israel.'" And again, when putting on the *tefillin*, one should say: "For the sake of the unification of the Holy One, blessed be He, and His Shekhina, in a complete unification, in the name of all Israel, behold I put on the *tefillin* to fulfill the commandment of my Creator. . . ." R. Epstein also refers to the concept of making the worshiper's body a "chariot for the Shekhina." He writes: "By putting on the little *tallith*, one's body becomes a chariot for the Shekhina, like the Holy Beasts which carry the throne of honor. And [this is] enough for him who understands."[58] The "Holy Beasts" that carry the throne of God are, of course, "the living creatures" described in the vision of Ezekiel, chapter 1.

One of the most carefully composed, and in traditional Ashkenazi communities most widely used, prayer book is the *Seder 'Avodat Yisrael* ("Order of the Service of Israel") compiled by R. Seligman Beer (1825–1897. His full name in Hebrew was R. Yitzḥaq ben Arye Yosef Dov).[59] The value of this prayer book is greatly enhanced by the fact that its compiler used several dozens of manuscript and printed prayer books in its preparation, and by the copious notes with which he elucidated the text of the prayers. A veiled reference to the *yiḥudim* is contained in a note of his on a brief prayer customarily recited prior to putting on the *tallith*, which begins: "Behold, I wrap myself in a *tallith* of fringes in order to fulfill the commandment of my Creator. . . ." In his footnote to this prayer R. Beer writes that he took it from R. Epstein's prayer book, and from the prayer book of R. Isaiah Horowitz (1565(?)–1630), titled *Seder Sha'ar haShamayim* ("Order Gate of Heaven").[60] R. Horowitz, known as "The Holy Shelah" from the initials of his *magnum opus*, the *Sh'ne Luḥot haB'rit* ("Two Tablets of the Covenant"), which is an ethical guide combining *Halakha* (traditional law), homily, and Kabbala, was one of the greatest Ashkenazi rabbinical authorities, who served in the last years of his life as rabbi of the Ashkenazi community of Jerusalem. His Kabbalism deepened after he settled in Jerusalem and became acquainted there with the manuscripts of Isaac Luria, Moses Cordovero, and Joseph Caro. In his prayer book R. Horowitz refers several times to *yiḥudim*, and states, e.g., that the purpose of circumcision is the unification of God and the Shekhina.

After referring to these two authorities (R. Epstein and R. Horowitz) as his sources, R. Beer states:

> It must be known that all the additional matters [contained] in our prayer book about the benedictions of *tallith* and *tefillin*, to be recited before the benedictions and after them, are not in the man-

> uscripts and in the books of the pious, because they are not prescriptions of the ancients, but merely a custom that has struck roots since the book *Sha'are Tziyon* ["Gates of Zion" of Nathan of Hannover] has become known. In that book is presented another version to be recited prior to wrapping oneself in the *tallith*, and there are in it deep things founded on the mysteries of the Kabbala, and about them R. Epstein said in his prayer book [the *Seder T'filla Derekh Y'shara]* that those who had not entered the gates of the Kabbala should not recite them, but should instead recite the above version, in a simple language, understandable to all.[61]

As these few sample quotations show, Ashkenazi religious leaders could not resist at least to flirt with the desirability of reciting *yiḥudim*.

7 | *The Witness of the Prayer Books*

After Luria, Cordovero, and de Vidas, practically all the prayer books published by and for Sephardi and Oriental Jews contain numerous unifications and other references to the Shekhina. In a sampling of dozens of prayer books identified as following "the version of Isaac Luria" or "the Sephardi custom," or "the custom of Spain," or which were printed by and for Yemenite, Iraqi, etc. Jews, I found that the *yiḥudim* invariably occupied a prominent place.[62] Although these prayer books are of later vintage, they go back to the teachings of the 16th-century Kabbalists, passed on from generation to generation among Sephardi and Oriental Jews. Thus the instructions that the *yiḥudim* have to be recited on many occasions, on weekdays, Sabbaths, and holidays, and their actual recital, constitute a direct heritage of some four centuries.

Among the Ashkenazi Jews the *yiḥudim* became popular through the intermediacy of the Hasidim. Hasidism, as is well known, split East and Central European Jewry into two camps, opposing, and often bitterly fighting, each other. The Hasidim adopted the Sephardi prayer book and *nusaḥ* (version), and thus the unifications became an essential part of their prayers and other rituals. As for the *Mitnaqdim*, many of them, while remaining opposed to Hasidism, could not resist adopting the *yiḥudim*, and did this even in the face of severe condemnation by their own rabbinical leaders.[63]

This placed the average, semi-educated non-Hasidic Ashkenazi Jew in an ambivalent, not to say awkward, position. On the one hand, he followed his rabbi in opposing Hasidism, but on the other he found in his prayer book a permissive (to say the least) attitude with reference to the unifications whose recital, even though he may not have fully understood them,

was stated there to be the proper thing to do for those familiar with the teachings of the Kabbala. Thus, by reciting the *yiḥudim*, the non-Hasidic Jew could feel that he performed rites that endowed him with at least a semblance of being familiar with mysterious teachings about God.

The Hasidic Jew was spared this difficulty. His rabbi, in harmony with his prayer book, instructed him to recite the *yiḥudim*, and he understood that by doing so he was performing a momentous task, a duty of the highest order towards God, a very great *mitzva*. Nor was the recital of the *yiḥudim* a rare or occasional thing for the Hasidic Jew. To the contrary, it was something he was instructed to perform a dozen or more times every day, until it became for him something of a reflex action, just as was the addition of the phrase *zikhrono liv'rakha* ("May his memory be for a blessing") after mentioning the name of a deceased.

To illustrate the frequency with which a Hasidic Ashkenazi Jew recited *yiḥudim*, let me describe what I found in the prayer book my paternal grandfather, R. Moshe Klein of Pata, Hungary, used all his adult life. When he died in Jerusalem in 1928, his much thumbed-through prayer book passed into the possession of my father, from whom I, in turn, inherited it when he died in Tel Aviv in 1953. It is the *Siddur Bet Ya'aqov heḤadash* ("The New Prayer Book House of Jacob"), published in Vienna by H. Ziegelheim (no date), which follows, as stated on the title page, the Sephardi custom. It is, in fact, a late version of the prayer book of the Sephardi Jews which was edited in the 16th century in accordance with the *kavvanot*, the mystical "intentions," of Isaac Luria. It is thus but a late version of the prayer book used by the Kabbalists in 16th-century Safed. On the very first page the worshiper is instructed to recite, prior to wrapping himself in the *tallith*, the unification formula with which we are by now thoroughly familiar, with the appropriate ending, ". . . . behold, I wrap my body into the *tzitzit*."[64] The very next page contains instructions to recite the same formula in connection with the tying of the *tefillin* ("phylacteries") around the left arm and around the head, with the appropriate changes in the closing phrase. This means that the two rituals which introduced the daily prayers were explicitly stated to be performed for the purpose of bringing about a union between God and the Shekhina. In addition, my grandfather's *siddur* contains instructions to recite the *l'shem yiḥud* formula on the following occasions: before beginning the morning prayer, in connection with the sanctification of the New Moon, prior to performing the *kappara* ("atonement") rite on the eve of Yom Kippur, before observing the commandment of the *lulav* on the Feast of Tabernacles *(Sukkot)*, and before entering the *Sukka* ("booth") on that feast, and on many more occasions throughout the liturgical year in connection with all kinds of holiday rit-

uals.[65] All in all, the *Siddur Bet Ya'aqov heḤadash* repeats the instruction to recite the *l'shem yiḥud* formula no less than 15 times, thus prescribing its recitation about 2,000 times a year, and, in addition, has references to the Shekhina many more times.

A glance at the other prayer books that were until one or two generations ago in use in most Jewish communities in the Arab world, shows that they contain the unification formula as often, or even more often, than the *siddur* discussed above.[66]

8 | *The* Yiḥudim *Today*

At the present time the unifications are still being recited by numerous Jewish communities. Among the Hasidim, who so far have succeeded in holding their own against currents of modernization, and to maintain their traditional religious life-style practically unchanged, whether in Israel, in the United States, or in their other, smaller concentrations, the performance of *mitzvot* continues even among the young generation in the same form in which it was practiced by the previous ones. This means that the recital of the unifications is as integral a part of their prayers and other religious rituals as it was in the past. The *yiḥudim* are recited by them in the course of the morning service, prior to wrapping themselves in the *tallith*, and before putting on the *tefillin*, as well as at the beginning of the afternoon and evening prayers, and also on many other occasions in the course of the day which, for the Hasidim, consists of an almost continuous series of observances of *mitzvot* ("commandments"), *dinim* ("rules"), and *minhagim* ("customs").

This being the case, even the most recently published prayer books intended for Hasidic communities contain the *l'shem yiḥud* formula more or less as frequently as did their older traditional prayer books. Apart from this feature, in which they remain tradition-bound, some of their newly issued prayer books are thoroughly modern, in the sense of containing, in addition to the original Hebrew or Aramaic text of the prayers also their English translation, as well as a running commentary on them. The best example is the recently published *Complete Art Scroll Siddur* with "a new translation and anthological commentary by Rabbi Nosson Sherman."[67] This beautifully produced prayer book is used by several Hasidic communities in the United States. At its very beginning it prints the *l'shem yiḥud* formula with the following introductory explanation in English: "Many recite the following declaration of intent before donning the tallis" (and similarly before putting on the *tefillin*), and then follows the usual text of the unification in the original Hebrew-Aramaic, and in an English trans-

lation which reads: "For the sake of the unification of the Holy One, blessed be He, and His Presence, in fear and love, to unify the Name—yud-kei with vav-kei [i.e., *yod-he* with *waw-he*] in perfect unity in the name of all Israel."[68] As we see, the only concession to "modernity" made in this translation is the substitution of the English word "Presence" for the Hebrew Shekhina, which, of course, dilutes and masks the original meaning of the unification formula.

As far as the meaning, or the interpretation, of the *l'shem yiḥud* formula is concerned, a certain erosion is noticeable in many of the communities in which it is still recited. The crucial words, "For the sake of the unification of the Holy One and His Shekhina," have begun to lose their original meaning, and are being reinterpreted in a manner that enables the average congregant to recite them without having to face their full import. I made inquiries among several Hasidic rabbis in the New York area concerning this issue, and received differing explanations of the meaning of the formula. One of them asserted that its meaning was that the religious rite to be performed was "special to God, and not, Heaven forfend, to Satan." This explanation echoes a teaching found in the Zohar to the effect that one must state that a rite is performed in the service of God alone, and that by doing so one prevents Satan from claiming a share in it.[69]

Another Hasidic rabbi explained that the sentence means that the person about to perform the rite wishes to attach himself to the Holy One, blessed be He, that is, it refers to a desired union between the worshiper and God. This interpretation, too, is found in the writings of 18th and 19th century Hasidic masters, as we have seen above. Several others whom I asked evaded direct answer by asserting instead that the Holy One, blessed be He, and His Shekhina were one.

Among the Sephardi and Oriental Jews the situation is different. Some of their congregations maintain traditional orthodoxy, while others have loosened up to varying degrees, and approximate in the style of their observance the Conservative synagogues of the Ashkenazim. My inquiries among Sephardi and Oriental Jewish rabbis revealed some of these differences with reference to the recital of the *l'shem yiḥud* formula. In the more tradition-bound synagogues, old-fashioned, pious *ḥazzanim* ("cantors") still start the services with the *l'shem yiḥud* formula, which is recited likewise by the old-timers in the congregation. The younger cantors and younger members of the community, I was told, no longer recite the formula. As far as understanding it, I was told that "99% of the people do not understand it."

According to a learned young rabbi of one of the Oriental Jewish congregations in New York, the *l'shem yiḥud* formula refers to the *apparent* separation between God and the Shekhina that came about as a result of

the *Galuth*, the Exile. The oneness, unity, and indivisibility of God are so fundamental that to think otherwise would be sheer heresy. However, in the Exile we are like people locked in a windowless room: we are in darkness, and think that this is the state of the world. But once a skylight is opened in the ceiling, sunlight comes flooding in, and all recognize that there is light that pervades the world. Likewise in relation to the Shekhina: in the Exile we are locked in darkness and cannot see the divine glory that embraces the Shekhina and unites her with the Holy One, blessed be He.

The prayer books in use among the Sephardim and Oriental Jews, as a rule, contain full versions of the *l'shem yiḥud*. One of the few which do not include it is the *Siddur Kol Ya'akov: Daily Prayer According to the Minhag of Aleppo (Aram Soba)*, edited by Rabbi David Bitton.[70] Still, even this modern Sephardi prayer book did not completely excise the traditional Kabbalistic concept of the Unification. It retains the lengthy passage from the *Tiqqune haZohar* that is usually included in Sephardi and Oriental Jewish prayer books, titled "*P'tiḥa* [Opening, or Initiatory Discourse] of the prophet Elijah of Blessed Memory," which we have discussed above and which also contains references to the return of the Shekhina to God's Holy City.[71]

Other Sephardi and Oriental Jewish prayer books in popular use at present abound in unifications and references to the Shekhina. Several of these are of modern vintage, not only in the sense that they were printed in the 1970's and 1980's, but also in that in their last pages they include newly instituted Israeli prayers for the welfare of the State of Israel, of its presidents, of the soldiers of the Israel Defense Army, etc. One of these, following the Aleppan *minhag*, is the *Siddur Bet Yosef v'Ohel Avraham* ("Prayer Book House of Joseph and Tent of Abraham"), subtitled "According to the Custom of Aram Tzova [Aleppo] for the Community of the Sephardim and in All Their Places," edited by Ṣāliḥ Manṣur.[72] It prints the *l'shem yiḥud* formula several times, thus, e.g., prior to the text of the *Minḥa* ("afternoon") prayer, as follows:

> For the sake of the unification of the Holy One, blessed be He, and His Shekhina (YAHDWNHY), in fear and love (YAHHWYHH), and in love and fear (AYHHYWHH), to unite the name *YaH* with *WeH* in a complete union, in the name of all Israel. Behold, we come to recite the *Minḥa* prayer which was instituted by our father Isaac, peace be upon him, with all the *mitzvot* that are comprised in it, in order to restore its root in the Supernal Place, to cause pleasure of the spirit to our Creator, and to do the will or our Maker.[73]

The same invocation with but minor variations is contained in the other

most popular and most recently issued *Siddur 'Et Ratzon* ("Prayer Book Time of Good Will"), subtitled "Includes the Prayers for the Whole Year, for Weekdays, Sabbaths, New Moons, and Holidays, according to the Customs of the Sephardim and All the Children of the Oriental Communities in the Land [i.e., in Israel] and Abroad."[74] This prayer book too contains the "Opening [Prayer] of Elijah" with the added comment that "it is good to recite it before every prayer, and it helps in opening the heart." It instructs those who use it to recite the *l'shem yiḥud* before performing the following rites: the daily morning, afternoon, and evening prayers, the reading of the Song of Songs on Friday evening, the Friday evening prayers, the Friday evening *Kiddush,* the eating of the *Ḥallah* (the Sabbath loaf), the Sabbath *mussaf* prayer, the Sabbath *Zakhor,* the three Sabbath meals, the New Moon *mussaf* prayer, the lighting of the Hanukkah candles, the blessing of the new moon, the counting of the 'Omer (on the 49 days between Passover and Pentecost) and the daily recitation of the bedtime *Sh'ma'*. All in all, this prayer book prints the text of the *l'shem yiḥud* no less than 18 times (I may have overlooked one or two), that is, more often than any of the other prayers.[75] A person who conscientiously follows these instructions recites the formula at least some 1,750 times a year.

In addition, this prayer book recommends concentration on the composite divine names AYDHNWYH and YAHDWNHY each time one says Amen at the recital of the Kaddish, that is, five times for every Kaddish, or 15 times daily. It also prints a Kabbalistic diagram in the shape of a seven-branched candelabrum with the same two divine names inscribed above it.[76]

Another likewise very popular Sephardi prayer book, entitled *Siddur Ahavat Tziyon haShalem* ("The Complete Prayer Book Love of Zion"),[77] is almost identical with the above, except that it includes also the readings for the *Tiqqun Ḥatzot* ("Midnight Elevation"), which are prayers of mourning about the destruction of Jerusalem and the return of Israel, and are introduced by the *l'shem yiḥud.*

In conclusion only one comment: Oral testimony of persons familiar with the ritual practices of Hasidic Ashkenazi, Sephardi, and Oriental Jews, and the written witness of the prayer books in use among them, are unanimous in confirming that the unifications are an essential and oft-recited ingredient of their prayers. This, I believe I am correct in interpreting as an indication that the belief in the Shekhina, the exiled spouse of God the King, or of the Holy One, blessed be He, and in the religious duty of bringing about a reunification between them, is also a living part of the belief system of these Jewish communities.

9 | Yiḥudim *in Exorcism*

An additional purpose for which *yiḥudim* were frequently used was the expelling of *dibbuqim* (singular *dibbuq*),[78] spirits of dead persons that were believed to be able to take possession of the bodies of living individuals and thereby cause them great suffering. The existence of this type of belief in spirit-possession and in the possibility of expelling the invading spirit is well known from the New Testament, the writings of Josephus Flavius, and Talmudic literature.[79] The term *dibbuq*, as it became popular after the spread of Lurianic Kabbala, referred only to a spirit of a dead person (and not a demon) who, while alive, committed such grave sins that upon his death his spirit could not enter even Gehenna, but was hurled about from one end of the world to the other by avenging angels. Such a spirit could escape this torment only if it succeeded in entering the body of a living person, which it could do if it found an individual whose transgressions made him vulnerable to being possessed by a spirit. Once the *dibbuq* succeeded in entering the body of such a person, the avenging angels could no longer hurt it, but it, in turn, caused the person in question much pain, erratic behavior, and serious illness. Hence, if signs of *dibbuq*-possession were discerned, steps had to be taken to exorcise the spirit, to expel it from the body of the possessed. The central rite in the complex ritual of exorcism was the recitation, often for hours on end, of *yiḥudim*, accompanied by the blowing of the *shofar*, by adjurations, and often by causing physical pain to the patient.

In his book about *dibbuq* tales in Jewish literature, Gedalya Nigal collected some 90 reports, accounts, and tales about the *dibbuq* (mostly in Hebrew), dating from the 16th to the 20th centuries.[80] From this material it becomes clear that *dibbuq*-possession was a definitely culture-bound phenomenon, that is, as Dr. Nigal observes, *dibbuqim* appeared only in environments in which people believed in their existence. Moreover, both the symptoms of possession by *dibbuqim*, and the methods used to exorcise them, conform to definite patterns, as do the sins for which the soul of a deceased becomes a *dibbuq* (mostly of a sexual nature), and the minor transgressions committed by the living person which enable a *dibbuq* to penetrate his body. In most of the cases the *dibbuq* is masculine, and the possessed person is a young woman.

Dibbuq-possession became frequent in 16th-century Safed, where the Jewish population was acquainted with, and influenced by, the doctrines of the Kabbala. The exorcist had to be a Kabbalistic master, and later a *tzaddiq*, a saintly rabbi of a Hasidic community. Although Ḥayyim Vital, whose

writings contain the first detailed accounts of *dibbuq*-possession, does not call the spirit which takes possession of a person by the name *dibbuq*, he refers to the phenomenon and describes it as a special case of *gilgul*, transmigration of souls.[81]

The drama of exorcism fascinated those who witnessed it, and many of them, as well as of those who functioned as exorcists,left behind detailed records of the procedures. One of the accounts tells about an exorcism that took place in Tiberias in 1833. In it the *dibbuq* himself instructs the exorcist rabbis how to proceed. He says (speaking, of course, from the mouth of the possessed person, in this case a 20-year-old youth): "On Friday night, engage in studying all night, sanctify yourselves, to perform unifications and to cause the supernal powers to couple. . . ."

The exorcists follow the *dibbuq*'s instructions, and say in unison: "With the combinations (*tzeruf*) of the Holy One, blessed be He, and His Shekhina, we stand here today before our master the divine Tanna, Rabbi Meir Ba'al haNes, to sue this evil and recalcitrant spirit. . . ." Nevertheless the struggle between the *dibbuq* and the exorcists goes on for a long time, until at long last they succeed in expelling him.[82]

In many of the accounts telling about the exorcising of *dibbuqim* the central feature of the ritual is the recitation of *yiḥudim*, often repeatedly, and always emphatically.[83] One of these exorcisms took place in Baghdad in 1900, and is reported by R. Y'huda Fetaya, the exorcising rabbi, who, first of all, tries to ascertain whether the person who for twenty years was bothered by "evil thoughts" is actually possessed by a *dibbuq*. The way he does this is by "reciting into the ears of the man possessed the *yiḥud* of the spirit, so that the breath of the *yiḥud* should enter his ear and his limbs, for the breath of the *yiḥud* expels the breath of the *dibbuq*." The exorcist relates: "I recited this *yiḥud* many times over, one after the other, speaking into the ear of the possessed, without interruption, until I became exhausted." He explains that he did this because these "*yiḥudim* are like fire in chaff, and are worse [for the *dibbuq*] than the pain of Gehenna. . . ." Finally, the *dibbuq* was no longer able to suffer the pain, and exited from the body of the patient.[84]

Other examples, too, show that the *yiḥudim* were believed to force the *dibbuq* out of the body of the possessed, and that by being spoken into the his ear they entered the "cavity of the body" and thus forced the *dibbuq* out. Occasionally the recitation of these exorcistic *yiḥudim* went on for several days—in one reported case (from 1913), the exorcist treated a woman patient with *yiḥudim* for no less than seven weeks, while in another his efforts continued for a full year.[85]

As can be seen from the dates mentioned in the reports about exorcisms

and from other sources, *dibbuq*-possession and the exorcism of *dibbuqim* disappeared in the early 20th century.[86] The modernization of the religious atmosphere, to which even the most traditional-bound Jewish circles could not remain immune, seems to have eliminated the belief in *dibbuqim* which was the prime precondition of the occurrence of this type of psychiatric phenomenon, and thus, after a career that spanned almost four centuries, the spirit known as *dibbuq* was finally laid to rest.

10 | Yiḥudim *for Their Own Sake*

Luria's instructions to the effect that one should recite the brief formula of *l'shem yiḥud* "before everything," that is, prior to reciting any prayer or performing any *mitzva*, were intended for the Jewish public at large. For the adepts, the learned initiates, who in the Safed circle of the Kabbalistic masters constituted the intellectual-religious elite, Luria had instructions for an entirely different type of *yiḥudim* whose purpose was, not to make sure that the recital of a prayer or the performance of a *mitzva* served its ultimate aim, the unification of God and the Shekhina, but to achieve, through intense concentration on the *yiḥud* itself, a direct influence on the condition of the Godhead. The basic purpose of these *yiḥudim* was to reunify the *Z'er Anpin* ("The Small of Face," or "The Impatient One"), representing the male aspects of the Godhead, with the *Nuqva diZ'er* ("The Female of the Small One") representing his female aspect.

The Lurianic instructions describing these unifications are extremely complicated. They involve a kind of mental gymnastics, requiring a veritable virtuosity in juggling complex and varying rules of *gematria*—the equation and combination of the numerical values of the letters of Hebrew words, and especially of the names of God—and necessitate keeping in mind an array of artificially derived divine names, of which the ones mentioned above are but elementary examples. Thus these *yiḥudim* constitute, not a rite introductory to prayers or *mitzvot*, but "an independent exercise, detached entirely from the format of traditional prayer and the performance of other *mitzvot*."[87]

Isaac Luria, the chief initiator of these unifications, referred to them as *yiḥudim 'elyonim*, or "supernal unifications." Since their performance required not only intense concentration, but also took up considerable time that otherwise would have been devoted by the adepts to Tora study, the "Holy ARI" (Luria) anticipated objections from his followers, and felt it necessary to reassure them: "Don't say that the study of the Tora is greater, and that it is not seemly to neglect it, because the mentioned matter of the *yiḥudim* is greater than studying the Tora, for it unifies the supernal worlds."[88]

One of the instructions of this type of *yiḥudim* reads as follows: "Behold,

the supernal unification of *Ḥokhma* ["Widsom"] and *Bina* ["Understanding"][89] is that of the name YHWH with *Ḥokhma*, and the name *Ehye* with *Bina*, and the joining of them together thus: YAHHWHYHH. This is the supernal copulation. . . . In sum: Let him [the adept engaging in unifications] place the name YHWH with its four letters before his eyes, and concentrate on unifying the Holy One, blessed be He, and His Shekhina. . . ."[90]

According to Luria, the *yiḥudim* of this type had an immense effect on the spiritual world. Vital writes:

> He who performs a supernal unification, the souls of *tzaddiqim* [deceased saintly men] will cleave to him, and behold, the souls of the *tzaddiqim* will reveal themselves to him. . . . And know that Benayahu ben Yehoyada is the one who is present and reveals himself in all places where a *yiḥud* is being performed, which causes the Female Waters to rise up. And the secret of the matter is that there were many *tzaddiqim* who in their lives were always performing supernal *yiḥudim*. . . . He who performs a unification at a propitious time causes the unification of all the supernal roots, and this is a very high grade. . . .[91]

The passage requires some explanation. Benayahu ben Yehoyada was one of the high officers of King David, the commander of the Cherethites and Pelethites, who is reported to have performed "mighty deeds" (2 Sam. 23:20–22), and who, according to Luria, accompanied "anyone who performed supernal unifications."[92] The raising of Female Waters refers to the power inherent in the *Nuqva diZ'er,* who is the female counterpart of the *Z'er Anpin*. The power that thus ascends from the Female in turn arouses the Male Waters which are the power flowing from the Male to the Female, and thus bring about a union of the two.[93]

According to Luria the *yiḥudim* should be performed either in one's home, or, preferably, at the grave of a departed *tzaddiq*.[94] It so happens that in the neighborhood of Safed there were (and still are) numerous tombs of such holy men as Shim'on bar Yoḥai, Rabbi Akiba, Hillel and Shammai, Shemayah and Avtalyon, Abbaye and Rava. Thus it was not difficult at all for the adepts to go and prostrate themselves on one of these graves as recommended by Luria. The rite consisted of stretching oneself out full length on the grave, and while in that position performing the unifications, combinations of letters, etc.[95]

11 | *Expiatory and Purificatory* Yiḥudim

As for the fourth type of *yiḥudim* it will suffice to mention only briefly that Luria taught that these "supernal unifications" could and should be used for several expiatory purposes. Vital's *Sha'ar Ruaḥ haQodesh*, the main source describing these Lurianic doctrines, contains the texts and instructions of many dozens of *yiḥudim* for the purpose of making an evil person repent, for purifying the soul, and for atoning such grave sins as homosexual intercourse, sleeping with a married woman, and the like.[96] To judge from the number of *yiḥudim* serving these purificatory purposes, the most frequently committed sin among the Jews of 16th-century Safed was homosexuality, to atone which nineteen different *yiḥudim* are recommended. Next to it came adultery with a married woman, which sin is expiated by ten different *yiḥudim*. Vital took many of the texts of the *yiḥudim* he assembled in his book from other leading Kabbalists to whom he always conscientiously gives credit.[97]

By the time Vital wrote this book the *yiḥudim* had become such an important religious ritual that it was found necessary to preface them with a special lengthy prayer, in Aramaic, asking "the Ancient One of the Ancient Ones," that is, God, to accept them.[98]

A detailed presentation of Luria's teachings as to how to perform the "supernal unifications" which he so greatly stressed is contained in a brief treatise written by R. Yosef Tabul and preserved in a manuscript in the library of the Jewish Theological Seminary of America in New York.[99] The Kabbalist Yosef Tabul (or Ibn Tabul, ca. 1545–1600) immigrated from his native North Africa (whence he was also called "Yosef haMa'aravi") to Safed, where in 1570 he became one of the foremost disciples of Luria, and after Luria's death the principal transmitter, next to Ḥayyim Vital, of Luria's teachings. His treatise on Luria's *yiḥudim* begins: "This is the language of my teacher and master Rabbi Yitzḥaq Luria Ashkenazi—may his memory be for the life of the World to Come—which he told me mouth to mouth, word by word, in great secrecy. It is tried and proven, and great is the advantage for him who knows it. And this is his language. . . ."

Then follows an account of Luria's instructions as to how to cleave to the souls of *tzaddiqim* who passed away by "stretching oneself out on their graves" and by "keeping the honored and awesome Name [of God] always in mind, to unite the Holy One, blessed be He, with His Shekhina in fear and love, to unite the *waw* with the *he* by means of the *yod* and the *he*. . . ."

"And behold," R. Tabul continues, "there is no doubt that the *tzaddiqim* after their death, when they dwell in the dust, do not cease from serving

God, but always engage in unifications in the secret of their soul and spirit and ghost,[100] that rise up and unify *Ḥokhma* ["Widsom"] and *Bina* [Understanding"] in the secret of their soul, and the *Tif'eret* ["Splendor"] with the *Malkhut* ["Kingdom"], in the secret of the ghost, and the Female Waters of her [of *Malkhut*] with the secret of their soul, and especially so at midnight when the Holy One, blessed be He, plays with the ghosts of the *tzaddiqim* in the Garden of Eden, as explained in the Zohar in the section *Lekh l'kha. . .*."

In the sequel R. Tabul explains that by performing unifications one achieves a union between one's own soul and ghost and spirit, and those of the *tzaddiq* over whose grave one prostrates oneself. He gives explicit instructions as to how to concentrate on the letters of the name of God (YHWH), and how to combine the letters of this name with the other divine name *Ehyeh,* and the letters of YHWH with the letters of *Adonay.*

In these complicated Kabbalistic mental exercises one feels that the original purpose of the *yiḥudim,* namely the unification of the male and female elements (or aspects) of the Godhead, is lost, and the accent is on the *gematria,* the virtuosity in combining the letters and in producing long and practically unpronouncable divine names to which quasi-magical qualities are attributed.

Next R. Tabul turns to "the *yiḥudim* which my Master taught me, mouth to mouth, word by word, letter by letter," The first of these instructs the adept what to do while reciting the *Sh'ma'* prayer, in order to cause the "Female Waters" to rise to the *Sefira* of *Bina* ("Understanding"). Here the accent is no longer on the unification of God and the Shekhina, but on that of the soul of the adept and the soul of the *tzaddiq* on whose grave the adept lies prostrate with the "supernal root on which both you and that *tzaddiq* depend."[101]

12 | *The Common Man and the Shekhina*

A conspectus of the rich material on the unifications, of which only a sample could be presented above, shows that they were essential parts of the everyday life of most Jews until the general decline in traditional religious observance that set in with the spread of the *Haskala,* the Jewish Enlightenment, in many parts of the Jewish world. The role the *yiḥudim* played in the life of the individual Jew depended, of course, on his general religious orientation. All in all, however, there can be no doubt that there was an intense preoccupation with the *yiḥudim* among all the Hasidim, Sephardi, and Oriental Jews: in their life the *yiḥudim* were a ubiquitous

element, accompanying, as we have seen, practically every moment of their waking hours, and every one of the many *mitzvot* they were expected to perform day after day.

The Kabbalistic authors and Hasidic masters in whose writings is laid down the duty of reciting the *l'shem yiḥud* formula "over everything," as several of them state, are at pains to explain that God and the Shekhina are one. Schooled as they were in mystical thinking, they undoubtedly reached an understanding, satisfactory for their grasp, of the nature of the Godhead, so that for them, despite the constantly referred-to dichotomy between the male and the female aspects or elements in God, and the separation between them that made the unifications such an important religious duty, it was a deep-seated and unshakable tenet that God and the Shekhina were one. It is a fact that they never tire of emphasizing, and insisting on, the ultimate oneness of God, even while instructing their followers to recite unifications many times a day.

But what of the followers, who constituted the vast majority everywhere, in Europe as well as in the Middle East? They, even if possessed of some learning, lacked the ability to understand the sublime mysteries of divine oneness while following the instructions of their spiritual leaders and reciting the *l'shem yiḥud* formula again and again. All they were able to grasp was that by enunciating the hallowed formula they declared that the *mitzva* or other act they were about to perform served always one and the same purpose: that of uniting God and His Shekhina. This is what the formula said, and this is what those who recited it understood it to mean. Can it be that they were aware that the Shekhina they thus strove to unify with the Holy One, blessed be He, was, despite the plain meaning of the words, which must have been clear even to the least educated among them, not a separate entity but a mysterious emanation from, or aspect of, God? That, ultimately, "the Holy One blessed be He, and His Shekhina" was nothing but a figure of speech, and that behind it stood the supernal, majestic, untouchable and unassailable oneness of God? I doubt it. It seems to me that what was carried in the mind of the untutored or semi-tutored Jew as a result of the constant repetition of the unifications was something akin to the mental picture the uneducated Catholic layman had of the deity: his "Lord" was Jesus Christ, the object of his loving adoration was "the Mother of God," and the abstruse doctrine of the three-in-one deity was either unknown to him, or was pushed so far into the background of his consciousness that it played a very minimal role, if it played a role at all, in his religious belief and thinking. The believing mind has an uncanny capacity to remain unaware of logical contradictions inherent in its beliefs. Likewise the Jews managed to be unmindful of the contradiction between their

axiomatic belief in the absolute oneness of God, and their acceptance of what the *yiḥudim* hammered into them many times every day: that the Shekhina was separated from God, and that it was their duty to restore the shattered unity between her and God.

It is a matter of great regret that no documentation is available of what the Jewish folk belief was concerning the Shekhina after the Lurianic doctrines became accepted into the prayer books and thus lodged in the Jewish mind. One can only extrapolate from rare written records left behind by learned men whose writings contain indications or betray traces of what must have been the beliefs of the simple people. One such record is contained in the book *M'gillat S'tarim* ("Scroll of Secrets") written by R. Safrin, which we shall discuss in Chapter IX. Also the very fact that the visions of the earlier Kabbalistic and Hasidic authors fall into a definite pattern—one could, e.g., establish a definite typology of the *maggid*—makes it appear likely that those visions were expressions or products of the general atmosphere of the Jewish communities dominated by Kabbalistic or Hasidic masters and their teachings. *Dibbuq* possession, discussed above, and occurring in other cultures as well, is yet another phenomenon that evinces such patterning. Hence it may not be farfetched to conclude that the *yiḥudim*, which unquestionably were part of the everyday life of the community at large, created a susceptibility to visions of the Shekhina and to experiences of *maggidim* in many more people than would appear from the number of surviving accounts. Many could have had, in fact, must have had, such visionary experiences in order to enable the few learned and talented among them to describe their visions in largely similar terms, and to leave them as a legacy for us to study and ponder.

Visions and hallucinations were, of course, but one type of phenomena in communities for which Kabbalistic and Hasidic mastery was the acme of accomplishment. Beyond that was the psychological effect of the doctrines themselves, of which even the least knowledgeable had to have some inkling. How far this scatter-effect of Kabbalism and Hasidism spread among the *'amkha*, the Jewish population in general, is hard to say for the simple reason that all the surviving documentation pertains to the life and work of the learned elite among the Kabbalists, and of the *tzaddiqim*, the rabbinical leaders enjoying the reputation of saintly men, among the Hasidim. And even the writings left behind by the Hasidic *literati* present not a few problems, especially when one wishes to base on them conclusions with reference to the mental world of the common man, of the Jewish millions, whose enthusiastic support made it possible for the few hundred *tzaddiqim* to devote their lives to studying the Zohar and to mystical speculation, and to enjoy prestige, honor, adulation, and occasionally luxurious living.

Hasidic literature, although it spans less than two centuries, is very voluminous, and is difficult of access because of its language, stylistic peculiarities, ideological premises, and the concepts with which it operates. For these and several other reasons, its scholarly study has barely begun. To subject it to scholarly scrutiny, to something akin to the French *explication de texte*, and, in the first place, to a psychological investigation, could be a matter of considerable importance for an understanding of the Jewish psyche in East and Central Europe in the two centuries after the emergence of Hasidism. A painstaking study of the belief systems, the conceptual constructs, and the fantasy-world of the Hasidim, the learned and the untutored alike, would show what it was that made it possible for them, not only to preserve their mental equilibrium in the midst of, to say the least, trying circumstances, but also to maintain an optimistic outlook, a specific Hasidic version of the zestful enjoyment of life. I am confident that such a study would establish that one of the foundations of this development was the role assigned to the Hasid, even to the simple, ignorant Jew, in bringing together God and the Shekhina by reciting *yiḥudim* ten or fifteen times a day. This belief made him in his own eyes a factor in the mysterious goings-on in Heaven, and thus gave him a sense of importance and value far beyond that which appeared on the surface of things.

IX

The Shekhina as *Maggid* and Vision

1 | *As* Maggid

In chapter IV above we referred to statements made by some Talmudic sages who claimed to have seen or heard the Shekhina in her earthly manifestations, and cited Talmudic and Midrashic passages speaking of individuals and the Children of Israel in general as having "feasted their eyes on the Shekhina," i.e., of having actually gazed at her. These passages—not to mention such Biblical visions of God Himself as those of Isaiah (6:1–5) and Ezekiel (1:26)—made it possible for medieval and later Jewish mystics to claim that their own visionary or auditory experiences of the Shekhina did not go beyond the permissible within the framework of legitimate Jewish doctrine. Inevitably, it was the Kabbalists who put forward such claims and recorded their perceptions of divine sights and sounds.

Early Kabbalistic literature, and in the first place the Zohar, contains numerous accounts of, or references to, heavenly inspiration, in which the Holy Spirit, the Prophet Elijah, the chief angel Metatron, or other angels and heavenly forces, appear and communicate mysteries and other weighty revelations to the favored adept. In the 15th century, the personified source of such revelations assumed the character of a *maggid* (literally, "sayer," or

"teller"), who repeatedly or even regularly addressed the individual Kabbalist in a dream, or spoke from his mouth while he was awake. In the 16th century the five most important Kabbalists of the Safed circle—Joseph Caro, Shlomo Alqabetz, Moses Cordovero, Isaac Luria and Ḥayyim Vital—had their *maggidim* and left behind accounts of their experiences. After them, the *maggid* phenomenon continued well into the 18th century, while other types of supernatural visions occurred even in the the 19th.

The history of *maggidism* has still to be written, but several of the individual Kabbalists who saw images and heard voices of *maggidim* have already come under scholarly scrutiny. It appears that the first master in whose circle the image of the *maggid* crystallized was the 15th–16th century Spanish Kabbalist Yosef Taitazak, who indulged in severe ascetic practices, and reported having received revelations in Hebrew from a *maggid*. After the Spanish expulsion (1492), Taitazak settled in Salonika, where he became the head of a group of disciples whose members subsequently moved to Safed and founded there the great Safed school of Kabbala.[1]

The Kabbalistic master in whose life the *maggid* played the most important role was Joseph Caro (1488–1575), the oldest of the five mentioned above. Caro is the most famous and most influential codifier of Jewish law of all times, whose *Shulḥan 'Arukh* is the last, and to this day authoritative, halakhic code of Judaism. Less well known in non-Kabbalistic and non-Hasidic circles is the fact—somewhat embarrassing for them—that Caro was also a leading Kabbalistic master in 16th-century Safed. He kept a secret Kabbalistic diary for half a century, of which the only surviving fragment was printed under the title *Maggid Mesharim*, that is, "Teller of Truths."[2]

The influence of the *maggid* on Caro was all-encompassing. Not only did the *maggid* communicate to him sermons interpreting the secrets of the Kabbala and passages in the Bible, but also gave him practical help, guiding him in his wanderings in Turkey, directing him to emigrate to Eretz Israel (at the time a Turkish province), and, most importantly from the point of view of the development of the *Shulḥan 'Arukh*, stimulating him to write his halakhic works. The *maggid* also functioned as Caro's mentor in personal matters, encouraged him to live a strictly moral life, and even promised him that he would achieve his great dream—martyrdom, although in fact this was never attained by him.[3]

Caro and his *maggid* are of special interest to us in the present context because Caro identified the divine personage who accompanied him through most of his long life (he lived to be 87) with the Shekhina. In addressing Caro, the *maggid* identified herself as the Mother, the Shekhina, the Matronit—all Kabbalistic terms designating the mystical divine spouse of

God. In one passage, e.g., she says: "I am the mother who chastises her children, I am she who is called Matronit, I am the Mishna, who speaks in your mouth, I am she who dries up the sea, who pierces Rahab, I am the chastising mother, I am the angel who redeems the mystery of Jacob."[4] Although in this passage the *maggid* is identified with the feminine manifestations of God (Mother, Matronit) as well as with the Mishna, in later revelations she prefers to identify herself with the Mishna alone.[5]

Several passages in the *Maggid Mesharim* testify to an erotic relationship between Caro and his *Maggid*-Shekhina. E.g.: "I always embrace you and cling to you"; "I cleave to you and kiss you with love, as it is written, 'Let him kiss me with the kisses of his mouth' (Song 1:2)"; "Come out and meet me, my sister, my fair one, I desire you and love you. . . ."[6] Although Werblowsky, who devoted a whole book to Caro, cautions against reading too much into phrases such as these, since, as he says, they are current in the Midrash and the Kabbala,[7] it is undeniable that the intimate relationship that went on for decades in the imagination of Caro between him and his *Maggid*-Shekhina had a definitely erotic note to it, which, of course, is nothing unusual in the context of mystical experience also outside the boundaries of Judaism. As Louis Dupré put it, "All Western religions have produced mystics of love. Judaism, Christianity, and Islam have known each its own kind of spiritual eros."[8]

Joseph Caro's identification of the *Maggid*-Shekhina with a sacred book, the Mishna, has its historical antecedents in the apocryphal Wisdom of Ben Sirach (Chapter 24) in which *Ḥokhma* ("Wisdom") is identified with another holy book, "the book of the Covenant of the supernal God—the Tora which Moses commanded us as an inheritance of the Community of Jacob" (Sirach 24:23).[9]

The next oldest of the five Kabbalistic masters, mentioned above, Shlomo Alqabetz (ca. 1505–1584), refers in his writings, as we will see (p. 250), to the Shekhina as "our Mother" and to God as "our Father." As for information about the *maggid*, Alqabetz is important because of a piece of writing known as "The Shavu'ot Epistle," in which he describes in detail the auditory manifestation of a *maggid* through the mouth of Joseph Caro which he witnessed and heard in the course of two nights. He writes that on the night of Shavu'ot Caro and he spent all night reading the Bible, then studied the Mishna *Z'ra'im*, and then

> Our Creator enabled us to hear the voice of the speaker in the mouth of the *Hasid* [i.e., Caro], a great voice, clearly enunciating, and all the neighbors heard it and did not understand. And the loveliness was great, and the voice became stronger and stronger,

> and we fell on our faces, and none of us dared lift up our eyes and faces to see because of our great fear. And that voice spoke to us and said: "Hear, O friends, you are the choicest of the choice, my friends and beloved ones, peace be unto you. . . . It is now many years that the crown of my head fell down, and there is nobody to comfort me, and I am cast into the dust and embrace dunghills (Lam. 4:5). But now you have restored the crown to its former state. . . . Behold, I am the Mishna who chastises men, I came to speak to you. . . . Be strong and rejoice in my Tora. . . ." And all of us broke into tears because of our great joy and also when we heard the pain of the Shekhina because of our sins, and her voice was like the voice of a sick person who beseeches us. . . . And then we continued until the light of the morning, and the study did not cease from our lips in joy and trembling. . . .[10]

Several points in this passage of which we quoted only the highlights, call for comment. First of all, it is interesting that although the *maggid* whose voice issues from the mouth of Joseph Caro identifies herself as "the Mishna," Alqabetz and the group recognize in her the Shekhina. Secondly, the whole passage is full of ambivalence: the image has "great loveliness," but at the same time it inspires "great fear." The voice flatters the group, calls them "choicest of the choice," but then strikes a threatening note saying that she "chastises men." She says that the crown of her head fell down and she herself is cast into dust and embraces dungheaps, but at the same time she states that Caro and his group have restored her crown to its former place. She speaks with a "great voice" and yet with the voice of a sick person who "beseeches us." Similarly ambiguous or ambivalent is the reaction of those who hear the voice: they are seized with a great joy, but also cry bitterly over the pain of the Shekhina and their own sins which caused her sufferings. They both rejoice and tremble. I certainly wish a competent analyst would take a close look at this and other similar passages describing the *maggid*'s communications and the reactions of those who received them. But even short of that one thing is quite clear: the image which appears to the group is recognized by them as the Shekhina, and, in fact, cannot be anybody else but the Shekhina. It is the Shekhina, and not the Mishna, who, according to traditional Kabbalistic doctrine with which members of the group were suffused, was cast into dust, who suffered, and who could be restored to her place on high and reunited with her husband, the supernal King, by the performance of *mitzvot*, and, in the first place, by the great *mitzva* of studying the sacred literature with utter concentration. . . .

As we will see below (p. 250), Alqabetz dwelt in his other writings as

well on the plight of the Shekhina, and on the duty of the pious "to bring back our Mother to her place and to her palace." As for the *maggid* of Caro, also the Jerusalem rabbis who wrote *haskamot* ("approbations") to the *Maggid Mesharim* make it clear that she was indeed none other than the Shekhina.[11] Incidentally, as Werblowsky has pointed out, the term *maggid* appears in the writings of Caro and Alqabetz only once or twice. The usual designation for the spiritual persona who addresses Caro is *qol* ("voice"), or *dibbur* ("speech").[12] Interesting is the phrase in which the Shekhina describes herself as being in exile among *saravim v'sallonim,* which is a modified quote from Ezekiel 2:6, where it means "briers and thorns," but which in the approbation of the Jerusalem rabbis to the *Maggid Mesharim,* as Werblowsky suspects, could be a pun and intended to be read *Serbim uS'lavonim,* that is, "Serbs and Slavonians," since the consonants of the two Hebrew words as they appear in the Bible can be read thus as well.[13]

With the third of the group, Moses Cordovero (1522–1570) we have dealt in the preceding chapter, but what he has to say about the *maggid* belongs in the present context.[14] Cordovero wrote a book-length treatise about angels in which he discusses the *maggid* in some detail. He refers to angelic spirit-possession by saying that angels can "clothe themselves into a man," and that such an angel possessing a man is "what people call *maggid.*" By being possessed in this manner, "a person can become a prince, a king, or a prophet . . . and a chariot for the Holy One, blessed be He. . . ." When the Children of Israel went into the field to fight the Philistines, "the Shekhina was with Israel in their war, and her chariot was the mystery of the king." When a person is thus possessed by the Shekhina, "he feels nothing but heaviness of head, no ringing of the ears. . . ."

From this Cordovero concludes that "all the acts of a man must be for the sake of Heaven in thought, so that he straighten his thoughts in those acts for the sake of the unification of his Creator, as is known, and he should utter with his mouth, 'For the sake of the unification of the Holy One, blessed be He, and His Shekhina,' and then perform the act, so that the act should not be spoiled . . . and then the *Tzaddiq* [i.e., God] will alight on that act, and evil will be removed from it."

In the sequel Cordovero touches upon a favorite subject of the Kabbalists, namely that coupling between man and wife must be performed with awe and dedication:

> And this is the great principle in procreation, in the union of man and wife, for there is nothing that promotes the presence of Evil Lilith there as does this act. Because it is a great achievement to beget a child who survives, who builds worlds, rather than to beget,

> in hasty confusion, children of Lilith . . . or to beget evil ones, children of Samael and Lilith, the devastators of the world. . . . One must beware of having strife and quarrel in one's house . . . for then, instantly, Lilith will be present there. And let him [the husband] know that he represents the Supernal Groom, and his wife the Supernal Bride. . . .[15]

We shall see below examples of Kabbalistic anxiety over the interference of Lilith with the sacred act of union between man and wife (pp. 234–35). Here, in Cordovero's teachings, we see the general background of that fear: the concern with the danger that Lilith or some other forces of evil may interfere and "spoil" any pious act performed, and we are told that the method of preventing it is to recite the "unification" formula discussed in the preceding chapter.

Next in chronological order comes Isaac Luria (1534–1572), with whom we are by now well acquainted, and who was by far the most influential of the Safed Kabbalists, and this despite the fact that he spent only the last two years of his life in Safed and that he died at the young age of thirty-eight. He came to be referred to as the "divine Rabbi Isaac," or, from the acrostic of these three words in Hebrew, as *HaARI haQadosh*, "the Sacred Lion." In contrast to the other leading Safed masters, Luria himself wrote next to nothing. The works usually referred to as *Kitve haARI*, "the writings of Luria," were actually written by his disciples, and in the first place by Ḥayyim Vital, who carefully recorded his teachings, creating an extensive corpus of Lurianic works which, in turn, had a unique influence on the development and spread of the Kabbala. Thus it is from books compiled by Ḥayyim Vital that we know of Luria's maggidism, although, in fact, it is difficult to determine where in these books the record of Luria's teachings ends and Vital's own ideas begin.

Moreover, one of the two books which contain most of the information on Luria's *maggid* experiences, the *Sha'ar haYiḥudim* ("Gate of Unifications"), was compiled not even by Ḥayyim Vital but by his son Samuel Vital. The other book, *Sha'ar Ruaḥ haQodesh* ("Gate of the Holy Spirit"), forms one of the eight "Gates" into which Ḥayyim Vital organized Luria's teachings and which he entitled *'Etz haḤayyim* ("Tree of Life"). This work too was reedited and rearranged by Samuel Vital.[16]

The Lurianic doctrine of maggidism as it appears in the Vitals' presentation, has a distinctly non-spiritistic coloration. The *maggid* is not the spirit of a deceased saint or master, nor the audible manifestation of the Godhead, but comes into being as a result of an adept's studiousness, piety, and prayer. As Lawrence Fine put it, "the Voice that a man utters while

engaged in the study of Torah or mystical prayer ascends above, thereby creating a *maggid*. At a later point in time, this created spiritual voice descends below by 'clothing' itself in the mystic's current voice. . . ." or, it joins "with the voice of a departed Zaddik (righteous person) in the world above," and then, having merged, "the two voices . . . descend and speak through the voice of the adept."[17]

In Luria's maggidism, as reported by the Vitals, the *maggid* is not identified with the Shekhina, but has some connection with the *Sefira* of *Malkhut* ("Kingdom"), which, as we have seen, is identified with the Shekhina.[18]

Ḥayyim Vital (1543–1620) was the youngest of the five Kabbalists mentioned. In addition to presenting the Jewish world with the corpus of Luria's teachings, Vital himself wrote voluminously. He held forth in considerable detail about the theory and practice of *yiḥudim*, which he must have done in obedience to his master, Luria, who, he writes in his *Sefer haḤezyonot* ("Book of Visions"), often reproached him for not performing enough of them.[19]

After the appearance of Shabbatai Zevi (1626–1676), the false Messiah, those who continued to believe in him despite his apostasy in 1666, remained true to mainstream Kabbalism inasmuch as they experienced visitations from *maggidim* very similar to those of the non-Shabbataians. One of the leading Shabbataian mystics was Ya'aqov b. Yitzḥaq Serjun (or Tzurgeon; his name is spelled in Hebrew Tzerugun) of Salonika, who, in 1668, described his maggidic visions, or rather hallucinations. These were clearly modelled after the Zohar in which Talmudic sages frequently appear and divulge great mysteries to the company of adepts. However, there is one significant difference: while in the Zoharic visions the sages who appear are the sole apparitions and sources of mystical instruction, in Serjun's visions the sages, either Tannaim or Amoraim, appear in the company of "the Holy Shekhina." As for the contents of the revelations themselves, they all deal with "the sacred soul" of Shabbatai Zevi, the meaning of his apostasy, and related issues.[20]

Somewhat later, but still in the 17th century, revelations of heavenly *maggidim* concerning Shabbatai Zevi and the legitimacy of his messianic mission became frequent among Italian Kabbalists.[21] The usual contents of the communications the Shabbataian visionaries claimed to have received from their *maggidim* were confirmations of the messiahship of Shabbatai Zevi. One of them was Mord'khai Ashkenazi (d. 1701) from Zholkva (Zolkiev), a rabbi, preacher, and Kabbalist who spent some time in Italy and claimed to have received a new reading of the Zohar from heavenly *maggidim*. His book, titled *Eshel Avraham* ("The Tamarisk of Abraham"),

containing Zoharic commentaries, was seen through the press in Fuerth in 1700–1701 by Ashkenazi's patron and fellow Shabbataian visionary, Abraham Rovigo.

Abraham Rovigo (ca. 1650–1713) was himself a recipient of maggidic revelations, and a generous supporter of Kabbalists who claimed to be favored by *maggidim*. He was a wealthy man, a collector of manuscripts and printed books, and had, e.g., the *Sefer haKavvanot* copied for him by his teacher, the renowned poet and Kabbalist Moses Zacuto (ca. 1626–1697).[22] Zacuto lived from 1645 in Venice and was rabbi in Mantua from 1673 to his death. The relations between master and disciple became strained after the apostasy of Shabbatai Zevi, when Zacuto became an opponent of the Shabbataian movement, while Rovigo remained one of the *ma'aminim* ("believers"). Still, the extant letters from Zacuto to Rovigo, dated 1671–1672, show that the two remained friends, and repeatedly discussed Kabbalistic issues. Thus in April, 1672, Zacuto wrote to Rovigo: "I believe I have already informed you about the mystery of the name *luz* ["backbone"], which is the mystery of *Ḥokhma* and *Bina* ["Wisdom" and "Understanding," two of the ten *Sefirot*], of the male and the female. . . ." and continued to expatiate on this esoteric subject.[23]

Other Shabbataian visionaries who received revelations from *maggidim* and were supported by Abraham Rovigo included Issachar Baer Perlhefter and Mord'khai Mokhiaḥ Eisenstadt from Prague (between 1677 and 1681).[24]

A contemporary of these Kabbalists was Abraham Miguel Cardozo (1626–1706), a former Marrano and until 1673 a physician in Tripoli, North Africa, who from 1675 to 1680 occupied a leading position in the Shabbataian group of Smyrna. The Kabbalistic exercises of this group included maggidic visions, which confirmed Cardozo's belief in Shabbatai Zevi, and even prompted him to consider himself, or at least call himself, "Messiah ben Joseph."[25] Like all the Kabbalists of the period, Cardozo too was preoccupied with *yiḥudim*, and in one of his discourses he gives detailed instructions to members of his circle how to proceed in performing "unifications." He tells them to go down to a ravine near Smyrna with R. Eliyahu haKohen, who, he assures them, will be accompanied by his *maggid*. Once there, they should take five stones, "each the size of a fist or bigger," recite the verse "And a river went out of Eden" etc. (Gen. 2:10–14), "for the Shekhina's stones are sapphires," and then place or throw these "stones of holiness" into the river and recite a *yiḥud* addressing God: "You are He who unites the Holy One, blessed be He, with His Shekhina. . . . Be it Your will that You bring near the Shekhina to the Holy One, blessed be He. . . ." The description of the ritual and its explanation takes up several pages in Cardozo's treatise in which he also predicts the appearance of several

maggidim. What is noteworthy in this treatise of Cardozo is that he considers God a separate entity from both the Holy One, blessed be He, and the Shekhina: he instructs his followers to pray to God that He should unite the latter two.

Cardozo not only performed *yiḥudim* but also taught them to his disciples, and instructed them to recite *yiḥudim* on the tombs of *tzaddiqim* so as to receive revelations.[26] Nothing could show more clearly the close connection between *yiḥudim* and maggidic revelations.

The R. Eliyahu haKohen mentioned in Cardozo's treatise is none other than his friend Eliyahu haKohen haIttamari (d. 1729), the famous author of *Shevet Musar* ("Scepter of Chastisement") and of the *Midrash Talpiyot*, which we had occasion to quote. He too was the recipient of *maggidic* communications, and described the image of his *maggid*.[27]

The last flare-up of maggidism took place in the 18th century when it caused a stormy dispute between the poet and Kabbalist Moses Ḥayyim Luzzatto (1707–1746) and his opponents, led by the anti-Shabbataian Kabbalist Moses Ḥagiz (1672–ca. 1751). Luzzatto, whose Kabbalism was tinged with a Messianic coloring, considered his own marriage ceremony as symbolic of the unification of the Shekhina with her divine husband, and claimed that a *maggid* spoke to him while he was awake, and not in a dream. This was a claim the older and more moderate Moses Ḥagiz could not countenance, and felt that he must decry it.[28]

Luzzatto was twenty when he had his first maggidic revelation, and thereafter both his life and his writings were largely determined by his *maggid*. In order to achieve communications from the *maggid* Luzzatto engaged in persistent *yiḥudim* exercises and meditations. Like the other Kabbalists who claimed to have *maggidim*, Luzzatto did not see his *maggid* but only heard his voice as he spoke through Luzzatto's own mouth. However, in contrast to the *maggid* who spoke through the mouth of Joseph Caro and could be heard by all those present, the words that Luzzatto's *maggid* put in his mouth could be heard only by him. After three months of this, the Prophet Elijah appeared to Luzzatto, and gave him eschatological messages. Later the chief angel Metatron, Abraham, Moses, and R. Hamnuna Saba also would address him. Two years after the inception of these hallucinations Luzzatto's maggidism entered a new stage: he was now permitted to submit questions to the *maggid*. Throughout, much of his maggidic communications dealt with Shabbatai Zevi.

In one of his letters (in 1730) Luzzatto wrote to R. Benjamin haKohen Vitale (1651–1730), the Kabbalist and longtime rabbi of Reggio: "I was most diligent about the *yiḥudim*, to perform one *yiḥud* almost every quarter of an hour, and so I continue to this day." Luzzatto took some of his *yiḥudim*

from Nathan of Gaza (1644–1680), the prophet and theologian of Shabbatai Zevi.[29]

Only once in his writing did Luzzatto mention the name of his *maggid:* it was, he says, *Sh'mu'i'el,* which means something like "He who listens to God." A student of Luzzatto, R. Jacob Forti (or Ḥazaq, 1689–1782), who served as chief rabbi of Padua, gives a slightly different version of the *maggid*'s name: he calls him *Shim'i'el.* Such a compound name, ending in *El* (that is, "God"), is a typical angelic name, the like of which were for long current among the Kabbalists. To mention only one other example, the great-grandfather of the Ḥida, R. Isaac ben Abraham Azulai (born in the early 17th century), claimed to have received revelations from an angel named *Y'ho'el,* meaning "Y'ho (short for Yahweh) is my God."[30]

2 | *In Visions*

More or less simultaneously with the appearance of *maggidism* occurred experiences of visionaries who *saw* the Shekhina. Just as the former had its roots in the divine or angelic voices heard by Biblical prophets, and in the *Bat Qol* (literally, "Daughter of Voice"), the divine voice heard by some Talmudic sages, so the latter, as we have indicated above, also had their Talmudic, Midrashic, and even Biblical antecedents.

The earliest example of a visual appearance of a heavenly being in the form of a woman is found in the Midrash *Pesiqta Rabbati.* It is based on the prophetic-poetic image of Zion as the mother of the People of Israel, to which frequent references are made especially by Isaiah, in several of the Apocrypha, and in the earlier Midrash.[31]

The *Pesiqta Rabbati,* a Palestinian Midrash dating probably from the 7th century, contains this passage:

> Jeremiah said: When I went up to Jerusalem, I looked up and saw a woman sitting on top of the mountain, clad in black, her hair dishevelled, crying and hoping that someone would comfort her. And I too was crying and hoping that someone would comfort me. I approached her and spoke to her and said to her: "If you are a woman, speak to me, and if you are a spirit, get away from me!" She responded and said to me: "Don't you recognize me? I am she who had seven sons. Their father went overseas, and while I went up and cried about him, behold another [messenger] came and said to me: 'The house fell upon your seven sons and killed them' [cf. Job 1:18–19]. Now I do not know for whom I should cry and for whom I should dishevel my hair!" I answered and said

> to her: "You are not better than my Mother Zion, who has become a grazing ground for the beasts of the field." She answered and said to me: "I am your Mother Zion. I am the mother of seven, for it is written, 'She that hath borne seven languisheth' (Jer. 15:9)."[32]

In the sequel Jeremiah "proves" to Mother Zion that just as God restored the suffering Job to his former state of well-being, so He will restore and rebuild her as well.

What we have here is a description of a vision supposedly had by the Prophet Jeremiah, in which Mother Zion appears in the shape of a mourning woman who enters into a dialog with the prophet, and even quotes a verse from his book. Her image is so realistic that the prophet mistakes her for a flesh and blood woman, although there must have been something in her appearance that made him suspect that she might be a spirit. Jeremiah had advance knowledge of the existence of a heavenly woman symbolizing Zion, for he says, "You are not better than my Mother Zion . . ." but he still does not recognize the woman whom he sees before him. Hence the "punch line" of the vision: "I am your Mother Zion. . . ."

Some eight centuries separate this description of Jeremiah's vision of Mother Zion from a description of the appearance of the mourning Shekhina vouchsafed to the Kabbalist Abraham ben Eliezer haLevi Berukhim (ca. 1515–1593). Berukhim was born in Morocco, immigrated to Palestine probably before 1565, and became a disciple of Isaac Luria. He was an ascetic and a visionary, and a great devotee of the holiness of the Sabbath, about which he wrote a book, *Tiqqune Shabbat* ("Rules of the Sabbath," published in numerous editions). He also collected sections of the Zohar not included in the Mantua 1558–1560 edition; these were subsequently published under the title *Zohar Ḥadash* ("New Zohar"). The account of Berukhim's vision of the Shekhina is contained in a letter written from Safed by R. Shlomo Shlomel of Dresnitz, himself a well-known Kabbalistic author who settled in Safed in 1602. Apart from the vision, this letter contains indications of the enormous influence Isaac Luria had on the Safed Kabbalists.

> [R. Abraham haLevi Berukhim] would rise every midnight and walk about in the streets [of Safed], and raise his voice crying aloud with a bitter voice: "Arise for the honor of the Name, blessed be He, for the Shekhina is in exile, and our Holy House is devoured by fire, and Israel are in great trouble. . . ." [Once Isaac Luria told him:] "Go to Jerusalem, and there go to the Western Wall, and pour out your prayer and your tears, and then, if you will find favor with your Creator and will merit to see the Shekhina, then you

can be sure that you will live another 22 years."

As soon as R. Abraham haLevi heard this, he instantly sold all the things of his house for the expenses of the trip, and went to Jerusalem, and instantly shut himself up three days and three nights, in fasting and in sackcloth and in great weeping, and did not move from there. And after three days he went to the Western Wall and prayed there, and cried bitterly. And when he lifted up his eyes he saw on top of the Western Wall the shape ["dugma"] of a woman behind her [?], and I don't want to write here in what kind of clothing he saw her, for I fear for the honor of our Creator. And as soon as he saw her in that manner, he fell upon his face on the ground, and cried and wept: "Mother! Mother! Mother Zion! Woe to me that I see you thus! . . ." And so he cried bitterly, and beat upon his face and tore his beard and the hair of his head, until he fainted, fell down, and slept upon his face. Then he saw in a dream that she came and put her hand on his face and wiped away the tears from his eyes, and said to him: "Be comforted, my son Abraham, for 'there is hope for thy future, and they children shall return to their own border' (Jer. 31:17), for 'I will cause their captivity to return and I will have compassion on them'" (Jer. 33:26). And R. Abraham awoke from his sleep, and returned to Safed joyfully and happily, and when the ARI of blessed memory saw him he said to him: "I can see in you that you merited appearances of the Shekhina, and from now on you can be sure that you will live another 22 years." And so it was, for he lived after this 22 years.[33]

The affinity of R. Berukhim's vision with that attributed to Jeremiah by the Midrash *Pesiqta Rabbati* is obvious, despite the new elements contained in the story about the Safed Kabbalist. The words the woman addresses to R. Berukhim are quotations from Jeremiah. Luria identifies the apparition, both before and after the occurrence of R. Berukhim's vision, with the Shekhina. R. Berukhim, however, recognizes in it only "Mother Zion" (as did Jeremiah), and this despite the fact that he himself was daily (or nightly) preoccupied with the pain of the Shekhina, and that the three days of fasting and mourning he engaged in in Jerusalem before going to the Western Wall could have been done only as an expression of his grief over the exile of the Shekhina.

R. Berukhim's vision is divided into two parts: at first, while awake, he sees "Mother Zion," reacts in vehement desperation, and faints. Then, while asleep (or unconscious?), he feels Mother Zion touch his face, wipe away his tears, and hears her address comforting Biblical quotations to him. I

have not come across other instances of such a double visionary experience in both a conscious and an unconscious state one after the other.

It is noteworthy that, as compared to the maggidic revelations, the visual or visionary appearances of the Shekhina are much rarer. This may have something to do with the auditory rather than visual orientation of the Kabbala and Hasidism and their followers. Jewish mysticism is based primarily on the spoken, heard, and written word; visual experiences play a relatively minor role in it. The same holds good in the realm of combatting the "Other Side," as evil powers are referred to, and their dangerous influences: it is primarily verbal methods, prayers, incantations, concentrations, unifications, and the like, that are employed to protect a person or a place from being attacked or harmed, or to rid him or it of the presence of evil spirits, *dibbuqim,* or demons, and only secondarily are visible objects, such as *qame'ot,* amulets or talismans, used, and even if they are, it is the written word on them that makes them efficacious.

Yet withal, occasional appearances of the Shekhina were reported by Kabbalists and Hasidim, even after the 18th-century decline of maggidism. The desire to be vouchsafed mystical visions of the Shekhina produced, at least in some cases, visionary experiences which were then duly put down in writing. A Hasidic master who was most interested in Shekhina visions recorded by, or reported of, leading Kabbalists and *Tzaddiqim,* and who himself has such visions, was the prolific author R. Isaac Judah Jehiel Safrin (or Sifrin, 1806–1874). In one of his books, entitled *N'tiv Mitzvotekha* ("The Path of Thy Commandments"),[34] he describes, among other visions of the Shekhina, the one seen by the 16th-century Kabbalistic master R. Abraham haLevi Berukhim, with which we are by now familiar from the 17th-century account of R. Shlomo Shlomel of Dresnitz (see above). Less inhibited than R. Shlomo Shlomel, R. Safrin supplies some additional details about the woman R. Berukhim saw on top of the Western Wall. She had the "shape of the likeness of a woman dressed in black," and R. Berukhim instantly recognized her as the Shekhina. He did not address her, as in R. Shlomo Shlomel's account, as "Mother Zion," but cried out, "Woe to me that I must see you thus!" and fainted. In his sleep (fainting and falling asleep seem to be the same thing for R. Safrin) R. Berukhim sees that "the Shekhina approaches him in the shape of the likeness of a woman adorned in beautiful clothes, very radiant," and he hears her address to him the same words of comfort quoted by R. Shlomo Shlomel. The major difference between the two accounts is that in the earlier one it is only Isaac Luria who identifies the woman and the Shekhina, while in the later one R. Berukhim himself recognizes her.

Next, R. Safrin quotes the *Sefer haḤezyonot* ("Book of Visions") of

Ḥayyim Vital, which reports a vision of a radiant woman by that chief disciple of Isaac Luria. R. Safrin quotes these lines from the *Sefer haḤezyonot:* Vital saw "a dignified woman *(isha ḥashuva)*, and she was beautiful like the sun, stand in front of me, and she said to me: 'What is it, my son Ḥayyim, why are you crying? I heard *[sic]* your tears, and came to help you.' And she stretched forth her hand, and I cried: 'My mother! My mother! Help me to see the Name [i.e., God], blessed be He, sitting on the throne, the Ancient of Days, whose beard is white like snow, and who is majestic without end. . . .'" Here R. Safrin omits a major part of the story, and continues at the point where God Himself addresses Vital, saying to him: "Ḥayyim, my son . . ." whereupon R. Safrin's quotation breaks off.

Although the quote from Vital, as presented by R. Safrin, does not say explicitly that the radiant woman was the Shekhina, the very fact that Safrin inserts this quotation among others that talk about the appearances of the Shekhina indicates that he interpreted the apparition as the Shekhina. Also, no other woman but the Shekhina could help a person see God.

Checking Ḥayyim Vital's *Book of Visions*[35] I found that R. Safrin quoted rather inaccurately even the small part of Vital's vision he reproduced. Vital gives a lengthy description of a dream he had in the night of Saturday, the 8th of Teveth, 1566, in which he saw a high mountain with its head reaching into heaven, and the Prophet Elijah took him, in a flash, to its top. There a ladder stood leading up to heaven, but once there, Elijah disappears, and Vital sees

> and behold a dignified woman, beautiful like the sun, standing on top of the ladder. And I thought in my heart that she was my mother. And she said: "What is it, my son Ḥayyim, why are you crying? I heard your tears, and came to help you." And she stretched forth her right hand, and lifted me up to the top of the ladder. And I saw, and behold, there was there a big round window, and the flame of a great fire came out of it, sweeping back and forth like the appearance of lightning, with great strength, and it burned everything that was there. And I called out with bitterness of soul to that woman and said to her: "My mother! My mother! Save me from this fire so that it should not burn me!" And she said: "Nobody can save you from this flame but you yourself! Therefore I shall advise you what to do: Place your hand on your head, and you will find there wool, white as snow, and take it and put it into the flaming window, and it will be closed." And she quickly went on. And it seemed to me that the black locks of my head were transformed into wool through some merit in the mystery of "the hair

> of his head like pure wool" (Daniel 7:9). And so I did, and I was able to go on quickly. And within a moment the flame again poured out as before. And then the woman disappeared from my eyes.

Now Elijah appears again and takes Vital to a wondrous place, a miraculous garden, where Vital sees the souls of saintly men in the shape of geese studying the Talmud. In the middle of the garden Vital sees a huge building floating in the air, with a ladder leading up to it. Elijah again disappears, and, Vital continues,

> I alone went up the ladder and entered the door of that building, and saw the Name, blessed be He, sit on the throne next to the middle of the southern wall, and he had the likeness of an Ancient of Days, old, with a beard white as snow, in infinite majesty, and *tzaddiqim* ["saintly men"] were sitting there on the floor before Him on beautiful new couches and carpets, and learned Tora from his mouth. And I knew in my mind that these were saintly men who are called *b'ne 'aliya* ["men of spiritual sublimity"], and they had the form of human beings. They see the face of the Shekhina always, and learn Tora from His own mouth. . . . And when I entered and saw His face I got affrighted and began to tremble. And I fell upon my face on the ground before His feet, and no strength at all was left in me. And He stretched forth His hand, and took hold of my right hand, and said to me, "Ḥayyim, my son! Arise, why do you fall on your face? Fear not. . . ."

Finally Vital entreats God to let him stay with Him, but God says that his time has not yet come and he must return to earth.[36]

As we see, Vital's own account of his dream vision does not identify the woman he sees as the Shekhina, although here too there are hints as to the divine nature and powers of the woman whom Vital at first takes to be his mother. R. Safrin's alleged quote from Vital to the effect that Vital entreated his mother to help him see God is not contained in the original. One must assume either that R. Safrin had before him a different manuscript of Vital's *Sefer haḤezyonot,* or that he did not remember it correctly and attributed to it statements not found in it.

Before returning to R. Safrin's account of visions of the Shekhina I wish to refer to one other mention of the Shekhina contained in Vital's book. In one of his dreams Vital finds himself at the burial of Moses, and in his dream, he says, "I was sad and very troubled in my heart, and said: 'O if I only could merit now to see the radiance of the Shekhina who shields Moses, peace be upon him, and stands here with us. . . . If only my eyes would be opened and I could see. . . ."[37]

To come back now to R. Safrin, he next refers briefly to a vision of the Shekhina had by "the saint, our master the rabbi Levi Yitzḥaq [of Berdichev]": "On the night of Shavu'ot he was granted a vision of the Shekhina, in the shape, etc. And she said to him: 'Be strong, my son Levi Yitzḥaq! Many pains have you endured, but be strong, my son, for I shall be with you. Fear not and be not afraid. . . .'"

A different type of Shekhina vision was seen, according to R. Safrin, by R. Ya'aqov Shimshon of Shepetovka:[38]

> When he was in the Holy Land, he saw the Shekhina in a vision, crying and mourning over the husband of her youth, for she had a husband and he died. And he [R. Ya'aqov Shimshon] awoke from his sleep and said to his companions: "There is in the world nobody today who could be the husband of the living Matronit of emanation, but the saint R. Pinḥas of Koretz,[39] and surely he must have died tonight." And he rent [his garment in mourning], and pronounced the blessing ["Blessed be the True Judge," one is supposed to pronounce when hearing of the death of a dear one], and cried much, for he [R. Pinḥas] was his master. And after a while it became known that these words were indeed true. . . .[40]

R. Safrin's own visions of the Shekhina are recorded by him in two different versions. His book *M'gillat S'tarim* ("Scroll of Mysteries") contains accounts of no less than three visions he had of the Shekhina. On one occasion, he writes,

> In the middle of the day, while I was studying the Gemara *Yebamot,* for the sake of the God of Eternity [*El 'Olam*], to adorn the Shekhina with all my strength, suddenly a great light fell [*nafal*] upon me, and the whole house was filled with light, with a wonderful light, from the inspiration of the Shekhina. This was the first time that I tasted a little of His light, blessed be He, truly, without mistake and confusion, in a wonderful pleasure, a very, very sweet light which no thought can encompass.

On another occasion, R. Safrin writes, "On the eve of the holy Sabbath I dreamt a long dream, and in it [was] the explanation of Psalm 23, 'The Lord answer thee in the day of trouble.' And the essence of the pain was about the limbs of the Shekhina, clad in this pain. . . ."[41]

In a third entry R. Safrin writes:

> The 20th of 'Omer, 5605 [1845]. I was in the town of Duqla. I arrived there in the middle of the night and in darkness. There was

> nobody to take me into his house, until a tanner came and took me in. I wanted to pray the evening prayer and perform the counting of the 'Omer, but could not [do it] there. So I went to the local House of Study and prayed there, and this made me understand the reason of the descent of the Shekhina and her pain when she stood in the street of the tanners [and was greatly humiliated thereby]. And I wept much before the Master of All over the pain of the Shekhina. And because of the intensity of my pain I fainted, and slept a little, and saw in a vision light and great brightness, like the shape of a virgin, adorned, and her light shone, but I did not merit to see her face. And more one should not write. And her light was greater than the light of the sun at noon.[42]

R. Safrin reported of his visit to Duqla in greater detail in his *N'tiv Mitzvotekha,* in a third-person narrative. After he "fainted and fell asleep," he saw the Shekhina

> in a vision of light and splendor and great radiance, such a light that it dimmed the light of the wheel of the sun, etc. She was adorned with twenty-four jewels, and each jewel shone with such a light that the light of the sun grew veritably dark in comparison, in so many kinds of radiance and splendor that the corporeal thought cannot encompass it. And she said, "Be strong, my son," etc. And he was distressed that he was granted to see only a view from the back, and did not merit to receive the face of the Shekhina. And they [?] responded to him, "But you are alive, and it is written, 'For man shall not see Me and live' (Ex. 33:20)."

Here R. Safrin is reminded of another vision he had when he saw the same kind of radiance surround his master:

> And he went about and told in these words: "Such a radiance I truly saw surround my master on New Year's Day which fell on Sunday, and on Monday my teacher and master was not able to blow [the *shofar*], and he arose to pray Minḥa, and his Minḥa prayer was always burning fire, the flame of God, as is known. And when I saw this, I got up from my place and went to the window that was close to the place of my master, to pray there. And after the prayer it was the habit of my master to walk a little up and down, and also to go to the window. And when he turned his face back from the wall I saw on his face a radiance and glow and effulgence like the appearance of the rainbow on high, in shining colors. And fear and trembling came upon me, and I fell backward, and some

> people grabbed me so that I should not fall, and they did not know its reason. And when my master saw my trembling, he turned his face back to the wall, and leaned his head against the wall for two or three minutes, and then turned back, and I no longer saw anything. . . .[43]

R. Safrin's descriptions of his visions are significant more for what they do not say than for what they do. They do not say that the luminous virgin whom he saw was the Shekhina, evidently because that would have been sacrilegious. A 19th-century Hasidic writer no longer had the daring of the Midrashic authors of antiquity who saw nothing wrong in asserting that the Children of Israel "feasted their eyes on the Shekhina" (see above, p. 103), and certainly not of the Hellenistically influenced artist of the Dura Europos synagogue who depicted her as a nude woman holding the infant Moses in her arms (see below, p. 291). Nor did he have the temerity, even in his dreams, to see the face of the Shekhina and of God, "the Ancient of Days," as Ḥayyim Vital claimed to have seen in a dream of his (see above). R. Safrin's dream vision is more modest: he claims to have seen only the back of the Shekhina.

His use of the epithet "virgin" to describe the apparition he saw echoes the well-known imagery of the Biblical prophets in which the person representing a nation or people is referred to as a "virgin," e.g., the "virgin daughter of Zion" (Isa. 37:22; Lam. 2:13), "virgin of Israel" (Jer. 18:13, etc.; Amos 5:2), "virgin daughter of Egypt" (Jer. 46:11), "virgin daughter of Zidon" (Isa. 23:12), "virgin daughter of Babel" (Isa. 47:1). On the other hand, R. Safrin's use of the epithet "virgin" to describe the woman he saw in his vision seems to be in contradiction to the description of the like apparition by the other visionaries whom he quotes and who recognized in her their own Mother Zion. However, looking at the concept of the divine woman from a broad historical perspective, one recognizes that the attribution of both virginity and motherliness to one and the same divine person is precisely what one would expect if the Shekhina of the Hasidim—equated in these visions with Zion, which in turn is but a poetic title for the "Community of Israel" (see above, pp. 129–30)—were but the specific late Jewish variant of the Ancient Near Eastern goddess. That goddess was, as we have seen (above, pp. 136ff.), characterized by four cardinal traits: she was virgin, mother, lover, and warrior, all the four of which recur in both the popular image of the Virgin Mary, and the Kabbalistic concept of the Matronit-Shekhina. Two of these characteristics, those of virginity and motherliness, reappear, or rather have survived, in the Hasidic visions reported by R. Safrin, and the contradiction between them is perceived by the Has-

idic raconteur as little as it was by his many predecessors both within and outside Judaism. With all this, R. Safrin's accounts give us a glimpse, albeit a tantalizingly fleeting one, into how the Shekhina figured in popular Jewish imagination.

As far as R. Safrin personally is concerned, his visionary experiences are an expression of his intense preoccupation with the Shekhina and with *yiḥudim*—this is readily apparent from many passages in his books. He says, for instance, that the effect of a simple act of a *tzaddiq,* such as smoking a pipe, was believed to bring about the unification of God and the Shekhina. He quotes R. Ya'aqov Yosef of Polonnoye to the effect that when the Ba'al Shem Tov smoked his pipe, in each and every movement of his he effected "awesome unifications." And of R. Zevi of Zhidachev he reports that he brought down the Shekhina by merely "smoking the pipe, with all the unifications he performed at those times."[44]

We conclude this rapid and of necessity sketchy presentation of the Shekhina as *maggid* and vision with a report of the quite unusual attitude to the *maggid* phenomenon displayed by Elijah, the Gaon of Vilna (1720–1707). Although the Gaon of Vilna was a militant opponent of Israel Ba'al Shem Tov and of Hasidism, he was a devoted student of the Zohar, was a Kabbalist, and in his adolescence even had a vision of "an image" which made him desist from trying to create a *golem.*[45] The Gaon's most important disciple, R. Ḥayyim of Volozhin (1749–1821), writes about him that "Heaven wanted to deliver unto him supreme mysteries . . . through *maggidim,* masters of mysteries and [heavenly] princes of the Tora [i.e., different kinds of angels], but he did not desire it; it was offered to him, but he refused it. I heard from his holy mouth that many times *maggidim* from Heaven appeared to him, requesting to deliver unto him the mysteries of the Tora without any effort, but he would not hearken unto them." Once, however, it so happened that despite the Gaon's refusal, the Prophet Elijah visited him and "revealed to him great and awesome things."[46]

With the spread of the *Haskala,* the Jewish Enlightenment, the religious atmosphere in which most Jews lived was no longer conducive to either maggidic experiences or visions of the Shekhina. Yet despite the diminution signified by this development, one feature, introduced originally by the Kabbalists, survived in wide segments of the Jewish community, and today still forms an integral part of their religious services. The feature I am referring to is the recital of *yiḥudim,* which we have discussed in the preceding chapter.

X

LILITH

No she-demon has ever achieved as fantastic a career as Lilith, who started out from the lowliest of origins, was a failure as Adam's intended wife, became the paramour of lascivious spirits, rose to be the bride of Samael the Demon King, ruled as Queen of Zemargad and Sheba, and ended up as the consort of God himself. The main features of Lilith's mythical biography first appear in Sumerian culture about the middle of the 3rd millennium B.C.E. What she meant for the Biblical Hebrews can only be surmised, but by the Talmudic period (2nd–5th centuries C.E.) she was a fully developed evil she-demon, and during the Kabbalistic age she rose to the high position of queenly consort at God's side.

1 | *The Background*

The earliest mention of a she-demon whose name is similar to that of Lilith is found in the Sumerian king list which dates from ca. 2400 B.C.E. It states that the father of the great hero Gilgamesh was a Lillu-demon. The Lillu was one of four demons belonging to a vampire or incubi-succubae class. The other three were Lilitu (Lilith), a she-demon; Ardat Lili (or Lilith's handmaid), who visited men by night and bore them ghostly

children; and Irdu Lili, who must have been her male counterpart and would visit women and beget children by them.[1] Originally these were storm-demons, but because of a mistaken etymology they came to be regarded as night-demons.[2]

Lilith's epithet was "the beautiful maiden," but she was believed to have been a harlot and a vampire who, once she chose a lover, would never let him go, but without ever giving him real satisfaction. She was unable to bear children and had no milk in her breasts.[3] According to the Sumerian epic *Gilgamesh and the Huluppu Tree* (dating from ca. 2000 B.C.E.), Lilith (Lillake) built her house in the midst of the Huluppu (willow) tree which had been planted on the bank of the Euphrates in the days of Creation. A dragon set up its nest at the base of the tree, and the Zu-bird placed his young in its crown. Gilgamesh slays the dragon with his huge bronze axe, whereupon the Zu-bird flees with its young to the mountain, and Lilith, terror-stricken, tears down her house and escapes to the desert.[4]

A Babylonian terra-cotta relief, roughly contemporary with the above poem, shows in what form Lilith was believed to appear to human eyes. She is slender, well-shaped, beautiful and nude, with wings and owl-feet. She stands erect on two reclining lions which are turned away from each other and are flanked by owls. On her head she wears a cap embellished by several pairs of horns. In her hands she holds a ring-and-rod combination.[5] Evidently, this is no longer a lowly she-demon, but a goddess who tames wild beasts and, as shown by the owls on the reliefs, rules by night. (See Plate 31.)

In the ensuing centuries Lilith's shape changed again. A 7th-century B.C.E. tablet found at Arslan Tash in northern Syria shows her as a winged sphinx, across whose body is written the following inscription in Phoenician-Canaanite dialect:

O, Flyer in a dark chamber,
Go away at once, O Lili!

These lines are part of an incantation text used to help women in childbirth[6]—one of many extant from the period of the Assyrian Empire and the new Babylonian Kingdom—and they show that by that time the myth of Lilith had all the major features which were elaborated to their fill 2,000 years later by Kabbalistic Judaism.

2 | *Isaiah 34:14*

One brief reference to Lilith, and a doubtful one at that, is all that is found in the entire Bible. Isaiah, in describing Yahweh's day of

vengeance, when the land will be turned into a desolate wilderness, says:

> The wild-cat shall meet with the jackals
> And the satyr shall cry to his fellow,
> Yea, Lilith shall repose there
> And find her a place of rest.[7]

The Mesopotamian and North Syrian material surveyed above supplies the background to this prophetic allusion. Evidently, Lilith was a well-known she-demon in Israel of the 8th century B.C.E., whose name had only to be mentioned to conjure up the beliefs current about her. That she is said to find a place of rest in the desert seems to tie in with the episode recorded in the Sumerian Gilgamesh fragment: after Lilith fled into the desert, she evidently found repose there.

3 | *The Talmudic Lilith*

The information about Lilith contained in the Talmud and the Midrashim of the Talmudic period is meager. One passage states that she had wings[8]; another, that she had long hair.[9] On this basis Rashi (Shlomo Yitzḥaqi), the medieval Talmud commentator (1040–1105), concluded that the Lilin (masculine plural of Lili, whose feminine singular is Lilith), have human form, except that they have wings, in contrast to the demons who have completely human form and eat and drink like humans, and to the spirits who have neither body nor form.[10] It thus appears that, as far as her overall appearance was concerned, Lilith looked very much like the Cherubim. This detail will become significant in connection with the Zoharic myth about the relationship of Lilith to the Cherubim.

Somewhat more is known about the life history of Lilith and her nefarious activities, as they were imagined in the Talmudic period. Lilith, we learn, was Adam's first wife. However, Adam and Lilith could find no happiness together, not even understanding. When Adam wished to lie with her, Lilith demurred: "Why should I lie beneath you," she asked, "when I am your equal, since both of us were created from dust?" When Lilith saw that Adam was determined to overpower her, she uttered the magic name of God, rose into the air, and flew away to the Red Sea, a place of ill-repute, full of lascivious demons. There, Lilith engaged in unbridled promiscuity and bore a demonic brood of more that one hundred a day. God, however, sent after her three angels, Senoy, Sansenoy, and Semangelof by name,[11] who soon located her in the same wild waters in which the Egyptians were to drown in the days of the Exodus. The angels gave her God's message,

but she refused to return. When they threatened drowning her in the sea, she argued: "Let me be, for I was created in order to weaken the babes: if it is a male, I have power over him from the moment of his birth until the eighth day of his life [when he is circumcised and thereby protected], and if a girl, until the twentieth day." The angels insisted however, and in order to make them desist, she swore to them in the name of God: "Whenever I shall see you or your names or your images on an amulet, I shall do no harm to the child." Moreover, she gave her consent to the death of one hundred of her own children day after day—which is the reason why that many demons die every day. This agreement between the three angels and Lilith is the basis for writing the names Senoy, Sansenoy, and Semangelof on amulets hung around the necks of newborn babes: when Lilith sees the names, she remembers her oath and leaves the child alone.[12]

However, in spite of her determined refusal to return to Adam, Lilith soon became attracted to him again, and managed to sleep with him against his will. In the meantime Adam had received Eve as his wife, was persuaded by her to eat from the fruit of the Tree of Knowledge, and was expelled from the Garden of Eden with the curse of death hanging over his head. When Adam became aware that because of his sin God decreed mortality upon him and all his future descendants, he embarked upon a period of penitence which lasted for 130 years. He fasted, refrained from intercourse with Eve, and, in order to mortify his flesh, wore a belt of rough fig twigs around his naked body. He could not, however, control his involuntary nocturnal emissions, which were brought about by female spirits who came and coupled with him and bore him spirits, demons, and Lilin. At the same time, male spirits came and impregnated Eve, who thus became the mother of innumerable demon children. The spirits thus procreated are the plagues of mankind.[13]

It should be noted that the succubae and incubi who sought out Adam and Eve in the 130 years of their self-imposed separation remain anonymous in all the sources dating from the Talmudic period. Yet there is basis to assume that Lilith was regarded as one of Adam's succubae, because her seduction of Adam must have served as the mythical prototype and validation of the belief in her power over men who spent a night alone in a house. The danger to which such a man would expose himself was regarded as so acute that Rabbi Ḥanina, the 1st century C.E. teacher, warns: it is forbidden for a man to sleep alone in a house, lest Lilith get hold of him.[14]

4 | *Lilith of the Bowls*

The relatively scanty Talmudic material about Lilith is complemented by much richer data contained in Aramaic incantation texts found

in Nippur in Babylonia, some 50 miles southeast of modern Hilla in Iraq. Excavations conducted by the University of Pennsylvania brought to light dozens of bowls inscribed with magical texts, several of which are directed against Lilith or Liliths. The bowls date from about 600 C.E.; in other words, they are about a hundred years younger than the text of the Babylonian Talmud (which was compiled ca. 500 C.E.). But there is every reason to assume that such incantations against Lilith were not the product of the 6th century but go back to earlier periods. In Nippur of the 6th century, there was an important Jewish colony (in addition to Mandaeans and other groups), and some of the most interesting bowls were, by their own incontrovertible evidence, inscribed and used by Jews. While the Talmud contains the views of the learned elite about Lilith, these bowls show what she meant for the simple people. It is surprising to see to what extent the sages and the quacks shared the fear of Lilith and the belief in her evil nature.

From a synopsis of the incantation texts it appears that Lilith was regarded as the ghostly paramour of men and constituted a special danger for women during many periods of their sexual life cycle: before defloration, during menstruation, etc. A mother in the hour of childbirth and her newborn babe were especially vulnerable, and therefore had to be protected from the Liliths. The home, arches, and thresholds were favorite haunts where the Liliths lurked ready to pounce on anybody foolish enough to go unprotected. A rough drawing sketched on a Jewish bowl shows Lilith naked, with long loose hair, pointed breasts, no wings, strongly marked genitals, and chained ankles. At night, the female Liliths join men, and the male Lilin women, to generate demonic offspring. Once they succeed in attaching themselves to a human, they acquire rights of cohabitation, and therefore must be given a *get*, or letter of divorce, in order that they may be expelled. Jealous of the human mates of their bedfellows, they hate the children born of ordinary human wedlock, attack them, plague them, suck their blood, and strangle them. The Liliths also manage to prevent the birth of children by causing barrenness, miscarriages, or complications during childbirth. As Montgomery aptly put it over half a century ago, "the Liliths were the most developed products of the morbid imagination—of the barren or neurotic woman, the mother in the time of maternity, the sleepless child."[15]

Let us now turn to a few examples illustrating the manner in which these magic incantations are phrased. The first is the text of the bowl which carries the sketch of Lilith described above (see Plate 32). It reads as follows:

> In the name of the Lord of salvations. Designated is this bowl for the sealing of the house of this Geyonai bar Mamai, that there flee from him the evil Lilith, in the name of "Yahweh El has scattered";

> the Lilith, the male Lilin and the female Liliths, the Hag [ghost?] and the Snatcher, the three of you, the four of you, and the five of you. Naked are you sent forth, nor are you clad, with your hair dishevelled and let fly behind your backs. It is made known to you, whose father is named Palhas and whose mother Pelahdad: Hear and obey and come forth from the house and dwelling of this Geyonai bar Mamai and from Rashnoi his wife, the daughter of Marath.
>
> . . . Be informed herewith that Rabbi Joshua bar Peraḥia has sent the ban against you. . . . A divorce-writ [*gita*] has come down to us from heaven, and therein is found written your advisement and your intimidation, in the name of Palsa-Pelisa ["Divorcer-Divorced"], who renders to thee thy divorce and thy separation, your divorces and your separations. Thou, Lilith, male Lili and female Lilith, Hag and Snatcher, be under the ban . . . of Joshua bar Peraḥia, who has thus spoken: A divorce-writ has come for you from across the sea. . . . Hear it and depart from the house and dwelling of this Geyonai bar Mamai and from Rashnoi his wife, the daughter of Marath. You shall not again appear to them, either in a dream by night or in slumber by day, because you are sealed with the signet of El Shaddai, and with the signet of the House of Joshua bar Peraḥia and by the Seven who are before him. Thou Lilith, male Lili and female Lilith, Hag and Snatcher, I adjure you by the Strong One of Abraham, by the Rock of Isaac, by the Shaddai of Jacob, by Yah [is] his name . . . by Yah his memorial . . . I adjure you to turn away from this Rashnoi, the daughter of Marath, and from Geyonai her husband the son of Mamai. Your divorce and writ and letter of separation . . . sent through holy angels . . . the Hosts of fire in the spheres, the Chariots of El Panim before him standing, the Beasts worshipping in the fire of his throne and in the water. . . . Amen, Amen, Selah, Halleluyah![16]

Only a few comments are needed for the complete understanding of this text. Its intent is clear: Lilith and her company are adjured to leave the house of Geyonai and his wife Rashnoi, never again to return. The Liliths are given a letter of divorce and sent naked, just as Gomer was by her husband Hosea.[17] In another bowl, both female and male demons are given their *get* (letter of divorce) in order thus to rid the house and its inhabitants of them:

> This is the *get* for a demon and spirits and Satan . . . and Lilith in order to banish them from . . . the entire house. Yah . . . cut off the king of the demons . . . the great ruler of the Liliths. I adjure you

> . . . whether you are male or female, I adjure you. . . . Just as the demons write letters of divorce and give them to their wives and do not again return to them, so take your letter of divorce, accept your stipulated share [*ketubba*], and go and leave and depart from the house. . . . Amen, Amen, Amen, Selah.[18]

A medieval story, preserved in Hebrew and Arabic versions, tells of a youth, Dihon ben Shalmon, who marries the daughter of Ashmodai, then gives her a *get* (letter of divorce), whereupon she kills him with a kiss.[19] Rabbi Joshua ben Perahia, whose name is invoked several times in the Nippur bowl, was an early-1st-century B.C.E. sage, who evidently was believed, by the 6th century C.E., to have been a powerful exorciser of demons. The divine names and epithets are either traditional Jewish or very close to them. The concluding lines show that certain elements of the Merkabah ("Chariot") mysticism[20] were familiar matters in 6th-century Nippur.

Another, considerably later text is a classic example of a magic ritual whose integral part is its own validation by reference to a myth. It reads as follows:

Shadai

> Senoy, Sansenoy, Semangelof, Adam, and the Ancient Eve. Out Lilith.[21]
>
> In the name of Y, the God of Israel, the Cherubim-sitter, whose name lives and endures forever. The prophet Elijah was walking on the road and met the Evil Lilith and all her band. He said to her: "Where are you headed for, O you Unclean One, and you Spirit of Defilement, and all your band, where are they going?" And she answered and said to him: "My lord Elijah, I am on my way to the house of a woman in childbirth, Mercada . . . ,[22] daughter of Donna, to give her the sleep of death and to take her child which is being born to her, to suck its blood, and to suck the marrow of its bones, and to seal its flesh." And the prophet Elijah, blessed be his memory, said to her: "With a ban from the Name (i.e., God), blessed be He, be you restrained and be you like unto a stone." And she answered and said to him: "For the sake of Yahweh, release me from the ban and I shall flee and swear to you in the name of Y, the God of Israel, that I shall desist from this woman in childbirth and her child which is being born to her, and shall surely not harm her. And every time that they mention my names, or I see my names written, I and my band shall have no power to do evil or to harm. And these are my names: Lilith, Abitar, Abiqar, Amorpho, Hakash, Odam, Kephido, Ailo, Matrota, Abnukta, Shatriha, Kali, Taltui, Kitsha." And Elijah answered her: "Behold,

> I adjure you and all your band in the name of Y, the God of Israel, [which name in its] numerical value [equals] 613 [or the number of the religious commandments], [the God of] Abraham, Isaac, and Jacob, and in the name of his Holy Shekhina, and in the name of the ten Seraphim, Ophanim, and Holy Beasts, and the ten books of the Law, and by the might of the God of the Hosts, blessed be He, that you and your band go not to injure this woman, or the child she is bearing, neither to drink its blood, nor to suck the marrow of is bones, nor to seal its flesh, nor to touch them, either their 248 limbs, nor their 365 ligaments and veins. Just as she cannot count the stars of heaven, and cannot dry up the waters of the sea. In the name of Him who rent Satan, Ḥasdiel, Shamriel."[23]

The efficacy of the ritual is ensured by reciting the first occurrence of a similar rite, performed by a mythical hero, in this case the prophet Elijah. The structure of the text is identical with the one which validates the efficacy of an amulet inscribed with the names of Senoy, Sansenoy, and Semangelof by telling the story of how these three angels extorted a promise from Lilith to keep away from all places where their names are displayed. As we shall see later, the thirteen additional names of Lilith reappear in medieval Jewish magic.

On a third incantation bowl the name "Lilith Buznai" appears several times.[24] Some four centuries later this name, in the form "Pizna," reappears in the Midrash Abkir. The context of the bowl says: "Charmed art thou, Lilith Buznai and all the goddesses . . . and the 360 Tribes, by the word of the granddaughter of the angel Buznai." Evidently, Buznai was the individual name of a female numen, who is described interchangeably as a Lilith and an angel; she was regarded as a goddess and had a granddaughter who was antagonistic to her. A similar enmity, as we shall see later, existed between the Elder Lilith and the Younger Lilith, according to Kabbalistic mythology.

Lilith's fame and fear spread from Babylonia to the East, into Persia, where magic bowls were used against her by various strata of the population, much in the same fashion as in Babylonia. As in the case of the bowls discussed above, the Persian bowls also talk of Lilith in the singular, as well as of plural "Liliths," as a category of female, harmful, and dangerous demons, in conjunction with male "devils" and male "demons." The following bowl inscription is written in Aramaic, around a picture of Lilith, similar in execution to the one referred to earlier though differing in detail (Plate 33):[25]

> You are bound and sealed, all you demons and devils and Liliths, by that hard and strong, mighty and powerful bond with which are tied Sison and Sisin. . . . The evil Lilith, who causes the hearts

> of men to go astray and appears in the dream of the night and in the vision of the day, who burns and casts down with nightmare, attacks and kills children, boys and girls—she is conquered and sealed away from the house and from the threshold of Bahram-Gushnasp son of Ishtar-Nahid by the talisman of Metatron, the great prince who is called the Great Healer of Mercy . . . who vanquishes demons and devils, black arts and mighty spells and keeps them away from the house and threshold of Bahram-Gushnasp, the son of Ishtar-Nahid. Amen, Amen, Selah. Vanquished are the black arts and mighty spells, vanquished the bewitching women, they, their witchery and their spells, their curses and their invocations, and kept away from the four walls of the house of Bahram-Gushnasp, the son of Ishtar-Nahid. Vanquished and trampled down are the bewitching women, vanquished on earth and vanquished in heaven. Vanquished are their constellations and stars. Bound are the works of their hands. Amen, Amen, Selah.[26]

The evidence of the names of the man for whom the bowl was inscribed and his mother seems to indicate that he was a follower of the Parsi religion. As the text itself shows, Lilith was supposed to threaten Bahram-Gushnasp as a result of a magic spell cast on him and his house by witches who were Lilith's devotees.

In the text of another bowl from Persia, this one written in Mandaic (pagan Aramaic), Lilith is rendered harmless by a still more powerful incantation. She is adjured to cease haunting the house of a certain Zakoy and is immobilized as follows:

> Bound is the bewitching Lilith with a peg of iron in her nose; bound is the bewitching Lilith with pincers of iron in her mouth; bound is the bewitching Lilith, who haunts the house of Zakoy, with a chain of iron on her neck; bound is the bewitching Lilith with fetters of iron on her hands; bound is the bewitching Lilith with stocks of stone on her feet. . . .[27]

5 | *The Birth of Lilith*

While the major characteristics of Lilith, as we have just seen, were well developed by the close of the Talmudic period, it remained for Kabbalistic mysticism to establish a relationship, and quite a close one at that, between her and the deity. In the six centuries that elapsed between the Babylonian Aramaic incantation texts and the early Spanish Kabbalistic writings, Lilith must have greatly extended her influence, for when she reappears in the 13th century she not only commands considerably greater

attention but is surrounded by a larger retinue, and her life history is known in much greater mythological detail.

Her birth, to begin with, is described in a number of alternative versions. According to one, she was created before Adam—in fact, on the fifth day of Creation, because the "living creature" with whose swarms God filled the waters[28] was none other than Lilith.[29] Another version, which ties in directly with the earlier (Talmudic) Lilith image, recounts that she was created by God in the same manner in which, shortly before, he had fashioned Adam. That is to say, God again turned to the earth to obtain raw material, but this time, instead of using the clean earth which was the substance of Adam's body, He—for reasons unknown—took filth and impure sediments from the earth, and out of these he formed a female. As was to be expected, this creature turned out to be an evil spirit.[30]

According to a third version, God originally created Adam and Lilith together in such a manner that the female creature was contained in the male. Lilith's soul was originally lodged in the depths of the Great Abyss, whence she was called forth by God and joined to Adam. When Adam was created and his body completed, a thousand souls from the Left (i.e., Evil) Side tried to attach themselves to him. But God let out a shout and thus drove them off. All this while Adam lay there, a body without a soul, greenish in color. Then a cloud descended, and God commanded the earth to produce a living soul. This God breathed into Adam, who now was able to stand up, and, behold, his female was attached to his side. But God sawed his creature into two, whereupon Lilith flew off to the Cities of the Sea, where she still lurks ready to harm mankind.[31]

Yet another version considers Lilith not as a being created by God, but as a divine entity which emerged spontaneously, either out of the Great Supernal Abyss, or out of the power aspect of God (the *Gevurah* or *Din*), which manifests itself chiefly in the divine acts of stern judgment and punishment. This stern, punitive aspect of God, one of His ten mystical attributes (*Sefirot*), has at its lowest manifestation some affinity with the realm of evil referred to as "the dregs of the wine," and it is out of this that Lilith emerged together with Samael:

> A mystery of mysteries: Out of the power of the glow of Isaac's noon (i.e., the *Gevurah*), out of the dregs of the wine, there emerged an intertwined shoot which comprises both male and female. They are red like the rose, and they spread out into several sides and paths. The male is called Samael, and his female [Lilith] is always contained in him. Just as in the side of Holiness, so in the Other [Evil] Side as well, male and female are contained in one another.

> The female of Samael is called Serpent, Woman of Harlotry, End of All Flesh, End of Days.[32]

In the mystical writings of the two brothers Jacob and Isaac Hacohen of Segovia (Castile), which antedate the Zohar by a few decades, Lilith and Samael are said to have been born by an emanation from beneath the Throne of Glory, in the shape of an androgynous, double-faced being, corresponding in the spiritual realm to the birth of Adam and Eve, who also were born as a hermaphrodite. The two androgynous twin-couples not only resembled each other, but both "were like the image of what is Above": that is, reproduced in a visible form the image of the androgynous deity.[33]

Yet another version connects the birth of Lilith with the creation of the luminaries, carefully avoiding, however, any statement to the effect that God actually created her. The "first light," which was the light of Mercy (another of the ten *Sefirot*), appeared when, on the first day of Creation, God said "Let there be light."[34] When this light became hidden, Holiness became surrounded by a husk of Evil. This idea is expressed by the statement that "a husk [*q'lippa*] was created around the brain," and this husk, in turn, spread and brought out another husk, and this was none other than Lilith.[35]

6 | *Lilith and the Cherubim*

As soon as Lilith was born, or emerged in one of the mysterious ways described above, her longing for male companionship manifested itself. She began to fly about, soaring up into the heights of heaven and again swooping down, until she reached the Cherubim who surrounded God's throne and who, because their faces were like those of small boys,[36] are called in the Zohar "small faces." To them Lilith attached herself, impressing herself into their bodies, and once she succeeded in doing this, she refused to separate from them. But when God created man, which He did in order to bring this world to completion, He forcibly detached Lilith from the Cherubim and made her descend to earth. Lilith, thinking that she would become Adam's helpmate, approached him, but again she was frustrated. For, attached to Adam's side was Eve, whose beauty resembled the beauty of Above. When Lilith saw the complete image of Adam and Eve together, she understood that she had no chance, and fled back up to heaven to reattach herself to the Cherubim. However, by this time the watchers of the Gate of Above barred her way, and God, addressing a stern rebuke to her, cast her into the depths of the sea.[37]

7 | *Lilith and Adam*

As noted above, the older sources do not state clearly that it was Lilith herself who, after her Red Sea sojourn, returned to Adam as his succuba. The later sources, however, know it for a fact that this, indeed, did happen. Adam, we read in the Zohar, succeeded in impregnating Lilith during their early short-lived connubium; then, not having been a suitable helpmeet for him, Lilith left him,[38] to return after a while and force herself upon him. Before doing so, however, she managed to attach herself to Cain and to bear him numerous spirits and demons.[39]

The first medieval source to give the myth of Lilith and Adam in full was the lost Midrash Abkir (ca. 10th century), which was followed by the Zohar and later Kabbalistic writings. Adam, we learn, was a perfect saint, and when he understood that because of his sin—or, as a consequence of Cain's fratricide—death came into the world, he separated from Eve, slept alone, and fasted for 130 years. But Lilith, whose name is Pizna[40]—or, according to the Zohar, two female spirits, Lilith and Naamah—found him, desired his beauty, which was like that of the sun disk, and lay with him. The issue of these unions were demons and spirits, called "the plagues of mankind," who lurk underneath doorways or in wells and latrines, and lead men astray.[41]

According to the mythical cosmology of the German-born Palestinian Kabbalist Naphtali Herz ben Jacob Elḥanan (lived in the second half of the 16th century), in the second of the seven earth-layers, counting from the bottom, dwell

> the giant human figures, tall of stature, who were born of Adam in the 130 years during which he begot demons, spirits, and Lilin. Lilith used to come to him against his will and conceive from Adam [and she bore these beings]. And they are always sad and full of sorrow and sighs, and there is no joy at all among them. And these hosts can multiply [and ascend] from that earth to this world upon which we stand, and [here] they become harmful spirits, and [then] they return there. . . .[42]

That Adam begot with Lilith spirits, demons, and Lilin became a commonplace in the mystical literature of the 14th to 17th centuries, often with the added explanation that it was Adam's own sin which made it possible for Lilith to overcome him against his will.[43]

8 | *Lilith the Succuba*

The next period in Lilith's life was spent in two activities: seducing men and killing children. As to the first, a passage in the Zohar puts it as follows:

> She [Lilith] roams at night, and goes all about the world and makes sport with men and causes them to emit seed. In every place where a man sleeps alone in a house, she visits him and grabs him and attaches herself to him and has her desire from him, and bears from him. And she also afflicts him with sickness, and he knows it not, and all this takes place when the moon is on the wane.[44]

Spontaneous nocturnal emission is the visible sign of Lilith having succeeded in arousing the desire of a man in his sleep and of having satisfied her own lust through him. In doing this, she assumes the shape of either a mature young woman or a young virgin. The issue of such unions are evil spirits:

> She forsakes the husband of her youth [i.e., Samael] and descends to earth and fornicates with men who sleep here below, in the uncleanness of emission. And from them are born demons, spirits, and Lilin, and they are called "the plagues of mankind."[45]

However, Lilith is well capable of seducing men not only in their sleep but also while awake. Once she succeeds, she turns from a beautiful seductress into a cruel fury and kills her victim:

> She adorns herself with many ornaments like a despicable harlot, and takes up her position at the crossroads to seduce the sons of man. When a fool approaches her, she grabs him, kisses him, and pours him wine of dregs of viper's gall. As soon as he drinks it, he goes astray after her. When she sees that he has gone astray after her from the path of truth, she divests herself of all ornaments which she put on for that fool. Her ornaments for the seduction of the sons of man are: her hair is long and red like the rose, her cheeks are white and red, from her ears hang six ornaments, Egyptian cords and all the ornaments of the Land of the East hang from her nape. Her mouth is set like a narrow door, comely in its decor; her tongue is sharp like a sword, her words are smooth like oil, her lips red like a rose and sweetened by all the sweetness of the world. She is dressed in scarlet, and adorned with forty ornaments less one. Yon fool goes astray after her and drinks from the cup of wine

> and commits with her fornications and strays after her. What does she thereupon do? She leaves him asleep on the couch, flies up to heaven, denounces him, takes her leave, and descends. That fool awakens and deems he can make sport with her as before, but she removes her ornaments and turns into a menacing figure. She stands before him clothed in garments of flaming fire, inspiring terror and making body and soul tremble, full of frightening eyes, in her hand a drawn sword dripping bitter drops. And she kills that fool and casts him into Gehenna.[46]

Lilith attempted to play this trick on Jacob, but she was no match for him: "Jacob went to her and came to her place . . . and saw all the ornaments of her house, but escaped from her, whereupon her male, Samael, attacked him and fought him but could not prevail upon him."[47]

Even when a man wishes to engage in lawful sexual intercourse with his wife, the menace of Lilith is present:

> And behold, that hard shell [i.e., embodiment of evil], Lilith, is always present in the bed linen of man and wife when they copulate, in order to take hold of the sparks of the drops of semen which are lost—because it is impossible to perform the marital act without such a loss of sparks—and she creates out of them demons, spirits, and Lilin. . . . But there is an incantation for this, to chase Lilith away from the bed and to bring forth pure souls . . . in that moment, when a man copulates with his wife, let him direct his heart to the holiness of his Master, and say:
>
> "In the name of God.
> O you who are wrapped in velvet [i.e., Lilith],
> You have appeared.
> Release, release!
> Neither come nor go!
> The seed is not yours,
> Nor in your inheritance.
> Go back, go back!
> The sea rages,
> Its waves call you.
> I hold on to the Holy One,
> Wrap myself into the King's holiness."
>
> Then let him cover his head and his wife for one hour. . . .[48]

Some forms of unholiness in sexual intercourse are described by R. Naphtali as follows:

> Lilith, God preserve us, has dominion over children who issue from him who couples with his wife in candlelight, or with his wife naked, or at a time when he is forbidden to have intercourse with her. All the children who issue from such unions, Lilith can kill them anytime she wishes, because they are delivered into her hands. And this is the secret of the children's smiling when they are small—because of Lilith who plays with them.[49]

The counterpart of the magic efforts to protect men from the nocturnal enticements of Lilith, the succuba, is an incantation whose purpose is precisely the opposite: to obtain a succuba for the night with the help of that other demon-queen, Igrath bath Maḥalath. The formula is contained in a 15th-century text which reads as follows:

> "I adjure you, Ograth [i.e., Igrath] bath Maḥalath, Queen of the Demons, with the great, strong and terrible Name, with the name of his holy angels, and with the name of Bilar the heroic, King of the Demons, that you send to me *X*, daughter of *Y*, the beautiful maiden from among your maidens who follow you, whose number is like the number of the days of the year, and with the name of Metatron and Sandalphon, *AAA NNN SSS*." And this must be done either on the eve of Sunday or on the eve of Wednesday. And one must have a separate room, and a clean white bed and clothes, and the room and the bed should be fumigated with aloe wood. And the knowledgeable will understand.[50]

An incantation such as this must have been employed by Rabbi Joseph della Reina in making Lilith herself his lover. This Rabbi Joseph seems to have been a known Spanish Kabbalist who about 1470 attempted to bring about the redemption of Israel by means of a great magico-mystical ritual. Having failed in his noble but extremely dangerous attempt to slay Satan, whose machinations prevented redemption, so the story goes, Joseph despaired of the powers of saintliness and turned to evil ways, bending the forces of the Other Side to his will. The full, folklorically embellished version of Joseph's story written by Solomon Navarro (b. 1606) contains an account of Joseph's love affairs, first with Lilith and then with the Queen of Greece (whence his surname, Della Reina):

> And after this, Rabbi Joseph reached the city of Zidon and dwelt there. And he corrupted his ways, after seeing that his plan [to bring the Messiah] had failed. And especially after hearing the terrible heavenly voice, he despaired of the World to Come, made a covenant with the evil Lilith, and delivered himself into her hands,

and she became his wife. And he made himself impure with all impurities, to the extent of using for evil the Holy Names and the other names and incantations he knew. And he adjured spirits and demons every night to bring him what he wanted. And this is how he conducted himself many days, until he became enamored of the wife of the King of Greece more than of any other woman. And he had her brought to him almost every night, and in the morning he commanded [the spirits] that they return her.

And it came to pass one day that the queen told the king that "Every night in my dream they take me to a place and a man lies with me, and in the morning I find myself in my bed, and I am soiled with an effusion of semen, and I do not know whence this came to me." The king understood the matter, sent for the magicians, and ordered them to watch in the house of the queen with other women, and said to them that they should be prepared and ready with incantations and names of impurity, so as to stop those who would come to take the queen. And they did so and sat watching.

And in that night the demons came as commanded by Rabbi Joseph, and the watchers instantly sensed it and performed acts and adjured them so that they should know what was the matter and what it was about. And the demons said: "We are emissaries of Rabbi Joseph, who dwells in Zidon." Instantly the king sent a commander of the army with letters and a present to the Prince of Zidon [asking him] that he should immediately send him Rabbi Joseph alive, [to enable the king] to take revenge on him by subjecting him to severe torture. And it came to pass that when Rabbi Joseph saw that the evil had overtaken him—and he knew it from the mouth of the demons he had sent even before the writing reached the prince of Zidon—he went and threw himself into the sea and died.[51]

9 | *Lilith the Child-Killer*

Following her rejection by the Cherubim, Lilith remained in the depths of the sea until Adam and Eve sinned,

when the Holy One, blessed be He, brought her up, and she obtained power over those children—the "small faces" of mankind—who deserved to be punished because of the sins of their fathers. She roams all over the world, then approaches the gates of the Garden of Eden and observes the Cherubim watching over the gates. She

> sits down there, next to the flame of the sword, since it was from that flame that she originated. When the flame turns around [indicating that the world has entered into a phase of punishment], she rushes off and again goes roaming all over the world to seek out the children who deserve to be punished. And she smiles at them and kills them. . . .[52]

After the completion of her raids on mankind, Lilith returns to the cities of the sea, her headquarters. Only when ultimately God will destroy the Evil Kingdom of Rome, will she move there to take up her abode in the eternal ruins.[53]

In the meantime, Lilith

> goes out into the world and seeks out children, and she sees the children of mankind and attaches herself to them to kill them and to draw herself into their souls. And as she is about to go into such a soul, three holy spirits [i.e., the three angels Senoy, Sansenoy, and Semangelof] appear there, and they soar toward her and take that soul from her and place it in front of the Holy One, blessed be He, and there [the children] study in front of Him.[54]

Thus, even if the angels are unable to save the child's life, they at least save its soul. To make sure that one's child is in no way harmed by Lilith, one must perform the act of procreation itself in holiness:

> If a man is in a state of holiness, he has no fear of her [Lilith], because the Holy One, blessed be He, sends those three holy angels whom we mentioned, and they watch over the child [which is being conceived] and she cannot harm him. . . . But if a man is not in a state of holiness, and he draws out a soul from the side of uncleanness, then she comes and plays with that child, and if she kills it, she penetrates that soul and never leaves it.[55]

Although the above quotations were taken from the Zohar, the practice of protecting a mother and her newborn child from Lilith with the help of the three angels Senoy, Sansenoy, and Semangelof is considerably older not only in the East but also in the West. The famous mystical treatise *Sefer Raziel (Book of Raziel)*, written or compiled in all probability, by Eleazar ben Judah ben Kalonymos of Worms (1176–1238), contains, e.g., several such incantations. On folio 43a of the 1701 Amsterdam edition, one finds the following instructions:

> Tried and proven for protecting the mother and her child from sorcery and the Evil Eye, and so that in the hour of the birth no

> demon and evil plague should be able to overpower her and her child . . . the seventy names of angels are, as is well known, very efficacious for all kinds of protection. And also the following names and their drawings, as Adam saw them and drew them, are very good for the protection of the mother and child. [See Figure 1.]

Figure 1. Amulet to protect woman in childbirth from Lilith. (From *The Book of Raziel*, folio 43a.)

On the very next page of the *Book of Raziel* are listed the names of the seventy angels, and under them is a sketch showing twice the three angels Senoy, Sansenoy, and Semangelof. It is difficult to make out what the three sketches on the right side represent, but on the left the intention seems to be to show them as bird-headed beings. Over the sketches of the angels the words "Adam and Eve, Out Lilith!" appear twice, and under the picture follows the incantation text, which reads as follows (my translation from the Hebrew):

Figure 1. Amulet to protect woman in childbirth from Lilith. (From *The Book of Raziel*, folio 43a.)

In the name of *EHYE WHA AA BB AO MAK AAA*.

I adjure you First Eve [here an epithet of Lilith] in the name of Him Who is your Creator and in the name of the three angels whom your Creator sent after you and the angel in the isles of the sea, to whom you swore that wherever you will find their names you will cause no harm, neither you nor one of your cohorts and servants, and that [you will not damage] anybody who wears their names. Therefore, in their names and seals set down here, I adjure you and your cohorts and your servants that you cause no harm to the woman in childbirth, N. daughter of N., nor to the child who was born to her; neither during the day nor during the night, neither through their food nor through their drink, neither in their head nor in their heart, neither in their 248 limbs, nor in their 365 sinews. By strength of these names and figures, I adjure you and your cohorts and your servants. [See Figure 2.]

Figure 2. Amulet to protect woman in childbirth from Lilith. (From *The Book of Raziel*, folio 43b.)

As we see, the *Book of Raziel* follows the classical pattern of incantation rituals, which carry in themselves the guarantee of their effectiveness by

Figure 2. Amulet to protect woman in childbirth from Lilith. (From *The Book of Raziel*, folio 43b.)

recounting, or at least referring to, a validating myth. Reference to the old myth about Lilith and the three angels is all that is needed in order to endow the apotropaic measure with unfailing potency.

The myth of Lilith the child-killer remained a potent factor in the lives of the tradition-bound Jews down to the 19th century. To protect the newborn boy-child against Lilith, they would draw a circle with natron or charcoal on the wall of the birth room and write within it: "Adam and Eve. Out Lilith!" At the same time, they would write the names of the three angels Senoy, Sansenoy, and Semangelof on the door of the room:[56]

> If children laugh in their sleep, or if they laugh while they are awake but alone, this is a sign showing that Lilith is playing with them, and especially when this happens on the night of the new moon. Whoever notices that they laugh will do well to tap them on their nose with his finger and say: "Go hence, Pelonith [i.e., Lilith], you have no portion or inheritance here, you have no satisfaction here!" Then let him recite the entire '*Wihi no'am*' prayer, and do thus three times. . . .[57]

Solomon's dominance over Lilith, which became an integral part of medieval Jewish and Muslim Arab demonology, retained an important role in Middle Eastern Jewish exorcisms as recently as the early 20th century. Raphael Ohana writes in his collection of magical remedies:

> In another manuscript book I found written the following: Protection from Lilith. Draw a Seal of King Solomon, peace be upon him, who adjured Lilith that when she would see his seal she and her cohorts would flee, and that she would have no permission to hurt him. And if it be placed on a house, she would not enter it, neither she nor any one of her band. If it be engraved upon pure silver, it is even better. And this is its shape:[58] [See Figure 3.]

The same magic Seal of Solomon protects also the sick against Lilith, if it is ascertained that it is she who caused the ailment.[59]

The same book contains two further suggestions as to methods one can employ in order to safeguard a woman from Lilith:

> If you place a needle close to the wick in the lamp which is in the house of the woman in childbed, she will be safe from the entry of Lilith. Also, if she take the measure which is used to measure the wheat, and place it close to the bed, and if Lilith is there, she will sit on that measure and will not move from her place until

they remove that measure from there. (From a Babylonian manuscript book.)[60]

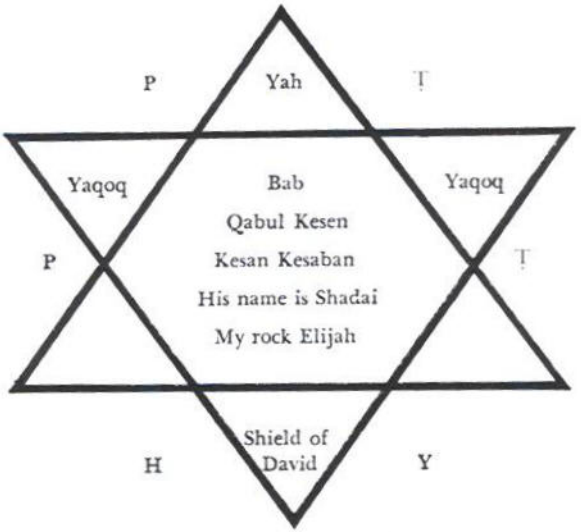

Figure 3. The magic Seal of Solomon. (From Raphael Ohana, *Mar'e HaYeladim*, p. 94a.)

10 | *Lilith and Naamah*

Lilith's companion in many of her evil exploits is Naamah, another high-ranking she-demon. Her origin is obscure, but as her name Naamah ("the Charmer") indicates, she is a demoness of extraordinary, irresistible beauty.

In the earlier, Talmudic-Midrashic mythology, Naamah is still taken to have been a flesh-and-blood woman, the daughter of Lamech and Zillah, and sister of Tubal-Cain,[61] who earned her name by enticing men with the sweet, sensual sounds of her cymbals to worship idols, although, according to the lone dissenting opinion of Abba bar Kahana, she was a pious and well-mannered woman who became Noah's wife.[62] Naamah is still a human female according to those myths which tell about her role in seducing the sons of God. She was so beautiful that she led the angels astray, and from her union with the angel Shamdon, or Shomron, sprang Ashmodai, who was destined to become the king of the devils.[63]

From being the human mother of Shamdon's demonic brood, Naamah was transformed by the Kabbala into a semi-human, deathless being who,

like Lilith, fulfills the double task of seducing men and strangling children in their sleep. She was so beautiful that

> the sons of man, and even the spirits and demons, went astray after her. R. Yitzḥaq said: Those sons of God, 'Aza and 'Aza'el, went astray after her. R. Shimeon said: She was the mother of the demons, for she came from the side of Cain, and she, together with Lilith, was appointed over the *askara* [strangulation] of children. R. Abba said to him: Did you not say that she was appointed to play with people? He answered: True; she comes and plays with people and at times she bears them spirit-children, and to this day this is her task. R. Abba said: [Since we know that the demons] die like humans, how can she still be alive? He answered: Right, but Lilith and Naamah, and Agrath, the daughter of Maḥalath who came from their side, all continue to live until the Holy One, blessed be He, eradicates the spirit of uncleanness from the world. . . .
>
> Come and see: This Naamah was the mother of demons, and from her side come all those demons who lie with men and take the spirit of desire from them, and she makes sport with the men [in their sleep] and causes them to emit seed.[64]

Naamah and her brother Tubal-Cain were descendants of Cain, and the latter was, of course, the son of Satan by Eve:

> In the hour when Adam with the supernal image, with the holy image, descended, and those of Above and Below saw him, they all approached him and made him king over the world. After the Serpent came upon Eve and injected his impurity into her, she gave birth to Cain. From there descended all the generations of the sinful in the world, and also the demons and spirits came from there. Therefore, all the spirits and demons are half human, while their other half comes from the supernal angels. Also, all the other spirits which were born of Adam are, likewise, half from Below and half from Above. After they were born of Adam, he begot on those spirits daughters who resembled the beauty of those Above and the beauty of those Below. . . .
>
> And there was one male who came into the world from the spirit of Cain's side and he was called Tubal-Cain. And a female came with him after whom the creatures went astray, and she was called Naamah. From her came other spirits and demons, who hang in the air and announce things to those others who are found below. It was this Tubal-Cain who brought murder weapons into the

> world. And as to Naamah . . . she is alive to this day, and her dwelling is among the waves of the Great Sea.[65]

In a mythical image, reminiscent of Dante's Inferno, the Zohar describes Naamah's beauty, which is irresistible even to the most horrid nocturnal monsters: In the darkness of the night, great monsters pursue Naamah: they are Afrira and Qastimon, the two chieftains of the demonic world, who "swim about in the Great Sea and, when night falls, fly away from there and come to Naamah, the mother of the demons, after whom the early divinities went astray. They try to approach her, but she leaps away six thousand parasangs, and takes on many forms in the eyes of men, in order to seduce them."[66]

Once Naamah arrives in our own world,

> she makes sport with the sons of man, and conceives from them through their dreams, from the male desire, and she attaches herself to them. She takes the desire, and nothing more, and from that desire she conceives and brings forth all kinds of demons into the world. And those sons whom she bears from men visit the women of humankind, who then conceive from them and give birth to spirits. And all of them go to the first Lilith and she brings them up. . . .
>
> At times it happens that Naamah goes forth in the world in order to have intercourse with the sons of man, and a man is found in bounds of desire with her and awakens from his sleep and gets hold of his wife and lies with her, and his urge stems from that desire which he had felt in his dream. In such a case the child which is procreated comes from the side of Naamah, because in her desire he was conceived. When Lilith comes and sees this child, she knows what happened, and she attaches herself to him and rears him like those other children of Naamah, and she comes to him many times but does not kill him. . . . For each time when the moon renews itself in the world, Lilith comes and visits all those whom she rears, and makes sport with them, and that man suffers damage at that time.[67]

While Lilith and Naamah thus have become unmistakably evil spirits, at least once more in history they assumed human form. This happened when, in order to try Solomon's wisdom, they took the shape of two prostitutes and went to Solomon asking for his judgment in their quarrel over the surviving child.

Then came two harlots to King Solomon, and they were Lilith and

> Igrath [according to other sources: Lilith and Naamah]. Lilith, who strangles the children because she cannot set up for herself, from one of them, a screen to be a hiding place for her [?]. And the other is Igrath. . . . One night David was asleep in the camp in the desert, and in his dream Igrath coupled with him and bore Adad [identical with Hadad the Edomite]. And when they asked him, 'What is your name?' he answered, "My name is Ad, Ad is my name" [*Ad sh'mi* in Hebrew], and they called him Ashm'dai. He is Ashmodai, the King of the demons who deprived Solomon of his kingdom. . . .[68]

King Solomon, it may be remarked here, "had dominion over the demons, spirits, and Lilin, and knew the language of each . . . and when his heart was merry with wine, he would command the wild animals, the fowl of heaven, and the creeping things of the earth, as well as the demons, spirits, and Lilin, to dance before him."[69]

It was due to Solomon's power over the demons that he was able to resist the Queen of Sheba, who was none other than Lilith.[70] Another country over which Lilith reigned was Zemargad.[71]

11 | *Lilith and Samael*

As we have seen, according to a Zoharic myth, Lilith and Samael emerged in an androgynous form out of the "dregs of wine" of the divine punitive power.[72] Another version which was also current in Kabbalistic circles in the Middle Ages is silent as to Lilith's provenance, but makes her Samael's wife, and the first among his four wives, to boot. Baḥya ben Asher ibn Ḥalawa, the early-14th-century Kabbalistic Bible commentator (died 1340), reports the myth as follows:

> Four women were the mothers of demons: Lilith, Naamah, Igrath, and Maḥalath. Each one of them has her own hosts and classes of spirits of uncleanness, and they have no number. And it is said that each of them rules on one of the four *Tequfot* [i.e., the vernal equinox, the summer solstice, the autumnal equinox, and the winter solstice] of the years, when they gather on a lofty peak near the Mountains of Darkness. Each of them rules on her *Tequfa*, from the hour of sunset until midnight, they and all their hosts. But King Solomon ruled over all of them and called them [his] slaves and slave-women and used them according to his will. And these four women are the wives of Esau's heavenly patron [i.e., Samael],

> and following his example, Esau himself took four wives, as explained in the Pentateuch.[73]

Nathan Spira (died 1662) transmits an interesting variant of the same theme. The four women become the "rulers," in the sense of heavenly patron, of four kingdoms:

> Know that there are seventy heavenly patrons, one appointed over each nation, and they all are under the rule of Samael and Rahab. Rahab was given as his share all the borders of Egypt, which measures 400 by 400 parasangs. Samael was given four kingdoms, and in each of them he has a concubine. The names of his concubines are: Lilith, whom he took as his consort, and she is the first one; the second is Naamah; the third, Even Maskith; and the fourth, Igrath, the daughter of Maḥalath. And the four kingdoms are: first, the Kingdom of Damascus, in which is found the House of Rimmon; second, the Kingdom of Tyre, which is opposite the Land of Israel; third, the Kingdom of Malta, which formerly was called Rhodus; and fourth, the Kingdom called Granata, and some say that it is the Kingdom of Ishmael. And in each of these four kingdoms dwells one of the four aforementioned concubines.[74]

Mixed Egyptian-Arab-demonic descent is attributed to Igrath in a late version of the myth of the four she-demons who rule over the *Tequfot* (i.e., the two equinoxes and the two solstices). When Ishmael grew up, his mother Hagar brought him an Egyptian wife,

> the daughter of Kasdiel, the Egyptian sorcerer. And when Ishmael divorced her, as commanded by his father, she was pregnant and gave birth to Maḥalath. And the mother and the daughter remained together in that desert, which was full of sorcery, and a demon named Igrathiel ruled over it. This demon was attracted to Maḥalath, who was very beautiful, and she conceived and bore a daughter whom she called Igrath, after that demon, Thereafter Maḥalath left the desert and became the wife of Esau. But her daughter Igrath remained in the desert, and she, Naamah, Pelonith [i.e., Lilith], and Nega' rule over the four *Tequfot*. Pelonith fornicates with all men, Naamah only with the gentiles, Nega' only with Israel, and Igrath is sent out to do harm on the nights preceding Wednesdays and Saturdays. But of those who fear God it is said, "And Nega' will not approach your tents."[75]

The marriage between Samael and Lilith was arranged by the "Blind

Dragon," who in Kabbalistic mythology is the counterpart on high of "the dragon that is in the sea."[76] "There is a dragon of Above who is the Blind Prince, and he functions as the intermediary between Samael and Lilith, and his name is *Taniniver* [Blindragon]. . . . It is he who arranges the match between Samael and Lilith. . . ."[77]

Blindragon's place in the mystical hierarchy of demons is described as follows:

> Asimon [a demon] rides on Naamah, and Naamah rides on Igrath, the daughter of Maḥalath, and this Igrath rides on several kinds of spirits and bands of mid-day demons; and from the left there is the shape of a serpent riding on a blind dragon, and this dragon rides on Lilith the wicked, may she be destroyed quickly in our days, amen.[78]

However, the marriage of Lilith with Samael, also known as the "Angel Satan" or the "Other God," was not allowed to prosper. God was apprehensive lest they fill the world with their demonic brood, and to prevent this he castrated Samael. This mythologem, found in several 17th-century Kabbalistic books,[79] is based on the identification of "Leviathan the Slant Serpent and Leviathan the Tortuous Serpent"[80] with Samael and Lilith, respectively, and on the reinterpretation of the old Talmudic myth according to which God castrated the male Leviathan and killed the female in order to prevent them from coupling and thereby destroying the earth. Leviathan the Tortuous, or crooked, Serpent is, to the Kabbalists, Lilith, "who seduces men to follow crooked paths."[81] Once Samael was castrated, Lilith, since "she could no longer couple with her husband," took to satisfying her desire by fornicating with men who experience nocturnal emissions.

In another 15th- or 16th-century Kabbalistic text the Midrashic statement that God "cooled" the female Leviathan is reinterpreted to mean that God made Lilith barren, so that she cannot bear offspring "but is mere fornication."[82]

12 | *The Two Liliths*

The idea that there are many Liliths is, as we have seen, very old. In the Babylonian incantation texts there appear male Lilin, in addition to the female Liliths, who are heirs to the 3rd millennium B.C.E. Sumerian male and female demons similarly named. It remained, however, for the 13th-century Kabbalists to split the person of Lilith herself in two and to distinguish between an Elder and a Younger Lilith.

In the writings of R. Isaac Hacohen, a Spanish Kabbalist who flour-

ished about the middle of the 13th century, we read that the Lilith who was born androgynously with Samael and who became the wife of that "Great Prince and Great King of all the demons," is Lilith the Elder. In addition to Samael, other demons as well are the bedfellows of this Lilith the Elder, who—and this is most remarkable—"is a ladder on which one can ascend to the rungs of prophecy." This can mean only one thing: that Lilith can help those whom she favors—or gain mastery over her—to rise towards, or actually attain prophetic powers. Another numinous figure introduced into this mythology is Qaftzefoni, the Prince and King of Heaven, whose wife is Mehetabel, the daughter of Matred.[83] The daughter of this mysterious couple is Lilith the Younger. There seems, however, to be some confusion between Lilith the Younger and Lilith the Elder, because it is the latter who is called Tzefonit ("Northerner"), which would make her, and not Lilith the Younger, the daughter of Qaftzefoni:

> Know that all the jealousy and altercation between the Princes of Quarrel and the Princes of Peace . . . is on account of Samael and Lilith who is called Northerner (Tzefonit), as it is written "Out of the North, the Evil One shall break forth"[84] Both of them [Samael and Lilith] were born in a spiritual birth as androgynes, corresponding to Adam and Eve—below and above two twin figures. And Samael and Lilith the Elder, who is the same as Tzefonit, are referred to as the Tree of Knowledge of Good and Evil. . . .[85]

The same mid-13th century author, Isaac Hacohen, also asserts that "on rare occasions Qaftzefoni couples with, and adheres to, and loves a creature whose name is Lilidtha," who in a mysterious way resembles Hagar the Egyptian; but whether this Lilidtha is identical with Qaftzefoni's own daughter, Lilith the Younger, cannot be established.

Now, Lilith the Younger became the wife of Ashmodai, King of the demons, and out of this union sprang the great prince Harba diAshm'dai ("Ashmodai's Sword"), who rules over 80,000 demons of destruction and numerous other demon offspring. However, "Lilith the Younger, who has the form of a beautiful woman from head to navel, and from the navel downward is flaming fire—like mother, like daughter—" aroused the desire of Samael. This caused intense jealousy between Samael and Ashmodai, as well as constant fighting between Lilith the Younger and Samael's wife, Lilith the Elder.[86]

Some three centuries after Isaac Hacohen, Moses Cordovero (1522–1570), a leader of the Safed Kabbalists, retells the myth of the two Liliths with the addition of a few interesting details: Lilith the Elder, he says, has

480 bands of demons under her command, the number being derived from the numerical value of the letters L Y L Y T (30, 10, 30 ,10, 400) making up the name Lilith. On the Day of Atonement, Lilith the Elder marches out into the desert and, being the demon of screeching—her name taken as if derived from the verb Y L L, "to scream"—spends the day there screaming. Samael, however, also has a concubine named Maḥalath, the daughter of Ishmael,[87] who has 478 bands of demons at her disposal—again the letters of her name give the clue to this number (M Ḥ L T = 40, 8, 30, 400)—and "she goes and sings a song and a paean in the Holy Tongue. And when the two meet, they fight, on the Day of Atonement, there in the desert, and they taunt each other, until their voices rise to heaven, and the earth trembles under their screams. And all this is brought about by God so that they should not be able to make accusations against Israel [on the Day of Atonement]. . . ."

Lilith the Younger is helped in her fight against Lilith the Elder by her own mother Mehetabel.[88]

The mythological motif of enmity between Lilith and her fellow-demonesses, and the resulting advantage for Israel on the Day of Atonement, is treated by other 16th-century Kabbalists as well. Abraham Galante (died 1560 or 1588), an important Safed Kabbalist and contemporary of Moses Cordovero, recounts the entire story of the annual encounter in the desert between Lilith and Maḥalath, but gives a somewhat different characterization to one of the two chief she-demons: Maḥalath, according to him, is shown by her name to have been a compulsive dancer: as she marches into the desert at the head of her bands of destructive angels, "she goes and dances and gyrates in ring dances" until she and Lilith fall upon each other and engage in a fierce battle.[89]

Lilith's bands, and presumably Lilith herself as well, were imagined in this period as being covered with hair from head to foot, including their faces, but as having a bald pate. Their fourteen names, derived directly from the older incantation texts,[90] are: Lilin, Abito, Abizo, Amo(z)rpho, Haqash, Odam, (I)Kephido, Ailo, Tatrota, Abniqta, Shatrina, Kalubtza, Tiltoi, Pirtsha.[91]

But, to return to the two Liliths: this idea is put forward in a different form by Ḥayyim Vital (1543–1620), a Safed Kabbalist and chief disciple of Isaac Luria. He explains that the original "Lilith the stiff-necked" was the "garb," that is, the shell, the outer and evil part, of Eve, the wife of Adam. But he goes on to say, "there is an even more external [i.e., more evil] Lilith, who is the wife of Samael." In the sequel it is not clear whether Vital speaks of the first or the second Lilith when he says that "there was an angel who was expelled from heaven and he was called 'the flame of the

revolving sword,'[92] and at times he is an angel and at times a demon called Lilith. And since the female rules at night, and the demons rule at night, she is called Lilith" [i.e., Nocturnal].[93]

The notion that Lilith rules at night goes back to the Zohar, where the Biblical expression "dread in the nights" (*paḥad ba-leloth*)[94] is explained as "Samael and his female," i.e., Lilith.[95] What is more interesting in Vital's thinking is that he regarded Lilith and the angel as interchangeable, as appearing once in the shape of one and once as the other, made tangible by the flame of the revolving sword. We shall recall that in the 6th-century C.E. Nippur incantation texts the same numen is called once "Lilith Buznai" and once "angel Buznai,"[96] which is yet another example of the great antiquity of some of the ideas put forward by the medieval Kabbalists. The same idea underlies a passage contained in the Zoharic literature itself which reads: "Come and see: The Shekhina is at times called the Mother, at times the Slave-Woman [i.e., Lilith], and at times the King's Daughter."[97]

In other words, circumstances determine whether one and the same feminine divine essence assumes the form of a good or an evil numen. And, since circumstances constantly change, the goddess appears once as good and once as evil. In a different formulation of the idea, Lilith appears as the "nakedness" of the Shekhina, that aspect of her which preponderates in the period of Israel's exile: "When Israel was exiled, the Shekhina too went into exile, and this is the nakedness of the Shekhina. And this nakedness is Lilith, the mother of a mixed multitude."[98]

13 | *Lilith's Triumph and End*

The hour of Lilith's greatest triumph and the high point in her career came with the destruction of the Jerusalem Temple. When that catastrophe took place,

> the King [i.e., God] sent away the Matronit and took the slave-woman [i.e., Lilith] in her place. . . . Who is this slave-woman? She is the Alien Crown whose first-born God slew in Egypt. . . . She used to sit behind the hand-mill, and now this handmaid is heir to her mistress.[99] Rabbi Shimeon cried and said: "The King without the Matronit is not called King; the King who attached himself to the slave-woman, to the handmaid of the Matronit, where is his honor? . . . He lost the Matronit and attached himself to the Other Place, which is called slave-woman. . . . And this slave-woman was destined to rule over the Holy Land of Below, as the Matronit formerly ruled over it. . . ."[100]

The Zoharic idea that the most terrible outcome of the destruction of the Temple and the exile of Israel was that because of them God was forced to accept Lilith as his consort in place of the Matronit, was further elaborated by R. Shlomo Alqabetz (ca. 1505–1584), the Safed Kabbalist and famous author of the Sabbath-song *Lekha Dodi* ("Come, My Friend"). In his mystical philosophy, Alqabetz attributes it to the sins of Israel that the Shekhina, Israel's mother, had to leave her husband, God, who is Israel's father, and go into exile together with her children. As a result of this separation, God the father consorted with "the slave-woman" (i.e., Lilith), and she became the mistress of His house. The situation was similar to that of a man who had a good wife, the mother of his sons, and then, in his wrath, he turned away from her and went in to her handmaid, who conceived and bore him a son.

"And it is known that there is no glory for a man except with his wife who was destined for him, but not by adhering to handmaids . . . through which he himself is reduced to a lower rung." Likewise, after the Shekhina in exile

> descended to be with us . . . her rival [Lilith] angers her greatly, and she sobs and sighs because her husband [God] does not throw his light upon her. . . . Her joy has fled because she sees her rival in her house, deriding her, to the extent that the mistress became a handmaid, and the handmaid mistress. And when our Father sees our Mother lying in dust and suffering because of our sins, He too becomes embittered in his heart and He descends to save her and make the strangers cease violating her. And now, can there be anybody who sees these things without rending his heart to repent and thus to bring back our Mother to her place and to her palace? . . . [101]

While thus the Zohar and the later Kabbalists who were influenced by it attribute God's degradation through coupling with Lilith to the cosmic consequences of the destruction of the Temple, the pre-Zoharic gnostic Kabbalists, such as Moses of Burgos, placed the same divine Fall in the very days of Creation. For, they maintained, just as on earth below Lilith and Samael procreated demons and spirits with Adam and Eve, so in the Upper Realm "a spirit of seduction issued forth from Lilith and seduced God the King, while Samael managed to have his will on the Shekhina." [102]

Whatever the beginnings of this connubium between God and Lilith, it is to continue until the coming of the Messiah will put an end to it.

A voice is appointed to announce to the Matronit and say "Rejoice

> greatly, O daughter of Zion, shout, O daughter of Jerusalem, behold, thy King cometh unto thee, he is righteous and victorious, lowly and riding upon an ass."[103] . . . For he would not be riding, until that time, in a place which is not his, in an alien place . . . and would remain lowly . . . for until that time the Righteous One would remain without righteousness. But at that time [he and the Matronit will again] couple with each other, and he will become "righteous and victorious" because he will no longer dwell in the Other Side [i.e., will no longer be tied to Lilith]. . . . And God will restore the Matronit to her place as in the beginning. And what will the rejoicing be? Say, the rejoicing of the King and of the Matronit. The rejoicing of the King over returning to her and separating from the slave-woman, and the rejoicing of the Matronit over coupling again with the King.[104]

Those Messianic days will mark not only the reunion of God and the Matronit and the rejection of Lilith, but also the end of Lilith's existence. For, although Lilith has existed ever since the sixth or even fifth day of Creation, she is not immortal. In the Days to Come, when Israel will take revenge on Edom, both she and the Blind Dragon, who arranged the match between her and Samael, will be killed.[105]

14 | *Conclusion*

It is rather difficult to evaluate the position of Lilith in Jewish religion, and her significance for the Jewish believer. The very fact that as late as the 18th, or even the 19th, century the belief in her not only survived but remained a potent factor in religious consciousness and conduct is in itself surprising. That these beliefs and, in all probability, the practices as well retained essentially the same form in which they first appeared 4,000 years previously in Sumer is remarkable. A citizen of Sumer ca. 2500 B.C.E. and an East European Hasidic Jew in 1880 C.E. had very little in common as far as the higher levels of religion were concerned. But they would have readily recognized each other's beliefs about the pernicious machinations of Lilith, and each other's apotropaic measures for driving her away or escaping her enticements.

It is interesting, moreover, to note that both in ancient Sumer and in Kabbalistic Judaism Lilith's career ran very similar courses. She started out in both faiths as a lowly she-demon, whose activities were confined to the nether realms of existence, who was associated with impure nocturnal animals, and who pulled man down to her base level. Then, in both religions,

she succeeded in working herself up, as it were, to higher rungs on the scale of numina, until she became an undoubted goddess in Sumer and the consort of God in Kabbalism. Yet with all these advances in her career, the basic qualities of her personality never changed: she remained the beautiful seductress who joined lonely men in their nocturnal unrest, enjoyed sex with them, and bore them demonic offspring, while she also found enough time to play her lethal games with children, causing them to laugh happily in their sleep and then strangling them mercilessly so as to get hold of, and array herself in, their innocent souls. There can be little doubt that a she-demon who accompanied mankind—or at least a part of mankind—from earliest antiquity to the threshold of the Age of Enlightenment must be a projection, or objectification, of human fears and desires which, in a deeper sense, are identical with those of oft-mentioned "plagues of mankind" said in Kabbalistic literature to be the offspring of Lilith, but recognized by us as her psychogenic progenitors.

The meaning of Lilith becomes more easily comprehensible if one considers the basic similarity between her and the Matronit, the goddess of the Kabbala, whose image was described and analyzed in a previous chapter. Lilith, of course, is the embodiment of everything that is evil and dangerous in the sexual realm, while the Matronit is her exact opposite: a good, even saintly figure. Yet, at the same time, Lilith is also irresistibly attractive, while the Matronit is sternly forbidding and even warlike. A closer look easily discerns the mask-nature of these contrasting characterizations: behind the evil mask of Lilith and the good one of the Matronit, the numen, embodying man's fears and desires, is disconcertingly, yet reassuringly, the same. Her mythical biography, whether it treats her as Lilith or as the Matronit, remains fundamentally unchanged:

Both the Matronit (who is identical with the Shekhina) and Lilith originated, according to the Kabbalistic doctrine, from an emanation of the deity. We also recall the virginity of the Matronit. Lilith, too, is a virgin, or at least assumes at will the bodily form of a virgin when she joins the couch of a sleeping man who embraces her in his unconscious desire. Both the Matronit and Lilith are, on the other hand, promiscuous: no sooner is a man separated, even temporarily, from his wife than the Matronit joins him, couples with him, and thus restores him to that state of completeness which is the privilege and high blessing of the male and female together. Lilith does the same, with the difference, of course, that in contrast to the holy union of man and the Matronit, the union which Lilith enters into with man is an unholy defilement.

Both the Matronit and Lilith are queens: the Matronit, the heavenly queen of Israel; Lilith, the queen of Sheba and Zemargad.

The motherly aspect of both the Matronit and Lilith is expressed in their giving birth all the time to innumerable souls: although again, the souls brought forth by the Matronit are pure and enter the bodies of children conceived by husbands and wives in purity, while those issuing from Lilith are impure and become demons, "the plagues of mankind."

The Matronit, as we have seen, is a goddess of war also; she kills not only the enemies of God and Israel, but also takes the souls of pious men, substituting in their extreme hour for the Angel of Death. Lilith, likewise, is a killer of men and children, and the pleasurable laughter of her victims makes us more than suspect that they enjoy death at her hands as much as they would expiring through a kiss of the Matronit.

The Matronit was the wife of Jacob and Moses; Lilith was the wife of Adam and Cain. The Matronit was also the wife of God—her wedding with him having been signified by the dedication of the Temple of Jerusalem. Lilith, too, became the wife of God, at the hour that same Temple was destroyed. Both of them were also enjoyed carnally by Samael the Satan—the Matronit each time Israel sinned, and Lilith when the Blind Dragon arranged a union between them.

Finally, the images of both the Matronit and Lilith were split in two: a distinction was made between the Upper Matronit and the Lower Matronit, and likewise between the Elder Lilith and the Younger Lilith.

We thus recognize the identity of opposites in Lilith and the Matronit or, as one may better put it, the ambivalence of religio-sexual experience. The same impulse or experience can, in the case of one man, be good, and in the case of the other, evil. In the case of one an act can promote the blessed union between God and his Matronit; in the case of the other, the same act, or what seemingly is the same act, can result in a strengthening of the powers of evil, of the Other Side. Thus it is not only God's will that is inscrutable; man's feet lead him also along unpredictable paths, and he rarely if ever knows whether a step he takes leads him toward God or away from Him.

The interplay between man and the two bafflingly similar antithetical goddesses is indicative of the great unity that exists between the realms of the divine and the human in the mystical Jewish world-view. The All is viewed as an inverted triangle poised precariously on its apex, man. Over him, at the two corners of the triangle's base, hover—at a distance that defies the eye, yet so near as to almost merge with him—God and the Goddess. God is one, but the Goddess, who is part of him, is two: the Matronit and Lilith. She appears like the revolving flame of the Cherubim's sword in the ancient myth: once she shows her Matronit face, once her Lilith visage. The flame revolves so fast that it is impossible to hold in one's

eye a separate picture of either. Although God and the Goddess are one, innumerable strands of attraction and repulsion run back and forth between them, and likewise between man and the deity. Far from "keeping his silence and sustaining the world," this deity is moved by man as much as he moves man, he rejoices with man and suffers with man, and the two aspects of his female component constantly struggle for man and within man.

XI

The Sabbath—Virgin, Bride, Queen, and Goddess

The Sabbath, to which we now turn our attention, is an exceptional figure among the female divinities of Judaism. All the numerous images discussed so far were originally either foreign goddesses and demons (Asherah, Astarte, Anath, Lilith, Naamah) or had their beginnings in Jewish divine attributes which were conceptualized and personified (Shekhina, Matronit). As against them, the Sabbath is a unique example of a day of the week—or more precisely, the name and idea of such a day—having been developed into a female numen and endowed with the character of virgin, bride, queen, and goddess.

1 | *Sabbath and Sex*

The Biblical name Sabbath (*Shabbat*), designating the seventh day of the week, seems to have had some connection with the Akkadian *shabattu* or *shapattu*, the name for the feast of the full moon. Yet neither in Akkadian nor in any other ancient Near Eastern religion was there a weekly feast and day of rest in any manner comparable to the Sabbath.

From a passage in Deutero-Isaiah we learn in what way one was supposed to observe the Sabbath in the early post-exilic period:

If, because of the Sabbath, you turn away your foot
From pursuing business on My holy day,
If you call the Sabbath a delight
And God's holy and honored day,
If you honor it by not following your way
And by not seeking your business
Nor speaking thereof—
Then you will find delight in Yahweh,
And I shall make you ride high
Upon the hills of the earth
And I shall feed you with the heritage
Of your father Jacob—
For the mouth of Yahweh has spoken.[1]

The character and laws of the Biblical Sabbath are validated by the myth of Creation: God created the world in six days, and on the seventh, the Sabbath, He rested; He blessed and sanctified it, and consequently it is the duty of every Israelite to do likewise and to refrain from all work on that holy day.[2] With the passage of time, the restrictive Sabbath laws became more and more stringent. By the 1st century C.E., in some Jewish communities sexual intercourse was included among the acts prohibited on the Sabbath, under the penalty of death.[3] While this prohibition was unable to take root in Judaism (in which, on the contrary, the idea was soon to develop that intercourse with one's wife on Friday night was a sacred duty), it became an important law in several marginal Jewish sects such as the Samaritans, the Karaites, and the Falashas.[4]

In Talmudic Judaism the performance of the marital act on Friday night was considered a very old religious law. According to a Talmudic tradition, one of the ten ordinances introduced by Ezra was that one should eat garlic on the eve of the Sabbath, because garlic makes one happy, multiplies the semen, arouses love, and kills jealousy.[5] Some sages attributed such importance to the performance of the act on Friday night that nothing was supposed to keep them from it. A legendary reflection of this is found in a Talmudic story which tells of Yehuda ben Ḥiyya that he used to spend all his time in the house of study and return home only on the eve of the Sabbath. Whenever he thus went home, a pillar of fire could be seen preceding him. One Friday, however, he became so engrossed in his studies that he forgot about the time and remained poring over his books. When his father-in-law, Rabbi Yannai, waited in vain for the appearance of the pillar of fire, he said: "Turn over his bed, for Yehuda must be dead. Would he be alive, he would never have neglected his marital duty." These words

had the effect of a command issuing by mistake from the mouth of a ruler, which is carried out before he can rescind it, and at that instant Yehuda died.[6]

Thus, as far as sexual intercourse on the Sabbath is concerned, the view that developed in the mainstream of traditional Judaism was diametrically opposed to that held, or to be held later, in several semi-Jewish sects. As we shall see in the course of this chapter, Kabbalism, building on the traditional Jewish view, developed its own approach, which endowed the performance of marital intercourse on the Sabbath with a special cosmic significance and turned the Sabbath itself into a veritable divine queen, the bride of God Himself.

2 | *The Sabbath of Philo*

Philo's comments on the Sabbath begin with a discussion of the significance of the number seven. He refers to the old Pythagorean comparison of the numbers with gods and, in particular, to the likening of seven to the virgin goddess Athena,[7] and utilizes it in his allegorical explanation of the sacredness of the Sabbath, the seventh day. The number seven, Philo points out, is the only one in the "decade" (i.e., the first ten digits) which is neither produced by multiplication with any other number nor produces one within the decade if multiplied by another. And, he goes on to say, "by reason of this, the Pythagoreans, indulging in myth, liken seven to the motherless and ever-virgin Maiden [i.e., Athena], because neither was she born of the womb nor shall she ever bear."[8]

Elsewhere Philo says that since

> it is the nature of seven alone . . . neither to beget nor to be begotten . . . other philosophers liken this number to the motherless virgin Nike, who is said to have appeared out of the head of Zeus, while the Pythagoreans liken it to the Sovereign of the Universe: for that which neither begets nor is begotten remains motionless . . . [and] there is only one thing that neither causes motion nor experiences it, the original Ruler and Sovereign. Of Him, seven may be fitly said to be a symbol. . . .[9]

This rich symbolism of the number seven is transferred by Philo in its entirety to the seventh day of the week, the Sabbath. We are left in doubt as to whether this application was the idea of Philo himself or whether it originated with others. One of the two passages in which Philo discusses the symbolism of the Sabbath is explicitly stated to be a mere recording of what others have invented; the other is phrased so as to indicate that it

contains original thoughts of his own on the subject. In the first he says:

> Some have given to it [the seventh day, the Sabbath] the name of the virgin, having before their eyes its surpassing chastity. They also call her the motherless, begotten by the father of the universe alone [who is] the ideal form of the male sex with nothing of the female. It [seven] is the manliest and doughtiest of numbers, well gifted by nature for sovereignty and leadership. Some give it the name of "season" (or: "decisive time"), judging its conceptual nature from its manifestation in the real of sense. . . . For seven reveals as completed what six has produced, and therefore it may be quite rightly entitled the birthday of the world. . . .[10]

Sabbath as the motherless, chaste virgin does not, of course, jibe well with the excellences of the day marked by seven, "the manliest and doughtiest of numbers"; but as to the sovereignty and leadership which Philo also attributes to the Sabbath, these—as we know from his speculations about the two Cherubim—he regarded as traits of the *female* component of the deity. In the passage in which Philo presents these ideas as his own, he indulges in an even less restrained sexual symbolism:

> The prophet [Moses] magnified the holy seventh day, seeing with his keener vision its marvelous beauty stamped upon heaven and the whole world, and enshrined in nature itself. For he found that she [the Sabbath] was in the first place motherless, exempt from female parentage, begotten by the Father [God] alone, without begetting, brought to the birth, yet not carried in the womb. Secondly, he [Moses] saw not only these, that she was all lovely and motherless, but that she was also ever virgin, neither born of a mother nor a mother herself, neither bred from corruption nor doomed to suffer corruption. Thirdly, as he scanned her, he recognized in her the birthday of the world, a feast celebrated by heaven, celebrated by earth and things on earth as they rejoice and exult in the full harmony of the sacred number.[11]

Here we have a fully developed mythological picture of the Sabbath, whether arrived at by Philo himself or built upon traditions known to him from other sources. The Sabbath is described as a daughter of God, begotten by her Father alone without the participation of any female, and therefore motherless. She is marvelous in her beauty, ever virginal, incorruptible, but, at one and the same time, endowed with sovereignty and leadership. In these features, we shall recognize without difficulty some of the traits which

also characterized other female numina of the Talmudic and Kabbalistic periods.

3 | *The Talmudic Antecedents*

In the Bible, the prohibition of working on the Sabbath is stated in general terms only. In the Mishna and the Talmud, all the activities which count as work, and therefore are prohibited on the Sabbath, are enumerated and discussed in considerable detail.[12] There can thus be no doubt that in the Talmudic period the Sabbath was of primary importance as the weekly day of rest, hallowed by God and observed by men with meticulous scrupulousness, as one of the pivotal religious duties of Judaism.

Yet, in addition to all the legalistic detail, there is one single passage in Talmudic literature which indicates that the personification of the Sabbath as a bride and a queen dates back to the Talmudic times (the two sages mentioned in the passage in question lived in the 2nd and 3rd centuries C.E.):

> Rabbi Ḥanina used to wrap himself [in festive clothes] towards evening on Friday and say: "Come, let us go to receive Sabbath the Queen." Rabbi Yannai used to put on [festive] clothes on the eve of the Sabbath and say: "Come, O bride, come, O bride!"[13]

Other Talmudic passages, while not addressing the Sabbath as a bride or a queen, clearly show that the sages of the Talmudic period related with extraordinary love and affection to the Sabbath day. Sayings such as "He who takes three meals on the Sabbath will be saved from three evils: the pangs of the Messiah, the judgment of Gehenna, and the war of Gog and Magog," or "He who celebrates the Sabbath with enjoyments will be given an inheritance without bounds"[14] express the spirit in which the Sabbath was regarded. Anecdotes about a pious man called "Joseph the Sabbath-lover" are adduced to illustrate the rewards one can expect to reap if one loves and honors the Sabbath.[15] The Sabbath is like the spice which endows the Sabbath meals with a delicious scent.[16] The importance of honoring the Sabbath with a festive table is repeatedly emphasized, and one sage, Rabbi Yose ben Yehuda, a Palestinian teacher of the 2nd century C.E., had this to say about it:

> Two ministering angels accompany a man on Sabbath eve from the synagogue to his house. One is a good angel, the other an evil one. As the man arrives in his house, if he finds the candle burning, the table set, and his bed made, the good angel says: "Be it the

> will [of God] that it be like this on the next Sabbath!" And the evil angel answers "Amen" against his will. If not, the evil angel says: "Be it the will that it be like this on the next Sabbath!" and the good angel answers "Amen" against his will.[17]

In a midrashic passage the Sabbath not only is personified but is contraposited to God:

> Rabbi Shimeon ben Yoḥai said: The Sabbath said before God: "Master of the Worlds! Each day has its mate, but I have none! Why?" The Holy One, blessed be He, answered her: "The Community of Israel is your mate." And when Israel stood before Mount Sinai, the Holy One, blessed be He, said to them: "Remember what I told the Sabbath: 'The Community of Israel is your mate.' Therefore, remember the Sabbath day to keep it holy."[18]

The six weekdays, this Midrash in effect says, constitute three pairs, and the odd Sabbath day received Israel as her mate. Israel was thus promised to the Sabbath in the days of Creation.

The common feature between the Talmud's and Philo's view of the Sabbath is that both personify her as a woman: Philo makes her the virgin daughter of God, who is also the sovereign and ruler of the world; the Talmud presents her as the bride of Israel and a queen.[19]

4 | *The Falasha Sabbath*

The Falashas, the black Jews of Ethiopia, who preserved several sacred books in the Geez language from a period as early as the 4th century C.E., went one important step further than the Talmud in their view of the Sabbath: they not only personified, but they deified her. This development, as has been pointed out, "is analogous to what Hellenistic Jewish and subsequent Gnostic speculation has done with such a concept as wisdom."[20] However, the Falasha deification of the Sabbath has been carried to an extreme never duplicated in either Hellenistic Jewish or Gnostic portrayals of the figure of Ḥokhma-Sophia. The only true analogy to it can be found in the Kabbalistic Matronit and Sabbath figures of the 13th and 16 centuries, respectively.

The Falashas, whose presence in Ethiopia is first attested historically in the 12th century C.E., preserved a primitive Judaism which relies entirely on the Old Testament and the apocryphal Book of Jubilees, includes the practice of animal sacrifices, and knows nothing of the Mishna and the Talmud.[21] One must therefore assume that they were cut off from contact

with the Palestinian-Babylonian-Egyptian mainstream of Jewish life prior to the destruction of the Second Temple in 70 C.E.

The Falasha book *Teezaza Sanbat*, or "Commandments of the Sabbath," is definitely a Jewish book written in Geez, the classical Ethiopian language, and dating in its present form from the 14th century, although it contains material which may go back to the 5th–7th centuries.[22] The framework of the book is the story of Creation, but its bulk deals with the greatness and the glory of the Sabbath of Israel, her adventures, acts, punitive expeditions, and intercessions with God. She is described as the daughter of God, a divine princess, to whom all the angels pay homage and who is exceedingly loved by God Himself. God, we read, "sanctified the Sabbath, glorified her, and blessed her through the Holy Spirit. . . . The Sabbath will rise from her seat on Friday at dawn. . . . the archangels will crown the Sabbath of God, and the priests of Heaven will leap for joy. . . ." Ninety thousand angels will crown the Sabbath of God and bring her down from on high. Because of her, all will rejoice like calves, and all the angels of Heaven will be glad because of the greatness, the splendor, and the glory of the Sabbath of God. The Sabbath will look upon the souls of the just in the garden, and they will rejoice on Friday.

> The souls of the sinners will love her [the Sabbath] in order that she may bring them out of Sheol [hell]. . . .
>
> God said to the archangel Michael: "Go down to Sheol for the sake of the Sabbath rest." When the Sabbath rises from the right hand of God, Friday at dawn, the angels rise immediately with the Sabbath and crown her. While they praise, glorify, and honor her, they fear and tremble greatly. . . .
>
> The Sabbath of Israel said to God, the Lord of Heaven and Earth: "I brought Thee those who believe in me and Thee, show mercy to them for my sake." God answered the Sabbath: "I pity them for thy sake," and He sent them away without shame or humiliation. . . .
>
> Sabbath means: I am God. "It is not the day but I [who says it]" says God. . . .
>
> Sabbath said to God: "Hearken to me, O Lord, [and let me say] but one word. I was with Thee when Thou didst create the Heaven and didst establish the earth upon the rocks with Thy wisdom. . . . O Lord, give me Thy consent and send me not to the unjust, the slanderers, the quarrelsome, and the treacherous. Drive me not away towards those who strike me with their spittle, who sit in the sun, who wash not with water, who cover not their . . . who throw

> away their spittle, quench not their fire, and accept not my commandments. As to their women, they knead their dough, they cook, draw water, crush in the mortar, shout, neglect my commandments, and rebuke their neighbors. . . ."
>
> On the day when God reprimands the children of Adam, the Sabbath will stand at the entrance of Hell in the valley of fire and will say: "By God! May the just be not separated from the sinners before I separate them for my sake. I shall inform Thee of those who rest not and observe not my laws." God said to her: "Numerous are those who committed sins before me." The Sabbath said to God: "Remember not the sins of Thy servants after they observed Thy Sabbath. Thou hast given me for a witness to the people, and Thou hast said through the mouth of Thy servant Moses: 'My Sabbath you shall keep, for it is a sign between you and me throughout your generations.'[23] And Thou hast said: 'You shall keep my Sabbath for it is holy and a rest unto you, and later it will be a witness. Their other faults will not be reprimanded. Verily, I shall forget their sins because of thee, my witness.' Thou shalt not count them among the infidels because of their faults, and Thou shalt not couple them with the unjust. I conjure Thee by Thy glory. Thou hast granted it to me, and Thou wilt not deny it because of Thy justice. I, Thy Sabbath, rose on that day to deliver my menservants and maidservants from among the oppressors and the wicked, for I am merciful. How can he be clean that is born of woman? Not even the sun and the moon are clean before Thee.[24] O Lord, permit me to deliver my servants forever, without limit. Amen."
>
> God said to the Sabbath: "I shall not confound thee and shall not refuse what thou hast asked of me. I grant thee everything that is thine. I say it truly in the name of my justice and of my Sabbath. And now, may they have respite from Hell on that day, since the Sabbath is the witness for those who observe it." Sabbath said to God: "Grant it to me."[25]

After brief references to the glory of God, the creation of Adam, the Fall, and the covenant of Noah, the narrative dwells at some length upon the well-known myth of Abraham and Nimrod,[26] then returns to the sin of Adam, recounts the story of the Golden Calf, and finally takes up again the story of the Sabbath:

> When the Sabbath rose from her seat on Friday morning, 640,000 angels followed her, and she worshiped the Creator. About 4,300

angels praised the Sabbath; 680,000 were to her right, 880,000 to her left. God conversed with the Sabbath. He gave the Sabbath [to Israel] to eat the fruits of the earth,[27] to drink, to rest, to worship, to pray, and to show mercy. God said: "They to whom I gave thee shall descend with thee. They who praise not, are not submissive, invoke not God on my Sabbath, and transgress my laws and commandments shall be coupled with the wicked."

And God said: "They who honor thee are as if they honored me, who dismiss thee are as if they dismissed me, who serve thee are as if they served me, who receive thee as if they received me, who make of the Sabbath a day of delight are considered as if they had made a loan to me. . . ."

The Sabbath said to God: "From Thee come the commandments and the law. . . ." God said: "May [the angels] descend with thee." The Sabbath said to God: "Hearken to me, only one word." God said to his Sabbath: "Yes, I listen to thee. He who celebrates thee and honors thee more than the other days will not have his sins remembered.[28] He who gives alms on the Sabbath, who receives thee after being washed in water, I permit thee to take him from me. To him who gives alms on the Sabbath of God, I shall give the forty-nine gifts I gave to thee."

The Sabbath left the camp of God. God said to the angels, his servants: "Go, descend with her." He sent them, and the angels followed, numbering 240,000. They brought her to earth. They reported the deeds of men to God. . . .

God saw [all this] and said: "The [Sabbath] shall never be worn out, the fruit of the Sabbath shall not perish. Praise me all people." . . .

The Sabbath descended from Heaven to the earth on Friday at the ninth hour [and remained] until Sunday at the rising of the sun so that the earth might see the deeds of the Sabbath. . . .

The Sabbath said to Michael, Gabriel, Ruma'el, and Uriel: "Bring to me all those who are mine, who believe in me, who neglect me not, who observe me and accept me." Michael ran with his hosts, descended and seized all those who belonged to the Sabbath, as the Sabbath had told him. The hosts of Michael fought with the hosts of Berna'el, and with their nails they took these hypocrites, the host of Hell, by the throat. They drove them to the bottom of Sheol and slapped them on the cheeks. They overpowered the hosts of Berna'el and subjugated them according to their deeds. Michael

> then ascended to the Sabbath and said to her: "The riders of Hell assailed me and took me by force."
>
> Thereupon the Sabbath said to God: "O Lord, my Creator, give me power over those who love me, and over those who are mine, and withhold not my servants from me!" God said to the Sabbath: "I shall give thee all those who are mine, as thou has asked me . . . for those who fear God, the Sabbath will stand before Him [and defend] the children of Adam on the last day." And she will say to God: "On that day I shall be witness for those who fear me and know me. And as for those who disregard me and know not God, the hosts of Berna'el will seize them and will throw the sinners into Hell."

The story now returns to the days of creation which came to a conclusion with the Sabbath, and the choice of Israel, whose special task was to keep the Sabbath.

> God said to his Sabbath: "Go, descend to the earth." And the Sabbath descended from the highest heaven to the earth in the midst of Jerusalem. Abel, Enoch, and Melchizedek, the great priest, received her. And all the angels of God crowned her, and then they dispersed in the midst of heaven after having departed from her throne. . . .
>
> When God questions the inhabitants of the earth upon the day of His arrival [the day of the Last Judgment], the Sabbath will stand before Him on behalf of those who fear him. . . .
>
> Sabbath said to God: "Thy name is great forever. Thy name is gracious." God said to the Sabbath: "I am gracious for those who belong to thee." The Sabbath will rise on the day on which God questions those who fear Him and those who fear Him not. Then the Sabbath will intercede for those who belong to her and will say to her Creator: "These are my people; these are my inheritance; these are they who walk in my path, who love me, who believe in me, who neglect Thee not, who find delight in Thee. Now they will enjoy eternal rest. Amen. . . ."[29]

The personification of the Sabbath is a strong element also in another Falasha writing, the so-called *Abba Elijah*. In it we read that God gave the Sabbath the following names: Luminous, Glorified, Honored, Beautiful, Resuscitating, Rejoicing, Beloved, and Guardian; and that the name Sabbath itself means "I am God alone."[30]

So far the old Falasha myth of the Sabbath.

In Ethiopian Jewish and Christian folk belief there is a certain parallelism between Mary and the Sabbath. In an Ethiopian folksong the Sabbath and Mary are considered mothers of a certain hero, while Michael and Gabriel are his fathers.[31] And a Falasha made the following statement: "The mediatrix of the Christians is Mary; ours is the Sabbath."[32]

To recapitulate the main features of the Falasha Sabbath: she is one of the earliest creations of God but, in a mystical sense, is also identical with God, which does not, however, prevent her from engaging in discussions with God. She is also a queen, crowned by the angels and seated on her throne. Those who observe the Sabbath rest and love her are her people, whom she claims from God and whom she rescues from the Last Judgment even if they sinned. To love and honor the Sabbath is the same as loving and honoring God. She orders the archangels to engage in a battle with the hosts of Satan ("Berna'el") in order to save the pious from his clutches. She is so terrifying in her glory that even the angels tremble when they look at her. In brief, she is a veritable goddess.

5 | *The Kabbalistic Sabbath*

As might be expected, the laconic Talmudic allusions to the Sabbath as bride and queen were seized upon by the Kabbalists and developed into a Sabbath mythologem, upon which then was built one of their most important mystical rituals. Although the peak of Sabbath adoration was reached only in the 16th century in the Safed center of the Palestinian Kabbalists, the trend towards it was heralded as early as the 12th century in both poetic and doctrinal exposition.

Abraham ibn Ezra (1092–1167), the famous Hebrew scholar and poet who lived in Spain, Italy, and France, describes in a treatise entitled "Epistle of the Sabbath" that on the night of the 14th of Tebeth, 4919 (December 7, 1158), while sojourning in England, he had a dream in which a man handed him a myrrh-scented letter, saying, "Take this letter which the Sabbath sent you." The poet opens the letter and finds in it a poem in which the Sabbath describes herself as "the crown of the religion of the precious ones" and goes on to enumerate her excellences, such as:

I am the delight of males and females,
In me rejoice the old and the young.[33]

A century later, a certain Menahem ben Jacob composed a poem in which he addressed the Sabbath as queen and bride. This poem was still reprinted in 19th-century editions of the complete prayer book.[34] The lines

> How sweet is your rest, O you Queen Sabbath,
> Let us hasten toward you, come, O anointed bride,

are closely reminiscent of the famous 16th-century Sabbath song *Lekha Dodi*, which was to supplant all the earlier poetic praises of the Sabbath and of which more will be said below.

Also in the 13th century, some Jewish mystics introduced a heterosexual notion into the Sabbath concept, justified by the two verbs which open the Fourth Commandment in the parallel versions of Exodus and Deuteronomy, respectively: "Remember the Sabbath day to keep it holy";[35] and "Observe the Sabbath day to keep it holy."[36] The Book of Bahir, the mystical Bible commentator Nahmanides (Moses ben Naḥman, 1194–1270), and the Zohar all reiterate the idea that the words "Remember" and "Observe" refer to two Supernal Sabbaths, one masculine, the other feminine. As the Zohar puts it: "'The children of Israel shall keep the Sabbath'[37]—this refers to the night, the mystery of the female; and 'Remember the Sabbath day'[38] refers to the day, the mystery of the male."[39]

The feminine Sabbath is, moreover, mystically identified with the Shekhina, or the *Sefira* of Kingship, while the male Sabbath is the *ʿesod* ("Foundation") or *Tifʾeret* ("Beauty"), i.e., the male aspect of the deity. Since the Shekhina is also identified with the Community of Israel, in this manner the Shekhina becomes the bride, or mate, of the Sabbath *ʿesod*.[40]

If we recall that Philo already had discerned a "manly and doughty" aspect in the Sabbath, in addition to her feminine aspects of virginity, beauty, and sovereignty, we find that the Kabbalistic distinction between a male and a female Sabbath is, again, an idea which has its roots in antiquity.

Elsewhere the Zohar describes the preparations one is supposed to make for reception of the Sabbath, the queen and bride, in proper fashion, in order thereby to induce her to come and, at the same time, banish her dark rival Lilith:

> One must prepare a comfortable seat with several cushions and embroidered covers, from all that is found in the house, like one who prepares a *ḥuppa* [canopy] for a bride. For the Sabbath is a queen and a bride. This is why the masters of the Mishna used to go out on the eve of Sabbath to receive her on the road, and used to say: "Come, O bride, come, O bride!" And one must sing and rejoice at the table in her honor. And more than this: there is yet another mystery. One must receive the Lady [i.e., the Sabbath] with many lighted candles, many enjoyments, beautiful clothes, and a house embellished with many fine appointments, for through this

> rejoicing and these arrangements one causes the Evil Handmaid [i.e., Lilith] to remain in the dark, hungry, crying and wailing, wrapped in mourning clothes like a widow. For when the one is fulfilled, the other is destroyed. The Good Inclination is the Holy Matronit, the Holy Kingdom which descends on the Sabbath . . . and the King proceeds to receive her with many hosts. And the Evil Inclination, the Evil Handmaid, remains in the darkness like a widow without her husband, without a chariot. Those about whom it is said that they offered sacrifices and burnt incense to the Queen of Heaven and the stars, which I [God] have not commanded them to do, they worship the Evil Maid who rules on the eve of Sabbaths and Wednesdays. What did they do? They took dark clothes, and darkened the lights and made a mourning on the Sabbath eves. . . .[41]

It is a peculiar, yet again almost inevitable, coincidence that the same night on which the pious prepare to receive Queen Sabbath, and on which God Himself proceeds to unite with her, should also be the time when Lilith roams and seduces men. It is up to man, the passage quoted above seems to say, to make his choice between the holy bride, the Sabbath, and the unholy one, Lilith.

Pope, after quoting the foregoing two paragraphs in his commentary to the Song of Songs, adds:

> The passage, however, by implication, says even more than this. Patai, in his chapter on Lilith makes it clear that she is none other than the evil aspect of the same Goddess whose good side is the Matronit. The mention of the worship of the Queen of Heaven, will allusion to Jer. 7:18, 44:17–19, makes it clear that the reference is to the persistence of the old-time religion, the cult of the Great Goddess, older by millennia than the revelation of the name of the God of Israel. The issue here is whether one performed similar rites in the name of the Queen of Heaven, Inanna-Ishtar, Anat, Atargatis, Venus, or in the name of Yahweh and his Sabbath Bride.[42]

Less than a hundred years after the Zohar, the idea of the Sabbath as God's bride and of God as the Sabbath's bridegroom, was elaborated and made explicit by David ben Joseph Abudarham, a commentator of the prayers and the benedictions, who lived in Seville about the middle of the 14th century. In his exposition of this thought, Abudarham adduces evidence from the special Sabbath prayers, which he reads as alluding to the betrothal of the divine couple. "The Sabbath," he says, "is called bride, and

God is called bridegroom." This can be concluded from the fact that the words "You [God] sanctified the seventh day to your name," included in the Friday evening prayer, actually mean "You betrothed the Sabbath day to Yourself."[43] Similarly, the prayer beginning with the words "Moses rejoiced" was included in the Sabbath liturgy because it refers to the rejoicing of the bridegroom, God, over the bride, the Sabbath; and the prayer "You are one" was included because it refers to the union of bride and groom.[44]

The Zoharic image of God the King proceeding with his innumerable hosts to receive his bride the Sabbath, the Holy Matronit, was subsequently translated into a central weekly ritual among the Safed Kabbalists of the 16th century. They developed the custom of leaving the town on Friday toward dusk and proceeding to the adjacent hills and fields in order to receive the Sabbath in the open. While approaching the queen and bride, the spirits of the marching group would rise to a near-euphoria, and they would begin to intone the *Lekha Dodi,* the Sabbath song which was universally accepted later and is sung to this day in every synagogue on Friday evening. The poem was written, with liberal borrowings from earlier versions, by Shlomo ben Moshe Halevi Alqabetz (ca. 1505–1584), a member of the Safed group of Kabbalists. Like all poems of this sort, the *Lekha Dodi* too is replete with Biblical phrases and allusions to religious ideas, with which one must be thoroughly familiar in order to get its full meaning. The literal prose translation which follows is offered with this author's apologies, in full awareness of his inability to do justice to the poetic and emotional qualities of the Hebrew original.

Come, my friend, to meet the Bride,
Let us receive the face of Sabbath.

"Observe" and "Remember" in one utterance,
The Only God let us hear.
God is one and His name is one,
For renown, glory, and praise.

Come . . .

Come, let us go to meet Sabbath,
For she is the source of blessing,
Pouring forth from ancient days.
The act was the end, in thought the beginning.[45]

Come . . .

King's temple, royal city,
Arise, leave the destruction behind,
Long have you sat in the vale of tears,
Now He will show mercy unto you.
Come . . .

Shake off the dust, arise, put on
The garments of your glory, O my people!
Through the Son of Yishai the Bethlehemite,[46]
Draw nigh to my soul and redeem it!

Come . . .

Awake, awake, for your light has come!
Arise and shine!
Wake up, wake up, sing a song!
God's glory was revealed to you.

Come . . .

Be not ashamed, be not confounded.
Why are you humble, why do you sigh?
The poor of my people will find refuge in you,
And the City will be rebuilt on her mound.

Come . . .

Your spoilers will be despoiled,
All your destroyers will be removed,
Your God will rejoice over you
As the bridegroom rejoices over the bride.

Come . . .

You will spread out to the right and left
And the Lord you will adore.
Through the Man, the Son of Perez,[47]
We all shall be happy and rejoice.

Come . . .

Come in peace, O crown of her husband,
In joy and in jubilation,
Amid the faithful of the chosen people,
Come, O Bride, come, O Bride!

Come, my friend, to meet the Bride,
Let us receive the face of Sabbath.

In addition to this paean, in which the Sabbath is described as God's bride and God as the Sabbath's husband, Psalms 29 or 95–99 were also recited, and sometimes even musical instruments were played. The fields in which all this took place were, through the arrival of the Sabbath-Shekhina, turned into the "sacred apple orchard," which in itself is a mystical manifestation or aspect of the Shekhina,[48] a sacred grove sanctified by the union of God with His bride and producing the souls of the just. The festive procession going to receive the Sabbath outside the town resembled in both form and spirit the processional fetching of the bride in traditional Middle Eastern Jewish weddings by the entourage dispatched by the bridegroom's family to escort her to the wedding canopy.

Pope, in his commentary to the Song of Songs, surmises that this Kabbalistic custom of receiving the Sabbath in the open followed

> an ancient custom of devoting the evening of Friday (Frī[g]day, Frīg being the old Teutonic love-goddess corresponding to Venus) to venereal activity. . . . The emphasis on the open country and the fields outside the town suggests alfresco amour under the benign glow of the Venus star (which helps one to understand the French expression for "out-of-doors," *à la belle étoile*, the beautiful star being Venus). The Bride and Queen greeted at dusk in the open country around Safed, we may plausibly surmise, was the epiphany of the Evening Star, Ishtar-Venus, Queen of Heaven. The question of the Canticle (8:5a): "Who is this ascending from the steppe?" is thus answered. The vesper sortie into the field recalls the invitation of the Canticle (7:12–13): "Come, my love, let us hie to the field . . . there will I give you my love."

So far so good. But in the subsequent two sentences Dr. Pope makes a surmise which forces us to part company with him:

> The euphoria of the procession as they marched to the field singing the hymn composed by Solomon Alqabetz, "Come my love to meet the Bride/The presence [face] of Sabbath let us receive," could lead to "lightheaded" activities if both sexes were present.
>
> Just what was done by the devout mystics after they got to the field is not entirely clear, but one may imagine that in the popular observances there were those who tarried to indulge in the kind of celebration congenial to the Love Queen.[49]

As far as one can conclude on the basis of what we know of the life of the Safed Kabbalists—and whether learned or not, all the Jews of Safed were Kabbalists in the 16th century—these Friday evening excursions to

the fields must have been purely a masculine affair. Thus the open countryside, which mystically assumed the character of the "sacred apple orchard," could have been the scene of nothing more than a highly emotional, but at the same time purely mystical-imaginary union between the male participants in the procession, as representatives of the Community of Israel, and the Holy One, blessed be He, the Divine Bridegroom of that community and of the Sabbath. The passage from the Song of Songs (8:5) quoted in this context by Pope, "Under the apple tree I aroused you, there your mother conceived you," certainly contributed its share to the development of the concept of the "sacred apple orchard," and, as Pope pointed out (p. 192), may in turn have had something to do with the old pagan worship in sacred groves. But in the course of the more than two millennia that had passed since that Biblical scene, Jewish sensibilities had become highly refined, so that any kind of group "celebration congenial to the Love Queen" would have been totally abhorrent to the 16th-century Kabbalists.

By that time, and especially in a Muslim environment such as represented by the town of Safed, the strict separation of the sexes had long been an entrenched and inviolate rule among the Jews. Public intermingling of men and women, whether in the synagogue, in the fields, or elsewhere, was entirely out of the question. This communal emphasis on segregation of the sexes meant that unmarried young men had to, and did, find outlets in clandestine relationships or encounters with women. If and when such affairs became public knowledge, their least consequence was utter disgrace. While no accounts of the sexual behavior of the Safed Jews are extant, there are contemporary documents which allow us to conclude that clandestine illicit sex was the most frequent among the transgressions for which a sinner was believed to incur the punishment of *gilgul,* or transmigration of his soul into the body of an animal or another human.[50]

However, clandestine offenses against an oppressively severe sexual code are one thing, and public sexual celebrations are quite another. While we can thus be practically certain that such group happenings could not, and did not, take place, we have every reason to assume that in those Friday evening excursions to the "sacred apple orchard" there was a strong admixture of erotic elements and libidinous arousal, which did not lead to any sexual activity until later that night, however. Since one of the focal endeavors in the religious life of the Kabbalists was to sanctify, by mystical interpretation, the legitimate sexual relations between husband and wife, whatever libido may have been aroused by the Friday evening group celebrations in the open fields around Safed was channeled into the licit and recommended satisfaction of marital sex after midnight.

Following the end of the evening prayers, the men would return home to be received by their wives—the wife in this instance became for the husband the earthly representative of the Shekhina, with whom he was about to perform that night the sacred act of cohabitation in imitation of, and in mystical sympathy with, the supernal union between God the King and His wife, the Matronit-Shekhina-Sabbath. The return from the synagogue to the home on Sabbath eve was also the occasion on which it was proper to show due reverence to the mother; of Isaac Luria, the great leader and master of the Safed Kabbalists, it is reported that upon entering his home he used to kiss reverently the hands of his mother.

Now the husband would approach the table and pick up two bunches of myrtle, each consisting of three twigs, prepared for the bride and the groom, and then circle the table—all rites imitative and symbolic of observances performed at actual weddings—and sing welcoming songs to the two angels of peace who were believed to accompany him home from the synagogue. The chanting of Chapter 31 (Verses 10–31) of the Book of Proverbs, which followed, had a double significance. Ostensibly, it was meant as a paean to the "woman of valor," the good wife and mother whose very presence in the house, quite apart from all the care she lavished on her family, made it possible for the husband to live a complete Jewish life, in accordance with the oft-reiterated teachings of the Kabbala about the blessed state of male-female togetherness. Beyond that, however, there was a deeper meaning: the "woman of valor" whose excellence is described in the twenty-two alphabetically arranged verses was interpreted as being none other than the Shekhina herself, the divine Matronit, whose image thus was mystically merged with that of the man's own wife.

Next came the recitation of an Aramaic poem containing an invitation addressed to God the King to take part in the festive Sabbath meal. At some time during that meal or following it, the husband chanted another mystical Aramaic poem written by Isaac Luria and describing the union of God the King and his bride, the Sabbath-Shekhina.[51] The first six stanzas read as follows:[52]

Let me sing the praises of Him who enters the gates
Of the orchard of apple trees, holy are they.

Let us invite her[53] now, with a freshly set table,
With a goodly lamp which sheds light on the heads.

Right and left, and the bride in between
Comes forth in her jewels and sumptuous raiments.

Her husband embraces her, and with her *Yesod*,[54]
Which gives her pleasure, he presses her mightily.[55]

Cries and sighs have stopped and ceased,
New faces come, spirits and souls.

He brings her great joy, in a double measure,
Light pours upon her, and blessings on end.

Upon the completion of this song it is customary to this day among the Hasidic Jews who follow the ritual established by "the Holy Lion" (i.e., Isaac Luria) to say this Aramaic prayer:

> Be it the will before the Ancient One, the Most Holy One, and the Most Secret One, and the Most Hidden of All, that the Supernal Dew be drawn from Him to fill the head of the Small Face and to fall upon the Orchard of Holy Apples, in radiance of face, in pleasure and in joy for all.[56]

The several courses of the meal, the drinking of wine, the numerous songs, the "words of Torah," and the after-meal grace took so long that, by the time the family rose from the table, it would be near midnight. And this was as it should be, because it had to be midnight when husband and wife retired to bed in order not to violate the stringent Kabbalistic rule prohibiting cohabitation prior to midnight of the Sabbath. The background of this rule requires some explanation.

6 | *The Mystical Union*

As we have seen in the first section of this chapter, Friday night was considered in the Talmudic period the proper time for scholars to fulfill the religious commandment of marital intercourse with their wives. This must have been an established custom, just as was the daily performance of the marital act by men of leisure, twice weekly by laborers, once a week by donkey drivers, once in thirty days by camel drivers (whose caravans returned home only once in thirty days), and once every six months by sailors (whose extended sea voyages enabled them to return home only at such long intervals). The passage in the Mishna which contains this information[57] is couched in the form of a legal decision as to the frequency of marital intercourse required of people from various occupations in fulfillment of the Biblical law which enjoins a man not to diminish "the food, the raiment, and the conjugal rights" of his wife.[58] The subsequent Talmudic specification to the

effect that scholars must have marital intercourse with their wives on Friday nights underwent further refinements as to the precise time most suited for performance of the act by scholars, and received its final codification as a religious law by Joseph Caro (1488–1575), in his *Shulḥan 'Arukh,* the last great and comprehensive Jewish code, first printed in Venice in 1564–1565. Caro, who was also an outstanding mystic and leader of the Safed circle of Kabbalists, advises that the act should be performed "neither in the beginning of the night nor towards its end, lest the husband hear the voices of people and be brought to thinking of another woman, but in the middle of the night."[59] Although this explanation of the rule to perform the act in the middle of the night is plausible enough, since thinking of another woman while coupling with one's own wife was considered a grave sin, there is much more to it than Caro allows to meet the eye. As his Polish commentator, Abraham Abele Halevi Gombiner (1635–1682), remarked about a hundred years later, "The Kabbalists wrote awesome mysteries [about intercourse] precisely after midnight. . . ."[60]

What these "awesome mysteries" were can be summarized from the basic writings of the Kabbala. They consist of two parts: an earlier one, explaining the mystical meaning of marital intercourse on Friday night; and a later one, specifying the mystical significance of restricting marital intercourse to Friday night after midnight.

The first is found in the Zohar, which casts its teaching on the subject into the form of a reinterpretation of a passage in Isaiah: "Thus saith the Lord concerning the eunuchs who keep My Sabbaths, and choose the things that please Me, and hold fast to My covenant: Even unto them will I give in My house and within My walls a monument and a memorial better than sons and daughters. . . ."[61] The "eunuchs," says the Zohar, are the scholars who study the Law all week long and "castrate themselves for the duration of the six days of the week, tiring themselves out with the study of the Law, and on Friday night they spur themselves to copulation because they know the supernal mystery of the hour in which the Matronit couples with the King." The words "who keep My Sabbaths" mean that those scholars keep themselves waiting for the Sabbath. "Choose the things that please Me" refers to the time of the coupling of the Matronit. "Hold fast to My Covenant" means that they hold onto that part of the godhead which carries the sign of the Abrahamic covenant, the Sefira of the *Yesod,* which stands for the masculine member, and through which the King unites with the Matronit. The Zohar concludes the passage with the words, "Happy is the lot of him who sanctifies himself in this holiness and knows this mystery"—that is to say, happy is he who, knowing this mystery, sanctifies himself by coupling with his wife on Friday night at the time when the King couples

with His Matronit and, by so doing, both imitates the divine act and brings it about, helping the godhead to achieve its mystical unity.[62]

The second part of the mystery, that which pertains to the precise time of copulation, is contained in the 16th-century elaboration of the Kabbalistic doctrine. Isaac Luria, in his discussion of the relationship between the King and the Matronit, whom he calls the Small Face and his Female, respectively, distinguishes two facets or persons in the latter: one, referred to by the name Leah, representing the lower aspect of the Shekhina-Matronit and reaching only as high as the chest of the Small Face; and the other, Rachel, the Shekhina's higher aspect, occupying a face-to-face position with the male deity from his chest upward. The Small Face, incidentally, is also called Jacob or Israel when in juxtaposition to Leah and Rachel.

The Small Face is engaged during the day, and during the night up to midnight, in copulation with Leah which is, mystically, of a low degree. From midnight on, on weekdays, and up to midnight on Fridays, a higher type of copulation takes place between the Small Face and Leah. After midnight on Friday, the Small Face and Rachel copulate, which is the highest kind of union of the male and the female in the godhead. This, therefore, is the time of grace in which a scholar should unite with his wife, making sure that he does so only after having pronounced the words: "I fulfill the commandment of copulation for the unification of the Holy One, blessed be He, and the Shekhina."[63]

Thus, for the Jew reared in the great mystical tradition of his faith, the Sabbath was a day whose pleasures, both physical and spiritual, amply compensated him for the drabness, narrowness, and frequent sorrowfulness of the weekdays. With the Sabbath, a queenly visitor entered even the humblest abode, which, due to her presence, was transformed into a royal palace, with the table set, the candles burning, and the wine waiting. The mistress of the house became mysteriously identified with the Queen Sabbath, who was also identical with the Shekhina, the divine Matronit, God's own consort. As for the master of the house, he felt his chest swell and his consciousness expand due to the "additional soul" which came down from on high to inhabit his body for the duration of the Sabbath. All these supernal presences made man and wife feel part of the great spiritual world order in which every act and word was fraught with cosmic significance, and in which the supreme command of the day was "Rejoice!" When midnight came, and the fulfillment of the commandment to rejoice on the Sabbath found its most intense expression in the consummation of the marital act, this was done with the full awareness not only of obeying a divine injunction, but also of aiding thereby the divinity himself in achieving a state of male-female togetherness which God is just as much in need of as man.

It is certainly a very far cry from the ancient Canaanite mass orgiastic festivals performed in honor of Astarte, the goddess of sexual love and fertility, to the mystically oriented and privately observed celebration of marital sex in honor of the Sabbath, the divine queen and consort of God. Yet, quite apart from the historic development which led from the first to the second in the course of nearly three millennia, one can discover in both at least one common feature which indicates their generic relatedness. Both observances are culturally conditioned and traditionally formulated responses to the basic human psychological need to elevate and sanctify the sexual impulse by attributing to the sex act a higher, a religious, a divine significance. In both, the act becomes more than the end-in-itself that in physiological reality it actually is; it becomes a sacrosanct observance directed at a loftier and greater aim: the exertion of beneficial influence upon the great ultimate realities of the metaphysical world. And in both it is a female deity whose invisible yet omnipresent countenance is supposed to light up into a benign and pleasurable smile when she observes the fervid performance of her favorite rite.

Conclusion

The foregoing eleven chapters have not discussed all the feminine numina who, in one period or another, played a role in the history of Hebrew and Jewish religion. There were, in addition to those treated, such concepts as the "Holy Spirit," closely akin to, yet distinct from, the Shekhina; the "Community of Israel," a personified guardian spirit of the totality of the Jewish people; and "Wisdom, " God's earliest creation and playmate, who had her counterpart in the Greek Sophia; none of these received more than fleeting mention above in various contexts. Several others were not even touched upon, such as the "Word," who also had a Greek counterpart in Logos; the "Daughter Voice" (Bath Qol), through whom God's will was made audible on earth; the Law (Torah), God's beloved whom He made the bride of Moses; the Earth (Adamah), considered in a literal sense the mother of all living; the Mother City, and especially Zion, regarded as the mother of the people; and her counterpart, the Daughter of Zion, who represented the Mother's children, the people of Israel.[1] All of these were personified, all were female and all partook, to a greater or lesser extent, of a numinous character. If they were omitted from the present volume, it was because they did not share, or shared only to a minor degree, those traits which transform a numinous entity into a goddess, that is, into a truly

divine being believed to possess a will of her own and to be capable of acting independently of any other divine power.

Such independent volition and capability of action was attributed to all the goddesses discussed. In reference to the early ones, those who established themselves in the Biblical Hebrew religious consciousness, the question of their dependence on or independence of Yahweh never had to be faced up to squarely. Asherah, Astarte, and Anath, on the one hand, and Yahweh (or Yahweh Elohim), on the other, inhabited two separate realms. Those who believed in the goddesses saw no incompatibility between the sway they held over certain areas of human life and certain departments of nature and the rule Yahweh exercised over others: in the polytheistic view of the divine, gods may compete with, and occasionally conspire against, one another, but they never cast a doubt on one another's existence. And as to those who believed in Yahweh only, for them the gods and goddesses worshiped by others were merely idols, devoid of any significance whatsoever, except the one baleful ability to lead men astray from the path of righteousness.

In the later period, the female divinities occupied a position in relation to God which was similar in one respect to that of Satan: they were capable of independent thought and action—surpassing by far the autonomy of angels, who were believed to be basically no more than the instruments of God's will. Yet there was, of course, the fundamental antithesis between good and evil which separated the Cherubim and the Shekhina from Satan and his cohorts. The independence of Satan's will from that of God was the result of his rebellion against his Master, and his opposition to God was always that of evil to goodness. Not so the female divinities, whose every independent act, even if it brought them into conflict with God, stemmed from their own, different, but equally valid, will to good.

The one exception to this rule is Lilith, the female embodiment of evil, Satan's companion, more deadly than any male devil could ever be. Her realm, dark and sinister, yet full of dangerous allure, stands beyond the control of God. The most powerful archangels, unable to subdue her, could only strike a bargain with her which left her ample room to pursue her nefarious activities.

The world peopled by these goddesses is calculated not only to repel the orthodox believer in the one and only God, but also to frustrate the logical mind. It is not unlike that old orchard of mysteries which the Talmud warns against exploring in the form of the story about the four sages who "entered the Pardes," three of whom came to a bad end. If one is armed only with the sword of logic, one runs the grave risk of being caught on the horns of not one but several dilemmas: not only that of reconciling the

existence of the omnipotent, one and only God with the existence of other equally, or almost equally, potent divinities, and female ones to boot; but also that of rendering two opposing wills-to-good accordant with each other; and that of distinguishing between the good and evil goddess, who is perhaps, after all, but one wearing two different masks.

It is, however, in the nature of religious truth that it transcends logical verities. Faith, luckily for man, can grasp truth intuitively and on a deeper (or, if you wish, higher) level, a level far beyond the reach of the laborious, step-by-step advance of logical thinking. The religious truth of the existence of a once-harmonizing, once-discordant goddess side by side with a one-and-only and omnipotent God was triumphantly manifested in what can be called the Kabbalistic breakthrough. The mystical God-concept of the Kabbala, with its one and yet multiple deity, and its goddess image, the Matronit, whose wifehood to both God and man brought man nearer to God than he could ever get to a lone, patriarchal, male godhead, humanized God and, simultaneously, divinized man.

What ultimately emerges from this conspectus is that, contrary to the generally held view, the religion of the Hebrews and the Jews was never without at least a hint of the feminine in its God-concept. At times, as in the Talmudic and even more so in the post-Talmudic periods, the female element in the deity was effectively pushed into the background. At others, as in the Biblical and again in the Kabbalistic eras, it occupied an important place in popular theology, occasionally even to the extent of overshadowing the male deity or the male component of the godhead. Only in the most recent times, after the Kabbalistic upsurge had subsided, and its last reverberations in Hasidism receded, was the female element eliminated from the God-concept among Reform, Conservative, and non-Hasidic Orthodox Jews, leaving it centered upon a strictly spiritual, but nevertheless inescapably masculine Godhead, upon "our Father in heaven." On the other hand, among the Sephardim, the Oriental Jews, and the Hasidic Ashkenazim, despite the inroads modernism has begun to make in their ranks, the mystical-mythical doctrine of God and the Shekhina has retained its hold, not in the least due to the fact that in these circles the reverence for the teachings of old Kabbalistic, respectively Hasidic, masters is still a powerful influence.

In conclusion, it may be appropriate to append here a comment for the purpose of putting the persistent sexual imagery of the Kabbala in its proper perspective. In the Middle Ages—and from the viewpoint of outlook, mentality, and imagery, the 16th-century Kabbalists were as medieval as the 13th-century originators of the Kabbala—there was nothing unusual about resorting to the symbolism of coitus in speaking of certain cosmic and divine events. Thus, for instance, in the cosmic realm the conjunction

of the sun and the moon—that is, the appearance of these two luminaries close to each other in the sky—was described verbally and visually as a man and a woman in sexual embrace, with an explicitness which today would be considered pornographic, but which in those days was taken for what it was intended: symbolic representations of an otherwise hard-to-imagine event.[2] Or, in the realm of the divine, let us recall the views of St. Peter Damian, the 11th-century cardinal and doctor of the Roman Catholic Church, who maintained that when the Virgin Mary matured, she possessed such charm and beauty that God, filled with passion for her, sang the *Canticles* in her praise, and that subsequently she was the golden couch upon which God, tired out by doings of men and angels, lay down to rest.[3] Two hundred years later, another Italian cardinal, the philosopher and ascetic St. Bonaventure, did not hesitate to call Mary "the spouse of the Eternal Father."[4] And in 1399 Christine de Pisan (1363?–1431), a famous forerunner of feminism, wrote these remarkable lines in her *Epître au dieu d'Amours*:

> Sweet Jesus, heart broken, wounded and dead, was abandoned by all his people except for the women. All the faith remains in a woman, and it is foolishness to speak ill of her, even if only out of respect for the Queen of Heaven, in remembrance of her goodness so noble and so deserving that it entitled her to conceive the Son of God! God the Father gave great honor to woman when He wanted to make her His spouse and His mother, the temple of God joined to the Trinity. . . .[5]

When viewed against this background, the sexual imagery of the union between God and the Sabbath, or between God the King and his consort, the Shekhina-Matronit—or, for that matter, between the Matronit and man—will appear neither offensive nor fantastic. The two-thousand-year-old Jewish tradition of viewing the relationship between God and man as one between husband and wife was, in the course of time, repeatedly transmuted, transformed, expanded, reapplied, and refined. What remained unchanged was the basic approach underlying it all: the overriding, irresistible tendency to view both the physical cosmos and the metaphysical world of the divine in human terms, which inevitably centered on the sexual reference, and thereby to reduce the great awesome mysteries, ever threatening to crush puny man, to a scale and form which he could grasp or with which, at least, he could grapple, thus gaining the self-assurance he needed to survive.

In strictly human terms, then, all the changing forms of the deity, the attribution to him of sexual qualities and functions, the early veneration of goddesses, their transformation into female divine attributes or manifesta-

tions, and their resuscitation at a time when they seemed dead and buried for over a millennium—all this served the one primal and permanent purpose, succinctly expressed first in the Bible and then repeated in numerous elaborations down to the present day: to safeguard human survival through any and every religious law, concept, idea, and endeavor. Let man, this view maintains, keep the statutes and ordinances, even those which bid him look up to a Brazen Serpent, in order that he may live by them.[6] It is under this imperative of life that the historical role of the Hebrew Goddess must be viewed and assessed.[7]

Appendix

The Goddess in the Dura Synagogue?

1 | *The Synagogue and Its Murals*

Excavations conducted on a *tell*, close to the eastern frontier of northern Syria, on the right bank of the Euphrates some 40 miles to the south of its confluence with the Khabur, unearthed the remains of the town of Dura Europos. This was a Roman frontier post for about a century, and in 256 C.E. it fell to the advancing Persians. In order to buttress the city wall against the Persian onslaught, the Romans partly demolished the synagogue that had been built against the wall, and partly filled it with sand, mud, and rubble. It was due to this latter measure that the murals covering the inside walls of the synagogue remained undamaged through almost seventeen centuries, although as soon as excavation exposed them to the elements they began to deteriorate rapidly.[1]

An inscription found in the synagogue itself gives the date of its construction: it was built in 245 C.E., replacing an older and smaller synagogue that had occupied the site for a few decades. Sometime during the eleven years of its existence, all the interior walls of the synagogue were covered with the murals, whose discovery created quite a stir among historians of religion. That the Second Commandment was not interpreted by early Judaism as an absolute prohibition of all pictorial representation of humans and animals was well known before the Dura Europos discoveries. But here was, for the first time, irrefutable historical evidence of the completely unrestrained use of polychrome painted murals showing scenes in which men

and women appeared and interacted. Here were pictures illustrating Biblical stories, executed according to a master plan that utilized all the vertical wall surfaces of the synagogue, including its western walls, in whose center was a scallop-capped niche that originally must have contained the Ark. And, what is more, one of the largest and most elaborate murals flanking the Ark on the left and having the rescue of the infant Moses from the Nile as its subject is centered upon the naked figure of a woman! The Dura discoveries thus occasioned not only a correction in the traditional view of the Jewish historical attitude on representational art, but also a revision of the equally traditional ideas concerning Jewish modesty and bashfulness. It had to be conceded, at least, that Jewish communities existed that had assimilated and incorporated into their traditionally Jewish institutions the Hellenistic attitude to the naked human body and its pictorial representation in the service of religion. (See Plate 34.)

2 | *Goodenough's Interpretation: Anahita*

The three volumes of Goodenough's magnum opus, devoted to the interpretation of the symbolism of the Dura Europus synagogue,[2] contain the most exhaustive and penetrating analysis of the murals. Drawing on his unparalleled familiarity with the art of the Greco-Roman world in general, Goodenough has established beyond doubt that the naked woman, shown standing up to her thighs in the water of the Nile and holding the infant Moses in her arms, "startlingly resembles" the usual representations of the goddess Anahita, the most popular deity of Iran in the Sassanian period.[3] This observation, in itself, does not come as too great a surprise, because Dura Europos was a predominantly pagan city in which the Jews constituted but a small minority, and it was to be expected that their pictorial art should be subject to surrounding influences. As Goodenough points out, they spoke Greek, and their art had an undoubtedly Hellenistic base. Only two doors away from the synagogue, a wall painting found in a house shows Aphrodite (with whom Anahita was identified) with Eros beside her, and these two figures "startlingly resemble" the representation of the woman and the infant Moses.[4] Goodenough concludes that

> to paint the Moses scene the artist drew upon some painting of Aphrodite, who in Dura was probably often called Anahita, with the baby and with female attendants in their peculiar dress. So startling an invasion into the Moses story, for representation in a synagogue, would hardly have occurred as the mere borrowing of a form. The infant is indeed Moses coming out from the ark in the Nile, but he comes out to divine company in the arms of the

> goddess, herself quite as recognizable as though flagged with a written label.[5]

As to the three women standing above "Anahita," Goodenough says,

> I see no reason to doubt that following a Jewish tradition, or originally with himself, the master designer at Dura introduced the Nymphs deliberately and skillfully into the scene of the infant Moses, and did so in order to intensify the notion that Anahita-Aphrodite was drawing from the water a Wunderkind with royal nature at least 'hedged' with divinity.[6]

Goodenough thus argues that the synagogue muralist not merely borrowed the form in which Anahita was usually represented in the pagan paintings, but consciously took the figure of Anahita and introduced it into his painting as if saying: Look, Moses was a "divine child," as clearly proven by the fact that he was fetched out of the Nile by the goddess Anahita, who evidently would perform such a service to none other but a "divine child." The artist's purpose in doing so, Goodenough explicitly states, was to show that Moses was a "Wunderkind," a Miraculous Child, rivaling in his nature the pagan gods whom the Greeks and Romans liked to depict as "Wunderkinder."[7]

3 | *Criticism of Goodenough's Interpretation*

Anahita, as we have seen above, was not merely the Persian counterpart of Aphrodite and of Artemis, but belonged to that ancient Near Eastern type of great goddesses who were virgins and wantons, loving mothers and cruel death dealers.[8] Could it be this goddess whom the Dura Europos muralist represented as holding the infant Moses in her arms? Is such an interpretation, as given by Goodenough, possible in the light of what we know about the Jewish attitude to pagan gods and goddesses?

We know that, following their penetration of Canaan, the Hebrew tribes adopted several local gods, or deities who held sway in neighboring countries, among them the goddesses Asherah, Astarte, and Anath (called the Queen of Heaven).[9] This was bitterly denounced by the Biblical authors and labeled as "awhoring after foreign gods." What, in fact, took place in the early Israelite period was an incorporation of Canaanite gods and goddesses into the popular (as well as court) religion of the Hebrews. However, this phase of their religious history came to an end in the 10th, or at the latest 9th, century B.C.E., after which time no *new* foreign deity was able to

gain a foothold among the Hebrews. They continued, to be sure, for several more centuries to serve the old gods who had won them over in the earlier, more malleable age, but no new adoption of foreign deities into popular Hebrew religion occurred.

After the Babylonian exile (586 B.C.E.), the "foreign" gods underwent a rapid decline among the Jews, although some of the old deities managed to live on, side by side with Yahweh, for another one or two centuries, especially in such relatively isolated places as the military outpost on the Upper Egyptian island of Elephantine. By the time the Hellenistic age arrived, in spite of all the attraction Hellenism held for the Jewish upper classes, it would have been completely out of line with this Jewish religious development, which by then was six or seven centuries old, to incorporate the worship of a new god into the Jewish religious structure. Individual Jews, of course, in every age, became temporarily or permanently attracted to the practices and doctrines of other religions. Apostasy and conversion to other faiths have dotted Jewish history for well over two thousand years. But never since the early Israelite period has Judaism admitted a new god.

These considerations alone contain a refutation of the interpretation of the naked female in the Moses panel of the Dura Europos synagogue as the representation of the goddess Anahita. Even if the 3rd-century Jewish community of Dura lay outside the mainstream of Jewish religious development,[10] the admittance of a pagan goddess in the form of her painted image on a synagogue wall would be totally impossible. As to the centers of Jewish religious development in Palestine and Babylonia, the fear of idolatrous contamination was so strong there that strenuous attempts were made to preclude any contact with idols. An illustration of this attitude can be found in the discussion that began when the Patriarch Gamliel II (flourished about 100 C.E.), on the occasion of his visit to the Hellenistic city of Acre (north of Haifa), made use of a public bath which was decorated with a statue of Aphrodite. The question whether this was permissible still occupied the rabbis after several generations.[11] A Jewish community, such as that of Dura Europos, even if it was only remotely connected with the great Jewish religious centers of Palestine and Babylonia dominated by such a mentality, certainly could not tolerate the representation of a pagan goddess in its synagogue.

What the attitude of the Dura Jews themselves was toward the pagan gods worshiped by the gentiles of their town is clearly demonstrated by another mural in the synagogue. This shows the destructive effect the Ark of the Covenant had on the god Dagon of the Philistine city Ashdod (cf. Samuel 5:4). However, instead of showing the broken pieces of the statue of Dagon, the artist painted the broken images of the principal Palmyrene gods, which were worshiped at Dura. The meaning of this painting was

correctly recognized by Goodenough when he remarked that the artist "succeeded very well in using the incident from [Book] I Samuel to show the collapse of paganism before the reality of Judaism, the collapse of paganism presumably as he knew it directly in Dura itself."[12] Elsewhere Goodenough repeats the same interpretation: "The gods of local paganism collapse before the Ark of the Covenant, the symbol of metaphysical reality in Judaism."[13] It is remarkable, indeed, that he remained unaware of the crass logical contradiction between this statement and the one that precedes it by only three lines, in which he says: "Moses is the divine baby here, with the three nymphs and Anahita-Aphrodite." How, one must ask, did Anahita-Aphrodite escape the fate of the other "gods of local paganism"? How could she be shown standing in triumphant nakedness over the ark (of Moses), when all her divine colleagues lie shattered under the Ark (of the Covenant)? One has only to pose this question in order to recognize that the woman holding the infant Moses in her arms cannot be the *representation* of Anahita-Aphrodite.

A comparison of the "Anahita-Aphrodite" picture with the Dura Europos synagogue murals in which the artist used Hellenistic elements, ideas, or motifs also vitiates Goodenough's interpretation. Neusner, following Goodenough, cites three examples of this artistic procedure.[14] One is the figure of David playing his lyre and surrounded by animals, in which the intrusion of the pagan Orpheus idea is unmistakable. The other is the figure of Moses shown leading the Children of Israel out of Egypt and carrying a staff, which, however, is portrayed as a club. Since the only two Greek heroes ever to carry a club are Theseus and Heracles, Goodenough argues that the Dura muralist "could have put it into Moses' hands only because of its immediate symbolic reference to their [i.e., Theseus' and Heracles'] special characters and to his [i.e., Moses']."[15] The third example cited by Neusner is that of Anahita-Aphrodite holding the infant Moses. However, there is a basic difference between Goodenough's interpretation of David-Orpheus and Moses-Heracles, on the one hand, and of the Anahita-Aphrodite figure, on the other. In the first two, we are shown pagan appurtenances with which the artist endowed the Biblical heroes whose pictures he painted. It was David whom he painted, although the manner in which he executed his painting made David's figure reminiscent of Orpheus. Similarly, in painting Moses, he made use of a feature associated with Heracles and Theseus. That the juxtaposition of the Greek and Hebrew heroes, implied by the borrowing of traits or paraphernalia from the former and attributing them to the latter, must have been based upon a current Jewish view influenced by Hellenism, cannot be doubted. In both cases, however, the Hellenistic features were absorbed and assimilated into the traditional Jewish concepts, which became enriched by them. What the artist says by means

of the Hellenistic references is: Our David was a greater musician than Orpheus, our Moses a greater hero than Heracles.

If Goodenough were correct in his interpretation of the female figure holding the infant Moses, we would have to assume that the artist, in this single case, completely reversed the procedure he followed in the other pictures. For what Goodenough says is that this picture shows Moses being rescued by the pagan goddess Anahita-Aphrodite, that is to say, that the muralist in this case allowed a Biblical story to be assimilated into Greek or Hellenistic or Persian—but in any case, pagan—religious tradition and that he set down the result in his mural, quite uninhibitedly and for everybody to see. Had the artist actually had in mind what Goodenough ascribes to him, he would have been guilty of gross idolatry, and also the congregation that tolerated his mural in the synagogue would have been guilty of the same sin.

4 | *Moses in the Arms of the Shekhina*

If the female figure holding the infant Moses in her arms is not Anahita, who then is she? Before seeking the answer to this question, let us again state clearly that part of Goodenough's interpretation which we accept. There can be no doubt that the muralist did engage in what Goodenough calls a "borrowing of form." In other words, he painted a female figure whose attributes and posture he borrowed from the current representations of Anahita-Aphrodite, and he did this in order to paint an image that could readily be recognized as a *divine* female. Once we accept that this was the artists's intention, we can easily understand why he "borrowed the form" of Anahita-Aphrodite: simply because there was no other form available to him in which to express the idea that a feminine deity cradled Moses in her arms. In Jewish artistic tradition there was certainly no prototype for the pictorial representation of a divine female; in the gentile environment of Dura, it was almost exclusively the Anahita-Aphrodite image that intruded upon the artist's consciousness.

Who then was this goddess-like figure into whose arms the muralist placed the infant Moses? Our answer is that she was the Shekhina.

This conclusion, startling though it may seem initially, can be supported by a number of considerations. The first of these is that the Midrash establishes a very close connection between Moses and the Shekhina, God's feminine aspect, which (or better, who) in the course of the Talmudic period achieved an increasing independence, and in the post-Talmudic period developed into a discrete feminine divinity.[16] In fact, no other human was represented as having had as intimate a relationship with the Shekhina as

Moses. In the Kabbala, this relationship was to culminate in the statement that Moses, and he alone of all men, not only became the husband of the Matronit (= Shekhina), but copulated with her while still in the flesh.[17] In the earlier, Talmudic and Midrashic sources, this idea is adumbrated in the assertion that, of all men, Moses was the only one to whom the Shekhina spoke "every hour without setting a time in advance," and that therefore, in order to be always in a state of ritual purity and readiness to receive a communication from the Shekhina, Moses separated himself completely from his wife.[18]

When Moses died, the Shekhina, we are told, took him on her wings and carried him from Mount Nebo to his unknown burial place four miles away.[19] The Shekhina's function at the death of Moses is paralleled by her ministration to him at his birth. When the daughter of Pharaoh, we read in the Babylonian Talmud, found the ark of bulrushes in which his mother had placed Moses, and opened it, "she saw the Shekhina with him."[20] This tradition is quoted in the name of Rabbi Yose, son of Rabbi Ḥanina, a Palestinian teacher (Amora) of the second half of the 3rd century C.E., whose sayings are contained in both the Palestinian and the Babylonian Talmuds.

The second consideration is that the Midrash lifts the entire scene on the banks of the Nile out of the realm of the anecdotal, which characterizes it in the Biblical narrative, into the realm of the miraculous and mythical. When the mother of Moses placed him in the ark, we read in the Midrash, she put a canopy over him, to take the place of his wedding canopy, because she feared that she would not be granted the sight of his *ḥuppa*. When the handmaidens of Pharaoh's daughter tried to dissuade her from rescuing the child, the Angel Gabriel came and struck them to the ground. The ministering angels in heaven, with all kinds of arguments, reminded God that Moses must be saved. Gabriel gave Moses a blow, so as to make him cry and thereby awaken compassion in the heart of Pharaoh's daughter. Moses himself, although only three months old, had the voice of a youth, and he refused to take suck at the breasts of any Egyptian woman, saying(!): "The mouth which will speak with the Shekhina should suck an unclean thing!?[21]

As for the daughter of Pharaoh, she did not just happen to go down to the river, but was compelled to do so by one of several divine acts. Some say that God sent a severe heat wave over Egypt, and all the Egyptians went down to the Nile to seek relief, among them Batya, the daughter of Pharaoh, with her maidens.[22] Others say that the daughter of Pharaoh suffered from leprosy, or from painful boils, so that she was unable to bear warm water. She therefore went down to the Nile to wash in its cool waves, noticed the ark, and the moment she touched it or the infant Moses, she was cured.[23]

Still others say that she went down to the Nile in order to purify herself from the uncleanness of her father's idol worship and that, unbeknownst to her, she uttered words of prophecy on the banks of the river.[24]

When Batya saw that the touch of Moses cured her of her disease, she said, "This boy is a saint," and decided he must stay alive. Since he who keeps alive a single soul in Israel is considered by God as if he had sustained an entire world, the daughter of Pharaoh was taken under the wings of the Shekhina and was called the Daughter of God, Bat-Ya.[25]

Thirdly, it should be pointed out that the Midrash literature abounds in passages clearly indicating that Moses was considered a "divine child." Miriam, the older sister of Moses, was possessed by the spirit of prophecy and foretold that her parents would give birth to a child who would become the savior of Israel. Thereupon Amram, who for three years had separated from his wife, approached her, and she conceived and bore Moses. When the child was born, the whole house became filled with great light, like the light of the sun and the moon. His parents saw that his appearance was like that of an angel of God. They circumcised him, called him Yequtiel (i.e., "My Hope Is God"), and hid him for three months. When they were no longer able to hide him in their home, his mother made him a little ark, which she placed, with Moses in it, among the reeds on the bank of the Nile.[26]

After taking him with her into the palace, Batya constantly kissed and hugged him, and she loved him exceedingly, for he was very beautiful. All the people at court desired to see him, and once they glimpsed him, they could not take their eyes off him.[27] Prenatal (or even preconceptional) annunciation, angelic countenance, light flooding the house, the healing touch, the ability to speak at the age of three months, irresistible charm and beauty—all these are features that unmistakably place the infant Moses in the "divine child" category.

The fourth consideration is the close association in the Midrash of the Shekhina with a sacred casket or ark. After accompanying Moses in the ark of bulrushes, the Shekhina dwelt in the Ark in which the Children of Israel carried the two Tablets of the Law in the desert. When the tribes rested, the Shekhina had her abode in the Tent of Meeting, the desert Tabernacle, or hovered over it. During these periods, and subsequently in the Land of Canaan, the Shekhina was most closely associated with the Ark of the Covenant. After Solomon completed the Temple in Jerusalem, the Shekhina hovered, or dwelt, over the Ark cover, between the two Cherubim. Some sages held that she was present in the Second Temple as well.[28] The Torah shrines in synagogues were the substitutes for the Ark of the Covenant, and after the destruction of the Second Temple (70 C.E.) the Shekhina, now in

exile herself, sought out these synagogues to serve as her resting places. The significance of this association, Shekhina–Ark–Torah shrine, will become evident when we come to discuss the shape of the ark of bulrushes in the Dura synagogue mural.

Fifth and last, the Shekhina was closely associated with certain Babylonian synagogues. According to Abbaye (a Babylonian teacher who died in 339 C.E.), the Shekhina dwelt alternately in the Shaf Weyatibh synagogue of Nehardea and the synagogue of Huzal. Nehardea was one of the earliest centers of Babylonian Jewry, situated at or near the junction of the Euphrates and Nahr Malka rivers, some 200 miles southeast of Dura Europos; Huzal was located nearby. In these synagogues, the Shekhina was both audible and visible.[29]

Talmudic accounts thus place the Shekhina, in a visible and audible form, in synagogues only 200 miles distant from Dura Europos, and in the same period in which the Dura paintings were executed. As to the Midrashim summarized above under points one through four, although most sources in which they are found are centuries younger than the Dura murals, the oral tradition upon which they are based can easily go back into the 3rd century C.E., or even further. In these Midrashim, Moses is represented as a "Wunderkind"; and the Shekhina is closely associated with Moses, in that she is said to have been with him in the ark of bulrushes; to have spoken to him frequently, possibly daily, during the wandering of the Children of Israel in the desert; to have gone with him physically, dwelling in the casket or Ark containing the Tablets of the Law; to have been his bride; and to have carried him to his burial on her wings.

We have, of course, no way of knowing how much of these Midrashim was known to the Jews of Dura in general, and to their synagogue muralist in particular. There is, however, evidence to prove beyond doubt that some Midrashic embellishments of Biblical stories were known to the muralist, because he included them in his paintings. One case in point is his picturing one of Job's friends in kingly splendor, which conforms not to the Biblical text (in which Job's friends are not further identified), but to the Midrash which states explicitly that Job's friends were kings.[30]

A second example is found in the Moses panel itself, where the two midwives standing before Pharaoh at the right side of the picture are shown wearing the same dresses as worn by the mother and sister of Moses, appearing to the left. Identically clad figures denote the same person in the pictorial idiom of the Dura muralist (e.g., in the Exodus panel he shows Moses three times in identical garb, and in the Ezekiel panel he shows Ezekiel twice in identical garb); but the identifying of Shifra and Pua (the two midwives) with Jochebed and Miriam (Moses' mother and sister) is not Biblical, but

Midrashic.[31] Here again the artist displays his familiarity with the Midrash, and these two instances make it probable or, at the very least, possible that in the scene showing the rescue of the infant Moses from the Nile he also illustrated a Midrash or, rather, the cycle of Midrashim that associates Moses with the Shekhina.

It seems to me that the cumulative force of the evidence adduced above indicates quite clearly that the intention of the artist was to stress the greatness, or even divinity, of Moses by showing him held safely over the water not by a foreign goddess, but by the divine female of Jewish tradition, the constant companion of Moses from cradle to grave, the Shekhina.

The Nile scene gave the artist the finest opportunity to show the infant Moses in the arms of the Shekhina. This was a scene in which, according to the Midrash, the Shekhina was present. However, the muralist could not show the Shekhina with Moses *inside* the ark; that would have been too difficult technically, if not impossible. He therefore proceeded to show the boy carried by the Shekhina, just as she carried him to his burial, a hundred and twenty years later when he died, substituting the figure of the divine female for the unnamed slave-girl whom, according to the Biblical account (Exodus 2:5), Pharaoh's daughter dispatched to fetch the child out of the Nile.

It remains to touch upon, albeit briefly, the nudity of the woman holding the infant Moses in her arms. This is undoubtedly the strangest, in the sense of least Jewish, feature in the entire pictorial cycle of the Dura synagogue. The very fact that the picture of a nude female was admitted into the synagogue shows to what extent the Jews of Dura were Hellenized, accustomed to the nude representation of the deities of their gentile neighbors, in temples as well as private homes. This circumstance made it *possible* for the artist to introduce the nude figure of a woman into the synagogue. What made it *necessary*, once he conceived the idea of showing the Shekhina with Moses, was that he had no Jewish, more modest example to follow in depicting the Shekhina, and that in borrowing the form of a gentile goddess he found only nude figures to copy. Thus the only way he could express that this woman, in contrast to the others appearing on the panel, was a divinity was to show her in the nude, while all the others were represented fully clothed.

5 | *The Ark of Bulrushes, the Ark of the Covenant, and the Temple*

We have left to the last the question of the peculiar form the muralist gave to the ark of bulrushes in the Moses panel. The vessel is clearly not the little ark woven of bulrushes that Jochebed prepared for

Moses (Exodus 2:3), which undoubtedly had a rounded, basketlike shape. What we see instead is a rectangular box, with a triangular gabled roof over its right end.

The peculiar shape of the ark of bulrushes has caught the attention of Goodenough, who commented that the ark is sketched in a manner closely resembling the shape of the sarcophaguses found, e.g., at Beth Shearim, Israel. His explanation is that the artist intended to indicate that Moses, the Redeemer, had died and was reborn to new life.[32]

This explanation seems farfetched to me, because we have no evidence to show that the Dura muralist was familiar with the gabled sarcophaguses or that the idea of the infantile death and rebirth of Moses (a non-Jewish mythologem) was known to him. A much closer comparison would be between the shape of the ark of bulrushes and that of the Temple shown twice on the same wall. In fact, the ark of bulrushes is painted unmistakably in the shape of a miniature Temple.

The same shape was given to the Torah shrine or Ark in most Jewish representations from the 1st to at least the 10th centuries C.E. The oldest, found in the Jewish catacombs of Rome and dating from the 1st to 4th centuries C.E., show the Torah shrine as precisely such a miniature Temple with a gabled roof. In the Beth Alpha synagogue, a mosaic dating from the early 6th century C.E. shows the Torah shrine in the same form, as does a picture in a 10th-century Pentateuch manuscript from Egypt.[33] These examples, which could easily be multiplied, indicate that there was a firm tradition in Jewish art to represent the Torah shrine as a miniature Temple with a gabled roof. The Torah shrine, whose presence in any room turned it into a synagogue, actually symbolized, represented, and substituted for the Temple of Jerusalem, which was destroyed by the Romans in 70 C.E. In the Dura synagogue, the Torah shrine, or at least the niche in which it stood, did not have such a triangular gabled top but was capped by a rounded shell-like semidome. Corresponding to it, the Ark of the Covenant is also shown with such a shell-shaped rounded top. Yet this detail cannot alter the fact that the ark of bulrushes is shown in the shape of a miniature Temple, and it most probably is symbolic of the Temple or its predecessor, the desert Tabernacle.

We now recognize that just as the woman holding Moses in her arms represents the lifelong association of Moses with the Shekhina, so the ark of bulrushes in the shape of a miniature Temple or Tabernacle hints at the greatest religious feat performed by Moses: the building of the Tabernacle, the Sanctuary that served as the prototype for all subsequent Jewish Temples in Jerusalem. The desert Sanctuary was called *mishkan* ("dwelling") because Yahweh was believed to have "dwelt" *(shakhan)* in it or over it in a cloud.[34] It is this idea of the "dwelling" *(Shekhina)* of Yahweh that in time developed

into the concept of the Shekhina, the "dwelling" or "presence" of God, as a separate, feminine divine entity. The nude woman in the Moses mural is shown raising her right arm over the Ark—this is how, with ingenious simplicity, the artist illustrates the mystical concept of the Shekhina hovering over the Tabernacle.

In recognizing that this is indeed what the Dura muralist had in mind in painting the nude woman holding the infant Moses in her arms, we find that in this picture he proceeded exactly as he did in the David-Orpheus and Moses-Heracles murals. As in those two, here also he enriched a Jewish character with features taken from the Hellenistic pictorial imagery of his environment. Far from allowing a pagan goddess to intrude into a Biblical scene, he assimilated, in this picture as well, certain Hellenistic features to embellish the Divine Female, the Shekhina.

6 | *Conclusion*

The above considerations lead up to certain general conclusions with regard to the relationship of the Dura Europos Jews to Hellenism. These conclusions can be subsumed under two categories: first, the extent to which the Jews of Dura accepted Hellenistic cultural features; and second, the traits they rejected as incompatible with their own Jewish religious traditions.

The area from which the Jews of Dura were willing to accept cultural influences is presented in the synagogue murals as that of the pictorial representation of divine, or quasi-divine, heroes in the Hellenistic style. This is considerably more than a mere "borrowing of *form*," because it implies the assertion that the Biblical heroes and other Jewish figures depicted in a form borrowed from Hellenistic representational art were, in fact, as close to being divine as were the Greek heroes or deities whose attributes were borrowed for giving visual expression to the divine quality of the Jewish heroes and other figures.

The belief that some Biblical and post-Biblical heroes were superhuman and quasi-divine was an old Jewish tradition that went back to Biblical times and developed more fully in the post-Biblical period. It was certainly an old, established feature of Jewish religion by the time the Dura murals were painted.

We saw, above, some of the Midrashic traditions that surrounded the birth and infancy of Moses and that leave no doubt as to his quasi-divine character in Tannaitic and Amoraic belief. To them we may add the following generalizations: the typical hero, whether he lived in Biblical or post-Biblical times, was considered in the Talmudic (i.e., Tannaitic and Amoraic)

tradition as being gigantic in bodily size, wielding superhuman strength, enjoying a much longer life-span than ordinary mortals, possessing extraordinary wisdom and beauty, having had (and prevailed in) encounters with angels and demons, and having the power to make even God Himself obey him.[35] People who had this mental image of their own "god-men," when they learned about Greek gods and heroes, felt no qualms over borrowing the latters' traits and attributes when it came to expressing in visual form the divine qualities of a Moses or a David, or depicting the divine female (or: the female in the divinity), the Shekhina.

As against this, the Jews of Dura were rooted firmly enough in their Jewish traditions not to allow the pictorial representation of any pagan deity *as such* to intrude into their place of worship. In all the panels of the Dura synagogue there is not a single example of the representation of a pagan god as such. What are represented clearly and with unmistakable intent are the local idols (i.e., statues of the pagan gods), broken into pieces and lying scattered on the ground before the holy Ark of the Covenant of the God of David. To interpret the woman holding the child as Anahita holding Moses is therefore absurd. For the Dura Jews, Anahita was but another of those idols shown shattered in another panel. To represent her as a living deity and, to boot, as rescuing the infant Moses from the Nile would have been inconceivable.

We thus recognize, in the mirror of the synagogue murals, a community that was Jewish in its religious traditions and observances, whose Jewishness was sufficiently vital and self-assured to allow the assimilation of Hellenistic pictorial art as well as of features attributed by Greek religion to its gods, but that was, at the same time, tradition-bound enough in the manner of Talmudic Judaism to reject the very idea that the Greek gods could be anything more than lifeless images fashioned by human hands.

NOTES

| *Introduction*

1. Cf. William F. Albright, *From the Stone Age to Christianity,* Baltimore: John Hopkins Press, 1940, pp. 92, 98, and 318–19, note 5.
2. Wilhelm Schmidt, *Origin and Growth of Religion*, London: Methuen, 1931, p. 287.
3. The following paragraph is based on a summary of the psychoanalytical interpretation of the goddess, very kindly communicated to me by Dr. Dorothy Zeligs of New York.
4. Erich Neumann, *The Great Mother*, New York: Pantheon Books, Bollingen Series XLVII, 1955, p. 12; cf. also pp. 3, 11.
5. *Cant. Rab.* to 7:8.
6. *Nehemiah* 9:4.
7. *Zechariah* 5:8
8. B. Yoma 69b; B. Sanhedrin 64a.
9. Cf. Moses Cordovero (1522–1570), *Pardes Rimmonim*, Sha'ar 'Erkhe haKinuyim, ed. Koretz, 1780, ch. 3, p. 120c: "Kingdom [i.e., the Shekhina] is called Asherah. . . . "

Chapter I | *The Goddess Asherah*

1. James B. Pritchard, *Ancient Near Eastern Texts* (hereafter: ANET) Princeton, 1955, pp. 131–34, 138, 140, 145, 146, 490.
2. William F. Albright, *Archaeology and the Religion of Israel,* Baltimore, 1942, p. 78.
3. *Entziqlopedia Miqrait* (Jerusalem, 1955). s.v. Asherah; J. Halévy, *Revue des Etudes Juives* 12:112f.
4. Albright, *op. cit.* p. 78.
5. *Entz. Miqrait,* s.v. Asherah; ANET, 483–84.
6. *Entz. Miqrait,* s.v. Asherah.
7. See all material ably presented by William L. Reed in his *The Asherah in the Old Testament,* Texas Christian University Press, Fort Worth, Texas, 1949, pp. 69–86.
8. *Judges* 3:5–7
9. The textual evidence as to the nature of "the Asherahs" is equivocal. The Asherahs are said to have been "made" (1 *Kings* 16:33; 2 *Kings* 17:26; 21:3; 2 *Chronicles* 33:3) which indicates that they were artifacts, made by human hands, and not merely natural trees as some scholars believe. The expressions to "set up" (*Isaiah* 27:9; 2 *Kings* 17:10; 2 *Chronicles* 33:19) or even "build" (1 *Kings* 14:23) an Asherah point to the same conclusion. Only once is an Asherah said to be "planted" (*Deuteronomy* 16:21) and the verb there probably means "implanted," that is, set into the ground as one would a pillar. On the other hand, the removal of Asherahs is called "cutting them down" (*Judges* 6:25, 26, 28, 30; 2 *Kings* 18:4; 23:14; *Exodus* 34:13), "hewing them down" (2 *Chronicles* 14:2; 31:1; *Deuteronomy* 7:5), "breaking them into pieces" (2 *Chronicles* 34:4, 7), "burning" (2 *Kings* 23:15; *Deuteronomy* 12:3), "exterminating" (2 *Chronicles* 19:3), "removing" (2 *Chronicles* 17:6), and "uprooting" (*Micah* 5:13) them.
10. *Judges* 6:25, 28.
11. 2 *Kings* 21:3.
12. This is also the conclusion of Reed, *op. cit.*
13. *Judges* 6:25–32. The entire story of Gideon is most instructive in that it illustrates the irruption of Yahwist ideas into the midst of the pre-existing Baal and Asherah worship. The fact that Gideon needed the help of ten men (v. 27) in order to destroy the altar of Baal, cut down the Asherah and build an altar for Yahweh, indicates that the paraphernalia of the Baal and Asherah worship were quite sizable.

    It might be pointed out here that there was a significant difference between the image and the altar. The altar was "the altar *of* the Baal," it did not represent the god, but was merely dedicated to him. As against this, the wooden image *was* Asherah, it represented her in the manner in which a statue of an Egyptian or a Greek goddess represented that deity. It is therefore more than probable that the wooden image called "the Asherah" was carved or in some other way so fashioned as to indicate clearly that it stood for the goddess.
14. See sources in Reed, *op. cit.,* pp. 80–81, 87.
15. *Genesis* 30:10–13. Since Zilpah was Leah's handmaiden, it was Leah's right to name her children, just as it was Leah's right to introduce Zilpah into Jacob's

bed. The text in *Genesis* is extremely laconic, and the exclamations made by Leah and adduced as explanations of the names given to the sons at their birth are purposely kept unclear. Nevertheless, the impression is gained that the names of Zilpah's two sons were originally felt to have had some connection with Canaanite deities. When the first son of Zilpah was born, Leah exclaimed: "By Gad *(baGad)*," and called his name Gad. When, shortly thereafter, Zilpah gave birth to a second son, Leah exclaimed: "By Oshri! (usually translated as "By my happiness!") For women will call me happy." And thus she named him Asher (*Genesis* 30:10–13). The prefix *b-*, used in both cases (*baGad* and *b'oshri*) is the one used when swearing by a god (cf., e.g., "By Yahweh," *Joshua* 2:12; *Judges* 21:7; 1 *Samuel* 24:22; 28:10; 2 *Samuel* 19:8; 1 *Kings* 2:8, 23, 42; "by Elohim," *Genesis* 21:23; 1 *Samuel* 30; 15; *Nehemiah* 13:24; 2 *Chronicles* 36:13; *Isaiah* 56:16).

A deity by the name Gad was worshiped in Canaan, Palmyra, Phoenicia and Arabia as the god of good luck (cf. Robert Graves and Raphael Patai, *Hebrew Myths; The Book of Genesis*, New York, 1964, 45.2). No god by the name Oshri is known. Some scholars, therefore, assume that the text has been editorially emended so that the name of the deity invoked by Leah should conform more closely to the name Asher which it was supposed to explain, and that the original tradition had Leah exclaim: *basherah*—"By Asherah!" (Cf, Reed, *op. cit.*, pp. 80–81, 87). The masculine name Asher may have been derived from Asherah, just as the masculine Astar was from Astarte in Canaanite mythology (cf. ANET, pp. 129, 140; cf. also the Egyptian form Astar for Astarte, ANET, p. 250).

16. 1 *Kings* 3:2–3.
17. Cf. *Views of the Biblical World*, Jerusalem, 1960, vol. 2, p. 213; cf. 1 *Kings* 6:2–10, 15–38.
18. 1 *Kings* 7:13–50.
19. 1 *Kings* 11:4, 6.
20. 1 *Kings* 11:2–4.
21. 1 *Kings* 2:46; 3:1.
22. 1 *Kings* 11:1, 5.
23. Another consideration which speaks against the attribution of idolatry to Solomon's old-age weakness or folly is the accusation of idolatry leveled by the prophet Ahijah the Shilonite—an uncompromising Yahwist—against all Israel: "They have forsaken me," Ahijah says in the name of Yahweh, "and have worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon . . ." (1 *Kings* 11:33). We note that Ahijah accuses the Israelites of serving the same three foreign gods whose worship, according to the earlier passage, was introduced by Solomon in his old age. But while Solomon was said merely not to have gone "fully" after Yahweh, the people as a whole are charged by Ahijah with having "forsaken" Yahweh. It would, therefore, seem that while the royal court worshiped both Yahweh and other gods, the people did not worship Yahweh at all, but served only those other gods. It is hard to imagine that this should have come about as a result of the people imitating the court: popular religion in the Middle East was (and still is) notable for its slowness in accepting changes. It is far more likely that the popular idolatry of Solomon's day was by that time an old tradition which had spread among the Hebrews as a result of their prolonged contact with the nations of Canaan.

24. 1 *Kings* 11:5.
25. 1 *Kings* 11:33; 14:15.
26. 1 *Kings* 11:29–39.
27. 1 *Kings* 12:25–33.
28. 1 *Kings* 14:9, 15.
29. 1 *Kings* 16:32–33. In connection with Jezebel's father Ethbaal we again encounter the by now familiar confusion of Asherah and Astarte. From the account in the *Book of Kings* it is evident that Ethbaal and his family must have been the devotees of Asherah, for only this explains the introduction into Samaria of Asherah worship by Ahab in honor of his wife Jezebel, Ethbaal's daughter. Yet according to Menander, as quoted by Josephus Flavius (*Contra Apionem* 1:18), Ethbaal was the King of Tyre (and not of Sidon), and he was a priest of Astarte.
30. 1 *Kings* 18:19.
31. Cf. R. Patai, "The Control of Rain in Ancient Palestine," *Hebrew Union College Annual*, vol. 14, 1939, pp. 251–86.
32. Verse 21.
33. 1 *Kings* 18.
34. 2 *Kings* 13:6.
35. 2 *Kings* 3:2.
36. 1 *Kings* 16:32.
37. 1 *Kings* 16:33.
38. 2 *Kings* 10:18.–27.
39. 2 *Kings* 10:28.–29.
40. 2 *Kings* 13:6.
41. 2 *Kings* 17:10–12, 16–17.
42. 2 *Kings* 23:15.
43. *Hosea* 8:5–6.
44. 2 *Chronicles* 11:20, 21, 22; cf. 1 *Kings* 15:2, where Maacah's father is called Abishalom.
45. 1 *Kings* 14:31–15:2; 15:13; 2 *Chronicles* 11:20, 22.
46. 1 *Kings* 15:13; 2 *Chronicles* 15:16.
47. According to one set of sources, Asa was Abijam's brother (1 *Kings* 15:10; 2 *Chronicles* 15:16); according to another, he was his predecessor's son (1 *Kings* 15:8; 2 *Chronicles* 13:23).
48. 2 *Chronicles* 15:10.
49. 1 *Kings* 15:12, 13; 2 *Chronicles* 14:2, 4; 15:8, 16.
50. 2 *Chronicles* 17:6.
51. 2 *Chronicles* 19:3.
52. 2 *Kings* 18:4; 2 *Chronicles* 24:2, 17–18; 31:1.
53. *Isaiah* 17:8; 27:9.
54. *Micah* 5:11–13.
55. 2 *Kings* 21:3–7; cf. 2 *Chronicles* 33:3–7, 15, 19.

56. Cf. above, p. 15.
57. *Deuteronomy* 7:5; 12:3; cf. *Exodus* 34:13.
58. *Deuteronomy* 16:21–22.
59. 2 *Kings* 23:4, 6, 7, 13, 14; cf. 2 *Chronicles* 34:3, 4, 7. In 2 *Kings* 23:7 the masoretic text has "he demolished the houses of the *qedeshim* that were in the house of Yahweh, where the women wove houses *(batim)* for the Asherah." Apart from the question of how can houses be woven, stylistically it is well-nigh impossible that the word "house" should appear three times in one and the same sentence. The Septuagint has *"stolas,"* i.e., garments, for *batim,* which may be based on an original *badim,* i.e., "linens." The expression "(a person) clothed in linens" *(badim)* appears as a standing epithet for a mystical figure in *Ezekiel* (9:2, 3, 11, etc.) and *Daniel* (12:6, 7). Thus it may well be that, from time to time, the Asherah statue was dressed in new linens, and that women considered it a pious act to busy themselves with weaving the material for these garments, on looms set up for this purpose in certain chambers in the Temple compound. The weaving of ritual vestments was a woman's task in Babylonian temples (cf. Woolley, *Antiquaries' Journal* 5: 393), at Hierapolis in Syria (Lucian, *De Dea Syria* 42), and in Greece (Gressmann, *Zeitschrift für die alttest. Wissenschaft,* 1924, pp. 325 ff.). It seems that also in Ugarit the makers of sacred vestments had a role in the temple ritual (cf. John Gray, *The Legacy of Canaan,* p. 156, and *I and II Kings,* Philadelphia, Westminster Press, 1963, p. 507).

    As to the *qedeshim,* most Biblical scholars consider the term to refer to sacred prostitutes of both sexes, and not merely males. I am inclined to read it as "male sacred prostitutes," for had the Biblical author wished to refer to both male and female functionaries he would, in all probability, have said *"qedeshim uqedeshot"* using both the masculine and the feminine plural forms of the noun *qadesh.* The function of the *qedeshim* had something to do with the fertility cult centering in the figure of the mother-goddess Asherah. Possibly, their services were made use of by childless women who visited the sanctuary in order to become pregnant. Such pilgrimages to holy places for the purpose of removing the curse of barrenness have remained an important feature of popular religion down to the present day among Moslems, Jews and Christians alike in all parts of the Middle East. The *qedeshim* may have also functioned in rites of imitative magic in the fertility cult, whose purpose was to ensure fruitfulness in nature, the coming of the autumn rains, the growth of the crops, the multiplication of domestic animals, etc.

    Fertility goddesses had male attendants or priests in ancient Near Eastern religions, and, in the case of the *qedeshim* in the Jerusalem Temple, one of their tasks seems to have been to supervise the work of the women weaving linens for Asherah, which, therefore, was done in the chambers of the *qedeshim.*
60. *Jeremiah* 2:8, 23; 7:9; 9:13; 11:13, 17; 12:16; 19:5; 23:13, 27; 32:29, 35.
61. 2 *Kings* 23:13.
62. *Jeremiah* 17:2.
63. *Ezekiel* 8:1.
64. *Ezekiel* 8:1–18.
65. Cf. vv. 6, 13, 15.
66. The word "jealousy" undoubtedly refers to Yahweh: it is His jealousy that the image arouses. The word "image" (*semel* in Hebrew) first occurs in a Deuteron-

omic injunction prohibiting the making of a "a statue *(pesel)*, the form *(t'munah)* of any image *(semel)*, the likeness *(tabnith)* of male or female; the likeness of any beast which is on the earth, the likeness of any winged fowl which flies in the heavens; the likeness of any fish which is in the water under the earth" (*Deuteronomy* 4:16–18). *Semel* therefore means here an image which represents a member of one of the four major realms of the animal kingdom, and which is made for idolatrous purposes.

In the *Book of Chronicles,* probably under the influence of Ezekiel's use of the term *semel,* the Asherah image set up by Manasseh is called, not merely "Asherah" as in the original account (2 *Kings* 21:3), but "the statue *(pesel)* of the image *(semel)*," and, the second time briefly "the image (*ha-semel;* 2 *Chronicles* 33:7, 15). The identification of Ezekiel's "image of jealousy" with Manasseh's "image of Asherah" is implicit in the terminology of *Chronicles*.

67. Following the publication of the earlier editions of this book there was a considerable revival of interest in the worship of female deities in ancient Israel and in Judaism in general. About Asherah herself several studies have been published. Cf. e.g. John Day, "Asherah in the Hebrew Bible and Northern Semitic Literature," *Journal of Biblical Literature,* Vol. 105, No. 3 (1986), p. 386; William G. Dever, "Asherah, Consort of Yahweh? New Evidence from Kuntillat 'Ajrud," *Bulletin of the American Schools of Oriental Research (BASOR),* Vol. 255 (1984), p. 21–27: "Recent archaeological discoveries provide both texts and pictorial representations that for the first time clearly identify "Asherah" as the consort of Yahweh, at least in some circles in ancient Israel. . . . We cannot avoid the conclusion that in Israel Yahweh could be closely identified with the cult of Asherah, and in some circles the goddess was actually personified as his consort"; J. R. Engle, *Pillar Figurines of Iron Age Israel and Asherah-Asherim,* Diss. 1979, Ann Arbor, 1981; Mordekhai Gillulah, "L'Yahweh Shomron ul'Asherato," *Sh'naton l'Miqra ul'Heqer haMizrah haQadum,* Jerusalem: M. Newman, 1979, pp. 129–37: "It is likely that the Asherah was considered for generations a legitimate object of worship both in Judah . . . and in Israel. . . . One cannot avoid the conclusion that she was considered the consort of Yahweh, or that at least in a certain period they joined her to him as his mate" (my translation from the Hebrew); K. Jaroš, "Zur Inschrift Nr. 3 von Hirbet el-Qom," *Biblische Notizen,* Vol. 19 (1982), pp. 30–41; André Lemaire, "Who or What Was Yahweh's Asherah?" *Biblical archaeology Review,* Vol. 10, No. 6 (Nov./Dec. 1984), p. 42, quotes an inscription which reads "Blessed be Uriyahu by Yahweh and his Asherah," which must have been an old popular blessing formula repeated several times; Ze'ev Meshel, "Did Yahweh Have a Consort?" *Biblical Archaeology Review,* Vol. 5, No. 2 (March/Apr. 1979), pp. 24ff. reports of the excavations at Kuntillat 'Ajrud in the Northern Sinai, just south of the Israeli-Egyptian border, where large pithoi (storage jars) were found with inscriptions containing the names of El, Yahweh, Baal, Asherah, and the phrase "May you be blessed by Yahweh and by his Asherah" (the finds seem to date from the late-9th- or early-8th-century B.C.; Ziony Zevit, "The Khirbet al-Qom Inscription Mentioning a Goddess," BASOR, Vol. 255 (1984), pp. 39–47: an inscription from ca. 750–700 B.C. which should be read: "Uriyahu the governor wrote it. May Uriyahu be blessed by Yahweh my guardian and by [his Asherah]. Save him [save] Uriyahu."

The papers listed above seem not to have been available to Steve Davies when he wrote his essay "The Canaanite-Hebrew Goddess," in Carl Olson (ed.), *The*

Book of the Goddess, New York: Crossroad, 1983, pp. 68–79. Davies paper is devoted mostly to Asherah, and he summarizes my findings from an earlier edition of *The Hebrew Goddess*. However, he attributes to me more than I ever claimed. He says: "Raphael Patai's well researched and fascinating book *The Hebrew Goddess* makes a case that there was a female form of deity throughout Hebrew and Jewish history" (p. 74). I never made such a "case." What I said was that "the religion of the Hebrews and the Jews was never without at least a hint of the feminine in its God-concept" (see above, p. 279). Thereafter I speak of "the early veneration of goddesses, their transformation into female divine attributes or manifestations . . ." (pp. 280–81). Incidentally, Davies misuses the term "Hebrew culture," when he says that "Hebrew culture has consistently been defined in terms of acceptance of the God Yahweh and the rejection of other gods" (p. 74). The acceptance of the god Yahweh was certainly an important, even crucial, element of "Hebrew culture" (or, rather, religion), but the rejection of other gods, i.e., the worship of Yahweh as the *only* God, characterized only the culture of the Yahwist minority. Unbiased reading of the Biblical text, combined with the archaeological evidence (as indicated above), shows irrefutably that the great majority of the people, including most of their kings, princes, priests, and prophets, did *not* reject other gods. Yet, of course, it would be fallacious to exclude all these people from "Hebrew culture." They were all Hebrews, speakers of the Hebrew language, heirs to Hebrew traditions, members of Hebrew tribes or descent groups—in a word, carriers of Hebrew culture—but they were followers of varying assortments of deities chosen from among Yahweh, Baal, Asherah, Astarte-Anath, the Queen of Heaven, to name only the most popular ones.

68. Published in the *Journal of Biblical Studies*, Vol. 105, No. 3 (1986), pp. 395–408.
69. Cf. Ze'ev Meshel, "Did Yahweh Have a Consort?" *Biblical Archaeology Review*, Vol. 5, No. 2 (March/April, 1979), pp. 24–34.
70. John Day in *Journal of Biblical Studies* (1985), pp. 391–92.
71. John Day, *ibid.*, p. 394.
72. Cf. Robert Gordis' letter in *Biblical Archaeology Review*, Vol. 5, No. 4 (July/August, 1979), pp. 55–56.

Chapter II | *Astarte-Anath*

1. ANET, 130.
2. ANET, 133.
3. ANET, 135.
4. ANET, 131.
5. ANET, 144.
6. ANET, 130, where, in view of the above-mentioned prosodic rule, the missing part of the name should be restored as "(Ana)th," rather than "(Ashtore)th" which is the first choice of H. L. Ginsberg.
7. ANET, 15.
8. ANET, 249–50.

9. ANET, 250.
10. W. F. Albright, *Amer. Journal of Semitic Languages and Literatures*, Jan. 1925, p. 82.
11. ANET, 249–50.
12. ANET, 250.
13. ANET, 320. Chemosh was regarded as the local Moabite manifestation of the deity known in many lands as Baal ("Lord") or Molech ("King"), as evidenced by the name Mesha king of Moab gave to one of the cities he built: he called it Beth-Baal-Meon, i.e., House of the Baal of Meon. It is not likely that a zealous devotee of Chemosh like Mesha would have named a city he built after another god. Cf. *Entz. Miqrait*, s.v. Molech; ANET, 321.
14. ANET, 242, 328, 486 n.
15. ANET, 505.
16. ANET, 149; cf. p. 130.
17. Cf. the material assembled by H. Ranke in *Studies Presented to F. L. Griffith*, London, 1932, pp. 412–18; W. F. Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, index, s.v. Astarte.
18. I.e. Beth 'Ashtarah, *Joshua* 21:27.
19. 1 *Chronicles* 11:44.
20. E.g., 'Anathoth; see below, p. 62.
21. *Joshua* 9:10; 12:4; 13:12, 31; *Deuteronomy* 1:4; 1 *Chronicles* 6:56.
22. *Genesis* 14:5.
23. E.g., the 17th century B.C.E. figurine from Nahariah, see Plate 9.
24. The original meaning of the word *'ashtaroth* can be established with the help of four passages in *Deuteronomy* (7:13; 28:4, 18, 51) in which it occurs in a poetic context. In each of the four passages the phrase "the *'ashtaroth* of your flock" is paralleled by "the increase of your kine." According to the rules of Hebrew prosody, the word "increase" *(sheger)* must have roughly the same meaning as *'ashtaroth*. On the other hand, *sheger* (which has its cognate verb-root in Aramaic meaning "to send forth") is a synonym of *reḥem*, the well-known Biblical word for "womb" (*Exodus* 13:12). Thus both *sheger* and *'ashtaroth* can mean only "womb," or by transference "that which issues from the womb." Cf. U. Cassuto, *Perush 'al Sefer Sh'mot*, Jerusalem, 1959, p. 105. From *"reḥem"* is derived the Biblical Hebrew noun *"raḥam,"* meaning "she of the womb," or "girl" (*Judges* 5:30), and a similar Ugaritic noun meaning the same (Kramer, *Mythologies*, 187). Similarly, from *'ashtaroth* is derived the Canaanite name of the Goddess 'Ashtoreth, meaning "She of the womb," a most appropriate name for a goddess of fertility.
25. The name Baal is derived from a Semitic verb which originally meant "to take possession sexually."
26. When the goddess is styled "the maiden," this epithet is usually followed by her proper name Anath: "the maiden Anath." It seems that a knowledge of the original meaning of the name Astarte, namely "girl," lingered, and that it was therefore found clumsy to refer to the goddess as "the maiden Astarte" which would have meant "the maiden girl."
27. *Judges* 2:13.

28. *Judges* 10:6.
29. *Samuel* 7:3–4, 10–13; 13:10.
30. 1 *Samuel* 31:10.
31. *'Ashtoreth elohe Tzidonim,* 1 *Kings* 11:5, 33.
32. 2 *Kings* 23:13: *Shiqqutz.*
33. Cf. James B. Pritchard, *Palestinian Figurines in Relation to Certain Goddesses Known through Literature,* New Haven, 1943, pp. 1, 87.
34. *Joshua* 15:15; *Judges* 1:11; cf. *Joshua* 10:38–39; 12:13; 15:49; 21:15; 1 *Chronicles* 6:43.
35. W. F. Albright, *Archaeology of Palestine,* Pelican Books, 1949, pp. 18, 43.
36. *Joshua* 15:15; 1 *Kings* 8:6 etc.
37. *Joshua* 21:14; 1 *Chronicles* 6:43.
38. Albright, *op. cit.,* pp. 105–06. The word "Asherah" p. 106, line 1 should be emended to read "Astarte." Such a confusion between Astarte and Asherah occurs as early as *Judges* 2:13 and 3:7.
39. Cf. sketches of 15 such figurines in Albright, *op. cit.,* p. 133.
40. Albright, *The Excavations of Tell Beit Mirsim* vol. iii. (Annual of the American Schools of Oriental Research, New Haven, 1943, vol. xxi-xxii), p. 139; cf. pp. 138–41.
41. Albright, *Archaeology of Palestine and the Bible.* New York, 1932, p. 110; *id., Journal of the Palestine Oriental Society,* 1931, pp. 123–24.
42. Cf. below, Chapter V.
43. Langdon, *Semitic,* p. 30; ANET 15, 136, 137, 139, 140, 142, 146, 151–53, 249, 250, 254; Gordon, in Kramer (ed.), *Mythologies of the Ancient World,* 1961, pp. 187, 197–99; Albright, *Archaeology and the Religion of Israel,* pp. 75, 85, 197.
44. *Judges* 1:33; cf. *Joshua* 19:38.
45. *Joshua* 21:18; 2 *Samuel* 23:27; 1 *Kings* 2:26; *Jeremiah* 1:1, etc.
46. 1 *Chronicles* 7:8; *Nehemia* 10:20.
47. *Judges* 3:31; cf. 5:6.
48. ANET, 130–31. For another explanation of the name Shamgar ben Anath, see Eva Danelius, "Shamgar ben Anath," *Journal of Near Eastern Studies,* July 1963, vol. 22, pp. 191–93.
49. Cf. above, p. 56.
50. *Jeremiah* 44:15.
51. *Jeremiah* 44:15–19.
52. *Jeremiah* 7:17–18.
53. Zimmern, *Keilinschriften und das Alte Testament,* 3rd ed., pp. 441 f., 425; ZATW 6, 301–08.
54. The mold and a modern cast made of it are pictured in *Views of the Biblical World,* vol. 1, Chicago-New York, 1959, p. 290.
55. A certain reinforcement for the above conjecture can be found in Rabbinic tradition according to which the show-bread *(Lehem panim* which was offered up daily in the Temple (*Exodus* 25:30) was baked in a mold, cf. Mishna Menahot

11:1; B. Menahot 94a, 97a; cf. Mishna Demai 5:45; Num. Rab. 4:14. The precise translation of the name of this bread-offering is "bread of the Face" (i.e., of God). This is how, e.g., Father de Vaux explains the meaning of the term in his *Ancient Israel,* New York-Toronto-London, 1961, p. 442. The mold in which the bread was baked must have given it a shape which had some relation to its name. If so, it becomes quite likely that the cakes for Astarte were prepared in a similar manner.

56. 2 *Kings* 23:13; cf. above, p. 45.
57. 2 *Kings* 22:3. According to the less plausible version of 2 *Chronicles* 34:3: in the eighth year of his reign.
58. *Jeremiah* 1:2.
59. Cf. *Entz. Miqrait*, s.v. M'lekhet Hashamayim.
60. ANET, 491.
61. ANET, 491, n. 9.
62. For instance, when Arsames, the satrap of Egypt, left in 410 B.C.E. on a visit to Darius, the priests of the Elephantinian male god Khnub instigated the destruction of the temple of Yaho in Elephantine, cf. ANET, 492.
63. ANET, 491.

Chapter III | *The Cherubim*

1. 1 *Kings* 22:39.
2. See Lucas n. Grollenberg, *Atlas of the Bible,* London, 1957, figure 214; and E. Auerbach, *Wüste und gelobtes Land,* Berlin, 1936, II. pl. V.
3. Cf. Hugo Gressmann, *Altorientalische Bilder zum Alten Testament,* 2nd ed., Berlin-Leipzig, 1927, plate 497.
4. Cf. e.g. Hugo Gressmann, *Die Lade Jahwes,* Berlin-stuttgart-Leipzig, 1920, pp. 64–65; and *Entz. Miqrait,* s.v. K'rubh.
5. Cf. Entz. Miqrait, s.v. K'rubh.
6. 1 *Samuel* 1:24.
7. *Exodus* 25:17–22; 37: 6–9; *Numbers* 7:89. The size of the Cherubim is not stated but one can reach an estimate on the following basis: The height of the Ark was 1½ cubits (2¼ feet), and, we are told in *Exodus* 25:10, 20, that the wings of the Cherubim covered the Ark from above. If we assume that the Cherubim knelt on both sides of the Ark in a position resembling that of the genii of the Samarian ivory plaque, their height in this position must have been about 5 feet, so as to allow their wings to meet over the Ark. This would give us also a wing-length of about 5 feet (from the shoulder of the Cherub to the tip of the wing), in which case the wing would extend horizontally beyond the knee about 2 feet, and the 3¾ feet (or 2½ cubits) length of the Ark would have precisely enough room in the space between the knees and under the wings of the Cherubim.
8. *Exodus* 26:1, 36:8. Each of these curtains measured 28 cubits (42 feet) from top to bottom and 4 cubits (6 feet) in breadth (*Exodus* 26:2; 36:9). If, as seems probable, each curtain was decorated with one pair of Cherubim, the latter must either have been pressed closer together than the Cherubim over the Ark, or were

smaller in size. The curtains were many-colored: fine twined linen, blue, purple and scarlet, "the work of the skilful workman" (*Exodus* 26:1; 36:8, 35).

9. *Exodus* 26:31–35.
10. 1 *Kings* 6:23–28; 2 *Chronicles* 3:11–13; 5:7–8.
11. 1 *Kings* 8:6–7.
12. 1 *Chronicles* 28:18. The Cherubim themselves were "*tza'atzu'im* work" (2 *Chronicles* 3:10), an expression rather difficult to understand. In all probability, however, the word *tza'atzu'im* is derived from a root related to the Arabic verb *tzagha*, to form, to practice the art of the goldsmith, in which case the phrase means "a work of plastic form" or "work of sculpture."
13. 1 *Kings* 6:29–35; 2 *Chronicles* 3:7.
14. 2 *Chronicles* 3:14.
15. 1 *Kings* 7:29, 36, 37, 39. While we learn nothing positive about the shape of the Cherubim from this passage, we nevertheless can conclude something about them by elimination: since it enumerates three types of figures: lions, oxen *and* Cherubim, the latter were neither lion-shaped nor ox-shaped, as some Biblical scholars opined. Cf. e.g., Tur-Sinai, *Entz. Miqrait*, s.v. Aron; Graham-May, *Culture and Conscience*, Chicago, 1936, 248–57; etc.
16. *Ezekiel* 41:18–20, 23, 25.
17. Cf. Raphael Patai, *haMayim (Water)*, Tel-Aviv, 1936, p. 107.
18. ANET, p. 130, 131.
19. *Psalm* 68:5; 104:3–4.
20. *Isaiah* 19:1.
21. *Psalm* 18:11.
22. 1 *Chronicles* 13:7.
23. *Habakkuk* 3, and esp. vv. 7, 8, 15.
24. Cf. *Canticles* 1:9.
25. Mekhilta diR. Shim'on, 51–52, 54; Mid. Wayosha, 52; cf. Robert Graves and Raphael Patai, *Hebrew Myths: The Book of Genesis*, New York, 1964, p. 12.
26. *Genesis* 3:24; cf. Graves-Patai, op. cit., 12.d.
27. *Ezekiel* 28:12–19; cf. Graves-Patai, *op. cit.*, 8.a., 1–4.
28. *Exodus* 40:34–38.
29. *Exodus* 24:15–17.
30. 1 *Kings* 8:10–11.
31. *Ezekiel* 9:3; 10:1–22. The details of Ezekiel's vision defy interpretation, although it is clear that his description of the wheeled quadrangular Cherub-chariot is based on certain cultic objects some of which were excavated in Babylonia. The theme of a jewel-bedecked Cherub is exclusively Ezekelian (10:1, 9; 28:13–14, 16), as is the idea that the bodies of the Cherubim are full of eyes. Perhaps the eyes, as the "stones of fire," are based on bejewelled Cherubim figures? The association of "glowing stones" with divine beings is found already in *Isaiah* (6:6) who calls his six-winged angels, not Cherubim but "Seraphim," i.e. "fiery beings."
32. *Exodus* 25:22.
33. The dates commonly given for Philo's birth and death used to be 30 B.C.E. and 50 C.E., respectively. Recently, however, this birth-date has been proved to be too

early and ca. 15 B.C.E. has been substituted for it, while his death date has been moved down to ca. 45 C.E. Cf. Moses Hadas and Morton Smith, *Heroes and Gods,* New York, 1965, p. 129.

34. Philo, *De Spec. Leg.* I. XIII, sec. 72, Loeb Class. Libr. p. 141.
35. Philo, *De Vit. Mos.* II. XVI, sec. 76ff., Loeb Class. Libr. p. 487. A late echo of this interpretation is found in *Zohar Hadash,* Tiqqunim (Warsaw: Lewin-Epstein, no date), p. 95a: "They are Wisdom and Understanding, which are the faces of the Cherubim."
36. Philo, *On the Cherubim* VII. 21–24; IX. 27–30; Loeb Classical Libr. ed. pp. 21–27; cf. also *De Vit. Mos.* II. 98–99.
37. *Exodus* 25:19.
38. *Proverbs* 8:22.
39. Philo, *On Drunkenness,* VIII. 30 and IX. 33, Loeb ed. pp. 333–335; cf. p. 337; *De Spec. Leg.* 1.96, p. 155.
40. Philo, *On the Cherubim* XIV. 49, Loeb p. 39.
41. Philo, *Vit. Mos.* 3:8; *Quaest. in Gen.* 57.
42. *Psalm* 103:13.
43. *Proverbs* 30:17; *Ezekiel* 19:2. The attribution of softness to the father and toughness to the mother seems to go back in the Near East to a much earlier period than that of Philo. In the mythology of ancient Ugarit (14th century B.C.E.), the father of a mythical group of griffons or vultures is designated by a name which is interpreted by Th. Gaster as "softie," while the name of the mother of the griffons means, according to him, "toughie." Cf. Th. Gaster, *Thespis,* New York, Doubleday Anchor Books, pp. 362–63. In ANET, 154, H. L. Ginsberg makes no attempt to translate or interpret the Ugaritic names of the vultures' father *(Hargab)* and mother *(Samal)*.
44. G. Scholem, *Major Trends in Jewish Mysticism,* New York, 1961, p. 37.
45. Josephus Flavius, *Ant.* 3:6:5.
46. *Ezekiel* 9:3; 10:1–22.
47. Josephus, *Ant.* 3:6: 2 and 4.
48. Josephus, *Ant.* 8:3:3.
49. *Ant.* 8:3:2.
50. Contrast this with another passage, *Ant.* 8:5:2, where Josephus describes the royal palace built by Solomon and says that the fourth row of stones in its wall "would make one admire its sculptures, whereby were represented trees and all sorts of plants with the shades that arose from their branches and leaves that hung down from them. Those trees and plants covered the stone beneath them, and their leaves were wrought so prodigiously thin and subtle that you would think they were in motion. . . ."
51. Josephus, *Wars* 5:5:5.
52. Josephus, *Contra Apionem* 2:7 and 8.
53. *Midrash Tadshe,* ed. Jellinek, *Bet haMidrash* III, p. 164.
54. *Op. cit.* p. 167.
55. In considering what the Talmudic sources have to say about the Cherubim, one must look at the Talmudic reports in general on the differences between the

Solomonic Temple and the one built after the return from the Babylonian exile. To begin with, it has to be pointed out that the sages of the Talmud as a rule referred to the Temple of Solomon as the "First House," or "First Temple," and to the post-exilic Temple as the "Second House," or "Second Temple." In using the latter term, they rarely added any qualifying clause which would make it clear whether they referred to the Temple built by the Babylonia returnees in 520–515 B.C.E., to the Temple as restored by the Maccabees in 165 B.C.E., or to the Temple as completely rebuilt by Herod in 20–12 B.C.E. This lack of precision in itself causes certain difficulties when trying to place Talmudic statements into their proper historical background.

With the above reservation in mind, let us quote the key passage which deals with the question of whether there were any differences in equipment between the First and the Second Temples. According to Shemuel ben Inya (a Palestinian Amora of the early 4th century C.E.) the following features of the First Temple were absent from the Second: "The Ark, the Ark-Cover, the Cherubim, the Fire, the Shekhina, the Holy Spirit, and the Oracular Breastplate." This opinion, however, is contradicted by the general statement immediately following to the effect that those enumerated features "were indeed present (in the Second Temple) but were of no help," and by the preceding special reference to the "the Fire of the woodpile" on the altar, about which R. Ḥanina, the adjutant high priest (2nd half of the 1st century C.E.) said that while the Fire on the altar in the First Temple crouched like a lion, in the Second Temple he himself saw it crouching like a dog (B. Yoma 21b).

These and similar passages indicate quite clearly that the Tannaim, i.e. the Palestinian sages of the 1st and 2nd centuries C.E. whose words are incorporated in the Mishna, had definite traditions concerning the Temple, which were no longer understood by their heirs and successors, the Amoraim, who lived in the 3rd to 5th centuries either in Palestine or in Babylonia, and whose words are contained in the Palestinian Talmud and the Babylonian Talmud respectively. When a sage like R. Ḥanina, who also happened to be a high functionary in the Temple (as his name, "Segan hakohanim," i.e., adjutant high priest, indicates), states that he himself saw the Fire on the altar, one will have to rely on him rather than on the statement of Shemuel ben Inya who lived in Babylonia almost three centuries later.

56. B. Baba Bathra 99a.

57. B. Yoma 54a. Rabh Qetina's statement was found objectionable by Rabh Ḥisda (another Babylonian Amora of the late 3rd century) on the grounds that such a procedure would have violated the Biblical commandment (*Number* 4:20) which warned: "They (i.e. the priests) shall not go in to see the holy things while they are uncovered." However, Rabh Naḥman (a contemporary of Rabh Ḥisda) had an answer to this objection: a bride who is still in her father's house is bashful toward her groom; once she lives in her husband's house, she is no longer bashful toward him. Likewise the children of Israel, while they were in the desert, were bashful and would not look at the Shekhina—the visible "Presence" of God, represented by the Cherubim; once they settled in their land, they could feast their eyes on her.

This being settled, a new question arises: does Rabh Qetina speak of the First or the Second Temple? If of the First, there was no veil in it (this was the accepted Talmudic view, 2 *Chronicles* 3:14 notwithstanding, based on 1 *Kings* 6:16 which

was interpreted as referring to a partition *wall* between the Holy and the Holy of Holies). If, however, he spoke of the Second Temple, in that there were no Cherubim (this in accordance with the view of R. Shemuel b. Inya quoted above). The first, anonymous, answer is that the reference is to the First Temple, and that the Veil mentioned was the Veil of one of the doors. The second answer, given by Rabh Aḥa bar Ya'akov (a Babylonian Amora of the early 4th century), holds that Rabh Qetina spoke of the Second Temple, and that he referred not to the Cherubim of the Ark, but to the Cherubim engraved on the walls of the Temple as stated in the Book of Kings (1 *Kings* 6:29, 35).

This explanation is followed by a masterly reinterpretation by Rabba bar Rabh Shila (an early-4th-century C.E. Babylonian Amora) of one of the phrases appearing in the description of Solomon's Temple. The bases of the lavers, we are told in 1 *Kings* 7:36, were decorated by engraved Cherubim, lions and palm trees, "according to the space of each, with wreaths." The words in quotes, "*k'ma'ar ish w'loyoth*" in Hebrew, are read by Rabba "*k'ish ham'ure b'liwya (shelo)*," that is the Cherubim were "like a man intertwined with his wife."

58. B. Yoma 54b.

59. Lam. Rab. Petihta sec. 9; *Pesiqta diRabh Kahana* ed. Buber, Lyck, 1868, pp. 137b–138a; ed. Mandelbaum, New York, 1962, I, 301; Yalqut Shimoni to Isaiah sec. 474, to Zephaniah sec. 567.

In its midrashic form the tradition seems to refer to an incident that took place at the time of the destruction of the First Temple or somewhat prior to it. It is a midrash to *Lamentations,* Jeremiah's songs of woe over the destruction of the First Temple, and the Ammonites and Moabites mentioned in them figure among the peoples who launched an attack on Jerusalem shortly before Nebuchadnezzar besieged the city in 598 B.C.E. (2 *Kings* 24:1–2). However, a scrutiny of the events recorded in the *Books of Kings, Chronicles,* and *Jeremiah* fails to disclose any occurrence such as the one taken for granted in the above passages, namely a penetration of gentiles into the Holy of Holies of the Temple prior to its destruction. The only juncture at which such an event could have conceivably taken place was the siege of Jerusalem by Nebuchadnezzar in 598 B.C.E. The two accounts of this event, contained in the *Book of Kings* and in *Chronicles* are so different as to be irreconcilable, but historians tend to accept the one contained in *Kings* as reflecting what actually transpired. According to that account, King Jehoiakim of Judah (reigned 608–598 B.C.E.), shortly before his death rebelled against Nebuchadnezzar, who thereupon set out to punish him. The Babylonian army reached Jerusalem soon after Jehoiakim's death, and laid siege to it. This was more than Jehoiakim's son and successor, the eighteen-year-old Jehoiachin, could endure, and he threw himself on the mercy of Nebuchadnezzar, thereby saving his city and country from destruction, although he himself was taken into captivity to Babylon.

The narrative in *Kings* is so explicit in detailing what happened at that tragic hour in Jerusalem's history that we can be positive that had the Temple been entered by Nebuchadnezzar and thereby desecrated for the first time since it was built, this would certainly have been recounted by the historian. We are told that, when Nebuchadnezzar arrived at Jerusalem, young king Jehoiachin "went out to the king of Babylon," with his mother, princes, officers and servants, all of whom Nebuchadnezzar took to Babylon as his captives. We are further informed that

Nebuchadnezzar took away all the Jewish soldiers, craftsmen and smiths, a total of ten thousand persons. (In *Jeremiah* 52:28 the more realistic figure of 3,023 is mentioned.) Finally, we are apprised that Nebuchadnezzar took all the treasures from the House of Yahweh and the king's house, and cut in pieces all the vessels of gold which Solomon had made for the Temple (2 *Kings* 24:8–16). On this latter point, *Chronicles* again has a divergent tradition; Nebuchadnezzar carried off the vessels of the House of Yahweh and put them into his temple in Babylon (2 *Chronicles* 36:6–7, 10). The version of *Kings* seems here too to be more reliable: what Nebuchadnezzar was interested in was, not to acquire cult objects for this temple, but to obtain gold: he, therefore, did not hesitate to break the large golden vessels into pieces so as to be able to transport them more easily.

One can thus reconstruct what happened: Nebuchadnezzar demanded, obtained and took away all the gold vessels of the Temple and the Palace, just as the Egyptian Pharaoh Shishak had done in the days of Rehoboam (928–911 B.C.E.), more than three centuries previously (1 *Kings* 14:25–26). If we check back to the account of Solomon's Temple construction, we shall find enumerated a large number of "pure gold" vessels: altar, table, candlesticks, lamps, cups, snuffers, basins, pens, etc. (1 *Kings* 7:48–50), which went under the collective name "all the vessels that were in the House of Yahweh"—practically the same phrase used in connection with their removal by Nebuchadnezzar: "all the gold vessels which Solomon, King of Israel, had made in the Temple of Yahweh as Yahweh had said." The Cherubim were not touched by Nebuchadnezzar because they were not of solid gold: they were made of olive-wood, and merely overlaid with gold (1 *Kings* 6:23, 28). Even if the gold overlay of the Cherubim still existed 350 years after they were made, and was not replaced by brass, as Solomon's golden shields were by his son Rehoboam (1 *Kings* 14:27), it was of small value compared with the many solid gold vessels delivered to Nebuchadnezzar by Jehoiachin. It is, therefore, safe to assume that, whether or not Nebuchadnezzar's officials supervised the removal of all gold vessels from the Temple, the Cherubim were not disturbed, and certainly not dragged out in derision into the streets.

We thus conclude that the Cherubim-incident was merely agadically connected to the First Temple, and that the event to which it referred must have taken place in the days of the Second Temple to which all the three Amoras quoted above have reference. However, we cannot go along with them in interpreting both statements—the one referring to the showing of the Cherubim to the people during their presence in the Temple at the three feasts of pilgrimage, and the one describing the dragging out of the Cherubim into the streets—as having the Cherubim-reliefs decorating the walls of the Temple as their subject. This interpretation became necessary only because several Babylonian Amoras accepted as axiomatic the view that there were no Cherubim in the Holy of Holies in the Second Temple, just as there was no Ark, Ark-cover, Fire, Shekhina, Holy Spirit, and Oracular Breastplate in it. However, as we have seen, this view is contradicted by more reliable, firsthand eyewitness accounts as to the presence of the Fire, and by the general assertion that all the enumerated features did, in fact, exist in the Second Temple as well.

As to the Cherubim, Rabh Qetina's statement is unequivocal: the Veil was rolled up and the Cherubim behind it were shown to the people. The Veil is, of course, the curtain separating the Holy from the Holy of Holies. If all that had

been meant by Rab Qetina was that the Cherubim engraved on the walls of the Temple were shown to the people, there would have been no need to roll up any veil: The walls were not covered by veils or curtains, and, if they were adorned with reliefs of Cherubim as were the walls of the First Temple, i.e. from the outside as well as the inside (1 *Kings* 6:20), all the Israelites could see them from their courtyard, without even having to approach the Temple building itself.

Secondly, if we assume that there were no Cherubim on the outer walls of the Temple, but there were on the inner walls of the *hēkhal* (the Holy Hall), and that Rabh Aḥa bar Ya'akov (above, p. 84) referred to these, we run up against yet another difficulty. By consulting any modern reconstruction of the floor plan of the Herodian Temple, one at once notices that the line of vision from the court of the Israelites (which was the closest non-priests were allowed to approach the Temple) through the two doors between the *ulam* (vestibule) and the *hēkhal* (Holy Hall), into the *hēkhal* itself was tightly hemmed in by the large altar of burnt offerings which stood on the southern side, and the eight tables used for the preparation of the sacrifices which occupied the northern side of the Court of Priests (cf. M. Avi-Yonah, *Sepher Y'rushalayim,* Jerusalem, 1956, vol. I, pp. 399, 406). Due to the narrowness of this line of vision, the two side walls of the *hēkhal* were not visible to people outside, in the Court of Israelites. The only part visible was the Veil which was stretched across the back end of the *hēkhal*. When the Veil was rolled up, the Cherubim behind it, in the Holy of Holies *(devir)*, became visible.

Thirdly, if Shimeon ben Laqish also refers to Cherubim decorating the walls in relief, how did the foreigner "take them out" and carry them around in the streets in cages? Rashi (ad B. Yoma 54b), to be sure, comments that "they folded them down from the wall" but this explanation is forced.

Moreover, the showing of the Cherubim to the awestruck pilgrims, and the taking them out in sacrilegious derision and displaying them to the profane crowd of the marketplace, have about them the feel of a deep mystery and its wanton desecration; they make sense only if they refer to a unique group of statuary that was so holy that it was normally hidden in the dark interior of the adytum.

60. *Exodus* 23:14–17; 34:23–24; *Deuteronomy* 16:16.
61. *Leviticus* 23:40; *Deuteronomy* 16:14; M. Sukka 5:1.
62. Cf. R. Patai, *Man and Temple*, pp. 24-53.
63. *Exodus* 32:6. The Hebrew verb *P'tzaḥeq*, translated above as "engaged in sexual intercourse," is a technical term meaning precisely this. It appears, e.g., in the story of Isaac and Abimelech, where the Philistine king is said to have learned that Rebekah was indeed the wife and not the sister of Isaac when, looking out his window, he saw Isaac *m'tzaḥeq*, engage in sexual intercourse, with Rebekah.
64. Nelson Glueck, *Deities and Dolphins*, New York, 1965, p. 166.
65. Cf. Patai, *Man and Temple*, pp. 13, 66, 70.
66. M. Sukka 5:2; Tos. Sukka 4:1; M. Middoth 2:5; Yer. Sukka 55b middle; B. Sukka 52a; Patai, *Man and Temple*, pp. 27–28.
67. Emil Schürer, *Geschichte des jüdischen Volkes*, 3rd and 4th eds., I. 197, quoting *1 Macc.* 1:20–24; Josephus, *Ant.*, XIII:5:3–4; 2 *Macc.* 5:11–21; Josephus, *Contra Apionem* II:7.
68. Schürer, *op. cit.*, pp. 197–98; quoting 1 *Macc.* 1:29–40; 2 *Macc.* 5:23–25; Josephus, *Ant.* XII:5:4.

69. Cf. e.g., Jellinek, *Betl haMidrash*, I. p. 31–46.
70. Cf. Moses Hadas, *Aristeas to Philocrates*, New York, 1951, p. 54. According to the earlier estimate of Emil Schürer, *op. cit.*, III 611, it was written in ca. 200 B.C.E.
71. Cf. Schürer, *op. cit.*, III. 609.
72. S. Zeitlin, editorial note in Hadas, *Aristeas to Philocrates*, p.71.
73. *Ant.* XII: 2: 5, 9, 10, 11, 15.
74. *Aristeas* 51–82 and 320; Hadas, *op. cit.* pp. 121–131, 225.
75. Cf. *Exodus* 25:23–28; 1 *Kings* 7:48.
76. Hadas, *op. cit.* p. 123. Aristeas and, following him, Josephus devote many pages to the description of the table. We learn that it was decorated with egg designs, garlands of all kind of fruit, visibly projecting clusters of grapes and ears of grain, also dates and apples, olives and pomegranates, etc. "They worked stones of the colors of the several species to resemble the shapes of the fruits . . ." The legs had lily-shaped capitals; there were leaves of ivy intertwined with acanthus, and "all the parts were carefully made and fitted, the ingenius art corresponding to truth to such a superlative degree that if a breath of wind blew, the leaves stirred in their place, so closely was every detail modelled on reality" (cf. Hadas, *op. cit.* pp. 125–27.) Josephus largely repeats *Aristeas*' description of the table, adding that the intricate "sculptures" representing the many types of fruit were so life-like "that you would guess they were nowise different from real tendrils; for they were so very thin and so very far extended at their extremities that they were moved with the wind and made one believe that they were the product of nature, not the representation of art" (Josephus, *Ant.* XII:2:9). It must have been these decorations which inspired the later Talmudic legends about golden trees planted by Solomon in the Temple which brought forth fruit and thus provided nourishment for the priests (B. Yoma 21b, 39b; Yer. Yoma 41d; cf. Num. Rab. 11:3; 12:4; Mid. Tanḥuma Num. ed. Buber, p. 33; Cant. Rab. 3:9; Josephus, *Ant.* VIII:5:2; cf. Patai, *Man and Temple*, pp. 90, 101).

    For our present purpose it is interesting to note that the "living golden trees" motive represents another example of the attribution by the Talmudic sages to the First Temple of a feature which was introduced only into the Second Temple, and at a relatively late date at that. This strengthens our argument that the exhibition of the Cherubim in cages in the marketplace, attributed by the Talmudic sages to the First Temple period, actually took place likewise in the days of the Second Temple, during the sack of Jerusalem by Antiochus Epiphanes.
77. Josephus *Ant.*, XII:2:11.
78. Cf. Joseph Klausner, *Historiya shel haBayit haSheni*, Jerusalem, 1952, II. 130.
79. Cf. Schürer, *Geschichte*, 4th ed., III. 362–63.
80. M. Yoma 3:10.
81. Cf. Tos. Sukka 4:6, p. 198; B. Arakhin 10b; A. Büchler, *Studies in Jewish History*, Oxford Univ. Press, 1956, pp. 51ff.
82. Philo, *De Spec. Leg.* I. 319ff.
83. According to W. W. Tarn, *The Greeks in Bactria and India*, Cambridge, 1938, pp. 414–36.
84. Hadas, *Aristeas* 83, p. 133.
85. Gen. Rab. 21:9.

86. Ex. Rab. 25.2.
87. *Deuteronomy* 6:4.
88. Maimonides, *Guide of the Perplexed,* III. 45. Transl. by S. Pines, University of Chicago Press, 1963, p. 577.
89. *Exodus* 25:18.
90. *Midrash haGadol,* ed. M. Margulies, Jerusalem, 1956, p. 580. The original of the word translated above as "breasts" is "*vashdotam.*" Margulies in a footnote states that he does not know what this word means. My suggested translation is based on the following considerations: the context shows that the word must mean a part of the human body. The *alef* inserted between the *v* and the *sh* seems to be a *mater lectionis* for *a,* as is frequently found in *Midrash haGadol,* e.g., the name Raba is spelled, not in its usual form RBH, but RABH. The feminine plural suffix *-ot,* instead of the usual dual suffix, appears in the text in the word preceding *vashdotam,* namely *yadotam* ("their hands"), while one would expect *y'dehem* and *sh'dehem.* These deviations from standard Hebrew mask, but cannot obliterate, the meaning of the word *vashdotam,* i.e. "their breasts."
91. *Numbers* 7:89; *Deuteronomy* 32:4.
92. *Zohar* III. 59a.
93. *Exodus* 25:20.
94. *Leviticus* 18:7.
95. *Zohar* II. 176a.
96. Cf. Bahya ben Asher, *Bi'ur 'al HaTora,* Amsterdam, 1726 (on *Exodus* 25), folios 117b, 117d, 118c. Reference to the symbolic significance of the male and female Cherubim is also found on fol. 118d and 119a.
97. Hugo Gressman, *Die Lade Jahwes,* 1920, pp. 64–65.
98. Julian Morgenstern, "Amos Studies III," *Hebrew Union College Annual,* vol. 15, 1940, p. 121, note 98; *id. The Ark, the Ephod, and the "Tent of Meeting,"* Cincinnati, 1945, pp. 95, note 159, 96, 107, 111.

Chapter IV | *The Shekhina*

1. Cf. Chapter III, "The Cherubim," p. 72.
2. Cf. *ibid.* pp. 73–74.
3. *Exodus* 40:38.
4. *Exodus* 40:35.
5. 1 *Kings* 8:10–11; 2 *Chronicles* 5:14; 7:2.
6. 1 *Kings* 8:12–13; 2 *Chronicles* 6:1–2.
7. The technical term for the visible appearance of Yahweh in the sanctuary or in any other place chosen by Him is the verb *shakhan,* meaning to dwell, or abide. In the great and famous Sinai theophany (*Exodus* 24:16), "Yahweh's glory dwelt *(shakhan)* on Mount Sinai"; and subsequently He commanded Moses to build Him a sanctuary "that I may dwell *(w'shakhanti)* among" the Children of Israel (*Exodus* 25:8). Following the conquest of Canaan, God took up His abode on

Mount Zion, and is referred to by *Isaiah* (8:18) as "Yahweh Zeboath who dwells *(shokhen)* in Mount Zion." Zion is God's holy mountain: "I am Yahweh your God, dwelling *(shokhen)* in Zion My holy mountain," says *Joel* (4:17). In the *Psalms* (135:21) this concept becomes the basis for a divine epithet: "Blessed be Yahweh out of Zion, the Jerusalem-dweller *(shokhen)*, Hallelujah," just as in an older poetic context He is called "the thornbush dweller" (*Deuteronomy* 33:16).

8. The Tabernacle is often called *ohel mo'ed*, "Tent of Meeting," or simply *ha'ohel*, "the Tent," as well. It seems that the oldest Elohistic tradition used the term "Tent of Meeting," while the more recent Priestly tradition preferred the archaic term *Mishkan*, "dwelling" (cf. de Vaux, *Ancient Israel*, pp. 294–95), thereby giving emphasis to the idea that Yahweh actually "dwelt" *(shokhen)* in the desert sanctuary.
9. *Exodus* 33:9; *Numbers* 12:4–10.
10. *Exodus* 40:34–35; cf. de Vaux, p. 295.
11. *Isa.* 8:18; *Joel* 4:17.
12. *Job* 28:13–28.
13. *Proverbs* 8:22–31.
14. *Wisdom of Solomon, passim* (esp. 7:25ff.); *Sir.* 19:20; 24; *Bar.* 3:9–37; *Secr. of Enoch* 30:8.
15. *Wis. Sol.* 8:3.
16. Cf. Scholem "Zur Entwicklungsgeschichte der kabbalistischen Konzeption der Shekhinah," *Eranos Jahrbuch* 1952, vol. 21 Zurich, 1953, pp. 48–49.
17. Philo, *On the Cherubim* XIV. 49. Loeb Class. Libr. p. 39.
18. Cf. Gilles Quispel, "Der gnostische Anthropos und die jüdische Tradition," *Eranos Jahrbuch* 1953, vol. 22, pp. 195–234, quoting Iren. 1.30 and Preuschen, *Adamschriften*, p. 22.
19. *Exodus* 25:8.
20. *Exodus* 29:45–46.
21. *Numbers* 5:3.
22. Cf. also *Numbers* 35:34.
23. *Deuteronomy* 32:10.
24. Cf. Siegmund Maybaum, *Die Anthropomorphien und Anthropopathien bei Onkelos*, Breslau, 1870, pp. 51–54, 63f.
25. Ex. Rab. 2:4.
26. B. Sukka 5a, quoting *Exodus* 19:20.
27. B. Sota 13a–b; cf. Mekhilta, Beshallah.
28. Num. Rab. 12:4 (pp. 46d, 47b); Pesiqta diRabh Kahana, ed. Mandelbaum, p. 4.
29. Num. Rab. 12.4, p. 47b; Pesiqta diRabh Kahana, ed. Mandelbaum, p. 4.
30. Num. Rab. 12.6.
31. Pesiqta diRabh Kahana, ed. Mandelbaum, pp. 2–3.
32. B. Sanhedrin 103b, quoting 2 *Chronicles* 33:7, 22.
33. B. Rosh Hashana 31a; cf. Pesiqta diRabh Kahana, ed. Mandelbaum, p. 234, and parallel sources listed there.
34. B. Rosh Hashana 31a and Rashi, *ibid.*

35. *Jeremiah* 3:22.
36. *Hosea* 5:15; Pesiqta diRabh Kahana, ed. Mandelbaum, 235.
37. Pesiqta diRabh Kahana, ed. Mandelbaum, pp. 390–91.
38. Cf. B. Yoma 21; Yer. Taanith 65a.
39. B. Yoma 9b.
40. Cf. B. Yoma 21b.
41. Rashi *ad* Megilla 29a.
42. B. Megilla 29a.
43. B. Sota 9b.
44. B. Megilla 29a.
45. B. Bekhoroth 8a.
46. Num. Rab. 12.8.
47. Pesiqta diRabh Kahana, ed. Mandelbaum, pp. 396–97.
48. B. Sota 12b.
49. B. Shabbath 87a; cf. B. Pesahim 87b; Deut. Rab. 11:10 end; B. Yebamoth 62a; Aboth diR. Nathan, p. 10.
50. B. Shabbath 12b.
51. Targum to *Judges* 6:13 and *Psalm* 16:8.
52. Alpha Beta diR. Akiba, ed. Jellinek, *Bet haMidrash* III. 29.
53. B. Sanhedrin 103b–104a.
54. B. Sota 17a.
55. B. Qiddushin 70b.
56. B. Shabbath 92a.
57. B. Nedarim 38a.
58. B. Qiddushin 70b.
59. B. Shabbath 30a; B. Pesahim 117a.
60. Pesiqta diRabh Kahana, ed. Mandelbaum, pp. 110, 161; Ex. Rab. 32.4; Mid haGadol Shemini 10a, p. 189.
61. Alpha Beta diR. Akiba, ed. Jellinek, Bet haMidrash III. 29.
62. B. Sanhedrin 39a.
63. *Exodus* 25:8.
64. 1 *Kings* 8:27.
65. Pesiqta diRabh Kahana 20a, 62a; ed. Mandelbaum, pp. 8, 33, 337, and parallel sources listed *ibid.* in the footnotes.
66. Cf. pp. 75–79.
67. Cf. A. Marmorstein, *Studies in Jewish Theology,* Oxford Univ. Press, 1950, pp. 130–31.
68. *Proverbs* 24:28.
69. *Proverbs* 24:29; Lev. Rab. 6.1
70. Since the passage in Lev. Rab. 6.1, quoted above, speaks of the "Holy Spirit," and not the Shekhina, Gershom Scholem is technically correct when stating that Midrash Mishle (see below) contains the first and only midrashic reference to a dif-

ferentiation between God and the Shekhina. Cf. Scholem, "Zur Entwicklungsgeschichte der kabbalistischen Konzeption der Shekhinah," *Eranos Jahrbuch* 1952, vol. 21, Zurich, 1953, p. 59. In substance, however, he is in error, because, as pointed out above, the differentiation between God and the Holy Spirit, found in Lev. Rab. 6.1, is essentially identical with a differentiation between God and the Shekhina.

71. Midrash Mishle ed. Buber, p. 47a, quoting *Proverbs* 22:29; cf. Mishna Sanhedrin 10.2 on the three kings (Jeroboam, Ahab and Manasseh) and four commoners (Balaam, Doeg, Ahitophel, and Gehazi) who have no share in the World to Come, and B. Sanh. 104b.
72. Bereshit Rabbati, ed. Albeck, p. 27. The same midrash is found much earlier in a Hebrew version of the *Book of Enoch,* where, however, the crucial passage reads "I removed my Shekhina from their midst." Cf. Jellinek, *Bet haMidrash* II. 114.
73. *Exodus* 24:10.
74. Midrash haGadol *Exodus* 555; cf. B. Qiddushin 49a, and Tosafot *ibid.* beginning with "Ham'targem"; *Arukh,* s.v. Tirgem.
75. *Psalms* 103:13.
76. *Isaiah* 66:13.
77. Pesiqta Rab. 139a.
78. See above, pp. 77–78.
79. Lam. Rab. Introduction, 25.
80. Lam. Rab. Introduction, 24.
81. Pesiqta diRabh Kahana, ed. Mandelbaum, p. 4.
82. Aboth diRabbi Nathan, ed. Schechter, p. 102, and see parallel sources in the notes.
83. B. Baba Bathra 17a; cf. Cant. Rab. *ad* 1.2 (5)
84. Deut. Rab. 11.10 end.
85. B. Sota 13b; Sifre Deut. 355.
86. Cf. below, chapter VI. "Matronit."
87. Albright, *Archaeology and the Religion of Israel,* p. 85.
88. Plural: *Genesis* 18:2, 4, 5, 8, 9, 16, 22; singular: *Genesis* 18:1, 3, 10, 13, 14, 17–21, 23–33.
89. *Genesis* 19:1ff., 13. Cf. on this entire problem Aubrey R. Johnson, *The One and the Many in the Israelite Conception of God,* Cardiff, 1942. Johnson shows that the same vacillation between singular and plural is found also in other ancient Near Eastern religions, pp. 28–31.
90. Cf. above, p. 78.

Chapter V | *The Kabbalistic Tetrad*

1. Cf. G. Scholem, *Major Trends in Jewish Mysticism*, New York, 1961, pp. 20ff.
2. *Op. cit.*, p. 229.
3. *Zohar* III. 290b. My translation in the text above is free. It renders the sense of the passage instead of trying to give a literal translation which would be clumsy

and difficult in English. The same procedure was followed in the rendering of most passages quoted from Kabbalistic literature.

4. *Zohar* III. 290a.
5. *Zohar* III. 65b.
6. Cf. Scholem, *op. cit.*, pp. 211ff.; I. Tishby, *Mishnat haZohar*, Jerusalem, 1957, I. pp. 98ff.; R.J. Zwi Werblowsky, *Joseph Karo—Lawyer and Mystic*, Oxford University Press, 1962, pp. 206ff.
7. Cf. Rudolf Anthes, "Mythology in Ancient Egypt," in Samuel Noah Kramer (ed.), *Mythologies of the Ancient World*, New York: Doubleday Anchor Books, 1961, pp. 36–37.
8. Samuel Noah Kramer, *The Sumerians: Their History, Culture and Character*, The University of Chicago Press, 1963, p. 115.
9. *Op. cit.*, p. 118.
10. *Op. cit.*, p. 122.
11. *Loc. cit.*
12. *Op. cit.*, p. 175.
13. *Op. cit.*, p. 182.
14. *Op. cit.*, p. 258.
15. Cf. Anthes, *op. cit.*, p. 36.
16. ANET, p. 120.
17. Cf. Hans G. Guterbock, "Hittite Mythology," in Kramer, *Mythologies of the Ancient World*, p. 155.
18. Cf. Cyrus H. Gordon, "Canaanite Mythology," in Kramer, *op. cit.*, pp. 183–217; Cf. above, chapters I and II.
19. Cf. Roscher, *Ausführliches Lexicon der griechischen und römischen Mythologie*, s.v. Juno; H.J. Rose, *A Handbook of Greek Mythology*, London, 1933, pp. 102, 324.
20. Cf. M.J. Dresden "Mythology of Ancient Iran," in Kramer, *op. cit.*, pp. 355–56.
21. Cf. W. Norman Brown, "Mythology of India," in Kramer, *op. cit.*, pp. 305–06, 309, 311–12.
22. E. Dale Saunders, "Japanese Mythology," in Kramer, *op. cit.*, 417–21.
23. Cf. Raphael Patai, *Adam waAdama*, Jerusalem, 1942, I. 134ff.
24. *Zohar* III. 290b.
25. E.g., in ancient Egyptian, Babylonian, Greek and Hindu mythologies; in Icelandic, Polynesian, Micronesian, Indonesian, Maori, North and South American Indian, African, Mongolian, Siberian, etc. mythologies. Cf. Stith Thompson, *Motif-Index of Folk-Literature*, rev. ed., Bloomington, Indiana, vol. I, 1955, p.128: A625. World Parents: sky-father and earth-mother as parents of the universe. The sky-father descends upon the earth-mother and begets the world. A625.1. Heaven-mother—earth-father. A625.2. Raising of the sky. Originally the sky is near the earth (usually because of the conjunction of the sky-father and earth-mother). It is raised to its present place. Cf. also Patai, *Adam waAdama*, I. 112ff.
26. *Zohar* I. 162a–b, explaining the secret meaning of *Psalm* 37:25.
27. *Zohar* III. 4a.
28. *Zohar* III. 77b–78a.

29. Cf. Scholem, *op. cit.*, pp. 173–194, 185.
30. The *Merkaboth* (sing., *Merkaba*) are the divine chariots which, based on *Ezekiel* 1 and 10, have become the mystical symbol of God in the early Kabbalistic doctrine.
31. "Androginos" is the term used by the author in his Aramaic text.
32. Joseph ben Abraham Gikatilla, *Sha'are Orah*, Offenbach, 1715, pp. 61b–62a.
33. Cf., for instance, Gen. Rab. p. 55; cf. Robert Graves and Raphael Patai, *Hebrew Myths*, New York, 1964, 10.1.
34. *Zohar* III. 296a.
35. *Pardes Rimmonim*, VIII. 17.
36. Cf. Gen. Rab. p. 55; Cf. Graves-Patai, *Hebrew Myths*, 10.1.
37. Cf. *Genesis* 1:26–27. A hermaphroditic creator god figures also in ancient Greek, Egyptian, Hindu and Aztec mythologies, cf. Stith-Thompson, *Motif-Index*, A 12.
38. *Zohar* III. 77b.
39. *Zohar* I. 30b–31a.
40. *Zohar* I. 156b, Sitre Torah.
41. Cf. Stith Thompson, *Motif-Index*, Index, s.v. Jealousy.
42. Shir Hashirim Rabba 3.11; cf. also Sefer haBahir sec. 43, and Scholem, *Ursprung and Anfänge der Kabbala*, Berlin, 1962, p. 149.
43. *Zohar* III. 17a.
44. *Zohar* III. 88b.
45. Cf. Scholem, *Major Trends*, pp. 56, 362, 363.
46. The last two names are frequent in the book Bahir, the 12th-century Kabbalistic treatise, cf. Scholem, *Das Buch Bahir*, Leipzig, 1923, 49, 52, 61, 65, 131.
47. Cf. G. Scholem, *Von der mystichen Gestalt der Gottheit*, p. 171 and p. 177 where he quotes Joseph Gikatilla, *Sha'are Orah*.
48. Tiqqune haZohar, tiqqun 34, p. 77; quoted after Tishby, *Mishnat haZohar*, II. 623.
49. Cf. above, p. 121.
50. *Zohar* III. 5a, 69a.
51. *Proverbs* 28:24.
52. *Zohar* III. 44b.
53. *Zohar* III. 7a.
54. Cf. Scholem, *Major Trends*, pp. 115, 229 and 403, note 75.
55. Cf. Scholem, *op. cit.*, p. 139.
56. Cf. Graves-Patai, *Hebrew Myths*, chapters 1–21.

Chapter VI | *Matronit— The Goddess of the Kabbala*

1. ANET, pp. 41, 44, 54, 55, 56, 57, 159, 178, 309; Samuel Noah Kramer, *The Sumerians*, Univ. of Chicago Press, 1963, pp. 122, 140–141, 153, 161–62, 197, 205–06, 262.

2. Stephen H. Langdon, *Semitic* (*The Mythology of All Races*, Vol. V), Boston, 1931, pp. 25–28, 94, 97; *id.*, *Babylonian Liturgies*, Paris, 1913, pp. 43, 95; ANET, 83, 84, 94, 108, 111, 113, 118, 119, 123, 205, 250, 294, 298, 299, 383, 427, 449, 451.
3. Cf. Emil G.H. Kraeling, *Bible Atlas*, New York: Rand McNally, 1956, p. 305 and maps iii and xi; Herodotus i. 131; Roscher, *Ausführl. Lexikon d. Griech. Myth.*, s.v. Anaitis; Strabo xi. 532c; *Enc. of Rel. and Ethics*, s.v. Anahita; G. Widengren, *Numen* I (1954), p. 72, and II (1955), pp. 92, 122–23. That Anahita was considered a daughter of Ormuzd is stated by the 4th-century C.E. Armenian historian Agathangelus, cf. Fr. Windischmann, "Die persische Anahita oder Anaitis," *Abhandl. d. philosoph.-philolog. Classe d. könig. Bayer. Akad. d. Wiss.*, München, vol. 8. (1858), pp. 85–128.
4. *Numbers* 19:2.
5. *Zohar* iii. 180b, Raaya Mehemna.
6. *Zohar* iii. 89b–90a, Raaya Mehemna.
7. *Zohar* iii. 267a, Raaya Mehemna.
8. *Zohar* iii. 189a.
9. Gordon, in Kramer (ed.), *Mythologies of the Ancient World*, 204.
10. *Zohar* i. 21b–22a.
11. *Zohar* i. 21b–22a.
12. B. Sota 13b; Sifre Deut. 355.
13. *Zohar* i. 49a, iii. 74b.
14. *Zohar* i. 30b–31a.
15. Tiqqune haZohar, Tiqqun 34, p. 77; quoted after Tishby, *Mishnat haZohar*, ii. 623.
16. *Zohar Ḥadash*, Midrash Haneelam to Ekhah, Warsaw, n.d., p. 183.
17. *Ibid.*
18. *Zohar* iii. 296a.
19. *Zohar*, ii. 89a–b.
20. *Zohar* i. 12b.
21. *Zohar* ii. 219b; i. 64a.
22. *Leviticus* 16:8–10.
23. *Zohar* iii. 79a; i. 64a.
24. I.e., the sign of the Covenant, the circumcision. In this case the divine phallus, as above in the passage just quoted from the Zohar, I:12b.
25. That is, his semen, which above was termed "river."
26. In the letter *he* (ה), the left "leg" is not attached to the top horizontal part, the "beam," which stands for the body; whereas in the *het* (ח) it is attached to it. Note that here the imagery has changed: now the "leg" has become the son of the Matronit.
27. Below (p. 150) we shall meet again with Metatron, chief of all angels, represented as the son of the Matronit who issues from betwixt her legs.
28. Excerpts from folios 38b–40a of the manuscript *Sefer Tashaq* by R. Yosef, a xerox copy of which has been kindly put at my disposal by Prof. Jeremy Zwelling of Wesleyan University, Middletown, Connecticut, who is preparing a critical edition

of the book, based on several extant manuscripts. My translation is from the Hebrew original.

29. *Zohar* iii. 42a–b.
30. *Zohar* i. 210a–b.
31. *Zohar* iii. 17a–b, 74b.
32. *Zohar* iii. 69a.
33. *Ibid.*
34. *Zohar* i. 84b.
35. *Zohar* i. 49b–50a, 66b; Moses Cordovero (1522–1570), *Pardes Rimmonim*, Gate 16, section 6.
36. Jacob ben Ḥayyim Tzema, *Sefer Nagid uM'tzave*, Amsterdam, 1712, pp. 5b–6a.
37. See above, chapter V, "The Kabbalistic Tetrad."
38. *Zohar* i. 84b, iii. 17a–b, 186b.
39. *Exodus* 15:3; *Isaiah* 51:9, *Psalm* 89:11; *Isaiah* 63:1–6.
40. B. Baba Bathra 17a; B. Sota 13b; Sifre Deut. sec. 355; cf. Deut Rabba, 11:10 end; Cant. Rab. 1 and 3.
41. *Zohar* ii. 29a.
42. *Zohar* ii. 50b.
43. *Zohar* ii. 51a–b.
44. *Sefer Hekhalot*, included in Jellinek, *Bet haMidrash*, 5:183–84.
45. *Zohar* iii. 75a–b.
46. An allusion to the "Behemoth on the Thousand Mountains" was found by the authors of the Midrash in *Psalm* 50:10 where God says: "For every beast of the forest is Mine, and the cattle (in Hebrew: Behemoth) upon a thousand hills." Cf. Midrash Konen 25; Pesiqta Rabbati 80b–81a; Leviticus Rabba 13.3; 22.10; Numeri Rabba 21.18; Pirqe diRabbi Eliezer, ch. 11; and see also Graves-Patai, *Hebrew Myths*, 6. n, o, and p.
47. The chief passages are *Zohar* I. 223a–b, and III. 60. *Proverbs* 5:5 is quoted in *Zohar* I. 35b, 221b, and II. 48b. Cf. G. Scholem's excellent analysis of these passages in his *Von der mystischen Gestalt der Gottheit*, Zürich: Rhein-Verlag, 1962, p. 186.
48. Cf. Raphael Patai, *The Jewish Mind*, New York: Scribner's, 1977, pp. 134–50, and especially p. 144, quoting G. Scholem, *On the Kabbalah and Its Symbolism* (New York: Schocken, 1965, p. 107).
49. Marvin H. Pope, *Song of Songs: A New Translation with Introduction and Commentary* (Anchor Bible series), Garden City, N.Y.: Doubleday, 1977, p. 167.
50. *Ibid.*, pp. 317–18; cf. also pp. 191–92.
51. Patai, *op. cit.*, pp. 147–48.
52. Cf. *Encyclopaedia Britannica*, 11th ed., s.v. Mary.
53. Cf. Evagrius, *Ecclesiastical History*, iv. 24.
54. *Enc. Brit.*, *ibid.*
55. Hastings (ed.), *Dictionary of the Bible*, s.v. Mary, p. 292.
56. *Real-Encyclopedie für protestantische Theologie und Kirche*, vol. 12, p. 319, s.v. Maria.

57. Pope, *op. cit.*, pp. 170–71.
58. Hastings, *Dict.* pp. 290, 292; *Real Enc.* pp. 316–17.
59. *Enc. Brit., ibid.*; *Real Enc.*, p. 316.
60. *Real Enc., ibid.*; *Die Religion in Geschichte und Gegenwart*, 3rd ed., s.v. Marienverehrung, vol. 4, p. 764 (Tübingen, 1960).
61. Cf. above, pp. 63–64.
62. *Real Enc.* p. 315.
63. Moses Cordovero, *Pardes Rimmonim*, Sha'ar 'Erkhe haKinuyim, Koretz, 1780, ch. 3, p. 120c.

Chapter VII | *The Myth of God and the Shekhina*

1. Gershom Scholem, *Major Trends*, pp. 13, 29, 31, 34, 87, 113, 157, 174, 391.
2. Gershom Scholem, *On the Kabbalah and Its Symbolism*, New York: Schocken Books, 1965, index, s.v. Myth; Scholem, *Kabbalah*, The Jewish Publication Society of America-/Quadrangle Books/The New York Times Book Co., 1974, index, s.v. Myth, mythology.
3. Louis Jacobs, *Hasidic Prayer*, pp. 24, 127–28.
4. Among the Kabbala scholars whose work is available only in Hebrew I wish to refer in particular to the two-volume anthology of my old friend Isaiah Tishby, entitled *Mishnat haZohar* ("The Wisdom of the Zohar"), Jerusalem: Mossad Bialik, 1957–61), in which he undertook the difficult task of presenting systematically the vast Zoharic material according to subject matter, e.g., "The Godhead," "The Evil Side," "Creation," etc. A section in it deals with the Shekhina. Yet even Tishby shares with other Jewish scholars the reluctance to present in consecutive narrative the Zoharic myth of God and the Shekhina, or any other Zoharic myth for that matter.
5. Eight volumes, Jerusalem: Mossad Bialik, 1937–57. A one-volume abridgement by M. Greenberg, titled *The Religion of Israel* (1960), is available. Kaufmann's main thesis is that Israelite monotheism was an entirely new, *sui generis*, phenomenon in religious history, and that from its very beginnings Israelite monotheism was devoid of any element of polytheistic mythology. It so happened that in 1942–43, when Kaufmann was working on his book, I was just completing vol. 2 of my book *Adam waAdama* ("Man and Earth in Jewish Custom, Belief and Legend"), (Jerusalem: Hebrew University Press, 1943), in which I presented Biblical and Talmudic myths woven around the concepts of Mother Earth and man's relationship to the earth. During the 1942–43 academic year our work-places were next to each other: Kaufmann taught at the *Reali* High School in Haifa, and I served as academic secretary of the *Technion* Institute of Technology, just a few steps away. We met quite a number of times and discussed issues that preoccupied both of us, but we never saw eye to eye on them, nor could we in any way influence each other. After 1943 I had no more contact with Kaufmann, but I did register my disagreement with his approach in three book reviews I wrote about his book. See *Ha'Olam* (Jerusalem), June 20, 1940, and Sept. 17, 1942,

and *Edoth ("Communities"): A Quarterly for Folklore and Ethnology* (Jerusalem), July, 1946, vol. 1, no. 4, pp. 256–57.

6. Cf. e.g. Heinrich Graetz, *History of the Jews*, vol. iv, Philadelphia: Jewish Publ. Soc. of America, 1956, in which he terms Moses de Leon, the author of the Zohar, "pernicious" (p. 10), the Zohar a "notorious forgery" (p. 12), a "farrago" (p.14), which "propagated a gloomy superstition" (p. 22), and more the like. I cannot at the moment lay my hands on the German original of Graetz's *History*, but I remember from my reading it many years ago that somewhere in it he calls the Zohar a *Logbuch*, that is, a "book of lies." Other scholars of the early *Wissenschaft des Judentums* school, such as Zunz, Geiger, Luzzatto, and Steinschneider, were no more charitable in their condemnation of the Zohar.
7. Scholem, *Major Trends*, pp. 7–8.
8. In the sequel the apologetic note in Scholem's view of "the mythical" in the Kabbala is even stronger. He writes, "It is indeed surprising that in the very heart of Judaism ideas and notions sprang up which purported to interpret its meaning better than any others, and which yet represent a relapse into, or if you like a revival of, the mythical consciousness" (*ibid.*, p. 22).
9. Scholem, *op. cit.*, p. 22. Cf. also the critical analysis of Scholem's position on religion by Gershon Weiler, "On the Theology of Gershom Scholem" (in Hebrew), in *M'dina v'Ḥinnukh* ("State and Education"), Tel Aviv, 1979, pp. 181–92.
10. Cf. Robert Graves and Raphael Patai, *Hebrew Myths*, New York: Doubleday, 1964; R. Patai, "What Is Hebrew Mythology?" *Transactions of the New York Academy of Sciences*, 2nd ser., Vol. 27 (Nov. 1964), pp. 73–81.

Chapter VIII | Yiḥudim—*Unifications*

1. *Zohar* 3:83a.
2. *Zohar* 3:83b.
3. *Zohar* 3:51b.
4. *Zohar* 3:44b.
5. F. Lachover and I. Tishby, *Mishnat haZohar*, 2nd ed., Jerusalem: Mossad Bialik, 1957, Vol. 1, p. 221.
6. Based on *Tiqqune haZohar*, Dubno, 1844, p. 96.
7. M. Ber. 2:1; B. Ber. 13a; B. Eruvin 95b; etc. However, cf. B. Rosh haShana 28b where it is said that the performance of *mitzwot* does not require intention.
8. B. Ber. 13b; B. Meg. 20a.
9. Published in Venice, 1620; in Constantinople, 1720; and in many more editions.
10. *Seder T'filla miKol haShana 'im Kavvanot haARI* ("The Order of Prayer for the Whole Year with the Concentrations of Isaac Luria"), Koretz, 1794, p. 263b (the last page).
11. *Op. cit.*, pp. 23a, 26a.
12. Ḥayyim Vital, *Sha'ar haMitzwot*, reprint, Tel Aviv, 1962, Introduction, p. 2.
13. Ḥayyim Vital, *P'ri 'Etz Ḥayyim*, Dubrovna, 1798 (reprint, 1984), p. 37b. My thanks are due to Prof. Gedalya Nigal of Bar Ilan University for kindly bringing these

passages to my attention. Cf. also *Sefer haLiqqutim*, ed. Sar Shalom Mizraḥi, Jerusalem, 1981, p. 283b.

14. *Zohar Ḥadash*, Warsaw: Lewin-Epstein, no date, p. 202.
15. Cf. B. Meg. 29a. Cf. also Gershom Scholem, *On the Kabbala and Its Symbolism*, New York: Schocken Books, 1965, p. 107.
16. Scholem, *ibid*. Emphasis in the original.
17. Cf. above, pp. 145–46.
18. Scholem, *op. cit.*, p. 108.
19. Scholem, *ibid*.
20. *Siddur T'filla k'Minhag S'farad* ("Prayer Book according to the Sephardi Custom"), with explanations by R. Moshe Cordovero, Przemysl, 1892 (reprint, Jerusalem, 1964), p. 22b.
21. Quoted from *Shi'ur Qoma*, Warsaw, 1883, p. 43; *Pardes Rimmonim*, Cracow, 1592, pp. 316, 86; *Tomer D'vora*, Venice, 1589, p. 89. As quoted by S.A. Horodezky, *Torat haQabbala shel Rabbi Moshe Cordovero*, Berlin: Eschkol, 1924, pp. 175–78.
22. In the usual representation of the ten *Sefirot*, the "central column" passes from *Keter* ("Crown") on the top, through *Tif'eret* ("Beauty") and *Y'sod* ("Foundation"), down to *Malkhut* ("Kingdom") at the bottom.
23. Eliyahu de Vidas, *Sefer Reshit Ḥokhma*, Amsterdam: N'tan'el Foa, 1708, ch.9, *Sha'ar haAhava* ("The Gate of Love"), p. 100b. My translation of this and all other passages quoted. De Vidas' book was first printed in Venice, 1579, and reprinted thereafter many times.
24. First published in Prague, 1662, and reprinted many times thereafter.
25. Gershom Scholem, *Kabbalah*, The Jewish Publication Society of America-/Quadrangle Books/The New York Times Book Co., 1974, pp. 193–94.
26. Nathan of Hannover, *Sefer Sha'are Tziyon*, Zolkiev: Saul Meyerhoffer, 1849, p. 19a.
27. *Midrash Talpiyot*, Smyrna, 1736 (reprint, Jerusalem, 1963), p. 292.
28. Ḥayyim Yosef David Azulai, *Simḥat haRegel*, Lemberg, 1864, p. 2, and *Limmud Bet, Limmud Gimmel*.
29. *Ibid*.
30. Azulai, *op. cit.*, as quoted by Louis Jacobs, *Hasidic Prayer*, pp. 152–53.
31. Israel Ba'al Shem Tov, *Keter Shem Tov*, reprint, B'ne B'rak, 1947, p. 5.
32. Ya'aqov Yosef of Polonnoye, *Toldot Ya'aqov Yosef*, Warsaw, 1881, p. 248 (end of *Behar*).
33. First published in Lemberg, 1866. Critical edition by Gedalya Nigal, Jerusalem, 1985.
34. Cf. index of Nigal's edition, s.vv. *Yiḥud, Yiḥudim, Yiḥud v'Zivvug, Matronita, Perud, Sh'khina*.
35. In speaking of the "mystery of the double face" Ya'aqov Yosef takes up a theme that was first touched upon by the Midrash (Gen. Rab. ed. Theodor, p. 55; cf. Robert Graves and Raphael Patai, *Hebrew Myths*, 10.1, and above, p. 125), and then elaborated by Gikatilla and the Zohar (cf. above, pp. 124–25). The androgynous original man is paralleled in Kabbalistic teachings by the similarly androg-

ynous Godhead. What Ya'aqov Yosef says is that while the exile lasts God and the Shekhina are turned back to back, thus they are *du-partzusim*, that is, like a Janus head. Moreover, God is asleep: this is the mystery of the *dormita*, of the (divine) sleep. However, he continues, "When He will want to rebuild the Temple," God will awaken, and then God and the Shekhina "will turn face to face," and thus the wholeness of the Godhead will be restored and Redemption will come about.

36. Elimelekh of Lyzhansk, *No'am Elimelekh*, Lvov, 1787 (reprint New York, 1956).
37. *Op. cit.*, New York, 1956, pp. 37d, 59b, 88a.
38. Moshe Hayyim Efrayim of Sudylkov, *Degel Maḥane Efrayim*, Jerusalem, 1962–63, p. 34.
39. Levi Yitzḥaq of Berdichev, *Sefer Q'dushat Levi*, Slavuta, 1798 (latest reprint, Jerusalem, 1964).
40. *Op. cit.*, Jerusalem, 1964, p. 311.
41. First printed anonymously in 1796, then in several more editions.
42. Shneur Zalman of Lyady, *Tanya*, 1865, 1:41, pp. 27a–b.
43. B. Sanh. 14a.
44. Barukh of Medziboz, *Butzina diN'hora*, first published 1880, then in Pietrkov, 1889, in which edition the quotation is on the last page.
45. Avraham Y'hoshu'a Heschel, *Sefer Liqqute Y'qarim*, Mezhirov, 1794, p. 5a. The Lemberg, 1864 edition has many errors. E.g., on p. 4a instead of *eno mit'asher b'ta'anug* it has *eno mitkasher* etc.
46. Cf. *Ta'ame haMinhagim uM'qore haDinim*, by Abraham Isaac Shub, Lemberg, no date (ca. 1896), pt. I, p. 2a, quoting *Degel Maḥane Efrayim*.
47. The reference is to the book of sermons *Zera 'Qodesh* by the Hasidic rabbi Naftali Zevi (1760–1827) of Ropsitz (Ropczyce, Poland).
48. By Zevi Elimelekh Spira of Dinov.
49. *Ta'ame haMinhagim* pt. III, p. 3.
50. The reference seems to be to Rabbi Israel Ruzhin of Sagadora (1797–1850), the founder of the Ruzhin Hasidic dynasty.
51. Cf. Louis Jacobs, *Hasidic Prayer*, pp. 140–53, "The Polemic on the Recital of Le-Shem Yiḥud."
52. Ezekiel Landau, *Noda' bIhuda*, Stettin, 1861, no. 93, p. 74a. The responsum is dated Sivan 22, 5536 (1776).
53. Ḥayyim b. Shlomo Tyrer, *Sha'ar haT'filla*, Sudylkov, 1813, responsum, pp. 3–10, as quoted and cited by Louis Jacobs, *Hasidic Prayer*, pp. 147–51.
54. Jacobs, *op. cit.*, pp. 148–49 and 151–52.
55. *Siddur Ishe Yisrael*, reprint, Jerusalem, no date, p. 17a.
56. *Siddur Otzar haT'fillot*, Vilna, 1914.
57. Y'ḥiel Mikhael Epstein, *Seder T'filla Derekh Y'shara* ("Order of Prayer Straight Path"), Offenbach, 1791, p. 10a.
58. *Op. cit.*, 10b, 23b, 24b.
59. The *Seder 'Avodat Yisrael* was published in Roedelheim, Germany, 1868, and reprinted by Schocken Books in 1937 (no place of publication).
60. First published in Amsterdam, 1717, and then reprinted several times, e.g., in New York, 1954.

61. *Seder 'Avodat Yisrael*, p. 55, note.

62. Cf. e.g., *Siddur Tora Or v'im Sha'ar haKolel . . . Nusaḥ haARI* ("Prayer Book The Tora Is Light with the Universal Gate . . . Version of Isaac Luria"), Vilna, 1896. This prayer book contains, in addition to the *yiḥudim*, numerous other references to the Shekhina. The same is the case with the following sampling of other prayer books:

    Seder l'Shalosh R'galim k'Minhag haS'faradim ("Order for the Three Pilgrims' Festivals according to the Custom of the Sephardim"), 1857.

    Seder Or Zaru'a T'filla l'Khol haShana k'Minhag S'farad ("Order Sown Light, Prayer for the Whole Year according to the Custom of Spain"), Jerusalem, 1987.

    Seder Sha'ar haShamayim ("Order Gate of Heaven"), by Isaiah Horowitz ("the Shelah") (1565?–1630), Amsterdam, 1717 (reprint, New York, 1954). On p. 277 the purpose of the rite of circumcision is stated to be the unification of God and the Shekhina.

    Siddur T'filla ("Prayer Book"), by the Yemenite Rabbi Shalom Shar'abi, reprint, Jerusalem, 1964.

    Siddur Or miTziyon Nusaḥ S'farad ("Prayer Book Light from Zion, Version of Spain"), Jerusalem, 1968.

    Seder T'fillat Y'sharim 'im Sharḥ fi 'l-'Arabī ("Prayer Book the Prayer of the Righteous Ones, with a Commentary in Arabic as Spoken in Baghdad and Its Environs and the Cities of India and China. . ."), ed. and transl. by Ṣāliḥ Ya'qūb Manṣūr, Jerusalem, 1938.

    Seder Minḥa v'Arvit l'Shalosh R'galim ("Order of the Afternoon and Evening Prayers for the Three Pilgrims' Festivals . . . according to the Custom of Baghdad"), ed. Yitzḥaq Yosef Ḥayyim A'budi, Livorno: Sh'lomo Belforte, 1935. On p. 90 the blessing recited when seeing a leafy tree is stated to have as its purpose "the Unification of God and the Shekhina . . . "

    Siddur K'nesset Yisrael haShalem b'li Dillug . . . k'Minhag Q"Q haS'faradim v'khol 'Edot haMizraḥ . . . ("Prayer Book the Complete Community of Israel Without Omission . . . according to the Custom of the Holy Congregations of the Sephardim and All Oriental Communities, according to the Version of Isaac Luria"), ed. Yosef ben Aharon Ḥasid, Jerusalem, 1980. This prayer book is used at present (1988) by the Israeli Jewish Communities Center of Forest Hills, N.Y., founded by Bukharan Jews.

63. See above, pp. 184–87.

64. *Siddur Bet Ya'aqov heHadash* ("The New House of Jacob Prayer Book"), Vienna: H. Ziegelheim, no date, p. 4.

65. *Op. cit.*, pp. 157–58, 374, 387, 389, 404, 408, 413, 422, 435, 449, 450, 457–58, 462, 465.

66. See the prayer books listed in note 62.

67. Published in Brooklyn, N.Y. by Mesorah Publications, 1985.

68. *Op. cit.*, pp. 4–5.

69. Cf above, p. 163.

70. New York: Sephardic Heritage Foundation, 1985.

71. *Op. cit.*, pp. 9–10, 175.

72. Jerusalem, 1974; reprinted in Brooklyn: Aleppian Publishing Co., 1980. The quote is on p. 129.
73. *Ibid.*
74. Brooklyn: Ahiezer Congregation, 1981. I am indebted to Mr. Joseph Sutton and Rabbi Ezra Labaton for furnishing me with copies of this and other Sephardi prayer books in use at present.
75. *Siddur 'Et Ratzon*, pp. 17, 103, 125, 144, 159, 177, 180, 244, 261 (twice), 279, 305, 310, 337, 338, 352, 353, 356.
76. *Op. cit.*, pp. 31, 38
77. Printed in Jerusalem, by Eshkol Publishers, no date.
78. The Hebrew term *dibbuq* is used in Talmudic literature in the sense of attachment, intimacy, friendship. In Kabbalistic literature it was given the meaning of a spirit which attaches itself to a person by invading his body. In English transliteration it is also spelled dibbuk, dybbuk.
79. James Hastings (ed.), *Dictionary of the Bible*, New York: Scribner's 1963, p. 280.
80. Gedalya Nigal, *Sippure Dibbuq b'Sifrut Yisrael* ("Dybbuk Tales in Jewish Literature"), Jerusalem: Rubin Mass, 1983.
81. Hayyim Vital, *Sha'ar Ruaḥ haQodesh*, Tel Aviv-B'ne B'raq, 1963, *yiḥud* 15, p. 98; *idem, Sha'ar haGilgulim*, introduction 5, as quoted by Nigal, *op. cit.*, p. 17.
82. Nigal, pp. 165–72.
83. Nigal, pp. 181–84, 198, 199, 201, 203–5, 211–13, 217, 220–23, 225, 267–68.
84. Nigal, pp. 198–203.
85. Nigal, pp. 217, 225
86. Scholem, "Dibbuk," in *Enc. Judaica*, Jerusalem, 1972, 6:19–20; A. Marmorstein, in *Mitteilungen zur jüdischen Volkskunde*, Vienna, 1929, pp. 11–18.
87. Lawrence Fine, "The Contemplative Practice of Yiḥudim in Lurianic Kabbalah," in Arthur Green (ed.), *Jewish Spirituality from the Sixteenth Century to the Present*, New York: Crossroad, 1987, p. 78.
88. Vital, *Sha'ar Ruaḥ haQodesh*, p. 75.
89. *Ḥokhma* in the Kabbalistic system of *Sefirot* ("emanations") is the second *Sefira* and stands for the Supernal Father, while *Bina* is the third *Sefira* standing for the Supernal Mother.
90. Vital, *Sha'ar Ruaḥ haQodesh*, p. 110.
91. *Ibid.*, p. 74.
92. Fine, *op. cit.*, p. 90, quoting Vital, *Sefer haḤezyonot*, pp. 170–72.
93. Cf. Fine, *op. cit.*, pp. 68, 85.
94. Vital, *Sha'ar Ruaḥ haQodesh*, p. 108, as quoted by Fine, p. 78.
95. Cf. Fine, *op. cit.*, p. 89.
96. Vital, *Sha'ar Ruaḥ haQodesh*, pp. 76–108.
97. *Op. cit.*, pp. 180, 181, 186, 188, 190, 191.
98. *Op. cit.*, pp. 194–97.
99. Jewish Theological Seminary of America MS MIC 1995, pp. 175a–180a.
100. I suggest the use of these three terms—soul, spirit, and ghost—for the Hebrew *nefesh*, *n'shama*, and *ruaḥ*.

101. Here we must leave R. Tabul's brief but most valuable presentation of Luria's unifications, but before doing so I would like to remark that if a scholar were to undertake the task of preparing an annotated English translation of it, he would perform a valuable service to the scholarly world.

Chapter IX | *The Shekhina as* Maggid *and Vision*

1. Gershom Scholem, "HaMaggid Shel R. Yosef Taitazak," *Sefunot*, Vol. 11 (1971–77), pp. 67–112.
2. First published in Lublin, 1646.
3. Cf. Joseph Dan, "Maggid," in *Encyclopaedia Judaica*, Jerusalem, 1972, 11:698–701, and literature there in the bibliography.
4. As quoted by Werblowsky, "*LiD'muto shel haMagid shel R. Yosef Qaro*," *Tarbiz*, Vol. 27 Nos. 2–3 (Jan. 1958), p. 314: *idem*, *Joseph Karo*, pp. 167, 175. The drying up of the sea and the piercing of Rahab are taken from Isa. 51:9–10, where these heroic acts are attributed to "the arm of Yahweh."
5. Werblowsky, *Joseph Karo*, p. 275.
6. Werblowsky, *Tarbiz*, *loc. cit.*
7. Werblowsky, *Tarbiz*, *loc. cit.*; repeated in his *Joseph Karo*, p. 268.
8. Louis Dupré, "Mysticism," in *Encyclopaedia of Religion*, New York: Macmillan, 1987, 10:254.
9. Bernard Lang in his *Wisdom and the Book of Proverbs: A Hebrew Goddess Redefined*, New York: Pilgrim Press, 1986, argues that *Hokhma* ("Wisdom"), which figures prominently in the Biblical Book of Proverbs (1:20–33; 8:1–36; 9:1–18), was an "apparently pale goddess" who was later "reinterpreted or redefined" as a "purely poetic figure" (p. 5; cf. also pp. 6–7). Apparently in support of his argument Lang puts at the head of his first chapter a quote from Hermann Gunkel: "The sages had a kind of female patron deity of whom they sometimes spoke; Hebrew tradition calls her 'Wisdom'" (p. 3, quoting Gunkel, *Zum religionsgeschichtlichen Verständnis des Neuen Testaments*, Göttingen: Vandenhoeck and Ruprecht, 1903, p. 26). In view of his interest in ancient Hebrew polytheism, Lang's assertion that among the gods worshiped by the Israelites "there was only one goddess: Astarte, who was probably also called Queen of Heaven," is surprising (p. 5, referring to *Jer.* 44:18, and to Wolfgang Heimpel, "A Catalogue of Near Eastern Venus Deities," *Syro-Mesopotamian Studies*, Vol. 4 (1982), p. 71). What about Asherah, whose worship is well attested from the pre-monarchic period down to the days of the first Exile? See above, pp. 34–53. Lang simply ignores her, although he refers briefly to her Ugaritic equivalent, Athirat, El's consort, who, he says, "may indeed be Wisdom's mother" (p. 64). And, one more question: "Lady Wisdom" and "Lady Folly" (Lang's translations) appear juxtaposed as two opposites in *Prov.* 9:1 and 13. If "Wisdom and Folly are the two powers vying for favor with students" (as Lang says, p. 86), and "Lady Wisdom" is an ancient Hebrew goddess, why should the same status not be accorded to "Lady Folly"? Why is she merely a "harlot," a "figure of fiction," created by the poet? (pp. 100, 108).

Thus, despite Lang, I still maintain that *Ḥokhma* in the Bible and the Apocrypha is nothing more than a personified hypostasis, and never developed within Judaism "into a veritable female deity."

10. As reprinted in Isaiah 6. Abraham haLevi Horowitz's *Sh'ne Luḥot haB'rit*, Jerusalem, 1969, vol. 2, pp. 88a–89a.
11. 2nd ed. Venice, 1654.
12. Werblowsky, *Tarbiz*, Vol. 27, Nos. 2–3, p. 311; cf. also his *Joseph Karo*, pp. 19, 108–9.
13. Werblowsky, *Joseph Karo*, p. 18.
14. Cf. Joseph Dan, "Maggid," *Enc. Judaica*, (1972), 11:700.
15. Reuben Margalioth, *Mal'akhe 'Elyon*, Jerusalem: Mossad haRav Kook, 1945, appendix, *D'rishot b'Inyane haMal'akhim*, from a MS of Cordovero, p. 64. On Cordovero in general, cf. J. Ben-Shlomo, "Moses Cordovero," in G. Scholem, *Kabbala*, Philadelphia: Jewish Publ. Soc. of Amer.-Quadrangle Books/The New York Times Book Co., 1974, pp. 401–4.
16. Cf. *Sh'mone Sh'arim*, 7 vols., Jerusalem, 1863–98; rev. ed. Yehudah Ashlag, Tel Aviv, 1962.
17. Lawrence Fine, "Maggidic Revelations in the Teachings of Isaac Luria," *Mystics, Philosophers and Politicians: Essays in Jewish Intellectual History in Honor of Alexander Altmann*, J. Reinharz and D. Swetschinski, Durham, N. C.: Duke University Press, 1982; pp. 145–46.
18. *Op. cit.*, pp. 147, 149.
19. Ḥayyim Vital, *Sefer haḤezyonot*, ed. A. Z. Aescoly, Jerusalem: Mossad haRav Kook, 1954, p. 149.
20. Cf. Rivka Schatz, "Mar'ot 'al Raza diMalka M'shiḥa," *Sefunot*, Vol. 12 (1971–78), pp. 217–52.
21. Scholem, *Kabbalah*, p. 275; Isaiah Tishby, *N'tive Emuna uMinut* ("Paths of Belief and Heresy"), Tel Aviv: Masada, 1964, index, s.v. Rovigo, etc.
22. Jacob Leveen, "Autograph Letters of Moses ben Mordecai Zacuto" in Alexander Scheiber (ed.), *Semitic Studies in Memory of Immanuel Löw*, Budapest, 1947, pp. 326–27, 330.
23. Leveen, *op. cit.*, p. 332. On Rovigo cf. G. Scholem, *Halomotav shel haShabtai R. Mord'khai Ashk'nazi* ("Dreams of the Shabbataian R. M. A."), Berlin: Schocken, 1938; Tishby, *op. cit.*, pp. 81ff.
24. Cf. Scholem, *Kabbalah*, p. 275.
25. *Op. cit.*, pp. 396–400.
26. Scholem, "Sh'ne M'qorot Ḥadashim l'Idi'at Torato shel Avraham Mikhal Qardozo," *Sefunot*, Vols. 3–4 (1960), pp. 243–300.
27. *Shevet Mussar*, Constantinople, 1712; *Midrash Talpiyot*, Smyrna, 1736. Cf. Meir Benayahu, "*HaMaggid shel haRamḥal*" ("The *Maggid* of M. H. Luzzatto"), *Sefunot*, Vol. 5 (1961), p. 302.
28. Benayahu, *HaMaggid shel haRamḥal*, pp. 297–336.
29. Benayahu, *op. cit.*, p. 302.
30. Benayahu, *op. cit.*, p. 304, interprets the name *Sh'mu'i'el* as "Servant of the Living God." Cf. also *op. cit.*, p. 305.

31. Cf. R. Patai, *Adam waAdama*, Jerusalem: Hebrew University Press, 1943, 2:98ff.
32. *Pesiqta Rabbati*, ed. M. Friedmann, Vienna, 1880, p. 131b.
33. Cf. Simḥa Asaf, "Iggrot miTz'fat," in *Qovetz 'al Yad*, 3, Jerusalem, 1939, pp. 122–23. I am indebted to Prof. Gedalya Nigal for having brought this document to my attention.
34. Isaac Judah Jehiel Safrin, *N'tiv Mitzvotekha*, Lemberg, 1858.
35. Ḥayyim Vital, *Sefer haHezyonot*, ed. A. Z. Aescoly, Jerusalem: Mossad haRav Kook, 1954.
36. *Op. cit.*, pp. 44–47.
37. *Op. cit.*, p. 79.
38. Ya'aqov Shimshon of Shepetovka (d. 1801), was a disciple of Dov Ber of Mezhirech and of Pinḥas Shapiro of Koretz. The *Encyclopaedia Judaica* (1972) 9:1238 gives 1799, with a question mark, as the date of his going to Eretz Israel, but according to the source here quoted he must have gone there in or before 1791, the date of the death of R. Pinḥas Shapiro of Koretz.
39. R. Pinḥas Shapiro of Koretz (1726–1791) was a Hasidic rabbi in Koretz and Shepetovka, who prayed with intense *d'vequt* ("enthusiasm").
40. Safrin, *N'tiv Mitzvotekha*, pp. 20b–21b.
41. Safrin, *M'gillat S'tarim*, pp. 14, 19.
42. *Loc. cit.*
43. Safrin, *N'tiv Mitzvotekha*, pp. 20b–22b.
44. Safrin, *M'gillat S'tarim*, pp. 19, 32.
45. Werblowsky, *Joseph Karo*, pp. 397f.
46. *Op. cit.*, pp. 307–11.

Chapter X | *Lilith*

1. Thorkild Jacobsen, *The Sumerian King List*, Chicago, 1939, p. 18, n. 37, and p. 90, n. 131.
2. Bruno Meissner, *Babylonien und Assyrien*, Heidelberg, 1925, ii. 201.
3. Ebeling and Meissner, *Reallexikon der Assyriologie*, ii. 110.
4. Samuel N. Kramer, *Gilgamesh and the Huluppu Tree*, Chicago, 1939, pp. 1–2. The same story was told in the missing part of Tablet xii of the Babylonia Gilgamesh epic dating from the 7th century B.C.E.; cf. Alexander Heidel, *The Gilgamesh-Epic and Old Testament Parallels*, Chicago, 1946, p. 94.
5. Emil G.H. Kraeling, *Bulletin of the American Schools of Oriental Research* 67 (Oct. 1937), pp. 16–18.
6. Cf. William F. Albright, *Bulletin of the American Schools of Oriental Research* 76 (Dec. 1939), p. 9.
7. *Isaiah* 34:14.
8. B. Nidda 24b.
9. B. Erubin 100b.

10. Rashi to B. Sanhedrin 109a.
11. These names, as shown by Moses Gaster, *Studies and Texts*, pp. 1252ff., are derived from Byzantine magic names such as Sisynios, Synithoros, and the like; cf. also H.A. Winkler, *Salomo und die Karina*, Stuttgart, 1931.
12. Alpha Beta diBen Sira, ed. Eisenstein, *Otzar Midrashim*, p. 47; cf. M. Gaster, *MGWJ* 29 (1880), 553ff.; Num. Rab. 16.25; *Zohar* I. 34b.
13. B. Erubin 18b; Gen. Rab. 20.11, pp. 195–96; 24.6, p. 236; Tanḥuma Genesis Buber 20; etc.
14. B. Shabbath 151a.
15. James A. Montgomery, *Aramaic Incantation Texts from Nippur*, Philadelphia, 1913, pp. 77–78, and cf. pp. 75–76 which are paraphrased or summarized above.
16. Montgomery, *op. cit.*, pp. 155–56, bowl no. 8.
17. *Hosea* 2:5.
18. Jehuda L. Zlotnik, *Ma'ase Yerushalmi*, Jerusalem, 1946, p. 33.
19. *Op. cit.*, pp. 66–67.
20. Cf. G. Scholem, *Major Trends in Jewish Mysticism*, New York, 1961, pp. 40ff. In an Arabic incantation text against the Qarina (the Muslim equivalent of Lilith), King Solomon is said to have called his vezir and cousin Asaf ibn Barakhia, in whose name we recognize Joshua ben Perahia, and commanded him to write an amulet to ward off the demoness and all her helpers, cf. H.A. Winkler, *Salomo und die Karina*, Stuttgart, 1931, p. 18.
21. Gottheil, whose transcript was published by Montgomery, reads, *Yahweh Qadmonah Hayin Lilith*. It seems to me, however, that these words should be read *wHawah qadmonah hutz Lilith*, giving the famous Jewish magical incantation formula as translated above.
22. Montgomery misunderstood this name. In later Jewish magic it has become a commonplace to arrange a formal sale of a child whose life was threatened by an evil spirit and to call him Mercado, i.e., The Sold One, if a boy, and Mercada, if a girl.
23. Montgomery, *op. cit.*, pp. 258ff. My translation. A very similar incantation is reprinted in as recent a popular remedy-book as Raphael Ohana's *Mar'e haY'ladim*, Jerusalem, 1908, p. 61b.
24. Cf. Montgomery, *op. cit.*, pp. 252–53.
25. Cf. Cyrus H. Gordon, "Two Magic Bowls in Teheran," *Orientalia*, vol. 20, Rome, 1951, pp. 306–15.
26. Cf. Gordon, *op. cit.* pp, 306–07, whose translation was followed above, with a few slight changes.
27. Cf. Gordon, *op. cit.*, pp. 309–10. Lilith appears on numerous other bowls as well, Cf. Gordon, *Orientalia* 10 (1941), pp. 120–21, 279, 289 (where "male and female Liliths" are mentioned), 339, 340 ("Lilin," masculine plural), 347 ("Liliths"), 348 ("male and female Liliths"), 351 ("I adjure thee, O Lilith Hablas, granddaughter of Lilith Zarnay"), 353 ("bewitching female Liliths"), 354, 356.
28. *Genesis* 1:20–21.
29. *Zohar* i. 34b.
30. Yalqut Reubeni to *Genesis* 2:21, p. 68.

31. *Zohar* iii. 19a.
32. *Zohar* i. 148a, Sitre Torah.
33. Gershom Scholem, "Kabbaloth R. Ya'aqobh weR. Yitzhaq," *Madda'e haYahaduth* vol. II, Jerusalem, 1927, pp. 251, 260.
34. *Genesis* 1:3.
35. *Zohar* i. 19b, with I. Tishby's comments in his *Mishnat haZohar* i. 372.
36. B. Sukka 5b.
37. *Zohar* i. 19b.
38. *Zohar* i. 34b.
39. *Zohar* i. 19b.
40. Cf. above, p. 228, where "Lilith Buznai" is mentioned.
41. Midrash Abkir; *Zohar* iii. 76b; Yalqut Reubeni to *Genesis* 4:8, p. 95.
42. Naphtali Herz ben Jacob Elḥanan, *'Emeq haMelekh*, Amsterdam, 1648, 179d–180a.
43. Cf. Baḥya ben Asher ibn Ḥalawa (d. 1340), *Commentary to the Pentateuch* (in Hebrew); Venice, 1546, 15d; Manasseh ben Israel (1604–1667), *Nishmat Hayyim*, Amsterdam, 1652, 114b, ch. 12 of the Third Maamar; *'Emeq haMelekh*, 23c-d, chapter 42.
44. *Zohar* i. 19b.
45. *'Emeq haMelekh*, p. 103a; cf. the Yiddish book *Hanhagat Ḥasidim w'Anshe Ma'ase*, Frankfurt a.M., 1700, pp. 16a–17a.
46. *Zohar* i. 148a–b, Sitre Torah.
47. *Zohar* i. 148b, Sitre Torah.
48. *'Emeq haMelekh*, Sha'ar Tiqqune haT'shuvah, ch. 11, p. 19c. The mythical references in this incantation are clear enough. The statement that Lilith is wrapped in velvet may refer to the scarlet dress which, as we just saw, Lilith was believed to wear when trying to seduce men. The admonition that she should return to the raging sea whose waves call her, refers to the well-known myth according to which Lilith's permanent abode is in the waves of the Red Sea.
49. *'Emeq haMelekh* 84b.
50. Cf. G. Scholem, *Tarbitz*, vol. 19 (1948), p. 175.
51. Solomon Navarro, "Sippur Yosef della Reyna," in Yitzḥaq Luria, *Sefer Liqqute Shas*, Livorno, 1790, pp. 58b–59a.
52. *Zohar* i. 19b. The turn of the flame is reminiscent of the turning of the Cherubim themselves: according to the Talmudic view (B. Baba Bathra 99a) when the Cherubim turned their faces toward each other, this showed that Israel obeyed the will of God; when Israel sinned the Cherubim turned their faces away from each other. The smile of Lilith is reflected in the smile that one can observe on the faces of sleeping children. Therefore, according to Jewish folk-belief, one should wake such a child, whereupon Lilith will flee.
53. *Zohar* iii. 19a.
54. *Zohar* iii. 77a.
55. *Zohar* iii. 77a.
56. *M'qore Minhagim*, 91f., and Raphael Ohana, *Mar'e haY'ladim*, Jerusalem, 1908, p. 52a.

57. Ohana, *loc. cit.*, quoting Liqqute Gure haARI; cf. also *Sefer Z'khira* 53b; Grunwald, *Mitteil. zur jüd. Volkskunde*, viii, 62; similar beliefs and practices among other peoples, cf. Wuttke, *Der deut. Volksaberglaube*, 386; Ploss, *Das Kind*, ii. 851; Nyberg, *Kind und Erde*, 222; Graves-Patai, *Hebrew Myths* 10.4.
58. Ohana *op. cit.*, 94a.
59. *Op. cit.*, 25a.
60. *Op. cit.*, 94a–b.
61. Cf. *Genesis* 4:19, 22.
62. Gen. Rab. 23.3, p. 224, and parallel sources.
63. *Pirqe di R. Eli'ezer*, according to reading of Nahmanides on *Gen.* 4:2; cf. *Mid. haGadol* i. 118; *Zohar* i. 55a; *Zohar* Ruth 99a, beginning with the words "R. Nehemia pataḥ"; *Agadat Bereshit* (introd.) 38; Louis Ginzberg, *Legends of the Jews* , I. 150; V. 171: Menahem Zioni b. Meir of Speyer (15th century). *Sefer Zioni*, Cremona, 1560, p. 14b.
64. *Zohar* i. 56a; cf. 19b.
65. *Zohar* iii. 76b.
66. *Zohar* i. 9b.
67. *Zohar* iii. 76b–77a.
68. G. Scholem, *Tarbitz* vol. 19 (1948) p. 172; cf. also *Mid. Tehillim* 72, Buber, p. 324; *Yalqut Reubeni* to *Genesis* 4:8, p. 95, quoting *Sefer Miskhan ha'Eduth*. The reference to Hadad the Edomite is found in 1 *Kings* 11:14,17.
69. Targum Sheni to *Esther* 1:3.
70. Cf. Scholem, *Tarbitz*, vol. 19 (1948) p. 169.
71. Cf. Targum to *Job* 1:15.
72. Cf. above, pp. 230–31.
73. Baḥya on *Genesis*, Venice, 1546, 15d; cf. also Yitzḥaq Caro, *Toldoth Yitzḥaq*, (Mantua, 1558), to *Genesis* 16a; *Yalqut Reubeni* Reubeni Gadol, Wilmersdorf, 1681, 53c (Parashat Toldoth); Aharon Shemuel, *Nishmat Ḥayyim*, Hanau, 1617, 114b (Ma'amar Gimel, ch. 12).
74. Nathan Spira, *Tuv haAretz*, Venice, 1655, p. 19c.
75. *Psalm* 91:10; Ohana, *Mar'e haY'ladim* 10a–b, quoting Mahari Taitazak.
76. *Isaiah* 27:1.
77. Moses Cordovero, *Pardes Rimmonim*, Cracow, 1591, Gate 25, ch. 5, p. 186d.
78. *'Emeq haMelekh*, p. 84b, cf. p. 140b.
79. Cf. e.g., *'Emeq haMelekh*, 140b, and Bezalel ben Solomon of Kubrin, *'Amudeha shiv'a*, Dusseldorf, 1693, pp. 51c–d.
80. *Isaiah* 27:1.
81. *'Emeq haMelekh*, pp. 84c, 103a, 121b, 130a; *Zohar* ii, 180b.
82. *Op. cit.*, p. 84a; G. Scholem, *Tarbitz*, vol. 19 (1948), p. 173.
83. Cf. *Genesis* 36:39.
84. *Jeremiah* 1:14.
85. Cf. G. Scholem, *Tarbitz*, vol. 5, p. 194.
86. Cf. Scholem, "Kabbaloth R. Ya'aqobh weR. Yitzḥaq." *Madda'e haYahaduth*, vol. II, Jerusalem, 1927, pp. 251, 255, 258, 260–61. This jealousy in the family of evil

divinities mirrors the jealousy the Mother Goddess feels when she sees the boundless love the Father God feels for their daughter the Matronit, cf. above, pp. 126–27.

87. Cf. *Genesis* 28:9.
88. Moses Cordovero, *Pardes Rimmonim*, Cracow, 1591, Gate 25, ch. 5, p. 186d; Gate 26, ch. 8, p. 188d.
89. Abraham Galante, *Sefer Qol Bokhim*, Venice, 1589, p. 15, to *Lamentations* 1:5.
90. Cf. above, p. 227.
91. *'Emeq haMelekh*, 140b.
92. *Genesis* 3:34.
93. Ḥayyim Vital, *Sefer 'Etz Ḥayyim*, Koretz, 1784, p. 129d.
94. *Cant.* 3:8.
95. *Zohar* ii. 163b.
96. Cf. above, p. 228.
97. *Zohar Ḥadash* Tiqqunim, Warsaw: Lewin-Epstein, no date, p. 117a top.
98. *Zohar* i. 27b.
99. *Proverbs* 30:23
100. *Zohar* iii. 69a.
101. Shlomo Alqabetz, *B'rith haLevi*, ch. 7, cf. ch. 6.
102. G. Scholem, *Tarbitz*, vol. 5, pp. 50, 194–95; I. Tishby, *Mishnat haZohar*, i. 299.
103. *Zechariah* 9:9.
104. *Zohar* iii. 69a.
105. *'Emeq haMelekh*, p. 84d.

Chapter XI | *The Sabbath—Virgin, Bride, Queen, and Goddess*

1. *Isaiah* 58:13–14.
2. *Genesis* 2:2–3; *Exodus* 20:8–11; *Deuteronomy* 5:12–15.
3. Cf. *Jubilees* 50:8.
4. Cf. A.Z. Aescoli, *Sefer haFalashim*, Jerusalem, 1943, p. 37; Wolf Leslau, *Falasha Anthology*, New Haven, 1951, p. 19.
5. B. Ketubot 62b; B. Baba Kamma 88a; cf. Yer. Megilla 75a mid.
6. B. Ketubot 62b. For the Talmudic belief in the power of the word, cf. R. Patai, *Man and Temple in Ancient Jewish Myth and Ritual*, pp. 185ff.
7. Cf. Stobaeus, *Ecl.*, i. 1.10.
8. Philo, *Leg. Alleg.* i. 15 (Loeb Class. Libr. i. p. 155).
9. Philo, *De Opif. Mundi* 100 (Loeb i. p. 79).
10. Philo, *De Spec. Leg.* ii. 56–58 (Loeb vii. pp. 343, 345).
11. Philo, *Vit. Mos.* ii. 210 (Loeb vi. p. 553).

12. Cf. the tractate *Shabbat* of the Mishna, the Babylonian Talmud and the Palestinian Talmud.
13. B. Shabbat 119a.
14. *Loc. cit.*
15. *Loc. cit.*
16. *Loc. cit.*
17. B. Shabbat 119b.
18. *Exodus* 20:8; Gen. Rab. 11:8, pp. 95–96; cf. Pesiqta Rabbati 117b.
19. In both the Bible and the Talmud the noun *Shabbath* has either the masculine or the feminine gender.
20. Leslau, *Falasha Anthology, op. cit.* p. 3.
21. *Op. cit.* pp. xli–xlii.
22. *Op. cit.* pp. 9, 10.
23. *Exodus* 31:13.
24. Cf. *Job* 25:4–5.
25. Cf. B. Sanhedrin 65b; Pesiqta Rabbati 23, p. 120a; *Zohar* iii. 288b.
26. Cf. Graves-Patai, *Hebrew Myths*, ch. 25.
27. Cf. *Isaiah* 58:13–14.
28. Cf. B. Shabbat 118b.
29. Leslau, *op. cit.*, pp. 16, 17, 18, 19, 21, 23–24, 30–32, 36, 37–38.
30. *Op. cit.*, pp. 42, 45. A comparison between the Falasha Sabbath and the Mandaean Sunday, also personified and in many ways paralleling the former, was made by L. Troje, "Sanbat," in Richard Reitzenstein, *Die Vorgeschichte der christlichen Taufe*, Leipzig and Berlin: Teubner, 1929, pp. 328–77. He also pointed out (p. 347) that the expression "Sabbath of God," found in the *Teezaza Sanbat*, goes back to Philo of Alexandria, *De Cherub*. 87. In that passage (Loeb Class. Libr. ed. p. 61) Philo says that "Moses often in his laws calls the Sabbath, which means 'rest,' God's Sabbath." In fact, in most of the pertinent passages, the Hebrew expression is "the seventh day is a Sabbath *unto* the Lord" (*Exodus* 20:10; 31:15; 35:2; *Leviticus* 23:3). However, in *Exodus* 31:13 and *Leviticus* 19:3 the expression "my Sabbaths" occurs, put in the mouth of God. Thus Troje's conclusion that the expression "God's Sabbath" was coined by Philo, is only partly correct.
31. *Op. cit.*, p. 143, note 9.
32. *Op. cit.*, p. 147, note 95.
33. Cf. I.L. Baruch (ed.), *Sefer haShabbat*, Tel Aviv, 1936, pp. 333–35.
34. Cf. e.g. *Seder 'Avodat Yisrael*, Roedelheim, 1868, p. 200.
35. *Exodus* 20:8.
36. *Deuteronomy* 5:12.
37. *Exodus* 31:16.
38. *Exodus* 20:8.
39. *Zohar* ii. 138a; cf. I Tishby, *Mishnat haZohar* ii. 487–8, 491.
40. *Zohar* ii. 63b.
41. *Zohar* iii. 272b.

42. Pope, *op. cit.*, p. 175.
43. The Hebrew word "*qiddashta*" which appears in the Sabbath benediction, means both "you sanctified" and "you betrothed."
44. David ben Joseph Abudarham, *Sefer Abudarham*, Prague, 1784, p. 45a.
45. This line alludes to the midrash according to which the Sabbath existed in God's thought even before the creation of the world, although, coming as it did after the six days of creation, it was the end and completion of the Creator's work.
46. The son of Yishai (Jesse) the Bethlehemite was, of course, David; but the poet alludes to a more distant son, or descendant, of Yishai, namely, the Messiah whose early coming was a very real expectation among the Safed Kabbalists.
47. Another allusion to the Messiah. David was a descendant of Perez (or Pharez).
48. This is based on B. Taanith 29b. The concept of the Shekhina as the Sacred Apple Orchard is closely paralleled by the Catholic view of Mary as the Olive Tree, expressed, e.g. by St. Alfonso Maria di Liguori (1696–1787) as follows: "... Mary was called the olive tree, like a fair olive tree in the plains (*Eccles.* 24:19), for as the olive tree produces nothing but oil, the symbol of mercy, thus from the hands of Mary nothing but graces and mercies proceed." See Barry Ulanov (ed.), *The Way of St. Alphonsus Liguori*, New York, 1960, p. 87. This book carries the "Imprimatur" and "Nihil obstat" of the archdiocese of New York.
49. Pope, *op. cit.*, p. 175.
50. Cf. e.g., Ḥayyim Vital (1542–1620), *Sha'ar haGilgulim* ("Gate of Transmigrations"), Przhemysla, 1875, pp. 15a–b.
51. Cf. G. Scholem, *Eranos Jahrbuch*, vol. 19 (1950), pp. 154ff.
52. This poem is printed in the prayer books following the Lurianic tradition, e.g. *Siddur Tora Or v'imSha'ar haKolel*, Vilna 1896, pp. 55a–56a.
53. I.e., the Sabbath, who is identified with the Shekhina and is God's bride.
54. This is a daring simile: *Yesod* ("Foundation"), one of the ten *Sefirot*, corresponds to the penis in the human body. It is said to be "hers," because it is through it that God unites with his bride, the Sabbath-Shekhina.
55. The Aramaic original has *katish* which means not only "presses" as translated above, but also "penetrates" or "deflowers," as in Yer. Qiddushin 59a top.
56. *Siddur Tora Or*, Vilna, 1986, p. 56a.
57. M. Ketubot 5:6.
58. *Exodus* 21:10; cf. R. Patai, *Sex and Family in the Bible and the Middle East*, New York, 1959, pp. 43ff., 158ff.
59. Joseph Caro, *Shulḥan 'Arukh*, Oraḥ Ḥayyim sec. 240.
60. Cf. Magen Abraham, a commentary printed in the standard editions of the *Shulḥan 'Arukh*, Oraḥ Ḥayyim, to sec. 240.
61. *Isaiah* 56:4–5.
62. *Zohar* ii. 89a. The above interpretation largely follows that of I. Tishby, *Mishnat haZohar*, Jersualem, 1961, ii. 537–38.
63. Ḥayyim Vital, *'Etz Ḥayyim Sha'ar haK'lalim*, 12–13; and other passages quoted by S. A. Horodezky *HaMistorin b'Yisrael;* Tel Aviv, 1961, iii. 98; cf. also Shabbetai of Rashkow, *Seder T'filla miKol haShana*, Kortez, 1794, pp. 157b–258b. The rest of the day is also devoted to communion with the world of the divine. In the

Kiddush, or Sanctification, of the second Sabbath meal, taken in the morning of the Sabbath, after returning from the Morning and Mussaf prayers in the synagogue, the Holy King, the Holy Ancient One, the Holy Apple Orchard (i.e. the Sabbath-Shekhina), and the Small Face are invited to participate in the meal (*Siddur Tora Or,* Vilna, 1896, pp. 78b, 82a). The same invitation, in a somewhat different wording, is extended again for the third meal, taken on the afternoon of the Sabbath following the return from Minha prayer in the synagogue. According to another view, the first meal was given in honor of the "Female of the Small Face," i.e., the Shekhina; the second, in honor of the "Holy Ancient One," and the third, in honor of the "Small Face" (cf. Isaiah haLevi Horowitz (ca. 1565–1630), *Sh'ne Luḥot HaB'rit,* Amsterdam edition, reprinted in New York, 1946, i. 139b).

The third meal was usually lingered over until the time came to return to the synagogue for the evening prayer. At this prayer it was customary to protract the singing of the word *Barkhu* ("Bless You") as long as one's breath allowed, because the completion of this word signified the precise moment at which the Queen Sabbath departed, and this they would try to postpone as long as possible (cf. Isaac of Vienna (12th–13 centuries), *Or Zaru'a;* Jacob Segal (15th c.), *Minhage Maharil,* as quoted in Baruch (ed.), *Sefer haShabbat,* pp. 59, 65).

Although with the appearance of three stars on the darkening sky the Sabbath was definitely over, two more ceremonies remained which extended her felt presence far into the night. One was the *Havdalah* ("Separation"), performed by each family head in his home, in the presence of his wife and children. This consisted of lighting a bunch of elaborately woven wax candles, drinking a cup of wine, and smelling sweet herbs, all to the accompaniment of appropriate benedictions. The Polish Kabbalist Isaiah haLevi Horowitz quotes his own father to the effect that "One must sing the *Havdalah* to a good and beautiful melody in order to bid the Queen farewell in joy and in song. Also, for the same reason, it is our custom to perform the rite standing, although one could do it sitting down, because one must be standing up in order to accompany her. . . And one adds a part of the weekday to the holy day at the outgoing of the Sabbath in order to teach and to show that one is reluctant to let the Holy Guest go, and that it is difficult to part from him. Therefore one holds him back, and from most of the houses accompanies him with songs and paeans. . ." *(Sh'ne Luḥot haB'rit, op. cit.).*

It was the custom of the Hasidim of East Europe "to spend the time from sunset to the hour of the evening prayer (on the Sabbath afternoon) in songs and praises of great joy, and they used to dance and frolic in their great happiness in honor of the Queen Sabbath as she was leaving, in the same manner in which she was received. This resembled the musical entertainment of a bridegroom and bride. And this is what every wise man would do in his congregation to honor the Queen, and this is a wonderful charm *(segulla)* to reduce the disturbers of their souls and to assure themselves of a happy and joyous week. . ." (Baruch, *op. cit.,* p. 82).

Following the *Havdalah,* several traditional songs were sung, and then came the time for the last ceremony regarded as part of the Sabbath observances although the Sabbath itself had ended at nightfall. This was the festive meal called *S'udat M'lawe Malka* ("Meal of Farewell to the Queen"), which, like the three earlier Sabbath meals went back to Talmudic tradition (cf. B. Shabbath 117b–118a, 119b) and was regarded by Joseph Caro as a religious duty (*Shulḥan 'Arukh,* Oraḥ

Hayyim, sec. 300, and the commentary of Sha'are Teshuva *ad loc.*). Among the Hasidim, who regarded the time spent at this meal and its attendant merriments as part of the Sabbath, the *M'lawe Malka* was the occasion for much gaiety, feasting, and dancing protracted far into the night.

| *Conclusion*

1. Mother Earth and the city (Zion) as the mother of the people are discussed in detail in Raphael Patai, *Adam waAdama,* Vol. II. Jerusalem, 1943, pp. 65–120.
2. Cf. C.G. Jung, *Gesammelte Werke* Zurich-Stuttgart, 1958, vol. 16, pp. 263ff., "Die Conjunctio."
3. Cf. *Real-Encyclopädie für protestantische Theologie und Kirche,* s.v. Maria, vol. 12, pp. 316–17.
4. Cf. Hastings (ed.), *Dictionary of the Bible,* s.v. Mary, p. 290.
5. Cf. Christine de Pisan, 'L'épître au dieu d'Amours," in Robert Bossaut (ed.), *La littérature morale au Moyen Age,* Paris: Librairie Larousse, 1935, p. 93. My translation.
6. *Leviticus* 18:5; *Numbers* 21:8–9.
7. Let me mention only in passing that in recent years there have been remarkable stirrings among Jewish feminists in the direction of attributing feminine traits to God and introducing the worship of such a feminine deity in religious services. E.g., one such prayer says: "Blessed is She who spoke and the world became . . ." which is simply a transposition into feminine gender of the traditional Jewish prayer; "Blessed is He who spoke and the world became. . ." But then it continues: "Blessed is She who in the beginning gave birth. . . Blessed is She whose womb covers the earth," which is not merely a transformation of God into a Goddess, but the attribution—even if only metaphorically—of female physical-biological functions to Her. Note that in no traditional Jewish prayer is God referred to as having "begotten" the world, or as possessing masculine genitals. Cf. Rita Gross, "Female God Language in a Jewish Context," *Davka* 17, reprinted in Carol P. Christ and Judith Plaskow (ed.), *Womanspirit Rising,* New York: Harper & Row, 1979; Naomi Janowitz and Maggie Wenig, "Sabbath Prayers for Woman," in *op. cit.*, p. 176.

| *Appendix*

1. A.R. Bellinger, F.E. Brown, A. Perkins, and C.B. Welles (eds.), *The Excavations at Dura Europos Conducted by Yale University and the French Academy of Inscriptions and Letters, Final Report,* Vol. VIII, Pt. 1: *The Synagogue* by Carl H. Kraeling, with contributions by C.C. Torrey, C.B. Welles, and B. Geiger (New Haven, 1956).
2. Erwin R. Goodenough, *Jewish Symbols in the Greco-Roman Period,* Vols., IX, X, XI, *Symbolism in the Dura Synagogue* (New York, 1963–64).
3. *Op. cit.* IX. 202.
4. *Op. cit.* IX. 202.
5. *Op. cit.* pp. 202–03.

6. *Op. cit.* p. 209.
7. *Op. cit.*, 202; cf. also Goodenough, "The Rabbis and Jewish Art in the Greco-Roman Period," *Hebrew Union College Annual* vol. XXXII, (1961), pp. 270–71.
8. Cf. above, pp. 137–38.
9. Cf. above, chaps. I and II.
10. Cf. Jacob Neusner, "Judaism at Dura Europos," *History of Religions,* Vol. 4, No. 1 (Summer 1964), p. 101.
11. Cf. Mishna 'Avoda Zara 3.4; Bab, 'Avoda Zara 44b; cf. Yer. Shevi'it 38b–c.
12. Goodenough, *op. cit.* X. 76.
13. *Op. cit.* X. 138.
14. Cf. *History of Religions,* Vol. 4, No. 1 (Summer 1964), pp. 85–91.
15. Cf. Goodenough, *op. cit.*, X. 121; Neusner, *op. cit.*, p. 90.
16. Cf. above, pp. 107ff., 139ff.
17. Cf. *Zohar,* I. 21b–22a; cf. above, p. 141.
18. Cf. B. Sabbath 87a; cf. B. Pesahim 87b; Deut. Rab. 11.10 end; cf. above, p. 109.
19. B. Sota 13b; Sifre Deut. 355; cf. above, pp. 109–10.
20. B. Sota 12b; Cf. Ex. Rab. 1.23.
21. B. Sota 12b; Cf. Exodus Rabba 1.22–1.23.
22. Cf. "The History of Moses Our Master," in Jellinek, *Bet haMidrash* ii. 2; *Sefer haYashar* 242.
23. Exodus Rabba 1.25; Pirqe diR. Eli'ezer 48.
24. B. Sota 12b. cf. Ex. Rab. 1.22–25.
25. Pirqe diR. Eli'ezer 48.
26. Pirqe diR. Eli'ezer 48; *Sefer haYashar* 241–42; "The History of Moses Our Master," in Jellinek, *Bet haMidrash* ii. 2.
27. Tanhuma Exodus 8.
28. Cf. above, p. 102.
29. Cf. above, pp. 102–3 and sources quoted there.
30. Septuagint to Job; Ginzberg, *Legends of the Jews* ii. 236–37; V. 389; Jack Finegan, *Light from the Ancient Past.* Princeton, 1959, p. 498.
31. Sifre Num. 78; B. Sota 11b; Exodus Rab. 1.15; cf. Ginzberg, *Legends of the Jews,* ii. 251, 253; v. 393.
32. Goodenough, *op. cit.* IX. 211, 214–17.
33. Cf. *Encyclopaedia Judaica,* Berlin, 1929, iii. 390–92; *Israel: Ancient Mosaics,* New York, UNESCO, 1960, p. 10 and plate VI.
34. *Exodus* 40:38.
35. Cf. R. Patai, *Man and Temple in Ancient Jewish Myth and Ritual,* Edinburgh, 1947 (new edition, New York, 1967), pp. 186; Robert Graves and R. Patai, *Hebrew Myths: The Book of Genesis,* New York, 1964, *passim.*

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Raphael Patai is an internationally known anthropologist, Orientalist, and Biblical scholar. He was born in Budapest and studied at the University of Budapest (Dr. Phil., 1933), the University of Breslau, the rabbinical seminaries of Budapest and Breslau, and the Hebrew University, Jerusalem (Ph.D, 1936). He subsequently taught at the Hebrew University and founded and directed the Palestine Institute of Folklore and Ethnology; in 1947 he came to the United States, where he now lives.

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THE

SACRED BOOKS OF THE EAST

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HENRY FROWDE, M.A.

PUBLISHER TO THE UNIVERSITY OF OXFORD

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TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS OF THE SACRED BOOKS OF THE EAST.

CONSONANTS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
Gutturales.										
1 Tenuis	k	. . .	. . . .	क	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	k
2 „ aspirata	kh	. . .	. . . .	ख	[illegible]	[illegible]	. . .	. . .	[illegible]	kh
3 Media	g	. . .	. . . .	ग	[illegible]	[illegible]	[illegible]	. . .	[illegible]	. . .
4 „ aspirata	gh	. . .	. . . .	घ	[illegible]	[illegible]	. . .	. . .	[illegible]	. . .
5 Gutturo-labialis	q	. . .	. . . .	. . .	. . . .	. . .	[illegible]	[illegible]	[illegible]	. . .
6 Nasalis	ṅ (ng)	. . .	. . . .	ङ	[illegible] (ng) [illegible] (N)	. . .	. . .	. . .	. . .	. . .
7 Spiritus asper	h	. . .	. . . .	ह	[illegible] (kv)	[illegible]	[illegible]	[illegible]	[illegible]	h, hs
8 „ lenis	'	. . .	. . . .	. . .	. . . .	. . .	[illegible]	[illegible]	[illegible]	. . .
9 „ asper faucalis	'h	. . .	. . . .	. . .	. . . .	. . .	[illegible]	[illegible]	[illegible]	. . .
10 „ lenis faucalis	'h	. . .	. . . .	. . .	. . . .	. . .	[illegible]	[illegible]	[illegible]	. . .
11 „ asper fricatus	. . .	'k	. . . .	. . .	. . . .	. . .	[illegible]	[illegible]	[illegible]	. . .
12 „ lenis fricatus	. . .	'k	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
Gutturales modificatae (palatales, &c.)										
13 Tenuis	. . .	*k*	. . . .	च	[illegible]	[illegible]	[illegible]	. . .	. . .	*k*
14 „ aspirata	. . .	*kh*	. . . .	छ	. . . .	. . .	. . .	. . .	. . .	*kh*
15 Media	. . .	*g*	. . . .	ज	[illegible]	[illegible]	[illegible]	[illegible]	. . .	. . .
16 „ aspirata	. . .	*gh*	. . . .	झ	. . . .	. . .	[illegible]	[illegible]	. . .	. . .
17 „ Nasalis	. . .	*ñ*	. . . .	ञ	. . . .	. . .	. . .	. . .	. . .	. . .

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CONSONANTS (*continued*).	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
18 Semivocalis	y	. . .	. . . .	य	𐬬 𐬬 𐬬 init.	𐭥	ي	ي	י	y
19 Spiritus asper	. . .	(ʾ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
20 „ lenis	. . .	(ʾ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
21 „ asper assibilatus . .	. . .	s	. . . .	श	𐬱	𐭮	ش	ش	. . .	. . .
22 „ lenis assibilatus . .	. . .	z	. . . .	. . .	𐬰	𐭯	ژ	. . .	. . .	z
Dentales.										
23 Tenuis	t	. . .	. . . .	त	𐬙	𐭬	ت	ت	ת	t
24 „ aspirata	th	. . .	. . . .	थ	𐬚	. . .	. . .	. . .	ת	th
25 „ assibilata	. . .	. . .	TH	. . .	. . . .	. . .	ث	ث	. . .	. . .
26 Media	d	. . .	. . . .	द	𐬛	𐭩	د	د	ד	. . .
27 „ aspirata	dh	. . .	. . . .	ध	𐬜	. . .	. . .	. . .	ד	. . .
28 „ assibilata	. . .	. . .	DH	. . .	. . . .	. . .	ذ	ذ	. . .	. . .
29 Nasalis	n	. . .	. . . .	न	𐬥	𐭭	ن	ن	נ	n
30 Semivocalis	l	. . .	. . . .	ल	. . . .	𐭥,𐭬,𐭥	ل	ل	ל	l
31 „ mollis 1	. . .	*l*	. . . .	ळ	. . . .	. . .	. . .	. . .	. . .	. . .
32 „ mollis 2	. . .	. . .	L	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
33 Spiritus asper 1	s	. . .	. . . .	स	𐬲	𐭢	س (ث)	س	ס	s
34 „ asper 2	. . .	. . .	s (ʃ)	. . .	. . . .	. . .	. . .	. . .	ס	. . .
35 „ lenis	z	. . .	. . . .	. . .	𐬵	𐭡	ز (ذ)	ز	ז	z
36 „ asperrimus 1	. . .	. . .	z (ʒ)	. . .	. . . .	. . .	ص	ص	צ	ʒ, ʒh
37 „ asperrimus 2	. . .	. . .	ẓ (ʒ)	. . .	. . . .	. . .	ض	. . .	. . .	. . .

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Dentales modificatae (lingualos, &c.)										
38 Tenuis	...	*t*	....	ट	....	...	ط	ط	ט	...
39 „ aspirata	...	*th*	....	ठ	....	...	ط	ط	...	...
40 Media	...	*d*	....	ड	ڈ	ڈ	...	...	...	...
41 „ aspirata	...	*dh*	....	ढ	....	...	...	ض	...	...
42 Nasalis	...	*n*	....	ण	ڼ	...	...	...	...	...
43 Semivocalis	r	...	....	र	ڑ	ڑ,ڑ,ا	ر	ر	ר	...
44 „ fricata	...	*r*	....	...	....	...	...	...	...	r
45 „ diacritica	...	...	R	...	....	...	...	...	...	...
46 Spiritus asper	sh	...	....	ष	ش	ش	...	...	...	sh
47 „ lenis	zh	...	....	...	....	...	...	...	...	...
Labiales.										
48 Tenuis	p	...	....	प	ڀ	ڀ	پ	...	פ	p
49 „ aspirata	ph	...	....	फ	....	...	...	...	פ	ph
50 Media	b	...	....	ब	ب	ب	ب	ب	ב	...
51 „ aspirata	bh	...	....	भ	....	...	...	...	ב	...
52 Tenuissima	...	*p*	....	...	....	...	...	...	...	...
53 Nasalis	m	...	....	म	م	م	م	م	מ	m
54 Semivocalis	w	...	....	...	ڈ	...	...	...	...	w
55 „ aspirata	hw	...	....	...	....	...	...	...	...	...
56 Spiritus asper	f	...	....	...	ف	ف	ف	ف	...	f
57 „ lenis	v	...	....	व	و	و,ه	و	و	ו	...
58 Anusvâra	...	*m*	....	अं	ں	...	...	...	...	...
59 Visarga	...	*h*	....	अः	....	...	...	...	...	...

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TRANSLITERATION OF ORIENTAL ALPHABETS.

VOWELS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
1 Neutralis	0	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	ִ	ă
2 Laryngo-palatalis	ĕ	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
3 „ labialis	ŏ	. . .	. . . .	. . .	. . . .	ا fin.	. . .	. . .	. . .	. . .
4 Gutturalis brevis	a	. . .	. . . .	अ	𐬀	𐬀 init.	َ	َ	ַ	a
5 „ longa	â	(*a*)	. . . .	आ	𐬁	𐬁	ا	ا	ָ	â
6 Palatalis brevis	i	. . .	. . . .	इ	𐬄	. . .	ِ	ِ	ִ	i
7 „ longa	î	(*i*)	. . . .	ई	𐬅	𐬅	ي	ي	ִי	î
8 Dentalis brevis	*ĭ*	. . .	. . . .	ऌ	. . . .	. . .	. . .	. . .	. . .	. . .
9 „ longa	*ĭ*	. . .	. . . .	ॡ	. . . .	. . .	. . .	. . .	. . .	. . .
10 Lingualis brevis	*ri*	. .	. . . .	ऋ	. . . .	. . .	. .	. . .	. . .	. . .
11 „ longa	*rî*	. . .	. . . .	ॠ	. . . .	. . .	. .	. . .	. . .	. . .
12 Labialis brevis	u	. . .	. . . .	उ	𐬆	. . .	ُ	ُ	ֻ	u
13 „ longa	û	(*u*)	. . . .	ऊ	𐬇	ا	ُو	ُو	ו	û
14 Gutturo-palatalis brevis . . .	e	. . .	. . . .	. . .	𐬈(e) 𐬉(*e*)	. . .	. . .	. . .	ֶ	e
15 „ longa . . .	ê (ai)	(*e*)	. . . .	ए	𐬊, 𐬋	و	. . .	. . .	ֵ	ê
16 Diphthongus gutturo-palatalis	âi	(*ai*)	. . . .	ऐ	. . . .	. . .	ي	ي	. . .	âi
17 „ „	ei (ĕi)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ei, êi
18 „ „	oi (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
19 Gutturo-labialis brevis	o	. . .	. . . .	. . .	𐬌	. . .	. . .	. . .	ֹ	o
20 „ longa	ô (au)	(*o*)	. . . .	ओ	𐬌	ا	. . .	. . .	ו	. . .
21 Diphthongus gutturo-labialis	âu	(*au*)	. . .	औ	𐬎 (*au*)	. . .	و	و	. . .	âu
22 „ „	eu (ĕu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
23 „ „	ou (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
24 Gutturalis fracta	ä	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
25 Palatalis fracta	ï	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
26 Labialis fracta	ü	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ü
27 Gutturo-labialis fracta	ö	. . .	. . . .		. . . .	. . .	. . .	. . .	. . .	. . .

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THE

SACRED BOOKS OF THE EAST

TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER

VOL. XLVII

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PAHLAVI TEXTS

TRANSLATED BY

E. W. WEST

PART V

MARVELS OF ZOROASTRIANISM

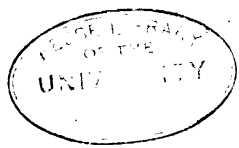

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INTRODUCTION.

1. IN the summary account of the Spend Nask, given in the eighth book of the Dînka*rd*, chapter XIV, it is stated in § 4 (see S. B. E., vol. xxxvii, p. 32) that many marvels, owing to Zaratû*s*t, are published therein, 'just as there are some which, collected and selected, are noticed by the Dînka*rd* manuscript.' This statement evidently refers to the seventh book of the Dînka*rd*, which contains the legendary history of Zaratû*s*t and his religion, related as a series of marvels extending from the creation to the resurrection of mankind. A much briefer account of some of the same details occurs at the beginning of the fifth book of the Dînka*rd*, and appears to have been abridged from a compilation which was either derived partially from a foreign source, or prepared for the use of foreign proselytes. A third compilation of similar legends is found among the Selections of Zâ*d*-sparam. And a careful translation of these three Pahlavi Texts constitutes the Marvels of Zoroastrianism contained in this volume.

2. As the extent of Dk. VII is about 16,000 Pahlavi words (without allowing for one folio lost), it probably contains about four-fifths of the details included in the Spend Nask, the Pahlavi version of which has been estimated, in S. B. E., vol. xxxvii, p. 469, to extend to 20,500 words. It says very little about Zaratû*s*t's conferences with the sacred beings (mentioned in Dk. VIII, xiv, 5, 6), and gives no description of the other world and the way thither (as reported ibid. 8). But it probably contains many verbatim extracts from other parts of the Pahlavi version of the Spend Nask, which appear, however, to have been previously collected in the Exposition of the Good Religion, an older MS. than the Dînka*rd*, which is quoted as an authority in Dk. VII, i, 2.

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3. This seventh book commences with a detailed statement of the descent of the glorious ruling dynasty from the primeval man Gâyômar*d*, through his descendants, the Pê*s*dâ*d*ian and Kayânian rulers, to Kaî-Vi*s*tâsp. Among the individuals, rarely mentioned elsewhere, are the sacred being Hadish (the protector of homesteads in the Visperad), Vâêgere*d* the brother of king Hôshâng, Pâtakhsrôbô king of the Arabs, and Aôshnar the chancellor of Kaî-Ûs. Zaratû*s*t and the three millennial apostles are also mentioned, but the contents of this first chapter are probably derived from the *K*itradâ*d* Nask (see Dk. VII, xiii, 20) and from Yt. XIX, 25–93.

4. Chapter II begins the legendary history of Zaratû*s*t with the descent of his glory, from the presence of Aûha*r*ma*z*d to the house in which Zaratû*s*t's mother was about to be born; and, alarmed at her radiance, the Kavîgs and Karaps, or ruling priests of the district, oblige her father to send her away to another valley, where Pôrûshâspô resided, to whom she was afterwards married; and several legends are related, in which both the archangels and archdemons are active agents, which lead on to the birth of Zaratû*s*t, thirty years before the end of the ninth millennium of the universe, and his complete genealogy is given.

5. Chapter III begins with his laughing at birth, and describes the ill-will of the Karaps, or priests of those times, and their many attempts to destroy him during his childhood, till he openly defied them at the age of seven. At the end of the ninth millennium, when he was thirty years old, as he was bringing Hôm-water out of the fourth effluent of the Dâîtî river, he met the archangel Vohûmanô who had come to invite him to a conference with Aûha*r*ma*z*d, about which no details are given.

6. Chapter IV, however, proceeds to mention that, in two years, he returned from his first conference, by order of Aûha*r*ma*z*d, to preach his religion to the Kîgs and Karaps in the presence of their ruler, Aûrvâîtâ-dang the Tûr. They seem to have listened attentively till he advocated Khvêtûkdas, when they demanded his death, and

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were supported by the Tûr's brother; but the Tûr's son, who presided, remonstrated with them, and Aûrvâîtâ-dang himself protected him, but refused to be converted. Zaratûst was afterwards sent to demand slaves and horses from Vêdvoîst, a rich Karap, who refused them arrogantly; he also went to Parshad-gau in Sagastân and cured his bull with Hôm-water, whereupon Parshad-gau joined him in worship, but not in public. Zaratûst repulsed the demons as in Vd. XIX, 1–4; he is then tempted by a Karap in the form of Spendarmad, whom he also repulses. And he is finally sent to the court of Vistâsp, where he is relentlessly opposed by the Kîgs and Karaps who obtained his imprisonment, during which he is saved from starvation by a miracle; then some of the sacred beings arrive to assist him, and Vistâsp is at last converted, twelve years after the coming of the religion when Zaratûst went to his first conference with Aûharmazd.

7. Chapter V refers to the marvels of the last thirty-five years of Zaratûst's life, after Vistâsp's conversion, but says nothing about his own death, except that he departed to the best existence at the age of seventy-seven. It mentions the establishment of ordeals of thirty-three kinds, the victory of Vistâsp over Argâsp the Khyôn, the useful works and advice of Zaratûst, the compilation of the Avesta, and the birth of Pêshyôtan, the immortal ruler of Kangdez.

8. Chapter VI continues this account of marvels till the death of Vistâsp, which occurred forty-three years later. The legends related are about the presentation of a heavenly chariot to Vistâsp by the soul of an old hero Srîtô who had been killed about 350 years before; and regarding the coming of two high-priests from the southern regions of the earth, ten years after the departure of Zaratûst, to enquire about the religion.

9. Chapter VII relates the marvels occurring after the death of Vistâsp until the end of the sovereignty of Irân; mentioning king Vohûmanô who was a grandson of Vistâsp, the high-priest Sênôv who lived throughout the second century of the religion, the devastator Alexander the Great, the four successive high-priests who restore ortho-

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doxy in the fifth and sixth centuries of the religion, the apostate Rashn-rêsh of about the same period, king Artakhshatar the founder of the Sâsânian dynasty, his chancellor Tanvasar, Âtûrpâd-î Mâraspendân and his son surnamed Avarethrabau, with an anonymous arch-apostate of their time, and then king Khûsrô Anôshêrvân. Finally, it condemns the proceedings of the devastators in later times, whose names are not mentioned.

10. Chapter VIII deals with the ninth and tenth centuries of the religion, which bring the millennium of Zaratûst to a close. After a bitter lamentation over the anarchy in religion and government—in which parts of §§ 34 and 36 are taken from the Varstmânsar commentary on Yas. XXXII in Dk. IX, xxxii, 17, 20—it refers to the arrival of *K*itrô-mêhônŏ, '*him* of the racial home,' a title of Pêshyôtanŏ, son of Vistâsp, and immortal ruler of Kangdez, who arrives with 150 disciples to restore the religion and destroy the wicked, including the Turkish demons, the Arabs, and the ecclesiastical Shêdâspô[1] (Theodosius?). In the thirtieth year before the end of this tenth millennium Aûshêdar, the Developer of Righteousness, is born, and confers with the archangels at the end of the millennium, when the sun stands still for ten days and nights.

11. Chapter IX describes the eleventh millennium, that of Aûshêdar, who produces much prosperity and progress which continue until the fifth century. Then the wizard Mahrkûs appears for seven years, and produces awful winters in four of them, in which most of mankind and animals perish, till he is himself destroyed by the Dâhmân Âfrîn. Afterwards, Yim's enclosure is opened to replenish the earth with animals and men who then begin to subsist more upon the milk of cattle, which is plentiful; and Ashavahistô interferes to diminish the slaughter of cattle. At the end of the fifth century two-thirds of the Irânians have become righteous, and in the thirtieth year before the end of this eleventh millennium Aûshêdar-mâh, the Developer

[1] This name can be read Shêdâsfas in Byt. III.

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of Worship, is born, and confers with the archangels at the end of the millennium, when the sun stands still for twenty days and nights.

12. Chapter X describes the twelfth millennium, that of Aûshê*d*ar-mâh, during which mankind continue to improve, are better supplied, and have fewer wants, while deaths occur only through old age and the executioner. During the last fifty-three years, they leave off eating meat and subsist upon vegetables and milk, for which latter they substitute water for the last three years. But the old tyrant Dahâk breaks loose, and Kerêsâspô has to be roused to smite him. In the thirtieth year before the end of this twelfth millennium Sôshâns, the Triumphant Benefiter, is born; Kaî-Khûsrô and his companions afterwards arrive to assist him, and the sun stands still for thirty days and nights.

13. Chapter XI describes how Sôshâns and his assistants destroy all the evil remaining in the world, during the course of fifty-seven years, while mankind subsist for seventeen years on vegetables, thirty years on water, and ten years on spiritual food. And, at the end of these fifty-seven years, Aharman and the fiend are annihilated, and the renovation for the future existence occurs.

14. Several of the details described in Dk. VII are briefly mentioned in Dk. V, i–iv, where they are introduced by a statement of the siege of Jerusalem by Nebuchadnezzar (*Bûkht-Narsîh*) assisted by Kaî-Lôharâsp, father of Vistâsp. Excepting this account of the siege, in which the Jews are evidently called 'a congregation or tribe' (*ram*), and some remarks about the same 'tribe' at the end of Chapter IV, all the other details which are mentioned have reference only to Irânians; but they are said to be the sayings of Âtû*r*-farnbag as to the MS. which that tribe call really their Gyêmarâ (Chaps. I, 2, 3; IV, 8), as the name can be most plausibly read. Most of the strictly Irânian details have manifestly been derived from the same sources as were consulted by the writer of Dk. VII, that is, from the Pahlavi versions of the Spend and *K*itradâ*d* Nasks. It would probably be hazardous to suppose that the Jewish compilers of the Gemara could have had access to these

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sources, and it might be preferable to assume that Âtûrfarnbag was himself compiling a record of Zoroastrian traditions for the use of some converts from Judaism, to take the place of the Gemara of their former faith.

15. The Zaratûst-nâmak of Zâd-sparam is contained in the latter half (Zs. XII–XXIII) of the first series of his Selections, the former half of which, being a paraphrase of the first half of the Bundahis, has been translated in S. B. E., vol. v, pp. 155–186. In Chapter XII Zâd-sparam relates two of the earliest legends referring to Mazda-worship, which he had found in old MSS. The first of these describes the appearance of the archangel Spendarmad, wearing a golden sacred girdle, at the court of king Mânûskîhar, 428 [1] years before the coming of the religion to Zaratûst when he went to his conference with the sacred beings. The other is the legend of the warrior Srîtô, the seventh brother, who was sent by Kaî-Ûs to kill the frontier-settling ox which threatened him, 300 years before the coming of the religion, with future execration by Zaratûst.

16. Chapter XIII refers to the descent of Zaratûst's glory upon his mother at her birth, and the combination of his spiritual and worldly natures; also detailing his genealogy. Chapter XIV describes the attempts of the demons to destroy him before and at his birth, when Vohûmanô entered his reasoning powers and made him laugh with delight and utter one form of the Ahunavair formula. Chapter XV is about the five Karap brothers, with their first cousins the Aûsikhshes, all descended from the demon of Wrath and a sister of king Mânûskîhar; also about the four brothers of Zaratûst who seem to be unmentioned elsewhere.

17. Chapter XVI details the attempts of one of the Karaps to destroy Zaratûst during his infancy, and the means by which he is preserved; it also explains who Râgh and Nôdar were. In Chapter XVII one of the Karaps foretells the future success of Zaratûst. In Chapter XVIII

[1] The MSS. have 528, but this would be twenty-eight years before the accession of Mânûskîhar, see the synopsis in § 55.

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his father hears him accused of folly, and takes him to a Karap to be cured. In Chapter XIX the chief Karap comes to the house of Zaratûst's father, and is invited to consecrate the food set before him; but Zaratûst objects and a quarrel ensues, which so much disturbs the Karap that he leaves the house, and drops dead from his horse on the road home. In Chapter XX instances are given of Zaratûst's righteous desires, his compassionate assistance of people fording a river, his liberal disposition, his abandoning worldly desires, his pity for dogs, his wish for a good-looking wife, and his acceptance of progress even from the wicked, during his youth.

18. Chapter XXI relates that, at thirty years of age, on his way to the festival of spring, he saw in a vision all mankind following Mêdyômâh, his first cousin, into his presence. He then went on to the bank of the Dâîtîh, and crossed its four channels, when he met Vohûmanô who led him to the assembly of the archangels, where he received instruction from Aûharmazd and saw the omniscient wisdom; the archangels also subjected him to various ordeals.

19. Chapter XXII refers to his conferences with the seven archangels, each at a different place, and extending over ten years. In Chapter XXIII, Mêdyômâh is converted at the end of these ten years. The next two years are spent on the conversion of Vistâsp, in which Zaratûst is assisted by some of the sacred beings, and the narrative ends by giving the dates of several other conversions, births, and deaths. But after its 300th year the religion is disturbed and the monarchy contested; referring, no doubt, to the effects of Alexander's conquest of Persia.

20. These three narratives appear to be the only connected statements of the Zoroastrian legend that remain extant in Pahlavi, and all three seem to be chiefly derived from the Sâsânian Pahlavi version of the Spend Nask, with some probable additions from the similar version of the Kitradâd Nask, as may be gathered from the summary accounts of the contents of these Nasks given in Dk. VIII, xiii, 20–xiv, 15, and translated in S. B. E., vol. xxxvii, pp. 31–34. There are, however, allusions to other legends

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regarding Zaratûst to be found scattered about in Pahlavi literature, to which we shall return after mentioning the manuscript authorities for the texts translated in this volume.

21. The chief existing authority for the Pahlavi text of the Dînkard, Books III–IX, and the only independent one for Book VII, is the MS. B in Bombay, which has been fully described in S. B. E., vol. xxxvii, pp. xxxiii–xxxvii; it will therefore be sufficient here to give a short statement of the information which was there detailed at full length. This MS., written in 1659, was an unbound quarto volume of 392 folios when it was brought from Irân to Surat in 1783; after which time 70 folios became detached from various parts of the MS., but nearly all these had been discovered more than twenty years ago.

22. The writer of the MS. not only recorded the date of his own work, but also copied two previous colophons of his predecessors, with dates corresponding to A. D. 1516 and 1020, and it appears that there had been an intermediate copy about 1355. The MS. of 1020 had been copied at Bakdâd, possibly from the original MS. of the last editor of the Dînkard, which must have been completed about A. D. 900.

23. For the text of Dk. V we have a second authority, independent of B, in the MS. K43 at Kopenhagen (see S. B. E., vol. xxxvii, pp. xxxvii–viii), written shortly after 1594 and also descended from the MS. of 1020.

24. The Selections of Zâd-sparam are found in some of the old MSS., which also contain the Dâdistân-î Dînîk (see S. B. E., vol. xviii, pp. xv–xvii). Of the two MSS. used for the text of Zâd-sparam's Zaratûst-nâmak, K35 was brought from Irân to Kopenhagen in 1843. It has lost many folios, both at the beginning and end; but, before it was so mutilated, a copy (BK) of it was made, which is now in Bombay and contains a copy of its colophon, the date of which corresponds to A. D. 1592. For the text of Zs. xxii, 4–xxiv, 19, which has been lost from K35, the translator is indebted to this old copy. The other MS. authority T, belonging to Ervad Tehmuras in Bombay

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(a copy of which has been used), is dated two generations earlier.

25. Regarding the period of Zâ*d*-sparam's career we are well informed by the date of the third Epistle of Mânû-*sk*îhar, corresponding to A.D. 881, at which time Zâ*d*-sparam was probably in the prime of life; but his Selections were certainly compiled as late as A.D. 900, or about the same time as the completion of the Dînka*rd*. So that the Pahlavi texts, from which these three narratives of the Zoroastrian legends have been translated, were no doubt all written about A.D. 900, and the information they contain was nearly all derived from the Pahlavi versions of two of the Nasks.

26. We have reason to believe that the Pahlavi versions of Avesta texts were completed in the fourth century and revised in the sixth, after the downfall of the heretic Mazdak. This may not only be clearly inferred from the traditional account of the compilation and restorations of the Avesta and Zand, preserved in Dk. IV, 21–36, and translated in S. B. E., vol. xxxvii, pp. 412–418; but is also in accordance with the actual condition of the Pahlavi versions of the liturgical Avesta texts. With the exception of a few interpolated passages, the whole of these Pahlavi versions might have been written, or revised, in the time of king Shahpûhar II (A.D. 309–379). And the exceptional passages mention no persons or events of a later date than the reign of king Khûsrô I (A.D. 531–578); being merely references to such persons as Mazdak, the heretic, and certain commentators who lived about that time.

27. If we examine the Zoroastrian legends, translated in this volume, we shall also find it difficult to discover a passage that clearly alludes to any historical personage of later date than Khûsrô I, who is named in Dk. V, iii, 3; VII, vii, 26, although the compiler of the Dînka*rd* had the traditions of 250 years of Arab rule to draw upon for facts, if he had been disposed to continue the statements of the Pahlavi Spend Nask down to his own time. No doubt, these traditions may have intensified his denunciations of

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the devastators in Dk. VII, vii, 29–38; viii, 4–9, but, like most Pahlavi writers, he is careful not to mention Muhammadanism. Dk. VII, vii, 33, 34 seem to refer to some particular individual of this later time; but the references to Kaîsar and Khâkân, the Turkish demons with dishevelled hair, the Arab, and She*d*âspô (Theodosius?) of Arûm, may all have been taken from a Pahlavi version revised in the time of Khûsrô I.

28. That the original Pahlavi version was translated from an Avesta text, though many Pahlavi commentaries were intermingled, appears certain. Apart from the numerous quotations from revelation (dênô), which may be safely assumed to have had an Avesta original, there are many passages interspersed with glosses, such as the Pahlavi translators habitually used, as well as numerous sentences beginning with a verb, an Avesta peculiarity which generally disappears in an English translation. Regarding the age of this Avesta text it would be hazardous to speculate without further information than we yet possess.

29. The principal details connected with the Zoroastrian legends which have been noticed in other Pahlavi and Pâzand texts, with references to the passages where they occur, are as follows:—

*Gôs*ûrvan informed of the future coming of Zaratû*s*t in Bd. IV, 4.

Z.'s genealogy and family in Bd. XXXII, 1–10.

Summary account of Z. and Zoroastrianism, from the creation to the resurrection, in Dk. VIII, xiv, 1–15.

The abode of Z.'s father, when Z. was born, was on the bank of the Dâre*g*a river (Bd. XX, 32; XXIV, 15).

150 demons were prevented from destroying Z., before his birth, by the presence of a fire in his father's house (Sls. X, 4; XII, 11; Sd. XVI, 3).

Detailed account of the birth of Z. in Dk. IX, xxiv, 1–18.

When Z. first saw the archangels, he thought they were archdemons (Ep. I, x, 9).

Omniscient wisdom temporarily conferred upon Z., and what he then saw (Dk. IX, viii, 1–6; Byt. I, 1–5; II, 5–22).

He saw the soul of Davâns tormented in hell, excepting one foot (AV. XXXII, 1–6; Sls. XII, 29; Sd. IV, 3–11).

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He also saw a mortal with children and an immortal without any, and preferred the former (Dd. XXXVII, 43).

And he beheld the terrible condition of Keresâsp's soul (Dk. IX, xv, 1–4).

Advice of Aûharmazd to Zaratûst (Sd. XXV, 6–9; LXXXI, 2–16).

The demon Envy (Aresh) converses with Z. in Dk. IX, xxxi, 6–11.

Aharman tempts Z. with the promise of 1000 years dominion, in Mkh. LVII, 24–29.

About Maîdôk-mâh, in Dk. IX, xliv, 19.

Z. coming to preach to king Vistâsp, in Sg. X, 64–68.

Archangels assist Z. in converting Vistâsp, also the war with Argâsp, in Dk. VIII, xi, 2–4.

The war of the religion with Argâsp mentioned in Bd. XII, 33.

The families of Zaratûst, Hvôv, and Vistâsp mentioned in Dk. VIII, xxix, 25.

About Frashôstar and Gâmâsp in Dk. VIII, xxxviii, 68; IX, xlii, 8, 9; xliv, 17, 18.

About Kaî-Vistâsp, Frashôstar, Porûkâst, Gâmâsp, and Hûtôs in Dk. IX, xlv, 3–5.

Brâd-rûkhsh, or Brâdrô-rêsh the Tûr, mentioned as destroying the righteous man, in Dd. LXXII, 8; Sd. IX, 5; Dk. VIII, xxxv, 13; IX, x, 3.

The last millenniums mentioned in Dk. IX, xxxix, 18; xli, 6–8.

Events in the last two millenniums, in Byt. II, 22–III, 62.

The resurrection described in Bd. XXX.

30. Beyond the frequent occurrence of the names of the chief actors in the traditions, there are not many references to the Zoroastrian legends in the extant Avesta. This is owing to the fact that three-fourths of the Avesta texts, including the Nasks specially devoted to these legends, have been lost. The chief references to them that still survive in the Avesta are as follows:—

The passing on of the kingly glory from ruler to ruler, from Haoshyang,ha to Kava-Haosrava, from Zarathustra to Kava-Vîstâspa and the Saoshyant, in Yt. XIX, 25–90.

The terror of the demons on hearing of the birth of Z., in Vd. XIX, 43–47.

Z. mentioned as son of Pourushaspa in Yt. V, 18.

Verethraghna gives Z. strength, health, vigour, and keenness of sight (Yt. XIV, 33).

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References to Z.'s conference with Ahura Mazda, and his rejection of the demons, in Yas. XII, 5, 6.

The demons attempt to destroy Z., and to tempt him, but are repelled by recitations, in Vd. XIX, 1–10.

Commentary on the Ahunavair, in Yas. XIX.

Z. converses with Haoma, in Yas. IX, 1–16.

Fate of the soul after death revealed to Z., in Vd. XIX, 26–34.

Z. is taught various spells, in Yt. XIV, 34–38.

He prays that he may convert the queen Hutaosa, in Yt. IX, 26; XVII, 46.

References to the battle with Are*gad*-aspa, in Yt. V, 109, 113, 116, 117; IX, 30; XVII, 50, 51.

Z.'s reply to Frasha*o*stra regarding the ritual, in Yas. LXXI, 1–11.

There are also other references to Kava-Vî*s*tâspa, Frasha*o*stra, *G*âmâspa, Pouru*k*istâ, Maidhyôm*a*u, the Haê*k*a*d*aspas, Spitamas, and Saoshya*n*ts. And the Fravashis of all the righteous persons receive homage in Yt. XIII. Of the unbelievers, the Karapans and Kavis are mentioned several times in the Gâthas and Ya*s*ts, including the Hôm Ya*s*t; and the Usikhsh once in the Gâthas.

31. So far as these references in the Avesta extend, they agree with the Pahlavi versions of the legends, and occasionally state some further particulars. We may, therefore, safely conclude that these Pahlavi versions present a fairly complete view of the Zoroastrian legends current in Sâsânian times. But we have another means of testing this conclusion more fully in the Persian Zartu*s*t-nâmah, translated by Eastwick in the Appendix to *The Parsi Religion, as contained in the Zand-Avasta*, by John Wilson, D. D. (Bombay: 1843).

32. This Zartu*s*t-nâmah contains 1570 Persian couplets, composed by Zartu*s*t Bahrâm Pa*z*dû, apparently at the ancient city of Raî, and finished on August 12, 1278. But Eastwick's English translation was made from a good MS. of this poem, written by Dastûr Barzû Qiyâmu-d-dîn (=Kâmdîn) in 1636, belonging to the Wilson Collection and now in the library of Lord Crawford at Wigan. Zartu*s*t Bahrâm relates how a priest of Raî, named Kaî-Kâûs, son of Kaî-Khusrô, showed him an old Pahlavi MS.

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narrating the history of Zartust, and offered to interpret it, if he would undertake to paraphrase it, in Persian verse, for the information of others.

33. After mentioning Z.'s grandfather and father, descended from king Frêdûn, a frightful dream of his mother is related, in which she sees herself attacked by wild beasts eager for the destruction of her son, who drives them away. She relates her dream to an astrologer, who prognosticates a wonderful career for the unborn child; but this dream is an addition to the Pahlavi texts.

34. The child is born, and laughs at birth, exciting admiration among the women and dismay among the magicians. Dûrânsarûn, their chief, comes to see the child, and tries to kill him with a dagger; but his hand is withered, and the magicians carry off the child, who is exposed to death from fire, oxen, horses, and wolves, but all in vain, as his mother brings him home safe on each occasion. Another magician, named Bartarûsh, then foretells that Z. cannot be destroyed, and will establish a new religion; and he repeats this to the child's father, naming Gustâsp as his future protector. This narrative corresponds with Dk. VII, iii, 2–31; but then follows the addition that he was confided to the care of an old man, named Barzînkarûs, till he completed his seventh year.

35. Then Dûrânsarûn and Bartarûsh went together to see him, and tried their magic arts upon him in vain (ibid. 32, 33). Afterwards, when Z. was sick, Bartarûsh supplied him with filthy drugs, but he threw them on the ground, which seems to be another version of Zs. XVIII, 5, 6. Then follows a paraphrase of Dk. VII, iii, 34–48, and Zs. XX, 4, 5; XXI, 1–20, 23–27, with some additional remarks about worship and the Avesta being taught to Z. The conferences with the six archangels are more detailed than in Zs. XXII, and more ritualistic in their tendency.

36. When Z. returns to the earth, he is met by the demons and magicians, who oppose him, but are killed or dispersed by the utterance of an Avesta text; in which account we have an extreme condensation of Dk. VII, iv, 36–46, 57–62. He then goes to the court of king Gustâsp,

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where he is hospitably received by the king, surrounded by his princes and wise men. With the latter Z. enters into argument, and overcomes them all successively. This is repeated, till all the learned of the realm are vanquished in argument, in the course of three successive days.

37. Then Z. produces the Avesta and Zand, and reads a chapter; but the king hesitates to accept it, until he learns more about it; and Z. retires to his lodgings. In the meantime, the wise men form a conspiracy to ruin Z., by secreting in his lodgings, with the connivance of his doorkeeper, many of the impure things used by sorcerers. The next day, while the king and Z. are examining the Avesta, the wise men denounce Z. as a sorcerer; his lodgings are searched, and the impurities are brought to the king, who becomes angry and commits Z. to prison.

38. Now the king had a magnificent black horse, and when Z. had been a week in prison, this horse fell sick, and was found with its four feet drawn up to its belly. When the king was informed, he summoned his wise men, but they could suggest no remedy; so the king and all his people remained fasting all day and lamenting, and the jailer forgot to take any food to Z. till the evening, when he told Z. about the state of the black horse.

39. Z. requested the jailer to inform the king that he could cure the horse; and the king, on hearing this the next day, releases Z., who undertakes to restore the horse's limbs to their natural state, on receiving four solemn promises, one for the cure of each leg. Three of these promises are that the king, his son Isfendyâr (= Spend-dâd), and the queen, should each undertake to accept his religion and never forsake it; and the fourth promise is that the false accusation of sorcery, made by the wise men, should be investigated.

40. After each promise Z. prays vehemently, and each limb is restored to use. While, on the confession of Z.'s doorkeeper, the wise men are convicted of fraudulent deceit, and are sent to execution. The Persian version is here a highly embellished paraphrase of Dk. VII, iv, 64–70, especially in the horse episode.

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41. King Gustâsp next asks Z. to pray for information as to the king's future position in the other world, also that he may become invulnerable, omniscient as to worldly affairs, and immortal; but Z. tells him that he must be satisfied with the first wish for himself, and the remaining three for other persons. The next day, while the king is sitting in court with Z. present, horsemen arrive, who are the archangels Bahman and Ardabahist, with the spirits of the Khûrdâd and Gusâsp fires. They are sent to testify the truth of Z.'s mission, and to urge the king to accept the religion; this he does, and they then depart; when Z. informs the king that his four wishes will be granted, as he will soon see. For some of these details see Dk. VII, iv, 74–82.

42. Zartust then performs the Darun ceremony, having provided wine, perfume, milk, and a pomegranate. After reciting prayers from the Avesta, he gives the wine to the king to drink, who then falls into a trance and sees his own future position in heaven, and those of others. His son Peshôtan receives the milk which makes him immortal. The perfume, or incense, is given to Gâmâsp who obtains knowledge of all events till the resurrection. And Isfendyâr, the warlike son of Gustâsp, eats one grain of the pomegranate and becomes invulnerable. The Pahlavi versions are silent about the king's four wishes and their fulfilment, except such hints as may be conveyed in Dk. VII, iv, 84–86. Afterwards, Z. reads the Avesta to the king and comments upon it; concluding with praises of the creator.

43. To this narrative Zartust Bahrâm adds a further episode of Z. asking for immortality, at the time when he went with Bahman to confer with the creator. His request is refused, but the creator gives him a drop of liquid to drink, like honey, and he sees everything in both worlds, as in a vision. When he wakes up, he relates what he saw in heaven and hell; and also describes a tree with seven branches of gold, silver, copper, brass, lead, steel, and mixed iron, respectively, overshadowing the world. The creator explains that these seven branches represent seven

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powerful personages who arise in successive ages of the world. The golden branch is Z. himself, the silver is Gustâsp, the copper is an Askânian king, the brass is Ardashîr the Sâsânian, the lead is king Bahrâm (Gôr), the steel is Nôshêrvân who destroys the heretic Mazdak, and the mixed iron is the malicious monarch who upsets the true faith. Then follow many details of the lamentable evils which then occur; and when the Hazârahs[1] appear, the condition of Irân becomes still worse, as described in Byt. II, III, until the arrival of king Bahrâm the Hamâvand from India, and Peshôtan from Kangdiz, who restore the Irânian monarchy and religion.

44. This additional narrative is evidently a paraphrase of the Pahlavi Bahman Yast, translated in S. B. E., vol. v, pp. 191–235; and that Pahlavi text appears to be merely an enlarged edition of Fargard VII of the Sûdkar Nask, of which a short summary is given in Dk. IX, viii.

45. From the foregoing epitome of the Persian Zartustnâmah, it will be evident that its author's information was a combination of the statements still surviving in Dk. VII and Zs. XII–XXIII, so far as they suited his fancy and convenience. Many statements are omitted, others either condensed, or greatly elaborated; but very few novelties can be detected, excepting such as are clearly due to the writer's own imagination. Whether any small residuum of these novelties can be attributed to other sources than the Persian writer's fancy, must remain doubtful until some older authority for such details is discovered.

46. With regard to Z.'s vision of heaven and hell, which is mentioned in Zartust Bahrâm's final episode, his immediate informant was certainly Byt. II, 11–13; but the original authority was the Spend Nask, as summarized in Dk. VIII, xiv, 7, 8, although Dk. VII omits this incident, and Zs. XXI, 21, 22 merely mentions the bodily appearance of the omniscient wisdom, without referring to Z.'s vision. The details of the conferences with the six archangels,

[1] Those specially belonging to the latter millenniums, probably meaning the people who were expected to make most of the last two centuries intolerably wicked.

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which are summarized in Dk. VIII, xiv, 9, as having existed in the Spend Nask, are also omitted in Dk. VII, though briefly stated in Zs. XXII.

47. It is worthy of notice that Z. was first sent to offer his religion to the Kîgs and Karaps and their sovereign, Aûrvâîtâ-dang the Tûr (see Dk. VII, iv, 2–20), who seem to have received his doctrines favourably, excepting his advocacy of Khvêtûk-das[1], which led to their rejection of his proposal. He was next sent to the Karap Vêdvôîst (ibid. 21–28), whom Aûha*r*ma*zd* had hitherto befriended; but this Karap was rejected for illiberality and arrogance. Z. then went to Parsha*d*-tô*r*â in Sagâstân (ibid. 31–35), taking some Hôm-water with him, to cure an infirm bull belonging to this chieftain, as soon as the latter had accepted the religion in public; the chieftain assented to the religion, though only privately, but this was sufficient to obtain the cure of his bull. It was only after these three trials that the conversion of king Vistâsp was attempted.

48. There is some difficulty in understanding the exact difference between the primeval religion and that taught by Zaratûst. When Dk. VII, i, 9–11 speaks of Aûha*r*ma*zd* talking with Masyê and Masyâôî; or Hadish tells them of Aûha*r*ma*zd*, the archangels, and the Ahunavair (ibid. 12, 13); or the sacred beings are said to have taught them the primitive arts (ibid. 14); or we are told of the existence of demons in the times of Hôshâng and Tâkhmôrup (ibid. 18, 19); or of Ashavahistô in the time of king Pâtakhsrôbô (ibid. 34); it may be urged that the mention of these beings in connection with the men of those times is no proof that their existence was known then. Because it only shows that the old writers, being satisfied that these beings existed in their own time and were immortal, only logically assumed that they must have existed in former times. The really weak point in their argument being the assumption of the existence of such beings in their own time.

49. Safer conclusions may be formed by noticing the

[1] For the meaning of this term, as defined by the texts which use it, see S. B. E., vol. xviii, pp. 389–430.

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dogmas that Zaratûst most strongly advocates and reprobates. When he goes to his first conference (Dk. VII, iii, 56–62) he goes in search of righteousness. When he went to Aûrvâîtâ-dang, as mentioned above, he advocated the praise of righteousness, scorn of the demons, and the observance of ceremonies; but it was only his scorn of the demons, which took the form of Khvêtûk-das, that the Karaps really rejected. In Dk. VII, iv, 14, he says, 'worldly righteousness is the whole worship of the demons, and the end of the Mazda-worship of Z.' Though the Hôm plant was sacred before Z.'s birth (ibid. ii, 22–47), the Hôm-water (ibid. iv, 29–35) seems to have been a distinctive token of Z.'s religion; also chanting the Ahunavair (ibid. iv, 38, 41, 42, 56, 61) and the Avesta in general (ibid. 63). The perverted religion and demonizing of the Kîgs and Karaps appear to have been the worst faults he had to find with them (ibid. 64, 67). And the archangels tell Vistâsp that the world requires the good religion which proceeds through Z.'s recitation, so he should chant the Ahunavair and Ashem-vohû, and not worship the demons (ibid. 79, 80). Again, when Dûrâsrôb and Brâdrôk-rêsh partake of food with Pôrûshâspô and Zaratûst (ibid. iii, 34, 38), the latter does not object to the form of worship proposed, but to the person selected to conduct it; and he then proclaims his own reverence for the righteous and the poor.

50. From these statements we may conclude that the old writers, who have handed down these legends from ancient times, were of opinion that Zaratûst was not so much the founder of a totally new religion, as he was a reformer who retained as much of the prior religion as was not seriously objectionable. While strongly insisting upon the necessity of reverencing all good spirits, he strictly prohibited all propitiation of evil spirits. His law was to resist and destroy all that is evil and injurious to man, and to respect and honour all that is good and beneficial to him. According to the legends, he seems to have found little gross idolatry, in the form of image-worship, to reprobate. From the times of the idol-worship encouraged by Dahâk in Bâpêl (Dk. VII, iv, 72), and of the destruction of the

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celebrated idol-temple on the shore of Lake *Kêkast* by Kaî-Khûsrôî (ibid. i, 39; Mkh. ii, 95), we find nothing in the legends about this form of idolatry, till 'the oppressiveness of infidelity and idol-worship,' shortly after the downfall of the Sâsânians, is lamented (Dk. VII, viii, 6). Demon-worship (ibid. iii, 35; iv, 30; vii, 17, 36, 37; viii, 7, 34), although a term sometimes applied to idolatry, seems to be often used in its literal sense of 'worship of evil spirits,' one form of which is described by Zaratûst (ibid. iv, 47–53).

51. Another interesting study, for which these Zoroastrian legends supply materials, is the traditional chronology which they contain; and how far it will be found, upon examination, to harmonize with the system stated in Bd. XXXIV, or to explain the manifest inaccuracies of that system. The matter is rather complicated, but the Zoroastrian system can be connected with the European system of chronology with some degree of probability.

52. The epoch of Zoroastrian chronology is 'the coming of the religion,' but it has long been doubtful whether this event was the birth of Zaratûst, or his going to conference with the sacred beings, or the acceptance of the religion by Vistâsp. Any doubt, however, as to the meaning of the phrase, has now been removed by the statement in Dk. VII, viii, 51, that the first century of the religion is that from the time when Zaratûst came forth to his conference, which event happened when he was thirty years old (ibid. iii, 51, 60, 62). It is also stated, in Bd. XXXIV, 7, that Vistâsp reigned thirty years before the coming of the religion, that is, before Zaratûst went to his conference. From these data it is evident that the traditional Zoroastrian chronology makes the birth of Zaratûst coincide with the accession of Vistâsp.

53. The nearest date to these events, which is well defined in both the Zoroastrian and European systems of chronology, is that of the death of Alexander, near midsummer in B.C. 323, which Bd. XXXIV, 7, 8, places 272 years after the coming of the religion, that is, after the thirtieth year of Vistâsp's reign. And if this were the first

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year of the religion, the death of Alexander must have occurred in its 273rd year, according to the Bundahiš.

54. But this has to be reconciled with the statement in Zs. XXIII, 12, that, after its 300th year, 'the religion is disturbed and the monarchy is contested;' which statement is expressed more definitely by AV. I, 2–6, when it asserts that the religion remained in purity for 300 years, but then Alexander came to Irân and destroyed the monarchy. If these statements be accepted literally, they imply that Alexander invaded Irân either in the 300th year of the religion, or shortly after that date, but certainly not before it. We cannot place Alexander's invasion of Irân itself at a later date than the battle of Gaugamela (B.C. 331); and if this were the 300th year of the religion, the death of Alexander (B.C. 323) must have occurred in its 308th, instead of its 273rd year, and the coming of the religion would have to be put back thirty-five years. This may be done with some plausibility by assuming an omission of thirty-five years between the reigns of Hûmâî and Dârâî, where the Bundahiš passes from traditional to historical personages. Alexander's invasion must also have been a good and sufficient reason for the dissolution of the hundred-discipledom, or priestly college, established by Šênô, which lasted only till the 300th year, as Zs. XXIII, 11 informs us.

55. If we now adopt the abbreviations A.R. for '*anno religionis*' and B.R. for '*before the religion*,' we are prepared to compile the following synopsis of Zoroastrian Chronology according to the millennial system of the Bundahiš, extended to the end of time, but dealing only with traditional matters, combined with the European dates of the same events, deduced from the synchronism of A.R. 300 with B.C. 331, as stated above in § 54:—

B.R. 9000, B.C. 9630. Beginning of the first millennium of Time; and formation of the Fravashis, or primary ideas of the good creations, which remain insensible and motionless for 3000 years (Bd. I, 8; XXXIV, 1).

„ 6000, B.C. 6630. Beginning of the fourth millennium, when the spiritual body of Zaratûšt is framed together, and remains 3000 years with the archangels (Dk. VII, ii, 15, 16), while

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the primeval man and ox exist undisturbed in the world, because the evil spirit is confounded and powerless (Bd. I, 20, 22; III, 1, 3, 5; XXXIV, 1).

B. R. 3000, B. C. 3630. Beginning of the seventh millennium, when the evil spirit rushes into the creation on new-year's day, destroys the primeval ox, and distresses Gâyômar*d*, the primeval man (Bd. I, 20; III, 10–20, 24–27; XXXIV, 2). Z. appears to remain with the archangels for 2969 years longer.

„ 2970, B. C. 3600. Gâyômar*d* passes away (Bd. III, 21–23; XXXIV, 2).

„ 2930, B. C. 3560. Masyê and Masyâôî had grown up (Bd. XV, 2; XXXIV, 3).

„ 2787, B. C. 3417. Accession of Hôshâng (Bd. XXXIV, 3).

„ 2747, B. C. 3377. Accession of Tâkhmôrup (ibid. 4).

„ 2717, B. C. 3347. Accession of Yim (ibid.).

„ 2000, B. C. 2630. Beginning of the eighth millennium. Accession of Dahâk (ibid. 4, 5).

„ 1000, B. C. 1630. Beginning of the ninth millennium. Accession of Frê*d*ûn (ibid. 5, 6).

„ 500, B. C. 1130. Accession of Mânû*sk*îhar (ibid. 6).

„ 428, B. C. 1058. Spenda*r*ma*d* comes to Mânû*sk*îhar at the time of Frâsiy*âv*'s irrigation works (Zs. XII, 3–6). The MSS. have B. R. 528, but to bring this date into the reign of Mânû*sk*îhar would be inconsistent with the millennial arrangement; while to assume a clerical error of one century is a probable explanation, as it makes the date more consistent with the allusion to Frâsiy*âv*, whose irrigation works, mentioned in Bd. XX, 34; XXI, 6, must have been carried out in the latter part of Mânû*sk*îhar's reign.

„ 380, B. C. 1010. Accession of Aûzôbô (Bd. XXXIV, 6).

„ 375, B. C. 1005. Accession of Kaî-Qobâ*d* (ibid. 6, 7).

„ 360, B. C. 990. Accession of Kaî-Ûs (ibid. 7).

„ 300, B. C. 930. Zaratû*s*t first mentioned by the ox that Srîtô killed (Zs. XII, 7–20).

„ 210, B. C. 840. Accession of Kaî-Khûsrôî (Bd. XXXIV, 7).

„ 150, B. C. 780. Accession of Kaî-Loharâsp (ibid.).

„ 45, B. C. 675. The Glory descends from heaven at the birth of Dûk*d*ak (Zs. XIII, 1).

„ 30, B. C. 660. Accession of Kaî-Vi*s*tâsp (Bd. XXXIV, 7). Vohûmanô and Ashavahi*s*tô descend into the world with a stem of Hôm (Dk. VII, ii, 24). Zaratû*s*t is born (ibid. v 1).

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B. R. 23, B. C. 653. Z. is seven years old when two Karaps visit his father, and Dûrâsrôbô dies (Dk. VII, iii, 32, 34, 45).

„ 15, B. C. 645. Z. is fifteen years old when he and his four brothers ask for their shares of the family property (Zs. XX, 1).

„ 10, B. C. 640. Z. leaves home at the age of twenty (ibid. 7).

A. R. 1, B. C. 630. Beginning of the tenth millennium. Z. goes forth to his conference with the sacred beings on the 45th day of the 31st year of Vistâsp's reign (Dk. VII, iii, 51–62; viii, 51; Zs. XXI, 1–4).

„ 3, B. C. 628. Z. returns from his first conference in two years, and preaches to Aûrvâîtâ-dang and the Karaps without success (Dk. VII, iv, 2–20).

„ 11, B. C. 620. After his seventh conference, in the tenth year he goes to Vistâsp; Mêdyômâh is also converted (ibid. 1, 65; Zs. XXI, 3; XXIII, 1, 2, 8).

„ 13, B. C. 618. Twelve years after Z. went to conference, Vistâsp accepts the religion, though hindered for two years by the Karaps (Dk. VII, v, 1; Zs. XXIII, 5, 7).

„ 20, B. C. 611. A Kavîg, son of Kûndah, is converted (Zs. XXIII, 8).

„ 30, B. C. 601. Defeat of Argâsp and his Khyons (ibid.).

„ 40, B. C. 591. Vohûnêm is born (ibid.). About this time the Avesta is written by Gâmâsp from the teaching of Z. (Dk. IV, 21; V, iii, 4; VII, v, 11).

„ 48, B. C. 583. Z. passes away, or is killed, aged seventy-seven years and forty days, on the 41st day of the year (Dk. V, iii, 2; VII, v, 1; Zs. XXIII, 9).

„ 58, B. C. 573. Arrival of the religion is known in all regions (Dk. VII, vi, 12).

„ 63, B. C. 568. Frashôstar passes away (Zs. XXIII, 10).

„ 64, B. C. 567. Gâmâsp passes away (ibid.).

„ 73, B. C. 558. Hangâûrûsh, son of Gâmâsp, passes away (ibid.).

„ 80, B. C. 551. Asmôk-khanvatô passes away, and Akht the wizard is killed (ibid.).

„ 91, B. C. 540. Accession of Vohûman, son of Spend-dâd (Bd. XXXIV, 7, 8).

„ 100, B. C. 531. Sênô is born (Dk. VII, vii, 6).

„ 200, B. C. 431. Sênô passes away (ibid.; Zs. XXIII, 11).

„ 203, B. C. 428. Accession of Hûmâî (Bd. XXXIV, 8).

[Here ends the fragment of the old millennial system preserved in the Bundahis which omits thirty-five years in

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this place, as explained in § 54, with the effect of postponing the end of the millennium. It then proceeds to finish the chronology in its own fashion; mentioning only three historical names, which are here added; the thirty-five omitted years being also inserted.]

A. R. 268, B. C. 363. Accession of Dârâî (ibid.).

„ 280, B. C. 351. Accession of Dârâî, descendant of Dârâî (ibid.).

„ 294, B. C. 337. Accession of Alexander[1] (ibid.).

„ 300, B. C. 331. Invasion by Alexander. *S*ênô's hundred-discipledom ends, the religion is disturbed, and the monarchy contested (Zs. XXIII, 11, 12; AV. I, 2–6).

„ 308, B. C. 323. Death of Alexander (Bd. XXXIV, 8).

„ 400, B. C. 231. Benightedness arises (Dk. VII, vii, 9).

„ 440–560, B. C. 191–71[2]. Orthodoxy is still upheld by four successive high-priests (Dk. VII, vii, 8–10).

„ 800–950, A. D. 170–320. The ninth and tenth centuries are represented as very evil and miserable (ibid. viii, 2–45, 61).

„ 971, A. D. 341, Aûshê*d*ar is born (ibid. 55–57).

„ 1001, A. D. 371. Beginning of the eleventh millennium, when the sun stands still for ten days, and Aûshê*d*ar is thirty years old and confers with the sacred beings (ibid. 58–60).

„ 1400–1500, A. D. 770–870. In this century the wizard Mahrkûs produces seven awful winters successively, in which most of mankind and animals perish, including himself (ibid. ix, 3).

„ 1971, A. D. 1341. Aûshê*d*ar-mâh is born (ibid. 18–20).

„ 2001, A. D. 1371. Beginning of the twelfth millennium, when the sun stands still for twenty days, and Aûshê*d*ar-mâh is thirty years old and confers with the sacred beings (ibid. 21–23).

„ 2971, A. D. 2341. Sôshâns is born (ibid. x, 15–18).

„ 3001, A. D. 2371. Beginning of the preparation for the Renovation, when the sun stands still for thirty days, and Sôshâns is thirty years old (ibid. 19); but another passage (ibid. xi, 2) implies that this is the date of his birth.

„ 3028, A. D. 2398. The renovation of the universe occurs at the end of the fifty-seventh year of Sôshâns (ibid. 4, 7).

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[1] He became king of Macedon B. C. 336, and of Persia in 331.

[2] The erroneous dates in the Bundahi*s* chronology (see § 57) alter this period to B. C. 156–36.

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56. We must suppose that the millennial chronology, which the Bundahis discontinues in the middle of the tenth millennium, was originally completed to the end of Time, as attempted in this synopsis, in accordance with the statements in Byt. and Dk. But the allusions to future events and denunciations of coming evils were, no doubt, of a mythological or general character, such as those still surviving in Dk. VII, vii, 29–32; viii, 40, 41, 44–46, 48–60; ix–xi. Whenever we meet with seemingly prophetic descriptions and denunciations, which clearly allude to historical events, such as those in Dk. VII, vii, 3–28; viii, 2, 10, 23, 32–36, 42, 43, 47, 61, they must, of course, be treated as interpolations of a later date than the events themselves. And there are several passages that may belong to either class.

57. It has been already shown, in § 54, that the death of Alexander, which the Bundahis places in A.R. 273, must have occurred in A.R. 308 according to other traditional records. If this error of thirty-five years stood alone, it might be considered accidental; but when we find that the Bundahis supplies only 284 years for the Askânians, to fill up the whole interval of 548 years between Alexander and Ardashîr, son of Pâpak, we must conclude that these two errors were intended for the purpose which they both fulfil, that of postponing the end of the tenth millennium. On the other hand, the Sâsânians who ruled for 425 years, are allowed 460 years in the Bundahis, which just counterbalances the thirty-five years omitted after the time of Hûmâî. This third error may be considered unintentional, as it probably arose from counting the year of each succession twice over, first in the reign of the deceased king, and again in that of his successor.

58. The extent to which the Bundahis chronology is distorted, by these three errors, will be better understood on inspection of the following tabular statement than from any description of the results, merely observing that the year of the religion (A.R.) is given according to Bundahis dates in the first column, and according to real dates in the second. Several intermediate events have been inserted,

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for the sake of illustration, and each of their Bundahi*s* dates includes its proper proportion of the errors[1]:—

Bd. date.	Real date.		Real date.	Bd. date.
A. R. 265,	A. R. 300.	Invasion by Alexander . .	B. C. 331,	B. C. 331.
„ 273,	„ 308.	Death of Alexander . . .	„ 323,	„ 323.
„ 321,	„ 400.	Real date of A. R. 400 . .	„ 231,	„ 275.
„ 400,	„ 553.	Bd. date of A. R. 400 . . .	„ 78,	„ 196.
„ 528,	„ 800.	Real date of A. R. 800 . .	A. D. 170,	„ 68.
„ 557,	„ 856.	Accession of Ardashîr . .	„ 226,	„ 39.
„ 605,	„ 900.	Real date of A. R. 900 . .	„ 270,	A. D. 10.
„ 647,	„ 939.	Accession of Shahpûhar II .	„ 309,	„ 52.
„ 713,	„ 1000.	Real date of A. R. 1000 . .	„ 370,	„ 118.
„ 786,	„ 1068.	Accession of Yaz*d*akar*d* II .	„ 438,	„ 191.
„ 800,	„ 1081.	Bd. date of A. R. 800 . .	„ 451,	„ 205.
„ 841,	„ 1118.	Accession of Kavâ*d* . . .	„ 488,	„ 246.
„ 884,	„ 1158.	Execution of the Mazdakites	„ 528,	„ 289.
„ 887,	„ 1161.	Accession of Khûsrô I . .	„ 531,	„ 292.
„ 900,	„ 1173.	Bd. date of A. R. 900 . . .	„ 543,	„ 305.
„ 951,	„ 1220.	Accession of Khûsrô II . .	„ 590,	„ 356.
„ 1000,	„ 1265.	Bd. date of A. R. 1000 . .	„ 635,	„ 405.
„ 1017,	„ 1281.	Death of Yaz*d*akar*d* III . .	„ 651,	„ 422.

59. The object of preparing this statement has been to ascertain the reason for the intentional errors in the Bundahi*s* chronology, and the probable period at which they were introduced. It has been mentioned, in § 57, that the effect of both the errors, which are not accidental, has been to postpone the end of the tenth millennium, but they also postpone the dates of some other events which are mentioned in the Zoroastrian legends.

60. Thus, we are told in Dk. VII, vii, 9, that benightedness arises after A.R. 400, which is postponed by the errors from B. C. 231 to 78, but both of these times seem to have been equally unpropitious to the Zoroastrians. Then we learn (ibid. 10, 11) that in the fifth and sixth centuries, say A.R. 440–560, orthodoxy is still upheld by four successive high-priests. This period is postponed by the errors from B. C. 191–71 to 156–36 (see p. xxxi, n. 2), and Zoroastrianism was probably flourishing the whole time. So far, no reason for the alterations can be discovered, as the vague description of events, supplied by the old writer, appears to be

[1] The basis of calculation is the real date of each event and real century, but the Bd. date of each Bd. century. The only Bd. data are 284 years from the death of Alexander to the accession of Ardashîr, and 460 years from the latter to the death of Yaz*d*akar*d* III, as stated in § 57.

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just as applicable to the original periods as to the altered ones.

61. We are further informed (Dk. VII, viii, 2–45) that much evil and misery occur in the ninth and tenth centuries (A.R. 800–1000), at all events until the birth of Aûshê*d*ar (ibid. 55–57) in A.R. 971; and such events as war, invasion, fall of monarchy, oppression, persecution, infidelity, and apostasy are mentioned. Aûshê*d*ar confers with the archangels in A.R. 1001 (ibid. 58–60), and the evils afterwards pass away till A.R. 1400–1500 (ibid. ix, 3), when frightful winters occur. The evil period A.R. 800–971 was originally A.D. 170–341, or from the middle of the reign of Vologeses III to the middle of that of Shahpûhar II. But the Bundahi*s* postpones this period to A. D. 451–608, or from the time of the Armenian revolt in the reign of Ya*z*daka*rd* II, to that of the first total defeat of a Persian army by the Arabs near Dhû-Qâr in the reign of Khûsrô II. The evil times were probably expected to continue till the end of the millennium, or later, as in the case of Zaratû*s*t himself; for Aûshê*d*ar does not go to his conference till A.R. 1001, and might not be expected to begin to preach till A.R. 1011. These dates, originally A.D. 371–381, comprising the remainder of the reign of Shahpûhar II, would be altered by Bd. to A. D. 636–645, a period which includes the last two great battles with the Arabs, that decided the downfall of the Sâsânian dynasty, though king Ya*z*daka*rd* III lived some six years longer as a fugitive [1].

62. It is hardly possible that king Ardashîr (A.D. 226–241) and his chancellor Tanvasar, when collecting and revising their sacred books, would have compiled the original traditional system of chronology, however general might have been the terms in which the evils were described by the records they possessed, because it would have been a voluntary confession that they had no power to remedy

[1] The authorities consulted, for Persian historical facts and dates, have been Nöldeke, *Aufsätze zur persischen Geschichte;* and A. von Gutschmid, *Geschichte Irans und seiner Nachbarländer von Alexander dem Grossen bis zum Untergang der Arsaciden:* edited by Nöldeke.

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the evils of their own time. But if they found the system in an ancient document, they might have been quite willing to admit that evils existed, owing to their enemies, which would have become much worse if they had not been mitigated by their own exertions. In fact, an old document prophesying evil which actually occurred at the time specified, could be used as evidence of the truth of their religion, and would therefore be carefully preserved. And it is quite certain that, if they had altered the chronology of an old document which foretold the time of the downfall of the monarchy, they could not have correctly guessed that time before the downfall occurred. For these reasons we must conclude that the original system of chronology, handed down by the Bundahi*s*, was neither compiled nor altered in the time of Ardashîr.

63. For the long reign of Shahpûhar II (A.D. 309–379) the original tradition predicted not only a continuation of evil times, but also the birth and education of a new apostle, Aûshê*d*ar, for the next millennium, who was expected to put an end to evil for about four centuries. His birth was to take place in A. D. 341, and his conference was to commence in 371. These dates are so well defined that, if we could discover any important religious teacher to whom they could refer, we might be justified in believing that the original chronology was compiled in his time. Unfortunately, we know very little of the internal history of Persia during this reign; there was war with the Romans in 337–350 and 358–363, and on the eastern frontiers in the intervening period; also a persecution of the Christians, beginning about 339; all of which fairly represent the predicted evils.

64. Regarding the priesthood and religious history of the reign, we have only the traditions handed down in Pahlavi texts to guide us. In these we are told that Âtûr*p*â*d*, son of Mâr*a*spend (Dk. VII, vii, 19), was born in the steel period (Dk. IX, viii, 4), and lived in the reign of king Shahpûhar II, son of Aûhar*m*a*zd* (AV. p. 145 n), being high-priest over the religion (Dd. XXXVII, 36). He also collected and preserved the Nasks (Dk. VIII, i, 22),

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and, after he had proved his orthodoxy by ordeal (Sg. X, 70, 71), the king proclaimed his intention of not allowing any more heterodoxy (Dk. IV, 27[1]). In his old age he obtained a son, after devout prayer, and named him Zaratûst (Pandnâmak, 1); but this son also bore the Avesta title of Avarethrabau (Dk. VII, vii, 20, 21; VIII, xiii, 18), who is called the son of Râstare-vaghent in Yt. XIII, 106, showing that this latter Avesta title was adopted by Âtûrpâd himself. Finally, we meet with another Âtûrpâd, son of Zaratûst, described in Peshotan's Dk. III, cxxxvii, 2, as high-priest in the reign of Yazdakard I (A. D. 399–420), son of Shahpûhar, and also mentioned in Pahl. Yas. p. 120, ll. 14, 15 Sp. (translated in Dk. VIII, i, 7 n).

65. We have here, evidently, three successive high-priests, father, son, and grandson, and all celebrated men. The father had been employed in collecting and revising, or probably translating, some of the sacred books, and then, after a religious discussion, submitted himself to the ordeal of melted metal, as a test of his orthodoxy. The king was convinced, and his proclamation meant persecution of the heterodox, such as was commenced about A. D. 339, as regards the Christians. So that we may safely assume that Âtûrpâd's ordeal took place shortly before this date, and probably shortly after 337, when the Roman war commenced. As we must also certainly assume that the original chronology could not have come into existence at a much later date than 341, when so remarkable an event as the birth of a new apostle was fixed by it to occur, we have to consider who this apostle could have been; and whether it may not have been intended to identify him with Âtûrpâd's own son.

66. In the first place, is such a suspicion consistent with known dates? To represent Aûshêdar, according to the original chronology, the son must have been born A. D. 341 (§ 63); and we may suppose that the time of Aûshêdar's conference (371) would represent the time of Âtûrpâd's

[1] See S. B. E., vol. xxxvii, p. 415.

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death, when his son succeeded him in the high-priesthood. If Âtûrpâd were aged eighty-one at his death, he would have been fifty-one at the birth of his son, or approaching old age; and he would have been born in 290, or nineteen years before the king. His grandson may have been born in 365, when his father Zaratûst was twenty-four, and may have succeeded that father in the high-priesthood about 400, the second year of king Yazdakard I. As all these dates are reasonably consistent with the few facts that are known, there seems to be no impossibility in the hypothesis that the original chronology of Aûshêdar's birth may have had some connection with the date of the birth of Âtûrpâd's son. The dates assumed, with regard to these three high-priests, which may be slightly varied, are as follows:—

Âtûrpâd,	born	290,	high-priest	320,	died	371.
Zaratûst,	„	341,	„	371,	„	400.
Âtûrpâd,	„	365,	„	400,	„	420, or later.

67. On the other hand, we must recollect that the time of the birth of Aûshêdar was not an isolated date which could be varied at pleasure, to suit any circumstances that might arise; but it was intimately connected with the dates of birth of three other apostles, which were each placed at the same distance from the ends of three other millenniums. It would perhaps be more difficult to suit a new millennial system of chronology, to the accidental year of a particular child's birth, than to have the child born in a particular year of an old system already existing. And, if so, it may be safer to assume that Âtûrpâd, knowing the year of the expected birth, took measures to secure the fulfilment of the prophecy, so far as the birth was concerned. If the child did not turn out so capable of regenerating the world as had been expected, that was a matter for posterity to explain. Under such circumstances of merely seeming fulfilment of a single particular, fraudulently obtained, the original prediction might be of any age.

68. It does not appear that the priestly councillors assembled by Khûsrô I (Byt. I, 7), made any alteration in

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the original chronology, although they slightly revised the Pahlavi Vendidad. In fact, the priests, who must have been long expecting the end of Zaratûst's millennium, were probably looking forward for the approaching downfall of the Sâsânian monarchy, which might readily be understood, as the surest sign of the termination of this period, from such statements as those in Dk. VII, viii, 1, 2. At any rate, the alterations in the chronology, for the purpose of postponing the end of the tenth millennium till A. D. 635, would not have been made till some time after the termination of the monarchy in 651, but probably long before the compilation of the Bundahis about 900. The effects of these alterations upon the dates of the evil ninth and tenth centuries, and upon those of the birth, conference, and preaching of Aûshêdar, have been already stated in § 61. And their object has evidently been to adapt the old predictions as much as possible to real events; for which purpose also, the predictions themselves have probably been often made more definite than they were originally.

69. It follows, from the foregoing investigation, that the original chronology must have existed A.D. 341, and, in fact, we have found no sufficient reason for supposing that it was compiled as late as Sâsânian times. While the alterations, we find in the Bundahis, could have hardly been made till after 651.

70. Regarding the age in which Zaratûst lived, the dates stated in the synopsis of traditional chronology (§ 55), are B.C. 660–583, while the reign of Vistâsp, which extends to the fabulous length of 120 years, or 660–540, evidently represents a short dynasty, including Hystaspes and his next four forefathers, if we accept the traditional identification of Vistâsp with the father of Darius I. But the names of those four forefathers, which are known on the unimpeachable authority of the Behistûn inscription of Darius himself, render it almost impossible to accept this traditional identification, as they differ totally from those of the forefathers of Vistâsp in the Avesta. The two dynasties are as follows:—

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Behistûn:	Hakhâmani*s*	Avesta:	Kavi Kavâta
	*K*ai*s*pi*s*		Kava Usa
	Ariyârâmna		Kava Husrava
	Arshâma		Aurva*d*aspa
	Vi*s*tâspa		Kava Vi*s*tâspa[1]

Unless it can be shown that these two series of names have the same meaning in two different languages, there seems little chance of proving the identity of the two dynasties. We may, however, quote the instances of the high-priest Âtû*r*pâ*d*=Âtare-pâta and his son Zaratû*s*t= Zarathu*s*tra being called Râ*s*tare-vaghe*n*t and Avarethra-b*a*u, respectively, in the Avesta (see § 64); but these latter names seem more like titles than translations.

71. The date of Zoroaster and his religion has formerly been fully discussed by Windischmann[2] and others, and the question has been lately re-examined by Williams Jackson[3]. He divides the ancient statements, that have been made on the subject, into three classes: those which declare that Zaratû*s*t lived before B.C. 6000, those which associate his name with Ninus and Semiramis, and the native tradition which, as we have seen, places his life in the period B.C. 660–583. Singularly enough, the oldest writers, those who lived only two to four centuries after the traditional period of the lifetime of Zaratû*s*t, are those who report that he lived some 6000 years before that period. Pliny the Elder (Nat. Hist. XXX, 2) quotes Eudoxus (B.C. 368) as stating that Zaratû*s*t existed 6000 years before the death of Plato, that is, B.C. 6347, which is also confirmed by Aristotle. And he quotes Hermippus (about B.C. 250) as placing him 5000 years before the Trojan war, that is, B.C. 6184. A third mode of describing this period

[1] These were the reigning sovereigns, but the last two are descended from a collateral branch, and their actual pedigree is as follows:—Kavi Kavâta, Kavi Aipivanghu, Kavi Pisanangh, Manu*s*, Uzava, Aurva*d*aspa, Kava Vi*s*tâspa (Bd. XXXI, 28, 29).

[2] *Zoroastrische Studien*, von Fr. Windischmann, edited by Spiegel, 1863; pp. 121–165, 260–313.

[3] *On the date of Zoroaster*, by A. V. Williams Jackson; Journal of American Oriental Society, vol. xvii, pp. 1–22.

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seems to have been used by Xanthus of Lydia (B.C. 500–450)[1] who stated that Zaratûst lived 6000 years before Xerxes, as quoted by Diogenes Laertius, that is, B.C. 6485.

72. Three or four other classical writers mention similar statements, and Jackson points out that these extravagant dates are probably owing to the European writers misunderstanding Persian statements with reference to the pre-existence of Zaratûst's Fravashi. It will, in fact, be seen from the synopsis (§ 55) that the traditional account is that the spiritual body of Zaratûst was framed together as early as the beginning of the fourth millennium, which occurred B.C. 6630, and this may be accepted as a close approximation to the three dates, B.C. 6347, 6184, and 6485, indicated by the ancient writers, considering that their statements are made in even thousands of years.

73. Pliny also mentions, on the authority of other writers who are not named, that another Zoroaster, a Proconnesian, lived a little before the time of Osthanes who accompanied Xerxes to Greece (B.C. 480). And, so far as time is concerned, this Zoroaster might have been the traditional Zaratûst who died 103 years before this journey of Osthanes.

74. The old statements about Zoroaster or Oxyartes, the Magian king of Bactria in the time of Ninus and Semiramis, can hardly refer to the traditional Zaratûst who is never represented as a king, although the supreme Zarathustra of the Avesta was apparently a ruling priest. The time in which this Bactrian lived is also very uncertain, for though Semiramis has recently been placed about B. C. 800, her position in Albîrûnî's tables is certainly 1200 years earlier.

75. It seems, therefore, that the ancient statements, regarding the date of Zaratûst, reported by Pliny and corroborated by a few other classical writers, can be fully explained from the traditional system of chronology used in Pahlavi texts, by identifying the classical Zoroaster of the seventh millennium B.C. with the traditional Zaratûst

[1] There are some doubts as to the correctness of these dates.

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in his ante-natal spiritual state, after he had ceased to be a mere Fravashi, or primary idea, and had become an intelligent, moving, and personal existence, but still a spirit. While the later Zoroaster of Pliny, who flourished before the fifth century B.C., must have lived about the same time as the same traditional Zaratûst after he came into the worldly existence, and may reasonably be identified with him, although Pliny had little information to give about him.

76. It will be noticed that this explanation depends entirely upon the peculiarly artificial system of the traditional chronology, in which the whole of time is assumed to consist of twelve millenniums devoted to different purposes; and if this particular system had not been in use at the time the statements, quoted by Pliny and Diogenes Laertius, were made, those statements could not have been explained as referring to the same individual. But if they do not refer to the same individual, we have only the options of rejecting all the statements, or believing an impossible date to be literally correct; neither of which decisions would be altogether satisfactory to a judicious mind. The only reasonable conclusion seems to be that the chronology based upon the twelve millenniums was in use in the fifth century B.C., about which time the earliest quoted statement seems to have been made.

77. It will also be observed that this millennial chronology is inextricably associated with the idea of the primeval existence of all good creations in the state of Fravashis. These are described as spiritual existences who remained three millenniums unthinking, unmoving, and intangible (Bd. I, 8); and the next three millenniums they still remained undisturbed by evil, mankind being represented, for that period, by Gâyômar*d* in the world (Bd. XXXIV, 1) and by the spiritual form of Zaratûst in heaven (Dk. VII, ii, 15), while the animals were symbolized by the primeval ox for the same period. Six millenniums, which are half the duration of time, were thus appropriated to Fravashis, spiritual and embodied, probably before the birth of Plato, if we may rely upon classical statements; and it must have

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been before this date that the series of millenniums was arranged for all future history, till Time was expected to merge once more into Eternity at the renovation of the universe.

78. As we have seen that Zoroastrian tradition is very consistent in fixing the date of Zaratûst's activity about the end of the seventh century B.C., it may be asked, why have Avesta scholars so strongly insisted upon its greater antiquity? They may have had several reasons, but three, at least, were important. First, they had the classical statements which, as we have seen (§ 71), generally placed Zaratûst as far back as the seventh millennium B.C., on the testimony of persons who lived from two to four centuries after the traditional date of Zaratûst's death. No one, of course, could believe in the literal accuracy of the number of millenniums, which referred, as we have seen, to an imaginary period of spiritual existence, but this number was considered merely as an exaggeration which might be reduced to any amount that seemed reasonable. At the same time, this evidence for antiquity was quite sufficient, in the second place, to discredit the traditional date, of which these old authorities seemed ignorant, though it was a period then comparatively recent. And, if this discredit had not been sufficient to shake the faith of Avesta scholars in the traditional date of Zaratûst, they still had a third reason for their scepticism, when they discovered that the language of the Avesta was not merely a sister of Sanskrit, but that a large portion of it was sister to the oldest Sanskrit with which they were acquainted, and which appeared to them certainly older than the time of Gautama Buddha, who lived about one generation later than the traditional Zaratûst.

79. How far Avesta scholars were justified in their conclusions must be left for future ages to determine; at present we have no really historical information about the origin of Zoroastrianism, and must still consider it as decidedly prehistoric; though, it may be admitted that the Parsi calendar, as used in Persia, so far agrees with tradition, that it still bears witness to its own original institution in

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the reign of Darius Hystaspes, as will be seen from the following details.

80. The Parsi year consists of twelve months, each consisting of thirty days, with five additional days added at the end of the year, and the total number of 365 days never varies, so that, whenever a leap-year occurs in our calendar, the beginning of the Parsi year retreats one day in the Christian calendar. In this manner, the total number of days which the beginning of the Parsi year has retreated, since the institution of their calendar, records the number of leap-years which would have occurred in the same period of Christian years, if the regular leap-years had existed the whole time; and four times the number of leap-years would be the total number of years. But as leap-years have not been used the whole time, we have to calculate from astronomical data.

81. In the first place, we want to know at what season the Parsi year originally began, and we learn this from Bd. XXV, 7, 20, where we are told that the winter of the rectified year ends with the five extra days, and the spring begins with the first month; which means that the rectified year begins with the vernal equinox. We also have to observe that, retreating at the rate of one day every four years, the beginning of the year retreats all round the year in 1460 years; and we know from general history that the period, with which we have to deal, is much more than 1460 years and less than 2920. Then we have to ascertain the exact length of the tropical year, which astronomers say is 365·2422 days, with an infinitesimal decrement, quite inappreciable in the period we have in view.

82. We may calculate back from any vernal equinox which occurs not too far from noon, say that of March 22, 1865, when the beginning of the Parsi year, according to Persian reckoning, had retreated to August 24, 1864, or 210 days, in addition to a previous retreat of a whole year of 365 days, or altogether 575 days since the establishment of the calendar. So that the difference between the Parsi year of 365 days and the correct tropical year of 365·2422 days had then accumulated to a total of 575 days. Divid-

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ing the accumulated error of 575 days by the annual increment of 0·2422 of a day, we obtain a quotient of 2374 years, including A.D. 1865, as the time in which this error had accumulated, and this carries us back to B.C. 510 as an approximate date of the establishment of the Parsi calendar, with the first day of the year coinciding with the vernal equinox.

83. This date is, however, liable to some modifications for errors of observation on the part of the ancient astronomers, one of which errors, being constantly in one direction, must be taken into account. These old observers were not aware of the effect of refraction, which always makes the night seem somewhat shorter than it is in reality; and this would lead them to antedate the vernal equinox by rather more than a day; so that they would observe an apparent equinox in B.C. 505 on the same day in the Parsi year as that on which the real equinox occurred in B.C. 510. The most probable date of the establishment of the Parsi calendar is therefore B.C. 505, with a margin of four to eight years in either direction for *accidental* errors of observation.

84. A few years before this period we know, from the cuneiform inscriptions of Behistûn, that Darius Hystaspes used an older calendar, when recording his early victories over insurgents, which consolidated his empire. It was a time when he was introducing many reforms in the government, and, being a believer in Auramazdâ, his most influential advisers would probably be Zoroastrian priests. If they thought it necessary to reform the old calendar, the adoption of strictly Zoroastrian names for the new months and days in the Parsi calendar would be fully explained.

85. But, besides this ordinary civil calendar, in which new-year's day was constantly retreating, the Persians had a rectified calendar for religious purposes, which intercalated an extra month from time to time, for the purpose of bringing new-year's day forward again to the vernal equinox, and restoring the festivals to their proper seasons. It is this calendar which is used in Bd. XXV, and its days

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and months are distinguished by the epithet vèhîkakîg (veh + îk + ak + îg), 'belonging to what is really good,' or vehîkak, 'belonging to the really good,' which, in this connection, may be best expressed by the word 'rectified.'

86. This intercalation is described by Albîrûnî in various passages[1] which inform us that, after the new-year's day had retreated more than a month from the vernal equinox, the king would order the priests to arrange for the solemn proclamation of an extra month to be intercalated, between the last month of the year and the five extra days, by merely moving those five days from the end of the twelfth month to the end of the first month of the next year. The effect of this was to put an extra month into the earlier year which, beginning with the first month, would also end with the first month augmented by the five extra days as the usual termination of the year. All following years would begin with the second month, and end with the first month and the five extra days, until the second intercalation, when a year of thirteen months and five days would be again obtained, by merely moving the five extra days to the end of the second month which would thus become the last month of the year, while the third month would begin the year until the third intercalation. By these means, any number of intercalations could be made without any additional month being named, and the position of the five extra days always indicated the end of the rectified year, and that the rectified first month, which followed them, was to become the last month of the preceding year at the next rectification, or intercalation.

87. If the Parsi calendar, as used in Persia, were established B.C. 505, as we have calculated, it ought to have been rectified by an intercalation of one month about each of the following years:—B.C. 381, 257, 133, 10, A.D. 115, 239, 363, 487, 610. Albîrûnî (p. 121), however, has recorded only one intercalation of two months in the time of Ya*zd*aka*rd* I (A.D. 399–420), son of Shahpûhar, when the

[1] Sachau's Albîrûnî's *Chronology of Ancient Nations*, pp. 12, 13, 38, 53–56, 121, 184, 185, 220, 221.

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five extra days were removed to the end of the original eighth month Âbân, where they remained until Albîrûnî's own time (Alb. p. 56), about A.D. 1000. The reason for intercalating two months at once, was because the time for the seventh intercalation (A.D. 363) was already long past; so the eighth was added three or four score years in advance, being due in 487.

88. All that Albîrûnî says about this double intercalation is quite in accordance with the original establishment of the calendar by Darius Hystaspes, and would render any date more than thirty-seven years later than his reign impossible[1]. With regard to the earlier intercalations (which must have occurred to account for the movement of the five extra days) that of A.D. 115 was neither in the reign of Vologeses I, nor in that of Vologeses III, one of whom must have been the A*s*kânian renovator of the Avesta. That of A.D. 239, if carried out punctually, would have been at the extreme end of the reign of Ardashîr; but the intercalations seem to have been usually delayed, as in the case of that of 363 which was delayed for thirty to fifty years, although it ought to have been carried out under the direction of one of those ultra-orthodox high-priests, Âtû*r*pâ*d* son of Mâ*r*aspend, or his son Zaratû*s*t, in the reign of Shahpûhar II.

89. It is worthy of notice that the names of both the days and months, which have come down to us in this calendar of Darius, include the names of the six Amesha-spe*n*tas, which, according to Darmesteter's hypothesis, were not invented till the time of Vologeses I, in the first century A.D. We have positive evidence that the calendar of twelve months of thirty days each, with five extra days to complete the year, must have been established in the time of Darius. This fact being recorded mechanically by the extent of the retreat of the Persian Parsis' new-year's day down to the present time, and by the number of months intercalated in their religious calendar down to the fifth

[1] If the calendar had been established thirty-eight years after the death of Darius, the seventh intercalation would not have been due till one year after the death of Ya*z*aka*rd* I.

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century A.D., being known from the position of the five extra days in the rectified calendar. We have no evidence of any change of names having been made in this calendar at any time; and only positive and indisputable evidence could be admitted, because reformers of calendars are hardly ever satisfied with mere change of names, and the calendar itself is a permanent witness that no alteration can have been made in any other particular, since the time of Darius.

90. Darmesteter's theory of a late origin for the Avesta having been mentioned, it may be allowable to add, that the likelihood of this theory does not increase upon closer examination. It is a brilliant hypothesis, very carefully prepared to meet ordinary criticism; but it does not appear to convince Avesta scholars in general, for want of sufficient evidence, as it is very necessary to distinguish carefully between possibilities and probabilities; the former being not admissible as evidence, unless corroborated by positive facts. Its chief use has been in checking the tendency to exaggerate the age of the Avesta, but it seems itself to be an exaggeration in the opposite direction, a returning swing of the ever-restless pendulum of judgment. On the other hand, the traditional age of the religion cannot be fairly considered as exaggerated, for the chief difficulty in accepting it as sufficiently old, is that the nearer our researches penetrate to that time the less real light we obtain.

E. W. WEST.

April, 1897.

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ABBREVIATIONS USED IN THIS VOLUME.

A. D. for Anno Domini; Alb. for Albîrûnî's Chronology of Ancient Nations, translated by Sachau; A. R. for Anno Religionis; Ar. for Arabic; AV. for the Book of Ar*d*â-Vîrâf; Av. for Avesta; B for Bombay MS. of Dînka*rd*, brought from Irân in 1783; B. C. for Before Christ; Bd. for Bundahi*s* (S. B. E. v, 1–151), and Band (volume); Beh. for Behistûn inscription; BK for an old copy of K35, made when this MS. was more complete than it is now; B. R. for Before the Religion; Byt. for Bahman Ya*s*t (S. B. E. v, 189–235); Chald. for Chaldee; Chap. for chapter; Chaps. for chapters; Dd. for Dâ*d*istân-î Dînîk (S. B. E. xviii, 1–276); Dk. for Dînka*rd* (S. B. E. xxxvii, 1–397, 406–418, and this volume); ed. for editor or edition; Ep. for Epistles of Mânû*s*ĥîhar (S. B. E. xviii, 277–366); Études irân. for Études irâniennes; Farh. Oîm for Farhang-i Oîm-aêvak; gen. for genitive case; Gesch. der Sas. for Geschichte der Perser und Araber zur Zeit der Sâsâniden; Gf. for the Tale of Gô*s*t-î Fryânô; Heb. for Hebrew; Ibid. for ibidem; Ind. vers. for Indian version; J. for Jâmâsp's old MS.; K for University Library at Kopenhagen; L for India Office Library at London; l. for line; ll. for lines; Mkh. for Mainyô-i Khira*d* (S. B. E. xxiv, 1–113); MS. for manuscript; MSS. for manuscripts; n. for footnote; nom. for nominative case; p. for page; Pahl. for Pahlavi; Pers. for Persian; pp. for pages; Pt. for Peshotan's old MS.; S. B. E. for Sacred Books of the East; Sd. for Sad-dar (S. B. E. xxiv, 253–361); Sg. for Sîkand-gumânîk Vi*g*âr (S. B. E. xxiv, 115–251); Sls. for Shâyast-lâ-shâyast (S. B. E. v, 237–406); Sp. for Spiegel's edition; T for Tehmuras's MS. of Dd., Zs., &c.; Vd. for Vendidad, ed. Geldner; Vi*g*. for Vi*g*îrka*rd*-î Dînîk; Visp. for Visperad, ed. Geldner; vol. for volume; Westerg. Frag. for Westergaard's Fragments; Yas. for Yasna, ed. Geldner; Yt. for Ya*s*t, ed. Geldner; YZ. for Geiger's Yâtkâr-i Zarîrân; Z. for Zaratû*s*t; Zs. for Selections of Zâ*d*-sparam, first series.

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MARVELS OF ZOROASTRIANISM

AS STATED IN

THE SEVENTH AND FIFTH BOOKS

OF THE

DÎNKA*RD*

AND IN THE

SELECTIONS OF ZÂ*D*-SPARAM

CHAPTERS XII–XXIV.

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OBSERVATIONS.

1. For all divisions into chapters and sections the translator is chiefly responsible, as the stops found in the manuscripts are not used systematically.

2. Italics are used for any English words which are not expressed, or fully understood, in the original text, but are added to complete the sense of the translation.

3. Italics occurring in Oriental words, or names, represent certain peculiar Oriental letters (see the 'Transliteration of Oriental Alphabets' at the end of this volume), or certain abbreviated modes of writing Pahlavi letters. Italic *a*, *â*, *b*, *d*, *e*, *é*, *h*, *i*, *í*, *kh*, *l*, *p*, *r*, *sh*, *u*, *v*, *zd* indicate no change of pronunciation; but *g* should be sounded like j, *hv* like wh, *k* like ch in 'church,' *s* like sh, and Avesta *z* like French j.

4. In the translation words in parentheses are merely explanatory of those that precede them, and often translate Pahlavi glosses in the original text.

5. For the meaning of the abbreviations, used in the notes, see the explanatory list after the Introduction.

6. The manuscripts used for the Dînka*rd* are :—

B (written A.D. 1659), the only independent authority for Book VII; it was brought from Irân to Surat in 1783, and one folio, at the end of Chap. iv, appears to be missing.

K 43 (written A.D. 1594 and later), No. 43 in the University Library at Kopenhagen, which contains another independent authority for Book V in its later portion.

7. The manuscripts used for the Selections of Zâ*d*-sparam are :—

K 35 (probably written A.D. 1572), No. 35 in the same library, which was brought from Irân by Prof. Westergaard in 1843, along with No. 43.

T, a copy of a MS. about fifty years older, belonging to Ervad Tehmuras Dinshawji Ankalesaria of Bombay.

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MARVELS OF ZOROASTRIANISM.

DÎNKA*RD*.—BOOK VII.

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Chapter I.

1. *For* the gratification *of* the creator Aûha*r*ma*zd*, even through the complete superiority of the Ma*zd*a-worshipping religion, adorned by omniscience, in the world.

2. The seventh *book* is about the marvellousness of the greatest reminder of the Ma*zd*a-worshipping religion, Zaratû*s*t[1] of the Spîtâmas; also of the mindfulness of that illustrious *one* by Aûha*r*ma*zd*, and *of* his religion, arisen through the word of Aûha*r*ma*zd*, being blessed among those of the region of king Vi*s*tâsp; from the Exposition of the Good Religion[2].

3. But, before that, *there* is purposely written whatever *was* the progress of the character and effect of the good religion and its first acceptor in the spiritual and worldly *existences;* and, after that,

[1] Nearly always spelt Zaratûkhsht in the MS., the counterpart of the Persian form Zaratuhsht or Zaraduhsht.

[2] This Nik*é*z*ŏ*-î Vêh-dênô was evidently the name of an older book, from which the Dînka*rd* quotes much of its information on religious matters.

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the prophets, apostles, *and* upholders in the period as far as Zaratûst, *whose* guardian spirit is reverenced, and their religion, which is this, due to the utterance and splendour with which they have been blessed with prophecy among mankind [1].

4. According to the Mazda-worshipping religion *and* the Exposition of the Good Religion, it is the nature *of* Aûharmazd's disposition and his knowledge as to the complete obtainment of the first creature, the archangel Vohûmanô, and the first progress spiritually among the archangels *and* the other sacred beings of the spiritual *and worldly existences*, and materially in Gâyômard, the first man, through concurrent *and* complete acceptance from the creator Aûharmazd, and the needful atonement in his own period through meditation, and the smiting thereby of the fiend of that period and the opposition thereof, by thinking of the creator's teaching, *that constitute* the whole *of* that first utterance [2] of the religion of Aûharmazd.

5. According to the declaration of the good religion about the production of existence, which is the praise of him who *was* the causer of existence and creator, the beneficent spirit, the first craving among mankind *was* this, that 'we be happy and *be* the creation of Aûharmazd;' and the last, as regards the preservation of a remedy for mankind, is *this*, *that* 'the best is this, that the formation of lives *be* perfect now, though rendered sickly by him; and the spiritual existences of mankind *be so* now, though the destroyer *has* come to the creatures.' 6. *For*

[1] This preliminary matter occupies the whole of Chap. I.

[2] The Yathâ-ahû-vairyô, or most sacred religious formula of the Parsis.

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human beings of the lineage of Gâyômar*d* this is the one thing good, when they shall perform their duty and good works; and one's work is to smite one's own opposing fiend; an instance presentable to *any* of the lineage, that it is important *for* every one of you to smite his own opposing fiend, is the freedom from molestation which occurs thereby, and the non-contamination of the creatures by the destroyer; and it is that effect which the creator *of* creation *has* produced for it.

7. And this, too, is declared by the good religion, that through a true-spoken statement Gâyômar*d* attained to the good spiritual lordship [1] of the arch-angels (that is, *he was* fit for the supreme heaven [2]).
8. And after Gâyômar*d*, at various periods until the ever-favouring [3] Zaratûs*t* of the Spîtâmas, *whose* guardian spirit is reverenced; much also *was* his acquaintance with knowledge, and *his* work *was* the preservation of the mankind of that time in which he came into notice; moreover he became requisite for conference with the creator; and because of *their* superior carrying on of destiny [4], by command of the

[1] Reading hû-ahûîh, Av. hvanghevi. This section is one of the numerous quotations from the Pahlavi version of a lost Avesta text. When we are furnished with a complete Pahl.-Av. vocabulary, it will be possible to recover much of the original Avesta of such quotations, with some degree of certainty.

[2] Pahl. garô*d*mânîg. Such glosses and comments, inserted by the Pahlavi translator, are always marked as parenthetical.

[3] Pahl. hamâî-bâhar; it might be read hamâî-bîdâr, 'ever vigilant.'

[4] Reading vakhsh (=Pers. bakhsh), which is usually expressed by its Zvâri*s* equivalent gad*d* (traditionally gadman), and this means both 'destiny' and 'the star, or glory, of destiny' (Av. hvarenô, Pers. khura). Here the first letter of vakhsh is omitted, and this error converts the word into khayâ, the Zvâri*s* of *g*ân, 'life.'

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creator, *it is* declared in the good religion, *that* the combined titles of prophet (vakhshvar), acceptor, *and* promoter *are* enumerated of them.

9. As Gâyômar*d* passed away, *it*[1] *came* to Masyê and Masyâôî[2], the second of worldly beings who *were* the progeny of Gâyômar*d* the first; *and it is* declared, by the word of Aûha*r*ma*zd*, that he spoke to them, when they had been produced by him, thus: 'You are the men I produce, you are the parents of the parents of all embodied existence; and so do you men not worship the demons, for the possession of complete mindfulness is the best *thing* produced by me for you, so that you *may* fully observe duty and ordinances with complete mindfulness.' 10. And the bountifulness of Aûha*r*ma*zd* *was* extolled by them, and they went on with their own duty; they also performed the will of the creator, enjoyed the advantage of the many duties of the world, *and* practised next-of-kin marriage for procreation, union, and the complete progress of the creations in the world, which are the best good works of mankind. 11. The creator showed them the sowing of corn, as declared in the words of Aûha*r*ma*zd* thus: 'This is thine, *O* Masyê! which is an ox; thine, too, is this corn; and thine those other appliances; henceforth thou shouldst know *them* well.'

This must have also occurred twice in a previous copy of the MS. in § 28, where the word is written *g*ân, 'life,' in the MS. B. In S. B. E., vol. xxxvii, Dk. VIII, xiii, 20, vakhsh has been erroneously translated 'word.'

[1] The glorious destiny. §§ 9 and 10 have been previously translated in S. B. E., vol. xviii, pp. 411, 412.

[2] Literally 'man and woman' who grew up as plants from the earth fertilized by Gâyômar*d*, the prototype of the human race; see Bd. XV, 1–5.

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12. This, too, is declared by the good religion, that Aûharmazd spoke to Hadish [1], one of the sacred beings thoroughly worthy through righteousness, thus: '*O* Hadish, who *art* thoroughly worthy through righteousness! thou shouldst proceed to Masyê and Masyâôî, thou shouldst procure thy [2] corn *and* bread from Masyê and Masyâôî, *and* shouldst bless theirs thus: "This corn comes up owing to you, *and*, as it came unto you from Aûharmazd and the archangels, may the corn extend from you unto your descendants without disturbance from the demons;" *and* two Ahunavairs [3] are to be recited for the staying away *of* the demon and fiend.' 13. And Hadish, the thoroughly worthy through righteousness, went to Masyê and Masyâôî, and he procured his corn and bread from Masyê and Masyâôî, and *it was* given by them; he also blessed them thus: 'May this corn come up from you, as from the archangels! as it came unto you *from* Aûharmazd *and* the archangels, may it extend from you unto your descendants, without disturbance from the demons;' and two Ahunavairs *were* recited by him, for the staying away of the demon *and* fiend.

14. And, owing to the explanation of the sacred beings, Masyê and Masyâôî attained also to the manufacture of clothing, the tending of sheep, house-building, and primitive carpentry, the agriculture *and* husbandry of the ancients, and the memory of their original state; and *these* proceeded from them through *their* lineage, presenting an example and

[1] Mentioned in Visp. i, 9: ii, 11: ix, 5, and recognized as a spirit in Pahl. Visp. i, 31 (Sp.). The spirit who assists the husbandman, see Études irân. ii, 201.

[2] The MS. has 'his,' as in § 13, by mistake.

[3] Two of the sacred Yathâ-ahû-vairyô formulas.

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spreading *in* the world, to artificers among the plenitude of artificers.

15. And after that, the destiny to be carried on came to Sâmak [1], who *was* their son, and the descent of *their* collateral descendants *was* on to each region and each quarter of the world, *to* that extent which the creator chose for that region and quarter; *and* thereby *there* was a completion of the progress and spreading of mankind into the various regions *and* quarters.

16. At another time it came to Vâêgere*d* and Hôshâng [2] of the early law (pê*s*-dâ*d*), for providing in the world the law of husbandry, *or* cultivation of the world, and *of* sovereignty *or* protection of the world. 17. And through their companionship and united force, given by religion, the sovereignty and cultivation *of* the world *were* prepared through progress and a succession of provisions *of* Aûha*r*-ma*zd*'s creatures, *as well as* the religion appointed by Aûha*r*ma*zd*. 18. And through that glory *of destiny* (gadâ) two-thirds of the demons of Mâzanô [3] *and* the seven evil-instructed *ones* [4] of Aêshm *were* destroyed by Hôshâng.

19. After that it came to Tâkhmôrup [5] the well-armed, and through that glory the demon and evil mankind, the wizard and witch, *were* smitten by him; idolatry *was* also cast out by him, and he propagated in *his* time the reverence *and* service of the creator; the evil spirit, converted into the shape of a horse, *was* also carrying him *for* thirty winters.

[1] See Bd. XV, 24–26.

[2] Grandsons of Sâmak, see Bd. XV, 28, and Sachau's Albirûnî's Chronology of Ancient Nations, pp. 206, 212.

[3] The idolators of Mâzandarân. See Yt. XIX, 26.

[4] Called 'seven powers' in Bd. XXVIII, 15.

[5] See Bd. XXXI, 2, and Yt. XIX, 28, 29.

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20. And it came, at another time, for the conference with Aûharmazd, to Yim[1] the splendid, the son of Vîvang,ha; and owing to his accepting the four classes of the religion, *which* are priesthood, warriorship, husbandry, and artisanship, *there* are the four classes which are priesthood, warriorship, husbandry, and artisanship, and thereby the world *was* improved, extended, and developed; he also rendered even the creatures, in a measure, immortal, undecaying, hungerless, thirstless, plentiful, and fully-settled. 21. And in the good religion[2] *it* is declared, by the word of the creator Aûharmazd to Yim, thus: 'Then do thou widen my world! (that is, make up *its* measure more), then do thou extend my world! (that is, make *it* up larger), and then thou shouldst accept from me the protection, nourishment, and chieftainship of the world; and do thou effect such watchfulness over *it*, *that* no one shall be able to occasion the wounding or injury of another.' 22. And *this was* accepted and done by Yim, as Aûharmazd commanded him; and through the same glory he widened the earth three-thirds larger than that *which* it was theretofore. 23. And, in that realm of his, the cattle and men of the realm *were* made immortal by him, and the other creations, water, vegetation, and the various foods, imperishable. 24. And this, too, is declared by the good religion, that the world *was* made by him like the supreme heaven in pleasantness; also the enclosure made by Yim, constructed by him according to all the commands of the creator[3], about guarding the creatures from perishing through the winter of

[1] See Bd. XXXI, 3–5, and Yt. XIX, 31–33. [2] In Vd. II, 4.
[3] As detailed in Vd. II, 22–31, 40, 41.

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Mahrkûs, and likewise many other wonders are reported by the good religion.

25. And it came, at another time, by command of the creator, to Frêdûn the Âspîgân [1] when he was in the pregnant womb, owing to the share of husbandry *in* the avocations of the religion, through allotment from the glory of Yim, and through its triumphant splendour. 26. And Frêdûn, through that triumphant splendour, became a responder *to* Dahâk [2] from the pregnant womb, and that degraded fiend *was* averted and paralysed by him; *having* come to nine years *of age*, he proceeded about his destruction, and through that victory Dahâk *was* smitten by him [3], the creatures *were* saved and relieved thereby, those of Mâzandar and Mâda *were* smitten, their ravage and mischief *were* removed from the region of Khvanîras, *and* the region of Khvanîras *was* preserved *for his* three sons. 27. And owing to his husbandry, which is the third avocation of the religion, pestilence and disease *were* disturbed *by* the medical treatment even of pestilence itself, and he exhibited to mankind also many other wonders produced and useful occupation for the world.

28. And, in the life-*time* of Frêdûn, the same destiny came to Aîrîk [4], son of Frêdûn, owing to introduction *by* the creator, and *was* diffused in him, and he practised humility; the life [5] which is perfect is brought through a prayer from *his* father Frêdûn,

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[1] See Bd. XXXI, 7, 8, and Yt. XIII, 131; XIX, 36.

[2] The Arab usurper, or usurping dynasty, that conquered Yim in his old age; see Bd. XXXI, 5, 6.

[3] See Yt. XIX, 37. [4] See Bd. XXXI, 9, 10.

[5] Probably 'destiny;' the initial letter of vakhsh, 'destiny,' has been omitted, and this blunder converts the word into khayâ, 'life.'

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and that life [1] came to him from the creator through the blessing of Frê*d*ûn.

29. And it came, through *his* mother, to a descendant of Frê*d*ûn *and* descendant of Aîrî*k*; it proceeded with the angel Nêryôsang to Mânûs*k*îhar [2], and its entire progress was in the lineage of Aîrî*k*. 30. And it came to Mânûs*k*îhar, the monarch of Irân, and through it many wonder-wrought actions *were* performed by him; he smote Salm and Tû*g* in revenge for Aîrî*k* [3], he was a responder *to* the superfluities of foreign countries, he arranged the realm of Irân, improved and fertilised the land of Irân, and made the country of Irân victorious over foreigners.

31. At another time it came to Aûzôbô, son of Tûmâsp [4], a descendant of Mânûs*k*îhar the monarch of Irân; *and*, through that destiny and glory combined, the new-born came to mature activity and the proportions of a man during childhood, through agriculture; he disclosed *his* lamenting mother to the countries of Irân, he marched on to the destruction of foreigners, to drive out *and* make *them* outcast from the land of Irân; he also defeated the village-terrifier of the country of Irân, the wizard who frightened his father *and* fellow-immortals, Frangrâsîyâk of Tûr [5]; and he developed *and* ferti-

[1] See note 5 on preceding page.

[2] Here spelt Nêresang and Mânûsîr. The former is the usual spiritual messenger of Aûha*r*ma*zd*; and for the lineage of the latter see Bd. XXXI, 9–14. It appears that the glorious destiny was preserved by the angel Nêryôsang for some generations, and he conveyed it to the grandfather of Mânûs*k*îhar (see Chap. II, 70).

[3] The three sons of Frê*d*ûn, among whom he divided his dominions, with the usual result of triumvirates.

[4] See Bd. XXXI, 23; XXXIV, 6.

[5] See Yt. XIX, 56–64, 77, 82, 93, and Bd. XXXI, 14, 15, 18, 21, 22, 35; XXXIV, 6; where the Av. form Frangrasyan is further

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lised the country of Irân, and increased the many streams *and* cultivated lands in the country of Irân.

32. At another time it came to Kerêsâspô the Sâmân [1], owing to the share of warriorship which is the second avocation of the religion, through allotment from the glory of Yim [2]; and, through it, the serpent Srôbŏvar which *was* swallowing horses *and* swallowing men, the golden-heeled demon Gandarepô, and much other production *of* adversity *by* the demon and the fiend—the murderess of the creatures—*were* destroyed by him.

33. At another time it came to Kaî-Kobâd [3], the progenitor of the Kayâns; through it he arranged the realm of Irân, he united the sovereignty with himself in the Kayân race, *and* he thereby occasioned much splendour *and* actions of advantage *to* the creatures.

34. And it came to Pâtakhsrôbô [4], *son* of Aîryêfshvâ [5], *son* of Tâz, who *was* king of the Arabs, through the mindfulness of the archangel Ashavahistô, and his enquiry about it from its own tribe [6]—*for* the demon of greediness (*âzŏ*), with *one* similarly

corrupted into Frâsîyâv, as it is also hereafter in Chap. II, 68; Zs. XII, 3.

[1] A famous hero whose exploits, like those of Hercules, have given birth to many legends; see S. B. E., vol. xviii, pp. 369–382.

[2] Compare § 25.

[3] See Yt. XIX, 71; Bd. XXXI, 24, 25, 28; XXXIV, 7.

[4] Or Pâtâsrôbô, spelt Pâtsrôbô in Pahl. Vd. XX, 4 (Sp.).

[5] Or Aîryêfshnîg; evidently the same as Virafsang in Bd. XXXI, 6, which is spelt Avirafshanêg and Âirafshanig in two MSS. of the Irânian Bundahis. Hence we may conclude that Pâtakhsrôbô was a brother of Zâînîgâv, and a great-uncle of Dahâk; but how his daughters could have been married to the three sons of Frêdûn, as stated in the Kitradâd Nask (see Dk. VIII, xiii, 9), is a chronological difficulty that throws doubt upon this identification.

[6] The people of the primitive faith, who are supposed to have

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destined, had rushed for the destruction of him who *was* very gentle to that tribe [1]—*as he had* a full inclination for the ascendancy of the portion whose guidance to the lofty priestly master *was* owing to the archangel Ashavahistô, just as the fish image [2] of that *other* portion *was* for falling into the river; and *it is* declared *that* he came to the ceremonial of Zaratûst.

35. At another time it came to Kaî-Arsh *and his* brothers [3], the descendants of Kobâd; through it they have been all-experienced and powerful, heedful and performing wonders; and the eldest brother of them, Kaî-Ûs, seized upon the sovereignty of the seven regions, *and* became very illustrious *and* full of glory. 36. *At* the same time it came to Aôshnar [4] who became fully sagacious (pûr-zîr), owing to the glory of Yim, when he was in *his* mother's womb, and many wonders *were* taught by him to *his* mother, through speaking from the mother's womb; also at his birth he vanquished the maleficent spirit by uttering answers *to* the questions *of* the deadly Frâkîh the demon-worshipper. 37. He also attained to the chancellorship (farmâdârîh) of Kaî-Ûs, and became administrator (râyînîdâr) in his realm *of* the seven regions; the frontier speech (vîmand-gôbisnîh) *was* also explained *and* taught by him,

already practised most of the duties upheld by Zarathustra before his appearance as a reformer.

[1] Indicating that the Arab subjects of the king had revolted, because he favoured those of the primitive faith who, no doubt, gained further favour by putting down the rebellion.

[2] Or it may be 'fish priest,' as karapŏ, 'a heathen priest,' and kerpŏ, 'shape, image,' are written alike in Pahlavi letters.

[3] See Yt. XIX, 71; Bd. XXXI, 25.

[4] See Yt. XIII, 131; Dd. XLVIII, 33.

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and much other learning of advantage *to* mankind *who* are unaffected by the utterance of replies of a foreigner; he *also* advised the Irânian country with the best-instructed counsel.

38. And *its* coming to Kaî-Sîyâvakhsh[1] the illustrious, through the wondrous-formed Kangd*ez being* held by him for the retention *of* protection *for* the much splendour *and* suitable glory of the religion, from which the restoration of time, the re-arrangement of the realm of Irân, *and* the reunion of power *and* triumph with the religion of Aûha*r*ma*zd* are manifest.

39. It came to Kaî-Khûsrôî[2], son of Sîyâvakhsh, *and* through it he smote and vanquished Frangrâsîyâk[3] *of* Tûr, the wizard, and his fellow-miscreation Kêrsêvazd[4] of those of Vakgir[5], and many other very evil devastators of the world; he also joined in the destruction of that idol-temple which *was* on the shore of Lake *K*ê*k*ast[6], *and* demolished that fiendishness which *was* awful. 40. On account of the desirableness of means for the renovation *of the universe, he is also* on a throne (namî*k*ŏ), which is assuredly selected by that destiny, at a secret place where *there* is an immortal preserver for his body until the renovation, through the will of the creator.

41. And it came from him, after Zaratû*s*t of the Spîtâmas came to the conference of the creator

[1] See Yt. XIX, 71, 77; Bd. XXXI, 25; Byt. III, 25, 26.

[2] See Yt. XIX, 74, 77, 93; Bd. XXXI, 25.

[3] See § 31.

[4] Brother of Frangrâsîyâk, see Yt. XIX, 77; Bd. XXXI, 15.

[5] Reading Vakgiragânŏ, probably the inhabitants of the Bakyîr mountain, mentioned in Bd. XII, 2, 20 as a stronghold of Frâsiyâ*v* (=Frangrâsîyâk).

[6] See Bd. XVII, 7; Mkh. II, 95.

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Aûha*r*ma*zd*, and accepted from the omniscient creator Aûha*r*ma*zd* unmixed freedom from pollution, the comprehensive and also recited acquaintance with the knowledge *and* work of priesthood, warriorship, husbandry, and artisanship, *and* the separate portions of the Mazda-worshipping revelation (dênô) brought to king Kaî-Vi*s*tâsp by command of the creator, illuminated by the great splendour in that supreme sovereign of the sacred beings, *and* propagated *by* the learned of the region, in the regions which *are* seven, through the good eloquence which is owing to the succession of creatures until the renovation *of the universe.* 42. And through its production by those who *will be his* sons, Aûshê*d*ar, Aûshê*d*ar-mâh, and Sôshâns [1], the renovation in the existence of the creatures of Aûha*r*ma*zd* is immortal; and a more remindful statement of its splendour, glory, *and* marvellousness is a statement *that* is written and found below [2].

43. And *there* have also been others before Zaratû*s*t, the prophet (vakhshvar) of desired fame in the Ma*zd*a-worshipping religion; for it is declared that, at times, some came from the spiritual *beings* to him who *was* more of a leader, *and* mankind have become as captivated by the solicitation *and* interrogation of that affair, as now by the solicitation *and* interrogation of the religion; the necessity for that period is not now necessary, because all mankind

[1] The Pahlavi transcripts of the Avesta names, Ukhshya*d*-ereta, Ukhshya*d*-nemangh, and Saoshyãs, of the three apostles expected to revive and renovate the Parsi religion in successive millenniums. According to the imperfect chronology of the Bundahi*s*, the millennium of Aushê*d*ar-mâh has now nearly one-fourth elapsed.

[2] See Chap. XI, 7–11.

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are made acquainted with the religion, and Zaratûst of the Spîtâmas, *whose* guardian spirit is righteous, is to be reverenced.

44. Now, that which is declared in the world is written, about the splendour, glory, and marvellousness of the prophet of the Mazda-worshipping religion, the best of creations, *whose* guardian spirit is reverenced, Zaratûst of the Spîtâmas; and ten chapters are published here, as to the information from the Avesta, and *in* benediction *of* the religion of Aûharmazd[1].

45. That of it which is before the birth of that glorious *one* from *his* mother *in* the present *world.*

46. That of it which is from the birth of that illustrious *one* onwards, *till* his coming to a conference *with* Aûharmazd.

47. That of it which is from the conference onwards, till his pre-eminence over prophecy in the world, *and* the acceptance *of* the religion *by* the exalted Kaî-Vistâsp.

48. That of it which is onwards from that, till the departure (vîkhêzŏ) of that pure soul to the existence which is best.

49. That of it which is also successively after that, in the reign of the obedient king Kaî-Vistâsp.

50. That of it which is after that, until the collapse (angâvisnŏ) of the sovereignty of Irân.

51. That of it which is also after that, until the end of the millennium of Zaratûst *and* the arrival of Aûshêdar.

52. That of it which is also after that, until *the end of* the millennium of Aûshêdar *and* the arrival of Aûshêdar-mâh.

[1] Then follow the headings of these ten Chapters (II to XI).

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53. That of it which is also after that, until the end of the millennium of Aûshê*d*ar-mâh and the arrival of Sôshâns.

54. *And* that of it from the arrival of the Triumphant Benefiter, *until* the wonder *of* the renovation *and* future existence; a statement of them each separately.

CHAPTER II.

1. About the marvellousness of the manifestations before [1] the birth of that most auspicious of offsprings from *his* mother [2].

2. One *marvel* is this which is declared, that the creator passed on that glory of Zaratû*s*t through the material existences of the creatures [3] to Zaratû*s*t; when the command arose from Aûha*r*ma*zd*, the coming of that glory from the spiritual *existence* to the worldly, and *to* the material substance (mâ*d*îyâtŏ) of Zaratû*s*t, is manifested *as* a great wonder to the multitude (va*l* kabedânŏ).

3. *Just* as revelation mentions *it* thus: 'Thereupon, when Aûha*r*ma*zd* had produced the material (dahi*s*nŏ) of Zaratû*s*t, the glory then, in the

[1] The MS. has pata*s* for pê*s*.

[2] The contents of this chapter are thus mentioned in the summary of the Spend Nask (Dk. VIII, xiv, 1 in S.B.E., vol. xxxvii, p. 31):—'The Spend *contains* particulars about the origin *and* combination *of* the material *existence*, guardian spirit, *and* soul (or glory) of Zaratû*s*t; how the creation of each one *occurred* in the spiritual *existence*, and *in* what mode *it was* produced for the worldly *existence;* how their connection with the parents *arose*, the coming of the parents together, the combination in the mother, and the birth from the mother; *and* whatever is on the same subject.'

[3] The writer uses two Arabic words: mâ*d*îyâtŏ-i '*h*alqŏ.'

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presence of Aûharmazd, fled on *towards* the material of Zaratûst, on to that germ; from that germ it fled on, on *to the light which is endless*[1]; from the light which is endless[2] it fled on, on to that of the sun; from that of the sun it fled on, on *to* the moon; from that moon it fled on, on to those stars; from those stars it fled on, on to the fire which *was* in the house of Zôis[3]; *and* from that fire it fled on, on to the wife of Frâhîmrvanã-zôis[4], when she brought forth that girl who became the mother of Zaratûst.'

4. Of that splendour, escaped at the same time into the earth *and* into the sky, the father-in-law's ignorance is declared, so that it is said by those in the village of the more instructed and invoking Zôîs[5], as to the self-combustion *which* burns the fire, that fuel is not necessary for its use. 5. Then they went on to the governor (kêdŏ), and he explained *to* them concerning that same (that is, he spoke to them) thus: 'The full glory of embodied existence

[1] Perplexed by the repetitions, some copyist has evidently omitted this phrase by mistake.

[2] Pahl. anagar, a transcript of Av. anaghra which is always translated by Pahl. asar, 'endless.' The 'endless light' is the abode of Aûharmazd, see Bd. I, 2.

[3] Written in Pâzand.

[4] Also written in Pâzand. In Bd. XXXII, 10, it is stated that 'the name of the father of the mother of Zaratûst was Frahimravâ' (or Fereâhimruvânâ in the Irânian version); but very little reliance can be placed on such Pâzand readings of names originally written in Pahlavi.

[5] Here written in Pahlavi letters which can also be read Zandîh. In the text, the two preceding adjectives, farhakhtar va-khvân, might be read Farâkht-ruvânân as the beginning of the name. But, as it stands, the text implies that Zôîs, the father-in-law of his son Frâhîm-rvanã's wife, was the master of the house, which is the usual oriental arrangement.

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is the glory of life *apart* from the body, so that all diligence devoid of this is only movement.'

6. And *it is* declared that the demons, on account of their defeat by that glory in maintaining[1] adversity for the girl, *were* bringing on to that district three armaments (hênô), winter, the demon of pestilence, and oppressive enemies; and *a suspicion was* cast by them into the minds of those of the district, that this harm happened to the district owing to the witchcraft of this girl; so that those of the district quarreled dreadfully with the parents, as to the witchcraft of antagonism *in* the girl, and about putting *her* out from that district.

7. And the father of that girl spoke even these *words* to those of the district, with much reason, about the unjust assertion of witchcraft relative to the girl, that is: 'When this girl *was* brought forth among those of mine, her whole destiny (vakhsh) *was* afterwards set forth *by* that manifest radiance of fire, where it brought out radiance from all over her in the dark night. 8. When this girl sits in the interior of the house, wherein there is no fire, *and* in the chamber (sarâî) of fire they increase *its* intensity (bûrzŏ), it is lighter there, where *and* when this girl sits, than there where they increase the intensity of the fire; *one* is dazzled by the radiance from her body, *and* that of a wizard *would* not *have* been so glorious.'

9. Even then, owing to the influence (sârînisnŏ) of the demons, and the Kavîg and Karap[2] of the

[1] Reading dârîh, but it may be gârîh for kârîh, 'producing.'

[2] The Karaps were apparently idolatrous priests, especially those before the conversion of Vistâsp by Zaratûst; one being called 'a wizard' in Chap. III, 5, 42–44, another 'unsanctified' in IV, 24,

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district, they did not become satisfied; *so* the father ordered the girl to go to Pa*d*îragtarâspô[1], the father of a family in the country (matâ) of the Spîtâmas, in the district (rû*d*astâk) of Alâk; and the girl obeyed the command of *her* father. 10. That disturbance which the demons caused, with evil intention, for the expatriation of that girl, the sacred beings assiduously made the reason for the coming of the girl for marriage to Pôrûshâspô, the father of Zaratû*s*t, through *her* father sending the girl to the dwelling of Pa*d*îragtarâspô, the father of Pôrûshâspô.

11. One *marvel*[2] is this which is declared, that when that girl, in going to that family, stood on the loftiest place in the country of the Spîtâmas, and *it* is surveyed by her, a great wonder is manifested to the girl, *just* as revelation mentions: 'It is their[3]

a third is 'deadly' in IV, 67, and a demon himself is a Karap in IV, 61, and has Karaps under his control in II, 45. The following Karaps are named in the time of Zaratû*s*t:—Dûrâsrôbô mentioned in Chap. III, 4–41; Brâ*d*rôk-rêsh in III, 20–34, who is called a Tûrânian in III, 28; Vaêdvôi*s*t in IV, 21–24; and Zâk in IV, 67. Some others are named by other writers. The Kavîgs, Kaîs, or Kîgs are mentioned with the Karaps in Chaps. II, 9; III, 50; IV, 2, 6, 14, 64, 67; VIII, 26, 40, as equally objectionable, but their avocation as officials is not defined. Both classes seem to have held official rank, but whether their titles were tribal or official is uncertain. The Avesta calls them Karapan and Kavi; the latter word being also the royal title of the Kayân dynasty, of which Vi*s*tâsp was a member. Compare Zs. XV, 1–4; XXIII, 8.

[1] So also in §§ 13, 70. In Bd. XXXII, 1, 2, the two old MSS. of the Irânian Bundahi*s* have Padtarâsp thrice and Pîrtarâsp once; K 20 has Spitarsp and Paitiresp; K 20 b has Padirtarâspô and Paitirispô; and M6 has Padirtarâsp and Paitiresp. Zs. XIII, 6, has Purtarâspô.

[2] One of the marvellous manifestations mentioned in § 1.

[3] Probably we should read: 'It is the voice of those sacred beings' who are mentioned in § 10. As the word ya*z*dân, 'sacred beings,' is exactly similar, in Pahlavi, to shân (in val*d*shân, 'their'

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voice is carried away to her from them; "do thou proceed to that village which is theirs; it is very depressed in height and very wide in breadth, in which he who is living and the cattle mostly walk together; besides, for thy assistance that village is divinely fashioned *and* compassionate."' 12. Thereupon that damsel stopped, and also fully observed that *their* recital seems *to be* for the conveyance of this statement, that my action *should be* such *as was* ordered me *by* my father also. 13. Then that damsel thoroughly washed *her* hands, and proceeded from them to that village which was Pa*d*îragtarâspô's, and the glory came to Pôrûshâspô, the son of Pa*d*îragtarâspô.

14. One *marvel* is this which is declared, that the creator Aûha*r*ma*zd* passed on the guardian spirit (fravâhar) of Zaratû*s*t, to the parents of Zaratû*s*t, through (le-*k*adôn) Hôm[1], by a marvel produced by cultivation. 15. Again, too, revelation says that, when the separation (burînŏ) of the third millennium occurred, at the end of the 3,000 years of spiritual existence without a destroyer, (after the creatures *were* in spiritual existence, *and* before the arrival of the fiend); then the archangels framed Zaratû*s*t together, *and* they seated the guardian spirit within, having a mouth, having a tongue, and the proclaimer *of* the celestial mansions.

or 'those'), a copyist would be liable to the blunder of leaving out the final word in writing val*d*shân ya*zd*ân. Or the original writer himself may not have quoted enough of the text he was reading, to make his meaning clear.

[1] A sacred and mythical tree, described in Bd. XVIII, 1–3, and often personified as a sacred being. It is now represented, in Parsi ceremonies, by twigs of a particular plant brought from Persia.

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16. Then the three millenniums of Zaratûs*t*[1] *were* the number manifest to them through observation by the eye, *and* it seemed that he became just like an archangel through bodily contact with (ham-kerpîh)[2] the archangels. 17. And when the separation of the third millennium occurred, after the framing of Zaratûs*t* together, and before the conveying of Zaratûs*t* down to the worldly *state*, at the end of the 3,000 years *of* worldly existence with a destroyer, then Aûha*r*ma*zd* argued with Vohûmanô *and* Ashavahis*t*ô[3] thus: 'Is his mother beheld by you, so that we may produce Zaratûs*t*?'

18. And Ashavahis*t*ô spoke *in* reply thus: 'Thou art aware even of that, *O* propitious *one!* about the Zaratûs*t* we *shall* produce, *and* thou and we have produced, thou knowest, *O* Aûha*r*ma*zd*! *and to us* who are the other archangels do thou announce the place, because its appearance thou knowest, *thou* propitious spirit Aûha*r*ma*zd*!'

19. Then Aûha*r*ma*zd* argued with Vohûmanô and the reminding by A*rd*avahis*t*ô[4], Shatraver, Spenda*r*ma*d*, Khû*r*da*d*, *and* Amû*r*da*d*[5], *saying:*

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[1] Meaning the period of Zaratûs*t*'s existence merely as a guardian spirit, the first period of the destroyer (§ 17) who then remained powerless in confusion (see Bd. I, 22).

[2] Or 'sheltering with' (ham-kar*îk*îh).

[3] The personifications of the Avesta phrases for 'good thought' and 'perfect rectitude,' who are two of the seven that hold a superior position among sacred beings, somewhat similar to that of archangels. When a Parsi speaks of Aûha*r*ma*zd* as the first of the Ameshaspends, or archangels, he does not put him on an equality with the rest, any more than we put a commander-in-chief on an equality with his troops when we call him a good soldier.

[4] Another pronunciation of Ashavahis*t*ô.

[5] These last four archangels are personifications of the Avesta

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'The conveying of Zaratûst down does not seem *to be for* me, because, having a mouth *and* having a tongue, *he will be* a proclaimer to the world of embodied beings. 20. If we convey Zaratûst down on to the world of embodied beings, having a mouth *and* having a tongue, *as* a proclaimer *of* the celestial mansion, this is evident: they *will* say, concerning the origin *of* him who is my righteous man, *that* we frame him together with the water, with the land, with the plants, *and* with the animals[1]. 21. Therefore we *will* carry off there, to the village of Pôrûshâspô, him whom they *will* call Zaratûst of good lineage of both natures, both *of* Nêryôsang[2] who is of the archangels, and *of* Yim who is of mankind.'

22. Then the archangels framed together a stem of Hôm the height of a man, excellent in colour, *and* juicy where fresh; also to carry off the guardian spirit of Zaratûst to that stem of theirs, the archangels made it go forth thither from that endless light, and gave it up there also to the instinctive intellect (âsnô vîr). 23. Likewise their carrying off *was* manifest around, and a wall *was* openly displayed round them, but a restless one; the Hôm *was* constantly provided with a mouth, where it was suitable, *and* sap constantly oozed from the Hôm where it was moist.

24. And when thirty[3] years of the 3,000 years of

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phrases for 'desirable dominion, bountiful devotion, completeness or health, and immortality.'

[1] That is, as an inferior and irresponsible being.

[2] Here spelt Nêrôsang; see Chaps. I, 29; II, 70; and Zs. XIII, 6, for this angel's influence on the royal race.

[3] The MS. has 330 years, but the time intended is evidently that shortly before the birth of Zaratûst, and this third 3,000 years

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well-disturbed[1] worldly existence remained, Vohûmanô and Ashavahistô then associated their pre-eminence together, *and* turned off into the embodied existence; there they came up to where two birds had settled in quest of progeny, *and* seven years before the serpents devoured the inexperienced progeny. 25. For their *own* designs, Vohûmanô *and* Ashavahistô went on, and those birds consulted *them* thus: 'We have to offer homage, and our want is that Hôm.'

26. The circumstances of those associated together in pre-eminence and the request of these *for* that Hôm *were* a double marvel; Vohûmanô seized one of those *birds* by both legs, and the other *by* one; he also brought them that Hôm, and gave it up to them there, on that tree within *their* nest. 27. And they uncovered above the serpents, that have gone up to the progeny of the birds; then that guardian spirit of Zaratûst started up, and the serpents on the tree rushed also from them away towards the demons; *but* that guardian spirit of Zaratûst smote them on the jaws, *and* the serpents fell down *and* expired, which *events* have also occurred among them till now, *having* been requisite as regards a depriver of life (*g*ân-gîr) and *any* one of that species. 28. And that Hôm *was* connected with that tree; and on the summit of that tree, there

ended either when Vistâspô accepted the religion, in Zaratûst's forty-second year, or when Zaratûst received the religion in his thirtieth year, but this earlier date is the more likely.

[1] This word, hû-aîbi*g*adîg, is written in Pahlavi precisely like an-aîbi*g*adîg, 'without a destroyer,' though its meaning is the reverse, which is an unexpected cause of perplexity to a cursory reader.

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where the nest of the birds was, it grew constantly fresh and golden-coloured[1].

29. After the coming of her who bore Zaratûst, to Pôrûshâspô for marriage, Vohûmanô *and* A*rd*a-vahi*st*ô, thus associated together in their pre-eminence, came up there to Pôrûshâspô in the cattle-pasture of the Spîtâmas, and their thoughts *were* confined to that Hôm brought by them. 30. Then Pôrûshâspô walked forth, with spiritual desire, up to the water of the Dâît[2], because the requirement of the spirits is the spiritual knowledge[3] that spirits are ever-beneficial; and that Hôm *was* also seen by him, when it had grown on that tree, on the inside of the nest. 31. Then Pôrûshâspô thought thus: 'It is for me, really (madam-*îk*-am) to proceed and, even as *there* is no reaching by me up to that Hôm, that tree must be cut down, for apart from that, *O* Hôm of Aûha*r*ma*zd*! thou seemest fresh, so that the benefit of something from thee *will be* advantageous.'

32. Then Pôrûshâspô walked on and washed their clothes acquiescently (patâsîg), and here a great wonder was manifest to Pôrûshâspô. 33. About this it says that, all the while that Pôrûshâspô washed their clothes, Vohûmanô then proceeded from the uppermost third of the tree unto the middle of it, whereon *it was* the desire of Pôrû-

[1] Or it may be 'verdant.'

[2] Av. Dâitya, a mythic river in Aîrân-vê*g* (Bd. XX, 13); a favourite place for religious rites, see Yt. V, 17, 104, 112; IX, 25, 29; XVII, 45, 49, 61. Or it may be merely mayâ-î shê*d*, 'brilliant water.'

[3] Reading maînôg-dânisnîh, but the MS. has maînôg dênô-dânîh which might be translated 'spiritual knowledge of religion,' though the latter Pahlavi word is unusual.

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shâspô to be conveyed. 34. Then Pôrûshâspô, *having* washed the clothes, walked up to it and, thereupon gathering up the whole of that *Hôm*, all of it *was* then also appropriated by him through assistance like that of that *archangel*, *just* as what thou offerest for the food-sustenance of a friend's son of two years *or* three years *of age;* and it seemed to him that *archangel's* joyful payment.

35. Carrying off their Hôm, Pôrûshâspô spoke of it to *his* noble (mas) wife thus: 'So thou, *O* Dûk-*d*âûb! shouldst keep their Hôm in custody, all the while that their Hôm fulfils duty and routine.'

36. One *marvel* is this *which is* declared, that the coming of the nature (gôhar) of the body of Zaratûs*t*, through water *and* vegetation, to the bodies of *his* parents, is manifested *as* a great wonder of the creator to the multitude. 37. As revelation mentions *it thus:* 'Thereupon, when Aûha*r*ma*zd* had produced the material (dahi*s*nŏ) of Zaratûs*t*[1], the nature of *his* body then, in the presence of Aûha*r*ma*zd*, fled on *towards* the material of Zaratûs*t*.'

38. About Khû*r*da*d* and Mû*r*da*d*[2] bringing the cloud-water down in a compassionate manner ever anew, drop by drop, *and* completely warm, for the delight of sheep and men, *and*—*with* as much seed as the roving of two rampant bulls *would* thereby *cast* upon the plants *which* have grown, all of every species—*they are* casting *it* upon those other plants at that time, even upon the dry *ones;* and the

[1] Compare § 3.

[2] These two archangels have special charge of water and vegetation (see Sls. XV, 25–29), and here they are represented as acting in a manner usually ascribed to Tistar, the Dog-star.

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nature of Zaratûst came from that water to those plants.

39. One *marvel* is this *which is* declared, that, in order that the nature of Zaratûst shall come unto *his* parents, after[1] the mounting of the archangels Pôrûshâspô drives six white cows, with yellow ears, up to those plants. 40. And here is manifested a great wonder, *such* as revelation mentions thus: Two[2] of those cows, unimpregnated, *had* become full of milk, and the nature of Zaratûst came from the plants to those cows, and is mingled with the cows' milk; it is owing thereto *that* Pôrûshâspô drove those cows back. 41. And Pôrûshâspô spoke to Dûk*d*âûb thus: '*O* Dûk*d*âûb! in two of those cows, *which are* unimpregnated *and have* not calved, milk *has* appeared; do thou milk those cows, which are the splendour *and* glory of the cows *and of* any embodied existence whatever.' 42. And Dûk*d*âûb arose and, taking that pail of hers which had a fourfold capacity, she also milked from them the milk which *was* in them, and a great *part* of what they gave up to her she had to throw away; and the nature of Zaratûst was in that milk.

43. One *marvel* is this which is manifested in the struggle of the adversary for concealing and spoiling that milk, *just* as revelation mentions thus: Thereupon, at that time, the demons formed *themselves* into an assembly, and the demon of demons growled thus: 'You demons become quite unobservant: that food is really supplied fresh, so that the formation is settled which *will* extend as far as to that

[1] Reading akha*r* instead of adên, 'then.'

[2] In some places the singular number is used, in others the plural.

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man who *will be* the righteous Zaratûs*t*; which of you *will* undertake his destruction, all the while that he exists for mankind, so as to make *him* more contemptibly impotent?' 44. *K*êshmak[1], astute in evil, growled thus: 'I *will* undertake his destruction.' 45. Astute in evil, he rushed away with thrice fifty *of* the demons who are Karaps of *K*êshmak; and that village *was* partly uprooted and partly destroyed[2] by him, fellow-workers *were* ruined, and the number of fellow-eaters of broken victuals, attending the great, *was* not broken up, among whom was he that had repelled his authority.

46. *It is* declared that, afterwards, Pôrûshâspô asked again *for* that Hôm from Dûk*d*âûb, and he pounded it, and with that cows' milk[3], into which the nature of the body of Zaratûs*t* had come, he here mingled the guardian spirit of Zaratûs*t*, and the nature of the body came at once into union with it.

47. One *marvel* is this *which is* declared, that Pôrûshâspô *and* Dûk*d*âûb drank up that Hôm and milk, when they were mingled together and announced to Aûha*r*ma*zd*; and here occurred a combination of the glory, guardian spirit, and bodily nature of Zaratûs*t* into a man*child*. 48. And a great wonder is manifested to both of them, through that which revelation mentions thus: Thereupon, both have embraced the first *time*[4] with desire

[1] The whirlwind demon; see Bd. XXVIII, 24. Compare Chap. IV, 61.

[2] The usual effects of a hurricane.

[3] The mingling of milk with pounded Hôm still constitutes part of the Parsi ceremonial; see Haug's Essays, 3rd ed., p. 405.

[4] Pahl. 'ko*l*â 2 lâlâ fratûm vapdî*d*ô hav*d*nd.'

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for a son, *and* the demons shouted out unto them, in the villainous speech *of* sinfulness, thus: 'Why shouldst thou act like this, vile[1] Pôrûshâspô?' whereupon they started up like people who *are* ashamed. 49. A second *time* they have embraced, and the demons shouted out unto them, in villainous speech; whereupon they started up like people who *are* ashamed. 50. A third *time* they have embraced thus, with desire for a son; and the demons shouted out unto them, in villainous speech; whereupon they started up like people who *are* ashamed. 51. And they spoke with one another about *it*, *and* continued at this duty, and accomplished it[2], *saying:* 'We will not so stop without accomplishing something, not *even* though both Râk and Nô*d*ar *should* arrive here together[3].' 52. Then that man*child* who *was* the righteous Zaratû*s*t became complete, and here *below there* came together the nature of the body, the guardian spirit, and the glory of Zaratû*s*t in the womb *of his* mother.

53. One *marvel* is this which is declared, that, after the combination of Zaratû*s*t in the womb *of his* mother, the demons strove anew wonderfully

[1] Reading anâg, but it may be intended for hanâ=aê, 'O.'

[2] Pahl. '*a*fshân madam hâr s*u*ftŏ, aêghshânŏ pavan akôsh *frâz* va*b*îdûntô.'

[3] Evidently an old proverb, implying a fixed determination whatever catastrophe may happen, even if one's ancestors of the eleventh or twelfth generation shall appear. Nô*d*ar (Av. Naotara) was a son of King Mânû*sk*îhar (Bd. XXXI, 13, 23), and Râk was a nephew of Nô*d*ar (Bd. XXXI, 31), doubtless the same as Ra*g*an (Bd. XXXII, 1; XXXIII, 3) which seems to be a Pâzand misreading of Aîri*k*ŏ, or Êri*k*ŏ, see Zs. XVI, 11–13, and compare the genealogies in Chap. II, 70 and Zs. XIII, 6. The proverb is used again in Chap. III, 19, and the names are mentioned in III, 39.

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to cause the death of Zaratûs*t* in *his* mother's womb, and she who bore him *was* rendered sickly by them through the sharpest of sharp and afflictive pain, until she wished to ask the wizard physicians for a desirable remedy. 54. And here is manifested a great wonder, just as revelation says: 'It is then a voice of theirs is carried away there to her from the higher region, from Aûha*r*ma*zd* and from the archangels, thus: "Thou damsel who goest! do not proceed thither, because anything *of* theirs is destruction through wizard medical treatment; *for* healthfulness wash *thy* hands thoroughly, *and* those hands shall take firewood, and upon it thou shalt offer meat for the sake of the infant, thou shalt offer up cows' butter *to* the fire for his sake; thou shalt likewise heat *it* at the fire for his sake, and shalt quaff (pâîmê*s*) *it* off at the *proper* time for his sake, and thou *wilt* become well."' 55. Then at once that damsel washed *her* hands thoroughly, and she did just as *she had* heard, and became well[1].

56. One *marvel* is this which is manifested to the multitude when three days remained to his coming[2] *forth;* in the manner of the sun, at the approach of *its* uprising, when its first advancing twilight is diffused, *his* body is then announced as revelation says: 'It is then when in those last three nights during which Zaratûs*t* was in the womb, where he still subsisted three days till afterwards born, *that* the village of Pôrûshâspô became all luminous. 57. Then spoke the horse-owners and cattle-owners of the Spîtâmas, in running away, thus: "It is requisite *to be* forgiven[3]; the village of Pôrûshâspô, on which

[1] Compare Zs. XIV, 2–5.

[2] Literally 'going.'

[3] Apparently an appeal for mercy.

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that fire[1] is in every crevice, is disturbed by confusion[2]." 58. Then, on running together again, they said: "It is not fully forgiven for the village of Pôrûshâspô; fire is on it in every crevice *and* it is disturbed by confusion; unto him is born, at his house, a brilliant man*child*."'

59. This, too, is one of the wonders, when the report of the marvellousness of the birth *of* that man*child and of his* great glory, is due to statements of Yim and also others, brilliant in carrying on the destiny which had entered them from the sacred beings. 60. Wherein Yim spoke to the demons thus: 'Here *below* the pure *and* righteous Zaratûs*t* *will* be born, who *will* produce for you who are demons that absence of intercession which is prepared for you (that is, he *will* produce for you a thoroughly-harassed actual inactivity, an absence of intercession so that you are not able to pray on your own account, *and* no one prays for you).'

61. *It is* declared that the report about the birth of Zaratûs*t*, and concerning his prophesying, is explained (avazandî-hastŏ) only by the illustrious, *such* as Yim and Frêd*ûn* *and* many learned people; but the sacred beings are also heard through the tongues of the animals scattered in the world, in order that even that witness shall arise as regards his prophesying. 62. *Just* like that which is declared, that in the reign of Kaî-Ûs *there* was an ox, and a splendour had come to his body from the sacred beings; and whenever a dispute as to the frontier arose between Irân and Tûrân, that ox *was* brought, and the boundary between Irân and Tûrân

[1] Assuming that nîram stands for nîrá, a variant of nûrâ.
[2] Or 'terrified with fear.'

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was truly shown by him. 63. And because, when an Irânian *had* to seek a decision as to a Tûrânian in a dispute *and* lies occurred, the Tûrânians were constantly convicted through the showing of the boundary *by* the ox, and happened to be defeated by the Irânians—*and*, besides that, their envy also *arose* as to Kaî-Ûs, even of *his* ownership—therefore, on account of *his* possession of that wonder, the Tûrânians proceeded about the smiting and destruction of that ox, and through their sorcery and witchcraft the mind of Kaî-Ûs *was* disturbed about that ox, and he went to a warrior, *whose* name *was* Srîtô [1], *and* ordered him to kill that ox; *so* that man came to smite the ox. 64. And here is manifested a wonder of importance by that ox, *such* as revelation mentions thus: 'To him spoke the ox, in grave words, thus: "Thou shouldst not murder me, *O* Srîtô! thou seventh [2] of those of this race; you *will* atone *for this* malice when Zaratûst, the most desirous of righteousness among the existences, arrives and proclaims thy bad action in revelation; and the distress in thy soul becomes such as is declared by that passage where *it says:* 'As death occurs to him, that of Vadak[3] and the like occurs.'"' 65. *It* is declared that that man, when this wonder *was* thus seen by him *proceeding* from the ox, did not kill *it*, but went back to Kaî-Ûs *and* told *him* what he *had* seen. 66. Kaî-Ûs then still, on account of the amazing deceitfulness of the demons *and* wizards, ordered the same man to smite that ox;

[1] This legend is also told, with further details, in Zs. XII, 7–25.

[2] Compare Zs. XII, 10.

[3] The mother of Dahâk, who first committed adultery in an aggravated form (see Dd. LXXII, 5; LXXVIII, 2).

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and that man proceeded also again to the ox, *and* though *it was* carrying *on* still much *of* that talk, he did not lend an ear to *it*, *but* killed *it*.

67. Regarding the sole-created ox[1], too, *it* is declared that, *on* meeting its destruction by the evil spirit, it bellowed thus: 'Though thou thinkest it as to us, *O* evil spirit, astute in evil! that thou art *in* every way a winner by destruction, *it is* not to our destruction thou art even then an attainer *in* every way (that is, *it* is not possible for thee so to annihilate that we *shall* not arise again); even now I proclaim that that man, Zaratûst of the Spîtâmas, *will* arrive in that last revolution, who *will* produce distress for the demons, the assistants of the demon, and also the wicked who are bipeds.'

68. Likewise the marvellousness of Zaratûst's defeat of the demons, owing to his glory and by means of his sagacity, even before he had come into the world by birth; when Frâsîyâv[2] the wizard is amazingly distressed through seeking that glory of his by desire of the demons, just as revelation[3] mentions thus: 'Thereupon Frâsîyâv, the very powerful Tûrânian, rushed away, *O* Zaratûst of the Spîtâmas! to the wide-formed ocean a first, a second, and a third time; and he wished to obtain that glory which is specially for those *of* the countries of Irân, *for* the born and the unborn, and which is *for* the righteous *one; but* he did not attain to that glory.'

[1] Pahl. tôrâ-î aêvak-dâdŏ, the primeval ox, from whom the animals and plants have all descended (see Bd. III, 14, 17, 18; IV, 1–5; X, 1; XIV, 1–3; XXVII, 2).

[2] The same person as Frangrâsîyâk of Chaps. I, 31, 39; II, 69; XI, 3.

[3] In Yt. XIX, 56–62; V, 42.

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69. And this, too, *is mentioned*, that to all the seven regions the villain Frangrâsîyâk rushed away, and the glory of Zaratûst *was* sought by him [1].

70. Here is an enumeration *of* the worthy lineage of Zaratûst [2]:—Zaratûst *was son* of Pôrûshâspô, *son* of Pa*d*îragtarâspô, of Urugadhasp*, of Haê*k*a*d*aspô*, of *K*ikhshnu*s**, of Paêtrasp*, of Are*g*adhar*s*n*, of Hardhar*, of Spîtâm, of Vaêdi*s*t*, of Nayâzem* [3], of Aîrî*k* [3], of Dûrâsrôbô, of Mânû*s*k*îhar monarch of Irân, of Mânû*s*-khûrnar, of Mânû*s*-khûrnâk whom Nêrôksang implanted in [4] Vîzak*, *daughter* of Airyak*, *son* of Thritak*, of Bitak*, of Frazû*s*ak*, of Zû*s*ak*, of Fragûzak* [5], of Gûzak* [6], *daughter* of Aîrî*k*, *son* of Frê*d*ûn monarch of Khvanîras, *son* of Pûr-tô*r*â the Âspîgân, of Nêvak-tô*r*â the Âspîgân, of Sôg-tô*r*â the Âspîgân, of Bôr-tô*r*â the Âspîgân, of Ka*rd*âr-tô*r*â [7] the Âspîgân, of Sîyah-tô*r*â the Âspîgân, of Spêtô-tô*r*â the Âspîgân, of Gêfar-tô*r*â the Âspîgân, of Ramak-tô*r*â [8] the Âspîgân, of Vanôfravi*s*n the Âspîgân, of Yim monarch of the seven

[1] See Yt. XIX, 82.

[2] Compare the genealogy in Zs. XIII, 6; Bd. XXXII, 1, and that quoted there from the Vi*g*îrka*rd*-i Dênîg. The names marked here with an asterisk are written in Pâzand, or partly so.

[3] Ayazem, of Ra*g*an, in Bd. The latter name is Ra*g*i*s*n in Vi*g*., but Êri*k*ŏ in Zs. XVI, 13.

[4] This wants confirmation, but var*z*î*d* *b*ên can hardly be a name as assumed in Vi*g*., where it is altered to Var*z*î*d*-dên.

[5] The g is of the old form like s.

[6] The G is omitted, but see Bd. XXXI, 14.

[7] Or Kûtâl-tô*r*â; this generation is omitted both in the Vi*g*îrka*rd* and Bundahi*s*.

[8] This generation is interlined in the MS. of the Dînka*rd*. The Bundahi*s*, XXXI, 7, also omits Nêvak-tô*r*â; and the Vi*g*îrka*rd* omits Bôr-tô*r*â, Sîyah-tô*r*â, Spêtô-tô*r*â, and Ramak-tô*r*â. The termination tô*r*â is merely the Zvâri*s* equivalent of g*a*u. In Irânian MSS. the Pahlavi î and û are practically written alike in most cases.

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regions, *son* of Vîvangha, of Ayang,ha*d**, of Anang,ha*d**, *son* of Hôshâng the Pê*s*dâ*d*ian monarch of the seven regions, *son* of Fravâk, of Sîyâmak, of Masyâ, of Gâyômar*d* the first man.

CHAPTER III.

1. About the marvellousness which is manifested after the birth of that most auspicious of offsprings from *his* mother, till his coming to a conference *with* Aûha*r*maz*d*[1].

2. One *marvel* is this *which is* declared, that on being born he laughed outright; the seven midwives (dayah)[2], who sat around him, were quite frightened thereby; and those terrified ones spoke thus: 'What was this, on account of grandeur or contempt? when, like the worthy man whose pleasure is due to activity, the man's child so laughs at the birth owing to him.' 3. Pôrûshâspô also spoke thus: 'Bring out this man*child* to the sheep*skin* clothing which is soft; the affair *was* owing to thee, owing to the virtue of thee who art Dûk*d*âûb, that the advent of glory and coming of radiance to this man*child was* openly seen when he laughed outright at his birth.'

4. One *marvel* is this which is declared, that Pôrûshâspô afterwards went to a Karap, Dûrâsrôbô *by* name, who was the most renowned for witchcraft in that district, and informed him of the birth of Zaratû*s*t *and* the wonders which were manifested

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[1] The contents of this chapter refer chiefly to 'the rearing of Zaratû*s*t.' For the other matters mentioned in Dk. VIII, xiv, 2, see Zs. XIV, 6–12.

[2] Sls. X, 15 prescribes 'ten women.' Zs. XIV, 13 mentions 'seven wizards (yâtûkŏ).'

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therein; he *also* brought *him* to the house for the purpose of seeing Zaratûst. 5. That wizard, owing to the coming *on* of vexation at that glory in Zaratûst, desired with evil intention a really mischievous deceit (shêdŏ), to compress with *his* paws (gôv) the tender head of that full-glorious child, to cause *his* death. 6. And here is manifested a great wonder to the multitude, just as revelation mentions *it* thus: 'Thereupon the paws of that deadly *one* (mar) *are* driven back to behind him (that is, reversed (aûskûn) backwards); nor ever after *did* that deadly *one* become again a devourer of meat with *his* jaws by means of those paws.' 7. That Karap also, besides that, examined the marks *and* evil specks on Zaratûst[1]; and Pôrûshâspô, *in* awful alarm as to the dispersion *of* the emanation of splendour (âp-dihîh) from Zaratûst, hastened (sârînîd) to make Zaratûst invisible.

8. One *marvel* is this *which is* declared, that the Karap Dûrâsrôbô, through witchcraft, cast such fear of Zaratûst into the mind *of* Pôrûshâspô, *and* so injured the mind of Pôrûshâspô, that, owing only to that very fear as regards himself, he asked the Karap for the death of Zaratûst. 9. Also about[2] the mode of putting to death for which Pôrûshâspô, owing to the distraction (vishôpisnŏ) by which he becomes helpless, asks Dûrâsrôbô; and that Karap is bringing much firewood together, and to shelter (nipâyîdanŏ) Zaratûst amid that firewood, to stir up a fire, and to make *it* blaze with the wood were the remedy he arranged (vîrâstŏ); and Pôrûshâspô acted accord-

[1] Compare Zs. XVI, 1–3.

[2] Pahl. madam-mâ, where mâ=ki, 'what? whatever,' is used for -ik, 'also,' as often happens.

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ingly. 10. And here is manifested a great wonder to the multitude, just as revelation mentions it thus: 'Neither *was* fire among the vegetation on a tree (that is, it does not come on), nor *has* fire seized upon plants; *but* on rushed, at dawn [1], that son-loving mother, and she came forth to him intelligently (hûshûmônd), and seizing him, thereby removed him with *her* right hand aloft as he sat [2].'

11. One *marvel* is this which is declared, that after Pôrûshâspô spoke to the Karap Dûrâsrôbô about the fire not burning *the child*, he asked anew about putting Zaratûst to death; *then* to ensconce (nipâyî*d*anŏ) Zaratûst in a narrow path, and despatch many oxen on that path, so that he *may* be trampled on *by* the feet of the oxen *at* night, were the remedy that Karap proposed (girâyî*d*ŏ) to Pôrûshâspô; and Pôrûshâspô acted accordingly. 12. Here also is manifested a wonder of grandeur to the multitude, just as revelation mentions: 'It *was* that ox walked on which *had* become sorrowful (that is, its sorrow was great owing to another ox) and *it was* aged and walked before that *one* (before the leading ox), it *also* hastened before that *other* (that is, it stood up before Zaratûst), *and* he *was* greatly pitied by it for the whole day, so that it kept away the oxen from him, *being* the first *that* walked thither *and* the last *that* walked away; on rushed at dawn that son-loving mother, forth to *him* she came intelli-

[1] Reading pavan aûsh, but it might be pavan hûsh, 'with sense,' here and in § 14, where there is nothing to indicate that the child was out all night, but in §§ 12, 18 he is evidently rescued the next morning.

[2] Pahl. 'madam pavan aûstakŏ.' Compare Zs. XVI, 7.

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gently, and seizing him, thereby removed him with *her* right hand aloft as he sat[1].'

13. One *marvel* is this which is declared, that Pôrûshâspô came a second time (îdanŏ) to that Karap also about the oxen not trampling on Zaratûst, *and* asked anew about the mode *of* putting Zaratûst to death; *then* to ensconce Zaratûst *near* a drinking-pool (âvkhûr) in the domain (gêhân), and to drive many horses to that drinking-pool, so that he may be trampled on by the hoofs of the horses, were the substituted[2] remedy that Karap proposed; *and* Pôrûshâspô acted accordingly. 14. And here is manifested a great wonder to the multitude, just as revelation mentions thus: 'That horse walked on which *had* become fully-hoofed (that is, its hoofs were very thick); *it is* yellow-eared and it walks before that *one* (before the leading horse), and it hastens before that *other* (that is, it stood up before Zaratûst), and *was* the first *that* walked on thither, *and* the last *that* walked away; on rushed at dawn that son-loving mother, forth to him she came intelligently, and seizing him, thereby removed him with *her* right hand aloft as he sat[3].'

15. One *marvel* is this *which is* declared, that Pôrûshâspô *came* again to that Karap, spoke also about the horses, too, not trampling on Zaratûst, and asked anew as to what *may be* the mode *of* putting

[1] Compare Zs. XVI, 5.

[2] Possibly 'supplementary' or 'gratuitous.' The word is nîrmatŏ which, as a noun, means the gratuity or honorarium paid to a priest for acting as a substitute for another. Its etymology is obscure, unless it be an abbreviation of nîrûmandî, 'strength,' used in the legal sense of 'refresher.'

[3] Compare Zs. XVI, 6.

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Zaratûst to death; *then* to have Zaratûst carried off into the den (sûrâk) where a wolf's cubs (hûnûskân) *are* slaughtered, so that when the wolf arrives *and* sees the slaughtered cubs, she *will* wrathfully growl *and* mangle Zaratûst in revenge for those cubs, was the remedy that Karap proposed; and Pôrûshâspô acted accordingly. 16. *And* here is manifested a great wonder to the multitude, just as revelation mentions: 'It is when that wolf came on, several Yûgyâsts[1], towards Zaratûst, the wolf *was* struck dumb by the assistance of the sacred beings, so that its mouth *was* down *at* the cubs, one with the other.'

17. One *marvel* is this which is declared, that Srôsh[2] the righteous *and* Vohûmanô proceeded to him, and a woolly (kûrûsak) *sheep* was brought by them unto him; the nurses (dâyagân)[3] also *were* terrified, apart from him, the whole night. 18. *Then* on rushed at dawn that son-loving mother, forwards from the position *of* that woolly *sheep* she walked, and she, the mistress of the domain (zan-î gehân), spoke thus: 'Thou runnest on violently (ûtayûtŏ) in excess;' for she considered in this *way*, that 'the wolf is so much better to that son than thou art[4] good to me, when I shall show *his*[5] bone or blood in thy sight[6].' 19. Forwards to him has she come

[1] The Yûgyâst is a distance of sixteen Roman miles of a thousand paces each (see Dk. VIII, xx, 19, note). But the writer of the scripture here quoted could have had no idea of the distance he was mentioning.

[2] A sacred being who personifies 'obedience,' and is a special protector of man, particularly at night.

[3] It may also be read dehîgân, 'the country-folk.'

[4] Or '*she* would be.'

[5] Or 'they show *my*.'

[6] This seems to be a bitter reproach addressed to her husband; but the ambiguity of the Pahlavi makes its exact meaning rather uncertain.

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intelligently and, seizing him, she thereby removed him, through the grace (dahisnŏ) of the sacred beings, aloft as he sat; and she, the mistress of the domain, spoke thus: 'I *shall* not give thee up again, *my* son, not *even* though both Râk and Nôdar *should* arrive here together[1].'

20. And *it* is declared that, afterwards, the Karap Dûrâsrôbô, with a malicious disciple, came to the same district and noticed about the advancement of Zaratûst; and they saw no means for injuring *or* putting *him* to death, but his condition (mindavam) *was* a marvel as full of vigour as this which is declared, that Brâdrôk-rêsh, the Karap, growled thus: —21. 'Then I, *who* am the most far-seeing of the people in that district of ours as to witchcraft, see upon their district that well-directing (that is, he understands good commands) produce *of* development (that is, the increase which continually becomes more, which *has* come and which *will* arrive), with good flocks (that is, he understands to keep good sheep), with good herds (that is, he understands to keep a herd which is better *than* another's), the well-exerting (that is, he understands to do work which is better *than* another's), well-fighting (that is, he understands to do battle well), and perfectly liberal (that is, he understands to exercise beneficial liberality) bantling (hûnûskŏ) of Pôrûshâspô[2], in the three nights while he was begotten out of

[1] See Chap. II, 51. Compare Dk. V, ii, 4; Zs. XVI, 8–13.

[2] The Pahlavi version of an Avesta text, here translated, is a fair specimen of the complication produced by appending a gloss to every epithet. It is useful as a combination of translation and lexicon, but it is apt to be perplexing, unless all the glosses are carefully omitted by the reader who can dispense with a lexicon.

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his parents. 22. Unto him *will* Vohûmanô come in the embodied world (that is, Vohûmanô *will* come unto Zaratûst), and conducting him unto a conference, his good religion *will* extend into the seven regions *of* the earth; and so I *shall* not even let him produce in *his* mind (that is, he *will* not know) where *and* how I *shall* murder him; and a token of this matter, that *one* speaks truly, is this, that I state *it* beforehand, promptly after the full hearing of the statement of the matter, when you heard this statement.'

23. Pôrûshâspô advanced, conveyed in a four-in-hand chariot [1]; then, on hearing that statement, *and* when they had heard that statement, Pôrûshâspô started forth, conveyed in that four-in-hand chariot. 24. And Pôrûshâspô spoke to Brâ*d*rôk-rêsh, the Karap, thus: 'Brâ*d*rôk-rêsh, *thou* Karap! whatever men they shall behold, cry out when at birth; even the offspring of that secluded person they behold in death, cry out when at birth [2]; *but* what *was* that which *they* beheld *at* the birth of my son? 25. When at birth he laughed outright; *was* that also beheld *in* thy son, when at birth did he laugh outright? 26. When Vohûmanô comes unto him, into *this* embodied existence, *it* is also said by him on *his* return: "*O* Pôrûshâspô! where is thy servant [3]?" So, *O* Karap! concerning him who is my son, *it is* beheld that *he was* seen sagaciously by thee.'

For restoring the original Avesta, the Pahlavi translation, without the glosses, is usually the best guide.

[1] Pahl. 4-ayûg*is*nŏ râê (Av. *k*athruyukhta and ratha).

[2] This seems to be the meaning of Pahl. 'zag-*ŧk* tanŏ armêstô-dahi*s*nîh pavan f*râz* khadîtund margîh, amat pavan zerkhûni*s*nŏ, ba*r*â bekhûnd.'

[3] Pahl. 'Pôrûshâspô! aêghat bandakŏ?'

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27. And[1] when Pôrûshâspô enquired of him thus: 'What was the *matter* with thee when, through bringing thee unto that son of mine, *he was* thereby offered; and thou lookedst long up away from him in height, and thou lookedst long down away from him in depth, and thou lookedst long out away from him in different directions?' 28. The Tûrânian, Brâ*d*rôk-rêsh the Karap, spoke *in* reply thus: 'When through bringing me unto that son *was thy* offering of him, and I[2] looked long up away from him in height, then the radiance *and* glory out of him kept together up to the sun, *and* through him[3] I have accompanied *them* on the boundary *of its* radiance *and* glory; so that I saw this, that mankind through speaking to the soul may attain to the firmament of the sun; *but* this, namely, how the routine (dâ*d*istânŏ) is in the supreme heaven, *was* not seen by me. 29. When through bringing me unto that son of thine *was thy* offering of him, and I looked long down in depth away from *thy* offering of him, then the radiance and glory out of him kept together unto the sky which is below this earth, and through him[4] to the boundary of *its* radiance and glory; *but* this, namely, how the routine is in that sky, *was* not seen by me. 30. And when through bringing me unto that son of thine *was thy* offering of him, and I looked long out away from him in different directions, then the radiance *and* glory from him kept together for adorning this earth, *and*

[1] The first five words of § 28 are here inserted in the MS., so as to combine the two sentences in a perplexing manner.

[2] The MS. has *a*fat for *a*fam by mistake. [3] Or 'that.'

[4] The differences of form in §§ 28–30 are probably due to errors of copyists.

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through him I have accompanied *them* on the boundary of *its* radiance *and* glory; so that I saw this, that only from the action of this *one* the future existence *will* arise; but the routine of the future existence *was* not seen by me. 31. This son of thine thinks thus: "I *will* make a grander material existence than that of *any* other;" so he *will* also make thy spiritual *one*, where thou goest; *and* this son of thine *will* remain in the great protection *of* Vistâsp, not in thine.'

32. One *marvel* is this which is declared, that when Zaratûst was seven years old, that Dûrâsrôbô being joined by Brâdrôk-rêsh the Karap at the village of Pôrûshâspô, on account of the little previous seeing of Zaratûst *by the latter*, they saw Zaratûst in that neighbourhood when a hut (kâdakŏ) was constructed by him with the children; and they sat with evil intention to injure the mind of Zaratûst through witchcraft, and for that reason fear and terror *were* cast by them upon the children. 33. Here a great wonder became manifest to them, owing to the powerful intellect, cautiousness, and practice of Zaratûst, just as revelation mentions thus: 'When the other children were excessively terrified at their own silliness of speech, Zaratûst did not quite close the eye in his mind as regards them.'

34. One *marvel* is this *which is* declared, that when these two Karaps came to the dwelling of Pôrûshâspô, he ordered the preparation of food for their eating; and his prepared food is chewed up (*frâz* khayâî-aît), *with* a gobletful (pûr dôlakŏ) of mare's milk. 35. He also spoke to Dûrâsrôbô thus: 'Thou art the most spirit-worshipping[1] of mankind

[1] Literally 'demon-worshipping;' it is not clear that idolatry is

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in our district; do thou worship this of mine.' 36. A great marvel, owing to the sagacity of Zaratû*s*t at a childish age, is just as revelation mentions that Zaratû*s*t spoke thus: 'I worship this, *O* father! *it is* not that which it is necessary for me to worship *that* he should worship.' 37. And Pôrûshâspô spoke thus: '*It is* not that of mine thou worshippest, *and* it is that of mine he should worship.' 38. As many as three times those persons (gab*r*ââن) carried on those assertions; *when* up stood Zaratû*s*t and spoke concerning them, and he broke forth with that eternal statement[1], namely: 'The righteous I reverence, men *or* women; the poor I reverence, men *or* women; *not* the wicked, men or women; when any one whatever shall join Pôrûshâspô, where he shall be celebrating worship, the worship shall then be suitable to the worshippers, that is, he shall worship that which it is necessary to worship.'

39. One *marvel* is this which is declared, that afterwards Dûrâsrôbô the Karap shouted to Zaratû*s*t thus: 'Evil was thy reckoning[2] which, owing to the conduct of fate (bâhar), I, the foremost of the existences embodied in Râk and Nô*d*âr[3], bring to thee; I am made further worthy where thy fate is carried away from me; now is the joy (parkân) which I convey to him[4] through bringing *it* on, and this

intended, but rather some form of worship antecedent to Zoroastrian Mazda-worship which latter had not yet been established. The author of this legend must have supposed that it differed very little from the religion of Pôrûshâspô.

[1] Reading sakhûn-i leyalmin which is written in Pahlavi exactly like dashinô rigel*d*, 'the right foot.'

[2] Pahl. marakŏ, possibly for marg, 'death.'

[3] See Chap. II, 51, note.

[4] Probably referring to his companion Brâ*d*rôk-rêsh who, accord-

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will occur, so that I *may* observe he *will* kill thee with the evil eye in the house.' 40. And here is a great wonder which became manifest about Zaratûst, in the sagacity of *his* reply to that deadly *one* at that childish age, which *was* just like this which revelation mentions, that Zaratûst spoke thus: 'Without the joy of a murderer I observe, with propitiousness and complete mindfulness, that it is thee I notice in that house which is thine [1].'

41. One *marvel* is that which, after this reply of Zaratûst to Dûrâsrôbô, became manifest in that Karap, just as revelation mentions thus: 'The deadly *one* became disabled and stupefied as long as the milking of ten mares *in* milk whose milker is *only* one.'

42. One *marvel* is this *which is* declared, that when that wizard emerged from *that* stupefaction, he then shouted again to Zaratûst *in* the same manner, Zaratûst uttered that same reply, *and* the deadly *one* became anew disabled and stupefied as long as the milking of twenty mares full of milk whose milker *is only one.*

43. One *marvel* is this which is declared, that again when that wizard emerged from *that* stupefaction, he then shouted to Zaratûst *in* the same manner, Zaratûst uttered that same reply, *and* the deadly *one* becomes anew disabled and stupefied as long as the milking of thirty mares full of milk whose milker is *only* one.

44. One *marvel* is this *which is* declared, that when that wizard emerged from that stupefaction, he

ing to most accounts, was the murderer of Zaratûst in his old age. This tradition is mentioned in Dk. VII only here and in § 22.

[1] Alluding to Dûrâsrôbô's own fate, see § 45.

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then grumbled thus: 'Do ye have the horse driven for us, and turn round the chariot wherein you harness *it;* for really this smiting *one* (ganâk) *will* destroy me through the arrival of the *sacred* text *and* through *his* possession of authority.' *So* they had the horse driven, and *it was* harnessed to the chariot by them. 45. And here is manifested a great wonder to the multitude, just as revelation mentions thus: 'When he *had* proceeded several Yûgyâsts[1] in driving, he stopped in his distress through being terrified, *and* this occurred which I mention for a warning[2], his semen *was* expelled, so that it arose in his skin and burst it[3], and *his* loin thereby broke from *his* thigh; he then died outright, then his progeny, and then the offspring of his progeny.'

46. One *marvel* is this which is declared that, even before the coming *of Zaratûst* to a conference[4], *there* is manifested in him a mind which is more capacious than the whole world, *and* more exalted than every worldly possession, with an understanding whose strength is perfectly selected, an intellect of all-acquiring power, and a sagacity of all-deciding ability; also with the much heedfulness *of* the kingly glory, and the full desire for righteousness, the efficacious diligence and authority, and even the superiority in mightiness and grandeur of the priestly glory. 47. Also the handsomeness of body *and* completeness of strength which are in the character *of* these four classes of his, which are priesthood,

[1] See § 16 n.

[2] Pahl. 'avŏ pês yema*le*lûnam.'

[3] Or 'in his back and broke it,' if we suppose that pôst, 'skin,' stands for pô*s*t, 'back.' Compare the same legend in Zs. XIX, 1–8.

[4] With the sacred beings.

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warriorship, husbandry, and artisanship; *besides* a perfect friendship for the sacred beings *and* the good, *and* an awful enmity for the demons *and* the vile. 48. That is the nature by which the habits (dâ*d*ŏîh) of mankind *and* bipeds, the perfection and completeness of the sacred beings through the creativeness of Aûha*r*ma*zd*, and its *own* commemoration *of them* are provided. 49. So that the sacred beings shall bring a report, as to his superiority, from every one of those who are *and* were *and* will be, *and* of his coming for reminding *us of* Aûha*r*ma*zd* and *of* the lord-and-mastership (ahû-va-ra*d*îh) of the world, *also of* the preservation of the creations therein (ay*î*pŏ-dahi*s*nân), from the destroyer, by the tongue of the many-mannered (kabed-sarâ*d*akŏ) sage, the fully-virtuous *one* of the age producing no harm (avazand-dahîg) in the world. 50. And the demons on this *account*, that this is *he* whom many Kîgs[1] *and* Karaps *have* to influence the good to confound *and* destroy, then also kept *their* promise and practised friendship.

51. And on the completion of thirty years beyond his birth[2], the archangel Vohûmanô came on in commemoration of Aûha*r*ma*zd*, when *he was* bringing his Hôm-water (mayâ-î Hômîgân)[3] from the

[1] See Chap. II, 9 n.

[2] The remaining contents of this and the following chapter are thus summarized in Dk. VIII, xiv, 3, 4:—'His attainment on maturity, at thirty years *of age*, to a conference *with* Aûha*r*ma*zd*; and the occurrence of seven conferences in ten years. Many marvels, owing to him are published therein, just as there are *some* which, collected *and* selected, are noticed by the Dînka*rd* manuscript,' that is, in this seventh book, in which, however, the details of the seven conferences do not occur; but some are mentioned in Zs. XXI, 8–XXII, 13.

[3] See Visp. XI, 2.

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river Aêvatâk [1], just as this which revelation mentions thus: 'When Zaratûst came forth to the third effluent (barâ-tagisnîh), that of the good Dâîtî, he further proceeded through that; and when he marched onwards from that, a man *was* seen by him, who marched from the southern quarter. 52. That was Vohûmanô, and it seemed *to* him *that* Vohûmanô *was* of early form (so that he is more discerning as to a person) and foreseeing (that is, he was beforehand in everything); it seemed *to* him *that* Vohûmanô *was* as much *in* height as three men's spears; and it seemed *to* him, *as to* Vohûmanô that a glossy twig (arûs tâk) *was* brought by him in *his* hand, through carrying off which branch the plant *was* not injured by him; that became the spiritual twig of the religion, and this *was* indicated by it, that it is necessary to proceed as uninjuriously by the religion. 53. There is *some one* who says that it became a reminder of the spiritual *existence*, and this *was* indicated by it, that it is necessary to proceed as uninjuriously in the world, so that peace may exist with every one.

54. When he came onward to the fourth effluent, as far as the Aûshân-rûd of the good Dâîtî (which was the name of it) and *he was* in it, Zaratûst *was* bringing the Hôm-water from the middle of it; and on the ascent Zaratûst, bringing his right foot out of the Aûshân-rûd, covered *himself* with his clothes, and upon that Vohûmanô, advancing, joined him in front.

[1] Literally 'single-flowing.' In Bd. XXIX, 4, 5, it is Nâîvtâk which has been translated as 'navigable' in Bd. XX, 34, and as 'flowing in a channel' in Dk. VIII, xxxvii, 38, 42; IX, xvi, 16.—From § 54 it appears to have been a channel of the good Dâîtî river which flows from Aîrân-vêg (see Bd. XX, 13).

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55. And that man enquired of him thus: 'Who art thou; from whom of them art thou[1]?' *He replied:* 'I am Zaratûst[2] of the Spîtâmas.'

56. The words of Vohûmanô *were:* '*O* Zaratûst of the Spîtâmas! about what is thy foremost distress (that is, for what is thy need when thou becomest quite distressed); about what is thy foremost endeavour; and for what is the tendency of thy desire (lak kâmakŏ-dahisnîh)?' 57. The reply of Zaratûst *was* thus: 'About righteousness, I consider *my* foremost distress; about righteousness *my* foremost endeavour; and for righteousness the tendency of my desire (that is, my need is for that thing, and I am a distressed seeker of righteousness).'

58. The words of Vohûmanô *were:* '*O* Zaratûst of the Spîtâmas! that which is righteousness is existing (that is, a real thing is, as *it were*, that which is righteousness), so that whatever is that which is righteousness is thus what is one's own.' 59. And Zaratûst spoke thus: 'That which is righteousness exists, and concerning that I am completely clear and aware; *but* where *and* how is that radiance which is that whose arrival is through Vohûmanô.'

60. And Vohûmanô spoke to him thus: '*O* Zaratûst of the Spîtâmas! deposit this one garment which thou carriest, so that we *may* confer with him *by*

[1] See Pahl. Yas. XLII, 7 c (Sp.).

[2] According to the numbering of the folios in the old Bombay MS., written in 1659, nine folios were here separated from it last century. They contained the text as far as the end of Chap. IV, and the first eight of them were found at Naosâri about twenty years ago and copied. But all Indian copies, written before that time, omit this mislaid text. See S. B. E., vol. xxxvii, pp. xxxvi, xxxvii.

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whom thou art produced *and by* whom I am produced, who is the most propitious of spirits, who is the most beneficent of existences, and who is he *that* I, who am Vohûmanô, am testifying (that is, I am a reminder of him).'

61. Thereupon, Zaratûst thought thus: 'Good is he who is the creator, who is better than this reminder.' 62. Then they proceeded in company, Vohûmanô and Zaratûst; Vohûmanô *first and* Zaratûst after.

Chapter IV.

1. About the marvellousness which is manifested from the first conference onwards till the end of the seventh conference which occurred within the duration of ten years, also his pre-eminence in prophecy in the world, *and* the acceptance of the religion *by* the exalted Kaî-Vistâsp, as *happened* after the ten years of conference.

2. In *the first* two years, one *marvel* is this which is declared, that when he was back from the first conference, he then, by the first command of the lord *and* creator Aûharmazd, recited the unique formula (âyînŏ) in an assemblage (ram) of Kîgs and Karaps, the prophecy of his Mazda-worshipping religion and commemoration of Aûharmazd, as he chanted with a loud voice, *and* invited mankind to the religion of Aûharmazd. 3. Just as this *passage* of revelation mentions thus: 'Thereupon, the thorough inspection for this material existence of those with a *sacred* girdle, provided with dwellings *and* provided with cattle, *was* altogether arranged by Zaratûst.'

4. And when their announcement (nivêdisnŏ) for

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speaking to be heard *was* issued[1], then Zaratûst, on becoming exalted, called out unto the embodied world of righteousness to extol righteousness and to scorn the demons[2]. 5. 'The homage of the Mazda-worship of Zaratûst, *and* the ceremonial and obeisance for the archangels *are* the best for you I assert; and of deprecation (ayazisnîh) for the demons next-of-kin marriage is really the best intimation, so that, from the information which is given *as to* the trustworthiness of a good work, the greatest are the most intimate of them, *those of* father *and* daughter, son *and* she who bore *him*, and brother *and* sister.'

6. *It is* declared that, upon those words, innumerable demon-worshipping Kîgs and Karaps have rushed upon Zaratûst and strove for his death, just like this which revelation states:—'It is then a number (mar) have run away who have sat in the vicinity of Tûr's progeny (hûnûskŏ)[3], the arbitrator; and the shame of the brother of Tûr arose, like *that of* a person whose shame *was* that they spoke of his next-of-kin marriage so that he might contract it.'

7. This Tûr *was* Aûrvâîtâ-dang[4] the Tûr, the scanty giver, *who* was like a great sovereign of that

[1] From this point §§ 4–8 and 11 have been already translated in S. B. E., vol. xviii, pp. 412, 413, in illustration of the meaning of Khvêtûk-das in Sasanian times and later.

[2] Av. staomî ashem; nâismî daêvô (Yas. XI, 19; XII, 1).

[3] An opprobrious term for the progeny of evil beings and animals, also used by a Karap when speaking of Zaratûst in Chap. III, 21.

[4] As this name has not been found in the extant Avesta, its correct reading is uncertain. In Zs. XX, 8, it can be read Aûrvaîtŏ-dih, in which dih is the Pahl. translation of Av. dang,hu, of which dang is a Pahl. transliteration; and the whole name may mean 'friendly to the province,' which seems suitable to this particular ruler. The MS. appears to have dêng.

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quarter; many troops and *much* power *were* also maintained by him, and the multitude (mar) told him they would seize the great *one* from *him* who is little.

8. *But* the progeny of Aûrvâîtâ-dang the Tûr, the scanty giver, *spoke* thus: '*Should* we for that *speech* destroy him, this great *one* who mingles together those propitious words *for* us—where we are thus without doubt *as to* one thing therein, *such* as next-of-kin marriage, that it is not necessary to contract *it*—it would make us ever doubtful whether it *might* be necessary to contract it.'

9. And Aûrvâîtâ-dang the Tûr, the scanty giver, spoke thus: 'Thou shalt not destroy that man whom mine eyes *have* seen *as* the most loving-eyed of the whole embodied existence; he *will* attain strength, for it *has* not seemed to me, when thou destroyest him on this account, *that* wisdom *has* arisen *for* a long time; so that no rule (âhankŏ) *of* wisdom *will* arise, in this earth, which is so counselling (hangamanîg) as this *one* is (that is, when they destroy a man who is counselling, wisdom *will* not arise *for* a long while).'

10. Aûrvâîtâ-dang the Tûr, the scanty giver to his own *people*, also spoke thus: 'For me thou art a pure *man* who is counselling.'

11. And Zaratûst spoke thus: 'I *shall* not always be that quiet speaker, by[1] whom that I *have* mentioned is the most propitious *thing* to be obtained; and of interfering[2] speaking and managing the temper *there* is a next-of-kin marriage, and the high-

[1] Or 'from.'

[2] It may be 'parenthetical or ambiguous.'

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priest *who has* contracted[1] *it* is to perform the ceremonial.'

12. And here the good spiritual lordship and mightiness of glory of Zaratûst, those which are provided for commemoration *of* the supreme lord and creator Aûharmazd, are manifested *as* a great wonder to the multitude, *and there* is rendered visible the great pre-eminence which is in him *as* a prophet *of* the creatures, which for the baseness (nankîh) of the deceitful Agash[2], the secret-moving and deceiving-natured, is the concealed control of a good disposition. 13. Then idleness, like even the habit of fear and nature of apostasy, is an attractor of every one of the multitude, when it extends to much length; little by little, too, that guide and combatant becomes a petitioner for greatness, *and it is* manifest through that compassion (tang-libbemâîh) and superior mindfulness of his, *and* through the glory of that stout champion, *there are* much fame *and* treasure.

14. The nobles of Aûrvâîtâ-dang the Tûr, the ruler of the land, *were* angry and clamourers for Zaratûst's death; but he invited the Kîgs and Karaps to the religion of Aûharmazd, just as this *passage* of revelation states that Zaratûst also spoke thus: 'Worldly righteousness, *O* Aûrvâîtâ-dang, *thou* Tûr *and* scanty giver! is the whole *of the worship of* the demons and the termination of the Mazda-worship of Zaratûst.' 15. And Aûrvâîtâ-dang the Tûr, the scanty giver, spoke thus: '*O* Zaratûst of the Spîtâmas! thou shalt not attract me to this evil in which thou really art.'

[1] Or, perhaps, 'celebrated.'

[2] The demon of the evil eye (see Bd. XXVIII, 33); Av. Aghashi, Vd. XX, 3, 7, 9.

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16. Zaratûs*t* also spoke thus: 'Aûha*r*ma*zd* enquired of me thus: "*O* Zaratûs*t*! when thou hast come away to us, among the spiritual lords, who of the people in thy material existence *was* the protector of the powerful men who *are* warriors, *that was* most seeking benefit, most seeking cattle, most extensively associating, most fully-supplying (that is, he gives out most things), and most hospitable[1] (*that is*, *one* saw the door of a prince's (khidîvŏ) treasury)?" I replied to him thus: "Aûrvâîtâ-dang the Tûr, the scanty giver."'

17. 'And he spoke *in* reply to me thus: "Him, *O* Zaratûs*t*! thou shalt attract, first of the men *who are* warriors, to thinking about, speaking about, and acting about this religion which is Aûha*r*ma*zd*'s and Zaratûs*t*'s. 18. If you attract him, *O* Zaratûs*t*! and he believes in it and also gives currency to this *religion* of thine, and sits before *thee* in discipleship, this that *one* calls discipleship of thine he shall undertake, and the religion he hears fully he shall propagate (rûbâk va*b*îdûnyên); he is also ever after, *O* Zaratûs*t*! the first of the men *who are* warriors, the *one* most seeking benefit, most seeking cattle, most extensively associating, and most hospitable of those who have yet been born *and* who *will* henceforth be born. 19. And if you do not attract him, *O* Zaratûs*t*! and he does not believe in it, nor gives currency *to* this *religion* of thine, nor hears *it*, nor even sits before thee, nor would sit before thee, so that *it is* obvious to me that *he* is not attracted, thou shalt speak unto him thus, *O* Zaratûs*t*: 'Thou art a stricken supplicant for righteousness, and a producer of lamentation for the souls of Tan*â*pûhar sinners

[1] Literally 'most many-doored.'

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worthy of death;' for even so it is, and for this reason he becomes worthy of death, because the existence of the religion is known to him." 20. What I tell thee, *O* Aûrvâîtâ-dang, *thou* Tûr *and* scanty giver! is that thou art a stricken supplicant *for* righteousness, a producer of lamentation for the souls of Tan*â*pûhar sinners worthy of death.'

21. One prodigy of the demons is specified, who *was* the enemy of whatever sacred beings *there are*, a Karap, Vaêdvôi*s*t[1] *by* name, *of* those unsanctified (aya*s*tân) *by* Aûha*r*ma*zd*[2]. 22. And Aûha*r*ma*zd* spoke thus: 'I so befriend that man, *O* Zaratû*s*t! who is put forward by me over the creatures, whom thou shalt invite (khvânê*s*), I *who* am Aûha*r*ma*zd*, because I am through righteousness opposed to harm (that is, through virtue I keep harm away from the creatures), *and* the archangels are opposed to harm. 23. Therefore do thou proceed, *O* Zaratû*s*t! *and* thou shalt demand from him for me (that is, keep as my property) a hundred youths of vigour (tôsh tal)[3], girls, and teams of four horses; so do thou speak to him thus: "*O* Vêdvoî*s*t! Aûha*r*ma*zd* demands from thee a hundred youths of vigour, girls, *and* teams of four horses; if thou givest *them*

[1] Here written in Pâzand, but the Pahlavi form, Vêdvoî*s*t, occurs in §§ 23, 24.

[2] Or '*of* the non-worshippers *of* Aûha*r*ma*zd*.'

[3] For an instance of gifts of slaves see the Pahlavi inscription on an engraved stone from Baghdâd, in *Indian Antiquary*, vol. xi, p. 224, ll. 2, 3 of inscription: 'kevan bîdûn va-kanîgakŏ . . . lakhvâr . . . shed*r*ûnam . . . va-zak shibâ rî*d*ŏ va-shibâ kanîga-kŏân shed*r*ûnt:'—'Now . . . I send back a slave-boy and slave-girl . . . and those seven slave-boys and seven slave-girls are sent.' This inscription was probably engraved in the seventh century, judging from the forms of the letters.

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to him, splendour and glory are thine through that giving; and if thou dost not give to him, evil destiny is thine through that not-giving."'

24. Then Zaratûst walked on to that Vêdvoîst of those unsanctified, and spoke to him thus: '*O* Vêdvoîst of the unsanctified! that *which* Aûharmazd demands from thee is a hundred youths of vigour, girls, and teams of four horses; if thou givest them to him, splendour *and* glory are thine through that giving; and if thou dost not give to him, evil destiny is thine through that not-giving.' 25. And that Karap shouted in reply *to* Zaratûst thus: 'For me *there* is no more from thee (that is, there is no opulence for me from thy action), nor from Aûharmazd; I am more of a divinity (bagtar) *and* am more forward in opulence than even Aûharmazd; many droves of a thousand swine are also acquired by me.'

26. On went Zaratûst, up to Aûharmazd *and* up to the archangels, and Zaratûst spoke thus: '*O* Aûharmazd, propitious spirit, creator of the world of embodied *beings*, *thou* righteous *one!* thus spoke he *in* reply to me: "For me *there* is no more from thee, nor from Aûharmazd; I am more of a divinity than thee *or* even Aûharmazd, and many droves of a thousand swine are acquired by me."'

27. And Aûharmazd spoke thus: 'Owing to the splendour and glory of those which are ours, *O* Zaratûst! that man has acquired arrogance (that is, the cattle we produced are the many cattle of his arrogance). 28. This *will be* his retribution for it then, however, when he does not reach further alive at the end of the third night[1]; in that third night

[1] Apparently the third night after death, on the passing away of

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they *will* have stood aloof from alongside his life (that is, they *will* have stood away from assisting it); those seven of them who are radiant and bright-eyed (s*p*ê*d*ŏ dôtsar) make him rush up on high, and up there on high *he* shall be fed upon mouldy bread (parnân).'

29. One *marvel* is the great healthfulness owing to the Hôm-water *and* the bringing of this *by* Zaratûst from the river Dâîtî, which is manifested when Vohûmanô *was* conveying *him* to the conference. 30. Just as is declared in the words of Aûha*r*ma*zd* to Zaratûst thus: 'For them is the Hôm-water which thou bringest, *O* Zaratûst! not for those demon-worshipping people *who* worship the demons, or for a satisfier of courtezans (*g*êh-vi*g*âr); they shall sprinkle it on to that bull thou shalt bring forward, who is a four-year-old of exhausted vigour, black-haired and useful; *on* drinking up the water, that bull *will* become quite sound from that infirmity.'

31. Thereupon, Zaratûst went on first into the embodied existence, on which dwelt, at the end of Sagâstân [1], that same Parsha*d* *whose* title was Tô*r*â (*the Bull*). 32. Parsha*d*-tô*r*â [2] also spoke to him

which the soul is supposed to have its destination determined, until the resurrection (see Hâ*d*ôkht Nask, II, 18; III, 17). If the seven sacred beings who stand aloof from him be the archangels, they treat Vêdvoîst very leniently; but this legend treats of a period which it assumes to be earlier than the laws of Zaratûst.

[1] The modern Sîstân, bordering upon Afghânistân and Bulûkistân.

[2] Av. Parsha*d*-g*a*u, mentioned twice in Yt. XIII, 96, 127, but it is not certain that both allusions refer to the same individual. The name also occurs in Bd. XXIX, 5, but only in one old MS.; in all others another name is given, though the locality appears to be

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thus: '*O* Zaratûs*t* of the Spîtâmas! give me this Hôm-water which thou bringest.' 33. And Zaratûs*t* spoke thus: 'Do thou praise righteousness, *O* Parsha*d*-tô*r*â! and scorn the demons; *also* utter the profession [1] of the Ma*zd*a-worship of Zaratûs*t* among the iniquitous.' 34. *It was* praised by Parsha*d*-tô*r*â, and the demons were scorned by him; yet he did not speak among the iniquitous as to his accepting the Ma*zd*a-worship of Zaratûs*t*. 35. Forward to him *came* Zaratûs*t* at that praise of righteousness, for him *was* that Hôm-water which Zaratûs*t* brought; not for those demon-worshipping people *who* have worshipped the demons, *but* for that bull of his *which* Zaratûs*t* brought forward, a four-year-old of exhausted vigour, black-haired and useful; owing to that bringing forward of the water, the bull became quite sound from that infirmity.

36. One *marvel* is that which is declared regarding the rushing of the evil spirit for the slaughter of Zaratûs*t*, just as revelation [2] mentions thus: 'From the northern quarter forth rushed the deadly evil spirit, and thus shouted he, astute in evil, the deadly evil spirit: "Rush on, *O* fiend! and destroy the righteous Zaratûs*t*." 37. On to him they rushed, the fiend, the demon Bû*d*, and secret-moving Pestilence, the deceiver. 38. Zaratûs*t* chanted aloud the Ahunavair; the fiend *was* confounded at that, *and* away they rushed, the demon Bû*d* and secret-moving Pestilence, the deceiver. 39. And the fiends shouted thus: "Thou art scornfully observing, *O* evil spirit! (that is, anything to the purpose thou

nearly the same. In § 31 the first part of the name is here written Parshê*d*.

[1] The Fravarânê, Yas. XI, 16. [2] Pahl. Vd. XIX, 1–4.

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dost not thoroughly observe, and what thou orderest *us* to do is not possible); the death of him who is Zaratûst of the Spîtâmas is not contemplated by us." 40. Owing to the full glory of the righteous Zaratûst, he perceived in *his* mind thus: "The wicked demons, astute in evil, consult together about my death;" and up stood Zaratûst, forth went Zaratûst.' 41. Here is manifested a great wonder to the multitude, in that which is mentioned thus: 'And a stone *was* put forth by the righteous Zaratûst, *that* was held in *his* hand, and the size of a hut, *and* which was obtained by him from the creator Aûharmazd, the spiritual Yathâ-ahû-vairyô [1].'

42. And one *marvel* is this which is manifested not only in the country of Irân to Irânians, but in every land and to every race: the shattering of the demons' bodies *through* the chanting of the Ahunavair aloud *by* Zaratûst. 43. Just as that which *a passage* [2] mentions thus: 'I worship the resources of the Kayân glory, with which the righteous Zaratûst was associated in thinking about, speaking about, *and* acting about the religion which was, of all embodied existences, the most righteous in righteousness, the most lordly in sovereignty, the most radiant in radiance, and the most glorious in glory. 44. At *his* appearance [3] the demons have fallen before him, at *his* appearance their semen (mâyagân) also drops, at *his* appearance the courtezan is also withdrawn by them from mankind;

[1] The first three words of the Ahunavair formula.

[2] See Yt. XIX, 78–81.

[3] Reading vênâvdahakih, but the first letter is omitted in all three occurrences of the word.

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on hearing[1] him *they* lamented, very violently is it lamented by the demons. 45. By the Ahunavair, which the righteous Zaratûst chanted aloud to them, all the demons are seized *and* buried in the earth, where the complete shattering of their bodies is manifest.' 46. So that, after the shattering of their bodies, it became evident to those in the world *that* they were not able to do mischief in the bodily form of a demon, and they have been declared of the nature of sacred beings to mankind, *but* mankind fully understood that they are not sacred beings, but demons.

47. Zaratûst revealed (gushûftŏ) to mankind by the word of Aûharmazd, how in this religion *the latter* tells in words to Zaratûst where *and* how, in the embodied existence, mankind consider a demon as exalted *or* as a high-priest, because they are where they say that they must consider *some one* as high-priest. 48. *So* Aûharmazd spoke *to* Zaratûst thus: 'How do they who are good people, *O* Zaratûst! consider a demon as exalted? and how are they that even tell a demon thus: "We should accept you," because the demons speak thus: "It *will* happen to you"?'

49. And Zaratûst spoke thus: 'Only for the *reason*, *O* Aûharmazd! *that* people hasten on to that which is a jungly plain without dwellings, where no one resides from the departure of light until sun-

[1] If the word be Pahlavi, it is probably intended for snâyân, 'hearing'; but it may be merely an approximate transcript of Av. snaodhentis, which word, if this be the case, must have puzzled Sasanian scholars as much as it does those of the present time. As a transcript, the word might be read snôdîyân, and we might guess the meaning of the phrase to be 'thereupon weeping *they* lamented.'

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rise arrives, when *it is* two Hâsars[1] of night, and again silently (agôp) from sunset until their returning together when the two Hâsars of night are gone, they hear that no work, no men, and no voices of dogs are there. 50. Then they say as to that, on arriving back, thus: "We have consulted with the demons there; when we request (zâêm) monarchy (sâstârîh) *and* leadership from them, they give them to us; when we request the possession of flocks and opulence from them, they give them to us."'

51. *Then Aûharmazd spoke thus:* 'How can they do such a thing for them, *O* Zaratûst! (that is, how does it happen *that it is* continually given by them *for* those that speak thus: "It happened to us") ?'

52. And Zaratûst spoke thus: 'They speak variously, *O* Aûharmazd! as to that generosity; there is *one* who speaks thus: "I have ever after been possessing more flocks, so long as I am *in* consultation with the demons;" and there is *another* who speaks thus: "I have ever after been worse and more ill-fated, so long as we are *in* consultation with those demons;" according as they possess a full subsistence for them*selves* from the demons (that is, when they diversely subsist fully *on* whatever they bespeak from the demons).' 53. Zaratûst also spoke thus: 'So they speak about it, *O* Aûharmazd! thus: "Observe further, where any one of us returns *he* is either shrunk together (that is, he holds *his* head down to *his* chest), or shrunk away (that is, he looks quite aside), or is only pleasantly

[1] Av. hâthra, which, as a measure of time, varies from one to two hours (see Farh. Oîm, p. 43, ll. 1–3).

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cast down and, owing to acquiescence in him, the demons tempt (nes,hûnd) *him* away out of mankind."'

54. And Aûharmazd spoke thus: 'According to thy wish, do thou, *O* Zaratûst! fully observe thy existence, upwards from the head, downwards from the sole[1] of the foot, and afar *on* various sides; and thou shouldst beseech before and behind and *in* every direction, for we *are* not as to thee as the demons *are* as to mankind, we give away everything only in invisibility; but the demons, through close connection, when they rush out, tempt only with pleasantness. 55. Even unto thee, *O* Zaratûst! a fiend *will* rush, a female, golden-bodied *and* full-bosomed (so that she wears a bodice), and she rushes to request companionship from thee; a female, golden-bodied *and* full-bosomed, to request conversation from thee, to request co-operation from thee. 56. *But* thou shouldst not grant her companionship, nor conversation, nor shalt thou prescribe *any* conduct for her; afterwards, to revert her downwards, thou shalt utter aloud that triumphant saying the Yathâ-ahû-vairyô.'

57. Zaratûst proceeded to the habitable *and* friendly world, for the purpose of fully observing that beaten track (khâpisnŏ) of the embodied existence; then that fiend came forward when he sat in the vicinity of a garment—that garment[2] which, when Vohûmanô *was* conveying *him* to the conference, *was* deposited by him—a female, golden-bodied *and* full-bosomed, and companionship, con-

[1] Assuming that lêlyâ stands for zêrîh; the only difference, in Pahlavi writing, being in the first letter.

[2] See Chap. III, 60.

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versation, and co-operation *were* requested by her from him; she also whined (dandîdŏ): 'I am Spendarmad[1].'

58. And Zaratûst spoke thus: 'She who is Spendarmad *was* fully observed by me in the light of a cloudless day, and that Spendarmad appeared *to* me fine behind and fine before and fine all round (that is, *in* all positions she was handsome); do thou turn *thy* back, *and* I *shall* know if thou art Spendarmad.'

59. And the fiend spoke to him thus: '*O* Zaratûst of the Spîtâmas! where we are, those who are females are handsome in front, *but* frightfully hideous behind; *so* do not make a demand for my back.' 60. After she *had* protested a third *time*, the fiend turned *her* back, and she *was* seen by Zaratûst behind in the groin; and when matter was exuded, *it was* full of serpents, toads, lizards, centipedes, and frogs.

61. And that triumphant saying, the Yathâ-ahû-vairyô, was uttered aloud by Zaratûst; then that fiend *was* annihilated, and *K*êshmak[2] the Karap rushed forth. 62. And he grumbled in leaving, thus: 'The misery which is here *below* is such as I have obtained, because, owing to thee, I thought that thy sacred beings *were* more joyful than any heroes who through defeat go to hell; I proceed more joyfully *than* the sacred beings, as regards the life in the body, so that I fully deceive the life in thy body, and thou art fully deceived by me as regards thine.'

[1] The female archangel Bountiful Devotion, in whose special charge are the earth and virtuous women; see Sls. XV, 5, 20–24.

[2] See Chap. II, 44, 45.

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63. Zaratûst also revealed (gushûftŏ) this secret to mankind, and their knowledge *how* to test a demon is manifested therein, even by a great wonder of the same nature to mankind: the visible rushing of the demons into the world before Zaratûst, *and* their bodies *being* afterwards shattered by the loud chanting of revelation *by* Zaratûst from the Avesta announced, which *was* the acceptance of *its* truth by the ruler Vistâsp and the people of that time; and if this *had* not been so, *and* Vistâsp *and* those of *his* time *were* not accepting the Avesta which *was* announced by *Zaratûst in* this fashion, through *their* considering *it* false, it would not have reached unto us.

64. One *marvel* is this, with which, too, he who *was* Zaratûst became aware from revelation, about the vileness *and* perverted religion of Zâk of the deadly Karaps of Vistâsp and many other Kaîs and Karaps who *were* at the residence of Vistâsp, their combination for the death of Zaratûst, the preparation for severe abuse of him to Vistâsp, and influencing Vistâsp for his death by command of Vistâsp, *which* extends to awful imprisonment and punishment. 65. Afterwards, too, his knowledge about *his* preservation therefrom, the manifestation of his wondrousness, and the evidence concerning *his* attainment unto prophesying; *also* after the continuance of the last questioning *of* the ten years of conference, *his* departure alone, by the advice *and* command of Aûharmazd, to the residence of Vistâsp and the precinct (var) of that terrible conflict. 66. *His* uttering, on the horse-course (aspânvar) of Vistâsp, a reminder of the power and triumph of Aûharmazd over himself, *as* he invited Vistâsp to

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the religion of Aûha*r*ma*zd*; and with great wisdom Vi*s*tâsp heard the words of Zaratû*s*t, on account of his own complete mindfulness and spiritual knowledge of ritual, *and* would have asked for an outpouring of prophecy.

67. *But* thereupon, too—before the words of Zaratû*s*t *were fully* heard by him, *and* he could have understood the character of Zaratû*s*t—owing to the demonizing of the deadly Zâk and the rest *of* those Kîgs *and* Karaps, *spoken* out with slanderous knowledge *and* perverse actions to Vi*s*tâsp about Zaratû*s*t, *there* then *occurred* his consignment of Zaratû*s*t to that confinement *and* punishment as stated in the words of Zaratû*s*t thus: 'I have spoken about their three enquiries, and I am bound by thirty of them, I with thirty-three fetters of murderers, wicked ones, and demon-worshippers[1]. 68. But the hunger of manhood's inclination[2] violently affected the strength of my legs, but the hunger of manhood's inclination violently affected the force of my arms, but the hunger of manhood's inclination violently affected the hearing of my ears, but the hunger of manhood's inclination violently affected the sight of my eyes, and it would force away my bosom up to *my* back (so that it[3] would stay behind at my back) through the continuance of that deadly hunger of manhood's inclination.'

69. And here, through the mightiness of Zaratû*s*t —*who* proceeded alone to the terrible combat *with*

[1] Compare Zs. XXIII, 5.

[2] Reading gû*s*n-girâîh; but it might be dû*s*-vîrâîh, 'bad provision.' He was left to starve to death in prison.

[3] The bosom. The idea of the writer appears to have been that in case of utter starvation the chest would totally collapse, so that the breast bone would touch the spine.

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evil, where *there* became manifest, in the mode which is written, the descent of his life into so much punishment, due to hunger and thirst, heavy fetters, *and* other misery unto which the strength of human nature is attaining, *but* unto which *it* is not destined —is manifested a great wonder to king Vi*s*tâsp and his officials, when *his* full-glorious person *was* found by them alive in awfulness, imprisonment, and those other transformations (pa*d*ga*s*takîh) of long-continued starvation.

70. One *marvel* is this, that the sacred beings contrived, for the sake of (va*l* vahân-î) his preservation from that awfulness, a body possessing life, *and* on his account it became lifeless and imperceptible; afterwards, in the great session of Vi*s*tâsp and the assembly of the world, Zaratû*s*t, through the strength and blessedness of the true word, restored the same body anew, like that which is issuing in the statement of the wonder about the splendid horse of Vi*s*tâsp[1].

71. One *marvel* is *his* telling and disclosing the thoughts of king Vi*s*tâsp and *of* those of the realm, and many other concealed matters, through spiritual perception.

72. One *marvel* is several matters of evil deceit (va*d* *g*amâs) which Dahâk had done in B*â*pêl[2]

[1] This very slight allusion to the cure of Vi*s*tâsp's horse by Zaratû*s*t is sufficient to show that this legend existed in the ninth century; but the writer of the Dînka*rd* seems inclined to trace it back to a tale that he vaguely relates in the earlier part of this section, and which he evidently found in older writings; this tale, however, does not mention a horse, but only an animated body. The Persian Zaratû*s*t-nâma developes the legend of the sick horse, whose legs are drawn up to its belly, into 160 couplets.

[2] Babylon; see Yt. V, 29–31; XV, 19–21.

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through witchcraft, *and* mankind had come to idol-worship through that seduction, *and its* increase was the destruction of the world; *but* through the triumphant words of the religion, which Zaratûst proclaimed opposing it, that witchcraft is all dissipated and disabled.

73. One *marvel* is this which is manifested, with wonders owing to Zaratûst, in controversy about the religion with the famous learned of the realm, among whom, known for learning *in* the world, *are* the investigators (girâyagânŏ) of the words of speech; *and* among those *things* which *are* more surprisingly controversial *are* those later (sibastar) words which *are* to save their creatures by a later religion. 74. Also to proclaim its truth intelligibly, and to make king Vistâsp *and* those previously learned *men* without doubt as to the truth of the religion, the creator Aûharmazd sends some *spirits*, Vohûmanô, Ashavahistô, and the propitious fire[1], as a reminder to Vistâsp about the true prophesying of Zaratûst, *and* the desire of Aûharmazd for the acceptance of the religion *of* Mazda-worship *by* Vistâsp *and for its* propagation in the world.

75. The wondrousness which is manifested to Vistâsp *and* those of the realm—both through the travelling (vâzîdanŏ) of those archangels down from the sky to the earth, and in *their* travelling to the abode of Vistâsp—*was* like this which revelation mentions thus: 'Then he who is the creator Aûharmazd spoke *to* them, to Vohûmanô, Ashavahistô, and also the fire of Aûharmazd, the propitious, thus: "Proceed! you *who* are archangels, unto the

[1] Compare Zs. XXIII, 7.

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abode of Vistâsp, whose resources (*a*fzâr) are cattle *and* who is far *and* widely famed, with a view to *his* reliance upon this religion (that is, till he shall stand up for this religion); and, as regards the answering words of the righteous Zaratûst of the Spîtâmas, to approve the nature (zag *s*ân) of those words." 76. The archangels proceeded unto the abode of Vistâsp, whose resources are cattle *and who* is far *and* widely famed; their radiance, in that lofty residence, seemed to him, that Vistâsp, a heaven *of* complete light, owing to their great power and triumph; this *was* so that, when he thus looked upon it, the exalted Kaî-Vistâsp trembled, all his courtiers (pê*s*akŏ) trembled, all his chieftains (pa*d*ŏ) were confused, *and* he of the superior class *was* like the driver of a chariot-horse.

77. 'And the fire of Aûha*r*ma*zd* spoke, in the words of heroes, thus: "Fear not, for *there* is no fearing for thee, *thou* exalted Kaî-Vistâsp! they have not come for alarming thy abode, *as* a reminder of the deputed envoys of Ar*g*âsp[1]; *there* have not come, for alarming thy abode, the two Khyôns of

[1] Av. Are*gad*-aspa, king of the *Hv*yaonas (Pahl. Khyôns), mentioned in Yt. V, 109, 113, 116; XVII, 50; XIX, 87. His war with Vistâsp, for the purpose of compelling the latter to abjure his new religion, is described in the Yâ*d*kâr-î Zarîrân (see Geiger in *Sitzungsberichten der p.-p. und h. Classe der k. bayer. Akad. der Wiss.* 1890, Bd. II, pp. 43–84). Ar*g*âsp sends two envoys, Vîdrafs the wizard and Nâmkhvâst of the Hazârs, to demand Vistâsp's submission; this is refused defiantly by advice of Zarîr, the king's brother; and both nations prepare for war. When the Irânians meet the Khyôns, Vistâsp consults his vazîr *G*âmâsp, who prognosticates prodigious slaughter. And, after losing most of their chieftains (including twenty-three brothers and sons of Vistâsp), the Irânians utterly annihilate the Khyôn army. This war is called the 'war of the religion' in Bd. XII, 33; Byt. III, 9.

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Ar*g*âsp who demand tribute and revenue (sâk va-b*â*z*ŏ*); and *there has* not come, for alarming thy abode, the all-overpowering thief who is an injurer, *or* the dog who is a highwayman. 78. We are three who have come over (taristŏ) to thy abode, Vohûmanô, Ashavahi*s*tô, and also the fire of the propitious lord; of these thy knowledge is most wisely most just. 79. If thou helpest vision, so that it becomes wisdom for thee, the worldly *existence* requires the good religion of the Ma*zd*a-worshippers, which proceeds purely through the recitation which Zaratû*s*t of the Spîtâmas *teaches*. 80. Do thou chant the Ahunavair, do thou praise perfect righteousness [1], and utter no worship [2] for the demons! because the desire of Aûha*r*ma*zd*, as regards thee, is *for thy* reliance upon this religion; *it* is also the desire *of* the archangels, and the desire, as regards thee, *of* the other sacred beings who are beneficent (*s*apîrdahakŏ) *and* righteous.

81. '"And as the recompense in this life, if you praise the good *and* pure religion of the righteous Zaratû*s*t of the Spîtâmas, we *will* give unto thee a long reign and sovereignty, and the long lifetime of a life of 150 years; we *will* give unto thee Good Integrity and Rectitude [3] which is long-continued in desire for constantly assisting, good for assistance

[1] That is, recite the Yathâ-ahû-vairyô and the Ashem-vohû formulas.

[2] Pahl. a-a*ê*zi*s*nîh, literally, a 'non-worship,' which may mean something worse than 'no worship;' but 'execration or malediction' is usually expressed by g*a*zi*s*n, 'cursing,' which is written exactly like y*a*zi*s*n, 'worship.'

[3] Pahl. Aharî*s*vang and Râ*ê*-asti*s*nîh, the equivalents of Av. Ashi*s*-vanguhi and Rasãstât who are spiritual personifications of the qualities mentioned in the text.

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through constantly assisting, and not passing away; and we *will* give unto thee a son, Pêshyôtan[1] is *his* name, he is immortal, *and* so is undecaying, hungerless, and thirstless, living and predominant in both existences, *those* of the embodied *beings* and of the spirits. 82. *But*, as the recompense in this life, if you do not praise the good *and* pure religion of the righteous Zaratûst of the Spîtâmas, we *will* not convey thee up on high, and we *will* order thine end; the vultures which *are* mindful of decay *will* see *and* eat up those *and* these of thine, thy blood *will* reach the ground, and the waters *will* not reach thy body."'

83. One *marvel* is that *connected* with the confidence (v*â*varî-hastanŏ) of Vistâsp in the religion, even through that occurrence of the speech of the archangels; and, afterwards, the obedience (patyasâî?) *of* his thoughts in the case of the delays through the bloodshed owing to Ar*g*âsp[2] the Khyôn and his attendant heroes (pas-gurdânŏ) throughout the same Khyôns, because of the acceptance of the religion. 84. Also, for the sake of daily *and* visibly showing to Vistâsp the certified victory over Ar*g*âsp and the Khyôns, and his own superior position, unceasing rule, splendour, and glory, the creator Aûha*r*ma*z*d sends, at the same time, the angel Nêryôsang[3] to the abode of Vistâsp, as a reminder for the archangel Ashavahistô to give to Vistâsp to drink of that fountain of life, for looking

[1] Written Pêshyâôtanŏ, both here and in Chap. V, 12. He is the immortal priestly ruler of Kangd*e*z, who was expected to come to restore the religion in Irân in the time of Aûshê*d*ar, see Bd. XXIX, 5; Byt. III, 25–32, 36–42, 51, 52.

[2] Here written Ar*g*adâspô; see § 77.

[3] Written Nêrôksang here and in § 85.

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into the existence of the spirits, the enlightening food by means of which great glory *and* beauty *are* seen by Vistâsp.

85. Just as this *passage* of revelation mentions thus: 'And he who is the creator Aûharmazd spoke to the angel Nêryôsang thus: "Proceed *and* travel, *O* Nêryôsang the assembler[1]! unto the abode of Vistâsp, whose resources are cattle *and who* is far *and* widely famed, and thou shalt say this to Ashavahistô, thus: '*O* Ashavahistô! do thou authoritatively take this fine saucer (tastô), which is fully finer than the other saucers that *are* made (that is, the cup (gâm) is as fine *as* is possible to make for royalty), *and* carry up to Vistâsp the Hôm and Vars[2] (mûî) which are for us; and do thou give it[3] unto the ruler Vistâsp to drink up, by whose word it is accepted.'" 86. Ashavahistô authoritatively taking the fine saucer from him, also, thereupon, gave it unto the exalted ruler Kaî-Vistâsp to drink *from*[4]; and the ruler of the country (dîh), the exalted Kaî-Vistâsp, lay down when divested of *his* robes, and he spoke to Hûtôs[5] thus: "You, *O* Hûtôs! are *she*

[1] Compare Vd. XXII, 7.

[2] A lock of three, five, or seven hairs from the tail of a white bull, that is tied to a metal thumb-ring which is put into the Hôm-strainer when the Hôm-juice is about to be poured through it. See Haug's Essays, 3rd ed., pp. 397–403. This ring and lock of hair may be the relic of a hair-sieve that may have been used for straining the Hôm-juice in former times.

[3] The saucer, or cup, of strained Hôm-juice.

[4] The foregoing twenty-six words, excepting two, have been here repeated by the writer of the old Bombay MS., after turning over a folio.

[5] Av. Hutaosa, wife of Vistâsp and descendant of Nôdar (Av. Naotara); see Yt. XV, 35, 36. According to the later authority of the Yâdkar-î Zarîrân, § 48, she was also a sister of Vistâsp.

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whom the prompt ability (t*ê*z*ŏ* h*û*nar) of Zarat*û*st of the Spîtâmas should reach; *and* through the diligence of the prompt ability of Zarat*û*st of the Spîtâmas, you[1] would expound the religion of A*û*ha*r*ma*zd* and Zarat*û*st."'

87. One *marvel* is this which is declared; that when Vi*s*tâsp, accepting the religion, praises righteousness, the demons in hell are disabled, and the demon Aeshm[2] rushes to the country of the Khyôns *and to* Ar*g*âsp, the deadly *one* of the Khyôns, because he was the mightiest of the tyrants at that time; and the *most* hideous of all, of so many of them in the country of the Khyôns, are poured out by him for war.

88. And here, too, is manifested a great wonder also to the host (ram) of Irân who have been coming there, unto the residence of Ar*g*âsp the Khyôn, like this which revelation mentions thus: 'Then, just at the time his legion is separately displayed, Aeshm the unredeemable (tan*â*pûharak) adheres (gêre*v*ê*d*ŏ) to him, as *being himself* without escort (ą*g*urôh), and quite opposes (ba*r*â sper*ez*ê*d*ŏ) him, because: "You, who are a Khyôn, *have* become unlucky through want of success after you engage *in conflict*."' 89. Henceforth, it is not that the victory *of* Irân *has* come over foreigners *and* Khyôns—through companionship at the abode *of* that man who is mightier by the birth *of* Zarat*û*st

The similarity of her name to that of Atossa, the wife and sister of Cambyses, whom Darius afterwards married, is striking.

[1] As the verbal forms of the present third person singular and second person plural are alike in Pahlavi, it is doubtful which personal pronoun to use.

[2] The demon of Wrath; see Bd. XXVIII, 15–17.

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of the Spîtâmas—when that hideous sovereignty *of* Argâsp, the deadly Khyôn, is swallowed up by him (*Vistâsp*), for the confusion of the deadly species (that is, *they are* further smitten by him, one through the other; and are swallowed together by him, mutually struggling and through mutually devouring). 90. And apart from him, that bitter *and* well-hardened Khyôn that is quite disabled by him the good *Vistâsp*, that deadly *fiend* is disturbed about him of eloquent abilities (*Zaratûst*); and so he grumbled at the hideous sovereignty thus: 'Prompt ability comes into existence *and* the Khyôn came; thereupon prompt ability comes into existence *and* the Irânian has come [1].'

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CHAPTER V.

1. About the marvellousness which is manifested from the acceptance of the religion *by* Vistâsp onwards till the departure (vîkhêzŏ) of Zaratûst, *whose* guardian spirit is reverenced, to the best existence, when seventy-seven years [2] had elapsed onwards from *his* birth, forty-seven onwards from

[1] According to the numbering of the folios of the old MS. of 1659 (brought from Persia to India in 1783) one folio, numbered 313 in Persian words, is here missing. It has not yet been found in India, and, owing to folio 312 apparently completing a sentence, and folio 314 evidently beginning a new chapter, the loss of text is hardly perceptible. It would have filled the next two pages.

[2] The MS. has '57 years,' through ۵۰ '50' being written instead of ۷۰ '70'; but see Chap. III, 51 which states the interval of thirty years between his birth and conference.

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his conference, *and* thirty-five years onwards from the acceptance of the religion *by* Vistâsp[1].

2. One *marvel* is this *which is* declared that, when Zaratûst chanted revelation in the abode of Vistâsp, *it was* manifest *to* the eye that it is danced to *with* joyfulness, both by the cattle *and* beasts *of burden*, and *by* the spirit of the fires which *are* in the abode. 3. By *which*, too, a great wonder is proclaimed, like this *which* revelation mentions thus: '*There* seemed a righteous joyfulness of all the cattle, beasts *of burden*, and fires of the place, *and there* seemed a powerfulness of every kind of well-prepared spirits and of those quitting the abode (mân-hishânŏ), "that will make us[2] henceforth powerful through religion," when they fully heard those words which *were* spoken by the righteous Zaratûst of the Spîtâmas.'

4. And one *marvel* is the provision, *by* Zaratûst, *of* the achievement of ordeal, that indicator of the acquitted *and* incriminated for sentence *by* the judge, in obscure legal proceedings; *of* which *it* is said in revelation *there are* about (*k*îgûn) thirty-three kinds. 5. These, too, the disciples of Zaratûst kept in use, after that *time*, until the collapse of the monarchy of Irân; and the custom *of* one of them is that of pouring melted metal on the breast, as in the achievement of the saintly (hû-fravar*d*ŏ) Âtûrpâ*d* son of Mâ*r*aspend, through whose preservation a know-

[1] The contents of this chapter and the next, as far as VI, 11, may be connected with the following summary in Dk. VIII, xiv, 9:—'Information also *as to* many other things which are marvellous, and *as to* a summary of the statements of these seven enquiries, which is *derived* from knowledge of every kind.' For the seven enquiries, see Zs. XXII.

[2] Or, perhaps, 'make the abode.'

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ledge about the religion *was* diffused in the world; and of the manifestation, too, through that great wonder, this is also said, on the same subject, in the good religion, that of those many, when they behold that rite of ordeal, it convinces the wicked ones[1].

6. One *marvel* is that which is afterwards manifested, after the former captivity of Zaratûst[2] and his speaking about the religion to Vistâsp and those of the realm[3], *such* as the acceptance of the religion *by* Vistâsp *and* that which Zaratûst said to him at *his* original arrival, as regards the declaration of a ruler's religion, thus: 'Thine is this disposition, *and* this religion which is calling (khrôsakŏ) is a property *of* that description *which* thou puttest together, *O* Kaî-Vistâsp! so that *if* thou wilt accept this disposition of thine, thou wilt possess this religion which exists (that is, the learning of learnings), *and be* the ruler that shall cause *its* progress; thou *wilt* possess in this disposition of thine, as *it were*, a new support (stûnakŏ), *and* any one *will* uphold *thee* by upholding *it*, as thou art the possessor of the support of this religion.' 7. Also the victory of Vistâsp over Argâsp the Khyôn and other foreigners in that awful battle[4], just as Zaratûst explained unto Vistâsp in revelation; *and* much which is declared by revelation.

8. One *marvel* is the disclosure by Zaratûst, in complete beneficence, medical knowledge, acquaintance with character, and other professional retentiveness (pîshakŏ-gîrûkîh), secretly *and* completely, of *what* is necessary for legal knowledge and spiritual

[1] §§ 4, 5 are already translated in AV. p. 145.
[2] See Chap. IV, 67–69.
[3] See Chap. IV, 73.
[4] See Chap. IV, 88–90.

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perception; also the indication, by revelation, of the rites for driving out pestilence (s*êg*ŏ), overpowering the demon and witch, and disabling sorcery and witchcraft. 9. The curing *of* disease, the counter-action of wolves *and* noxious creatures, the liberating of rain, *and* the confining of hail, spiders, locusts, and other terrors of corn *and* plants *and* adversaries of animals, *by* the marvellous rites which are also relating to the worship of Khû*r*da*d* *and* Amû*r*da*d*[1], and many other rites which *were* kept in use until the collapse of the monarchy of Irân; and there are *some* which have remained even *till* now[2], *and* are manifested with a trifle of marvellousness by the sacred fires. 10. And the disclosure to mankind *of* many running waters from marvellous streams (ardâyâ), and remedies for sickness which *are* mixed (farga*r*d*a*kŏ) by well-considering physicians; many *are* spiritual and celestial, gaseous (vâyîg) and earthy; and the worldly advantage of others, too, is the praise (l*â*fŏ) which ought to come to one for angelic[3] wisdom.

11. One is the marvel of the Avesta itself, which, according to all the best reports *of* the world, is a compendium of all the supremest statements of wisdom.

12. One *marvel* is the coming of this also to

[1] These two archangels personify health and immortality, respectively (see Chap. II, 19), and are supposed to have special charge of water and plants.

[2] The ninth century, unless this phrase be copied from one of the sources of the Dînka*rd*.

[3] The MS. has yazdânŏ-khira*d*ŏîh which has the meaning given in the text; but this word can also be read gehânŏ-khira*d*ŏîh, 'worldly wisdom,' though gêhânŏ is the more usual orthography.

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Vistâsp, which the archangels announced as a recompense for accepting the religion [1], as he saw Pêshyôtan the happy ruler, that immortal and undecaying son, not wanting food, large-bodied, completely strong, fully glorious, mighty, victorious, and resembling the sacred beings; the unique splendour of Pêshyôtan for the sovereignty of Kangd*ez* *in* yonder *world*, as allotted to him *by* the creator Aûha*r*ma*zd*, is manifested even through that great wonder to the multitude [2].

CHAPTER VI.

1. About the marvellousness which is manifested after the departure (vîkhê*z*ŏ) of Zaratûst, whose guardian spirit is reverenced, to the best existence, *and* in the life*time* of Vistâsp.

2. One *marvel* is this which is declared by revelation, about the provision of a chariot [3] by Srîtô [4] of the Vîsraps [5]; this is through a famous wonder and

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[1] See Chap. IV, 81.

[2] It is singular that nothing is stated here about the death or departure of Zaratûst, which event, according to § 1, ought to have concluded this chapter. But in Chap. III, 39, Dûrâsrôb evidently foretells that Zaratûst will be killed by the evil eye of Brâ*d*rôk-rêsh. In Dk. V, iii, 2, the killing of Zaratûst by Brâ*d*rô-rêsh the Tûr is merely mentioned. In Zs. XXIII, 9, it is stated that Zaratûst passes away (vi*d*îrê*d*ŏ) forty-seven years after his conference and preaching to Vistâsp. While the modern Persian Zaratûst-nâma does not mention his death, though it speaks of Bartarûsh as his chief enemy in his younger days. But compare Chap. III, 22.

[3] Pahl. r*dê* which is written exactly like the Pahlavi ciphers for twenty-two and, no doubt, stands for Av. ratha.

[4] So spelt ten times in §§ 2–11, but here Srâtô. It is also Srîtô in Dk. V, iii, 2.

[5] Pahl. Vîsrapân in §§ 9, 11 and Dk. V, iii, 2; but here it is

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the coming of a report about the marvellousness of that chariot to Vistâsp, Vistâsp's begging that chariot from Srîtô, and Srîtô *saying* in reply to Vistâsp: 'That chariot is for a righteous man, *in* which the soul of Srîtô in the life*time* of Srîtô's body[1], *and* that of that man in the life*time* of his body, come visibly together once in the worldly existence.' 3. And the soul of Srîtô, through the generosity of that Srîtô, presents that chariot to the eyesight of that man of righteousness; thereby it becomes evident he had seen *it*, and is told not to act in another manner. 4. The exalted Kaî-Vîstâsp, as becoming from revelation more particularly aware of this marvel about the future at that time, and for the sake of this marvel being published to the worldly existence (gêhânîgîh), and of *his* becoming

Visrapân, and in § 7 the first letter is omitted, leaving only îsrapân. In Pahl. Vd. XX, 11 (Sp.) we have Srît-î [illegible] (in L4), which latter name may also be îsrapânŏ, though more likely to be read Sêrzânŏ when considered by itself. It is almost certain that the person mentioned in Pahl. Vd. XX, 11 is intended to be the same as that named here in the text. But it is doubtful if this person be the Av. Thrita son of Sâyuzdri (or Sâizdri) of Yt. V, 72; XIII, 113. As the legend in the text appears to refer to the soul of Srîtô, or Thrita, revisiting the world to meet Vistâsp, this Srîtô may have been the warrior Srîtô, the seventh brother, employed by Kaî-Ûs, about 350 years earlier, to kill the frontier-settling ox of that time, but there seem to be no means of so identifying him with absolute certainty.

[1] This is the literal meaning of the Pahl. 'mûn rûbân-î Srîtô pavan zîndagîh-î Srîtô tanŏ,' but it is not quite consistent with Srîtô's return to the earth as a spirit. The Indian copyists seem to have observed this, as they have omitted several words, so as to alter the meaning to the following:—'That chariot is for a man of the righteous, *with* whom Srîtô in the life*time* of that *man's* body comes visibly together, &c.' But the sentence is not quite grammatical.

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more invoking *for* the supremacy of the Ma*zd*a-worshipping religion, became discernible by those of the realm, is sought for, *and* is most attended.

5. A great wonder became manifest to Vi*s*tâsp and those of the world, just as revelation mentions thus: 'Thereupon the archangels are letting forth the soul of that *Srîtô* from the light of the supreme heaven, from the light on to the earth created by Aûha*r*ma*zd*; *and* the soul of Vi*s*tâsp proceeded from him into the light to meet *it*. 6. Vi*s*tâsp proceeded on to the propitious south (rapîtvînŏ); he *was* producing more gain than the gainers, and he *was* more inquisitive than the inquisitive; to all whom he saw he spoke, and unto such as spoke he listened; when he gazed at them looking simultaneously they stood up, *and* obeisance *was* offered by them unto the soul *and* person of Vi*s*tâsp.'

7. Immediately upon that no delay occurred until *there* came on at a run—*besides* the soul of Srîtô of the Vîsraps—the most horrid (agrandtûm) of demons, from the horrid northern quarter of the horrid destroyer (za*d*âr), that was himself black, and his deeds, too, were very black. 8. And as he comes himself, so also he grumbles *to* the soul of Srîtô thus: 'Give a maintenance (khvârag) *to* Vi*s*tâsp who is thy driver[1], for the sake of good fellowship and service, and for that, righteousness is suitable unto a pure *one;* do not *give it* as a thing which is protective (that is, do not *give it* for the sake of worldly gratuity), *but* for love of the righteousness which is owing to the perfect existences.'

9. When those words were fully heard by Srîtô of

[1] This speech seems intended as veiled irony.

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the Vîsraps, the early bestower (levînŏ-vakhsh), he stood still and so he spoke in words thus: 'For righteousness I give thee, *O* mighty Kaî-Vistâsp! this chariot which is without a driver, only for love of the righteousness which is owing to the perfect existences.' 10. As much for righteousness as is best for righteousness, and as much for the soul as is best for the soul, the gift of the whole *was* secured (that is, its acceptance *was* announced as often as three times).

11. Then that chariot became two chariots, one spiritual and the other worldly; in the worldly *one* the exalted Kaî-Vistâsp travelled forth unto the village of the Nôdars[1] in the joyfulness *of* good thoughts, and in the spiritual *one* the soul of Srîtô of the Vîsraps travelled forth unto the best existence.

12. One *marvel* is this which is declared that in fifty-seven years onwards from the acceptance of the religion *by* Zaratûst[2], the arrival of the religion is published in the seven regions[3]; *and* within the life*time* of Vistâsp, the circumstance (aêdûnŏîh) is manifested by the coming of *some* from *other* regions to Frashôstar of the Hvôbas[4] for enquiry *about* the

[1] Nôdar (Av. Naotara) was a son of king Mânûskîhar (Bd. XXXI, 13) and an ancestor of king Vistâsp. Vistâsp being a descendant of Kaî-Kavâd (Bd. XXXI, 28, 29) who was the adopted son of Aûzôbô (Bd. XXXI, 24) a son of Zâgh, son of Masvâk, son of Nôdar (Bd. XXXI, 23 corrected from XXXIII, 5). Hûtôs, the wife of Vistâsp, was also of the village of the Nôdars (Yt. XV, 35).

[2] That is fifty-seven years after the conference of Zaratûst (see Chap. V, 1).

[3] See the summary in Dk. VIII, xiv, 10:—'Likewise, about the communication of Zaratûst's knowledge of the Mazda-worshipping religion to the world, his attracting mankind to the religion, *and* the ages, after Zaratûst, until the renovation *of the universe*.'

[4] Av. Ferashaostrô Hvôgvô (Yas. LI, 17); he was a brother

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religion, *even* as revelation mentions thus: 'Two whose names are thus, Spîtôîs[1] and Arezrâspô[2], who have hastened unto Frashôstar of the Hvôbas in search of wisdom.'

13. Thus much splendour and wonder *of* Vistâsp *and* those of the realm regarding Zaratûst[3], and thus much due to the coming of the archangels from the sky to the earth before Vistâsp, as evidence about the true prophesying *of* Zaratûst[4]; and that, too, about Pêshyôtan[5], the chariot of Srîtô[6], and other subjects seen written above, *are* declared by the Avesta, which is the same that they accepted from Zaratûst, as the culmination[7] (*av*arîgânîh) of Aûhar*m*az*d*'s words. 14. And if this splendour, glory, *and* wonder that *are* written above as regards *what* those learned *men* of the realm saw—which *are* in the statement revealed by the Avesta—*had* not occurred, king Vistâsp *and* those learned *men* of the realm would not have seen what this Avesta had revealed to them—which *was* thus much splendour *and* wonder reported by it to them—*and* not one word about leaving *its* preservation to us would be annexed.

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of *G*âmâsp (Dk. V, ii, 12; iii, 4; Zs. XXIII, 10), and the father of Zaratûst's wife Hvôvi. The Hvôvas (Pahl. Hvôbas) were a numerous family.

[1] Av. gen. Spitôis (Yt. XIII, 121). He was high-priest of Frada*d*afsh, the south-east region.

[2] Av. Erezrâspa (ibid.) He was high-priest of Vîda*d*afsh, the south-west region (see Bd. XXIX, 1). These foreign envoys were brothers, each being a son of Uspâsnu.

[3] See Chap. IV, 73.

[4] See Chap. IV, 74–82.

[5] See Chap. V, 12.

[6] See §§ 2–11.

[7] See Chap. V, 11.

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CHAPTER VII.

1. About the marvellousness which is manifested after *the time of* Vistâsp until the collapse (hangaftanŏ) *of* the sovereignty *of* Irân.

2. There is marvellousness *which* is manifested after Vistâsp until the collapse of the sovereignty of Irân, apart from the blessedness of ordeal, the accomplishment of other Avestic rites, the great power over the sacred fires, *and* many other religious observances *which* were connected with the disciples of Zaratûst.

3. Even after the devastation which happened owing to Alexander, those who *were* rulers after him brought back much to the collection from a scattered state[1]; *and* there are *some* who *have* ordered the keeping *of it* in the treasury of Shapân[2].

4. Likewise there is to be brought *forward* what *there is* concerning the names of rulers *and* high-priests, *such* as arrive for it at times *and* periods, which *are* each consecutive, as organizers *of* the religion and the world; also of the tyrant *or* apostate, who is manifest at various periods, for the disturbance of the religion *and* monarchy and the penance of the world, *with* the coming of the penitential *one.*

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[1] Referring to king Valkhas the Askânian (probably Vologeses I, see S. B. E., vol. xxxvii, p. 413); possibly also to Ardashîr Pâpakân.

[2] So here, but usually written Shapîgân, and sometimes Shaspîgân. It was no doubt a royal treasury, and Dk. V, iii, 4, calls it so, but uses the words gangŏ-î khûdâyân, in which Gâmâsp is said to have deposited the Avesta and Zand written in gold upon ox-hides. If Shapîgân be a corruption of shâyagân, 'royal,' it is singular that some copyist has not corrected the spelling.

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5. *Such* as Vohûmanô, son *of* Spend-dâ*d*[1], of the rulers, about whom it says even this in the Avesta, that *he is* Vohûmanô, the just, who is the most efficient of the assembly of Ma*zd*a-worshippers. 6. And *S*ênôv[2] of the high-priests, as about him it says even this: 'The religion becomes a hundred years *old* when *S*ênôv is born, and two hundred years when he passes away; he was also the first Ma*zd*a-worshipper *with* a life of a hundred *years*, *and* who walks forth upon this earth with a hundred disciples.'

7. Also Alexander of the devastators, as it says even this of him in revelation[3], that *in* those three winters, which *are* of like purpose (ham-ay*âz*akô), that Aeshm[4] would set up a deadly king in the impenitent world, who is the evil-destined Alexander.

8. And of the high-priests *are* Ar*ez*vâk[5], the interpretation of whose name is 'the pure word;' Srûtvôk-spâ*d*âk[5], the interpretation of whose name is 'the propitious recitation;' Zrayang,h*a*u[6], the interpretation of whose name is 'the ocean existence;' and Spe*n*tô-khratv*a*u[6], the interpretation of

[1] Av. Spe*n*tô-dâta of Yt. XIII, 103, a son of Vistâsp, with whom Avesta dynastic history ends. He was the Persian Isfendiyâr, and his son Vohûmanô is unknown to the Avesta. The *K*itradâ*d* Nask (Dk. VIII, xiii, 18) mentions a 'Namûn, son of Spend-shê*d*,' which probably stands for 'Vohûmanô, son of Spend-dâ*d*,' but this appears to have been in a Pahlavi supplement compiled in Sasanian times. He is also mentioned in Bd. XXXIV, 8, a chapter 'about the computation of years by the Arabs,' according to the Irânian Bundahi*s*.

[2] Av. Saêna of Yt. XIII, 97, where the last clause of the passage here translated from the Avesta occurs. Compare Zs. XXIII, 11.

[3] Not in the extant Avesta. [4] The demon of Wrath.

[5] Av. gen. Erezv*a*u and Srûtô-spâd*a*u in Yt. XIII, 115.

[6] These two names are written in their Av. gen. forms, as they occur in Yt. XIII, 115.

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whose name is 'the propitious wisdom.' 9. Because it says even this about them, namely: 'I mention thy manifestation, *and* also the tokens of its publicity when this religion of thy Ma*zd*a-worshippers becomes four hundred years *old*[1]; in this law benightedness (lêlyâîh) arises, *and* the embodied existences see the manifestation through calculation *of* the planets and also the stars; and whoever, too, *are* mine are *so* for a century, through the average opinion *of* thirty medium winters for a man[2]; *and* the righteous Ar*ez*vâk and those three others are they of the most righteous existences, over whom they *are* the most masterly *and* most authoritative in that time.' 10. And this, too, that they who glorify the religion of the Ma*zd*a-worshippers in the fifth and sixth centuries *are* they; *and* no persons save *their* souls, except *those* who remain for the arrival of the four[3] interpretations that *arise* through the authority of these four individuals, Ar*ez*vâk, Srûtô-spâdh*a*u[4], Zrayang,h*a*u, *and* Spe*n*tô-khratv*a*u who, all four of them, seek *their* thoughts, words, *and* deeds in the *sacred* text (mânsar).

11. Also Rashn-rêsh[5] is the apostate of that

[1] If the chronology in Bd. XXXIV, 7, 8 were correct, the interval between the first revelation of the religion and the death of Alexander would be 272 years, and this would make the 400th year of the religion coincide with B. C. 195.

[2] That is, for a generation. The meaning appears to be, that these four successive high-priests insure the continuance of orthodox religion for more than a century, or well into the sixth century of the religion, as mentioned in § 10.

[3] The MS. has the cipher for 'three,' by mistake.

[4] Here written in Avesta characters.

[5] In Dk. III, cxcviii, 2, this apostate is said to have been an

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time, as *some one*[1] says unto Rashn, *one* of the sacred beings, and about many besides this *one*, thus: 'All who are creatures of the beneficent spirit are distressed by their persecution, *but* put trust in those men, Ar*ez*vâk *and* those three others.'

12. And of the organizers of the period is A*r*takhshatar[2], son of Pâpak, as it says even this about him, namely: 'Which is that ruler who is powerful, more striving than the Kayâns, *and* mighty, an embodiment of the *sacred* commandments and awfully armed[3]; in whose abode Aharî*s*vang[4], the virtuous *and* radiant, walks forth in maiden form, beneficent and very strong, well-formed, high-girded, *and* truthful, of illustrious race *and* noble? 13. Whoever it is that, on the occurrence of strife, seeks prosperity for *him*self with his own arm; whoever it is that, on the occurrence of strife, encounters the enemies with his own arm.'

14. Tanvasar[5] is also for his assistance, as it says

associate (ham-p*âî*gar) of the Christian ecclesiastic Akvân, and yells out ten admonitions contradicting those of the righteous *S*ênôv who is mentioned in § 6 (see Peshotan's edition, vol. v, pp. 239, 311). It does not follow that he was a contemporary of *S*ênôv, and here he seems to be placed fully two centuries later.

[1] Probably Aûha*r*ma*zd*.

[2] The founder of the Sâsânian dynasty, who reigned as king of the kings of Persia, A.D. 226–241.

[3] Most of these qualities are applied to the angel Srôsh, the personification of obedience (see Yas. LVII, 1); also to Kavi Vi*s*tâspa and Karsna, son of Zbaurva*n*t, in Yt. XIII, 99, 106.

[4] Av. Ashi*s* vanguhi, 'good rectitude,' personified as a female angel; her description is given in Yt. XIII, 107, and is similar to that of Anâhita in Yt. V, 64.

[5] So spelt here and in §§ 17, 18, thrice in all; it is also thrice spelt Tansar, in Dk. III, last chapter, 7; IV, 25, 25, and this mis-spelling has led to the mis-pronunciation Tôsar. It appears, however, that Tanvasar is a transposition of Tanvars, 'hairy-

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this, too, about them: 'Zaratûst asked again thus: "Who is he who is the most salutary *for* a country, which the demons *have* exhausted of everything virtuous, over which his authority is brought and *which* is wicked and teaching falsehood?" 15. Aûharmazd spoke thus: "An autocrat (sâstâr), to cure a country, who *has* not gone *mad* (that is, he does not annoy the good) and is well-directing (that is, he gives virtuous commands), who is *also* of noble race, and likewise a priest who is acquainted with war, of a famous province, *and* righteous, are most salutary *for* that country. 16. And I tell thee this, that the apostasy of destruction is *just* like the four-legged wolf which the world gives up to running astray (vardak-takhshisnîh) (that is, owing to its action *they are* leading *it* off as astray; which is so that even he who is not opulent is rendered sickly, that they (*the apostates*) may take away his things by the hand of the assassin (khûnyân); and they shall lead the world, the dwelling for *his* residence, into wandering. 17. But that wicked (*av*ârûnŏ) strife descended upon that country, besides that wicked demon-worship, besides that wicked slander; and not even that wicked strife, nor that wicked demon-worship, nor that wicked slander, is dissipated from

bodied,' because we are told that Tansar, or Tanvasar, was so called on account of all his limbs being covered with hair (vars). This statement occurs in the introduction to Tanvasar's letter to Gushnaspshâh (Ar. *G*asnasf-shâh), king of Pa*d*ashkhvârgar (Ar. Farshvâdgar) and Tabaristân; and is made on the authority of an old Pahlavi copyist, Bahrâm Khûrzâd, whose Pahlavi was translated into Arabic by Ibn al-Muqaffa in the middle of the eighth century, and that into Persian early in the thirteenth century (see Darmesteter's edition in Journal Asiatique for 1894, pp. 185–250, 502–555).

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that country until *the time* when they attach the grant of approval to him, the spiritual leader, the eloquent (pûr-gûftâr), truthful-speaking, *and* righteous Tanvasar. 18. And it is when they grant approval to the spiritual leader, the truthful speaker of eloquence, the righteous Tanvasar, that those *of* the country obtain redress (bêsh*âz*agânîh) when they seek *it*, and no deviation (anâyûînakŏîh) from the religion of Zaratû*s*t."'

19. As to the nature of the questions *and* statements of the organizer of the religion, Âtû*r*pâ*d*[1] son of Mâ*r*aspend, about the connection of the glory with the race, it also says this, that 'though righteousness *may* arise from the statements and prosperity of the Tûrânians when extracted by questions, *it is* said that its acceptance occurs there through complete mindfulness[2]; they benefit the embodied world of righteousness, and produce distress for the fiend; in like manner, they rely upon Vohûmanô, *and* Zaratû*s*t is their delight through the report *of* the birth *of* Zaratû*s*t from us who are archangels. 20. This liberality for thee is *from* us who are archangels, *and* Âtû*r*pâ*d*, the very best well-destined *man* arose; and this, too, do thou say about him, that it is the steel age in which that man, the organizer of development *and* organizer of righteousness, Âtû*r*pâ*d* son of Mâ*r*aspend, of the convocation, begets Avarethrab*a*u[3].'

[1] A high-priest who was prime minister of king Shahpûhar II (A.D. 309–379). He is often mentioned in Pahlavi writings, but in the Avesta he is only alluded to, apparently, by the title Râ*s*tare-vaghe*n*t in Yt. XIII, 106.

[2] A translation of Av. spe*n*ta-ârmaiti, the archangel Spendâ*r*ma*d*.

[3] So written, all three times in Pâzand. He is the Avarethra-

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21. This Avarethrab*a*u, too, is an organizer whose righteous guardian spirit we reverence, and *in* memory of Mânûs*k*îhar, the well-destined, and a progenitor of Âtûr*p*â*d*[1], it says that 'only from him *comes* Avarethrab*a*u;' and *then also arises* this *one* of the adversaries of the religion, the apostate of apostates, whom they have even called the Mazdag-like (Mazdagîg-i*k*)[2]. 22. As it says this, too, about them, namely: 'This religion of mine thou dost survey with thoughts of spiritual life, thou dost very thoroughly inspect *it*, *O* Zaratûs*t*! when many, aware of apostates, call the performance of righteousness and even the priesthood innocence, and few are frank and practising *it*.' 23. In the revelation of the Ma*zd*a-worshippers is this, namely: 'Thoroughly look into revelation, and seek a remedy for them and any whatever of them who have become disturbing in the embodied existence, and uncaptivated *by* the orthodox (âyîn-aûmônd) righteousness which is owing to the perfect existences; and so they divide the religion of the Ma*zd*a-worshippers through division of race, they speak regarding the action *of* their own *followers*, and give the endowment to their own. 24. They grant supplies of food, so that they *may* say the food is proportional to the hunger; they speak of procreation, *and* say that they say lineage is through the mothers; and they approve of wolfishness, so that they would act something like

bangh, son of Râ*s*tare-vaghe*n*t of Yt. XIII, 106, better known as Zaratûs*t*, son of Âtûr*p*â*d* in his old age, for whom the Andar'z-î Âtûr*p*â*d*-î Mâ*r*aspendân was written.

[1] Whose pedigree is traced back to Mânûs*k*îhar in Bd. XXXIII, 3.

[2] Probably some disciple of Mânih, the heretic who had been put to death A.D. 276–7. Mazdag was put to death A.D. 528. See S.B.E., vol. xxxvii, pp. 257 n, 278 n.

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wolves *in* the performance of gratifying their desires, like that of the wolf's progeny behind the mother. 25. Moreover, they form their lineage through the mothers; buying their women *as* sheep, they shall carry off for profit even that son *or* brother who is the progeny, those that we have produced for your companionship; you are not predominant, but *have* remained in companionship; you do not even believe them, *but* you do not establish an ordeal, although *it is* evident that you will be acquitted; they lie even to *their* children, so that the advance of the promise-breaker is through them, and even in their own persons[1].'

26. Here it speaks about the organization of the religion *by* the glorified[2] Khûsrôî, son of Kavâ*d*, thus: 'Upon their lingering behind, a man is produced who is righteous, the Glorified *one*[2], an approver (khênî*d*âr) of speech who is wise, whom the convocation, on hearing the words that he utters, speaks *of* as a high-priest; that is when he gives out penance (srôshîgîh), so that he may effect the punishment of sinners. 27. The constant outpouring of perplexity (pê*k* shârî*d*an) *by* the perverters is the fear of that hero, as regards that

[1] This quotation, from a Pahlavi version of an Avesta text, would probably be very applicable to the state of the Persian people at many periods in the fourth and fifth centuries, when heresy was prevalent and orthodox Zoroastrianism was by no means universal. Some of the evils mentioned are inseparable from slavery at all times.

[2] Literally 'immortal-soulled,' Anôshak-rûbân, the usual title of king Khûsrô I, who reigned A.D. 531–578. Before he became king, A.D. 528 or 529, he had summoned an assembly of priests to condemn the heretic Mazdag, when the last important revision of the Pahlavi versions of the Avesta probably took place (see Byt. I, 6–8, and Nöldeke's Gesch. der Sas. pp. 463–466).

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convocation, when he casts *them forth* by expulsion from the vicinity, so that he may make *them* extinguished very quickly; owing to that, they, *whose* producer is even he who is a person destroying the righteous man, become gloomy on account of the Glorified *one*, through *his* smiting the spiritual life of apostasy; *just* as now, when he who is gloomy, *and* of scattered intellect, is gloomy owing to you *of* the Spîtâmas.' 28. This, too, it states, namely: 'In every way, I tell thee, *O* Zaratûst of the Spîtâmas! that their time is mistrustful (avâvar) as to him who is an open friend, *and* most deceitful both *to* the wicked and the righteous; the Glorified *one* is a controller (ayûkhtâr) exalting the creatures, *and* whoever is possessing the creatures of the righteous *ones*[1], so that he remains again at work in the doings of the Glorified *one*, is *he* who is a combiner *of* the actions *and* an utterer of the true replies *of* that Glorified *one*.'

29. And about the occurrence of a symptom of the devastators of the sovereignty *and* religion of the country of Irân one wonder, which is associated with the religion, is even this *which* it mentions thus: 'Thereupon, when the first symptom of a ravager *of* the country occurs, *O* righteous Zaratûst! then the more aggressive and more unmerciful *in* malice becomes the tyrant of the country, and through him, too, they ravage (rêshênd) the house, through him the village, through him the community, through him the province, *and* through him even the whole *of* that manifestation *in* the country *of* any teaching whatever that occurs *through* the ravager *of* the country; and so the country should

[1] Of the good spirits.

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keep a man who is observant *and* learned on the watch, because information is in his mind. 30. *Thereupon, when the second symptom of a ravager of the country occurs, &c.*[1] . . . . . 31. Thereupon, when the third symptom *of* a ravager *of* the country occurs, the priestly people are disturbing the tradition, so that they speak nothing wisely; it is even on this account they do not accept them, and it is not when *one* speaks truly *that* the ravager *of* the country believes them, and through him, too, they ravage the house, through him the village, *through him the community*, through him the province, and through him even the whole *of* that manifestation *in* the country *of* any teaching whatever *that* occurs *through* the ravager *of* the country; and so, too, the country should keep a man who is observant *and* learned on the watch, because information is in his mind. 32. Thereupon, when the fourth symptom of a ravager *of* the country occurs, it upsets the replenishment of the fires, and upsets those men of the righteous, so that they shall not undertake the care of them; and thus they shall not convey the holy-water to him who is a priestly authority, so that they may not produce the seizing upon the stipend *of* the priestly authorities *by* him who is the ravager *of* the country; through him, too, they ravage the house, through him the village, through him the community, through him *the province, and through him* even the whole *of* that

[1] The whole of this section is omitted in the old MS., evidently by mistake. Perhaps the second symptom of devastation was connected with the evil deeds of the warrior class, but this is very uncertain. Passages of four or five words are also omitted by the MS. in §§ 31, 32.

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manifestation *in* the country *of* any teaching whatever *that* occurs *through* the ravager *of* the country; *and* so, too, the country should keep a man who is observant *and* learned on the watch, because information is in his mind.'

33. About the collapse of the sovereignty of Irân, it also states this, namely: 'That very villain (mar), *O* Zaratûst! brings those provinces on to running astray, so that he may make those quite dissevered which constitute the existence of that powerful sovereignty; and then he is a thorough assailant *of* the righteous, then he is an assailant *of* the righteous with eagerness. 34. That same deadly *one* (mar), *O* Zaratûst! does not continue living long afterwards; moreover his offspring disappear (that is, they perish utterly); but his soul falls to the bottom of the gloomy existence which is horrible hell, and upon their bodies every kind *of* unseemly unhappiness comes from themselves, owing to their own actions when they give approval to the imprisonment of a guardian of spiritual *affairs* who is eloquent, true-speaking, *and* righteous. 35. Against that deadly *one* he contends, *O* Zaratûst! for the spiritual lordship *and* priestly authority that I approve *as* good *for* the whole embodied existence; also against the preparation of a decree to produce evil decisions, *and* against the dismissal of litigants, whether heterodox or orthodox, who are of a family of serfs of a far-situated village and are making petitions.'

36. 'And *as to* the land, too, over which he wanders, the evil spirit utterly devastates their country through pestilence and other misery; and, moreover, strife which is tormenting falls upon that

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country, besides demon-worship which is iniquitous, *and* besides slander which is iniquitous. 37. And the strife which is iniquitous is not to be dissipated (*a*pâsî-aîtanŏ) from that country, nor the demon-worshippers who *are* iniquitous, nor the slander which is iniquitous, before the *time* when they give approval to him, to the priest who is a guardian of spiritual *affairs*, who is eloquent, true-speaking, and righteous; and it is when they give him approval, that they obtain healthfulness *for* their country when they pray *for it*, and not irregularly from him, *O* Zaratûs*t*!'

38. And this which is recounted is a statement that is execrated (nafrîg-aîtŏ) by many, details from the Avesta as to occurrences *that will* arise after Vis*t*âsp until the dispersion (an*gâvis*nŏ) of the sovereignty of Irân from the country of Irân; *it is also* declared that this which is written happened *to* the knowledge of those of the world. 39. This, too, is about the evidence of the above:—'And if this which is declared from the Avesta, as to *what* happens after Kaî-Vis*t*âsp until the end of the sovereignty of Irân, should not have happened, and *it being* the pre-eminence of the Avesta which really became this present treasure, it thereby ensues, owing to its position in that *former*[1], and the manifest absence of the destruction of those rulers *and* high-priests from Vis*t*âsp onwards in this *latter*[2], that it could not be connected with us[3].'

[1] The above declaration from the Avesta.

[2] The present Avesta itself.

[3] Meaning perhaps that, for some good reason, it could not be communicated to us in the extant Avesta. If § 39 be not a later addition to this chapter, it implies that the prophetical quotations from the Avesta, regarding the history of the religion after the time

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CHAPTER VIII.

1. About the marvellousness which is manifested and is openly specified after the collapsing of the sovereignty of Irân *and* the country of Irân; *also* the end of the millennium of Zaratûs*t* and the arrival of Aûshê*d*ar the descendant of Zaratûs*t* [1].

2. There is this marvellousness, really overthrowing the blessedness of the knowledge of former government, revealed by the Avesta about the ninth and tenth centuries, that which is an indicator of circumstances (aê*d*ûnŏîh) now visible, *such* as the dispersion of the sovereignty of Irân from the country of Irân, the disturbance of just law *and* custom, the predominance of *those with* dishevelled hair [2], *and* the haughty profession of ecclesiastics [3].

3. Also the collection and even connection of all their four systems of belief (v*âv*arî-hastanŏ) [4] to-

of Vis*t*âsp, were no more extant in the Avesta, when the Dînka*rd* was compiled, than they are now.

[1] The contents of Chaps. VII–XI have some connection with the following summary in Dk. VIII, xiv, 11, 12:—'*And* about the nature of the advancement of the people of the period, the separation *of* centuries and millenniums, *and* the signs, wonders, and perplexity which are manifested in the world at the end of each millennium in the world. Also as to the birth *and* arrival of Aûshê*d*ar, son of Zaratûs*t*, at the end of the first millennium, and a report of him and his time, *and of* the many destroyers of the organizers of the period between Zaratûs*t*'s millennium and the coming of Aûshê*d*ar.'

[2] This meaning for vi*g*âr*d*ŏ-vars is chiefly based upon the use of vi*g*âr*d* in AV. XXXIV, 5, for a woman's hair being 'combed.' These invaders of Irân from the east, at the end of the first millennium of the religion, are mentioned in Byt. II, 22, 24, 28; III, 1, 6, 13. They are called 'Turkish demons' in § 47.

[3] The Byzantine Christians.

[4] Zoroastrianism, Muhammadanism, Christianity, and either Judaism or Idolatry.

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gether for the upper rank; the coming of *one* working with the sacred beings to the inferior, the transient, and the captive of the period; and the dispersion and downfall of dependent and public men in their time.

4. The disappearance of a disposition for wisdom from the foreigners *in* the countries of Irân, which is an indication of shame *at* the truth of the religion, and *at* the praise, peace, liberality, *and* other goodness whose provision *has* lodgement in a disposition for wisdom. 5. Also the abundance *of* the decisions of apostasy, the falsehood, deceit, slander, quarrelsomeness, fraudulence, ingratitude, discord, stinginess, and other vileness whose real connection is a disposition to devour, neglecting heedfulness for the archangels of fire, water, and worldly *existence*[1]. 6. The oppressiveness of infidelity *and* idol-worship, the scarcity *of* freedom, the extreme predominance of avarice in the individuals (tanŏ) of mankind, the plenitude of different opinions about witchcraft, *and* the much inclination of many for paralyzing the religion of the sacred beings.

7. The annihilation of the sovereignty of mankind one over the other, the desolation of localities and settlements by severe actual distress, and the evil foreign potentates who *are*, one after the other, scattering the valiant; the destruction among cattle *and* the defilement *of* the spirit of enjoyment, owing to the lodgement of lamentation and weeping *in* the countries of Irân, the clamour of the demon-worshipper in the country, *and* the unobtainable stature, non-existent strength, blighted destiny, and short

[1] Ashavahistô, Khûrdad, and Spendarmad.

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life of mankind. 8. Also the abundance of ordinances (âyinŏ)[1] of various descriptions, the approval of the apostate among tyrants and the non-approval of the Zoti[2] who is well-disposed and wise, the coming of the Zoti to want, *and* all the other adversity, disruption, and running astray which *are* overpowering even in districts *and* localities of the countries of Irân.

9. The maintenance of no ritual (*a*pandîh) of the religion of the sacred beings; the weakness, suffering, and evil habits *of* those of the good religion; the lamentation and recantation (khûstûkîh) of the upholders of the religion; *and* the wickedness and extermination of good works in most of the countries of Irân. 10. Also much other misery in these two centuries is recounted in the Avesta, which passed away with them and is also now so visible therein, and manifestly occurs in them.

11. This, too, is a statement (nisang-i) as to them, *which* revelation mentions thus: 'That is the age mingled with iron (that is, from every side they perceive *it is* of iron) in which they bring forth into life him who is a sturdy praying apostate. 12. This is their sturdiness, that their approval is unobservant of both doctrines (âînakŏ); and this is their praying, that whenever *it is* possible for them they shall cause misery to others; *also* when an old man publicly advances into a crowd (galakŏ) of youths, owing to the evil times in which that man who is learned is born, they are unfriendly *to him* (that is, they are no friends of the high-priests of the priestly assembly). 13. They are freely speaking (that is,

[1] Or it may be hênô, 'squadrons.'

[2] The chief officiating priest in religious ceremonies.

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they utter phrases smoothly), they are wicked and are fully maliciously talking, so that they shall make the statements of priests and high-priests useless; they also tear asunder the spiritual lordship *and* priestly authority, and shall bring the ruler *and* priestly authority into evil behaviour as vicious, but they bring together those *who are* singular. 14. Anything they say is always mischief (agîh), and that district which had a judge they cast into the smiting precinct, into hell; it is misery without any intermission they shall inflict therein, till they attain unto damnation (darvandîh) through the recitation they persevere in, *both* he who is the evil progeny disseminated by the apostate *and* he who is the villainous wolf full of disaster *and* full of depravity.'

15. 'Here *below* they fight, the friend with him who is a friend, they also defraud (zîvênd) him of his own work (that is, whenever *it is* possible for them, they shall seize upon his property), and they give it to him from whom they obtain prosperity in return; if not, they seek him who is acting as a confederate (nishîn-gûn), and they make that other *one* defraud the poor *man* (so that they shall seize upon his property); they also cheat him when he shall make complaint. 16. I *shall* not again produce such for thee, no friend here for him who is a friend, no brother for him who is a brother, no son for him who is a father, nor yet a father *for* him who is a son; admonished, *but* not convinced, they become the abode of the will of the place, so that they subsist in every single place where it is necessary for them *to be,* in each that is necessary for them they march on together, and on the way they reflect upon the path of blessedness and the

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manifold learning they utter owing to knowledge of me[1].'

17. 'These three, our increase, learning, *and* reward, we fully understand through the ascendancy *of* him who is ignoble, *and* through the downfall *of* him who is noble *and* superior to him of little thorough instruction who, in every thing, *will* be at the foot of the tyrant. 18. Thinking of a priest *one* becomes spiritual, thinking of a tyrant *one* becomes a Kavîg[2]; a demon *in* disposition is an incipient demon, a Kavîg *in* disposition is himself attracted towards a youth.'

19. Then, when character and wisdom recede from the countries of Irân (that is, they depart), so *that* destitution and also winter, produced by demons who are worshipping the demon, rush together from the vicinity of disaster (vôighn) on to the countries of Irân, where even rain becomes scanty and pestilence is secretly advancing and deceiving, so that deaths become numerous; thus even *he* of perverted wisdom, who is wicked, and the apostate also, who is unrighteous, rush together in companionship. 20. As what *one* says they *all* exclaim thus: 'Consume and destroy, *O* ruler! for *it* is to be consumed and destroyed by thee; destroy even the fire, consume even as food those who are the protection of the association enforcing *religious* obedience, and those leading on the poor *man* of the righteous dispensation by their guidance.' 21. So that they shall make him thoroughly detached and smite him;

[1] So far, this statement (§§ 11–16) seems to be ascribed to Aûharmazd; but what follows (§§ 17, 18, 20) appears to represent the sentiments of some Irânians of those later times.

[2] See Chap. II, 9 n.

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likewise wisdom is the wealth they bring him, *and* it is when property is being carried off by them, *that* the wisdom conveyed by them arises.

22. 'And in that age, *O* righteous *one of* the Spîtâmas! the coming of my desire is not purely for thee, nor is a thorough belief *of* the departure of life, so that the bringing *and* conducting of a speaker of promises (mitragôv) is not necessary; those of the perfect apostate injure this discourse of thine, the Avesta and Zand, so that they shall make *it* thoroughly weak; *and* those of the perfect apostate harass their own souls, for love of the wealth which he produced.'

23. And about the ninth and tenth centuries this also it says, that, '*as* that age proceeds, this is what occurs, *O* Zaratûst of the Spîtâmas! when many apostates utter the righteousness of priestly instruction and authority, *which* is wickedness towards me, they cause begging for water, they wither vegetation, and they put down all excellence which is due to the manifestation of righteousness.'

24. Again Zaratûst enquired of him thus: 'What do they so produce by that, *O* Aûharmazd! when they cause begging for water, they wither vegetation, and they put down all excellence due to the manifestation of righteousness?' 25. And Aûharmazd spoke thus: 'They so produce those *things* among them, *O* Zaratûst! when they mention a greater reward for bantlings *and* relations than that of their own souls (that is, they talk more concerning their allowance, where it is that for their own). 26. Moreover, they give to the Kîgs *and* Karaps, for some repute *with* the shepherd people of the husbandman, and with the swift-horsed people *of* the warrior, as

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though they would provide us[1] here *below* with a large share of meat, that they would make our privilege, just as we[1] here supply him with meat whom we render greatly precious. 27. The property *of* even a wicked *man* here *below*, *O* Zaratûst! in the average opinion among the disorganized (anârâstânŏ) is a dignified provision (that is, we form a strong opinion, the approval *of which* is more to be asserted as *being* the opinion of a poor righteous *man*, about a worthy righteous *man* whose manifest righteousness is a homage (franâmisnŏ) to duty *and* good works).'

28. Again he enquired of him thus: 'Is there so perfect a manifestation here *below*, in the age of the worldly existence of the religion of the Mazda-worshippers (that is, is there a lodgement of the religion of the Mazda-worshippers in any one)?' 29. And Aûharmazd spoke thus: 'It is so, among those men of mine[2], *O* Zaratûst! for here *below there* are priests who are eloquent, and they, too, are men voluble and requisite in the embodied existence, all-beneficent and producing the destruction *of* harm and the wizard; the people of the wicked tyrant say also regarding them, *that*, excepting thee, *O* Zaratûst! they rightly practise righteousness more largely, more powerfully, *and* more volubly. 30. Blind are those *of* the fiend, who are consulting with thee and are unaware of the tyrant; and observant are also those *of* the fiend who consult with them and think of *their* intelligence, and oppose the imbecile (anâkâsîh-aûmônd) apostate who is near them, so that

[1] The archangels.

[2] Reading minam, instead of madam which is unintelligible here.

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they say[1] this, namely: "*As to* this which thou tellest us, *it* is evidently not so as thou sayest," of which they speak thus: "This duty of thy man is not mine (that is, it is not necessary for me to perform) nor thine (that is, it is not necessary even *for* thee to perform), because *it* is not this which is righteousness (that is, not a good work)." 31. For this *one* is produced for these words *and* thoughts of thine, *of* whom thou, too, art aware, he who is whatever is here *below* of Aûshêdar[2] of thoughtful controversy, *O* Zaratûst of the Spîtâmas! for he brings into notice, through the intermingling of his own soul, *him* who is righteous, or has not become *so*.'

32. This, too, he says, namely: '*Of* those, *O* Zaratûst of the Spîtâmas! who come in the ninth and tenth centuries, I tell thee that they are *of* the fiend *of* Greed (Âzî); it is in *her* womb that they are to be fashioned, they who assist those who would be vicious, through pre-eminence in leadership, or through excellence in subserviency.'

33. And this, too, it says about them: 'Those men are much to be destroyed;' so it is said by Aûharmazd that 'these who are righteous, who carry away a corpse in this world, distress their fire, according to every high-priest[3], and even long-flowing water; their bodies, which are really cess-pools[4] of a terrible character, become very assisting for the tormentors whose corpses are grievously wicked. 34. Concerning them I tell thee, *O* Zara-

[1] To the apostate.
[2] See §§ 55–60 and Chap. I, 42 n. Here spelt Aûkhshêdar.
[3] Reading dastûr, instead of vastûr.
[4] Pahl. mayâ-vakhdûn = Pers. âb-gîr.

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tûst of the Spîtâmas! that, in the ninth and tenth centuries, *there* come those who are the brood of the fiend and the wound-producer (reshgâr)[1] of the evil spirit; even one of them is more to be destroyed than ten demon-worshippers[2]; they also produce extermination for these who are mine, for these of my religion, whom they call a provision for destruction (that is, when it is possible to live in our way, and *ours* are wicked, they diminish in superiority). 35. Even the iniquity that they shall commit in leadership and subserviency, the sin which is smiting thee, they call a trifle (khalakŏ), *O* pure *one* of the Spîtâmas! and the smiter, they say, is *he* whom these of thy religion of Mazda-worshippers smite. 36. Besides thee, *O* Zaratûst! they distress those *duties*, too, which *are* to be acquired *by* thy people (lagânŏ); they think scornfully of this ceremonial of thine, scornfully of *thy* worship, *O* Zaratûst! *and* they think scornfully of both the two blessed utterances[3], the Avesta and Zand, which *were* proclaimed *to* thee *by* me who am the most propitious of spirits. 37. They foster villainous outrage, *and* they say the best work for mankind is immoderate fighting whose joyfulness is due to actions that are villainous; those, too, *that* they exterminate are the existences *due to* the spirits, they exterminate their own souls, they exterminate the embodied existences *of* the world; *and* they produce lamentation for the soul, *and* even the religion, as regards what is the mode of controlling orthodox people *together* with the iniquitous of the same period.'

38. And this, too, it says, that Zaratûst enquired

[1] Or it may be riyâgâr, 'hypocrite.'
[2] Or 'idolators.'
[3] Pahl. vâfrîgânîh = Av. urvâtâ.

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of Aûharmazd thus: 'So what *shall* we prescribe for those who are not capable, through *being* poor (that is, they have no means), nor have they troops, nor a protector over *them*, and they have many persecutors?' 39. *And* Aûharmazd spoke thus: 'The strong-minded[1] man, through understanding, is a token of the development of those who, not being in the army, are capable; their persecutors also are many, and the passing over of authority is owing to the iniquitous of the same period.'

40. This, too, it says, that Zaratûst enquired thus: 'Is he, *O* Aûharmazd! who is a Kaî *or* a Karap, or he who is a most evil ruler in authority, mingled again with the good?' 41. *And* Aûharmazd spoke thus: 'Even he[2].'

42. Zaratûst *also* enquired thus: 'Is he, too, *O* Aûharmazd! who is *one of* those of the good sovereignty, mingled again with the good; or these, *such* as the Kaîsar and Khâkân[3]?' 43. And Aûharmazd spoke thus: 'Even that *former*, *O* Zaratûst!'

44. About the same iniquitous[4] this, too, he says, namely: 'When they are aware and understand about the sayings (galimakŏ) due to righteousness, they are pleased, so that a bribe seems better to them than duty and good works; they love the darkness *rather* than light, the existence they love

[1] Assuming that tôshtŏ-mînisnŏ is a miswriting of toshînŏ-mînisnŏ.

[2] That is, after expiating his misdeeds by his allotted punishment. The last thirteen Pahlavi words of §§ 42, 43 are also added here by mistake in the MS.

[3] The Byzantine emperor and the sovereign Khân of the invaders from the east.

[4] Mentioned in §§ 37, 39.

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is the worst existence *rather* than the best existence, *and* they promote difficulty. 45. Concerning them, too, I tell thee that they are more to be destroyed than the leaping (shas*p*ŏ) serpent which is like a wolf *or* a lion, and they ever advance in malice *and* persecution from that *time* till when that man arrives who is *K*itrô-mêhônŏ[1] the righteous, with the victorious club. 46. He *has* marched with fifty triplets of men[2] who are disciples, powerful and tall, looking after duties and ordinances, wide-shouldered, stout-armed, *and* very hairy (kabed-milîh), so that their appearance is rough and of a black colour[3], wherefore the demon and the iniquity *proceeding* from him fear them. 47. He also smites the evil spirit, *together* with *his* creatures; *and* those three manifest branches, that worship the fiend with simultaneous worship, are really these who march for eminent service on horses, even the Turkish demons with dishevelled hair, the Arab, and also She*d*âspô[4] the ecclesiastical Arûman.

[1] So spelt here, but in Dk. IX, xli, 6, it is *K*itrag-mêhônŏ, and other slight variations occur in the best MSS. of Bd. XX, 7, 31; XXIX, 5; Byt. III, 25, 26; Dd. XC, 3; but they can all be traced to an original *K*itrô-mêhan = Av. *K*ithrô-maêthanem, 'of the racial home,' a title applied both to the river and the immortal sacerdotal ruler of Kangd*ez*. The latter is supposed to be Pêshyôtanŏ, a son of king Vi*s*tâsp, who is expected to restore religious rites in Irân and throughout the world.

[2] With 150 disciples, as stated in Byt. III, 27, 29, 42. Here it is written levat*d* 50 3-gabrâân.

[3] Byt. III, 27, 29, 42, states that they wear black marten fur.

[4] In Byt. III, 3, 5, 8, 21, this name is written Shê*d*âspîh which can also be read Shê*d*âsfa*s*, and is probably a corrupt pronunciation of the name of some Byzantine emperor or general (such as Theodosius) who had signally defeated the Persians some time in the fifth to seventh century, in which period Zaratû*s*t's millennium probably ended.

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48. 'And he *has* then to attract men, contented and discontented, mostly through the incentive of duty; he who is not contented (that is, not agreeing with what he says) contentedly pays respect to him, *O* Zaratûst! (so that he brings him into the religion). 49. Likewise, through that club, he makes *one* press in the same manner; so that *one* is distressed by his hand to hold *others in* contempt, through the valiant arm and through the youthful bodily organs. 50. And he attaches power and triumph to his religion of Aûharmazd, and through that power and triumph they become ever respected thenceforth, when those arrive who are the sons of Zaratûst, who shall produce the renovation in an existence undecaying *and* immortal, hungerless and thirstless, the long-continued perpetuity including all.'

51. And about the separation (burînakŏ) of the ten centuries in the one millennium of Zaratûst, *and* the tidings of Aûshêdar[1], son of Zaratûst, it says also this, namely: 'When that century fully elapses which is the first of the religion of the Mazda-worshippers, from *the time when* Zaratûst came forward to *his* conference, what is the separation of *this* first century?' 52. And Aûharmazd spoke thus: 'The sun conceals *itself*.' 53. 'What is the separation after the second, third, fourth, *fifth*, sixth, seventh, eighth, ninth, *or* tenth century?' 54. And Aûharmazd spoke thus: 'The sun conceals *itself*.'

55. Then, when thirty winters of the tenth century are unelapsed (that is, thirty winters *are* remaining) a maiden, who is Shemig-abû[2], walks up

[1] See Chap. I, 42.

[2] 'Having a renowned father,' the Zvâris of Av. Srûtad-fedhri, Yt. XIII, 141.

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to the water; she that is the mother of that famous Aûshêdar, and her former lineage is from Vôhûrôkô-î Frahânyân[1] in the family of Îsadvâstar, the son of Zaratûst *that* is brought forth by Arang. 56. Then she sits in that water *and* drinks *it*, and she kindles in a high degree those germs which were the third *of* the last that the righteous Zaratûst *was* dropping forth originally, and they introduce that son whose name is the Developer *of* Righteousness[2]. 57. Though *she* is fifteen years old, the girl (kanîg) *has* not before that associated with men[3]; nor afterwards, when she becomes pregnant, *has she done so* before the time when she gives birth.

58. When that man becomes thirty years old, the sun stands still in the zenith (bâlistŏ) of the sky *for* the duration of ten days *and* ten nights, and it arrives again at that place where it *was* first appointed by allotment, where it occupies one finger-*breadth* out of the four finger-*breadths*, and it shines over all the regions which are seven. 59. So, too, *O* Zaratûst! of them themselves, their declaration is thus, that they know that the separation of the millennium, which this religion *has* heard about by listening, is thus; *and* of those who do not even then know, that it is something which is different.

60. Then, when that man becomes thirty years old, he confers with the archangels, the good rulers *and* good providers; *on* the morrow, in the daylight of the day, *it is* moreover manifest, when the *embodied* existence is thus undistressed—without

[1] See Yt. XIII, 97.

[2] The Pahlavi interpretation of Aûshêdar which is an imperfect transcript of the Av. Ukhshyad-ereta of Yt. XIII, 128.

[3] Pahl. 'levatd gabrâânŏ barâ vepayîdŏ.'

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a Kaî and without a Karap (that is, not deaf and blind to the affairs of the sacred beings), and is to be appropriated (that is, has not made its own self apart *from* the affairs of the sacred beings), and is produced full of life—that it has become extending (vâlân), and remains again great *in* various places in Aîrân-v*êg* where the good Dâîtî[1] *is*.

61. These are the characteristics as regards the two centuries which are the ninth and tenth; the accuracy of what *was* to come has continued *and* this has happened, and both are declared as regards the accuracy which is stated on evidence as to what *will* happen.

CHAPTER IX.

1. About the marvellousness which is after the end of the millennium of Zaratûs*t* and the arrival of Aûshê*d*ar, until the end of the millennium of Aûshê*d*ar and the arrival of Aûshê*d*ar-mâh; and as to tidings of the same period.

2. The marvellousness of Aûshê*d*ar as to birth[2], glory of person, sayings and actions; the standing of the sun ten days amid the sky[3]; the perishing of the fiend of the four-legged race; the production of a three-spring cloudless influence[4] for vegetation; the weakening of superfluity *and* destitution; the extreme strengthening of alliance; the gratification *due to* the good friendship of foreigners; the great increase of the wisdom of religion; and the praise

[1] See Chap. III, 51, 54; Bd. XX, 13. It is the name of a river.
[2] See Chap. VIII, 55–57.
[3] See Chap. VIII, 58.
[4] Pahl. '3-zarem*âê* an-*av*argarîh.'

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of Aûshêdar's smiting *with* a serpent-scourge of several kinds *in* the religion of the Mazda-worshippers.

3. The mightiness of the resources in the fifth century of the same millennium; the manifestation of the wizard Mahrkûs[1] for seven years, in the year which is reported in all the regions which are seven; the coming on *and* arrival of the winter of Mahrkûs, the perishing of most *of* mankind *and* animals within three winters and in the fourth, through the awfulness *of* those winters *and* the witchcraft of Mahrkûs; and the dying away of Mahrkûs of scanty progeny (gasûkŏ-zahisnŏ), during the fourth winter, through the Dâhmân Âfrîn[2]. 4. The opening of the enclosure made by Yim, the coming of mankind *and* animals therefrom, *and* the complete progress of mankind and animals again, arising specially from them.

5. After those winters, the abundant and great increase in the milk of cattle, and the abundant nourishment *of* mankind by milk; the less distress of body *in* cattle, the fullness and prosperity *of* the world, the celebrity of assembled mankind, *and* the great increase of liberality. 6. Also the feebleness

[1] Av. Mahrkûsha of Westergaard's Fragment VIII, 2, who is evidently a wizard or fiend; according to Pahl. Vd. II, 49 (Sp.) the evil winter which was foretold to Yim is called the winter of Markûs. In later times this name has been understood as Heb. Malkôs, 'autumnal rain;' so the idea of the fatal freezing winter of Mahrkûs, the intender of death, was abandoned for that of the deluging rain of Malkôs, as in Mkh. XXVII, 28. In Dd. XXXVII, 94, both snow and rain are mentioned as produced by Mahrkûs or Markûs (as it is always written in Pahlavi), and in Sd. IX, 5 only his name is stated. The most complete account of him is given in our text.

[2] The *Âfrîn* of the Ameshâspends.

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of poverty among mankind, *just* like what revelation mentions thus: 'Even so he, *O* Zaratûst! though he be more unfortunate than he who is accepting *from him*, is like the creator whose bounty of permanent liberality does thus, in the embodied existence, remain in his dwelling.'

7. And this, too, it says, namely: 'When that winter passes away, *of* which *it is* said that *it is* boisterous and destructive [1], then a wild beast, black and wide-travelling, walks up to the Ma*zd*a-worshippers, and thus it thinks, that they *who* worship Ma*zd*a *will* therefore not finally hate us more than him who is their own progeny, the son whom they thus bring up *as* a Ma*zd*a-worshipper here *below, in* fondness *and* freedom from malice towards well-yielding cattle.

8. 'Then Ashavahi*st*ô calls out to the Ma*zd*a-worshippers from the upper region, *and* thus he speaks: "You are for the worship of Ma*zd*a; let no one *of you* become such a slaughterer of cattle as the slaughterers you have been before. 9. Recommend increase in gifts, recommend neighbourliness in person; are you worshipping Ma*zd*a? do you slaughter cattle? do you slaughter those of them which give you assistance, which speak to you thus: 'On account of your helpfulness *one* tells you that you are worshipping Ma*zd*a *and* you *may* eat?' I *am* in neighbourliness before that, until *the time* when you exclaim: 'Mine *are* the serpent and toad.'

10. '"And you recommend increase, you recommend neighbourliness, *and* the Ma*zd*a-worshippers slaughter cattle, even those of them who give them

[1] The Pahlavi version of Av. 'stakhrahê meretô zaya' in Westerg. Frag. VIII, 2.

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assistance, so that you are worshipping Ma*zd*a *and* you eat; I *am* in neighbourliness before that, until *the time* when you exclaim: 'Mine *are* the serpent *and* toad.'

11. '"Contentedly the Ma*zd*a-worshippers slaughter cattle, contentedly the cattle of the Ma*zd*a-worshippers let *them* butcher[1], and contented are the cattle when they do not butcher *them;* contentedly the Ma*zd*a-worshippers eat cattle, *and* contented *are the cattle* when they eat them. 12. And then, when *there* are spirits, the slaughterers and whatever they slaughter, the butchers *and* whatever they butcher, *and* the eaters and whatever they eat *are* alike watched *by them.*"'

13. And this, too, it says, namely: 'When that century fully elapses, which is the fifth in the second millennium as regards the religion of the Ma*zd*a-worshippers, then of all those who *are* upon the earth, the existences which are both wicked and righteous, two-thirds *in* the land of Irân are righteous and one-*third* wicked; and so likewise the Tûrânians *and* those who *are* around Irân remain non-Irânian around Irân; the chief increase in dwellings here *below*, of those in the embodied existence, remains *just* as now.'

14. And this, too, it says, namely: 'When that millennium *has* fully elapsed, which is the first of the religion of the Ma*zd*a-worshippers, what is the separation after the first century?' 15. And Aûha*r*-ma*zd* spoke thus: 'The sun conceals *itself.*' 16. 'And what is the separation after the second, third, fourth, fifth, sixth, seventh, eighth, ninth, *or* tenth

[1] Assuming that bûr'zâvand stands for bûrînênd which occurs in § 12.

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century?' 17. And Aûha*r*ma*zd* spoke thus: 'The sun conceals *itself*.'

18. Then, when thirty winters of the tenth century *are* unelapsed (arânakŏ), a maiden, who is Shapîr-abû[1], walks up to the water; *she* that is the mother of that good Aûshê*d*ar-mâh[2], and her former lineage is from Vôhû-rô*k*ô-î Frahânyân[3] in the family of Îsa*d*vâstar, the son of Zaratû*s*t *that* is brought forth by Aran*g*. 19. Then she sits in that water *and* drinks *it*, *and* she kindles in a high degree those germs which were the second *of* the last that the righteous Zaratû*s*t *was* dropping forth originally, and they introduce that son whose name is the Developer *of* Worship[4] (that is, he augments liberality). 20. Though fifteen years old, the damsel (zihânakŏ) *has* not before that associated with men; nor yet afterwards, when she becomes pregnant, *has she done so* before the time when she gives birth[5].

21. When that man becomes thirty years old, the sun stands still in the zenith of the sky *for* the duration of twenty days *and* nights[6], *and* it shines over all the regions which are seven. 22. So, too, the declaration of them themselves is that they know

[1] 'Having a good father,' the Zvâri*s* of Av. Vanghu-fedhri, Yt. XIII, 142.

[2] See Chap. I, 42.

[3] See Chap. VIII, 55–57.

[4] The Pahlavi interpretation of Aûshê*d*ar-mâh which is an imperfect transcript of the Av. Ukhshya*d*-nemangh of Yt. XIII, 128.

[5] Compare the summary in Dk. VIII, xiv, 13, as follows:—'The arrival of Aûshê*d*ar-mâh, son of Zaratû*s*t, at the end of the second millennium; information *about* him and his time, *and* the destroyers *of* the organizers who *were* within the millennium *of* Aûshê*d*ar.'

[6] The MS. omits a clause here, which occurs in Chap. VIII, 58, possibly by mistake, as part of it is given in Chap. X, 19.

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that the separation of the millennium, which this religion *has* heard about by listening, is even thus; *and* of those who do not even then know, that it is something which is different.

23. When that man becomes thirty years old, he confers with the archangels, the good rulers *and* good providers; *on* the morrow, in the daylight of the day, *it is* moreover manifest, when the embodied existence is *thus* undistressed—without a Kaî and without a Karap (that is, not blind *and* not deaf to the affairs of the sacred beings), and is to be appropriated (that is, has not made its own self apart *from* the affairs of the sacred beings), and is produced full of life—that it has become extending, and is again great *in* various places in Aîrân-vêg where the good Dâîtî *is*.

Chapter X.

1. About the marvellousness which is after the end of the millennium of Aûshêdar and the arrival of Aûshêdar-mâh, until the end of the millennium of Aûshêdar-mâh and the arrival of Sôshâns; *and* as to tidings *of* the same period.

2. The marvellousness of Aûshêdar-mâh as to birth[1], glory of person, sayings, and actions; the standing of the sun amid the sky twenty days long[2]; and the increase of the milk of cattle arrives at a maximum (*av*artûm), *just* as what it says, that *one* milks only one mature cow (tôrâ az) for a thousand men, *and* that he brings as much milk as a thousand men *require;* also the feebleness of

[1] See Chap. IX, 18–20. [2] See Chap. IX, 21.

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hunger and thirst is *just* as it says, that by only a single ration *one* becomes satisfied *for* three nights, *and* whoever eats a leg *of* mutton *has* plenty for him*self for* three days *and* nights. 3. The diminution *of* decay and extension (vêshîh) of life, the increase of humility and peace, *and* the perfection *of* liberality and enjoyment in the world.

4. Like this which revelation states, that, when the first ten winters in the last millennium pass away, the Ma*zd*a-worshippers then make enquiry together thus: '*Are* we really more hairy-headed (sar-vars-*ik*-tar) than occurred before, owing to the well-yielding cattle, so that food and clothing are less necessary for us? Has affection come to us more completely, owing to those cattle, than it was ours before? *Have* we grown up less deteriorated in the hair, by old age, than *those* grown up before? *Are* the thoughts, words, *and* deeds of our women and children more instructed than they were before? 5. And *has* this thing occurred, that he is classed as disqualified who in training a child has become quite retrogressive (pas-ûruzd), and is *his* penalty arranged? Does the fiend think of the Karap class, and *are they* utterly destroyed by her through those whose thoughts are most evil, devoid of righteousness, *and* devoid of a liking for righteousness? 6. Near here, in the disturbance of the existences, does that happen as heard by us from the ancients, when listening *to* the true proclaimers of the Ma*zd*a-worshippers? And now, even when our numbers *are* so greatly maintaining this dispensation, do we sanctify (aharâyînem) righteousness (that is, do we perform duty and good works) more vociferously *and* more strenuously?'

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7. This, too, it says, even that no one passes away in the last millennium, other than those whom they smite with a scaffold weapon[1], and *those* who pass away from old age. 8. When fifty-three years of that millennium of his have remained, the sweetness and oiliness in milk *and* vegetables are so completed that, on account of the freedom of mankind from wanting meat, they shall leave off the eating of meat, and their food becomes milk and vegetables. 9. When three years have remained, they shall leave off even the drinking of milk, and their food *and* drink become water and vegetables.

10. And in his millennium *are* the breaking (lânakŏ) of the fetters of Dahâk[2], the rousing of Kerê*s*âspô[3] for the smiting of Dahâk, the arrival of Kaî-Khûsrô[4] and his companions for the assistance of Sôshâns in the production of the renovation *of the universe*, and the provision of most *of* mankind with the Gâthic disposition and law; also the occurrence of many other wonders and marvels is manifest in that millennium of his.

11. And this, too, it says, namely: 'When that millennium *has* fully elapsed, which is the second of the religion *of* the Ma*zd*a-worshippers, what is the separation after the first century?' 12. And Aûha*r*ma*zd* spoke thus: 'The sun conceals *itself*.' 13. 'And what is the separation after the second,

[1] Reading pavan dâr snesh, as in some modern copies; but the old MS. of 1659 has run the last two words together, so as to produce pavan dârêgûsh, 'as destitute,' which must be wrong.

[2] For details see Byt. III, 55–57; Bd. XXIX, 9; Dd. XXXVII, 97; Dk. IX, xv, 2. It may be noticed that this release of the demoniacal tyrant is expected to follow the triumph of strict vegetarianism.

[3] See further Byt. III, 59–61; Bd. XXIX, 7, 8.

[4] See Mkh. XXVII, 59–63; LVII, 7; Dd. XXXVI, 3.

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third, fourth, fifth, sixth, seventh, eighth, ninth, *or* tenth century?' 14. And Aûha*r*ma*zd* spoke thus: 'The sun conceals *itself*.'

15. And when thirty winters of the tenth century *are* unelapsed, that maiden, who is Gôbâk-abû [1], walks up to the water; she that is the mother of that testifying Sôshâns who is the guide to conveying away the opposition of the destroyer, and her former lineage is from Vôhû-rô*k*ô-î Frahânyân [2] in the family of Îsa*d*vâstar, the son of Zaratû*s*t *that* is brought forth by Aran*g*. 16. 'That maiden whose title is All-overpowerer is thus all-overpowering, because through giving birth she brings forth him who overpowers all, both the affliction owing to demons, and also that owing to mankind [3].' 17. Then she sits in that water, when she is fifteen years old, *and* it introduces *into* the girl him 'whose name is the Triumphant Benefiter, and *his* title is the Body-maker; such a benefiter as benefits (savînê*d*ŏ) the whole embodied existence, and such a *body*-maker, alike possessing body and possessing life, as petitions about the disturbance of the embodied existences *and* mankind [4].' 18. Not before that *has she* associated with men; nor yet afterwards, when she becomes pregnant, *has she done so* before the time when she gives birth [5].

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[1] 'Having a testifying father,' the Pahlavi of Av. Eredad-fedhri, Yt. XIII, 142.

[2] See Chap. VIII, 55–57.

[3] The Pahlavi version of Yt. XIII, 142, latter clause.

[4] From the Pahlavi version of Yt. XIII, 129.

[5] Compare the summary in Dk. VIII, xiv, 14, 15, as follows:—'The coming and arrival of Sôshâns, son of Zaratû*s*t, at the end of the third millennium, the destroyers *of* the organizers who *were* within the millennium of Aûshê*d*ar-mâh, the arrival of Sôshâns,

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19. When that man becomes thirty years old, the sun stands still in the zenith of the sky *for* the duration of thirty days *and* nights, and it arrives again at that place where it *was* appointed by allotment.

CHAPTER XI.

1. About the marvellousness which is after the end of the millennium of Aûshê*d*ar-mâh and the arrival of the Triumphant Benefiter, until the end of the fifty-seventh year of Sôshâns and the production of the renovation among the existences.

2. Concerning the marvellousness of Sôshâns as to splendour *and* glory of person, it says that 'when the coming of the last rotation of those rotations of the seasons of Aûshê*d*ar-mâh *occurs*, the man Sôshâns is born [1] whose food is spiritual *and* body sunny (that is, his body is as radiant as the sun);' also this, that 'he looks on all sides with six-eyed power (6-dôîsarîh), *and* sees the remedy for persecution by the fiend.'

3. This, too, that with him is the triumphant Kayân glory 'which the mighty Frê*d*ûn [2] bore when *Az*-î Dahâk [3] *was* smitten by him; also Kaî-Khûsrôî [4] *was* bearing it when the Tûr Frangrâsîyâk [5] *was* smitten by him; also Frangrâsîyâk bore it when the Drvê Zênîgâk [6] *was* smitten by him; *and* Kaî-

and information *about* Sôshâns and his time. Also, as to the renovation *of the universe and* the future existence, *it* is declared *that* they arise in his time.'

[1] The date here indicated seems to be about twenty-eight years later than that intended in Chap. X, 15–19.

[2] See Chap. I, 25. [3] See Chap. I, 26.

[4] See Chap. I, 39. [5] See Chap. I, 31, 39.

[6] Av. Drv*a*u Zainigâu*s*, an Arab chieftain who invaded Irân

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Vistâsp[1] shall bear it when you fully attract him to righteousness, *and* through it he shall carry off the fiend *from* the concerns of the world of righteousness[2].'

4. And this, too, that in fifty-seven *of* his years *there* occur the annihilation of the fiendishness of the two-legged race *and* others, and the subjugation of disease and decrepitude, *of* death and persecution, and *of* the original evil *of* tyranny, apostasy, and depravity; *there* arise a perpetual verdant growth of vegetation *and* the primitive gift *of* joyfulness; *and there* are seventeen years *of* vegetable-eating, thirty years *of* water-drinking, *and* ten years *of* spiritual food.

5. And all the splendour, glory, and power, which *have* arisen in all those possessing splendour, glory, *and* power, *are* in him on whom they arrive together and for those who are his, when many inferior human beings are aroused splendid *and* powerful; and through their power and glory all the troops of the fiend are smitten. 6. And all mankind remain of one accord in the religion of Aûha*r*ma*zd*, owing to the will of the creator, the command *of* that *apostle*, and the resources of his companions.

7. At the end of the fifty-seven years the fiend *and* Aharman are annihilated, the renovation *for* the future existence occurs, *and* the whole of the good creation is provided with purity *and* perfect

in early times and killed many with his evil eye, till the Irânians invited Frangrâsîyâk to destroy him (see Darmesteter's French translation of part of Chap. XLI of Irânian Bundahi*s* in Annales du Musée Guimet, vol. xxii, p. 401).

[1] See Chap. I, 41.

[2] From a Pahlavi version of Yt. XIX, 92, 93, with the second and third clauses transposed.

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splendour. 8. *Just* as revelation states thus: 'When that millennium *has* fully elapsed, which is the third of the religion of the Ma*zd*a-worshippers, that Ma*zd*a-worshipper whose name is so Triumphant[1] then marches forward from the water Kanyisâ[2] with a thousand companions and also maidens *of* restrained disposition and blindly-striving behaviour[3]; and he smites the wicked people who *are* tyrannical, and annihilates them.'

9. Then those Ma*zd*a-worshippers smite, and none are smiting them. 10. Then those Ma*zd*a-worshippers produce a longing for a renovation among the existences, *one* ever-living, ever-beneficial, and ever desiring a Lord. 11. 'Then I, who am Aûha*r*ma*zd*, produce the renovation according to the longing among the existences, *one* ever-living, ever-beneficial, *and ever* desiring a Lord.'

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[1] See Chap. X, 17.

[2] Reading the name as Pâzand; if it were Pahlavi it would have to be read Kânmâsâî, because Irânian Pâz. yi is very like Pahl. mâ. It is Kyânsih in Bd. XIII, 16; XX, 34; XXI, 6, 7, and represents Av. Kãsava, the brackish lake or sea of Sagastân.

[3] Reading 'va-bigar-*îk*-i vand khîm va-kûr-*k*akhŏ râs,' and assuming that bigar is Ar. bikr, as an Arabic word is occasionally used in the Dînka*rd* (see Chap. II, 2 n) though very rarely. Bd. XXX, 17, mentions 'fifteen men and fifteen damsels' as assisting Sôshâns at the time of the renovation of the universe.

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DÎNKA*RD*.—BOOK V.

CHAPTER I.

1. The triumph of the creator Aûha*r*ma*zd*, *and* glory of complete wisdom, is the divine (ahûîg) religion of Ma*zd*a-worship.

2. The fifth *book* is about the sayings of the saintly Âtû*r*-farnbag [1], son of Farukhzâ*d*, *who* was the leader of the orthodox, even as to the manuscript which is called Gyêmarâ [2]. 3. The collected replies of Âtû*r*-

[1] He was the leader of the orthodox about A.D. 815–835, and held a religious disputation with the heretic Abâli*s* in the presence of the Khalîfah Al-Mâmûn (A.D. 813–833), as detailed in the Mâ*d*îgân-î Gu*g*astak Abâli*s*. He was also the first compiler of the Dînka*rd*, probably of its first two Books, which are not yet discovered, as well as of some of the materials for the other Books. (See S. B. E., vol. xxxvii, p. 411, n. 1.)

[2] The name of this MS. can be only guessed. It occurs three times in each of the two MS. authorities, B and K43, and the simplest reading of five of these six occurrences would be Sîmrâ, so that the remaining one (Sarmâ) may be neglected as a corruption. A final â in Pahlavi is a very certain indication of a Semitic word, for if a final of similar form occurs in an Irânian word, it represents either h or kh; so if the name were Irânian, its most probable reading would be Sîmurkh. But, in § 3, it is intimated that the MS. belonged to an ancient tribe, or congregation (ram); it also seems, from Chap. IV, 8, 9, that the religion of this tribe was not so inconsistent with Zoroastrianism as to prevent its members being taught that orthodox faith; and §§ 4, 5 of the present chapter appear to quote from that MS. some

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farnbag, son of Farukhzâd, the leader of the orthodox, about several significant questions that *are* the wonder of the moderns, which *are* like the friendly words, spoken by him *as to* those of the ancient tribe[1] (kâdmon-ramân) who call *it* really their Gyêmarâ, which *are* obtaining[2] a like wonder for them openly accessible to him[3].

4. About the unswerving *and* co-operating chieftainship of those forefathers who went in mutually-friendly command of troops, *and* the complete enclosure of that tribe within the military control of Bûkht-Narsîh[4]. 5. About the disabling of vicious habits and evil deeds, which are entirely connected, and of the heinous demon-worship and mischief which

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particulars regarding the siege of Jerusalem by Nebuchadnezzar. From these circumstances we may suspect that Âtûr-farnbag, while collecting materials for his Dînkard, had asked some Jewish friends what information their MSS. contained regarding the old Persians, as the two peoples had been in contact, more or less, ever since the time of the Achaemenian dynasty. If he did so enquire, the Jews would naturally search in the Talmud, in which references to the Persians still survive, though the text is no longer complete. The question is, therefore, whether the MS., whose name has been provisionally read Sîmrâ, can have had any connection with the Talmud. It will be at once evident to any Pahlavi student that Pahl. sî may be read gyê equally well, and that we have no better reason for reading Sîmrâ than for the Gyêmarâ, which has been put into the text, as a suggestion that Âtûr-farnbag was really referring to the Gemarâ of the Jews, the supplement to their commentary upon Scripture. Whether this can be clearly proved remains to be seen, and positive evidence seems scanty.

[1] Or 'congregation.' [2] Or 'including (vandîg).'

[3] Pahl. 'mûnsânŏ ham-shkûp-vindîg frâz aûbas yehamtûnisnîg.' From which it appears as if there had been a mutual interchange of information between him and his Jewish friends.

[4] The Pahlavi form of Bu'ht-i-nazar, or Nebuchadnezzar.

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are owing to them, through the ruler Kaî-Loharâsp[1] being sent, with Bûkht-Narsîh, from the country of Irân to Bêtâ-Makdis[2] of Arûm, and *their* remaining *in* that quarter. 6. And the orthodox belief in the rude particulars *of* religious custom in the mutual deliberation of those of the tribe, the acquaintance with religion of a boor (durûstakŏ-1), the difficult arrangements, and the enquirer doubtful of the religion after the many controversial, deliberative, and cause-investigating questions and answers adapted to the importunities of that wordy disciple[3].

7. About how the accepting of this religion *by* the prophets before Zaratûst *occurred*[4], how the pure *and* saintly Zaratûst of the Spîtâmas came[5], and who *will* afterwards come *as* bringers of the same pure *and* good religion *here*after[6]. 8. That is, of the prophets, apostles, and accepters of the religion, *there* were *they* who accepted *it* concisely *and* completely *such* as Gâyômar*d* was, from whom *came* irregularly (durûstakŏ) *such* as Masyê and Sîyâmak, Hâôshâng, Tâkhmôrup, Yim, Frê*d*ûn, Mânûs*k*îhar, the Sâmân, the Kayân, and also many other leaders in *those* times[7]. 9. And their acceptance expressly at various times is produced for action, and thereby the adversity of the creatures is removed, benefit

[1] The father of Kaî-Vistâsp (see Bd. XXXI, 28, 29; XXXIV, 7). His expedition to Jerusalem is mentioned in Pahl. Mkh. XXVII, 67, and by some Arab writers.

[2] 'The holy place,' a title of Jerusalem.

[3] Not identified. From this point to Chap. IV, 7, Âtûr-farnbag must have used the same authorities as the writer of Dk. VII; but he returns to the Gyêmarâ in Chap. IV, 8.

[4] Dk. VII, i, 7–40. [5] Ibid. 41. [6] Ibid. 42.

[7] See the details in Dk. VII, i, 7–40. §§ 1–8 have been already translated in Grundriss der iranischen Philologie, ii, 93–94.

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and prosperity *are* sought, the world is controlled, and the creator and good creations are propitiated.

CHAPTER II.

1. In the pure light *and* equal to the archangels—collected together and reckoned together, since the original creation, *and* completely unmixed—Zaratûst was spiritually fashioned and provided undefectively for the acceptance and propagation of the religion in the world[1]. 2. And when he is sent for the manifestation of restrained saintliness (môkîh) and bodily substance, great glory and radiance become as much discernible in *him* as the same *had* come into the posterity of Yim who are Pôrûshâspô[2], his father, *and* Dûk*d*âûb[3] who is his mother; and also while *he* is *being* born and *for* the duration of life, he produced a radiance, glow, and brilliance from the place of his own abode, that issued intensely and strongly, like the splendour of fire, to distant lands[4].

3. Also *about* the wizards and witches, tyrants, Kîgs, and Karaps, and other miscreants who have produced outrage for him during his birth and childhood, with desire for his destruction; who *have* manifestly come about *his* death *or* disablement, and even so far as *those* who *have come into* the visible assembly *about* the destruction of *his* glory and other *causes of* helplessness[5]. 4. And also including the wolves *and* other wild beasts, to whom *he was*

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[1] Dk. VII, ii, 1, 2, 14–21, 36–42, 46, 47; Zs. XIII, 4.
[2] Ibid. 13. [3] Ibid. 3–8; Zs. XIII, 1–3.
[4] Ibid. 56–58; Zs. XIV, 7.
[5] Dk. VII, iii, 5–14; Zs. XVI, 1–7.

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cast forth by those of Pôrûshâspô's kinsmen who *were* wizards, *and* the kindred of those frequenting demon-worship, but only as a test [1].

5. *In* like manner *it* is declared *that*, on account of Vohûmanô *being* welcome to him, he laughed outright at birth [2]. 6. His coming for conference *with* Aûharmazd [3], and owing to *his* accepting the religion, Aharman and many demons and fiends have come to him with exhibition of fear, offering of service, and the argument and entreaty of supplicants; and all these have returned from him disapprovingly, defeatedly, and confusedly, through the pure proclamation of his Avesta, the unique perfection of Aûharmazd's will [4], and the indication of a prepared armament (vîrâstŏ-zênîh), a declared reward, a powerful sovereignty, and a way of injury *to* the destroyer.

7. Also the triumph of the sacred beings *in* the end, and the peculiarity *of* the joint control *of* the demons; how, before that, they rushed openly into the world *and* have dwindled, *their* bodily forms *are* shattered [5], and they are so converted into secret decay, that *their* supplicants, deceived and deceivers, became awful disputants through confession of it.

8. And when, through completely accepting the religion from Aûharmazd, he came to the obedient king Kaî-Vistâsp to attract those of the world, he exhibited glorious actions of many kinds and the

[1] Dk. VII, iii, 15–19; Zs. XVI, 8–11.
[2] Ibid. 2; Zs. XIV, 12, 13.
[3] Ibid. 60–iv, 1; Zs. XXI, 11–XXII, 13.
[4] Dk. VII, iv, 36–41, 61, 62.
[5] Ibid. 42, 44–46, 63.

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smiting of demons and fiends; and *he* openly spoke the thoughts of king Vistâsp and many of the multitude *about* hidden matters[1], *thus:* 'A person is possessing life only by destiny, and without his body, *but with* a like destiny, the person possessing life is restored;' *he was* also opposing many wizards, demon-worshippers, demon-consulters, *and* those seduced *by*[2] deceivers who are awful disputants. 9. And this *was* the utterance of those twelve stars whose names *are those* of the twelve *zodiacal* constellations, and the primitive learned of Bâpêl[3], that have come to these, who *are* asking questions of the chief rulers of Khvanîras, *have* to justify *it*, in the controversy, with the spiritual and material customs and rude observances which are diversely manifested, onwards from *the time of* Yim the splendid and the evidence of it, discernible with him, *was that of* Vohûmanô, Ashavahistô, the fire, and some other good spirits[4].

10. Afterwards, too, the estimating and weighing of the whole utterance of the religion of Aûharmazd *were* held out by him to Vistâsp and those of the world, as very accountably a wonder; and further, too, he remained as *it were* more conflicting with fellow-disputants than his own words opposing the fellow-disputants.

11. Also when, through the effect of glory and the struggle *for being* saved, every class of apostles and prophets and manifestation of tokens and such-like *were*, with certain *and* striking evidence, casting down blessings, even thereupon the obedient king

[1] Dk. VII, iv, 65, 71.
[2] B has 'and demon-separatists (va-shêdâ-gvîdakân).'
[3] Dk. VII, iv, 72. [4] Ibid. 74, 85; Zs. XXIII, 7.

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Kaî-Vistâsp's fear of the adversary of religion, and also other causes, arose, on account of which he *was* then accepting the propagation of the religion[1], when its great glory *and* beauty[2] *were* seen by him. 12. At first, Zarîr[3], Spend-dâd[4], Frashôstar, and Gâmâsp[5], several of the realm *who were* noble, conspicuous, and well-acting, the good *and* princes *of* mankind, beheld visibly the will and desirableness of Aûharmazd and the archangels, and the progressive religion of the creatures, fit for those completely victorious (hûkîragânîg).

13. Lastly, the seizure and capturing (gîrînisnŏ) by the demons *are* beheld *and* watched; *and* they have remained opposing, owing to the number *of* idolators competing wranglingly. 14. And much conflict and slaughter occurred, which arose purely, so that the mingling *of* the religion in the world proceeded[6].

15. *There* are also his pure new bringers and complete controllers of the same religion, Aûshêdar[7], Aûshêdar-mâh[8], and Sôshâns[9]; and through the complete progress of this religion of Aûharmazd, all the good creatures become without disturbance and all-radiant[10].

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[1] Dk. VII, iv, 87.

[2] K43 has varâzŏ; but B, omitting the first letter, has lâfô, 'praise.'

[3] A brother and commander-in-chief of Vistâsp, killed in the battle with Argâsp, see Bd. XXXI, 29; YZ. 54–56.

[4] A son of Vistâsp; see Dk. VII, vii, 5; YZ. 82–85.

[5] Two brothers, see Chap. III, 4; Dk. VII, vi, 12; Zs. XXIII, 10.

[6] See Chap. III, 1.

[7] Dk. VII, viii, 55–ix, 13.

[8] Dk. VII, ix, 18–x, 10.

[9] Dk. VII, x, 15–xi, 5.

[10] Dk. VII, xi, 6–11.

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CHAPTER III.

1. About that which is manifested as regards the propitiousness, forward intellect, and complete virtue of Zaratûst, it is openly declared that, according to his explaining statements, *there occurred such events* as the victory of Kaî-Vistâsp and the Irânians over Argâsp[1] and an army of Khyôns and other foreigners *of* innumerable kinds, *and* details on that subject; also other assistance of Vistâsp and those of the realm in other necessities.

2. The killing of Zaratûst himself *by* Brâdrô-rêsh[2] the Tûr; the provision of a chariot *by* Srîtô[3] of the Vîsraps; and whatever is on those subjects.

3. Also, specially, matters in the times to come, each consecutively, *when* therein arrive devastators *such* as Alexander[4], and the killer of Akrê-khiradŏ[5], Mahrkûs[6], Dahâk[7], and other devastators; extenders of belief (vîravîsn-vâlân) *such* as the Messiah (Mashikh), Mânih[8], and others; periods *such* as the steel *age*[9], *that* mingled with iron, and others; and organizers, restorers, *and* introducers of religion, *such*

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[1] Dk. VII, iv, 77, 83, 84, 87–90; v, 7; this victory occurred in the thirtieth year of the religion, see Zs. XXIII, 8.

[2] Dk. VII, v, 12 n. [3] Dk. VII, vi, 2–11.

[4] Dk. VII, vii, 7.

[5] Or Aghrêrad (Av. Aghraêratha), killed by his brother Frâsîyâv or Frangrâsîyâk of Tûr, see Bd. XXIX, 5; XXXI, 15, 20–22.

[6] Dk. VII, i, 24; ix, 3. [7] Ibid. i, 26.

[8] A heretic who flourished A.D. 216–242; see Dk. IX, xxxix, 13 n.

[9] According to Byt. II, 21, 22, the steel age was the time of Khûsrô Anôshêrvân, and that mingled with iron at the end of Zaratûst's millennium.

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as A*r*takhshatar[1], Âtû*r*pâ*d*[2], Khûsrôî[3], Pêshyôtan[4], Aûshê*d*ar, Aûshê*d*ar-mâh, Sôshâns[5], and others.

4. The formation of custom, and the indications which *have* come to manifestation and *will* arrive at various periods; and the proclamation of these, too, by *G*âmâsp[6], from the teaching of Zaratû*s*t, is what he wrote, together with the Avesta and Zand, upon oxhides, and it was written *with* gold, and kept in the royal treasury[7]. 5. And it was from it the high-priests of the rulers made many copies; and afterwards, too, it is from it that it happened, both to the less intelligent and the corrupters, that *they* were introducing different opinions *and* different views.

CHAPTER IV.

1. About the selectness and perfection of the race of Irân, that is, how the destroyer and the mingling of defects came into the creation, first into the distribution of the race [of mankind][8] from the children of Sîyâmak[9], *and* good intellect, good disposition,

[1] A*r*dashîr Pâpakân (A.D. 226–241), the founder of the Sâsânian dynasty.

[2] Son of Mâraspend, and prime minister of Shahpûhar II (A.D. 309–379).

[3] Anôshêrvân (A.D. 531–578).

[4] A son of Vi*s*tâsp and immortal ruler of Kangd*e*z, see Dk. VII, iv, 81.

[5] See Chap. II, 15. [6] See Chap. II, 12.

[7] This was the original Avesta prepared by order of Vi*s*tâsp, as stated in the last chapter of Dk. III, § 3 (see S. B. E., vol. xxxvii, p. xxxi).

[8] B omits the words in brackets.

[9] Son of Masyê, called Sâmak in Dk. VII, i, 15.

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proper affection, proper praise, proper modesty, observance of hope, liberality, truth, generosity, good friendship, *and* other capability, glory, and proper duty are more particularly included for Fravâk [1], and again altered for frontier peoples.

2. Such-like goodness and glory, again, through selection from a promiscuous origin—even till the coming on of various new contaminations, from the demons, among the children of Fravâk—*were* for Hâôshâng and Vâêgere*d* [2], as Hâôshâng through superior glory *was* ruler of the world, and Vâêgere*d* through provincial government (dahyûkânîh) became the cultivator and cherisher of the world; and their well-destined descendants [3] aggrandized the race of the monarchs among the well-born provincial governors (dahyûkân).

3. In union, such-like glory and goodness proceeded, mutually connected, in various ages as settled by the annals (mâ*d*îgân), and the frontiers of Atûr [4] are penetrated; also in various annals *there* were in succession *such men* as Tâkhmôrup, Yim, Frê*d*ûn the Âspîgân, and Aîrî*k* of Irân, the progenitor of Mânû*s*, Mânû*s*-khvârnar, and Mânû*s*îhar [5].

4. And, besides including this one, who *was* a monarch of superior glory, and other monarchs *such* as *are* also in the same race [6], the Kayâns [7] *were*

[1] Son of Sîyâmak; he was progenitor of the fifteen undeformed races of mankind (see Bd. XV, 25, 30, 31).

[2] Dk. VII, i, 16–18.

[3] K43 has 'children.'

[4] Probably Assyria; but it is possible to read atval as Ar. a*t*val, and to translate 'ancient frontiers.'

[5] For the foregoing names see Dk. VII, i, 19–30; ii, 70.

[6] Such as Aûzôbô in Dk. VII, i, 31.

[7] From Kaî-Kobâ*d* to Kaî-Khûsrô, as stated in Dk. VII, i, 33–40.

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chosen. 5. Even thus, as regards the Kayâns, the annals *have* always to consider him who is monarch as the right *one*, who is a fellow-descendant *of* the lineage, and in whom the glory is residing.

6. The creator Aûha*r*ma*zd* has informed Nêryô-sang[1], his own reminder, *that* a similar instance is the supreme Zaratûstship, and the glory of the religion due to the same; also many other reasons, which *are* recountable, *are* declared in the Avesta, indications known only *to* an Irânian person of the best lineage. 7. And this, too, he has said, namely: 'Great glory and goodness of this description *are* appropriatable by the same race, and *are* even now[2] visibly manifest.'

8. About what *are* the requirements of the tribe of those who call *this* really their Gyêmarâ and how *they are* effected by our acquaintance with revelation, that is, *by* much recitation of it; only, several occasions (yâvar 1-*k*and) are necessary in these times. 9. Also action and precaution *are* possible for them, and among the actions and precautions *one* is to assume more especially law and custom, and whatever *was* perverted by us and again made true; and, as to those taught, several persons who *are* intellectual, seeking means, and friends of the soul, *have* come to teach complete delusions to them; also for the same tribe and whomever it is proper to teach, when it is necessary for them, even a worldly

[1] The usual messenger of Aûha*r*ma*zd*, see Dk. VII, iv, 84, 85.

[2] B has 'even anew,' by writing kevan backwards, which converts the word into navak. From Chap. I, 7 to this point, the compiler could have found very little of his materials in a Jewish MS., excepting such as had been recently obtained from Persian sources.

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priestly authority is guiding for *that* same tribe, because he has come[1].

[1] It would seem that the tribe professed a different religion, but one that bore some resemblance to the Parsi faith in certain essential particulars. The remaining five-sixths of Dk. V are devoted to a miscellaneous collection of religious subjects, resembling a Rivâyat.

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SELECTIONS OF ZÂ*D*-SPARAM.

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SELECTIONS OF ZÂ*D*-SPARAM[1].

CHAPTER XII.

1. About the coming of the religion at a *given* time *being* a resemblance such-like as the birth of a child through two united powers, which are the reception of semen *by* females in procreation, and delivering *it* back to the fathers, and a period of struggling and intermingling, especially by two means: a monarchy with[2] religion of the same tenets (ham-vâ*k*-dênôîh), and the existence of similar tenets to *those of* the monarchy *in* the custom *of* the religion. 2. The religion *of* the Ma*zd*a-worshippers, when the period of material

[1] Zâ*d*-sparam was Dastûr of Sîrkân, about thirty parasangs south of Kirmân, in A.D. 881. At a later date, probably about A.D. 900, he compiled three series of Selections, from religious texts then extant, and these have been preserved by the Parsis in the same MSS. as contain the Dâ*d*istân-î Dînîk (see the Introduction). The first eleven chapters of this first series of Selections have been already translated in S. B. E., vol. v, pp. 155–186, as they refer to some of the subjects detailed in the Bundahi*s*. The remaining chapters are here translated, except the last which refers to the Nasks and Gâthas, and will be found in S. B. E., vol. xxxvii, pp. 401–405. The MS. authorities for the text are K35 and T (see p. 2 and Introduction).

[2] T has 'devoid of.'

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organization is being converted again into a spiritual nature, became manifest on the earth, first through Spenda*r*mâ*d*[1] *and* afterwards through Aûha*r*ma*zd*, like the reception of a child *by* mothers *and* delivering *it* back to the fathers.

3. The manifestation of the religion through Spenda*r*ma*d* was at that time when Frâsiyâ*v*[2] kept back the water from the country of Irân, and brought the water again; in damsel form she was a speaker for *its* manifestation, *in* reply *to* foreigners, at the house of Mânûs*k*îhar[3], the monarch of the country of Irân. 4. She *was* also dressed, *and* wore radiant clothing which shone out on all sides *for* the length of a Hâsar[4], which is *a distance*, like a Parasang; and, tied on her waist, she wore a golden *sacred* girdle which was the religion of the Ma*zd*a-worshippers itself.

5. As to the belt of the religion, it is *that* to which are connected the thirty-three fetters upon the thirty-three sins[5], according to which all sin is divided; so that (kû) the damsels, by whom the tied *sacred* girdle of Spenda*r*ma*d* *was* seen, have become impetuous (taftîgŏ) after that for a tied girdle, on account of *its* seeming beautiful.

6. And this was the motherhood which is supplied through Spenda*r*ma*d*, as a gift, in the year 528

[1] The female archangel who has special charge of the earth and virtuous women (see Dk. VII, ii, 19 n).

[2] See Dk. VII, i, 31; and regarding his irrigation canals, see Bd. XX, 17, 34; XXI, 6.

[3] See Dk. VII, i, 29.

[4] A thousand steps of the two feet, or Roman mile; see Bd. XXVI, 1.

[5] Thirty sins are detailed in Mkh. XXXVI, and thirty-three good works in XXXVII (see S. B. E., vol. xxiv, pp. 71–75).

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before Zaratûst came out to *his* conference[1], which is *one of* their statements from the annals of the religion *in* a manuscript of the ancients.

7. The name of Zaratûst is also cited on the earth at 300 years before his conference[2]. 8. For Irân, at the supplication even of the priests in the land, and for the sake of the pacification of a dispute arisen, Aûharmazd produced a great ox, by whom the boundary of Irân next to Tûrân was intimated by pawing with *his* hoofs, and he was kept in a jungle. 9. Whenever contention arose, the boundary was fully made known by that ox, until it was the wish of Kaî-Ûs to take, fully covetously, a portion of the land of Tûrân back *into* Irân, and he saw that the ox is *about* to act very ill-naturedly, because it *was* not besought with *forms* which were prescribed for it, where a boundary was intimated by it[3].

10. *There* were seven brothers, and he who was

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[1] If this coming to conference with the spirits be 'the coming of the religion,' in the thirtieth year of Vistâsp's reign, then, according to Bundahis chronology, these 528 years will carry us back to twenty-eight years before the accession of Mânûskîhar. As any alteration in the date of Mânûskîhar's accession would disturb the millennial arrangement of Bd. XXXIV, it is probable that some copyist has miswritten the ciphers, and we ought to read 428. This legend appears not to occur elsewhere.

[2] According to Bd. XXXIV, 7, Kaî-Ûs reigned from 360 to 210 years before 'the coming of the religion.' At this point a dislocation of the text occurs in all existing MSS., owing to the misplacement of a loose folio in some unknown copy written before 1530; the contents of this folio, §§ 8–16, are found in the existing MSS. three folios further on (after Chap. XIV, 14), and are here restored to their original position, as determined by the meaning of the text.

[3] T has 'by that ox.' This legend is also told in Dk. VII, ii, 62–66.

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the seventh was called Srîtô[1] the Seventh, the largest in body *and* chief in strength, belonging to those instructed in many subjects for Kaî-Ûs, and he was among his princes. 11. Kaî-Ûs summoned *him* into *his* presence and ordered *him* thus: 'Go and kill that ox in the jungle!'

12. Srîtô went, *and* the ox whom he wished to kill expostulated with him, in human words, thus: 'Do not kill me! for though thou canst kill me, he whose guardian spirit is in the Hôm, the death-dispeller, *will* also become manifest on the earth, *he* whose name is Zaratûst of the Spîtâmas[2], and *will* proclaim thy bad action in the world. 13. And the distress in thy soul becomes such as is declared in revelation thus: "As it occurs to him, *so* it *does to* Va*d*ak[3], when they mention his iniquity," and thy death becomes the like and, owing to death, it is mixed up with hers (that is, owing even to hers is the death of Srîtô).'

14. When those words *were* heard by him, Srîtô turned back, *and* went again to Kaî-Ûs; also by his manner, and even apart from this, he stated[4] what the ox *had* spoken with awfulness, *and also* thus:

[1] Srîtô, the seventh son (compare Dk. VII, ii, 64), is not easy to identify. He could not have been Thrita the father of Keresâspa, because this Thrita the Sâmân is said to have been a third son in Pahl. Yas. IX, 30 (Sp.). He may have been Srîtô of the Vîsraps, whose soul visited Vistâsp in the latter part of his reign, about 350 years later, regarding which a legend is related in Dk. VII, vi, 2–11, and again mentioned in Dk. V, iii, 2; but there is a want of corresponding details for identification.

[2] This is the citation of his name mentioned in § 7.

[3] The mother of Dahâk, whose iniquity is considered as equal to that of the evil spirit, see Dd. LXXII, 5; Dk. IX, x, 3.

[4] T has 'also by his manner he intimated *and* separately stated.'

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'I *am* more desirous *than* any one who is in the earth *created by* righteousness, *that* you *should* now order destruction for the ox.'

15. And Kaî-Ûs uttered *his* will, with the conviction of superior wisdom, thus: 'It is not certain whether he whose guardian spirit is in the Hôm, the death-dispeller, is himself, or not; and if he be, and be born [1], *whether* he *will* become manifest, or not;' and he commanded with severity, thus: 'Go and kill it!'

16. *And* Srîtô spoke thus: '*It is* not that I am without strength to kill, because *its* reprieval by me *was* owing to its remonstrance, mentioned to me, that a high-priest is to arise [2].'

17. So *it* is declared thus, *in* another revelation (dênô zagâî) [3], when the Tûrânians *were* backward *in* heart, Kaî-Ûs spoke thus: 'Go out to a certain jungle, in which dwell many chiefs of the witches, and they *will* cut thee up without *any* striving of heart.'

18. And Srîtô went up to the jungle, *where* many witches saw him, who kept their jaws open, and they *spoke* about the handsome *man* thus: 'Slay *and* do not spare!' 19. And compassion *having* gone out of his heart, he went back to the *other* jungle and, with his fist, he broke the back of the ox in three places; and the ox, awfully convulsed (*s*kîftŏ barhamakŏ), kept *up* an outcry.

20. After the slaughter of the ox, owing to its convulsed state which *was* heard by him, the

[1] T omits 'and be born.'

[2] The misplaced folio, which begins with § 8, ends here, but it is not quite certain that a few lines of text are not still missing.

[3] T has 'at another *time* (*b*ên zagâî).'

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remembrance of it then became grievous to Srîtô; and he went back to Kaî-Ûs, and informed him how it was, and begged him that he *should* finish off by slaying him[1], because his life was not desirable.

21. Kaî-Ûs spoke thus: '*Shall* I slay thee, for it *was* not designed by thee?'

22. *And* Srîtô spoke thus: 'If thou wilt not slay me, then I *shall* slay thee.'

23. *Again* Kaî-Ûs spoke thus: 'Do not thou slay me, for I am the monarch of the world.'

24. Srîtô continued *his* discontent, until Kaî-Ûs ordered him thus: 'Go out to a certain jungle, because a witch in the shape of a dog is in it, and she will slay thee.'

25. *Then* Srîtô went out to that jungle, and that witch in the shape of a dog *was* seen by him; after he smote the witch, she became two; and he constantly smote *them* till they became a thousand, and the host (gir*d*ŏ) of them slew Srîtô on the spot.

Chapter XIII.

1. About the glory of Zaratû*s*t becoming manifest even before *his* birth, *it* is thus declared, that forty-five years before *the time* when Zaratû*s*t came out to his conference[2], when Frênŏ gave birth *to* the mother of Zaratû*s*t[3], whom they called Dûk*d*ak, it

[1] T has 'that he *should* command the slaying of him.'

[2] That is, forty-five years before he was thirty years old (see Chap. XXI, 1–14).

[3] It is necessary to translate in this manner, to agree with Dk. VII, ii, 3, but the text, which is ambiguous, runs as follows:—'amat Frênŏg (Frênŏ-î?) Zaratû*s*t am, zya*s*ân Dûk*d*akŏg ka*r*îuntô,

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came down from the endless light, in the manner of fire, *and* mingled with the fire which was before her; *and* from the fire it mingled with the mother of Zaratûst[1].

2. *For* three nights it was manifest, to all passers-by, as a species of fire *in* the direction of the house, *and* passers *on* the road always saw great radiance. 3. Also when she became fifteen years old, the radiance of that glory which *was* in her, *was* even such *that*, on the path she was walking *along*, its brightness *was* then shed by her[2].

4. About the combination of Zaratûst, *whose* guardian spirit is reverenced; that is, his guardian spirit, in the Hôm, and his glory are given the cow's milk, by his father and mother drinking *it* up[3], *and his* spiritual life (ahvô) came into the combination, as was proclaimed *by* his statements in the manuscript about the Guidance of the Ceremonial[4].

5. About the backward connection of Zaratûst with Aûharmazd, through the two who *are* Yim, the best of the worldly existences, and Nêryôsang of the spirits. 6. The enumeration of the lineage of Zaratûst is Zaratûst, *son of* Pôrûshaspô[5], of Purtarâspô,

zerkhûntô;' which might also be translated thus: 'when Frênŏ, the mother of Zaratûst, whom they called Dûkdak, was born.' This Frênŏ, whether mother or daughter, does not seem to correspond with any Freni mentioned in the Avesta.

[1] See Dk. VII, ii, 2, 3. [2] Ibid. 7, 8.

[3] Ibid. 46, 47.

[4] Not identified, but probably like the Nîrangistân.

[5] This genealogy was, no doubt, derived originally from the same source as that in Dk. VII, ii, 70, but there are several variations, especially in orthography, which are here preserved, unless clearly copyist's blunders. The names marked with an asterisk are written in Pâzand.

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of Ahûrva*d*âspô, of Hâê*k*a*d*âspô, of *K*îkhshnû*s*, of Paîtiraspô, of Are*g*a*d*arsî*, of Kharedhar*, of Spîtâmân, of Vaêdîstô, of Ayazem, of Frî*s*, of Ari*g**, of Dûrasrôbô, of Mânû*s*kîhar, of Mânû*s*-khûrnar, of Mânû*s*-khûrnâk, whom Nêryôsang the messenger of Aûha*r*ma*zd* *brought*, *and* whose mother was Vîzag, *daughter* of Aryag, of Srîtak, of Bîtak, of Frazû*s*ak, of Zû*s*ak, of Fragûzag, of Gûzag, *daughter* of Aîrî*k*, *son* of Frê*d*ûn of the Âspîgâns to the total of ten Âspîgâns, of Yim, of the Vîvang,has, of the Ayang,has, of the Anang,has, of Hôshâng, of Fravâk, of Sîyâmak, of Masîyâ, of Gâyômar*d*.

Chapter XIV.

1. About the wonderful striving of the fiend for the destruction of Zaratû*s*t. 2. When it became near to his birth, the Fever demon, the Pain demon, and the Wind demon of Aharman, each one with 150 demons, have come out to kill Zaratû*s*t, *and* from his spirit they have gone forth to *his* mother. 3. And she is hurried from there by Fever, Pain, and Wind; and at *the distance of* one league (parasang) *there* was a wizard, Impudent (Storkŏ) *by* name, who was the most medical of wizards; in hope of practice he stood up from his seat, *as* she stopped in her progress.

4. A messenger *of* Aûha*r*ma*zd* uttered a cry thus: 'Do not go to a wizard! for they are not healing (bêshazinî*d*âr) for thee; but go back to the house, wash *thy* hands on the morrow with cow's butter held over the fire, also burn (tâpŏ)[1] firewood

[1] T has 'consume (vi*dâz*ŏ).'

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and incense for thy own self *and thy* progeny which is in thy womb.' 5. And she acted accordingly and became well[1]; *and* the co-operators of the demon, *and* those of equal power, who *had* not obtained their remedy from her body, are again exposed[2], and spoke thus: 'On account of the existence of fire from all sides we have not succeeded; *it is* a help for every one who is her friend more than opponent; therefore it was not for us, because of the power within her.'

6. The same night as she gave birth, Aharman selected commanders and arrayed his champions (gû*r*d); there are *some* who *are* with one thousand demons, and there are *some* who *are* with two thousand demons; pursuing *and* attacking they have contended. 7. The opposing stand *of* the sacred beings[3], especially of the glory itself at the family[4] fire, was manifest at that birth; and for its splendour and brightness (pa*d*rôkŏ), settled opposite a distant place, they have then found no remedy.

8. At last, Aharman sends Akômanô[5] on, and spoke to him thus: 'Thou canst be very spiritual, who canst be most intimate; thou canst go with deceit into the mind of Zaratû*s*t, and make him turn

[1] Compare Dk. VII, ii, 53–55.

[2] T has '*and* all the co-operators *who had* entered her body, *and* those of equal power *who had* reached them, returned helpless from them.'

[3] Thus summarized in Dk. VIII, xiv, 2:—'Also about the arrival of both spirits, the good *one* for developing, and the evil *one* for destroying; the victory *of* the good spirit, and the rearing of Zaratû*s*t.' The 'rearing' is continued in Chaps. XV–XX.

[4] Assuming that [illegible] stands for [illegible] dû*d*ak.

[5] The archdemon of 'evil thought' (Bd. XXVIII, 7) and special opponent of Vohûmanô, the archangel of 'good thought.'

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his mind to us who are demons.' 9. And Aûha*r*ma*zd* sends Vohûmanô on against him; Akômanô advanced to the front, *and* had come forward to the door, *and* wished to go inside.

10. Vohûmanô schemingly (*k*ârakŏgarîhâ) turned[1] back, and exclaimed to Akômanô thus: 'Go inside!' 11. Akômanô imagined thus: '*There* is nothing to be accomplished by me of what *was* mentioned to me, for Vohûmanô has gone back.' 12. And Vohûmanô went inside, *and* mingled with the reason (vârôm) of Zaratû*s*t, *and* Zaratû*s*t laughed outright[2], for Vohûmanô is a gratifying spirit.

13. Also seven wizards[3] were seated before him, *and* owing to the light in the dwelling, his *having* laughed at birth was conveniently seen, which is opposed to the *habit* of the rest of mankind who cry out at birth *and* are quite terrified.

14. Also, at the same time of birth, he authoritatively accepted the religion from Aûha*r*ma*zd*, as it is stated in revelation, that he spoke at birth thus: 'As is the will of the spiritual lord (ahvô) mayst thou be who art the officiating priest (zôtŏ) (that is, mayst thou be the leader of the creatures)[4].'

15. As Zaratû*s*t, on account of his worldly body, spoke with a worldly voice, Aûha*r*ma*zd* spoke *in* reply to him, on account of the spirits, thus: 'So

[1] Assuming that *s*tŏ stands for va*s*tŏ.

[2] Compare Dk. VII, iii, 2; V, ii, 5. This laughing is not mentioned in Dk. IX, xxiv.

[3] 'Seven midwives' are mentioned in Dk. VII, iii, 2.

[4] This is one form of the Pahlavi Ahunavair (see Dk. IX, xxiv, 4). At this point the text in the MSS. is interrupted by the erroneous insertion of Chap. XII, 8–16, the contents of a loose folio in some former copy, which have been restored to their original position in this translation.

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mayst thou be the priestly authority (ra*d* shâe), and so mayst thou be virtuous, owing to whatsoever righteousness *occurs;* and I confidently proclaim *thee* righteous (that is, I am thy controller) [1].'

16. Another day, Pôrûshaspô went and enquired of the wizards who kept in front at the place, thus: 'What is the *cause* when infants cry out at birth, beyond that *which occurs* when they laugh outright [2]?' 17. And they replied thus: 'Because *those who* are made to cry *have* seen mortality as *their* end, *and those* having laughed *have* seen their own righteousness.'

CHAPTER XV.

1. About the brothers who *were* a band of opponents of Zaratûs*t*. 2. The Karaps and Aûsikhshes [3] *were* brothers' sons, and have become the devastation (gâstâragîh) of the Irânians; the devastators of the Irânians (Êrânân) *were* from Kôkharê*d* [4], and Kôkharê*d was* born from Aêshm and Mânûsak, the sister of Mânûs*k*îhar [5]. 3. At the place where Zaratûs*t was* born, five brothers have been, whose names were Brâ*d*-rûkhsh, Brâ*d*-rôyis*n*, Brâ*d*-rêsh the Tûr, Hazân, and Vadast [6]. 4. Their

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[1] Compare Dk. IX, xxiv, 4. [2] Compare Dk. VII, iii, 24, 25.

[3] Av. 'Karapâ Usikhsh-*k*â' of Yas. XLIV, 20 c; the Kavâ, a third class of pre-Zoroastrian priests, is also mentioned ibid. 20 d. Compare Dk. VII, ii, 9 n.

[4] Av. Ka*h*varedha, Yas. LX, 6, 7 (Sp.) where it is translated by kâstâr, 'diminisher, devastator,' of whom it is here said to be the father; see also Yt. III, 9, 12, 16.

[5] Compare the legend of the descent of the ape and bear from a demon and Yimak, sister of Yim, in Bd. XXIII, 1.

[6] As these names do not occur in the Avesta, their pronunciation

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brotherhood of five—of which the middle *one was* Brâ*d*-rêsh the Tûr, who became more of an adversary of Zaratû*s*t—*was* a semblance *of* the brotherhood of five who *were* sons of Pôrûshaspô, of whom the middle *one* was Zaratû*s*t.

5. Of the four brothers *of* Zaratû*s*t, the names of the two before Zaratû*s*t *were* Ratû*s*tar and Rangû*s*tar, and of the two after *him* No*d*arîgâ and Nîvê*d*i*s*[1]. 6. The middle position of Zaratû*s*t is for the reason that he is so produced at that time, as an intermedium of the early narrators and the later narrators, that three millenniums came before him and three after. 7. So that he *has* prescribed to the creatures in what manner he would teach the ancients as to what *had* occurred, and *in* what manner *it* is also to be done as regards what *will* occur; as is stated in the Gâthas[2] thus: 'Both those I ask of thee, *O* Aûha*r*ma*zd*! even whatever *has* happened till now, *and* whatever shall happen henceforth?'

Chapter XVI.

1. About the trials (aûzmâyi*s*nŏ) which occurred

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has to be guessed so as to give a probable meaning to the Pahlavi spelling. The writing of the last name is complicated; it is written [illegible] and [illegible] in the two MS. authorities, which forms can be most obviously read Vasam and Saman, but Saman can also be read as the Zvâri*s* yad*â*=dast, 'a hand;' this leads to the conclusion that the original name underlies the form Vadast, and this is confirmed by the name of the Karap Vaêdvôi*s*t written at full length in Dk. VII, iv, 21–24. See ibid. ii, 9 n.

[1] These brothers seem unmentioned elsewhere, and the existence of the elder two would imply another mother. The pronunciation of the names is guessed.

[2] Pahl. Yas. XXXI, 14 a.

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to him whose practice *was* lawful, and the signs of prophecy *that* are seen therein, *it* is thus declared, namely; 'Another day, when *the child had* been born, Pôrûshaspô called one of those five brothers of the race of Karaps, and spoke thus: "Fully observe the marks *and* specks of my son Zaratûst."'

2. *The Karap* went *and* sat down before Zaratûst, and the head of Zaratûst *was* thereupon severely twisted by him, in order that he should be killed; *but* he, being fearless, watched the wizards whose terror *was* distressing[1]. 3. As *it was* in those ten nights for hospitality, Aûharmazd sent Spendarmad, Arêdvisûr, and Ardâî-fravard[2] down to the earth, by way of female *care;* thereupon no variation occurred to *the child*, and, further, the hand of that Karap *was* withered[3], and that wizard demanded the life[4] of Zaratûst from Pôrûshaspô for the harm from him, which sprang *upon* him*self* from his own action.

4. *At* the same time Pôrûshaspô took Zaratûst, and gave him to the Karap, that he might do with him according to his own will. 5. He seized him and threw him out, at the feet of the oxen who were going on a path to the water; the leader of that drove of oxen stood still in *his* vicinity, and 150 oxen, which walked behind it, *were* kept away from him thereby; *and* Pôrûshaspô took *him*, and carried him back to the house[5].

6. Also the second day, *the Karap* threw *him* out

[1] Assuming that vôshîg stands for vêshîg=bêshîg.

[2] The three female spirits that represent the earth, pure water, and guardian spirits, respectively.

[3] Compare Dk. VII, iii, 4–7.

[4] Assuming that the MS. dênô stands for *g*ân.

[5] Compare Dk. VII, iii, 11, 12.

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at the feet of the horses; and the leader of the horses stood still in the vicinity of Zaratûst, and 150 horses, which walked behind it, *were* kept away from him thereby; *and* Pôrûshaspô took *him*, and carried him back to the house [1].

7. Also the third day, firewood is gathered together by *the Karap*, and Zaratûst is deposited on *it* by him, the fire is stirred up by him, yet *with* the same result (ham-bûn-i*k*), the *child* is not burnt by it, and those marks, which existed *and were* made upon him, *were* a preservation from it [2].

8. And the fourth day, he is thrown by *the Karap* into the lair (âshyânakŏ) of a wolf; the wolf was not in the lair, *and* when it wished to go back to the den (sûrâkŏ), it stopped when it came in front of some radiance, *in* the manner of a mother, at the place *where its* cub was. 9. In the night, Vohûmanô *and* Srôsh the righteous brought a woolly (kûrû-*s*akŏ) sheep *with* udder *full* of milk into the den, and it gave milk to Zaratûst, in digestible draughts (guvârakŏ guvârakŏ), until day*light* [3].

10. In the dawn, the mother of Zaratûst went to that place, in the expectation that it *would* be necessary to bring a skeleton out of the den, and the woolly *sheep* came out *and* ran away; his mother supposed that it was the wolf, and she spoke thus: 'Thou *hast* devoured to repletion; mayst thou endure for ever without it!' 11. She went farther, *and* when she saw Zaratûst quite safe, she then took him up and spoke thus: 'I *will* not give *thee* to any one during life, not though both the provinces of Râgh and Nô*d*ar *should* arrive here together [4].'

[1] Compare Dk. VII, iii, 13, 14.
[2] Ibid. 9, 10.
[3] Ibid. 15–17; V, ii, 4.
[4] Ibid. 18, 19.

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12. Because these *princes were* among the spiritual from two provinces which *are* in Âtûr-pâ*d*akân, such as *are* at sixty leagues (parasang) from *K*îst; Zaratû*s*t arose from Râgh, and Vi*s*tâsp from Nô*d*ar. 13. And of these two provinces, Râgh was according to the name of Êri*k*ŏ, *son* of Dûrêsrôbô, *son* of Mânû*sk*îhar[1], from whom arose the race of Zaratû*s*t; and Nô*d*ar *was* according to the name of Nô*d*ar, *son* of Mânû*sk*îhar, from whom arose the race of Vi*s*tâsp.

CHAPTER XVII.

1. These were his tokens at birth:—One day, one of those five brothers of the Karaps saw Zaratû*s*t, and he looked a long while upwards, downwards, *and* on all sides around[2].

2. Pôrûshaspô enquired thus: 'What *was* there when thou lookedst upwards, what when *thou lookedst* downwards, *and* what when thou lookedst on all sides?'

3. And he replied thus, namely: 'When I looked upwards, it *was* for this reason, when I saw that our souls[3] *that* go up to the sky, *will* go up to the best

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[1] Compare Chap. XIII, 6; Dk. VII, ii, 70.

[2] Compare Dk. VII, iii, 27–30.

[3] Assuming that the MS. gad*d*, 'glory, or destiny,' has lost an initial n, with which it was originally nism*d*=Chald. נִשְׁמָא 'the soul;' as the copyists have not been aware of the existence of this Zvâri*s* equivalent for rûbân, 'the soul,' for some centuries, it has been altered into gad*d*, by the omission of its first letter, in nearly all but the very oldest existing MSS., such as K20 and M6 in Bd. XV, 3–5, and even there the medial m is really missing, though apparently existing in the final *d*; the irregularity of using s for sh is common in Pahlavi.

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existence[1], owing to the words of this soul of mankind. 4. When I looked downwards, I saw that, owing to the action of this *one*, the demon and fiend, the wizard and witch become buried below the earth, *and* fall paralyzed back to hell. 5. And when I looked on all sides, I saw that the words of this *one will* extend through the whole earth; and when *they have* become as the law of the seven regions, each person is kept clothed *with* a robe (kapâh) of seven skins, in which the glory of the seven archangels *has* arisen.'

6. And Brâ*d*-rûkhsh the Tûr went forth; when he went to the right side (arakŏ), Zaratû*s*t hastened away to the left, and when he went to the left side, Zaratû*s*t hastened to the right, and he is thereby concealed from Brâ*d*-rûkhsh the Tûr, *who* has not met with him.

Chapter XVIII.

1. About his diverse want of participation (gvî*d* akhvê*s*îh) with *his* parents this also is declared, that the demons, at an assembly of wizards, produced an outcry *for* a conference (ham-vâ*k*ô lâyi*s*nŏ) thus: 'That son of Pôrûshaspô is senseless and foolish *and* secretly corrupted; no one, man *or* woman, *will* consider *or* accept *him as* exalted.'

2. The tidings came to Pôrûshaspô, and Pôrûshaspô spoke unto Zaratû*s*t thus: 'I thought that I *had* begotten a son who *would* become a priest, a warrior, and a husbandman, and now thou

[1] The ordinary heaven, see Dd. XX, 3.

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wouldst be foolish and secretly corrupted; thou shouldst proceed to the Karaps, so that they may cure *thee*.'

3. Zaratûst gave answer thus: 'I *am he* that is thy son, a priest, warrior, and husbandman.' 4. And, by command of Pôrûshaspô he harnessed two horses to a chariot (var*d*înŏ), and he went with Pôrûshaspô.

5. When they came to the place according to the decision of Pôrûshaspô, into the presence of one Karap of those said five brethren, that wizard took a cup and made water, and spoke thus: 'This he should drink who is a son of thine, so that he *may* become well;' and he acted with this conviction, that so he would change to the same nature as theirs.

6. Zaratûst spoke to Pôrûshaspô thus: 'Thou mayst give *it* back to him who is thy protector *and* high-priest;' and he arose (âkhê*g*î*d*)[1] and went back to *their* place.

7. On the way, Zaratûst gave *their* two horses water, on account of *their* thirst; and he thought thus: 'Unprofitable was my going to the residence of the Karaps, except *in* this manner, when, through giving water to the horses, my soul *was* then expanded.'

CHAPTER XIX.

1. About his interfering talk (andarg-gôbi*s*nŏîh) with the iniquitous, this also is declared, that one

[1] T has 'he saluted (nîyâyî*d*).' This legend has not yet been found elsewhere.

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day Dûrêsrôbô[1] the Karap, as *it were* from the same five brethren, came out to the house of Pôrûshaspô; *and* Pôrûshaspô placed a bowl (*g*âmakŏ) of mare's milk before *him*, and spoke to him thus: 'Consecrate *it*.'

2. Zaratûst expostulated with Pôrûshaspô thus: 'I *will* consecrate *it*.' 3. Pôrûshaspô spoke thus: 'He should consecrate, and the grace is to be offered up by you[2];' *and* as many as three times *they* mutually disputed.

4. *Then* up stood Zaratûst, and his right foot struck at the bowl and emptied it, and he spoke thus: 'I reverence righteousness, I reverence the righteous *and* the poor, men *and* women; do thou, *O* Pôrûshaspô! prepare a portion for him in whom *there* is worthiness.'

5. And Dûrêsrôbô spoke unto Zaratûst thus: 'As *some* of my portion *of* daily *food was* first thrown away by thee, it is I who *will* bring *it* on both thy lives, and *will* utterly destroy thee.' 6. Zaratûst spoke interruptingly[3] thus: 'With complete mindfulness I *will* look upon thee with both eyes, and *will* utterly destroy thee.'

7. And, for a long time, they constantly looked, one at the other, with unshrinking gaze; *but* the divine nature of Zaratûst is victorious over the witchcraft of that *wizard*, *and* Dûrêsrôbô is further disturbed; he also asked for *his* horse *and* spoke thus: 'On account of this *boy*, *it* is impossible for me to stay.'

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[1] So spelt in Zs., but Dûrâsrôbô in Dk.; also the former has always Pôrûshaspô, but the latter Pôrûshâspô. Compare the same legend in Dk. VII, iii, 34–45.

[2] Pahl. 'val*d* aê *yazêdŏ*, *a*fê*d* vâ*g* dahi*s*nŏ.' [3] Or 'inwardly.'

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8. He sat upon the horse, *and* when he had gone a little *way*, he fell off from the horse, through severe distress, and died; and the children of his children's children have died upon the same spot [1].

CHAPTER XX.

1. About the righteousness of his desires *it* is thus declared, that when he became fifteen years old, the sons of Pôrûshaspô demanded a portion from *their* father, and their portions are allotted out by him. 2. Among the clothes *there* was a girdle, the width of which *was* four finger-*breadths;* and of the four [2] portions around and the girdle, which it was possible to bring forth, Zaratûst selected *the latter* and tied *it* on him*self*. 3. This was owing to the precepts (parvânakân) of Vohûmanô who came into his reason at birth; as to whatever is not the custom *his* mind *was* now quite closed, and in that which is the custom *it was* impetuously exercised by him.

4. About *his* compassionate disposition and the streams of the Arag province [3], this also is declared,

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[1] Probably meaning that he died childless.

[2] The MSS. have 'three,' but there were five sons (Chap. XV, 5), and the numbers are written in ciphers which are very easily corrupted.

[3] Pahl. 'Aragistân ôdhâvŏ (T dhâ)'='odhâ-î Arangîstânŏ' of P. Vd. I, 77 (Sp.); compare Av. 'upa aodhaêshu Rang,hay*a*u,' of Vd. I, 19; Yt. XII, 18. In the Irânian Bd. XX, 8 we are told that 'the Arang river is that of which *it* is said that it comes out from Albûrz in the land of Sûrak, which they call also Sham (Shâm); and it passes on through the land of Êgiptôs, which they call also Misr, and there they call it the swift river Êgipitôis.' It is

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that *there* was a river, *and* from them the body of a naked woman floated, for the reason that, on account of the strength and swiftness of the river, a woman, except when she was quite naked while she *was* in it, was not able to pass; and an old person, such as he who is of seventy years *and* is called in revelation a Hânô [1], for want of power (*a*pâ*d*îyâvandîh râî), was not able to go back through it by his own strength. 5. Zaratûst came on to the bank of the water, *and* of women *and* old people seven persons had come, and are passed on by him, *in* the manner of a bridge [2]; it was an emblem of the *spiritual* performers [3] of bridging work, that is, of those providing a passage to heaven.

6. About his liberal disposition *it* is declared, that the fodder of Pôrûshaspô, which was stored for the beasts *of burden*, *was* not *only* for the beasts of Pôrûshaspô in a scarcity, but *also* for distribution among the beasts of others, which, owing to their hunger on account of the scarcity, then constantly ate off the tails of each other; *and it was* given to them plentifully.

7. About his abandoning worldly desire, *and* his laying hold of righteousness of way, this, too, is declared, that when he became twenty years old, without the consent (*b*ên akâmakîh) of *his* father and mother, he wandered forth *and* departed from

one of the two mythical rivers which were supposed to bound the Irânian world, and seems to represent the Aras as a northern and the Nile as a western boundary. Arang often becomes Arag in Pahlavi, just as sang becomes sag.

[1] Av. hanô in Vd. III, 19, 20; &c.

[2] Probably holding each other's hands.

[3] The sacred beings who assist the righteous souls to pass over the *K*inva*d* bridge.

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their house, and openly enquired thus: 'Who is most desirous of righteousness *and* most nourishing the poor?' 8. And they spoke thus: 'He who is the youngest (kêhistô) son of Aûrvaîtŏ-dih[1] the Tûr, who every day gives an iron caldron (*g*âmak), which is the height of a horse, full of bread and milk *and* other food, unto the poor.' 9. Zaratûst went on to that place, and with his co-operation, for the nourishment of the poor, some of the chief men performed duty by carrying forth food for the poor.

10. About his compassion, not only upon mankind, but also his other creatures, this, too, is declared, that a bitch *was* seen by him, which had given birth to five[2] puppies, and it was three days then that she *had* not obtained food[3]. 11. Whomever she saw, she then advanced her mouth towards him, and became as it were prostrated; Zaratûst provided a remedy, *by* swiftly bringing up bread for her, *but* when *he was* bringing it she had expired.

12. About his own desire for the good quality[4] of a wife, on account also of the will of *his* parents, *and his* not mingling his own seed before a suitable obtainment, this, too, is declared, that when his father sought a wife for him, Zaratûst argued with the bride (nêshâ) thus: 'Show me thy face, so that I may find out (barkhâm) its kind of appearance, *and* this, too, whether its appearance *be* undesirable, or shall not be gratifying;' and the bride turned away her face from him. 13. And Zaratûst spoke thus:

[1] See Dk. VII, iv, 7 n.

[2] T has 'seven,' but this difference may have arisen from an erroneous mode of writing the ciphers in T.

[3] T has 'a bone for food.'

[4] T has 'good child-bearing.'

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'Whoever takes away a sight from me, does not practise respect for me.'

14. About his *having* accepted progress even from the iniquitous, *that* listened sinfully desirous, who accepted so much advantageousness as *was* manifest, this, too, is declared, that he came into an assembly who were well known in the place for much knowledge, and he enquired of them thus: 'What is most favourable for the soul?' 15. And they spoke thus: 'To nourish the poor, to give fodder to cattle, to bring firewood to the fire, to pour Hôm-juice into water, and[1] to worship many demons with words, with the words which are called revelation (dênô).' 16. Then Zaratûst nourished the poor, foddered the cattle, brought firewood to the fire, and squeezed Hôm into water, *but* never are any demons whatever worshipped with words *by* Zaratûst.

Chapter XXI.

1. About his coming to thirty years of age *it is* thus declared, that *on* the lapse of thirty years onwards from *his* appearance, *on* the day Anêrân of the month Spenda*r*ma*d*[2], he had proceeded in that direction *in* which *there* occurred the *so*-called festival of spring (*g*a*s*nŏ-î vahâr)[3], forty-five days beyond

[1] T inserts 'not' here, which is clearly wrong, and must have been introduced by some copyist who did not observe that the assembly, though learned, was sinful; and that the object of the anecdote is to exhibit Zaratûst's ability to distinguish between good works and sin, when still untaught by the sacred beings.

[2] On the last day of the twelfth Parsi month.

[3] The Maidhyôzaremaya season-festival, held on the fifteenth day of the second Parsi month.

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new-year's day, *at* a place become specially noted, where people went, from many quarters, out to the place of festival (*g*a*s*nŏ*k*âr).

2. When Zaratû*s*t, for the sake of going off to the festival place, halted on the way in walking, he chanced upon a solitary (aêvatâk) plain, and he saw, in a vision, that mankind and a much-adorned worldly *existence were* kept away to the north, so that all the people in the earth have become fully manifest in the north. 3. And he at the head (pavan têkh) of them *was* Mê*d*yômâh, son of Ârâstâî[1], *even* as Ârâstâî was brother of Pôrûshaspô[2]; Mê*d*yômâh *was* the leader of all mankind *who* have gone out to the presence of Zaratû*s*t, and he became *their* guide, so that first Mê*d*yômâh *and* afterwards the whole material existence are attracted.

4. And about his coming out to the conference, *on* the lapse of those forty-five days, *at* the place of festival *at* dawn *on* the day Dadvô[3]-pavan-Mit*r*ô of the month A*rd*avahi*s*tô. 5. And Zaratû*s*t, for the purpose of squeezing the Hôm, went forth to the bank of the water of the Dâîtîh, because it is the river[4] of the conference for the supremacy (patîh) of Zaratû*s*t, *and* is the water of *Âv*ân[5] which has consisted of four channels (bêtâ). 6. Zaratû*s*t also

[1] See Yt. XIII, 95.

[2] So Mê*d*yômâh was first cousin of Zaratû*s*t, and became his first convert; see also Chap. XXIII, 1.

[3] The Pahlavi letters represent Av. dadhv*a*u, 'creator'; compare the Khvârizmian name دذو of the fifteenth day of the month in Sachau's Albîrûnî, p. 57, l. 35. The date here given is the fifteenth of the second month, as in § 1.

[4] Assuming that ru*d* stands for rû*d*.

[5] Probably Anâhita, the female spirit of pure water, mentioned by her title Arêdvisûr in Chap. XVI, 3.

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passed on through it; and its first *channel* was up to the ankle[1], the second up to the knee, the third up to the parting of the two thighs, and the fourth up to the neck. 7. This was an indicator that his religion comes four times to supremacy; the manifestations of which are through Zaratûst, Aûshêdar, Aûshêdar-mâh, and Sôshâns[2].

8. When he came up from the water, and put on his clothes, he then saw the archangel Vohûmanô[3] in the form (âyûînakŏ) of a man, handsome, brilliant, and elegant, who wore his hair curve-tailed[4], because the curved tail is an indication of duality; *who* had put on *and* wore a dress like silk, than which *there* was no making anything superior, for it was light itself; and his height was nine *times* as much as *that of* Zaratûst.

9. He also enquired of Zaratûst[5] thus: 'Who mayst thou be, and from whom of them mayst thou be? also what is mostly thy desire, and the endeavour in thy existence?' 10. And he replied thus: 'I am Zaratûst of the Spîtâmas; among the existences righteousness is more *my* desire, and my wish is that I *may* become aware *of* the will of the sacred beings, and *may* practise so much righteousness as they exhibit to me in the pure existence.'

11. And Vohûmanô directed Zaratûst[6] thus: 'Do

[1] Literally 'up to the leg (zang).'

[2] The past and future apostles of Zoroastrianism. For the last three, see Dk. VII, ix–xi.

[3] Compare Dk. VII, iii, 51–54.

[4] Assuming that vagdumak is a variant of the usual gagdûmak. The scorpion (vagdum) would be a sign of duality, as, being a noxious creature, it was produced by the evil spirit Aharman.

[5] Compare Dk. VII, iii, 55–59.

[6] Compare ibid. iii, 60–62.

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thou proceed to an assembly of the spirits!' 12. As much as Vohûmanô walked on in nine steps, Zaratûst *did* in ninety steps, and when he had gone ninety steps farther than him, he saw the assembly of the seven archangels. 13. When he came within twenty-four feet of the archangels, he then did not see his own shadow on the ground, on account of the great brilliancy of the archangels; the position of the assembly was in Irân, and in the direction of the districts on the bank of the water of the Dâitîh. 14. Zaratûst offered homage, and spoke thus: 'Homage to Aûharmazd, and homage to the archangels!' *and* he went forward *and* sat down in the seat of the enquirers.

15. As to the asking of questions by Zaratûst, he enquired of Aûharmazd thus: 'In the embodied world which is the first of the perfect ones, which the second, *and* which the third?' 16. And Aûharmazd replied thus: 'The first perfection is good thoughts, the second good words, *and* the third good deeds.'

17. Zaratûst also enquired thus: 'Which *thing* is good, which is better[1], and which is the best of all habits?' 18. *And* Aûharmazd replied thus: 'The title[2] of the archangels is good, the sight of them is better, and carrying out their commands is the best of all habits.'

19. Afterwards he demonstrated the duality of the original evolutions (bûn gastânŏ)[3], and the divergence in each control, *and* spoke thus: 'Of those spirits, he who *was* wicked preferred the

[1] Both MSS. have 'worse' here.

[2] This title, ameshaspenta, is 'immortal benefactor.'

[3] The two prime movers in creation.

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practice which is iniquitous (Aharman's desire was *for* the practice which is iniquitous), *and* the spirit of righteousness, the propitious (Aûha*r*ma*zd*) prefers righteousness[1].' 20. Specially he demonstrated the divergence in each control of the exhibitors of light, and he spoke thus: 'Neither our thoughts[2], nor desires, nor words, nor deeds, nor religion, nor spiritual faculties *agree*[3]; *he* who is loving light, his place is with the luminaries; *and he* who *is loving* darkness is with the dark ones[4].'

21. On the same day also, his omniscient wisdom appeared three times: as regards the same first questions, it pointed out the sky in great light and splendour, and in its exhibition *of* the prevention *of* darkness, at the sight of which *it becomes* an opposing existence as regards that darkness. 22. And it exhibited its own appearance proportionally *to* the sky, when it kept its head at the summit of the sky, *its* feet at the bottom of the sky, and *its* hands reached to both sides of the sky; the sky also kept *it* covered, in the manner of a garment.

23. The six archangels[5] were manifest by their similar stature (ham-ba*s*nîh), in such manner that it is obvious each one successively is apparently one finger's *breadth* shorter than the other. 24. The archangels exhibited three kinds *of* achievement

[1] Quoted from Pahl. Yas. XXX, 5 ab. The words in parentheses are glosses inserted by the Pahlavi translator.

[2] Both MSS. have 'spirits' by inserting a stroke in the middle of the Pahlavi word.

[3] An imperfect quotation, omitting glosses, from Pahl. Yas. XLIV, 2 cde (Sp.).

[4] A similar idea is expressed in Vd. XIX, 30, but the Pahlavi version of half of it is lost.

[5] Apart from Aûha*r*ma*zd*, their president.

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(pasâkhtan)[1] for the religion; first, *by* means of fires, and Zaratûst walked three steps on *them*, with *the words*, 'good thoughts, good words, and good deeds,' and *was* not burnt; and secondly, hot metal is poured on to *his* chest, cooled thereby, and, grasping *it* with *his* hand, he held *it* for the archangels. 25. Aûharmazd spoke thus: 'After *the establishment of* the pure religion, when a dispute occurs in the religion, those who are thy disciples *will* pour *it* on to a spiritual lord, they *will* take *it* up with the hand, *and will* thoroughly believe in him who is over the whole embodied existence.' 26. The third *was* cutting with a knife, *and* the vital parts (ahvôn) becoming visible, which are inside the abdomen, *with* a flowing forth of blood; and, after the hands are rubbed over *it*, it became healed. 27. And this is pointed out, namely: 'Thy and thy correligionists' accepting of the pure religion is, as to the steadfast *in* other religions, such that, through such-like burning of fire, pouring of hot metal, and through an operation with a sharp instrument, *there* is no perversion from the good religion.'

CHAPTER XXII.

1. About the seven questionings (7-frasnŏth), with reference to religion, of the seven archangels, *which* occurred in seven places[2].

2. For the occurrence of the first questioning[3], that of Aûharmazd, the person of Zaratûst, who *was*

[1] By way of ordeal, a relic of the old faith in incantation.

[2] Compare Dk. VIII, xiv, 5, 6, 9.

[3] This has been narrated in the preceding chapter.

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the upholder of Aûharmazd, came out to a conference on the bank of the water of Dâîtîh [1].

3. For the occurrence of the second, *which* is Vohûmanô's, five animals out of the five species [2] which are the worldly tokens of Vohûmanô, have come with Zaratûst to a conference on Hûgar and Aûsind [3]; and on that day also, before their coming out to the conference, *their* tongues are fully liberated *and* spoke with human words. 4. And among the rest [4] is a fish of one species, Arzuvâ [5] *by* name; of those in burrows (khanŏîgânŏ) *are* the white ermine *and* white marten; of the flying creatures (vâyandagân) *is* the Karsipt [6], a bird like a species of water-fowl; of the wide-travellers (farâkhvŏ-raftârânŏ) is the hare which is showing wild beasts the way to the water; and of those suitable for grazing (karakŏ-argânîgân) is the white ass-goat; with human words they also accepted the religion from Aûharmazd. 5. With the chieftainship of the five species they are intrusted, so that the like animals also, with their own voices, *and* as much as their knowledge is capable, shall recount the powerfulness *of* the religion.

[1] See Dk. VII, iii, 51, 54.

[2] These species, which are named in § 4, are those mentioned in the Avesta, Visp. I, 1.

[3] Av. Hukairya of Yt. XII, 24, and Us-hindu of Yt. VIII, 32, described in Bd. XII, 5, 6, as two neighbouring mountains, for the pure water of Arêdvisûr falls from the summit of Hûgar to Aûsind which stands in the circumambient ocean.

[4] The remainder of K 35, the MS. brought by Westergaard from Kirmân, is lost; but an old copy of it (BK, see the Introduction) exists in Bombay, which supplies the missing text, as an authority independent of T.

[5] See Bd. XIV, 26; apparently the same as the Ariz, or Kar, the chief of fish, ibid. XVIII, 3, 5; XXIV, 13.

[6] See Bd. XIV, 23; XIX, 16; XXIV, 11.

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6. And freedom from assault, exemption from persecution, and proper maintenance of the five species of animals, *were* prescribed by him[1] to Zaratûst with seemingly very awful admonition.

7. For the occurrence of the third questioning, which is Ardavahistô's, the spirits of the fires have come out with Zaratûst to a conference at the Tôgân water[2]; and, in that questioning, care for the proper maintenance of the Varahrân fire[3], and the propitiation of all fires, is explained to him.

8. For the occurrence of the fourth questioning, which is Shatvêr's, the spirits of the metals have come with Zaratûst to a conference at Sarâî[4], a settlement on the Mîvân[4]; *and he was* fully admonished about various proper preservations of the metals, *and as to* not producing warlike accoutrements of gold.

9. For the occurrence of the fifth questioning, which is Spendarmad's, the spirits of the regions, frontiers, stations (aûstâmân), settlements (rûdastâkân), and districts, as many as were desirable, have come out with Zaratûst to a conference *where* there is a spring (khânîgô-aê) which comes out from the Asnavad mountain[5], *and* goes into the Dâîtîh, like those of Satavês who is blowing the Pâîrîgs[6]. 10. And *Zaratûst was* also thus ad-

[1] By Vohûmanô, as the protector of useful animals.

[2] Possibly the Tegend river, the Zend or Zôndak of Bd. XX, 7, 15.

[3] The Bahrâm, or sacred fire at places of worship.

[4] Names not clearly identified, and readings uncertain.

[5] In Âtûr-pâtakân, and the Gûsnasp, fire was established upon it (see Bd. XII, 2, 26; XVII, 7).

[6] Pahl. 'Satavês-î Pâîrîg damânŏ ânŏ kîgûn.' Referring probably to Yt. VIII, 8, 9. Satavês is the *southern* chieftain of the stars, as correctly stated in the Irânian Bûndahis (compare Bd. II, 7; XIII, 12); and the Pâîrîgs are meteors.

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monished by her, about the care and propitiation of the earth: that each district is *to be* intrusted *to* a faithful testifier (gôkâs-î v*âv*ar), each settlement *to* a judge acquainted with the law, *each* station *to* an officiating priest (magôpatŏ) of just intentions, *and* each frontier *to* a pure priestly authority (ra*d*ŏ); over all is proclaimed the councillor of the spirits, the supreme priest (magôpatânŏ magôpatŏ), and through him the sovereignty of Aûha*r*ma*zd* is provided.

11. For the occurrence of the sixth questioning, which is Khû*r*da*d*'s, the spirits of seas *and* rivers have come with Zaratû*s*t to a conference at the Asnavad mountain [1], and he *was* told about the care and propitiation of water.

12. For the occurrence of the seventh questioning, which is Amû*r*da*d*'s, the spirits of plants have come out with Zaratû*s*t to a conference on the precipitous bank of the Dare*g*a [2], on the bank (bâr) of the water of Dâîtîh, and different places; and he *was* informed about the care *and* propitiation of plants.

13. The seven questionings are explained within the length of these winters, which are *of* five months, *and* within ten years [3].

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[1] See § 9.

[2] Pahl. 'pavan Dare*g*în zbâr' = Av. 'Dre*g*ya paiti zbarahi' of Vd. XIX, 4; a mythical river in Aîrân-vê*g*, where Pôrûshaspô resided (Bd. XX, 32).

[3] The Pahlavi is rather vague, but it is clear that Zaratû*s*t starts for his conference at thirty years of age (Chap. XXI, 1), returns from it ten years later (Chap. XXIII, 1), and the conversion of Vi*s*tâsp occupies two years longer (Chap. XXIII, 5), occurring when Zaratû*s*t was forty-two years old and thirty-five years before his passing away at the age of seventy-seven (Chap. XXIII, 9).

At this point another dislocation of text occurs in all existing

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CHAPTER XXIII.

1. On the completion of revelation, that is, at the end of the ten years, Mê*d*yômâh, son of Ârâstâî, became faithful to Zaratûst.

2. Afterwards, on *having* obtained *his* requests[1], he came back to the conference of Aûha*r*ma*zd*, and he spoke thus: 'In ten years *only* one man *has been* attracted by me.' 3. *And* Aûha*r*ma*zd* spoke thus: '*There will* be days when so few *are* not attracted by you, who *are* themselves the occasion of the resurrection of the world; when, apart from Dahâk[2], the beneficence of the formation of the renovation *of the universe* attracts every one besides, and the impenitence of Dahâk is destroyed.'

4. When he came out from the presence of Aûha*r*ma*zd*, with the same paradox, he thereby indicated his religion *as* complete to Spenda*r*ma*d* through *his* intelligence.

5. In the two years after that[3], the Kavîgs *and*

MSS., owing to the accidental interpolation of three loose folios of another text, between this chapter and the next, in some unknown copy written before 1530. In the MSS. the text is written continuously, without division into chapters. But the connection of this chapter with the next one, which is here restored to its proper position, is clearly shown by the reference to the 'ten years' of conference, with which this chapter ends, and the next one begins. The accidentally interpolated text is here classified as Chaps. XXIV and XXV, but its real connections have not yet been traced.

[1] That is, the replies of the archangels to his enquiries.

[2] See Dk. VII, i, 26. He was chained by Frê*d*ûn in Mount Dimâvand, to escape in the latter days, to be slain by Keresâsp, and to be specially punished at the resurrection (Bd. XII, 31; XXX, 16; Byt. III, 55–61).

[3] See Dk. VII, iv, 2.

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Karaps of Vistâsp, *in* the manner of opponents (hamêstarânîh), propounded thirty-three enquiries (khvâstakŏ)[1] to him, so that *by* command of Vistâsp he became the explainer of those thirty-three enquiries. 6. Of the thirty-three habits[2] of iniquity, come for opposition to the religion of the sacred beings; of the declaration, by revelation, of those thirty-three indications of fetters[3]; *and* of the restraint of the thirty-three iniquitous practices by the thirty-three best good works, *there are* statements in revelation. 7. Including the acceptance of the religion *by* Vistâsp from Zaratûst, after the re-demonstration of its judicially multiform prophecy and spiritual character, which are looked into through the evidence of three speakers about *them*, the archangels who, with worldly manifestation, have become apparent unto Vistâsp and *his* councillors *and* mighty ones; *they* are Vohûmanô, Ardavahistô, and the Bûrzîn-Mitrô fire[4].

8. About the reward which *existed* before the beneficence of Zaratûst, and *its* being seen how, through guidance by Aûharmazd, *it* is demonstrated by him to those of the world, so that Mêdyômâh is attracted in the tenth year in the forest of reedy hollows (kanyâstânŏ[5] vêsakŏ) which is the haunt of swine of the wild-boar *species* (khazûrâ-î varâzŏ gâs); in the twentieth year the Kavîg who is son

[1] See Dk. VII, iv, 67.

[2] Reading sôn = Pers. sân; but the MSS. have dênô, 'religions.' The thirty sins and thirty-three good works, detailed in Mkh. XXXVI, XXXVII, are certainly referred to at the end of this section.

[3] Compare Chap. XII, 5, and Dk. VII, iv, 67.

[4] See Dk. VII, iv, 74.

[5] Hybrid Zvâris of Pers. nayistân.

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of Kûndah[1] is attracted; in the thirtieth year the Khyôns[2] arrive, who make an incursion (var*d*akŏ) into the countries of Irân, owing to the Kavîgs, those who *are* more of their own race; and in the fortieth year Vohûnêm, son of Avarô*s*tar[3], is born.

9. In the forty-seventh year Zaratû*s*t passes away, who attains seventy-seven years and forty days in the month A*rd*avahi*s*tô, *on* the day Khûr[4]; *and* for eight rectified (vêhi*k*akŏ) months, till the month Dadvô and day Khûr, he should be brought *forward* as to be reverenced.

10. *In* the same month A*rd*avahi*s*tô, in the sixty-third[5] year, Frashô*s*tar[6] passed away, and in the sixty-fourth *year* *G*âmâsp[7], *the same* as became the priest of priests after Zaratû*s*t; in the seventy-third year Hangâûrûsh, son of *G*âmâsp[8]; in the eightieth year Asmôk-khanvatô[9], and *also* in the eightieth

[1] Or Kûnîh which is the name of a demon (see Sg. XVI, 13, 16, 18, 19); but such an identification is uncertain.

[2] Av. *Hv*yaona of Yt. IX, 30, 31; XVII, 50, 51. Compare Dk. VII, iv, 77, 83, 84, 87–90; v, 7.

[3] Av. gen. 'Vohu-nemang,hô Avârao*s*trôi*s*' of Yt. XIII, 104.

[4] The eleventh day of the second month.

[5] T has 43d, and the date is lost in the other MS. authority. But 43d is highly improbable for two reasons: first, it would make this date the only one out of chronological order in the series here given; secondly, it would render it inconsistent with the statement, in Dk. VII, vi, 12, that two priests came, from other regions, to ask Frashô*s*tar about the religion, fifty-seven years after it had been accepted by Zaratû*s*t. By substituting 63d (the Pahlavi cipher most likely to be corrupted into 43d) both these inconsistencies are removed.

[6] See Dk. VII, vi, 12; V, ii, 12.

[7] See Dk. V, ii, 12; iii, 4.

[8] Av. gen. 'Hang,haurushô *G*âmâspanahê' of Yt. XIII, 104.

[9] Av. gen. 'Asmô-*hv*anvatô' of Yt. XIII, 96, and Westergaard's Yt. XXII, 37.

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year Kabed-ûs-spâê[1], who is called also Akht the wizard, is killed.

11. Of the six great upholders of the religion there are the two daughters of Zaratûst, whose names are Frênŏ and Srîtŏ[2], *with* Aharûbŏ-stôtô, *son* of Mêdyômâh[3], and another three, who *are* renowned for their religion for a hundred years, who are Vohûnêm[4] that is born in the fortieth year of the religion, Sênô[5] is *afterwards* born and passes away in the two-hundredth year, *and* as to his hundred-discipledom[6], it exists day and night till the three-hundredth year. 12. Afterwards the religion is disturbed and the monarchy is contested (gangî-aîtŏ).

13. About the three customs (dâdŏ) which Zaratûst prescribed as the best:—The first of them is this: 'Do not go without others, except with magisterial authority (apatkâr radîhâ);' the second is: 'Though they shall proceed unlawfully as to you, consider *your* actions lawfully beforehand;' *and* the third is: 'Next-of-kin marriage, for the

[1] As kabed is Zvâris for 'many,' we may assume that kabed-ûs = Av. nom. pourus which usually becomes pouru in compounds; so that the compound name, or title, in the text, probably represents Av. Pouruspâdha (Yt. X, 109, 111), 'having many troops,' a suitable title for Akht the wizard (Av. Akhtya of Yt. V, 82) who is said, in Gf. I, 2, to have invaded a district with an army of seven myriads. He was killed, in Zoroastrian fashion, by the recital of a religious formula.

[2] There was a third daughter, Pôrukîst (see Bd. XXXII, 5), but she may not have survived her father.

[3] Av. gen. 'Ashastvô Maidhyôi-maung,hôis' of Yt. XIII, 106.

[4] See § 8.

[5] He was born in the 100th year; see Dk. VII, vii, 6.

[6] This seems to be the sixth upholder of the religion, the third of those lasting about a century.

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sake of the pure progress of *your* race, is the best *of* the actions of the living, which *are* provided for the proper begetting of children[1].'

CHAPTER XXIV.

1. About the five dispositions of priests, and the ten admonitions with which all instruction as to religion is connected[2].

2. Of those five dispositions the first is innocence.

3. The second is discrimination among[3] thoughts, words, and deeds; [to fully distinguish the particulars of destruction from indestructiveness, *such* as

[1] This chapter ends the first series of Selections of Zâd-sparam, and is immediately followed in the MSS. by a second series. It is evident from the extent of this chapter, as compared with the amount of text contained in the three misplaced folios (see p. 162, n. 3), that this chapter could have occupied only about one folio and a half in the dislocated MS., so that the second series must have commenced on the same folio as contained the end of this chapter, and that Chaps. XXIV, XXV cannot have belonged to this series. The three misplaced folios contain two distinct texts; the first (Chap. XXIV) is an Irânian version of the Five Dispositions of priests and the Ten Admonitions, and is here translated; the second (Chap. XXV) contains some details about the Nasks and Gâthas, and has been already translated in S.B.E., vol. xxxvii, pp. 401–405.

[2] This Irânian version of the Dispositions and Admonitions is more complete than the Indian version, which, like the Bundahiš, was brought from Irân five or six centuries ago, and is found in two MSS. (Pt. and J) written in India about 500 years ago, and now in the libraries of Dastûrs Dr. Peshotan and Dr. Jâmâsp, respectively. Passages which occur only in the Irânian version are here enclosed in brackets, and other differences between the two versions are mentioned in the notes.

[3] The Indian version has 'of.'

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noxious creatures from cattle; and of production from unproductiveness, *such* as the righteous *and* worthy from the wicked *and* unworthy].

4. The third is authoritativeness, because that priestly master is always wiser and speaking more correctly who is taught wisely and teaches with more correct words.

5. The fourth is to[1] [understand *and* consider the ceremonial as the ceremonial of Aûha*r*ma*zd*, *and* the essentials with all goodness, beneficence, *and* authority; to be steadfast in his religion, and to consider the indications of protection (sâyag)[2] which are established for his religion. 6. To maintain the reverence of the luminaries prayerfully, *also* the reverence of the emanations[3] *from* the six[4] *archangels*, be they fire, be they earth, *or* be they of bodily form, and of the creatures *which* are formed by them; also the pure cleansing from dead matter, menstruation, bodily refuse, and other hurtfulness; this is in order that they *may* be characterised, and thereby constituted, *as* better-principled, more sensible[5], and purer, and they *may* become less faulty. 7. The reverence of mankind is to consider authoritatively about knowledge *and* property; the reverence of cattle is *about* fodder, little hardship, and moderate maintenance; the reverence of plants is *about* sowing and ripening for the food of the worthy. 8. The ceremonial which is glorifying all

[1] Ind. vers. has only: 'to celebrate the ceremonial of the sacred beings with the correct words, inward prayers, and complete mastery of the text (narm-nasgîhâ) in the ritual.' It omits §§ 6–8 altogether.

[2] T has 'limit (kûstak).'

[3] T has 'issue.'

[4] T has 'seven.'

[5] Or 'more fragrant;' hû-bôdtar has both meanings.

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the sacred beings, praises the luminaries *and* worldly creations improperly, and is antagonistic to them, because complete glorification is proper through complete recitation of the ritual; and the ceremonial of any one whatever is his own proper duty professionally, so long as it is possible to keep proceeding with very little sinfulness].

9. The fifth is to struggle prayerfully[1], day and night, with *your* own fiend[2], *and all* life long not to depart from steadfastness, nor allow *your* proper duty[3] *to go* out of *your* hands.

10. And the first of those ten admonitions is to proceed with good repute, for the sake of occasioning approving remarks *as to*[4] the good repute of *your* own guardian *and* teacher, high-priest *and* master[5].

11. The second is to become awfully refraining from evil repute, for the sake of evil repute not occurring *to* relations and guardians.

12. The third is not to beat *your* own teacher with a snatched-up stick, and not to bring scandal upon his name, for the sake of annoying him, by *uttering* that which *was* not heard from *your* own teacher.

13. The fourth is *that* whatever is taught liberally by *your* own teacher, *you have* to deliver back to the worthy, for the sake of not extorting a declaration of renown from the righteous[6].

14. The fifth is *that* the reward of doers of good

[1] Ind. vers. has: 'to remain in diligence intelligently.'

[2] Ind. vers. has: 'opponent.'

[3] Ind. vers. has: 'steadfastness in religion, and to be diligent in *your* proper duty.' But it omits the rest of the sentence.

[4] Ind. vers. has: 'for the sake of the appropriateness of.'

[5] Or 'father.'

[6] T has: 'not extracting the purity of the righteous.'

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works *and* the punishment of criminals *have to be* established by law, for the sake of progress [1].

15. The sixth is to keep the way of the good open to *your* house, for the sake of making [2] righteousness welcome in *your* own abode.

16. The seventh is *that*, for the sake of not developing the fiend insensibly in *your* reason, *you are* not to keep *it* with the religion of the good [3], nor to remain in impenitence of sin.

17. The eighth [4] is *that*, for the sake of severing the fiend from the reason, *you have* to force malice *away* from *your* thoughts, and to become quickly repentant of sin.

18. The ninth is to fully understand the forward movement [5] of the religion, also to keep the advancing of the religion further forwards, and to seek *your* share of duty therein; and on a backward movement, when adversity happens to the religion, to have the religion back again, and to keep *your* body in the continence (makavadîh) of religion.

19. The tenth is *that there is* to be a period of obedience (Srôshdârîh) towards the ruler and priestly authority, the high-priesthood of the religious [6].

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[1] Ind. vers. adds: 'of religion.'

[2] Ind. vers. inserts: 'a token of;' and T has: 'making the righteousness of the sacred beings in writing welcome.'

[3] Ind. vers. has: 'not to maintain malice with the good,' which is more probable, and kênŏ, 'malice,' is easily corrupted into dênô, 'religion,' in Pahlavi writing.

[4] This eighth admonition is omitted in the Irânian MSS.

[5] Ind. vers. adds: 'and backward movement.'

[6] Chapter XXV, about the three divisions of revelation, is translated in S. B. E., vol. xxxvii, pp. 401–405.

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OBSERVATIONS.

1. The references, in this index, are to books, chapters, and sections; the chapters being denoted by the larger ciphers.

2. Though different forms of the same name may occur in the text, only one form is usually given in the index, to which the references to all forms are attached; except when the forms differ so much as to be widely separated in the index.

3. Pâzand forms are printed in italics, as their orthography is usually corrupt. In all such italicised names any letters which would elsewhere be italic are printed in roman type.

4. Abbreviations used are:—Av. for Avesta, Dk. for Dînka*rd*, Int. for Introduction, m. for mountain, meas. for measure, MS. for manuscript, n. for footnote, Pahl. for Pahlavi, patron. for patronymic, r. for river, Zs. for Selections of Zâ*d*-sparam.

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Zrayang,hau, priest, Dk. VII, **7**, 8, 10.
Zûsak, man, Dk. VII, **2**, 70; Zs. **13**, 6.

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ERRATUM.

P. 20, l. 4. The name of the district of Alâk should probably be read Arâk, as the province is called Râgh in Zs. XVI, 13.

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TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS OF THE SACRED BOOKS OF THE EAST.

CONSONANTS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
Gutturales.										
1 Tenuis	k	. . .	. . . .	क	[illegible]	[illegible]	ک	ك	כ	k
2 „ aspirata	kh	. . .	. . . .	ख	[illegible]	[illegible]	. . .	. . .	ח	kh
3 Media	g	. . .	. . . .	ग	[illegible]	[illegible]	گ	. . .	ג	. . .
4 „ aspirata	gh	. . .	. . . .	घ	[illegible]	[illegible]	. . .	. . .	ג	. . .
5 Gutturo-labialis	q	. . .	. . . .	. . .	. . . .	. . .	ق	ق	ק	. . .
6 Nasalis	ṅ (ng)	. . .	. . . .	ङ	{ङ (ng) / ङ (N)}	. . .	. . .	. . .	. . .	. . .
7 Spiritus asper	h	. . .	. . . .	ह	[illegible] (ख hv)	[illegible]	ه	ه	ה	h, hs
8 „ lenis	'	. . .	. . . .	. . .	. . . .	. . .	ا	ا	א	. . .
9 „ asper faucalis	'h	. . .	. . . .	. . .	. . . .	. . .	ح	ح	ח	. . .
10 „ lenis faucalis	'h	. . .	. . . .	. . .	. . . .	. . .	ع	ع	ע	. . .
11 „ asper fricatus	. . .	'k	. . . .	. . .	. . . .	. . .	خ	خ	ח	. . .
12 „ lenis fricatus	. . .	'k	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
Gutturales modificatae (palatales, &c.)										
13 Tenuis	. . .	k	. . . .	च	[illegible]	[illegible]	چ	. . .	. . .	k
14 „ aspirata	. . .	kh	. . . .	छ	. . . .	. . .	. . .	. . .	. . .	kh
15 Media	. . .	g	. . . .	ज	[illegible]	[illegible]	ج	ج	. . .	. . .
16 „ aspirata	. . .	gh	. . . .	झ	. . . .	. . .	غ	غ	. . .	. . .
17 „ Nasalis	. . .	ñ	. . . .	ञ	. . . .	. . .	. . .	. . .	. . .	. . .

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CONSONANTS (*continued*).	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
18 Semivocalis	y	. . .	. . . .	य	𐬬 𐬭 init.	𐭥	ي	ي	י	y
19 Spiritus asper	. . .	(ẏ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
20 „ lenis	. . .	(ẏ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
21 „ asper assibilatus . .	. . .	s	. . . .	श	𐬱	𐭩	ش	ش	. . .	. . .
22 „ lenis assibilatus . .	. . .	z	. . . .	. . .	𐬰	𐭦	ژ	. . .	. . .	z
Dentales.										
23 Tenuis	t	. . .	. . . .	त	𐬙	𐭬	ت	ت	ת	t
24 „ aspirata	th	. . .	. . . .	थ	𐬚	. . .	. . .	. . .	ת	th
25 „ assibilata	. . .	. . .	TH	. . .	. . . .	. . .	ث	ث	. . .	. . .
26 Media	d	. . .	. . . .	द	𐬛	𐭣	د	د	ד	. . .
27 „ aspirata	dh	. . .	. . . .	ध	𐬜	. . .	. . .	. . .	ד	. . .
28 „ assibilata	. . .	. . .	DH	. . .	. . . .	. . .	ذ	ذ	. . .	. . .
29 Nasalis	n	. . .	. . . .	न	𐬥	𐭤	ن	ن	נ	n
30 Semivocalis	l	. . .	. . . .	ल	. . . .	𐭥,𐭩,𐭤	ل	ل	ל	l
31 „ mollis 1	. . .	*l*	. . . .	ळ	. . . .	. . .	. . .	. . .	. . .	. . .
32 „ mollis 2	. . .	. . .	L	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
33 Spiritus asper 1	s	. . .	. . . .	स	𐬯	𐭢	(ث)س	س	ש	s
34 „ asper 2	. . .	. . .	s (ſ)	. . .	. . . .	. . .	. . .	. . .	ס	. . .
35 „ lenis	z	. . .	. . . .	. . .	𐬵	𐭡	(ذ) ز	ز	ז	z
36 „ asperrimus 1	. . .	. . .	z (ʒ)	. . .	. . . .	. . .	ص	ص	צ	ʒ, ʒh
37 „ asperrimus 2	. . .	. . .	ẓ (ʒ)	. . .	. . . .	. . .	ض	. . .	. . .	. . .

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Dentales modificatae (lingualos, &c.)										
38 Tenuis	...	*t*	....	ट	....	...	ط	ط	ס	...
39 „ aspirata	...	*th*	....	ठ	....	...	ظ	ظ	...	...
40 Media	...	*d*	....	ड	ᨯ	ᨰ	...	...	...	...
41 „ aspirata	...	*dh*	....	ढ	....	...	...	ض	...	...
42 Nasalis	...	*n*	....	ण	ᨱ	...	...	...	...	...
43 Semivocalis	r	...	....	र	ᨿ	ᨿ,ᨾ,ᨾ	ر	ر	ר	...
44 „ fricata	...	*r*	....	...	....	...	...	...	...	r
45 „ diacritica	...	...	R	...	....	...	...	...	...	...
46 Spiritus asper	sh	...	....	ष	ᨲ	ᨲ	...	...	...	sh
47 „ lenis	zh	...	....	...	....	...	...	...	...	...
Labiales.										
48 Tenuis	p	...	....	प	ᨷ	ᨷ	پ	...	פ	p
49 „ aspirata	ph	...	....	फ	....	...	...	...	פ	ph
50 Media	b	...	....	ब	ᨸ	ᨸ	ب	ب	ב	...
51 „ aspirata	bh	...	....	भ	....	...	...	...	ב	...
52 Tenuissima	...	*p*	....	...	....	...	...	...	...	...
53 Nasalis	m	...	....	म	ᨹ	ᨹ	م	م	מ	m
54 Semivocalis	w	...	....	...	ᨺ	...	...	...	...	w
55 „ aspirata	hw	...	....	...	....	...	...	...	...	...
56 Spiritus asper	f	...	....	...	ᨻ	ᨻ	ف	ف	...	f
57 „ lenis	v	...	....	व	»	ᨻ,ᨾ	و	و	ו	...
58 Anusvâra	...	*m*	....	अं	ᨾᨶ	...	...	...	...	...
59 Visarga	...	*h*	....	अः	....	...	...	...	...	...

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VOWELS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
1 Neutralis	0	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	ְ	ă
2 Laryngo-palatalis	ĕ	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
3 „ labialis	ŏ	. . .	. . . .	. . .	. . . .	ا fin.	. . .	. . .	. . .	. . .
4 Gutturalis brevis	a	. . .	. . . .	अ	𐬀	𐬀 init.	َ	َ	ַ	a
5 „ longa	â	(*a*)	. . . .	आ	𐬁	𐬁	َا	َا	ָ	â
6 Palatalis brevis	i	. . .	. . . .	इ	𐬃	. . .	ِ	ِ	ִ	i
7 „ longa	î	(*i*)	. . . .	ई	𐬄	𐬄	ِي	ِي	ִי	î
8 Dentalis brevis	*l̥*	. . .	. . . .	ऌ	. . . .	. . .	. . .	. . .	. . .	. . .
9 „ longa	*l̥̄*	. . .	. . . .	ॡ	. . . .	. . .	. . .	. . .	. . .	. . .
10 Lingualis brevis	*ri*	. . .	. . . .	ऋ	. . . .	. . .	. . .	. . .	. . .	. . .
11 „ longa	*rî*	. . .	. . . .	ॠ	. . . .	. . .	. .	. . .	. . .	. . .
12 Labialis brevis	u	. . .	. . . .	उ	𐬅	. . .	ُ	ُ	ֻ	u
13 „ longa	û	(*u*)	. . . .	ऊ	𐬆	ا	ُو	ُو	ו	û
14 Gutturo-palatalis brevis . . .	e	. . .	. . . .	. . .	𐬇(e) 𐬈(*e*)	. . .	. . .	. . .	ֶ	e
15 „ longa . . .	ê (ai)	(*e*)	. . . .	ए	𐬉, 𐬊	و	. . .	. . .	ֵ	ê
16 Diphthongus gutturo-palatalis	âi	(*ai*)	. . . .	ऐ	. . . .	. . .	َي	َي	. . .	âi
17 „ „	ei (ĕi)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ei, êi
18 „ „	oi (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
19 Gutturo-labialis brevis	o	. . .	. . . .	. . .	𐬋	. . .	. . .	. . .	ֹ	o
20 „ longa	ô (au)	(*o*)	. . . .	ओ	𐬋	ا	. . .	. . .	ו֑	. . .
21 Diphthongus gutturo-labialis	âu	(*au*)	. . . .	औ	𐬌 (*au*)	. . .	َو	َو	. . .	âu
22 „ „	eu (ĕu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
23 „ „	ou (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
24 Gutturalis fracta	ä	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
25 Palatalis fracta	ï	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
26 Labialis fracta	ü	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ü
27 Gutturo-labialis fracta	ö	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .

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The Enlightened Will Shine

Symbolization and Theurgy in the Later Strata of the Zohar

PINCHAS GILLER

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THE ENLIGHTENED WILL SHINE

Symbolization and Theurgy in the Later Strata of the Zohar

by
Pinchas Giller

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For My Parents

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Transliterations

a,e	alef	l	lamed
b	bet	m	mem
v	vet	n	nun
g	gimmel	s	samekh
d	dalet	’	ayin
h	he	p	pe
v	vav	f	fe
z	zayin	ẓ	zadi
ḥ	het	q,k	qof
t	tet	r	resh
y,i	yod	sh	shin
k	kaf	s	sin
kh	khaf	t	tav

Abbreviations

MhZ	Isaiah Tishby and Fishel Lachover. *Mishnat ha-Zohar* [The Teaching of the Zohar], 2 vols. Jerusalem: Mossad Bialik, 1971.
RM	*Ra'aya Meheimna,* in *Sefer ha-Zohar,* Reuven Margaliot, etc.
TZ	*Tiqqunei ha-Zonar,* Reuven Margaliot (Jerusalem: Mossad Ha-Rav Kook, 1978); also *Tiqqunei ha-Zohar* (Orta Koj: 1740), *Tiqqunei ha-Zohar* (Bzhitomir: 1873).
TZḤ	*Tiqqunim,* in *Zohar Ḥadash,* ed. Reuven Margaliot. Jerusalem: Mossad Ha-Rav Kook, 1978.
(TZ)	Material by the author of *Tiqqunei ha-Zohar* and *Ra'aya Meheimna,* which is placed anonymously in other parts of the Zohar.
Z I, II, III	*Sefer ha-Zohar,* ed. Reuven Margaliot, 3 vols., 4th ed. Jerusalem: Mossad Ha-Rav Kook, 1964.

Preface

This study—of a pair of voluminous works of medieval Jewish mysticism—consists of an analysis of the use of symbolism and theurgy in the texts *Tiqqunei ha-Zohar* (or the *Tiqqunim*) and *Ra'aya Meheimna*. Although these texts have been viewed by scholars as secondary to the rest of the Zohar, they have been particularly beloved by kabbalists themselves. This study demonstrates the significance of their doctrinal contributions to theosophical Kabbalah.

I was initially attracted to these works because of a discrepancy between their traditional currency and the scholarly attitude toward them. There was a tendency, among critical scholars, to dismiss them as derivative or otherwise secondary to the "main" sections of the Zohar. At the same time, they were apparently well beloved by many generations of kabbalists, with more editions of *Tiqqunei ha-Zohar* being produced than of the Zohar itself. I set out, initially, to investigate the attraction of these texts for the traditional community. The first chapter of this study distinguishes between the main sections of the Zohar and the material considered *Tiqqunei ha-Zohar* and *Ra'aya Meheimna*.

The second chapter addresses the author's use of kabbalistic symbolism. The anonymous author of these works presents a

unified world-view that is unique and highly influential in the subsequent development of Jewish mysticism. The hermeneutical methodology of *Tiqqunei ha-Zohar* is based on this author's conception of the *kinnui*, or symbolic euphemism, as the basis of his associative method. The *kinnui* is the device through which traditional Jewish motifs are transformed into metaphysical symbols. This process of symbolization underlies the relationship of the mystic and religious authority. The author's tendency to "read" his doctrinal additions into preexistent Zoharic texts was important in the development of kabbalistic hermeneutics. This practice prefigured the methodology of much later exegesis of the Zohar.

The third chapter of this study examines the notion of a vocation of Jewish mystics, the *maskilim*. In the *Tiqqunim*, the *maskil*, or enlightened mystic, is the agent and interpreter of religious truth. The order of the *maskilim* recognizes the Zohar as its mystical charter. Mystical illumination and enlightenment came from the practice of contemplative Torah study, utilizing the symbolic hermeneutic of the theosophical Kabbalah.

Tiqqunei ha-Zohar and *Ra'aya Meheimna* portray the world as caught in an unfolding drama of catastrophe and mythic chaos. The author uses certain midrashic and Zoharic traditions in a judicious and characteristic manner that distinguishes them from the rest of the Zohar. The fourth chapter of this study will present the author's myth of prehistory, which is based largely on the sagas of the fall of Adam and the flood. The flood accounts are metaphors for the present experience of humankind, which is distinguished by qualities of brokenness and disorder. The heightened social and soteric roles of the enlightened mystic, as well as the author's use of images of struggle, brokenness, and distension, have great effect on the development of subsequent kabbalistic movements and doctrines.

Contemporary scholars have compared the role of the mystic to that of the legalist, to the detriment of the latter. This has led to some misinterpretation of the author's relationship to the legal tradition, which the fifth chapter of this study attempts to resolve. In fact, the author makes judicious use of the tropes of Jewish law, so that the mystic's vocation at times

overlaps with that of the legalist. In the light of this extensive use of legal material, this study demonstrates that the author harbored no antinomian attitude toward the law. This study further demonstrates that, far from being ambivalent, *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* portray a unified view of this mystic's inner world.

The sixth and seventh chapters analyze the theurgic character of the *Tiqqunim* and *Ra'aya Meheimna*. These works responded to the dilemmas posed by the myth of chaos with a theurgic religious practice that made wide use of his erudition in *halakhah*, Jewish law. The author's reinterpretations of halakhic dicta and rhetoric reflected the conditions of the fall and the flood. His use of rabbinical law and lore contradicts the scholarly opinion that there is an antinomian strain in his thought. An investigation of the rabbinic dimension of the *Tiqqunim* is particularly important, as the work's ascent to liturgical and canonical status is due to the perceived authenticity of the author's interpretation of classical Judaism.

The specific contribution of this work lies in a number of areas. The author's symbolization of halakhic material is unique and has not yet been dealt with in a conclusive manner. In fact, although the deep traditionalism of the theosophical kabbalah has been demonstrated by Gershom Scholem and his students, there have been, to date, few analyses of the relationship of specific areas of *halakhah* and the Zohar. The clarification of the author's ambilavent attitude to rabbinic authority is long overdue. The identification of a model of mystical behavior, which is such a constant theme in the *Tiqqunim*, is also a new area of research. Ideally, this study will serve as a modest bridging of the gap between critical scholars of this tradition and its pietistic practitioners, through understanding the author's accomodation of rabbinic religious tradition into his mystical world-view.

1

Tiqqunei ha-Zohar and *Ra'aya Meheimna* in Context

The enlightened will shine like the brightness of the firmament (Daniel 12:3). *The enlightened* are Rabbi Shimon and his companions, *will shine* when they gathered together, they were permitted an audience with Elijah, all the souls of the academy and all the hidden and cerebral angels. And the Most Transcendent permitted all the holy names and beings and all the signs to reveal their hidden secrets to them, every name on its own level, and the ten *sefirot* were permitted to reveal to them secrets hidden until the advent of the Messiah.

—*Tiqqunei ha-Zohar* 1a

The main sections of the Zohar were composed informally, based on (the sages') discussion when they had completed studying the intricacies of the laws of the Torah. But for *Tiqqunei ha-Zohar* and *Ra'aya Meheimna,* the Song of Songs, *Piqqudim* and the *Idra,* they truly put everything aside for the present text, for these compositions complete the others. In it, they delved into the secrets that came forth to them, of the *shining of the firmament . . .*

—Moshe Cordovero[1]

The purpose of this study is to examine two works of an anonymous medieval Jewish mystic: *Tiqqunei ha-Zohar* (also called the *Tiqqunim)* and *Ra'aya Meheimna.* Both works are included in the *Zohar,* the classical work of Jewish mysticism. The author of the *Tiqqunim* was one of the last of the circle of scholars who composed the Zohar. This mystic's expressive style and theological ideas stand out from the rest of the Zohar. His works have a particular understanding of the mystic's role in society. The author of the *Tiqqunim* and *Ra'aya Meheimna* was very conscious of the tensions inherent in the mystic's relationship to Jewish law and society. When considered together, the works of this mystic have a coherent and unified theological position that encompasses the dominant themes of Jewish mysticism up to his time and presage its subsequent historical development. This study will examine this obscure figure and show his effect on subsequent Jewish spirituality.

The Zohar literature is the strongest expression of the medieval Jewish mysticism that is commonly called *Kabbalah.* The Hebrew word *kabbalah* means, literally, "that which is received." This emphasis on reception reflects a tension between adherence to traditional religious structures and lore, on the one hand, and the renewal of the tradition through creative reinterpretation, on the other.[2] Kabbalists reviewed the vast exoteric Jewish tradition and understood its inner dynamics in novel and compelling ways. The legal (*halakhic*) and homiletic (*aggadic*) structure of Rabbinic Judaism provided Kabbalah with its imagery, whereas its religious practices defined the parameters of the kabbalist's experience. The strength of the Kabbalah lay in its perceived authenticity, in its evocation of the spirit of the law. Its theorists generally adhered to the most pious belief and practice. Kabbalistic truths, therefore, are best understood in the context of their source tradition, for Kabbalah is the product of a reconsideration of the universe of symbols provided by classical Judaism.

Although reinforcing the values and piety of Rabbinic Judaism, Kabbalah expressed the mystical desire for renewed experience of the transcendent and for the metaphysical understanding of reality. Kabbalists claimed to experience the

metaphysical ultimacies as well as the historical realities of Judaism. Kabbalah portrayed itself as the inner component of Judaism, the resolution of its underlying paradoxes and contradictions.

The Zohar is the preeminent text of the theosophical Kabbalah, the first great work of genius in this tradition. The Zohar is not a single work, but a collection of some two dozen separate compositions, constituting, in published editions, over 2,000 pages of closely printed Aramaic text. These various compositions experiment with a number of writing styles and rabbinic literary forms. Such stylistic variety may be either the result of multiple authors and strata of composition or the attempt of a single author to find his literary muse.[3] Because of the sophistication of their ideas and their late setting, *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* probably make up the latest chronological stratum of the Zohar.

Critical Zohar studies, to date, have concentrated on the main body of the Zohar, which is generally understood as having been compiled by R. Moshe Ben Shem Tov de Leon, of late thirteenth century Guadalajara, Spain. Contemporary scholars of Kabbalah, such as Gershom Scholem, Isaiah Tishby, and Yehudah Liebes have posited a process of literary development that can be charted within the confusion of the Zohar's structure. According to this "documentary hypothesis," the mysticism of the Zohar developed from a system based in philosophy to one based in theosophy. *Midrash ha-Ne'elam,* which Scholem and Tishby considered the earliest material, presents the idea of communities of mystic rabbis. In later compositions, the mise-en-scène became more detailed, while the theosophical nature became more pronounced, so that the strongest literary compositions were those in which the mystical ideas were most clearly and daringly formulated. The culminating texts of the Zohar are the *Idrot*, which describe convocations in which several of the participants reveal anthropomorphic visions of the Godhead and perish in mystical ecstasy.[4]

The literary style and language of the Zohar are unique. Its structure, like other late midrashim such as *Pirqei de-Rabi Eliezer* and *Tanna de-Bei Eliyahu,* shows the unifying vision of a

single hand.[5] Often, a section will commence with a homiletic proem based on the static imagery of the Bible's Wisdom literature. In a juxtaposition common to midrashic and medieval homiletical literature, a Pentateuchal exegesis will then be linked to this homily. This proem form was a movement away from the simple exegesis of a proof text toward the discussion of the interaction of the religious symbols in their own right. Although the Zohar's central pretense is that it is a Tannaitic midrash, its rambling, lengthy form and idiosyncratic Aramaic are unlike any other rabbinic creation.

Tiqqunei ha-Zohar (possibly "Infrastructures[6] of the Zohar") is structured around seventy lengthy exegeses of the first sentence of the Bible.[7] Additional sections of *Tiqqunim* were collected and published in the *Zohar Ḥadash*, an anthology of texts that were not included in initial editions of the Zohar.[8] The main text of *Tiqqunei ha-Zohar* is more powerful and coherent than the material in the *Zohar Ḥadash*, which might have been considered secondary by the earliest editors, if not by the author himself.[9] *Tiqqunei ha-Zohar* was first published in Mantua in 1658.The Orta Koj edition (1719) represents editorial decisions originating in the school of the great theorist of Lurianic Kabbalah, Hayyim Vital, by way of his student Hayyim Alfandari. This edition has served as the basis for most use of the *Tiqqunim* in subsequent Jewish intellectual history. Its dominance is even more complete than that of the Mantua-Vilna edition of the Zohar. Even so, it is clear that the Orta Koj edition is full of additions by later editors.

The *Tiqqunim* themselves are monographs that flow into one another. Each *Tiqqun* is a homily that begins with the Hebrew *Bereshit*, or "In the Beginning." A given *Tiqqun* may veer off in a number of directions or exhaustively explore one subject.[10] The *Tiqqunim* abandon the format of the "mystical novel,"[11] employed by the most literarily successful sections of the Zohar, in favor of an unstructured associative method. The author sometimes seems to delight in his opaque style, in which the logical connections between subjects are often unclear. His cascade of images often resembles a process of free association. The *Tiqqunim* present a fevered melange, whose symbolic

elements are drawn from mythic *aggadot,* philosophical terms, Divine names, linguistic mysticism, and rabbinic legal dicta. As scraps and fragments of these various traditions are invoked and discarded, the reader is obliged to reconstruct the nuances of the associative flow. This associative method underscores the author's spiritual obsessions, as he returns repeatedly to the themes that preoccupy him.

The second treatise by the author of *Tiqqunei ha-Zohar* is called *Ra'aya Meheimna,* or "The Faithful Shepherd." The *Ra'aya Meheimna* is composed in the form of a "book of commandments" (*sefer miẓvot*), a popular genre of medieval Jewish writing. Books of commandments were produced by such seminal figures as Maimonides, Naḥmanides, and Menaḥem Recanati. They commonly listed the commandments in the Torah and divulged their inner nature. In accordance with the conventions of this genre, every section of the *Ra'aya Meheimna* is centered around a particular commandment.[12] The "faithful shepherd," Moses, is exhorted by the members of the celestial academy to explain the mystical nature of the commandments, particularly, in the extant sections, the commandments regarding the sacrificial cult. This text has a more coherent literary structure than the rambling, associative *Tiqqunim.*[13]

The dialogues recorded in *Ra'aya Meheimna* and the *Tiqqunim* take place after the deaths of Shimon bar Yoḥai and his companions, in the heavenly academy. Participants include, among others, the prophet Elijah, Moses, the incarnate *Shekhinah,* and God. There are references to the specific lore of the Zohar: to persons such as the legendary Rabbi Cruspedai,[14] to the events of the *Idrot,*[15] and to the revelation of the *Zohar.*[16] The author clearly intended to continue the romantic tradition of the Zohar and subsequent works such as Joseph of Hamadan's *Sefer Tashaq.*

The author of the *Tiqqunim,* unlike the author of the Zohar, makes little effort to portray himself as anything but a medieval figure.[17] His attempts at pseudepigraphy are half-hearted, so that the *Tiqqunim* and *Ra'aya Meheimna* are riddled with anachronisms. The author often refers to texts that were plainly composed after the era of Shimon Bar Yoḥai. He makes anach-

ronistic references to the *targumim* of Onkelos[18] and Jonathan Ben Uzziel.[19] His references to "Ben Sira"[20] seem to refer to the medieval *Alpha-Beta de-Ben Sira.* A characteristic anachronism, impossible in the Tannaitic period, is the expression *esh nogah,* "glowing light," literally the Spanish *sinagoga,* synagogue.[21] The text also makes references to the Zohar[22] and to itself.[23]

The *Tiqqunim* are, by their own definition, secondary and accessory to the Zohar. Nonetheless, they are important as a bridge between the internal development of the Zohar and the interpretive systems of subsequent kabbalists. As an early reader of the Zohar and as a theorist in the same tradition, their author embodied the values of reception and development inherent in the Kabbalah. Motifs and ideas that are secondary or unstressed in the *Tiqqunim,* thus gaining prominence in the subsequent development of Kabbalah. It has long been customary to deprecate the *Tiqqunim* as inferior, both literarily and theologically, to the rest of the Zohar. It is the aim of this study to show that the *Tiqqunim* played an important part in the acceptance of the Zohar as canonical literature.

2

The Hermeneutics of Theosophical Kabbalah: The Symbolization of Sacred Text

Tiqqunei ha-Zohar is one of the last great works of theosophical Kabbalah.[1] Although there are claims for Tannaitic, Manichean, or Neoplatonic origins for many of the ideas of theosophical Kabbalah, its main locus seems to have been thirteenth- and fourteenth-century Christian Spain. The first theosophical work was the *Sefer ha-Bahir,* a quasi-midrashic text of mysterious origin that first appeared in twelfth-century Provence.[2] These theosophical kabbalists[3] identified an esoteric dimension, an underlying "soul," of Rabbinic Judaism. They also expressed impatience and dissatisfaction with understandings of that Judaism that were overly exoteric and rationalistic.

Theosophical Kabbalah is a mysticism of language; the mystical experience that it authorizes consists of the contemplation of the symbolic repertoire of the Jewish canon. This body of symbols included images and motifs from the Bible and Talmud's universe of narrative, geographical, cultic, and legal material. The symbols are employed to describe God's hypostatic emanation through the *sefirot,* the dimensions or realms of existence.[4]

Religious experience and mystical practice developed from the mystic's encounter with the canonical text, which itself encompassed all existence and metaphysical reality. Theosophical kabbalists saw the Torah as a primordial text, predating the creation of the world,[5] a living garment numinous with potential meaning. Both the *sefirot* and the Divine letters were instruments employed by the kabbalist. The consonantal rendering of the Torah enabled the text to be read with variants or multiple meanings. The essence of the text, however, remained amorphous, in a state of ongoing potentiality, defying limitation.

The rabbinic sanction of multiple understandings of scripture presumed that the Torah was a work of amorphous numinosity. This understanding of the Divine text allowed the kabbalists to continue the creative methodologies of classical midrash. In the same way, the most conservative of rabbinic values considered Torah study and dissemination the central format for enlightenment. Theosophical Kabbalah understood interaction with the Divine text through Torah study as equivalent, in erotic metaphor, with the adherent's union with the ineffable Divine.[6]

The energies of the Divine did not flow into the corporeal world in a set or orderly fashion; the *sefirot* did not interact in a fixed or static way. In fact, relationships between the *sefirot* shifted according to the rhythms of time and the relative ascendancy of the powers of good and evil. The kabbalists tried to understand the patterns of these interactions, as well as the essential nature of the *sefirot*. Biblical verses were understood in terms of the juxtaposition of several symbols, themselves symbolic of various *sefirot*. Subject-predicate relationships and narrative images of movement in the proof text were understood as representing different patterns of sefirotic emanation. This sefirotic conceptualization often canceled the literal meaning of the text, replacing it with descriptions of the mythic function of God's emanation.

The symbolic reading of scripture was intended to convey messages that are not easily communicable in their essence.[7] This function of the symbol was acceptable to even the most conservative theologians when seen in terms of traditional Jew-

ish values of God's ineffability and the final inadequacy of the reader's perception of the Divine. Scriptural texts contained at least two levels of meaning: *nigleh* (the revealed) and *nistar* (the hidden). The Zohar often expressed the tension between these two levels in its image of the *egoz*, or nut, whose inner nature is concealed by an opaque shell.[8] The divine text is both hidden and intellectually accessible. Its network of symbols was both a window to esoteric meaning and an indication of God's ineffable nature. For the mystical adept, contemplation of the symbolic motifs presented by the text was the central means of mystical illumination.

Texts that describe static relationships, such as the dimensions of the Tabernacle, the social roles of the Wisdom literature[9] or biblical genealogies, particularly lent themselves to symbolic interpretation. These overtly dry, irrelevant passages were thought of as encoded with esoteric meaning. The erotic images of the Song of Songs also lent themselves to interpretation in terms of mystical experience. That text's images of erotic longing and pathos had long been allegorized in terms of the Jewish national experience. In the Kabbalah, its eroticism represented the frustrating transience of the quest for mystical union.[10]

Much of this literature was presented in the conventional literary formats of the Middle Ages: scriptural commentaries, books of commandments, and didactic works such as Joseph Gikatilla's *Sha'arei Orah.* Joseph of Hamadan, R. David ben Yehudah ha-Ḥasid, the Zohar, and the works of the author of the *Tiqqunim* represent experiments in the "mystical novel,"anthologies of theosophical interpretations rendered in midrashic form. *Tiqqunei ha-Zohar* and *Ra'aya Mehimna* used the style of dialogue and narrative's developed by the Zohar. They also displayed the didacticism of Gikatilla's works and other guides to symbolic reading of sacred texts.

The Palette of Symbols

Unlike the main sections of the Zohar, which employ narrative and quasi-legalistic literary style, the *Tiqqunim* and, to a lesser

extent, *Ra'aya Meheimna* are written in an impressionistic style that approaches stream of consciousness. Religious meaning is determined from the way a symbol is linked to other images and motifs to which it has some formal relation. The chain of association reflects the mental processes of the mystical author. His latent attitudes regarding rabbinic tradition can also be determined from the way that he utilizes aggadic motifs or halakhic dicta.

Tiqqunei ha-Zohar's symbolic repertoire draws on two hermeneutical traditions in particular: the Torah's composition from the various esoteric names of God and the esoteric underpinings of the Masoretic traditions of vocalization and cantillation.[11]

Theosophical Kabbalah struggled with the dilemma of how to express the ineffable. The Jewish philosophical understanding of the nature of God created the need for a conceptual symbol of ineffability, if only to express the limitations of language. The names of God were understood as defining the contours of God's ineffability.

There are various rabbinic traditions of a numinous and dynamic name of God. These traditions are alluded to in such remarks as "The bottomless abyss of all creation is sealed in the name."[12] The ancient traditions of the sacred names of God were handed down by Jewish mystical adepts under conditions of great secrecy.[13] Naḥmanides' statement that "the whole Torah is names of the Blessed Holy One,"[14] awaiting recombination by the mystic adept, represents the emergence of an idea that had been available only to a restricted spiritual elite. Divine names were common to the twelfth-century *ḥasidei ashkenaz*, particularly Eleazer of Worms in his *Sefer ha-Ḥokhmah* and *Sefer ha-Shem*.[15] This tradition of names culminated in the notions of the forty-two- and seventy-two-letter names of God. These esoteric rabbinic traditions had filtered through Geonic circles to the Ḥasidei Ashkenaz, and from there to the Castilean theosophists.[16]

Tiqqunei ha-Zohar and *Ra'aya Meheimna* state that God may be called by all names, but He has no specific name.[17] Holy names are descriptions of action, relating to the creator

and his relationship to creation,[18] for "the Master of the World extends through those names and rules through them."[19] One aspect of messianic redemption will be the cessation of *temurot,* the textual distinctions between names and their pronunciations.[20] Idolatry is seen as deriving from the demonization of the holy name YHVH.[21] The author seems to have adopted the kabbalistic traditions of the Divine name, but the ubiquity of the Divine name is ultimately less profound than the general presence of other kinds of symbols.

Another ancient tradition contributed to these works' understanding of the nature of the Torah. This tradition understood the Hebrew alphabet as the material for the creation of the world. This idea was the animating principle of the ancient *Sefer Yeẓirah,* or book of creation. It is reflected in *Tiqqunei ha-Zohar*'s adoption of early kabbalistic linguistic theories.[22] The idea that the Hebrew alphabet houses nascent energies is reflected in the talmudic statement that "Beẓalel [the architect of the Taberbacle] knew how to combine the letters from which heaven and earth were created."[23] According to this tradition, the consonants, the vowels, and the musical notes that accompany the Masoretic text control metaphysical energies.[24] Each of these aspects of the text has a specific power. Sometimes "the vowels are a prophetic voice and the notes of cantillation are weapons"[25] whereas "syllables are contingent on thought, vowels are contingent on speech, and [consonant] letters are contingent on action."[26] The semiotic qualities of the notes are also a factor in their use as images.[27] Individual letters were recognized as having specific qualities.[28] For instance, *Tiqqunei ha-Zohar* contains discourses on the esoteric meaning of the letter *kaf,*[29] the distinction between the letters *dalet* and *resh,*[30] the spatial dimensionality latent in the pontilistic letter *yod,*[31] and the aural qualities of the vowels and notes.[32]

As mentioned previously, certain kabbalistic works, such as Joseph Gikatilla's *Sha'arei Orah,* have a didactic quality in that they instruct the adherent how to make his own analyses of biblical texts. *Tiqqunei ha-Zohar* often adopts the former didactic mode, even utilizing earlier aggadic formulations. One didactic formula employed in the *Tiqqunim* is the early rabbinic

exegetical form *ein . . . ella,* "there is none but," meaning "this can mean only." In this way, a phrase such as *ein imo ella Keneset Yisrakel,* which means "his mother can only mean the Community of Israel," goes from being a literal definition of meaning to a quotation from a lost lexicon of kabbalistic symbols.[33] This formula is employed from time to time by the author in reference to a preexistent code for his *kinnuyim,* kabbalistic metaphors and symbols, as in "*his father* means only the Blessed Holy One."[34] Sometimes rabbinic exegetical equations may be adopted, such as "*pegi'ah* (meeting) *is piyusa* (mollification)."[35] Sometimes a specific *kinnui* will have only one meaning.[36] One image may be linked with another in a seamless, flowing free association, as in "*isha* (woman) is *bayit* (house) is a raza *de-Ḥokhmata* (a secret of wisdom)."[37]

Tiqqunei ha-Zohar and *Ra'aya Meheimna* employ a number of traditional Jewish principles of exegetical causality and esoteric meaning, including *gematriyah* (numerical coefficient), *notarikon* (acronym), and *temurah* (permutation). These methods are rife in the works of Abraham Abulafia and especially in the philosophical Kabbalah of Joseph Gikatilla's *Ginnat Egoz,* itself an important source for the author's linguistic formulations. Numerical associations are also commonly adduced, as in "All sevens are from the realm of *Shekhinah*"[38] or "Seven *sefirot,* containing seven names."[39] Punning is also an aspect of this associative play, as in "Four (*revi'i*) facets, which is *ima revi'a 'aleihem* (literally the mother nests on them)."[40] Sometimes the associative flow becomes almost impenetrable, as in "YHHV is a *korban 'oleh ve-yored* (a sliding scale sacrifice), which is *Ima 'Ilaah* (the Transcendent Mother)."[41] In the *Tiqqunim,* these textual minutiae are symbolized, combined, and associated to create what is often a very dense and impenetrable text:

> There is no knowledge like the knowledge of the vowels and cantillation. *Segolta,* of which it says: *Zarka, makaf, shofar, holekh segolta*: All of them are hinted at in *havayim* like this YY"Y HH"H VV"V HH"H, and every place that there are three *yudim* as one, as YYY implies *segolta,* which is the *Shekhinah* that consists of *Ḥokhmah, Ḥesed, Neẕaḥ, Wisdom cries aloud in*

> *the streets* (Proverbs 1:2). So the Masters of the Mishnah maintained: *He who desires wisdom should turn south*[42] for all three are southern. HHH *Binah, Gevurah, Hod,* all of which are to the north, so it says: *He who desires wealth should turn north.*[43]

This text equates the customary order of the notes of cantillation, *Zarka, makaf shofar,* and *segolta,* with the emanative scheme of the Divine name YHVH. The three letters *Yud* are arranged in such a way as to make of the vowel and cantillation point *segolta.* They also symbolize the emanative continuum of the sefirotic tree, the *sefirot Ḥokhmah, Ḥesed, and Neẓaḥ,* on the right side, and *Binah, Gevurah,* and Hod, on the left side.

The narrative structure and meaning of scripture, as well as the semiotic consideration of any of its components, was the source of the contemplative reading that formed the basis of kabbalistic practice. The holiness of the canonical text was always considered as extending into its most inner minutiae.

Kinnui

Kinnui, or "euphemism," originates as a rabbinic legal device, as a term that may be substituted for the name of God as the object of an oath and to prevent inadvertent blasphemy during testimony.[44] The use of this term is largely absent from the sections of the Zohar linked to Moshe de Leon.[45] In *Tiqqunei ha-Zohar* and *Ra'aya Meheimna,* it is the author's central term for symbol or metaphor.

The term *kinnui* had an enduring function in Jewish philosophical literature, particularly at the hands of the Tibbonide translators, who coined much of medieval Hebrew philosophical terminology.[46] In every case, it seems to be used as to mean euphemism, as in this instance in Maimonides' *Guide for the Perplexed:*[47] "All speech that is related to the (Divine) Name may be either a euphemism (*kinnui*) for (Divine) will and desire or a euphemism for that which the name signifies."

In the same way, in Judah ha-Levi's *Kuzari,*[48] the term *kinnui* refers to a situation in which a Hebraism comes to intercede for a Greek philsopical term, as in "perhaps the waters of

the act of creation were merely a euphemism (*kinnui*) for the *hiele*." At the hands of the Tibbonide translators of these philosophical works, a *kinnui* was not a mere translation, but a euphemism that in some way cloaked the original meaning of a term.

Ronald Kiener has noted the presence of this understanding of *kinnui* in his research on the famous Hebrew paraphrase of Sa'adiah Gaon's *Book of Beliefs and Opinions*. This work had an inestimable effect on the developmentof Jewish spirituality in the Middle Ages. As has been noted by Kiener, this remark of the paraphrase to Sa'adiah seems to presage the positions of Joseph Gikatilla and the author of the *Tiqqunim*:[49] "The distinction between the specific names and the euphemistic names is that (the former), such as YH, AHYH, ELOHIM, have no opposite. The *kinuyim*, however, have an opposite such as *Raḥum* (merciful) and its oposite would be *Kanu* (jealous) . . ."

According to the paraphrase of Sa'adiah, the names that have no overt significance are inneffable names, whereas the *kinnuyim* may signify other images. In subsequent Kabbalah, this first catagory of names were called *Havvayin*, in apposition to the *kinnuyim*. A widely known employment of this term is in Joseph Gikatilla's *Sha'arei Orah*, where the various names of God are understood as kinnuyim for the name YHVH:

> (God's) Holy Names mentioned in the Torah are all contingent on the name YHVH. And if you say "Isn't the name AHYH the root and the source?" know that the four-letter name is like the trunk of a tree and the name AHYH is the root of this tree. It takes root there and branches out to all sides. The rest of the Holy Names are like branches and shoots, proceeding out from the trunk, and each of the branches *makes fruit according to its species* (Gen. 1:11). Besides the Holy Name that may not be erased, there are a number of other *kinnuyim* contingent on every name. What are the *kinnuyim* of YHVH? "Full-of-Awe" (*nora*), tolerant of iniquity (*nose 'avon*), passing over sin (*over 'al pesha'*). What are the *kinnuyim* of EL? "Great" (*gadol*) "Compassionate" (*raḥum*) "Gracious" (*ḥanun*). *Kinnuyim* of ELOHIM? "Grand" (*adir*) "Judge" (*shofet*) "Magistrate" (*dayan*). All these *kinnuyim* are other *kinnuyim*,

> contingent on every *kinnui* of these, and they are all the other words of the Torah, till we find that the whole Torah is woven of *kinnuyim* and *kinnuyim* of names, and the holy names are all contingent on the name YHVH; they all unite with it, so that one finds that the whole Torah is woven on the name YHVH, so that it is called (Psalms 19:8) *The Torah, wholly of YHVH.* One must understand the intention of the Holy Names and grasp the specific *kinnuyim* for each of them, trying to cleave to Him, to be in awe and fear of Him, then you will understand the awe of God, and you will find the knowledge of Him . . .[50]

YHVH is the essential name of God, and all of the others have the status of *kinnuyim.* The *kinnuyim* refer to attributes of God, aspects in addition to God's essential nature. The idea of the *kinnui,* therefore, is an extension of Naḥmanides's understanding of the Torah as the names of God, together with the philosophical idea of God being known through the intermediary of the Divine attributes.[51] The author of the *Tiqqunim* was influenced by Gikatilla's use of the *kinnui.* Certainly, it is the most widely employed literary device in the *Tiqqunim* and *Ra'aya Meheima.* In the introduction to the *Tiqqunei ha-Zohar,* the *kinnuyim* are portrayed as independent entities: "the Most Transcendent permitted all the holy names and beings and all the *kinnuyim* to reveal their hidden secrets to [the adepts], every name on its own level, and the ten *sefirot* were permitted to reveal to them hidden secrets that will not be permitted to be revealed until the generation when the Messiah comes."[52]

The *kinnuyim,* like the names of God and the *sefirot* themselves, are aspects of God's incarnate presence. God *permits* the *kinnuyim* to come down and reveal themselves, as if the *kinnuyim* have an independent existence apart from God's will and nature. Just as the *sefirot* are a vessel for the immanence of God, their *kinnuyim* are also vessels for multiplicity of expression. *Havvayin* are all the permutations of the name YHVH, and the *kinnuyim* comprise the remaining symbols and names of God, including ELOHIM,[53] one of the most common biblical appellations for God. This idea is supported by the system of numerical causality, *gematriya.* According to this system, ELOHIM and

kinnui are equated through their shared numerical value of eighty-six. *Kinnui* signifies a degree of Divinity equivalent to the term ELOHIM, the "God" of subsequent English translation:

> They sanctify God's name above, among the spirits of the other peoples, and every spirit is known by his *kinnui,* but Israel are known above, by the name YHVH that is the life of all *kinnuyim* and every name and *kinnui* witnesses to it. EL witnesses it for it is greater than any people, as in (Job 5:8) *I would resort to EL.* ELOHIM witnesses on it because He is ELOHAY HA-ELOHIM, as ADNY because of ADONAY HA-ADONIM.[54]

The author's free interpretations of biblical texts were mandated and justified through the medium of the *kinnuyim.* The *kinnui,* a product of philosophy and theosophical Kabbalah, was elevated to the importance of the ancient tradition of God's primordial names.

As in *Sha'arei Orah,* the formulation of the *kinnui* in *Tiqqunei ha-Zohar* also seems indebted to medieval speculations regarding the attributes of God. In the *Ra'aya Meheimna,* there is this explanation of the theological function of the *kinnui*:

> One must know that He is called "Wise," with all kinds of wisdom, "Understanding," with all kinds of understanding, "Saintly," with all kinds of saintliness, "Heroic," with all kinds of heroism, "Counsel," with all kinds of counsel, "Righteous," with all kinds of righteousness, and "King," with all kinds of royalty, until infinity. In all these levels, in one He will be called "Compassionate," and in one He will be called "Judge," and so forth on a number of levels until infinity. Certainly there is a distinction between "Compassionate" and "Judge"! Before the world was created, however, He was known by those qualities that had yet to exist, for if there was no world, how could He be the Compassionate Judge?! His qualities were potential. Therefore, all names are His *kinnuyim* because of His actions. He therefore created the soul in His image, to be known through its functions, so that every limb of the body is called a microcosm. The Master of the World does

> this with every creature and in every generation according to its acts. The soul is defined according to the actions of its limbs. A limb that fulfills a commandment causes the soul to be called "compassion," "kindness," "grace," and "mercy," while that limb that commits a transgression, its soul is known as "anger," "judgment," and "rage." It is known apart from the body for its compassion or cruelty. Therefore, the Master of the World created the World and its phenomena. Be they compassionate, or gracious, or judging, His names are *kinnuyim*. He is not called by them, rather every name is a creation of this world. Therefore, when a generation is good, they know Him as YHVH, with the quality of compassion, and when they are sinful, they call Him ADNY[55] with the quality of judgment, according to every generation and individual, but not that He has any particular quality or personal name.[56]

The multiplicity of the *sefirot*, and their *kinnuyim*, describe God's function in the Universe. They do not, however, attempt to describe the unchanging essence that lies at the core of the Divine, at the very height of the sefirotic tree. The *kinnuyim* are a formal application of the medieval theological principle of God's attributes. The sefirotic extensions of the Divine are compared to the limbs of the body. The actions of each describe and often determine the inner nature of the individual. In a formulation similar to Gikatilla's, the name YHVH remains hidden, its corporeal representation transformed by humankind's sinful state. The emanation and interplay of the *sefirot* is described by the *kinnuyim*:

> Each *sefirah* has a personal name and quality and limit and realm. The Master of the World extends through these names, dominates them, is called by them, dwells in them, as the soul dwells in the limbs of the body. As the Master of the World has no personal name, or specific place, but every place is His realm, so the soul has no personal name or place in the body, rather the whole body is its realm, there is no limb empty of it. Therefore, one cannot contain the soul in one place, for then it would be absent in other jurisdictions, nor may one call it by one, two, or three names, to say that it

> is only *Ḥokhmah,* or *Binah,* or *Da'at,* but not more, for that would deny its other aspects. How much more so with the Master of the World, that one must not fix Him in any one place, to call Him by His names . . . [57]

The Jewish philosophical tradition traditionally prized the notion of God's abstraction and ineffability. Symbolization provided a way to express ideas that defied expression in ordinary language. The philosophical doctrine of God's attributes being the closest one may come to the knowledge of God underlay the function of the *kinnuyim.* The attributes of the one God could be multiple, as they were understood as attributes, not the essence of God's unity. Hence, the functions of the *sefirot* could be symbolized in innumerable ways, with the *kinnuyim* being the medium for this expression. In the words of the great systematizer of Zoharic Kabbalah, R. Moshe Cordovero: "The *sefirot* represent various aspects, issues and realities. Every aspect has a name and *kinnui* so that one *kinnui* teaches what another might not.[58]

The *kinnui* signifies the hidden Divinity in the profane world. The oneness of God remains hidden, with the *kinnuyim* representing the function of the Divine in present reality: "for all the *kinnuyim* and all the *Havayim*[59] are *kinnuyim* for Him and He is not a *kinnui.*"[60]

Kinnuyim, in the Maimonidean expression, refer to God's actions, not God's ineffable essence. There is a profusion of symbols to represent the divided realm of *Malkhut,* the *sefirah* of present existence. This *sefirah* is the realm of corporeality, the dichotomous realm of the *Shekhinah,* the feminine aspect of the Divine: "The transcendent mother has one *kinnui* that comes out to the sum of ELOHIM, and that *kinnui* is light and darkness."[61]

An important aspect of the author's use of the *kinnuyim* lies in his egalitarian employment of source material. Besides the characteristic tropes of the Hebrew Bible, the *kinnuyim* were apt to include images from the *aggadah,* the homiletics and lore of the Talmud. They also a display a compelling use of halakhic rhetoric and dicta. This alignment of rabbinic materials with motifs from the biblical canon will figure significantly

in determining this mystic's attitudes toward rabbinic tradition and authority.

This process is portrayed in terms of the halakhic institution of levirate marriage, in which a man was a required to marry his brother's widow. The ambivalent nature of this institution, with its admixture of joy and sorrow, inspired much kabbalistic interpretation:

> At that time it says of the *Shekhinah* (Deuteronomy 28:9): . . . *and he took off his shoe,* the shoe of the Blessed Holy One to uphold what it says: [take off your shoe and unify with the] *Shekhinah,* which is called *ḥaliẓah,* the *hilluẓ ha-na'al* [taking off the sandal]. They don't have to unite with the world though levirate marriage as it says (Ruth 4:7): . . . *so it is in Israel, a man takes off his shoe and gives it to his neighbor.* The shoe is the *kinnui,* "a locked garden" to opening the lock as in *Sin crouches by the door* (Genesis 4:7), the sin passes and the gate is opened.[62]

In this example, the kabbalistic symbol is the device that obstructs the essence of the Divine. The adept discards the "shoe" that has been thrown in the face of the lesser interpreter of the Divine text. Just as levirate marriage is up to the discretion of the couple, so the decision to accept the oblique meaning or delve into the deeper meaning of the text is up to the reader.

The use of the term *kinnui* in *Tiqqunei ha-Zohar* is significant, as it admits a distinction between a symbol and the meaning that it signifies. *Kinnui* opens the possibilities of kabbalistic creativity to the adept, through its implicit sanction of randomness, multiplicity, and pluralism.[63] According to the principles of this symbolic hermeneutic, a multitude of undeveloped meanings are nascent in the sprawl of the sacred text.

The literature of theosophical Kabbalah was altogether concerned with the interaction of such symbols. The author adopted Joseph Gikatilla's self-conscious use of the *kinnui* and made it the central literary methodology of the *Tiqqun* form. The use of the *kinnui* is important for at least two reasons. First of all, the *Tiqqunim* themselves are literally structured in a

profusion of *kinnuyim* linked together. The *Tiqqun* is a celebration of the principle of multiplicity. Beginning each *Tiqqun* with "In the Beginning . . . ," the author builds long homilies based on the interlocking, associative semiotic nature of the *kinnuyim.* The *Tiqqunim* seem to have been composed to convey the mystic's inner state. In so doing, the mystic struggles to part the curtain of symbols to peer, fleetingly, into the essence of the Divine. The mystic follows the path of the associative flow of the *kinnuyim,* as they circle and overlay the hidden essence of reality. The symbols of any mystical or religious tradition evoke the nature of its religious vision and are necessarily infused with elements of mystery and awe. *Kinnui* is the device that hides the essential reality of the divine from all but the cognoscenti.

3

The *Maskilim*: Mystical Vocation in the *Tiqqunim*

Mystics have their experiences in isolation, if only the isolation of their own minds. The inwardness of the mystical experience often removes the mystic from the social structure. If mystics identify with religious structures prior to their experiences, then they can reintegrate into their society, by communicating and propagating the content of their experience. The mystic's isolation and alienation are provisional, then, as the conclusions of his or her experience may lend themselves to social application, perhaps by the mystic's disciples.

This chapter explores the ideas of mystical vocation in the *Tiqqunim* and *Ra'aya Meheimna* and the author's understanding of the mystic's relationship to religious authority. The mystic's social role was defined in contradistinction and sometimes in opposition to the role of the rabbinic legal authority. Although the author of the Zohar contented himself with the creation of an attractive romance of a distant past, *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* chartered a movement with contemporary application.

In *Tiqqunei ha-Zohar* and *Ra'aya Meheimna's* system of religious values, the agent of religious truth is the *maskil* or en-

lightened mystic. The *maskilim* are an order of mendicant kabbalists, whose charter is the Zohar.[1] The image of a mystical fellowship, whose members wandered the districts of the Galilee, sharing their contemplative visions, had already been portrayed in the Zohar. *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* formalized this role, particularly in terms of the mystic's relationship to society, social authority, and the cosmic order.

The main practice of this mystical order was the contemplation of the Torah in kabbalistic terms. This kind of reading, which derived from the literary nature of rabbinic midrash, was the characteristic literary feature of the Zohar and its related literature. In its chartering of a movement devoted to the practice of symbolic reading, the *maskilim* of *Tiqqunei ha-Zohar* represent the apex and closure of the theosophical Kabbalah, in that the text of the Zohar became canonical, although the creation of new texts of this nature was sanctioned.

The terms *maskil* and *zohar* derive from the verse in Daniel[2] "The enlightened (*maskilim*) will be radiant (*yazhiru*) like the bright expanse of the sky, and those who lead the many to righteousness will be like the stars forever and ever." This phrase is a staple of Zoharic imagery, as the term *will be radiant* is built on the verb *ZHR*, the basis of the word *zohar*. This text forms the basis for the introductory proem of *Tiqqunei ha-Zohar*, and a number of lesser treatments of the text occur in the *Tiqqunei Zohar Ḥadash*.[3] The main sections of the Zohar generally interpreted this text in terms of the dynamics of the emanatory process, particularly the conjunction of the lower *sefirot*: *Yesod* and *Malkhut*.[4] The brightness or shining of the *maskilim*, according to the broadest interpretation of the text, is the hypostatic emanation of Divinity into corporeality through the medium of these *sefirot*.

In the *Midrash ha-Ne'elam*,[5] arguably the earliest stratum of the Zohar, the image *zohar* signifies the soul's descent into the body.[6] Elsewhere, the Zohar portrays *maskilim* as the supporting *sefirot* of the Divine superstructure, "those who contemplate with wisdom all that the Palanquin[7] and her supports require . . . for if it didn't shine on them [i.e. the *maskilim*], they would never be able to perceive it."[8] In this way, the term *maskilim* represents the emanated aspect of the cosmic order, as

well as the mystics who contemplate it. The many portrayals of the *maskilim* in the *Tiqqunim* show the mystic using the charged, symbolic reading of the Holy Text as the vehicle for enlightenment. To cite one instance: "*Ha-maskilim*—These are the ones who look at the secret of wisdom, the inner secrets of the Torah—the ones who do the will of their master and who practice the Torah day and night."[9]

Through his mystical reading, the *maskil* becomes a conduit for the flow of the Divine effluence; he is absorbed into the emanation of reality from the Divine mind.[10] This loss of self causes the mystic's consciousness to become a mere instrument for the reception of Divine effluence: "*Ha-maskilim*—They practice the Torah and contemplate the words of the Torah with intention and contemplation. . . . they contemplate, not the word itself, but the place on which that word is contingent. For there is no word that is not contingent on another, higher word. In this word is found the other word, of higher meaning."[11] The symbolized word of the Torah points to a higher reality.

The *maskil* 's contemplative pietism begins with submission to the law, with the embrace of an obedient faith.[12] The self-abnegation required for the acceptance of the "yoke of the Kingdom of Heaven" transforms the mystic into a vessel for the outflow of Divine effluence:

> *Maskilim*—who contemplate the secret of wisdom, the inner secrets of the Torah, these are the *ẓaddikim* who do the will of the Master and practice the Torah day and night, these are the *maskilim*, knowing the will of the Master best. Have we not learned that there is no level like their level, so that those who practice the Torah are called *maskilim*, who contemplate with wisdom, with the secret of higher wisdom? The Infinite [*Ein Sof*] sends out its hidden, unknown light, proceeding from *Ein Sof,* through the supports, and the *maskilim*, who know the secret of secrets, contemplate, illuminated by that flowing brightness. Sustaining the secrets of the Torah, they know how to contemplate its hiddenness. . .[9]

In at least one instance, the Zohar interprets *maskilim* as a metaphor for the notes of cantillation.[14] *Tiqqunei ha-Zohar* expands this idea to mean that enlightenment descends through

the medium of the cantillation,[15] as well as through the letters[16] and the vowels of the Torah text.[17] Although the cantillation, vocalization, and inflection are intoned by the reader, they include a transpersonal dimension. The gnosis of the exegetical moment makes the *maskil* one with the text and its unfolding of meaning.

The *maskil* aspires to the consciousness of the greatest biblical heroes and talmudic sages. The Zohar itself presaged this use of the term *maskilim* by juxtaposing them with the biblical Patriarchs themselves: "Did the Patriarchs not know? Rather, the *maskilim*, who are these? The wise, who *themselves* contemplate things that people cannot say with their mouths,[18] these are called *maskilim*."[19]

Tiqqunei ha-Zohar repeatedly equates the *maskil's* dreams and visions with prophecy.[20] The prophecy attainable through symbolic reading is nothing but the direct apprehension of the immanence of God: "When the Blessed Holy One draws forth prophecy, all the *sefirot* are unified."[21] Prophecy exists, *in potentia,* in the nature of the symbolic text.[22] The *maskil's* quest for gnosis conforms to the classical rabbinical typologies of prophetic experience. The highest level is represented by the lucid speculum of Moses' prophecy.[23] The lowest level of perception is the clouded glass, the instrument of the *Sitra Aḥra*, the demonic force of separation and distension:[24] "*He who is adept* [*maskil*] *in a matter* [*davar*][25] *will attain success* (Proverbs 16:20). *Davar* is the clouded mirror . . . *will attain success* is the clear mirror. [It is written] *adept on a matter* and not *in* a matter, for he must look at that which is above, the shining firmament (*zohar ha-raqi'a*). From that firmament he could glimpse the shining that shines from the primordial point, that shines and flashes with other lights."[26]

The mystic's intellect is the agency of the mystical ascent and union, not his theurgic practices or meditative techniques. The spiritual claims of this contemplative spirituality were later defined by R. Moshe Cordovero in the following terms: "it is a functional spirituality, which facilitates vision. Through it, one perceives and has great vision. This angelic apperception is superior to our perception, like the vision of the mind over that of the eye.[27] . . . This is the vision of contemplation, when one

sees the future and the past, and from the subtlety of his intellect he understands."[28]

Gershom Scholem also portrayed the nuances of this charged, symbolic perception of esoteric reality in this way:

> All creation, from the world of the highest angel to the lower realms of physical nature, refers symbolically to the law which operates within it—the law which governs the world of the *sefirot*. In everything something is reflected . . . from the realms which lie in the center of it. Everything is transparent, and in this state of transparency everything takes on a symbolic character. This means that everything, beyond its own meaning, has something more, something which is part of that which shines into it or, as if in some devious way, that which has left its mark behind in it, forever . . .[29]

In sefirotic terms, the *maskil's* enlightenment comes as a result of the linking of the *sefirah* of *Binah*, the receptacle for the more ineffable *sefirot*, with the corporeal realm of *Shekhinah*,[30] through the realms of *Malkhut* [31] and *Tif'eret*.[32] *Shekhinah is* a metaphor for the nature of the transcendent and the ineffable as well as the vicissitudes of the soul in the body.[33] Enlightenment comes about through the classical erotic metaphor of *hieros gamos* employed so widely in the theosophical Kabbalah. In the words of the *Tiqqunim*: "The *maskilim* have the wisdom to know the daughter's ascent in prayer, through the letters, vowels, and cantillation, to raise love and peace and union and intimacy between them through their qualities, to unify them as one[34] . . . Masters of Torah, from the realm of the central pillar, in which at midnight King David arose[35] to unite with the *Shekhinah* (who is night)" . . .[36]

As intercessors between the text and its esoteric meaning, the *maskilim* are like *shadkhanim*, or matchmakers, brokering the union of the adherent with the Divine. The *Tiqqunim* and Zohar both employ various images of intercession in their portrayal of the *maskilim*. The mystics intervene between the highest levels of the transcendent and the prosaic dimension of present reality, through their mystical understanding of the Torah.

The Zohar as Mystical Charter

Tiqqunei ha-Zohar and *Ra'aya Meheimna* present the Zohar as the central charter and instrument of their mystical order. These works are among the first exegeses of the Zohar and also form the basis for subsequent Zohar commentaries. According to the author's understanding, the *maskil* was guided by the Zohar and also committed to the expansion and exegesis of that vast work. The *maskilim* are often juxtaposed with the author's invocation of Zohar as the charter of his contemporary mystical vocation: "The *maskilim* understand from the realm of *Binah,* the Tree of Life, through your composition that is the *Sefer ha-Zohar,* from the shining of the higher mother, which is repentance, for in the future Israel will taste from this Tree of Life that is this book *Zohar.*"[37]

The Israeli historian Yiẓḥak Baer was interested in tracing the relationship between the author of the *Ra'aya Meheimna* and Christian pietistic circles in Castile. Baer saw the author's use of the Zohar as similar to Christian pietist's use of manuals of behavior in their orders. "It is as if the Zohar is thought of as a book of daily practice (or even as an actual book of decrees)—a kind of covenantal book for a circle of initiates, functioning, like the Franciscans, and receiving into their circle others who are prepared to assume their ascetic stringencies, or at least to keep the commandments of the Torah."[38]

In making this comparison, Baer erred in his portrayal of the Zoharic literature. The Zohar could hardly be an efficient manual of practice, because of the extended novel form that characterizes much of its composition. Only certain parts of the Zohar—for instance, the sections called *Piqqudim* and *Matnitin*—adhere to the format of *sifrei miẓvot* or "books of commandments." The *Ra'aya Meheimna,* with its emphasis on the Temple cult, is hardly a manual of discipline for a medieval author. It is more plausible to assume that the Zohar was understood as a sacred text for the purposes of the adept's mystical contemplation. This would explain the preeminence of texts such as the *Idrot,* which detail, in a systematic fashion, the supernal secrets of the Godhead.

In sefirotic terms, the Zohar mediates the relationship between the Tree of Life, that is, the upper *sefirot* and the Tree of Knowledge, the realm of prosaic existence.[39] The *maskilim* are the incarnate reflection of the heavenly pantheon. The Zohar intercedes between the angels above and the mystical scholars below:

> The *maskilim* are the 600,000 Masters of the Mishnah above. There are 600,00 Masters of the Mishnah below; these are the 600,000 angels and these 600,000 stars shine as it says:[40] *Moses' face was like the face of the Sun. They will shine* in its words, they will all shine in its writing in this book, *Like the shining of the firmament,* in whose name it is called the book *Zohar* (shining), in the image of the inner pillar that is *Sefer* (book). Its brightness comes from the middle pillar that is *SFR*. Its brightness comes from the Great Mother that is *Zohar,* therefore the Rabbis said: *Who is wise?*[41] *He who understands the inner meaning.* This is the Zohar that shines in the heart of the Faithful Shepherd, the brightness[42] of the thirty-two instances of ELOHIM in the act of creation.[43]

Tiqqunei ha-Zohar saw the Zohar itself, like the Torah, as consisting of fragmented letters, each with a higher secret.[44] The Zohar itself was seen as having the numinosity of any other sacred text in the biblical and rabbinic canon. This understanding helped to expedite the Zohar's own passage into canonic status and its incorporation into the liturgy. When the *Tiqqunim* and *Ra'aya Meheimna* were published with the printed texts of the Zohar, they became part of the Zoharic canon and, by association, the Jewish canon. The Zohar literature, as a whole, came to self-consciously portray its own sacredness, creating a kind of historical closure to the classical period of theosophical Kabbalah.

Piety and Poverty

The essential behavior and conduct of the *maskil* follow the contours of the most classical acts of Jewish piety. The esoteric dimension of this piety is built on classic rabbinic val-

ues of humility and self-abnegation, to the point of immolation.[45] This piety also draws on the rabbinic understanding of the nature of Torah study. In the Zohar and *Tiqqunim*, study is seen as an ascent to the realm of Divine thought.[46] The Zohar naturally used the classical typologies of Jewish piety, as it claimed to depict the spiritual life of the *tannaim*. *Tiqqunei ha-Zohar* and *Ra'aya Meheima* continued the use of these typologies in the portrayal of the *maskil*.[47]

The Zohar understands the religious saint, or *ẓaddik*, as God's intermediary. The *ẓaddik* intercedes between God and humankind. The *ẓaddik's* leadership redeems the people, and he or she feels the people's pain acutely. The *ẓaddik's* intercession is not through the monistic manipulation of impersonal forces. The *ẓaddik* is, rather, a third party and buffer in the dynamics of the personal relationship between God and the people Israel.[48]

An important literary motif in the Zohar is that of the elevation of the societally marginal. Commonly, a member of some humble stratum of society is revealed as a secret purveyor of hidden wisdom hiding the magnitude of his or her spirituality. Enlightenment is apt to come from an infant, a donkey driver, or an apparently addled old man. This literary motif carries explicit criticism of the frequent obtuseness of rabbinic authority. It is common for the Zohar to portray the figure of the pauper, who "has nothing of his own,"[49] as symbolic of *Malkhut*, the *sefirah* of present existence, which is merely a receptacle for the influxes of the other *sefirot*.[50] It is clear that, based on the foundation laid by the Zohar, the *maskil* requires no societal approbation.

The potential of this nascent literary motif is realized in the *Ra'aya Meheimna* and *Tiqqunim*, which speak of the spiritual value of poverty and self-abnegation for the sake of the Torah.[51] *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* see this value as latent in a number of rabbinic dicta, such as *There is no poverty besides that of Torah* [52] and *You shall love the Lord with all your soul, even if he takes your soul,*[53] and *Poverty is a kind of death*.[54] The travail of poverty is "like the seven fires of *Geihinnom*,"[55] but, nonetheless, the mystic "gives God what he loves best."[56]

Poverty is not an ideal state, but is, rather, the fault of society. *Ra'aya Meheimna*, in particular, expresses dissatisfaction with societal and religious values. The author is scornful of those burghers who are reluctant to support the mendicant scholars of the community: "The miser and his money are disgraceful! Because he doesn't contribute, he is not from the seed of the patriarchs . . . because he does not benefit the masters of the Torah, by supporting them."[57]

Yiẓḥak Baer and Isaiah Tishby disputed whether poverty is a necessary part of *Ra'aya Meheimna*'s mystical system. It was Baer's contention[58] that poverty was a goal and religious value. Baer thought that this implied a positive value in suffering and considered this to be another indication of the author's contact with Joachide pietism, which valued poverty and renunciation. According to Baer: "Our cabalist author lists poverty as one of the characteristics of Messianic times. It is not, as the Talmud sees it, one of the final tribulations of Messianic travail, but rather a religious end in itself. Poverty is a means of sanctification voluntarily assumed. It is a becoming trait, not only of the people to-be-redeemed and of its redeemer, but of the Divinity itself. Here is a case of a tradition turning Dogma."[59]

Contradicting this view, Isaiah Tishby[60] pointed out that the main sections of the Zohar generally extol the virtues of the poor alongside of the virtue of charity, albeit from a position of *noblesse oblige*. According to Tishby, the author of the *Tiqqunim* accepts the suffering of the poor *ẓaddik* but does not make a specific, desirable virtue of poverty. The mystic's benighted state is as perverse and unfair as the benighted state of the people Israel. According to Tishby: "The poor *Shekhinah* and Moses don't glorify their poverty, rather they complain of their suffering and degradation."[61] Persuasively, he argues that "this is not a tradition of holy poverty, only of holy paupers."[62] Certainly, Baer's argument for a Judaic "vow of poverty" would support his thesis that there was considerable contact between theosophical kabbalists and the Franciscan and Joachide pietists of Castile. Tishby's understanding seems the more plausible: that poverty is a condition that may accompany the mystics's condition, but is not necessarily an inevitable precondition for mystical practice.

The most recent published remarks on this issue are also the most definitive. A contemporary authority on the *Tiqqunim* and *Ra'aya Meheimna*, Amos Goldreich,[63] has written:

> This sharp motif is perhaps the acme of the theological structures of the *Tiqqunei ha-Zohar* literature that deal with the sources of poverty, which churned in the depths of the author's soul: classes of wealthy, powerful, and parsimonious Jews, at whose hand our author suffered no little bit. This can only be the personal fate of the author, drawn into a metahistorical vision, whose roots are based in the conflict between the Divine and demonic forces. As opposed to the Zohar, which has so much vital interest in the demonic and its array of forces (apparently from the traditions of the Castilean kabbalists, as well as the author's own tendencies toward the realm of myth), the author of *Tiqqunei ha-Zohar* was not so interested in metaphysical evil, but rather in its concrete historical and societal manifestations.

Goldreich's distinction between the preoccupations of the Zohar and the *Tiqqunim* is particularly apt. In sefirotic terms, the *Ra'aya Meheimna*'s main interest is with *Malkhut,* the *sefirah* of present existence. For instance, the Zohar often presents the Messiah, a paradigm of *Malkhut*, as a pauper. This understanding provides an opportunity for the author to equate poverty with the presence of the *sefirah* of *Malkhut*. The mystic's suffering also derives from his heightened identification with the suffering of the *Shekhinah,* the other great paradigm of *Malkhut. Metatron,* the demiurgic angel, is portrayed bewailing the lot of the righteous: "Wherever the sages cast their eyes there is either poverty or death. These are the maidens who die young, all of them are under my jurisdiction in the celestial academy. Why is this? Because the *Shekhinah* is among them . . ."[64]

The depth of the author's preoccupation with the phenomenon of poverty is reflected in his symbolic interpretation of rabbinic ethical dicta. The Mishnah's well-known injunction, "He who uses the crown will depart" (*de-ishtammash betaga ḥalaf*),[65] relates particularly to the dilemma of the poor adept. According to kabbalistic metaphysics, the aspects of

Shekhinah in all the *sefirot* come from *Keter*, the crown (Aramaic, *taga*), but this aspect is transformed (*ḥalaf*) in the process of immanence.[66] The delicate crowns on the Torah text indicate the Torah's origins in the ineffable, as they are made up of the faintest possible markings on the scroll's parchment.[67] Using the "crown" profanes the delicate interaction between *Malkhut* and *Yesod* and throws the transformative moment into the realm of the demonic *qelippot*.[68] This is really a kind of double metaphor, as the crown may also be the crown of the *sefirah Yesod*, at the apex of *Malkhut*. The sexual connotation of the term *ishtammash* reinforces the Zohar's erotic metaphor for mystical union.[69]

A further understanding of *de-ishtammash be-taga ḥalaf* derives from a talmudic reinterpretation associated with R. Shimon ben Lakish,[70] in which the illicit use of the crown refers to the act of passing the secrets to one who is not worthy[71] or deriving gain from teaching the Law.[72] The mystic's merit, accrued through his pietistic practice, is not for his own benefit. These energies are reserved for the needs of the community; selfish use of them is compared to using the property of orphans.[73] The Torah is the instrument of redemption,[74] but its practitioners immolate themselves through their practice. Therefore "there is no real poverty except of Torah,"[75] and the mystic is counseled to remain stoic in the face of his suffering.

Similarly, the injunction against practicing the *miẓvot al menat le-qabel peras,* that is, "for the sake of a reward,"[76] has a metaphysical dimension. The act of claiming a reward is a mark of enslavement to the demonic.[77] It is therefore a betrayal of the adept's royal birthright: his relationship to the Messiah.[78] The most appropriate model of humility is that of a child honoring his or her parents.[79]

The mendicant pietist's lot is the alienation of exile: wandering and rootlessness.[80] This dynamism of change is expressed through various halakhic actions of change: changing one's name, one's location, and on the Sabbath, one's actions. This restlessness is also evoked by the author's use of biblical literary motifs. The patriarchs of Genesis or the dove of the flood account[81] are exemplars of the redemptive nature of wandering and rootlessness.

The *maskil's* life-style is painful. His extra measure of knowledge is a particular burden because he is unrecognized by the community, whose attentions belong to the courtiers and demagogues whose philosophical allegiances are anathema to him. The mystic's true dilemma is that he is socially ineffectual in a world beset by interactions of mythic forces whose real nature only he knows. So it is that loneliness, dependency, and exile are the price the mystic pays for the gnosis of kabbalistic wisdom.

4

The Myth of Chaos

> To identify for a given writer the state from which Adam fell is to reconstruct the writer's concept of the ideal human being and the ideal human condition. This ideal will be found to be all pervasive in that writer's thought system. Thus, the messianic period will be viewed as a restoration of Adam's condition before the Fall, and for the period between the beginning and the End—the here and now—a program will be conceived to retrieve the lost ideal. At a minimum, such a scheme provides a helpful perspective on a writer. At best, it may provide the key to his thought.[1]

In the *Tiqqunim* and *Ra'aya Meheimna,* present existence is suffused with qualities of exile and loss. The *maskil* understands that the world is enmeshed in an ontology of chaos. The mystic's loneliness and alienation result from his heightened sensitivity to this truth. This alienation is expressed in myths of prehistory and exile, derived from the author's selection of mythic *aggadot.*

The Talmud and *midrashim* are heterogeneous anthologies of multiple sources, culled over a period of several centuries. If they manifest a unifying mentality, it is that of the compiler and final editor. Zoharic texts, on the other hand, resemble late and medieval *midrashim* in that they are distinguished by

the unifying perspective of a single author. In the Zohar, the author's voice asserts itself in his selection and interpretation of the midrashic canon. Narratives from the *midrash* are combined and reconstructed into a coherent myth. This recurring myth haunts the kabbalistic author's thinking as he constructs a world-view based on primordial traditions of rabbinic esotericism. These traditions might be remnants of a lost rabbinic esotericism. The utilization of these early legends constitutes a particularly "received" aspect of the theosophic Kabbalah, in that the term *kabbalah* means "received tradition."

Although *Tiqqunei ha-Zohar* clearly builds on the Zohar's assemblage of source material, the author nevertheless incorporates aggadic motifs that the Zohar omits or does not explore. These motifs are recombined in such a way as to present a unified myth of prehistory and its relation to the present. Humankind's present dilemmas derive from these mythic events. The events of Genesis, then, are not confined to remote history, but continue to unfold in the present.

The Zohar perceives the dilemmas of humankind as deriving, at least in part, from the consequences of the fall of Adam. The kabbalistic uses of the mythos of the fall reveal the tension between two great extraneous influences: Neoplatonic optimism and gnostic pessimism. Hence, the tradition of Adam as the primordial man probably has its origins in the mysterious relationship between early Kabbalah and Manicheanism, Catharism, and other esoteric traditions that were presumably within the kabbalists' intellectual orbit.[2] Both the Zohar and the *Tiqqunim* cite the midrashic tradition that God created a number of prior worlds, and was later compelled to destroy them (*boneh 'olamot u-maḥarivan*).[3] The present world was created through the emanation of the Divine effluence through the *sefirot*.

The tensions and rivalries of those previous worlds continue into contemporary history. Biblical figures confront one another again, renewed through the principle of *gilgul* or transmigration, particularly among the Edenic generations,[4] and the lineages around Moses.[5] The fall was important to *Tiqqunei ha-Zohar* and *Ra'aya Meheimna*, for it began a chain of catastrophes that continue to unfold, defining the fallen condition

of existence. Focal points for the author's portrayal of the fall were its themes of seduction, the power of evil, and the role of the demonic in present existence.

Traditions of the seduction and defilement of Eve by the serpent originate in a number of classical Rabbinic sources. One talmudic tradition portrays the serpent as having implanted *zohama* (impurity) in Eve.[6] This tradition recurs in theosophical Kabbalah, particularly in the *Bahir*,[7] the Zohar,[8] and the *Tiqqunim*.[9] In the *Tiqqunim*, the serpent is a paradigm of deceit,[10] an agent of the *sefirah* of *Din*, harsh judgment.[11] The banishment from the Garden of Eden continues into the present, for "the serpent is the promiscuous woman who destroys the *Shekhinah* by separating her from her husband."[12] In sefirotic terms, the tradition of seduction and implantation implies a defilement in the *sefirah Malkhut*, caused by the illicit union of the serpent and Eve. The implantation of evil in Eve is not only impregnation, it also implies a demonic aspect in womankind, as well as a demonic strain in the primordial geneologies. Hence, present reality is an admixture of good and evil. It is the adept's task to attain the former and overcome or eliminate the latter.

The fall is depicted as an entrance into the realm of *qelippah*, the demonic husk that acts as a barrier to the Holy. According to one rabbinic tradition, Adam "stretched his foreskin" and thereby brought sexual transgression into the world.[13] The term, "stretched his foreskin" (*mashakh be-'orlato*) originally referred to episplasm, the practice by which Hellenized Jews sought to cover the evidence of their circumcisions. The Zohar[14] and *Tiqqunim*[15] understand this expression as a withdrawal into the realm of the demonic *qelippah*. Subsequent Kabbalah equated the profanation of the covenant with masturbation, although not specifically in this case.[16] In the words of the Zohar, "He separated the holy covenant from its place and its portion, truly he stretched his foreskin, discarded the holy covenant, cleaved to his foreskin and was seduced by the word of the serpent."[17]

The sexual aspect of the fall forced Adam into the realm of the demonic, symbolized by the foreskin. In one of the longer

treatments of this theme, alchemical motifs dealing with the smelting of metals are used to portray the continuing effects of the fall through subsequent generations:

> Come and see, when the pure Adam was clothed in Abraham, he was whitened by it. In Isaac he was smelted as it says . . . *I will smelt them as one smelts silver and test them as one tests gold* (Zechariah 13:9). In Jacob he sees his image and reproduces. How so? For the Good Inclination (*yeẓer ha-tov*) and the Evil Inclination (*yeẓer ha-ra*), which are the good *Adam* and the evil *Adam,* the Blessed Holy One provided three commandments: idolatry, lewdness and bloodshed . . . [18]

Before the fall, Adam embodied the good and evil inclinations, the impulse to goodness and the impulse to sin. The Evil Inclination is portrayed as an incarnate demonic spirit, and the catastrophe of the fall is the result of this spirit's malevolence:

> After the Evil Inclination transgressed the commandment of the Blessed Holy One, death was decreed upon him. He said "what will happen if I die? He will merely take another servant!" For the Evil Inclination is a servant, and his wife is a maidservant, and his place would be inherited by another servant. What did he do? He and his wife went to seduce Adam and his wife, who were from the realm of goodness. The wife of the Evil Inclination, Lilit, seduced Adam of the Good Inclination, therefore it says: *The women that you put at my side, she gave me of the tree . . .* (Genesis 3:12) And the Evil Inclination seduced Eve, causing them death, so the Blessed Holy One stripped the Good Inclination from Adam's body in the Garden of Eden and the garments of him and his wife, as it says: *And they perceived that they were naked* (Genesis 3:7) and he expelled them from the Garden, as it says: *He drove Adam out* (Genesis 3:24) and his mate with him. And he brought them down to the seven lands that are valley, cloud, ruin, land, soil, earth, world.[19] He cried out and ascended.[20] Nonetheless, he was naked, unclothed, he and his wife.[21]

The Evil Inclination is a fallen angel, whose tragedy dates from prehistory. Another midrashic figure, Lilit, the queen of

the demons and *doyenne* of crib death and nocturnal emission, acts as the Evil Inclination's consort. The generations of the patriarchs are an attempt to restore the unsullied nature of Adam before the fall:

> What did the Blessed Holy One do? He reincarnated him as Abraham, and his wife as Sarah. They brought forth impure progeny, Ishmael, the uncleanliness that the snake implanted in Eve. The Blessed Holy One tempered him in a smelting pot of silver, which was mixed with lead and more lead. When he passed him through the fire, the silver was tempered, whitened, and the residue was taken out, this is the tempering of Adam in Abraham. And the impurity was taken out, this is Ishmael, the impurity that the serpent implanted in Eve. And the reincarnation of Eve, Adam's spouse, glowed red in the fire, releasing the impurities and this was Esau, his redness like the blood of slaughter. Since the feminine came through Isaac, the left is called the feminine. Afterward they both emerged in Jacob and his spouse, his seed and his exile is the surrounding pallor. This is, therefore, the meaning of (Job 33:29): *All these things has God done twice, thrice with a man . . .* [22]

The initial generations of covenantal history are devoted to an attempt to correct the fallen state of humankind through the refinement of the Jewish nation's genealogical line. At the same time, the nations that surround the people Israel are made up of the residue of the refining process, implying that the gentile nations contain, genetically, traces of the demonic.

In pure kabbalistic terms, Adam's sin is understood as taking place in the "mind" of the Divine infrastructure, that is, in the first and second *sefirot*.[23] Such an understanding implies that there is a hierarchical set of values in the sefirotic tree. Defilement at a higher level is more serious because it is more intrinsic, affecting the Divine effluence closer to its source. The extent of the sin is debated, in the *Tiqqunim*, by the members of the celestial academy:

> *Yud* is thought, the place where Adam and Abel sinned. *Aleph* is *Keter Elyon*, *Yud* is thought. This sin rose ever upward. R.

> Eliezer said [to R. Shimon]: "Father, aren't there several thoughts? *Shekhinah* is called thought, and it is the *Yud* from ADNY, *Hokhmah* is thought [*maḥshavah*] and *Keter* is *Aleph* from ADNY . . . and there are several *maḥshavot* [thoughts], this above that. As it says: *For one high official is protected by a higher one and both of them by still higher ones* (Ecclesiastes 5:7) and above all of them is the highest, most hidden thought. How many thoughts are there, clothing one another! Clearly Adam only sinned in the thought that is the garment. As it says: *I was afraid because I was naked, so I hid* (Genesis 3:10). It says of Adam: *I hid* and it says of Moses: *Moses hid his face* (Exodus 3:6).[24]

In this text, Rabbi Eliezer, the son of Rabbi Shimon Bar Yoḥai, confines the scope of the sin to the *sefirah Malkhut*. He attempts to qualify the scope of the fall by attempting to obscure the anthropomorphism of Adam's sinning in the upper *sefirot*. These *sefirot* are, bluntly, the "mind" of God, being at the head of the anthropos formed by the sefirotic tree. Rabbi Shimon responds by emphasizing the encompassing scope of the sin and the fall, comparing it to Moses' brazenness following the incident of the golden calf:

> R. Shimon said, "My son, Certainly Adam sinned in all of them, in the thought that is the garment and in the inner thought. Therefore, when Moses said: *Show me your glory* (Exodus 33:18), He said: "*For no man shall see me and live*" for if he merits to see Me, he will live forever. Therefore he said to him: *You cannot see my face* (Exodus 33:20). For there are no countenances here, only unseen countenances. In the place that *'Ilat ha-'Ilot* is known, in the place that He is revealed, the sin of Adam caused Moses to be unable to gaze upon Him, let alone another. For *'Ilat ha-'Ilot* [25] has fled from the thought in which Adam sinned. Therefore it says: *I was afraid because I was naked, so I hid.*[26]

R. Eliezer seems to concede that the sin was of such magnitude that it had repercussions in Moses' spiritual possibilities. Nonetheless, he insists that the sin ruptured only the secondary *sefirah Ḥokhmah*. Essentially he is arguing for the ultimate tran-

scendence and abstraction in God, a principle clearly derived from philosophical rationalism. Rabbi Shimon's prevailing argument for the accessibility of *'Ilat ha-'Ilot*, the most "potential" and infinite aspects of God, is a victory of mystical antirationalism over Aristotelean rationalism:

> R. Eliezer said: "It is nonetheless clear that he did not sin in the higher thought, rather in that which is the garment, and he remained outside in the intellect without the skull. Therefore *I was afraid.* He trembled from that which was within the inner thought *'Ilat ha-'Ilot.*" R. Shimon said to him, "My son, he even sinned in the inner thought, the intellect, from whence comes the seed. It is the flowing of the Tree of Life, the primordial, pure and purified light, three drops of which are implied in the higher *Yud*, with its upper, lower, and middle hook. He mixed their darkness, which separates *'Ilat ha-'Ilot* from the hidden intellect. Therefore, *for no man shall see me and live*, until that very darkness passes away, the inner meaning of *Your sins have made him turn his face away and refuse to hear you* (Isaiah 59:2). For no thought, or eye, can perceive that darkness, till it passes. It is like the lower clouds, of which it says: *Your shelter is in the cloud* (Leviticus 3:44). R. Eliezer and all the fellows and elders of the academy trembled and said, "until now we had not known that the sin was at such a high level!"[27]

Adam sins against his own consciousness through his eating the fruit; he sullies the abstract transcendence of *'Ilat ha-'Ilot* with the divisions and mundane corporeality of the lower *sefirot*. This act, in turn, flaws the potential for human perception of the Divine. The action is truly theurgic, as humankind influences the Divine, and validates theurgic kabbalistic responses to the effects of the fall. This understanding remains faithful to the essential meaning of the text in Genesis, in that Adam and Eve attempt to "become as gods," to attain a Divine level of consciousness.

In response to this transgression, God withdraws from the first two *sefirot*, creating a "garment," or obstacle, between the ineffable and its emanation into the corporeal realm. This same sin was the archetypal gnostic "cutting of the shoots"

(*kiẓẓuẓ ba-netiyot*), a rupture in the processes of the Divine flow,[28] in that God withdrew from the workings of the lower *sefirot*, those closer to the functions of humankind. This rupture, Adam's mixing of the "darkness" into the purity of the higher *sefirot,* sets in play the chaotic struggle of the holy and the demonic, a central part of the world-view of the *Tiqqunim* and *Ra'aya Meheimna.*

The World Trees

The metaphysical catastrophe of the fall influences history in a number of ways. *Tiqqunei ha-Zohar* portrays the trees of the Garden of Eden, the *Eẓ Ḥayyim*, the "Tree of Life," and the *Eẓ ha-Da'at Tov va-Ra*, the "Tree of the Knowledge of Good and Evil," as agents of two aspects of Divinity. Since the inception of theosophical Kabbalah, these World Trees have been understood as representing the realms of the prosaic and the transcendent.

The Tree of Life represents the union of the six intermediate *sefirot*. It is an idealized realm of unity, untroubled by the divisions that afflict the lowest *sefirah Malkhut*. It "has no difficulty from the realm of evil, no dispute from the unclean spirit."[29] According to the *Tiqqunim*, mystical teachings are the doctrine of the Tree of Life, whereas *halakhah*, the legal infrastructure, is the doctrine of the Tree of Knowledge.[30] The Tree of Life represents the idealized Torah. Mundane, corporeal existence was manifestly the realm of the Tree of Knowledge; it was the author's expectation that the adept would seek the empowerment that comes from the Tree of Life.[31]

These ideas are used in many ways to interpret the biblical tradition. Eve's secondary position in her relationship with Adam indicates that she existed only on the level of the Tree of Knowledge.[32] Historically, the first tablets that Moses received at Sinai came from the Tree of Life, but the subsequent tablets, bestowed after the incident of the golden calf, came from the Tree of Knowledge.[33]

The Temple service, in particular, invokes the Tree of Life's imagery. The sacrifice's immolation on the altar and the consumption of oil by the Temple candelabrum (itself a symbolic

tree) represent the ascent of corporeal energies into the ineffable nature of God.[34] The High Priest's worship on the Day of Atonement, the holiest day of the year, is an ascent into the realm of the Tree of Life: "The Day of Atonement . . . is ruled by the Tree of Life, which has no accuser (*satan*) or affliction. From its realm *evil cannot abide with You* (Psalms 5:5). So the servants rest in the Tree of Life, through it they go free . . . "[35]

The Tree of Knowledge alludes to the Oral Torah, the rituals and practices in present existence,[36] the domain of non-kabbalists.[37] These rituals' function is to alter, correct, and compensate for the deficiencies of the present realm. This is accomplished through performance and observance of the precepts of the law: "All the *miẓvot* hang on the tree, some from the branches, some from the roots, some from the trunk. The Torah is called the Tree of Life, whoever eats from it lives forever. There is also a lower tree, whose branches and roots are all the elixir of death, Samael. Whoever transgresses the Torah is nourished and sustained by that tree. As it says: *On the day you eat from it you will surely die* (Genesis 2:17). From it comes all of life's pain."[38]

The Tree of Life represents a realm of unity, whereas the Tree of Knowledge governs a realm of dichotomy and dualism.[39] "It is half sweet, from the right side, and half bitter, from the left side."[40] The ambivalent nature of this tree is represented by a number of halakhic concepts that have a demonic aspect: the mixed multitude (*'erev rav*) of the Exodus account and the public thoroughfare (*reshut ha-rabbim*) that symbolizes the alienation of exile.[41] The Tree of Knowledge governs the realms of secularism and mundanity:

> The Tree of Knowledge rules the weekdays, the Adam of the good and evil impulses[42] as it is written: And the *Lord God formed*[43] *Adam* (Genesis 2:7). It is the Tree of Good and Evil with which Adam sinned. This is Metatron, the servant, ruling the six tractates of the Mishnah, the physical realm, and he presides over the six days of the week, which are either profane or pure, and from it are brought the six tractates of the Mishnah, forbidden and permitted, impure and pure, fit or unfit, in it is *Six days shall you labor and do all your work* and there is no labor but prayer.[44]

If its nature is misinterpreted, the Tree of Knowledge is potentially demonic. It may block or negate higher dimensions of knowledge. In the words of Yiẓḥak Baer: "The bitter waters of the Tree of the knowledge of Good and Evil are euphemisms for secularism, wealth, and other pleasures of the flesh and to the sophistic wisdom of the philosophical theologians, so heuristic and excessive in their talmudic casuistry."[45]

The qualities of division and dialectic that characterize rabbinic scholasticism originate in the duality of this tree: "The Tree of Knowledge requires distinction between the good and evil, just as God distinguished between light and darkness. And one must prune[46] so that the individual can be without evil inclination, and King David cut it away and killed it with his learning."[47]

Rabbinic images of trees are employed as metaphors for the World Trees. *Tiqqunei ha-Zohar* invokes the universal symbol of the master and community as a tree with spreading branches and strong roots relates directly to these World Trees.[48] The classical image of gnostic heresy, "cutting the shoots," *kiẓuẓ ba-netiyot*, is a break in the contiguity of the two trees.[49]

The author of the *Tiqqunim* cites the rabbinic injunction that the practitioner be *tokho ke-varo,* "identical internally and externally." In plain terms, this stricture implies that a religious personality requires consistency, a social injunction that is here reinterpreted in metaphysical terms. *Tokho ke-varo* is interpreted as a portrayal, on the part of the mystic, of the interlocking and overlapping of the Tree of Life and the Tree of Knowledge:

> He is from the Tree of Good and Evil, for he says one thing in his heart and another in his mouth. Who is from the Tree of Life? He who is consistent, internally and externally, mouth and heart equal, about which it says: *He should . . . take from the Tree of Life and live forever.* Of the other, who is not consistent, whose mouth and heart are not the same, it says: *But as for the Tree of Knowledge of Good and Evil, you must not eat from it* (Genesis 2:7). For this is the evil mixing of silver and lead that counterfeits the King's coinage, as in the sin of Eve, when the serpent planted his uncleanliness in her . . .

In this way the talmudic injunction, "Anyone who is not *tokho ke-varo* shouldn't come to the study house,"[51] is amplified by the understanding that *tokho ke-varo* really means "that what is within all the worlds is the same as that which is without . . ."[52] The adept must be spiritually integrated to gain entry into the "study house" of the deeper mysteries. The practitioner must embody the various dimensions of reality, separating the transcendent and the corporeal to rectify the confusion left by Adam and Eve.

The Flood

The world remains in the maelstrom of the flood. Flood traditions and motifs represent the dilemmas of contemporary society. The *Ra'aya Meheimna* and *Tiqqunim* culled many images of antediluvian chaos from the Bible and the Talmud: the talmudic "sea of Torah,"[53] the sea trial of the biblical Jonah, and the mysteriously allegorical *aggadot* about Raba Bar Bar Hanah.[54]

The flood's chaos is a plague of decrees of the harshest, most immediate judgment, which are like the turbulent sea.[55] The spiritual elect, besieged by the forces of corruption take refuge in the ark. The recession of the flood indicates the beginning of a messianic age. The ark is the Zohar,[56] which provides its beleaguered community with shelter and salvific knowledge in the midst of the present chaos.[57]

The raven and the dove of the flood account have particular importance in *Tiqqueni ha-Zohar* and *Ra'aya Meheimna.* In the original account, of course, the raven perishes in the sea, whereas the dove returns to the ark to signal the eventual passage of the elect to safety. Two movements of Judaism are described, one of which failed in its mission, pulled down by the corrupting needs of an ignorant populace. The failure of the raven, the corrupted rabbinate, leaves the "dove" to reveal the redemptive process.

The *yonah*, or dove, represents the *Shekhinah*, who, like the dove, seeks a resting place, with Jerusalem as her nest.[58] The word *yonah* signifies both the willful prophet Jonah and the dove that is the agent of humanity's redemption.[59] The dove is

the trustworthy messenger who archetypally guards her brood with prayers, songs, and praises.[60] The dove also represents Moses, who brings the Torah through which Israel is redeemed.[61] The political dilemma of Israel is portrayed as that of a dove being pursued by an eagle.[62]

As Yiẓḥak Baer has demonstrated, the parable of the dove bears remarkable similarity to a commentary on Jeremiah that originated among followers of the Abbot Joachim of Fiore. The Christian text is pseudepigraphic and apparently dates to 1240 C.E. It compares the ark with the besieged ecclesiastic community. The raven represents the dominant sect, whose fate is to be swallowed up by the crisis, whereas the dove represents the Joachide-Franciscans who will emerge to signal the coming redemption. This commentary also portrays a pantheon of nemeses: Dominican Catholicism, Greek Orthodoxy, the Roman clergy, rationalistic philosophers, and various other corrupting influences.

The possibility of contact between the mystical representatives of two largely antipathetic religious communities is perplexing. Baer was of the opinion that these pietists had been brought into "ideological kinship."[63] Baer theorized that the author of the *Tiqqunim* developed an interpretation of the dove, then came in contact with the Joachide account of the raven and incorporated it into his work. In Baer's words:

> Authors of sermons such as those of the *Ra'aya Meheimna* and the *Tiqqunei ha-Zohar* seem like the Jewish brothers of the wandering mendicant brothers, the spiritualized Joachide Franciscans from whom originated the anonymous commentary on Jeremiah. . . . There is no doubt that the Jewish Kabbalist heard or read the [pseudo-Joachim's] words and wanted to make use of them for his purposes, but he did not succeed in this, or perhaps he was not so brazen as to explain his allusions and left them unclear. He was certainly not so brazen as to apply the Messianic term "Yonah" to one of his own generation.[64]

Yiẓḥak Baer's studies of the *Ra'aya Meheimna* were directed towards tracing the interaction of the author with Christian pietistic circles in Castile. Evidence such as the parable of the dove and

the raven, along with his advocacy of asceticism and self-abnegation pointed, in Baer's view, to a direct link between the two mystical communities. The methodological flaw in such a directed study was the narrow focus of the subject matter. Although there are similarities between these teachings and those of the author's Christian contemporaries, these teaching are not the main preoccupation of the *Tiqqunim* and *Ra'aya Meheimna.* The Zohar literature may borrow literary motifs from many sources, including Christian mystical texts, yet its attitude toward Christianity is savagely negative. In his eagerness to identify links between the author of *Ra'aya Meheimna* and his Christian contemporaries, Baer gave scant attention to the fact that their shared notions reflect the common values of pious ascetics in every culture.

Isaiah Tishby theorized that the raven represents a veiled critique of Moses de Leon, who was said to have profitted financially from the philanthropists who financed the "transcription" of the Zohar.[65] The reverence that the author directs toward the Zohar as a sacred text, however, would seem to belie such a sentiment. If the Zohar was really produced by a wider circle of initiates, then perhaps author of the *Tiqqunim* could revere the work as a whole while expressing disappointment in its principle contributor. The allusions to Moses' fall seem, most likely, to reflect the stormy interaction of mystical and halakhic communities.

The drama of the Day of Atonement is also symbolized by the events of the flood. In this metaphoric scheme, the flood signifies the events of the coming year and repentance is the soteric agency, saving the adherent from annihilation.[66] The predominance of this literary motif caused *Tiqqunei ha-Zohar* to be identified liturgically with the season of penitence from the month of *Elul* through the Day of Atonement. Many editions are divided in such a way as to guide the pious reader through a recitation of the whole *Tiqqunei ha-Zohar* during that forty-day period.[67] Clearly, the flood was popularly perceived as an important and characteristic motif in the *Tiqqunim.*

These interpretations present the flood as a recurring myth of renewal. The symbols and metaphors of the story provide a rationale for the social upheavals and arbitrary tragedies of the author's time.

The Incarnate Demonic

The historical catastrophes that attended the creation, the flood, and the exodus continue in the machinations of demonic. The author of the Zohar and the author of the *Tiqqunim* shared a very great dread of this *incarnate* demonic spirit. Such a notion of an independent realm of evil is close to dualistic heresy, a violation of classical Jewish theism. As such, these kabbalistic traditions balance various contradictory understandings of the demonic.

As has been stated, kabbalistic thought wavered between the poles of Neoplatonic optimism and gnostic pessimism.[68] The former is a monistic understanding of a world nourished and sustained by the outpourings of Divine effluence. The latter posits a barrier between the mystic, mired in the banality and pain of present reality, and the sublime Divinity, in its own abode, forever elsewhere. A gnostic rupture in the Divine effluence may come about through the blocking effect of the *qelippot*. This catastrope creates a voided, demonic context. Similarly, in the Neoplatonic understanding, linear distance between the acme of the Godhead and the lowest hypostasis of the *sefirot* creates an alienation that provides a context for evil.[69] Both doctrines of evil exist *in potencia*, and both possibilities were incorporated into early kabbalistic systems.

The Zohar contains two understandings[70] of the origin of the demonic. One is a mythological, cathartic view of evil as Divine waste, and the other is a philosophical, emanative view, positing evil as part of linear distance from the acme of the Godhead. Both hold that evil emanates from the demonic that has its root in the left side of the Divine. Such understandings of evil preoccupied the early kabbalists of Provence and Gerona.[71] This view is reflected in the views of the Castilian practitioners of "gnostic Kabbalah," the brothers Jacob and Isaac Cohen and Todros Abulafia (himself an important influence on Moshe de Leon). The Cohen brothers seem to have been influenced by the Catharite gnostics of Languedoc, through the intermediary of the Provencal kabbalists.[72] In R. Isaac Cohen's scheme, the demonic originated in the *sefirah Binah*, the principle of Divine understanding in the upper triad of the sefirotic tree. R. Moses

de Burgos posited evil as coming from the *sefirah* of *Gevurah* or Divine Judgment, which emanates out of *Binah*. In each situation, the kabbalist's see evil as nascent in the Divine structure. In the Zohar's emanative scheme, the demonic realm is commonly portrayed as a mirror image of the Divine sefirotic tree, though its power and scope are but a "dry shadow" of the holy emanation, "like a monkey to a person."[73] These mirror images of the sefirotic structure derive from the realm of *tum'ah* (impurity) and are called, variously, the "crowns of sorcery" or the "ten weapons of sorcery and witchcraft."[74]

The Zohar's second understanding portrays evil as originating in the residue of *Din*, which is produced in the same way that the human body produces impurity and waste.[75] Symbolically, these forces of evil and impurity also originate in the dregs of the primordial chaos, *tohu va-vohu*.[76]

The demonic may be incarnate in various ways. In its incarnation as the *yeẓer ha-ra'*, or evil urge, it embodies the act of seduction. In its personification as the *Satan*, or accuser, it is the power of prosecution (*qitrug*) made manifest. In the persons of the *mashḥit* (destroyer) and the Angel of Death, it embodies destruction and death. In the persona of the horned Samael and his mates, it governs the demonic and personifies sexual transgression. There are evil spirits that take charge of various times and periods,[77] and demonic entities that command independent conceptual realms, such as that of falsehood.[78] The processes of the demonic, particularly in its incarnation as the evil inclination, are "as inexorable as leaven in dough."[79]

The demonic is also manifested in specifically masculine and feminine aspects. This male aspect is called *king of the gentiles*[80] and presides over a court of minor demons who serve him.[81] Lilit, the archetypal devouring goddess of crib death and nocturnal emission, is a palpable presence in *Tiqqunei ha-Zohar*'s demonology.[82] She is the incarnate product of incest and miscegenation, *'ervat ishshah u-vitah*,[83] the "shadow" of the *Shekhinah*, who governs the realms of sin and despair.[84] In sefirotic terms, Samael and Lilit are justaposed to the *sefirot Tif'eret* and *Malkhut*.

The author of the *Tiqqunim* is concerned mainly with the incarnation of the demonic in the world of the adept. He pre-

sents a demonological roster with angelic, anthropomorphic demons, and even "Jewish demons," who piously submit to the will of God: "There are three species of them: One species is like ministering angels, another is like human beings, another is like animals; some are wise in the Written and Oral Torah. . . . Ashmedai is their king, with all his family, for haven't we learned of the 'Jewish demons,' who submit to the Torah and the names of the Torah."[85]

Evil is personified in the *yeẓer ha-ra'*, or "evil inclination." The view of traditional Judaism identifies this force with the individual's inner propensity for evil. The author describes the *yeẓer ha-ra'* as empirical and independent, a "Jewish demon" (*shed yehudi*),[86] ruling over the wicked.[87] In submitting to it, one loses oneself to idolatry[88] and death.[89] This shadow is present in anger, pursuing the individual through his emotional weaknesses: "The Blessed Holy One orders bringing gifts to the priest, whose blessings of mercy overcome the anger that is incited in one through the gall, the sword of the angel of death . . . "[90]

The internal struggle against the *yeẓer ha-ra'* is really a struggle against an outside force, Samael.[91] The soul is a battlefield that the holy and the demonic fight to control: "*And a man struggled with him* (Genesis 32:26) for his *miẓvot* and sins were struggling to do battle from the realm of *miẓvot*; *And he saw that he could not overcome him*, from the realm of the sins . . . "[92]

The struggle is unending; for the power of evil corresponds to the adept's own spiritual possibilities: "One has a *yeẓer ha-ra'* along the lines of a lion, like a donkey, like a serpent, one's *yeẓer ha-ra'* goes with your character and the potentials of hour . . ." [93]

This struggle, in the practitioner's personal myth, is an essential fact of existence for "if the Blessed Holy One hadn't created the *yeẓer ha-tov* and the *yeẓer ha-ra',* which are light and darkness, there would have been no sin and *miẓvah* for the man of *Beriah.*"[94] The heroism required for the struggle against the evil inclination comes from the *sefirah Gevurah,* the quality necessary for the battle against passion.[95] The weapon in this struggle is the adept's Torah study, after the rabbinic dictum: "If the *yeẓer ha-ra'* attacks you, take it to the House of Study."[96]

The Demonic in the Social Order

In addition to the adept's inner struggle, the author understood the demonic as manifesting itself most openly in the social order. Demonic elements include the *'ammei ha-arez,* "people of the land" or ignoramuses, and the *'erev rav* or "mixed multitude" of the Exodus account.

The *'erev rav* are at least partially responsible for society's degeneracy. These progeny of Lilit [97] are *inherently* flawed or inferior members of the Jewish community. According to the metaphor of the *Tiqqunim,* the *'erev rav* have the worth, to society, of fertilizer decaying in a garden: "This is the realm of the mixed multitude: garbage is mixed in the garden, to grow seeds from the realm of the Tree of Knowledge of Good and Evil, from the realm of idolatry that is called Saturn, Lilit. It is rotting garbage, because of the excrement mixed with all kinds of filth and reptiles with dead dogs and asses thrown upon it . . .[98]

Besides being agents of decay, the mixed multitude generate ritual impurity, a halakhic status that Kabbalah fetishized as actively demonic. Not only are the pious condemned to exile, but the *'erev rav,* who are under the command of Satan,[99] are banished among them:[100] "Lilit is the Mother of the *'erev rav,* who pollutes through sitting like a menstruous woman. So also, the *'erev rav* defile wherever they sit, as a menstruous person would, for any of the righteous who must sit among them."[101]

The great fallen biblical races, the *Amaleqim, nefilim, gibborim, refaim,* and *anaqim,* make up yet another demonic caste in contemporary human history.[102] They are also incarnate in the arrogant generation of the Tower of Babel, ignorant, brazen, and philanthropically inconsistent. These five races, primordial enemies of Israel, are Judaism's contemporary nemeses. To the pietistic author, each of these five groups represents one aspect of social malaise. This typology further demonstrates his alienation from the communal leadership and authority.[103]

Amaleqim, "Amalekites," are distinguished by their lawlessness. They corrupt the young and the spiritually weak, just as the biblical Amaleq attacked the younger and weaker Israel-

ites. *Nefilim,* the fallen angels (cf. Genesis 6:4), have allowed philosophy and heresies to corrupt their belief and thus fell from their spiritual plane. *Gibborim*, the biblical "men of renown" are characterized by their social self-aggrandizement. In Yiẓḥak Baer's opinion, these are the court Jews with their intrigues. *Refaim*, in a play on the Hebrew *rofef*, "soften," are those who "soften" their religious observance to assimilate.[104] The *anaqim*, "giants," are the wealthy, who are miserly with their support of the mendicant scholars.[105] A subtext in the presentation of these typologies is Kabbalah's ongoing polemic against the corrosive influence of philosophical rationalism on the observance of the commandments.

The *bor* or "ignoramus" is another agent of the demonic. This is understood as a multivalenced term, meaning either "pit" or, roughly, "boor." *Tiqqunei ha-Zohar* explores this multivalence, quoting the talmudic dictum *Ein bor yere ḥet* (the *bor* cannot be in fear of sin).[106] *Bor* signifies, as well, the pit into which Joseph was thrown by his brothers.[107] According to a well-known midrash,[108] the pit was full of snakes and scorpions, which are interpreted as "famine, thirst, weeping, fasting, and darkness."[109]

One's social caste is intrinsic, deriving from the state of the practitioner's soul:

> There is a soul that is like a slave, as it says: *When a man sells his daughter as a slave* (Exodus 21:7). There is a soul that is like a common maidservant, even as there are people who are slaves, and sometimes the soul reincarnates, as it says: *The dove could find no rest for the sole of her foot* (Genesis 8:9), and the evil inclination chases after it to enclose it in a body, which is the maidservant of the evil inclination, which is a Jewish demon![110]

The author of the *Tiqqunim* polemicizes against various community members and agitate for the moral betterment of the community or individuals. Yet, because the state of the individual's soul is intrinsic, this polemic can improve their behavior to only a certain degree. The possibilities of flawed souls remain limited:

> The Masters of the Mishnah taught that there are those who are like ministering angels. These are the sages who know what has been and what will be, and in their image on the earth are the masters of philosophy, the astrologers of Israel who know what has been and what will be from the signs of the waning of the sun and the moon, every star and constellation and what the world shows them. And there are those who rut like animals; the Masters of the Mishnah taught that they are like reptiles, their daughters are like vermin, of whom it says: *Cursed be he who lies with any beast* (Deuteronomy 27:21). They hate the sages, the Masters of the Mishnah, who are truly like the ministering angels. Thus the Masters of the Mishnah taught one only seek guidance from one who is like an angel of the Lord of Hosts. And there are others, Masters of the Secrets of the Torah, Masters of qualities who inherit their souls from the realm of the holy monarchy that is made up of the ten *sefirot*. For whoever inherits this and is worthy of it is worthy of the undivided ten *sefirot*.[111]

Hence the spiritual state of the various community members of the Jewish community ultimately rests on the condition of their souls. Such a condition can be improved only through exposure to the secrets of the Kabbalah through the efforts of the *maskil*.

The enmity between the learned and the *'ammei ha-areẓ* dates from the revelation at Sinai.[112] Nonetheless there is the possibility of a positive model of religious naiveté in the figure of the "good" *'am ha-areẓ*.[113] It is not surprising that, having maligned the scholars of the day so roundly, this mystic would present a model of naive, popular piety.

The triumph of the demonic is Israel's exile and subjugation by the nations of the world. This situation is mediated by the angels and demons, who administer the fate of Israel and the gentiles. The *Tiqqunim* are more conciliatory towards Islam than toward Christianity,[114] whose very nature is demonic. References to *Edom* and *Esau* refer to the Christian world,[115] whereas Islam is symbolized by *Miṣraim*, Egypt. Traces of anti-Christian polemic surface in dialogues between patricians and Jews based on rabbinic models.[116]

The world of chaos certainly awaits the redemption at the end of history. The Messiah who haunts the *Tiqqunim* and *Ra'aya Meheimna* is suffering and destitute, pursued by predators and abused by the rich. His nature is aptly portrayed by the suffering servant of the fifty-third chapter of Isaiah, languishing, imprisoned by the forces of evil.[117] This suffering Messiah is distinct from the heroic Davidic paradigm. Each of the traditional images of the Messiah is necessary, as the two Messiahs represent two sefirotic aspects of the redemption: "In the last redemption, [God] will send two Messiahs with you, according to the two wings of the dove, for in the fourth redemption you will be like a torso without limbs. Initially Israel was like a torso, and you [Moses] and Aaron were like the two dove's wings, with which Israel flew."[118]

In *Ra'aya Meheimna* and *Tiqqunim*, messianic associations are attached to the figure of Moses, the "once and future" leader, more than to any other figure.[119] The talmudic tradition of the forty-nine gates of awareness[120] that were given to Moses is interpreted in sefirotic terms. The seven lower *sefirot* each contain, potentially, seven further *sefirot*, leading to the charged figure forty-nine that indicates the level of Moses' consciousness. The Messianic age will bring a renewed Torah from Moses, encompassing the union of the lower and the intermediate *sefirot*:

> At the end of Moses' life in the last generation, he will reveal *Only that shall happen which has happened* (Ecclesiastes 1:9). . . . There is no generation less than 600,000, of which it says the *promise He gave for a thousand generations* (Psalms 105:8) and he [Moses] extended through every generation, in every saint and sage that preoccupies himself with Torah, up to 600,000, to correct the blemish of each one. And the meaning of the term is *He was wounded because of our sins* (Isaiah 53:5) that he is weighed against all of them, as the Masters of the Mishnah said[121] that one woman bore 600,000, implying Moses who is like 600,000.[122]

Moses is the valiant enemy of the realm of *qelippah*.[123] When he is overcome by catastrophes of misjudgment, his punishment is death and burial "in the Mishnah," entomb-

ment in the mundanity of the exoteric tradition.[124] As will be demonstrated in the fifth chapter of this study, Moses' fall is interpreted as an entanglement in the purely legalistic and casuistic dimension of the law. This flawed understanding is seen as a kind of violence against the Torah, as opposed to the Zohar's form of mystical speculation.

The State of the Shekhinah

The qualities of brokenness and disorder that characterize the nature of present existence are inherent in the *sefirah Malkhut*. This *sefirah* is the context into which the Divine effluence of the other *sefirot* flows. Because it is the beginning of existence, the base of the sefirotic tree, *Malkhut* is where humanity encounters the Divine. As is widely known, *Malkhut* is most often evoked in the figure of the *Shekhinah*, the symbolization of the Divine feminine.

The symbolic imagery for the *Shekhinah* is the richest of all the theosophic Kabbalah. This process of symbolization is quite evident in the *Bahir*,[125] the earliest work of theosophical Kabbalah. The *Bahir* personified the *Shekhinah* archetypally as bride,[126] princess, *ecclesia* of Israel, and simply *Shekhinah*. The *Bahir* also symbolizes the *Shekhinah* archetypally as earth, moon, citron, and date.

Tiqqunei ha-Zohar draws from the rich store of images for this *sefirah*. A number of characteristic symbolizations may demonstrate the author's preoccupations. In levirate marriage and annulment, she is the shoe of rejection, because she represents the banality of the physical dimension.[127] Elsewhere, the *Tiqqunim* portrays the *Shekhinah* as the *ur*-mother, mistress of the Divine house,[128] bound to Israel and bearing her vicissitudes,[129] the earthly incarnation of the Divine.[130] She has a special relationship with the sages, for "in exile, she rests on the Torah students like the Divine spirit that hovered over the watery chaos."[131] Positive images of the *Shekhinah* portray her as the *pardes* (garden) of the Torah, in that she encompasses the four exegetical levels of PaRDeS.[132]

Shekhinah embodies a number of dichotomous relationships. She encompasses both the negative potentials of the

sefirah Gevurah on the left side of the sefirotic tree and the positive qualities from the *sefirah Ḥesed* on the right side.[133] The unification of both aspects takes place through the actions of the demiurgic figure of Metatron.[134] The condition of *Malkhut* is itself a mixture of good and evil;[135] its qualities of embodiment and incarnation are constantly shifting: "Like silver mixed with dross, she is a tree whose bark is unclean from without while its essence is sweet within . . . "[136] This dual nature is acknowledged in the prohibition of mixing wool and linen in one garment, which is a metaphysical expression of the dual nature nascent in *Malkhut*.

These themes of wholeness and partiality are evoked in the seven week transition from the Passover to the Shavuot festival. The Passover table's broken *maẓẓah* represents the demonic realm of the left, while the whole *maẓẓot* that envelope it derive their sacredness from the redemptive, inclusive realm of *Tif'eret*.[137] In kabbalistic terms, the *leḥem 'oni*, "bread of poverty," represents the union of the *sefirah Yesod,* the nexus of sexuality, and *Malkhut*. In this way, wasting bread is compared to the taboo of masturbation, which is, after all, "wasting seed."[138] These images of incompleteness and completeness are mirrored liturgically in the recitation of the complete *Hallel* prayers on the first day of the festival, followed by the incomplete *Hallel* on the subsequent days.[139] In this way, the mystical experience of Passover invokes the pathos of the *Shekhinah* in her exile, at the outset of the redemption. The ensuing forty-nine days are a meditation on the repair of the seven intermediate *sefirot* to unify them by the festival of Shavuot, which commemorates the theophany at Sinai.

The Immanence of God in *Tiqqunei ha-Zohar*

The chaos that is rife in the created world is mitigated, to some extent, by the immanent presence of God. Isaiah Tishby and Gershom Scholem[140] have portrayed a doctrine of Divine immanence specific to the *Ra'aya Meheimna* and the *Tiqqunim*. *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* employ the doctrine of the four worlds of creation, *Aẓilut, Beriah, Yeẓirah* and *'Asiyyah*. According to Gershom Scholem,[141] the doctrine of the four worlds may have

derived from contemporary gnostic ideas. It also owes much to early Kabbalah's adoption of the Neoplatonic concept of hypostases, progressive emanations of Divine effluence.

The Zohar hardly explores the juxtaposition of the terms *Bara-Yaẓar-'Asah.*[142] It describes the *sefirot* as extensions of God, linear hierarchies of Neoplatonic, hypostatic emanation. The higher *sefirot* are necessarily closer to the essence of the Godhead, whereas the lower *sefirot* are that much more alienated from this pure essence. The undifferentiated, abstracted Divine is called *Aẓilut,* or emanation. This undifferentiated realm is also called the *'alma de-yiḥudah,* or "world of unity," as opposed to the *'alma de-perudah,* or "differentiated world." The ultimate abstraction is also called *Ein Sof,* "infinity," or *Ayin,* the "nothingness" that stands at the peak of the Godhead.[143]

Tiqqunei ha-Zohar and *Ra'aya Meheimna* use of this idea, showing the influence of the *Masekhet Aẓilut,* an early fourteenth-century work, as well as the writings of R. Isaac of Acre. Scholem noted, in the *Tiqqunim,* three applications of the doctrine of the four worlds.[144] The first consists of the worlds as denoted without their formal names.[145] The second usage involves the terms *sefirot of Aẓilut, sefirot of Beriah* and so forth.[146] Finally the worlds are expressed anthropomorphically the structures "Adam of *Aẓilut,* Adam of *Beriah.*"[147] For example,[148]

> Primordial Man [*Adam Qadma'ah*] [is] from the realm of purity, for there is another *Adam,* from the realm of impurity, and what's more, there are three "Adam's": Primordial *Adam,* who is the *Adam* of *Beriah, Adam* of *Yeẓirah, Adam* of *'Asiyyah* from the realm of purity. And there is another from the realm of impurity, the worthless *Adam* (*Adam Beliyya'al*), a man of sin, the Evil Inclination. The good *Adam* is the Good Inclination, as the elders have said (Ecclesiastes 7:14) *The one no less than the other was God's doing . . .*

The anthropomorphic employment of the doctrine of the worlds also posits a separate realm of the demonic. This *Adam Beliyya'al* is apparently a shadow of the Adam of *'Asiyyah,* the lowest world. Otherwise, there does not seem to be an independent realm of the demonic associated with this doctrine, only a

duality at the level of *'Asiyyah* much like the phenomenon of the demonic at the *sefirah Malkhut*.

Tiqqunei ha-Zohar and *Ra'aya Meheimna* understand the *sefirot* as *vessels* for the essence of God. These vessels are distinct, but not entirely separate, from the undifferentiated unity of *Aẓilut*.[149] In these later compositions, the emanation of the Divine takes place across three realms: *Ein Sof*, the infinite abstraction of God; *'aẓmut*, the essence of God; and *kelim*, the vessels.[150] The *sefirot* are powers or qualities of God, but they have no existence in and of themselves.[151] They are called *temunat ha-Shem*, the "image of the Divine," the medium through which the immanent Divine reigns equally in all dimensions of existence.

According to this doctrine of immanence, *'Illat ha-'Illot*, the "Cause of Causes," the most transcendent aspect of God, extends through the medium of the *sefirot* into corporeality.[152] One common paradigm of this immanent emanation is the linear understanding of the emanation through the name *YHVH*.[153] In this paradigm, each letter of the Divine name represents one or more *sefirot*, so that every recitation of the name in prayer is a meditation on the sefirotic structure of the the universe. All the names and *kinnuyim* of God are signs, pointing to the *sefirot*, which in turn point to the Divine.[154]

'Illat ha-'Illot is distinguished by its dynamic qualities. In the *Ra'aya Meheimna* and *Tiqqunim, Ein Sof*, "Infinity," is identified with *'Illat ha-'Illot* and also with *Keter*, the uppermost *sefirah*.[155] At these levels of *Aẓilut*, there is unity of the essence and the *sefirot*: "One doesn't say of *'Illat ha-'Illot*, 'He said to *Keter*, let us make man . . . ,' He said to them 'Let your ears hear what your mouth says . . . '[156]

This allusive remark indicates that the doctrine of God's immanence preserves the personal God of the Bible from the Zohar's monistic tendencies. The theological applications of this doctrine of immanence bring kabbalistic theology from the detached, monistic stance of the Zohar into a "theistic, personalistic"[157] understanding of God, creator and first cause, whose existence transcends all corporeality and is distinct from the Divine essence. The mechanistic formulations of the Zohar

and the abstractions of Maimonidean theory were reformulated in a manner more theologically consistent with classical prophetic understandings of God's relationship to humankind.

In the *Tiqqunim*, God retains a quality of extreme hiddenness but is also present in the corporeal world. Hence, even the most divided and fallen aspects of the *Shekhinah*'s realm of *Malkhut* are redeemed by God's immanent nature. The Divine is available to illuminate the adept or the simple pietist with the personalism of the biblical God, who may be approached by anyone but particularly by His elect. Like Noah, the Patriarchs, and Moses, the *maskilim* are enfranchised to approach God and petition for the redemption of the people. Thus, the cataclysmic events of Genesis continue to unfold in the author's unified myth of present chaos.

5

Halakhah and Kabbalah

Tiqqunei ha-Zohar and *Ra'aya Meheimna* portray the *maskil*'s relationship with agents of the exoteric Torah, the rabbis who apply legal authority, in complex and ambivalent terms. This relationship is generally interpreted as comprising a critique of *halakhah,* the legal dimension of rabbinical Judaism. The substance of this critique was utilized in the theoretical literature of the Sabbatean and Ḥasidic movements.

The conflict between the halakhic and kabbalistic traditions originates in the distinctions between the Torah's mystical nature and its exoteric character. In most cases, the practitioner was forced to choose between a mystical consciousness and a legalistic consciousness.[1] The *Tiqqunim* and *Ra'aya Meheimna* conduct a polemic, advocating the former over the latter.

The Two Torahs

The *Tiqqunim* and *Ra'aya Meheimna* portray two aspects of the Torah: the Torah of *Aẓilut* (emanation) and the Torah of *Beriah* (creation). The doctrine of the two Torahs is a mythic expression of the distinction between the Torah's exoteric and the esoteric levels. The author of these works derived this idea from certain dualistic images in the Bible.

In mythic terms, these two kinds of Torah were conceived separately, in the aftermath of the fall. They originate in the two World Trees in the garden of Eden. The *Eẓ Ḥayyim,* or Tree of Life, is synonymous with the Torah of *Aẓilut,* whereas the *Eẓ ha-Da'at Tov ve-Ra',* or Tree of Knowledge, is identified with the Torah of *Beriah.* The model practitioner is the *ẓaddik* (saint) of the Tree of Knowledge, rather than the mere "man" of the Tree of Life.[2]

Moses' breaking the first tablets of the Torah, in the incident of the golden calf, was another catastrophe that exacerbated the division between these two aspects of the Torah.[3] The first tablets represented the spiritual essence of the Torah, the Torah of *Aẓilut,* which is now available only to mystics. The second tablets constitute the Torah of *Beriah,* which is characterized by historicity. Its commandments are the product of this Torah's shell or *qelippah.* Hence, preoccupation with the mere commandments is an embrace of the most extraneous, irrelevant aspect of the Torah.

The two Torahs' functions are also understood in sefirotic terms, as stages in the path of the emanation of Divine effluence. The Torah of *Aẓilut* comprises the energies of the *sefirah Ḥokhmah* that are gathered under the *sefirah Tif'eret.* This is the undifferentiated Torah whose origins precede the creation of the world.[4] In one example from the *Tiqqunim,* the *maskil*'s relationship with the Tree of Life, and its accompanying Torah of *Aẓilut*, is depicted in terms of a halakhic metaphor:

> The Masters of the Mishnah taught:[5] *One doesn't climb a tree or straddle it or use it.* I ask you, O Holy Spark, not in the simple, physical manner of the Masters of the Mishnah, but in the secret way, the spiritual way, as it says: *The maskilim will shine.* He said to him: "O venerable sage,[6] I will tell you, for you are from the realm of the Tree of Life, which is planted in the Sabbath Queen, which needs no person to tend it, as has been learned:[7] *He who uses the crown will depart.*[8]

The speaker asks Shimon Bar Yoḥai to explain the law in which trees may be part of a Sabbath boundary. The law is a metaphor for the way that the Tree of Life is defiled by the

prosaic legalism of the Torah of *Beriah.* Using the Tree is like violating the *eruv,* the Sabbath boundary portrayed metaphorically as the boundary between the sacred and the profane.

The Torah of *Beriah* relates to the realm of the *Shekhinah,* the realm of the differentiated world.[9] This Torah is the outer garment of the *Shekhinah,* its debased aspect.[10] There are dangers in mistaking the essence of the Torah for its garment. The perverse behavior of the rebelious son, as portrayed in the Passover liturgy is one example of this mistaken world-view:

> There is a Torah of *Beriah* and a *Ḥokhmah* of *Beriah* and a *Binah* of *Beriah* and so it is with all the qualities (*sefirot*). In this Torah the son may be without *miẓvah* and *miẓvah* separated from the Torah. Hence: the rebellious son. But from the realm of *Aẓilut* there is no separation. One is in no danger of sin; and there is no punishment and no reward and no death. This Torah is the Tree of Life, the reward of the world-to-come, for this Tree of Life is called the world-to-come. But for the rebellious son, it is not called reward because this son did not strive in the Torah to receive a reward, not in action, speech, or thought. [11]

The rebellious son is a metaphor for the practitioner of the exoteric Torah, the legalist or rationalist who sees no deeper meaning to the commandments than their exoteric nature.

There is an internal contradiction in the doctrine of the two aspects of the Torah. The exoteric levels of rabbinic scholarship, preoccupation with the biblical text and the law, are also essential aspects of the Divine, not misapprehensions of it. Yet they remain a covering for the primordial, inner Torah. *Halakhah* determines the adept's corporeal existence, but kabbalistic wisdom is understood as the vessel for the channeling of Divine effluence, the stuff of enlightenment.[12]

The potentially antinomian possibilities of this doctrine engrossed the Jerusalem scholars of Jewish historiography: Yiẓḥak Baer, Gershom Scholem, and the latter's disciple, Isaiah Tishby. These scholars were influenced by the subsequent application of these ideas, particularly their eschatological aspect, in the Sabbatean heresy.

Gershom Scholem defined the tensions regarding Torah and law in the *Tiqqunim* in terms of two questions: the relationship of the Torah to the fall of man, and the messianic Torah.[13] In Scholem's view, the author of the *Tiqqunim* recognized the legitimacy of rabbinic Judaism. He also, however, viewed rabbinic Judaism as a mediating garment, which would be removed in the messianic age. According to Scholem, the author considered the Oral Torah as the less legitimate version of reality. This understanding had a definite utopian-eschatologian application, which was to find expression in Sabbateanism.[14]

Yiẓḥak Baer understood the doctrine of the two Torahs as a revolt against the rabbis of the age, part of a pattern of uprisings against leadership of all the Western religions. All the same, he did not view it as a campaign against rabbinic Judaism. According to Baer, the author's ambivalence towards the *halakhah* derived from the tension between Jewish survival in the Diaspora and national yearnings. Out of this tension came a great yearning for the creation of a new Torah that would be wholly godly. Its practitioners would necessarily be pious ascetics primarily concerned with values of devotionalism, humility, and simplicity of thought.[15] This understanding is in keeping with Baer's general preoccupation with the eschatological and social aspects of the *Ra'aya Meheimna's* teachings, particularly as they resembled the writings and doctrines of his Christian contemporaries.

Isaiah Tishby has assembled the most exhaustive review, to date, of the various contradictory statements regarding the Torah in his master work, *Mishnat ha-Zohar.*[16] Tishby considers the author's distinctions and contradictions potentially irreconcilable: "[*Ra'aya Meheimna* and *Tiqqunim*] have a peculiar understanding of the role of the Torah. Rather than a harmony between the various aspects of the Torah, there is a confusion of divisions and chasms, with images of bitterness and ugliness. It is a Torah of changed intent, with images of exile and alienation predominating over enlightenment and spiritual purity. This area is also rife with internal contradictions."[17]

After an exhaustive analysis of many of the references to the exoteric tradition, Tishby concludes:

> I see no way of resolving such a multitude of inconsistencies. On the one hand, the author extols the *halakhah*, its literature, and those who teach and study it. On the other hand, he despises them as the straw and waste matter of the Torah, or as asses, and agents of the demonic. Any attempt to bridge the gap between these two diametrically opposed points of view is doomed to failure. . . . We find ourselves face to face with an extraordinary kabbalist who, for unknown reasons, perhaps connected with his own personal psychology or with some social situation, tried to have the best of both worlds, seeking both to glorify and destroy rabbinic tradition. . . . My view, in brief, is that the author of the *Ra'aya Meheimna* had antinomian tendencies, but was careful not to express himself entirely negatively, even with respect to the Messianic age.[18]

Perhaps a review of the author 's portrayal of the tension between Kabbalah and *halakhah* will further clarify his attitude toward the *halakhah* and its agents. Rather than examine every contradictory reference to the subject, I will examine themes that are recurrent or, in the case of contradictions, dominant.

The Mystic and the Law

The *Tiqqunim* and *Ra'aya Meheimna* seem to view rabbinic casuistry as unrelated to the principle aim of contemplative study, the redemption of the *Shekhinah,* the realm of present existence. The legal system of *halakhah* is often portayed as debased and temporary. This legal structure will, inevitably, be supplanted by the idealized and unrealized law that lies nascent in the secrets of Kabbalah.[19] Throughout the *Tiqqunim* and *Ra'aya Meheimna,* the author yearns for release from the rigid mentality of rabbinic casuistry.

In deprecating the exoteric level of the Torah, the author uses a number of midrashic and kabbalistic hermeneutical categories. One of these was the acronym *PaRDeS*, a term that was apparently originated by *Moshe de Leon. PaRDeS* distinguishes the levels of the exoteric and esoteric Torah in the following terms: *peshat* (simple meaning), *remez* (allegory), *derash* (midrash), and *sod* (the esoteric meaning).[20] Two changes in terminology are characteristic of the *Tiqqunim's* typology: the

use of the term *re'ayot*[21] instead of *remez* and the denigratory *pi shoneh halakhot*[22] instead of *peshat*.[23] The strength of the *PaRDeS* formula is that it implies that the four levels of the Torah are coexistent with one another. This conciliatory position derived from classical rabbinic understandings of the Torah's multiplicity of meaning. The author of the *Tiqqunim,* however, utilized the typologies of *PaRDeS* to stress his pejorative view of the literal meaning of the text.

The four dimensions of the Divine text are also metaphors for the cosmic structure and the stages of mystical inquiry. The achievement of the Torah's fourth and deepest level, *sod,* is the goal of mystical quest. This is in keeping with another important theme in the *Tiqqunim,* that of transition from demonic triunity to redemptive quaternity. Elsewhere, however, these four aspects of the Torah are described as sustenance for the soul,[24] the *merkavah* or vehicle of enlightenment.[25]

Tiqqunei ha-Zohar and *Ra'aya Meheimna* employ the signifiers *peshat,* the simple meaning of the text, and *pesaq,* the determination of the law, to deprecate the significance of the exoteric Torah. In fact, the author interprets many technical expressions of the halakhic process as signifiers for aspects of existence in the realm of the *sefirah Malkhut.* In this way, the Masters of the Mishnah and the *posqei halakhot,* "determiners of the law," abuse the *Shekhinah* in her bitter exile.[26]

The questions, contradictions and lack of resolution that characterize the Talmud represent hidden and inchoate aspects of present existence. As such, they are instruments of survival in the benighted realm of *Malkhut:*

> With the addition of the letter *vav, pesaq* [literally, halakhic judgment] becomes *pasuq* [literally, verse]. The verse that contains all halakhic decisions, that are the *Shekhinah, tashbap,*[27] *shama'nu,*[28] *shitah,*[29] *tiyuvtah,*[30] *tosefta,*[31] *haggadah, tayqu*[32], *tania, Kabbalah, halakhah, mishnah, baraita, qushia,*[33] *maḥloqet, ḥumrah,*[34] and *qulah.*[35] The *Shekhinah* is in the question, which the sage asks relevantly and answers according to the *halakhah.*[36]

The confusion and randomness of the Talmud seem to derive from the absurdity of present existence. The author ma-

ligns that dimension of existence, the *halakhah* that governs it, and the rabbis who propagate *halakhah.* The realm of plain meaning is also described as demonic as a serpent's bite.[37] Even the cantillation point *sof pasuq,* "end of a verse," refers to *sof pesaq halakhot;* that is, "the end of law making!"[38] The Talmud itself is portrayed as a barrier, blocking the individual from the attainment of kabbalistic illumination. This relationship is even expressed in a halakhic metaphor: *halakhah* is like the stagnant water brought into the purifying pool, whereas Kabbalah derives from the pure rivers that nurture both the Garden of Eden and the Tree of Life.[39]

The Typologies of the Legalist and the Mystic

The author of the *Tiqqunim* objects to the halakhist's social role in a manner in keeping with his critique of the Jewish community.[40] Satirically, he refers to them as the *ḥamorei ha-Torah,* "donkeys of the Torah."[41] More lethally, they are also portrayed as venal opportunists, motivated by the desire for personal gain:

> Many masters of study, colleagues of yours, nightly cry out contradictions in the Oral Torah, crying like dogs who say "Hav hav!", as it is written (Proverbs 30:13) *The leech has two daughters, "Give" and "Give."*[42] Give us wealth in this world, give us wealth in the next world, as it is taught:[43] *Learn much Torah and you will be given much reward.* And there is no one who is occupied with the Torah in order to raise the *Shekhinah* from the Diaspora and to unite her with the husband, for their eyes are blind, and their hearts are sealed.[44]

The author of the *Tiqqunim* reordered the classical hierarchies of rabbinic authority. In a series of Hebrew puns, the talmudic scholars are portrayed as slaves in Egypt, embittering their own lives with the stringencies and refinements of the law: "The Masters of the Mishnah said: *They embittered their lives with hard work [avodah qashah]* (Exodus 1:14) with difficulties *with mortar [ḥomer]* with *kal va-ḥomerz*[45] with bricks [*levenim*] with tempering [*libbun*] of the *halakhah, with all the work in the field, that is baraita,*[46] *with all their work,* that is Mishnah."[47]

Elsewhere, this anonymous kabbalist employs plainly medieval imagery to illustrate the relationship between the halakhist and the mystic. The halakhists are portrayed as *ba'alei terisim,* "shield bearers," foot soldiers for the knights of the Kabbalah: "A voice calls out in the Academy: 'How many of you are shield bearers of the Oral Torah, come to do battle with the serpent?' "[48]

The actions of the shield bearers, however, are by definition futile: "The shield bearers come into the Academy; yet with their leniencies and stringencies, *They turn this way and that and there is no one* (Exodus 2:12)."[49]

The "shield" of the Oral Law is akin to the classical kabbalistic symbol of the *qelippah,* or shell, which separates the individual from the Divine.[50] Each is a barrier to deeper, more profound knowledge.

For the legalist and the mystic, coexistence is possible only if the legalist accepts a secondary role, creating the context for the mystic's erotic quest. *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* employ two models to describe the positive function of the halakhists, the model of the foot soldier and the model of the stonecutter. In one text in particular, they play these roles almost simultaneously, storming the fortress of the *Matronita,* or *Shekhinah,* and building her a trysting place for union with the Godhead:

> There are men who exert themselves in the Oral Torah for its own sake; they are its artisans. There are those who cut stones, mountains and mighty rocks. Afterwards they perfect them with questions and of them it says: *Build it of whole stones* (Deuteronomy 27:6). With them they make many buildings for the King and Queen to dwell in. These decisions are garments for the Queen, they cut many facets into them, then perfect them with many questions, in which the *Matronita* may appear before the King. And at that time *you will see it as an everlasting covenant* (Genesis 9:16). These are the garments of the high priest, the four white garments and the four golden garments.[51]

At this point, the chisel of the stonecutter is transformed into the weapon of the foot soldier, as the halakhists become the infantry of the Divine army:

> These garments are the decisions of the shield bearers that come from the study house, who cut and set them with their tongues as with swords and lances, like horsemen on dry land and the sea, which are themselves the Written and the Oral Torahs. Happy are they, with the King between them, the central pillar, that encompasses the Written and Oral Torahs, which are given from the right and the left, with which they make war. Woe to those who go to battle without the King, of them it is written (Psalms 19:4): *There is no utterance, there are no words, whose sound goes unheard.* All of the artisans are found in the inner[52] Oral Torah as it says: *All the honor of the princess is within* (Psalms 45:14).[53]

The midrashic image of the hammer on the rock, giving off sparks in every direction, is the classical expression of the Torah's multiplicity of meaning.[54] In a further exploration of the image of stonecutting as a metaphor for rabbinic casuistry, the creation of Oral Torah is compared to Moses' violent striking of the rock at *Merivah* (Numbers 24:21). This catastrophe amounts to the rape of the *Shekhinah:*

> Moses' rock, of which it says: *You will speak to the rock before their very eyes and it will yield its water* (Numbers 20:8)—this is a Divine voice, on which is contingent only speech and supplication. But the maidservant is another rock that is called *Mishnah,* the feminine, slave, servant. Of it it says: *A slave cannot be disciplined by words* (Proverbs 29:19); rather he strikes it and connects from it various decisions and collects them and they are called collected . . . with no flow of wisdom or *Kabbalah.* My rock is called the Princess, so it says: *You will speak to the rock before their very eyes and it will yield its water,* with words and persuasion, like a Princess. Since he forced her and struck her, death was decreed for him. For one who refuses the *Matronita* incurs the death sentence, all the more so one who forces the princess. So it was decreed that he should not enter the land of Israel, to be buried in a strange land.[55]

Moses' violent disobedience creates a flawed tradition. His offense bars him from the land of Israel in the same way that casuistry bars the adept from enlightenment. This flawed

hermeneutic originates with Moses, the *Ra'aya Meheimna* himself:

> You are the one of whom it says: *And he struck the rock* . . . (Numbers 24:21). For the Blessed Holy One instructed you to speak to the rock, and you did not do so, for if you had done it through speech they would be studying the Torah with no doubt, with no question and dispute. Because it says of you: *And he struck the rock* and nothing came of it but single drops, so the Masters of the Mishnah are like those who strike the rock. Their tongues are like a hammer striking the rock, they decide many halakhic decisions, which accumulate drop by drop.[56]

The motif of Moses' striking the rock reinforces the comparison of scholasticism to stonemasonry. The debased and degenerate *halakhah* is "the burial place of Moses."[57] Elsewhere, the rabbinic tradition is portrayed as a mining expedition that ends in disaster for its participants:

> Many Masters of the Mishnah have descended to the depths of the *halakhah* and have found the date of the liberation. Yet they have descended there and they have not escaped. Even though their language is like a hammer splintering a rock, their hammer is too exhausted to penetrate that rock, and whoever has done so without permission has been bitten by the serpent. And there are others who penetrated it until they came to the bottom of the primordial abyss, from which they have not escaped. . . . The Messiah, son of David, has fallen there with the Messiah, son of Joseph![58]

The halakhists lack the wisdom to predict the date of the messianic age, and their attempts lead to disaster.[59] The motif of the stonecutter predominates over that of the foot soldier. Rather than drawing off the flowing waters of kabbalistic wisdom, the halakhist chips and smashes the opaque crust of the Torah in images that invoke both violence and futility. The rabbinic hermeneutic is an act of violence against the Torah's essence.

Pardes

The well-known Rabbinic statement about the four who entered the *Pardes,* or mystical orchard, was particularly important in kabbalistic hagiography. The account stresses the pitfalls of the mystic quest and the idealization of Rabbi Akiva, who "entered in peace and departed in peace," as the paradigm of the integration of Law and mysticism.[60] This seminal account is, oddly, largely unexplored in the main sections of the Zohar.[61] It is cited repeatedly in the *Tiqqunim*[62] and *Ra'aya Meheimna,*[63] where it is presented as an example of the risks of mystical ascent. The author readily equates the Pardes, as orchard, with the multi-tiered hermeneutical PaRDeS.[64]

In the Tiqqunim, the four adepts parallel the four heads of the river that flowed through Eden, another mythical orchard.[65] In a pun, the river *Pishon* is *pi shoneh halakhot,* the "mouth teaching *halakhot,*" the Oral Torah:

> *It then divides and becomes four branches* (Genesis 2:10). These are the four that entered the *Pardes,* one went to *Pishon,* which is *pi shoneh halakhot*. The second rose to the *Giḥon,* and there it is buried, of which it says: *Anything that crawls on his belly* (Leviticus 11:42).[66] The third rose to the *Ḥideqel,* sharp and light,[67] this is the light and sharp language of *derasha.* The fourth entered *Perat,* which is the brain, which flourished and multiplies.[68] Ben Zoma and Ben Azzai went up in the *qelippin* of the Torah and were harmed by them. R. Akiva went up in the mind. Of him it is said that he went up in peace and departed in peace.[69]

The *avnei shayish tahor,* the stones of pure marble that are the object of Rabbi Akiva's warning, are understood by the author though a recurring theme of scholasticism as stonemasonry. These stones are the second tablets of the Torah, the result of the disaster of the golden calf. The three victims of the ascent erred in equating the prosaic stones of marble with the life-giving waters of the mystic wisdom:

> When Moses brought the two tablets of the Torah down to Israel, they were unworthy of them, and they were smashed, causing the loss of the first and second Temples. . . . He brought them others from the realm of the Tree of Knowledge of Good and, Evil, from which is brought the Torah of forbidden and permitted, from the right, life and, from the left, death, so Rabbi Akiva said to his students, "When you come to the pure stones of marble do not say 'Water, water.'" For the other stones are life and death, the heart of the wise on the right and the heart of the fool on the left. Moreover, you will endanger yourselves, for those of the Tree of Knowledge are in separation, while the stones of pure marble are in unity, with no separation at all.[70]

The reference to the stones is deliberately obscure in the Talmud's rendering, making it an appropriate object of subsequent exegesis. *Tiqqunei ha-Zohar* continues of the image of the Torah as stone, to be crafted or mutilated according to the expertise or the ineptitude of the scholar-adept.

In sefirotic terms, the three hapless Rabbis ascended only to the realm of *qelippah,* while Rabbi Akiva entered in the realm of *moḥin,* the Divine mind. This qelippah that entangles the three victims is compared to the foreskin that covers the uncircumcized *membrum viril:* "The four who entered the *Pardes* are from the realm of the foreskin. Three ate from those *qelippot* and died, and the fourth ate the inner fruit and threw out the *qelippot* and lived, just as Rabbi Meir found a pomegranate, ate its inner part and threw out the husk."[71]

Rabbi Meir, although a contemporary of Rabbi Akiva, is not a figure in the original *Pardes* account. His "discarding the husk" was an analogy for his continued study with the apostate Elisha Ben Abuya.[72] Here it is adapted as metaphor for the mystic's relationship to the exoteric Torah. The adept discards the husk of the *halakhah* to extract the deeper, kabbalistic meaning of the text.[73] This image is also employed in a national metaphor: "The pomegranate: Ben Zoma sinned with it, while Rabbi Meir ate the kernel and threw out the husk. For the husk are the nations of the world and Israel is the intellect within. In the same way, the *Shekhinah* is the *Pardes* in the exile, with the

intellect within. It is called the nut, as King Solomon said *I went down to the nut garden* (Song of Songs 6:11), and the *Shekhinah* is the hidden fruit."[74]

So it is that the exoteric dimension of the Torah is a barrier or shell for the esoteric dimension.[75] The hapless victims, enmeshed in the *qelippot, saw and died,*[76] so that the malevolence of the three exoteric dimensions destroyed the victims of the ascent.[77] The negotiation of the treacherous *qelippot* is not merely the goal of personal quest, but has resonance for the fate of the Jewish people.

The Masters of the Mishnah

The way that *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* employ the term *Masters of the Mishnah* is particularly complex. On one hand, the expression *as the Masters of the Mishnah established* is used frequently to introduce a Rabbinic dictum, be it *halakhah* or *aggadah,* which is then interpreted kabbalistically.[78] Nonetheless, the Masters of the Mishnah are caught in a prosaic level of consciousness:

> Fish and locusts require no ritual slaughter, only gathering. So it is that the masters of the Academy do not require ritual slaughter, rather it says of them: *Breathing his last, he was gathered to his people* (Genesis 49:33). Just as fish must live in the sea, so the sages, the Masters of the Mishnah, must live in the Torah; if they are taken from it, they die immediately. The *Tannaim* of the Mishnah proliferate in it like the fish in the sea, yet if they are on dry land and are thrown into the sea, not knowing how to swim, they die. But Adam the master of Kabbalah, which is above, is above them all. It says of him: *He will rule the fish of the sea and the birds of the air* (Genesis 1:26), who are the Masters of the Mishnah . . . during their study, they have disagreements and question one another, each swallowing his colleague . . . [79]

This ambivalence toward the Masters of the Mishnah extends to their source text, the Mishnah itself. As a result of its inherent duality, Mishnah can be a positive or a negative entity, according to the worthiness of its interpreter. There is,

despite the images presented thus far, a positive aspect of the halakhist's struggle with the law. Sometimes, the Oral Torah is not malevolent, merely secondary:

> *The maskilim* are the masters of the biblical text *will shine*, these are the Masters of the Mishnah, for these Masters of the Mishnah are the forty-nine facets of purity and the forty-nine facets of impurity. . . .[80] The Masters of the Mishnah are illuminated in these forty-nine facets. They are second to the *halakhah,* its maidservant, just as Mordechai the Jew was second to the King.[81] So Mishnah is second to the king; the Masters of the Mishnah are illuminated in it. *Like the shining of the firmament;* this is the *halakhah,* the tradition to Moses from Sinai. It has many ladies in waiting, the legal decisions, the *maidens without number* (Song of Songs 6:8).[82]

The position of the Masters of the Mishnah, bound to time and space, is contrasted with the cosmic role of the *maskilim.* Nonetheless, the Talmud remains a valid path of ascent to the level of the *maskilim:*

> And she rises above them all, as it says: *You went above them all* (Proverbs 31:29) and she is with them all, as it says, *The law is like the majority. And those who lead the many to righteousness will be stars forever,* as the stars cannot be counted. And these "maidservants" (*'alamot*) call them, rather, worlds (*'olamot*). For the Righteous are like stars, each one has a star of his own; so our ancestors taught that every *ẓaddik* inhabits a world of his own.[83]

Then, in a significant fusing of angelology and kabbalah, the Mishnah is identified with Metatron,[84] the demiurgic go-between. In sefirotic terms, Metatron embodies the union of the lower *sefirot* and *Malkhut.* Contemplation of the Oral Torah brings the adept to the union of the lowest *sefirot.* All of the euphemisms of youth and servitude that are used to invoke Metatron also describe the functions of the exoteric Torah:

> And whoever achieves one *halakhah* inherits one world. All the more so for one who achieves a tractate, or two, or sixty,

> of whom it says: *There are sixty queens* (Song of Songs 6:8). For every tractate has the *Matronita* within it. Happy is he who inherits her in this world. The *halakhah* is the maidservant of the *Matronita,* Kabbalah. Happy are they who strive for the *Shekhinah* who is over everything, through *halakhah,* to free her from exile of which it says: *For your sins your mother was sent* (Isaiah 50:1), to escort her to her husband, that he might embrace her, as in: *His right hand under my head* . . . (Song of Songs 2:6). In the exile Mishnah, which is Mettatron rules, and it is *Mishneh la-Melekh,* the second to the King. Mishnah is the seat of the *Matronita.* And this is: *The maidservant who displaces her mistress* (Proverbs 30:23). And on the day of Moses the maidservant doesn't rule, rather the *Matronita.* After Moses died, Joshua, the youth, inherited, so the maidservant rules.[85]

Elsewhere, rabbinic hermeneutics, as well as the keeping of the commandments and the act of prayer, are described as Metatron's *tallit* or cloak.[86] Metatron's dominion of the lower *sefirot* is portrayed in terms of familiar social typologies: "There are two types of people who Metatron controls: the Masters of the Mishnah. *On the fish in the sea,* these are the sages. *The birds of the air,* these are the ones who have merit. *And on the beasts,* [these are] the ignorant."[87]

What is the true place of the Mishnah in the cosmic order? Although authority and dispute are canonized in the six portions of the *Mishnah,*[88] it remains the *mishneh la-melekh,* "second in command."[89] All images of six: the six measures of barley[90] that Boaz gave to Ruth (Ruth 3:15), the six orders of the Mishnah, and the sixty tractates of the Talmud,[91] represent stations in the mystic's ascent through the six intermediate *sefirot.*[92] These six realms of the forbidden and the permitted mirror the distinction between the legal dimension of the Torah and Kabbalah.[93]

The Oral Torah is barren because of its mundanity and accessibility. Denigrating the esoteric meaning in favor of the exoteric understanding destroys the meaning of existence, withdrawing the nurturing flow of the transcendent, turning the world into an arid landscape:

> When it is dry, it is dry land, the children below cry out for union, crying Hear O Israel, yet there is no voice and no answer, as (Proverbs 1:28) *Then they shall call me but I will not answer.* Therefore, one who excises the Kabbalah and Wisdom from the Oral and Written Torah, and discourages others from studying it, saying, "There is nothing but the simple meaning of the Torah and Talmud," has diverted the flow of the river from the Garden [of Eden]. Woe to him, better that he should not have been created in the world and not learned that Written and Oral Torah! He is like one who returns the world to the primordial chaos, causing poverty and extending the exile![94]

The strictures of the law themselves are not the negative aspect of the Oral Torah. Rather, the the object of criticism is the trivializing, casuistic rabbinical mentality, which invests all its effort in the pursuit of legalism: "Whoever puts aside the secret meaning, the essence of the two Torahs, has returned the world to the primordial chaos. These are the ones who say "There is no Torah other than the simple meaning, there is no other secret meaning!" And these facets [*parṣufin*] are the fifty-three [tractates of the Talmud], of which it says a *locked garden*[95] *is my sister my bride* (Song of Songs 4:12).[96]

The limitations of rabbinic consciousness cause the desolation of the Oral Tradition. Implicit in this criticism is the assumption that an unfettered consciousness would release some of the bonds of the law.

The Dividedness of the *Shekhinah*

In purely kabbalistic terms, present existence is that which takes place at the bottom of the sefirotic tree, in the *sefirah* of *Malkhut,* the domain of the *Shekhinah.* The rituals and strictures of rabbinic Judaism, which make up exoteric practice, are foremost an act of interaction with this *sefirah.* The *Shekhinah* suffers in exile, and the burden of the law is part of her suffering. The pluralism and multifacetedness of the Oral Torah derive from its flawed nature. The pettiness and sophistry of legalistic casuistry were also caused by these divisions in the realm of the *Shekhinah.*

Another kabbalistic paradigm describes the transcendent Written Torah as deriving from the *sefirah Ḥesed,* the realm of loving kindness. The exoteric Oral Torah derives from *Din,* the quality of harsh judgment.[97] Nonetheless, this Torah, which actualizes the Bible in present reality, is the domain of the *Shekhinah.* In kabbalistic terms, it is also the realm of the Torah of *Beriah* and the Tree of Knowledge. The *miẓvot,* commandments, form the medium of religious experience in the realm of *Malkhut.* The six higher *sefirot* remain ineffable, as "the Blessed Holy One is closed in the secrets of Torah as much as He is known in *miẓvot,* which are *Shekhinah.*"[98]

The Talmud's accumulation of unresolved conflicts and disputations is an overt sign of the dividedness of the *Shekhinah* and the unredeemed state of the law. The Talmud's myriad disputations (*maḥloqot*) contain both valid and invalid questions.[99] Some of these disputations originate in the uncleanliness of the divided realm of *Malkhut.*[100] Others derive from God's separation of the upper and lower waters during the act of Creation. These latter disputations, such as those of the *Tannaim* Hillel and Shammai,[101] are "for the sake of heaven, [and] will ultimately be upheld."

The duality of the Oral Torah is portrayed mythologically in the positive and negative aspects of the feminine *Shekhinah,* whose shadow is the demonic Lilit.[102] This duality is also portrayed in misogynist images of feminine inconstancy and instability:

> the woman who has pure and impure blood, from the realm of the Mishnah, she is not (Adam's) spouse, his unification, for there is no unification until the mixed multitude will be erased from the world. Therefore Moses was buried outside of the Holy Land, and his grave is the Mishnah, and no man knows his burial place to this day, for it was a tradition to Moses and the King, and the queen is separate from her spouse, therefore (Proverbs 30:21–23): *The earth shudders at three things . . . a slave who becomes king;* this is that slave, and the slave girl is the Mishnah. *A scoundrel sated with food,* the mixed multitude . . . [103]

The negative feminine may also be incorporated as an inherent part of the halakhist's consciousness:

> The Blessed Holy One said: *It is not good that man should be alone, I will make him a help-meet* (Genesis 2:18), this is the Mishnah, wife of that youth,[104] the maid servant of the *Shekhinah.* If Israel are worthy, she is a help to them in exile, from the realm of permitted, pure and *kasher.* If not, she is against them[105] from the realm of impure, unfit and forbidden. Permitted, pure, and *kasher* are from the realm of the good inclination; unfit, impure, and forbidden are from the realm of the evil inclination. And the woman, who has pure blood and blood of impurity, from the realm of the Mishnah . . . [106]

The Oral Torah is often symbolized and personified by the figure of the maidservant,[107] attending and doing the bidding of the Queen, Kabbalah: "*Like the shining of the firmament* . . . this is *halakhah,* which is Kabbalah to Moses from Sinai. And there are maidservants, directives of the law (*halakhot pesuqot*), of which it says *and damsels without number* (Song of Songs 6:8)."[108]

Symbolically, the *halakhah* may be "pure blood" or "blood of impurity"; that is to say, the demonic.[109] In a metaphoric use of the canon, the farthest exile of the *Shekhinah* is evoked in the conditions of the rabbinic *baraita,* the Tannaitic extranea in the Talmud.[110] These teachings are refuse left over from the refinement of the law: "*Baraita* is the *Shekhinah* from the left, as it says: For *she was found in the field* (Deuteronomy 22:27) and *Mishnah* is from the realm of the right, in union with the realm of the central pillar. Why are *Mishnah* and *Baraita* from the realm of right and left? Because of the ass (*ḥamor*) and the suspect bull that are to the right and the left.[111]

The *Shekhinah* is presently shrouded in the black garments of mourning, which consist of the mundane dimension of the Law. The *ẓaddik* strips away this literal meaning and clothes her in the true nature of the Torah.[112] The *maskil* must clothe the nakedness of the *Matronita:*

> When the Temple was destroyed, we learn that the slaves tore their hair and the men of action were called in the name of the *Matronita,* of whom it says (Proverbs 31:29): *Many women have done well and you surpass them all.* But . . . there is a *ẓaddik* whose merits and actions illuminate the *Matronita* and strip

her of her dark clothing of simple understandings and adorn her with garments of the shining hues of the secrets of the Torah.[113]

Rabbinic casuistries have the positive theurgic effect of increasing the necessary *Din,* or powers of judgment, in the world, which may be used to fight the enemies of Israel.[114] The very limitations of the law provide structure and context, almost like a crutch for the crippled *Shekhinah: "That which you reap* (Ruth 2:9), as it says, *an extended passage may not be truncated.*[115] These are the decisions of the Torah: forbidden and permitted, unfit and fit, impure and pure. And some fences must be made for the Torah, lest there be a rupture or a separation in the *Shekhinah,* the Oral Law. . . ."[116]

Just as there is a positive aspect to the work of the Masters of the Mishnah, there is a heroic aspect to rabbinic legalism, with all its dichotomies and dualisms. These nonetheless bring release from the dilemmas of humanity:[117] *"It separated the two waters* . . . (Genesis 1:7) polluted waters, pure waters, this is permitted, this is forbidden, this is fit, this is unfit, this is impurity, this is purity. These are the six tractates that are given to distinguish between good and evil, which Adam confused, he and the subsequent generations."[118]

The commandment of preoccupation with the Oral Law, then, is a mandate to distinguish between the admixtures of the holy and the demonic: *"That it may separate between water and water* . . . (Genesis 1:6) [God] separated the waters of purity, the fit and the permitted from the waters of the forbidden, the impure and unfitness, the waters of the broken well, putrid and filthy."[119]

This critique of legalism is the doctrinal parallel of the Zohar's criticism of the plain reading of the Torah and the philosophical rationalism. Two halakhic structures are really being presented: a debased casuistic form, which is opposed by a primordial and beautific reality originating from an idealized Mishnah. Talmudic casuistry can turn to sophistry, an empty, worthless realm. There is a "Mishnah of Truth," transcending the dichotomies of permitted-forbidden, pure-impure, and sacred-profane. The adept must synthesize these two dimensions of the law.

Various halakhic dicta reflect this tension. For instance, the Tannaitic directive that one must act on the topic at hand and reply with the appropriate ruling (*shoel ka-'inyan u-meshiv ka-halakhah*) is interpreted, in *Tiqqunei ha-Zohar,* as maintaining an esoteric consciousness while discoursing on the exoteric level.[120] In the same way, two biblical precepts involving the Torah invoke its dual nature. They are *Hagita bo,* the responsibility of study and preoccupation, and the commandment that the king copy out a Torah scroll. That latter *miẓvah,* the act of reproducing a perfect text, requires the quality of being unblemished attained by Jacob, the paradigm of *Tif'eret,* free of detritus, "for if the scroll is flawed, then it is disqualified."[121] Often these typologies are presented in the context of halakhic understandings of the vicissitudes of marriage. Hence, the exoteric law is allegorized as a kind of libel of the virginity of the bride, the supernal law.[122]

The coexistence of the legalist and the mystic is symbolized in the dual traditions of *halakhah* to Moses from Sinai and *kabbalah* to Moses from Sinai.[123] The intrusion of *halakhah* is portrayed as a rupture in the erotic union of the *Shekhinah* with the transcendent aspects of the Divine:

> This is the way that she goes up to him. Two thighs that are the two pillars of truth, and when she rises to the embrace of his two arms she is called *kabbalah.* And when she kisses him on the mouth she is called the Oral Torah, and at that moment what leaves the mouth of the king is upheld by the faithful shepherd. *With him I speak mouth to mouth* (Numbers 12:8). When she rises to her feet in the last exile she is called *halakhah* to Moses from Sinai, for the King is called *kabbalah* to Moses from Sinai . . . and when the *halakhah* becomes far from Moses, below, the *Shekhinah* becomes an argument with God. When she is not in his arms, *kabbalah,* there is a dispute above, hence: *Hear O Mountains the dispute of God* (Micah 6:2). These are the three Patriarchs, and their argument is the *Shekhinah,* for when one reverses the letters, Rabbi (RB"Y) is *riv* (RY'B) [dispute].[124] This is the Rabbi from the land of Israel, and with him the *Shekhinah* is in conflict.[125]

The relative functions of the halakhists and kabbalists are rendered in terms of the union or estrangement of the primoridal lovers, the Godhead and the *Shekhinah.*

A survey of the relative role of this mysterious author's observations regarding *halakhah* and Kabbalah in overall context seems to support Scholem's understanding, in which rabbinic Judaism retains its legitimacy, yet remains less valid than kabbalistic doctrine. Tishby's arguments seem crushed under the weight of the many relevant allusions in the text, whereas Scholem apparently gleaned the most general tendencies among the profusion of references. One might say that Scholem, like Rabbi Meir, was able to "eat the pomegranate and discard the husk." Scholem's growing preoccupation with the Sabbatean heresy did lead to his repeatedly associating the teachings of the *Ra'aya Meheimna* and *Tiqqunim* with a nascent antinomian sentiment toward rabbinic authority. This tendency is different from the actual renunciation of the commandments. The commandments, as they are presented in the Tannaitic writings with which the Zohar and *Tiqqunim* are meant to be contemporaneous, are not to be questioned or altered.

In methodological terms, Scholem and Baer are overly influenced, in their understandings of the author's relationship to *halakhah,* by the subsequent misuse of the doctrine of the two Torahs by the Sabbateans. A problematic tendency of such historiography is to impute nascent motives into such a text based on the actions of that text's historical interpreters. A phenomenological or literary methodology, as opposed to such a purely historiographical view, holds more promise for the resolution of such contradictory texts in the *Tiqqunim* and *Ra'aya Meheimna.*

Yet the author's own literary methodology was to construct the text according to the associations prevalent in his own stream of consciousness. These associations, and the uses of tropes of the Oral Torah in the *Tiqqunim,* indicate that the language of the law has theurgic meaning. In practice, then, the mundanity of the Oral Torah is still part of the *maskil*'s consciousness, because even the benighted dimension of *Malkhut* is still a realm of great theurgic power.

6

The Theurgic Dimension of the Commandments

> There are reasons for *miẓvot* that are not intended to be revealed.
>
> —*Tiqqunei ha-Zohar,* 130b.

> Jewish Mysticism is the sum of the attempts made to put a mystical interpretation on the content of Rabbinical Judaism.
>
> —Gershom Scholem[1]

As indicated earlier, the relationship between the *maskil* and the law is ambivalent, to the extent of being perceived as antinomian by mystics and critical scholars alike. In fact, the role of *halakhah* in *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* can be determined through examining the dominant rabbinic motifs cited in these works. The author proposes a theurgic religious practice grounded in theosophical Kabbalah. *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* tend to employ more widespread and sophisticated symbolization of halakhic ideas than the earlier sections of the Zohar.

The law's mystical dimension flows from the mystique of practice, creating new possibilities for religious experience.

Halakhic systems and rhetoric are means of interaction with the hidden functions of the Divine. Religious practice is a means of deepening one's understanding of the hidden and the revealed elements of existence. The practitioner's existential situation is in tension with the origins of the formal rite. Historical distance from the "simple" understanding of the ritual act invokes a mystery, the disjunction of present reality and the transcendent.

The individual laws are metaphors for human and national conditions. The tropes of *halakhah* join biblical references as fuel for the author's flow of symbolic associations. Even the rabbis' social observations were reflective of metaphysical dynamics. Their ethical dicta do not merely describe patterns of religious behavior, but, rather, are insights into the very nature of the adept's condition. Contemplation of the Torah and the practice of the *miṣvot,* particularly prayer, are also vehicles for kabbalistic theurgy.[2]

Tiqqunei ha-Zohar and *Ra'aya Meheimna* assign differing functions to the positive and the negative *miṣvot.* The talmudic dictum "One increases in holiness and one does not decrease" is interpreted as implying that the negative *miṣvot* are secondary to the positive.[3] The positive commandments are symbolized or alluded to in such images as the apotropaic dove's wings,[4] or the Divine glory or *kavod.*[5] Different areas of Jewish law are understood in broadly symbolic terms. For example, the citron of the feast of Tabernacles or the broken *maṣṣah* of the Passover meal are symbols of the *Shekhinah,* as are all references to archetypal femininity. The laws concerning the return of lost property are seen as a metaphor for the restoration of authentic gnosis and the commonwealth.[6] Similarly, the various agricultural tithes symbolize the experience of exile.[7] Finally, the exile is symbolized by the forgotten sheaf lying in the "field," itself an archetypal symbol of the *Shekhinah.*

In the opinion of *Tiqqunei ha-Zohar* and *Ra'aya Meheimna,* a characteristic theurgic act is that which unified the ten *sefirot,* because "the Torah and its precepts are for the sake of unification."[8] All recurrences of the number ten are understood as referring to such theurgic actions. The author associated the ten acts composing the order of ritual sacrifice with the ten

declarations through which the world was created.[9] These, in turn, are invoked every week in the ten attendant laws of the ritual benediction over wine.[10] The rabbinic dictum "There is no holiness less than ten" validated the prayer quorum (*minyan*)[11] and the idealized human height of 10 cubits.[12] These speculations on the number ten led to the conclusion that each of the ten *sefirot* contained another set of ten *sefirot*.[13]

Acts of speech have direct bearing on metaphysical reality, because God created the world through speech. Vows and oaths, therefore, derive their force from the nature of this Divine speech. Hence, the metaphysical binding power of vows and oaths derives from the same imperatives that bind God to the covenants with the Patriarchs. Vows are invested with greater power than oaths, because of their different nature. An oath, therefore, which is contingent on corporeal objects, derives from the transient world of temporal existence. A vow, which shapes the future behavior of the person who makes it, is contingent on the eternal world to come.[14]

All religious law necessarily contains aspects of the *sefirah Gevurah,* Divine judgment. The energies of that *sefirah* are applied by the rabbinic court.[15] Biblical forms of execution, for example, encompass the discharge of various aspects of Divine judgment.[16] A corrupt judge is an agent of Samael.[17] The gravity of a sin depends on whether it is tried in the earthly or the supernal *Sanhedrin,* or rabbinical court,[18] because the two courts reflect higher and lower aspects of the *Shekhinah.*[19]

In *Tiqqunei ha-Zohar* and *Ra'aya Meheimna,* halakhic figures and tropes are employed in the associative weave of the *kinnuyim.* These random associations explore the theurgic properties of the *miṣvot.* Three areas of *miṣvot* recur particularly: the *miṣvot* that countered the effects of the incarnate demonic, the theurgic applications of the Temple service, and the *miṣvot* that related directly to the Divine body of God.

Halakhah and the Demonic

In the author's myth of chaos, the creation of the demonic came about through the fall of Adam.[20] This demonic power may be presently incarnate in some demonic social caste,[21] in

a spirit such as Samael,[22] or in the energies harbored by the organs of the body and its paradigm in the Divine anthropos.[23] *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* are concerned with the role of *halakhah* in countering the mischief wrought by this malevolent force.

The *miẓvot* serve a purpose that is both protective and restorative. Their most important function is as an instrument in the struggle between the forces of good and evil. The commission of prohibited acts strengthens the forces of demonic chaos:

> Sin does not extinguish the Torah, but sin can extinguish *miẓvah.* A *miẓvah* is a lamp. Whoever commits a sin is really extinguishing his own lamp, of which it says: *The human soul is the lamp of God* (Proverbs 20:27). This extinguishing leaves his own body in darkness. One who draws the *Shekhinah* out of her place darkens and extinguishes that place. This darkness is sin, *a slave-girl who supplants her mistress* (Proverbs 30:23). Redeeming the *miẓvah* from the realm of the unlearned [*ammei ha-areẓ*] extinguishes their lamp, upholding (Samuel I 2:9) *The wicked perish in darkness.* But there is no extinguishing the Masters of the Torah, for they shine with many secrets of the Torah. "Light" [*'or*] is called[24] "*secret*" [*raz*]. And the *miẓvot* of the Torah that the rabbis uphold are the Torah for them, night and day it will not be extinguished for them, for they uphold: *And you will meditate on them day and night* (Joshua 1:8).[25]

The struggle between the holy and the demonic is reflected empirically in the conditions of ritual purity and impurity. The palpability of *tum'ah,* ritual impurity, is apparent in Jewish mysticism as early as the *merkavah* tradition.[26] Medieval philosophers had attempted to qualify the empirical nature of this status.[27] Maimonidean tradition considered *tum'ah* an intellectual construct for the development of human values. The theosophical Kabbalah, however, considered it a source of empirical evil. According to this understanding, a demonic entity inhabits wounded [*tref*] animals. The angel of death rises from between the dying beast's horns and this demonic association is personified in the Tannaitic appellations "goring bull-defiled

flesh" (*shor mu'ad basar tame'*):[28] "The sacrifices of Esau, the evil inclination, of which it says: *Let my father sit up and eat of his son's game* (Genesis 27:31)—these are the provisions [*shever*] from the *shevarim,*[29] which are red from the realm of the beast, the ox, fresh meat and pure. And there is another meat, the meat found torn in the field, on which the spirit of impurity rests, the angel of death that rides on the horns of the goring bull, impure meat."[30]

Ritual impurity is fetishized. The gentile meat in the marketplace is not merely forbidden but evil. Contact with it, and indeed with all elements of gentile culture, pollutes and defiles the adept, lowering his spiritual attainment. Nonetheless, meat infested with this spirit is still distinct from the demonic aspect of the sacrifice.

The demonic's rapaciousness is satisfied by aspects of certain sacrifices, the negative commandments, and the agricultural tithes. The scapegoat, the bitter waters of the unfaithful wife, the decapitated calf (Deuteronomy 21:1), the straps and the extra threads of hair in the *tefillin* are also detritus left for demonic forces and "appeasement of the evil eye."[31]

Mixing of neutral quantities renders them demonic. This is the esoteric meaning of the biblical prohibition of the mixing of seed crops (*kilayim*), wool and linen (*sha'atnez*),[32] and grafting fruit trees.[33] The prohibitions of incest and other illicit liaisons are further examples of this illicit mixing. The case of the Tree of Knowledge of Good and Evil is used to exemplify this demonization of mixed neutral quantities. Here, it is compared to the prohibited mixture of wool and linen: "Every *miẓvah* is a fruit-bearing tree, so it says: *le-mino,* "of its kind." But the Tree of the Knowledge of Good and Evil is not *le-mino*; it is mixed with other species, so it says: *Don't sow your field with mixed seeds, nor wear mixtures of wool and linen* (Leviticus 19:19)."[34]

The world exists in a dichotomized condition of good and evil. This is catastrophic, yet worse still is the confusion of these two forces. The interbreeding of species reflects the mythic chaos that encompasses existence. Order exists in the consciousness of the *maskil,* whose religious practice is an instrument for restoring order in the world.

The Motif of Quaternity

The *Heikhalot di-Qedushah,* or "Palaces of Holiness," is a section of the Zohar that details the heavenly palaces that sit at the base of the sefirotic tree.[35] That text seems to associate the biblical forms of execution with the actions of the demonic: "When the Other Side joins with judgment, its accusations reign in the four judicial executions: stoning, burning, the sword, and hanging."

The *Tiqqunim* and *Ra'aya Meheimna* expand on this image, invoking a recurring paradigm of transition from demonic triunity to redemptive quaternity. These include the three years required for a fruit tree to reach maturity, the still small voice[36] that announced Elijah's theophany[37] and the three hapless victims of the expedition into the *pardes.* In kabbalistic terms, these structures signify a process of transition from a demonic triunity to a redemptive quaternity.

The redemptive aspects of quaternity are further portrayed in the widely reproduced study of the four general categories of damages set forth in the Mishnah, the four *avot neziqin.* The talmudic laws of damages are identified with the four beasts that draw the celestial chariot of Ezekiel.[38] The adoption of this theme is a radical re-adaptation of an important and central area of talmudic discourse:[39]

> Rise, *Ra'aya Meheimna,* to set forth the laws of damages in this order HVYH, which is (Psalms 68:18) *God's chariots are myriads upon myriads* that are the ox, eagle, lion, and man. On the right side, the side of YHVH, this is the order of the four beasts: man, lion, eagle, and ox, and according to the differences of the HVYH's are the movement and order of the beasts. The beasts are the other side, the damages of the left, this is their order *SheNA"AN.* Therefore their beginning, the ox, is related with the four major damages, the ox, the pit, the tooth, and the fire, and their conclusion is the suspected man. Rise up, come to life with judgments![40]

The beasts that drew the Divine chariot in Ezekiel 1 are linked to the four central sources of damage, the ox, the pit, the tooth, and the fire. The audible manifestation of God's

name in the liturgical *Adonai* results from the realm of judgment, the *sefirah Gevurah,* and its power to exact retribution: "The *Ra'aya Meheimna* began and said: *Open my lips, my Lord, and my mouth will tell your praises* (Psalms 51:17). ADNY (Lord) may be reversed to spell *DINA* (law). Therefore the Masters of the Mishnah said, the law of the *malkhut* is law.[41] All laws are judged with this name."[42]

The quaternity of the chariot symbolizes certain aspects of rabbinic civil law. In each case, the law leads the litigants from the demonic triunity of unrequited sin to the redemptive quaternity of completed judgment. *Gevurah* is particularly indicated by the Divine name ELOHIM:

> A rabbinical court requires three. The rabbinical court is the *Shekhinah.* Three, for the three Patriarchs. The central pillar is the True Judge, who judges from the realm of ADNY. The True Judge is there, and from the realm of the name ELOHIM he judges, as is written (Psalms 75:8): *For Elohim judges.* What judgments are there? One: the judgments of the ox; the second: the judgments of the pit; the third: the judgments of fire; and the fourth: the judgments of man.[43]

The rabbinical court of three is the agent of *Gevurah.* The judgment and punishment are purgative; when the judgment is carried out, the practitioner is spared further punishment. Beyond the four main families of damages, various halakhic constructs in civil law are presented as further instances of purgative judgment through redemptive quaternity:

> The laws of the four guardians, he who guards without payment, with payment, the borrower, and the leaser, correspond to four judgments: the law of the divisions between partners, laws of division of land, the laws of slaves and maidservants, and the laws of litigants in all kinds of litigations, which may involve financial responsibility, theft, and loss, or the case of one who injures his neighbor and kills him, through one of the four legal executions.[44]

The agents of judgment for the transgression of commandments are demonic forces. The job of judging the wicked is

ceded to these elements. This force is the shadow aspect of the *Shekhinah,* the "wicked maidservant": "Master, the Blessed Holy One is ADNY, judging all kinds of judgments for the evil maidservant *that supplants her mistress* (Proverbs 30:23), who generates all damages, the agents of damages. The souls of the wicked are, as the Masters of the Mishnah taught: 'the damages in the world.'[45] A false deity, a demon, thief, sinner, and his spouse, the elixir of death."[46]

The four reparations of damages[47] are then invoked as the effects of the mischief of the demonic *Shekhinah:*

> Damages, disability, shame, and healing for the *Shekhinah* and her children. Disability: the neglect of Torah, causing her to neglect her children. Healing: with words of Torah.[48] Damages: the mischief of the angels of destruction, rage and anger. Shame: for they shamed the *Shekhinah* with idolatry, lying, and saying *Where is your God?* (Psalms 42:4). Many thefts are committed by the evil maidservant, as it says: *The robbery of the poor in your houses* (Isaiah 3:14). The evil maidservant steals many blessings from the *Shekhinah,* through harsh taxes and many harsh laws that are enacted against the children, and many sacrifices in the Temple from which the *Matronita* was deprived.[49]

The demonic feminine precipitates the supreme indignity, stripping the *Shekhinah* of the priestly vestments, which had been painstakingly created through the artisanship of the *maskilim* and their mystical exegeses of the Torah: "And shame, of the *Matronita,* who was left naked, deprived of the four golden garments, which shine from the four stone mountains with twelve gems, diamonds, [deprived of] the jacket, with bells and pomegranates, [deprived of] the four white garments, which the *Matronita* used to wear for the King, as it says: *You will see it as a reminder of an eternal covenant* (Genesis 9:16). She stole many sacrifices from her mistress."[50]

Having presented the negative feminine, the author is obliged to portray the male aspect of the demonic. This aspect is incarnate in the goring bull, the subject of much case law in the *halakhot* of damages:

> The goring bull: her husband entered the Palace, his master, with his four sources of damages, which are iniquity, destruction, anger, and rage, which are all liable to destroy. With his body he tramples the vessels, the altar, menorah, table, and its implements. He tramples and breaks them, with his tooth he eats all the sacrifices of the foods of the table *that crushed and stamped the remains* (Daniel 7:19), crumbling everything and *the remains:* these are the entrails and fats and grain offerings. *He stamped:* with his horn he killed the Priests and Levites, destroying everything, *he brought low the kingdom and its ministers* (Lamentations 2:2).[51]

The fourth source of damages, the pit, is portrayed as the devouring vaginal abyss of the demonic feminine. This havoc wrought by this demonic entity is portrayed in terms of the humbling of the city Jerusalem as portrayed in the book of Lamentations:

> The pit is the evil feminine, Lilit. In her house, a prison, the evil maidservant seized the *Matronita* and her children in exile and bound them in chains and ropes, and her children's hands are bound behind them. *She sits among the nations and finds no rest* (Lamentations 1:3), and what is more, *all her suitors have shamed her, for they saw her nakedness, so she sighs and turns aside* (Ibid. 1:8) Also the prostitute, the blazing fire: *A fire has been set in Zion* (Ibid. 4:11). After that, the worthless sinner rises, the fourth, of whom it says: *A man is always suspect.*[52] Whether asleep or awake he sets his livestock loose, and he eats and destroys and tramples the vineyards and orchards of Jerusalem, destroying everything.[53]

The civil laws that are the basis of talmudic inquiry address the inner nature of the demonic. The four sources of damages are earthly manifestations of demonic powers, portraying social chaos. The rabbinical court adjudicates these catastrophes at the same time as it punishes the wicked, through the harshness of Divine judgment. This spiritualization of the Talmud's four manners of execution[54] also corresponds to the four letters YHVH.[55]

Wheat, Chaff, and Circumcision

Wheat has been an important and evocative image in Jewish symbolism from Canaanite times. *Tiqqunei ha-Zohar* continues the Zohar's symbolization of wheat and chaff, fine flour and rough flour as metaphors for the dimensions of the Torah.[56] In these well-known expositions, the author of the Zohar refers to the exoteric Torah as its straw and untithed produce (*teven* and *tevel*). The Zohar's classical comparison equated the rabbinic mentality with eating the straw of the Torah, the inedible detritus.

Tiqqunei ha-Zohar and *Ra'aya Meheimna* apply this motif to the sociological typologies of the author's day. The rabbinic authorities of the day are as "the donkeys of Torah who eat the straw of Torah."[57] These "cattle" are, in turn, attached to *qelippah*, or "husk."[58] The *erev rav* are also chaff and straw, *se'or ve-ḥameẓ,* yeast and dough, whereas the community of Israel, a euphemism for the *Shekhinah,* is the *solet nekiyah*, fine flour:

> From the realm of produce, the five kinds of bread, broken off from all, and they are wheat, barley, oat, corn, and spelt. These are compared to Israel: *Israel is holy to God, the first fruits of God's produce* (Jeremiah 2:3). When they came out of the Exile, they were broken, until the food was sorted out from the detritus, the chaff and straw, the mixed multitude. . . . Until they were separated out, the *Yud,* the tithe, did not dwell on the *Hey,* the bread, made of the five types of grain as it says: *Hand upon the throne of the Lord* (Exodus 17:16).[59] So the chaff and the straw do not require tithing until they have been separated. . . . Just as wheat that has been cleaned is brought to the storehouse, so the purified Israel are brought to Jerusalem, the mountain of God, as it says (Psalms 24:3): *Who will come to the mountain of God, and who will rise up in His holy place? He who has clean hands and a pure heart . . .*[60]

The mystic discards and deprecates the exoteric aspect of the Torah. According to the *halakhah*, chaff and straw are not subject to tithes, and so the *maskilim* throw them away: "These are the cattle, who only know the Torah's chaff, the outer shell,

the straw, of which it says, 'straw and chaff are excused from tithing.' For the scholars of Torah, the masters of the secrets, throw the straw and chaff away and consume the Torah's inner kernel. The twenty-two letters of the Torah come to the sum *ḥitah* [wheat] . . ."[61]

The search for the essence of the law is compared to sifting flour. The mixed multitude are the result of the incomplete sifting of the "flour" that symbolizes the people Israel:

> There are two husks (*qelippin*), green and white, for the husks of the nut, one is *tohu,* the green line, while the second is *bohu,* polished stones,[62] a strong husk, like a polished stone. These correspond to the two husks, the chaff and straw of the wheat. The third, thin husk, corresponds to the bran that clings to the wheat and must be ground in a mill to separate it, like the grinding of a man's mouth. So one must savor the words of the Torah, sifting the impurities, the bran, through his lips until he determines the *halakhah,* the fine flour.[63]

This motif of sifting wheat originates in the tradition of chaos as the underlying theme of reality. *Tiqqunei ha-Zohar* draws on the rabbinic tradition that the instrument of the fall, the "fruit," was a kernel of wheat. The tithe *ḥallah,* the apportionment of dough to the Temple, atones for the fall. Therefore it is incumbent on women, who must necessarily atone for Eve's complicity in the fall: "For her sake Adam, the *ḥallah* of the world, died. So she must take *ḥallah* out of her dough, for it is her drop of seed that she returns to Adam."[64]

Because the fall is sexual in nature, the chaff and straw of the wheat are compared to the foreskin, in that each serves the demonic *qelippah*'s functions and purposes.[65] Each motif requires the peeling away of barriers to the Divine. *Tiqqunei ha-Zohar* understands entrance into the covenant of circumcision as transition from the realm of the demonic into that of the holy.[66] The removal of the demonic detritus leaves the "sign of the covenant," which takes its place together with the Sabbath and the *mezuzah* as windows into the realm of the higher *sefirot*.[67] The tradition that the righteous are often born circumcized underscores the demonic nature of the foreskin.[68]

The transition from the demonic to the holy is accomplished through the stripping away of the husk or *qelippah* inherent in the three actions of circumcision, *'orele, peri'ah,* and *'atifu de-dama,* the cutting of the foreskin, uncovering the corona, and the drawing off of the ensuing flow of blood. *'Orele* and *peri'ah* are synonymous with various demonic pairs: Samael and the serpent, or Rome and Constantinople.[69] Each aspect of the act constitutes a bribe for the demonic: "The flow of blood from the *peri'ah* will save you from the pressure of the grave, because it gives food to the murderer, sixteen sword edges for the sword of the Blessed Holy One for *milah, peri'ah, meẓiẓa,* and the thirteen covenants."[70]

These layers of *qelippah* are likened to the three shells of the *egoz,* the classical expression of the hiddenness of the Divine. Circumcision is a transition from demonic triunity to redemptive quaternity, which is symbolized by the sign of the covenant: "The *membrum virile* has three coverings, like the shells of the nut, *tohu va-vohu* [primordial chaos] . . . the first *qelippah: vohu* . . . the second *qelippah,* and *hoshekh* [darkness], the third *qelippah,* as it says: 'One does not explain matters of illicit sexuality in groups of three.' "[71]

After the circumcision, the foreskin is hidden in a pile of earth, with this explanation:

> Rabbi Eliezer said, "Father, what is the secret meaning of the covenant, in that we bury the foreskin in a vessel of earth?" He said to him, "My son, I once asked the same thing of Elijah [the prophet]. . . . He told me that the foreskin is the spouse of the primordial serpent that brought death to Adam and to all creation, so we prepare it a vessel of earth, which is its sustenance, as it says: *The serpent's bread is dust* (Isaiah 65:25). So it separates from human beings . . . and this dust is like the dust of the altar, of which it says: *Make me an altar of earth* (Exodus 20:24)."[72]

In societal terms, circumcision symbolizes the eventual stripping away of the lower, debased dimension of the covenant. As ideal religious practice removes the garments of the *Shekhinah* to facilitate Divine union, so circumcision strips away

the foreskin, or barrier, between Israel and the transcendent law:

> The eighth day is the sign of the holy pillar, the eighth of all levels, and the circumcison of that pillar removes the foreskin from the covenant, for at that time the holy people remove the foreskin from the covenant. The Blessed Holy One gathers all His hosts and is revealed, truly removing that foreskin above from the covenant of the holy pillar. All the actions of Israel below arouse an action above, so at that time, the foreskin is removed from all the holy people from above.[73]

Like the blood offered in sacrifice,[74] the blood of circumcision unifies the adherent with the highest levels of the Divine, saving the adherent from the Angel of Death.[75] Circumcision is a metaphor for an eschatological understanding of the transformation of the nature of Divine law and religious experience. The *maskil* must strip away the barriers to perception, clarifying the legalists' obfuscations by stripping away the corporeal shells that obscure the Divine. The symbolism of circumcision is not arbitrary. The *membrum virile,* the point at which being is passed on, is marked with the sign of the revelation of God.

Theurgy and the Anthropos

In the deepest recesses of the Zohar's esotericism lies the the ancient notion of God the anthropos, with the human literally created in the Divine image. The texts in the Zohar that delineate the anthropomorphic structure of the Divine are the most theologically brazen, and they provide the key to understanding many oblique Zoharic exegeses. The editors of the classical editions of the Zohar showed great discretion with regard to this tradition and were apt to append lengthy disclaimers and apologies to it.[76]

The *Idrot,* those passages of the Zohar that boldly delineate the secrets of the Divine anthropos, are saturated with messianic longing.[77] Both modern scholars and Lurianic theorists considered them to be the culminating texts of the Zohar.

One may trace the interactions of thirteenth-century kabbalists according to their awareness of the *Idrot*; the systematic presentations of Cordovero and Luria are likewise much indebted to those texts. Both Scholem and Tishby considered the *Idrot* a catalyst for Moshe de Leon's creative muse.[78] Yehuda Liebes has qualified the image of the main part of the Zohar as the work of a single author, yet he too has demonstrated the development of the *Idrot* to be the central preoccupation of the same circles that produced the Zohar.[79] The *Idrot* are suffused with the realization of ultimate metaphysical truths, not least because they end with the ecstatic deaths of several of the adepts of Shimon Bar Yoḥai's circle. The *Tiqqunim,* as well, are preoccupied with the *Idrot,* in which the interplay of the *sefirot* corresponds to the contours of a Divine anthropos.

The paradigm for the most transcendent levels of Divinity is the primordial man, *Adam Qadmon.* This anthropos serves as a metaphor for God, the Cosmos, the Torah,[80] and by association, the Temple and its sacrificial cult.[81] *Tiqqunei ha-Zohar* interprets the anthropos teachings as forming a response to humankind's present dilemma. Interaction with the Divine is possible through projecting the Divine anthropos onto the human model. Specific rituals begin this transformation and repair the wounded body of the universe.

The anthropos paradigm expresses the hierarchical nature of the *sefirot.* It also illustrates the dichotomy of the body and the soul, for transition down the sefirotic hierarchy requires a similarly radical transition from dimension to dimension.[82] This same relationship is a paradigm for the effluence of Divinity into the corporeal world.[83] Contemplative mystical experience, in introspective withdrawal into the soul, is the medium for ascent into the highest dimensions of the universe:[84] "R. Eliezer said, 'Father, how is man made in the Divine image, for we have heard many opinions?' He said to him, 'My son, when all the *sefirot* were made they were included in the image of the soul, and the soul was their vehicle.' "[85]

The soul's levels mirror the levels of religious expression. The *miẓvah* is symbolic of the *nefesh,* or lower soul, whereas the Torah represents the *ruaḥ,* or emotive soul.[86] Every intermediate

level of the soul interlocks with a higher level, until they reach the source of the transcendent element in the human soul, the Divine throne: "[Jacob's] ladder is the living soul, the throne of the name YHVH, which is the awe and the love, the Torah and the *miẓvah* dwelling in it. From this throne are hewn all the souls of Israel. Its image is the human face."[87]

The practitioner's every limb relates to a specific *sefirah*.[88] The practice of the *miẓvot* draws the Divine into the adept's very limbs:[89] "Rabbi Eliezer said to him 'But haven't we learned that there is no body above?' He said to him, 'My son, in the world to come, there will be a transcendent mother, but this world has the *Shekhinah*'s body.' This body is the Torah, from which hang all of the *miẓvot*."[90]

In the Divine macrocosm, the limbs of the Divine anthropos are bedecked with *miẓvot* as fruit hangs from a tree:

> All the *miẓvot* are contingent on the King's image. *Miẓvot* that are for a reward are contingent on that higher servant.[91] One must understand that all the *miẓvot* are in the image of the king. Some are contingent on the head, and some on the eyes. Many angels and servants, the eyes of God, are assigned to them. There are *miẓvot* that are contingent on the ears, with attendant angels who are called *ears of God.* There are *miẓvot* that are called the face, with attendant angels called *face of God,* of whom it says: *Four faces for one* (Ezekiel 1:6). There are *miẓvot* that are contingent on the nose, with attendant angels, of whom it says: *He makes his angels into breaths* (Psalms 104:4). There are *miẓvot* that are contingent on the mouth, and angels assigned to the voices and words of Torah, concerning which it says: *For the bird of heaven will lead the voice, and the winged one will tell the matter* (Ecclesiastes 10:20). There are *miẓvot* that are contingent on the hands of the king, with attendant angels that are called hands, as it says: *A man's hands were under their wings* (Ezekiel 1:8). There are *miẓvot* that hang like grapes in a cluster. . . . There are *miẓvot* that hang from the sign of the covenant, with attendant angels who are called the *Masters of Signs,* of whom it says *They shall be for signs* (Genesis 1:14). And similarly it says of Moses: *This is a sign for you* (Exodus 3:12). This is the sign to which all the host of heaven are assigned. There are *miẓvot*

> that are contingent on the feet, with attendant angels, of whom it says: *And the beasts scurried back and forth . . . and their feet were straight feet* (Ezekiel 1:14). They hang from the body like hair, every hair is like an angel hanging from the head. . . . Happy is the soul that is in the image of its master and upholds these *miẓvot!*[92]

The adept nourishes or impoverishes his spiritual body through his actions, be they the performance of *miẓvot* or the commission of transgressions. Sin causes a rupture or a blemish in the Divine body, so that "whoever violates a *miẓvah* . . . defiles the image of the King."[93] Similarly, the fulfillment of positive precepts nourish the human and divine anthropos. By virtue of their spiritual perfection, the righteous embody the synthesis of the physical and the transcendent, so that "their *miẓvot* are engraved on their bones."[94] The same is true for transgressors of the law: "Skin (*'or*) was Adam's garment. If he was good it was light (*or*), the hidden light for the righteous,[95] and if he was wicked, it was the skin of the serpent, made of the four elements, and the negative *miẓvot* that people transgress, as the Masters of the Mishnah said, 'A man's sins are engraved on his bones.' "[96]

The association of the cosmos with the body underlies the rabbinic dictum that "every *ẓaddik* has a world of his own."[97] The *miẓvot* are a soteric agency for the redemption of the cosmos and the individual practitioner's state. The motif of the anthropos creates an identity between the adept and the universe.

Sacrifice

The Zohar,[98] *Tiqqunim,* and *Ra'aya Meheimna* portray sacrifice as the most profound theurgic act in the synchrony of the anthropomorphic images of God, the universe, and the adept. Temple sacrifices are an overt exchange of spiritual energy. The immolation of the animal's body processes and cycles Divine and demonic energies. The author of the *Tiqqunim* idealized the Temple cult and viewed it as an esoteric rite. Such idealization of the cult's abattoir-like reality was, in

large part, due to psychic and historical distance from that institution.

The Tabernacle itself was an earthly microcosm of the universe; to ponder its constituent elements was to ponder the divine superstructure.[99] Moreover, the structure of the Temple also conforms to the microcosm of the Divine body.[100] Every aspect of the Temple's function, such as the priestly blessings and duties or the Levitical night watches, is portrayed in terms of its metaphysical dimensions.[101]

The soteric function of the Temple sacrifices is explained in terms of the interaction of the *sefirot*.[102] Sin causes a rupture in the Divine body, which is assuaged by the body of the sacrifice. The immolation of the sacrificial animal redeems the limbs of the human body. This action links the worshipper to the limbs of the *Shekhinah,*[103] for "sacrifices atone for a person's limbs, according to the sins that are contingent on that limb."[104] The grandeur of the cult is portrayed in mythic terms:

> In the future the Blessed Holy One will unsheath the sun, the righteous will be healed with it. A fiery lion will come from the Throne of Judgment to consume the sacrifices. These are assigned to each limb with which one sins, each a nemesis, as had been taught "he who does one sin acquires one nemesis."[105] When this Divine fire comes down and ignites those limbs and fats and descends like a fiery lion, it will ignite the demons that are assigned to them, and absolve the sins of Israel, the limbs of the *Shekhinah.*[106]

The sacrifice is the point of interaction between the lower *sefirot* and the mundane realm. Trangressions remove the sinner from the natural order, but sacrifice returns him, satiating the four beasts and deflecting their destructive proclivities.[107] With these beasts mollified, the energies of the sacrifice can ascend into the higher realms of the Divine. Once again, redemptive quaternity must be attained for the religious act to be accepted:

> There are four beasts on the throne: lion, ox, eagle, and man. The human body has four elements, from them come

> the four beasts that make up the soul. The soul is sustained by four. When a person sins with one of the four elements, it is as if he sinned with his soul. So it is written: *When he sins in a soul* (Numbers 6:11). At that time, the water separates from the fire, the wind from the dust. From the dust come seeds to sustain man, from the water come the animals that sustain the lion, from fire come the grazing animals to sustain the ox, and from wind come birds that sustain the eagle. When a person sins, these elements separate violently. The name of God departs and is replaced by the evil inclination, Samael, Satan. God does not dwell in separation, as it says: *They divided their hearts and they will be guilty* (Hosea 10:2). Sacrifices must come from that aspect with which they sinned, to unify[108] the four elements that have been separated. When they reunify, the Blessed Holy One descends upon them and Satan flees, rather than be immolated in the sacrificial fire.[109]

The Zohar and *Tiqqunim* clarified the Torah's bewildering differentiation of the sacrifices. *The korban oleh ve-yored,* or the "rising and descending sacrifice,"[110] follows the descent of the higher *Shekhinah* to the lower. As these two aspects of the *Shekhinah* unite, the practitioner is included in their union. This movement equates the transformative aspect of the Divine feminine, *Imma 'Ila'ah,* the "highest Mother," with the elementary, erotic, and unitive aspect.[111] The sacrifices reassume their primitive identity as God's food; their immolation, like the song of the Levites, evokes the ascent to the Divine.[112]

Various sacrificial traditions have different theurgic functions. The burnt offering, *'olah,* represents the quality of mercy, which catalyzes and dissipates the force of Judgment through the sin offering.[113] The *menorah* evokes the *Shekhinah* as an instrument of unification.[114]

Every sacrifice has an aspect that may be devoted to the realm of the demonic.[115] Some sacrifices, such as the guilt offering, are clearly a bribe to the demonic.[116] *Minḥah,* the humble grain offering, is specifically brought to "break the anger of Samael."[117]

The *temidim,* or ongoing regimen of sacrifices, represent the constancy of God. Just as the sefirotic tree is one entity with

multiple functions, so the various *temidim* have different functions on various Sabbaths and Holy Days: "All the *temidin* are attributes of the Blessed Holy One . . . and even though all the *sefirot* are as one, even so, every *sefirah* governs various Sabbaths, and seasons, and holidays. The attribute that rules over a specific time contains all the other *sefirot.* They are called by that attribute . . . "[118]

Sheḥitah, ritual slaughter, is the greatest agent of transformation. Sacrificial slaughter must take place at the north side of the Temple, because the qualities of Divine Judgment are associated with the north.[119] The laws attending the slaughter are reinterpreted kabbalistically so that such repetitive formulas as the twelve examinations of the knife,[120] or the five disqualifications in the act of slaughter,[121] are imbued with metaphysical significance. Ritual slaughter is also a metaphor for human death.[122] Fish and locusts, which do not require slaughter, are reincarnated scholars. At their deaths, these spiritual elect are simply gathered to the Divine, as fish are killed by merely being gathered into the fisherman's net. They never feel the knife of Divine Judgment, the untimely cessation of their lives by virtue of their accumulated sins.[123]

The Zohar contains many statements regarding the proper *kavvanah* or intention attendant upon sacrifices.[124] The author of the *Tiqqunim* goes further, reinterpreting the Maimonidean critique of the cult, which implies that the physical sacrifice is to be transcended in a more enlightened age.[125] *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* portray this transcendence in terms of a hierarchy of intentions based on the development of the sacrificer's consciousness. The flawed practice of the ignorant is merely a bribe for the demonic, while the simple pietists can offer only their prayers and good deeds. The *maskilim* offer their esoteric practice as a sacrifice.[126] This typology makes an implicit critique of those who "consume" the Torah at the level of simple (*peshat*) exegesis.[127] The individual gives his or her essence to God, and it is altogether clear that some essences are intrinsically superior to others.

Sacrificial Organs

> The limbs are sealed in the secret of sacrifice . . .
>
> —Zohar III 235b

> Bodies not only reflect the glory their souls receive in God's presence but are also the place where persons are rewarded and punished in their specificity . . .
>
> —Caroline Bynum[128]

The association of the *miẓvot* with the sacrifice extends to the effects on the adept's spiritual and physical bodies. The animal's organs are counterparts of organs in the Divine anthropos as well as the organs that are nourished or abused by the practice or abrogation of the *miẓvot*. This comparison of the elements of the sacrificial body and the Divine body makes extensive use of medieval theories of medicine, elevated to an esoteric level. The sacrifice is a cathartic moment of unification between the worshipper's body and the Divine anthropos. It restores and sanctifies the limbs that have been damaged through sin. There is a radical implication that the sacrifice empowers the dormant strength of the Divine body.[129]

The Divine anthropos circulates holy and demonic energies in the same way that the body circulates air and fluids. The *sefirot* are also understood as conduits for this exchange of energies. The lungs are the conduit for the *ruaḥ*, or spirit, the seat of existence. The dynamism of the breath evokes the functions of the Divine effluence: "The heart is the seat of judgment. The four beasts are the heart's messengers and the two chambers of the lungs and the two kidneys. *And their faces and wings were separated above* (Ezekiel 1:11) to receive the King, which is (Isaiah 11:2) *a spirit*[130] *of wisdom and understanding, a spirit of counsel and power, a spirit of consciousness and awe of the Lord.*[131]

The theurgic effects of the sacrifices are concentrated in the organs that filter the body's impurities. The biological forces that regulate those organs have counterparts in the cosmos just as their mundane function is to catch impurities in the body, so their cosmic function is to be a receptacle for the extraneity of

the demonic.[132] The toxicity of the bile, for instance, is compared to "the sword of the Angel of Death."[133] The liver is compared to the leather strap of the *tefillin*, a classic symbol of the demonic.[134] The fats and entrails are an atonement for the sins of the body, that the practitioner's soul not be consumed by *Geihinnom*.[135] The consumption of the organs by the forces of the Divine or the demonic is rendered in the mythic imagery of the lion of holiness and the dog of the demonic:

> The heart is the altar, on which is the sacrificial blood, of which it says: *You will sacrifice on it* (Exodus 20:24). If they are worthy, the lion descends to eat the sacrifice, and if they are not [worthy] a dog descends. Where? Onto the liver and the bile, *Geihinnom,* the leech with two daughters, crying "Give! Give!"[136] like the dog's bark, the double-edged sword of the Angel of Death . . . of which it says: *Its end is bitter*[137] *as wormwood, sharp as a double-edged sword* (Proverbs 5:4). The liver is Samael, the bile is its poison. When the bile rules the veins and they are overcome with sin, it says of them: *They came to Marah and were unable to drink the waters, for they were bitter* (Exodus 15:23). At that time the veins of the heart are blocked, like Noah, his wife, children, animals, beasts, and birds hidden in the ark. And the heart is blocked, for if the bile extends to the heart, one immediately dies. The bile cannot overcome Israel, who are the heart, except through sin. If they repent, taking on the pure soul of the highest *Shekhinah*, the heart and its arteries are saved, as it says: *And the waters were sweetened* (ibid.).[138]

These organs are symbolized by members of the patriarchal family, which themselves relate to various *sefirot*:

> The liver is Esau, Edom, gathering all the blood, clear or murky, not distinguishing or separating good and bad. The heart is Israel, which distinguishes between good and evil, between pure blood and impure blood, taking only the clearest and cleanest, as one who separates food from waste.[139] After the heart, Jacob, takes the purest blood above, then the liver, Esau, is left with the refuse, which angers him. This is *Geihinnom,* created on the second day, the death of the multi-

> tudes, the evil feminine, strange fires, hard labor. It is called idolatry, for anger comes from it. And from it comes anger to the liver, as the Rabbis taught: *Whoever is angry commits idolatry.*[140] the limb's burning fevers of all the limbs come from the gall. It lights torches in the veins of the liver, threatening to envelope the whole body, like the angry sea, whose waves rise to heaven, threatening to break their bounds and shatter the world . . .[141]

A particularly cathartic role is assigned to the spleen, bile, and liver as receptacles for demonic detritus. For example, the demonic quality of the guilt offering is discernible in the liver, which is "dirty with the sins of Israel,"[142] and the spleen.[143] A characteristic object of these meditations is the demonization of the *sirkhot,* or lesions on the lungs:

> Like the *sirkhot,* which impede the lungs from inflating, so the sins of Israel fuse with the wings of the *Shekhinah* that are the beasts of the throne, so that they cannot rise on the merits of Israel to the Blessed Holy One. They detain her and weigh on her wings, each beast weighed with these sins.[144] The guilt offering is the mother of the mixed multitude, *sirkhah,* holding on to the throne of the *Matronita,* forbidding her to escape from exile. And her merits, which expedite her escape, remain suspended in the air, like a *sirkhah.* This is the central pillar, the contingent guilt offering . . .[145]

In mythic terms, the demonic nature of the *sirkhot* is a manifestation of Lilit, "the evil maidservant, mother of the mixed multitude."[146] Thus the *sirkhot* and liver perform the same functions of intercession and atonement as the scapegoat, which carries off the sins of Israel.[147] Like the guilt and sin offerings, the *sirkhot* provide sustenance for the demonic. By inhibiting the breathing capacity, the *sirkhot* actually inhibit the flow of the Divine channels: "Negative commandments are like refuse, like birds caught in a trap, like the *sirkhot* that do not allow the folds of the lungs to move."[148]

Tiqqunei ha-Zohar counts eighteen possible *sirkhot,* a numbering that entered subsequent exoteric *halakhah.*[149] Whether

or not this understanding originated with the author of the *Tiqqunim,* it subsequently affected Rabbi Joseph Caro's seminal commentary *Beit Yosef* [150] in its counting of eighteen *sirkhot.* Later halakhic development created more and more stringencies surrounding the *sirkhot,* so that today an animal with *sirkhot* on its lungs will be rejected out of hand for consumption. Whether or not this growing stringency regarding *sirkhot* derives directly from kabbalistic doctrines remains to be assessed. Although this issue awaits definitive analysis, it may provide an example of a kabbalistic imposition on *halakhah.*

Lulav and Etrog

Four species of vegetation are brought to the worship service on the Sukkot holiday: the myrtle, willow, palm shoot, and citron.[151] The *Tiqqunim* and *Ra'aya Meheimna* interpret in terms of the Divine anthropos. The anthropomorphic metaphor is presented in terms of the rabbinic character of this *miẓvah:*

> The *etrog* is the *Shekhinah,* the heart, the essence of the limbs of the body, which are the myrtle, the palm and the two willow branches. The heart is in the center, and the rest of the limbs surround it. Because of this, the *etrog* is the *Shekhinah,* as the Masters of the Mishnah taught:[152] *if its stem has been removed, or if it has been blemished, it is unfit.* For it must be like the *Shekhinah,* of whom it says: *You are completely beautiful, my bride, there is no blemish in you* (Song of Songs 4:7). The palm branches, that is the *lulav,* of which it says:[153] *If the leaves have split off, it is unfit.* This is cutting the shoots, for isn't the *lulav* the knot that binds all? Whoever blesses it on the first day of Sukkot, it is the knot of unity of everything, *Ḥai olamim*[154] for the eighteen vertebrae in the spine. Therefore the Masters of the Mishnah taught: *the lulav resembles the spine.* The secret meaning of the *lulav* is (Psalms 92:13) *the righteous shall flourish like a palm.*[155]

The act of gathering all the species involves the ingathering of all the forces of the cosmic anthropos. This is particularly the case when the adherent prays with the *lulav:*

> One must shake [the *lulav*] eighteen times in six directions: *He sealed the east in YH"V.* . . . Six times HVY, eighteen letters, all implied in the Book of Formation[156] in six realms. Therefore the Masters of the Mishnah taught:[157] *Move it back and forth, to He to whom the four winds belong, up and down to He to whom the heavens and earth belong.* Three myrtles, the body and the two arms, corresponding to the eye and the two eyelids. Two willow branches, corresponding to the two thighs, and the two lips. When they are brought together with the palm, the backbone . . . they make up the four species of the Divine Chariot, with YHVH riding on them.[158]

The myrtle has a triune nature, which invokes the three Patriarchs, paradigms of the intermediate *sefirot Ḥesed, Din,* and *Tif'eret.* The two willow branches invoke *Neẓaḥ* and *Hod.* The palm shoot, or *lulav,* symbolizes *Tif'eret,* whereas the *etrog,* or citron, symbolizes *Malkhut.* Holding the *lulav* and *etrog* together is an act of unification, symbolizing the union of the transcendent and the corporeal.

The *lulav* is shaken eighteen times.[159] This action, like the eighteen blessings of prayer, relates to the eighteen vertebrae of the backbone.[160] Because the *lulav* is symbolic of the Divine backbone, any fracture in its structure renders it unfit for use. Such a fracture parallels that of gnostic heresy through the images of *kiẓẓuẓ* and *perud,* rupture and separation.[161] The *lulav* and petitional prayer are ways of meditatively imaging the Divine. The anthropomorphic hierarchy of the *sefirot* is invoked in the Divine names that describe them :

> For all blessings, one must bow with the eighteen vertebrae, as the Masters of the Mishnah established, with *until all the vertebrae of the spine bend.*[162] This is for the eighteen blessings that are included in the eighteen worlds. The spine is the *lulav;* if it splits, it is unfit.[163] Therefore, one mustn't interrupt the eighteen blessings of prayer that signify the eighteen shakings of the *lulav.* As the Masters of the Mishnah taught:[164] *Even when a serpent is coiled around your heel, there must not be an interruption.* For there are eighteen worlds unifying YHVH and ADNY. Therefore, YAHDVNHY has the same numerical sum as AMeN. Therefore, *even when a serpent is coiled around*

> *your heel, there must be no interruptions.* When one bows at *Barukh,* it has been learned,[165] *For a scorpion one may interrupt,* for it was taught:[166] *You will live by them and not die by them.* Also,[167] *when bowing, bow at Barukh* one must include in it the ten *sefirot* that are YU"D He"i VA"V He"i.[168]

The spherical *etrog* is held in the left hand, in line with the heart, invoking the wholeness of the paradigmatic figures Jacob and Solomon.[169] The *etrog* has the same aroma as the citron tree from which it comes,[170] indicating the immanence of the Tree of Life in the realm of the Tree of Knowledge. The rabbinic injunction, stipulating that the *etrog* must be the size of an egg,[171] associates the *etrog* with the mythic archetype of the World Egg.[172]

According to these kabbalistic interpretations, the symbols of the *Sukkot* festival celebrate the descent of Divine effluence. The *sukkah* itself represents the sanctified inner realm of the holy. The *lulav* and *etrog* are instruments of the adherent's union with the supernal dimensions of the anthropos. In *Tiqqunei ha-Zohar* and *Ra'aya Meheimna,* the *halakhah* provides nuances for the illumination of the theurgic act.

The Temple cult's importance only magnifies the desolation wrought in its loss, so that a gnawing eschatological pathos haunts these theurgic mysteries. In light of the eventual absence of the sacrificial cult and its soteric effects, this practice is important, placing social pressure on the *maskilim,* whose practice is conducted at the highest level. Certain rituals have the esoteric function of unifying the Divine anthropos and, thence, of repairing the damage wrought by the chaotic nature of existence. The Sabbath, especially, provides a respite from this same struggle, and its palliative effects extend over the entire week. The *maskil*'s low state was alleviated by his understanding of the law's theurgic power to resolve the unredeemed state of existence.

7

Agencies of Unification: The Sabbath and Prayer

Theosophical Kabbalah understood certain *miẓvot* as particularly concentrating and centering the effluence of Divine energies. Other *miẓvot* protect the individual from malevolent or demonic forces. Reigious practice consists of balancing these two kinds of *miẓvot* to counter and take advantage of the shifting effects of the Divine.

Medieval Jewish philosophers identified the consciousness of God's unity, *miẓvat ha-yiḥud,* as a specific commandment of the Torah. To have this consciousness might be an actual act of "unification," or it might be merely a *kavvanah* or intention to be assumed in the course of one's practice. In the *Tiqqunim,* unification with the Divine is a positive act that takes place through the contemplative practice of certain *miẓvot.*

The Sabbath

The Zohar displays a subtle understanding of the metaphysical rhythms of time. The cycles of the day, week, and year are portrayed as a garment for the unfolding of the Divine effluence. The continuum of time is a step down from the unchanging essence of the supernal Godhead.[1] The charged metaphysical

nature of the Sabbath is reflected in the halakhic strictures that attend its observance.[2] The Sabbath is a day free of creation, the day that "the *Shekhinah* is freed from her exile."[3] Hence, its prohibitions derive from withdrawal from constructive actions.[4]

Tiqqunei ha-Zohar emphasizes the theurgic aspects of the thirty-nine actions forbidden on the Sabbath. These actions derive directly from the catastrophe of the fall, as they encompass the curses made upon Adam at the expulsion from Eden: "When the dew[5] reigns, the sages forbade the thirty-nine forbidden actions, which are called *avot melakhot*,[6] corresponding to the Patriarchs on whom reigns the dew which is thirty-nine. Of these thirty-nine actions, ten were inflicted on Adam, ten on Eve, ten on the serpent, and nine on the land. Since this dew already reigns on the Sabbath, no lashes are administered on the Sabbath."[7]

Because the *halakhah* defined these actions as paradigmatic acts of creation, they are essential to corporeal existence. On the Sabbath, when the Divine effluence flows directly into the corporeal world, one must refrain from them. Refraining from these actions reflects the *Shekhinah's* tranquility on the Sabbath day. On the Sabbath, humankind has no complaint with the state of creation, so that one is forbidden to interfere with it: "Wherever Israel are, they are protected and tranquil. Therefore it is forbidden to plow the earth and to make furrows, for it is like a blemish in the Holy Land, the *Shekhinah*. Therefore it is forbidden to use agricultural tools on the Sabbath, even to carry a stone . . ."[8]

A central metaphysical difference between the Sabbath and the rest of the week is that, on the Sabbath, the demonic is forbidden from going about its mischief. This freedom from the actions of the demonic brings about various changes in the liturgy and in the adept's behavior.[9] According to *Tiqqunei ha-Zohar* and *Ra'aya Meheimna*, this change in world-view creates the salient dynamic of the Sabbath mentality, *shinnui*, the changing of one's activity.

Tiqqunei ha-Zohar presents a lengthy homily on the Sabbath. This sermon combines pietistic exhortations with an esoteric doctrine of the Sabbath's inner nature:

> To observe the Sabbath, it must be changed from the days of the week, in one's clothing, food, and other delights. One who customarily eats two meals on the weekdays should eat three on the Sabbath, as it says: *Eat it today, for today is the Sabbath to God; you will not find it in the field* (Exodus 16:25). In all things, one should make an addition for the Sabbath. One who customarily has wine and bread on the weekdays should add meat as a Sabbath addition. *Change of action*, so that if one customarily behaves in a secular way, he should not do so on the Sabbath. . . . *Change of name*, for every day is called action, as it says: the *six days of action* (Ezekiel 46:1). But the seventh day is called the Sabbath, the negation of action. *Change of place*, that if one customarily lit a lamp on weekdays, he would change and not light it on the Sabbath, as it says: *Do not light fire in all your dwellings on the Sabbath day* (Exodus 35:3).[10]

Sabbath's dynamic of change has an underlying metaphysical rationale. On that day, the *Shekhinah* transforms from the elementary paradigm of the feminine to the transformative persona, the royal *Matronita*:

> One must change from the servant to the *Matronita*, that they not be equal. For the *Matronita* is the place of the Blessed Holy One. She must become royal, as it says: *She was there with her maidservants* (Esther 2:9) on the Sabbath. Moreover *in your dwellings*: a person's dwelling is his place. Also, *Change of place*, to prepare one's house for the Sabbath more than on the weekday. *Change of action*, that if he was sad on the weekday, let him rejoice on the Sabbath.[11]

Marital relationship is a metaphor for the doctrine of Divine union on the Sabbath. According to this well-known motif, sexual intercourse, on the Sabbath eve, evokes the union of the *Shekhinah* and *Tif'eret* that takes place in the cosmic realm:

> If a couple have had a dispute on the weekday, let them have peace on the Sabbath, that one not draw near to the elixir of death, the harlot, or to her husband, the pagan deity, the profanation of the Sabbath. So the sages taught: *If*

> *Israel would all keep one Shabbat according to the Law, they would be immediately redeemed.*[12] So one must change, with a lit candle, a made bed, and a set table. If he customarily lit a candle with one wick, let him add a second for the Sabbath. And if he customarily said the blessing for the bread over one loaf, let him add a second, like the second loaf [of the altar]. If he customarily argued with his wife on the weekdays, on the Sabbath let them have relations in peace. Therefore, the sexual duties of the sages are weekly, from Sabbath eve to Sabbath eve.[13]

The marital relationship is only a metaphor for the sage's primary relationship, which is with the *Shekhinah*: "One must differentiate the Sabbath from the week in all respects. If one is peaceful on all the days of the week, he should be all the more so on the Sabbath, conciliating her with great love, as it says with regard to the *Shekhinah*: *Open to me my sister, my bride, my dove, my innocent* (Song of Songs 5:2). With extra words of conciliation such as these a man placates his wife on the Sabbath."[14]

The changes that accompany the Sabbath reflect the travails of the Divine, the distension and exile that attend its emanation into the present world. A similar change is connected to the invocation of the Divine name. During prayer, that name is never pronounced audibly according the ineffable letters YHVH. The Divine name enters present reality only in secular fashion, with the euphemism *Adonay*. The separate essence of the name is comparable to the transformations of consciousness that accompany the Sabbath:

> Three upheavals: changing one's place, name, and action. Changing one's place, like the Blessed Holy One, of whom it says: *Behold, the Lord will go out of His place* (Isaiah 26:21). When the Lord comes out, He changes from judgment to mercy and from mercy to judgment so the Masters of the Mishnah taught: *Not as I am written am I said.*[15] In the world-to-come it will be written YHVH and pronounced YHVH. In this world, it is written YHVH and pronounced ADNY. This is change of place, for it is apart from its place that is the world-to-come. The world-to-come has no change, as it is written: *I am the Lord—I have not changed* (Malachi 3:6). It is

> written with the name YHVH and pronounced YHVH. This is called YHVH of Mercy, but apart from its place it changes and is called ADNY, Judgment. This is the secret meaning of standing up from the throne of Mercy and sitting on the throne of Judgment. . . . *Change of action* is the Sabbath, for all actions must be done with the back of the hand.[16] *Yad* [hand] is the *Ẓaddik*, *aḥar* (back) is the *Shekhinah*, and this is change of action.[17]

The dynamic of change is a metaphor for two states of the human condition: the exile and imprisonment of the soul in the corporeal body and the transformed essence of the Divine in the corporeal world. Change is also an underlying aspect of the scholar's exile and wandering:

> A man whom the Blessed Holy One has troubled with reincarnation, who has no success, let him be taken out of his place and put in another place, changing his place. This is the secret meaning of: *He will take other earth and plaster the house* (Leviticus 14:45), and this is change of place. When he sees that he is unsuccessful, *he will break down the house, its stones, and its beams* (ibid.). He is grafted into another body, as one might graft an apple tree onto a quince tree, changing the tree and its fruit; this is changing the name.[18]

The idealized and beatific nature of the Sabbath emphasizes only the benighted quality of the scholar's existence. According to the classical rabbinic and Zoharic teaching, the Sabbath is a context for the indwelling of the Divine. This indwelling of the Divine was also present in the *maskil*'s consciousness. The Sabbath comes to remedy the situation of the *maskil* by expediting this transformation of mentality.

The Sabbath Table

The Sabbath meal is a rite of great spiritual power in the Jewish tradition and was the focus of much interest in the theosophical Kabbalah. The meal is a ritual of unification, for the prayers and rites that attend the meal reflect the interaction of the *sefirot*, their ascent, descent, and union. These ritu-

als, from the handwashing to the grace after the meals, unify the upper and lower *sefirot*.

Every halakhic aspect of the meal is invested with theurgic significance. Esoteric underpinnings for the various aspects of the meal include the breaking of the bread, handwashing, the "cup of blessing," Torah study at the meal, the inclusion of the poor at the table, the avoidance of gluttony, the second handwashing at the end of the meal, the benediction over a cup of wine, and the minimum amount for the cup and the meal.[19] The *Ra'aya Meheimna* and *Tiqqunim* develop the rabbinic motif of the Sabbath table as a paradigm of the Temple altar:[20]

> The cup has ten requirements,[21] as the Rabbis of the Mishnah taught, like the sum of *yud* from *yesod*, and they are crowning [in a beautiful cup], covering the table, immersion, rinsing, freshness, fullness, being taken with both hands, placed in the right, being contemplated and raised from the ground one handbreadth. These are a gift to all of the household. Crowning is from the crown of the holy covenant; covering like: *He wears light as a cloak* (Psalms 104:2), immersion and rinsing, immersion from without, rinsing from within, the secret meaning of: *They will be purified and made holy* (Leviticus 16:19).[22]

As the act of slaughter releases the animal for consumption, so the benedictions over the meal similarly release the food for consumption. Therefore, food eaten without a benediction is like meat unfit for consumption.[23]

The rabbinic dictum, *ba'al ha-bayit boẓe'a ve-oreaḥ mevarekh,* "The householder breaks the bread and the guest says the blessing,"[24] is interpreted in terms of the interaction of the *sefirot*. The householder represents the intermediate *sefirah Malkhut*, whereas the guest is the *sefirah Yesod*, which mediates union with the *Shekhinah*.

Besides the sexual union of the adept with his spouse, the interactions of society facilitate the Divine union on Friday night.[25] Inviting guests to the meal is an act of unification. Both actions reflect the sexual union of the *Shekhinah* with the Godhead:

> The Masters have taught: the breaker of bread is not allowed to eat until the members of the meal have answered *amen*, and they are not allowed to eat until he has. When the master of the house breaks the bread for those at the meal, not everyone has the same amount, for he need not divide equally. Sometimes he gives this one an olive-weight, or another an egg-weight. When they answer *amen* before the master of the house, they combine the two requisite amounts as one, an olive-weight or a egg-weight, that is YAHDVNHY.[26]

The motif of sexual union underlies the esoteric meaning of the two loaves of bread on the Sabbath table.[27] The term *boẓea* is a likely euphemism for the sexual act, whereas the bread itself also symbolizes the *Shekhinah*.[28] Even the crumbs are meaningful, as the minimum number of crumbs which make up the requirement of a blessing is ten, like the ten *sefirot*.[29] Hence, the meal is an act of unification of the *sefirot Tif'eret* and *Malkhut* through the medium of *Yesod*.

The equation of Sabbath hospitality with marital relations resolves the dilemma of those Sabbaths in which marital relations are impossible due to the interference of menstrual impurity. Hosting guests is a substitute act of unification, so that no Sabbath may pass without the mystic's commemorative act of unification.

In another exploration of the sexual metaphor, careless behavior at the Sabbath table is as heinous as sexual transgression:

> Whoever wastes morsels of bread, throwing them into an improper place, is like one who wastes the morsels of the brain, the drops of seed, throwing them upon the earth, of them it says: *For all flesh has corrupted its way upon the earth* (Genesis 6: 13). Such is the case whether he scattered them in a menstruous woman, a gentile, a maidservant, or a prostitute, and all the more so one who scatters the morsels of the bread of Torah, which are the jots and crowns . . . [30]

The sacraments of the altar and the Sabbath table are all performed with wine, because wine has two facets, white and

red, representing the *sefirot Raḥamim* and *Din*.[31] This dual nature symbolizes the Sabbath mandates of remembrance and observance.[32] The wine is charged with metaphysical energies that themselves manipulate esoteric forces:

> *Wine will gladden a man's heart* (Psalms 104:15). This is the wine of Torah, as the coefficient (*gematria*) of "wine" (*yayin*) is "secret" (*sod*).[33] Just as wine has to be sealed and hidden, lest it be offered for idolatry, so the hidden secret Torah must be sealed, only drunk by those who are in awe of her. Hence there are many commandments regarding wine, for with it one blesses the Blessed Holy One. Wine has two colors, white and red, *Din* and *Raḥamim*, for its two aspects, like the crocus, white and red, white from the realm of the right, red from the realm of the left . . . [34]

As a result of this dual nature, wine may be employed for the demonic. *Yayin nesekh*, wine used for gentile sacraments, has taken on this demonic quality. Hence the stricture that the cup of sanctification must be rinsed and purified.[35] Rinsing the inside of the cup invokes the rabbinic trope *tokho ke-varo*, "consistent within and without," suggesting that the inner nature of the adept should be consistent with his comportment.[36]

The Two Domains

In *Tiqqunei ha-Zohar*, the Sabbath prohibition of carrying from *reshut ha-yaḥid* (a private domain) to *reshut ha-rabbim* (the public domain) is a metaphor for the defilement of the holy when it is brought into the realm of the demonic.[37] Rabbinic prohibitions against carrying items into or within the public domain guard against such metaphysical ruptures. God's private domain is the Sabbath, so that planting, uprooting, and carrying on that day are all aspects of the violation of the day's sacredness.[38] The secular banality that characterizes the public thoroughfare is also detrimental to the adept's practice. This is explained in this interpretation of the first statement of the Mishnah regarding the Sabbath:

> *Yeẓi'ot be-Shabbat shetayim*,[39] these are picking up and putting down in one action. One who takes something from its place

> and leaves it elsewhere has uprooted the Tree of Life, the sign of the covenant, and placed it in a foreign domain. Whoever does this uproots a soul from one realm to another, that of the bile and the spleen. This causes the uprooting of Israel from the holy land to a foreign domain, *reshut ha-rabbim*,[40] as one who took his holy covenant into a foreign domain.[41]

The very term *rabbim* means, simultaneously, "the many" or "the public" and, in the spirit of the author's ongoing social critique, "the rabbis." The venture into the public thoroughfare is equated with entering the jurisdiction of the halakhic authorities.[42] Moreover, placing the covenant in a foreign domain is a reference to forbidden sexual relations, so that many forms of transgression are invoked in this image.

When the demonic is invoked, it is often in a welter of *kinnuyim* , as if opening the door to one image lets in a flood of attendant shades and demons. The demonic aspect of the public thoroughfare is characterized with many mythic images:

> As much as one must guard the covenant, never taking it into a foreign domain[43] so one must guard the Sabbath, not taking [an object] from the private domain into the public domain. The private domain's width is four cubits, and they are YHVH, and its height is ten cubits and they are YU"D H"A VAV H"A. The public domain is the serpent, whore, elixir of a pagan deity, which is Samael. It is the essence of the seventy nations, the profaned harlot. Her mate is the profanation of the Sabbath. Therefore, one who takes from the private to the public domain is liable for stoning. The *'eruv* (Sabbath boundary) is the central pillar, in which one may carry from house to house, the higher and lower *Shekhinah* . . . [44]

The adept carries various apotropaic signs into the chaos of the public thoroughfare: the circumcision, *tefillin,* and the Sabbath itself. Notwithstanding these protections, leaving the inner precincts of the Sabbath for the demonic public thoroughfare has many risks:

> The Sabbath is the sign of the covenant of circumcision, the sign of the *tefillin*. Whoever profanes one, it is as if he pro-

> fanes the other. The *tefillin* of the head are for *Remember* [the Sabbath day] and the *tefillin* of the hand are for *Observe* [the Sabbath day]. As the public thoroughfare is the desecration of the Sabbath, so the sign of the covenant has the prostitute as its desecration, the foreign thoroughfare.[45]

The public thoroughfare has a quality of sexual illicitness[46] and is equated, perhaps realistically, with the prostitute, in this case the debased and demonic aspect of the *Shekhinah*.[47] Masturbation and coitus interruptus profane the holy by casting seed into the demonic realm.[48] Thus, the theme of the two *reshuyot* is often accompanied by the motif of illicit sexuality: "Whoever carries out of the private domain and into the public domain, or spills seed from the sign of the holy covenant bringing it to a foreign domain, has planted the Tree of Knowledge of Good and Evil. Hence, it says of whoever implants a prostitute, a maidservant, a gentile woman or a menstruous woman: *You shall make no idol* (Exodus 20:4)."[49]

Profaning God's name is also a violation of boundaries. The Divine name originates in the transcendent and abstracted upper *sefirot*. Profanation brings it stillborn into the falsehood and artifice of present reality. In the same way, the *'eruv*, or Sabbath boundary, creates a sanctified realm of sacred symbols. In the exile, observance of the Sabbath requires withdrawal into such a closed sanctuary, free from the corruptions of secular influence. Defilement of the Sabbath is comparable to the fall, in that each catastrophe is allegorized as blasphemy and idolatry.[50]

The private domain, *reshut ha-yaḥid*, is the sacred realm. The *'eruv*, the boundary that creates this domain, is the unifying *sefirah Tif'eret*. The rabbinic dimensions of the private domain, four cubits and ten handbreadths, represent the four letters YHVH and the ten *sefirot*.[51] The various boundaries also have different meanings. The *'eruv* encompasses all of the upper *sefirot*, whereas the *mavoi* or blind alley includes the lower *Shekhinah*. These boundaries are represented in the shapes of Hebrew letters: "An *'eruv*, in which one lowers the beam when it exceeds twenty handbreadths,[52] is the *Yu"d* above the *Ka"f* of *Keter*. Therefore, a blind alley, the lower *Shekhinah*, measures of

ten handbreadths. One must lower the beam that is the letter *vav.*"[53]

All of these understandings originate in the experience of Sabbath activity. The private, encircled areas, *reshut ha-yaḥid,* are the sanctified realm. Otherwise, the practitioner is adrift in *reshut ha-rabbim.* The prohibition of carrying and picking things up bars the adept from interaction with his environment, which evokes the shifting, alienated nature of the exile. The Sabbath observer passes, wraithlike, through the corporeal domain. This alienation from present reality is the didactic goal of the mystic's experience of *reshut ha-rabbim.* Observance of the Sabbath is a withdrawal into the realm of the sacred. Rather than being a celebration of the wonder of the created world, the holy day is a sanctuary, a refuge from the profane realities of existence.

Prayer as Unification

In the theosophical Kabbalah, prayer has a soteric function as a vehicle of transformation. Prayer redeems the practitioner at the level of *Malkhut.*[54] Petitional prayer is, therefore, a act of mystical ascent and quest: "Like the stone flung by a sling, one must direct one's prayer to a known place. One must fling one's thought in prayer to that Crown that is encrusted with gems, of which is says: *When bowing, bow at Barukh and straighten at the name,* with the name toward which one needs to send it."[55]

The recitation of psalms, when coupled with the act of repentance, takes the place of penitential sacrifice.[56] Even the daily petitional prayers are part of this process. In fact, they are its center, for the very nature of blessing is an invocation of the upper *sefirot*: "BaRUKH (blessed) is KH'—*Keter,* R'—*Reshit*[57] *Ḥokhmah* B' the transcendent Mother and the *Shekhinah* U' [58] for the six *sefirot,* even ten are included in it and gathered in."[59]

The *Tiqqunim* interpreted two rabbinic dicta in terms of the theurgic act of unifying the upper and lower *sefirot.* The talmudic dictum *kore'a be-varukh, zoqef ba-shem,* or "bow at the blessing, straighten at the Name,"[60] refers to the proper bows to be taken during the recitation of the daily prayer. The adherent bows at the word *Barukh,* literally, "Blessed," and straightens up at the recitation of the name of God. *Tiqqunei ha-Zohar*

stresses the theurgic aspects of bowing and straightening, to indicate the approach, coupling, and union of the upper and lower worlds.

The bow directs the descent of the higher aggregate aspects of the Divine to unification with the lower. The effect is intensified through the release of serpentine energies in the spine, as indicated by the rabbinic admonition that one must continue praying "even if a serpent is coiled at one's heel."[61] The act blends the powers of the name *YHVH*, the energies of the *sefirah Tif'eret*, with the powers of the audible manifestation of the name *Adonai*. This action brings the union of *Tif'eret* with *Malkhut*: "When he bows, all the cherubs shelter him with their wings, which is the *sekhakh* [thatch] of the Sukkah. *Zoqef*—he straightens with the two names *AHYH* and *YHVH*."[62]

The bows of the petitional prayer are true theurgy, in that they invoke the immanent presence of God. The union of these realms is also symbolized in the motif of the matriarch Rebekah's leaning down to empty her water jug, the Hebrew *kad*. The numerical coefficient of *kad* is twenty-four, also the number of books in the Bible, implying that Scripture is also a conduit of this immanent Divinity.[63] The act of prayer, like the mystical exegesis of Scripture, is an act that brings about unification: "The twenty-four letters [of the second line of the *shema* prayer] include the twenty-four books, the *kad* withdraws from the sea of Torah. . . . What does this *kad* draw forth? The *Shekhinah*, which is the twenty-four books of the Torah."[64]

The prostrations also invoke the dimensional nature of the six intermediate *sefirot*. They are compared to shaking the *lulav*, another theurgic act that invokes the flow of the ineffable Divine into corporeal existence: "These bendings and straightenings demonstrate the principle of back and forth, for He that owns the four winds; up and down for He that owns the heaven and the earth.[65] These are the six dimensions: heaven and earth and the four directions . . . "[66]

This action also invokes the people Israel's role as the support for the vicissitudes of the *Shekhinah* in her exile. The proper intention or understanding at times of prayer affects the *Shekhinah*'s condition: "Happy are you, Israel, the feet of the

Shekhinah, when you stand on them in the *Amidah* prayer, truly standing on them, standing on them in the exile, when YHVH descends on you, as it says: *When you straighten, straighten at the Name*, for a person must straighten and rise to the *Shekhinah*."[67]

Straightening invokes the union of the *sefirot Malkhut* and *Tif'eret*, which is indicated in the combined name *YAHDVNHY*. This combinations of the names *YHVH* and *ADNY* came to be a standard usage in kabbalistic liturgy. In sefirotic terms, the linking of *Tif'eret* and *Malkhut* through *Yesod* channels Divine effluence into the corporeal and returns Divine thought to the ineffable.[68] Not surprisingly, this practice is repeated ten times[69] in the prayer service.

The rabbinic dicta *ha-roẓeh le-haḥkim yadrim*, "he who desires wisdom should (turn) south," and *ha-roẓeh le-ha'ashir yaẓpin*, "he who desires wealth should turn north,"[70] refer prayer toward different areas in the Temple court. It originated, historically, at the point of transition between cultic sacrifice and personal prayer. Its original application seems to have been as a theurgic addendum to the Temple cult, as the altar's table was located in the north side of the sacrificial area.

These dicta went to the heart of a theological problem that preoccupied kabbalistic speculation. The shifting exchanges of energy in the ten *sefirot* tempted the practitioners to devise prayers that would address specific *sefirot*. The kabbalists were concered with whether the adherent could direct prayer toward one *sefirah* or another. Potentially, this practice was heretical in that it implied divisions in the absolute unity of the *sefirot*. Because the *sefirot* were meant to be in union, to visualize a separation in the Divine was gnostic heresy. This direction of energies toward various aspects of the sacrificial cult provides an important precedent for the direction of intention towards specific *sefirot*:

> One might ask: Why do we pray to the Blessed Holy One on several levels? Sometimes one prays through a certain *sefirah* or attribute, sometimes one's prayer is to the right, as it says; *ha roẓeh le-haḥkim yadrim*, sometimes to the left, which is sig-

nified by *ha roẓeh le-ha'ashir yaẓpin*. Sometimes to the central pillar, sometimes to the *ẓaddik*. Every prayer goes up to a certain level, but YHVH is truly in every *sefirah*.[71]

The practicing kabbalist confronted a dilemma. On the one hand, he might perceive that cosmic or social orders were beset by an imbalance in the energies of the *sefirot*. Due to its theurgic power, his properly directed mystical prayer could correct that imbalance. Yet at the same time, the kabbalist could not direct prayer only toward the *sefirah* in question. Full intention, during prayer, to a particular *sefirah* is equivalent to the gnostic heresy of *kiẓẓuẓ ba-neti'ot*, "cutting the shoots," the imaging of divisions, as opposed to unity, in the Divine.[72] Such directed prayer, then, could emphasize a certain realm, predicated on the understanding that the *sefirot* as a whole were unified. This directing of prayer is an act of balancing and compensation. In the present case, the direction of prayer does not originate from an ongoing bias on the part of the adherent; there are merely different needs for the *Shekhinah* at different times: "Prayer is the *Shekhinah*. When one asks mercy on the world, she goes on the right, when she has to bring judgment on the world she goes to the left, and all of these are for YHVH who is everywhere . . . "[73]

This paradox of unity and multiplicity makes use of the classical Zoharic preoccupation with the four rivers that flowed out from the Garden of Eden. Just as these rivers all derived from a single source, so the mystic's directed prayers are absorbed by the unified network of the *sefirot*: "*A river issues from Eden to water the garden and it then divides and becomes four branches* (Genesis 2:10) that is *Ḥesed*, the right arm. Then *he who desires wisdom, let him turn south*. The camp of Michael drink from it, with Judah's staff and two tribes. *Gevurah* is the left arm, so *he who desires wealth, let him turn north*, the camp of Gavriel drink from it, with the staff of Dan and two tribes . . . "[74]

This statement compares the multiplicity of the *sefirot*, which make up the unity of God, with the multiplicity of the tribes and the heavenly host, which also make up the unity of Israel and the cosmos. Kabbalah also contains principles of

balancing and compensation in which the *sefirot* originate in their opposites. For instance, there is the paradox of the dynamic, extroverted *sefirah Ḥesed* originating in the ineffability of the *sefirah Ḥokhmah*.[75]

These rabbinic dicta regarding prayer are interpreted by the author of the *Tiqqunim in* terms of the interaction of the *sefirot*. In each case, the rabbinic dictum is reduced to the *kinnui* form, then reinterpreted symbolically. In the case of the bowings and straightenings, this sefirotic interpretation is original and novel. The dictum concerning directed prayer towards areas of the Temple has a more direct link to the motif of *sefirot* as aspects of the Divine. The theme of prayer as theurgic intercession would remain in subsequent Kabbalah and acquire great resonance during the Safed revival.

Conclusions

Generally, a work that continues a tradition set by a larger, prior work might be considered as the less significant of the two. Critical scholarship generally deprecates the importance of the secondary text. It has been the position of this study that such is not the case with the works of the author of *Tiqqunei ha-Zohar* and *Ra'aya Meheimna*. Even though the *Tiqqunim* are, by their own definition, secondary to the Zohar, they develop the Zohar's mystical world-view in ways that are significant for subsequent Kabbalah. The Zohar is the central work of theosophical Kabbalah but the *Tiqqunim* and *Ra'aya Meheimna* are instrumental in creating a context for the acceptance of the Zohar and the subsequent historical developments of movements of kabbalistic thought.

The vocation of the *maskil*, which *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* formalized, demanded that the adept emulate the Zohar's contemplative spirituality, particularly the romantic ethic of picaresque religious quest as practiced by Rabbi Shimon Bar Yoḥai and his disciples. The anonymous kabbalist who wrote *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* defined this social ethic so that this purportedly Tannaitic life-style could be carried into his contemporary milieu. According to this doctrine of religious vocation, mystical enlightenment came from

the practice of contemplative Torah study, utilizing the symbolic hermeneutic that had been crystalizing among the theosophical kabbalists. This pietism was not only contemplative; the mystic was socially activist in his struggle to achieve the Zohar's theurgic goals.[1]

It is the position of this study that *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* also had an important role in the development of kabbalistic hermeneutics. The author 's doctrinal additions to the Zohar's theosophical Kabbalah were critical in shaping the perception of the Zohar by later kabbalists. Subsequent interpretations of the Zohar were also influenced by his doctrinal innovations, which include his understandings of the immanence of God, the emanating structure of the successive worlds and the relation of Divinity to the kabbalistic symbol, or *kinnui.* His tendency to "read" those doctrines, as well as the conclusions of the *Idrot,* into preexistent Zoharic texts prefigured the methodology of later exegeses in the Cordovero and Lurianic schools of thought. Every subsequent school, in interpreting the Zohar, was bound to accept the the author's doctrinal innovations and to find them in the earlier strata of the Zohar, just as the *Tiqqunim* and *Ra'aya Meheimna* did.

The quality of urgency in Jewish history was dramatized in these works' portrayal of the legendary catastrophes of the Pentateuch as continuing to unfold in contemporary history. In this drama of unfolding catastrophe and mythic chaos, the *maskil* is portrayed as struggling to find meaning for the dilemmas of humanity. It is not the purpose of this study to trace the resonance of this imagery in subsequent kabbalistic movements. However, it may be assumed that the images of struggle, brokenness, and distension emphasized in Lurianic Kabbalah, with such effect in Jewish history, have their seed in the *Tiqqunim* and *Ra'aya Meheimna.*

The heightened social and soteric roles of the enlightened mystic are portrayed as a fitting continuation of the heroic legend of Shimon Bar Yoḥai and his circle. Hence, there is a historical connection between the romanticism of the Zohar, the *Tiqqunim,* and *Ra'aya Meheimna* and the the spiritual move-

ments of Safed, Sabbateanism, and Polish Ḥasidism. These later movements sought to continue the spiritual model of the heroic mystic, whose example and actions are as significant as his teachings. It is the conclusion of this study that the teachings of the *Tiqqunim* and *Ra'aya Meheimna* self-consciously attempted to expedite this historical process. Therefore, they serve as an important bridge between the Zohar and the development of subsequent kabbalistic movements.

Because the *Tiqqunim* and *Ra'aya Meheimna* came to have such an important historical role, the author's relationship to *halakhah* requires clarification. Jewish mysticism, in general, developed from the pre-existent, highly contextualized ontology of rabbinic Judaism. Jewish tradition shaped this kabbalist's expectations; its theological aims limited the parameters of his experiences. The author's use of rabbinic texts as kabbalistic symbols, or *kinnuyim*, belies the accusation that his attitude towards the *halakhah* was antinomian. His utilization of rabbinic materials in the *kinnui* form, combined with his understanding of the immanent function of the Divine in the chaos of contemporary history, demonstrate that the law and lore of the Talmud are intrinsic to present existence and redemption from its dilemmas.

The author's understanding of the ritual and civil laws of Judaism do contain a number of important departures from their nature of biblical and rabbinic origins. *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* utilize the nuances of the dietary and ritual traditions to reinforce the performance of the *miẓvah* as a charged act that directly causes change and repair in the Divine macrocosm. Such an understanding of the *miẓvot* certainly preceded these works in the traditions of the theosophical Kabbalah.[2] Nonetheless, *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* judiciously use halakhic material, particularly in their exploration of the mnemonics and repeated principles that so animate talmudic debate. It is true that the *Tiqqunim* and *Ra'aya Meheimna* contain proportionately more rabbinically based arguments, and that those arguments draw on a deeper and more theoretical level of halakhic thought than the other parts of the Zohar. This charged use of *halakhah* was particularly

effective when combined with the anthropomorphic conclusions of the *Idrot*.

The practices presented in this study are not specific to the *maskil*; all were basic acts of piety incumbent upon the entire community. The *maskil* only brings a greater degree of consciousness to the action. Inevitably, then, the *maskil* is fated to lead, as he alone knows the inner meaning of the popular practice. Only the *maskil* understands the ontological state of the world, particularly the chaotic nature of existence. He is the one most conscious of this level of reality; hence he perceives most clearly the demonic nature of those entities that the law considers unclean, unfit, and forbidden. Certainly, the outline of these proscriptions are the contours of the demonic's empirical existence. Consequently, the *maskil* also understands best the theurgic dimension of the *miẓvot*.

Preoccupation with the exoteric dimension of the law is seduction into apostasy, for legal casuistries that refine the laws may stray into a voided realm of religious sophistry. So it is that the vocation of the *maskil* at times overlaps with that of the legalist, but the former is not in full agreement with the latter. There is an essential level of *halakhah*, in which the legalist and mystic are united by shared purpose. The halakhists' flaw lies in their application of a voided, sophistic casuistry to the essence of the *halakhah*. This mentality also lent itself to the nihilism of rationalistic philosophy, which was itself the object of numerous polemics in the Zohar and works of Moshe de Leon.

In the light of this extensive use of the tropes of the law in the *Tiqqunim* and *Ra'aya Meheimna*, it is clear that the author distinguishes between the primary binding nature of the commandments themselves and the potentially flawed purview of the rabbinical authorities, who he freely criticizes. The author also makes a distinction between *halakhah* as part of the symbolic canon, in which its deeper meaning is implied by aspects of its surface nature, and the empty casuistry of many contemporary rabbis. There is an inherent skepticism about this human authority, yet a reverence for the essential identity of the Torah and its laws. In this regard, the doctrines of the Torah of

Aẓilut and Torah of *Beriah* represent gradations and dimensions of the same Torah, even as the worlds of *Aẓilut* and *Beriah* describe dimensions of the same whole macrocosmos.

This understanding of the law's transcendent aspect is also part of the *maskil*'s enlightenment. The same heightened consciousness that understands the inner meaning of the sacred text perceives the esoteric dimension of the laws and practices. This is particularly true when the *maskil* has been initiated into the innermost dimension of the law, the anthropomorphic mysteries of the *Idrot*. These traditions provide the *maskil* with a window into his own soul, through which he gains an understanding of the innermost nature of existence. This understanding creates an almost yogic awareness of the movements of forces across the human body and the Divine macrocosm.

The mysterious figure who wrote *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* was truly the principal acolyte of the Zohar. By accepting the Zohar as an entity and internalizing it, he created the ethic of subsequent Kabbalah in its most popular, widespread, and historically significant incarnations. Moreover, *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* may be read in such a way as to portray a unified view of this mystic's dark and beautiful inner world.

Notes

Chapter One Notes

1. *Or Yaqar-Tiqqunei ha-Zohar I,* 1:3 (c. 1550).

2. See Gershom Scholem, "The Meaning of the Torah in Jewish Mysticism," *On the Kabbalah and Its Symbolism* (New York: Schocken Books, 1965).

3. See Gershom Scholem, *Major Trends in Jewish Mysticism,* 3rd ed. (New York: Schocken Books, 1961), pp. 159–163; *Kabbalah* (New York: Meridian Books, 1978), pp. 214–219; Isaiah Tishby and Fischel Lachover, *Mishnat ha-Zohar* I (henceforth *MhZ*), 2 vol. (Jerusalem: Mossad Bialik, 1971), pp. 25–28; Elliot Wolfson, Introduction to *Sefer ha-Rimmon* (Atlanta: Scholars Press, 1988), pp. 3–9; Yehudah Liebes, "Ha-Mitos ha-Kabbali she-be-fi Orfeos" [The Kabbalistic Mythos in the Teaching of Orpheus], *Jerusalem Studies in Jewish Thought* 7; no. 1 (1988): 432n. Liebes has most recently extended the research into the Zohar's origins, particularly the variant texts of the *Idrot,* in his essay "Keiẓad Nitḥabber Sefer ha-Zohar?" [How Was the Zohar Composed?], in *The Zohar and it's Generation,* Jerusalem Studies in Jewish Thought 8, ed. Joseph Dan (Jerusalem: Magnes Press, 1989), pp. 1–71.

4. The inner nature of the *Idrot* and their relationship to the Zohar has been examined by Yehudah Liebes in "Keiẓad Nitḥabber Sefger ha-Zohar?" and "Ha-Mashiaḥ shel ha-Zohar" [The Messiah of the Zohar], in *Ha-Ra'ayon ha-Meshiḥi be-Yisrael* (Jerusalem: Magnes Press, 1982), pp. 87–236. Liebes has also speculated on the nature of

the circles that produced the Zohar and their influence on Moshe de Leon. This is a necessary development in kabbalah studies and should provide for a less charged and doctrinal understanding of the Zohar's origins.

5. The presence of a characteristic single hand was acknowledged by R. Avraham Galante, in the great anthology of Zohar commentaries, *Or ha-Ḥamah I* (c. 1550) 159a: "these are the words of the book's author in the days of the *Geonim,* or other sages who gathered the articles of R. Abba, R. Shimon Bar Yoḥai's scribe, and divided them according to the readings of the year . . . "

6. *Tiqqun* is one of the Zohar's euphemisms for the *sefirot,* or Divine hypostases, which are the central organizing principle of classical Kabbalah. The *Tiqqunim,* in particular, employ this term as an organizing principle of the text's literary form. The term derives from the Arabic اتقل, to complete, render firm, construct well" (Lane, *An Arabic-English Lexicon* I:I, p. 309), "finir, se rendre raison de . . .," (R. Dozy, *Supplement aux Dictionaries Arabes,* p. 149).

7. The idea of seventy faces or aspects to the Torah is a classical rabbinic formulation. See Moshe Idel, "Infinities of Torah in Kabbalah," in *Midrash and Literature,* ed. Geoffrey H. Hartman and Sanford Budick, (New Haven, Conn.: Yale University Press, 1986), p. 155n.

8. A large section from the *Tiqqun* 70 is included in the main part of the Zohar, I 22a–29a. R. Moshe Cordovero, in his commentary *Or Yaqar* (c. 1567) also indicates that the lengthy selection *Ta Ḥazei* (TZḤ 7b, Z I 256a–262a) is also "from the *Tiqqunim*" (*Or Yaqar* III; p. 277). The author of the *Tiqqinum* also wrote the preface to the romantic composition *Saba de-Mishpatim* (Z II 94a–b) according to Tishby, *MhZ* I, p. 19n. See also Yehudah Liebes's *Peraqim be-Millon Sefer ha-Zohar* [Some Chapters in a Zohar Lexicon] (Ph.D. dissertation, Hebrew University, 1976; Jerusalem: Hebrew University Press, 1982) p. 322. The gloss of the Zohar's treatise on physiognomy, *Raza de-Razin* (II 70a–75a, ZḤ 56c–60a) in *Zohar Ḥadash* 31a–35b, seems to be by the author of the *Tiqqunim.*

A composition included in *Sefer ha-Malkhut* (Paris #841), an anthology of the writings of Joseph of Hamadan, was identified by the late Ephraim Gottlieb as coming from the same hand as *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* ("Shenei Ḥibburim Nosafim le-Rav Yosef ha-Ba mi-Shushan ha-Birah ve-Zihui ha-Ḥibburim she-be-'Sefer ha-Malkut' " [Two Additional Compositions by R. Joseph of Shushan and the Identification of the Compositions in *Sefer ha-Malkhut*], in

Meḥqarim be-Sifrut ha-Kabbalah [Studies in Kabbalistic Literature], ed. Joseph Hacker). Gottlieb compiled a number of the author's unpublished Hebrew writings. Amos Goldreich of Tel Aviv University has edited a number of these manuscripts, and we hope they will be published imminently. At this time one has been made available, in the essay "La'az Iberi be-Fragment Bilti-Yadu'a shel Ba'al Tiqqunei ha-Zohar" [Iberian Dialect in an Unknown Fragment from the Author of Tiqqunei ha-Zohar], in *The Zohar and Its Generation,* pp. 89–121.

9. The extant manuscripts of *Tiqqunei ha-Zohar* may be divided into four "families." The first and largest resembles the printed editions of the *Tiqqunim* and generally begin at TZ 17a, with the "second introduction," the famous preamble by Elijah the Prophet, "Pataḥ Eliyahu." Within this family are a number of smaller groupings. Some texts omit the first *Tiqqun* of the Mantua and Orta Koj editions, thereby altering the numbering of all the subsequent *Tiqqunim* (Cambridge ADD 519, ADD 1833; J.T.S. 1644). Other texts truncate the third *Tiqqun* (British Museum REG 16A XIV 765 and OR 10701 GS 1398), and still other texts omit *Tiqqun* 13 (British Museum ADD 27061 782). Some texts append material from Tiqqunei Zohar Hadash to the end (Sasson 591, Vatican 200). This Introduction from the printed edition rarely appears (Mousaioff 218, Cambridge ADD 519), although material from it may be scattered throughout the text (Vienna-Reiner 218). This would support the idea that, as in the Mantua edition of the Zohar, the introduction is an artificial construct included after the assembly of the main material (this is supported by the inclusion of material from the introduction in the *Tiqqunei Zohar Hadash* of Cordovero's *Or Yaqar*). Such is also the case with material from the lengthy *Tiqqunim* 21, 69, and 70, which are shorter in many manuscripts in this family. The material in Zohar I, 22a–22a, appears in certain manuscripts in this family, though not always in the same place (Vatican 208, Paris 791).

A second family of manuscripts are those texts presently included in *Tiqqunei Zohar Ḥadash.* These may be presented in a manner similar to its published form (Oxford M337–1917, Sasson 27) or according to the format of Cordovero's *Or Yaqar.* This latter group is particularly important because the texts are very exact yet lacking in many embellishments and interpolations found in the Orts Koj text, to which material has been added. The British Museum manuscript of *Or Yaqar* (ADD 37060-781, ADD 27061-782, ADD 27063-783 and particularly ADD 27041-784 and ADD 27042-785) contain Zohar texts not otherwise found in the printed edition.

A third family of manuscripts is exemplified by Vatican 207 (1489) and British Museum OR 10863-GS 1097. This family seems to bear no resemblance to the structure of the printed edition and makes extensive use of the marginal material included in *Tiqqunim* 21, 69, and 70. Sometimes the copyist seems to have randomly combined disparate sections, often switching section in midsentence, as if he did not understand what he was writing. At the same time, there is much substitution of Hebrew for Aramaic and other paraphrasing.

The fourth family of manuscripts is exemplified by Paris 791. Its most salient feature is that the extra *Tiqqunim* of TZ 139a–148a are inserted into the text in the vicinity of TZ 38b. This text, or one like it, was used extensively by Reuven Margoliot in the preparation of his edition of the *Tiqqunim* and is responsible for much of the difference between that edition and the standard Orta Koj edition.

The Zohar project of the Hebrew University, under the directorship of the late Rivka Shatz, collected some fifty-five manuscripts that were initially listed as *Tiqqunei ha-Zohar.* Of these, some are really texts of the *Idra Rabbah,* mislabeled (Firenza 53, J.T.S. 2203, Vatican 226). Other manuscripts contain "Tiqqunim", that is, Lurianic devotional practices, but they are also not *Tiqqunei ha-Zohar* (J.T.S. 1582, 1584, 1650; British Museum OR 10385-GS 238).

10. For example, *Tiqqunim* 10 and 21 deal largely with the issue of prayer, whereas *Tiqqun* 67 deals with the sin of Adam. In the lengthy *Tiqqunim* 69 and 70, the author extends his excurses into later sections of the book of Genesis. *Tiqqun* 21 (TZ 42b–63a) portrays a somewhat more elaborate setting of the heavenly academy and has a more developed structure than the other *Tiqqunim.*

11. Scholem, *Major Trends,* p. 157.

12. See Elliot Wolfson, Introduction to *Sefer ha-Rimmon,* Chapter 4.

13. In the published editions, the text of the *Ra'aya Meheimna* was broken up and incorporated into the main sections of the Zohar, with each extant commandment placed according to the Torah portion in which it appears. In the Cremona and Mantua editions of the Zohar, the text of the *Ra'aya Meheimna* was confused with another treatise on commandments, *Piqqudim,* which seems to have been composed by Moshe de Leon.

It is possible to reconstruct the structure of the *Ra'aya Meheimna* with the help of the numbering system of R. Moshe Zakhut (known by

his acronym as the *ReMeZ*) and the studies of E. Gottlieb, "Ma'amarei ha-'Piqqudim' she-be-Zohar" [The "Commandments" Passages in the Zohar] in *Meḥqarim be-Sifrut ha-Kabbalah*, pp.224–229. Cordovero's *Or Yaqar* separates the two treatises, and Cordovero acknowledged their distinction in his *Or Ne'erav* (3:3, 4:2). The manuscript of *Or Yaqar* contains observations about the identity of various Zoharic texts. The Cordovero version of *Ra'aya Meheimna* has recently been published as part of the *Or Yaqar* commentary.

It is regrettable that Reuven Margoliot chose to accept the unity of the two compositions with faith in its Tannaitic origins, in his *Ra'aya Meheimna, Sefer Miẓvot* [. . . A Book of the Commandments, in the first volume of his edition of the Zohar], after the manner of R. David Luria in his *Kadmut Sefer ha-Zohar* [The Antiquity of the Zohar] (New York: Nezaḥ, 1951).

The following seem to be the extant texts of the *Ra'aya Meheimna:*

I: 252a, 246b, 226a–b

II: 41b–43a, 93a, 114a–121a, 157b.

III: 3b, 16b, 20a, 24b, 27a–29b, 33a, 34a, 42a, 67b, 81b–83b, 89b–90a, 98a–b, 108b–110b, 111a, 121a–126a, 152b–153b, 175a, 215a–217a, 217b–220a, 222a–239a, 242a–258a, 271b, 274a, 274b–283a.

Breaking up the main text of the *Ra'aya Meheimna* did have a negative effect on the coherency of the text, as R. Avraham Galante (*Or ha-Ḥamah II,* p. 148b) noted: "The publishers broke up these commandments and wrote each one in its own place, and their destruction was greater than their building, for the understanding of many issues is contingent on the commandment which precedes them, and this disruption leaves things obscure and out of context."

14. TZ 136a.

15. RM III 223b.

16. RM II 114b.

17. Amos Goldreich ("La'az Iberi be-fragment Bilti-Yadu'a shel Ba'al *Tiqqunei ha-Zohar,*" pp. 91n, 96n) lists a number of datings of the *Tiqqunim,* citing Scholem (*Major Trends,* p. 188; and *Kabbalah,* p. 59) as placing the text in the late thirteenth or early fourteenth century. Tishby (MhZ II, p. 393n) and Scholem (*Kabbalah,* p. 232) had also dated the works prior to 1312, that being the target year of various eschatalogical predictions that they make.

18. TZḤ, 103b, 115a; TZ, 111z, 115a.

19. RM III 82a, 257a.

20. TZ 96a, possibly TZ 132b.

21. RM III 282a, TZ 7a; see also Scholem, *Kabbalah* p. 228. Amos Goldreich has traced the use of this term into Portugal and North Africa, thus qualifying the Castilean origin of the *Tiqqunim* ("La'az Iberi be-Fragment Bilti-Yadu'a sehl Ba'al *Tiqqunei ha-Zohar,*" pp. 91–93).

22. TZ 96a.

23. TZ 70b.

Chapter Two Notes

1. One might say that the *Tiqqunim* are a late strand of the Jewish canon. The address of the prophet Elijah, *Pataḥ Eliyahu,* which makes up the second introduction to the main text of the *Tiqqunim* (TZ 17a–b), was incorporated into the daily and pre-Sabbath rite of the Lurianic liturgy. The meditation on the *shofar* (RM III 98b) is also commonly printed in the Rosh ha-Shanah service of the Sefardic and Ḥassidic communities. If a work is incorporated into the liturgy, its mere recitation, even without comprehension, is still perceived as having a positive effect. If this liturgical application is equal to Jewish canonicity, then the *Tiqqunim* themselves are canonical.

2. See Gershom Scholem, *Origins of the Kabbalah* (Princeton, N.J.: Jewish Publication Society and Princeton University Press, 1987), pp. 35–48.

3. The spirituality of theosophical Kabbalah is particularly evident in the works of Isaac the Blind, Ezra and Azriel of Gerona, Naḥmanides, Moses de Burgos, Todros Abulafia, the brothers Jacob and Isaac ben Jacob ha-Cohen de Soria, Isaac ben Samuel of Acre, Jacob Ben Sheshet, Joseph Ben Scholem Ashkenazi, Joseph Gikatilla, Shem Tov Ibn Gaon, and the works of Moshe de Leon.

4. The use of symbols in Kabbalah is addressed in Joseph Dan, "Midrash and the Dawn of Kabbalah" in Geoffrey H. Hartman and Sanford Budick, eds., *Midrash and Literature* (New Haven, Conn.: Yale University Press, 1986), pp. 127–139; Moshe Idel, *Kabbalah: New Perspectives* (New Haven, Conn.: Yale University Press, 1988) pp. 173–249; "Infinities of Torah in Kabbalah" in *Midrash and Literature*, pp. 141–157; Gershom Scholem, "The Meaning of the Torah in Jewish Mysticism," in *On the Kabbalah and Its Symbolism*, pp. 32–86, "The Name of God and Linguistic Theory of the Kaballah," *Diogenes, no.* 79–80 (1972): pp. 59–80, 164–94; Isaiah Tishby, "Ha-Semel ve-ha-Dat ba-Kabbalah" [Symbol and Religion in Kabbalah], in *Netivei Emunah u-Minut* [Paths of Faith and Heresy] (Jerusalem: Magnes Press, 1982), pp. 11–22. See also Elliot Wolfson, "By Way of Truth: Aspects

of Naḥmanides' Kabbalistic Hermeneutic," *AJS Review* 14; no. 2 (1989): 116–117, note 43.

5. See *Bereshit Rabbah* 1:4.

6. Elliot Wolfson ("The Hermeneutics of Visionary Experience: Revelation and Interpretation in the Zohar," *Religion* 18 [1988]: 311–345) has demonstrated that the hermeneutic experience of symbolic reading is equated by the Zohar with prophetic vision itself. Hence, a great crisis of post-exilic Judaism, the cessation of prophecy, was also resolved through the elevation of this hermeneutic experience.

7. Cf. Frank Talmage, "Apples of Gold: The Inner Meaning of Sacred Texts in Medieval Judaism," p. 329; in *Jewish Spirituality I,* ed. Art Green (New York: Crossroad, 1986): "Each *sefirah* in the kabbalistic systems of exegesis is assigned one or more divine names as well as a plethora of epithets and cognomens which make the biblical text a network of allusions to what transpires in the world of the *sefirot,* to be deciphered by those who know the code."

8. Z I 262b, II 15b, 140b; TZ 36a, 71b; Tishby, MhZ *I* pp. 298–301. See Alexander Altmann, *Essays in Jewish Intellectual History* (Hanover, N.H.: University Press of New England, 1981), pp. 161–179; Joseph Dan, *Torat ha-Sod shel Ḥasidei Ashkenaz* [The Esoteric Traditions of the German Ḥasidim] (Jerusalem: Bialik, 1968), pp. 207–10, 257–58; Yehudah Liebes, *Peraqim be-Millon Sefer ha-Zohar,* p. 25; Scholem, *On the Kabbalah and Its Symbolism,* p. 54; Elliot Wolfson, "Circumcision and the Divine Name: A Study in the Transmission of an Esoteric Doctrine," *Jewish Quarterly Review* 78 nos. 1–2 (1987): pp. 93–94.

9. See Frank Talmage, "Apples of Gold" pp. 321–325.

10. TZ 24b; RM III 3b, 244a. See also Arthur Green, "The Song of Songs in Early Jewish Mysticism," ORIM 2, no. 2: 49–63; Ira Chernus, *Mysticism in Rabbinic Judaism* (Berlin: Walter de Gruyter, 1983), p. 27; Saul Lieberman, "Mishnat Shir ha-Shirim" in Gershom Scholem, *Jewish Gnosticism, Merkabah Mysticism and Talmudic Tradition* (New York: Jewish Theological Seminary of America, 1960), pp. 118–126.

11. See Moshe Idel, *Kabbalah: New Perspectives,* p. 223.

12. *Makkot* 11a.

13. *Kiddushin* 71a; *Pesaḥim* 50a.

14. Naḥmanides, *Perushei ha-Torah* (ed. Chavel), Introduction, p. 6.

15. This is cited in J. Dan, *Torat ha-Sod shel Ḥasidei Ashkenaz,* pp. 122–126; see also Gershom Scholem, *Kitvei Yad ba-Kabbalah* (Jerusalem, 1930), pp. 213–217.

16. See TZ 13a, l9a, 26a, 40b, 100b, 104a, 130b; cf. *Sefer ha-Kanah* (Cracow 1894) 88a–b, *Sefer ha-Peliah* (Korez̤ 1883), 53d. See also *Sefer Pardes Rimmonim, Sha'ar Peratei ha-Shemot,* 12–13. See also Z I 204a, TZ 40b, 160a.

17. RM II 42b; TZ 64b.

18. RM III 257b–258a. This idea seems to draw heavily on the Maimonidean negative theology, that God is known through His actions rather than through his essence; cf. *The Guide for the Perplexed* 1:50–59.

19. RM III 257b.

20. TZ 61a; RM III 230a.

21. *'Avodah Zarah* 8a, 42b; *Sanhedrin* 56b; see TZ 89a, 97b.

22. See RM III 228a, 250b; TZ 13b, 41b. The latter deals with language, especially the five consonantal families and their respective energies. See also TZḤ 104d, 115d, 120b; TZ 4a–b, 16a.

23. *Berakhot* 55a; see also Jubilees 36: 7.

24. See Elliot Wolfson, "Biblical Accentuation in a Kabbalistic Key: Mystical Interpretation of the Ta'amim," *Journal of Jewish Liturgy and Music* (1988–1990) 21: 1–15; 22:1–13; Yehudah Liebes, *Peraqim be-Millon Sefer ha-Zohar,* pp. 174–175.

25. TZḤ 101a; TZ 20b, 45a–51b; RM III 247b.

26. TZ 108a. See also 39b, 40b, 104b, 105a.

27. As in "*karnei farah* ("The bull's horns," a paired set of notes.) are the two true prophets" (TZ 48a).

28. See particularly TZ 7b, 9b, 104b.

29. TZ 5a.

30. TZ 42b.

31. TZ 8a, 26b, 61b.

32. TZ 4a, 55a 61b, 109b; TZḤ 100a, 113b, 106b. See Elliot Wolfson, "Biblical Accentuation in a Kabbalistic Key;" Part 2, pp. 8–9; Yehudah Liebes, "Hashpa'ot Nozriot 'al Sefer ha-Zohar" [Christian Influences on the Zohar], *Jerusalem Studies in Jewish Thought* 2, no. 1, (1982–1983): 54–56.

33. *Berakhot* 35b. See Saul Lieberman, *Hellenism in Jewish Palestine* (New York: Jewish Theological Seminary 1950), pp. 49–51. Lieberman considered the *ein . . . ella* formula to be one of the earliest strata of Rabbinic exegesis, which lost its literal function in later aggadic usages.

34. RM III 82a: *ein aviv ella kudsha-berikh-hu.*

35. RM III 242a, after *Berakhot* 26b.

36. RM III 243a–R. Shimon said: "this is *you*"; i.e., Hod; RM III 243a—"*La-menazeaḥ* is the masters-of-victory" (literally the *sefirah nezaḥ*).

37. RM III 178b.
38. RM III 108b,115a; TZ 15b, 54b.
39. TZ 19a.
40. TZ 21b.
41. TZ 10a, 35a.
42. See *Baba Batra* 25b; RM III 253b, 257a. See also Chapter 5 of this study, "Prayer as Unification."
43. TZḤ 103c.
44. Cf. Rashi, *Sanhedrin,* 56a: "when someone reverses his words in order not to curse or blaspheme, this is *kinnui,* in the language of the sages." *Shavuot,* 35a, 36a, implies that the attributes of God are also *kinnuyim,* see also *Tamid* 33b, *Tosafot* to *Sotah,* 38a.
45. An apparent exception is a section of the Zohar Ḥadash 40d, in a commentary to the *Merkavah* (my thanks to Elliot Wolfson for pointing this out): "All the *kinnuyim* of names are dependent on the secret of the Holy Name. These are called the hidden beings that cover the inner names, flying over some and covering others. . . . From the lower firmament hang the *kinnuyim.* Above it there are no *kinnuyim.* . . . In the world to come the secret of the Holy Name will not be hidden in these, but will be known openly and not through *kinnuyim."*
46. See Jacob Klatzkin, *Oẓar ha-Munaḥim ha-Philosophiyim* [The Treasury of Philosophical Terms] vol. 2 (Berlin: Eshkol, 1928), pp. 96–97.
47. 1:65.
48. 5:2.
49. Ms. Vatican 266, f.44a:1. "The Hebrew Paraphrase of Sa'adiah Gaon's Kitab al-Amanat wa'l l'tiqadat" *A.J.S. Review* 11, no. 1 (Spring 1986).
50. *Sha'arei Orah,* 2a, see Gershom Scholem, *On the Kabbalah and Its Symbolism,* p. 42. Gikatilla's earlier work, *Ginnat Egoz,* also contains considerable reference to *kinnuyim*; see *Sefer Ginnat Egoz* (Jerusalem: Yeshivat ha-Ḥaggim ve-ha-Shalom, 1989) p. 518.
51. Cf. Maimonides's *The Guide for the Perplexed,* 1:50–59.
52. TZ 1a.
53. TZ 11a; see *Sanhedrin,* 56a; *Shavuot,* 36a.
54. RM III 215b.
55. See Z II 118a, III 21b, 27b, 185b, 269b. See also Naḥmanides's commentary on Deuteronomy 3:24.
56. RM III 257b. See also RM III 253a; TZ 14b, 15a; TZḤ 103a.
57. Ibid.
58. *Sefer Pardes Rimmonim,* 106a.

59. Literally, permutations of the ineffable name YHVH, with *Elohim*, a central biblical name for God.
60. TZḤ 101a.
61. I (TZ) 22b.
62. TZ 60b.
63. RM III 238b.

Chapter Three Notes

1. RM III 124b.
2. 12:3.
3. See TZ 1a, 10a–b, 13a–b, 14a, 16a, 17a; TZḤ 99c, 103a, 104b, 105c, 106b, 107d, 117c–d; RM III 249a. The text provided by Moshe Cordovero in *Or Yaqar: Tiqqunei ha-Zohar* consists of all these texts in combination. Certainly TZḤ 93d–94b seems to be an early draft of TZ 1a–2b.
4. Z I 15a, 100a (*Sitrei Torah*), 113b and 116a (*Midrash ha-Ne'elam*), 130a; II 2a and 23a.
5. Z I 113b.
6. Z I 116a.
7. This is a reference to the supernal *sefirah Binah,* which is supported by the intermediate *sefirot*. These serve as a conduit through which Divine effluence flows to the practitioner.
8. Z I 15b; more conventionally in I 130b: "The *ẓaddikim* know the master's secret and cleave to him." See Elliot Wolfson, "The Hermeneutics of Visionary Experience," p. 330n.
9. TZḤ 106b.
10. Cf. *Or Yaqar: Tiqqunei ha-Zohar,* II, p. 97.
11. TZḤ 105c. Yehudah Liebes, in *Peraqim be-Millon Sefer ha-Zohar,* p. 175, identifies a preceding section in TZḤ 104c as part of the composition *Sitrei Torah.* Elliot Wolfson maintains that this statement originates with the author of the main part of the Zohar, following the form of the *Matnitin* compositions.
12. TZ 74a; TZḤ 115b; RM III 82a.
13. TZḤ 106b.
14. See Z I 15b.
15. TZḤ 105c, 106b.
16. TZḤ 107d.
17. TZḤ 104b.
18. Cf. Cordovero, in *Or ha-Ḥamah,* II, 27a: "seeing the thing within the thing." Also Galante, ibid., 15b, "The secret of wisdom,

the inner wisdom, the secret of the root of the verses through the *sefirot*."

19. Z II 23a

20. TZ 31b; RM II 158b, III 222b, 232a. The Zohar's equation of the mystical hermeneutic with prophecy has been noted by Elliot Wolfson, in "The Hermeneutics of Visionary Experience," pp. 311–345. See also RM III 110a.

21. TZ 40b.

22. TZ 75a, 80a.

23. *Sukkot* 45b.

24. III 110a; TZ 69b, 75a.

25. Hebrew: *davar,* meaning word or thing.

26. TZḤ 105c. See note 13.

27. *Sefer Pardes Rimmonim,* 105b.

28. Ibid., 105b.

29. "The Name of God and Linguistic Theory of the Kaballah," p. 165.

30. RM III 124a.

31. TZḤ 99c, 103a.

32. TZ 2a.

33. TZḤ 94a.

34. TZḤ 99c, TZḤ 103a.

35. *Berakhot,* 3b.

36. TZ 2a.

37. RM III 124b.

38. "Ha-Reqa' ha-Histori shel ha-*Ra'aya Meheimna*" [The Historical Context of the *Ra'aya Meheimna*] *Zion* 5 (1940): 16.

39. RM III 124b, 153b. See Liebes, *Peraqim be-Millon Sefer ha-Zohar,* p. 118.

40. *Babba Batra* 75a; TZ 136b; see Reuven Margoliot, *Niẓoẓei Zohar,* note 9.

41. Alternatively; *understanding.* See *Tamid,* 32a, "Who is wise? He who sees the impending." Hagigah 14a, "Who is understanding (*navon*)? He who understands the inner aspect." Cf. ZḤ 44d; TZ 98a.

42. Literally *zahara.*

43. TZḤ 103d.

44. TZḤ 104d.

45. RM III 111a–b.

46. I (TZ) 24a; RM II 119a, 229b; TZ 6a, 23b, 41b, 80a, 99b, 100a, 102b. One antecedent is from *Bereshit Rabbah,* 1:4: *Israel was conceived in thought* (before Creation). See also Z II 108b.

47. TZ 6a, 43a, 125b, 141b.

48. See *Oẓar ha-Zohar,* pp. 645–652. See also Arthur Green, "The Ẓaddiq as *Axis Mundi," Journal of the American Academy of Religion* 45, no. 3 (1977): 332–337; *Tormented Master: A Life of Rabbi Naḥman of Bratzlav* (Tuscaloosa: University of Alabama Press, 1979), p. 132n.

49. Aramaic: *de-leit leih mi-di-leih.*

50. TZ 58a. See also Moshe Cordovero, *Sefer Pardes Rimmonim,* II, 34b; Green, *Tormented Master,* pp. 41, 57n.

51. RM II 115b, 158b.

52. *Nedarim,* 41b; TZ 5b, 66b.

53. *Berakhot,* 54a; TZ 10b, 84b, RM III 33b, 279a.

54. *Nedarim,* 64b; RM II 119a; TZ 66b.

55. TZḤ 107a.

56. TZ 10b.

57. TZ 2a, also I (TZ) 28b. See Amos Goldreich, "La'az Iberi be-fragment bilti-yadu'a shel Ba'al *Tiqqunei ha-Zohar* ," pp. 110, 119; also Yehudah Liebes, *Peraqim be-Millon Sefer ha-Zohar,* p. 219.

58. "Ha-Reqa' ha-Histori shel ha-*Ra'aya Meheimna,"* pp. 10, 18–19, 30; *A History of the Jews in Christian Spain,* vol. 1, trans. by Louis Schoffman (Philadelphia: Jewish Publication Society, l978), pp. 270–277. See especially RM III 273b.

59. *A History of the Jews in Christian Spain,* p. 277. See also Liebes, *Peraqim be-Millon Sefer ha-Zohar,* p. 48; also Gershom Scholem, *Sabbatai Ṣevi: The Mystical Messiah* (Princeton, N.J.: Bollingen, 1973), pp. 746–747.

60. Tishby, MhZ *II,* pp. 697–702.

61. Ibid, p. 699.

62. Ibid, p. 702.

63. "La'az Iberi be-fragment Bilti-Yadu'a shel Ba'al *Tiqqunei ha-Zohar,"* p. 107.

64. TZḤ 111d.

65. *Avot* 1:13; RM II 116a, III 29a, 244a; TZ 5b, 11b, 25a, 61b; TZḤ 100a, 106c; see also Z I 42a. Gershom Scholem argued for the theurgic nature of this remark in Merkavah tradition; see *Jewish Gnosticism, Merkabah Mysticism and Talmudic Tradition,* pp. 80–81.

66. TZ 11b.

67. TZ 25a, 61a–b, 20b.

68. See *Be'er La-ḥai Ro'i* on TZ 25a. See also Elliot Wolfson, "Female Imaging of the Torah: From Literary Metaphor to Religious Symbol," in *From Ancient Israel to Modern Judaism: Intellect in Quest of*

Understanding: Essays in Honor of Marvin Fox, vol. 2 (Atlanta: Scholars Press, 1990), pp. 298–299.

69. As in *tashmish ha-mitah* (literally, "use of the bed," i.e., sexual relations).

70. *Megillah,* 28b.

71. RM III 244a.

72. RM III 29b; TZ 5b.

73. TZ 142b.

74. Z II 9a; III 178b, 270a.

75. TZ 5b.

76. *Avot* 1:3.

77. TZḤ 107a; RM III 109a.

78. RM III 29a; TZḤ 106c.

79. RM II 90a, 119a; III 83a, 109a, 277b; TZ 131a, 146b, 179b; TZḤ (TZ) 31a.

80. This theme reappeared in early Ḥasidism; see Arthur Green, *Tormented Master,* pp. 229, 267n.

81. TZ 1b, 53a, 93b; RM III 111b, 125b–126a.

Chapter Four Notes

1. Beẓalel Safran, "Rabbi Azriel and Naḥmanides," in Isadore Twersky, ed., *Rabbi Moses Naḥmanides (Ramban): Explorations in His Religious and Literary Virtuosity* (Cambridge, Mass.: Harvard University Press, 1983), p. 75.

2. See Alexander Altmann, "The Gnostic Background of the Rabbinic Adam Legends," in *Studies in Religious Philosophy and Mysticism* (Ithaca, N.Y.: Cornell University Press, 1969), pp. 1–16, 161–179; Joseph Dan, "Samael, Lilith and the Concept of Evil in Early Kabbalah," *AJS Review* 5 (1980): 17–41; Yehudah Liebes, *Peraqim be-Millon Sefer ha-Zohar,* p. 83; Shulamit Shaḥar, "Ha-Catarism ve-Reshit ha-Qabbalah be-Lanquedoc" [Catharism and the Beginnings of the Kabbalah in Lanquedoc], *Tarbiẓ 40* (1971): 483–507.

3. In the classical midrash, see *Bereshit Rabbah,* 3:7, 9:2; *Qohelet Rabbah,* 3:11; *Shoḥer Tov,* 34:1. In the Zohar, see I 154b, 262b; III 135a–b, 292b. In the *Tiqqunim,* see I (TZ) 24b, 252b–253a; III 61a, 292b; TZḤ 108a, 110a–b, 114b–d. See also Joseph Dan, "No Evil Descends from Heaven," in Bernard Dov Cooperman, ed. *Jewish Thought in the Sixteenth Century* (Cambridge, Mass.: Harvard University Press, 1983), pp. 94–97; Yehudah Liebes, "Ha-Mashiaḥ shel ha-Zohar," p. 219; Isaiah Tishby, *Netivei Emunah u-Minut* [Paths of Faith

and Heresy] (Jerusalem: Magnes Press, 1982), pp. 25–29; "Hashpa'ot Noẓriot 'al Sefer ha-Zohar," p. 52.

4. Z I (TZ) 25a; TZ 40a, 99b, 100a, 102b, 112a, 114a. See *Qohelet Rabbah,* 1:4.

5. TZ 99b, 119a.

6. *Shabbat,* 146a; *Avodah Zarah,* 22b; *Yevamot,* 103b.

7. *Bahir,* 199.

8. Z I 36b, 37a, 52b, 122b, 126a, 145b, 253b; II 231a; III 76b, 143a, 161a; TZḤ 58d, 63c.

9. I (TZ) 28b; TZ 93a, 99b, 100a, 113b, 117a, 129a; TZḤ (TZ) 31c, 33d.

10. TZ 66a.

11. TZ 94a.

12. TZ 24a.

13. *Sanhedrin,* 38b.

14. Z I 38b.

15. TZ 99b, 100a, 116b, 128b; TZḤ 114c.

16. Reuven Margaliot, *Sha'arei ha-Zohar* (Jerusalem: Mossad ha-Rav Kook, 1978), p. 190.

17. Z I 35b.

18. TZḤ (TZ) 33c.

19. This makes use of the biblical terms *Gai, Nashi, Ẓiyah, Arka, Ereẓ, Adamah, Tevel.*

20. An expression associated, in the Midrash, with the descent into the underworld; see *Rosh ha-Shanah,*17a.

21. TZḤ (TZ) 33c–d.

22. TZḤ (TZ) 33d.

23. TZ 115a–b; TZḤ 110b; I (TZ) 23a; *Bahir,* 200. See also Altmann, "The Gnostic Background of the Rabbinic Adam Legends," pp. 1–16; Moshe Idel, *Kabbalah: New Perspectives,* pp. 117–119, 131, 183, 330n; Gershom Scholem, *Kabbalah,* p. 164.

24. TZ 115a.

25. Literally, "the Cause of Causes," a reference to *Keter 'Elyon,* the highest level of the Godhead.

26. TZ 115a.

27. TZ 115a–b.

28. This is also found in Meir ibn Sahula. See Beẓalel Safran "Rabbi Azriel and Naḥmanides," p. 89n; also Baḥya ben Asher's *Commentary to the Torah* (Chavel ed. vol. 2), p. 556.

29. RM III 124b.

30. I (TZ) 26b; RM III 98a–b, 124a–125a, 153a, 252b–253a, 255a; TZḤ 106c. See also Gershom Scholem, *On the Kabbalah and Its*

Symbolism, pp. 79, 109; *Sabbatai Ṣevi,* pp. 11, 809, 811, 818; Amos Goldreich, "La'az Iberi be-Fragment Bilti-Yadu'a shel Ba'al *Tiqqunei ha-Zohar,"* p. 96n.

31. TZḤ 107a; RM II 118b–119a.
32. I (TZ) 27a; TZ 78a.
33. RM III 98a–b.
34. RM III 274b.
35. RM III 255a.
36. TZ 64b.
37. RM III 98a–b.
38. TZ 60a.
39. As in the Z I 35a: "all the waters of creation branch out from beneath it."
40. RM III 124b. This is apparently based on Z I 35a: "The Tree of Knowledge of Good and Evil suckles from both sides, and knows them as one knows both the sweet and the bitter . . . "
41. TZḤ 107a, after *Baba Batra,* 8a; RM III 247a.
42. Hebrew *yeẓer.*
43. Heb. *va-yiẓer,* a play on *yeẓer.* For antecedents, see *Berakhot,* 61a; *Bereshit Rabbah,* 14:2.
44. TZḤ 106c.
45. "Ha-Reqa' ha-Histori shel ha-*Ra'aya Meheimna,"* p. 23.
46. As in "to cut the shoot."
47. TZḤ 106c.
48. TZ 87a; cf. *Avot,* 3:22. Two broad assessments of the phenomenon of the World Tree are Gerhart B. Ladner, "Medieval and Modern Understandings of Symbolism: A Comparison," *Speculum* 54 (1979): 223–257; and David Bynum, *The Daemon in the Wood* (Cambridge, Mass.: Harvard University Press, 1978).
49. TZ 60a.
50. TZ 128b.
51. See TZ 64a.
52. TZḤ 120c; also TZ 128b; RM III 230a; 235b. See also *Berakhot,* 28a.
53. TZ 82b; RM III 223b.
54. *Baba Batra,* 73b; RM III 223b; TZ 2b.
55. TZ 53a–b; RM III 278b.
56. TZḤ 94a.
57. RM III 153b.
58. TZ 55a. Similarly, birds are employed to symbolize the soul (TZ 23a; see also Z I 199a), the animation of talmudic discourse (RM III 228a), or the angelic realm (TZ 2b, 23a, 83a; RM III 227a).

Finally, various typologies of religious behavior are developed, based on the commandments regarding the taking of the mother bird with her young (RM III 216a, 254a–b).

59. TZ 53a–54b.

60. TZ 9a, 136b.

61. TZ 53b; RM III 222b.

62. RM II 120b.

63. Yiẓḥak Baer, *A History of the Jews in Christian Spain,* I, p. 270.

64. Yiẓḥak Baer, "Ha-Reqa' ha-Histori shel ha-*Ra'aya Meheimna,"* pp. 10–11, 15.

65. Tishby, *MhZ* II, p. 393. See also Z I 67b, III 14b; TZ 54b.

66. TZ 33a, 54b.

67. This practice is noted in the prefaces of Shalom Buzaglo to the commentary *Kisse Melekh,* Elijah of Vilna to the *Biur ha-GR"A,* and in the publisher's introduction to the second edition (Orta Koj).

68. Tishby, *MhZ* I pp. 285–307.

69. It is not the purpose of this book to exhaustively review the most important aspects of recent research on this subject. It is extensively treated in Joseph Dan, "Samael, Lillit and the Concept of Evil in Early Kabbalah"; Mikhal Oron, "Qabbalat Castilea—Hemshekh O Mahapeḥah?" [The Kabbalah in Castile—Continuation or Revolution?"], *Jerusalem Studies in Jewish Thought* 6: 383–392; Shulamit Shaḥar, "Catharism and the Beginnings of the Kabbalah in Lanquedoc"; Gershom Scholem, *Origins of the Kabbalah,* pp. 292–298; "Hitpatḥut Torat ha-'Olamot" [The Development of the Tradition of the Worlds], *Tarbiẓ* 2: 415–442; 3: 33–66; *Pirqei Yesod be-Havanat ha-Qabbalah u-Semaleha* [Essential Chapters in the Understanding of the Kabbalah and Its Symbolism] (Jerusalem, 1976), pp. 191–193; Elliot Wolfson, "Left Contained in Right: A Study in Zoharic Hermeneutics," *Association for Jewish Studies Journal* 11 (1987); "Light Through Darkness: The Ideal of Human Perfection in the Zohar," *Harvard Theological Review* 81 (1988): 78–84. See also Tishby, *MhZ* I, pp. 285–307.

70. As portrayed by Elliot Wolfson "Left Contained in Right," pp. 27–32.

71. Gershom Scholem, *Origins of the Kabbalah,* pp. 292–298.

72. Shulamit Shaḥar "Catharism and the Beginnings of the Kabbalah in Lanquedoc," p. 502.

73. Z II 148b.

74. Z I 167a, 194a, III 41b, 70a.

75. See Naḥmanides's commentary on Leviticus 17:7; Scholem, *Kabbalah,* p. 320; also Tishby, *MhZ* I, pp. 150–151, 296.

76. Z I 16a; II 112a.

77. TZ 111a.

78. TZ 95a.

79. *Berakhot,* 17a; RM II 40b; III 232b, 237b; TZ 100a.

80. Z I 35a–36b, 238b, 240a.

81. TZ 14b, 24a, 92b; I (TZ) 29a; Scholem, *Kabbalah,* pp. 385–388.

82. TZ 96a. This is Adam's first wife, after the *Alpha-Beta de-Ben Sira.* See Gershom Scholem *Sabbatai Ṣevi,* p. 228; Erich Neumann, *The Great Mother* (Princeton, N.J.: Bollingen, 1955), pp. 147–174.

83. I (TZ) 27b, after Leviticus 18:16: "the nakedness of a woman and her daughter."

84. See Scholem, *Kabbalah,* pp. 358–359, Moshe Idel, *Kabbalah: New Perspectives,* pp. 166–167.

85. RM III 253a. See also 277a; Scholem, *Kabbalah,* pp. 320–326.

86. RM III 277a.

87. TZ 9a; RM II 117b; III 247a. See also Z I 178b; *Sukkah,* 52a.

88. TZḤ 107c; see *Yoma,* 69b.

89. TZ 98b; see Z II 106b.

90. RM III 179a; see also 277a; TZ 37a.

91. TZ 60a; RM III 124a; see Scholem, *Kabbalah,* pp. 385–388. In a recently published fragment by the author of the *Tiqqunim,* there is a brief excursus on the relationship of Satan and the *yeẓer ha-ra'* (Amos Goldreich, "La'az Iberi be-fragment Bilti-Yadu'a shel Ba'al *Tiqqunei ha-Zohar,"* p. 98), although Goldreich expresses some doubt about the passage's authenticity (ibid., p. 115).

92. 41b; see *Berakhot,* 61b.

93. TZ 133a; RM III 247a.

94. TZḤ 116a.

95. "Who is mighty? He who overcomes his impulse" (*Avot* 4:1).

96. TZ 119b, TZḤ 118d, see Sukkah 52b.

97. I (TZ) 27b; TZ 27b, 53b, 95b, 112b, 140a. See also Scholem, *Sabbatai Ṣevi* pp. 741–742, Goldreich, "La'az Iberi be-fragment bilti-yadu'a shel Ba'al *Tiqqunei ha-Zohar,"* pp. 107–109; Tishby, *MhZ II,* pp. 686–687.

98. RM III 282a.

99. RM III 232a.

100. RM III 125b.

101. TZ 27b.

102. I (TZ) 25a; RM III 282b; TZ 55a, 86a; see *Bereshit Rabbah,* 26:7.

103. Yiẓḥak Baer identified allusions to social and historical phenomena of the reigns of Alfonso X and Sancho IV in the *Ra'aya Meheimna* and *Tiqqunim* (*A History of the Jews in Christian Spain* vol. 1, p. 244). See also Scholem, *Sabbatai Ṣevi,* pp. 71, 746.

104. TZḤ 117a.

105. RM III 153a; TZ 44b.

106. *Avot,* 2:5. See also TZ 5b, 6a; TZḤ 107a; RM III 33b.

107. TZ 6a.

108. *Shabbat,* 22a.

109. RM III 279a.

110. RM III 277a.

111. RM III 277a–b.

112. RM III 125a.

113. Ibid.

114. Yiẓḥak Baer, "Ha-Reqa' ha-histori shel ha-*Ra'aya Meheimna,*" pp. 5, 9. See also Ronald Kiener, "The Image of Islam in the Zohar," in Joseph Dan, ed., *The Zohar and Its Generation,* pp. 43–66; Bernard Septimus, "Taḥat Edom ve-lo Taḥat Yishmael—Gilgulo Shel Maamar" [Better Under Edom than Ishmael—The Transformation of an Expression], *Zion* 47 (1982): 103–111.

115. TZḤ 121a; RM III 219a; 237a 246b; Jacob Neusner, *What Is Midrash?* p. 53; Gershom Scholem, *Origins of the Kabbalah,* p. 296.

116. See Wilhelm Bacher, "Judaeo-Christian Polemics in the Zohar," *Jewish Quarterly Review* 3 (1891): 781–784; Yehudah Liebes, "Hashpa'ot Noẓriot 'al Sefer ha-Zohar," pp. 43–74.

117. RM III 278b, 280a; See also Baer, "Ha-Reqa' ha-histori shel ha-*Ra'aya Meheimna,*" p. 28; *A History of the Jews in Christian Spain,* vol. 1, p. 277; Scholem, *Major Trends in Jewish Mysticism,* pp. 229–230; Arthur Green, *Tormented Master: A Life of Rabbi Nahman of Bratzlav,* pp. 187–188, 215n–216n.

118. RM III 278b.

119. TZ 113a: "His influence extends through every generation," 114a: "Moses extends through every generation, in every *ẓaddik;*" cf. *Shabbat* 101b; *Shir ha-Shirim Rabbah, 1:4,* 7–8; TZ 112a, 114a. See also Scholem, *Sabbatai Ṣevi,* pp. 53, 56. See also Liebes, "The Messiah of the Zohar," pp. 90n, 105–107, 112; Elliot Wolfson, "The Hermeneutics of Visionary Experience," pp. 339n, 344–345n.

120. Cf. *Yerushalmi Sanhedrin,* 4:2. The charged nature of the number forty-nine appears throughout the Zohar and *Tiqqunim*; see TZ 7b; RM II 115a.

121. *Shir ha-Shirim Rabbah,* 1.

122. TZ 111b–112a.

123. TZ 71b.

124. RM III 125b, 280a ; I (TZ) 27b, 28a; *Sotah,* 13b. See also Scholem, *Kabbalah,* p. 191.

125. Scholem, *Origins of the Kabbalah,* pp. 163, 168–176

126. RM III 28a; see also Z III 4b.

127. RM III 281a.

128. TZ 22b.

129. TZ 18a, 65b, 92a.

130. TZ 94b.

131. TZ 73b.

132. TZḤ 102d.

133. TZ 60a, 73a.

134. TZḤ 117a; RM III 277a.

135. TZ 98a–b.

136. TZ 93b.

137. TZ 19b, 28b, 56a. This tradition is further explicated by Ḥayyim Vital, *Peri Eẓ Ḥayyim*: *Festival of Maẓẓot,* pp. 3, 7. (Jerusalem: Kabbalah Research Center 1964).

138. TZ 30b.

139. TZ 28b; Z II 182b on the recitation of *Hallel.*

140. Tishby, *MhZ* I, pp.112–117; Scholem, *Kabbalah,* p. 148.

141. "Hitpaṯut Torat ha'olamot," pp. 46, 59, 67

142. In only three places: I 177b; II 155; II 192b.

143. Scholem, *Kabbalah,* pp. 88–89.

144. "Hitpaṯut Torat ha-'Olamot," p. 82.

145. RM II 42b–43a

146. TZ 3b.

147. TZ 42a, 98b; I (TZ) 22a.

148. In TZḤ (TZ) 33c.

149. See Idel, *Kabbalah: New Perspectives,* pp. 136–146; Scholem, *Kabbalah,* p. 102.

150. TZ 3b, 68b, 88a; RM II 42b, III 258a. See Daniel Matt, *Zohar—The Book of Enlightenment* (Ramsey, N.J.: Paulist Press, 1981), pp. 33–37.

151. II 42b-43a.

152. TZḤ (TZ) 32d; RM III 225a.

153. TZ 91b–92a, 98b.
154. TZ 17a; RM III 257b–258a.
155. RM III 258a; TZ 42a.
156. I (TZ) 22b.
157. Tishby, MhZ I, p. 11.

Chapter Five Notes

1. TZ 14b, 44a, 58a; RM III 153a.
2. TZ 4b–5a; TZḤ 106c–107a. See Liebes, *Peraqim be-Millon Sefer ha-Zohar,* pp. 119, 124.
3. TZ 44a, 98b; RM III 124a–126a.
4. Contemporary understandings of the primordial Torah are to be found in Azriel of Gerona, *Perush ha-Aggadot le-Rabbeinu Azriel,* ed. I Tishby (Jerusalem, 1945); 101–102. See also Bezalel Safran, "Rabbi Azriel and Naḥmanides," in Twersky, ed., *Rabbi Moses Naḥmanides (Ramban),* p. 77.
5. *Eruvin,* 100a.
6. Aramaic: *Saba, Saba.*
7. *Avot,* 1:13.
8. TZḤ 106c.
9. TZ 6b, 64a; I (TZ) 23a–b; RM III 215b.
10. RM III 82b–83a.
11. Ibid.
12. TZ 46a–b, 58a, 145a.
13. *On the Kabbalah and Its Symbolism,* pp. 56–57, 66–70; *Sabbatai Ṣevi,* pp. 11, 809, 811, 818.
14. See Scholem, *Sabbatai Ṣevi,* pp. 11–12, 53, 59, 72, 228, 741–742.
15. "Ha-Reqa' ha-histori shel ha-*Ra'aya Meheimna,*" pp. 35, 39.
16. Tishby, MhZ II, pp. 375–397.
17. Ibid., p. 375.
18. Ibid., p. 395 (English translation by David Goldstein, *The Wisdom of the Zohar* [Oxford: University Press, 1989], pp. 1109, 1112.
19. I (TZ) 27a–28a; RM III 27b, 124b, 153a–b; TZ 82a; TZḤ 97c.
20. See Frank Talmage, "Apples of Gold: The Inner Meaning of Sacred Texts in Medieval Judaism": 319–321; Gershom Scholem, *On the Kabbalah and Its Symbolism,* p. 61; *Kabbalah,* pp. 172–173.
21. Literally, "proofs."
22. Literally, "the mouth teaching laws."
23. TZḤ 102d, 105c–d; RM III 110a. In I (TZ) 26b, the levels are described as *peshatim, ra'ayot, derashot,* and *sitrei Torah.*

24. RM III 29b.
25. RM III 223b.
26. TZ 145a.
27. An acronym for *Torah she-be-al peh;* literally, "Oral Torah."
28. Literally, "we learned."
29. Literally, "according to a system."
30. Literally, "answer."
31. Literally, "extraneous Tannaitic material."
32. Popularly understood as an acronym for *Tishby ye'tareẓ qushyot u'va'ayot,* implying that in the messianic age, "the Tishbite (i.e., Elijah) will resolve questions and problems."
33. Literally, "question."
34. Literally, "stricture."
35. Literally, "leniency."
36. TZḤ 99a.
37. RM II 120b.
38. TZḤ 98d.
39. TZḤ 107a–b
40. See this study, pp. 27–30, 46–48.
41. TZḤ 106d. *Ḥamor,* "donkey," is understood as an acronym for *ḥakham mufla ve-rav Rabbanan,* "wondrously wise, a Rabbi of Rabbis." See Scholem, *Kabbalah,* p. 191, also Tishby, MhZ II, p. 385.
42. This text is also interpreted in RM III 124a; TZ 22a, 52a, 140a. See also *Avodah Zarah,* 17a.
43. Avot, 2:16.
44. TZḤ 97c.
45. An argument from a minor premise to a major.
46. In RM III 153a: *"with all the work in the field,* that is *'Teyqu.' "*
47. I (TZ) 27a. See also RM III 153a–b, 229b; TZḤ 97c–d.
48. TZ 43a.
49. TZḤ 99d; see also 46a.
50. TZ 46a, 82a.
51. TZ 46a
52. An apparent reference to the *Shekhinah.*
53. TZ 46a.
54. RM III 229b, 278b–279a. From Jeremiah 23:29: *Are not my words like fire and like a hammer breaking a rock?* See *Shabbat,* 88b: *Just as the hammer gives off many sparks, so every word uttered by the Blessed Holy One was divided into seventy languages.*
55. RM III 279b. See also TZ 44a, TZḤ 98b.
56. TZḤ 98b.
57. I (TZ) 27b–28a.

58. RM III 279a.

59. Though the author of the *Tiqqunim* did not demur from making such predictions himself! See Goldreich "La'az Iberi be-Fragment Bilti-Yadu'a shel Ba'al *Tiqqunei ha-Zohar,*" p. 91n.

60. *Hagigah,* 14b; also *Tosefta Hagigah,* 2:2; *Song of Songs Rabbah,* 1:4. Gershom Scholem demonstrated, through readings of other *Heikhalot* texts that have subsequently come to light, that the passage refers to a particular peril at the sixth station of the mystic's ascent. Ephraim Urbach argued for the most oblique rendering of the account being the true basis for analysis. Cf. Ira Chernus, *Mysticism in Rabbinic Judaism,* p. 2; Scholem, *Jewish Gnosticism, Merkabah Mysticism and Talmudic Tradition,* pp. 14–19; Joseph Dan, "The Religious Experience of the Merkavah," in Green, ed., *Jewish Spirituality,* vol. 1, pp. 292–294; Moshe Idel, *Kabbalah: New Perspectives,* p. 183; David Halperin, *The Faces of the Chariot* (Tubingen: J. C. B. Mohr, 1988), pp. 31–37.

61. With the exception of the *Heikhalot* accounts: II 254b. Elliot Wolfson has reminded me that the *Pardes* account's term for "entered and exiting," *'al u-nefaq,* is widespread in the main sections of the Zohar.

62. I (TZ) 26b; TZ 11b, 69a, 80b, 88b; TZḤ 107c.

63. RM III 246b, 258a.

64. See above, :pp. 69–70

65. TZ 88b.

66. Belly, in Hebrew: *gaḥon.*

67. Hebrew: *ḥad qal.*

68. Hebrew: *pirya ve-rivya.*

69. I (TZ) 26b. See also TZ 88a.

70. I (TZ) 26b.

71. TZ 11b.

72. *Hagigah,* 15b

73. TZ 11b, 69a–b. See also *Hagigah,* 11b, 14b; Z II 254b (*Heikhalot*). In the *Tiqqunim:* Z I (TZ) 26b; RM III 223b; TZ 11b, 69a, 88b. TZ 92b also deals with the process of transcending the *qelippot* in a manner not unrelated to the *Pardes.*

74. TZ 69a–b.

75. TZ 114a.

76. TZ 102a.

77. TZḤ 107c; TZ 11a–b, I (TZ) 26a–27a.

78. Yehudah Liebes ("Keiẓad Niṯhabber Sefer ha-Zohar?": 13 in J. Dan; ed. *The Zohar and its Generation, Jerusalem Studies in Jewish Thought 8* (Jerusalem: Magnes 1989) maintains that the *Ra'aya*

Meheimna used the term *Masters of the Mishnah* only for remarks that it considered authentically talmudic.

79. RM III 278a, also 42a.

80. Correlated with the forty-nine letters of "Hear O Israel . . . ," and "Blessed be His Glorious Name . . . ," the central Jewish prayer. See *Eruvin,* 13b.

81. Literally, *mishneh la-melekh.*

82. TZ 14a–b.

83. TZ 14b.

84. See Halperin, *The Faces of the Chariot,* pp. 420–426; Scholem, *Jewish Gnosticism, Merkabah Mysticism and Talmudic Tradition,* pp. 49–50.

85. TZ 14b

86. RM III 228a; TZḤ 107b.

87. I (TZ) 252b.

88. TZ 43a; TZḤ 98a.

89. TZ 14b, 46a, 147a.

90. TZḤ 112a; see RM III 29b; TZ 14a.

91. The idea of ten *sefirot* within each *sefirah* occurs in TZ 84a, 116b, 125b, 135a.

92. TZḤ 108a; TZ 5a-b, 14b, 48b, 199a.

93. TZ 75a, 80a, 147a.

94. TZ 82a; this remark forms the basis for Moshe Cordovero's initial homily in his popular work *Or Ne'erav,* 1:1.

95 Literally, *gan,* whose numerical coefficicent is fifty-three.

96. TZ 38a.

97. RM III 257a. See also Goldreich, "La'az Iberi be-Fragment Bilti-Yadu'a shel Ba'al *Tiqqunei ha-Zohar,*" p. 103.

98. RM III 230a.

99. TZ 11b; RM III 42a.

100. RM III 124b.

101. TZ 19b; TZḤ 116b; I (TZ) 252b, after *Avot,* 5:16.

102. The Zoharic literature is intensely erotic, yet its eroticism is tinged with darkness. The prevalence of erotic metaphor serves only to emphasize a terror of its illicitness. This charged quality may betray a morbid sexual pathology in remarks such as "a cohen has to take a virgin, because otherwise she's a used cup, since the woman is the cup of blessing" (RM III 89b). Yehudah Liebes speculates intriguingly on the possibility of sexual dysfunction on the part of the author of the Zohar ("Ha-Mashiaḥ shel ha-Zohar," pp. 203–205).

In both the Zohar and the *Tiqqunim,* there are references to the corrupting and demonic nature of intercourse with a menstruous woman, a maidservant, a gentile woman, or a prostitute (respectively, *Niddah, Shifḥah, Goyah, Zonah;* acronym *Nashgaz*). The vehemence of these references goes far beyond the degree of mere halakhic or philosophical value structures. They reflect the influence of the Toledano reforms of 1280–1281, in which the Castilian community, under the leadership of Todros Abulafia, imposed social restrictions designed to combat the excesses of Jewish slave owners with their gentile maidservants. This attribution of the archetypal qualities of the demonic to these four examples of forbidden intercourse indicates the kabbalistic support for these ethical reforms. (See Baer, *A History of the Jews in Christian Spain,* vol. 1 pp. 243–305, and "Ha-Reqa' ha-Histori shel ha-*Ra'aya Meheimna,*" pp. 1–44; Goldreich, "La'az Iberi be-Fragment Bilti-Yadu'a shel Ba'al *Tiqqunei ha-Zohar,*" p. 108.)

The author of the *Tiqqunim* continues the Zohar's characteristic ambivalence toward the feminine (TZ 133a). He respects the economic advantages of married life (TZ 30b, 126b), yet the wife is little more than the body to the husband's "soul" (TZ 134a). An unhappy marriage can lead to the total disruption of one's life (TZ 30b, 72a), yet a man is flawed without a wife, abandoned by God (TZḤ 114d). Communication with ones spouse wards off the demonic aspects of feminine sexuality (RM III 276a, see Z II 28). In the manner of the *Bahir,* marital ruptures, such as divorce or levirate marriage, are seen as metaphors for the chaotic upheavals in the cosmos (TZ 61a-b, 72a; see also Liebes, "Ha-Masiaḥ shel ha-Zohar," p. 203n.). The three guarantees of the marriage contract reflect triunity (TZ 22a–b), while the seven blessings of the wedding service reflect the seven lower *sefirot* (TZ 84a, see *Ketubot,* 7b–8a).

The author echoes the great biblical literary equation of idolatry with promiscuity (RM III 90a, 110a) as well as the Talmud's equation of idolatry with witchcraft. Illicit sexuality is idolatry, hence intercourse during the menstrual cycle is like a sacrifice to idols. These demonic qualities are a classical example of the negative elementary character of the Mother archetype (TZ 69a; see Neumann, *The Great Mother,* pp. 147–179).

103. I (TZ) 27a.
104. A reference to the demiurge Metatron.
105. Cf. Rashi to Genesis 2:18.
106. I (TZ) 27b.
107. RM III 216a, 276b; TZ 14b; TZḤ 98a.
108. TZ 14b.

109. I (TZ) 27a.
110. TZ 45b, 48a; TZḤ 99c.
111. TZḤ 99c. See TZ 5b, 45b; RM III 29b.
112. TZ 14b, 43b; RM III 254a; TZḤ 107b.
113. RM III 215a-b. See also TZ 53b.
114. TZ 48b.
115. *Berakhot,* 11a.
116. TZḤ 111d.
117. TZ 75a, 14b; TZḤ 111c–d; RM III 238b.
118. TZ 99a.
119. TZ 75a.
120. TZ 46a, after *Avot,* 5:7.
121. TZ 70a.
122. RM 275b–278a. See also Tishby, MhZ II, p. 385.
123. See also TZ 1b, RM III 64, 254a.
124. See also TZḤ 98a.
125. TZ 46b, see Tishby, MhZ II, p. 386.

Chapter Six Notes

1. "The Meaning of the Torah in Jewish Mysticism," in *On the Kabbalah and Its Symbolism,* p. 32. See also Frank Talmage, "Apples of Gold;" in Arthur Green, ed., *Jewish Spirituality,* vol. 1, pp. 333–344.
2. TZ 146a; RM III 278b, 279a, 281a.
3. *Berakhot,* 28a; Z II 272b; TZ 5a.
4. RM III 28b.
5. RM III 82b.
6. RM II 114a–b.
7. RM III 179a, 253a.
8. RM III 83a,
9. RM II 43a; III 245a–b, 273a. See *Pirqei de-Rabbi Eliezer,* 19.
10. *Berakhot,* 51a; TZ 61a, 84b.
11. TZ 132a.
12. TZ 41a.
13. There is a notion of ten *sefirot* contained in every *sefirah* (TZ 84a, 116b, 125b, 135a). This multiplicity of sefirotic possibilities enabled subsequent exegetes of the Zohar, particularly Moshe Cordovero, to resolve the textual contradictions that resulted from the various stages of the development of Zoharic theosophy. It also provided a way of imposing Lurianic understandings onto Zoharic texts. Other meditations on the number ten include TZ 31a (on tithes). See also TZḤ 109b.

14. RM II 115b–116a. In 115b, n. 14, Reuven Margoliot discusses the instances of this phenomenon across theosophical Kabbalah.

15. RM II 117a.

16. RM III 27b, 110a.

17. RM II 117a.

18. TZ 131b, 147a–b.

19. RM III 275b.

20. "The demonic is empowered by human sin." Daniel C. Matt, "The Mystic and the Miẓwot," in Green, ed., *Jewish Spirituality,* vol. 1, p. 388.

21. RM III 125b.

22. RM III 280a.

23. I (TZ) 27b.

24. Meaning that they have the same *gematria* (numerical coefficient: 207) as.

25. RM III 28b. See also *Sotah,* 21a, TZ 52b, TZḤ 97a.

26. Cf. Scholem, *Jewish Gnosticism, Merkabah Mysticism and Talmudic Tradition,* p. 11.

27. See Maimonides's *Guide for the Perplexed,* 3:47.

28. TZ 140a.

29. The broken notes blown with the *shofar.*

30. TZ 139b.

31. See Tishby, MhZ II, pp. 206–210; Z II 184b–185a; III 102a, 197a; RM III 237b.

32. TZ 62b.

33. TZ 23b; RM III 111a.

34. TZ 97b.

35. Z II 257b.

36. *Qol demamah daqah,* a three-part phrase.

37. I Kings 19:12. See TZḤ 107c.

38. RM III 279a. See also Talmage, "Apples of Gold;" pp. 330–331, which presents several examples of associative groupings of four fold entities.

39. Cf. *Baba Batra* 175b: "He who wishes to become wise, let him preoccupy himself with civil law (*dinei mammonot*)."

40. RM III 118a, also Liebes, *Peraqim be-Millon Sefer ha-Zohar,* p. 47; Tishby, MhZ I, pp. 346–348; *Or Yaqar,* vol. 15, pp. 164–167.

41. Literally, *DINA de-malkhuta DINA;* i.e., the law of the government is law. Here this is transformed to mean "the law of the *sefirah malkhut* is law."

42. RM II 118a.

43. Ibid.
44. Ibid.
45. This is also found in Z I 29a.
46. RM II 118a.
47. See *Baba Kamma,* 83b.
48. Apparently through faith healing.
49. RM II 118b
50. Ibid.
51. Ibid.
52. *Baba Kamma,* 26a
53. RM II 118a.
54. RM II 118a; TZ 59b.
55. TZḤ 110b; RM III 27b.
56. See Matt, *Zohar—The Book of Enlightenment,* pp. 38–39.
57. TZ 114a; TZḤ 121b; RM III 275b.
58. See also RM III 272a. This image is invoked by the *yenuka,* the wonder child, in Z III 189. See also Alexander Altmann, *Essays in Jewish Intellectual History,* pp. 161–179; Tishby, MhZ I, pp. 298–301.
59. This is a play on the Hebrew *yad* (read here as *yud*) *al kes yah* (the phonetic rendering of the letter *hey,* reversed).
60. RM II 120b, see also TZḤ 113c. According to Cordovero, the five species of grain are linked to the typologies of the scholar: saint, hero, Master of the Torah, seer, and prophet (see *Or Yaqar* 15, pp. 173–175; *Or ha-Ḥamah* II, 152a).
61. TZ 114a. See also Elliot Wolfson, "Dimmui Antropomorphi ve-Simboliqah shel ha-Otiyyot be-Sefer ha-Zohar" [Anthropomorphic Imagery and Letter Symbolism in the Zohar], in Joseph Dan, ed., *The Zohar and Its Generation,* p. 155n.
62. See *Targum Job,* 28:3, *Hagigah,* 12a.
63. RM III 227a.
64. TZ 31a, see *Berakhot* 40a.
65. RM II 120b, III 272a.
66. Elliot Wolfson has demonstrated that the author's understanding of the apotropaic function of circumcision originates with the German pietists. See his "Circumcision and the Divine Name," 108–110; and "Circumcision, Vision of God and Textual Interpretation, From Midrashic Trope to Mystical Symbol," *History of Religions* 27 (1987–1988): 198–215. See also Liebes, *Peraqim be-Millon Sefer ha-Zohar,* p. 274.
67. TZ 66b.
68. TZ 116b, 119b. See Z II 111b. See also *Shoḥer Tov,* 9:7; *Avot de-Rabbi, Natan,* 2:5.

69. *Romi Ravta and Romi Zeirta;* TZ 78a; TZḤ 120a.

70. TZ 78a. See also TZ 11a, 70a; *Bereshit Rabbah,* 21:9. On the homoerotic aspect of *meẓiẓah,* see Sander Gilman, *The Jew's Body* (New York: Routledge, 1991), p. 93.

71. TZ 11a, 69b, 78a; *Hagigah,* 11b–12a.

72. TZḤ 117b. See also TZ 11a, 78b; RM III 44a.

73. RM III 43b. See *Pirqei de-Rabbi Eliezer,* 29.

74. TZḤ 117b, see in particular *Tanḥuma,Va-Yera,* 6: "*Offspring shall serve him* (Psalms 22:31). R. Isaac said, Circumcision is called 'service' and sacrifices are called 'service.' The sacrificial service is with blood and the circumcision is with blood. Why does it say *Offspring will serve him?* When a man gives a drop of blood in circumcision it is beloved by the Holy Blessed One like a sacrifice."

75. TZ 11a; see *Shemot Rabbah,* 5:8.

76. TZ 121a–b; Z III 127b; see Judah Ḥayyat's commentary, *Minḥat Yehudah,* to *Ma'arekhet ha-Elohut,* p. 34. See also Moshe Idel, *Kabbalah: New Perspectives,* pp. 112–122, 330n.

77. See Yehudah Liebes's impressive monographs, "Ha-Mashiaḥ shel ha-Zohar," "Ha-Mitos ha-Kabbali she-be-fi Orpheos," and particularly "Keiẓad Nitḥabber Sefer ha-Zohar?" [How Was the Zohar Composed?], in Dan, ed., *The Zohar and Its Generation.* See also the entry *Idra* in Liebes's *Peraqim be-Millon Sefer ha-Zohar,* pp. 95–97. *Tiqqunei ha-Zohar* provides a gloss of the *Idrot* in TZ 121a–135b, see also RM III 275a. See also Tishby, MhZ I, p. 156; Scholem, *On the Kabbalah and Its Symbolism,* p. 104.

78. See Moshe de-Leon, *Sefer ha-Rimmon,* ed. Elliot Wolfson, (Atlanta: Scholars Press, 1988), pp. 3–9.

79. "Keiẓad Nitḥabber Sefer ha-Zohar?" pp. 13–46.

80. TZ 50b. See Moshe Idel, "Tefisat ha-Torah be-Sifrut ha-Heikhalot ve-Gilguleha ba-Kabbalah" [The Concept of the Torah in Heikhalot Literature and Its Metamorphoses in Kabbalah], *Jerusalem Studies in Jewish Thought* 1 (1989): pp. 59–60.

81. TZ 107b, 130a, 140b.

82. TZ 135b.

83. RM III 109b.

84. RM III 123b.

85. TZ 90b.

86. RM III 278b.

87. RM III 123b.

88. TZ 32a; TZḤ 101b. This is a classic kabbalistic principle described in the liturgical *Pataḥ Eliyahu* (TZ 17a), in which the sefirotic tree is superimposed over the human form. See Arthur Green, *Tormented Master: A Life of Rabbi Nahman of Bratzlav,* p. 77.

89. TZḤ 101b; TZ 25b, 60a. See also TZ 50b, 52b, 107b, 116a; RM III 109b, 218b, 227b. See Liebes, *Peraqim be-Millon Sefer ha-Zohar,* pp. 86, 173, 203, 251–254; also Daniel Matt "The Mystic and the Miẓwot" p. 387.

90. TZ 131a.

91. Apparently, Metatron.

92. TZ 131a.

93. TZ 131a; RM III 82b.

94. RM III 16b; see *Kallah Rabati,* 3 ("All his sins are written on his bones, all his merits, on his right hand"). See Reuven Margoliot, *Niẓoẓei Zohar,* on TZ 81a, note 7, and Z II 151a, note 5, as well as *Sha'arei ha-Zohar,* p. 116a.

95. Cf. *Hagigah,* 12a.

96. TZ 139b.

97. RM III 257b; TZ 14b, 100b; TZḤ 117c. See also *Shemot Rabbah,* 52:3; *Va-Yiqra Rabbah,* 18:1, 27:1; *Qohelet Rabbah,* 12:5; Shabbat, 152a; *Baba Batra,* 83a; *Tanḥuma Emor,* 6.

98. See Matt, "The Mystic and the Miẓwot," pp. 383–384; Tishby, MhZ II, pp. 183–215.

99. RM II 158a, see *Tanḥuma Pequdei,* 3: "The Tabernacle is compared to the the whole world, and to the creation of Adam, who is a little world. When the Blessed Holy One created His world, He created it as one born of woman. As one begins from the navel and then stretches from side to side, so the Blessed Holy One began to create His world from side to side, first the rock of the sanctuary, and from it the world was hewn . . ."

100. TZ 13b.

101. RM III 109a–b, 246a–b. These four watches are portrayed extensively in various Zoharic articles on the spiritual dynamics of the evening; see Margoliot, *Sha'arei ha-Zohar,* p. 6.

102. Matt, "The Mystic and the Miẓwot," pp. 383–384; see Tishby, MhZ II, pp. 183–215

103. RM II 118a; III 17a

104. RM III 254b; see Tishby, MhZ II, p. 202n.

105. *Avot,* 4:11.

106. RM II 17a.

107. The tradition of the *ḥayyot* (beasts) as executors of God's wrath extends back to the Merkavah tradition; see David Halperin, *The Faces of the Chariot,* pp. 121–125.

108. Aramaic *le-qarva,* as in the Hebrew *qorban,* sacrifice. On sacrifice as an act of unification, see Tishby, MhZ II, pp. 194–201.

109. TZ 139b.

110. Literally, a sacrifice whose worth is dependent on the material income of the sacrificer.

111. TZ 10a, 35a, 36a.
112. TZ 55b; Z III 180b.
113. RM III 17a, 27a, 247b; TZ 101b.
114. RM II 157b–158a.
115. RM III 224b, 274b.
116. RM III 28a. See Tishby, MhZ II, pp. 206–210.
117. RM III 248a.
118. RM III 29a.
119. RM III 110a, 254b; TZ 62b.
120. RM II 119a.
121. TZ 70a. See Moshe Cordovero, *Sefer Gerushin* (Jerusalem, 1962) 86, p. 116.
122. RM II 119a, III 29a; TZ 59a, 12a.
123. "For as the fish cannot live without water, so the scholar cannot live without Torah" (RM III 42a). See also TZ 59a; RM III 278b.
124. Z I 64b–65a; III 224b.
125. See *Guide for the Perplexed,* III, 26, 32; see Matt, "The Mystic and the Miẓwot," p. 372; Tishby, MhZ II, pp. 195–214.
126. RM III 110a.
127. RM III 27b, 254b; see also Tishby, MhZ II, pp. 213–214.
128. "The Female Body and Religious Practice in the Later Middle Ages," in Michel Feher, ed., *Fragments for a History of the Human Body, Part 1* (New York: URZONE, 1989), p. 195. In that same collection, see Charles Mopsik, "The Body of Engenderment in the Hebrew Bible, the Rabbinic Tradition and the Kabbalah," pp. 56–73. Bynum's study of the role of food, *Holy Feast and Holy Fast* (Berkeley: University of California Press, 1987), examines Christian notions of empowerment and embodiment. There are paradigmatic differences, of course, between Christological understandings that involve the emulation of suffering and the kabbalistic understanding of overlapping models of individual-God-sacrifice.
129. TZ 13b, 62b.
130. Literally, *ruaḥ,* meaning wind.
131. RM III 235a.
132. TZ 52a–b; RM III 232b.
133. TZ 140a.
134. RM III 232b; cf. Alexander Altmann, *Studies in Religious Philosophy and Mysticism,* p. 167. See also Liebes, *Peraqim be-Millon Sefer ha-Zohar,* p. 266.
135. RM III 110a.
136. See Proverbs 30:15. The term *give,* literally, *hav,* is the rabbinic rendering of a dog's bark.

137. Literally, *marah*, also meaning bile.

138. TZ 140b.

139. See *Shabbat,* 74a.

140. Cf. Margoliot to Z I (TZ) 27b, note 3. See also Maimonides's *Commentary to the Mishnah, Avot,* 2:6.

141. RM III 234a–b. See also TZ 49a, 53a; *Sotah,* 45b.

142. RM III 28b.

143. I (TZ) 27b; TZ 29b.

144. See Ḥayyim Vital's note, in the standard editions of the Zohar, on this textual emendation.

145. RM III 28b.

146. RM III 28b, 282a.

147. RM III 28a; see also Z III 235b–236a.

148. RM III 28b; see also 228a.

149. TZ 59b. Reuven Margoliot's comment in *Niẓuẓei Zohar* may be read critically to imply that the author's numbering of eighteen *sirkhot* is derived from the Talmud's numbering of eighteen *terefot,* or mortal wounds, that render an animal unfit for consumption. See also *Be'er La-ḥai Ro'i* on TZ 70a.

150. See *Tur Yoreh Deah,* 39: 4–7.

151. TZ 29a. See also *Bahir,* 83, 101, 155, 175–178.

152. *Sukkah,* 34b, 35b. The version given here is a rough paraphrase of the rabbinic source.

153. *Sukkah,* 29b

154. Literally, "eternal life," with the numerical value of the Hebrew *hai* equaling eighteen.

155. TZ 29a.

156. This quotation differs significantly from *Sefer Yeẓirah* 1:13. See Moshe Cordovero, *Perush ha-RaMaK le-Sefer Yeẓirah,* (Jerusalem, 1989); pp. 82, 1978; also Tsvi Hirsch Shapira, *Tiqqunei ha-Zohar 'im Be'er La-ḥai Ro'i,* (Jerusalem, 1964).

157. *Sukkah,* 37b.

158. TZ 29a.

159. TZ 23a; III 255a–256b.

160. TZ 2b, 56b. See also *Tanḥuma, Emor* 19 ("Know that the *lulav* is like the human backbone, and the myrtle is like the eyes, and the willow is like the lips and the *etrog* is like the heart"). See *Sukkah,* 29b, 32b; *Va-Yiqra Rabbah,* 30:14 ("The *lulav* is like a man's spine, the myrtle is like his eye, the willow resembles the mouth, and the *etrog,* the heart . . . "); and *Bahir,* 83, 155. See also Amos Goldreich, "La'az Iberi be-Fragment Bilti-Yadu'a shel Ba'al *Tiqqunei ha-Zohar,*" p. 103.

161. TZ 89b, 125b, 134a; RM II 118b.

162. *Berakhot,* 28b.

163. *Va-Yiqra Rabbah,* 30:14.
164. *Berakhot,* 30b.
165. *Berakhot,* 33a.
166. *Yoma,* 85b.
167. *Berakhot,* 12a.
168. TZ 37a; see also 33a, 123a, TZḤ 19a, 115a, 116d.
169. TZ 56b; *Sukkah,* 32a.
170. See *Sukkah,* 39b; *Rosh Ha-Shanah,* 14b.
171. *Sukkah,* 34b.
172. TZ 2b, 23a.

Chapter Seven Notes

1. RM III 243b, 279b; TZ 85a; ZḤ (TZ) 32a, 34a.
2. See Robert Goldenberg, "Law and Spirit in Talmudic Religion," in Green, ed., *Jewish Spiritality,* vol. 1, pp. 245–246. A thorough study of some Kabbalistic Sabbath motifs is Elliot K. Ginsburg's recent *The Sabbath in the Classical Kabbalah* (Albany: State University of New York Press 1989).
3. TZḤ 101d.
4. RM III 243b.
5. The word *tal,* "dew," has a numerical coefficient of thirty-nine, the number of actions forbidden on the Sabbath, as well as the prescribed number of lashes for corporal punishment. *Tal* commonly symbolizes the outpouring of Divine effluence in the Zohar.
6. Literally, "fathers of labor," implying central acts of labor.
7. RM III 243b.
8. Ibid.
9. TZ 57b, 69a, 85a; RM III 243b. TZ 143b discusses the ritual attending the Sabbath's departure. The material is presented in Ginsburg, *The Sabbath in the Classical Kabbalah,* pp. 259–262.
10. TZ 56b–57a.
11. TZ 57a.
12. *Shabbat,* 118b.
13. TZ 57a–b.
14. TZ 57b. See also TZ 101a, 103a; TZḤ 113d.
15. *Pesaḥim,* 50a.
16. That is to say, indirectly (Hebrew: *ke-le-aḥar yad,* "with the back of the hand").
17. TZ 101a.

18. TZ 103a; see also TZḤ 114b.
19. RM III 244b–246b.
20. TZ 84a. See also Amos Goldreich, "La'az Iberi be-fragment bilti-yadu'a shel Baal *Tiqqunei ha-Zohar,*" p. 100.
21. *Berakhot,* 51a.
22. TZ 84b.
23. TZ 59a.
24. *Berakhot,* 46a.
25. TZ 84b; TZḤ 101a; RM III 244b.
26. RM III 245a.
27. RM III 244b–245a, 272a; TZ 31b, 84b; see *Yerushalmi Berakhot,* 6:1; *Berakhot,* 39b; *Shabbat,* 117b.
28. My thanks to Elliot Wolfson for this understanding.
29. RM III 244b.
30. RM III 244a.
31. RM III 216b; see *Bereshit Rabbah,* 98:9.
32. RM III 245b.
33. In each case, seventy.
34. RM III 216b.
35. TZ 72b; RM III 216b. See also *Avodah Zarah,* 33b.
36. RM III 245b, *Berakhot,* 28a. See earlier, pp. 00–00.
37. Elliot K. Ginsburg has identified the mythic validation of the Sabbath boundaries in three kabbalists: Joseph of Hamadan, Meir Ibn Gabbai, and the author of the *Tiqqunim.* (See *The Sabbath in the Classical Kabbalah,* pp. 222–224, nn. 244–245; and *Sod ha-Shabbat: The Mystery of the Sabbath* [Albany: State University of New York Press, 1989] pp. 21–22 and nn. 100–101.)
38. TZ 55b, 66b, 69a, 85b; TZḤ 107a; RM III 244a. The main sections of the Zohar, by comparison, do not examine the public and private domains, but rather the *teḥum Shabbat,* the boundaries within which one may walk on the Sabbath (see Ginsburg, *The Sabbath in the Classical Kabbalah,* pp. 221, 244n).
39. Literally, "There are four 'takings out' on the Sabbath" (*Shabbat,* 2a).
40. TZ 60a.
41. TZ 85a.
42. TZ 1b.
43. A metaphor for sexual chastity.
44. TZ 69a. See the explanation of Tsvi Hirsch Shapira, *Be'er La-ḥai Ro'i,* on the punishment of stoning, in which the stone sym-

bolizes the initial *yud* of the Divine name, representing the two highest *sefirot*.

45. TZ 57a.
46. TZ 77b.
47. TZ 69a, 92b.
48. TZ 60a, 69a, 85a; RM III 109a.
49. TZ 97b.
50. TZ 83b, 97b.
51. TZ 8a, 69a; Ginsburg, *The Sabbath in the Classical Kabbalah*, p. 224; and *Sod ha-Shabbat: The Mystery of the Sabbath*, p. 21
52. *Eruvin*, 2a.
53. TZ 8a.
54. RM III 122a.
55. I (TZ) 24a.
56. RM III 121b, 224a; TZ 36a.
57. Literally "the beginning of . . . "; in this case, "the beginning of wisdom" (Proverbs 4:7).
58. Literally, *vav*.
59. TZḤ 115a.
60. *Berakhot*, 12a.
61. *Berakhot*, 30b; TZḤ 109a.
62. TZ 136b.
63. TZ 8a, 14a, 46b.
64. TZ 14a.
65. *Sukkah*, 37b.
66. RM III 229a.
67. TZ 35a.
68. TZ 8a; RM III 271a; TZḤ 109a.
69. TZḤ 115a.
70. *Baba Batra*, 25b; see also *Shulkhan 'Arukh Oraḥ Ḥayyim*, 94:2. In the *Tiqqunim*, see I (TZ) 26b, 253b; RM III 28a; TZ 3b, 5b, 13b, 15a, 25b, 35a, 64b, 77a, 105a, 107a, 121b, 126b; TZḤ (TZ) 32c, 33c; TZḤ 98d, 109a. See also Margoliot, *Sha'arei ha-Zohar*, p. 181.
71. TZḤ 109a.
72. See Margoliot, *Sha'arei ha-Zohar*, p. 128; Scholem, *Jewish Gnosticism*, p. 16n.
73. I (TZ) 253b.
74. I (TZ) 26b.
75. TZ 5b, 126b. See also Z II 175b.

Conclusion Notes

1. TZ 6a, 133b–134a. See also Z I 199a.
2. A classic example would be the Zohar's interpretation of blowing the *shofar* on the New Year (Z III 88b).

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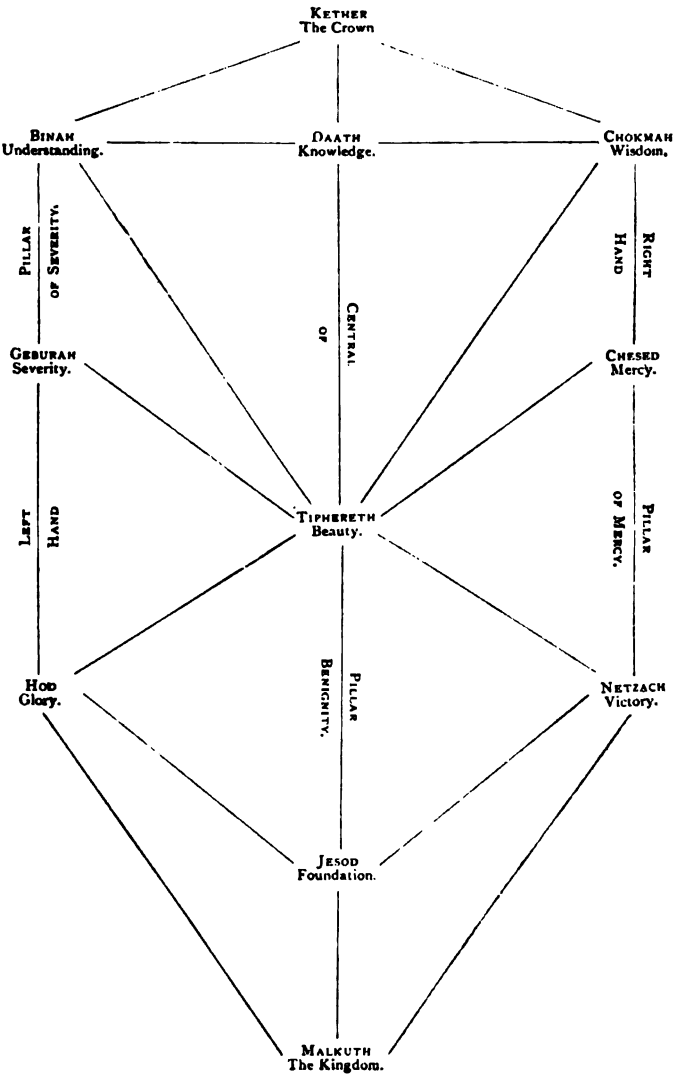

THE

DOCTRINE AND LITERATURE

OF

THE KABALAH

BY

ARTHUR EDWARD WAITE

AUTHOR OF

"THE LIFE OF LOUIS CLAUDE DE SAINT-MARTIN, THE UNKNOWN PHILOSOPHER," AND TRANSLATOR OF THE WORKS OF ÉLIPHAS LÉVI.

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PREFACE

FEW educated persons, and certainly none belonging to the class of students for which this work is more especially designed, will require to be told that the Kabalah is a form of esoteric philosophy, that it makes for itself a high claim, or that this claim has, from time to time, been admitted by persons who are entitled to our consideration. Nor will it be needful to state that the literature called Kabalistic rose up among the Jews during the Christian centuries which succeeded their dispersal and the destruction of their Holy City. It offers a strong contrast to the sacred scriptures of Israel, which are direct, beautiful and simple, while Kabalism is involved, obscure and in many ways repellent as regards its outward form. The Bible is in focus with humanity; the Kabalah is distorted out of all correspondence with the simple senses, and we must grind our intellectual lenses with exceeding care if we would bring it into perspective.

From whatever point of view it may be approached, the Kabalah is, however, of importance: it connects with literatures which are greater than itself and with pregnant issues of history. It is part of the history of philosophy, and as such it once entered into the thought of Europe. It is responsible, broadly speaking, for all that strange tissue of symbolism and ceremonial which made up the magic of the Middle Ages; at a later period it sought to transform alchemy; it tinctured many of those conventional practices and beliefs which we term super-

stition generically, and the guise in which we know them is therefore chiefly a Kabalistic guise. If we might dare to suppose for a moment that behind magic, behind alchemy, behind astrology there is any mystery of secret and real knowledge, then it is entitled to peculiar respect, because, by the hypothesis of some of its defenders, it is through this seemingly impassable literature that the road to the secret lies.

A comprehensive account of the Kabalah, in the main bibliographical and historical, but seeking to establish its connections with other forms of occult philosophy and to determine its influence and importance from more than one standpoint, is the design of the present work, in which special regard has been also paid to the limitations and requirements of English readers —in other words, of those unacquainted with the languages, dead and living, in which Kabalistic literature has been, with few exceptions, available heretofore. The subject is exceedingly abstruse, and has been presented by some of its expositors after a highly technical fashion; in this case there is no knowledge assumed in the reader, and hence all technicalities have been avoided, while the scope of the enterprise much exceeds the one or two attempts—mostly in foreign tongues—which have been made to simplify the study of the Kabalah. It is the result of an inquiry undertaken, in the first instance, for my own personal requirements; and I must add, in fairness to my readers and in gratitude to early labourers in this obscure field of research, that the abounding difficulties of the Hebrew and Aramaic originals have been simplified by recourse to the vast storehouses of Rabbinical lore entombed for some centuries in such Latin collections as those of Buxtorf, Bartolocci,

Pistorius and Rosenroth; a very large proportion of the materials necessary for an intelligent familiarity with Jewish esoteric tradition are, indeed, to be found in these. These and other resources have been strengthened subsequently by a considerable range of reading among modern writers in England, France and Germany who, directly and indirectly, have concerned themselves with the subject. The work has therefore the learner's advantage of being without pretence and without ambition, but it is believed at the same time to contain all that the ordinary student is likely to require in order to appreciate at their proper worth the various claims preferred on behalf of the Kabalah by those who take it seriously at this day. It is necessary to add that it has been written by a transcendentalist and chiefly for the use of transcendentalists; in offering materials for their judgment, it also indicates the lines of the conclusions to which the writer leans himself, and seeks to enforce some of them. It has been preceded in England by only two books dealing directly with the subject; one is the slight but not inconsiderable essay of Dr. Ginsburg,* which is critical rather than descriptive, and is, on the whole, hostile in its tendency. It has been, moreover, long out of print. The other is the "Kabbalah Unveiled"† of Mr. S. L. MacGregor Mathers, which is largely translation and commentary, and, in addition to other limitations, embraces therefore only

* "The Kabbalah." By C. D. Ginsburg. London, 1865. 8vo.

† "The Kabbalah Unveiled, containing the following books of the Zohar: 1. The Book of Concealed Mystery; 2. The Greater Holy Assembly; 3. The Lesser Holy Assembly, Translated into English from the Latin version of Knorr von Rosenroth, and collated with the original Chaldee and Hebrew Text." By S. L. MacGregor Mathers, London, 1887. 8vo. The Commentary is partly that of Rosenroth, and partly the work of the translator.

a small portion of an extensive literature. The present comprehensive account fulfils a distinct purpose, and may, it is hoped, be held to occupy, not altogether unworthily, a vacant place from which there is a wide prospect, by no means deficient in importance for those who are not transcendentalists, for the student of philosophy and history, and for the curious in paths of literature which the elder D'Israeli, despite the bias of his birthright, forebore to enter.

The works containing the esoteric tradition of Israel, as distinguished from the exoteric tradition embodied in the Talmud and its dependencies, fall, under two heads:

a. The Sepher Yetzirah, or "Book of Formation."

b. The Zohar, or "Splendour."

Connected with the "Book of Formation" are its commentaries, foremost among which are those of Saadya Gaon, Rabbi Azariel Ben Menahem and Rabbi Abraham Ben Dior. The treatise itself is comprised within a few pages.

The Zohar proper is a commentary on the five books of Moses,* but a number of distinct treatises are connected with or embedded therein. There are also supplements and additions which must be considered to some extent separate from the original collection.

With the Zohar, furthermore, are connected certain important developments and commentaries, some of which are included in the *Kabbala Denudata* of Rosenroth. They fall under two heads:

1. Those which deal with the subject-matter of

---

* This at least is its conventional description; Graetz, the German historian, seems uncertain as to its correctness, but does not offer an alternative. It is really a theosophic medley connected with the Pentateuch, and arising therefrom.

the work, and are designed to elucidate certain of its most obscure treatises.

2. Those which expound and extend the doctrines of Pneumatology which are established in the Zohar.

These commentaries are, of course, the work of later Kabalists whose dates can be fixed with more or less certainty. Such Zoharistic writings have been sometimes confused with the Zohar.†

Some classifications of the Kabalah also include and give prominence to:

c. The *Sepher Sephiroth*—i.e., the "Book of Numerations," or "Emanations."

d. A treatise entitled *Æsh Metzareph*, or "Purifying Fire."

Whatever their authority and importance, there is no warrant for placing these works among the great classics of the Kabalah. The "Book of Emanations" is more properly set down among the dependencies of the Sepher Yetzirah, while that of "Purifying Fire" occupies a peculiar position, as it is almost without a history, and as it is perhaps the only Kabalistic treatise which deals directly with alchemy. Its date is doubtful and its authorship entirely unknown.

A short but comprehensive account of all the works which have been mentioned above will be found in Books IV., V., and VI.; an attempt at such a formal tabulation has not been made previously in the English language. The first three books contain a historical and critical survey of the entire subject,

† Thus in the "Kabbalah Unveiled," Mr. Mathers mentions the "House of God," or of "The Elohim," and the "Book of the Revolutions of Souls," among the most important sections of the Zohar. (Introduction, p. 15.)

showing the philosophical system embodied in the Kabalah, the method by which it was developed, its connections with previous theosophies, designed, like itself, to explain the fundamental mysteries of the universe, and the evidences for its antiquity.

The seventh book is devoted to the Christian students of the Kabalah, and collects for the first time the opinions of the chief Christian scholars whose names have been connected with Kabalism. The design of this book is to exhibit a consensus of opinion among all those authorities who are most in vogue with occultists as to what is of value in the Jewish esoteric traditions and as to what is waste substance. On this point there has never been any real difference of sentiment, except in the modern school of transcendentalism, which, devoid of a proper criterion of judgment, and regarding the entire subject from a new standpoint, has been disposed to accept everything indiscriminately as part of the genuine tradition, and has thus esteemed the apparatus of *Gematria* and *Notaricon* as no less important and mysterious than the Zoharistic philosophy of the unconditioned summed up in *Ain Soph*.

Thc eighth book deals briefly with other channels through which the esoteric tradition is believed to have been perpetuated in the West and their connection with the channel of Kabalism.

To those who may approach the work from the historical and bibliographical standpoint the presence of its leading motive and its appeal to a single class of students may require some explanation. It has, I believe, been suggested that since the appearance of Dr. Ginsburg's destructive criticism there has been no

interest among English scholars in the subject of the Kabalah. Among mere scholars — that is to say, within the region of research which has only a scholastic horizon—there was no interest which calls for special mention at the period which preceded that work immediately, and it is quite true that there has been as little subsequently to its publication, but not mainly on account of Dr. Ginsburg's criticism. There has been always, or, speaking exactly, since the days of Thomas Vaughan, Cudworth and the Cambridge Platonists, a certain class of thinkers for whom the claims made by and on behalf of the Kabalah have possessed great interest and importance, and this class is now much larger than at any date prior to 1865. It also forms intellectually a more respectable and considerable body than the academical reader might be disposed to imagine in the absence of much acquaintance with the literature by which it is represented. One is obliged to speak of these thinkers under the generic designation of occult students, though the phrase is somewhat inexact and has been used to describe persons who have little title to earnest consideration. A proscribed mode of thought is here, as in other cases, identified ungenerously with the meaner capacities that follow it, and an unpopular subject is classed according to the waste and drift which has collected about it. But the class to which I have adverted does not in itself deserve either ridicule or contempt; it is that which believes in the perpetuation of a secret religious, or, more correctly, theosophical, tradition from an early period of human history, and this is not manifestly an unwarrantable consequence to draw from the study of religions undertaken philosophically. Now,

the Kabalah is not only, as I have said, the occult philosophy of Jewry, it is not only one of the chief sources from which occult science and philosophy have drawn in the western world, but it has been further represented to be the channel of such a tradition as I have just mentioned. It is therefore not merely reasonable to suppose, but it is true as a fact, that to occultists, and to them almost exclusively, an inquiry like the present must appeal. Other interests are accidental; their interest is vital. To determine the claims of the Kabalah as a department and inspiring centre of occult philosophy is to determine that which is of most real moment regarding it.

It is for this reason that I have been led to consider the Kabalah, not, indeed, as an occultist in the accepted sense, but from the occult standpoint, and to recur with so much frequency to the belief in a secret doctrine of religion, as well as to some other connected questions which need reconsideration at the hands of those who hold them. If I have had in the course of the inquiry to reduce certain illusions to their proper place in the realm of the fantastic, more especially if I have contracted the sphere of what is called Mysticism within its proper dimensions, I trust that I shall be justified, so far as regards my intention, by those whom I have sought to disabuse. From its nature the foundation of Mysticism cannot be in occult science or in occult philosophy, while it is on the historical side alone that it connects with any traditions of the past, popular or achromatic.*

* The reason is indicated by Schopenhauer, when he remarks on the astonishing unanimity of mystics in all ages, unlike in everything except those principles which constitute mysticism, and yet not holding those principles as a sect clings to its tenets, for they are not and can never be a sect.

In the course of the general inquiry I have endeavoured to elucidate the most curious Kabalistic teachings on the subject of the soul, its origin and destiny, the primal state of man, the life of the world to come and the Messianic dream of Jewry.

I should add that this study is mainly concerned with the documents, and as such it cannot deal exhaustively with all the issues. It is also bibliographical rather than philosophical. The exhaustive study of the Kabalah would have to be made in connection with that of comparative religion, demanding qualifications to which I can make no claim and a space for its development which would have been, under any circumstances, impossible. I could wish my inquiry to be regarded rather as the note-book of a student methodised. Finally, the work has been performed in a spirit of impartiality, and this is perhaps the only side on which it leans towards perfection. There has been no interest at stake which I have felt myself compelled to defend, and it is therefore free from the animus of extreme hostile criticism, as well as from the unreasoned assumptions of those—in the main non-critical believers—who still have the cause of the Kabalah at heart. I claim, furthermore, that I have considered honestly and sympathetically all the interests at stake, including those which the bias of modern scholarship is inclined to overlook, or to dismiss in an intolerant spirit.

I should add that the history of this book has been chequered and somewhat unfortunate. The manuscript was completed for press at the end of 1898, and in the year following the greater part had been set up and a number of the sheets machined, which were wholly destroyed in a fire at the printer's.

The delay which thus occurred was considerable in itself, and was increased still further through the suspension of the publishing house by which it was to be issued. In the interval which has elapsed during the course of those fresh negotiations which have resulted in its production under the auspices of the Theosophical Publishing Society, and during the resetting of the entire work, Dr. S. Karppe has published in Paris his elaborate *Étude sur les Origines et la Nature du Zohar*, which approaches the subject from a standpoint entirely different to my own, but is at the same time a valuable contribution to our knowledge of Jewish theosophy, and I note with satisfaction that there are many debated points on which, working thus independently, we have reached the same conclusion. Dr. Karppe's study is designed for the scholar and the philosopher, while my own, as already explained, is intended, primarily at least, for the occult student. The Jewish mysticism which led up to and preceded the Zohar is very fully presented by him, but of the influence exercised by that work and of its after history he has nothing to tell us. On the other hand, the scheme of my own treatise has led me of necessity to pass lightly over pre-Zoharic theosophy, over Saadyah, Ibn Gebirol, Judah Ha Levi, Aben Ezra, Maimonides, &c., because they did not affect materially the occult thought of Europe, and to give prominence to Kabalistic literature in its later phases, to the Christian students of the subject, and to its influence upon other channels of esoteric tradition in Europe. Among the points of agreement between Dr. Karppe and myself may be mentioned the common recognition of the heterogeneous nature of the Zohar, which has

justified me in terming it a medley; of the specifically Jewish character of Zoharic mysticism, which has justified me in denying that it is referable exclusively to any one school of thought outside Jewry; of the rapid deterioration of the Kabalah, subsequent to the appearance of the Zohar, into a thaumaturgic system; of the undue prominence which has been given to the commentaries on the Zohar and the false impressions which have been the result; of the preconception which governed the mind of most Christian students of the literature, by which they were led to regard it as an unacknowledged depository of Christian doctrine; of the absence in the Sepher Yetzirah of any distinctive pantheism or emanationism. There is also considerable similarity, both of thought and treatment, in the development of the Kabalistic and typically Zoharic doctrines concerning God and the universe, more especially concerning *Ain Soph* and creation *ex nihilo.* It would be easy to multiply these instances, nor less easy to furnish numerous points of divergence, for, on the other hand, Dr. Karppe has, I think, laid too much stress on his distinction between the early Jewish mysticism and that of the Zoharic period, not because such a distinction is either non-existent or unimportant in itself, but because I cannot find that it has been challenged by any qualified writer. And I must, of course, as a mystic, take exception to the conception of mysticism expressed or implied throughout the whole work. Mysticism is not a double doctrine, whether of monotheism for the initiate and of many deities for the vulgar, or of any other such antithesis as the priestcrafts may have derived in the past, but it is outside possibility to do more in the present place than

refer to this point and register the bare fact that the students to whom personally I appeal will join issue with Dr. Karpe as to all that follows from his conception, whether it be a matter of simple definition, such as that mysticism is a reprisal of faith against science, or of historical criticism, as for example, when he observes that the doctrine of ecstacy is almost unknown to Jewish theosophy, a statement, however, which the author himself abundantly, though not explicitly, modifies at a later stage of his study. To this exception may be added certain points of critical importance, to which, personally, I have only had occasion to refer in passing. The student will also notice a tendency in certain instances to pass over questions of criticism as if there had never been a dispute regarding them: on the one hand the commentary of Hay Gaon is made use of as if no scholar had challenged its authenticity; and, on the other, the late date of the *Bahir* is taken for granted. Criticism may not have said its last word on either subject, but Dr. Karppe ignores the criticism.

The limits of the present work which, as regards the original intention, have been already exceeded, have necessitated the omission of a number of subsidiary yet not unimportant matters. I will mention two only: certain developments of pneumatology and eschatology which are representative of the doctrinal or systematic part—let us say, the hells of Kabalism: certain historical consequences, such as the mission of Sabbatai Zevi, the Neo-Pietists and the Zoharists. But in each case these omissions are without real consequence for the occult student.

BOOK I

POST-CHRISTIAN LITERATURE OF THE JEWS

ARGUMENT

The literature of Kabalism has a philosophical, historical and, within certain limits, an exegetical interest for ordinary students, but it has a living interest only for those who believe; (*a*) That a secret religious tradition has been perpetuated from the early ages of history, and (*b*) That Kabalistic literature has been one of its vehicles. Such persons are here termed occult students. The purpose of the present book is to show that whatever be the value of the first view (*a*), imperfect investigation has placed the second (*b*) in a false position. The occult estimate of the Talmud is cited as a case in point, and the divisions of the Kabalah are distinguished to make clear the issues and to correct some other misconceptions.

I. INTRODUCTORY

THE construction of the exile placed by the "princes of the exile" upon the sacred oracles of ancient Israel cannot be dismissed as unimportant. From the period of the dispersal of the Jews after the destruction of Jerusalem by Vespasian down even to our own times, Hebrew literature has developed in many of the chief centres of Europe, but outside the scattered remnant of the children of the covenant it has remained largely unknown. Many persons, not otherwise ill-formed, would be astonished to discover that so far back as the

end of the seventeenth century there were nearly four thousand works* written in the Hebrew tongue which were individually known and quoted by one authority on rabbinical bibliography, namely, Julius Bartolocci, of the Reformed Order of St. Bernard.† Almost every conceivable department of human learning and intellectual activity is represented in this literature,‡ which, in things secular as in things sacred, has the seal of the sanctity of Israel upon all its leaves. It is otherwise an extremely curious and in some respects a profound literature, which translation has done little to make known, which is represented incompletely enough even in the great and authoritative text-books of Hebrew history. There is no need to add that its extent and its difficulties make it a formidable subject of approach. It is, indeed, an undiscovered country, still awaiting its Columbus;§ a land full of wealth and mystery, of strange shrines and sanctuaries shining weirdly far away through the darkness of our ignorance with a light which might well be a reflection of the Shekinah, so foreign does it seem to that which enlightens most men who are born into the modern world.

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* It is perhaps unnecessary to say that they were for the most part in MS.

† *Bibliotheca Magna Rabbinica. De scriptoribus et scriptis rabbinicis, ordine alphabetico Hebraice et Latine digestis, auctore* D. Julio Bartoloccio de Cellerio, 4 vols. Roma, 1678-1692. The work is printed from right to left, after the Hebrew manner.

‡ For one of the accessible collections which give some idea of its variety, see the "Catalogue of Hebraica and Judaica in the Library of the Corporation of the City of London." With a Subject-Index by the Rev. A. Löwy. London, 1891.

§ The work of Dr. Moritz Steinschneider, the German bibliographer of rabbinical literature, is the most important contribution to our knowledge which has been made during this century.

Within this literature there is, so to speak, another and stranger literature included, the report of which has been amongst us for several centuries, and in a certain way and measure it must be admitted that it is known to some of us, chiefly because it has been made available by the fathers of bibliographical erudition, the Latin-writing scholars of the past. This storehouse of Hebrew theosophy, for such it is, has exercised a peculiar fascination on many great minds of Christendom, and its Gentile students, even at the present day, may, for all that we can tell, be as numerous as its Jewish disciples. It is called the Kabalah, of which term there is more than one explanation suggested by the makers of romance in etymology. For example, the word has been derived from the name of the Hindoo teacher Kapila,* to whom a philosophy of numbers is ascribed, seemingly on the slender ground that one branch of Kabalistic literature also deals largely with this subject. Another equally fanciful suggestion makes the term an analogue of Cybele,† the mythological Queen of Heaven, who is thus connected with the Jewish personification of Wisdom under a female aspect. As to the true derivation there is no room for uncertainty, and it possesses that simplicity which is so often the seal of truth in things of language as it has been said to be in

* Mr. C. W. Heckethorn has made himself responsible recently for this view in the new and enlarged edition of his very unequal work, "Secret Societies of all Ages." See vol. i. p. 83.

† The responsibility in this case rests with the late Edward Vaughan Kenealy, whose anonymous "Book of God" and its sequels are quoted frequently as an authority by occult writers. Its philology is of the period of Godfrey Higgins, of the author of "Nimrod" and of Bryant's "Ancient Mythology." See Kenealy's "Introduction to the Apocalypse of Adam-Oannes," p. 613.

those of Nature and Art. The word comes from a Hebrew root which signifies to receive. Kabalah equals reception.* The knowledge embodied in the literature which passes under this title purports to have been transmitted orally from generation to generation. The literature as it exists is the tradition put into writing, and in this form it is supposed to be veiled—that is to say, the meaning which appears on the surface is not the true sense.†

The Kabalah then claims to be the light of a secret traditional knowledge‡ preserved among the "chosen people,"§ and the subjects with which it is concerned, as might be expected, are sacred and divine subjects; they include, indeed, the most profound mysteries of God and the emanations of the Deity; the celestial economy; the process of creation; the scheme of Providence in regard to man; the communications of God in revelation and to the just in his church; the offices and ministries of good and evil angels; the nature and pre-existence of the soul, its union with matter and its metempsychosis; the mystery of sin and its penalties; the Messiah, his

* The "Encyclopædia Perthensis" observes that the word is written also as Gabella, which is, of course, a nonsensical corruption, and would not be worth noting if it were not true in fact that it occurs in this form among a few old writers on magic. See "Encyc. Perth." iv. 543, 544.

† We shall see afterwards that this view must be received with a certain amount of caution.

‡ One of the titles ascribed to it was ChKMH NSThRH, that is, secret wisdom; the initials of these words gave another title, signifying Grace. See Kitto's "Cyclopædia of Biblical Literature," *s.v.* Kabbalah. (Third edition, London, 1864.)

§ The recipients of this knowledge were termed Mekkubalim, a name which will be familiar to the readers of the Astrologer Gaffarel. On this point see the worthless article, *s.v.* Kabbalah, in T. H. Blunt's "Dictionary of Doctrinal and Historical Theology." London, 1872.

kingdom and his glory to be revealed; the state of the soul after death and the resurrection of the dead. It is needless to say that by a literature so considerable in its capacity there are many other subjects embraced, but these are the heads of the instruction as I find them set forth in an excerpt from a Latin epistle in the collection of Baron von Rosenroth.* The Kabalah, in a word, is the hidden thought of Israel upon the doctrines of the Jewish religion, which are in most cases Christian doctrines, and upon the proper understanding of that Written Word which is referred to a divine origin both in Christendom and Jewry. It is therefore obvious that in a general sense it may be expected to cast light of some kind upon the problems of Christian faith; but its Christian expounders have held that it does this also in a more special way, that the New Testament and the writings of the early fathers of the church did not only derive from the inspired memorials of the first covenant, but from the construction placed on those memorials by this esoteric tradition.†

According to the literature which embodies it, the tradition in question originated with God himself, by

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* *Kabbala Denudata, seu Doctrina Hebræorum Transcendentalis et Metaphysica*, vol. i. *Apparatus in Librum Sohar, pars secunda*, pp. 3–5.

† "It is apparent from the many similarities in this Qabbalistic philosophy to the doctrines in the New Testament and early Patristic literature that both of the latter most probably have had a common germ and origin in the esoteric teachings of the Israelites, as well as in the more open and exoteric teachings of the Hebrew Holy Writings." Isaac Myer, LL.B., "The Philosophical Writings of Solomon Ben Yehudah Ibn Gebirol," Philadelphia, 1888, 8vo., p. 7. The letter of St. Jerome to Paulinus, which dwells consecutively upon the mysteries contained in all the books of the Old and New Testaments, has been sometimes regarded as a case in point.

whom it was communicated to chosen ministers in the angelical world; and it was imparted by divine revelation to Adam in his unfallen state. When he lapsed from that pure condition he lost this precious deposit, but it was subsequently restored to him in order that he might return towards perfection. It was handed down through Noah to Abraham and thence derived to Moses. It is the concealed sense of the Mosaic Pentateuch, the secret of which was entrusted by the law-giver to the seventy elders, and from these in due course it passed onward to David, and was possessed in an especial manner by Solomon. It was not committed to writing until after the destruction of the second temple.* A genealogy of this kind will, of course, recall the fabulous origins ascribed to institutions like Freemasonry, the appeal made by the alchemists to the sages of antiquity, and many other fictions which deserve to be classed as monstrous. We should beware, however, of fixing imposture on an esoteric literature because its attribution is mythological; it should be remembered that we are dealing,

* The legend has many variations and has been loosely reproduced by many inexact writers. Naturally enough, it takes occasionally the guise of a book delivered to Adam. An old Jewish tradition tells us that this volume was brought by the Angel Razael. Mr. John Yarker, in his "Notes on the Scientific and Religious Mysteries of Antiquity" (London, 1872, p. 21), connects this myth with the pre-Zoharic "Book of Razael," not the imposture of Ceremonial Magic sometimes referred to under this name, but presumably the ancient legendary Midrash, afterwards developed by Eleazar of Worms and reproduced under various forms by debased Kabalism. Compare E. V. Kenealy's mythical notice of a Book of the Wisdom of Adam, received in an ecstasy and "full of mysteries and signs expressive of the most profound knowledge." See "Book of God," p. 243. See also *ibid.*, p. 273 *et seq.*, for a rabbinical account of a staff given to Adam, which is supposed to signify the support of a secret knowledge.

by the hypothesis, with a body of symbolism, and the genealogy may be itself an evasion. Moreover, an oral tradition is peculiarly liable to the exaggeration of its antiquity, and we must distinguish therefore between the possible fact of its existence at a remote period and the growth of legend about it. We have the testimony of Christ Himself as to the existence of a tradition in Israel, and we have also His judgment upon its value. It is in one sense the purpose of this inquiry to determine whether the later literature of the reception is entitled to be included in the condemnation of the Divine Rabbi.

II. THE OCCULT STANDPOINT

As the Kabalah claims to be a tradition long received in secret by one generation from another and reduced at length into writing, so one of its classics informs us,* because of the bad state of the affairs of Israel, but yet written after a concealed manner,† it is to be expected that its literary methods will offer difficulties to the ordinary student. It has, indeed, proved so unintelligible upon its surface that, on the one hand, it has been considered merely meaningless jargon, while a few who pretend to have penetrated to its real sense have, on the other, found pleasure in believing that it is sealed to uninitiated persons, for whom it must ever remain a matter of curious and unrewarded research, though not perhaps wanting

* The *Sepher Yetsirah* or "Book of Formation," but the statement is probably the explanation of a commentator.

† Obscurities, complexities and confusions do not necessarily point to the existence of a double sense.

some gleams of unexpected suggestion. The first view suggests that more patience and greater pains were needed; the second, that the faculty for painstaking is a kind of peculiar election which is possible only to the few, and this appears unwarranted.

Specialists in cryptography assure us, and we have even higher warrant in the testimony of reason itself, that no cipher writing devised by human ingenuity is incapable of solution also by human ingenuity, but the assumption, of course, supposes good faith in the cipher; it must follow a certain method and conceal a definite sense. There is also no system of symbolism and no form of philosophical speculation, however complex, which will not surrender its secrets to the searchlight of analysis, provided always that the symbolism is systematic and that the speculation is methodised, however curious in its involutions. There are cryptic philosophies and concealed metaphysics, even as there is cryptic writing; but if they possess a meaning, it cannot escape ultimately the penetration of the patient and skilled critic, subject, however, to the distinction which must subsist of necessity between the sense of a cipher—which is unmistakable from the moment that it is disengaged—and the construction of a speculative hypothesis which in its minor issues may always be open to debate.* In regard to occult philosophies it is usual

* The best example of a really cryptic literature is that concerned with Alchemy, and yet it is not cryptic in the sense of cipher-writing. It has a perfectly simple surface meaning; the concealment is the significance of certain conventional words and recipes. This also is its great difficulty; while cryptography must disclose its secret to skill and patience, it is nearly impossible to say what the word Vitriol, for example, may represent to any writer, if it be not the ordinary substance passing under that name.

to say that they are unintelligible till the key is supplied, which in its legitimate meaning is true; but just as cipher writing will surrender its secret to analysis, which is the master-key to all cryptography, so will occult philosophy also disclose its mystery,* without conventional initiation, though supposing the existence of a royal road of this kind, it might be regarded as a labour-saving apparatus which, if accessible, it would not be prudent to set aside.

There are, however, two considerations on the surface of a question like the present which will at once arrest attention. The first is whether the occult philosophies are not inherently unmeaning, and unable therefore to disclose what, in fact, they do not possess. Or alternately, in the case that they are methodised, whether the mystery which they cover is not out of all proportion to the enormous intellectual cost of unravelling it.† Of these two points one at least must be determined according to individual predilection. For my own part, after spending some years among strange pathways of human ingenuity, I know certainly that the occult sciences do constitute a methodised system which is singularly inwrought,‡ and since *la science est une noblesse qui oblige*, I must bear testimony to this fact, even though an imaginative reader may transfigure the statement and interpret too liberally the narrow concession which I have here made to sincerity. About the second point it is

* In most cases this mystery is merely the difficulty of the single sense.

† I refer here to the unravelling of the first sense; the existence of any other is a matter of conjecture.

‡ In the sense that, for example, numerical mysticism runs through all departments of occultism.

extremely difficult to indicate even a personal opinion. So far as knowledge is its own reward, I suppose that it may be worth its cost; but if any department of research should be ruled out of the sphere of operation possessed by this truism, it is occult science and philosophy, so far, at least, as the majority are concerned. The labour involved by their exhaustive study repays those who undertake it only in a few cases. In the pursuit of occult knowledge Campaspe is never finished. But it is precisely for this reason that an inquiry like the present may be held to deserve a welcome, because it offers to all those who may be disposed to concern themselves with one important department of occult philosophy an intelligible statement of the issues which will save most of them the need of personal research.

The importance of the written tradition of Kabalism can be regarded only from two standpoints. There is that which it may possess for the sacred scriptures of the Jewish and Christian religions and for the exoteric doctrines which more or less derive from these.* Under this first head may be also included its significance, if any, for the science of comparative theology and for the history of human thought. Besides such obvious and unquestioned grounds upon which it is entitled to consideration,

* From the occult standpoint this is of more consequence than from that of ordinary exegesis. Adolphe Bertet, in his *Apocalypse du bienheureux Jean . . . devoilée* (Paris, 1861, p. 51), gives the position very clearly. "We find on every page of the five books of Moses Kabalistic expressions which proclaim that everything must be taken in a figurative sense, yet in none of these books do we possess a complete treatise of initiation, whence it follows that prior to Moses oral tradition was alone charged with transmitting the secret of initiation." Bertet owed his inspiration and frequently his language to Éliphas Lévi.

there is another warrant in the interest which it possesses for the seeker after occult knowledge. And here it is necessary to determine what is meant and involved by occultism. The study of the large literature of the secret sciences is pursued by many persons from many motives, but few of these can, in the proper sense of the term, be regarded as occult students. Nor, indeed, does the attempted practice of any of the secret sciences in itself constitute a claim to that title. In a very large number of cases such practices suggest titular distinctions which are not of a flattering kind. As I understand him, the true student of occultism believes in the existence of a knowledge—which in effect is occult science—handed down from remote ages,* and that it concerns, broadly speaking, the way of union between man and God. It has, according to its legend, assumed, for various reasons, the disguise of many veils; it is not confined to one country or people, nor is it the interior sense of any single religion or of any single cycle in literature to the

* The best aspects of this belief are, as might be expected, quite modern; it can scarcely be said to have existed prior to the end of the eighteenth century, but even then it had taken no definite shape. One of its aspects was developed in a remarkable manner by M. de Brière, who in his *Essai sur le symbolisme antique de l' Orient, principalement sur le symbolisme Egyptién* (Paris, 1847), maintained: (*a*) A common origin for all religions; (*b*) The existence of sacerdotal sciences as the exclusive patrimony of the priesthood; (*c*) The existence among all eastern priests of a common idiom of high antiquity, which passed as a theurgic, magical and efficacious language; (*d*) The reproduction of this language by hieroglyphics which were also theurgic and magical; (*e*) A dual sacerdotal method of expressing the principles of priestly sciences, and chiefly of theology: (1) Imitation of words = hieroglyphs of the texts; (2) Imitation of thoughts = images, idols, emblematic figures of gods; (*f*) The existence of the sacred language and hieroglyphic writing among all peoples possessing sacerdotal sciences, the Phœnicians and Chaldeans for example.

exclusion of all others; there are traces of its existence in all times, among all nations, through all religions;* it is behind the conventional occultism of Magic and the transcendental physics of Alchemy; among occult philosophies, Kabalistic literature is one of its most important vehicles.

From this standpoint the true message of the Kabalah is not exegetical or historical; it is not of systems, schools, or interpretations; it is of a living and spiritual kind. This is, indeed, the only vital point of view from which the subject can be regarded, and it redeems the whole circle of occult science from the charge of vanity.

Given this standpoint, Kabalistic literature is indescribably momentous, and yet to concede the position is impossible for ordinary criticism, and should not, indeed, be expected by those who hold it intelligently. It is, in truth, very difficult to defend, because heretofore it has been occupied either on the warrant of a knowledge which cannot be made public, and is therefore idle to proclaim, or on that of evidence which is without much title to serious consideration. If we take, for example, the expository literature of Kabalism which has been written from the occult standpoint in any modern language, there is not a single work which does not break down at once in the hands of the most temperate criticism. Mr. Mathers, in England, has translated a small portion of the Zohar, and has prefixed an introduction which

* As regards the Christian religion, see Eckartshausen concerning "a more advanced school," or "invisible celestial Church," to which the "deposition of all science has been confided." *The Cloud upon the Sanctuary*, Letter I. Translated by Isabel de Steiger, London, 1896.

takes the whole claim for granted, while he leaves on the mind of his readers an indistinct impression that Dr. Ginsburg, who errs on the side of hostility, is not only one of its supporters, but gives credit to the most fabulous side of Kabalistic legend. In America, Isaac Myer, whose erudition entitles him to our respect, is forced on crucial points to assume many things that are required for his hypothesis.* In France the real questions at issue are scarcely skirted in the otherwise careful tabulation attempted by Papus.† In Germany, which exhausts everything, I do not know that in any true sense of the term the position has a single defender. It is not my purpose either to question or maintain the general fact alleged, namely, that a secret doctrine has been transmitted from antiquity; it would be scandalous as a reasonable person to challenge the possibility. I propose only to determine whether there is ground for believing that the Kabalah has been a channel of such tradition, and if this view must be abandoned, to place those who are willing to follow me in possession of a method of regarding it which will make its existence at least intelligible without taking anything for granted and without appealing to any source of knowledge which is not fully in evidence.

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* He assumes in fact the existence, antiquity and general but concealed diffusion of a Wisdom Religion, a term borrowed from modern theosophy, and one which, in the last analysis, is not entirely satisfactory to the mystic.

† *La Kabbale. Tradition Secrète de l'Occident. Résumé Méthodique.* Paris, 1892, 8vo.

III. THE KABALAH AND THE TALMUD

The post-Christian literature which is of authority in Israel must, of course, be distinguished from the multifarious productions of its scholars and *literati* which it was the object of rabbinical bibliographies, like those of Bartolocci and Wolf,* to resume in brief. In order to understand the place occupied by the Kabalah it is necessary to say something of that great and authoritative collection which is known to everyone as the Talmud. The latter is a larger as it is also an older growth. Its starting-point has been placed by a moderate criticism shortly before the birth of Christ,† and, to use a somewhat conventional phrase, its two canons were fixed in the fourth and sixth centuries, A.D., at which periods, although there are evidences in abundance of a more esoteric doctrine, it cannot be shown conclusively that Kabalistic literature, according to the restricted sense in which the term is here applied, had as yet come into existence. Put shortly, the sources of the Talmud are said to be "the customs and regulations practised by the authori-

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* *Bibliotheca Hebræa, sive notitia tum auctorum Hebraicorum cujuscumque ætatis, tum scriptorum, quæ vel Hebraice primum exarata, vel ab aliis conversa sunt, ad nostram ætatem deducta.* 4 vols., Leipsic and Hamburg, 1715, 4to.

† There are critics outside occult circles who ascribe a similar antiquity to the Kabalah, as, for example, the author of the article *s.v. Cabale* in the *Grand Dictionnaire Universel du* XIXe *Siècle* (Pierre Larousse), t. iii. Paris, 1867. "In reality the Kabalah originated among the Jews five centuries before our era. Formed of the mixture of oriental ideas and Mosaism at the epoch of the captivity, it was elaborated silently, and in the main among the sect of the Karaites, but did not attain its definite development till the period of Philo and the schools of Alexandria." The inspiration here is Franck.

ties in their administration of religious and civil affairs."* It is claimed that this source goes back to the period of Esdras, and there can, at least, be no doubt that the materials embodied in the literature are far older than their earliest collected forms. These materials were certain *Mishnayoth*, a term signifying repetitions—namely, notes of academical teachings, which received subsequently many additions.† About the year 220, A.D., a considerable proportion of these was engarnered by Rabbi Judah the Prince,‡ by whom they were methodised carefully, short comments of his own being also occasionally added.§ In this way the collection received the impression of his peculiar views, from which other authorities differed. He endeavoured to destroy all rival *Mishnayoth*, but some of them were preserved in secret and came to light after his death. In this way we have—

(*a*) The *Mishna*, or repetition, being the methodised selection of Rabbi Judah.

(*b*) The *Tosephtoth*, or additions, also called *Baraithoth*,‖ outsiders, or secondary matter, terms

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* "The Babylonian Talmud." English Translation. By Michael L. Rodkinson. Vol. i. New York, 1896, 8vo., pp. xv., xvi.

† In the *Halichot Olam* it is said that Jewish teachers had little schedules or scrolls of parchment, in which they set down all the traditions, sentences, statutes, decisions and so forth which they learned from their masters and that these scrolls were called the volumes of things secret.

‡ He was the third patriarch of the Western Jews, and a legend says that, having converted the Emperor Marcus Aurelius, he compiled the Mishna at the command of that Prince. See E. H. Palmer: "History of the Jewish Nation," London, 1883, pp. 204, 205.

§ For an old account of this labour, see David Ganz: *Germen Davidis, sive Chronologia Sacra et Prophana*. Leyden, 1644.

‖ And extravagances, in the sense of things extraneous.

applied by the followers of Rabbi Judah to the rival *Mishnayoth*, by which the original collection is said in the course of time to have been almost extinguished. Their rival claims were ultimately harmonised by later rabbis, and thus arose

(*c*) The *Gemara—i.e.*, conclusions or completion.*

The union of the *Gemara* and the *Mishna* forms the Talmud,† or instruction, from a word signifying "to teach," of which there are two versions, the *Mishna* being the same in each. The *Gemara* collected by Jerusalem rabbis, representing the school of Tiberias and R. Johanon Ben Eliezer, with the *Mishna*, forms the Jerusalem Talmud, and belongs to the end of the fourth century. The *Gemara* collected by Babylonian rabbis, and especially by Rabbina, R. Ashi and R. José, with the *Mishna*, forms the Talmud of Babylon, four times larger than that of Jerusalem.‡ It was begun in the fifth and completed in the sixth century, but even subsequently to this period much additional material was gathered into it.

It is exceedingly important that we should understand the position which is occupied by the great collections of the Talmud in respect of the literature which is termed technically the Kabalah. In the first place, this name, technical or conventional, as I have said, has suggested many errors of comparison. By

* Simeon ben Jochai is represented as asserting that the study of the *Gemara* was more meritorious than that of the *Mishna* or the sacred Scriptures. But here a later predilection has perhaps sheltered itself under an earlier name.

† Strictly speaking, the term Talmud applies only to the *Gemara*, but it has obtained the wider application because the *Gemara* always accompanies the *Mishna*, the text being essential to the note.

‡ The proportion of the Babylonian *Gemara* to the original *Mishna* is about eleven to one.

the hypothesis of both literatures the Talmud is Kabalah even as the Zohar is Kabalah, because both are a reception by tradition.* But to say that the Talmud is Kabalistic in the sense of the Zohar is extremely misleading. The cycles are distinct and almost divergent. There is no question as to the age and the great authority of the one,† while some centuries of inquiry have not as yet determined the claims of the other. Moreover, if we assume the equal antiquity of both, the nature of the tradition is still generically different. The Talmud is not, at least, primarily a philosophical system;‡ it is law and commentary; it is the construction placed by authority on the jurisprudence, ecclesiastical and political, of old Israel.§ It is sociology, not metaphysics, even though it has admitted metaphysics and has accretions which can be termed mystical.‖ To place it by the arbitrary

* "In older Jewish literature, the name (Kabalah) is applied to the whole body of received religious doctrine with the exception of the Pentateuch, thus including the prophets and Hagiographa, as well as the oral traditions ultimately embodied in the Mishna." —*American Encyclopædia*, iii., pp. 521, 522.

† I do not mean that there has never been a question, for the French ecclesiastic Morin, proceeding on the principle that the Jews cannot be believed in anything relating to the age of their literature, endeavoured to refer the Mishna to the beginning of the sixth century and the Gemaras to some two hundred years later.—*Exercitationes Biblicæ*, Paris, 1660.

‡ Hence all the conspicuous philosophical doctrines of the Kabalah have no place therein. For example, the Sephirotic system, with which we shall be concerned later on, and the theory of emanation which it involves, cannot be traced in the Talmud. Consult Edersheim: "History of the Jewish Nation," third edition, p. 406.

§ It has been described as "a *corpus juris* in which the law has not yet been differentiated from morality and religion." See Farrar's "Life of Christ," illustrated edition, *n.d.*, p. 758.

‖ It is possible to institute a comparison between the Talmud and the Kabalah as between Freemasonry and late Western Occultism. The Talmud is not mysticism, but it became the asylum of some

use of a conventional term in the same category as the literature which discusses the mysteries of the "Supreme Crown," the evolution of "negative divine subsistence," so-called, into positive being, the emanation of the *Sephiroth* and the origin, metempsychosis and destiny of souls, is to make a foolish and deceiving classification. M. Isidore Loëb* offers us the equivalent of an admirable distinction between the two literatures in his observations upon the comparative position of the French and Spanish Jews at the period of the promulgation of the Zohar. Talmudic Israel was, he tells us, circumscribed by the circle of the Law; it had no horizon and no future; it had no place in the life of philosophy.† The Zohar gave to Israel the splendid impulsion of the ideal; it gave philosophy; it created a wide horizon; it brought the

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mystic traditions. Freemasonry is not Occult Science, but under the standard of the Craft all occult science of the eighteenth century found not only a refuge, but a field of work and of development. The way of entrance in the one case was the Haggadic morality, in the other it was the high grades.

* *La Grande Encyclopédie*, Paris, 4to, *s.v. Cabbale*, vol. viii.

† "In the immense collections which have come down to us from the fifth or sixth centuries of the Christian era, in the Talmud as in the allegorical interpretations of the Bible, there is no trace of philosophical speculations. If we find reminiscences of the Kabalah, they concern, so to speak, the exoteric portion, or angelology; the existence of the speculative part is shown in these books solely by the reference to the mysteries contained in *Bereshith*, or the first chapter of Genesis, and in the *Mercavah*, or Vision of Ezekiel."—S. Munk: *La Philosophie chez les Juifs*, Paris, 1848, p. 8. The author was an informed and accomplished defender of the existence of Kabalistic tradition in Talmudic times. It should be added that the Talmudic references to the Work of the Creation and the Work of the Chariot would, if collated, go far to verify the opinion that such a tradition was known as regards the fact of its existence, but it was referred to only enigmatically, and its nature does not really transpire. While the Talmud records occasionally that there were conversations betwen the doctors of Israel thereon, it does not report the utterances.

exiled Jew into correspondence with the thought of the world; it communicated the Eternal.

The first result of the confusion in question is to place a wrong construction upon Talmudic literature, to affirm that, as believed of the Kabalah proper, it possesses a double meaning, and that we are to look below its literal sense.* It has been well pointed out that it would be as reasonable to admit a metaphysical construction in the Common Law of England, the deliberations of a Holy Synod in the collections of State Trials, and a theory of transmutation in Conveyancing. Yet this is what has been done actually in the case of the Talmud by the one Kabalistic expositor whose influence with occult students in France and England is so paramount as to have been considered almost beyond appeal. To Éliphas Lévi, who, as a fact, misstated so much, we owe a grandiose presentation of the Talmudic system which does grave outrage to good sense.† He lays down that the first Talmud, the only truly Kabalistic one, was collected during the second century of the Christian era by "Rabbi Jehudah Hakadosh Hanassi—that is, Judah

* Edersheim divides Talmudic traditionalism into two portions: Halakha = the legislative enactments of the Fathers; and Haggada = free interpretation.—"History of the Jewish Nation, p. 136. Some of the Haggadic legends may possess an inner meaning, that is, they are allegorical stories; the history of the salting of Leviathan is so absurd in its literal sense that one is driven out of mere generosity to suppose that it meant something which does not appear on its surface. Compare "Israel among the Nations," by Anatole Leroy-Beaulieu, p. 24. As Halakha is rule, *norma*, so Haggada is legend, saga, "a collection of miscellaneous utterances touching on every possible subject." The Halakha alone is law.

† *La Clef des Grands Mystères*. Paris, 1861, 8vo, p. 351, *et seq.* See also Waite: "Mysteries of Magic." Second edition, London, 1897, 8vo, pp. 112-120.

the most holy and the prince"—who "composed his book according to all the rules of supreme initiation." He "wrote it within and without, as Ezekiel and St. John have it, and he indicated its transcendental sense by the sacred letters and numbers corresponding to the Bereshith of the first six *Sephiroth*."* This asserted Sephirotic correspondence has no place in fact. The Mishna comprises six sections, of which the first concerns tithes, the beasts which it is unlawful to pair, the seeds which must not be sown together in the earth, the threads which must not be interwoven, the fruits which must not be gathered till the trees have passed their third year, and so forth. It is by no means chiefly, much less exclusively, agricultural, as Lévi, who had obviously not read it, represents. Nor has it any special correspondence with *Kether*, except on the thin ground that "in the notion of the Supreme Crown is contained that of the fructifying principle and of universal production." Any attribution could be accredited after this fashion.

The second book concerns the festivals of Israel, the meats which are prohibited on these, the days of fasting and so forth. There is no attempt to justify the attribution which connects it with *Chokmah*. The third book concerns marriage and divorce, or, in the

* I should note that, long prior to Éliphas Lévi, Adrianus Relandus (*Analecta Rabbinica*, 1702) and Galatinus (*De Arcanis Catholicæ Veritatis*, 1656) supposed a second sense in the Talmud. It was not, however, metaphysical or mystical, but was a concealment prompted by the necessities of a persecuting time. This supposition is not less idle than the other, for the first thing which prudence would have suggested would be to hide the real feelings of Talmudic Jews towards Christians, and these are not dissembled in the Talmud. There are, of course, many histories in the Talmud which must not be construed literally, but, as in the case previously cited, they belong merely to the domain of allegory.

words of Lévi, "it is more particularly consecrated to women and the fundamental basis of the family." The fourth book deals with civil contracts, general jurisdiction, civil and criminal actions, penalties, &c. Éliphas Lévi says that it is superior to any code of the Middle Ages and accounts for the preservation of Israel through all its persecutions. According to the natural order of the *Sephiroth*, it corresponds with *Chesed* or Mercy, but as it looks better under the attribution of Justice, the Sephirotic system is reversed accordingly. The fifth book, which is allotted to Mercy by this transposition, treats, according to the French transcendentalist, of consoling beliefs and things holy, which creates a completely false impression concerning it. As a matter of fact, it is dedicated to votive offerings. The sixth book treats of purifications, which Lévi terms "the most hidden secrets of life and the morality which directs it." *

It is procedures of this kind which have made occult criticism deservedly a byword among scholars.†

* The exegesis thus inaugurated loses nothing in the hands of later occult writers. For example, an occult *opusculum* observes that the key which will alone open the revelations of the Christian Scriptures and manifest their interior sense, "exists in a book proscribed by the Christian Church—the Jewish Talmud." See "The Astral Light," by Nizida. Second edition, London, 1892, pp. 50, 51. It is just to add that this work is not regarded as of consequence by the circle to which it makes appeal.

† Some criticism which is not the work of occultists deserves the same condemnation. Mr. C. W. Heckethorn, author of the "Secret Societies of all Ages and Countries" (new edition, 2 vols., 1897), has presumed to treat the subject of the Kabalah in the absence of elementary knowledge. Thus, he tells us that the literal Kabalah is called the Mishna (vol. 1. p. 85), which, as we have seen, is the traditional commentary on the legislative part of the Mosaic *Thorah*. So also Walton, in his eighth prolegomena to the "Polyglot Bible," observes that the terms Kabalah and Massorah are applied to one science by the Jews. Richard Simon draws attention to this error, saying that

The Talmud has its correspondences with the Kabalah, but they are of method rather than material. It is highly desirable to study it in connection with the Zohar, but it is a consummate act of ignorance to confound and to regard them as written upon the same principle and with the same objects.

Another writer, also an occultist, but governed by very different sentiments of scholarship, Mr. Isaac Myer, makes an exceedingly proper distinction when he affirms that the Kabalah and the Zohar "allow a great margin to speculative thought." He means to say that they are purely speculative philosophy, while the Talmud "deals with everyday life and humanity under the Law;" that the one "starts from a spiritual point of view, contemplating a spiritual finality as regards the Law and its explanation," but that the other is "eminently practical in both its starting-point and end, and having, in the face of ignorance, want of perception and natural waywardness of the masses, nothing but the strict observance of the Law in all its details in view." *

IV. DIVISIONS OF THE KABALAH

Before we can proceed with our subject it will be necessary to remove some further false impressions which, unlike the transcendental aspect attributed to

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the Massorah is the criticism of the Hebrew text.—*Histoire Critique du Vieux Testament*, p. 498. Amsterdam, 1685.

* "Philosophy of Ibn Gebirol," p. 35. Compare W. B. Greene, "The Blazing Star," 1872, 12mo. "The Massorah is in every respect the converse of the Kabalah. The Massorah is that which was openly delivered by the Rabbi; the Kabalah is that which was secretly and mysteriously received by the disciple," p. 29.

the Talmud, are not errors peculiar to occult writers, and have consequently a wider sphere of operation. They concern the nature and applications of the tradition which is supposed to have been perpetuated in Israel. For most popular writers, for almost all encyclopædias which have not had recourse to a specialist, the Kabalistic art is simply the use of sacred names in the evocation of spirits,* or it is that at least above all and more than all.† We find it in standard sources of reference like the great dictionary of Calmet,‡ while it obtains still in many slipshod accounts which pass from book to book, without any attempt at verification on the part of those who reproduce them. It illustrates the importance which is everywhere attributed to magic, for in the last analysis all occult science and all its oral traditions are resolved by the popular mind into a commerce with the denizens of the unseen world. I have done full justice elsewhere§ to the enormous influence exercised by the belief in this commerce, so that the vulgar instinct is not entirely at fault. In a higher sense than that of ceremonial magic the ends of all occult science are assuredly in the unseen, and as to the

* Compare Frinellan: *Le Triple Vocabulaire Infernal* (Paris, *n.d.*), p. 30: "What is termed the Kabalah is the art of commercing with elementary spirits."

† Sometimes, however, it is closely united with astrology, and to speak of this occult science is considered equivalent to speaking of Kabalistic matters. Such, apparently, was the notion of Démeunier, *L' Esprit des Usages et des coutumes des différens Peuples, tom.* ii. lib. xi. London, 1776.

‡ "Dictionary of the Bible." For convenience of reference, consult C. Taylor's translation, London, 1823, vol. i. *s. v.* Cabbala.

§ "The Book of Black Magic and of Pacts," part i. c. i. p. 5 *et seq.* London, 1898, 4to. It must be admitted that the term Kabalah was applied early in its history to some form of theurgic practice.

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processes of evocation I have said already that they are largely Kabalistic processes.* They are, however, either late and corrupt derivatives which are not the esoteric tradition, but applications, and hence accidents thereof; or, if we must admit that there were magical practices involving a conventional procedure and a formal ritual prevalent among the Hebrews at a remote period,† which were also handed down, and are therefore entitled to be classed, in a sense, as Kabalah, then that reception must be distinguished very carefully from the Kabalah with which we are here concerned.‡ The tradition of the "Book of Formation" and the "Book of Splendour" is not of magic but of philosophy. It has not been incorrectly described, though by an unknown writer, in the following terms: "The Kabalah claims to be that spontaneous philosophy which man, quoad man, naturally affirms now, always has affirmed, and always will affirm so long as man is man. The worlds confessed by the Kabalah are worlds known to man, worlds upon which man has set the seal of his own nature, worlds related to man and of which man is the

* Refer to preface.

† It is to these practices that I suppose Richard Simon alludes, when he says that "the ancient Jewish doctors brought many superstitious sciences from Chaldea," p. 93. This author can be hardly regarded as an authority on Kabalistic questions; indeed, he seems to confess (*op. cit.*, pp. 116, 117) that he had not thought it worth while to expend time over "the ancient allegorical books of the Jews," such as the Zohar and the Bahir.

‡ The opposite is held by an American writer, T. K. Hosmer, who says: "From this source all Jewry was overrun with demonology, thaumaturgy, and other strange fancies."—*The Jews in Ancient, Mediaval and Modern Times*, London, 1890, pp. 222, 223. Speaking generally, it is most in consonance with the facts to regard the magic which Europe received at Jewish hands as a debased application of Kabalism.

authentic form. There is nothing in the Kabalah which is not found also in the nature of man." *

As we have found it expedient to set aside the Kabalah of the Talmud in order to clear the issues, so also, or at least till a later stage of our inquiry, we must ignore the Kabalah of magic. We are dealing with an attempted explanation of the universe, which is something entirely distinct from all formulæ of evocation. The theurgic and talismanic use of divine names and the doctrine of efficacious words belongs to a distinct category, and is liable to be encountered everywhere in Jewish Theosophy. As will be seen later on, there is no question as to the antiquity of these notions.

By another error the subject-matter of the secret tradition is confused with certain exegetical methods by which a scriptural authority is found for it. These methods obtained very widely, and there is no doubt that many of their most curious results contributed to swell the volume of the tradition, but the method which deals with material, and may even occasionally supply it, must be held distinct therefrom. They were, however, a matter of tradition, and as such are Kabalah, but they are not the doctrinal Kabalah, and in the attempt to methodise our subject these also must be held as embodying things distinct.†

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* W. B. Greene: "The Blazing Star," p. 57. It follows from the specific teaching of the chief storehouse of Kabalism, the Zohar, that apart from the human form, permanence and organisation are impossible to finite existences, whence, also, it is the form in which God communicates Himself.

† P. J. Hershon divides the Kabalah into two parts, symbolical and real. The first teaches the secret sense of Scripture and the thirteen rules by which the observance of the Law is expounded Kabalistically, *i.e*, *Gematria*, *Notaricon*, *Themurah*, &c. The real Kabalah he sub-

It follows from the above discriminations that there are, broadly speaking, four separate groups or species of tradition in Israel which, by virtue of the meaning of words, are entitled to rank as Kabalah:*

1. The administrative tradition of the Talmud, the authoritative regulations as to the laws, customs, ceremonies and civil life of the Jewish nation. The literature of this tradition is of great historical value, but it has little place in philosophy.

2. The magical tradition of the Hebrews, very important to the history of occult science, very obscure in its history, very much exaggerated by those who write about it, possessing little literature prior to the fourteenth century of the Christian era, by which time it had lost most of its antique elements."†

3. Certain exegetical and other traditional

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divides into theoretical and practical; the one is concerned with the emanations and worlds of Kabalism, the nature and names of God, the celestial hierarchy and its influence on the lower world, the mysteries of creation and so forth; the other deals with the mystical properties of divine and angelic names and the wonders performed with these.—"Talmudic Miscellany," London, 1880.

* Dr. Wynn Westcott, in his work on "Numbers, their Occult Power and Mystic Virtue," observes (p. 11) that the word Kabalah "includes the Hebrew Doctrines of Cosmogony and Theology as well as the Science of Numbers." The first he terms the Dogmatic and the second the Literal Kabalah. The Kabalistic Science of numbers is included in *Gematria.*

† The indefectible title of magic to a place in Jewish Kabalah is enforced by all modern occultists, who have helped very much to confuse the issues in question. So far back as the end of the seventeenth century the distinction between the magical tradition and the philosophical or doctrinal was recognised by R. Simon (*Histoire Critique du Vieux Testament.* Amsterdam, 1685, 4to), who said: "There is another sort of Kabalah which is more dangerous and forms part of that which is commonly called Magic. It is a mere illusion, the prepossession of certain persons who believe they can perform miracles by means of it." (p. 374).

methods by which a secret sense was extracted from the letter of Holy Scripture. Very curious results were sometimes obtained by these solemn follies which appear so childish and ridiculous at the present day.* They comprise:

a. Gematria, by which the letters of a word were converted into numbers, and the arithmetical value was used to explain its internal sense.

b. Notaricon, by which each letter of a word was taken as the initial of another word, or, conversely, the initial letters of an entire sentence were combined to form a word, which word was held to throw light on the sentence.

c. Themurah, that is, the transposition of letters in a given word or sentence.

It is obvious that the field of these methods is not confined to one language or one literature; their application to the plays of Shakespeare might produce results which would exceed even the pretensions of the "Great Cryptogram." It is a little humiliating to find an important subject and a fascinating literature connected with such diversions, but we shall see later on that the peculiar views of the Hebrews upon the divine character of their language invested them with a certain speciousness, while, for the rest, our inquiry is fortunately not concerned with them. These methods are sometimes termed the artificial or prac-

* The Kabalistic method of interpreting scripture, "which reduces the sense of the sacred books to vain and ridiculous subtleties, the mysteries contained in letters, in numbers, and in the dismemberment of certain words," was supposed by Simon to have passed from the school of Platonism to that of the Jews, chiefly in Europe. There is no ground for this view. He adds (*op. cit.*, p. 374) that this "speculative Kabalah" was, in his own day, still highly esteemed by the Jews of the Levant."

tical Kabalah.* Their antiquity, like that of the Hebrew vowel-points, is a debated question. By some critics their traces have been discerned even in Holy Scripture.† One point, however, which should be especially noted is that recourse to these methods is met with comparatively seldom in the Zohar.

4. The philosophical tradition, embodied in the "Sepher Yetzirah" and the "Zohar" cycles. To this only, in the interests of clearness, should the conventional term Kabalah be applied, and it is this which is really signified by every well-informed writer who uses it. It is divided by the Kabalists themselves into

a. The Doctrine of Creation,

b. The Doctrine of the Chariot—*i.e.*, the chariot of Ezekiel's vision.‡

These divisions are concerned respectively with the natural and the transcendental world, and are sometimes termed collectively the theoretical Kabalah.

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* They assumed sometimes the most extravagant forms. For example, the middle letter of any sacred book was written in an unusual position or of an unusual size, and was regarded as possessing a deep spiritual meaning. See "The Bible Handbook," by Joseph Angus, D.D., 1860, p. 499. "The modes by which the Kabalah educes the secret meaning veiled under the words of the Hebrew scriptures are manifold, extending to every peculiarity of the text. Even in what we should regard as critical marks or as errors or fancies of some transcriber, as when a letter is written too large or too small, is inverted or in any way distinguished, an occult intent was presumed." *American Encyclopædia*, iii. 521, 522.

† The Chaldaic paraphrase of Jonathan ben Ouziel has recourse occasionally to a species of transliteration when dealing with certain obscure scriptural names.

‡ Both these divisions are mentioned in the Mishna by name (*Chagiga*, xi. 2), and are said to be secret doctrine, but the *Maasse Bereshith* and the *Maasse Mercabah* there referred to are not a written tradition, nor does that of the written Kabalah necessarily represent it. The Zohar identifies the *Mercabah* with the *Sephiroth* or Ten Emanations, which see.

It is this which gave to Israel the intellectual horizon which was impossible to the Talmudic Jew, and it is this also which gave the Children of the Exile a place in Western philosophy. When we hear that the Kabalah once fascinated some of the great minds of Christendom, it is to this only that the statement can be applied.* It is this, finally, which it is the purpose of the present inquiry to elucidate.† It should be added that outside the cycle of the Zohar there is a large Jewish theosophical and mystical literature, of which the Sepher Yetzirah is an instance. It was this which led up to the Zohar, and was embraced thereby. But whether it was Kabalistic in the sense of the latter is one of the disputes of scholarship.

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* Drach distinguishes three uses of the term Kabalah for which authority can be cited: (1) It is frequently applied by the Talmud to the books of the Old Testament outside the Pentateuch; (2) The rabbins apply it to the legal or talmudic tradition; (3) It signifies especially the "mystic, esoteric, acroamatic portion of the oral tradition."—*De l'Harmonie entre l'Église et la Synagogue. Par le* Chevalier P. L. B. Drach, 2 vols., Paris, 1844.

† I must not pass over the division of the Kabalah proposed by Dr. Papus in one of his latest publications, though I regard it, critically speaking, as fantastic. The Kabalah is, in his opinion, attributable to Moses, and the written word of Scripture is therefore naturally a part of the tradition. We have thus: (*a*) The written word; (*b*) The oral word; (*c*) An intermediate portion, being rules insuring the preservation of the text, *i.e.* Massorah. The last is the body of the oral tradition; the Mishna and Gemara are its life; the Sepher Yetzirah and the Zohar are its spirit. Unfortunately Dr. Papus has not made his thesis so clear as he does usually, and he seems to assume some of the most important points at issue. See *Traité Elémentaire de Science Occulte*, 5e édition, Paris, 1898.

BOOK II

THE DOCTRINAL CONTENT OF THE KABALAH

ARGUMENT

The fundamental doctrines of the Kabalah are shown to be: (*a*) The Philosophy of the Absolute; (*b*) The evolution of the universe by way of emanation; (*c*) The distinction of the emanation into Four Worlds issuing one from another. The subsidiary doctrines connected with these are: (1) The contrast between God in Himself and God as revealed to His people; (2) The Sacramental nature of the conventional symbols of the human Logos; (3) Certain ways and methods by which knowledge and wisdom are attainable; (4) A complex system of pneumatology. These subjects are regarded from the occult standpoint, but a sufficient warrant is not found for the view that they represent an occult doctrine of Absolute Religion.

I. THE UNMANIFEST GOD

THE conventional division of Kabalistic doctrines into transcendental and physical, though valuable for purposes of tabulation, must not be held to signify that there is a clear line of demarcation in virtue of which the literature branches off into divergent paths, much less that the Kabalah offers a natural history of the universe. Its physics, so far as it can be said to have any, are transcendental physics. Admitting of no separation between God, Man and Nature,* the

* That is to say, the mystic communication is permanent, but the pantheistic doctrine of identity is quite foreign to the position of Kabalism.

science which explains them is likewise one, and the best manner of studying it is to follow its view as to the eternal order. It begins in that Absolute which it is the purpose of all fundamental wisdom to make known or communicate to man; it attempts to exhibit the transition from the Absolute to the related, from the noumenal to the phenomenal, and to establish a chain of correspondence between the infinite and the finite. It is, however, more than a philosophical attempt to bridge over the gulf which separates the timeless from the temporal; that is the side on which it connects with philosophy, as commonly understood. The intermediaries of the transition are the ladder of ascent by which man returns to the Divine; hence also it is more than an explanation of the universe; it is, speaking correctly, a sum of religion, and as it is founded, no matter how, on those Scriptures which Jew and Christian have recognised equally as the peculiar revelation of God, the text-book of true religion, we shall see readily what depth and mystery are sought to be infused by the Kabalah into the Bible. We shall also agree with those discerning critics who describe it as, strictly speaking, a system of theosophy; it is the application of the wisdom of Israel to the unsearchable mystery of God, and it begins, as we might have expected, by confessing that it is unsearchable, that beyond our best conceptions of all that is most divine, as beyond so many veridic illusions, there is the unknown and unknowable God.*

* According to the Zohar, it is impossible to know that which there is in this principle, for it never stoops to our ignorance and is above even wisdom. See "The Lesser Holy Synod," when treating, for example, of the *Caput quod non est caput . . . quod non comprehenditur Sapientia nec intellectu. Kabbalæ Denudatæ Tomus Secundus*, p. 528.

Even in the mystic communication possible between the divine and man, which is an old doctrine of Jewish mysticism, long anterior to the Zohar, at least in its present form, the essence escapes our apprehension. We can, indeed, know God, but not as He is in Himself, our knowledge being made possible through the manifestation of the Deity, and this takes place after two manners—by the mediation of the Law of Nature, that is to say, in the physical universe; and by the Law of Grace, which is the manifestation of God in his relation with the souls of his elect. It will be seen that both these methods are sacramental, and the sacramental system is the form of all mysticism. For the Kabalistic Jew the Law and the Covenant were signs or mysteries capable of a plurality of interpretations, while the whole outward world was omen and metaphrasis. It is therefore to be expected that in the written word we must look for another meaning than is conveyed by the outward sense. It was also a part of Jewish mental bias to look for an inward significance which was opposed to the external, and strikes unfailingly the modern observer as strained and unnatural.

In the eternity which preceded either of the manifestations which I have mentioned, the Deity was withdrawn into Himself and subsisted after a manner which entirely transcends the conception of human faculties.* The names which are ascribed to the

* The tract entitled the "Faithful Shepherd," which forms part of the Zohar, says, on the authority of R. Simeon ben Jochai, that before God created the archetypal idea which underlies the form of the world, He was alone, without form or similitude, and hence there could be no cognition of him. (*Raÿah Mehemnah*, in the Cremona edition of the Zohar, pt. ii. col. 73). There was, of course, no intelligence to

Deity in this abyssal condition are not names which present either the condition or the Divine Nature; they are the conventions of the philosophical hypothesis; they are terms which serve to indicate that God, prior to manifestation, is nameless, even as He is beyond reach.* He is the Ancient One, and the most Ancient of all the Ancients, but this describes only the eternity of His subsistence; He is the Hidden of all the Hidden Ones, but this concerns only His concealment; He is *Ain Soph*, a phrase which Rosenroth renders *fine carens*,† the unlimited or infinite, but it also includes, by the separate significance of the word *Ain*, the abstract competition of nothingness, and this registers only the inconceivable nature of His infinite mode.‡ According to the "Book of Concealment," His dwelling is the place which is not a place, or more literally, *locus qui non est*.§ There is at first sight a touch of atheistical impiety in this attempt to describe God as the

comprehend Him, but the idea which underlies the confusion is that the supposed period of God's eternal rest is now beyond the comprehension of the human mind. We are unable to conceive a state or period in which the world was not, but God alone.

* The interrogative pronoun *Who?* is ascribed by the Zohar to this state of the Supreme. Earlier mysticism speaks of God being alone with his Name, *i.e.*, the Divine Tetragram, which, according to Maimonides, preceded the whole creation.

† *Apparatus in Librum Sohar pars prima, Kabbala Denudata*, vol. I. p. 81.

‡ Zoharic teaching specifically affirms this point. It is said, for example, that prior to the creation of the world, prior to the production of any image, God was alone, formless and resembling nothing. In this state it is forbidden to represent Him by any image or under any form whatsoever, even by His Holy Name, or by any letter or any point.—*Zohar*, ii., 42 *b.*, Mantua.

§ *Liber Occultationis, seu Mysterii*, c. i. § 5. *Kabbala Denudata*, vol. ii. p. 348.

Non-Ens dwelling in the *Non Est*, but it is really a philosophical subtlety which seeks, by successively stripping off every attribute pertaining to manifest existence, to attain some idea of unmanifest, unconditioned, abstract being. The key is given in the treatise entitled *Pardes Rimmonim*, by R. Moses of Cordova,* which says that the Cause of Causes is called *Ain Soph* because His excellence is without bound, and there is nothing which can comprehend Him.

It will be seen that the Kabalistic conception is one which is familiar to later forms of transcendental philosophy under the name of the Absolute, a term which, in the last analysis, is not wanting in similar intellectual difficulties, or, rather, it symbolises our intellectual recognition of that which exceeds our intelligence.† In this Absolute resides the essence or potentiality of all;‡ it is not accurate to say that it is the subsistent principle which underlies the objective state termed existence, because existence is a condition of the finite and the created, though there is a true and real sense in which God may be said to

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* *Pardes Rimmonim*, *i.e.*, Paradise of Pomegranates, Tract iii. c. i. Moses of Cordova belonged to the more modern school of Kabalists, and his treatise is exegetical and not authoritative in Kabalism.

† See, however, Dr. Noah Porter: "The Human Intellect," London, 1868, who argues that in its proper definition the Absolute becomes knowable. Our idea of the Absolute belongs, nevertheless, to that region of our consciousness which Herbert Spencer terms indefinite and escaping formulation.

‡ Hœne Wronski, whose mathematical transcendentalism is of high authority with French occultists, affirms that the reality of the Absolute is the first principle of reason, and in the absence thereof every assertion made by reason would be valueless. On this principle, as on an indispensable condition, he establishes absolute philosophy in his work entitled *Apodictique*.

encompass, overstand and subtend the visible world.* *Ain Soph* is the subsistent state of Deity itself,† whence it follows that there is from the Kabalistic standpoint a manifested state of the Divine Nature, and this is certainly not the visible world. Where this manifestation occurs will be indicated in the next section.

It will be obvious that all ordinary notions of a personal God are destroyed or transcended by this *Non-Ens* or *Non-Ego* of the Kabalists; it is absolutely simple, unity without any multiplication, above all number, above Wisdom, which, as we shall see, is, however, one of its first emanations. It is also without sex, and it is therefore, strictly speaking, inaccurate to make use of the masculine pronouns in reference thereto. According to Moses of Cordova, the angels are neither simple nor without multiplication in comparison with it. The book entitled "Faithful Shepherd"‡ says: "Woe unto him who makes God to be like unto any mode or attribute whatever, even if it be one of His own; but woe still more if he make Him like unto the sons of men, whose elements are earthly, and so are consumed and perish! There can be no conception attained of Him, except in so far as He manifests Himself when exercising

* According to the Zohar, God is immanent in all that has been created or emanated, and yet is transcendent to all.

† Occultists should beware of giving further currency to the absurd description of this state as "negative existence." So far back as 1867 Herbert Spencer established clearly in his "First Principles" that "the Unconditioned must be represented as positive and not negative."

‡ Quoted in *Beth Elohim*, or the "House of the Gods," Dissertatio i. c. i. See *Kabbala Denudata*, vol. ii.; *Partis Tertiæ Tractatus* i., *i.e.*, *Pneumatica Kabbalistica*, p. 187.

dominion by and through some attribute. Abstracted from this there can be no attribute, conception, or ideal of Him. He is comparable only to the sea, filling some great reservoir, as, for example, its bed in the earth, wherein it fashions for itself a certain concavity, so that thereby we may begin to compute the dimensions of the sea itself."

It remains for me to state that the doctrine of *Ain Soph* is not found in the earliest Kabalistic literature, and appears to have been first developed by the commentators on the Sepher Yetzirah and in the school of Isaac the Blind.

II. THE DOCTRINE OF THE TEN EMANATIONS

Having thus postulated the existence of the Absolute and the Unconditioned, the next concern of the Kabalah is the mode of the manifestation of that withdrawn and inconceivable nature. Having attained its ultimate and fundamental conception of the Deity by the process of elimination to which reference has been made already, it was inevitable that the attribution of absolute reality to that which had been stripped of all realism should have produced as a result something which was outside intellectual comprehension. It is perhaps open to question whether this fact justified the transcendency with which *Ain Soph* was invested, as it is also doubtful whether the methodical and elaborated antithesis of anthropomorphism thus created was not as much a convention of the human mind as that which it sought to replace.

The intellectual difficulty was, however, the ground for the exaltation of the conception at the expense of the human mind by which it had been devised so laboriously.* Now, the Jew was confronted by at least two problems which called for the exercise of his further ingenuity as regards the *latens Deitas* of *Ain Soph.* He had to account for the bond of connection between this abyss of the Godhead and the visible universe, having man for its mouthpiece, but so far this is only the common problem of all philosophy which begins and ends in the unconditioned. He had further a problem peculiar to his own inheritance and election, and this was to establish another bond of connection between the absolute transcendency of *Ain Soph*, apart from all limitation, outside all human measurement, isolated from all relationship, and the anthropomorphic Lord of Israel, whose stature and measurements were not beyond the ingenuity of rabbinical calculations, and most of whose members are mentioned with sufficient fulness and frequency in the sacred writings for any devout student to possess a clear notion of the "body of God," and to describe it, did he please, and we shall see later on that he did, with considerable precision, in a book dedicated to the question. For the moment, however, we are concerned only with the first problem, namely, the difficulty of conceiving why the abyssal state in which God unmanifest had been sufficient from eternity to Himself should at any period have had another mode superadded to it. I say superadded by convention

* The Zohar says that it is called *Ayin*, not on the ground of nonentity, but, it may be inferred, because that which is wholly outside our knowledge is for us as nothingness.

based on the notion of sufficiency; it is not a reasonable term to make use of in such a relation, to which no terminology is suitable. The *non ens* dwelling in the *non est* is like the cipher of the decimal system;* of itself it is nothing, and its extension produces nothing; so also it is not possible to add to it, but it gives power to all numbers. The solution offered by Kabalism does not differ materially from that which has been always given. It is, in a word, the movement of the Divine Will. "In this," says Myers, "the Unknown Absolute, above all number, manifested itself through an emanation in which it was immanent, yet as to which it was transcendental."† We are dealing here with a system of speculative philosophy, and, traditional or otherwise, it must not be supposed to be free from the disabilities of other philosophies or from the crudities of its particular period. The Kabalistic hypothesis supposes an eternity antecedent to this initial operation of the Divine Will, and in the latent subsistence of *Ain Soph* it would appear an inconsequence to assume that there was either will‡ or consciousness possible.§ Both, however, by a common and almost inevitable anachronism, are attributed to *Ain Soph*, despite the warning of the Zohar already quoted: "Woe unto him who shall compare Him with any mode or

* The circle is, in fact, a Kabalistic symbol of *Ain Soph*.

† "Philosophy of Ibn Gebirol," p. 266.

‡ The Zohar, however, says expressly that "in the beginning was the will of the King." Cremona edition, i., fol. 56.

§ "Exceeding comprehension it must be regarded as the *non-Ego* rather than the *Ego*. All that is in man depends from it, but it transcends consciousness; it transcends what we conceive by the terms personal and individual." Myer: "Philosophy of Ibn Gebirol."

attribute, even with one of his own."* The later commentators on the Zohar either do not recognise or are content to ignore the difficulty. Thus a treatise entitled "The Royal Valley," by Rabbi Naphthali Hirtz, says: "Blessed be His Holy Name! Before anything was, He, by His simple will, proposed to Himself to fashion the worlds. For the King is not given without the people, as it is written in Proverbs xiv. 28: 'In the multitude of the people is the King's honour.' And it is the nature of the Supreme Goodness to dispense good. Now, if the world were not, on whom could He bestow it?"† The exegetical literature, treatises like the "Gates of Light," indicate that the exertion of the Divine Will in the production of the emanations is a path so secret that no creature, not even Moses himself, can understand it.‡ At the same time, that will is *beneplacitum*, or good pleasure, and *beneplacitum termine carens*, without end or limit. Hence the motive by which the universe is accounted for is the same motive which communicates the mercy of God to them that fear Him, after which it will be unnecessary to say that optimism is the fundamental characteristic of Kabalism, or that, according to to the Zohar, this is, in some respects, the best of all possible worlds.

Seeing then that the transition of the Divine Being from the state of the *non ens* was accomplished, like the conversion of man from the condition of a merely material creature, by an operation of the

* Zohar, pt. ii. (*Raÿah Mehemna*), col. 73, Cremona edition.

† *Kabbala Denudata*, tom. ii., *partis primæ tractatus secundus*, §1, *De Mundo Infinito primo*, p. 152.

‡ *Kabbala Denudata*, tom. i., *Apparatus in Librum Sohar pars prima*, pp. 691, 692.

mystery of the will, we have next to ascertain something of the nature of this process, and this leads us to the word which I have already mentioned inadvertently, namely, emanation.* In specifying what followed from the motion of the Divine will, we must, I think, in an elementary treatise, set aside too subtle inquiries into the sense in which terms were used. It must be allowed in any case that the Kabalah repudiates implicitly the axiom *ex nihilo nihil fit*, for the *non ens* dwelling in the unconditioned state wherein is neither time nor place† is the fulness which contains the all. *Ex plenitudine ista omnia fiunt.* In this divine plenitude pre-existing eternally was the substance of all the worlds, which therefore came forth from God. Hence the Kabalistic system is one of emanation.‡ When it is said that emanation is not

* In which the idea of pantheism is almost always, but not, I think, of necessity involved. There is, of course, a certain sense in which that notion is not escaped even on the hypothesis of creation, and further there is a higher sense of pantheism from which no spiritual philosophers could wish to escape. But as regards Jewish mysticism, while there is always some doubt in what way it made use of the term emanation, there seems to me no doubt that its system does not answer to what is commonly understood by pantheism, though it has often a pantheistic aspect. God was all for the Kabalist, as he is for the Christian, and yet the theosophic Jew no more than the orthodox theologian would admit that God was one with the material world. When, therefore, Solomon Munk (*Dictionnaire de la Conversation*) says that the Kabalah issued from the amalgamation of oriental pantheism with the religion of the Hebrews, we can accept this only by supposing that the pantheism in question had suffered a peculiar alteration.

† "The No-Thing is not, however, an absolute negative or void, but some-Thing unknown to man." Myer: "Philosophy of Ibn Gebirol," p. 378. It should be added that Nachmanides was one of the few Kabalists who maintained creation *ex nihilo*.

‡ In Book IV. § 2, we shall see that this statement is subject to a reservation regarding the most ancient document of the Kabalah, and it should be noted in this connection that at least one scholar of

its only foundation, for it rests also on the identity of thought and existence,* or otherwise the doctrine of Divine Immanence, there is much in the literature which would tempt us to endorse this view, after due allowance has been made for the confusion and obscurity of the originals.† But it is not necessary to follow it at any length; it is enough for the present purpose to say that the term emanation is more in harmony with the doctrine of the Kabalah than is that of creation, and the rejection of the axiom already mentioned is perhaps little more than a play upon words.

We are not, however, concerned as yet with the evolution of the physical universe. The first consequence which followed the operation of the Divine will was the manifestation or unfolding of the Divine attributes—in a word, the transition of Deity from the latent to the active state. As in the one He was above all number, so in the other He may be said to have produced numbers, and the decade is the emanation of *Ain Soph.* We must not be so crude as to suppose that the mere arithmetical numerals are here intended; it was powers, forces, vitalities, virtues, attributes, principles, which were thus produced,‡ and in the first instance the *Sephiroth*, as they are termed,

authority has rejected the general view, and does not regard the Kabalah as a system of emanation. See Joel, *Philosophie Religieuse du Zohar.*

* Isaac Myer: "Philosophy of Ibn Gebirol," p. 266.

† That is to say, the terms emanation, creation, formation and such like, signifying distinct ideas, are used somewhat indiscriminately by the Kabalists.

‡ Azariel, in his work on the Canticle of Canticles, terms them "measures and organs," and in the Zohar itself they appear as divine emanated essences.

belong solely to the world of Deity. The names which are assigned to them are:

I. KETHER, the Supreme Crown.
II. CHOKMAH, Wisdom.
III. BINAH, Intelligence or Understanding.
IV. CHESED. Mercy, otherwise Gedulah, Magnificence or Benignity.
V. GEBURAH, Severity.
VI. TIPHERETH, Beauty.
VII. NETZACH, Splendour.
VIII. HOD, Victory.
IX. JESOD, the Foundation.
X. MALKUTH, the Kingdom.

The conjunction of *Chokmah* and *Binah* produced a quasi-emanation called *Daath*, knowledge, but it is not one of the *Sephiroth*.*

To these ten emanations or numerations various profound meanings are attached; indeed, the study of the Kabalistic system of the *Sephiroth* constitutes a science by itself, and one which is full of complexity. We are not concerned here with its exhaustive presentation, which would fill volumes, or with more than its elementary symbolism. We are concerned, in a

* A term derived from a word signifying "to number," though late Kabalists offer other etymologies, as, for example, the Greek σφαῖραι The singular is *Sephira*. The emanations are regarded as vessels, receptacles of the Divine Power and attributes as they developed, and there is no doubt that these vessels were usually considered spherical. See especially the treatise *Beth Elohim* concerning *Kether*, in which the idea of circularity is involved. The author of the "Gates of Light" refers the term to the Hebrew word signifying sapphire, which stone, on account of its brightness and purity, is a symbol of the *Sephiroth*. Other rabbinical authorities have supported this view. See Jellinek: *Beiträge zur Geschichte der Kabbala*. Leipsic, 1851.

word, not with what it may have been designed to conceal for the benefit of a circle of initiates, which is the claim of occult science, but with what it was intended to explain, and this explanation may offer some warrant for concluding that outside it there is only the province of fantasy.

Beyond a certain point it is not reasonable to suppose a double meaning in any literature; the theory of many-sided allegories does credit only to the ingenuity of the critic, and of its general value we have had a typical instance in Talmudic exegesis.*

The initial purpose of the Sephirotic system was undoubtedly to provide intermediaries between the Deity and the material world. It is that of all doctrines of emanation. But while we reject conjectures for which no warrant is produced we must be careful not to fall into the opposite error. To bridge the gulf between the finite and the infinite, and to effect a correspondence by stages between the inconceivable purity of the Divine Nature and the uncleanness attributed to matter by all the old theosophies, was not the sole purpose of the Sephirotic system, a point which is sometimes missed by the merely academical critic.

It is affirmed by hostile writers, for example, by

* After an exhaustive study of modern occult literature, I doubt much whether the occultist really concerns himself with the discovery of a concealed sense in the Kabalah. It is a sufficient exercise of his patience to codify and harmonise the outward sense, which is perhaps a little irradiated and transcendentalised by his methods, but is assuredly not removed. Take, for example, the conception of *Ain Soph*: he certainly does not look for any notion more withdrawn than that of divine latency therein. The inner meaning of the Kabalah is its proper and single sense, which has been confused by the obscurity of its style and its subject.

Dr. Ginsburg,* that as the earliest Kabalistic literature does not contain the doctrine of *Ain Soph*, so also it wants that of the *Sephiroth*, but it is above challenge that the germ of the Sephirotic scheme must be sought in the Sepher Yetzirah. The ten numerations of that treatise are, in fact, the *Sephiroth*, and it seems quite impossible to maintain the contrary opinion.†

III. THE DOCTRINE OF THE FOUR WORLDS

The Sephirotic system was concerned first of all, as I have indicated, with the mystery of Divine Evolution. From that unsearchable condition which is above consciousness, by a mysterious operation, the Uncreated Will moved outward, and subsequently three manifestations or relations of Deity were established. By the first manifestation the *Ain Soph* passed from latency into activity; the *non-Ego* became *Ego*, subsisting still, however, in a condition which is humanly inconceivable, in the state of pure abstract thought. The concentration of this thought is depicted in *Kether*, which is also the Divine Will in its primordial manifestation. The Supreme Crown‡ is, symbolically speaking, the base or sphere

* More especially in his article, *s.v.* Kabbalah, contributed to the third edition of Kitto's "Cyclopædia of Biblical Literature."

† William Postel, the first translator of the Sepher Yetzirah, indubitably regarded the Ten Numerations as identical with the *Sephiroth* of more evolved Kabalism.

‡ In the treatise entitled the "Gates of Light," it is said that the name of *Kether* is applied to the first *Sephira*, because even as the crown encircles the head so does *Kether* encircle every *Sephira*. It is

of the Divine Consciousness. By the second manifestation the abstract thought entered into or developed the relationship of time, so that it could be now regarded as that which was, which is and is to come. Lastly, it established a relation with Nature—that is to say, its development produced the universe.

By a slight extension of the symbolism *Kether* is also regarded as the Throne of the Ancient of Days,* and as the Divine Consciousness is the veil of the subsistent state, *Ain Soph* is further represented as the central point of *Kether*, regarded as a sphere, and the circumference is infinity, which is, as it were, the Divine Vestment. The later Kabalists explain that this is because *Kether* has no vessel or receptacle wherein it may be contained.† Hence also it is beyond all cognition. The "Book of Formation," however, affirms that the properties of all the *Sephiroth* are infinite, "the infinite of beginning, the infinite of ending, the infinite of good, the infinite of

the world of "Direction," which encompasses all things. This statement involves the view that the *Sephiroth* were emanated as a series of concentric circles, a point which will be dealt with later on.

* The term Throne is applied to several of the *Sephiroth*. Thus *Malkuth* is the throne of judgment, *Tiphereth* that of mercy. Sometimes, however, *Binah* is termed the throne of mercy, because it is as a seat under the supernal dilections. *Tiphereth* is also called the throne of glory when it receives the influence of the thirty-two paths of wisdom. See Bk. i. § 10. The same name is applied to *Malkuth*, because it is the seat of *Tiphereth*. The term throne taken simply signifies *Malkuth*, and *Binah* which is the seat of Malkuth. *Kabbala Denudata, Apparatus in Librum Sohar*, s.v. *Thronus*, vol. i. p. 483. These points are cited only to show the chameleon character of the symbolism.

† I owe this statement to the "Morals and Dogma of the Ancient and Accepted Scottish Rite," compiled by Albert Pike, Grand Commander of the Southern Jurisdiction of the U.S.A. The authority is not stated, but it is, I believe, from "The Royal Valley," by R. Napthali Hirtz.

evil, the infinite in elevation, the infinite in depth, the infinite at the East, the infinite at the West, the infinite at the North, the infinite at the South, and the Lord alone is above all; as a faithful King He governs all from the height of His throne in the ages of ages."* As the vessel of the Divine Consciousness, which itself is contained by nothing,† *Kether* contains all things;‡ it is the egg in which reposes the germ of the universe, to borrow the symbolism of another system. In particular it contains the remaining *Sephiroth*, which are the sum of all things. The Word of God circulates in all, and *Kether* is, in a special sense, the Spirit of the Living God.

The second *Sephira* is Wisdom, but seemingly of a middle quality, for the highest of all, the truly celestial Wisdom, can be referred only to *Kether*. That of *Chokmah* is, notwithstanding, so transcendent that no creature can attain it. It was concealed from Moses, and the Wisdom for which Solomon was magnified belongs to an inferior order, which connects with the lowest of the *Sephiroth*. The *Sephira*

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* Sepher Yetzirah, c. i. par. 4.

† This appears paradoxical, but just as Fichte and Carl du Prel have maintained that the human ego is not wholly embraced in self-consciousness, so *Kether* is presumably the vessel of the Divine Consciousness in the sense that it receives an influx therefrom. Readers will remember the Universal Solvent which yet could be contained in a phial, a diverting incident in one of the "Tales of the Genii." According to the "Royal Valley," *Ain Soph* had full consciousness and appreciation, prior to their actual existence, of all the grades and impersonations contained unmanifested within Itself.

‡ There is hence, as Isaac de Acco observes in his treatise on "The Enlightenment of the Eyes," a unity of the ten *Sephiroth* in themselves, which unity is concentrated always in *Ain Soph*. It must, perhaps, be admitted that this idea is contained implicitly in the Zoharic statement that *Ain Soph* is the beginning and end of all degrees in the creation.

Chokmah is described by the "Book of Formation" as the Breath of the Spirit of God.

Binah, Intelligence or Understanding, is symbolically represented by the same fundamental authority as the moisture of the Breath of the Spirit. It is the highest *Sephira* with which man can establish correspondence, but it contains at the same time one mystery which was also concealed from Moses. The root of all roots and the foundation of all foundations is by it communicated to man, who could otherwise have no knowledge of the antecedent states of the Divine Nature.*

Magnificence or Mercy, *Gedulah* or *Chesed*, the fourth emanation, is the warmth or fire contained within the moisture breathed forth by the Spirit of God. It expresses the eternal love and compassion, connecting with life and vitality. It is the base of the *beneplacitum termine carens* mentioned in the last section and supposes implicitly the free will of the Divine Agent. It follows from this as a consequence that the universe was made or emanated, not because anything was wanting to the Divine completeness, but out of the fulness of goodwill, which is, however, in distinct opposition to some of the later Kabalists, especially Isaac de Loria.† Symbolically speaking, *Chesed* is therefore the *Sephira* by which God constituted the world.

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* All things, according to the commentary of Isaac de Loria, in a certain and most abstruse manner, consist and reside and are contained in *Binah*, which projects them and sends them downwards, species by species, into the several worlds of Emanation, Creation, Formation and Fabrication. *Binah* is hence represented as a great reservoir or ocean; it is the source of prophetic inspiration, as *Chokmah* is that of revelation.

† See *Liber Drushim*, a metaphysical introduction to the Kabalah, *Kabbala Denudata*, vol. i. pt. 2 Also Book vi. § 1 of this work.

The fifth *Sephira* is *Geburah*, signifying Judgment, Justice, Judicial Power, known also as *Pachad*, or Fear. It is the supernal tribunal before which nothing can subsist.

Tiphereth, or Beauty, the sixth *Sephira*, is, in a sense, the conjunction of Mercy and Judgment and summarises the Divine goodness; it is the heart of the pillar of benignity.

But the Divine Benignity is manifested by the victory signified in *Netzach*, the seventh *Sephira*. There are three rays diffused from the splendour of Providence—Benignity, Beauty and Victory. When they shine and are diffused over the *Sephiroth* the whole world is filled with joy and perfection, for the Divine goodness itself looks forth upon all creatures, and all the worlds are in fulness and completeness.* This *Sephira* is also termed Eternity.

The eighth *Sephira*, *Hod*, signifies Glory, Adornment, Splendour. In combination with *Netzach* it is termed the armies of Jehovah. All the salutations and praises contained in the Psalter of David belong to this emanation. It is the place of praise, the place of wars and victories, and of the treasury of benefits.†

Jesod, the Basis or Foundation, the ninth *Sephira*, is the storehouse of all forces, the seat of life and vitality, and the nourishment of all the worlds.‡

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* *Apparatus in Librum Sohar. Kabbala Denudata*, s.v. *Superatio*, i.e. *Netzach*, p. 589 *et seq.*

† *Ibid.* s.v. *Decus*, *Gloria*, i.e. Hod, p. 268 *et seq.* According to the Zohar *Netzach* and *Hod* correspond to extension, multiplication and force, and thence issue all the forces of the universe, for which reason these *Sephiroth* are also termed the Armies of the Eternal. *Zohar*, iii., 296 a, Mantua.

‡ *Kabbala Denudata*, *Apparatus*, s.v. *Fundamentum*, i.e., *Jesod*, p. 439 *et seq.*

Malkuth is the tenth *Sephira*, signifying Dominion, Royalty, Kingdom. In the "Lesser Holy Synod" it is termed "the Mother of all the Living." It is the final manifestation, emanation, or development of the Divine Nature taking place in the Divine World, and is, therefore, that point at which the more external orders make contact with the supernal.*

To this brief general description, which rests on the authority and reproduces the words of the Kabalists, I will now add the heads of an occult interpretation, which is, of course, conjectural, but has a very reasonable aspect.

Ain Soph, the Unknowable and Absolute, manifests through the efflux of the spiritual and material universe, using the *Sephiroth* as its media. The first emanation symbolises Abstract Thought, the Absolute assuming consciousness to manifest outwardly. The second emanation represents the association of abstract ideas in the intellect, which association is Wisdom. The third emanation is Mind receiving the impression of the abstract ideas. These three constitute the Spirit of the World. The second triad of *Sephiroth*, Mercy, Judgment and Beauty, includes the principles of construction and symbolises the abstract dimensions of matter, length, breadth, depth and their double polarity. *Chesed* and *Geburah* are the centripetal and centrifugal energies between the poles of the dimensions. In their junction with *Tiphereth* they represent all ethical life and perfection. They correspond to the Soul of the

* Hence it is said that the tenth *Sephira* is the *Shekinah*, that is, the place of the manifestation of Deity.

World. The third triad is dynamic; its *Sephiroth* signify the Deity as universal potentiality, energy and productive principle. They answer to the idea of Nature, the *natura naturans*, however, and not the *natura naturata*. The tenth *Sephira*, or *Malkuth*, represents the Concrete, and is the energy and executive power of the Abstract Intellect.*

The important point to remember as regards both tabulations is that, although their wording is open occasionally to another significance, they are neither concerned as yet with any material evolution, but solely with that development of the Divine Principles which found its ultimation at last on the material plane, between which and the Divine there was the intervention, as we shall see, of two mediate worlds.†

Now, it must be confessed that the distinction seems absolute between the Sephirotic system and any anthropomorphic conception of Deity; it is arbitrary to the point of fantastic, but it seems outside all human correspondences. Its point of view is that the visible world is the last consequence in the development of the attributes of God, or that God in order to create had to pass outward from his eternal subsistence. The *Sephiroth* are the symbolism of the attributes, and the course of their efflux is the history

* Summarised from Isaac Myer's "Philosophy of Ibn Gebirol," § xiii.

† So also it is said by the later Kabalists that God called Himself Wisdom in *Chokmah*, Intelligent in *Binah*, in *Chesed* He took the character of Great and Benignant, in *Geburah* of Rigourous, in *Tiphereth* of Beautiful, in *Netzach* of Overcoming, in *Hod* of our Glorious Author, in *Jesod* of our Support, by Jesod all vessels and worlds being upheld, while in *Malkuth* He applied to Himself the title of King.

of the Divine evolution.* This course or sequence is the subject of much discussion among Kabalistic writers. It is generally held that the *Sephiroth* were contained originally one within the other, that is, *Kether* enclosed all those below it, *Chokmah* enclosed *Binah*, while *Binah* contained the seven last, produced by a successive efflux. "Originated by points, they expanded in circular shape—ten circles under the mystery of the ten *Sephiroth* and between them ten spaces."†

The entire emanation, unlikely as it may seem, was collected together under the notion of a heavenly man, Adam Kadmon, archetypal and primordial. It was similarly collected under the notion of a supreme world, termed *Atziluth*, the World of Deity,‡ of which Adam Kadmon§ was the sole occupant.‖ This in a special manner is termed the World of Emanations. From this proceeded a second world, having also its Sephirotic decade, that of Creation, called *Briah*, but not, as I infer, to be understood in the usual acceptation of that term, for *Briah* also came forth or was emanated. It was, in fact, a consequence of the superior world, namely, of the effectuating energies of the Supreme Will, resident in the Archetypal World. The Sephirotic forces were carried forward in *Briah* and by this prolonged emanation was the world of highest finite intelligence, technically that of the arch-

* It is in this sense that the ten *Sephiroth* are said to form a strict unity among themselves and also with *Ain Soph*.

† *Introductio in Librum Sohar, i.e., Vallis Regia.* See *Kabbala Denudata*, vol. ii. p. 152 *et seq.*

‡ The "intelligible world," of the Zohar.

§ That is, the Man from the East.

‖ Myer: "Philosophy of Ibn Gebirol," p. 418.

angels, produced. But the Sephirotic prolongation was continued into a third world, that of *Yetzirah*, or formation, the abode of the angelic choirs. Though further removed from Supreme Perfection, there is not a taint of the material in this abode of incorporeal beings. It is otherwise with the World of Action, the fourth product of the tenfold emanation, *Assiah*, the region of matter and also the dwelling of the demons, called shells or *Cortices* by the Kabalists. In common with many other systems of emanation this material world is regarded as the gross purgations of the upper regions. It should be observed, however, that the *Sephiroth* permeate the four systems, but they deteriorate as they proceed further from *Ain Soph* and the corruption of the infernal world, the formless region and the seven hells of Kabalism are the extreme limits of the emanation which begins in *Kether*. Thus, in order to explain the imperfections found in the world-craft of a perfect author the deterioration of his infinite energy is not disdained as a resource. It is easy to criticise such a system, or to set it down as beneath criticism, but, again, the disability is common to the dreams of all emanationists. It remains to say that we have the distinct authority of the Zohar for regarding the demons as products of the will of God and designed for a specific purpose; but this point may be reserved for further consideration at a later stage.*

Broadly speaking, the Four Worlds of the Kabalah may be regarded as corresponding in the physical order:

* We have already seen that, according to the "Book of Formation," the ten *Sephiroth* are the infinite of evil as well as of good.

(*a*) ATZILUTH, to the Primum Mobile.
(*b*) BRIAH, to the sphere of the Zodiac.
(*c*) YETZIRAH, to the planetary chain.
(*d*) ASSIAH, to the world of the four elements.

Thus, astronomy is at the basis of the conception.

The doctrine of the Four Worlds was developed between the period of the Sepher Yetzirah and that of the promulgation of the Zohar, and it received many increments from the commentators on the latter work. It is first met with in the "Book of Emanation," which is a product of the school of Isaac the Blind. This treatise is ascribed to R. Jacob Nazir. Its distribution of the Four Worlds differs from the above tabulation in one or two respects, as, for example, by referring the souls of the just to *Briah*, the archangelic world. It should be added that the Zohar also recognises a distribution of the *Sephiroth* into Three Worlds—(1) Intelligible, (2) Moral, (3) Natural.

IV. THE DOCTRINE OF THE COUNTENANCES

The Four Worlds are also depicted in a single Sephirotic scheme, and this leads us to another order of symbolism established for a distinct purpose, namely, the vindication of the relationship between man and God. This vindication is founded, it will be superfluous to say, on God's providence regarding the Jewish nation, as it is recorded in the sacred literature of the First Covenant. There are many respects,

however, in which it is not at all peculiar to that nation, and there are indeed traces of a very liberal and almost Catholic doctrine in the books which form the Kabalah. The Chosen People is the channel by which all grace and favour are communicated from above, but the gifts of the Divine Mercy derive through Israel to the world at large; the union of the divine potency with Zion incorporates all things together, so that they are as one body, and by this union the whole universe is found to be in joy.* Again, it is said that a certain light falls from the supernal which blesses the whole world, so that wrath is no longer found in the universe; "all the worlds rejoice and are fulfilled with all perfection."

The relations of God with man are, however, those which are delineated in the dealings between Jehovah and Jewry, and the conception of the God of Abraham, Isaac and Jacob had to be harmonised with the exalted or at least recondite Godhead of *Ain Soph* and the Sephirotic system. Now, *Ain Soph*, as such, the *latens Deitas*, being essentially unknowable and outside the region of correspondence and relationship, enters by manifestation into a quasi-knowable but still unsearchable and transcendent state in the supernal triad of the *Sephiroth*. Therefore, this triad is taken to represent the entire Sephirotic system of the Atzilutic world. We have seen that this world is regarded as the abode of *Adam Kadmon*, who is also its sole denizen. In the alternative symbolism with which we are now dealing, this notion of the Body of

* See "The Lesser Holy Synod," § xxii., *Kabbala Denudata*, II., p. 592 *et seq.*

God is replaced by that of a Vast Countenance,* resident in *Kether* and termed the *Macroprosopus*. By this head, devoid of all lower conformation, the antithesis of anthropomorphic Deity is shadowed forth, and the qualities ascribed to it are also the antithesis of the embodied Jehovah. As *Ain Soph* is the Closed Eye of the Unknown Darkness, so in the Vast Countenance the eye is open aud never closes.† for the subsistence of the universe and all its worlds depends upon the light which shines therefrom.‡ In this Vast Countenance there is neither wrath nor judgment, while all wrath and judgment which operate in the world and in humanity are held in check by the mercy and longanimity of *Macroprosopus* to such an extent that they may be regarded as counterbalanced and annulled in the last disposition. There is no need to expatiate here on the symbolism, to which reference must be made again. It is sufficient to note that the first Sephirotic emanation, corresponding to the self-consciousness and abstract thought of the Supreme Being, is a God described by the Kabalists in terms which are intentionally the reverse of the salient characteristics ascribed to the Old Testament Deity. From *Macroprosopus*, through the *Sephira* Wisdom, under the aspect of a masculine potency, and through the third *Sephira*, the feminine *Binah*, Understanding,§ there is

* Called *Arik Anpin* in the Zohar and its dependencies.

† "Book of Concealment," c. i. v. 14.

‡ The same notion is found in Indian mythology, and readers of Southey's "Curse of Kehama" will remember what followed the sudden veiling of the eyes of Seeva.

§ These are the Supernal Father and the Supernal Mother, who must be regarded, however, as modes of the manifestation of *Macroprosopus*.

emanated the Lesser Countenance,* or *Microprosopus*, possessing bodily configuration and extended through the six emanations from *Chesed* to *Jesod* inclusive. It embraces, therefore, the two inferior triads of the *Sephiroth*, the worlds of Creation and Formation. But as *Kether* in the world of *Atziluth* is attributed specially to the Vast Countenance, so is *Tiphereth* in *Briah* to the Lesser Countenance. As longanimity is the characteristic of *Macroprosopus*, so is "swiftness to wrath" that of the inferior being, *parvam faciem habens, cito irascens.*† These comparative qualities are typified by length and shortness of face. *Microprosopus* is regarded by modern occultism as the shadow or reflection of the superior manifestation, but this view is not entirely borne out by Kabalistic literature. Making due allowance for all inexactitude, it represents in a general manner what is designed to be enforced by the symbolism, and the sole point which we are concerned in establishing here is that *Microprosopus* is the mediator between God and Man. It is not, however, in the Christian sense of mediation, that of intercession, for wrath, vengeance and judgment are not in the Vast Countenance, even as they are not in *Ain Soph*. The mediation is communicative or sacramental. In the natural order it is the human conception of Deity, to which God condescends and may be said in a sense to verify and even to inform.‡ Conversely, as regarded from above, it is the construction of the Divine Nature, so that its

* Called *Zair Anpin* in the Zohar.

† *Apparatus in Librum Sohar, Kabbala Denudata*, vol. i. p. 312, s.v. *Macroprosopus*.

‡ Éliphas Lévi, *Le Livre des Splendeurs*, Paris, 1894, p. 69.

knowledge and its power may be derived to mankind. It is the adjustment of the infinite being to finite possibilities, so that the limited may receive a certain measure of the boundless. It is so much of God as man by his constitution and estate is capable of comprehending; it is Divine Providence leading humanity by an administration suited to humanity, by the way of contest and prize, by the way of kindness and severity, of reward and punishment. God in Himself is above all these things, but they are necessary to His froward children. In a word, it is so much of the *Principia* of Newton as would be understood in a village school, namely, the illustration of the falling apple.

That this is the significance of the symbolism is evinced further by the Sephirotic allotment of certain Divine Names which occur continually in the Bible. The affirmation of self-existence and self-consciousness is made in the Name which signifies, I am that I am, AHIH,* and this is referred to *Kether*, while the world of *Atziluth* generally embraces the mysterious name, never uttered and therefore regarded as incomprehensible and unpronounceable, JOD, HE, VAU, HE.† When the Israelite comes to this name in the Bible, he omits it altogether, or substitutes ADNI, Adonai, the Lord. The word

* "It is possible," says Maimonides, "that in the Hebrew language, of which we have but a slight knowledge now, *Tetragrammaton*, in the way it was pronounced, conveyed the meaning of absolute existence." — M. Friedlander: "The Guide of the Perplexed of Maimonides," vol. i. (*Moreh*, part i. c. 61) p. 228.

† It is unpronounceable, because its real vowels are unknown. See Renan: "History of Israel," note to c. vi. More accurately, the first three letters belong to the supernal Sephiroth and the fourth to the inferior seven. The attributions, however, vary.

which we render Jehovah belongs, therefore, to the symbolism of the Vast Countenance, to the God who is not as man is. But AL and its derivatives, Jehovah, or the Lord of Hosts, those lesser names of which the contents can be grasped by the human mind and can therefore be uttered, are the Names of the Lesser Countenance. The relation between *Macroprosopus* and *Microprosopus* is the philosophical hypothesis of the correspondence between the absolute as it is and the absolute as conceived by man. The disparity between them registers the inadequacy of all human conceptions of the Divinity, fully recognised by every Kabalist as abounding in that book which he regarded as more Divine than any.

Like the Sephirotic system, the doctrine of the Four Worlds and the two Countenances is curiously involved, and though in its elements it is exceedingly simple, in its elaborations it is highly technical. As in the single Sephirotic scheme with which we have been dealing here the first triad of emanations is held to represent the world of *Atziluth*, so the second triad comprehends *Briah* and the third the world of Formation, or *Yetzirah*. *Assiah*, the fourth world, is contained in *Malkuth*. Now, with *Microprosopus* there is associated the symbol of a Bride, who is in fact *Malkuth*, or the Kingdom, in which sense it would follow that the visible creation is the Spouse of God, or rather of that lesser Divine Manifestation which alone communicates with man. The *locus sanctorum*, the organ of nuptial intercourse, is, however, "the place called Zion and Jerusalem,"* and it is,

* Laurence Oliphant quoted these and similar passages to prove the sanctity and mysticism with which the notion of sexual conjunction,

therefore, in Israel only that the communication is received. The office of Israel is hence the dispensation of the divine to the world and men.*

The doctrine of the Countenances is the subject of special development in the "Book of Concealment" and its supplements, being tracts introduced into the Zohar; it was unknown to the Sepher Yetzirah or its early commentators.

V. THE INSTRUMENTS OF CREATION

It must be confessed that, so far, Kabalistic literature deserves to be called philosophical. The doctrine of *Ain Soph* may be classed with Platonic conceptions; the Sephirotic system will not suffer by comparison with any other dream of emanation and may even challenge all; the motive which underlies the metaphysics of the two Countenances is singularly profound and may be regarded as the chief glory of the Kabalah. We must now, however, approach its fantastic portions. We have seen that the World of *Briah* is that of Creation, but whatever reservations may be inferred from Kabalistic writers on the axiom *ex nihilo nihil fit*,† we have seen also that their use

and the act itself, was invested, as he said, from the earliest times. But his opinion of the Kabalah was derived only from Mr. Mathers' translation of the "occultation" series, and he had probably never heard of the controversial history of the Zohar. See "Scientific Religion," London, 1888, Appendix I.

* This is a further development of the Talmudic doctrine that Zion is not only the centre of the earth but the starting point of the universe. Consult also the *Kusari*, of R. Judas Ha Levi.

† According to Myer, the speculative or metaphysical Kabalah is an attempt to harmonise Hebrew monotheism with the "fundamental

of the term Creation does not at all correspond to the sense of Christian cosmology, because that which they called Nothing evasively was the plenitude in which the All lay latent. Further, the world of *Briah* was not that in which anything material was formed, emanated, or otherwise brought into actual being; it was rather the Elohistic world, that of Panurgic force and intelligence, which became formative in *Yetzirah*, but did not produce matter except in the fourth world. Now the materials used and shaped, or, perhaps, more properly speaking, the instruments, the matrices of the material world, are said by the Kabalists to have been the letters of the Hebrew alphabet. According to the Sepher Yetzirah, God imparted to them form and weight by combining and transforming them in divers manners, *Aleph* with all the rest and all the rest with *Aleph*; *Beth* with all and all with *Beth*; and so of the rest.* Some hundreds of permutations were obtained in this manner, which are the origin not only of all languages but of all creatures. As these permutations can, by the hypothesis, be reduced to a single name, that of *Tetragrammation*, the JOD, HE, VAU, HE, which I have had occasion to mention previously, it is said that the entire universe proceeds from this name.† The

principle of ancient philosophy," namely, the axiom quoted above. "Philosophy of Ibn Gebirol," p. 230. This was also the design of Maimonides in his "Guide of the Perplexed."

* Sepher Yetzirah, c. ii. par. 4. Cf. the Talmudic teaching that the present world was created by God with the letter *He* and the world to come with the letter *Jod*.

† And thus the comprehension of this name gives all knowledge according to the Kabalists. Compare Éliphas Lévi, who reduces the doctrine to an axiom: "All knowledge is in a word, all power in a name; the intelligence of this name is the Science of Abraham and Solomon." *Clefs Majeures*, Paris, 1895.

reader will discern at once the nature of the device, which may be methodised by a simple process:

The world came forth from God:
But the name of God is יהוה;
Therefore the world came forth from יהוה.*

The fundamental letters of the Book of Formation are not, however, those which compose the Divine Name; they are *Aleph* (א), *Mem* (מ) and *Shin* (ש), distinguished as the Three Mothers and corresponding to Air, Water and Fire. The heavens are formed of Fire, the Earth is of Water, and the Air of the mediate Spirit.

Their correspondences are: in the year, the torrid, frigid and temperate seasons; in man, the head, belly and breast.

Besides the Three Mothers there are seven double letters—*Beth* (ב=B), *Ghimel* (ג=G). *Daleth* (ד=D), *Kaph* (כ=K), *Pe* (פ=P), *Resh* (ר=R) and *Tau* (ת=T, Th). These seven signs stand in the Book of Formation for:—

Life	and their opposites	Death
Peace		Strife
Knowledge		Ignorance
Wealth		Poverty
Grace		Sin
Fruitfulness		Sterility
Dominion		Slavery

* It will be unnecessary to point out that this is a logical *non sequitur*, but it must be added that for the Kabalistic Jew the true name of God, as indeed of any existence, was a manifestation of its essence and, as such, inseparable therefrom.

Their correspondences in the universe are:—

East	Depth
West	North
Height	South

and the Holy Palace, fixed in the centre and sustaining all things. When the seven double letters had been shaped by the Deity, He combined and created therewith the planets in the heaven; the days in the year—*i.e.*, the seven days of creation; and the gates in man—*i.e.*, eyes, ears, nostrils and mouth.

There are, finally, twelve simple letters, having the following correspondences in man and the world:—

HE	=	ה,	E	=	Sight	=	N.E.
VAU	=	ו,	V	=	Hearing	=	S.E.
DZAIN	=	ז,	Z	=	Smell	=	E. Height
CHETH	=	ח,	Ch	=	Speech	=	E. Depth
TETH	=	ט,	T	=	Digestion	=	N.W.
JOD	=	י,	I	=	Coition	=	S.W.
LAMED	=	ל,	L	=	Action	=	W. Height
NUN	=	נ,	N	=	Motion	=	W. Depth
SAMEK	=	ס,	S	=	Wrath	=	S. Height
AIN	=	ע,		=	Mirth	=	S. Depth
TSADE	=	צ,	Ts	=	Meditation	=	N. Height
QUOPH	=	ק,	Q	=	Sleep	=	N. Depth

By means of the twelve simples there were created the signs of the zodiac, the twelve months and the twelve directors of man—*i.e.*, the two hands, the feet, the two kidneys, the liver, the gall, the spleen, the colon, the bladder and the arteries.

I must leave my readers to decide how this

bizarre system is to be interpreted. It has been regarded by one or two critics who have no occult leanings as a serious attempt to devise a philosophical cosmology;* but for myself I must confess that I do not see in what manner it is superior to the familiar fable of the elephant and the tortoise. There are those, of course, who discern in it a secret meaning, who remember, for example, that the letters of the Hebrew alphabet stand also for numerals, and do not fail to cite the scriptural statement that God made everything by weight, number and measure.

Indeed, the Sepher Yetzirah may be regarded as a commentary on this declaration. As a rule, however, I think that the Kabalists, like other makers of philosophy, meant that which they said, and if they did not say all that they meant the unexpressed residuum was along the lines of the sense expressed. When they affirmed, therefore, that the world was made by means of the letters of the alphabet, they really meant what they stated; but if it be asked whether they understood by those letters the symbols of arcane powers, it must be answered that they did. The letters are, however, more than mere symbols; they are vessels or manifestations of the concealed powers. The sense is therefore true *ex hypothesi* in a literal and arcane manner.

The warrant of the hypothesis must be sought in the Talmudic system, which believed that the body of the sacred text was divine like the sense which was

* Dr. Alfred Edersheim seems to speak in this sense in his "History of the Jewish Nation after the Destruction of Jerusalem." I have used the third, posthumous edition, revised by the Rev. H. A. White, M.A. London. 1896. See p. 408.

its soul, which soul had, like man himself, an inner spirit, the highest of all, namely, the concealed meaning. Now, the letters of the alphabet were the materials of the textual body, to the care and preservation of which the traditional science of the Massorah was devoted.* For the mystical Jew, who discerned strange abysses of mystery in the smallest peculiarities of the *Thorah*, there was a weird fascination in the fact that all the wonders and sanctities of the Law and the Prophets resulted from the diverse combinations of twenty-two letters, and he came to regard this handful of conventional hieroglyphs as so many sacraments or instruments by which the divine wisdom was communicated to man. In a word, for him they ceased to be conventions; a divine revelation required a divine language to express it, and the alphabet of that language was a derivation from the noumenal world, vessels of singular election, instruments of Deity, from which it was an easy transition to suppose that such channels of spiritual grace and life must have fulfilled some exalted office in the shaping of the universe itself.

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* The Massorah was concerned with the body of the text, the rules as to reading and writing the *Thorah*, and special considerations on the mystic sense of the sacred characters. It was hence the criticism of the Hebrew text. It was also, as already seen, that which was openly delivered by the rabbins in contradiction to that which was supposed to have been communicated secretly. Thus it taught the true reading of doubtful passages, the true pronunciation of uncertain words, the correct subdivisions of the books, and so forth. Buxtorf's work entitled "Tiberias" (Basiliæ, 1620, 4to) deals with the Massorah. Compare Molitor's "Philosophy of Tradition." Occultists pretend that its exoteric formulæ were designed to conceal every trace of a secret sense in the *Thorah*. See "Mission des Juifs," p. 646, by Saint-Yves d'Alveydre, who follows Fabre d'Olivet in *La Langue Hébraïque Restituée*. The Massorah compiled from MSS., alphabetically and lexically arranged, has been published by C. D. Ginsburg. 3 vols London. 1880-85.

This doctrine of the instruments of creation is the oldest part of Kabalistic literature, which, it follows, improved very much as it developed. It was intimately connected with the idea of the pre-existence of the *Thorah*, and to say that the world was created by the inscription of letters in the air was, in one sense, only another manner of saying that it was created by the *Thorah*, while the latter affirmation is not incapable of being regarded in a philosophical manner by the help of the Kabalistic doctrine of correspondences, for which the *Thorah* of Moses would be only the mundane type of the Eternal and Divine Law.

VI. THE PATHS OF WISDOM

In the Latin collection of Pistorius the marrow of philosophical Kabalism is presented in the form of certain terse propositions or dogmas,* according to one of which the ways of eternity are thirty-two—*Viæ æternitatis sunt triginta duo.*† These are the paths of the Sepher Yetzirah, namely, the ten *Sephiroth* and the letters of the Hebrew alphabet, The doctrine concerning them is a dependency of this fundamental treatise, but of much more recent date,

* They are the extremely interesting theses of Picus de Mirandola, which will be found in Book vii.

† They are referred to the *Sephirah Chokmah* and are termed occult channels, at once hidden and revealed. In the "Faithful Shepherd" *Chokmah* is called the highest of all paths, embracing and including all that are beneath it, and the influx of all is derived therefrom. The same treatise connects with *Chokmah* the words in Job, xxviii. 7: "The bird hath not known the path, neither hath the eye of the vulture beheld it."—*Kabbala Denudata, Apparatus*, i. 601, 602.

and without even an imputed authorship. It tabulates the special graces and illuminations which may be communicated to man from above by means of these channels, and is very interesting because it shows that the most philosophical part of Kabalism had a practical application to the human mind, and was not merely a speculative system. It is outside the province of this work to offer translations to the student, but as in the present instance it would be difficult to summarise the tabulation more briefly, I shall give it *in extenso*, premising only that it has been translated more than once into English, and is indeed available in a number of European languages.

The first path is called the Admirable Intelligence, the Supreme Crown. It is the light which imparts understanding of the beginning which is without beginning, and this also is the First Splendour. No created being can attain to its essence.

The second path is called the Illuminating Intelligence. It is the Crown of Creation and the splendour of the Supreme Unity, to which it is most near in proximity. It is exalted above every head and is distinguished by Kabalists as the Second Splendour.

The third path is called the Sanctifying Intelligence and is the foundation of Primordial Wisdom, termed the Creation of Faith. Its roots are אמך. It is the mother of Faith, which indeed emanates therefrom.

The fourth path is called the Arresting or Receiving Intelligence, because it arises like a boundary to receive the emanations of the higher intelligences which are sent down to it. Herefrom all

spiritual virtues emanate by the way of subtlety, which itself emanates from the Supreme Crown.*

The fifth path is called the Radical Intelligence, because it is more akin than any other to the Supreme Unity and emanates from the depths of the Primordial Wisdom.†

The sixth path is called the Intelligence of Mediating Influence, because the flux of the emanations is multiplied therein. It communicates this affluence to those blessed men who are united with it.‡

The seventh path is called the Hidden Intelligence, because it pours out a brilliant splendour on all intellectual virtues which are beheld with the eyes of the spirit and by the ecstasy of faith.

The eighth path is called the Perfect and Absolute Intelligence. The preparation of principles emanates therefrom.§ The roots to which it adheres are in the depths of the Sphere Magnificence, from the very substance of which it emanates.

The ninth path is called the Purified Intelligence. It purifies the numerations, prevents and stays the fracture of their images,‖ for it establishes their unity

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* Dr. Westcott, following the Hebrew text of Rittangelius, makes this rendering: "The fourth path is named Measuring, Cohesive, or Receptacular; and is so-called because it contains all the holy powers, and from it emanate all the spiritual virtues with the most exalted essences; they emanate one from the other by the power of the primordial emanation," *i.e.*, *Kether*.

† Or, "the primordial depths of *Chokmah*."—Westcott, Sepher Yetzirah, p. 28.

‡ "It causes that influence to flow into all the reservoirs of the Blessings with which these themselves are united."—*Ibid.* p. 29.

§ According to Westcott "it is the means of the primordial."—*Ibid.*

‖ Or, "proves and corrects the designing of their representations." —*Ibid.*

to preserve them from destruction and division by their union with itself.*

The tenth path is called the Resplendent Intelligence, because it is exalted above every head and has its seat in *Binah*; it enlightens the fire of all lights and emanates the power of the principle of forms.†

The eleventh path is called the Fiery Intelligence. It is the veil placed before the dispositions and order of the superior and inferior causes. Whosoever possesses this path is in the enjoyment of great dignity; to possess it is to be face to face with the Cause of Causes.‡

The twelfth path is called the Intelligence of the Light,§ because it is the image of magnificence. It is said to be the source of vision in those who behold apparitions.

The thirteenth path is called the Inductive Intelligence of Unity. It is the substance of glory, and it manifests truth to every spirit.||

The fourteenth path is called the Illuminating Intelligence. It is the institutor of arcana, the foundation of holiness.

The fifteenth path is called the Constituting Intelligence, because it constitutes creation in the

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* Or, "disposes their unity with which they are combined without diminution or division."—*Ibid.*

† "Causes a supply of influence to emanate from the Prince of Countenances."—*Ibid.*

‡ Westcott gives an entirely different version: "It is the essence of that curtain which is placed close to the order of the disposition, and this is a special dignity given to it that it may be able to stand before the face of the Cause of Causes."—*Ibid.*

§ Or of Transparency.—*Ibid.*

|| "It is the consummation of the truth of individual spiritual things."—*Ibid.*

darkness of the world.* According to the philosophers, it is itself that darkness mentioned by Scripture (Job xxxviii. 9), cloud and the envelope thereof.

The sixteenth path is called the Triumphant and Eternal Intelligence, the delight of glory, the paradise of pleasure prepared for the just.

The seventeenth path is called the Disposing Intelligence, It disposes the devout to perseverance and thus prepares them to receive the Holy Spirit.†

The eighteenth path is called the Intelligence or House of Influence,‡ and thence are drawn the arcana and the concealed meanings which repose in the shadow thereof.

The nineteenth path is called the Intelligence of the Secret or of all spiritual activities. The fulness which it receives derives from the highest benediction and the supreme glory.

The twentieth path is called the Intelligence of Will. It prepares all created beings, each individually, for the demonstration of the existence of the primordial glory.

The twenty-first path is called the Rewarding Intelligence of those who seek.§ It receives the divine influence, and it influences by its benediction all existing things.

The twenty-second path is called the Faithful

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* "It constitutes the substance of creations in pure darkness."—*Ibid.*, p. 30.

† Westcott adds: "It is called the foundation of excellence in the state of higher things."—*Ibid.*

‡ Westcott adds: "By the greatness of whose abundance the influx of good things upon created beings is increased."—*Ibid.*

§ Westcott gives "the Conciliating Intelligence."—*Ibid.*

Intelligence, because spiritual virtues are deposited and augment therein, until they pass to those who dwell under the shadow thereof.*

The twenty-third path is called the Stable Intelligence. It is the source of consistency in all the numerations.

The twenty-fourth path is called the Imaginative Intelligence. It is the ground of similarity in the likeness of beings who are created to its agreement after its aspects.

The twenty-fifth path is called the Intelligence of Temptation or Trial, because it is the first temptation by which God tests the devout.

The twenty-sixth path is called the Renewing Intelligence, for thereby God—blessed be He!—reneweth all which is capable of renovation in the creation of the world.†

The twenty-seventh path is called the Active Intelligence, for thence is created the spirit of every creature of the supreme orb, and the activity, that is to say, the motion, to which they are subject.‡

The twenty-eighth path is called the Natural Intelligence, whereby the nature of everything found in the orb of the sun is completed and perfected.§

The twenty-ninth path is called the Corporeal

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* Westcott's literal rendering reads, "by it spiritual virtues are increased, and all dwellers on earth are merely under its shadow."—*Ibid.*

† "All the changing things which are renewed by the creation of the world."—*Ibid.*, p. 31.

‡ "The twenty-seventh path is the Exciting Intelligence, and it is so called because through it is consummated and perfected the nature of every existent being under the orb of the sun, in perfection."—*Ibid.*

§ This path is omitted both in the text of Rittangelius and in Westcott's version.

Intelligence; it informs every body which is incorporated under all orbs, and it is the growth thereof.

The thirtieth path is called the Collective Intelligence, for thence astrologers, by the judgment of the stars and the heavenly signs, derive their speculations and the perfection of their science according to the motions of the stars.

The thirty-first path is called the Perpetual Intelligence. Why is it so called ? Because it rules the movement of the sun and the moon according to their constitution and causes each to gravitate in its respective orb.*

The thirty-second path is called the Assisting Intelligence, because it directs all the operations of the seven planets, with their divisions, and concurs therein.

The modern accent of this tabulation will occur at once to the reader, but its quotation was necessary to exhibit the intellectual profit believed to follow from the study of Kabalism, and still more that it was in the last resource the understanding of man methodised,† and embracing, as such, the entire circle attributed to human knowledge.‡

* According to Eliphas Lévi, this verse contains the secret of the great work of alchemy. The reason assigned is that path thirty-one corresponds to the Hebrew letter *Shin* (Sh), which represents the magic lamp, or the light between the horns of Baphomet. "It is the Kabalistic sign of God or the Astral Light, with its two poles and equilibrated centre." The sun mentioned in the paragraph represents gold, the moon silver, and the planets correspond to the other metals.—*La Clef des Grand Mystères*, p. 234. It is needless to say that the Sepher Yetzirah and its developments have nothing to do with alchemy.

† "Man is the Kabalistic balance," according to Mr. W. B. Greene.—"The Blazing Star," p. 51.

‡ However, it fell, as may be expected, into superstitious uses and became a kind of theosophic divination, based on the first chapter of Genesis, wherein the name Elohim is mentioned thirty-two times.

For the sake of completeness, and because an occult importance has been attributed to it, though in the absence of any real warrant, a word may be added concerning a somewhat conventional piece of Kabalistic classification, entitled the Fifty Gates of Understanding. It is referable to *Binah*, the third Sephira, and is an attempt to sketch the outlines of universal science, to embrace, as Éliphas Lévi observes, all possible departments of knowledge and to represent the whole encyclopædia. At the present day such classifications have something of a ghostly aspect. There is, however, no intention to methodise human science after the impossible manner of Raymond Lully and his *Ars Magna Sciendi.* I infer also that, in spite of the exalted themes which are included in the scheme, it concerns only intellectual knowledge, acquired by the external way, and thus constitutes a kind of scholastic introduction to the paths of *Chokmah* or of Wisdom,* by which the holy men of God may, as Kircher observes, after long toil, long experience of divine things and long meditation thereon, penetrate to the concealed centres.† The principle of the enumeration must perhaps be sought in the symbolism of the Hebrew word *Koll*, which signifies All, and the consonants of which are equivalent to the number fifty.

The consultation of this chapter was accompanied by prayers extracted from the divine name in question, and, according to Kircher, by suitable ceremonies.

* According to Papus, the thirty-two paths are deductive like the Sepher Yetzirah itself, which starts from the notion of God and proceeds thence to natural phenomena, while the fifty gates are established on the inductive principle, ascending from Nature to Deity. —*La Kabbale*, p. 132.

† Kircher, *Œdipus Ægyptiacus*, Rome, 1623, fol.

The Gates of Understanding, considered as an introduction to the Paths of Wisdom, which diverge, as we have seen, from Chokmah, are essential to the higher knowledge approached by these.* It would serve no purpose to enumerate them all categorically; they begin with the first matter, the Hyle or Chaos, proceed through the various elements of ancient science to the theory of composite substances, thence to organic life and the physical, intellectual and psychic nature of man, afterwards to the heaven of the planets, that of the fixed stars and the *primum mobile*, then to the nine orders of the angelical world, and, finally, to the supermundane and archetypal world, that of *Ain Soph*, unseen by motal eye, transcending human intelligence. It is said that Moses did not attain to this, the fiftieth, gate, and some stress seems to be laid on this point, one would think a little superfluously, as it is obvious that what is beyond all finite capacity must have been beyond the law-giver of Israel.

The scheme of the Gates of Understanding is late in Kabalism; it is found in the treatise entitled "The Gates of Light,"† which is full of references to the mystery of the word *Koll* (KL). All created things, it explains, have come out of these gates, so that in a sense their knowledge connects with the mystery of universal generation, in reference to which it may be observed that the addition of the feminine letter H = 5 to the word KL = 50 gives KLH = the Bride of *Microprosopus*, the Lesser Countenance,

* They are called gates, because no one can attain to the paths unless he enters by these.—*Ibid.*

† By R. Joseph Gikatilla ben Abraham.

whence follows the whole mystery of spiritual generation in man, for KLH connects with KNSTL, *i.e.*, the Church, *Ecclesia Israel*, and brings us back to that place called mystically Zion and Jerusalem, in which the divine is communicated to man, as stated in the fourth section of this book. It is by little gleams of suggestion of this kind that the barren science of *Gematria* is illuminated occasionally.

VII. THE DOCTRINE OF PNEUMATOLOGY

We have now ascertained the heads of Kabalistic instruction as to the essential nature of God, the transition from the divine unmanifest into the manifestation of divinity, the extension of the powers and attributes thus developed through the archetypal, creative, formative and material worlds, the Kabalistic hypothesis of creation and the doctrine of transcendental and natural science. It remains for us to present in brief outline the doctrine of spiritual essences according to Jewish theosophy. This is, perhaps, the favourite and certainly the most recurring subject of the Zohar, and it is this also which was destined to receive fuller development than any other in the later literature of Kabalism. The history of its growth is also worth noting. Pre-existence and the subdivision of the spiritual nature are found in the Talmud, but the Sepher Yetzirah has nothing to tell us on the subject, and there is very little in the first commentators on that treatise. It may be said, with considerable truth, that the book and its connections

were concerned rather with the physical forces which produced the universe, but the commentaries at least are sufficiently discursive to have included it in their scheme if they had anything to say upon the subject. It remains, therefore, that the fascinating hypothesis with which we are here dealing is in the main a late growth. The distinction between a holy intelligence and an animal soul in man is found, however, in the "Book of Concealment," * which, so far as can be judged from its form, is the most ancient portion of the Zohar. The latter cycle may be regarded, broadly speaking, as the chief source of pneumatology in Kabalism proper. The indications contained therein became a vast and ponderous system in the schools of Isaac de Loria and Moses of Cordova. This system has at all times exercised the greatest influence on occultists, and, chiefly, perhaps, because it has been made available in Latin by Rosenroth, has superseded that of the Zohar itself. Franck states that it is not true Kabalism and hints that it is full of distorted rabbinical reveries, but it may be doubted whether there is any real canon of criticism. The later speculations are in any case founded on the Zohar, and the following slight sketch contains the general elements of the subject.

We have seen that the world of *Briah* is that of Creation so-called, that is, of the emanation of creative forces. These forces are the *Elohim*, and *Briah* is

* "When the inferior man descends (namely, into this world) there are found (in him) two spirits, according to the supernal form. Man (therefore) is constituted from the two sides, the right and the left. As from the right side he has a holy mind, as from the left an animal soul." The extension of the left side was the consequence of the Fall. —"Book of Concealment," c. iv. par. 7-9.

therefore the Elohistic world; in other words, it is that of the lesser or secondary gods. It is also called the world of archangels. It would not be exact to say that the archangels are *Elohim*, much less that Michael, Raphael, Gabriel, Metatron and so forth, are deities according to the Kabalah.* The system is much too involved to admit of such clear identifications. In a general way it may perhaps be affirmed that the intelligent forces of the Briatic world, when assumed, so to speak, by the divine world, may be regarded as the *Elohim*. Thus, according to Kabalism, the three men who appeared to Abraham in the vale of Mamre to announce the destruction impending over the cities of the plain were three archangels, but they were also *Adni*, the Lord, for they were the forms assumed by the Divinity.

Of the hierarchy of spiritual beings outside humanity we meet with various classifications by different Kabalistic writers, the sources of which must be referred to Talmudic times; but, as regards the descending scale more especially, later authorities do not even hesitate to contradict Zoharic statements. The archangels of *Briah*, corresponding to the extension of the *Sephiroth* in that world, are usually enumerated as follows:

I. METATRON, Angel of the Presence, World-Prince, corresponding to *Kether*.†

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* Isidore Loëb, however, describes *Metatron* as a species of *Demiourgos*, following presumably the heterodox opinions of the Talmudic R. Acher. Franck also regards him as a divine hypostasis.

† When written with a *Jod* (MITTRVN), the name *Metatron* signifies the *Shekinah*; without that letter it signifies the angel who is the "legate of *Shekinah*," also called NGHR = Boy, and hence *Metatron* is said to be a boy-angel.—*Kabbala Denudata, Apparatus*, i. 528.

II. RATZIEL, the Herald of Deity, corresponding to *Chokmah.*

III. TSAPHKIEL, Contemplation of God, corresponding to *Briah.*

IV. TSADKIEL, Justice of God, corresponding to *Chesed.*

V. SAMAEL, Severity of God, corresponding to *Geburah.*

VI. MICHAEL, Like unto God, corresponding to *Tiphereth.*

VII. HANIEL, Grace of God, corresponding to *Netzach.*

VIII. RAPHAEL, Divine Physician, corresponding to *Hod.*

IX. GABRIEL, Man-God, corresponding to *Jesod.*

X. SANDALPHON, Messias, the second phase of Metatron, corresponding to *Malkuth.*

As the Sephirotic forces of the Atziluthic world are represented as resumed under the likeness of a man, Adam Kadmon, so those of *Briah* are resumed under the form of a second Adam, who is regarded as the sole inhabitant of that world, as Adam Kadmon is of *Atziluth.*

The world of *Yetzirah* or Formation is said to be that of the angels, who are divided into nine choirs, which are very nearly identical with the hierarchy of pseudo-Dionysius, whose scheme has become part of Christianity.* Those who attribute a high antiquity to the Kabalistic tradition say that Dionysius drew

* It should be noted, however, that unlike Christian angelology, that of the Zohar represents the divine messengers as altogether inferior to man and most certainly to the souls of the just, which ascend higher and attain a superior rank. See the Mantua edition, iii. 68 *b*.

from the oral doctrine of Israel; others pretend that Dionysius and the Kabalah both derive from Neoplatonism, but Greek and Hebrew thought had joined hands before the date of the Areopagite. Dionysius, perhaps, may be taken to represent the point of contact between Hellenism and Jewry after modification by Christianity. The Kabalah may represent, but at a much longer distance, in the form of its extant literature, the point of contact between Hellenism and Israel unmodified by Christianity.

According to the most usual attribution the choirs of *Yetzirah* are as follows :—

I. CHAIOTH HA KADOSH, the holy living creatures, or animals of Ezekiel and the Apocalypse, corresponding to *Kether* and to the Christian Seraphim.

II. OPHANIM, or Wheels, also mentioned in Ezekiel, corresponding to *Chokmah* and the Cherubim.

III. ARALIM, or Mighty Ones, corresponding to *Briah* and the Thrones.

IV. HASHMALIM, or Brilliant Ones, corresponding to *Chesed* and the Dominations.

V. SERAPHIM, or Flaming Serpents, corresponding to *Geburah* and the Powers.

VI. MELACHIM, or Kings, corresponding to *Tiphereth* and the Virtues.

VII. ELOHIM, or Gods, corresponding to *Netzach* and the Principalities.

VIII. BENI-ELOHIM, or Sons of God, corresponding to *Hod* and the Archangels.

IX. CHERUBIM, the Seat of the Sons, corresponding to *Jesod*, the Foundation, and the Angels.

The tenth order required to complete the Sephirotic attribution is found in the ISHIM, or beatified souls of just men, corresponding to *Malkuth* and the great multitude of the redeemed seen by St. John in the Apocalypse.

These orders are also summarised in the notion of a third Adam, *Yetzirah* represented by the Malkuth of the Yetziratic world, man in the likeness of the angels—in a word, the unfallen Adam of Genesis.

The world of *Assiah*, or of matter, is that into which Adam descended at the Fall, the abode of the evil spirits, the Shells, Envelopes and *Cortices* of the Kabalah.* It contains the orders of retrograde spirits corresponding by inversion to the angels of *Yetzirah* and the arch-fiends corresponding after the same manner to the archangels of the Briatic world.† They are usually enumerated as follows:

I. THAUMIEL, the doubles of God, said to be two-headed and so named, because they pretend to be equal to the Supreme Crown. This is properly the title of the averse *Sephira* corresponding to *Kether*. The cortex is CATHARIEL, according to the supplements of the Zohar. Satan and Moloch are said to be the arch-demons, but the attributions are hopelessly confused throughout, partly owing to the obscure classifications of the Zohar and the contradictions of later Kabalists.

II. CHAIGIDIEL, a term connecting with the significance of *placenta*, or, according to other authori-

* For some information on Kabalistic demonology, see *Die Kabbala. Ihre Hauptlehren und ihr verhältniss zu Christenthum.* Innsbruch, 1885.

† But there are also many material correspondences which are not of shells and demons.

ties, with that of obstruction, in the sense of an impediment to the heavenly influx. This averse *Sephira* corresponds to *Chokmah*. Its cortices are the OGHIEL or GHOGIEL, which cleave to illusory or material appearances in opposition to those of reality and wisdom. This explanation is, of course, very late. The arch-demon is said to be ADAM BELIAL, and so again is Beelzebuth. The Dukes of Esau are also connected with this number.

III. SATHARIEL, the concealment of God, meaning that this averse *Sephirah*, unlike *Binah*, or Intelligence, hides the face of mercy. In the Supplements of the Zohar it is termed SHEIRIEL, from the hirsute body of Esau. The Dukes of Esau are referred to this number, instead of to the averse correspondence of *Chokmah*, by the same work. LUCIFUGE is said to be the arch-demon, but this is obviously not a Kabalistic term; it is known, however, to the grimoires and to some late demonologists of the Latin church.

IV. GAMCHICOTH, or GOG SHEḲLAH, disturber of all things, the averse correspondence of *Chesed*. According to the Zoharic Supplements the cortex seems to be AZARIEL. The arch-demon is ASTAROTH in late Kabalism.

V. GOLAB, or burning, in the sense of incendiarism. This is the averse correspondence of *Geburah* and the antithesis of the Seraphim or Fiery Serpents. The cortex is USIEL. The arch-demon of late Kabalism is ASMODEUS.

VI. TOGARINI, wranglers, because, according to Isaac de Loria, this averse correspondence of *Tiphereth* strives with the supernal *Geburah*. The

cortices are called ZOMIEL and the arch-demon is BELPHEGOR.

VII. HARAB SERAP, dispersing raven, referring to the idea that this bird drives out its young, the averse correspondence of *Netzach*. The cortices are the THEUMIEL and the arch-demon is BAAL CHANAN.

VIII. SAMAEL, or embroilment, corresponding to *Hod*, the supernal Victory. The cortices are THEUNIEL according to the Supplements of the ZOHAR, and ADRAMELEK is the name assigned to the arch-demon by late writers.

IX. GAMALIEL, the obscene, in averse correspondence with *Jesod*, which signifies the generation of the higher order. OGIEL, which other classifications attribute to the averse correspondence of *Chesed*, seems to be the cortex mentioned in the Zoharic Supplements, and the arch-fiend is LILITH, according to late Kabalism.

X. LILITH * is, however, according to another tabulation, the averse correspondence of MALKUTH, with whom later Kabalism connects NAHEMA,† the demon of impurity.

In Zoharistic doctrine, however, the chief personalities of *Assiah* are SAMAEL, who is to some extent the averse Adam Kadmon, though in a better sense we may presume that this title is applicable to natural humanity as a whole, and his bride LILITH. The Sephirotic attributions are obscure and incomplete,

* According to the Zohar she is a stryge who slays infants.

† A succubus who brings forth spirits and demons after connection with men, says the Zohar, which in various places further develops this idea.

but in a general way it is said that as in the Holy Kingdom so is it in that of iniquity,* as in the circumcision so also in the uncircumcision. SAMAEL is said to be the uncircumcised and his bride is the prepuce, which, it adds significantly, is the serpent.†

I have given space to this portion of the pneumatic hypothesis of Kabalism, part of which is post-Zoharic, not because it is of any inherent importance, or can be regarded otherwise than as a disfigurement of the philosophical doctrine, but because we shall have later on to give account of the connection between the Kabalah and ceremonial magic, and the doctrine of angels and demons is necessary to the understanding of this connection.‡ It should be added that the doctrine of the celestial and infernal hierarchy is not found in the most ancient portions of the Zohar.

The psychological doctrine concerning the nature of man is of greater interest. It is now a matter of general knowledge that the belief in the soul's immortality, which is not found in the Pentateuch or the prophets, was held by the Jews in later times in connection with that of the resurrection of the body

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* Hence the true name of Satan is said to be that of YHVH reversed.—Pike, "Morals and Dogma," p. 102.

† R. Simeon ben Jochai in *Tikkunim*, or "Supplements," No. 18. See *Beth Elohim*, by R. Abraham Cohen Irira, c. ii., *Kabbala Denudata*, ii., Part 3, Tract 1, *i.e.*, *Pneumatica Kabbalistica*, p. 188 *et seq.*

‡ The Talmuds abound with legendary history and teaching on this subject, for they are as much a storehouse of folk-lore as of jurisprudence. It has been even proposed that the mediæval notion of vampirism is to be traced to Talmudic fables concerning stryges. See A. Brierre de Boismont, "Des Hallucinations," &c. Second ed. p. 395. Paris. 1852.

and appears freely in the Talmuds.* Occultists, who remember that Moses was learned in all the wisdom of the Egyptians, conceive it to be impossible that he should have known nothing of doctrines which were known to all Egypt, and they hold accordingly that he communicated them secretly to a circle of initiation, by which they were perpetuated in the oral way. Others incline to the notion that they were acquired by the Jews in Babylon. In the Græco-Egyptian period it was, of course, impossible that the learned rabbins of Alexandria should not have been acquainted with the great speculation of a future life. In one way or another it was inevitable that the Jews should have acquired it, which they did accordingly, and the particular date or circumstances are a minor question, about which there can be no certainty. The doctrine, as taught by the Talmud, though recognising five divisions of the soul having names familiar to Kabalism, is comparatively of a simple kind; it does not possess, for example, that philosophical aspect which we find in Philo, and even those who discern Greek influence in early Kabalism must admit that its pneumatology, after allowing for pre-existence, shows very little trace of Platonism.†

Broadly speaking, the Kabalistic hypothesis

* "The immortality of the soul and the resurrection of the body figure in the Talmud as tenets of the Synagogue. They form the thirteenth and last article in the profession of faith of Maimonides."—Leroy-Beaulieu, "Israel among the nations," p. 17. This is not quite accurate, as that article concerns the resurrection only. "I firmly believe that there will be a resurrection of the dead, at the time when it shall please the Creator, blessed be His name!"—M. Freidländer, "Text Book of the Jewish Religion." 4th ed. London. 1896.

† For a good summary of Kabalistic pneumatology the German student may consult, *inter alia*, Leiningen's *Seelenlehre der Qabalah*. Leipsic. 1887.

divides man into body, soul and spirit,* and thus the triad reigns in things below as in those which are above. These divisions are the animal nature, *Nephesh*;† the rational nature, *Ruach*; and the seat of individuality, *Neshamah*. The system is, however, in reality far more complicated. In the first place, *Nephesh* is the animal soul rather than the physical body, or, more exactly, it contains also the triad. There is thus a *Neshamah* of *Nephesh*, which is the principle of the whole, there is a *Ruach* of *Nephesh*, and a *Nephesh* of *Nephesh*, which is the physical part.‡ The whole together is, according to the Zohar, the living man in this world.§ It may be gathered also from the same work that the natural man is complete in this one division, and that it depends upon himself to attain or receive the others.‖ The true

* The most universal and natural of all extant classifications. The Kabalah also holds that the higher rules the lower. Compare Mrs. Crowe's translation of Kerner's "Seeress of Prevost," pp. 125, 126, where the "revelation" given in the magnetic condition reads like a simplified Kabalism.

† Papus states that *Nephesh*, "the inferior principle," is not the material body, because matter has no existance essentially. I find this doctrine nowhere in Kabalism, for which matter was a vile reality. The text will explain further in what sense *Nephesh* is and is not the physical body. But Papus also admits that *Nephesh*, *Ruach* and *Neshamah* are practically identical with the body, life, and will of "modern science."—*La Kabbale*, pp. 91, 92.

‡ The German Kabalist, Carl de Leiningen, in a communication addressed to the Munich Psychological Society, includes the material body under the *Nephesh* division. There can be no question that this view has the countenance of the Sepher Yetzirah by which the term is applied to the human body as long as it is alive.

§ Rosenroth, however, identifies *Nephesh* with *Psyche*, the vegetative soul and the plastic part of the soul. He regards it also as the *Anima vivens* of the Zoharic Supplements.—*Apparatus*, *Kabbala Denudata*, i. 589.

‖ R. Isachar ben Napthali; *Synopsis Libri Sohar*, *Titulus* xiii. *è dictis in Geneseos*, No. 22. *Cum homo nascitur, non nisi Psychem*

Ruach, or rational principle, and the true *Neshamah*, or spiritual individuality, are for those "who deserve to do the work of the Master." *Neshamah* correponds to *Briah*, *Ruach* to *Yetzirah* and *Nephesh* to *Assiah*. The junction of *Ruach* with the natural man constitutes a state to which the term *Chiah* is given by the Kabalists. The junction of *Neshamah* with both adds another principle termed *Jechidah*. *Jechidah*, *Chiah* and *Neshamah* are also said to be the highest triad. The doctrine of the four worlds suggests, however, that there is a still more exalted part of man, coresponding to *Atziluth*, and of which the *Neshamah* is only a shadow reflected. This is called *Tsure*, which signifies Prototype, and it never quits its exalted abode in the archetypal world. It is connected with the *Neshamah* by an invisible thread, and the aspiration of the lower to the higher opens the path of ecstasy.* The doctrine of the Mystic Marriage in Christian transcendentalism has analogies with some developments of this speculation. But its immediate connections in Israel are with the Ten Degrees of contemplation described in the Babylonian Talmud, and with the later ritual of the *Pardes*.

In the hands of the later Kabalists Zoharic pneumatology became still more involved. The Sephirotic attribution of the triple triad and the supernal part is,

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solam accipit, et præterea nec spiritum nec mentem: cum autem deinde incedit in via virtutum, eidem super additur Spiritus et Mens.

* Compare Tauler's "divine knot which binds happily the soul with the Saviour in the eternity of His kingdom."—*Institutiones Divinæ*, c. xxxix. in the collection of Surius, Cologne, 1548. It is a part of Kabalistic teaching that the path of ecstasy is not entirely closed to man even in this life, which may to some extent be held to follow from another doctrine, namely, that life draws at once from above and from below.—*Zohar* I, 60 *et seq.*, Mantua.

of course, obvious, though it is not methodised in the Zohar. It was, however, taken up by the school of Isaac de Loria, and the operation of the ten *Sephiroth* is elaborated in each of the ten divisions. It is not necessary to enter into these refinements.

It should be added that the Zohar teaches the pre-existence and foreknowledge of the soul.* but the revolutions of Kabalism are not precisely what modern occultism understands by reincarnation.† The works of Isaac de Loria treat very largely of this subject, but have been regarded as full of innovations.‡

It will be seen that the doctrines of the Kabalah, taken *per se*, are nearly all of consequence to occultists, but it is necessary to add that the aspects under which they are presented do not increase that consequence, while the presumption that they are part on their surface. There is nothing in the doctrine of of a tradition delivered from generation to generation, deriving from a remote past, by no means appears *Ain Soph* which will warrant us in placing it on a higher level than any other theory of the Absolute;

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* All souls, moreover, were created together. Later writers introduced the idea of transmigration. Thus the treatise entitled "The Royal Valley," says that the soul of a slanderer is transmigrated into a silent stone, and that of the murderer into water.

† They are still less what Christian mysticism understands by regeneration, a misapprehension peculiar, I believe, to the late Lady Caithness.—See "Old Truths in a New Light," p. 370. "We now know that the doctrine of regeneration was secretly taught among the Jews in the 'Mysteries,' or Sacred Kabalah," the regeneration in question being the transformations and mysterious trials, the goings and returnings of souls and spirits, described in the Zoharic "Discourse of the Ancient Man."

‡ In a general sense Mr. W. T. Flagg is correct when he states that "the Gnostics and Kabalists held that perfection was arrived at by means of successive reincarnations."—See "Yoga or Transformation." New York and London. 1898.

there is much in its modern presentation by some occultists, who most strenuously defend its antiquity, and even its divine derivation, which helps to place it outside philosophical consideration; in its fundamental nature it is the common inheritance of all human speculation; it needs neither revelation nor oral tradition to perpetuate it. The doctrine of the *Sephiroth*, on the other hand, is at most a degree better than any other system of emanation, and no such theory can be accepted as a satisfactory attempt to explain the universe. At the epochs when these theories were possible they were serious and excellent in their intention, and up to that point their interest is permanent for the history of human thought. To revive them at the present day is beside all reason. Just as the necessity of final causation, with all the difficulties which it involves, is not dispensed with by recourse to evolution, so the transition from infinite to finite, from eternal to temporal, from absolute perfection to the imperfect order of the physical and moral world, from God, in a word, to the material, is not assisted by supposing stages between them. This kind of compromise belongs to a period of human thought which has utterly passed away. It is the same with the doctrine of the two Countenances; it was admirable for its time as an *eirenicon* between the God of the philosophers and the God of old Israel, but at the present day there is not much need to bridge that gulf, and occultists in particular who have abandoned the orthodox in faith, who are also very proud of this fact, and very resolute as to its importance, are less in need than others of such an accommodation. Speaking generally, the Kabalah is

an attempt to give depth and significance to a form of religious faith which occultism has, at least in its literal aspects, agreed to set aside. Its pneumatology is important to those who take ceremonial magic seriously, and the doctrine of the virtue in words, contained by implication in that of the Instruments of Creation, is much in favour with a certain school of occultism; but, taken altogether, the content of the Kabalah does not possess the momentous character which has been ascribed to it by those whose beliefs have invested it with something of living interest. The next stage of our inquiry is to determine as far as possible its claims to antiquity.*

* It may be mentioned in conclusion that the reader who has a little knowledge of Hebrew will do well to consult the curious diagrams as well as the Latin text of the rare fourth part of Rosenroth's *Apparatus in Librum Sohar.*

BOOK III

SOURCE AND AUTHORITY OF THE KABALAH

ARGUMENT

The two chief cycles of Kabalistic literature, in spite of destructive criticism, are referable, by their materials, to Talmudic times. There is no reason why the "Book of Formation" should not be the work of R. Akiba, as tradition affirms. There is no solid evidence to support the theory that R. Moses de Leon wrote the Zohar at the end of the thirteenth century. At the same time, the belief of occult students that these works represent a tradition dating from an early period of history has also little to support it. The attempts to refer the Kabalah in a direct manner to some prior philosophical system must be largely set aside; it has its antecedents everywhere, but its analogies with other systems are referable to a natural similarity between independent conclusions on fundamental problems of being. Antecedent Jewish influence through the school of Aristobulus and Philo must not be overlooked, but also it must not be exaggerated. The Kabalah is *sui generis*. It has its scholastic connections, and it has its Mohammedan correspondences. If there be any preponderance in a given direction, its sphere of influence has been Christian rather than Jewish.

I. DATE AND DOCTRINE OF THE "BOOK OF FORMATION"

WE are now in possession of the most important elements of Kabalistic doctrine and the chief heads of its philosophical instruction. There is much, very much, more in its literature, some of which must be set

aside altogether from consideration in a work which would exceed its purpose if it entered into abstruse and technical matters, while some has been postponed till a later stage of our study, because, although it is highly important to the right understanding of the subject, it does not involve the points with which we are concerned at the inception. First among these points is whether and how far we are warranted, by evidence that can be produced in the open day, in regarding the literature which contains the doctrines summarised by the preceding sections as possessing an authentic character, or the doctrines themselves as part of a tradition perpetuated in Israel from very early times.

For this purpose it will be convenient to accept the literature as divisible into four classes—(1) The "Book of Formation"; (2) The commentaries on that work which preceded the public appearance of the Zohar; (3) The Zohar itself; (4) The writings subsequent thereto.*

The report of an esoteric tradition in Israel did not begin to circulate through Christendom till the fourteenth century, and this, as we shall see later on, is explained by the fact that the chief collection of its archives was unknown, at least generally, in Jewry itself till about 1290, A.D. This collection is that

* Solomon Munk, one of the highest French authorities on Kabalism, tabulates the following classification in the *Dictionnaire de la Conversation, s.v. Kabbale.* (1) A symbolical portion, namely, mystical calculations, *i.e.*, *Themurah*, *Gematria*, *Notaricon*, on which refer to Book I. § 4; (2) A dogmatic or positive part, which is, in fact, concerned with the hypothesis of spiritual essences, *i.e.*, angels, demons, human souls and their transmigration; (3) A speculative and metaphysical part, namely, Sephirotic doctrine and so forth. It is not a satisfactory classification, but there is no need to criticise it here.

which is termed by Kabalists the work of the Chariot, in other words, the Zohar. The work of Creation—that is, the Sepher Yetzirah—was known, as we have ground for believing, to at least one Christian student so far back as the middle of the ninth century, but there was no consequence attached to it for Christendom. The Sepher Yetzirah is supposed to embody a tradition handed down from the time of Abraham, and there is no doubt that the uncritical spirit of several centuries represented the patriarch as its author. This does not seem, however, as some modern criticism has loosely supposed,* to have been the view universally adopted by the Jewish learning which accepted the document. That he received and he transmitted it was undoubtedly held, but the work itself does not pretend to have been reduced to writing till after the destruction of Jerusalem, and tradition has ascribed its formal authorship to Rabbi Akiba ben Joseph, the pupil of R. Joshua ben Chananja, who was himself the successor, as he was also once the opponent, of Rabban Gamaliel. There is nothing flagrantly improbable in this attribution, though it reaches us late in history. Akiba was a mystic with whose notions the scheme of the Sepher Yetzirah was in complete accordance, and he is the reputed author of another work dealing with the mysteries of the Hebrew alpha-

* Dr. Edersheim, "History of the Jewish Nation," observes that it is properly "a monologue on the part of Abraham, in which, by the contemplation of all that is around him, he ultimately arrives at the conviction of the unity of God." 3rd. ed. p. 407. So also Ginsburg says that it professes to be a monologue of the patriarch. It does nothing of the sort; but the fifth chapter mentions "Abraham our father." Of course, the legend of patriarchal derivation became stereotyped quickly. In the twelfth century, R. Judah Ha Levi speaks of "the Book of the Creation which belongs to our father Abraham."

bet.* In his interpretation of Scripture he followed and exaggerated the principles of Hillel the Great and Nahum of Giso. He promulgated, or, at least, gave the weight of his authority to, the doctrine that "every sentence, word and particle in the Bible had its use and meaning."† His literary labours were also very great, for to him is attributed the arrangement and redaction of the Halakha. Subsequent generations were so impressed by his marvellous knowledge of divine things that he was asserted to have discovered much of which even Moses was ignorant, which, in the sense not intended, is indubitably true. If we admit the existence of a secret tradition in Israel, we shall not need to question that Akiba was initiated therein; if we admit the existence of the Sepher Yetzirah in the second century, we can imagine no more probable author for that work.‡ Nor is the date essentially disagreeable to a moderate criticism; § it is merely unestablished for want of exact evidence, ||

* It is called the alphabet of R. Akiba, being the letters allegorically explained. Buxtorf says that it was printed at Cracovia in 1597, with a *Commentarius Prolixus*. See *Bibliotheca Hebræa Rabbinica*. Basilia, 1618-19, 4 vols. fol. An earlier edition of the Alphabet appeared at Venice in 1546. See Bartolocci, iv. 274.

† Edersheim, "History of the Jewish Nation."

‡ Curiously enough, M. Nicolas admits the date necessary but not the authorship it suggests, on the ground that Akiba was a rigid and head-strong doctor of the Law and not likely to indulge in speculative lucubrations. This estimate, with which it is difficult to agree, has also the authority of Franck, on the ground that the Talmud reproaches Akiba for his incommensurate notions of God, but Franck is possibly more influenced by his belief in the earlier origin of the work.—*La Kabbale*, p. 87 *et seq.*

§ Quite independently of occult prepossessions it has been argued that the language of the Sepher Yetzirah is a Hebrew wholly analogous to that of the Mishnah.

|| Dr. Schiller-Szinessy expressly says that the book no doubt belongs to Akiba, "both in substance and form."—*Encyclopædia Bri-*

which begins only with the ninth century, when there is tolerable reason to infer that it was known by St. Agobard.* It is not possible from any internal testimony to fix the work as belonging to the later period, for obviously any book may be far older than the date of its first quotation, while the fact, if established, that it was known in France in or about the year 850† would create a presumption that it was in existence much earlier, for literature travelled slowly in those days. We must remember also that a Sepher Yetzirah is mentioned in both Talmuds in connection with the doctrine that heaven and earth were created by a mysterious combination of letters, and that Franck characterises the attempt of modern scholarship to

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tannica, 9th ed., *s.v. Midrashim*, a term derived from a root signifying to seek out or to question. Munk also takes this view in the article *s.v. Kabbale*, contributed to the ninth volume of the *Dictionnaire de la Conversation et de la Lecture*, Paris, 1833.

* The English reader may consult Taylor's translation of Basnage's "History of the Jews," p. 590 *et seq.* London. 1708. Agobard was Archbishop of Lyons, and wrote against trials by ordeal and other superstitions of his period. See the Abbé Migne's *Dictionnaire des Sciences Occultes*, vol. i. col. 32. Despite this apparent enlightenment he figures among the persecutors of Jewry. See Basnage, *Histoire des Juifs*, t. v. pp. 1493, 1494.

† The evidence falls short of demonstration, and is confined to two short passages in the *Epistola S. Agobardi . . . de Judaicis Superstitionibus*. In the first, the Jews are branded for their gross notions of the Deity, on the ground that they believe Him to be possessed of a bodily form, having distinct members and lineaments, including organs of seeing, hearing, speaking and so forth; also that they note only one difference between the body of God and that of man who is in His image, namely, that the fingers are inflexible, because God effects nothing with his hands. It seems certain that St. Agobard draws here from the "Description of the Body of God." In the second passage it is said: "Further, they believe the letters of their alphabet to have existed from everlasting, and before the beginning of the world to have received diverse offices, in virtue of which they should preside over created things."—*S. Agobardi, Lugdunensis Episcopi, Opera Omnia. Patrologiæ Cursus Completus . . . accurante* J. P. Migne. Paris, 1851, p. 78 *et seq.*

distinguish two works under an identical title as founded in gross ignorance.* If, however, we do not place the work in Talmudic times, we may concede that it came into existence within a measurable distance of the stormy period in which the great Talmudic canons were forcibly closed.

We have next to distinguish between the date which may be surmised for the treatise and that which must perhaps be attributed to the teaching embodied therein. Have we any ground for believing that the doctrine of the Sepher Yetzirah is older than the Egyptian captivity, as its legend affirms? This question must be answered by an emphatic negative. The doctrine under notice gives prominence to the sacred and divine character of the Hebrew alphabet, and we have no warrant for supposing that the art of writing was possessed by Abraham; every probability is against it and every authority is agreed on this point. But the Sepher Yetzirah contains, by implication at least, the doctrine of an occult power and sanctity inherent in certain divine names, and we know that this belief is very old in humanity, that it is found at an early period in Chaldea, Akkadia and so forth. It is afflicting to modern intelligence, but it is of great antiquity, and as it belongs to those countries with which Israel was in contact, we have reason to think that it became part of the religious baggage of the Hebrew people long before the Sepher Yetzirah, the Alphabet of Akiba, or the Mishna itself were dreamed of. Occultism has

* On this fact Franck insists very strongly, maintaining that these references demonstrate the existence of a work reserved to a few and that this work is identical with the Sepher Yetzirah as we now have it.—*La Kabbale*, Paris, 1843, p. 75 *et seq.*

attached itself to this doctrine,* and we must allow, therefore, to occultists that the most ancient document of Kabalism† does embody something of tradition from the past, perhaps even from the period of the Babylonian captivity, as the Talmud itself indicates. On the other hand, we have no evidence to show that the doctrine of the Instruments of Creation is much prior to the date of the treatise which develops it; it has no history previously, and can therefore be placed only in Talmudic—*i.e.*, in post-Christian—times. It should be added that the Sepher Yetzirah is part of a considerable literature of an occult or mystical complexion covering the period between the closing of the Talmudic Canon and the first report of the Zohar.

II. MODERN CRITICISM OF THE BOOK OF SPLENDOUR

The commentaries on the Sepher Yetzirah which preceded the publication of the Zohar make no claim

* And so also, it would seem, has the less pronounced form of modern Christian mysticism. See, for example, the interesting collection entitled "Letters from a Mystic of the Present Day," by an anonymous writer. Second edition, London, 1889, pp. 205-207. "We seem to have to learn the *various* names of God before we can grasp *the* Name. *The* Name grasps us, while the others are various outer courts through which we come into the Sanctuary or Name of God; in that name we find pasture wherever our outer life may take us." Compare Saint-Martin, *L'Esprit des choses*, tom. ii. 65 *et seq.*

† I ought not, perhaps, to omit that Mayer Lambert, one of the latest editors of the Sepher Yetzirah, affirms that it has nothing in common with the Kabalah, by which he understands a mysterious explanation of the Bible drawn from the letters of the text and a metaphysical theory which connects God with the world through a series of emanations of divinity. As regards its date, he agrees that it is one of the numerous *Midrashim* produced by the Talmudic period.

on antiquity, and may therefore be reserved for consideration in their proper place later on. The alleged traces of Kabalism in writers of known dates also prior to that event may in like manner be left till we deal with the documents consecutively. We may, therefore, proceed at once to the absorbing problems connected with the Book of Splendour. Chief among these are the vital questions: (1) Whether modern criticism is right in ascribing the Zohar to the thirteenth century as its period, and to R. Moses Shem Tob de Leon as its author. (2) Whether we have evidence that some at least of its doctrine was in existence at a much earlier period, or, as its legend states, at the time of the Roman Emperor Antoninus. To determine these points we shall do well to glance first of all at the history of the criticism which has befallen this vast document.

We shall get very little help from the insight of contemporary Israel as to either point. The Sepher Yetzirah was known and accepted before documentary criticism can be well said to have been born, and so also when the Zohar was promulgated it was among a mixed audience who either took or rejected it on *à priori* grounds. Those who loathed the yoke of Aristotle, which Abraham ben David Ha Levi, Aben Ezra and Moses Maimonides would have placed on the neck of Jewry, accorded it a glad welcome;* all that great section of Jewry which was

* The contrariety of the two systems is best shown by this fact. Myer says: "Its opponents were almost universally Jewish Aristotelians who opposed the ancient secret learning of the Israelites because it was more in accord with the philosophy of Plato and Pythagoras, and indeed most likely emanated from the same sources, the Aryan and Chaldean esoteric doctrine."—*Philosophy of Ibn Gebirol*, p. 12. It is the fact

addicted to astrology and magic took it into their heart of hearts: it was neither astrology nor magic, but it harmonized with their transcendental aspirations. On the other hand, it was hated by the Aristotelians because it did not consort with their methods.* It is not till recent times that we have any intelligent defence on the part of Jewish thinkers—Konitz in 1815, Franck in 1843, David Luria in 1857, Munk in 1859; or, on the other hand, a strong and informed hostility, as that of Graetz† in Germany, to quote only one instance.

In the influence exercised by the Kabalah upon certain minds of Christendom, the Sepher Yetzirah must be distinguished from the Zohar. The former has had no influence; it was indeed introduced to our knowledge by a monk of exalted erudition and of eccentricity equally great, but it was not till the sixteenth century and it found no sphere of operation. Some of its Sephirotic developments, the com-

only which is of value; Mr. Myer's explanation may be read in the light of Book iii., § 5.

* "When the Saracens became the patrons of philosophy . . . the attention paid both by Arabians and Christians to the writings of Aristotle excited the emulation of the Jews, who, notwithstanding the ancient curse pronounced on all Jews who should instruct their sons in the Grecian learning . . . continued in their philosophical course reading Aristotle in Hebrew translations made from the inaccurate Arabic, for Greek was at this period little understood."—Gould, "History of Freemasonry," London, 1885, ii. 66, 67; see also 69, 70.

† Perhaps it is more strong than it is well informed. I see no trace in Graetz of any real acquaintance with the Kabalah, about which he writes savagely and with the indiscrimination which we connect with a savage. Thus, he terms the Zohar "a notorious forgery," whereas the chief notoriety concerning it is that after eight centuries of criticism scarcely two authorities can be found to agree in their estimate. Throughout this part of his history we find continually things uncertain described in the language of certitude, and things for which there is little evidence as if there were overwhelming testimony.

mentaries of Rabbi Abraham and Rabbi Azariel, met with a certain audience among a few men of learning, but they can bear no comparison with the appeal made by the larger cycle. For all Christian students the Kabalah was substantially the Zohar, and, as we shall see subsequently, the office attributed to it was almost exclusively evangelical; that is to say, the discovery that there had existed in Israel, from time immemorial, as it was alleged, a secret doctrine which appeared to contain analogies and even identities with fundamental dogmas of Christianity, put the Jews so clearly in the wrong, by their own showing, that their conversion was deemed inevitable.* Thus, the antiquity of the tradition was not at that time challenged in Christendom, and again it was not a period when documentary criticism was pursued with any keenness. The fourteenth century made the grave, but yet excusable, mistake of supposing that most people wrote the books attributed to them. They accepted the claim of the Zohar for much the same reason that they were persuaded of the antiquity of Homer. In the existing state of scholarship to have challenged one might have opened an abyss beneath the other, and could well have included all ancient literature in a common uncertainty. Of course, as time went on, and

* "Some Christians have also esteemed them (*i.e.*, the Kabalistic books and their connections) because they found them more favourable to the Christian religion than the recent commentaries of the Rabbins. But they failed to consider that these same allegorical books are filled with an infinitude of ridiculous fables, and that Jewish superstition is much more clearly proved from them than are the mysteries of our religion. William Postel has imposed on several theologians in this matter, having pretended to find Christianity in the books of the Zohar."—Richard Simon, *Histoire Critique du Vieux Testament*, p. 371.

the evangelical instrument proved to be of no effect, its validity began to be challenged, but even then it was scarcely on critical grounds. So also, even at the inception of the enthusiasm, some sceptical voices were raised, but again from uncritical and predetermined motives.* The Christians who rejected the Zohar were like the Jews who rejected it—the latter because they were Aristotelians, the former because they were Christians, who saw no good in the Ghetto, and only the final impenitence of the lost thief in the erudition of Toledo.†

The credulity, or at least the disability, of early students has been amply atoned for in the spirit which has governed the later critics of the Kabalah. I must confess that in some cases they seem, after their own manner, to have prejudged the question much as that laborious bibliographer Julius Bartolocci prejudged it in the seventeenth century. It was offensive to the dignity of the Latin Church to suppose that there was a rival tradition, full of illumination and wisdom, preserved unknown to the church in the rejected house of Israel. By a similar sentiment it has seemed intolerable to modern taste that any occult literature should possess a real claim on attention. It is there-

* Among writers who did not permit themselves to be deceived by the alleged instrument of conversion, a high place must be accorded to Petrus Galatinus and his *De Arcanis Catholicæ Veritatis contra Judæorum perfidiam*, first published in 1518.

† The connection between Christianity and the Zohar still finds an occasional expositor in occult circles. Consult Stanislas de Guaita, *Essias des Sciences Maudites. I. Au Seuil du Mystère. Nouvelle édition, corrigée.* Paris. 1890. "The Zohar has wedded the Gospel; the spirit has fructified the soul; and immortal works have been the fruits of this union. The Kabalah became Catholic in the school of St. John," &c. A romantic criticism inspired by Éliphas Lévi.

fore said out of hand that the Kabalah, represented by the Zohar, is a forgery of the thirteenth century. We must endeavour to comprehend precisely what is involved in this standpoint.

There are some literary fabrications which do not need a high degree of scholarship to expose them, for they may be said to betray themselves, often at every point. In the department of *belles lettres* it is sufficient to mention the so-called Rowley poems. These, as everybody is well aware, were forgeries pure and simple, and their disguise is so entirely spurious that it can be peeled off without any difficulty. It is not necessary to add that they possessed their believers, and not further back than the days of the Bell edition of Chatterton, the race of Rowleyites had still a few survivals, for we find the editor describing their characteristics in terms which have a wider application than he was concerned with at the moment. A true Rowleyite, he says, is not open to conviction, and the statement obtains in the case of all pertinacious defenders of spurious literary productions. The position of the Rowley MSS. is fairly paralleled by that of many occult documents, among which, as typical instances, we may select the handbooks of Ceremonial Magic. There are no works which betray themselves more transparently and abundantly than the "Key of Solomon" and the "Sacred Magic of Abramelin the Mage," and yet they possess at this day their believers, enthusiasts for the good faith of their claims to a high antiquity or a Hebrew origin, as the case may be.

There are again some fabrications which possess a certain basis in fact, over which a mass of forgery

has been arranged. One ready instance in point is found in the poems of Ossian, for which there was indubitably a nucleus of floating Gaelic tradition which was wrought into his imposition by McPherson. The result may deceive for a moment even sound scholarship, but its full exposure is only a matter of time. In this case the epic of "Wallace" was fatal to the possibility of Fingal. Perhaps the Latin alchemical writings attributed to Geber may be regarded as typical instances in occult literature of this form of fraud. They have scarcely any resemblance to the Arabic originals, but such originals exist.

Finally, there are certain works which may or may not be fabrications, but they either incorporate so much genuine material belonging to the department of literature which they pretend to represent, or else are so skilfully constructed that the balance of probability is poised pretty equally concerning them, and it is almost impossible to arrive, by impartial methods, at the determination of their claims. I do not know whether there is any good instance in *belles lettres* of this kind of alleged fabrication. Hogg's "Jacobite Relics of Scotland" is perhaps the nearest approach to a parallel. That collection undoubtedly contains a large proportion of genuine material, but it is suspected that the Ettrick Shepherd supplied a proportion of the collection by his own skill in verse-craft, and criticism, though it has not concerned itself very seriously, is perhaps fairly divided on the question. In occult literature we have several signal examples of this suspected writing which has not been found out to the satisfaction of the impartial mind.

For example, a few of the Hermetic books, which are usually classed by scholars as productions of the Alexandrian period, and therefore post-Christian, are held by others to represent occult traditions of considerable antiquity, and I do not think that the case has been decided for all time as regards some of these works. But the most renowned of all the instances is that with which we are here concerned—the Kabalah itself. Destructive criticism has maintained that its foremost work was forged by a single writer, of indifferent claims to our intellectual consideration, at the end of the thirteenth century. There is, as we shall see, no positive evidence on this point which is worth naming, and the presumptive evidence is not at all strong. There is very good proof of late writing, but the theory of the fabrication of the Zohar by Moses de Leon puts an almost impossible burden on the shoulders of that questionable personage, and is generally the work of writers who have not paid sufficient regard to the possible existence of much of the traditional doctrine which is summarised in the Zohar at a period preceding its appearance by some centuries.

We admit, therefore, that Kabalistic literature belongs to a suspected class, but how we are to regard its impeachment is a different question. The fact that this inquiry has been undertaken will indicate that, in my own opinion, the hostile critic must change the nature of his indictment. As regards its material, and usually as regards its motive, spurious literature belongs to the most accountable class. It falls into line readily. Where there are complex workings of the human mind, as in the Zohar, there sincerity is

usually present. The Kabalah is much too singular in its mechanism to be referable to a solitary author. So far as there is evidence on the subject, that evidence tends to show that it grew, and that in its final state it was neither wholly old nor entirely new, but doctrine more or less familiar or following from familiar doctrine.* These facts are now in course of recognition outside occult circles, in the academic places which rule general opinion. Of this Dr. Schiller-Szinessy offers the best evidence when he observes that "almost all that the latest critics have said concerning the age of the various Targumim and Midrashim," including the Zohar, "will have to be unsaid."

III. THE DATE AND AUTHORSHIP OF THE BOOK OF SPLENDOUR

The theory which accounts for the Zohar on the ground that it was written by Moses de Leon in the latter half of the thirteenth century does not depend merely on internal evidence; it is not exclusively an inference made by modern criticism from allusions to late events found here and there in the work; it is

* This is very nearly the position of Solomon Munk, who maintains that the Zohar and its connections, that is, the various tracts and fragments which enter into the compilation, are not the inventions of an impostor, but that ancient documents were used by the editor, including Midrashim which are not now extant.—*Mélanges de Philosophie, Juive et Arabe.* Paris. 1859, p. 275 *et seq.* In spite of this, Munk did not consider the Zohar, at least in its present form, as anterior to the seventh century, but rather that the Kabalistic developments which it represents took place in the thirteenth century, and were either influenced by Gebirol or by sources common to both.—*Ibid.* pp. 276, 277.

not a presumption arising only from the fact that the Spanish Jew who is suspected of the splendid imposture lived by transcribing copies of it,* that it had never been heard of previously, or that the original MS. from which R. Moses claimed to have drawn has never come to light. It is based upon evidence which claims to be contemporary, or there abouts, with the appearance of the Zohar itself. It may be highly probable that in the absence of any such testimony the same point would have been reached independently, but the fact remains that it is not the discovery of modern criticism at all; it transpired without being sought for, and hence the case against the work is based both on external and internal grounds. It is not therefore at first sight a weak case, and I have sketched it fully and frankly that I may not be accused of any bias in the matter. At the same time it is my purpose to show that the indictment breaks down altogether.

Let us dispose first of all of the alleged external evidence. In the year 1566 there appeared in Hebrew at Constantinople a work entitled *Sepher Yuhasin*, or "Book of Genealogies," by R. Moses Abraham ben Samuel Zakut, who belongs to the

* Although I have called this a fact, because it is accepted by all critics who accept the account of the Zohar given in the *Sephir Yuhasin*, it seems to me that the statement has an air of fable. The Zohar is a very large work, and Moses de Leon must have employed a very large staff of copyists in order to transcribe it frequently. There is no evidence, however, that he employed any one; but if he worked single-handed, he could not have "made large sums," as alleged, by so slow a process. It has been suggested alternatively that he profited much by the patronage of the wealthy Jews, to whom he dedicated his works, but as to this there is no conclusive evidence. It is merely an inference from the fact that he dedicated several other works to co-religionists who were his patrons.

second half of the fifteenth century.* Its point of view with regard to the Zohar is that the splendour of that work is truly an illumination of the world; that it contains the deep secrets of the Law and of the concealed tradition in Israel; that it is conformed to the truth as regards the written and oral law; that it embodies the sayings of R. Simeon ben Jochai, of the period of the Emperor Antoninus, under whose name it appears, but is really the work of his disciples; and that, finally, it did not become public till after the death of Nachmanides, namely, the second half of the thirteenth century. It is therefore obvious that Zakut must not be classed among those who opposed the Zohar, as some modern critics have attempted.

It will seem almost incredible that in this work, which so elaborately defends the Zohar, a narrative should appear which represents it as an imposture devised from mercenary motives by Moses de Leon, yet such at first sight is the case, and as such it has been accepted by those who impeach the Kabalah. The explanation is in reality simple; the narrative in question is a fragment, and the proof that its missing conclusion is really to the credit of the Zohar, and exculpatory as to the transcriber of that work, is found in the fact that the person whose adventures it relates became subsequently assured that the Zohar was not a sordid forgery, as he embodied some of its principles in one of his own treatises. The most biassed of

* That is to say, to the reign of Ferdinand and Isabella. He was a Jew of Salamanca, but he taught at Saragossa. When the edict of expulsion was published he retired into Portugal and was appointed Royal Historiographer by King Emanuel. His work embraces the entire period between the creation of the world and the year 1500 A.D.

modern critics, Dr. Graetz, admits the force of this fact.

The narrative is concerned with the adventures of Isaac de Acco,* a disciple of Nachmanides, who laid claim to the performance of miracles by a transposition of the Hebrew letters according to a system which he pretended that he had learned from the angels. Independently, therefore, of the Zohar, he was a Kabalist after his own fashion, and, we may suspect, a visionary. In either case, he was at Novara, in Italy, about 1293, when he heard that a Spanish Rabbin was in possession of the original Zohar MSS., and, being very anxious to see them, he made a journey into Spain. He there learned by report that the erudite Moses Nachmanides was said to have transmitted the book to his son in Catalonia from Palestine,† but that the ship which bore it was driven by the wind to Aragonia‡ or to Catalonia, and the precious volume came into the hands of Moses de Leon. At Valladolid Isaac de Acco made the acquaintance of the latter, who declared upon oath that he was in possession of the MS. and that it was at his home in Avila, where he would exhibit it to Isaac. They undertook a journey together with this object, but Moses de Leon died at Arevolo on the way.§ His companion proceeded to Avila, and there

* *I.e.*, Acre, besieged by the Sultan of Egypt in 1291. Isaac was one of the Jewish refugees from that city, and seems to have suffered imprisonment for a time.

† It is curious that the disciple should first learn that his master was in possession of such a treasure by a floating rumour from a great distance.

‡ The reference is probably to Tarragona, as Aragon has no seaboard.

§ So far the account represents Moses de Leon as acting with perfect sincerity in the matter.

prosecuted his inquiries among the relatives of the deceased. By one of these, namely, by David Rafon, of Corfu, he was informed that Moses de Leon had been a spendthrift who derived great profit from his writings, but neglected his wife and daughter, while as for the Zohar he had made it up out of his own head. How far Isaac was impressed by this statement does not appear explicitly, but he next had recourse to a wealthy Rabbin of Avila, named Joseph, who communicated with the widow and daughter of Moses, offering for the maiden the hand of his son and a substantial dowry if they would produce the original MS. of the Zohar. The women had been left in poor circumstances, and there was every reason to suppose that they would comply gladly. They, however, concurred in affirming that there was no such MS., that the dead man had composed the work out of his own head and written it with his own hand.* His quest having thus failed, Isaac de Acco left Avila and proceeded to Talavera, where he met with R. Joseph Hallevy, the son of a Kabalist named Todros, who, in reply to his inquiries, affirmed that the genuine Zohar was in the hands of Moses de Leon, as he had himself proved conclusively. The nature of the proof does not appear, and the account of Isaac breaks off abruptly in the middle of a sentence describing some testimony which he received at Toledo as to an ancient Rabbin, named Jacob, who had "testified by heaven and earth that the book

* Hence he did not employ transcribers, and whatever price he may have obtained for copies of the work he could not have multiplied many. If assiduous, he could have had no time for squandering; if idle, no money to spend.

Zohar, of which R. Simeon ben Jochai is the author * * *."

I have passed over purposely in this brief account several minor details which have awakened suspicion as to the honesty of the narrative, for it is unnecessary to confuse the issues. The point is that it closes with two solemn testimonies to the authenticity of the Zohar, and by the course which he subsequently took Isaac de Acco must have concluded to abide by these. Assuming that the narrative is truthful, the evidence which was set aside as insufficient by the one person who has recorded it cannot be accepted by impartial criticism unenforced by other considerations. So far therefore as the account in the *Sepher Yuhasin* is concerned, it is not proved that Moses de Leon wrote the Zohar "out of his own head."* Zakut himself mentions an opinion that he did write it under the guidance of the Writing Name, *i.e.*, by angelic revelation, but I do not conceive that it is necessary to discuss this possibility.

The state of the case as it stands is confused, and most persons who have taken part in the controversy have been led into more or less contradiction. Those who have regarded Moses de Leon as nothing more than a transcriber have had to reckon as they could with certain damaging references to late events which

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† Outside this document there is, moreover, no proof, so far as I am aware, that he was even connected with it as transcriber. Further, speaking still under correction, the *Yuhasin* is the one authority by which we can fix so important a date as the death of Moses de Leon. Who was the Rabbi of this name and place, for whom Samuel, son of Isaac, transcribed a copy of the *Moreh*, *anno* 1452, which copy is still preserved in the Günglung Library, Paris? It is numbered 771, according to Friedländer's preface to the third volume of his version of Maimonides, p. xiv.

are found in the Zohar, and their explanations are often quite worthless; those who regard the transcriber as the concealed author have had to meet as they might the extreme difficulty of supposing that such a collection was the production of one individual, and that individual Moses de Leon. Their explanations also are of little value and are for the most part merely ingenious assumptions.

The internal evidence against the Zohar may be reduced under the following heads:

(1) It refers to the vowel points which are alleged to have been invented in post-Talmudic times.* (2) It quotes or borrows from a book entitled the "Duties of the Heart," written by a Jew of Saragossa,† about the middle of the eleventh century. (3) It mentions two kinds of phylacteries, or Tephilim, which fact is supposed to prove the late origin of the entire work.‡ (4) It quotes authorities posterior to its alleged period. (5) It is written in Aramaic, whereas at the period to which it is ascribed Aramaic was the vernacular, while Hebrew was made use of in religious writings.

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* Elias Levita, a German Jew of the sixteenth century, was one of the first to affirm the late institution of the points, which he ascribed to the Jews of Tiberias about the beginning of the sixth century. In reply to this it has been advanced that at the period the schools of Judæa had been closed, and that Jewish learning was then centred at Babylon (see David Levi: *Lingua Sacra*, part i. c. iii. § 1, London, 1785). Ginsburg, however, adopts the theory of Levita, subject to the modification that they were introduced by the Karaite, R. Mocha, at the end of the sixth century. David Levi, on the other hand, makes their reception by the Karaite Jews a proof of their antiquity, because they were "professed enemies to tradition and innovation." Unfortunately, there are no pointed Hebrew MSS. prior to the tenth century.

† R. Behai ben Joseph Ibn Bakoda.

‡ For a general description of the *Tephilim*, see Basnage, *Histoire des Juifs*, tom. iii. p. 752 *et seq.*

These difficulties are met by defenders of the Zohar in the following way:

(1) The vowel points are not the invention of times posterior to the Talmud; the proof is that they are mentioned in the Talmud, and there is no question that this work is long anterior to the thirteenth century. In the Talmud they are said to have been a rule given to Moses on Mount Sinai.* The pre-Christian existence of the point system with the exception of a very few cases occurring in the Pentateuch, which, moreover, are not vowel-points, this is one thing, and must be left to those who affirm it; its existence in Talmudic times,† that is, prior to the close of the sixth century is another, and all that is required in the present case to destroy the validity of this objection to the genuine character of the Zohar.‡

(2) The treatise on the "Duties of the Heart" is certainly a work of the eleventh century, but it is advanced that its author himself borrowed from the Zohar in an early form, the existence of which is traceable, from Talmudic references, under the name

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* Treatise *Nedareem*, also *Bab. Megillah*, *Bab. Berocoth*, and *Bab. Eruvin*. This is also the testimony of the Zohar, obviously reproducing current legend, or borrowing from the traditional storehouse of the Talmud.

† See David Levi, *op. cit.*, who says that in several places of the Babylonian Talmud mention is made of "the distinction of the accents, and, in particular, of the accents of the law, which might be shown and pointed at by the hand, consequently they must be visible marks or figures, and are to be understood both of the vowel points and accents." Though belonging to an early period of the controversy, Levi's defence is still worth reading. Basnage, tom. ii. p. 763, refers the invention to the eleventh century.

‡ The commentary of St. Jerome on Jeremiah is positive proof that the vowel signs were not in existence in his day.

of the *Midrash* of Rabbi Simeon Ben Jochai.* It is also said that the author was a contemporary of Rabbi Abraham, who wrote a commentary of repute upon the Book of Formation, but this mysterious personage, the pretended instructor of Nicholas Flamel in the secrets of alchemy, died at the close of the twelfth century. As it is obvious that the objection with which we are here concerned is equivalent to begging the question at issue, so it is fairly met by the opposite assumption. It is unserious and may be dismissed.

(3) The existence of two kinds of phylacteries arose through a difference of rabbinical opinion as to the Scriptural passages to be used on them. The question is whether this difference of opinion occurred in the eleventh century and later, or whether it originated in earlier Talmudic times. Certain statements and inferences therefrom are set forth by defenders of the Zohar in support of the second view, but the use of two kinds of phylacteries before the tenth century has not been clearly demonstrated.

(4) The citation by the Zohar of late authorities belonging to the Amoraim school is met by representing it in its present form as the growth of several centuries, which is provably true of most early Hebrew literature, canonical or not. The indirect strength of this view is considerable, but it is much weakened by its supporters when they attempt to argue that had the Zohar been forged by Moses de Leon he would

* According to Jellinek the great classic of the Kabalah has passed under three names: (*a*) *Midrash* of the Rabbi Simeon Ben Jochai; (*b*) Midrash: Let there be Light! (*c*) Zohar, *i.e.*, Splendour or Light, after Daniel xii. 3.—*Die Kabbala, oder die Religions philosophie der Hebraëi von Franck.* Leipsic, 1844. The *Midrash* is a symbolical narrative or account.

have carefully avoided the citation of later authorities. The history of literary impostures points wholly in the opposite direction, and the objection demonstrates quite clearly that the work as we have it is later than its latest authority. For it to be otherwise is impossible. How the late authorities came to be included is a distinct matter.

(5) When Isaac de Acco set out on his quest for the original MS. of the Zohar, he is recorded to have said: "If it be written in the Jerusalem idiom it is genuine, but if in Hebrew it is not." The value of an objection to the Zohar founded on its use of Aramaic is here exhibited by the express statement of a Jewish *littérateur* in the thirteenth century.* It is argued furthermore, by its defenders: (*a*) That Aramaic is the language of the Targums, which are mystical. (*b*) That the common language is used to increase the symbolism, but this may be regarded as a subtlety. (*c*) That supposing the antiquity of the Zohar, the scribe of Simeon Ben Jochai was undoubtedly the Rabbi Abbah that it mentions, and he as a Babylonian must have been thoroughly conversant with Aramaic.† (*d*) That supposing the Zohar to be a forgery produced by Moses de Leon, he was more likely to have

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* Compare the article *s.v. Midrashim* in the ninth edition of the "Encyclopædia Britannica," by Dr. Schiller-Szinessy, Reader in Talmudic at Cambridge. "The Zohar was begun in Palestine late in the second or early in the third century, A.D., and finished at the latest in the sixth or the seventh century. It is impossible that it should have been composed after that time and before the Renaissance, as both language and contents clearly show."

† There is no evidence for the editorship of R. Abbah, but if anything Zoharic was committed to writing in the second century there would be good ground for accepting the express statement of the "Lesser Holy Synod" that the recorder was the son of R. Simeon.

written it in Hebrew, which is the language of his other books.*

From these objections and these answers the general conclusion must be that the internal evidence for the late origin of the bulk of the Zohar as it stands is not of any real force. The two tabulations have by no means exhausted the difficulties or the counter-evidence, as to which, even at the present day, Franck is in many cases the best and certainly the most lucid expositor. The absence of Christian influence, if not absolutely of all reference to Christianity, the absence also of Aristotelian influence, and some points of the argument from the dialect in which the work is written, seem to possess as much force as they did originally in 1843. But the strength of the case in favour of the Zohar is also the strength of the chief objection against it. It does quote later authorities, but this may exhibit that it grew like the Talmudic writings and several of the canonical Hebrew books. It has been well urged that if contemporary with the Talmud, the latter ought to have mentioned it, and it is replied that it does, not, however, under the catch-

* On the entire question compare Munk, *Mélanges de Philosophie, Juive et Arabe*, pp. 280, 281. "The Aramean dialect of the Zohar is not that of Daniel and Ezra, of the Chaldaic paraphrase of Onkelos and Jonathan, of the Targums, the Talmuds, the *Midrashim* or the *Gueonîm*, but an incorrect and most corrupt mixture of all." M. Munk also sees traces in the Zohar of unfamiliarity with the language used. By this a double and altogether intolerable burden seems placed on the shoulders of its reputed forger. On this subject the question raised by Franck in 1843 remains still pertinent and still unanswered:—How could Moses de Leon at the beginning of the fourteenth century treat matters of the most elevated order in an idiom which the most distinguished scholars had been for so long content merely to understand and which, on this hypothesis, had not produced a single work capable of serving him as a model?—*La Kabbale*, p. 104.

word of its late name, but by the title of the Secret Learning, and by other titles which have been mentioned in this section. It would exceed the province of an elementary work to pursue the subject further. The minute considerations are of course highly technical, and there are some on both sides which it is wise to abstain from pressing. One of these is the argument that Moses de Leon was an unlikely person to have written such a work as the Zohar, because he was intellectually and morally unfit.* I have noted that he was unlikely, but possibilities of this kind can only be determined by the event. Many great books have been accomplished by persons who were antecedently improbable, and after all, at the best, we know Moses de Leon only through the testimony of a hostile relative. There is no doubt that the Zohar was to some extent sprung upon the Jewish people at the period of its publication. The manner of its reception was not unmixed; it was the kind of reception which would be given to a work which was old as regards its materials, but unfamiliar—less or more—in its form, and this is sufficient to account for any silence of previous authorities, while in the shaping of those materials and the impressing of that form the individual who multiplied the copies may have had a hand.†

* Dr. Schiller-Szinessy shows that he was proud of the authorship of his books, and hence unlikely to conceal his hand in the composition of any, but this argument also must not be pressed too far. The same writer terms him an inferior Kabalist, and it seems admitted on all sides that his original books are poor in quality. From these works Jellinek has extracted passages which are parallel to others in the Zohar and some critics have thence concluded an identity of the authors. In any other branch of research such parallels would be held to prove nothing.

† And by those who accept this view it is considered that he interfered only to disfigure it.

IV. THE AGE OF ZOHARIC TRADITION

It must not be supposed that the field of criticism is entirely occupied by a hypothesis of unmixed fraud, or that this hypothesis has always fastened upon the same person.* The most favoured delinquent is, of course, Moses de Leon, because he is reported to have circulated the Zohar, but occasionally he appears as the tool of other conspirators. Thus, Samuel Cohen maintains that the Zoharic writings were composed by a convocation of converted Rabbins, convened for the purpose in a Spanish monastery, employing Moses as their publisher, and thus the Church itself seems to figure as an accomplice.† Others, like M. H. Landauer, argue that the true author was Abraham ben Samuel Abulafia, while the voice of Dr. Graetz is raised in favour of the school of Abraham ben David of Beaucaire. Abraham ben David of Posquière and Isaac the Blind are also favoured names, to whom it is indubitable, in any case, that Kabalism owed something of development and of impulse. Meanwhile this extreme opinion in all its varieties is balanced by

* Basnage is inclined to refer the original Zohar to the tenth century, and, following Bartolocci (*Bibliotheca Rabbinica*, t. iv. p. 82), represents Moses de Leon as in possession of several exemplars which he amplified.—*Histoire des Juifs*, t. ii. 781; t. v. 1775, 1776.

† At the opposite extreme was Christianus Schœttgenius in his considerable work, *Horæ Hebraicæ et Talmudicæ in Theologiam Judæorum Dogmaticam antiquam et orthodoxam de Messia impensæ*, 2 vols., Dresden and Leipsic, 1733, 1742. See vol. ii. *Rabbinicorum Lectionum Liber Secundus*, c. ii., *docens R. Simeonem filium Jochai, auctorem Libri Sohar, Religionem fuisse Christianam.* There are eight heads to the argument, the most important being that the Zohar contains the precise, orthodox doctrine concerning the Messiah and His divine and human nature, and this not in one place or mysteriously, but in many and openly.

counterviews which also denaturalise the literature. It may be suspected, therefore, with reason that on both sides there is an error of enthusiasm: there are the children of intelligence who look to find the secret doctrine of Judea a mere transcript from that of Egypt, or whatever land is for them the well-spring of all truth and all truly sacred knowledge. These remember, for example, that Abraham was in Egypt, and, accepting at once the fairy-tale attribution of the "Book of Formation" to the patriarch, conclude that this document is older than the Ritual of the Dead. It is useless to reason with those whose confidence is not shaken in the face of impossibilities, whose imagination can bridge all gulfs in evidence by fantastic suppositions. On the other hand, there is the crass criticism which rules off a literature by a single stroke of the pen into the region of forgery and imposture, as it rules off all occult psychology into that of imposture or hallucination. It does not matter that this criticism is always in disgrace. It proved Troy town to be solar mythos till Troy town was excavated; it undermined, as it believed, the book of Daniel till fresh archæological discoveries cast it into the pit which it had dug. It is truly not less stupid, and it is far less engaging, than the opposed excess.*

The importance of the Zohar does not depend so much upon the date of its documents as on the possible claims of its tradition. The collapse of its claim to antiquity, in that respect, and this only, will

* Its typical representative is Graetz, and one can scarcely conjecture by what principle he was guided in his estimate of Moses de Leon. It is the height of exaggeration, the account in the *Yuhasin* transcendentalised till it almost exceeds recognition.

reduce it to the full rank of imposture. It is clear that the speculations, for example, of mediæval or later Rabbins, if we waive the dishonesty of a false pretension, will have at most some literary, historical, or exegetical interest, but it will differ in kind rather than degree from that which must attach to a tradition which interlinks with the far past. We are therefore more concerned in ascertaining the state in which modern criticism has left the content of the Zohar than the form in which it is presented to us. The early students of the work, who accepted and defended its antiquity, did not make this saving distinction, and in many instances modern hostility does not make it either. Upon the surface of the history of Kabalistic criticism the first presumption is, of course, unfavourable to any hypothesis of antiquity, because this would seem to have been admitted in days when scholarship was insufficiently equipped for the determination of such a question. In the light of fuller knowledge it will be thought that the claim has lapsed, or remains only as a pious belief prevailing among an uncritical minority, a few persons being always found whose mental bias predisposes them to the defence of exploded views. In such a case, however, an indiscriminate rejection is not much less superficial than an unenquiring acquiescence in a non-proven claim. The history of debated questions of this kind teaches another lesson, and the closest approximation to truth is found usually in the mean of extreme views. Now, in the history of Zoharic criticism we find that the old students not only accepted the claim of the tradition to antiquity, and were disposed to understand the genealogy more or less literally, but that further they

regarded the books which contain both as belonging to certain dates and produced by certain writers without much suspicion, on the simple authority of the literature.* Later scholars, on the other hand, having found something to countenance the modern origin of the documents, have frequently overlooked the possible antiquity of their tradition. The reference to this antiquity as something which deserves to be regarded apart from the date of publication will explain what I mean by the moderate and middle view in which the truth must be sought. If we fail entirely here we may regard the case as closed.

Now, I believe that a careful and unbiassed comparison of all the evidence will lead us to conclude that there are elements of old doctrine in the Zohar; their exact antiquity is, in part, highly speculative, but it is quite sufficient to invest them with considerable interest. Like the Sepher Yetzirah, some of it may even be referable to the period of Esdras. I refer here to the Yetziratic notions concerning the virtue of Divine Names, for this is also found in the Zohar, as it is abundantly found in the Talmud; a residuum of its teaching concerning angels and demons may be also an inheritance from Babylon. All this, however, is the worthless part of the Zohar, as it is the worthless, if curious, part of Talmudic literature. With

* Some modern ecclesiastical historians, for no solid reason, incline to this view. Thus, we have in Dean Hook's compilation, "A Church Dictionary" (fourteenth edition, London, 1887), the statement that the chief Kabalistic author was Simeon ben Jochai, and also that most of the heretics in the primitive Christian Church fell into the vain conceits of the Kabalah, particularly the Gnostics, Valentinians and Basilidians. There is more warrant for the second than the first view, as readers of Matter's *Histoire du Gnosticisme* and of King's "Gnostics" will not need to be told.

regard to the Scriptural exegesis which constitutes so large a portion of it, we shall not offend possibility by supposing that some of it may be a transmission from Talmudic times.* If we take the obscure but ample hints and references found in the Talmuds to the existence of a mystic tradition, and follow them through the large mystical literature which intervened between those works and the Zohar as we now have it, we shall be led not to the conclusion of the occultist, that there was a great body of secret doctrine which became revealed gradually, but that there was a kernel of tradition which was planted in the secret heart of Israel, which many watered and fostered, till the growth at length put forth, not without something of transformation and of suddenness, the strange flower of the Zohar. As regards form its most ancient part is probably the Book of Concealment, but it is entirely improbable that any conspicuous portion could have existed in writing till after the sixth century, while the growth of most of it is perhaps much later and subsequent to the latest date which can be ascribed to the Sepher Yetzirah.† It is

* In other words, we may follow the learned author of the article on the *Midrashim* in the "Encyclopædia Britannica," who says that the nucleus of the work is of Mishnic times and that R. Simeon was its author in the same sense that R. Johanan was of the Palestine Talmud, namely, that he gave the first impulse to its composition."

† I mention this possibility because Dr. Schiller-Szinessy has not stated his reasons why it is impossible that it should have been later than the seventh century, and subject to the conclusiveness of those reasons. We may speculate what Dr. Szinessy would think of Mr. Zangwill did he read the epilogue to the "Children of the Ghetto," in which it is casually remarked that the Zohar was "forged by a Spanish Jew in the thirteenth century." By the way, are copies of the Zohar likely to be found in a small room, used as a synagogue, outside Jerusalem and so poor that it is bare even of seats?

advanced, as we have seen, by its defenders that it is the subject of reference in several texts both of the Babylonian and Jerusalem Talmud under the name of the *Midrash* of Simeon ben Jochai, and the parallels between Talmudic sayings attributed to this Rabbi have been exhaustively compared with the Zohar, with a view to exhibit their identity. The existence of a work entitled the "Mysteries of Simeon ben Jochai" before the middle of the eleventh century and possibly much earlier, is acknowledged by Dr. Graetz. It is therefore reasonable to conclude that early written and oral materials entered into the composition of the work as we now possess it.* This is the most that can be urged, and this is sufficient to prove that no one person wrote it out of his own head.†

It must be confessed, on the other hand, that the legend which attributes its origin to R. Simeon ben Jochai seems to have made an unfortunate choice, for this great authority of the Talmud represents a reaction against the mystical tendencies of R. Akiba, and there is some evidence for believing that he did not investigate the hidden meaning of Scripture, but rather its rational principles. He is described by a

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* An interesting article by M. Nicholas in Lichtenberger's *Encyclopédie des Sciences Religieuses*, t.xi. *s.v. Cabale* (Paris, 1877), regards it as certain that the philosophical speculations which compose the Kabalah generally began to form during the century which preceded the Christian era, but they were oral, imparted to a few only, and under the seal of secresy. Unfortunately, the article is not trustworthy, representing, as it does, the *Ain Soph* doctrine to be part of the Sepher Yetzirah.

† Compare Blunt's "Dictionary of Doctrinal and Historical Theology," which argues that the variety of style and the disjointed character of its contents show that the Zohar is the growth of ages. Unfortunately, Blunt's work indicates no real acquaintance with the Kabalah and its criticism.

modern writer as cold, exclusive and stoical. At the same time, if we accept the existence of a genuine tradition which became incorporated in the Zohar, it is difficult to reject its leading and central figure.*

If we turn now for a moment to the standpoint of modern occultism we shall see that so far we have no warrant for connecting the chief cycle of Kabalistic literature with the high antiquity to which occultists incline.† While we leave them once more in full possession of the alleged virtue inherent in divine names, and perhaps with some elements of legend concerning angels and demons, we are forced to take all that remains a considerable distance into the Christian era. But the Zohar, although it embodies the entire content of Kabalistic doctrine, is not the sole nor the earliest storehouse of that doctrine, and we have next to consider whether the antiquity of the philosophical tradition given in the second book is to be inferred from its points of contact and correspondence with other theosophical systems which have prevailed in the past.

* The author of the article "Cabala" in Herzog's *Real Encycklopädie* takes a middle view, namely, that the Zohar is not the work of Moses de Leon, nor is it of R. Simeon's period, though its doctrines are referable to him. It was completed in the eighth century. The evidence adduced for this view seems inconclusive, so far as this article is concerned.

† Take, for example, the following typical instance of the exaggerations which have found currency on this subject. "The origin of the Kabalah is lost in the night of time. Is it of India or of Egypt? We do not know; but it is certain that to Egyptians and Indians it was alike known. Pythagoras returned with it into Greece after his travels in the East, then the region of the light. One asks vainly whether its first revelation was divine or the product of inspiration."—Desbarrolles, *Les Mystères de la Main*, *14me édition*, Paris, *n.d.* M. Desbarrolles knew nothing of the Kabalah, but he reflected his friend Lévi, who claimed knowledge but wrote frequently in the same distracted strain.

V. ALLEGED SOURCES OF KABALISTIC DOCTRINE

We are now able to reach a specific conclusion with regard to our subject and to affirm that many of the materials collected in the Zohar are earlier than the period of their promulgation. We cannot say whether the Sepher Yetzirah is much anterior to the ninth century.* But both works are in connection with Talmudic times and, within the limits of the Christian centuries, there seems therefore to have been an esoteric tradition in Israel.† Whether it existed prior to Christianity itself is the next concern of our inquiry. At this point the difficulties begin to multiply, because the range of research is exceedingly large, and it has been covered in every direction by successive generations of hardy speculators. We must proceed step by step and shall do well to begin first of all by a general survey of the subject.

The doctrine of the Kabalah has been referred for its origin to almost every philosophic and religious system of antiquity, and its points of correspondence with each have been carefully tabulated. It has been shown to be derived from Akkadia, from India, from China, from ancient Egypt,‡ from Platonism and Neo-

* But we can say that one of the most pronounced opponents of Jewish theosophy assigns it to early Gnostic times.—See Graetz, *Geschichte der Juden.*

† One of the exponents of the English school of Kabalism states that, according to Hebrew tradition, the doctrines of the oldest portions of the Zohar are antecedent to the second Temple.—W. Wynn Westcott, Sepher Yetzirah. Translated from the Hebrew. Second edition. London, 1893.

‡ This is the view which obtains most widely among occultists. "It is in Egyptian science," says Stanislas de Guaita, "carried from

Platonism, from the categories of Aristotle, from early Christian Gnosticism.* The most philosophical conclusion which can, I think, be drawn from all this rival evidence is that it is not derived from any one of them specifically and exclusively, but rather that the human mind, when engaged on certain fundamental and perhaps insoluble problems of the universe, tends independently to reach conclusions that are similar and may even wear sometimes an aspect of literal identity; that the Kabalah is largely an outcome of such unaided research; that its results are in the main *sui generis*, but that they offer points of contact with other attempts of the kind in all ages and nations. We must, of course, distinguish the fundamental part of the Kabalah from its developments. Included in the first class are the doctrine of the Ten Emanations, that of *Ain Soph*, of the *Macroprosopus* and the *Microprosopus*, some of which may go far back in the history of post-Christian Jewish literature, indeed almost to Talmudic times. The subsequent developments possess a complexion derived from many sources, not excluding the scholastic philosophy of Christian Europe during the Middle Ages.† *Ain Soph* is that final concept of the Deity which is

Mitzraïm by Moses at the exodus of the Sons of Israel, that we must discern the source of that sacred tradition transmitted among the Jews from generation to generation, by the oral way, down to the disciples of Simeon ben Jochai, who wrote, at the dictation of this master, about the second century of the Christian era, the Great Book of the Light (Zohar)."—*Au Seuil du Mystère*, pp. 183, 184. The last statement is, of course, merely an assumption of the vital point at issue.

* Even the so-called "Symbols of Pythagoras" have been approximated to Kabalistic teaching. See "Collectanea Hermetica," edited by W. Wynn Westcott, vol. v. (*Somnium Scipionis*, &c.), London, 1894.

† I refer here to the Kabalistic schools of Isaac de Loria and Moses of Cordova.

reached by all metaphysics; it is not necessary to suppose that it was derived from Babylonian initiations during the exile of seventy years, or from Greek speculation at Alexandria; it may be regarded more reasonably as a product of the unfinished exile of the Christian centuries. But in either case it is the ultimate point of theosophic speculation possible to the human mind, at which the mind always arrives. The doctrine of the *Sephiroth* is, in its turn, a very intelligible form of another widespread device of the world's thought when it seeks to bridge the gulf between finite and infinite, betweed absolute purity and that material world which, in one or other way, seems always to be regarded as unclean. The *Macroprosopus* and the *Microprosopus*, whether late or early in Jewish literature, are late at least in the history of human speculation. They are an attempt to distinguish between God as He is in Himself and in His relation with His children. As might be expected, they are the most characteristic of Jewry and, as such, offer the least connection with any external system. Yet they have some points of contact. As regards each and all, the first point to be fixed firmly in the mind is that they are the natural results of legitimate intellectual inquiry. Given the times and the circumstances, they are the kind of speculative doctrine which one might have expected *à priori*.

When we remember the persistence of tradition which has always characterised the most persistent of all races, when we remember that the Jew of the Christian dispensation may be said to have

lived in the remembrance of his glory passed away, we can well believe that he was encompassed by an atmosphere of legend on which his fervid mind was at work continually, out of which he never stepped, and it would be unreasonable to suppose that all his literature, like all his thought, was not profoundly tinctured by this his intellectual environment. But it is a wide and an unwarrantable step from the belief in such a natural and inevitable operation to a belief that Jewish tradition must or may be referred to any distinctive source in the past, from which it was perpetuated by some conventional initiation, as occult writers suppose, and some others also who have no such bias towards the mysterious to intervene in apology for their opinion. We have no ground for affirming with Basnage* that old Egypt is the true nursery of the Kabalah, though it is quite possible that Israel brought something from the Nile valley which does not appear in the Pentateuch. Nor are we justified in agreeing with the illustrious Grand Master of the Ancient and Accepted Rite of Freemasonry, United States Southern Jurisdiction, when he suggests a direct communication of doctrine from the religion of Zoroaster† to Kabalism which must be referred to the period of the exile.‡ That the Jews derived

* L. iii. c. xiv.

† For some tables indicating "the harmony and identity of the Chaldean philosophy with the Hebrew Kabalah," see the "Chaldæan Oracles of Zoroaster," edited by *Sapere Aude*, London, 1895, pp. 8-11. The true value of such parallels is shown by such frenzied developments as Archbishop Meurin's *Synagogue de Satan*, which will be noticed in Book vii. § 19.

‡ "Morals and Dogma," Charleston, A.M. 5641, pp. 266, 267, and elsewhere throughout the compilation. Compare Matter, *Histoire*

something from Babylon I have already noted, and amidst their chequered experience under Persian domination, after their final scattering, possibly the great body of Haggada may have received increment and colouring. More fantastic theorists have imagined that not only is there a Chinese Kabalah, but that it is the source of that which was in Israel. That the great unknown empire, in which all things from alchemy to the art of printing seem to have germinated, possessed, and still possesses, a vast body of traditional lore, of so-called secret teaching,* is mere commonplace on which there is no call to insist, and if occultists will be so unphilosophical as to term this Kabalah, there is as little need to dispute with them about the improper and confusing use of a mere word. That the book called "Yi-King,"† or Mutation, contains an esoteric religious tradition which has, as it is said, some analogies with Kabalistic doctrine, is neither surprising nor significant of anything except the irresistible tendency of the human mind to reflect after much the same manner, in all lands and times, upon mysteries that are everywhere the same, ever urgent, ever recurring. Such

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Critique du Gnosticisime, who refers the Gnostic systems to the Zendavesta and the Kabalah.

* In conformity with which Bryant's "Analysis of Ancient Mythology" (vol. i. p. 94) and Oliver's "History of Initiation" (p. 79 *et seq.*) would have us believe that there were mysteries in China "similar to those of India," which again were more or less the same as those which subsequently flourished in Greece.

† For some information concerning this work and its Kabalistic analogies, see *L'Initiation, revue philosophique des Hautes Études*, tom. xxxvii. No. 3, Dec., 1897. Paris. *S.v. Y-King, Tao-see, Tao-te-King et la Numération*, p. 266 *et seq.* Also Eugène Nus, *A La Recherche des Destinés*. Paris, 1892.

analogies do not prove, as occultists would have us believe, the existence of a Wisdom-Religion, which, if they will suffer the interpretation, may be presumed to mean the secret science of the reintegration of the soul in God accumulated through the ages of initiation. In the natural order, the truly fundamental religion is the common ground of all, which stands in need of no formal perpetuation, as it is inborn in the heart and mind of humanity.* And yet the undoubted existence of the Mongolian race in Mesopotamia almost at the dawn of history may suggest that the Semite drew something from Mongolian Chaldea even in the days of Abraham,† as afterwards the Jew of Babylon may have had a certain contact with Confucianism in its earliest form. We may admit, readily and reasonably, that the Jew received everywhere and always retained the reception, provided that we leave him everywhere his own intellectual initiative, and bear in mind that the process was everywhere natural and informal, not arbitrary and conventional.

Passing over the regions of wild surmise in which Odin the Norse God becomes identified with the Kabalistic *Abba*, Frea with *Aima*, Thor with *Arik Anpin*, the Lesser Countenance, and the Supreme

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* I refer here to sacramental and not to natural religion so-called.

† "The power of the Mongol rulers of Chaldea, about the time of Abraham, was far more extensive than that of the contemporary rulers of Thebes and of the Delta, and the victories of the great eighteenth dynasty in Egypt, extending over some three centuries at most, form only a passing episode in the story of Asiatic civilisation, which dates back probably earlier than the time of the Pyramids, which was native and original, and from which Egypt borrowed much in the days of its greatest rulers."—"Babylonian Discoveries," *Edinburgh Review*, April, 1898.

Being discerned behind the northern mythology with *Ain Soph*; passing over also certain Druidic correspondences into which it might be unwise to enter,* we may take much the same view as before regarding the alleged Gnostic connections of the Kabalah. We may concur cordially with King when he argues that whatever the date of the Zohar in its present form, its principles and traditions are similar to those taught in the schools of Babylon and Tiberias.† They are the same and they are also different, and the difference represents the growth of the intellectual thought of Israel, its proper native development under the various impulsions which it received between the period of Gnosticism and the period of the promulgation of the Zohar. We may acknowledge also that Marcus, as "a born Jew," devised something of the national heritage to the system which he produced. Yet Gnosticism is not Kabalism, though there are striking analogies between them, and something of common source is attributable to both. M. Amélineau is nearer the truth when he speaks of a coincident development of the two systems.‡ There are analogies in nature and

* Pike, following no doubt some unnamed authority, affirms that the Druids were true children of the Magi, whose initiation came from Egypt and Chaldea, "that is to say, from the true sources of the primitive Kabalah."—"Morals and Dogma," p. 103.

† "The Gnostics and their Remains." Second edition. London, 1897.

‡ *Essai sur le Gnosticisme Egyptien, ses développements et son origine Egyptienne. Par M. E. Amélineau*, published in *Annales du Musée Guimet*, tom. xiv. Paris, 1887, but written so far back as 1882, the date affixed to the preface. Compare Edersheim, who believed that "Gnosticism, like later Jewish mysticism, sprang from the contact of Judaism with the religious speculations of the farther East."

appearance between glass and rock-crystal, but glass is glass and a pebble is a pebble.*

It is unphilosophical because unneedful to go far back and far off when the explanation of given facts lies near in time and place. "That is best which lies the nearest," says the poet, and, artists or occultists, makers of verse or Kabalistic commentators, we should shape our work of art or interpretation without drawing needlessly from things remote. The prototype of Yetziratic and Zoharic theosophy is close to our hand in Jewry. The fusion of all systems which is a characteristic of the present day, has its parallel in that epoch of the past which witnessed the rise of Christianity. "At the time when John the Baptist made his appearance in the desert, near the shores of the Dead Sea, all the old philosophical and religious systems were approximating toward each other. A general lassitude inclined the minds of all toward the quietude of that amalgamation of doctrines for which the expeditions of Alexander and the more peaceful occurrences that followed, with the establishment in Asia and Africa of many Grecian colonies, had prepared the way. After the intermingling of different nations, which resulted from the wars of Alexander in three-quarters of the globe, the doctrines of Greece, of Egypt, of Persia, and of India met and intermingled everywhere. All the barriers that had formerly kept the

* The *Pistis Sophia* is the most valuable document for the analogies between Gnosticism and the Kabalah, but it is easy to exaggerate its evidence. Mr. C. W. King says that the doctrines are identical, and that it exhibits the leading principles of the Kabalah, but he does not seem to speak with a first-hand knowledge of Jewish theosophy.

nations apart were thrown down; and while the people of the West readily connected their faith with those of the East, the latter hastened to learn the traditions of Rome and Athens. . . . . The Jews and Egyptians, then the most exclusive of all peoples, yielded to that eclecticism which prevailed among their masters, the Greeks and Romans."* National ambition, however, rather than eclecticism influenced the Jews, and though it was impossible, having regard to their environment, that they should not be largely tinctured, it was their object to tinge other systems and not to modify their own, to show that the ethnic philosophers owed everything to the divine doctrine of Palestine. Philo the Greek of Alexandria to some extent Hellenised the Hebrew religion that he might the better Judaise the philosophy of Hellas. From this fusion there arose the nearest approach, if not in time and place at least in form and subject, to Kabalistic theosophy as regards its source in Jewry. There is no need in this elementary study to refer to Aristobulus, who a century before had received a similar vocation. Philo, and the movement and mode of thought which he represents, cannot reasonably have been without an effect upon the literature of later ages in Jewry,†

* "Morals and Dogma," p. 247.

† I should observe here that Mr. Arthur Lillie, who has much argued a process in the Buddhistic origin of Christianity, has discovered in the Zohar not only the Trinity of Philo, but the Trinity of Buddhism, and he holds that the Kabalah "was one of the secret books of the Essenes."—*Modern Mystics and Modern Magic*, p. 14. He also says that it was "written down from tradition by one Moses de Leon," thus showing that he is not aware of the existence of Kabalistic books outside the Zohar.—*Ibid.*, p. 13. Finally, he says that it is "a book of Magic."—"Madame Blavatsky and her Theosophy," p. 194. After this

though the history of that influence and the mode of its transmission cannot be traced conclusively. We must not, however, fall into the error of supposing that the Kabalah is Platonism derived through Philo and the Jewish school of Alexandria, or that it is Jewish tradition modified by Philoism. When we find in the Sepher Yetzirah the alphabetical symbols of the Logos made use of by God in the formation of the universe, it is very easy to set it down to Greek influence, but the fact remains that the "Book of Formation" is essentially and characteristically Hebrew, and this fact lifts it altogether out of the category of Platonic succession. Yet we know where to look for the explanation of its points of contact. As regards the doctrine developed by the commentators on the Sepher Yetzirah prior to the appearance of the Zohar, as regards the literature which makes contact with these, and as regards the Zohar itself, saying nothing of the later literature, which had recourse consciously and openly to Greek sources, the case is much stronger.* Philo

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we shall not be surprised to find that St. Paul was a Kabalist.—*Ibid.* So also was Jacob Bohme, whose three principles, one of which was the "Kingdom of Hell," have something to do with the three supernal *Sephiroth.* For similar speculations, see "Buddhism in Christendom."

* For example, the *Porta Cœlorum* of R. Abraham Cohen Irira, which forms the third part of Rosenroth's *Apparatus in Librum Sohar*, was written expressly to exhibit the correspondences between Kabalistic dogmas and the Platonic philosophy. Later on the same theme was taken up by Christian writers, some of whom connect the Kabalah with Aristotle, and so we have works like Burgondo's *Podromus Scientiarum Artiumve liberalium ad ipsos Peripateticæ Scholæ et Kabbalisticæ doctrinæ purissimos fontes revocatus*, Venice, 1651. So also at an earlier period Thomas Campanella in his *De Sensu Rerum et Magia*, Frankfort, 1620, joined Neoplatonism and Kabalism in his attempt to explain the universe.

insists on the antithesis between God and the material world, the infinite and the finite; so, let us say, does the Zohar, which may be taken to stand for the whole literature. Philo affirms the absolute transcendency of God; so does Zoharic doctrine. Philo regards the divine nature as in itself escaping definition and in itself without quality; Kabalism denounces those who would attempt to describe God as He is in Himself even by the attributes which He manifests. Philo's descriptions of God are all negative; compare the *latens Deitas* of the Kabalah. Philo says that no name can be given Him; all Kabalism agrees. Philo regards the scriptural Deity as anthropomorphic, and allegorises upon all the descriptions, attributions and manifestations of Deity therein; compare the doctrine of the Two Countenances, designed to explain the same anthropomorphisms. Philo regards the letter of Scripture as a veil; so does the Zohar. Philo interprets it literally or mystically according to his purpose; so does Kabalistic exegesis. Philo regards the visible world as the gate of the world unseen, he believes in the possibility of an immediate contemplation of God, in the existence of an archetypal world, that things seen are a counterpart of things unseen,* in all of which we are enumerating express points of Kabalistic doctrine. These

* There is a twofold correspondence in Kabalism between superior and inferior things: one transcendental, being that of phenomena with their archetypes in the noumenal world, and one natural in the narrower sense of the term, being that which is summed up in the axiom: "There is no herb on earth to which a certain star does not correspond in the heaven." See Kircher, *Mundus Subterraneus*, ii. 401*b*. The whole theory of natural magic is contained in this maxim.

analogies are too numerous, too close, too consecutive, to leave any room for doubt that the heads of Kabalistic teaching pre-existed in Jewry, and we have further the explicit testimony of Philo as to the existence of a mystic doctrine in Jewry. Spontaneity, initiation, subsequent influences, all remain unimpeded and are all necessary to explain the existence of the Zohar and its connections, but its source is not indeed Philo of necessity, much less Philo exclusively, but that which produced Philo. But more than all, it is hardy, independent speculation, wearing tradition like a veil which does not conceal its essential individuality, and much nearer to ourselves at times in its spirit than we should ever suspect from its form. Yet we may suspect it on philosophical grounds, for however concealed behind the veil of symbolism, however much distorted in strange glasses of vision, the sentiments and aspirations of humanity have ever a common ground, and through the vehicle of Kabalistic apparatus, under many covers and tinctured by many fantastic colourings of art and artifice, we see that our own yearnings and longings find expression, after their own manner, in this book of the words of the exile. We acknowledge with the poet how truly all the lore and the legend is

> "A part
> Of the hunger and thirst of the heart,
> The frenzy and fire of the brain,
> Which yearns for the fruitage forbidden,
> The golden pomegranates of Eden,
> To quiet its fever and pain."

When the "Faithful Shepherd" of the Zohar puts

these words into the mouth of the Father of universal Israel: "In this world my Name is written YHVH and read *Adonai*, but in the world to come the same will be read as it is written, so that Mercy shall be from all sides,"* we see that at the beginning of the twentieth century we might have expressed differently the longing, the hope, the faith, for which this symbol stands, but it is still that which we all desire to express, and, furthermore, I do not know that our modern terms could have represented it better. Herein is the justification of the ways of God to man and herein the pious conviction of the believing heart that in the great day of the Lord there shall be no scandal to His children; that in spite of the darkness of our ways we have held rightly that He is light, that though we write Mercy in our hearts but read Law and its inflexible order in all around us, we shall one day know that it is Mercy on every side, the highest expression of the Law, or that Law is that order under which the Divine Charity is manifested. It is in messages like this that the abiding beauty and significance of the Kabalah are contained, not in the beard of *Microprosopus* or in the number of worlds suspended from the hair on the cranium of *Arikh Anpin*. *Gematria* and *Metathesis* may be pastimes fit only for children, but the voice of the Rabbis of the Zohar expressing the language of the heart of Israel needs no *Temurah* to expound its meaning, and it is by the ring of such utterances that the true believer of to-day is made conscious electrically that the Holy Synods were composed of men who are our brethren.

* Cremona edition, part ii. fol. 106*a*.

As this view disposes implicitly of the claim to a divine authorship, and places the theory of aboriginal tradition among fables, so also it forbids us to suppose that Kabalistic doctrines are the work of any single mind.

One feels instinctively, without any necessity of evidence, that these things are not and cannot be the unaided work of Moses de Leon.* They are a growth and a result. As, however, the Zohar assumed its present shape at a late period admittedly, it may credibly have taken part of it at the hands of this Spanish Jew. That his other works are inferior is no argument. Cervantes wrote many worthless romances before and after the sum of all chivalry. The "Galatea" did not make "Don Quixote" impossible. So also Beroalde de Verville wrote books on alchemy which are despised even by alchemists, but he wrote also the *Moyen de Parvenir*. Every *magnum opus* is antecedently improbable, and the intellectual distance between the "Sorrows of Werther" and the second part of "Faust" is like the void between *Ain Soph* and *Malkuth*, which it was the purpose of the *Sephiroth* to fill.

But if all masterpieces are antecedently improbable, it is true also that they are impossible without antecedents. There are certain dull old histories known to *literati* which were necessary to the plays of Shakespeare. So the formulation of the Zohar

* According to the Zohar itself, or more precisely, to a tract which it includes under the title of the "Faithful Shepherd," nine authors combined for the production of the work, but it is not necessary o attach any serious import to this statement.

must have been preceded by much raw material, both oral and written, parts of which were no doubt incorporated without any change in their formulation. For example, the "Book of Occultation" bears all the marks of antiquity, no less considerable than that of the "Book of Formation."

There is, of course, a point beyond which the reasonable critic will not pass. So far as it goes we are on safe ground with the meagre testimony of St. Agobard; with R. Simeon Ben Jochai we are on purely traditional ground, and it is not to be supposed for a moment that more authenticity resides in the *dramatis personæ* of the Holy Synod than in those of the *Turba Philosophorum*. I do not mean that such names are entirely pretexts, for they may possess an honest basis in legend, but they are not literal or historical. They occupy a middle position between the script of a shorthand reporter and imaginary conversations like those of W. S. Landor.

VI. ISLAMIC CONNECTIONS OF THE KABALAH

When the Jew of the Exile sought a consolation in philosophy, and thus produced the higher part of Kabalism, compounded of his traditions, his speculations, his external receptions, his longings, the memories of his election and its glory, we must bear in mind that all exotics adjust themselves to their environment, not without certain changes even in the most persistent types. Now, the Jew is an anthro-

pological exotic in all countries of the world and just because his persistence is so enormous that it is explained by a special law of Providence, we find that in all countries he has been modified sufficiently to guarantee his survival. As in things physical, as in matters of daily life, so in the intellectual order, he lost nothing but he assumed much. The Jew of Salerno differed from that of France, and the Jew of Spain offered contrasts to both. Without attempting to add another hypothesis to the scores extant as to the origin of Kabalism, I propose to indicate that this literature is naturally, if partially, elucidated by the features of its partial birthplace.

Having made a reasonable allowance for spontaneity in Jewish thought, and having noted its observed connections and correspondences in distant times and places, it seems fitting that we should look now to that which lay the nearest. Without disputing or defending the opinion that Israel may have possessed a tradition handed down by the oral way from early times, of which we have enough evidence to warrant the presumption that it existed but not enough to determine what it actually was, let us begin by considering where the Kabalistic books first began to circulate. That was in Spain. Now, what was the environment of the Jews in the Peninsula at the period in question—let us say, from the ninth century and onward? It differed considerably from that which surrounded them in other countries of Western Europe. Spain was for Israel not indeed a Garden of Paradise, but a species of oasis in the great wilderness of the Exile, for the simple reason that

much of it was not then under Christian rule.* The Jew of Spain enjoyed comparative immunity; he possessed even political influence; he rose occasionally to high political power. It is not surprising, therefore, that Spain became a centre of Jewish literature and philosophy. Thence Jewish treatises passed into France and Italy under the Arabian equivalents of their authors' names, and were accepted as the speculations or teachings of the learned among the Moslems. Avicebron is a case in point. There can be no doubt whatever that the erudition of Mohammedanism exercised an influence on the Rabbins,† who reacted in their turn on the Moslem doctors.‡ The questions of priority and preponderance may be passed over, because they are here of no importance.

We have concluded already that the Zohar presents the mystic thought of preceding centuries in Israel under a certain aspect of transformation. The traditional knowledge, of which we have evidence as to its existence in Talmudic times, had received many developments from many sources and under the influence of many minds. There is ground for supposing that the nucleus in Christian times is first heard of in Palestine, which indeed follows from its connection, once admitted, with R. Simeon

* So also the necessities of the Christian princes in Spain till the thirteenth century led them usually to protect the Jews.

† The translation of the Talmud into Arabic by R. Joseph, disciple of Moses the sack-clothed, during the reign of Haschem II., King of Cordova, is the best evidence which can be cited on this point.

‡ Islamic mysticism is almost coincident with the mission of the great Islamic prophet. For example, the Ghoolat sect, famous for the "extravagance" of its doctrines, is referred to the time of Ali. See "Secret Societies of the Middle Ages," London, 1846, pp. 29, 31.

Ben Jochai. But despite the legend which represents the Zohar as sent from Palestine by Nachmanides, everything points to Spain and the South of France as the chief scenes of the final developments of the Kabalah, and it is not unreasonable to suppose that it has been affected by the prevailing tone of mystic thought in one or both of these places. There is evidence to show that such influence was at work outside the Zohar and prior perhaps to its existence in the form that it now possesses. It was then most probably a part of the very large influence of Avicebron. In post-Zoharic mysticism, and in the commentaries on the Zohar which are the work of Spanish Jews, it may be traced more fully and plainly. In no case does it justify the now exploded criticism which would make the Zohar merely a reproduction or echo of Arabian theosophy, or would regard all Kabalism as referable to Islamic mysticism for its sole source, plus the Greek influence at work in Islam. This was the hypothesis of Tholuck. We are concerned only with a question of complexion and of tincture, and have other criteria by which to judge the true significance of the points of doctrinal resemblance between Sufi and Kabalist concerning the latent state of Deity, the operation of the Divine Will at the beginning of creation, the emanation of the world, &c. The analogies are interesting enough and the Orientalist who first specified them had everything to justify him at his period.* As it may not be uninteresting to cite a few

* See F. A. D. Tholuck: Sufismus Sive *Theosophia Persarum Pantheistica*, Berlin, 1831, c.v. *passim*. Also *De Ortu Cabbalæ*, Hamburg, 1837.

cases in point derived from other sources, let us take a fact, one of many concerning which we possess impregnable testimony. About the middle of the fifteenth century, or, more exactly, from 1414 to 1492, there flourished a Sufi poet named Nuruddin Abdurrahmann, known as Jami of Herat, among whose works the "Seven Thrones" is most famous. One of the poems in this collection is entitled "Salomon and Absal," a mystic story of earthly and heavenly love. In the epilogue to this poem, where the author unfolds his meaning, the following lines occur:

> The Incomprehensible Creator, when this world
> He did create, created first of all
> The First Intelligence, First of a chain
> Of Ten Intelligences, of which the last
> Sole agent is in this our Universe,
> Active Intelligence so called.

It may at once be admitted that if we are to accept the method and admit the quality of evidence which has satisfied heretofore the several authorities who have referrred Kabalism to definite sources in philosophy and religion, we are at liberty to infer from this passage that somewhere about the year 1450 a Sufic poet, so far away from Spain as Herat, was adapting, with slight variations of a verbal kind, the Sephirotic doctrine of the Kabalah a century before the Book of Formation and the Zohar came into circulation through the medium of print. I have chosen this instance because it proves nothing of itself on account of its lateness, but it gives a point of departure backwards for tracing a possible connection between the mystical sects of Mohammedanism and the mystical sects of Israel.

With this let us compare for a moment the doctrine developed in the "Celestial Desatir," which has been described as "a very early attempt on the part of the ancient Persians to form a cosmological theory."* The *Desatir*, it should be observed, is a revelation addressed to the great prophet Abad, who is identified with Abraham. "The nature of God cannot be known. Who can dare to know it but He (Himself)? The entity and the oneness and the personality are 'His very nature and nothing beside Him.'" From this Being proceeded by free creation "him whose name is *Bahnam*, and called Prime Intellect and First Reason," and through him "*Asham*, the second intellect," who created in turn the intellect of the next lower heaven named "*Famesham*." From these proceeded the "Intellect of the heaven of *Kanian*," or Saturn; of *Harmuzd*, or Jupiter; of *Bahram*, or Mars; of *Khurshad*, or the Sun; of *Nahid*, or Venus; of *Zir*, or Mercury; and of *Mah*, or the Moon.

Here, again, we have the production of ten primary intelligences, recalling the Sephirotic emanations, which themselves have planetary attributions.

Let us now take another step. At the beginning of the twelfth century, or actually in the year 1100 A.D., Abū Bakr Ibn Al-Tufail, a noted Arabian physician, poet, mathematician and Sufi philosopher, was born at Guadix in Spain, and he died at Morocco in 1186. His chief work is a species of philosophical romance called "The Life of Hai Ebn Yokdan, the

* My knowledge is confined to the translation by Mirza Mohamed Hadi which appeared in successive issues of the "Platonist," vols. iii. and iv.

self-taught Philosopher." In this curious narrative we find Ibn Al-Tufail using a form of comparison which occurs almost verbatim in the Kabalistic books. "The Divine Essence is like the rays of the material sun, which expand over opaque bodies and appear to proceed from the eye, though they are only reflected from its surface." We find also substantially: (*a*) The *Ain Soph* of the Kabalists under the name of that One True One. (*b*) The reflection of that Being dwelling "in the highest sphere in and beyond which there is no body, a Being free from matter, which was not the Being of that One True One, nor the sphere itself, nor yet anything different from them both; but was like the image of the sun as it appears in a well-polished mirror, which is neither one nor the other, and yet not distinct from them." (*c*) The immaterial essence of the sphere of the fixed stars. (*d*) The Sphere of Saturn—and so with the rest in harmony with the scheme of the *Desatir*, ending at this world, which is subject to generation and corruption, and comprehending all that is contained within the sphere of the Moon. None of the material essences were identical and yet none were different, either as regards the rest or in comparison with the One True One.*

The doctrine of the Divine Absorption is the very essence of Sufism and Sufism is contemporary with Mohammedanism itself. It is also mainly Pantheistic, as may be gathered from its proposed

* See the "Improvement of Human Reason exhibited in the Life of Hai Ebn Yokdhan. Written in Arabick above 500 years ago, by Abu Jaafar Ebn Tophail." . . . Newly translated from the original Arabick by Simon Ockley, A.M. London, 1711.

object. Some refer it to India, others to a Gnostic origin, but the question does not concern us, for the significant fact is that this form of Islamic mysticism was one of the environments of the Kabalistic Jews to whom we are indebted for part at least of the Zohar. The influence of this environment was felt outside the Kabalists, and was confessed even by the most inflexible of the sects in Jewry—that of the Kairites, or Literalists, who rejected all innovations in the primeval doctrine of Israel, who set no store by tradition, and were thus as much opposed to the Talmud as to the Zoharic writings. The proof is their analogies, indeed one might say their fusion, with the Motozales, a sect of scholastic Arabs.* A Kairite Jew of the period allows that his brethren followed the doctrines of this sect, and they even assumed its name.

The purpose of this section should not be misconstrued. Once more, it is by no means designed to indicate that the mystic sects of Mohammedanism are responsible for the peculiar scheme of the Kabalah, or that the Sufi drew from the rabbin. Such devices belong to a scheme of criticism which has fittingly passed away. If we know anything concerning the early connections of Sufism it is that they are Neoplatonic, and that the Gnostics of the early Shiite sects were attracted to it because of these connections.† But to name Neoplatonism and Gnos-

* Munk: *La Philosophie chez les Juifs*, p. 10.

† On this point the reader may consult with advantage an admirable account of Islâmic mysticism in "A Year Among the Persians," by E. G. Browne. London, 1893. It makes no references to Kabalism, with which the author seems unacquainted, but it may be gathered from what it tells us of Sufic commentaries on the Koran that

ticism is to cite analogies of Kabalism. To say that Sufism has been referred to a woman who died at Jerusalem in the first century of the Hegira is to say that Sufism began to live and move in an atmosphere of Jewish tradition. To say that Spain was the forcing-house of the Kabalists is to say that the mystic doctors of Jewry brushed arms with those of Islâm, and to deny that there was any consequence of such contact is to deny nature. Sufism was Pantheistic and emanationist; Kabalistic emanationism was saved from Pantheism by the doctrine of divine immanence, and their literatures have no real likeness; but between the metaphysics of the Divine Love and the mystical absorption of Islâm, and between the Kabalistic return of the soul to God or its union with the transcendent principle, which never departs from *Atziluth*, and the theory of ecstasy in Israel, it seems reasonable to suppose that there was not only the connecting link of the analogy between all mystics but a bond even in history.

VII. INFLUENCE OF THE KABALAH ON JEWRY

There is perhaps no one at the present day, certainly no Christian or occult student of the

these, although Pantheistic, have many points of contact with later Kabalism. We find not only the unmanifest state of Deity, but the attempt to explain why the contingent world (compare the *Liber Druskim*) was evolved from "the silent depths of the non-existent," the use of which term is so typical of the Ain Soph doctrine. See p. 129 for Mr. Browne's opinion that the early schools of Mohammedan philosophy in Persia were adaptations either of Aristotle or Plato, and were also the scholasticism of Islam.

subject, who is in a position to say exactly what kind of profit accrued to the mind of Jewry from the promulgation, let us say, of the Zohar. From one point of view such an inquiry may be held to strike at the root of all occult science and philosophy, and for the rest it is one of those subjects which do not readily occur to the occultist. I remember a conversation which I once had with a priest of the Anglican Church, who had passed through every school of initiation with which I am acquainted and through others which are outside my knowledge. He assured me that the most profound student of occultism among all students whom he had met in his long experience was a Jew—I think of Poland. Let us make the most of this statement, since we know that there are initiations, and that the Jew is in most of them, concerned as he is in all interests, in evidence as he is in all lands, and, with due consideration to the late Sir Richard Burton and his posthumous treatise,* much better described by the famous passage in "Coningsby" than by a somewhat vexatious criticism pivoted on a monstrous charge. But it is quite certain that the adyta of the secret societies, though they are not closed to the Jew, are not in any sense possessed by the Jew, while as regards all such external signs of activity

* See "The Jew, the Gypsy and El Islam." London, 1898. The charge is human sacrifice; its *pièce de résistance* has been omitted by the editor on grounds that may be conjectured. Cf. Desportes, *Le Mystère du sang chez les Juifs de tous les temps*, Paris, 1890, the year of Burton's death. Readers of Josephus will remember the curious story adduced by Apion concerning the Greek captive found in the Temple at Jersualem by Antiochus. *Contra Apionem*, ii. 7. Cf. Dr. H. Clay Trumbull, "The Blood Covenant," London, 1887, Appendix. p. 321.

as are manifested by current literature of occultism, any bibliography will show us how little he has done in this respect. What is much more important, however, is that, so far as it is possible to ascertain, the Kabalah has exercised only a very subsidiary influence upon the Children of the Exile. We can point to certain enthusiasms for which it is partially responsible, and they are those precisely which did their best to wreck Jewry and of which Jewry is now ashamed. The history of Abraham Abulafia, of Sabattai Zevi and the founder of the Chassidim,* are typical cases in point, which warrant us in saying that the Kabalah gave spurious Messiahs to Israel.† It was perhaps the last instance of its activity before it ceased to exercise any powerful influence, and with this also it began, if we care to believe that Rabbi Akiba was the author of the "Book of Formation," in which case one of the supreme sources of Kabalism is connected with the bogus or at least the frenzied mission of Bar Cochba. When that false Messiah had been finally silenced by the sword, his disciple, or perhaps his instigator, and the inspirer also of R. Simeon ben Jochai, the head and crown of Kabalism, was barbarously martyred

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* *I.e.*, the new order of the mysterious Baal Shem, which is still said to have its representatives in a number of Jewish communities and still holds the Zohar in high esteem.—"Israel among the Nations," pp. 61, 40, 345. The sect has its chief hold among Russian and Galician Jews; the name signifies "pious ones." In the time of Judas Maccabæus, it was the strict party among the Jews.—Edersheim, "History of the Jewish Nation." These are Scaliger's Order of the Knights of the Temple. The accounts of the original Chassidim are full of mythical elements.

† Mr. Zangwill in his "Dreamers of the Ghetto" has brought this notion recently to the knowledge of the external world.

for his share in the unhappy rebellion. If a literature may be judged by its influence, that of the Kabalah has been small; it has encouraged false enthusiasm, and has been the warrant for direct imposture.*

So far as its operation was intellectual, there is very good ground for thinking that its field was the Christian rather than the Jewish mind.† And having established one useful point there is an opportunity here of making another. Kabalistic influence on Christendom has been of two kinds, but it has been much more of one kind than another. It has been an influence exercised by an occult claim upon the students and the acceptors of occult claims. But it has been much more the influence of possible missionary material on the missionary enterprise of the Christian Church. To begin at a late date—What gave the Kabalah of the Zohar to the Latin reading scholars of Europe? The *magnum opus* of Rosenroth. What impelled Rosenroth? The "splendid spectrum" of the conversion of Jewry *en masse.* And now, if we sweep backward to the very

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* It has given also a few obscure sects to Jewry. A knowledge of Kabalistic mysteries was alleged to have imparted superhuman power to Löbele, chief Rabbi of Prague; to Jacob Franck, the Polish distiller, of whose followers the so-called Christian Jews of Poland are still a small survival; and to his contemporary, Israel of Podolia, who established the New Saints and had a recipe for miracles by means of the name Tetragrammaton.

† Mr. Zangwill is not of this opinion. Referring to the period which antedated immediately the mission of Sabbatai Zevi, he says: "The *Zohar*—the Book of Illumination, composed in the thirteenth century—printed now for the first time, shed its dazzling rays further and further over every ghetto." But perhaps he follows here the principle he has borrowed from Spinoza, "to see things *sub specie æternitatis.*" I wish the same principle had inspired him to lay less stress on the exact date of the Zohar.

beginning of the Christian interest in Kabalism, almost coincident, in fact, with the appearance of the Zohar, and suppose that Raymond Lully was really, as it has been said that he was, the first Christian student of the Kabalah, what was the life-long labour of that amazing seneschal of Majorca, and for what did he renounce the world? To wrest, as it has been said, from reluctant Nature the elusive mastery of Nature, the Great Palingenesis of alchemy? The Hermetic treatises falsely ascribed to him may say Yes, but we know that they are the products of the school of forgery which produced the spurious Geber,* and that this was by no means the ambition of Raymond Lully. But was it the attainment of the religion behind all religions? Nothing of the sort; that is modern fantasy. The work of Raymond Lully was apostolical and missionary, and it closed with martyrdom at Bugia, in a feverish attempt to evangelise "Mahound." What prompted the fiery energy of Picus de Mirandola, that he filled the Papal Court with the rumour and the wonder of the Jewish tradition? The fact that he also regarded it as a certain mystic way by which the princes of the Exile might be brought to the gates of the Eternal City and the Ghetto might be transformed into a baptistry. Suppose, lastly, that Nicholas Flamel was really initiated by the "Book of Abraham the Jew," so that Kabalism connects integrally with alchemy, what prompted the unostentatious scrivener of old Paris to make precious metals by occult arts when his wants were few and his trade sufficient for a

* M. Berthelot, *La Chimie au Moyen Age, tome premier. Essai sur la transmission de la science antique au Moyen Age, passim.*

modest man? Why, he also had the missionary spirit—witness his bequests, real or fabulous, for the conversion of the heathen.

The inference is that the Kabalah was imported out of Jewry to prove that Jewry might be Christianised if it were handled wisely according to the lights given in the Holy Synods.*

Now, I do not need to say that there are very few occultists who would take any interest in the Kabalah regarded from this point of view. They are not, as a class, inspired by missionary zeal for any form of official religion, and their literature, as it stands, does not manifest more than sufficient respect for the great orthodoxies of Christendom. On the other hand, it is only in virtue of some immense misapprehension that the esoteric tradition of the Jews can be supposed to offer them the religion behind all religions. What it does offer them falls almost infinitely short. At its highest a bizarre but truly strenuous attempt to unriddle the universe, the most unaided of all metaphysics, the *systema mundi* excogitated in a darkened synagogue with the praying-shawl drawn over the eyes. What darkness to be felt in the void! What strange lights flashing in the darkness! In such a state Spanish Jew or Spanish Mystic of the Latin Church, Moses de Leon,

* One writer in modern times has even gone so far as to maintain that "Christian doctrine, except the Trinity, which is Platonic, issues wholly, with all its details, from the Talmud. Christianity is son and brother of the Talmud."—Alexander Weill, *Moise, le Talmud et l'Évangile*, ii. 92. The statement sounds perilous, but M. Weill is not to be taken seriously. Compare *ibid.* ii. 91, "The Talmud is itself the most violent adversary of Moses," *i.e.*, the Moses of M. Weill. One paradox enables us to judge another.

if you will, or St. John of the Cross, exile of Babylon or recluse of the Thebaid, must enjoy a certain communication of the infinite. But to say more than this is frenzy. And at its lowest, that is to say, on that side upon which it makes contact no longer with the infinite, but with the occult as it is understood by occultism, finite of all things finite, what sombre trifling unredeemed by the saving sense of triviality, the physiognomy of the section *Yithroh*, the astrology of the processes of Gaffarel, the star messages of the Hebrew planisphere, the paper tubes of Éliphas Lévi;* or, again, *notaricon*, *metathesis*, *gematria*,† the arcana of the extended name, the virtues of *Agla* and *Ararita* for conjuring heaven and earth. It is here that occultism illustrates how it receives only what it can give and how it comes to pass that the interest of the occultist in the Kabalah is less inspired by the occult theorems of the Zohar than by the magic garters of the "Key of Solomon." Hence even writers, like Papus in France, who have exceptional claims on our consideration, find it necessary to include in their scheme of Kabalism the sorry literature of the Grimoires.‡ And they and he have nothing to tell us of the Zohar. But we do not find the Grimoires in Picus de Mirandola, or in Raymond Lully; we do not find much trace

* And the kind of Kabalah which A. Lelièvre undertook to defend in his *Justification des Sciences Divinatoires* (Paris, 1847).

† Observe also the developments which these subjects received in works like the *Caballa Anagrammatica* of Ranutius Longelus, *Placentiæ*, 1654—*ars mirabilis* indeed, as the author terms it.

‡ *La Kabbale*, pp. 10, 16, 26, the last especially, where the reference to Molitor makes the author of the "Philosophy of Tradition" apparently responsible for the identification of the *clavicula* and "magical MSS." as a serious branch of Kabalism.

of magic in the *Kabbala Denudata.* The Lexicon of Rosenroth does not include the occult wonders of *Agla*, nor does it tell us after what manner the extended name is compounded, by a childcraft of acrostics, out of three verses in Exodus. We do find all these in Agrippa, who wrote as a young man of things that he had heard and read, making a very dignified retractation of it all in his book of great excellence upon vanity.

There remains, of course, the mystic side of Kabalism, the return of the soul to God, and that path of ecstasy already mentioned, by which it was conceived that the soul might effect such reunion even in this life, but it is precisely this mystic side of which we see no effect in Jewry, and it is also this side which is neglected by modern occultism. For example, the present work is the first published in England which has any reference to the highest principle of the human soul in Kabalism and the instrument of unification with the Divine.

BOOK IV

THE WRITTEN WORD OF KABALISM: FIRST PERIOD

ARGUMENT

The traces of Kabalistic literature outside the Sepher Yetzirah, and prior to the publication of the Zohar, are enumerated briefly to indicate that there was a gradual growth of the tradition and to correct exaggerated notions concerning it. There are several ancient treatises which connect with Kabalism, but are not regarded by modern scholarship as Kabalistic in the technical sense. This is the case with the Sepher Yetzirah itself; but there is no doubt that all these works pretend to embody an occult tradition, or that it was the elements of oral tradition which subsequently received development from the commentators on the Sepher Yetzirah, as well as from the Zohar, and, later still, from the expositors of Zoharic mysteries. The attention of early Kabalists was concentrated on the "Book of Formation," and numerous elucidations of that work appeared between the eleventh and thirteenth centuries.

I. EARLY KABALISTIC LITERATURE

It is beyond controversy that there was a great body of mystic speculation and doctrine grown up in Jewry, of which the roots are to be found in the Talmud, while it is connected occasionally with brilliant and even with some great names. It is this transcendentalism which led ultimately to the Zohar,

and should scholarship forbid us to confer on it the distinctive denomination of Kabalism,* we must defer to scholarship, though with the mental reservation that if the question be more than of words it is at most one of stages of growth, for that which was of mysticism in Israel between the period of the Talmud and the period of the promulgation of the Zohar is that which in the course of its evolution became the Kabalah and the Zohar.

The title of this section is to some extent tentative or speculative, but the modest conclusions of the previous book are a sufficient warrant for supposing that there are traces of Kabalism, outside the Sepher Yetzirah, prior to the promulgation of the Zohar, and possessing some literary remains. It is indeed essential to the natural history of the later work that it should have had its antecedents in literature. According to the most acceptable view these were certain *Midrashim* which, for the most part, are not now extant, and it is fair to suppose that, assuming such memorials, they must have exercised some influence.

So also the Sepher Yetzirah, whatever the date ascribed to it, was of high authority, and the veneration in which it was held was of the kind which creates literature. We must beware, however, of supposing that there was an unbroken line of Kabalists from the second to the twelfth century, as some occult writers have pretended. Supposing the Sephir Yetzirah in its present form to be later than the second century,

* There can be, I think, little doubt that the Kabalah was the "reception" of the *Bereshith* and *Mercabah* mysteries mentioned in the Talmud, or that this was the view always taken by Kabalistic Jews.

we must regard as its prototype a work already mentioned under the title of the Alphabet of Akiba, while the antithesis of "The Book of Occultation," one of the most important sections of the Zohar, must be sought in the anthropomorphic *Schiur Komah, i.e.*, "The Measure of the Height," in other words, the "Description of the Body of God," or development of the various Scriptural places in which the divine members are mentioned. The dates of these fragmentary works are conjectural, but there can be no doubt, as indeed there is no question, of their comparative antiquity. Connected with these are the Greater and the Lesser Palace, known also as the "Delineation of the Heavenly Temples,"* which, in common with the others, is not regarded by modern critics as Kabalistic, but it is allowed that all were instrumental in calling the Kabalah into existence.†

In accordance with the exigencies of his standpoint, Dr. Graetz, who may be taken to represent all that is most acrid and uncompromising in hostility to Jewish mysticism, fixes the origin of Kabalism, as to its date, in the tenth century, and thus by implication denies the claim of the Sepher Yetzirah to be included in its literature. He is followed, as we have seen, by

* Not to be confused with a work mentioned by Bartolocci under the name of R. Eliezer and dealing with the measurements of the earthly temple.

† "By the difficulty," says Ginsburg, "in which they placed the Jews in the South of France and in Catalonia, who believed in them almost as much as in the Bible, and who were driven to contrive this system whereby they could explain the gross descriptions of the Deity and of the plains of heaven, given in these Haggadic productions." It may indeed be affirmed that one spirit informed the chief works of mystical complexion which preceded the Zohar.

Ginsburg,* but it is not open to question that the work is indispensable to the Kabalah, or that it is an integral and fundamental part thereof. The tenth century is, however, an important period in Jewish history and Jewish letters, for at this epoch the quickening of the Arabian mind was followed by that of Israel† and was sometimes eclipsed thereby. There was for a moment a lull in persecution; the academies in the East flourished, and in the West the internecine struggle of Christians and Moslems in Spain ensured a breathing space to the Children of the Exile. Prior to that period, from the sixth century and onward, there was a hiatus in the literature of Israel. The canons of the Talmud were closed, by the terror and peril of the time rather than inherent necessity, and the history of Israel became one of bitter struggle for existence. A certain hazardous shelter was found under Persian dominion, and ultimately the intellectual lamp of Israel shone forth clearly and steadily during the Moslem domination of Spain, which country from that period till the beginning of the thirteenth century was like a second Palestine to the Jew, and this land of refuge, under the tolerant and enlightened sway of the Spanish Khalifs, became almost as dear to his heart as the Land of Promise. Montpellier in France and Salerno in Italy were famous for their Jewish schools, but that of Seville was, perhaps, more illustrous than either. Spain also was a nursing-land of Kabalistic literature, and the traces of the esoteric tradition

* Kitto's "Cyclopædia," third edition, 1864, *s.v.* Kabbalah

† Basnage, *Histoire des Juifs*, livre vii. c. 4, tom. v. p. 1503 *et seq.*

between the epoch which produced the "Book of Formation" and that of the "Book of Splendour" must be sought chiefly therein, though in the twelfth century something may be gleaned from Southern France and earlier still from Hay Gaon who flourished in the eleventh century, a Babylonian, on the borders of the Caspian Sea.*

There is neither space nor occasion here to produce a bibliographical list, and indeed the materials at our command can scarely be regarded as extensive, serving mainly to correct false and highly coloured impressions regarding the claims of Kabalistic tradition. The chief names of the period with which we are now concerned are:

I. Rabbi Eliezer, whose mystic system, as presented in the *Pirke*, connects on the one hand with the Sepher Yetzirah, and on the other with Zoharic teaching. We have, in the first place, God subsisting prior to the creation of the world alone with his Ineffable Name; next, the creation, prior to the visible world, of the *Thorah* or Law, together with the Throne of Glory, the Name of the Messiah, Paradise, Hell and the Temple of Jerusalem, *i.e.*, the archetype of the earthly temple; subsequently, the creation of the world by means of ten words. With this work may be connected the ancient *Midrash Conen*, which represents the *Thorah* as the foundation of the universe. It is a matter of con-

* Outside the dates and authorship ascribed by the old Kabalists to the Sepher Yetzirah and the Zohar there are other treatises attributed to the early days of the Exile. Thus tradition regards Eliezer Hagabite, son of Jose, a contemporary of Simeon ben Jochai, as a Kabalistic doctor and the author of a treatise on the thirty-two qualities of the Law. The antiquity of this work is doubtful.

jecture whether these works are slightly later or earlier than the Sepher Yetzirah.

II. The Gaon R. Saadiah, head of the Persian Academy of Sora, was the author of a commentary on the Sepher Yetzirah preserved in the Bodleian Library and only printed recently in France, as we shall see in the third section of this book.

III. The Gaon R. Shereerah, head of the academy of Pherruts Schibbur* in the neighbourhood of Babylon, was perhaps more distinguished for the violence with which he wrote against the Christians than for his Kabalistic knowledge. But Nachmanides† has preserved his observations on the "Delineation of the Heavenly Temples,"‡ or more correctly on the fragments which it embodies under the title of the "Proportion of the Height," otherwise called the "Description of the Body of God," which shows the Kabalistic leanings of Shereerah and creates the antithesis to the anthropomorphism of these early works which has been mentioned already as a key-note of Kabalism. "God forbid," he exclaims, "that man should speak of the Creator as if he had bodily members and dimensions!" This Rabbi was despoiled of his wealth and hanged by order of Cader, Khalif of the race of the Abassides.

IV. The Gaon R. Hay, son and successor of Shereerah as the head of the Babylonian School of Schibbur, is also credited with a commentary on the Sepher Yetzirah, which will be dealt with in its

* Or of Pumbaditha according to some authorities, including Graetz.

† In his commentary on the *Thorah*.

‡ Attributed to R. Ishmael, apparently the doctor of that name whose sentences are sometimes quoted in the Talmud.

proper place. The interpretation of dreams was one of the daily occupations of the Jewish academies, and their skill exhibited therein, or the credulity of the times, often purchased toleration and respect for the Rabbis at the hands of the Khalifs. To Rab Hay is attributed a treatise on this art, which was printed at Venice.* Outside his alleged commentary on the "Book of Formation" his voluminous works have many Kabalistic references, especially that entitled "The Voice of God in its Power." It will be sufficient to mention among these the doctrine of correspondences, of man as a microcosm and a peculiar theory of mystic contemplation. He possessed enormous influence and became subsequently the head of the academy of Pumbaditha in the neighbourhood of Bagdad. He died in 1038.

V. R. Chasdai† was a Prince of the Exile and temporal head of the Jews in Cordova. He was also a political minister under two Khalifs. He is said to connect the school of Hay Gaon with that of Gebirol.‡

VI. Solomon ben Yehudah Ibn Gebirol, the scholastic Avicebron and in all respects, Kabalistic and otherwise, a focus of intellectual and literary interest, was a contemporary of the famous Nagrila.

VII. R. Abraham ben David or Ben Dior Ha Levi, the great orthodox apologist of the twelfth century, has been included in the chain of Kabalism.

VIII. Moses Ibn Jacob ben Ezra,§ one of the

* Bartolocci, *Bibliotheca Rabbinica*, ii. 387.

† *I.e.*, Abu-Yussuf Chasdaï ben Isaac Ibn Shaprut.

‡ He died about the year 970.

§ See "Essays on the Writings of Ibn Ezra," in the Transactions of the Society of Hebrew Literature.

greatest Jews of his time, was of Granada, and flourished in the earlier part of the twelfth century. His work entitled the "Garden of Aromatics" shows traces of the doctrine of Gebirol, but it appears by his "Commentary on Isaiah" that he was in disagreement with this doctor. Basnage says that he did not reject the Kabalah, though he knew its weakness, because he did not wish to be embroiled with contemporary writers.* He wrote upon the Divine Name and the mystic attributes of numbers in connection therewith.

IX. The names of Juda Hallevi, who has some references to the Sepher Yetzirah in his work entitled *Kusari*, of Jacob Nazir, of Solomon Jarki, of R. Abraham ben David, the younger, bring us to the thirteenth century and to the period of (*a*) Maimonides, who is reported, chiefly on the authority of R. Chaiim, to have turned Kabalist at an advanced age but in any case connects with mysticism, and was acquainted at least with the existence of the twofold mystic tradition distinguished as that of the Creation and that of the Chariot; (*b*) R. Azariel, of Valladolid, famous commentator on the Sepher Yetzirah; (*c*) Shem Tob Ibn Falaquera, a disciple of Maimonides, who connects with Gebirol; (*d*) R. Abraham Abulafia,† who wrote on the Tetragrammaton and

* Basnage quotes Skinner's letters and Usher in support of this view, but he and they are in some confusion as to important dates in Kabalistic history and literature. Graetz has a good account of Ibn Ezra, but it is unnecessary to say that his analogies with Kabalism are not mentioned.

† See Frankel, *Monatskrift für Geschichte und Weissenschaft des Judenthums*, vol. v. p. 27, Leipsic, 1856. Graetz has also a long account of Abulafia, designed to ridicule the mental condition to which he refers the Kabalah.

the Mysteries of the Law, but his works have not been published.* He endeavoured to combine the theoretical and practical schools, but he was a quixotic adventurer and a Messianic enthusiast, to whose opinions it is unnecessary to give weight. It may be noted, however, that he exhibits some Christian tendencies.

Those who defend the authenticity of Kabalistic tradition find something to their purpose in all these writers and personalities, but they often proceed on a misconception. What, for example, is more likely to lead an unpractised student astray than the treatise of Abraham ben David Ha Levi, by the mere fact of its title? It is called *Seder Ha Kabalah*, the Order of the Tradition.† As a fact, it is the least mystical of all productions, and though I have termed its author a great orthodox apologist, he had a strong Aristotelian leaven. The occasion of his book was a Sadducean heresy prevalent in Castile and Leon, and represented by the work of Abu Alphrag, which maintained that the true synagogue was to be found among the Sadducees. The *Seder Ha Kabalah* vindicates the authority of the orthodox claim under the two heads of succession and universality, or community of doctrine among all the synagogues It embraces the entire history of the Jewish Church and the perpetuation of the Mosaic doctrine, which is the

* They include also the "The Fount of Living Waters," of which there is a Latin version in the Vatican. Graetz extends the number of his works to twenty; Bartolocci knew only of three.

† It was the prototype of several later works, such as Ghedalia on the Chain of the Kabalah, the *Yuhasin* of Zakut, famous in connection with the Zohar, and the *Tsemach David*, already quoted.

tradition named in the title.* The work of Abraham ben David Ha Levi is perhaps greater than was the occasion which called it forth. The Jews were divided among themselves upon many questions, of which Sadducean pretensions were certainly not the most important. The great distinction of the time for the purpose of our own inquiry was between the Jews who had adopted Aristotelian principles and the Jews who opposed the innovation. The enlightenment and culture were incontrovertibly on the side of the former; the fascination of mystic thought, in a word, all that we connect with the ideal of rabbinical Israel, went, however, into the opposite scale. There were great names on both sides. Rabbi Abraham and his *Sepher* exercised a large influence; his contemporary, Maimonides, who survived him by almost a quarter of a century, was described by the enthusiasts of his period as "the elect of the human race," and by a play upon his name it was said of him that "from Moses to Moses there was no one like unto Moses."

The rival school was to some extent represented by Avicebron, and some of those who assert that the Zohar incorporated traditions belonging to preceding centuries are content to rest their case on the writings of this poet and philosopher. The evidence, however, is in a very confused state. On the one hand, the system of Avicebron has many Aristotelian traces; on the other hand, it has been asserted that Maimonides has much to connect him with Avicebron, though he was not acquainted with his works, while,

* Bartolocci, *Magna Bibliotheca Rabbinica*, i. p. 18 *et seq.*

further, the great masterpiece of the Talmudic Jew of Cordova, entitled "The Guide of the Perplexed," offers many indications of his sympathy with the speculative Kabalah.* In a general sense, however, those who wished to introduce Aristotelian principles into Jewish philosophy belonged to that school which subsequently opposed the Zohar,† as, for example, Abraham Ibn Wakkar of Toledo, at the beginning of the fourteenth century,‡ while those who accepted the Zohar belonged to that school which connects with Avicebron, among whom was Rabbi Abraham ben David of Posquière, to whom one section of modern criticism attributes the invention of the Kabalah, and Isaac the Blind, with his disciples Azariel and Ezra, whose superior claim is favoured by Ginsburg.§ The Kabalistic interests of this school are outside all debate; it prized the Sepher Yetzirah, and one of

* There does not seem, however, the slightest ground for supposing, with Isaac Myer, that Maimonides was acquainted with the Zohar. On the contrary, there is more perhaps to be said for the conjecture of S. Munk that the Zohar quotes, or rather borrows, from Maimonides. See *Mélanges*, &c., p. 278. Among the Kabalistic correspondences of Maimonides are (1) His recognition of a secret sense in Scripture; (2) Of the inaccessible nature of God; (3) Of the universe as an organic whole. The student should also consult an interesting *Notice sur la Cabale des Hébreux*, prefixed by the Chevalier Drach to the second volume of his work already cited on the "Harmony between the Church and the Synagogue." He establishes (*a*) That where Buxtorf supposes the Talmud (Tract *Rosh Hashanah*) to allow the same authority to the Kabalah as to the text of Moses, the reference is really to the spiritual power of the Synagogue; and (*b*) that the alleged mention of the mystic Kabalah by Maimonides is a misconception (*L'Harmonie*, ii. xvi. xvii. xviii.). It is certain, however, that Maimonides mentions a lost tradition.

† In which, however, Munk traces Aristotelian influences. —*Mélanges*, pp. 278, 279.

‡ See the English translation of Steinschneider, p. 114.

§ Who follows Graetz literally.

the most important commentaries on that treatise was produced within it.

When we investigate the claim made with regard to Avicebron, we must not be discouraged at finding that writers like Isaac Myer have much enhanced the real strength of his Kabalistic connections. We find, it is true, the doctrines of the Inaccessible God, of the intermediaries between God and the universe, of the emanation of the world, and even of the universal knowledge attributed to the pre-existent soul of man by all Jewish mysticism. But what we should like to meet with in a mystic of the eleventh century is a distinct trace of typical Zoharic doctrine, let us say that of the Countenances, and not Yetziratic references, Sephirotic correspondences and so forth. The latter are to be expected at the middle of the eleventh century, and in this case the former are wanting. There remains, however, sufficient to interest us, perhaps even to warrant the inclusion of Gebirol among the precursors of Zoharic Kabalism, and a short account of this author may be appended as a conclusion to this section.

At that period when the influence of Arabian imagination was infused into the romantic literature of Western Europe, scholastic philosophy and theology were receiving the tincture of Arabian thought, but as, on the one hand, this tincture was received sometimes without much consciousness of its origin, so, on the other, influences were occasionally referred to Arabian sources which were in reality referable only to the Spanish Jews living under the protection of the Khalifate during the Moslem domination of the peninsula. A case in point was

the once renowned Avicebron, whose identity with Solomon ben Yehudah Ibn Gebirol, a Jew of Cordova, was first demonstrated by Munk in the early part of the present century.* His chief treatise, entitled the "Fountain of Life," in a Latin version ascribed to the middle of the twelfth century, became widely diffused; Albertus Magnus, St. Thomas of Aquin and Duns Scotus, all cited it; and it is said to sum the philosophy of the thirteenth century. According to Renan, Avicebron preceded the school of Arabian philosophy which arose in Spain. He wrote philosophy in Arabic and poetry in Hebrew; the Jews valued his poetry, but his metaphysics were not in repute among them; the Christian scholastics adopted his philosophical ideas, and knew nothing whatever of his verses. By both classes of his admirers he was respectively celebrated as the greatest philosopher and the greatest poet of his time. But the nominalists denounced him; realists like Duns Scotus entailed on him their own condemnation; while he is said to have exercised an influence upon the mystics of the Middle Ages, he was proscribed by the University of Paris at the period of the publication of the Zohar on the ground that he favoured Aristotle. When the school of Averroes arose he was unknown among it; at a later period he was unknown to Maimonides; he was unknown also to the encyclopædic learning of Picus de Mirandola; and on the

* *Mélanges de Philosophie Juive et Arabe.* The hostile school of Zoharic criticism has not done sufficient credit to Munk for his interesting discovery, but he is not a *persona grata* on account of his theory that the Zohar was founded on genuine ancient *Midrashim.*

threshold of the Reformation his memory may be said to have perished at the pyre of Giordano Bruno.

Avicebron was born about the year 1021 at Malaga; he was educated in the University of Saragossa, and he died at Valencia in 1070. He was patronised by Nagdilah—*i.e.*, Samuel-ha-Levi ben Josef Ibn Nagréla—a Prince of the Exile, who was also Prime Minister of Spain under the Kalifate of Habus. Nagdilah was the centre and mainspring of Jewish learning in that country, and it is thought that through him the sacred tradition of the Hebrews was communicated to Avicebron at a period when the Zohar and its connections were still in course of formation. It seems certain, in any case, that some of the conceptions and the system incorporated in these books may be found in his writings, more especially in the "Fountain of Life" and the "Crown of the Kingdom." The first is affirmed to be the earliest known exhibition of "the secrets of the speculative Kabalah."* The second, composed towards the end of his life, is a hymn "celebrating the only one and true God, and the marvels of His creation."

The existence of the Zoharic tradition some centuries previous to the time of Moses de Leon, the reputed forger of the Zohar, has been rested, among other supports, on the writings of this Spanish Jew, and he seems to have been acquainted indubitably with the Book of Formation. In the second book and twenty-second section of the

* There is some confusion here, as the Şepher Yetzirah is certainly speculative as contrasted with the so-called practical Kabalah, which was mainly the working of miracles by the use of the Divine Names.

"Fountain of Life" this passage occurs: "Hence it hath been said that the construction of the world was accomplished by the inscription of numbers and letters in the air," which is obviously the fundamental notion of the Kabalistic work in question. The table of the Thirty-Two Paths, which arises out of the Book of Formation, was the theme of one of his poems. Whether the later Kabalists derived from Avicebron or both from a common source cannot be conclusively determined, but having regard to the Jewish indifference for his philosophical writings, and to the probable existence of a vast mass of floating esoteric tradition, there can be no doubt as to the direction in which probability points.*

The connection between Avicebron and the Kabalah is not sufficiently explicit upon the surface of the "Fountain of Life" to have attracted the attention of critics like Ernest Renan; while Kabalistic critics refer the system which it develops to the ten *Sephiroth*, others suppose it to be based on the ten categories of Aristotle, a pantheism analogous to that of the early realists. "On the one hand," says Renan, "his application of Peripatetic principles to Mosaic doctrine alarmed the theologians; on the other hand, his concessions to orthodoxy concerning the creation and the free will of the Creator did not satisfy the extreme Peripatetic Jews." Of his alleged Kabalistic connections Renan was either unaware, as already suggested, or they were ignored by him.

* Graetz takes the opposite view, saying that the Kabalah borrowed many principles from Ibn Gebirol. He, of course, offers no reasoning on the subject.

An impartial examination of the "Fountain of Life" makes the pantheism of Avicebron less apparent than his Kabalistic correspondences. So far from identifying the universe with God, it establishes no uncertain contrast between them. In order to bridge the abyss, and to make it conceivable that one derived being from the other, he supposes nine intermediaries, *plus* the Divine Will, "through which the Absolutely Existing, who is above number," is "attached to its corporeal universe." The analogies which this conception offers to Yetziratic doctrine are self-evident and do not need enforcing, and yet our impartial judgment must pronounce the philosophy of Avicebron to be of Greek rather than Jewish complexion. It is at least clear that the *Fons Vitæ*, which is a dialogue after the manner of Plato, is tinctured deeply by Hellenic thought.

Modern scholarship has recognised three chief schools which led up to Zoharic Kabalism: (*a*) that of Isaac the Blind, to which belongs Azariel with his celebrated commentary on the Sepher Yetzirah; (*b*) that of Eliezar of Worms, which is largely of the theurgic order; and (*c*) that of Abulafia, which to some extent united the preceding and made use of the theurgic formulæ combined with contemplation to achieve union with God.

II. THE BOOK OF FORMATION

In developing the Kabalistic doctrine of the Instruments of Creation, in describing the Paths of Wisdom and in attempting to determine the date

of the Book of Formation in connection with our investigation as to the authority of the Kabalah, we have nearly exhausted the subject of the tiny treatise which is regarded by most scholars and by every occultist as the nucleus of all Kabalism. It is difficult, however, to omit it in giving an account of the documents, and it will perhaps be best to begin this brief bibliographical notice by a summary of the points which have been determined previously concerning it.

The legend which attributes it to the patriarch Abraham, who transmitted it orally to his sons, by whom it was perpetuated in turn till the "sages of Jerusalem," committed it finally to writing, so that the tradition might not perish even when the chosen people seemed themselves on the eve of perishing—this, we have seen, is legend. It is interesting and respectable in its way. At the period when we first hear of the existence of such a tract it was possibly already old, and most old books have myths designed to explain them. Those who take the myths historically convert honest legend into something approaching farce. We must be content therefore to say that the Sepher Yetzirah is first mentioned probably in the ninth century; there is some reason to suppose that it is quoted in the Talmud, but it is not wholly certain;* it

* The treatise *Sanhedrim* contains the following passage: "By means of combining the letters of the ineffable names as recorded in SPR ITsIRH (*i.e*, the sealing names enumerated in the first chapter, being permutations of IHV), Rava once created a man and sent him to Rav Zeira. The man being unable to reply when spoken to, the Rabbi said to him, Thou art a creature of the company (initiated in the mysteries of necromancy): return to thy dust."

may have antedated its first citation in literature by a generation, a century, or an age. Let us realise that we do not know, and that those who judge the question dogmatically on either side deserve to be classed as intemperate.

Let us now look a little more closely at the work itself. It is divided into five chapters, the first being concerned with the office of the *Sephiroth* in creation and the remaining four with what have been termed the Instruments—namely, the letters of the Hebrew alphabet. It was after the revelation of these mysteries to Abraham that he received the manifestation of God and that the covenant was instituted. According to the expression of the original, God "bound the twenty-two letters" on the tongue of the patriarch and discovered to him all their secrets.*

The symbolism of the Book of Formation having been sufficiently considered in the second part of our inquiry, there are only two points which require to be noted here. One is the absolute distinctness between God and the instruments of creation,† whether numbers or letters, which is

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* *Sepher Yetsirah*, chap. vi.

† Hence Mr. C. G. Harrison is in error when he implies that pantheism is involved in the Sephirotic system, and thence proceeds to argue that, "It takes no account of the element of illusion which is necessarily implied in the theophanic doctrine."—See "The Transcendental Universe," London, 1894, pp. 86, 87. *Cf.* Alexander Weill, *Lois et Mystères de la Création conformés à la Science la plus Absolue.* Paris, 1896. The writer refers to a work under a similar title which he issued forty years previously, purporting to be the translation of a Hebrew MS. by a master of Kabalah. "This writing is distinguished from all rabbinical and philosophical treatises by proclaiming the identity of the Creator with His creatures, based on the text of Genesis itself." Weill is a fantasiast who pretends to separate the frauds and contradictions which Esdras and his assistants introduced into the Pentateuch

established by this early Kabalistic work. Separated from all number and transcending all expression, He is represented as a faithful king sojourning in eternity and ruling the *Sephiroth* for ever from His holy seat. The second point concerns the emanation of the *Sephiroth*, to which, in preference to their creation, all later Kabalism inclines. There is little on the face of the Book of Formation to countenance this view; they appear as the instruments and servants of the King of Ages, informed by whose word they go forth "and returning, fall prostrate in adoration before the Throne."* It is said, however, that their end is joined to their beginning, as the flame is joined to the firebrand, and perhaps the principle of emanation is contained implicitly in this statement. We have no reason for rejecting a construction which has been adopted invariably, but it is just to draw attention to the fact that the first work which mentions the *Sephiroth* leaves this point in obscurity, while it certainly depicts God as the active architect of the universe, who graved, sculptured and builded.

The first *Sephira* is described as the Spirit of the Living God, the blessed and again blessed name of God living eternally. Voice, Spirit and Word—these are the Holy Spirit. TWO is the Breathing of the Spirit; the twenty-two tetters depend herefrom and each one of them is Spirit. THREE is the moisture

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from the real work of Moses. *Cf.* the same author's *Moïse, le Talmud et l'Evangile.* Paris, 1875, tom. i. p. 99. According to Franck, the last word of the system developed by the Sepher Yetzirah is the substitution of absolute unity for every species of dualism.—*La Kabbale*, p. 159.

* *Sepher Yetzirah*, chap. i.

which comes from the Breath; herewith God sculptured and engraved the first lifeless and void matter. He built TOHU, the line which circles snake-like about the world, and BOHU, the concealed rocks imbedded in the abyss whence the waters issue. This triad of the Spirit, the Breath and the Water corresponds to the conception subsequently formed of the Atzilutic or archetypal world. FOUR is the Fire which comes forth from the Water; with this God sculptured the Throne of Honour, the Ophanim or Celestial Wheels, the Holy Animals—*i.e.*, the four living creatures and the other serving Spirits. Within their dominion He established His habitation. This numeration seems to contain in itself the conceptions of *Briah* and *Yetzirah*, the archangelic and angelic worlds. It should be remembered, however, that the Book of Formation is concerned only with the sphere of operation tabulated subsequently as the third world of Kabalism. As each *Sephira* was supposed to contain all the *Sephiroth*, so there was a superincession of the four worlds which were all contained in each. The arrangement of the Sepher Yetzirah does not exhibit this clearly, but the numerations from five to ten inclusive must be held to represent Assiah. FIVE is the seal with which God sealed the Height when He contemplated it above Him. He sealed it with the name IEV. SIX is the seal with which He sealed the depth when He contemplated it beneath Him. He sealed it with the name IVE. SEVEN is the seal with which He sealed the East when He contemplated it before Him. He sealed it with the name EIV. EIGHT is the seal with which He sealed the West when He contemplated it behind Him. He

sealed it with the name VEI. NINE is the seal with which He sealed the South when He contemplated it on His right. He sealed it with the name VIE. TEN is the seal with which He sealed the North when He contemplated it on His left. He sealed it with the name EVI. The ten numerations are finally classed together under the one title of "Ineffable Spirits of God." The sealing names are combinations of three letters, successively transposed, which enter into the name *Tetragrammaton.*

The Sepher Yetzirah was published at Mantua in 1592, but the Latin translation of Postel had preceded it by ten years.* The Mantua edition was accompanied by five commentaries.† Another Latin version will be found in the collection of Pistorius; it is ascribed to Reuchlinus and Riccius. In 1642 a further edition was published at Amsterdam in Hebrew and Latin by Rittangelius. It was issued by Meyer at Leipsic in 1830, with a German translation and notes, and at Frankfort, 1849, with a German translation and commentary,‡ by L. Goldschmidt.

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* The full title of this curious little volume is ABRAHAMI PATRIARCHÆ LIBER JEZIRAH, *sive Formationis Mundi, Patribus quidem Abrahami tempora præcedentibus revelatus, sed ab ipso etiam Abrahamo expositus Isaaco, et per Profetarum manus posteritati conservatus, ipsis autum 72 Mosis auditoribus in secundo divinæ veritatis loco, hoc est in ratione, quæ est posterior authoritate, habitus. Vertebat ex Hebræis et commentariis illustrabat* 1551, *ad Babylonis ruinam et corrupti mundi finem,* GULIELMUS POSTELLUS, *Restitutus. Parisiis,* 1552.

† It also contained two recensions of the text, the differences between which are regarded by some authorities as considerable and by others as unimportant variants.

‡ The "American Encyclopædia," iii. 521, 522, mentions the Amsterdam edition of 1642, with a Latin translation, but does not connect it with Rittangelius.

In 1887 Dr. Papus made a French translation to which he added the Thirty-two Paths of Wisdom and the Fifty Gates of Intelligence. With characteristic sincerity he admits that this was superseded by Mayer Lambert in 1891.

The one question which now remains for consideration is how we are to account for the importance attributed by occultism to such a work as the Sepher Yetzirah. Do its defenders believe that the combination of *Aleph* with all the other letters and all the rest with *Aleph*, *Beth* with all the others and all the rest with *Beth*, &c., &c., actually produced the universe? That seems an insupportable assumption. Do they regard the letters as symbols of forces and hold that the Sepher Yetzirah teaches that the universe originates in the orderly combination of certain forces? That is reasonable enough, but it is a commonplace which seems scarcely worth stating and certainly does not require a secret tradition to secure it. But do they consider that the letters represent occult forces, of a fixed, determinable character, and that initiation into the real meaning of Kabalistic tradition will discover their nature, explaining thus the secret behind the arbitrary doctrine of a virtue inherent in words and letters? This might indeed be valuable, but I have never met with an occultist who took such a view, or had anything to substantiate it if he did. In the absence of any light on this point we can only conclude that it is the arbitrary doctrine in question which accounts for the interest taken in the Sepher Yetzirah; but the truly occult student, as I have defined him at the outset of this inquiry, can only

be scandalised at the childish nature of Yetziratic tabulations.

III. CONNECTIONS AND DEPENDENCIES OF THE BOOK OF FORMATION

Were there evidence to warrant us in believing that Moses de Leon did actually, as his hostile relative is reported to have affirmed, write thc Zohar bodily "out of his own head," there would still be substantial evidence that the Kabalistic system which it contains was not his invention. The existence of the Sepher Yetzirah is part of this evidence, which appears, however, more fully and more strongly in the commentaries and developments of that work. We have seen already that when it came to be printed at Mantua, the Book of Formation was accompanied by five such connections, which at the same time do not exhaust the list that might be given in a full bibliography. The best known is unquestionably the *Sepher Sephiroth*, or "Commentary on the Ten *Sephiroth* by way of Questions and Answers," the work of R. Azariel ben Menahem; that of Rabbi Abraham has been regarded as the most important from an occult standpoint, while the earliest in point of time is the work of Saadya Gaon in the tenth century. Another, which has been attributed to Hay Gaon in the early part of the eleventh century, would rank next in antiquity, but it has been usually rejected as spurious. Commentaries are also attributed to R. Moses

Botrel,* R. Moses ben Nahmann, R. Abraham ben David Ha Levi the younger and R. Eliezer. With the exception of the one last mentioned they are all prior to the period when Moses de Leon is supposed to have been at work on the Zohar, and they have been used to show that the novelty of that work "is of form rather than material."

The commentary of R. Saadya Gaon was published in Hebrew at Mantua together with the Sepher Yetzirah,† but it was written originally in Arabic, and a copy is preserved in the Bodleian Library. After remaining in MS. for over eight hundred years this Arabic original was at length printed at Paris, together with a French translation, in 1892. In the introduction prefixed to his version, M. Lambert observes that Saadya Gaon appears as a theosophist in his commentary, which is equivalent to saying that the first expository treatise on the Sepher Yetzirah possesses a Kabalistic complexion, though the author is frequently regarded as a purely rationalistic writer. It must be confessed, however, that Saadya offers little connection with Zoharic doctrine. We have noted that the *Sephiroth* of the Sepher Yetzirah show scarcely any trace of an emanational system. For Saadya Gaon there is one intermediary between God and the world, but this is the physical air and not the transcendental numerations. In this air God is everywhere present, and it penetrates all bodies, even the most compact. Of the doctrine of *Ain Soph* there is also no real trace. It is,

* He describes the Kabalah as a most pure and holy philosophy, but exhibits no acquaintance with the Zohar.

† Bartolocci, iv. 267.

however, recognised, on the one hand, that we cannot have an adequate notion of the Divinity or His correspondences with the world, but, on the other, that some approximate idea may be obtained as to the latter and that they may be shown forth by means of figures and comparisons. One of these illustrations tells us that God is the life of the world as the soul is the life of the body, and as in man the soul is all-powerful, so God is omnipotent in the world. He is also its Supreme Reason, and as in man the rational faculty is the guide of life, so the Divine Power is directed by the Divine Reason. Above this elementary and commonplace form of natural theology the commentary never soars, and we may be indeed warranted in saying that the work, as a whole, has no inherent interest, though it is valuable as a historical document.

Unlike the Sepher Yetzirah, which makes no reference to pneumatology, Saadya Gaon devotes a certain space to the consideration of the soul in man; and here, in a sense, he connects with Zoharic Kabalism, though he rejects metempsychosis, for he recognises its five aspects and calls them by their conventional names, which names, however, occur, as we have seen, in the Talmud.* Unfortunately, his classification is exceedingly clumsy, and he begins by following Plato in the recognition of three faculties—reason, concupiscence and anger. On account of reason the soul is called *Neshamah*, on

* Despite his hostility to reincarnation as understood by the Kabalah he accepts the pre-existence of souls and teaches that the resurrection of the body will take place when all souls destined for earthly life have passed through it.

account of concupiscence it is called *Nephesh*, and on account of anger it is called *Ruach*. The two other names, *Chaiah* (living) and *Jechidah* (unique), refer to the vitality of the soul and to the fact that no other creature resembles it.

The doctrine concerning divine and angelic names is also the subject of some references which are important to our inquiry because they establish the fact that Saadya Gaon did not ascribe to them any occult virtue. The names of the angels vary according to the events which they are commissioned to accomplish, and, in like manner, those referred to the Deity are descriptive of His operations. In the work of the creation He terms Himself *Elohim*; when ordaining the covenant of circumcision He is called *El Shaddai*; He is the I AM in connection with the wonders of the ten plagues; and He is *Jah* when producing the great miracle of the Red Sea.* As it is with the names of God and the angels, so is it with those of the stars, which vary according to their qualities—namely, their greater or lesser brilliance, their hot or cold natures, &c.

When explaining the object of the Sepher Yetzirah as representing the manner in which created things come into being, there is a reference to the ten categories—namely, substance, quantity, quality,

* The Zohar teaches that the name AHIH, which signifies I AM, indicates the unification and concealment of all things in such a manner that no distinction can be established between them. The name ASLR AHIR, I WHO AM, represents God on the point of manifesting all things, including His Supreme Name. On the other hand the name Jehovah or AHIH AShR AHIH, I AM HE WHO IS, refers to the Deity, or is that name assumed by Him, on the occasion of the manifestation of the Cosmos.—Zohar iii. 65*b*, Mantua.

relation, place, time, powers, position, activity, passivity, and if these are to be regarded as referring to the numerations of the Sepher Yetzirah, it is clear that Saadya Gaon understood the latter as an Aristotelian philosopher. With these categories, the ten commandments are also forced to correspond in an arbitrary manner. For example, that against adultery answers to the category of position, for the act itself is a position and a contact.

Lastly, in his analysis of the Hebrew alphabet, the commentator seeks to account for its sequence. *Aleph* is the first sound pronounced—*i.e.*, it is vocalised at the back of the tongue. *Shin* is vocalised in the middle of the mouth and *Mem* on the lips. Unfortunately for the analogy, *Mem* precedes *Shin* in the alphabet, and indeed the design of the speculation seems past conjecture.

About the commentary ascribed to Hay Gaon there is considerable confusion, which Isaac Myer increases by representing that it deals with the "Book of Concealment," instead of that of Formation. There are no historic notices and no traces whatsoever of the former tract before the appearance of the Zohar, in which it was first made known. The work of Hay Gaon needs only to be mentioned in passing on account of its disputed authenticity. Other works attributed to him are not above suspicion, but it may be admitted in a general way that he had more distinct Kabalistic connections than Saadya. The condemned commentary deals largely with the mysteries of the Tetragrammaton and gives perhaps for the first time the curious quadrilateral method of writing it by means of letters and circles, to which so much

importance was afterwards attributed by occult writers.* The commentary of Abraham ben David Ha Levi,† the younger of that name and a contemporary of Maimonides, whom he attacked bitterly, is also included in the Mantua edition of the Book of Formation, and was used largely by Rittangelius in that of Amsterdam, 1642.‡ The intensest confusion prevails with regard to the personality of the author, who, on the one hand, is frequently identified with the writer of the *Seder Ha Kabalah*, and is, on the other, the subject of many contradictory myths prevailing in occult circles. Éliphas Lévi, who cites a passage from his treatise as a proof of the authenticity and reality of his own "discovery" of the *Magnum Opus*,§ makes a great deal of mystery concerning it and its rarity, but he has used evidently the edition

* By Éliphas Lévi above all, who reproduces its diagram with additions which I regard as fanciful (*Dogme de la Haute Magie*, section dealing with the Kabalah), and elsewhere (*La Science des Esprits*) illustrates these additions by a Kabalistic document which I think also is one of his specimens of invention.

† Bartolocci, i. 15.

‡ *Liber Jesirah* (Hebrew and Latin) *qui Abrahamo patriarchæ adscribitur, una cum commentario Rabbi Abraham* F. D. (*i.e.*, Ben Dior) *super* 32 *Semitis Sapientiæ .. Translatus et Notis illustratus à Joanne Stephano Rittangelio...Amstelodami*, 1642. The thirty-two Paths referred to at the beginning of the Sepher Yetzirah are given in Latin and Hebrew, each followed immediately by the commentary of R. Abraham, likewise in Latin and Hebrew. Then comes the explanation of Rittangelius, which sometimes extends to many pages, quoting many authorities, including the Zohar and its Supplements. After the Paths, we have the Sepher Yetzirah itself, in Latin and Hebrew, with the editor's commentary, also in both languages. It should be added that the entire commentary of R. Abraham is not given by Rittangelius, who is content with presenting that part only which is devoted to the Paths of Wisdom.

§ *Rituel de la Haute Magie*, c. 12, where the Hebrew passage cited is completely unintelligible. *Cf. La Clef des Grands Mystères*, pp. 233, 234.

of Rittangelius, which is perfectly well known and attainable in almost any national library.

We have admitted that the commentary of Saadya Gaon can scarcely be termed Kabalistic; we have agreed to set aside another which abounds in Kabalistic material because its date and attribution have been challenged; in the work of R. Abraham, however, there are Zoharic elements which admit of no question, and it is indeed to the school which he represents that Graetz and others have referred the authorship of the Book of Splendour. There is the peculiar distinction between upper and lower *Sephiroth* which is not only characteristic of the Zoharic period, but offers a connecting link between R. Abraham and the late Kabalism of Isaac de Loria.* But more than this, there is the doctrine of the Unknowable God, of "the Cause of Causes which is not apprehended by any one outside Itself," being void of all distinction and all mode of existence. It has not assumed the final shape in which it is presented by the Zohar, and it appears to be something more concealed and latent than the conception of *Ain Soph*, the *Non Ens* or *Corona Summa*, which again is distinguished by R. Abraham from *Kether*, the Crown of Creation, on the ground that "the accident is not made from the essence nor the *Res* from the *Non Res* or *Non Ens*," thus occasioning an insoluble difficulty as to the emanation of the manifest universe. For the rest, the *Ain Soph* of our commentator is described in terms which are almost identical with

* There is no doubt that the ten *Sephiroth* were an evolved system in the time of the Yetziratic commentator.

Zoharic teaching. "Neither unity nor plurality can be attributed to It, because unity cannot be ascribed to that which is incomprehensible in its essence," the reason being that number is an accident belonging to the world of extension, place and time.

Among minor Zoharic correspondences, it may be noted that a peculiar importance is attributed to the letter *Aleph;* it is the form of all the letters, and all the paths of wisdom are contained therein, but after the universal mode. There are also traces of the peculiar angelical system which was destined to receive so much elaborate extension from the commentators on the Book of Splendour.

Before dismissing this commentary we may note the alleged connection of its author with that Abraham the Jew* who belongs to the literature of alchemy. The testament of this mysterious personage transformed Nicholas Flamel from a simple scrivener into a seeker after the Great Work—a search, moreover, which legend represents as a success. The memorial in question was addressed to the nation of Israel dispersed by the wrath of God in France, by one who styled himself "priest, prince, Levite, astrologer and philosopher." The description which constitutes our sole knowledge concerning it is given in another testament, that of Nicholas Flamel, and it is very difficult to decide how far this can be regarded as authentic. Belonging as they do to alchemy, there is no ground here to discuss their respective claims,

* This title is used by Bartolocci in his bibliography to describe numerous writers who cannot be more closely identified.

but it is well to say that the attempt made by Éliphas Lévi to identify the Abraham of Flamel with the commentator on the Sepher Yetzirah not only institutes a connection between alchemy and Kabalism which is unwarrantable in itself but has no colourable evidence to cite in its own support, as there is no trace whatever of any alchemical meaning in the Hebrew commentator. Abraham the Kabalist belongs to the twelfth century. Flamel was two hundred years later, and the book which he mentions could scarcely have existed in Jewry, on the Lévi hypothesis, for such a space of time without something transpiring concerning it.

As a literary and philosophical work the first place among the dependencies of the Sepher Yetzirah seems correctly assigned to the commentary of Azariel. Its author was born at Valladolid in or about the year 1160. According to some authorities he was a pupil of Isaac the Blind,* but others say that his teacher was R. Jehuda, son of Rabad. He became in turn the instructor of R. Moses Nachmanides, who also belongs to the chain of Yetziratic tradition.†

He is said to have travelled much in search of secret wisdom, but it was an age when men of learning were frequently wanderers, and it was perhaps less recondite motives which actuated him. He connects with the Kabalistic system which was expounded by the school of Gerona, and there are no

* A.D. 1190 to *circa* 1210. He taught the doctrine of metempsychosis and a few fragments of his writings are still extant.

† And brought, as Graetz admits, the influence of his great reputation to bear upon its fortunes.

real grounds for supposing that he acquired knowledge elsewhere, but he added the result of his own reflections. Many works have been attributed to him, of which some are lost and some have remained in MS. "The Explanation of the Ten *Sephiroth* by way of Questions and Answers" must have helped to shape the metaphysical speculations of the Kabalah and may well enough have originated more than it derived.

The teachings of Azariel aroused the opposition of the Aristotelian Jews, and it is thought by Isaac Myer that the logical form of his commentary was a concession to this school of thought. Whatever its motive, the fact, broadly taken, is of importance to our inquiry; it shows that the Sephirotic notion in its earliest development could not really have been that of the categories, since it had to be conformed to the principles espoused by the disciples of Aristotle. The Jewish *literati* followed various schools, and the influence attributed to the Stagirite has perhaps been exaggerated. The votaries of the so-called secret wisdom were a small minority. Platonism, as it is needless to say, was very little known in the West at the period in question, though it appears in the later Kabalism.

As regards both matter and form, Azariel's commentary has been the subject of high praise. It contains the doctrine of *Ain Soph*, which is not in the Sepher Yetzirah, and it has express views on the emanation of the *Sephiroth*, which are said to be contained in *Ain Soph* and of no effect when separated. Their emanation was possible because it must be within the omnipotence of the Deity to

assume a limit. The essence and the real principle of all finite things is the Thought of the Supreme Being; if that were withdrawn, they would be left as empty shells, and this is true not only of the visible world but of the intermediaries between God and the creation. With his philosophical speculations the Kabalist mingles something from the fantastic region, attributing, for example, certain symbolic colours to the *Sephiroth.** *Kether* is "like the Concealed Light," or the light which is veiled in darkness, the comparison intended being probably that of a luminous mist. *Binah* is sky-blue, because *Binah* is the great sea of Kabalism. *Chokmah* is yellow, *Chesed* white and *Geburah* red; *Tiphereth* is white, red, or pink, *Netzach* is whitish-red and *Hod* reddish-white. *Jesod* is the combination of the previous triad, while *Malkuth* is like the light which reflects all colours. Azariel also countenances the Sephirotic division of the human body which is found in later Kabalism.

Moses ben Nahman, or Nachmanides, was born in 1194 at Gironne. Before he made acquaintance with the Kabalah he is said to have had a prejudice against it, but he was afterwards an enthusiastic student both of its speculative and practical parts, and both by his writings and influence contributed much to its development. His Kabalistic "Explanation of the Law" was completed in 1268, and among his many other works that called the "Garden of Delight," and another on the "Secrets of the *Thorah*,"

* According to the Zohar the colour attributions are as follows: *Kether*, black, white, or colourless; *Tiphereth*, purple; *Malkuth*, clear sapphire.

are full of theosophical speculations.* He left his native land to settle in Palestine, where he died, apparently at a great age, but at what precise time is not known.

The commentary on the Sepher Yetzirah which passes under the name of R. Eliezer seems to have been the work of a German Jew of Germesheim,† author of the "Vestment of the Lord," one of the greatest Kabalists of his period. That he was the instructor of Moses Nachmanides, as some authorities have stated, is, however, a mistake, as Basnage has indicated, for he belongs to a later date. His works, which are wholly Kabalistic, are (1) "The Vestment of the Lord," but this has never been printed. (2) "The Guide of Sinners," exhorting them to repentance and amendment of life (Venice, 1543). (3) A Treatise on the Soul, cited by Mirandola in his thesis against the astrologers. (4) An explanation of Psalm cxlv. (5) A commentary on the Sepher Yetzirah, appended to the Mantua edition of that work. The author flourished before and after the middle of the fourteenth century. Commentaries on the Sepher Yetzirah are ascribed to R. Aaron

* His other works include an epistle on the use of matrimony in exercising the fear of God; a work on the nature of man from the text of II. Samuel, vii. 19; a book of Faith and Confidence; another on Wars; and yet another on the Pomegranate. These are not professedly Kabalistic, like the "Treasure of Life," the "Treasure of the Lord," the "Garden of Pleasure" (mentioned in the text above), or the mystical epistle on the thing desired. As regards the practical part of the Kabalah, he treated it with grave consideration, including its arts of necromancy, the evocation of evil spirits and the methods of their control.

† Basnage, *Histoire des Juifs*, c. vii. t. v. p. 1859. See also Bartolocci.

the Great,* under the title of "Book of the Points"; R. Judas Levi;† Sabbatai Donolo;‡ Juda ben Barzillai;§ and Isaac the Blind.

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* Bartolocci, i. 15.
† *Ibid.*
‡ Edited by M. Castelli. Florence, 1880.
§ Edited by M. Halbertstamm. Berlin, 1885.

BOOK V

THE WRITTEN WORD OF KABALISM: SECOND PERIOD

ARGUMENT

The divisions of the Zohar are set forth in successive sections so as to furnish a clear and comprehensive notion of the materials incorporated by this composite work. Its doctrinal content is established by means of copious quotations, selected with special reference to its importance from an occult standpoint.

I. THE BOOK OF SPLENDOUR: ITS CONTENT AND DIVISIONS

THE cycle of the Sepher Yetzirah lies within a manageable compass, and its most important dependencies are all available to the student by means of Latin translations. The *Sepher Ha Zohar*, on the other hand, is large in itself, it has considerable supplementary matter belonging to a later period and an extensive connected literature; it has not been translated into Latin nor into any European language.* The consequence, especially

* The Italian reader may, however, be referred to an analysis of the Zohar by the Abbé de Rossi, which appeared in his *Dizionario storico degli Autori Ebrei*. The writer follows Morin as to the late date of the work.

to esoteric students, has been very unfortunate.* Great confusion has obtained in regard, firstly, to the content of the work and, secondly, to the comparative importance of its various divisions. Part of this must be undoubtedly attributed to the ambitious design of Rosenroth's great collection. The *Kabbala Denudata*, by attempting to cover much too wide a field, gives no adequate idea of the work which it is meant to elucidate. It attributes an exaggerated, though not inexcusable, importance to three tracts introduced into the body of the Zohar and to late commentary on these; the apparatus in the form of a lexicon which fills most of the first volume, though it has a methodical appearance, is little more than a chaos, in which late and early expositors are bundled together after the uncritical manner of the period; in a later section undue prominence is given to some personal discussions and correspondence between the Editor and Henry More, the English platonist; finally, the second volume includes an enormous treatise on the doctrine of the Revolutions of Souls by a Kabalist of the seventeenth century. With all its defects the *Kabbala Denudata* remains of real value, but it would have been beyond all price had a clearer genius governed its arrangement. As it is, the class of persons who are most

* Outside esoteric students the case of Basnage may be mentioned as that of a well-informed writer, whose history of the Jewish people from the time of Jesus Christ to his own date—the beginning of the eighteenth century—is memorable in several respects, yet whose knowledge of the Zohar does not even extend so far as it might have been taken by Rosenroth. He terms (*Livre* iii. p. 775) the Book of Concealment the first part of the work, and seems to regard it as comprised simply in that and the two Synods. In a word, he had not read the preface to the *Kabbala Denudata*, vol. ii.

concerned with the subject have been content to follow the lead of Rosenroth, and to accept a little tract known as the "Book of Concealment" as the fundamental part of the whole Zohar, and the developments of that tract as entitled to the next highest consideration. There are, of course, many sources of information, for the most part not of an occult kind, by which this false impression might have been corrected—the work of Franck in France and that of Ginsburg in England, to name two only —but it has endured notwithstanding, and the latest instance is found in the latest work published by Dr. Papus. There the bibliographical appendix states that "the only complete translation" of the Zohar is that of M. H. Chateau,* whereas the enterprise in question is confined only to the tracts rendered into Latin by Rosenroth, and these have been available for years in the English version of Mathers. The Book of Occultation and its Zoharistic commentaries are only accidents of the Zohar, and they furnish no real notion of the scope of that work. I should add that from the occult standpoint the Zohar itself is only an accident of the Kabalah—an accident in the life of the alleged tradition, much as, from the standpoint of Latin Christianity, the New Testament is not the exclusive foundation of the Church but an event in her development.

The Zohar proper, as I have stated in my

* *Le Zohar, Traduction française et Commentaire de* M. H. Chateau. The bibliographical annotation accredits the translator with *minutieuse érudition* and adds that he has carefully collated the Hebrew texts, the Latin and the other versions. The work is poorly produced, it bears no trace of the scholarship imputed to it and the commentary is of slight value.

preface, purports to be a commentary on the Pentateuch, and to indicate its general scope I shall deserve well of my readers if I depart from my general rule of confining quotations from modern authors to footnotes and summarise the admirable observations of Ginsburg: "The Zohar does not (apparently) propound a regular Kabalistic system, but dilates upon the diverse doctrines of this theosophy, as indicated in the forms and ornaments of the Hebrew alphabet, in the vowel points and accents, in the Divine Names and the letters of which they are composed, in the narratives of the Bible and in the traditional and national stories. The long conversations between its author, R. Simeon ben Jochai, and Moses, which it records; the short and pathetic prayers inserted therein; the religious anecdotes; the attractive spiritual explanation of Scripture passages, appealing to the hearts and wants of men; the descriptions of the Deity and the *Sephiroth* under the tender forms of human relationship, comprehensible to the finite mind, such as father, mother, primeval man, matron, bride, white head, the great and small face, the luminous mirror, the higher heaven, the higher earth, &c., which it gives on every page, made the Zohar a welcome text-book for the students of the Kabalah, who, by its vivid descriptions of Divine Love,* could lose themselves in rapturous embraces with the Deity."

We are placed by this quotation in a position to understand, firstly, after what manner the literature

* It is in this respect that the Zohar suggests analogies with Arabian Sufism.

of Kabalism affected the fervid imagination of the Jew and the kind of influence which it had on him, well illustrated in the fascinating and terrible histories of Messianic enthusiasm and illusion, as already noted. We can understand, secondly, how much there is to correct in the occult theory which has fixed upon the Zohar as embodying the traditional knowledge of a religion behind all religions. No system responds less readily to what is involved in such a conception; no person could be less disposed than the occultist to accept the full Kabalistic notion of religion, were he really acquainted therewith. The philosophical doctrines which I have sketched in the early sections of the previous book do certainly connect superficially with occult philosophy, which itself seems to connect magnetically with everything that is unsound in faith and unreasonable in doctrine. The connection in the present instance can only show that neither is of serious account in the last analysis. That God is immanent in the material world is a much simpler and more rational hypothesis than to establish intermediaries between finite and infinite, which create innumerable difficulties without resolving any. Far more truly philosophical is the doctrine of the Countenances, which I have described already as the chief glory of Kabalism, but, so far as all effect is concerned, it has passed away, like the Shekinah from the Holy Place. At the present day we have other and better means of excusing the anthropomorphisms of the Bible, and, for the rest, no attempt to excuse them has any connection, approximate or remote, with the ground which occult philosophy assumes to cover.

The Zohar is divided by Rosenroth, after a somewhat artificial manner, into internal and external parts.*

I. The internal parts are those which are combined together in one scheme. They are:

(*a*) The text of the Zohar, properly so called. Apart from all its additions this is not of unmanageable dimensions.

(*b*) The *Sepher Dzenioutha*, or Book of Concealment.

(*c*) The *Idrah Rabbah*, or Greater Synod.

(*d*) The *Idrah Zuta*, or Lesser Synod.

(*e*) *Sabah D'Mishpatim*, the Discourse or Story of the Ancient One in section *Mishpatim*.

(*f*) *Midrash Ruth*, or Commentary on the Scriptural book of that name. There are fragments only.

(*g*) *Sepher Ha Bahir*, the Renowned or Illustrious Book, sometimes called Book of Brightness.

(*h*) *Tosephthoth*, *Addenda*, or Additions.

(*i*) *Rayah Mehemnah*, or the Faithful Shepherd.

(*j*) *Haikluth*, *i.e.*, Palaces, Mansions, or Abodes.

(*k*) *Sithrai Thorah*, or Mysteries of the *Thorah*, *i.e.*, the Law.

(*l*) *Midrash Hannelam*, or the Secret Commentary.

(*m*) *Razé Derazin*, or Secret of Secrets.

From this account are omitted the following tracts and fragments, on the ground that they do not

* *Kabbala Denudata*, vol. ii. p. 8.

appear in the Mantua edition of *circa* 1558, known as the Little Zohar: *

(*a*) *Midrash Hazeeth*, or Commentary on the Song of Solomon.

(*b*) *Pekoodah*, or Explanation of the Thorah.

(*c*) *Yenookah*, or the Discourse of the Youth.

(*d*) *Maamar To Hazee*, or the discourse beginning, Come and See.

(*e*) *Hibboorah Kadmaá*, or Primary Assembly.

(*f*) *Mathanithan*, or Traditional Receptions.

The ground on which these portions are set aside appears insufficient, as the sections *e*, *f*, *g*, *j*, and *m* in the first tabulation are also wanting in the Mantua edition. The Great Zohar, the Cremona edition (1558-60), contains all the treatises enumerated in both the above lists. I am not aware that any superior authority resides in the Mantua Zohar.†

II. As understood by Rosenroth, the external parts are those superadded to the earlier editions. These are:

(*a*) *Tikkunim H'Zohar*, or Supplements of the Book of Splendour, called also the Ancient Supplements, to distinguish them from further and later additions.

(*b*) *Zohar Chadash*—the New Zohar, containing matters omitted in the printed editions. This has four parts.

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* The Greater Zohar being that of Cremona. Blunt's Dictionary of Doctrinal and Historical Theology makes a ludicrous confusion over this point, representing the Greater Zohar as the commentary on Genesis and the Lesser as the Book of Concealment.

† A Hebrew translation in MS. by Barachiel ben Korba is preserved in the Library of Oppenheimer.

(1) The text of the Zohar itself, scattered through which is the supplement of the tract *Midrash Hannelam*, part of which appears in the original work.

(2) *Tikkunim Chadashim*, or New Supplements.

(3) *Zohar Shir Hashirim*, or Exposition of the Canticle of Canticles appertaining to the Zohar.

(4) *Zohar Aike*, or Exposition of Lamentations, appertaining to the Zohar.

In the above tabulations are contained everything of the Zohar that has come down to us.* It will be unnecessary to say that its authenticity did not increase with its bulk.

For the better comprehension of the cycle Rosenroth recommends:

(a) Sepher Deruk Ameth, that is, the Way of Truth, being various readings in the Zohar arranged according to the Mantuan edition.

(b) Binah Amri, or Words of Understanding, being an elucidation of difficulties in the Zoharistic vocabulary.

(c) Zohar Chamah, or Splendours of the Sun, being a short commentary which follows the Mantua edition.

(d) Pardes Rimmonim, or Garden of Pomegranates, by R. Moses of Cordova, an explanation of numerous texts in the Zohar and *Tikkunim*.

(e) Mequr Chokmah, or Fount of Wisdom,

* *Kabbala Denudata*, ii. p. 9.

forming a continuation or new part of the Way of Truth.

(f) Marah Kohen, or the Vision of the Priest, a synoptic work, the greater part of which appears in the *Kabbala Denudata*, vol. ii. part i.

(g) Zar Zahab, or a Crown of Gold, used largely in the apparatus of Rosenroth.

(h) Pathach Ainim, or Gate of the Eyes, for the Biblical quotations in the Zohar and *Tikkunim*.

Rosenroth also highly recommends and largely reproduces the vast manuscript treatises of Isaac de Loria, compiled by R. Chaïm Vital, and further acknowledges his indebtedness to two other unprinted works, a Kabalistic commentary on the whole Law and a treatise entitled *Chesed* Abraham.

The Zohar proper, the conversations of Simeon ben Jochai with the prophets by whom he was visited, with the disciples by whom he was surrounded and of these, as we have seen, with each other, is not a work that is to be judged by the same standard as the purely allegorical portions which have been incorporated therewith, and to which Christian students of Kabalism have given so much prominence. It is, in the first place, far more natural and comprehensible, less distorted by monstrous symbolism, having occasionally a touch of nature to indicate its kinship with humanity, and condescending even at times to a Rabelaisian episode.* Finally, it does not betray much trace

* Some hundred rabbinical histories, fables and apologues are narrated in it, sometimes elucidating a knotty point of Scripture, as, for example, whether the destruction of animal life at the Deluge may indicate that the beasts also sinned, sometimes recounting the death of a just man, sometimes describing visions and narrating tales of wonder.

of that inner meaning which is loosely supposed of its entire content, for the most part, by those who would and do likewise discern a latent transscendentalism in Pantagruelism.* To determine whether the work, as a whole, is important from the standpoint of modern occultism, I shall now give a short synopsis of its doctrine on several vital questions of religion and philosophy. We have seen that in a certain manner—somewhat occasional and informal—it is a commentary on the Pentateuch, and it is understood and passed over that it is a forced, arbitrary commentary, which has nothing in harmony with the simple sense of Scripture. It would serve no purpose to enlarge upon this fact, which applies to all Kabalistic exegesis. The governing principle of its interpretation or treatment is the existence of several senses in the written word. These are differently enumerated, and there seems no reason why they should not be extended indefinitely, but they are reducible broadly under three heads, which are compared by the Zohar to the garment, the body which is within it and the soul which is within the body. "There are those unwise," it says, "who behold how a man is vested in a comely garment, but see no farther, and take the garment for the body, whereas there is something more precious [than either], namely, the soul. The Law has also its body. Some of the commandments may be called the body of the Law, and the ordinary

* Following the lead of Éliphas Lévi, especially in *Le Sorcier de Meudon*.

recitals mingled therein are the garments which clothe this body. Simple folk observe only these garments, *i.e.*, the narrations of the Law, perceiving not that which they hide. Others more instructed do not give heed to the vestment but to the body which it covers. And there are the Wise, the servants of the Great King, who dwell on the heights of Sinai and concern themselves only with the soul, which is the foundation of all and the true Law. These shall be ready in the coming time to contemplate the soul of that soul which breathes in the Law."*

This passage illustrates what I mean by the added depth and significance which the Kabalah reads into the Bible,† and it is, I think, also an instance of the intellectual humility of the great rabbins of the Exile who confessed to a sense in Scripture which exceeded their loving penetration,‡ so that after all subtleties of exegesis, all the symposiums of synods, the Word of God issued in a mystery, and the key of this mystery was the reward of the just and wise man in the world to come.

The necessity of the manifold sense followed from the insufficiency of the letter. Simple recitals and common words suggested only the human lawgiver; if those only were the sum of the *Thorah*, it would be possible to equal, perhaps even to excel

* Zohar, part iii. fol. 152*b*, Mantua edition.

† I mean, of course, *ex hypothesi*. The extracted sense was too often a ridiculous illusion.

‡ Mr. Isaac Myer supposes that the higher soul of the *Thorah* signifies God Himself, but no doubt it is the divine sense of the Word which gives knowledge of the Word Itself.

it. Moreover, the sayings of Esau, Hagar, Laban, of Balaam and Balaam's ass, could not be "the Law of Truth, the Perfect Law, the faithful witness of God."* And hence the transcendental meaning, in which was the true Law, was supposed, to save Israel from scepticism, and it postponed rationalistic criticism for some centuries. It led of course into extravagance; the second sense became in its turn inadequate and one more concealed was inferred. So also, besides a general latent meaning, there was that more particular triple significance attributed to each several word. As the possibilities suggested by such a method are infinite, it is unnecessary to say that these senses were never methodised, or that the Zohar does not unfold in a consecutive form either the allegorical or mystical meaning. It gives glimpses only, and it may be in this sense that the original Zohar is said to have been a camel's load. That original was a latency in the minds of Kabalistic rabbins, but it was never written with pen.

As the Zohar establishes the necessity of the concealed meaning on the insufficiency of the outward, and as the sense of such insufficiency is indubitably a late event in the history of sacred documents, we have full evidence for deciding the value of the claim which it elsewhere makes to a high antiquity for its interpretation. Had the Jew never come in contact with culture outside Judea he would never have conceived the "tradition," and the kind of culture which helped him to the sense

* Mantua edition, fol. 149*b*.

of insufficiency is not to be looked for in Egypt or in Babylon, but in the Hellenised thought of Rome.*

Having established the general principle of Zoharic exegesis, let us see next the kind of light which it cast upon the letter of Scripture and, in the first place, upon the creation of man. We know that, according to Genesis, he was made of the dust of the earth, that the breath of life passed over him and that he became a living soul. The Zohar is able to tell us what transpired before this event: "When it entered into the will of the Holy One to create man, He called before Him many hosts of the superior angels and said unto them, 'It is my will to create man.' They answered Him, 'Man will not continue one night in his dignity.'† Then the Holy One extended His finger and burned them. Thereafter He summoned other hosts into His presence, saying unto them, 'It is my will to create man.' They answered, 'What is man that Thou rememberest him?'‡ He said unto them, 'But this man shall be in our image, so that his wisdom shall be greater than your wisdom.' When *Elohim* had created man, when man had fallen into sin, going forth as one guilty, there came Uzza and Azaël, saying to the Holy One, 'We have an

* It does not follow that the Kabalah is Platonism. It was the consequence of a contact, but the growth and the increase was in the mind of Jewry.

† The reference is to Ps. xlix. 12, and the pleasing anachronism, by which the angels are made to quote David before the creation of man, is paralleled, if Poe may be trusted, by the Aristotelian phrases which Milton puts into the mouth of Lucifer.

‡ Quoting Ps. viii. 4.

accusation against Thee. Behold this son of man whom Thou hast made, how he hath sinned before Thee.' He answered them, 'If ye had been in like case, ye would have done worse than he has.' What then did the Holy One? He cast them down from their sacred station, even from heaven.* It must be confessed that this ridiculous fable has neither an inward sense nor an outward light. We know that Latin Christianity has a legend of the fall of the angels which connects that event in some misty manner with the scheme of redemption; it is sufficiently childish, but it speaks with the tongue of seraphs in comparison with this history, in which the superior good sense of the hierarchy is punished by burning and expulsion. There are, of course, many other passages in the Zohar which are explanatory of the creation of man. The breath of life is said to be the holy soul which has its origin from the Life Divine, and thus man started on his mundane course with a sanctified natural life (*Nephesh*) communicated from the heavenly *Chaiah*. And in this connection there is a suggestive and beautiful thought. "So long as that holy soul communicates with the son of man, he is the well-beloved of his Master. How many keepers watch and encompass him on all sides! He is the symbol of goodness both above and below, and the Holy Shekinah rests upon him. But when he turns aside from this path the Shekinah abandons him, the holy soul has no longer any intercourse with him, and from the side of the mighty evil spirit [Samaël]

* Zohar, edition of Zolkiew, iii. 208*a*.

there is put in action a spirit which goes up and down in the world, resting only in those places from which sanctity has withdrawn, and thus the child of man is corrupted."* We learn also that the Throne of Glory had six steps,† and man was created on the sixth day "because he is worthy to sit on this throne."‡ There are again obscure references to the original physical condition of humanity. Adam and Eve were created side by side, not face to face; that is, seemingly, there was not a "desire of the female towards the male."§ It does not, however, appear that the awakening of this desire was the real cause of the lapse from perfection, a notion quite discordant with rabbinical views upon the sanctity and symbolism of sexual intercourse. The Kabalah and the mysticism which led up to it offer a very high ideal of the nuptial state. It is true that in the fragments of the *Bahir* the sin of Eve is presented as sexual, but if this is to be understood literally it was one of monstrous intercourse. According to Maimonides, however, the serpent represented the imaginative faculty.

Enough has been quoted to show that there is a curious theosophic lore in the Zohar concerning the creation of man, but there is nothing of any real occult significance; it is suggestive occasionally with the suggestion that is never wanting in fable and mythos, and it is most interesting within its own sphere, which is that of mythology and not certainly

* Cremona ed., part ii. fol. 21*a*.

† *Ex Hypothesi*. The prototype of Solomon's throne, as described in I. Kings x. 19. The Throne of Glory is in the Briatic world.

‡ Cremona ed., part ii. fol. 25*a*.

§ *Ibid.* fol. 26*a*.

of mystic religion. We may take the inquiry a step further and ascertain what the Zohar teaches concerning the state of Adam prior to his fall. We are told that he was clothed "in the garment of the Upper Splendour,"* for which Jehovah Elohim afterwards substituted the garment of skin, thus indicating that the fall was followed by a change of physical condition. There is no need to mention that this legend prevailed in many Eastern mythologies; it is not, on the one hand, the special inheritance of the Kabalah, nor can the latter show that it really came by it through an oral succession from early times. As often happens in the Zohar, there is a poetical inference from the fable which is better than the fable itself. "The good deeds which the son of man accomplishes in this world draw from the Light of Glory above, and he prepares for himself a garment against the day when he shall enter that world and appear before the Holy Blessed One."†

The Fall of man in the Zohar, as in its connections, insists upon the fact that it was the serpent Samaël who brought death into the world; but this serpent is to some extent allegorical, and the lapse was a lapse of the soul by the desire of the things below it. The death seems to be spiritual, for it is said that "the serpent takes away the higher souls [*Neshamoth*] of all flesh."‡ The tree of the trespass was banished from Paradise,§ which sounds fantastic; but the tree is allegorical and moves with man

* Fol. 103*b*. *Cf.* Mantua Edition, ii. 229*b*.

† *Ibid.* Cf. the parallel mythos of Talmudic times, which represents good deeds as creating good angels.

‡ Cremona ed., part i. fol. 28*a*.

§ *Ibid.* fol. 126*b*.

through his pilgrimage. Adam also was the cause of the eternal banishment of his descendants. In dealing with other sections of the Zohar we shall have occasion to refer again to the mythos of the Fall and shall observe that it is further involved by the introduction of monstrous elements.

If we turn now to the mystery of original sin, we shall find that it is intensified rather than explained. In Psalm xci. 11, it is said: "He shall give His angels charge over thee, to keep thee in all thy ways," which passage the New Testament applies in a special manner to Christ. The Zohar explains it as follows: "When man comes into the world there appears in him at that moment the evil spirit which always arraigns him. . . . This evil spirit never forsakes man from the day that he is born into the world. But the good spirit comes to the man from the day that he is made clean. When does a man become clean? At the age of thirteen years. Then he joins himself with both spirits, one on the right hand and one on the left, even the good to the right and the evil to the left, and these are the two spirits which are appointed ever to remain by man. If he strive after perfection the evil spirit is restrained, so that the right rules the left, and then both unite to secure him in all his ways."* It follows from this statement that the child is delivered over to iniquity in an especial manner, as it does not receive the good angel until it reaches the age of puberty.

Closely connected with the doctrines of the Fall of man and original sin is that of the Messiah, who,

* *Ibid.* fol. 95*b*.

for Jew and Christian alike, is a deliverer and an atonement, and much that we find in the Zohar recalls a host of Talmudic speculations on the same subject. In common with all souls, that of the Messiah is pre-existent. It was the spirit of the King Messiah which brooded over the waters at the creation.* He governs both above and below, gladdening the heart of Israel, but a judgment on idolatrous nations. When the souls in the Garden of Eden behold the just suffering for their Master they return and inform the Messiah. "When they inform Him of the afflictions of Israel in exile, and of sinners in Israel who reflect not that they may know their Lord, He lifts up His voice and weeps, as it is written, 'He was wounded for our transgressions'" [Is. liii. 5].† We read, again, of a Palace of Wicked Children in the Garden of Eden, to which the Messiah repairs, and there invokes upon Himself all the tribulations of Israel. "If He had not thus taken upon Himself the punishments for the transgressions of the law, no man would be able to endure them."‡ More curious and more significant is the passage which follows immediately. "Whilst the children of Israel abode in the Holy Land, they averted from the world all pain and suffering [? in the sense of punishment for trespass] by their prayers, worship and sacrifice, but now this is performed by the Messiah," yet so long only as man remains in the world, for he must receive his retribution afterwards. As it does not appear that Jews or Gentiles really escape the consequences of their mis-

* Cremona ed., part i. fol. 127*b*. † *Ibid.* part ii. fol. 95*b*.
‡ *Ibid.*

deeds, this notion of vicarious atonement is quite of the fantastic order. Elsewhere, however, it is said that the righteous are the sacrifice and the atonement of the world. We must remember that the Zohar is a medley, and that medleys are not in correspondence at all points. I must be content to refer briefly to a very long passage which has been the subject of much controversy as to the date of the Zohar and is concerned with the appearance of the Messiah. It will be a time of woe and salvation, and of special affliction for Israel, but "he who is persistent in the faith shall attain the joy of the King." After this tribulation further distress shall follow from the combination of nations and kings, and then a pillar of fire extending from heaven to earth shall become visible to all men, at which time the Messiah shall come forth from the Garden of Eden and appear in Galilee, which was the first province to suffer destruction in the Holy Land and is the first, therefore, in which He must reveal himself. Thence He shall stir up war against the whole world. There will be many signs in the heavens, stars warring against the star of the East, after which the Messiah will be invisible for twelve months and at the expiration of that period will be taken up into heaven to receive the Crown of the Kingdom. He will again reveal Himself and wage war against the whole world, &c.*

It is idle to suppose that such a Messianic doctrine,† or, speaking generally, the scheme of

* Zohar, ii. fol. 7, Amsterdam edition.

† For very full information on the whole subject, see A. Hilgenfeld's *Messias Judæorum*, Leipsic, 1869, and Vincent H. Stanton's "Jewish and Christian Messiah," Edinburgh, 1885.

Kabalistic scriptural interpretation, can have the slightest occult importance; it is essentially a Jewish scheme, supposing the exclusive claim of Jewry to the divine election, and the last source to which we can look for confirmation of the romantic notion that a transcendental doctrine of absolute religion has been perpetuated from the far past. Understood as it actually is, a thesaurus of Jewish theosophy, Jewish visionary doctrines, Jewish yearning and aspirations, which, because Jewry is part of humanity, is in contact at a thousand points with the aspiration and yearning of the whole heart of the world, it is a priceless memorial, but it loses all its significance in the attempt to misplace it. Because it is theosophical although Jewish, it has, of course, its points of connection with other occult systems, and not infrequently with matters which are beyond the range of that which is understood by occultism, in a word, with the things of mysticism, as, for example, in its transcendental speculations on the identity of subject and object in God and perhaps even in the mystic experience of the soul. It enters a good deal into that strange doctrine of correspondences which we meet everywhere in the domain which is embraced in the higher understanding of the term Magic. It might be described indeed as the extended mystery of correspondence. "Whatsoever is found on earth," says the Zohar, "has its spiritual counterpart on high and is dependent on it. When the inferior part is influenced, that which is set over it in the upper world is also affected, because all are united." From this doctrine the art of talismanic magic is the first logical consequence.

Elsewhere it is said: "That which is above is in the likeness of that which is below, and the likeness of that which is below is in the sea [regarded as the mirror of the inferior heaven], but all is one."* This is, of course, identical with the pseudo-Hermetic maxim, *Quod superius est sicut quod inferius et quod inferius est sicut quod superius*, &c., which may even have been formulated along the lines of the Zohar.

The peculiar philosophical system of the Kabalah of course receives a very full development in its chief literary memorial, but we are sufficiently acquainted with the heads of this system to make extensive quotation superfluous. The primordial manifestation of the unknown God was the production of a luminous point, which is Kether, and it seems certain that hereby the Zohar understands the Ego, for it says expressly that this was the light which Elohim created before everything. The nucleus of the luminous point is Thought, which is the beginning of all things. In its union with the Spirit† it is called Binah, and the diffusion of this Spirit brings forth a Voice, which in turn produces the Word, for the Zohar is a philosophy of the Word.‡ In this Thought the forms of all things were evolved. The light of the Divine Consciousness is therefore the first matter of the manifested universe. "When *Elohim* willed to make the world, He produced a concealed light from which all the manifested lights were afterwards radiated, thus forming the superior

* Zohar, Cremona, part ii. fol. 9*a*. *Cf.* part i. fol. 91*a*. "As it is in all things below, so it is above."

† Kether is itself the Spirit, according to the Sepher Yetzirah.

‡ Cremona ed., part i. fol. 131*a*.

world," or *Atziluth*, from which the other worlds were subsequently emanated.* It is said also, as we have elsewhere seen, that "in the beginning was the will of the King, prior to any existence which came into being through emanation from this will."† With this will is connected the notion of thought as the principle of all things, but unrealised in the primordial condition, and contained within itself. The expansion of thought produces spirit, which next assumes the title of intelligence, in which state the thought is no longer self-centred. The spirit in the course of its development produces a voice or word, but the thought, the understanding and the word are one alone, while the thought itself is bound up with *Ain Soph* and is never separated therefrom. This is the significance of the Scriptural statement that Jehovah is one and his Name is one.‡ Among the most suggestive and also the most recurrent teachings is the importance and universality of man in the scheme of things. For the Zohar, as for the poet, the world is "a disguised humanity," and "all that interests a man is man." It was the form of celestial man that God assumed at the beginning of his manifestation. This is the Shekinah, this the Mercabah or chariot, and this also is the sacred name of Jehovah. The form of man comprises all that is in heaven or on earth, and prior to its manifestation no form could subsist. It is the perfection of faith in all things and the absolute form of all. It is the summary and the most exalted term of creation. As soon as man appeared all was

* *Ibid.*, fol. 3*a*, 24*b*, 98*b*. † Cremona ed., part i. fol. 56.
‡ Zohar, i. 246*b*, Mantua.

completed, both of the world above and the world below. Even those physical parts which he puts aside ultimately are conformed to the secrets of the Supreme Wisdom. So also in his threefold nature he is a faithful image of that which passes on high, and the souls of the just are above all the powers and all the servitors that are on high.* There is even a certain withdrawn and inconceivable sense in which man through Sephirotic mediation brings the *latens Deitas* into manifestation, and as all things exist and subsist for man, so the problem of evil in the universe is solved in his interest, as it is the condition of his development; while with a Catholic comprehensiveness which has no parallel in any sacred literature the scheme of human existence is regarded by the Zohar with an optimism strange in its profundity, from man's pre-existence in the archetypal world to the beatific vision, the absorption and the eternal nuptials which await him.

The pneumatology of the Zohar is more fully developed in the connections of that work than in the commentary proper. The spiritual man is the highest degree of creation; in him it was completed and he comprises everything. The soul originates in the Supreme Intelligence. "At the time when the Holy Blessed One desired to create the world . . . . ., He formed all the souls which should be given afterwards to the children of men."† It is also stated expressly that the soul enters the body when her time has come with protestations, grief and unwillingness.

* Zohar, Mantua edition, ii. fol. 42; iii. 114*b*; iii. 144*a*; iii. 48*a*; 191*a*; ii. 142*a*; i. 91*b*.

† *Ibid.*, part ii. fol. 43*b*.

It is equally clear that it acquires nothing by the experience, unless it be the dignity of an ordeal which has been withstood successfully, for "all that souls learn in this world they knew already before they came into the world, which follows from the Talmudic doctrine that they were acquainted with the whole *Thorah*.* Their proper end is the return into Deity, but there are various abiding places and destinies for the higher spiritual principles, and even in this life they may depart from an unclean person.† It may be added that souls are created in pairs, but these pairs do not invariably come at the same time into the world.

In the excerpts which have been now given the Zohar appears at its best, but I may observe in conclusion that, again after the manner of a medley, it combines with things precious others that are of little value and not a few that are indescribably foolish. There are, for example, gross absurdities in the pneumatological portions. When the soul enters the body of the infant it cannot find room and has to await the growth of its envelope in considerable discomfort. Points of this kind might be multiplied indefinitely. They extend to all departments of the doctrine and obtain especially concerning the resurrection of the dead, which, according to the Zohar, as there is no need to say, is the restitution of the physical body together with its proper soul. As this resurrection can take place only in Palestine the bones of Israel in exile will be transported thither.

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* *Ibid.*, part iii. fol. 28*a*. Compare, however, Franck, *La Kabbale*, p. 236, where the very opposite teaching is ascribed to the Zohar.

† *Ibid.*, part i. fol. 37*b*.

It may be added that the Zohar took the Sepher Yetzirah into its heart of hearts, dwelt upon it, extended, magnified, almost transformed its symbolism. The Hebrew letters which figure in the earlier tract as the instruments of creation are for it the ciphers or vestures of the written law, the expression of the *Thorah*, and the *Thorah* is the archetype of all the worlds. Whether or not we are able to agree with Franck that the Sepher Yetzirah ends where the Zohar commences, and that they are the exact complements of each other, it is certain that the instinct of the early students who singled the "Book of Formation" from the rest of the pre-Zoharic *Midrashim* was not at fault in regarding it as the head and source of Kabalism.

But, in conclusion, as there was an occultism and mysticism in Israel prior to the *Sepher Raziel* and to the Zohar, so both were incorporated in the latter; both in the process underwent a species of transmutation, and as I venture to think the process, like that "sea-change" of the poet, produced something more strange and rich.. There are, at least, flights of mystic thought and aspiration in this great book of theosophy which are unknown to Gebirol and Ibn Ezra, and are more direct and strong in their appeal to the inner consciousness of man in this dawn of the twentieth century than in the famous commentary of Azariel or in the School of Isaac the Blind. And to confess this is to confess out of hand that the Zohar has still a message for the mystic. Perhaps all that is of value therein would be contained within a few leaves,

but, as said of the choicest poems of Coleridge, it should be bound in pure gold.

II. THE BOOK OF CONCEALMENT

The *Sepher Dzenioutha*, the Book of Concealment or of Occultation, to which so much prominence has been given by occult writers, is not, therefore, as they occasionally seem to suppose, the beginning of the great cycle entitled the Zohar. In the Sulzbach edition, edited by Rosenroth, it begins at fol. 176*b* and ends at fol. 178*b* of the second volume. Most editions are either paged in correspondence with one another or refer readers to the pagination of the previous codices. Among early codices that of Lublinensis follows the Cremona edition, which, though used by Rosenroth for his references, was regarded by him as inferior to the simultaneous or slightly prior edition of Mantua. The latter he terms invariably *Codex correctus.* From the silence of occultists on the subject of the Zohar proper it might be judged that they do not regard it as of great occult importance; but there is a simpler explanation, which, as seen, is not far to seek. The "Book of Concealment," on the contrary, though small in its dimensions, is of the highest occult importance; it is regarded as the root and foundation of the Zohar,* as it is generally understood, and also as the most ancient portion of that collection, which is almost

* Mathers, "Kabbalah Unveiled," p. 14.

provably correct.* It has been said further that it is a theogony comprised in a few pages, but with developments more numerous than the Talmud.† In a word, for occultists, the Book of Concealment and the Book of Formation are the fountain heads of all Kabalism. The Hebrew term which is rendered Mystery, Concealment, or Modesty by Isaac Myers, is given as Concealed Mystery by Mathers, without pretending that the version is actually literal. For *Sepher Deznioutha* Rosenroth gives *Liber Occultationis.*‡ The work is concerned with the manifestation of the Divine Being as the term of His concealment in the eternity which preceded manifestation. The first chapter deals with the development of the Vast Countenance, the image of the Father of all things, the *Macroprosopus*, when equilibrium had been established in the universe of unbalanced forces. This Countenance, which is referred to Kether, or the Crown, is compared by the Zoharistic commentators to the tongue of a balance, *lingula examinis.* When equilibrium obtained, the Countenance was manifested, the Ancient of Days appeared, God issued from His concealment.§ This symbolism of the balance depicting the harmony of the universal order

* Myers, "Qabbalah," p. 118.

† Éliphas Lévi, *Le Livre des Splendeurs*, preface, p. ii.; "Mysteries of Magic," 2nd ed., p. 97.

‡ Rabbi Loria says that it refers to things which are secret and should be kept secretly, and compares Prov. xxv. 2, The Glory of God is to conceal the word. But he also supposes an allusion to the circumstances under which the work is reported to have been composed—namely, during the concealment of R. Simeon for twelve years in a cave.

§ See *Commentarius Generalis Methodicus . . . è Libro Emek Hammelech* in *Kabbala Denudata*, vol. ii. p. 47 *et seq.* of the second part.

is the key-note of the treatise, which, in its own words, is the book describing "the libration of the balance." The balance is suspended in the place which is no place, that is to say, in the abyss of Deity, and it is said to be the body of *Macroprosopus*, referring to the *Sephiroth* Wisdom and Understanding,* which are the sides of the balance. The Countenance, which no man knoweth, is secret in secret, and the hair of the head is like fine wool hanging in the equilibrium. The eyes are ever open, and the nostrils of the Ancient One are as two doors whence the Spirit goes forth over all things. But the dignity of all dignities is the beard of the Countenance, which also is the ornament of all. It covers not only *Macroprosopus* as with a vestment, but also the *Sephiroth* Wisdom and Understanding, called here the Father and the Mother,† descending even unto *Microprosopus*, and it is divided into thirteen portions, flowing down as far as the heart, but leaving the lips free. Blessed is he, says the text, who receiveth their kisses! From the thirteen portions there descend as many drops of purest balm, and in the influence of all do all things exist and all are concealed.

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* "For Wisdom is on the right upon the side of Benignity; Understanding is on the left upon the side of severity; and the Crown is the tongue in the centre which abideth above them."—*Ibid.*, p. 48. The meaning of the symbolism is that the equilibrium between Justice and Mercy must be assumed before the universe, having man for its object, could become possible, and the source of this notion must be sought in the *Bereshith Rabbah*. Compare also the teaching of the pre-Zoharic *Midrash Conen*, according to which the Grace of God prevents the opposing forces out of which the world was created from mutual destruction.

† *Ie.*, *Abba* and *Aima*.

The "Book of Concealment," though small, as I have said, in its compass, is full of digressions which destroy its continuity and make the sense difficult to extract. In addition to the manifestation of *Macroprosopus*, it shows how the Most Ancient One expanded into *Microprosopus*, to whom is referred the name *Tetragrammaton*, whereas "I am" is that of the first Ancient.* The letter I, which is the first of the *Tetragrammaton*, corresponds to the *Sephira* Wisdom, the supernal H to Understanding, of which *Microprosopus* is the issue, corresponding to the six *Sephiroth* from Mercy to the Foundation inclusive, and referred to the letter V. It will be seen, therefore, that the primal manifestation of Deity, which is connected with the conception of the Crown, has no other name than that which proclaims His self-existence, and that the Hebrew Jehovah is in a sense a reflected God. *Macroprosopus*, although manifesting in the Crown, is still regarded as ever hidden and concealed, by way of antithesis in respect of *Microprosopus*, who is both manifest and unmanifest. When the life-giving influx rushes forth from the Ancient One, amid the intolerable refulgence of that great light the likeness of a head appears. The distinction between the two Countenances is the distinction of the profile and the full face, for whereas the God of reflection is manifested fully, the Great Countenance is only declared partially, whence it is perhaps inexact

* Compare Bk. ii. § 4, where it is stated that AHIH is referred to *Kether*, *i.e.*, as representing the world of *Ain Soph*; and the *Tetragrammaton* to *Atziluth* generally. There are various aspects of the symbolism, but they are not really in contradiction.

to speak of *Microprosopus* as a reflection,* as He is rather a second manifestation, taking place in the archetypal world.

From the sides of the Lesser Countenance depend black locks, flowing down to the ears; the eyes have a three-fold hue, resplendent with shining light; and a three-fold flame issues from the nostrils. The beard, considered in itself, has nine portions, but when that of *Macroprosopus* sheds down its light and influence they are found to be thirteen. Though the Ineffable Name is referred to the Vast Countenance, it is also said that the manifestation of *Microprosopus* is represented by the ordinary letters of the Tetragam, his occultation by the transposition of the letters.

The Book of Concealment is described in its closing words as the withdrawn and involved mystery of the King, and as it is added that "blessed is he who cometh and goeth therein, knowing its paths and ways," there is urgent need for some explanation of its significance. This, as we shall see later on, was unfolded in many rabbinical commentaries, which are all confessedly posterior to the period of the public promulgation of the Zohar. There are, however, two works possessing the same authority as the Book of Concealment, for which also the same authorship is claimed, and constituting extensions of that work. The first of these will be the subject of some consideration in the next section.

* It is the device of Éliphas Lévi and connects with his method of interpretation.

III. THE GREATER HOLY SYNOD

The Book of Concealment has been simplified to the utmost in the preceding account. It may be now added that it is anonymous; it quotes no rabbinical writers and has no references by which a clue to its date may be obtained. It has, however, two characteristics which give it the appearance of a much older document than those which follow it immediately, and are designed, as already said, to develop and expound it. These are its rudeness and the mutilations which it would appear to have undergone. The first translator, Rosenroth, supplies the gaps and omissions thus occasioned by conjectural words and passages placed within brackets, but even with these it is in an exceedingly faulty state. The treatise now under consideration is in most respects entirely different. It possesses almost a literary aspect, begins in narrative form, methodises the ensuing dialogues in a manner which is perfectly explicit and stands in need of few emendations. It deals, of course, with the barbarous symbolism of the preceding book and so far is admittedly repellent to modern taste, a fact which has been noted by at least one sympathetic critic who was himself an elegant and highly suggestive writer.* The first point which otherwise calls for notice is that the Greater Sacred Synod claims Rabbi Simeon Ben Jochai as the author of the "Book of Concealment," and itself contains the discourses of this Master in Israel, delivered in a

* Éliphas Lévi, *La Clef des Grands Mystères.*

field beneath trees in the presence of his disciples, namely, Rabbi Eleazar, his son, Rabbi Abba, Rabbi Jehuda, Rabbi Josi, the son of Jacob, Rabbi Isaac, Rabbi Chiskiah, the son of Rav, Rabbi Chia, Rabbi Josi and Rabbi Jisa. These are historical names belonging to the period which succeeded the destruction of Jerusalem.

For an account of Rabbi Simeon himself we must have recourse to tract Sabbath of the Talmud, Babylonian recension, which contains the narrative which I will here give in its substance:

"On a certain occasion R. Jehudah, R. Josi and R. Shimeon were sitting together, and with them also was Jehudah, the son of proselytes. R. Jehudah opened the conversation, saying, 'How beautiful are the works of this nation (the Romans). They have established markets; they have built bridges; they have opened bathing-houses.' Whereupon R. Josi was silent. But R. Shimeon ben Jochai answered, saying: 'All these things have they instituted for their own sake. Their markets are gathering-places for harlots; they have built baths for their own enjoyment, and bridges to collect tolls from those who cross them.' Jehudah, the son of proselytes, repeated this conversation, and it came to the ears of Cæsar, who proclaimed: 'Jehudah, who extols us, shall be extolled; Josi, who said nothing, shall be exiled to Saphoris (*i.e.*, Cyprus); Shimeon, who has disparaged us, shall be put to death.' R. Shimeon and his son then went out and hid themselves in the lecture-hall, but afterwards in a cave, where a miracle took place, a date-tree and a spring of water being raised up for them. They laid aside their garments

and sat covered with sand up to their necks, studying the whole time, and assuming their vestures only at prayer-time, for fear that the same might wear out. In this wise they spent twelve years in the cave, when Elijah came to the opening, and said: 'Who will inform the son of Jochai that Cæsar is dead and his decree is annulled?' Hereupon they left the cave."* The secret wisdom embodied in the Zohar is supposed to have been the fruit of the long seclusion enforced upon R. Simeon by the Roman decree.

The Talmud mentions expressly the learning obtained during this period, but without specifying its kind, According to the tradition of the Kabalists the "Book of Concealment" was the first form in which it was reduced to writing. The discourses of the "Greater Sacred Synod" were recorded by Rabbi Abba and so also in the case of the "Lesser Synod." When the conversation was about to begin a voice heard in the air showed that the Supernal Synod had assembled in heaven to hearken, and the commentators add that the souls of the just gathered round the speakers, coming from their rest in Paradise, and the Holy Shekinah of the Divine Presence.

The explanations and developments concern the world in its void state before the manifestation of the Supreme Countenance, the conformations of that Countenance, or *Macroprosopus*, as also of *Microprosopus*, the Lesser Countenance, and after what manner the inferior depends from the superior. It must be said that the expounding and the extension

* Rodkinson, Babylonian Talmud, vol. i. pp. 57-59.

neither are nor assume to be explanatory in the sense that they unfold the real significance of the symbolism. As a fact, the treatise ends, like all treatises concerned with the mysteries of initiation, by saying that he is blessed who has known and beheld the concealed words and does not err therein. In an account like the present, which does not even pretend to be synoptic, it is impossible to attempt a tabulation of the singular typology with which the Greater Synod is concerned, and it should be noted in this connection that the few modern writers on Kabalism who claim to speak magisterially and from within an occult circle of knowledge, may have shown us glimpses in one or two rare instances of the system on which the typology is constructed, but have done nothing to elucidate and therefore to recommend it to our understanding. It is a question which it is hard to approach from the side of the literal sense, and to the occult student, in the absence of initiation, the esoteric aspects of the literature are chiefly a subject of curious speculation. Fortunately it has other aspects which make it deserving of consideration, or there would be no purpose in the present inquiry.

The unbalanced forces of the universe, the world in its void state, are considered under the symbolism of the kings who reigned in Edom before a king was raised up to rule over the children of Israel, that is to say, before the emanation of *Microprosopus*.*

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* The Kabalah represents the present universe as preceded by others which passed away quickly. According to Basnage, this notion also occurs in the Talmud, where it is said, with characteristic crassness, that when God was alone, in order to kill time, He diverted

At that time there was neither beginning nor end, and the Edomite kings were without subsistence. According to Rosenroth this signifies the fall of creatures partly into a state of rest, such as that of matter, and partly into one of inordinate activity, such as that of the evil spirits, in which case we are dealing not so much with cosmology as with the legends of souls. So also when the "Greater Synod" represents the Ancient of Ancients creating and producing the essence of light, the same interpreter, who speaks with the authority of immense knowledge, as regards at least the literature of Kabalism, observes that the reference is to the Law,* in other words, to the letters of the alphabet, by the transpositions of which the Law was recorded subsequently. For the rest, symbolism of this order is not simplified by its multiplication, and the record of Rabbi Simeon's discourses is only the "Book of Concealment" dilated in a glass of vision. Compare, for example, the description of *Macroprosopus* with the indications on the same subject contained in the previous section. "White are His garments as snow, and His aspect is as a face manifested. He is seated upon a throne of glittering brightness, that He may subdue them. The whiteness of his bald head is extended into forty thousand worlds, and from the

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Himself by the formation of divers worlds which He destroyed forthwith. These were successive attempts at creation, by which Deity became experienced and at last produced the existing physical order. —*Histoire des Juifs*, t. ii. p. 712. Compare also the *Pirké* of R. Eliezer, according to which the basis of the existing universe is the repentance of God over His previous failures. This work is referred to an early period of the ninth century. For other Zoharic references to this subject see *Zohar* ii. 20*a*, Mantua.

* Understood as the essence of the light.

light of the whiteness thereof shall the just receive four hundred worlds in the world to come." The Vast Countenance itself is said to extend into three hundred and seventy myriads of worlds. The brain concealed within the skull is the Hidden Wisdom, and the influence of this Wisdom passes through a channel below and issues by two and thirty paths. The hair of *Macroprosopus* radiates into four hundred and ten worlds, which are known only to the Ancient One. The parting of the hair is described as a path shining into two hundred and seventy worlds, and therefrom another path diffuses its light, and in this shall the just shine in the world to come. When the forehead of *Macroprosopus*, which is the benevolence of benevolences, is uncovered, the prayers of the Israelites are received, and the time of its uncovering is at the offering of evening prayer on the Sabbath. The forehead extends into two hundred and seventy thousand lights of the lights of the supernal Eden. For there is an Eden which shines in Eden; it is withdrawn in concealment, and is unknown to all but the Ancient One. The eyes of the Vast Countenance differ from other eyes, having neither lids nor brows, because the guardian of the supernal Israel knows no sleep. The two eyes shine as a single eye, and were that eye to close even for one moment the things which are could subsist no longer. Hence it is called the open eye, ever smiling, ever glad. In the nose of *Macroprosopus* one of the nostrils is life, and the other is the life of life. With regard to the Beard of the Vast Countenance, called otherwise the decoration of all decorations, neither superiors nor inferiors, neither men nor prophets nor

saints, have beheld it, for it is the truth of all truths. Its thirteen forms are represented as powerful to subdue and to soften all the stern decrees of the judgments. Thirteen chapters of the "Greater Synod" are devoted to the consideration of this subject, including the number of the locks in each portion, the number of hairs in each lock and the number of worlds attributed to them. This ends the discourse concerning *Macroprosopus*, and the treatise proceeds thence to the consideration of the Lesser Countenance. The conformations of *Microprosopus* are disposed from the forms of the Vast Countenance, and His components are expanded on either side under a human form. When the Lesser Countenance gazes on the Greater, all inferiors are restored in order, and the Lesser is vaster for the time being. There is an emanation from the Greater towards the skull of the Lesser, and thence to numberless lower skulls, and all together reflect the brilliance of the whiteness of this emanation towards the Ancient of Days. From the brain of *Macroprosopus* an influence descends, from the hair an emanation of splendour, from the forehead a benevolence, from the eyes a radiance, from the nostrils a spirit and the spirit of life, from the cheeks gladness, and all these fall upon the Lesser Countenance. From the brain of *Microprosopus* there are emanations of wisdom, emanations of understanding, and emanations of knowledge; in each lock of the hair of *Microprosopus* there are a thousand utterances; his forehead is the inspection of inspection, and when it is uncovered sinners are visited with judgment. For the lesson of the

"Greater Synod" is that wrath may dwell with *Microprosopus*, but not in the Ancient of Days. So also the eyes of the Lesser Countenance possess lids; when the lids are closed judgments subdue the Israelites and the Gentiles have dominion over them. But the eyes, when they are open, are beautiful as those of the dove, for they are then illuminated by the good eye. With one of those pathetic touches which soften occasionally for a moment the unyielding lines of Kabalistic symbolism, it is said that two tears dwell in the eyes of the Lesser Countenance, and the Holy of Holies, when He wills to have mercy on the Israelites, sends down these two tears to grow sweet in the great sea of wisdom, and they issue therefrom in mercy upon the chosen people. The special seat of severity in *Microprosopus* is the nose, and judgment goes forth therefrom, except when the forehead of the Vast Countenance is uncovered, when mercy is found in all things.

As in the case of the Ancient of Ancients, the discourse appertaining to the beard of *Microprosopus* fills many chapters, full of strange scholia on various passages of Scripture, and details minutely the conformations of its nine divisions, what it conceals of the Lesser Countenance, what it permits to be manifested with observations on the descent of a holy and magnificent oil from the beard of *Macroprosopus* and a general description of the correspondences and differences of the two adornments.

It should be observed that the body of *Microprosopus* is androgyne, and as at this point the symbolism is concerned very largely with the sexual organs, it will be obvious that it becomes still more

discordant with modern feeling, and exceeds occasionally what it is considered permissible to express in English. A modern symbologist has said that nature is not ashamed of her emblems,* and there is no doubt that for the Kabalist the body of man was peculiarly sacred, whence for him there would be nothing repellent in dealing exhaustively with its typology. But it will be unnecessary in a descriptive summary to do more than allude to it. The student who desires to pursue the subject must be referred to the Latin version.

The sum of the whole treatise may be given in the words of the original. "The Ancient of Ancients is in Microprosopus; all things are one; He was all things; He is all things; He will be all things; He shall know no change; He knoweth no change; He hath known no change."† Thus God in manifestation is not really separable from God in concealment, and if the symbolism depict Him in the likeness of humanity, it is by way of similitude and analogy.

At the conclusion of the "Greater Synod," we are told that three of the company died during the deliberations, and their souls were beheld by the remainder carried by angels behind the "veil expanded above."‡

Amidst all its obscurity and uncouthness there are sublime touches in this treatise. The Kabalah is perhaps the first of all books which appeared in the

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* Gerald Massey on phallic symbols, in a letter contributed to the *Spiritualist*.

† *Idra Rabba, seu Synodus Magna, sectio* xxxix. par. 920, in *Kabbala Denudata*, t. ii.

‡ *Ibid.*, § xlv. par. 1138.

western world reciting with no uncertain voice that God is altogether without mutation and vicissitude—that wrath and judgment are of man alone, placing thus a new construction on the divine warning, "Judge not, lest ye be judged"; and showing also the higher significance of the not less divine promise, "I will repay." Never for the true Kabalist could this mean that God would repay the sinner in his own spirit, outrage for outrage, hate for hate. The repayment of God is the compensation of the everlasting justice or the gratuity of the everlasting bounty. In a sense the writers of the Zohar anticipated the most liberal conclusions of modern eschatology.* Amidst the firebrands of the Papal Church, it promulgated for the first time the real meaning of the forgiveness of sins.

IV. THE LESSER HOLY SYNOD

Similar in most of its characteristics to the more extended discourse which preceded it, the "Lesser Holy Synod," or *Idra Zuta*, is termed by Rosenroth the Swan's song of Simeon ben Jochai, a supplement to the subjects not exhaustively treated in the Greater Assembly. As the master's death is recorded at the end of the treatise, the translator's words must be understood of the instruction it contains and not of its setting. The Synod consists

* Franck summarises the position as follows:—Nothing is absolutely evil, nothing is accursed for ever, not even the archangel of evil, for a time will come when his name and angelic nature will be restored to him. *La Kabbale*, p. 217.

of the survivors from the former conclave, with the addition of Rabbi Isaac. Simeon begins by affirming that it is a time of grace; he is conscious of his approaching end; he desires to enter without confusion into the world to come; and he designs to reveal those sacred things in the presence of the Shekinah which hitherto have been kept secret. Rabbi Abba is appointed as scribe, and Simeon is the sole speaker. The discourse still concerns *Macroprosopus* and *Microprosopus*, with the correspondences between them, but it sketches only the subject of the concealed Deity and deals at great length with the manifestation of the Lower Countenance. In both cases, as would indeed be expected, it repeats, substantially and verbally, much of the preceding Synod; but it gives some additional symbolism, as, for example, concerning the three heads of *Macroprosopus*, "one within the other and the other above the other," and at a later stage a very considerable extension of symbolism regarding the first manifestation of the Ancient One under the form of male and female, which is, in fact, the emanation or "forming forth" of the supernal *Sephiroth—Chokmah*, or Wisdom, and *Binah*, or Understanding. So also the instruction concerning *Microprosopus*, when it is not a close reflection of the "Greater Synod," deals with His androgyne nature and His union with the Bride, who cleaveth to the side of the male until she is separated, *et accedat ut copuletur cum eo*, face to face. Out of this comes the great Kabalistic doctrine of the sexes, so much in advance of its time, in whatever Christian century we may elect to place the literature, namely, that male and female

separated are but mutilated humanity, or, as it expresses the idea, are but half the body, that no blessing can rest on what is mutilated and defective, that no divided being can subsist for ever, nor receive an eternal blessing, "for the beauty of the female is completed by the beauty of the male."* The conjunction of the supernal male and female is said to be in the place called Zion and Jerusalem, which further on are explained to signify Mercy and Justice. "When the Bride is united to the King in the excellence of the Sabbath, then are all things made one body. And then the most Holy God sitteth on His throne, then are all things called the complete name, the Holy Name. When this Mother is united to the King, all the worlds receive blessing and are found in the joy of the universe."†

About this point the discourse of Simeon ceases and Rabbi Abba, the scribe, still in the act of writing and expecting that more should follow, heard nothing. But afterwards a voice cried, "Length of Days and Years of Life," and yet another, "He seeketh Life from Thee." A fire abode in the house the whole day; when it was taken away Rabbi Abba saw that the holy light, the holy of the holy ones, had been wrapped away from the world; he lay upon his right side and a smile shone upon his face. Rabbi Eleazar, the son of Simeon, rose up and taking his hands, kissed them. "But I," says Abba, "licked the dust under his feet." It is added that during

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* *Idra Zuta, seu Synodus Minor*, § viii. *passim*. The foundation of this mysticism concerning the nuptial state must be sought in Talmudic literature.

† *Ibid.*, § xxii. par. 746 *et seq.*

his obsequies the bier of the deceased saint was raised in the air, and fire shone about it, while a voice cried, "Enter in unto the nuptial joys of R. Simeon."

It will be seen that in spite of a somewhat monstrous symbolism the Kabalistic narratives have at times the touch of nature which gives them kinship with this world of ours.

V. THE DISCOURSE OF THE AGED MAN

The prominence given by Rosenroth to the Book of Concealment and its sequels was not without its warrant, as they are certainly the most arresting, I might almost say sensational, of all the tracts imbedded in the Zohar. Those which remain to be examined will now be taken in the order in which they are placed in the *Kabbala Denudata*, and their inferior, or at least more sober, interest will appear by the short analyses which will accompany their tabulation. The first to be enumerated is that entitled *Sabah D'Mishpatim* (*Historia de sene quodam in sectione Mishpatim*). The term *Sabah* signifies ancient man and Mishpat is judgment, referring to Exodus, from the beginning of c. xxi.—"Now these are the judgments"—to the conclusion of c. xxiv. The discourse occurs in the Cremona edition, pt. ii. fol. 43, col. 169; in the Mantua, vol. ii. fol. 94; in the Sulzbach, vol. ii. 94*a*. It narrates a conversation between the prophet Elias and Rabbi Simeon ben Jochai on the subject of the ordeals and metempsychosis of the soul, to which there are allusions at

some length in the *Bereshith* section of the Zohar proper. Isaac de Loria's elaborate doctrine concerning the "Revolutions of Souls" is drawn from this discourse of Elias with the mystic light of Kabalism. We shall have again to consider this doctrine in connection with later Kabalism, in order to disabuse occultists of the idea that any reasonable view of reincarnation is contained in the Kabalistic writings. A specimen of the original text may, however, be given in this place, separated from many technicalities which would be burdensome to the beginner.

"All souls go up with the revolutions or windings [that is, are subjected to the law of transmigration], but the children of man do not know the ways of the Holy One; they know not how He judges the children of man every day in all time, how the spirits (*Neshamoth*, the higher soul, *anima animæ* of Christian theology) ascend to be judged before they descend into this world, or again how they go up to judgment after that they have departed from this world; to how many revolutions and mysterious ordeals they (or their essential substances) are subjected by the Holy Blessed One; how many naked souls and how many naked spirits enter the other world, yet not through the King's curtain; how many worlds revolve with them and how the world itself turns about in many concealed wonders. And the children of men do not know, neither do they comprehend, how souls revolve like a stone which is cast from a sling, even as it is written: 'And the souls of thine enemies them shall He sling out, as out of the middle of a sling.' But while it is permitted to reveal, now is the

time to make known all these mysteries, and how all the spirits go out from that great tree and from that mighty river which flows from Eden, but the lesser spirits *(Ruachin, Ruach,* the *anima* or *pysche)* issue from the small tree. The higher spirit comes from above, the lesser from below, and they are united as male and female."*

The Kabalistic division of the soul into five parts has been given in Book II. of the present work with the necessary elucidations. The basis of the doctrine is set forth as follows in the "Discourse of the Ancient One":

"When the child of man is born into this world there is appointed to him animated life (*Nephesh*) from the side of the animals, the clean side, from the side of the Holy Wheels (the *Auphanim*, a Kabalistic order of angels, assigned by some attributions to *Chokmah*). Should he deserve more there is appointed to him a rational spirit (*Ruach*) from the side of the Holy Living Creatures (*Chaioth Ha Kadosh*, another order of angels, commonly attributed to *Kether*, which seems, however, inconsistent with this tabulation). Should he still deserve more there is appointed to him a higher spirit, even from the side of the Thrones (*i.e.*, *Aralim*, the order of angels ascribed to *Binah*, whence come the higher souls, according to the *Bereshith* section of the Zohar proper). These three are the mother, the male servant and the handmaid, even the Daughter of the King. Should he deserve yet more there is appointed to him an animal soul (*Nephesh*) in the

* Zohar, Cremona ed. part ii. fol. 45a.

way of *Atziluth* (that is, the lowest essence of the supernal portions of the soul), from the side of the Daughter, *Jechida*, the only one (*Jechida* is the quintessence, the highest nature of the soul), and the same is called Daughter of the King. If he still deserve more, there is appointed to him the rational spirit (*Ruach*) of *Atziluth*, from the side of the Central Pillar (that is, Benignity, the middle pillar of the Sephirotic Tree), and he is called the Son of the Holy Blessed One, whence it is written: 'Ye are the children of the Lord your God (Deut. xiv. 1). And if he deserve even more there is appointed to him a higher spirit (*Neshamah*) from the side of *Abbah* (the supernal Father, attributed to *Chokmah* in the Atzilutic world) and of the Supernal Mother (*Aimah*. attributed to *Binah* in the same world), whence it is also written: 'And He breathed into his nostrils the breath of life' (literally, souls of life, Gen. ii. 7). What is life? It is *Jah* (the Divine Name attributed to *Chokmah*), whence we have heard: 'Let everything that hath breath (*i.e.*, life, *i.e.*, all souls) praise the Lord' (*i.e.*, *Jah*), (Ps. cl. 6). And in it is Tetragrammaton (*i.e.*, J.D.V.D., *i.e.*, JHVH) perfected. But if he deserve still more there is appointed to him JDVD, in its full completeness, the letters of which are Jod, He, Vau, He: Heh, Vau, Heh, Jod, which is man in the path of *Atziluth*, and he is then said to be in the likeness (*simulacrum*) of his Lord, whence also it is said: 'And have dominion over the fish of the sea' (Gen. i. 28)), that is, he shall rule over all the heavens and over all the *Auphanim* and *Seraphim*, over all the Hosts and Powers, above

and below. When, therefore, the child of man deserves the *Nephesh* from the side of the daughter *Jechida*, this is to say: 'She shall not go out as the men-servants do'" (meaning probably that he shall serve God in His house for ever, Exod. xxi. 7).*

This passage is worth quoting not only as an illustration of the discourse in which it occurs, but because it gives a clue to the probable meaning of occultists when they speak of a concealed sense in the Zohar. It is not to be supposed that when Kabalism divides and subdivides the soul it means anything else than to distinguish certain essences and qualities therein; in a word, it means what it says, just as modern theosophy does at the present day when it affirms seven principles in man. The concealed sense of the Zohar, as before indicated, is simply the extraction of some method from its vast and confused mass, whichat first sight appears altogether delirious. In the present instance it will be seen that the animistic nature of man has a sevenfold aspect, whereas other Kabalistic dicta really extend it to ten. When these discrepancies are harmonised we have the concealed sense of the Zohar as to the inner nature of man.

Perhaps we might reach it by supposing that the discourse of Elias really describes the development of mystic experiences in seven stages, ending, as it states literally, in the communication of the divine to man.

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* Zohar, ii. 94*b*, Brody ed.

VI. THE ILLUSTRIOUS BOOK

Excerpts of considerable length, purporting to come from a work entitled *Sepher Ha Bahir*, or *Liber Illustris*, are given in the Cremona edition of the Zohar at the places which here follow. Part I., col. 76, 79, 82, 86, 88, 104, 110, 112, 122, 125, 127, 130, 137, 138, 185, 241, 462. Part II., col. 145 and 259. Part III., col. 151, 176, 301, and 333. They are omitted in the so-called "Little Zohar" of Mantua, but reappear in Rosenroth's Sulzbach edition and in those of later date which are based thereon. In 1651 these excerpts were brought together into a volume and published at Amsterdam, which was at that period a great stronghold of Jewry. A reprint of this volume appeared at Berlin in 1706. Some interesting but complex questions are involved in the consideration of this work, which is thus known to us only by quotations. It is alleged on the one hand to be of higher antiquity than any Kabalistic book and hence of superior importance to the Sepher Yetzirah itself; on the other it is affirmed to be a manifest forgery, included in the condemnation of the Zohar, and by implication also the fruit of the inventive faculty of Moses de Leon. Between these extreme views there is placed that which considers the extant extracts unauthentic but believes in the existence of an old Kabalistic treatise, under the same title, which is now lost. An examination of the ascertainable facts does not, I think, compel our respect for any one of these opinions, and a more modest, indeterminate conclusion will perhaps be the

safest to form. In other words, there is evidence that the *Sepher Ha Bahir* was in existence prior to the promulgation of the Zohar,* but there is no evidence that it preceded it by a considerable period, and there are no means of knowing whether or not the extracts which occur in the Zohar represent in some sense the original work.

It is to be regretted that occult students have passed over the fragments of the *Sepher Ha Bahir* as they have passed over the Zohar proper, and for the same reason, namely, because it is not available by translation. It would have been interesting to know whether they would have accepted the Kabalistic legend which has gone abroad concerning it. Of that legend one aspect appears in the bibliography of Papus, which, however, indicates no first-hand research, and simply reproduces information of which Molitor is the avowed source. In the "Methodised Summary of the Kabalah" the president of all Martinism ascribes the *Sepher Ha Bahir*, which he renders "Light in the Darkness," to R. Nechoniah ben Hakannah, the master of R. Ismaelis ben Eliezer, the high-priest, who flourished during the half-century preceding the birth of Christ. Such is the Kabalistic legend concerning the authorship of the work. Some notable sayings of Nechoniah are preserved in the Talmudic collections, and other works are also ascribed to him, namely:

(*a*) Letter on Mysteries or Secrets concerning

* Because it was denounced as a forgery by Rabbi Meir ben Simon in the first half of the thirteenth century, thus antedating the period at which hostile criticism places the public appearances of the Zohar. Graetz ascribes the forgery to Azariel himself, on what grounds may be gathered from the general warrant of his Kabalistic criticism.

the advent of Messiah, His divinity, incarnation and resurrection. This epistle was addressed to his son, who is said to have embraced Christianity. It betrays the hand of a Christian, and there can at least be no question that it is a late imposture. Paulus de Heredia Hispanus translated it into Latin and dedicated it to Henry of Mendoza, legate of the King of Spain.

(*b*) *Sepher Kanah*, the Book of the Fragments of the Temple, but this is also attributed to Ismael (Samuel) ben Eliezer. It is in any case another forgery, which deals with the generation of Christ, embodying apocryphal narratives taken from the Talmud.

(*c*) A Kabalistic Prayer, to be recited by pupils on entering or leaving the gymnasium. It is included among the *Mishnayoth*, a fact which shows that it is not Kabalistic in the proper sense of the term.

(*d*) *Sepher Happeliah.*

(*e*) *Sepher Haminchad*, concerning the mystery of the name of God, a work akin to the *Bahir.*

The other aspect of Kabalistic legend concerning the "Illustrious Book" may be used to colour the pretension that the Zoharistic quotations do not represent the original. It is said to be of such profound occult significance that it has been preserved among the hidden treasures of Israel, *in Manus Cabbalistorum Gennanorum*, says Wolf,* quoting Shem Tob. Buxtorf,† Bartolocci‡ and Buddæus,§

* *Bibliotheca Hebræa.*
† *Bibliotheca Hebræa Rabbinica.*
‡ *Bibliotheca Magna Rabbinica.*
§ *Introductio ad Historiam Philosophiæ Hebræorum.*

relate the same story, but none of them challenge the excerpts found in the Zohar, receiving them explicitly as genuine, while all likewise agree that the *Bahir* was regarded by Kabalists as their oldest document. The question of authenticity was in recent times first raised by Simon, who, speaking of the book printed in Holland, observes: "It does not appear that this is the ancient *Bahir* of the Jews, which is much more extended and has not yet been printed."* It is obvious that this is neither the language of criticism nor of knowledge; we may infer that Simon was unacquainted with the fact that the Amsterdam publication only collected the Zoharic extracts, and that he might not have impeached the extracts had he been aware of that circumstance. Bartolocci mentions a general opinion that manuscript copies of the *Bahir* were to be found in many Continental libraries and particularises one such MS. in the Vatican collection.

The impeachment of the Zoharic excerpts naturally became part of the general charge against the Zohar itself; the theory which ascribed that work to Moses de Leon was exceedingly comprehensive and made a clean sweep of everything included therein. It finds an almost exact parallel in the consistent application of those principles which are held to prove the Baconian authorship of the Shakespeare plays; serving equally well for Marlowe, Massinger and all Elizabethan literature, that literature directly or indirectly is attributed to Bacon. Legend says as we have seen, that the complete Zohar was origin-

* *Histoire Critique du Vieux Testament.*

ally a camel's load; were the whole of it now extant no doubt the Jew of Leon would still have been its exclusive author. Raymond Lully is said to have written five hundred separate treatises; the list may be seen in the first volume of an unfinished and impossible attempt to collect them into a folio edition, the editor supplying not only the precise years but the months in which they were composed. What Raymond did, as they say, could not have been impossible to Moses. But, as a fact, the *doctor illuminatus* wrote only a low percentage out of all that gorgeous list, and reasonable criticism regards the spendthrift Israelite as a possible compiler and polisher who may have played a little at "writing out of his own head," and that is all, not, however, because it regards the Zohar as the work of Simeon ben Jochai, or even of R Abba, but because it regards R. Moses as human.

Graetz, the German historian of Jewry, whose distinctive criticism of Kabalistic literature has obtained much vogue, lays down a principle of criticism which ought to be written in capitals at the head of most impeachments of the Zohar, namely that it is not compulsory for a hostile critic to be more careful in his arguments than those who plead in defence. Without seeking to determine what is compulsory in criticism, it may be observed that there is also no binding law to enforce serious consideration for a scholar who adopts that principle. What Graetz did openly has been done tacitly or unconsciously by others. Taking the case now under notice, I do not know of one instance in which the challenge of authenticity has been accompanied by an assigned

reason; it is simply part of the programme to get rid anyhow of anything which goes to show that the whole Zohar was not written at the end of the thirteenth century. The reason is not far to seek; the excerpts from the *Bahir*, if genuine, involve the existence not merely of purely Kabalistic but of typically Zoharic teaching prior to that date; as this proves too much for the imposture theory, they are set down as part of the imposture. One critic who espouses the antiquity of the Zohar has, however, rejected the *Bahir*. He says: "The *Sepher Ha Bahir*, attributed to Nechonia ben Hakana, contemporary of Hillel the Elder and Herod the Great, is often cited. Various fragments, manifestly unauthentic, still pass for extracts from this book."* Perhaps so; but why, if so? It is for some determinate and material reason that one looks and waits in vain, failing which the identity of the Zohar quotations with the original must be accepted as a tolerable hypothesis, because no reason has been given to the contrary. It is quite another thing to affirm that they are the work of Nechoniah, or that they are older than the Sepher Yetzirah. Placing this cosmogony somewhere about the ninth century, because it was then almost indubitably quoted and it is not worth while to dispute as to how long it antedates the first reference made to it; regarding the Zohar itself as, at least, a gradual growth between that period and the date of its publication, there seems no objection to considering the *Bahir* a

* Adolphe Franck, *La Kabbale, ou la Philosophie Religieuse des Hébreux*. Paris. 1843. If the unauthentic nature follows from the fact that it is falsely attributed, then the Sepher Yetzirah belongs to the same category.

production of the formative age of the work which is made to quote it. When the extracts were inserted therein we do not know; absent from the Mantua edition, which was simultaneous with that of the Cremona codex which contains them, it is possible that they were first added when the Zohar was prepared for press under the supervision of R. Isaac Delates, that unknown but "highly learned Jew unsurpassable in all the branches of knowledge required," whom the publisher describes. In this case, they have no connection with Moses de Leon.

There is, of ccurse, little unanimity in hostile or indeed any Kabalistic criticism. As, on the one hand, a defender of the Zohar challenges the *Bahir* excerpts, so the latter have been exalted as the prototype and actual inspirer of the former work. This view, though in any case of little moment, involves the existence of the *Bahir* prior to the alleged date about which the Zohar was produced out of the head of Moses de Leon, like Minerva out of the head of Jupiter, ready made and at one leap. Morinus, who has left perhaps the most sensible review of the subject, founds his opinion that the *Bahir* was a product of the thirteenth century, on the silence of writers prior to that date, and especially of Moses Nachmanides, a Kabalistic Jew of Jerusalem, whose literary labours belong to the period before and after 1250. According to Wolf the first reference to the *Bahir* is made by R. Shem Tob, who was a contemporary of Moses de Leon, but belonging to a younger generation. This, however, is a mistake, because R. Azariel, the author of the great treatise on the Sephirotic system, and born, as we have seen, about 1160, in his commentary on the Canticle of

Canticles, sometimes ascribed to Nachmanides, quotes the *Bahir*, not under its own name but under that of *Yerushalmi*. The proof is that the Italian Jew Recanati, contemporary of Moses de Leon, used these quotations, and, misled by the name, inferred that they were from the Jerusalem Talmud, but afterwards discovered them in the *Bahir*, to which a Palestinian origin is ascribed. By how much the lost treatise antedated Azariel we have no ground for conjecturing, but the position of Wolf and Morinus is destroyed by the fact here recorded, which leaves the *Bahir* where we should be disposed to place it, between the date when the Sepher Yetzirah is first mentioned and the publication of the Zohar.

The name *Bahir* is referred to Job xxxvii. 21: "And now men see not the bright light which is in the clouds," according to the Authorised Version, or according to Dr. Durell's amended rendering, "And now men see not the light which is above (or within) the clouds, &c." Hence "light in darkness," is a good equivalent of the Hebrew word. The subject-matter of the book, which is in the form of a dialogue between certain illuminated doctors, is the mystery inherent in the divine names, and it contains a very full exposition of the celebrated *Shemahamphoras*, the expounded name of deity. It belongs therefore to the least philosophical part of Kabalism, and we can understand and sympathise with the instinctive dislike of Franck to accept the excerpts by which it is known to us. Facts, however, must have precedence of predilections, and though the later history of the doctrine of divine names may well make an admirer of the higher Kabalism ashamed of

the connection, it is far older than that of the *Sephiroth* or the two Countenances. Some other matters are also discussed, including a single reference to *Ain Soph*, and the two quotations which here follow exhibit a close connection between the *Bahir* and the "Discourse of the Ancient Man." The first concerns *Jechidah*, the fifth principle of the human soul.

"It is written: The silver is mine and the gold is mine, saith the Lord of Hosts. What does this mean? It is like unto a king having two treasures, one of silver and one of gold. The first he put to his right and the second to his left, saying: This is prepared so that it is easy to spend it. He has done everything in an easy way. Hence it is said: Thy right hand, O Lord, is become glorious in power. (Ex. xv. 6). If a man may rejoice in his inheritance, it is good, but if not, it is said: Thy right hand, O Lord, hath dashed in pieces the enemy. (*Ibid.*) What does this signify? Surely this is the gold. It is written: The silver is mine and the gold is mine. Why do they call it gold? Because three measures are included in it. [That is to say, the word consists of three letters, Z H B, *Dzain*, *He*, *Beth*]. The *Dzain* is seven measures [*i.e.*, this letter represents the number 7]; the *He* is Unity [*i.e.*, A Ch D V Th, Unity=419=5 according to Kabalistic addition, and 5 is the number of *He*]; the *Beth* [representing the number 2] signifies *Chokmah* and *Binah*, and they are called *Neshamah* because of the last five *Sephiroth*. The *Neshamah* has five names: *Nephesh*, *Ruach*, *Neshamah*, *Chaiah* and *Jechidah*."*

* Zohar, Cremona ed., part i. fol. 116*b* and 117*a*.

The second excerpt concerns the Fall of Man, and its quotation is of some importance for the purpose of this study.

"It is written: Now the serpent was more subtle than any beast of the field (Gen. iii. i.). R. Isaac said: That [the serpent] is the evil inclination. R. Judah said: It is a real serpent. When they came to R. Simeon, he said unto them: Surely it is all one; This is Samaël, and he has been seen upon a serpent, but his shadow and the serpent are Satan, yet all are one. When Samaël descended from heaven, riding on this serpent, and his shadow was seen, all creatures fled from him, but coming to the woman with soft words he brought death to the whole world. Surely with wiles he invoked curses on the world and despoiled the first tree which the Holy Blessed One created in the world. [The reference here is apparently to the Sephirotic tree and, by implication, to the primordial Adam. Compare the Kabalistic thesis of Picus de Mirandola: *Peccatum Adæ fuit truncatio Malkuth ab arbore Sephirotico.*] The *Neshamah* of the male comes from male, and of the female from female [*i.e.*, from the male and female sides of the Sephirotic tree]. This is why the serpent had recourse to Chavah. He said unto himself: Because her soul is from the North I can persuade her quickly. [The North, says Myer, is the left side, facing eastward in worship; it is therefore the side of wrath and severity, connected by the Kabalists with the idea of the female. But the *Tikkune Ha Zohar* terms *Netzach* and *Hod* the *latera Aquilonis.* There is no consistency in these attributions.] And the persuasion has been because he came on her. The disciples

asked: How did he that? He said unto them: He, Samaël, the wicked one, intrigued with all the hosts above against his Master, because the Holy Blessed One had said unto Adam: Thou shalt have dominion over the fish of the sea and over the fowl of the air [understood of the evil spirits and the angels]. Samaël asked: How therefore can I make Adam sin before Him, so that he shall be driven away from His sight? So he descended with all his hosts, and he sought upon the earth a companion like unto himself, but it had an appearance even as a camel. [This curious comparison is based on the fact that the Hebrew G M L means camel when certain vowel points are added to these consonants, and reward or recompense with others. The significance of this is developed in the *Pekude* section of the Zohar, commenting on Gen. xxiv. 64: And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off her camel. The camel is here said to signify the mystery of death, referred to in Prov. xix. 17: That which he hath given will He pay him again. The connecting idea is, firstly, that reward, in the sense of retribution, came into the world by the serpent, and, secondly, that the peculiar nature of the Fall is indicated by the alleged hidden sense of the term camel which represents the *pudenda.* Compare Cazotte's *Diable Amoureux*, where the impure demon is revealed at last with the head of that animal.] So he rode upon it and came to the woman and said unto her: Did not *Elohim* forbid thee to partake of any of the trees in the garden? She answered: We have been forbidden only the tree of knowledge which is in the garden;

of that only did *Elohim* say, Ye shall not partake thereof, neither touch it, lest ye die. What, then, did Samaël the wicked one? He touched the tree, and the tree cried out. Then said Samaël: Lo, I have touched the tree, yet I have not died. Do thou touch it, and thou also shalt not die. Whereupon the woman laid hold of the tree, and beholding the angel of death approach her, she said: Surely I shall now die, and the Holy Blessed one will form another woman and will give her to Adam. But I will do thus; I will cause him to eat with me, so that if we die we shall die together, and if we live we shall live together. . . . Then the Holy Blessed One said unto her: Is it not enough that thou hast sinned but thou must also bring sin unto Adam? Then answered she: Lord of the world, the serpent induced me that I should sin before Thee. So the Holy Blessed One caused all three to come before Him and condemned them with nine curses and with death. He also cast Samaël and his followers down from the place of their holiness in heaven; He cut the feet off the serpent and cursed him, yea, more than all beasts, and commanded that he should lose his skin after seven years."*

I have said that this passage is of importance to our subject, because it shows the kind of light which Kabalistic literature casts upon the first and greatest event in the spiritual history of man as it is presented by Scripture. Literal or mystical, the story of the Fall is not elucidated by the addition of monstrous elements, and the occult student in

* Zohar, Cremona ed., part i. fol. 28*a*, *b*.

particular will feel that the *Sepher Ha Bahir* exhibits in this place neither depth nor dignity. Like the Zohar itself, and most other tracts which it embodies, it has occasionally a suggestive passage. For example, it affirms that the world to come is a world that has come to pass already, because six out of the seven portions of the primordial light which was produced by God for the creation of the universe are reserved as the portion of the just in the life which is beyond.

It remains to say that William Postel is reported to have rendered the *Bahir* into Latin, but, if so, I can find no record that the translation was ever printed.

VII. THE FAITHFUL SHEPHERD

The Zoharistic treatise bearing this title records conversations between Simeon ben Jochai and Moses, who appeared to the great light of Kabalism and gave him many instructions and revelations. Elias took part in the conference, and the witnesses included not only Abraham, Isaac, Jacob, Aaron, David and Solomon, but God Himself. This indicates that in spite of the transcendental doctrine of *Ain Soph* and the Two Countenances, the Zohar recurs occasionally to the same anthropomorphic conceptions that are found in the Talmud. Ginsburg says: "The chief object of this portion is to show the twofold and allegorical import of the Mosaic commandments and prohibitions, as well as of the Rabinical injunctions and religious practices which obtained in the course

of time." The extant excerpts from these discourses are dispersed through the Cremona edition in the following order: Part I., col. 104, 126, 207, 211, 214, 247, 322, 343, 346, 378, 483; Part II., col. 72, 165, 203, 281, 328; Part III., col. 1, 26, 32, 42, 45, 47, 56, 57, 79, 122, 144, 147, 171, 187, 209, 214, 233, 235, 277, 289, 329, 332, 339, 343, 394, 400, 404, 408, 413, 422, 429, 430, 431, 432, 433, 434, 447, 451, 456, 457, 458, 459, 460, 461, 466, 468, 472, 519, 534. As regards their authenticity, Franck classes these excerpts along with those of the *Bahir*, but, as in that instance so in this, he gives no account of his suspicions, which may be taken, however, to follow from his conviction that much of the Zohar is really attributable to the period of Simeon ben Jochai and the disciples that came after him. In either case, the "Discourse of the Faithful Shepherd" contains much that is important to our purpose. Its views on vicarious atonement and on the Messiah to come will enable us to appreciate further the value of the occult standpoint; some of its moral teachings will illustrate its ethical position; its references to the Shekinah will cast light on this curious feature of Kabalism; and its speculations on angels and demons will show the Zoharistic foundation for the later system of pneumatology which was developed by Isaac de Loria.

The discourse introduces two phases of vicarious atonement, the one effected through the sufferings of just men and the other by means of the Messiah.

"When the righteous are afflicted by disease or other sufferings in atonement for the sins of the world, it is so ordered that all the sinners of their

generation may obtain redemption. How is this demonstrated? By every member of the physical body. When all these are suffering through some evil disease, one of them is afflicted [*i.e.*, by the instrument of the leech] so that the others may recover. Which member? The arm. It is chastised by the blood being drawn from it, which ensures healing in all the other members of the body. It is in like manner with the children of the world; the members are in relation with each other even as those of the body. When the Holy Blessed One willeth the health of the world, He afflicts a just man therein with pain and sickness and heals the rest through him. How is this shown? It is written: But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed (Isa. liii. 5). 'By his stripes,' as by the bruises [incisions] made in bleeding the arm, are we healed, that is, recovery is insured to us as members of one body."*

Here, it will be said, the Kabalah recognises the great and fruitful doctrine of the solidarity of humanity. That is quite true, and it is one of those instances wherein Jewish theosophy has forestalled modern ideas. But if we take the illustration which it gives, we shall see that it is fantastic in character; the affliction of a diseased rabbi does not as a fact benefit his neighbour physically, and only on the most arbitrary hypothesis can we suppose that the patience with which he may suffer will reflect credit

* Zohar, Cremona ed., part iii. fol. 101*a*.

on any one but himself. It would be barely reasonable to dispute about such a position were it not necessary to show occultists the real messages of the Kabalah on points with which they are concerned. Now the modern students of occult philosophy everywhere reject with disdain the doctrine of vicarious atonement. Let us pass thence to the question of Messianic atonement, concerning which it is said in the Vision of the Faithful Shepherd:

"This is also exemplified in the history of Job. For the Holy Blessed One, seeing that the entire foundation was sinful, and how Satan appeared to accuse them, said unto Him, 'Hast thou considered my servant Job, that there is none like him in the earth' (Job i. 8), to save his generation through him?" This may be illustrated by the parable of a shepherd who beheld a wolf approaching to rend his sheep and destroy them. What did this shepherd? Being wise, he gave unto the wolf the strongest and stoutest bell-wether, even that which the flock was accustomed to follow, and while the wolf was bearing it away, the shepherd hurried with his sheep to a place of safety, and then returning rescued the bell-wether from the wolf. So does the Holy Blessed One deal with a generation: He surrenders a righteous man into the power of the accuser for the salvation of the generation through him. But when such an one is strong like Jacob, it is said, A man wrestled with him (Gen. xxxii. 24). But he (Satan) will be unable to prevail, and in the end he will supplicate the righteous man to release him (*Ibid.* 26), for the righteous man, chosen by the Holy Blessed One, is too strong for the evil one and bears the most

cruel afflictions willingly for the redemption of his generation; whence also he is held as their saviour, and the Holy Blessed One constitutes him shepherd over all the flock, to feed them in this world and to rule over them in the world to come."*

The clumsy and inadequate parable which thus represents the Almighty flying from Satan as the shepherd flies from a wolf, and in accordance with which the just man is at first compared to a bell-wether and afterwards to the shepherd of the flock, is something more than a literary failure. Theologians have, I believe, found some trouble in locating the accuser of Job, and it is perhaps most accurate to say with the poet that "He, too, is God's minister," but the Zoharic commentary on Job makes him in most respects a match for the Almighty, who must have recourse to a stratagem in order to save his people. The Kabalah on the problem of evil is therefore, in this place, neither illuminating nor reassuring; it is, in fact, crass and childish. "The ancient pillars of the world [the intellectual luminaries of Israel] differ," says the same disquisition, as to the nationality of Job. One affirms that he was a righteous Gentile who was chastised for the atonement of the world. At a certain time R. Hammarumnah met the prophet Elijah and said to him: How is it to be understood that the righteous man suffers while the wicked one has joy of his life? He answered, saying, The just man of few sins receives his punishment for these in this world, and hence it is that he suffers here; but the man whose sins are many, while his good deeds

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* [illegible] d., part ii. fol. 100*b*.

are few, receives recompense for the latter in this world and hence has the joy of life."*

In this instance the Kabalah offers an explanation which, shallow though it be, is identical with that accepted by some sections of Christian theology, by which, however, it is applied more mischievously. Thus, not only the sporadic good actions of those who are wicked habitually but all natural goodness can find their reward only in this world. The Kabalah is not disfigured by methodised enormities of this kind. There are times also in which it loses its grotesqueness for a moment, and by some not unhappy reference to Scripture illustrates an elementary spiritual truth, as, for example, concerning the change necessary to sinners.

"Those who are oppressed with sin need a change of place, a change of name and a change in their actions, even as it was said unto Abraham: Get thee out of thy country (Gen. xii. 1). Here is a change of place. And: Neither shall thy name any more be called Abram, but thy name shall be Abraham (Gen. xvii. 5). Here is a change of name. A change of deeds: he changed from his former evil actions to good actions."† The Christian mystic might develop the significance of this quotation in connection with the new name of the Apocalypse, the new name received in confirmation, ordination and the monastic and conventual life. Such analogies, though suggestive, are of slender value; the change mentioned in the

* Zohar, Cremona ed., part ii. fol. 106*b*. Compare the Mantua edition, 1, 6, 8, where it is said that the pure man is in himself a true sacrifice and that the just are the expiation of the universe.

† Zohar, Cremona ed., part ii. fol. 98*b*.

Zohar has indeed no special mystical importance; it concerns only the initial fact of spiritual life.

We have seen in the fragments of the *Bahir* that the scriptural history of the Fall of man is disfigured rather than elucidated by Zoharic commentary. The consequences of the first sin are thus described in the Faithful Shepherd.

"Come, see! Had Adam not sinned man would have known not the taste of death before he ascended to the superior world, but having sinned he became acquainted with the taste of death before ascending to the world above. Through the sin of Adam the rational spirit (*Ruach*) is separated from the body which remains in this world. It has to cleanse itself in the river of fire (Dan. vii. 10), to receive punishment, after which it goes up to the Garden of Eden, which is above the earth, and there are prepared for it other garments of light, in conformity with the appearance of the body in the present world; it is clothed therein and therein is its habitation for ever."*

This passage is important because it shows that Jewish theosophy has nothing better to offer us than the old Biblical instruction that sin "brought death into the world and all our woes." It is not our purpose here to question that doctrine, but simply to demonstrate that the Zohar, where it is intelligible, does not improve on accepted religious instruction.

Let us now select an instance from one of those portions which are more peculiarly Kabalistic in their

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* *Ibid.*, part iii. fol. 79*b*. According to the *Idra Zuta* the Upper or true Eden is the principle of life and understanding.

subject. The Zoharistic speculations on the Shekinah have an air of mystic symbolism which would be perhaps naturally wanting in commentary upon ordinary doctrinal matters. It is said that the relation of the Shekinah to the other lights of creation is like that of the soul to the body, but she—for the divine manifestation is presented under a feminine aspect—"stands to the Holy Blessed One as the body stands to the soul." In this, of course, there is nothing profound; the Shekinah is the vestment of the Almighty. But the discourse of the Faithful Shepherd adds that all are one, that is, God is one with His manifestation. This may be illustrated by the much more interesting and spiritual doctrine of the Eucharist; the bread is the vestment of Christ, the mode of His manifestation in His Church, but Christ, by the hypothesis of the doctrine, is one with the veil which He assumes. It is otherwise in man, says the Zohar. "His body is earth, but the soul is called reason. The one is death, the other is life." This is the ascetic notion which modern occultism has agreed to reject. "But the Holy Blessed One is life, and the Shekinah also is life. Whence it is written: She [meaning the Shekinah, but the Scriptual reference is to Wisdom] is a tree of life to them that can lay hold upon her" (Prov. iii. 18). The Shekinah of Kabalism is not, however, merely the visible splendour which shone in the Holy of Holies. The Faithful Shepherd affirms that the Holy Blessed One is concealed in the mysteries of the *Thorah* and is known or manifested by the commandments, for these are His Shekinah and this is His image. This is a very beautiful, spiritual and poetic conception, and it does

not need the gift of the mystic to understand and appreciate it. It is one of those instances in which we feel that a depth is added to the sacred tales of Jewry. We may not at this day feel disposed to accept literally and, so to speak, physically the alleged manifestation in the Temple; here the Zohar helps us to something truer and profounder than the letter of the legend, and we acknowledge gladly that the little people of Palestine, encompassed by the idolatrous nations, had truly something of the divine in the law which was given them. The passage continues: "As He is humble, so is the Shekinah humility; as He is benevolent, so is she benevolence; as He is strong, so is she the strength of all the nations of the world; as He is the truth, so is she the truth; as He is the prophet, so is she the prophetess; as He is righteous, so is she righteousness; as He is King, so is she Queen; as He is wise, so is she wisdom; as He is intelligent, so is she His intelligence; as He is the crown, so is she His diadem, the diadem of glory. Therefore the masters have decided that all those whose inward part is not like unto the outward semblance shall have no admission to the house of the doctrine. As the image of the Holy Blessed One, whose interior He is, whose outward splendour is the Shekinah; He, his interior internally, she his exterior externally, so that no difference subsists between her the outward and Him the inward, as she is an outflow from Him, and hence all difference is removed between external and internal, and as, further, the inner nature of YHVH is concealed, therefore is He only na[illegible] the name of the Shekinah,

Adonai; hence the masters say, Not as I am written [YHVH] am I read."*

The connection between the Shekinah and *Malkuth*, in the light of the alleged unity of God and the vestment which conceals Him, suggests the identity of the divine and the universe, but it is only in the sense of immanence. The Kabalah, as we have seen many times, is in some respects the very opposite of pantheism.

Our quotations must close with a few references to the pneumatology of the Faithful Shepherd. They concern, firstly, the great Presence Angel Metatron, who is the sole occupant of the Briatic world, as the supernal Adam is of that of *Atziluth*. He is the garment of Shaddai. According to some his form is that of a boy, while others ascribe to this angel a female aspect. This shows a connection with the Shekinah, and indeed Metatron, with the difference of an added letter, signifies the cohabiting glory.† There is, secondly, some information concerning Samaël, or Satan, and his wife Lilith. The first was once a servant of the Holy Blessed One and the second a maid of Matroneetha.‡ Their ultimate destruction is hinted, but meanwhile Lilith is the devastation of the world and the lash in the hands of the Holy Blessed One to strike the guilty. So she, too, is God's minister.

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* Zohar, Cremona ed., part ii. fol. 106*a*, Myer, "Philosophy of Ibn Gebirol," p. 341.

† *Ibid.*, part iii. fol. 106*b*.

‡ Zohar, Cremona ed., part iii. fol. 134*b*.

VIII. THE HIDDEN THINGS OF THE LAW

The extant morsels of this work are located by Rosenroth as follows in the Cremona edition: Part I., col. 221, 258, 262, 370. Part II., col. 250. Dr. Ginsburg has discovered others in the Amsterdam edition, to which his references are made. They traverse ground covered by other sections of the Zohar, such as the evolution of the *Sephiroth*, the emanation of the primordial light and so forth. In a word, the contents show nothing which need detain us long. As an example of the puerility and pretensions of its exegesis, let us take the following passage:

"It is written, If thou faint in the day of adversity, thy strength is small (Prov. xxiv. 10). 'Thy strength'; this means, if his grasp on the *Thorah* become languid. 'In the day of adversity'; this means, when he so weakens his strength becomes small [thus changing the simple statement of Scripture into a foolish platitude.] What is meant by 'thy strength becomes small'? It means *Ko-a'h* [the initials of words signifying the Throne of Glory]. Then the evil is expelled, so that it cannot come near man and cannot accuse him [the meaning seems to be that when a man does not weaken in adversity, his strength is like that of the right hand, the Throne of Glory being on the right of God]. But when man deviates from the *Thorah* [or has a weak hold thereon], then the strength is the strength of the left hand, because that evil which is the left side rules over mar aside the Throne of

Glory." * On the whole, we shall most of us prefer to conclude simply with Solomon that giving way in the day of adversity is a sign of weakness. Those who prefer the Mysteries of the *Thorah* have full opportunities for entering more deeply into the significance of Solomon's homely aphorism, for they have only to remember that the Throne of Glory is a title of *Tiphereth*, and of *Malkuth* occasionally, because it is the seat of *Tiphereth*.

In a more notable passage, which is supposed by Myer to distinguish certain stages of mystic vision, it is said that the will of the King is discovered in three colours. The first is above and so far away that no eye can perceive it in its purity, but it is distinguished (dimly) by contracting the range of vision [*i.e.*, by the closing of the eyelids, as in blinking]. The second colour is seen with one eye shut, and cannot be seen by the other eye except when that eye is shut so that it can see little, as in blinking. The clearness of the light could not be endured otherwise. Of this it is written, What seest thou? [Jer. i. 11. The prophet, however, did not see the will of God but a branch of an almond-tree]. The third colour is that bright luminous mirror which cannot be looked into at all, except between the rolling of the eyes when the lids are altogether closed and they move in their sockets. There can then be seen in that rolling the light of the luminous mirror, and the colour thereof can be comprehended only by him who beholds the shining with eyes shut, whence it is written, The hand of the Lord was upon me (Ezek. xxxvii. 1), and The

* *Ibid.*, part i. fol. 89*a*.

hand of the Lord was upon me in the evening (*Ibid.* xxxii. 22).* No doubt the Kabalists had visions and means of inducing visions, as also had Boehme, St. John of the Cross and all the seers and mystics, but this clumsy process confuses cause and effect, while it offers no intelligible result.

As another example, let us see what the Mysteries of the *Thorah* can tell us of the three angels who appeared to Abraham.

"It is written, And lo, three men stood by him (Gen. xviii. 2). These are three angels, clothed in ether, which came down to this world, and were seen in appearance even as a child of man. And they were three like that above, because the rainbow is only seen in three colours [this point should interest ethnologists]. Surely this is so. And these are three men; three colours, white, red and green. The white is Michael, because he is the right side; the red is Gabriel, because he is the left side; and the green is Raphael. And these three colours are those of the rainbow, because it is never seen otherwise than with them. Hence it is written, And the Lord appeared unto him [Abraham] in the plains of Mamre (Gen. xviii. 1), that is, the Shekinah revealed itself in these three colours. It is also written, And they that be wise shall shine as the brightness of the firmament (Dan. xii. 3). They shall shine with a light which is enkindled by igniting a splendour. That brilliant light which is hidden, the spark of all sparks, of all lights, is therein invisible and hidden, concealed and made known, seen and not beheld. This shining

* Zohar, Cremona ed., part i. fol. 66*a*.

light came out from the supreme fountain of enlightenment, shown in the day and hidden at night. And this is the only thing seen, wherein all colours are concealed, and it is called by the name YHVH."*

The account in Genesis, upon which this pretends to be a commentary, is exceedingly perplexing, and to say that the three men are three angels clothed in the light of the Shekinah scarcely removes the difficulties. The explanations of Christian interpreters may not be wholly satisfactory, but they are much better than the Zohar in any instance, and more especially in that section which dissolves the mysteries of the *Thorah* by a process of multiplication.

As a specimen of the demonology in the *Sithrai Thorah* one quotation may be appended:

"When man joins himself with the truth, that is, the *Thorah*, he requires proving in the same place where his father was put to the proof; so shall he ascend perfect and shall return perfect. Adam went up, but, not watching over himself, he was enticed by that harlot, even the first serpent, and sinned with her [*i.e.*, Lilith]. It is written, And Jacob passed out from Beersheba, and went toward Haran (Gen. xxviii. 10). 'And went toward Haran,' that is, the side of the harlot, which is a mystery. 'From the strength of Isaac,' that is, from the strength of judgment, from the lees of old wine, went out a spark which comprised male and female, and it spread itself out to many sides and into many paths. The male is called Samaël, and the female is always comprised

* Zohar, Cremona ed., part i. fol. 89*b*.

in him; as it is on the holy, so is it on the evil side, male and female are merged one in the other. The female of Samaël, which is the serpent, is called the harlot." *

IX. THE SECRET COMMENTARY

We know that Scott provided headings to very many chapters of his romances by pretended quotations from old plays which existed only in his imagination, and it occasionally happened that these mythical excerpts contained stronger lines than much of his acknowledged versecraft. Those who believe that Moses de Leon wrote the Zohar out of his own head will account in a similar manner for the manifold fragments of unknown treatises which are found only in that work. Of some of these it may also be said that they are more interesting than the Zohar proper. As we have seen, the whole world of Kabalism has agreed to exalt the "Book of Concealment" over all the other discourses attributed to Simeon ben Jochai, but for the purposes of our present inquiry it must be confessed that considerable interest attaches to the "Secret Commentary." The extant fragments of this work are found in the Cremona edition at the following places: Part I., col. 257, 260, 261, 264, 265, 268, 269, 272, 273, 276, 296, 370. The field which they cover is chiefly that of the destiny of souls, future punishments and rewards, the resurrection of the body and the doctrine

* Zohar, Cremona ed., part i. fol. 86*a*.

concerning angels and demons. The connection of the soul with the body and the perfection which is to come for both are the subjects of the following passage:

"R. Abbah the Ancient rose up upon his feet and said: Rest and peace shall be thine, R. Simeon ben Jochai, for thou hast brought back the crown, that is, the *Thorah*. We have learned in the *Mathnuthah Kadmoah* that because the higher soul [*Neshamah*] dwells in its perfection in the upper place [*i.e.*, prior to birth], it has no desire towards the body except to create from it other similar souls [*Neshamoth*]. These come out of her, but she abides in her place. Thereupon R. Simeon ben Jochai stood up and explained: If in this world which is vanity, into this body which is a fetid particle, the *Neshamah* yet enters, verily, in the time to come, when all are made clean, when the body will be in the fulness of its perfection, the perfect *Neshamah* will enter therein, in the world above. R. Acha also said: This very soul and this very body the Holy Blessed One is prepared in the time to come to establish in eternal continuance, but both will be perfect in the perfection of knowledge, attaining to that which cannot be reached in this world." *

Occultists are accustomed to regard the re-assumption of the same physical body by the progressed and glorified spirit as an unphilosophical and material doctrine, not at all of that kind which we should expect to meet with in the Zohar; but it is there all the same, and we shall find it more

* Zohar, Cremona ed., part i. fol. 76*a*.

fully developed in other passages. Before proceeding to these, let us see what happens to the soul at death.

"R. Isaac said: At that time when the *Neshamah*, having deserved it, ascends to her superior place, the body lies peacefully at rest in its bed, as it is written, He shall enter into peace; they shall rest in their beds, each one walking in his uprightness (Isa. lvii. 2). What does this mean? 'Walking in uprightness.' R. Isaac said: The *Neshamah* goes straight to the place prepared for it in Paradise." *

In another part of his discourse the same Rabbi distinguishes two Edens and two places of perdition:

"The Holy Blessed One not only created a paradise on earth and a *Gehennon* on earth, but a garden of Eden above, and a *Gehennon* above. He created a garden of Eden on the earth below, as it is written, And the Lord God planted a garden eastward in Eden (Gen. ii. 8). He created also a *Gehennon* on the earth, as it is written, A land of darkness, as darkness itself (Job x. 22). In like manner he created a garden of Eden above, as it is written, But the soul of my lord shall be bound in the bundle of life with the Lord thy God (I. Sam. xxv. 29). And it is again written, The Spirit shall return unto God who gave it (Eccles. xii. 7). He created also the *Gehennon* above, as it is written, And the soul [*Nephesh*=animal soul] of thine enemies them shall be sling out as out of the middle of a sling (I. Sam. xxv. 29)." † In this exceedingly interesting passage, as need scarcely

* Zohar, Cremona ed., part i. fol. 75*a*. † *Ibid.* 67*b*.

be observed, the citation from Job does not at all refer to any earthly *Gehennon*, nor does any such consequence as a superior place of perdition follow from the text in Samuel. The Zohar unfortunately abounds in this kind of unreason.

The next point upon which we may seek information from the occult commentary is that of retributive justice in the world to come:

"R. Judah said, The time of a man's departure from this life is the day of the great judgment, for then the *Neshamah* separates from the body. But man does not depart from this world until he has beheld the Shekinah. Hence it is written, There shall no man see me and live (Ex. xxiii. 20). Three angels come with the Shekinah to receive the *Neshamah* of the righteous. Hence also it is written, And the Lord appeared unto him in the plains of Mamre: as he sat in the tent-door in the heat of the day (Gen. xviii. 1). That is, the day of judgment, which burns even as an oven for the separation of the *Neshamah* from the body. 'And he lift up his eyes and looked, and lo, three men stood by him,' who search the deeds which he has done, and through whom he confesses, yea, even with his mouth. When the *Neshamah* sees this, it parts from the body as far as the opening of the gullet and there tarries until it has confessed all things whatsoever which the body has committed with her in this world. Then the *Nashamah* of the righteous man rejoices over her deeds [the higher soul is presented by the Kabalists under a feminine aspect] and because she has been so faithfully preserved." R. Isaac adds, "The soul of the just man longs for the hour when it shall depart

from this vain world so as to rejoice in the world of the future."*

Setting aside such grotesque details as the pausing of the soul in the gullet, and the mere confusion occasioned by the mention of an oral statement, what is described in the passage above is almost identical with the Catholic notion of the particular judgment. According to this the Christian soul, whatever sentence is about to be pronounced upon it, sees Christ, as the soul of the Jewish Kabalist sees the glory of the presence. We find, therefore, that the Zohar at its best has no richer gift to offer us than a variation upon all that which the occultist has agreed to set aside as belonging to the letter and the convention. It is, perhaps, superfluous, as to the Kabalist it is certainly useless, to point out that the apparition of the angels to Abraham in the plains of Mamre can by no natural process of exegesis bear the construction placed on it. It is understood, of course, that the Kabalah has no such processes.

Having seen how the soul is judged, another quotation will afford us some vague notion of the future happiness of the righteous:

"R. Joseph said: At that time the just man shall attain full knowledge; namely, in the day when the Holy Blessed One shall rejoice over His works, the just shall know Him in their hearts, and their understanding shall be as great as if they had seen Him with the eyes, for it is written: And it shall be said in that day, Lo, this is our God (Isa. xxv. 9). The joy of the soul when dwelling in the body surpasses

* Zohar, Cremona ed., part i. fol. 75*a*.

all, because they are both constant, knowing and comprehending their Creator, and rejoicing in the splendour of the Shekinah. This is what is meant by the good which is preserved for the just in the world to come. Hence it is written: These are the generations of Isaac, Abraham's son (Gen. xxv. 19). This refers to the *Neshamah* which deserves such joy and is perfect in her elevation. 'Abraham begat Isaac, (*Ibid.*), that is, the soul brought forth this rejoicing and cheerfulness in the world. R. Yehudah said unto R. Cheyah: This have we learned that there is a feast which the Holy Blessed One will prepare for the righteous in the coming time. What is this feast? He answered him: When I came before those holy angels, even the lords of learning, I knew only this which ye have heard, but afterwards I received the explanation through R. Eleazar, who said: The feast for the righteous in the coming time will be thus, as it is written: They saw God and did eat and drink (Ex. xxiv. 11). Now these are the foods, even as we have been taught. And R. Eleazar said again, We have learned in one place, 'We have rejoiced,' and in another, 'We have been fed.' What is the difference? Thus spake R. Simeon ben Jochai: 'Those of the just who deserve so much only, the same shall only rejoice in the reflection, because they cannot comprehend all, but the truly righteous shall be satiated till they attain the fulness of understanding.' This, therefore, is to be understood by eating and drinking, and the same is the feast and this also is the partaking thereof. Whence have we this? From Moses, for it is written: And he was there with the Lord forty days and forty nights: he

did neither eat bread nor drink water (Ex. xxxiv. 28). For what reason did he neither eat bread nor drink water? It was because he was fed by another feast, even the celestial splendour which is from above. And such shall be the feast of the just in the coming time. R. Judah said: The feast of the just in the coming time shall consist of rejoicing in his joy, for it is written: The humble shall hear and rejoice (Ps. xxxiv. 2). Thereupon R. Hunnah said: All shall rejoice who trust in Thee, eternally shall they sing. R. Isaac said: The one and the other shall be fulfilled in the time which is to come. R. Joseph said: We have learned that wine which is guarded and kept in the grapes from the first six days signifies the ancient and mighty words which have not been revealed to man since the creation of the world, but they will be made known to the righteous in the time which is to come. And thus it is eating and drinking, yea, surely this is so."*

It must be acknowledged that in this very interesting passage the Zoharic doctrine is a great advance upon the monstrous allegory of the salted leviathan in the Talmud, and yet the point reached with so much circumlocution in the rabbinical discourse is summed up in a single sentence by the Christian apostle, who says that "it hath not entered into the heart of man to conceive what God hath prepared for those who love Him." Nor is the mystical significance greater, though Isaac Myer has increased it by pointing out that the term wine signifies Kabalistically "the mysterious vitality and

* Zohar, Cremona ed., part i. fol. 80.

spiritual energy of created things," an opinion based on its investigation by *notaricon*, for wine = 70 = God or secret.*

As to the future condition of the wicked, the Secret Commentary gives the following statement by R. Samuel speaking on the authority of R. Jacob: "The souls of the wicked are given into the hands of the angel Dumah [the Angel of Silence who, according to the Talmud, has charge of disembodied spirits], who conducts them to Gehennon for judgment."† As to the duration of punishment, the opinions expressed in the Zohar are confused if not conflicting, but it does not seem to be everlasting.‡

Two other passages in the Secret Commentary refer to the resurrection of the dead:

"R. Isaac spake and said: The mandrakes give forth a smell (Song of Solomon vii. 13). Our rabbis have learned: In the time which is to come the Holy Blessed One will quicken the dead and will awaken them from the dust, that they be no more an earthly habitation. Formerly they were created from the dust of the earth, which hath no permanence, as it is written: And the Lord God formed man of the dust of the ground (Gen. ii. 7). But in that time they shall be sifted from the dust of that building and shall stand a firm building, and the same shall be unto them a lasting habitation. Thus it is written: Shake thyself from the dust; arise .... O captive daughter of Zion (Isa. lii. 2).

* "Philosophy of Ibn Gebirol," p. 358.

† Zohar, Cremona ed., part i. fol. 80*b*.

‡ Though this also is taught here and there in the medley. It may be added that a quotation furnished by Jellinek from the *Beth Hammadresh* represents that the Divine Compassion, touched by the sufferings in hell, ordains the release of all in bondage therein.

They shall stand firm, they shall rise up from under the earth and receive their *Neshamoth* in the land of Israel. For at that time the Holy Blessed One shall diffuse over them all kinds of odours from the garden of Eden, as it is written: The mandrakes give forth a smell. R. Isaac added; Do not call it mandrakes [*Dudaim*] but friendship [*Dodim*], meaning that body and soul are friends and companions to each other. R. Na'hman said: This word truly means *Dudaim*, for the *Dudaim* [understood as the love-apple] bring forth love in the world. What does this mean? 'They give a pleasant smell.' It describes the rectitude of their deeds, through which their Creator becomes known and comprehended by their generation. 'And at our gates are all manner of pleasant fruits, new and old' (Song of Solomon vii. 13). 'Our gates,' that is, the gates of heaven, which are open and through which the *Neshamoth* shall descend into the bodies. 'All manner of pleasant fruits'; these are the *Neshamoth*. 'New and old,' that is, those whose souls have departed from them for many years and those which have left them for a few days past, yet deserve, through the probity of their actions, to enter the world to come."*

Hence it seems to follow indubitably that the Kabalistic world to come is the millennial earth of Christianity, and hence the destiny of the righteous is substantially identical in the Zohar and in the Apocalypse. The theory of the risen body in the "Secret Commentary" recalls also that which was much better expressed by St. Paul when he said: "It is sown a natural body, it is raised a spiritual body."

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* Zohar, Cremona ed., part i. fol. 80.

The other passage is as follows:—"While the *Neshamah* has its nourishment from the supernal splendour, the Holy Blessed One says to the angel *Dumah:* Go and proclaim to that body that I am prepared to quicken it at the time when I shall raise up the just in the age which is to come. But the body answers: Shall I have pleasure when I have decayed? [Referring to Gen. xviii. 12 where Sarah says: After I have waxed old, shall I have pleasure?] Even when I have decayed in the dust, and have dwelt in the earth where worms and moles have eaten my flesh, shall it be possible for me to be renewed? Then the Holy Blessed One says unto *Neshamah:* It is therefore written: And the Lord said unto Abraham . . . is anything too hard for the Lord? (Gen. xviii. 13, 24). At a time which is known to me for raising the dead, I shall bring back to thee that body, made wholly new, even as it was formerly, that it may be like unto the holy angels. And that day is set apart for me to rejoice with them, as it is written: The glory of the Lord shall endure for ever: the Lord shall rejoice in His works (Ps. civ. 31)."*

We see, therefore, that on the most important of all subjects, namely, the destiny of the soul, the Kabalah has nothing to offer us but that which Jew and Christian possess independently of any secret doctrine. We have not to consider here whether this common doctrine is insufficient, but to remember only that it is so held by occultists. That the risen body is transfigured we learn from the following passage, which is also a specimen of Kabalistic angelology.

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* *Ibid.* fol. 66.

"When it is said: His servant (Gen. xxiv. 2), this means the servant of Elohim. 'The oldest servant of his house' (*Ibid.*). Who is this? It is Metatron, who is appointed to glorify the body in the grave. Hence it is written: And Abraham said unto his eldest servant (*Ibid.*), namely, to Metatron, the eldest of his house, for he is the first of the creatures of Elohim, governing all that belongs to Him. The Holy Blessed One hath given him dominion over all His hosts. And we have learned, said R. Simeon, that R. Joseph said on the authority of Rab that all the hosts of the servant take delight and felicity in the pureness of the soul. We have learned also that the light of the soul in the world to come is greater than the light of the Throne and that the soul takes the light from the Throne."*

The last statement seems to mean that the glory of God is essential to the Godhead, but the soul must acquire her lustre.

We must leave these interesting fragments at this point. Much as we may despise the imbecile theory which would attribute them to the inventive genius of Moses de Leon, it seems quite clear that they afford no support to the occult estimate of the Zohar.

X. THE LESSER SECTIONS OF THE BOOK OF SPLENDOUR

We have now passed in review the chief tracts and fragments which constitute the Zohar. Beyond

* Zohar, Cremona ed., part i. fol. 76*b*.

these there are various lesser sections which may be noticed for the sake of completeness. They fall under two heads:

a. Certain fragments, not of considerable importance, which are common to the two *editiones principes*, namely, 1, "Additional Pieces"; 2, Excerpts from a commentary on Ruth; 3, Excerpts from a work entitled "Mansions or Abodes"; 4, One portion of a treatise on the Secret of Secrets.

b. Other fragments which are peculiar to the Cremona edition and are therefore wanting in that of Mantua, namely, 1, The quaint history and discourse of a Young Man; 2, Excerpts from an Explanation of the Law; 3, Excerpts from a Commentary on the Song of Solomon; a discourse beginning "Come and See!" 4, Some pieces entitled "Traditional Receptions."

A. The Additions

The small additional pieces which pass under the generic name of Tosephtha, *i.e.*, *additamenta*, or accessions, are scattered through the Cremona folio as follows:—Part I. col. 83, 87, 145, 176, 188, 189, 203, 222, 259, 265, 295, 303, 318, 367, 371, 487, 513; Part II. col. 48, 107, 120, 163, 238, 358, 426; Part III. col. 50, 82, 97, 98, 117, 149, 155, 163, 177, 184, 186, 191, 274, 331, 441. Some of these fragments are addressed more particularly to proficients in the secret things of Kabalistic doctrine. Perhaps the most curious of all concerns the Treasury of Souls situated in the supernal Eden.

"Before the world was created all the spirits of the just [*i.e.*, the rational spirits, the *Ruachin*] were

hidden before Him in thought, each in his likeness [*i.e.*, they existed in the divine thought, possessing characteristic individuality]. But when He formed the world, then were they manifested,* remaining before Him, in their own likenesses, yea, even in the highest place. He then gathered them into a treasury in the supernal garden of Eden, and that treasury is never filled, but cries out for ever: 'Behold, the former things are come to pass, and new things do I declare' (Isa. xlii. 9). What does this mean? It means, I show forth all by their name, and this treasury hath neither desire nor appetite, save only to accumulate souls therein [the word here used signifies the higher soul, or third principle of the Kabalists], even as *Gehennon*, which hath neither desire nor lust, save only to take souls and to purify them, calling daily, Give! Give! What does this mean? It means, Burn! Burn! And that treasury receives all souls till the time they are clothed and come down to this world. Through the sin of *Adam Kadmon* [not the supernal Adam of the Atziluthic world], which brought on the evil side to the world, the soul [*Neshamah*] must be clothed in these garments, which are the other garments" [*i.e.*, not the original vestments of unfallen man, but a coarser material envelope].†

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* Compare Zohar ii. 20*a*, Mantua, where it is said that all things and all creatures before they were associated with the universe, and whatever the time of their existence, appeared in their true forms before God at the beginning of the present creation.

† Brody edition of the Zohar, iii. 303*b*. See also Mantua edition, ii. 97*a*, concerning the profound mysteries of that Palace of Love wherein are assembled all the well-beloved souls of the Celestial King, who is joined to them by kisses of love.

From this it follows that the sin of Adam did not take place on earth, but in a higher region, which is indeed a recurrent legend of mysticism. The involution and confusion of Kabalistic psychology is well illustrated by another passage:

"It is written: Let the earth bring forth the living creature (Gen. i. 24). This means the animal nature [*Nephesh*] which is the higher life [*i.e.*, *Chaiah*, meaning possibly the *Nephesh* of *Chaiah*, the fourth principle of the Kabalists; according to one classification, *Chaiah* is referable to *Chokmah* in the Sephirotic system]. And because this life of the animal nature [*Nephesh Chaiah*] is holiness from above, so when the holy earth draws up through her, and is comprised in her, then is she called the higher soul [*Neshamah*]. And come, see! Whensoever the child of man walketh in the true way, when his mouth and tongue utter forth holy words, this higher soul [*Neshamah*] cleaveth unto him, and he is the friend of his Lord, having many watchers protecting him on all sides. He is designated for good above and below, and the holy Shekinah rests upon him."*

B. The Commentary on Ruth

The few fragments of the unknown *Midrash Ruth* which occur in the Zohar will be found in the Cremona edition, Part I., col. 61, 86, and Part III., col. 114, 124, 130, 174, 181, 184, 332, 530. It should be noted that a *Midrash Ruth* is attributed to Rab, the last master of the Tanaites, who died in A.D. 243,

* *Ibid.* 301*a*, *b*.

and as I believe that this work has never been printed, it is possible that it is the source of these quotations. There is also extant an allegorical commentary* which has been twice printed, and yet another, attributed to the fourth century.

C. The Mansions or Abodes

We have already made acquaintance with a work anterior to the appearance of the Zohar in which there is a methodical description of heaven. It must not be confused with the excerpts which, under the above title, termed in the original HIKLVTh, rendered Palaces by Rosenroth, give account of the structure of Paradise and the infernal region. Their places in the Cremona edition will be found in Part I., col. 116 *et seq.*; Part II., col 358 *et seq.*, and col. 438. The mansions are seven in number and were the original habitations of the earthly Adam. After the fall of man they were reconstituted and became the abode of the saints. The term which signifies Mansion, Temple or Palace, is applied to *Malkuth*, in which *Tiphereth* is said to be concealed as in a palace. So also the name Adonai [ADNI], Lord, is the Palace of Tetragrammaton, because it is the same number as HIKL=*Palatium*=65. This name is attributed to *Binah*, and in an especial manner to *Kether*, on the authority of the Zohar proper, for HIKL, Palace, is the place in which HKL, that is, the

* *Commentatio Allegorica super quinque parvos Libellos, videlicet, Canticus Canticorum, Liber Ruth*, &c. See Bartolocci, *Bib. Rab.* These commentaries, with "allegorical expositions of the Ancient Rabbins," were printed at Venice in 1545 and again in 1550.

all, is contained, seeing that *Kether* includes the whole world of *Atziluth.* In a sense also the term is applied to all the *Sephiroth.* In the plural, HIKLVTh = Palaces, are the branches of the *Sephiroth* in the inferior worlds. The palace of the Holy of Holies corresponds, says Rosenroth, to the three supernals.

The Zohar proper has also a good deal to tell us concerning the seven heavens, one above the other, like the layers of an onion. "Each heaven trembles with fear of its Lord, through whom they all exist and all are taken away. Over all the Holy Blessed One holds all in His power." There are also seven earths below, arranged after the same manner. "These earths are disposed according to their names, and between them is the Garden of Eden and Gehenna." They are inhabited by creatures of whom some have four faces, some two, while others are single visaged, like humanity. They are not the children of Adam; some of them are clothed in skins and others in shells, "like the worms which are found in the earth." It would serve no purpose to enlarge upon monstrous inventions of this kind. The concealed meaning which some occultists suppose them to possess is again evidently the plan upon which they are based, and to understand them is to know the method by which they can be calculated out, so to speak. In neither case are they justified to reason. For example, we have just seen that ADNI is the mansion of JHVH; by counting the numbers of these names we see why the Kabalists said this, but we do not see that it served any reasonable purpose to say it. It is entertaining and curious,

but at the same time it is assuredly theosophical fantasia.

D. The Secret of Secrets

The single fragment which is extant of this treatise is found in Part II. of the Cremona edition, beginning at col. 134. It treats, firstly, of the connection between the soul and the body, of which a sufficient idea has been conveyed by previous quotations; and, secondly, of physiognomy, which, no doubt, in a certain manner connects with the lower divisions of occult science, but is not of much importance to our inquiry. It may, however, be worth while to say that Kabalistic physiognomy proves, as might be expected, to have no connection whatsoever with any accepted principles to which this empirical art may be supposed to have attained, and is, indeed, purely arbitrary and conventional. Lavater was something of a mystic, but fortunately for his subject, he borrowed nothing, as probably he knew nothing, of the Zohar and its connections. Four general types of the human countenance are distinguished, and these are referred to the faces of the four living creatures in Ezekiel's vision. We have thus the leonine, the bovine and the aquiline types, and another, less easy to characterise, but corresponding to the "living creature" which "had the likeness of a man." The approximation of any individual to a given type depends upon his intellectual and moral rank. Physiognomy, however, according to the Secret of Secrets, "does not consist in the external lineaments, but in the features which are mysteriously drawn within us. The features of the face vary,

following the form which is impressed on the inward face of the spirit. The spirit only produces all those physiognomical peculiarities which are known to the wise, and it is through the spirit only that the features possess meaning. When spirits and souls pass out of Eden [*i.e.*, the Supreme Wisdom] they possess a certain form which is afterwards reflected in the face." M. Gabriel Delanne, the latest and perhaps most accomplished writer on the French theory of reincarnation, would say that the Zoharic fragment here refers undoubtedly to the perisprit of the Kardec school of spiritism, which he holds to be the plan or type upon which the body of the man is fashioned. The "Secret of Secrets" also pretends that every feature in a given countenance indicates to those who can read therein whether it is possible or not for the possessor to be initiated into divine mysteries.* It is, perhaps, unnecessary to say that the fragment does not disclose the rules which governed the sages in their discernment, so that the Kabalah is not likely to be of much practical use to the few occultists who may be inclined to include physiognomy within the charmed circle of the secret wisdom.

E. The Discourse of the Young Man

The little history which has passed under this name will be found in the Cremona edition of the Zohar, Part. II., comprised in a few columns, 91 *et*

* In the writings of the Gaon R. Shereerah and other literature preceding the appearance of the Zohar we meet with notions of physiognomy and chiromancy of a parallel kind. They recur in the supplements of the Zohar.

seq., which follow shortly after the "Book of Concealment." It is the childish account of an impossible or certainly an extremely uninteresting rabbinical prodigy, the son of R. Hammnuna, but living at the period in question with his widowed mother in a certain village. One day two disciples of R. Simeon ben Jochai, namely, R. Isaac and R. Judah, passed through this village on a journey and paid a visit to the widow. When her son returned from school she wished to present him to the rabbis to receive their blessing, but he declined to approach them, after the unamiable manner of prodigies. The reason assigned by the narrative is that he discerned by the odour of their garments that they had not recited the requisite "Hear, O Israel!" in honour of the unity of God. He did not, however, disdain to converse at the table, delivering sundry discourses (1) On the symbolism of washing the hands, a function of some mystery, because it is written, So they shall wash their hands and their feet, that they die not (Ex. xxx. 21), that is, Aaron and his sons, when entering the tabernacle of the congregation; (2) On grace before meat; (3) On the Shekinah; (4) On the utterance of Jacob, "The Angel which redeemed me from all evil, bless the lads" (Gen. xlviii. 16); and on other matters. The cautious critic will not be prepared to deny that the invention of this history was beyond the genius of R. Moses de Leon. However, the discourses convinced the disciples of Simeon ben Jochai that such a precocious youth could not be the child of human parents, and the great light of Kabalism, when the remarks were repeated to him, coincided with this opinion.

Our analysis of the Zohar, regarded as a literary document, has reached its utmost limit, and this specimen of the matters not included in the Mantua recension must be held to serve for the whole. Though he regarded the Mantua edition as *Codex correctus*, Rosenroth ingarnered all the tracts and fragments embraced by that of Cremona when he produced his own careful codex; but it must be remembered that the Zohar had in all probability grown under the hands of transcribers and makers of glosses during the space, approaching three centuries, which elapsed between its first promulgation and the date when it was first printed. We have no means of knowing how much of it was actually contained in the script of Moses de Leon. The suspicion under which it has remained may be partly accounted for by its frequent quotation of unknown works which have been considered fictitious; but the Zohar was edited prior to the persecution of the Jews inaugurated by the atrocious edict of Ferdinand and Isabella, and many documents existing in Spain may have been destroyed during that fiery epoch. Again, it is impossible to say that Continental libraries contain no MSS. by which ths excerpts of the Zohar might be justified. The unprinted literature of Jewry has been catalogued by various bibliographers, but no critical knowledge of its contents is possible by recourse to bibliographies. Let us take, for example, the passages from a commentary on the Canticle of Canticles, which is peculiar, as we have seen, to the Cremona *editio princeps*. These excerpts have not, I believe, been identified, but there is a MS. in the Vatican Library which is mentioned by Buxtorf

under the very same title, namely, *Midrash Chazeeth.** It is the work, as he tells us, of an unkown author, but a uniform tradition assigns it to a Tanaite commentator *circa* A.D. 100. The existence of such a work, of course, predicates nothing; but why should a commentary on the Song of Solomon be called MDRSh ChDzITh, which is understood as a reference to Proverbs xxii. 29? I speak under correction, but I know of no ground except in the idiosyncrasy of the author, and I am inclined to infer therefore that the same catchword would not have been used by two writers, but that the editor of the Zohar quoted the alleged Tanaite treatise.

XI. THE ANCIENT AND LATER SUPPLEMENTS

The sudden appearance in public of a work which either has or purports to have remained in concealment for several centuries may be expected to lead to the discovery or manufacture of continuations or connections thereof, and thus we have two series of Zoharic writings subsequent to the Book of Splendour and distinguished as its ancient and later supplements. As productions of this kind multiply their authenticity does not tend to assume a stronger guise, and the documents with which we shall deal in this section the reader will do well to regard as without determined

* Among later MS. commentaries, also in the Vatican, Bartolocci mentions that of R. Abraham ben Isaac Tze'mach Levi, the physician, and that of R. Immanuel ben Solomon written towards the end of the fifteenth century.

claims. I should add, however, that considerable importance and authority have been always ascribed by Kabalists to the Ancient Supplements, and according to Franck they have been known as long as the Zohar itself. They contain explanations of the term BRAShITh by R. Simeon ben Jochai after seventy different ways, and hence the work is divided into seventy chapters, with eleven further chapters added at the end. It was printed by Jacob ben Napthali at Mantua in 1557 under the editorship of Immanuele di Benevento, and appeared again at Cracovia.

Among notable matters in these Ancient Supplements we find the attribution of the members of the human body to the *Sephiroth*, whence the practical magic of the West may have obtained later on its notion of divine and angelic names ruling those members.* The apex of the head and brain is referred to *Kether*, the brain as a whole to *Chokmah*, the heart to *Binah*, the back and breast are attributed to *Tiphereth*, the arms to *Chesed* and *Geburah*, the legs to *Netzach* and *Hod*, the generative organs to *Jesod*, the feet to *Malkuth*. Later Kabalism recognises other correspondences, the arbitary nature of which is obscured sometimes by an appearance of methodical precision.

There are better things than this in the supplements to the Zoharic books, and it may be well supposed that some out of all the seventy ways of interpreting the much-debated word which is rendered "beginning" in Genesis should be

* According to the Zohar itself the erect figure of humanity exhibits the letters of the *Tetragram* superposed one upon the other. ii. 42*a*, Mantua.

suggestive as well as curious. A single instance must, however, suffice. "'In the beginning God created.' This is the soul when it emerges from the bosom of its mother and is taught thereof. 'And the earth was without form, and void, and darkness was upon the face of the deep' (Gen. i. 2), because the eyes of the soul were closed. Hath it opened its eyes? 'And God said: Let there be light.' Hereafter man is gathered in from this world, and this then is written about the soul. 'And God said, Let the waters under the heaven be gathered unto one place, and let the dry land appear.' When the soul is removed from a man his body remains even as 'dry land.'"

That French school of occultism which is just beginning to recognise in the plays of Shakespeare a veiled scheme of initiation has, it must be admitted, an influential mystic precedent in the biblical exegesis of the Zohar, of which the above passage seems to be a very neat instance, arbitrary beyond all words, and yet not without a certain grace of notion.

One of the most celebrated quotations from the Ancient Supplements is, however, the Prayer of Elijah, though it belongs only to the prefatory part.*

"Lord of the universe, one alone art Thou, but not according to number. Thou art the most sublime of all that is sublime, the most withdrawn of all things concealed, and conception cannot attain Thee. Thou hast produced ten forms which we call *Sephiroth*, and Thou guidest by means of these the unknown and invisible as well as the visible worlds. In

* Namely, the beginning of the second preface.

them Thou dost veil Thyself and, permeated by Thy presence, their harmony remains undisturbed. Whosoever shall depict them as separated, it shall be accounted unto him as if he dismembered Thy unity. These ten *Sephiroth* are developed in successive gradations, so that one is long, another short and the third intermediate between them; but Thou art He who guideth them, and whether from above or below art guided Thyself by none. Thou hast provided the *Sephiroth* with garments which serve human souls as intermediate phases; Thou hast muffled them in bodies, so-called in comparison with the vestments surrounding them, and the totality corresponds to the members of the human form. . . . Thou art the Lord of the worlds, the Foundation of all foundations, the Cause of all causes; Thou dost water the Tree from that source which spreads life everywhere, as the soul spreads it through the body. But Thou hast Thyself neither image nor form in all that is within or without. Thou didst emanate heaven and earth, that which is above and that which is below, with the celestial and terrestrial hosts. All this didst Thou do that the worlds might know Thee. . . . Yet no one can conceive Thee in Thy reality; we know only that apart from Thee, whether above or below, there can be no unity, and that Thou art Lord of all. Each *Sephira* possesses a prescribed name, after which the angels are called, but Thou hast no determinate name, for all names are informed by Thee, and Thou only givest them force and reality. If Thou shouldst withdraw [from the vestments], they would be left like bodies devoid of souls. Thou art wise, yet not with positive wisdom; thou art

intelligent, but not with a definitive intelligence, nor hast Thou a fixed place ; yet all these things are attributed to Thee, so that man may conceive Thine omnipotence and may be shown how the universe is guided by means of severity and mercy. If therefore a right or left side or any centre be named, it is only to exhibit Thy government of the entire universe by comparison with human actions, but not because any attribute can be really imputed to Thee corresponding either to law or to grace."

The distinction between God and His attributes, and hence between God and the *Sephiroth*, which in a manner are His attributes emanated, is insisted on elsewhere in the Supplements by the help of a striking illustration:

"Woe unto those whose hearts are so hardened, whose eyes so blinded, that they regard God as the totality of His attributes; they are like unto a madman who should describe the King as the totality of his insignia. Behold a king wears his insignia only that he may be known through them, and verily, the King of Kings, the Concealed of all the hidden, the Cause of all causes, is disguised in a splendid garment so only that He may be known thereby, and thereby may impart to the dwellers on this earth a conception of His sacred nature."*

This distinction has at first sight an appearance of considerable profundity, but perhaps in the last analysis it is rather childish than otherwise, for it is obvious that even in our finite humanity there is a latent and unseen nature behind all its manifested

* Supplement, 21.

characteristics. Man is not exhausted by any description of his attributes, and to insist that this is true also of God seems scarcely necessary.

From what has been quoted above it will be seen that the Ancient Supplements are identical in their teachings with the Zohar itself, and some affirm that the original work had existed from time immemorial at Fez in Africa.* We have no means of checking this statement, nor is there any authority for supposing with Isaac Myer that it was brought thither by disciples of Rab Hay, the Gaon of the Sages of Chirvan on the Caspian Sea.† There is, on the other hand, no need to say that hostile critics make use of weak points in the Ancient Supplements as if there were no distinction between these and the Zohar proper.

In the section on the bibliographical content of the Book of Splendour we have seen what is broadly embraced by the New Zohar, namely, a sequel to the "Hidden Commentary," certain additional supplements, a commentary on the Canticle of Canticles, and another on the Book of Lamentations. This enumeration conveys no idea of importance, and perhaps it will be unnecessary to say that occultists are for the most part unaware that these tracts are in existence. I should add that they have not been translated, nor am I acquainted with the existence of any printed copy beyond that of Cracow, though it has been termed the *editio princeps*. This appeared in 1703, or subsequently to the *Kabbala Denudata*. Its history seems

* Compare the statement which rests on the authority of the Supplements, that the full publication of the Zohar is reserved for the end of time.

† "Philosophy of Ibn Gebirol," p. 47.

entirely unknown, and it would be preposterous to make any claim concerning it. It may also be noted that later still Isaac ben Moses of Satanow, though otherwise of some literary repute, wrote a forged Zohar which may have deceived a few persons, but it was speedily unmasked.

BOOK VI

THE WRITTEN WORD OF KABALISM: THIRD PERIOD

ARGUMENT

The growth of Kabalistic literature is sketched, firstly, in the commentaries on the Zohar and, secondly, in some independent treatises which connect with the general tradition. Two works are chosen for separate consideration, one on the Mysteries of Love, because of its general diffusion, and one on the application of the Kabalah to Alchemy, because of the importance of its design and the credit which it has obtained in the modern school of occultism.

I. EXPOSITORS OF THE BOOK OF SPLENDOUR

THE works which are recommended by Rosenroth as assisting to a better comprehension of the Zohar fall under two heads—namely, those which are designed to elucidate technical matters and those which may claim to be original expository treatises. In the first are included the "Words of Understanding," which is actually a Zoharic lexicon or vocabulary; the "Gate of the Eyes," which is concerned with the Scriptural passages in the Zohar and Ancient Supplements; and the *Zar Zahab*. The second section contains

the famous "Garden of Pomegranates," the "Way of Truth," with its sequel the "Fount of Wisdom," and the masterly digest of the Zohar proper, entitled the "Vision of the Priest." Outside these there are a few works which may be regarded as extensions or developments of Zoharic doctrine, but more especially of that part which is concerned with spiritual essences. The scope of our inquiry is too simple and elementary for the discussion of technical matters or the pretensions of word-books and other collections which deal with these. Except in so far as they have been utilised in the *Apparatus* of Rosenroth, they will be available to, as they concern only, the Hebrew and Aramaic scholar who has a first-hand acquaintance with the Zohar. To mention them in this place will be therefore sufficient, and we may proceed at once to the consideration of the commentaries and developments to which that work gave rise, and to the names, illustrious in later Kabalism, which are connected with these.

A. Moses of Cordova

Assuming that the Zohar first became known in Spain towards the end of the thirteenth century, there was a lapse of two hundred and fifty years, according to the dates fixed by modern scholarship, before any literature followed from it. Hence this literature may be largely regarded as a consequence of the Cremona and Mantua editions. Franck says* that two Zoharic schools were founded about the same

* *La Kabbale*, p. 4.

time in Palestine, namely, the middle of the sixteenth century, the first by Moses of Cordova, and the second by Isaac de Loria. On the other hand, Bartolocci* and Basnage† agree in assigning Moses of Cordova to the fourteenth century. The earlier date is of importance to the history of Kabalism, because certain side issues of documentary criticism, untouched in this study, depend upon it. Here I need only say that Franck does not state his authority or indeed his reason for accepting the later period. In either case Moses of Cordova is the first commentator on the Zohar, for, assuming that Bartolocci was mistaken and that Basnage reproduced his error, Joseph Gigatella, called the divine Kabalist and thaumaturge, who was of the time of Ferdinand and Isabella, was a writer on the *Sephiroth*, and connects with the Sepher Yetzirah rather than the Zohar, though he refers to the Kabalistic Work of the Chariot.

As his name indicates, Moses of Cordova was a Spaniard, but he travelled to Palestine, and it is conjectured that he was instrumental in founding the Academy of Sapeth in Upper Galilee, nine miles from Bethsaida. In either case he was one of its teachers and helped to make it illustrious, for he was regarded by his fellow theosophists as the greatest light of Kabalism since Simeon ben Jochai. Franck says that he adhered to the real significance of the original monuments of Kabalism, but, although this appears worthy of praise, he seems to complain that R. Moses was wanting in originality. However

* *Bibliotheca Magna Rabbinica*, t. iv. p. 230.

† *Histoire des Juifs*, livre vii. c. 24, t. v. p. 1942.

this may be, the work by which he is known is of high authority in Kabalism. It is entitled the "Garden of Pomegranates" (*Pardes Rimmonim*), referring to the versicle in the Canticle of Canticles, iv. 13: "Thy plants are an orchard of pomegranates." Basnage says that, after the manner of Kabalists, he discovers whatsoever he pleases in that single sentence.* The pomegranate, with its innumerable seeds, is a favourite object for symbolism, and the garden, orchard, or paradise has deep lessons for all mysticism. Here, in a general sense, it is the treasury of Scriptural meanings, and the word by which it is described having four consonants, these meanings are classified as four: PRDS; the P signifies the literal sense, R the mystic sense, D the enigmatic sense, and S the secret and concealed sense.

Dwelling upon these involved meanings, as may be well imagined, the "Garden of Pomegranates" is an obscure and difficult treatise, and the attempt made by Rosenroth to dismember it for the purpose of his *Apparatus*, while it gives no idea of its contents, creates a lively image of its complexity. The attribution of the letters of the Tetragrammaton to the *Sephiroth*, the mystic meaning of words deprived of their context, the names applied to the *Sephiroth*, their superincession and their union with *Ain-Soph*, the mystery of the Throne and the Shekinah, primeval *Tohu* and *Bohu*, the unknown darkness, these are specimens here and there of the subject matter. But as the heart of the Kabalist, in opposition to the ascribed character of his nation, was fixed with peculiar in-

* *Histoire des Juifs*, l. vii. c. 24, vol. v. p. 1943.

tentness on the eternal destinies of man and not on temporal concerns, so his chief interest was the soul, ever recurring in his writings, as if it were impossible to atone sufficiently for the silence of his sacred books. There is therefore no need to say that a special tract in the "Garden of Pomegranates"* is dedicated to the subject of the soul, discussing the region from which it emanates, its purpose in the world, the profit of its creation, its union with matter, its superiority over the angels, its chief divisions, their relation one with another, the *Sephiroth* to which they are referred, the places to which they resort after death, the absence of one or both of the higher divisions in many individuals, and the good and evil angels accompanying each human being. The tract also devotes a very curious chapter to the *simulacrum* which presides at generation, a phantasmal image of humanity which descends on the male head *cum copula maritalis exercetur inferius.* It is affirmed to be sent from the Lord, and no procreation can take place without its presence. It is not, of course, visible, yet might be seen if licence were given to the eye. This phantom or *imago* is prepared for each man before he enters the world, and he grows in the likeness thereof. With the Israelites this simulacrum is holy, and it comes to them from the Holy Place. To those of another religion it descends from the side of impurity, and hence the chosen people must not mingle their simulacrum with that of the Gentile.†

* Namely, Tract xxxi., translated in the *Kabbala Denudata, Apparatus in Librum Sohar pars secunda*, i. 100 *et seq.*

† This fantasy rests on the authority of the Zohar, which states that it is an emanation of the celestial form of each man, *i.e., Jechidah.* —Mantua edition, iii. 107.

Another curious speculation is founded on a text of the Zohar which says that the good works performed by a person in this world become for him vestments of price in the world to come. Here was a poetic sentiment which had to be methodised and made literal inevitably by a late Kabalist. When a man who has performed many good works finally falls away from righteousness and is lost, what becomes of his earlier works? Though the sinner may perish, they, says R. Moses, remain. If, therefore, there be a just man walking in the ways of the Supernal King, yet wanting something of his vestments, God will supply the deficiency from the good works of the impious one. The preference is given to those who, taken in their youth, have been unable to fulfil all the precepts of the Law.

B. Isaac de Loria

Of this Kabalist Bartolocci and Basnage have very little to tell us, and it is not necessary to say that he is ignored by writers like Graetz. He is referred by Basnage to the seventeenth century* and by Franck, as aiready seen, to that which preceded it. He has been regarded as the greatest rabbinical doctor at his period in Germany. However, he died at Sapheth or Separth, having published nothing himself, though some suspected treatises are attributed to him. The substantial authenticity of the great body of his doctrines collected by his disciple, R. Chaïm Vital, has not, however, been challenged, and Franck bases thereon his hostile judgment of Loria,

* *Histoire des Juifs*, l. vii. c. 31, p. 2089, vol. v.

on the ground, firstly, that he was, like Moses of Cordova, not original; and, secondly, that he departed from Zoharic Kabalism to indulge in his own reveries, a criticism which stultifies itself. It is certain, however, that Loria did innovate or extend, and that this is also his title to interest. He is not a mere echo or reflection, and he makes good reading because he is a wild fantasiast. Rosenroth terms him the eagle of the Kabalists. It is, of course, impossible to say how far his scribe and disciple, R. Chaïm, may have developed his developments and elaborated his fantasies. The vast thesaurus which represents both seems never to have been printed, except in so far as it is given in the *Kabbala Denudata*, where the excerpts, embodying whole treatises, fill some three hundred quarto pages of close print. They include:

I. The first tract, so called, of the *Liber Drushim*,* *i.e.*, Book of Dissertations, forming the second volume of the collection. It occasioned an interesting correspondence between Rosenroth and Henry More, who was surprised, as he expresses it, by the unexpectedness of its doctrine, but found much with which he could sympathise, as we shall learn later on in the book devoted to the Christian students of the Kabalah.

II. A commentary on the "Book of Concealment,"† forming the second tract in the sixth volume of the collection. It is not given in its absolute integrity—*cujus maximam partem infra exhibemus*, says Rosenroth.‡

* *Kabbala Denudata, Apparatus . . . . pars secunda*, i. 28 *et seq.*

† *Ibid.* ii. *pars secunda, tractatus quartus*, p. 3 *et seq.*

‡ In the *Præfatio ad Lectorem*, p. 16, vol. ii.

III. The "Book of the Revolutions of Souls,"* forming the first tract in the fifth volume of the collection, which seems to have been even larger than the Zohar itself—in fact, almost the camel's load of the legend. A portion of this tract seems to have been printed, or another under a similar title and attribution, namely, *De percussione Sepulchri*, at Venice in 1620, together with *De Precibus*, recalling another subject treated in the collection.

The *Liber Drushim* is a metaphysical introduction to the Kabalah, which discusses a variety of subtle and abstruse questions much after the manner of the scholastic philosophy, and there is no doubt that Isaac de Loria would have diffused a great light of reasoning at Salamanca had he been a Christian Doctor instead of a Jewish Rabbi. His first point, as he tells us, is one over which the Kabalists, late and early, had already outwearied themselves, namely, for what reason were the worlds created and was their creation of necessity? Assuredly from the period of the Angel of the Schools, the halls of Salamanca, of Padua, of Louvain and the other seats of scholastic learning, had echoed with this debate. Perhaps the Kabalists owed something to the Scholastics, perhaps they drew both from one another. In the early centuries of Christianity the so-called Areopagite offers curious points of contact with the system of Sephirotic emanation in the angelical world, and the Wisdom of the Exile was encompassed on all sides by the great debate of Christian speculation. It would

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* *Kab. Den.* ii., *partis tertiæ tractatus secundus pneumaticus*, p. 234 *et seq.*

be interesting to discriminate the extent of the tincture and to ascertain whether the plummet of Kabalism sounded lower depths than the schoolmen, but I doubt whether the dimensions of the present volume would suffice for this one excursion. Let me indicate therefore the answer of Isaac de Loria, and perhaps some student at large among scholastic quartos will find illuminating parallels in the Scholastics.* The answer is that God cannot fail of perfection in all the works and names of His magnificence, His excellence and His glory; but unless those works were brought from potentiality into act they could not have been termed perfect, as regards either the works or the names. The name *Tetragrammaton* signifies perpetual existence, past, present and future, in the condition of creation before the creation, and thereafter in the immutability of things. But if the worlds had not been created, with all that is in them, it could not have thus signified the continuity of existences in every instant of time, and *Tetragrammaton* would have been an empty name. How very curious is the treachery of this reasoning, which ascribes to a name of the Deity an existence independent of the intelligent creatures whose convention it is! But we should probably find many parallel treacheries among scholastic reasoners, were there any one at hand to disinter them. So also the name of *Adonai*, or the Lord, involves the idea of ministers or servants, and if there were no ministers God could not be called by this name. But after the creation of the worlds and the production of the

* He must go further, however, than B. Hareau in his treatise *De la Philosophie Scholastique.* Paris. 1880.

divine works from potentiality into accomplishment, God has fulfilled His perfection in every operation of His powers, and in all His names without any exception.

The next point discussed by the *Liber Drushim* is why the world was created at the time and moment that it was. and not at an earlier, or, for that matter, at a later epoch. The answer is that the supreme and most excellent Light is infinite, exceeding comprehension and speculation, and that its concealed foundation is far from all understanding. Before anything was produced by emanation therefrom, there was no time or beginning therein. This is the solution of the difficulty which is offered by all official theology, and it could have no aspect of novelty at the late period of Isaac de Loria. It may be affirmed in a general way that when the Kabalists touch the common ground of speculation they seldom surpass their epoch in profundity or subtlety, I might add also in the adequacy of their views, though philosophical sufficiency was not, of course, to be expected on any side.

But it is not often and it is not for long that works like the *Liber Drushim* confine themselves to the common ground of speculation, and the Kabalist in this instance passes speedily into the transcendental region of the *Sephiroth* and the manner of their emanation, another question, as he tells us, which has involved all Kabalists in controversy. Do they proceed from one another in the simplicity of a successive series, or is their emanation in columns? There is authority for both views and also for a third, which represents them as a series of homo-

centric circles. These questions, says R. Isaac, are hard and difficult to resolve, but he offers a solution on the authority of the Zohar, namely, that before the order of things was instituted, they were disposed one over the other, but after that time in three pillars, those of Mercy and Severity, with the central column of which *Kether* is the summit and *Malchuth* the base.

In subsequent chapters the *Sephiroth* are considered under a dual aspect, namely, as regards the portion of the Divine Light contained in each and as regards the containing vessel, while these are again distinguished into an ambient and an inward Light, and an external and internal vessel. The existence of many worlds prior to the Sephirotic emanations is affirmed, herein following, as we have seen, both Talmudic and Zoharic tradition. Finally, several classifications of the *Sephiroth* are considered in the last chapter.

The study of the *Liber Drushim* may be especially recommended to those occultists who have been taught to regard the Kabalah as a doctrine of certitude, whereas it is largely empirical, its leading theorems giving rise to as much disputation regarding their proper meaning as the principles of any other speculative philosophy.

The commentary on the "Book of Concealment," as might be expected, is written somewhat on the *lucus a non lucendo* principle. It does not yield itself readily to an analysis of contents, as it takes various paragraphs of the text and exposes their meaning consecutively, with the help of the *Idra Rabba* and the *Idra Zuta*. The peculiar designation of the

treatise is explained by Proverbs xxv. 2: "It is the glory of God to conceal a thing," and *Ibid.* xi. 2: "With the lowly is wisdom." The second reference explains why it is termed both the Book of Concealment and that of Modesty. On the authority of the Zohar, section *Pekude*, the balance symbol, which has made this treatise so famous in Kabalism, is explained to represent the Male and Female principles, which indeed follows from the developments of the "Lesser Holy Synod." The male denotes Mercy, the right hand pillar of the *Sephiroth*, and the female Severity, the pillar on the left hand. These principles are termed the Father and the Mother, and in the Hebrew Alphabet are referable to *Jod* and *Nun*. The Father is perfect love and the Mother perfect severity. The latter had seven sons, namely, the Edomite kings, who had no foundation in the Holy Ancient One. These are empty lights dispelled by the source of lights concealed within the Mother. Male and female are conformations of the Holy Ancient One, corresponding to *Kether*, and represented mystically by three heads signifying: *a*, the Unmanifested Wisdom, which is so withdrawn that it is as though it were not, in contradiction to that which is manifested in the thirty-two paths; *b*, the Supreme Crown, which is the Holy Ancient One; and *c*, the Head which neither knows nor is known, namely, the *Ain Soph*. Thus on the one side of *Kether* is *Chokmah*, and on the other is the *latens Deitas*, and *Chokmah*, or Wisdom, is the Father, while the Mother is the increment of Understanding, *i.e.*, *Binah*.

These instances of Loria's skill in developing

the symbolism of the three supernal *Sephiroth* must suffice as a specimen of the whole commentary, which, it may be added, does not proceed beyond the first chapter of the "Book of Concealment." He concludes that the sum of the whole mystery is that man in his prayers should fix his mind upon the foundation of all foundations, that he may derive to himself a certain influence and benediction from the depths of that source. In this manner the obscurities of Kabalism are at times redeemed by the simplicity of the lesson which is extracted from them.

"The Book of the Revolutions of Souls" is no doubt a more fascinating treatise than an obscure exposition of so obscure a work as the *Sepher Dzenioutha*, but it is also difficult to give account of it in a small space because the system which it develops is much involved, even for a Kabalistic work. The greatest importance has been attached to it by occultists like Éliphas Lévi, who made no distinction between Zoharic and later doctrine. It will be therefore useful to see what is really involved in the famous treatise of Isaac de Loria.

The basis of its scheme is the doctrine of the "Book of Concealment" and its expository synods, concerning the seven Edomite kings who emanated and passed away prior to the production of the present universe. In these kings there was good as well as evil, and a separation was therefore made, that which was good being used for the material of the four Kabalistic worlds as they are now constituted. Each of these worlds, according to Isaac de Loria, has its *Macroprosopus*, Supernal Father, Supernal Mother,

Microprospus and Bride, all derived from the seven kings. A like origin is attributed to souls, and they are disposed similarly in the four worlds, some corresponding to the Bride, some to *Microprospus*, some to the Father Supernal, some to the Supernal Mother, and some again to the *Microprospus* in the world of *Assiah*. The totality of these souls constitutes Psyche in *Assiah*, which in reference to the supernal personalities of that world has therefore five parts: the Psyche in the Psyche, or *Nephesh* of *Assiah*, the *mundus factivus;* the medial spirit, or Ruach of the *Psyche factiva;* the *mens*, or *Neshamah;* the *vitalitas*, or *Chaiah;* and the *singularitas*, individuality, or *Jechidah*, all belonging to the *Psyche factiva*, or *Nephesh* of *Assiah*. There is a similar distribution through the three superior worlds, *Ruach* and its five-fold division being referred to *Yetzirah*, *Neshamah* to *Briah*, *Chiah* to *Atziluth*, and *Jechida*, possibly to the world of unmanifest Deity which is beyond *Atziluth*. Loria's system proceeds, however, upon a five-fold division of four principles only. Each of the five divisions are again attributed as follows in the Sephirotic scheme:

I. *Nephesh* to *Malkuth*, the Kingdom, *i.e.*, the Bride.
II. *Ruach* to the *Sephiroth* of *Microprosopus*.
III. *Neshamah* to the Mother, *i.e.*, *Binah*.
IV. *Chiah* to the Father, *i.e.*, *Chokmah*.
V. *Jechidah* to *Kether*, *i.e.*, the Crown.

We are now in a position to appreciate the standpoint of Franck when he observes that Loria added his own reveries to Zoharic teaching. The

developments have at the same time been considerably simplified in this digest.

All these souls were contained in the protoplastic Adam at the time he was formed, some corresponding to the head, others to the eyes, and so with all the members. Now these souls are those of the Israelites, who are the *gens unica in terram.* We must look elsewhere for the origin of the nations of the world. The recrements, the evil and rejected parts of the Edomite kings are the *cortices* or shells which compose the averse Adam Belial. But when the protoplasts partook of the forbidden fruit, their fall confounded the good with the evil of the *cortices*, that of Adam with the male shells of Samaël or Adam Belial, and that of Eve with the evil of his bride Lilith, the *spurcities* of the serpent; for the serpent had commerce with Eve according to Isaac de Loria, which does not seem to be the consistent doctrine of the Zohar. It was after this fall that the nations of the world were produced from the shells. This is the doctrine which occultists accept by implication when they speak, as they do speak, of the connection between later Kabalism and the secret traditions on which their devotion is fixed. To put the position tersely, the souls of the Israelites are distributed in the members of the protoplastic Adam, regarded in his mystical extension through the four worlds, and the souls of the Gentiles in the members of Adam Belial. Liberation from the foulness and venom of the serpent is by generation and death only, whereby the good is separated from the evil, until all the nations of the world shall have

been brought forth from the evil and the Israelites from the good kind.

From the time when the good and evil were thus confounded two things have been necessary—(1) That the good man should be separated from the evil; (2) That the portion of the good should be restored. The first is accomplished by the observation of the prohibitive precepts of the law, and the second by that of the affirmative. Both classes must be accomplished in all their number, and in thought, word and deed, by every soul, whose revolutions must therefore continue until the whole law has been fulfilled. This law must also be studied in each of its four senses, failing which the revolutions of the deficient soul will again be prolonged. This scheme seems to apply exclusively to the Israelites, as the nations of the world can only be destined to return whence they came, and Adam Belial is obviously not under the law. The scheme, however, is subject to a certain mitigation, as revolution proper is sometimes replaced by *status embryonatus*. Revolution is the entrance of a soul into the body of an infant at birth to experience the pain and trial prepared for that body. The alternative condition is the entrance of a soul into the body of a grown man, who must be at least thirty years old,* *i.e.*, when he is obliged to fulfil the precepts. The *status embryonatus* is entered either (*a*) Because the soul in question has something to fulfil which was neglected in the preceding revolution; or (*b*) For the benefit of the man who is

* The Jewish age of reason.

impregnated, *i.e.*, to justify and direct him. Revolution occurs (1) For the cleansing of sin; (2) For the fulfilment of a neglected precept; (3) For the leading of others into the right way, in which case the returning soul is perfect in justice; (4) To receive the true spouse who was not deserved by the soul in the prior revolution. Four souls may revolve in one body, but not more. while the *status embryonatus* may associate three alien souls with a single man, but again no more. The object of all revolutions and all Kabalistic embryology is the return of the Israelites into the stature of the first Adam, all having been involved in his fall since he included all.

Such is the Kabalistic doctrine of revolution according to Isaac de Loria. It is not pure Zoharic doctrine, nor is it any scheme of reincarnation peculiar to any school of occultism at the present day. In so far as it differs from the Zohar, it would be unreasonable to regard it as a fuller light of an old tradition; it is very interesting and very curious, yet fitly described as a reverie, written by R. Chaïm Vital out of the head of Isaac de Loria, and perhaps owing something to the scribe.

C.—Napthali Hirtz

This German Kabalist belongs to the seventeenth century, but I find no biographical particulars concerning him. His work, entitled "The Valley of the King," was made great use of by Rosenroth, who gave, firstly, a compendium of its entire content in the form of one hundred and

thirty "Kabalistic Theses,"* arranged with considerable perspicuity; in the second place, the first six sections of the treatise, designed as an introduction to the Zohar for the better comprehension thereof;† and, thirdly, all that part of it which is concerned with the "Book of Concealment" and the two Synods as a commentary on these works.‡ The greater part of the "Royal Valley" is therefore included in the *Kabbala Denudata*, the excerpts extending over several hundred pages. Its author belonged to the school of Isaac de Loria, and appears to have traversed a portion of the ground covered by the Lorian MSS. of R. Chaïm Vital. We know these only, as we have seen, by the excerpts of Rosenroth, which are concerned so largely with the doctrine of spiritual essences. After the same manner that these develop and exaggerate Zoharic pneumatic teaching, so the "Royal Valley" extends Kabalistic cosmology, but not with as much extravagance. The *mundus prior* of Kabalism, *i.e.*, the emanation of the seven Edomite kings, is termed the world of *Nephesh*, and it was destroyed with the souls belonging to it because evil prevailed therein. The actual world is that of *Ruach*, in which good and evil are confused, but good comes out of the evil and at last all shall be good. Then a new world shall succeed that of *Neshamah*, and this will be the Sabbath of grace. It follows, therefore, that the present order must pass away, and this is symbolised by the death of the second Hadad, the eighth Edomite king, as

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* *Kabbala Denudata, Apparatus in Librum Sohar pars secunad*, i. 150 *et seq.*

† *Ibid.* ii. 152 *et seq.*

‡ *Ibid.* ii. *partis secundæ tractatus quartus*, p. 47 *et seq.*

recorded in I. Chron. i. 50, 51. In the day of this destruction the spirits of impurity, namely, the shells, shall be entirely destroyed and burnt up, God will establish a new creation and will bring forth from His glorious light the mystery of the *Neshamah* of His great name. The dominion of this *Neshamah* is the king who shall reign over Israel, and in that day the Lord shall be one, and His name one.

The hypothesis of the creation of the world begins with the contraction of the Divine Presence, producing that space which is termed primeval air. "Before the emanations issued forth and the things which are were created, the supreme light was infinitely extended. When it came into the Supreme Mind to will the fabrication of worlds, the issue of emanations and the emission as light of the perfection of His active powers, aspects and attributes, then that light was in some measure compressed, receding in every direction from a particular central point, and thus a certain vacuum was left in mid-infinite, wherein emanations might be manifested."

It is to this treatise that Kabalism owes the curious conception of the evolution of the *Sephiroth* by a process of explosion through the excess of light which distended them. From the fragments of the broken vessels originated the Four Worlds, the shells both good and evil, and myriads of souls. This notion is fundamentally similar to that of Isaac de Loria, and becomes identical in its developments. As it is impossible to compress the scheme of the treatise within the limits that are here possible, I will add only that the "Royal Valley" regards *Kether* as containing in potence all the remaining *Sephiroth*, so

that they were not distinguishable therefrom. "Precisely as in man there exist the four elements in potence but undistinguishable specifically, so in this Crown there were all the remaining numerations." It is added that in the second world, called that of the restoration, *Kether* became the Cause of Causes and the Ancient of the Ancients. We see, therefore, that, according to the late school of Kabalism, the first attempt at manifestation by the *latens Deitas* went utterly astray, and that the evil of the whole world is the result of the failure of God. This peculiar instruction is also found in the Talmud.

D.—Abraham Cohen Irira

This Portuguese Jew was another follower of the school of de Loria, but tinctured with the Platonic philosophy, which he sought to harmonise with Kabalism in his "Gate of the Heavens,"* as we have already seen. His other treatise is *Beth Elohim*, the "House of God," containing three dissertations in exposition of the doctrines of Loria, but directly founded upon and citing at considerable length the pneumatological portions of the "Faithful Shepherd," the *Pekude* section in the Zohar, and the "Ancient Supplements" of that work.† So much space has been given to Kabalistic psychology that it will be permissible to dismiss this writer in a few words. The first dissertation in the "House of God" rests chiefly on the utterances attributed to R. Simeon ben Jochai, who is termed the mouthpiece of holiness and the

* *Kabbala Denudata, Apparatus . . . . pars tertia*, t. i.
† *Ibid.* ii. *partis tertiæ tractatus I.*, p. 188 *et seq.*

angel of the Lord; it recites the emanation of the *Sephiroth* according to the received doctrine, develops the system of the hierarchy of evil spirits, who are still termed *cortices*, or shells, and of the ten sinister or impure numbers. It examines also in a special chapter the opinion of R. Isaac de Loria concerning eleven classes of shells, and of R. Moses of Cordova concerning the connection of the angels with the celestial bodies, and concerning their physical vestments. The second dissertation treats of the different angelical orders and the seven heavens, while the third deals with elementary spirits and the nature of the soul.

The House of God has been included unaccountably by some occult writers* among the books which constitute the Zohar, but it is simply a commentary or development, of considerable importance in its own sphere, yet neither possessing nor claiming any pretension to antiquity.

E.—R. Issachar ben Napthali

This expositor of Kabalism seems to have been a contemporary of Loria, and, like him, was a German. His chief work, the "Vision of the Priest," was printed at Cracovia in 1559.† It is a synopsis of the entire Zohar, or, more properly, a methodised analysis of its contents, distributed under a number of titles, each of which is sub-divided according to the Mosaic books. It has been found almost

* As, for example, Mr. S. L. MacGregor Mathers in the introduction to his "Kabbalah Unveiled."

† Translated in the *Kabbala Denudata*, ii. *pars prima ejusque tractatus primus*, p. i. *et seq.*

impossible to make use of it for the purposes of this study, and it is indeed designed only for the assistance of the scholar who may desire to consult the Zohar on a given subject. The other works of R. Issachar are of similar character, and are, in fact, those technical treatises mentioned at the beginning of the present section as outside the scope of the present inquiry.

II. THE BOOK OF PURIFYING FIRE

When a given order of mystic symbolism, possessing distinct objects and a sphere of application more or less defined, is applied to the purposes of another order, we may expect to derive some curious results from the analogy thus instituted if we can get to understand the method, though, as I have already indicated, this superincession of typology is usually somewhat dazing in its results. The treatise entitled *Æsh Metzareph*, which signifies Purifying Fire, is an instance of the application of Kabalistic apparatus to the purposes of alchemy, and is, so far as I am aware, the sole instance of its kind. In this connection we shall, however, do well to remember that Hermetic and Kabalistic philosophy are ascribed by the majority of authorities in occultism to a common source,* while the rabbicinical influence in alchemy is well illustrated by such legends as that

* Thus Thomas Vaughan (Eugenius Philalethes), see Book vii. § 11, affirms in his *Magia Adamica* that the learning of the Jews, *i.e.*, their Kabalah, was chemical, and that Flamel's "Book of Abraham the Jew" is the best proof thereof. See A. E. Waite, "Magical Writings of Thomas Vaughan," London, 1888, p. 112.

of Rabbi Abraham and Flamel. It is true that a work under the title of "The Philosophical Stone" is attributed to Saadiah by Moses Botrel, but we know it only by a single quotation, and we are not in a position to say whether or not it is concerned with metallic transmutation. A few alchemical allusions are to be found in the Zohar, which recognises the existence of an archetypal gold, and regards the metals generally as composite substances. But these references are almost less than incidental, and it is needless to say that there is no occult chemistry, seriously speaking, in the great theosophical storehouse.

The treatise on Purifying Fire is written in Aramaic Chaldee, which is the language of the Talmud and the Zohar. It was made use of so largely by Rosenroth in his Lexicon that practically the whole work is found rendered into Latin in the pages of the *Kabbala Denudata.** It was reconstructed from this source in the early part of the eighteenth century by an occultist styling himself A Lover of Philalethes, and was by him put into an English vesture.† In the year 1894 this translation was included in a series of Hermetic reprints under the editorship of Dr. Wynn Westcott.‡ The preface and notes which accompany this edition appear under the pseudonym of *Sapere Aude*, and are of considerable value. No information is, however, given as to the

* I make this statement on Dr. Westcott's authority, but no one has ever seen the original since Rosenroth.

† *Æsh Metzareph*, or Purifying Fire. A Chymico-Kabalistic treatise collected from the *Kabbala Denudata* of Knorr von Rosenroth, London, 1714.

‡ *Collectanea Hermetica*, vol. iv. London, 1894.

Chaldee original, and the gaps occurring in the reconstruction have not been filled.

There is no evidence available by which we can fix with any degree of precision the period at which this treatise was composed.* It is subsequent, of course, to the promulgation of the Zohar, which it quotes frequently. It is subsequent to the Garden of Pomegranates by R. Moses of Cordova, a treatise possibly belonging to the middle of the sixteenth century, which it also quotes. It borrows processes from R. Mordechai, a Kabalistic alchemist, whose date I have failed to discover,† and it refers to the forged Latin treatises of Geber. We may therefore conclude that it does not antedate Rosenroth by any considerable period, and may be placed conjecturally at the beginning of the seventeenth century. Finally, it contains expressions which are common to most of the Latin alchemists, and were by them derived from the Greeks, such as, "He that is wise may correct natures." It does not therefore possess the interest or importance which would attach to a chemico-Kabalistic treatise of the Zohar period, and I have not been able to find any evidence as to the authority ascribed to it.

In the supplement to his "Key of the Great Mysteries," Éliphas Lévi gives, firstly, what he terms

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* It is mentioned by Claverus in a treatise entitled "Observations on the most useful things in the world," 1706, p. 72 *et seq.* He gives an account of it designed to show that the Jews accommodated the Kabalistic *Sephiroth* to *Chrysopœia, i.e.*, the art of Alchemy. He states also that the Jews hold the *Æsh Metzareph* in such high esteem that they consider no Christian worthy of reading it.

† A number of writers, mostly Kabalistic, are classed under this name in the biblio[illegible] [illegible]locci.

the fragments of the *Æsh Metzareph*, terming it one of the most important books of Hermetic science; secondly, the complements of its eight chapters, being further fragments which he claims to have discovered; thirdly, the hypothetical restitution of the original.* The methods of the brilliant French occultist are well illustrated in each case. It should be observed that the fragments are designed to exhibit the difficulties and the weariness which his researches have spared to his readers, and to illustrate the conscientious and serious nature of his studies. The first section proves when examined not to be the fragments of the *Æsh Metzareph*, but a loose paraphrase which has a very slender correspondence with the original. The second section, which is similarly paraphrase, is substantially to be found in Rosenroth and the English version. The hypothetical reconstruction serves only to show that Lévi, like every one else, never saw the original which some have said is still extant, or he would not have so misplaced his ingenuity. Lastly, he attributes the work to Rabbi Abraham of the Flamel legend, thus investing it with an antiquity which is contradicted by its own references.†

Before indicating, howerer briefly, the heads of its contents, it is necessary to observe that the *Æsh Metzareph* must be for the ordinary student only a curious memorial of the connections instituted

* See *Renseignements sur les grands mystères de la philosophie hermétique*, p. 405 *et seq.*

† Firstly, in the title, which reads, *Fragments de L'Ash Mézareph du Juif Abraham;* secondly, in the hypothetical recomposition of the treatise which connects it with the mystic book possessed by Flamel. The *Æsh Metzareph* is entirely anonymous, and is included as such in the bibliography of Wolf, ii. 1265.

between two orders of mystic symbolism. It is described by its latest editor as "suggestive rather than explanatory," and he adds that its alchemical processes are not set out "in such a way that they could be carried out by a neophyte; any attempt to do so would discover that something vital was missing at one stage or other." The statement is true of all alchemical literature, and the *Æsh Metzareph* has the common difficulties of purely Hermetic books further complicated by the system of Gematria and the Sephirotic correspondences of the metals.

On the correspondences here indicated the treatise is mainly based, and it is in this sense that the mysteries of alchemical transmutation are said to "differ not from the superior mysteries of the Kabalah." The *Sephiroth* of the material world are identical with those of the archetypal, and they are the same in the mineral kingdom. The alchemical root of the metals corresponds to *Kether;* all metals originate therefrom, as the other *Sephiroth* are all emanations from the Crown. The Crown is concealed; so also is the metallic root. Lead is referred to *Chokmah*, which proceeds immediately from *Kether*, as Saturn from the metallic root. Tin has the place of *Binah*, Silver that of *Chesed*, and these three are the white metallic natures. Among the red, Gold is in correspondence with *Geburah*, Iron with *Tiphereth*, and the hermaphroditic Brass with *Netzach* and *Hod*. Quicksilver is referred to *Jesod*, and "the true Medicine of Metals" to *Malkuth*. The attribution will appear in some cases a little conventional, and it depends upon a curious use of Scriptural

authority. However, the writer adds: "If any one hath placed these things in another order, I shall not contend with him, inasmuch as all systems tend to the one truth." In illustration of this, he gives another attribution, as follows:

"The three Supernals," namely, *Kether*, *Chokmah* and *Binah* are the three fountains of metallic things. "The thick water," that is, Mercury, "is *Kether*, Salt is *Chokmah* and Sulphur is *Binah*." These are the three principles of the alchemists. This attribution, says the treatise, is "for known reasons." *Chesed*, *Geburah* and *Tiphereth* correspond as before to Silver, Gold and Iron; *Netzach* is Tin, *Hod* is Copper, *Jesod* is Lead, while *Malkuth* is the "Metallic Woman," the "Luna of the Wise" and the "Field into which the seeds of secret minerals ought to be cast, that is, the Water of Gold." The attribution in either case has a concealed sense which "no tongue may be permitted to utter." The superficial explanations offered here and there should not therefore be taken seriously, as, for example, that Silver is referred to *Chesed* "on account of its whiteness, which denotes Mercy and Pity." The Kamea or Magical Squares of the planets are given in connection with each of the seven metals, but not always correctly.

The peculiar genius of the work is well illustrated in the third chapter, where Daniel's vision of the beast with ten horns is interpreted alchemically by the help of *gematria*.

III. THE MYSTERIES OF LOVE

With the sole exception of Abraham Cohen Irira, the succession of Kabalistic writers whom we have thus passed in review never descended to the use of a vulgar tongue. To that exception we must now add the case of R. Juda, son of Isaac Abravanel, better known under the designation of Leo the Hebrew. I must confess that there is no reason of a necessary kind for his inclusion in an account of the chief documents of Kabalism; he is exceedingly late, having been born in the kingdom of Castile shortly after the middle of the fifteenth century, and it is even stated that he broke away from all Jewish tradition by becoming a Christian. At the same time there are two points by which he is forced upon our notice; in the first place, he is a favourite subject of allusion with occult writers, and cannot therefore be overlooked in a work which deals expressly with the occult interest in Kabalism; in the second place, his dialogues on love have been more popular than any Kabalistic treatise. According to the best opinion, they were written originally in Italian and first appeared at Rome in the year 1535. They were reprinted at Venice in 1541. Then they were translated into Latin by Sarrazin, being published, according to Wolf, in 1564 at Vienna. This version, which has been praised for its elegance, was next included by Pistorius in his famous *Artis Cabalisticæ Scriptores*, Basle, 1587. They were rendered twice into Spanish, the first version, and the only one of my acquaintance,

being that of Juan Costa, in 1584. Lastly, there have been at least three French translations, namely, by Pontus de Thiard, 1580; the Seigneur du Parc Champerrois; and Alexander Weill, 1875.

Though he wrote, as it is said, in Italian, Abravanel was Spanish by birth, but was driven from his native country through the edict of Ferdinand and Isabella. This was in 1492. His first refuge was Naples, where he entered the king's service, but the king died and his realm fell into the hands of Charles VIII., after which the Spanish Jew again became a wanderer. Some say that he retired to Sicily, afterwards to Corfu and Ponilles, and, finally, to Venice, where he died in 1508. Others relate that he fixed his abode at Genoa, and there practised medicine with honour for a long period. As to the change, real or pretended, in his religious opinions there is also serious confusion. Basnage says that he was a man of a mild nature who mixed familiarly with Christians, but inveighed against them in his writings, especially against the priests and the Pope.* Pistorius, on the other hand, represents him as a converted Jew.† He is the subject of high praise, based on intimate knowledge, in the bibliography of Bartolocci.‡

It must be confessed that the occult interest in Leo the Hebrew is not of an intelligible kind, and it is past speculation why he was included by

* *Hist. des Juifs*, l. vii. t. v. pp. 1898, 1899.

† So also does Drach in his notice of the Kabalah in *L'Harmonie entre l'Église et la Synagogue.*

‡ *Bibliotheca Rabbinica*, iii. 86. There is no mention of his conversion in the notice, but the original edition of the "Dialogues" describes their author as *di natione Hebreo et di poi fatto Christiano.*

Pistorius in his ambitious and unfinished attempt to engarner the signal treatises of Kabalism. We look in vain for the essential doctrines of the Jewish theosophy, as we have learned them from the Zohar; we look in vain even for the reveries of the school of Loria; we have in their place the elegant sentimentalism which characterised Italian literature at the period; we are reminded now of Boccalini, and now of the declamatory Latin exercises of Palingenius. The machinery of the dialogues, if they can be said to possess machinery, belongs to classical mythology; the allusions, the illustrations, the images are echoes of the Greek and Latin poets; when the philosophical authority is not Aristotle, it is Plato; there is only one direct reference to the Kabalah in the whole three hundred folio pages which the dialogues occupy in Pistorius, and it is then a slender allusion to successive renewals of the world, which suggests that the author had misconceived the "restoration" of the "Book of Concealment." As against this there is not one trace of Hebrew thought or influence; there is nothing which would lead us to suspect a Jewish authorship except such negative evidence as the similarly entire absence of any Christian reference. If the work can be said to recall anything outside the unwise literature of the sixteenth century in Italy, it is certain Sufic poets adapted to the understanding of Venetian ladies in the days of the Doges. And here, indeed, is the true secret of its popularity. It is not only so pleasing, so educated according to the lights of its period, so correct in its sentiment and breathing so little but sentiment, so refined in its

amorous passion and so much above reproach, that it does not contain a single obscenity or a single recondite thought. One of its French translators has thought it worth while to append a glossary of its difficult words, but it has no difficulties and its words are simplicity itself. It has many passages which even at the present day may be called delightful reading, and it is redeemed from the commonplaces of sentiment by tender suggestions of shallow allegory. The Philo and Sophia of the dialogue are enough by their mere names to suggest transcendentalism to an occult student, and more than one criticism has supposed it to be concerned wholly with the love of God. As a fact it discerns in all things the activity, the influence and the power of the master passion, and another of the secrets of its popularity in the warm-blooded world of the South, is that however much love is transcendentalised in the dialogues, it is always sexual. So also the philosophy of this love is the doctrine of delectation and felicity. Delectation is union with the beloved, and the good and the beautiful are identified in words that recall the light metaphysics of Cousin and the blessed life of Fichte.

The general definition of love is that it is a vivifying spirit which permeates all the world, and a bond uniting the entire universe. But the proper definition of the perfect love of man and woman is the concurrence of the loving with the beloved to this end, that the beloved shall be converted into the lover. When such love is equal between the partakers it is described as the conversion of the one into the other being. Below this human love there is not only that which subsists among mere animals, but in

things insensible, in the first matter, in the elements and in the heavenly bodies, which are drawn one to the other and move in regular order by the harmonious impulse and interaction of a reciprocal affection.

Even the knowledge of God seems to be presented, as regards language and images, under a sexual aspect. God is loved in proportion as He is known, and as He cannot be known entirely by men, nor His wisdom by the human race, so He cannot be loved as he deserves, for such an exalted sentiment transcends the power of our will. The mind, therefore, must be content to know God according to the measure of its possibility and not that of His excellence. The knowledge and love of God are both necessary to beatitude, for He is the true intellectual agent with Whom consists felicity, which is not to be found in the knowledge of all things, but in the One alone who is Himself all others. This felicity does not consist in the act cognoscitive of God, which leads to love, nor in the love which succeeds such knowledge, but in the copulation of the most interior and united divine knowledge, for this is the sovereign perfection of the created intellect, the last act and happy end in which it finds itself rather divine than human. Such copulative felicity with God cannot, however, be continuous during our present life, because our intellect is here joined to the matter of our fragile body.

It may be added that Leo the Hebrew, like Raymond Lully, accounts for the self-sufficiency of the divine nature on the ground that the love, the lover and the beloved are all one in God; that God alone is the end of all love in the universe; and that

His love towards His creatures is the stimulation of a desire of good for their sake and not for His own. It may be inferred also that a transcendental meaning is not improbably contained in such speculations as that of the sleep of love, of amorous contemplation, of the graving of the image of the beloved in the thought of the lover, and of the ravishment of this state.

IV. MINOR LITERATURE OF KABALISM

We have now completed our study of all Kabalistic writings to which any currency has been given in connection with the claims of occultism, but we have by no means exhausted the literature either before or after the appearance of the Zohar. It has been classified in chronological order in a special list by Bartolocci at the beginning of his great work, and those who desire to pursue the subject further will there see how impossible it is to deal with in this place. It is, moreover, outside the purpose of our inquiry. A few names, however, may just be mentioned which are to some extent typical of the minor literature of Kabalism.

When the Zohar was on the verge of the historical horizon, in the reign of Alphonso X., we find at Toledo Rabbi Mevi, the son of Theodore, Prince of the Levites of Burgos. Though a Kabalist and a light of Kabalism, he opposed Nachmanides, thus showing that at a comparatively early period there was little unanimity among the doctors of theosophy and the voices of tradition on

the subject of theosophy or tradition. His book is entitled "Before and Behind," which is supposed to indicate that he had approached the Kabalah from every point of view.*

Side by side with philosophical Kabalism the spurious practical part, the *Ars Kabalistica*, never wanted its professors. As neither worse nor better than the rest we may mention R. Chamai of Arragon, in the early part of the fifteenth century. One of his practical secrets was the determination of the sex of an unborn child by placing the nuptial couch from north to south, thus indicating respect for the majesty of God, which resided between east and west, and might suffer dishonour by marital intercourse taking place in the same direction.

Such consideration, it was deemed, would not go without its reward in the birth of male children.†

In the reign of Ferdinand and Isabella, and a victim of their edict of expulsion, flourished Joseph Gikatella, called the divine Kabalist and the Thaumaturge, who wrote on the attributes of God, the Divine names, and the *Sephiroth*.‡

At the period of Picus de Mirandola Kabalists abounded in Italy, many of whom were refugees from persecution in Spain and Portugal. Picus in his *Apologia* affirms that his demonstrations of Christian dogma in Jewish theosophy effected the conversion of a Kabalist named Dattilius. As it is one of few instances on record the sincerity of the change may

* Bartolocci, *Bibliotheca Magna Rabbinica*, iv. 18; Basnage, *Histoire des Juifs*, v. 1773.

† Bartolocci, *Bibliotheca Magna Rabbinica*, ii. 840: Basnage, *Histoire des Juifs*, v. 1895.

‡ *Ibid.* v. 1899.

be allowed to pass unchallenged.* Long afterwards, that is to say, in 1613, Samuel Nachunias, a Jew of Thessalonica, but residing at Venice, also abjured Judaism and wrote the "Path of Faith." So also, about 1672, Mordekai Kerkos composed a treatise specially against the Kabalah, but it has not been printed. Basnage hints that such an action at that period seemed scarcely less subversive in Israel than to embrace Christianity. On the other hand, Judas Azael, about the same period, contributed to the literature of the tradition by his "Thrones of the House of David," a treatise dealing with the Fifty Gates of Understanding, while in Germany Nathan of Spire, better known, however, for a treatise in praise of the Holy Land, produced a Kabalistic commentary on Deuteronomy iii. 13, under the title of *Megillah Hamneoth.* In Holland, a few years previously, the famous Manasses composed his work on the resurrection of the body, which connects with Jewish esoteric theology by its defence of metempsychosis; and Isaac About, a Brazilian settled in the Low Countries, translated the *Porta Cælorum* of Abraham Cohen Irira from the original Spanish into Hebrew.

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* In the sixteenth century Paul Elhananan became a convert to Christianity, and in his *Mysterium Novum* sought to prove from the Kabalah that Jesus of Nazareth was the true Messiah. Petrus Galatinus also abjured Judaism; so did Johannes Fortius, who wrote on the mystical meanings of the Hebrew letters. Paul de Heredia was a convert of the fifteenth century. Bartolocci (iv. 420) mentions Louis Carret, a Frenchman of the sixteenth century, who in his "Visions of God" defended the truth of the Catholic faith by means of the Kabalah. Later names are Aaron Margalita, whose many works attempted to Christianise the Kabalah; Rittangelius, the editor of the Sepher Yetzirah, who turned Protestant; and Prosper Ruggieri.

These meagre memoranda, which do not pretend to represent a serious study, may close with the name of Spinoza, who also connects with Kabalism, though it must be confessed that the tincture which he exhibits is little more than the memory of early reading.

BOOK VII

SOME CHRISTIAN STUDENTS OF THE KABALAH

ARGUMENT

The opinion of modern occultists that the Kabalah is a vehicle of the secret doctrine of absolute religion was never held by occultists in the past; even those who ascribed it to a Divine source were actuated only by the notion that it was a disguised Christianity, and in most cases their real interest was the conversion of the Jews by its means. The chief Christian students of the Kabalah are cited successively to prove these points. The modern opinion began with Éliphas Lévi, and it is shown that his authority is unreliable. Some minor misconceptions are corrected and some extrinsic points of interest are developed in the course of the sketches.

I. INTRODUCTORY

So far as our inquiry has proceeded no system of philosophy would seem less connected with what is known conventionally as magic than is the Kabalah to all outward appearance. That there was, however, a systematic connection, by which I mean a connection permitting the philosophical doctrine to emerge as fairly distinct, there can be no doubt. We owe our mediæval withchcraft chiefly to this source; we owe also our mediæval demonology; and the Jew, hounded out of Spain by the iniquitous edict of

Ferdinand and Isabella, left to the Inquisition and its devildom another pretext for extermination, more fuel for the burning—in a word, the tremendous legacy of sorcery. The Jew was avenged in the magician.

When enumerating the alleged branches of esoteric tradition in Israel I endeavoured to distinguish that of magic from philosophy. While the traces of the philosophical tradition are nowhere met with in antiquity, that of magic abounds. It was to be expected that the newer order of ideas should become interfused with the older. But the Sepher Yetzirah and the Zohar are not magic, and that which drew the Christian students of the literature and made them seek to fathom the Kabalistic mystery was assuredly its philosophical, transcendental indeed, but not its thaumaturgic part.

We are on the track here of another great misconception which prevails among the class of thinkers who have most reason to concern themselves with the claims of the Kabalah. It is useless for occult writers and their too easy disciples to continue, as they have done in the past, appealing to Christian authorities as to great names supporting their view of the subject. Those who accepted and those who vindicated the authenticity of the secret tradition had never dreamed of the religion behind all religions, nor did they look to the sanctuaries of Egypt for any light but that which perchance was carried into it by the descendants of Abraham. The occult writers make two errors. In the first place, they cite among Christian Kabalists many authorities, within and without the mystic circle, who have no claim to

the title; in the second place, they misconstrue entirely the position of those whose title itself may be beyond any challenge. Over and above these points, many names, great and otherwise, which it looks well to engross on the deeds of a brief for the defence, bear witness only to the prevailing ignorance.

The purpose of the brief studies which follow is to demonstrate these facts, which possess considerable importance for those whom I address, and are therefore an integral part of my scheme. They are not biographical sketches, and they are not bibliographical notes. They are designed to exhibit that among the names commonly cited in connection with Kabalism, some should no longer be mentioned, some belong only to a Quixotic attempt at discovering an *eirenicon* for Christendom and Jewry, some are not worth citing, because, despite their imputed authority, they have nothing of moment to tell us, and some, a bare residuum, with a handful of recent writers, may be left on the otherwise vacated benches.

II. RAYMOND LULLY

The name of Raymond Lully has been usually cited as that of a considerable authority on the Kabalah, as upon several other departments of the secret knowledge. It is time to affirm that few ascriptions seem to possess less foundation in fact. It must be said, first of all, that there is substantial ground for supposing that there were two distinct persons bearing this name, or that it was assumed for

a second time at a later date. The original Raymond Lully was that seneschal of Majorca whose legend I narrated some twelve years ago in the "Lives of Alchemystical Philosophers." He was born during the first half of the thirteenth century.* The second Raymond Lully was an alchemist. His legend, enshrined in the deceitful memorial of a so-called Abbot of Westminster,† was unknown, so far as I can trace, till the beginning of the seventeenth century,‡ but the works by which he is distinguished from his prototype are certainly much earlier, possibly by two centuries. There is a third and modern legend, which bears all the marks of invention by its narrator, Éliphas Lévi, and this identifies the two personages by prolonging the life of the first through the instrumentality of the great elixir.§ It is described as a popular legend, but Raymond Lully and his namesake were never of enough importance to impress the imagination of the people. The first was a philosophical reformer and a

* The dates attributed to some of his works, if accurate, would show that he was separated from his predecessor by more than a century, but they are in a sad state of confusion, and all popular sources of information are misleading. See, for example, Blackie's "Popular Encyclopædia," s.v. Alchymy.

† *Testamentum Cremeri, Abbatis Westmonasteriensis, Angli, Ordinis Benedictini.*

‡ It was published at Frankfort in 1618, by Michael Maier, being the third tract of the *Tripus Aureus, hoc est tres tractatus chymici selectissimi.* In 1678 it reappeared in the *Museum Hermeticum Reformatum et Amplificatum*, and is known in English by a translation of that collection, edited by myself, 2 vols. London. 1893.

§ With material derived from Éliphas Lévi, and a pyrotechnic terminology from M. Huysman, a bizarre work entitled *Le Satanisme et la Magie*, by Jules Bois, compresses all the legends into one small pellet of fable which, published in 1895, is, I suppose, the last misconstruction on the subject of Raymond Lully.

Christian evangelist, martyred for an ill-judged attempt at the propagation of the faith among the Mussulmen of Africa. The second has been described, but on what grounds I am unable to state, as a "Jewish neophyte" or proselyte of the gate. This is therefore the personality which would naturally connect with Kabalism. The second Raymond Lully connects, however, exclusively with alchemy, and his works are evidence that he did not renounce the Christian faith.* It is to him must be attributed those keys, compendiums, testaments and codicils of alchemy which are found in all the great collections of Hermetic treatises. He was so far imbued with the apostolic spirit of his predecessor that his great ambition was to engage some Catholic monarch in another barren crusade for the recovery of the Holy Sepulchre. According to his legend he transmuted into gold sufficient base metal for the minting of six million nobles, for the benefit of an Edward, King of England, on condition that he assumed the Red Cross. The king did not keep his promise, and the adept escaped as he could from the extortion of further projections.

The confusion of the two Raymonds is perhaps more excusable among occultists than for ordinary biographers. That alchemy connects with Kabalism, or that Kabalism became identified with alchemy, the

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* Witness the address to the Deity at the head of the *Testamentum Magistri Raymundi Lullii* (Mangetus: *Bibliotheca Chemica Curiosa*, i. 707, 708); the last words of its theoretical division—*Laus honor* et *gloria Jesu* (*ibid.* 762); the *Testamentum Novissimum*, addressed to King Charles (*Ideo, mi Carole dilecte, te in filium sapientiæ dilectissimum ut fidei catholicæ ampliatorem eligam;* and again: *Accipe igitur in nomine sanctæ Trinitatis et æternæ Unitatis*, &c. (*ibid.* p. 790).

treatise on Purifying Fire sufficiently testifies, but the alchemist *per se* is not, as we have seen, a Kabalist, and there is no single word of Kabalism in the Hermetic treatises of Raymond Lully the second. The doctor of Majorca does connect artificially with the esoteric tradition of the Jews, by the arbitrary use of certain words and methods, though he was not a proselyte of the gate, but his system is a mechanical introduction to the sciences, and has no title to the name, having nothing to do with a tradition, exoteric or esoteric, Jewish or Gentile. It has, moreover, no mystical foundation, and is concerned wholly with an educational method. It is, therefore, untrue to say that Raymond Lully was one of the grand and sublime masters of transcendent science, as Éliphas Lévi describes him. In the *Ars Magna Sciendi* and the *Ars Notoria* there is as much occult significance as in the scholastic jest concerning *chimæra bombinans in vacuo.* The Notary Art of Solomon, which Robert Turner first printed in English, connects remotely with Kabalism, and the *Ars Notoria* of Raymond Lully has a verbal connection, and no more, with this enchiridion of Jewry. It is the same with the treatise entitled *De Auditu Kabalistico*, an *opusculum Raymundinum*, or particular application of the method of Lully, which has been ignorantly included among his works. The name alone is occult, and its selection is beyond conjecture.* The work proves on examination to be

* It is fair to say that Franck takes the opposite view, but with what qualification for judgment may be gathered from the fact that he accepts the attribution to Lully of the work mentioned above. He says that Lully was the first to reveal the name and existence of the

a late offshoot of the great vacant pretentious system which enabled those who mastered it to dispute on all subjects with success, though perhaps without knowledge of any. Some great minds were captivated by it, but such captivities are among the weaknesses of great minds. The best that can be said for the *Ars Magna* is that it was discoursed upon by Cornelius Agrippa and that it was tolerated by Picus de Mirandola. And of these facts, at the present day, neither possesses a consequence. The chief philosophical mission of the first Raymond Lully was to protest against the school of Averroes; his chief practical work was the exhortation of prelates and princes to found schools for the study of languages so as to facilitate the conversion of

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Kabalah to Christian Europe, for which there is no ground in fact; he thinks that it would be difficult to determine how far Lully was "an initiate of this mystic science" or the precise influence which it exercised on his doctrine. "I refrain from saying with a historian of philosophy (Tennemann) that he borrowed thence his belief in the identity of God and Nature" (I think that Tennemann has here misconstrued his author), "but it is certain that he had a very high idea of it, considering it a divine science, a veritable revelation addressed to the rational soul, and it may perhaps be permissible to suppose that the artificial processes used by Kabalists to connect their opinions with the words of Scripture, such as the substitution of numbers or letters for ideas or words, may have contributed in no small degree to the invention of the Great Art. It is worthy of remark that more than two centuries and a half before the existence of the rival schools of Loria and Cordova, at the very time when some modern critics have sought to place the origin of the Kabalah, Raymond Lully makes already a distinction between ancient and modern Kabalists." The passage on which Franck seems to depend for his general view is as follows: *Dicitur hæc doctrina Kabbala quod, idem est secundum . . . Hebræos ut receptio veritatis cujuslibet rei divinitus revelatæ animæ rationali . . . . Est igitur Kabbala habitus animæ rationalis ex rectâ ratione divinarum rerum cognitivus. Propter quod apparet quod est de maximo etiam divino consequutivè divina scientia vocari debet.* This extract is derived from the *Opus Raymundinum* already mentioned.

the heathen; but there were few who heard or heeded him. It was only after his death that his system obtained for a time a certain vogue. The collapse of the process of his beatification is one of the great escapes of the Latin Church, because it would have helped to accredit a system which began and ended in words. It was not, as it has been described erroneously, a universal science, or a synthesis of knowledge; it was chaffer and noise; its egregious tabulations are a mockery for the modern understanding. Even the martyrdom of this eccentric Spanish enthusiast had a strain of the folly of suicide, if the martyrologists have told it truly. It had, however, its defenders, and it had in time its miraculous legend. So also, and for the space of some centuries, there was a quiet and intelligible cultus of Raymond Lully in the Balearic Islands, which, like some other local sanctities, has become perhaps scarcely a memory.

I should add, in conclusion, that there are works by or attributed to the original Raymond Lully which have no connection with his *Ars Magna Sciendi*, as they have none with occult science, and belong to a higher category. When we turn over the vast, uncompleted collection of his *Opera Omnia*, and dwell, as the devout student will gratefully do, on certain passages concerning the eternal subsistence of the lover and the beloved in God, concerning contemplation in God—*quomodo omnis nostra perfectio sit in perfectione nostri Domini Dei*—and the deep things of divine union, we begin to discern the existence, so to speak, of a third Lully, who has qualities which recommend him to our admiration which are wanting in the

Doctor illuminatus, though he invented the *Ars Magna*, and in the *Doctor alchemisticus*, even if he transmuted metals.

III. PICUS DE MIRANDOLA

Magical legend has availed itself of the name of Mirandola, and on the warrant of his Kabalistic enthusiasm has accredited him with the possession of a familiar demon.* His was the demon of Socrates which a late Cardinal Archbishop has brought within the limits of natural and clerical orthodoxy.† His marvellous precocity has furnished a thesis to the ingenuity of M. Gabriel Delanne, for, as with the music of Mozart and as with the mathematics of Pascal, it remains a ground of speculation how this Italian Crichton acquired his enormous erudition. M. Delanne would assure us‡ that he brought it with him at his birth, that it was an inheritance from a previous life, and that Picus de Mirandola Kabalised in a college of Babylon. On the other hand, Catholic writers, for whom his studies are unsavoury, affirm that he was swindled by an impostor who sold him sixty bogus MSS. on the assurance that they had been composed by the order of Esdras. "They contained only ridiculous Kabalistic reveries." These MSS. have been enumerated and

* Migne's *Dictionnaire des Sciences Occultes*, t. ii. col. 308.

† See Manning's brochure, *s.v.* "The Daimon of Socrates." London, 1874.

‡ See in particular *Étude sur les Vies Successives, Mémoire présenté au Congrès Spirite International de Londres* (1898), *par Gabriel Delanne*, p. 61, where Mirandola is a case in point.

described by Gaffarel, and his monograph on the subject will be found, among other places, in the great bibliography of Wolf. We are not concerned with these nor yet with the apocryphal stories of their original authorship and eventual sale. But as Mirandola, who was born on February 24, 1463, and died mentally exhausted in 1494, is the first true Christian student of the Kabalah, it is important to know what he derived from his studies in this respect. Now, unfortunately, we are met at the outset with a difficulty only too common in such inquiries. Of the Kabalistic conclusions arrived at by Picus de Mirandola, and actually bearing this name, there are two absolutely different versions extant; there is that which we find in the collected editions of his works, both late and early, reproduced in the collection of Pistorius with a voluminous commentary by Archangelus de Burgo Nuovo, and there is that which we find with another commentary, though curiously by the same writer, in a little volume, published at Bologna in 1564, and again at Basle in 1600.* The evidence is in favour of the first version, though I have so far failed to meet with an alleged original edition said to have been published at Rome in 1486, and therefore in the lifetime of the author. We may accept either version without prejudice to the point which it is here designed to establish, and that is the nature of the enthusiasm which prompted Picus de Mirandola. In the first place, though he speaks of magic in terms which may be held to indicate that he possessed a

* *Archangelus de Burgo Nuovo agri Placentini: Apologia pro defensione doctrinæ Cabalæ*, &c. Ostensibly a reply to an impeachment of Mirandola by Peter Garzia.

tolerant and open mind as to some of its claims, and, like a learned man as he was, did not regard it after the vulgar manner, he cannot be considered as, in any real sense, an occult philosopher. The only department of occult science which he has treated at any length is astrology, and to this he devoted a long, savage and undermining criticism, which in some of its salient parts is as good reading as Agrippa's "Vanity of the Sciences," and on its special subject takes much the same point of view. We should not therefore expect that he betook himself to the esoteric speculations of Jewry because he was attracted by the transcendental powers attributed to the Divine Names, because he intended to compose talismans, or because he desired to evoke. I must not speak so confidently as to possible fascinations in the direction of *Gematria* and *Themurah*, for his was a subtle and curious intelligence which found green spots or rather enchanted cities of mirage in many deserts of the mind, and he might perhaps have discovered mysteries in beheaded words and achroamatica in acrostics. There is, however, no proof that he did. The bibliographical legend which represents him purchasing MSS. on the assurance that the prophet Esdras had a hand in their production will disclose his probable views as to the antiquity of Kabalistic literature. He took it, we may suppose, at its word, and the legend also indicates that he was persuaded easily; it was a common weakness in men of learning and enthusiasm at the period. On the other hand, it is more than certain that he did not regard this antiquity as a presumption that the Kabalah was superior to Latin Christianity; the wisdom which he

found in the Kabalah was the wisdom of Christian doctrine;* when he hung up his famous theses in Rome and offered to defray the expenses of every scholar who would dispute with him, those theses included his Kabalistic Conclusions, but that which he sought to establish was a *via media* between Jewry and Christendom. When he turned the head of Pope Julius with the secret mysteries of the *Thorah*, the enthusiasm which was communicated for a moment to the chair of Peter was, like Lully's, that of the evangelist. The *servus servorum Dei* found other zeal for his ministry, and the comet of the schools blazed itself out. The Kabalistic Conclusions alone remain to tell that Rome had a strange dream in the evening of the fifteenth century. They lie in a small compass and, as I believe it will be of interest to show what Picus de Mirandola extracted from his sixty MSS., I will here translate them for the reader. I ought perhaps to premise that Éliphas Lévi translated some of them in his own loose fashion and published them with a suggestive commentary, in *La Science des Esprits*,† ascribing them to the collection of Pistorius but without mentioning the name of Mirandola. He also gave what purports to be the Latin originals, but these he has polished and pointed. To do justice to his genius they are much better than the quintessential Kabalism of Picus, but as they are neither Picus nor the Kabalah, I shall not have recourse to them for the purposes of the

* The existence of Christian elements, or at least of materials which might be held to bear a Christian construction, is admitted by several Jewish writers of the post-Zoharic period.

† Part II. c. iv. p. 147, *et seq.*

following version, except by some references in the footnotes.

Kabalistic Conclusions:

I.

As man and the priest of inferior things sacrifices to God the souls of unreasoning animals, so Michael, the higher priest, sacrifices the souls of rational animals.

II.

There are nine hierarchies, and their names are *Cherubim, Seraphim, Chasmalim, Aralim, Tarsisim, Ophanim, Ishim, Malachim, and Elohim.*

III.

Although the ineffable name is the quality of clemency, it is not to be denied that it combines also the quality of judgment.*

IV.

The sin of Adam was the separation of the kingdom from the other branches.

V.

God created the world with the tree of the knowledge of good and evil, whereby the first man sinned.†

VI.

The great north wind is the fountain of all souls simply, as other days are of some and not all.‡

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* As Lévi tersely puts it, *Schema misericordiam dicit sed et judicium.* He utilises it to denounce the doctrine of everlasting punishment.

† Hence Lévi infers that the sin of Adam was educational.

‡ I have given this literally without pretending that it has much meaning. Lévi reduces it to *Magnus aquilo fons est animarum,* explaining that souls enter this world to escape idleness.

VII.

When Solomon said in his prayer, as recorded in the Book of Kings, "Hear, O Heaven." we must understand by heaven the green line which encircles all things.*

VIII.

Souls descend from the third light to the fourth day, and thence issuing, they enter the night of the body.†

IX.

By the six days of Genesis we must understand the six extremities of the building proceeding from Brashith as the cedars come forth out of Lebanon.

X.

Paradise is more correctly said to be the whole building than the tenth part. And in the centre thereof is placed the Great Adam, who is *Tiphereth.*

XI.

A river is said to flow out from Eden and to be parted into four heads signifying that the third numeration proceeds from the second, and is divided into the fourth, fifth, sixth, and tenth.‡

XII.

It is true that all things depend on fate, if we understand thereby the Supreme Arbiter.§

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* Lévi renders this *Cœlum est Kether*, which does not, at first sight, seem to represent it. See, however, Conclusion, 48, and note thereto.

† This is mangled by Lévi, who seems to have misunderstood its meaning. For the night of the body he substitutes the night of death.

‡ Conclusions 9, 10, 11 signify, according to Lévi, that the history of the earthly paradise is an allegory of truth on earth.

§ Lévi gives, *Factum fatum quia fatum verbum est*, an admirable specimen of polishing.

XIII.

He who shall know the mystery of the Gates of Understanding in the Kabalah shall know also the mystery of the Great Jubilee.*

XIV.

He who shall know the meridional property in dextral co-ordination shall know why every journey of Abraham was always to the south.†

XV.

Unless the letter *He* had been added to the name of Abram, Abraham would not have begotten.‡

XVI.

Before Moses all prophesied by the stag with one horn (*i.e.*, the unicorn).§

XVII.

Wheresoever the love of male and female is mentioned in Scripture, there is exhibited mystically the conjunction of *Tiphereth* and *Chienset* (or *Cheneceth*) *Israel*, or *Beth* and *Tiphereth*.||

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* The significance evaporates in Lévi's shortened recension, *Portæ jubilæum sunt.* He explains the Jubilee as the joy of true knowledge.

† Lévi's explanation is feeble, namely, that the south is the rainy quarter, and that "the doctrines of Abraham, *i.e.*, of the Kabalah, are always fruitful."

‡ *Per additionem He Abraham genuit*, this being "the feminine letter of the Tetragram."

§ *I.e.*, says Lévi, they saw only one side of truth; Moses is represented bearing two horns. Lévi adds that the unicorn is the ideal.

|| Lévi substitutes *Mas et fæmina sunt Tiphereth et Malkuth*, and gives a sentimental explanation which has no connection with Kabalism.

XVIII.

Whosoever shall have intercourse with *Tiphereth* in the middle night shall flourish in every generation.*

XIX.

The letters of the name of the evil demon who is the prince of this world are the same as those of the name of God—*Tetragrammaton*—and he who knows how to effect their transposition can extract one from the other.†

XX.

When the light of the mirror which shines not shall be like the light of the shining mirror, the day shall become as the night, as David says.‡

XXI.

Whosoever shall know the quality which is the secret of darkness shall know why the evil demons are more hurtful in the night than in the day.

XXII.

Granting that the co-ordination of the chariots is manifold, nevertheless, in so far as concerns the mystery of the *Philaterios*, two chariots are prepared, so that one chariot is formed from the second, third, fourth, and fifth, and these are the four philateria which *Vau* assumes, and from the sixth, seventh,

* Lévi interprets by distinguishing the marriage of mere animals, human or otherwise, from the true human and divine marriage of souls, spirits and bodies.

† Lévi substitutes *Dæmon est Deus inversus* and argues with characteristic logic that, could the former be said to exist, then God as his opposite could certainly have no existence.

‡ This apparently puzzled the commentator, so he invented a substitute which partly reproduces an apocryphal saying of Christ.

eighth, and ninth a second chariot is made, and these are the philateria which the *He* final assumes.*

XXIII.

More than the quality of penitence is not to be understood (or applied) in the word (which signifies) "He said."†

XXIV.

When Job said: "Who maketh peace in his highest places," he signified the austral water and boreal fire, and their leader, concerning which things there must be nothing said further.‡

XXV.

Brashith—i.e., in the beginning He created, is the same as if it were said: "In Wisdom He created."§

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* That is to say, *Chokmah*, *Binah*, *Chesed* and *Geburah* form the chariot, seat, or throne of the third letter of the Tetragram; while *Tiphereth*, *Netzach*, *Hod* and *Jesod* constitute the chariot of the fourth letter. For other classifications of the *Sephiroth* according to the symbols of a superior and inferior chariot, see *Kabbala Denudata*, i. 535, 536.

† This is the best rendering which I can offer of the obscure original—*Supra proprietatem pœnitentiæ non est utendum verbo dixit.* It is quite certain that its intention is not represented by Lévi's substituted aphorism *Pœnitentia non est verbum*, which he translates, "To repent is not to act." According to Archangelus de Burgonuovo, the meaning is that he who seeks the forgiveness of sins must not have recourse to the Son nor to the Holy Spirit. The proof offered is that the word rendered *dixit* belongs to the Son, and that which stands for *dicens* to the Holy Ghost. This refers to certain sayings of Christ. Forgiveness is to be sought from the Father. The Kabalah is not, however, a commentary on the New Testament.

‡ Lévi substitutes: *excelsi sunt aqua australis et ignis septentrionalis et præfecti eorum. Sile.*

§ Pointed by Lévi, this appears as *In principio, id est in Chokmah.*

XXVI.

When Onkelos the Chaldean said: "*Buadmin*" —*i.e.*, with or by the Eternals, he understood the Thirty-two Paths of Wisdom.*

XXVII.

As the first man is the congregation of the waters, so the sea, to which all rivers run, is the Divinity.†

XXVIII.

By the flying thing which was created on the fifth day we must understand angels of this world, which appear to men, and not those which do not appear, save in the spirit.‡

XXIX.

The name of God, composed of four letters, *Mem*, *Tsade*, *Pe*, and final *Tsade*, must be referred to the Kingdom of David.§

XXX.

No angel with six wings is ever transformed.||

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* This is given boldly by Lévi as *Viæ æternitatis sunt triginta duo.*

† Lévi sums the idea by writing *Justi aquæ*, *Deus mare*, and shows in his annotation how God becomes man and man God after his familiar Voltairean fashion.

‡ Lévi gives, *Angeli apparentium sunt volatiles cæli et animantia*, which exceeds the Kabalistic idea. I do not think it was intended to say that birds are angels of the outer form, but that the flying things created on the fifth day are symbols of the angels who have appeared to men, wearing the likeness of humanity, as to Abraham and to Lot, not those seen in the interior state and in vision.

§ Lévi reads Daniel.

|| Meaning, says Lévi, that there is no change for the mind which is equilibrated perfectly; but this is mere ingenuity.

XXXI.

Circumcision was ordained for deliverance from the impure powers wandering round about.

XXXII.

Hence circumcision was performed on the eighth day, because it is above the universal bride.

XXXIII.

There are no letters in the entire Law which do not show forth the secrets of the ten numerations in their forms, conjunctions, and separations, in their twisting and direction, their deficiency and superfluity, in their comparative smallness and largeness, in their crowning, and their enclosed or open form.*

XXXIV.

He who comprehends why Moses hid his face and why Ezechias turned his countenance to the wall, the same understands the fitting attitude and posture of prayer.†

XXXV.

No spiritual things descending below can operate without a garment.‡

XXXVI.

The sin of Sodom was the separation of the final branch.

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* *Literæ sunt hieroglyphicæ in omnibus*, according to the shorter recension of Lévi,

† *Absconde faciem tuam et ora*, writes Lévi, connecting the praying shawl in his comment with the veil of Isis!

‡ *L'esprit se revêtent pour descendre et se dépouille pour monter*, says Lévi elsewhere in his writings. Here in his annotation he reasons that, as we cannot live under water, so spirits without bodies are unable to exist in our atmosphere.

XXXVII.

By the secret of the prayer before the daylight we must understand the quality of piety.

XXXVIII.

As fear is outwardly inferior to love, so love is inwardly inferior to fear.

XXXIX.

From the preceding conclusion it may be understood why Abraham was praised in Genesis for his fear, albeit we know by the quality of piety that all things were made from love.

XL.

Whensoever we are ignorant of the quality whence the influx comes down upon the petition which we put up, we must have recourse to the House of Judgment.*

XLI.

Every good soul is a new soul coming from the East.†

XLII.

Therefore Joseph was buried in the bones only and not in the body, because his bones were virtues and the hosts of the supernal tree, called *Zadith*, descending on the supernal earth.

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* Literally, *Domum Naris;* and hence Lévi's abridgment is *Nasus discernit proprietates*, which he defends from the "Book of Concealment."

† The distinction between new souls and old is developed at some length by Isaac de Loria. Éliphas Lévi overlooks this point and has recourse to a sentimental explanation. He takes occasion also to deny that reincarnation was taught by the best Kabalists, but he is not quite correct as to his facts.

XLIII.

Therefore also Moses knew no sepulchre, being taken up into the supernal jubilee and setting his roots above the jubilee.

XLIV.

When the soul shall comprehend all that is within its comprehension, and shall be joined with the supernal soul, it shall put off from itself its earthly garment and shall be rooted out from its place and united with Divinity.*

XLV.

When prophecy by the spirit ceased, the wise men of Israel prophesied by the Daughter of the Voice.

XLVI.

A king of the earth is not manifested on the earth until the heavenly host is humbled in heaven.†

XLVII.

By the word "ath," which twice occurs in the text, "In the beginning God created the heaven and the earth," I believe that Moses signified the creation of the intellectual and animal natures, which in the natural order preceded that of the heaven and the earth.

XLVIII.

That which is said by the Kabalist, namely, that the green line encircles the universe, may be said also

* Lévi gives *Anima plena superiori conjungitur*, and understands this to mean that a complete soul is united with a superior soul, whereas the reference is undoubtedly to the divine soul.

† The version of Lévi is an entirely different aphorism, namely, *Post deos rex verus regnabit super terram.*

appropriately at the final conclusion which we draw from Porphyry.*

XLIX.

Amen is the influence of numbers.†

We have seen that a rival series of Kabalistic Conclusions has been referred to Picus, and so also the number of the above series is occasionally extended to seventy. The collection of Pistorius contains only those which have been cited, and they are possibly intended to connect with the Fifty Gates of Understanding, less the one gate which was not entered by Moses. To develop any system from these aphorisms would appear almost impossible, and this difficulty has occurred to earlier critics. Their source is also uncertain like their meaning, despite the labours of their commentator, Archangelus de Burgo-Nuovo, who was himself a Christian Kabalist, but disputatious, verbose, and with predetermined theological motives.

IV. Cornelius Agrippa

The untimely death of Picus de Mirandola took place in the early childhood of another Christian

* According to Lévi, the Kabalists represent Kether as a green line encompassing all the other *Sephiroth*. I do not know his authority, but Azariel, in his commentary on the Sepher Yetzirah, says, as we have seen, that it is the colour of light seen through a mist. I assume that this is not green, though Zoharic observations on the rainbow seem to indicate that some Kabalists at least were colour-blind. It should be noted that Norrelius in his *Phosphorus Orthodoxæ Fidei*, 4, Amsterdam 1720, translating from an elegy on R. Simeon ben Jochai, given in the *Sepher Imre Binah*, explains that the *linea viridis* is the new moon.

† An affirmation of the mind, an adhesion of the heart, a kind of mental signature, says Lévi.

Kabalist, Cornelius Agrippa of Nettersheim, born at Cologne in 1486. It is to him that we owe the first methodical description of the whole Kabalistic system, considered under the three heads of Natural Philosophy, Mathematical Philosophy and Theology. Agrippa is therefore of very great importance to our inquiry, and his three books, entitled *De Occulta Philosophia*, are the starting-point of Kabalistic knowledge among the Latin-reading scholars of Europe. It is needless to say that his treatise enjoyed immense repute and authority. We must remember, however, that it is professedly a magical work, by which I do not mean that it is a ritual for the evocation of spirits, but it unfolds the philosophical principles upon which all forms of magic were supposed to proceed, and this is so true that the forged "Fourth Book," which was added to it soon after the death of Agrippa, and does provide a species of magical ritual, is so much in consonance with the genuine work that it might well have been by the same hand. We must therefore expect that the magical side of Kabalism, that which deals with the properties and the virtues of Divine Names and so forth, is much more fully developed than the cosmology of the Sepher Yetzirah or the Divine Mysteries of the Zohar. We have also to remember that, although Agrippa was the first writer who elucidated the Kabalistic system, he was far more learned in the occult philosophy of Greece and Rome than in that of the later Hebrews. He was sufficiently acquainted with Hebrew to be able to understand and expound the mysteries of the Divine Names and the *Notaricon* connected therewith. Of

the literature itself he gives no information from which we could infer his knowledge; he does not mention the Sepher Yetzirah or the Zohar, both of which were then only accessible in manuscript, and I am inclined to think that his acquaintance with Kabalistic subjects was formed chiefly through the *Conclusiones Cabalisticæ* of Mirandola, which, as we have seen, appeared at Rome in the year of Agrippa's birth. It should be added also that there are serious errors in his division of the Hebrew alphabet which would not have been made by one who was acquainted with any authoritative source of knowledge, as, for example, the "Book of Formation," and mistakes without number in his lettering of the Divine Names; but the latter point cannot be justly pressed, as the faults may have rested with the printer.

It is noticeable in this connection that the doctrine of the occult virtues residing in words and names is expounded from the authority of the Platonists.* It is only in the scales of the twelve numbers, dealt with somewhat minutely in the second book, that the Kabalistic system is developed, but this has remained the chief source of information among occult students up to this day.† The most important information is, however, in the third book, devoted to theology and the doctrines, mainly Kabalistic, concerning angels, demons and the souls of men, but creating correspondences with classical

* It should be noted, however, that he preceded the chief Hellenising schools of later Kabalism.

† On the general question of Agrippa's connection with Kabalism, see Frederich Barth: "Die Cabbala des Heinrich Cornelius Agrippa von Nettersheim," Stuttgard, 1855.

mythology wherever possible. Thus, *Ain Soph* is identified with the Night of Orpheus and the Kabalistic Samael with Typhon. The ten *Sephiroth* are described as the vestments, instruments, or exemplars of the Archetype, having an influence on all created things through high to low, following a defined order.

It would serve no purpose to repeat all the points of the instruction, because much of it has been already given, while the tables of commutations showing the extraction of angelical names would require elaborate diagrams. My object is to note rather than illustrate exhaustively the character of Agrippa's exposition, which is concerned largely with the so-called practical Kabalah, and very slightly with the more important philosophical literature. It brought him no satisfaction, and before his troubled life drew to its disastrous close he recorded his opinion that the Kabalistic art, which he had "diligently and laboriously sought after," was merely a "rhapsody of superstition," that its mysteries were "wrested from the Holy Scriptures," a play with allegory proving nothing. As to the alleged miracles wrought by its practical operations, he supposes that there is no one so foolish as to believe it has any such powers. In a word, "the Kabalah of the Jews is nothing but a pernicious superstition by which at their pleasure they gather, divide and transfer words, names and letters in Scripture; and by making one thing out of another dissolve the connections of the truth." What was done by the Jews for the literature of the Ancient Covenant was performed, he goes on to say, for the Greek documents of Christianity by

the Ophites, Gnostics, and Valentinians, who produced a Greek Kabalah, as Rabanus, the monk, later on attempted with the Latin characters.

I do not know that a modern writer could have put the position more clearly. I do not think that any one at the present day can regard transpositions and extractions seriously, but the question is whether these things were not after all a subterfuge, or if not exactly a subterfuge, a corruption of an older system. Agrippa adds another argument which also, from its own standpoint, could not be better expressed: "If Kabalistic art proceed from God, as the Jews boast, and if it conduce to the perfection of life, the health of men and the worship of God, as also to the truth of understanding, surely that Spirit of Truth which has left their synagogue and has come to teach us all truth, would not have concealed it from His Church even until these last times, and this the more seeing that the Church knows all things which are of God, while His mysteries of salvation are revealed in every tongue, for every tongue has the same power, if there be the same equal piety; neither is there any name, in heaven or on earth, by which we can be saved, whereby we can work miracles, but the one name Jesus, wherein all things are recapitulated and contained."

Of course, in the last analysis this argument proves too much. There is either a peculiar virtue in Divine Names or there is not. If there be, the Christian cannot well deny it to Jehovah; and if there be not, the doctrine of the Great Name in Christianity is a sublety no less idle than the Tetragrammaton or the Schemahamphorash. We know,

however, that, in so far as names represent ideas, they are moving powers of the intellectual world; when they are used without inspiration and without knowledge they are dead and inert, like other empty vehicles. The Kabalistic Jews believed that they could dissect the name without losing the vital essence which informs it, and they erred therein. The name of Jesus spells grace and salvation to millions, but it spells nothing when lettered separately and nothing when it is transposed. To say otherwise is to rave.

V. PARACELSUS

Among the great names of occultism which are cited in support of the influence exerted by the Kabalah and the authority which it possessed, that of Paracelsus is mentioned. We are given to understand, for example, by Isaac Myer, that it is to be traced distinctly in the system of the great German adept.* Statements like these are themselves a kind of Kabalah, which are received by one writer from another without any inquiry or any attempt at verification. In this way we obtain lists of authorities, references and testimonials which seem at first sight to carry great weight, but they will bear no examination and defeat their own purpose when they come into the hands of a student who has sufficient patience to investigate them. In the present instance we have to remember that Paracelsus occupies an exceptional position among occult

* "Philosophy of Ibn Gebirol," p. 171.

philosophers; he was not a man who respected or quoted authorities; he owed very little to tradition, very little to what is understood commonly by erudition.* If we take his alchemical treatises and compare them with Hermetic literature, we shall find that they are quite unlike it, and that he was, in fact, his own alchemist. When he concerns himself with magic, he has few correspondences which will enable him to be illustrated by other writers on this subject: again, he was his own magician. And to come to the question of the Kabalah, if we discover, on examination, that he has anything to say concerning it, we should expect that it would be quite unlike anything that went before him, and quite foreign to the known lines of Kabalism. Once more, we should find that he would prove to be his own Kabalist. In every department of thought he illustrated his own maxim: *Alterius non sit qui suus esse potest.* It must be added also that any contributions which he offers are seldom helpful. They do nothing to elucidate what is obscure in previous authorities, and they constitute new departures which are themselves much in need of explanation.

Nearly two centuries elapsed between the death of Moses de Leon, the first publisher of the Zohar, and the birth of Theophrastus of Hohenheim, and though no attempt to print it took place till some forty years after his turbulent life closed so sadly at Strasburg, or wherever it actually occurred, there

* He is said, indeed, to have boasted that his library would not amount to six folio volumes.—Gould's "History of Freemasonry," vol. ii. p. 77.

can be no doubt that it was quite accessible in manuscript, or that Paracelsus, had he chosen, could have made himself acquainted with its contents. It seems fairly certain, however, that he never acquired the language from which it had not been translated, and that his knowledge of the Kabalah would in any case be limited to what he could gather from authors who wrote in Latin or some current tongue; but his own works show that he was at very little pains of this kind. As to this, it is only necessary to collect the few references on the subject which they contain.

The study of Magic and the Kabalah is enjoined several times on the physician, and old medical authorities are scouted on the ground that they were unacquainted with either.* The "Cabala" is in one place identified with Magical Astronomy,† which, I presume, refers to the Paraselsic theory concerning the stars in man and the stars of disease, and connects with the contextual statement that all operations of the stars in all animals centre at the heart. It is identified also with Magic itself, of which it forms a part.‡ But from indications given in another place, Kabalistic Magic seems to have signified some obscure operations with the faculties of the astral body.§ Subsequently this point is exposed more plainly, when the Kabalistic art is said to have been built up on the basis of the

* *De Causis et Origine Luis Gallicæ*, Lib. iv. c. 9, *Opera Omnia*, Geneva, 1658, vol. iii. p. 193, *b*. Also *De Peste*, Lib. ii., *præfatio*, *ibid.*, vol. i. p. 408.

† *De Pestilitate*, Tract. i., *ib.*, *ib.*, p. 371, *b*

‡ *De Peste*, Lib. i., *ib.*, *ib.*, p. 405, *b*.

§ *De Vita Longa*, Lib. i. c. 6, *ib.*, vol. ii. p. 56, *b*.

doctrines concerning the sacramental body, which appears after the death of the corruptible, and explains spectres, visions, apparitions of a supernatural character, &c.* The art of judging what is concealed by certain outward signs—in a word, the theory of signatures—is said to be the Kabalistic art, "once called 'caballa,' afterwards 'caballia'" It has also been falsely termed Galamala, from its author, and is of Ethnic origin, having been transmitted to the Chaldæans and the Jews, by whom it was corrupted, "for the Jews were exceedingly ignorant in all ages."† Finally, the use of certain prayers and *signacula—i.e.*, talismans, in the cure of diseases is connected with the Kabalah.‡

These meagre instances exhaust the three folio volumes which constitute the Geneva collection of the works of Paracelsus. I should add, however, that there is a short section entitled "Caballa," which forms part of a treatise on the plague, but it is concerned with the official elements of early science and with the alchemical elements, Salt, Sulphur and Mercury. There is also a reference in one place to some "books of the Caballa," apparently the work of Paracelsus and in this case no longer extant. By the student of Paracelsus that loss may be regretted, but it is not of moment so far as the Kabalah is concerned, for it is evident that this term, like many others, was made use of in a sense which either differs widely from its wonted meaning, or is the lowest form

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* *De Natura Rerum*, Lib. viii., *ib.*, *ib.*, p. 101, *b.*

† *Philosophia Sagax*, Lib. i., *ib.*, vol. ii. p. 565, *b.*

‡ *De Vulneribus*, Lib. v. in *Chirurgia Magna*, Pars. iii., *ib.*, vol. iii., p. 91 *b.*

of that meaning. The Kabalah for Paracelsus, when it is not something quite fantastic and unimaginable, is a species of practical magic, and here we shall do well to remember that the adept of Hohenheim flourished at a period when, as we have seen, the spurious literature of clavicles and grimoires was fast multiplying.

It is very difficult to judge Paracelsus, and many false statements have been made concerning him by friends and enemies. But it is well to know that he was not a student of the Kabalah in any sense that we should care to associate therewith.

VI. JOHN REUCHLIN

As these sketches are not constructed biographically, there will be no difficulty in regarding the subject of the present notice as the representative of a group, which group illustrates most effectively the standpoint and purpose of our inquiry as regards the Christian students of the Kabalah. The missionary enthusiasm which may be said to have begun with Mirandola, which, if Lully had been a Kabalist, would have been already at fever heat in the *doctor illuminatus* of Majorca, which ceased only in the early part of the eighteenth century, assumed almost the aspect of a movement between the period of Reuchlin and that of Rosenroth. It was not a concerted movement; it was not the activity of a secret society or a learned body; it was not actuated by any occult interests, and perhaps still less by those of an academic kind. The shape which it assumed in its literature was

that of a deliberate and successive attempt to read Christian dogma into the written word of Kabalism. It does not appear so strenuously in the work of Rosenroth as it does in the collection of Pistorius,* because in the days of the *Kabbala Denudata* there was, perhaps, more reason to hinder such intellectual excesses. Nor is it so strong in the writings of Reuchlin as in those of Archangelus de Burgo Nuovo. It is impossible to survey the vast treatises, extending in some cases to hundreds of folio pages, by which the enthusiasm is represented, and it is fortunately not necessary. We have only to establish their proper connection with Kabalism and to show that it has been so far misconceived by occultists.

We are justified in regarding Éliphas Lévi as to some extent the mouthpiece of modern occult thought; it is to him more than to any one that such thought owes its impulse towards the Jewish tradition as to the absolute of philosophy and religion, "the alliance of the universal reason and the Divine Word."† It was he first who told us that "all truly dogmatic religions have issued from the Kabalah and return therein," that it has "the keys of the past, the present and the future."‡ In order to receive initiation into this great tradition he has counselled us, among other books, to have recourse to the "Hebrew writers in the collection of Pistorius."§

* *Artis Cabalisticæ, hoc est, reconditæ theologiæ et philosophiæ Scriptorum*, Tomus I., Basiliæ, 1587.

† *Dogme de la Haute Magic*, p. 95, 2me édition, Paris, 1861; "Transcendental Magic," p. 20; "Mysteries of Magic," second edition, p. 502. ‡ *Ibid.*

§ *Ibid.* Students who know the collection of Pistorius will be aware that a large part of it is Christian in authorship, and that, with the exception of the *Porta Lucis*, none of its treatises were written originally in Hebrew.

Following this direction, occultists have been taught to regard the famous Basle folio as a storehouse of genuine Jewish tradition. No impression could well be more erroneous. The works engarnered by Pistorius are neither the Jewish tradition nor commentary of authority thereon. It is well also to add that they are not the work of occultists or of persons who believed that "Catholic doctrine," or Lutheran, is "wholly derived" from the Kabalah. The writers are of three types: I. The Jew who had abjured Israel and directed his polemics against it. He is represented by Riccius, and his presence is fatal to Lévi's standpoint. Lévi recommended the Christian to become a Kabalist; Riccius thought it logical for the Kabalist to turn Christian.* II. The born Christian, who believed that the Jew was in the wrong for continuing in Judaism when the Kabalah taught the doctrine of the Trinity, the Divine Word and so forth. He also is in opposition to Lévi, who thought the Jew was in the right because the germ of all dogmas could be found in the traditions of Israel. This type is represented by Reuchlin,† who is learned, laborious and moderate, but also by Archangelus de Burgo Nuovo, who does frequent outrage to good sense, and seems to regard the Kabalah as a note-book to the New Testament. Reuchlin toyed with Lutheranism; Archangelus was

* After his conversion this German repaired to Padua, where he taught philosophy with great credit. He was invited back to Germany by the Emperor Maximilian. He belongs to the sixteenth century. His chief work treats of "Celestial Agriculture."

† A successful politician, diplomatist and man of the world. He also belongs to the sixteenth century. Some account of his life will be found in Basnage, t. v. pp. 2059 *et seq.*

a Catholic prelate. III. The purely natural mystic' who might be either Jew or Gentile, who has no Kabalistic connections worth reciting, and to whom Christianity does not seem even a name. He is represented by a writer who, as a fact, was born a Jew and seems to have been included by Pistorius because of his supposed conversion. I refer to Abravanel, whose "Philosophy of Love" is the subject of special mention by Éliphas Lévi as if it were a text-book of Kabalism. The "Dialogues" have been already dealt with, and here it is enough to say that their citation annihilates Lévi, because a student of the Kabalah might as well be referred to the "Art" of Ovid.

As regards Pistorius himself, the only point at which he makes contact with occultism is in the fact that his enterprise was undertaken, among other reasons, as a counterblast to the superstitions which the Kabalah had promoted in Christendom; a reference, we may presume, to the unfortunate budget of Agrippa and to the increasing grimoire literature. The Kabalistic studies of the editor began in his boyhood, but, so far from leading him to the boasted certitude of Lévi, he passed under their escort into Protestantism, and there was conferred upon him the august distinction of figuring as one of the deputies charged to present the Lutheran Confession of Faith to the Diet of Augsbourg. Having registered the fact itself as an illustration of the quality of his progress towards the Absolute, it is of course permissible to regard his sympathies with the attempted purgation of the Church in a spirit of clemency, perhaps even of

interest, or to confess, at least, that they were excusable on the ground of natural infirmity, seeing that he was for long subjected to persecution, fostered by a monkish inquisitor, because he had saved the books of Jewry from confiscation and burning throughout all Germany. In place of them, as opportunity afforded, they burnt *De Verbo Mirifico* and *De Arte Cabbalistica*, the contributions of Reuchlin to the right understanding of the secret tradition in Israel. The treatises remain all the same as witnesses of the standpoint of Christian students in the sixteenth century, and they help to warrant us in affirming that the chief Latin collection of Kabalistic writers, outside the *Kabbala Denudata*, contains no evidence in support of the occult hypothesis.

I must by no means leave this brief and confessedly inadequate notice of Reuchlin and his connections without a word of reference to his learned pupil, J. A. Widmanstadt, whose collection of Hebrew manuscripts, for the most part Kabalistic, is one of the great treasures of the Library of Munich. In the course of his life-long studies he gave special attention to the Zohar and to the theurgic side of the Jewish tradition.

VII. WILLIAM POSTEL

A philosophical, or rather an occult, legend has gathered in an unaccountable manner round the name of William Postel, and it is supplemented by a popular legend which has depicted this peaceable,

though perhaps somewhat puerile, monk in a vestment of thaumaturgic splendour. The philosophical legend we owe almost exclusively to Éliphas Lévi, and to a few later writers in France who have accepted his leading, and, with him, appear to be impressed honestly by Postel's well-intended but too often inane writings, among which is included the "Key of Things Kept Secret from the Foundation of the World." Postel was the son of a poor Normandy peasant; by his perseverance and self-denial he contrived to obtain an education, and became, on the authority of his chief admirer, the most learned man of his time. "Ever full of resignation and sweetness, he worked like a labouring man to ensure himself a crust of bread, and then returned to his studies. Poverty accompanied him always, and want at times compelled him to part with his books; but he acquired all the known languages and all the sciences of his day; he discovered rare and valuable manuscripts, among others the apocryphal Gospels and the Sepher Yetzirah; he initiated himself into the mysteries of the transcendent Kabalah, and his frank admiration for this absolute truth, for this supreme reason of all philosophies and all dogmas, tempted him to make it known to the world."*

So far Éliphas Lévi, whose undeniable influence upon all modern occultism has done more than anything to exaggerate the true philosophical position of the Jewish secret literature. The redeeming point of Postel is his exalted piety, by which he is connected with the mystics; the points

* *Histoire de la Magie.* Paris, 1860, liv. v. c. 4, p. 347.

to be regretted are his extravagance, his transcendental devotion to a religious and homely nun of mature years, and his belief that he underwent a process of physical regeneration by the infusion of her spiritual substance two years after her death.* To the Council of Trent, convened for the condemnation of the heresies connected with the Reformation, he addressed a benevolent but unpractical epistle, inviting it to bless the whole world, which seems outside the purpose of a deliberative assembly considering doctrinal questions. The result of these errors of enthusiasm was that Postel was shut up in some convent, a course dictated possibly as much by a feeling of consideration, and even of mercy, towards a learned man unfitted for contact with the world, as by the sentiment of intolerance. The seclusion, in any case, offered him the kind of advantages that he most needed, and he died in peace, having retracted, it is said, everything that was disapproved by his superiors.

As already seen, Postel connects with Kabalism by the great fact that he discovered and made known in the West that celebrated "Book of Formation" which contains some of its fundamental doctrine.† He also expounded its principles in a species of commentary to which I shall recur shortly.‡ His

* *Ibid.*, p. 250.

† "Postel was the first, to my knowledge, who translated into Latin the most ancient and, it must be confessed, the most obscure, monument of the Kabalah; I refer to the 'Book of Creation.'"—A. V. Franck, *La Kabbale*, p. 16. He adds: "So far as I am in a position to judge of this translation, which at least equals the text in obscurity, it appears faithful in a general way."

‡ Tradition also refers to him a Latin translation of the Zohar, or which Franck sought vainly in the public libraries of Paris. About

own doctrine has also some points of contact with Zoharistic tradition, though its summary by Éliphas Lévi is loose and inexact, like all literary and historical studies undertaken by this modern adept.

"The Trinity," his interpretation begins, "made man in Its image and after Its likeness. The human body is dual, and its triadic unity is constituted by the union of its two halves; it is *animus* and *anima*; it is mind and tenderness; so also it has two sexes —the masculine situated in the head, and the feminine in the heart. The fulfilment of redemption must therefore be dual in humanity; mind by its purity must rectify the errors of the heart, and the heart by its generosity must correct the egoistic barrenness of the head. Christianity has been heretofore comprehended only by the reasoning heads; it has not penetrated the hearts. The Word has indeed become man, but not till the Word has become woman will the world be saved. The maternal genius of religion must instruct men in the sublime grandeurs of the spirit of charity; then will reason be conciliated with faith, because it will understand, explain and govern the sacred excesses of devotion."*

The particular excess of Postel was that he recognised the incarnation of this maternal spirit in the person of the pious nun before mentioned.

1890, M. le Baron Vitta, of Lyons, is said to have purchased a MS. copy of a Latin version for 25,000 francs. Stanislas de Guaita, who mentions the circumstance, suggests that it may be the missing work of Postel. The French *Biographie Universelle* also ascribes a Latin version to Gui de Viterbi (s. v. Simeon b. Jochai), but does not indicate the whereabouts of the MS.

* *Hist. de la Magie*, liv. v. c. 4, p. 348.

Eliphas Lévi, who took no illuminations and no enthusiasms seriously, terms this spiritual ardour a lyrical puerility and a celestial hallucination, but there is no lyrical element in the Latin of Postellus, and, whatever the source of the hallucination, the lady died making no sign. Into the question of their subsequent reunion after a manner which recalls the *status embryonnatus* of Kabalistic Pneumatics, it would be imprudent here to enter. From the period of its occurrence the mystic always termed himself *Postellus Restitutus*; it is reported that his white hair became again black, the furrows disappeared from his brow, and his cheeks reassumed the hues of youth. Derisive biographers explain these marvels as derisive biographers might be expected, as if, Lévi well observes, "it being insufficient to represent him as a fool, it was necessary also to exhibit this man, of a nature so noble and so generous, in the light of a juggler and charlatan. There is one thing more astounding than the eloquent unreason of enthusiastic hearts, and that is the stupidity or bad faith of the frigid and sceptical minds which presume to judge them."*

A less unsympathetic historian than those confounded by Lévi reduces the doctrines of Postel under two heads, (1) "That the evangelical reign of Jesus Christ, established by the apostles, could not be sustained among Christians or propagated among infidels except by the lights of reason," which appears wholly plausible. (2) That a future King of France was destined to universal monarchy, and "that his

* *Ibid.*

way must be prepared by the conquest of hearts and the convincing of minds, so that thenceforth the world shall hold but one belief and Jesus Christ shall reign there by one King, one law and one faith." Given universal monarchy as a possibility of the future, no Frenchman who is true to his traditions would conceivably assign it otherwise than to a King of France. However, one or both of these propositions led the biographer in question to infer that Postel was mad, and I cite this conclusion less on account of its essential merit than because it afforded Lévi the opportunity for a rejoinder of characteristic suggestiveness. "Mad, for having dreamed that religion should govern minds by the supreme reason of its doctrine, and that the monarchy, to be strong and lasting, must bind hearts by the conquests of the public prosperity of peace! Mad, for having believed in the advent of His Kingdom, to whom we daily cry, Thy Kingdom come! Mad, because he believed in reason and justice on earth! Alas, it is too true, poor Postel was mad!" He wrote little books at intervals which, I must frankly admit, are almost impossible to read, and in the case of the *Sepher Yetzirah* the printer has done his best to make the difficulties absolute; but as I have promised to speak of the commentary which accompanies the translation, I must at least say that it should be described rather as a collection of separate notes. Franck recommends no one to be guided by the views which it expresses, but they scarcely suggest leading, as they contain nothing of real importance, and some of them are almost childish. Among the points which may be noted are:—(*a*) Defence of the lawfulness and

necessity of the concealment of sacred things; (*b*) A pertinent and useful distinction between the terms creation, formation and making, as used in the Sepher Yetzirah; (*c*) The antiquity of the belief in ten spheres of the heavens; (*d*) The recourse to numerical mysticism to show why the *Sephiroth* are, in the words of the Sepher Yetzirah, "ten and not nine," the necessity of the number ten being shown by the progression from the unit to the quaternary, as follows:—1 + 2 + 3 + 4 = 10. And this, according to the mystical mode of calculating, brings us back to the unit, even as the external universe brings back the soul to God; (*e*) The attribution of the angelic choirs to the *Sephiroth*, thus showing that Postel's study of the Kabalah was not confined to the one document which he is known to have translated.

Of Postel's original writings, that entitled *De Rationibus Spiritus Sancti Libri Duo*, 1543, seems on the whole the most soberly reasoned; if, unfortunately, it has no connections with the Kabalah, it has at least some with good sense. It is useful also for occultists who are disposed to be influenced by Lévi, and hence to regard Postel as a very great adept of their mysteries. While it is quite true that he was excessively fanciful in his notions, which are extravagant in the philological as well as the conventional sense of that term, it is not at all true that he had set aside or exceeded the accepted doctrinal views of his period, nor does he appear to have possessed a specific light on given points of teaching which can be regarded as considerable for his period. He upheld, for example, the doctrine of eternal damnation, and justifies it in such a manner that no room is left for

the conjecture that he was not saying what he meant. Now this doctrine is not only intolerable to the occultist, but it makes void his scheme of the universe. For the rest, Postel was a good and single-minded Christian, who, in spite of his *Clavis Absconditorum a Constitutione Mundi*, and in spite of the panegyrics of Éliphas Lévi, had no knowledge whatsoever of the so-called Book of Thoth, and had never dreamed of looking for a doctrine of absolute religion beyond the seat of Peter.

VIII. THE ROSICRUCIANS

Among many adventurous statements advanced concerning this mystic fraternity, we are not infrequently told that it gave a great impetus to the study of the Kabalah. This assertion is so far from being founded in any accessible fact, that one is tempted to rejoin that it gave no impetus to anything except a short-lived curiosity and a certain pleasant fantasia in romantic fiction. The truth is that no statement should be hazarded on either side. In the first place, the historical evidence for the existence of the order, though it points to certain conclusions, is in a very unsatisfactory state,* and any knowledge of another kind which may be still in existence is in the custody of those who do not commit themselves. I have

* It is open therefore to numerous singular constructions, one of the most remarkable being that placed on it by Mrs. Henry Pott, in "Francis Bacon and his Secret Society," London, 1891. See c. xii. especially, and compare Clifford Harrison, "Notes on the Margins," London, 1897, p. 49: "There is every good reason to suppose that the founder of Inductive Philosophy was a Rosicrucian."

never met in literature with an express statement designed to indicate knowledge and to represent authority which could bear investigation. On the contrary, I have found invariably those which most assumed the complexion of assurance were only the private impressions of persons who had no title to conviction, nor even a sufficient warrant for an estimable opinion by their acquaintance with the exoteric facts. I have therefore to say that there is no known student of the Kabalah,* with possibly one exception, whom it is possible to fix at all as the member of a Rosicrucian Fraternity, laying any claim to antiquity, for it is well known that there have been, as there still are, several corporate societies, some semi-Masonic, as in England, some mystic, as in France, which have indicated their occult interests and purposes by adopting the name. There is no mischief in such adoption, provided the limits of the pretension are clear, and, with the exception of one or two which have appeared in America, this has, I think, been the case.

The few great names of the past which connect with Rosicrucianism and at the same time with Kabalism are not to be identified with the Fraternity, except by a common ground of sympathy.† Such were Fludd and Vaughan. More-

* The term is sometimes used loosely in connection with the Rosicrucians, as if meaning a tradition of any kind. Thus, Mr. W. F. C. Wigston speaks of "German philosophers and writers . . . who each and all held up Freemasonry as a branch of their own Rosicrucian Kabalah."—The Columbus of Literature, p. 203, Chicago, 1892. The Rosicrucian Kabalah, understood in this sense, was the Divine Magia.

† In an interesting paper read before the Quatuor Coronati Lodge, and published in its transactions, Dr. Wynn Westcott, Supreme

over, the few memorials which we possess of it, especially those belonging to the eighteenth century, indicate that it was mainly engrossed by alchemical processes. The possible exception I have mentioned, namely, the one case in which a well-known student of the Kabalah, or rather a well-known expositor of Kabalistic subjects, may have received initiation into a Rosicrucian order going back through the last century, is Éliphas Lévi. It seems almost certain that he received initiation of some kind, and it has been recently stated by a French occultist who has access to some important sources of information that the scattered groups of Rosicrucian societies were reorganised by Éliphas Lévi, presumably about the year 1850. But this solitary instance does not really save the situation, more especially as I shall establish later on that Éliphas Lévi, though he has obtained a great reputation among occultists as a Kabalist, was not entitled to it by any profound or even tolerable acquaintance with the literature which contains the Kabalah.

IX. ROBERT FLUDD

The name of Robert Fludd stands high among the occult philosophers of England; he was a man of wide learning, of great intellectual ambition, of exalted spiritual faith. He was also an experimental scientist of no mean order. If we add to this that he

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Magus of the English Rosicrucian Society, describes Rosicrucianism as a new presentation of Gnostic, Kabalistic, Hermetic and Neo-Platonic doctrines.

is an accessible figure, not too remote in time, and that a short pilgrimage in Kent will lead us to the lovely country house in which he lived and died,* it will not be difficult to understand the fascination which he has exercised on many who, for the rest, have never dared to stir the dust from his folios. I have already had occasion in more than one work to account for this Kentish transcendentalist, and as there is only a single mystery in his life, to which no one is likely to bring light, I shall not need here to retrace ground that has been travelled. The one mystery is whether he did ultimately enter the Fraternity of the Rose-Cross. It is clear from the tracts which he wrote in defence of this order that he had not then been initiated into its mysteries.† Perhaps so much energy and devotion earned that reward in the end, as there is ground for supposing was the case with his friend Michael Maier, who espoused the same cause in Germany. But we do not know, and the modern occult writers who pretend that he was a Rosicrucian are either misled or are romancing.

His connection with Kabalism is, however, the only point with which we are here concerned, and as to this there is no doubt of his proficiency, for he occupied himself a great deal with vast cosmological hypotheses, which were drawn to some extent from this source. He was forty years of age when the

* See "Haunts of the English Mystics," No. 1, in "The Unknown World," Vol. i. p. 130, *et seq.*

† Perhaps the *Valete Nostrique Memores estote* of the *Epilogus Autori ad Fratres de Rosea Cruce* may create a different impression in the minds of some readers. See *Apologia Compendiaria*, Leyden, 1616.

Rosicrucian controversy first gave opportunity to his pen, and the "Compendious Apology," which he then published in reply to Libavius, a German hostile critic, exhibits his Kabalistic studies. I must add also that it gives evidence of his besetting intellectual weakness, an inordinate passion for the marvellous, which leads him to dwell unduly on the thaumaturgic side of the Jewish secret knowledge. Having given the usual legend of the tradition, its reception by Moses from God, and its oral perpetuation till the time of Esdras, he divides the Kabalah into two parts, that of Cosmology, dealing with the forces operating in created things, both sublunary and celestial, and expounding on philosophical grounds the arcana of the written law. This division, he observes, does not differ materially from the Natural Magic in which Solomon is recorded to have excelled, and he adds that the magical powers of natural things, concealed in their centre, can be brought forth by this species of Kabalah. The second division is entitled *Mercavah*, which contemplates things Divine, angelical powers, sacred names and *signacula*. It is sub-divided into *Notaricon* and *Theomantica*. *Notaricon* treats of the angelical virtues and names, of demoniacal natures and of human souls; *Theomantica* investigates the mysteries of the Divine Majesty, of sacred names and pentacles. Those who are proficient therein are invested with wonderful powers, can foretell future things, command entire Nature, compel angels and demons, and perform miracles. By this art Moses worked his various signs and wonders, Joshua caused the sun to stand still, Elijah brought fire from heaven

and raised the dead to life. But it is a gift of God, through His Holy Spirit, which is granted only to the elect.

It will be seen that this classification presents not the exalted if bizarre traditions of the Zohar, but the debased and superstitious apparatus of the *Sepher Raziel* and of later Kabalism, ignored if not unknown by writers like Rosenroth. In the vast folios which followed the "Compendious Apology" the Kabalistic connections of Fludd's philosophy are implicit and suggestive rather than patent and elaborated, and I think are positive proof that he had no acquaintance with the Zohar. In his Cosmology of the Macrocosmos,* which deals with its metaphysical and physical origin, he has recourse chiefly to the Platonic and Hermetic writings, and although many other authorities are cited, nothing is borrowed from the Kabalists, except indeed the Tetragrammaton, which figures within a triangle in one of the illustrations. The complementary treatise on the Microcosm recalls Kabalism in its doctrine of angels and demons. Slight correspondences may be traced in his other writings, but they indicate no real knowledge. In discussing the properties of numbers† (*i.e.*, the *Sephiroth*) and the Divine Names attributed to them, the diagram which accompanies the remarks shows that he misconstrued totally the Kabalistic scheme of emanation. So also some later observa-

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* *Utriusque Cosmi Majoris scilicet et Minoris Metaphysica, Physica atque Technica Historia*, 2 vols., Frankfort, 1617 and 1629.

† *Philosophia Sacra et vere Christiana, seu Meteorologica Cosmica*, 1626.

tions concerning *Metatron* and the positive and negative sides of the Sephirotic Tree* suggest no special knowledge. When replying to Father Mersenne, Fludd defends what he terms his Kabalah, but the term is used loosely and has certainly very little to do with the Kabalah of Jewry.† It may be observed, in conclusion, that the Kentish mystic was pre-eminently a Christian philosopher, and, like other subjects, that of the esoteric tradition in Israel was approached by him from the Christian standpoint.

X. HENRY MORE

The Cambridge Platonic philosopher is regarded by Basnage as a great Kabalist and his contributions to the *Kabbala Denudata* as in some sense discovering the sentiment and spirit of Jewish theosophy.‡ Franck, on the contrary, regrets their inclusion by Rosenroth on the ground that they are personal speculations which are not at all in harmony with Kabalistic teaching.§ While there can be no question that the just view belongs to the later critic, More is interesting because of his enthusiasm and earnestness. His point of view is also of importance to our inquiry, because his name belongs undeniably to the literature of English mysticism. Let us begin therefore by stating that he approached the subject as a

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* *Medicina Catholica, seu Mysticum Artis Medicandi Sacrarium*, 2 vols., Frankfort, 1629, 1631.

† *De Sophiæ cum Moria Certamine*, 1629.

‡ *Histoire des Juifs*, Livre iii. c. 10, tom. ii., p. 786.

§ Ad. Franck: La Kabbale, p. 22.

Christian who desired the conversion of the Jews, who regarded the Kabalah as a fitting instrument to effect it, and not in the case of the Jews only, but even of Pagans. He came, therefore, to its study and elucidation not as an occultist, not as a seeker for an absolute doctrine of religion, nor even for a higher sense of Christianity, but like Picus and Postel and Reuchlin, or like his correspondent and editor Rosenroth, as one imbued with an evangelical spirit.*

The introduction of More to the Kabalah was brought about, as it has been supposed, by means of Isaac de Loria's *Liber Drushim.* There is no reason to believe that he undertook an independent study of the Zohar, and hence as his contributions to the subject are all prior to the appearance of the *Kabbala Denudata*, it follows that his acquaintance was not exhaustive, nor was it perhaps very good of its kind. At the same time, his study of the *Liber Drushim* called forth a well-reasoned letter from his pen, addressed to Rosenroth,† in which the description of the *Sephiroth* under the form of spheres is condemned as a fiction of the later rabbis and their relation to the denary is affirmed. The critical position of the writer is, however, conclusively established by the attribution of the Pythagorean denary to a Kabalistic origin. This letter was accompanied by a number of questions and considerations in development of the debated point and other difficulties,

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* And desiring the *Ecclesiæ emolumentum*, as the same correspondence shows.

† *Epistola ad Compilatorem, Apparatus in Librum Sohar, Pars secunda*, p. 52, *et seq. Kab. Den.* t. i.

all which are duly printed by Rosenroth, to whom space seemed no object, together with his *Amica responsio*, which cites the authority of the Zohar in support of the circular form of the *Sephiroth*.* More replied with an *Ulterior Disquisitio* and an accompanying letter, in which he announces his belief that he has hit upon the true Kabalah of the Jewish *Bereshith*. This epistle is in English and quaintly worded. The conclusion entreats Rosenroth to intimate to his readers "how beneficiall this may prove for the preparing of the Jews to receive Christianity, the difficultyes and obstacles being cleared and removed by the right understanding of their own Cabbala."

There is no need to follow this friendly discussion, which, it must be confessed, becomes exceedingly tedious in the *Ulterior Disquisitio*. More, however, contributed another thesis in exposition of the Vision of Ezekiel, *i.e.*, the Kabalistic work of the Chariot, together with a Kabalistic catechism and a refutation of the doctrine that the material world is not the product of creation *ex nihilo*, in which last the Platonist seems to have scarcely understood the Kabalah.

Of all these the most interesting is the *Mercavæ Expositio*, which contains nineteen postulates, fifty-two questions arising out of the text of Ezekiel and the replies thereto. It affirms, (*a*) That all souls, angelical and human, with that of the Messiah included, were created at the beginning of the world;† (*b*) That the material world in its first estate was diaphanous, or

* In *Caput* ii., *Consideratio tertia*, *ibid.*, p. 91.

† For this there is Talmudic as well as Zoharic authority.

lucid; (*c*) That it had two chief elements, the Spirit of Nature and the vehicle of the Holy Spirit; (*d*) That it was divided into four parts, which are the four worlds of the Kabalists; (*e*) That all souls were at first enclosed in *Atziluth*, but were subject to revolution in the other worlds; (*f*) That souls which the Divine decree has sent into *Assiah*, but are free from willing sin, are sustained by Divine virtue, and will assuredly return to *Atziluth*; (*g*) That in *Atziluth* the souls and the angels are absorbed wholly in the Beatific Vision, but that in *Briah* they have a tendency to external things; (*h*) That the soul of the Messiah in *Atziluth* made such progress in the Divine Love that it became united with the Eternal Word in a Hyper-Atzilutic or Hypostatic manner, and was thus constituted Chief of all souls and King of the four worlds, which took place at the beginning of the Briatic world, the special heritage of the Messiah. At this point the Christian Kabalist introduces the compact of the cross and dissolves all connection with the scheme of Jewish theosophy.

The *Mercavæ Expositio* contains numerous references to another work of More, entitled *Conjectura Cabbalistica*,* which preceded his correspondence with Rosenroth. It is a presentation of the literal, philosophical and mystical, or divinely moral sense of the three initial chapters of Genesis. It was received, so the author assures us, neither from

* "A Conjectural Essay of interpreting the Mind of Moses according to a threefold Cabbala, viz., Literal, Philosophical, Mystical, or Divinely Moral," London, 1662. The attempt was dedicated to Cudworth.

men nor angels, and as a fact the "conjecture" illustrates the criticism of Franck, for it has very little in common with any ancient or modern Kabalah ever received in Jewry. The literal section is a bald paraphrase of the scriptural account of the creation and fall of man. The "Philosophic Cabala" is established on the denary after the following fantastic manner:—

The Archetypal World = Monad, 1.
The First Matter = Duad, 2.
The Habitable Order = Triad, 3.
The Making of the Starry Heavens = Tetrad, 4.
The Making of Fish and Fowls, or Union of the Passive and Active Principle = Pentad, 5.
The Making of Beasts and Cattle, but chiefly of Man = Hexad, 6.

What becomes of the rest of the denary does not appear. In his first estate Adam was wholly ethereal, and his soul was the ground which was blessed by God, whereby it brought forth every pleasant tree and every goodly growth of the heavenly Father's own planting. The Tree of Life in the garden of man's soul was the essential will of God, while the Tree of Knowledge was the will of man himself. We have here the keynote of the allegory, which is merely pleasing and altogether unsubstantial. It may, however, be noted that the sleep which fell upon Adam was a lassitude of Divine contemplation. The "Moral Cabala" recognises two principles in man, namely, spirit and flesh. It gives apparently a synopsis of the work of regeneration, depicting, firstly, the spiritual chaos, when man is under the

dominion of the flesh; next, the dawning of the heavenly principle, corresponding to the *Fiat Lux*, but the analogy in most instances seems at once weak and laboured. For example, the fruit-bearing trees are good works, the manifestation of the sun is the love of God and our neighbour, and so forth. On the whole, it may be concluded that More's connection with the Kabalah is an interesting episode in the life of an amiable scholar, but it was without real increment to either.

XI. THOMAS VAUGHAN

With the questionings, difficulties and tentative expositions of Henry More it will be useful to contrast what is said on the subject of Kabalism by his contemporary Eugenius Philalethes, otherwise Thomas Vaughan. It will not be forgotten by students of the byways of literature in the seventeenth century that the two writers came into collision in pamphlets. When Vaughan began his philosophical labours by the publication of two tracts on the nature of man and on the universal Spirit of Nature, More, who was after all more Platonist than mystic, and had scant tolerance for mystic terminology, published some observations concerning them, to which the Welsh mystic replied in satires with the polemical virulence of his period. The dispute itself deserves nothing less than oblivion, but Thomas Vaughan has been regarded, and not, I think, with exaggeration, as the greatest mystic, theosopher and alchemist, with one exception in

the last respect,* produced by his century in England; and as he died nearly twenty-five years before the appearance of the *Kabbala Denudata*, the source and extent of his Kabalistic knowledge will help us to fix the state of scholarship in England on the subject before the formation of the group of Cambridge Platonists. Vaughan, in his early works, confesses himself a disciple of Agrippa, and the "Three Books of Occult Philosophy"† represent the general measure of his knowledge concerning the esoteric tradition of the Jews, while the opinion which he had formed thereon must be referred to the "Retractation" of his master, that admirable work on the "Vanity of the Sciences and the excellence of the Word of God." I must not say that he shows no independent reading; he quotes on one occasion a passage in the *Porta Lucis*‡ which is not to be found in Agrippa, and there are one or two other instances,§ but for the most part he is content to represent his model and his first inspirer. If my readers accept this judgment, they must interpret his own statement that he spent some

* The exception is Eirenæus Philalethes, that truly "Unknown Philosopher," with whom Eugenius has been so often identified, and from whom of late years so often and carefully distinguished by myself and other writers, that it is unnecessary in this connection to say anything concerning him, except that his numerous works have no points of contact, at least explicitly, with Kabalism.

† Translated into English one year after the appearance of Vaughan's first treatises.

‡ Concerning the restraint of the superior influences occasioned by the sin of Adam.

§ Of which some are sufficiently erroneous, as, for example, in *Magia Adamica*, when he states that Malkuth is the invisible, archetypal moon. I speak under correction, but I know of no authority for the Lunar attribution of the tenth Sephira.

years in the search and contemplation of the Kabalah reflectively and not bibliographically, which further will assist them to see how the peculiar mysticism of Thomas Vaughan can offer distinct points of contact with the Zohar without that text-book of Kabalism, then wholly untranslated, having been read by the mystic.

In his discourse on the antiquity of magic we find him alive, like the students who had preceded him, to the distinction between the true and the false Kabalah. The latter, described after the picturesque manner of his period, as the invention of dispersed and wandering rabbis "whose brains had more of distraction than their fortunes," consists altogether "in alphabetical knacks, ends always in the letter where it begins and the vanities of it are grown voluminous." But in respect of the "more ancient and physical traditions of the Kabalah," Thomas Vaughan tells us that he embraces them for so many sacred truths.* He recognises also a metaphysical tradition in which the greatest mystery is the symbolism of Jacob's Ladder. "Here we find two extremes—Jacob is one, at the foot of the ladder, and God is the other, who stands above it, *emittens formas et influxus in Jacob, sive subjectum hominem.* The rounds or steps in the ladder signify the middle nature, by which Jacob is united to God."† With this symbolism he contrasts the "false grammatical Kabala" which "consists only in rotations of the alphabet and a metathesis of letters in the text, by

* "Magical Writings of Thomas Vaughan," edited by A. E. Waite, London, 1888, pp. 109, 110.

† *Ibid.*, p. 111.

which means the scripture hath suffered many racks and excoriations." The true Kabalah only uses the letters for artifice, that is, with a view to concealment.* Of the physical side of the genuine tradition he gives an unfinished presentation in alchemical language, which is, however, transfigured, for Thomas Vaughan regarded alchemy as a spiritual and physical science, having its operations in the infinite as well as in the mineral kingdom. For him the *Sephiroth* are ten secret principles, of which the first is a spirit *in retrecesso suo fontano*, while the second is the Voice of that Spirit, the third is another Spirit which proceeds from the Spirit and the Voice, and the fourth is "a certain water" proceeding from the third Spirit, and emanating Fire and Air.† It will be seen that the reflections of the Welsh mystic on the apparatus of Kabalism are not elucidating, and while recording the Sephirotic attributions of the Sepher Yetzirah are not fully in consonance therewith.

We shall be inclined, on the whole, to confess that Vaughan's connection with the Kabalistic writers is like his communications with the brethren of the Rosicrucian Order. He knew nothing of the latter "as to their persons," so he tells us in his preface to a certain rare translation of the *Fama* and *Confessio* of the Fraternity, and it was merely by report and consideration on things heard at second hand that he was aware of the mysticism in Jewry. As time went on and he outgrew the simple leading-strings of Cornelius Agrippa, so he strayed further

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* *Ibid.* † *Ibid.*, 110.

from Kabalistic interests, and though he never lost the fascination betrayed in his earlier works, he passed far away over the fields of spiritual alchemy, where no *Æsh Mezareph* could help him. When he published "Euphrates, or the Waters of the East," in 1655, he shows no longer any trace of the tradition in Israel. In *Lumen de Lumine*, which appeared some four years earlier, there are, however, a few references to the subject, and one indeed constitutes an adumbration of the Christian Kabalah as impressed on the curious mind of the transcendental royalist. The pretext by which it is introduced is a speculation concerning the "Fire-Soul," or informing spirit of the earth, which is described as an influence from the Almighty derived through the mediation of the *terra viventium*. The mediating being thus darkly described, is said to be the Second Person, and that which "the Kabalists style the Supernatural East." To explain this symbolism Vaughan adds: "As the Natural Light of the sun is first manifested to us in the East, so the Supernatural Light was first manifested in the second person, for he is *Principium alterationis*, the Beginning of the ways of God, or the first manifestation of his Father's Light in the Supernatural generation. From this *Terra Viventium* or Land of the Living comes all Life or Spirit."* The Kabalistic warrant of this notion is the axiom: *Omnis anima bona anima nova filia Orientis.*† The East in question is *Chokmah*, which is contrary to Kabalistic statements, and *Chokmah* is the Son of God. This also is

* *Lumen De Lemine*, London, 1651, pp. 80-82.

† Vaughan also cites the obscure eighth conclusion of Mirandola, and says that the third light is *Binah*, the Holy Ghost.—*Ibid.*, p. 83.

opposed to the Sephirotic attributions with which we are familiar, but there is some trace in early Kabalistic writers of an attribution of the Three Supernals to Father, Son, Bride, with which the later rabbins are said to have tampered so as to elude its Christian inferences. In either case Vaughan is interesting as a strange light of Christian mysticism and not as an expositor of the Kabalah.

XII. KNORR VON ROSENROTH.

From the occult standpoint it is, perhaps, more interesting to ascertain the motives which led the editor of the *Kabbala Denudata* to the consideration of Jewish theosophy than those of any other student of the subject. To Christian Knorr von Rosenroth the occultist owes nearly all his knowledge of the Zohar, for the bibliographical writers who preceded him give only meagre notices of the Kabalistic *magnum opus*, and it is not even mentioned by Mirandola, Agrippa, or Postel. Now Rosenroth occupies a somewhat curious position which occultists for the most part have failed to remark, because they know very little about their chief illuminator in the mysticism of Israel. I propose to show that he was actuated by the same missionary enthusiasm which characterised all the Christian neophytes who preceded him,* but I shall begin by enumerating one

* It was indeed, both before and after, the conventional *raison d'être* of almost every work on the subject. See, for example, Beyers' *Cabbalismus Judaico-Christianus Detectus Breviterque Delineatus*. Wittemberg, 1707.

or two points which indicate that he had occult connections. Born in the year 1636, a German noble bearing the title of baron, he appears on the scene of history shortly after public curiosity had died out on the subject of the Rosicrucian mystery. Joachim Junge, Johann Valentin Andreæ and Ægidius Guthmann, three persons to whom rival theories have attributed the invention of that mystery,* were still alive; Robert Fludd, the English apologist of the Fraternity, was on the threshold of death, but had not yet passed away; Thomas Vaughan was a schoolboy; Eirenæus Philalethes had just written his *Introitus Apertus* to show the adepts of alchemy that he was their brother and their peer;† Sendivogius had exhausted his projecting powder and was living in seclusion, an aged man, on the frontiers of Silesia;‡ John Baptist van Helmont, who long before had testified that he had seen and touched the philosopher's stone—of a colour like saffron in powder, but heavy and shining like pounded glass§—had christened his son Mercurius; and Mercurius van Helmont, the contemporary and friend of Rosenroth, divided his laborious existence between a tireless search after the secret of transmuting metals and the study of the Kabalah, Rosenroth, Kabalist like Helmont, was, like Helmont, probably a chemist, and on the crowded title-page

* "Real History of the Rosicrucians," by A. E. Waite, c. viii., especially pp. 220—222.

† See *Præfatio Authoris*, which appears in all editions of the *Introitus apertus ad Occlusum Regis Palatium.*

‡ A. E. Waite: "Lives of Alchemysticall Philosophers," London, 1888, p. 179.

§ In his treatise *De Vita Eterna.*

of his great work, we find it described as *Scriptum omnibus philologis, philosophis, Theologis omnium religionum, atque philochymicis quam utilissimum.* The justification is that the *Loci communes Cabbalistici* include a *Compendium Libri Cabbalistico-Chymici, Æsch Mezareph dicti, de Lapide Philosophico.* I have had occasion in the sixth book to give some account of this curious treatise.

We have reason therefore to suppose that Rosenroth was infected with the alchemical zeal of his friend, the second generation of an alchemical family. We may suspect, however, that he was more mystic than Hermetist; we are told that he loved meditating on the Holy Scriptures and that he knew them by heart. Like his countryman Khunrath, he was a Lutheran, and Éliphas Lévi would have said of him, as of the author of the *Amphitheatrum*, "herein he was a German of his period rather than a mystic citizen of the eternal kingdom."* In matters of religion his peculiar bent is determined by the fact that he wrote an "Explanation of the Apocalypse," about which I will forbear from wearying my readers. More to our purpose is a dialogue on evangelical history, in which a Kabalistic catechumen proposes questions on the four Gospels and a Christian replies. With this also we may connect a treatise entitled *Messias Purus*, in which the life of Jesus Christ, from his conception to his baptism, is explained according to the doctrines of the Kabalah. In a word, the motto of his correspondent Henry More was that also of Rosenroth: "May the glory of our

* *Histoire de la Magie*, Introduction, p. 33. Paris, 1860.

God and his Christ be the end of all our writings!" In conformity with this he begins his enumeration of the reasons which justify the appearance of a Latin version of the Zohar* by affirming that at a period when the divisions of Christendom are traceable to diversity of philosophical opinions and metaphysical definitions it must be important to investigate a philosophical system which flourished during the age of Christ and his apostles, and from which fountain the sacred oracles have themselves drawn largely. In the preface to the translation of the Zohar he expressly founds his opinion that Kabalistic dogmas may be of Divine revelation on the ground of their sanctity and sublimity, as well as their great use in explaining the books of the Old and New Testaments. He also notes that, unlike the later Jewish writings, the Zohar does not contain a single utterance against Christ. Finally, after enumerating twenty-four reasons why the Jews should enjoy toleration at Christian hands, he mentions the chief things which will assist their conversion. They include of course the ordinary common places of piety and the ordinary devices of proselytism, but there is stress laid upon the promotion of the study of Hebrew and Chaldaic, and on the translation of the New Testament into those languages.† The disquisition is conventional enough,

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* *Apparatus in Librum Sohar, Pars Secunda*, p. 3 *et seq.*, Kab. Den., Tom. i.

† With this description the reader may compare a little treatise which belongs to the *Kabbala Denudata*, though unfortunately it is met with very rarely in extant copies, *i.e.*, *Adumbratio Kabbalæ Christianæ, id est Syncatabasis Hebraisans, sive Explicitio ad dogmata Novi Foederis, pro formanda hypothesis, ad conversionem Judæorum*

but it is important, because it indicates, firstly, the project which was ever near to the heart of Rosenroth, and, secondly, how little he dreamed either of an esoteric Christianity or of a withdrawn Wisdom-Religion, how little he looked to find in Kabalistic doctrine a deeper sense of Christian doctrines, or indeed anything but their consecration in the eyes of Jewry, by demonstrating that they were to be found in the Zohar. He did not wish the Christian to become a Kabalist, but he longed very much for the Kabalistic Jew to become a Lutheran. He is said to have endured great sacrifices, outside the vast labour involved, over the publication of the *Kabbala Denudata*, but there is no need to add that it entirely missed its aim; it has enabled a few students to get a confused notion of the Zohar, and it has in this way done immense service to occultists: it is outside probability that it ever brought a single Jew into the Church of Christ, and as Rosenroth failed in his public aim, so at the close of his life he had the misfortune to see his daughter depart from the reformed religion and embrace, under the influence of her husband, the faith of the Catholic Church. Taken altogether the story of Christian Rosenroth has a touch of heroism and tragedy, and with all its faults his gift to scholarship is one of permanent value, and it is, I think, a useful task to indicate the circumstances under which he gave it and the motives by which he was prompted.*

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proficientis. It is an addendum to the second volume, separately paged, and is in the form of a dialogue between a Kabalist and a Christian philosopher. It has been translated quite recently into French.

* At a later date the same motives inspired two small treatises which are interesting in their way, and are worth mentioning for the benefit of students who may wish to pursue the subject. (1) *Phosphorus*

I should add that over the antiquity of Kabalistic doctrine and literature he was by no means credulous for his period, seeming indeed to admit that there may have been an admixture of late material with the ancient fragments of the Zohar. He evidently regarded the Book of Concealment as the oldest and most important of its treatises, and this is the only one which he was inclined to ascribe to the direct

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Orthodoxæ Fidei Veterum Cabbalistarum, seu Testimonia de Sacro-Sancta Trinitate et Messia Deo et Homine, ex pervetusto Libro Sohar deprompta, qua nunc primum Latinè reddita, suisque et R. Johannis Kemperi Judæo-Christiani animadversionibus concinnè explicata, Judæis æque ac Christianis speciminis loco edidit Andreas Norrelius Suecus, qui item commentarios Kemperianos suis illustravit notis. Amstelodami, 1720. The prolegomena are concerned with the praise of R. Simeon ben Jochai, showing the authority of the Zohar, and its superiority to the Talmud on the ground that its author flourished before Judah the Prince. The Talmud is quoted (p. 10), to prove that R. Simeon studied the Kabalah in the cave, and that he and his son wrote the Zohar therein, or that part of it which is in the Jerusalem dialect. The Hebrew portions are referred to other authorships (p. 16). The translated matter is chiefly from the "Faithful Shepherd," and follows the Mantua edition of the Zohar. (2) *Lux in Tenebris, quam Zohar Antiquum Judæorum Monumentum, genti suæ occoccatæ præbet, in denissimis rerum divinarum tenebris, ad mysterium SS. Trinitatis eo facilius apprehendendum, et Majestatem Christi Divinam non pertinaciter oppugnandam, et Honorem Spiritus Sancti Recentiorum more non fædandum . . . Studio M. Nicolai Lütkens* (without place or date, but about the same period as the treatise of Norrelius). In the first two chapters there is an attempt to prove that the mystery of the Trinity is concealed in Leviticus xvi. 18, and Deut. vi. 5. The third chapter investigates Gen. xix., 24—*De Domino qui a Domino pluit*, in the same interest. The fourth chapter treats of the Lord God of Hosts, Is. vi. 3; and the fifth of the Lord God, ib. xlviii., 16. The sixth chapter seeks to prove that the three supernal *Sephiroth* were names and characters under which the pre-Christian Jews distinguished the Three Persons of the One Divine essence. (3) Compare with these *Diatribe Philologica de R. Simeone Filio Jochai auctore Libri Sohar, in qua viri celeberrimi Christiani Schoettgenii Dissertatio docens R. Simeonum Filium Jochai Religionum fuisse Christianum modiste examinatur et contrarium potius evincitur, auctore Justo Martino Glæsenero, Hildesiæ*, 1736. A pamphlet of twenty-two pages.

authorship of R. Simeon ben Jochai. Of the rest, some may have been the work of R. Abba and some of the school which succeeded these masters.

XIII. RALPH CUDWORTH

The honoured name of Ralph Cudworth, perhaps the greatest theosophist of his age, is still a precious memory in English theological literature of the higher type, though, except among rare students, the "True Intellectual System of the Universe" is now unknown. It is a mine of Platonism, learning and sapience, and more than this, it is a deeply reasoned treatise of its period in opposition to the atheism of that period; its points are established victoriously, and turning over the leaves of the colossal folio one almost regrets that the difficulties of the seventeenth century disturb us no longer and that their solution no longer helps us. It must be confessed that Cudworth connects somewhat superficially with Kabalism, and the connection, such as it is, need not detain us long. The chief thesis of the "Intellectual System" is that behind all the tapestries and embroideries of pagan mythology there is the doctrine of monotheism, and that civilised man in reality has never worshipped but one God, whose threefold nature was a "Divine Cabbala" or revelation, successively depraved and adulterated till it almost disappears for Cudworth among the "particular unities" of Proclus and the later Platonists.* Among

* For the purposes of this notice I have used the original edition of the "True Intellectual System of the Universe," London, 1668.

the cloud of witnesses who are convened in support of this view are included the later Rabbinical writers, the *Halacoth* of Maimonides, the *Gnolath Tamid* of Moses Albelda, the *Ikkarim* of Joseph Albo, the commentaries of R. David Kimchi, the book *Nitzachon* and the glosses of Rabbi Solomon, references and citings which at least serve to show that this Christian divine had attempted some curious exploration in the unknown world of Hebrew literature. His conclusion was "that the Hebrew Doctors and Rabbins have been generally of this persuasion, that the Pagan Nations anciently, at least the intelligent amongst them, acknowledged One Supreme God of the whole world, and that all their other Gods were but Creatures and Inferior Ministers, which were worshipped by them upon these two accounts, either as thinking that the honour done to them redounded to the Supreme, or else that they might be their Mediators and Intercessors, Orators and Negotiators with Him, which inferior Gods of the Pagans were supposed by these Hebrews to be chiefly of two kinds, Angels and Stars or Spheres, the latter of which the Jews as well as Pagans concluded to be animated and intellectual." The question at the present day is chiefly archaic or fantastic, but it has its interest, for it serves to illustrate the strange contrast which exists between the Hebrew mind at the period of Maimonides and at that far distant epoch when the song of the Psalmist described the idols of the Gentiles as "silver and gold, the work of the hands of men."

In addition to the "True Intellectual System of the Universe" Cudworth published some sermons and

a discourse on the "True Notion of the Lord's Supper,"* afterwards translated into Latin by Mosheim, with a confutation representing the consubstantial doctrine of Lutheran theology,† and yet again enlarged upon by Edward Pelling in his "Discourse on the Sacrament." The drift of the thesis is represented sufficiently by the summary of the first chapter: "That it was a custom of the Jews and Heathens to feast upon things sacrificed, and that the custom of the Christians in partaking of the Body and Blood of Christ once sacrificed upon the Cross, in the Lord's Supper, is analogous thereto." It is outside my province to pronounce upon this view, but as a Christian Mystic who holds that sacramentalism is the law of Nature and the law of Grace, it may just be remarked in passing that no theory which reduces the Eucharist to a memorial or a religious banquet can be mystically acceptable. Cudworth was by no means a mystic, and the most that his subject afforded was an opportunity to give further evidence of his unusual erudition, and it may be added of no inconsiderable skill in its management. The thesis is mentioned here because it has recourse so frequently to the Rabbinical writers, to the glosses of Nachmanides, the writings of Isaac Abravanel, the *Mishna*, the commentary on that work by Rabbi Obadiah, the scholiasts on Judges, rare MSS. of Karaite Jews and so forth. The Zoharic writings are not quoted, but it was because they contained nothing bearing on the matter in hand; had occasion arisen, no doubt Ralph Cudworth

* London, 1676. † This translation appeared in 1733.

would have given evidence of equal familiarity with that cycle of Kabalistic literature.

XIV. THOMAS BURNET

With the Cambridge school of Platonists the name of Thomas Burnet, some time master of the Charterhouse, connects by association rather than the similarity of intellectual pursuits. He entered Christ's College in 1654, when Ralph Cudworth was master, while Henry More was just in his fortieth year. It was probably to the last-named divine that he owed his slight knowledge of the subject which entitles him to mention in this place. The amicable discussion between More and the editor of the *Kabbala Denudata* appeared, as we have seen, in that work in the year 1677, but the "Interpretation of the mind of Moses" had preceded it by a number of years. When Burnet published his *Telluris Theoria Sacra*, he gave no evidence of his interest in Platonic or Kabalistic subjects; it has been described by Brewster as a beautiful geological romance. It is, of course, concerned largely with the Mosaic scheme of creation, and the more important work which followed it, dealing as it does with the ancient doctrine concerning the origin of things, is really its extension or sequel.* In this interesting volume, written elegantly in Latin of the period, *tout un grand chapitre*, as the bibliography of Dr. Papus describes it, is devoted to the Kabalah.

* *Archæologiæ Philosophicæ sive Doctrina Antiqua de Rerum Originibus, Libri duo, editio secunda* (the best), London 1728.

As already hinted, it bears no evidence of original research, or indeed of any first-hand knowledge, but it is justifiable by our purpose to ascertain how a literature which fascinated, though it did not altogether convince, the Cambridge Platonists, impressed the liberal mind of a bold and not unlearned thinker belonging to the next generation. We find, as might be anticipated, that Burnet raises no question as to the wisdom of Moses, by which he understood what all other Kabalistic students have understood also, a knowledge of natural mysteries derived from the Egyptian education of the Jewish lawgiver. He differs, however, from the Kabalists by questioning seriously how much of this wisdom came down to the Israelites. Assuming some tradition of the kind, there could be no doubt that it was depraved in the lapse of time.* In particular, the Kabalah, as we now possess it, abounds in figments of imagination and in nugatory methods. From this statement of the general position, which may be regarded as the common ground of all criticism, he proceeds to a more detailed examination, with the specific results of which no sympathetic inquirer at the present day can reasonably quarrel. The debased character of the Jewish tradition is indeed, as already seen, admitted by those who most earnestly maintain its mystical and theosophical importance.

If we attempt, says Burnet, to separate anything which may remain uncorrupted in the Kabalah, to divide the genuine from the spurious, we must first of

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* *Fœdissime lieet à Neotericis corrupta et adulterata.*

all purge away that numerical, literal, grammatical part which seeks to extract arcane meanings from the alphabet, the Divine Names and the word-book of the Scriptures. The magical and superstitious element must also be purged away. We must further bear in mind, and this, I think, is the most sensible and necessary of all the secondary points raised in the criticism, that the enunciation of common notions in uncommon language cannot be accepted as the true Kabalah. The warning which it implies is not less needed at the present moment than in the days of Thomas Burnet. The delight in unintelligible language because it is unintelligible is as characteristic of some occult writers at the present day, even as of gloom-wrapped Hades according to the Ritual of the Dead, and it is a tendency which has an inscrutable foundation in the entire subject. It would seem indeed that the sphinx who propounds the arcana in terms as monstrous as herself needs only a commonplace to overwhelm her, as in the case of Œdipus.

In accordance with his intention Burnet proceeds to divide the Kabalah into the Nominal and Real. The first is that which he has specified as worthless—*Gematria*, *Temurah*, *Notaricon*, *Vocabula*. Its devices, he says, are the diversions of our children, and in truth it would seem hard to decide whether intellectual superiority and philosophical seriousness should be ascribed to rabbinical anagrams or to the apparatus of "Tit: Tat: To." In any case, "they do not belong to sane literature, much less to wisdom."

So far we can accept very readily the judgment

of Burnet, but destructive criticism is always comparatively easy, and there was no novelty in the line taken even so far back as the second half of the seventeenth century. When he comes, however, to consider what he has agreed to regard as the real Kabalah, his insufficiency is quite evident, and his slender knowledge, drawn only from the *Kabbala Denudata*, when it does not arrest his judgment, leads him into manifest error. Thus, he tells us that the real Kabalah contains two things which are important for our consideration, the doctrine of the *Sephiroth* and that of the Four Worlds, but he complains that the conception which underlies the former does not appear clearly. With the help of the Lexicon of Rosenroth he decides finally that they are emanations from God.* He sets forth what he can glean from that source concerning *Kether* and *Chokmah*, and then surrenders the inquiry in the hope of finding more intelligible statements concerning the Four Worlds.† He concludes, however, that the condemnation of all the pseudo-mystics of Kabalism, Theosophy and Hermetics is that of the unbelievers who continued to love the darkness rather than the light when the light was come already into the world.‡ He assumes, as might be expected, that the "Book of Occultation" is the most important part of the Zohar, and glancing at the

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* Elsewhere, he attempts to consider their significance in connection with the axiom—*ex nihilo nihil fit.*

† He mentions in addition to the *Sephiroth* and the Four Worlds, the thirty-two Paths of Wisdom, from the Sepher Yetzirah and its commentary, and the Fifty Gates of Providence "through which Moses attained his marvellous science, and concealed the same in the Pentateuch," *i.e.*, according to the Kabalists.

‡ John, iii. 19-21.

commentaries of Isaac de Loria and of Hirtz on the tract in question and its developments, confesses his inability to understand either from text or interpreters what is meant by the symbolism of the Vast and the Lesser Countenance. "We are all of us liable some time or other to be distracted by reasoning, but it is a common complaint of the mind among Orientals to be distracted by allegories."

To sum the general position: We know from Maimonides that the Hebrews once possessed many mysteries concerning things divine, but that they have perished.* It is at the same time scarcely possible that all foundation should be wanting to the Kabalah, yet if its doctrines were openly and clearly set forth, it is hard to say whether they would move us to laughter or astonishment.

Thomas Burnet has higher claims to consideration than his ability as a critic of Kabalism. He had perhaps few qualifications from which he might be expected to understand or sympathise with the aspirations embraced by theosophy. He was one of the rare precursors of liberal theology, and he is said to have closed the path of his promotion by venturing to express the opinion that the story of the Garden of Eden should not be understood literally. In a later treatise on the "Faith and Duties of Christians,"† he is also stated to have excluded so much that seemed to him doubtful or unimportant in accepted doctrine that it is questionable whether even Christianity remained. A posthumous work on eschatology and the resur-

* "The Guide of the Perplexed." Part i., c. 71.

† *De Fide et officiis Christianorum.*

rection* maintained that the punishment of the wicked would terminate ultimately in their salvation. I should add that some pretended English versions of the Archæological Philosophy do not represent the original, and in particular omit altogether the Kabalistic section.

XV. SAINT-MARTIN

The life and doctrine of Louis Claude de Saint-Martin, the Unknown Philosopher, who at the end of the eighteenth century and amidst the torch lights of the Revolution diffused in France the higher spirit of mysticism, having been the subject of a special study,† I shall refer to him here only very briefly, for his Kabalistic connections are discussed at some length therein. He was the recipient of an esoteric tradition through Martines de Pasqually, the genesis of which remains undetermined, though it was termed Rosicrucian by his initiator, and is now termed Swedenborgian by his present interpreters in France. It is a tradition which differs very considerably from other presentations of occult doctrine, and in particular it has little in common with what we know or may infer concerning Rosicrucian teaching. In the writings of Pasqually, with which we are acquainted only through some excerpts published by one of Saint-Martin's biographers‡ and in the cate-

* *De Statu Mortuorum et Resurgentium.*

† See A. E. Waite:—"The Life of Louis Claude de Saint-Martin, the Unknown Philosopher, and the Substance of his Transcendental Doctrine," London, Philip Wellby, 1901.

‡ It is right to say that Kenneth Mackenzie, in his "Cyclopædia of Freemasonry," attributes to him three published works which, so far

chisms of the Masonic Rite propagated by him, which are also most probably his work, the tradition is presented in a very crude manner. It was much developed by Saint-Martin, who indeed brought to it a gift of genius which was wanting in his instructor. Now, Saint-Martin was a man who cared very little, and does not scruple to say so, for purely traditional doctrines, at least as traditional, nor did he show much deference towards doctors of authority therein. He considered books at best a makeshift method of instruction, though he wrote many; he preferred learning at first hand from God, Man and the Universe. Till he came under the influence of Jacob Böhme he neither quoted nor possessed "authorities," with the exception of the Scriptures. He drew, of course, from the source of his initiation, but he never mentions it in any clear manner, except in his correspondence and his life-notes, both published posthumously. There is nothing to indicate that he had ever read Kabalistic literature; there is every presumption that he did not. Some of his lesser doctrines possess a Kabalistic complexion. There is that in particular concerning the Great Name which I have developed at some length in the study to which I have referred, but it has lost all touch with Kabalism in the hands of Saint-Martin. So also he has a complex system of mystic numbers which suggests the Rabbinical *Notaricon*, but it is entirely out of line with all other numerical mysticism,

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as I am aware, are unknown, and I must add that personally I regard them as mythical. It may be noted further that while this volume was passing through the press the fragmentary treatise referred to in the text has been published in Paris.

and makes the question of its origin one of the most attractive problems in later occult history. I conclude that Pasqually, whom I take to have been a sincere and perhaps even a saintly man, as his Masonic school was almost a seminary of sanctity, derived from a source which retained some filtrations of Kabalism, and that they were brought over by Saint-Martin without any historical associations whatever.* He has therefore little title to be included among the defenders and expounders of Kabalistic doctrine, which would have come as a surprise to himself. This is done, however, by French occult writers at this day,† who seem anxious to annex anyone, from Shakespeare to the author of "Supernatural Religion," and I regret that I must add by one among the rest who from his position in the modern rite of Martinism has the opportunity to know differently and the gifts which make use of opportunity.

XVI. ÉLIPHAS LÉVI

Between the period of Saint Martin and that of Alphonse Louis Constant, the subject of the present notice, the French literature of Kabalism may be more correctly said to have been initiated rather than

* That man is superior to the angels, and may even instruct them, is, I think, the most convincing instance in Saint-Martin of such a filtration. This notion is found in the Zohar, and in some of its commentators.

† More especially in the case of the so-called facetious allegory *Le Crocodile*, in which it may be safely said that there is not a single trace of Kabalism.

to have received a new impetus by the publication of Adolphe Franck, to whose views on the subject of post-Christian religious philosophy among the Jews, I have already made frequent reference.* I have also indicated that much of its value remains unimpaired after the lapse of nearly sixty years, and indeed modern criticism has in certain definite respects inclined to return to his standpoint, as regards not only the antiquity of Zoharic tradition but of much of the body of the Zohar. Franck's work has, of course, its limitations, and it is well known to scholars that his excerpts from the Kabalistic books were early subjected to severe strictures in Germany; but for an accomplished and luminous review of the whole subject nothing of later date can be said to have superseded it. Its analyses of the Sepher Yetzirah and of the Zohar, together with its delineations of the correspondences between the philosophical school of Kabalism and the schools of Plato, of Alexandria, of Philo, created French knowledge on the subject, and together with the researches of Munk, published some few years subsequently, have been practically the only source of that knowledge down to recent times, with the exception of such light as may be held to have been diffused by the writings of Éliphas Lévi. As regards both methods and motives, Franck and Lévi are located at opposite poles. The first was an academic writer having no occult interests; the second claimed not only initiation but adeptship, not only the ordinary resources of scholarship focussed on a

* *La Kabbale ou la Philosophie Religieuse des Hébreux.* Par. Ad. Franck, Paris, 1843.

literary and historical problem, but all the advantages which could be derived from the exclusive possession of its master key.

Among the lesser difficulties of Kabalistic criticism the proper allocation of Alphonse Louis Constant in the throng of students and expositors is not without its gravity. Whether in France or in England few have approached the subject with sympathies in the direction of occult science and philosophy who do not owe their introduction to Éliphas Lévi. I speak, of course, of the period subsequent to 1850,* and I may add that few persons thus initiated have done anything but read the interpretations of their first leader into the obscure body of dogma which comprises the esoteric tradition of

* Although the elegant treatise of Franck had, as we have seen, preceded Lévi's interpretatations by several years, appearing in 1843. So far as I can recollect the professed adept never referred to the sympathetic criticism and defence of the more academic writer. Prior to 1843 the most extraordinary ignorance must have prevailed upon the subject in France, since it was possible for a distinguished philosopher to write as follows :—" When Christian philosophy made its appearance in the world it crushed Paganism and Theurgy, and in the second century humanity was made subject to a severe régime, which set aside mysticism. It did not reappear till the fourteenth and fifteenth centuries in certain schools of Italy and Germany. This new mysticism, called Kabalah, from a name known already in the schools of Alexandria, but since entirely disappeared, and signifying oral tradition, issued from the bosom of the scholastic, and acted with the instruments of the scholastic, as formerly the neoplatonist Porphyry evoked with Platonic words. The Cabbala *(sic)* of the fifteenth century put in operation bizarre formulæ, magic squares and circles, mysterious numbers, by the power of which the demons of hell and the divinities of heaven were compelled, as it was pretended, to appear in obedience to the wand ; hence the mystic ecstasies of Raymond Lully, who attracted such zealous partisans and furious enemies, causing blood to flow ; hence the delirium which brought Bruno to the stake." Victor Cousin : *Cours de Philosophie*, Paris, 1836. It would seem impossible to record a greater number of inaccuracies, or to display more signal ignorance, within the dimensions of a paragraph.

the Jews. If it be necessary, therefore, to reduce very largely the authority attributed to Éliphas Lévi, I must expect to alienate the sympathy of his many admirers, but this is only a question of the moment, and so far as it is possible to take a plain course in the matter there can be no real need for hesitation. But the question, which looks so simple in its first aspect, is no sooner raised than it is complicated by several kinds of considerations and indeed by incompatible facts. When I published a few years ago my English version of Lévi's "Transcendental Magic," I stated that it was the work of a writer who had received initiation into a school of traditional knowledge, nor must I deny that this school possesses the respect of its participants. A certain proportion of its tradition was made public for the first time in Lévi's treatise and under circumstances which seem then to have been regarded as inopportune. I do not think that I shall be making an unpermissible statement if I now add that the course pursued by the author brought him, as it is alleged, into conflict with his superiors, and that it barred his progress through the higher grades of that initiation.* On the one hand, therefore, the possibilities of his communication ceased at the limit of his knowledge, while, on the other, it can be shown abundantly that he was not in any solid sense of the word a first hand student of the literature of occult philosophy. I do not think that he ever made an independent statement upon any historical fact to which the

* On this point see my letter in "Light: a Journal of Psychical, Occult and Mystical Research," July 4, 1896.

least confidence could be given with prudence. He never presented the sense of an author whom he was reviewing in a way which could be said to reproduce that author faithfully. As in the one case he embroidered history by the help of what Mr. Arthur Machen would term a decorative imagination, so it occurred frequently that he attributed to an old author the kind of sense which it would be very interesting to find in old authors, but is not met with except by the mediation of a magician with the transmuting power of Abbé Constant. He takes, for example, a perfectly worthless little book by Abbot Trithemius, which does not reflect the opinions of that learned Benedictine, but is simply a trifle addressed to a German prince explaining how some persons in antiquity distributed the government of the world among certain planetary intelligences ruling successively and reassuming rule in rotation. He invests it with the importance of a grand and sublime achievement of prophetic science, whereas it does not show half the acumen of our empirical friend Nostradamus, and is equalled in any year of grace by the almanacks of Raphael and Zadkiel. Here is an instance of what Lévi reads into an author. Nor do we need to depart from this unhappy little treatise to test his reliability over an express matter of fact. He tells us that the forecast of Trithemius closes with a proclamation of universal monarchy in the year 1879. Trithemius says nothing of the kind, but only modestly remarks that the gift of prophecy so generously attributed to him by his reviewer would be required to discern anything beyond that period. I mention this matter,

to which I have drawn attention previously in the revised edition of the "Mysteries of Magic," not because I wish to accentuate charges against a writer whose brilliance and literary beauty we all admire, but because it is necessary to exhibit the quality of mind which was brought by Éliphas Lévi to the illumination of Kabalistic literature. I wish to prepare my readers, more especially those who admire him, as I also admire him, though not as critic, not as expositor, not as historian, only as a literary thaumaturgist working great wonders with the magic of words—I wish to prepare them, I say, for the fact that the deliberations of the Holy Synods will be found to have suffered many changes and transfigurations through the medium of their interpreter, and that any matter of sharp fact in the hands of this unaccountable juggler seems to become pyrotechnic and to detonate, if I may speak so roughly, into the most twisted squibs and crackers.

I will not dwell upon the miserable plight of every Hebrew quotation in those works which he may be supposed to have passed for press. No ordinary carelessness would account for such blunders, nor could they be explained by supposing that he was ignorant of their language. His acquaintance must have been slender enough, but it is not necessary to be proficient in Hebrew or indeed in Chinese to ensure the accuracy of a few excerpts. The excerpts in Eliphas Lévi "no one can speak and no one can spell." But even in simpler matters his blunders are incredible. He gives the three mother-letters of the Hebrew alphabet inaccurately,* which for an accredited

* *La Clef des Grands Mystères*, Paris, 1861, pp. 199, 200.

student of the Sepher Yetzirah is almost as inexcusable as if an English author erred in enumerating the vowels of our own language.

The instance, however, to which I wish to draw particular attention, because it seems to me impressive and even final, occurs in the posthumous work entitled the "Book of Splendours."* Of this the first part is intended as a compressed translation of the "Greater Holy Synod." Now, Lévi says that the deliberations of this conclave are contained in a Hebrew treatise entitled *Idra Suta*, and these words appear accordingly at the head of his version. But the *Idra Suta*, or more correctly *Zuta*, is the name of the Lesser Synod, as will appear by referring to the fourth section of the fifth book of the present volume, while *Idrah Rabba* is that appertaining to the record of the Greater Assembly. What should we think of the qualifications of a commentator on the books of the Old Testament who informed us that the word *Bereshith* was applied to Deuteronomy? It will be observed that I do not make this criticism to show that Lévi was unqualified because he was ignorant of Hebrew, but to prove that he was guilty of egregious errors the indication of which neither supposes nor requires any knowledge of the kind.

That in spite of his slipshod criticism, his careless reading and his malpractices in historical matters the works of Éliphas Lévi do contain valuable material may, of course, be explained by saying that he drew from his initiation and verified his knowledge badly by the ordinary channels. This is true up to a

* *Le Livre des Splendeurs, contenant le Soleil Judaïque . . . Etudes sur les Origines de la Kabbale*, &c. Paris, 1894.

certain point, and yet it does not do justice to the entire position, omitting indeed one of its essential features. What seems to me to distinguish Lévi from all other occult writers is not his knowledge as an initiate, but the peculiar genius of interpretation which he applied to that knowledge, the surprising results which he could obtain from an old doctrine, even as from an old author. They were certainly not reliable results, they were certainly not in harmony with any secret knowledge, they represented the standpoint of the agnostic rather than the transcendentalist, and they afflicted the transcendental standpoint in consequence, but they wore the guise and they spoke the language of occultism, and it is they which have fascinated his students, they which have multiplied his admirers, they also which have undeniably imparted a new impulse to the study of occult philosophy. This is equivalent to saying that the influence of Éliphas Lévi does not make for a proper understanding of occult doctrines, and as concerns the Kabalah that it reads a meaning into the esoteric tradition of Israel which is not fully in harmony therewith.

Let us take, for example, his inverted text of the first chapter of Genesis, for which he claims a Kabalistic foundation.* It is needless to say that it neither has nor could have any rabbinical authority and that it first occurred to the mind of a Frenchman in the second half of the nineteenth century. As it exceeds quotation in this place I must refer the reader to the work in which I have rendered it at

* *La Clef des Grands Mystères*, p. 334 *et seq.* "Mysteries of Magic," second edition, London, 1897, p. 108 *et seq.*

length.* It may be, however, shortly described as replacing the history of creation by God with that of God's creation by man. It is, if you prefer it, the evolution of the God-idea in humanity, though I much fear that Mr. Grant Allen must have been hindered by the limits of his erudition from utilising it. As an exercise of ingenuity it is admirable, but the point at which the sober critic must diverge from the interpreter is that "this occult Genesis was thought out by Moses before writing his own."

Let us take another case which, though it brings us to the same question, is more perhaps to our purpose, because it is a construction placed upon Zoharic symbolism. For Éliphas Lévi the Great Countenance of the Zohar is the evolution of the idea of God from the shadow divinities represented by the Kings of Edom. *Microprosopus* is the grand night of faith. The one is the God of the wise, the other the idol of the vulgar. The one is the great creative hypothesis, the other the dark figure, the restricted hypothesis. As it is to the Lesser Countenance that the name of *Tetragrammaton* is attributed, it follows that the secret of the Zohar is the mystic utterance of the adept to the recipiendary of the Egyptian mysteries: "Osiris is a black god." *Microprosopus* is, however, "neither the Ahriman of the Persians nor the evil principle of the Manichæans, but a more exalted concept, a mediating shadow between the infinite light and the feeble eyes of humanity; a veil made in the likeness of humanity with which God Himself deigns to cover His glory;

* *I.e.*: "The Mysteries of Magic," first and second edition, London, 1886, 1897.

a shadow which contains the reason of all mysteries, explaining the terrible Deity of the prophets, who threatens and inspires fear. It is the God of the priests, the God who exacts sacrifices, the God who sleeps frequently and is awakened by the trumpets of the temple, the God who repents having made man, but, conquered by prayers and offerings, is appeased when on the point of punishing."*

That this interpretation has fascinated many students can be no cause for surprise ; one is amazed and delighted irresistibly at discovering an esoteric tradition in which all theological difficulties seem to dissolve together. If it seem at first sight incredible that the Kabalah should conceal so reasonable and elegant a doctrine, the symbolism is so plausibly accounted for that it seems to enforce acceptance. When we come, however, to a close analysis of text and construction we find that the one does not warrant the other and that the evolution of the God-idea in humanity had no more occurred to the authors of the Zohar than it would have occurred recently to Mr. Grant Allen to write a "Book of Occultation." It is not a case in which it is necessary to tax space and patience by the demonstration of a negative exhaustively, which has always technical difficulties. The validity of the construction is seen by the text with which it is connected. We all know how much Fitzgerald is supposed to have imparted into Omar Khayyam, but his graceful verses are literal and line upon line compared with the high fantasy of Lévi's Zoharistic analysis. As an example of this

* *Le Livre des Splendeurs*, pp. 69, 70.

it is sufficient to refer the student who may desire an express case for comparison to the forty-third section of the *Idra Rabba* as it stands in the Latin version of Rosenroth with the excursus on Justice in the "Book of Splendeurs" which follows, says Éliphas Lévi, the text of Rabbi Schimeon. It is mere brilliant illusion and mockery.*

Another extreme instance is the inversion of the *Sephiroth* which gives despotism an absolute power as the dark side of the supreme power of *Kether*; blind faith as the shadow of eternal wisdom in *Chokmah*; so-called immutable dogma which is at the same time inevitably progressive as the antithesis of active intelligence in *Binah*; blind faith again as the inversion of spiritual beauty in *Tiphereth*; divine vengeance as opposed to eternal justice in *Geburah*; willing sacrifice as the shadow of infinite mercy in *Chesed*; abnegation and voluntary renunciation as opposed to the eternal victory of goodness in *Netzach*; eternal hell as opposed to the eternity of goodness, presumably in *Hod*; celibacy and sterility as opposed to the fecundity of goodness, presumably in *Jesod*; while *Malkuth*, corresponding to the number of creation, is said to have no negative aspect, because celibacy and sterility produce nothing.† Without dwelling on the carelessness of the arrangement, in part sephirotic and in part transposing and abandoning the sephirotic series, or on the failing ingenuity which repeats the same contrasts, I may point out that advanced views on despotism, on the transfiguration of dogmas and on vicarious atone-

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* *Ibid.*, p. 86 *et seq.* † *Ibid.*, p. 74 *et seq.*

ment are not likely to have been held even by the most illuminated rabbins and that since arbitrary tabulations and artificial contrasts are easy exercises, and can be varied to infinity, we may appreciate the contrasts here created by the evidence which supports them and that is simply the magisterial affirmation of the interpreter.

Éliphas Lévi represents, however, the inauguration of a new epoch in the study of the Kabalah, undertaken not as a mere object of research or as a part of the history of philosophy. The students whom we have considered heretofore have been either Christian propagandists or writers by the way whose connection with the subject is unsubstantial; but the standpoint of Lévi is that there is a religion behind all religions and that it is the veiled mystery of Kabalism, from which all have issued and into which all return. Christian doctrine, in particular, is unintelligible, apart from the light cast on it by the deliberations of the Holy Assemblies. Now it is precisely this standpoint, its derivatives and connections, that have created modern occultism. In the past the magician was content to evoke spirits, the alchemist to produce gold when he could, the astrologer to spell the dubious message of the stars, the Kabalist of sorts to be wise in anagrams and word-puzzles, but these things are now regarded only as parts of a greater mystery, and in a very true sense Éliphas Lévi has been the supreme magus who has revealed the horizon of this mystery. He had his antecedents and he drew suggestions from there and here, but he wrote it all up and he coloured it. It is true that later on his own scepticism did its best to

spoil the splendid illusion, but this is not observed by his disciples.

XVII. TWO ACADEMICAL CRITICS

Having regard to the fact that, as already stated, there has been always in England a certain number of persons who have been interested, mostly through sympathy with occultism, in the study of the Kabalah, it will appear almost incredible that there are no memorials of their interest between the period of Thomas Vaughan and the year 1865, a space of two centuries. There is a similar hiatus in the merely academical interest represented by Burnet. I do not say that there have been nowhere any references to Kabalism; they have made up in number what they wanted in learning and authority; and a few valuable gleanings might be gathered from early editions of the larger cyclopædias, but as there has been no occult student who wrote anything of real moment concerning it, so there has been no scholar apart from occult interests who has treated the subject seriously. The work of Dr. Ginsburgh, so well known that it scarcely needs describing, was epoch-making, because it was the first clear, simple and methodised account of Kabalistic doctrine and literature. It leaves naturally much to be desired, as it arose in an informal manner out of a meeting of some literary society in Liverpool, and the nucleus of the short paper produced for the occasion in question was afterwards expanded into a slender volume. It is a meagre measure to allot to so large a subject, but it was as much as could be warranted

by the existing interest, which is sharply determined by the fact that a second edition was never needed. There is good reason to believe that it did not represent Dr. Ginsburgh's knowledge at the period, yet it went much further than cyclopædic or theological notices. Dr. Ginsburgh is therefore entitled to a place among the Christian students of the Kabalah, and I purpose in this brief notice, which is mainly concerned with a standpoint, to connect him with the name of a writer who recalls him in France of to-day. Both, I believe, are accomplished Hebrew scholars; both of Jewish origin. Dr. Ginsburgh is, however, a Christian, and has done work in connection with the Trinitarian Bible Society, while M. Isidore Loëb, so far as I am aware, has remained in the faith of Jewry, and it is therefore only by way of contrast with his English prototype that I am warranted in referring to him in this place. There is a period of a quarter of a century between the two writers, and as their point of view is in general respects almost identical and, indeed, suggests that the French critic has profited by the English, it is interesting to note the one matter over which they diverge, namely, the authorship of the Zohar.

It has been objected against Dr. Ginsburgh that he draws chiefly from Continental writers, reflects their views and shows little independent research. His quotations from the Zohar are, it is said, derived from Franck, and are open therefore to the harsh criticisms passed on them many years ago in Germany. These matters are of no importance to the reader who is in search only of elementary information, whose

purpose is served well enough by the translations of Franck and for whom a digest of authoritative criticism is about the best text-book possible. The fact itself makes Dr. Ginsburgh's little treatise the English representative of a particular school of research, that of the hostile criticisms which refer the Zohar to the authorship, more or less exclusive, of Moses de Leon. In England Dr. Schiller-Szinessy's article on the *Midrashim* in the ninth edition of the "Encyclopædia Britannica," referring the nucleus of the book to Mishnic times and regarding Simeon ben Jochai as the author in the same sense that R. Johanan was the author of the Palestine Talmud, has helped to create another and more natural manner of regarding the Zohar. The critical objections of Dr. Ginsburgh derived from the work itself have been equally disposed of in the majority of cases, and the few which still remain can establish nothing conclusively. They have been noticed briefly in Book II., sec. 3. If we take in connection with this the fact that M. Isodore Loëb, who so closely reproduces Dr. Ginsburgh, abandons the theory of unqualified imposture, we shall see that some progress has been made with the subject during recent years, and as it is one of the purposes of the present study to place the evidence of this fact before the English reader, I feel warranted in giving space to the following synopsis of M. Isidore's Loëb's essay, as it may not be accessible to some who are acquainted with that of Dr. Ginsburgh. There is a literary excellence in the one which is fairly precluded by the circumstance that called the other into being, and it is really a matter of regret that the sole contribution of

M. Loëb towards the elucidation of Kabalistic literature occurs in *La Grande Encyclopédie.* M. Loëb was, however, for some time president of the publication committee of the French Society of Jewish Studies. His other literary work comprises a monograph on the Jewish chroniclers, a table of Jewish calendars, and some observations on the situation of the Israelites in Turkey, Servia and Roumania. In the essay with which we are here concerned he records the opinion that the term Kabalah may not be anterior to the tenth century and that the claim to antiquity which it signifies is supported by no written monument. It seems difficult in the nature of the case that it should be so substantiated. M. Loëb, however, makes a very proper distinction between the metaphysical or mystical Kabalah and the gross thaumaturgy connected with the practical branch. To the original elements of the first he ascribes, like all critics, a high antiquity, but not, as it need scarcely be said, of a kind which would permit it to be regarded as the perpetuation of an indigenous, much less an uncorrupted, tradition. As we have had occasion to see, this claim is no longer made by any competent student of the subject. For M. Loëb the Kabalah is a part of the universal mysticism which seeks to explain the disparity between an infinite God and a finite world by means of intermediate creations through which the Divine Power descends, diminishing in its spiritual qualities as it removes further from its source, and becoming more imperfect and material. The difficulty is removed by this process much in the same manner as the difficulty of a *terra firma* for the

elephant which supports the universe is disposed of in Indian cosmology by assuming the tortoise. In other words, it is not removed at all. At the same time the explanation of emanationist mysticism, which is not all mysticism, as M. Loëb seems to assume, is not in the last analysis open to greater objection than any other philosophic attempt to bridge the gulf between finite and infinite. Passing from this consideration the French critic discovers the foundation of the Kabalistic theory of metaphysics in the Scriptural personification of Wisdom, and the chief elements of its symbolism in the prophetical books, about which points there is no question whatever, and they are matters of common knowledge. So also he refers correctly the name or catchword of the Zohar to Daniel xii. 3. He cites the number of the beast in the Apocalypse, as every one has cited it before him, as an example of *gematria*, but he raises a less hackneyed point by suggesting, on the authority of Munk, that *Temurah* was employed by Jeremiah. He does better service by reminding us that the Essenians attached great importance to symbolical angelology, and that each individual of that mystical fraternity was required to remember accurately the names of the angels. It is, however, among the Jews of Alexandria that, following several previous authorities, he discovers the germs of Kabalistic mysticism, but in this connection he cites only the Platonic doctrine of the Logos, its influence on the Greek Septuagint and on the Chaldee version of the Old Testament.

On the whole, I do not think that M. Loëb's critical faculty, or indeed his erudition, is at all

comparable to his graceful synthetic talent. To cite a crucial instance, he dismisses one testimony to Kabalistic tradition by saying: "Despite the contrary assertions of the Talmud, we refuse to believe that Johanan ben Zoccai (*sic*) or his contemporaries devoted themselves to mystic doctrines or secret things." It is to the second century that he refers the "ravages" of Gnosticism among the Jews of Palestine, and cites various subtleties of the doctors which arose at that period. He sketches the decline of the Palestine schools and the rise of those of Babylon, "the traditional country of magic." He cites from Rab, the Babylonian, of the third century, that passage which I have mentioned elsewhere, and confesses that it is another germ of the mediæval Kabalah, that is, the doctrine of the *Sephiroth*. With a rapid pen he runs over the great impetus given to Jewish literature under Arabian influence from the middle of the seventh century. He refers to the ninth century that all-important treatise entitled "The Measures of the Stature of God," which is, in fact, as we have seen, the first form of the Zoharistic Macroprosopus, and is mentioned by Agobad. He places the alphabet of Akiba, dealing with the symbolism of the Hebrew letters, about the same period, together with a crowd of apocalyptic treatises, including *Pirke* of R. Eliezer, which has an elaborate doctrine of Pneumatology. Among all these he distinguishes the Sepher Yetzirah as occupying a place and deserving a rank apart. He admits its comparative antiquity, seeming to regard it as immediately posterior to the Talmud, which he affirms to have been finished A.D. 499. He describes

it as a philosophy and a gnosis, and supposes it to have been written in Palestine under the direct influence of Christian and Pagan gnosticism. The opinion is interesting, but of course entirely conjectural, and as the doctrine of emanation is not very clear in the Sepher Yetzirah, we should not accept hastily the theory of an influence which assumes it. When he observes further that its fountain-heads must be sought in Azariel's Commentary on the *Sephiroth* and in the *Bahir*, I fail to understand the grounds on which he attributes a superior antiquity to those works. He assigns to the Zohar itself a Spanish origin, but does not press the authorship of Moses de Leon. Among the fine points of his criticism is a picture of the pure Talmudists of the period of Maimonides, especially those of the Peninsula and the south of France, living under the influence of Arabian philosophy, without philosophical doctrine, without perspective, having only the literature of the Law, and the anthropomorphic mysticism of the Jewish schools of Northern France, between which the Kabalah rose up as a mediator, "completing Talmudism by philosophy, correcting philosophy by theosophy, and anthropomorphic mysticism by philosophic mysticism."

XVIII. THE MODERN SCHOOL OF FRENCH KABALISM.

Éliphas Lévi died in 1875, having founded, as it must be admitted, a new school of occult philosophy. For the ten years which preceded his death he had

made no outward sign. There are rumours of the initiations which were offered him and of the rites which he remodelled, but all that is known certainly is that he collected around him a small group of private students who looked up to him as their master, regarded his suggestive speculations almost in the light of revelation, and, following his leading, accepted the Kabalah as the great synthesis of religious belief. It was not till another ten years, after his death, had elapsed that any visible result of his influence became manifest. During that period a marked change had come over philosophic thought in Paris; the younger generation broke away from the traditions of positivism and materialism, and, without returning to the Church, passed off in the direction of mysticism, and mysticism moderated by science became the characteristic of the succeeding epoch. When about the year 1884 the Theosophical Society opened a lodge in Paris and began the publication of a monthly magazine, a proportion of the French mystics gathered round it, and one of the most noticeable in the group was Dr. Gérard Encausse, the young *chef de laboratoire* of an eminent doctor celebrated in connection with one of the schools of hypnotism. His first contributions appeared in the pages of *Le Lotus* and his first work, on the elements of occult science, under the auspices of the Society. A rupture, however, took place and the seceding members, abandoning for the moment their interest in *la metaphysique orientale*, established, so to speak, a school of Western occultism, of which Dr. Encausse became the moving and leading spirit and Éliphas Lévi the most immediate inspiration of

the past. The ostensible characteristics of this school are Neo-Martinism and Neo-Rosicrucianism, but the transcendental conceptions associated with these names have undergone developments which have to some extent effaced their original outlines. So also the admired masterpieces of Éliphas Lévi have been a point of departure quite as much as a guide. It is, broadly speaking, nevertheless, the work of Lévi which has been continued, and along with other occult interests the study of the Kabalah has been revived under the reflected impulsion of his enthusiasm. It has not been so far an exhaustive study, nor has it, I think, been altogether a critical study, for it began by taking too much for granted and it has not shown a comprehensive acquaintance with the documents. There is, however, no writer of this group who has not had something to tell us concerning Jewish theosophy, while its activity has engendered consequences of much the same kind outside its immediate circle.

The two names which most call for notice in this connection are Dr. Gérard Encausse and Stanislas de Guaita. The literary and occult antecedents of the first writer are Saint Yves d'Alvedre, Fabre d'Olivet, Eliphas Lévi and Adolphe Franck. From the first he has derived a systematic view of Jewish history, from the second his notion of esoteric mysteries concealed in the Hebrew language, from Lévi unfortunately a burden of historical suppositions, and from Franck an academic precedent for the antiquity of Kabalistic literature. On the other hand, Stanislas de Guaita belongs to what may be termed the literary school of occultism and as such he

connects with Sar Péladan. I propose to consider the position of both these writers in short sub-sections and to connect them with a third who is governed by very different motives and principles.

A.—PAPUS

The word Papus signifies physician, and according to a commentary of Éliphas Lévi on the "Nuctemeron" of Apollonius, it is the title of a genius belonging to the first hour of that mystic period. It is also the pseudonym adopted by Gérard Encausse, the head of the French Martinists and the leader of occult activity in Paris, presumably because he is a doctor of medicine. Papus is a voluminous writer, methodical and laborious, and he has done work which along its own lines is admirable. From the beginning of his literary life he has been occupied with Kabalistic questions, and so far back as the year 1887 he made the first French translation of the Sepher Yetzirah, which appeared in the theosophical review *Lotus*. It is not entirely a satisfactory translation and has been superseded by that of Meyer Lambert, which Papus himself recommends with the generosity of a true student. The chief blemish of his own version is that by some misconception or error, founded apparently on the use of a dubious word in the Latin rendering of Postel, he has made this ancient work responsible for the doctrine of *Ain Soph* and it is a point of great critical importance that there is no such doctrine in the "Book of Formation."

In 1892 Papus published a methodical summary of the Kabalah, together with a bibliography, which are both useful, but are again open to criticism. The bibliography has been constructed upon the most debatable of all principles, viz., the increase of the numerical importance by adventitious elements which are not Kabalistic at all, and again by the inclusion of works which are evidently unknown to the writer, with results which are occasionally ludicrous. Thus, in the one case, among books in the French language, we find Figuier's "Alchemy and the Alchemists," which contains no reference to the Kabalah; Saint-Martin's "Crocodile," a clumsy satire open to the same objection; Eckartshausen's "Cloud on the Sanctuary," also non-Kabalistic; and a number of esoteric romances which have as much claim to insertion as Baudelaire's translation of Poe.* In the other case, Dr. Papus, who is only superficially acquainted with English, classifies Mr. Massey's translation of Du Prel's "Philosophy of Mysticism," my own "Lives of Alchemystical Philosophers," Dr. Hartmann's "White and Black Magic," a catalogue of second-hand books issued by Mr. Redway, and, unfortunate above all other instances, the once celebrated "Supernatural Religion." The bibliography of works in the Latin language is much better done, though it contains some useless numbers.

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* Another instance is Julien Lejay: *La Science Occulte Appliquée à l' économie politique*, in a volume of composite authorship, entitled *La Science Secrète*. I may observe, however, that this volume contains a paper on the Kabalah by Papus, subsequently embodied in his larger work. Outside this, the only reference to the subject is in an essay by F. C. Barlet, which refers the origin of the Kabalah to the fourth century.

As regards the treatise itself it has the merit of extreme modesty; it is, in fact, mainly a series of tabulated quotations from Franck, Loëb, de Guaita, Kircher and so forth, with a number of serviceable diagrams derived from similar sources. It is altogether excellent as a general introduction to the subject by an occultist and for the use of occultists. But it makes the mistake of attributing a real importance to the debased Hebrew influences found in the literature of Ceremonial Magic. Thus Dr. Papus says that "the practical part of the Kabalah is barely indicated in a few manuscripts dispersed through our great collections. At Paris the Bibliothèque Nationale possesses one of the finest examples, of which the origin is attributed to Solomon." Having appreciated in another section the claim of the clavicles to recognition in Kabalistic literature, it is here only necessary to say that in the work under notice there is no attempt to justify their inclusion, which is explained by the sympathies of the author, who in this connection owes something to the French version of Molitor.

Dr. Papus has also unfortunately a bias common to the majority of French and English occultists, and by this bias he is led irresistibly to prefer the imperfect equipment of past authority to the result of modern scholarship. In Egyptology he knows no higher name than that of Court de Gebelin; in problems of Hebrew philology his great master is Fabre d'Olivet; and hence, on the one hand, we shall not be surprised to find that he regards P. Christian as a source of serious information concerning the Egyptian mysteries of initiation, or, on the other,

that he considers the Hebrew of the Mosaic books to be identical with the idiom of ancient Egypt.* The position of writers who base their views on language-studies undertaken at the beginning of this century is not really more reasonable than would be that of a person who should now attempt to defend the antiquity of the Rowley poems. But it might be scarcely worth while to speak of it were it not for the consequences that it involves, at least in the case of Papus, as, for example, the descent of the esoteric tradition from Moses and its identity with the mysteries of Egypt, points which, debatable or not, must not be determined after this unscholarly fashion.

I have said sufficient to indicate that the historical argument, so far as it exists in Papus, is altogether unsatisfactory, and there is indeed no need

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* He is not alone among recent French writers in taking this view. M. Edouard Schuré, in *Les Grands Initiés, Esquisse de l'Histoire Secrète des Réligions*, Paris, 1889, maintains that, "owing to the education of Moses, there can be no doubt that he wrote Genesis in Egyptian hieroglyphics, having three senses, and confided their keys and oral explanations to his successors. In the time of Solomon it was rendered into Phœnician characters, and after the captivity of Babylon into Aramaic Chaldean characters by Esdras. The esoteric sense was lost more and more, and the Greek translators had a very slight acquaintance therewith." In this case it may have been the remnant of this knowledge which made the Jews so hostile to the Septuagint. M. Schuré continues: "Jerome, despite his serious intention and his great mind, penetrated only to the primitive sense when he made his Latin translation. The secret sense does, however, remain buried in the Hebrew text, which plunges by its roots into the sacred tongue of the temples," and the writer affirms that it flashes forth at times for the intuitive, that for seers it "shines forth once more in the phonetic structure of the words adopted or created by Moses," and that by the study of this phoneticism, by the keys which the Kabalah furnishes, and by comparative esotericism, "it is permitted us at this day to reconstruct the veritable Genesis." Pp. 180, 181.

to reckon with it. But his little work is useful as a summary of the content of the Kabalah, though even in this respect it might have been simplified with advantage. As regards the special motive of our own inquiry, the standpoint of Papus is that the Kabalah is the keystone of all the Western tradition of transcendentalism; that the alchemists were Kabalists, and so also all mystic fraternities, whether Templars, Rosicrucians, Martinists, or Freemasons; that the source of the Kabalah was Moses and that Moses drew from Egypt, whence the Kabalah is the most complete summary in existence of the Egyptian mysteries. Why those mysteries should have an absorbing claim on our respect does not appear from Papus, but the sub-surface understanding is undoubtedly that a tradition of absolute religion has been perpetuated from antiquity, and with all his dissemblings and palterings, with all the hindrance of his scepticism, that also is Lévi's standpoint.

B.—STANISLAS DE GUAITA

Associated with the literary work and much of the active propaganda of Dr. Gérard Encausse, the name of the Marquis Marie-Victor-Stanislas de Guaita, though scarcely known in England, was much valued in the occult circles of Paris, and his comparatively recent death at the early age of thirty-six years occasioned profound sorrow. I may perhaps observe that outside the immediate circle of his friends and admirers it is possible to say that he is a real loss to the esoteric literature of France.

It will perhaps scarcely be necessary to state that he was a disciple of Éliphas Lévi, whose works he regarded as constituting "the most cohesive, absolute and unimpeachable synthesis that can be dreamed by an occultist." If we add to this that De Guaita is described by Papus as occupying beyond contradiction the first rank among the pupils of Lévi, we shall have a fair knowledge of his position. He began his literary life as a poet, and in that character connects with the school of Baudelaire. His mystic preoccupations appear, however, in his verses, and he soon devoted himself exclusively to the occult sciences. His works entitled "The Threshold of Mystery," "The Serpent of Genesis" and "The Key of Black Magic" are much admired for their "magisterial form," which recalls that of his master. In occult science de Guaita was chiefly attached to the Kabalistic tradition, and he considered that in "Neo-Mosaic Christianity, explained by the Holy Kabalah and Alexandrian Hermeticism (under certain reserves), the absolute truth must be sought in all knowledge.*

At an early period of his occult enthusiasm Stanislas de Guaita founded a Kabalistic Order of the Rose-Cross, comprehending three grades, to which entrance could be obtained only after successful examination, and the possession of the three grades of the Martinist Order was an indispensable preliminary condition. When the numerical strength of the association had attained the limits prescribed by

* From a *Lettre inédite* quoted in *L'Initiation*, tom. xxxviii., No. 4, Jan., 1898, pp. 12, 13.

its constitution, it was rigorously closed by decision of the Grand Master. De Guaita is termed an erudite orientalist by his friends, who also mention the Hebrew folios which enriched his library.* Finally, it is recorded that he believed himself more thoroughly possessed of the Kabalah than all others. But if we may accept the authority of Dr. Marc Haven he seems to have distinguished two species of Kabalah, the first a science which no one could teach and no one could learn, except with the most arduous toil and by years of sacrifice, for it is "more rugged than Wronsky, more diffuse than Spanish Mysticism, more complex than Gnostic analysis." And after all it appears to be only a pseudo-Kabalah. The other is apparently the Kabalah as presented by William Postel, Nicholas Flamel, Khunrath, Saint-Martin and so forth. I must confess that this distinction is a puzzle. I know well enough that Saint-Martin was not a Kabalist, except in the most phantasmal sense and by a most remote derivation. I know that Flamel the alchemist, if he ever wrote anything, was concerned with the transmutation of metals and not with the mysteries of *Ain Soph*. It is, however, the Kabalah of such Kabalists that is said to illuminate the pages of de Guaita and to have inspired his active works.

Despite therefore of his accredited erudition, the author of the "Serpent of Genesis" has no message to the serious student of Kabalism; the Zohar has its difficulties, and by these he was clearly intimidated. But the kind of distinction which

* *Ibid.*, p. 32 *et seq.*

de Guaita sought to establish offers at least one point of interest. Postel, Flamel, Khunrath, Saint-Martin, are names which stand in his mind for Kabalistic Christianity, for that marriage of the Zohar and the Gospel to which he refers expressly.* He differs therefore from his fellow propagandist Papus, who exhibits few Christian sympathies and is attached more consistently to the doctrine of Éliphas Lévi. But in de Guaita, as in Lévi, it is not the orthodox Christianity, as understood, on the one hand, by Mirandola and Postel, or, on the other, by Rosenroth, with which the Kabalah is connected, but Christianity permeated by Gnostic elements, and this is the special characteristic of all occult students who take any interest in the light cast on the religion of Jesus by the post-Christian developments of Jewish theosophy. Thus, the missionary enthusiasm of the early Christian schools of Kabalism, and the Messianic dream constructed by Jewry out of the wild elements of the Zohar, have been exchanged for an attempt to go back upon the path of doctrinal development and to discover in the analogies between the Kabalah and the Gnostics a practicable thoroughfare into the debated regions of esoteric religion. As disappointment waited on the mistaken ardour of the first zealots, so it is possibly in store for the revived zeal in Kabalism.

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* "The Zohar has wedded the Gospel; the spirit has fructified the soul; and immortal works have been the fruits of this union. The Kabalah became Catholic in the school of St. John, the master of masters, incarnate in an admirable metaphysical form . . . the absolute spirit of the science of justice and love which vivifies internally the dead letter of all the orthodoxies."—*Le Serpent de la Genèse*, p. 183.

C.—LÉON MEURIN, S.J.

Having to establish some points of connection between the Kabalah and Freemasonry, it seems just to include among Kabalistic students the most laborious investigator of this subject, the late Archbishop of Port Louis. It is true that his large treatise, "Freemasonry the Synagogue of Satan," is a product of the troubled dream of the Papacy concerning the *Liberi Muratori* and is saved only by the sincerity of its intention from a place in bogus literature; it is true also that it connects with a squalid imposture long since unmasked, but it shows a considerable acquaintance of the superficial order both with Kabalistic doctrine and Masonic symbolism, and it is worth noticing how the transcendental tradition of the Jews was appreciated quite recently by a Catholic critic who was also an ecclesiastic of some eminence and a member of the Society of Jesus.

It is unnecessary to say that it is an entirely hostile criticism. "In place of the orthodox synagogue and the true doctrine of Moses which God Himself inspired, modern Kabalists represent the paganism with which certain Jewish sectarians became imbued during the captivity of Babylon. We have only to study their doctrine and to compare it with those of civilised nations in antiquity—Indians, Persians, Babylonians, Assyrians, Egyptians, Greeks and so forth, to become assured that the same pantheistic system of emanation is inculcated by all. We find everywhere an eternal principle emanating a primeval triad and thereafter the entire universe,

not by creation, but by substantial emanation. Hence we are compelled to recognise a close connection between Kabalistic philosophy and ancient paganism which is difficult to explain except by the inspiration of the same author, in other words, the Lying Spirit who is the enemy of mankind."

The entire treatise may be regarded as the development of this paragraph, which, it must be confessed, is the view that would be taken inevitably by the Latin Church. We have seen that under the auspices of Christian Kabalists, with Picus de Mirandola as their mouthpiece, there was for one moment a sign of *rapprochement* between the Church and the Jewish tradition, but it was impossible in the nature of both, and the Church was saved then, as it has been occasionally saved since, as if by some happy intuition which preceded any real knowledge of the interests at stake.

The general position being thus defined with perfect accuracy by Mgr. Meurin, he proceeds at a later stage to develop his impeachment by exhibiting the fundamental error of all pantheism, that, namely, which concerns the transition of the Infinite to the Finite, which wears, he tells us, for any serious thinker, the aspect of a fraudulent device. Basing his argument on the well-known verse in Wisdom: "Thou hast ordered all things in measure, and number, and weight," he advances that we musk seek in these the distinction between the Infinite and the Finite, for these categories do not exist in God, or rather they are "elevated above themselves and lost in a superior unity." Creation out of nothing is the only rational solution of the grand problem concerning the

origin of a world which is governed by number, weight and measure, a doctrine which assumes no passage from Infinite to Finite, since it does not derive the universe from the divine substance by an emanation of any kind. "It is true that *ex nihilo nihil fit.* But in the creation there is not only the *nihilum*; there is also the *Omnipotens*, and it is untrue to say that with nothingness and the all-powerful, nothing can be made. *Ex nihilo nihil fit a Deo* would be a false axiom."

In a study like the present it would be entirely out of place to discuss the points at issue between emanationists and creationists. The Kabalah is a system of emanation, and it is so far opposed to the official doctrine of orthodox religion on a question of fundamental philosophy. I think personally that the better reason is on the side of the hypothesis of emanation on the simple ground that the conception of *nihilum* cannot co-exist with that of an infinite God. I shall be told, of course, that I am confusing the notion of endless space with that of the Divine Nature, but as God is everywhere by the hypothesis, there is no place which is not filled by His power and His presence, and then where is the *nihilum?* But the whole controversy concerns a *res ardua et difficilis*, as Isaac de Loria would have termed it, which fortunately cannot produce a single consequence of importance to the human mind, though it is precisely to such arid speculations that official orthodoxy has always sought to attach an eternal consequence for the soul.

Mgr. Meurin remains, however, the consistent and correct exponent of the Church which he

represents, and so far as this Church is concerned he has registered, as we must admit fully, the heretical nature of Kabalistic doctrine. We may go further and allow that in other places he scores occasionally a logical point against it. I think that no intelligent person can well deny the intellectual clumsiness with which the system of Sephirotic emanation is presented in works like the Greater Sacred Synod. We have, for example, such notions as the commencement of thought in *Ain Soph* which proceeds the emanation of understanding, thus reversing the psychological order, as the prelate well observes, besides formulating an absurdity concerning the one Being in whom there is no beginning. It may well be that in the last analysis these things are to be understood more profoundly than is suggested by their surface meaning, but they are crude and misleading enough in their outward sense.

XIX.—THE KABALAH AND ESOTERIC CHRISTIANITY

A discussion of the points of contact between Christianity and the mystical tradition of the Jews must not close without some reference to a scheme of mystical Christianity which obtained for a period a certain vogue in English occult circles and met with especial commendation from certain Kabalistic, students. I refer to the New Gospel of Interpretation, founded on illuminations received, or believed to have been received, by Anna Bonus Kingsford, and developed since her decease, not perhaps always

acceptably, by her collaborator and co-recipient, Edward Maitland, now also passed away. The text books of this movement were, firstly, a small collection containing the illuminations, and, secondly a formal treatise which, under the title of "The Perfect Way," constituted a philosophical development and historical verification of the doctrines received by the seeress. Mr. S. L. McGregor Mathers dedicated his English translation of some of the Zoharistic books to the authors of this treatise on the ground that it was "one of the most deeply occult works that has (*sic*) been written for centuries." The dedication also described it as an "excellent and wonderful book," touching much on the doctrines of the Kabalah and laying great value upon its teachings. It was welcomed in terms of still higher appreciation by Baron Spedalieri, of Marseilles, the disciple of Éliphas Lévi, who regarded it as "in complete accord with all mystical traditions, and especially with the great mother of these, the Kabalah." In connection with this appreciation the respectable French occultist observed: (*a*) That the Kabalistic tradition as we now possess it is far from genuine, and was much purer when it first emerged from the sanctuaries. (*b*) That when William Postel and his brother Hermetists predicted that the literature containing the secret tradition of the Jews would become known and understood at "the end of the era," they meant that it would be made the basis of "a new illumination," reinstating that tradition in its purity. (*c*) That this illumination and this restoration have been accomplished in "The Perfect Way." He adds: "In this book we find all that there is of truth in the

Kabalah, supplemented by new intuitions, such as present a body of doctrine at once complete, homogeneous, logical and inexpugnable. Since the whole tradition thus finds itself recovered or restored to its original purity, the prophecies of Postel and his fellow Hermetists are accomplished; and I consider that from henceforth the study of the Kabalah will be but an object of curiosity and erudition, like that of Hebrew antiquities."

If this be the case, the inquiry with which we have been occupied at such considerable length is only prolegomenary to the New Gospel of Interpretation, and our concluding words should be simply to direct the student who is in search of the true meaning of esoteric tradition to the doctrines contained in this last word of revelation. Indeed, such a course would seem at first sight the only one which could be followed. I must add, however, that the opinion expressed by Baron Spedalieri has produced no consequence, that the Kabalistic School of occultists in England has not followed the lead thus indicated, and would not endorse the opinion, though committed to a certain extent in the same direction, while the New Gospel of Interpretation has taken no permanent hold on the occult thought of the time. It is still occasionally quoted with respect by writers who represent Kabalism, and notably by Dr. Wynn Westcott, the translator of the "Book of Formation," but this is the extent of its influence. I infer also that Baron Spedalieri's statement as to the adulteration of the genuine tradition in the Hebrew Kabalah would not be traversed seriously, but for its recovery occultists seem inclined

to look backward towards Egypt rather than to any form of supplementary revelation.

I do not propose to recite here even the leading aspects of the system of esoteric Christianity developed in "The Perfect Way," for the work is well known and its substance has been made accessible in many forms, thanks to the untiring devotion of Mr. Edward Maitland. It does offer some conspicuous points of contact with the tradition of the Kabalah, especially as to the dual nature of God, or the Divine-Feminine, and "the multiplicity of principles in the human system"; but it would be easy to exaggerate their extent, as also, in some less conspicuous cases, their importance. The traceable references are few and superficial. We may find, for example, the Kabalistic doctrine of *Ain Soph* and His emanations in the statement that "God unmanifest and abstract is the Primordial Mind, and the Kosmic universe is the ideation of that Mind," but it is not a far-reaching correspondence. So also the conception of Macroprosopus reflected in Microprosopus is thinly sketched by the following passage. "In 'the Lord' the Formless assumes a form, the Nameless a name, the Infinite the Definite, and these human. But, although 'the Lord is God manifested as a man' in and to the souls of those to whom the vision is vouchsafed, it is not as man in the exclusive sense of the term and masculine only, but as man both masculine and feminine" (Microprosopus it will be remembered is androgyne), "at once man and woman, as is Humanity itself." I should add that the "new Gospel" maintained the divinity of the Kabalah on the ground of the purity of its doctrine of correspondences, which shows that

"this famous compendium belongs to a period prior to that destruction by the priesthoods of the equilibrium of the sexes which constituted in one sense the "Fall." With this statement of its Divine origin may be brought into contrast the interpretation of the claim made by the Kabalah as to the manner of its delivery. "When it is said that these Scriptures were delivered by God first of all to Adam in Paradise, and then to Moses on Sinai, it is meant that the doctrine contained in them is that which man always discerns when he succeeds in attaining to that inner and celestial region of his nature where he is taught directly of his own Divine Spirit, and knows even as he is known." As "The Perfect Way" and its connections assume to be the outcome of a similar quality of discernment, it follows, of course, that it is a recovery of "the doctrine commonly called the *Gnosis*, and variously entitled Hermetic and Kabbalistic."

I should add that many thoughtful persons have found in "The Perfect Way" a "fountain of light, interpretative and reconciliatory," that much of its interpretation indicates a rare quality of genius; yet it was not free at the beginning from the fantastic element, and it depends to some extent on philological arguments which are more than fantastic. Also at the close of Mr. Maitland's life he wrote much which must have been regretted by his friends, bringing his earlier work into discredit by exaggerated claims concerning it. Taking it as a whole "The Perfect Way" cannot, I think, be regarded as a master-key to the Kabalah, or as anything indeed but a series of suggestions and glimpses concerning the

hidden sense of many sacred scriptures, the full unfolding of which will not perhaps be accomplished even in the twentieth century.

XX.—THE KABALAH AND MODERN THEOSOPHY

The attempt which was made in the year 1875, by the foundation of the Theosophical Society, to extend and perhaps to centralise the study of Oriental Occult Philosophy, has, in spite of its chequered history, succeeded to a very large extent in that object. If we remove from consideration certain claims advanced by the founders, about which it would be unbecoming to speak positively, as it would be impossible and misplaced here to attempt their full discussion, and if we regard the Society rather as it assumes to regard itself, namely, as an organisation designed to promote a neglected branch of knowledge, we have only to survey its literature during the past twenty years to see how large a field it has succeeded in covering. No occult student will be inclined to overlook this fact, and as the Theosophical Society possesses at least this aspect of importance, it will be useful to ascertain how far the expositions of eastern philosophy which we owe to it connect with the subject of our inquiry.

It may be said in a general manner that the correspondences which I have already established are, of course, recognised. The cosmology and pueumatology of Jewish esoteric tradition are regarded, roughly speaking, as reflections or derivatives from an older knowledge and a higher teaching

which has existed from time immemorial in the farthest East.* I suppose it would not be denied that the peculiar methods of the Kabalah are, so to speak, indigenous, but with these there is little sympathy and indeed little acquaintance.† Nor do I throughout trace a sufficient warrant in knowledge for the expression of particular opinions. The author of "Isis Unveiled" and "The Secret Doctrine" had, it must be confessed, an enormous budget of materials, but not very carefully selected. On the one hand, she gives us information which we are not able to check because we do not know her authorities; on the other she makes statements occasionally with which it is difficult to agree. Thus, she distinguishes between the ordinary, or Judaistic, and the universal, or Oriental Kabalah. If little be known of the one, there is nothing, at least nothing that is definite, known of the other. "Its adepts are few; but these heirs elect of the sages who first discovered 'the starry truths which shone on the great Shemaïa of the Chaldæan lore' have solved the 'absolute' and are now resting from their grand labour."‡ That is a statement which, of course, we cannot check, and for any critical study of the Jewish Kabalah it can,

* Compare the ignorant absurdity and assurance of the late W. Q. Judge, who did not scruple to affirm that Abraham, Moses and Solomon were members of the ancient lodge of adepts from whom this high teaching has been handed down. "The Ocean of Theosophy," New York, 1893, c. 1. "Echoes" of this kind "from the burnished and mysterious East," to quote Judge terminology ("Echoes from the Orient," p. 5, New York, 1890), do not find response among theosophical writers in England.

† It is, however, said that "there was at all times a Kabalistic Literature among the Jews." *Secret Doctrine*, iii., 166. This is simply without warrant, and is contradicted by the literature itself.

‡ "Isis Unveiled," i., 17.

therefore, carry no weight. It may be taken to indicate a growing feeling among occultists of all schools that the Hebrew tradition has been perverted.* It may be accepted also as evidence that because the term Kabalah signifies an oral reception it has come to be used in connection with any unwritten knowledge. Such a course is very inexact and misleading, but the same abuse of words is found in Paracelsus and many later writers. It serves, however, a purpose not intended by those who use it; it distinguishes between scholar and sciolist. The statement which we cannot check is, however, usually accompanied by the statement that we can, In the present case we are told that the "Book of Occultation" is "the most ancient Hebrew document on occult learning,"† and I much doubt whether this would be countenanced by any student who was acquainted with the strong claims of the "Book of Formation," to say nothing of the literature which belongs to Talmudic times. It is added that the *Sepher Dzeniouthа* was compiled from another and older work which is not named, but it is stated that there is only one "original copy" in existence, and that this is "so very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written."‡ Till antiquaries

* One theosophical writer, however, maintains that "the collection of writings known as the Bible constitutes but one of a number of records which are all derived from and based upon one unifying system, known at times as the Ancient Wisdom Religion, or Secret Doctrine." W. Kingsland. "The Esoteric Basis of Christianity," part I., p. 15, London, 1891.

† "Isis Unveiled," i., 1. ‡ *Ibid.*

are furnished with the opportunity they will be tempted to dismiss this claim. With both these classes of statement we may connect the affirmation that is not evident in itself and is supported by doubtful reasoning, Thus we are told of Oriental Kabalists who assert that the traditions of their science are more than seventy thousand years old, concerning which claim it is observed that modern science cannot prove it to be false, but the question is whether Kabalists, oriental or otherwise, have any colourable pretence of evidence to produce in support of its truth. We may pass over as circumspectly as possible the writer's personal pretension to a first-hand acquaintance with Kabalistic books once indisputably in existence, but now lost. Of such is the Chaldæan Book of Numbers,* which, according to another authority, is a companion to the *Æsh Metzareph*,† but is declared in "Isis Unveiled" to be a part of the great Oriental Kabalah, namely, the patrimony of the persons previously described as having "solved the absolute."‡ To the lesson which is taught by observations of this kind we may add the borrowed view which rests on bad criticism, as, for example, that the Talmud is "the darkest of enigmas even for most Jews,"§ thus attributing a mystical sense to the commentaries

* This work is said to be much superior to the Zohar. "Secret Doctrine," i., 214. It is, in fact, the only real Kabalah, *ib.*, iii., 170. It appears to be now in possession of certain Persian sufis *(ib.)*, an interesting statement which I have not, however, felt authorised to make use of in Book iii., § 6, of this study.

† This is Dr. Westcott's opinion. Madame Blavatsky adds that the Sepher Yetzirah is also a portion of the Book of Numbers.

‡ *Ibid.*, i., 579. § *Ibid.*, i., 17.

on the exoteric laws of Israel, the value of which attribution has already been exhibited. I must admit, however, that many considerable names and one of great weight with occultists can be quoted in support of this opinion.*

It would serve no purpose to extend further the correction of such manifest errors or to enumerate all the singular assertions which rest more or less exclusively on the good authority of Madame Blavatsky. It will be sufficient to refer to her views upon the authenticity of the Zohar.† On the one hand the author is said to be R. Simeon ben Jochai;‡ again, it was "edited for the first time" between A.D. 70 and 110;§ and yet again, it was written, as it now stands, by R. Moses de Leon, the original being lost, though at the same time its contents were "scattered through a number of minor MSS." R. Moses had Syriac, Chaldaic, and Christian Gnostics to help him. Such opinions are without any warrant for serious criticism.||

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* The best test of Madame Blavatsky's first-hand knowledge of the subject is the fact that she calls the *Liber Drushim* of Isaac de Loria a part of the Talmud, and thence proceeds to exhibit the Sephirotic doctrine of that collection. "Secret Doctrine," i., 438. The symbolism of the Lesser Countenance is also referred to the Talmud. *Ibid.*, i., 350.

† It is characteristic that she should regard the Zohar as not sufficiently esoteric. *Ibid.*

‡ *Ibid.*, iii., 92. She also says that it was on account of his possession of the "secret knowledge" that R. Simeon was forced to take refuge in the cave. After this version of a matter of fact we shall not be surprised to learn that St. Peter was a Kabalist (*ib.*, iii., 125), that the Count de St. Germain had access to unknown Vatican MSS. on the Kabalah, which MSS. contain information regarding the Central Sun (*ib.*, ii., 237), or that the Zohar is "called also the Midrash," as if the last term were particular, and not generic (*ib.*, iii., 167).

§ *Ibid.*, iii., 167. || *Ibid.*, i., 114, 230; iii., 167.

BOOK VIII

THE KABALAH AND OTHER CHANNELS OF ESOTERIC TRADITION

ARGUMENT

Modern occultism regards all the secret sciences as vehicles of the great occult tradition, but this is outside the purpose of the present inquiry, which is confined to estimating the extent of the influence exercised by Kabalism on other branches of esoteric knowledge in the West. It is found that this influence has been much exaggerated in the West. It has been unquestionably large in the case of ceremonial magic, but very small in that of alchemy, of astrology, &c. Freemasonry has also been regarded by occultists as a channel of the secret tradition, but its connection with Kabalism is slight. The claims of the Tarot as a key of Kabalistic symbolism are set aside, without prejudice to their merits, because of an insuperable difficulty. As a conclusion to the whole research the doctrine of pure mysticism is contrasted with that of Kabalism and the points reached in the investigation are brought into a single focus.

I. THE KABALAH AND MAGIC

It was established at the outset of our inquiry that occult speculations do not consider any single system as the exclusive depository of occult knowledge; a variety of channels are recognised, and by the network of communications subsisting between these channels the occult sciences are methodised and their

identities and analogies exhibited. There is an enormous divergence of opinion as to what may and may not constitute a path of the secret tradition, individual predilection exercising, as will be supposed, no inconsiderable influence. We may conclude in a general manner that the tradition being ubiquitous by the hypothesis is thought to have assumed its forms everywhere and at all times. There was, for example, no exoteric religion which did not possess an esoteric interpretation* and there was no esoteric interpretation which did not connect that religion with all that is more especially understood here by the secret teaching. For this hypothesis the integral connection of Kabalism with other systems belonging to the far past would be evidence enough that it had its root in the secret tradition, but, without denying altogether that there may be a certain warrant for a not dissimilar view, we have found that many of the resemblances may be accounted for in a more natural and spontaneous manner. As, however, it was in the western world that Kabalism was chiefly propagated, and may be said roughly to have developed,† it is necessary to observe its connections with other channels by which the arcane knowledge is believed to have been communicated to the West. These are Magic, Alchemy, Astrology, the occult associations which culminated in Freemasonry, and, finally, an obscure sheaf of hieroglyphs known as Tarot cards.

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* John Yarker: "Notes on the Scientific and Religious Mysteries of Antiquity," p. 5.

† If the derivation of the Zohar from R. Simeon ben Jochai be admitted, Palestine was, of course, the birthplace of that work. Dr. Schiller-Szinessy, who defends this derivation, accepts also what follows therefrom.

There is also a side question as to whether devotional mysticism, apart from any formal initiation, shows any trace of Kabalism over and above that of unconscious analogy. Like the studies which have preceded it, the object of this concluding book is rather to correct misconceptions than to establish novel views. Far too much stress has been laid upon the common basis of all the occult sciences, while those who look for their enlightenment more especially to the Kabalistic apparatus have been unduly predisposed to discern Kabalism at the root of all. We shall see that in most instances the connection was accidental, a matter of adornment, late in its introduction, or chiefly of the historical order. The paramount exception to this statement is the first system with which we have here to deal. There is no doubt that Magic in the West * owes its processes and its complexion to Kabalism, though it would be folly to pretend that without Kabalism there would have been no Western Magic.†

I propose in the present section to restrict the use of the term Magic within the narrow limits of its common acceptation. To take it in its higher

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* "The Kabalah is the source of all the vain imaginations which form the basis of Magic, and many Jews devoted to the Kabalah are also addicted thereto, abusing the names of God and the angels for the performance of things supernatural." Moreri: *Grand Dictionnaire Historique*, Tom. ii., s.v. *Cabale.* Amsterdam, 1740.

† The strength of the connection is exhibited by the modern literature of *colportage* in France. *La Grande et Véritable Science Cabalistique* is still *la Sorcellerie dévoilée*, and it is under such titles that the mutilated reprints of the "Great Albert," the "Little Albert" and the "Red Dragon" appear in the obscure by-ways of Paris, usually without place or date. Similar productions of the last century also exhibit it; see the anonymous *Télescope de Zoroastre ou Clef de la Grande Cabale divinatoire des Mages, s.l.*, 1796.

sense,* as equivalent to Divine Wisdom, would make it superfluous to inquire whether it connects with a tradition which lays claim to the same definition. The question as it is understood here is rather historical than metaphysical, and is concerned only with the Western world. The White and Black Magic of the Middle Ages constitutes a kind of spurious practical Kabalah which represents Jewish esoteric science debased to the purposes of the sorcerer, and it is necessary that we should estimate it at its true worth, because it has been the subject of much misconception not only among uninstructed persons but even professed students.

A study of the Zoharistic writings, their developments and commentaries, even with the slender materials which are offered in this work, will show that the ends proposed by the speculative Kabalah are very different from the evocation of spirits, the raising of ghosts, the discovery of concealed treasures, the bewitchments and other mummeries of Ceremonial Magic. The Kabalah, does, however, countenance, as we have seen, the doctrine of the power resident in Divine Names,† and it is in fact one of the burdens of its inheritance. Of the antiquity and diffusion of that doctrine there can be no doubt; in one or other of its forms it has obtained almost universally, and, like all universal beliefs, behind the insensate character which it exhibits externally

* It would be unwise to deny that there is a higher sense, but such attempts to present it as Dr. Franz Hartmann's "Magic White and Black" are much too highly coloured to possess any historical value.

† See the important chapter on the Name of God in J. Leusden's *Philologus Hebræus*, 1672.

there may be an inward reason which accounts for it. Without attempting an inquiry in which we should be probably baffled, it is sufficient here to indicate that at the sources to which Kabalistic tradition is generally referred, namely, Akkadia, Chaldæa and Babylonia, this doctrine prevailed; it was no doubt brought out of Babylon by the Jews, and they carried it with them into the dispersion of the third exile. It inspired a whole cycle of bizarre legends concerning Solomon and his marvels. More than this, it may be said to be directly connected with the Kabalistic symbolism concerning the divine powers and qualities attaching to the Hebrew alphabet. The worlds were made, so to speak, by the instrument of a single letter, and four letters are the living forces which actuate them. There can be therefore no question that every Kabalist accepted, symbolically at least, the doctrine of the power of words. It must have passed very early into unfortunate applications;* sacred names were written on amulets and talismans which were used to heal diseases, to avert evil chances and so forth.† But it was a part also of the Chaldæan doctrine that the

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* The *Sepher Raziel*, referred to Eleazer of Worms, and posing as an angelic revelation to Noah, has been already mentioned. With its talismans and philtres, its double seal of Solomon, its mystic or occult alphabetical symbols, its figures for the government of evil spirits, and its conjurations by means of the Divine Names, this work constitutes one of the storehouses of mediæval magic, besides being chiefly responsible for the whole of the practical Kabalah.

† So far as regards the early Christian centuries, the question is settled by a reference in the thirty-third Sermon of Origen by way of commentary on St. Matthew, wherein allusion is made to a book of exorcisms or adjurations of Demons passing under the name of Solomon, which was no doubt the prototype of the later *Keys* and *Grimoires*.

possessor of the Divine Name could, in some obscure way, influence the God to whom it was attributed. Above all, the demons and evil spirits became subservient to the power of such words. Here is the germ of which the last development, or rather the final corruption, is to be found in the French grimoires of Black Magic.

It was, broadly speaking, somewhere about the fourteenth century that a Latin literature rose up in Europe, passing subsequently into the vernaculars of various countries, containing processes for compelling spirits by means of Divine Names which are corruptions of Hebrew terms.* The processes pretend to be translated from the Hebrew, but, if so, the originals are not extant. The chief of them is known as the "Key of Solomon," of which there are two recensions, more correctly regarded as distinct works under an identical title.† Among the points which should be observed concerning them is the fact that while they are concerned with all classes of spirits, good and evil, for every variety of purpose, but mostly illicit, they contain no formulæ for dealing with the dead, and this, I think, indicates their Jewish origin, for the Jews had very strong feelings as to the sacred nature of the repose of the human

* Jean Wier, a demonologist of the sixteenth century, in his *Histoires, Disputes et Discours des Illusions et Impostures des Diables*, gives a list of magical works current at his period under great names of the past, and points out that the art which they deal with has depraved the most secret interpretation of the Divine Law, known as Kabalah among the Jews.—See the reprint of this work, Paris, 1885, i., 175.

† A work passing under this name was condemned in a Decree of Pope Gelasius....See Antonius van Dale: *De Origine et Progressu Idolatriæ*, Amsterdam, 1696, p. 558.

soul. Out of these two works there was developed subsequently a larger variety of processes, more distinctly spurious, which did enter into necromantic mysteries. They begot also many variations adapted for the use of Christian operators, and containing sacred words the efficacy of which would not have been so promptly acknowledged by a Hebrew.

It is one thing to note the existence of this literature and to confess its derivation; it is another, and as I think an unfortunate policy, to exalt works like the "Key of Solomon" into embodiments of genuine Kabalistic tradition. It is an insult to the rabbins of the Holy Synod to suggest their connection with the puerilities and imbecility of Ceremonial Magic. It has been done in England and is being done at this day in France.* The professed Kabalistic occultists of the latter country would actually seem to ascribe a superior importance and an additional aspect of mystery to the worthless Clavicles of Solomon, by representing that they are the only written memorials of a most secret oral branch of practical Kabalism instead of the final debasement of a perfectly traceable if not rationally accountable doctrine concerning Divine Names. Dr. Papus observes: "The practical part of the Kabalah is barely indicated in a few manuscripts scattered through our great libraries. At Paris, the *Bibliothèque Nationale* possesses one of the finest exemplars, of which the

* There is some ground for supposing that the first express attempts to identify Magic with Kabalism must be referred to Germany. There are numerous earlier examples, but Welling's *Opus Mago-Cabbalisticum*, Hamburg, 1765, is a good instance, and it is also a work of some interest.

origin is attributed to Solomon. These manuscripts, generally known under the name of *Clavicles*, are the basis of all the old grimoires which circulate in country places (the Great and Little Albert, Red Dragon and *Enchiridion*) and of those which drive priests into mental alienation by sorcery (Grimoire of Honorius)." The statement does not exhibit full acquaintance with the works which it mentions; the *Enchiridion* in its earliest forms owes little to the "Keys of Solomon," and the Grimoire of Honorius is not more concerned with sorcery than are rituals like the Red Dragon. Finally, the intellectual and moral difference between the Clavicles and their derivatives is so slight that it is scarcely worth labouring. As regards their scope and intention, the Clavicles are themselves grimoires. I have indicated the possibility that behind the ancient doctrine of the virtue resident in certain theurgic words and formulæ there may be concealed a secret of the sanctuaries; so also the apparatus of Ceremonial Magic may be a travesty and disfigurement of an occult practice known also to the occult sanctuaries, but no one is on the track of these mysteries who begins by mistaking *signum* for *signatum* on the one hand or the mutilated reflection for the original on the other.

The general fact remains that it is by the perversion of the Kabalah that we have obtained the grimoires, and that the sympathetic student of the Jewish tradition must tolerate this unwelcome fact as he best can.*

* A work belonging to this class, but more elaborate and interesting than most of them, goes to show that a Jew in possession of the "Holy Traditions of the Kabalah" and also of the secrets of

I should prefer to ignore altogether this so-called practical part of the Kabalah, but so much importance having been attributed to it by modern occultists, it seems necessary for the sake of completeness to say something briefly of its materials and its method. It was concerned above all with the names of God, firstly, as they are found in Holy Scripture, and, secondly, as their mysteries were developed by means of Kabalistic processes. It attributed certain names to the *Sephiroth*, and these were regarded as analogous to the divine forces and attributes associated with the *Sephiroth*.

The Divine Name connected with *Kether* was that signifying the essence of the Deity, *Eheieh* (AHIH). That of *Chokmah* is *Jod*, *Jah*, or *Tetragrammaton*, commonly rendered Jehovah (JHVH), and susceptible of twelve permutations, similar to the sealing names of IHV in the Sepher Yetzirah. These permutations are called Banners by the Kabalists. The name *Jehovah Elohim* (JHVH ALHIM) is attributed to *Binah* and signifies God of Gods. *El* (AL) is referred to *Chesed*, and its meaning, according to Rosenroth, is God of Grace and Ruler of Mercy. *Geburah* is in correspondence with *Elohim Gibor*, the strong God who avenges the

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practical Magic, bequeathed the first to his elder and the second to his younger son. What happened when there were more than two sons does not appear.—See the "Book of the Sacred Magic," translated by S. L. MacGregor Mathers, London, 1898. The original is an MS. in the Arsénal Library, Paris, and belongs to the 18th century, but it claims to have been written in Hebrew in the year 1458, which claim, by the internal evidence, is manifestly imposture. Even its Jewish authorship is unlikely. Mr. Mathers, who has a certain erudition but is devoid of critical judgment, accepts every claim advanced by this work, as he accepts that of the "Key of Solomon."

crimes of the wicked. *Eloah va Daath* is the Divine Name of *Tiphereth* (ALVH V DATh); *Jehovah* or *Adonai Tzabaoth* (ADNI TsBAVTh), the God or Lord of Hosts, is connected with *Netzach; Elohim Tzabaoth*, of similar meaning, belongs to *Hod; Shaddai El Chai* (ShDI AL ChI), the omnipotent living God, is referable to *Jesod; Adonai Melekh* (ADNI MLK) to *Malchuth.*

But the ten *Sephiroth* are naturally connected with the ten numbers, and hence there was an occult power resident in numerals analogous to that which was inherent in the Hebrew letters; the divine names belonging to the *Sephiroth* were those also of the scale of the denary, but over and above these there were other names referred to the numbers based on the number of the letters which gave expression to these names. Thus, the number one was represented by the single letter *Jod*, understood as a Divine Name, and not in its alphabetical order in which it is equivalent to ten. The number two was represented by JH and AL; the number three by ShDI=Shaddai; the number four by JHVH and AHIH; five by ALHIM, to which I presume that Christian Kabalism has added JHShVH=*Jehoshuah* or Jesus; six by ALVThIM and AL GBVR; seven by ARARITA and AShRAHIH; eight by ALVH V DATh and JHVH V DATh; nine by JHVH TsBAVTh, ALHIM GBVR, and JHVH TsDQNV; ten by ALHIM TsBAVTh and by the extended *Tetragrammaton* JVD HA VAV HA. It may be added in this connection that according to Cornelius Agrippa simple numbers were used to express divine things, numbers of ten were for

celestial, numbers of one hundred for earthly, and numbers of a thousand for things to come. The Divine Names and their qualifications were also tabulated in reference to the twenty-two letters.

Of these names the greatest power and virtue were attributed to the *Tetragrammaton*, which was the root and foundation of all and the ruling force of the world; its true pronunciation, as already seen, was one of the secrets of the sanctuary and for Kabalistic magic was the master key of all successful operation. With this was connected the name of 72 letters obtained by the Kabalistic computation of the numbers of the letters of *Tetragrammaton* after a conventional manner, as follows :—

$$\left.\begin{array}{r} \text{Jod} = 10 \\ \text{Jod He} = 15 \\ \text{Jod He Vau} = 21 \\ \text{Jod He Vau He} = 26 \end{array}\right\} = 72$$

After the Divine Names come those of the orders of the angels and the chiefs of the hierarchy, concerning which something has been said already in the section on Kabalistic Pneumatology. It would serve no purpose to enumerate all the complicated apparatus developed in this connection. The ten archangels and the ten angelic orders corresponded to the ten divine names connected with the *Sephiroth* and the name of 72 letters had 72 other angels attributed thereto, whose names were extracted by a conventional device from Exodus xiv. 19, 20, 21. There were angels of the cardinal points, rulers of the four elements, angels of the planets, angels of the Divine presence, and in opposition to all these there were also evil spirits, princes of Devils, held to be

"offensive in the elements," and so forth. This apparatus passed bodily over to the ceremonial magic of the middle ages, which the debased Kabalah may be said to have constituted and ruled throughout, and it is for this reason that Western conventional magic has so little connection with folk-lore.

II.—THE KABALAH AND ALCHEMY

Some reference has been made to the subject of Hermetic tradition when considering the Kabalistic treatise entitled "Purifying Fire." We have there seen that the Hermetic and Kabalistic philosophies are generally ascribed to a common source, and this is the case with sympathetic as well as hostile critics. The question, however, is exceedingly complicated, and though I should have much hesitation in differing from such a consensus of authorities,* I am not less sure that as regards the branch of Hermetic philosophy which is known under the name of alchemy, we should be exceedingly careful about making and accepting statements. We must begin first of all by distinguishing the earlier books ascribed to Hermes Trismegistus, and not concerned with the transmutation of metals,†

* In a pamphlet entitled "The Science of Alchymy," by "Sapere Aude," Fra. R.R. et A.C., the "sages of mediæval Europe are said" to have derived their knowledge of this subject, (1) from the Arabs, (2) from the heirs of the traditional lore now identified by the name "Kabalah," (3) from ancient Egypt. Of these alleged sources, the first only is historically certain.

† Compare, however, the anonymous preface to the first English translation of the Divine Poimander, that of Dr. John Everard, 1650;

from such late compositions, to make use of no stronger term, as the Emerald Table and the Golden Treatise. When Isaac Myer affirms that many of the doctrines of the Kabalah, more or less veiled, may be found in the books attributed to Hermes Trismegistus,* the reference obtains only, and can be intended only, to the *Divine Poimander*, the *Asclepios* and other tracts, the existence of which can be traced about or prior to the fourth century, A.D. We may search the Greek alchemists in vain for any definite doctrinal connection with these works, though Hermes is naturally included among the great names of antiquity who are associated with the making of gold, and there are also other references to this mystical personage. While we must discount altogether such extreme opinions as that of Isaac Casaubon, who represents the earlier Hermetic treatises as the work of a Kabalistic adept who was probably a Jew of Alexandria,† we have numerous general reasons for admitting that there were points of contact between Neo-Platonism

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here the possession of "the great Elixir of the Philosophers" is ascribed to Hermes Termaximus. See also Dr. Westcott's observations prefixed to his verbatim reprint, Collectanea Hermetica, vol. 2, London, 1894.

* "The Philosophy of Ibn Gebirol," pp. 166, 167.

† M. Berthelot, however, observes that "the *rôle* attributed to the Jews in the propagation of alchemical ideas recalls that which they enjoyed at Alexandria during the contact of Greek culture with the culture of Egypt and Chaldea. It is known that the Jews exercised an influence of the first importance in this fusion of the religious and scientific doctrines of the East and of Greece, which presided at the birth of Christianity. The Alexandrian Jews were for one moment at the head of science and philosophy." — *Les Origines de l'Alchimie*, Paris, 1885.

and the Kabalah,* as seen in an earlier section. The connection of alchemy with Hermes is not through the Hermetic books of the Neo-Platonic period, and its Kabalistic correspondences must also be sought elsewhere. Among the writings of Zosimus the Panopolite, which belong to the third century,† there is a quotation from the "True Book of Sophe the Egyptian" concerning the Divine Lord of the Hebrews and the powers of Sabaoth, which affirms that there are two sciences and two wisdoms, that of the Egyptians and that of the Hebrews, the second being rendered "more solid by Divine Justice."‡ Both come from remote ages; they do not investigate material and corruptible bodies; their generation operates independently of any foreign action, sustained by prayer and divine grace. Then comes the following significant passage, which accounts for the philosophical work of alchemy being likened to that of God in the creation. "The symbol of chemistry is drawn from creation (in the

* M. le Chevalier I. A. de Goulianov in his *Essai sur les Hiéroglyphes d'Horapollon*, &c., Paris, 1827, connects Hermetic and Kabalistic tradition on the fantastic ground that Enoch, who plays such an important part in the revelation of the Kabalah, is identical with the Edris of the Orientals and with Hermes (p. 48).

† As Louis Figuier's popular work, entitled *L'Alchimie et les Alchimistes*, is much quoted by occultists, and is therefore presumably in the hands of some of them, it will be well to point out that he classes all Byzantine literature of alchemy as apocryphal, and the work of monks belonging to the 8th, 9th, and 10th centuries. There was never much excuse for this opinion, and it is only necessary to add that since the researches of Berthelot it has become impossible. I may add that, throughout, Figuier's work, though exceedingly interesting, is most inaccurate as regards its facts, and of no consequence as to its opinions and inferences. Consult, on the point involved, the third edition, p. 6, Paris, 1860.

‡ *Collection des anciens alchimistes Grecs, livraison* ii., p. 206.

eyes of its adepts) who save and purify the divine soul enchained in the elements, and, above all, who separate the divine spirit confounded with the flesh. As there is a sun, the flower of the fire, a celestial sun, the right eye of the world, so copper, if it become flower (that is, if it assume the colour of gold) by purification, becomes then a terrestrial sun, which is king on earth, as the sun is king in the sky."* There is no doubt that this is a very important citation. It shows why the early Hermetic books came to be regarded as alchemical in later times, and it institutes a striking parallel between Egyptian and Jewish science. But that the latter is the science of the Kabalah there is no evidence to cite. So also the reference to the Labyrinth of Solomon which occurs among the remains of still earlier Greek alchemists is a mediæval interpolation.† In short, the celebrated Byzantine collection, which is so far the source of all alchemy, shows no traces of acquaintance with the Jewish secret tradition. The same observation applies to the early Arabian and Syriac alchemists who drew from Greek sources, though some extracts from Zosimus, with analyses, in a Syriac MS. possessed by the University of Cambridge, mention the talismans of Solomon, referred to the seven planets, and the power which they exercise over demons. When we add to this that in spite of such evidence for the connection between alchemy and the Kabalah as is offered by the late *Æsh Metzareph* there is very little, as already seen, to support it in the Zohar, it must be inferred that these two esoteric

* *Ibid.* † *Ibid.*

traditions grew up for a long peried in independence of one another.* Furthermore, there is no trace of any science of transmutation in ancient Egypt, and it is worth noting that the claim of alchemy rose into prominence precisely at that period when certain Chinese ports were first thrown open to Western commerce. If it be true, as it has been affirmed, that alchemy flourished in China from a remote period, that it possessed a literature, and that the terminology of this literature offers analogies with that which afterwards prevailed in the West, it may well be that we must look to the furthest East for the cradle of what is usually understood by Hermetic Science, namely, that of transmutation.† The subject is far too large to enter on in this place, but we shall do well to remember that the doctrine of the Macrocosm and the Microcosm, the analogy between spiritual and material, the Zoharistic symbolism of the balance, have all been traced to the oldest sacred books of the Chinese.‡ The analogies may not be so striking

* It is fair, however, to state that the Leyden papyrus which contains the earliest known process of alchemical sophistication forms part of a Gnostic and theurgic collection. On this point, see Berthelot's *Collection des Anciens Alchimistes Grees, livraison, Ie.*, p. 6 *et seq.* Albert Poisson, whose *Théories et Symboles des Alchimistes* is a contribution of real importance to the elucidation of Hermetic science, observes that "Alchemy among the Greeks was, by reason of its very origin, mixed up with magic and theurgy. Later on, thanks to the philosophic Arabs, this science became purified, and it was not till the fifteenth or sixteenth century that it allied itself afresh with the occult sciences properly so called. Thenceforth a considerable number of alchemists demanded the Key of the Great Work from the Kabalah, Magic and Alchemy."—Op. cit., p. 27. Paris, 1891.

† See "The Chinese," by Dr. W. A. P. Martin, New York, 1881.

‡ The most accessible work of reference is Isaac Myer's "Philosophy of Ibn Gebriol," appendix B. I mention this hypothesis so that it may be taken for what it is worth. See Book iii., § 5.

as the scholars who have discovered them have thought; as to this, we have no real means of deciding; but they indicate at least the possibility of a common source for both esoteric traditions at a centre not as yet acknowledged and at a very far epoch of the past.

Of course, as time went on, and as alchemical literature developed in Europe, a connection undoubtedly arose with the Kabalah.* The *Æsh Metzareph* is one of its evidences; many Kabalists became alchemists; a few alchemists studied the Kabalah. But it is still a slight and occasional connection which we must be careful not to exaggerate: there is also very little trace of it prior to the seventeenth century,† when writers like Fludd concerned themselves with both subjects, and Khunrath‡ introduced Kabalistic symbolism into the pictorial emblems of transmutation.§

The best proof of these statements is the literary history of the *Æsh Metzareph* itself. Mr.

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* "Alchemy, a science of observation, could not profit in any way by its alliance with the Kabalah, which was purely a speculative science."—Poisson, *Théories et Symboles des Alchimistes*, p. 28.

† Poisson refers this confusion of one occult science with another mainly to Paracelsus, but I have already given full proof of the very slender connection between this adept and the esoteric tradition of the Jews.

‡ *Amphitheatrum Sapientiæ Æternæ*, with which compare the second tract of the *Trinum Chemicum Secundum*. Strasbourg, 1700.

§ There is a treatise entitled "The Azoth of the Philosophers" which passes under the name of Basil Valentine, and suggests a certain connection with Kabalism, because the term Azoth is composed of the first and final letters of the Greek, Latin and Hebrew alphabets. It has been called into requisition accordingly, but the foundation is exceedingly slight. Moreover, the term is at least as old as pseudo-Geber, while the treatise attributed to Basil Valentine is of doubtful authenticity, and was excluded from the collection of Mangetus.

Mathers observes that it is "known to few, and when known is understood by still fewer."* If this were its position in the year 1887, it may be truly said that when alchemy most flourished in the West, the treatise had never been heard of, being first mentioned by Rosenroth at the end of the seventeenth century. Prior to that date there is no case within my knowledge of its quotation by any alchemist, and although the *Kabbala Denudata* was described on its title-page as *Scriptum omnibus philologis, philosophis, theologis omnium religionum, atque* PHILOCHYMICIS *quam utilissimum*, I believe that only one alchemical writer concerned himself with it after the appearance of its fragments among the *Apparatus in Librum Sohar.* This was the "Lover of Philalethes," who collected and translated the fragments in 1714 and also published in the same year "A Short Enquiry Concerning the Hermetic Art,"† which introduces certain citations from the *Æsh Metzareph* and connects them with the symbolism of the Doves of Diana first introduced into alchemy by Eirenæus Philalethes.

It follows, however, from what has been stated previously that the literary connection between the Kabalah and alchemy does not begin so late as

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* "The Kabbalah Unveiled," Introduction, p. 15.

† Reprinted in Dr. Wynn Westcott's *Collectanea Hermetica*, vol. 3, London, 1894; the preface, which is not by the editor, states that the "Short Enquiry" was "written with special reference" to the *Æsh Metzareph*, but there seems no foundation for this view. The little tract is largely a collection of opinions and quotations, not always derived from the best sources, for its author appears to regard Edward Kelley and Elias Ashmole as of equal authority with the acknowledged adepts of alchemy.

the first quarter of the eighteenth century* and though the *Æsh Metzareph* seems to have been cited methodically by only one writer, the influence of the *Kabbala Denudata* may be traced in Germany soon after its publication by means of an anonymous tract which pretends to treat of the chemical Kabalah† (*cabala chymica*) and has these words on its headline. This little work is incidentally of importance in more than one respect. On p. 16 there is a curious *Figura Cabalæ* where the light from the *Ens Entium* falls on a bearded figure holding the compass in the right and the square in the left hand, thus giving the characteristic symbols of emblematic Masonry in connection with the secret sciences at a date when such a connection would scarcely be expected on the Continent by modern scholarship. There are also some observations worth noting on the subject of regeneration which are useful for the mystical aspects of alchemy.‡ Unfortunately the correspondences between the Kabalah and transmutation seem to be confined to the title which I have quoted.

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* I except such slender analogies as the correspondence traced by *Sapere Aude* between the three worlds of Jean D'Espagnet and the four worlds of the Kabalists. See "Hermetic Arcanum," Collectanea Chemica, vol. 1 (Westcott's Edition), London, 1893.

† *Cabalæ verior Descriptio: das ist, Brundliche Beschriebungund Enveisung aller naturalischen und uber naturalischen Dingen boiedurch das Verbum Fiat das alles erschasun* . . . Hamburg, 1680. There was a later edition, Frankfort, 1761.

‡ A work of similar pretensions is F. Kiern's *Cabala Chymica: concordantia chymica, Azoth Philosophicum Solificatum*, Mülhausen, 1606. Here the term Cabala is simply a catchword derived from Paracelsus, and is used in this sense by a compiler belonging to the group of Paracelsian exponents, of whom Benedictus Figulus and Alexander von Suchten are the names now most remembered or least forgotten.

The most important information on the subject might be expected in Hoefer's "History of Chemistry,"* which claims to include an exposition of Kabalistic doctrines concerning the philosophical stone, but the term proves on examination to be used in the loose sense of the period, and out of two very large volumes there are only two pages devoted to the subject of the Kabalah.† The authorship of the Sepher Yetzirah is attributed to R. Akiba, and that of the Zohar to R. Simeon. It is also affirmed that Jewish and Arabian alchemists possessed an old knowledge of Kabalistic books, and that they were held by adepts in as much honour as those of Hermes Trismigestus. The evidence is unfortunately wanting, and as M. Hoefer also maintains that the science of transmutation was pursued in ancient Egypt, it would be unsafe to accept his opinion unsupported by other authority.‡

Before dismissing the Kabalistic connections of alchemy, a word must be said concerning two works which have been supposed to be examples of that connection, and to which some importance has been

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* Ferdinand Hoefer: *Histoire de la Chimie depuis les temps les plus reculés jusqu'a notre époque; comprenant une analyse detaillée des MSS. alchimiques de la Bibliothèque Royale de Paris; un exposé des doctrines cabalistiques sur la Pierre Philosophale*, etc., 2 vols., Paris, 1842, 1843. Mr. H. C. Bolton observes that this great work is superseded so far as the MSS. are concerned by the researches of Berthelot. See "A Select Bibliography of Chemistry, Smithsonian Miscellaneous Collections, Washington, 1893, p. 119.

† T. i., pp. 242-244.

‡ There is indeed one authority cited, namely, the *Apparatus* of Rosenroth, *Kab. Den.*, i., 441-443, and this is a quotation from the *Æsh Metzareph*, c. 7.

attached.* Both have the advantage, which they share in common with Khunrath and his *Amphitheatrum*, of precedence over the publication of Rosenroth's *Kabbala Denudata*, and one is prior to any printed edition of the Zohar. It will be needless to say that neither shows an acquaintance with the *Æsh Metzareph*, nor do I observe in their contents anything to connect them with the Sephirotic attribution of the metals which is characteristic of that work. One is a treatise by Joannes Augustinus Pantheus, a Venetian priest, entitled *Ars et Theoria Transmutationis Metallicæ, cum Voarchadumia Proportionibus, muneris et iconibus rei accomodis illustrata.* It was published at Venice in April 1530.† Following the author himself, the Hermetic Lexicons interpret Voarchadumia, (*a*) as "a liberal art gifted with the virtues of occult science," a definition which leaves something to be desired; (*b*) as the Kabalistic science of metals. It is further a species of alchemical metallurgy, concerning "auriferous metallic veins;" it explains "the intrinsic fixed form and the natural yellow colour of gold; it distinguishes the heterogeneous, combustible, volatile parts, and exhibits

* There are others naturally in the large literature of alchemy, but they are not of Hermetic value, and, as in all cases, the Kabalistic connection is thin and elusive. Such is the *Philosophia Salomonis*, o Secret Cabinet of Nature, a German anonymous treatise published at Augsburg in 1753. Here the royal stone of alchemy is connected with the art of King Solomon, but there is no Kabalistic knowledge, and the work is quite worthless. See also: Cabala: *Spiegel der Kunst und Natur in Alchymia*, Augsburg, 1690, remarkable for its curious folding plates.

† Rare in the original edition, but rendered accessible by the reprint in Lazarus Zetner's *Theatrum Chemicum*, Argentorati, 1613, etc., second edition, 1659. See vol. ii., p. 459 *et seq.* A Paris edition is also mentioned, date 1550.

how the same may be conducted to the grade of perfection. It defines, lastly, the Matter of the work, "a heavy, corporeal, fixed, fusible, ductile, tinged, rarefied and arcane substance of Quicksilver or Mercury, and of an incombustible Metallic Sulphur, educed and transmuted into true gold by means of cementation."* It will be seen from this specimen of style that the work is very nearly unreadable, even for an alchemical treatise, and it will be enough for the present purpose to note the fact of its existence and to observe that it seeks to throw light on the mysteries of transmutation by calculations of *Gematria*. It exercised no influence, and no importance can be reasonably ascribed to it.

The other work is much better known to fame and it offers several interesting, and so far unsolved, problems to the student. This is the *Monas Hieroglyphica* of Dr. John Dee, first published in 1564, and containing an analysis of the planetary symbols attributed to the metals.† Thus, the symbol of Mercury ☿ is composed of the crescent ☽, which is the sign of silver, the circle ⊙, which is that of gold, and the cross representing the four elements. Special alchemical importance is attributed to their union in the sign which represents the fundamental matter of the philosophers as well as metallic quicksilver. It

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* See the anonymous English translation of Martinus Rulandus: *Lexicon Alchemiæ, sive Dictionarium Alchemisticum*, the edition of 1612. This translation, without date or place, was restricted to six copies, and includes a large "Supplement to the Alchemical Lexicon of Martinus Rulandus." The explanation of *Voarchadumia* occurs on p. 438.

† For the astrological aspect of this analysis, see some curious speculations in Alan Leo's "Practical Astrology," second edition, *n. d.*

will be seen that this is not in any sense information which helps to connect alchemy with Kabalism, though it is highly important for the obscure question of the origin and history of the astronomical signs.*

I may observe in conclusion that there is one possible connection between alchemy and Kabalism which would appear to be overlooked by all those who have instituted a comparison between them. It is supplied by the obscure but subsisting analogies between the ancient document of Latin alchemy known as the *Turba Philosophorum*† and the two Synods of the Zohar, I am not, of course, referring to the accidental similarity of form, though, having regard to the history of the *Turba*, this accident is certainly a feature of interest. There are statements and allusions in this obscure colloquy, more especially regarding the four elements of ancient chemistry, which offer curious points of contact with Kabalism. When we add to this that some scholars have referred the *Turba* in the guise that we at present possess it to a Hebrew original, now lost, and that its date, so far as it can be assigned, is somewhere between the promulgation of the Book of Formation and the Zohar, enough has been said in indication of a possibility upon which there is no need, as indeed there are few materials, to insist further.‡

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* For information and references see § xliv. of the *Eclaircissement Astronomique* appended to M. Bailly's *Histoire de l'Astronomie Ancienne*, 2nd edition, Paris, 1781.

† See the "*Turba Philosophorum*, or Assembly of the Sages, called also the book of Truth in the Art, and the third Pythagorical Synod . . . Translated from the Latin . . . By A. E. Waite, London, 1896. I must confess that I have no theory as to the two previous Synods.

‡ It is due to my readers, and to the subject, to confess that I have not made an exhaustive examination of alchemical literature in

III. THE KABALAH AND ASTROLOGY

The modern school of Kabalism is inclined, as already remarked, to claim that all the occult sciences arise out of their own, but it seems more correct to infer that the Kabalah has been engrafted on some of them, and in this manner we have Kabalistic astrology, as we have also Kabalistic alchemy. To determine the superior accuracy of either view we must have recourse exclusively to history and literature. It is only in the instance of Ceremonial Magic that the voice of both is unanimously in favour

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reference to its connections with Kabalism. I have made myself acquainted with all sources which have been cited by those who affirm them, but as their observations have not been based upon a wide study of the alchemists, it is possible that my future researches may discover something which has, so far, been overlooked on both sides. I should note also that, according to M. Berthelot, "the Kabalah was bound up during the middle ages with alchemy, and the connection goes far back," that is, to the Leyden Papyrus as well as to the Greek alchemists. But I infer that this great authority has, so far as the mediæval period is concerned, received only a derived impression, or that at least his notion of the Kabalah has been obtained as such notions most commonly are. All his instances as to the earlier connections must be rejected decisively. Some of them, such as the "Labyrinth of Solomon," have been already dealt with; others are mere names—Abraham, Isaac, Jacob and the word Sabaoth "in papyri of the same family as No. 75 of Reuvens." It is further obvious that a reference by Zosimus to Solomon and his wisdom establishes no Kabalistic analogy. Finally, when the Greek alchemist traces the revelation of the sacred art from the Egyptians to the Jews, "who published it to the rest of the world," we must remember that this view belongs to a period which referred all science and philosophy to the chosen people on the principle of Aristobulus and Philo, so that this also proves nothing. *Les Origines de l'Alchimie* . . . Observe that Watt's *Bibliotheca Britannica*, ii., 179 *n*, gives a reference to a work by H. C. van Byler, entitled, Tractatus Cabbalistico—Chymico—Philosophico—Magicus, Cologne, 1729, but I am not acquainted with its contents.

of a Kabalistic origin as regards the Western world. From *à priori* considerations we shall be disposed to believe that the case of astrology will prove something like that of alchemy, namely, that its history and literature contain little to connect it essentially with Jewry. It has the air of an exact science and seems to suggest few possible analogies with the speculations of a theosophical system. There are two facts, however, which it must be admitted are above challenge, firstly, that the Jews were much addicted to astrology,* and, secondly, that the prophetic science of the stars, as it is known in the West, has derived something from the later Hebrews. Against these must be placed two other facts, not of less significance, namely, that ancient Israel contributed very little to the science of astronomy, that Jewish astronomical writings belonging to the Christian centuries draw chiefly from Arabia, and that as regards astrology in Jewry, during the Kabalistic period, it was imbedded in fastastic notions and puerile processes. We are not called to deal here with the history of the science; we know that Josephus traces it to Seth and assures us that he himself had visited the two famous pillars reported to have survived the deluge, and on which all the rules of astrology are said to have been engraved. Josephus may have been

* The question whether the art was condemned by the Law of Israel has been a subject of some debate. Perhaps the best opinion considered that it was. See on this point the *Conciliator* of Menasseh ben Israel, *Sive de conventia locorum S. Scripturæ quæ pugnare inter se Videntur*, Frankfort, 1633, p. 142. It was also debated by Gaffarel, writing from the Christian standpoint. He contrived to defend the art by distinguishing it into two branches.

deceived easily, or he may have been tempted to claim for his nation on the warrant of a fable the precedence in a study to which the notion of learning was attached. Seth and the pillars set apart, we know also that antique Chaldea was a great centre of astrology, that it flourished among the Babylonians, that it was practised in Egypt, and it is natural to suppose that the Jews must have had their share in the knowledge of each of these peoples. There may have been even a Kabalah of astrological procedure communicated to Christian times.* All this is, however, beside the real question; we are not justified in looking for the Zohar or its influence in Jewish writings on mathematics or natural philosophy, for the simple reason that the Zohar does not connect seriously with these subjects. It has also little concern with astrology. We are at liberty, however, to ask ourselves one question. Astrology works upon data which are very obscure in their history,† and there are doctrines connected with it which even to the occult student may seem insufficiently grounded. It would be interesting to ascertain whether they have any Kabalistic correspondences. As to the data, I suppose no one has attempted to institute a parallel, but it has been thought that some astrological theorems may have

* P. Christian affirms that there was, but he offers no evidence in support of his assertion that the *Speculum Astrologiæ* of Junctin was a kind of synthesis of the astrological labours of the "Arabian and Hebrew Kabalists."—*Histoire de la Magie*, l. vii., *Clefs générales de L'Astrologie*, p. 579.

† Which history, moreover, has never been elucidated by any writer on the subject. Mr. W. Gorn Old's "New Manual," perhaps the latest work on Astrology (London, 1898), does not attempt to account for the grounds on which the old judgments are based.

a connection with Kabalistic apparatus. Let us see, therefore, what is said upon this subject by its students.

The attribution of metals to the *Sephiroth* in the *Æsh Metzareph* suggests planetary attribution, and a tabulation has been constructed by Papus,* following the authority of Kircher :—

1. *Kether*	corresponds	to the	Empyrean.
2. *Chokmah*	"	"	Primum Mobile.
3. *Binah*	"	"	Firmament.
4. *Chesed*	"	"	Saturn.
5. *Geburah*	"	"	Jupiter.
6. *Tiphereth*	"	"	Mars.
7. *Netzach*	"	"	Sun.
8. *Hod*	"	"	Venus.
9. *Jesod*	"	"	Mercury.
10. *Malkuth*	"	"	Moon.

It is possible, as the *Æsh Metzareph* shows, that "all systems tend to the one truth," but this scheme is not in accordance with either of its own attributions. These are followed by Rosenroth, but the R. P. Esprit Sabathier, in that strange little treatise on Kabalism which still exercises so much fascination on French students of the subject, refers Mars to *Geburah* and Mercury to *Hod*.† When there is

* For Papus consult *La Kabbale*, already cited frequently; for Kircher *Œdipus Ægyptiacus*. The synopsis of the Kabalah in this rare work has been recently translated into French.

† See *L'Ombre Idéale de la Sagesse Universelle*, 1679. A reprint of this work has been promised in Paris. The original is rare, and there is no copy in the British Museum, but the reader may consult the Table given by Papus at pp. 80, 81 of his treatise on the Kabalah, where the attribution in question will be found.

no unanimity we must infer that there is no point of importance involved and that attributions and tabulations of this kind are less or more conventional and can have little application to astrology itself. In modern times, however, all the divinatory sciences, which in every case possess or suggest astrological connections,* have received some kind of Kabalistic attribution. Thus, the planetary correspondences of the figures used in geomancy have been adjusted to the *Sephiroth*; Kabalistic principles have been applied to chiromancy; physiognomy alone, possibly because it has never had much attention at the hands of professed occultists, seems an exception to this rule, although, as we have previously seen, there is direct warrant for it in the Zohar.†

The most accessible information on astrology among the Jews is in the "Curiosities" of James Gaffarel, who based his observations on a direct knowledge of its chief rabbinical exponents during the Christian centuries.‡ To reduce what he says to a sentence, the Jewish astrologers read the heavens like a book, they regarded it as a book, and, for the

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* Thus, the "Principles of Astrological Geomancy" have been the subject of a special treatise by Franz Hartmann, M.D. (London, 1899), while Miss Rosa Baughan has compiled a curious medley of chiromancy and astrology under the title of "The Influence of the Stars."

† Physiognomy has been, of course, connected with astrology, and an old work published about the beginning of the seventeenth century under the title of "Book of Palmistry, Physiognomy, and Natural Astrology" illustrates this connection. See also "A Treatise on Zodiacal Physiognomy," by John Varley, London, 1828.

‡ A summary of Gaffarel's information, with some pertinent criticisms, will be found in Éliphas Lévi's *Rituel de la Haute Magie.* See also "Transcendental Magic," part ii., and "Mysteries of Magic," pp. 248, 252, 253, 254. Second Edition, 1897.

purposes of methodising its contents with a view to its interpretation, they collected the stars into hieroglyphic characters, which were, in fact, the Hebrew alphabet. Their process was therefore not an astrological process, but more correctly one of divination, and as to its value, we have only to glance at the Hebrew planisphere furnished by Gaffarel to see how arbitrary was the nature of the arrangement. At the same time it must be admitted that it suggests a correspondence with the fundamental notion of the Sepher Yetzirah, though the fact has not been observed by any previous writer. There could be nothing more natural for those who believed that the heavens and the earth were made by the inscription of letters in the air than to discover these letters in the configuration, apparently fortuitous, of the starry heavens. In place, therefore, of the unmeaning mythological figures of pagan antiquity they imagined the twenty-two elements of the divine word manifested to the chosen people, and the imagination once justified by the apparent delineation of the characters it became part of the scheme of the universe;* to read the sense of the heavens so that they could give the meaning thereof was an operation no less sacred in its intention, mysterious in its methods, and strange in its results† than the application of

* This is the Zoharic notion, and it was claimed that by means of the signs and figures in the heavens most profound secrets and mysteries could be discovered. So regarded, the stars and constellations are a subject of contemplation, and a source of mysterious delight for the sage.—Zohar, ii., 76*a*, Mantua.

† Compare those other strange results in symbolical astrology of which Ruysbrœck the Mystic speaks in the "Book of the Twelve Beguines," Latinised by Surius under the title *De Vera Contemplatione.*

Zoharistic processes to the disentangling of the mystic meaning beneath the letter of the Scriptures. This is the true Kabalistic astrology,* based on a Kabalistic doctrine which is its justification and of which it is in turn the logical development. Outside the Sepher Yetzirah, it has the countenance of the Zohar itself. But it has little in common with the science of the stars, as it has been pursued in the western world; it can offer nothing in evidence of its considerations, even as astrology in the West has nothing to tell us concerning the Kabalistic mystery of *Ain Soph*. It is better therefore not to confuse further the complicated issues of the secret sciences by the suggestion of fantastic influences and unrealisable communications.†

It will, of course, be anticipated that a literature so large as that of the Jews and embracing, as we said at the inception of our inquiry, so wide a range of subjects could not have grown up without contributing anything to the knowledge of the heavens. In the third century the Jews of Babylon were famous as doctors and astronomers and, partly for this reason, were in high credit at the Persian Court during the reign of the usurper Artaxerxes. Samuel

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Needless to say this astrology is not judicial. The late Mr. Hargrave Jennings has also some pleasing fantasies on the "astronomy of the mind" in "The Indian Religions," p. 207 *et seq.*, London, 1890.

* Which astrology, as Lévi rightly observes, must be distinguished from what is commonly understood by judicial astrology. See "Mysteries of Magic," p. 247.

† As an instance of the extraordinary lengths to which speculations of this kind have been carried outside astronomical connections, see Dr. J. Lamb's "Hebrew characters derived from Hieroglyphs," London, 1835. The hieroghyphics in question are re-constituted, and various doctrines, passages and words of the sacred writings are interpreted by recourse to them.

Lunaticus, famous for the astronomical tables attributed to him, and head of the academy of Naharden, is an instance in point, and R. Ada, also of Naharden, is another. Abba Aricha, better known as the Babylonion Rav, founder of the academy of Sora, was again a deep student of astronomy, and names might be multiplied easily. Side by side with medicine and the interpretarion of dreams, astrology was much pursued by the Eastern Jews of the tenth and eleventh centuries. In 1150, or thereabouts, R. Avi Joseph wrote a treatise on the intelligences which move the heavens and concerning the judgment of the stars. Aben Ezra, about the same period, is a great name among the astronomers of Jewry as well as in doctrine and philosophy. Abraham Chiia and Abraham Nasi are also contemporary students of the same science. In the second half of the thirteenth century, during the reign of Alphonso the 10th, King of Castile, himself called the astrologer, the rabbins were in high estimation for their knowledge of the heavens, and the Tables attributed to Alphonso were the work of a Jew whom he employed. In the fifteenth century the family of Alcadet produced two famous astronomers, and Abraham Zacut, author of the *Sepher Yuhasin*, was another student of the subject in the days of Ferdinand and Isabella.

Meagre as are these indications, having regard to the fact that astronomy was usually pursued in connection with the judgment of the stars, *i.e.*, with judicial astrology, they are sufficient to establish that this occult science is to be found in Jewry during most of the Christian centuries.

The reader who desires to become acquainted with the first principles and procedure of Jewish astrology may consult the "Curiosities" of Gaffarel, whose information is drawn from R. Moses, R. Aben Ezra, R. Jacob Kapol ben Samuel, &c. This learned but pedantic writer wholly rejected what is called Kabalistic astrology, with its Sephirotic attributions,* but the system which he develops is not less fantastic, and is that indeed which we have described briefly in the earlier part of the present section. It would be out of place to extend our references, for, as on the one hand Sephirotic astrology is rejected even by so determined a Kabalist as Gaffarel, so, on the other, the secrets of the Hebrew planisphere and the mysteries of stellar writing do not connect with the practice of the art in the West.

It may be added that a recent writer, Mr. W. Gorn Old, has published a Kabalistic astrology,† but it is merely a process of divination, like that attributed to Cagliostro, which was developed at great length and applied to the science of the stars by P. Christian.‡ It is obvious that the use of the term Kabalistic in such a connection is merely a *façon de parler*, unfortunately in very common use. This

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* So far as I am aware, no astrological work developing these connections has ever been printed in any European language, but books like John Bishop's "Marrow of Astrology," London, 1688, with its list of the governing angels of the signs and the planets, suggest Kabalistic connections through the vehicle of Ceremonial Magic.

† "Kabalistic Astrology, or Your Fortune in your Name," by Sepharial, London, n.d. (? 1892).

‡ In his *Histoire de la Magie*, books ii., iii., and vi. Also in *L'Homme Rouge des Tuileries*. Some account of Cagliostro's Method will also be found in Grand Orient's "Manual of Cartomancy," &c., of which several editions have appeared.

is made further evident by the parallel use of the term Hermetic, not only as an analogue, but an actual equivalent. Mr. Old's process is affirmed to have been "in use among the ancient Kabalists," but this is merely speculative and an inference from certain Tarotic connections.

IV. THE KABALAH AND FREEMASONRY

It is generally agreed among occultists that the Masonic Fraternity is an institution of mystic origin, but that it has lost its real secrets and is interesting only as a survival. As such, it continues to preserve certain legends and symbols of occult philosophy, but it applies to them a conventional meaning of an obvious and meagre character. As to its historical origin, there is also a general opinion prevailing in the same circles, namely, that Freemasonry, after some manner that is not wholly apparent, is a survival of the ancient mysteries, but this term is used in a catholic sense, not as signifying the initiations of Egypt, of Greece, or of Rome, but rather the secret power and intelligence which is thought to have been present behind the philosophical associations of all ages and most civilised countries. During the Christian period the knowledge which would otherwise have perished was preserved among successive occult fraternities, some known to history, such as Templars and Rosicrucians, the rest working in complete silence. Corporately or otherwise, they were all affiliated with each other and symbolic Freemasonry forms the last link in the Western chain of transmission.

No presentation of this hypothesis has so far been able to survive analysis, and the inductive student must be content to recognise, (*a*) the mystic nature of most Masonic symbolism to which the fraternity now attaches only elementary meanings belonging to the ethical primer; (*b*) a certain analogy of ostensible purpose as regards the ends of human existence, but it is not worth while to insist strongly on this point; (*c*) the affinity for Mysticism which has always been shown by Masonry during its historical period. It may be added that there are certain indications which point to a possible connection between Masonry and Rosicrucianism, and this, if admitted, would constitute the first link in its connection with the past. The evidence is, however, inconclusive, or at least unextricated. Freemasonry *per se*, in spite of the affinity with Mysticism which I have just mentioned, has never exhibited any mystic character, nor has it a clear notion how it came by its symbols; though occultists at all times have gravitated towards it, and though it has tolerated and even received them, it has shown no sense of understanding on occult subjects. This being the state of the case, and the claim which is made for Freemasonry having never been urged by the institution on its own behalf, there is nothing *prima facie* to accredit the idea that it has ever been a channel of the secret tradition or to warrant us in supposing *à priori* that it should have any distinct analogies with Kabalism. And as a fact its position in this respect is much like that of alchemy, seemingly fortuitous, a question of subsequent introduction, as much imputation as reality, a varnish rather than a

permeating tincture, and yet, like all such positions, interesting. To establish my point, I must refer for a third time to the fact that since Masonry appeared on the historical plane, occultists and mystics have always tended towards it, that it has received them all amiably, and that all have elaborated the system in accordance with their particular notions. During the prevalence of the passion for rites we know that alchemists, Swedenborgians,* Martinists, theurgists, astrologers, all invented new grades and new orders, and as at this period there were also Kabalists, so in one or two instances we hear of Kabalistic rites, and especially of rites and grades which exhibit Kabalistic influences. As Freemasonry is not Swedenborgianism, as it is not alchemy, as in spite of the Elect Cohens, the evocations and rituals of Pasqually, and all the magical marvels of Schrœpfer, it is not theurgy, as it is still less the mysticism of any of the true Mystics, so it is not Kabalism, but it has been developed somewhat in Kabalistic as in other interests.

It must be added that the few Kabalistic degrees which have left any record behind them beyond their name, and the uncommon swiftness with which they passed into extinction, give no evidence of acquaintance with the Jewish esoteric tradition. They represent the Kabalism of the period. There is no need to speculate as to its quality; it has bequeathed its literary remains in grimoires and

* The history of the Swedenborgian Rite being exceedingly obscure, and yet possessing considerable occult interest, it may be observed that some account of it was published at New York in 1870 by Samuel Berwick.

grand clavicles, in the spurious thaumaturgic processes of Abramelin, and in amusing Kabalistic correspondence with the Seigneur Astaroth,* the lees and lavations of the rabbinical conduits. As it will be well to enforce these statements by means of documentary evidence, I will add an account of one Kabalistic grade which may be taken to represent the whole.

A degree of Knight of the Kabalah once existed among those innumerable decorative developments of the Fraternity which were termed high by their disciples and spurious by some who resented innovations, and especially those which led to nothing. It has long since fallen into disuse. The object of the candidate, according to the catechism of the degree, was "to know, by means of numbers, the admirable harmony which subsists between nature and religion." It defines the Kabalist as a man who has acquired the Sacerdotal Art and the Royal Art by the communication of the tradition. The device was *Omnia in numeris sita sunt.* The Master of the Lodge in which the degree was imparted seems to have been called the President of the Sanhedrim and the Rabbi. The mystical significance of numbers† was developed by the

* See D'Argens: *Lettres Cabalistiques, ou Correspondance Philosophique . . . entre deux Cabalistes*, &c., 7 vols., La Haye, 1754.

† The numerical mysticism of the Kabalah is based, of course, on the *Sephiroth*; most of its developments are very late, and possess a magical complexion, for which reasons they do not enter into the scheme of this study. Some of these developments are quite unknown to occultists, as, for example, the attempt to simplify chronology by Kabalistic figures in Michael Aitsinger's *Pentaplus Regnorum Mundi*, Antwerp, 1579. On the general subject, see Petrus Bargus: *Mysticæ numerorum significationis liber*, Bergomi, 1585.

catechism in a somewhat curious manner, which it may be worth while to summarise.

I = In the moral order, a word incarnate in the bosom of a virgin, otherwise, Religion; in the physical order, a spirit embodied in the virgin earth, or Nature. It is the generative number in the order of Divinity, apparently a false symbolism, because the monad neither generates nor is generated, whence Éliphas Lévi more correctly says that the monad supposes the duad, and thence, through the triad, all numbers are evolved.

II = In the moral order, man and woman; in the physical, active and passive. It is the generative number in created things.

III = In the moral order, the three theological virtues; in the physical, the three principles of bodies. The reference here is to salt, sulphur and mercury, thus indicating the Hermetic connections of this grade. Three also denotes the triple divine essence.

IV = the four cardinal virtues, the four elementary qualities—another Hermetic reference—and it is, moreover, the most mysterious of numbers, because it contains all the mysteries of nature.

V = the quintessence of religion, and the quintessence of matter—which again is alchemical. It is also the most occult number, "because it is enclosed in the centre of the series." The precise meaning of this last statement does not appear, but it may possibly refer to the pentagram as one of the emblems of the grade.

VI = the theological cube and the physical cube. It is the most salutary number, "because it contains

the source of our spiritual and corporeal happiness." Is this a reference to the mystical adultery of the first man whereby the coming of the Liberator was necessitated?

VII = the seven sacraments and the seven planets. It is the most fortunate number, "because it leads us to the decade, the perfect number."

VIII = the small number of the elect or the wise. It is the most desirable number, "because he who possesses it is of the number of the *Elves* and Sages."

IX = the exaltation of religion and the exaltation of matter. It is the most sublime number, because religion and nature are both exalted thereby.

X = the ten commandments and the ten precepts of nature. It is the most perfect number, "because it includes unity, which created everything, and zero, symbol of matter and chaos, whence everything emerged. In its figures it comprehends the created and uncreated, the beginning and end, power and force, life and annihilation. By the study of this number we find the relations of all things, the power of the Creator, the faculties of the creature, the Alpha and Omega of divine knowledge.

XI = the multiplication of religion and the multiplication of nature. It is the most multiplying number, "because with the possession of two units, we arrive at the multiplication of things."

XII = the twelve articles of faith; the twelve apostles, foundation of the Holy City, who preached throughout the whole world for our happiness and spiritual joy; the twelve operations of nature; the twelve signs of the Zodiac, foundation of the

Primum Mobile, extending it throughout the universe for our temporal felicity. It is thus the most solid number, being the basis of our spiritual and corporeal happiness.

The numbers after twelve were left to the discernment of the candidate. The catechism also shows that this order concerned itself with the universal spirit of alchemy and even with the quadrature of the circle. The history of the Knights of the Kabalah is unfortunately involved in obscurity, but it will be seen that it was Christian and Catholic, which furnishes a resemblance to other and later institutions professing similar purposes and having similar religious sympathies.*

Had the "Book of Occultation" been made in the eighteenth century the theme of a Masonic grade, had the lodge represented *Atziluth*, the Master *Ain Soph*, his throne in the East *Kether*, and the officers the remaining *Sephiroth*; had the ritual been constructed from the Zohar and the catechism from the Apparatus of Rosenroth, all this would have proved nothing as to the Kabalistic connections of Masonry. Within recent years a powerful Masonic order has undergone a species of development in this direction through the labours of Albert Pike, and there can be little doubt that it was his intention to transform the Ancient and Accepted Scottish Rite into a seminary of occult study. There may be many of its own brethren at the present time in whom this statement will excite only incredulity,

* Among the degrees collected by the French Mason Peuvret, there was that of *Maçon Cabbalistique*. The Metropolitan Chapter of France dignified its 80th Grade by the title of *Chevalier de Cabale*.

but it is not the less certain that Albert Pike was more than an ardent admirer and far more than an unqualified follower of the occult philosophies, or that he pursued it into regions of which Masonry has now no conception. He was also seconded by numerous like-minded persons who occupied high dignities in the United States' Southern Jurisdiction, and some of whom still survive.

The evidence of all these things is to be found in the vast body of instruction which he compiled, chiefly from sources in occult literature, for all the grades of the order. No person who is acquainted with the "Morals and Dogma" can fail to trace the hand of the occultist therein, and it is to be especially observed that, passing from grade to grade in the direction of the highest, this instruction becomes more and more Kabalistic. It matters little that the sources from which Pike drew were not of the best, or that, though a man of wide reading, he was not a skilled critic; for we are concerned only with a tendency and its development. He accepted, for example, without due caution, the construction placed on Kabalism by the most unsafe of all its expounders, Éliphas Lévi, from whom he translated verbatim at great length, and, following his professed habit, with no specific acknowledgment, while for the rest his only source of further information was the *Kabbala Denudata*, of which, however, he shows no analytical knowledge, seeming to regard the *Liber Drushim* as entitled to rank in authority with the *Sepher Dzenioutha*. In spite of these limitations he made available an amount of information on occult subjects with which no previous

scheme had ever provided Masonry. Yet with all his strenuous efforts it must be doubted whether the seal of occultism has been impressed effectually on the Ancient and Accepted Scottish Rite, in which case, if we except such interesting minor instances as the *Societas Rosicruciana in Anglia*, with which I have dealt elsewhere, it must be confessed that the Ancient and Primitive Rite of Memphis* and Misraïm† is the only section of high-grade Masonry which claims a distinct purpose of an occult kind; it is not necessary to say that in England, at least, it has failed wholly in obtaining recognition as a genuine development of Masonry, and it remains practically in abeyance.‡

We see therefore that Kabalistic influence is confined to the so-called high grades. It would be absurd to discuss the possibility of its conscious presence in the blue lodges, or seek to interpret the legend of the master grade in connection with Jewish tradition. The symbols, however, which are familiar to the initiates of these lodges do connect with Kabalism, among other forms of occult philosophy, but the presence of the seal of Solomon among the heirlooms of the brotherhood being, so far, unaccountable, it is useless to insist on the connection,

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* See Marconis et Moultet: *L' Hiérophante, développement complet des Mystères Maçonniques*, Paris, 1839. *Le Rameau d'or d' Eleusis*, another work by Marconis is also interesting as the views of an amiable student upon the Mysteries in connection with Masonry.

† A history of this institution, with all the romantic elements which might be expected, was written by Marc Bedarride and published in two volumes at Paris, 1845, under the title, *De L' Ordre Maçonnique de Misraïm, depuis sa creation jusuq'a nos jours*, &c.

‡ The fourth Series of the Rite of Misraïm is designated Kabalistic.

because nothing logically follows from it. So far as history is concerned, Kabalism and Masonry have joined hands in the sphere of the higher grades, and as a historical fact this is interesting, but that it is otherwise significant must be left to those who affirm it.

V. THE KABALAH AND THE TAROT

It is very well known to all occult students at the present day that the Tarot is a method of divination* by means of seventy-eight symbolical picture-cards, to which great antiquity and high importance are attributed by several authorities. Their literary history is also equally well known. They were first mentioned by the French archæologist Court de Gebelin at the close of the eighteenth century, and were attributed by him to an Egyptian origin. Much about the same time the subject was taken up by a professed cartomancer, named Alliette, who wrote a great deal about them in several illiterate tracts, and endeavoured to trace their connection with Egypt through the Jewish Kabalah. The inquiry then fell into neglect, except in so far as Continental fortune-tellers were concerned, until the year 1854, when Éliphas Lévi made his first contributions to occult science.

* As there may, however, be some readers who are not acquainted with this matter, I may observe that Mr. S. L. MacGregor Mathers is the author of a small explanatory treatise, entitled, "The Tarot; its Occult Signification," &c., published with a set of the cards, London, 1888.

In 1857, J. A. Vaillant* endeavoured to prove their Chinese origin† and transmission by means of the gipsies; their connection with these nomads was subsequently adopted by Lévi, who gave great prominence to the Tarot in all his writings up to the year 1865. The subject was also taken in hand by P. Christian, who published a large history of Magic in 1870. He developed still further the Egyptian theory, but no statement which he makes can be accepted with any confidence. In the year 1887 I was the first who introduced the claims of the Tarot to English readers in a digest of the chief works of Éliphas Lévi. An important contribution to the inquiry was made shortly after by the French occultist Papus, whose elaborate work entitled the "Tarot of the Bohemians," though scarcely of critical value on the historical side, remains the most comprehensive and attractive summary of all the arguments.

The point which concerns us here is, of course, the Kabalistic connections. Éliphas Lévi says that

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* *Histoire Vraie des Vrais Bohémiens.* As a notice of the gipsies this work is exceedingly good for its period; its Tarot speculations are worthless, and its philological arguments absurd. M. Vaillant described the Tarot as "the synthesis of ancient faith, a deduction from the sidereal book of Enoch" (412). Its origin he affirms to be lost in the night of time (413). He only mentions the Kabalah to establish its connection with Cabul! (p. 54).

† Occult writers mostly favour Egypt as the birthplace of the Tarot, and this is consistent with their views on the origin of the Kabalah. So Mons. Z. Lismon has recently published a version of the cards under the title of *Livre de Thot, Jeu des 78 Tarots Egyptiens,* with explanatory booklet. Compare R. Falconnier: *Les xxii. Lames Hermétiques du Tarot divinatoire,* which pretend to be re-constituted exactly according to "the sacred texts and translation" of the Magic of old Egypt!

the Tarot cards are the key to the esoteric tradition of the Jews, and "the primitive source of divine and human tradition"; he institutes an analogy between the symbols of its four suits and the four letters of the Divine Name *Tetragrammaton*, and between the ten *Sephiroth* and the ten small cards belonging to each suit. He gives also the correspondences between the twenty-two trump cards and the letters of the Hebrew alphabet, for which he quotes the authority of "divers Kabalistic Jews," which must not, however, be interpreted too strictly, as although the symbolism of the Hebrew alphabet has been much dwelt on by such authorities there is no trace of any reference to the Tarot by Kabalistic writers of the past. It must be admitted, on the other hand, that the analogies are exceedingly striking, and that although the historic evidences can scarcely be said to exist, and have been supplied from the treasures of imagination, there can be no doubt that the Tarot is actually, as it is claimed to be, of considerable importance symbolically. I may perhaps be permitted also to register my personal belief that it has distinct Kabalistic connections, some of which were broadly outlined by Éliphas Lévi. Unfortunately, the interpretations of its symbolism which have been attempted by various writers are nearly worthless, in the first place because they have all proved themselves incapable of conducting a dispassionate historical inquiry; they have allowed affirmation to take the place of evidence; they have regarded a hint as a sufficient ground of conviction; they have made conjecture certitude. Setting aside Court de Gebelin, who was merely an inquirer hampered by

the limitations of his period; setting aside Lévi, who seldom made an accurate statement about any matter of fact; observe how Dr. Papus pursues his inquiry into the origin of the Tarot. It is by an appeal to the writers who preceded him, as if their authority were final; to Court de Gebelin, who was a groper in the dark during the childhood of archæological reasoning; to Vaillant, with his fascinating theory of gipsy transmission which is about as conclusive as Godfrey Higgins on the "Celtic Druids"; to Lévi, whose "marvellous learning" is so much and so unsafely insisted on by the whole French school. Papus contributes nothing himself to the problem on its historical side except an affirmation that "the game called the Tarot, which the Gypsies possess, is the Bible of Bibles." Obviously, the historical question calls for treatment by some independent scholar who will begin by releasing its present fantastic connections.

In the second place, the symbolism of the Tarot, which, to do justice to Dr. Papus, is most patiently and skilfully elaborated in his work, is at once disorganised if there be any doubt as to the attribution of its trump cards to the Hebrew alphabet. Now there is one card which bears no number and is therefore allocated according to the discretion of the interpreter. It has been allocated in all cases wrongly, by the uninstructed because they had nothing but their private judgment to guide them, and by those who knew better because they desired to mislead. I may go further and say that the true nature of Tarot symbolism is perhaps a secret in the hands of a very few persons, and outside that circle

operators and writers may combine the cards as they like and attribute them as they like, but they will never find the right way. The symbolism is, however, so rich that it will give meanings of a kind in whatever way it may be disposed, and some of these may be strikingly suggestive, but they are illusory none the less. The purpose of this short paper is therefore to show that the published Tarots and the methods of using them may be very serviceable for divination, fortune-telling and other trifles, but they are not the key of the Kabalah, and that the Royal Game of Goose may be recommended with almost as much reason for the same purpose. Dr. Papus is therefore unconsciously misdirecting his many followers when he advertises his laborious readings as the "Absolute Key to Occult Science."

VI. THE KABALAH AND MYSTICISM

It is a task of no inconsiderable difficulty to attempt a judgment upon the Kabalah from the purely mystic standpoint. On the one hand the history of Kabalism is so imbedded in that of mysticism, that it is scarcely known or admitted in any distinct connection. On the other hand, to the pure mystic, there is so much in the Kabalistic system which seems extrinsic to the subject of mysticism, that there is a temptation to underrate its real influence. The correspondence and the difference may perhaps be brought into harmony if it be permissible to regard mysticism in two ways—as a philosopical system, that is to say, an ordered

metaphysics, held intellectually,* but also as a mode of conduct practised with a defined purpose, in a word, as transcendental doctrine and transcendental life. The practical mystic is the saint on the path of his ascent into the mystery of the eternal union, concerning whom it is consonant with the purpose of our present inquiry to speak only with great reservation, because the mysteries of the Divine Life do not fall within the limits of historical research. I conceive that the sum of Kabalistic instruction is of no real service to the disciple of this secret path, after every allowance has been made for the Zoharic doctrine that a science of that Holy Unity into which all things return as all come forth therefrom can be attained by man.† *Invenit sanctum.* Like all other studies, and perhaps not more so than any other methodised theosophy, it has a certain office in the *sanctum facit.* For that far larger class to whom the possibility of sanctity is denied, who are in search rather of a guide for thought upon questions of fundamental philosophy, I conceive that the Kabalah —but again, like other metaphysics—has some useful and reassuring lights. It is a source of intellectual consolation that one of the most barren of all the ways pursued by the human mind has its own strange flowers and fruit. There is no book, and there is no system, to which this moderate office can be denied. It is also, as I have sought to show, something more

* And this would be the correspondence of the Zohar with mysticism. For example, the doctrine of ecstasy is assuredly found therein, but not in the same way that we find it in Ruysbroeck or St. John of the Cross. It is more especially a rationalised system of mystic thought.

† Zohar, i., 51*a*, Mantua.

than an inheritance from the past, even an inheritance that has been transmitted from a period far back in human history. The Zohar at least has the power of stirring those depths in the human heart which are beyond the "plummet of the sense"; it seems occasionally to "strike beyond all time, and backward sweep through all intelligence," and to say this, is to confess that it is the eternal soul speaking, here under the common influence of right reason, there in ecstacy and vision, and again, as it would seem in somnambulism or even in frenzy. Now, the speech of the human soul, in what state soever, must be a message to the mystic. There is no need to add that on the philosophical side the Kabalah connects assuredly with mysticism.*

With occultism, of course, it connects wholly, throughout all its history. The difference between occultism and mysticism is much more than that of a Latin equivalent for a Greek term, as might appear at first sight. We are all acquainted with the distinction which is made between the magnetic and hypnotic sleep. They have much in common, but they are pathologically separate, having diverse characteristics and a divergent mode of induction. Sleep, however, is obtained in both, and this is their

* M. Anatole Leroy Beaulieu says that the Jew is not inclined to mysticism, and seems never to have been so. "Judaism has always been a law, a religion of the mind, an intellectual creed not favourable to mystic transports or divine languors." He denies also that Kabalism was indigenous in Jewry. "The mysteries of the Kabalah, and those of the Hassidim, the neo-Kabalists, seem to have been a foreign importation; according to the best judges, the Cabala itself is not rooted in Judaism."—*Israel among the Nations*, translated by Francis Hillman, London, 1895, p. 292. This view shows little first-hand acquaintance with the subject.

superficial and obvious point of union—so superficial and so obvious that the ordinary observer would scarcely fail to identify them, while they have also been identified on grounds which are not precisely those of ordinary observation. Between occult science and mystic science there is the common point of union which is created, let us say, by their secrecy. Beneath this fantastic resemblance there is the more important fact that they both profess to deal with the inner and otherwise uninvestigated forces of the human soul. In the case of occult science it is, however, for the kind of end which we connect with the notions of magic. For example, Talismanic Magic, so called, is ostensibly the art of infusing a certain recondite spiritual power into some object composed artificially. This is an operation of occult science because it deals with a power which is, by the hypothesis, of an occult or generally unknown nature and applies it in accordance with the formulæ of a concealed instruction. A knowledge of the powers which are latent in human nature is not unlikely to lead to mysticism, which is the development of the latent powers in the direction of divine union. There is usually, however, no person less really mystic than the occultist conventionally understood.

The points of contact between occult science and the Kabalah are very numerous, but between Mysticism and the Kabalah they are, comparatively speaking, few. It is difficult to name a branch of occult science which is not indebted for some development, though not as we have seen in most cases for a governing direction, to

the tradition of the Jews, so far at least as the West is concerned. This is true in a degree even of astrology, though it must be said frankly that its rabbinical aspects are often highly fantastic, confined by their ignorance to the most general conclusions and based upon absurd principles, as appears most explicitly, though not with intention, in the defence of Gaffarel. Ceremonial Magic in the West had, as we have seen, its root in Kabalism; so had all methodised Divination, while the connections of alchemy with the *Æsh Metzareph* have been the subject of a special study. It seems unnecessary to prolong the thesis of the present section. The end of Mysticism is the recovery or attainment of consciousness in God. The secret doctrine of the creation, as that of the emanation of souls, written symbolically, cannot in the absence of the Key which will open its mysteries, be of any use to the mystic, nor can the Key itself, which is the successful methodising of the confused Kabalistic medley, provide more than intellectual knowledge, even by the most extreme hypothesis. Should he enter within the circle of initiation where that Key is said to be obtained the student will in due time be in a position to know whether the secret knowledge which underlies such symbolism can contribute to the success of his enterprise. But it is not impossible that a knowledge so obtained will take him far from any traditions of Israel. I have never met with any mystic, except those of the natural order, owing, as such, nothing to literature or traditions, who ignored the possibilities concealed behind Kabalistic symbolism, or on the other hand owed anything of importance to the Kabalah. I

have never met with any mystic, as distinguished from occult students concerned with the offices of Magic, who had so much as a tolerable acquaintance with the subject. Finally, the greatest students of occult science within my acquaintance have been invariably taken further afield. It must be confessed, however, that the question is complicated by a number of issues to which it is impossible to do justice in a brief space. But it may be clearly set down that as mysticism, properly disengaged from its adventitious associations and regarded essentially, is a sacramental experience of the soul, not a system of cosmology, not a doctrine of spiritual essences constructed hypothetically, so it has at best but an extrinsic connection with *Bereshith* and *Mercavah*, as, in like manner, with all that we understand conventionally by the occult sciences.

We have now reached the term of our inquiry, and a small space only can be spared to a summary of its results. As regards the documents of Kabalism we take our stand with that later and better scholarship the position of which is indicated by Dr. Schiller-Szinessy's admirable article on the *Midrashim*. We reject entirely the German school of Dr. Graetz, whose popular English exponent is Dr. Ginsburgh. We regard the Zoharic writings as the growth of some centuries. We believe that they represent a tradition which connects with Talmudic times. We respect the legend by which that tradition is identified with the name of R. Simeon ben Jochai, but we are not pledged thereto. We admit that the final shape assumed by the Zohar may not have been much

anterior to the date of its publication. We do not deny that it may have received additions which deserve to be described as spurious, or that some of its increment may be attributable to Moses de Leon, but we receive every statement with regard to this personage tentatively and under all reservation, ascribing little evidential value to the account in the *Sepher Yuhasin*, and confessing that outside it there is perhaps no ground for supposing that such a rabbi flourished in the thirteenth century. We consider that the period of R. Akiba is not an unwarrantable date to ascribe to the Sepher Yetzirah, or to some earlier form of that document, but the extent to which it antedated the ninth century must remain conjectural. We observe in the Sepher Yetzirah and the Zohar certain doctrines which in some form or other belong to all occultism; they are part of its burden, but they go far back into antiquity. We believe these doctrines to have been derived by the Jew in his early settlements and captivities. We regard the other doctrines of the Zohar, in so far as they follow from Scripture, to be of various and chiefly unassignable dates and periods, but in so far as they are philosophical subtleties or theosophical fantasies we regard them as largely post-Talmudic. We look upon the Kabalistic writings as documents of humanity, and among such as memorials of the genius of Israel, possessing their connections with other systems and other modes of thought, but by correspondence, by affiliation, by filtration, by causal identity, rather than by historic descent. We look upon the Zohar in particular as one of the most attractive curiosities of the human mind, full of great-

ness and littleness, of sublimity and folly. The interest which it aroused on its appearance has in some measure survived all criticism, and the work itself has lived down even the admiration of its believers. We hold that it can be accounted for naturally and historically as a genuine growth of its age and not either as an imposture or as the key of all esoteric knowledge. It contains few or no traces of that doctrine of secret religion which occultists look for therein. It is the theosophical doctrine of Jewry. It supposes and involves the whole claim of Jewry, and as such its acceptation in any serious teaching sense is intolerable to the modern mind and would not be worth arguing were it not for the strong trend of occult thought in its direction. The existence of a concealed doctrine of religion perpetuated from antiquity cannot be proved by recourse to Kabalistic literature, and in so far as this notion has been rested thereon, it is to that extent discounted, yet the question itself does not stand or fall by the Kabalah. Speaking from the transcendental standpoint for the first time, as I feel warranted to do in concluding, I venture to say that it is in Christian channels that this doctrine must be sought by those who assume it, by which I mean that the transcendental succession has passed into the Church of Christ. The question, however, is not approachable from the historical side, and in no real sense of the term can it be said to possess such a side. It is therefore outside the common channels of inquiry, and assuming for the moment that any person now living in the flesh is entitled to affirm its existence, then he best of all, though not he only, is

aware that the secret doctrine is not of this world. The historical association of the Kabalah with occult science in the West could not, of course, have taken place without a common ground between them, and the occult students who are concerned practically with the alleged efficacy of theurgic formulæ, with the physical possibilities said to be indicated under alchemical symbolism, with certain side issues of astrology, as with the historical aspect of all these subjects, must not ignore the Kabalah, for which reasons the rigid demarcation of its sphere of influence and operation has been much needed, and has been here attempted, as it is believed, for the first time.

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Reading the *Zohar*

The Sacred Text of the Kabbalah

Pinchas Giller

Reading the *Zohar*

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For Ronni, Ariel, and Maya

Preface

The *Zohar* is the central Jewish mystical work. The strategies employed by the *Zohar*'s main interpreters, particularly during the renaissance of the Kabbalah in the Galilee hill town of Safed, dominated the development of the Kabbalah, forming its contours to the present day. The interpretation of the *Zohar* is the foundation of classical Jewish mysticism.

And yet the task of *Zohar* interpretation is a complicated one, for reading the *Zohar* is different from reading other Jewish literature. The *Zohar*'s two dozen component compositions are written in an obscure symbolic code. The exegete faces the daunting task of determining the meaning of a given passage in light of all of the implications of the *Zohar*'s deliberately numinous and evocative language. Whole theories of language were devised to bridge the gap between the ideas of renaissance Kabbalah and those of the *Zohar*, resulting in hermeneutical strategies that employed all manner of misprision and subversion. Sometimes the interpretation of a text would reflect nothing more than the imposition of an extraneous idea onto the *Zohar*; other commentaries simultaneously drew on the later tradition while correctly elucidating the original intention of the text's nuances and internal dynamics.

The first chapter of this study will provide an overview of some general methodological questions regarding the *Zohar*'s structure and archeology. I will argue that schools of *Zohar* interpretation divide, ideologically, between scholastic approaches and approaches based on mystical revelation and transmission. These two points of origin reflect two views of the kabbalistic experience.

The following chapters will present the *Zohar*'s central compositions and analyze how these texts were interpreted by subsequent kabbalists. Chapter 2 will analyze the composition *Sabba de-Mishpatim*. This work is particularly beloved by kabbalists because of its romantic mise-en-scène and its bold doctrine of the soul and reincarnation. *Sabba de-Mishpatim* details the descent of the soul and the travails that it endures in the course of its incarnation in the present world. The text is filled with an overwhelming erotic pain, exploring themes of alienation and dislocation, illegitimacy, conversion, childlessness, and divorce. During the Safed renaissance, attempts were made to locate the origin of the reincarnation tradition in *Sabba de-Mishpatim*, although that text allows for reincarnation only in limited, specific instances.

Chapter 3 will trace the development of the *Zohar*'s creation myth. This account describes the engraving of the initial shape of the universe in the midst of a primordial nothingness, or ether. The *Zohar*'s creation myth is reprised many times throughout the entire work and forms the basis of the oral myth of Lurianic Kabbalah. Chapter 4 presents the *Idra* texts. In chapters 5–7, I will discuss the most influential texts of the *Zohar*, the dramatic *Idrot*. These texts describe convocations in which

various members of the *Zohar*'s pietistic circle perish in mystical ecstasy while beholding the wonders of the Godhead. The *Idrot* were viewed as a repository of particularly recondite, ancient traditions. The boldly anthropomorphic visions in the *Idrot* provided the basis of the Lurianic system that became standard in kabbalistic circles. Chapter 5 will examine some central themes in the *Idrot* and their related literature.

The last chapter will detail the central hermeneutical strategies pursued by some of the Safed kabbalists, who read the *Idrot* in such a way as to reinforce and underscore their special myth. I will emphasize the contribution of Isaac Luria, who combined the creation traditions detailed in chapter 3 with the anthropomorphism of the *Idrot*, making particular use of the latter texts' allusions to a primordial catastrophe invoked through the Torah's mysterious allusions to the deaths of the kings of Edom. Through the melding of these two traditions, Luria developed his theology of divine withdrawal and chaos.

The *Zohar* was integral to all later systems of Jewish mysticism. It was the basis of the civil religion of the Kabbalah. The Safed kabbalists, Polish Ḥasidim, and scholastic exegetes of Lithuania all produced vibrant and profound schools of *Zohar* commentary. The conclusions of the *Zohar* and the Safed kabbalists make up the central teachings of Jewish mysticism. These teachings were widely distributed and form the foundation of mainstream Kabbalah to this day. This study addresses these teachings, portraying and analyzing them in a way that differs from previous studies of the *Zohar*. The historiographical studies of Kabbalah that have typified research in the field employ a mimetic approach, which traces a given theme or phenomenon across the whole history of Jewish mysticism. This study addresses the world of one text, the *Zohar*, and its central transmitters. In so doing, I will examine the *Zohar*'s main concerns and show that the ideas of the *Zohar* formed the central tenets of Jewish mysticism in its classical period.

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Los Angeles P. G.
Adar 1999

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Transliterations

a, e	alef	m	mem
b	bet	n	nun
v	vet	s	samekh
g	gimmel	’	ayin
h	he	p	pe
v	vav	f	fe
z	zayin	ẓ	zadi
ḥ	het	q, k	qof
t	tet	r	resh
y, i	yod	sh	shin
k	kaf	s	sin
kh	khaf	t	tav
l	lamed		

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Abbreviations

B.T. Babylonian Talmud.

IR *Idra Rabba, Zohar III* 127b–145a. Mantua, Vilna, and Jersusalem eds.

IZ *Idra Zuta, Zohar III* 287b–296b.

J.T. Jerusalem Talmud.

SdM *Sabba de-Mishpatim, Zohar* II 94b–114a.

SdZ *Sifra de-Zeniuta, Zohar II* 176b–179a.

ShMR Ḥayyim Vital. *Sha'ar Ma'amarei RaSHB"Y ve-RaZ"L.* Jerusalem: Hoẓa'at Kitvei Rabbeinu ha-AR"I, 1961.

Quotations from Ḥayyim Vital's rendition of the Lurianic canon—the *Shemonah Sha'arim* (Eight Gates) and the *Eẓ Ḥayyim* (Tree of Life)—are from the comprehensive edition of Yehudah Ashlag (Tel Aviv, 1962), with the exception of various individual texts not included therein, which will be identified by separate bibliographical data.

Double quotation marks (") indicate an acronym derived from the Hebrew letters of the word in which they appear.

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A Note on the Sefirot

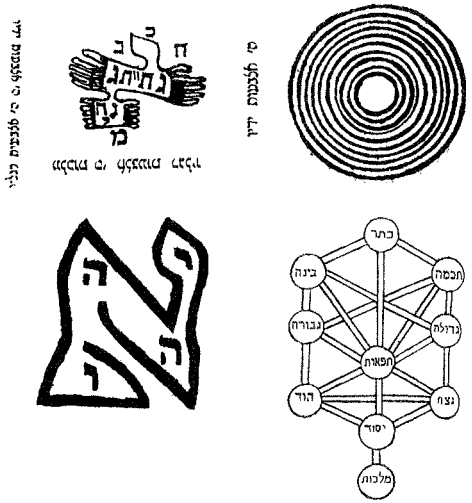

The *sefirot* are the building blocks of classical Jewish mysticism. The term is first evident in the *Sefer Yezirah* (Book of Formation), a brief text written in the mishnaic style and steeped in Pythagorean mysticism. The idea resurfaced among the mystics of Provence and Gerona in the eleventh and twelfth centuries. The mysterious composition *Sefer ha-Bahir* contributed the idea of reference to the *sefirot* in terms of their *kinnuyim*, or symbolic euphemisms. Eventually, the *sefirot* were portrayed in anthropomorphic form and were utilized in kabbalistic meditation much as the chakras are employed in Tantrism.

The *sefirot* may be described as aspects, or stages, in the descent of the divine into present reality. In the classical works of theosophical Kabbalah, such as the *Zohar* and the works of Joseph Gikatilla, Joseph of Hamadan, and Todros Abulafia, the *sefirot* are clearly hypostases of the divine, emanations from the apex of the Godhead. They were portrayed in many ways, and the various attempts to organize and structure them were collected in such systematic works as Moshe Cordovero's *Sefer Pardes Rimmonim*. They are most commonly organized in the form of a hierarchy of emanation, beginning with *Keter* or *Da'at*, the highest aspect, which is the abstracted inner nature of God. *Keter* is followed by the *sefirot Ḥokhmah* and *Binah*, which represent the attributes of divine wisdom and understanding, respectively.

The *sefirot*, according to a number of different schema in Moshe Cordovero's *Sefer Pardes Rimmonim*. The *sefirot* are portrayed variously in the form of the letter alef, combined with the hands and feet of the divine *anthropos* (*upper left*), with the four letters of the divine name YHVH superimposed on the alef (*lower left*), in a series of concentric circles (*upper right*), and, in the most widely circulated form, the sefirotic tree (*lower right*).

The emotive features of the divine are summed up in the *sefirah Ḥesed*, the quality of loving-kindness, and its opposite, *Din* or *Gevurah,* the faculty of divine judgment. These are combined in the central *sefirah*, *Raḥamim* or *Tiferet*, which interconnects with all of the seven lower *sefirot*. The lowest four *sefirot* represent the four aspects of sentient existence. *Neẓaḥ* is the aspect of linear time, while *Hod* is the aspect of scope or grandeur. The *sefirah Yesod* governs sexuality, and the final *sefirah*, *Malkhut* or *Shekhinah*, governs the simple fact of existence in the physical world.

Reading the *Zohar*

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1

Look, this verse chases after you
and looks out from behind your
wall like a hind of the field
skipping after you with thirteen
leaps, leaping after you and
cleaving to you.

Zohar II 109a

The Zohar and Its Commentators

The Jews love their books. They express this love by reading, chanting, writing, publishing, studying, and interpreting the sacred books of Judaism, accepting that these works possess infinite depth, profundity, and numinosity. The Jews cherish their books and they love to interpret and reinterpret them. The Hebrew Bible contains traditions of internal commentary, and every Jewish community of the Second Commonwealth produced commentaries on the Bible. The surviving movement of that period, Pharisaism, was overtly committed to a hermeneutical spirituality, a spirituality in which sacred text was the instrument of the divine. The texts of Pharisaism, the Mishnah, Talmud, and midrashim, were themselves preserved as canonical works. Each of these genres of writing came to be the subject of commentaries, novellas, translations, and paraphrases.

The skills brought to the traditional analysis of a sacred Jewish text, such as the Bible or Talmud, are very specific. The reader attempts to understand the canonical text through the use of methodologies that derive from the reader's beliefs and critical faculties and that are relevant to the genre being studied. For instance, the narratives in the Bible are to be understood differently and serve different purposes than its legal codes or its poetry. Each of these three genres of writing demands a particular sensitivity. Similarly, rabbinic texts such as the Mishnah, Tosefta, and the Palestinian and Babylonian Talmuds were compiled from the contributions of thousands of sages over a period of five or six hundred years. Nonetheless, each of

A traditional portrait of R. Shim'on bar Yoḥai, the hero of the *Zohar*.

these works has a literary consistency, because they were compiled and edited according to a unifying worldview. The very technical distinctions between halakhah (law) and aggadah (lore) define how each tradition is to be perceived, whether as, respectively, binding law or freely derived homily.

The *Zohar* Literature

Another body of literature entered the canon of Jewish sacred texts in the late Middle Ages. These works were the kabbalistic midrashim attributed to the circle of the second-century Palestinean sage Shim'on bar Yoḥai. These rambling compositions are collectively referred to as the *Zohar*. When collected, they fill well over a thousand pages of densely written Aramaic. Although it purports to originate in late antiquity, the *Zohar* reflects the collective wisdom of various strands of Jewish mysticism, or Kabbalah, up to the thirteenth century, as it had developed in Provence and Gerona.[1] For later kabbalists, the *Zohar*'s purported antiquity was an important source of its authority.[2] Tacit assumptions were made that the Talmud took precedence over the *Zohar*, but in determining a position in which the Talmud and the *Zohar* were not in conflict, they could be considered of equal authority.[3]

The *Zohar* was not the first mystical, theosophical midrash. The earliest text in this tradition was a mysterious midrash called the *Sefer ha-Bahir*. This brief work first appeared in twelfth-century Provence, yet its imagery indicated a connection with the esoteric traditions of late antiquity such as Gnosticism and the mystery religions of the Middle East and Mediterranean coasts. Other late midrashim, such as the eighth-century Galilean *Pirkei de-Rabbi Eliezer* or the tenth-century Babylonian *Tanna de-Vei Eliyahu*, had stretched the form of midrashic biblical commentary by emphasizing the biography of the central teacher and his adventures. Although the character of the *Bahir*'s putative author, Neḥuniah ben ha-Kanah, is not emphasized, it was a similar kind of narrative midrash in which the internal drama of the dialogues and interactions between the rabbis took on a particular literary weight. Moreover, the *Bahir*'s methodology of interpretation began with the assumption that the Bible portrayed encoded understandings of God's emanation into the world. This emanation took place through a set of stages, or aspects, that were called the *sefirot*.

The *Zohar* continued the tradition begun by the *Bahir*. It, too, was an anthology of symbolic interpretations of the Bible, which reduced the biblical text to expressions of the interplay of the *sefirot*. Just as the *Bahir* and *Pirkei de-Rabbi Eliezer* each emphasized the role of a central figure—Neḥuniah ben ha-Kanah or Eliezer ben Hyrkanos—so the *Zohar* stressed the role of Shim'on and his comrades as part of the teaching itself.

In the canons of Judaism, the existence of the text is the primary reality; its existence precedes its essence. This primary existence is the key to that work's holiness. The words of the text can be read with different interpretations. Reading a sacred Jewish text symbolically, so that its manifest content differs from its inner meaning, is a way to convey messages that are considered too powerful to communicate directly. The *Zohar* calls this way of reading the *orakh keshut*, the "way of

truth."[4] The rationale for this hermeneutic lies in the linguistic possibilities of the Hebrew Bible, its convoluted order, and even the shape of its letters. This theosophical Kabbalah is really a mysticism of language, in which all the components of the written Hebrew language—its consonants, vowels, and cantillation—control metaphysical energies and specific powers.[5] The Bible is written in code and is meant to be read in ways that go beyond its plain meaning.

Reading the *Zohar* is different from reading other Jewish literature, for the *Zohar* was consciously written in an obscure symbolic code, or "secret speech."[6] The *Zohar* considers the Hebrew Bible to be an encoded text, too. The Bible's plain meaning is, in one of the *Zohar*'s most common analogies, the mere garment of its inner truth. The Bible's narratives, genealogies, and songs describe the interplay of the *sefirot*. These *sefirot* are the emanating aspects of the divine. They make up the metaphysical underpinnings of the created world, the processes of the divine, and the human soul. The interplay of the *sefirot* underlies the dance of the divine into corporeal reality.

To read the *Zohar*, one must possess the text's lexicon of symbols, which it refers to as *kinnuyim*. The *kinnuyim* are symbolic archetypes whose interpretation forms the core of theosophical Kabbalah. The import of these symbols is based on the images they evoke and the nuances of their linguistic structure. The need for a key to crack the code has spurred the composition of *Zohar* commentaries, both published and unpublished.[7]

In this study, I will examine certain sections of the *Zohar* and the ways that the central doctrines of classical Kabbalah took shape around them. I will employ the criteria used in the critical analysis of the *Zohar* but will adopt the considerations of the exegetical tradition. Sometimes the interpretation of a text reflected nothing more than the imposition of extraneous ideas onto the *Zohar*; other commentaries, while drawing on subsequent traditions, yet managed to elucidate the *Zohar*'s nuances and internal dynamics. The sections of the *Zohar* that I will address leapt out at the kabbalists as particularly important.

The Unfolding of the *Zohar*

The *Zohar* comprises at least two dozen separate compositions, which are far from homogeneous in their structure and inner nature. Moreover, as manuscripts come to light and textual analysis becomes more acute, new sections, many of which have been divided and scattered across the entire work, are identified.[8] Taken together, its various elements make up some eleven hundred leaves of most standard editions.[9] Each stratum has a distinct literary nature and mystical doctrines that are unique to it. Each successive stratum of the *Zohar* brings new elements to the mix of doctrines and influences that were to be fateful to the subsequent history of Jewish mysticism.

It has long been the position of scholars, whatever their ideological biases, that there is a pattern of development in the *Zohar* literature, with certain ideas and themes developing and coming to fruition over the course of the work's composition. It is not hard to trace this development, as the various sections of the *Zohar*

cite one another. When one views the literature in this way, *Midrash ha-Ne'elam* emerges as the earliest stratum. It is followed by the long midrash on the Torah and by the family of compositions that most resemble that midrash. These works make up the central stratum of the *Zohar*. *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* are clearly a later stratum, imposing kabbalistic concepts that are foreign to the doctrinal teachings of the central midrash.[10]

The collection of compositions known as *Midrash ha-Ne'elam* (literally the "hidden midrash") is considered the earliest section of the *Zohar*. There are important differences between the *Midrash ha-Ne'elam* and the rest of the *Zohar*. Its mysticism seems to have its origins in Neoplatonism, as well as mystical speculations on the power of numbers and the letters of the Hebrew alphabet. The theosophical doctrine, in which the interplay of the *sefirot* underlies the nature of present existence, is less fully formed. For instance, *Midrash ha-Ne'elam*'s doctrine of the soul is very different from the ideas expressed in the *Zohar*'s subsequent development.[11]

In *Midrash ha-Ne'elam*, the author or editor searches for a literary center around which his text can be organized. This device comes in the form of the *Zohar*'s protagonist Shim'on bar Yoḥai, who does not appear until the later sections of the *Midrash ha-Ne'elam*. Until then, a series of rabbis from the second century C.E. deliver teachings, with no single figure coming to dominate the proceedings. The *Zohar*'s literary form coalesces around the famous account of Shim'on's hiding from the Romans. This account establishes the literary center of the rest of the *Zohar*.[12]

These differences led to scholarly debate about the relationship of the *Midrash ha-Ne'elam* to the rest of the *Zohar*. Apologists have argued that it is an authentic Hellenistic composition.[13] The more conventional opinion is that *Midrash ha-Ne'elam* represents an initial stage of the author's development.[14] Such is the case with another late-thirteenth-century kabbalist, Joseph Gikatilla, whose early work *Ginnat Egoz* posits a similar philosophical mysticism, as opposed to his later theosophical works, *Sha'arei Orah* and *Sha'arei Ẕedek*, which teach a bold symbolic theosophical doctrine.[15] The main sections of *Midrash ha-Ne'elam* were edited and published by Moshe Zakhut well after the Safed renaissance and thus were not in full circulation in the formative years of *Zohar* exegesis. Some classical *Zohar* exegetes go as far as to cast aspersions on the authenticity of the *Midrash ha-Ne'elam*.[16] One contemporary scholar has concluded that it must have been composed by someone other than Moshe de Leon.[17]

Large portions of the *Zohar* do have strong stylistic and doctrinal similarities. These include the long and comprehensive midrash on the Torah that is the main part of the *Zohar*, as well as other compositions that explore specific themes. Such works include *Sabba de-Mishpatim* (*Zohar II* 94b–114a), in which doctrines of the soul and afterlife are presented through an encounter with an old man, and *Yenuka* (*Zohar III* 186a–192a), in which the mystical nature of the prayers over food are presented by a wonder-child. These compositions formally resemble the long midrash in their language, as well as reflecting its kabbalistic doctrines. Some sections of this stratum, the sections known as *Matnitin* and *Tosefta*, seem to experiment with rabbinic literary formats involving apodictic lawmaking like that of the Tannaitic period. They are attempts by the author to convey kabbalistic truths in a declamatory style. While these texts have been associated with the author of the main part of

the work, they have certain formal similarities to some later compositions, particularly the works known as the *Idrot*.[18]

The *Idrot* are final sections in which the various members of the circle of mystics perish, in mystical ecstasy, while beholding the mysteries of the Godhead. These mysteries are specifically anthropomorphic in nature, detailing a doctrine of *parẓufim*, or divine countenances, which make up the very anatomy of the divine.[19] These texts are related to a shorter treatise, *Sifra de-Ẓeniuta* (Hidden Book). A specific myth of prehistory, the mysterious account of "the death of the kings," is linked to these traditions, all of which are very important to the development of Kabbalah in the sixteenth-century Safed renaissance.[20] *Zohar* exegetes, in the fourteenth to sixteenth centuries, came to view the *Idrot* as central to the development of any consistent *Zohar*-based doctrine of Kabbalah.

A number of changes in doctrine and literary setting were instituted by the author of the sections called *Tiqqunim* (Sections) and *Ra'aya Meheimna* (The Faithful Shepherd). These compositions recount dialogues that take place in the celestial Garden of Eden, presumably after the deaths of Rabbi Shim'on and his comrades.[21] The defining literary quality of these works is the author's tormented emotional state. His social resentments give a bitter, anarchic, and borderline antinomian tone to much of the *Tiqqunei ha-Zohar*.[22]

At the same time, the *Tiqqunim* and *Ra'aya Meheimna* contain a number of more sophisticated doctrines that are closer to conventional Jewish monotheism than the theology of the *Zohar*'s main sections. They contain more advanced kabbalistic doctrines from the late thirteenth and early fourteenth centuries, such as the instrumental understanding of the emanations of the divine, the immanence of God, and the doctrine of the four worlds. These doctrines are easier to reconcile with a Maimonidean philosophical approach to Judaism than are the doctrines of the main sections of the *Zohar*. These texts also have a broader understanding of reincarnation than do the earlier compositions.[23]

The remarks in *Tiqqunei ha-Zohar* regarding the *kulmus* (quill) imply that the author employed the technique of automatic writing in composing that work in particular.[24] Amos Goldreich links six references to the quill in the *Tiqqunim* and various Hebrew writings to the same author. Goldreich has made a compelling argument for the author's self-identification with the biblical Moses, equating the charged pen with Moses' rod.[25] This is the context for the author's observations that "the sealing hand is from the Ẓaddik, while the writing hand is from the central pillar [the central, unifying *sefirah Tiferet*]," as well as "Happy is the one . . . whose mouth is filled with names and whose fingers write secrets; when he sends forth the name from his mouth, the birds and the beasts of the Chariot receive it."[26] The tradition of referring to the independent power of the *kulmus* recurs in the works of the sixteenth-century Moroccan kabbalists Shim'on Lavi and Mordechai Buzaglo,[27] as well as in the original homilies delivered by Isaac Luria.[28]

The *Zohar*'s particular use of Aramaic was also a factor in its effect on the reader. The *Zohar* is written in the Aramaic of the Land of Israel, c. third century C.E. This dialect sometimes retains Hebrew structures and values, with prefixes and suffixes and usages that are cosmetically Aramaic. In the Rabbinic period, Aramaic was the popular, colloquial tongue, while Hebrew was mainly used by Pharisee scholastics.

By the Middle Ages, Hebrew had become the more accessible language (as is the case today), while Aramaic became the more obscure language, reserved for serious talmudists.

The author occasionally reveals his medieval origins in his employment of philosophical terms directly borrowed from the Arabic translations of Plato and Aristotle. Terms such as *nefesh medaberet*, *nefesh ha-behemit*, *nefesh ha-sikhlit* (for the communicative, animal, and intellectual natures, respectively), and *koaḥ ha-mettaveh* (passion) and other medievalisms appear, particularly in the *Midrash ha-Ne'elam*. None of the discrepancies of the language—its anachronisms and Iberianisms—can take away from the author's artistic desire to coin an idiom that would, for the reader, invoke the mysterious setting of the Galilee of late antiquity. The community of kabbalists viewed the grandiose, formal, and mystifying tropes as a particularly expressive form, prompting the authors of *Sefer Tashak* and *Tiqqunei ha-Zohar* to copy it. Even Isaac Luria, who was not a prolific writer, found his muse with zoharic Aramaic in order to compose his liturgical hymns for the Sabbath day. This somewhat clumsy idiom, with its paucity of expression, is rendered with great power in the *Zohar*. Its undisciplined nature was responsible, to some extent, for the linguistic confusion of many kabbalistic texts, particularly those of the Ḥasidic tradition, whose authors' linguistic skills were often primitive and whose style was apt to be obscure.

Doctrinal Development

This documentary assessment provides an evolutionary model for the *Zohar*'s ideas. The early work *Midrash ha-Ne'elam* portrays a Neoplatonic, emanational mysticism, with an emphasis on holy names and numerological speculations. The main sections have a theosophical character. As opposed to the universalistic philosophical stance of the earlier stratum, the main section's worldview invokes symbols, midrashic hermeneutics, and references to a unifying myth that underlies present reality. This understanding tends to posit a single author, so that the development of the literature as a whole mirrors the processes of that individual's enlightenment.

Gershom Scholem's articles on the *Zohar*'s authorship reflect how obsession with the influence of a single author can skew the portrayal of a work. Scholem, at the opening ceremonies of the Hebrew University, had asked the question "Did Moshe de Leon write the *Zohar?*" and suggested, idealistically perhaps, that its origins were in antiquity.[29] Only later did he conclude that the whole text was composed by de Leon. An essay in Scholem's *Major Trends in Jewish Mysticism*, "The *Zohar:* The Book and Its Author," detailed the uncovering of Moshe de Leon's hand, analyzing the trail of linguistic mistakes, anachronisms, and "howlers" that make clear the work's late origins. Even as he portrayed de Leon's literary creation, Scholem neglected to acknowledge that de Leon was a towering spiritual and artistic genius of the Middle Ages.

Among his students, allegiance to Scholem's thesis regarding Moshe de Leon's authorship is a point of honor. Scholem maintained that de Leon wrote the main sections of the *Zohar*, then composed the Hebrew writings for which he claimed

authorship. In this way, Scholem explained these works' references to the *Zohar*. In subsequent researches, Isaiah Tishby concluded that the *Zohar* was largely written after the Hebrew works of Moshe de Leon.[30] De Leon's Hebrew writings certainly lack the poetic grandiosity of the *Zohar*. According to Tishby's view, de Leon found his muse in the character of Shim'on bar Yoḥai. The literary form of the pseudepigraphical midrash liberated his creativity, and he poured out the main sections of the *Zohar*, perhaps ending them with the *Idrot* shortly before his death.

Recently, some scholars have begun to move beyond the hypothesis that associates the *Midrash ha-Ne'elam* and the whole main text with Moshe de Leon's ambivalent hand. Yehudah Liebes has made a strong case for multiple authorship of *Midrash ha-Ne'elam*, the *Idrot*, and the *Sifra de-Zeniuta*. Liebes associates the origins of this circle of mystics with the gnostic kabbalists of Castile. Among the members of this group were Baḥya ben Asher, whose commentaries to the Torah and other writings remain popular to this day, and Joseph ben Shalom Ashkenazi. Liebes has also stressed the central role of Todros Abulafia, even suggesting that he is the model for R. Shim'on himself.[31] Abulafia's own works combine the influences of the kabbalists of Castile and Gerona.[32] The tensions and expectations that attended Todros Abulafia's charismatic circle may have formed the basis for the dramatic interactions between Shim'on bar Yoḥai and his followers, as well as the awe and anxiety expressed toward R. Shim'on's colorful personality.

Dilemmas of Exegesis

The *Zohar* is not an easy book. One problem is that it contains many contradictory doctrines. In critical terms, there are at least two ways of understanding the origin of doctrinal differences in the *Zohar*'s various compositions. The various sections may reflect the conclusions of different schools of thought, or they may be the product of a linear development in a single author's thinking and writing style. In either case, the different sections can be viewed as the *Zohar*'s strata.

Some *Zohar* exegetes felt compelled to reconcile the work's doctrinal discrepancies. To do this, ideas not actually contemporary with the *Zohar*'s composition were read into it. Whole systems of Kabbalah developed in an attempt to resolve the doctrinal discrepancies between the various strata.[33] Although they might have taken into account the existence of multiple authors[34] and the possible preexistence of certain texts, most classical exegetes of the *Zohar* did not see the work as developing internally or reflecting different contemporary influences. The *Zohar* literature was taken together as a unit, and the most critical act on the part of most commentators was to read portions of the main sections in the light of developments in the *Idrot*, *Tiqqunim*, *Ra'aya Meheimna*, or earlier sections of the *Midrash ha-Ne'elam* that were published in *Zohar Ḥadash*.

An example of such a reconciliation of doctrinal differences is the incorporation of the doctrine of the "worlds." A number of thirteenth-century kabbalists concluded that the emanation of the ten *sefirot* takes place across the continuum of four worlds of creation: *Aẓilut*, or "emanation"; *Briah*, "creation"; *Yeẓirah*, "formation"; and *Asiyyah*, "making."[35] Each of these worlds contains its own emana-

tion of ten *sefirot*, and each of the *sefirot* contains ten *sefirot* within itself. The existence of these four worlds quadruples the possibilities of interaction between the *sefirot*. The doctrine of the worlds is found in *Tiqqunei ha-Zohar* and *Ra'aya Meheimna*, but not elsewhere in the *Zohar*. *Zohar* commentators used the doctrine of the worlds to resolve doctrinal contradictions between the various strata. For example, if the *Midrash ha-Ne'elam* posited that two *sefirot* would interact in a certain way in a given situation and then elsewhere the *Zohar* referred to them as functioning in a different way, the interpreter might explain that one case refers to an interaction occurring in the world of *Briah* while the other situation takes place in the world of *Asiyyah*.

An important role for commentary was to provide reliable interpretations of the work's symbols. For example, the seminal Safed exegete Moshe Cordovero analyzed every image and trope of the *Zohar* as a separate, unique image.[36] This close attention to the precise version is also characteristic of Yosef ibn Tabul (an important student of Isaac Luria), who would often remark that "the language and the subject must be resolved and interpreted."[37] Such a minute analysis of every image was also characteristic of the few texts written by Isaac Luria, especially insofar as the few commentaries that he composed were written in a markedly Cordoverean style.[38] For later kabbalists, other texts are also fair game for this minute reinterpretation.[39]

Some interpreters, particularly after the sixteenth century, combed through the *Zohar* to uncover minute intrarelationships, so that their kabbalistic systems became multitiered, gothic infrastructures.[40] Eventually, to better explain these systems, they stepped away from exegesis of the *Zohar* and composed or dictated *drushim*, apodictic homilies that explicated and laid out the structure of their *Zohar*-derived mystical worlds.

To determine the true meaning of the *Zohar*'s symbols, its commentators employed the conventional repertoire of kabbalistic hermeneutical strategies.[41] These include esoteric analysis of biblical and rabbinic texts, use of the *Targum* (Aramaic translations dating from late antiquity) for understanding difficult words, and analysis of the esoteric aspects of the Masoretic text. The *Zohar*'s interpreters also used esoteric methods of commentary, such as letter mysticism, speculation on divine names, and linguistic manipulations, such as *gematriyot* (numerical coefficients) and *temurot* (substitutions of letters according to a predetermined system).

The need to properly interpret the *Zohar*'s symbols led to a particular type of literature, the symbolic lexicon. In such works, symbols were listed alphabetically or under the headings of a particular *sefirah*, with explanations of the possible content that they might signify. This literary genre extends from the period contemporary with the *Zohar*'s circulation to the present.[42]

Another task for the exegete is to explain the dialogues between the rabbis in the stories that frame the *Zohar*'s homilies. Contemporary scholars[43] insist that the framing story and the content of any given *Zohar* text are intertwined, whereas the classical commentators usually ignore the framing devices and go straight to the doctrinal discussions. For instance, a narrative theme characteristic of the *Zohar* is that of the protagonist rabbis being given their comeuppance by a marginal member of society whose spiritual profundity they had failed to recognize. This device is the basis for the extended compositions *Yenuka* and *Sabba de-Mishpatim*, and it recurs in many

shorter vignettes.[44] The exegetes of the *Zohar* had to determine the extent to which the framing narrative was germane to the content of a given article.

The exchanges between the protagonists superficially resemble talmudic debates. However, the Talmud presents artificial combinations of rabbis drawn from a continuum of five centuries and two countries, Israel and Babylonia. The *Zohar*'s discussions are presented as the actual dialogues of the wandering mystics of the narrative. The dynamics of most of the dialogues are predetermined: the hero of the *Zohar*, Shim'on bar Yoḥai, usually has the last word, rather like the Buddha in a Mahayana sutra.[45] Subsequent kabbalistic movements portrayed themselves as carrying on R. Shim'on's mission. This particular aspect of the *Zohar*'s mysticism flowered in the messianic eros and pathos of successive circles of *Zohar* exegetes, such as Isaac Luria, Shabbatai Zevi, and Moshe Ḥayyim Luzzatto.[46]

The *Zohar* draws on many rabbinic sources. Classical *Zohar* commentators, being more interested in later doctrines, seldom address the use of these ancient sources. For example, the angel Metatron, the demiurge or "Captain of the World," is a figure whose origins are in the Gnostic and esoteric traditions of late antiquity. The students of the Gaon of Vilna portrayed Metatron as the aggregation of the lower three *sefirot*, *Neẓaḥ*, *Hod*, and *Yesod*, not as the demiurgic angel of the older tradition.[47] The mythos of these late medieval systems often reduced the earlier, primordial traditions to metaphysical constructs.

The *Zohar*, moreover, draws from certain antecedent rabbinic traditions while it ignores others. The important composition of late antiquity the *Sefer Yeẓirah* (Book of Formation), which is the source of the very term *sefirot*, is absent from the main sections of the *Zohar* (It is not mentioned, and its doctrines are rarely cited). Similarly, the main parts of the *Zohar* pay little attention to the Talmud's famous account of the four who entered the mystical orchard, or *Pardes*.[48] The *Zohar*'s principal rabbinic sources are the midrashim *Bereshit Rabbah* and *Songs Rabbah*, the *Targum Yerushalmi*, the Babylonian Talmud, and, particularly, the eighth-century pseudepigraphical midrash *Pirqei de-Rabbi Eliezer*. These northern Galilean traditions engross the author and provide the model for his loquacious Palestinean Aramaic. Nonetheless, few commentators explore these textual relationships.[49]

Zohar commentators explored the legal (halakhic) dimensions of the text, as the *Zohar* often uses the Commandments as the basis for theurgy.[50] Some commentators pointed out instances when Shim'on bar Yoḥai's opinion on a given legal matter was consistent with opinions in the Mishnah or Talmud. A number of kabbalists composed apologetics for the *Zohar*'s myriad halakhic anachronisms,[51] but a few, notably Ya'akov Emden in his polemic *Mitpaḥat Sefarim*, made use of the legal inconsistencies to attack the *Zohar*'s authenticity.[52]

On rare occasions, commentators were moved to insert materials that came to them through visionary experiences. Such visionary commentators include Yiẓḥak Eizik of Komárno and possibly Yehudah Petaya of Baghdad. The entire kabbalistic system of Isaac Luria was based on a revelation from the prophet Elijah (*gilui Eliyahu*), and Luria's student Yosef ibn Tabul also indicated that aspects of his *Zohar* commentaries were based on divine revelation.[53]

Such symbolic exegesis begins, more often than not, with the origins of a given kabbalistic symbol. The most classical of these symbols originate in rabbinic inter-

pretations of late antiquity. For example, the midrash to the Song of Songs (*Songs Rabbah* 2:22) interpreted the following verse in terms of the topography of the Jerusalem Temple:

> *My beloved is like a gazelle or a young stag. Look! He stands past our wall, peering from the windows, peeking from the cracks.* (Songs 2:9): *Look who stands past our wall* This is the Western Wall of the Temple. Why? For the Holy Blessed One swore that it would never be destroyed. . . . *Peering from the windows* This is the merit of the Patriarchs. *Peeking from the cracks* This is the merit of the Matriarchs. *My beloved answered and said to me* (Songs 2:10) What did he say? (Exod. 12:2) *This month shall be for you the first of months.*

The midrash addresses a particular phenomenon: the Western Wall had not been destroyed by the Romans and remained as a constant reminder of the Jerusalem Temple. Elsewhere, the midrash reiterates the sanctity of the Western Wall in terms of the popular legend of the *Shekhinah*, the divine presence, which had been exiled, supposedly at the time of the Temple's destruction: "R. Aḥa stated: The *Shekhinah* has never moved from the Western Wall, as it says *Look who stands past our wall*" (*Exodus Rabbah* 2:2).

The Western Wall was understood as one of the places where the *Shekhinah*, God's incarnate presence in the world, was always present. For this reason, the Western Wall was the object of messianic expectations, as it would certainly be the cornerstone of the Temple to be built in the Messianic period. The Messiah is the young stag mentioned in the first stanza of the cited proof text, just as the end of the first statement, the invocation of the "first of months," refers to the coming Messianic era. The seminal Bible exegete Rashi echoed the messianic import of the verse in the following terms: "I had expected to dwell, abandoned for some time, but look! He notified me that he is standing *peering from the windows* of Heaven at what is prepared for me."[54]

These understandings were transformed by the *Zohar*. According to the *Zohar*, any reference to the Western Wall signifies the *Shekhinah* and the messianic redemption. The *Zohar* combines the image of the *Shekhinah* as the guardian of the people Israel with an exegesis of a different verse:

> R. Yehudah said, the *Shekhinah* has never departed from the Western Wall of the Temple, as it says, *Look! This one is standing past our wall* and it is the head of faith[55] of the whole world. *From the head of Shnir and Hermon* (Songs 4:8) From the place that the Torah goes out to the world. And why [has the *Shekhinah* never departed]? To protect Israel *from the lions' dens, from the mountains of leopards,* the pagan peoples. (*Zohar II* 5b)

In the work *Ra'aya Meheimna* (*Zohar II* 116a), the author of the *Tiqqunim* adds a further understanding. He analyzes the import of the very word "wall," *kotel* (כותל), in kabbalistic terms:

> The lower *Shekhinah* has its dwelling in the Western Wall, for it is the Mount [Heb. *tel* תל] toward which all turn. KO-TEL. K"O [כו] is twenty-six. And truly the *Shekhinah* is its *tel*, as it says (Songs 5:11), *His edges are curly* [*taltal* תלתל],

> *black as a raven*, as the rabbis have said,[56] on every jot (of the Torah) are ringlets [*talei talim*] of laws.

The numerical value of the letter kaf (כ) is twenty, and that of the letter vav (ו) is six. This number is also the numerical coefficient of the name YHVH, the most ineffable name of God, symbolic of the *sefirah Tiferet*. Because the Western Wall is also synonymous with the feminized image of the *Shekhinah*, both the male and the female energies of the divine must be present.

The *Shekhinah* is synonymous with the *sefirah Malkhut*. The *Shekhinah* is archetypally feminine, *Tiferet* is a masculine principle, and their union defines the moment that divine effluence flows into the present world. According to Moshe Cordovero, the great kabbalist of Safed, both *sefirot* are present, in a state of union. In his lexicon of symbols, the entry *kotel* reads as follows:

> *Kotel*—Rabbi Shim'on, may he rest in peace, in the *Ra'aya Meheimna* (*II* 116a) explains this implies [the *sefirah*] *Tiferet*, when it unifies with *Malkhut* through the *ẓaddik*. This is the explanation of K"O, which is the same sum as the four-letter name that implies *Tiferet*. The text teaches us that it is the *tel* toward which all turn, the *Malkhut* with the *ẓaddik*, through which they unify. This is called *kotel*, for she, especially, has all of this glory.[57]

In Cordovero's reading, *kotel* is the *Shekhinah*, as she unifies with the masculine principle, *Tiferet*. The term *ẓaddik* indicates the *sefirah Yesod*, which stands for the sexual juncture of the upper and lower worlds. West also signifies the *sefirah Yesod*, as was widely known among kabbalists.[58] The Western Wall, therefore, is the point of divine conjunction, the actual point at which Heaven and Earth meet and exchange energies. In making this bold declaration, Cordovero describes the spiritual energies that exist at a particular point in Jerusalem. He romanticizes the very topography of the Land of Israel and telegraphs an experiential dimension, implying that at the Western Wall, the kabbalist will be in the very presence of the divine union, just as the author of *Ra'aya Meheimna* had portrayed the Wall as the *tel*, the hill that is the cynosure of all eyes.

The *Zohar* as Sacred Text

The need to authoritatively interpret the *Zohar* presupposes its sacredness, its achievement of canonicity.[59] The appearance of the *Zohar* marked a watershed in the development of Jewish mysticism. With its circulation, the future development of Kabbalah was based on the *Zohar*'s worldview. It became the central text of Jewish mysticism, from which the development of Kabbalah proceeded. For this reason, mystics became less interested in the *Zohar*'s component elements or antecedent traditions. Kabbalists were more concerned in relating the newest developments in their movements to the *Zohar*'s earlier teachings.

The central figure of subsequent Kabbalah, Isaac Luria, deprecated the efforts of prior kabbalists in a well-known passage referred to as "Naḥmanides and His Comrades," saying that up to the *Zohar*, kabbalistic teachings had been imperfect. In Luria's words:

> Kabbalists such as Naḥmanides and his comrades, as well as sages such as Neḥuniah ben ha-Kanah, only mentioned the ten *sefirot* and not the revelation of any issues of the countenances [*parẓufim*] at all. These only arise somewhat in the *Zohar*, *Ra'aya Meheimna*, and the *Idrot*. You must know now that Naḥmanides and the *Rishonim* knew of the countenances, yet demurred from revealing much, for the permission had not been granted to reveal or extend the higher lights, for the evil was ascendant and *no stranger may eat of the sanctified* (Lev. 22:10).[60]

Militant Lurianists viewed the *Zohar* as the central mystical canon, maintaining, in Luria's words, that "Cordovero and all who preceded him, their seed was sown in vain."[61] They dismissed many of the earlier generation of kabbalists for merely producing, "all in all, two or three pamphlets worth of material."[62] The canon of acceptable, nonzoharic works was very limited in the eyes of one important seventeenth-century kabbalist, Ya'akov Ẓemakh, who considered only Naḥmanides, the commentary to the *Sefer Yeẓirah* associated with Rabad, and the meditation text *Brit Menuḥah* worthy of attention. Of other works, Ẓemakh cautioned, "do not send forth your hand for them, for they are built on human logic and not received from the exalted ancients."[63]

As the *Zohar* began to be circulated, a number of works written in a similar style followed. These works include *Tiqqunei ha-Zohar* and *Ra'aya Meheimna*, Joseph of Hamadan's *Sefer Tashak*,[64] David ben Yehudah ha-Ḥasid's *Sefer Mar'ot ha-Ẓove'ot*,[65] and Joseph Angelet's *Livnat ha-Sappir*.[66] Late examples of such works include Naftaly Ẓevi Bacharach's *Adam de-Aẓilut*[67] and the nineteenth-century *Zohar on Ruth*.[68] These authors may have considered the *Zohar* to be an open canon to which pseudepigrapha could always be added. This tradition of pseudepigraphical literature, talmudic romances with zoharic metaphysics, may also be considered the first generation of *Zohar* interpretations.

In Safed

The sixteenth-century Safed renaissance was a period of intellectual and spiritual ferment, fueled by the expulsion from Spain and other recent tragedies of the exile. In the first quarter of the sixteenth century, Safed, a secluded Galilee hill town, was home to no more than twelve hundred inhabitants, yet by the last quarter of the century, it was home to eighteen thousand Jews. In flight from the auto-da-fé and the Inquisition, mystics gathered in Safed, drawn by the *Zohar*'s romanticism and messianic pathos. The Safed mystics came to replicate the events described in the *Zohar*, to renew its tradition of the Jewish mystic as a knight of the Kabbalah, on a quest for enlightenment and battling the forces of evil and disunity. Pietists such as Shlomo Alkabetz, Moshe Cordovero, and especially Isaac Luria left their mark, physically, on the streets of Safed: the synagogues to which they withdrew for prayer and contemplation are scattered through Safed's winding Kasbah. As these visionaries pooled their many views of reality, they limned the contours of subsequent Judaism. Their teachings also influenced the authori-

tative halakhic and homiletical works that were also produced in the ferment of religious creativity that characterized the Safed renaissance.[69]

This period saw a heightened interest in all aspects of *Zohar* commentary,[70] including, of course, discussion of the doctrinal content of the *Zohar*'s homilies. The return to the actual setting of the *Zohar* piqued interest in the framing narratives of Shim'on and his comrades. The upper Galilee, at the foot of the Golan Heights, became part of the spiritual landscape for the immigrant kabbalists. The circulation of the *Zohar* within the previous three centuries gave the Safed renaissance an urgency that eventually overwhelmed it in messianic eros.

The *Zohar* posits a rather different conception of spiritual practice than that of the Judaism of the synagogue and study hall. The characters wandered through the author's conception of the Galilee, often having experiences among the more marginal elements of society: women, children, and the unlearned. The sixteenth-century kabbalists "relived" these spiritual practices. Fellowships of kabbalists assembled, basing their activities on those of Shim'on bar Yoḥai.[71] Such groups were organized by Alkabetz, Cordovero, Isaac Luria, Elazar Azikri, and Moshe ibn Makhir. The development of the mystical circle would echo through subsequent Jewish history. Two messianic movements, those of Shabbatai Ẓevi and Moshe Ḥayyim Luzzatto, would be built on the mystique of the fellowship, as would Ḥasidism and Zionism in their classical periods.

An example of the mystic's desire to "live the experience" is evident in the practice of *gerushim*. Moshe Cordovero and his father-in-law, Shlomo Alkabetz (who is widely known for his composition of the liturgical hymn *Lecha Dodi*, "Come, O Bride"), wandered through Safed and its environs, in search of grave sites and other places associated with specific events in the *Zohar*. These ramblings, or *gerushim* (literally "exiles"), would be devoted to the resolution of intellectual problems, often in the realm of *Zohar* exegesis, that had been plaguing the kabbalists while in the study room.[72] The *gerush* was a symbolic enactment of the sufferings of the *Shekhinah* in exile. The natural experience of walking entailed by the *gerush* freed the kabbalists' minds to address these issues of mystical import, much as the protagonists of the *Zohar* required the liberation of the road as a setting for their teachings.[73]

As these kabbalists brought their households to Safed, they also began to pool their compilations of the *Zohar*, many of which were incomplete. Even the printed editions lacked important texts, which would be included in appendixes to subsequent editions.[74] The Mantua edition of the *Zohar* had just been published and was coming to be considered preferable to the earlier, large Cremona edition. Since initial interpretations of the *Zohar* had often been based on incomplete compilations of the work, the comparison of texts among the Safed exegetes allowed more definitive, sweeping interpretations of the *Zohar*'s worldview.

One result of this pooling of texts was the compilation of the material in the *Zohar Ḥadash*, or "new *Zohar*," which is, paradoxically, dominated by texts that were composed earlier than the materials in the first editions. The *Zohar Ḥadash* was published for the first time in Salonika in 1597.[75] Another result was that, although the Mantua edition of *Tiqqunei ha-Zohar* was published in 1558, it would eventually be supplanted by the Orta Koj (Constantinople) edition, which was

riddled with textual emendations emanating from the circles of Isaac Luria's principal student, Ḥayyim Vital. The rapid circulation of the *Tiqqunim*, as opposed to the late appearance of the *Zohar Ḥadash*, meant that the later strata were more readily incorporated into comparative exegeses than the earlier strata.

Cordovero

In Safed's intellectual environment, the *Zohar*'s contradictory ideas created textual problems that were the subject of open debate. The intellectual climate demanded a systematic thinker to fashion them into some sort of whole. That figure was the prolific, verbose Safed kabbalist Moshe Cordovero,[76] whose voluminous oeuvre synthesized a unified approach to the *Zohar*'s variant traditions. Cordovero drew upon the great mass of diverse ideas expounded in Safed, organizing and presenting them with talmudic didacticism. Even his *Zohar* commentary, *Or Yaqar*, used a *Zohar* passage as a jumping-off point for a long exposition, or *drush*.[77] In these *drushim*, Cordovero compared ideas, combined and harmonized as many as possible, and argued for the irrelevance of minority opinions.

This style of sifting and combining accumulated teachings is characteristic of *Pardes Rimmonim* (Orchard of Pomegranates), Cordovero's most popular and most widely distributed work, which he composed at the age of twenty-seven. *Pardes Rimmonim* is built on exegeses of seminal kabbalistic works, such as the *Sefer Yeẓirah*, the *Zohar*, and the *Tiqqunim*. It is a work whose rambling style and optimistic tone betray the author's youth as much as its sweeping scope reveals the breadth of his knowledge.

Besides *Pardes Rimmonim* and *Or Yaqar*, Cordovero left other speculative works that make particular use of *Zohar* exegesis, among which are *Shi'ur Qomah*, an introduction to the *Idrot*, and a commentary on the prayerbook, *Tefillah le-Moshe*. Cordovero also produced a popular work, *Or Ne'erav*. A later work, *Elimah Rabbati*, represents Cordovero's mature doctrine. Cordovero intended *Elimah Rabbati* to be a comprehensive work encompassing the accumulated wisdom of Jewish mysticism.[78] Suffused with the spirit of Maimonides, it nonetheless seeks to subvert Maimonidean doctrine to kabbalistic ends.

Cordovero believed that the *Zohar* would eventually be considered an accessible, nonesoteric work.[79] His interpretive method, which he clearly maintained would become standard, utilized every word and phrase in terms of its symbolic content. It was not uncommon that every element of a sentence would be interpreted as signifying a function of the *sefirot*, so that every trope required analysis.[80] In doctrinal terms, Cordovero knew that the ideas of *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* differed from those of the *Zohar* as a whole. He tended to see the main sections through the prism of the later strata, viewing them as the more perfect, overt mystical understanding.[81] Cordovero was committed to reconciling the contradictions in the *Zohar* because he considered all the parts of the *Zohar* as one unity. He saw the most important voice in any zoharic debate as that of Shim'on bar Yoḥai, so that "anything that can be contradicted, even in the *Zohar* and *Tiqqunim*, in order to conform to Shim'on's words, we are required to overturn, for Shim'on allowed the fellows of his circle to make contradictory remarks."[82]

Cordovero's theology resulted from a number of hermeneutical principles of *Zohar* exegesis. For Cordovero, the role of the *kinnui*, or mystical symbol, was paramount. *Kinnui* is a technical term for the mystical symbols that represent the interaction of the *sefirot*. The *kinnui* is a mechanism by which the processes of the divine may be represented and made palpable. As Cordovero put it in *Pardes Rimmonim*, "God and his wisdom are all one entity. They are *kinnuyim* and not *kinnuyim*, *kinnuyim* from the aspect of their combination with the [divine] qualities, and not *kinnuyim* from the perspective of themselves."[83] In other words, kabbalistic symbols in a sacred text are meant to be understood in and of themselves and also in terms of the divine attribute or *sefirah* which they mirror. Cordovero's understanding of the *kinnuyim* was directly based on their descriptions in the *Tiqqunim* and the works of Joseph Gikatilla.[84] He also linked his doctrine of the *kinnuyim* to the Maimonidean idea of the negative attributes.[85] In isolating the function of a *kinnui*, Cordoverean Kabbalah defined Jewish mystical spirituality as living life through the defining of symbols. The *kinnuyim* hark back to the distinction between God's precreated essence and present reality. Their presence is a response to the dilemma of God's abstraction and removal from the world.

Another product of Cordovero's struggle to interpret the *Zohar*'s internal contradictions was his use of an idea in the later strata of the *Zohar*, the doctrine of *azmut* and *kelim*, the essential and the instrumental aspects of the descent of the divine into corporeality.[86] This issue originates in a basic problem in the *Zohar*'s theosophy. The main parts of the *Zohar* portray *Ein Sof*, the transcendent infinite, located at the top of the sefirotic tree, in the *sefirah Da'at* or *Keter*. This idea generates two theological problems. First, although it puts the infinity of God in a direct line of human apprehension, the highest aspects of the divine are very far from the individual. This linear distance between the individual and the apex of the Godhead is monistic and impersonal. It is far removed from the personalism of biblical and talmudic religion, in which God is present, if not always in dialogue with humankind, then at least always listening to their prayers. Second, if *Ein Sof*, the highest point of the Godhead, is nonetheless a part of the same structure as the lower *sefirot*, then it is limited. The ineffability and abstraction of that highest, and by definition most transcendent, *sefirah* are limited by being merely part, albeit the apex, of the sefirotic structure.

The later strata of the *Zohar* (*Tiqqunei ha-Zohar* and *Ra'aya Meheimna*) resolve this problem by positing a transcendent dimension located above the sefirotic tree. This quality, which they most often call *Ein Sof*, "the infinite," or *Keter*, the "crown," is the essence (*azmut*), the wholly abstracted, ineffable reality of God. The *sefirot*, which sit below it, are merely the emanated aspect of the *Ein Sof*, its "vessels" (*kelim*). The highest *sefirah*, *Keter*, is the source of the *kelim*.[87] Although the tension between *azmut* and *kelim* did not originate in the *Zohar* literature,[88] the conclusions of the *Tiqqunim* and *Ra'aya Meheimna* attempted to resolve the issue.

Cordovero adopted the view of *Tiqqunei ha-Zohar* to resolve these theological problems. Like the *Tiqqunim*, Cordovero used the euphemism *Ilat ha-Ilaut*, "Most Supernal," or *Sibat Kol ha-Sibot*, "Reason for All Reasons," to indicate the transcendent aspect of the divine.[89] However, Cordovero was not consistent in his usage of the euphemism *Ein Sof*, or "the infinite." Consistent with the *Idrot*, *Tiqqunei*

ha-Zohar, and *Ra'aya Meheimna*, he stated that "*Ein Sof* does not stand in the light of the *sefirot;* rather, it rules over them and does not reveal itself in them. For this reality necessitates its own existence before it extends through the *sefirot.*"[90] The *sefirot* are *kelim*, and the transcendent Infinite is their *neshamah*, or soul.[91] This transcendent God is also the personal God of popular Judaism.

Cordovero employed similar reasoning in explaining the doctrine of the four successive worlds of existence. He concluded that in the interlocking infrastructure of the worlds *Aẓilut*, *Briah*, *Yeẓirah*, and *Assiyah*, each has a successive relationship to the other that is like the relationship of the body to the soul.[92] Cordovero saw *Azilut* as an act of extension of God's essence, implying that between *Ein Sof* and the *kelim* extends an intermediary substance that is not identified with the essence of God.

Cordovero's thought reflects the *Zohar*-based kabbalistic teaching that typified most of the Safed community. Other examples of this point of view include Shlomo Alkabetz, Elazar Azikri, Avraham Galante, Aharon ha-Levi Bruchim, and Elyahu de Vidas, author of *Reshit Ḥokhmah* (The Beginning of Wisdom).[93] This stance also influenced kabbalists and particularly moralists, such as Isaiah ha-Levi Horowitz, author of the widely circulated work *Shnei Luḥot ha-Berit* (The Two Tablets of the Law). The works of these kabbalists constitute a sort of Safed civil religion, reflecting the mentality of the community at a certain point in time. Eventually this outlook would be overwhelmed by the mythos of Isaac Luria's doctrine and personality cult. Nonetheless, for kabbalists in the Diaspora, such as Avraham Azulai, who were struggling to find consistency in the *Zohar*'s variant traditions, Cordovero's scholastic approach to the *Zohar* remained persuasive.

Isaac Luria's Life

The exegetical literature on the *Zohar* is most influenced by Safed's main theological innovator, Isaac Luria, the AR"I ha-Kadosh (Holy AR"I).[94] Born in Jerusalem, Luria spent most of his life in Egypt.[95] There he came under the influence of Beẓalel Ashkenazi, the author of the famous halakhic anthology *Shittah Mekubeẓet.* Luria himself was the author of a volume dealing with the tractate *Zevaḥim*, which was destroyed in the great fire of Izmir, in the eighteenth century.[96] In mystical subjects, his mentor was David ibn Zimra, the author of two influential treatises, *Magen David* and *Meẓudat David.* Luria also spent seven years secluded in contemplation on a small island in the Nile, Jazīat al-Rawḍa, where he devoted himself to the contemplation of kabbalistic subjects.[97] At the age of thirty-six, Luria came to Safed, arriving not long before the death of Moshe Cordovero. Supporting himself as a spice merchant, he devoted himself to wandering the grave sites of the area.[98] In time, he gathered a circle of some forty members, of whom Ḥayyim Vital and Yosef ibn Tabul were the central acolytes. Luria began to teach a new system of Kabbalah that, to his followers, took on the force of revealed religion, as they believed it to have originated with a direct communication from Elijah the prophet.

Luria died just two years after his arrival in Safed. Shortly before his death, he delivered a homily based on the *Zohar* text regarding the "two fawns of a gazelle"

(*Zohar III* 55b, *Zohar Ḥadash* 20c).[99] An internal tradition posits that Luria revealed, in the homily, a messianic doctrine attached to his own circle and their identities in past lives. According to legend, his death was in retribution for revealing these esoteric truths about the Messianic age that were better left suppressed.[100] Luria's influence was acknowledged only gradually by the Safed community. Even his eulogy, given by R. Shmuel Ozeida, is quite reticent about his talents. The eulogy seems to have contained a subtext, acknowledging a strand of messianic tension among Luria's inner coterie, although apparently they were reluctant to share such ideas with the general community.[101] Vital took control of the movement and formally organized the circle of elites who were to carry on a limited propagation of Luria's teachings.[102]

Despite a quiet beginning, within thirty years Luria's teachings had become central among the mystics of the Land of Israel, and within fifty years they had become the single most powerful influence in Kabbalah. In retrospect, some of Luria's charisma lay in his sudden arrival and departure from the scene. This created a sense of urgency, as his students struggled to answer the question "Who was that figure who flashed so brightly across our world, and was gone?" Added to this mystique was the fact that Luria's written oeuvre was limited, consisting largely of commentaries on the *Zohar*,[103] among the longest of which is a commentary on the *Sifra de-Ẓeniuta*, composed while he was still in Egypt.[104]

Just as the framing mechanisms of the *Zohar* "set up" the work's kabbalistic speculation, so Luria's life story, particularly as addressed in such enthusiastic works as *Shivḥei ha-AR"I* and *Toldot ha-AR"I*, provided a legendary context for his theoretical teachings. Luria's mystical practices, derived from the content of his teachings, became the subject of collections of "Customs of the AR"I," which became a standard part of the literature of the Lurianic school.[105] A cult of personality, modeled on the *Zohar*'s veneration of Shim'on bar Yoḥai, was carried over into Luria's circle and from there to the movements that accompanied the heretical messianism of Shabbatai Ẓevi and the sages of Polish Ḥasidism.

Isaac Luria's Myth

Luria's early ideas were set down in his own hand when he was still in Egypt. His earliest writings were exegeses of the *Zohar*, with the exception of a few general introductions.[106] Luria then composed his commentary to the *Sifra de-Ẓeniuta* and to the *Midrash ha-Ne'elam* on Ruth.[107] These early writings have few of the characteristic elements of Lurianic Kabbalah, with the possible exception of an interest in the theory of the *parẓufim*, or divine countenances, that the *Zohar* introduces in the *Idra* literature.

Lurianic theory is preoccupied with the processes of creation, so much so that one scholar has noted at least eleven different schematic processes of creation in the Lurianic writings.[108] The earlier writings see the creation as an act of sorting of materials. Creation is also linked to an important theme of the *Idrot*, the texts referring to the prehistoric catastrophe of "the death of the kings." In this tradition, the reference to the untimely deaths of the kings of Edom (Gen. 36:31) is allegorized by the *Idra Rabbah* as referring to a primordial catastrophe.[109]

For adherents of Luria's final system, the mystic's existential starting place was an emptiness, a void, caused by God's withdrawal from the universe. Luria reached the conclusion that the vessels, whose formation he had described, had shattered in a catastrophe he called the "breaking of the vessels" (*shevirat ha-kelim*). The *shevirah* (shattering) is the source of the present dilemmas of humankind. Luria's response to this calamity was a theurgic system, called *tiqqun*, which was intended to repair the cosmos. The most daring practice in his system was the *yiḥud*, mystical unification, in which the mystic linked himself to the souls of the dead, and thence to the world-soul of the *sefirot*, in a rite of shamanistic ecstasy.[110] The students who propagated this doctrine after his death were responsible for Lurianic Kabbalah's emergence into Jewish intellectual history. They sought to implement the idea of *tiqqun* as an attempt to heal and repair a broken and shattered world.

Kabbalists came to see themselves as facing a choice. Should they see the world through Cordoverean eyes, that is, a view based on the aggregate understandings of the *Zohar* in all of its strata? Or should they accept the Lurianic myth, which had grown, with its successive reinterpretations, to be a multitiered doctrine of gothic complexity? Should they read that myth back into the *Zohar*'s words? There is a tendency to chart the shift from the Cordoverean system to the Lurianic as if a massive doctrinal change swept through Safed.[111] In fact, the shift came about in a number of ways and involved a number of trends in the religious life of the sixteenth and early seventeenth centuries. Some kabbalists were drawn to Cordovero in response to his resolution of the *Zohar*'s contradictory doctrines. These kabbalists were apt to remain loyal to Cordovero. Others saw the Lurianic myth as superseding the Cordoverean system and contrived doctrines formalizing this process. Others employed strategies that posited different existential levels to the myths of creation and existence, with the Cordoverean and Lurianic systems occupying different dimensions of existence.

Ḥayyim Vital reported an appearance by Cordovero, after the latter's death, in a dream vision.[112] Such an experience was not uncommon in Safed, where revelatory experiences were part of the scholarly discourse. In the dream, Cordovero explained that, in the afterlife, it had become clear that his teaching had elucidated the *Zohar* only on its simplest level, indicated by the classical exegetical term *peshat*, whereas Luria's teaching operated on the most esoteric level, which is called *sod* (secret).

Kabbalists were comfortable applying the typologies *peshat* and *sod* to their own literature.[113] Implicit in the *peshat/sod* dichotomy is an interpretive statement about the nature of the proof text. The *peshat* interpretation is considered closer to the overt concerns of the text. Calling the Lurianic dimension of the text *sod* implies that there is a second layer of meaning projected onto the more intrinsic understanding. The *sod* interpretation may have less to do, on the face of it, with the text's manifest content. This *peshat/sod* relationship also underlay Avraham Azulai's lost Lurianic *Zohar* commentary *Or ha-Gannuz*, and his popular Cordoverean anthology, *Or ha-Hammah*.[114] It was also an organizational principle for the work of Azulai's colleague Ya'akov Ẕemakh.[115] Such an accommodation between the two doctrines was less artificial than it may sound. Jewish exegetes were tolerant of multiple readings and multiple levels of credibility, because Bible commentary had

long accepted the principle of multiple meanings for a given text. The practice of projecting an evolved tradition onto a simpler proof text was already standard in the Bible exegeses of such medieval commentators as Rashi and Naḥmanides.

Another well-known way of categorizing the two systems was to refer to Cordovero's system as the world of *tohu*, primordial chaos, and to the system of Luria as the world of *tiqqun*, cosmic repair.[116] This understanding goes beyond the difference in each system's hermeneutic. The *tohu/tiqqun* distinction implies that Luria had produced the definitive interpretation of the difficult parts of the *Zohar* and that Cordovero's approach of reconciling the various sections was less incisive. When the Italian kabbalist of the Sarug school Naftaly Zevi Bakharakh fulminated against the mixing of the Lurianic and Cordoverean modes of exegesis, he used the appellations *Olam ha-Tohu* (world of confusion) and *Olam ha-Tiqqun* (world of repair).[117] In his usage, the term *tohu* was certainly perjorative, as in his remark "My own thoughts are unsettled with regards to Moshe Cordovero's commentaries, though Moses is true and his Torah is true, in the world of *tohu*, in the world of ineffability (*blimah*) and no other, but certain sections (of the *Zohar*) will not tolerate these explanations, for they are still *tohu*."[118] In any case, for many kabbalists, the two traditions were best considered separate and not to be mixed; as the influential Italian kabbalist Menaḥem Azariah de-Fano put it: as one would demur from mixing various species in other situations.[119]

Beyond this typological distinction lay a deeper issue, for Cordovero was clearly operating as a scholastic, applying the values of exoteric Torah study, its clarity and casuistic style, to the creation of gothic systems that reconciled differing ideas in the *Zohar* and elsewhere. Lurianic ideas derived from a mystical revelation, for Luria claimed to have drawn his teachings directly from an appearance of the prophet Elijah. Therefore, the struggle of Cordovero's ideas with those of Luria is a struggle between a scholastic model and a revelation-based model. Such a distinction would also apply to some of the intellectual discord between the students of the Gaon of Vilna and the Ḥasidim of Schneur Zalman of Liadi.

Whatever its origins, the Lurianic reading of the *Zohar* came to be considered official and accepted in the eyes of the kabbalistic world.[120] Its divine origin, in a vision of the prophet Elijah, is in all respects the source of its authority. It is a self-limiting canon, because Luria and Vital diminished the credibility of most kabbalistic works other than the *Zohar* and their own revelations.[121]

Kitvei ha-AR"I: The Lurianic Canon

The archeology of the Lurianic bibliography fascinates both scholars and acolytes as more manuscripts have come to light. Just as the *Zohar* accumulated a number of strata, the Lurianic writings took shape over several generations, at the hands of a number of authors and editors.

To identify Luria's original teachings, one must sift through a number of sources. Gershom Scholem, Ronit Meroz, and Yosef Avivi, in different ways, have attempted to identify Luria's essential teachings.[122] Important sources are his earliest works: a commentary on the *Sifra de-Ẓeniuta* and one on the *Idra Zuta*,[123] probably com-

posed when he was still in Egypt.[124] Vital wrote that Luria had intended his commentary on the *Idra Zuta* to be comprehensive, but it remained unfinished.[125] The seventeenth-century Safed kabbalist and linguist Menaḥem de Lonzano in his *Imrei Emet*[126] portrayed Luria's *Sifra de-Ẕeniuta* commentary as unformed and still influenced by Cordovero, and this view, in the main, was adopted by Scholem in his early taxonomies of Lurianic writings.[127] In fact, as has been demonstrated by Menaḥem Kallus, the major themes of all subsequent Lurianic teachings may be represented in the *Sifra de-Ẕeniuta* commentary.[128]

Ḥayyim Vital, like Cordovero, wrote with loquacious ease. Before he met Luria, he had already composed a number of *Zohar* commentaries and a commentary on the Bible. Vital eventually argued, successfully in the judgment of history, for the primacy of his interpretation of Luria's ideas. As a result, materials from all stages of Vital's career—before, during, and after his time with Luria—were combined and successively reedited to make up what is commonly referred to as *Kitvei ha-AR"I*, the Lurianic canon.

Vital resembled Cordovero in that he was intellectually curious and concerned with incorporating other kabbalistic doctrines into his teachings. Hence, his early writings include speculations on the role of the four worlds of creation,[129] vocalization and cantillation,[130] and alternative modes of emanation.[131] Vital also portrayed the structure of the highest *parẕuf* in terms of the descent of a series of holy names, specifically, the consonants of the name YHVH written with various vocalizations, which in turn added up to different *gematriyot*, or numerical values.[132] Over the course of Vital's obsessive revisions, Luria's initial understandings became successively more complicated.

Lurianic writings employ two writing styles. The first style is laconic, reproducing the substance of Luria's original remarks; the second style incorporates Vital's editorial opinions and conclusions.[133] The latter type of writing typifies the *Sefer ha-Drushim*, *Sefer ha-Kavvanot*, and *Sefer ha-Likkutim*, which are reputed to have been spirited away from Vital's control during a serious illness. This style is also characteristic of the work *Eẕ Ḥayyim*, which Vital prepared, and his son Shmuel's *Shemonah She'arim* ("Eight Gates"). The earlier writings have a more transparent methodology and are more faithful to the *Zohar* and the Cordoverean method. The later strata of the Lurianic corpus, with their incorporation of Ashkenazic and Marrano sources, reflect the pathos of the times; they burn with messianic longing.

Vital was ambivalent about disseminating his teachings.[134] He labored to perfect his central text, *Eẕ Ḥayyim*, yet did his best to suppress the material, ordering it destroyed or put into the *genizah*, the burial ground for the disposal of sacred writings.[135] When he ordered his writings burned, during a critical illness, they were instead circulated by his disciples. Vital's students, moreover, were recording his teachings and maintaining personal redactions of material to be distributed within their limited circle.

Vital wrote three major redactions of the Lurianic canon. The first, including his notes, homilies (*drushim*), and the first version of *Eẕ Ḥayyim*, was written in Safed during Luria's life and immediately after his death.[136] The earliest published version, and the one that most resembles Vital's own first edition, is Shmuel Vital's *Shemonah She'arim*. The second body of writings includes the work *Mavo She'arim*,

which was found in Hebron and was edited between the years 1642 and 1648.[137] This work exists in three versions: *Mavo She'arim*, which was finally edited by Moshe Zakhut; *Toldot Adam*, the product of Ya'akov Ẕemakh; and Natan Neta' Shapira's version of *Eẕ Ḥayyim*.[138] Another important text, "The Footsteps of Our Father Abraham," dates from this period.[139] Vital's third project was apparently written before the year 1598 and includes *Oẕrot Ḥayyim*, which is to a large extent a concise version of the homilies in the original *Eẕ Ḥayyim*, and *Kehillat Ya'akov*, *Adam Yashar*, *Olat Tamid*, and *Zohar ha-Raki'a*. These show the editorial influence of the later editors Ya'akov Ẕemakh and Meir Poppers.[140]

Vital restlessly recast the essential Lurianic doctrine in ways that increasingly abandoned the *Zohar* as proof text.[141] In this action, he was torn between preserving all of Luria's oral teachings, even if they were contradictory, and synthesizing an encompassing view that included all of the representative doctrines.[142] The editions of Vital's writings that were edited by his students and their students have the ambivalent literary quality of preserving the enigmatic teachings of Luria while resolving their manifest contradictions. The first section (*Sha'ar ha-Hakdamot)* of Shmuel Vital's *Shemonah She'arim* also provides a window into Vital's scholastic dilemmas. Vital received contradictory teachings from Luria that he would leave unresolved. In collecting the material for the "first edition," Shmuel Vital edited as unobtrusively as possible. Rather than collapse variant texts into a synthesized whole, he reproduced each one separately, with as much bibliographical information as he could muster.[143]

In 1642, Avraham Azulai found a quantity of Vital's and Luria's writings, mainly *Zohar* commentaries, in the Jerusalem *genizah*.[144] This discovery caused great excitement among the kabbalists of Jerusalem and Hebron.[145] Ẕemakh described the discovery and its import:

> There also came into my hands, among those papers, some that were torn in certain places, also written in the hand of Ḥayyim himself, of blessed memory. These were some of his own explanations of the words of Shim'on bar Yoḥai. Among them were a number of profound matters, from his esoteric wisdom and broad consciousness, apparently from the period after he had studied with the Rav[146] [Luria], and I found no homily in conflict with the wisdom of the Rav . . . as was the case with the wholly wise kabbalist, our teacher Avraham Azulai of blessed memory, who separated the secret meaning from the plain meaning in these pages that came to his hand some twenty-five years ago.[147]

Because the *Zohar* commentaries in the *genizah* do not have careful ascriptions as to the author, it is unclear whether they originate with Luria, Vital, or a later student. In the course of its years of obscurity, moreover, some of the *genizah* material was damaged and erased. These commentaries were edited by the central kabbalists of the period, Avraham Azulai,[148] Ya'akov Ẕemakh, and, eventually, Meir Poppers. Azulai's *Or ha-Gannuz* [149] and Ẕemakh's *Zohar ha-Raki'a* were composed on the basis of the *genizah* material; both were subsequently lost.[150] As in the case of Shmuel Vital's *Sha'ar Ma'amarei RaSHB"Y*, *Zohar ha-Raki'a* mixes Luria's writings with materials from Ḥayyim Vital. In addition, the published *Zohar ha-Raki'a* includes compositions from Natan Neta' Shapiro and Moshe Zakhut.

Azulai and Ẕemakh edited the *genizah* materials into usable form. Each editor exercised different criteria for the division of the materials. Azulai divided the materials methodologically, between Cordoverean and Lurianic texts. Ẕemakh busied himself with the compilation of the *Mahadura Batra*, the "final edition" of the Lurianic canon. His interest in the hermeneutical roots of the ideas in the *Zohar* seem secondary to his activity in the completion of the Lurianic canon.[151] If a text originated from Vital, Ẕemakh included it, whether or not the material was "Lurianic" in nature.[152] He saw Lurianic ideas as so thoroughly transcending Cordoverean concepts that the latter were rendered meaningless.

A student of Ẕemakh, Meir Poppers, then reedited the entire canon into the formats that came to be most widely circulated, particularly in Europe. These are the texts *Eẕ Ḥayyim*, *Pri Eẕ Ḥayyim*, and a number of sections called *Nof Eẕ Ḥayyim*, which survive today in other forms.[153] It was Poppers himself who coined the expression "first and last editions" (*mahadurah kammah* and *mahadurah batra*) to refer to Vital's writing projects.

In his first edition of the canon, *Eẕ Ḥayyim*, Vital isolated the material actually written by Luria and placed it at the beginning of the work. In Shmuel Vital's second edition, *Shemonah She'arim*, this material was rearranged. He combined all of the *Zohar* commentaries, from both Luria and Vital, calling it *Sha'ar Ma'amarei RaSHB"Y* (literally "The Gate of the Articles of Rabbi Shim'on bar Yoḥai"), and scattered other compositions by Luria throughout the canon, according to their topic.[154] The subsequent editors of the canon also tended to organize all of the writings by topic. They combined all of the *Zohar* commentaries, regardless of the stage of Luria's thought represented or whether their author was Luria, Vital, or someone else. By concentrating all of the *Zohar* exegeses in one place and isolating them, the exegetical origins of Lurianic thought came to be understood as merely an initial stage. Lurianic texts, perhaps to an unnatural extent, took on a life of their own, cut off from the *Zohar* as the proof text. To the mystics pondering and applying Luria's ideas, the open processes of symbolization and interpretation characteristic of the *Zohar* were no longer important, only Luria's and Vital's conclusions.

In the first two hundred years after Luria's death, only two compositions from the canon were formally published, while hundreds of manuscripts circulated, unofficially, in dozens of formats. Many of the texts were not printed and available in Europe until the nineteenth century. This caused the circulation of many secondary and tertiary recensions and summaries of the Lurianic doctrine, such as Emanuel Ḥai Ricci's *Mishnat Ḥasidim* and Yiẕḥak Eizik Ḥaver Wildmann's *Pitḥei She'arim*.

Luria's "Other" Students

Vital's interpretation of Luria assumed intellectual hegemony over others, not least because he was always ready to criticize the acuity of other interpreters. In fact, Luria had presided over a circle of students whose interpretations, although neglected by history, may in fact have captured the actual nature of Luria's teaching and personality better than did the thousands of pages of the three editions.[155] The writings of Luria's other students also retain, in many cases, a more faithful relation-

ship to the nexus of *Zohar* commentary and Lurianic speculation. Considered separately from the overwhelming Vital oeuvre, they form a countertradition whose view is important in contextualizing subsequent *Zohar* commentary.

Besides Vital, the central avatar of Lurianic traditions was Yosef ibn Tabul, whose writings arguably reflect a closer summary of Luria's activity. A number of his writings are extant, published in anthologies and compendia.[156] Nonetheless, little is known of Ibn Tabul's life. His central works were circulated under Vital's name. Ibn Tabul's commentaries are conceived as concise introductions to Lurianic ideas. They are built on Luria's oral and written commentaries, many of which are found in *Sha'ar Ma'amarei RaSHB"Y* and which are cited, paraphrased, and quoted outright. All of Ibn Tabul's commentaries are suffused with the Lurianic spirit, including the doctrines of *ẓimẓum*, *shevirah*, *tiqqun*, and *parẓufim*. His main interest was to resolve unclear aspects of Lurianic doctrine and to explicate that doctrine in as coherent a way as possible.[157]

Another student, Moshe Yonah, has left a number of extant writings.[158] His work *Kanfei Yonah* reflects Luria's ideas at the beginning of his sojourn in Safed.[159] *Kanfei Yonah* was truly an urtext for the Safed community, though it was never published except in a revised form by Menaḥem Azariah de-Fano, who himself was an important bridge between Cordovero and Luria.[160]

Some confusion in the reception and transcription by Luria's students was inevitable. Luria had a number of secondary and tertiary pupils, including Yehudah Mishan, Moshe Yonah, Samuel de Podila, Yisrael Nag'ara, Yizḥak Arazin, Natan Neta' Shapira, Ephraim Panzeiri,[161] Binyamin ha-Levi,[162] and Elisha Gavastalla. Their comments and random homilies weave in and out of the canon. Panzeiri, a student of Vital, was responsible for bringing a collection of writings from Egypt not later than 1613.[163] In the words of Meir Benyahu: "The writings of Luria's students passed from hand to hand, and there is no doubt that each student saw what his fellows had written."[164]

Lurianic Kabbalah was brought from the Holy Land to Italy by Yisrael Sarug. The image of this Italian Lurianism has undergone some revision of late. It was Gershom Scholem's contention that the Sarugian Kabbalah was manifestly inauthentic.[165] In arguing that Sarug was a charlatan who applied ideas out of Italian Neoplatonism to his faint grasp of Lurianic teaching, Scholem equated him with Moshe de Leon, Yizḥak Eizik of Komárno, and others whose ministries, in Scholem's opinion, unnecessarily confused the sweep of kabbalistic history. Recent studies, however, indicate that Sarug possessed early Lurianic texts, including Moshe Yonah's *Kanfei Yonah*, and that the Italian school's pretensions to direct transmission of Luria's ideas are more authentic than previously believed.[166] Sarug also composed an important commentary on the *Sifra de-Ẓeniuta*.[167]

Part of the confusion regarding Sarug's credibility stemmed from his having changed the Lurianic terminology in ways that obscured the original meaning of terms, sometimes borrowing self-consciously from philosophical jargon.[168] In fact, however, Sarug's understanding of the processes of emanation was identical with the classical Lurianic structure.[169] Nonetheless, any mention of Sarugian teachings is apt to be accompanied by a disclaimer, for Ḥayyim Vital had moved to suppress the teachings of his competitors.[170]

Sarug's importance and influence ultimately lie beyond the realm of *Zohar* exegesis alone. Among his most illustrious students was Naftali Ẕevi Bakharakh, whose voluminous work *Emek ha-Melekh* set forth the Italian Lurianic system. Christian Neoplatonists, following in the footsteps of the noted Christian kabbalist Pico della Mirandola, translated sections of *Emek ha-Melekh* and other Italian kabbalistic works into Latin.[171] These texts, in turn, were included in Knorr von Rosenroth's *Qabbalah Denudata* (1677–1684), just as selections from the *Zohar*, Joseph Gikatilla, and Menaḥem Recanati had been included in Johannes Reuchlin's compilation *Ars Cabalistica* (1517). These works, which blended Lurianic speculations with all manner of fanciful, ersatz Christian esotericism, were in turn translated into English, in the nineteenth century, and circulated in the West by Madame Blavatsky's Theosophists and other enthusiasts. Sarug had willfully blurred the technical language of the Safed kabbalists. Over the course of one or two translations, the material's Lurianic origin was further obscured. Its adulterated form lent itself to comparisons with Hermetic, Pythagorean, and Neoplatonic esoterica. As a result, Sarugian Kabbalah is available in texts that are in the public domain, in works that fill the shelves of "New Age" bookstores and other contemporary venues for esoterica. Among acolytes of Kabbalah and scholars, the random materials from Ibn Tabul,[172] Sarug,[173] and the other students that have recently seen publication also point to the nature of Luria's original teaching.[174] The recently published *Sefer ha-Drushim* of Vital's student R. Ephraim Panzeiri contains superior versions, arranged in a coherent fashion, of materials that were subsequently cut up, embellished, and scattered across the "last editions" of Ya'akov Ẕemakh and Meir Poppers.

Avraham Azulai

Another response to the evolution of the Lurianic doctrine and the conflict of the Lurianic and Cordoverean systems is represented by the career of Avraham Azulai. Azulai described himself, during his formative years in the city of Fostat, Morocco, as enshrouded in spiritual darkness and drawn to heresies.[175] His obtaining Cordovero's *Pardes Rimmonim* eventually propelled him to Israel for the express purpose of studying Cordovero's *Zohar* commentary *Or Yaqar*.[176] That voluminous commentary began to see full publication only in 1972 and does not figure extensively in the early studies of Cordovero's thought. However, large portions of *Or Yaqar* had long been in the public domain.

Sections of *Or Yaqar* were circulated and eventually published in Avraham Azulai's *Or ha-Ḥammah*.[177] *Or ha-Ḥammah* is an anthology of *Zohar* commentaries by Azulai, Avraham Galante, Ḥayyim Vital, and Cordovero.[178] It was intended to be part of a trilogy of *Zohar* commentaries, along with *Or ha-Levanah*,[179] devoted to textual emendations, and *Or ha-Gannuz*, a collection of *Zohar* commentaries by Luria and Ḥayyim Vital.[180]

The Vital commentary that is excerpted in *Or ha-Ḥammah* has a colorful history, as it was part of a trove of writings salvaged by Azulai and Ya'akov Ẕemakh from the Jerusalem *genizah* in 1618.[181] Contemporary scholars have linked the Vital texts in *Or ha-Ḥammah* to periods after his encounter with Luria, and some por-

tions even seem to come from Luria's own hand, belying the earlier notion that all of the Vital material in *Or ha-Ḥammah* predates his contact with Luria.[182]

Azulai's first allegiance was to the Cordoverean approach, which he testified had freed him from confusion and clarified the whole *Zohar*.[183] Nonetheless, it was Azulai's intention to excise the portions of Cordovero's commentary that were not in accordance with Lurianic principles. By way of explanation, he states: "Every issue in which he [Cordovero] went against the wisdom of the godly Luria I have erased and not written and sometimes even if it is against Luria I have written it in order to arouse the student who will be able to explain it easily after the fashion of the saintly Isaac."[184] Hence, *Or ha-Ḥammah* is in many ways the product of Lurianic influences. Azulai's decision to exclude portions of *Or Yaqar* that were in disagreement with Lurianic ideas was an act of realpolitik. The sections of *Or Yaqar* that he excluded were often lengthy presentations of kabbalistic topics that generally had little to do with the text at hand. Nonetheless, Azulai ultimately retained his methodological loyalty to Cordovero, whose work he continued to promote in many of his popularly conceived writings, including his shorter work *Ḥesed le-Avraham*, which owes much to citations from *Or Yaqar*.[185] Whether or not the compilation of *Or ha-Ḥammah* was intended to rectify Cordovero's fall from favor as a *Zohar* exegete, its circulation and publication certainly kept alive the idea of interpreting the *Zohar* in a way more faithful to its plain meaning.[186] Azulai's influence was largely in his role as purveyor of Cordovero to the masses, a function also performed by another unpublished work, the *Zohar* commentary of Elyahu Loans of Worms, *Aderet Eliyahu*, which was also substantially fleshed out with quotations from *Or Yaqar*.

Subsequent Commentaries

Following the *Zohar*'s initial circulation, its teachings were propagated by small numbers of European and Middle Eastern exegetes who worked in isolation, untouched by the revelations and developments of the Safed renaissance. These kabbalists either devised whole theological systems based on the *Zohar* or compartmentalized the *Zohar*, considering it only part of a larger theological system. Such worldviews could, as in the case of Moshe Isserles, be dominated by the conventions of Maimonides and the Jewish philosophical tradition or, as in the case of the Gaon of Vilna, take into account earlier sources, such as the *Sefer Yeẕirah*, a text that the *Zohar* itself seems largely to neglect.[187]

Foremost among the commentators untouched by the Safed renaissance was the physician Shim'on Lavi. Lavi's career stretched from preexpulsion Spain to his death in Tripoli in the latter part of the sixteenth century. He composed his commentary *Ketem Paz* in 1571, at roughly the same time that Isaac Luria was completing his central teaching in Safed.[188] Lavi also popularized the zoharic tradition through his authorship of the song "Bar Yoḥai," the most popular hymn to the *Zohar*'s protagonist.[189] Although the printed edition of *Ketem Paz* covers only the *Zohar* on Genesis, Ḥayyim Yosef David Azulai indicated that there was, in Tripoli, an entire commentary on Exodus. The lost sections of *Ketem Paz* are often confused with a tradition cited by Lavi that the *Zohar* itself, as printed, was but a fragment

of a vast original, which could be borne only by "forty camels."[190] Lavi has traditionally been named as the author of a lexicon of difficult terms. Selections from this lexicon were published in the Sulzbakh edition of the *Zohar* (1784) and in subsequent editions under the name *Imrei Binah*. A number of these explanations also found their way into Azulai's *Or ha-Ḥamah*, under the title *Gilyonot*. This anonymous commentary has many resemblances to the lexicon, as well as to *Ketem Paz*. Recently, Boaz Huss has demonstrated that Lavi was not the compiler of the lexicon.[191]

Lavi's methodology, as he set it out in the introduction to *Ketem Paz*, derived from the *Zohar*'s linguistic nuances. He considered *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* to be part of the *Zohar*, although he did not apply those texts' resolutions of theological problems back to the main sections, as did Cordovero and Luria. His interest was in explaining the *Zohar*'s language, interpreting its more difficult words, and otherwise clarifying the intention of the text through the comparison of variant texts and printed editions. Otherwise, next to nothing is known about Lavi's circle, though he refers to the standard Spanish Kabbalah of his time. For instance, he mentions the philosophical kabbalist Yiẓḥak ibn Latif[192] and demonstrates familiarity with the writings of the Castilian theosophists: Joseph Gikatilla, Moshe de Leon, and Joseph of Hamadan. He was also willing to criticize such august figures as Yehudah Ḥayyat, Maimonides, and Naḥmanides, and in a manner characteristic of Spanish Kabbalah, he was apt to unburden himself of some critiques of philosophical rationalism. Nonetheless, Naḥmanides, whom he refers to as the "first of all commentators," is the most widely cited source in *Ketem Paz*.[193]

The sixteenth century Polish scholar Moshe Isserles (*RaM"A*) was one of the most important figures in Jewish law. Isserles's glosses to Joseph Karo's code of Jewish law became the standard of Ashkenazic religious practice. It was always known that Isserles had composed a commentary to the *Zohar*, but only in recent years has it come to light.[194] Two versions of the work are in the Bodleian Library at Oxford University. One version is included in a larger work, the voluminous *Zohar* commentary *Aderet Eliyahu* of Elijah, the "Ba'al Shem of Worms."[195] The second is in a volume of selections by Avraham ben Simon Heide, the noted publisher who died in 1649. The Heide manuscript consists of the texts that Elijah attributes to Isserles. It may be assumed that this is, essentially, a reconstruction of Isserles's commentary.[196] Isserles's work illuminates the uses of the *Zohar* in the vibrant spiritual climate of sixteenth-century Poland, a world as yet unaffected by the new ideas coming out of Safed but nonetheless alive with Kabbalah.

The commentary *Aspaqlaria ha-Meira*, by Ẓevi Hirsch Horowitz (d. 1648?), interpreted the *Zohar* in terms of its plain, or *peshat*, meaning. It was endorsed for publication by figures who were otherwise not enthusiastic about the circulation of kabbalistic texts, such as Jonathan Eibschuetz and Samuel Hilman of Miẓ. In the introduction to *Aspaqlaria ha-Meira*, the author apologizes for departing from Lurianic conclusions in elucidating the *Zohar*'s simple meaning. *Aspaqlaria ha-Meira* reflects the Polish schools of thought some hundred years after Isserles, as well as the influence of the visionary martyr Shimshon Ostropoler.[197]

Mikdash Melekh

The watershed in the evolution of *Zohar* exegesis came with the circulation of Shalom Buzaglo's comprehensive work *Mikdash Melekh* and its subsidiary compositions, *Kavod Melekh* on the *Tiqqunim* and *Hod Melekh* on the *Idrot*. *Mikdash Melekh* was the first comprehensive commentary to the published *Zohar*, a commentary that began the task of relating the Lurianic doctrine in its final form with the *Zohar* passages that had provided its initial inspiration. Buzaglo was a student of Avraham Azulai,[198] but his main allegiance was to the Lurianic system, from which he "did not stray right or left."[199] The revelations to Luria are viewed as essential to apprehending the *Zohar*'s true meaning.[200]

Mikdash Melekh was also significant for its incorporation of much of Moshe Zakhut's commentary *Kol ha-ReMeZ*.[201] Zakhut was an important kabbalist who was responsible, among other things, for editing some of the last Lurianic canonical material, particularly the Cracow edition of the work *Adam Yashar* (1885).[202] Zakhut's commentary is also quoted in the published *Zohar ha-Raki'a*,[203] and some of this material seems to have been edited by the students of Natan Neta' Shapira. Zakhut also collected at least four paraphrases of early Lurianic material found in the Ẕemakh/Poppers *Sefer ha-Likkutim*.[204] Perhaps the most significant of Buzaglo's commentaries is *Kavod Melekh*, which excerpts sections of an early edition of *Eẕ Ḥayyim* that are relevant to given passages of the *Zohar*.

Buzaglo seemed to have been compelled to clarify some issues in Zakhut's writing that remained obscure. As he put it:

> The *ReMeZ* has been transcribed inadequately, with omissions and additions and substitutions, so that it is not understandable. I have set out to find its worthy essence and root in the AR"I's writings, concisely rather than verbosely, so that they may be easily understood by those who seek their truth.[205]

Buzaglo's commentary has remained influential, and many commentators set forth their mandate as simply to elucidate the remarks of Mikdash Melekh.[206] The introductions to the work are suffused with messianic *eros*, centered on the circles around Shim'on bar Yoḥai and Isaac Luria. Buzaglo, in his own introduction, quotes the quasi-Shabbatean work *Ḥemdat Yamim* on the centrality of *Zohar* for Shabbat study.[207] This reference eventually caused the famous polemicist against Shabbateanism, R. Ya'akov Emden, to withdraw his approbation from Buzaglo's work.[208]

Buzaglo's commentaries presented the central hermeneutical problem of Lurianic *Zohar* exegesis, namely, that the commentator applies the principles of a closed version of the Lurianic canon that has become distanced from the original exegetical moment. Buzaglo's work is significant because it was the first comprehensive commentary on the *Zohar*. It saw both the *Zohar* and the finished Lurianic canon as a single entity and attempted to impose the latter onto the former.

The late Isaiah Tishby correctly characterized the practice of "Lurianic Kabbalah" as an attempt to create a systematic whole out of the welter of confusion that characterized the canon.[209] The original Lurianic doctrine came to be in the form of

Zohar exegesis. After that, further conclusions were reached through the apodictic *drush* form, in which the basic myth of the *shevirah* and *tiqqun* was elucidated without recourse to the *Zohar* as a proof text. Commentators applied the latest and most evolved recension of the Lurianic canon to the *Zohar*. In attempting to read the *Zohar*'s words in light of the later recensions, they abandoned the early *Zohar* exegeses that had been the earliest stratum of Lurianic writings. Most exegetes following the Safed renaissance were concerned with imposing the mythos of those later kabbalistic systems onto the text. These later versions far overreached Luria's original writings, encompassing nuances and elaborations far beyond the scope of Luria's original teaching. As has recently been demonstrated by Meroz and Avivi, Luria's and Vital's teachings show independent patterns of development. Later interpreters, however, applied Lurianic traditions as fully formed, according to their last and often most abstruse form. The latter versions ignored the development of the ideas, and later theorists expended much energy reconciling many tentative and contradictory ideas that preceded the final version. The dominant genre of *Zohar* exegesis comprises commentaries that impose the final conclusions of the Lurianic canon onto the text. For these commentators, the task of reconciling two similar but by no means identical bodies of wisdom was engrossing, as well as exhausting.

Auteurism and Revelation

Understanding the function of *Zohar* exegesis means understanding some of the internal strains in the central line of Kabbalah in the Safed renaissance. As Ẓeviya Rubin has stated:

> The *Zohar*'s position is so central that the subsequent development of the Kabbalah might be described as a debate on *Zohar* commentary, centering around these questions: Who is the true exegete of the *Zohar* and what is the secret of his authority, which commentaries are legitimate and which should be discarded? Whoever is thought to be the official interpreter of the *Zohar* becomes, thence, the authority for his generation.[210]

A methodological interest in auteurism dominates Kabbalah studies in the post-Scholem era, as it dominates studies of mysticism in general. The writings and experiences of individual mystics are generally the subject of investigation, and their careers and the development of their thought are addressed chronologically, often in psychological terms.

In studies of the *Zohar* and Luria, such emphasis on auteurism has presented an inadvertent irony. The doctrinal development of a genre of literature, such as the *Zohar* or the Lurianic writings, is projected by scholars onto a single *anthropos*, the "author." In their classical studies, Gershom Scholem and Isaiah Tishby portrayed the development of the *Zohar* as parallel to the spiritual development of Moshe de Leon. In the recent studies of Ronit Meroz and Yosef Avivi, Lurianic Kabbalah is portrayed as the product of the ideas of Isaac Luria and Ḥayyim Vital as they matured in their respective teaching and writing careers. In each case, the growth of a school of thought is projected onto a single author's experience, maturation, and death.

There is a paradigmatic similarity between this documentary understanding of the development of the *Zohar* and the documentary understanding of the Lurianic canon. The authors of each begin their creations showing the influence of earlier schools of thought. In the period of the *Zohar*'s compilation, this is exemplified by the Neoplatonic speculations of Gikatilla's *Ginnat Egoz* and the tentative theosophy of the *Midrash ha-Ne'elam*. This parallels Luria's early indebtedness to Cordovero, with whom he considered himself in dialogue, initially, on a number of points in the interpretation of the *Zohar*. In each case, the author begins with a formalistic style that derives from a prior tradition, which is then progressively left behind in favor of a new and wholly original worldview.

This projecting of a single author's experience onto an entire corpus is foreign to a devotional, subjective understanding of the literature. The religious conservatism of most mystics would require that the ultimate meanings must be implicit from the *beginning* of a mystical oeuvre's development. A documentary account of the unfolding of a mystical system is inadmissible, because the ideas must have come to the mystic out of whole cloth. This distinction forms the basis of an elemental disagreement between the critical and confessional analysts of Kabbalah. This is the bone of contention in the respective researches of Meroz and Avivi: the relationship of volition and revelation. According to Avivi, Luria revealed his teaching progressively, although he was always aware of its final conclusion. Meroz portrays Luria's ideas as developing over the course of his career. Avivi's portrayal of Lurianic teaching as coming in a series of controlled lectures (*shemuot*) remains consonant with the revelation mythos of Lurianic Kabbalah. Meroz, by psychologizing the process, violates the myth of the *gilui Eliyahu*, the revelation from Elijah that the tradition ascribes to the origin of the Lurianic doctrine.

Moreover, this contemporary disagreement parallels a theme in the later development of Kabbalah. In Jewish mysticism, there is a dichotomy between revealed doctrines and the doctrines arrived at through scholastic contemplative inquiry. There were exegetes of the *Zohar* who saw their role as bringing the entire kabbalistic and Jewish intellectual tradition to bear on the vast, rich, and resilient text. There were others who maintained that the true tradition was a revealed one, either applied directly by the one who was receiving the revelation or through the interpretations of his students. Proponents of these revealed traditions maligned the reliability of the other, more scholastic methodologies. In this way *Zohar* exegesis differed from other schools of Jewish interpretation, and this difference reflected the authority of the mystical experience.

Elijah, the Gaon of Vilna, the most influential figure in Lithuanian Judaism, was a prime example of a scholastic kabbalist. Although he lived his life as an ascetic, mystical pietist, the Gaon resolutely held to an *intellectual* path in the study of the *Zohar* and Luria.[211] His mystical worldview lay in his incisive intellectualism. Talmud Torah, rabbinic scholasticism, was the substance of his mystical practice in esoteric and exoteric subjects. In developing a mystical view that was based in learning, the Gaon remained consistent with the truth claims of the spiritual milieu and the scholarly world of Lithuania, of which he was the prime exemplar.

The Gaon's concern was to reconcile all of the extant aspects of the kabbalistic tradition, including *Sefer Yeẓirah* and the *Tiqqunim*. In fact, he was drawn to the

most apodictic, nondiscursive mystical texts. The Gaon's desire to reconcile the *Zohar* with early mystical works such as *Sefer Yeẓirah* derived from his faith in the scholastic coherency of the kabbalistic tradition. In fact, the main sections of the *Zohar* are indifferent to these earlier texts. His interest in *Sefer Yeẓirah* was also characteristic of another paragon of the scholastic approach, Cordovero, who based the initial section of *Sefer Pardes Rimmonim* on a commentary to *Sefer Yeẓirah*, as well as composing a separate commentary that has recently come to light.

The Gaon's respect for works of avowed antiquity and apodictic style led him to comment extensively on the sections of the *Zohar* known as the *Heikhalot*. The conceit of these texts is that their descriptions of divine palaces are a natural continuation of the *Heikhalot* texts of late antiquity. His instinct for textual coherency led him to champion the Mantua edition of *Tiqqunei ha-Zohar*. The Orta Koj edition, which had become the standard, had been highly emended by the students of Ḥayyim Vital, and the Gaon recognized that the earlier edition was more free of interpolations by later editors.

The Gaon's students attested to his desire to reconcile the *Zohar*'s tradition with the dictates of Jewish law. The *Zohar* was considered a sealed and hidden work, which only the intellect could unlock. In the words of Ḥayyim of Volozhin: "although there are many enlightening points in Luria's works, these examples of his great and terrible wisdom are only on the beginning and the end and are not comprehensive."[212] The Gaon was intellectually fearless and was willing to disagree with Luria's conclusions. His commentaries, and those of his student Yiẓḥak Izik Ḥaver Wildmann, dare to see the *Zohar* with new eyes, interpreting the symbols from an open palette of possible understandings. The virtue of these commentaries is that they honor the *Zohar*'s tradition of symbolization and its essentially Judaic nature. This symbolic tradition was often neglected by the mechanistic strategies of many Lurianic theorists.

The great ideological struggle of the Gaon's career was his battle against the emerging Ḥasidic movement. One of the venues of this conflict was the pure scholasticism of the Gaon's approach. The founder of the Ḥabad movement, Schneur Zalman of Liadi, averred that "since the saintly Gaon does not believe that the AR"I's Kabbalah is a revelation from Elijah, or that only a small part is from Elijah and the rest is from [Luria's] great wisdom, therefore there is no requirement to believe in it."[213] Luria's revelations were seen as providing the charter for Schneur Zalman's leadership. Kabbalistic movements such as Ḥasidism were instruments of the transmission of revealed religion. Ḥasidism, not coincidentally, brought the romanticism of the charged lineage into Jewish mysticism. Ḥasidic masters portrayed themselves as links in a chain of revealed religion that began with Shim'on bar Yoḥai and encompassed Luria and his circle. The unifying element in this spiritual lineage was the period of revelation of mystical secrets by Elijah the prophet or, in the case of the founder of Ḥasidism, Yisrael Ba'al Shem Tov, the minor prophet Aḥiyah the Shilonite.

When proponents of the system of Isaac Luria criticized the Cordoverean school of exegesis, or when the Ḥasidim of Schneur Zalman of Liadi attacked the Gaon of Vilna, it was because the speculations of both Cordovero and the Gaon were avowedly scholastic in nature, the product of intellect and not mystical revelation. In

each case, revealed mystical experience was portrayed as having greater credibility than Jewish scholarship. Scholasticism and the revealed religion of the new mystical culture are two impulses in *Zohar* scholarship. An emphasis on the possibility of revealed experience is unusual in Jewish hermeneutics. The following chapters will begin a reexamination of the consensus of kabbalistic orthodoxy about what the most profound sections of the *Zohar* really say.

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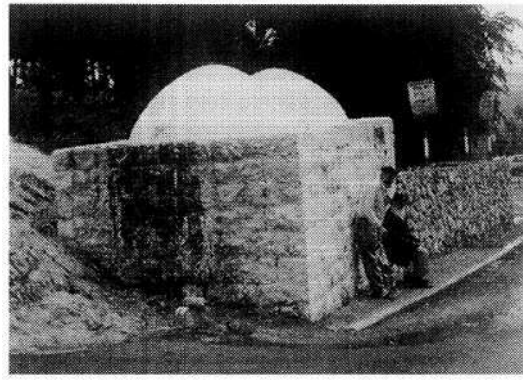

Sabba de-Mishpatim

Love and Reincarnation

The conventional wisdom among kabbalists is that the main source of the *Zohar*'s teachings on the nature of the soul is its composition *Sabba de-Mishpatim*, "(the oration of) the elder on the (Torah portion) *Mishpatim*." In fact, the plain meaning of *Sabba de-Mishpatim* goes far beyond the soul and its afterlife. It encompasses the nature of love and the erotic metaphor that animates much of classical Kabbalah. The teachings of *Sabba de-Mishpatim* were interpreted by the Safed kabbalists and understood in ways that went far afield of the composition's original scope.

Classical Judaism does not include a well-developed doctrine of the afterlife. The Bible barely implies a distinction between the body and the soul. Rabbinic traditions are reticent and certainly unsystematic concerning the fate of the soul after death.[1] Classical Kabbalah, on the other hand, is saturated with speculations on the soul and its fate. The *Zohar*'s understanding of the afterlife combined rabbinic and Hellenistic traditions with contemporary traditions found among the kabbalists of Gerona and Provence. These traditions were then reinterpreted and embellished by the *Zohar*'s authors.[2]

The *Zohar* combines three disparate traditions in its afterlife doctrine. From the apocalyptic, eschatological traditions of the Second Temple period came the idea of a physical resurrection at the end of time. Such ideas haunted the lore of the

The traditional grave site of R. Yeiva Sabba, the *Sabba de-Mishpatim*, in Meron.

Essenes and animated the nationalistic fantasies of Pharisaism. Resurrection was also central to Christianity and other Gnostic heresies of late antiquity. The doctrine of resurrection at the end of time served a number of didactic purposes. It provided Pharisaic Judaism with a mechanism for the reward of the righteous and the punishment of the wicked and the blasphemous. It also served as an ideological litmus test. To accept the truth of "the resurrection of the dead as a doctrine taught by the Torah" meant that one accepted the basic premises of Pharisaism and that the Pharisaic way of interpreting the text was the correct one.[3] The resurrection served as a metaphor for the national rebirth of the Jewish nation after its exile.

A second element in the *Zohar*'s afterlife traditions concerned celestial hierarchies, in which God the king holds court with the angels. If such convocations were held in the heavens, then it was not a great leap to assume that the truly righteous would be admitted to the table in the celestial paradise! The problem of evil also led believers to picture an underworld, the better to purge the wicked of their sins. This is the *Gehennom* discussed by the rabbis of the Talmud.[4] This afterlife, unlike the myth of resurrection, was concurrent with present time, and not delayed until the end of time. Both the resurrection at the end of days and the concurrent afterlife were referred to as *Olam ha-Ba*, "the world-to-come." The *Zohar*'s essential soul doctrine describes a concurrent afterlife as opposed to a passive wait, in the grave, for resurrection.

The *Zohar*'s most striking afterlife traditions concern transmigration and reincarnation. These traditions were derived from kabbalistic sources and were known as *sod ha-ibbur* (the secret of impregnation), *sod ha-yibbum* (the secret of levirate marriage), or simply *gilgul* (rolling).[5] The earliest traditions of reincarnation may have been the vestiges of an earlier Jewish Gnostic tradition. The soul's reincarnation was proposed by the *Bahir*, arguably the first kabbalistic work,[6] which defined the soul in terms of two general principles: that its origins were in the divine and that it could be reincarnated. These ideas were further developed by the Gerona and Provençal kabbalists.[7] For the *Zohar*'s commentators, *gilgul* became a central mystery and object of speculation, and it served as a linchpin of the whole Lurianic system.

The *Zohar*'s soul doctrine is based on the reconciliation of all the aforementioned traditions of the soul and its fate in the afterlife. There are three aspects to the soul: the *nefesh*, or physical soul; the *ruaḥ*, or emotive soul; and the *neshamah*, the transcendent spark of the Godhead that resides in the upper reaches of the believer's soul. The philosophical distinction between the *nefesh*, the *ruaḥ*, and the *neshamah* entered the mainstream of Jewish thought through the work of the philosopher Sa'adiah Gaon,[8] and it was standard among the various kabbalistic schools in Gerona.[9]

The *neshamah* originates in the divine superstructure, drawn from a storehouse beneath God's Throne of Glory. After the *neshamah* is created, it is transferred to the Treasury of Crowns (*Oẓar ha-Ketarim*), which is located, according to the *Zohar*'s cosmological scheme, in the fifth palace of the celestial Garden of Eden. There the *neshamah*[10] waits to unify with the *Shekhinah* and descend into the world. The *neshamot* stream down from the most transcendent aspects of the Godhead through the *sefirah Binah* (the transformative feminine) to the *sefirah Yesod* (the realm of sexuality).[11] At the entrance to the realm of *Yesod*, some *neshamot* that are fated to be evil veer off and become demonic (*mazikin*).[12] At the end of the *neshamah*'s descent, it is imprisoned in the body. Its sojourn in the corporeal world

is a time of alienation, for it longs to return to its divine origins.[13] The career of the *neshamah* is the most profound aspect of the soul, because of its theological resonance. God is present in the soul, and the fate of the *neshamah* is the sojourn of divinity in the world.

Various sections of the *Zohar* link the three parts of the soul with different sefirotic coefficients.[14] The earlier strata of the *Zohar*, in particular, display uncertainty regarding which *sefirot* correspond to the *nefesh*, *ruaḥ*, and *neshamah*. At least one source associates the three aspects of the soul with the upper triumvirate of *sefirot*, *Ḥokhmah* (Wisdom), *Binah* (Understanding), and *Da'at* (Consciousness). In accordance with an early conclusion of Moshe de Leon's,[15] another tradition associates the three-part soul with the middle *sefirot*, *Ḥesed*, *Gevurah*, and *Tiferet* (*Zohar II* 155a). Elsewhere, the three divisions are associated with the *sefirot Binah*, *Tiferet*, and *Malkhut*.[16] The tripartite division is also traced along moral lines, in the actions of the *ẕaddik* (saint), *rasha'* (wicked), and *beinoni* (average), with the *nefesh* alone housing a potential for evil.[17]

Eventually, the central teaching of the *Zohar* coalesced around an anthropomorphic model, in which the *sefirot* represent a cosmic *anthropos*. The lower *sefirot*, *Malkhut*, *Yesod*, *Hod*, and *Neẕaḥ*, constitute the most physical dimension of life, the *nefesh*. The middle *sefirot*, *Gedulah*, *Gevurah* (or Ḥesel), and *Tiferet*, make up the *ruaḥ*, while the *neshamah* consists of the *sefirot Ḥokhmah*, *Binah*, and *Da'at*. The middle *sefirot*, which surround the heart, represent the emotions, and the upper *sefirot* are the source of the *neshamah* in its role as arbiter of consciousness.[18]

The first great distinction within the three aspects of the soul occurs at the moment of death, when the *ruaḥ* and *neshamah* leave the *nefesh* at the grave site. The *ruaḥ* ascends to the celestial Garden of Eden. There, it retains its physical demeanor, studying and rejoicing with the other saints. On the Sabbath and festivals, the spirits (*ruḥot*) adorn themselves and ascend higher to rejoice with God and the Throne of Glory.[19] The *neshamah*, having always been a spark of the divine, is reabsorbed into the Godhead, losing all of its original identity.[20]

Reincarnation

Various external developments in kabbalistic thought, as well as bold reinterpretations of the *Zohar*'s basic teachings, led kabbalists to broad theories of reincarnation. These theories are most compelling when they approximate Eastern notions of karma and view the moral experiences of the soul in a prior lifetime as carrying over to a later incarnation. This "karmic" understanding also views reincarnation as the result of unfinished business left over from a past life. Reincarnation is seen as a dispassionate response to the effects of sin. The soul's fate is based on an empirical system of values for sin and virtue. This understanding is manistic and impersonal. It stands in contradistinction to the Western religious notion of a personal God who intercedes on the soul's behalf.

The main sections of the *Zohar* are reticent regarding reincarnation. The use of the term *gilgul* is limited in the *Zohar* and is mainly linked to the discussion of levirate marriage in *Sabba de-Mishpatim*. Otherwise, the main sections of the *Zohar*

held that only the *nefesh* was reincarnated, while the other two, higher levels receive a concurrent afterlife as opposed to a linear rebirth. The only reason to be reborn would be to improve one's karmic record in order to attain a *neshamah*.[21]

An individual's moral history—the observance of the Commandments and the avoidance of sin—is the great determinant of the soul's fate in the afterlife. A karmic understanding of the soul's career equates the moral history of the soul to the fulfillment of the *miẓvot*. Sin sullies the pristine nature of the individual's physical body and astral body. Therefore, the individual is doomed to reincarnation to redeem those limbs that remain tainted by transgression. According to the later sections of the *Zohar*, for every limb injured by the neglect of the *miẓvah* that sustained it, a separate reincarnation for the *nefesh*, *ruaḥ*, and *neshamah* is incurred. With this direct relationship of sin to the processes of reincarnation, the mandate of the reincarnation is to return and perfect the state of the whole soul, the *nefesh*, *ruaḥ*, and *neshamah*. To expunge the burden of sin for which there has been no repentance, the three parts of the soul might even transmigrate separately.[22]

A theory of the soul's career that approximates Eastern karmic systems was proposed by the author of *Tiqqunei ha-Zohar* and *Ra'aya Meheimna*. According to this author, the soul is reincarnated six times, once for each of the six intermediate *sefirot*. This reincarnation is overseen by the angel Metatron, the demiurge of the lower *sefirot* in kabbalistic gnosis. The last reincarnation, which is from the realm of *Malkhut*, brings the soul's final liberation.[23]

Tiqqunei ha-Zohar repeatedly stresses that the divine body is mirrored in the human body. The reincarnation of souls in this world corresponds to the processes of reincarnation occurring in the divine world; the *sefirot* are themselves transmigrating! Reincarnation contributes to the rebuilding of the idealized Adam, the *anthropos* that is the incarnate form of the divine. The reconstruction of the primordial Adam is a process of reincarnation of the spark of divine thought, which is itself the *neshamah*.[24] This anthropomorphic metaphor also means that the secret of the divine may be understood through contemplation of the self. The *nefesh* and *ruaḥ*, which are often grouped together (*Zohar III* 170a), may be addressed and assessed, as aspects of the self, like the chakras of south-central Asian soul theory.[25]

Safed Soul Doctrines

The Safed kabbalists continued to speculate on the soul's nature. The graves, dolmens, and Byzantine ruins signified the lost world and past glories of the *Zohar* and its mise-en-scène. Cordovero and Alkabetz made pilgrimages to grave sites, and Luria identified the *nefashot* of the righteous hovering over the graves. For these mystics, the environs of Safed contained a whole society of the dead, hovering over the shrines and tombs of the upper Galilee.[26] Little wonder that the grave of the protagonist of *Sabba de-Mishpatim*, R. Yeiva Sabba, was located some fifty meters away from that of R. Shim'on bar Yoḥai, and that R. Yeira's words were subjected to the most rigorous analysis.

Cordovero synthesized a number of doctrines in order to present a systematic doctrine of the *neshamah*—its fate in the lower and higher worlds and the factors

influencing its fate in reincarnation. As in all of Cordovero's works, his opinions regarding the afterlife are colored by his intellectual predispositions. He was an optimistic theologian whose ideas were rooted in a Neoplatonist, nondualistic worldview. He tended to deny zoharic allusions to phenomena that threatened a classical Maimonidean worldview. Such phenomena included the anthropomorphic structure of God and the independent nature of evil. Similarly, he understood punishment in the afterlife in nondualistic terms, as mere separation from the benefits of the world to come.

According to Cordovero, sinful behavior produces results that are passed on from incarnation to incarnation. The *neshamah* is androgynous, and it is assigned to a body on the basis of its actions. It descends into the corporeal world to redeem itself through worthy actions. The soul's redemption of itself also helps to bring about the redemption of the whole of creation. The most essential incarnation of the *neshamah* is the first one, as the *neshamah* does not have a character prior to this first incarnation.[27]

Cordovero combined two contradictory strains of thought in his understanding of punishment for the wicked in *Gehennom*. Basing himself on ideas current in thirteenth-century Castile, he determined that the *neshamah* may undergo two kinds of punishment. The first is merely a separation from divine goodness, and the second is a true punishment in *Gehennom*. Otherwise, the body and soul retain their relationship in the upper worlds.[28]

As with his other doctrinal positions, Cordovero based his understanding of *gilgul* on *Tiqqunei ha-Zohar*. The soul is reincarnated for three reasons: to rectify the effects of sin, to punish the neglect of a particular *miẓvah*, or to complete unfinished business with those still living.[29] If they have left the living bereft, the dead may also return in another form to comfort them. He maintained that *gilgul* was nearly universal, although some sinners were never reincarnated, because of the "hard bitterness" of their deeds. The righteous, however, are rewarded for their good deeds, their *neshamot* are reincarnated, and their bodies are nourished "from the food of the righteous, which comes from the glow of the *Shekhinah*."[30]

Another aspect of the soul's nature, which would find broader expression in the ideas of Isaac Luria, concerned the *neshamah*'s intrinsic predispositions. Cordovero did not believe that *neshamot* entered the world without predispositions or influences. Some *neshamot* have a tendency to follow the forces of the demonic, and some have a basically cold, bitter nature "because of their *neshamah*'s intrinsically bad nature and their proximity to *kelipah*" (the forces of evil).[31] All souls, as well, have their root in the androgynous soul of Adam, the primordial man. These teachings presage the eventual Lurianic conclusion that the soul's root in Adam is influenced by its subsequent reincarnations, which affect its basic nature. The righteous could be reincarnated up to one thousand times, but the intrinsically wicked received only three chances to redeem themselves.[32]

The kabbalists in Safed agreed that a *neshamah* is bequeathed or withheld from one according to one's merits. Luria evaluated the effect of various sins on the *nefesh*, *ruaḥ*, and *neshamah*. In doing so, he invoked the principle, widespread among the thirteenth-century German pietists, of specific atonements for different categories of sin.[33]

The Safed kabbalists also examined the influence of astrology on *gilgul* and the resulting nature of the soul. This theme is first addressed in *Tiqqunei ha-Zohar*[34] and is further refined by Cordovero.[35] The latter explains that the tribes, astrological signs, and even the stones on the high priest's breastplate reflect twelve aspects of the *neshamah*. At least twelve reincarnations are devoted to the resolution of these twelve qualities and the karmic burdens that they incur.

Luria contradicted Cordovero's opinion. According to Luria, the effects of astrology were limited to the level of the lowest *sefirah*, *Malkhut*. Locating astrological influence on the higher levels of the soul would give altogether too much importance to astrology, a body of knowledge that classical Judaism had always deprecated as ancillary to the central workings of the divine.[36]

The Safed kabbalists also integrated the doctrine of the four worlds with the processes of reincarnation.[37] One of the uses of this doctrine was to reconcile a classical midrashic statement with the standard teaching of the *Zohar*.[38] This statement refers to five names for the soul: *nefesh*, *ruaḥ*, *neshamah*, *ḥayyah* (living), and *yeḥidah* (unique), two more than figure in the *Zohar*'s central teaching. According to Luria, all five levels, including the levels *ḥayyah* and *yeḥidah*, are linked to the five higher dimensions of the soul, which are in turn associated with the doctrine of the four worlds.[39]

The highest level of the *neshamah*, as it exists in the highest world, *Aẓilut*, was of particular interest to the Safed kabbalists, because it represented the very highest aspect of the divine existing in the individual. The *nefesh*, *ruaḥ*, and *neshamah* of *Aẓilut* are created from the sexual union of the *sefirot Tiferet* and *Shekhinah*. The ancient *neshamah* of *Aẓilut* is produced by the processes of the divine according to the erotic metaphor that informs and predates the *Zohar*. It tolerates no punishment, sin, or blemish, nor can it ever incur sin. It enters the world as a fresh, new soul, hewn from the Throne of Glory, and when it is tainted by sin, it assumes the burden of reincarnation, returning to the world for the sake of humankind as a whole.[40]

If a Safed kabbalist had not been born with the *neshamah* of *Aẓilut*, it could nonetheless be acquired through the mysterious and esoteric practice of the *sod ha-ibbur*, "the secret of impregnation,"[41] in which the *neshamah* of a departed saint could be appropriated during the lifetime of the mystic. This "extra soul" could be used for the mystic's own redemption.

Cordovero described the *sod ha-ibbur* as a kind of reincarnation that occurs in the midst of one's life. *Ibbur* occurs as the result of an individual's spiritual ascent when one is impregnated with a second dimension of spirit. This extra soul is comparable to the added dimension of the soul that is traditionally vouchsafed to the Sabbath observer.[42] This impregnation can have a negative aspect as well, when one takes on a soul that is still subject to suffering in this world.[43]

By the time of the Safed renaissance, it was generally agreed that *ibbur* was a process by which the individual could be inhabited by a departed *ẓaddik*. Having taken in this extra dimension of the soul, the mystic could "pneumatically" acquire the departed *ẓaddik*'s qualities. Since one could be reincarnated as a punishment for sin, the opportunity to perform more *miẓvot* could alleviate the soul's plight.[44] Vital portrayed the compelling nature of this phenomenon:

> The wise call this living reincarnation *sod ha-ibbur*. The difference between *gilgul* and *ibbur* is that one may be conceived with the *ruaḥ* of a *ẓaddik*, even one of the *ruḥot* of the early *ẓaddikim*, even the Patriarchs. Even at this late time, everything is contingent on the value of the *miẓvot* that this man does, for there are *miẓvot* that have the power to draw forth the reincarnated *nefesh* of the *ẓaddik*. It is sometimes also possible that the *nefesh* of a *ẓaddik* is conceived, and afterward one will merit the conception of another *ẓaddik*'s *nefesh* greater than the first one. One may have his own *nefesh* and the *ruaḥ* of the first *ẓaddik* that he conceived in place of his *ruaḥ*. The *nefesh* of the greater *ẓaddik*, which came to him last, will be his *neshamah*. Sometimes one's *nefesh* may be repaired so much that one will merit a *ẓaddik*'s *nefesh* and then the *ruaḥ* of one of the greatest of the *ẓaddikim*, until one achieves the soul of our father Abraham. Thus it says in the *midrashim*, particularly *Midrash Samuel*,[45] "Every generation has one like Abraham our father in it, and like Isaac, and like Jacob, Moses, and Samuel."[46]

Luria and his early students expanded the possibilities of the *sod ha-ibbur* and the *sod ha-yibbum* by perceiving the whole world as a womb. This *ibbur* takes place for two reasons. It is a method for one to better one's own fate in the world to come. It is also a way of bettering the world, by invoking or conjuring the *ẓaddik*'s actual presence. According to the Lurianic reading of the *sod ha-ibbur*, the *neshamot* of the righteous are fated to be reborn in order to cleanse their hosts' *nefashot*.[47] *Miẓvot* performed by the recipients of the *neshamot* retroactively cleanse the *nefashot* of the earlier recipients of the *neshamot*. Residual *miẓvot* from the first *gilgulim* will be applied to the latter, which, along with the tribulations encountered in this life, help to expunge the soul's karmic debt. According to Vital: "When a *nefesh* reincarnates in this world, the essence of its reincarnation is for the sake of the flawed aspect, which relates to that body; the parts of the *nefesh* that have appeared in other bodies and were repaired come only through *ibbur*."[48]

Under the influence of earlier authorities, particularly the writings of Joseph of Hamadan, Cordovero adopted the view that reincarnation could occur into animals and possibly even plants.[49] Rabbi David ibn Zimra, a teacher of Isaac Luria, saw humans as reincarnating into plants and animals, as did Yosef ben Sholem Ashkenazi, in his commentaries to *Sefer Yeẓirah* and *Genesis Rabbah*.[50]

Luria adopted his teachers' understandings. He explained the phenomenon of reincarnation into lower life forms with a panentheistic myth, in which God scattered divine sparks into all of creation to sustain the universe. This order was upset by Adam's sin. Luria revived a notion, common among fourteenth-century kabbalists, that eating in a state of ritual holiness is an act of gathering and redeeming the sparks. Even the ritual slaughter of the animal frees its transmigrated soul. Similarly, the fruit of trees less than three years old is forbidden by the halakhah because transmigrated souls have not yet entered the trees. In reviving this tradition, Luria provided for the repair of this aspect of the cosmos by teaching that the very act of eating is an act of transformation and transition, an interaction with the living universe, including the possibility of entering the bodies of animals and vegeta-

tion. These mystics were clearly wrestling with the possibility of a pantheistic universe in which phenomenal reality is haunted by dead souls.[51]

When he first began to teach,[52] Luria spoke of three levels of the soul: new souls, reincarnated souls, and the souls of the proselytes.[53] Only limited numbers of *gilgulim* were possible.[54] The earliest Lurianic doctrines lack a number of classical Lurianic notions of the soul, such as the soul root and the identification of an individual's prior incarnations.[55] Later, however, Lurianic doctrine came to differ from Cordovero's, particularly regarding the number of possible *gilgulim* and the soul root. In the later stages of his career, particularly after the deaths of his two sons, Luria hinted that aspects of good and evil attend conception and birth. The notion that every soul comes with a predetermined root implies that there is some predestined fate for the soul, based on the soul root's intrinsic proclivities and tendencies.

Sabba de-Mishpatim

Classical *Zohar* exegetes saw the long composition *Sabba de-Mishpatim*[56] as the primary source of *gilgul* doctrine.[57] *Sabba de-Mishpatim* does collect and detail many aspects of the *Zohar*'s doctrine of the soul. Nonetheless, it is reticent about the possibilities of *gilgul*. In fact, a close reading of the text casts doubt on whether *Sabba de-Mishpatim* is "about" the soul at all, as the focus of the text seems to be on the dynamics of human relationships and the social politics of men and women in the throes of love.

The framing narrative of *Sabba de-Mishpatim* depicts an encounter "in the great tower of Tyre" between two students of R. Shim'on bar Yoḥai, R. Ḥiyya and R. Yossi, and an illiterate old donkey driver, R. Yeiva the elder (Yeiva Sabba).[58] R. Yossi complains of being plagued by the driver's "idle, empty words." The poetic nature of the "empty words" establishes the visionary, paradoxical tone of the work as a whole:

> What is the serpent who flies through the air, passing in separation, with, in any case, one ant lying between its teeth, beginning in union and ending in separation? What is the eagle that nests in the tree that does not exist, bearing children not alive, created in an uncreated place? When they rise, they descend, and descending they rise? Two that are one, and one that is three? Who is the beautiful maiden who has no eyes, whose body is concealed and revealed, revealed in the morning and concealed in the day, adorned with ornaments that do not exist? (*SdM* 95a)

From R. Yossi's repetition of the driver's "empty words," R. Ḥiyya observes that "in such empty people are often found golden dregs," casting doubt as to whether the driver should be so easily discounted. In fact, when confronted, the old man confesses that he is not unlearned but has been reduced to donkey driving to support his children's education. He then begins to explain his riddles, "piling irony upon irony."[59] In fact, R. Yeiva is a hidden *ẕaddik*, disguising his true nature and eking out an existence at the margins of society. The romantic motif of the spiritual possibilities of the socially marginal is characteristic of the *Zohar* and flowered in Shabbateanism and eighteenth-century Polish Ḥasidism.[60]

To answer the paradoxes of the "empty words," R. Yeiva commences a long homily, centering on the exegesis of the laws in the Torah portion *Mishpatim* (Exod. 21–24), the "covenant code," which is customarily read in the synagogues at midwinter. The homily is fitful and erratic, proceeding from one point to the next, then returning to explicate, in a more fundamental way, an earlier idea.

A number of times R. Yeiva breaks off his narrative to remonstrate with himself for revealing the secrets of the soul doctrine.[61] He portrays himself as a prophetic warrior (*SdM* 97a) for the true meaning of the Torah, comparing himself to King David (*SdM* 101b) yet confessing, "now, I am afraid."[62] Shim'on bar Yoḥai is seen as the paradigm of the enlightened mystic, for R. Yeiva confides: "Bar Yoḥai knows how to cover his paths and does not enter the great sea without looking out first" (*SdM* 100b). At one juncture, R. Yeiva wraps himself in his prayer shawl as a means of empowerment, literally dressing for battle.[63] R. Yeiva's remonstrations and soul-searching emphasize that mystical exegesis is a process that entails a degree of risk.

The central allegory of the Sabba's homily is that the images of dislocation and alienation set forth in *Mishpatim* represent the fate of the soul in the body and in the afterlife. This is seen in the cases of the Israelite slave who chooses to stay with his master, the poignant situation of the Israelite who sells his daughter into servitude, the priest's daughter who marries a foreigner, and the upheavals of levirate marriage (*yibbum*), widowhood, divorce, illegitimacy, and conversion (*SdM* 95a–b).

Bondage and Exile

A central metaphor of R. Yeiva's homily compares the *neshamah*'s descent to two cases of feminine debasement. The first image is that of the Israelite maidservant, whose servitude is compared to the people Israel's servitude to the gentiles. The maidservant also symbolizes the illegitimate child and the convert, as they are considered "enslaved in this world."[64]

A second recurring image is that of the priest's daughter (Lev. 22:12) who upon her marriage to a "stranger" (*ish zar*, a nonpriest) is barred from consuming the priestly tithes. The priest's daughter symbolizes the *neshamah* defiled through its descent into the world. Rabbi Yeiva distinguishes between two biblical appellations: *bat kohen*, the priest's daughter, which refers to the *neshamah* in its emanated state in the *sefirah Binah*, and *bat ish kohen*, the priestly man's daughter, which refers to the *nefesh*. The "stranger" symbolizes the physical body, devoid of holiness, due to its origin in physical passion. His prosaic nature is compared to the foreskin discarded at the circumcision and treated as a primary source of ritual impurity, like a corpse.[65]

The priesthood, as intercessors between the transcendent and the earthly, is also an allegorical representation of the soul's descent into corporeality. The various grades of priests, such as "anointed priest" (or "high priest"), signify the various levels of the *nefesh*, *ruaḥ*, and *neshamah*.[66]

The vicissitudes of the priest's daughter and the maidservant are directly related to the suffering of the *Shekhinah*, the elementary feminine principle of God that is the predominant image in the *Zohar*'s palette of symbols. The soul is defiled by its descent into the world, and its descent is compared to the descent of the *Shekhinah*

(*SdM* 97a–98b). The despoiling of the *Shekhinah* at the hands of the nations of the world is analogous to the suffering of a *neshamah* born into a gentile body (*SdM* 96a). The relationship between Israel and the nations is compared to that between the brain and the body; R. Yeiva proclaims, "Israel is the high consciousness [*moḥa*] of the world, rising in the primordial thought" (*SdM* 108b).

The Slave

Another metaphor for the travail of the soul in *Sabba de-Mishpatim* is the Hebrew slave, whom the Torah describes as having the option of going free after six years or agreeing to be enslaved forever. The slave's profession of love for his master (Exod. 21:5) is seen by the *Zohar* as a profession of willingness to be reincarnated for the eventual benefit of all sentient beings.[67] The six years are symbolic of the transition from the world of the intermediate six *sefirot*, which are indicated by the male countenance *Zeir Anpin*, to the world of the feminine *nukvah* (*SdM* 105b). This male/female dichotomy informs all of the laws pertaining to the slave, including the partial release from certain *miẓvot* for slaves and women.[68]

In his preface to *Sabba de-Mishpatim*, the anonymous author of the *Tiqqunim* further explained the metaphor of reincarnation as bondage or servitude.[69] Cordovero defined the term "enslavement" as a euphemism for the soul's entanglement in the *kelipot*. The *nefesh* is under the power of the demiurgic "servant," Metatron. It is enslaved for six years, according to its six levels. The *neshamah* is not enslaved, even though it is reincarnated. Cordovero reconciled the conflicting doctrines of resurrection and *gilgul* by defining an "enslaved" soul as one that reincarnates and yet is not resurrected at the end of time.[70]

Oppression

> Bayu, Bayu, babies dead without
> clothes, without a bed,
> Unborn children, never mine,
> Lost forever, lost in time.
>
> Ansky, *The Dybbuk*, act 4

> I further observed all the oppression that goes on under the sun: the tears of the oppressed, with none to comfort them. Then I accounted those who died long since more fortunate than those who are still living; and happier than either are those who have not yet come into being and have never witnessed the miseries that go on under the sun.
>
> Ecclesiastes 4:1–3

Rabbi Yeiva devotes much of his discourse to tragic instances of alienation and dislocation in the processes of birth, death, and the soul's incarnation. He calls the victims of these upheavals "the oppressed": the illegitimate child, the convert, and

the infant who dies. The fate of the oppressed is central to the oration, so much so that it is referred to again in R. Yeiva's summation:

> Would you have thought that King Solomon saw all the oppressed of the world? But who are the oppressed of whom he spoke?[71] These are the infants who died on their mothers' knees, who are oppressed on many planes, oppressed above and below. . . . There is no one more oppressed than the one who originally oppressed, or [reincarnated] three times or more, as the one *in which the sins of the father are visited on the children, to the third and fourth generation.*[72] (*SdM* 113b)

Rabbi Yeiva rationalizes the tragedy of death at birth by surmising that such children would have turned to evil anyway or would have been sent into the bodies of gentiles. If a soul is fated to sin, God may withdraw it from circulation. Clearly, some *neshamot* are fated to be tainted with sin:

> When the Blessed Holy One wanted to create the world, he willed into form all of the souls that had been prepared to go to people afterward. They are all formed in front of him, with that true form that was prepared to be their human form afterward, and he inspected each one, and some were intended to besmirch their ways in the world. When it descends, God calls to that *neshamah*, saying, "Go to this place or to that body!" They answer, "Master of the Universe, this world is enough for me where I dwell; I do not wish to be enslaved in another world and be defiled by it!" The Holy Blessed One answers, "From the day that you were created, it was only to be in that world!" When the *neshamah* sees this, it descends and ascends against its own will. (*SdM* 96b)

Rabbi Yeiva associates infant death with the biblical account of the banishment of Hagar and Ishmael (Gen. 21:10).[73] Just as Abraham banished the maidservant and her son to the desert for the threat they posed, so God takes back the soul of the infant in order for it to avoid a similar fate. The image of the maidservant is a widespread metaphor for the demonic in the *Zohar*.[74] Luria boldly conjectured that Abraham's first seed, which engendered Ishmael, was inadequate. The divine spark had to be reincarnated in Isaac's purer body.[75]

Cordovero saw death as occurring through the combined offices of the divine and the demonic. Commenting on the previous passage, he explained:

> When the Holy Blessed One puts an [oppressed] *neshamah* into a body, his years are not decreed, though they are known and in hand. Whoever is good for many years will never die, but if he begins to sin, the Holy Blessed One removes him. . . . When the Evil One sees that their years are contingent on their goodness, he will try to trick them into sinning.[76]

Rabbi Yeiva is in no way cavalier about the death of infants. The oppression is generated by the indiscretions of the infant's ancestors, which the infants are fated to bear. In this tragic situation, the sins of the parent have been visited on the children, and an array of demonic forces are employed to expedite the process:

> A man through his sins causes a higher oppression and it is the oppression of his actions, his children's and his grandchildren's until three generations. . . . The Holy Blessed One knows the future and knows that a certain man will in the

> future turn to evil and sin and that his punishment will be the death of his children, and so he waits for the proper hour for the drawing forth of the children who are going to die.[77]

Lurianic theorists often tended to reduce divine causalities to the technical interplay of forces, leading to an impersonal quality in Luria's explanations of some phenomena. In his remarks, Luria seems particularly callous in his rationalization of the death of infants:

> There are *neshamot* that were worthy and did not sin, such as those who die from the bite of the serpent. . . . There are various types and many reasons for the death of those infants. Perhaps they were the "old" *neshamot* and they came to suffer that punishment, as is often the case. Nonetheless, here we are dealing only with the young souls that will in the future go bad.[78]

Luria's understanding of reincarnation represents a great journey from the worldly anthropocentrism of classical rabbinic Judaism to a model in which the transincarnational fate of the soul is more important than the drama of a single individual's life. The death of innocents, whether in infancy or as martyrs for the Jewish faith, came to be viewed as a necessary aspect of the soul's ascent and descent.

Casualties: The Convert and the *Mamzer*

As he details the drama of the soul's descent, R. Yeiva dwells extensively on the metaphysics of conversion, the convert's achievement of a Jewish soul. With its doctrine of the *neshamah* of the convert, or *ger*, the *Zohar* entered a realm about which classical Judaism is silent. The very terminology for each status is unclear. In the Bible, the convert and the "stranger," or non-Jew, are both referred to as the *ger*, as in "you know the soul" [*nefesh*] of the *ger*, for you were strangers [*gerim*] in the land of Egypt" (Exod. 23:9).[79] Popular religious assumptions among Jews seemed to maintain a difference between the souls of Jews and gentiles. Given such differences, the questions that Judaism never asked were: What is the nature of the convert's soul? Is it originally Jewish, or is there a change in the nature of the *neshamah* during the individual's lifetime? Is there a moment of *becoming* in the process of conversion, or is the convert always Jewish in his or her essence?[80]

In kabbalistic doctrine, the identity of the convert's soul was related to teachings about the nature of the gentile soul. According to the *Zohar*, Israel and the gentiles are under the control of different divine names (*SdM* 96a). The Safed kabbalists' understandings of Jewish/gentile relations reflect the brutal legacy of the recent Spanish expulsion. Cordovero portrayed the nations of the world as *kelipot*, empty shells or husks that surround the kernel of holiness. These demonic forces are under the control of the divine, particularly the *sefirah Tiferet*, particularly when that sefirah is euphemized with the name "Holy Blessed One."

Luria, however, went further, maintaining that only Jewish souls were "God's portion." Therefore, according to Luria, "there is no portion for the extraneous forces [*ḥiẓonim*] or the nations of the world in Israel or their *neshamot*."[81] For Luria,

gentiles simply lack the transformative wisdom of *Binah* and *Da'at*.[82] God has a mandate over the gentiles, but he is the personal ruler of Israel only, the people of the covenant.[83]

Because of the travails that the convert's *neshamah* must undergo, incarnation in the body of an eventual convert is seen as a terrible fate.[84] The convert's body begins in a state of defilement, the literal and figurative state of the foreskin.[85] Rabbi Yeiva stresses that the processes of conversion are a journey and a quest, beginning with the different origins of the convert's *neshamah*. Most *neshamot* are taken from a treasury beneath the divine throne. In the celestial Garden of Eden, the *neshamah* is clothed in the *ruaḥ*, which in turn is clothed in the *nefesh* (*SdM* 99b). The *neshamot* of converts, however, are generated by the sexual liaisons of the righteous in the celestial Garden of Eden. Rabbi Yeiva euphemizes that "the converts' *neshamot* flower in the Garden of Eden in a hidden way" (*SdM* 98b). The convert's *neshamah* is appropriated by the *nefesh* and *ruaḥ* of particularly righteous Jews who have already been partially redeemed. The process of conversion provides a solution for those whose good deeds have gained them a partial release from the cycle of birth and death. As Ḥayyim Vital explained:

> Sometimes, the *nefesh*, when it is rectified, is completed and cleansed very thoroughly, so that it does not have to return and reincarnate with the *ruaḥ* when the *ruaḥ* must be repaired. The *nefesh* waits above at the place which is appropriate for it in the knot of life, and the *ruaḥ* alone descends in *gilgul* to repair itself. Since it cannot go alone, but must be clothed in the *nefesh*, it clothes itself in the soul of the convert.[86]

The soul that requires a "free" aspect in order to reincarnate fully is called a "naked soul" (*neshamah artila'ah*) (*SdM* 99b). It appropriates the convert's soul, wearing it like a garment to enter Paradise. In the corporeal world, the convert's *neshamah* serves as an intercessor for the righteous between the holy and the profane. The convert's soul, after all, originated in the Garden of Eden and should be as familiar with it as are the souls of the righteous.[87] The souls of converts are claimed by the righteous in the lower Garden of Eden. The *nefesh* of the convert, after death, remains linked with the *ruaḥ* and *neshamah* that appropriated it and therefore continues to be redeemed in the afterlife.[88]

The role of the convert's gentile ancestors was also a factor in the metaphysics of conversion. Cordovero averred that righteous gentiles are the souls most oppressed by the processes of reincarnation.[89] The task of the Jewish *neshamah* is to draw upon and channel the spiritual energy of the parents, which is an option the child of gentile parents doesn't have.[90]

Luria believed that righteous gentiles are rewarded by their children's conversion. An angel called Tahariel has the task of purifying the converts' *neshamot*: "for they abandoned their folly, cleaving to God's Torah, though their *nefesh* is from the demonic [Samael], they are worthy to cleave to the holy, for their father saved a Jewish life."[91] Despite this positive view of conversion, Luria believed that the convert's *ruaḥ* and *neshamah* retained a flaw (*nishmatin de-pog'in*) even after the convert's death.[92] Later Lurianic theorists accepted the ambiguities inherent in the doctrine of the convert's soul by locating its origin in nebulous *kelipat Nogah*,

of which more will be said.[93] The *Zohar* and Cordovero, by stressing the redemptive dimension of conversion, expressed greater regard for the purity and profundity of the conversion experience than did Luria and his students.

Another casualty invoked by R. Yeiva is the *mamzer,* the illegitimate child born of an adulterous relationship, whom the Torah (Deut. 23:3) forbids to "enter the congregation of Israel," that is, to marry a Jew. At maturity, the "foreskin," a euphemism for the impurity attending the *mamzer*'s conception, afflicts him. The "poor wretched *mamzer,*" in the pathos of his ostracism, "sheds tears before the Holy Blessed One and beseeches him, and these tears protect the living." In a paraphrase of the Talmud's doctrines regarding the penitent, or *ba'al teshuvah,* a place is set up for him in the afterlife "where even the wholly righteous cannot stand . . . and the Holy Blessed One sets up a transcendent academy for them, out of pity and support."[94] These extraordinary expressions of empathy seem to indicate that the *mamzer*'s experience was not merely theoretical but that this dilemma was part of the fabric of the author's life experience.

Cordovero and Luria were of different minds regarding the *mamzer*'s essential nature. Cordovero was struck by the seeming injustice of Deuteronomy 23:3 although he admitted that the *mamzer*'s dilemma derived specifically from the sinfulness of his mother's adulterous relationship.[95] It was this relationship that attracted the impurity (*kelipah*) that metaphysically attached itself to the child's *neshamah.* Luria addressed this phenomenon with characteristic insensitivity, believing that "the progeny are but branches of the parents, who in this case were transgressing."[96]

Vital argued, in support of his master, Luria, that the very nature of the *mamzer*'s soul is inferior. *Neshamot* that are conceived in marital sanctity are made up of the purest divine effluence, "from the seven palaces, behind the separating curtain under the divine throne."[97] Since the *mamzer*'s soul does not originate at this level, he remains, ultimately, a gentile.

The fully coalesced Lurianic doctrine interpreted the *mamzer* as a product of the breaking of the vessels.[98] All *neshamot,* in the Lurianic worldview, were originally salvaged from the living detritus of the fall of the seven kings of Edom. Some *neshamot* have detritus still clinging to them and are incarnated as *mamzerim.* The only redemption for the *mamzer,* then, is to wed a gentile, or "maidservant." For Vital and his successors, the *mamzer* is part of the cosmic catastrophe. All of the initial processes of the *neshamah*'s creation and descent into the world—the punishment meted out at the scales, the determination of the soul's incarnation, the functions of *kelipot,* the dilemmas of the convert and the *mamzer*—are aspects of the fragmented state of the cosmos.

The Scales of *Nogah*

The pivotal moment that determines the soul's incarnation is the judgment on the celestial scales (*tiklah*).[99] This judgment determines the fate of the *neshamah* in its descent to the lower worlds, particularly the host body to which it will be sent. The judgment occurs at the level of the lowest *sefirah, Malkhut.* This is the only realm

that allows for the dualism of a good or bad outcome. Merely entering the realm of the scales, where evil exits in potentia, is a terrible trauma for the pristine *neshamah*. It would have been optimal for the soul to have lived a blameless life in the present world and thence avoided encountering the harshness of divine judgment altogether.[100] According to Luria's students, one option for the soul might be that it is sent to the underworld, the talmudic *Gehennom*, for purification. Even this release from the cycle of birth and death was far preferable to being sentenced to another reincarnation.[101]

According to Luria, the punishments meted out at the scales originate from an obscure *kelipah*, a shell or husk interceding between the divine and present reality. The husk is called *Nogah*, "the glow." As a *kelipah*, or "husk," it is an impediment, yet its function is not altogether demonic. It represents the initial departure from the realm of the holy, when the motivations and nature of the individual remain obscure and ambivalent. It is portrayed as being so soft, bland, and porous that its nature is sometimes combined with the holy and sometimes with the impure.[102] It surrounds the holy as the bridge into the profane.[103] This doctrine is one of the most important and nuanced aspects of the Lurianic teaching of evil.

Cordovero addressed this *kelipah*'s significance in his explanation of R. Yeiva's portrayal of the oppressed *neshamot* (*nishmatin ashikin*) that are doomed to reincarnation. He portrayed this *kelipah* as a source for *neshamot* that are intrinsically flawed:

> There are different types of *neshamot* from the inner core [*moḥa*] of the Tree: those that are inadequate and those that approach *kelipah*. They are like the thin *kelipah* [of produce] that can be purified, the *kelipah* that is around the nut that may be eaten. R. Shim'on has called it " . . . a glow all around it [*nogah lo saviv;* Ezek. 1:28], a *kelipah* so thin and consumable that it is pure."[104]

Cordovero explored the image of the *kelipah*, not as the shell of a vessel, but as the concentric layer of the Tree of Knowledge farthest from the core. This understanding established the premise that *kelipat Nogah* was the border where the holy and pure overlap with the profane and evil.

The definition of *kelipat Nogah* as the cusp of the holy and the profane led to certain conclusions in Lurianic Kabbalah. Luria contended that the first step of the struggle for repair (*tiqqun*) of the broken vessels is to redeem the sparks that have fallen into the realm of *Nogah*. Vital compared this *kelipah*'s porous nature to the "altar of earth" (Exod. 20:20), made to be broken, just like the vessels of the divine light.[105]

Eventually, it became a central premise of mystical ethics that, in human terms, emotionalism, social passions, and religious violence all originated in *kelipat Nogah*. It was a border terrain in the cosmos and in the soul, a zone of potential amorality where the processes of the sacred could be distorted for evil purposes and where aspects of the demonic could be converted or otherwise utilized for the forces of good.

Locating *Nogah* on the border of the sacred and the profane had another theological effect. The decision regarding afterlife is made, not by a personal deity, but by the impersonal quantification of the scales, amplified by the soul's trespassing

into the zone of *Nogah*. The empiricism of this process brought a quality of monistic impersonalism to the processes of reincarnation.

The Soul's Descent

After introducing a number of casualties of the processes of conception and betrothal, R. Yeiva Sabba traces the descent of the soul into the body. He invokes an ancient tradition:

> Within a mighty stone of a hidden firmament is a palace that is called the Palace of Love [*Heikhal Ahavah*]. All of the souls [*neshmatin*] are hidden and concealed there, and all of the kisses of the King's love are there, and it is to there that the finest of souls ascend.[106]

The Palace of Love is the destination of the deceased *neshamot*, as well as their place of origin.[107] The soul descends from the Throne of Glory to the Palace of Love and from there through the other six palaces into present reality. This descent, according to Cordovero, is the *neshamah*'s true mission, to "actuate the hidden reality."[108]

In making this reference, R. Yeiva alludes to the sections of the *Zohar* that are called the *Heikhalot*, or "Palace" texts. These compositions[109] describe the angelic palaces that exist at the base of the sefirotic tree. The *Zohar*'s *Heikhalot* texts are a literary embroidery of the earlier palace tradition of late antiquity, building on ancient images of successive throne rooms glimpsed by adepts on their ascent to the divine.[110]

There is not, in fact, a clear relationship between the allusion in *Sabba de-Mishpatim* and the *Heikhalot* accounts. The closest relationship seems to be with a "Palace of Eternal Love" (*Heikhal Ahavat Olam*) alluded to in one location in the *Zohar*.[111] Elsewhere in the *Zohar*, the second of the divine palaces is described as the origin of the soul's garment:

> When the *neshamah* departs and comes to this palace, the minister of the soul garments, Ẕadkiel, is summoned. When one upholds the commandments of the Torah in this world, they weave a garment for him in that palace, that he may clothe himself in that world. When that *neshamah* departs, that minister takes the garment and escorts him to the river Dinor, where the *neshamah* is purified and cleansed.[112]

The purification of the soul at the river Dinor is a judgment rite of the afterlife, much like the judgment at the scales described in the Sabba's oration. This palace, which marks the point of the soul's judgment, is not, however, referred to as the "Palace of Love" and has no apparent connection to the celestial Garden of Eden or the phenomenon of the divine kisses.

The invocation of the Palace of Love leads inevitably to a general discussion of love and eroticism, an ongoing theme in the *Zohar* literature. The reference to "the kisses of the King's love" led the Safed commentators to link these texts to the teachings of the *Zohar*'s commentary to the Song of Songs.[113] Rabbi Yeiva alludes to an important zoharic theme when he refers to the doctrine of the divine kisses.[114] The

Torah's admonition to "treat her according to the rule of the daughters" (Exod. 21:9) is interpreted as linking the Jewish maidservnt to this doctrine. The "rule of the daughters," according to R. Yeiva, is "as a father does to his beloved daughter, loving her and kissing her and giving her gifts."[115] The kiss is a metaphor for the point at which two dimensions touch and exchange energies, yet retain their separate identities in the processes of emanation.[116] The descent of the soul is an act of love, yet it is not the charged erotic union of other kabbalistic processes.

The image of the soul's descent from the Throne of Glory is also analogous to the *Shekhinah*'s departure from the Land of Israel (*SdM* 97a–b). These two motifs of descent then lead R. Yeiva to discourse on the creation imagery of Psalm 104. The plain meaning of this psalm served as a rich source for the creation theory (*Ma'aseh Bereishit*) of the Jewish mystics of antiquity.[117] R. Yeiva combines the Psalmist's imagery of God as the triumphant sky rider with the *Zohar*'s tradition of the Tree of Life and the rivers that flow out of the Garden of Eden.[118] The latter tradition is particularly relevant, as the two World Trees are the origin of the soul, as well as the rivers that carry them (*SdM* 99b). Taken together, Psalm 104 and the Genesis traditions symbolize the paths through which the *sefirot* and, by association, the *neshamot* and *ruḥot* emanate into reality.

To the mystic, the act of intercourse is an act of sanctification, not a mere release of physical desires.[119] The nature of the infant's soul is influenced by the intention of the parents at the time of intercourse and conception. The parents' conduct generally affects the child's faith, and their combined merit can extend onto their progeny.[120] Even the guarantees listed in the marriage contract, namely sustenance, clothing, and conjugal gratification,[121] were understood as symbolizing the *nefesh*, *ruaḥ*, and *neshamah* that the child of the union will eventually receive.[122] The emphasis on the proper practice of sexual relations reflects an uneasy relationship between the *Zohar*'s erotic metaphor and sexual realities. Classical Kabbalah's response to the demonic aspect of sexual passions is a doctrine of severe chastity. The true erotic paradigm is the rectitude of the righteous, whose reticent sexuality reflects the erotic union of the *sefirot Tiferet* and *Malkhut*.[123]

All sexuality, even that sanctioned and encouraged by the *halakhah*, runs the risk of falling prey to demonic influence. Cordovero noted that intercourse by candlelight is prohibited because it leads to the imaging of the sexual partner.[124] This visual stimulus invokes the power of Lillit, the ancient doyenne of nocturnal emissions and crib death. Lillit is a shape-shifting demoness who materializes through erotic images, entering the dreams of her hapless victims and, with a smile, stealing the drops of emission and taking them into her womb in the realm of *kelipah*.[125]

Traditionally, scholars were admonished to reserve the Sabbath eve for their marital relations.[126] The important sixteenth-century kabbalist Shim'on Lavi interpreted this admonition as providing an assurance that the progeny would have "created" *neshamot* and not reincarnated ones.[127] This teaching is echoed in another early Lurianic document that emphasizes the importance of bringing souls into the world after midnight in the Sabbath eve coupling of husbands and wives.[128] The more exalted spiritual level of the Sabbath, in which the celestial host move to higher levels of prominence, ensures that the soul of the infant will be drawn from the highest levels of the celestial Academy.

Bar Miẓvah

Having addressed the origin of the soul and its descent, R. Yeiva then explores the soul's entrance into the body. The soul enters the individual gradually, through the various stages of maturation, culminating with the entrance of the *neshamah* at the onset of maturity, when the child becomes a *bar miẓvah* (*SdM* 98a). The *Zohar*'s general teaching is that at birth there is only the *nefesh*.[129] Subsequent study and piety gain the individual a *ruaḥ*.[130] The *neshamah* enters the body at the point of maturity, which in Judaism entails becoming responsible for keeping the Commandments and is celebrated in the rite of *Bar Miẓvah* (*SdM* 98a). At birth, one is accompanied by a good and a bad angel. Only with maturity, and the possibility of repentance as mandated by the law, may one repudiate the bad angel (*SdM* 106a).

The gradual accumulations of the levels of the soul are suffused with erotic imagery. The good deeds and spiritual growth of the maturing child draw the *neshamah* into the body, in a bold metaphor of seduction. The child's ascent to the Torah at the *Bar Miẓvah* ceremony is understood as a moment of divine marriage, in which God brings the *neshamah* to its *idra*, his "tent." The process of maturation marks the child's ascent through the sefirotic tree. The onset of puberty is seen as an ascent into the realm of the *sefirah Yesod*, the realm of sexuality. This entrance into the erotic continues until the age of twenty-one. Marriage brings the participants to the spiritual level of the *sefirah Binah*, a feminine aspect marked by a higher level of intuition and empathy.[131]

The author of *Tiqqunei ha-Zohar* and *Ra'aya Meheimna*, in his synopsis of *Sabba de-Mishpatim*, imposes more complex kabbalistic doctrines onto the process of maturation. According to the author of the *Tiqqunim*, the *nefesh*, *ruaḥ*, and *neshamah* are bequeathed, but the process takes place across the continuum of the four worlds of creation.[132] Such is the case with the gradated entrance of the higher aspects of the soul into the maturing child. According to the author of the *Tiqqunim*:

> At birth, the child is brought a *neshamah* from the realm of the wheels of the chariot. If it merits more, they bring it a soul from the realm of the holy beasts. If it is more worthy, they bring it a soul from the realm of the *neshamah* of the throne. If it advances, they bring it a *ruaḥ* of *Aẓilut* from the realm of the central pillar. If it is more worthy, they bring it a *neshamah* from the realm of *Abba* and *Imma*. The highest attainment is to be brought a soul from *Aẓilut*, which is the divine name: YHVH. (*SdM* 94b)

The safed kabbalists commonly identified the stages of the soul's entrance with the four worlds of creation. Every one of the worlds has a *nefesh*, *ruaḥ*, and *neshamah*, with the *neshamah* of *Aẓilut* the highest. In light of the bold eroticism of the processes of *Bar Miẓvah*, the Safed commentators explored the use of the term *bar*, literally the "child." Cordovero calls the *bar miẓvah* "a son of the *ecclesia* of Israel" (*kenneset Yisrael*), itself a very common symbol for the *Shekhinah* (*Malkhut*), a spiritual projection of the relationship with one's own mother. At the age of twenty, one becomes a "child of the Blessed Holy One," namely the *sefirah Tiferet*.

Luria wrote that immediately upon being born, one is given a *nefesh* of the level of creation, *Briah*, which is the animal level (*nefesh ha-be'irah*) associated with the

ofanim, the glowing wheels of the chariot.[133] Luria maintained that the child would receive the *nefesh* of *Aẓilut* at the age of thirteen years and one day. He was initially unsure whether at maturity the child received a *ruaḥ* and *neshamah* from the lower world of creation (*Briah*). Vital eventually concluded that the *ẓaddik* receives all the aspects of the *neshamah* from *Briah*, *Yeẓirah*, and *Asiyah*. The highest level is to become a man of emanation (*Adam de-Aẓilut*), a person whose very essence embodies the completion of the divine name. In this way, the soul's possibilities were defined in more and more abstruse terms, with more opportunities for reincarnation required to free the soul to return to its transcendent source.

Luria dramatized the themes of sexual struggle and subjugation of evil in these passages. According to Luria, circumcision begins the process of subjugating the sexual aspect of the self. The child's ascent to the Torah at the *Bar Miẓvah* ceremony is the moment at which the power of the evil inclination is subdued and the way cleared for the entrance of the *neshamah*. This ascent at *Bar Miẓvah* is a response to the sexual sin of Adam in the Garden of Eden.[134] Clearly, for Luria, the *Bar Miẓvah* was a significant moment of *tiqqun*, divine repair, and the possibilities of the soul's restoration to an edenic state were part of the rite's mystique.

The Garment

> If she proves to be displeasing to her master, who designated her for himself, he must let her be redeemed; he shall not have the right to sell her to an outsider, since he has betrayed her.
>
> Exodus 21:8

In an example of the *Zohar*'s theosophical exegesis, the Sabba interprets the words "he has betrayed her" (*be-vigdo bah*) to mean "with her garment on her."[135] The garment is a central metaphor for the dimensional nature of existence. Sin affects the situation of the soul in the world, soiling it and lowering its status in the afterlife. The garment, in this case, is the accreted body of sin which, over the course of successive afterlives, clings to the soul like karma.[136]

As the body is a garment for the soul, so all of reality is multilayered, a series of aspects hidden within each other. Such is the case with the most hidden thing, the Torah, whose exoteric nature is merely the garment for its inner meaning. The role of the mystical exegete, the *maskil* (enlightened one), is to see the inner nature of things: "The wise are *full* of eyes! Even though a word may be hidden in its garment, they see into that garment. When that word is revealed, even when its garment is not lifted, they cast the wisdom of their eyes on it. They do not miss it, even though it has hidden itself!"[137]

Luria interpreted the metaphor of the garment in terms of *aẓmut* and *kelim*, the essence and the vessels. In his view, the human soul is also composed of *aẓmut* and *kelim*, a divine essence and the vessels that contain it. The *aẓmut*, or essence, consists of the three aspects of the soul, the *nefesh*, *ruaḥ*, and *neshamah*. Each of these is covered by the *kelim*, the soul's garments.[138]

These meditations on the metaphor of the garment lead to its expression in erotic mythopoesis: the famous parable of the maiden in the tower (*SdM* 99). The Torah is compared to a beautiful woman "who has no eyes" and whose garments are the hermeneutical layers of the Torah's exegesis.[139] The scholar-mystic is portrayed as a knight errant who quests for her, and to whom she yields after a prolonged seduction.[140] According to this metaphor, the Torah is most like the *Shekhinah*, whose imagery suffuses the entire account.

The *Zohar*'s interpreters explore the motif of eyelessness in various ways. It was generally understood by exegetes that having "no eyes" implied that "no eyes see her,"[141] although it has recently been argued that it might mean, in line with the imagery of the *Shekhinah*, that she has no qualities of her own.[142] Eyelessness represents the "soft eyes" of Leah (Gen. 29:17), so the adept closes his eyes during the recitation of the *Shema'*.[143] Similarly, the commandment regarding the prayer shawl's fringes, "and you shall see them," was linked to the issue of eyelessness. The exclusion of women from the time-bound commandments was also associated with the metaphor of the *Shekhinah* as a beautiful, blind maiden.[144]

The image of the questing mystic reappears near the end of *Sabba de-Mishpatim* in a meditation on the *eitanim*, the sacred mountains:

> All the *eitanim* are contingent on the Holy Blessed One, except for the essence, the body of the Written Torah. . . . The *eitanim* are the *Tannaim*, the pillars that are separate from the body. Now we must make known the word, that in the time when those are called *eitanim* for the Written Torah and for the Oral Torah they are called *Tannaim*.[145]

When the letters of the word eiTaNiM (איתנים) are rearranged, they form the word TaNnaiM (תנאים), the Pharisaic authorities who produced the seminal rabbinic commentaries on the Torah. The *Tanna*, the gifted sage who produces the most authoritative interpretations (and whose ranks included R. Shim'on as well as the rest of the fellowship), is the lover of the Torah. Rather than questing to uncover its hidden aspects, the *Tanna* is literally part of the geography of the divine. The *Tanna* draws out the Torah's wisdom, as the *sefirah Yesod* draws effluence out of *sefirah Binah*.[146]

Yibbum

> —Who are you? —I have forgotten. Only in your thoughts can I remember myself.
>
> —Ansky, *The Dybbuk*, act 4

Rabbi Yeiva repeatedly invokes the situation of *yibbum*, the marriage of a childless widow to her brother-in-law as mandated by the Torah (Deut. 25:5–10). This discourse on levirate marriage is the emotional center of *Sabba de-Mishpatim*. The crisis of childlessness is a formative biblical motif. In the biblical accounts of Sarah,

Tamar, Hannah, and others, the childless woman is the object of the trauma. Here, however, it is the man who suffers the grief and deleterious effects.

The birth of a child as a remedy for the death of a forebear served as the basis for the idea of a redemptive form of reincarnation. The *Zohar* sees *gilgul* as the very reason for levirate marriage. Reincarnation as the metaphysical underpinning of levirate marriage was a common understanding among a number of thirteenth-century kabbalists. For the Gnostic kabbalists of Gerona, the *sod ha-yibbum* was a cosmic doctrine. The prior body that is discarded in the process of the soul's reincarnation is compared to the discarded worlds alluded to in most kabbalistic cosmogony.[147] Todros Abulafia, who was arguably the model for the figure of Shim'on bar Yoḥai in the *Zohar*,[148] portrayed *yibbum* as a context for reincarnation in his *Oẓar ha-Kavod*. His use of the term mainly reflected the influence of the Castile and Gerona schools.[149] Such notions contributed to the Lurianic doctrine that traced soul roots chronologically, following the karmic destiny inherent in the mystery of past lives, with the Davidic element providing messianic implications.

The Safed commentators made few distinctions between the reincarnation inherent in *yibbum* and standard *gilgul*. In the case of *yibbum*, it was universally accepted that the *nefesh*, *ruaḥ*, and *neshamah* all reincarnated. In the case of *gilgul*, initially only the *nefesh* reincarnated, followed in most cases by the *ruaḥ* and *neshamah*. Sometimes only the *nefesh* reincarnated. Vital maintained that even in the case of *yibbum*, only the *nefesh* was reincarnated.[150] Cordovero, too, linked the status of *ibbur* and *yibbum*:

> This *ibbur* is when the *neshamah* of the *ẓaddik* withdraws and desires another soul, such as the case of [the biblical high priest] Pinchas with [his deceased uncles] Nadav and Avihu. . . . and this is different from a type discussed in the *Tiqqunim*, grafting *nefesh* to *nefesh*, as when a righteous man dies without children and does not require *yibbum* or *ḥaliẓah*, and nonetheless it is a *miẓvah* to marry his wife.[151]

Rabbi Yeiva's main interest, however, is the pathos of the deceased first husband and his "naked soul." The "naked soul" is reincarnated in the child born to his brother and former wife (*SdM* 99b–100a). The first husband is merely the first vessel for the *neshamah*. This vessel is not lost, but it absorbs the punishments of this world in order to liberate the *neshamah* for the afterlife. The childless, naked soul undergoes constant reincarnations until its redeemer comes along (*SdM* 99b).

The body-vessel is thought of as thrown aside: "The thrown-aside body has never been lost, it exists in the afterlife for the world to come, having weathered many torments. Nonetheless, no reward is withheld except from those who have no *miẓvot* to their credit at all."[152] Childlessness delays a man's ascent and eventual rest in the afterlife, as "one who has not fulfilled the *miẓvah* of procreation: when he rises to the other world, he flies through the air like a rattling stone."[153]

The metaphysical underpinnings of levirate marriage are full of tensions and anxieties. Rabbi Yeiva invokes the Oedipal, incestuous nature of the process: "The husband above, how can he be below? His spouse become his mother? . . . His brother become his father?" He seeks comfort from these troubling ideas in the rabbinic dictum "one who has intercourse with his mother in a dream will achieve understanding [*binah*], as it is written [Prov. 2:3], *Call understanding 'Mother.'*"[154]

When the first husband becomes his wife's son, he is compared to a kidnapped child, reflecting the common childhood fantasy of having been stolen or kidnapped by usurpers.[155] The Safed kabbalists linked this disturbing motif of incest to the unsettling accounts of familial dysfunction among the Patriarchs and Matriarchs. The sordid account of Judah and Tamar and Reuben's seduction of his father's maidservant reflect the chaotic dimensions of the lower reaches of *gilgul*, "where one's brother is his father, and his wife is his mother."[156]

As a result of these anxieties, the levirate marriage is wracked by dissension. The *ruḥot* of the first and second husband struggle in the wife's womb. The tragic outcome of this struggle is the spirit that, like the body-vessel, has been thrown away. This spirit has, in the struggle for hegemony, been overcome and pushed out to wander (*SdM* 102a). Wraithlike, it wanders the world, appearing to people in dream visions and haunting its own grave site.

The image of the restless spirit was not uncommon in earlier Jewish notions of the afterlife, although it is less apparent in the mainstream of zoharic Safed Kabbalah. In early Pharisaic speculations, the dead, whether inertly waiting for the resurrection or restlessly wandering the earth and observing the affairs of humankind, are untransformed, dependent on the living to define their existence. This untransformed state was certainly perceived as malevolent by *Ḥasidei Ashkenaz*, the thirteenth-century pietists of the Rhineland. The German pietists feared the dead as mischievous, restless, morbid spirits, wandering the earth as voyeurs. The world of the dead was an abode of dread and danger. In *Sefer Ḥasidim*, the dead are always ready to avenge neglect or, worse, being forgotten. This limbo derives from the unfinished nature of the afterlife, the product, in this case, of Pharisaic reticence and European morbidity.[157]

In the act of *yibbum*, the woman is clothed in two *neshamot*, the shed soul of her first husband and that of her second husband.[158] The result is a power struggle between the two souls, in which each struggles for control of the wife's affections. In Lurianic theory, this rage extends to the act of *ḥalizah*, in which the wife and the surviving brother express their unwillingness to proceed with the marriage. When she spits in his face, as the law mandates, the spittle comes directly from the sexual aspect of her husband's spirit, which is thrashing in her womb. The soul of the deceased leaves through the spittle, "and it is particularly propitious if the spittle is red, indicating the action of harsh judgment [*din gamur*]."[159]

Rabbi Yeiva explains that in terms of the interaction of the *sefirot*, childlessness feminizes the first husband's soul. Dying without progeny, he leaves the realm of the male, *sefirah Tiferet*. This "uprooting" to the feminine realm is painful, for "he has been castrated, with no more appetite forever; he does not flourish or give forth fruit, for if he were to give forth fruit, he would wither."[160]

This feminized first husband is signified, in the laws of the portion *Mishpatim*, by the "priest's daughter" who can only be redeemed and freed by *yibbum*. In the afterlife, the effeminate brother is granted ascent only to the lower Garden of Eden, the "women's section," so that "he may enjoy the delicacies of the female world, but one may not taste or gaze upon the things that the rest of the righteous are enjoying, for he is a stranger there" (*SdM* 101b). He is even banished from his grave site for he "has not achieved the world of holiness" (*SdM* 102a). Vital added

that the priest's daughter's "return to her father's house" refers to the time when the dead brother's soul ceases his wandering.[161]

This exile of the first husband parallels the dilemma of the *Shekhinah*, particularly in its poignant intensity. Therefore, the biblical injunction that bars the priest's daughter from the heave offering (*terumat kodshim*) indicates different things to various commentators. Cordovero saw the heave offering as symbolizing the essential effluence of the divine (*shef'a rishon*) while Luria maintained that it is the dimension of the immanent divine that is in present reality, the *Malkhut* gathered from the celestial Holy of Holies. Like the *Shekhinah*, the mendicant Messiah, and other symbols of the *sefirah Malkhut*, the first husband's feminized *neshamah* has nothing of its own.[162]

The first husband's soul will not necessarily remain desolate and unfulfilled, for a man who sincerely tried to procreate is different from one who absented himself from it. In R. Yeiva's words, "one who in this world really tried to make the tree fruitful is not like one who willfully refused to have children, uprooting the tree, scattering its leaves and wasting its fruit." Fruitfulness is its own reward for an otherwise unhappy union in which a wife "is brought to him, though she is unfit for him, and the Holy Blessed One sees from afar and sees that this woman will bring generations into the World" (*SdM* 109a).

Remarriage

Sexual struggle and romantic pathos are not limited to *yibbum*. In any remarriage, whether in a case of *yibbum* or otherwise, the spirits of the former and present husband contend with one another. The second husband must vanquish the first husband's memory. If the first husband is allowed to maintain control, then the second husband will die as well (*SdM* 102a). The winner of the struggle is considered, in retrospect, to have been her "true intended" (*SdM* 102b). For this reason, R. Yeiva points out that "one who marries a widow is like one who sets sail on the sea in strong winds without ropes, not knowing if he will pass in peace or not" (*SdM* 102a).[163] The deceased husband's spirit dwells with the widow for the year after his death, leaving only to visit his *nefesh* (presumably at the grave site). It is, therefore, unwise for a widow to remarry within the first year of her husband's death, for the first husband's presence will come between her and her second husband.[164]

Divorce is another tragic upheaval, a rending in the fabric of reality that literally damages the altar in the Temple,[165] a metaphor for the Temple's destruction.[166] Rabbi Yeiva avers that "divorces combine, divorces of this world and divorces of the upper world" (*SdM* 103a). When the wife is enjoined, in the Torah's injunction regarding divorce (Deut. 24:1), to go to another, this other is necessarily linked to the otherness of the demonic. Hence, divorce has an aspect of the demonic, and the divorced woman is forever suspect of harboring this evil quality: "because this woman was joined to the 'other,' she descended, to be enslaved on the lower level, so that the Holy Blessed One did not want her to return, bringing hatred" (*SdM* 103a). In every divorce, the fault must lie with the wife, and divorced women are agents of exile and catastrophe. Interpreting the symbolism of his own "empty

words," R. Yeiva warns of the complications that ensue from the transferring of children from marriage to marriage: "one who has children from the first wife and brings them into his house, on that day he cleaves to the terrible two-edged sword; *the one that is two forces him down alone and now there are three!*" (*SdM* 103b). A misogynist horror is expressed toward the woman who marries a succession of husbands (Deut. 24:1–3). Contact with such a woman corrupts her spouses, for her womb is compared to a used vessel, unfit for sacramental purposes.

This horror of feminine power is also related to the perilous moments of childbirth. A text commonly appended to the Sabba's homily at this point avers that during the physical anguish of childbirth, women are in danger of actually embracing the demonic. The text stresses that such torments are more likely to occur to women who have neglected the laws of menstrual purity or practiced halakhic leniencies, such as immersing themselves in the *mikvah* too early in the menstrual cycle (*SdM* 111a). This teaching echoes other condemnations of the practices of Jews who were influenced by philosophical rationalizations of the Commandments.[167]

The peregrinations of marriage lead to some unlikely results. To die without offspring is to risk banishment to the realm of the demonic (*SdM* 105b). Nonetheless, R. Yeiva maintains that if the husband and wife were unable to conceive, "he will not go up alone nor come back alone. If he is the husband, then the Holy Blessed One does not withhold the reward of all creation, even though he did not merit children, as is written [Exod. 21:3], *his wife will go out with him;* they will go out in *gilgul* and will merit to be reunited" (*SdM* 106a).

Inherent in the relationship of the various partners in the marital upheavals of *yibbum*, widowhood, and divorce is the wife's subjugation to her husband. The missionary position is a literal metaphor for the relationship of *Tiferet* and *Malkhut*, and so, in the act of procreation, the husband is considered the *mashpi'a*, the one who influences.[168] This dark partriarchality is echoed by Ḥayyim Vital, who repeatedly asserted that "you have no (man) who takes a wife and has intercourse with her who does not leave in her one part of his spirit."[169]

The Davidic Line

The topic of widows and second marriages leads R. Yeiva to a discussion of the Davidic lineage. Because King David is the Messiah's progenitor, David's ancestors in the tribe of Judah and his descendants have eschatological implications. David's relationships were both sanctioned and illicit and are interwoven with images of widowhood and divorce, such as his union with Bathsheba. The messianic line is riddled with parallels to the cases presented in the interpretation of *Mishpatim* (*SdM* 103b–104a).

Rabbi Yeiva suggests that the effect of the ensuing exile has been to confuse the messianic lineages.[170] The Messiah's lineage originates in the illicit union of Judah with his daughter-in-law Tamar. After her first two husbands die, Tamar has to trick Judah into impregnating her. David's great-grandmother Ruth has to persuade Boaz to redeem her, as an adjunct to the process of *yibbum*. These biblical accounts could be read as showing a tradition of strong, bold women in the origins

of the tribe of Judah. In fact, the *Zohar* uses them to construct a model of the Davidic line as suffused in the pathos of *yibbum* thwarted and fulfilled.

The Davidic line is symbolized with yet another powerful zoharic image, the World Tree. Rabbi Yeiva portrays this tree in anthropomorphic terms:

> God has one son who shines from one end of the earth to the other, the great and powerful Tree. Its head reaches to the heavens and underneath are its deepest roots; it roots in the holy ground, tells its name, and is suspended from the high heavens; and the five firmaments hang from it. (*SdM* 105a–b)

Yehudah Liebes has indicated that the Tree of Knowledge of Good and Evil, as described in this passage, is synonymous with the divine scales, sitting below *Malkhut.*[171] These scales extend into the realms of the secular, under the governance of the angel Metatron, and the demonic, under the sway of Samael.[172] The World Tree has its roots in *Malkhut* or the countenance *Nukvah.*[173] The base of the tree also houses the coiled serpent, itself a universal symbol (*SdM* 108a). Rabbi Yeiva also relates the superstructure of the World Tree to the structure of the Temple in Jerusalem. The Temple and the World Tree intertwine as symbols pointing to the encompassing metaphor of the divine *anthropos* (*SdM* 108b).

Having set forth the metaphor of the World Tree, R. Yeiva rationalizes the upheavals attending the Messiah's family history by comparing the perfection of the Davidic line to the cultivation of a tree. In this way, the peregrinations of the line in its early stages are opportunities for the righting of a wrong course. King David's grandfather Obed was bequeathed the wandering soul of his mother Ruth's first husband, Maḥlon, but he "worked and labored at the roots of the tree . . . turning the essence and root back . . . from the bitter side to the flowering branch."[174] This activity regenerated his soul and began the perfection of the Judean line, which continues through Jesse and David. The refinement of David's genealogical line leads to the perfected soul of the Messiah, the "strain of the Lion" (*SdM* 104b).

David's sin with Bathsheba is portrayed as having an underlying logic that vindicates David entirely, in keeping with popular aggadic portrayals of the events in question (*SdM* 106b–107a). Uriah's death comes about as a restitution for sins he had committed in his past lives. He had, according to talmudic tradition, given Bathsheba a bill of divorce before he went into battle.[175] Rabbi Yeiva makes clear that although "giving Uriah into the hand of Ammon was like giving him to the cult of the serpent," King David sinned in order to provide a precedent for the institution of repentance (*SdM* 107b).

The messianic aspect of the homily is further complicated by R. Yeiva's personal identification with King David (*SdM* 101b). The biblical David is a trickster, and in R. Yeiva's portrayal, the king's jester (*SdM* 107a; *bediḥa*). David is also a warrior, who, "drawing his sword, kills with the divine name" (*SdM* 108a). R. Yeiva's internal struggles and remonstrations mirror King David's battles and the Messiah's struggle to ascend from his exile. *Gilgul* expands the possibilities of this lineage. The Messiah, a descendant of King David, is the recipient of David's *neshamah.* Such a recipient need not be a lineal descendant. A different, spiritual lineage to King David is possible for someone not familially linked to the Davidic line.

Just as the Davidic line has a certain destiny that is fulfilled through reincarnation, other lineages have similarly preordained destinies. Great historical figures are often reincarnated in a single family line, and contemporary leaders may be considered, at least after their deaths, to have been the reincarnations of biblical or talmudic sages. This doctrine of past life lineages bound the biblical and rabbinic generations to the medieval world of the *Zohar*'s commentators. Therefore, when a biblical figure is reincarnated in the body of a later figure, a preordained destiny is bequeathed to a later personality. Subsequent kabbalists drew bold conclusions from this doctrine, leading, in Polish Ḥasidism, to lineal dynasticism and struggles for inherited power among masters.

One example of this spiritual lineage is the *Zohar*'s reworking of the account of ten rabbis who, according to a late aggadic tradition, were martyred at the hands of the Romans.[176] According to the *Midrash ha-Ne'elam*, the ten martyrs were the reincarnations of Joseph's ten brothers.[177] Their martyrdom came as an atonement for having sold Joseph as a slave.[178] According to Luria, another martyr, R. Ishmael, bears the spark of Joseph, in his legendary function as the High Priest.[179] Luria considered the ten martyrs as a sacrifice, a divine sifting of flour from chaff:

> Whoever is liable for death at the hands of the court . . . will not be helped by repentance. They must reincarnate to repair what they have perverted, so that they may receive the execution that they evaded. . . . One might protest that even if they were liable to reincarnate, they need not have been handed over to the powers of the *kelipot*. . . . However, since they were executed by the *kelipot* and the forces of uncleanness, these had no sway over them, nor did the other side, Heaven forbid, for their Torah defended them from the *kelipot*, for the Torah can never be sullied.[180]

Cordovero pointed out that one of the martyrs, R. Akiva, as the child of converts, represents the realm of the *Shekhinah*, thereby coming to complete the act of cosmic restitution.[181] Cordovero also attributed the martyrdom to the sinful behavior that the aggadah records regarding Joseph's part in the incident of Potiphar's wife.[182]

The fate of the biblical priests Nadav and Avihu, who die in the Tabernacle for having brought "strange fire," also piqued the interest of the *Zohar* and the Safed kabbalists. These hapless sons of Aaron shared their father's *ruaḥ* and *neshamah*.[183] They, in turn, are reincarnated in High Priest Pinḥas, causing him to reach the stature of Elijah the prophet, whose ascent to Heaven represents the quintessence of mystical achievement.[184] In his famous oration just before his death, Luria compared Nadav and Avihu to the "fawns of the gazelle."[185] Just as the gazelle, according to the *Zohar*'s famous account (*Zohar III* 249a–b), requires the serpent's bite to give birth, so Nadav and Avihu are sacrifices to the messianic process. The *Zohar* explains why the Torah's account of the Day of Atonement rite (Lev. 16:1) begins with a reference to them:

> As the deaths of the two sons of Aaron atone for all of Israel, from this we learn that for one whose master's punishment comes upon him, it is an atonement for his sins, and whoever sorrows for the travails of the righteous, this drives out sin

> from the world, so that on [the Day of Atonement] we read [in the synagogue] "After the death of the two sons of Aaron . . ." so that the people should hear and sorrow for the loss of the righteous. (*Zohar III* 57b)

The processes of reincarnation came to their most detailed realization in Luria's doctrine of the soul root. Luria rejected the Cordoverean premise that the soul comes into the world a veritable tabula rasa, only influenced by its accretion of this-worldly experience.[186] Luria's eventual conclusion was that every soul has a basic predisposition in its makeup, because every reincarnated soul derives from a specific root.[187] These roots have their origin in the world progenitors: Adam, Cain, and Abel.[188] For example, Abraham's nephew Lot came from the seed of Abel; and his father, Haran, was reincarnated in Aaron.[189] According to Luria, "the rabbis called Adam the dough [*ḥallah*] of the world, for all the *neshamot* of the world were contingent on him. After his sin, all the souls of the world descended from him."[190]

All of the *neshamot* that were created after the destruction of the Temple are considered "old," or reincarnated, souls, even if they were conceived in a state of complete holiness. According to Luria, these are not thought of as a separate *gilgul*, but are all part of the original Adam. All of the sparks of Cain and Abel, as well, are included in Adam. When one of their sparks comes into the world, it is called a "new" soul.[191] Such souls are those conceived from the "face-to-face union," after midnight on the Sabbath. Souls that had already passed through Cain and Abel, however, are considered to have a lower position as "old *neshamot*."[192] The attitudes of the parents at the conception of a child will influence the status of the soul to be incarnated.

A soul may pass from the bodies of gentiles to those of Jews. According to Luria, Raḥab, the helpful prostitute of the Bible's fall of Jericho account, was reincarnated as Ḥever the Kenite, the spouse of the heroine Yael. Eventually, this soul passed to Hannah, mother of the prophet Samuel. "That is why she called herself a hard-spirited woman, for the hardness came from the realm of the prostitutes."[193] Cain was reincarnated in Moses' father-in-law Jethro.[194]

Every soul root may be traced back to uncover an individual's past lives. For instance, Ḥayyim Vital was descended from the *Amora* Abbaye, Yeiva Sabba, Akiva, Yoḥanan ben Zakkai, Hezekiah the king of Judah, and the prophet Samuel.[195] Because of their illustrious spiritual pedigrees as the reincarnations of Shim'on bar Yoḥai and his circle,[196] Luria saw the members of his circle as important players in the cosmic drama.[197] At some points, however, the initial redactors of Lurianic ideas demurred, particularly when their interpretations led to bold messianic conclusions. One statement from the *genizah* material is guarded about the potentials of the reincarnations:

> In every generation there are those who are like Abraham, Isaac, and Jacob, and in the details of these explanations the power of the quill [*kulmus*] stumbles; the one who understands will understand and will link them to other details, for the root and principle of everything is according to the duality of the soul's *tiqqun*.[198]

Lurianic doctrine, then, perhaps in response to the escalating tragedies in Spain,[199] conceived an intense interest in past lives. Messianic speculations also underlay this

interest in past lives, for an assessment of a person's soul condition could lead to the Messiah's early identification. The ten martyrs memorialized in the liturgy of the Day of Atonement invoke the pathos of the lost chance, the messianic moment denied. The ability to locate the essence of the soul had a strong effect on messianic speculations.

The authority to determine the future evolution of Judaism was derived, in Cordovero's opinion, from the very authority and canonicity of the *Zohar*.[200] Shim'on bar Yoḥai was identified as having the lineal soul root of Moses, so that whoever has this same soul root is allowed to reveal new secrets.[201] The *Zohar*, as a product of divine revelation, is to be transmitted to subsequent generations, and the authoritative purveyors of the *Zohar*'s teaching are those most qualified to oversee the development of Judaism.

The Great Eagle

The *Sabba* ends his oration with a tale reworked and expanded from a midrashic tradition: the tale of King Solomon and the great eagle[202] (*SdM* 112b–113a). In the account, the statement "I returned and saw all the oppression . . . the tears of the oppressed and they have no comforter" (Eccles. 4:1) refers to Solomon's daily visitation by "a pillar of fire and a pillar of cloud" and "a great and terrible eagle." All of these phenomena—the cloud, fire, and eagle—"would bow before him. The eagle bears two branches, which he presents to Solomon, who smells them and "would receive intimations from them, saying, 'this is fallen, and this is the Light of the Eyes, they have come to make things known to me.'" Solomon would then "seal his throne" with a signet ring that bore a divine name. The eagle would then bear him into the wilderness, to the "dark mountain of Tarmod,"[203] so that he could "know all that he had to know":

> Returning, he would hold his ring before him, approach pagan shrines and learn what was necessary to satisfy his curiosity. Then the eagle would bring him home. Sitting again on his throne, his mind would settle as he contemplated words of divine wisdom. So he would say, *I returned*, that is to say, I returned from that road, repented of that wisdom, and was settled in my heart and my mind. (*SdM* 113a.)

King Solomon's journey to the "dark mountain of Tarmod" parallels the evolution of the restless, questing mystic who "comes home" to his own tradition. King Solomon's quest took him into the realms of forbidden wisdom and speculation. His return from the quest and repudiation of foreign cultures parallels the resolution of R. Yeiva's oration. The upheavals and difficulties of the sentient world, particularly the suffering of the oppressed, propel the mystic into a hazardous exploration of the hidden causalities of existence. The author of *Sabba de-Mishpatim* intimates that he has traveled and quested far and wide, sampling the alien doctrines and philosophies of the world. At the end, the mystic returns to the bliss of the kingdom, there to contemplate the suffering of the oppressed, the central theme of the homily and the central problem of existence.[204] Sin has an effect on the soul's

incarnation, and so the avoidance of sin will solve the dilemma of the *ashukim*, the oppressed (*SdM* 113a).

Rabbi Yeiva concludes by quoting the well-known aggadic account of the ten items that were created at twilight on the sixth day of creation, perhaps wondering if he has left anything out of his own composition (*SdM* 113b; cf. *Avot* 5:8). He then compares himself, obliquely, to Moses by invoking the theophany after the Golden Calf (Exod. 32:19), with the clear implication that only concern for the welfare of others has brought him to reveal the secrets of the soul. Finally, he takes an emotional leave of the two rabbis, identifying himself as R. Yeiva Sabba and leaving them with the assurance that they will henceforth be protected from the evil eye.[205]

The Empty Words

In the *Zohar*'s compositions, the framing narrative serves to provide a context in which the content is presented. In *Sabba de-Mishpatim*, R. Yeiva's initial riddles, or "empty words," provide a bridge between the content of the homilies and the drama of the framing narrative:

> What is the serpent who flies through the air, passing in separation, with, in any case, one ant lying between its teeth, beginning in union and ending in separation? What is the eagle that nests in the tree that does not exist, bearing children not alive, created in an uncreated place? When they rise, they descend, and descending they rise? Two that are one, and one that is three? Who is the beautiful maiden who has no eyes, whose body is concealed and revealed, revealed in the morning and concealed in the day, adorned with ornaments that do not exist? (*SdM* 95a)

From the outset, exegetes of the *Zohar* were divided over the extent to which the framing narrative was germane to the content.[206] The literary nature of these framing narratives often overwhelms the content that is eventually presented. Modern readers are often left with a greater impression of the romantic, picaresque mise-en-scène of wandering Galilean mystics and their adventures than of the content of their teachings. The ecstatic deaths of Shim'on bar Yoḥai's fellowship in the *Idrot* and the Sabba's disingenuous presentation of himself in *Sabba de-Mishpatim* overwhelm the subsequent material. In the account of the wonder-child, *Yenuka* (*Zohar III* 186a–192a), the child humiliates a numer of the comrades while presenting teachings regarding the importance of ritual handwashing and the mystical underpinnings of the grace after meals.

Initially, the old man exclaims, upon seeing R. Ḥiyya: "Now two have become three and three have become one." Later in the homily, this riddle is also used to explain Jacob and Esau's contentious relationship (*SdM* 111a). And further into the composition, the "beautiful maiden who has no eyes" is explained as a symbol of the incarnate Torah. In light of the various twists and turns of the Sabba's homily, what is the meaning of the "empty words" with which the homily commenced? Were these mysterious riddles actually relevant to the following homily, or do they

go beyond it and address other, unrelated kabbalistic issues? The resolution of this question was an important literary issue for the *Zohar*'s classical exegetes and may perhaps provide answers for the contemporary reader about the manifest content of this composition.

Cordovero interprets the "empty words" as presaging the teachings of the subsequent homily.[207] Every aspect of the riddles deals with the mysteries of *yibbum*. The serpent symbolizes the soul who has died without progeny, in this case the dead brother in the situation of levirate marriage. The ant stuck between the serpent's teeth is the wife, and all of the movements ("who flies through the air, passing in separation . . . beginning in union and ending in separation") allude to the reincarnation of the first husband in the progeny of the second marriage. The eagle's nesting "in a tree that does not exist" signifies the Tree of Knowledge of Good and Evil, which inhabits the realm of *Malkhut*. The phrase "ascending and descending" refers to the ascent of the dead brother and his descent into the soul of the infant, while the "two that are one" refers to the dead brother himself, who exists simultaneously in the two incarnations. The phrases "in any case" (*bein cakh u-vein kakh*) and "beginning in union and ending in separation" are both allusions to the upheavals of the various marriage partners. The eagle who nests in the nonexistent tree is also a symbol of the mystery of levirate marriage, and the eagle (*nesher*) is the soul (*neshamah*) itself. The ones that "ascend and descend" are the *ruaḥ* and *neshamah* of the marriage partners, while the "two that are one" is the dead brother and the son in whom he will be reincarnated. The primary meaning of the "empty words," according to Cordovero, is in the context of the main issues of the subsequent homily.[208]

Cordovero does intimate a broader understanding of the "empty words," insofar as the theme of *Sabba de-Mishpatim* is that the upheavals of marriage partners reflect cosmic dynamics in the universe. Both the *Zohar* and Safed traditions are governed by the erotic metaphor of divine union, in which the *sefirot* are bound together in a series of erotic couplings and withdrawals. In this way, the inner dynamics of male/female relationships underlie the inner structure of the universe. A disjunction such as the *sefirot* falling into reversed union, a "back-to-back embrace," would set off a misdirection of the flow of divinity into the corporeal world. Cordovero addressed the hazards of the back-to-back position in his commentary to *Sabba de-Mishpatim*:

> When *Malkhut* is aroused by the acts of the lower worlds, the light and excitement of her ornaments cause her face to shine. Then *Tiferet* shines his face on her with a great light and the faces shine on one another. But when *Malkhut* lacks this excitement and adornment, then there is no shining, because of the inadequate works of those on Earth. If any souls are drawn forth, they will not be illuminated and this union will be back-to-back. It cannot be rectified except through the repair of those below.[209]

Luria adopted Cordovero's notion and expanded it, carrying it over to his doctrine of the world's creation through divine catastrophe, *shevirat ha-kelim*, the "breaking of the vessels." He interpreted the "empty words" with less of an eye to the *Sabba*'s subsequent homilies and with more interest in general theosophical issues.[210] The

shevirah is brought about by a shifting of the erotic embrace of the *sefirot* from face-to-face to back-to-back. The countenance *Nukvah*, which is the exterior *Shekhinah*, is unified with the male *Abba* and then separates and slips away.[211] In such a flawed union, a flawed *neshamah* will be produced.[212]

This teaching is echoed in another early Lurianic text, which emphasizes the importance of bringing Adam into a face-to-face union.[213] Only this union can create "new," pristine souls that are brought into the world directly through divine processes and have, therefore, a chance at exiting the world unencumbered by any moral detritus incurred during their earthly incarnation. The back-to-back union, however, will create only old, reincarnated souls. An important proof text for Luria is the *Zohar*'s commentary to the Song of Songs, which states that the *sefirot Tiferet* and *Malkhut* will not be unified face-to-face until the "days of King Solomon," clearly a reference to a post-Messianic era.[214]

Although the manifest content of the Sabba's homily reflects the tragedy of a wife coping with a succession of husbands, Luria saw another aspect of the "empty words" as reflecting the experience of Adam's two wives. Some midrashic traditions maintained that the woman described in Genesis 1 was not the same as Eve, the wife described in Genesis 2. The first spouse is termed "the first Eve," although she is in reality the demoness Lillit, who represents a negative, devouring aspect of the *Shekhinah*. The two Eves were taken from Adam's upper and lower sections, which relate to different aspects of Adam, the solar plexus and the genitals (indicated by the *sefirah Yesod*). The first Eve was like the husk, or *kelipah*, surrounding Leah, while Rachel, the second Eve, is the aforementioned "beautiful maiden who has no eyes."[215]

Luria interpreted the phrase "beginning in union and ending in separation" as implying the creation of the *parẓufim*, or divine countenances, which come about as a result of the dislocation of the divine union. This union binds the earthly *Shekhinah* and the more transcendent realms. Turning the *Shekhinah* toward the face-to-face union guards against the encroachments of the demonic *kelipot*. To prevent dislocation, the Safed kabbalists' Sabbath eve trip to the fields enabled them to ensure that the "Sabbath bride," or incarnate *Shekhinah*, would have the proper union with her lovers, the *sefirah Tiferet*.[216]

Cordovero explained the phrase "when they ascend, they descend" as a reference to the reincarnation of the dead brother in the son. Luria considered it to simply refer to the punishment of interment.[217] According to Luria, the nesting eagle is the *ruaḥ* that is taken away from its true abode. "The tree that does not exist" refers to the Tree of Knowledge of Good and Evil as the eventual source of demonic progeny, in Cordovero's reading.[218]

In sum, the classical *Zohar* commentators differed on the intent of the "empty words" and even, implicitly, on the nature of the framing narrative. Cordovero considered the empty words in the context of R. Yeiva's subsequent homily. His understandings are faithful to the spirit of the text and are convincing as mirroring the intentions of the author of *Sabba de-Mishpatim*. Luria interpreted the empty words for the purposes of his own myth, and he strains against the imagery of the riddles, for his use of the metaphor of *gilgul* is broader than the scope of the plain meaning of *Sabba de-Mishpatim*.[219]

Conclusion

Wherefore, wherefore
Did the soul
From its exalted height
Fall into abysmal depths?
Within the fall the power lies
To rise again.
Ansky, *The Dybbuk*, act 1

Jews have long found themselves declaring that "love is as bold as death" (Songs 8:6), but what does that *mean*? Ansky's influential Yiddish play *The Dybbuk* tells the tale of two star-crossed lovers who are separated by death, yet reunited by love. This basic idea, that the souls of the dead and the living remain in communion after death has separated them, was widespread among Jewish mystics. It found expression in the teachings of Kabbalah's most essential work, the *Zohar*, and, particularly, its doctrines of the soul. The most constant theme in the myth of the soul proposed by *Sabba de-Mishpatim* is pathos, and this pathos is sustained through the subsequent development of doctrines of reincarnation. The debasement of the priest's daughter and the maidservant, the separation of lovers, the death of infants, and the upheavals of levirate marriage, widowhood, and divorce are all sources of alienation and dislocation, existing as halakhic and literary figures but also as metaphors for the career of the soul. Victims such as the illegitimate scholar and the convert have their fates determined in the metaphysical realm of the soul, not the present reality in which they find themselves.

The pathos of the soul's descent is an ongoing theme through the *Zohar*, but it is accentuated in the marital peregrinations of the *sod ha-yibbum*. This phenomenon, as well as others such as *sod ha-ibbur* and *gilgul*, were invoked and expanded to address the emotional realities of the community's recurring exiles and martyrdom. The shamanistic aspect of the *sod ha-ibbur* was particularly profound, for the mystic who invoked and appropriated the soul of the deceased literally denied the reality of death.

The primary focus of the text is not a sweeping *gilgul* doctrine, because the *Zohar* is generally reticent about such a doctrine. The *Zohar*'s exegetes imposed the recrudescent soul doctrines onto such texts as *Sabba de-Mishpatim*, transforming them into vehicles for the expanded *gilgul* doctrine. In extending the *Zohar*'s doctrine of reincarnation, the commentators were aided by the expanded karmic speculations of the author of the *Tiqqunim* in his introduction to *Sabba de-Mishpatim*. This understanding saw reincarnation as a dispassionate monistic response to the effects of sin, much as in an Eastern karma theory. Cordovero, Luria, Vital, and the later redactors such as Shmuel Vital and Meir Poppers produced a systematic doctrine of the *neshamah* that combined the views of the *Zohar* and the *Tiqqunim*, as well as the various other systems collected in Safed. In their hands, the personal pain of the unhappy marriage became the nationalized pain of an exiled nation in torment and a generation of martyrs whose deaths the kabbalists of Safed longed to understand. In such later works as Meir Poppers's *Sefer ha-Gilgullim*, the motif of the

casualty was transferred from one who was merely unlucky in his lineage to the casualties of the social upheavals of the age.

The *Zohar* and Safed traditions are governed by the erotic metaphor of divine union, but the central motif of the Sabba's oration is a study of erotic pain. Luria reflected these themes in his use of *Sabba de-Mishpatim* as a device to examine such traditions as the back-to-back embrace[220] and the machinations of Adam's two wives. These, as well as the general theme of "union and separation" and the divine embrace, are bases for Luria's penultimate conclusions regarding the catastrophes that took place in the anthropomorphic structure of the primordial man, *Adam Kadmon*.

Most treatments of *Sabba de-Mishpatim* have stressed the relationship of the "empty words" to the parable of the maiden in the tower, rendering these as a closed circle. The center of the composition, according to such a treatment, is the numinous nature of the Torah and the eroticized quest of the mystic for gnosis. This understanding is not ultimately faithful to the inner nature of the text itself. The center of the Sabba's oration is a study of the decimating nature of erotic pain and upheaval.

Rabbi Yeiva treasures an idealized reading of the marital state in which the relationship is characterized by absolute chastity, never to be sullied by divorce or interrupted by the premature death of one partner. This marriage is primarily an expression of religious faith, the union of souls. Sex and procreation are acts of holiness and chastity, originating in the Palace of Love and ending with the *neshamah*'s descent into the world. The gradual descent of holiness is also the true underpinning of the processes of maturation, and forms the spiritual underpinnings of *Bar Miẓvah*. When these beatific ideas fail, through fate or the inadequacies of the participants, R. Yeiva is left with the question: what happened to the union of souls? He therefore devotes his homily to these casualties of the marital process. Rabbi Yeiva examines the fate of the soul in the afterlife as evoked in the complicated feelings and innate distrust of levirate marriage. These complications lead him to address the love wars of trust and domination inherent in all remarriage, whether resulting from divorce or death.

Therefore, it is certainly true that, as Yehudah Liebes has pointed out, "Eros dwells at the peak of *Sabba de-Mishpatim*."[221] However, it does not dwell there in the idealized romanticism of the beautiful maiden who has no eyes but in the trials and vicissitudes of the processes of love and death, which remain the focus of the composition as a whole. The overwhelming tone of *Sabba de-Mishpatim* is one of sadness. The Sabba preaches a doctrine of emotional guardedness, as evinced in the many disclaimers that punctuate his oration. His stance is one of hesitation in the face of gender warfare and subjugation. It is doubtful whether *Sabba de-Mishpatim* is "about" the soul at all; its true preoccupation is the upheavals of erotic love and pain.

It has been suggested that the parable of the maiden is, after all, the apex of the Sabba's homily, that R. Yeiva is proposing an idealized model of human relationship, an eroticized romance as opposed to the flawed models presented elsewhere.[222] This may be, in combination with the account of the great eagle and the isolation of King Solomon, the real center of the Sabba's homily. Nonetheless, it seems more plausible that the central theme of the work is that of erotic pain, the oppression of

the chaos of love. Rabbi Moshe Zakhut, in characterizing the whole oration, understood the theme of oppression as the central theme of the entire composition:

> R. Yeiva, the *Sabba de-Mishpatim*, drew from the wellsprings of the secrets of reincarnation. He intended to clarify the elements that had fallen from the vessels, through the various punishments alluded to there, as well as the secret of the tears of the oppressed at the hands of the *kelipot*, ending with the breaking of the tablets, all of which came to make known to us the hints and descent of his own soul.[223]

Sabba de-Mishpatim lent itself to the spiritual agenda of the Safed kabbalists, but only to a limited extent. The vigorous reincarnation speculations of the Safed kabbalists were compelled by other factors, particularly the trauma of the Spanish expulsion.[224] Spain had been the locus of Jewish life for a thousand years prior to the expulsion, and the Jews of Castile and Andalusia had every right to believe that their communities would continue indefinitely. They saw Spain as eternal, and their expulsion left them bereft and broken. The Jews of Spain, betrayed by God and history and confronted with martyrdom, needed to be assured that the soul was immortal.

A great morbidity seems to have accompanied the Jewish experience following the Spanish expulsion.[225] The *gilgul* doctrine, with its premise that the spirits of the dead are never really lost, that they walk among us again in the bodies of little children, became an attractive motif of psychological renewal. The identity of classical figures in their subsequent reincarnations became a preoccupation of the Safed community. The mystics' identification of illustrious past lives give his life a mandate for which he was reincarnated. In the worldviews of Cordovero and Luria, the living and the dead remain intertwined. This need to deny death gave an extra piquance to the *Zohar*'s intimation regarding traceable past lives. In this way, a strong tradition of past-life identities rises out of *Sabba de-Mishpatim* and its related literature. The purpose of this reincarnation was twofold: the purification of the individual soul in its own development and the pursuit of the good of humankind.[226]

While much has been made of the *Zohar*'s pervasive use of erotic metaphor, it is the conclusion of the author of *Sabba de-Mishpatim* that acts of love directly affect the progeny who result. These progeny, the result of one generation's erotic impulses, are invested with particular burdens with no thought to their volition, as in the cases of the child of *yibbum*, the *mamzer*, and the convert. The products of deviant relationships, such as the *mamzer*, are obviously hapless victims, but even sanctioned transitions such as *yibbum* and remarriage entail emotional fallout among the various generations. The souls that are unsettled by the dislocations of love suffer in their next incarnations, and love is best understood as a vehicle of struggle and exile.

3

Hormanuta

A Zoharic Creation Tradition

Jewish mysticism originated in speculations on the mechanics of creation and the origins of the universe. In late antiquity, these speculations were referred to as *ma'aseh bereishit*, or "works of the creation." The biblical creation accounts, such as Genesis 1 and 2, Psalm 104, and Job 38–41 (the "voice from the whirlwind"), were the proof texts for *ma bereishit*, which combined these accounts in an attempt to construct a coherent creation tradition. *Ma'aseh bereishit* is the subject of a number of rabbinic allusions, and the themes of this tradition continued to stimulate kabbalistic inquiry in its classical period.[1]

The influence of medieval Jewish philosophy compelled kabbalists to address certain paradoxes in the Jewish understanding of creation. Most classical Jewish philosophers had long advocated the concept of creation ex nihilo (*yesh me-ayin*), in which God's word created existence from nothingness. Aristotelean philosophy posited the preexistence of matter, a concept that offended Jewish monotheism. The philosophical notion of creation ex nihilo was acceptable to kabbalists, who nonetheless struggled with the inexplicable paradox of the transition from nothingness to being.

Philosophical speculations on the nature of monotheism presented another problem for kabbalists. The philosophical conception of God is abstracted beyond the point of accessibility. This understanding was to become normative in classical exoteric Judaism. Kabbalists, however, were certain that prior to the creation of the world, God's infinite abstraction, *Ein Sof*, encompassed all of phenomenal and sentient reality. How could such a transcendent God develop or emanate the roiling, differentiated nature of reality?[2]

The *Zohar*'s authors resolved these questions by developing a specific set of creation accounts. I will refer to these works as the *Hormanuta* texts, as they begin with the phrase *be-reish hormanuta de-malka* (in the beginning of the king's decree).[3] These texts describe the engraving of the contours of the universe in the midst of a primordial nothingness. These accounts are repeated and embellished throughout the *Zohar*. These compositions are a central part of the *Zohar* and of subsequent Kabbalah. In most manuscripts, and in the Cremona edition, the *Zohar* begins with the following passage, the urtext of the *Hormanuta* tradition:

> In the beginning of the will of the king [*be-reish hormanuta de-malka*], the concentrated spark [*buẓina de-kardinuta*] engraved engravings in the supernal luster [*tehiru ilaah*],[4] so that there emerged from within the concealed of the concealed,

> the beginning of the infinite, a vaporous mass fixed in a ring; not white, black, red, or green, or any color at all. When the measure extended, it produced colors shining within. Within the spark there gushed a spring from which the colors were formed below. The concealed of the concealed, the mystery of the Infinite, broke and did not break through its aura. It was not known at all, until, from the force of its penetration, one high and hidden point shone, the supernal concealed one. Beyond this point nothing is known at all. Therefore, it is called *Reishit*, the first command of all.[5]

The *Zohar* reprises the language and theme of this text in a number of other compositions. One of these, *Kav ha-Middah*, portrays the processes of the "hardened spark" in a slightly different way. The urtext and *Kav ha-Middah* were glossed by the authors of *Tiqqunei ha-Zohar* [6] and the compositions called the *Matnitin*, or "Mishnahs."[7] These later glosses introduced new elements. All of these *Hormanuta* texts, in turn, were widely quoted and embellished by subsequent commentators. The Lurianic schools, in particular, used them to provide a textual basis for the doctrine of divine withdrawal (*ẓimẓum*). The *Hormanuta* passages contained many obscurities and inconsistencies, which had to be reconciled through interpretation. The later interpretations also reflected extraneous developments in kabbalistic thought for which the *Hormanuta* texts provided a rationale.

Buẓina de-Kardinuta

The boldest image of the *Hormanuta* literature is that of the engraving spark, *buẓina de-kardinuta*, which is emanated from the Infinite (*Ein Sof*). *Buẓina de-kardinuta* is most widely understood as the instrument through which God begins the emanation of the ten *sefirot*. It is the instrument of the divine, the pen or stylus with which God engraves and colors the phenomenal world.[8] The composition *Kav ha-Middah* describes *buẓina de-kardinuta* as a measuring tool, "giving size and limit to the *sefirot* and distinguishing them for the infinite emanator." A related account in the *Idra Rabbah* states:

> When it arose in the will of the Great White Head[9] to do a goodness to his dear ones, he fixed, brought, and extracted from *buẓina de-kardinuta* one spark, which spread to three hundred and seventy directions. The spark rose out of the pure ether. He blew on it,[10] forming and bringing forth a mighty head, which spread in the four directions.[11]

Subsequent commentators interpreted the image of God blowing on the spark as glassblowing. The North African kabbalist Shim'on Lavi compared God's function in the *Hormanuta* literature to that of a glassblower who expands a hollow vessel from a small particle of matter, drawing on the images of "blowing and forming" that the texts themselves had adapted from Genesis 2.[12] Moshe Cordovero also compared the function of *buẓina de-kardinuta* to that of a glassblower, blowing the light in to inflate the vessel and then withdrawing it. Cordovero stressed the act of divine contraction is measured so that the vessel is never exposed to more light

than it can bear. This understanding presaged the Lurianic doctrine of the creation and eventual breaking of the vessels.[13]

One issue that exercised various commentators was the meaning of the very term *buẓina de-kardinuta*. One school of thought translates *kardinuta* as "hardened," due to a misunderstanding of the talmudic *ḥitte kurdanaita*, "Kurdistani wheat." The Gaon of Vilna translates the term as the "hard candle," citing Rashi.[14] Menaḥem de Lonzano and Meir Poppers compare it to the heart, or essence, like the Greek *kard*.[15] A second school of thought translates *buẓina de-kardinuta* as "the dark spark," reading *kardinuta* as a play on *kadrut*, "darkness." Cordovero quotes the *Targum Onkelos* reference to Mount Ararat as *Har Kardo*, implying height and exaltation, "although some say it means darkness." Cordovero continues:

> The *buẓina* means a menorah, indicating the ascent of the light, to show that it is the high and exalted menorah, the menorah of the morning offering. And why dark? Because of its great light, it darkens the vision of those who gaze upon it, or possibly the menorah that darkens all the light, so that all of them are like darkness and nothingness.[16]

The image of a primordial point, stylus, or phallus that splits some primeval mass in order to create the universe is very ancient. The Platonic idea that God, in order to create the world, had to split the primordial ether (*avir kadmon*) remains a subtext of a number of early kabbalistic and prekabbalistic traditions, including the *Iyyun* text *Midrash of Simon the Just*[17] and the poet Solomon ibn Gabirol's work *Keter Malkhut*, which speaks of God "drawing forth the light from the nothingness, splitting existence and piercing it."[18] The image of engraving originates in the ninth-century *midrash Pirkei de-Rabbi Eliezer*: "Until the world was created there were only the Holy Blessed One and his name alone, and it arose in his thought that he engrave the name before him."[19]

Yehudah Liebes has compared the first *Hormanuta* text to the Greek Orphic cult of late antiquity. In Liebes's view, the splitting of the supernal luster derived from the account in which the god Chronos created a cosmic egg from the ether and then split it.[20] The *Hormanuta* texts represent a stage in this ancient tradition, which flowered again in the speculations of the Safed kabbalists and their Italian students.[21]

Elliot Wolfson has portrayed the *Hormanuta* traditions as links in a chain that stretches back to an ancient myth regarding the divine "dance" or play (*she'ashu'a*).[22] Wolfson traces this boldly phallocentric image from its inception in Jewish esotericism of late antiquity through the *Iyyun* circle of twelfth-century Provence to the *Zohar* literature.[23] The *Hormanuta* tradition may be a way station in the development of an ancient, phallocentric doctrine of divine play. The question remains open as to whether the intent of the earliest *Hormanuta* texts was to echo this tradition, or whether the ancient myth is being read into them.

Certainly, later kabbalists continued to portray the actions of *buẓina de-kardinuta* in boldly erotic terms,[24] as in Moshe Cordovero's insistence that "all the limbs are *buẓina de-kardinuta*." This remark implies that just as the point of circumcision is the summation point of the male body, so *buẓina de-kardinuta* represents a similar concentration of the energies of the divine.[25] Furthering this association, Isaac Luria

portrayed *buẓinah de-kardinuta* as the primordial point of *Ḥokhmah* in its archetypal role as seed, causing the "impregnation" of divinity in the womb of phenomenal reality.[26] The early Lurianic composition "Before the Emanation" also portrays the descent of *buẓina de-kardinuta* as an orgasm in the processes of the divine, "an explosion within thought."[27] This idea is echoed by the later commentator Menaḥem de Lonzano, who portrayed *buẓinah de-kardinuta as yesod de-Nukvah*, the junction of the feminine countenance *Nukvah* with the phallic countenance *Zeir Anpin*.[28] All of these characterizations eroticized the penetration of *buẓina de-kardinuta* into the lower realms of creation.

Beyond the simple meaning of the words, commentators were divided as to where the action of *buẓina de-kardinuta* fit into the sefirotic system. *Kav ha-Middah* links it to *Din*, the power of judgment.[29] It is identified with *Zeir Anpin*, the countenance that embodies the intermediate six *sefirot*.[30] The *Idra Rabbah* makes clear that the spark that flies out from *buẓina de-kardinuta* is the *sefirah Ḥokhmah*.[31]

Other understandings saw the function of *buẓina de-kardinuta* as taking place within the two aspects of the highest *sefirah, Keter*.[32] *Keter* has two aspects: the transcendent *Ein Sof* and the more accessible *sefirah Keter*. *Buẓina de-kardinuta* intercedes between these two aspects.[33] *Buẓina de-kardinuta* gathers up and concentrates the accessible elements in the highest *sefirah, Keter*. Through its action, *Ḥokhmah*, the second *sefirah* of divine wisdom, is then emanated out of *Keter*. This action allows the pure, undifferentiated oneness of the transcendent God to emanate into the differentiated plurality of the created world, resolving the paradoxes of the unity of God and the multiplicity of the sefirotic tradition. Having completed this action, *Ein Sof* develops a dual nature. It is at once accessible as the highest *sefirah* and simultaneously unattainable as the most supernal, abstracted, negatively defined aspect of the divine. In this way, transcendent divinity emerges into the phenomenal world.

Kav ha-Middah and the *Heikhalot*

An important key to the identity of *buẓinah de-kardinuta* lies in an apparently early section of the *Zohar* called *Kav ha-Middah*, the "line of measure."[34] This section describes the actions of *buẓina de-kardinuta*, which is identified as the "measuring line." The nature of *Kav ha-Middah* as an alternative reading begs the question: what is earlier in the *Zohar*'s collection of mythologies, *Kav ha-Middah* or the first *Hormanuta* account? The fact of its having been restated so often leads to the assumption that the urtext (*Zohar* I 15a) was the first image and that *Kav ha-Middah* represents a secondary tradition. According to *Kav ha-Middah*, *buẓina de-kardinuta* draws forth the higher powers by outlining the created world:

> This spark ascends and descends and it is called *buẓina de-kardinuta*. It fixes and beats all of the planted sparks, saying to them: "Grow!" This hardened spark that shines on whomever it shines, ascends and descends and extends to all sides, and so it is called the line of measure [*kav ha-middah*]. Its measure stands above and below. The line of measure, the innermost hardened spark, the shining measure that brings beauty to all.[35]

In this account, the hardened spark is described as originating in the depths of the *sefirah Keter*.[36] *Keter* has two aspects: the more abstract and infinite *sefirah*, *Ein Sof*; and the more immanent, manifest form, *Keter*, in which color and dimensionality exist in potentia. *Buẓina de-kardinuta* is portrayed as the agent through which the *sefirot* remain limited to their own domains:

> *Buẓina de-kardinuta* makes its measure, gathers in every gradation, and supports them. Then it stands and rises, encrusted until it rises and is hidden and covered and becomes unknown. . . . Thus is the secret of the *buẓina de-kardinuta*, to unify all the aspects of belief. *Buẓina de-kardinuta* exists in secret, rises and descends. (*Zohar Ḥadash* 58c–d)

Cordovero equated *buẓina de-kardinuta* with the *kav ha-middah* because it "weighs out" the entire sefirotic structure. Its names signify its functions. As an ineffable light, it is *buẓina de-kardinuta*, and as the essence of emanation, it is the *kav ha-middah*. Cordovero compared the *buẓina*, the glowing spark as found in coals, to the *sefirah Keter*,[37] rather than to *Ein Sof*, the infinity that is contained at the apex of the Godhead.

With each of these inner descents, a new level of prosaic corporeality was reached, as divinity withdrew from each new physical dimension. The descent into corporeality is portrayed by a number of metaphors, including the garment, the essence and the vessels, and the function of light. The relationship of the *kav ha-middah* and *Ein Sof* is also comparable to the soul/body dichotomy.[38] There is also a sexualized interpretation, for the section of the *Zohar* on the Song of Songs speaks of a male element of *kav ha-middah* that shines forth and contracts toward a female dimension whose *kav ha-middah* is a receptacle for the light.[39]

The author of the *Heikhalot* was well aware of the mythos of *buẓina de-kardinuta*, particularly as an agent of separation and distinction, the philosophical qualities of the *sefirah Din*. The composer of the *Heikhalot* texts accepted the account of *buẓina de-kardinuta* as a given and also saw the initial movements of creation as an act of divine sifting, as would Luria at the beginning of his career.

In the *Heikhalot*, *buẓina de-kardinuta* is associated with the brutal "winnowing" that occurred in the fable of the ten martyrs. This tradition, which appears in a liturgical poem and a number of midrashic accounts, tells the story of ten *Tannaim* who were involved in the Jewish revolt and its aftermath and were executed by the Roman occupying authority.[40] As the ten martyrs are the victims of a sifting of the sacred and the demonic, so the characteristic action of *buẓina de-kardinuta* is the act of sifting by and irruption of the *sefirah Din*. These deaths are interpreted as placating the demonic forces. According to a famous midrashic account, when Moses, at Sinai, objects to the martyrs' fate, God replies, "Silence, for thus it has risen in thought."[41] The "rising in thought" is the action of divine Providence in sifting the world's events, separating good from evil. The *Heikhalot* text continues to explore the image of the sifting of seed:[42] "At the first beginning of faith, within thought, the *Buẓina de-kardinuta* smashed and rose into thought, bringing forth sparks . . . sifting the detritus from the thought. As [the martyrs to the Romans] arose in thought, as the detritus was separated, they were taken as payment. So they rose in thought, joyfully and sadly."[43] This was echoed by Luria in his remark:

"*Buẓina de-kardinuta* smashed and ascended within thought, sparks and sparks, these sparks ascended because it rose in thought."[44] This idea of the creation beginning in an act of sifting is intrinsic to the Lurianic creation myth, as expressed in the earliest stages of Luria's teaching.

In the *Tiqqunim*

As mentioned earlier in this study, the author of *Tiqqunei ha-Zohar* was among the first and most pivotal of the *Zohar*'s commentators. *Tiqqunei ha-Zohar* contains two important *Hormanuta* recensions. In each paraphrase of the zoharic original, the author augments the earlier statement with new elements drawn from other parts of the *Zohar*, separate kabbalistic and philosophical ideas from other sources, and his own innovations. The first recension appears early in *Tiqqunei ha-Zohar*, in the fifth composition, or *tiqqun*:

> *In the beginning of the will of the King, buẓina de-kardinuta* when it measured its drawing out, there came forth from this point a hidden line [*kav*]. This thought was like this: ם, first it was the closed *me"m*, and when the line, which was the ו [vav], extended from the measure, it opened and was made into ב [bet]. This is *Bereishit, B"et Reishit*, the point in the palace, and when it is the closed ם, it is the great *me"m* as in [Isa. 9:6] *In token of abundant authority* [לסרבה המשׂרה] and it was made into a *ring*. Therefore, it is said by all, "be thou betrothed to me with this ring" ם. Of this it says a *vaporous mass fixed in a ring, not white, black, red, or green, or any color at all.* When it extended to shine,[45] *the measure extended, it produced colors shining within.* And this is the secret of *He pulls the light around him as a cloak* [Ps. 104:2]. For this is the cloaked light that does not spread, hidden. The ether [*avir* אויר] is called the light [*or* אור), and with the addition of the yod (י), the point in the palace, for when one takes the yod out of *avir*, one reveals light. And this is *And God said, Let there be light* [*or* אור; cf Gen. 1:3].[46]

This text paraphrases the earlier model, expanding on the meaning of two particular aspects. The first aspect is that of the ring, which is compared to the Hebrew letter *mem* (ם). The *mem* is then portrayed as being made up of the union of the Hebrew *bet* (ב) and *vav* (ו). Each of these symbolizes a *sefirah*—in this case, respectively, the transformative womb of *Binah* and the thrusting phallic nature of *Tiferet*. The Hebrew proof text *le-marbeh ha-misrah* is written in the Masoretic Torah using a final mem (ם) in the middle of the word: לסרבה המשׂרה (Isa. 9:6). Such examples of *kri ve-ketiv*, a text that is written in one way and read in another, are generally interpreted by the *Zohar* as profound hints of deeper meanings.[47] In this case, the obscure use of the final *mem* is taken as signifying the function of *buẓina de-kardinuta* and the splaying of colors, like a prism, in the concentric ring of the *tehiru ila'ah*.[48] The Hebrew letters *bet* (ב) and *vav* (ו) combine to create the final mem (ם), which itself forms the ring, which the author of the *Tiqqunim* compares to the wedding ring.[49]

Others interpret the function of the ring as the sphere that encompasses all dimensionality. Galante saw the ring as a signet, which embosses a reverse image of

divinity into phenomenal reality. In this way, *buẓina de-kardinuta* reveals the reverse of the hidden image. The original emanation occurred within the limited space of the ring, and only then were the divine qualities revealed and emanated.[50] Galante also provided sefirotic coefficients for the various colors: the *sefirah Ḥesed* is white, *Din* is red, and *Raḥamim* or *Tiferet* is green. Nonetheless, Galante reminded the reader not to project the imagery of the colors into the realm of the physical.

Cordovero emphasized the ring as the most important aspect of the emanation.[51] The dimensions of the phenomenal world come from the colors that splay out from it. The point at the ring's concentric center is the point at which the divine enters the phenomenal world. Cordovero compared the ring to the womb that is the function of the *sefirah Binah*. Cordovero also described the refraction of the *sefirot* from *buẓina de-kardinuta* as originating in the dichotomy between *aẓmut* and *kelim*.[52] The essence of the divine (*aẓmut*) extends through the vessels (*kelim*), while the *sefirot* have no function except for the essence that spreads through them.[53] The colors themselves only inhabit the lowest *sefirah*, *Malkhut*,[54] for that is the realm of their change and refraction.

Shim'on Lavi compared the splaying refraction of colors in the *tehiru* to the action of light on water. As colors are potential in the unrefracted light of a prism, so the *sefirot* are inherently potential in *buẓina de-kardinuta*. These colors flow into the ether to become the phenomenal elements.[55] The spark is devoid of all color and therefore requires the light and dark to cause the refraction, like a prism or the striking of an iron on an anvil.[56]

The other contribution of *Tiqqunei ha-Zohar* is the image of the seminal and phallic associations of the letters yod and vav. Prior to the creation, existence could have had no dimensionality, because there was no phenomenal space. *Buẓina de-kardinuta* was the primordial point in which all dimensionality was inherent. When *buẓina de-kardinuta* began to engrave the outlines of reality in the luster, then the dimensions of existence splayed out beneath.[57] These two symbols are then applied to the image of the womb, symbolized by the letter bet.

This *Hormanuta* text then gives way to a long study of the powers inherent in the vowels and the notes of cantillation. The author of the *Tiqqunim* then commences an exploration of an aspect of the mystery of creation ex nihilo. The world is created through God's divine speech. The aurality is embodied in the notes of cantillation, and dimensionality is embodied in the vowels, just as the contours of the phenomenal world are nascent in *buẓina de-kardinuta*.

The second *Hormanuta* recension in *Tiqqunei ha-Zohar* focuses on the effects of *buẓina de-kardinuta* on the primordial ether (*avir kadmon*):

> *In the beginning of the will of the king, buẓina de-kardinuta, not white, red, green, or black at all.* This *buẓina* is the *kav ha-middah*, which is clothed in the air, and when it is in the air, it is *closed* and not seen at all. When it extends itself to be revealed, there comes out from this air *one point*. What remains is light, the primordial light of the work of creation. As it says [Gen. 1:2] *And God said, Let there be light* [*yehi or*] Let there be yod + avir,[58] and this secret is passed to the wise of heart. This point, after it extends from that light is clothed in four colors from the upper palace, and this is called ב [bet], so it says [Prov. 24:3], *In wis-*

> *dom he will build the house,*[59] and this point measures out five colors, as it says [Isa. 40:12] *who measured at the rising of the water?*[60]

The second paraphrase also examines the splaying of light from *buẓina de-kardinuta*, the source of the emanation. Like the first recension, this text also serves as an introduction to an extended meditation on the term *nikkud*, which means "point" and refers to the points of vocalization of the Hebrew text. The Torah text is not vocalized, and the application of the vowels may alter the meaning of the text in different ways. Each vocalizing point manipulates the possibilities of the consonants. Through different vocalizations, new meanings may emerge from the Torah. *Buẓina de-kardinuta* is evoked by the pointed marks of vocalization, the *ḥolem, shuruk*, and *ḥirik*. This teaching would lead, in the Lurianic parlance, to elaborate theories of the *nikkudot*, or points, for, in the wolds of Ibn Tabul, "Every point, because of its proximity to *Ein Sof*, was filled with light."[61]

The *Matnitin* Version

The last *Hormanuta* text occurs in the penultimate section of the *Tiqqunim* in the *Zohar Ḥadash*, practically the last published piece of the *Zohar* canon. Although this section is included in the *Tiqqunim*, it really belongs to the mysterious writings known as the *Matnitin*, or "Mishnahs," which classical commentators saw as composing a particularly early stratum of the *Zohar*.[62] The *Matnitin* version of the *Hormanuta* text has a number of specific qualities that mark it as a separate entity. It is a commentary on the ten *sefirot*, in which each *sefirah* is presented in mythic terms.

The *Matnitin* version builds on the *Hormanuta* literature's main theme: the emanation of the *sefirot* from the transcendent abstraction of the divine. *Buẓina de-kardinuta* is described as engraving the *sefirot* into the *tehiru*, with each of the *sefirot* represented by a particular Hebrew letter. The only *sefirah* that is not represented is *Keter*, for, of course, no representation can attach to it. The letters are animated and anthropomorphized with mythic functions. For instance, the *sefirah Ḥokhmah* is represented by the first letter of the alphabet, aleph:

> *Matnitin*: In the *luster, in the beginning of the will of the king*, were *engraved* nine *engravings* in the lustrous spheres, and one is hidden and not known. *Engraved engravings* and smashed within one *spark* and there comes from it א of one hidden *hormanuta* hidden in a hiddenness that is known and unknown, in which all of the intelligence in it withdraws. It is slender [*ze'ir*], and from its slenderness it is hidden in the recesses of the belly.

In this version, the primordial point originates in the womb, in a relationship similar to that of Pistis and Sophia in the Greek mystery religions. The letter aleph (א) represents the emanated *sefirah Ḥokhmah*, according to the emendations of commentators in printed editions. Wisdom is the seed, ensconced in the "womb" of the *sefirah Binah*. *Binah* is associated with all sorts of feminine imagery, including the celestial palace and the "house" for the slender seed of *Ḥokhmah*.[63] *Binah* is also identified as the "house," as elsewhere in theosophical writings.

The text continues, diverging from the imagery of the original *Hormanuta* account and moving toward a separate creation myth, whose structure is reminiscent of the *Bahir* and incorporates the mythic traditions of subsequent Kabbalah. Each of the *sefirot* has certain mythic associations. The *sefirot Ḥesed* and *Tiferet* are apposed erotically as aspects of the phallus that unites with *sefirah Binah*: "And they unite in the day amid song and joy of the night." The *sefirah Gevurah*, or *Din*, is described in images of majestic judgment and the proximity of these processes to the forces of evil. *Din* is ambivalent, personified in the passive/aggressive action of "pushing away and pulling toward." But divine judgment also encompasses images of heroism, just as the literal meaning of *gevurah* is "heroism." Employing the ancient mythos of the warrior God, *Din* is described as surrounded by its minions and legions and waves its "flaming sword." *Tiferet* is the king, the unifier of all of the other *sefirot*. *Yesod* is portrayed in terms of the phallic arbiter of sexuality and fertility. It is a fructifying wand, invoked by the Song of Song's image of the apple as a symbol of male fertility. Its impression on the last *sefirah*, *Malkhut*, is like that of a signet ring in wax. *Malkhut* is personalized, not in terms of *Shekhinah* femininity, but in terms of a warrior who vanquishes the shadow of his own personality, reflecting the element of the demonic that is also present in that *sefirah*.[64]

The author of the *Matnitin* version possessed a separate set of mythic symbols and a distinct literary style, incorporating tropes and images from earlier sources in a manner that is not characteristic of the main sections of the *Zohar*. He coins an admonition familiar from the *Sefer Yeẓirah*,[65] "Close your eye from seeing and your ear from hearing." Bahiric elements also haunt this account, in the very structure of the work, in its tracing of a linear ten *sefirot* with symbolic associations, and in its invocation of the thirty-two paths of wisdom.[66] The thirty-two eyes represent the paths of wisdom, the lines of interaction that join the various *sefirot* when they are portrayed in their hierarchical arrangement.[67]

Gottlieb has portrayed the *Matnitin* version as a precursor of the *Idrot* in a number of its concerns.[68] As Gottlieb has pointed out, the *Matnitin* text emphasizes two separate rabbinic motifs: the hidden light put aside for the righteous and the thread of loving-kindness that stretches over the students of the Torah.[69]

The interpretation of the *Matnitin* recension was important in the structure of Cordovero's oeuvre. His commentary on the text, which he called "The Secret of the Letters of R. Shim'on bar Yoḥai,"[70] was part of the introduction to his *Idra* commentary *Shi'ur Qomah*.[71] Cordovero emphasized the distinction between two kinds of light, the "sown" light, or effluence that illuminates the sentient world, and the hidden light, the or *ha-gannuz*,[72] a conclusion that had been independently reached by Shim'on Lavi.[73]

The Interpretations of *Buẓina de-Kardinuta*

Prior to the advent of the Lurianic movement, *Zohar* commentators had specific cosmogonic concerns that they projected onto the *Hormanuta* literature. Some of these understandings were mythic, in that they expanded on the narrative of the

first events of creation. Some commentaries, such as those of Cordovero and the later recensions of Ḥayyim Vital and R. Moshe Yonah, tended to described the phenomena in quasi-philosophical terms.[74] The principal theological problem for all the commentators was that *Ein Sof* as described in the philosophical tradition was beyond the realm of the physical.

A clear distinction between philosophical and mythic interpretations cannot be made, however. The nature of the precreated world was necessarily paradoxical. For example, Vital, in the intermediate composition *Mavo She'arim*, carefully defined the precreation universe as a world in which there is only God, a presymbolic, undifferentiated realm:

> All the light unified in complete equality, with no beginning and no end . . . [with] no name or euphemism. For a name signifies something which is limited and specific, indicating a distinction between one *sefirah* and its partner. Indeed . . . names, euphemisms, or symbols were irrelevant, as were images and forms.[75]

The theological problem presented to the commentators was that *Ein Sof*, as described in philosophical sources, had to be abstracted beyond the realm of any visual image. Anthropomorphizing the divine processes or even conceiving them in time and space presented a philosophical problem that sometimes plagued the traditional commentators. To speak of the *Hormanuta* process was, inevitably, to enter the realm of the mythic.[76] Quantifying the divine in spatial terms was a particular issue for Vital, who asked: "Even if we want to say that the Rav, of blessed memory [Luria], knew that *Ein Sof* creates reality and is beyond it [*meḥuyav ha-miẓiyut*], how can one use such terms as "in the middle?"[77] He concluded that all of the spatial language is really irrelevant to the abstract nature of *Ein Sof* and that all of the spatial language must refer to a somewhat degraded aspect of *Ein Sof*.[78] In Yisrael Sarug' s *Limmudei Aẓilut*, the image of the primordial point dictated the creation of spherical space around that point, so that the *sefirot* were now to be surrounded by spheres of ether. The *sefirot* were included in the womb of *Keter*, in concentric spheres of existence.[79]

Philosophical issues also animated Shim'on Lavi, who interpreted the *Hormanuta* texts as explanations of the doctrine of *briah yesh me-ayin*, or creation ex nihilo. This doctrine maintained that there could be no preexistent matter and that God's utterance was the beginning of phenomenal reality. The first Jewish philosopher, Sa'adiah Gaon, had posited this idea as a sine qua non of Jewish creation belief, against Platonic notions of preexistent matter.[80] Creation ex nihilo also provides a greater possibility for miracles than the Aristotelean view, because it ascribes to God the power to initiate wholly new things.

Shim'on Lavi maintained that creation did not arise from nothingness but was "extracted" from the world of *Aẓilut*. The descent of *buẓina de-kardinuta* and its extraction of reality constitute the original moment of creation ex nihilo, as the existent world is emanated from the hidden to the apprehended. This reality then emanates to the perceptual realm and into the structure of the four worlds, *Aẓilut, Briah, Yeẓirah*, and *Assiyah*, so that the physical world is called "the engraved."

Lavi' s interpretation of *buẓina de-kardinuta* made use of philosophical ideas while simultaneously critiquing them. He distinguished mystics and those who

accepted creation ex nihilo as "those who believe in renewal" (*ba'alei sevarat ha-ḥidush*) as opposed to "those who believe in "preexistence" (*ba'alei sevarat ha-kadmut*). The "belief in renewal" is conciliatory toward the possibility for miracles, whereas those who believe in preexistence reject the idea of miracles and other forms of Providence.[81]

Lavi showed that he was influenced by philosophical readings even as he rejected them. He adopted Naḥmanides' definition of *tohu*, the "unformed chaos" described in the biblical creation account, as the *hiele*, the primordial ether.[82] He polemicized that "the philosophers are only interested in the physical *hiele*, but the mystics care about the *hiele* which is above the *hiele* . . . for there is *tohu* above *tohu*, higher than high."[83] Finally, Lavi qualified his entire interpretation and stressed the ineffability and esotericism of the *Hormanuta* tradition:

> And if you have a *nefesh, ruaḥ*, and *neshamah*, let what I have hinted here be enough for you. If not, cease from drawing near to this great and terrible labor. The sages stressed that the overt nature of this wisdom is not its essence, for the tongue must speak in parable and image. Therefore, they placed signs with their imprint and laws, so as to arouse men to the proper intention and, only then, to strip these issues from their physicality.[84]

The image of potentiality in the act of creation is also stressed in a Shabbatean creation commentary, *Raza de-Atvan Glifin* (The Secret of the Engraved Letters), by the eighteenth-century visionary R. Leibele Prosnitz. This commentary speaks of the "four colors" that are hidden in the power of the essence of God before the creation. The purpose of creation is to bring these powers to actuality, though the action of the "line" or "spark," clearly refers to the *kav ha-middah* and *buẓina de-kardinuta*. According to this work, the world was created for the simple purpose of emanation, in order to bring existence into being, and so that the members of the created world would be aware of their benighted state.[85] Such is the conclusion of the famous Shabbatean work *Ḥemdat ha-Yammim*, which maintains, in an exegesis of the Sabbath hymn *Lekha Dodi*, that the phrase "the end of the act is first in thought" is a reference to the processes of emanation described in the *Hormanuta* literature" [The *sefirah*] *Malkhut* is indescribable. It is the reign [*shiltonuta*] and the will [*hormanuta*] of the king. . . . even though *Malkhut* is the last of the ten *sefirot*, nonetheless, in the thought to create the worlds it is the first."[86]

Moshe Cordovero's student Avraham Galante portrayed the processes of the *Hormanuta* myth in particularly Neoplatonic terms. He emphasized the processes by which the *shefa'*, or divine effluence, poured into the phenomenal word. God's "measuring the measure" was a process in which the *shefa'* ripened prior to its descent.[87] The *shefa'* descends from *sefirah* to *sefirah* and from aspect to aspect, until it comes to the *sefirah Malkhut*, from which it descends through the divine palaces.[88] This last descent is the *Hormanuta* texts' "descent within" (*le-go be-go*). Similarly, the hidden nature of the process is responsible for the way that it "splits and does not split." The split is so small, for the *shefa'* has become so diluted, that it is really more of a nudge than a piercing of the primordial ether of *Keter*.[89]

Other commentators were more concerned with the resolution of internal difficulties in the *Hormanuta* tradition. For those concerned with incorporating the

various traditions in the *Zohar*, the synthesizing of all of the *Hormanuta* traditions was of paramount importance. Moshe Cordovero stressed that the *Hormanuta* texts were all of a piece. He compared the central text with the recensions in the *Tiqqunim* as well as *Kav ha-Middah*. Cordovero pointed out that the *Tiqqunim* equate the *buẓina de-kardinuta* with the *kav ha-middah*.[90] *Buẓina de-Kardinuta* is the light that is cloaked within the *sefirot*, the "soul" to the "body" of the *sefirot*, and the "essence of all reality."[91]

Cordovero affixed the doctrine of *ẓimẓum*, or divine withdrawal, to the *Hormanuta* tradition. This exegetical leap would be characteristic of subsequent Lurianic readings:

> When the essence . . . flows through *Keter* and below it is called *buẓina de-kardinuta*, when the *Keter* and the *Ein Sof* that is within it give a measure to the measurings. These measurings set out the limits of the function of the lower forces, for they have contracted [*ẓimẓemu*] the light of their function and clothed it and drawn the upper life from *Din* to *Raḥamim*.[92]

Cordovero located the *Hormanuta* myth in the inner distinctions of the Infinite, *Ein Sof*, and its relationship to the highest of the *sefirot*, *Keter*. The highest *sefirah* then emanated the *sefirah Ḥokhmah* (Wisdom), which thence became ensconced in the womb of *Binah* (Understanding), which in turn served as the womb of the lower *sefirot*.[93]

Cordovero also maintained that the *Hormanuta* accounts were central to the processes of emanation. He posited three concentric circles of emanation. Originally, the *sefirot* were inside one another, in potentia, with *Binah* inside *Ḥokhmah* and *Ḥokhmah* inside *Keter*. Then, through the mysterious function of the divine "play" (*mishta'ashe'a be-'aẓmo*), God's enlightenment (*haskalato*) and self-discovery (*hasagat aẓmuto*) led to the subsequent emanation of the *sefirot*. The first circle emanated from the most hidden places in *Ein Sof*. The second is the *kutra be-gulmah*, the "knot pressed in the ring," in which the transcendent reality leaves its impression on the lower. The third circle of emanation is that which immediately precedes the refraction of the divine colors. The term *kav ha-middah* is described as "hidden within the hiddennesses" to imply the concentric containment of the *sefirot* within one another. The light described comes from *Binah*, which then "split and did not split," because although the processes of emanation began, *Ḥokhmah* did not descend below *Binah*. The initial flow of emanation is called the first potentiality (*alul ha-rishon*), due to the possibilities nascent in it.[94]

Another commentator concerned with the reconciliation of the variant traditions was the Gaon of Vilna. The Gaon cast the *Hormanuta* accounts in terms of other kabbalistic ideas. He projected the descent of *buẓina de-kardinuta* across the trajectory of the four worlds of creation, which he also referred to as "the four countenances of *Adam Kadmon*." *Buẓina de-kardinuta* originates in the processes of *Ḥokhmah*, *Binah*, and *Da'at* of the world of *Aẓilut*. The Gaon referred to the anthropomorphic doctrines of the *Idrot*, speaking of the "thirteen engravings of the great white head" and associating *tehiru* with the "unknown head" (*reisha de-lo ityada'*).[95]

The Gaon also rendered the *Hormanuta* myth in personal terms for the mystic, comparing the descent of *buẓina de-kardinuta* with the ascent of the human spirit through the agency of "the active intellect" (*sekhel ha-poel*), a Neoplatonic concept

that was appropriated by Castilian kabbalists such as Moshe de Leon.[96] The active intellect is the highest aspect of human intellect, the point at which the creaturely human intellect is closest to the properties of the divine. The Gaon located its function in personal terms, at the apex of the Godhead.

The *Drushim*

The interpretation of the *Hormanuta* texts played an important role in the development of Lurianic Kabbalah. Luria's initial teachings were oral, and some of them were rough retellings of the *Hormanuta* myth. From the versions that have been reconstituted in the studies of Meroz and Avivi, it is clear that Luria delivered *drushim* that explicated the *Hormanuta* tradition and that the disciples committed to memory. The *drush* was an oral presentation, with its exegetical quality being secondary. These creation accounts gradually abandoned the *Hormanuta* structure and became restatements of the Lurianic myth.

Glosses of Luria' s *Hormanuta drushim* came to form the basis of Lurianic creation accounts. They are generally referred to as the *Drushei ha-Aẓilut* (Sermons on Emanation). These accounts incorporated common elements: the divine dance (*she'ashu'a*), the stated desire of God to show his glory to an Other, God's withdrawal of himself, and his concomitant creation of the void. Some examples of the many in this literary genre include R. Moshe Yonah's *Kanfei Yonah*[97] Vital's *Drush al Olam ha-Aẓilut*,[98] also known as the "*drush* that was transmitted to Shlomo Sagis," Yisrael Sarug's *Limmudei Aẓilut*,[99] the anonymous composition "Before the *Aẓilut*,"[100] and the Shabbatean text *Raza de-Atvan Glifin* (Secret of the Engraved Letters). These accounts originally followed the contours of the *Hormanuta* accounts. Gradually, they departed from the original account to become independent compositions. New elements were added, so that later compositions, such as the *Sha'ar ha-Kelalim* of Poppers's final edition of *Eẓ Ḥayyim*,[101] have obscured the roots of the *Aẓilut* in the *Hormanuta* tradition.

A moment of crossover from the *Hormanuta* literature to the *Drushei ha-Aẓilut* comes in a widely circulated commentary to the urtext. This commentary has traditionally been considered to have been written by Luria himself. It was first published very early in the dissemination of Lurianic texts, by R. Shalom Buzaglo in one of the adjunct collections to his comprehensive *Zohar* commentary *Hadrat Melekh*.[102] However, no contemporary of Luria authenticated it and even Avraham Azulai cast aspersions on its authenticity.[103] Nonetheless, the commentary' s conclusions influenced subsequent recensions of Ḥayyim Vital's writings and R. Yisrael Sarug's *Limmudei Aẓilut*.[104] Both Meroz and Avivi believe the text reflects an intermediate point in the development of Luria's ideas.[105] According to the version published by Avivi, the commentary begins as follows:

> Before the *Aẓilut*, he and his name were one alone and they would fill whole worlds. It arose in his simple will to create all the worlds and to benefit those besides himself. He contracted [*ẓimẓem*] his *Shekhinah* and withdrew his light upward. The remaining place in which he could create the worlds was left vacant.

> The light returned and withdrew upward through the power of the *Din* that was there, for all the return of the light was only from the side of *Din*. From that same power of the *Din* that was there, a vessel was created.

The commentary emphasizes a number of themes that became central to subsequent Kabbalah. The first is that the act of creation necessitated God's withdrawal, or *ẓimẓum*. Since there is no place empty of God, this had to be a contraction inward, creating an empty void. This withdrawal was an act of *Din*, that is, the judging, sometimes harsh aspect of the divine, based in God's propensity for disengaging from the phenomenal world. Hence, the *Hormanuta* tradition provides an exegetical origin for the Lurianic notion of *ẓimẓum*, the divine withdrawal. This doctrine, and that of the subsequent *shevirah*, the breaking of the vessels, define the existential mood of the Lurianic tradition.

Luria did not coin the idea of divine withdrawal:[106] The idea of *ẓimẓum*, if not the name itself, was certainly current in the kabbalistic world of the sixteenth century. Shim'on Lavi independently approximated the doctrine of *ẓimẓum* in his doctrine of the hidden light,[107] and it appears in Ḥayyim Vital's *Zohar* commentaries that predate his encounter with Luria.[108] Cordovero adopted the idea of *ẓimẓum* from its earlier formulators, and certain elements of his presentation found their way into Lurianic writings.[109] The *ẓimẓum* doctrine agreed with his philosophical sensibilities. According to his reasoning, the withdrawal of God into God's self was necessarily the first act of creation, for prior to creation there was literally nothing besides God. Hence, Vital's "*Drush to Sagis*"[110] invokes the midrashic notion of the *ẓimẓum* of the *Shekhinah* "between the curtains of the Ark," which also appears in the writings of Cordovero.[111] Luria' s employment of the idea of divine withdrawal, particularly as applied to the *Hormanuta* texts, portrayed *ẓimẓum* in the existential terms that would become normative in subsequent Kabbalah.

Having established the phenomenon of *ẓimẓum*, the *Hormanuta* commentary explores two subsidiary effects of the descent of *buẓina de-kardinuta*. These aspects are the creation of the void and the formation of the vessels into which the divine light is poured. The existence of the vessels is an area in which Cordovero' s advocacy of the relationship of *aẓmut* and *kelim* was accepted by Luria' s disciples.[112] The commentary details the creation of the vessels:

> There the residue [*reshimu*] remained from the light that had left, in the vacant place to which the light had initially extended. The residue that remained was made into the first vessel. This vessel filled all of the empty space. The vessel, which was made through the force and root of all the *gevurot*, and the residue, which was the light, mingled. The vessel was large, and the light returned to it, to create the worlds and give them life. The amount that was there earlier did not descend back, for were it so, it would be impossible to create a world. A tiny bit of it returned, which was YU"D [יו"ד]. It entered this vessel, sorted the residue, which was the light, from the vessel, and the vessel was made smaller. The light, which is the residue, was clothed in this vessel.

This ingathering created a void, an empty space left by the *ẓimẓum*. The principle of the void was destined to take on great existential weight in the thought of

subsequent kabbalists. The void is referred to as the "empty measure" and as the first vessel;[113] the "*Drush* to Sagis" makes clear that "before that, there was nothing besides God; even inanimate rocks require the divine spark."[114] Luria and his students, like Cordovero, wrestled with the notion of the emptiness left over from the act of emanation, the emptiness that is not in the realm of the *sefirot* alone but is also above the *sefirot*, the "place" that lies between *Ein Sof* and *Keter*. In his commentary to the *Idrot*, Yosef ibn Tabul conflates the images of the four worlds of creation, *zimzum*, and the creation of the void: "When it arose in his simple will to emanate the world, *Azilut* and *Briah* and *Yezirah* and *Assiyah*, he contracted his light and left empty space [*makom panui*], and in it he emanated all of the worlds."[115] In the *Hormanuta* commentary associated with Luria, the void is the space that contains the vessels:

> There was left, below, an empty measure to emanate the *Azilut*. Everything was clarified in thought, for thought is the YU"D that clarifies everything. The first vessel is the primordial ether called the *tehiru*,[116] for it is clear and very glistening, and it is not a vessel except for the merit of the Infinity that shines within it.

The second action after God's withdrawal was the creation of vessels in the newly created void. This understanding presupposes the acceptance of the distinction between the divine essence and the vessels that contain the emanations—*Azmut* and *kelim*, as portrayed by Cordovero. The vessels were made out of the residual light that remained after the contraction. The vessels are then refilled, in a more measured way, with the divine light. Then, in an act of internal catharsis, the divine delight produced a space within the Infinite for other realities besides God.[117]

Echoing Cordovero's reading, the creation of the vessels drew on the theory of *azmut* and *kelim*, the essential and instrumental concepts of classical Kabbalah. The first vessel as described by Luria is an expansion of Cordovero's idea of the various *sefirot* being concentrically contained, in potentia, in the first.

The commentary continues:

> The YU"D split the vessel. It descended below into the empty space. It returned and withdrew into the first vessel. Upon its return it was made into the vessel of *Azilut* in this empty place. This is "descending and not descending" for in the beginning, the light descends below, and it does not descend, in that it returns and withdraws in order that he may create that vessel and create the worlds.

The author adapts the trope "second vessel" from the laws of ritual implements. As in the laws of ritual purity and dietary restrictions, the second vessel produces a muting and countering force for another action. In this case, the descent of the light to a second vessel has a qualifying effect on whatever action is transpiring. Illustrating this idea, the commentary continues:

> The second vessel is darker than the first, for it was made from the return of the great light and the other from the return of the small light, this one from one return of light and this one from two returns. When the light descends below to the second vessel [*keli sheni*], it has no countenance [*parzuf*] except for the power of the extent of the soul [*neshamah*] that is within it. The power of the *Gevurah*

> came from the power of the YU"D, which is the rock that is inert [*Golem*], and extends this way and that. According to its extension, thus does the vessel expand in order to be entered.

The image of the contraction of the divine light is also present in another Lurianic text, the "*Drush* given to R. Shlomo Sagis" by Ḥayyim Vital.[118] This text also describes the creation of the void as a product of the paradox of *ẓimẓum*, which is followed by the emanation of the Primordial Man. The "*Drush* to Sagis " makes clear that "before that, there was nothing besides God, for even inanimate rocks require the divine spark,"[119] until the *ẓimẓum* left open an empty space.

The writings of the later redactor Meir Poppers emphasized the creation of the void, which contained the created worlds. In his collection of *Zohar* commentaries, *Zohar ha-Raki'a*, the creation of the void seems to be the most important aspect of the process, as opposed to the absence of God:

> When it arose in his will to emanate the worlds, he contracted himself in the middle of his light to the surrounding [sides] and emanated to all the worlds within the empty space. Behold! The empty and voided space in which he emanated the first emanation, that is called by us the Primordial Man [*Adam Kadmon*], more primordial than all the primordial things.[120]

The innovations of the *Hormanuta* commentary—*ẓimẓum*, the creation of the vessels, and the leaving of the void—are echoed in another early Lurianic text, R. Yosef ibn Tabul's *Drush Ḥefẓi Bah*. This work is significant because it bypassed the editing of R. Ḥayyim Vital.[121] In this composition, Ibn Tabul portrays the *Hormanuta* account in terms of the *parẓufim*, or countenances, the central innovation of the *Idra* literature.[122] Otherwise, *Drush Ḥefẓi Bah* and the *Hormanuta* commentary are similar, although from redaction to redaction, some terminological confusion remains.[123]

Ibn Tabul portrays *buẓina de-kardinuta* as the source of *Din*, which, along with the *sefirah Malkhut*, has its root in *Ein Sof*, a doctrine that would recur in Shabbatean literature.[124] Luria echoes this notion in his *Sifra de-Ẓeniuta* commentary, which maintains that "*buẓina de-kardinuta* is the source of the *dinnim* which are hidden in the womb of the mother, *Binah*, from whom the *dinnim* are aroused."[125] Similarly, the "*Drush* to Sagis" emphasizes that *Din*, "which was like a handbreadth in the great sea," was gathered together to form a mass, or "*golem*," and from this mass extended the four worlds of creation, into which the emanated light was released.[126] It is clear that the earliest Lurianic tradition identified the *buẓina de-kardinuta* as having its origins in *Din*, particularly the *dinnim* that have their root in the higher *sefirah Binah*. The residue of divinity, which is called *reshimu* and is left inside the void, is also constructed from *Din*.[127] Luria had generally been circumspect about positing this aspect of the *ẓimẓum* doctrine, because if *Din* originated in *ẓimẓum*, then evil had its origins in the withdrawal of God. This would imply that evil is enfranchised as apposite to God, a boldly dualistic theory. This possibility was qualified by the later redactor Meir Poppers, who pointed out that "anything with a limit or measure is only *Din*, for the nature of *Ḥesed* would be to expand endlessly."[128] This emphasis on the origins of *Din* in the processes of *ẓimẓum*

may be the reason for the isolation of *Drush Ḥefẓi Bah* and the mysterious *Hormanuta* commentary from the other works of the Lurianic canon.[129]

The *Hormanuta* commentary and *Drush Ḥefẓi Bah* demonstrate that the *Drushei Aẓilut* blended extraneous elements into the original *Hormanuta* myth. They pulled away from close exegesis of the *Zohar*. This departure may have occurred at the outset of the tradition, for the imagery of emptiness and void presaged the Lurianic interest in vessels and flowing light. In these accounts, the action of *buẓina de-kardinuta* not only originates at the most transcendent levels of the Godhead but also functions at the lower *sefirot*, where the breaking of the vessels concentrates elements of the *sefirah Din*, or harsh judgment. The divine light that has been gathered is then allowed to escape.[130] This scattering of the forces of judgment, and their eventual concentration and implosion, creates the present chaos of existence as envisioned in Lurianic theory.

She'ashu'a

In incorporating new elements in the transition from the *Hormanuta* accounts to the *Drushei Aẓilut*, it is unclear whether the kabbalists consciously adopted an old myth or uncritically applied a received idea for their own ends. One example of the resurfacing of a lost tradition appended to another through the processes of *Zohar* commentary is the tradition of divine play, or *she'ashu'a*, which seems to have maintained itself through the hidden history of the Kabbalah.[131] The word *she'ashu'a* is most commonly used in referring to a monarch, after the fashion of rabbinic parable, who wants to "delight" or "delight with himself." The term *she'ashu'a* reasserted itself in the writings of Cordovero[132] and the *Drushei Aẓilut* in a classic example of a phenomenon common in Kabbalah, the spontaneous recrudescence of ancient motifs in later teachings.[133]

The divine play, in combination with the various images of *buẓina de-kardinuta*, implies a phallocentric eroticism. In his voluminous commentary *Aderet Eliahu*, Elijah the Ba'al Shem of Worms described the *she'ashu'a* as being the phallic extension (*hitpashtut*) of the divine, to bring about the "engraving."[134] A similarly tumescent image appears in Ibn Tabul's commentary to the *Idra Rabbah*,[135] which describes the "rising of the will" as the force that "excites the feminine waters" of the divine.

Yisrael Sarug's construction of the material incorporates many related aspects of this eroticism. His association of the *buẓina de-kardinuta* with the letter yod, as signified by the notes of cantillation, also invokes the role of the *sefirah Ḥokhmah* as the source of seminal seed.[136] The *she'ashu'a* in which *Ein Sof* "rejoices with himself"[137] is portrayed as consisting of ten "shakings" (*na'anu'im*), an autoerotic theme that has been noted by Wolfson.[138] In the early, anonymous Lurianic composition "Before the Aẓilut"[139] and in Sarug's *Limmudei Aẓilut*[140] the *Ein Sof* rejoiced (*mishta'ashe'a*) with himself before "exploding in thought."

Bracha Sack has noted that the difference between Cordovero's notion of *she'ashu'a* and that of his forebears was its emphasis on the internalized and solipsistic nature of God's existence prior to the creation of the world.[141] God did not rejoice with

any other but only in himself. The way out of this solipsism is to create the world, the divine other. This solipsistic usage is also present in Cordovero's well-known parable from his *Shi'ur Qomah* in which *Ein Sof* itself is compared to a sage who "delights with himself" (*mishta'ashe'a be-azmo*), erecting a palace and gardens and wandering through them.

The *Zohar* also presented the trope, so widespread among subsequent theorists, that God "wanted to benefit the world" as an act of love to an unspecified "other." The aforementioned example from the *Idra Rabbah* specifying that "when it arose in the will of the Great White Head to do a goodness to his dear ones . . ."[142] implies that the emanation of creation involves interaction, a desire and act of love toward an *other*. Cordovero even insisted that God's impulse in withdrawing came from a desire for an other, to whom God could express and show the glory of the divine. Lurianic writings stress that God's withdrawal, limitation, and contraction were acts of divine love toward the created world.[143]

Galante echoes this theme of divine desire, a theme that would become common in the subsequent *drush* literature of the Lurianic tradition. He describes God as wanting to extend his emanation through the worlds, "for as long as all of the emanation was gathered in God's essence, there could be no corporeal existence." In describing this process, Galante makes use of the trope that "God wanted to benefit the world" and therefore commenced creation.[144]

These statements imply that the *Hormanuta* tradition began in an ancient phallocentric myth. The *Zohar* represents a watershed in which the mythic elements were reinterpreted in various ways or otherwise stripped of their associations. However, these associations reappeared among the Safed kabbalists, among Cordovero's students no less than Luria's. All of these remarks imply an earlier, eroticized understanding that reentered the discourse of kabbalists through the *Drushei ha-Azilut*.

The *Hormanuta* texts provided the literary base on which the subsequent *Drushei Azilut* were composed. The first hermeneutic move was to combine the cumulative conclusions of the various recensions, including *Kav ha-Middah* and various fragmentary versions of the account of the *buzina de-kardinuta's* descent into the *tehiru ila'ah*. Other ideas, such as the notion of *zimzum* and *she'ashu'a*, were already in the minds of medieval kabbalists. These doctrines gained credibility as a result of the elegance with which they were employed to elucidate the *Zohar*.

The *Hormanuta* texts' oblique imagery was interpreted as alluding to a number of theological and metaphysical themes in Judaism. They were central to the *Zohar*'s contributors and editors, who placed them in central positions in their various canons. The Lurianic principle of *zimzum*, as first portrayed by Luria, Ibn Tabul, Sarug, and Vital, understood the *Hormanuta* texts as blueprints for these doctrines. Such a reading is not unfaithful to the nuances and implications of the texts themselves, especially in conjunction with *Kav ha-Middah*. Lurianic texts employ the *Hormanuta* accounts to launch and anchor their theories of *zimzum*, while Cordovero does not rely on those texts but draws from all over the *Zohar*, using the notion of divine withdrawal to explain all manner of metaphysical situations.[145]

Contemporary research in Kabbalah has stressed the extent to which the conclusions of Isaac Luria and his students may have been a response to the historical vicissitudes of Jewish life in the fifteenth century, particularly the Spanish expul-

sion.[146] Although Gershom Scholem understood the emergence of *ẓimẓum* in the Lurianic myth as a response to the Spanish expulsion, Moshe Idel has pointed out that the idea of *ẓimẓum* developed in Kabbalah over the course of the generation, until it finally coalesced in the doctrines known as "Lurianic." Idel concludes that it cannot be seen as a response to the Spanish expulsion.

I will address this issue more fully in the last chapter of this study. I would not underestimate the extent to which these interpretations summed up the existential mood of the postexpulsion era, as Scholem argued. It is clear from the material reviewed here that the Safed kabbalists relied on the *Hormanuta* myth as the proof text for their doctrines of divine withdrawal and catastrophe. The development of encompassing theories was motivated by the nature of the proof texts, for the variant readings of the *Hormanuta* myth in the *Zohar*, *Tiqqunim*, and *Matnitin* begged for resolution through an encompassing theory. The *Hormanuta* myth provided the initial exegetical rationale for these traditions, which would eventually overwhelm all of the movements of Kabbalah. It is also true that the later recensions of the Lurianic canon bring an element of literary intensity and pathos that similarly mythologized and inflated the processes of the divine. The writings that carry the weight of pathos and messianic longing are chiefly the later versions by refugee scholars such as Poppers and Ya'akov Ẕemakh, whereas the earlier material from Luria, Ibn Tabul, and Yonah is more laconic and lacks the emotive nature of the later editions.[147] The emotive content of the Lurianic doctrine is not as present in the initial exegeses of Luria and Ibn Tabul as it is in the tortured and traumatized editions of these later redactors. In the course of the development of the canon, Lurianic writings accumulated a greater messianic pathos. The act of *ẓimẓum* gained emotional and existential weight, as kabbalists contemplated the emptiness that lies at the beginning of existence.

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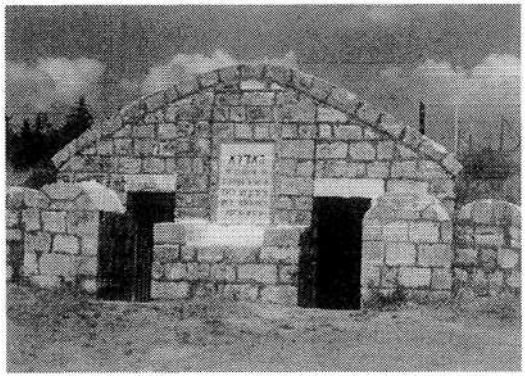

The Idrot

The Literary Tradition

The mystical premise that God is a force that continually fills the world with divine energy is universal in theosophical Kabbalah, just as it permeates most Western mysticism. Among the boldest presentations of this material in the *Zohar* literature are the texts known as the *Idrot*, or "convocations." The *Idrot* share a number of common elements: similarities in the framing narratives, overlapping contents, and references to common myths of prehistory. The Safed kabbalists, along with most readers, were in consensus that the *Idrot* were core texts of the *Zohar*.[1] These texts include the *Idra Rabbah* (or "great *Idra*": *Zohar III* 127b–145a) and the *Idra Zuta* ("lesser *Idra*": *Zohar III* 287b–296b). A third *Idra*, the *Idra de-Bei Mashkena*, "the *Idra* of the Tabernacle," is also referred to at the beginning of the *Idra Rabbah*. The terse and oblique *Sifra de-Ẓeniuta* (*Zohar II* 176b–179a), or "hidden book,"[2] was considered to be a distillation of the longer works (see appendix).

The eponymous assembly of the *Idra de-Bei Mashkena* is mentioned by the *Idra Rabbah* as having already taken place. This text remains unidentified. Joseph Angelet's *Livnat ha-Sappir* identifies it with a lengthy discourse delivered by R. Shim'on "by the shores of Ginoseret" (*Zohar II* 127a–146b), while the standard editions of the *Zohar* have labeled a brief composition subsequent to R. Shim'on' s death as the text in question (*Zohar II* 122b–123b).[3] In fact, the second and third volumes of

The traditional site of the *Idra Rabbah*, in the hills between Meron and Safed.

the *Zohar* contain a number of compositions on the nature of the Tabernacle. They may be related to the lost *Idra de-Bei Mashkena*, albeit shorn of the self-conscious framing devices by which the *Idra* literature is defined. To maintain the literary conventions of the framing narratives of the *Idrot*, the official *Idra de-Bei Mashkana* would have had to include an element of risk. It would, as mentioned by R. Shim'on, have had to involve R. Hamnuna Sabba, and the text ought to refer to itself, rather self-consciously, as an *Idra*. Nonetheless, analysis is limited by the fact that certain *Idra* texts are simply lost, while the role of others awaits scholarly analysis. The text identified in standard *Zohar* editions as the *Idra de-Bei Mashkena* is manifestly not that work because it takes place after R. Shim'on's death and eschews any interest in the Tabernacle. Nonetheless, it is an *Idra* text with the same characteristics of the genre; I will refer to it as the "shorter *Idra*." Although it portrays itself as chronologically late, taking place after R. Shim'on' s death, it nonetheless lacks certain elements of the eventual theology of the *Idrot*.

The contents of the *Idrot* detail the structure of the divine body and the paths of the flow of divine effluence into the world. The divine body is made up of the three countenances: *Arikh Anpin* (which is also called *Attika Kadisha and Attik Yomin*), *Zeir Anpin*, and *Nukvah*. *Arikh* and *Zeir* are each portrayed in images of masculine physicality, with terms such as the "beard," the "mane," and so forth, whereas *Nukvah* is portrayed as a feminine realm paralleling the function of the *Shekhinah* in other kabbalistic systems. The *Idra Zuta* brings in another factor, recasting the imagery of the *Idra Rabbah* in terms of a further erotic dynamic, the union of the countenances *Abba* and *Imma* ("father" and "mother"). The doctrine of the countenances, in all of their facets, draws on the imagery of the *Hormanuta* material from other traditions of theosophical Kabbalah.

Writings similar to the *Idrot* are to be found elsewhere in the theosophical Kabbalah of the thirteenth century.[4] Yehudah Liebes also considers certain compositions by contemporaries of Moshe de Leon to be earlier versions of the *Idrot*, albeit without those texts' messianic pathos. These works may have been composed contemporaneously with the *Idrot* from a common model, particularly Gikatilla's *Secret of the Thirteen Attributes*. Another example of a work developed from a common model would be R. David ben Yehudah he-Ḥasid's *Sefer ha-Gevul*, which has been described by its major scholarly analyst as an example of a "hesitant, inconsistent plagiaristic tendency, which was apparently unaware of itself right up to the end."[5] Within the *Zohar*, as well, there seem to be early or parallel recensions. For example, an early text related to the illness of Shim'on bar Yoḥai[6] and a similar section of the *Midrash ha-Ne'elam*[7] are considered by Liebes as early recensions of the *Idra Zuta*.[8] Nevertheless, the number of works that share the characteristic blend of literary style and noetic content remains limited to the texts that refer to themselves, self-consciously, as *Idrot*.

The Framing Narratives

In the *Idra Rabbah* and *Idra Zuta*, the members of Shim'on bar Yoḥai's circle gather, in a setting of awe, gravity, and dread, to recite materials relating to the structure

of the divine and the flow of divinity into present reality. At the climax of each gathering, some perish in mystical ecstasy while beholding the wonders of the Godhead.[9] The fatefulness of the hour is a recurring theme, and the texts' messianic tone derives from the author's strong sense that time is closing in on him and the members of his fellowship. In the *Idra Rabbah*, R. Shim'on portrays the dilemma of the generation with the following complaint:

> How long may we dwell in the place of one pillar? *It is time to act for YHVH, for they have abrogated your Torah!* [Ps. 119:126]. Time is short and the creditor is impatient.[10] A herald cries out every day. But the reapers of the field are few and they are in the edges of the vineyard. They do not look, nor do they know their way.[11]

The sense of urgency is related to the nature of the times, in which there is the danger that if the recondite mystical doctrine is not spread, then the fate of the world will be turned over to those who have "abrogated (the) Torah."[12]

Rabbi Shim'on then summons the fellows of his circle: his son R. Eliezer, R. Abba, R. Yehudah, R. Yossi bar Ya'akov, R. Yiẓḥak, R. Hezekiah bar Rav, R. Ḥiyya, R. Yossi, and R. Yesa.[13] Of these, the most significant are R. Shim'on, R. Eliezer, and R. Abba, who are similarly juxtaposed in other zoharic narratives.[14] The comrades gather at the grove by the *idra*, or threshing floor, and swear an oath of spiritual fealty to R. Shim'on.[15] The literary tone of the accounts of the gathering of the comrades is comparable to the resolution of warriors approaching a fateful struggle.

In most sections of the *Zohar*, there is a distinction between the romantic setting of the framing narrative and the content of the homily offered. The *Idrot* deliberately blur this distinction. The fellows of the mystical group present the *tiqqun*; that is, they describe an aspect of the divine physiognomy, particularly the "beard" of the primordial Adam. At that point, the same feature of the divine countenance is "restored." In the words of Yehudah Liebes, "mythopoesis is myth itself,"[16] for the act of the *tiqqun* (restoration) literally "creates" the cosmic reality between the framing narrative and the noetic, doctrinal content of the work.

The *Idra Zuta* makes use of a different literary motif, since it takes place at R. Shim'on' s deathbed. As his disciples gather, he refers to other instances of risk and spiritual peril. These include a prior illness, when he was accompanied by the historical figure R. Pinchas ben Yair (*Zohar Ḥadash* 18d–19a), and an incident in which R. Isaac was pursued by the angel of death (*Zohar I* 217b–218b). Rabbi Shim'on calls upon R. Abba to record the events and R. Eliezer to explain them, for "the dead will not praise the Lord" (Ps. 115:17). Two other seminal figures, R. Hamnuna Sabba[17] and R. Pinchas ben Yair,[18] return for the final *Idra*, as R. Shim'on explains the most recondite aspects of the Godhead.[19] In one case (*Zohar I* 4a–8b), R. Hamnuna Sabba is associated with the countenance *Attika Kadisha*, and this amalgam of *Attika*/R. Hamnuna appears at the beginning of the *Idra Zuta* (288a).[20]

As in the composition *Sabba de-Mishpatim*,[21] the *Idrot* are punctuated by periodic expressions of ambivalence about R. Shim'on' s revelation of the secrets of the divine.[22] God's anthropomorphic nature is particularly controversial,[23] so that

R. Shim'on invokes Deuteronomy (27:15): "*Cursed is anyone who makes an idol or an earthen image and keeps it secret*, to which all of the comrades assent by answering, 'Amen!'" Similarly, another member of the circle, R. Ḥiyya, echoes the misgivings of Jeremiah (1:7) about his maturity and readiness to receive divine inspiration, for, like the giving of the tablets at Sinai, "the whole world trembled upon hearing the word" (*IR* 133a). In the *Idra Zuta*, R. Shim'on expresses remorse for his earlier revelations, saying: "Perhaps, God forbid, it has been decreed that we should be punished because matters have been revealed through us that had not been previously revealed since Moses stood at Mount Sinai. . . . Of what worth am I if they were punished because of this?"[24]

These reservations generally give way to assertions of enthusiasm and joy that the secrets are being revealed. In the *Idra Zuta*, R. Shim'on joyfully exclaims that "it is time to reveal everything . . . These words shine in my heart with wholeness, love, and awe. . . . Until now I have only hinted and have not stated it until these days" (*IZ* 290a).[25] In any case, the revelations were incomplete:

> All the words of the *Idra* are pleasant, and they were hidden away until this day. Until now they are revealed only to the ones who entered and departed, for I was afraid to reveal them and now they are revealed, and I did so only that I might not enter in shame before the palace. The Holy Blessed One and all of the *ẕaddikim* agreed, and so all will be invited to the celebration of my passing, my *hilulah*. (*IZ* 291a)

Life, in turn, has imitated art, as the practice of celebrating the personality cult of R. Shim'on and his fellowship has become established among kabbalists and enthusiasts in a number of Jewish communities. The framing narrative of the *Idra* was very important is setting the tone of subsequent spiritual circles and kabbalistic movements, as will be made clear in the last chapter of this study. According to one of the most important students of Luria, the standard mystical experience of the main sections of the *Zohar* involved only the lower countenances. To access and set forth the highest aspects of God, the special, hazardous convocation of the *Idra* was called for.[26]

Setting Forth the *Tiqqun*

An important question and technical point to master in understanding the *Idrot* is the use of the term *tiqqun*, and one must resolve its multifaceted uses *Tiqqunei ha-Zohar*, in particular, uses the term to mean "embellishment," the principle of an ongoing verbal riff on the nature of a given symbol or passage.[27] The term is very multivalenced in the *Idrot*, meaning *sefirot*, countenances (*parẕufim*); or aspects of the divine beard. The act of visualizing an aspect "fixes" or "sets" (*metaqqen*) the *tiqqun*.[28] The very flow of energy from the divine *anthropos* is also known as a *tiqqun*. Rabbi Shim'on explains:

> Thirteen qualities engraved before me and shining like candles. When you explain them all, it will rise and they will be fixed, crowned and hidden in the

> secrets of the beard's *tiqqunim*. Each *tiqqun*, when explained, sits like a king over his armies. Be aware that such an array will not be until the days of the Messiah. (*IR* 132b)

As has been stated before, *tiqqun* is also a synonym for *sefirah*, as is the term *atarah*, "crown."[29] The *tiqqun* that is prepared becomes the *tiqqun* that is effected, illuminating the *tiqqun* of the divine body itself. Hence, a *tiqqun* itself will be described as "running in a full *tiqqun*, flowing down in a full *tiqqun*" (*IR* 131a).

The act of "setting forth the *tiqqun*" is actually a self-immolation. It leads to the deaths of R. Yossi bar Ya'akov, R. Yesa, and R. Hezekiah, who have been most successful in their act of embodiment. In the initial framing narrative, each of the fellowship was to "set forth one aspect" (*metaken ḥad tiqqun*). Luria' s student Yosef ibn Tabul described the process as the mystic's becoming a "vehicle" (*merkavah*) for the countenance:

> RaSHB"Y and his comrades implied the ten aspects of the countenance of *Zeir Anpin*, so that they were a vehicle for *Zeir Anpin*. They explained *Arikh* and *Abba*-and-*Imma*, but they were not a vehicle for the higher countenances, so there came a time to set forth *Arikh*.[30]

The risk for the rabbis derives from the dangers of revealing the secrets. Prior to the ceremony, they are seated in places corresponding to the countenances. Each rabbi "sets forth the *tiqqun*" by describing an aspect of the divine *anthropos* and embodying the features of a countenance. As the rabbis embody that aspect of the body of God, they are absorbed into it and become agents of it. As a result of this act of mystical unification, the earthly divine presence, the *Shekhinah*, unites with the Godhead in a perfected union, the moment when, as Yehudah Liebes put it, "mythopoesis is myth itself."[31] The order of the *tiqqun* must be from the top downward, "for it is the absence of *tiqqun* at a higher level that causes disturbance at the level below it, and it is the higher level, once it has undergone the *tiqqun*, that brings about the *tiqqun* of that below it."[32] As each rabbi presents his description of the beard curling and cascading down the divine visage, he risks immolation by positioning himself directly in the flow of divine energy. They "act out" the catharsis of the divine union, immersing themselves in the metaphor of the beard (*IR* 141a–b).

The *tiqqun* is also a source of gnosis, the acquiring of deeper esoteric knowledge. Rabbi Hezekiah begins his presentation of the second *tiqqun* of *Attika* with a testimony to his own experience: "I once saw the glorious light of the high candle, shining to every side. I asked the meaning of what I had seen and was told 'this is the second *tiqqun: forgiving iniquity*" (*IR* 132b). In Gikatilla' s parallel presentation of this material, this light is compared to that which shone from the face of Moses.[33]

In the *Idra Rabbah*, the attending rabbis are physically arranged according to the *tiqqun* that they present.[34] Each presentation is punctuated by an exhortation from R. Shim'on, who exclaims:

> Now the world is perfumed! . . . All the lights come through this holy seal. . . . I witness by the highest heavens that I now see what no man has seen, from the second time that Moses ascended to Mount Sinai, the face that shines like the sun, like the shining face of Moses, which will someday heal the world![35]

The *Idra Zuta*'s presentation of *Zeir*'s *tiqqunim* has a strong elegiac quality, an awareness that R. Shim'on will perish once union is achieved. Nonetheless, he declares that "the words of the *tiqqun* will delight all the worlds, that are hidden as they rise to the curtain of *Attika*." He notes:

> When I began to speak, the comrades did not know that all these holy things were being awakened here. Nonetheless, happy is their portion! Israel cleaves to God, more so in the world to come, in which those who cleave to the Holy Blessed One in this world are not released from the knot of life. . . . Everyone is blessed and the elder of Israel is blessed by this! (*IZ* 295a)

In the presentation, the culmination of the account is the description of the actual moment of union of *Attika* and *Zeir* and the feminine aspect, *Nukvah*. This is the most perilous time, when the beard, in its metaphorical role as surrogate phallus, extends into the feminine realm. The exchange of energies in that act is the propelling fact of all existence. By interceding at the very juncture of the exchange of divine power, R. Shim'on and his acolytes are present at the catalyst of existence. It is therefore no surprise that a number of them die in the divine orgasm, immolated in the erotic heat of the union. In sefirotic terms, the position of R. Yossi bar Ya'akov, R. Hezekiah, and R. Yeisa in the presentation of the *tiqqunim* was at the point of the *sefirot Tiferet*, *Neẓakh*, and *Hod*, the *sefirot* that are directly at the point of divine junction, while in the *Idra Zuta*, R. Shim'on is himself the *sefirah Yesod*, and so he dies at the juncture (*IZ* 296a).[36]

When, at the conclusion of the *Idra Rabbah*, R. Yossi bar R. Ya'akov, R. Hezekiah, and R. Yeisa are immolated in the orgasm of the cosmos, they describe the moment of juncture of the male and female countenances (*Zohar III* 144a–b). Their mortal rapture comes as they visualize the "man on the throne" of Ezekiel's chariot vision, which is the inner nature of the divine union. Witnessed by the others, their souls are borne aloft by angels to the "hidden storehouses" and the "mountains of pure balsam," their deaths a fulfillment of the "*tiqqun* of the *Shekhinah*."[37] This theme of immolation is directly related to the image of the four who entered the Pardes, as is particularly evinced by the phrase "to enter and depart in peace,"[38] although in this case, "ten entered and seven emerged." The important Lurianist R. Moshe Zakhut attributed their deaths to their simply having been absorbed and immolated, "for they cleaved too much to the holiness."[39]

Upon the death of the three comrades, Elijah the prophet arrives, "radiant with sparks of divinity" (*IR* 144b) and declares that the three comrades have died as a sacrifice, that they are "the portion of the Blessed Holy One" in what would come to be called the *Hilulah de-RaShB"Y*, the celebration of the eros of R. Shim'on.

As the narrative of the *Idra Zuta* proceeds, R. Abba asserts his narrative voice. The conclusion is a powerful recounting, in the first person, of R. Shim'on's departure:

> When the great spark [R. Shim'on] had finished this remark, he lifted his hands, wept, and smiled. He wished to reveal one thing, of which he said, "All my life I have been painfully preoccupied with this thing, and now they are not permitting me [to reveal it]." He revived, sat up, murmuring. He prostrated himself three times, and nobody could look in his direction, let alone at him. He said,

> "Mouth, mouth, that has merited to all this, may your fountain not dry up, let it flow unceasingly! This is *the river flowing out of Eden* [Gen. 2:10], *a gushing fountain whose waters never fail* [Isa. 58:11]." . . . He had not finished saying the word "life"[40] when his words were silenced. I wrote, and I meant to write more, and I did not hear. I could not lift my head, for the light was so great, so that I could not look. I trembled, and I heard a voice call, *length of days and years of life* [Prov. 3:2], and another voice responding, *He will ask life from you* [Ps. 21:5]. All that day fire surrounded the house, no one could approach it, they were unable because of the light and the fire. . . . All that day I lay on the ground and moaned. After the fire had departed, I saw that the Holy spark, the holy of Holies, had departed from the world. He was robed in his prayer shawl, lying on his right side, smiling.[41]

The account returns to the third person, as R. Eliezer kisses his father's hands and refers again to Pinchas ben Yair. The house is suffused with a lovely fragrance, and the comrades leave the house. Townspeople from Sephoris and Meron vie to bury R. Shim'on in their districts. When the bier is borne out of the house, it rises through the air in a burst of flame, and a divine voice rings out: "Gather to the *hilulah* of R. Shim'on bar Yoḥai!" At the burial site in Meron, another heavenly voice is heard proclaiming:

> This is the man who made the earth tremble, who angered the monarchies, who silenced many detractors in the heavens on this day. This is R. Shim'on ben Yoḥai, whose Master praises him every day. Happy is his portion above and below! How many supernal treasuries are set aside for him! (*IZ* 296b)

The Death of the Kings

> These are the kings who reigned in the Land of Edom before any king ruled over the Israelites. Bela the son of Beor reigned in Edom, the name of his city was Dinhabah . . . Yovav . . . Husham . . . Hadah . . . Samlah . . . Saul of Reḥovot on the river . . . Ba'al Ḥanan son of Akhbor. . . . And when Ba'al Ḥanan son of Akhbor died, Hadar succeeded him as king; the name of his city was Pau and his wife' s name was Mehitabel daughter of Matred, daughter of Mei-Zahav.
>
> Genesis 36:31–39

The themes of upheaval and catastrophe invoked by the *Idra* literature are not limited to the framing narratives. The *Idrot* and *Sifra de-Ẓeniuta* are haunted by an incident in prehistory, the mysterious account of the "death of the kings."[42] This tradition maintains that the kings of Edom mentioned in Genesis 36 are an allegory in an internal myth. It has its origins in a midrashic tradition, which states that God had made many worlds prior to the present one but then discarded them.[43] The *Idrot* expound on this allusion in a number of ways, such as: "We learn in the hidden book that before the *Attika de-Attikin* prepared his attributes, he brought the kings, gathered the kings, and arranged the kings,[44] and they could not survive

until he had crushed them and put them away after a time" (*IR* 135a). The *Idrot* and *Sifra de-Ẓeniuta* do not present this myth in a systematic fashion; they merely allude to a myth known to the author(s). Gikatilla, similarly, implied that the account was too esoteric for general circulation, maintaining to his audience that "if you are worthy, you will hear tremendous traditions regarding this from mouth to mouth, things that represent the furnace of the world."[45]

The *Sifra de-Ẓeniuta*'s allusion to the death of the kings of Edom states that "the primordial kings died and their unions were not found, and the land came to naught. Until the start of the desire of desires [*kisufa de-kisufin*] the garments of glory were perfected and stored" (*SdẒ* 176b). *Sifra de-Ẓeniuta* links the death of the kings of Edom to an incomplete or stillborn union, which wasted the "land" (*areẓ*). Divine energy was then forced to emanate through a series of garments, which, as has been noted elsewhere,[46] were called the "garments of glory." The *Zohar* compares them to patterns woven into a curtain or veil that become indistinct (*IR* 128a) or to the sparks that fly off a hammer.[47] These sparks were the detritus of the divine mind, the necessary product of the cleansing of the divine consciousness.

The *Idra Rabbah* explains that "before *Attika de-Attikin* prepared his attributes," that is, before he emanated the *sefirot* in a balanced way, he "brought, gathered, and measured out" the kings. "*Attika de-Attikin* prepared his attributes, he created the kings, who could not survive" (*IR* 135a, 142a). The "gathering and measuring" of the kings took place so that the *sefirot* might emanate in the proper balance. The *Idra* literature compared the balanced emanation of the *sefirot* to a number of images of balance, complementarity, and sexual continence, such as the observation that "one who does not encompass the male and female is called a partial body and no blessing can rest on him" (*IZ* 296a).

The *Idra Rabbah* also explains the instability of unbalanced *sefirot* in erotic terms (*IR* 142a). According to this understanding, *Nukvah*, the feminine countenance, was "unperfumed" until the quality of transcendent loving-kindness (*Ḥesed Elyon*) descended, at which time "the *tiqqunim* of *nukvah* were perfumed in *Yesod*," the *sefirah* that regulates sexuality. The nation of Edom symbolizes the source of the powers of judgment (*dinnim*), which is associated with the color red (Heb. *adom*). *Ḥesed*, the realm of loving-kindness, descended and nestled in the mouth of *Yesod*, and "they were suffused, *Din* in *Din*." In sefirotic terms, the original worlds were not balanced appropriately in the proper measures of *Ḥesed*, *Gevurah*, and *Tiferet*, which balance, complement, and counter one another. This balance is the "weighing on the scale," literally the hanging scale of antiquity. The early kings who are not "weighed on the scale" are constructed in a world based on the causalities of judgment, untempered by the quality of mercy. Certain names in the original text, such as Mehitabel, Matred, Mei-Zahav (literally "golden waters") (Gen. 36:39), and Edom, refer to the extraneous aspects of *Din* as it is symbolized by the image of gold or the color red (*adom*).[48]

The "weighing on the scale" (*SdẒ* 177a; *IZ* 290a) also refers to the sexual complementarity embodied in the *parẓufim Abba* and *Imma* and the union of the *Zeir* and *Nukvah*.[49] Similarly, R. Shim'on avers that he can only reveal the secrets to those who are "weighed in the balance" (*Zohar III* 141a), or, as Luria put it: "The kings died because they were not in the *tiqqun* of the scale."[50] In his commentary to the *Sifra de-Ẓeniuta*, Luria further implied that the balanced emana-

tion was also essential to channel the flow of *Ḥokhmah*. He defines this in the terse and telegraphic style of his early writings:

> The book that is weighed in the scale, the scale that is called male and female, as it says (*Zohar I* 255a) those that are married are weighed in the scale, male and female, these with the others. And we learn in the *Idra Zuta* (290a) that when the hiddenmost *Attika Kadisha* wanted to set everything forth, it was done according to male and female. They could not exist in any way other than through male and female, so that Wisdom, encompassing everything, when it wanted to shine, could not shine except through male and female. This spreading wisdom, found in male and female, is the Wisdom of Wisdom-Father, Understanding-Mother, weighed in one scale. (*ShMR*, p. 105)

The words of the *Idra* are all "weighed in the scale" (*IR 141a*), and their contemplation and disseminatation are restricted to those who have been similarly weighed, "not to those who entered and did not leave" (*IR* 142a). This last trope refers to the casualties of another mystical quest, the expedition to the garden of mystical wisdom undertaken by R. Akiva and his comrades and detailed in a number of rabbinic sources (B.T. *Ḥagigah* 14a). The queen of Edom, Mehitabel bat Matred, is invoked as an example of a balanced union.[51] Mehitabel is the consort of Hadar, who is associated with the "goodly fruit" (*pri eẕ hadar*, Lev. 23:40) or citron, a symbol of the *Shekhinah*, which suckles the divine emanation from both *sefirot Ḥesed* and *Din*.[52] The very name Bela ben Beor, which is made up of the verb roots *BL'*, "to swallow," and *B'R*, "to eradicate," implies that the kingship was fated to collapse.[53]

The *Idra Zuta* portrays the aftermath of the death of the kings as resulting in the "*tiqqunim* of the King and the Holy City." The "King and the Holy City" symbolically represent the male and female countenances, for "now she is upheld by virtue of the male that dwells with her" (*IZ* 292a). According to this understanding, the kings of Edom were destroyed because "before the world was created they did not look upon each other face-to-face; therefore, the primordial worlds were destroyed and the earlier world was made with no *tiqqun*" (*IZ* 292a–b).[54] Therefore, the lack of a face-to-face embrace for the male and the female countenances is the source of the disjunction of the worlds in prehistory. These aspects were reintegrated into the divine superstructure when the worlds were emanated again.

The *Idra Rabbah* explains that the kings could not survive because they did not have the "*tiqqun* of Adam." This *tiqquna de-Adam* was the emanation of the *sefirot* in their anthropomorphic model, in which various *sefirot* are balanced in a series of triune structures along the model of a human body or the Tree of Life. This balancing allowed negative aspects to be included in the divine superstructure and not render it unstable. Hence, the *tiqqun* practiced by the comrades of the *Idra* has, as its purpose, the expediting of a stable and balanced emanation into the world, through the balanced invocation of the countenances *Attika*, *Zeir*, and *Nukvah* (*IR* 144a). The *tiqqun* of Adam encompasses a number of elements: the balancing of the countenances, the face-to-face embrace of union, and the balancing of the *sefirot*. Luria refers to teachings derived from the Song of Songs, which states that the *sefirot Tiferet* and *Malkhut* will not be unified face-to-face until the "days of King Solomon," clearly a reference to a post-Messianic era.[55]

The account of the kings of Edom alludes to a vast prehistory of cosmic upheaval that was among the original sources for the existence of evil. Interestingly, exegeses of the death of the kings returned to reexaminations of the biblical texts themselves, and such biblical exegeses are characteristic of Cordoverean and Lurianic traditions.[56] This foreshadowing of divine catastrophe is mentioned as a principle in the *Idrot* and *Sifra de-Ẓeniuta* and provided a basis for the later Lurianic myth.[57] This notion of the necessity of destruction, sacrifice, and chaos would figure prominently when the Lurianic myth was brought to bear on the *Idra* traditions.[58]

Cross-referencing in the *Idrot*

The *Idra* texts are related to one another in both form and content. They are also distinguished by certain patterns of cross-referencing and allusions to lost works. The particular profusion of these references prove the interrelations of the *Idrot* as a literary genre. The *Idrot* make myriad references to "our *matnita*" (*IZ* 294b–295a) and "our *baraita*" (*IZ* 293b, 294a), and other statements of "the *Idra*."[59] Cross-referencing in the *Zohar* is not unusual. The *Idrot*, however, are particularly distinguished by this feature.

References to actual events are mentioned in the framing narratives. In the *Idra Zuta*, for instance, as R. Shim'on lies on his deathbed, he refers to a prior illness, when he was healed by R. Pinchas ben Yair.[60] Rabbi Shim'on also refers to an incident in which a member of the fellowship, R. Isaac, was pursued by the angel of death.[61] In the *Idra Rabbah*, Elijah the prophet refers to the time he saved R. Hamnuna Sabba from catastrophe (*IR* 144b).

Sifra de-Ẓeniuta

The most striking instances of cross-referencing in the *Idrot* are to the *Sifra de-Ẓeniuta* (*Zohar II* 176b–179a). This terse and oblique little work, or "hidden book," was considered to be a distillation of the conclusions of the *Idrot*.[62] This work is often glibly portrayed as being the "Mishnah" for the "Gemara" of the *Idrot*. The *Sifra de-Ẓeniuta* is also a commentary to the first chapter of Genesis, and it is possible to read it as melding the conclusions of the *Idrot* into the structure of a creation midrash.

The record of contemporary quotation of the *Sifra de-Ẓeniuta* further obscures its origins. There seems to be no trace of it in the Hebrew writings of Moshe de Leon,[63] while R. Joseph Angelet's first work, "Twenty-four Secrets," quotes only from the *Sifra de-Ẓeniuta* and not from the rest of the *Zohar*.[64] Moreover, there are serious discrepancies between the citations of the *Sifra de-Ẓeniuta* as they appear in the *Idrot* and the *Sifra de-Ẓeniuta* text that appears in printed editions of the *Zohar*. Often quotations are made, ostensibly from *Sifra de-Ẓeniuta*, that are not to be found in the extant texts. Clearly, the *Idrot* and *Sifra de-Ẓeniuta* were distributed unevenly and in variant editions among the kabbalists of thirteenth-century Castile.

In some cases, there is a close correspondence between the *Idra* and the *Sifra de-Ẓeniuta*.[65] In other cases, the *Idra* will gloss a text or expand on a mere allusion from the shorter work.[66] In these sections, the *Sifra de-Ẓeniuta* is not quoted directly, but its elliptical, oblique style is paraphrased and interpreted.[67] Sometimes the *Idra* will allude to the *Sifra de-Ẓeniuta*, interpreting what is, in the shorter work, merely an allusion.[68] At other times the emphases of the quotation are rather different from the apparent original intent of the words.[69] Other paraphrases are even farther afield, in that the *Idra* allusion has only the most general relationship to anything in the *Sifra de-Ẓeniuta*.[70]

The *Idra Zuta*'s two references to the *Sifra de-Ẓeniuta* are also a paraphrase of a number of prior sources. At one point the *Idra Zuta* acknowledges a doctrinal discrepancy between its position and that of the *Sifra de-Ẓeniuta*.[71] In a number of instances in the *Idra Rabbah*, no parallel is apparent.[72]

These discrepancies lead, inevitably, to the question: Did the author/editor of the *Idrot* have a different version of the *Sifra de-Ẓeniuta* than the one that was eventually published? And leaving that question aside, which is the earlier text of the *Sifra de-Ẓeniuta*? Was the *Sifra de-Ẓeniuta* compiled as a series of allusions to the *Idrot*, which were already in existence, or did it predate the longer compositions? Was it composed as a shorter version of the *Idrot*? If so, was it composed before or after? Is it the work of the same author as the *Idrot*?[73]

The status of the *Sifra de-Ẓeniuta* presents many questions for scholarship. Liebes has pointed out that there seems to be no trace of the *Sifra de-Ẓeniuta* in the Hebrew writings of Moshe de Leon.[74] Clearly the *Sifra de-Ẓeniuta* that we have before us is not the one referred to in either of the *Idrot*, so shared authorship is unlikely. Moreover, the self-consciousness with which the *Sifra de-Ẓeniuta* refers to itself implies that it is the central version, the ur-text.[75] If theosophical Kabbalah is a mysticism of language, then the medium of mystical practice is not merely the oral riffing on linguistic tropes but also the composition of new textual variants. In such cases, the act of *tiqqun* truly becomes the act of "embellishment" of a hidden proof text.[76]

Lost Compositions

References in the *Idrot* and the *Zohar* in general are not restricted to the *Sifra de-Ẓeniuta*. The *Zohar* often refers to works that are lost and unavailable, if not altogether fictional.[77] Although such references are common in the other parts of the *Zohar*, most are found in the *Idra Zuta*.

The *Idra Zuta* alludes to "earlier books,"[78] particularly to the "Secret of the Letters of King Solomon," in a discussion of the guttural letters and their role in the divine speech that brought about the creation.[79] This topic is also found in the *Sefer Yeẓirah*.[80] References to *Sefer Yeẓirah* are not characteristic of the main sections of the *Zohar* and are generally confined to the *Tiqqunim* and *Ra'aya Meheimna*. This allusion to *Sefer Yeẓirah* would also support the theory that the *Idra Zuta* is the product of a different author than *Idra Rabbah*.

Besides this reference to the "Secret of the Letters of King Solomon," the *Idra Zuta* refers to three works in particular: the "Aggadah Book of R. Yeiva Sabba,"

the "Aggadah Book of R. Hamnuna Sabba," and the "Book of R. Hamnuna Sabba." Rabbi Moshe Zakhut, in a letter quoted in his *Iggerot ha-ReMeZ* proposed a typology for these, and other, works. Zakhut identified the book of R. Yeiva with the composition *Sabba de-Mishpatim*, even though the latter contains none of the elements quoted in the *Idrot*.[81] Zakhut also maintained that the lengthy entry recounting a meeting with R. Nehorai is from the "Aggadah Book of R. Nehorai Sabba (*Zohar II* 183b–187b)" and that there must, by definition, be an "Aggadah Book of R. Hamnuna Sabba" somewhere in the *Zohar* literature. In Zakhut's words, "we have not seen R. Hamnuna Sabba's book, for it only came to Rabbi Shim'on bar Yoḥai and others, being a very supernal work."[82]

Since there must have been a *Sifra de-Ẕeniuta* that resembles, but is not identical with, the *Sifra de-Ẕeniuta* that we have before us, might there have been extant texts that were the sources of the "Aggadah Books"? The consistency of some of the allusions points to the existence of actual sources, although I have not, as yet, identified a "smoking gun."

The *Idra Zuta*'s references to the "Aggadah-Book of R. Yeiva Sabba" dwell on classical Kabbalah's well-known erotic metaphor of mystical union. The quotations present the most important aspects of this subject. The work is invoked as a source for a description of the union of the countenances *Abba* and *Imma*, in which the engendering seed of the *sefirah Ḥokhmah* is nurtured in the transformative womb of the *sefirah Binah*.[83] Rabbi Yeiva' s work is quoted as stressing that the *sefirah Binah* derives its name from the offspring of the divine union, the *ben*, or child (*IZ* 290a).

Two quotations from the "Book of R. Yeiva Sabba" portray the letters of the tetragrammaton as symbolic of the sexual union of the divine countenances (*IZ* 293a). The "Aggadah book of the school of R. Yeiva" apparently links the beginning of the beard of *Attik* to the realm of "the higher loving-kindness" (*Ḥesed*; *Zohar III* 295a), after the well-known quotation; "Yours, YHVH, is the greatness [*gedullah*] and the heroism [*gevurah*] and the glory [*Tiferet*], the everlasting [*Neẓaḥ*] and the grandeur [*hod*]" (Chron. I 29:1). This quotation associates the doctrine of the countenances with the more widespread doctrine of the *sefirot*, as they are evoked in the divine name YHVH.

These references to the "Aggadah Book of R. Yeiva Sabba" share a number of common themes: the Pistis/Sophia relationship of the *sefirot Ḥokhmah* and *Binah*, the relationship of the doctrine of the countenances to the name YHVH, and the erotic nuances of the anthropomorphic metaphor in general. Perhaps the "Aggadah Book of R. Yeiva" was a meditation on the structure of the divine name and also stressed the Pistis/Sophia relationship of *Abba* and *Imma*. One of the main differences between the *Idra Rabbah* and the *Idra Zuta* is that the latter text recasts the doctrine of the countenances against the model of gender balance evoked by the relationship of the countenances *Abba* and *Imma*. In presenting this refinement of the processes of emanation, the *Idra Zuta* uses the "Aggadah Book of R. Yeiva" as an important source of its authority. The quotations in the *Idra Zuta* point to the possibility that the "Aggadah Book of the School of R. Yeiva Sabba" was a study of the mysteries of the divine name in which the union of the countenances is projected across the divine name.

The "Book of R. Yeiva Sabba" to which the *Idra Zuta* refers may be a different text than the "*Aggadah* Book of the School of R. Yeiva Sabba." The former work is mentioned elsewhere in the *Zohar*, as well as in the *Idra Zuta*, which quotes it as the source for the use of term *ir*, or "city" (1 Sam 28:3.) to imply the arousal of the sexual energies of the divine (a play on the Hebrew root *'R*). This statement is attributed to the "Book of *Aggadah*" (*IR* 295b). It parallels a quotation, elsewhere in the *Zohar* (*II* 6a), attributed to "R. Yeiva Sabba's Book," which interprets the term "*irin*" (Dan. 4:14) as meaning "the watchers, literally 'those who are aroused/aware'" (*Zohar III* 290b).

Another widely quoted work is the "Book of R. Hamnuna Sabba." References to this work also involve the use of erotic metaphor, particularly in exegeses of the Song of Songs. For example: "In the 'Book of Rav Hamnuna Sabba,' the first *tiqqun* revealed by King Solomon is that of the verse [Songs 1:15] *behold you are fair, my beloved.* The second *tiqqun* is called bride, the lower *Nukvah*" (*IZ* 290b).[84] Other references point to a number of traditions regarding the Song of Songs as being associated with R. Hamnuna. The "*Aggadah* Book of Rav Hamnuna Sabba" is quoted as equating the *na'arot* (young women) of Proverbs 31:15 with the maidens (*alamot*) of Song of Songs 1:3 (*Zohar III* 58b). Elsewhere (*Zohar II* 146b), it is recorded: "According to the book of the first R. Hamnuna Sabba, the kiss of love spreads to the four winds, and they join together, within the secret of faith. It rises in the Name upon which four letters of the holy name are contingent. Everything above and below is contingent on it, and the praise of the Song of Songs is contingent on it."[85]

This preoccupation with erotic union is echoed by other references elsewhere in the *Zohar*. For example "It may be found in the book of R. Hamnuna Sabba that in every place the male runs after the female and his love is aroused for her, and here we find that she pursues him, which is unseemly, but it is a high, hidden word of the treasuries of the king" (*Zohar I* 245a; see also *III* 236b, 287a, 292a): The *Idra Zuta* cites the "Aggadah Book of Rav Hamnuna Sabba" as linking the well-known account of the deaths of the kings of Edom (Gen. 36:31–39) to the imagery of the four species brought at the Sukkot festival, through the mention of the names of the wives of the hapless kings of Edom.[86]

Nonetheless, quotations from R. Hamnuna Sabba's work, as they appear elsewhere in the *Zohar*, do not reflect a consistent content.[87] In fact, the role of R. Hamnuna Sabba himself in the *Zohar*'s framing narratives deserves investigation. There are, for instance, a number of references to a *yiḥud*, or shamanistic rite, associated with R. Hamnuna Sabba. This *yiḥud*, "that he learned from his father, and his father from his Rav, and his Rav from the very mouth of Elijah," is mentioned throughout the *Zohar*.[88] A related obscurity of R. Hamnuna's identity as a thaumaturge occurs in the course of one narrative passage (*Zohar III* 71a) in which the "Book of R. Hamnuna Sabba" is produced in order to rectify the situation of a buried person who has been barred from the afterlife. However, the "buried person" may be a corrected Torah scroll, based on the context of the account.[89]

In one instance, the "Book of R. Yeiva Sabba" and the "Book of R. Hamnuna Sabba" are referred to as contradicting one another.[90] The passage in question concerns whether the *Shekhinah* was always turned toward the people Israel during

the wandering in the desert. Rabbi Eliezer quotes the "Book of R. Yeiva Sabba" that the *Shekhinah* encompassed both the people and the ark, while R. Shim'on maintains that the catastrophes of the desert wanderings came about when the people Israel turned away, according to the "Book of R. Hamnuna Sabba." The latter view is significant because it presages the theology of the reverse embrace, which was to be so significant in the *Idrot* and Lurianic Kabbalah.

Although it is easy to dismiss all of the lost works cited in the *Zohar* as mythical, at times they seem to reflect a coherence in the mind of the author or authors. In the case of the works of R. Yeiva and R. Hamnuna Sabba, the shared emphases of their "books" and the "aggadah books" attributed to their "schools" tend to point to a unified character to the compositions in question. The works are also cited preponderantly when illustrating the metaphor of divine union, with its concomitant radical sense of sexual upheaval and anthropomorphism. Perhaps the authors saw fit to introduce these extreme images as derived from primordial sources, the lost writings of these unimpeachable sages.

The *Sifra de-Ẓeniuta* is the proof text of choice for the *Idra Rabbah*, as are the lost works for the *Idra Zuta*. Nonetheless, in linking these lost works to extant texts, some cautionary words are in order. The *Sifra de-Ẓeniuta* that is included in the *Zohar* does, at least, refer to itself as the *Sifra de-Ẓeniuta*. There is no extant work that calls itself the *Idra de-Bei Mashkana* and satisfies the criteria for an *Idra*: for example, that there be a framing narrative involving risk or the actual deaths of a number of the comrades that, in the *Zohar*'s narrative frame, predates the events of the *Idra Rabbah* and the *Idra Zuta*.[91] It may be countered that references to the *Zohar* in contemporary writings tend to obscure the *Zohar*'s identity and call it by different names. There is no proof that any of the *Zohar*'s references to anonymous works have any relationship to extant texts. The only related phenomenon would be references to the *Zohar* itself, as in the "Midrash of R. Shim'on bar Yoḥai" or "Yerushalmi" by Moshe de Leon and his contemporaries. *Idra Rabbah*, *Idra Zuta*, and *Sifra de-Ẓeniuta* are very self-referential, and the lost works, were they actually to have existed, would have had to have a similar self-consciousness about their own literary identity. Until there is an extant text that self-consciously refers to itself as, for example, *Idra de-Bei Mashkana* or *Sifra de-Aggadata de-Bei R. Yeiva Sabba*, attempts to identify extant texts with these works will be unsuccessful.

The issue of whether the aggadah books of R. Yeiva and R. Hamnuna really exist, and whether the references to them are consistent, has a direct bearing on conjecture regarding the *Zohar*'s origins among kabbalistic circles in Castile. If these texts could be linked to other compositions contemporary with the *Zohar*'s origins, then it could be determined whether the framing narratives of the *Zohar* are romans à clef based on the circles surrounding Todros Abulafia.

The identity of the references in the *Idrot* presents a paradox in the study of the *Zohar* and its commentators. Lacking pivotal information about the author(s)' intent in compiling the works as they have come down to us, scholars can either link the extant texts and create analyses based on psychohistory or accept that the desiderata hinder a sweeping analysis. If pivotal works are unavailable, then important pieces of the puzzle are missing. The *Zohar*'s classical interpreters, however, were compelled to create a canon from the material that was in front of them,

identifying extant works garbled as the lost sections in question. These methodological questions point to a weakness in *Zohar* research, inherent in the pursuit of the identities underlying the roman a clef which the *Zohar* makes up. When Moshe de Leon is posited as the sole author, the *Midrash ha-Ne'elam* is identified with his immature theosophy, the main sections of the *Zohar* with the creative work of his maturity, and the *Idrot* with his dying testament. The *Idra Zuta* becomes de Leon's swan song, with a concurrent tendency to map a developmental series within the *Idra* literature. If we leave the separate elements to separate authors, one gratefully takes leave of de Leon's ambivalent religious personality and these reductive strategies. The *Idrot* demand analysis of their doctrinal aspects to determine the nuances of their internal development.

There is, nonetheless, an argument to be made for the lost works' being wholly mythical. Jewish literature is full of lost works. The "Books of the Wars of the Lord" referred to in the Bible, the "Fox Fables," and other lost traditions of rabbinic literature refer to works that were unavailable to the reader in postantiquity. Such references, in canonical texts, convey a strong sense of mystery and enigma. When the *Zohar* refers to a lost or otherwise enigmatic text, it may simply be reflecting an experience available elsewhere in Jewish literature. It may, then, be most useful to understand the works as being wholly legendary, a literary device to evoke the eros of the hidden and secret and to further the *Zohar*'s ongoing tone of arcane mystery.

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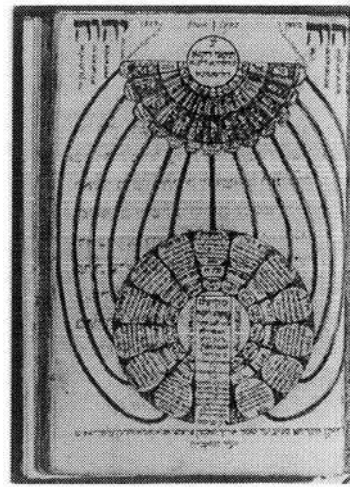

The Idrot

The Doctrine of the Countenances

The *Anthropos*

The descriptions of the *parẓufim*, or divine countenances, have the literary center of the *Idrot* and their main contribution to kabbalistic doctrine. These *parẓufim* make up the form of a great "primordial man," *Adam Kadmon*, an *anthropos* that envelops all of creation and forms the structure of the universe.[1] The countenances are a series of anthropomorphic structures that sit uneasily on the surface of *Adam Kadmon*. They overlap and interlock, forming a hierarchy that runs from the apex of the Godhead down into present reality.

The first of these countenances is *Arikh Anpin*, which the *Idra Rabbah* describes as an amalgam of the *sefirot Ḥokhmah*, *Binah*, and *Da'at*. *Arikh Anpin* is the abstract Godhead, which, in philosophical terms, lies above those divine emanations that can be signified or symbolized. *Arikh Anpin* is also variously called *Attika Kadisha* and *Attik Yomin*.[2] In the *Idra Zuta*, the *parẓufim* that correspond to the *sefirot Ḥokhmah* and *Binah* are called *Abba* and *Imma*, literally "father and mother." These two counte-

The beard of Attika Kadisha as it flows onto the beard of Zeir Anpin, according to a manuscript in the library of the Jewish Theological Seminary of America (Mic. 4599, f. 345). Courtesy of the Library of the Jewish Theological Seminary of America.

nances provide a nurturing energy that extends up and down the entire structure of the *parẓufim*.

Beneath the highest countenance sit *Zeir Anpin* and *Zeir*'s consort, *Nukvah*. *Zeir Anpin* covers the intermediate *sefirot* linked by the *sefirah Tiferet* (*Ḥesed*, *Din*, *Tiferet*, *Neẓaḥ*, *Hod*, and *Yesod*), while *Nukvah* parallels the *sefirah Malkhut*. *Zeir* and *Arikh Anpin* are portrayed in terms of overlapping "faces." The energy flowing through *Arikh Anpin* unifies and then descends to the head of *Zeir Anpin*, filling all of the "halls and storerooms" of *Zeir*'s body.

The *Idra Rabbah* makes the most detailed presentation of the *parẓufim*., but the *Idra Zuta* adds another factor, namely, that operating within *Arikh*, *Zeir*, and *Nukvah* is an inner, eroticized system consisting of the unions of *Abba* and *Imma*. Finally, the shorter *Idra*, which refers to events after the death of R. Shim'on bar Yoḥai, details the body of *Attika*, which is otherwise not addressed in the earlier texts.

These anthropomorphic visions of God have many antecedents in Judaism, particularly in the anthropomorphisms of the Bible. Classical descriptions of God's inclined ear, flaring nostril, furrowed brow, and so forth are adapted by the *Idrot* as direct references to the countenances. Besides the overt anthropomorphisms of the Torah's narratives, another important proof text is the Bible's portrayal of *Attik Yomin* as the patriarchal intellect, seated on a celestial throne, as described by the prophet Daniel (7:9):

> As I looked on, thrones were set in place, and the Ancient of Days [*Attik Yomin*] took his seat. His garment was like white snow, and the hair of his head was like lamb's wool. His throne was tongues of flame, its wheels were blazing fire. A river of fire streamed forth before him, thousands upon thousands served him, myriads upon myriads attended him. The court sat and the books were opened.

Another earlier anthropomorphic tradition was the ancient and recondite *Shi'ur Qomah* literature of late antiquity. This tradition consisted of lengthy excurses on the dimensions of God's astral body. However, the actual imagery of the ancient *Shi'ur Qomah* resembles the *Idrot* in only the most general way. Both rely on a literal reading of the fifth chapter of the Song of Songs as describing the divine body, but otherwise there is no strong literary similarity between the two works.[3] Occasionally, the *Idrot* will echo the mentality of *Shi'ur Qomah* through references to divine dimensions, such as the *Idra Rabbah*'s declaration that *Attika*'s nose has a length of three hundred and seventy-five worlds, all of which cling to *Zeir Anpin*.[4] But overall, there seems to be little relationship between the *Idrot* and the *Shi'ur Qomah*.

The key to the esotericity of the *Idrot* is their strong literary sense of disclosing a great and hitherto withheld secret, namely, the bold anthropomorphism of the *parẓufim*. The compositions are haunted by a strong sense of the ineffability of the moment, that great secrets are being revealed. The event itself, in which the rabbis portray and embody the structure of the divine, causes the arousal of *Attik Yomin*, during which the divine effluence or spirit (*ruaḥ*) suffuses the cosmos in a wholly new way.

Sefirot and *Parẓufim*

The *parẓufim* correspond, roughly, to the structure of the *sefirot* when the sefirotic tree is portrayed as an anthropomorphic structure. In such a structure, *Binah* symbolizes the heart, *Tiferet*, the torso, *Yesod*, the genitals, and so forth. The relationship of the *parẓufim* to the *sefirot* is ambiguous, and there is a sense that the two theosophical systems exist simultaneously. The *parẓufim* may be visualized as sitting, somewhat uneasily, over the workings of the sefirotic tree.

The language of the *Idrot* obscures the relationship of the *sefirot* to the *parẓufim*, particularly in the description of subsidiary concepts. We don't know whether some terms were euphemisms for the *sefirot* or whether they referred to other entities entirely. The *Idrot* often speak about "worlds" extending from the various aspects of the *anthropos*. For example, hundreds of thousands of worlds are described as tumbling out of *Attika Kadisha* (*IZ* 288a), three worlds flow from the first *tiqqun* (*IR* 132a), and the extraneous fragment at the end of the first *tiqqun* speaks of "one thousand worlds sealed with the pure signet flow from the first *tiqqun*" (*IR* 132a). In early Kabbalah, there is a doctrine of successive worlds of being that make up complete sefirotic structures. Doctrines of successive worlds, which came to be normative in Kabbalah, largely bypass the main sections of the *Zohar*, coming to the fore in the *Tiqqunim* and *Ra'aya Meheimna*.[5] The use of the term "worlds" in the *Idrot*, however, seems to bear no resemblance to these understandings. In their vague and promiscuous use of other kabbalistic terminology, the *Idrot* underscore that the doctrine of the *parẓufim* is their paramount worldview.

The greatest complexity in the *Idrot* results from the extent to which the doctrines of the *sefirot* and *parẓufim* coexist and interact. Exegetes of the *Zohar* questioned whether the anthropomorphic materials were merely a metaphor or context for the *sefirot*, with the interplay of the *sefirot* as central, or whether the *sefirot* were just energies within the *parẓufim* , with the mythos of the *anthropos* overwhelming that of the *sefirot*. According to the latter view, the *parẓufim* are structures that exist in some actuality, while the *sefirot* are metaphysical principles that underlie the function of the *parẓufim*. In general, Moshe Cordovero subsumed the *parẓufim* within the dynamics of the *sefirot*. For Isaac Luria and his students, however, the reverse was true, and the idea of the *parẓufim* engulfed and overwhelmed the doctrine of the *sefirot*.

Attika Kadisha

> There are gradations of creation. In each of these [gradations] *Attika Kadisha* is revealed, and these [gradations] are his aspects [*tiqqunim*]. . . . If you say, who is *Attika Kadisha*? Come and see, above, there is that which is not known, apprehended, or sensed, encompassing everything, encompassing its two heads, the source of all emanation. It is not to be counted, included, or specified, except through the will of the heart.
>
> *IZ* 288a–289b

Attika Kadisha is the first and highest countenance, the source of the emanation that enlivens the lower countenances and the rest of creation. In terms of the divine physiognomy, *Attika* is structured as a disembodied head, whose attributes flow down through its beard, unlike the lower countenance *Zeir Anpin*, which has the structure of a full *anthropos* (*IZ* 289a). The full body of *Attika* is described only in the shorter *Idra*, apparently as an afterthought. The processes of emanation begin in the inner chambers of the skull, the "silent" consciousness that is the core from which divinity emanates into the sentient world (*IZ* 289a). The skull (*gulgolta*) of *Attika* is described as having no beginning or end. It shines out, in an embracing unity, emanating an encompassing whiteness or clarity (*IR* 128a–b, *IZ* 288a). The effects of the processes in *Attika*'s skull are transmitted into the mane and thence to *Zeir Anpin* (*IR* 136a–b).[6]

Attika is called, variously, "the elder of elders," "the crown of all crowns," "the point from which all of the sparks shine, the unchanging one," and "the highest spark" (*buẓina*), hidden and unknown. All of these circumlocutions present the paradoxes of God's unity and ineffability. The emanation of *Attika* is called God's patience (Heb. *erekh appayim*), hence the Aramaic name *Arikh Anpin* (long or forbearing face, *IR 12* 8b).

Other terms stress the hidden nature of *Attika*. Rabbi Shim'on refers to this countenance as *ayin*, or "nothingness" (*IZ* 288a), for it exists and is also beyond existence. The ineffable aspect of *Attika Kadisha* comes from its origins in the union of the highest *sefirah*, *Keter*, and the infinite *Ein Sof*, the aspect of divinity that cannot be portrayed or conceptualized. As Luria explained, "This is the aspect of *ayin*, nothingness, to which the children of Israel tried to cleave, the nothingness that is between *Arikh Anpin* and *Zeir Anpin*."[7] For this reason, as well, *Attika* seems to have no ears, for no cry from below can penetrate the inner consciousness of the divine.

The emanated aspects, or *tiqqunim* of *Attika*, emerge from its most inner recesses:

> The *tiqqun* of *Attika Kadisha* is set forth as the *tiqqun* that is the essence of all *tiqqunim*. It is the high, hidden wisdom, the essence of all the rest, the high hidden Eden, the consciousness of *Attika Kadisha*. This consciousness [*moaḥ*] extends in all directions and another Eden is engraved from it. (*IZ* 289a)

Some of the processes of *buẓina de-kardinuta* begin in the recesses of *Attika*' s skull, in the "marrow" (*moḥin*).[8] The *Idra Zuta* describes a ray[9] of light that descends and immolates itself in the celestial consciousness (*moaḥ*), becoming the divine will. This illuminated will flows down onto the lower reaches of the brow and thence to the beard. There it transforms into the power of the *sefirah Ḥesed*, which in turn moves to subdue the forces of *Din*. According to the *Idra Zuta*, thus does God's loving-kindness begin to circulate throughout the world. This flow of divine energy is described in various ways: as divine effluence (*mazal*), as a revivifying dew (*tal*) dripping out of the ether in *Arikh*'s skull, and as a fountain, flowing down to *Zeir Anpin*.

The *Idra Zuta* has a number of characteristic emphases that are not found in the *Idra Rabbah*. The *Idra Rabbah* describes *Attika* as a triumvirate of the three highest *sefirot*, with *Ḥokhmah* and *Binah* included within it. The *Idra Zuta* por-

trays a triune structure within *Attika* that is separate from the mythos of *Ḥokhmah* and *Binah*, which themselves are subsumed in the actions of the countenances *Abba* and *Imma*. The *Idra Zuta* (289a) also focuses on a series of interconnected aspects: *Reisha de-lo Ityada'* (the unknown head),[10] *Arikh Anpin* (the long face), and *Moḥa Stimata* (the hidden brain).[11] This triune structure accounts for the function of the emanating, immanent nature of God, as well as the transcendent, ineffable God of Jewish philosophy. Hence, descriptions of the function of the three heads are riddled with paradoxical elements:

> The three heads of *Attika* are one inside the other, one over the other, and yet they are one head, the head of all heads that is not a head, for no one knows what is in that head, for no *Ḥokhmah* or *Binah* clings to it. (*IZ* 288b)

The *Idra Zuta* describes the three heads as consisting of three triune systems, for "just as the *Attika Kadisha* is crowned with three heads, in each of them are three shining heads, each contingent upon the other, two from two sides, and one that encompasses them" (*IZ* 289b). All of these make up the unified consciousness of *Attika* (*IZ* 288b). The multiple seats of consciousness are an important image when they are used to describe the emanation of the thirty-two paths of wisdom, which the *Idra Zuta* portrays as the thirteen aspects of the beard (*IZ* 289b).

Attika Kadisha in Lurianic Kabbalah

The Lurianic interpretation of the *Idrot* followed the *Idra Zuta*'s position that *Attika Kadisha*, *Attik Yomin*, and *Arikh Anpin*, which had hitherto been read as interchangeable synonyms for the highest countenance, actually represent three separate aspects of the highest countenance.[12] The three heads are described as "engraved" within one another, with their internal sefirotic structures overlapping, as well as inhabiting one another as the soul does the body,[13] with each aspect serving as a vessel for a higher level of spirituality. Each internal aspect of the three heads overlaps the others through certain *sefirot*. This relationship is telegraphed, according to Vital, in the *Sifra de-Ẕeniuta* (176a):

> Aspect within aspect, they are set forth and summoned in one skull, which is full of the dew of the bedellium. The membrane of the air is gleaming and sealed. All are below and are contingent on the seven of the skull, until the glory of glories.

In physical terms, the triunity of the highest *parẕuf* is portrayed in different ways. Each of these three heads has three inner dimensions: the skull, the ether, and the hidden consciousness (*moḥa penima'ah*).[14] *Attik Yomin* is the highest head; the second is the *Keter* and *Ḥokhmah* of *Arikh Anpin*, which are the skull (*gulgolta*); and the third is the hidden consciousness (*moaḥ*).[15] The terms *Keter* and *Attika Kadisha* are used interchangeably.

Luria emphasized the inclusion of *Reisha de-lo Ityada'* in the structure, although it is positioned in various ways in different recensions of the Lurianic writings. An important early collection, Ephraim Panzeiri's *Sefer ha-Drushim*, describes both the total structure and the highest *parẕuf* as *Attika Kadisha*. According to Panzeiri's

structure, the second *parẓuf* is the *Keter* of *Arikh Anpin*, and the third is *Ḥokhmah*, with *Reisha de-lo Ityada'*, the "unknown head," hovering over all of them.[16] Luria had taught that *Reisha de-lo Ityada* was one of the three heads, while Vital immediately added that it was a separate countenance, albeit "clothed" in *Arikh Anpin*.[17] This is typical of Vital's tendency to complicate Luria's original teaching, doubling and redoubling it along the structure of the consecutive worlds of existence.

The three aspects of the uppermost *parẓuf* also interact with the ten *sefirot*, showing their respective interactions and garbings, particularly across the context of the divine physiognomy and the sefirotic tree. There is a recurring emphasis on the seven lower *sefirot* that extend from every aspect of the higher *parẓuf* onto the lower one. As the heads descend through *Reisha de-lo Ityada'*, *Attik Yomin*, and *Arikh Anpin*, the element of wisdom (*Ḥokhmah*) grows within them, with a commensurate increase in the forces of judgment (*dinnim*). This wisdom is inherent in the processes of *buẓinah de-kardinuta*, which is also the source of the *dinnim*. The distinctions between the internal overlap of the *sefirot* led to much of the internal debate in the later versions of the system.[18]

Luria and his students also emphasized elements of the divine physiognomy that had received only scant attention in the *Idrot* themselves. For instance, the point of transition between the uppermost *parẓufim* is the membrane that surrounds the brain (*kruma de-moḥa*). This organ is mentioned in the *Idrot* but is the focus of greater emphasis in Lurianic doctrine, as the point at which the internal *sefirot* of the highest countenance overlap. This membrane is a conduit, the transition between the physical head to the consciousness contained within. As a point of transition between the skull and the consciousness of *Attika*, it is visualized as the object of mystical prayer.[19]

The Relationship of *Attika* and *Zeir*

The *Idrot* portray *Zeir Anpin* as a complete *anthropos*, as opposed to *Attika Kadisha*'s portrayal as a disembodied head. Nonetheless, *Zeir* is still considered to be constructed in the image of *Arikh*, and the aspects of *Zeir* come from *Attika Kadisha*'s emanation (*IR* 135a–b). *Arikh Anpin* originates in the transcendent realm, while *Zeir* carries the abstract divinity of *Attika* into present reality, "an image inside an image; *breathing in his nose the breath of life* [Gen. 2: 7] to bring out the hiddenness." *Zeir Anpin* extends into the world, "to the end of all that is hidden," the source of the human soul and the soul of the universe (*IR* 141a–b). The relationship of *Attika* and *Zeir* is that of master and disciple, in a relationship so esoteric that the *Idra Rabbah* avers that it is reserved for the "reapers of the field."

Nonetheless, the functions of the divine face differ between *Attika* and *Zeir*. The realm of *Attika* is a realm without differentiation, whereas the realm of *Zeir* is the realm of divisions. *Zeir* encompasses the *sefirah Din*, harsh judgment, which must always be mitigated by the *sefirah Ḥesed*, the outpouring of loving-kindness. *Din* and the negativity associated with it are found throughout the structure of *Zeir Anpin* (*IR* 141b; *IZ* 293a–295b). *Zeir* must serve as a context in which the forces of *Din* and *Ḥesed* strive with one another. *Zeir* is made up of a series of dualities, two eyes

instead of one, two arms, and so forth. For example, the eyes of *Attika* see with undifferentiated love, whereas the eyes of *Zeir* reflect the divided nature of lower reality; one eye guards the righteous and one eye is watchful over the wicked (*IR* 130a–b). *Zeir*'s mouth also proclaims divine decrees, for good or ill (*IZ* 295b). God's forbearance (*erekh appayim*) occurs when the faces of *Attika* and *Zeir* are aligned together, "for there is no healing except when they gaze upon one another" (*IZ* 292b).[20]

Zeir and *Attik* also relate through *buẓina de-kardinuta*. The "white head" produces *buẓina de-kardinuta*, which is described in the *Idra Rabbah* as "a ray of wisdom [*ḥokhmah*] that spread in three hundred and seventy directions" (*IR* 135b). The spark descends, limning the contours of *Zeir*'s skull, cutting through the primordial ether (*avir kadmon*) and the primordial fire. *Zeir* is created by *buẓina de-kardinuta* and then serves as a context for its further engraving of reality.

Masses of hair grow concentrically out of the skull of *Attika*. Each strand of hair illuminates a separate "world." These strands are like fountains, pouring forth light from the hidden intellect (*moḥa*). The bundles and strands[21] cover the skull and pour forth the hidden springs of light. The mane falls over the shoulders of *Attika Kadisha* like pure bundles of wool (an image clearly indebted to Dan. 7:9: "the hair of his head was like lamb's wool"). The mane covers the back of the neck, leaving the ears revealed. The thirteen strands of hair stand on either side of the skull, and within them each hair is distinct. *Attika*'s mane serves as a series of channels for the emanation of divinity out of the skull (*IR* 128b–129a).

Attika's Face

As the human face looks out and interacts with the world around it, so the faces of *Arikh* and *Zeir* interact with the reality that they emanate. Each aspect of the face has a function that parallels its function on the human visage. Just as the ears and eyes take in information, and the mouth, nose, and brow express emotion, so the divine countenances perform these functions. The brow of each countenance acts as an active agent of divine judgment (*Din*) (*Zohar III* 136a–b). The eyes and nose similarly express joy and rage at the acts of humankind, while the ears of *Zeir* serve as a conduit for their prayers and entreaties (*Zohar III* 138a–b).

The brow is the seat of God's will (*IR* 129a–b). The state of the brow can trigger either forbearance or the application of *Din*, with its accompanying judgment and punishment:

> The brow that is revealed in *Attika Kadisha* is called will, it is the supernal head that is sealed above . . . the will of all wills, set forth on the brow, revealed in the spark. (*IZ* 288b)

The state of the brow is a litmus test for fate. If it is provoked into a negative response, the divine will looses the forces of *Din*. If it is appeased, however, the sins of the people Israel are ameliorated. The brow is therefore the site to which prayer must be directed. The revelation of the brow signals the acceptance of these prayers.

The brow responds to prayers, and the liturgy is full of mysteries that are designed to trigger the revelation of the brow. The *Idra Rabbah* draws on the rich

zoharic heritage of liturgical mystery in which the *sefirot* ascend and descend during prescribed times of the day, week, and year. The *Idra Zuta* understands the Sabbath afternoon as a confrontation between the forces of *Din* and those of *Raḥamim*, stressing that the forces of judgment (*dinnim*) are indeed aroused on the Sabbath afternoon. However, when the divine brow is revealed and the forces of *Din* are vanquished by an eruption of divine mercy:

> The Sabbath has no *Din*, not above or below, and even the fire of *Gehennom* stays in its place, and the guilty have rest, and there is an extra soul bequeathed for the Sabbath. Therefore, a person must rejoice on the three Sabbath meals; it is the secret of faith. When one sets his table and celebrates three meals: the queen's meal, the king's meal and the meal of *Attika Kadisha*." . . . When this will is revealed, the will of wills is found in the whole world, all the prayers from below are accepted, and the face of *Zeir Anpin* is illuminated, and everything is found in *Raḥamim*, and all the *dinnim* are hidden away and overcome on Sabbath, at the time of the afternoon prayer. (*IZ* 288b)

The *Idra Zuta* describes the "time of will" as a time of temptation for the forces of *Din*, when *Zeir Anpin*'s brow is revealed.[22] The forehead encompasses two hundred thousand of the "reddest rednesses" (signifying the color of harsh *Din*), which unite with it and are included in it (*Zohar III* 293a). This sign of acceptance occurs during the afternoon service of the Sabbath day, when the forces of *Din* are precluded from appearing. Since there is no divine judgment, the prayers of Israel must be received; it is the "time of will" (*et raẓon*) or "favorable time" (Ps. 69:14), at which God's brow emanates only love and forbearance.

The *Idra Zuta* meditates on the relationship between *Attika*'s brow, or *meẓaḥ*, and the *sefirah Neẓaḥ*, signifying eternity. As in the Roman alphabet, the letters M (מ) and N (נ) are consecutive, so that the wrath of the brow (*meẓaḥ*) is necessarily followed by the everlasting (*Neẓaḥ*) judgment. Through this play on words, the brow is linked to the *sefirah Neẓaḥ*. *Neẓaḥ* through the brow floods the entire divine body (*IZ* 293a). On the Sabbath day, in particular, when "the forces of judgment may not be aroused, *Attika Kadisha* reveals his *meẓaḥ* and all the *dinnim* are silenced and brought low" (*IZ* 293a).

Attika's eye is single and undifferentiated, for it derives from the abstraction of the transcendent God, with no lids or brows. It never wavers or blinks, for "the guardian of Israel never dozes nor sleeps" (Ps. 121:4; *IR* 129b, *IZ* 289a). Divine consciousness, or *moaḥ*, shines through *Attika*'s eyes (*IZ* 289a), which are the origin of earthly blessings. This *moaḥ* is called the fountain of blessings, and from it flow three degrees of "whiteness" or clarity (*ḥivver*), which are the source of divine blessing (*IZ* 289a). The levels of clarity are enfolded within each other, "one clarity within another and a third that encompasses both." These degrees of clarity create paths for the light of the highest consciousness, which shines out through the lower *sefirot*, taking in information and emanating it forth (*IR* 129b). Each level governs a separate grouping of *sefirot*. The first degree of clarity originates in the *sefirah Binah* and descends the left side of the sefirotic tree, through the *sefirot Hod* (grandeur), *Hadar* (greatness, general equivalent to the *sefirah Gevurah*), and *Ḥedvah* (joy, probably the *sefirah Yesod*). The second clarity, originating in *Ḥokhmah*, "shines, rises,

and descends" the right side of the sefirotic structure onto the *sefirot Neẓaḥ*, *Ḥesed*, and *Tiferet*. The third clarity is the most inner light, shining from the hidden *moaḥ* to the lower *moaḥ*.

Attika's nose is also the conduit of divine spirit, bestowing the breath of life on *Zeir Anpin*. Divine spirit is called the *ruaḥ*, a word that serves a range of meanings in biblical Hebrew, from "wind" to "breath" to "spirit." This flow of divine breath is different and separate from other forms of effluence described in the *Idra* literature. It is also separate from the direct flow from *Keter* that will be described in the section on the beard. This *ruaḥ* provokes the "arousal" of *Attik Yomin*. The flow of *ruaḥ* is introduced in a flurry of messianic imagery:

> In the days of King Messiah, one will not say to another, "teach me wisdom." . . . At that time, *Attik Yomin* will be aroused, the spirit that goes out from the hidden consciousness. And this going out will arouse all the *ruḥot* below. Who are they? The six crowns[23] of *Zeir Anpin*, which are the six other *ruḥot*. (*IR* 130b)

The Physiognomy of *Zeir*

Zeir is the countenance in which the abstract, spiritual essence of *Attika* flows into the world. Hence, *Zeir* is the interacting God of biblical myth and liturgical trope, and *Zeir*'s body parts are the anthropomorphic aspects of God to which humankind relates: the object of the anthropomorphisms of prayer, and the locus of God's proverbial "mighty hand" and "outstretched arm." Hence, *Zeir* is portrayed in both *Idrot* as a full anthropomorphic figure.

The *Idrot* emphasize the duality of *Zeir's* eyes, ears, and lips, for they reflect the dual possibilities in the divine responses: God's harsh judgment (*Din*) or loving-kindness (*Ḥesed*). *Zeir*'s mouth decrees, the nostrils flair and generate anger, and the ears hear the beseeching of the people and channel those pleas into the divine consciousness.

Zeir's skull has three chambers of consciousness (*moḥin*), through which *Attika*'s energy is made manifest. The three chambers of the *moaḥ* pour out effluence, mixed with purity and impurity, "because of all the reasons and secrets, revealed and hidden, hinted at in *I am YHVH your God*" (*IZ* 293a). Three lights shine from the chamber of the skull, fusing into a fourth, which is called the "inheritance" of *Abba* and *Imma*, "the one still *moaḥ* that underlies them, as wine floats on its dregs" (*IR* 140a). These lights, which the *Idra Zuta* calls the *moḥin*, are invoked by the *tefillin*, which, in human and divine terms, illuminate the divine face.

Zeir's mane radiates out from the skull, a conduit for divinity flowing out of the skull. The mane is full of cascades of black and tangled hair, tangled because its sources originate in the union of *Abba* and *Imma* (*IZ* 292b). This wisdom/energy then flows out from the hanging curls of *Zeir*'s beard, "stiff and strong, each one coming out to its side, thousands and ten thousands hanging, without number." One side flows directly in line with the "path of *Attik Yomin*." Its bristly hairs convey the forces of judgment. From the second *moaḥ*, through the soft hairs, come the "master of the scales," the force of mercy. From the third *moaḥ* flows the middle

lock, "on which is contingent the master of masters, the face that shines and does not shine" (*IZ* 293a).

These hairs are conduits for the divine effluence, "flowing springs from the first chamber of the divine consciousness, from the fifty springs of the second chamber, and in a million rooms and balconies from the third chamber" (*IR* 136a–b).

The central part running through the mane breaks into six hundred and thirteen separate paths, corresponding to the six hundred and thirteen commandments of the Torah, which themselves derive from the various levels of the mane.[24] These paths from the mane are compared to a series of garments,[25] existing in a relationship to the divine body like that of the human body and soul. The outermost garments are the Torah' s narratives in their plain sense, which do not originate in the *sefirot* but in the heavens and celestial phenomena (the stars, spheres, and angels). Beneath this exoteric Torah lies the body, comprising the commandments, which are called *gufei Torah*, the "bodies of the Torah"; their source is the *Shekhinah*. Beneath the body is the soul, which is the true essence of the Torah and has its origin in *Tiferet*. The fourth stratum is the "soul of the soul" of the Torah, which originates in *Attika Kadisha*.

The mane and paths dovetail into the emanation of the divine into present reality through the medium of the Torah. The dualisms in the curls reflect the dialectics characteristic of Jewish teaching. The practice of the laws of the Torah is a means of relating to God. The true Torah is only realized through the illumination and *tiqqun* of the Torah of *Zeir Anpin*. When the two parts in the manes of *Arikh Anpin* and *Zeir Anpin* are synchronized, the commandments performed by the pious directly affect the intention and inclinations of the highest aspects of God, in *Arikh*.

The workings of the divine consciousness are enunciated into reality by the mouth (*IZ* 295b). The creation recorded in Genesis 1 took place only through the agency of divine speech, so *Zeir*'s mouth is the instrument of creation. In exploring the possibilities of divine speech, the *Idra Zuta* presents a linguistic allusion found in the doctrines of the ancient *Sefer Yeẓirah*.[26] *Sefer Yeẓirah* organized the consonants of the Hebrew alphabet according to their linguistic characteristics: the glottals, labials, and so forth. The *Idra Zuta* quotes the mysterious work "The Secret of the Letters of King Solomon" as maintaining that the guttural GYKh"K (גיכ"ק) "crown" the glottal consonants (אהה"ע). This combination of the gutturals with the glottals is described as the "special letters engraved with their crowns." The Divine enunciation of these consonants in the act of creation is cathartic and destructive, "casting out kings, raising and returning them . . . crowning and conquering them with fire, engraving them with spirit and hurling them into the abyss" (*IZ* 295b).[27] The *Sefer Yeẓirah*'s emphasis on the perfect forming of the letters found its way into subsequent Kabbalah, leading to meditative techniques that made use of the energies inherent in the letters combined with the visualization of the *parẓufim* on the model of one's own body. The workings of the human mouth are a reflection of the divine, making the secrets of the letters a key to practical Kabbalah. This understanding occurs in the *Idrot*; R. Shim'on confides that

> I was always scrupulous with [the letters], so as not to err, except for one day, when the crowns of the King were crowned in the cave of Meron, as I say a spark

> of fire scorching the whole district of Meron. I was shaken, and since then I have never put aside my caution with them. (*IZ* 295b)

The brows of *Attika* and *Zeir* are the central arbiters of judgment. The forehead of *Attik*, the "will of wills," illuminates the forehead of *Zeir*. The prayers of Israel can rise directly to *Attik Yomin* and arouse its forbearance. *Zeir Anpin*'s brow can execute and expediate judgment (*IR* 136*a*–b).[28] Zeir's brow may emanate love and forbearance, but its judgments "are eternal and will not be denied" (1 Sam. 15:29; *IZ* 293b).

Although *Attik Yomin* has only one eye, *Zeir Anpin* has two. Because of the contradictions and dualities of the lower reaches of reality, "an eye is required to keep track of the doings of the wicked" (*IR* 129b). The two eyes are balanced together as one (*IZ* 289a), "never closing, two eyes that are like one, they are all right and no left, for if this eye were closed for a moment, everything would collapse" (*IR* 129b). The eyes of the two countenances are coordinated: "The lower eye [of *Zeir*] has no light besides that reflected off the upper eye, and only the lower eye knows when the upper eye shines, but when the Messiah comes, the righteous will be able to perceive it" (*IR* 130a). *Zeir*'s eyes have eyelids and are not always open. *Attik Yomin* is always beneficent, but the gaze of *Zeir Anpin* affects people for good or for ill: "If the lower eye is mixed with red, woe to those on whom it shines! But the ones upon whom even one clarity of *Attik Yomin* shines are blessed" (*IR* 130a).

The nose is regarded as the key feature of the countenance. A proof text derived from the laws of witnessing (B.T. *Yevamot* 120a), which requires that the face be described from the nose down, is repeated, stating that "through the nose of *Zeir*, the face may be known" (*SdZ* 177b, *IZ* 294a). The distinctions between the nose of *Arikh* and the nose of *Zeir* are inherent in their respective physiognomies. The nostrils of *Attika* are long (in the Aramaic, literally *arikh*); this length "cools" the smoking anger of *Din*. The nostrils of *Zeir* are short (*zeir*, literally "small" or "quick") so that the wrathful smoke is expelled prematurely (*IZ* 294a). Only *Attika*'s nose, through its life spirit, can restrain the wrath that pours forth from *Zeir (IZ* 289a).

The nose of *Zeir* signals and triggers divine rage. The origins of the association are based on the biblical usage *ḥaron af*, the "flaring of the nose," as the expression of God's anger. Similarly, the description of the two nostrils of *Zeir* breathing fiery smoke and burning fire, respectively, has as its proof text "for smoke *rises in his nostrils*" [2 Sam. 22:9; *IZ* 281a], for "the essence of anger is in the nose" (*IZ* 281a). This rage originates in the *dinnim*, the agents of God's judgment in the sentient world. The forces of *Gevurah* expelled by the nose are expressed by different euphemisms for rage (*IZ* 281a). These forces are also indicated by the final letter, heh (ה), of the divine name YHVH, whose numerical coefficient is five. These five *Gevurot* then multiply to fourteen hundred, which then spread through the nose, mouth, arms, hands, and fingers, becoming eventually 1,400,000 *gevurot*: "and when they all come together they are called one *Gevurah* . . . shining as they descend to the shining sword" (*IR* 137b). The multiples of fourteen indicate the numerical coefficient of the Hebrew *yad*, "hand," indicating that the hand of God is the agency of judgment.

There are various strategies for ameliorating the negative energies that issue from the nose of *Zeir*. Sacrifices may appease this wrath. Through the power of their

"sweet savor [*reaḥ niḥoaḥ*, Gen. 8:21), they perfume, sweeten, and defuse the *Gevurot*, sweetening the fire that pours out of the left nostril" (*IZ* 294a).

The ears serve as conduits through which spiritual practices such as prayer and Torah study enter the divine body. The ears open into the chambers of the divine consciousness (*moḥin*), and the prayers and cries of the people flow into the ear like a river. The sound is filtered through the processes of hearing, exemplified by the discernment (*mavḥinah*) of good and evil through the "fifty gates of hearing" (*IR* 138b). The inner chambers of the ear descend gradually to delay the voice from entering the consciousness, "so that it may not be hasty and less wise" (*IZ* 294a).

This discernment draws on the sefirotic force of the *sefirah Binah*, the aspect of intuitive understanding and empathy, "in the way that *Shema'* means 'understand.'" In humans, this hearing and understanding are a form of prophecy (*IR* 138b). As in the case of all of the dual orifices, *Zeir Anpin*'s two ears service a realm of dualities: good and evil, right and left, *Raḥamim* and *Din*. The cries of the people Israel part the hair over the ears. The eyes fill with tears, rage pours from the nostrils, and God responds to their entreaties.[29]

In receiving prayer, all of the orifices are contingent upon one another: the eyes, mouth, nose and ear—hence the halakhic admonition that prayer must be said out loud, formed and enunciated by the lips (*IZ* 294b), for the prayers are taken up by the angels whose service is contingent on the ears. Once the prayers are delivered, the nose of *Attika* can restrain the wrath that pours forth from *Zeir*. The sweetening of the *dinnim* by the nose of *Zeir* is portrayed in mythic terms as the moment when "the nether world of *shaḥat* changes from the qualities of *Din* to those of *Raḥamim* when the great white head of *Attika de-Attikin* is revealed" (*IZ* 294a).

The Beard

> Like fine oil on the head, running onto the beard, the beard of Aaron that descends over the collar of his robe, like the dew of Hermon that falls upon the mountains of Zion. There God ordained blessing, everlasting life.
>
> Psalms 133:2

Divinity flows from *Attika Kadisha* to *Zeir Anpin* and thence into the phenomenal world through their overlapping beards, in tumbling streams and fountains of divine effluence. Hence, the beard is referred to as the "beard of faith," for it dispatches God's loving-kindness and mercy into the world. The passages detailing the *tiqqunim* of the beard (*tiqqunei diknah*) are among the most recondite in the *Idrot* and entered the liturgy of practicing kabbalists.[30] The beards are made up of facets or aspects, which are called its *tiqqunim*. On one level, the *tiqqunim* are actual features of actual cosmic beards. They are also the realization of many textual allusions and kabbalistic symbols. Their physical position, as well as the proof texts that describe them, are part of their function.

The central distinction between the two beards is that while *Attika* has thirteen *tiqqunim*, *Zeir* has only nine.[31] *'Attika*'s thirteen *tiqqunim* are initially defined by

their respective positions on the divine face. The first *tiqqun* is the mane (*IR* 131b–132b), which begins at the crown, descends to the ears, and flows in one great strand to the mouth. The second *tiqqun* is the mustache, the third *tiqqun* runs beneath the nostrils,[32] the fourth *tiqqun* connects the heads of *Attika* and *Zeir*, and the fifth forms two parallel channels, one above the other. At the sixth *tiqqun*, the hairs circle the mouth, and the seventh tiqqun covers the cheeks. The eighth *tiqqun* sends out one strand of hair around the beard which then extends to the navel. The ninth *tiqqun* descends to the throat, and the tenth *tiqqun* covers the throat beneath the chin. The eleventh, twelfth, and thirteenth *tiqqunim* extend to the lower reaches of *Attika* and into the beard of *Zeir Anpin* (*IR* 131b).

Arikh's *tiqqunim* flow onto *Zeir* 's nine *tiqqunim*, although they differ in line with *Zeir*'s different physiognomy (*IR* 135a–b, 139a). The forces emanating from *Zeir*'s beard have a more direct relationship to the *sefirot* than do *Attika*'s, because Zeir's beard is rent by the conflict between *Din* and its opposite partners, loving-kindness (*Ḥesed*) and mercy (*Raḥamim*). According to the "Aggadah Book of R. Yeiva Sabba" (*IZ* 295a), the beard originates from the higher *Ḥesed. When Attika*'s thirteen "springs" flow onto *Zeir*'s nine "lights," they are entities of *Raḥamim. Zeir*'s beard makes use of this *Raḥamim* to combat suffering in the present world. The beard is also an agent of *Din* to wreak vengeance on Israel's enemies. The curls that tumble from *Zeir*'s head are full of dichotomies, right/left, light/darkness, *Raḥamim/Din*. These dichotomies represent the dialectical and conflicted state of present reality, as opposed to the beatific unity of the divine realm.[33] The hairs of *Zeir*'s beard are stiffer than *Attika*'s because of their mixture of *Din* and *Raḥamim*. In the Messianic age, "when the holy white beard is revealed, they will be bathed in its shining, as one who bathes in a deep river to cleanse himself. The *Raḥamim* will sustain humanity, and the forces of judgment will be dispersed" (*IR* 139b).

The first *tiqqun* is the mane, from which descends the spark of *buzina dekardinuta* (*IR* 139a, *IZ* 295a). The area of this *tiqqun* extends from *Zeir's* ears into the mane. The emanation of the nine *tiqqunim* begins at the mane, which consists of hairs "without number" hanging in clusters on either side of the skull. *Zeir*'s second *tiqqun* descends and surrounds the mouth (*IR* 140a), the third *tiqqun* is the mustache, and the fourth *tiqqun* covers the cheeks. The fifth *tiqqun* covers the "apples," or genitalia, and the sixth *tiqqun* descends to the abdomen but not the navel. The seventh is below the mouth, the eighth covers the neck, and the ninth, like the thirteenth *tiqqun* of *Attika*, connects all of the former (*IR* 139b–140b).

Sometimes the beard's physical position is part of its function. For instance, by virtue of their proximity to the mouth, *Attika*'s twelfth *tiqqun* and *Zeir*'s seventh are venues of prophecy, the "unobstructed" flow of divine spirit (*IR* 134a–b). An obstruction of the mouth would be an irruption of *Din*. But for such a blockage all of the divine flow would be from realm of mercy (*Raḥamim*), "for from this mouth, the Holy of Holies breathes forth the spirit that cleaves to and cloths *Zeir Anpin*. From this *ruaḥ* are clothed all that are below" (*IR* 134a–b). In Gikatilla's recounting of the thirteen attributes, the mouth is described as "the fountain of prophecy, the foundation of the kings, of all the forces of garments of all the *sefirot* that clothe all the prophets."[34] Similarly, *Zeir*'s seventh *tiqqun* (*IZ* 141a) consists of the hairs that are past the mouth. This is the locus of prophecy in *Zeir*, for the prophet is

"God's mouthpiece." The seventh *tiqqun* is the realization of the higher six, and prophet is the conduit for this aggregate energy. The fifth *tiqqun* encompasses the area beneath the mouth and is the seat of divine anger. Gikatilla describes the fifth attribute as that which "counters the masters of *Din*."[35] This process takes place only in the lower worlds, which may be assured, in Micah's words, that God "has not maintained his wrath forever."

Parallel Sources for the Beard

The portrayal of *Attika*'s *tiqqunim* mirrors an earlier tradition, that of the thirteen receptacles of mercy. This tradition has its origins in the *Iyyun* circle, a group of kabbalists in the generation immediately before the circle that composed the *Zohar*, who speculated on the thirteen *middot* (qualities or attributes) in a number of writings.[36] Mark Verman has traced the development of the idea of the thirteen attributes through the unfolding recensions of the *Iyyun* literature.[37] One of the oldest versions of the myth is the *Midrash of R. Shim'on the Righteous*, which links the thirteen attributes to a specific angelology.[38] An *Iyyun* text known as the "Secret of the Thirteen Attributes of Mercy" reflects the influence of Joseph Gikatilla and the *Zohar*'s circle.[39] This last version focuses on the inflection of various versions of the name YHVH with various forms of vocalization.

For the *Iyyun* circle, these qualities constituted "modes of God's action." The thirteen *middot* are not *sefirot* but are powers "enclosed in the first *sefirah* and erupting from it," an idea that Scholem located among the Catharites and in the writings of John Scotus Erigena.[40] This portrayal of a realm of powers that bypasses the sefirotic system recurs in the *Idrot*. The same idea is expressed in the intoduction to the "Secret of the Thirteen Attributes of Mercy":

> The secret of the thirteen receptacles of mercy. In their names and existence they refer to the *Keter Elyon* and are imprinted from *Ḥokhmah* and explicated through *Binah* and extend into practice in the thirteen attributes that were stated to Moses our teacher of blessed memory. . . . All of these qualities [*middot*] are *middot* of *Raḥamim*. There is no particular overseer of *Din*, for *El* is also *Raḥamim*.[41]

Theosophical kabbalists appropriated the *Iyyun* circle's doctrine of the thirteen qualities. They made use of the doctrine, as did the *Iyyun* circle, to evade the sefirotic structure. The most important parallel text is Joseph Gikatilla's "Secret of the Thirteen *Middot* That Flow from the Highest Crown and Are Called the Springs of Salvation."[42] Gikatilla's work serves as a bridge to the earlier *Iyyun* tradition, which the *Idrot*, with their notion of the beard of *Attika*, modified nearly beyond recognition.

Gikatilla defined the thirteen aspects as a set of energies that emanate from *Keter*, the *sefirah* that he defined, in Maimonidean terms, as the "primordial reality" (*meẓiut kadmon*). The thirteen "qualities" (*middot*) emanate from the infinite abstraction of *Keter* and thereby bypass the sefirotic structure. Gikatilla calls this bypassing flow the "secret of *Keter*, which is *Attik Yomin*, the essence of the emanation . . . for the

essence of the *Aẓilut*, all of its drawing forth is in the secret of the thirteen fountains of mercy that flow from *Keter* in this order."[43] Like the earlier *Iyyun* texts, Gikatilla describes the first of the attributes as "the secret of *Keter* hidden in the realm of *Binah* which is *Din*."[44] In his further description, Gikatilla characterizes different qualities as signifying different processes of divine flow. Hence, the third *middah* is described as "clearing the way," the seventh is called the gushing fountain of Eden, emanated from *Binah*, and the eighth is the source of *mazal*, another form of divine flow. The qualities of mercy originate in the first *sefirah*, as Gikatilla asserts that "*Keter* is emanated as the foundation and root of all places. . . . It is the source from which [everything] suckles."[45]

Otherwise, the *tiqqunim* as presented by the *Idrot* and the *middot* as presented by Gikatilla largely parallel one another. The accounts of the subsequent *tiqqunim* of *Attika* are shorter, as if presented in a rush to get to the summarizing and encompassing thirteenth *tiqqun*. The eleventh *tiqqun* has no lore at all, in the expositions of both the *Zohar* and Gikatilla! The *Idra* notes only that "one hair is not preeminent over another hair, as it is the *Ḥesed* unto Abraham" (*IR* 134a–b), so that the impulse of the eleventh *tiqqun* is to deprecate itself and be subdued.[46] Gikatilla elides the problem by presenting part of the material from the *Zohar*'s twelfth *tiqqun* as the eleventh.

However, Gikatilla may not have been telling all that he knew. In his work *Sha'arei Orah*, he implies that the emanation of existence from *Keter* is too esoteric a secret for general circulation.[47] The material that he would not circulate may have been the anthropomorphic mythos. His allusion to an esoteric tradition underlying this material may be related to the repeated references in the *Idrot* to the beard's "hidden" nature. This hiddenness serves as a rationale for the fact that there is little trace of the *parẓufim* in exoteric Judaism, with the possible exception of the beard of the higher high priest, which flows onto that of the lower high priest, as described in Psalm 133.[48] Isaiah's reference to God's dread majestic presence is a veiled reference to the beard (after Lev. 19:32; *IR* 141a).

Both Gershom Scholem and Yehudah Liebes contended that Gikatilla possessed more complete account of the thirteen *middot*. Hence, Liebes' statement that:

> It may be logically concluded that Gikatilla and the *Zohar* both drew from a no longer extant Spanish pseudomidrashic text which can be identified with the first edition of *Sifra de-Ẓeniuta*. . . . It might also be shown, however, that it is not a question only of a more complete version of the *Zohar*, but of a third version, which was elaborated both by the *Zohar* and Gikatilla.[49]

Gikatilla's version was a bridge between the *Iyyun* tradition and the anthropomorphized readings of the *Idrot* and the earlier recensions of the *Iyyun* circle, presenting the metaphysical underpinnings of the thirteen *middot* without the anthropomorphic model of the beard.[50] Eventually, Moshe Cordovero would base his influential ethical work on *imitatio Dei*, *Tomer Devorah*, on the thirteen attributes, as expressed through the thirteen facets of the beard. Hence, the doctrine of the thirteen attributes both preceded and succeeded the *Idrot*, a kabbalistic model of a nonsefirotic portrayal of God's attributes.

Proof Texts

The descriptions of the beard's *tiqqunim* are accompanied by the exegesis of certain characteristic biblical proof texts. These proof texts are interpreted as references to divine attributes, of which each *tiqqun* is the realization. Other proof texts indicate the position of the given *tiqqun* on the beard. The primary biblical proof texts, which serve as urtext's for the beards of *Attika* and *Zeir*, are the delineations of God's qualities, or *middot*, as drawn from two biblical passages. The proof text for the beard of *Attika* is the presentation made by the prophet Micah (7:18–20):

> Who is a God like you, forgiving iniquity and remitting transgression; who has not maintained his wrath forever against the remnant of his own people because he loves *Ḥesed!* He will take us back in love; he will cover up our iniquities; you will hurl all our sins into the depths of the sea. You will give truth to Jacob, *Ḥesed* to Abraham, as you promised on oath to our fathers in days gone by.

The thirteen images contained in this text correspond to the thirteen attributes of *Attika*'s beard (Micah 7:18–19; *IR* 130b–131a). The nine aspects of *Zeir Anpin*'s beard are invoked in the attributes recited at the incident of the golden calf (Exod. 34:6–7; *IR* 131a):

> YHVH! YHVH! God, compassionate and gracious, slow to anger, abounding in *Ḥesed* and truth, extending *Ḥesed* to the thousandth generation, forgiving iniquity, transgression, and sin, remitting . . . ![51]

Each of the beard's *tiqqunim* embody a divine *middah*. The signifying *middah* assigned to each *tiqqun* can dictate its nature. For example, the second *tiqqun* of *Zeir* (*IR* 140a) takes as its proof text Micah's "merciful God," *El Raḥum*. This *tiqqun* embodies the force of *Raḥamim*, the *sefirah* of divine mercy. The third *tiqqun* (*IR* 133a) corresponds to Micah's quality of *remitting transgression*. Because of this association, this *tiqqun* is portrayed as the path of forgiveness, and it holds sway over many squads[52] of rabbinical courts, as well as silencing the forces of judgment, "whose wailing and moaning is stilled, silencing the hidden, silent masters of *Din*" (*IR* 133a).

The description of a given *tiqqun* incorporates imagery from the accounts of Micah and Exodus, along with secondary groups of images that define the *tiqqun*'s function. The fourth *tiqqun* of *Attika* begins at the two parallel paths that are beneath the mouth. These parallel paths of the fourth *tiqqun* are signified by every proof text that is composed of double images, particularly Moses' cry at the incident of the golden calf: YHVH! YHVH! (*IR* 133a, *IZ* 289a). These two paths lead "from one head to the other," between *Zeir* and *Attika*. A second set of associations for this *tiqqun* is the image of partiality, specifically the "remnant" of Israel. This *tiqqun* is signified by Micah's reference to "the remnant of his own people," and it draws resonance from the verses "and you will bear prayer for the remnant that is left" (2 Kings 19:4) and "the remnant of Israel will do not evil" (Zeph. 3:12). Gikatilla also invokes the image of the remnant in his portrayal of this *tiqqun*.[53] In every version, however, the portrayal of the fourth *tiqqun* is laconic, a "remnant" of a teaching.

Imagery may also be combined with supporting proof texts to give a very specific description of a *tiqqun*'s nature. For instance, the hairs of the eighth *tiqqun* cover the back of the neck (*IZ* 141a), which is visible under the beard only during battle, for exposure of the neck is the revelation of heroism (synonymous with the *sefirah Gevurah*). This image is expanded in the Song of Songs reference to the heroes' shields hung on the wall (4:4).

In the ninth *tiqqun* the hairs hang down, entangled, like the swirling shoals of the sea, over the throat of *Attika Kadisha* (*IR* 134a). Images of the sea are repeatedly invoked to represent this *tiqqun*. Divine effluence cascades down like seawater from the chambers of consciousness (*moaḥ*). Hence, this *tiqqun* is associated with the *Tashlikh* prayer of the Jewish New Year, during which the divine attributes from Micah are recited as one's sins are symbolically thrown away. The hairs are "entangled" to thwart the efforts of the "creditors" and "agents of judgment" (*ba'alei din*). This image also occurs in Gikatilla's presentation, which characterizes this attribute as the mercy which is the "swirls of the sea," that "wipes away sins like a cloud" (Isa. 44:22).[54]

In the tenth *tiqqun*, R. Yehudah associates the lower reaches of the beard with the "caverns of the rocks" of Isaiah 2:21 (*IR* 134a): "they shall enter the clefts in the rocks and the crevices in the cliffs, before the terror of the Lord and his dread majesty, when he comes forth to overawe the earth." The prophet's reference to God's dread majestic presence is understood as a veiled reference to the beard, as is the Torah's injunction (Lev. 19:32): "You shall rise before the aged and show deference for the old; you shall fear your God; I am the Lord!" Gikatilla also mentions the "dread majesty, which through its honor overwhelms the force of *Din*."[55]

The thirteenth *tiqqun* is portrayed with particular intensity in the *Idra Rabbah*, for it is the summary of all of the *tiqqunim* (134b). This thirteenth *tiqqun* unites all the *sefirot* and all the *tiqqunim* of the beard, the "upper and lower treasuries," and, finally, it unites *Attika Kadisha* and *Zeir Anpin* in their entireties. All of the higher, transcendent aspects of the beard are brought down and actualized in present reality. Because of the general importance of this *tiqqun*, it is discussed by R. Shim'on (*IR* 134b). A similarly comprehensive function attends the presentation of *Zeir*'s ninth *tiqqun* (*IR* 141a). The completion of the beard is its glory, embodied in the unifying energies of the *sefirah Tiferet*. In the presentations of *Zeir*, the implicit point is that the very condition of being human is to embody dualities, as does *Adam Kadmon* (*IR* 141a–b) in the variegated structure of *Zeir*.

A symbol may carry over from one *tiqqun* to other kabbalistic symbols. For instance, in the dramatic presentations of the thirteenth *tiqqun*, R. Shim'on employs, as a proof text, the symbolic image of the "day." The other *tiqqunim* are "the days of old" (*yemei kedem*; Jer. 46:26), and the ones found in *Zeir Anpin* are "eternal days" (*yemei olam*; Amos 9:11, Micah 7:14) and are contingent on the "days of old." The image of the "day of the Lord" leads inevitably to the invocation of the "day" of the advent of the Messiah. Therefore, the revelation of the thirteenth *tiqqun* of the beard, with its attendant unification of the countenances, is portrayed in a burst of Messianic imagery:

> When *Attik Yomin* is aroused in the upper *tiqqunim*, it will be called "One Day" [Gen. 1:5] when the beard will one day be glorified, as it is written [Zech. 1:10]:

> *But there shall be one day. It will be known to YHVH.* He alone is greater; he contains all of them and is called by that name. Wherever there is day, there is night, and there is no day without night. For that time will be the time of the glory of the beard, and he alone will find its secret. There will be no day or night, for what we called "day" and "night" are only from our realm. For this *tiqqun* contains everything, it is not known or visible, and from it flows the pure oil of the thirteen facets or springs, through which all below are enlightened. (*IR* 134b)[56]

Messianic themes are also invoked throughout the *tiqqunim* of *Zeir*, for which a recurring proof text is Psalm 118, which is also the mainstay of the liturgical Hallel prayer, recited on festival days. The nine *tiqqunim* correspond to the use of the name *Yah* and *Adam* in the psalm (5–6). These nine *tiqqunim* are the source of King David's power, as he boasts of his victories throughout the psalm. David is portrayed as "seizing the beard" after the reference in the *Sifra de-Ẓeniuta*.[57] Here, the proof text is brought as symbols or hints of the function of a given part of the beard. When these texts are used in the Jewish liturgy, then that moment of the prayer service is considered an invocation of that particular *tiqqun*, a moment when its power is manifested and may be drawn upon. The quotation of this ancient war psalm revives the militant imagery of the proof text.

The pleas and praises to God recited after the incident of the golden calf signify the paths of divine mercy. These exegeses are often referred to in the *Zohar* as the *raza de-meheimnuta*, the "secret of faith." For the mystic, belief and trust in God consisted of putting one's faith in the images of forbearance and mercy of the texts from Micah and Exodus and trusting that divine effluence would continue to flow into present reality. Hence, the beard is called the "beard of faith" because it is the means to expedite the flow of divine mercy and compassion into the world. Hence, the beard is the destination of the mystic's faith in divine Providence, for "the thirteen *tiqqunim* of the beard, when it is whole, are called 'the faithful man,' for whoever sees his beard sees the faith that is contingent on it" (*IR* 131a).

The Eroticism of the *Tiqqunim*

Certain *tiqqunim* have, as part of their "bundle" of mystical symbols, an erotic character. *Attika*'s sixth *tiqqun* (*IR* 133b) is compared to the incense, or spice, offering of the Temple service. Rabbi Yeisa links the imagery of the spice offering to a portrayal of two kinds of *Ḥesed*, one associated with *Attika* and one with *Zeir*.[58] The seventh *tiqqun* is dominated by images of fructifying maleness (*IR* 133b–134a) and is also linked to the musky catharsis of the "spice offering." Its physical location is at the cheeks, which are, in the Song of Songs (5:12), called the "bundle of spices." The spice offering is related to the "two apples," an evocation of the testes that has its origins in the Song of Songs (2:3). These apples are described as the source of the world's life, "showing joy to *Zeir Anpin*" and lighting the divine face as described in the priestly blessing "May God illuminate the face" (Num. 6:24). The burning spices that rise for these testes/apples are the source of world blessing. The apple is also a theme in Gikatilla's treatment of the seventh attribute, which

he describes as "the spring that is called 'apple,' the Eden of life that is emanated from *Binah*." Gikatilla links this attribute to the liturgical exclamations "who brings down the dew" and "who sustains all life with Ḥesed." This is the source of human souls, as derived from Genesis 2:7 "he breathed into him the breath of life."[59] Gikatilla notes that the "scent of your nose like apples" (Songs 7:9) is a reference to this force that revives the dead.[60] Luria and his students also emphasized the image of the testes,[61] which Vital saw as the location of the lower *sefirot Neẓakh* and *Hod*, which in turn are hidden by the ears.[62] This emphasis on libidinal power is also evident in the early Lurianic composition "Before the Emanation" (*Kodem ha-Aẓilut*), which explores the genitals and the solar plexus as centers of power.[63]

This eroticism recurs at two further points. The thirteenth *tiqqun*, which marks the emergence of divinity into present reality, is accompanied by a similar strong sexuality, invoking the "spice offering," which is not seen by the face, except for its "two beautiful white apples." The "white apples," or genitalia, are the "*mazal* from which everything flows [*mizdelzel*], the *tiqqun* that completes the *tiqqunim*." The "apples" themselves are hidden from the divine face. This imagery recurs at *Zeir*'s fourth *tiqqun*, in which the tufts of hair on the cheeks are called "the spice offering." They represent the *sefirah Hod*, which is also compared to the incense offering. *Zeir*'s fifth *tiqqun* signifies the "holy apple," a symbol that oscillates between the testes, as in the Song of Songs, and the red lips, as foreshadowed in the *Sifra de-Ẓeniuta* (177b). As the beard's other aspects, the holy apples of *Zeir* mirror the higher, sacred apples of *Attika*. In the perspective of *Attika*, they lose their red hue and appear white like the divine face mentioned in the priestly blessing. As the apple is composed of three colors, so two apples are composed of six colors, corresponding, apparently, to the six intermediate *sefirot* encompassed by *Zeir* (*Zohar III* 74a). All *Zeir*'s nine *tiqqunim* are refracted through these two apples (*IZ* 141a).

This symbolic nexus of the apples, the spice offering, and the tufts of hair on the cheeks lends to a general sense of coital musk to the imagery of the seventh *tiqqun* of the beard, which is echoed in other invocations. These images are the core of the erotic aspect of the *Idrot*, which is otherwise less eroticized than the lengthy excurses about the *Shekhinah* that characterize the rest of the *Zohar*. The seventh *tiqqun* "descends and rises in the offering of spices" (*IR* 295a). Similarly, *Sifra de-Ẓeniuta* observes that "the male extends and is perfected in his *tiqqunim*, in the *tiqqun* of pure covering" (*IR* 142a).[64] In these accounts, these aspects of the beard become a euphemism for a phallus or pubic "beard," and the allusions to "joy," an invocation of sexual delight. This sexuality also derives from the seventh *tiqqun*'s being a crossover point between *Attika* and *Zeir*—according to the *Sifra de-Ẓeniuta*, the point at which the aspects of divinity become "present in the world" (*IR* 131a–b; *SdẒ* 177a), begging the question of whether the relationship of *Attika* and *Zeir* is eroticized or merely one of influence (albeit with its anxieties).

The premise of Western mysticism, that God fills the world with divine energy, entails certain tensions. This flow of divine effluence may be defined in monistic, impersonal terms. The animating myth of Judaism, however, is that of the personal God who exists in relationship to the believing Jew. The doctrine of the *parẓufim*, as presented in the *Idrot*, *Sifra de-Ẓeniuta*, and the writings of Gikatilla,

encompasses both the impersonal appeal to a gothic divine infrastructure and the personalism of classical Jewish theology.

The theological drawback of the doctrine of the *parẓufim* lay in its bold anthropomorphism. The images of the divine body scandalized the prevailing Maimonidean tradition. The mystique of the *parẓufim* lies in the conceit that the Bible alludes to inner mysteries of the divine patriarch. The very absence of the tradition of the countenances from exoteric Judaism was, for Isaac Luria, a key to its esoteric truth, so that he declared that "the highest crown is not mentioned in the Torah at all, not this or *Abba* and *Imma*."[65]

The authors of the *Idrot* and *Sifra de-Ẓeniuta* made a number of editorial decisions in their accounts of the *parẓufim*. In the case of the Idrot, these accounts were melded with the framing narratives. Was there doctrinal development among the *Zohar*'s circle that led to the *Idra Zuta*'s "improvements" on the *Idra Rabbah*'s presentation, or were all of the traditions available at the beginning, to be released over time by a guiding authorial and editorial hand? To develop an archeology of the *Idrot*, one would have to untangle the various pronouncements in the *Idrot* and link them to parallel teachings among members of Moshe de Leon's circle. The *Zohar*'s exegetes denied the inconsistencies in the *Idrot*. They claimed that differences between the various presentations originated with the participants in the *Idrot*. According to this understanding, Rabbi Shim'on revealed the ultimate secrets in the *Idra Zuta*, thus bringing about his own immolation. The most ambitious exegetes of the *Zohar*, such as Cordovero and the Lurianists, combined the various descriptions of the *parẓufim* into one superstructure. Such systematic presentations elided differences between the various texts, viewing the traditions of the divine astral bodies as one unified and internally coherent system.

6

The Idrot

The Emanation of Divinity

The idea that palpable divinity flows into the sentient world, emanating from a single divine source, is basic to Western mysticism. The irruptions and interruptions of this divine flow also form the underlying assumptions of much of Gnostic literature and classical Neoplatonism. The literature of theosophical Kabbalah is full of expositions of the ways that God's divinity shines, emanates, flashes, and flows into the world as a palpable effluence. The *Idrot*, too, describe the energies coursing through *Adam Kadmon*. Some of these processes involve the *sefirot*, but not all. Certain *sefirot*, such as *Ḥokhmah* and *Binah*, or *Gevurah* and *Ḥesed*, are portrayed as independent forces in the dynamics of the *parẓufim*. Other forces, such as the flow of *mazal* and *tal*, are not related to the *sefirot*.

A number of metaphors are employed to depict this divine flow, particularly the aspects, or *tiqqunim*, of the beards. The *Idra Zuta* portrays the *mazal*, or divine effluence, as streaming through a series of "springs of choice oil" to *Zeir Anpin*. *Zeir* then transfers this energy into nine springs (*IZ* 289b), which are used to anoint the Messiah, implying that the messianic line is the line of the cosmic *anthropos* (*IR* 139b–140b). Gikatilla, similarly, compares the name El, which commences the text in Micah, to the "emptying out of oil through higher channels." The *tiqqunim* are sometimes referred to as "lights," as in the *Idra Rabbah*'s reference to the nine "lights" that shine from the *tiqqunim* of *Attika*, which "flow like the beard of Aaron" (*IR* 138b, *IZ* 288a). *Attika* is also compared to a candle, and its *tiqqunim* are the light shining forth. Another image of the emanation of divine effluence is that of a special dew dripping onto *Zeir Anpin*. This dew is also the substance that revives the dead at the resurrection.[1]

Besides the relationship of the *sefirot* and other forces, the *Idrot* describe energy as flowing through *Adam Kadmon* in a series of erotic unions. These couplings of the male and female aspects of the divine differ from other understandings presented in the *Zohar*. Taken together, the various symbols and metaphors of the divine emanation formed the basic tropes of subsequent kabbalistic thought.

The Flow of *Ḥokhmah*

One element that originates in Western esotericism, as well as being represented in classical Kabbalah, is the incarnate power of Wisdom, or *Ḥokhmah*. In theosophical Kabbalah, *Ḥokhmah* is one of the upper triumvirate of *sefirot*. It is generally

understood as the opposite of the *sefirah* of intuitive understanding, *Binah*. *Ḥokhmah* and *Binah* are the gates through which the divine emanates into the phenomenal world. The successive levels of emanation are referred to as the "children" of *Ḥokhmah* and *Binah*, which are the divine "parents" (*IZ* 289b).[2]

In terms of the divine physiognomy presented in the *Idrot*, *Ḥokhmah* originates beneath *Attika Kadisha*. It originates in the ether of the hidden consciousness (*moaḥ*) in the shell of the skull of *Attika Kadisha*. *Ḥokhmah* is the beginning of the emanated world, since the head is the seat of the intellect, and the intellect is the highest attainment of human spirituality. This hidden wisdom is silent and tranquil, for the skull blocks it from the turbulent, differentiated lower reaches of *Zeir Anpin*. *Ḥokhmah* descends through the beards of *Arikh* and *Zeir* to *Nukvah*. Flowing through the mane, bypassing the beard, the light of *Ḥokhmah* fills the successive chambers of the consciousness of *Attika*, into *Zeir* (*IR* 128b, *IZ* 290a).

Intimations of this flow of *Ḥokhmah* are given in a number of different teachings: analyses of divine names, symbolic exegeses of biblical texts, and analyses of the myth of *Adam Kadmon*. One ancient kabbalistic tradition that comes into play here is that of the thirty-one or thirty-two paths of wisdom (*IZ* 289b). The thirty-two paths of wisdom are derived from the twenty-two letters of the Hebrew alphabet, and the ten acts of speech that compose the creation account in Genesis 1. The *Idra Zuta* describes this *tiqqun* as flowing in "thirty-two strands, and from each one come out thirty-one worlds, each of which gives off a thousand worlds" (*IR* 132a). It seems that the mane is not directly connected to the beard but is a separate channel of *Ḥokhmah*. *Zeir* also produces thirty-two paths of "a flowing spring of *Ḥokhmah*," extending in all directions (*IR* 136a) and flowing through a series of rooms, antechambers, and balconies through the chambers of *Zeir Anpin*'s consciousness (*IR* 136a).

Gikatilla derives the thirty-one worlds from the divine name El,[3] the numerical coefficient of which is thirty-one (אל). Gikatilla defines these as the paths of emanation from *Keter*, particularly as it is "hidden in the realm of *Binah* which is *Din*." Similarly, the *Idra Rabbah* describes the first *tiqqun* of *Attika*'s beard, the mane, as beginning with thirty-one locks of hair (*IR* 132a). These hairs are soft, "for if they were hard, the wisdom would not flow through them" (*IR* 131b), and are white as snow.

The image of the flow of *Ḥokhmah* from *Attika* to *Zeir* is invoked in the important proof text Genesis 2:10: river flowing out of Eden to water the Garden." The Semitic root NHR, here meaning "river," also means "to flow" and "to shine." God is referred to with the doubled name YHVH Elohim. His "planting" of the Garden of Eden signifies the unity of *Arikh Anpin* and of *Zeir Anpin*. *Ḥokhmah* forms a river, which waters the celestial Garden of Eden, the entrance into *Zeir Anpin* (*IZ* 289b, 290b). This teaching is also echoed in the *Sifra de-Ẕeniuta*'s remark: "The higher Eden [is] sealed and hidden, [but] the lower Eden is carried away" (*SdẔ* 178b). The higher wisdom is hidden, but the lower is revealed. The upper Eden can never be perceived by *Zeir Anpin*, unlike the lower Garden of Eden (*IZ* 289b, 290b). Each of these forms of wisdom is symbolized by the letter *heh* (ה) in the name YHVH.[4]

The lower *Ḥokhmah* is the source of the *tiqqunim* of *Zeir Anpin*. Wisdom flows, in a metaphor of discipleship, from *Ḥokhmah*, the master, to *Zeir*, the disciple. The

metaphor for the descent of *Ḥokhmah* then transforms into one of heterosexual eroticism in the union of *Zeir* and *Nukvah*. Thus, wisdom is an extension of fructifying maleness, as in the early mythos of *Pistis* and *Sophia*. This flow is also portrayed in erotic terms: it stimulates the flow of the lower waters of *Nukvah*, the moisture of excitation.

Din and *Ḥesed*

Another paradigm of flow and interaction in the *Idrot* is the interplay of the *sefirot Din* and *Ḥesed*. The image of *Din*, as the force of judgment and severity, being mitigated by the divine loving-kindness in *Ḥesed*, has pre-Socratic origins.[5] In the *Idrot*, forces of harsh judgment, or *Din*. are mitigated by the powers of *Ḥesed* (loving-kindness) and *Raḥamim* (mercy), the latter being the combination of the two former *sefirot*. In the course of the downward flow, *Din* must be dispatched or mitigated, for "everything needs *Ḥesed* to grow and multiply, so as not to be cut off and banished from the earth" (*IR* 133b). In the divine embrace that climaxes the *Idrot*, the right and left arms affect the forces of *Ḥesed* and *Din*, respectively. In this way, *Attik Yomin* combines the qualities of *Din* and *Ḥesed*, "for otherwise the world could not survive" (*IR* 142b). The joints and limbs of *Zeir*'s right arm contain and subsume those of the left, so that they are together called "the arm of YHVH" (*IR* 142a–b).

The powers of *Raḥamim* flow through the thirteen *tiqqunim* of the beard of *Attika*.[6] Certain *tiqqunim* are particularly important in controlling this flow, such as the sixth *tiqqun*, which is at the point of the beard's descent to the abdomen and where the beard becomes a fructifying phallus (*IZ* 141a). Similarly, in Gikatilla's "The Secret of the Thirteen *Middot*," certain *middot* (attributes) counter the negative energy of the *sefirah Din*. The fourth attribute seeks mercy for those who, by rights, ought to be destroyed, whereas the fifth counters the forces of *Din*. The sixth attribute calls forth the supernal *Ḥesed*, "*which* through its honor overwhelms the force of *Din*." The ninth is the force of *Raḥamim*, divine mercy, "which wipes away sin like a cloud." The thirteenth is the source of *Raḥamim*, the *sefirah* "that is not day or night, not like the nine *sefirot* that are below *Keter*." As much as the thirteen attributes may be conceived as bypassing the sefirotic superstructure, as a theosophical kabbalist Gikatilla nonetheless commits the actions of the thirteen *middot* to addressing the problem of evil entailed by the irruption of *Din*.

The *Idrot* and the *Sifra de-Ẕeniuta* posit two levels of the *sefirah Ḥesed*, each representing a separate aspect of this quality of loving-kindness. The *Sifra de-Ẕeniuta* portrays the two levels of *Ḥesed* in the following fashion: "The high beard that shines on the lower, for the higher is called 'full of loving-kindness,' and the smaller is called simply 'loving-kindness,' and when necessary the higher beard shines on it and it is also called 'full of loving-kindness'" (*SdẔ* 177b).

As a proof text for the existence of these two aspects, the *Idra Rabbah* draws on the prophetic text proclaiming that "with everlasting *Ḥesed* I will take you back in love" and "my *Ḥesed* will not depart from you" (Isa. 54:8). The *Idra* interprets this

text as meaning that there are two types of *Ḥesed*, inner and outer. The inner, or higher, *Ḥesed* originates in the supernal realms of *Attika de-Attikin,* which is hidden by the corner of the beard. This *Ḥesed* is called the "eternal" and "true" *Ḥesed*, because its origins are beyond the realm of the body and the soul. In the divine physiognomy, this *Ḥesed* is analogous to the *peot*, the side curls, which are analogous to the third and fourth *tiqqunim* of the beard of *Zeir* (*IR* 140b). Hence, halakhic strictures against cutting the beard and side curls are injunctions not to disturb the inner paths of this *Ḥesed.*[7]

The lower *Ḥesed* restrains the wrath that pours forth from the nose of *Zeir*. Besides being nullified with loving-kindness, the force of *Din* may also be "sweetened." God's anger flashes in the nostrils of *Zeir*. The nose expels forces of *Din* or *Gevurah*, which are in turn expressed in the various euphemisms for God's anger. A portion of the netherworld known as *Shaḥat* is reserved for changing the qualities of *Din* to those of *Raḥamim* when the great white head of *Attika de-Attikin* is revealed (*IZ* 294a).[8] Sacrifices appease this wrath through the sweetening power of the "sweet savor" (*reaḥ niḥoaḥ*, after Gen. 8:21; *IZ* 294a). The sacrifices of the lower altar in the Temple perfume, sweeten, and defuse the *Gevurot* that pour out of the left nostril of *Zeir*. Hence, there is a dark quality in Zeir's beard, so that the dark hairs reflect the presence of harsh judgment: "therefore, the beard of *Zeir* is black, indicating the aspects of judgment in it, whereas the beard of *Attik* is white as snow" (*IR* 132a, 137b–138a). *Zeir Anpin* governs God's interaction with the phenomenal world, and in quieting the fires of *Din*, it's *tiqqunim* are transformed. The *Ḥesed* of *Attik de-Attikin* is the true *Ḥesed* because its origins are beyond the realm of the body and the soul, while the *Ḥesed* of *Zeir* is the manifested form of the true *Ḥesed*. *Ḥesed*'s nature as a form of "giving" or outpouring leads to its role as male symbol, and *Din*, insofar as it represents receptivity, is viewed as female.[9]

Mazal

Mazal is another form of divine energy. The term is derived from the Hebrew root NZL, "to flow." In the physiognomy of the *parẓufim*, *mazal* is the energy that courses though the hairs, "the holy precious thread on which all hairs are contingent" (*IR* 134a).[10] Other citations in the *Zohar* support this understanding, such as "from the light that flows and shines from Eden . . . the *mazal* of all good blessings and blessed rain flow [*nazlei*] from it" (*Zohar I* 115a) and "the *mazal* that descends and flows" (*Zohar I.* 181a).[11] Life, sustenance, Heaven and Earth, the rains, and the higher and lower Gardens of Eden are the products of the nourishing flow of divine *mazal* (*IZ* 289b). The *Sifra de-Ẓeniuta* underscores that *mazal* is the aggregate flow of all of the thirteen aspects of the beards, stating that "in that *mazal* of everything flow thirteen anointings of pure persimmon. All are found and hidden in that *mazal*" (*SdẒ* 177a).

The term *mazal* is most widely recognized as meaning "astrological constellation," and its popular use as a synonym for luck (as in the expression *mazal tov*) derives from this association. The *mazal* referred to in the *Idrot* was something else

entirely. Joseph Gikatilla discounted astrology completely. His understanding of *mazal* has little to do with the astrological causalities:

> This *mazal* overcomes all the structures of the constellations [*mazalot*]. Nothing stands before it. Whoever desires it will merit it, for everything is contingent upon it, and all the constellations in Heaven are thought of as nothing, even though Israel has no portion in the constellations and stars, for there is no *mazal* for Israel [B.T. *Nedarim* 32a]. In this situation, the other constellations have no power to override if this *mazal* is determined to harm them, just as this *mazal* may overturn the order of the constellations from evil to good.[12]

Allowing astrological forces a role in a Jewish mystical superstructure would be a threat to classical Jewish theology, which deprecated astrology, science, and witchcraft in favor of divine Providence. When the term *mazal* is interpreted as simply the "flow" of effluence, these theological complexities disappear.

Mazal flows into the world through the eighth *tiqqun* of the beard of *Attika*. According to R. Eliezer, the eighth *tiqqun* actually channels the flow of *mazal* into the phenomenal world. The revelation of this *tiqqun* is described as "releasing the upper knot" from the "head of all heads, unknowing and unknown, on which everything is contingent" (*IZ* 289a–b, *IR* 134a):

> From this beard of *Attika* hangs the most precious, the *mazal* of everything, this most precious *mazal* of the above and below, to which all turn their attention. All life and all sustenance are contingent on this *mazal*. Heaven and Earth and the rain that God wills are contingent on this *mazal*.[13] In this *mazal* is the oversight of everything [*ishgaḥuta de-kulla*]. On this *mazal* are contingent all of the higher and lower forces, the thirteen springs of bounteous flow, which are contingent on the beard of this precious *mazal*. (*IZ* 289a)

Mazal is the medium for descent of *Attika*'s divinity. *Mazal* "releases the tangles of the higher knot, from the head of all the heads, unknowing and unknown and on which everything is contingent" (*IZ* 289b). Gikatilla employs similarly fateful imagery in illustrating the role of *mazal*. He stresses its role as the "lights of the countenance," the biblical model of Moses' "shining face" and the horn of the Messiah, which, in the *Idrot*, appears in R. Shim'on's subsequent comparison of himself to Moses.[14]

The *Zohar*'s interpreters were divided as to the origins of *mazal* and the sefirotic powers that it contains. Some stressed the relationship of *mazal* to the *sefirah Ḥesed*. *Ḥesed* is described as blinding whiteness, shining with an immolating power. The light of *mazal* splits into the thirty-two paths of wisdom (*IZ* 289b).[15] Gikatilla portrayed *mazal* as the antithesis of *Din*:

> *Keter* . . . is called *mazal*, upon which even the scroll of the Torah is contingent. It is the source from which suckle all those helpless ones in the realm of *my children, my life, my sustenance* [B.T. *Moed Katan* 28a]. When this *mazal* is revealed, all the masters of *Din* are ashamed before it, and *Din* disappears. This aspect overcomes all iniquity wherever it is found. . . . Nothing stands before it; whoever desires it will merit it, for everything is contingent upon it.[16]

Like Gikatilla, Moshe Cordovero defined *mazal* as the *sefirah Keter* itself:

> *Keter* is called *mazal* because it influences, flows, and spreads to all of the *sefirot*. As the *mazal* is above, so this is above all of the sefirot. Indeed, it is called *mazal* because of its aspect which reveals and influences all of them.[17]

Among the writings on *mazal*, an apparently rabbinic dictum (*IR 134a*) is invoked, that "everything is contingent on *mazal*, even the Torah scroll in the palace." This statement, erroneously attributed to the *Sifra de-Ẕeniuta*, is presently extant nowhere but the writings of Gikatilla.[18] The "Torah scroll in the palace" signifies another powerful biblical image, the prophetic theophany of Isaiah in the "palace" of the Jerusalem Temple (Isa. 6). According to this interpretation of the prophet's account, the angelic cries of "Holy! Holy ! Holy" indicate three levels of holiness, which are mirrored in the Torah, its covering or mantle, and the "palace," or ark, itself (*IR* 134a). The *Idra Zuta* projects this triune model onto *Adam Kadmon*, insisting that the *mazal* illuminates the "three high heads" (*IZ* 289b). These are the three uppermost *sefirot*, because they are subsumed in the womb of *Binah*. *Mazal* is "the light which flows from the seventh celestial palace from the three initial *sefirot*, as signified by [the angels' song in Isa. 6] 'Holy Holy Holy.'"[19] The sets of three are really one, in a paradox:

> The three heads of extend unified and present in this *mazal*, so that all that is precious is contingent on this *mazal*. All the letters that are contingent on this *Attika* are contingent on this beard and are connected to this *mazal*, so as to sustain other letters. If these letters had not risen in *Attika*, these others would not have been upheld. Therefore, Moses cried [at the incident of the Golden calf] "YY' YY'" two times, with a distinction between them, for the *mazal* was contingent on it. Those above and below desire this *mazal* and are overcome by it. Happy is the portion of the one who merits this! (*IZ* 289a–b)

Isaac Luria, in his commentary to the *Sifra de-Ẕeniuta*, interpreted the "three heads" as three aspects of *Attika*, of which one was *Keter* and one was *mazal*:

> Who is *Attika Kadisha*? We would have thought that the *mazal* is called *Attika*, and there are three heads, the high *Keter*, the hidden consciousness [*moḥa stima'ah*] and the *mazal* that receives from the two of them like any other deciding factor in the world. . . . [*Attika*] is the unknown, which is the essence of all of them and the two heads are continued in him.[20]

Luria saw *mazal* as a force that extends from the divine and also points back to the ultimate hiddenness of the highest levels of divinity. For Luria, as for Gikatilla, *mazal*, like the other thirteen aspects of the beard, was a dynamic process separate from the sefirotic system.

The *Idra Zuta* associates *mazal* with the descent of the revivifying dew, *tal* (*IZ* 292b), the *tal* of *Attik Yomin*, which accumulates in the skull of *Zeir*.[21] This dripping dew has two colors or aspects, white and red, which correspond to the aspects of *Din* and *Ḥesed* inherent in it (*IR* 135b).[22] The dew collected in the skull will revive the dead at the coming of the Messiah. This dew is also the source of the manna, the "bread from Heaven" (Exod. 16:4), which is like the "dew from Heaven"

(Gen. 27: 28). The primordial ether and the dew of *Attika* mix, and the light of *Zeir*'s skull shines out with two colors, illuminating the lower worlds. This revivifying dew drips onto the realm of *Nukvah*, here described in the classical euphemism for the *Shekhinah*, the "field of holy apples" (*IR* 128b).[23]

Divine Union: *Abba* and *Imma*

The narratives of both *Idrot* make use of the erotic imagery of the divine union. Aspects of *Adam Kadmon* extend, exchange, and excite sexual energies among the *parẓufim*. These energies are the animating forces of the descent of the *parẓufim* themselves. The first union is that of the *parẓufim Abba* and *Imma* (literally "father" and "mother"), which parallel the *sefirot Ḥokhmah* and *Binah*. The second is the union of *Zeir* and *Nukvah*, which parallel the *sefirot Tiferet* and *Malkhut*.

Descriptions of the union of *Abba* and *Imma* are a literary feature of the *Idra Zuta*. These references often invoke the mysterious "Aggadah Book of R. Yeiva Sabba" as a reference and proof text for this doctrine. *Abba* is the seed of wisdom, and *Imma* is the nurturing womb for this seed. Together, they are divine parents, a royal couple, "crowned with crowns" (*IZ* 291a). The lower *parẓufim*, and even the upper *sefirah Da'at*, are their children. The entire structure of *Adam Kadmon* requires the union of *Abba* and *Imma* in order to stand (*IZ* 295b–296a).

Abba and *Imma* bear progeny in two ways. In the upper reaches of the sefirotic structure, the *Da'at* is produced by their union, in which "*Imma* is drawn into the pure ether and assumes the whiteness of *Attika*" (*IZ* 290a–b). *Da'at* has two aspects. One aspect fills the chambers of the head, while the other shines out through the divine body (*IZ* 291a). The child of *Abba* and *Imma* is also called *Binah*, literally *ben Ya"H*, the "son of Yah" (*IZ* 290a-b).[24] Through the multileveled process of childbearing in either direction, *Abba* and *Imma* bind the structure of the *parẓufim*. They are "contained in everything . . . everything is sealed up in them; they are sealed in the holy *mazal* of *Attika de-Attikin*; he is everything and everything is him" (*IZ* 291a).

Zeir is the child of the royal couple, taking on the qualities of both parents (*IZ* 291a). The qualities that *Abba* and *Imma* bequeath are called the two crowns of *Zeir*, "for the crown of *Ḥesed* is hidden in the *Abba* and the crown of *Gevurah* is from *Imma*" (*IZ* 291a). Through these crowns, the divine light from *Attika Kadisha* shines on the son, *Zeir*, and the daughter, *Nukvah*. The agency of transfer, not surprisingly, is *buẓina de-kardinuta* (*IZ* 291a). *Buẓina de-kardinuta* is generated by the chafing energy of *Abba* and *Imma*. *Buẓina de-kardinuta* creates the emanation of *Zeir Anpin* from *Abba* and *Imma* and is also illuminated by them (*IZ* 291a–292b).[25]

Imma is depicted as a transformative, feminine, nurturing, and generative Sophia figure, whose union with male wisdom, *Abba*, takes place at the higher reaches of *Zeir*. The *Idra Zuta* explains the letter yod as being the primordial point from which all existence flows:

> The yod is suspended from the holy *mazal* and contains all the other letters and is itself the most hidden of all the letters, the beginning and end. The light that

> flows is called the world to come, always coming and never stopping . . . the river of light flowing from Eden. (*IZ* 290b)

Buẓina de-kardinuta is also a factor in the creation of *Abba* and *Imma*. As the *Idra Zuta* describes it:

> When the craftsman went to his work, the male and female [*zakhar* and *nukvah*] were set in place. From *buẓina de-kardinuta* came the spark of the mighty hammer that smashed and brought forth sparks, early worlds, mixing with the pure air, suffusing one another. When *Abba* and *Imma* were unified, *Abba* came from the hidden spirit of *Attik Yomin*, in which the pure air was hidden, including the spark of *buẓina de-kardinuta* that was hidden in its mother's womb. When they were linked, there came forth a mighty skull, extending over all of its aspects, for, in *Attika Kadisha*, three heads are together as one. (*IZ* 292b)

The drama of the seed, phallus, and womb is also represented, according to both *Idrot,* in the structure of the divine name YHVH, which is "the essence of everything" (*IZ* 290b). YHVH represents the function of both the *sefirot* and the *parẓufim*; yod [ל] is *Ḥokhmah* or *Abba*, *heh* (ה) is *Binah*/*Imma*, and the final vav and heh [וה] are the progeny, *Zeir* and *Nukvah*. The crowning *sefirah*, *Da'at*, is *Zeir Anpin*, which is *Ḥokhmah* and *Binah* (*IZ* 291a).

A deeper mystery associates the divine names with *Abba* and *Imma* through the transliterated form of the letter *yud*. When yod (*y*) is written in transliterated form as *yu"d* (יוד), it represents the union of *Abba* and *Imma*. The *yu"d* is an acronym for the numerical coefficients of *yu'd* (ר) of the ten *sefirot*, the *vav* of the six *sefirot* of *Zeir* (ו), and the four rivers of Eden indicated by the letter dalet (T), as described in Genesis 2:10–14. The *Idra Zuta* explains: Why are vav and dalet in *yu"d*? Rather, the planting of the garden is called *vav* and irrigating it is called *dalet*" (*IZ* 290b).

The transliterated *yu"d* is also the source of one of the most brazen and yet hidden traditions in the *Idrot,* that of the "withdrawal," or *nesirah*. According to this tradition, *Imma* is equated with the transliterated *yu"d*, which she "carries in her mouth" into the divine embrace:

> We learn in the *Sifra de-Ẓeniuta* that "the male extended and set forth its *tiqqunim*," the *tiqqun* of pure covering. . . . Everything is contingent on the mouth of that *Imma* who is called *Yu"d*. When this yod is revealed in *Imma*' s mouth, the higher *Ḥesed* is revealed. This *Imma* is called *Ḥesed*. It is contingent on that *Imma*'s mouth. It is not called *Ḥesed* until it is revealed in the mouth of *Imma*. . . . Whoever uncovers this *Yu"d* is protected and will never go the *yud* of the other realm. He is assured the world to come, bound in the knot of life. When this mother extends, the realm of *Gevurah* extends from the *Gevurot* of the left side of *Nukvah*, and it takes root in one place in *Nukvah*. This is called the *arayot* of everything, the hidden place of put aside the *Imma* that is called *Ḥesed*, *Ḥesed* in the right and *Gevurah* is the left, and they are scented, this one in the other and called Adam, made up of two sides, *Ḥesed* and *Gevurah*. All the *sefirot* have right and left, *Din* and *Raḥamim*.[26]

According to this dense and complex passage, the womb of *Imma*, here called the "mouth," sheaths the extended phallus of *Ḥokhmah*, which in turn "sweetens"

the aspects of *Din* that are inherent in the receptive sexual nature of the feminine. Hence, the transliterated *yu"d* evokes the power of divine loving-kindness, the *sefirah Ḥesed*, which is esoteric meaning of the "revelation of *yu"d* in the mouth of this great mother." The "uncovering" of the *yu"d* is a euphemism for the enclosing of the male member in the womb, or "mouth," of the female. The womb is called the "*tiqqun* of the pure garment," that is, the proper sheath for the engendering phallus. In this case, the extension of *yu'd* is indicative of the dynamic element of the union.[27] Paradoxical language characterizes these passages. The "uncovering" of the *yu'd* simultaneously invokes tumescence and the moment of circumcision, yet also stands for the sheathing of the phallus the protection of *Imma*.[28]

The emphasis on *Abba* and *Imma* in the *Idra Zuta* resolves certain philosophical questions. These two *sefirot/parẓufim* are portrayed as separate from the inner working of *Attika*. This removal keeps the nature of *Attika* forever hidden from the emanated world. The relationship of *Abba* and *Imma* to *Da'at* is the point of juncture between the *parẓufim* and the *sefirot*. *Da'at* encompasses the influence and indivisibility of the two *parẓufim*. The *sefirah* is the principle or dynamic that underlies the function of the *parẓufim*, which are *actual* entities. The relationship of *Abba* and *Imma* to the various *sefirot* and *parẓufim* is employed by the *Idra Zuta* to resolve the tension between these two theosophical systems.

The Embrace of *Zeir* and *Nukvah*

> When face-to-face unification is desired, they are linked together and are as one body. From this we learn that the male is alone, only a part of the body, all *Raḥamim*. Thence *Nukvah*, when they are perceived as one body, so it is. All the worlds are one, and all are blessed from that body. This is the meaning of God's blessing the Sabbath day and making it holy [Exod. 20:8], unified, in one body together in one whole body.
>
> *IZ* 295a

The union of *Zeir* and *Nukvah* is described extensively in both the *Idra Rabbah* and the *Idra Zuta*. The *Idra Rabbah* emphasizes the development of the male image, then the emanation of *Nukvah*, their immersion in one another, the divine embrace, and the climax of their union. In terms of the divine physiognomy, *Zeir Anpin* springs from the beard of *Attika* at the chest level, and *Nukvah* springs from the chest of *Zeir*. The *gulgolta* of *Nukvah* emerges, her red hair intertwined with Zeir's beard. (*IR* 141b–142a). *Nukvah*'s emergence from the solar plexus of *Zeir* invokes the libidinal *chi* energy of *Tiferet*. The energies of this *sefirah* are an important force in the emanation of *Zeir* and *Nukvah*. *Tiferet* is an amalgam of the *sefirot Din* and *Ḥesed*, the male navel is the source of divine mercy, and the female is the repository for the energies of *Din* thrown off by the male. This union culminates in the immolation of the corners of *Zeir*' s beard by the consuming energies of the *Shekhinah*.

It is only in speaking of the union of *Zeir* and *Nukvah* that we encounter *Nukvah* at all. *Nukvah* is the counterpart of the *sefirah Malkhut*, the romanticized feminine

aspect of earthly existence typified by the *Shekhinah*. "All the lower realities are unified in *Nukvah*, they nurse from her and return to her, she is the mother of all of them, from which the whole body is nourished. She is called the little *Ḥokhmah* compared to the greater" (*IZ* 296a). "All blessings are found on that day. One who does not encompass the male and female is called a partial body, and no blessing can rest on him" (*IZ* 296a). However, *Nukvah* does not share the picaresque traditions that so characterize the *Shekhinah*'s myth. She is sublimated, an accessory to the aggregate maleness of the two higher *parẕufim, Attika* and *Zeir,* in the doctrine of the countenances.

The divine union begins dramatically in the *Idra Rabbah* with the arms of *Zeir* reaching out to immolate the forces of *Din* and thence "perfume the world." This embrace mitigates the effects of *Din* by opening the channels through which the divine effluence flows into present reality. In the perfuming, the two partners are suffused in each other's presence (*IR* 143b). It is fitting that during their description of this union, three of the comrades of the *Idra Rabbah*, R. Yossi, R. Hezekiah, and R. Yesa, perish (*IR* 144a–b).

The embrace may be marred by certain flaws, one of which has to do with the time of the embrace. The conventional union, which takes place on a weekday, is inferior to the Sabbath embrace. It is flawed by postcoital flaccidity and depression, evident in the characterization of *Zeir* as "harsh at the beginning and softer at the end" (*IR* 142b), while for the female the reverse is true. This mirrors the statement of *Sifra de-Ẕeniuta*:

> Male and female were created to complete everything: YHVH the realm of the male. Elohim the realm of the female. The male extended and set forth its *tiqqunim* like a mother in the mouth of a maidservant. The kings that were negated are set up here. The *dinnim* of the male are mighty at the beginning and rest at the end, while the reverse is true of the female. And Y"H, the hard shells of the knots, are tucked into the bosom, and the small Y' is found within it. (SdẔ 178a)

Nukvah and *Zeir* are plagued by distractions from the forces of *Din*. There also are lesser unions that have been conceived in *Din*. Such flawed unions are typified by the strife or violence that underlies the relationship of the serpent and Eve and that produces troubled progeny such as Cain and Abel (*IR* 142b–143a). An association that is common in the *Idrot* is that the feminine is distinguished by a tendency to *Din* or *Gevurah*, the *sefirot* and qualities that are characterized by withdrawal and judgment. The arousal of *Nukvah* causes an outpouring of *Din*, specifically in the five *dinnim* of prohibited relationships, that must be overwhelmed and "sweetened" in the divine embrace by the counterpart five loving-kindnesses (*ḥasadim*) of *Abba*. It was the unperfumed *dinnim* that led, in the primordial past, to the catastrophic death of the kings (*IR* 137b). The union of *Abba* and *Imma* also causes the "perfuming of the *dinnim*" through the combination of the qualities of left and right in all of the *sefirot* and *parẕufim* (*IR* 142a).

The construction of the anterior side of *Nukvah* (*aḥorayyim*) is necessary to broker the junction of the male and female (*IZ* 295b–296a). The dangers and complexities of the back-to-back embrace had asserted themselves as issues in Cordovero's and Luria's understandings of *Sabba de-Mishpatim*.[29] On the Sab-

bath, however, *Din* is precluded from appearing, for "all blessings are found on that day" (*IZ* 296a). As a result, there is no other possibility of divine anger, and the prayers of Israel are necessarily received; it is the "time of will" (*et raẓon*, Ps. 69:14). In the weekday embrace, the "perfuming of the *dinnim*" is followed by the withdrawal (*nesirah*), which is portrayed in terms that mirror the biblical account of the creation of Eve:

> As the *Sifra de-Ẓeniuta* teaches, the *dinnim* of the male are hard at the beginning and soft at the end, while the *dinnim* of the female are soft in the beginning and hard at the end. Were they not to unify, the world could not tolerate it. So *Attik Yomin*, the most hidden of all, separates them and then unifies them. When he separates them, he casts a sleep on *Zeir Anpin*, drawing *Nukvah* away to the side. He sets her forth in her and conceals her until his day, when he will bring her to the male. As with Adam [Gen. 2:21], *he slept . . . and he took one of his ribs.* This is *Nukvah*. . . . It rises and receives its *tiqqun* and in its place are implanted mercy [*Raḥamim*] and loving-kindness [*Ḥesed*]. . . . And the hour that he rises is the Sabbath, he creates spirits and demons and plagues, and before they are finished, the Matronita comes with her *tiqqunim* and sits before him. At the hour when she sits before him, he puts these creations aside and does not complete them. When the Matronita sits with the King, and they unify face-to-face, who could come between them and distract them? When they unify, they perfume one another, on the day that all are perfumed, and the *dinnim* are perfumed. (*IR* 142b–143a)

After the *nesirah* (*IR* 142a), in which the union is accomplished while *Zeir* is asleep, *Nukvah* desires a direct embrace (*IZ* 296a) to complete the divine body: "when the Matronita cleaves to the King and they are as one body." A flawed embrace invites the interference of demonic forces, resulting in demonic progeny. Such is the case with the conception of Cain, which was the result of Eve's liaison with the serpent. The passages that detail the relationship of Cain and Abel are rendered in terms that are far more reliant on the interplay of the *sefirot* than on the anthropomorphic mythos of the *Idrot*. The spirit of Cain is incarnate *Din*, although upon his emergence, this spirit is perfumed, apparently by the emergence of Abel. Cain's murder of Abel is the elementary triumph of *Din* over *Ḥesed*. In response to this murder, the aggregate power of *Tiferet* had to cast *Din* into the *nukvah de-tehomah rabbah*, the "cleft of the great abyss" (*IR* 143a). The use of the term *nukvah* to signify both the feminine and the "realm of the abyss" reflects the belief that *Din* is inherent in the feminine, as well as exemplifying the patriarchal phallocentrism of the text's authors.

The unfinished business of these lingering pockets of unsweetened *Din* is resolved in the "third perfuming" (*IR* 143b). This third perfuming is the final act of unification, uniting all of the world in one body, the union of the Holy Blessed One (*Tiferet*) and the Matronita (*Malkhut*). This union of *Zeir* and *Nukvah* is compared to a number of hierarchical unions in the Jewish tradition: the heavenly and earthly Jerusalems and the higher and lower Edens (*IZ* 290a). The weekday embrace of *Nukvah* and *Zeir* must be "perfumed" in order to transmit and project the perfected Sabbath embrace of these countenances "on the day that the Matronita sits with the King" (*IR* 143a).

The final embrace and the third perfuming are expressed in boldly erotic terms and summon up the climactic force that kills those who tell the tale. *Zeir Anpin* is described in terms of phallic maleness, thrusting out of *Da'at* at its inception, filling all the chambers of the divine body with libidinal energy. This shining is sparked by *buẓina de-kardinuta*, which cleaves to *Zeir* from behind and shines through the two *moḥin*. The hairs of *Nukvah* are aflame with color, as the five *gevurot* burn with an immolating fire. *Nukvah* suckles the divine body, unified in *Tiferet*, "the great tree." The tree extends through the thighs, the kidneys, and the testes, the strength and "moisture" of the whole body, the heavenly "hosts." The foundation (*yesod*) of the male "perfumes" and fructifies the woman (*IZ* 296a). "All that is male and female begins and is set forth by the essence of male and female" (*IR* 141b). "The beauty of the female is all from the male" (*IZ* 296a). In the face-to-face union on the Sabbath, they become one body (*IZ* 296a):

> Blessed be his glorious name forever and ever! The words stand to this day crowned for the world to come, revealed here! Happy is his portion! The Matronita, when in union with the King, blesses all of the worlds, and she is only blessed through *Neẓaḥ*, *Hod* and *Yesod*. . . . In this union is the blessing of the Holy of Holies, beginning in the highest aspects of consciousness and descending into the world! (*IZ* 296a)

This discussion is complicated by a discrepancy among the theosophical Kabbalists whose work is contemporary with the *Idrot*. As noted earlier, Gikatilla's "The Secret of the Thirteen Attributes,"[30] R. Joseph of Hamadan's *Toledot ha-Adam*[31] and portions of R. Joseph Angelet's *Livnat ha-Sappir*[32] seem to be earlier versions of the *Idrot*. One doctrinal similarity shared by these texts is that of different identities for *Zeir Anpin* and *Attika Kadisha*. Gikatilla saw *Zeir Anpin* as synonymous with the *Shekhinah*. The effect of this view on the structure of the *parẓufim* was to shift the locations of the eroticized divine embrace to the apex of the Godhead.[33] Joseph of Hamadan also portrayed *Zeir Anpin* as a female presence.[34]

Yehudah Liebes has recently contended that a passage arguing for the unity of the countenances (*IR* 141a-b) is a non sequitur that implies a male/female relationship for *Attik* and *Zeir* and may, in fact, originate with Joseph of Hamadan. Liebes avers that this may be an early position of the *Idra*, making note of the statement of the *Sifra de-Ẓeniuta* (176a) " For formerly there was no balance, they did not look each other in the face, and the kings of ancient time died," which implies an earlier sexual union in another locale "when their faces were turned to one another, it was well with the world . . . but when the male turned his face from the female, it was ill with the world" (*Zohar III* 59b). Liebes continues: "Without the *Idrot*, I think it would be unlikely that we would have interpreted 'small countenance' in *Sifra de-Ẓeniuta* as the male and not the female, since nowhere in *Sifra de-Ẓeniuta* does the use of the term imply this."[35] To make this argument, Liebes asserts the existence of various points of view within the *Idrot*, which would themselves be an amalgam of traditions of the classical theosophical kabbalists brought together by one editor.

Moreover, the cumulative researches of Elliot Wolfson have challenged the hegemony of the erotic metaphor, particularly in terms of the role of the *Shekhinah*

as it was generally conceived by the scholarly world.[36] Wolfson has uncovered the ambiguity of gender in the essential kabbalistic mythos. The mythologizing of the divine realm as male and female emerged in the earliest "kabbalistic" writings—that is, among the German pietists. In fact, by the time of the myth's fruition in the *Zohar*, the dynamics of union cannot be limited to a mundane technical model. The union of the male and female aspect of the divine is a transformative act, incorporating a strong element of androgyny.[37] According to Wolfson, the union proposed by classical Kabbalah glorifies, not the masculine and feminine models, but rather their transformation.

The discrepancies among these early generations of kabbalists leave the reader with a number of questions. What was the nature of the divine embrace as originally conceived? Is the union of *Attika* and *Zeir* originally sexual in nature and if so, since these are manifestly male paradigms, what is the nature of the eroticism? How should the various types of union in the *Idrot* be understood? Is the union of *Attika* and *Zeir* autoerotic, or is it the union of two aspects?

The accounts of the divine union challenge conventional notions about the erotic metaphor in classical Kabbalah. Two unions take place, *Attika Kadisha* with *Zeir Anpin*, and *Zeir Anpin* with *Nukvah*. One union is a mentoring, male-to-male relationship, but the union with *Nukvah* is explosively eroticized. When one reads the *Idrot* in the order of their presentation, one is left with a peculiar task in trying to order and make sense of the structure of the *parẓufim*. The lower union of *Zeir* and *Nukvah* is presented in the earlier *Idra Rabbah*, while the more encompassing and intrinsic model of union, *Abba* and *Imma*, is not presented until the *Idra Zuta*. The relationship of *Abba* and *Imma* underlies the entire structure of the cosmos, so that the reader must reconceive the dynamics of the *parẓufim* in light of the new doctrine. It seems as if the entire *Zohar* is devoted to preparing the reader for the perfected doctrine of the *Idra Zuta*, for only then does the reader learn, for instance, that the structure of *Attika* is triune and that *Abba* and *Imma* are a pervasive force throughout the structure of the *parẓufim*.

The descriptions of the divine union are the most difficult sections of the *Idrot* because they retreat into the most recondite of metaphors and allusions. The rising and arousal of *Zeir* and *Nukvah*, *Zeir*'s embrace and the flow of energy into its "limbs," the regenerative flow of *mazal* into the "crowns of the beard," and so forth are complex processes accompanied by great drama. This drama is reflected in the immolation of the comrades at the close of the account. This is one of the few instance in which the framing narratives cross over into the content itself! At the same time, however bold the myth, it was never the conscious intention of the kabbalists to reduce the myth to it's technical imagery.

The sense of union is the most universal of characteristics of mysticism. For contemporary scholars, it is this model of union that brings the *Idrot* into discourse with other forms of mysticism. For even if the union is one of immolation, the model of divine union is almost necessary for us to call it "mysticism," as the sense of unity has been widely recognized as the most universal of mystical phenomena. Moreover, as with all of the paradigms of divine flow—*Ḥokhmah* and *Binah*, *Din* and *Ḥesed*, *tal* and *mazal*—we must view these as separate traditions that the *Zohar*, through the *Idrot*, combined into one system, in which they coexist uneasily.

The divine unions are best described through allusion and nuance. The union of *Attik* and *Zeir* seems autoerotic: "The sum of all these words is that *Attika de-Attikin* and *Zeir Anpin* are all one . . . unchanging . . . the formless form in which all forms are visualized" (*IR* 141a). The union of the *parẓufim* is less a union of the upper male entities with a female other than the closing of a ouroboric circle. The union of *Abba* and *Imma* is a transformative one, which moves to unify the cosmos and produce progeny in the form of perfectly developed *sefirot* and *parẓufim*.

7

Reading the Idrot

Kabbalists have always sought to understand the metaphysical nature of the universe. Once it began to be circulated, the *Zohar* served as the source text for these understandings. Nonetheless, the *Zohar*'s contradictory traditions presented a challenge to those kabbalists who demanded a systematic structure of the creation. As full texts of the *Zohar* became available in the late sixteenth century,[1] the challenge for mystics was to reconcile these contradictions.

Because of its symbolic, encoded nature, it was always clear that the *Zohar* had to be interpreted. The act of interpretation began in the course of the development of the canon itself. The main sections of the *Zohar* build on the initial understandings of the earlier *Midrash ha-Ne'elam*. These sections incorporate the earlier text and develop elaborate new teachings from it. The various versions of the *Sifra de-Ẓeniuta* were composed to be read by mystics who understood their allusions and esoteric subtexts. Similarly, the author of the *Tiqqunim* and the *Ra'aya Meheimna* imposed new ideas on the conclusions of all of the earlier compositions, including the *Idrot*. The Lurianic and Cordoverean schools of Kabbalah made use of an amalgam of teachings from the main sections, the *Idrot*, and the later strata.

Across the entire zoharic literature, at least five disparate theories of the cosmos are presented. Each of these teachings describes a separate process in which divinity flows into present reality. The first tradition is that of the *Hormanuta* texts, with

The face of *Arikh* and its tributary energies, according to a diagram originating from the school of R. Ya'akov Ẓemakh.

their mythos of the hardened spark, *buẓina de-kardinuta*, engraving the contours of the universe in the primordial void.[2] The second understanding is the doctrine of the *sefirot,* the hypostases through which God flows into present reality. Inherent in the doctrine of the *sefirot* is the idea that each of them has a certain character that is signified by different tropes and words of the Bible.

Two other doctrines appear in the later strata of the *Zohar*, *Tiqqunei ha-Zohar*, and *Ra'aya Meheimna*. The first of these is the doctrine of the four worlds of creation, which multiplies the sefirotic teaching across four worlds of emanation. Three of these worlds, *Briah* (creation), *Yeẓirah* (formation), and *Asiyyah* (construction) are arranged according to the sefirotic structure, while *Aẓilut* (emanation) is transcendent and abstracted, the unknowable highest aspect of the divine. *Aẓilut* parallels the God of medieval philosophical Judaism. The doctrine of the *sefirot* as portrayed in the main sections of the *Zohar* coexists uneasily with the doctrine of the four worlds.[3]

Another contribution of the later strata is the inquiry into the nature of the *sefirot*: to whether the *sefirot* are the essence of God or whether they merely serve as vessels into which the divine energy is poured. Although some parts of the *Zohar* posit that the *sefirot* themselves are the essence of God (Moshe Idel has referred to these as "essentialist" doctrines), other parts maintain that the *sefirot* are merely vessels (in Idel's words, "instruments").[4] The majority of Safed kabbalists, including Isaac Luria, adopted the idea of the *sefirot* as vessels from Moshe Cordovero.

Yet another body of teaching is the doctrine of the countenances, or *parẓufim*, of the cosmic *anthropos*, *Adam Kadmon*. This teaching is elaborated in the *Idrot* and *Sifra de-Ẓeniuta*. These countenances are the main locus of the emanation of divinity into present reality. The relationship of the *parẓufim* to the *sefirot* is explained in different ways in the *Idra Rabbah*, *Idra Zuta*, and *Sifra de-Ẓeniuta*.

These different cosmic theories complicated the scholastic task of later kabbalists. In the *Idrot*, the anthropomorphic structure of the countenances, the uneasy relationship of the countenance tradition to the sefirotic tradition, and the allusions to lost materials leave the reader with a strong sense of unfinished business. Hence, the central exegetical problem for the *Zohar*'s classical interpreters was that of reconciling the variant traditions to create a consistent mystical theology. Interpreters were also concerned with the minute analysis of the *Zohar*'s symbolic language through close attention to every nuance of the text. Most commentators combined the variant ideas of the different texts and created complicated, multileveled systems that incorporated the contradictory readings. Bold application of sweeping theories was also useful in resolving the contradictions of the source material, as in Luria's combination of the *Idra* and *Hormanuta* traditions. The relationship of these complex texts was seen as the largest problem in resolving the contradictions of the whole *Zohar* literature.

This need for resolution sharpened in Safed during its spiritual renaissance. The *Zohar* became the charter of all of the Safed kabbalists. Their scholastic lives were devoted to resolving the contradictions of the *Zohar*'s variant traditions. The first published editions of the *Zohar* circulated among the Safed mystics. These editions presented the *Zohar* in its entirety while, at the same time, as the Safed kabbalists were compiling the manuscripts of the earliest strata and examining them for dis-

parities of doctrine. The *Zohar*'s prominence was reinforced by the efforts of Luria, Vital, and Ya'akov Ẓemakh to limit the materials in the canon to the *Zohar* and their own teachings.[5] Abulafian traditions were channeled through Safed theorists such as Cordovero and widely circulated texts such as *Brit Menuḥa*, which found their way into Ḥasidic thought.

The identification with the *Zohar* during the Safed revival prompted a situation is which life rather imitated art. The Safed kabbalists patterned their lifestyles after the romanticism of the texts' framing narratives. One of the boldest instances of Luria's attempt to imitate the *Zohar* was a foray to the site of the *Idra Rabbah*:[6]

> Once the Rabbi [Luria] brought the comrades to the grave of Rabbi Shim'on bar Yoḥai in Meron, saying: "My comrades, here sat Rabbi Shim'on bar Yoḥai with the comrades to arrange the *Idra Rabbah*. There is still a residue of that light in this place, for even when the light departs, a residue is left." . . . He seated the rest of the comrades in the places of Rabbi Shim'on's circle. In each case, he indicated that the soul of the departed sage awakened in our comrade. . . . While they were still learning, he said, "Comrades, know that a plume of fire is surrounding us, and Rabbi Shim'on of blessed memory and his comrades are standing with us, along with the *neshamot* of other *ẕaddikim* and other *Tannaim* and ministering angels who have come to hear the true Torah from my mouth. Therefore, do not interrupt your mystical intentions [*kavvanot*]. Uphold them [for] . . . you are seeing the great gathering that is here, for these things are as they were given at Sinai, but only I am permitted to see. . . ." Afterward, he studied the *Idra* with the comrades and revealed to them secrets and allusions that Rabbi Shim'on had made.[7]

This incident was certainly the point at which Luria imparted many of his original understandings of the *Idrot*. However, it is hard to tell how far Luria intended to go in his reenactment of the *Idrot*. It is unclear whether he believed that he was risking his own and his students' lives, as did the participants in the original gathering. However, it *is* clear that the Safed mystics had begun to take the development of Kabbalah to its next stage, while "uncovering" the spirituality of the Galilee of late antiquity, as they imagined it.

Cordovero on the *Idrot*

The greatest compiler of mystical systems, zoharic and otherwise, was Moshe Cordovero, who composed literally thousands of pages of commentaries and speculative writings.[8] Cordovero combined the *Zohar* with the meditation traditions of R. Abraham Abulafia, as well as with the Pythagorean imagery of the *Sefer Yeẓira* (Book of Formation) of late antiquity. As has been widely noted, Cordovero gave greater credence to the teachings of the later strata, such as *Tiqqunei ha-Zohar* and *Ra'aya Meheimna*, which he believed resolved the earlier, variant traditions.

Cordovero's full commentary to the *Zohar* was not published until the latter part of the twentieth century.[9] The suppression of this material is not hard to explain, because Cordovero's interpretations of the *Zohar* differed from those of Luria,

and these differences were codified into Cordovero's system. The later, gothic readings of Luria's disciples often appropriate Cordoverean readings, but many of the excurses and *drushim* that pepper Cordovero's commentary remained, to the theorists of Luria's and Vital's teachings, indigestible.

Cordovero devoted a complex and enigmatic composition, *Shi'ur Qomah*, to the interpretation of the *Idrot*. This work consists of a lengthy introduction and lexicon of terms, followed by an analysis of the *Idrot*. In his analysis, Cordovero collapsed the structure of the *Idrot*, explained each feature of the countenances in turn, and incorporated the innovations of the *Idra Zuta* into the teachings of the *Idra Rabbah*. He also excised the framing narratives of the *Idrot*[10] and broke up the consecutive structure of each *Idra* in order to examine the *parẓufim*, image by image, according to the order of the limbs.[11] He described this recasting as completing the work of R. Shim'on, who "commented a bit on the analysis of the limbs, so that we also, from within his words, will add some details of emphasis that have hitherto only been given as a hint."[12]

In his interpretation of the *Idrot*, Cordovero retreated from the anthropomorphism of the *Idrot*, denying their physical incarnation. He insisted that the doctrine of the *sefirot* was the essential kabbalistic doctrine, into which all other ideas should be absorbed. For example, the countenances, the *tiqqunim* of the beard, and the flow of *mazal* were merely symbols for the underlying structure of the universe. He viewed the *sefirot* and the four worlds of creation, as portrayed by the *Tiqqunim* and *Ra'aya Meheimna*, as the empirical building blocks of existence. The countenances were metaphors for the ways that the effects of the *sefirot* and the worlds were grouped or bundled. Therefore, his assessment of the nose of *Attika* can be as terse as the "nose is *Tiferet* in the secret of *Da'at*."[13] This bias in favor of the *sefirot* is evident in the first section of *Shi'ur Qomah*, which includes a lexicon of important terms.[14] The lexicon presents terms that are necessary for an orthodox sefirotic metaphysical structure. It fails, however, to include a number of other important terms, such as *mazal*, *tal*, and even some important anatomical features of the divine body. The deprecation of these images is contrary to the spirit of the *Idrot*. The plain meaning of the *Idrot* places the anthropomorphic doctrine as central, while the *sefirot* are secondary. This avoidance of physical imagery extends to the recently published first two chapters of *Shi'ur Qomah*, in which he declares his wish to comment on the *Matnitin* in a way that is "stripped of all physicality."[15] His avowed purpose in subsuming the countenances to the *sefirot* was "to distance the reader from anthropomorphism,"[16] thereby "distancing the physical from Kabbalistic imagery."[17]

The Island Sage

Shi'ur Qomah also contains one of Cordovero's most powerful homilies, an allegory for the function of the *parẓufim*. The homily encompasses images from the *Idrot* and the aggadic tradition, particularly the parables that allegorize the relationship of God and the sentient world as that of a king and his subjects, counselors, children, and works. The homily is then employed as the proof text for an

extended interpretation. In the manner of later fantasists like Shimshon Ostropoler and R. Naḥman of Breslav, Cordovero provides a linear commentary for his own myth.[18] This commentary composes nearly half of the introduction to *Shi'ur Qomah* and may be Cordovero's most daring leap into mythopoesis.

Cordovero's venture into magical realism describes the existence, "in one of the islands of the sea," of "a very great wise man, wise in all of the wondrous wisdoms, with enormous power to create reality."[19] The sage "rejoices in his wisdom."[20] Because "the essence of wisdom is to create creations so that they [the creations] might know and recognize his greatness and wisdom," the sage creates a world on his mysterious island. This microcosmos is a palace of many tiers and courtyards, with a garden watered with myriad canals and pools, roofed with an aviary of birds, whose song fills the palace. The artisan and his creations live in symbiosis. He does not need them for his own existence. Nonetheless, their songs and delights sometimes attract him, and he requires, periodically, their recognition. He also has to teach them their songs, so that "when [the sage] descends into his rooms . . . all of their voices rise together and come in through the open windows, as one sound."[21]

Cordovero's parable recasts the anthropomorphic mythos of the *Idrot* in the ancient theme of God the artisan, following from the monotheistic notion of God as the creator. The rooms are the *sefirot* and the worlds of existence, and humankind, with their prayers and pleas, are the birds. The parable portrays the sefirotic realm as operating on many dimensions. The universe is conceived in spatial terms, in the form of the rooms, landings, and courtyards of his palace. Divinity then spreads through the microcosm in the flow of effluents, through the waterwheels and canals, and in the flow of sound, through the song of the birds, who live in the lower courtyards. The worlds are enlivened and require the artisan's attentions for their very sustenance, offering only their song in return. Cordovero's myth of the lonely artisan includes and yet overwhelms the literary mythos of the *Idrot*.[22]

In this idyll, however, are intimations of catastrophe. Although the artisan enjoys the recognition of his creations, he also withdraws periodically into his upper chambers. During his seclusion, the mechanisms that he has set in place, particularly for irrigating the garden, fall into disrepair. As a result of his neglect, the irrigation channels become stopped up, and dust, soil, and debris also block up the halls and windows of the palace. Some of the birds become trapped in the debris, and the sage must teach them not to exacerbate the damage to the palace and to themselves. Some of the birds perish in the "punishment of the dust," while those whom the sage manages to rescue receive the "*tiqqun* of the dust." The latter "rise to the outer chambers" and "are received there in joy, for [they] have learned the path of the song and the praise."[23] Hence, even before the Lurianic myth of the divine withdrawal and the fragmentation of the world, Cordovero described a world fallen into disrepair, a cosmic nation-state with a collapsed infrastructure. However, his portrayal of catastrophe denies the existence of an incarnate spirit of evil, describing rather a monistic blocking of the creator's palace, brought on by the absence of the Godhead.

For all of its daring, the parable of the sage on the island is not ultimately faithful to the traditions of the *Idrot*. The doctrine of the countenances is utterly anthropomorphic, the palace of the divine artisan is really a body, not a place. Cordovero interpreted their anthropomorphisms in terms of the interaction of the *sefirot*, sub-

suming the anthropomorphic myth to the sefirotic. In fact, the *Idrot* are distinguished by elements that depart from the *Zohar*'s basic sefirotic teaching; they are based not on the *sefirot* but on the *parẓufim*. To follow Cordovero into the *Idrot*, sensitive kabbalists had to turn a blind eye to the anthropomorphisms or accept them primarily as metaphor. Few readers were prepared to go so far as to, in the words of Isaiah Tishby, "erase, entirely, the mythic element"[24] and distance themselves from the bold anthropomorphism of the *Idrot* and *Sifra de-Ẓeniuta*.

Luria and the *Idrot*

For Isaac Luria, by contrast, the anthropomorphic images of God and the cosmos were essential to his teaching. In his oral homilies, Luria's main concern was to combine the *Hormanuta* myth, the countenance doctrines of the *Idrot*, references to the mysterious deaths of the kings of Edom, and the doctrine of the four worlds. When all of these factors were combined in equal measure, the sefirotic infrastructure came to be depicted in more and more complex and unstable terms.

Most Lurianic portrayals of the cosmic order portray the universe as initially "conceived" and emanated in an unstable or unbalanced way. This lack of balance caused the seven lower *sefirot* to be unbalanced by forces of *Din*. The central premise of the Lurianic myth is that this initially imperfect emanation could be perfected or repaired. According to Luria, the "place of one pillar"[25] mentioned in the introduction to the *Idra Rabbah* is the world emanated according to the *sefirot*, which is too unsteady to stand, as opposed to the universe as emanated in the form of the *parẓufim*. The universe will be balanced when the ten *sefirot* are contained in the five *parẓufim*.[26] Lurianic *tiqqun* consisted of integrating these two systems, thereby bringing about the repair of the universe.

This story is retold in many ways and through many analogies, in which the same processes are portrayed in terms of different metaphors.[27] In one account, the *sefirot* are emanated as vessels that become flawed by impurities. In another version, the *ẓimẓum*, or withdrawal, is followed by the renewed outpouring of effluence into the vessels. In yet another version, the *parẓufim* are initially locked in barren "back-to-back" embraces, which must be redirected into fecund, "face-to-face" unions.[28] Each version invokes different motifs and images from the *Zohar*. Hence, the Lurianic motifs of the "death of the Kings," the back-to-back embrace, the conception (*ibbur*) of the lower countenance *Zeir*, the withdrawal (*ẓimẓum*), and the emanation of the divine into the vessels, which then rupture, may have originated in descriptions of the same set of phenomena. Subsequent editors, in collecting the various accounts, saw them as separate stages and combined them into complex, baroque images of the divine order.

Catastrophe

Prior to leaving Egypt, Luria had already determined that the world had suffered a great catastrophe that had produced the malevolent *kelipot*, or husks of impurity.[29]

The first intimation of a cosmic catastrophe along the lines of his eventual "breaking of the vessels" comes in Luria's *Sifra de-Ẓeniuta* commentary.[30] Cordovero's teachings had been pointing toward an increasingly complex sefirotic tree. The four worlds *Aẓilut*, *Briah*, *Yeẓirah*, and *Assiyah*, with ten *sefirot* in each of the original ten *sefirot*, and with palaces below, demonic realms, errant souls, and *kelipot* were all arranged in a minutely detailed infrastructure.

In the midst of this complex structure, according to Luria's earliest speculations, the forces of *Din*, the *sefirah* of harsh judgment and withdrawal, had broken away from their dilute status within each of the other *sefirot* and had concentrated together. This implosion of judgment had interrupted the erotic union of the upper countenances *Abba* and *Imma*. Formerly face-to-face, they now stood back-to-back, in order to protect themselves from the encroachments of the aggregate forces of judgment, which had coalesced to create a realm for evil.

As a result of the interrupted union of *Abba* and *Imma*, the uppermost countenance, *Attika Kadisha*, could no longer emanate directly onto the lower *sefirot*. The "kings," that is, the seven lower *sefirot*, died and dropped beneath the upper world of *Aẓilut*. In response to this collapse of the sefirotic structure, the higher *sefirot* then diminished their light so that the lower *sefirot* could better receive it. The entire sefirotic structure moved down a degree, into the second world of *Briah*, or creation. Vital explained that due to the catastrophic "death of the kings," *Keter* was emanated with no supporting *sefirot* or, in his words, *tiqqunim*. *Ḥokhmah* and *Binah* found themselves in a back-to-back embrace. The male countenance *Abba*, which sits over the *sefirah Ḥokhmah*, or wisdom, sorted out the forces of *Din*. *Abba* and *Imma* were united in a sexual union, and the ten *sefirot* were reconfigured beneath them. The countenances *Abba* and *Imma* sustained the lower *sefirot* with *moḥin*, or intellects, as series of conduits for the transcendent effluence. From this point on, the union of *Abba* and *Imma* was necessary for the existence of the lower worlds.

Nonetheless, Luria did not initially teach that the lower worlds were in need of repair, although the lower countenances, *Zeir Anpin* (which represents the middle six *sefirot*) and *Nukvah* (the countenance of the *Shekhinah*), do require human works to sustain the divine effluence and the descent of human souls. In the future, the union of the lower *sefirot* will be like the union of the higher; the effluence and blessing will be uninterrupted. In this teaching, the act of creation is also portrayed as an act of conception.

Impregnation

After he settled in Safed, Luria's ideas began to reflect his encounter with Moshe Cordovero. He had earlier portrayed the three *sefirot Ḥokhmah*, *Binah*, and *Da'at* as overlapping one another, just as the six aspects of the countenance *Imma* overlap with the six *sefirot* that make up *Zeir Anpin*. He retreated from this view upon his arrival in Safed, preferring to locate the increasingly complex sefirotic structure inside the structure of the four worlds. Luria then portrayed *Zeir Anpin* as being nursed in the womb of *Imma*, an expansion of the classical image of *Imma* and *Binah* as the womb of the world. This view of the embryonic *sefirot* in the womb of

the divine is couched in terms of the anthropomorphic imagery of the *Idrot*, so that the creation of the world is portrayed in terms of impregnation (*ibbur*) and the suckling of, conferring of consciousness (*moḥin*) on, and maturation of *Zeir Anpin*.[31]

The conception of *Zeir* caused the conception of the natural world. Through these overlapping and interlocking relationships, the *sefirot* and the *parẕufim* are interwoven with other structures.[32] Cordovero had already declared that the vessels were created in an act of divine conception, in a process that resembled the growth and maturation of a body from infancy to adulthood.[33] Vital, as well, would later declare that the *parẕuf* is completed in nine months and one day. When the embryonic *Zeir* rises to *Attika*, it encounters three layers of *kelipah*, or shell, which are compared to the three years of *orla*, the years in which a fruit tree cannot be harvested according to biblical law.[34] This process of conception and birth paralleled the development of the soul over the course of maturity, as described in *Sabba de-Mishpatim*.[35]

In the early part of his sojourn in Safed, Luria also concluded that the catastrophe of the "death of the kings of Edom" caused the *sefirot Ḥokhmah* and *Binah* to fall out of the world of *Aẕilut*, forming the *parẕufim Abba* and *Imma*. These are portrayed in mythic terms as Jacob and Leah, whose union sustains the transcendent souls (*neshamot*) of the people Israel. The seven lower *sefirot*, when they fell into the world of *Briah*, became the countenances *Zeir Anpin* and *Nukvah*. When nourished in the womb, they take on the mythic identity of Israel and Rachel and create new souls.[36]

The Death of the Kings

The interpretations of the "death of the kings of Edom" are good examples of these various interpretations. The *Zohar* does not present these traditions in a systematic way but only through mysterious allusions.[37] These enigmatic allusions preoccupied the Safed commentators, who developed a number of systematic expositions of the "death of the kings."[38]

Cordovero and his teacher Shlomo Alkabetz had associated the death of the kings with martyrdom, as a prehistoric slaughter of innocents, related to the rabbinic traditions of the ten martyrs,[39] the deaths of the four who entered the mystical *Pardes*, and so forth. The death of the kings was not the central event of prehistory but merely one of a number of images of divine upheaval attending the initial act of creation.[40] According to Cordovero's worldview, every act of emanation is preceded by an "ascent in thought." This trope is borrowed from the statement attributed to God upon the martyrdom of R. Akiva: "be silent, for thus it has risen in thought."[41] The death of the kings was a figurative reference to an event that occurred in the divine mind. The emanating power of the divine withdrew into successive realms of pure "thought."[42]

This emphasis on martyrdom may have been informed by the late medieval zeitgeist, or at least the events of the Spanish expulsion.[43] Nonetheless, Cordovero's interpretations qualified and rationalized the memory of catastrophe. The upheavals of prehistory occurred because the divine periodically had to cleanse and purge itself.

One way of purging impurities from the divine superstructure was through the act of sifting. The *Zohar* employs sifting as an explanation of the phenomenon of martyrdom for the sanctification of God's name,[44] and this image was adopted by Cordovero.[45] "Sifting" for impurities was a common practice in many areas of life, such as metallurgy (smelting). Sifting was also a widely disseminated image in Jewish law. For example, to adjudicate various degrees of menstrual impurity, an expert was required to sort various kinds of menstrual blood. Similarly, there is frequent reference to the sorting out of impurities in grain before baking bread destined for the Temple altar.

Luria also considered the death of the kings as part of this purging of impurity, and his earliest teachings invoke the sifting of grain in terms of the extraction of *kelipot*, the husks that are equated with the demonic *dinnim*.[46] The sifting process brought about the emanation of the *parẓufim* from the *sefirot*. *Keter* was originally a single point, which "required no sifting."[47] The first sifting caused the primordial point of *Keter* to extend beyond itself, and the second sifting resulted in the emanation of *Abba* and *Imma*.[48] These subsidiary *parẓufim* served as a garment for *Keter* and subsequently clothed *Arikh*, with the *Ḥesed* of the lower *sefirot* sweetening the *Din* therein.

The sifting that occurred at the death of the kings was a process that consisted of a brutal winnowing of the improperly emanated worlds. The kings were lost "because their weapons and roots and sprouts had fallen out of *Attika Kadisha*."[49] Too much light blazed out of the highest countenance, so that the lower emanations could not withstand the full force of the light. The inadequacy of the lower *sefirot* is telegraphed by the names of the various kings mentioned in the original biblical account.[50] Figures such as Bela' ben Beor and, for that matter, the biblical prophet Bila'am are linked to the root BL' (to swallow) because they are literally "swallowed up" by the force of *Din*.[51] Similarly, Yovav's name is similar to the shofar blast, which is called *yevava*, leading Vital to speculate on the ways that the shofar blast acts to rectify the effects of these divine catastrophes.[52]

Later interpretations of the death of the kings incorporated the image as but one expression of the initial, imperfect emanation. *Keter* was emanated with no *tiqqunim*, with no supporting *sefirot*. *Ḥokhmah* and *Binah* found themselves in a back-to-back embrace, and the lower seven *sefirot* died and fell beneath the world of *Aẓilut*, the initial emanation.[53] In the eventual "great *tiqqun*" of the Messianic age, the *parẓuf Abba* will sift through the *dinnim*, and *Abba* and *Imma* will couple face-to-face, thereby correcting the chaotic state of the seven lower *sefirot*. Ibn Tabul embellished this theme, adding that the deposed, "dead" kings were hidden away to await the resurrection, "the time of the great *tiqqun*, for their descent to the world of creation is called death."[54] In every instance, the underlying message is the same: the *parẓufim* were emanated to compensate for the instability and vulnerability of the *sefirot*.

Ẓimẓum and the Breaking of the Vessels

Luria was especially interested in the moment of emanation. The first world, *Aẓilut*, emanated from *Ein Sof*, the Infinite, through the drawing forth of its light. The

lower lights are the roots and sources of *Aẓilut*. It was at this juncture in the development of his thought that Luria appropriated the ancient concept of *ẓimẓum*, in which God, as the transcendent light of *Ein Sof*, withdraws to make room for the created worlds. This withdrawal created a vessel out of the *sefirah Din*, which was left with but a trace (*reshimu*) of residual light uprooted from its original context. The divine light then returned and shone into the vessel. The withdrawal of the light created the vessels (*kelim*) and the return of the light put the light in the vessels.[55] The *ẓimẓum* begins the processes of emanation, creating a void at the peak of *Aẓilut*. This light returns through the void in a thin line from which the ten *sefirot* emanate. The vessels were formed from the taking away of the light, not from the return of the light.[56]

Luria's commentary to the *Sifra de-Ẓeniuta* stresses that in the initial emanation, the *sefirot* were not balanced in terms of their genders. In a complementary relationship, *Ḥokhmah* would be balanced by *Binah*, the force of *Din* would be countered by that of *Ḥesed*, and *Tiferet* would be unified with *Malkhut*. This balance is referred to as the "weighing on the scale." Without this gender balance, the sefirotic hierarchy is dangerously unstable. As Luria himself put it: "The first worlds died because they were made without a *tiqqun*, but the craftsman, *Keter Elyon*, *Attika Kadisha*, the wondrous craftsman, came and set forth the male and the female, and these sparks were purified and gave way."[57]

In the homilies that characterize the middle period of his teaching, Luria began to use the image of *ẓimẓum* in his explanations of the processes of emanation.[58] In prehistory, *Ein Sof* "filled all the worlds."[59] When God wanted to create the world, he withdrew in order to hollow out a space. This space was, nonetheless, not completely empty, for it contained a residue of the divine light (*reshimu*).[60] The vessels that had been created to contain the divine light were unequal to the task, "because of the greatness of the light"[61] or, in the words of Ibn Tabul:

> When the light of the Emanator descended to its location in the vessels, in order that it could rule and complete all the worlds to benefit from its light, to reveal the hidden, then the *Keter* and the *Ḥokhmah* and the *Binah* could bear it, but the seven lower [vessels] shattered. Because they shattered, the light turned above in the first three and fled upward . . . and made a union above.[62]

The *ẓimẓum* muddied all the material beneath itself, creating an unformed mass, or *golem*. The vessels formed ten intermediate points inside the mass. As the divine light of *Keter* moved farther away, the lower vessels become more and more "darkened." These vessels shattered as a result of their inability to withstand the renewed influx of divine light. Upon the shattering of the vessels, the light divided into two forms, the inner and the surrounding light, so that "whatever the Wisdom could bear was made the inner part, and the rest become the surrounding light." This surrounding light was greater than the inner light, for it was not constrained by vessels. The inner light, which is less strong, is more fit to be contained in the lower vessels.[63]

An early composition by Vital, the "*Drush* to Sagis," portrayed God's role in the creation of the vessels as that of a divine potter.[64] According to this account, the vessels were physically formed by the creator in the same way that the thickness of a pot is determined by the potter.[65] The shell of the vessels was composed of

Din. The finest craftsmanship went into the formation of *Keter*. As the light descended through the sefirotic structure, the vessels became more and more crude. The light left its residue (*reshimu*) in a descending stream as it passed from the highest *sefirot*. *Keter* retained the largest amount of light, as it was the strongest and highest vessel. The lower vessels of *Ḥokhmah* and *Binah*, however, could not stand the light, and their "backs were broken." These *sefirot* then descended to the level of the *sefirah Yesod*. According to the "*Drush* to Sagis," only the rearmost sections (*aḥorayyim*) of the upper three *sefirot* were broken. The lower six were not as strong, and so they shattered completely. The shattered *sefirot* combined to create a formless mass, or *golem*. Hence, "the *golem* was made from the forces of *Din* and so the seven died. These were the six points of *Zeir* and one of *Malkhut*. Their spirituality, their light, fled up to the womb of *Imma*."[66]

Having shattered, the vessels were reassembled as countenances. The light began to flow through the vessels, which became new conduits for the divine light that again emanated out of *Keter*. The first three vessels for the divine light were the strongest, and they retained the ability to receive the light. The vessel of *Keter*, which was not broken at all, was followed by the vessels of *Abba* and *Imma*, whose fronts remained whole but which were broken from behind. The seven lower vessels of *Zeir* and *Nukvah* were altogether broken, "forward and back."

The "*Drush* to Sagis" also described the emanation in terms of the doctrine of the successive worlds of creation posited by the *Zohar*'s later strata. This idea is combined with Luria's notion of the conception of the *parẕufim*. The primordial ether in which the creation occurred is a womb. Initially, the heavens of the present world were at the same level as the world of *Yeẓirah*, or formation. Then all of the worlds descended, and at that point, "the gross, coarse *golem* fell into this world and was empty and dead."[67]

Lurianic Kabbalah came to emphasize the autonomy of the forces of evil. These forces are personified in the *kelipot*, the shells of the vessels that are left following the shattering.[68] In the simplest terms, these broken shards form the pockets of *Din* in which evil originates. In developing the doctrine of the *kelipot*, Lurianic kabbalists exploited a literary distinction between the *Idrot* and the main sections of the *Zohar*. In the main sections, the *sefirah Din* is most often associated with an incarnate aspect of divine judgment. In the *Idrot*, however, the generally negative image of *Din* as portrayed in the sefirotic system is replaced by the *dinnim*, a demonic pantheon. These multiple *dinnim* and *gevurot* are expelled through the noses and mouths of the *parẕufim* (*IR* 143a). These diffuse *dinnim* are purely demonic, with their origins in a theory of divine waste and detritus.[69]

While developing his idea of *ẓimẕum*, Luria began to address the philosophical idea of a creation taking place as an act of divine thought. He also wrote his commentary on the first section of the *Zohar*, with its conception of the *buẕina de-kardinuta*, the hardened or darkened spark that engraved the first strokes of creation into the primordial ether, a process that Luria posited as taking place above the realm of *Aẓilut*.[70] Luria defined *buẕina de-kardinuta* as the power of *Din* that withdraws the light of *Ein Sof*. Its engraving action creates the first emanated vessels. The "*Drush* to Sagis" describes a process in which *Din*, "which was like a handbreadth in the great sea," was gathered together to form an inanimate *golem*. From

this mass extended the worlds of emanation, into which God released a little of the light that had been withdrawn, and this was the emanation of the vessels, "the secret of the land of Edom."[71]

Finally, toward the end of his life, Luria introduced *Adam Kadmon*, the Primordial Man, who stands at the peak of the *Aẓilut*, the emanated world. *Adam Kadmon* is the context within which the processes of creation occur. Luria's last teachings described the processes of creation, as well as the catastrophe of the breaking of the vessels, as occurring within the anthropomorphic structure of *Adam Kadmon*. The primordial lights are portrayed as shining out through the divine *anthropos*, particularly through the orifices. Although Luria developed this doctrine during the later stages of his career, it was widely reproduced in the Lurianic canon and became a starting point for many of its recensions.[72]

Union

As is common throughout theosophical Kabbalah, the Lurianic system described the structure of the cosmic order through the image of divine union. The *sefirot* and *parẓufim* interacted in sexual couplings, followed by "conception" and eventual "birth." In most versions of the Lurianic myth, the *parẓufim* are "conceived" in the womb of *Imma* and are then "born" into the lower realms. Vital portrayed the interplay of the various *parẓufim* as polymorphous and incestuous. This is the case in the sexual couplings both of *Abba* and *Imma* and of *Nukvah* and *Zeir*. For Vital, these unions were synonymous with other images of divine interplay, such as the overlapping of the beards of *Arikh* and *Zeir* and the *parẓufim* as the garment of the *sefirot*.[73] The union of *Zeir* and *Nukvah* is also described as a divine kiss, in which "the head tilts down to bequeath the *mazal* of the beard."[74]

Another example of ambiguous sexuality is the instance in which *Zeir* "covers the opening" of *Imma*. Vital identifies this theme as originating in the following remark from the *Sifra de-Ẕeniuta*: "The feminine darkens, *Imma* shines and is open through her gates. Comes the key that is subsumed into six and covers the opening and unifies below with this one and that one. Woe is he who reveals the opening!"[75] According to Vital, the "key that is subsumed into six" refers to the situation in which *Zeir Anpin*, which encompasses the six intermediate *sefirot* connected by *Tiferet*, is created. *Zeir Anpin* "covers the opening" of *Imma*,[76] and elsewhere it "pours in" to the feminine countenance *Nukvah*. As a male archetype, *Zeir* performs the dual function of protecting *Imma*, the supernal mother, while engaging with *Nukvah*, the eroticized consort. In a chain reaction, the *mazalot* of *Arikh* and *Zeir* provoke the union of *Abba* and *Imma*, as well as of *Zeir* and *Nukvah*. The latter union manifests itself among humankind as the source of the "extra soul" that is present on the Sabbath and holidays, as well as the resurrection of the dead posited by classical rabbinic theology.[77]

Ibn Tabul also dwelled on the eroticism of the conception, particularly the phallic engorgement that precedes it. The seminal drop contains male and female aspects that rise to the corona or "head" of *Yesod*, the "beginning of sexuality" of *Abba*. Then the lower *sefirot* (*Neẓaḥ*, *Hod*, and *Yesod*) of *Imma* enter the upper *sefirot* (*Ḥokhmah*,

Binah, and *Da'at*) of *Zeir Anpin*.[78] These seminal energies then converge in a flow of *Ḥesed* that descends to the lower countenances through the medium of *mazal*.[79]

The *Moḥin*

To explain the internal dynamics of the increasingly complex structure of the universe, Luria emphasized elements that were nascent or merely the objects of allusion in the *Idrot*. An example of this is Luria's use of the *moḥin*, or inner consciousness of the countenances. Luria portrayed the *moḥin* as the *sefirot* that underlie and enliven the *parẓufim*. The *Idrot* mention the *moḥin* in an unsystematic way, as the "brains" or inner intelligences of the *parẓufim*. The male countenance, *Arikh Anpin*, has three *moḥin*: *Ḥokhmah*, *Binah*, and *Da'at*.[80] After the breaking of the vessels, the *moḥin* were left in a greater state of order as one descended through the structure of the countenances. That is, the *moḥin Ḥokhmah*, *Binah*, and *Da'at*, which underlie *Arikh*, are in a state of good repair. The *moḥin Ḥesed*, *Gevurah*, and *Tiferet*, which underlie *Zeir*, are less perfect, and the *moḥin* of *Nukvah* are altogether in disarray.[81]

The *moḥin* are also described as the aspect of the *sefirot* that grows. This quality is particularly evident throughout the process of conception. The *moḥin* are necessary in order that the *sefirot* could be "reborn" from the womb of *Imma*.[82] The *moḥin* engage in various kinds of unions and conjunctions, such as the *moḥin de-gadlut*, or "greater" *moḥin*, and the *moḥin de-katnut*, or "lesser" *moḥin*.[83]

The *moḥin* are first conceived through the union of the *parẓufim Abba* and *Imma*. Then, the first *moḥin* are conveyed to the lower *parẓufim Zeir* and *Nukvah*. As the *moḥin* grow into maturity, the *parẓufim* extend farther and farther into phenomenal reality. After *Zeir*'s "conception" by *Arikh*, it acquires its *moḥin* as it grows, like an infant gradually acquiring its faculties. The first three *moḥin*—*Ḥokhmah*, *Binah*, and *Da'at*—are bequeathed by the countenances *Abba* and *Imma*. These *moḥin* mature in three stages. The first stage is the actual impregnation (*ibbur*), before which the *sefirah Da'at* lacks *moaḥ* altogether. The second stage is called the *moḥin de-katnut*, which is comparable to the undeveloped mind of an infant. The infantile *Zeir* suckles at the higher *parẓufim* and draws the three *moḥin* of "greatness" (*gadlut*) into itself.[84] Having reached a state of "maturity," *Zeir* unifies with *Nukvah*, bestowing its material development to the *moḥin* of *Nukvah*, the feminine countenance.[85]

Vital's later teachings portrayed the function of the *moḥin* and their aspects, or *beḥinnot*. Later Kabbalists referred to the movement of the entire system as the "function" (*hanhagah*).[86] This macrostructure encompassed the various channels of divine effluence, the *sefirot* and countenances, as well as such phenomena as the *ẓimẓum*, *shevirah*, and *tiqqun*. As far as Vital was concerned, the principal result of the death of the kings was that the rearmost aspects (the *aḥorayyim*) of *Abba* and *Imma* fell away from the world of *Aẓilut*, creating, thereby, the *parẓufim Zeir* and *Nukvah*. The later redactors also derived a second set of parẓufim, so that the union of *Zeir* and *Nukvah* evolved into the complicated couplings of the biblical archetypes Israel, Jacob, Rachel, and Leah, representing the *sefirot Tiferet*, *Malkhut*, and *Binah*.[87] Complicating this relationship further was the later emphasis on a minor tradition in the *Zohar*, that of the *nesirah*.[88]According to this tradition, the *parẓufim*

experience a sort of postcoital depression, in which they fall away from one another until they are restimulated by the feminine aspects. The mysterious doctrine of the *nesirah* was combined with the doctrine of the perfect and imperfect embraces to create an enveloping doctrine of embrace and release.

One area of doctrinal development between Luria's early teachings and Vital's eventual conclusions concerned the idea that prior to the creation, the *sefirot* were housed concentrically within one another. Their subsequent emanation was really a linear extension into phenomenal reality. The *sefirot*, *parẓufim*, and *moḥin* overlapped one another. Hence, Luria portrayed the first *sefirah* as being clothed in the lowest *sefirah*. Similarly, the inner dimensions of *Imma* were clothed in the six dimensions of *Zeir*, and the *Ḥesed-Gevurah* and *Tiferet* of *Imma* were the *Ḥokhmah*, *Binah*, and *Da'at* of *Zeir*.[89] Luria's oral commentary to the *Idra Zuta* portrayed this theory of the garment as the doctrine of the *ẓelem*, or divine form. Vital complicated this structure further, maintaining that each *sefirah* was only partially clothed in the lower. The *Neẓaḥ*, *Hod*, and *Yesod* of *Imma* were clothed in all the *sefirot* of *Zeir Anpin*, while *Arikh Anpin* was clothed in all the sefirot of *Aẓilut*.[90]

Vital portrayed the full embrace of the countenances as a goal, the "great *tiqqun*," which would come about as an aspect of the Messianic era. In full sight of humankind, the surrounding *moḥin* would spring from the brows of *Zeir* and *Nukvah*. *Abba* and *Imma* would channel various kinds of divine flow, including the flow of the *sefirah Ḥesed* and the flow of *mazal*. The engorged aspect of *Ḥesed*, with *Abba* and *Imma* fully unified, would then pour out, bequeathing the inner *moḥin* to *Zeir* and *Nukvah*. The inner *moḥin* of the highest *parẓufim*—their *Ḥokhmah*, *Binah*, and *Da'at*—would then coalesce to produce new souls. The face-to-face union of the *parẓufim*, in the Messianic age, would be characterized by an unobstructed flow of spiritual energy through the astral bodies, from *Attika Kadisha* to *Nukvah*. Even now, while the world remains unredeemed, new human souls are conceived by the union of *Zeir* and *Nukvah*. Hence, human *neshamot* are the "children" of the Primordial Man, *Adam Kadmon*.

Kavvanot

Upon his arrival in Safed that Luria wrote his commentaries to the sections of the *Zohar* that deal with the Sabbath meals. He also composed his popular hymns for the three Sabbath meals.[91] Throughout his teaching, Luria explored ways that Jewish rituals could complete and restore the structure of the *parẓufim*. In the course of developing strategies to channel the *moḥin* through directed religious practice, Luria portrayed the flow of those powers in increasingly complex ways.

Through the practice of mystical *kavvanot*, or "intentions," the mystic took an active role in bringing together the shattered superstructure, mending the "broken vessels."[92] This theurgic aspect of religious practice was one of the most widely disseminated aspects of Lurianic Kabbalah.[93] Through the practice of the *kavvanot*, Lurianic Kabbalah appropriated practices that were already rife among the Safed kabbalists, such as the grave site veneration of Cordovero and Alkabetz[94] and the shamanism associated with Joseph Karo.[95]

The *parẓufim* are evoked in religious practice by putting on *tefillin*, the leather boxes and scrolls that have served as the accoutrements of Jewish prayer since the Hellenistic period. Every aspect of the *tefillin*—the shape, the scrolls contained in the boxes, and the straps and knots—communicate aspects of the relationship of the *parẓufim*. The energy inherent in the *tefillin* channels the force of the *moḥin* as well as that of the *sefirot Ḥesed* and *Din*, effecting the overlap of the *sefirot* and the *parẓufim*. The embrace of the lower *parẓufim* is also acted out in the binding of the *tefillin* to the mystic's body. The chambers that house the sacred scrolls are the earthly counterparts of the chambers of ether in the skulls of *Arikh* and *Zeir*. The four chambers of the *tefillah* of the head signify the four *moḥin* of *Arikh Anpin*. The two straps of the head *tefillah* represent the balance of the *sefirot Ḥesed* and *Gevurah*. The hand *tefillah* represents the union of Jacob and Rachel, the backward union.[96] Hence, the worshipper, through the boxes, chambers, straps, and knots of the *tefillin*, aligns and channels the energies of the *parẓufim* into his own body and soul.[97]

The unions of the various *parẓufim* could be evoked through the correct intention in prayer. Mystical prayer, when performed at a propitious hour of the day, is a method by which the mystic insinuates himself into the middle of the divine embrace. The liturgies of various times of the day are means for aligning the loving countenances into a full embrace from an imperfect one. For instance, night is the time of the union with Leah, the archetype of the *sefirah Binah*, and the day is the time of the union with Rachel, the archetype of the *sefirah Malkhut* and the *Shekhinah*. The blessing "who obtains everything" in the first paragraph of the silent devotion channels the descent of the *mazal* into present reality through the beard.[98] Depending on the time of the prayer, the adept may assume the role of *Zeir* or *Nukvah*.

The observance of the *miẓvot* and the act of prayer also have the affect of neutralizing the *Din* produced in the flawed or demonic embraces.[99] The mystics were required to align themselves with the powers of purity and not be engulfed by evil, for there is a special demonic aspect that can entrap them into the realm of *Din*.[100] Luria emphasized that the *sefirah Ḥesed* was the energizing factor through which the countenance *Abba* channeled the flow of energy from *Keter* in a seminal, fructifying effluence. Energy also flowed from a *Ḥesed* inside *Attika*; in earlier periods, this energy had been channeled by the function of the high priest in the Temple.[101]

Reading the *Zohar*

The preeminent scholar of Kabbalah Gershom Scholem understood Luria's teaching of the "breaking of the vessels" as a historical metaphor. He interpreted the themes of upheaval and catastrophe inherent in this mystical system as a reaction to the expulsion of the Jewish community from Spain in 1492. Scholem reiterated this point many times in his portrayal of the Safed renaissance:

> After the Catastrophe of the Spanish Expulsion, which so radically altered the outer aspect of the Kabbalah if not its innermost content, it also became possible to consider the return to the starting point of creation as the means of precipitating the final world catastrophe, which would come to pass when that return had been

> achieved by many individuals united in a desire for "the End." . . . The Kabbalah of Isaac Luria may be described as a mystical interpretation of Exile and redemption, or even as a great myth of Exile. Its substance reflects the deepest religious feelings of the Jews of that age.[102]

Scholem saw mystical experience as being mediated by the vicissitudes of history. Thus, the most important aspect of Lurianic Kabbalah was its messianic character. The "purpose" of Lurianic Kabbalah was to bring the Messiah, who would provide the remedy, or *tiqqun*, needed to repair the broken world. Scholem's interpretation of the emergence of Lurianic Kabbalah follows the tendency of Jewish historians to explain mystical trends as the result of mass irruptions of emotional response to history on the part of whole populations.

Such understandings are also characteristic of contemporary historical interpretation. The seminal historian of the nineteenth century, Heinrich Graetz, portrayed the *Zohar* as nothing but a response to Maimonidean rationalism.[103] As noted before, Scholem portrayed Lurianic Kabbalah as an emotional response to the trauma of the Spanish expulsion. The popularity of Shabbatai Ẓevi's heretical messianism was widely perceived as a response to the Chmelniẓki massacres of 1648–49. Scholem, in turn, portrayed Ḥasidism as a response to the collapse of Shabbateanism. Modern scholars are apt to see mystical impulses as emotional responses to history.

The premise of the great emotional response is itself a product of modernity, in which the Jewish populace was observed attaching itself to movements that demanded the mass uprooting of prior understandings. Reform Judaism in Germany, Zionism, Socialism, and the other great stimulants of Judaism in modernity required great restructuring of the given premises of Jewish life. Hence, the analysts of medieval Judaism, Scholem and Buber, but also Graetz and others, maintained that the propelling energy of Judaism is one of response to trauma.

Having embraced Zionism as an act of rebellion against an aggressively assimilationist community in Germany that included his own family, Scholem defined the development of Kabbalah as an experience in which the mythic constantly interacted with the unfolding of history. As a key intellectual figure in the closed society of the fledgling Jewish state, he portrayed a world in which messianism, Zionism, and historiography dovetailed into one nationalistic impulse.[104]

In recent years, Moshe Idel has taken issue with Scholem's historiographical approach. Scholem had portrayed the concept of *ẓimẓum*, or divine withdrawal, as a novelty of Lurianic Kabbalah. Idel and Bracha Sack have demonstrated that the image of *ẓimẓum* far predated Luria and was present very early in the development of Jewish mysticisms.[105] Building on this discrepancy, Idel has questioned the extent to which the development of mystical movements should be attributed to mass psychological response:

> Given the absence of Lurianic discussion of the expulsion issue, Scholem's universally accepted theory regarding the interconnection of the two is in fact only one of the many options that could easily be advanced. . . . But Scholem's thesis, or any other like it, places psychology between history and theosophy, and a theory that attempts seriously to connect all three must be carefully proved.[106]

Idel's critique of psychological interpretation of mysticism is persuasive. Mystical movements may serve as mass responses to national trauma. However, to dismiss the inner development of a body of theoretical literature is reductive in a way that is inauthentic to the Jewish literary tradition. Because historicism is so much at the forefront of Jewish theology, it is tempting to interpret mystical social phenomena as responses to historical events. Nonetheless, it does not ultimately do justice to the religious power and ongoing spiritual validity of such movements.

Another result of Scholem's influence is that contemporary portrayals of the history of Kabbalah have emphasized specific schools of thought, one following upon the other. According to this understanding, the "*Merkavah* school" was followed, after a hiatus of five centuries, by German Ḥasidism and the circles that flourished in Provence and Gerona in the twelfth and thirteenth centuries. The speculations of Abraham Abulafia were historically contemporary with the *Zohar*'s circle, although these two worldviews were not combined until the Safed renaissance, by Moshe Cordovero, Luria, Vital, and, especially, the seventeenth-century Yemenite kabbalist Shalom Sharabi. According to this documentary point of view, one school of mystical thought follows upon another, creating distinct layers of development. Such an emphasis, encouraged by romantic, charismatic auteurs, is characteristic of the classical study of mysticism in general.[107]

Another way of understanding classical Kabbalah, the mysticism of the *Zohar*, Cordovero, and Luria is to think of it in terms of its inner development. Kabbalah originated in the coalescing of certain aggadic themes from rabbinic literature, particularly works written in the Land of Israel in late antiquity and the early Middle Ages. The main sections of the *Zohar* show the influence of the Aramaic translations of the Bible popularly ascribed to Yonatan ben Uzziel (the *Targum Yerushalmi*) and other Galilean sources, such as *Pirkei de-Rabbi Eliezer*, as well as the extensive aggadic passages of the Babylonian Talmud. The *Zohar*'s authors also appropriated ideas from the Provençal and Gerona kabbalists and the pietists of the thirteenth-century Rhineland. These traditions were combined and augmented with other important themes, such as the mysteries of *yibbum*,[108] the *Hormanuta* traditions, the secret of the thirteen attributes, and the anthropomorphic traditions of the *Idra* literature.[109] The *Zohar* is best seen as a treasury of these aggadic and medieval traditions. This anthology became the charter of most subsequent Kabbalah, particularly, as we have seen, in Safed.

Cordovero's resolution of the *Zohar*'s myth was less effective than Luria's willingness to create a new structure to encompass the great multiplicity of traditions. Cordovero's teachings are considered more "zoharic," when in fact they only emphasize *certain* characteristic teachings of the *Zohar* while incorporating a vast number of extraneous ideas drawn from the various teachings and texts that had been collected in sixteenth-century Safed. Cordovero was influenced by the *Tiqqunim* and preferred to emphasize the interaction of the four worlds of creation and the interaction of the *sefirot* within that model. As we have seen, Cordovero insisted upon reducing all of the teachings that he had collected into the model of the *sefirot* and the worlds, including the powerful doctrine of the *parẓufim* as portrayed in the *Idra* literature.

For Luria, however, the *parẓufim* were more *real* than the *sefirot*. Luria's understanding came about gradually over the course of his brief and tragic life. He initially labored to reconcile the sefirotic structure, multiplied across the context of the creation of the worlds, with the actions of the "hardened spark" occurring within it and the countenances laid across it. Luria's teaching moved from an emphasis on the emanation of the *sefirot* to more and more unwieldy structures. The final versions of Luria's own teaching posited the unstable processes of the divine as taking place in the context of the divine *anthropos*, *Adam Kadmon* and its *parẓufim*.[110] Eventually, he could only conclude that the structure had ruptured.

The *Zohar*'s tradition of the death of the kings of Edom underlay Luria's central existential statement: that the divine superstructure described in the *Zohar* had in fact collapsed and ruptured, that there had been a breaking of the vessels, and this had occurred within the structure of the Primordial Man, *Adam Kadmon*. God had withdrawn from the phenomenal world and then refilled the empty world with divine energy through a series of cosmic vessels. However, the vessels of holiness ruptured, leaving the world in a state of spiritual chaos and anarchy. The most widely circulated recensions of Lurianic doctrine began with the *ẓimẓum* and then continued the account in terms of the outpouring and withdrawal of the divine essence into the vessels.[111] The *existential* condition of *ẓimẓum* emerged with greater force among later redactors, particularly in the works of Meir Poppers and Ya'akov Ẓemakh, who, in their recensions, generated much of the messianic eros and literary pathos identified by Gershom Scholem.[112] Nonetheless, this personalized view of *ẓimẓum* owed much to the enveloping sense of psychological dread evident in Luria's original writings.

Luria's incorporation of the breaking of the vessels into the theology of the *Zohar* is an instance of a phenomenon that has occurred in other religious systems when the gothic superstructures and pantheons that have been built up over time are sweepingly discarded. The disparate traditions that have been incorporated into a religion become so unstable that they compel a reordering. In the Protestant response to Catholicism and in the Zen response to Hua Yen and Tantric Buddhism, unwieldy and complex infrastructures were jettisoned in favor of the reductive solution of a single idea or group of ideas. Sometimes this process is violent and schismatic, while other systems may quietly purge their unwieldy infrastructures in favor of the reductive solution.

The historical success of Luria's teaching stands well apart from his own brief career. Luria's mystique also lay in the fact that his written oeuvre was not large, consisting mostly of a few pages of commentary on the *Zohar*. He was an enigmatic figure, like Jesus and Lao Tzu; he arrived, stated his message, and withdrew. This quality was only enhanced in the biographical accounts that surfaced in later years. The parallel studies of Meroz and Avivi have demonstrated that Luria came to his theory of a broken world, portrayed within the contest of a divine *anthropos*, only after the death of his son, for whom he had messianic expectations. Implicit in the studies of Meroz and Avivi is a developmental psychohistorical theory compatible with that posited by Scholem. Luria's image of a fragmented, destroyed world originated in his psychological history, and the final version was completed following the death of his heir and before his own sudden death.[113] This intimation of

personal catastrophe dovetailed with the tone of fateful messianism characterizing the *Idrot*.[114] The revelation of the supreme mysteries, as well as the death of the various comrades, is seen as the prelude to the Messianic era.

But there is more to the *Zohar*, and particularly the *Idrot*, than the sefirotic doctrine. Luria knew this, and by addressing this aspect, Lurianic Kabbalah seems to fulfill one aspect of the *Zohar*'s spirituality more authentically than Cordovero's, hence its hegemony among scholars and exegetes. Luria's model of the shattered world resolved the contradictions inherent in the *Zohar*. Just as entire systems of Kabbalah developed to try to resolve the doctrinal discrepancies between the *Zohar*'s various strata, later Lurianic theory is the act of reconciling the various ideas of Luria and his disciples. The development of Kabbalah in its classical period is as much the internal development of its scholastic and intellectual history as it is the reflection of external historical events. Nuances of the *Zohar* and intellectual problems in its body of texts led to certain inevitable trends. Luria's teaching spread throughout the Jewish world. Luria's reading of the *Zohar* became the most widely disseminated understanding. The Lurianic influence may be quantified in its presence in subsequent kabbalistic doctrine, in its appearance in editions and manuscripts of central works, and in the pervasive presence of *ẓimẓum* and *shevirah* in subsequent Kabbalah.[115] Luria's conclusions were seen as most plausible and truest to the spirit of the *Idrot*. The most compelling aspect of this teaching was its subjective truth, for the Jews of the sixteenth and seventeenth centuries, of its salient message: that the universe was locked in an ongoing process of destruction and upheaval.

I have been reading the *Zohar* for twenty years. To determine the correct interpretation of its symbolic language, I first turned to the classical commentaries. In those days, I had an a priori sympathy for Cordovero's teaching as representing the plain meaning of the *Zohar*. In beginning this way, I was influenced by Scholem's contention that the Lurianic system, particularly its doctrines of *ẓimẓum* and *shevirah*, was extraneous to the *Zohar*'s essential teaching. However, in the end, I concluded that all of the Safed kabbalists based their teachings on doctrinal considerations inherent in the *Zohar* itself. The roots of Lurianic mysticism are in the *Zohar*'s teachings, just as the impetus for the subsequent growth of Kabbalah was an effort to make the *Zohar*'s world manifest. Nuances of the *Zohar* and intellectual problems in its body of texts led to inevitable trends in the later development of Kabbalah. This development is as much the internal development of its scholastic and intellectual history as it is the reflection of external historical events. The ascent of the Lurianic Kabbalah owed as much to its depth of understanding of the *Zohar* as to its existential relationship to recent history. The emanation of divinity into the world from the primordial point was added to the anthropomorphic mysteries of the *Idrot*. These teachings were then flung into the picaresque romance of the rabbis of antiquity who wandered the Galilee, and the symbols of their world were read into the forces of the divine. The enlivening force of Jewish mysticism drew on the eternalities of Judaism, recovering and reconstituting Judaism's hidden inner secrets. Kabbalah is a lineal chain of enlightenment in which successive generations continue to probe the essence of reality through their sacred work and its enchantments. So I find that, although I have been reading the *Zohar* for twenty years, I have only just begun.

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Appendix

Idra Texts

Sifra de-Ẓeniuta

1

It has been learned—The hidden book, the book that was weighed on the scale.
Until there was a scale, they did not examine face-to-face.
The primordial kings died and their weapons vanished, and the land came to naught.
Until the start of the desire of desires, the garments of glory were set forth and stored.
This scale hangs in a place that is not, weighed on it are those who do not exist.
The cups are balanced on the stand.
It is not unified and it is not seen.
On it rise those who are not, who are, and who will be.
Aspect within aspect, they are set forth and summoned in one skull, which is full of the dew of the bedellium.
The membrane of the air is gleaming and sealed.
The bleached wool hangs like a weight, the Will of Wills is revealed in prayer of those below.
Sharp, watchful, unblinking Overseen, watched constantly, ever guarded.
The oversight below is like the oversight that shines above.
Two windows of the command post [*pardashka*], arousing the spirit to all.
First God Created Heaven and Earth, six-*Created* six[1] above them.
All are below and are contingent on the seven of the skull, until the glory of glories.
And *the Earth* two, but not in number, and does it not say, from that which was cursed it came forth, as it is written, *from the land that God cursed* [Gen. 5:29].
It was *unformed and chaos and darkness was on the face of the Deep and the spirit of Elohim hovered on the face of the water.*
Thirteen contingent on thirteen, glory of glories.
Six thousand years contingent on the first six.
The seventh above them, overcoming alone.
Everything was destroyed in twelve hours.
As it is written, *it was unformed and void and darkness was on the face of the Deep and the spirit of Elohim hovered on the face of the water.*

Thirteen are upheld in mercy and renewed as before, and the six arise, as it says, *created*, after which it says, it was, for it truly was.
And in the end, unformed and chaos and darkness.
None but the Lord shall be exalted on that day [Isa. 2:11].
He engraved engravings, like the image of a long snake, extending here and there, its tail to its head and its head to its shoulder,[2] passing and raging, guarded and hidden.
Once in a thousand short days is revealed the understanding, absorbing the gleanings.[3]
Its fin is its portion.
Its head is broken in the waters of the great sea as it says [Ps. 74:13]: *You broke the head of the sea serpents on the water.*
There were two, and one was returned (for *taninim* is written in the shorter way).
Heads, as it says [Ezek. 1:22]: *The image was on the heads of the beasts of the firmament.*
And God said, Let there be light and there was light.
As it is written [Ps. 33:9]: *He spoke and it came to pass.*
He alone.
And afterward, there returned one YHV"Y YH"V VY"V.
And the last Y' is the lower *Shekhinah*, as the *Shekhinah* is found in the H', and they are weighed in one scale.
And the beasts flew back and forth, as it says: *God saw the light, that it was good. Say of the ẓaddik that he is good* [Isa. 3:10].
This one rises on the scale.
The first one is alone, and all returns to one.
The sister[4] and her intimate are subsumed, one in the other in YU" D H" E, the loving crowns that embrace.
Six go out from the branch of the root of the body.
The language[5] of great speech.
The language, hidden between YU" D and H" E.
As it is written [Isa. 44:5]: *This one will say, I am for YHVH, another will use the name "Jacob," another will mark his arm for YHVH and adopt the name of Israel.*
Truly, this one will say, for YHVH: sister.
And everything is said in YH" V (u).
All are contained in the hidden language for Imma, for she opens herself to bring forth.
Abba sits at the head.
Imma in the middle, covered here and here.
Woe to the one that uncovers their nakedness!
And God said, Let there be lights in the firmament of Heaven, the male ruling the female.
As it is written [Prov. 10:25]: *The ẓaddik is the foundation of the world.*
The YU" D shines in two and shines past the feminine [*nukvah*].
The YU'D unifies alone, rising though its levels, higher and higher.

The feminine darkens; Imma shines and is open through her gates.
Comes the key that is subsumed into six and covers the opening and unifies below with this one and that one.
Woe is he that reveals the opening!

2

The beard of faith is not mentioned because it is the preciousness of all.
From the ears it goes out, circling the face; rising and falling, a white hair.
In the thirteen they separate.
In that glory of glories, it is written [Jer. 2:6]: No man [*ish*] passed by it and no man [*adam*] sat there.
Adam is outside.
Adam[6] is not included here, or *ish*, all the more so.
In the thirteen rushing springs, four are specifically guarded, and nine water the body.
Before the orifice of the ears, the glory begins to set itself forth.
It descends in the beauty of the head of the lips.
It stands over this head to that head.
The path that goes out under the two windows of the command post, passing off sin, as it is written [Prov. 19:11]: *And his glory passes over sin.*
His lower lip is surrounded by hair for the other head.
The other path goes out beneath it, heaped with the fragrant offering for the upper head.
The two apples appear, shining with sparks.
The *mazal* of everything hangs down to the heart, on it are contingent the upper and lower.
The hanging ones do not go out from one another.
The shorter ones cover the throat of the glory.
The greater ones are measured out in a full measure.
The lips turn in from all sides.
Worthy is the one who is kissed with those kisses!
In that *mazal* of everything flow thirteen anointings of pure persimmon.
All are found and hidden in that *mazal.*
When Tishrei comes, the seventh month, these thirteen are found in the upper world and thirteen gates of mercy open.
In that time it is written [Isa. 55:6]: *Seek YHVH where he is found.*
It is written [Gen. 1:11]: *Let the earth be covered with grasses sprouting seed, trees bearing fruit.*
As it is written [Lev. 16:31]: *You will afflict your souls* on the ninth of the month toward evening.
ADN"Y YHVH you began to show your servant your greatness [Deut. 3:24].
YHVH, whole in his aspects.
And here, in this arousal of the land, it is not whole.
YH" Y [י"ה] is not written.

We call the higher Yo" d the lower Yo" d. Va-yiyẕer [And he formed: וייצר] the higher Y', the lower Y'.
Va-Yehiy (And it was: *hvhu*) The higher Y', the lower Y, H' in its body, the general wholeness.
Whole, [but] not to every aspect.
This name is uprooted from this place and planted in another.
As it says [Gen. 2:8]: *YHVH the Lord planted.*
H' between Yo" d to Yo" d of YH"Y.
A breeze from the command post[7] of *Attika* to *Zeira Anpin.*
With no spirit [*ruaḥ*], it could not stand.
In H"e are contained the higher H', the lower H', and it is written [Jer. 1:6]: *Aha, YHVH Lord!*
In the divine flow[8] in the spirit of the scale YH" Y.
The higher Y' that is crowned in the knot of *Attika* is the higher membrane that is shining and sealed.
The higher H" e, which is crowned in the spirit of the "windows of the command," goes out to give life.
The higher V', the dark spark (*buẓina de-kardinuta*) that is crowned in its aspects, letters spreading back, subsumed in *Zeira de-Anpin.*
As it begins in the skull, it is found extending through the whole body, to ornament everything like clean wool as these letters hang from it.
As it is revealed to *Zeira*, these letters are settled in it and it is called by them.
The Yo" D of *Attika* is sealed in its crowns, for the left is present.
The H"E opens in another and is penetrated in two orifices and is present in its *tiqqunim.*
Va" v is opened in the other as it is written [Songs 7:10]: *My beloved walks the straight path.*
In the dark spark is the opening covered.
V' above and V' below.
H' above and H' below.
Y' above and no other joins with it and it does not rise in this, except through a hint that is hinted when the two are revealed and unify as one level, one feeling in order to separate.
O" D included in Yo" d.
Woe, when this departs and is revealed!
These spices of the empty scale,[9] passing, are not detained in their places [Ezek. 1:14]: *The beasts passed back and forth.*
Flee back to your place!
If you nest high as an eagle and if you place your nest between the stars, from there I will bring you down [Obad. 1:4].
And the land brought forth seed [Gen. 1:12].
When? When the name was planted.
Then the ether went forth and the spark was summoned.
One skull, extended in its aspects, full of dew, ascending in two colors.
Three chambers of the engraved letters are revealed in it.

Black as a raven, hanging over deep chasms that cannot be heard here, right or left.
Here is one slender path upward.
The brow in which no worldly conflict shines, except when the will oversees it.
Eyes of three hues glimmer before him, surrounded by shining milk.
As it is written [Isa. 33:20]: *Your eyes will see Jerusalem, the tranquil dwelling.*
And it is written [Isa. 1:21]: *Righteousness will lodge there.*
The *tranquil dwelling* is the sealed *Attika.*
It is written: *your eyes.*[10]
The nose of the countenance *Zeir*, to be known![11] Three torches burning in its nostrils. A deep level, teaching good and evil.
It is written [(Isa. 42:8]: *I am YHVH; it is my name.*
And it is written [Deut. 32:39]: *I kill and bring to life.*
And it is written [Isa. 46:4]: *I will bear and I will suffer.*
He is the one who made us and not ourselves [Ps. 100:3].
He does not reply to any man's charges [Job 33:13].
He is that which is called sealed, inaccessible and unseeable.
He is that which cannot be called by a name.
H' [ה] containing V' [ו].
V' containing A' [א] and not containing H'.
A' Y' [י], which is hidden of all hiddennesses to which the O" d does not connect.
Woe when the Y' does not shine on the O" d!
When the Y' withdraws from the O" d through the sins of this world, the nakedness of all is revealed.
Of this it is written [Lev. 18:7]: *Do not reveal the nakedness of your father.*
When the Yo" d deserts the H" e, of this it is written [Prov. 2:3]: *And the nakedness of your mother, do not reveal her nakedness.*
She is truly your mother, *For you shall call Understanding* [*Binah*] *your mother.*

3

Nine precious *tiqqunim* were passed on to the beard.
Everything that is hidden and not revealed, high and precious, it is found, and yet it is called "hidden."
The first *tiqqun* of the beard, strands upon strands, from above the opening of the ears until the upper lip, this top to that top it is found.[12]
Beneath the two nostrils, a path so full that it is not visible.
The cheeks overlap from this side and that.
In them are visible the apples that are red as roses.
On one thread, strong black locks hang to the chest; lips turning red as roses.
Short ones descend down the throat and cover the neck.
Long and short fall down evenly.
In these is found the mighty hero, wherever it is found.

As it is written [Ps. 118: 5]: *From the straits I called, Y" H.*

Nine did David say,[13] until *all the Gentiles surrounded me*, to surround and to defend himself.

Let the earth be covered with grasses sprouting seed, every seed in its own kind, trees bearing fruit. [Gen. 1:11].

These nine were uprooted from the whole name and afterward were planted in the whole name, as it is written [Gen. 2:8]: *and YHVH Elohim planted.*

The *tiqqunim* of the beard are thirteen in the higher one, and nine are visible in the lower.

Twenty-two letters are engraved because of them.

On this, whoever sees in a dream that he has seized the beard of an important man, or that he stretches out his hand to him, let him know that he is one with his Master.[14]

Those who hate him will be bent beneath him.

So much more so is the high beard that shines on the lower, for the higher is called "great loving-kindness," and the smaller is called simply "loving-kindness," and when necessary, the higher beard shines on it and it is also called "great loving-kindness."

And Elohim said: Let the waters swarm with every manner of living creature [Heb. *nefesh ḥayah*] [Gen. 1:20]; that is to say, Ḥ"Y Y"H extended the shining of this one onto that.

All of them were aroused at one time, the good waters and the evil waters, for he said: *Let* [*them*] *swarm*

The higher creature and the lower creature.

The good creature and the evil creature.

And Elohim said: Let us make man! [Gen. 1:26].

Not "the man" but simply "man."

To exclude the higher man, who was made from the whole name.

When this one was completed, that one was completed.

Male and female were created to complete everything: YHV" H, the realm of the male; Elohim, the realm of the female.

The male extended and set forth its *tiqqunim* like a mother in the mouth of a maidservant.

The kings that were negated are set up here.

The *dinnim* of the male are mighty at the beginning and rest at the end, while the reverse is true of the female.

And Y" H, the hard shells of the knots are tucked into the bosom, and the small Y' is found within it.

Attika wanted to discern if the *dinnim* had been perfumed.

The serpent had intercourse with Eve, and a nest of pollution was established within her, creating a dwelling of sin, as it is written [Gen. 4:1]: *she conceived and bore Cain*, the nest[15] of the dwelling of the evil spirits, the storms[16] and malevolent demons.[17]

He set forth in that man crowns,[18] general and specific[19] contained in specific and general.

Thighs and arms, right and left.
This one divided in its aspects.
Set forth male and female, YH"V. Y', male; H', female.
V', it is written [Gen. 1:27]: *Male and female he created them, and he blessed them, and he called their name Adam.*
The form and countenance of a man sitting on a throne.
And it is written [Ezek. 1:26]: *And on the image of the throne, the image like a man on it from above.*

4

Attika is hidden and sealed.
Zeira de-Anpin is revealed and not revealed.
For it is revealed in written letters, and concealed, sealed in letters that are not settled in their places, for the higher and the lower are unsettled in it.
And Elohim said, Let the earth bring forth every living being in its kind, animal and creeping thing [Gen. 1:24].
As it is written [Ps. 36:8]: *Man and beast will praise God.*
One is found in the essence of another.
The beast in the category of the man, as it is written [Lev. 1:2]: *When a man* [Adam] *brings a sacrifice from you to YHVH, of an animal . . .* , because it is in the category of the man.
When Adam descended below in the higher form, there were found two spirits from two aspects, and the man included both right and left.
From the right, the holy soul [*neshamah*].
Of the left, the living soul [*nefesh ḥayyah*].
When Adam sinned, the left extended, and these extended incorporeally.
When they embraced together, they gave birth like that beast that gives birth to many from one embrace.
Twenty-two sealed letters, twenty-two revealed letters. A hidden Y' and a revealed Y'.
Hidden and revealed, weighed on balanced scales.
Male and female come out of Y'. U" D[20] in this place, V' male, D' female.
In this way, D"U two[21] crowns.
Y' specifically male. H' female. H' [ה] was first D' [ד].
And when it conceived in a vav [ו] within it, there came forth a vav.
It appeared as Y' in the general vision of YH" V.
When Yo" d came forth, as male and female, it dwelt behind and covered Imma.
And the sons of God saw the daughters of man [Gen. 6: 2] As it is written [Josh. 2:1]: *Two men, secret spies.*
What are the daughters of men? As it is written [1 Kings 3:16]: *Then came two prostitutes to the king.*
Because of them, it is written [1 Kings 3:28]: *For they saw that the wisdom of Elohim was within him.*

Then they came, and not before.
On the rule of the embrace [knot] of the stillborn, there were two embracing above.
Below, they descended and inherited the dust.
They lost the good portion that they had, the crown of mercy, and they were crowned in a tunic of grapes.
And Elohim said to Moses, why do you cry out to me? [Exod. 14:15].
To me, specifically.
Speak to the children of Israel and let them move.
Let them move, specifically.
In the *mazal* on which it is contingent, that comes to glorify the beard.
Do *what is right in his eyes and hearken to his commandments and keep all of his laws* (Exod. 15:26).
For I, YHVH, am your healer, specifically for this.

5

Oh sinning nation, people laden with iniquity, evil seed, degenerate children [Isa. 1:4]!
Seven levels Yo" d H' V' H' H' Y' [יו"ד ה"הו "ה ה"י ו"ו) bringing forth V' D', it is H' bringing V', V' bringing forth H' [ה"ה הו"יה"ה]. V' D', outside are hidden the Adam, the man and woman who are two [D"U, ד"ו].
As it is written: *degenerate children.*
In the beginning [*he*] *created.*
In the beginning, a statement.
Created, a half-statement.
Father and son.
Sealed and revealed.
The higher Eden, sealed and hidden.
The lower Eden is carried away[22] and there are revealed YHV"H, Y" H Elohim Et. ADN" Y AHY" H.
Right and left combined as one.
The heavens and as it is written [1 Chron. 29:11]: *the glory and the everlasting.*[23]
The Earth
As it is written [Ps. 8:2]: *How great is your name in all the earth.*
The whole earth is full of his Glory [Isa. 6:3].
Let there be a firmament within the waters [Gen. 1:6] to divide the Holy and the Holy of Holies.
Attika to *Zeira*, separate and cleaving, not really separate and the mouth says great things.
They are detached and crowned with small crowns, with five kinds of waters.
And it is written [Num. 19:17]: *He places upon it living waters.*
He is the living Elohim and King of the World [Jer. 10:10]. *I will walk before YHVH in the lands of life* [Ps. 116:9].
And let the soul of my master be bound in the bond of life [1 Sam. 25:29].

And a Tree of Life within the Garden [Gen. 2:9].
Y" H Yo" d H" e AHY" Y.
Between the waters and the waters [Gen. 1:6].
The whole waters and the waters that are not whole.
The whole mercy and the mercy that is not whole.
And YHVH said, my soul will not be vexed by man forever, for he is also flesh [Gen. 6:3].
And YHVH said, when it was settled in *Zeira*.
From this, to say the word in the name of the one who said it.[24]
For *Attika* is hidden, as was said.
My soul will not be vexed by man, above.
For in that spirit exhaled from the two windows of the guardhouse was drawn down.
So it is written [Gen. 6:3]: *And his days will be one hundred and twenty years.*
Yo" d, whole and not whole.
Y' alone is one hundred.
Two letters, two instances.
One hundred and twenty years.
Y' alone when it is revealed in *Zeira*, it is drawn down in ten thousand years.
From this it is written [Ps. 139:5]: *You lay your hand upon me.*
And the nefillim were in the land then [Gen. 6:4].
As it is written [Gen. 2:10]: *From there it separated and came to four heads.*
From the place that the Garden divided is called "the *nefillim*," as is written: From *there it separated.*
They *were in the land* in those days and not at another time.
Until the arrival of Joshua, and the sons of Elohim were hidden.
Until the arrival of Solomon, and the daughters of man were subsumed
As it is written [Eccles. 2:8]: *and delights* [*ta'anugot*, f.]; not *ta'anugim* [m.].
The sons of man were cast forth from the other spirits, not included in the higher wisdom, as it is written [1 Kings 5:26]: *YHVH gave wisdom to Solomon.*
And it is written [1 Kings 5:11]: *and he was wiser than any man* [*adam*].
For these were not included in Adam.
YHVH gave wisdom.
The higher H' *and he was wiser*, for through him was conveyed wisdom below.
They are the heroes that were forever [*me-olam*] [Gen. 6:4].
The higher world. *Men of renown* [*anshei shem]* [Gen. 6:4].
That they conducted themselves according to the Name [*shem*].
What is the Name?
The Holy Name, according to which the less than holy ones below conduct themselves, who only conduct themselves according to the Name.
Simply men of the Name.
Not men of YHVH.
Not of the hidden hiddenness but flawed, and those who are not flawed.
Anshei *ha-shem* come out of the category of Adam.
As it is written [Ps. 49: 13]: *Man* [*adam*] *does not abide in honor.*
A man's honor is in the honor of the king.

He *does not abide*, without a spirit.
Thirteen kings of war in seven.
Seven kings in the land, appearing as victorious in battle.
Nine ascend on levels that run with their will and there is none that will erase it from their hands.
Five kings exist in confusion.
Before four no one can stand.
Four kings go out before the four.
From them hang, like grapes in a cluster, knots of seven runners, bearing witness when they are not in their own place.
The perfumed tree sits within, its branches unified, a nesting place for birds.
In its shade shelters the beast that rules that tree in twelve paths, passing through seven columns that surround it.
In the four beasts they revolve through four sides.
The serpent that runs in three hundred and seventy leaps over the mountains and skips over the heights.
Its tail is in its mouth, with its teeth it punctures both sides.
When it takes its portion,[25] it divides to three sides.
As it is written [Gen. 5:23]: *And Ḥanokh walked with Elohim.*
And it is written [Prov. 22:6]: *Educate* [*ḥanokh*] *the youth* [*na'ar*] *according to his way.*
The youth, that is known.
With Elohim and not with YHVH.
And he was not [Gen. 5:28].
With this name.
For Elohim took him, to be called by his name.
The three courts are really four.
Four courts above and four below.
As it is written [Lev. 19:35]: *You shall not falsify measures* [*mishpat*] *of length eight or capacity.*
Harsh *Din* [judgment].
Din that is less harsh.
Din that is weighed and *Din* that is not weighed.
And soft *Din* that is neither this one nor that.
And when man had begun to multiply upon the face of the earth [Gen. 6:1].
Man had begun to multiply, as it is written [Gen. 6:6]: For he is also flesh . . .
The higher Adam.
As it is written [Gen. 6:1]: *upon the face of the Earth.*
And Moses did not know that his face was shining rays [*keren or*] [Exod. 34::29].
As it is written [Gen. 3:24]: *a tunic of leather* [*or*].
Keren, as it is written [1 Sam. 16:13]: *and Samuel took the horn of oil.*
There is no anointing [*meshiaḥ*] except through the *keren*: *and through your name will our keren be exalted* [Ps. 89:18].
There will flower the keren of David [Ps. 132:17].
The tenth of the king, coming from the Jubilee which is *Imma*, as it is written [Josh. 6:5]: *And it shall come to pass when they draw the keren of the Jubilee.*
The *keren* of the Jubilee is crowned with the tenth of *Imma*.

A *keren*, for he takes a keren and the spirit to return the spirit to him.
And this *keren* is of the Jubilee. And the Jubilee is H'. H' is the drawing of spirit for all.
All return to their place, as it is written [Jer. 1:6]: *Aha, YHVH Elohim*!
And when the H' is seen and the H' of YHVH Elohim is called the full name, as it is written [Isa. 2:17]: *None but the Lord shall be exalted on that day.*
Therefore, he is sealed and crowned the hiddenness of the king, the Book of Hiddenness [*Sifra de-Ẓeniuta*]!
Worthy is the one who ascended and went out and knew its paths and ways!

The Shorter *Idra*

It is learned in the secret of secrets,[26] the King's head is set forth in *Ḥesed* and *Gevurah*.
From this head hang hairs, locks upon locks, which draw forth all the union of above and below.
The Masters of Masters, masters of truth, masters of the scale, masters of murmuring, masters of wailing, masters of *Din*, masters of *Raḥamim*, and the cantillation of the Torah, and the secrets of the Torah, pure and impure, all are called the gates of the King.
That is to say, the drawing forth that flows from the Holy King, all of it descends from the hidden Ancient.
The King's brow, overseeing the wicked, when their actions are examined, and when their sins are revealed, then it is called the King's brow.
That is, the *Gevurah* overwhelms its *dinnim* and extends through its side.
This is different from the brow of *Attika Kadisha*, which is called *Will*.
The King's eyes are the oversight of everything, the oversight of the higher and the lower, and all of the masters of oversight are called thus.
Colors unify in the eyes, and these and these colors are called all the masters of the King's oversight, each one according to his path, all are called the colors of the eye.
As the oversight of the King is seen, so are the colors aroused.
The eyelids are called the place where oversight is given to all of the colors, the masters of oversight.
They stand over what is below, eyelids overseeing from the river that flows out, the place to draw forth that light, to bathe in the whiteness of *Attika*, the milk that flows from *Imma*.
When the *Gevurah* extends, the eyes flash with the color red; *Attika Kadisha* flashes his whiteness and shines on *Imma*.
She is filled with her milk and suckles them; the eyes are bathed in her milk, in that milk from *Imma* that is ever flowing, as it is written, (Songs 5:13): *Bathed in milk* that flows forever, unceasingly.
The King's nose is the perfection of the countenance.
When the *Gevurot* extend and unify as one, they are the nose of the Holy King.
These *Gevurot* unify and extend from one *Gevurah*.

When the *dinnim* are aroused and go out from their realm, they may be sweetened only by the smoke of the altar. Thus it is written [Gen. 8:21]: *God smelled the sweet savor.*

The nose of *Attika* is different, for it does not need this; it is called complete Forbearance.

The light of the hidden Wisdom is called his nose. It is also called praise, as it is written [Isa.48:9]: *and my praise I will seal to you.* This aroused David, *A song of praise to David.* [Ps. 145:1].

The ears of the King, when Will is present, and *Imma* suckles, and the light of *Attika Kadisha* shines, arousing the light of the two consciousness as, and the shining of *Abba* and *Imma.*

All these are called the consciousness of the King, flashing as one.

When they flash as one, they are called the ears of YHVH.

For do they not receive the prayers of Israel?

When they are aroused to good and to evil, and in this arousal, the masters of wings are aroused, who take the voices of the world, and they are all called the ears of YHVH.

The King's face, the shining of *Abba* and *Imma*, their extension, shining and surrounding, flashing in this, the King's head.

They witness testimony about the King.

The King's visage is most precious of all.

From the head begins the supernal *Ḥesed* and *Gevurah.*

The shinings of *Abba* and *Imma* separate from one another, the shining of *Abba* with three lights, and *Imma* with two, so that they are five.

Ḥesed and *Gevurah* with one light, so that they are six.

Afterward, *Ḥese"d* is crowned and flashes and shines with two lights, so that they are eight.

After it is crowned, then *Gevurah* is crowned, and so there are nine.

And when all of these lights are connected together, they are called the visage of the King, as it is written [Isa. 42:13] *YHVH goes forth like a warrior, as a man of wars arouses his rage.*

The King's lips, thus it has been taught, when the light of *Abba* shone forth, it shone in three lights.

From one light, shines the higher *Ḥesed.*

From one light, shines the light that is called the King's consciousness.

And one light was suspended, until the shining of the light of *Imma.*

When they shine, they shine with five lights.

From what did it shine?

From one path, hidden and secret, that *Abba* cleaves to, as it says [Job 28:7]: *no bird of prey knows the path to it.*

How the male embraces the female, she conceives, gives birth, bringing forth five lights.

And from these five lights are engraved fifty gates of many lights.

They are fifty, for the forty-nine aspects of pure and forty-nine aspects of impure,[27] in the Torah, One remaining, that illuminates all, and *Abba* is contingent on it.

When they combine as one, they are settled in the King, and are called the King's lips.
Because of this, he decrees words of truth.
The mouth, its opening is contingent on them.
What is the mouth? Rather, *Da'at* is hidden in the mouth of the King, which is called *Tiferet.*
The extension of *Tiferet,* that unifies all the treasuries and all of the colors, as it is written [Prov. 24:4]: *By Da'at are its rooms filled . . .*
This *Da'at* is hidden in the mouth of the King.
And it fills all the threshing floors and storehouses.
When its light is aroused and goes out, then it is called the mouth of YHVH.
The lips, which are the two lights of *Abba* and *Imma,* at the hour that they are aroused with that shining of *Da'at,* unite as one, and the words are decreed[28] in truth, with *Ḥokhmah* and *Tevunah* and *Da'at.*
Therefore, all of the words of the Blessed Holy One are decreed in these.
These three shine and enter within and are crowned as one.
When they unite with one crown, they are called [Songs 5:16] *His palate is delightful.*
This is called the palate of the King, the sweetness of the King, of which it says [Ps. 34: 9] *Taste and see that YHVH is good.*
And from this palate hang all of the princes and officers of the Kings [Ps. 33:6] *and with the Ruaḥ of his mouth all of their hosts.*
In this palate is found the wholeness of all.
Therefore, all the letters that are in this place appear whole.
AḤH"'A [אהה"ע].
A [א] the shining of *Attika Kadisha,* the most hidden.
Ḥ [ח] the shining of Wisdom, which is not present or perceived, as it says [Prov. 28:13] *no man knows its limit.*
H [ה] the light of *Imma,* the light that issues forth, watering everything, suckling the young, until it reaches that apex and fills the *Ẓaddik,* which is suffused in the lower *Nukvah* and is blessed by it, and they are inseparable.
White in red, as it says [Songs 4:6] *the mountain of myrrh, the hill of frankincense.*
'A (ע') the shining of the seventy faces[29] that follow that *Ruaḥ* that goes out from the mouth, like the seventy names of the Blessed Holy One.
According to the land [Gen. 46:27]: *All the souls from the house of Jacob that came to Egypt were seventy.*
For Jacob was the land's tree, seventy souls, seventy branches.
From these letters, shine four others.
From one shines gimel [ג], which is the good reward for the righteous, which is called fate,[30] so it is written [Isa. 58:14]: *Then you will rejoice in YHVH.*
From Ḥ shines yod [י], which is wisdom; everything is shut up in yod, which is the hiddenness of all the aspects, and therefore it is absent, as it says [Job 28:13]: *you will not find it in the land of the living.*
From H shines out kaf (כ), which is the shining and drawing forth, emptying out of Imma to the place that is called the horn, the horn of the Jubilee.
This is the kingdom of David.

Therefore, there is no drawing forth, but for the secret of kaf.

K[ק] from ayin [ע] comes kof [ק], as *ayin* is seventy, so kof is one hundred, for they are the completion, and so it is, therefore, that in this palate is found the wholeness of everything.

Whoever knows this secret and is careful of it, happy is his portion!

The body of the King is the extension of *Tiferet*, in which all the colors are united.

The King's arms are the shining of *Ḥesed* and *Gevurah*.

Therefore, they are right and left.

His solar plexus set forth in *Da'at*, rising to the head, set forth and extended within, into the body.

The thighs are united in two lights, which are really two lights.

The thighs and the two kidneys. All are united in one place, where all of the flow is gathered, all of the flow of the body.

All of these flows preside in that place which is called foundation [*yesod*] of the world.

Foundation, from the place that is called world.

These are *Neẓakh* and *Hod*, therefore YHVH of hosts, his blessed name, blessed is his glorious name forever and ever.

All of these *tiqqunim* come to unify in one, until all of the holy flow is received by this *Yesod*, which pours it onto *Nukvah*, who is blessed by it.

In the hour that the lower *dinnim* are set forth, when they are set forth below, then they are set forth above, and all the *tiqqunim* of the King, in joy and wholeness, which are the Holy Name, everything is one.

And when the *dinnim* are not set forth below, so to speak, thus it is above, for all of the *tiqqunim* are not arranged thus, for the mother has stolen away from the children, and the children do not suckle, for *Yesod* is not emanating onto *Nukvah*, and all of the *dinnim* are aroused, and the great serpent rules, so to speak.

The *tiqqunim* of the King have withdrawn because of the *Din*.

As this feminine has not been blessed, the *Ẓaddik* does not receive it.

The great serpent rules.

Woe to the world that suckles from it!

R. Eliezer said: All of these tiqqunim, Father revealed them, so that he should not go in disgrace into the world to come. But why must they be revealed now?

R. Abba said to him, This is what I have transcribed from the holy spark. I said it for the fellowship, who do not know these things and yet must know them, as it is written [Exod. 10:2]: *you will know that I am YHVH*, and [Exod. 29:46]: *they will know that I am YHVH*.

In order to settle these words in our hearts; from now on, these things will be sealed thus. Happy is their portion in this world and the next for until now the holy spark was crowned in these words. Come and see! I saw him in a dream, and I asked before R. Shim'on, did I not learn before him, that the Y[י] is Wisdom [*Ḥokhmah*]? It is truly thus! H [ה], why is it Understanding [*Binah*]?

He said to me: Come see, is it not written [Gen. 2:10] *A river issued from Eden to water the Garden*?

What is this river[31] that issues from Eden? This is Understanding.

Therefore, that river has Y [י] sealed up within it.

And *Yu"d*, its light extends through all of the aspects.

and this is dalet [ד] after which a child goes out from beneath, which is vav [ו], which is, in this way, hey [ה].

In this way it is YH.

After the birth and emergence of this child, it stands before them as YH"V, for V [ו] stands before them.

Therefore we learn in our Mishnah that hey was first dalet.

When the male linked to her, she was impregnated by one son and was called hey.

Afterward, she gave birth and brought out one son, vav and hey stood before her.

Of this it says, *a river flowed out from Eden*, truly from it *to water the garden* and to suckle it.

I seized his hand and he kissed my hand, in that suffusion, I stirred, wept, and laughed.

Three days passed, and I ate nothing, one from joy, and one because I never was worthy to see him again. Nonetheless, I always cleaved to him, wherever he walked illuminated me. I see his form aroused before me.

Happy are the righteous in this world and the next, of them it is written [Ps. 140:14]: *So the righteous will praise your name, and the upright will dwell in your presence!*

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Notes

1. The *Zohar* and Its Commentators

1. The movement of theosophical Kabbalah in Provence, Gerona, and the Middle East included Isaac the Blind, Ezra and Azriel of Gerona, Moshe de Borgos, Todros Abulafia, the brothers Jacob and Isaac ben Jacob ha-Cohen de Soria, Isaac ben Samuel of Acre, Jacob ben Sheshet, Joseph ben Shalom Ashkenazi, Joseph Gikatilla, Shem Tov ibn Gaon, and Moshe de Leon. The antiphilosophical element in the Kabbalah associated with Shem Tov ben Shem Tov and his *Sefer ha-Emunot*, the anonymous *Sefer ha-Meshiv*, as well as the *Sefer ha-Qanah* and *Sefer ha-Peliah*. Much of kabbalistic literature was presented in the conventional literary forms of the Middle Ages: scriptural commentaries, books of commandments, and didactic works such as Joseph Gikatilla's *Sha'arei Orah* and Joseph of Hamadan's *Ta'amei ha-Mizvot*. Important studies of this period include Gershom Scholem, *Origins of the Kabbalah* (Princeton: Jewish Publication Society and Princeton University Press, 1987); and Joseph Dan and Ron Kiener, *The Early Kabbalah* (Ramsey, N.J.: Paulist Press, 1989).

2. Boaz Huss, "*Ketem Paz*: The Kabbalistic Doctrine of Rabbi Simeon Lavi in His Commentary to the *Zohar*" (Hebrew) (Ph.D. diss., Hebrew University, 1992), p. 76.

3. Such was the opinion of Avraham Zakhut (*Sefer ha-Yoḥasin*, p. 45) and Meir ibn Gabbai (*Tola'at Ya'akov* 16b). The supreme legal authority, Joseph Karo (*Beit Yosef, Orakh Ḥayyim* 25), stated: "(In the case of a discrepancy) We find that R. Shimon, in the *Zohar*, writes the opposite of the Talmud's conclusion, while the halakhists only write the Talmud's conclusion, for even if they had known RaSHBY's opinions, they would not have heeded him if he had disagreed with the Talmud." See Huss, "*Ketem Paz*," p. 78; Jacob Katz, *Halakhah and Kabbalah* (Hebrew) (Jerusalem: Magnes, 1986), pp. 34–51; c.f. Isaiah Tishby and Fischel Lachover, *The Wisdom of the Zohar*, David Goldstein, trans. (Oxford: Oxford University Press, 1991), p. 27.

4. Perhaps this is a translation of Naḥmanides' euphemism for Kabbalah, *derekh ha-emet*; cf. Yehudah Liebes, "*Zohar* and Eros" (Hebrew), *Alpayyim 9* (1994): 88.

5. See Elliot Wolfson, "Biblical Accentuation in a Kabbalistic Key: Mystical Interpretation of the Ta'amim," *Journal of Jewish Liturgy and Music 21* (1988–1990): 1–15; *22* (1988–1990): 1–13; Yehudah Liebes, *Some Chapters in a Zohar Lexicon* (Hebrew) (Jerusalem: Hebrew University, 1982), pp. 174–175; Yehudah Liebes, *Studies in the Zohar* (Albany: State University of New York Press, 1993), pp. 56–57; Huss, "*Ketem Paz*," pp. 153, 170n; cf. *Tiqqunei Zohar Ḥadash* 101a; *Tiqqunei ha-Zohar* 20b, 39b, 40b, 45a–51b, 104b, 105a, 108a; *Ra'aya Meheimna* III 247b.

6. David Stern, "The Rabbinic Parable and the Narrative of Interpretation," in *The Midrashic Imagination* p. 82. The use of symbols in Kabbalah is addressed in Joseph Dan, "Midrash and the Dawn of Kabbalah," in *Midrash and Literature*, Geoffrey H. Hartman and Sanford Budick, eds. (New Haven: Yale University Press, 1986), pp. 127–139; Pinchas Giller, *The Enlightened Will Shine: Symbolization and Theurgy in the Later Strata of the Zohar* (Albany: State University of New York Press, 1993), pp. 7–20; Moshe Idel, *Kabbalah: New*

Perspectives (New Haven: Yale University Press, 1988), pp. 173–249; idem. "Infinities of Torah in Kabbalah," in *Midrash and Literature*, pp. 141–157; Moshe Idel, "Reification of Language in Jewish Mysticism," in *Mysticism and Language*, Steven Katz, ed. (Oxford: Oxford University Press, 1992), pp. 42–79; Ronit Meroz, "Redemption in the Lurianic Teaching" (Hebrew) (Ph.D. diss.; Hebrew University, 1988), pp. 33–35; Mikhal Oron, "Place Me for a Sign upon Your Heart: Studies in the Poetics of the *Zohar*'s Author in *Sabba de-Mishpatim*," in *Massuot: Studies in Kabbalistic Literature and Jewish Thought Presented in Memory of Professor Ephraim Gottlieb* (Hebrew), Amos Goldreich and Mikhal Oron, eds. (Jerusalem: Mossad Bialik, 1994), pp. 8–13; Gershom Scholem, *On the Kabbalah and Its Symbolism* (New York: Schocken, 1965), pp. 32–86; Gershom Scholem, "The Name of God and Linguistic Theory of the Kabbalah," *Diogenes 79–80* (1972): 59–80, 164–194; Isaiah Tishby, *Paths of Faith and Heresy* (Hebrew) (Jerusalem: Magnes, 1982), pp. 11–22; Elliot Wolfson, "By Way of Truth: Aspects of Naḥmanides' Kabbalistic Hermeneutic" *AJS Review 14* (1989): 116–117 n. 43; Elliot Wolfson, "Female Imaging of the Torah: From Literary Metaphor to Religious Symbol," in *From Ancient Israel to Modern Judaism, Intellect in Quest of Understanding: Essays in Honor of Marvin Fox*, vol. 2 (Atlanta: Scholars Press, 1989), pp. 271–307; Elliot Wolfson, "The Hermeneutics of Visionary Experience: Revelation and Interpretation in the *Zohar*," *Religion 18* (1988): 311–345; Elliot Wolfson, *Through a Speculum That Shines: Vision and Imagination in Medieval Jewish Mysticism* (Princeton: Princeton University Press, 1994), pp. 283–285, 298, 356–392.

7. See Gershom Scholem, *Bibliographia Kabbalistica* (Berlin: Schocken Verlag, 1933), pp. 185–210.

8. For instance, the section *Ta Ḥazei* (Come and See) (*Zohar Ḥadash* 7a; *Zohar I* 256a–262a) was not identified by Scholem or Tishby in their original delineations of the sections, but in his article on the *Zohar* for the *Encyclopaedia Judaica*, Scholem identified it (see also Scholem, *Kabbalah* [New York: New American Library, Meridian, 1978], pp. 217–218). The section exists in its entirety in at least two manuscripts, the one used as the basis for Moshe Cordovero's *Sefer Or Yaqar* (Jerusalem ed., 3:277) and also MS Vatican 206. In an interesting example of the nuances of the transmission of manuscripts, *Ta Ḥazei* is, in both cases, included with the composition *Eleh Razin de-Mashkena* (*Zohar II* 159a).

9. Descriptions of the compositions that make up the *Zohar* are found in Scholem, *Kabbalah*, pp. 214–219; Scholem, *Major Trends in Jewish Mysticism*, 3d ed., rev. (New York: Schocken, 1961), pp. 159–162; Tishby and Lachover, *The Wisdom of the Zohar*, pp. 1–7.

10. Even so pious and unassailably fundamentalist a *Zohar* exegete as R. Yiẓḥak Eizik Safrin of Komárno considered the *Ra'aya Meheimna* to be an inspired work of Gaonic origin. Safrin also felt that the author's poverty and low social status were significant contributing factors in his spiritual position (see *Zohar Ḥai II* 25a). The text is also quoted by Amos Goldreich in "On the Self-Image of the Author of *Tiqqunei ha-Zohar*,"in *Massuot*, Amos Goldreich and Mikhal Oron, eds. (Jerusalem: Mossad Bialik, 1994), p. 481.

11. See Tishby and Lachover, *The Wisdom of the Zohar*, pp. 703–714.

12. *Zohar Ḥadash* 41d, 59c–60b; *Tiqqunei ha-Zohar* 1a; see B.T. *Shabbat* 33b, J.T. *Shevi'it* 9:1, *Genesis Rabbah* 79:6, *Esther Rabbah* 3, *Ecclesiastes Rabbah* 10:8, *Shoḥer Tov* 17:13.

13. See S. Belkin, "The *Midrash ha-Ne'elam* and Early Alexandrian Midrashim" (Hebrew), *Sura 3* (1957–1958): 25–92; R. J. Zwi Werblowsky, "Philo and the *Zohar*," *Journal of Jewish Studies 10* (1959): 25–44, 112–135.

14. See Liebes, *Studies in the Zohar*, p. 87; Scholem, *Major Trends in Jewish Mysticism*, pp. 159–163; Scholem, *Kabbalah*, pp. 214–219; Tishby and Lachover, *The Wisdom of the*

Zohar, pp. 2, 25–28, 87–96; Elliot Wolfson, introduction to *Sefer ha-Rimmon* (Atlanta: Scholars Press, 1988), pp. 3–9.

15. Liebes, *Studies in the Zohar*, pp. 99–103; Asi Farber, "Traces of the *Zohar* in the Works of R. Joseph Gikatilla" (Hebrew), *Alei Sefer 9* (1981): 70–83.

16. Huss, "*Ketem Paz*," pp. 107–108, 133n.

17. Liebes, *Studies in the Zohar*, p. 88.

18. Ephraim Gottlieb, "The *Matnitin* and the *Tosefta* in the *Zohar*," in *Studies in Kabbalistic Literature* (Hebrew), Joseph Hacker, ed. (Tel Aviv: Rosenberg, 1976), pp. 163–214; Daniel C. Matt, "The Aura of Secrecy in the *Zohar*,"in *Gershom Scholem's "Major Trends in Jewish Mysticism" 50 Years After* (Tübingen: J. C. B. Mohr, 1994), p. 184 n. 16.

19. The *Idra Rabba* (IR) is located at *Zohar III* 127b–145a, and the *Idra Zuta* (IZ) is located at *Zohar III* 287b–296b. Issues in the *Idrot* form the core of two essays by Yehudah Liebes, "The Messiah of the *Zohar*" (originally published in 1982 in Hebrew) and "How Was the *Zohar* Written?" which are contained in Liebes's *Studies in the Zohar*. See also Ronit Meroz, "Early Lurianic Compositions," in *Massuot*, Amos Goldreich and Mikhal Oron, eds. (Jerusalem: Massad Bialik, 1994), pp. 312, 313; and Wolfson, *Through a Speculum That Shines*, pp. 371–372, n. 155.

20. Meroz, "Redemption in the Lurianic Teaching," pp. 26, 136; Yehudah Liebes, "On the Image, Writings, and Kabbalah of the Author of *Emek ha-Melekh*" (Hebrew) in *The Kabbalah of the AR"I*, Yehudah Liebes and Rachel Elior, eds., Jerusalem, Studies in Jewish Thought 10 (Jerusalem: Magnes, 1992), 101–139; Tishby, in *Paths of Faith and Heresy*, pp. 23–29.

21. See Bracha Sack, *The Kabbalah of Rabbi Moshe Cordovero* (Hebrew) (Beersheba: Ben Gurion University, 1995), p. 37; Cordovero, *Or Yaqar, Tiqqunei ha-Zohar*, 1:23.

22. See Yiẓḥak Baer, "The Historical Context of the *Ra'aya Meheimna*" (Hebrew), *Zion 5* (1940): 35, 39; Yiẓḥak Baer, *A History of the Jews in Christian Spain*, vol. 1, Louis Schoffman, trans. (Philadelphia: Jewish Publication Society, 1978), p. 277; Giller, *The Enlightened Will Shine*, pp. 59–79; Goldreich, "On the Self-Image," pp. 439–496; Yehudah Liebes, *Some Chapters in a Zohar Lexicon* (Hebrew) (Jerusalem: Hebrew University, 1982), p. 48; Gershom Scholem, *Sabbatai Ṣevi: The Mystical Messiah* (Princeton: Bollingen, 1973), pp. 11–12, 53, 59, 72, 228, 741–742, 746–747; Tishby and Lachover, *The Wisdom of the Zohar*, pp. 1109, 1112.

23. Huss, "*Ketem Paz*," pp. 85, 97n; Idel, *Kabbalah*, pp. 232, 248–249. Moshe Idel, in his *Menahem Recanati the Kabbalist* (Hebrew) (Jerusalem: Schocken, 1998), pp. 101–110, argues persuasively for the importance of this Catalonian mystic as a bridge between the thought of the *Zohar* and the *Tiqqunim*. Idel has identified a lost commentary to the *Zohar* by Recanati (pp. 68–71) that may have served this purpose. I regret that Idel's study arrived too late to be further addressed in this book.

24. *Tiqqunei ha-Zohar* 32b, 44b, 89a. See Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 49; cf. Cordovero, *Or Yaqar, Tiqqunei ha-Zohar*, 1:15, 2:98–102.

25. Goldreich, "On the Self Image," pp. 481–486, 491.

26. *Tiqqunei ha-Zohar* 32b, 35b *Tiqqunei ha-Zohar* 44b-45a. The authenticity of this fragment is questioned by the Gaon of Vilna in his commentary and also by the Muncaẓer Rav, R. Tsvi Hirsch Shapira, in his commentary *Be'er laḤai Ro'i*.

27. Huss, "*Ketem Paz*," pp. 51, 52, 61n; cf. R. Mordechai Buzaglo, *Ma'ayanot Ḥokhmah* 1:63–64.

28. Ḥayyim Vital, *Zohar ha-Raki'a* 72d; see also Vital, *Sha'ar ha-Gilgulim*, pp. 14, 15.

29. Cf. Gershom Scholem, "Did Moshe de Leon Write the *Zohar*?" (Hebrew), *Madda'ei ha-Yahadut 1* (1926): 16–21.

30. Tishby and Lachover, *The Wisdom of the Zohar*, pp. 53–54, 91–96; Scholem, *Major Trends in Jewish Mysticism*, pp. 168–180.

31. Liebes, *Studies in the Zohar*, pp. 86–88, 90–95; see also Matt, "The Aura of Secrecy in the *Zohar*," in p. 183.

32. These would include R. Isaac and R. Jacob ha-Cohen and their progeny, R. Moshe de Borgos, and Gerona kabbalists such as Naḥmanides, R. Ezra, R. Azriel, R. Jacob ben Sheshet, and R. Asher ben David. Cf. Mikhal Oron, "Paths to the Doctrine of the Soul and Reincarnation in Thirteenth-Century Kabbalah and the Works of R. Todros ha-Levi Abulafia" (Hebrew), in *Studies in Jewish Thought*, Sara Heller-Willensky and Moshe Idel, eds. (Jerusalem: Magnes, 1989), p. 278.

33. Similarly, later Lurianic theory is the act of reconciling the chronologically developed ideas of Isaac Luria and his disciples.

34. As in Avraham Azulai's well-known thesis that the material was compiled only in the Gaonic period (*Or ha-Ḥammah* 2b).

35. On the doctrine of the worlds, see Gershom Scholem, "The Development of the Tradition of the Worlds" (Hebrew), *Tarbiẓ 2* (1931): 415–442; 3 (1932): 33–66; Giller, *The Enlightened Will Shine*, pp. 54–57.

36. Ẓeviya Rubin, "The *Zohar* Commentaries of R. Yosef ibn Tabul," in *The Kabbalah of the AR"I*, Yehudah Liebes and Rachel Elior, eds., Jerusalem Studies in Jewish Thought 10 (Jerusalem: Magnes, 1992), pp. 377–378, on Cordovero's *Sefer Pardes Rimmonim* 3c, 8c, 9b, 18d, 20b, 23d, 24a, 33a, 44c, 46d, 77b.

37. Rubin, "The *Zohar* Commentaries of R. Yosef ibn Tabul," pp. 377–379; see also Israel Weinstock, "R. Yosef ibn Tabul's Commentary on the *Idra*," *Temirin 1* (1982): 123–167.

38. This has been pointed out by Ronit Meroz: "Certainly Luria is conscious of the full meaning of the premise of the kabbalistic symbol, in that it differs from allegory [*mashal*]. Images that are used as symbols, as opposed to images that are used as mere allegories, have to be reconciled with one another in their minutiae, for otherwise the forces being symbolized would not be reconciled with one another" ("Redemption in the Lurianic Teaching," p. 157).

39. For example, the founder of Ḥasidism, Yisrael Ba'al Shem Tov, composed a famous account of his own ascent to Heaven and interview with the Messiah. This text has been minutely, symbolically reinterpreted by the contemporary kabbalist Yiẓḥak Ginzburg in ways that totally alter and recast the original meaning. See his *Sod ha-Shem le-Yireyav* (Jerusalem: 1985), pp. 362–370.

40. Daniel Chanan Matt presents a faithful rendering of the integrity of the *Zohar*'s phrasing in his free-verse translations in *Zohar: The Book of Enlightenment* (Ramsey, N.J.: Paulist Press, 1983). He preserves the inner structure of every trope, as opposed to the greater use of paraphrase by Scholem, Sperling, Tishby, and David Goldstein.

41. Rubin, "The *Zohar* Commentaries of R. Yosef ibn Tabul," p. 380.

42. *Zohar* lexicons include those of Moshe Cordovero, *Sha'ar Erkhei Kinnuyim*, in his *Sefer Pardes Rimmonim* (Munkács 1872); Jacob Zvi Yellish, *Kehillat Ya'aqov* (Lemberg 1870); Aaron Meyer Altshuler, *Kelalei Hatḥalat ha-Ḥokhmah* (Warsaw, 1893); Liebes, *Some Chapters in a Zohar Lexicon*; and Elyahu Peretz, *Ma'alot ha-Zohar* (Jerusalem: Hebrew University 1987). Important lexicons still in manuscript include the listings of R. Moshe Zakhut (MS Cincinnati 538) and a very old, anonymous collection (Jerusalem: National Library 4'80, referred to in Liebes, *Some Chapters in a Zohar Lexicon*, p. 162). A lexicon of difficult terms has been attributed to Shim'on Lavi (MS Jerusalem National Library 4080). Although it is not a symbolic lexicon, it is nonetheless important for understanding the *Zohar*'s peculiar Aramaicisms (Huss, "*Ketem Paz*," pp. 16–20, 31; see n. 191, below). The aforementioned *Kehillat Ya'aqov* is influenced by Lurianic ideas, as is the lexicon compiled by

R. Ya'akov Ẕemakh (published in Koretz (in 1652). Cf. Gershom Scholem, "On the Biography and Literary Activity of the Kabbalist R. Ya'akov Ẕemakh" (Hebrew), *Kiryat Sefer 26* (1950): 193n; David Tamar, *Studies in Jewish History in the Land of Israel and Italy* (Hebrew) (Jerusalem: Reuven Moss, 1973), pp. 154–155; David Tamar, *Studies in Jewish History in the Land of Israel and the Orient* (Hebrew) (Jerusalem: Mossad ha-Rav Kook, 1981).

43. Oron, "Place Me for a Sign," p. 3n; Yehudah Liebes, "The Messiah of the *Zohar*" (Hebrew), *Ha-Ra'ayan ha-Mashiḥi be-Yisrael* (1982): 103–104.

44. See Yehudah Liebes, "Two Young Roes of a Doe" (Hebrew), in *The Kabbalah of the AR"I*, Yehudah Liebes and Rachel Elior, eds., Jerusalem Studies in Jewish Thought 10 (Jerusalem: Magnes, 1992), p. 149.

45. Rubin, "The *Zohar* Commentaries of R. Yosef ibn Tabul," p. 369; Liebes, "The Messiah of the *Zohar*" (Hebrew), pp. 105–119.

46. *Zohar I* 6a–7a, 9a.; See Oron, "Place Me for a Sign," p. 5n.

47. See Elijah, the Gaon of Vilna, *Likkutei ha-GR"A* 39b.

48. This account is, however, addressed by the author of *Tiqqunei ha-Zohar* and *Ra'aya Meheimna* (see *Zohar I* 26a–b) and in the *Heikhalot* texts (*Zohar II* 254b); see Giller, *The Enlightened Will Shine*, pp. 69–71.

49. Three exceptions are Shalom Buzaglo's *Sefer Mikdash Melekh* (Amsterdam, 1766); Zvi Hirsch Horovitz's *Aspaqlaria ha-Meirah* (Firode, 1732); and Reuven Margoliot's contemporary annotations to the *Zohar*, *Niẓuẓei ha-Zohar*, which is found in the mossad ha-Rav Kook editions of the *Zohar*.

50. See Giller, *The Enlightened Will Shine*, pp. 81–105.

51. See Yiẓḥak Izik Ḥaver Wildmann, *Magen ve-Ẕinah* (B'nei Barak: Neẓaḥ 1985); David Luria, *The Antiquity of the Zohar* (Hebrew) (New York: Nezaḥ, 1951).

52. See also Emden, *Zoharei Ya'aveẓ*, Abraham Bick, ed. (Jerusalem: Da'at Torah, 1976). A new edition of Emden's *Mitpaḥat Sefarim* was published in Jerusalem in 1995.

53. Rubin, "The *Zohar* Commentaries of R. Yosef ibn Tabul" pp. 370, 379, 381.

54. See also Rashi's commentary to Songs 2:9.

55. Hebrew *rosh amanah*, after Songs 4:8.

56. B.T. *Eruvin* 21b.

57. Cordovero, *Sefer Pardes Rimmonim* 23:11. This interpretation is echoed, with some embellishment from the Lurianic Kabbalah, by Jacob Zvi Yellish, *Kehillat Ya'aqov* 41b.

58. Elijah of Vilna, *Biur le-Ra'aya Meheimna* (reprint, Jerusalem: Makor 1975), 17b.

59. The strongest treatment of the nuances of the *Zohar*'s canonicity is that of Boaz Huss, "*Sefer ha-Zohar* as a Canonical, Sacred, and Holy Text: Changing Perspectives of the *Book of Splendor* between the Thirteenth and Eighteenth Centuries," *Journal of Jewish Thought and Philosophy* (1998): 207–257; Huss, "*Ketem Paz*," p. 89.

60. The printed version is found in *Eẓ Ḥayyim 2*, p. 413 (119a in the Warsaw ed.). This translation follows the manuscript edition (New York: Columbia MSS. X 893 and M 6862), published by Ronit Meroz ("Redemption in the Lurianic Teaching," p. 169, cf. p. 79). See also Ya'akov Zemakh's introduction to *Kol Ramah*, in Scholem, "On the Biography of R. Ya'akov Ẕemakh," p. 194. This view is echoed in Vital's introduction to *Eẓ Ḥayyim* and in *Sha'ar ha-Hakdamot*, which deprecate forms of Kabbalah "built upon the human intellect" (Hayyim Vital, introduction to *Eẓ Ḥayyim*, Jerusalem, 1910, ed., p. 8); cf. Scholem, *Major Trends in Jewish Mysticism*, p. 269; Ronit Meroz, "R. Avraham Azulai's *Or ha-Gannuz*" (Hebrew), *Kiryat Sefer 60* (1985): 317–318; Ronit Meroz, "The AR"I's Homily in Jerusalem and the *Kavvanot* of Eating, from the *Likkutim* of Ephraim Panẕeiri (Hebrew) Lurianic Kabbalah, Jerusalem Studies in Jewish Thought 8 (1992): 224.

61. Isaiah Tishby, *Studies in the Kabbalah and Its Branches*, vol. 1 (Hebrew) (Jerusalem: Manges, 1982), p. 177.

62. Vital, introduction to *Eẕ Ḥayyim* (Warsaw ed.), p. 8.

63. Introduction to Ẕemakh's *'Edut le-Ya'akov*, brought in Yosef Avivi, *Binyan Ariel* (Jerusalem: Misgav Yerushalayim, 1987), p. 65. See also Ẕemakh's *Nagid u-Miẓaveh* (Premishla, 1880), p. 4. *Brit Menuḥa* was also important in the circles of Yisrael Sarug; see Ronit Meroz, "An Anonymous Commentary on *Idra Raba* by a Member of the Saruq School," *Rivkah Shatz-Uffenheimer Memorial Volume,* Joseph Dan and Rachel Elior, eds. Jerusalem Studies in Jewish Thought 12 (Jerusalem: Magnes, 1997, p. 335.

64. Jeremy Zwelling, *Sefer Tashak* (Ph. D. diss., Brandeis University, 1975); Liebes, Studies in *the Zohar*, pp. 103–110; Moshe Idel, "Rabbi David ben Yehudah he-Ḥasid's Translation of the *Zohar* and His Lexicon" (Hebrew), *Alei Sefer 8* (1980): 61.

65. Edited by Daniel Chanan Matt (Chico: Scholars Press, 1982); Liebes, *Studies in the Zohar*, p. 128.

66. According to Yehudah Liebes, Angelet wrote *Zohar Ḥadash* 29a–d, which parallels *Livnat ha-Sappir* 55c–56d, 98b. All of these texts (including *Or Yaqar* 3:18, Angelet's *Kuppat ha-Rokhelin,* p. 154, and *Ra'aya Meheimna* 252a) posit the messianic redemption as coming in 1328, which is also mentioned in *Tiqqunei Zohar Ḥadash* 102c (a gloss of *Livnat ha-Sappir* 98b–c). According to Liebes, Angelet also composed *Zohar Ḥadash Ki Tissa* (cf. *Livnat ha-Sappir* 86d–88a; *Zohar II* 276a–277a) and the commentary on Psalm 133 in *Zohar Ḥadash* 42b, (Liebes, *Studies in the Zohar*, pp. 86, 224 no. 298; Liebes, "On the Image," p. 131 n. 31).

67. Liebes, "On the Image," pp. 115–137.

68. Included in *Yalkut ha-Ro'im* (Jerusalem: Levin Epstein, 1973).

69. See Tamar, *Studies in Jewish History in the Land of Israel and Italy,* pp. 69–80; Tamar, *Studies in Jewish History in the Land of Israel and the Orient,* pp. 12, 52–69; Zeev Gries, *Conduct Literature (Regimen Vitae): Its History and Place in the Life of Beshtian Ḥasidism* (Hebrew) (Jerusalem: Bialik, 1989), p. 32.

70. Liebes, "On the Image," 121 n. 163; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, pp. 34–54.

71. See Gershom Scholem, "A Charter of the Students of the AR"I" (Hebrew) *Tziyyon 5* (1940): 133–160.

72. See Cordovero's *Sefer Gerushim* (Jerusalem 1962) for accounts of these practices. See also Sack, *The Kabbalah of Rabbi Moshe Cordovero*, pp. 49, 198; Bracha Sack, "The RaMaK and the AR"I," Jerusalem Studies in Jewish Thought 10 (1992): 312; Bracha Sack, "Exile and Redemption in R. Shlomo ha-Levi Alkabetz's *Berit ha-Levi*" (Hebrew), *Eshel Beer Sheva' 2* (1980): 268; Tamar, *Studies in Jewish History in the Land of Israel and Italy*, p. 96. On the subject of grave site prostration, see Pinchas Giller, "Recovering the Sanctity of the Galilee: The Veneration of Sacred Relics in the Classical Kabbalah," *Journal of Jewish Thought and Philosophy 4* (1995): 156–166; Boaz Huss, "The Hidden Light in R. Shim'on Lavi's *Ketem Paz*, in Comparison to the Lurianic Doctrine of Ẕimẓum" in Luranic Kabbalah, Yehudah Liebes and Rachel Elior, eds., Jerusalem Studies in Jewish Thought 10 (Jerusalem: Magnes, 1992), p. 354.

73. See *Zohar I* 181a; Cordovero, *Sefer Or Yaqar* 4:147–160, 6:58; Cordovero, *Sefer Pardes Rimmonim* 1:77b–88b, 2:41b; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 44; Sack,"The RaMaK and the AR"I," p. 334; Bracha Sack, "The Influence of R. Avraham Galante's Teachers on His Commentaries" (Hebrew), in *Misgav Yerushalayim Studies in Jewish Literature*, Ephraim Ḥazan, ed. (Jerusalem: Institute for the Study of Sephardic and Eastern Judaism, 1987), p. 69; Elliot Wolfson, *Along the Path: Studies in Kabbalistic Myth, Symbolism, and Hermeneutics* (Albany: State University of New York Press, 1995), p. 91; Tamar, *Studies in Jewish History in the Land of Israel and Italy*, pp. 95–100.

74. See Tishby, *Studies in Kabbalah*, vol. 1, pp. 7–90.

75. Gershom Scholem, "Was Israel Sarug a Student of the AR"I?" (Hebrew) *Tziyyon 5* (1940): 214–243; Liebes, "Two Young Roes" p. 148n.

76. *Or Yaqar, Tiqqunei ha-Zohar,* 1:24. On the messianic dimension of Cordovero's mystique, see Sack, *The Kabbalah of Rabbe Moshe Cordovero,* pp. 36–38. On the effects of the Inquisition, see Sack, "The Influence of R. Avraham Galante's Teachers," p. 69.

77. Such is the case with the large *drush* on the soul in *Or Yaqar* 21:10–12.

78. Sack, "The RaMaK and the AR"I," p. 337; Bracha Sack, "The Exile of Israel and the Exile of the *Shekhinah* in R. Moshe Cordovero's *Or Yaqar*" 157. *Or Yaqar* was published in Jerusalem in 1972–1990. It includes the original text of *Shi'ur Qomah,* which had been published in Warsaw in 1883. *Tefillah le-Moshe* was published in Premishla in 1892. *Elimah Rabbati* was published in Hebron in 1879, and in Lvov in 1881. *Or Ne'erav* has recently been translated into English by Ira Robinson, as *Moshe Cordovero's Introduction to Kabbalah: An Annotated Translation of His Or Ne-erav* [New York: Yeshivah University Press, 1994).

79. See *Or Yaqar, Tiqqunei ha-Zohar,* 1:23a; Bracha Sack, "Three Dates of Redemption in R. Moshe Cordovero's *Or Yaqar*" (Hebrew), in *Meshiḥiut ve-Eschatologia* (Hebrew), Ẕ Baras Beres, (Jerusalem: Zalman Shazar Center, 1984), p. 392.

80. Rubin, "The *Zohar* Commentaries of R. Yosef Ibn Tabul," p. 377, on *Sefer Pardes Rimmonim* 3c, 8c, 9b, 18d, 20b, 23d, 24a, 33a, 44c, 46d, 77b.

81. See Scholem, *Kabbalah,* p. 401. See also Huss, "*Ketem Paz,*" p. 95n; Sack, *The Kabbalah of Rabbi Moshe Cordovero,* pp. 37–38; cf. *Or Yaqar, Tiqqunei ha-Zohar,* 1:15a.

82. *Or Yaqar* 21:28.

83. *Sefer Pardes Rimmonim* 29b–30a; see also *Or Yaqar* 21:7.

84. See Giller, *The Enlightened Will Shine,* pp. 13–20, 56.

85. *Sefer Pardes Rimmonim* 28a, 29b. The progression from the Maimonidean notion of the divine attributes to the sefirotic *kinnuyim* is the subject of Moshe Idel's "Divine Attributes and *Sefirot* in Jewish Theology," *Studies in Jewish Thought* (Hebrew), Sara O. Heller Willensky and Moshe Idel, eds., Jerusalem: Magnes 1989, and is also addressed in Jacob Elbaum, *Openness and Insularity: Late Sixteenth Century Jewish Literature in Poland and Ashkenaz* (Jerusalem: Magnes, 1990), pp. 286–294.

86. Moshe Idel defined *aẕmut* as the essentialist view, while the principle of *kelim* is the instrumentalist view. See his *Kabbalah,* pp. 136–144; see also Elbaum, *Openness and Insularity,* p. 287.

87. Sack, *The Kabbalah of Rabbi Moshe Cordovero,* pp. 193–194; Huss, "*Ketem Paz,*" pp. 144–146, 185, 210n.

88. *Aẕmut,* the idea that *Ein Sof* was essential to the sefirotic structure, was the view of Naḥmanides, Isaac the Blind, Meir ibn Gabbai, Yosef Karo, Moshe de Leon, and the anonymous author of *Ma'arekhet ha-Elohut,* as well as its commentary by Reuven Ẕarfati. The *kelim* approach was adopted by the author of *Sefer ha-Bahir,* the author of *Tiqqunei ha-Zohar* and *Ra'aya Meheimna,* Asher ben David, Ezra of Gerona, and Menaḥem Recanati. Shlomo ha-Levi Alkabetz and Moshe Cordovero synthesized these various views. The Alkabetz commentary on the Song of Songs, *Ayelet Ahuvim,* deals with these issues in particular.

89. Cf. *Elimah Rabbati* 2a.

90. *Sefer Pardes Rimmonim* 26a. See Cordovero's commentary to the *IZ* in *Sefer Pardes Rimmonim* and also in the *Or Yaqar.* Zohar III 255a. *Sefer Pardes Rimmonim* 76a, commenting on the *Zohar* (*II* 239a), seems to indicate that *Keter* is the primordial *Ein Sof.*

91. *Elimah Rabbati* 101a.

92. *Sefer Pardes Rimmonim* 25a, 26a; cf. *Tiqqunei ha-Zohar* 26a.

93. See Sack, "The Influence of R. Avraham Galante's Teachers on His Commentaries," pp. 61–86.

94. Ar"I is an acronym for *Adoneynu* (Our Master) Rabbi Isaac.

95. Meir Benayahu, *Toldot ha-AR"I* (Jerusalem: Makhon Ben Ẓevi, 1967), pp. 153–155.

96. Meroz, "Redemption in the Lurianic Teaching," p. 1.

97. In this time, Luria clearly internalized the ideas of the *Zohar*, the *Bahir*, the Neoplatonic ideas of the Provence kabbalists, including R. Avraham ben Yiẓḥak of Narvonne, R. Avraham ben David of Posquieres, R. Jacob the Nazir of Lunil, R. Isaac the Blind, and the *Iyyun* circle, as well as the *Ḥasidei Ashkenaz* and the Gerona kabbalists (Naḥmanides, R. Jacob ben Sheshet, and Ezra and Azriel of Gerona). Luria's early commentary on *Zohar Ruth* shows the influence of the Gnostic kabbalist R. Isaac ha-Cohen. See Meroz,"Redemption in the Lurianic Teaching," pp. 10–11, 132–142; Meroz, "Early Lurianic Compositions," p. 325; Tamar, *Studies in Jewish History in the Land of Israel and the Orient*, pp. 70–85.

98. The main source on grave site prostration from Luria's own hand is published in Vital's *Sha'ar Ruaḥ ha-Kodesh* Tel Aviv, 1961, 108–110.

99. See also *ShMR*, p. 186.

100. Ronit Meroz, " . . . from the *Likkutim* of Ephraim Panẓeiri," p. 212. See Liebes, "Two Young Roes," pp. 113–169. Aspects of Luria's final address are discussed in Vital's *Sha'ar ha-Kavvanot*, pp. 187–191.

101. Cf. Mordekhai Pachter,"The Image of the AR"I in R. Shmuel Ozeidah's Eulogy" (Hebrew), *Ẓiyyon 37* (1972): 22–40; Tamar, *Studies in Jewish History in the Land of Israel and the Orient,* pp. 107–118.

102. Soon after meeting Luria, Vital claimed, "My hand never strayed from his for even a moment." See Meroz, "Redemption in the Lurianic Teaching," p. 2, citing Vital, *Sha'ar ha-Hakdamot, Eẓ Ḥayyim* 20b; Scholem, "A Charter of the Students of the AR"I," pp. 133–160; Israel Weinstock, "R. Yosef ibn Tabul's Commentary on the *Idra*," p. 124.

103. Complex as it is, Luria's canon has been subjected to taxonomical considerations by a number of scholars. Gershom Scholem made an important initial assessment, finding the extant texts in the canon that actually originated from Luria's own hand. See Gershom Scholem, "The AR"I's Actual Kabbalistic Writings" (Hebrew), *Qiryat Sefer 19* (1942–1943): 184–199. Meroz ("Redemption in the Lurianic Teaching," pp. 75–78) has listed all of the texts by Luria in their various compilations, including thirteen articles found only in manuscript. More recently, Ronit Meroz and Yosef Avivi of the Hebrew University have independently arrived at taxonomies of the transmission of Luria's ideas. Avivi and Meroz have each provided a comprehensive listing of all the extant texts by Luria himself. In their extensive bibliographies, they have built upon Scholem's initial conclusions. These theories overlap and complement one another, yet are distinct in certain philosophical ways.

Avivi's *Binyan Ariel* presents an archeology of the Lurianic oeuvre, which he then reconstructs in its original form. After giving the Lurianic bibliography, similar in many respects to that of Meroz, Avivi posits eight stages in the unfolding of the Lurianic doctrine.

Meroz provides a review of her differences with Avivi in her thesis ("Redemption in the Lurianic Teaching," pp. 371–382). Meroz's essential premise s psychohistorical; she contends that the evolution of Luria's teaching took place in his own mind and paralleled the vicissitudes of his short and tragic life. It is Meroz's contention that there are five stages in the development of the canon, corresponding to the development of Luria's thought. Meroz's first stages parallel the first teachings reconstructed according to Avivi, though Meroz is critical of Avivi's lack of distinction between these two first levels (p. 378). See also Meroz, "Early Lurianic Compositions," p. 317.

Quotations from Vital's rendition of the Lurianic canon, the *Shemoneh Sha'arim* (Eight Gates) and the *Eẓ Ḥayyim* (Tree of Life), are from the comprehensive edition of Yehudah

Ashlag (Tel Aviv, 1961), with the exception of various individual texts not included therein, which will be identified by separate bibliographical data.

104. See Luria on *Zohar II* 165a, *III* 65a, 290b; Avivi, *Binyan Ariel*, p. 17. Meroz speculates that Luria might not have seen *Sefer Pardes Rimmonim* before he arrived in Safed and therefore concentrated mainly on *Elimah Rabbati*. See Meroz, "Redemption in the Lurianic Teaching," p. 131; Meroz, "Early Lurianic Compositions," p. 325; Tamar, *Studies in Jewish History in the Land of Israel and the Orient*, pp. 79–85.

105. Tishby, *Studies in the Kabbalah*, vol. 1, p. 192. This literature is beautifully represented in Gries, *Conduct Literature*.

106. Notably the article *Kodem ha-Aẓilut* (Before the Emanation), published in Meroz, "Early Lurianic Compositions," pp. 327–330.

107. Meroz, "Early Lurianic Compositions," pp. 324–325; Meroz, "Redemption in the Lurianic Teaching," pp. 26, 95–127. Cf. Liebes, "Two Young Roes," p. 125; see also Benyahu, *Toldot ha-AR"I*, p. 199.

108. Meroz, "Redemption in the Lurianic Teaching," pp. 23, 25, 101, 108.

109. *Zohar III* 135b; cf. Meroz, "Redemption in the Lurianic Teaching," p. 26.

110. See Lawrence Fine, "The Contemplative Practice of Yiḥudim in Lurianic Kabbalah," in *Jewish Spirituality II*, Arthur Green, ed. (New York: Crossroads, 1987), pp. 64–98.

111. See Tishby, *Studies in the Kabbalah*, vol. 1, pp. 177–268.

112. See Vital's *Book of Visions* (Jerusalem: Yashlim 1954), p. 57; see also Tishby, *Studies in the Kabbalah*, vol. 1, pp. 178, 203; Meroz, "Redemption in the Lurianic Teaching," pp. 49–51; Meroz, "R. Avraham Azulai's *Or ha-Gannuz*" p. 321.

113. See Giller, *The Enlightened Will Shine*, pp. 63–64; Tishby, *Studies in the Kabbalah*, vol. 1, p. 187.

114. Meroz, "Redemption in the Lurianic Teaching," pp. 49–51; Scholem, "On the Biography of R. Ya'akov Ẓemakh," p. 187; Tamar, *Studies in Jewish History in the Land of Israel and the Orient*, p. 12.

115. On R. Ya'akov Ẓemakh's *converso* origins, see Scholem, "On the Biography of R. Ya'akov Ẓemakh," pp. 185–187. The widely circulated chart of the *Ilan ha-Parẓufim* (Tree of Countenances) probably originates with Ẓemakh (cf. Scholem, "On the Biography of R. Ya'akov Ẓemakh," p. 190).

116. See R. Shimshon Beck's widely reprinted letter, cited by Scholem, "A Charter of the Students of the AR"I" p. 156; see also Tishby, *Studies in the Kabbalah*, vol. 1, p. 177; Rubin, "The *Zohar* Commentaries of R. Yosef Ibn Tabul," p. 366n.

117. *Emek ha-Melekh* 6b; cf. Liebes, "On the Image," p. 103; Tishby, *Studies in the Kabbalah*, vol. 1, p. 131.

118. *Emek ha-Melekh* 6b, brought in Tishby in *Studies in the Kabbalah*, vol. 1, p. 179 n. 3.

119. Tishby, *Studies in the Kabbalah*, vol. 1, p. 262.

120. See examples in Rubin, "The *Zohar* Commentaries of R. Yosef ibn Tabul," p. 366.

121. Ibid., p. 370. See Huss, "*Ketem Paz*," pp. 86, 97n; Meroz, "Redemption in the Lurianic Teaching," pp. 79–169. The irrelevance of most earlier *kabbalah* is spelled out in Luria's homily "Naḥmanides and His Companions." *Eẓ Ḥayyim II* 413b–c.

122. See above, n. 103.

123. Ephraim Panzeiri, *Sefer ha-Drushim* (Jerusalem: Ahavat Shalom, 1996), pp. 210–226; also in Shalom Buzaglo, *Hod Melekh* (London, 1766).

124. Scholem, "The AR"I's Actual Kabbalistic Writings," pp. 187–190; Avivi, *Binyan Ariel*, p. 19; Meroz, "Redemption in the Lurianic Teaching," p. 30; Panzeiri, *Sefer ha-Drushim*, pp. 237–267.

125. *ShMR*, p. 235.

126. MS OR. 9167/1, British Museum, London.

127. Scholem may have been predisposed toward de Lonzano by virtue of his having obtained a number of autograph manuscripts. He praised de Lonzano's emendations to the Mantua edition of *Tiqqunei ha-Zohar*, maintaining that they were "valuable beyond evaluation (*Kabbalistic Manuscripts Found in the National and University Library in Jerusalem* [Hebrew] [Jerusalem: Hebrew University, 1930], p. 38. Moreover, three volumes of the Mantua edition of the *Zohar* in Scholem's private collection were the personal copies of de Lonzano and contain extensive marginal notes.

128. Paper presented at the Conference of the Association for Jewish Studies, Boston, Mass., December 16, 1996. In comparing Luria's *Idra* commentaries in the *Sefer ha-Drushim* with the classical *SdZ* commentary, Menaḥem Kallus has noted a number of areas of overlap between the various sections. See M. Kallus, "The Relationship of the Baal Shem Tov to the Practice of Lurianic Kavvanot in Light of His Comments on the *Siddur Rashkov*," *Kabbalah: Journal for the Study of Jewish Mystical Texts 2* [1997]: 151–168; Yehudah Liebes, "Mythos as Opposed to Symbol in the *Zohar* and Lurianic Kabbalah" (Hebrew), *Eshel Beer Sheva'* (1996): p. 205.

129. *ShMR*, p. 211.

130. *ShMR*, p. 248; *Mavo She'arim*, pp. 10–20.

131. *ShMR*, pp. 226, 256–257.

132. *ShMR*, pp. 106, 195, 196, 238–239; cf. *IZ* 288b; *IR* 129a.

133. These styles have been described in Avivi, *Binyan Ariel*, pp. 17–23, 85–88, 94, 102–108.

134. As was R. Yosef ibn Tabul; see Rubin, "The *Zohar* Commentaries of R. Yosef ibn Tabul," pp. 382–383.

135. Scholem, "Was Israel Sarug a Student of the AR"I?" p. 215.

136. Two homilies indicate that Vital wrote them down when he heard them from Luria; cf. Avivi, *Binyan Ariel*, pp. 20, 86–88. Scholem was stunned to obtain a clear version of the first edition ("The AR"I's Actual Kabbalistic Writings," p. 186). Avivi (*Binyan Ariel*, p. 26) has revealed the existence of a copy of the first edition of Vital's *Eẕ Ḥayyim*, arguably the earliest recension, the first half of which is in an unidentified library in Jerusalem, the second half in Tiberias. The existence of these texts has also been confirmed to me by Ronit Meroz.

137. Avivi and Meroz differ regarding the primacy of the material in the section *Mavo She'arim*. Meroz assigns it to the last stages of the development of the bibliography and see it as a departure, on the part of Vital, from the conclusions of Luria's thought (Meroz, "Redemption in the Lurianic Teaching," p. 380). Avivi sees the material as the true Lurianic doctrine, which Vital did not reveal before or after the composition of *Mavo She'arim* (Avivi, *Binyan Ariel*, pp. 46, 256).

138. Avivi, *Binyan Ariel*, pp. 46, 50, 52.

139. It has been published in the Amsterdam edition of Azulai's *Ḥesed le-Avraham* (pp. 22–28), in Shmuel Vital's *Sha'ar Ma'amarei RaZ"L* (Ashlag ed.), pp. 7b–10b, and in the recent *Ketavim Ḥadashim me-Rabbeinu Ḥayyim Vital* (Jerusalem: Ahavat Shalom, 1988), pp. 32–47.

140. Avivi, *Binyan Ariel*, pp. 17, 56–57, 96, 98.

141. See below, pp. 144–152.

142. *ShMR*, pp. 235–288, especially p. 258.

143. "I heard the doctrine of the countenances *Abba* and *Imma* in two ways from my teacher, and I don't recall how to reconcile them" (*ShMR*, p. 182; p. 252).

144. Avivi (*Binyan Ariel*, p. 46) dates the composition of the *genizah* material and *Mavo She'arim* to before 1598. See also Tishby, *Studies in the Kabbalah*, vol. 1, p. 257.

145. See Avraham Azulai, *Or ha-Ḥammah* 2a; Avivi, *Binyan Ariel*, p. 56; Meroz, "Redemption in the Lurianic Teaching," p. 52; Scholem, "On the Biography of R. Ya'akov Ẕemakh," pp. 191–192. Meroz considers the best extant source of *genizah* material to be the *Eẕ. Ḥayyim* manuscript Codex Amsterdam 47825.

146. Regarding the use of the term "Rav" to indicate Luria, see Meroz, "The AR"I's Homily," p. 212.

147. Avivi, *Binyan Ariel*, p. 56, first published by Scholem, "On the Biography of R. Ya'akov Ẕemakh," pp. 191–192.

148. According to Meroz ("Redemption in the Lurianic Teaching," p. 72), these are hard to date, being scattered between *Or ha-Ḥammah* and *Or ha-Gannuz*.

149. See Meroz, "R. Avraham Azulai's *Or ha-Gannuz*," pp. 310–324.

150. Scholem, "On the Biography of R. Ya'akov Ẕemakh," p. 192, identifies the original *Zohar ha-Raki'a* with the printed edition; this is contradicted and clarified in Tishby, *Studies in the Kabbalah*, vol. 1, p. 197 n. 21; cf. Meroz, "Redemption in the Lurianic Teaching," pp. 52–54, 62; Meroz "R. Avraham Azulai's *Or ha-Gannuz*," p. 312. Ya'akov Zemakh's *Zohar ha-Raki'a* is extant in manuscript—for instance, Kaufman A210 (no. 14698), and 538 (no. 19467). The material in the published *Zohar ha-Raki'a* on *Zohar I* 217–226, as well as the *Sabba de-Mishpatim* commentary, is interspersed with material from Vital and later students such as Ẕemakh and Natan Neta' Shapira. In addition, the circumstances surrounding its rescue from the *genizah* confused the text's coherency (Meroz, "Redemption in the Lurianic Teaching," pp. 75–78). Meroz has located a significant fragment, from the seventeenth or eighteenth century, of Azulai's *Or ha-Gannuz* in the library of the Jewish Theological Seminary; see Meroz, "Avraham Azulai's *Sefer Or ha-Gannuz*," pp. 310–324. The three best versions are JTS 2155/1, Jewish Theological Seminary, New York; MS 11253, National Library of the Hebrew University, Jerusalem; and a fragment, MS 799 (HU, no. 5778), British Museum, London.

151. Scholem, "On the Biography of R. Ya'akov Ẕemakh," pp. 190–191.

152. Meroz, "Redemption in the Lurianic Teaching," pp. 53, 70.

153. Avivi, *Binyan Ariel*, pp. 69, 74.

154. Ibid., pp. 19, 27; Rubin, "The *Zohar* Commentaries of R. Yosef ibn Tabul," p. 364. The contents of *ShMR* are detailed in Avivi, *Binyan Ariel*,. p. 37. Meir Poppers's first edition of *Nof Eẕ Ḥayyim* also isolated the *Zohar* commentaries into one section at the beginning (Scholem, *Kabbalah*, p. 446; Rubin, "The *Zohar* Commentaries of R. Yosef ibn Tabul," pp. 363–387; Meroz, "Redemption in the Lurianic Teaching," pp. 66–67).

155. Rubin, "The *Zohar* Commentaries of R. Yosef ibn Tabul," p. 364.

156. For instance, *Drush Hefzi Bah*, which is published in *Simḥat Kohen* by Masoud Alhadad (Jerusalem, 1921), pp. 1–20. Other examples include *Zohar ha-Raki'a*, pp. 25–33, the commentary on 1:51b, "The Forty-five Weapons . . . ," as well as the commentary to Exodus 21:2 in *Sefer ha-Likkutim*. Other important texts exist only in manuscript; for instance, *Drush ha-Taninim* (the homily on the sea monsters) is to be found in the manuscript of *Nof Eẕ Ḥayyim* (MS 2155, Jewish Theological Seminary, New York; and in MSS Heb 8^0 1588, pp. 1–13 and 8^0 1660, pp. 6–7 Israel National Library. See Meroz, "Redemption in the Lurianic Teaching," pp. 81–99; Isaiah Tishby, *The Doctrine of Evil and the "Kelippah" in Lurianic Kabbalism* (Hebrew) (Jerusalem: Magnes, 1984), pp. 22–24; Rubin, "The *Zohar* Commentaries of R. Yosef ibn Tabul," pp. 384–385. Rubin presents a full list of Ibn Tabul's writings (pp. 384–385) and lists his extant *Zohar* commentaries (pp. 367–368). The commentary on a portion of the *IZ* in *Zohar ha-Raki'a* (Munkács 1875), p. 183, also derives from Ibn Tabul (Scholem, "The AR"I's Actual Kabbalistic Writings," p. 189). A number of Ibn Tabul compositions are included in manuscripts of *Nof Eẕ Ḥayyim*, J.T.S. 2155. See also Meroz, "Redemption in the Lurianic Teaching," pp. 84–85, 88–89.

A large portion of Ibn Tabul's commentary on the *Idrot* was published by Israel Weinstock in 1982 ("R. Yosef ibn Tabul's Commentary on the *Idra*," pp. 124–167). Much of the commentary is reproduced in the published *Zohar ha-Raki'a*, but apparently Ya'akov Ẓemakh had already begun the process of obliterating its connection to Ibn Tabul, for all of the references such as "it seems to me, Yosef," in the original have been obliterated (Weinstock, p. 126).

157. Rubin, "The *Zohar* Commentaries of R. Yosef Ibn Tabul," pp. 370–381.

158. Most notably, these include *Kanfei Yonah* and the *Sha'ar ha-Kelalim* at the beginning of Meir Poppers's *Eẓ Ḥayyim,* which is a paraphrase of the *Sha'ar ha-Hakdamot* from Ḥayyim Vital's first edition.

159. Meroz, "Redemption in the Lurianic Teaching," p. 4; see also Scholem, "On the Biography of R. Ya'akov Ẓemakh," pp. 185–194.

160. See Meroz, "Redemption in the Lurianic Teaching," p. 90. Parallels to Kanfei Yonah include the *Sha'ar ha-Kelalim*, which is in the original *Eẓ Ḥayyim*, which is itself a paraphrase of the *Sha'ar ha-Hakdamot* in the first edition. Meir Benyahu has reviewed the history and extant manuscripts of *Kanfei Yonah* in his "R. Moshe Yonah, Luria's Student and the First to Record His Teaching" (Hebrew), in *Sefer Zikkaron le-Rav Nissim,* (Jerusalem: Yad ha-Rav Nissim, 1985), vol. 4, pp. 7–74. The work has been reprinted: *Sefer Kanfei Yonah* (Jerusalem: Benei Yisasskhar, 1998).

161. The recent publication of Panzeiri's *Sefer ha-Drushim* has provided a version of the earliest Lurianic teaching that is perhaps superior to the reconstituted texts in Avivi's *Binyan Ariel.* Certainly the edition of Luria's commentary to the *SdẒ* in the *Sefer ha-Drushim* is "cleaner" than that of *Sha'ar Ma'amarei* or *Zohar ha-Raki'a.*

162. Cf. Meir Benyahu, "The Work *Beit Moed*, an Unknown Edition of *Sefer ha-Kavvanot* according to Binyamin ha-Levi and His Son, Shlomo ha-Levi," (Hebrew) in *Sefer Zikkaron le-Rav Nissim,* vol. 4, pp. 109–154.

163. Panzeiri's own work was called *Galei Amiktah.* See Avivi, *Binyan Ariel*, pp. 24–25; Meroz, "The AR'I's Homily," pp. 211–257; Meroz, "Early Lurianic Compositions," p. 312; Meroz, "Redemption in the Lurianic Teaching," p. 27; Scholem, "On the Biography of R. Ya'akov Ẓemakh," p. 190.

164. Benyahu, "R. Moshe Yonah," p. 22.

165. Scholem, "Was Israel Sarug a Student of the AR"I?" pp. 214–243.

166. A number of studies have argued for the authenticity of Yisrael Sarug's relationship with Luria and the importance of *Kanfei Yonah* as an urtext for the teachings of Vital and Sarug, against Gershom Scholem: Yosef Avivi, "Luria's Writings in Italy to 1620" (Hebrew) *Alei Sefer 11* (1984): 91–134; Elbaum, *Openness and Insularity*, pp. 190, 205 n. 90; Yehudah Liebes, "On the Image," pp. 101–139; Ronit Meroz, "Was Israel Sarug a Student of the AR"I? New Research" (Hebrew), *Da'at 28* (1992): 41–56; Ronit Meroz, "Faithful Transmission versus Innovation: Luria and His Disciples," in *Gershom Scholem's Major Trends in Jewish Mysticism 50 Years After* pp. 257–274; Ronit Meroz, "An Anonymous Commentary on *Idra Rabbah* by a Member of the Sarug School" in *Rivka Schutz-Uffenheimer Memorial Volume I & II: Jerusalem Studies in Jewish Thought 12*: 307–378; Tishby, *Studies in the Kabbalah*, vol. 1, p. 179 n. 4. See also Boaz Huss, "The Hidden Light . . .": 345. Liebes ("Two Young Roes," p. 129n) mentions Sarug's use of the meditation text *Brit Menuḥah* in his commentary to the *SdẒ*, published at the end of *Limmudei Aẓilut* (Munkács 1897).

167. Avivi, "Luria's Writings in Italy to 1620," pp. 107, 115. Sarug's *SdẒ* commentary is available in the Mantua Manuscript [74] 124 and was published in Munkács in 1897.

168. Sarug's peculiar language and style rendered the particular Lurianic terminology in figurative and general terms, e.g., Sarug's *malbush* (garment) representing Luria's first vessel; *avir kadmon* (the primordial aether) or representing Luria's second vessel; *she'a'shua*

for *ẓimẓum*; *nekkudah* and *kav* for *iggulim* and *yosher*. Most pivotally, Sarug called the *tehiru* the *hiele*, and he called the *shevirat ha-kelim* the "scattering of the letters." Except in terminology, Sarug's understanding of the function of the primordial man is synonymous with Vital's (Avivi, "Luria's Writings in Italy to 1620," pp. 121–122). The *Maḥberet ha-Kodesh* of Yisrael Sarug is the same as with Natan Neta' Shapira's *Meorot Natan*. See Scholem, "Was Israel Sarug a Student of the AR"I?" pp. 214–243; Scholem, "The AR"I's Actual Kabbalistic Writings," p. 184.

169. Avivi, "Luria's Writings in Italy to 1620," p. 122.

170. See, e.g., Meir Poppers's remarks, upon invoking Sarug, in *Zohar ha-Raki'a* 23b: "For R. Ḥayyim Vital commanded, in the introduction to *Eẓ Ḥayyim*, that we not study the words of any man besides him, and it is a *miẓvah* to uphold his words, so in all of my compositions you will not find that I mention any *drush* besides the holy words of R. Ḥayyim, but here I have come to show you that I have said nothing from my own theory, for this is true and correct."

171. Pico's original translator was the apostate Samuel be Nissim Abulfaraj, who later changed his name to Raymond Moncada and also styled himself as the Hermeticist Flavius Mithridates.

172. Ibn Tabul also influenced the commentary linked to Sarug, although the former was not the author. See Meroz, "An Anonymous Commentary on *Idra Rabbah* by a Member of the Sarug School," p. 348.

173. See the beginning of Sarug's commentary on the *SdZ*, in *Sefer Limmudei Aẓilut* 34a, 36c–d; cf. *Sefer Hatḥalat ha-Hokhmah*, MSS Bodleian 1793, p. 135, Bodleian Library, Oxford; *Ḥemdat ha-Yammim 1* (Shabbat) 39c; Yehudah Liebes, *On Sabbateanism and Its Kabbalah: Collected Essays* (Hebrew) (Jerusalem: Bialik, 1995), pp. 57, 308–309. Another important *Idra* commentary has been published recently by Ronit Meroz. The commentary has three strata of composition: a first level coming directly from the students of Luria, a second level encompassing Sarug's conclusions, and a third level of extraneous material and glosses (Meroz, "An Anonymous Commentary on *Idra Rabbah* by a Member of the Sarug School," pp. 308, 346, 349).

174. "Before the Emanation" and "A General Introduction to the Secret of Emanation" have been published by Ronit Meroz in "Early Lurianic Compositions," pp. 327–330. Other early materials are included in *Likkutim Ḥadashim mi-Morenu Ḥayyim Vital* (New Writings from Our Teacher Ḥayyim Vital) (Jerusalem: Ahavat Shalom, 1988) and *Likkutim Ḥadashim me-ha-AR"I Z"L u-me-Ḥayyim Vital Z"L* (New Gleanings from the AR"I of Blessed Memory and from Ḥayyim Vital of Blessed Memory) (Jerusalem, 1985).

175. Tishby, *Studies in the Kabbalah*, vol. 1, pp. 255–267.

176. Ibid., p. 256.

177. Abraham Azulai, *Sefer Or ha-Ḥamah* (Jerusalem, 1876).

178. Galante's full commentary, *Yerakh Yaqar*, has never been published. See Liebes, "Two Young Roes," p. 132; Sack, "The Influence of R. Avraham Galante's Teachers," p. 61. The best manuscript is JTS 1821 (*Sifriah Leumit* 10919); Jewish Theological Seminary, New York; cf. Scholem, *Kabbalistic Manuscripts*, no. 41.

179. Published, partially, in Premishla in 1899.

180. *Or ha-Gannuz* is mentioned a number of times by Azulai in *Or-ha Ḥammah*. The work has been lost, although a thirty-nine page fragment exists in the Jewish Theological Seminary library, New York (JTS 2155). See Meroz, "Redemption in the Lurianic Teaching," p. 49; Tishby, *Studies in the Kabbalah*, vol. 1. pp. 259–260.

181. Meroz, "R. Avraham Azulai's *Or ha-Gannuz*," pp. 310–324; Meroz, "Redemption in the Lurianic Teaching," p. 45; Tishby, *Studies in the Kabbalah*, vol. 1, p. 258; Scholem, "On the Biography of R. Ya'akov Ẓemakh," p. 191.

182. Avivi, *Binyan Ariel*, p. 38; Meroz, "Redemption in the Lurianic Teaching," p. 79; Tishby, *Studies in the Kabbalah*, vol. 1, p. 259 n. 12.

183. Meroz, "R. Avraham Azulai's *Or ha-Gannuz*," pp. 316–324, Tishby, *Studies in the Kabbalah*, vol. 1, pp. 255–267.

184. Azulai, *Or ha-Ḥammah*, introduction 2a.

185. Bracha Sack, "On the Sources of R. Avraham Azulai's *Ḥesed le-Avraham*" (Hebrew) *Kiryat Sefer 56* (1981): 164–175.

186. Tishby, *Studies in the Kabbalah*, vol. 1, p. 261.

187. Yosef Avivi, *The Kabbalah of the GR"A* (Hebrew) (Jerusalem: Makhon le-Hoẓa'at Sifrey ha-GR"A, 1993); Elliot Wolfson, "From Sealed Book to Open Text: Time, Memory, and Narrativity in Kabbalistic Hermeneutics," in *Interpreting Judaism in a Postmodern Age*, Steven Kepnes, ed. (New York: New York University Press, 1996) pp. 145–180.

188. Boaz Huss has published a number of studies that shed light on this important kabbalist. See his thesis "*Ketem Paz*"; Huss, "The Hidden Light"; Huss, "The Doctrine of the *Sefirot* in R. Shimon Lavi's *Ketem Paz*," *Pa'amayim 43* (1990): 50–51. See also Moshe Ḥalamish, "On the Kabbalists in Morocco," *Da'at 16* (1986): 128–129.

189. Moshe Ḥalamish, "The Song 'Bar Yoḥai,'" in *The Zohar and Its Generation Jerusalem Studies in Jewish Thought 8* (1989) Jerusalem: Hebrew University; Huss, "*Ketem Paz*," pp. 75–76.

190. *Ketem Paz* 1:30a–b, 95a, 271a; Huss, "*Ketem Paz*," pp. 16, 75–76.

191. A critical edition was published recently by Boaz Huss, "A Dictionary of Foreign Terms in the *Zohar*," *Kabbalah: Journal for the Study of Jewish Mystical Texts 1* (1996): 167–204. Cf. Huss, "*Ketem Paz*," pp. 31–41, 99, 104, 105, 107, 128–129n, 131n, 147.

192. Huss, "*Ketem Paz*," 61n; *Ketem Paz* 2:438b.

193. Lavi also cites Shem Tov ibn Gaon, Yehudah ibn Schweib, Yehudah ha-Ḥasid, Yosef ben Shalom Askenazi's commentary to *Sefer Yeẓirah*, the anonymous *Ma'arekhet ha-Elohut* (Mantua ed.) with the commentaries of Yehudah Ḥayyat and Reuven Ẓarfati, and the Torah commentary of Menaḥem Recanati. See Huss, "*Ketem Paz*," pp. 8, 53–56, 60, 62n, 63n, 64n, 66n, 268, 271; *Ketem Paz* 1:101b, 137a, 167a–b, 192b, 221a, 2:348b; Ephraim Gottlieb, Joseph Hacker, ed. (Tel Aviv: Rosenberg, 1976), Chapter 5:10, "The Book Ma'arekhet ha-Elohut," *Studies in the Kabbala Literature*, Joseph Hacker, ed. Tel Aviv: Rosenberg, 1976, pp. 575–578.

194. See Benjamin Richler, "From the Treasures of the Manuscript Institute," *Kiryat Sefer 58* (1983): 196–197; Elbaum, *Openness and Insularity*, pp. 148, 180, 183–184, 286–292; Isaiah Tishby, "Manuscripts of Moshe Loans," *Sefer Assaf*, Jerusalem 1953, pp. 515–528. See Moshe Idel, "Attributes and Sefirot," *Studies in Jewish Thought*: 100–106. Isserles also left a commentary to the important kabbalistic work *Ma'arekehet ha-Elohut* (Elbaum, *Openness and Insularity*, p. 92).

195. Opp. 395–397, MS Bodleian 1829, Bodleian Library, Oxford. Isserles's commentary is worked into *Aderet Eliyahu*, along with a number of other sources, including Cordovero's *Or Yaqar*. The commentary includes the *parashiot Bereshit* to *Va-Yelakh*, with Elijah's annotation. In his introduction, Elijah writes that he received Isserles's commentary from the latter's brother as a gift for having copied the work *Darkhei Moshe*. Elijah completed *Aderet Eliyahu* in 1629. Elijah also left a commentary on *Tiqqunei ha-Zohar* entitled *Zafnat Paneah* (Oxford Bodleian MS 1830–1831; also Moscow, Gunzberg 22).

196. Neubaur no. 1911 (Opp. 519) Bodleian Library, Oxford, is listed as being the work of Avraham ben Simon Heide of Prague. Avraham ben Shimon Heide was, however, not the author but the copyist. The manuscript is lost up to *Zohar I* 25a. Elḥanan Reiner has surmised that Heide copied it out for publication. Cf. Richler, "From the Treasures of the Manuscript Institute," pp. 196–197.

197. See Yehudah Liebes, "Mysticism and Reality: Towards a Portrait of the Martyr and Kabbalist R. Samson Ostropoler," in *Jewish Thought in the Seventeenth Century*, Isadore Twersky and Bernard Septimus, eds. (Cambridge: Harvard University Press, 1987), pp. 221–256.

198. Buzaglo also names Ya'akov Pinto, Yehoshua ha-Kohen, and Ya'akov Gedalyah as influences; see Buzaglo, *Sefer Mikdash Melekh* (Amsterdam, 1766), pp. 2b–3a.

199. Editor's introduction to Buzaglo, *Sefer Mikdash Melekh*, p. 3a. The B'nei Yisasskhar Institute has begun the publication of an expanded edition of *Mikdash Melekh* based on Buzaglo's emendations to the first edition; see *Sefer Mikdash Melekh ha-Shalem* (Jerusalem: B'nei Yisasskhar, 1998).

200. Editor's introduction to *Sefer Mikdash Melekh*, pp. 3b–4a.

201. Publication of Zakhut's full commentary, as excerpted from the *Mikdash Melekh* and a number of manuscripts, has begun; see Moshe Zakhut, *Perush ha-ReMeZ le-Zohar ha-Kodesh* (Jerusalem: Kol Biṯḥah, 1998).

202. Avivi, *Binyan Ariel*, pp. 18, 64; Liebes, "On the Image," p. 111 n. 83.

203. *Zohar ha-Raki'a* 76d, 78b–c.

204. Meroz, "Redemption in the Lurianic Teaching," p. 92. The *Zohar* commentaries in *Sefer ha-Likkutim* are often summaries of other sources.

205. Editor's introduction to Buzaglo, *Sefer Mikdash Melekh*, p. 3a.

206. Cf. Yiẓḥak Eizik of Polotsk, introduction to *Be'er Yiẓḥak 'al Tiqqunei ha-Zohar* (Amsterdam, 1778); Yehudah Petayah, introduction to *Sabba de-mishpatim in Perush Matok le-Nefesh* (Jerusalem 1940); Ẓevi Elimelekh of Lizensk, *Ateret Ẓevi* 69b.

207. Editor's introduction to Buzaglo, *Sefer Mikdash Melekh*, p. 2b; cf. *Ḥemdat Yamim* 121 (*Shabbat*), 29 (*Pesaḥ*).

208. See the editor's introduction to Buzaglo, *Sefer Mikdash Melekh ha-Shalem*, vol. 2, pp. 19–33.

209. Tishby, *The Doctrine of Evil*, pp. 27, 57; Meroz, "Redemption in the Lurianic Teaching," p. 23.

210. Rubin, "The *Zohar* Commentaries of R. Yosef ibn Tabul," p. 366.

211. Ḥayyim of Volozhin described Elijah's lifestyle in his "Introduction to the Vilna Gaon's Commentary to the *Sifra de-Ẓeniuta*," which is reproduced in an appendix to R. J. Zwi Werblowsky's *Rabbi Joseph Karo, Lawyer and Mystic* (Philadelphia: Jewish Publication Society, 1977). An important work that addresses Lithuanian mystical spirituality is Allan Nadler's *The Faith of the Mithnagdim: Rabbinic Responses to Hasidic Rapture* (Baltimore: Johns Hopkins University Press, 1997), pp. 29–39.

212. Ḥayyim of Volozhin, "Introduction to the Vilna Gaon's Commentary to the *Sifra de-Ẓeniuta*," p. 1; introduction to Elijah of Vilna, *Yahel Or* (Vilna, 1810).

213. Schneur Zalman of Liadi: *Iggeret, Beit Rabbi* 1:12. See Ḥayyim of Volozhin, ibid., pp. 3–4; Avivi, *The Kabbalah of the GR"A*, pp. 29–31.

2. *Sabba de-Mishpatim*

1. See Saul Lieberman, "Some Aspects of After Life in Early Rabbinic Literature," in *Essays in Greco-Roman and Related Talmudic Literature*, Henry A. Fischel, ed. (New York: Ktav, 1977), pp. 387–424. An important recent study of ancient and medieval afterlife traditions is *Jewish Views of the Afterlife* by Simcha Paull Raphael (Northvale, N.J.: Jason Aronson, 1995).

2. See Liebes, "*Zohar* and Eros," p. 88; Daniel Matt, "Their Teaching: The Technique of New Interpretations in the *Zohar*" (Hebrew), in *The Zohar and Its Generation*, Joseph Dan, ed., Jerusalem Studies in Jewish Thought 8 (Jerusalem: Magnes, 1989), pp. 123–

145; Daniel Matt, "The Aura of Secrecy in the *Zohar*," in *Gershom Scholem's Major Trends in Jewish Mysticism 50 Years After*, Peter Schaefer and Joseph Dan, eds. (Tübingen: J. C. B. Mohr, 1994), p. 183.

3. B.T. *Sanhedrin* 90a.

4. B.T. *Eruvin* 19a, *Sotah* 10b, *Pesaḥim* 54a, *Babba Meẓiah* 85a, *Babba Batra* 74a, *Midrash Psalms* to Ps. 11:6.

5. *Gilgul* is addressed by Gershom Scholem, "The Doctrine of *Gilgul* in the Thirteenth Century" (Hebrew), *Tarbiẓ 16* (1945) : 135–150; Scholem, *On the Mystical Shape of the Godhead: Basic Concepts in the Kabbalah.* (New York: Schocken, 1991), pp. 197–250; Tishby and Lachover, *The Wisdom of the Zohar*, pp. 684–698; Ephraim Gottlieb, "The Debate on *Gilgul* in Candia," in *Studies in Kabbalistic Literature* (Hebrew), Joseph Hacker, ed. (Tel Aviv: Rosenberg, 1976), pp. 370–396; Meroz, "The AR"I's Homily, p. 23; Mikhal Oron, "Lines of Influence in the Doctrine of the Soul and Reincarnation in the Thirteenth Century and in the Writings of R. Todros ha-Levi Abulafia," in *Studies in Jewish Thought* (Hebrew), Sara Heller-Willensky and Moshe Idel, eds. (Jerusalem: Magnes, 1989), pp. 277–290; Oron, "Place Me for a Sign upon Your Heart."

6. See *Sefer ha-Bahir*, Margoliot ed. (Jerusalem: Mossad ha-Rav Kook, 1974), nos. 22, 23, 58, 121–122, 154–156, 174, 195. Cf. Scholem, *On the Mystical Shape of the Godhead*, pp. 200–203, 207–209, 219–221; Scholem, *Origins of the Kabbalah*, pp. 188–198.

7. The terms *ibbur* and *gilgul* were first employed by the Gerona kabbalist Todros Abulafia (Oron, "Lines of Influence," p. 286; Liebes, *Some Chapters in a Zohar Lexicon*, p. 295).

8. *Beliefs and Opinions* 6:3; see also Abraham ibn Ezra, *Commentary to the Torah*, Exod. 23:25. The idea of the tripartite soul has philosophical antecedents. The Platonic understanding of the soul divided human impulses between the paradigms of intellect, strife, and lust, while Aristotelean thought posited the existence of the intellectual, animal, and vegetative soul, which provided a model for Maimonides' conception of the intellectual soul (*nefesh ha-sikhlit*) (*Guide of the Perplexed* 1:68).

9. Mikhal Oron ("Lines of Influence," pp. 278–284) cites R. Ezra (*Commentary to the Aggadot*, MS Vatican 294, 48b), R. Ya'akov ben Sheshet, and the brothers Cohen and Joseph Gikatilla. Naḥmanides understood the soul as having two aspects, the living soul and the transcendent soul. The latter is called the *neshamah* and has its origin in the divine (*Commentary to the Torah*, Gen. 2:7; cf. *Zohar I* 12b). Cf. Moshe Cordovero, *Sefer Pardes Rimmonim* 31:1.

10. Plural, *neshamot*.

11. *Zohar I* 13a, 80b, 205b–206a; Moshe Cordovero, *Sefer Pardes Rimmonim* 31:1; Tishby and Lachover, *The Wisdom of the Zohar*, p. 793; Scholem, *Major Trends in Jewish Mysticism*, pp. 235–237.

12. *Zohar I* 100a, *III* 25a, 70a; *Zohar Ḥadash* 18a.

13. *Zohar I* 12b–20a, 103b, *II* 156b–157a; Tishby and Lachover, *The Wisdom of the Zohar*, pp. 682–683, 692–698.

14. The *Zohar* follows Naḥmanides and Isaac the Blind with regard to the *neshamah* originating in the upper *sefirot*, although Moshe de Leon's *Shekel ha-Qodesh* (A. W. Greenup, ed. [London, 1911], pp. 34–36) locates the source of the *neshamah* in the middle *sefirah Tiferet*, as does the zoharic composition *Sitrei Torah* (*Zohar I* 81a). *Sitrei Torah* avers that the source of the *nefesh* is outside the realm of the *sefirot* (*Zohar II* 94b, *Zohar Ḥadash* 18a–c, 33b, 34c; Moshe de Leon, *Nefesh ha-Ḥokhmah* 2:3:3; Tishby and Lachover, *The Wisdom of the Zohar*, pp. 694, 696). Some sources in the main sections of the *Zohar* do seem to locate the origin of the *neshamah* in *Tiferet* (*Zohar I* 12b, 79a–b, 255b, *III* 250a; Tishby and Lachover, *The Wisdom of the Zohar*, p. 761).

Cordovero located the source of the *neshamot* in the *sefirah Binah*, the *ruḥot* in the *sefirah Tiferet*, and the *nefashot* in the *sefirah Malkhut*, although there are exceptions to the rule (*Or Yaqar* 21:23). Some *neshamot*, according to Cordovero (symbolized by the Priest's daughter referred to in *Sabba de-Mishpatim*), are drawn from the realm below *Tiferet*. Luria contradicted this assertion, saying that the "higher place" (*atar ila'ah*) of the *neshamah*'s origin is the *sefirah Binah*, although some of them may drift "into the hiddenness [*stimaah*] of the Tree of Life," *Tiferet* (*Zohar ha-Raki'a* 71d). Shim'on Lavi posited the source of the *neshamah* in the *sefirah Binah*, that is, in the union of the *sefirot* (*Ketem Paz* 1:154b, 193a, 202b; Huss, "Ketem Paz," p. 224).

15. Moshe de Leon, *Nefesh ha-Ḥokhmah* 1:2:4, 1:3:1.

16. *Zohar I* 50b–51b, 206a, *II* 142a. There is a hint, in certain sections of the *Zohar*, of a much more complex infrastructure to the soul. The *SdZ* refers to gradations within the *neshamah*, as does *Zohar I* 103b, *II* 156b, *III* 152a (Tishby and Lachover, *The Wisdom of the Zohar*, pp. 709–711).

17. *Zohar III* 25a, *Zohar Ḥadash* 14b; see *Genesis Rabbah* 14:9. The tripartite division is also portrayed as three functions: intellect (*sekhel*), wisdom (*ḥokhmah*), and passion (*koaḥ ha-metaveh*) (*Zohar I* 109a, 110b).

18. Midrashic sources imply an anthropomorphic view of the *neshamah*, similar to that of angels (*Genesis Rabbah* 8:11, *Exodus Rabbah* 30:16).

19. *Zohar II* 97b, 98a, 99b. *Zohar I* 62a, however, implies that the *ruaḥ* is not from a divine source. Some sources locate the *neshamah* in the higher garden and the *ruaḥ* in the lower garden (see Cordovero, *Sefer Pardes Rimmonim* 31:2 on *Zohar I* 224b). On study in the afterlife, see *B.T. Niddah* 30b; Cordovero, *Or Yaqar* 21:17, 37.

20. *Zohar I* 72a, *II* 75b-76a, 176a, *III* 168a; de Leon, *Nefesh ha-Ḥokhmah* 1:3:2, 2:3:4; Giller, "Recovering the Sanctity of the Galilee," pp. 156–158; Huss, "*Ketem Paz*," pp. 230–231.

21. C.f. *Zohar I* 186b, 239a, *III* 57b, 167a, 177a, 182b, 308a–b; *Zohar Ḥadash* 59a, 89b–d, which is itself a commentary on *Bahir* 195a; de Leon, *Nefesh ha-Ḥokhmah* 85–90 (on levirate marriage); de Leon, *Shushan Edut* (Gershom Scholem, "Two Short Compositions of R. Moshe de Leon" [Hebrew], *Koveẓ al Yad 8* [1976]: 355–360). See also Huss, "*Ketem Paz*," p. 232; Liebes *Some Chapters in a Zohar Lexicon*, pp. 294–296.

22. Scholem, *On the Mystical Shape of the Godhead*, pp. 219–221; Giller, *The Enlightened Will Shine*, pp. 95–96; cf. *Tiqqunei ha-Zohar* 132a; *Zohar III* (RM) 178b; Vital, *Sha'ar ha-Gilgullim*, p. 12.

23. *Zohar II* 94a–b; *Zohar ha-Raki'a* 63a. Other contemporary theorists posited a set number of reincarnations to resolve residual problems of the soul. According to R. Joseph of Hamadan, the person has three reincarnations, which provide opportunities for the individual to repent his sins (Meroz, "The AR"I's Homily," p. 227; cf. R. Yosef of Hamadan, *Ta'amei Miẓvot*, negative miẓvah no. 57).

24. *Tiqqunei Zohar Ḥadash* 109b–110b; Giller, *The Enlightened Will Shine*, pp. 93–96.

25. See Wendy O'Flaherty, ed., *Karma and Rebirth in Classical Indian Traditions* (Berkeley: University of California Press, 1980); Joseph Campbell, *The Mythic Image* (Princeton: Bollingen, 1974), pp. 330–391; C. G. Jung, "Concerning Mandala Symbolism," in *Collected Works of Jung*, IX.1, pars. 647–649.

26. See Giller, "Recovering the Sanctity of the Galilee," pp. 158–162; Vital, *Sha'ar ha-Gilgullim*, pp. 181–185.

27. *Or Yaqar* 21:11, 79–80; *Sefer Pardes Rimmonim* 31:8; see Vital, *Zohar ha-Raki'a* 84a.

28. *Or ha-Ḥammah II* 125c; *Or Yaqar* 21:28; *Sefer Pardes Rimmonim* 31:5, 10–11; Naḥmanides, *Sha'ar ha-Gemul* (Jerusalem: Levin Epstein, 1951), p. 27; Plotinus, *Enneads* IV 3:12, 8:8. See Wolfson, *Along the Path*, pp. 1–20.

29. *Or Yaqar* 21:3–5, 26; cf. Tamar, *Studies in Jewish History in the Land of Israel and the Orient*, p. 33.

30. *Or Yaqar* 21:79–80; cf. *Sefer Pardes Rimmonim* 31:1.

31. *Or Yaqar* 21:8.

32. *Or Yaqar* 21:2–3, 11; see also *Sefer Pardes Rimmonim* 31:10; cf. Vital, *Zohar ha-Raki'a* 94d; Ronit Meroz, "Faithful Transmission versus Innovation: Luria and His Disciples," in *Gershom Scholem's Major Trends in Jewish Mysticism 50 Years After*, Peter Schaefer and Joseph Dan, eds. (Tübingen: J. C. B. Mohr, 1994), pp. 261–263.

33. *Zohar ha-Raki'a* 80b-c. According to this dark, often morbid understanding, self-immolation and flagellation were required to avoid the punishment of premature death. This idea appears among the German Ḥasidim of the thirteenth century; see R. Eliezer of Worms, *Sefer ha-Rokeaḥ* (Jerusalem: Ozar ha-Poskim, 1967), pp. 25–28.

34. *Tiqqunei ha-Zohar* 100b, 133a; Meroz, "The AR"I's Homily," p. 230.

35. *Or ha-Ḥammah II* 132c; *Or Yaqar* 21:49–50. This idea is also present in the writings of R. Shim'on Lavi, see Huss, "*Ketem Paz*," p. 233.

36. *Zohar ha-Raki'a* 109a.

37. See pp. 9, 18 on the doctrine of the four worlds.

38. *Genesis Rabbah* 14:9.

39. Ḥayyim Vital portrayed the union of the *neshamaḥ* and *ruaḥ* in terms of the erotic union of the countenances *Zakhar* and *Nukvah*, which takes place across the continuum of the four worlds (*Zohar ha-Raki'a* 95a).

40. *Or Yaqar* 21:3; *Zohar ha-Raki'a* 63c, 82d, 83a.

41. Todros Abulafia, *Sha'ar ha-Razim*, Mikhal Kushner Oron, ed. (Jerusalem: Mossad Bialik, 1989), pp. 60–61, 68–69, 90, 137–138; *Oẓar ha-Kavod* (Warsaw 1870), 14b, 22c, 27b; Isaac of Acre, *Sefer Meirat Einayim*, Amos Goldreich, ed. (Jerusalem: Hebrew University, 1981), pp. 29–37; *Sefer ha-Bahir*, Margoliot ed., nos. 194–195; Scholem, *On the Mystical Shape of the Godhead*, pp. 208, 216; Scholem, "The Kabbalistic Doctrines of R. Isaac and R. Jacob ha-Cohen" (Hebrew), *Mada'ei ha-Yahadut 1–2* (1931–1934); Liebes, *Studies in the Zohar*, pp. 134–135; Elliot Wolfson, *Circle in the Square: Studies in the Use of Gender in Kabbalistic Symbolism* (Albany: State University of New York Press, 1995), p. 115.

42. On the additional Sabbath soul (*neshamah yeteirah*), see Tishby and Lachover, *The Wisdom of the Zohar*, pp. 1230–1232.

43. *Or Yaqar* 21:27, 79–80.

44. *Zohar ha-Raki'a* 110a; Tamar, *Studies in Jewish History in the Land of Israel and the Orient*, p. 79.

45. *Genesis Rabbah* 56:7; *Midrash Samuel* 9:13.

46. Vital, *Sha'ar ha-Gilgullim*, p. 14.

47. Ibid., pp. 15–17; *Eẓ Ḥayyim*, pp. 247–248; *Zohar ha-Raki'a* 92a, 105a; *Sha'ar ha-Pesukim*, pp. 200–201, 247; *Sefer ha-Likkutim*, p. 222.

48. Vital, *Sha'ar ha-Gilgullim*, p. 17.

49. *Tomer Devorah*, end ch. 3, *Shiur Komah*, pp. 166–169. Reincarnation into lower sentient beings, vegetation, or even inanimate objects was suggested in the thirteenth-century *Sefer ha-Temunah* (Meroz, "The AR"I's Homily," p. 228; *Sefer ha-Temunah* 66b–67a) and by the sixteenth-century kabbalist R. Meir ibn Gabbai (*Avodat ha-Kodesh*, ch. 34, pp. 100–101; Meroz, "The AR"I's Homily," p. 21); cf. Scholem, *On the Mystical Shape of the Godhead*, p. 226).

50. *Magen David* 13a; *Meẓudat David* 28a; Meroz, "The AR"I's Homily."

51. These speculations on reincarnation into lower sentient beings and plants were the topic of an important sermon given in Luria's name by his student R. Yosef Don Don,

which was preserved in the writings of R. Ephraim Panẓeiri. See Meroz, "The AR"I's Homily," pp. 222, 234, 244.

52. Early Lurianic theories of *gilgul* are to be found in the first three introductions to Vital's *Sha'ar ha-Gilgulim*. Luria also wrote a clear exposition of the descent of the *neshamah* in his *drush* (explanation or homily) on the Torah portion *Noah* (*Zohar ha-Raki'a* 95d), as well as in the *drush ha-gilgul* (*Zohar ha-Raki'a* 96b). Other contemporary sources for these ideas include Cordovero, *Sefer Pardes Rimmonim* 31:10; 8:1 Elyahu De Vidas, *Reshit Ḥokhmah*, *Sha'ar ha-Yir'ah*, 9:8–10.

53. See Ḥayyim Vital's commentary in *Or ha-Ḥammah II* 116d–118c, 119a, 123b–c, 124b–d; *Zohar ha-Raki'a* 72b; *Sha'ar ha-Miẓvot*, Ashlag ed., p. 136, Avivi, *Binyan Ariel*, pp. 250–251; Meroz, "Redemption in the Lurianic Teaching," pp. 272–276.

54. *Zohar ha-Raki'a* 82d.

55. According to Ronit Meroz, the doctrine of the soul root would be asserted only at the fifth stage of the development of his ideas ("Redemption in the Lurianic Teaching," pp. 228, 267–282, 287–306).

56. *Zohar II* 94b–114a. Henceforth, *Sabba de-Mishpatim* will be abbreviated *SdM*.

57. The author of the *Tiqqunim* set forth many of his ideas in a preface to *SdM*. In his view, the word *mishpatim* means "decrees, or sentences, of *gilgul*," "in which each *neshamah* receives its proper sentence" (*Zohar II* 94a). This introduction seems to be a gloss of *SdM*, as it contains a number of related literary elements. Certainly other texts by the author of the *Tiqqunim* are based on earlier *Zohar* compositions, such as the treatise on physiognomy, which is based on the composition *Raza de-Razin*; cf. *Zohar Ḥadash* 31a–35b, based on *Zohar II* 70a–75a; see also *Zohar Ḥadash* 56c–60a.

Cordovero's portrayal of the *gilgul* doctrine in his commentary on *SdM* follows his general literary tendencies. The commentary is particularly full of long excurses, or *drushim*, such as his presentation on the *nefesh*, *ruaḥ*, and *neshamah* that follows his commentary to R. Yeiva's statement about the presence of the *neshamot* at creation (*Or Yaqar* 21:10–12; see also 18–19, 22–25, 29–30, 54–60).

Among Luria's rare compositions are his refutations of Cordovero's commentary to *SdM*. These were included in the published *Zohar ha-Raki'a* and *Sha'ar Ma'amarei RaSHB"Y*. Luria's actual objections to Cordovero can be found in *Zohar ha-Raki'a* 71a–b, 74b–d, 77a–b, 78a, 79c, 82c, 87c–d, 91b. Ḥayyim Vital's interpretation of *SdM* seems to derive from Luria's commentary to *Zohar II* 117b. All these interpretations are extensions of Cordoverean theory.

The sources of various entries in the *SdM* commentary in *Zohar ha-Raki'a* were of interest to Gershom Scholem and have been further addressed by Ronit Meroz and Yosef Avivi. Meroz has compared statements in the supposed pre-Lurianic Vital commentary in *Or ha-Ḥammah* 2:117b, 118c, 119b, 124c, with Luria's statements in *Zohar ha-Raki'a* 72b, 77b, 78b, and 79b , and 91b, respectively ("Redemption in the Lurianic Teaching," pp. 267–269). This indicates that Vital's commentaries were written under Luria's influence or perhaps by Luria himself (*Zohar ha-Raki'a* 119a–125b; *Sha'ar Ma'amarei RaSHB"Y* [Tel Aviv: Ashlag, 1961], pp. 88–93; see Scholem, "The AR"I's Actual Kabbalistic Writings," p. 193; Avivi, *Binyan Ariel*, p. 19).

58. Wolfson, *Through a Speculum That Shines*, p. 370, speculates on the homoerotic undertones of R. Ḥiyya and R. Yossi's meeting.

59. Liebes, "*Zohar* and Eros," p. 89.

60. Oron, "Place Me for a Sign upon Your Heart," p. 15; Daniel C. Matt, "The Aura of Secrecy in the *Zohar*," pp. 192–194, 201; Liebes, "*Zohar* and Eros," p. 89. See also *Zohar I* 6a on the humble situation and hidden aspirations of R. Hamnuna Sabba.

61. *SdM* 95a–b, 96a, 98a, 100b, 104a, 110a, 111b; cf. Liebes, "*Zohar* and Eros," p. 89.

62. *SdM* 98a. Yehudah Liebes maintains that this remorse is directly connected to his revelation of a particular secret, that of the nature of the gentile soul. Rabbi Yeiva compares this to David's apparent recantation of part of Psalm 104 (*SdM* 98b). According to Liebes: "The storyteller is really the creator, not just describing the process of emanation but dictating it as the Creator did at the time of creation. Thus we remember that David's recantation has a parallel in the works of God, as in the case of the discarded worlds. . . . Mythopoesis is the myth itself" ("*Zohar* and Eros," p. 93). Liebes credits the mystic with the creation of his reality, so that if the mystical vision is heretical, then actual reality will be similarly heretical. In making this claim, Liebes neglects the medieval dread of heresy as a motivation for R. Yeiva's hesitations and soul-searchings. It seems to me more plausible that R. Yeiva feared straying into heretical beliefs, thereby losing his portion of the afterlife.

63. Cordovero notes that since the dialogue takes place in the evening, it is unlikely that R. Yeiva formally put on a prayer shawl, which is not customarily worn at night. He implies that the enrobement might have been figurative, a preparation for the divine encounter (*Or Yaqar* 21:2).

64. *Zohar II* 96a–97a; cf. *Zohar ha-Raki'a* 82a.

65. *Zohar II* 95a–b; see *Zohar ha-Raki'a* 72c–d.

66. *Zohar II* 95a–b; *Zohar ha-Raki'a* 63c, 70b; cf. Oron, "Place Me for a Sign upon Your Heart," p. 14.

67. *Or Yaqar* 21:61.

68. *Or ha-Ḥammah II* 134a.

69. *Zohar II* 94b. Liebes ("*Zohar* and Eros," p. 87 n. 26) points out the thematic similarities between the preface by the author of *Tiqqunei ha-Zohar* and the *SdM*. Similar motifs include the image of the elder (*sabba*) who descends from Heaven, deus ex machina, the laws of slavery, the metaphor from the doctrine of the soul, and the attainment of a higher *neshamah* through earthly merits. Liebes also points out a number of motifs in common between the *Tiqqunim* and *SdM* that are absent in the rest of the *Zohar*. These include the use of the term *gilgul* as "reincarnation" and the positing of an *Adam Beliya'al*, an Adam from the realm of evil (Liebes, *Some Chapters in a Zohar Lexicon*, pp. 54–55).

70. *Or Yaqar* 21:12; *Sefer Pardes Rimmonim* 31:3.

71. In Eccles. 4:1–3

72. Exod. 20:5.

73. *Zohar II* 95a; Oron, "Place Me for a Sign upon Your Heart," p. 16.

74. In a linguistic play in *Zohar III* 142a, the Hebrew *imma*, "mother," is contrasted to *ammah*, the ambivalent "maidservant," whose role is potentially demonic (cf. *Zohar ha-Raki'a* 82a). On the image of the maidservant, see Baer, *History of the Jews in Christian Spain*, vol. 1, pp. 243–305; Baer, "The Historical Context of the *Ra'aya Meheimna*," pp. 1–44; Giller, *The Enlightenend Will Shine*, pp. 74–77, 84, 102, 109, 116, 152n; Amos Goldreich, "Iberian Dialect in an Unknown Fragment from the Author of *Tiqqunei ha-Zohar*," in *The Zohar and Its Generation; Jerusalem Studies in Jewish Thought* 8, Joseph Dan, ed. Jerusalem: Magnes, 1989: 108.

75. *Zohar ha-Raki'a* 79c.

76. *Or Yaqar* 21:10.

77. Ibid. 21:8.

78. *Zohar ha-Raki'a* 81c.

79. *Zohar II* 99a; *Or Yaqar* 21:24–25.

80. Moshe de Leon's contemporary R. Isaac of Acre made it clear that the converts' souls are originally Jewish, and this point of view is echoed in the responsa of Joseph of Castile and Yehudah Ḥayyat (*Meirat Einayim*, Goldreich ed., p. 31). On the implications

of this topic, see J. A. A. Wijnhoven, "The *Zohar* and the Proselyte," in *Texts and Responses: Studies Presented to N. Glatzer*, Michael Fishbane, ed. (Leiden: Brill, 1957), pp. 120–140.

81. *Zohar ha-Raki'a* 77a–b, on *Zohar II* 95b.

82. *Zohar ha-Raki'a* 104c.

83. Ibid., 82a; Ḥayyim Vital, *Or ha-Ḥammah* 2:116d; cf. Meroz, "Redemption in the Lurianic Teaching," p. 270.

84. *Zohar II* 95b, *III* 168; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, pp. 239–242; Sack, "Exile and Redemption in R. Shlomo ha-Levi Alkabetz's *Berit ha-Levi*," p. 285; *Or Yaqar* 6:173, 21:4 (on *Zohar II* 95b). See Vital, *Sha'ar ha-Pesuqim* on Gen. 41:55 and Exod. 1:8.

85. Oron, "Place Me for a Sign upon Your Heart," p. 15; J.T. *Berakhot* 14:2; *Genesis Rabbah* 14:8:10; *Sefer ha-Bahir*, Margoliot ed., no. 58; *Zohar ha-Raki'a* 90d (Gilyon).

86. *Sha'ar ha-Gilgullim*, p. 13.

87. *Or Yaqar* 21:22–23; *Zohar ha-Raki'a* 91b (Gilyon).

88. *Or Yaqar* 21:23.

89. Ibid. 21:5.

90. Ibid. 21:4.

91. *Zohar ha-Raki'a* 93a (Gilyon).

92. Ibid. 90c.

93. Ibid. 93c–94a. These teachings seem to originate with the late redactor Natan Neta' Shapiro.

94. *Zohar II* 113a–b; cf. B.T. *Berachot* 34b; B.T. *Horayyot* 13b; Yehudah Liebes, "*Ẓaddik Yesod Olam:* Shabbatean Mythos" (Hebrew), *Da'at 1* (1978): 87 n. 88; Vital, *Sefer ha-Gilgullim*, ch. 2.

95. *Or Yaqar* 21:4, 6, 77.

96. *Zohar ha-Raki'a* 74d.

97. Ibid. 74c; cf. Maimonides, *Mishneh Torah: Issurei Biah* 15:1–3.

98. Vital, *Sefer ha-Likkutim*, p. 318.

99. *Zohar II* 95b, *III* 99b. See Liebes, *Some Chapters in a Zohar Lexicon*, p. 331; Liebes, "*Ẓaddik Yesod Olam*," p. 87 n. 88; Raphael, *Jewish Views of the Afterlife*, p. 316.

100. *Zohar ha-Raki'a* 73b.

101. Meroz, "The AR"I's Homily," p. 218.

102. *Zohar ha-Raki'a* 93b (Gilyon).

103. Ibid. 66c. On *kelipat Nogah*, see *Zohar II* 208b; *Zohar ha-Raki'a* 74b, 75d, 88d; Tishby, *The Doctrine of Evil*, pp. 69–72.

104. *Or Yaqar* 21:5.

105. *Zohar ha-Raki'a* 109b–c.

106. *Zohar II* 97a–b; see 260b.

107. Eliezer Safrin of Komárno also associates this palace with the celestial Garden of Eden, the nightly abode of the righteous. See *Demeshek Eliezer* 5:101a; Tishby and Lachover, *The Wisdom of the Zohar*, p. 991.

108. *Or Yaqar* 21:4.

109. *Zohar I* 38a–48b, *II* 244b–268b.

110. According to the *Zohar*'s rendering of the *Heikhalot*, the seven palaces (*heikhalot*) are synonymous with the celestial Garden of Eden. They are separated from present reality by the curtain (*pargod*) that, according to talmudic tradition, divides the mundane world from the celestial Academy (*Berakhot* 18b; cf. *Or Yaqar* 21:36). The seventh palace is called the Holy of Holies, and it fulfills the function of the earthly *sefirah Malkhut*, beneath which lies the Heavenly Firmament (*Zohar II* 43a; *SdM* 96b). The location of the palaces in the sefirotic system was a bone of contention between the Lurianic and Cordoverean schools,

particularly those of Cordovero's student Avraham Galante. Cordovero's students located the palaces in the world of *Yeẓirah*, while Luria's students placed them higher, in the realm of *Briah*. Shalom Buzaglo (*Mikdash Melekh* to *SdM* 97a) is careful to stress the Palace of Love's location in *Briah*. See Galante, *Kinat Setarim* on Lam. 3:40, in *Kol Bokhim* (Venice, 1589); Ysrael Sarug, *Limmudei Aẓilut* 24d–33d, Naftaly Ẓvi Bakharakh, *Emek ha-Melekh* 168b–175c; Tishby, *Studies in the Kabbalah*, vol. 1, pp. 197–198 nn. 71–72. The foremost commentator on the *Heikhalot* texts was the Gaon of Vilna; see his selective commentary *Yahel Or*.

111. *Zohar II* 260b.

112. *Zohar II* 247a; *Zohar ha-Raki'a* 90b.

113. The most important sections of Song of Songs exegesis are *Zohar II* 141a–145b and *Zohar Ḥadash* 60c–75c.

114. *Zohar Ḥadash* 60c–d, 69c.

115. *SdM* 97a. Cordovero explained that "the King's kisses are there in the Palace of Love, which is beneath the Throne of Glory, and from there is fixed the spirituality of the world, which arouses the kisses" (*Or Yaqar* 21:16–17).

116. See *Or Yaqar* 21:10, 16.

117. In late antiquity, speculations on *Ma'aseh Bereishit* were a companion domain to the *Merkavah* tradition. The nature of *Ma'aseh Bereishit* seems not to have been meditative but hermeneutical and contemplative, an attempt to construct a unified cosmology based on the variant creation and cosmological traditions found in the Bible, with some use of esoteric postbiblical sources. See Alon Goshen-Gottstein, "Is *Ma'aseh Bereishit* Part of Ancient Jewish Mysticism?" *Journal of Jewish Thought and Philosophy 4* (1995): 185–201.

118. *Zohar II* 98b. Cordovero employed the image of the Garden of Eden as a meditation on the nature of sensuality (*Or Yaqar* 21:28).

119. *Zohar ha-Raki'a* 71d.

120. *Or Yaqar* 21:79–80.

121. *Tiqqunei ha-Zohar* 22b, 110b; *Zohar II* 86b, *III* 212b.

122. *Zohar ha-Raki'a* 85b–86a; *Or Yaqar* 21:2, 17.

123. *Or Yaqar* 21:10.

124. Ibid. 21:8–9; cf. B.T. *Niddah* 18, *Shulkhan Arukh Orakh Ḥayyim* 240:11.

125. *Zohar ha-Raki'a* 71d, 74a–b, 75a, 81b; cf. Wolfson, *Through a Speculum That Shines*, p. 366.

126. B.T. *Ketubot* 62b.

127. Cf. Huss, "*Ketem Paz*," p. 228; *Ketem Paz I* 99b, 188b, 278b.

128. *Beur Miẓvat Shiluaḥ ha-Kan* (Explanation of the Miẓvah of Sending the Mother Bird Away from the Nest) 57b. See Avivi, *Binyan Ariel*, pp. 250–251.

129. *Zohar ha-Raki'a* 100b; Oron, "Place Me for a Sign upon Your Heart," p. 19; cf. *Maharal, Gur Arieh*, on Gen. 8:21 (*Oẓar Perushim Al ha-Torah I* 30a); Cordovero, *Sefer Pardes Rimmonim* 31:4.

130. *Zohar ha-Raki'a* 87c–d.

131. *SdM* 98a, 101a; cf. *Zohar ha-Raki'a* 100b.

132. A motif specific to the *Tiqqunim* and *Ra'aya Meheimna*; see Giller, *The Enlightened Will Shine*, pp. 54–57.

133. *Zohar ha-Raki'a* 87c–d.

134. Ibid. 87d, 88a–b; see Giller, *The Enlightened Will Shine*, pp. 33–40.

135. The verb root BGD means "to betray," yet as a noun the root signifies "clothing." Cordovero notes this confusion; *Or Yaqar* 21:9. See B.T. *Kiddushin* 18a–b.

136. *SdM* 97a; see Dorit Cohen-Alloro, *The Secret of the Garment and the Image of the Angel in the Zohar* (Hebrew) (Jerusalem: Hebrew University, 1987), pp. 45–67; Wolfson, *Through a Speculum That Shines*, p. 63.

137. *SdM* 98b; Elliot Wolfson, "Beautiful Maiden without Eyes: *Peshat* and *Sod* in Zoharic Hermenutics," in *The Midrashic Imagination,* Michael Fishbane, ed. Albany: State University of New York Press, 1993: 168; Elliot Wolfson, ed., *Rending the Veil: Concealment and Secrecy in the History of Religions* (Chappaqua: Seven Gates, 1998), pp. 124–135.

138. *Zohar ha-Raki'a* 71a–b, 75d, 82b; cf. *Zohar I* 288b.

139. The *Zohar*'s most common metaphor for the Torah's hermeneutical strata is the acronym *PaRDeS*, standing for *peshat* (simple meaning), *remez* (allegory), *derash* (midrash), and *sod* (the esoteric meaning). Rabbi Yeiva departs from the usual formula, neglecting the level of *peshat* and substituting *haggadah* (narration) for *remez.* See Frank Talmage, "Apples of Gold: The Inner Meaning of Sacred Texts in Medieval Judaism," *Jewish Spirituality I,* Arthur Green, ed. New York: Crossroads, 1986, pp. 319–321; Scholem, *On the Kabbalah and Its Symbolism*, p. 61; Scholem, *Kabbalah*, pp. 172–173.

140. Liebes, "*Zohar* and Eros," p. 88; Oron, "Place Me for a Sign upon Your Heart," p. 10.

141. *Or Yaqar* 21:2.

142. Wolfson, "Beautiful Maiden without Eyes," p. 186; Wolfson, *Through a Speculum That Shines*, pp. 93, 339, 384–386; see also Liebes, "*Zohar* and Eros," p. 97.

143. *Zohar ha-Raki'a* 69a.

144. Ibid. 68b. According to Luria, the maiden's eyes are in the Palace of Merit (*Heikhal ha-Zekhut*) (*Zohar ha-Raki'a* 69a).

145. Cf. *SdM* 110b. The *eitanim* and the *harim* represent two groups of *sefirot.* The *harim* are the *sefirot Binah* and *Da'at*, and the *eitanim* are lower sefirot, *Neẓaḥ, Hod, and Yesod.* The *harim* indicate the stages of the descent of the soul and the rise of enlightenment.

146. See Cordovero, *Sefer Pardes Rimmonim* 30a.

147. The thirteenth-century Geronese kabbalist Jacob ben Sheshet associated the principle of *yibbum* with a series of reincarnations going back to King David. See his work *Emunah u-Bitaḥon*, which was erroneously attributed to Naḥmanides but therefore, luckily, included in Chavel's *Writings of Naḥmanides* (*Kitvei Ramban*), vol. 2, p. 364; see Oron, "Lines of Influence," p. 284. Specific transmigrations are also mentioned in a Genesis commentary linked to R. Asher ben David and Isaac the Blind. Biblotheque Nationale MS, Paris 832, included in Joseph Dan, "The Kabbalah of R. Asher ben David" (Hebrew); cf. Oron, "Lines of Influence," p. 285.

148. Liebes, *Studies in the Zohar*, pp. 86–88. See Matt, "The Aura of Secrecy in the *Zohar*," p. 183.

149. Oron, "Place Me for a Sign upon Your Heart," p. 14 nn. 50–51; Oron, "Lines of Influence," p. 284.

150. *Zohar ha-Raki'a* 97a.

151. *Or Yaqar* 21:27.

152. *Zohar II* 100a; cf. *Zohar ha-Raki'a* 82d.

153. *Or Yaqar* 21:1; see also *Zohar I* 186b; Wolfson, *Circle in the Square*, pp. 92–93.

154. *Zohar II* 100b; cf. B.T. *Berakhot* 57a.

155. *Or Yaqar* 21:1.

156. *Or ha-Ḥammah II* 131d; *Or Yaqar* 21:32, 49, 79.

157. See Giller, "Recovering the Sanctity of the Galilee," pp. 154–156.

158. *Zohar ha-Raki'a* 99a. Cordovero (*Or Yaqar* 21:38) makes clear that the struggle in no way mirrored woman's physical state.

159. Vital (?), *Zohar ha-Raki'a* 97c.

160. *SdM* 101a, 102a, 109a.

161. *Zohar ha-Raki'a* 101d.

162. Ibid. 72b.

163. An instance of this type of conflict is detailed in R. Elyahu ha-Kohen of Izmir's eulogy for Jacob Hagiz (1674), which is reproduced in Marc Saperstein's *Jewish Preaching* (New Haven: Yale University Press, 1993), pp. 320–322.

164. *SdM* 102b. Theoretically, were the widow to visit the grave site, with the *ruaḥ* of her husband in her and the *nefesh* at the grave, her presence would be an eroticized kind of union. This possibility is never explored, as expressive women's spirituality is largely absent from middle kabbalistic tradition. The erotic potentials of this encounter are alluded to in the last act of Ansky's *The Dybbuk*.

165. *SdM* 102b, after B.T. *Sanhedrin* 22a.

166. *Zohar ha-Raki'a* 84c. Avraham Galante, in *Or ha-Ḥammah* 14d, sees divorce as a kind of *tiqqun*.

167. See Giller, *The Enlightened Will Shine*, p. 152n; Yiẓḥak Baer, *History of the Jews in Christian Spain*, vol. 1, pp. 243–305; Goldreich, "Iberian Dialect in an Unknown Fragment by the Author of *Tiqqunei ha-Zohar*," p. 108.

168. *Zohar ha-Raki'a* 100c.

169. Ibid. 99a, 102c; *Or ha-Ḥammah II* 127b.

170. *Zohar II* 105a–b. The unraveling of this confusion is the subject of a Shabbatean commentary on Ruth. See Liebes, "*Ẓaddik Yesod Olam*," p. 77.

171. Liebes "*Zohar* and Eros," p. 87 n. 26.

172. This description has much in common with the Tree of Knowledge as portrayed in *Tiqqunei ha-Zohar* and *Ra'aya Meheimna*. See Giller, *The Enlightened Will Shine*, pp. 40–43.

173. *Zohar ha-Raki'a* 104d.

174. *SdM* 103b; *Zohar ha-Raki'a* 105d.

175. *SdM* 107a; see B.T. *Shabbat* 55b.

176. Adolph Jellinik, *Beit ha-Midrash II*, pp. 64–72, *VI*, pp. 19–35 (1938).

177. *Zohar Ḥadash* 46a, 93b.

178. Cordovero stressed the travesty of the Roman decree of execution. This perversion of justice came about as the result of an irruption of the quality of *din gamur*, or "harsh judgment"; cf. *Zohar Ḥadash* 29a; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 270.

179. *Zohar ha-Raki'a* (Gilyon) 93a.

180. *Sha'ar Ma'amarei RaSHB"Y*, Ashlag ed. pp. 301–302, on *Zohar Ḥadash* 46a; Bracha Sack, "The RaMaK and the AR"I":330–333; Liebes, "Two Young Roes," p. 113.

181. *Or Yaqar* 3:126. According to Luria, the *Akiva ben Joseph* signals R. Akiva's origin in the *sefirah Yesod*, the sexual principle. This association implies that R. Akiva's *neshamah* has its origin in the union of the *ẓaddikim* in the celestial Garden of Eden (*Zohar ha-Raki'a* 96a).

182. *Or Yaqar* 3:123–126, on *Tiqqunei ha-Zohar* 110b; cf. *Genesis Rabbah* 87:6.

183. Liebes, "Two Young Roes," p. 161.

184. The identification of Pinḥas with Elijah dates to *Pirkei de-Rabbi Eliezer*, ch. 47, *Targum Yerushalmi*, Exod. 6:18, Num. 25:12; *Or Yaqar* 17:227. See also Meroz, "Redemption in the Lurianic Teaching," pp. 283–284; Liebes, "Two Young Roes," pp. 161–162.

185. See chapter 1, n. 97, above.

186. Cordovero, *Sefer Pardes Rimmonim* 31:8.

187. "Eventual" in that Meroz believes that this conclusion came fairly late in the development of Luria's ideas; see Meroz, "Redemption in the Lurianic Teaching," pp. 228, 267–282, 287–306.

188. See Cordovero's commentary in Abraham Azulai's *Or ha-Ḥammah* 3:56a. See also Scholem, *On the Mystical Shape of the Godhead*, pp. 197–250; Liebes, *Some Chapters*

in a Zohar Lexicon, pp. 294–296; Lawrence Fine, "Maggidic Revelation in the Teachings of Isaac Luria," in *Mystics, Philosophies, and Politicians: Essays in Jewish Intellectual History in Honor of Alexander Altman*, Jehudah Reinharg, Daniel Swetschanski, and Kalman Bland, eds. (Durham: Duke University Press, 1982), pp. 146–148, cf. *Limmudei Aẓilut* 9a.

189. *Zohar ha-Raki'a* 92b (Gilyon).

190. Ibid. 65d.

191. Ibid. 83a.

192. *Sha'ar ha-Miẓvot*, Ashlag ed., p. 136; Avivi, *Binyan Ariel*, pp. 250–251.

193. *Zohar ha-Raki'a* 91a (Gilyon).

194. *Limmudei Aẓilut* 16d.

195. See Vital, *Sha'ar ha-Gilgullim*, p. 149. See also Vital's *Book of Visions* (*Sefer Hezyonot-Shivḥei R. Hayyim Vital*) (Jerusalem: Yashlim, 1988), pp. 2, 18; Liebes, "Two Young Roes," p. 150.

196. Liebes, "Two Young Roes," p. 115.

197. Ibid., p. 114.

198. *Zohar ha-Raki'a* 91d (Gilyon).

199. As surmised by Scholem, *Major Trends in Jewish Mysticism*, pp. 244–268.

200. Sack, *The Kabbalah of Rabbi Moshe Cordovero*, pp. 39–41.

201. Vital, *Zohar ha-Raki'a* 22d; *Sha'ar ha-Gilgullim*, p. 123; *Sefer Limmudei Aẓilut* 34a; Liebes, "Two Young Roes," p. 160; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, pp. 34–54.

202. *Kohelet Rabbah* 2:25; see *SdM* 96b.

203. In the midrash, Tadmor.

204. Rabbi Yeiva's identification with Solomon was pointed out by Scholem in the notes he wrote in his personal copy of the *Zohar*; see *Sefer ha-Zohar shel Gershom Scholem*, Jerusalem, Magnes 1993, p. 224.

205. *SdM* 113b–114a. According to Avraham Galante, R. Yeiva takes leave of the company with a blessing for their protection (*Or ha-Ḥammah II* 140b).

206. Liebes is adamant that the *essence* of the composition is in the framing story ("*Zohar* and Eros," pp. 87, 91).

207. Cordovero began his interpretation with a disclaimer: "Though these words are like a dream without an interpretation, we will, with God's help, explain them." Cf. *Or Yaqar* 21:1 and *Or ha-Ḥammah* 2:115b–c.

208. *Or Yaqar* 21:1.

209. Ibid. 21:10. Issues relating to the face-to-face embrace also appear in the *IZ* (*Zohar III* 292a–b); see Wolfson, *Circle in the Square*, p. 84.

210. *Zohar ha-Raki'a* 63d–67d.

211. Ibid. 63d.

212. Ibid. 82c.

213. *Sha'ar ha-Miẓvot*, Ashlag ed., p. 136; Avivi, *Binyan Ariel*, pp. 250–251. See also Israel of Kozeniẓ, *Nezer Yisrael* 21a, published in Elijah of Vilna's *Kovez Perushim al Sefer ha-Zohar*, Jerusalem: Makor, 1972; Sarug, *Limmudei Aẓilut* 4c.

214. *Zohar ha-Raki'a* 64a, referring to *Zohar II* 145a.

215. *Zohar ha-Raki'a* 63d–64c; cf. Vital, *Sefer ha-Likkutim*, pp. 28, 383.

216. *Zohar ha-Raki'a* 65a–d.

217. Ibid. 67d–68a.

218. Ibid. 68a.

219. Yehudah Liebes ("*Zohar* and Eros," p. 87) has argued the bold thesis that R. Yeiva did not even know the questions' final interpretation, because he asks them at the outset of

the homily. The process of answering the questions over the course of the homily is an improvisation on the questions themselves.

220. *Zohar ha-Raki'a* 65a–d, 82c.

221. Liebes, "*Zohar* and Eros," p. 95. Michal Oron has isolated the themes of love, the Torah, and the redemption as organizing principles (Oron, "Place Me for a Sign upon Your Heart," p. 8). Liebes has recently developed an interesting interpretation of the role of R. Yeiva as a remote and picaresque wanderer. See his "Mythos as Opposed to Symbol in the *Zohar* and Lurianic Kabbalah" (Hebrew), in *Mythos in Judaism-Eshel Be'er Sheva*, Havivah Pedaya, ed., vol. 4, (Beersheba: Ben Gurion University, 1996), pp. 198–200.

222. By my friend Elliot Wolfson.

223. *Iggerot ha-Remez*, nos. 23, 21a (Livorno, 1785).

224. This is the argument of Scholem, *Major Trends in Jewish Mysticism*, pp. 244–251.

225. These preoccupations were overtly expressed by Cordovero's teacher, Alkabetz; cf. Sack, "Exile and Redemption," pp. 265–266.

226. Shim'on Lavi determined that the process was two-tiered: *gilgul* for the wicked is for purposes of atonement, while the reincarnation of the righteous is for the good of all humankind; Huss, "*Ketem Paz*," pp. 237–238; *Ketem Paz* 1:84b, 2:409b; cf. *Sefer ha-Temunah*, pp. 334–336.

3. *Hormanuta*

1. See Alon Goshen-Gottstein, "Is *Ma'aseh Bereishit* Part of Ancient Jewish Mysticism?" pp. 185–201. Scholem, *Major Trends in Jewish Mysticism*, pp. 20, 42, 55, 73, 75.

2. This question is addressed in Daniel Matt's article "*Ayin*: The Concept of Nothingness in Jewish Mysticism," in *Essential Papers in Kabbalah*, Lawrence Fine, ed. (New York: New York University Press, 1995), pp. 67–108.

3. The term *hormanuta* seems to derive from the Aramaic *harmana*, implying a royal appointment to office; see *Targum Job* 1:12, 2:7; *Targum Yerushalmi*, Num. 17:11; B.T. *Babba Meẓia* 84a, *Ḥullin* 57b. In Babylonia, this term also referred to the office of the exilarch (*Eruvin* 59a). Cordovero translates it as "the word" (*Or Yaqar* 1:119) or, according to Avraham Galante, the "first speaking" of the king (*Or ha-Ḥammah* 1:22a). Among *Zohar* exegetes, the most common translation is the "will" of the king; see Reuven Margoliot, *Neẓuẓei Orot I* 2a; the Gaon's commentary on *Tiqqunei ha-Zohar* 19a, in which he defines *keter* as the divine will; cf. Elijah of Vilna, *Tiqqunei ha-Zohar im Bi'ur ha-GR"A* (Vilna, 1877), 20a–21a.

4. According to Scholem in his notes to *Zohar I* 15a, *tehiru* is best translated as "luster," the atmosphere of the Infinite (*Ein Sof*) at the beginning of emanation; cf. Gottlieb, "The Matnitin and the *Tosefta* in the *Zohar*," p. 174.

5. *Zohar I* 15a–b; cf. Elliot Wolfson, "Woman—The Feminine as Other in Theosophic Kabbalah: Some Philosophical Observations on the Divine Androgyne," in *The Other in Jewish Thought and History*, L. Silberstein and R. Cohn, eds. (New York: New York University Press 1994), pp. 177–178; Matt, *Zohar*, pp. 49–50. Daniel Abrams has published an interesting comparison of a number of variant readings: "When was the Introduction to the *Zohar* Written?" (Hebrew) *Assufot 8* (1994): 216–217.

6. *Tiqqunei ha-Zohar* 19a–20b, 37b.

7. *Tiqqunei Zohar Ḥadash* 122a.

8. *Zohar II* 233a; *Zohar Ḥadash* 58b. The image of God as measurer originates with Isa. 40:12; see also *Genesis Rabbah* 1:8–9; Azriel of Gerona, *Perush ha-Aggadot le-Rabbenu Azriel*, (Isaiah Tishby, ed. (Jerusalem: Magnes, 1945), pp. 89–90; Huss, "*Ketem Paz*," pp. 183, 209n; Liebes, *Some Chapters in a Zohar Lexicon*, pp. 146–148.

9. See also *Zohar III* 48b–49a; cf. Vital, *Zohar ha-Raki'a* 23b, 181b–182a.

10. Certain *Idra* texts do not contain this trope of blowing on the spark, while others contain extra interpolations of the image. Compare the version in the standard Vilna edition with that of Yehudah Petaya, *Yayin ha-Rekaḥ* (Jerusalem, 1937), 80b.

11. *Zohar III* 135b.

12. *Ketem Paz* 43a–b; Huss, "Hidden Light," p. 359.

13. Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 66; Cordovero, *Elimah Rabbati* (Lemberg, 1881), 33a.

14. Elijah of Vilna, *Yahel Or* (Vilna: Romm, 1918), 6a; *ShMR*, p. 252; Natan Kenig, *Torat Natan I* (B'nei Barak, 1990), p. 143; Wolfson, "Woman," p. 177.

15. *Zohar ha-Raki'a* 23b.

16. *Or Yaqar* 1:119. See also Shim'on Lavi, *Ketem Paz* 41b; cf. Tishby and Lachover, *The Wisdom of the Zohar*, pp. 276–277; Liebes, *Some Chapters in a Zohar Lexicon*, pp. 145–151; Liebes, "The Kabbalistic Myth of Orpheus," in *Studies in Jewish Myth and Mysticism*, trans. Batya Stein (Albany: State University of New York Press, 1992), pp. 81–82, 161–164; Huss, "Hidden Light" pp. 343, 345; Scholem, *Origins of the Kabbalah*, p. 336 n. 278.

17. Mark Verman, *The Books of Contemplation: Medieval Jewish Mystical Sources.* (Albany: State University of New York Press, 1989), pp. 79–82; Scholem, *Kabbalah*, p. 47; Scholem, *Origins of the Kabbalah*, pp. 343–344.

18. See Gershom Scholem, "Traces of Gabirol in the Kabbalah" (Hebrew), *Meassef Sofrei Eretz Yisrael* (Tel Aviv, 1940): 160–178.

19. *Pirkei de-Rabbi Eliezer* 3.

20. Liebes, "The Kabbalistic Myth of Orpheus," pp. 81–82.

21. Ibn Tabul, *Limmudei Aẓilut* 21d–22a; Naftaly Ẕevi Bacharach, *Emek ha-Melekh* 1:2; Meroz, "An Anonymous Commentary on *Idra Raba* by a Member of the Sarug School," pp. 313, 322.

22. Elliot Wolfson, "Erasing the Erasure/Gender and the Writing of God's Body in Kabbalistic Symbolism," in *Circle in the Square: Studies in the Use of Gender in Kabbalistic Symbolism* (Albany: S.U.N.Y. Press 1995), pp. 177–178 nn. 109–110. See also Wolfson, "Woman," n. 60; Liebes, "On the Image," pp. 104, n. 24, 118 nn. 141–142.

23. Scholem, *Origins of the Kabbalah*, pp. 331–347; Verman, *Books of Contemplation*, pp. 153–156; Wolfson, *Through a Speculum That Shines*, pp. 281–282; Liebes, "The Kabbalistic Myth of Orpheus," pp. 82–83; Liebes, *On Sabbateanism and Its Kabbalah: Collected Essays* (Hebrew) (Jerusalem: Bialik, 1995), p. 319 n. 160.

24. Scholem, *Origins of the Kabbalah*, pp. 331–347; Verman, *Books of Contemplation*, pp. 153–156; Liebes, "The Kabbalistic Myth of Orpheus," pp. 82–83; Liebes, *On Sabbateanism and Its Kabbalah*, pp. 63–64; Liebes, "On the Image," pp. 104 n. 24, 118 nn. 141–142; Wolfson, "Erasing the Erasure," pp. 57–78; Wolfson, "Woman," p. 179; Wolfson, *Through a Speculum That Shines*, pp. 281–282.

25. Cordovero, *Sefer Pardes Rimmonim* 4:7; *Or Yaqar* 1:122–123; see also in *Or ha-Ḥammah* 1:22b; Avivi, *Binyan Ariel*, pp. 420–424; Meroz, "Redemption in the Lurianic Teaching," pp. 111–112; Liebes, *Some Chapters in a Zohar Lexicon*, pp. 145–151; Azriel of Gerona, *Perush ha-Aggadot le-Rabbenu Azriel*, pp. 89–90.

26. Meroz, "Redemption in the Lurianic Teaching," pp. 112–113.

27. *ShMR* 31b; Cordovero, *Shi'ur Qomah* (Warsaw, p. 105; Jerusalem, vol. 18, p. 145); Meroz, "Early Lurianic Compositions," p. 327; Avivi, "Luria's Writings in Italy to 1620," p. 118; Liebes, *Some Chapters in a Zohar Lexicon*, pp. 136, 147.

28. *Zohar ha-Raki'a* 23b.

29. Liebes, *Some Chapters in a Zohar Lexicon*, pp. 147–148. Liebes links the image of the striking hammer to the text from the *Iyyun* circle *Ma'ayan ha-Ḥokhmah* (*Some Chapters in a Zohar Lexicon*, p. 147); *Zohar ha-Raki'a* 23b.

30. *Zohar III* 48b–49a.

31. *Zohar III* 135b. Cf. Scholem, "Traces of Gabirol in the Kabbalah, p. 168.

32. Tishby and Lachover, *The Wisdom of the Zohar*, pp. 244, 280.

33. Cordovero, *Or Yaqar* 1:120; Elijah of Vilna, *Tiqqunei ha-Zohar im Bi'ur ha-GR"A* 20a–21a; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 65. This understanding is evident in the early Lurianic text "Before the Aẓilut" (published by Meroz, "Early Lurianic Compositions," p. 327), which stresses that the creation consisted of a dual action on the part of *buẓina de-kardinuta. Buẓina de-kardinuta* is symbolized by the letter *yod*, which descended and emanated *Keter*, leaving behind one aspect of itself, which was "the soul of *Keter*." Shim'on Lavi explained that the highest *sefirah*, *Keter Elyon*, is called *ayin*, or "nothingness," so that *yesh me ayin* literally means that the revealed reality is emanated from the hidden reality (*Ketem Paz* 42b).

34. *Zohar Ḥadash* 56d–58d; see also *Zohar II* 122b–123a, *III* 48b, 291a; Tishby and Lachover, *The Wisdom of the Zohar*, p. 271.

35. *Zohar Ḥadash* 57a.

36. Scholem linked the notion of color proceeding "like a flame that issues from the ether" to the *Iyyun* work *Ma'ayan he-Ḥokhmah*; see Scholem, *Origins of the Kabbalah*, pp. 335–336; Verman, *The Books of Contemplation*, p. 59. The original text of Ma'ayan ha-Ḥokhmah appears in *Yalkut ha-Ro'im* 4a.

37. *Sefer Pardes Rimmonim* 21a.

38. *Or ha-Ḥammah* 1:22a; Liebes, *On Sabbateanism and Its Kabbalah*, pp. 62–63; Tishby, *The Doctrine of Evil*, p. 73.

39. *Or Yaqar*, MS Modena 98a, on *Zohar Ḥadash* 63a. See also *Or Yaqar* 1:120–121.

40. See Jellinek, *Bet ha-Midrash* (1938) 2:64–72, 6:19–35.

41. B.T. *Menaḥot* 29b.

42. "Before the Aẓilut"; see Meroz, "Early Lurianic Compositions," p. 328.

43. *Zohar II* 254b. See *ShMR*, p. 61; Liebes, "The Messiah of the *Zohar*," p. 59.

44. *ShMR*, p. 109.

45. *Itpashta le-inhara*, as opposed to *Zohar I* 15a, *kad madid meshiḥa*, "when it measured its drawing forth."

46. *Tiqqunei ha-Zohar* 19a–20b.

47. See, e.g., *Zohar Hadash* 5b; *Zohar ha-Raki'a* 96c–d; Liebes, *On Sabbateanism and Its Kabbalah*, p. 320 n. 165.

48. The ring is synonymous with the function of the primordial ether in Isaac the Blind's commentary on *Sefer Yeẓirah* (Scholem, *Origins of the Kabbalah*, p. 333). Wolfson ("Woman," pp. 178–179) quotes Moshe de Leon in an unpublished manuscript (MS JTSA mic. 1805, fol. 20b, Jewish Theological Seminary of America, New York) on the significance of the ring.

49. *Or Yaqar* 1:120; *Tiqqunei ha-Zohar* 19a–20b.

50. *Or ha-Ḥammah* 1:22a.

51. *Or Yaqar* 1:120.

52. See above, chapter 1, nn. 94–95.

53. *Or Yaqar* 1:120.

54. Ibid. 1:121; א, as it says in the *Sha'ar ha-Gavvanim*.

55. *Ketem Paz* 43b.

56. Ibid. 43a.

57. *Tiqqunei ha-Zohar* 38a–42a.

58. As in the earlier selection, a play on the possibilities of the Hebrew אויר (*avir*, "ether"), אור (*or*,-"light"), and י (the letter yod, symbolic of *buẓina de-kardinuta*).

59. Hebrew *bayit*.

60. *Tiqqunei ha-Zohar* 37b.

61. *Limmudei Aẓilut* 11c.

62. Ephraim Gottlieb presented some of the defining aspects of the *Matnitin* texts in his article "The *Matnitin* and *Tosefta* in the *Zohar*," pp. 163–170. He demonstrated that the *Hormanuta* text is definitely part of the *Matnitin*. Cf. Avraham Azulai, *Zoharei Ḥammah* 25a–b; Reuven Margoliot, *Niẓuẓei Orot* to *Zohar I* 154b, n. 3; Ya'akov Emden, *Mitpaḥat Sefarim* (Lvov, 1870), p. 39.

63. Gottlieb, The *Matnitin* and *Tosefta* in the *Zohar*," pp. 164, 191; see Cordovero, *Sefer Pardes Rimmonim II* 9c–d.

64. "Gottlieb, The *Matnitin* and *Tosefta* in the *Zohar*," p. 212.

65. See *Sefer Yeẓirah* 1:7.

66. *Sefer ha-Bahir*, Margoliot ed., nos. 94, 98; Scholem ed., nos. 63, 67.

67. Cf. Scholem, *Origins of the Kabbalah*, pp. 92, 450 n. 202; Verman, *The Books of Contemplation*, pp. 73 n. 103, 75 n. 122.

68. The notion of the *Matnitin* relating directly to the *Idrot* was also a guiding premise of the Safed kabbalists (Gottlieb, "The *Matnitin* and *Tosefta* in the *Zohar*," pp. 170–171; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 320 n. 8; Ḥayyim Yosef David Azulai, *Niẓuẓei Orot* to *Zohar I* 154b).

69. Gottlieb, "The *Matnitin* and *Tosefta* in the *Zohar*," pp. 165–166; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 322.

70. *Or Yaqar* 21:3; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 320.

71. Cordovero's *Idra* commentary was unavailable until it was published by Bracha Sack in *The Kabbalah of Rabbi Moshe Cordovero*, pp. 319–361.

72. *Or Yaqar* 10:1–2, on *Zohar I* 148b–149a; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 322.

73. Huss, "*Ketem Paz*," pp. 177–205; Huss, "Hidden Light" pp. 341–362.

74. Moshe Idel, "The History of the Concept of *Ẓimẓum* in Kabbalah Research," in *The Kabbalah of the AR"I*, Yehudah Liebes and Rachel Elior, eds., Jerusalem Studies in Jewish Thought 10 (Jerusalem: Magnes, 1992), p. 89; Tishby, *The Doctrine of Evil*, pp. 21–28; Meroz, "An Anonymous Commentary on *Idra Raba* by a Member of the Sarug School," p. 314,

75. *Mavo She'arim* (Tel Aviv: Ashlag, 1961), p. 2.

76. Avivi, *Binyan Ariel*, pp. 420–424.

77. *Zohar ha-Raki'a* 23a.

78. Ibid.

79. *Limmudei Aẓilut* 4a, 10c–d, 12d, 14d–15a.

80. *Ketem Paz* 42b. See Sa'adiah Gaon, *Emunot ve-Deot* 1–2; Maimonides, *Guide for the Perplexed* 1:73–74, 2:15, 21, 25. Gersonides, however, accepted the Aristotelean view of eternal matter (*Milḥamot Adonai* 6:1, 2, 7).

81. *Ketem Paz* 42b.

82. See Scholem, *Origins of the Kabbalah*, pp. 331–347; Verman, *The Books of Contemplation*, pp. 53–59.

83. *Ketem Paz* 42b.

84. Ibid. 43b.

85. Liebes, *On Sabbateanism and Its Kabbalah*, pp. 55, 57, 308 n. 71.

86. *Ḥemdat ha-Yammim I* (*Shabbat*) 39c.

87. *Or ha-Ḥammah* 1:22a.

88. Ibid.

89. Ibid. 1:22b.

90. *Or Yaqar* 1:119.

91. In Maimonidean terms, *nimẓa kol ha-nimẓaot*.

92. *Elimah Rabbati* 25b; *Or Yaqar* 15:203; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 63.

93. *Or Yaqar* 1:120. See Elijah of Loans, *Aderet Eliahu*, where he maintains that "*buẓina de-kardinuta* is the beginning of Wisdom" (*reishit ḥokhmah*) (Opp. 395–397, Bodleian 1829, Bodleian Library, Oxford University, p. 13).

94. *Or Yaqar* 1:119–121; *Sefer Pardes Rimmonim* 5:4, 25a; Wolfson, *Circle in the Square*, pp. 69–72.

95. Elijah of Vilna, *Yahel Or* 6a.

96. Elijah of Vilna, *Tiqqunei ha-Zohar im Bi'ur ha-GR"A* (Vilna, 1877), 20a–21a; see Asi Farber, "On the Problem of Moshe de Leon's Early Kabbalistic Tradition" (Hebrew), in E. Schweid, R. Schaz-Uffenheimer, eds., Jerusalem Studies in Jewish Thought 1 (Jerusalem: Magnes, 1981), pp. 56–76.

97. MS Sassoon 993, Hebrew Union College, Cincinnati, 505; R. Menaḥem Azariah mi-Fano, *Sefer Kanfei Yonah* (Lemberg, 1884); cf. Alexander Altmann, "Notes on the Development of the Kabbalistic Doctrine of R. Menaḥem Azariah mi-Fano" (Hebrew), in *Studies in Kabbalah, Jewish Philosophy, and Ethical Literature Presented to Y. Tishby on His Seventy-fifth Birthday* (Jerusalem: Magnes, 1986), pp. 241–267; Meroz, "Redemption in the Lurianic Teaching," p. 4; Scholem, "On the Biography and Literary Activity of the Kabbalist R. Ya'akov Ẓemakh," pp. 185–194.

98. In *Likkutim Ḥadashim me-ha-AR"I Z"L u-me-Ḥayyim Vital Z"L*, pp. 17–23.

99. Sarug's *Limmudei Aẓilut* was published under the name of Ḥayyim Vital (Munkács, 1897); see Liebes, *On Sabbateanism and Its Kabbalah*, p. 301 n. 1.

100. Meroz, "Early Lurianic Compositions," pp. 327–342.

101. *Eẓ Ḥayyim 1*, pp. 1–3.

102. *Hadrat Melekh* 43a–b. Corrected versions were published by Gershom Scholem ("The AR"I's Actual Kabbalistic Writings," pp. 198–199) and, more recently, by Yosef Avivi (*Binyan Ariel*, pp. 354–358; cf. Meroz, "Redemption in the Lurianic Teaching," pp. 73, 181, 380). The best manuscript seems to be Ben Ẓvi 2218, 175b–179a.

103. Azulai seems to have left his main treatment of the *Hormanuta* texts in his lost *Zohar* commentary, *Or ha-Gannuz*; cf. *Or ha-Ḥammah* 1:21d.

104. Meroz, "Was Israel Sarug a Student of the AR"I? p. 45. See Menaḥem Azariah de-Fano, *Yonat Ilem* 1a; Ibn Tabul, *Drush Ḥefẓi Bah* 1b, in Masoud Alhadah, *Simḥat Kohen*, Jerusalem 1921.

105. Meroz, "Redemption in the Lurianic Teaching," pp. 73, 380; Avivi, *Binyan Ariel*, p. 89.

106. The history of pre-Lurianic *ẓimẓum* doctrines has been documented by Moshe Idel in his "The History of the Concept of *Ẓimẓum* in Kabbalah Research," in *The Kabbalah of the AR"I*, Yehudah Liebes and Rachel Elior, eds., Jerusalem Studies in Jewish Thought 10 (Jerusalem: Magnes, 1992); see also Stephen G. Wald, *The Secrets of the Letters from the Divine Name* (Atlanta: Scholars Press, 1989), pp. 18–20. A *ẓimẓam* doctrine appears in Naḥmanides' commentary to the *Sefer Yeẓirah*, as well as in the *Masekhet Aẓilut*, a text that also serves as an important source for the doctrine of the four worlds; cf. Jellinek ed., p. 2, in *Yalkut ha-Ro'im* (Jerusalem: Levin Epstein, 1973); Huss, "Hidden Light" p. 341; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, pp. 57–82; Meroz, "Redemption in the Lurianic Teaching," p. 14.

107. Huss, "*Ketem Paz*," pp. 177–205; Huss, "Hidden Light," pp. 341–362.

108. *Or ha-Ḥammah I* 28a, on *Zohar I* 29a; Huss, "Hidden Light," p. 341.

109. Bracha Sack devotes a chapter of her study of Cordovero to this subject (*The Kabbalah of Rabbi Moshe Cordovero*, pp. 57–82).

110. In *Likkutim Ḥadashim me-ha-AR"I Z"L u-me-Ḥayyim Vital Z"L*, p. 17.

111. *Or Yaqar* 4:150; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 61.

112. See chap. 1, p. 17.

113. This notion would recur in Ḥasidic and Mithnagdic thought. See R. Naḥman of Breslav, *Liqqutei Moharan*, 78a–79b; Yiẓḥak Eizik Ḥaver Wildmann, *Pitḥei She'arim* 3b.

114. *Likkutim Ḥadashim me-ha-Ar"I Z"L u-me-Ḥayyim Vital Z"L*, p. 17; Yisrael Sarug, *Limmudei Aẓilut* 10b, 15a.

115. Weinstock, "R. Yosef ibn Tabul's Commentary on the *Idra*," p. 137.

116. Literally "the purity."

117. *Or Yaqar* 15:33.

118. In *Likkutim Ḥadashim me-ha-AR"I Z"L u-me-Ḥayyim Vital Z"L*, pp. 17–23.

119. Ibid., p. 17.

120. *Zohar ha-Raki'a* 23a.

121. *Drush Ḥefẓi Bah* is published in Masoud Alhadad's *Simḥat Kohen* 1a–c. See Meir Benyahu, "Rabbi Ḥayyim Vital in Jerusalem" (Hebrew), *Sinai 30* (1952): 65.

122. See chap. 5.

123. In Luria's commentary to *SdZ*, the first vessel is the primordial ether, and the *tehiru*, the supernal luster, is separate from it. In Ibn Tabul's explanation, the first vessel is the primordial ether and also the primordial man, and the term *tehiru* is not mentioned at all. The confusion is further exacerbated in the recensions of R. Yisrael Sarug, who called the first vessel the garment (*malbush*) and the second vessel the primordial ether (*avir kadmon*). See Avivi, "Luria's Writings in Italy to 1620," pp. 119, 121–122.

124. Liebes, *On Sabbateanism and Its Kabbalah*,:pp. 57, 308 n. 71.

125. *ShMR*, p. 108; see *Zohar I* 254b, *III* 292b.

126. *Likkutim Ḥadashim*, p. 18. This tradition draws on a prominent idea in the *Idrot* (*IR* 137b): five aspects of *Din* are essential to the creation. The early Lurianic text "Before the *Aẓilut*" (p. 327) compares the letter *yod* to an anvil, and the five aspects of *Din* are the five elements of *gevurah* (cf. Ps. 29:3).

127. Idel, "The History of the Concept of *Ẓimẓum* in Kabbalah Research," p. 90; Vital, *Mavo She'arim*, p. 1.

128. *Zohar ha-Raki'a* 23b; Vital, *Eẓ Ḥayyim 1* pp. 26–28.

129. Avivi, *Binyan Ariel*, p. 88, citing *Mavo She'arim*, p. 1. Yehudah Liebes has surmised that the *Hormanuta* commentary is in fact the work of Ibn Tabul. Their shared doctrinal emphasis on the role of *Din* supports that claim, as well as the lack of literary resemblance between the *Hormanuta* commentary and works that are manifestly the product of Luria's own hand, such as, for instance, his commentaries to *SdZ* and the *Idrot*.

130. Rubin, "The *Zohar* Commentaries of R. Yosef ibn Tabul," p. 369; Huss, "Hidden Light," pp. 346, 350, 356.

131. Wolfson, "Erasing the Erasure," pp. 177–278, nn. 109–110; Wolfson, "Woman," p. 178; Wolfson, *Through a Speculum That Shines*, pp. 281–282; Liebes, *On Sabbateanism and its Kabbalah*, pp. 63, 319 n. 160, 321–322 n. 167; Liebes, "The Kabbalistic Myth of Orpheus," pp. 82–83; Liebes, "On the Image," pp. 104 n. 24, 118 nn. 141–142; Joseph Ben Shlomo, *The Nature of the Divine according to R. Moshe Cordovero* (Hebrew) (Jerusalem: Bialik, 1965), pp. 60–61; Scholem, *Origins of the Kabbalah*, pp. 331–347; Verman, *Books of Contemplation*, pp. 153–156.

132. Cordovero, *Shi'ur Qomah* (Warsaw 1883, 9b; Jerusalem I, 1990, p. 91).

133. Yehudah Liebes has also referred to the *she'ashu'a* tradition, although he traces it only to Cordovero and Sarug (particularly in his *Limmudei Aẓilut*.) Liebes maintains that for Sarug the term had been largely divested of its sexual connotation (*On Sabbateanism and Its Kabbalah*, pp. 63, 321–322 n. 167; see also Ben Shlomo, *The Nature of the Divine*, pp. 60–61; Shaul Magid, "Conjugal Union, Mourning, and Talmud Torah in R. Isaac Luria's *Tikkun Ḥaẓot*," *Daat 36* [1996]: xxix).

134. Opp. 395–397, Bodleian 1829. Thanks to Daniel Abrams for his help in obtaining portions of this work. Ibid., p. 12.

135. Weinstock, "R. Yosef ibn Tabul's Commentary on the *Idra*," pp. 137, 142; *ShMR*, p. 187.

136. *Zohar ha-Raki'a* 23b.

137. *Limmudei Aẓilut* 21d.

138. See Elliot Wolfson "Circumcision and the Divine Name: A Study in the Transmission of an Esoteric Doctrine," *The Jewish Quarterly Review* 78 nos. 1–2. (July–October 1987): 77–112; "Circumcision, Vision of God and Textual Interpretation, From Midrashic Trope to Mystical Symbol," *History of Religions 27* (1987–88): 198–215; "Coronation of the Sabbath Bride: Kabbalistic Myth and the Ritual of Androgynization," *The Journal of Jewish Thought and Philosophy*, vol. 6: 30–343. Ibid., 3a.

139. Published in Meroz, "Early Lurianic Compositions," p. 327.

140. *Limmudei Aẓilut* 3a.

141. Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 190; *Shi'ur Qomah* (Warsaw, 1883, 9b; Jerusalem, p. 91); *Or Yaqar* 6:20, 10:6–7; *Or Yaqar Tiqqunei ha-Zohar*, 1:237.

142. *Zohar III* 135b.

143. *Sefer Pardes Rimmonim* 3:4, 12b; "The General Introduction to the *Aẓilut*," published in Meroz, "Early Lurianic Compositions," p. 327; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 60; Meir Benyahu, *Studies in Memory of the Rishon le-Zion R. Yiẓḥak Nissim* (Hebrew) (Jerusalem: Yad ha-Rav Nissim, 1985), vol. 4, p. 21.

144. *Or ha-Ḥammah I* 21b–22a.

145. Sack, "R. Moshe Cordovero's Doctrine of *Ẓimẓum*," p. 207 n. 1.

146. Scholem, *Major Trends in Jewish Mysticism*, pp. 245, 246, 286; Idel, *Kabbalah: New Directions*, New Haven: Yale University Press, 1988, p. 265.

147. Idel, "The History of the Concept of *Ẓimẓum* in Kabbalah Research," pp. 33–43.

4. The *Idrot*: The Literary Tradition

1. *Or Yaqar Tiqqunei ha-Zohar* 1:15, on *Tiqqunei Zohar Ḥadash* 93b. In the interest of brevity, references to the *Idra Rabbah*, the *Idra Zuta*, and the *Sifra de-Ẓeniuta* will be abbreviated *IR*, *IZ*, and *SdẒ*, respectively.

2. The word *ẓeniuta* implies being put away for later use, according to *Targum Yonatan* Exod. 16:23 and *Targum Onkelos* Exod. 16:24; see Liebes, *Studies in the Zohar*, p. 201 n. 58.

3. Yehudah Liebes has noted that these identifications are problematic because these texts do not otherwise seem to fulfill minimal literary requirements of the *Idra* literature. Elliot Wolfson has suggested a number of parallel identities for this text, including the section "These are the supernal secrets of the Tabernacle" (*Zohar II* 159a–160b), a text that has an interesting manuscript history, being found in two cases with the most recently identified *Ta Ḥazei* (in Cordovero's *Or Yaqar*, Jerusalem ed. 3:277, and also MS Vatican 204; see chap. 1, n. 8). Wolfson also suggests a relationship between the *Idra de-Vei Mashkena* and R. Joseph of Hamadan's *Sefer Tashaq*, a work that reiterates the teachings of the *Idrot*, albeit with a number of doctrinal differences. Wolfson has suggested that aspects of the *Idra de-Bei Mashkana* were incorporated into Joseph of Hamadan's *Sefer Tashaq*, but in any case this text is manifestly later. Wolfson and Liebes agree that the identity of the *Idra de-Bei Mashkena* remains a desideratum (Liebes, "The Messiah of the *Zohar*," pp. 35, 177 n. 109; Wolfson, "Forms of Visionary Ascent," p. 212, n. 17; Jeremy Zwelling, ed. "*Sefer Tashaq*" [Ph.D. diss., Brandeis University, 1975], pp. xix–xx).

4. Among these works are Joseph Gikatilla's *Sha'arei Orah* (ed. Warsaw 1883) 50a, which parallels *Zohar III* 139b; Gikatilla's "The Secret of the Thirteen Attributes," in

Kabbalistic Manuscripts Found in the National and University Library in Jerusalem, Gershom Scholem, ed. (Jerusalem: Hebrew University, 1930), pp. 223–224; as well as compositions by the elusive R. Joseph of Hamadan (*Toledot ha-Adam* in *Sefer ha-Malkhut* [Dar el Beida, Casablanca, 1930] and portions of R. Joseph Angelet's *Livnat ha-Sappir* (Jerusalem, 1913), p. 66c. Yehudah Liebes (*Studies in the Zohar*, p. 98) refers to "several kabbalistic writings parallel to the *Idrot* [that] were written in the same period as the *Zohar* (in addition to the writings of Gikatilla and Rabbi Joseph of Hamadan . . . the author of *Sefer ha-Yiḥud* and the author of "The Secret of the Types of Colors [*Sod ha-Gevvanim le-Minehem*]." See Moshe Idel, "Commentaries to the Ten Sefirot and Fragments of the Writings of R. Yosef-Who-Came-from-the-City-of-Shushan" (Hebrew), *Alei Sefer 6–7* (1979); 82–84; Gershom Scholem, "Colours and Their Symbolism in Jewish Traditions and Mysticism," *Diogenes 109* (1980); 71 n. 93.

5. Amos Goldreich, "R. David ben Yehudah he-Ḥasid's *Sefer ha-Gevul*: Methods of Adaptation of a Zoharic Text after the Appearance of the *Zohar*" (Hebrew) (M.A. thesis, Tel Aviv University, 1972), p. 58; see Liebes, *Studies in the Zohar*, p. 98.

6. *Zohar II* 9a–9b. This text paraphrases the well-known Tannaitic convocation in the vineyard at Yavneh involving Shim'on bar Yoḥai referred to in B.T. *Shabbat* 138b and *Leviticus Rabbah* 11:8.

7. *Zohar II* 14a–15a; Liebes, "The Messiah of the *Zohar*," pp. 23, 167 n. 34.

8. *Zohar Ḥadash* 18d–19a; *Zohar III* 309a–b. Liebes ("The Messiah of the *Zohar*," p. 11) notes that in R. David ben Yehudah ha-Ḥasid's *Sefer ha-Gevul*, the section on names for man (*Zohar III* 48a) appears after the *Idra*. Liebes maintains that this was originally part of the *Idra* and was subsequently removed (*Studies in the Zohar*, p. 114). In evaluating these texts, Liebes clearly considers the framing narrative (in this case, R. Shim'on's illness) as the defining factor in determining the evolution of the author's thought. In my opinion, the noetic content of the term is at least of equal importance in the evolution of the literature. I am doubtful as to whether the intent of the author, in the first version, was to produce an *Idra*. I believe, rather, that the *Idrot* are "about" the content, not the context.

9. Cordovero compared the framing device of *Idrot* and the *Heikhalot* to the Sanhedrin, which also sat in a half-circle on a threshing floor; see Sack, "The RaMaK and the AR"I," p. 339; *Or Yaqar* 9:179 on *Zohar I* 43b.

10. A paraphrase of *Avot* 5:15, "the day is short and the master is impatient."

11. *IR* 127b–128a; Tishby and Lachover, *The Wisdom of the Zohar*, p. 157. Liebes ("The Messiah of the *Zohar*," pp. 13, 18) defines the single pillar as, simultaneously, R. Shimon himself and the overarching effect of unmitigated *Din* in the world. It also refers to a recurring theme in the *Idrot*, the lopsided, unbalanced emanation of the *sefirot* into existence. The symbolism of the pillar is found in the works of the Gnostic kabbalists of thirteenth-century Gerona (Liebes, "The Messiah of the *Zohar*, pp. 18–19).

12. The messianic aspects of this dilemma have been explored by Liebes ("The Messiah of the *Zohar*," pp. 2–9, 54–67). On p. 2 of the same essay, he cites other *Zohar* texts of specifically messianic import, including *Zohar I* 119a, 139a–140a; *II* 7b–10a; *III* 212b; *Zohar Ḥadash* 55b–56c.

13. Liebes (*Studies in the Zohar*, p. 130) notes that R. David ben Yehudah he-Ḥasid, in his work *Or Zaru'a*, stated that he personally "knew the members of the *Idra*." This declaration lends credence to the assumption that the framing narratives of the *Zohar* are roman à clef drawing on the spiritual personalities of a number of rabbis: Moshe de Leon, Joseph Gikatilla, Joseph ben Shalom Ashkenazi, and Todros Abulafia.

14. *Zohar I* 20a–b, 244b–245b; *Zohar Ḥadash* 37c. Liebes has stressed the special role of the triumvirate of R. Shim'on, R. Abba, and R. Eliezer, which figures in the early recension (*Zohar II* 9a) and in the *IR* (128a) and *IZ* (*Zohar III* 287b). Liebes maintains that the

figure of R. Abba is attached to minority opinions most often traceable to other kabbalists than Moshe de-Leon. Such is the case in the shorter *Idra* (*Zohar II* 123b). See Liebes, "The Messiah of the *Zohar*," p. 10; Liebes, *Studies in the Zohar*, p. 115; Gershom Scholem, "A Charter of the Students of the AR"I" (Hebrew), *Tziyyon 5* (1940): 133–160; see also Meroz, "An Anonymous Commentary on *Idra Raba* by a Member of the Sarug School," p. 329.

15. Liebes, "The Messiah of the *Zohar*," p. 25; see *Zohar III* 106a, 159a, 179b.

16. In another context, see Liebes, "*Zohar* and Eros," p. 93, with which I have taken issue (see p. 194), but here his point is certainly applicable.

17. Boaz Huss has observed that the figure of R. Hamnuna is closest, in his opinion, to the historical figure Todros Abulafia, were one to explore the theory of the *Zohar* as a roman à clef describing Castilian mystics such as Todros, de Leon, and Gikatilla; cf. *ShMR*, p. 219.

18. See Tishby and Lachover, *The Wisdom of the Zohar*, p. 11.

19. *IZ* 287b; Tishby and Lachover, *The Wisdom of the Zohar*, p. 161.

20. Liebes, "The Messiah of the *Zohar*," pp. 62, 75.

21. See chap. 2, p. 43.

22. Liebes compares this section to a separate excursus that also contains dimensions of risk, the account of the *tanin*, the sea serpent that serves as an embodiment of evil (*Zohar II* 34a–35b). See Liebes, "The Messiah of the *Zohar*," p. 32; and the Hebrew original "Ha-Mashiaḥ shel ha-Zohar," in *Ha-Ra'ayon ha-Meshiḥi be-Yisrael* (Jerusalem, 1982), pp. 122–123.

23. See Liebes, "The Messiah of the *Zohar*," pp. 29, 31, 34.

24. *IR* 144b; see also *IR* 138a, "Woe to the one who reveals the secrets [*megaleh razin*], for whoever reveals the secrets is as one who holds back the *tiqqun*, for above it is set forth to draw in the secrets and not to throw them outside!"

25. *IZ* 290a–b; cf. Tishby and Lachover, *The Wisdom of the Zohar*, pp. 341–342.

26. Weinstock, "R. Yosef ibn Tabul's Commentary on the *Idra*," p. 130.

27. See Giller, *The Enlightened Will Shine*, p. 130 n. 6; Matt, *Zohar*, p. 10.

28. Liebes points out the military imagery of *tiqqun*, compatible with the *Zohar*'s chivalric references to weapons and armor, and links the term to "the restoration of the upper works or to the restored worlds themselves" ("The Messiah of the *Zohar*," p. 22, cf. pp. 55–74). As Liebes has pointed out, there is the *tiqqun* of the death of the comrades and the *tiqqun* of the expounding of the secrets, which brings about the "*tiqqun* of the worlds" (p. 55). Liebes also maintains that the creation of a new Torah, the creation of the *Zohar* itself, is an act of *tiqqun* (pp. 56–57).

29. Sometimes the two terms blend into one another: "Who can see the hiddenness of the elder's mane, sitting with the crown of crowns of the crowns of all the crowns? Crowns that are not subsumed into other crowns and are like no other crowns. The crowns of the lower crowns are unified with it, and through them the *tiqqunim* unify with the lower *tiqqunim*. The *tiqqunim* that have been set forth must be blessed with whatever requires blessing, for all the *tiqqunim* are set forth to receive them; the blessings are brought about as they must be, for everything is contained in these tiqqunim. . . . If *Attik* was not set forth with those *tiqqunim*, then the upper and the lower would not exist; everything would be as nothing" (*IR* 132a).

30. Weinstock, "R. Yosef ibn Tabul's Commentary on the *Idra*," p. 129.

31. "*Zohar* and Eros," p. 93.

32. Liebes, "The Messiah of the *Zohar*," p. 61. On the function of the divine *anthropos* in the *Tiqqunim* and *Ra'aya Meheimna*, see Giller, *The Enlightened Will Shine*, pp. 93–96.

33. Gikatilla, "Secret of the Thirteen Attributes," p. 222.

34. Rabbi Yiẓḥak rises and begins by reciting the *ur*-text of the attributes; he "sets forth" the first *tiqqun*. Rabbi Hezekiah presents the second *tiqqun* (*IR* 132b). After R. Shim'on's

effusive praise, R. Hezekiah stands to speak again, but an angel comes and adjures him that "no messenger may bear two messages." Rabbi Ḥiyya presents the third *tiqqun* (*IR* 133a). Rabbi Yossi, the fifth *tiqqun* (*IR* 133a), R. Yeisa, the sixth (*Zohar III* 133b), R. Eliezer, the eighth (*IR* 134a), R. Abba, the ninth (*IR* 134a), and R. Yehudah, the tenth. The narrative fails to indicate who presents the fourth (*IR* 133a), seventh (*IR* 133b–134a), and eighth *tiqqunim* (*IR* 134a). In the *IR*'s presentation of *Zeir Anpin*'s nine *tiqqunim*, R. Shim'on calls on his son, R. Eliezer, to recite the first *tiqqun* (*IR* 139b–140b). Rabbi Abba presents the second *tiqqun* (*IR* 140a) and seems to present the third and fourth *tiqqunim* as well. The presenters of the fifth, sixth, and eighth *tiqqunim* remain unclear. Rabbi Yehudah presents the seventh *tiqqun* (*IR* 141a), and R. Shim'on, apparently, completes the presentation.

35. *IR* 132b, after Mal. 3:20, "But for you who revere my name, a sun of victory shall rise, with healing in its wings."

36. Liebes, "The Messiah of the *Zohar*," p. 63.

37. Ibid., pp. 29, 52, 61–63.

38. B.T. *Ḥagigah* 14b; Liebes, "The Messiah of the *Zohar*," pp. 35, 178 n. 110.

39. Quoted in Ḥayyim Yosef David Azulai, *Niẓuẓai Orot*, *IR* 144a.

40. From the verse "For there did God command the blessing, everlasting life" (Ps. 133:3).

41. *IZ* 291a, 296b; cf. Tishby and Lachover, *The Wisdom of the Zohar*, pp. 164–165.

42. *SdẒ* 179a; *IR* 128a, 135a–b, 142a, 292a–b; cf. Tishby and Lachover, *The Wisdom of the Zohar*, pp. 276–277, 289, 332–336; Tishby, "Paths of Fulfillment and Emanation," in *Paths of Faith and Heresy* (Hebrew), Jerusalem: Magnes, 1982, p. 25. The kings of Edom are absent from the contemporary work *Sefer ha-Gevul*, and according to Liebes (*Studies in the Zohar*, p. 128), Joseph of Hamadan had "no notion of the relationship between the deaths of the kings and the emanation of the worlds," although Elliot Wolfson has noted the "ontological dependence of the female on the male" in Hamadan's description of the cherubim, which is related to the inner meaning of the death of the kings accounts (Wolfson, *Circle in the Square*, p. 81; cf. Moshe Idel, "The Evil Thought of the Deity" [Hebrew], *Tarbiz* 49 [1980]: 364; Goldreich, "*Sefer ha-Gevul*," p. 63).

43. *Bereishit Rabbah* 3:7, 15:1; *Kohelet Rabbah* 3:11; cf. Cordovero, *Shi'ur Komah* (ed. Warsaw, 1883, 65c–66a; Jerusalem, pp. 160–161).

44. Aramaic *baanah melakhin, kanam melakhin* (he built worlds and set them up), which Ḥayyim Yosef David Azulai, in his marginal notes, tries to portray as the Hebrew *boneh malakhim u-ma'amidan*, as in the midrashic trope *boneh olamot u-maḥrivan*. See Giller, *The Enlightened Will Shine*.

45. *Sha'arei Orah* 98b; cf. Avi Weinstein's translation, *Gates of Light* (San Francisco: Harper Collins, 1994), p. 346.

46. See above, chap. 2, n. 135.

47. *IZ* 292b; Isaiah Tishby, "Distinguishing the Nature of Embodiment and Ineffability in Kabbalah," in *Paths of Faith and Heresy*, pp. 25–26; Tishby and Lachover, *The Wisdom of the Zohar*, p. 289. See *Zohar III* 48b–49a.

48. Cf. Ibn Tabul: "These are the kings; the land of Edom is the place of the judgments [*dinnim*]. It refers to the first emanation, for these vessels were made in the secret of *Din*" (Weinstock, "R. Yosef ibn Tabul's Commentary on the *Idra*," p. 135.)

49. This is the view of Luria in his commentary to *SdẒ* (*ShMR*, p. 106): "These kings were not in the balance, and *Attika Kadisha* was not set forth as male and female, so they had no grasp above, and died." Liebes ("How the *Zohar* Was Written," p. 110) maintains that the image of "weighing on the scale" refers to the internal balance of the kabbalists' own lives, namely their eschewing of celibacy and practice of normative sexual continence in marriage.

50. *ShMR*, p. 106. Liebes views this as a reference to celibacy, on the part of R. Shimon, the comrades or, in cosmic terms, the kings of Edom. It also refers to an epistemological flaw, in that the secrets of the Torah are not being understood. It is also R. Shim'on's personal defect, which is why the redemption of the cosmos is also his personal redemption ("The Messiah of the *Zohar*," p. 68).

51. Liebes ("The Messiah of the *Zohar*," p. 68) points out that "none of the kings of Edom in the list . . . is the son of the king who preceded him; none but the last is mentioned as having a wife; and it is said of each but the last that 'he died.' The author of the *Zohar* concludes from this that they were celibate and regards this as the cause of their death, while the last king is viewed as the beginning of the world of *tiqqun*."

52. *IR* 135a–b. The *Zohar* and R. Todros Abulafia developed a common source for this text, albeit with the protagonist being R. Yoḥanan ben Zakkai (Liebes, *Studies in the Zohar*, p. 93).

53. Cordovero, *Shi'ur Qomah*, Warsaw ed. 1883, 65d; Jerusalem, pp. 161.

54. See chap. 6, pp. 133–138.

55. *Zohar ha-Raki'a*, 64a.

56. Examples of mystical analyses of the biblical text of the kings of Edom include Cordovero's *Elimah Rabbati*, Hebron ed., pp. 57a–58b, 87a–88b; *Drush ha-Melakhim* (attributed to Luria), *ShMR*, pp. 306–310; *Zohar ha-Raki'a* 173a–175b.

57. Meroz, "Redemption in the Lurianic Teaching," pp. 26, 136. See Liebes, "On the Image," pp. 101–139; Isaiah Tishby, "Assessing the Qualities of Fulfillment and Emanation in Kabbalah," in *Paths of Faith and Heresy*, pp. 23–29.

58. Liebes has explained the passage relating to the kings of Edom as implying the fall of the last Crusader stronghold in the Holy Land (Acre in 1291). "On their own, the kings of Edom function as the agents of harsh judgment (just as the judgment of *Zeir Anpin* is harsh when he is separated from *Arikh Anpin*) and that is the reason for their severity toward the Jews" (Liebes, "The Messiah of the *Zohar*," p. 66).

59. *Zohar III* 292b; cf. Tishby and Lachover, *The Wisdom of the Zohar*, pp. 161–165.

60. *Zohar Ḥadash* 18d–19a; cf. Tishby and Lachover, *The Wisdom of the Zohar*, pp. 159–161.

61. *Zohar I* 217b–218b; cf. Tishby and Lachover, *The Wisdom of the Zohar*, pp. 135–137.

62. See note 2 on the term zeniuta.

63. Liebes, *Studies in the Zohar*, pp. 54–67, 98.

64. Ibid., p. 225 n. 298; Moshe Idel, "Patterns of Redemptive Activity in the Middle Ages," in *Messianism and Eschatology* (Hebrew), Ẕevi Baras, ed. (Jerusalem: Zalman Shazar Center 1984), p. 264 n. 46.

65. *Idra Rabbah*: "We learn in the *Sifra de-Ẕeniuta* that King David stated nine *tiqqunim* here, six of which are with the divine name, which has six names, including three times the name Adam" (*Zohar III* 139b). *Sifra de-Ẕeniuta*: "Nine did David say" (*Zohar II* 177b; see Liebes, "How the Zohar Was Written," p. 107).

Idra Rabbah: "We learn in the *Sifra de-Ẕeniuta* that one who sees himself clutching the beard of someone important in a dream should know that he is at peace with the higher powers" (*Zohar III* 139b). *Sifra de-Ẕeniuta*: "Whoever sees in a dream that he has seized the beard of an important man, or that he stretches out his hand to him, let him know that he is one with his Master" (*Zohar II* 177b).

66. *Idra Rabbah*: "As written in the *Sifra de-Ẕeniuta*, the Holy King is unknown, but he is, however, known through his *tiqqunim*" (*IR* 128a–b). *Sifra de-Ẕeniuta*: "The male extended and set forth its *tiqqunim*" (*Zohar II* 176b).

Idra Rabbah: "In the *Sifra de-Ẓeniuta* we learn that the beard of faith descends from the ears, surrounding the mouth and the rest of the face . . . We learn in the *Ẓeniuta de-Sifra* that these thirteen *tiqqunim* stand on the sacred beard on the seventh, found in the world" (*Zohar III* 131a). *Sifra de-Ẓeniuta*: "The beard of faith is not mentioned because it is the most precious of all. From the ears it goes out, circling the face; rising and falling, a white hair. In the thirteen they separate in glory" (*Zohar II* 177a).

67. *Idra Rabbah*: "We learn in the *Ẓeniuta de-Sifra* that through the nose of *Zeir Anpin*, the countenance comes to be known" (*Zohar III* 137b). *Sifra de-Ẓeniuta*: "The nose of the countenance *Zeir*, to be known" (*Zohar II* 177b).

Idra Rabbah: "Do we not learn in the *Sifra de-Ẓeniuta* that everything that is hidden away is not mentioned or revealed?" (*Zohar III* 139a). *Sifra de-Ẓeniuta*: "Everything that is hidden and not revealed, high and precious, it is found, and yet it is called hidden" (*Zohar II* 177b).

68. *Idra Rabbah*: "In the *Sifra de-Ẓeniuta* we learn that the first *Ḥesed* of *Attik Yomin* is called *Rav Ḥesed* [full of loving-kindness]" (*Zohar III* 140b). *Sifra de-Ẓeniuta*: "The high beard that shines on the lower, for the higher is called 'full of loving-kindness,' and the smaller is called simply 'loving-kindness,' and when necessary, the higher beard shines on it and it is also called 'full of loving-kindness'" (*Zohar II* 177b).

69. *Idra Rabbah*: "We learn in the *Sifra de-Ẓeniuta* that the holy precious thread on which all hairs are contingent is called *mazal*"(*Zohar III* 134a). *Sifra de-Ẓeniuta*: "In that *mazal* of everything flow thirteen anointings of pure persimmon. All are found and hidden in that *mazal*" (*Zohar II* 177a; cf. *Zohar III* 141a, 142a).

70. *Idra Rabbah*: "We learn in the *Ẓeniuta de-Sifra* the Adam is made up of higher crowns, the general and the specific [Heb. *kelal u-prat*]. And, in man, are contained lower crowns, the specific and the general" (*Zohar III* 143a). *Sifra de-Ẓeniuta*: "He set forth in that man crowns, general and specific contained in general and specific" (*Zohar II* 178a). Yehudah Liebes has pointed out that this reference is based on a misreading or a scribal error: "the correct version is in *Sifra de-Ẓeniuta*, *be-tren* (in two) and not *kitrin* (crowns)" (*Studies in the Zohar*, p. 202 n. 65).

Idra Rabbah: "We learn in the *Sifra de-Ẓeniuta* that *Attika Kadisha*, to see if the *dinnim* had been perfumed, bound them together" (*Zohar III* 143a). "We learn in the *Sifra de-Ẓeniuta* that there is a third union of perfuming, leaving more perfumed than any other thing. It is the essence of a man, male and female" (*Zohar III* 143b). "We learn in the *Sifra de-Ẓeniuta*, as they are perfumed above, the general nature of man is the holy body, male and female . . . higher and lower worlds are embodied in the holy body" (*Zohar III* 143b). *Sifra de-Ẓeniuta*: "*Attika* wanted to see if the *dinnim* had been perfumed" (*Zohar II* 178a). "The tree that is perfumed sits within, its branches unified, a nesting place for birds" (*Zohar II* 179a).

71. "In the *Ẓeniuta de-Sifra* we learned that there is a higher *yod* and a lower *yod*, a higher and lower heh, a higher and lower vav, all of which are contingent on *Attika*" (*Zohar III* 289a). *Sifra de-Ẓeniuta*: "The *YU'D* unifies alone, rising though its levels, higher and higher" (*Zohar II* 176b). *Sifra de-Ẓeniuta*: "YH"Y (hvh) is not written, we call the higher Yo"d the lower Yo"d/*Va-yiẓer* . . . the lower Y'/The higher Y', the lower Y, H' in its body, the general whole wholeness and not to every aspect" (*Zohar II* 177a). *Idra Zuta*: "In the book of *Aggadata* we learn: YHVH is the god of ideas [*de'ot*; 1 Sam. 2:3]. Do not read this as *de'ot* but *edut*, for it is the witness for everything, both portions, as it is written [Ps. 78:5]: *Witness has arisen for Jacob. Even* though this word was explained differently in the *Sifra de-Ẓeniuta*, let it be whole in its own place; here it is wholly perfect" (*Zohar III* 291a).

72. *Idra Rabba*: "In the *Sifra de-Ẓeniuta*, the overseeing of the lower eye, when it oversees the higher light, and that higher light rises over the lower" (*Zohar III* 130a). *Idra Rabba*: "In the *Sifra de-Ẓeniuta*, everything needs *Ḥesed* to grow and multiply, so as not to be cut off and banished from the earth" (*Zohar III* 138a–b). *Idra Rabbah*: "In the *Sifra de-Ẓeniuta*, ears distinguishing between good and evil" (*Zohar III* 138a–b). *Idra Rabbah*: "Everything is contingent on *mazal*, even the Torah scroll in the palace, as this was demonstrated in the *Sifra de-Ẓeniuta*" (*Zohar III* 134a).

73. Liebes maintains that these internal contradictions demonstrate that the *Idrot* and the *SdẒ* are wholly independent compositions, the product of multiple authors: "The *Sifra de-Ẓeniuta* remains obscure even after the study of the *Idrot*. The commentaries contained in the *Idrot* do not always seem to contain the true meaning . . . and in cases where the commentary and the original do coincide, the original core of the *Sifra de-Ẓeniuta* has often been improved or reworded in accordance with the commentary of the *Idrot*" (*Studies in the Zohar*, p. 96).

74. Liebes, *Studies in the Zohar*, p. 98.

75. According to Liebes's interpretation of the preface to the *SdẒ*, the mystic is enjoined to elaborate upon the meaning of a given scripture, as the baker devises fine cake from raw wheat. This may refer to the use of a skeletal original text of the *SdẒ* to serve as a starting point for subsequent mystical exegeses. Liebes has surmised that the author of the *Zohar* embellished the older traditions, mixing the dualistic versions with a text portraying an "almighty concealed God who is entirely mercy and the God of Righteousness, identified with the God of the Torah and known by Jewish sacred names, that is, a text whose first source is the ancient gnosis" (*Studies in the Zohar*, pp. 97–98).

76. Matt, *Zohar*, p. 10.

77. Cf. Scholem, *Major Trends in Jewish Mysticism*, p. 174; Tishby and Lachover, *The Wisdom of the Zohar*, pp. 81–82. The Cahana edition of the Apocrypha argues that the references to the Book of Enoch in the *Zohar* are actual references to these Hellenistic and *Merkavah* works, although a direct correspondence is difficult to demonstrate; cf. Avraham Cahana, *Sefarim Ḥiẓoniyyim* (reprint, 1978), p. 21, on *Zohar I* 58b, 55b, *II* 100a, 105b, 180b, 192b, 217a, *III* (*Ra'aya Meheimna*) 240a, 248a, 253b.

78. "All are one in the Holy Name *as the wise stated in the earlier books*, that they are created gradations through which *Attika Kaddisha* is revealed, in every one of them" (*Zohar III* 288a).

79. *Zohar III* 295b.

80. *Sefer Yeẓirah* 2:3; *Zohar I* 80a (*Sitrei Torah*); *Tiqqunei ha-Zohar* 41b; *Tiqqunei Zohar Ḥadash* 111c. Vital explains that the glottals are in the throat, the domain of the *sefirah Binah*, while the palate signifies the *sefirah Ḥokhmah*, and the tongue intercedes between them (*ShMR*, pp. 254, 296).

81. *Iggerot ha-ReMeZ*, nos. 23, 20b–21a.

82. *Iggerot ha-ReMeZ* (Livorno, 1745), nos. 23, 24. Zakhut avers: "These three saints [R. Hamnuna Sabba, Rav Yeiva Sabba, and Rav Nehorai Sabba] are the foundations of the world. They are called *Sabba* for they are the 'Ancients of Days' who are alluded to in the emanation of the worlds before the *Tiqqun*. . . . Rav Hamnuna Sabba is the secret of the cantillation, R. Nehorai is the secret of the vowels, and R. Yeiva is the secret of the crowns."

83. In the "Aggadah Book of R. Yeiva Sabba" we learn: "What is *Binah*? When they have union with one another, *Yu"d* and *H"e*, there is conceived and born a child [*ben*], therefore is called *Binah*, *Ben Y"ah*, the wholeness of everything" (*Zohar III* 290a; cf. Tishby and Lachover, *The Wisdom of the Zohar*, pp. 341–342).

84. A similar interpretation occurs in Yiẓḥak ibn Sahulah's commentary to the Song of Songs: "*behold you are fair*, this is an allusion to the *Shekhinah* and those who are drawn after her" (cf. Art Greene, "Perush Shir ha-Shirim le-R. Yiẓḥak Ibn Sahulah," in *The Beginnings of Jewish Mysticism in Europe*, Joseph Dan, ed. Jerusalem Studies in Jewish Thought 6 [Jerusalem: Magnes, 1987], p. 422).

85. This is part of the doctrine of the divine kisses (*Zohar II* 143a–147a) and seems to be the passage identified by Luria and Vital as "The *Zohar* on the Song of Songs." Other references to the "first" R. Hamnuna Sabba include *Zohar II* 145a, *III* 199a. *Zohar II* 52a refers to the "Secret of the *Tekiyyot* [blowing of the shofar] of R. Hamnuna Sabba."

86. *Zohar III* 292a: "Hadar as in *pri ez hadar* [Lev. 23], that Mehitabel is the palm frond, as it says: *the righteous shall flourish like a palm tree, male and female.*"

87. R. Hamnuna Sabba's book is quoted elsewhere on the inclusion of the two letters *ḥet* and *tet* in the act of creation (*Zohar II* 152a).

88. *Zohar II* 216b, *III* 7b, 58a, 236b, 287a. At one point, R. Hamnuna Sabba refers to the recitation of the *Shema'* as a *yiḥud* (*Zohar III* 236b).

89. See Tishby and Lachover, *The Wisdom of the Zohar*, pp. 860–863.

90. *Zohar II* 71a, *III* 155a–b; see Reuven Margoliot's marginalia: *Niẓuẓei ha-Zohar* 1–2.

91. See pp. 89–90.

5. The *Idrot*: The Doctrine of the Countenances

1. See *Tiqqunei ha-Zohar* 112b, *Eẓ Ḥayyim I*, p. 25; M. Idel, "The World of the Angels in the Image of Man" (Jerusalem Studies in Jewish Thought 3 1984): 1–2, n. 4; Huss, "*Ketem Paz*," p. 241; *Ketem Paz* 1:74b, 79a, 138a.

2. Reference to this countenance according to one name or another may reflect nuances of the function of this countenance. In this study, the name cited is the one used in the original context.

3. Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 148; Martin Cohen, *The Shi'ur Qomah* (Lanham, Md.: University Press of America, 1983); Martin Cohen, *The Shi'ur Qomah: Texts and Recensions* (Tübingen: J. C. B. Mohr, 1985).

4. *IR* 130b.

5. The author of the *Tiqqunim* seems to have been influenced by *Masekhet Aẓilut*, an early-fourteenth-century work, as well as the writings of R. Isaac of Acre. These works portrayed the four worlds of creation, *Aẓilut, Briah, Yeẓirah*, and *Asiyyah*, as the beginning of a doctrine of divine immanence. See Scholem, *Kabbalah*, pp. 88–89; Scholem, "The Development of the Tradition of the Worlds," p. 82; Giller, *The Enlightened Will Shine*, pp. 54–57.

6. *ShMR*, p. 109.

7. *ShMR*, p. 112, cf. *IR* 129a.

8. Liebes, *Studies in the Zohar*, p. 170 n. 65. The term *moaḥ* (plural moḥin) literally means "brain." Its use in the *Idrot* is multifaceted, encompassing the physical brain and, more abstractly, the divine consciousness.

9. *Turna*, "officer," although some versions read "color," *gavna*; see Tishby and Lachover, *The Wisdom of the Zohar*, pp. 334–336.

10. Luria associates *reisha de-lo ityada'* with the *SdZ*'s "head of all desires" (*ShMR*, p. 107). The Vilna Gaon associates it with the "higher luster" (*tehiru ila'ah*) of the *Hormanuta* accounts (*Yahel Or* 6a).

11. Meroz, "Early Lurianic Compositions," p. 313; Wolfson, "From Sealed Book to Open Text," p. 155.

12. *ShMR*, p. 194; *Sefer ha-Drushim*, p. 33, *Eẓ Ḥayyim I*, pp. 48–49, 168–170, 177–178, 181, 252–253; *Sha'ar ha-Pesukkim*, pp. 272–273.

13. *ShMR*, pp. 243–244; *Eẓ Ḥayyim I*, pp. 148–149, 180.

14. *ShMR*, pp. 195, 238.

15. *ShMR*, pp. 236, 237, 240; *Eẓ Ḥayyim* 1, *Sha'ar Arikh Anpin*, pp. 31, 167; *Sha'ar ha-Hakdamot*, p. 29; *Zohar I* 65a, *II* 227a, 269a.

16. Ephraim Panzeiri, *Sefer ha-Drushim* (Jerusalem: Ahavat Shalom 1996), p. 32; *Eẓ Ḥayyim I*, pp. 161, 180–182.

17. *ShMR*, p. 238; Avivi, *Binyan Ariel*, pp. 251–252.

18. *ShMR*, pp. 197–199, 240–243.

19. *ShMR*, pp. 200, 240–241.

20. The paths of emanation from *Attika* to *Zeir* are also signified through the use of the Hebrew pronouns *hu* ("he," "it," or "that") and *atah* (you). The "Aggadah Book of R. Yeiva Sabba" refers to *Zeir Anpin* as *atah* (*IZ* 290a), while *Attika Kadisha* is called *hu*.

21. *Koẓim* and *nimin*: the Aramaic *koẓ* seems to be a *kevuẓa*, "lock," and the Aramaic *nim* is an *agudah*, "strand."

22. Cf. Luria: "Will is finer than thought. This crown has no *tiqqunim*; they are all in the hidden consciousness" (*ShMR*, p. 114).

23. This is probably one of the most literal uses of the term *keter*, "crown," to indicate the *sefirah*.

24. *IR* 129a, 136a–b, 152a; Liebes, "The Messiah of the *Zohar*," pp. 45, 47.

25. As in the composition *SdM*, see chap. 2, pp. 53–54.

26. *Sefer Yeẓirah* 2:3; *Zohar I* 80a (*Sitrei Torah*); *Tiqqunei ha-Zohar* 41b; *Tiqqunei Zohar Ḥadash* 111c. See Margoliot, *Niẓuẓei ha-Zohar le-Tiqqunei Zohar Ḥadash*, p. 258. On Cordovero's reading of the secret of the letters, see Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 47.

27. Cf. *ShMR*, pp. 254, 296.

28. Cf. Tishby and Lachover, *The Wisdom of the Zohar*, pp. 439–440.

29. *IR* 138a–b; *IZ* 294b; *SdZ* 178a.

30. See *Edut be-Yehosef* (Jerusalem: 1993), pp. 104–109, the volume of meditation published, posthumously, by students of the Jerusalem kabbalist Yosef Dayan.

31. One association deriving from the combination of thirteen and nine is that of the twenty-two letters of the Hebrew alphabet, which classical kabbalistic teaching understood as essential to the processes of creation (*IR* 138b).

32. Gikatilla's "Secret of the Thirteen Attributes" (see pp. 118–119) refers to this *tiqqun* as the "clearing of the way," after Isa. 37:4, 40:3.

33. This idea is further developed in *Tiqqunei ha-Zohar* and *Ra'aya Meheimna*; see Giller, *The Enlightened Will Shine*, pp. 71–79.

34. "Secret of the Thirteen Attributes," published by Gershom Scholem in *Kabbalistic Manuscripts Found in the National and University Library in Jerusalem*, p. 224.

35. Ibid., p. 222.

36. Gershom Scholem characterized *Iyyun* mysticism as "an irruption of Neo-Platonic language and concepts into the older cosmological and Merkabah teachings." (*Origins of the Kabbalah*, p. 312).

37. Verman, *Books of Contemplation*; cf. Scholem, *Origins of the Kabbalah*, pp. 309–364.

38. These are listed as (1) primordial wisdom (*Ḥokhmah*), (2) the "wondrous light," (3) the electrum, (4) the fog (*arafel*), (5) the throne of the cosmic glow (*nogah*), (6) the great wheel, (7) the cherub, (8) the wheel of the chariot, (9) the surrounding ether, (10) the curtain (*pargod*) (11) the "higher superstructure" or the holy throne, (12) the place of

the souls, and (13) the "great structure" (*ma'arekhah*) or "Holy Palace" (*heikhal ha-kodesh*) (Verman, *Books of Contemplation*, pp. 213–215; this is also printed in the commentary of R. Moshe Botariel to the *Sefer Yeẓira*, Vilna ed. 39a–b).

39. Verman, *Books of Contemplation*, pp. 216–224.

40. Scholem, *Origins of the Kabbalah*, p. 313.

41. Verman, *Books of Contemplation*, p. 216.

42. "Secret of the Thirteen Attributes," pp. 220–227.

43. Ibid., pp. 220–221.

44. Ibid., p. 221.

45. Ibid., pp. 223–224.

46. Liebes considers this common lack of an eleventh attribute as one of the clearest proofs of a lost common source for both the *Idrot* and Gikatilla (*Studies in the Zohar*, p. 101).

47. Gakatilla, *Sha'arei Orah* 98b; see Weinstein's translation, *Gates of Light*, p. 346.

48. *IR* 132a; *SdẒ* 177a; see p. 116.

49. Liebes, *Studies in the Zohar*, pp. 100–101; cf. "Secret of the Thirteen Attributes," p. 223.

50. See *Elimah Rabbati*, *Ein Roi*, *Tamar* 4, on the aspects of the beard; *Sefer Pardes Rimmonim* 23:7; *Or Yaqar* 8:221; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, pp. 215, 245; Meroz, "Early Lurianic Compositions," p. 314.

51. A version of this teaching originated with the *Iyyun* circle, which linked the text to the thirteen *middot*: (1) YHVH! (2) YHVH! (3) God (El), (4) compassionate, and (5) gracious, (6) slow to anger, (7) abounding in *ḥesed* (8) and truth, (9) extending *ḥesed* to the thousandth generation, (10), forgiving iniquity, (11) transgression, and (12) sin (13) remitting (Verman, *Books of Contemplation*, p. 224).

52. *arkisaot*, an obscure Aramaicism.

53. "Secret of the Thirteen Attributes," p. 222.

54. Ibid., p. 224.

55. Ibid.

56. Gikatilla echoes aspects of this teaching, maintaining that the upper *tiqqunim* as a group are the "sources of *Raḥamim*, the *sefirah* which is not day or night, not like the nine *sefirot* which are below *Keter*" ("Secret of the Thirteen Attributes," p. 225). For Gikatilla as well, the last *tiqqun* completes and exemplifies the divine flow. However, since he avoids anthropomorphic imagery, the messianic import of this doctrine, with its charged notion of the "day of the Lord," is absent.

57. *IR 139b*, quoting *SdẒ* 177b; see also *IZ* 295a.

58. *IR* 133b; cf. *SdẒ* 177b: "The high beard that shines on the lower, for the higher is called 'full of loving-kindness,' and the smaller is called simply 'loving-kindness,' and when necessary the higher beard shines on it and it is also called 'full of loving-kindness.'" See also Gikatilla, "Secret of the Thirteen Attributes," p. 223.

59. *Va-yefaḥ* (he breathed), which Gikatilla relates linguistically to *tapuaḥ*, "apple."

60. "Secret of the Thirteen Attributes," p. 223.

61. See p. 161.

62. *ShMR*, pp. 198, 241.

63. This text has been published by Meroz in "Early Lurianic Compositions," pp. 327–330, and in "Redemption in the Lurianic Teaching," pp. 96, 106, 109; see also Tishby and Lachover, *The Wisdom of the Zohar*, pp. 295–298; *Zohar ha-Raki'a* 63d.

64. After the *SdẒ*: "the male extended and set forth its *tiqqunim* like a mother in the mouth of a maidservant" (178a).

65. *ShMR*, p. 112.

6. The *Idrot*: The Emanation of Divinity

1. Gikatilla, "Secret of the Thirteen Attributes," pp. 221–222.

2. Cf. Tishby and Lachover, *The Wisdom of the Zohar*, pp. 334–336.

3. "Secret of the Thirteen Attributes," pp. 221–222; Wolfson, "From Sealed Book to Open Text," pp. 156, 162, on *Sifra de-Ẕeniuta im Biur ha-Gr"A* (Vilna, 1882), 1b, 7d.

4. Liebes, "The Messiah of the *Zohar*," p. 62.

5. See Wald, *The Secrets of the Letters from the Divine Name*, pp. 12–15.

6. Wolfson, "From Sealed Book to Open Text," p. 151.

7. Luria was particularly interested in the function of this *Ḥesed*: "The *tiqqun* of the *moaḥ* is in order that the higher *Ḥesed* may exit, and from this *Ḥesed* shines the other *moaḥ*, in which the smashing of *buẓina de-kardinuta* occurs" (*ShMR*, p. 113). "The *tiqqun* of *Attika Kadisha* is to close its membrane so that the effluence [*shefa*] should come though the supernal *Ḥesed*" (*ShMR*, p. 112).

8. Of course, the *sefirot* themselves balance *Din* and *Ḥesed*, as Luria averred: "Each of these seven *sefirot* had the seventy-two-letter name for *Ḥesed* and the forty-two-letter name for *Gevurah*" (*ShMR*, p. 107).

9. *IR* 133b; cf. *SdZ* 177b; see also Gikatilla, "Secret of the Thirteen Attributes," p. 223.

10. *Zohar III* 134a. This is erroneously attributed to the *SdZ*; cf. *Eẓ Ḥayyim I*, pp. 193, 243–244; *Pri Eẓ Ḥayyim I*, p. 279.

11. *Zohar II* 174b. See R. Margoliot, *Niẓuẓei Zohar*, no. 7 to *Zohar I* 43b; cf. Gershom Scholem's notes to his personal *Zohar I* 115a, 195a, *II* 223. Most of these sources were quoted by Ze'ev ben Aryeh of Telz in his *Hagahot ben Aryeh* on B.T. *Moed Katan* 28a, who also quotes the Vilna Gaon, *Yahel Or* 17b, cautioning, "What is explained here as *mazal* is not intended to mean the stars, only that the five higher ones behave according to the thirteen qualities of mercy."

12. Gikatilla, "Secret of the Thirteen Attributes," pp. 223–224.

13. In the usual parlance of the *Zohar*, this would refer to the *sefirot Tiferet* and *Malkhut*.

14. "Secret of the Thirteen Attributes," pp. 223–224; Liebes, *Studies in the Zohar*," pp. 101–102.

15. The Gaon of Vilna, in his commentary *Yahel Or* 17b on *Zohar I* 43b, elided the theological problems of having the palpable *mazal* originate in the ineffable *Keter: Mazal* is "the supernal light that flows from *Binah*. From it flow all the lights, from this flowing mazal. . . . This is the language of *mazal* in every instance. It is the supernal *mazal* that includes the thirteen *tiqqunim*, originating in the supernal world in *Binah*, and it is the supernal *Yesod* which is also called *mazal*."

16. "Secret of the Thirteen Attributes," pp. 223–224.

17. *Sefer Pardes Rimmonim* 13:13.

18. *Sha'arei Orah* 3–4, 6, 37a, 74a; *Sha'arei Ẕedek* 17a; "Secret of the Thirteen Attributes," p. 223; Ze'ev Gries, "The Ḥasidic Managing Editor," in *Ḥasidism Reconsidered*, Ada Rapaport-Albert, ed. (London: Littman Library, 1996), p. 153; Scholem, "Did Moshe de-Leon Write the *Zohar*?" p. 12.

19. *Yahel Or* 26a on *Zohar II* 294a.

20. *ShMR*, p. 113.

21. Similarly, Eliezer Safrin of Komárno defined *mazal* as "the dew that flows and draws out the effluence [*shefa*]" (*Dameshek Eliezer*, Reuven Margoliot, *Neẓuẓei ha-Zohar* on *IR* 134a).

22. Cf. Tishby and Lachover, *The Wisdom of the Zohar*, pp. 336–337. Images of the function of dew in rabbinic literature are addressed in Brigitte Kern-Ulmer, "Consistency and Change in Rabbinic Literature as Reflected in the Terms 'Rain' and 'Dew,'" *Journal for the Study of Judaism 36* (1995): 55–75; cf. *Pirkei de-Rabbi Eliezer*, nos. 33, 34.

23. *ShMR*, p. 111.

24. Cf. Tishby and Lachover, *The Wisdom of the Zohar*, pp. 341–342.

25. Meroz, "Redemption in the Lurianic Teaching," pp. 148–149.

26. *Zohar III* 142a.

27. Luria conflated the doctrine of the uncovered *yod* and the perfuming of the *dinnim* into one concept: "The second consciousness is called *Abba*, as we learn in the second chapter. The higher *yod* is crowned in the knot of *Attika*, the gleaming higher closed membrane. The higher *yod* is *Abba, while* the lower *yod* is *Zeir Anpin*, as it says in the *Idra Zuta* [289a], *in the Ẓeniuta de Sifra we learn of the higher and lower yud.* And it says that the higher *yod* is crowned and influenced in the knot [*kitur*] of *Attika*, that is the incense [*kitur*] that goes out of *Attika* through the purifying membrane" (*ShMR*, p. 108).

28. The nuances of "revelation" are extensively addressed in Wolfson, *Through a Speculum That Shines*, pp. 357–368; Elliot Wolfson, "Circumcision and the Divine Name: A Study in the Transmission of an Esoteric Doctrine," *Jewish Quarterly Review 78. 1–2* (July–October 1987): 77–112; Elliot Wolfson, "Circumcision, Vision of God, and Textual Interpretation, from Midrashic Trope to Mystical Symbol," *History of Religions 27* (1987–1988): 198–215; Wolfson, "From Sealed Book to Open Text," pp. 149, 169 n. 23. Wolfson points out the valorization of the feminine according to the interpretations of the Gaon of Vilna; see *Sifra de-Ẓeniuta 'im Biur ha-Gr"A* (Vilna, 1882), 6a; *Yahel Or* in *Kovez Perushim al Sefer ha-Zohar* (Jerusalem: Makor, 1972) 6a–b, 23a; *Tiqqunei ha-Zohar im Bi'ur ha-GR"A* (Vilna, 1877), 19b; *Sefer Yezirah 'im Perush ha-GR"A* (Vilna, 1884), 3c, 7b.

29. See chap. 2, pp. 64–65; cf. Vital, *Mavo She'arim* 2:1:6.

30. Liebes, *Studies in the Zohar*, p. 100; see also *Sha'arei Orah* (Warsaw, 1883), 50a, which parallels *IR* 139b.

31. In *Sefer ha-Malkhut* (Dar el Beida, Casablanca, 1930).

32. Jerusalem 1913, p. 66c.

33. Liebes maintains that this was the original conclusion of the *SdZ*, and that this point of view appears in the *IR* (*Studies in the Zohar*, pp. 106–107, 110).

34. See Zwelling, "Joseph of Hamadan's *Sefer Tashak*," pp. 112–117.

35. Liebes, *Studies in the Zohar*, p. 107.

36. Wolfson, *Through a Speculum That Shines*, pp. 306–317.

37. Wolfson, *Circle in the Square*, pp. 79–121.

7. Reading the *Idrot*

1. Tishby and Lachover, *The Wisdom of the Zohar*, pp. 97–99.

2. See chap. 3, pp. 70–86.

3. See pp. 18, 40.

4. See pp. 17, 53.

5. See pp. 13–14.

6. On the identification of certain sites in the Galilee with occurrences in the *Zohar*, see Giller, "Recovering the Sanctity of the Galilee," pp. 147–169.

7. Meir Benyahu, *Toledot ha-AR"I* (Jerusalem: Makhon ben Ẓevi, 1967), pp. 179–180; *Shivḥei ha-AR"I* (Jerusalem: Ahavat Shalom, 1991), p. 111.

8. See chap. 1, pp. 16–18.

9. The introduction to the *Shi'ur Qomah*, a commentary on the *Matnitin* version of the *Hormanuta* texts, has been published by Sack in her *The Kabbalah of Rabbi Moshe Cordovero*, pp. 319–361. It is a commentary on the final *Hormanuta* texts in the *Tiqqunim* of the *Zohar Ḥadash*. See pp. 76–77.

10. See Bracha Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 47, on *Or Yaqar* 8:76–77, 13:253.

11. *Or Yaqar* 21:199; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 319.

12. Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 47n; *Shi'ur Qomah* (Warsaw) 68b, (Jerusalem), p. 164.

13. *Ḥotem hi Tiferet she-be-Sod Da'at* (*Shi'ur Qomah*, Warsaw, p. 142); Jerusalem, p. 168.

14. This lexicon was published quite early (Warsaw, 1883), but the entire *Shi'ur Qomah* commentary remained unpublished until 1991–1996.

15. Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 322. See chap. 3, p. 77.

16. *Shi'ur Qomah*, Warsaw, p. 36; Jerusalem, p. 91.

17. Tishby, *Paths of Faith and Heresy*, p. 280 n. 13.

18. *Shi'ur Qomah*, Warsaw 1883 9b, Jerusalem I p. 91.

19. The image of the craftsman is echoed in Luria's commentary to *SdZ*, according to Vital (*ShMR*, p. 108).

20. This "rejoicing" (*she'ashu'ah*) has been the subject of much attention by contemporary scholars. See chap. 3, pp. 85–86.

21. *Shi'ur Qomah*, Warsaw 1883 9b, Jerusalem p. 91.

22. Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 190.

23. Ibid.

24. Tishby, *Paths of Faith and Heresy*, p. 27.

25. *IR* 127b–128a.

26. *ShMR*, p. 186; *Sha'ar ha-Hakdamot*, pp. 16–18.

27. I first heard this view from Menaḥem Kallus of the Hebrew University in Jerusalem.

28. Avivi, *Binyan Ariel*, pp. 166–167; Sarug, *Limmudei Aẓilut* 7a; Vital, *Sha'ar ha-Hakdamot*, pp. 384–385; *Eẓ Ḥayyim II* pp. 270–272.

29. Meroz, "The AR"I's Homily, p. 217.

30. Avivi, *Binyan Ariel*, pp. 115–167; Meroz, "Early Lurianic Compositions," p. 325.

31. Avivi, *Binyan Ariel*, pp. 171–256; Meroz, "Redemption in the Lurianic Teaching," pp. 120, 164.

32. *ShMR*, pp. 256–257, 262, 264–266, 286–287; see p. 107.

33. *Or Yaqar* 13:43; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 67.

34. *ShMR*, p. 263.

35. *ShMR*, p. 262; cf. Avivi, *Binyan Ariel*, pp. 166–167; see chap. 2, pp. 52–53.

36. Avivi, *Binyan Ariel*, pp. 257–348.

37. See pp. 95–98, 209–210.

38. Avivi, *Binyan Ariel*, pp. 166–167; *Zohar ha-Raki'a* 171a–175a; *ShMR*, pp. 188–189, 207, 211, 213–214; Weinstock, "R. Yosef ibn Tabul's Commentary on the *Idra*," pp. 135, 143; *Eẓ Ḥayyim II* pp. 226–228.

39. *Zohar Ḥadash* 93a–b; *Or Yaqar* 17:195. This association is also evident in the Lurianic composition *Mavo She'arim* (pp. 18–19): "These are the ten martyrs to the government, who were really the ten kings who died, and whose vessels and bodies were broken, because they were without *tiqqun* of the male and female, till the glory of the king . . . and through it they were repaired."

40. *Shi'ur Qomah* (Warsaw, 1883 65d, Jerusalem p. 160); see also *Zohar II* 254b, in which this theme is linked to the fates of the four who entered the *Pardes*.

41. B.T. *Menaḥot* 29b.

42. *Shi'ur Qomah* (Warsaw, 1883 65c–66a, Jerusalem pp. 160–161); *Elimah Rabbati* (Lvov, 1881), 51a–60a, 87b–88a, 101b–109b; Tishby, *Paths of Faith and Heresy*, pp. 25–27; Meroz, "Redemption in the Lurianic Teaching," p. 131.

43. Sack, The *Kabbalah of Rabbi Moshe Cordovero*, p. 231; *Or Yaqar* 11: 292.

44. Sack, "The RaMaK and the AR"I," pp. 314, 329–330; *Zohar II* 254b–255a.

45. Cordovero, *Sefer Pardes Rimmonim* 25:1; Sack, *The Kabbalah of Rabbi Moshe Cordovero*, p. 232; Moshe Idel, "The Evil Thought of the Deity" (Hebrew), *Tarbiẓ 49* (1980): 356–364.

46. *ShMR*, p. 106; *Eẓ Ḥayyim I*, p. 208. In ibn Tabul's *Idra* commentary, they are the chaff in the dough; cf. Weinstock, "R. Yosef ibn Tabul's Commentary on the *Idra*," p. 138.

47. See *Zohar III* 33b; Vital, *Eẓ Ḥayyim I*, pp. 195–196, 219–234; *ShMR*, p. 188; Avivi, *Binyan Ariel*, pp. 166–167; Meroz, "Early Lurianic Compositions," pp. 315, 327, 329. Meroz cites a number of antecedents to this idea. See David ben Zimrah, *Meẓudat David* 35b; cf. Azriel of Gerona, *Perush ha-Aggadot le-Rabbenu Azriel*, Isaiah Tishby, ed. (Jerusalem, 1945), p. 42; Yehudah ha-Ḥayyat, commentary to *Ma'arekhet ha-Elohut* (Mantua, 1568), p. 140a; Menaḥem Recanati, commentary to Torah 61a–b; Meroz, "Redemption in the Lurianic Teaching," pp. 114–115; Gottlieb, *Studies in Kabbalistic Literature*, pp. 357–369.

48. *Likkutim Ḥadashim me-ha-AR"I Z"L u-me-Ḥayyim Vital Z"L* (Jerusalem, 1985), p. 23.

49. Ibid.

50. See p. 95.

51. Weinstock, "R. Yosef ibn Tabul's Commentary on the *Idra*," p. 135.

52. *ShMR*, pp. 190, 203–205.

53. *ShMR*, pp. 188–189.

54. Weinstock, "R. Yosef ibn Tabul's Commentary on the *Idra*," p. 135; *IR* 135b. See also Avivi, *Binyan Ariel*, pp. 166–167; Vital, *Eẓ Ḥayyim I*, pp. 49–50, 112–117, 123, 144–165; *II*, pp. 89–91, 262–263, 316, 347–348, 413–415; *Sefer ha-Likkutim*, pp. 33–34; *Likkutei Torah*, p. 228.

55. Avivi, *Binyan Ariel*, pp. 349–353, 371–411; Meroz, "Redemption in the Lurianic Teaching," p. 27.

56. *Eẓ Ḥayyim I*, pp. 85–88.

57. *ShMR*, p. 107

58. See chap. 3, pp. 81–82.

59. Vital incorporated the doctrine of the four worlds throughout his writing. See in particular *Sha'ar ha-Hakdamot*, pp. 279–281, 383–384; *Eẓ Ḥayyim I*, 45–52, *II*, pp. 297–370; *Sha'ar ha-Kavvanot I*, pp. 77–79, 92–94.

60. Sarug, *Limmudei Aẓilut*, 11b.

61. *ShMR*, p. 274.

62. Weinstock, "R. Yosef ibn Tabul's Commentary on the *Idra*," p. 139.

63. *Zohar II* 96a, *III* (RM) 109b; *ShMR*, pp. 190, 192, 217–218; Sarug, *Limmudei Aẓilut*, 4b, 7d; *Eẓ Ḥayyim II*, pp. 345–349; *Likkutim Ḥadashim me-ha-AR"I Z"L u-me-Ḥayyim Vital Z"L*, p. 18; Weinstock, "R. Yosef ibn Tabul's Commentary on the *Idra*"; Avivi, *Binyan Ariel*, pp. 252, 359.

64. *Likkutim Ḥadashim me-ha-AR"I Z"L u-me-Ḥayyim Vital Z"L*, pp. 19–20, 22.

65. The image of God as a cosmic potter is presented in Jer. 18:6.

66. *Likkutim Ḥadashim me-ha-AR"I Z"L u-me-Ḥayyim Vital Z"L*, p. 20.

67. Ibid, p. 21; see chap. 1, pp. 21–22.

68. Tishby, *The Doctrine of Evil.*

69. See Elliot Wolfson, "Left Contained in Right: A Study in Zoharic Hermeneutics," *Association for Jewish Studies Journal 11* (1987): 27–32.

70. This teaching is found in Shalom Buzaglo, *Hadrat Melekh* (Amsterdam, 1766), 43a–b; Scholom, "The AR"I's Actual Kabbalistic Writings," pp. 198–199; Avivi, *Binyan Ariel*, pp. 354–358.

71. *Likkutim Ḥadashim me-ha-AR"I Z"L u-me-Ḥayyim Vital Z"L*, pp. 18, 21; Meroz, "Early Lurianic Compositions," p. 327; Panzeiri, *Sefer ha-Drushim* (Jerusalem: Ahavat Shalom, 1996), p. 3; Vital, *ShMR*, pp. 204–205, 219; *Sha'ar ha-Kavvanot*, pp. 342–346; *Likkutei Torah*, pp. 204–205; *Eẕ Ḥayyim I*, pp. 196–197.

72. The source for the last teaching is the *Drush Adam Kadman*. This *drush* begins the *Sha'ar ha-Hakdamot*, *Oẕrot Ḥayyim*, and it also forms the foundation of Meir Poppers's *Derekh Eẕ Ḥayyim*. These texts are adapted from the *kontros ha-kiẕur*, the short pamphlet that Ḥayyim Vital transcribed while Luria was still alive; see, Avivi, *Binyan Ariel*, pp. 359–370; Meroz, "Redemption in the Lurianic Teaching," pp. 28, 52–54; *ShMR*, p. 68, to *Zohar I* 65a.

73. Avivi, *Binyan Ariel*, p. 251; *ShMR*, pp. 250, 252.

74. *Zohar II* 146a; *ShMR*, p. 270; *Eẕ Ḥayyim II*, pp. 245–246.

75. *SdẒ* 168b–177a.

76. *ShMR*, p. 236.

77. Avivi, *Binyan Ariel*, pp. 166–167, 188–189, 252–253; *ShMR*, pp. 262–264, 292–293; *Eẕ Ḥayyim I*, pp. 89–90; Sarug, *Limmudei Aẓilut* 7a. At one point Vital explains that *Abba* and *Imma* are not mentioned in the *IR*, "because they are subsumed in *mazal*" (*IZ* 291a; *ShMR*, p. 236).

78. Weinstock, "R. Yosef ibn Tabul's Commentary on the *Idra*," p. 129; Sarug, *Limmudei Aẓilut* 8c.

79. The prevalence of this theme in classical Kabbalah has been explored by Elliot Wolfson, particularly in the articles "From Sealed Book to Open Text," "Woman," and "Eunuchs Who Keep Sabbath," in *Becoming Male in the Middle Ages*, Jeffrey Graham and B. Wheeler, eds. (New York: Garland, 1997). See also Pinchas Giller, "Elliot Wolfson and the Study of Kabbalah in the Wake of Scholem," *Religious Studies Review 25. 1* (January 1999): 23–28.

80. *Zohar ha-Raki'a* 104a; *ShMR*, p. 249. See also Melilah Hellner-Eshed, "A River Issues Forth from Eden: The Language of Mystical Invocation in the *Zohar*," *Kabbalah: Journal for the Study of Jewish Mystical Texts 2* (1997): 299.

81. Tishby, *The Doctrine of Evil*, p. 146; *ShMR*, pp. 217, 249; *Eẕ Ḥayyim I*, pp. 93, 281, 283–335, *II*, pp. 3–4, 54, 69, 82; *Pri Eẕ Ḥayyim*, p. 263; *Sha'ar ha-Hakdamot*, pp. 133–135; *Sha'ar ha-Pesukkim*, p. 161; *Sha'ar ha-Kavvanot*, pp. 41–44, 126–128, 162; *Likkutei Torah*, p. 332.

82. Avivi, *Binyan Ariel*, pp. 166–167, 252.

83. *ShMR*, pp. 249, 267, 269–270.

84. Avivi, *Binyan Ariel*, p. 252; Vital, *ShMR*, pp. 260, 262, 286; *Eẕ Ḥayyim I*, pp. 221–234, 264–265, *II*, pp. 60–69, 184–186; cf. *Zohar III* 65b.

85. *Zohar ha-Raki'a* 104a.

86. On the origins of the term hanhagah, see Gries, *Conduct Literature*, pp. 4–11.

87. Avivi, *Binyan Ariel*, p. 292.

88. *Zohar I* 34b, *II* 55a, *III* 44b, 203b, and *IR* 142b–143a; Vital, *ShMR*, pp. 219–220; see also introduction to *IZ* commentary; *Eẕ Ḥayyim I*, pp. 21–22, II, p. 69; *Likkutei Torah*, p. 11; *Sha'ar ha-Kavvanot*, pp. 206–207, 217–218; *Sha'ar ha-Pesukim*, p. 17; *Sefer ha-Likkutim*, p. 451 (thanks to Menachem Kallus for direction in this area).

89. Vital, *Eẕ Ḥayyim II*, p. 45; Sarug, *Limmudei Aẓilut* 7d; Weinstock, "R. Yosef ibn Tabul's Commentary on the *Idra*," pp. 132, 138–139; Avivi, *Binyan Ariel*, p. 251.

90. Thanks to Menachem Kallus for explaining this to me. Cf. Avivi, *Binyan Ariel*, p. 252; Vital, *Sha'ar ha-Kavvanot II*, pp. 50–51; *ShMR*, pp. 196, 197, 246, 284; see also the *Sha'ar Ruaḥ ha-Kodesh*, *Yiḥud* 17, p. 126.

91. *Zohar II* 88a–b; *ShMR*, pp. 86–88; Meroz, "Redemption in the Lurianic Teaching," pp. 116n, 117; cf. Yehudah Liebes, "Sabbath Meal Hymns of the Holy AR"I" (Hebrew), *Molad 4* (1972): 540–555.

92. As Yosef ibn Tabul put it, insofar as God originally "built worlds and destroyed them," so "everything requires *tiqqun*, even *Keter*." See Weinstock, "R. Yosef ibn Tabul's Commentary on the *Idra*," p. 140.

93. In the early years of Polish Ḥasidism, for instance, the most widely disseminated purely Lurianic documents were instruction manuals of Lurianic theurgy, such as Vital's *Sefer ha-Kavvanot* (Korez, n.d.). This body of literature has been explored in the works of Ze'ev Gries, patricularly his *Conduct Literature*.

94. See p. 15.

95. See Fine, "The Contemplative Practice of Yiḥudim," pp. 64–98; Werblowsky, *Rabbi Joseph Karo*.

96. *ShMR*, p. 278; hence, the lack of a requirement for women to put on *tefillin*, because the hand *tefillah* is for Rachel, who is already bound to Jacob (*ShMR*, p. 283).

97. *ShMR*, pp. 274–279.

98. *ShMR*, p. 271; Avivi, *Binyan Ariel*, p. 252.

99. *ShMR*, pp. 192–193, 236, 266–267, 272–273; *Zohar ha-Raki'a* 74a.

100. *Limmudei Azilut* 9b; *ShMR*, p. 208.

101. *Zohar ha-Raki'a* 71a–b.

102. Scholem, *Major Trends in Jewish Mysticism*, pp. 245, 246, 286.

103. See Heinrich Graetz, *History of the Jews*, vol. 4 (Philadelphia: Jewish Publication Society, 1894), pp. 10–22.

104. See Robert Alter, "Jewish Mysticism in Dispute," *Commentary*, September 1989, pp. 53–59; David Biale, *Gershom Scholem: Kabbalah and Counter-history* (Cambridge: Cambridge University Press, 1979).

105. Idel, "The History of the Concept of *Ẓimẓum* in Kabbalah Research," p. 89; Bracha Sack, "R. Moshe Cordovero's Doctrine of *Ẓimẓum*" (Hebrew), *Tarbiẓ 58* (1989).

106. Idel, *Kabbalah: New Perspectives*, p. 265. See also Idel's *Messianic Mystics* (New Haven: Yale University Press, 1998), pp. 5–14, 169–175. This important work was published as the present book was going to press, and I regret not having been able to make fuller reference to Idel's challenging understandings of the relationship of Kabbalah and messianism.

107. Another useful schema for the development of Kabbalah, taking into account the influence of Islamic culture, has been recently offered in Moshe Idel's *R. Menaḥem Recanati*, pp. 13–15.

108. See pp. 54–57.

109. See chap. 5. See also Yehudah Liebes's review of Charles Mopsik's edition of Moshe de Leon's *Shekel ha-Kodesh* in *Kabbalah: Journal for the Study of Jewish Mystical Texts 2* (1997): 279.

110. Avivi, *Binyan Ariel*, p. 349; Avivi, "Luria's Writings in Italy to 1620," pp. 121–122.

111. See pp. 147–150. Vital, *Eẓ Ḥayyim I*, p. 24; Sarug, *Limmudei Aẓilut* 4d, 6a–b, 12d.

112. See pp. 23–24.

113. Liebes, "Two Young Roes," pp. 117–118, 126–127, 144; Rubin, "The *Zohar* Commentaries of R. Yosef ibn Tabul," p. 363.

114. The classic presentation of these themes is Liebes, "The Messiah of the *Zohar*" in his *Studies in the Zohar* (S.U.N.Y. 1981), pp. 1–84.

115. See above, n. 120. Isaiah Tishby documented the patterns of that success, although Moshe Idel has challenged whether Cordovero's teaching's fell quite so deeply from dis-

favor (Idel, *Hasidism: Between Ecstasy and Magic* [Albany: State University of New York Press, 1995], pp. 33–43).

Appendix

1. This is a play on the first word of the Bible, *bereishit*, which in Aramaic signifies *bara shit*, "he created six."

2. Cf. Joseph Campbell, *The Mythic Image* (Princeton: Princeton University Press, 1972), pp. 292–301.

3. This term, *kultra de-kultrui*, is difficult. See *Zohar III* 288a, 289b, particularly the comments of Margoliot in *Nezuzei ha-Zohar*, who refers to Menaḥem de Lonzano's *Shtei Yadot*, on the word *kltr*. My translation is based on the marginal comments of R. Shim'on Lavi and Ḥayyim Yosef David Azulai.

4. The term *aḥta*, for "sister," is also used to mean "I descend."

5. Or "tongue."

6. Yehudah Liebes addresses the nuances of the use of the term "Adam" in a different section of the *Zohar* (*Studies in the Zohar*, p. 114, on *Zohar III* 48a).

7. *Pardashka*, implying the nose.

8. *Kitfui de-kitfin* is somewhat impenetrable usage. Ḥayyim Yosef David Azulai interprets it as "cleaving." Based on the interpretations, I am tempted to read this as, literally, the "sap of saps."

9. *Tifsa shereikin*, based on pseudo-Lavi.

10. *Einekha*, omitting the *yod* that is customarily written in the second syllable, implying the hiddenness of the divine (symbolized by *yod*).

11. *Zohar II* 177b. See *Zohar III* 294a; Margoliot (*Nizozei ha-Zohar* 8) on B.T. *Yevamot* 120a ("There is no witnessing except of a countenance with the nose").

12. Namely, from the top of the ears to the top of the lips.

13. Compare the *Idra Rabbah* "We learn in the *Sifra de-Ẕeniuta* that King David stated nine *tiqqunim* here, six of which are with the divine name, which has six names, including three times the name Adam" (*Zohar III* 139b). The nine phrases beginning with Psalm 118:5 are interpreted as signifying the nine tiqqunim of the beard of *Zeir Anpin*.

14. *Idra Rabbah*: "We learn in the *Sifra de-Ẕeniuta* that one who sees himself clutching the beard of someone important in a dream should know that he is at peace with the higher powers" (*Zohar III* 139b).

15. A play on words, the Hebrew *kayin* (Cain) being linked with the word *ken* (nest).

16. *Al'ulin*; see Targum to Ps. 107:25.

17. *Katfurin*; cf. *Ecclesiastes Rabbah* on Eccles. 10:2.

18. According to the Gr"a *kitrin* (crowns), in some editions *be-train*, "in two," is offered as an alternative reading.

19. Hebrew *klal u-prat*.

20. Transliterations of Yu"d (Heb. *swwuh*).

21. Aramaic *du*, "two".

22. Aramaic *Nafik le-metaltelai*.

23. *Ha-Tiferet ve-ha-Neẕakh*.

24. A talmudic injunction; to always repeat an adage in the name of its author.

25. *Gistera*, cf. *Leviticus Rabbah* 15.

26. This précis of the material in the *Idrot* (*Zohar II* 122b–123b) was widely considered to be the *Idra de-Bei Mashkana* by mainstream kabbalists. See Yehudah Liebes's extensive discussion of this issue in "The Messiah of the *Zohar*," pp. 87, 177 n. 109. See also Elliot R. Wolfson, "Forms of Visionary Ascent as Ecstatic Experience in the Zoharic Lit-

erature," in *Gershom Scholem's Major Trends in Jewish Mysticism 50 Years After*, Peter Schaefer and Joseph Dan, eds. (Tübingen: J. C. B. Mohr, 1994) pp. 212–215.

27. This is a strange use of Hebrew *tahor* and *tameh*, rather than the expected Aramaic *dakhya* and *zohamah*.

28. *Itgazru*, from the root GZR, which could also mean "to cut."

29. The numercial coefficient of the Hebrew *gw* is seventy.

30. Hebrew *gemul*.

31. *Nahar*, "river," also means "light" in Aramaic.

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The ETZ CHAIM, or TREE OF LIFE, was written by CHAIM VITAL, the most prominent student of one the greatest kabbalists, the ARIZAL or Isaac Luria, on the main teachings of kabbalah that the ARI taught. Considered a very important work. In HEBREW.

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Sha'ar Ha-Gilgulim (the Gate of Reincarnations), ch. 1-5

from the teachings of Rabbi Yitzchak Luria, translated by Yitzchak Bar Chaim, edited by Shabtai Teicher

The Soul (NRNChY):
נֶפֶשׁ (nephesh), רוּחַ (ruach), נְשָׁמָה (neshamah), חַיָּה (chayah), יְחִידָה (yechidah)

The Worlds (ABYA):
אֲצִילוּת (atziluth), בְּרִיאָה (beriah), יְצִירָה (yetzirah), עֲשִׂיָּה (asiya)

The Partzufim:
אָרִיך אַנְפִּין (arich anpin) long countenance, אַבָּא (aba) father, אִמָּא (ima) mother, זְעִיר אַנְפִּין (za'ir anpin) small countenance, נְקֵבָה דְזְעִיר אַנְפִּין (nekevah deza'ir anpin) female of 'small countenance'

> *"ד- — an Aramaic prefix meaning 'that'. It is parallel to the Hebrew prefix -ש. Example: means דחכא 'that here'. It also means 'belonging', parallel to the Hebrew של. Example: מימרא דרבא — the saying of (the Amora) Rava" (Haim Perlmutter, Tools for Tosafos; Appendix 4: Dictionary; Prefixes; Common prefixes Used by Tosafos).*

The Sephiroth:
כֶּתֶר (kether) crown, חָכְמָה (chokmah) intelligence, בִּינָה (binah) understanding, חֶסֶד (chesed) benevolence, גְּבוּרָה (geburah) courage, תִּפְאֶרֶת (tiphereth) beauty, נֶצַח (netzach) eternity, הוֹד (hod) grandeur, יְסוֹד (yesod) foundation, מַלְכוּת (malkuth) kingdom

Chapter One

Section 1: The Five Names of the Soul

We will begin with what the rabbis wrote that the Nefesh has five names.
From the bottom up they are Nefesh, Ruach, Neshama, Chaya, and Yechida.
Certainly, these names have not been ascribed by chance or convenience. Rather, know that the person himself is the spiritual element within the body, while the body is only a garment for the person—not the person himself. This is what is written, “On the flesh of man do not anoint...” (Ex. 30:32), as is noted in ari, Parashat Bereishit, 20b.
Since man connects all four worlds of ABY”A by necessity, there has to exist within him sections from all four worlds, and each section is called by one of the five names: NRNCh”Y (Nefesh, Ruach, Neshama, Chaya, and Yechida), as we will explain.

Section 2: Spiritual Growth from Level to Level

He does not acquire all of them [all five levels of soul] at one time, but rather according to his worthiness. At first, he obtains the lowest of them, which is called “Nefesh.” Afterwards, if he so merits, he then also attains “Ruach.” This is explained in several places in the Zohar, such as in Parashat Veyechi, and Parashat Teruma, and specifically at the beginning of Parashat Mishpatim (94b): “Come and see: When a person is born, he is given a Nefesh.” All Nefashot are only from the World of Asiya; all Ruchot are from the World of Yetzira; and, all Neshamot are from the World of Beriya. However, the majority of people do not have all five parts, which are called NR”N, etc., but only the Nefesh from Asiya.
However, even this nefesh has many levels, and this is because Asiya itself also divides into five Partzufim, called: Arich Anpin, Abba, Imma, Zer Anpin, and Nukveh de’Zer Anpin.
Before a person can merit to attain his Ruach from the world of Yetzira, he must first be complete in all of the five partzufim of the Nefesh of Asiya.

Section 3: Path Of Rectification

Even though, as is known, there are people whose Nefesh is from Malchut of Asiya, and others who are from Yesod of Asiya, still, every person must rectify the entire spectrum of Asiya. Only then can a person receive his Ruach from Yetzira, since Yetzira is greater than all of Asiya.
Similarly, in order to attain his Neshama from Beria, a person needs to rectify every part of his Ruach in all of Yetzira, after which he can then receive his Neshama from Beria.
It is insufficient for him to rectify only the particular place in which his soul-root is grounded.
Rather, he must rectify [all parts of each level as] we have mentioned, until he is fit [to receive the Nefesh of] all of Asiya, and then he can attain his Ruach of Yetzira. It is this way with all the worlds.
The import of this [above mentioned rectification—tikun] is that one must be involved with [the study of] Torah and [the performance of] mitzvot that correspond to all of Asiya—not just those which correspond to the specific place to which his Nefesh is attached.
This [above mentioned rectification] is [thus also applicable] in the realm of “upholding Torah and mitzvot.”

Section 4: Acquiring Levels of Soul

1. It is not sufficient to only rectify the particular spot to which his soul is connected. Rather, he must rectify (all aspects of each level as) we have mentioned, until he merits all of Asiya, at which time he can achieve his Ruach of Yetzira. It is this way with all the worlds.
2. This means that one must be involved with (the study of Torah) and (the doing of Her) mitzvot….
   Likewise, if a person sins and blemishes a particular spot in Asiya, even though it is not the place to which his Nefesh is attached, he must rectify it.
3. However, if another Nefesh failed to perform a specific mitzva from the world of Asiya, or sinned and blemished [something in the world of Asiya], this does not obligate him to rectify the missing mitzva or the blemish caused by the sin of the other [Nefesh]. If they are both from the same place, [however], then this is not the case, as we will explain later on, with G-d’s help.
4. Alternatively, it is possible that the concept of tikun-rectification applies only to blemishes resulting from sin, and not from the [lack of] performance of any of the 248 positive commandments.
5. Or, the following is possible, and it is the correct [interpretation]. Let us say that a soul is from the Malchut of the Nukveh of Asiya, called the Nefesh of Asiya….
   He will have to rectify all of the malchuyot (plural of malchut): of Ruach, and Neshama, and Chaya, and Yechida of Asiya.
   Someone who only rectifies the Malchut of Asiya only acquires the Nefesh of the Nefesh that is within Asiya.
   A person who also rectifies the Zer Anpin of Asiya acquires both the Nefesh and Ruach from Asiya.

If he also rectifies the Imma of Asiya then he attains the Nefesh, Ruach and Neshama from Asiya. It is the same until he rectifies all five partzufim of Asiya, in which case he will have acquired all the NRNChY.

Section 5: Stages Traversed on Each Level of Soul

Similarly, [this process of spiritual growth continues] in this way, until the person has thus rectified all five partzufim of Asiya, giving him NRNCh"Y, which is called a whole Nefesh of Asiya.
Each aspect of the five levels is complete in its three sections, Ibur, Yenika, and Mochin, alluded to in the verse, "His mother would make him a small robe, etc." (I Samuel 2:19).
Then he merits the Ruach, which comes from Yetzira. On this level there are also five parts, and they make up the complete Ruach of Yetzira. It is the same with respect to Neshama from Beria, Chaya [from the world of Atzilut], and Yechida [which corresponds to the level called "Adam Kadmon"—"First Man"]. However, this is not the place to elucidate.

Section 6: Asiya Is Different Than Yetzira, Beria and Atzilut

It is important to explain a difference between the nefesh of Asiya, and the rest of the divisions, Yetzira, Beria, and Atzilut. This will also help us to answer a difficult question: How can a person, whose root is in malchut of Asiya, be able to ascend to keter of Asiya? Since every Jew must reincarnate until all the aspects of NRNCh"Y are completed, then by necessity every Jew will ascend to the keter of Asiya, [then eventually]) to keter of Yetzira, and [then finally] to keter of Beria. [That being the case, then] all the other [lower] levels would [eventually] become nullified!
However, this is unimaginable. Obviously, there are Jews who are on the level of malchut, and others from yesod, etc., as mentioned at the beginning of Sefer HaTikunim: "There are 'leaders of thousands of Israel' from the side of keter, 'wise men' from the side of chochma, and 'men of understanding' from the side of bina…."
However, the explanation is based upon the difference between Asiya and all the other three worlds.
For, someone whose root is in the malchut of Asiya is obviously rooted there specifically. Yet, by rectifying his actions he can purify his nefesh, level after level, until it actually reaches and becomes part of the keter of Asiya.
Nevertheless, though it ascends to the keter of Asiya, even there it remains on the level of the malchut of the keter of Asiya, since its root is on the level of malchut specifically.
However, he must be purified until he actually ascends to the keter of Asiya, even though it will only be called the level of malchut of keter of Asiya. This is true regarding any of the levels of Asiya [to which he may ascend]: he will only be considered the malchut of that level.
However, concerning Yetzira, Beria, and Atzilut, it [the process] is different. A person whose soul-root is malchut of Yetzira who has rectified and completed that level, also receives a ruach from the yesod of Yetzira after he has also purified and rectified the yesod of yetzira.
The first ruach that he had from the Malchut of Yetzira remains below [in its original place] in the Malchut of Yetzira, since that is where it belongs.
Likewise, when he completes the hod of Yetzira, he leaves the second ruach that he had from yesod in yesod of Yetzira, and instead he receives a ruach from the hod of Yetzira. And this is the way it continues up to the keter of Yetzira.
Since he has rectified all the levels of his nefesh from Asiya, he is able to receive ruach from all levels of Yetzira. It will be likewise with respect to the Neshama from Beria.
The reason for this difference is that Asiya is the lowest of all worlds, and is, therefore, encompassed by the kelipot.

Consequently, even though a person has already rectified the root level of his nefesh in Asiya, still, if he leaves it on that level, there is a fear that the kelipot there will latch on to it.
Therefore, he must constantly refine his actions until he rises as high as he can, until he reaches his root in the keter of Asiya.
However, in the World of Yetzira, and how much more so in the worlds above it, there is no fear of the kelipot latching on, as there was in Asiya.
Hence, when a person rectifies the root of his ruach in Yetzira, he can rectify another ruach from a higher level. Then the first ruach can remain in its place, in his root. He can acquire a second from a higher place without having to raise up the first ruach to a higher place because the fear (of the kelipot latching on) is not there (in the world of Yetzira).

Section 7: To Be Like Moshe Rabbeinu

The following is the esoteric meaning of the verse, "G-d spares [yisa] no one [nefesh]; He considers thoughts so that no one be banished from him" [II Samuel 14:14]. These considerations – that no one be banished – are only for the sake of the nefesh, since the nefesh is in Asiya, and thus, because of the kelipot there, in danger of being "banished from him."
Therefore, because of this concern the remedy for the nefesh is that "G-d does spare—yisa—the nefesh."
In other words, G-d does not "lift up" [noseh] and raise a person in order to give him another nefesh from a higher level than that of his actual root. That would necessitate leaving behind the first one in its place, leaving it vulnerable to the kelipot there.
Acordingly, He [G-d] does not give him another nefesh, more elevated and exalted. Rather the original nefesh itself ascends upward according to the person’s actions, up until the level of the keter of Asiya. He never possesses any other nefesh.
However, this is not the case in Yetzira and the other worlds, where his ruach or his neshama, etc., remains on the level of its root. Instead, the person earns an additional, higher, ruach commensurate with the perfection of his deeds, as discussed earlier.
This is the esoteric meaning of the well-known statement: Every person can be like our teacher Moses [i.e.,] if he is willing to perfect his actions. For [by doing so] he continues to acquire higher levels of ruach until [he finally attains] the uppermost level of Yetzira. Similarly, [this advancement continues, and a person can ultimately obtain] a neshama from the uppermost part of Beria, etc.

Section 8: Help from Heaven

According to this, you can also understand another well known concept of our rabbis: ruchot or neshamot of the righteous are infused into a person, in accord with the esoteric principle called "ibur," to assist a person in his service of G-d.
As is written in Midrash Ne’elam, [still] in handwritten manuscript [form], concerning the statement that "Someone who comes to purify himself, they help him."
Rebbe Nathan said: The souls of the righteous come and help him.
The same is found in the Introduction to the Zohar, on Genesis, where Rav Hamnuna Sabba came to Rebbe Elazar and Rebbe Abba in the appearance of a donkey loader, etc.
Undoubtedly, the ruchot and neshamot of tzadikim are "hidden away" and "bound up" with the "Bundle of Life", each in his respective root, and G-d does not cause them to descend at all. However, what descends are the ruchot that remained behind at each level of Yetzira, and which did not ascend, as we have spoken about. It is these that descend and enter other people to help them. However, the highest level of ruach that the righteous person acquired as a result of his deeds is bound up forever with the "Bundle of Life" [after he dies], and it does not move from there. This is true concerning the [levels of] neshama, chaya, and yechida as well.

Section 9: Asiya Is Only One Sefira

There is a second reason for the difference between Asiya and the other worlds. As known, all the worlds have ten sefirot [collectively]. Now Asiya, in its entirety, has only one sefira [of the collective ten], the sefira of malchut.

Thus, the nefesh that is there is able to rise as high as the keter of Asiya, because it is all one sefira.

However, Yetzira corresponds to six sefirot: chesed, gevura, tiferet, netzach, hod, and yesod, each of which is a separate level. Therefore, if someone's root is the malchut of Yetzira and it becomes rectified, it cannot ascend and become part of the yesod of Yetzira. It must remain below and he will have to acquire a new ruach from the yesod of Yetzira if he wants to become elevated through his actions. This is true of the rest of the "Six Extremities" as well.

The five partzufim in every world— Arich Anpin, Abba, Imma, Zeir Anpin, and Nukva—correspond to the five levels of a person's soul, which are from the bottom to the top: nefesh, ruach, neshama, chaya, and yechida.

Nefesh is from the Nukva [Malchut] of Zeir Anpin, whereas ruach is from Zeir Anpin itself.

Neshama is from Imma [Bina], and chaya is from Abba, which is called chochma because that is the place of life, as it has been taught concerning the verse, "Wisdom gives life to its owner" [Eccles. 7:12].

Yechida is from Arich Anpin, called keter, because it is alone and special with respect to the rest of the sefirot because it lacks a "female" counterpart.

This is known from the verse, "See now that I, I am He" (Deut. 32:39), as elucidated in the Zohar, in Parashat Bereishit.

Section 10: Gilgulim and Ruchot of Righteous People

Know, that if a person merits to obtain his nefesh, ruach, and neshama, and then blemishes them through sin, he will have to be reincarnated to rectify the damage.

When he returns in a gilgul with his nefesh and he rectifies it, his ruach will not join him. This is because his ruach remains blemished, and it cannot rest upon a rectified nefesh.

Therefore, his [blemished] ruach will be reincarnated into another person, joining up with the nefesh of a convert. The neshama will likewise do the same.

And the nefesh that was rectified will receive a rectified ruach of a righteous person who was similar to him in some of the particular good deeds that he performed. It will actually take the place of his own ruach. Similarly, if he rectifies his [blemished] ruach completely, then he will receive a neshama from some righteous person, which will act in place of his own neshama. This is the esoteric meaning of what Chazal say: "Righteous people are greater in death than during their lifetimes [Sanhedrin 47a]."

Now, after this person dies, his [own rectified] nefesh will go togther with this ruach [of a righteous person] and through it [i.e., the ruach] receive the blessing fitting for itself. When his own ruach, which joined with the nefesh of a convert, becomes completely rectified, then his original nefesh will say, "I will go and return to my first husband," since it has been rectified.

It works in the same way for the neshama with respect to the ruach. After a person dies, they return in a gilgul and achieve tikun together.

Chapter Two

Section 1: Concerning the Entry of Nefesh, Ruach and Neshama

When a person is born, his nefesh enters him. If he is adequately rectified through his actions, his ruach will enter him at the end of his thirteenth year when he becomes a "completed person." His neshama will enter him only when he completes his twentieth year, as it says in the Zohar (Mishpatim 94b).
However, if he does not completely rectify his ruach, then the neshama will not enter him and he will remain with only his nefesh and ruach. Likewise, if he doesn't completely rectify his nefesh, then he will remain with only his nefesh, lacking both his ruach and neshama. The ruach and neshama will remain in a place known to The Holy One, Blessed is He, and there a place will be prepared for each one.
Now, if a person does not completely rectify his nefesh the first time and dies, then his nefesh will have to reincarnate, perhaps even many times, until it is sufficiently rectified. However, since he only achieved tikun through a gilgul, even after complete rectification is achieved his ruach will not enter (unless there is a pressing need, as will be explained, G-d willing).
He will have to die and return in order to receive the ruach. Furthermore, once the ruach is sufficiently rectified, then he will also have to reincarnate before receiving a neshama, as was the case with the ruach.
If the ruach is not sufficiently rectified, then the nefesh and the ruach will have to come back again, perhaps many times, until the ruach is rectified. Once rectification is achieved, then the person will die and his nefesh and ruach will come back with the proper neshama until all three are rectified. Once this is done, there is no need for any further gilgulim. When his neshama is completed, he has become a "complete person."

Section 2: Different Levels of Rectification

If a person rectified his nefesh, and came back to receive and complete his ruach, but during that gilgul he sinned, then his nefesh will not be affected in such a way that it would be forced to come back by itself to become rectified once again.
Rather, because he now has a ruach, the sin will only damage the ruach, and only this will need rectification. Therefore, if an additional reincarnation is necessary to rectify the ruach, then both the (rectified) nefesh and the (blemished) ruach will come back again together. This will continue until the ruach is rectified, after which he will have to die in order for the rectified nefesh and ruach to reincarnate with the neshama. If he has accomplished this and then sins, then it will only damage the neshama, just as we explained with respect to the tikun of ruach.
It can also happen that the nefesh becomes rectified and purified to such a great extent that it need not come back again with the ruach for the rectification of the ruach. Rather, the nefesh remains Above in a place fitting for it, "bound up with the Bundle of Life."
In such a case, the ruach would have to come back alone to rectify itself. However, this is not possible. Therefore, it reincarnates with the nefesh of a convert, as it says in (Zohar) Sabba d'Mishpatim. They will reincarnate together until the ruach is rectified.
Once that is achieved, then the person dies and the first nefesh comes back to join with it (the ruach) in order to receive and rectify the neshama.
Or, the ruach may come back by itself with the neshama until the neshama is rectified, after which time the three of them no longer need to return and are instead "bound up with the Bundle of Life," as is fitting for them.
The nefesh of the convert that was joined to the ruach has helped it to perform good deeds in this world, and has been a vehicle for it in this world; through their union the ruach was able to achieve its tikun. This nefesh of the convert will also become elevated with the original nefesh of this particular ruach. The two of them will be on the same level in the World to Come, like "neighbors," and they will never part from one another.

Section 3: The Rectified Nefesh Can Receive an Ibur

If a nefesh reincarnates and becomes rectified through its actions to the point that it is ready for its ruach, he cannot receive his ruach, as it has been explained. (If it is not his very first gilgul, then) two or three levels of soul cannot become unified in one gilgul without great need, as we will mention later. Rather, each one requires its own gilgul.

First the nefesh needs to be rectified, and even when this happens he will not receive his ruach until after he dies. Then the nefesh can reincarnate and merit the ruach. The same is true of the two of them; if they become rectified to the point that they are ready for their neshama, they cannot receive it until they reincarnate again. Then they can merit their neshama.

What happens for the nefesh that is already rectified but lacks a ruach?

This is the sod: From the same level of purity and extent of tikun attained by this nefesh, there will reincarnate into the body of this person, while he is still alive, the nefesh of a righteous tzadik that has already completed gilgulim and rectification, and does not need to reincarnate here. By entering here, the nefesh of this tzadik takes the place of the ruach of this person.

Sometimes, it is even possible for the souls of early tzadikim, such as the nefesh of our patriarch Abraham, or similar souls, to reincarnate. This depends upon the tikun and purification of the nefesh of the person.

Gilgulim (of this type) which occur during the lifetime of a person are called by the rabbis, "sod ibur." And this is the basic difference between a regular gilgul and an ibur.

Section 4: Ibur of Righteous Souls

Sometimes it is possible, even in this late period of history, for the ruach of a righteous tzadik, even from one of the Forefathers, to come as an ibur. It will all depend upon the level of the mitzvot being performed by the person. Some mitzvot have the power to draw down the nefesh of a righteous tzadik into ibur, whereas others can draw down the ruach of the tzadik.

It is also possible for a person to receive the nefesh of one righteous person, and after that merit another nefesh from another righteous person, even greater than the first. In such a case, he will have his own nefesh, the nefesh of the first righteous person as his ruach, and the second, higher nefesh, acting in the place of his neshama.

Or, perhaps, the nefesh will be perfected to the point that after already receiving the nefesh of a righteous person, he will merit the ruach of a second righteous person, even possibly the ruach of Abraham the Patriarch!

This is the inner meaning of what they wrote in the Midrashim, in particular Midrash Shmuel: There is no generation in which there is not someone like Abraham, Isaac, Jacob, Moses, Samuel, etc. (Bereishit Rabba 56).

There is no pen that will prove sufficient to record all the details in a book. Nevertheless, an understanding person will comprehend and make the necessary inferences on his own.

In summary, based upon the tikun and purification of a particular nefesh, it can even merit a neshama from the earliest generations, including the most elevated of all; and it can happen even in this generation of ours.

Furthermore, it is exactly the same when a nefesh and ruach reincarnate together and become rectified, but are unable to acquire their neshama without first dying and reincarnating. They can receive the nefesh, ruach, or neshama of a righteous tzadik as an ibur, and it will act as their neshama. All the details that were described in the case of the nefesh alone that has completed its tikun will apply here also.

On occasion, it can happen that all three levels of soul will reincarnate together and become rectified. Then the nefesh or ruach of a righteous tzadik may impregnate him (as an ibur). When he leaves this world he will ascend to the same level as the righteous tzadik that came to him as an ibur. In the World to Come they will actually be on the same level.

This is the inner meaning of what is written in the introduction to Zohar Bereishit (7a): Rabbi Shimon bar Yochai fell on his face and he saw Rav Hamnuna Sabba. He said that in "that world" (the World to Come),

both he and Rav Hamnuna Sabba would be shining together.
This is enough.

Section 5: Reason for Ibur of Righteous Souls

Ibur occurs for two reasons. First, through the ibur of the righteous, the nefesh of a person can become rectified to the level of the nefesh of the righteous tzadik. In the World to Come he will ascend to that level since the righteous tzadik will have helped him to add mitzvot and holiness to his life. This reason serves the person [receiving the ibur] himself.
The second reason is for the sake of the righteous tzadik who was the ibur. By helping the other person to perform mitzvot and rectification, he gains a portion in them. This is the sod of what Chazal wrote: Great are the righteous people, for even in death they merit children (Sanhedrin 47a). In other words, when they cause the person to increase his merit they become like "fathers" who guide and help. This is to his merit.
The righteous soul which enters a person and assists him during his life, as an ibur and not as a gilgul, "easily attains reward and is distant from loss."
Every time the person does a mitzvah, he (the righteous soul) receives reward. This is the secret of what is written, "A righteous person receives his reward and the reward of his friend in Gan Eden (the Garden of Eden)" (Chagiga 15a). Understand this deep secret well, though now is not the time to discuss it at length.
On the other hand, if the (host) person does evil, the righteous soul will not suffer any punishment or loss since he only came to help him, not to cause him evil. On the contrary, if this person negates what he rectified, then the righteous soul will leave him.
The sod of ibur is that it occurs during a person's lifetime and therefore does not bind (the nefesh of the righteous tzadik) to the body. This is unlike a nefesh that reincarnates, that enters as a gilgul from the time of birth and is unified and bound with the body without exiting from there until death. On the other hand, the nefesh of the righteous tzadik enters as an ibur willingly and leaves at will. If the person continues to act righteously, then the righteous soul will remain there in order to receive a portion in the actions of the person. It will remain there until the host dies, when they will both go up to the same place, as mentioned previously.
However, if the person does evil, then the righteous soul will become disgusted with this union and leave it. He is not permanently there, but "borrowed," like a guest who remains with his host until he feels it is time to leave.
For the same reason the righteous tzadik will not feel any pains that may occur to the host person and he does not have to suffer them, because he is not "attached" to the body; he is only "borrowed."
The rule is that a person who performs a mitzvah of great importance can merit an ibur of the nefesh of a righteous tzadik from an earlier generation. As a result, it is possible [for him] to become rectified and purified to the point that his nefesh will actually become transposed onto the same level as that of the righteous tzadik. Afterwards, the person will have to rectify his ruach and neshama to such an extent of purity that they will be worthy to be clothed by this nefesh.
Then he will actually become transposed [in his entirety] onto the level of the righteous tzadik, having ascended beyond the original root-level of his soul from whence he came. All of this is the reason for the help and assistance of the righteous soul.

Section 6: Soul Combinations

It is also possible for the nefesh of a person to ascend until his nefesh will be from the world of Atzilut.
Generally speaking, the nefesh is from Asiya, the ruach is from Yetzira, and the neshama is from Beria.
However, on a more specific level, each world has its own levels of nefesh, ruach, neshama (NR"N).
Hence, it can be that sometimes the NR"N of a person is from Asiya, Yetzira, and Beria.
Sometimes, though, his NR"N can be from the malchut, the Zeir Anpin, and the Imma of Asiya.

Sometimes, the three of them will be from Yetzira, or from the world of Beria, or all of them will be from Atzilut. (In the latter case,) the nefesh will be from the nukva of Zeir Anpin (malchut of Atzilut), the ruach from Zeir Anpin (Yetzira of Atzilut), the neshama from Imma (bina of Atzilut), and the Chaya from Abba (chochma of Atzilut).
Another combination can be the nefesh from Asiya, and the ruach and neshama from Yetzira. Or, the nefesh can be from Yetzira and the ruach and neshama from Beria. Alternatively, the nefesh can be from Beria while the ruach and neshama are from Atzilut.
This is possible because the four worlds, ABY"A (Atzilut, Beria, Yetzira, Asiya), are each comprised of four (sub-)worlds of ABY"A and their own set of ten sefirot. Those ten, in turn, are comprised of their own ten sefirot, and so on.
Sometimes, the three of them will be from Yetzira, or from the world of Beria, or all of them will be from Atzilut. (In the latter case,) the nefesh will be from the nukva of Zeir Anpin (malchut of Atzilut), the ruach from Zeir Anpin (Yetzira of Atzilut), the neshama from Imma (bina of Atzilut), and the Chaya from Abba (chochma of Atzilut).
Another combination can be the nefesh from Asiya, and the ruach and neshama from Yetzira. Or, the nefesh can be from Yetzira and the ruach and neshama from Beria. Alternatively, the nefesh can be from Beria while the ruach and neshama are from Atzilut.
This is possible because the four worlds, ABY"A (Atzilut, Beria, Yetzira, Asiya), are each comprised of four (sub-)worlds of ABY"A and their own set of ten sefirot. Those ten, in turn, are comprised of their own ten sefirot, and so on.
However, when we say that sometimes the NR"N is from Yetzira, or from Beria, it does not mean that he lacks a nefesh from Asiya! After all, even the Shechina is called "Malchut" and It "nests" in Asiya. How much more so the nefesh of a person!
Rather, what it means is that the nefesh originated from Asiya, but that it became so purified that it cannot be sensed in comparison to the (newly acquired) light of the nefesh of Yetzira within him.
Therefore, it is all called the nefesh of Yetzira.
It is the same for all the aspects: when we say that his NR"N is from Atzilut, really he has a nefesh, ruach, and neshama from Asiya, Yetzira and Beria (respectively). However, they are not referred to by their names, and all of them are considered secondary and referred to as being from Atzilut.
You can apply this concept to any of the other details that have been mentioned.

Section 7: Yibum -- A Special Case

Within the concept of gilgulim there is a distinction between reincarnation into any body that may be ready for his gilgul, and reincarnation through a brother, which is the sod of yibum.
In a normal gilgul, the nefesh, ruach and neshama (NR"N) do not reincarnate together, or even two at once. Only the nefesh reincarnates until it is rectified. Afterwards, in another gilgul, the nefesh and ruach return together until they are rectified. When that occurs, then the entire NR"N (reincarnates together) until the neshama is rectified, which completes his gilgulim. Or, sometimes each of the three reincarnates individually (and achieves tikun independent of the others): the ruach with another nefesh in another body, and the neshama with a different nefesh and ruach in a different body.
However, when a man reincarnates through his brother, the entire NR"N may do so together.
Chaim Vital says: It seems from Sabba of Mishpatim that even with respect to yibum all three do not come back together, but only the nefesh and the ruach without the neshama. This requires further investigation.

Chapter Three

Section 1: Ibur While Alive

Ibur takes place during a person's lifetime, as we have already mentioned.
Normally, ibur takes place during a person's lifetime; it involves parts of soul that come to a person years after he is born. Gilgul, on the other hand, involves parts of soul that a person is born with. They reincarnate from the time he is born, and they stay with him until the end of his lifetime.
Sometimes a certain mitzvah may come before a person, and he performs the mitzvah as it should be done. At that point the nefesh of an earlier righteous person who had performed this same mitzvah correctly will join the person as an ibur, since they are alike with respect to this mitzvah.
Not only this, but it is also possible that the righteous person is alive during his lifetime, and still ibur can occur. Thus, if a person performs a particular mitzvah or mitzvot relevant to a righteous individual who also performed correctly, then the nefesh of that righteous tzadik can enter the person, even while they are both alive at the same time.
This is the secret meaning of the verse, "The nefesh of Jonathan became attached to the nefesh of David" (I Samuel 18:1). In other words, even while they were both alive, the nefesh of David was joined with Jonathan as an ibur.
This accounts for the strong soul bond they had while they were alive.

Section 2: The Effect of The Sin of Adam

With respect to the concept of gilgulim, we will begin the discussion with Adam HaRishon, the First Man, to more easily grasp the matter.
To begin with, when Adam HaRishon sinned he blemished all the sparks (nitzutzot) of his nefesh, ruach, and neshama. Just like a person's body contains many sparks throughout his 248 Limbs and 365 Tendons, and consequently there are many sparks in his head, in his eyes, and in every limb--it is the same with a nefesh as well.
The Midrash Tanchuma (Ki Tisa 12) and Midrash Rabba (Ex. 40:3) provide an explanation for the verse (Job 38:4), "Where were you when I founded the earth?"
When Adam was created, the Holy One, Blessed is He, showed him every righteous person who would ever descend from him: from his head, his hair, his neck, his two eyes, and some from his nose. His ruach is also divided in this way, as is his neshama.
When he sinned, he blemished the majority of the sparks of his nefesh, ruach, and neshama, causing them to become immersed in the kelipot.
This is the sod of what is written in Sefer HaTikunim (Ch. 5), on the verse, "like a bird that wanders from her nest …" (Proverbs 27:8). The Divine Presence is exiled amongst the kelipot. The (souls of the) righteous tzadikim wander after Her from place to place.
The place to which the sparks are exiled in the realm of the kelipot is according to the aspect (of the soul of Adam) from which they have come. If they have come from the head, then they are exiled into the head of the kelipot; if from the eyes, then to the eyes, etc. This is the sod of the idea of the "exile of the souls" that is mentioned there.

Section 3: Rectification or Additional Blemish

Cain and Abel, the sons of Adam HaRishon, committed their own sin in addition to that of their father and thus caused their sparks to become more deeply immersed in the kelipot.
However, in each generation some of the sparks reincarnate into the world to become rectified.

The level of the "quarry" of the souls of a particular generation can be either that of the sparks of the head, or the eyes, etc.

Section 4: Intermediate Category -- Ibur from Birth

Some reincarnate to become rectified, but they are not (entirely) careful and sin. Such a spark will become immersed again in the kelipot, with all the (minor) sparks that derive from it and depend upon it.
What we are considering here is an intermediate case that includes both gilgul and ibur.
All the sparks of the nefesh, even those that are already rectified, return in a complete gilgul at the time of birth with the individual spark that was damaged. They do not separate from one another until the day of death.
However, the rectified sparks reincarnate as an ibur.
They do not share in the sins of this body, only the merits. It is similar to the souls of righteous tzadikim who have died and come as an ibur during a person's lifetime and not at birth.
Thus, a spark that has not been rectified whatsoever by the performance of those mitzvot to which it is related or [has not been rectified] as a result of transgressing those sins from which there is no revival must reincarnate into a second body, which will be named for that spark.
However, sparks that have achieved rectification through the performance of mitzvot, but have also been blemished through the transgression of "light" sins, only reincarnate as an ibur of the sort mentioned previously (i.e., ibur from birth), even though it is also a gilgul.
In contrast, there are sparks that have not been blemished through sins after having been rectified by mitzvot.

Section 5: Summary and Completion

Thus, what we have learned (from the previous section is as follows):
The main part of the gilgul associated with the body is specifically that part which was damaged. The other parts of the soul previously rectified in other reincarnations only return as aspects of ibur. When the part which is associated with the body performs a mitzvah in this world, the other parts share a portion of the mitzvah, since they have assisted in the performance of the mitzvah, as explained earlier concerning the soul of a righteous tzadik that comes as an ibur. Since they only come to assist for the sake of good they do not share the punishment when the main nefesh transgresses.
When a person reincarnates, the entire nefesh returns. However, the essence of the gilgul is only the part that sinned in a previous body and returns to become rectified. It is associated with the body, and reward and punishment are applicable to it. However, the rest of the nefesh takes part in the reward but not in the punishment.
Now, the nefesh in its entirety suffers and receives punishments in the existing body, besides what was suffered by the sparks in previous bodies. And it will suffer as well the pain of death and the pain of what comes after death. Consequently, there is atonement for the earlier ("light") sins. Moreover, through the mitzvot of previous gilgulim and the present one in which they have a portion, as we have said, the tikun of the nefesh becomes complete.
However, if they had a portion in the (present) sins as well, there could never be tikun for the nefesh. A person usually sins, and this would only add sin to sin and there would be no end to it!
However, since the rest of the nefesh does not share responsibility in the evil of this spark -- only in its merits, sins can be atoned for and not increased. New merits can be added through each gilgul. There can be a conclusion to the cycle of reincarnations and tikun for the nefesh. Understand this well.
In this way, the nefesh achieves completion in all it's sparks; through reincarnation completion is achieved for all the sparks from the "head" of the nefesh to its "feet".
Once the "feet" are reached, then Mashiach will come, as it says in the Zohar (Parashat Pekudei pg. 258, and the end of Parashat Vayakhel).

Section 6: Between Yibum and Gilgul

Yibum is not like gilgul because it is for a different reason. When it comes to the rest of the sins of the Torah, rectification can be achieved through suffering in this world and after death in Gehinom (Purgatory). Thus, not all sparks of the nefesh need to reincarnate, but they may come back only as an ibur of the type mentioned in the previous section. Only specific sparks actually reincarnate.

However, yibum occurs because the person died before having children, a lack of success that makes it as if he never came into the world, as if his first body did not exist at all, as it says in the Zohar (Vayashev 187a). Therefore, the entire nefesh that was in the first body must return again for its own sake.

In the end, it is the second body that becomes his main one. After rectification and death in this world the nefesh will resurrect only in this second body. There will be no soul to enter the first body, other than the "ruach [spirit] that he put into his wife", as it says in Sabba of [Zohar] Mishpatim.

This is the difference between someone who has died without leaving children and must return in the secret of Yibum, and one who dies with sins and must reincarnate.

All the details we have explained regarding the sparks of the nefesh apply as well to ruach and neshama.

Section 7: A Second Difference

There is another difference between yibum and gilgul, which was mentioned at the beginning of this analysis. If a person reincarnates in the secret of yibum, his first body is considered as if it had never existed at all. For this reason, the entire nefesh returns as a new creation. It is possible, therefore, that the ruach and neshama can reincarnate together with the nefesh, though not all at one time.

When he merits and performs mitzvot fitting for the ruach, then it will enter him; and it is the same with respect to the neshama. About a person who came into the world for the first time the Sabba of [Zohar] Mishpatim explained, "If he merits more, they bring him a ruach; if he merits more, they bring him a neshama, etc." This is not the case, as we have explained, for someone who reincarnates.

Therefore, someone who returns in the secret of yibum is similar to a new creation, and he is able to achieve his nefesh, ruach and neshama (NR”N) in one gilgul, if his actions warrant it, as was mentioned. This is the esoteric meaning of the verse, "If he sets his heart upon it, then he would gather into himself his ruach and his neshama" (Job 34:14). This is understood in Sabba of [Zohar] Mishpatim in a deep way to refer to one who has returned in the secret of Yibum.

Just as the brother-in-law has the ability to return a portion of the nefesh of his brother into this world through yibum, so too can yibum itself collect and return to the nefesh both the ruach, and neshama. However, it must be dependent upon good deeds, just as it says, "If he sets his heart upon it." (Ibid.)

A gilgul, on the other hand, does not have the ability to draw all three parts of the soul to him, but only one at a time. As mentioned before, first the nefesh reincarnates alone until it becomes completely rectified, after which the person dies. Next, the ruach alone is born into a different body until it is rectified. The nefesh will also reincarnate together with it, but only as an ibur, since it is already rectified. The only reason it comes back is in order to help the ruach to do good, and not bad. Therefore, it receives a portion of the good deeds of the ruach, but not the bad deeds, just as we said with respect to the nefesh itself when rectified sparks return in the secret of ibur.

This is another explanation of how there can be an end to the reincarnations of the nefesh, for it has no part in the sins of the ruach, as mentioned.

After he dies and the neshama reincarnates to become rectified, then the nefesh and the ruach reincarnate only in the secret of ibur, until it is purified. After that, there will no longer be any need for this person to reincarnate into this world for his own sake. However, he may return into this world as an ibur in another person, during that person’s lifetime, to assist him and thereby receive a portion with him, as was explained previously at length.

Section 8: Nefesh, Ruach and Neshama for a Slightly New Gilgul

Now we will explain what was mentioned at the beginning of the chapter. A secret of gilgul is that when the need is great, a slightly new gilgul can achieve nefesh, ruach and neshama at one time in a single incarnation, without the need for multiple reincarnations since the three of them will achieve tikun in one body.
Normally, such a person cannot [rectify his] ruach in the same gilgul. He has to die and be reborn with his nefesh and ruach together. However, there are special cases "when the need is great" that he can attain ruach-- and even neshama-- in the same gilgul in which his nefesh has been completed. This is possible even though it is not the first gilgul of the nefesh.
Normally, when the nefesh comes alone and achieves rectification and purification, the ruach cannot join it since the nefesh has been rectified while the ruach has not. However, there is a way to achieve rectification [together in the same gilgul] when the nefesh is already completely rectified.
When a person sleeps at night he can deposit his nefesh with G-d, as is known. Thus, it is possible for the nefesh to remain Above, adhering to the "Supernal Well" and in the secret of "Mayin Nukvin".
When he awakens in the morning, his ruach will then enter by itself, as if reincarnated into a different body. Once the ruach is also rectified like the nefesh, there is no hindrance to its becoming ensconced within the nefesh, and the nefesh becomes its vehicle.
Likewise, after the ruach becomes completely purified, then both the nefesh and the ruach can leave the body at night during sleep and be "deposited" Above, where they will remain (for the time being). In the morning, when he awakens, the neshama will enter into him. It will become rectified, and once rectification is complete, then the previously rectified nefesh and ruach can return. The three of them will join together in the same body, and one will become the "vehicle" for the other(s). No more reincarnations will be necessary.
All of this is alluded to in the verse "My nefesh has desired You at night; even (with) my ruach that is within me will I seek You…" (Isaiah 26:9).
[The interpretation:] My nefesh became purified until it was able to cling to You in the secret of "and cling to Him" (Deut. 11:22). It then desired You, and yearned to cling to You. The time of desiring and yearning is specifically at night, when souls may be deposited because they are ascending in the secret of Mayin Nukvin to cause a supernal zivug.
The strength of this yearning, because it is pure, makes possible total adherence. The nefesh can remain there and not descend.
In the morning when it comes time for the nefesh to descend once again and it does not, then "my ruach" can enter me instead. This is why it is not "my nefesh" that "seeks for You"/"in the morning".
Rather it is his ruach that enters him to become rectified.
Therefore, the initial letters of the Hebrew words that have been translated "in the night my nefesh, even my ruach" (bait-aleph-reish) spell "be'er" (well); this alludes to what was mentioned earlier, that the nefesh longs to ascend to the Supernal Well.
Hence, if a person knows on his own that he has rectified his nefesh, he can say the verse, "My nefesh has desired You at night; even (with) my ruach that is within me will I seek You (ashachreca)…" before laying down to sleep. He should recite it concentrating upon the esoteric meaning that has been explained here in order to attain his ruach, and similarly his neshama. Then he will not need additional gilgulim. Understand this esoteric secret well and be cautious with it.
However, the verse that we are accustomed to say, "In Your hand I will deposit my soul…" (Psalms 31:6), doesn’t help to accomplish what has been explained here. It only means that the nefesh will ascend as a "deposit". In the morning it will return to descend. However, the verse, "My nefesh has desired You at night; even (with) my ruach that is within me will I seek You…" means that the nefesh will remain Above, and that either the ruach or the neshama will descend in its place.
(Note: Shmuel says: The verse "My nefesh has desired You at night; even (with) my ruach that is within me will I seek for You…" is explained in Gate Six of Shaar HaKavanot. See there.)

Chapter Four

Section 1: When Second Gilgul Is Like First

There are two other distinctions that apply only to gilgulim.
Firstly, if a first-time gilgul earns his Nefesh, Ruach and Neshama (NR"N) and then sins and blemishes them, in his next reincarnation he cannot rectify them all at once except through the device that was explained beforehand. When going to bed he should recite the verse, "My Nefesh has desired You at night…."
Secondly, if a first-time gilgul earns only his Nefesh, and sins and blemishes it, when he reincarnates he can achieve NR"N in that gilgul itself. Since he had not previously damaged his Ruach and Neshama, they can join the nefesh after it has been rectified, as if it were a first incarnation, just as it said, "If he merits more..."
This is not the case when they have all come, and all have become blemished. For how can a rectified Nefesh become the vehicle for a damaged Ruach or Neshama? However, if he only damaged the Nefesh, then all three can return together in a single gilgul.

Section 2: Association of Mitzvot to Tikun

It seems to me that all the aspects of rectification are really the fulfillment of mitzvot, which are dependent upon the "limbs" of the Nefesh. All blemishes result from violating negative mitzvot.
It is well known that there are 365 positive mitzvot and 248 negative mitzvot. The negative mitzvot tell us what not to do. Their number corresponds to the 248 limbs of the human body, which is made in the image of the Nefesh. Thus, each one of the negative mitzvot corresponds to one of the limbs of the Nefesh, and transgression of any one of them causes a corresponding blemish or damage in one of the limbs of the Nefesh.
The complete entry of the Nefesh into the body, which is called tikun of the Nefesh, is accomplished only through the performance of mitzvot. Although sins blemish the Nefesh, they do not prevent its sparks from entering.

Section 3: Reincarnation & Resurrection

However, there are two other aspects regarding this matter.
(The first aspect concerns a person) who only received a Nefesh during his first lifetime but didn't merit to completely rectify it--and then died. Since this first body did not complete the rectification of all aspects of the Nefesh, then, at the time of Resurrection of the Dead, only those parts that were rectified in the lifetime of that body return with it.
Therefore, when this Nefesh reincarnates into another body to complete its tikun, it can achieve NR"N.
Then all the parts of the Nefesh that were rectified in the second body, together with the Ruach and Neshama, belong to the second body at the time of the Resurrection.
The first body has no portion in the Ruach and Neshama, but it does have a share in part of the Nefesh, the part that was rectified with it. The remainder of the aspects [of the rectified soul] belongs to the second body.
This is like what was explained in Sabba of Mishpatim regarding Yibum. The first body did not succeed at procreating. It only merits the individual spark of the Nefesh. This is the spark that was left inside the woman during the first intimacy. However, the rest of the Nefesh with the Ruach and the Neshama belong to the second body.
This is the secret of what is written in the Zohar (Chaya Sarah 131a): "Those bodies that were not successful are as if they never existed." This is remarkable, because [it is known that] there is no Jew who is not "filled with mitzvot like a pomegranate" (Berachot 57a). Why should it (an "unsuccessful" body) be non-existent at

the time of resurrection?
However, this alludes to the idea that the main source of pleasure in the Time-to-Come is on the level of Ruach and Neshama. This first body does not even have a completed Nefesh. All it has is the spark "left in his wife by the initial intimacy." Thus, it has no pleasure and is if it doesn't exist.

Section 4: Double Reincarnation

The first body merits to rectify the entire Nefesh, but later blemishes it.
When this Nefesh reincarnates with the Ruach and Neshama into the second body, they do so with the spark of another Nefesh in order to help them perform mitzvot.
This is called a "Gilgul Kaful" (Double Gilgul).
Remember this well.
However, at the time of resurrection the NR"N will return to the first body. The second body will only merit the spark of the additional Nefesh that came, since it was the main [vehicle] for it. The original Nefesh was completely rectified in the first body (and belongs to it). Thus he [the Nefesh of the second body] will have worked for another, as is alluded to by Rav Sheshet who said, "Rejoice my Nefesh! Rejoice my Nefesh! For you have I read … for you have I learned …" (Pesachim 68b).

Section 5: The Soul of a Convert

If a person merited his Nefesh, Ruach, and Neshama, but then blemished them, the three do not return together. Rather, each one returns in a separate gilgul. But what are the laws governing rectification of each one?
When a Nefesh reincarnates into a body for tikun and becomes rectified, then the Ruach is not able to join with it. As we have already mentioned, a blemished Ruach cannot join an already rectified Nefesh. And certainly a blemished Ruach cannot join the Nefesh before it is rectified because the Ruach can enter only after the Nefesh, which is on a lower level, is completely rectified.
Thus, the Ruach must reincarnate alone with the Nefesh of a convert whose Nefesh is in place of his own, and there it will become rectified. In the same way, the Neshama will come into another body together with the Nefesh of a convert.
This is the secret of what is written in Sabba of Mishpatim (98b): "The Neshamot that encounter the Nefashot of converts … and they merit through them." A Ruach alone, or a Neshama alone, can only enter a body if there is a Nefesh there. Instead (of their own Nefesh) they take the Nefesh of a convert, and through it they achieve rectification.
Having said this, we can answer an important question. The majority of people only merit their Nefesh. And only a small amount in these later generations ever merit to their Ruach and Neshama. Yet, we know that the son of David will not come until all the Ruchot and Neshamot are rectified (Talmud Yebamot 62a).
Now we understand that the Ruach and Neshama can reincarnate into other bodies on top of the Nefesh of a convert, and they, too, become rectified.
However, when the original Nefesh eventually achieves rectification, it can receive in place of his own the Ruach of a righteous tzadik whose deeds were similar to his. This will be in place of his own Ruach. Similarly, he can achieve the Neshama of a righteous tzadik.
If his Nefesh leaves this world before the original Ruach has finished its tikun, then the Nefesh can, in the meantime, accompany the Ruach of the righteous tzadik to the World-to-Come and through it, receive its fitting reward. Once its own Ruach completes its tikun through its own gilgul in another body, as explained above, then the Nefesh will say, "I will return to my first husband," and it will reunite with its Ruach. Likewise, once the Neshama becomes rectified, his Nefesh and Ruach will return to become one with it.

Section 6: The Righteous and the Wicked

We will now explain the difference between a righteous person and an evil person. This will allow us to better understand the differences among the verses and the things discussed by our sages.

Sometimes we see that a person only reincarnates three times, according to the esoteric meaning of the verse, "Behold, G-d does all these things, two or three times with a man" (Job 33:29). There is also the esoteric meanings of the verses, "For three sins of Israel, but for the fourth I will not return …" (Amos 2:6), and "… Who visits the sins of the fathers on the children unto the third (generation) and unto the fourth (generation)" (Ex. 20:5). Yet, it says in Sefer HaTikunim (69) that a righteous person reincarnates up to one thousand generations, and there are other sources similar to this.

The verse itself answers the question. The "four generations" refers to evil people, as it says, "…Who visits the sins of the fathers… to those who hate Me." In contrast, to whom is He "…doing kindness for a thousand generations" (ibid. 6)? The same verse answers, "…to those who love Me and keep My commandments." Those who hate G-d are the evil people, to whom the four-generation limit on reincarnations applies. Those who love G-d are the righteous people, to whom "a thousand generations" of reincarnations applies.

The explanation is as follows: When the Nefesh of a person comes into the world for the first time and sins, becoming blemished and forcing it to reincarnate into another body to become rectified, this is its first reincarnation. If it doesn't become rectified, then it returns in a second reincarnation. If it is not rectified then, it returns in a third reincarnation, but from then onward he will not be able to attain rectification by reincarnating again. It is then said about it that "the Nefesh will be cut off from his people," completely (Gen.17:14).

However, this is only when a person failed to accomplish any rectification over the course of the first three gilgulim. On the other hand, if at some point during those three [reincarnations] he began the process of tikun, even a little, then he will not be cut off. It is even possible that he could return to achieve rectification over the course of a thousand generations, if necessary.

Hence, one who does not achieve any rectification at all is called "evil," but one who rectifies even a little is called "righteous." All his subsequent gilgulim will complete the rectification process.

I believe that I heard from my teacher that all this is only true regarding the Nefesh, since it is from the world of Asiya that is immersed in the kelipot. That is why excision (karet) is only mentioned with respect to the Nefesh, because only it can be cut off from holiness and remain immersed in the kelipot.

However, the kelipot do not have such a strong hold over the Ruach and Neshama, which are from Yetzira and Beriya. Therefore, a person is able to rectify them without failure, although there are those that accomplish tikun quickly, and there are those who do it over a longer period of time after many reincarnations.

How is such a thing possible? We have already discussed the verse (Samuel II 14:14) where it is written that G-d "…devises stratagems in order that the banished ones should not be banished," that no Nefesh should descend into the kelipot and be cut off there, never to be redeemed.

However, this matter can be understood in the following way: The good that was accumulated during the three reincarnations is dispersed among others. The evil that is now left isolated and alone is dissipated and destroyed.

Section 7: Many Chances for the Righteous

There is another difference between a righteous and an evil person that will be elucidated now, and in doing so we will be able to understand what the sages wrote regarding Elisha (who was called) Acher.

"He (Elisha) cannot be judged because of his involvement with Torah."

If a righteous person learned Torah, especially if he is one of those from the "early generations," then he is not sentenced to Gehinom.

He must be cleansed of his sins [to the extent] that he will be able to enter Paradise. Therefore, there is no other tikun for him except reincarnation. For each and every sin that he did not atone for through suffering during his

lifetime, and for which he cannot receive punishment in Gehinom, he will have to reincarnate. He will reincarnate as many times as is necessary in order to rectify each and every one of them.
Therefore, he will reincarnate through many gilgulim in order to atone and rectify his sins. This is not the case for an evil person who can go to Gehinom to be cleansed there of all his sins. He will not need to come back to reincarnate.
Now there is room for a question. Would it not be preferable to go to Gehinom to immediately clear all of one's sins, instead of returning through many reincarnations?
Humbly, I, Chaim, will answer this question. The Holy One, blessed is He, is Omniscient and knows that if an evil person reincarnates he will only add to his sins and the abundance of his transgressions will outweigh his merits. Since it is known that he has already completed the few mitzvot that are absolutely vital to the root of his Nefesh, it is better for him to be removed from the world. G-d removes him from the world, and lowers him into Gehinom to cleanse his sins, while the merit of his mitzvot remains intact. "G-d desires kindness!" However, with respect to a righteous person whose sins are less than his mitzvot, the suffering during gilgulim can cleanse them.
His many merits will remain intact even while he is increasing them with each gilgul. His reward will be tremendous, without limit. This is along the lines of what the sages have said: "The Holy One, Blessed be He, wanted to merit Israel. Therefore, He gave them much Torah and mitzvot" (Makkot 23b).

Section 8: The Story of Rav Sheshet

Earlier we spoke of the gilgul of Rav Sheshet when discussing the concept of Double Gilgul. The Talmud says that Rav Sheshet was blind. When he studied Torah he was joyous and he would say, "Rejoice my Nefesh! Rejoice my Nefesh! For you have I read … for you have I learned!"
It seems hard to understand when they say that he was benefiting himself and not others!
"If you have become wise, you have become wise for yourself…(Proverbs 9:12)."
In addition, why did he specifically say "…my Nefesh"? And, why is all of this recorded regarding Rav Sheshet and no one else?
To answer these questions we require an introduction regarding his gilgul. Baba ben Buta the Pious was a student of the elder Shammai. All of his life he daily brought a Doubtful Transgression Offering.
It was Baba ben Buta who returned as the reincarnation of Rav Sheshet in order to complete some tikun that was required of him. Since King Herod had taken out the eyes [of Baba ben Buta], therefore he [Rav Sheshet] was also blind, as is known.
In the form of gematria called "AT-BaSh" the letters that spell Baba change into the letters that spell Sheshet.
Now we can arrive at the explanation. A person who does not complete his tikun in his first gilgul, even if only by a small amount, must come back to complete it in a second gilgul. When he completed his Nefesh in the first gilgul except for a small amount, and he reincarnates a second time, then all the reward for the Torah and mitzvot performed during the second gilgul are for the sake of the Nefesh that came to complete its tikun. At the time of the Resurrection, the Nefesh will return to the first body within which the majority of Torah and mitzvot that were required of him were performed. It had only come into the second body in a "borrowed" way.
Rav Sheshet knew that his Nefesh had first been in the body of Baba ben Buta, a man of great learning and well known for his piety. He only reincarnated a second time to rectify a small amount that had been left incomplete. This made his body sad, because it meant that all of his efforts were for the sake of that Nefesh, which in the end would return to that first body in the time of the Resurrection. All the benefit of the Torah that he studied and the mitzvot that he performed were for that Nefesh, and not his body. It was the Nefesh that had to rejoice, and not the body. Thus, he (Rav Sheshet) would say, "Rejoice my Nefesh…" and not me. "For you I read, for you I studied." It was for your benefit, and not my own.

Chapter Five

Section 1: Two Types of Reincarnation & Ibur

There are two types of gilgulim and two types of ibur.
The first type of gilgul is when a single Nefesh enters the body of a person at the time of birth.
A second type is also possible: two Nefashot may reincarnate together also at the time of birth. This is called "Double Gilgul" (Gilgul Kaful). It was explained in the previous chapter, and in other places.
Both these Nefashot (in Double Gilgul) reincarnate and come into the world together when the person's body is born. They do not separate until death. They are called one Nefesh. As one they suffer the pain and punishments that are inflicted on the body throughout its lifetime, as well as the pain of death.
When he (the soul of the tzadik) comes for his own sake, then he does not enter the person until he is thirteen years old and one day. At that time the (host) person becomes obligated in Torah and mitzvot. In this way, he (the tzadik) can also rectify himself through this person and that is why he does not enter before this time, but only after the obligation of mitzvot has taken effect.
At that time the soul of the tzadik enters and spreads throughout the entire body, just like the person's own Nefesh. The two of them suffer all bodily pain together and equally. It remains there for a set time to rectify and complete that which it needs. Then, it leaves while the person is still alive, and returns to its place Above in Paradise.

Section 2: Four Souls, One Person

We will now further clarify the subject that we began previously. The verse says, " Visit the sins of the fathers on the children for three and four (generations)" (Ex. 20:5). This means that up to three reincarnating Nefashot can reincarnate with a new Nefesh together in one body at birth. This makes for a total of four Nefashot at one time. This is the secret of "four."
It is also the secret of the verse " two or three times with a man" (Job 33:29). Three Nefashot are able to reincarnate with one "man", who is this new Nefesh. However, it is not possible for more than this to reincarnate at one time. However, less than this amount is possible.
It is possible that one Nefesh can reincarnate alone in a body; or one reincarnated Nefesh with a new Nefesh. Or, two reincarnated Nefashot by themselves can go into one body; or two reincarnated Nefashot with a new one; or three reincarnated Nefashot by themselves; or three reincarnated souls with a new one. However, more than this is not possible within one body.
Know that those that are reincarnating together in a single body must all be of a single "root". This is the esoteric meaning of the verse " he shall redeem the property of his brother" (Lev. 25:25).
As a result, even though the first time gilgul has not committed any of the sins of the previous gilgulim, he will still have to cleanse the blemish and stench that resulted from their earlier sins. This will be the case if he is from a more internal [primary] level than the others, such as the sinews of Adam HaRishon, as opposed to the Flesh [which is more "external"].
This is in order to draw life to the entire root.

Section 3: Ibur & Growth

Ibur has similar limitations [as does gilgul].
Up to three Nefashot can come to help a person's Nefesh. The total will then be four. More is not possible, but less is.
However, those who had come in the secret of gilgul only came to help themselves, to rectify their sins, or to

fulfill a mitzva they had yet to perform.
Expanding upon the discussion of ibur, the following is an example.
Consider a person who has reincarnated into a body to rectify himself. He has ten Nefashot in his root that are higher than himself. If he merits it, then the tenth, lowest Nefesh, which is still higher than he is, will enter him as an ibur and help him to achieve tikun. If he increases his merit then he will receive the ninth Nefesh as an ibur, and if he merits more, then the eighth Nefesh will enter. Thus, he will have received three Nefashot, and, including his own, there will be four in total. More than this is not possible.
However, if he further increases his merits, then he can even receive the seventh Nefesh as well, causing the tenth Nefesh to surrender its light to the three higher iburim.
This is the way it continues until he achieves the three highest Nefashot of the ten: the first, second, and third. The light of these three will be revealed in this ibur to assist him. The other seven will lose their light to them; in contrast to the light of the three upper Nefashot, they will seem as if they no longer exist. This is because only three Nefashot, in addition to the Nefesh of the person himself, are possible (in one gilgul).

Section 4: Two Sets of Three, Plus One

The verse says, "All these things G-d does, two or three times with a man," (Job 33:29).
In the first three gilgulim, the Nefesh of a person reincarnates by itself without any partnership in the body. However, if after these three times his Nefesh is still not rectified, it must come back an additional three times, but not alone since it lacks the ability to become rectified (on its own).
Therefore, it returns together "with a man." This is a righteous tzadik who will come as an ibur to help him and direct him in the right direction.
Therefore, the verse does not say "three times," which would seemingly refer to the first three times, but rather "two or three times…."
This teaches that during a second set of three gilgulim he will have a "man" as a partner with him.

Section 5: Connected Levels of Soul

A fascinating concept is explained in Sabba of Mishpatim regarding the body of someone who has reincarnated many times. In what body does the soul arise in the time of the Resurrection?
We have already explained earlier what the Introduction to Tikunim (pg.1b) says regarding the verse, " like a bird that wanders from her nest" (Proverbs 27:8).
And we have discussed what the Zohar says in parashat Pekudei (258a) with respect to the Shechina. She is exiled among the kelipot until her legs are immersed in impurity.
We also spoke about how the souls of righteous people are exiled with the Shechina in the kelipot as well.
In earlier times the souls that are exiled with her are the sparks and sections from the levels on which the Shechina stood at that time. It is the same in every generation.
Thus, at this time in history the Shechina has already descended until the legs, and the souls of these generations are from the level of the legs.
Since all the souls were exiled among the kelipot together with the Shechina, those earlier souls that were already rectified and elevated, now they descend to direct and correct the lower souls in order to rectify them.
Thus, we find that every soul has many parts and sparks, and they are all called a single soul, and this is true for all the souls.
When the time for resurrection arrives, each body will take its portion of soul according to the level (that was rectified) in its time.

Section 6: Switched Souls

It can be that even though a person has a single, pure, and elevated Nefesh, he may become angry, and it will leave him. A lesser Nefesh will replace it. Or, he may contract a terrible sickness, and an exchange of souls may occur. Or, he may contract a debilitating illness, and his Nefesh may be exchanged and go to another person, while he receives a different Nefesh. This is the secret of what is said, "A righteous person all of his life, only to become evil in the end" (Berachot 29a).
Or, just the opposite may occur.
Having said this, it is also possible for a woman who was originally meant to be the wife of a particular person, but his soul gets switched and she becomes the wife of the other person [into whom his soul migrated].

Section 7: The Legs & the Ten Martyrs

It is possible for the Nefesh, Ruach, or Neshama of a person to elevate its sparks that were immersed in the depths of the kelipot. They will be rectified through him, like what was explained concerning the deaths of the Ten Political Martyrs. See there.
The time of the Ten Political Martyrs was the time of the destruction of the Second Temple. At that time sin was so prevalent that people did not have the power to purify the sparks through prayer and to raise them up in the secret of ma'n.
Moreover, even the ma'n of bina descended downward and got mixed up once again among the kelipot, as it is written, "For your sins your Mother was sent away" (Isaiah 50:1).

Section 8: Return Due to Lack of Procreation

There is a difference between someone who reincarnates because he was childless and did not perform the mitzva of procreation, and someone who reincarnates because of any other transgressions that he may have committed. Someone who reincarnates for not having procreated will not be able to return alone, but only in partnership with another.
This will (also) be the case even if he is like Shimon ben Azzai who did not need to reincarnate to have children.
Nevertheless, when he reincarnates at birth because of a different sin, or to assist someone else, or to come as an ibur during lifetime, it will not be possible to return alone, but only in partnership with another.
Since he is "half of a body"; he cannot come alone.
It could be that this is also called a "Double Gilgul," as we have discussed in previous chapters. This gilgul is not because of yibum. So it seems to the humble opinion of Chaim.

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SYMBOLS OF THE KABBALAH

PHILOSOPHICAL AND PSYCHOLOGICAL PERSPECTIVES

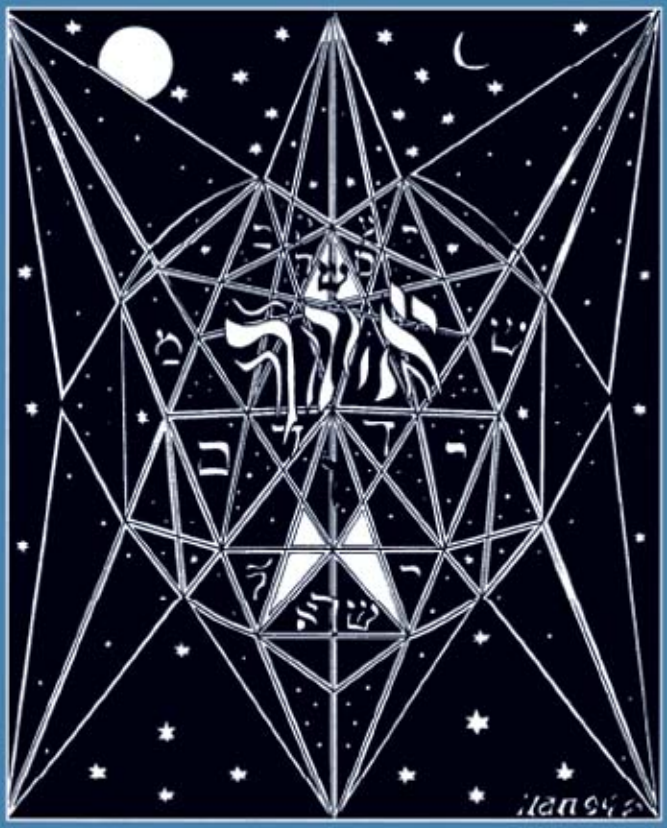

SANFORD L. DROB

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SANFORD L. DROB

JASON ARONSON INC.
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For
Liliana Rusansky Drob

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Preface

This work provides a philosophical and psychological interpretation of the major symbols and metaphors of the theosophical Kabbalah. The opening chapter explores a number of factors that have inhibited others from undertaking a philosophical interpretation of the Kabbalah in the past and explores the methodological and conceptual issues involved in providing an analysis of the theosophical Kabbalah from a philosophical and psychological point of view. Chapters Two through Nine each focus upon a major kabbalistic symbol and provide an interpretation of these symbols and the Kabbalah as a whole that strives to be comprehensible and relevant to the contemporary reader. Several of the chapters were originally written as separate essays and appeared (in different form) in *The Jewish Review* and *Crosscurrents*.[1]

I am indebted to a number of authors whose works have opened the world of the Kabbalah to those such as myself who are nonspecialists in Hebraic studies; first to Gershom Scholem, whose immense oeuvre has

1. See Sanford Drob, "Tzimtzum: A Kabbalistic Theory of Creation," *Jewish Review*, Vol. 3, No. 5 (April–May 1990); Sanford Drob, "The Metaphors of Tikkun Haolam: Their Traditional Meaning and Contemporary Significance," *Jewish Review*, Vol. 3, No. 6 (June 1990); Sanford Drob, "The Sefirot: Kabbalistic Archetypes of Mind and Creation," *Crosscurrents* 47 (1997):5–29.

literally defined the field of kabbalistic studies to the general reader; to Isaiah Tishby and Fischel Lachower, whose arrangement and commentary on the Zohar made that work accessible; to Immanuel Schochet, whose commentary on Schneur Zalman's *Tanya* and essay on the "Mystical Concepts of Chasidism" first brought me into the world of Lurianic thought; and to many other scholars, such as Moshe Idel, Rachel Elior, and Elliot Wolfson, whose works are cited herein.

On a more personal note I am indebted to the late Professor John Findlay whose works on Hegel and Plato, whose original Neoplatonic philosophy, and whose personal inspiration have constantly informed my efforts at a rational understanding of the Kabbalah. I would also like to thank Rabbi Shimmon Hecht for teaching me *Tanya*, and Rabbi Joel Kenney for guiding my exploration of Vital's *Sefer Etz Chayyim* and sharing with me his knowledge of kabbalistic and Hasidic symbolism.

Introduction: The Kabbalistic Metaphors

This is an ambitious book. Its purpose is the interpretation of the main symbols of the theosophical Kabbalah from a perspective that is accessible and relevant to the contemporary reader. The essays that follow each focus upon a particular kabbalistic symbol, and on the relationship between the Kabbalah and some aspect of ancient or modern thought, and were all written with the conviction that the Kabbalah, particularly as it is expressed in the school of Isaac Luria (the Lurianic Kabbalah), provides a coherent and comprehensive account of the cosmos, and humanity's role within it, that is intellectually, morally, and spiritually significant for contemporary man. It is my view that the Lurianic Kabbalah provides us with a fundamental mythology or "basic metaphor," which organizes *everything* around itself in a manner that is strikingly original, illuminating, and vital for us today.

Although much of this book is an attempt to articulate the philosophical and psychological ideas that are implicit in the Kabbalah's myths, metaphors, and speculations, it is not a work of philosophy or psychology per se. While contemporary philosophy and psychology can provide a vocabulary that will enable us to understand the Kabbalah in a manner that is, from our perspective, perhaps "better" than the Kabbalists understood it themselves,

the Kabbalah cannot be exhaustively described in rational terms. This is because the Kabbalah, as will soon become evident, is an approach to the world that is at once poetical and philosophical, symbolic and conceptual, mystical and logical, prescriptive and descriptive; and any attempt to define it through the categories of traditional philosophy, psychology, ethics, religion, etc., will of necessity miss part of the Kabbalah's essence. This is not only because the Kabbalah transcends the boundaries of these categories but because it is ultimately deconstructive of these categories as well. The conceptual schemes that I utilize in explicating the kabbalistic symbols, while extremely useful, must ultimately be discarded in favor of those symbols themselves.

It is curious that a serious philosophically and psychologically minded effort at explicating the Kabbalah has yet to be undertaken.[1] I am aware of no English-language attempt to treat the Kabbalah comprehensively from a contemporary philosophical point of view, and no work that could properly be called an effort at contemporary kabbalistic philosophy.[2] While both Elliot

1. Two works, one quite old, another much more recent, may be noted in this context: Maurice Fluegel's *Philosophy, Qabbala and Vedenta* (Baltimore: H. Fluegel & Company, 1902) and Edward Hoffman's *The Way of Splendor: Jewish Mysticism and Modern Psychology* (Northvale, NJ: Jason Aronson, 1981). Fluegel's work is remarkable for its positive reception of the Kabbalah during a period when scholars tended to regard it as a repository of superstition. Hoffman's is representative of contemporary popular accounts of mysticism and psychology. Neither work provides much in the way of the philosophical or psychological *analysis* and each is notable for an absence of any sustained discussion of theosophical themes.

2. Several contemporary authors have, however, made philosophical use of kabbalistic ideas. David Birnbaum's *God and Evil* (Hoboken, NJ: Ktav, 1989), for example, makes impressive theological use of the Lurianic concept of *Tzimtzum* (divine contraction). Birnbaum refers to his work as "a unified theodicy/theology/philosophy" and draws upon a wide range of historical and contemporary Jewish sources to reach what is essentially a kabbalistic view of God and man. Still the points of contact with kabbalistic texts and theory are quite minimal. Among contemporary philosophers, Robert Nozick in *Philosophical Explanations* (Cambridge, MA: Harvard University Press, 1981) places the kabbalistic notion of *Ein-Sof* (without limit) in the context of a sophisticated analysis of the foundations of meaning. Nozick's entire philosophical thrust and style is extremely broad-minded, and as such he is open to the significance of kabbalistic (and other mystical) conceptions and symbols; yet his specific involvement with the Kabbalah is even more limited than Birnbaum's. Harold Bloom's *Kabbalah and Criticism* (New York: Continuum, 1983) applies kabbalistic notions to the criticism of literary texts. Bloom refers to himself as a "Jewish gnostic."

Wolfson[3] and Rachel Elior[4] explicate certain kabbalistic sources in a philosophical idiom, neither have attempted to articulate or defend a kabbalistic philosophy or ethic.

The few efforts in this direction have either been popularizations of kabbalistic ideas that simply represent kabbalistic themes with little interpretation and analysis, or books that treat the Kabbalah as a sort of precursor to "New Age" psychology.[5] The reasons for this situation, I believe, are to be found in the history of Kabbalah scholarship rather than in the nature of the Kabbalah itself.

Originally a discipline that was transmitted orally from master to only a few select disciples, the Kabbalah never became an explicit part of yeshiva study or rabbinical training. While the Hasidim adapted the Lurianic Kabbalah for the masses, they diluted and psychologized its symbolism to such an extent as to obscure many of its more interesting features. Taught in

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None of these authors, however (and no others as far as I can gather), have attempted the task I have set for myself in this volume, that of providing a thoroughgoing philosophical and psychological interpretation of a number of key kabballistic symbols and ideas. There has yet to be written a contemporary kabbalistic response to the philosophical and psychological issues of our time.

3. See, for example, Elliot R. Wolfson "Woman—The Feminine as Other in Theosophic Kabbalah: Some Philosophical Observations on the Divine Androgyne," in *The Other in Jewish Thought and History: Constructions of Jewish Identity and Culture*, ed. L. Silberstein and R. Cohn (New York: New York University Press, 1994), pp. 166–204; Elliot R. Wolfson, *Along the Path: Studies in Kabbalistic Myth, Symbolism and Hermeneutics* (Albany: State University of New York Press, 1995); Elliot R. Wolfson, *Through a Speculum That Shines: Vision and Imagination in Medieval Jewish Mysticism* (Princeton, NJ: Princeton University Press, 1994); *Circle in the Square: Studies in the Use of Gender in Kabbalistic Symbolism* (Albany: State University of New York Press, 1995).

4. See, for example, Rachel Elior, "Chabad: The Contemplative Ascent to God," in *Jewish Spirituality: From the Sixteenth-Century Revival to the Present*, ed. Arthur Green (New York: Crossroads, 1987), pp. 157–205; "The Concept of God in Hekhalot Mysticism," in *Binah: Studies in Jewish Thought*, ed. J. Dan, (New York: Greenwood Publishing Group, 1989), pp. 97–120; and *The Paradoxical Ascent to God: The Kabbalistic Theosophy of Habad Hasidism*, trans by J. M. Green (Albany: State University of New York Press, 1993).

5. Among the more interesting recent popularizations of the Kabbalah are Herbert Weiner's, *9½ Mystics: The Kabbalah Today* (New York: Macmillan, 1986), Aryeh Kaplan's *Jewish Meditation: A Practical Guide* (New York: Schocken, 1985), and Adin Steinsaltz's *The Thirteen-Petalled Rose* (New York: Basic Books, 1985). Many other works of mostly dubious quality line the shelves of "Esoteric" bookshops.

its pure form only in the most intimate of master/pupil relationships, buried in unpublished manuscripts, or obscured in the teachings of Hasidism, Kabbalah failed to reveal itself as an integral part of the Judaism that was to interact with the wider intellectual world of the enlightenment. As such the Kabbalah never came under the serious scrutiny of those who would subject Judaism to the scientific and philosophically critical outlook of the eighteenth and nineteenth centuries. Those practitioners of *Wissenschaft des Judentums* who considered the Kabbalah, based their opinion on very limited data, and frequently regarded the Kabbalah with utter disdain—in Graetz's words, "the babble of a semi-idiot."[6]

It was not until the 1930s and 1940s that a group of scholars led by Gershom Scholem, Isaiah Tishby, and others pulled the Kabbalah out of academic obscurity and disrepute by providing the wider intellectual world with a catalogue of manuscripts and texts, and, more significantly, synopses and critiques of the Kabbalah's major doctrines. Scholem's immense oeuvre indeed provides the starting point for any intellectual or scholarly approach to the Kabbalah,[7] and a widening circle of his followers have created, both in Israel and America, an academically respectable, if somewhat narrowly

6. For a brief but very useful discussion of the historiography of the Kabbalah, see Moshe Idel, *Kabbalah: New Perspectives* (New Haven: Yale University Press, 1988), pp. 1–16. Idel points out that even in the early part of the nineteenth century, there were scholars of *Wissenschaft des Judentums*, such as Adolphe Franck and Adolf Jellinek, who were sympathetic to the Kabbalah. However, the most influential nineteenth century scholars were negative in their evaluations. Heinrich Graetz (1817–1891), whose *History of the Jews* (first published in 1887) remained the standard reference (in both German and English) well into this century, spoke of Isaac Luria's "fantastic mysticism" and "the absurdities" of the Zohar and concluded that "the Lurian cabala wrought great mischief to Judaism" and "had a deteriorating effect upon morals." Heinrich Graetz, *Popular History of the Jews*, fifth ed. (New York: Hebrew Publishing, 1937), Vol. 4, pp. 442–450.

7. For works by Scholem, see References. Works on Scholem include David Biale's *Gershom Scholem: Kabbalah and Counter-History*, 2d ed. (Cambridge, MA: Harvard University Press, 1982), Joseph Dan, *Gershom Scholem and the Mystical Dimensions of Jewish History* (New York: New York University Press, 1987), Eliezer Schweid, *Judaism and Mysticism According to Gershom Scholem: A Critical Analysis and Programmatic Discussion*, trans. David Weiner (Atlanta: Scholars Press, 1983), and Susan Handelman, *Fragments of Redemption: Jewish Thought and Literary Theory in Benjamin, Scholem & Levinas* (Bloomington and Indianapolis: Indiana University Press, 1991).

conceived,[8] area of Jewish studies, the study of Jewish mysticism. The history of Kabbalah, though not beyond controversy, is now fairly well documented, and several of its most important texts, which had hitherto either been completely unavailable or available only in poor translations, have been published, translated, and annotated in a manner that makes their ideas accessible for the very first time to the nonspecialist and general intellectual community.[9]

Still, in spite of the proliferation in Kabbalah scholarship, the Kabbalah has yet to be taken seriously as philosophy. There are, perhaps, several reasons for this. The first is that the Kabbalah is still only studied in departments of Jewish studies, where it continues to be *contrasted* with Jewish philosophy. A related and perhaps more important reason is that while the founder of modern Kabbalah scholarship, Gershom Scholem, dealt at great length with the symbols of the theosophical Kabbalah, he held almost as a matter of dogma that these symbols were essentially impenetrable to the rational mind. As such, neither he nor any of his disciples have attempted to interpret the Kabbalah from a contemporary philosophical or even psychological point of view. While a new generation of Kabbalah scholars, (e.g., Moshe Idel, Elliot Wolfson) have rejected many of Scholem's premises and methods, they have either focused on the ecstatic (meditational) aspects of the Kabbalah or have continued to hold, in their own fashion, that there is little of cognitive or rational interest in the theosophical symbols.

The result of this has been a significant lacuna in our understanding of what is one of the most powerful spiritual and intellectual movements in history. As I believe will become increasingly clear in the following pages, an intellectual approach to the Kabbalah yields numerous insights into theological, philosophical, and psychological issues. There is hardly an important philosophical problem about which the Kabbalah does not have something

8. Moshe Idel has been critical of an overly philological and historical approach to the study of Kabbalah and Hasidism. He writes, for example, that "phenomenology, psychology, anthropology and the comparative study of religions, intellectual history, and cultural history should all supplement the textology and historiography that reign supreme in modern Hasidic studies." Moshe Idel, *Hasidism: Between Ecstasy and Magic* (Albany: State University of New York Press, 1995), p. 28.

9. The most important of these is Isaiah Tishby and Fischel Lachower, *The Wisdom of the Zohar*, trans. David Goldstein (Oxford: Oxford University Press, 1989), a three-volume anthology of Zohar texts, translated and annotated with extensive introductions and commentary by Tishby.

very significant to say. The problems of good and evil, the creation and structure of the universe, the nature of being and nonbeing, the essence of thought and language, and the meaning of human existence are but a few of the issues with which the Kabbalah is concerned. Indeed, when the problems of philosophy are looked at from a kabbalistic perspective, they are, as I will attempt to show, completely transformed, in a manner that not only provides us with insight into our philosophical puzzles, but that dissolves our conviction that these problems must have unique solutions.

The kabbalistic ideas to be discussed in the following pages clearly have affinities to other systems of thought in both the Orient and the West. With respect to the former, the affinities between the Kabbalah and the Tao will be readily evident to anyone familiar with the Taoist conception of the "complementarity of opposites." In addition, there are many parallels (as well as important differences) between the Kabbalah and the various Vedic, Jainist, and Buddhist traditions of India. With regard to Western thought, it should be noted that even Scholem (who otherwise rejected the notion that there is philosophical significance to the kabbalistic symbols) acknowledged a relationship between the Kabbalah and idealism, particularly the dialectical idealism of Hegel.[10] Further, the deep affinities between the Kabbalah and Platonism, Neoplatonism, Gnosticism, and the theosophies of such thinkers as Boehme and Swedenborg are suggestive of historical as well as conceptual connections. Finally, there are important affinities between the Kabbalah and certain trends in twentieth-century thought; psychoanalysis and Jungian psychology in particular, as well as existentialism and deconstructionism.[11] Indeed, it is my view that it is only by being equipped with the nonlinear concepts of dialectical, psychoanalytic, and deconstructive thought that we

10. See Gershom Scholem, *Kabbalah* (Jerusalem: Keter, 1974) where Scholem exclaims with regard to the Lurianic Kabbalah, "we find a most astonishing tendency to a mode of contemplative thought that can be called 'dialectical' in the strictest sense of the term used by Hegel" (p. 143). Scholem points out that the later Christian Kabbalah, with its melange of kabbalistic and alchemical symbolism, has a discernible influence on the work of Schelling and Hegel, through their reading of the books of F. C. Oetinger (1702–1782), ibid., p. 200. See Chapter Seven in the present volume and my book, *Kabbalistic Metaphors: Jewish Mystical Themes in Ancient and Modern Thought* (Northvale, NJ: Jason Aronson, 2000) for a fuller discussion of Kabbalah and Hegelian thought.

11. Readers interested in a detailed study of the relationship of the Kabbalah to other spiritual, philosophical, and psychological systems of thought are referred to my *Kabbalistic Metaphors.*

can even begin to make sense of the kabbalistic symbols in our own time. So equipped, we are today probably in a better position to understand the philosophical aspects of the Kabbalah than were the Kabbalists themselves.

It is, of course, somewhat misleading to speak of the Kabbalah as if it were a single, unified set of symbols or ideas. Idel, for example, holds that three basic models can be discerned as operating and competing throughout the history of Jewish mysticism. These models can be readily distinguished according to the their basic ***intent*** with respect to God: the ***theosophical*** Kabbalah, embodied in the Zohar and the followers of Isaac Luria, seeks to ***understand and describe*** the divine realm; the ***ecstatic*** Kabbalah, exemplified in Abraham Abulafia and Isaac of Acre, strives to ***achieve a mystical union*** with God; and the ***magico-theurgical*** Kabbalah, present in a wide range of kabbalistic literature, endeavors to ***alter*** both God and the world.[12] It is the theosophical Kabbalah, with its descriptions of the nature and vicissitudes of the Godhead in relation to the world, that will be the major focus of this book. While one finds major differences in doctrine even amongst the theosophical Kabbalists, this Kabbalah, as Scholem has pointed out, possesses a common range of symbols and ideas that clearly constitute a discernible tradition.

Scholem distinguishes two main stages in the development of the theosophical Kabbalah. The first, which focused upon the theory of the ten divine archetypes known as the *Sefirot,* included all of the Kabbalists through Moses Cordovero (mid-sixteenth-century Safed). The second, though basing itself in the sefirotic doctrine and symbols, went beyond the early Kabbalah in its emphasis on such dynamic conceptions as divine catharsis and contraction and the shattering (*Shevirah*), repair, and restoration of the world (*Tikkun*). This second stage, which is identified with Isaac Luria and his followers, also involves a unique elaboration upon the symbols of *Partzufim*, the "faces," aspects, and personalities of God and man. Nevertheless, these two stages in the theosophical Kabbalah also have a great deal in common. As Idel writes:

> If we disregard academic rhetoric . . . Lurianism and zoharic Kabbalah are much closer than we expect. . . . The fascination with a complex theology haunted by syzygies, sexual couplings, emanations, and questions

12. Idel, *Hasidism: Between Ecstasy and Magic*, p. 31.

> of good and evil, is common to the two forms of Jewish theosophy. They are two forms or versions, of one basic structure.[13]

The present work, though it takes as its field the entire kabbalistic tradition, is essentially about the Lurianic theosophy, and its development in the hands of both the later Kabbalists and Hasidim. While I have also drawn extensively upon the Zohar and have consulted texts and commentaries relating to the period prior to the Zohar, as well as the works of Cordovero, the main perspective in this volume is derived from such works in the long Lurianic tradition as Chayyim Vital's *Sefer Etz Chayyim*[14] and Schneur Zalman's *Tanya*.[15]

My goal in this book is to show how ideas derived from the theosophical Kabbalah can provide a coherent and satisfying view of the cosmos and humanity's role within it. Underlying the kabbalistic ideas and symbols is a "basic metaphor" that provides insight into fundamental questions about the existence of the world and the meaning of human life. This metaphor, which is expressed most fully in the Kabbalah of Isaac Luria, integrates a variety of symbols into what superficially appears to be a purely mythological account of the creation and the ultimate destiny of the world, but which will be revealed to embody a fundamental philosophical and psychological perspective on these same matters.

I am under no illusion that my interpretations of the kabbalistic symbols constitute anything like a definitive reading of Jewish mysticism. In the first place, the very idea of a "definitive interpretation" violates the Kabbalist's own principle of the indefinite reinterpretability of texts. Second, as the following pages will reveal, my own interpretations of the kabbalistic symbols are frequently filtered through the writings of Scholem and other contemporary authors whose own scholarship is unavoidably as creative as it is

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13. Idel, *Hasidism: Between Ecstasy and Magic*, p. 234.

14. Donald Wilder Menzi and Zwe Padeh, trans., *The Tree of Life: Chayyim Vital's Introduction to the Kabbalah of Isaac Luria* (Northvale, NJ: Jason Aronson, 1999). This is an English translation of the first "Gate" of Vital's *Sefer Etz Chayyim*, a work that was composed by Isaac Luria's most important disciple shortly after Luria's death. It is, according to many, the *locus classicus* of the Lurianic Kabbalah.

15. Schneur Zalman, *Likutei Amarim-Tanya*, bilingual edition (Brooklyn, NY: Kehot Publication Society, 1981), written by the first Lubavitcher rebbe in the eighteenth century and which is itself a nearly scriptural foundation for one of today's most prominent Hasidic sects, the Lubavitcher or Chabad Hasidim, whose members continue to this day to live their lives within the Lurianic metaphors.

historical.[16] While on the one hand my reading of the Kabbalah is greatly influenced by the writings of the Chabad Hasidim, on the other hand it is also influenced by Hegelian, Freudian, and Jungian thought. I make no apologies for this and indeed regard the interplay between kabbalistic and contemporary ideas the very strength and purpose of this work.

Still, "interpretation" can never, in my view, be an end unto itself. Understanding is valuable only to the extent that it makes a difference to life. There are those, of course, who question whether the kabbalistic metaphors can actually be "lived" (as opposed to merely "understood") outside the context of a Jewish form of life, outside the context of the language, law, and ritual in which these metaphors have their original home. While my purpose in these pages is to provide an understanding of these metaphors, it would, as will become apparent, go against the very spirit and even the very meaning of these metaphors if they were *only* understood. While it is the plan of this book to uncover a "truth" behind the myths of the Zohar and the Lurianic Kabbalah (and it is certainly my conviction that the Kabbalah has a very significant cognitive content), the value of these myths may well be not quite so much in their cognitive "truth" as in the impact they have upon the lives of those who participate in them. It is my hope that the kabbalistic myths I discuss herein will have something of an impact on those who read this work, both those who live their lives within and outside the framework of traditional Judaism.

16. Harold Bloom has called Scholem's work an emergent Jewish Gnostic theology "masking as historical scholarship." Harold Bloom, "The Pragmatics Of Contemporary Jewish Culture," in *Post-Analytic Philosophy*, ed. J. Rajchman and Cornel West (New York: Columbia University Press, 1985), p. 126.

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Interpreting the Theosophical Kabbalah

INTRODUCTION: PHILOSOPHICAL MYTHOLOGY

In this book I propose a general model for understanding the theosophical Kabbalah, one that sees the Kabbalah as a wellspring of ideas and insights into philosophical and psychological questions. In this chapter, which serves as methodological introduction to the rest of this work, I provide a brief introduction to Lurianic theosophy, and defend a philosophical and psychological approach to the Kabbalah against those such as Gershom Scholem who hold that kabbalistic symbols are impenetrable to the rational mind. In addition I survey several vehicles, including deconstructive and dialectic thought, psychoanalysis, Jungian psychology, and comparative religious studies, through which a philosophical and psychological interpretation of the Kabbalah is made possible. Finally, I make some general remarks about myth, truth, and knowledge and offer a general view on the nature of kabbalistic symbolism.

As will become clear in the following pages, it is my view that the metaphors of the Kabbalah that have been brought to light by contemporary scholarship[1] can and should be interpreted in a manner that places them into a dialogue with contemporary philosophy and psychology. Indeed, the

1. See works by Scholem, Idel, Wolfson, Elior, Tishby, and Liebes in References.

unique blend of reason and myth, philosophy and mysticism, which is evident, for example, in the Kabbalah of Luria and Vital, is ideally suited to an era that recognizes both the rational and *irrational* as well as the constructive and the *deconstructive* as significant elements of a meaningful worldview. While a number of Kabbalists themselves attempted to understand the Kabbalah in rational/philosophical terms,[2] such an approach has not been favored by contemporary scholars of either Jewish mysticism or philosophy.[3]

One reason for this is the problematical nature of recent philosophy itself. With metaphysics discredited (through various linguistic analyses) and traditional philosophical concepts and vocabulary deconstructed to the point where "system building" was, by the third quarter of the twentieth century, considered absurd, students of philosophy were left with very little in the way of substantive philosophical options. For the most part those who continued to pursue clear-cut criteria for substantive philosophical agreement arrived at a form of scientism, in which philosophy is simply conceived as a vehicle for clearing away conceptual obstacles to the acknowledgment of scientific truths. Others, who held even scientific ideas subject to the sweep of linguistic deconstruction (e.g., Wittgensteinians), continued to conduct analyses that might be regarded "philosophical" but without any hope or even interest in achieving the worldview that for millennia had been regarded as the philosophical quest. They regarded such a philosophical *Weltanschauung* impossible because the questions that such a worldview is meant to answer rest on misleading assumptions about the very language with which they are asked.[4]

A third group, who have given up any hope of philosophical agreement

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2. Idel points to what he refers to as the "philosophization of Kabbalah, including Lurianic Kabbalah" in the writings of such authors as R. Abraham Kohen Herrera and R. Joseph Rofe' del Medigo who, under the impact of medieval and Renaissance philosophy, interpreted Kabbalistic theosophy in Neoplatonic terms. Moshe Idel, *Hasidism: Between Ecstasy and Magic*, p. 233.

3. As I have indicated, exception to this is the contemporary philosopher Robert Nozick who, although by no means a scholar of the Kabbalah, has utilized a number of Kabbalistic notions in his philosophical writings. See Robert Nozick, *Philosophical Explanations* (Cambridge, MA: Harvard University Press, 1981).

4. More recent developments in contemporary Anglo-American thought have begun to loosen some of the constraints on "philosophizing" that had become the hallmark of academic philosophy. See, for example, Rajchman and West, *Post-Analytic Philosophy*.

through logical argument, but who still retain the urge to philosophize, have attempted to find the satisfaction of their philosophical urges (their drive for a *Weltanschauung*) in myth, poetry, and metaphor: in manners of thought and expression that have traditionally been held to be quite distinct from philosophy itself. The rationale for this approach is derived not so much from a critique of philosophical concepts or language, but rather from a growing sense that the products of philosophical speculation do not (and cannot) satisfy the urges that prompt philosophers in the first place. It is indeed characteristic of our own age that many have turned to myth, to the spontaneous productions of the human psyche—its symbols and archetypes, as expressed in poetry, art, literature, music, and cinema—as the food to satisfy their philosophical cravings.[5]

The Kabbalah itself was a reaction of the emotional and symbolical against the conceptual, and it has always flourished in times when the rational has become obsessional and rigid. Yet while the Kabbalists certainly opposed themselves to the purely rational tradition in Judaism (some even going so far as to declare that the Kabbalah begins where philosophy ends),[6] they also respected the rational enough to place it at the apex of their theosophical system, above even the spiritual, ethical, and aesthetic aspects of the Godhead. For the most part, their approach was to include within their purview both mythical and rational aspects of their symbols. The Kabbalah, as we shall see in the following pages, points to a fourth option for satisfying our contemporary philosophical desires: the application of philosophically critical reason and argumentation to the symbolic, mythical and mystical consciousness.[7] Such a "philosophical mythology" and "rational mysticism"[8] holds out the promise of retaining the logical sophistication of contemporary

5. This is the view of many who follow C. G. Jung, but it has become increasingly prevalent among what might be termed "postanalytic" philosophers as well.

6. The Kabbalist Rabbi Moses of Burgos (late thirteenth century) declared: "You ought to know that these philosophers whose wisdom you are praising end where we begin." Quoted in Gershom Scholem, *Major Trends In Jewish Mysticism* (New York: Schocken, 1941), p. 24.

7. This is the method used by psychoanalysis on the level of psychology, and it will be our task to apply such a method to the problems of philosophy as well.

8. "Rational mysticism" is a term utilized by J. N. Findlay and others to describe the work of philosophers such as Hegel who attempt to analyze and even derive the conclusions of mysticism through philosophical, intellectual means. "Philosophical mythology" as I am using this term seeks to (1) understand the philosophical

thought without abandoning the very urge to create a worldview, which has largely been surrendered by contemporary philosophers. The application of philosophy to mysticism, myth, and metaphor is based on the assumption that the "truth" that philosophy seeks is only accessible through an act of symbolization, which springs forth simultaneously from affective, connative, and cognitive aspects of man's psyche.

"Philosophical mythology" was indeed the preferred method of several theosophical Kabbalists (like Moses Cordovero and Moses Chayim Luzzatto) who held that the emotional and spiritual must always be integrated with the rational, but who lacked the conceptual apparatus to fully comprehend their own myths and symbols. Their symbols cried out for a dialectical, even deconstructed, view of reason, yet all the Kabbalists had was an Aristotelian model of thought. Their symbols required a dynamic psychology, yet such a psychology was still centuries beyond their own horizon. It will be our task in the pages ahead to set the kabbalistic symbols, particularly those of the Lurianic Kabbalah, against the background of ideas that can do them fuller justice.

HISTORICAL BACKGROUND

The history of the Kabbalah, although not without considerable controversy, is now reasonably well documented.[9] A general outline of the historical development of the theosophical Kabbalah, along with a review of the major kabbalistic sources that inform the present work appears in Table 1–1. English translations and commentaries are cited where available. (Full references to works cited in the table are found in References.)

Contemporary scholarship understands the Kabbalah to have developed out of a mixture of early Jewish (*Merkaveh*) mysticism, Neoplatonism, and Gnosticism. The Kabbalists themselves traced their theories to biblical descriptions of God's revelation, going back to the revelations to Moses at

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implications of myth and (2) show how myth and metaphor can satisfy our philosophical urges and cravings.

9. See, for example, Gershom Scholem, *Origins of the Kabbalah*, trans. R. J. Zwi Werblowski (Princeton, NJ: Princeton University Press, 1987), originally published in 1962; Scholem, *Major Trends*; Scholem, *Kabbalah*, pp. 8–86; Idel, *Kabbalah: New Perspectives*; Mark Verman, *The Books of Contemplation: Medieval Jewish Mystical Sources* (Albany: State University of New York Press, 1992).

Table 1–1:

Historical Survey of the Theosophical Kabbalah

Historical Phase	Original Source	Available English Translation	Major Secondary References
Merkavah Hekhalot Mysticism	Book of Enoch, *Hekhalot Rabbati* (The Greater Palaces), *Hekhalot Zutari* (The Lesser Palaces) and *Merkaveh Rabbah* (The Great Chariot) 1st to 2nd century C.E.	N. Janowitz, *The Poetics of Ascent.* Trans. of *Merkaveh Rabbah* (The Great Chariot)	Schaefer, *The Hidden and Manifest God* Scholem, *Jewish Gnosticism, Merkabah Mysticism and Talmudic Tradition.* Scholem, *Major Trends*, pp. 40–79.
	Shi'r Koma (Measure of the Body) prior to the 6th century C.E.	D. Meltzer, *The Secret Garden*, pp. 23–40.	Scholem, *Origins of the Kabbalah*, pp. 20–24.
Pre- or proto-kabbalistic	*Sefer Yetzirah* 3rd to 6th century C.E.	D. Meltzer, *The Secret Garden*, pp. 41–45. A. Kaplan, *Sefer Yetzirah, The Book of Creation.*	Scholem, *Origins of the Kabbalah*, pp. 24–35.
The Early Kabbalah	*Sefer ha-Bahir* c. 1175–1200 C.E.	D. Meltzer, *The Secret Garden*, pp. 49–96. J. Dan & R.C. Kiener, *The Early Kabbalah*, pp. 57–70.	Scholem, *Origins*, Ch. 2, pp. 49–148.

Table 1–1: (*continued*)

Historical Survey of the Theosophical Kabbalah

Historical Phase	Original Source	Available English Translation	Major Secondary References
	School of Isaac The Blind c. 1175–1200	"The Mystical Torah—Kabbalistic Creation" and "The Process of Emanation," in *The Early Kabbalah*, pp. 71–86.	Scholem, *Origins*, Ch. 4, pp. 248–330.
	The School of Gerona Early 13th century: Azriel of Gerona Ezra ben Solomon Jacob ben Sheshet Moses ben Nachman (Nachmanides)	Azriel, "Explanation of the Ten Sefirot," and "Commentary to Talmudic Legends," in *The Early Kabbalah*, pp. 89–109. Ben Sheshet, "The Book of Faith and Reliance" and "Response of Correct Answers," in *The Early Kabbalah*, pp. 111–151.	Scholem, *Origins*, Ch. 4, pp. 365–475.
	c. 1230 The 'Iyyun' Circle: Sefer ha-Iyyun (The Book of Contemplation). Ma'yan ha-Chochmah (The Fountain of Wisdom).	M. Verman, *The Books of Contemplation.*	M. Verman, *The Books of Contemplation.* Scholem, *Origins*, Ch. 4, pp. 309–347.

Zohar	c. 1286, The Zohar is distributed by Moses deLeon, d. 1305. Traditionally attributed to Shimon bar Yochai (2nd century C.E.). More recently attributed to deLeon and his circle in 13th-century Spain.	Simon and Sperling, *The Zohar* (5 volumes, comprehensive but incomplete). Tishby & Lachower, *The Wisdom of the Zohar* (3 volumes, translations arranged by topic with extensive commentaries).	Commentaries in Tishby, *The Wisdom of the Zohar*. Scholem, *Major Trends In Jewish Mysticism*, Lectures 5 & 6, pp. 156–244. Yehuda Liebes, *Studies In The Zohar*.
	c. 1290, Joseph Gikatilla (1284–1325), *Sha'are Orah*	Gikatilla, *Gates of Light*, trans. Avi Weinstein.	Moshe Idel, Historical introduction to *Gates of Light*, pp. xxiii–xxxiv.
Christian Kabbalah	1517 Johannes Reuchlin (1455–1522) publishes *De Arte Cabalistica*, an early work of the Christian Kabbalah.	Reuchlin, *On the Art of the Kabbalah*, trans. by M. and S. Goodman.	Moshe Idel, Introduction to *On the Art of the Kabbalah*, pp. v–xxix.
Safedian Kabbalists	c. 1550, Moses Cordovero (1522–1570), *Pardes Rimmonim* (The Orchard of Pomegranates), Safed.		J. Ben-Shlomo, "Moses Cordovero" in Scholem, *Kabbalah*, pp. 401–404.
Lurianic Kabbalah	c. 1569 Isaac Luria (1534–1572) arrives and begins teaching in Safed.		Scholem, Major Trends, Lecture 7, pp. 244–286. I. Schochet, "Mystical concepts in Chasidism."

Table 1–1: (*continued*)

Historical Survey of the Theosophical Kabbalah

Historical Phase	Original Source	Available English Translation	Major Secondary References
	c. 1620, Chayyim Vital's (1542–1640) works, including those that will later be edited as *Sefer Etz Chayyim*, begin to circulate in manuscript form.	Menzi and Padeh (trans.), *The Tree of Life*. English translation of the first of seven chapters or "Palaces" of *Sefer Etz Chayyim*.	Menzi and Padeh, Introduction to Vital, *The Tree of Life*. Scholem, "The Basic Ideas of the Kabbalah," in *Kabbalah*, pp. 87–189 (covers pre-Lurianic and Lurianic theosophy). L. Fine, "The Contemplative Practice of Yihudim in Lurianic Kabbalah," in A. Green, ed., *Jewish Spirituality II*, pp. 64–98. L. Jacobs, "The Uplifting of Sparks in Later Jewish Mysticism," ibid., pp. 99–126.
	1666, Sabbatai Sevi (1626–1676), a Lurianic Kabbalist from Smyrna, and his "prophet" Nathan of Gaza, declare Sabbatai to be the Messiah.		Scholem, Sabbatai Sevi, *The Mystical Messiah*.

	1730s, Moses Chayyim Luzzatto (1707–1746) writes *Kelah Pithei Chochmah*, a succinct outline of Lurianic Kabbalah.	Luzzatto, *General Principles of the Kabbalah*, trans. P. Berg.	
Chasidism	1760 (d. 1772), Dov Baer of Mezhirech assumes leadership of early Chasidic movement after the death of the Baal Shem Tov. Author of *Maggid Devarev le-Ya'aqov*.		On Hasidism, see Rivka Schatz-Uffenheimer, *Hasidism as Mysticism*, and M. Idel, *Hasidism, Between Ecstasy and Magic*.
	1797, Schneur Zalman of Lyady (1745–1813), the first Lubavitcher rebbe (Chabad) publishes *Likutei Amarim-Tanya*.	Zalman, *Likutei Amarim-Tanya* (Hebrew-English Edition).	Elior, *The Paradoxical Ascent to God*. Mindel, *The Philosophy of Chabad*.
	1821 Aharon Halevi Horowitz of Staroselye (1766–1828), Chabad theorist, publishes *Sha'arei ha-Avodah* (Gates of Worship).		Elior, *The Paradoxical Ascent to God*.

Sinai. Reference is made in Exodus 24:10 to "a paved work of a sapphire (*Sapir*) stone" under the feet of God that appeared as "the body of heaven in his clearness," a passage that figured into the Kabbalists' etymology of the word *Sefirah*, which was understood as referring to the heavens' "sapphirine splendor" (Psalms 19: 2).

In the Book of I Kings (22:19) and Isaiah (6:1–3) we find descriptions of the Lord sitting upon a heavenly throne, surrounded by his hosts. Further detailed descriptions of the heavenly throne, angelic hosts, and even the Lord Himself are found in Ezekiel (I: 4–28) and Daniel 7: 9–10. These prophetic descriptions became the bases for the "throne mysticism" of the early centuries of the common era, and also provided prooftexts for later kabbalistic speculations regarding the heavenly *Adam Kadmon* (Primordial Man), the faces of God (*Partzufim*), etc.

Verman has distinguished among four periods of early Jewish mysticism.[10] The first, which extended from the eighth to the sixth centuries B.C.E. was the era of visionary experience of the prophets Isaiah, Ezekiel, and Zechariah. The second period, which reached its height in the third and second centuries B.C.E., witnessed a growth in angelology, speculation on the origins of the universe and the creation of man, and talk about the "end of days" and the afterlife. These apocalyptic themes are present, for example, in the Book of Daniel and first book of Enoch.

The third period of Jewish mysticism, which originates in the middle of the first century C.E., is an apocalyptic literature that puts forth theories regarding angelic and demonic beings and the nature of the celestial realm, and which provides detailed descriptions of the heavenly "Throne" and "Chariot" (*Merkava*) that had first been described by the prophet Ezekiel. This third period of early Jewish mysticism is also embodied in the writings of the Christian Jews, Paul, and the revelation of St. John. According to Verman, the mystical ideas attributed to such mishnaic teachers as Johanan ben Zakkai, Eliezer ben Hyrkanos, Akiva ben Joseph, and Ishmael the High Priest, belong to the same period and environment of mystical speculation as those of the early Christians. While mystical themes were certainly entertained by the rabbis of this period, the compiler of the Mishnah, Rabbi Judah, made every effort to exclude them, and they are therefore far more apparent in the *Tosefta*, a second mishnaic collection from this same period. The rabbis of the mishnaic and talmudic periods were reluctant to discuss mystical

10. Verman, *The Books of Contemplation*, p. 8.

themes in public or commit them to writing. They held that there was a serious danger associated with mystical activity. In Tractate *Chagigah* 14b we find this famous warning:

> Our rabbis taught: For men entered the garden, namely Ben Azzai and Ben Zoma, Acher and R. Akiba. R. Akiba said to them: When you arrive at the stones of pure marble, say not: Water, water.[11] For it is said: He that speaketh falsehood shall not be established before mine eyes (Psalms 101: 7). Ben Azzai cast a look and died. Of him Scripture says: Precious in the eyes of the Lord is the death of His saints (Psalms 116:15). Ben Zoma looked and became demented. Of him Scripture says: Has thou found honey? Eat as much as is sufficient for thee, lest thou be filled therewith and vomit it (Proverbs 25:16). Acher mutilated the shoots [i.e., brought about heresy]. [Only] R. Akiba went up unhurt, and went down unhurt.

The Talmud is virtually silent on the nature of the mystic's visions of ascent. However, other texts from the second to eighth centuries C.E. provide detailed accounts of these matters. These texts illustrate the fourth period of early Jewish mysticism, what is generally known as the *Merkava* or *Hekhalot* (Palaces) mysticism. Among the most important works of this period are the third *Book of Enoch, Hekhalot Rabbati* (The Greater Palaces), *Hekhalot Zutari* (The Lesser Palaces), and *Merkaveh Rabbah* (The Great Chariot).[12] These texts are said to show the influence of Greek, Persian, and Gnostic thought. Like the biblical prophets they treat of the splendor, beauty, and transcendence of God, reposed on a celestial throne, attended by His heavenly hosts who sing His praise. These texts speak of the *yored Merkaveh*, the spiritual adept who ascends (literally and paradoxically "descends") on the chariot, through the celestial gates, past the gatekeeping angels who attempt to deter him with fantastic and terrifying illusions, to a vision of the throne and the countenance of God Himself. In the *Book of Enoch* we find a detailed angelic

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11. This is a veiled reference to the trials that the mystical adept experiences in his approach to the heavenly throne. One is provided with an illusion that he is being bombarded by millions of waves of water when he is only witnessing the glittering marble of the heavenly palace. If the adept asks about the meaning of the "water" he is not deemed worthy of the ascent and he is struck and wounded with iron bars. See Scholem, *Major Trends*, pp. 52–53.

12. See Peter Schaefer, *The Hidden and Manifest God: Some Major Themes in Early Jewish Mysticism*, trans. Aubrey Pomerantz (Albany: State University of New York Press, 1992).

hierarchy, which includes seven angelic princes who are said to be in charge of the seven heavens, and the angel Metatron, who is viewed as the attendant to the throne and the intermediary between God and the world. Metatron receives a "crown" on which God, with a finger like a flaming stylus, engraves the letters of creation, an image that will reappear over a thousand years later in the Zohar. In *Hekhalot Zutari* we find, in anticipation of later kabbalistic themes, an emphasis on the theurgic and magical power of divine names. In these works we also find a description of divine robes or garments, the vision of which, according to *Hekhalot Rabbati*, is the goal of the mystical adept. Finally this literature develops the rabbinic theme that God is mystically dependent upon man's liturgical praise, an idea that anticipates the Zohar's dictum that man can be said to "create" God.

The notion of a Primordial Man, which has appeared in religious thought throughout the world over at least two millennia, makes its first explicit appearance in Jewish thought in the early literature of *Merkaveh* mysticism of the second and third centuries C.E.[13] A work entitled *Shi'ur Koma* (The Measure of [the Divine] Body) describes the ascent to the celestial throne and the vision of a gigantic supernal man imprinted with magical letters and names. This Primordial Man, who had been hinted at in the prophecies of Ezekiel and Daniel, becomes a pivotal symbol in the later, theosophical Kabbalah.

Scholem theorized that the *Merkaveh/Hekhalot* literature is a Jewish form of gnosticism, parallel to the second-century Christian and other Gnostics. According to Scholem, the early Jewish mystics' preoccupation with the ascent of the soul and its return to its divine home is a quintessentially gnostic theme.[14] The early Kabbalists established themselves on a foundation in this older "Jewish gnosticism" and borrowed many of its images and vocabulary, combining them with cosmological and theosophical views derived from Greek,[15] particularly Neoplatonic, thought.

The doctrines of the *Sefirot* and the *Otiyot Yesod* (the Foundational

13. On *Merkaveh* mysticism see Gershom Scholem, *Jewish Gnosticism, Merkabah Mysticism and Talmudic Tradition* (New York: Schocken, 1965).

14. Scholem, *Major Trends*, p. 49.

15. Philo of Alexandria (c. 15–10 B.C.E.–50 C.E.) was a Greek-speaking Jewish philosopher who made efforts to synthesize the revealed religion of the Bible with Greek, particularly Platonic, thought. Philo proclaimed the unknowability of the divine essence and spoke of the mystic identification of man with the divine. Though Philo was unlikely to have been read in Jewish mystical circles, he was an important

letters), which became central features of the Kabbalah, make their first appearance in what is sometimes referred to as a "proto-kabbalistic" work, *Sefer Yetzirah* (The Book of Formation). This work, the earliest surviving text of Hebrew speculative metaphysics, is thought by most contemporary scholars to have been written in Palestine in the third to sixth centuries C.E.[16]

The Kabbalah proper, while owing much to the speculations contained in *Sefer Yetzirah*, is rooted in earlier Jewish mysticism, and, according to many, a Jewish form of gnosticism.[17] It achieves its own unique expression in the anonymous *Sefer Ha-Bahir*, which appeared in Provence late in the twelfth century and which is generally regarded as the earliest extant kabbalistic text.[18] It is in this work that the theory of the ten *Sefirot*, the value archetypes (Will, Wisdom, Understanding, Kindness, Judgment, Beauty, Glory, Splendor, Foundation, and Kingship), which the Kabbalists held to be the essence of creation, begins to take distinctive form. From Provence, the Kabbalah spread rapidly to Gerona and then Spain. The works of these early Kabbalists are rich in theological speculation and imagery.

The *locus classicus*, however, for the majority of kabbalistic symbols is the Zohar, traditionally attributed to the rabbinic sage Shimon Bar Yohai, but thought by contemporary scholars to have originated in Spain some time in the thirteenth century.[19] The Zohar is written as a wide-ranging commentary on the Torah, and contains diverse speculations on such topics as the hidden nature of God; the processes of creation; the nature of good and evil; the masculine and feminine aspects of the divine; the nature of death, sleep, and dreams; and the essence of the human soul.[20] Many of the ideas of the

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influence on Christian theology, and therefore a possible vehicle through which Platonic thought was indirectly transmitted to the Kabbalists.

16. Gershom Scholem, "Yezirah, Sefer," *Encyclopedia Judaica*, Vol. 16, pp. 782ff.

17. For Gershom Scholem's views on Jewish gnosticism see Scholem, *Jewish Gnosticism* and Scholem, *Major Trends*, pp. 40–80.

18. On *Sefer ha-Bahir* and the early Kabbalah in general see Scholem, *Origins of the Kabbalah.*

19. The main body of the Zohar translated into English appears in Harry Sperling, Maurice Simon, and Paul Levertoff, trans., *The Zohar* (London: Soncino Press, 1931–1934). A more accessible treatment, in which translated sections of the Zohar have been grouped topically and explained through extensive introductions and annotations by Isaiah Tishby is to be found in Tishby and Lachower, *The Wisdom of the Zohar.*

20. The main body of the Zohar is indeed a Torah commentary. Many other

Lurianic Kabbalah, which will provide the main structure and focus of the present work, are dynamic developments of concepts and symbols that first appear in the Zohar.

THE LURIANIC KABBALAH

The Lurianic Kabbalah, the most complex and sophisticated kabbalistic theosophy, is thus a relatively late development in the history of the Kabbalah. Isaac Luria developed a small but dedicated fellowship in sixteenth-century Safed (near the Galilee in present-day northern Israel), where he recounted to his disciples his interpretations of the Zohar, as well as his visions and speculations regarding the origins of creation and the nature of the upper worlds. Luria himself left precious few writings, but his ideas have come down to us through the writings of his disciples (notably Chayyim Vital), which have received renewed interest in our century through the work of Gershom Scholem and others, who have catalogued, compiled, described, and (now) translated[21] significant portions of the Lurianic material.

One can find many ancient Gnostic themes reappearing suddenly in the Lurianists, and the study of both Christian and Jewish gnostic sources is invaluable as a background to the ideas of the theosophical Kabbalah. Lurianic ideas are also prominent in the seventeenth-century messianic movement surrounding Sabbatei Zevi in Poland.[22] They are clearly articulated in the kabbalistic works of Moses Chayyim Luzzatto (1707–1747)[23] and are also to be found among the Hasidim, whose philosophical and

additional sections, however, that do not follow this outline are appended to or interspersed within the main commentary, some of which, such as *Tikkunei ha-Zohar* and *Raya Mehemna*, appear to anticipate certain Lurianic themes that are not present in the Zohar proper. On the various sections of the Zohar, see Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, pp. 1–12.

21. See Menzi and Padeh, *The Tree of Life*. This is first translation into English of a portion of Vital's *Sefer Etz Chayyim*, and the first English translation of a major portion of a work stemming from one of Luria's direct disciples.

22. Gershom Scholem, *Sabbatai Sevi: The Mystical Messiah*, trans. R. J. Zwi Werblowski (Princeton, NJ: Princeton University Press, 1973), Chapter 1.

23. In English see Moses Luzzatto, *General Principles of the Kabbalah*, trans. Phillip Berg (Jerusalem: Research Centre of Kabbalah, 1970).

psychological interpretations of the Kabbalah are invaluable for our own contemporary understanding of this tradition.

Let us examine, if only in outline, the basic metaphors and symbols of the Lurianic Kabbalah. The gloss on the Lurianic symbols provided here will, of course, be preliminary in nature, but should serve to both orient the reader to the Lurianic theosophical system and provide sufficient background for comprehending the methodological issues introduced in this chapter.

Luria adopted the earlier kabbalistic term *Ein-Sof* to designate the primal, all-encompassing "Infinite God." This God, according to the Kabbalists, was both the totality of being and the abyss of complete "nothingness" (*Ayin*).[24] As such, it is the union of everything in the world and its opposite.[25] Luria, in contrast to previous Kabbalists who had put forth a Neoplatonic, "emanationist" view of creation, held that *Ein-Sof* created the universe through a negative act of divine concealment, contraction, and withdrawal. This act, known in the Lurianic Kabbalah as the *Tzimtzum*, was necessary in order to make room in the divine plenum for the world. In the act of *Tzimtzum*, the Infinite God withdraws himself from himself, leaving a void. This void, known as the *tehiru* or *chalal*, is a metaphysically empty circle or sphere that *Ein-Sof* surrounds equally on all sides. Once established, this void becomes the metaphysical "space" in which an infinite number of worlds will take form through a positive, emanative phase in the creative process. A thin line (the *kav*) of divine light (the *Or Ein-Sof*) penetrates the void but does not completely transverse it. From this line, as well as from a residue (*Reshimu*) of the divine light that had remained in the metaphysical void after the divine contraction, the first created being, Primordial Man (*Adam Kadmon*), is formed.

According to Luria's disciple, Chayyim Vital, it is *Adam Kadmon* who is responsible for emanating the *Sefirot*. Lights flashing from the ears, nose, mouth, and eyes of the Primordial Man create these ten value-dimensions or archetypes of creation. These lights are also conceptualized as the twenty-two elemental letters (*Otiyot Yesod*) that comprise the *Sefirot*. Each light beams

24. This dialectical idea is present even among the earliest Kabbalists, for example, Azriel of Gerona (early thirteenth century). See Scholem, *Origins of the Kabbalah*, p. 423. Indeed, for the Kabbalists *Ein-Sof* is so vast as to include both existence and nonexistence (on this conception see Nozick, *Philosophical Explanations*).

25. Again, this view is present in Azriel; see Joseph Dan, ed., *The Early Kabbalah*, texts trans. by Ronald C. Kieber (New York: Paulist Press, 1966), p. 94.

down into the void and then returns, leaving a residue of divine light from which the "vessel" for each *Sefirah* is formed. A second light is projected from the eyes of *Adam Kadmon* and then returns, leaving behind a second residue that fills the vessels; thereby completing the formation of each of the ten *Sefirot*. The ten *Sefirot*, in order of their emanation (and with their alternate appellations) are as follows: *Keter* (Crown) or *Ratzon* (Will), *Chochmah* (Wisdom), *Binah* (Understanding), *Chesed* (Loving-kindness), *Gevurah* (Strength) or *Din* (Judgment), *Tiferet* (Beauty) or *Rachamim* (Compassion), *Netzach* (Glory), *Hod* (Splendor), *Yesod* (Foundation), and *Malchut* (Kingship). The *Sefirot* are the ten archetypal elements of the world. Alternatively, the world is understood as being composed of the *Otiyot Yesod*, the twenty-two foundational letters that are the particles of language and thus the elements of all ideas.[26]

The *Sefirot* are themselves organized into the "body" of Primordial Man with *Keter*, *Chochmah*, and *Binah* forming the "crown" and "brains," *Chesed* and *Gevurah* the arms, *Tiferet* the torso, *Netzach* and *Hod* the legs, and *Malchut* the mouth, or in some accounts, the feminine counterpart to *Adam Kadmon*. The *Sefirot* are also organized into a series of five "Worlds" (the Worlds of Primordial Man, "Nearness," "Creation," "Formation," and "Making," the lowest of which, *Assiyah* or Making, provides the substance of our earth. The cosmos, as it was originally emanated via ten discrete *Sefirot*, is known as the "World of Points."

Luria is completely original in his description of the fate of the *Sefirot* and worlds after their emanation from *Adam Kadmon*. The *Sefirot* "closest" to *Adam Kadmon*, the so-called "psychical" *Sefirot*, are comprised of the most powerful vessels and they alone can withstand the impact of the second series of lights emanating from the eyes of the Primordial Man. However, all of the "vessels" from *Chesed* to *Yesod* shattered, causing displacement, exile, and discord to hold sway throughout the cosmos. This is known in the Lurianic Kabbalah as the "Breaking of the Vessels" (*Shevirat ha-Kelim*). As a result of this shattering, shards from the broken vessels tumble down through the void, entrapping sparks of divine light in "Husks" (the *Kellipot*) that form the lower worlds, and the *Sitra Achra*, "Other Side," a realm of evil, darkness and death. Chaos reaches the upper worlds as well, where the masculine and feminine aspects of the deity, the celestial "Mother" and "Father," repre-

26. In some accounts, e. g. *Sefer Yetzirah*, there are thirty-two foundational elements, the ten *Sefirot* and the twenty-two letters.

sented by the *Sefirot Chochmah* and *Binah*, are prompted to turn their backs on one another, thereby disrupting the flow of divine erotic energy in all the Worlds.

The broken vessels must be reassembled and restored. This *Tikkun* or "Restoration" is possible because not all of the divine light that fell from the broken vessels is entrapped in the *Kellipot*. Some of this light returns spontaneously to its source, commencing a repair and reconstruction of the cosmos. This process, spoken of as *Tikkun ha-Olam*, the Restoration of the World, involves the reorganization of the broken vessels into a series of *Partzufim*, "Visages" or personality structures of God, each of which is dominated by one or more of the original *Sefirot*. The *Partzufim*, by organizing within themselves all of the *Sefirot*, are hence stronger than any of the original *Sefirot* were in and of themselves. According to Scholem, the *Partzufim* actually represent the evolution of the Primordial Man (*Adam Kadmon*) as it evolves towards a restored and redeemed world.[27] The Lurianists indeed held that the various stages of *Tikkun* are brought about by means of lights streaming from the forehead of *Adam Kadmon*.

The *Partzufim* are understood to be partial personalities of the deity. The five major ones are (1) *Attika Kaddisha* (The Holy Ancient One) or *Arikh Anpin* (The Long-Suffering One), (2) *Abba* (The Father), (3) *Imma* (The Mother), (4) *Zeir Anpin* (the Impatient One) or *Ben* (The Son), and (5) *Nukvah* (The Female) or *Bot* (The Daughter).

The *Partzufim* engage in certain regular relationships or unifications. *Abba* and *Imma* are unified in an enduring relationship of mutual friendship and support; *Zeir Anpin* and *Nukva* are unified in a passionate romance that brings them alternately together and apart. The lower *Partzufim* (and *Sefirot*) are "born" in the womb of *Imma*, the Mother.

According to Luria the erotic relations (and ruptures) of the various *Partzufim* determine the fate of God, man, and the world. It is mankind's spiritual task to help raise the sparks of divine light that are entrapped by the evil Husks of the "Other Side," thereby liberating divine energy for the service of erotic unions among the various *Partzufim*, not only between the "Mother" and "Father" but between the Son and the Daughter and even between the "Old Holy Man" (*Attik Kaddisha*) and his mate. In raising these sparks, mankind is said to provide the "feminine waters" for the renewed divine activity. The result of these erotic recouplings, and the overall result of

27. Scholem, *Kabbalah*, p. 142.

the "World of *Tikkun*," is that the perfection of the restored cosmos is far greater than the original "World of Points," which was comprised of the *Sefirot* as they were emanated prior to the Breaking of the Vessels. By assisting in the process of *Tikkun ha-Olam*, humanity becomes a partner in the creation of the world. Humanity, however, cannot by its own efforts, reclaim all of the sparks that have fallen into the realm of the "Other Side." Only those that remain in the uppermost levels of this realm, in what the Kabbalists referred to as *Kellipah Nogah* (the Husk of Brightness), can normally be reclaimed by man's own individual efforts. Only through a "great love" (*ahavah rabbah*) and divine grace can the lowest levels of the "Other Side" be reclaimed and redeemed.

Table 1–2 provides a schematic outline of the Lurianic theosophical system. We will in later chapters come to see that the entire scheme is understood by the Lurianists to be an atemporal, unitary "picture" or definition of *Ein-Sof*, the infinite God.

Table 1–2:
The Lurianic System

Ein-Sof (The infinite Godhead), of which nothing can be said . . .
is the Union of being and nothingness, of "everything and its opposite."
Ein-Sof performs a ***Tzimtzum***
(Divine Concealment, Contraction, Withdrawal) which
leads to a . . .
Metaphysical Void (*Tehiru*), a circle surrounded by *Ein-Sof* on all sides . . .
containing a residue (*Reshimu*) of divine light,
and into which is emanated . . .
the light of the infinite (*Or Ein-Sof*), a thin line (*kav*) through which . . .
Adam Kadmon (Primordial Man) spontaneously emerges.
Lights, also conceived as holy "letters," flashing and recoiling from
Adam Kadmon's eyes, nose, mouth, and ears form . . .
Vessels (*Kelim*) for containing further lights, thus forming the
"World of Points" comprised of . . .
the ***Sefirot*** (Archetypes of Value and Being; constituents of the body of
Adam Kadmon):
Keter (Crown, Will, Delight, the highest *Sefirah*)
Chochmah (Intellect, Wisdom, Paternal) *Binah* (Understanding, Maternal)
Chesed (Loving-Kindness) *Tiferet/Rachamim* (Beauty, Compassion)
Din/Gevurah (Judgment, Strength)
Netzach (Glory) *Hod* (Splendor)

Yesod (Foundation)
Malchut/Shekhinah (Kingship/Feminine principle). . . .
The vessels are also composed of the ***Otiyot Yesod***, the twenty-two letters of divine speech, and are organized into . . .
Worlds (*Olamot*):
Adam Kadmon (A'K, identified with *Ein-Sof* and *Keter*)
Atziluth (Nearness)
Beriah (Creation)
Yetzirah (Formation)
Assiyah (Making, the lowest world, includes our material earth).
The weakness and disunity of the *Sefirot* leads to their shattering and displacement, known as . . .
The Breaking of the Vessels (*Shevirat Hakelim*), which produces . . .
a rupture in the conjugal flow between Masculine and Feminine aspects of God, and . . .
Netzotzim (Sparks), which fall and become entrapped in . . .
Kellipot (Husks), which comprise the . . .
Sitra Achra (the "Other Side," a realm of darkness and evil).
Lights from the forehead of *Adam Kadmon*, also conceptualized as **mystical names**, reconstitute the broken *Sefirot*/vessels as:
Partzufim (Faces or Personalities of God):
Attika Kaddisha (The Holy Ancient One)/ *Keter*
Abba (The Father)/ *Chochmah*
Imma (The Mother)/ *Binah*
Zeir Anpin (The Impatient One) *Chesed-Yesod*
Nukvah (The Female) *Malchut/Shekhinah*. . . . This begins. . . .
Tikkun ha-Olam (The Restoration of the World), which is completed by man, who via the "raising of the sparks" brings about the Reunification of the *Partzufim*, the masculine and feminine principles of God

THE PROBLEM OF INTERPRETATION

The interpretation of the Lurianic symbols has always been regarded as problematic. From the time of their dissemination in manuscript form the true nature and significance of the Lurianic Kabbalah has been the subject of heated debate; some Kabbalists held the Lurianic symbols to be uninterpretable while others sought to place them within a philosophical framework. Luria's students, most notably Chayyim Vital (1542–1620), Moses Jonah,

and Joseph Ibn Tabul,[28] committed versions of the Lurianic system to writing shortly after Luria's death in 1572. In addition, Israel Sarug, who had no personal acquaintance with Luria, published a version of Luria's system that diverged in many ways from his teachings according to Vital. The difficulties connected with these alternative versions, however, are small, when compared to the problems inherent in the texts themselves.

Idel points out that the meaning of the Lurianic Kabbalah was somewhat opaque even to the Kabbalists.[29] For example, according to Jacob Emden (1697–1776),[30] by committing the Lurianic Kabbalah to writing its true meaning was lost, and for this reason

> . . . all the teachings of R. Isaac Luria, may his memory be blessed, in Etz Hayyim and his other books on these matters, are true from one point of view, and not true from another. They are true as understood by R. Isaac Luria and others like him, but not true at all, in the way we understand them, since all that is stated in books and [other] works is the plain sense of the Kabbalah, which is not true, but the esoteric sense of the Kabbalah alone is true, and it cannot be written in any book.[31]

Others such as Emden's archrival, R. Yonathan Eibeschuetz (1690/95–1764), held that the publication of the Lurianic Kabbalah is actually dangerous, because of its anthropomorphic descriptions of God.

The difficulties and anthropomorphisms inherent in the Lurianic texts prompted some to attempt a philosophical interpretation. For example, the late-eighteenth-century Jewish philosopher Shelomo Maimon held:

> originally, the Kabbalah was nothing but psychology, physics, morals, politics, and such sciences represented by means of symbols and hiero-

28. Ibid., p. 424.

29. Idel writes: "For some of the more orthodox Kabbalists, the ultimate meaning of the Lurianic Kabbalah was to some extent elusive; there was a feeling that its real message had escaped them." Idel, *Hasidism*, p. 41.

30. Jacob Emden was a noted rabbi, authority on Jewish law, and Kabbalist who engaged in a variety of disputations, the most famous of which involved the accusation that the great Rabbi Jonathan Eybeschuetz was a secret "Shabbatean," i.e. devotee of the false messiah Shabbatai Sevi. Emden was also among the first to question the antiquity of the Zohar.

31. Quoted in Idel, *Hasidism*, p. 35. Idel indicates that the passage is quoted in Emden's name in R. Pinhas Hurwitz, *Sefer ha-Berit*, p. 292.

> glyphics in fables and allegories, the occult meaning of which was disclosed only to those competent to understand it. By and by, however, perhaps as the result of many revolutions, this occult meaning was lost, and the signs were taken for the things signified.

For Maimon, philosophy is the key to deciphering the secrets of the Kabbalah, which are otherwise meaningless: "In fact the Kabbalah is nothing but an expanded Spinozoism, in which not only is the origin of the world explained by the limitation of the divine being, but also the origin of every kind of being and its relation to the rest, are derived from a separate attribute of God."[32]

A similar point of view was held by Maimon's contemporary, Moses Mendelssohn, who held that the Kabbalah had a "consequent meaning" that was obscured by its being cast in the form of oriental metaphors. According to Mendelssohn the lack of philosophical terminology in ancient Hebrew necessitated the use of metaphor and analogy, which obscured the Kabbalah's true meaning.[33]

While Maimon and Mendelssohn took philosophy to be the original meaning of the Kabbalah, others, according to modern scholarship, sought to provide the Kabbalah with a philosophical content. Rachel Elior has argued, for example, that in their unqualified rejection of any literal interpretation of the Lurianic symbols the Chabad Hasdim retain "the Lurianic terminological system, although emptying it of its original meaning and replacing it with a philosophical position."[34] Elior's position is far too radical and fails to recognize the significant continuity between Hasidic philosophy and the Lurianic Kabbalah.[35] In later chapters we will see that the Chabad Hasidim (who were contemporaries of the German Idealists) actually developed a conception of the Kabbalah that closely paralleled Hegelian philosophy.[36] However, this conception was, as I will argue, already implicit in the Lurianic symbols themselves.

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32. Shelomo Maimon, *Shelomo Maimon, An Autobiography*, trans. Clark Murray (London, 1888), p. 105. Quoted in Idel, *Hasidism*, p. 40.

33. Idel, *Hasidism*, p. 41.

34. Rachel Elior, *The Paradoxical Ascent to God*, p. 85.

35. This issue will be clarified in relation to the Lurianic doctrine of *Tzimtzum* in Chapter Three.

36. This topic is explored in detail in my book, *Jewish Mystical Themes in Ancient and Modern Thought*

PUSHING THE BOUNDS OF SENSE

The difficulties inherent in providing a logical and coherent interpretation of the Lurianic Kabbalah are no less formidable today. The content of the Lurianic writings, for example Vital's *Sefer Etz Chayyim*, is extremely metaphorical and obscure. Moreover, the more one tries to provide a coherent interpretation of this work, to "map out the system," the more one is confronted with abrupt, seemingly impossible transitions, contradictory statements, and transformations in such fundamental dimensions as gender, temporal sequence, and logical priority that appear to violate not only the Kabbalist's definitions of his terms but the very rules of significant discourse. Sections and paragraphs often begin coherently but soon break down into a barrage of qualifications and asides that belie the reader's attempt to reconstruct an overall theory or narrative.[37]

A portion of the incomprehensibility of Vital's *Sefer Etz Chayyim* and

37. Here I will provide by way of an example, a summary of a passage in Vital's *Sefer Etz Chayyim*, which deals with some aspects of the symbol of the Breaking of the Vessels. According to Vital, the Breaking of the Vessels (which we have spoken about in general terms above) results in the death of "the seven kings" who, according to the book of Genesis, ruled and died in the land of Edom. However, with the advent of *Tikkun ha-Olam*, the restoration of the world, these same kings return to their original place, bringing with them seven lights that had also been displaced into a lower world when the vessels shattered. The result of this, Vital explains, is that lower lights are now brought on high to the place of *Binah*, the Celestial Mother. It is in the womb of *Binah* that the kings will be reborn. Vital sees this as particularly appropriate for their *Tikkun* (Restoration) since *Binah*, as the *Partzuf "Imma"* is "after all, the mother of children." The divine lights are thereby "reborn" in *Binah*'s womb. Vital informs us that these broken lights or *kelim* do not arise into the womb of *Binah* together all at once, but rather do so over a period of forty days, which, according to Talmudic tradition, is the period of the initial formation of a child. The lights from the broken *Sefirot Chesed* and *Netzach* are the first to enter *Binah*, followed in ten days by the lights from *Da'at* and *Tiferet*, then those from *Gevurah* and *Hod*, and finally the lights of *Yesod* and *Malchut*. Vital identifies these lights, which are raised into the womb of *Binah* over this forty-day period, with the *mayim nukvim*, or "feminine waters", which *Ein-Sof* raises to commence the process of *Tikkun* via the coupling of *Chochmah* and *Binah*, the Celestial Father and Mother. This entire process, and particularly the recoupling of *Chochmah* and *Binah*, occurs in the world of *Adam Kadmon* (the highest of the Kabbalists' five "worlds") and results in the restoration of all ten *Sefirot* from *Keter* to *Malchut* in the next lower world, the world of *Atzilut*. Vital explains that this renewed coupling and pregnancy restores the entire world of *Atzilut*, form the highest *Partzuf*, *Attik Yomim* (which is the *pnimi*

similar texts can be attributed to the author's own confusion regarding his subject matter, and other accidental features such as bad editing, poor redactions, etc. In some ways, however, the book's lack of normal coherence follows from the tenets of kabbalistic theory itself; the mutual completion and "truth" of opposites, the interchangability in gender, and the simultaneity of sequential events, are, as we shall see, examples of legitimate kabbalistic doctrine, which can perhaps only be expressed in language that comes close to violating the bounds of sense and coherence. As we will come to see, kabbalistic doctrine is essentially deconstructive of the very distinctions that make for (traditional) rationality and coherence, and it is through such deconstruction that the theosophical Kabbalah offers its unique vision.

It is further possible that the incomprehensibility of portions of major kabbalistic texts is by the author's (conscious or unconscious) design, either in an effort to maintain the esoteric status of the doctrine, limiting its full disclosure to a circle of intimate disciples, or for deeper, mystical reasons. Among such possibilities are 1) that the ambiguity, and confusing intricacy of the text itself has a mystical or meditative effect upon the reader, leading him

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[the inner aspect] of the *Sefirah Keter*) down to the lowest *Sefirah*, *Malchut*. The coupling of *Chochmah* (*Abba*) and *Binah* (*Imma*) in the world of *Adam Kadmon* restores the *Partzuf* (divine "visage") *Attik Yomim* (the "Ancient of Days," frequently identified with the *Sefirah Keter*) in the world of *Atzilut* by causing it to engage in a coupling process itself. Couplings (*zivugim*) now proceed down the chain of being in the same direction (top down) as uncouplings had occurred after the Breaking of the Vessels. The *zivug* (coupling) in *Attik Yomim*, for example, brings about a *Tikkun* in the *Partzuf Arich Anpin* (the "Long-Faced One"), causing a coupling in that *Partzuf* as well. There are subsequent *zivugim* between the *Partzufim Abba* and *Imma* in the world of *Atzilut*, as well as between *Zeir Anpin* and *Nukvah*. Through this latter coupling, which is spoken of liturgically as the union between "the Holy One Blessed Be He" and His bride or *Shekhinah*, all of the worlds are restored. Vital informs us that the pregnancy resulting from the coupling of "ZuN" (Zeir Anpin and his bride, Nukvah) must be delayed twelve months in order to correct and restore all twelve of the aspects or *Partzufim* in the world of *Atzilut*.

In order to accommodate all of the nuptial activity necessary to restore the world after the Breaking of the Vessels, the number of *Partzufim* are themselves expanded to twelve: *Attik Yomim* and his *Nukvah*, *Arikh Anpin* and his *Nukvah*, "Upper" *Abba* and *Imma*, *Yisrael Sava* and *Tevunah* (to who, we were introduced in Vital's account of the *Shevirah*) *Zeir Anpin* and *Nuvkah*, and *Yaacov* and *Leah*. Vital explains that these six couplings take twelve months, but that he is unsure (because he cannot remember what Luria told him) whether they took two months each or if all twelve months are necessary for the first pairing involving *Attik Yomim*.

away from its sense to an experience of the words themselves and the images they evoke, 2) that the text is designed to engage the reader in filling in gaps and, hence, in providing his own personal interpretation and experience of it, 3) that the fragmentation of the text is designed to mirror the fragmented state of the human personality and reality, and, as such, in addition to telling us about this fragmentation, the text provides us with a fragmentation experience, and 4) that the alteration between mystery and clarity in the text is designed to mirror the contrast between the "hidden" and "revealed" in the life of the Godhead.[38]

The obscure aspects of the Kabbalah, however, should not provide us with an excuse for failing to interpret the Lurianic system at all. The Kabbalah, like any system of thought that trades in metaphor, is, to a certain extent, indeterminate in its significance, and this indeterminacy is precisely what provides it with richness and depth. It is the very nature of metaphor that it hints at truths that are not (or are not as yet) articulable in literal terms.[39] It may therefore be that the very process of attempting to provide rational interpretations to mystical ideas not only pushes up against the bounds of significance and truth but expands them as well.

Indeed, it is my view that by examining the various interpretive possibilities with respect to the Lurianic myths we will see that part of their very meaning and intent is an *expansion of interpretation*. The *Sefirot*, for example, were understood by the Kabbalists to be the elements of both God and creation precisely because they reflect innumerable points of view. Hence the *Sefirot* can only be expressed and understood through an indefinite series of changing metaphors. For this reason, any interpretation of the Kabbalah, if it is to remain in the spirit of the Kabbalists themselves, must expand interpretive possibilities rather than remain satisfied with a single point of view.

Given the open-ended nature of the Lurianic system, it is hardly surprising that a number of hermeneutic alternatives have emerged, which

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38, For the above reasons there appears to me to be a partial miscommunication in a text like *Sefer Etz Chayyim*, one that assumes that while the reader comprehends the basic outlines of the Lurianic system he is unable to grasp the total theory in detailed and logical form. This miscommunication has the effect of prompting one to continually engage the Lurianic theosophy in its own terms.

39. See Richard Rorty, "Unfamiliar Noises: Hesse and Davidson on Metaphors," in his *Objectivism, Relativism and Truth: Philosophical Papers*, Vol. 1 (Cambridge: Cambridge University Press, 1991), pp. 162–172.

purport to uncover its meaning and significance. The Lurianic myths have been interpreted as (1) expressing or allegorizing historical and political themes (e.g., the Jews' plight of exile and their hope for redemption), (2) referring to psychological as opposed to theological events (the Hasidic approach, later formalized in the theories of Carl Jung), (3) expressing philosophical ideas in mythical form (the views of Maimon and Mendelssohn), (4) providing a discursive context for certain acts and performances that are of greater significance than the myths themselves.[40] They have also been seen as (5) primarily deconstructive in intent (leading the mind down one apparently promising but ultimately empty avenue of thought after another), or (6) meditational in intent and/or effect (providing the reader with images or thoughts that have a mystical/experiential as opposed to an intellective outcome). While each of these points of view have much to be said for them, this book emphasizes the philosophical and psychological ideas that lie implicitly behind the kabbalistic myths.

SCHOLEM, SYMBOL, AND ALLEGORY

The fact that a contemporary *philosophically minded* explication of the theosophical Kabbalah has yet to be achieved is due in part to the views of Gershom Scholem, the founder of modern Kabbalah scholarship. Scholem held that the kabbalistic symbols are impenetrable to the rational mind. He made a distinction between "allegory" and "symbolism" and held that whereas allegory represents "an expressible something by another expressible something . . . the mystical symbol is an expressible representation of something which lies beyond the sphere of expression and communication."[41] According to Scholem, the symbol has no cognitive or even semantic content; it "signifies nothing and communicates nothing, but makes something transparent which is beyond all expression." The mystical symbol is, in effect, a window onto a prelinguistic world. For Scholem, "a hidden and

40. Idel, for example, holds that "what characterizes Lurianic Kabbalah is the concentration of Jewish ritual around the mystical goal of restructuring reality and the Godhead in order to reconstitute the shattered unifying entity: *Adam Qadmon*." Idel, *Hasidism*, p. 52. For Idel, the complex Lurianic mythos and theosophy is simply a context provided to supply meaning to this *performative act*. It is neither the primary goal of the Kabbalah nor even an end in and of itself.

41. Scholem, *Major Trends*, pp. 26–27.

inexpressible reality finds its expression in the symbol." In contrast to allegory, there is no point in interpreting mystical symbols: "Where deeper insight into the structure of the allegory uncovers fresh layers of meaning, the symbol is intuitively understood all at once or not at all."[42]

Since the major vehicle of kabbalistic expression is, according to Scholem, the mystical symbol, there is simply no point in providing a philosophical interpretation of the Kabbalah. This view, which has gone largely unchallenged by Scholem's followers, has seriously handicapped Kabbalah studies and has, in my opinion, slowed the entrance of kabbalistic ideas into contemporary intellectual life.

THE BREAKING OF THE VESSELS

In order to illustrate the limitations of Scholem's point of view I will examine two alternative interpretations of one of the main symbols of the Lurianic Kabbalah: the Breaking of the Vessels. Scholem is generally averse to providing interpretations of the Kabbalah. However, when he does interpret kabbalistic symbols, he seems to be influenced by the view first set forth by Vico that myths and symbols are neither false narratives nor allegories, but rather express the collective mentality of an age. For example in his analysis of the Breaking of the Vessels, the cosmic catastrophe in which the archetypes of creation (the *Sefirot*) were displaced and shattered, Scholem affirms that one of its consequences is that: "Nothing remains in its proper place. Everything is somewhere else. But a being that is not in its proper place is in exile. Thus since that primordial act, all being has been in exile, in need of being led back and redeemed."[43] Scholem continues: "Before the judgment seat of rationalist theology such an idea may not have much to say for itself. But for the human experience of the Jews it was the most seductively powerful of symbols."[44]

According to Scholem, this symbol is so powerful and seductive precisely because "from a historical point of view, Luria's myth constitutes a response to the expulsion of the Jews from Spain."[45] The power of this myth results

42. Ibid., p. 27.

43. Gershom Scholem, *On The Kabbalah and Its Symbolism*, trans. Ralph Manheim (New York: Schocken, 1969), p. 112.

44. Scholem, *On The Kabbalah*, p. 113.

45. Ibid., p. 110.

from its having given meaning to that historical exile, and through that to the experience of Jewish exile throughout history. The latent content of this myth, in Scholem's view, is a particular historical event, and it is by linking the myth to this event (and not by taking the myth on its own terms) that we can interpret it rationally. To take the myth on its own terms as a statement about God and being would either be an inappropriate entry into the "realm of the silent," or akin to taking historical or psychological experience as actual philosophy or theology.

While Scholem hints at another possibility when he says that "the mighty symbols" of Jewish life can be taken as "an extreme case of human life pure and simple" he immediately goes on to say: "We can no longer fully perceive, I might say, 'live,' the symbols of the Kabbalah without a considerable effort if at all."[46] This is so because Scholem's entire thrust is to interpret the kabbalistic myths (following Vico) as manifest expressions of latent historical themes. While one cannot argue against the viability of such an approach, it is instructive to compare its fruit to that of another point of view: one that takes the myths seriously and conceptually and that reads them as an expression of what they claim to be, that is, about God, man, creation, and the very nature of being itself.[47] When we do this we see that the kabbalistic symbol of the broken vessels and the related myth of the exile of God from Himself[48] actually implies (among other things) that all being is alienation, and that all of reality is somehow broken, flawed, and incomplete. In recognizing this we may be in a position to gather under one heading, one

46. Scholem, *On The Kabbalah*, p. 117.

47. Actually, the Lurianists regarded their system as being applicable to both the exile of the Jewish people and metaphysical exile of God. Like other Lurianists, Moses Chayyim Luzzatto held that the Breaking of the Vessels and subsequent *Tikkun* had both metaphysical and temporal implications. He writes that as a result of *Tikkun* "the divine spirit will be cleared of dross." Further, "Israel will be separated from the barbarians; as the Divine Spirit will be divorced completely from the husks. Then the world will remain completely perfected as never before. Israel will be redeemed. The redemption will be so complete that there will never again be exile, for it is already known that the single purpose of all the periods of exile was to select the Sparks of the Holy Spirit from amidst the husks." Luzzatto, *General Principles of the Kabbalah*, pp. 147–148.

48. In fact the Kabbalists utilized a number of myths to symbolize this basic idea, including the "exile" of God's *Shekhinah* (his presence or feminine countenance) from earth, the diminishment of (the light) of the moon, the "death of the kings," etc. These will each be explored in Chapter Seven.

symbol, such widely disparate phenomena as the exile of man from man (existentialism), of man from himself (Freud), of man from the products of his creative labor (Marx), and to grasp in one act of thought the seemingly unbridgeable gaps between our concepts of freedom and necessity, appearance and reality, good and evil, universal and particular, theology and science, to name but a few of the perennial antinomies of philosophy that can be said to illustrate the basic "fault" in the cosmos.[49]

Indeed, to say that all being is in exile from itself appears to be a strikingly apt description, not only of the condition of contemporary man, but of the condition of the world itself, particularly as it is mediated (and thus alienated) through the categories of human thought. Indeed, it can be argued that the Lurianic Kabbalah is far from being a mere commentary on the historical experience of Jewish exile, but rather that the experience of historical exile itself is but one instance of a much broader phenomena of *ontological* exile, which is made transparent in the kabbalistic and, particularly, Lurianic symbols. Understood in this way we can "perceive" and "live" the kabbalistic symbol of the Breaking of the Vessels as deeply, if not more deeply, than any generation before our own: for when has the alienation of man from himself and society, and the antinimous nature of the world, been more manifest than in our own time? As Menzi and Padeh write in the introduction to their translation of Gate One of Vital's *Sefer Etz Chayyim*:

> In Lurianic Kabbalah, the unity of the unseen realms—the intermediate levels between our finite universe and the undivided Infinite—is broken, and this broken-ness is reflected in our experience of this world as out-of-joint, incomplete, fragmentary, and unbalanced. The imbalance and disharmony so often present between male and female; between parent and child; between the diverse cultures, classes, and races of humankind; between religions and between religious denominations; between humans and their environment; and even between the various aspects of our own personalities are evidence of this underlying lack of unity.[50]

We can conclude then that the kabbalistic symbols can be understood as having *a universal, philosophical significance.* I am inclined to think of the kabbalistic myths as a blend of vision and reason, of dream and interpretation, and to see their value, like the value of all myths, in their ability to touch upon

49. A fuller discussion of these antinomies is found in Chapter Seven.
50. Menzi and Padeh, *The Tree of Life,* p. xlvii.

some basic experience that expresses but also transcends the particular history and psychology of those who create them. The latent content of myth on this view is philosophy: not in the sense that myth is a mere allegory for philosophical ideas, but in the sense that the mythical imagination is one that responds to the same stirrings within the human soul, the same fundamental questions about human existence and the world as a whole that stir and prompt the philosopher.

Scholem considers the possibility of a conceptual or philosophical interpretation of the Kabbalah, and indeed tells us that such interpretation was more than frequently practiced by the Kabbalists themselves. Yet he sees such an enterprise as an "obvious failure."[51] Such failure is due, according to Scholem, to the fact that "inexhaustible symbolic images" are in no way abbreviations for conceptual ideas. He holds symbols and concepts to be completely incommensurable: any attempt at translating the former into the latter ends up hopelessly distorting and hence losing the value of the symbols themselves. We need not, however, hold that mystical symbols are either exhaustively interpretable or that they are abbreviations for concepts, to maintain, as the Kabbalists did themselves, that such symbols have conceptual implications and that genuine insight can be obtained into both the nature of these symbols and their presumed referents by projecting the symbolic into the plane of philosophical discourse.

WHAT CAN BE SAID: MYSTICISM, MYTH, AND PHILOSOPHY

As we have seen, central to Scholem's thesis that the Kabbalah is opaque to rational interpretation is his distinction between the expressible plane of reality represented by allegory and the inexpressible plane referred to by symbols.[52] This is an important distinction that will be worth pursuing in some detail.

That there are fundamental "truths" that cannot be spoken about is certainly one of the foundations of mysticism. In mysticism (as contrasted with myth and philosophy) "truth" is not accessible to linguistic discourse, but is rather embodied in a private, contemplative, or ecstatic experience,

51. Scholem, *On The Kabbalah*, p. 96.
52. Scholem, *Major Trends*, pp. 26–27.

which can be referred to but not transmitted by language. (This is what the Kabbalist Isaac the Blind referred to when he spoke of truths that cannot be known but that are nonetheless "visible to the heart."[53]) In myth, truth is accessible to language but only partially. Myth, in the broad sense of this term, operates through a poetic/metaphoric language, which, unlike mysticism, actually transmits the "truth" to the hearer or reader, but in a manner that stirs his psyche or soul so that he approaches that truth with his own being. Because myth is metaphorical, and relies upon the emotional or existential response of the hearer, the truth of myth is always subject to a myriad of new interpretations and understandings and unlike the truth of philosophy, is essentially experiential. Finally, philosophy as it is traditionally understood regards "truth" (or at least the truth with which it is concerned) to be completely accessible to language and articulable in a full and unequivocal manner.

There have certainly been philosophers who held there to be a realm that cannot be circumscribed by language. Wittgenstein, the philosopher who perhaps more than any other attempted to draw a boundary between the "sayable" and the "silent," held that the realm of the silent involves the very conditions of experience and language: the willing, experiencing subject; the link or connection between language and the world; the basic fact that words and signs have meaning; etc.[54] None of these conditions can be spoken about without their being assumed and serving as the basis for what is being said. As such, they cannot be articulated as part of the world but are rather boundaries to it and hence part of the realm of the silent. The mystic, in his silence, and precisely because of his silence, claims access to these boundary conditions, and hence to the "Absolute."

There can be little doubt that the symbols of the Kabbalah push up against this presumably silent realm. The Kabbalists themselves were conscious of this fact. "We have no real ability," Vital writes, "to talk about the things before the emanation of the ten *Sefirot*. To make (these things) comprehensible to human ears we have to talk in allegorical and symbolic language. Even if we talk about some image above, it is only to make it understandable for the ear."

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53. Scholem, *Origins of the Kabbalah*, p. 280.

54. Wittgenstein's comments on the realm of the silent can be found in his *Tractatus Logico-Philosophicus*, trans. D. F. Pears and B. F. McGuinness (London: Routledge & Kegan Paul, 1961) (originally published in 1921) and in his *Notebooks* (Oxford: Basil Blackwell, 1961) (originally written in 1914–1916).

Many of the symbols and concepts of the Kabbalah, e.g., *Ein-Sof* (the ineffable infinite), *Tzimtzum* (the contraction/ concealment in the infinite that makes a "place" for the world), *Keter* (crown, the highest *Sefirah*, which is identified with "nothingness" and "will"), *Ayin* (the nothingness of both *Keter* and *Ein-Sof*), the *Malbush*[55] (God's garment in which the "letters" that ultimately comprise all significance are folded over in *potentia*) etc., make reference to the very boundary conditions of the world rather than to the world itself. The questions remain, however, whether all kabbalistic theosophical concepts and symbols fall into this presumably silent realm, and whether nothing of rational (or other) significance can be said about those that presumably do. Scholem, it seems, would answer both of these questions in the affirmative. For two reasons, I cannot concur.

The first of these reasons is that while the Kabbalah is at times avowedly mystical, at other times, as I have pointed out, it is clearly both abstract and philosophical. According to Verman "all of the kabbalistic works exhibit significant influence from philosophy."[56] To take a textual example, *Sefer ha-Bahir*, which is regarded by Scholem to be the earliest kabbalistic work (c. 1180), speaks of a "tree" that God has planted as the world, which is at the same time the source of the soul of man: "It is I who have planted this 'tree,'[57] that all the world may delight in it, and with it I have spanned the All and called it 'All' for on it depends the All, and from it emanates the All, all things need it, and look upon it, and yearn for it, and from it all souls go forth."[57] In another passage the *Bahir* continues: "All powers of God are [disposed] in layers and they are like a tree. Just as the tree produces its fruit through water, so God through water increases the powers of the 'tree.' And what is God's water? It is *hokhmah* [wisdom]."[58]

These passages, like many others throughout the kabbalistic corpus, speak in symbol and metaphor (the tree), but immediately proceed to

55. This concept/symbol is found in the writings of Israel Sarug (fl. 1590–1610). Sarug, who may have known Luria when the latter briefly sojourned in Egypt, claimed to be one of Luria's main disciples. His writings are tinged with philosophical ideas.

56. Verman, *The Books of Contemplation*, p. 24.

57. Scholem, *Origins of the Kabbalah*, p. 71. Cf. *Book Bahir*, trans. Joachim Neugroschel, in *The Secret Garden: An Anthology in the Kabbalah* ed. David Meltzer (Barrytown, NY: Stanton Hill, 1998), p. 55.

58. *Sefer ha-Bahir*, sec. 85, as translated by Scholem, *Origins of the Kabbalah*, p. 75. Cf. *Book Bahir*, Neugroschel trans., p. 73.

penetrate their own mythical language with philosophical vocabulary and ideas (God as the source, substance, and sustenance of all being, here identified with intellect or wisdom). As such the Kabbalah, which undoubtedly shows the influence of Platonic and Neoplatonic ideas, itself invites a philosophical interpretation, and it is thus all the more surprising that contemporary scholars have not seriously considered the Kabbalah in philosophical terms. While it is clearly the case, as Idel has stated, that the Kabbalists occasionally adapted philosophical (particularly Aristotelian) terms for their own use, and thereby divorced these terms from their original significances, they also made use of such Neoplatonic terms as will, thought, worlds, etc., in a manner that retained their philosophical meanings.[59] At any rate, it is incumbent upon us today to decipher the Kabbalists' use of philosophical vocabulary, and where appropriate, to provide the Kabbalah with a vocabulary that is more suitable to its philosophical ideas.

As Ricouer so succinctly states, "symbols invite thought,"[60] and the Kabbalists' symbols are hardly an exception. While it is clear that some of the kabbalistic symbols push up against the boundary of the sayable, it is hardly the case that they are therefore *purely* mystical and hence completely opaque to interpretation. We might say that the theosophical Kabbalah is rooted in mysticism, expressed in myth, and ascendant toward philosophy. Its power lies precisely in its breadth, and in the fact that its language never becomes so opaque as that of the mystic, nor so forcibly and artificially transparent as that of the philosopher. As such the Kabbalah occupies a territory between logic and poetry, locution and silence, which enables it to mirror the very spirit of man and the world.

It is possible, in my view, to provide a rational interpretation even for those kabbalistic ideas and symbols (such as *Ein-Sof*, *Tzimtzum*, Worlds) that clearly make reference to the realm of the silent, and are hence *mystical* in their very essence. This is because reason has, as one of its tools, the power of analogy, and the boundary conditions of the world as a whole have their analogues in the boundary conditions of phenomena that occupy only a portion of the cosmos. Thus it is possible, for example, to shed rational light on the creation of "Worlds," which the Kabbalists affirm are "everything" to the finite creatures within them, but illusion to the emanator above them, by analogizing to the phenomenon of dreams, which are entire worlds to those

59. Moshe Idel, *Kabbalah: New Perspectives*, pp. 2–3, 40, 182.
60. Quoted in ibid., p. 232.

"within" them but illusions to the "waking" dreamer. I will have occasion to explore such analogies, along with their limitations, in detail in subsequent chapters.[61] The point I wish to make here is that much can indeed be said about those kabbalistic symbols that Scholem would regard as making reference to an inexpressible layer of reality. On my view the "unsayable" is hardly a static realm through which reason may never pass, but is rather a limit that reason must constantly endeavor to push up against. Indeed it is the very nature of what one might call "rational mysticism" to dare to speak as clearly and coherently as possible about such things that are only hinted at in mysticism and myth or that some would say completely transcend the medium of language. It is only, for example, by pushing the Kabbalah as far as possible into the realm of reason and philosophy that we can comprehend the limits of what can be expressed in words and provide what remains with the true imprimatur of the "unsayable," and not simply the "unsaid." We should not allow our concept of the "unsayable" to provide us with an excuse for obscurantism, for a laziness of thought that simply fails to make clear what is subject to clarification. Idel has pointed out that the Kabbalist Abraham Abulafia eschewed theosophical symbols precisely because their ambiguity is "indicative not of the inexpressibility of the object but lack of clarity on the part of the thinking subject."[62] We should keep Abulafia's skepticism in mind in our own approach to the kabbalistic symbols and metaphors.

Our assumption of "expressability" is completely consistent with the Jewish tradition in general, and the Jewish mystical tradition in particular. Judaism has always had a very positive attitude toward language. In contrast to those traditions that have held that language only alienates and obscures, Judaism has affirmed that words, as embodied in scripture, are indeed, the ultimate expression of God's will. The Kabbalists themselves held that reality is not only perfectly reflected in language, but that it is actually composed of letters in the holy tongue. For this reason, all hermeneutical acts have mystical as well as cognitive significance, as interpretation itself has an impact on the very spiritual substance of the universe. I will explore the details of this "linguistic mysticism" in Chapter Five. Here it should suffice to point out that the very process of interpreting the kabbalistic symbols not only has the imprimatur of the Kabbalists, but of the entire Jewish tradition.

To say, as I have claimed earlier, that the Kabbalah is expressed in *myth*

61. See Chapter Three regarding *Tzimtzum* and Chapter Six regarding "Worlds."

62. Idel, *Kabbalah: New Perspectives*, p. 203.

deprives it neither of symbolic nor philosophical significance. While some scholars of Jewish mysticism, notably Tishby,[63] have taken a literalistic view of myth in which the mythical image and that which it denotes are one and the same, my own view is that, to a greater or lesser degree, myth is always symbolic. In some instances, as in the Kabbalah, this is quite obvious, while in others, as in Greek mythology, it is much less apparent; but even in such myths that are apparently meant to be taken literally, a symbolic interpretation is latent in their images and underscores their depth and appeal. This, of course, follows from what even the literalists must acknowledge, i.e., that myth, in Tishby's words, arises from "certain unconscious emotional and visionary drives, affecting the very depths of the human spirit."[64]

On the opposite pole from Tishby is a view of myth that takes it to be allegory for imperfectly understood and expressed philosophical ideas. This, of course, was the view of Hegel, who saw religion in general, and myth in particular, as a means for conveying profound philosophical truths to minds unschooled in abstract thinking. My own view is that while myths can frequently be understood philosophically, their meaning is not exhausted through such an interpretation. All language, and myth is certainly no exception, is multivalent: abstract *and* concrete, symbolic *and* literal, cognitive *and* emotional, descriptive *and* evocative. While one can attempt to make distinctions among genres of discourse, to draw hard and fast distinctions between language that is mythical, symbolical, allegorical, and philosophical, especially with respect to a body of work such as the Kabbalah, is highly artificial and, in the end, unenlightening. That the Kabbalah is mythical does not mean that is not also symbolical, psychological, and philosophical.

THE PHILOSOPHICAL INTERPRETATION OF THE LURIANIC MYTHS

The *philosophical* interpretation of the Kabbalah is a double-edged sword, for while conceptual categories are helpful in clarifying the Kabbalists' symbols, these same categories are transformed and ultimately transcended in response to the kabbalistic ideas. This proposition will become clear throughout this book. I will attempt, however, in the course of the next several pages to provide its basic sense.

63. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 286.
64. Ibid., p. 287.

The Kabbalah organizes reality on its own terms, through a series of symbols (such as *Tzimtzum, Sefirot, Shevirah, and Tikkun*) which are not always obviously philosophical in nature. However, in order to gain insight into these symbols, we must first comprehend them in relation to familiar ideas, *project* them, so to speak, onto what we take to be the rational order.

By "projecting" the Kabbalists' myths into the realm of reason and philosophy, two things occur. The first is that the principles of logic and reason begin to deconstruct in the face of the antinimous nature of the kabbalistic symbols. The second is that there is a moment where we are able to understand the myths for the first time in a perspicacious fashion, before the vehicle of this understanding (reason) itself begins to fall apart before our eyes. In venturing our projection we are, I suppose, like the deaf, who, wanting to understand the nature of music, arrange to have sound isomorphically transformed into a series of visual patterns, which come and go, brighten and dim, alternate colors, etc. In performing this projection the deaf are provided with a genuine insight into what they otherwise cannot experience, and even the hearing are treated to a new, and in some ways clarifying, comprehension of musical sounds. If done well, such a projection of sound into sight permits one to actually "see" the music, and, in effect, grasp it in a way that one has never grasped it before. One obtains insight into seeing as well, as the inconstancies of the projected music allow us to better understand the very components of seeing (color, brightness, saturation, contrast, etc.) that were "withdrawn" phenomena in the everyday visual world. We shall see that the philosophical interpretation of Kabbalah provides us not only with a new understanding of Kabbalah, but new insight into philosophy as well.

THE "ELEMENTALIST" INTERPRETATION OF THE *SEFIROT*

As an example, let us briefly examine how the projection of myth onto philosophy helps elucidate the doctrine of the *Sefirot*. The words *Sefirah* (singular) and *Sefirot* (plural) are related to a variety of Hebrew roots (including the words for counting, sapphire, and narration).[65] Whatever its

65. Scholem, *Major Trends*, p. 206; Scholem, *Kabbalah*, p. 100.

etymological origins, however, it is clear that the Kabbalah uses the word *Sefirah* to refer to aspects or traits of the deity, which are at once vessels (*kelim*) for containing the infinite's light and stages in the divine emanation of finite worlds. There is a tradition, most aptly represented by Moses Cordovero, that held that the *Sefirot* are not only the archetypes of all existence, but the very component elements of the world's substance. Each thing is what it is by virtue of the particular combination of *Sefirot* that comprise it. By providing a philosophical interpretation of this notion we are able to gain conceptual insight into what, in the context of the Kabbalah, is generally a purely mystical or mythological idea.

From a philosophical point of view Cordovero's theory that the *Sefirot* are the world's basic elements is a proposed ontology, a theory of Being, which answers the question: What kinds of entities exist in the universe? Although the Kabbalists never argue this explicitly, when we examine the nature of the *Sefirot* symbolism, it becomes clear that theirs is an idealist or phenomenologically derived ontology. For the Kabbalah, the world consists first and foremost of archetypal ideas and values, and not some material substance that the mind then categorizes conceptually. These archetypes, the *Sefirot* themselves, are intuited through human experience and are, in effect, the experiential components of the ideational, spiritual, aesthetic, and material objects in man's world. Each *Sefirah* represents an ideational (e.g., *Chochmah*—Wisdom), spiritual (e.g., *Chesed*—Loving-Kindness), aesthetic (e.g., *Toferet*—Beauty), or material (e.g., *Yesod*—Foundation) element or dimension in the world of experience. When in Chapter Four we come to examine closely what the Kabbalists say about each *Sefirah*, we will discover a very close correspondence between the order of the *Sefirot*, and what might be described as ten dimensions or "values" of phenomenological experience: an entity's position in time; the three dimensions of space; its aesthetic, moral, and spiritual value; its existential status (i.e., does it exist or is it imaginary); the ideas it instantiates or represents; and the "will" or purpose it serves. Indeed it can be argued that the world's entities and events can be better described and understood through the ten-dimensional sefirotic scheme than they can be "scientifically." Science, by failing to include ideas, volition, and values as elements of its world, is thus handicapped in its account of such things as human personalities, historical events, aesthetic objects, etc.; whereas the sefirotic scheme, because it is phenomenologically more complete, provides an ontology of much broader scope and application.

THE KABBALAH AND DECONSTRUCTION

Without going into the details of this "Sefirotic elementalism," it should by now be clear how an application of philosophical concepts and vocabulary can provide insight into a doctrine (the *Sefirot*) that in the Kabbalah is essentially mythical and symbolic. By "projecting" the myth of the *Sefirot* onto reason, the *Sefirot* are first understood as archetypes of value and then as elements of the created world. However, this process of regarding the *Sefirot* as elements, while illuminative of the *Sefirot*, is ultimately deconstructive of the concept of "element" itself. This is because elements are normally regarded as discrete, static, unchanging structures, and the *Sefirot* are changeable, multifaceted, dynamic forces, regarded alternately by the Kabbalists as personalities, colors, names, levels of the soul, garments of the Absolute, aspects of the self, and even questions. The *Sefirot* are the ultimate elements of the world, but, paradoxically, they are elements that change their very character depending upon our perspective upon them. As such, the very rational concepts, elements, and structures that we use in order to make the kabbalistic symbols comprehensible begin to lose their own normal sense in the process of being applied to the Kabbalah.

The symbol of the Breaking of the Vessels (*Shevirat ha-Kelim*) is important to consider in this context, for it implies that any of the constructions we place on any idea, including the kabbalistic symbols (and the Breaking of the Vessels itself) are only temporary expedients for the understanding. Examined philosophically, the *Shevirah* implies the inadequacy of all concepts to "contain" the phenomena to which they refer. This is evident from the fact that in the Lurianic myth the vessels (i.e., the *Sefirot*), which represent perfection in the realm of values and ideas (e.g., wisdom, kindness, judgment, beauty), shattered because they could not hold the portion of divine light (ultimate truth, reality) that they were presumably meant to contain.

Understood philosophically, the Kabbalah actually performs a radical deconstruction upon the very language through which it (and all philosophy, for that matter) must be expressed and understood. Symbolized in the Breaking of the Vessels, this deconstruction provides us with a caution against being too satisfied with any of the interpretations or constructions we place upon the Kabbalah specifically, or upon the world in general. Indeed it is only by constructing, deconstructing, and then reconstructing our perspectives upon God, the world, and ourselves that we can hope to achieve anything near the breadth of view necessary for a valuable interpretation.

As such, contemporary deconstructionism provides an important entrée into the Kabbalah as philosophy. "Deconstructionism" has come to signify an entire movement in literary criticism and contemporary philosophy most often associated with the names Jacques Derrida and Paul de Man.[66] It is a movement that defies categorization and description precisely because it holds that there are no definable relationships between words and the things they presumably represent. Language, for deconstructionism, is not grounded in any prelinguistic reality but is rather an ever-changing, "infinite play of signification" unto itself. Applied to traditional philosophical ideas, deconstructionism, as its name suggests, dismantles or, better, "breaks apart" the "truths" that philosophy has attempted to promulgate about the world. All so-called truths, essences, and structures break down once it is realized that words do not directly refer to anything and achieve their significance only by virtue of the system of differences among linguistic signs. The origin of meaning in differences assures that all concepts and ideas will have what they are not woven into what they are, and that all acts of speech will be infinitely interpretable. Indeed, for deconstructionism it is impossible for a person to mean *precisely what he says*, for what he says will be subject to an infinite play of significance transcending his or her own intentions and resulting from the infinite system of differences, of which his words are of necessity a part. The Lurianic Kabbalah, by pointing to the impurity of all of our concepts (e.g., good and evil, man and God, etc.), by recognizing that such concepts imply their opposites (as well as accidental properties that are attendant to their instantiations in a world), by holding that there is no real distinction between reality and language, and by insisting upon the possibility of an indefinite number of interpretations of any linguistic act, can be said to perform a "deconstruction" on traditional philosophical ideas.[67]

However, while the Kabbalah can be said to anticipate some of the

66. On "deconstructionism" see Jacques Derrida, *Margins of Philosophy* (Chicago: University of Chicago Press, 1982); Christina Howell, *Derrida from Phenomenology to Ethics* (Cambridge, U.K.: Polity Press, 1999); Jonathan Culler, *On Deconstruction Theory and Criticism After Structuralism* (Ithaca, NY: Cornell University Press, 1982); Henry Staten, *Wittgenstein and Derrida* (Lincoln: University of Nebraska Press, 1984).

67. As we shall see in Chapter Five, there is also a sense in which the Kabbalists held a highly essentialist view of the relationship between language and being. This does not, however (as we will see) prevent them from holding a deconstructionist view as well. The Kabbalists held that all things and all points of view imply their opposites in *coincidentia oppositorum*.

moves of contemporary deconstructionism, even to the point of holding that reality is itself composed of letters and words,[68] its goals are far from those of Derrida or de Man. The Lurianic Kabbalah, one might say, sees deconstruction (symbolized in the Breaking of the Vessels), as one (albeit critical) moment in the evolution from a naive essentialism (embodied in the *Sefirot*) to a human-based ethic in which essences, instead of existing *sub species aeternae* become the responsibility of man (*Tikkun*). For the Kabbalah, the result of a deconstruction of the world's original structure is the need for a new order, *reconstructed* through the language of man. It is this *reconstructed* human order that, on the Kabbalist's view, is the highest expression of God.

DIALECTICS

The Kabbalist, in his poetical/symbolic manner of speaking, actually wishes to say that on the deepest of levels, the level that accords best with the actual human and worldly predicament, the opposing categories of our rationalistic schemes, blend in with one another, are dependent on one another, and are ultimately, in spite of their surface structure as oppositions, simultaneously true. The truth of such contradictions cannot be explained away through a clarification of terms, for it is (to take but a few examples to be elaborated on in later chapters), "God," in His capacity of "creator" who is also "created" (by man),[69] evil, in its malevolence, which is also "good,"[70] and "being" in

68. The view that the world itself is comprised of the twenty-two divine letters makes its first appearance in *Sefer Yetzirah* and was elaborated upon by nearly all, including the Lurianic, Kabbalists. Such linguistic mysticism is particularly evident in Vital's *Sefer Etz Chayyim* and among the Hasidim, in Schneur Zalman's *Tanya*.

69. The Zohar, for example, affirms: "He who 'keeps' the precepts of the Law and 'walks' in God's ways, if one may say so, 'makes' Him who is above" (Zohar III, 113a; Sperling and Simon, *The Zohar*, Vol. 5, p. 153). Moshe Idel has pointed out that this idea was quite widespread among the Kabbalists. For example, we read in the kabbalistic text *Sefer ha-Yichud*: "each and every one [of the people of Israel] ought to write a scroll of Torah for himself, and the occult secret [of this matter] is that he made God Himself" (quoted in Idel, *Kabbalah: New Perspectives*, p. 188).

70. The Zohar (183b–184a) explains:

> There is no light except that which issues from darkness, for when the "Other Side" (*Sitra Achra*) is subdued, the Holy One is exalted in glory. In fact, there can be no true worship except it issue from darkness, and no

its fullest reality, which is "nothingness."[71] This is the doctrine of *coincidentia oppositorum* that is so basic in the Kabbalah.

The dialectical nature of the kabbalistic ideas is readily apparent. Indeed, dialectical thinking, in which presumably contradictory concepts critique and blend with one another until new, higher-order concepts emerge, is characteristic of the mythical imagination in general. According to Levi-Strauss, myths seek to reconcile and overcome binary oppositions that are present in the very structure of society.[72] Their purpose is to make what would otherwise be experienced as incoherence and contradiction, socially and intellectually tolerable. From a psychoanalytic point of view symbols that emerge in myth, very much like those that abound in dreams, follow the laws of what Freud called primary process thinking, in which contradictory and antinomous ideas are encompassed by a single word, image, or symbol. The Lurianic metaphors of the Breaking of the Vessels, the evil Husks, and the Restoration of the World express the idea that both the human soul and the cosmos embody such antinomies, and that they evolve precisely through a process in which contradictions are brought together and new, higher-order resolutions emerge.

Indeed each of the main kabbalistic symbols express part of the dialectical process, as they each embody an important philosophical or experiential antinomy and, when fully understood, a movement toward that antinomy's resolution. For example, in the symbol of the *Sefirot* the Kabbalists articulate and seek to resolve the contradiction between the simple unity of the Absolute and the apparent multiplicity of the world (the classical problem of "the one" and "the many"); in the symbol of the *Kellipot* (Husks), the antinomy between good and evil; in *Tzimtzum*, the chasm between being and nothingness; in *Adam Kadmon* (Primordial Man), the distance between God and man; and in the symbol of *Tikkun ha-Olam* (the Restoration of the World), the antinomy between theism (God created man) and atheism (man created God). Indeed, each of the kabbalistic symbols can

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true good except it proceed from evil. And when a man enters upon an evil way and then forsakes it the Holy One is exalted in His glory . . . [Sperling and Simon, *The Zohar*, Vol. 4, p. 125].

71. For example, the Kabbalist David ben Abraham ha-Lavan (end of thirteenth century) held that God has: "more being than any other being in the world, but since it is simple, and all other simple things are complex when compared with its simplicity, so in comparison it is called 'nothing'" (quoted in Scholem, *Kabbalah*, p. 95).

72. Claude Levi-Strauss, *Structural Anthropology*, trans. Claire Jacobson and Brooke Grundfest (New York: Basic Books, 1963).

be understood as emerging dialectically, as a higher-order synthesis of an opposition (or contradiction) between traditional philosophical ideas, and, hence, as a "resolution" to a traditional philosophical problem. The problem of theodicy (of reconciling evil with the existence of God) can no longer arise, for example, once we speak the language of the Lurianic Kabbalah, because anyone who truly understands these symbols sees that what we call "evil" is in fact woven into the very essence of both creation (*Tzimtzum*) and redemption (*Tikkun*), the ultimate "Goods." (Regarding *Tzimtzum*, the Lurianists held that God could not create a world without first concealing or withdrawing His infinite presence, thereby introducing negation and evil into the world. With respect to *Tikkun*, the Kabbalists held that the acts that bring about the restoration of the world depend upon the overcoming, and hence the existence, of evil.)

The Kabbalah, then, organizes experience for us in a new way, one that transcends the traditional categories of philosophy and, further, cuts across the disciplines (e.g., philosophy, psychology, theology, ethics, and hermeneutics) that have traditionally addressed themselves to the human condition. If one is to understand the Kabbalah, one must stop thinking in terms of the traditional distinctions altogether. For example, the process of *Tikkun ha-Olam*, in which mankind is enjoined to "raise the sparks" of divine light that inhere within both his own soul and the world, is at once a psychological, theological, ethical, political, and mystical act. However, these traditional categories, while they can be helpful in one's initial approach to the Kabbalah, are ultimately like the ladders, described by Wittgenstein, that fall away once their purpose has been served.[73]

ACTIVISM AND QUIETISM

The dialectical nature of kabbalistic thought enabled the Kabbalists and Hasidim to transcend a fundamental religious and theological dichotomy, the distinction between "activism" and "quietism." This distinction is both a cardinal assumption in the study of mysticism and continues to have much relevance for contemporary religious life.[74]

73. Wittgenstein, *Tractatus Logico-Philosophicus* 6.54, p. 151.

74. This is a distinction that sees its modern equivalent in the distinction between political and psychological man.

A tension certainly exists in the Kabbalah between the activist, "this-worldly" tradition of Judaism and the quietist "otherworldly" tendencies that are common to nearly all forms of mysticism. However, as we shall see, this is a tension that is dialectically resolved in the kabbalistic notion of *Tikkun ha-Olam*, the repair and restoration of the world, a notion that literally implies active worldly engagement but that also implies the world's nullification or transcendence. The Kabbalist's dialectic is embodied in the image of the "raising of the sparks" that the Lurianists regarded as the most important symbol for *Tikkun*. Originally a Gnostic image that referred to the liberation of a spark of the deity that had been imprisoned in this lowly world in the form of man's soul, the "raising of the sparks" makes an inexplicable reappearance in the Lurianic Kabbalah, where it is understood both as a vehicle for transcending this world and as a liberation of divine procreative energy for correcting the faults and disharmonies within it. One who engages in *Tikkun ha-Olam* strives to both transcend and redeem every aspect of the present world.[75]

Nowhere is this dialectic more evident than among the contemporary Chabad (Lubavitch) Hasidim, whose efforts on behalf of numerous worldly causes are unremitting, but who regard these very efforts as completely in the service of bringing about the world to come.[76] Indeed, the founder of Chabad, Schneur Zalman of Lyadi, spoke of a twofold divine service. The

75. As we shall see the Kabbalists at times adopted a Gnostic formula of transcendence and escape, a tendency that led to the Lurianist's ascetic withdrawal from the world as well as to quietistic tendencies among the Hasidim. The tension between activism and escape from this world is a recurrent theme in the Kabbalah, one that was not completely resolved either within the Kabbalah or Hasidism. It is a tension that also, I might add, persists, in at least one contemporary secular heir to certain Kabbalistic and Hasidic traditions, psychoanalysis. As Philip Rieff has so eloquently argued, psychoanalysis has led to a "triumph of the therapeutic" in which the problems that were once thought to be correctable within the world are abandoned for conflicts that are now thought to be repairable only within the self (Phillip Rieff, *The Triumph of the Therapeutic* [Chicago: University of Chicago Press, 1966]). How to retain the insights and depth of mysticism and psychoanalysis without abandoning the world is a major issue for our own time. As we proceed, it will become evident how the Kabbalah provides us with some direction toward a solution.

76. As Idel points out, for Hasidism "extreme mystical experiences were often coupled with ritual acts performed for the sake of the community." In Hasidism there is a type of cultural *coincidentia oppositorum* in which the extremes of spiritualism and materialism are brought together and fused. "Hasidic masters would in most cases consider the mystical experience as a stage on the way toward another goal, namely

first entails a gnosticlike annihilation of both this world and the personal ego, and their eventual absorption within the Godhead; while the second involves an infusion of divine energy into the material world through mankind's religious service and worship: "Just as one annihilates oneself from Being to Nothingness, so too (divine light) is drawn down from above from Nothingness to Being, so that the light of the infinite may emanate truly below as it does above."[77]

KABBALAH AND PSYCHOANALYSIS

Several other contemporary modes of thought can shed interpretive light upon kabbalistic theosophy. In addition to deconstruction and dialectics, psychoanalysis, Jungian psychology, and studies in comparative religion and mysticism can provide important frameworks for the understanding, and further development, of kabbalistic symbols and ideas.

The relationship between Kabbalah and psychoanalysis has been a matter of interest since David Bakan's *Sigmund Freud and the Jewish Mystical Tradition* was published in 1958.[78] Unfortunately, Bakan lacked knowledge of even the most basic of kabbalistic symbols and ideas, and was completely unfamiliar with the Lurianic Kabbalah, the Kabbalah which is most readily comparable to psychoanalysis. Bakan's thesis that Freud was a crypto-Sabbatean, i.e., a follower of the kabbalistically inspired false messiah, Sabbatai Sevi, who arose in Poland in the sixteenth century,[79] was without any substantial warrant and did nothing to establish a genuine relationship between Kabbalah and psychoanalysis. Nevertheless, there are many fruitful parallels to be drawn between the Kabbalah and psychoanalytic ideas, and much to be gained by bringing a psychoanalytic perspective to the kabbalistic symbols. While a kabbalistic influence upon Freud has yet to be firmly

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the return of the enriched mystic who becomes even more powerful and active in and for the group for which he is responsible." Indeed the theosophical Kabbalah has always held the welfare of the group to be more important than the mystical experience of any single individual. Idel, *Hasidism*, pp. 209–210.

77. Schneur Zalman, *Torah Or*, p. 58; quoted in Rachel Elior, *The Paradoxical Ascent to God: The Kabbalistic Theosophy of Habad Hasidism*, trans. J. M. Green (Albany: State University of New York Press 1993), p. 150.

78. David Bakan, *Sigmund Freud and the Jewish Mystical Tradition* (Boston: Beacon Press, 1971). Originally published in 1958.

79. On Sabbatai Sevi, see Scholem, *Sabbatai Sevi: The Mystical Messiah.*

established, the possibility of such influence through Freud's father, who was raised in a Hasidic environment, is certainly not to be discounted, as the Hasidim had transformed the Lurianic Kabbalah into a psychological theory that had application to the common man.[80]

If one examines the basic myth of the Lurianic Kabbalah from a psychoanalytic point of view, it becomes clear that the Kabbalah performs on the cosmic level much of what psychoanalytic theory posits for the individual man. Since the Kabbalists held that the microcosm (man) is a mirror of the macrocosm (God) the parallels between Luria and Freud were readily embodied in psychological form in the writings of the Hasidim; for example, those of the first Lubavitcher rebbe, Schneur Zalman of Lyadi.

As we have seen, according to Luria and his disciples, the source of all being whatsoever is the Infinite (*Ein-Sof*) whose energy or light (Or *Ein-Sof*) originally fills a unitary and undifferentiated universe. In order to create, and ultimately recognize itself through an "other" (i.e., a world), the infinite God must contract in upon itself (*Tzimtzum*), thereby opening a metaphysical space within which an "other" can subsist. Having done this, the Infinite proceeds to emanate structures of thought, feeling, and value (the *Sefirot*), which are, however, too weak and poorly integrated to hold the light or divine energy that they were meant to contain. This lack of integration also creates an instability in the erotic union of the masculine and feminine aspects of God. As a result of their own weakness and instability the sefirotic structures are shattered (*Shevirat ha-Kelim*); the feminine and the masculine are divided, and the shards resulting from the "Breaking of the Vessels" entrap sparks (*netzotzim*) of divine energy, alienating this energy from its source as it falls into the depths of the metaphysical void. These combinations of shards and sparks together form the "Husks" (*Kelippot*) that are the substance of the *Sitra Achra* or "Other Side," a nether realm that is the source of malcontent and evil, but that is completely parasitic upon the sparks of alienated divine energy that it contains. It is, according to the Lurianic scheme, man's divinely appointed task to extract (*birur*) the divine light entrapped both within the world and his own soul, and through the process of *Tikkun* (restoration) return these sparks to their source in the infinite God, where they can restore the unity between "male and female" and participate in the divine purpose and plan.

Especially when one considers that the Kabbalists, and particularly the

80. I discuss the issue of Freud's relationship to Kabbalah and Hasidism at length in my book *Kabbalistic Metaphors.*

Hasidim, held that the cosmic process I have just described is reenacted within the soul and life of man, the parallels with psychoanalysis become startlingly clear. Like the Lurianic Kabbalah, psychoanalysis posits a source of sexual/erotic energy, the libido, as the foundation of all human thought, action, value, and being. It too holds that the source of this energy, the human psyche, must withdraw or contract (via "repression") to create a (representational) world of images, fantasies, dreams, and ideas. Such images and ideas are regarded as modifications of the libido itself, and originally form systems or structures (e.g., the ego and superego) meant to contain the libidinous energy. These structures, however, are too poorly integrated to contain the energy and permit its uninterrupted flow, and consequently they break down, with the result that portions of the individual's libido are cut off from their source and are no longer available to serve his or her ends. This alienated libido not only creates an interruption in man's erotic activity, but is itself, as it were, entrapped in neurotic complexes (akin to the Kabbalist's *Kelippot*), and thereby comes to exist in the nether realm of the individual's unconscious, which is analogous to the *Sitra Achra*. For Freud, these unconscious complexes are the source of neurotic misery and maladaptive behavior, yet they are completely parasitic upon the quantums of libidinous energy that they, through an act of repression, entrap and contain, just as the *Kellipot* are parasitic on the entrapped sparks of God. Psychoanalytic therapy enjoins the individual to undo the repressions that maintain his or her neurosis, to thereby liberate the individual's entrapped libido and, as it were, return this libido to its source in "desire" so it can again serve the individual's consciously chosen ends. This act is akin to the Lurianic conception of Tikkun, as the "extraction" and "raising" of the holy sparks.

While the form of this brief presentation may obscure some important differences between the Lurianic Kabbalah and psychoanalysis, the parallels are immediately striking. It is hard to understand how Gershom Scholem, whose scholarly career emerged amidst the *Weltanschauung* of psychoanalysis, and who was undoubtedly more than familiar with Freudian ideas, should make no study or even comment on these parallels, either in his writings on the Lurianic Kabbalah, nor (even more remarkably) in his monumental study of Sabbatai Sevi, the psychologically disturbed false messiah who emerged from within a Lurianic milieu in sixteenth-century Poland.[81]

81. For example, Scholem, in his work *Sabbatai Sevi: The Mystical Messiah*, relates that "the sources suggest with almost absolute certainty that Sabbatai suffered

Scholem does, however, correctly acknowledge that the Kabbalah itself embodies a dynamic, living reality, which is likely to reassert itself in those times when the spontaneous, emotional, and the symbolical are suppressed in favor of the purely intellectual: "The more the philosophers and theologians strove to formulate a unity which negates and eliminates all symbols, the greater became the danger of a counter-attack in favor of the living God, who, like all living forces, speaks in symbols."[82] Yet Scholem fails to acknowledge the obvious psychoanalytic implications of even his own view, which put quite simply, understands the Kabbalah itself as a return of the repressed, i.e., as a symbolic representation of repressed emotion, spirituality, or libido, whose energy he sought to liberate (or kabbalistically, whose spark he sought to raise) for a new generation. The identification of the Kabbalah itself with the "repressed libido of Judaism" is given further support when we consider the Kabbalists' attitude toward human (and divine) sexuality. For example, in the Zohar we find the views that the conjugal relationship between man and woman is itself holy, because it reflects the relations between God and the *Shekhinah* (his feminine aspect); that man and woman are only "half a body" until they are united in conjugal bliss; that all souls, before they descend into the physical world, are essentially bisexual; that a couple should attempt to coordinate their intercourse with the precise time of intercourse in the "upper world"; and that kissing with the mouth is a union of a couple's souls prior to their physical union in sexual intercourse.[83]

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from a manic-depressive psychosis," and provides several pages of discussion on this. However, there is no mention of Freud or psychoanalysis anywhere in this work. Nor is there any discussion of psychoanalysis in Scholem's *Major Trends*, *On the Kabbalah*, *The Kabbalah*, or *On the Mystical Shape of the Godhead*, trans. Joachim Neugroschel (New York: Schocken, 1991). Scholem is said to have dismissed psychoanalysis on the grounds that he knew several psychological myths, each of which were far more interesting than Freud's. Scholem seemed to show some more affinity to Jung. Nevertheless he felt:

> In treating the history and world of the Kabbalah, using the conceptual terminology of psychoanalysis—either the Freudian or Jungian version—did not seem fruitful to me. Even though I should have had a strong affinity to Jung's concepts, which were close to religious concepts, I refrained from using them. [Quoted in David Biale, *Gershom Scholem*, p. 69]

82. Scholem, *On the Kabbalah*, p. 89.

83. See Tishby and Lachower, *The Wisdom of the Zohar* III, Part VI, Sect. II. (Conjugal Life), pp. 1355–1406.

In Luria we find the view that in performing acts of *Tikkun ha-Olam* humanity provides the "feminine waters" for restoring the unity between the masculine and feminine aspects of God.

Like the relationship between Kabbalah and contemporary philosophy, the connection between the Kabbalah and psychoanalysis has simply never been carefully examined. When one considers that an authority no less formidable than Carl Jung held that a full understanding of psychoanalysis "would carry us . . . into the subterranean workings of Hasidism . . . and then into the intricacies of the Kabbalah which still remain unexplored psychologically,"[84] we can hardly ignore the points of contact between these apparently diverse disciplines. Apart from the remarkable theoretical coincidence between the Kabbalah and psychoanalysis, I will argue that many of the concepts of the Kabbalah can be best understood by the contemporary reader through a comparison with the basic metaphors of psychoanalysis (e.g., the unconscious, libido, the repressed) or with the peculiar phenomena (neurosis, dreams) with which psychoanalysis deals. Further, since the Kabbalah is never reluctant to draw metaphysical, axiological, and ontological conclusions from what are essentially psychoanalytic ideas, psychoanalysts who study the Kabbalah are in a position to comprehend a view of the entire cosmos that is highly compatible with their own understanding of man.

PSYCHOLOGICAL HERMENEUTICS IN THE KABBALAH

It is important to note in this context that a psychological perspective is to be found among the Kabbalists and Hasidim themselves, who held the human mind to be a mirror and, in some respects, the very origin of the theosophical realm.[85]

For example, one of the earliest Kabbalists, Azriel of Gerona (early thirteenth century), held that the energy of the human soul derives from the heavenly *Sefirot*, the ten archetypes through which God expresses himself in creation, and he equated each *Sefirah* with a psychological power or physical

84. Letter: Carl Jung to Edith Schroder, April 1957. In Carl Jung, *Letters*, Vol. 2, ed. Gerhard Adler (Princeton, NJ: Princeton University Press 1975), pp. 358–359. This comment was made at a stage in Jung's career when he had achieved a clearly positive view of Judaism and, in particular, Jewish mysticism.

85. See Idel, *Kabbalah: New Perspectives*, pp. 146–153, and Idel, "Psychologization of Theosophy in Kabballah and Hasidism," in Idel, *Hasidism*, pp. 227–238.

organ in man.[86] An even more radical viewpoint was advocated by R. Meir ibn Gabbay (1480–1540), who interpreted an ancient Midrash to mean that God's anthropomorphic structure was itself copied from a human original![87] Even among the Lurianists, with their emphasis upon the theosophical structure of the Godhead and divine worlds, we find the doctrine that the *Sefirot* are mirrored in man's body and soul.

The notion that the divine macrocosm is mirrored in the mind of man was actually emphasized by the founders of the Hasidic movement, who can be said to have "psychologized" the Lurianic Kabbalah for their numerous disciples. For example, R. Jacob Joseph of Polonnoye (1704–1794) stated in the name of the Baal Shem Tov (1700–1760), the founder of Hasidism, that the ten *Sefirot* appear in man as a result of a divine contraction, whereby the deity progressively instantiates himself in a series of personal structures until, upon reaching man, he (and man himself) is called Microcosmos (*Olam Katan*).[88] Rabbi Dov Baer, the Maggid of Mezrich (1704–1772), who succeeded the Baal Shem Tov as the leader of the early Hasidic movement, taught "that everything written in (Vital's) *Sefer Etz Chayyim* (the major exposition of the Lurianic Kabbalah) also exists in the world and in man."[89] The Maggid went so far as to hold that the very significance of divine thought is contingent upon this thought making its appearance in the mind of man. Like Jung, who was later to expound a similar view regarding the "collective unconscious," the Maggid held that the Godhead has a hidden life within the mind of man.[90]

JUNG'S APPROACH

It is important, however, to both compare and distinguish the Hasidic point of view from that of Jung, who took a lively interest in the Kabbalah, and

86. Scholem, *Origins of the Kabbalah*, p. 95.

87. Ibid., p. 176.

88. Rabbi Jacob Joseph of Polonnoye, *Toldot Ya'akov Yoseph*, fol. 86a, quoted and translated in Idel, *Kabbalah: New Perspectives*, p. 150 (see also p. 352, note 366).

89. Maggid, Dov Baer of Mezrich, *Or ha-Emet* (Light of Truth), fol. 36 c–d. Quoted and translated in Idel, *Kabbalah: New Perspectives*, p. 15.

90. Rifka Schatz-Uffenheimer, *Hasidism As Mysticism: Quietistic Elements In Eighteenth-Century Hasidic Thought* (Jerusalem: Hebrew University, 1993), p. 207. Also see Rabbi Schneur Zalman's commentary in *Likutei Amarim-Tanya*, Chapter 36, p. 163.

regarded it as one of a series of expressions of man's "collective unconscious." Jung focused the greatest part of his attention on Gnosticism and alchemy, each of which he understood to be mythological or metaphysical expressions of man's quest to regain awareness and unity with an alienated, unconscious self.[91] The alchemists, in their material efforts to extract gold from base metals, and the Gnostics who earlier engaged in metaphysical efforts to release the divine spark contained within each human soul, were predecessors, on Jung's view, to contemporary depth psychologists who assist patients in their quest to regain awareness of the "spark" or "gold" of their unconscious minds.[92] Kabbalah, as I have intimated, performs an analogous task with respect to the *Kelippot*, which bind the human soul; and it is presumably an awareness of Freud's own Jewish/Hasidic background that led Jung to remark that Freud's discovery would find its origins in a Jewish version of the archetypal depth-psychology myth.[93]

My own view is that Jung is largely correct, and that moreover, had he focused greater attention on the Kabbalah, he would have indeed found a far more congenial predecessor to depth psychology than Gnosticism.[94] Gnosticism, while clearly sharing many of the Kabbalah's symbols and ideas, is decidedly dualistic and otherworldly. The Gnostics' "raising of the sparks" (unlike the analogous process in the Lurianic Kabbalah) is an effort to escape from an evil world of matter and history, which for Gnosticism is completely irredeemable. The Kabbalah, on the other hand, seeks a restoration of this world, much as depth psychology pursues a therapy for *this* life; and it interprets its symbols, for example, its raising of the sparks, in a manner that

91. Jung's writing on Gnosticism are conveniently collected with commentary in Robert A. Segal, ed., *The Gnostic Jung* (Princeton, NJ: Princeton University Press, 1992). His views on alchemy are found in a number of his works, including *Aion* (1951), *Psychology and Alchemy* (1944), *Alchemical Studies* (1929–1945), and *Mysterium Coniunctionis* (1955–1956), which constitute Volumes 9 (Part II), 12, 13, and 14 of *The Collected Works of C. G. Jung* (Princeton, NJ: Bollingen Series, Princeton University Press, 1953–1964). See References for complete citations.

92. Carl Jung, "Gnostic Symbols of the Self," in *Aion: Researches Into the Phenomenology of the Self, The Collected Works of C. G. Jung*, Vol. 9. Part II, trans. R. F. C. Hull (Princeton, NJ: Princeton University Press, 1969), pp. 184–221. Reprinted in Segal, *The Gnostic Jung*, 55–91.

93. Carl Gustav Jung, *Letters*, Vol. 2, pp. 358–359.

94. See my "Jung and the Kabbalah," in *History of Psychology* 2:2 (May 1999), pp. 102–118.

brings holiness into this world rather than prompting man to escape. Moreover, in Hasidism, we have a phenomenon in which the psychologization of the metaphysical symbols of the Kabbalah has already occurred. There is no such analogous process with respect to Gnosticism (or alchemy, for that matter) and Jung is forced to produce one himself.

It is in the interpretation of this psychologization process where I (as would the Hasidim) part from the Jungian approach. For Jung, when the Gnostics talk, for example, about God, they are *really*, though *not knowingly*, talking about the unconscious, and when they relate their myths of creation, they are *really*, though *not knowingly*, describing the development of the human psyche or "Self." Although Jung himself denies that there are any metaphysical implications to his work,[95] the thrust of his basic approach to Gnosticism is to reduce Gnostic theology to psychology. A Jungian approach to the Kabbalah would, of course, perform a similar reduction; a reduction that follows from Jung's theory of the psychological development of mankind. According to Jung, man has proceeded through four stages of development, the primitive, ancient, modern and contemporary, each stage marking a step toward the evolution of a fully independent ego. While primitives completely identify themselves with their environment, and ancients (whose egos are somewhat sturdier) project their unconscious onto the gods, moderns reject their unconscious altogether, attempting to live their entire lives on the plain of consciousness and reason.[96] Recognizing the

95. Jung's denials are sprinkled throughout his works and letters. For example, in his introduction to *Mysterium Coniunctionis*, 1955, p. vii, he states:

> I do not go in for either metaphysics or theology, but am concerned with psychological facts as the borderline of the knowable. So if I make use of certain expressions that are reminiscent of the language of theology, this is done solely to the poverty of language and not because I am of the opinion that the subject matter of theology is the same as that of psychology. Psychology is very definitely not a theology; it is a natural science that seeks to describe experienceable psychic phenomena . . . But as empirical science it has neither the capacity nor the competence to describe any truth or value, this being the prerogative of theology. [Carl Gustav Jung, *Mysterium Coniunctionis. The Collected Works of C. G. Jung*, Vol. 14, trans. R. F. C. Hull (Princeton, NJ: Princeton University Press, 1963).]

96. See Segal, *The Gnostic Jung*, pp. 11, 19. Also, Erich Neumann, *The Origins and History of Consciousness*, trans. R. F. C. Hull (Princeton, NJ: Princeton University Press, 1970).

emptiness and futility of the modern project of denying the unconscious, certain "contemporaries" (of Jung's) seek to reintegrate into their psyches what the ancients projected and the moderns denied. Jung's psychological analysis is extremely insightful, yet his metaphysical prejudices are clear: while the ancients are, in effect, "superior" to moderns in their recognition (through myths and religion) of the importance of the unconscious, they are misplaced in projecting the archetypes of the collective unconscious onto the gods and world. From a Jungian point of view the myths of Gnosticism and (by extension) Kabbalah have psychological but no ontological significance: they are not about the world but are rather about the psyche of man.

The Kabbalists and Hasidim are clear in their rejection of the Jungian reduction. While they themselves recognized the psychological implications of their theosophical concepts they maintained that these implication were a function of the mutual reciprocity or mirroring of the microcosm and macrocosm. Unlike the Gnostics who understood their myths in cosmological terms, and unlike Jung who understood them psychologically, the Kabbalists refused to give priority to either cosmos or mind. Like the philosophers of India, of Sankhya, Yoga, and Vedanta, the Kabbalists held that cosmos and psyche, divinity and soul are essentially one. The workings of man's mind give us as much insight into the nature of the world, as man's myths about the world provide insight into the nature of his mind. Although I have great respect for the Jungian point of view, and believe that the entire Lurianic dialectic can be understood in archetypal psychological terms, my position in this work is to take the Kabbalists at their word; when they speak about the deity I assume that, at least on one level, it is the deity to which they refer.

COMPARATIVE STUDIES

There is one contribution of the Jungian approach to the study of religion that, if it has not been completely ignored, has been underutilized in the study of the Kabbalah: the comparative study of divergent mystical traditions. One of Jung's core assumptions, expressed in the concept of the "collective unconscious," is that common themes and archetypes underlie religious phenomena separated widely in both space and time. As such Jungians seek out symbolic and thematic similarities even among those religions in which there is little or no reason to suppose any historical connection. This point of view, however, has been implicitly rejected by the vast majority of Kabbalah

scholars, who do so out of either a religious conviction in the uniqueness of Jewish revelation; or, following the lead of Scholem, out of a commitment to detailed textual analysis and historical research. As such, the study of the Kabbalah has been somewhat myopic: the fascinating parallels between Jewish and Indian mysticism and theosophy, for example, have been for the most part ignored. One need not follow Jung in his hypotheses of a collective unconscious and archetypes to recognize the value of such comparative studies in our own contemporary quest for insight into Jewish mysticism. Here I simply wish to provide a brief example of how such comparative studies can provide us with insight into the Kabbalah itself.

A remarkable parallel is to be found between the kabbalistic symbol of *Kelippot* (Husks) and the concept of *karma*, found in Jainism and in virtually all the other spiritual traditions of India. The parallel is to be found in the fact that each of these notions involve the symbol of a spark or crystal of divine light, which is understood to be the individual's true or Godly self and which is enclosed by layers of darkness (*Kelippot* in Kabbalah, *lesyas* (colors) in Jainism) that weigh down and otherwise prevent the self from achieving its divine fulfillment. It is, of course, an intriguing if highly speculative possibility that the concepts under discussion were mediated from India to Judaism via a chain that included Gnosticism, but this is not the point I wish to pursue here.

What is interesting in this context is the *differing* accounts of the origin of *Kelippot* and *karma* respectively in the Kabbalah and Jainism. As we have seen, for the Kabbalists the *Kelippot* have their origin in a cosmic catastrophe, the Breaking of the Vessels, in which the value archetypes that originally constituted creation shatter, and the resulting shards fall through the metaphysical void, carrying with them sparks of divine light. The theory of karma, on the other hand, posits that the darkness (*lesyas*) that shrouds and encumbers one's inner self is a product of the individual's own behavior. A man, in performing any action, but most particularly an act like killing, which violates the actor's moral code, obscures and darkens his own life monad, making the possibility of his redemption more difficult and remote.

Upon first learning of the similarity between *karma* and *Kelippot* one might be inclined to the conclusion that the divergent accounts of their respective origins (one cosmic, the other psychological) renders the connection between these concepts superficial. However, upon closer examination we discover, for example, that the Kabbalists and Hasidism regard each individual as personally responsible for the *birur* or extraction of his spark from the Husks; and that a man's actions either serve to aid in this

redemptive process or increase the power, darkness, and grip of the "Other Side." As put by the eighteenth-century Kabbalist, Moses Chayyim Luzzatto, "when man sins he gives the husk the power to seize the Upper Degrees, and he is himself punished by it. Conversely, when man expels the husk from himself he is rewarded."[97] Looked at more closely, the doctrine of *Kelippot* shines with a new discernible "*karmic* light." This *karmic* or psychological understanding of the *Kelippot* is strengthened by our knowledge that in the Kabbalah (as in Indian philosophy) the microcosm (man) is said to perfectly mirror the macrocosm (the divine) and the shattering of value archetypes that produce the *Kelippot* on the cosmic level is repeated in each individual psyche or soul. It is, indeed, when we shatter our values by immoral and unethical conduct that our true self becomes obscured and our divine spark dimmed.

Other examples of the philosophical usefulness of comparative study of the Kabbalah are to be found in the comparisons between the Kabbalah and Gnosticism, Platonism, and the philosophy of Hegel. Indeed, it is my view that the Kabbalah, whose symbolism is, for the uninitiated, somewhat remote and obscure, can best be understood by the modern reader precisely through the comparative studies that are notable for their absence in this field.[98]

THE NATURE OF MYTH AND THE KABBALISTIC SYMBOLS

We are now in a better position to make some general remarks about kabbalistic symbolism. In doing so an attempt will be made to strike a balance between dynamic and philosophical interpretations of the mystical metaphors.

We have seen that an important characteristic of Jewish mysticism is what Idel has called its *dynamic character*. According to Idel, whose views on this matter are set in apparently deliberate opposition to those (previously quoted) of Ricouer, "A kabbalistic symbol invited one to act rather than to think." This, Idel argues, is implicit in the very nature of the kabbalistic theosophy: the *Sefirot*, for example, were not seen as existing in "frozen perfection within the deity," but rather "as living human activity." For Idel,

97. Luzzatto, *General Principles of the Kabbalah*, p. 59.

98. Such comparative studies serve as the implicit, and at times explicit, background of this work. Readers interested in more detailed comparative studies are referred to my book, *Kabbalistic Metaphors*.

the dynamism of theosophical symbols is far more important than their "disclosure of a hidden realm of existence."[99] It is this dynamism that gives the kabbalistic myths their passion and life.

Idel's viewpoint echoes a more general viewpoint on "myth," which sees it as having a function that is completely other than that of philosophy. According to Alasdair MacIntyre:

> The subject matter of mythological narratives is no different from that of later philosophy and science; what differentiates myth from these is not merely its narrative form or its use of personification. It is rather that a myth is living or dead, not true or false. You cannot refute a myth because as soon as you treat it as refutable, you do not treat it as a myth but as hypothesis or history.[100]

For both MacIntyre and Idel the value of a myth is that it tallies, resonates, or awakens something that is alive in our psyche or soul. It does this irrespective of its "truth value" in terms of objective logic or science. We should note, however, that to the extent that a myth does resonate in our soul, or move us to change our lives, we are inclined to say that it expresses an essential "truth." Indeed, it can be said, for example, that a psychoanalytic or psychotherapeutic metaphor works in a similar fashion. An interpretation is either "alive" or "dead" for the patient at any given point in the treatment, and hence serves as a "myth" in the context of his personal life narrative. However, both analyst and patient are clearly inclined to describe such a valuable interpretation as a form of "truth."

The word "truth" is a term of *value*, one that the philosopher, the poet, the scientist, and the mystic each wish to claim as his own. To define "truth" in such a way that the mythical and mystical are excluded from its domain is perhaps enlightening at first, but is ultimately pernicious, for it removes from the mystic, the poet, and the mythologist any possibility of making knowledge claims for the results of their inquiry.[101] The Kabbalist wants, in fact, to

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99. Idel, *Kabbalah: New Perspectives*, pp. 223–225.

100. Alasdair MacIntyre, "Myth," *The Encyclopedia of Philosophy*, Vol. 5, ed. Paul Edwards (New York: Macmillan, 1967), p. 435.

101. A point made eminently clear by Mary Hesse in "The Cognitive Claims of Metaphor" (in *Metaphor and Religion*, ed. J. P. Van Noppen (Brussels: n.p. 1984). Hesse holds that metaphor, of which myth is one important example, should be included within the categories of meaning, knowledge, and truth. The failure to do

say that his inquiry reveals a truth, a knowledge that, albeit different from that of the scientist or logician, is in some sense "deeper" and more valuable. Indeed, part of his claim is that his truth is superior precisely because it is "alive" in the sense we have just described.

"Truth," in its deepest sense, must encompass life; that is, it must stir man's soul and perhaps even transform him in the process. Man is not a purely cognitive being. Indeed, his very cognitions are determined by the passions that move him to think and act along certain "routes of interest." A myth is a narrative structure that enters into and evokes passion, action, and interest. It is not content to travel along the paths of intellect and cognition, which are the reinvested products of such interest. A myth is essentially *the dream, and the dream's interpretation*, and not simply the interpretation alone. It embraces both ego and id, conscious and unconscious, heart and mind. Dialectically, we might go so far to say that the Kabbalah, as myth, makes no truth claims as history in the sense described by MacIntyre; but that it is, by virtue of its dynamic character, a discipline that nonetheless reveals "truth" to those who participate in it.

Kabbalah, however, as we have already seen, is more than simply "mythology." It is myth and speculation, poetry and philosophy, metaphor and reason, woven into a discipline that invites passion, action, and idea. It is of course, a discipline that dare not become too articulated and final; if so, it would cut off the very wellspring of symbolic possibilities that gives myth, metaphor, (and language itself) its very life and meaning. Indeed, it is this very reinterpretability that, according to Idel, gives the Kabbalah its unique character. For Idel:

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so leads to the distorted elevation of science over all other avenues of human inquiry. In a critique of Hesse's position, Richard Rorty ("Hesse and Davidson on Metaphor") follows the views of Donald Davidson and counters that metaphors have no meaning other than their literal one and their power lies not in their capacity to open up new vistas of truth or meaning but rather in the fact that they cause us to change our actions, beliefs and desires. For Rorty, a metaphor "dies" when its meaning is articulated, i.e., when it becomes a vehicle of knowledge. The Davidson-Rorty view of metaphor is, one might observe, the philosophical foundation for Idel's view that the Kabbalistic symbols invite action rather than represent truths and ideas. My own view, as I believe is evident in these pages, is that metaphor is both a call to (or cause of) action and a source of wisdom or gnosos, and that a dialectical relationship exists between these two modes (the ethical and the epistemological) in the Kabbalah as it does everywhere else. Each is prior to and foundational for the other. Practice is both prior to and dependent upon truth and knowledge.

> the main aspect of the sefirotic realm is not its "indescribability" or "inexpressibility" as Scholem conceives it, but rather it dynamism. . . . Symbols are necessary precisely because several aspects of the ever-changing system need to be expressed, not because the revealed aspect of divinity is beyond expression in conceptual terms owing to its transcendence.[102]

So Idel, in his polemic with Scholem, comes full circle. Kabbalah is dynamic, and neither ineffable nor philosophical, but its dynamism itself leads to a form of epistemic revelation: "like a magic ball that remains always the same although reflecting varied moving lights, so the text of the Torah or Zohar enables us to perceive an ever-changing reality."[103] The symbols of the Kabbalah are akin to what the philosopher J. N. Findlay once spoke of as "iridescent concepts," showing us changing and sometimes contrasting images, depending upon the perspective we take upon them. That these symbols are iridescent should not deter us from treating them as instruments of knowledge. Rather than place the Kabbalah outside the sphere of truth, perhaps we need to understand "truth" in such a manner that the magic ball is the very vehicle of its expression.

The problem of providing a general definition of kabbalistic symbolism is essentially coextensive with the question of defining the Kabbalah itself, a question that, owing to the very nature of the subject matter, is impossible. For the Kabbalah objects of theosophical or philosophical interest cannot be defined a *priori*, but must be understood as evolving along with our own understanding of them. This is especially true for the definition of kabbalistic symbols, for the mystical symbol is the very vehicle for understanding the relationship among God, world, and man, a relationship that is itself always in flux and always incomplete. It is this difficulty of defining the mystical symbol that, I suppose, may have moved Scholem to affirm that "the mystical symbol is an expressible representation of something which lies beyond the sphere of expression and communication."[104] However, we have already seen how this view fails precisely because it cuts short all rational inquiry into the Kabbalah and makes kabbalistic knowledge a contradiction in terms.

Idel fares somewhat better than Scholem. He rejects the notion that symbols lack cognitive significance and that they simply provide an experi-

102. Idel, *Kabbalah: New Perspectives*, p. 231.
103. Ibid., p. 232.
104. Scholem, *Major Trends*, p. 27.

ential window into the inexpressible. However, like Scholem, Idel plays down the mythical symbol's epistemic potential. For Idel, kabbalistic symbols "strove to induce an active mood or approach to reality rather than invoke contemplation." While rejecting the notion that there can be a single view on the nature of kabbalistic symbolism, Idel adopts the following general definition of "symbol" from Erwin Goodenough: "an object or a pattern, which, whatever the reason may be, operates upon men, and causes effects in them, beyond mere recognition of what is literally presented in the given term."[105] Such a definition is extremely broad and not very informative, as its terms (e.g., "operates," "effects") are themselves vague and appear to conflate the concept of symbol with "connotative meaning." On this definition, everything meaningful, all objects, patterns, and words, would be symbolic. While I have no quarrel with this implication, I believe more can be said about the nature of symbols in general and kabbalistic symbols in particular than either the Scholem or Goodenough/Idel definitions would allow.

A symbol, as we normally understand one, is neither a thing, a word, an image, a feeling, nor a concept. It is, we might say, a vehicle through which we relate to ourselves and the world; one that is indefinitely wide in its range of applications and that connects itself to a range of ideas, affect, images, and words. This is why it is possible for many symbols to be expressed in art, molded into icons, articulated in poetry, and felt deeply in one's heart. While many symbols are intrinsically connected to a single image (e.g., the scales of justice, the American eagle), and others are elaborations upon the natural or social world ("the sun," "the king"), other symbols, including most of those that are of interest in the Kabbalah, have a more limited connection with specific images (e.g., "the raising of the sparks") or are more closely associated with feelings and/or ideas (the *Sefirot*). Nevertheless, symbols have a tendency to reach into all aspects of human endeavor, and naturally invoke expression in art, articulation in thought, and realization in action. A symbol is, one might say, a "pivot" around which the world is organized in its intellective, connative, and volitional dimensions.

How are symbols created? Ernst Cassirer, in his *Philosophy of Symbolic Forms*, argues that man, by his very nature, is a symbolic creature.[106] This is true enough, but perhaps it fails to go to the very heart of the matter.

105. Idel, *Kabbalah: New Perspectives*, p. 233.

106. Ernst Cassirer, *The Philosophy of Symbolic Forms*, Vols. 1–3, trans. Ralph

Symbols, it seems, are equiprimordial with both man and his world; indeed they reflect the archetypical relationship of man to the natural world (e.g., the symbols of the sun, moon, water, fire, etc.) or of man to man (the king, the fool, the "golden maiden") or man to the world of the spirit (angels and devils, crosses, mandalas, and stars, etc.). Indeed, we might go so far as to say that symbols are, in effect, the way in which *being-in-itself* is mediated for human consciousness. In this sense, they are the very structure of reality. It is even almost misleading to say that symbols are created by man; they evolve with him and are the very meaning structures in which man finds himself. To the extent that man creates them, they arise spontaneously from his partly unconscious relationship with "the world" (which is itself also a symbol) as condensations of vast plenums of significance. Since they are the very "world" within which he exists, symbols are the closest man comes to experiencing divine creation.

Symbols are like *food* for the human psyche. They are food in the sense that making sense of things is satisfying. Indeed, we might call symbols the ultimate consumable, as they are what the human psyche or soul needs to be a psyche at all. Unlike the terms of science, symbols organize reality in a manner that is commensurate with our psychological being. It is through symbols that man comes to know both himself and his world. And it is through reflecting upon symbols and attempting to explicate their meaning from a range of *perspectives* (which was, as we shall see, the essential practice of the theosophical Kabbalists) that we can hope to develop a satisfactory and comprehensive worldview.

BASIC METAPHORS

Among all the wealth and variety of symbolic forms there exists a class of symbols that I would call "basic" or "fundamental."[107] A basic symbol or

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Mannheim (New Haven: Yale University Press, 1953, 1955, 1957). Originally published in Berlin, 1923, 1925, 1929.

107. Philosophers have long argued about the possibility of arriving at a single unique "basic metaphor." Derrida, for example, has argued that the "dream of philosophy" is to reduce all metaphors to "one 'central,' 'fundamental,' 'principal' metaphor" through which all metaphors would come to an end through "the assured legibility of the proper." (Derrida, *Margins of Philosophy*, p. 268.) This, of course, was the project of Hegel, who persuasively argued that his dialectical view of history and

metaphor is "basic" in the sense that it encompasses within itself the totality of being, and explains all things. A basic metaphor organizes everything around itself. The symbols of the Kabbalah are basic in this sense. Unlike natural symbols such as "fire," or manmade symbols such as "the automobile," the symbolic system represented in the Kabbalah, and particularly in the Lurianic myths, provides us with a metaphor that grants insight into everything whatsoever; the creation of the world, the role of man in the cosmos, the significance of our daily tasks of living. The symbols of the *Sefirot*, the "broken vessels," the "raising of the sparks," etc., are part of a mythical system which addresses itself not only to the core of reality, but to the very nature of thought itself.

There are other basic metaphors; Heraclitus' "flux" is one, the Gnostics' war between two cosmic powers is another. The danger of most basic metaphors, however, is that they tend to be so general that they cease to inform. The fascination of the Kabbalah and, particularly, the Lurianic myth, is that this myth is completely general and yet very specific at the same time. It organizes everything around itself, but not in an obvious manner, and as such it tells us something new about both ourselves and the world. It is incumbent upon us to decipher its message in a manner that is comprehensible in our own place and time.

philosophy (one that as we shall see is remarkably similar to that of the Kabbalists) was a basic metaphor in this sense. I make no such absolutist claim here for the Kabbalah, and am content to treat the Lurianic metaphor as one basic metaphor among others, and to allow it to rest upon its own intrinsic persuasiveness or appeal.

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Ein-Sof[1]: The Dialectic of the Infinite

Isaac Luria, whose ideas are reported to us in the writings of his disciples, was once asked why it was that he himself never recorded his teachings in writing. "It is impossible," he is said to have replied, "because all things are related; I can hardly open my mouth to speak without feeling as though the sea burst and its dams had overflowed."[2] Anyone attempting to explain the kabbalistic deity, particularly as it is understood by the Lurianists, cannot help but identify with Luria's own reluctance, for the Kabbalists' God embodies a vast array of aspects, each of which (e.g., *Ein-Sof* (The Infinite), *Tzimtzum* (divine concealment, contraction), *ha-Olomot* (Worlds), *Sitra Achra* (the "Other Side"), etc.) are comprehensible only in reference to the others. Further, the God of the Kabbalah only achieves His identity through a dialectical evolution, part of which involves His comprehension and completion by mankind. A full understanding of this God requires, in effect, a thorough knowledge of (and participation in) each of the kabbalistic symbols, as well as a commitment to the very restorative acts (*Tikkunim*) through which humanity is said to complete both God and creation.

This chapter, which paints a portrait of the kabbalistic deity in broad strokes, must ultimately be placed within the context of a fuller knowledge of

1. Literally "without end."
2. Scholem, *Major Trends*, p. 254.

each of the major kabbalistic symbols (which will be presented in subsequent chapters). Here, however, I will focus in some detail upon certain more conceptual or philosophical aspects of kabbalistic theosophy. My discussion is centered upon the Kabbalah of Luria, but will also make reference to the Zohar and the earlier theosophical Kabbalists who preceded Luria, as well as to the Hasidim who are his heirs.

As we proceed with our discussion it will become apparent that for the Kabbalists *Ein-Sof* has no static, definable form. Instead, the deity is conceived of as evolving through, and thus embodying, a number of distinct stages and aspects, with later stages opposing but at the same time encompassing earlier ones. The Kabbalists' God is both perfectly simple and infinitely complex, nothing and everything, hidden and revealed, reality and illusion, creator of man and created by man, etc. As *Ein-Sof* evolves it is progressively revealed as "nothing whatsoever" (*Ayin*), the totality of being, the Infinite Will (*Ratzon*), Thought and Wisdom, the embodiment of all value and significance (the *Sefirot*), the wedding of male and female, and ultimately, the union of all contradictions. As we shall see, *Ein-Sof* is both the totality of this dialectic and each of the points along the way. *Ein-Sof* must be constantly redefined, as by its very nature, it is in a constant process of self-creation and redefinition. This self-creation is actually embodied and perfected in the creativity of humanity, which through its practical, ethical, intellectual, and spiritual activities strives to redeem and perfect an antinimous and imperfect world.

Insofar as is possible my exposition is designed to mirror the evolution of the deity itself; for like Hegel, centuries later, the Kabbalists held that the dialectic of thought is paralleled in a dialectic of God and the world. It should be remembered, however, that the development of *Ein-Sof* is not strictly an evolution in time. It has both temporal and atemporal aspects and is repeated *ad infinitum* throughout creation.[3]

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3. According to Vital, *Ein-Sof* is timeless but its manifestations are temporal. *Adam Kadmon* and the worlds were created in time. "All of the worlds were created, expanded, and developed, with one coming along after the other at different times, each one later than the other, until it came to the time for this world to be created." *Sefer Etz Chayyim* 1:1, p. 21; Menzi and Padeh, *The Tree of Life*, p. 7. Nevertheless, such metaphysical events as the *Tzimtzim* and the Breaking of the Vessels are embodied in all things and all times. This issue is provided further discussion later in this chapter in the section "God Is Dialectically Evolving."

THE HIDDEN, UNKNOWABLE, AND INEFFABLE GOD

According to Scholem, *Ein-Sof* is a term and concept that originates with the early Kabbalists in Provence and Spain. It is a term that treats the adverbial relation "without end" as a noun, and was transformed into a technical term for the infinite, completely unknowable God. Scholem refers to a number of other terms equivalent to *Ein-Sof* that appear in various kabbalistic writings. Among these are the appellations "superfluity" (*Yitron*, a translation of the Neoplatonic "hyperousia"), "indistinguishable unity" or the "complete indistinguishability of opposites" (*ha-achdut ha-shavah*), and "the essence" (*ha-mahut*).[4]

The Kabbalists used a variety of negative epistemological terms to make reference to the hidden God: "the concealment of secrecy," "the concealed light," "that which thought cannot contain," etc.,[5] each of which signifies that this God is somehow beyond human knowledge and comprehension. However, there are other terms, e.g., "Root of all roots," "Indifferent Unity," "Great Reality,"[6] "Creator," "Cause of Causes," and "Prime Mover"[7] (as well as the term *Ein-Sof*, "without end"), which are ontological rather than epistemological and affirmative rather than negative; for example, signifying that God is the *origin* of the world, the *reality* of the world, or the *totality* of all things. Yet in spite of the positive connotations, even those Kabbalists who utilized such terms held that they referred to a God who is completely unknowable and concealed.[8] Of this God, the proto-kabbalistic work *Sefer Yetzirah* had earlier said, "restrain your mouth from speaking and your heart from thinking, and if your heart runs let it return to its place."[9]

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4. Gershom Scholem, *Kabbalah*, p. 88.

5. Ibid., p. 89.

6. Scholem, *Major Trends*, p. 12.

7. Moses Cordovero, *Or Ne'erav* VI: 1; Ira Robinson, *Moses Cordovero's Introduction to Kabbalah: An Annotated Translation of His* Or Ne'erav (Hoboken, NJ: Ktav, 1994), p. 111.

8. For example, Cordovero, who has many positive things to say about the nature of *Ein-Sof*, says that it is "improper to investigate the hidden force which created all that exists." Interestingly, Cordovero follows this by stating that it is the essence of *Ein-Sof* that "His will and wisdom and understanding are one." Moses Cordovero, *Or Ne'erav* VI: 2, 37b; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 125.

9. *Sefer Yetzirah* I: 8, as translated in Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 234. See also Aryeh Kaplan, *Sefer Yetzirah: The Book of Creation*, rev.

According to the Kabbalist R. Azriel of Gerona (early thirteenth century), it is *Ein-Sof*'s very infinitude that makes it incomprehensible: "*Ein-Sof* cannot be an object of thought, let alone of speech, even though there is an indication of it in everything, for there is nothing beyond it. Consequently, there is no letter, no name, no writing, and no word that can comprise it."[10] God is unknowable, according to Azriel, precisely because He is "without end," and hence there is no outside point of view from which He can be circumscribed and made into an object.

There is something inherently paradoxical in the Kabbalists' most fundamental axiom of theology; that God in and of Himself is completely hidden and unknowable to man. While the Kabbalists all seem to agree on this axiom, many of them present a theosophy that purports to set forth the inner nature of the Godhead. There is thus a dialectical tension in kabbalistic thought between God's hiddenness and ineffability on the one hand, and His knowability, appearance and revelation on the other.[11]

While the Kabbalists marshal biblical prooftexts in support of the unfathomability of *Ein-Sof*[12] (e.g., Psalms 145: 3, "His greatness can never be fathomed," Isaiah 40: 28, "There is no searching of his Understanding"), nearly all agree that the personal, creator God of the Bible (the God who is revealed to humanity) is at least one step removed from the unknowable

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ed. (York Beach, ME: Samuel Weiser, 1997), p. 66. Later Kabbalists held, at least in theory, that one ought not inquire about *Ein-Sof* or even its highest manifestations. Vital, for example, states that one is not permitted to ask questions about the inner nature of the Primordial Man, or the highest two *Sefirot*. In support he quotes the ancient apocryphal text, *The Wisdom of Ben Sirach*: "Seek not what is too wonderful for you and do not search for what is hidden from you. You have no business with the hidden things; meditate in what is permitted to you." *Sefer Etz Chayyim* 1:1, p. 27; Menzi and Padeh, *The Tree of Life*, p. 58.

10. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 234.

11. On the dialectic between *Ein-Sof*'s ineffability and knowability, see Steven T. Katz, "Utterance and Ineffability in Jewish Neoplatonism," in *Neoplatonism in Jewish Thought*, ed. Lenn E. Goodman (Albany: State University of New York Press, 1992), pp. 279–298. According to Katz, the kabbalistic theses that (1) the *Sefirot* are emanations within the Godhead, and (2) the *Sefirot* are clearly known to man in their manifestation on earth, yields the conclusion that "by knowing and naming (the *Sefirot*) we know and name '*Eyn sof*, obliquely but authentically" (p. 291). In fact, kabbalistic theosophy makes this very assumption.

12. See, for example, Schneur Zalman, *Likutei Amarim—Tanya*, p. 15. Schneur Zalman also quotes Job 11:7, "Canst thou by searching find God" and Isaiah 55: 8, "For my thought are not your thoughts."

Ein-Sof. *Ein-Sof*, according to the majority of Kabbalists (Azriel is an exception[13]), is an impersonal "that" rather than a personal "thou" or "who." According to the Kabbalists, *Ein-Sof* serves as the ontological and metaphysical ground for the revealed God, but *Ein-Sof* does not itself appear anywhere in the Bible. According to one anonymous Kabbalist: "*Ein-Sof* is not even alluded to in the Torah or in the prophets, or in the hagiographers or in the words of the sages; only the mystics received a small indication of it."[14] According to Isaac the Blind, *Ein-Sof*, in contrast to the biblical God to whom we may direct our praise and our prayers, is "not [even] conceivable by thinking." In contrast to the biblical God, it is impossible to attribute to *Ein-Sof* will, desire, thought, speech, deed or intentions for to do so would imply its limitation, inasmuch as it would be said to have willed or spoken one thing and not another.[15] According to the Zohar, "there are no ends, no wills, no lights, no luminaries in *Ein-Sof*" for to say anything at all about *Ein-Sof*, to posit any differentiation within it, as Tishby has put it, "blemishes its unparalleled and unknowable perfection."[16] In *Tikkunei* Zohar we read: "High above all heights and hidden beyond all concealments, no thought can grasp you at all . . . You have no known Name for You fill all Names and You are the perfection of them all."[17] The Lurianic Kabbalists affirmed the total unknowability of *Ein Sof*. Vital informs us that this term "indicates that there is absolutely no way to comprehend Him, either by thought or by contemplation, because He is completely inconceivable and far removed from any kind of thought."[18]

The first Lubavitcher rebbe, Schneur Zalman of Lyadi, makes it clear that the unknowability of *Ein-Sof* is not a function of the depth or difficulty of the concepts involved: "But it is not at all proper to say concerning the Holy One, blessed be He, who transcends intellect and wisdom, that it is

13. Scholem, *Origins of the Kabbalah*, p. 431. Scholem describes how for Azriel *Ein-Sof* is the "leader of the world and the master of creation."

14. Scholem, *Origins of the Kabbalah*, p. 443. Cf. Scholem, *Kabbalah*, p. 88. An early Kabbalist, the author of *Ma'arkhelut ha-Elohut* went so far as to say that *Ein-Sof* cannot be identified with God or serve as an object of religious thought.

15. Scholem, *Major Trends*, p. 12.

16. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 235.

17. *Tikkunei* Zohar, Introduction: 17a–b, cited and translated in Immanuel Schochet, "Mystical Concepts in Hasidism," appendix to Schneur Zalman, *Likutei Amarim-Tanya* (Brooklyn, NY: Kehot, 1981), p. 827.

18. *Sefer Etz Chayyim* 1:1, p. 21; Menzi and Padeh, *The Tree of Life*, p. 6.

impossible to apprehend Him because of the depth of the concept, for He is not within the realm of comprehension at all."[19] According to Schneur Zalman, to say that one cannot comprehend *Ein-Sof* is akin to saying that one cannot literally touch an idea, "for the sense of touch refers and applies only to physical objects which may be grasped by the hands."[20] *Ein-Sof*'s wisdom is an order above thought, just as our thought is an order above the matter we apply it to; and just as inert matter cannot grasp our thoughts, we cannot fathom *Ein-Sof*'s wisdom.

We shall see that the Kabbalists (paradoxically) have much to say even about that which they regard as unsayable. Yet there is a strong tendency in the Kabbalah to simply define *Ein-Sof* as the "unknowable" and to hold that anything of which an attribution or statement can be made is, ***by definition***, a lower manifestation of the Godhead. On some views, in fact, the term *Ein-Sof* is said to refer to *Keter*, the divine will, with no term being applicable to the divine essence.[21] The Zohar speaks of the "Supernal Will," the "Secret of All Secrets," and the "Primal Nothing" but denies that even these exalted ascriptions apply to *Ein-Sof* itself, instead attributing them to the highest *Sefirah* or emanation.[22] In its purest form we might simply speak of *Ein-Sof* as "the realm of the silent," that which can perhaps be referred to but not described. Like the German romantic philosopher Friedrich Schlegel, the Kabbalists held that one cannot speak about the "Absolute" or the "Totality" in the way one speaks about particular things and their relations to other finite entities. The Totality can be referred to, but it cannot itself be described, for to do so would be to contrast it with other things, and thereby limit it and rob it of its infinite character. Put in another way, *Ein-Sof* can be referred to, but it has no significance or meaning. Indeed, for *Ein-Sof* to have significance there would have to be something outside or beyond it for it to be contrasted ***with***, or ***have significance*** for. Again, if this were the case, *Ein-Sof* would lose its very character as the infinite totality. I believe that Gershom Scholem expresses a similar line of thought when he says: "Totali-

19. Schneur Zalman, *Likutei Amarim—Tanya*, p. 327.

20. Ibid.

21. E.g., Moses Cordovero, *Pardes Rimonim* III: 1, referred to in Schochet, "Mystical Concepts," p. 830, note 11. Schochet notes that Schneur Zalman takes the intermediate view that *Ein-Sof* refers to a plane above the divine will but below the divine essence.

22. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 257.

ties can be communicated only in occult fashion. The name of God can be pronounced but cannot be expressed, for only that which is fragmentary makes language expressible."[23] We will have occasion to pursue the significance of "referring to *Ein-Sof*" later in this chapter.

THE LIMIT OF DIVINE KNOWLEDGE

The Kabbalists went so far as to imply that *Ein-Sof* is hidden and ineffable even for itself. The Zohar, for example, refers to *Keter*, the highest *Sefirah*, occasionally identified with *Ein-Sof* itself, as "that which knows but does not know, and explains that the *Sefirot* are not themselves in a position to perceive *Ein-Sof*."[24] How can this paradoxical reference be understood?

An analogy may be helpful here: one that places *Ein-Sof* in the same relation to the finite universe as a dreamer is to the world conjured up in his dreams. It certainly could be said of the dreamer that "he knows but does not know." He "knows" in the sense that his awareness is the screen upon which all of the action, so to speak, takes place: it is his "knowledge" that is the sum and substance of the entire dream world. Yet the dreamer does "not know," because he is, in effect, completely unaware of the entire dream process. He is unaware precisely because (like *Ein-Sof*) he is (in the dream context) the totality; his awareness is the entire plenum of the dream reality. To become self-reflectively aware, to "know" in this sense, the dreamer would have to circumscribe the dream world; that is, get outside of this plenum. Now this is certainly possible for a (waking) dreamer, but only at the expense of a total collapse of the dream world.

Ein-Sof, by analogy, is the screen of *all*, and there is no getting outside of its Totality. *Ein-Sof* cannot make itself an object of contemplation, for this would mean that there is some vantage point beyond the Infinite All from which it could gain self-knowledge. Because this is logically impossible, *Ein-Sof* can be nothing more than the boundary, the screen, the knowledge/consciousness on/in which All takes place. There is no metaperspective from which *Ein-Sof* can "know" in the second, reflective, sense, in which a dreamer

23. David Biale, "Gershom Scholem's Ten Unhistorical Aphorisms on Kabbalah: Text and Commentary," *Modern Judaism* 5 (1985): 86–87.

24. Zohar II, 239a (Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 257; see also p. 233).

knows that he has dreamed. And since *Ein-Sof* is the All, there is no possibility of its reflectively gaining perspective upon itself by looking at itself, as it were, through the eyes of another. To be precise, according to the Kabbalists, there is no possibility of this, *except* through *Ein-Sof*'s estrangement from itself through the creation of man. Man is the "other" through which God comes to know Himself. Creation, the Kabbalists tell us, is for the purpose of revealing God's glory.[25] But such revelation can occur to no one other than (an aspect of) God Himself, for God is the one true reality. Although in the kabbalistic tradition, creation is conceptualized as a free act of God, we here see that it is also a necessary consequence of God's own omniscience, for it is only through creation that God can perform the otherwise impossible task of achieving self-knowledge.

GOD AND NOTHINGNESS

The Kabbalists' identification of *Ein-Sof* with "Nothingness" is perhaps the most surprising of their doctrines concerning God.[26] Strictly speaking it is not *Ein-Sof* itself (which is beyond all predication—see below), but *Keter*, the first *Sefirah*, and *Ein-Sof*'s primal manifestation, which is identified with nothingness.[27] However, the Kabbalists often speak in a manner that suggests the predication of "nothingness" to the essence of the deity itself.

That God, who is identified as the creator and foundation of all being whatsoever, and who is otherwise identified as the Infinite All, should be referred to as "nothingness" is not only highly paradoxical, but, it would seem, blatantly heretical. The Kabbalists were not unaware of the heterodoxy of this view, but the dialectical nature of their thought led them to posit a negation at the very heart of the deity. As a comprehension of the doctrine of *Ayin* (Nothingness) is critical to our understanding of the kabbalistic view of God, I will, in the next several sections, explore in detail the reasons for the Kabbalists identification of *Ein-Sof* with the absolute "nought."

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25. See, for example, Chayyim Vital, *Sefer Etz Chayyim* 1:1, p. 21; Menzi and Padeh, *The Tree of Life*, p. 4.

26. As discussed in my *Kabbalistic Metaphors*, the identification of the deity with "nothingness" is common to a number of mystical traditions.

27. Indeed, in *Sefer Yetzirah* the attribution "nothingness" (*beli-mah*, "without anything") is made with regard to all of the *Sefirot*.

A GOD BEYOND ALL PREDICATION

First, we should note that for the Kabbalists the *nothingness* of *Ein-Sof* follows from the deity's unknowability. If *Ein-Sof* is in its essence "eternally *unknowable*,"[28] then its ontological character is that of *the essentially unknown*, which the Kabbalists equated with "nothingness." Since for the Kabbalists thought or, more precisely, language, is central to being, that which cannot be conceived or spoken of, is "*nothing*." Because *Ein-Sof* cannot be spoken of, neither "being" nor "existence" can be predicated of it, and as such, *Ein-Sof* has no being and does not exist.

However, this in itself does not quite enable the Kabbalists to equate *Ein-Sof* with *Ayin* (Nothing). The mere fact that "being" and "existence" cannot be predicated of *Ein-Sof* does not entitle one to call it "Nothing." If *Ein-Sof* lies outside of language, it lies outside of all predication, "nothing" included. In this sense, we might speak of *Ein-Sof* as transcending the very distinction between being and nothingness, or as including all possibilities of both being and nothingness within itself.

This is the perspective upon *Ein-Sof* that is suggested by the contemporary philosopher Robert Nozick. Nozick asks us to contrast an infinite that includes everything that exists with one that also includes all possibility:

> Suppose someone merged with or became the whole universe, and so came to include everything that exists. Even then, he would not be unlimited—he still would be that particular universe. We must imagine something that somehow includes all possibilities, all possible universes, and excludes nothing. This something not only is not limited to some portion of actuality while excluding the rest, it is also not limited to that one portion of possibility which is (all of) actuality.[29]

Nozick adopts the kabbalistic term *Ein-Sof* to denote this absolutely unlimited entity. While he does so without making any explicit claim regarding the Kabbalah, his conception of "*Ein-Sof*" can, I believe, help illuminate the kabbalistic idea.

Nozick explores the possibility that since existence implies limitation, i.e., something rather than nothing, then *Ein-Sof*, as he has defined it, strictly speaking *does not exist*. However, Nozick points out, *Ein-Sof* is not "nothing"

28. Scholem, *Major Trends*, p. 12.
29. Nozick, *Philosophical Explanations*, p. 600.

in the ordinary sense of the term. For Nozick, *Ein-Sof transcends the entire existence–non-existence distinction*, an idea, which by the thirteenth century began to play an important role in the Kabbalah.[30]

The Kabbalists, in referring to *Ein-Sof*, are speaking about an entity so vast, so all-inclusive, as to include *and be* both everything *and* nothing. God, for the Kabbalah, is not only both everything and nothing; He is completely identifiable both with every void and every finite thing as well. If God were simply the "totality of all things" and not also nothingness and each finite thing as well, there would be some things that are excluded from God's essence, or which, although they are included in God as parts, would be distinguishable from Him. On this view *Ein-Sof* is nothing but is also all other things as well.

The Kabbalist David Ben Abraham ha-Lavan proffered another reason for identifying *Ein-Sof* with *Ayin* or Nothingness. According to this thirteenth-century Kabbalist, *Ein-Sof* is a completely simple totality, beyond distinction or categorization and as such *Ein-Sof* cannot be identified as any thing in particular.

Ein-Sof has "more being than any other being in the world, but since it is simple, and all other simple things are complex when compared with its simplicity, so in comparison it is called 'nothing.'"[31] We can perhaps gain some insight into this view when we consider that a concrete illustration of our concept of an *infinite, undifferentiated unity* is an infinitely extending, empty void. Such an infinitely extending void is also what we must think of in order to represent absolute nothingness. Our conception of God's infinity is in this sense identical to our conception of "nothing at all."

CREATION *EX NIHILO*

By identifying *Ein-Sof* with "Nothingness" the Kabbalists were able to attack the ultimate problem of origins (Why is there anything at all?) from a perspective that does not already assume the existence of that which it purports to explain. In short, by identifying *Ein-Sof* with Nothingness, the Kabbalists could speak of a *deity who weaves his existence out of the depths of his*

30. Moshe Idel, "Jewish Kabbalah and Platonism in the Middle Ages and Renaissance," in *Neoplatonism and Jewish Thought* p. 344. See Sarah Heller-Wilinsky, "Isaac ibn Latif—Philosopher or Kabbalist," in *Jewish Medieval and Renaissance Studies* ed. Alexander Altmann (Cambridge, MA: Harvard University Press, 1967).

31. See Scholem, *Kabbalah*, p. 95.

own nothingness, as opposed to an already existent God for whom the question "whence?" could itself be proposed.[32]

For the Kabbalists, the entire creative process is understood as an oscillation between nothingness and being, with nothingness, as it were, the activating force. This is evident, for example, in the Lurianic doctrine of *Tzimtzum* (concealment, contraction), which understands God as *negating* Himself, withdrawing Himself from a point in His own totality, to make room for, and create, a finite universe. The world is not only created out of "nothing," but for the Kabbalists "nothing" is the very power that brings it into existence.

Nozick asks us to consider the possibility that nothingness itself is a nugatory force, which "sucks things into non-existence or keeps them there." Nozick speculates: "If this force acts upon itself, it sucks nothingness into nothingness, producing something or, perhaps everything, every possibility."[33] Nozick speaks here of "nothingness" having "nothinged" itself, an apparent allusion to Hegel's "negation of the negation." Here I should point out that if *Ein-Sof* is conceived as *Ayin* (nothing) then the negation (contraction, concealment) involved in the act of *Tzimtzum*, which the Lurianists posited as the principle of creation, can be understood in Nozick's sense as such a *negation of nothingness*, leading to a world.

NOTHING AS THE SOURCE OF ALL MEANING AND SIGNIFICANCE

According to the Zohar, when *Ein-Sof* removes Himself from His connection with creation, "He has no name of His own at all."[34] At the same time, the Zohar holds that the nameless God who, as such, is "nothingness" and *without significance*, is "the cause of all causes,"[35] and the source of all

32. Some of the early Kabbalists emphasized the fact that God creates Himself. For example, the author of the Fountain of Wisdom writes: "Know that the Holy One blessed be he, was the first existent being. Only that which *generates itself* is called an existent being." (Italics added.) Verman, *The Books of Contemplation*, p. 55.

33. Nozick, *Philosophical Explanations*, p. 122.

34. Zohar III, 225a, *Raya Mehemma*; Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p.259.

35. Zohar I, 22b, *Tikkunei ha-*Zohar, as quoted in Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 258.

meaning and significance whatsoever. The reason that nothingness is the source of all being and significance is that it is only via the introduction of a void or *negation* that things can be differentiated into various categories, ideas, and significances. To say that something is an X is *ipso facto* to say that it *is not* a Y, and indeed to create an X is to introduce an element of boundary, determination, or negation (what the Kabbalists referred to as judgment or *din*) between it and everything else. It is for this reason that according to the Kabbalist R. Joseph Ben Scholem of Barcelona [c. 1300] there is no change, alteration, or transformation, in short no creative act at all, in which the abyss of nothingness is not crossed and for "a fleeting mystical moment becomes visible."[36] God, in order to be the creator, must have an element of negation or nothingness as part of His very essence, and it is just this nothingness that the deity calls upon in creating the world *ex nihilo*. There is a "nothingness" implicit in all things, and this nothingness is that thing's participation in *Ein-Sof*.[37]

THE EXISTENTIAL POWER OF THE NOUGHT

God's unknowability, the limits to knowledge that appear when we confront the question of the origins of the universe, has an *existential* quality that ordinary "unknowns" don't seem to possess. It might well be misleading and superfluous to hypostasize an "unknown" or a nothingness to correspond to every lack of human knowledge (e.g., my lack of knowledge of today's temperature, or even the meteorologist's inability to predict tomorrow's weather) but it seems only natural to do so in response to the "abyss" of the world's origins that confronts us when we ask the ultimate philosophical question, "How is it that there is anything at all?"

The Kabbalists, it seems, were quite aware of the existential nothingness that confronts the individual who contemplates the seeming contingency of his own, and all, existence. And like some later existentialists, a few Kabbalists even held that contact with this nothingness was the *ultimate* religious experience. According to Azriel: "He who prays must cast off everything that obstructs him, and must lead the world back to its origin—literally to its

36. Scholem, *Major Trends*, p. 217.

37. This concept will become clear when we consider the concept of *Tzimtzum* in Chapter Three.

Nought." And this contact with one's origins in nothingness provides the self with the "power for its own existence."[38] "Nothingness" for the Kabbalists is the activator of the finite world in general, and of human existence in particular. Nothingness, as modern existential thought has affirmed, is the finitude, the "death," which circumscribes man as an historical individual and thus provides the very meaning to his life. The unknowability of man's and the world's origins has an ontological dimension to it which other unknowns don't seem to possess. The Kabbalah identifies this unknown with the nothingness of *Ein-Sof.*

THE INTERDEPENDENCE OF BEING AND NOTHINGNESS

There is in the Kabbalah a dialectical interdependence between being and nothingness; they are, as it were, welded together as a circle is to its own boundary. This interdependence is spoken of directly in the following passage from Azriel's work on the *Sefirot*:

> He who brings forth Being from Nought is thereby lacking nothing, for the Being is in the Nought after the manner of the Nought, and the Nought is in the Being after the manner [according to the modality] of the Being. And the author of the Book of *Yetzirah* said: He made his Nought into his Being, and did not say: He made the Being from the Nought. This teaches us that the Nought is the Being and Being is the Nought.[39]

For Azriel, the deeper we penetrate into the mystery of being the more we arrive at nothingness and vice versa. And like everything else in the world (e.g., night/day, beginning/end, male/female) being and nothingness have their opposites woven into their very essences. Indeed, from this perspective, *Ein-Sof* can be understood as the negation that originates oppositions, antinomies, and dialectics in general, the very dialectics through which the world is created, evolves, and is maintained.[40]

For the Kabbalah, the dialectical interdependence of being and noth-

38. Scholem, *Origins of the Kabbalah*, p. 416.
39. Ibid., p. 423.
40. See Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, pp. 229–55.

ingness expresses itself concretely in an interdependence between God and the world. God, for the Kabbalist, is a mere empty abstraction without a finite world as his implement and expression. This is because the values that God represents (and which are embodied) in the instruments of creation, the *Sefirot* (e.g., love, justice, beauty, etc.), have no reality or significance until they are actualized in the arena of a finite world. Hence God, who is the origin of, and whose ultimate nature is to be, these values, is an empty *nothingness* without a world in which these values can be brought to fruition and made real. Conversely, the world has no *value* or significance unless it is united with this "nothingness" (i.e., these "empty abstractions").[41] Hence Ibn Ezra can declare that the very "good" of creation (Genesis 1: 31) is the communion of all things with *Ayin* (nothingness). The world, according to the Kabbalists, is constantly renewed through its contact with God's goodness, which is the Nought.[42]

THE INFINITE WILL

The Kabbalists associated God's nothingness with His nature as the Supernal Will. The identification of will with nothingness has fascinated twentieth-century philosophers such as Sartre, for whom the willing subject is that which introduces a negation (and hence significant distinctions) into being, and the early Wittgenstein, who held that the will is "nothing" inasmuch as it is not a part of the world but a boundary to it. Neither idea is foreign to the Kabbalists, who held that God's will completely transcends the phenomenal world and yet introduces the very negation which enables that world to subsist. According to the Kabbalist Joseph Gikatila, the relationship between nothingness and "will" is expressed linguistically in the Hebrew words meaning "nothingness" and "I." *Ayin* (nothing) is composed of the same consonants as *Ani* (I), and Gikatila (and the Zohar) conceives of *Ayin*, nothingness, as passing through a dialectical transformation in becoming *Ani*, the primordial "I" or will.[43] The Zohar, in a passage we have in part

41. Elior has pointed out that the interdependence of God and world is a fundamental axiom of Chabad Hasidism. She writes that for Chabad "just as one cannot speak of the existence of the world without God, so too one cannot speak of the existence of God without the world." (Elior, *Paradoxical Ascent to God*, p. 62.)

42. Scholem, *Origins of the Kabbalah*, p. 422.

43. Scholem, *Major Trends*, p. 218.

already considered, identifies the nothingness of *Ein-Sof* with the Supernal Will: "that which knows but does not know (i.e., *Ein-Sof*) is none but the Supernal Will, the secret of all secrets. *Ayin* (nothing)."[44] While The Zohar denies that even "will" can be attributed to *Ein-Sof*,[45] our passage here seems to affirm that *Ein-Sof*, in its first emanation as *Keter*, is the *Supernal Will.* "Will" probably comes closest to specifying the nature of what the Zohar refers to in places as "the root of all roots" or the "cause of all causes."[46] The Will of *Keter* is described by the Zohar as being co-eternal with *Ein-Sof.* This is an apparent recognition that neither a deity without "will" nor a "will" arising from something more fundamental than itself can even be conceived. "Will" it seems, is a truly foundational concept in the Kabbalah.

Scholem points out that the early Kabbalists of Gerona understood God as acting through a "Primal Will" that is encompassed by and even united with *Ein-Sof.* Within at least one significant strand in the Kabbalah the Infinite Will (*ha Ratzon ad Ein-Sof*) is the highest level within the Godhead that thought can penetrate. In the writings of the Gerona Kabbalists and the Zohar, *Ein-Sof* is regarded as, in effect, united with its own volition. Many Kabbalists continued to regard *Keter*, understood as *Ratzon* (Will, Desire), as indistinguishable from *Ein-Sof* itself. For example, we read in *Tikkunei* Zohar: "It is called *Ein-Sof* internally and *Keter* externally."[47] The unity of *Ein-Sof* with its own Will is referred to in the Zohar as the *Partzuf Attika Kaddisha*, the Holy Ancient One, and this is the source of the later Lurianic identification of the divine Will with the highest of the *Partzufim*, or "visages" of God.

If we analyze the meaning of "will" we discover that on the simplest level "will" is that aspect of conscious life which chooses among alternatives and hence *lends* preference, interest, and ultimately significance to things. Without will or interest, things would have no importance or significance whatsoever. Hence *Ein-Sof*, which in an earlier moment in the Kabbalists' dialectic is devoid of significance, here becomes the ultimate signifier, the primal conveyer of meaning.

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44. Zohar, 239a; Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 257.

45. "But there are no ends, no will, no lights, no luminaries in *Ein-Sof.*" Ibid., p. 257.

46. Scholem, *Kabbalah*, p. 89.

47. Quoted in Scholem, *Kabbalah*, p. 91.

THOUGHT AND WISDOM

There are passages in the Zohar that instead of identifying the highest manifestation of *Ein-Sof* with will, identify this manifestation, or even *Ein-Sof* itself, with intellect or thought. For example:

> What is within the Thought no one can conceive, much less can one know *Ein-Sof*, of which no trace can be found and to which thought cannot reach by any means. But from the midst of the impenetrable mystery, from the first descent of the *Ein-Sof* there glimmers a faint indiscernible light like the point of a needle, the hidden recess of thought, which even yet is not knowable until there extends from it a light in which there is some imprint of letters, and from which they all issue. First of all is *Aleph*, the beginning and end of all grades, that in which all grades are imprinted and which yet is always called "one," to show that although the Godhead contains many forms it is still only one . . . The top point of the *Aleph* symbolizes the hidden supernal thought.[48]

Equally noteworthy for its identification of *Ein-Sof* with Thought is a passage in the Zohar in which Rabbi Simon relates that all the "lights which proceed from the mystic supreme thought are called *Ein-Sof*," and which holds that *Ein-Sof* both proceeds from the "mystic supreme thought" and is the "nine lights of thought" that emanate from a certain fragment of the "unknown."[49]

In general, the earlier Kabbalists, such as the author of *Sefer ha-Bahir* and Isaac the Blind, had granted a privileged status to "thought" as the essence of the divine. An important example of this is the early kabbalistic text *Sefer ha-Iyyun* (The Book of Contemplation), which holds that the Holy One is united with and created all things through the power of Primordial Wisdom (*Chochmah Kedumah*).[50] Later Kabbalists, beginning with the Zohar (the above passages notwithstanding) placed a primary emphasis upon "will."[51] Scholem has pointed out that the whole history of the Kabbalah involves a struggle between views that see the creative process as an intellectual versus a volitional act.

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48. Zohar I, 21a; Sperling and Simon, *The Zohar*, Vol. 1. p. 89.

49. Zohar I, 65a; Sperling and Simon, *The Zohar*, p. 213.

50. Verman, *The Books of Contemplation*, pp. 41–42.

51. Interestingly, Moses De Leon, who is purported to be the author of at least portions of the Zohar, states elsewhere: "It is by means of thought that all things, above and below, come into being, the mystery of the creative thought being identical

It will be worth our while to reflect for a moment on the dialectic between thought and will as it appears in the overall context of kabbalistic thought. Perhaps the opposition between these two points of view can ultimately be resolved through the mediation of a "third term."

Thought, it might be said, both reaches a state of *impoverishment* and, paradoxically, achieves its *actualization* and fulfillment when it is embodied in material form. The idea of man, for example, is both infinitely wider than, and completely impoverished in relation to, an actual corporeal man. No man can hope to encompass anything but a fraction of the knowledge, skill, and value attributable to "man" in the abstract; yet without actual, living, breathing men and women, the idea of man is but an empty, dead abstraction. The world, as it were, "breathes life" into ideas, just as ideas provide a form or essence to the things of the world. Thought, as Hegel was to later claim, must, as part of its very nature, move to actualize and fulfill itself in material form, if it is to become all that, as "idea," it potentially is. This movement of thought, toward its actualization in creation, is totally interior to thought itself, yet it is (paradoxically) equivalent to a Primal Will.

Similarly, "will," as part of its very nature, must have an object: one cannot "will" in general, but must will some specific thing or state of affairs. It is for this reason that "will" logically passes over into "thought." This passage is illustrated in the Kabbalah by the fact that "Thought" (*Chochmah*) follows immediately upon "Will" (*Keter/Ratzon*) in the order of the emanation of *Sefirot*, and, further, by the fact that what is "willed" by *Ein-Sof*, i.e., the entire order of the *Sefirot*, is a series of values or ideas. According to the Zohar: "Desire, which is Thought, is the beginning of all things . . ."[52]

"Creation," then, becomes the "third term" uniting thought and will, expressing the idea that "will" (in the sense of the actualization of a thought) is part of the very notion of thought itself, and that "thought" (in the sense of the object of will) is part of the very nature of will. Creation, represented in the Kabbalah by the *Sefirot*, binds thought and will together, and shows them to be mutually determining terms or moments of being.[53]

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with that of the hidden 'point.'" R. Moses De Leon, (From) *The Doctrine of the Ether*, selections trans. by George Margoliouth, in Meltzer *The Secret Garden* 1998, p. 157.

52. Zohar 200a; Sperling and Simon, *The Zohar*, Vol. 2, p. 259.

53. The preceding "dialectic," in which aspects of a given notion (or in kabbalistic terms, *Sefirah*), are said to imply, or pass over into, presumably unrelated or even opposite notions, is stated in doctrinaire terms by the Kabbalist Moses Cordovero, in his theory of the *behinnot*, the infinite number of aspects contained

EIN-SOF AND "THE ULTIMATE QUESTIONS"

I would like to propose that the views of *Ein-Sof* as "Thought" and "Will" can be understood as responses to two basic philosophical questions that have been asked since the dawn of reflective thought. The first of these questions is "Why is there anything at all?" and the second is "What is the meaning of existence?" The view that the Absolute or *Ein-Sof* is "Thought" follows from a consideration of the first of these questions, and the view that *Ein-Sof* is "Will" follows from a consideration of the second.

With regard to the ultimate question, "Why is there anything rather than nothing?", Nozick tells us that it is too late in this question's history for us to continue avoiding it or, as some philosophers are wont to do, ***asking it insistently*** as if the very asking is of philosophical moment and depth. I agree, but I believe that instead of rushing in to propose answers, we should focus for a moment on the ***question*** itself. In this way, the solution, or at least a possible solution, may be revealed.

In asking for an ***explanation*** of the world's existence we are, in effect, demanding a ***reason*** for its existence, or, at the very least, requesting that the cosmos be placed in a framework that makes rational sense. After all, we would hardly accept an irrational, i.e., illogical or absurd answer to our query.

It follows then that "reason" itself is a condition that is presupposed by our very question. If our question is to have any philosophical sense, indeed, if it is to be asked at all, then we must live in a world in which "reason" (i.e., intelligent, rational thought) is assumed. Perhaps "reason," i.e., the very idea that something, anything, should make rational sense, lies at the foundation of the world, of being and nonbeing, actuality and possibility, the finite and the "all"? Perhaps Reason itself, with a "capital R" is the Absolute.

This, of course, was the solution to the ultimate question provided by Hegel. For Hegel, the ultimate explanation of things could never be a causal explanation, for any presumed "first cause" would itself beg for an explanation and so on ***ad infinitum***. According to Hegel, the first principle of the world must be a reason of which the world is a consequent, and he set out to

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within a given *Sefirah*. As will be seen when we explore this doctrine in more detail in Chapter Four, Cordovero held that each *Sefirah* contains an aspect or *behinah* that allows it to receive "light" from the *Sefirah* above it or pass light to the *Sefirah* below it. For this reason such *Sefirot* as *Keter* (Will) and *Chochmah* (Thought) can be seen to contain aspects of the other implicit in themselves, a view that shows the Kabbalah to have anticipated the philosophy of Hegel. On Cordovero's *behinnot*, see *Pardes Rimonim* 5: 5, as quoted in Scholem, *Kabbalah*, p. 114ff.

prove that the only reason from which the world itself follows is *Reason itself.* In short, Hegel argued that Reason must be the first principle of the cosmos because it is the only self-explanatory principle. If we ask "What is the reason of reason?" we can only respond rationally and, in effect, answer "reason itself." The only possible answer, for example, as to why we should be logical and rational in our quest to understand the origin of being, or anything else for that matter, must itself involve reason. Reason is at the very core of what it means to provide an explanation. Put another way, only rationality itself requires no further reason, for it is sufficient reason for itself. One way of understanding the Hegelian project in philosophy is, in effect, to deduce the world from the very fact that we query about it at all. In Chapter Four, we will see that for the Kabbalists, "Questions" reveal the very structure of the cosmos.

When we ask the question "Why is there anything whatsoever?" we are, in certain respects, like the man who asks "why should I be reasonable?" and who, in asking this question, commits himself to the order of reason and hence must accept the simple answer "Because it is only the reasonable thing to do." When we ask the ultimate question we commit ourselves to the possibility of an explanation that is, as we have just seen, tantamount to committing ourselves to the existence of reason in the world. As such the question "Why is there something rather than nothing?" is a question that implies its own answer. The fact that we even ask it presupposes the existence of something: i.e., "reason," and as such we conclude that Reason itself is an ultimate, an "Absolute," a definition of *Ein-Sof.*

This is precisely the Hegelian (and, in effect, Aristotelian) solution to the problem of ultimate origins that is implicit in the kabbalistic tradition that identifies *Ein-Sof* with *Machshavah* (thought) or *Chochmah* (wisdom). If *Ein-Sof,* in the very recesses of its own being, or, as the Kabbalists sometimes like to put it, "in its first manifestation to itself," is the supernal thought or wisdom than there is, perhaps, no better solution to the ultimate question (i.e., the reason of the cosmos) than to say that the world exists as the fullest possible expression of reason itself. *Ein-Sof* then becomes identifiable with a universal mind: the Aristotelian "thought thinking itself."

THE MEANING OF *EIN-SOF*

But is this the only possible solution to our ultimate question regarding the origin of the world? To answer this we must first ask whether the question of the *origins of being* is the only possible ultimate question? And the answer

here is, no, it is not. Just as the Kabbalists maintained a second tradition to the effect that the ultimate essence of *Ein-Sof* is "will" or "desire" as opposed to thought, we may ask a second ultimate question (which, as we shall see, relates directly to this tradition), the proverbial "What is the meaning of existence?"

This question, like our earlier question that demanded an explanation for the world's existence, is itself predicated on an assumption. This time, however, instead of assuming a reasonable answer, our question assumes a "significant" one. Our question assumes a response that is valuable and good, something that one can *will*. For this reason, our second ultimate question, regarding the meaning of existence, points to a second ultimate, an ultimate of significance, value, and will. This ultimate is embodied in a second Kabblaistic tradition, one that identifies *Ein-Sof* with will and desire (*Ratzon*) rather than Thought and Wisdom (*Chochmah*).

The idea that *Ein-Sof* is the ultimate source of meaning and value is something that follows quite naturally from the Kabbalists' cosmology. *Ein-Sof* is said to have emanated ten *Sefirot* which serve as the archetypes for, or molecular components of, everything in the world. The very names of the *Sefirot* (e.g., Love, Justice, Beauty, Splendor, Glory, etc.) reveal them to be values (as opposed to material elements) and lend support to the view that *Ein-Sof* is essentially the origin of all value and meaning.

Ein-Sof as the ultimate source of meaning can be understood from two points of view. The first sees *Ein-Sof* as achieving significance only in relation to an "other" (i.e., humankind). The second point of view suggests that *Ein-Sof* is the ultimate source of meaning in and of itself.

Nozick, who perhaps more than any other contemporary philosopher, explores his questions from a kabbalistic point of view, raises the question of the "meaning of *Ein-Sof*." He considers the possibility that the question of the meaning of *Ein-Sof* cannot be answered because to ask about the meaning of x is to ask how x connects with *other* things. Since there is no "other" to *Ein-Sof*, the question about its meaning cannot even arise.

Considerations such as this prompted the Kabbalists to arrive at the view that God created the world, and particularly mankind, in order to achieve his own full significance in relation to an "other" for which he can be wise, merciful, beneficent, compassionate, etc., as well as serve as "king." Vital tells us;

> When it arose in His will to emanate the emanations and to create the creations it was for a reason that we know—so that He could be called

> "merciful and gracious, etc."—for if there was no one in the world who could receive this mercy, how could He be called merciful? The same can be said for all the rest of his attributes.[54]
>
> It is similar with regard to his lordship. Calling Him Lord means that He has servants and that He is a lord over them. But if he had not created them it would not have been possible to call him by the name Lord (*'adon*).[55]

On this view, divinity can only achieve significance in relation to humankind. Such relatedness is basic to the very essence of *Ein-Sof* itself.

But what of the possibility that *Ein-Sof* is its own meaning, without any reference to an "other"? Perhaps, Nozick suggests, the unlimited can "stand in a certain relation to itself that no limited thing can stand to itself: being its own meaning." Nozick provides several logical considerations in support of this possibility; for example, that only an infinite being could fully specify its own details, or that only an infinite being can be mapped onto a proper subset of itself or include itself as a part.[56] However, his main point in support of the view that *Ein-Sof* can be its own meaning is that in questioning or challenging the meaning of something, for example the meaning of our lives, we always look to a wider rather than a narrower context (e.g., "humanity as a whole," "the universe," etc.). While we can make such a challenge with respect to the actual universe, asking what meaning it has against the wider context of "all possible worlds," we cannot do so with respect to *Ein-Sof*, for any wider context we imagined for it would ipso facto be included within it. Hence, if the infinite is to be meaningful, it must be so simply *in and of itself*. The conclusion here is that *Ein-Sof* just is significant, for it alone is able to block all further contexts and questions about its own meaning. We might go a bit further than Nozick and say that in this respect *Ein-Sof* becomes the *source of all meaning* whatsoever, for it is the final context against which all meaning is measured.

In raising the question of "meaning" as a second "ultimate question" alongside the question "Why is there anything at all?", Nozick underscores the potential for at least two (if not multiple) approaches to the Absolute. The first, which proceeds from the question of "being," leads quite naturally to the identification of the Absolute (and *Ein-Sof*) with Reason or Thought.

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54. *Sefer Etz Chayyim* 1: 1, p. 24, Menzi and Padeh, *The Tree of Life*, p. 24
55. *Sefer Etz Chayyim* 1: 1, p. 21; Menzi and Padeh, *The Tree of Life*, p. 4.
56. Nozick, *Philosophical Explanations*, p. 603.

The second, which proceeds from the question of "meaning," leads more readily to the identification of the Absolute with the basic archetypes of value and significance. This latter view is important for it leaves room for values other than reason, specifically for the irrationality, sexuality, eroticism, and "faith" that are so prominent in the Kabbalah.

"FAITH" AND THE ORIGINS OF THE WORLD

As will become clearer as we proceed, the Kabbalists refused to make the sharp distinction between epistemology and metaphysics that is traditional in Western thought. For traditional philosophy, the way we come to know the world has no bearing whatsoever on the question of how the world came into being. However, for the Kabbalists there is no essential distinction between the human mind and the world it comes to know, and for this reason the order of knowledge and belief is likely to tell us much regarding the order of things. Such a view is illustrated, as I am about to explain, by the Kabbalist Azriel's dictum that "faith" is the point of transition between nothingness and being.

The Kabbalists frequently speculated regarding the "primordial point" of being that arose when *Ein-Sof* thought or willed the world into existence. They equated this point with the "beginning," which is spoken of in the first word of in Genesis. According to the Zohar, in the beginning "there shone forth a supernal and mysterious point."

> Beyond that point there is no knowable, and therefore it is called *Reshith* (beginning), the creative utterance which is the starting-point of all.[57]

In the Zohar and other kabbalistic writings this point is identified as Divine Wisdom (*Chochmah*) or the "mystical seed of creation."[58] An unusual, but deeply profound interpretation is provided by Azriel, in his continuation of a passage we have already quoted in connection with the mutual interdependence of nothingness and being:

> . . . the place at which the Being is linked to the point where, from the Nought, it begins to have existence is called "faith" (*emunah*). For faith is

57. Zohar I, 15a; Sperling and Simon, *The Zohar*, Vol. 1 p. 63. See also Scholem, *Major Trends*, p. 219.

58. Scholem, *Major Trends*, p. 219.

> not related to a visible and apprehensible Being, nor to the invisible and unknowable Nought, but precisely to the place where the Nought is connected to Being.[59]

"Faith," which is generally thought of as a psychological or epistemological concept, is here given an ontological status.[60] The "primordial" point itself is designated "faith." This view implies that God created the world out of his own nothingness through an act that is analogous to the *faith* that man has in God's existence! More radically, we might suppose that Azriel is here teaching that God's creation of the world is the same act as man's faith in God's existence. How can this be understood?

In faith, one has a wholehearted and steadfast belief, one which, unlike a scientific or empirical belief, is unalterable by any set of mere facts or circumstances. In faith, one believes that "it just is." Faith is a kind of belief that is "rock bottom" and stands with us, it seems, *as does the very foundation of the world.* It is because faith is so completely foundational that Azriel can claim that being itself exists as it were by an act of faith. There is a point at which the chain of inquiry, or, conversely, the chain of antecedent causes, must come to an end. This point, in which our belief in an Absolute Being, and its very existence converge, Azriel calls "faith" (*emunah*).

The concept of "faith" has, of course, been the subject of innumerable theological treatments, both within and outside the Jewish tradition. Interestingly, however, it has recently been examined by those who, working in the psychoanalytic tradition, see it is an epistemic act that gives birth to the individual's psychic reality. According to these authors, "faith" is the openness to what is most basic and authentic in human psychic experience. It is, according to Michael Eigen, an experience that one has "with all one's soul and all one's might."[61] Wilfred Bion holds that faith requires a suspension of all constructive cognitive activity, a suspension of memory, will, understanding, and expectation, which leaves one absolutely *nothing* to hold on to. By suspending our attachments, by genuinely opening ourselves to the "Unknown," an authentic psychic reality is able to emerge and evolve. Such a state of pure receptiveness, in which one tolerates chaos, fragmentation,

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59. Scholem. *Origins of the Kabbalah*, p. 423.

60. A similar status is given to "faith" in *Sefer ha-Iyyun*, which was likely influenced by Azriel. See Verman, *The Books of Contemplation*, p. 40.

61. See Michael Eigen, "The Area of Faith in Winnicott, Lacan and Bion," *International Journal of Psychoanalysis*, 62 (1981): 413–433.

blankness, fragments of meaning, and meaninglessness, is, according to Bion, *the* condition for creativity and genuine psychological birth, growth, and change.[62] On the kabbalistic principle that the microcosm reflects the macrocosm, we might say that such a state of empty (nothing) receptiveness to an Unknown is the hidden supernal point of creation itself.

THE UNITY OF OPPOSITES

From its very inception, the Kabbalah maintained that the Godhead as well as the *Sefirot* and the lower worlds could be characterized as a unity of opposites, a *coincidentia oppositorum*. Indeed, *Sefer ha-Bahir*, which contemporary scholarship regards to be the earliest kabbalistic source, begins with a dialectic in which the apparent opposites of darkness and light are interpreted to be identical:

> Rabbi Nekhuna ben Hakhana said: A verse of Scripture says (Job 37: 21): "Men see not the light which shines in the skies" and another verse of scripture says (Psalms 18: 11): "He made darkness his covering" and likewise we read (Psalms 97: 2): "Clouds and darkness are round him." A contradiction! [However then] comes a third verse and strikes a balance (Psalms 139: 12): "Yea, darkness is not dark before thee, but the night shineth as the day, darkness as day."[63]

Azriel, in discussing the nature of *Ein-Sof*, tells us that "it is the principle in which everything hidden and visible meet, and as such it is the common root of both faith *and unbelief*" (my italics).[64] It is indeed, very typical of Azriel, and of the Kabbalah in general, to make a thesis about *Ein-Sof*, and then immediately to hold that the opposite of this thesis is true as well, on the principle that *Ein-Sof*, in its infinity, is the union of all opposites and contradictions. According to Azriel, even the nature of the *Sefirot* involves

62. Ibid.

63. *Sefer ha-Bahir*, sec. 1; *Book Bahir*, Neugroschel trans., p. 50. Aryeh Kaplan, in *The Bahir Illumination* (York Beach, ME: Samuel Weiser, 1989), translates the final line as "Even darkness is not dark to You. Night shines like day—light and darkness are the same" (p. 1).

64. Scholem, *Origins of the Kabbalah*, pp. 441–442.

the union of "everything and its opposite."[65] Indeed, as early as *Sefer Yetzirah*, the *Sefirot* were spoken of as being comprised of five pairs of opposites: "A depth of beginning, a depth of end. A depth of good, a depth of evil. A depth of above, a depth of below. A depth of east, a depth of west. A depth of north, a depth of south." Yet they were also thought of as being united in their opposition, inasmuch as a "singular master . . . dominates over them all . . ."[66] Similarly the early kabbalistic "Source of Wisdom" speaks of the Name of God as being comprised of thirteen pairs of opposites, and the Primordial Ether (*Avir Kadmon*) as a creative medium in which these oppositions are formed and fused.[67]

Because the Kabbalah recognizes a coincidence of opposites on the deepest ontological and theological levels it is, as Azriel's aphorism might suggest, the one Jewish perspective that is actually able to accommodate atheism as well as theism. Nothingness and being, unbelief and faith, hiddenness and revelation, ignorance and wisdom, reason and irrationality are all at the core of the Kabbalists' conception of *Ein-Sof*. Indeed, the Kabbalah is startlingly premonitory of Hegel in its view that *Ein-Sof* is the root and union of all contradictions. For both the Kabbalists and Hegel, reality itself is fundamentally contradictory, and those who speak the truth must say contradictory things about it. Indeed, by placing the principle of negation at the heart of *Ein-Sof*, the Kabbalists determined that their theosophy would be one that proceeds through a logic of opposition and antinomy. For negation is the very principle that gives rise to contradiction.

The "contradictoriness" of *Ein-Sof* is expressed in the Zohar with such terms as "the head that is not a head."[68] More formally, the notion that *Ein-Sof* is ontologically an indistinct unity of opposites is given (by Azriel and others) the Hebrew term *ha-achdut hashawah*, which denotes a *coincidentia oppositorum*, an equivalence of the divine substance in all aspects of the cosmos including those that are opposed to or contradict one another.[69] This concept is present in the Lurianic Kabbalah.[70] For example, Vital writes: "Know that before the emanation of the emanated and the creation of all that

65. Dan, *The Early Kabbalah*, p. 94.

66. *Sefer Yetzirah* 1: 5, Kaplan, *Sefer Yetzirah*, p. 44.

67. Scholem, *Origins of the Kabbalah*, pp. 332–333.

68. See Tishby and Lachower, *The Wisdom of the Zohar*, p. 245.

69. Elior, "Chabad: The Contemplative Ascent to God," p. 164.

70. The Lurianic theosophy actually involves a dialectical play of opposites: Emanation and contraction, revelation and concealment, breaking of the vessels and

was created, the simple Upper Light filled all of reality . . . but everything was one simple light, equal in one hashvaah, which is called the Light of the Infinite."[71]

The concept of "equalization," which relates to a state prior to emanation in Vital, achieves its fullest expression in the writings of the Chabad Hasidim, where it is understood to be characteristic of all things and all time. Chabad developed a dialectical view of reality in which both the divine substance, and hence all things, involve a unity or coincidence of opposites. This idea, which, according to Scholem made its way into the Kabbalah via Neoplatonism,[72] reaches an advanced stage of development among the Chabad Hasidim. As Rachel Elior puts it, for Chabad, "divinity is conceived as a dialectical process comprising an entity and its opposite simultaneously."[73] Among these opposites are emanation (*shefa ve-atsilut*) and contraction (*Tzimtzum*), and ascent (*ratso*) and descent (*vashov*), as well as revelation and concealment, annihiliation and embodiment, unity and plurality, structure and chaos, spirit and matter, the divine and the human points of view, and "being" (*yesh*) and "nothingness" (*ayin*).[74] The Chabad view is dialectical because each pole of any given opposition is said to condition its opposite.

For example, according to Schneur Zalman God descends into an earthly abode in order that the material world may ascend and become one with the divine.[75] God's twofold movement conditions man's twofold obligation both to annihilate his own and the world's being in favor of inclusion within the Godhead (*bittul ha-Yesh*) and to draw down the divine influx in order to spiritualize the material world (*Hamshakha el ha-Yesh*).[76] The former obligation is called the "upper unification" (*yihud ha-elyon*), and the latter, the lower unification (*yihud ha-tahton*). The purpose of these unifications is that each realm, the divine and the corporeal, will be revealed

restoration. As will become clear in Chapters Three and Seven, these opposites are understood to be mutually dependent ideas.

71. Quoted in Elior, *The Paradoxical Ascent to God*, p. 68.

72. See Scholem, *Origins of the Kabbalah*, p. 440.

73. Rachel Elior, *The Paradoxical Ascent to God*, p. 25.

74. Ibid. According to Elior, these *coincidentia* appear in the Lurianic Kabbalah, but presumably apply only to the heavenly realms. In Chabad they apply to the earthly and human realms as well (ibid., p. 26).

75. Ibid., p. 27.

76. Ibid.

in their opposites. Spirit is only fully revealed when it is embodied in matter, and matter only fully realized when it is raised to the level of spirit. The divine longs to be both being and nothingness, as well as immanent and transcendent simultaneously. The practical implication of these dual movements is that Chabad is both quietist and activist: man must both annihilate his ego and desire before God, and bring spirituality into each of his desires and mundane affairs. Further, according to Chabad, the world must be revealed and differentiated into all of its material particulars, and spiritually unified in the divine "One."

The notion of *coincidentia oppositorum* is provided dramatic expression in the writings of Schneur Zalman's pupil, R. Aaron Ha-Levi:

> the revelation of anything is actually through its opposite.[77]
>
> All created things in the world are hidden within His essence, be He blessed, in one potential, in *coincidentia oppositorum* . . .[78]

According to Schneur Zalman's son, Rabbi Dov Baer: "within everything is its opposite and also it is truly revealed as its opposite."[79] Indeed, for the Chabad Hasidim, the unity of opposites on earth provides for the *shelemut* or completeness of God on high: "For the principal point of divine completeness is that . . . in every thing is its opposite, and . . . that all its power truly comes from the opposing power, and, according to the strength of the opposing power, thus the power of its opposite will be found truly."[80] In their state of *Hashawah* within *Ein-Sof*, opposites become united in a single subject and their differences are, in effect nullified. Again, according to R. Aaron: "He is the perfection of all, for the essence of perfection is that even those opposites which are opposed to one another be made one."[81]

We will have occasion to deepen our understanding of the kabbalistic principle of *coincidentia oppositorum* when we consider the reciprocity between God and man later in this chapter. There we will see that for the Kabbalists the propositions that God creates man and Man creates God are complementary rather than mutually exclusive ideas.

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77. Quoted in ibid., p. 64.

78. Quoted in Elior, "Chabad," p. 163.

79. Rabbi Dov Baer, *Ner Mitzvah ve-Torah Or* II, fol. 6a. Quoted in Elior, *The Paradoxical Ascent to God*, p. 64.

80. Rabbi Dov Baer, *Ner Mitzvah ve-Torah Or* II, fol. 6a. Quoted in ibid., p. 64.

81. 'Avodat ha-Levi, Va-Yehi, 74, quoted in Elior, "Chabad," p. 166.

GOD AS THE DIALECTICAL LIMIT

How can we understand the unification of contradictory and opposing principles, which is said to take place within the divine perfection? I would suggest that insight can be obtained into this question by considering *Ein-Sof* as a sort of "dialectical limit" upon all of our concepts and notions. The idea here is that as soon as we begin to inquire very deeply into the meaning and significance of our ordinary notions of "good," "evil," "reality," "material object," etc., we discover that these notions imply their opposites, or, better, have their opposites built into their very essences. As we try to define the notion of "material object," for example, we find ourselves invoking a host of "ideas" (e.g., spatiality, weight, density, etc.) that leads us to conclude that matter cannot be understood except via its opposite, "mind." As will become clear in Chapter Three, when we push the notion of "good" to its logical conclusion we discover that our common understanding of "good" as "benefit to the world" is also "evil" (as the world is an estrangement from the ultimate good which is God). As we will see, the same can be said for "reality" and "illusion," "freedom" and "necessity," the "universal" and the "particular," and any of a number of other of apparent contraries or contradictions that we have as part of our philosophical and theological vocabularies. Concepts swing over into their opposites as we attempt to understand them more definitively. The point at which this dialectical "swing" occurs is the point of unity or interpenetration of opposites. This is the "dialectical limit," *Ein-Sof*, or what Azriel and the anonymous kabbalistic "Source of Wisdom" regarded as *ha-achdut hashawah*, the indistinguishable unity of the opposites.[82] *Ein-Sof* is thus the limit at which all concepts deconstruct and swing over into their negations. Examples of these deconstructions are provided throughout this book.[83] Here it will suffice to spell out one example in some detail. Our example derives from the kabbalistic doctrine of the relationship between the "divine unified substance" and the "finite material world."

According to kabbalistic metaphysics, the infinite divine perfection is the one true substance, and the material, finite world is an illusion that is predicated upon the contraction and concealment (*Tzimtzum*) of the divine essence. On this view the world of individual material things exists only in the

82. Scholem, *Origins of the Kabbalah*, pp. 313, 332.
83. See especially Chapters Seven and Eight.

minds of those who, owing to the imperfection of their intellect, are unable to comprehend the true unity of things in the infinite All, in much the same way as a multiplicity of superfluous mathematical terms (e.g., different expressions of the number 7) exists only in the finite intellect of one who cannot comprehend them instantaneously as equivalents of a single idea. For example, according to the Kabbalists, a single act of human kindness is what it is only by virtue of its participation in the divine trait (the *Sefirah Chesed*) that embodies "kindness" per se. On this view, finite things exist only insofar as they participate in the divine essence. It is this essence that is real. The finite is an illusion.

However, when the Kabbalists push this concept of "reality and illusion" to its limits they encounter a sudden reversal in which the divine is discovered to be an illusion and only the finite is understood as "real." This is because in order for the infinite divine perfection to be just what it is, it must manifest itself in finite, material things. For example, the divine perfection, in order to be a divine perfection, must embody the values that in the Kabbalah are defined as the *Sefirot*: yet these values are *empty abstractions* unless they are actualized in a finite world of matter and death. What, we might ask, is wisdom, justice, or compassion in the abstract? It is only among actual men and women living in a world of potential happiness (but also of potential sorrow and pain) that wisdom, justice, and compassion can be actualized as real. On this view the divine essence is, as we have previously discussed, an abstract nothingness, only the finite and material is real. The Zohar tells us: "Just as the Supernal Wisdom is a starting point of the whole, so is the lower world also a manifestation of Wisdom, and a starting point of the whole."[84] Rabbi Schneur Zalman of Lyadi, the first Lubavitcher rebbe, characterizes this dual view of being and nothingness as follows:

> (Looking) upwards from below, as it appears to eyes of flesh, the tangible world seems to be Yesh and a thing, while spirituality, which is above, is an aspect of Ayin (nothingness). (But looking) downwards from above the world is an aspect of Ayin, and everything which is linked downwards and descends lower and lower is more and more Ayin and is considered as naught truly as nothing and null.[85]

84. Zohar 1, 153a; Sperling and Simon, *The Zohar*, Vol. 2, pp. 89–90.

85. Likutei Torah, *Devarim*, fol. 83a; translated and quoted in Elior, *The Paradoxical Ascent to God*, p. 137–138.

Figure 2–1

VIEW I	Divinity	Finitude
Reality	Divine Substance as Only Reality	Finite Material World as Actualization of Real Values
Illusion	Divinity as Empty Abstraction	Material World as Illusion
VIEW II		

The two views of "reality" and "illusion" are schematized in Fig. 2–1. What is reality? What is illusion? We might say that within the kabbalistic system of thought reality and illusion are each constantly exchanging places, jumping between two poles, as in those electromagnets whose positive and negative polarities are constantly shifting positions

One need not enter into the complexities of kabbalistic metaphysics, however, in order to understand the reversal of polarities that occurs at the dialectical limits of our concepts. Without reference to the deity, divine perfection, or substance, the above dialectic is reduced simply to the problem of universals and particulars that Hegel analyzed as an example of *coincidentia oppositorum*. The particular, e.g., a particular instance of a "red sensation," is only known as such, can only be "red," insofar as it *participates* in the abstract idea of "redness." Unless it is understood as an instance of an abstract concept, the concrete sensation (or concrete, finite, material anything for that matter) disappears into an inexpressible nothingness. On the other hand the concept of "red" when pushed to its limits is itself devoid of sense unless it is *actualized* in a concrete sensation or thing. Universal and particular, seeming opposites, pass over into one another, have each other embedded within their respective essences, and are bound together, as it were, to use a kabbalistic metaphor, as the sun is to its own light. Kabbalistic metaphysics, as expressed in the notion of *Hashawah*, the coincidence of opposites, suggests the same analysis for a great variety of seemingly opposite terms: creation and destruction, freedom and necessity, good and evil, God and man, etc. The point in which the opposites are joined and, as it were, become transformed into one another is the deconstructive or dialectical limit: and this limit is identified with *Ein-Sof*.

GOD IS DIALECTICALLY EVOLVING

It should by now be readily apparent that the God of the Kabbalah is no static, clearly definable entity, but is rather conceived of as a totality that evolves dialectically as an expression of its very nature and essence. The concept of dialectic is itself notoriously difficult to define. As I will treat of the relationship between the Kabbalah and dialectics in some detail in Chapter Seven, here it will suffice to say that a dialectic is a pattern of thought in which the implications of apparently simple concepts are spelled out in such a manner as to reveal that these concepts imply wider, more complex ideas, and, eventually their very opposites or contradictions. The mutual interdependence of these contradictions leads to new, higher-order integrative concepts that further imply wider, more complex ideas, etc. As Hegel uses it, the dialectic of thought is mirrored perfectly in the world, such that there is a natural, logical evolution in reality that mirrors such developments by implication that are evident in thought. Such an evolution is to be found in the kabbalistic concept of God, and according to kabbalistic theosophy in the development of the deity itself.

The Kabbalists realized that the proposition that *Ein-Sof* is evolving, is a startling one, one that would seem to imply a flaw or lack in the deity, an imperfection that necessitates redress through change. The Kabbalists, who tended to equate change with imperfection, were at pains to deny change in the deity, and while they recognized the dialectical evolution within God they insisted that this evolution was purely metaphorical[86] and only from "the point of view" of man. At any rate, in spite of the Lurianic (and general Jewish) view that the world was created in time, the "evolution" of *Ein-Sof*, i.e., the emanation and vicissitudes of the *Sefirot*, must be conceptualized in atemporal terms. According to Vital: "In Him there was no time or beginning to start, for He always existed and is everlasting and in Him there is no beginning (rosh) or end at all."[87]

While Vital tells us that *Adam Kadmon* and the worlds were created in a temporal sequence,[88] the transition, for example, from the unknown, to nothingness, to Will and Wisdom, to the God of the *Sefirot* is really a logical

86. On the metaphorical nature of kabbalistic descriptions see, for example, *Sefer Etz Chayyim* 1: 1, p. 28; Menzi and Padeh, *The Tree of Life*, p. 53–54, and Luzzatto, *General Principles of the Kabbalah*, p. 52.

87. *Sefer Etz Chayyim* 1: 1, p. 21; Menzi and Padeh, *The Tree of Life*, p. 6.

88. *Sefer Etz Chayyim* 1: 1, p. 21; Menzi and Padeh, *The Tree of Life*, p. 7.

or conceptual development rather than a historical one. It is part of the very logic of the deity that it should embody itself, for example, in nothingness, being, will, wisdom (and as we shall see), destruction and restoration, etc., and that each phase of this embodiment is equiprimordial and atemporal. Moses Cordovero preferred to speak of the deity as progressing through "non-temporal time,"[89] presumably a form of time in which one can logically differentiate a sequence but where there is as yet no past, present, and future.

In general, one can comprehend the entire kabbalistic system, including the emanation of the *Sefirot*, the creation of a finite world, the "Breaking of the Vessels," and their restoration by man via *Tikkun* as a *perfect, divine, atemporal totality*. It is only from the perspective of a finite, human mind, which sees things in temporal sequence, that God appears to be developing from a lower to a higher state of being, and that creation and man appear as Elior has put it, to be "stages in the process of becoming God."[90]

On the other hand, the Kabbalist's notion of God actually puts into doubt the very assumption that change implies imperfection. Why should we assume that on the scale of perfection "static" is superior to "dynamic"? For the Kabbalists *Ein-Sof*'s perfection is a dynamic process. On their view, in order for the Infinite is to be itself, it must "contract" itself and involve the finite, and, in effect, become ignorant. For the Kabbalists this moment of ignorance is necessary for the achievement of ultimate knowledge, in the same way that limitation and differentiation (within *Ein-Sof*) is necessary for it to become "all things." As Nozick finally concludes with respect to his own modern conception of *Ein-Sof*: "the process undergone is part of the perfection, not a means to it."[91]

THE THREE MOMENTS OF NEGATION

The dialectical development of the deity is conditioned by the presence of the attribute of nothingness at the core of *Ein-Sof* (*hamiddat ha-ayin*). It is through this attribute that all other elements within the Godhead evolve and pass into their opposites. As such, *Ayin* (nothingness) or negation is the power that fuels the development of *Ein-Sof*.

89. Scholem, *Kabbalah*, p. 103.
90. Elior, *The Paradoxical Ascent to God*, p. 167.
91. Nozick, *Philosophical Explanations*, p. 607.

While "negation" is apparent in varying degrees within different expressions of the Kabbalah, I believe we can discover three basic moments of negation within the most mature and philosophically interesting of the kabbalistic systems: that of Isaac Luria. In the thought of Luria (and the Hasidim who later adapted his point of view) the three moments of negation, are (1) the original *Ayin*, or primal nothingness out of which *Ein-Sof* creates itself as the hidden All, (2) the *Tzimtzum*, or contraction and concealment, which provides a metaphysical void or place for the existence of the *Sefirot* and a finite, created world, and (3) the *Shevirat ha-Kelim*, the Breaking of the Vessels, which brings chaos and disharmony into the finite world, paving the way for the restorative and redemptive activity of man. In short, these negations are nothingness per se (*Ayin*), distinction and limitation (*Tzimtzum*), and destruction and death (the *Shevirah*). They are the pivots around which the entire Lurianic system turns, the key moments in the evolution of God and the world. I have discussed the first of these (*Ayin*) in detail earlier in this chapter, and the latter two will be examined in detail in Chapters Three and Seven.

Here I will discuss each of these negations in general terms, in order to show that, for the Kabbalists, a rhythm or oscillation between negation and affirmation, constriction and emanation, and destruction and reparation pervades the cosmos. It is important to understand that each of the three moments of negation conditions a critical positive moment in the development of God. The first (*Ayin*) conditions being per se (*Ein-Sof*), the second (*Tzimtzum*) the creation of significance and value (the *Sefirot*) and the third (the *Shevirah*) the restoration and redemption of God, man, and the world (*Tikkun*). Table 2–1 outlines these three moments of negation, their metaphysical manifestations, and the positive moments that they condition in the development of God.

It will be well worth our while to articulate some of the implications of this scheme for the Kabbalists' conception of the deity. In our earlier discussion, we saw that, according to the majority of Kabbalists, *Ein-Sof* is not to be identified with the God of the Bible. One cannot direct one's prayers to it[92] and indeed, according to Isaac the Blind, *Ein-Sof* is not even mentioned in the Torah and Talmud. While *Ein-Sof* is the metaphysical ground for, and (the Kabbalists insist) ontologically identical with, the personal God of Israel, it must go through a dialectical transformation in

92. See Chapters Three and Seven.

Table 2–1

Negation	Symbol	Manifestation	Affirmation
The Primal Negation: Nothingness per se	*Ayin* (The Nought)	Abyss of World's Origins	The Primal Affirmation: *Ein-Sof*, Being per se.
The Secondary Negation: Distinctions	*Tzimtzum* (Contraction, Limitation, Concealment)	Metaphysical Void: Differences among finite things.	The Secondary Affirmation: Firmament of Values, The *Sefirot*.
The Tertiary Negation: Destruction	*Shevirat ha-Kelim* (The Breaking of the Vessels)	Chaos, antinomy, destruction, and death in a material world.	The Tertiary Affirmation: *Tikkun ha-Olam* (Restoration of the World).

order to become that God. This transformation occurs in two stages: in the first *Ein-Sof* is removed from the veil of hiddenness and becomes revealed; in the second it is transformed from an abstract principle or set of values, and becomes personal and concrete.

Before discussing this scheme (and particularly the emergence of a personal God) in more detail, it is important to point out that this developmental process is not a contingent evolution but rather proceeds with the force of logical necessity. Indeed, when we provide a full analysis of the kabbalistic symbols, we realize that the entire development of the deity, the world, and man is already prefigured in the very stroke where *Ein-Sof* refers to itself and begins to weave itself out of its own nothingness. As *Sefer Yetzirah*, and numerous Kabbalists since, have affirmed: "Their end is imbedded in their beginning and their beginning in their end."[93] The Lurianic Kabbalists took this idea to mean that the very origin of the cosmos, *Ein-Sof*, is dependent upon the so-called endpoint of the deity's development in *Tikkun ha-Olam*, and conversely that *Ein-Sof* contains within its original ineffability the entire progression from *Tzimtzum* to *Sefirot*, to the Breaking of the Vessels, etc., which leads to that endpoint in *Tikkun ha-Olam* (the Redemption of the World).

THE ORIGIN OF *EIN-SOF* IN LANGUAGE

The origin and development of *Ein-Sof* and the creation of the world can best be approached through a consideration of the kabbalistic metaphysics of language. As we have seen, the Kabbalists hold that the deity, indeed the cosmos itself, is, in its original essence, *Ayin*, absolute nothingness. Such nothingness would be the condition for a nameless, timeless, meaningless, eternity, but for the fact that a scintilla of significance, what the Zohar refers to as the "primordial point," emerges out of the vast, empty abyss as "being" pure and simple.

We have also already seen how the Kabbalist Azriel interpreted this primal point as equivalent to the act of "faith" that man has in God's existence. By opening himself to the possibility of a meaningful world, man, through his "faith" actually embodies the very process by which such a world comes into being. This is because the world, as it is conceived of in the

93. *Sefer Yetzirah* 1: 7; Kaplan, *Sefer Yetzirah*, p. 57.

Kabbalah, is not a vast assemblage of matter and energy, but rather a plenum of values and significances; and it is only through the *signifying acts of humanity* that such a world, the world of the *Sefirot* (a world of Will, Wisdom, Understanding, Kindness, Justice, Compassion, etc.) can arise.

That the world is a plenum of significance leads quite naturally to another important kabbalistic idea: that the world itself has the structure of a language, in particular, the language of Hebrew, the "holy tongue." This doctrine will be spelled out in full detail in Chapter Five. Here I would like to point out that for the Kabbalists there is an essential connection between the order of language and the order of the world. This is because they are each, on the Kabbalists' view, *bearers of significance.* The biblical tradition, of course, had affirmed that the world was created through an act of speech, and the Kabbalists went one step further in holding that the cosmos and even God himself is structured by language. It is for this reason that they were able to hold the view that the very language they utilized in speaking about the deity actually reflects the dynamics of *Ein-Sof* itself. For the Kabbalists, there is a sense in which the development of both God and the world follows directly from the language we utilize in speaking about this development.

By examining the language we utilize in speaking about the emergence of being from the primal Nothing we can actually gain insight into the process of creation *ex nihilo* and even the origin of *Ein-Sof* itself! One observation about language, made prominent in recent discussions of semantic theory and the philosophy of language, is that linguistic significance only exists as an interconnected system of meanings and differences among words. There cannot be a single meaningful term, for the meaning of any term is given by its location in an entire linguistic matrix. A word's meaning is determined by its *differences* with a whole host of other terms in the language and an implicit theory of the world, which the distinctions made in the specific language imply. To use or understand a single term is, in effect, to understand an entire language. This property of language provide us with a clue as to the transition from *Ein-Sof* as the primal Nothing to the infinitely diverse world of creation.

Recall the Kabbalists' claim that *Ein-Sof* is completely ineffable and beyond all description. Indeed, the early proto-kabbalistic work, *Sefer Yetzirah*, had declared in reference to *Ein-Sof*: "bridle your mouth from speaking and your heart from thinking."[94] Nevertheless, the Kabbalists do

94. *Sefer Yetzirah* 1: 8, Kaplan, *Sefer Yetzirah*, p. 66.

speak of *Ein-Sof*, and this very act of speech, even if it refers to *Ein-Sof* as a completely ineffable, unknowable "nothing," places *Ein-Sof* within a language, wherein it must be contrasted with an indefinite, perhaps infinite, array of other terms and expressions. The simple act of naming *Ein-Sof*, of referring to it, calling it "nothing," places it in the language and contrasts it with all other "somethings," and, in effect, brings out the possibility of an entire (significant) world.

The "primordial point," the scintilla of significance that emerges out of the abyss of nonbeing and that gives rise to the cosmos, is nothing other than the Kabbalists' reference to *Ein-Sof* itself. This is another meaning that can be given to Azriel's doctrine that the place where being emerges from the nought is called "faith." *The very act of speaking a language marks a faith in significance that gives rise to a meaningful world.*

Looked at kabbalistically, the doctrine that the Kabbalist's own reference to or faith in *Ein-Sof* gives rise to the world is actually equivalent to the traditional view that God creates the world *ex nihilo*. This is because, the Kabbalists, indeed all individuals, are (on the Kabbalist's view) a manifestation of *Ein-Sof*, and humanity's reference to or faith in *Ein-Sof* is actually a self-reference of *Ein-Sof* to himself. (The Christian mystic, Meister Eckhardt, whose worldview is very similar to the Kabbalists, summed up this view succinctly when he said, "The eye with which I see God is the same eye with which God sees me.") It is because of the identity of God and man that in a single act of self-reference God creates himself, man creates God, and the world is brought into being.

THE METAPHYSICAL BIG BANG

The process by which *Ein-Sof* creates itself from its own nothingness is thus metaphysically parallel (or even identical) to an act of human linguistic reference. In becoming itself, the deity performs a linguistic act in which it affirms itself *as a primal, undifferentiated totality*, which is contrasted with the primal Nought. We might say that *Ein-Sof*, in its first manifestation, is the "primal affirmation," the primal "yes" that stands out in relief against the background of an ageless "no." (This is what the Kabbalists refer to in their distinction between *Yesh* (Being or "Yes") and *Ayin* (nonbeing, or "No"). This "yes," this scintilla of significance, is sufficient, on the Kabbalists' view, to set into motion a virtual explosion of significations, a "big bang" in the realm of meaning: for implicit in this "yes" of this infinite being are all the

"yeses," all the affirmations that could have, should have, or would have been. In short, just as a single significant word implies the existence of an entire language, or a single mathematical truth implies the existence of an entire mathematical system, an entire firmament of meanings and, more specifically, values, is entailed by the drawing out of *Ein-Sof* from the abyss of its own nothingness.[95]

The reason for this virtually infinite expansion of possibilities does not simply rest upon the specifically infinite character of *Ein-Sof*, for a whole cosmos of meaning and significance would also be implicit if the first referent, the first thing, were finite as well. If the first thing, for example, were Sherlock Holmes, John Kennedy, or some other finite fictional or nonfictional character, these could not exist (or be significant) without there being pulled out of the void a whole cosmos of significance to go with them. The point is simply that there simply can't be just one significant thing, or even one referred-to thing. The "big bang" of language and significance is inevitable. In and of itself, *Ein-Sof* is metaphysically unstable. Its very existence implies a world of values and possibilities. We might express this "big bang" schematically as follows:

(implies)

reference to or being x and *not* the nought ------> affirmation -----> value/significance ----> matrix of value/significance ------> all possible values---> value firmament -----> (the *Sefirot*)

The "primal yes" cannot be contained. God, in affirming *"Ehyeh asher Ehyeh"* (I will be that I will be), or in inscribing Himself as the primal letter, *Aleph*, must, in the process, say every possibility of language, thought, and existence.

95. Some Kabbalists, Schneur Zalman of Lyadi among them, hold that what we are here calling the "primal affirmation" is the *Or Ein-Sof* (the light of the infinite) rather than *Ein-Sof* itself (or "himself"). Perhaps, on this view, the term *Ein-Sof* would be reserved for the primal negation, *Ayin*, "that which the mind cannot comprehend nor the mouth speak," or for an even earlier essence that transcends both being and nothingness. Schneur Zalman speaks of a revelation or manifestation prior to the *Tzimtzum*, in which *Ein-Sof*, in a manner that is crudely analagous to a man revealing something to himself in thought, produces his "light." (See Schochet, "Mystical Concepts," p. 830, note 13.) The difficulty with this point of view is that it has God engaging in a "private revelation" and thus defeats one of his main motives for creating a world, i.e., to know himself through his manifestation to an "other."

This blossoming of meanings, values, and possibilities is, according to the Kabbalists, achieved via *a second negation*, an act of divine concealment and contraction that is referred to as the *Tzimtzum*. It is only by limiting itself (and thereby contrasting itself with an *other*) that *Ein-Sof* can bring into existence an infinite set of *distinct possibilities*. As a result of the *Tzimtzum* all possibilities other than *Ein-Sof* stand out in contrast against the background of *Ein-Sof*'s now-withdrawn presence.[96] If *Ein-Sof* had not withdrawn and concealed itself, than all possibilities other than itself would be nullified in its infinitude. By withdrawing and concealing itself, by negating the primal, infinite "yes" and introducing a second negation, *Ein-Sof* (via *Tzimtzum*) creates a distinction between itself and all other possibilities, and thereby "makes room" for creation.

The array of possibilities is represented in the Kabbalah by a secondary affirmation, the *Sefirot*. Unlike *Ein-Sof* itself, the *Sefirot* are not limited to a simple unitary "Yes," but rather affirm a whole variety of values and meanings. The *Sefirot*, which are ten in number (yet which combine into a plethora of combinations), represent the primal values (Will, Wisdom, Understanding, Loving-Kindness, Judgment, Mercy, etc.) that must prevail in a finite world. The *Sefirot*, in effect, rush out to fill the void of *Ein-Sof*'s withdrawn presence. They are, the Kabbalists affirm, the values that must exist in order to sustain a finite world.

Having flowered, so to speak, into what we have called a firmament of infinite possibilities, of values and significance (represented in the secondary affirmation or *Sefirot*), the primal affirmation, *Ein-Sof*, seeks to fulfill its essence as an infinite being that is contrasted with the primal Nought. But "to be" means something more than to expand into an array of *possibilia*. Being means "actual being," and demands that the value possibilities abstractly represented by the *Sefirot* be fully actualized. Yet, as we have already suggested, values can only be actualized in a finite world, where the reality of failure, destruction, and death puts these values (of kindness, justice, heroism, self-sacrifice, etc.) into play in an arena where they actually *matter*. The English word "matter" actually aids our understanding here: for the arena we are speaking of is the *material* world. Indeed, as Adin Steinsaltz has argued, the actualization of God's *being demands precisely the existence of a material world that is on the brink of despair*, for it is only in such a world (our own) that the values we speak of can be actualized most fully and

96. See Chapter Three.

completely. Our world, Steinsaltz says, is "the worst of all possible worlds in which there is yet hope"—for such a world, paradoxically (from the standpoint of the fulfillment of the possibilities within God) is the best world of all.[97]

And so, the primal "Yes" demands a "third negation," a negation of destruction and death, the tearing asunder that is referred to by the Kabbalists as *Shevirat ha-Kelim*, the Breaking of the Vessels. With the Breaking of the Vessels the once-pristine *Sefirot*, possibilities of value and significance, are torn asunder and fall into a dark, dangerous, and evil realm from which they must be extracted and restored to their proper place. This extraction and restoration constitutes for the Kabbalists a third and final affirmation, *Tikkun ha-Olam*. With *Tikkun ha-Olam* a personal God acts in concert with humankind to redeem a broken world through the very acts of Will, Wisdom, Kindness, Compassion, etc., which were broken when the *Sefirot* were shattered and displaced. In the end, the Kabbalists hold that a broken but redeemed world is far more perfect, far more valuable than an initially pristine one.[98] The kabbalistic scheme continues:

(implies)

Firmament of Value Possibilities ------> instantiation ------> failure, death and destruction (Breaking of the Vessels) -----> World on the brink of despair -----> Restoration and Redemption (*Tikkun ha-Olam*).

In the end, *Ein-Sof* sees its fulfillment and (we can now understand) its very origin and being (as value and significance) in the redemptive acts of mankind. Its beginning is truly "wedged in its end" and its "end in its beginning."

MAN MAKING DEITY: TRANSITION TO A PERSONAL GOD

It is this process of redeeming a fallen world that transforms *Ein-Sof* from a hidden and abstract being into a personal God, from an "it" to a "thou," and

97. "The Mystic As Philosopher: An Interview with Rabbi Adin Steinsaltz,' *Jewish Review* 3: 4 (March 1990): 14–17.

98. Elior, "Chabad," p. 167.

ultimately to an "I."[99] This development, which is God's most immanent, revealed expression, is also God's highest ascent, for it is the process through which God ultimately becomes Himself. It is through his creation, humanity, that *Ein-Sof* becomes actualized as God. The Zohar even goes so far as to say that man, in effect, has the opportunity to make his creator. Adapting the wording of a rabbinic text,[100] the Zohar affirms: "He who 'keeps' the precepts of the Law and 'walks' in God's ways, if one may say so, 'makes' Him who is above."[101] Moshe Idel has pointed out that this idea was quite widespread amongst the Kabbalists.[102] For example, we read in the kabbalistic text *Sefer ha-Yichud*: "each and every one [of the people of Israel] ought to write a scroll of Torah for himself, and the occult secret [of this matter] is that he made God Himself."[103]

In such rather bold and surprising declarations the Kabbalists underscore the notion that there is a ***reciprocal relationship between God and man.*** God is indeed man's creator, but since man is the one being who can actualize the values that are only "ideas" in God, man can be said to complete, actualize, and even "create" God. Indeed, the human tendency to see "God" in the garb of the prophet, saint, ***tzaddik***, or rebbe expresses the truth that it is in these figures that godliness finds its most fully realized expression. God, according to the Kabbalah, incarnates Himself in man, not just in one prophet or messiah but in each and every human deed that fulfills His ethical and spiritual potential. This is the inner meaning of the kabbalistic aphorism that "An arousal from above comes only in response to an arousal from below."[104] The atheistic claim that man has invented God is paradoxically placed into a context in which the Kabbalists, without abandoning theism, can affirm it. God both creates and is created by man: "Just as the Supernal Wisdom is the start of the whole, so is the lower world . . . also a start of the whole."[105]

It is actually mankind's activities that transform *Ein-Sof* into the personal

99. Scholem, *Major Trends*, p. 215.

100. Midrash *Leviticus Rabbah*, 35: 6.

101. Zohar III, 113a. Sperling and Simon, *The Zohar*, Vol. 5, p. 153. Idel translates this passage as follows: "Whoever performs the commandments of the Torah and walks in its ways is regarded as if he made the one above." Idel, *Kabbalah: New Perspectives*, p. 187.

102. Idel, *Kabbalah: New Perspectives*, p. 188.

103. Ibid.

104. Zalman, *Igeret Ha Kodesh*, Chapter 4. In *Likutei Amarim-Tanya*, p. 405.

105. Zohar 1, 153a. Sperling and Simon, *The Zohar*, Vol. 2, pp. 89–90.

God of Judaism. By forming a relationship with the Absolute through deeds and prayer, mankind constitutes God as a personal Being and (in another sense) further enables God to become Himself. Indeed, the Hasidim saw in the "nothingness" of *Ein-Sof* an infinite potential to be shaped by man. According to R. Livi Yitzhak:

> The Nought is the most general category of all the wisdoms because it is a potential power that may receive [every] form. And when man wants to cause the descent of wisdom from there, as well as anything else, it depends only on the will of man, because if he wants to worship God he can draw down [Him] upon himself.[106]

Idel points out that "the attachment to the Nought is, therefore, the encounter with the unshaped prime-energy, the pure potentiality, while worship by means of the commandments signifies the actualization of the divine potential by drawing the divine into the mundane world . . ."[107] On this view it is man's worship that will transform the indeterminate nought, a pure potentiality, into a positive divine being. If man does not actually *create* God through his worship, he provides the Infinite with a positive, recognizable form.

In the actions of the *Tzaddik* (the saintly man or woman), of the *Baal Teshuvah* (one who repents before his creator) and, most immediately, in man's pouring his heart out in prayer, we actually witness the transformation of *Ein-Sof* into a personal deity. This very thought is expressed by the Indian poet Tulsidas (d. 1623): "There is no difference between the Personal and the Impersonal . . . He who is Impersonal, without form and unborn becomes Personal for love of his devotees."[108] Such a view could well have been expressed by any of a number of kabbalistic and Hasidic thinkers.

THE DIALECTICAL DEDUCTION OF THE WORLD

It should by now be quite clear that the interpretation I have provided *Ein-Sof*, of being and nothingness per se, is such that the emergence of the

106. R. Levi Yitzhak, *Kedushat Levi*, fol. 6a–6b, quoted in Idel, *Hasidism*, p. 141.

107. Ibid.

108. Quoted in Louis Renou, ed., *Hinduism* (New York: Braziller, 1962), p. 220.

Sefirot, the consequent Breaking of the Vessels, and the development of the *Partzufim* through *Tikkun ha-Olam* proceeds with something of the force of logical necessity. That is to say, the entire dialectic (what I earlier referred to as the Kabbalist's "basic metaphor") is implicit in the very concept or essence of *Ein-Sof*, and can be derived solely from a meditation of the human intellect on what it is to have meaning or "to be." In sum, the world as we know it, as it is understood in the Kabbalah, is a necessary manifestation of *Ein-Sof*; or rather a necessary manifestation per se, derivable from that first scintilla of significance that shows itself against the background of *Ayin*, the primal Nought. The world conforms to what the Kabbalists tell us there must be if there is to be anything at all.

There is, however, another point of view (represented most clearly by the Kabbalist Moses Cordovero) that merits consideration. Indeed, according to Scholem this was by far the dominant view voiced by the Kabbalists themselves.[109] According to Cordovero, the process by which *Ein-Sof* emerges from concealment to revelation is an act of *free decision* that is an impenetrable mystery and is not in any way reducible to a necessary consequence of the essence of *Ein-Sof*.[110] According to Cordovero:

> Before the formation of the universe [*Ein-Sof*] had no need of emanation.[111]

> All of them [the *Sefirot*] need *Ein-Sof*, while He has need of none of them.[112]

I will discuss Cordovero's conception below. However, in order to properly do so we first must deepen our understanding of (and the objections to) the view that the development of *Ein-Sof* and the word proceeds with the force of logical necessary.

Scholem holds that while such Kabbalists as Vital spoke of God's desire or need to reveal or express his goodness to a world, or to actualize Himself as "King" by having subjects, such explanations of *Ein-Sof*'s activity were "mere expedients" that never developed into theory. Nonetheless Vital

109. Scholem, *Kabbalah*, p. 91.

110. Ibid.

111. Moses Cordovero, *Or Ne'erav* VI: 1, 34b; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 114.

112. Moses Cordovero, *Or Ne'erav* VI: 2, 35a; ibid., p. 119.

certainly suggests that creation was an event that is necessitated by God's very being:

> The purpose for the creation was that the Blessed One had to be complete in all of His deeds and His powers, and all of His names of greatness, perfection and honor. If he had not brought forth His deeds and His powers, He could not have been called complete, so to speak, either in His actions or in His names or in His attributes.[113]
>
> If the worlds had not been created, along with all that is in them, the true manifestation of His blessed, eternal existence—past, present, and future—could not have been seen, for He would not have been called by the Name, HVYH.[114]
>
> When the worlds were created, however, the Blessed One's actions and powers came forth so that he could be called complete in all types of his actions and powers, and complete in all the names and attributes.[115]

Vital quotes Zohar Pinchas 257b: "For if there were no creatures in the world, how could He be called merciful and just? He was called this on behalf of the creatures that were to be created."[116]

I think it is a fair reading of the Lurianic system as a whole (a reading that is at least implied in Vital) that creation is, in a very important sense, a *necessary* event, necessary in order to complete and perfect God. The necessity of creation is also part of the philosophical meaning of the Zohar's pronouncements that man, in performing good acts, is actually the maker of God. Such necessity is implicit in the Lurianic view that the restored World of *Tikkun* is completed by the deeds of man on earth, and brings the cosmos (and by extension, the Godhead) to a greater level of perfection than when it was originally created. If *Tikkun* is necessary for God's perfection, then can creation be optional?

There are several possible objections to our "dialectical deduction of the world." One objection to our procedure stems from the *symbolical and*

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113. *Sefer Etz Chayyim* 1: 1, p. 21; Menzi and Padeh, *The Tree of Life*, p. 3.

114. *Sefer Etz Chayyim* 1: 1, p. 21; Menzi and Padeh, *The Tree of Life*, p. 4. The term HVYH represents a rearrangement of the letters in God's holiest name, the tetragrammaton, YHVH, and has the meaning "existence." Vital implies that God's existence is dependent upon creation.

115. *Sefer Etz Chayyim* 1: 1, p. 21; ibid., p. 4.

116. *Sefer Etz Chayyim* 1: 1, p. 21; ibid., pp. 4–5.

poetical nature of the ideas involved. The kabbalistic symbols, it is said, are not ideas of sufficient precision to permit a logical, even a dialectical logical, deduction. The Kabbalah, it is said, provides a mythological vision of the world, not a rational one, and to place this view in a logical matrix violates its very nature and essence. A second objection argues, with S. I. Goldman, that it is always a mistake to assume that "the order and connection of ideas is the same as the order and connection of things,"[117] and on that assumption to attribute "ontological significance" to logical necessity. A third objection holds that to say that the world proceeds from *Ein-Sof* with "logical force" places an unwarranted limitation on the freedom and will of God.

With regard to the first objection, I have dealt with the question of the rational, philosophical content of the Kabbalah some length in Chapter One. Here I wish only to point out that the distinction between poetry and logic is hardly as sharp as is sometimes maintained. Indeed, poetical and mythological "truths" seem to occupy a space somewhere between fact and logic, in a manner that encompasses them both. For example, the mythological "truth" that "man has been cast out from Eden" not only tallies with our intuition of the "facts" (though not in a strictly empirical or scientific sense) but also appears to be an essential (or necessary) part of the human condition. Could man be *man*, we might ask, if he had remained in paradise? Poetical and mythological truths appear then to be truths of such generality that they are woven into the very concepts to which they make reference; often, however, in ways that are not readily apparent in the concepts themselves, and most often in ways, as Levi-Strauss has pointed out, which reconcile an antinomy or relieve a tension that these concepts engender.[118] As such, mythological and poetical symbols, which on the surface may appear to be the antitheses of philosophical concepts, are actually readily projected into the philosophical arena, and hence quite amenable to logical and particularly dialectical logical inference. (The actual working out of this "projection" in this book is the best argument for its possibility.)

As for the other two objections to our dialectical deduction—i.e., that such a deduction confuses the order of things with the order of ideas, and fails to acknowledge that God's creation is a free and not necessary act—I would argue that each of these rest upon an Aristotelian, predialectical view of the world: one in which so-called opposites (things and ideas and freedom

117. S. I. Goldman, "On the Interpretation of Symbols and the Christian Origins of Modern Science," *Journal of Religion* 62: 1 (1982). Quoted in Handelman, *Fragments of Redemption*, p. 112.

118. See Claude Levi-Strauss, *Structural Anthropology*.

and necessity) are held to be completely exclusive of one another. Dialectically (and I would argue kabbalistically) when fully analyzed, "freedom" implies an element of rational necessity: for we call precisely those acts "free" which are neither random nor caused by material forces but which rather correspond to some rational scheme, which motivates one to choose a particular act: and "thinghood" implies an element of idea, for we call X a "something" only to the extent that it is classifiable according to some general concept or idea. If the creation of the world did not correspond to some rational scheme we could hardly call it an act of divine will, and if the order of things did not in some way correspond to the order of ideas there would be no talking about "things" at all!

Now, I am certainly not under the illusion that my brief argument will dispel all questions regarding God's freedom. There will still be those who will ask about the original act (what the Kabbalists referred to by the term *dilug*) that prompted *Ein-Sof* to emerge from the primordial silence, or who will query whether once having emerged, *Ein-Sof* must will the presumably necessary consequences of its own essence. My own view is that such questions belong to the "realm of the silent": once they are asked the inquirer commits himself to the scintilla of significance (in *Ein-Sof*) and *ipso facto* to the kind of world that we have said follows from there being any significance, any meaning at all.

MIRRORED IN MAN

It is a fundamental kabbalistic principle that the dynamic evolution of the Godhead is mirrored quite precisely in the development of man. Basing themselves on the biblical concept of *Tzelem Elokim* (man is created in God's image), the Kabbalists (and particularly the Hasidim who followed them) adopted a psychology in which the basic transitions in the development of the Godhead (*Tzimtzum*, *Shevirah*, *Tikkun*, etc.) occur also in the life of man. Indeed from the very beginning the Kabbalah affirmed that the *Sefirot*, the archetypical components of the revealed God, are reflected and actually contained in the physical body and spiritual soul of man. In the symbol of *Adam Kadmon* (Primordial Man), the first creature to emerge after the *Tzimtzum*, the Kabbalists expressed the idea that the whole of creation is concentrated in humanity.[119] From this it was not a far leap to the assertion

119. Idel, *Kabbalah: New Perspectives*, p. 139.

that man, in coming to know himself, also comes to know God, and further that man's own psychological development has the "theurgic" implications of setting off a parallel development in the Godhead.[120] Psychology, for the Kabbalah, merges with theology. Kabbalah is not only, in effect, a "psychoanalysis of God," but a complete psychoanalysis of man is at the same time a kabbalistic inquiry into the deity.

A complete "psychoanalysis" of man would include what Schneur Zalman refers to as man's Godly (as well as his animal) soul, and what the Kabbalists spoke of as a man's *Tzelem* (image) or *astral body*. The *Tzelem*, is, according to kabbalistic tradition, both the unique determinative essence of each individual, and a sort of celestial counterpart to man's persona, a "personal angel" who wells up from the depths of his innermost being. It is just this personal angel or counterpart who is revealed to the prophet and who is also available as a spiritual guide to those initiated in the ways of kabbalistic meditation.[121]

It is the *Tzelem* that is the representation of the deity in the individual human soul. In the Lurianic Kabbalah it is referred to as the "spark" of divine light at the core of a man's being, which the individual must "raise" and "reunite" with *Ein-Sof*, via the process of *Tikkun*. It is the *Tzelem* that is the concrete expression of the creation of man in God's image (*b'tzalmo*, Genesis 1: 26). It is thus both a hypostatization of a biblical idea and a representation of a profound mystical experience, in which the mystic or prophet, in coming to know the depths of his own soul, encounters the depths of the cosmos as well. In such an act there is a fusion of the knower, the known, and the act of knowledge itself.

EIN-SOF AND THE UNCONSCIOUS

The notion that the dynamics of the Godhead are mirrored in the psyche of man suggests a parallel to *Ein-Sof* in the human unconscious. If on the cosmic

120. Here it must be said, however, that for the Kabbalah man's self-knowledge or self-discovery is also a confrontation with the unknown, a losing of oneself and a giving of oneself over to chaos. Just as in the depths of *Ein-Sof* lies an abyss of negation (the unknown), man himself has negation, otherness, and unknowability at his very core. It is primarily in recognizing this unknown core that man gains the self-knowledge we speak of here.

121. See Gershom Scholem, "The Concept of the Astral Body," in *On the Mystical Shape of the Godhead*, pp. 251–273.

level, *Ein-Sof* (the infinite) is "the concealment of secrecy," "the concealed light," "that which thought cannot contain," etc.,[122] it readily follows that in man *Ein-Sof* represents the primal unconscious, which remains mysterious and virtually unknown to the human subject. The Zohar describes *Ein-Sof* as "the limit of inquiry . . . since it is too deeply hidden and recondite to be comprehended."[123] It is descriptions such as these that led Jung[124] and others to equate the infinite Godhead with the essentially unknown, unconscious foundation of human subjectivity. Indeed, the opposite yet complementary inference has been made by several contemporary psychoanalysts, i.e., that a glimpse into the human unconscious affords an entrée into an unknown Absolute. For example, the psychoanalyst Wilfred Bion makes use of the sign "O" to designate both "ultimate reality," the "absolute truth," the unknowable, infinite Godhead, and the "emotional truth" of the psychoanalytic session. For Bion the attitude that enables us to reach out to "O," to our own unconscious, is one of no knowledge, memory, or desire.[125] Such an attitude is indeed quite similar to the mystic's approach to *Ein-Sof*.

"THERE IS NO WORLD"

True to the kabbalistic principle of *haachdut hashawah*, the unity of opposites, certain Kabbalists and Hasidim held a view that is in complete contradiction to the notion that man is the creator of God: the idea that man does not even exist. The Chabad Hasidim, for example, held that implicit within the Kabbalist's conception of *Ein-Sof* is the doctrine of "acosmism," or the notion that since God is everything, the world, including man, strictly speaking, does not exist, at least, not as a substance independent from the deity. As the philosopher J. N. Findlay has pointed out, any genuine notion of an infinite absolute must, by definition, leave room for nothing other than itself; and indeed a God who lay completely outside of a created world could not represent absolute value, for there would of necessity, in such a case, be

122. Scholem, *Kabbalah*, p. 89.

123. Zohar 1, 30a; Sperling and Simon, *The Zohar*, Vol. 1, p. 114.

124. Carl Gustav Jung, *Mysterium Coniunctionis, The Collected Works of C. G. Jung*, Vol. 14., trans. R. F. C. Hull (Princeton, NJ: Princeton University Press, 1963), p. 414.

125. Eigen, "The Area of Faith," p. 425.

many valuable things outside itself.[126] The Kabbalists themselves were clearly aware of these issues and several, such as Azriel of Gerona, early on adopted the Neoplatonic formula that "all comes from the One and all returns to the One."[127]

While some Kabbalists (Azriel, Meir ibn Gabbai, the Zohar[128]) appeared to embrace the pantheistic or, at least, *panentheistic*[129] implications of their theories, most were vague or ambivalent regarding the notion that God's substance goes forth into the world.[130] For example, Joseph Gikatilla denied that the world partakes of God's substance, but still could not prevent himself from declaring, "He fills all and is in all." At times, Moses Cordovero adopted what appears to be a fully pantheistic view of the divine: "He is found in all things, and all things are found in Him, and there is nothing devoid of His divinity, heaven forfend. Everything is in Him, and He is in everything and beyond everything, and there is nothing beside Him."[131] However, at other times Cordovero adopted a panentheistic position in which the substance of the *Sefirot* approaches unity with *Ein-Sof* asymptotically without ever becoming its equivalent.[132]

The Lurianists were highly ambivalent on this issue. For example, Vital holds both that *Adam Kadmon* includes all of the worlds,[133] and that the essence of *Adam Kadmon*'s light does not "reveal itself in his 'clothing,' and thus the lower Worlds are called "created, formed, and made" and "have no

126. J. N. Findlay, *The Transcendence of the Cave* (London: Allen & Unwin, 1966), p. 182.

127. Scholem, *Kabbalah*, p. 90.

128. Ibid., p. 144.

129. In pantheism the toatality of the world is God; in panentheism God includes the world as part but not the whole of His being and substance. The relationship among Kabbalah, pantheism, and panentheism is discussed by Scholem in *Kabbalah*, pp. 144–152.

130. The biblical tradition generally affirms the idea of a completely transcendent God, and most Kabbalists were reluctant to contradict or reinterpret this idea.

131. Moses Cordovero, *Eilima Rabati*, fol. 25a; as cited in Rachel Elior, *The Paradoxical Ascent to God*, p. 50. Compare Cordovero, *Or Ne'erav* 33b: "the Creator, may He be blessed, [is found] in all things in actuality, while all things are [found] in Him in potential." Robinson, *Moses Cordovero's Introduction to Kabbalah*, p, 111.

132. Scholem, *Kabbalah*, p. 149.

133. *Sefer Etz Chayyim* 1: 1, p. 24; Menzi and Padeh, *The Tree of Life*, p. 27.

aspect of divinity."[134] Still, the Lurianic view of creation as an alteration between *Tzimtzum* and Emanation leaves little room for holding that anything exists apart from the absence or presence of the divine light and substance.

The Chabad Hasidim drew out the full implications of the Lurianic view in holding that *Ein-Sof* is the one true substance and the world is a mere epiphenomena or illusion. For example, according to R. Aaron Ha-Levi:

> For there exists in the world no entity other than Him . . . for there is no true substance other than Him. For if because of the vessels and concealments, other entities appear to be substantial, in reality they are not substantial at all, for He, may He be blessed, is the substance of all substances, and there exists in reality, no other substance but Him.[135]

While the Lurianists were at times willing to grant that finite things participate peripherally in the substance of *Ein-Sof* (i.e., that "all the worlds share a single mode of being as garments of *Ein-Sof*"[136]), the Chabad Hasidim carried the Lurianic position to its logical conclusion: denying any substantiality to the created world. While they occasionally made a distinction between substance (*yeshut*) and existence (*qiyyum*), arguing that finite things have "existence" but no "substance," at other times they were more radical in denying even existence to the created world:

> Even though it appears to us that the worlds exist, this is a total lie.[137]

> Everything is absolutely as nothing and nought.[138]

> He is One Alone and there is no reality whatsoever apart from Him.[139]

It is easy to see why this radical "acosmic" position is the logical conclusion of the Lurianic system itself. The reason for this (as I will explain in detail in Chapter Three) is that, according to Luria, finite, material things appear only as a result of a contraction or concealment of the one true substance, which

134. *Sefer Etz Chayyim* 1: 1, p. 33; ibid., p. 110.
135. Elior, "Chabad," p. 160.
136. Scholem, *Kabbalah*, p. 149.
137. Elior, "Chabad," p. 80.
138. Schneur Zalman, *Igeret Ha Kodesh*, Ch. 6; *Likutei-Amarim Tanya*, p. 421.
139. Zalman, *Likutei-Amarim Tanya*, Chapter 35, p. 159.

is the *Or Ein-Sof* or divine light. Like images that have been, as it were, "carved" into a plenum of white light by selectively concealing (and hence darkening) aspects of that plenum, what we know as the world results from a concealment or diminishment of substance rather than its presence. If the full, substantial divine light were permitted to shine, the world (like the images projected on a movie screen) would be obliterated, i.e., dissolved in the totality of *Ein-Sof* itself.

God, on this view, is both nowhere in the world and everywhere in it. On the one hand, the world appears only because of God's absence (or concealment), but even in this absence enough of the deity remains to sustain the world. The world, we might say, has as much "reality" in comparison to God (to continue our earlier analogy) as a picture presented on a screen has in comparison to its source of light in the projector. Without the source the image would instantaneously disappear; the image has no more "substance" than (and is indeed a diminishment of) its source, and yet it is not completely identical with it. Transform that picture into moving, "living" images and we have an analogue to the kabbalistic view of an illusory but nonetheless seemingly independent world.

"FROM THE POINT OF VIEW OF MAN"

Paradoxically, the "independence" of the world is as important for the Kabbalists as its illusoriness and total cosubstantiality with God. The significance of this independence is explained by R. Schneur Zalman when he insists that creation: "is an entity distinct from Divinity so that the blessed Emanator can be a king over all separate entities by their fulfilling the commandments which he enjoins upon them."[140] What meaning could be given to God's *malchut*, his kingship, if his world and his subjects were truly an illusion?

The Kabbalists attempted to overcome this difficulty by invoking the Neoplatonic formula that the world exists only from "the point of view of the recipient."[141] There is, according to Schneur Zalman, no differentiation within the Godhead, and no emanated or created reality whatsoever, except

140. Schneur Zalman, *Igeret Ha Kodesh*, Chapter 20; *Likutei-Amarim Tanya*, p. 505.

141. See Idel, *Kabbalah: New Perspectives*, p. 138.

from the point of view of created things. From the point of view of God, there is no differentiation, no separate finite existence at all.

It will be worthwhile for us to examine this oft-quoted doctrine, in an effort to determine its precise meaning. In doing so we shall see that this doctrine, which seems to require that we attribute "consciousness," i.e., a point of view to an illusion, is perhaps the most difficult to resolve of all the kabbalistic paradoxes.

If created beings, including man, are *really illusory* how is it possible for them to *appear* real to themselves? If we project an image of some people onto a movie screen, how is it possible to attribute consciousness or a point of view to *them*? What would it even mean for a projected image, an illusion, to have consciousness or a point of view? Would it have an illusory consciousness? Yet, how can *consciousness* be an illusion? The Cartesian "*Cogito ergo sum*" (I think therefore I am) asserts that while anything presented to consciousness can be or not be an illusion, consciousness itself must be real: for if I am under the illusion that I have consciousness, then at the very least I am "under an illusion" which is itself a species of consciousness. On this view it is self-contradictory to assert that x is under the illusion that he has consciousness because having *an illusion is itself sufficient for x to be conscious.* If man exists only from his own *point of view* then this is sufficient to say he exists *sub specie aeternae* as well.

Further, as Schneur Zalman himself avows, God wills that there be a separate and distinct finite world in order that He may reign over it as king. Yet who is God fooling? Can He actually reign over an illusion? It would seem that if the world is real from *any* point of view it must be real from the point of view of God.

Perhaps, the solution to this puzzle can be modeled along the lines of an analogy with "dreams" and multiple personalities. When a man dreams, we might want to say that the figures in his dreams (particularly the figure with whom the dreamer identifies) have the "illusion" that they are conscious and have a "point of view." But is this an accurate way of speaking? Is it not better to say that it is the dreamer who has the illusion, i.e., that he is embodied in a particular "dream body," resides in a particular "dream world," and sees that world from a particular point of view? Does the dream image have any genuine point of view itself? If I dream that I am Napoleon, does the figure in my dream, the "Napoleon," have any experiences, any point of view on the world? Is *he* under the illusion that he is a finite intelligence, separable from his creator (me)?

Now the answer to this question I suppose is "Yes" and "No,"

interestingly the same "Yes" and "No" that answers the kabbalistic question of man's separate existence from *Ein-Sof*. For the Kabbalist wishes to assert that everything, including the existence of man's separate consciousness or soul is an illusion, like a dream, and all is in the mind of God. God, however, through an act of *Tzimtzum*—contraction, concealment or, in this context, "forgetting"—actually subjects Himself to this illusion. In doing so, God is like a man who suffers from a Dissociative Identity (Multiple Personality) disorder in which a variety of psyches or selves, each of which is "borrowed" from the same "mind" or "brain" (and hence identical with each other in "substance"), come to believe that they are separate and distinct personalities. Any one of the personalities of a "multiple" could coherently say "I don't really exist" or "I am under the illusion that I exist" or "It is only from my perspective that I have a separate existence." Indeed we could imagine circumstances in which a man might truly utter one of these strange propositions. For example, a woman falls in love with one of the "alternate" personalities of a "multiple" whose "main" personality is already married. As the "alternate" begins to merge with the main personality he might say to his lover with more than a degree of truth: "I don't exist. My existence is an illusion. I existed only from my perspective. I believed I existed but I really don't." The same, we might say, is true of man's relation to God. Like a multiple personality whose task it is to "heal the splitting" and come to realize the unity of his various personas, man himself must overcome the split between himself and his fellow man, and ultimately between himself and God and realize that his separate existence is itself an illusion. Only in doing so can man overcome the "trauma" (symbolized in the "Breaking of the Vessels"), which is responsible for the illusion of his separate existence.[142]

However, the illusion of separate existence is, as we have already seen, both *necessary* to the one true reality (*Ein-Sof*) and, from a certain perspective (in *coincidentia oppositorum*), indeed very real. True enough, it is only from man's perspective that the events of the created world have real (and indeed limitless) significance. To the cosmos as a whole the events in one man's lifetime, for example, are minuscule indeed. But since man himself is in *reality*[143] an aspect of God, the values and significance that he engenders have meaning for the deity Himself. "From the perspective of man" is

142. This is one more aspect in which we are all like a "multiple personality"—for the multiple is himself born of the trauma of a malevolent early environment.

143. See the discussion of "reality" in Chapter 1 and earlier in the present chapter.

therefore reduced to one more "perspective of God" and man's reality to himself thereby guarantees his ontological status *subspecies aeternae*. That God should be alienated from Himself, and thereby come to realize and know Himself through the point of view of man, fulfills His very essence. Indeed it has been said that the Absolute can only be conscious of itself as Absolute by providing, as it were, a "temporary seasonal independence" to finite beings.[144] This "independence" is created through the crises of *Tzimtzum* and *Shevirah*, what we have spoken of as the "second" and "third" negations within *Ein-Sof*. These traumas or crises in the Godhead are both acts of God's will and logically necessary events;[145] the function of which is to splinter the cosmos into an infinite array of independent fragments that must ultimately be reunited through the process of *Tikkun*.[146] According to Rabbi Aaron Ha-Levi, all of the various levels and details of reality must be revealed as separate essences that are nevertheless "joined in their value."[147] The fullest expression of divinity requires that *Ein-Sof* enter into a circular dynamic in which it becomes finite and particular only to have this finitude and particularity reunited with its infinite source.[148]

If we are to avoid what would amount to a fundamental misunderstanding, it is important to realize that for the Kabbalah, the entire system of the upper and lower worlds is all ultimately a part of God Himself. Kabbalistic theosophy is about the vicissitudes of *Ein-Sof*, the infinite Godhead, for there

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144. Findlay, *The Transcendence of the Cave*, p. 186.

145. For *Ein-Sof* the "logically necessary" and the "willed" correspond in *coincidentia oppositorum*, in a way that is somewhat analogous to the manner that "I," if I wish to continue as myself, must *will* my own existence. God necessarily wills his own essence, which for him amounts to a "willing" of all things. We might say that were *Ein-Sof* not to will creation, this would amount to a failure to will his own being.

146. Elior, "Chabad," p. 165.

147. Ibid., p. 167.

148. The kabbalistic notion of reciprocity between the finite and the infinite is remarkably close to Hegel's later formulations regarding the self-alienation of Absolute Spirit, which, according to Hegel, must estrange itself from itself in finitude only to return to itself in a higher level of perfection. As we have seen, for the Kabbalists (as for Hegel), this self-estrangement has at least three functions. The first is that it enables the Infinite to come to know itself through the confrontation with and gaze of an "other." The second is that it enables the Infinite to actualize the full potential of its own perfection in the proliferation of an infinite array of finite particulars. The third, is that through its incarnation in man, the Infinite is faced with the material, intellectual, spiritual, and moral adversity that enables it to fully actualize the values that are at its very core.

is, strictly speaking, nothing else beside Him. When we speak about God needing man, and God creating man to complete Himself, we are speaking in terms of a metaphor; and unless we realize this we are in danger of adopting the point of view that God is (or was originally) a wholly transcendent Being who created an earth that is independent, which He then incorporates into Himself as His own completion. It cannot, however, be overemphasized that, according to the Kabbalah, everything (including all of the actions of man) are a part of the divine plenum, a part of God Himself. The kabbalistic metaphors then, are less an *explanation* of why God chose to create the world than they are a description of the inner workings of an all-encompassing divine reality.

COINCIDENTIA OPPOSITORUM

There remains something highly paradoxical, even contradictory, in the dual kabbalistic claims that the world as we know it is a concealment or negation, an illusion resulting from the withdrawal of God's omnipresence, *and* that nonetheless the higher, more "real" worlds, and even God Himself, are themselves dependent upon this very illusion. It stretches our philosophical credulity when we are asked to accept that our world is *both* an illusion or negation and that which is most fully actual and real!

Here we once again are faced with the kabbalistic doctrine of *coincidentia oppositorum.* The paradox expressed in the kabbalistic idea of the reciprocity between God and man points to a series of otherwise ineffable truths that are in accord with our most fundamental human experience, i.e., that we are both thrown into a life and world hardly of our choosing and yet at the same time we are the authors of our own existence; that we experience an awe and reverence for the moral order of the world, yet feel completely responsible for sustaining that order in our own actions; that we sense in our most spiritual moments the existence of a creator of both ourselves and the vast universe within which we reside, and yet feel that such a creator is nothing but the projection of our own human spirit.

The physicist Neils Bohr once made a distinction between what he called "superficial" truths and "deep" truths. The former, he asserted, were truths whose opposites or contradictories were false; the latter, the *deep* truths of science and philosophy, were truths whose contradictories are also true. It is such "deep" or "dialectical" truths that the Kabbalists are attempting to express in their view of the reciprocal dependence of God and man. They are

attempting to find a place in their system of thought for each pole of human experience. One might even go so far as to say that because of its dialectical view of reality, the Kabbalah is the one "theism" that can embrace within itself the skepticism and "atheism" of the modern age. This is because for the Kabbalah, as we have seen, the atheistic view that man created God is not simply a denial of its opposite (that God creates man) but is instead its very completion. Both God and Heaven are in a sense created, or in the least, *completed* by the acts of mankind.

THEOSOPHICAL MAPS

We can perhaps gain a certain insight into the notion of *coincidentia oppositorum* that "the opposite is the completion" by considering an analogy with map making. Theosophy, after all, is itself a sort of a map of the spiritual universe.

It is a well-known principle of cartography that there is no perfect way to represent a sphere such as the earth's globe on a two-dimensional surface. Each cartographic projection (for example, the Mercator projection that represents global latitude and longitude through a series of equidistant parallel lines) will accurately represent some features of the globe while inevitably distorting others. (The Mercator projection achieves its parallelism at the cost of vastly distorting the size of land masses such as Greenland and Antarctica, which are located at or near the poles.) Philosophy itself, it seems is in the same predicament. Any given metaphysical (or antimetaphysical) system of thought will by its very nature be true to some aspects of reality while hopelessly distorting others. The only opportunity for a complete picture occurs when we entertain several projections, in the hope that they will be mutually correcting. In this context we can understand the kabbalistic views on the complementarity of form and instance, and of God and man, as analogous to two polar projections of the earth's sphere: the first centered about the north pole (and thereby hopelessly distorting everything south of the equator) and the second centered about the south pole (and thereby hopelessly distorting everything in the northern hemisphere). Only by taking these opposite views together can we hope to gain anything like a complete view of the earth's sphere. Similarly, the Kabbalists seem to affirm, it is only by combining opposite metaphysical perspectives that we can gain any genuine insight into the totality of God, man, and the nature of reality.

It is reported in *Pirke Avot* (The *Sayings of the Father*), in the name of

Rabbi Jacob: "One hour spent in repentance and good deeds in this world is better than the whole life of the world to come; yet one hour of a peaceful spirit in the world to come is better than a whole life in this world."[149] Here, in a mishnaic text, we find an affirmation of the kabbalistic paradox. Both this world and the world to come are each infinitely "better" than the other, and the text makes clear the way in which this paradox is to be understood. This world, which the kabbalists call, *Assiyah*, is the world of *creation* or *making*, is the only world where man can perform those activities that actualize his (and God's) moral worth. The world to come, on the other hand provides the context that makes these same actions valuable and meaningful, for it is only by virtue of their participation in values that transcend a particular self, place, and time that our actions can be truly said to be worthwhile, and provide us with any real satisfaction and fulfillment.

It is a dialectic of form and instance, of universal and particular, of God and man, which runs through kabbalistic thought and provides the foundation for the reciprocity of the upper and lower worlds. From this perspective we might even say the upper and lower worlds provide each other with their very sense or meaning. Virtue is meaningful on earth because it participates in the "peace" of a higher world where such virtue is success and reward; yet virtue is only meaningful in heaven because in the lower world it can be exercised in an arena in which it "counts."

GNOSOS VS. ACTION

Recently, Moshe Idel and others have questioned the entire approach of interpreting the Kabbalah in metaphysical or theosophical terms. According to Idel, the purpose of the kabbalistic symbols, as they were understood by the Kabbalists themselves, was not so much to bring knowledge or insight into the nature of the divine realm, but rather to implore the individual to ethical action.[150] Susan Handelman, following Idel's lead, has argued that the Kabbalah was distorted by its mediation through Neoplatonism, Hermeticism, and the Christian Kabbalah, which focused almost exclusively on its speculative and theosophical structure, thus detaching the Kabbalah from

149. *Pirke Avot* (The Sayings of the Fathers), 4: 22.
150. Idel, *Kabbalah: New Perspectives*, p. 233.

its connection with Jewish ethics, law, and ritual.[151] Indeed, both the German Idealists (who were, through Schelling, influenced by kabbalistic ideas) and subsequent scholars of the Kabbalah (notably Scholem) who then viewed the Kabbalah through the prism of German philosophy, have, on this view, distorted the Kabbalah, by interpreting it in mainly theosophical terms.

There is much, I believe, that can be said in favor of this point of view; one that places axiology (values) before ontology (being), and sees the Kabbalah more as "an inducement to action" rather than a "contemplation of static being."[152] This follows from the doctrines of the Kabbalists themselves, particularly the Lurianic Kabbalists, who, as we have seen, held that God truly becomes God only through the ethical actions of man. According to Luria, (and in this he is completely consistent with the Zohar) one cannot know God through simply an act of contemplation, because God Himself does not fully exist except through the ethical activity of humankind. One encounters God through one's *mitzvot*, one's *acts*, and not through one's *philosophy*. The encounter with God is, at the same time, in effect His creation! On this view, the "ultimate" questions that we spoke of earlier should be reversed in their order: value and meaning (particularly as they are embodied in action) are prior to reason and wisdom.

There are, indeed, other considerations, internal to the Kabbalah, which help to substantiate the claim that action is prior to being, and that God, as He is understood by the Kabbalah, cannot be an object of theoretical knowledge. The first of these is that, according to the Kabbalists, the Kabbalah itself is in constant flux along with the cosmos, and cannot be subject to a definitive interpretation. Idel quotes from Vital's *Sefer Etz Chayyim*: "The worlds change each and every hour, and there is no hour which is similar to another . . . and in accordance with these changes are the aspects of the sayings of the book of the Zohar changing, and all are the words of the living God."[153] Idel interprets this passage to imply that "even theoretically, the possibility of attaining its (the Zohar's) ultimate significance is nil: each moment brings its own novel understanding."[154] According to Handelman, "the supernal worlds are no static essences but are constantly in flux and in reciprocal relation with human activity."[155] As such, it is

151. Handelman, *Fragments of Redemption*, p. 96.
152. Ibid., p. 111.
153. Quoted by Idel in *Kabbalah: New Perspectives*, p. 248.
154. Ibid.
155. Handelman, *Fragments of Redemption*, p. 97.

impossible to have *fixed knowledge*, either of these "worlds" or of the Kabbalah itself. For Idel, the kabbalistic symbols invite "action rather than thought"[156] precisely because they are dynamic, changeable, and imperfect and are *themselves* in need of repair through the activities of man.

This view, which I have already examined in some detail in Chapter One, reflects a general trend in contemporary philosophy, rooted in pragmatism and the thought of the later Wittgenstein,[157] which emphasizes the performative over the referential function of language. Indeed, for Wittgenstein and those who followed him, the referential function of language is dependent upon its performative function: it is only by virtue of the fact that individuals respond to words in a certain way (i.e., that words induce certain actions) that they can be *used* to refer at all. Indeed, I myself, in a Wittgenstenian mood, have argued that this is particularly true for the use of the word "God."[158]

Without again entering into the general philosophical debate regarding the nature of linguistic signs, I believe it is possible to point out that for the Kabbalah, action and being, like everything else, exist in *coincidentia oppositorum*; in reciprocal interdependence. To argue that the Kabbalists' theosophical descriptions were regarded by them (or should be regarded by us) simply as inducements to action is to render senseless much of what they had to say. Idel is correct in arguing that the kabbalistic symbols do not have a single, static referent, and that they express "several aspects of an ever-changing reality." But this hardly leads to the conclusion that these symbols have only a performative function and no ontological significance. Indeed the very motive the Kabbalist has for performing *Tikkun*, for doing ethical deeds, is that such deeds have an impact upon the destiny of the world, that they have metaphysical implications. The value of the kabbalistic symbols is that in the very process of making the world transparent they also implore us to change it. Their reference is certainly ever-changing and dynamic, but it is a reference nonetheless. If kabbalistic theosophy teaches us anything it is that there is a reciprocal relationship between being and action, and as such an interdependence between God and Man. It is precisely this interdependence that is the subject of the kabbalistic knowledge. God,

156. Idel. *Kabbalah: New Perspectives*, p. 223.

157. Ludwig Wittgenstein, *Philosophical Investigations*, trans. G. E. M. Anscombe, (New York: Macmillan, 1953).

158. Sanford Drob, "Judaism as a Form of Life," *Tradition* 23:4 (Summer 1988): 78–89.

according to the Kabbalists, is most fully revealed in the redemptive activities of mankind. One such redemptive activity, according to kabbalistic tradition, is the study and practice of Kabbalah itself, what amounts to an intellectual and ecstatic contemplation of the nature of God, the purpose of creation, and the place of humanity in the world.

3

Tzimtzum[1]: A Kabbalistic Theory of Creation

The concept of *Tzimtzum*[1] is a unique contribution of the Lurianic Kabbalah to the history of ideas. It is a conception that gives both content and meaning to the notion of creation *ex nihilo*, while at the same time providing the basis for a profound personal and social ethic. To the uninitiated, however, *Tzimtzum* is a strange, difficult, and perhaps even disturbing doctrine. It is a doctrine that gives expression to a series of paradoxical ideas, among which is the notion that the universe as we know it is the result of a *cosmic negation*. The world, according to Lurianic Kabbalah, is not so much a something that has been created from nothing; but rather a genre of nothingness resulting from a contraction or concealment of the only true reality, which is God. It is also part of the notion of *Tzimtzum* that the very unfathomability and unknowability of God and His ways is the *sine qua non* of creation itself. Creation, the doctrine of *Tzimtzum* implies, is, in its very essence, "that which does not know." God's contraction, concealment, and ultimate unknowability are thus the greatest blessings He could bestow on the world and mankind.

In this chapter I offer a philosophical and psychological exposition, commentary, and in some respects, elaboration of the concept of *Tzimtzum* as it appears in the kabbalistic system of Rabbi Isaac Luria (1534–1572) and

1. Contraction/concealment.

his disciples such as Rabbi Chayyim Vital (1542–1620) and, later, Rabbi Schneur Zalman of Lyadi (1745–1813). In addition, I offer an idealist and rationalist philosophical context in which these ideas can, I believe, be best understood.

The word *Tzimtzum* has at least two meanings. The first is an ontological meaning connoting "contraction," "withdrawal," or "condensation." The second is an epistemological meaning that connotes "concealment" or "occultation." We will see that both the ontological and epistemological senses of the term are necessary to a full understanding of the Lurianic theory of creation.

My plan in this chapter is to first describe and explain the notion of *Tzimtzum* in its philosophical (theosophical and cosmological) aspects, and then to explore the psychological and ethical implications of this symbol, as they were conceived by both the Kabbalists and such Hasidim as the Maggid of Mezrich and Nachman of Breslov.

ORIGIN OF THE DOCTRINE

While the concept of *Tzimtzum* is not fully articulated prior to Luria, there are clear precursors to this symbol in earlier kabbalistic sources. *Tzimtzum* is even hinted at in an early Midrash where we learn that when God descended to inhabit the holy *mishkan* or tabernacle, he "restricted his Shekhinah [the divine 'presence'] to the square of an ell."[2] While in this Midrash God contracts himself in order to occupy a particular place, we here have the germ of the idea that a *Tzimtzum*, or contraction, is necessary in order for God to be *manifest* in the world. The Kabbalists, who held that the world itself was a manifestation of the infinite God, reinterpreted this Midrasic notion and elevated it to the principle of creation itself.

Such an interpretation is evident, for example, in a very early source from Iyyun, which is quoted by the fourteenth-century Kabbalist Shemtov ben Shemtov:

> How did He produce and Create His World? Like a man who holds his breath and contracts (*mezamzem*) himself in order that the little may contain the many. So He contracted His light into a hand's breadth,

2. Midrash *Shemoth Rabbah* 34: 1.

according to His own measure, and the world was left in darkness, and in that darkness He cut boulders and hewed rocks.[3]

The Ramban (Rabbi Moses Ben Nachman, Nachmanides; 1194–1270) held that the beginning of creation involved the emergence of divine wisdom (*Chochmah*) as a result of a *Tzimtzum* or limitation of the divine light or will in the uppermost *Sefirah*. This limitation is said to have produced a region of darkness within which the clear light of *Chochmah* (Wisdom) could flow.[4] The Ramban's view is also significant inasmuch as it anticipates the later Hasidic view that a contraction of the self or will is also a prerequisite for human wisdom.[5]

The original light of Genesis 1: 3 ("let there be light . . .") is referred to in the Zohar as the "hidden light" on the theory that "had it not been concealed from everything, the world could not have endured for a single moment."[6] The Zohar informs us that this light was only manifest on the first day of creation. Since that time it has been concealed. In this passage the Zohar or "Book of Illumination" regards the light of *Ein-Sof* as *manifest only when it is concealed.*[7]

The Zohar refers to the first *Sefirah* as "the light that does not exist in light" and the last *Sefirah*, *Malchut*, as "a light that does not shine." Further, it holds that the *Sefirot* are themselves emanated through the *bozina di-kardinuta*, the "spark of blackness," graphically illustrating the dialectical tension between light and darkness, revelation and concealment, and being and nothingness, which is so prevalent in the Kabbalah[8] and which serves as the background for the Lurianic notion of *Tzimtzum.*

Moses Cordovero (b. 1522), an older contemporary and teacher of Isaac Luria, expanded upon these Zoharic notions and developed a dialectical view

3. See Scholem, *Origins of the Kabbalah*, p. 449, and *Kabbalah*, p.129.

4. Scholem, *Origins of the Kabbalah*, pp. 449–50.

5. See below, "*Tzimtzum*: Psychological Aspects."

6. Zohar II, 148b. The Zohar describes how the world is sustained by this concealed light: "And not a day passes without something emerging from it (the concealed light) into the world." Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 441. Also Zohar I, 140a where the numerical equivalence of *Or* (light) and *Raz* (mystery) is interpreted along these lines.

7. We learn that this light "was concealed and sown, like the seed that produces offspring, seeds, and fruit."

8. Zohar I, 15a, b; Tishby and Lachower, *The Wisdom of the Zohar*, p. 309, cf. p. 271.

of the world's creation that anticipates the full significance of *Tzimtzum*. According to Cordovero, the creation of the *Sefirot* involves the concealment of the infinite God. Indeed, for Cordovero, creation is simply another perspective on this concealment. Cordovero provides an example of the kabbalistic coincidence of opposites when he declares, "revealing is the cause of concealment and concealment is the cause of revealing."[9]

TZIMTZUM IN LURIA AND VITAL

While *Tzimtzum* is clearly anticipated in these earlier sources, it was Isaac Luria and his disciples (most notably Joseph Ibn Tabul and Chayyim Vital) who made *Tzimtzum* a central focus in their cosmology. Two theological problems, the first created by God's presumed omnipresence and the second by His presumed unchangeability, prompted Luria to introduce "contraction" and "concealment" as the basis for the creation of a finite world. The first of these problems arises because God is assumed to be infinite and omnipresent. As such, He originally fills the whole of Being and without an act of contraction or self-limitation there would simply be no "place" for a world to exist. *Tzimtzum* thus, as it were, "makes room" for a world.[10] The second problem arises because God is thought of as complete, self-sufficient, and unchangeable. He, therefore, cannot be said to create a world that in any way adds to or alters His essential being. While most previous Kabbalists seemed either unaware of or unable to address the first of these problems (the problem of finding a "place" for creation) they had sought to resolve the latter problem (God's unalterability) by analogizing creation either to the lighting of one candle from another (which in no way alters or diminishes the first candle) or to the "replanting" of already living plants, or the uncovering of pre-existent roots (as a result of which nothing really changes).[11]

The notion of *Tzimtzum*, which has the dual meaning of "contraction" and "concealment," was introduced by Luria to resolve each of these theological dilemmas. As we have seen, *Tzimtzum* entails that God *contracts* to provide a "place" for the world. Further, according to this doctrine, the very existence the world is predicated not on a metaphysical addition to, or

9. See Scholem, *Kabbalah*, p. 402.
10. Luzzatto, *General Principles of the Kabbalah*, pp. 42, 51.
11. Tishby and Lachower, *The Wisdom of the Zohar*, p. 272.

alteration in, an infinite God, but upon a *concealment* of God's "light" or manifestation. As the sun is not changed or diminished by a concealment of its light, the infinite God is unchanged as a result of creation.

In his comprehensive account of the Lurianic Kabblah, *Sefer Etz Chayyim*, Vital declares:

> know that before the emanated things were emanated and the created things were created there was a supernal light that was simple, without composition or external relations, and it filled the whole of existence. There was no empty place, ether, or void. Everything was filled with the infinite light. There was neither beginning nor end. All was one simple light in perfect equanimity. This was called *Or Ein Sof* (the Light of the Infinite God). When it arose in His simple will to create the world and emanate the emanations, and to bring to light the perfection of His acts and names, then He contracted Himself into the central point that was in the middle of His light. He contracted Himself into this point and then retreated to the sides encircling this point. Then there remained an empty space or ether, an empty hollow (or void).[12]

It is this *Tzimtzum*, the withdrawal of *Ein-Sof* from a central metaphysical (not spatial) void or hollow, which provides, according to the Lurianic scheme, the foundation for all God's creation.

It is interesting to note that, according to Vital, the first act of creation is the contraction or concentration of divine energy into a central cosmic point. It is only after *Ein-Sof* concentrates all of its energy into a central point that it can withdraw and conceal itself from that point. I will have reason to comment on this later when I discuss the psychological ramifications of *Tzimtzum*.

A further point of interest in Vital's account is his emphasis on the *Tzimtzum* as a perfectly even process, resulting in the hollow taking on circular form.[13] Vital explains that the reason for this is that *Ein-Sof* is equal in all of its qualities and dimensions, and further, that the *Sefirot*, which were

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12. Chayyim Vital, *Sefer Etz Chayyim*, 1: 1, p. 22. This passage in Vital is discussed and translated somewhat differently by David Ariel, in his book *The Mystic Quest* (Northvale, NJ: Jason Aronson, 1988), p.106ff. See also Menzi and Padeh, *The Tree of Life*, p. 1. (I am indebted to Rabbi Joel Kenney for his assistance in translating this and other passages in *Sefer Etz Chayyim*.)

13. It is unclear to me from the text in *Sefer Etz Chayyim* whether the *iggulim* (circles) of the *Sefirot* are to be understood three-dimensionally as spheres. The

to be emanated into this hollow, would themselves also be perfectly circular as well.

A question, which gave rise to considerable controversy among the Kabbalists, is whether the *Tzimtzum* involved *Ein-Sof* itself or just its light. Luria and Vital held that *Ein-Sof* itself is concealed or withdrawn, while other Kabbalists suggested that even prior to the *Tzimtzum*, *Ein-Sof* accomplished an act of (self) revelation through this light; and that it was this light, the *Or Ein-Sof*, which withdrew from the metaphysical hollow or void (*chalal*).[14]

THE "CATHARSIS OF *DIN*"

The Lurianists place *Tzimtzum* within the context of their bold speculation regarding events that transpired within *Ein-Sof* itself prior to the creation of the world. They explain that the fundamental reason for the *Tzimtzum* is to expose the "roots of judgment" (*Din*) within *Ein-Sof*, in order to purge limitation from the deity and introduce it into the cosmos. According to Luria and Ibn Tabul the original *Tzimtzum* results from a differentiation or "gathering" of forces within the Godhead, specifically the forces of judgment (*din*).[15] "Prior" to this gathering, all the divine forces or traits exist perfectly commingled within God. Thus the original divine act is one in which God's attributes (*middot*) become distinguished from each other. The limiting factor of judgment (*din*) is separated from mercy (*rachamim*). This internal

question may be irrelevant, because in either case the geometric imagery is to be regarded as nonspatial and metaphoric.

14. Among those Kabbalists holding the latter view are Israel Sarug (Scholem, *Kabbalah*, p. 133) and Schneur Zalman of Lyadi. On Schneur Zalman's view there is a (self) revelation of light, in a manner that is akin to an individual speaking or thinking to himself, which precedes the creation of the world. This revelation, the *Or Ein-Sof*, is what undergoes the *Tzimtzum*. Schneur Zalman even goes so far as to say that the contraction of the *Or Ein-Sof* is itself relative to creation and does not occur from the perspective of the deity (see Schochet, *Mystical Concepts*, p. 831, note 18). In *Torah Or*, Miketz (39a), Schneur Zalman states: "It was in this Light that the entire *Tzimtzum* mentioned in *Etz Chayyim* took place. A Constriction took place in this Light, forming a vacuum and a Vacated Space. All this took place in the Light of the Infinite—in the Light, and not in the Infinite Being Himself, heaven forfend." (Trans. and quoted in Aryeh Kaplan, *Chasidic Masters* [New York: Maznaim, 1984], p. 101.)

15. See Scholem, *Kabbalah*, p. 130.

separation of the limiting factor, judgment, within *Ein-Sof* paves the way for a "catharsis" of this factor through the *Tzimtzum*, which is itself an act of judgment and limitation. The act of *Tzimtzum* is the instrument and archetype of finitude, and thus the very principle or essence of a created world. Vital tells us that as a result of the *Tzimtzum* "there was now a place for emanations, creations, formations and actions"; in short a place for the creation of the "worlds."[16]

According to Luria, the deity holds a somewhat ambivalent attitude toward the finite. On the one hand the finite is contained within *Ein-Sof* and is an essential part of God's perfection. This view had been clearly stated centuries before Luria by the Kabbalist Azriel of Gerona: "*Ein-Sof* is perfection without any imperfection. If you propose that He has unlimited power and does not have finite power, then you ascribe an imperfection to his perfection."[17] However for Luria, this necessary presence of finitude results in a certain discomfort or instability within the Godhead, as it entails that God contains, as part of his essence, limitation, and thus the negativity and evil that limitation implies. The act of *Tzimtzum*, and the very process of creation, then becomes a means for *Ein-Sof* to purge itself of finitude and evil. This occurs through a *catharsis of Din*, a purgation of the limiting, judgmental factor within the Godhead, resulting in the creation of a finite world.[18] As we will see, the divine catharsis results in a world that becomes the repository of evil.

ISRAEL SARUG

An early expositor of the Lurianic system (though not one of his actual disciples), Israel Sarug engaged in even more daring speculation regarding the events internal to *Ein-Sof* prior to the *Tzimtzum* and creation of the void. As summarized by Scholem, Sarug held that God's pleasure in his own self-sufficiency produced a "shaking" of *Ein-Sof* within itself.[19] This shaking aroused the roots of Judgment, *Din*, and caused "points" to be engraved in

16. Vital, *Sefer Etz Chayyim* 1: 1.

17. Dan, *The Early Kabbalah*, p. 90.

18. See Scholem, *Kabbalah*, p. 129. Scholem explains that this (cathartic) aspect of the theory of *Tzimtzum* is clear in Luria's own literary remains, and in the account of Joseph Ibn Tabul, but obscured in Vital.

19. Scholem, *Kabbalah*, p. 132.

Din, such engravings forming the contours of the metaphysical void. The light of *Ein-Sof*, acted upon these engravings in such a manner as to create a Primordial Torah, which serves as a garment (*malbush*) for *Ein-Sof*, woven out of the very fabric of his being and barely distinguishable from him. The structure of this garment is composed of the 231 two-letter combinations of the twenty-two Hebrew letters (the so-called 231 "Gates" of *Sefer Yetzirah*). The *Tzimtzum*, according to Sarug, is a folding of this garment that leads it to occupy only half its original space, creating a rectangular void within which emerges the finite world.

Like many of the Kabbalists' cosmological speculations, Sarug's account is fascinating from a psychoanalytic point of view, as it appears to internalize within the Godhead a very human dynamic involving narcissism, pleasure, judgment, language, and shame (here symbolized by the garment woven from judgment). Centuries later Freud would, of course, describe a similar dynamic as occurring within the psyche of man.

EMANATION

It is only subsequent to the original *Tzimtzum* or concealment that a positive act of creation, an emanation of divine "light" into the place resulting from God's withdrawal, can occur. An emanation prior to the *Tzimtzum* would be impossible, as such "uncondensed" light would cause the disappearance of worlds[20] as soon as they were created. *Ein-Sof* thus emanates light into the void or hollow (*chalal* or *tehiru*) that remained after the initial divine contraction. However, because even a void cannot subsist independently from God, the *tehiru* contains within itself some residue (*reshimu*) of the original divine ominpresence that serves as a vessel (*keli*) or container for subsequent emanations. The void is also a container for the expelled "roots of *Din*," which had been eliminated from the Godhead via the very act of *Tzimtzum* that had brought the void into existence.

For Luria, creation is a dialectical process in which a series of negations or concealments alternate with a complementary series of positive acts, emanations, or divine revelations.[21] Frequently, the negative and positive acts are complementary descriptions of the same event. This is the case with the

20. Luzzatto, *General Principles of the Kabbalah*, p. 42.

21. Typically contraction is associated with the divine attribute of judgment

Tzimtzum, which is both a contraction or negation of *Ein-Sof* and an excretion or emanation of the limiting, negative factor of *Din* into the void. From a broader perspective, *Tzimtzum* is both a negation of God and the positing of the vessels (the *kelim*), which ultimately serve as the structures of the world. To make a mathematical analogy, the limitation of *Ein-Sof* through the negation of the limiting factor within it is like the subtraction of a negative number, which always has a positive result. In the case of *Ein-Sof*, this positive result is the creation of the world.[22]

The dialectical nature of creation is also illustrated in the fact that the Lurianists occasionally spoke of the emanations giving rise to the *Sefirot* as a *hitnotzetnut*, or "flaring up" of the primordial point after God's light had been withdrawn. It is as if the nothingness of the metaphysical void itself flares up, i.e., rushes out from itself, and carves contours and details in the residue of divine light remaining after the *Tzimtzum*. This concept appears to have its source in the Zohar, which speaks of the *kav ha-middah*, the standard of measure that gives rise to and fixes the dimensions of the *Sefirot*. This *Kav* or ray originates in the *bozina di-kardinuta*, the "spark of blackness," a concealed flash of negative divine light, which lay hidden within but which ultimately emerges from *Keter*, the divine will.[23]

According to Vital, the whole of creation, everything that can possibly be known or conceived, exists in the central metaphysical point or hollow created by *Ein-Sof*'s withdrawal. Logically (but not temporally) subsequent to the *Tzimtzum*, a line or ray (*kav*) of divine light enters the hollow, circles along its external perimeter, and creates the first *Sefirah* (dimension or archetype of creation). According to Luria, the ray, which is sometimes conceived of as a divine letter, a Hebrew *yud*, creates the *Sefirot* by ordering the inchoate mixture which remained in the void after the initial *Tzimtzum*.[24] After the emanation of the *Sefirah Keter* the remaining nine *Sefirot* are created in turn as the ray spirals closer and closer to the center of the void. The final *Sefirah*, *Malchut*, channels what remains of the infinite light into the very center of the hollow, creating our world, at the farthest remove from *Ein-Sof*, which surrounds it from all sides.

(*Din*) and emanation with the attribute of *Chesed*. See Luzzatto, *General Principles of the Kabbalah*, p. 102.

22. See the discussion of Nozick's theory that creation is the result of nothing being "nothinged" in Chapter Two.

23. Zohar I 15a, b; Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, pp. 271–272.

24. Scholem, *Kabbalah*, p. 130.

The ray, Vital informs us, is very narrow, and except by means of it the *Sefirot* are neither connected with the surrounding divine light, nor with each other. An element of void, indeed an element of the *Tzimtzum* itself, must remain between the light of *Ein-Sof* and the first, outermost *Sefirah*, for if the latter "were connected (to the light) it would return to its original state and be nullified."[25] The *Tzimtzum* thus fulfills its role of bringing actual limitation into the cosmos, for by creating a place that is void of the divine presence, it sets up the possibilities of distinction within that presence, which are fully realized when the positive, emanative act of creation begins.

THE "VESSELS"

Vital, following Luria, refers to these "possibilities of distinction" as ***kelim***, or vessels. He introduces a distinction between ***atzmut*** (essence) and ***kelim*** (vessels) to distinguish the light that comprises the *Sefirot* from the empty or negative boundaries that limit or "contain" them. Vital is very clear in his view that the vessels were created through the negative act of God's contraction/concealment. "The process of removing light," he tells us, "revealed a vessel."[26] Indeed Vital asserts that the entire purpose of the divine contraction is the creation of such vessels: "Now we can understand the reason for the *Tzimtzum*, that *Ein-Sof* contracts itself in the middle of its light to leave the hollow place. Why? The idea is to make vessels (***kelim***)."[27] However, the status of these vessels, i.e., whether they have an independent existence, is somewhat unclear. Vital informs us that the ***kelim*** are not really vessels but are called vessels only in relation to the light that exists between them. This seems to imply a view of relationship between vessel and essence that is similar to Aristotle's view regarding the relationship between "form" and "substance." On such a view the ***kelim*** (vessels) and ***atzmut*** (essence) exist only in a state of mutual interdependence, defining each other in the same way that a circle defines the area it contains and vice versa. The problem with this view that the kelim have only a relative existence stems from the fact that the Lurianists hold that some of the vessels (in a "later" development, metaphysically speaking) are ***shattered*** in the process of being overfilled with

25. Vital, *Sefer Etz Chayyim* 1: 1.
26. Vital, *Sefer Etz Chayyim*, 1: 1.
27. Vital, *Sefer Etz Chayyim*, p. 26.

divine light, breaking into numerous shards, which then entrap sparks (*netzotzim*) of the divine light that they had hitherto contained.[28] While it is clear, on the view of most Kabbalists, that this description is to be taken metaphorically, it nevertheless attests to a measure of independence of the vessels from the light they contain.[29]

A second reason for holding that the *kelim* have a quasi-independent "negative existence" stems from the fact that Vital holds that they could not have been created in the same act that created the light that they contain. Vital considers and rejects the possibility that *Ein-Sof* could have created a finite world of limited light all at once, simply by having left some energy (the *kav*) in the hollow and removing all the other light.[30] He concludes that the only way to obtain the structure necessary to form *kelim* is by removing the light completely (and then to make *Sefirot* by returning the light to fill vessels in a measured way).

Regardless of what position is taken regarding the vessels' independence, for Luria and Vital, the world's structure is clearly the result of a negation, and the vessels have a negative ontological status resulting from the *Tzimtzum*. The vessels are likened to curtains that conceal the divine light in varying degrees. Cordovero had compared them to a series of colored glasses that change the appearance of water that is poured into them but that do not change the water itself.[31] A more contemporary analogy would be to a photographic slide that casts a differentiated and detailed image onto a screen, not by adding anything to the screen, but by selectively concealing or occulting portions of what would otherwise be a pure, unitary white light. This, indeed, is a good way to understand the *Tzimtzum* itself, as a process that creates finite plurality through a partial occultation of that which is infinite and whole.

In thinking about the vessels one may also imagine an ocean that has completely withdrawn from the beach at low tide, and which leaves lines in the sand representing its progressive retreat. In *Tzimtzum*, the marks of *Ein-Sof* having once been in the void remain, and these marks provide the

28. Vital, *Sefer Etz Chayyim* II: 2, p. 79ff.

29. This is because if a circle were to suddenly "explode" its geometric boundary, i.e., its perimeter, could not be said to fragment and later entrap portions of the circle itself.

30. Vital, *Sefer Etz Chayyim 1: 1.*

31. Moses Cordovero, *Pardes Rimonim* IV: 4, as discussed by Schochet in "Mystical Concepts," p. 868.

structure or vessels for a created world. Even in its emptiness and negativity this world retains a trace of the divine. At first, according to Luria, the vessels take on the form of a "primordial ether" (*avir kadmon*) but later they take on the more definite form of Primordial Man (*Adam Kadmon*).[32] The vessels, however, only achieve their true essence (*atzmut*) through their being filled with the light of *Ein-Sof* by means of the raising and lowering of the ray in the metaphysical void.[33]

WORLDS, *SEFIROT*, *ADAM KADMON*

Vital informs us that the *Tzimtzum* occurs in a myriad of grades, corresponding to the myriad of worlds, some quite translucent and others dark and opaque, which comprise the cosmos. Each of these worlds is filled with a *kav* (ray) of ten *Sefirot* and each exists in the single hollow that arose from the original *Tzimtzum*. The first world is spoken of as *Adam Kadmon* (often abbreviated as *'AK*), and it is so translucent and exalted that it is barely distinguishable from the *kav* itself.[34] In subsequent worlds, the occultations of divine light become progressively darker, and the *kav*, which brings the light into these worlds, itself goes through a series of contractions and concealments. As we have seen, the alteration between *Tzimtzum* and emanation is a recurrent theme throughout all facets of the creative process. The alternating movement between *histalkut* (regression) and *hitpashut* (emanation),[35] akin to the ebb and flow of the tides, ultimately results in the creation of our own world, *Assiyah*, the world of "action" or "making." It is only quite late in this creative process that the material world as we know it comes into being.

The specific details and order of creation are important topics that Vital details extensively in *Sefer Etz Chayyim*.[36] Here, however, it will suffice to remind ourselves that creation has two original aspects: the formation of an archetypical or Primordial Man (*Adam Kadmon*) and the formation of a

32. Scholem, *Kabbalah*, p. 130.
33. Scholem, *Kabbalah*, p. 130.
34. This topic is discussed more fully in Chapter Six.
35. Scholem, *Kabbalah*, p. 131.
36. Vital, *Sefer Etz Chayyim*, 1: 2. These details are discussed more fully in Chapters Four and Six.

series of realms or dimensions, the *Sefirot*. *Adam Kadmon* is indeed the first being to emerge after the original *Tzimtzum*. This Primordial Man serves as a created, albeit very abstract and ethereal, representation of the divine *middot*, values or traits that are ultimately reflected in humanity. Similarly, the *Sefirot*, which are ten in number, correspond to the divine attributes of *chochmah* (wisdom), *binah* (understanding), *da'at* (knowledge), *chesed* (kindness, grace, benevolence), *gevurah* or *din* (power, prevalence, or judgment), *tiferet* (beauty), *netzach* (endurance, victory), *hod* (splender, majesty), *yesod* (foundation), and *malchut* (sovereignty or kingship). The *Sefirot*, as we have seen, are understood as themselves emerging from Primordial Man.[37]

The concepts of *Adam Kadmon* and the *Sefirot* give expression to the view that the *Tzimtzum* results in the creation of essentially human intellectual, spiritual, and ethical values. The universe, according to the Kabbalists, is not essentially material, but is rather conceptual, spiritual, and axiological at its core. It will be important to recall this observation when we examine the concept of *Tzimtzum* from a more philosophical point of view.

MYSTICAL METAPHORS

We must remember that the discussion of *Tzimtzum* in terms of a physical or spatial contraction, as well as the notion of a concealment of God's "light," is, on the view of most Kabbalists, purely metaphorical in nature. Although a controversy raged for some time between those Kabbalists who interpreted *Tzimtzum* naturalistically and their opponents,[38] a physical interpretation of the "contraction" involved in *Tzimtzum* is really impossible. This is because the kabbalistic tradition is clear that God or "*Ein-Sof*" does not originally exist within space and time. Indeed, as will shortly become clear, it is only through the original *Tzimtzum* that space, time, matter, and light come into being at all. The *Tzimtzum* itself cannot, therefore, occur in a spatio-temporal frame. It is most simply a self-limitation within the plenum of Absolute Being. The purpose of *Tzimtzum* is thus to create an ontological

37. The relationship between the *Sefirot* and *Adam Kadmon* is quite complicated and intricate, as detailed in *Sefer Etz Chayyim* 1: 1, 1: 2 and 1: 4. See Chapter Four re: *Iggulim* and *Yosher*.

38. Scholem, *Kabbalah*, pp. 133–135.

region in which finite beings are able to exist without being dissolved in God.[39]

CONTRACTION INTO LANGUAGE

In his *Shaar Ha Yichud Veemmunah*, the founder of the Chabad Hasidic movement, Schneur Zalman of Lyadi, describes how in the act of *Tzimtzum* God contracts the life force and invests it in the combinations of letters that comprise the so-called "ten utterances of creation."[40] These utterances are phrases in the book of Genesis in which the world is referred to as being created by divine speech (e.g., "And God *said* 'Let there be light' and there was light"). The world, according to Schneur Zalman, is created in all its multitude through these letters; "combinations of combinations, by substitutions and transpositions of the letters themselves and their numerical values and equivalents."[41] The idea expressed here is that there is a linguistic chain, stretching from "the ten utterances" leading to the creation of all worlds and things. This chain involves the recombination of words and letters of the ten utterances, and the numerical equivalents of these words and utterances via *Gematria*,[42] resulting in the *names* of all things in this world, and by extension the very existence of the things thereby named.

Schneur Zalman regards the very act of God revealing himself in letters and words as an act of *Tzimtzum*, a radical contraction of the divine essence. Each substitution and transposition of words and letters indicates a further contraction of the divine light and life, degree by degree. The vessels, which, a moment ago, we saw as the products of the *Tzimtzum*, are regarded by Schneur Zalman as "letters" whose "roots" are the five letters in Hebrew that always terminate a word, and which no letter can follow.[43] Letters, by structuring and limiting divine thought, serve to carry out the function of the

39. Schochet, "Mystical Concepts," p. 828.

40. Zalman, *Likutei Amarim-Tanya*, p. 319 (*Shaar ha Yichud VehaEmunah* 7).

41. Ibid.

42. *Gematria* is a hermeneutic method whereby the meaning of a word or scriptural passage is derived (and hence altered) by considering the numerical value of the Hebrew letters in that word or passage and then either interpreting that number or finding other linguistic expressions that have the same numerical value and substituting them for the word or passage in question.

43. Zalman, *Likutei Amarim-Tanya*, p. 299 (*Shaar ha Yichud VehaEmunah* 5).

divine contraction and are thereby held to be equivalent to the sefirotic vessels.

Implicit in Schneur Zalman's interpretation of language are a number of important ideas not only about creation, but about human nature as well.[44] With regard to our present theme, Schneur Zalman holds that *Ein-Sof* constricts Himself into language, because language is paradigmatic for both concealment and revelation. The vessels are like letters precisely because language, for which "letters" are the constituent parts, *reveals*, but at the same time *limits* and *conceals*, thought and expression. Here we have another example of the *coincidentia oppositorum* that is basic to kabbalistic thought. Pushed to its limit, the notion of language as divine concealment leads to the conclusion that there is a sense in which the very words of revelation in scripture are themselves the results of *an emptying or concealment* of divine significance. Looked at kabbalistically scripture itself is both "original revelation" and the "primal concealment."

TZIMTZUM AND THE PROBLEM OF EVIL

The fact that *Tzimtzum* implies both creation and negation suggests a connection with both good and *evil*, and an inherent relationship between evil and the created world. We have already seen that, for Luria, the *Tzimtzum* involves a divine catharsis of the negative element (Judgment) within the Godhead. God's contraction or concealment creates a region of being alienated from the divine goodness, and hence a region of being that contains God's negative, evil potentialities. For Luria, the very act of contracting or concealing God, who is the infinite good, necessarily entails the production of evil. As Schneur Zalman puts it: "Indeed so great and powerful are the contractions and concealment of the (divine) countenance that even unclean things, the *Kelippot* [the "Evil Husks"] and the *Sitra Achra* [the "Other Side"] can come into being."[45] These unclean things, and evil in general, are, according to the Lurianists, a necessary byproduct of *Tzimtzum*, and hence, part of the logical structure of creation itself.

It is for this reason that Jewish theologians have appealed to *Tzimtzum* in order to explain the existence of evil in the face of their faith in an all

44. I will explore Schneur Zalman's "linguistic mysticism" in detail in Chapter Five.

45. Zalman, *Likutei Amarim-Tanya*, p. 91.

knowing, beneficent God. Thinkers as varied as Martin Buber,[46] Joseph Soloveitchik,[47] Adin Steinsaltz,[48] and Eliezer Berkowitz[49] have turned to *Tzimtzum* (and the thematically related but earlier concept of *hester panim*, the hiding of the divine countenance) in order to explain both moral and natural evil from a theological point of view.[50] If indeed it is part of the very logical structure of creation that, in the words of Moses Chayyim Luzzatto, "God should hold back His light and hide His presence,"[51] then evil itself becomes a necessary byproduct of what God, in Genesis, declared to be good. Indeed, one implication of the doctrine of *Tzimtzum* is that evil is ontologically and metaphysically (though not axiologically) identical to the good.

Recently, David Birnbaum has made creative use of *Tzimtzum* in arguing (along the lines we have been discussing) that in creating man, whose destiny it is to maximize his own freedom, independence, and creative potential, God must *of necessity* conceal Himself and retreat further and further into "eclipse." Humanity's destiny, Birnbaum argues in kabbalistic fashion, is to become God's partner in the fulfillment and completion of creation, and it is only by granting man increasing measures of independence,

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46. See Martin Buber, "God and the World's Evil," in *Contemporary Jewish Thought* (New York: B'nai B'rith, Department of Adult Jewish Education 1963), vol. 4, p. 256.

47. See Joseph Soloveitchik, *Halakhic Man*, trans. Lawrence Kaplan (Philadelphia: Jewish Publication Society, 1983), p. 108; also compare Joseph Soloveitchik, "The Lonely Man of Faith," *Tradition* 7: 2 (Summer 1965): 31.

48. Adin Steinsaltz, *The Thirteen-Petalled Rose*, trans. Yehuda Hanegbi (New York: Basic Books, 1980), p. 37.

49. Eliezer Berkowitz, *God, Man, and History* (Middle Village, NY: Johnathan David, 1959), p. 145–146.

50. For a discussion of this problem see, David Birnbaum, *God and Evil*, pp. 122–135. It is of interest to note that Schneur Zalman, in *Tanya*, relates the two notions of *Tzimtzum* and *hester panim*. He writes: "These *tzimtzumim* are all in the nature of a "veiling of the countenance" (*hester panim*), to obscure and conceal the light and life-force . . . so that it shall not manifest itself in a greater radiance than the lower worlds are capable of receiving" (*Tanya* I, C. 48, as cited by Schochet, "Mystical Concepts," p. 829). The concept of *hester panim* had been used in earlier rabbinic literature as a metaphor for certain specific periods where God chooses to withdraw a portion of his providence from the world. By connecting *hester panim* to *Tzimtzum*, Schneur Zalman is relating it to a pervasive ontological principle.

51. Moses Chayyim Luzzatto, *Derech Hashem* (The Way of God), trans. Aryeh Kaplan (Jerusalem and New York: Feldheim, 1977), p. 123.

and thereby exposing him to the potential and choice of evil, that this destiny can be fulfilled.[52]

PHILOSOPHICAL PERSPECTIVES

The ideas I have outlined regarding *Tzimtzum* can, I believe, be best understood against the background of philosophical ***idealism*** and ***rationalism***. Contemporary scholarship has indeed discovered an affinity between Lurianic Kabbalah and the thought of modern idealist philosophers such as Schelling, Hegel, and Whitehead. This should come as no surprise, for a number of Kabbalists themselves realized that the basic notions of Jewish mysticism paralleled Platonic, Neoplatonic and other ancient idealistic systems of thought.[53]

In order to gain philosophical insight into the Kabbalah, it will be useful to contrast the basic idealist and rationalist assumptions implicit in such notions as *Tzimtzum*, the *Sefirot*, and *Adam Kadmon*, with the materialism and naturalism that has come to be taken as common ("scientific") sense in our day. We shall see that in every instance the kabbalistic notions are the inverse of corresponding materialist ideas. Once this is clear, it will be important to indicate how our own pre-theological experience provides a justification for the idealist/rationalist point of view, for only then will we be in a position to attain genuine philosophical insight into the *Tzimtzum* idea.

The universe, thought of naturalistically, is a vast assemblage of material forces and objects within a vast plenum of space and time. Space, time, matter, and energy are thought of as the primordial givens, and it is only through a slow *causal* process that matter evolves to the point that a biological creature, man, introduces concepts and values into the world. Values, on this view, far from being the constituent core of reality, are actually rather late additions to it, or more to the point, ways in which reality is viewed or colored by humanity.

Kabbalistic thought completely reverses this order in the chain of being. For the Kabbalah, the supreme reality, "being as such," is not an undifferentiated mass of matter and energy, but rather an ineffable perfection that unifies within itself all spiritual, intellectual, aesthetic, and moral values. The

52. David Birnbaum, *God and Evil* (see also Sanford Drob, "Foreword," in the fourth and subsequent editions of Birnbaum's work). Zalman, *Likutei Amarim-Tanya*, p. 293.

53. A notable example is the Spanish Kabbalist Abraham Cohen Herrera.

material world is regarded as a secondary development, which arises as a result of an intellective process through which the divine perfection comes to instantiate particular concepts and values in the objects of a finite world. It is only on the lowest of levels, at the end of a logical series, that the most highly differentiated ideas are imperfectly represented in material form.

Kabbalah is thus an idealistic (as opposed to materialistic) system of thought because for it the most fundamental reality is mind, value, or idea. It is also a rationalistic system of thought because within it the main impetus to development, progression, and creation is intellectual or logical as opposed to natural or causal.

What reason do we have to believe that the world is essentially comprised of idea and value as opposed to objects and matter? The most fundamental warrant for this belief is the very general observation that no thing or material object can be perceived, described, or even said to exist except under the aegis of some general concept or idea. Even the notion of "material object" is itself an idea, a concept, and our experience of such objects is completely determined by the existence of this idea-category. We cannot help but see or conceive of each thing we encounter as an instance of some concept or type. What we see before us at any given time is immediately categorized as a table, a pen, a mountain, a cloud, a bird, the sky, etc. This is no accident of our human predicament, but is rather a logical truth about reality itself; things are inconceivable except as instances of some concept or kind. Furthermore, things constantly appear as good or poor examples of what they are, as if (or rather because) there were some ideal type of "round," "red," "gold," "person," "act of kindness," etc., which the things of experience only approximate.

The world is, as it were, shot through and through with concepts and values. Value and idea, far from supervening upon reality, are actually logically embedded within it. It is easy to see how the conception arises that the original, most fundamental, nature of the universe is purely undifferentiated thought and value as such. This, of course, is close to the kabbalistic understanding of the *Sefirot* and God.

COMPUTERS AND CREATION

The case for rationalism and idealism can perhaps be made clearer through an analogy with the world of computers. The function of any computer is dependent upon two major components: a software package or program,

which instructs the hardware or actual machine on how to produce the desired analysis or results. The software package can be understood as a set of ideas and logical relations, expressed in a (computer) language and designed to serve some interest or end. The hardware can be understood as a set of material components and causal connections that instantiate the computer program (the software) and enable it to run. It takes but little reflection to realize that the software package is the essence of the computer operation. The hardware is, in fact, a purely accidental, exchangeable aspect of the system (the same software can be run on any compatible machine). An individual with the software controlling the operations of a particular structure or organization has in his hands the essence of that organization; not the individual who happens to possess the organization's computer. And so it is with the world. The software package can be understood as the ideas, logic, values, and language which idealist philosophy (and Kabbalah) regards as the world's essential structure. The hardware, with its purely mechanical operations, is equivalent to the material, natural world, a world that functions only on the direction of a program from outside itself. It is interesting to note that from within a computer's electronic hardware, it would appear that the computer's operation is purely material and causal in nature. It is only from our broader perspective that we realize that the casually connected electronic events are occurring according to a rational pattern.

We are now in a position to deepen our understanding of the kabbalistic metaphors. *Adam Kadmon* and the *Sefirot*, representing what appear to be gross anthropomorphisms, can now be understood as expressing the higher truth that the entire universe is garbed in meaning and value. Values are reflected in the human soul, but also form the most fundamental core of reality as well.

While we have thus far come to see creation as a conceptual, valuational act, we are still far from having uncovered its inner logic, a logic that is embodied in the dynamics of *Tzimtzum*. Explicating precisely what *Tzimtzum* is and does is our task in the following sections.

CREATION AS EPISTEMIC LIMITATION (LIMITATION IN KNOWLEDGE)

As we have seen, one of the problems the Kabbalists faced was the question of how God could limit Himself, withdraw His presence from a point in the plenum of Being, give rise to creation and yet remain perfect and unchanged.

The Kabbalists attempted to solve this problem though an analogy with the sun's rays, which can be obscured in certain areas of the world without in any way diminishing the light of the sun itself. We can deepen our understanding of this metaphor, and at the same time increase our understanding of *Tzimtzum* itself, by explicating the metaphor in purely epistemological terms, i.e., in terms of God's and man's knowledge.

According to Schneur Zalman (who follows Maimonides), God's knowledge is perfect knowledge. For God, unlike for man, there is no distinction between the knower and the known. God is, to play on the Aristotelian metaphor, *the perfection of all virtues knowing itself.* This self-knowledge, unlike human knowledge, is complete and instantaneous. In God, and, to a lesser extent, in mystical states of knowledge in which man approaches God, there is the immediate apprehension that all which appears as a plurality is indeed One.

Our understanding of this idea can be clarified through an analogy from the world of mathematics. An infinite perfect mind sees immediately that the arithmetical expressions 21/3, 126/18, 6.72 + .28, etc., are all equivalents of the number 7: it is only from the point of view of a limited intellect that these expressions appear to represent different mathematical ideas. Indeed, as the mathematical philosophers Russell and Whitehead painstakingly demonstrated, all of mathematics is predicated on a very small number of logical principles, and an infinite mind would in an instant intuit the entire world of higher mathematics as an elaboration of the simplest of ideas. So it is with the world. From the point of view of God, the whole world is subsumable under the simplest concept of *the One*; it is only from our limited point of view that there appears to be a plurality of virtues, concepts, and instantial things. Creation does not involve a limitation in the divine being, which remains completely intact, but rather a limitation in knowledge of the Divine: an estrangement of certain points within the "world" from the knowledge that all is One. God does not change in His being, it is rather that His presence is obscured. He is not completely known in a certain region of Being, and that region of Being becomes our world.

As Schneur Zalman put it: "The reason that all things created and activated appear to us as existing and tangible is that we do not comprehend nor see with our physical eyes the power of God and the 'Breath of His Mouth' which is in the created thing."[54] The "Alter Rebbe" continues that

54. Zalman, *Likutei Amarim-Tanya*, p. 293 (*Shaar HaYichud VehaEmunah* 4).

if we were ever permitted to see this *power* or *breath* of God in created things, "then the materiality, grossness, and tangibility of the creature would not be seen by our eyes at all, for it is completely nullified in relation to the life force and the spirituality which is within it; since without the spirituality, it would be nought and absolute nothingness, exactly as before the Six Days of Creation."[55]

ILLUSION AND REVELATION

While, according to Schneur Zalman, "it is not within the scope of the intellect of any creature to comprehend the essential nature of the *Tzimtzum*,[56] one can go as far as to say that the essence of *Tzimtzum*, the essence of creation itself, is a partial concealment of the divine unity that brings about an illusion of individuality, plurality, materiality, and freedom. This explains why it is that God is not completely manifest in the world. It is essential to the concept of creation, to the existence of the world itself that He be partially hidden. If God were completely manifest, it would be as if an infinite array of mathematical equivalents were to collapse in an instantaneous apprehension of their utter unity: the world itself would collapse into the perfect unity of *Ein-Sof*. This, we might say, is why even the greatest of God's prophets, Moses, could only fathom the "back" of God; for according to the Torah (Exodus 33: 20) no man can see God's full countenance and yet live. With respect to the concept of human freedom, Rabbi Nachman of Breslov declared that "Free will can only exist as long as the intellect is not great enough to resolve the paradox of omniscience and free will."[57] According to Rabbi Nachman a full understanding of this paradox would mean a loss of finite mortality and raise man to the level of the angels, who understand but are not free.

We can now repeat with understanding what seemed so enigmatic when we began: God's unfathomability is the *sine qua non* of a finite created world. While from a certain point of view creation is an *illusion* of plurality, this illusion is necessary in order to spell out, in all of its particular details, the perfection of intellect and value that is the essence of the Divine Being. To

55. Ibid.

56. Ibid.

57. Nachman of Breslov, *Likutei Moharan* 21: 4, 5. Trans. by Kaplan, *Chasidic Masters*, p. 118.

make a human analogy: we may understand instantaneously and completely that a certain man is utterly righteous or brilliant, but it is, nonetheless, a wonderful revelation to hear or read of the details of each of his righteous words and deeds. The "spelling out" of the divine essence is thus the positive or emanative complement to *Tzimtzum*.

THE ORIGIN OF SPACE, TIME, AND MATTER

Space, time, and matter as well as individual personal existence can now be understood as the logical consequence of *Tzimtzum* as concealment or epistemic limitation, for each of these "categories" serve as a vehicle through which conceptual knowledge is limited. That which is remote in space or time, that which is concealed in or by material objects, and that which belongs to another person or self, is in principle unknown or only partially known. As philosophers since Kant have understood so well, the concept of a world requires the existence of the categories or principles of space, time, matter, and personal identity to provide the means for differentiating finite experienced things. Similarly, the concept of concealment or limitation in knowledge can have no meaning without such categories: space, time, matter, and personality are the logical prerequisites for creation, the very principles through which an undifferentiated divine "All" is concealed and hence, paradoxically, manifest as finite, particular things. This interpretation of space, time, matter, and individual existence helps explain how it can be that a knowledge of the world's particular aspects (scientific knowledge) does not guarantee an awareness of truth as a whole (ontological knowledge). This is because particular things are in essence a concealment of the unified "One." It follows that unless a science of particular things is guided by a mystical-philosophical vision, it remains simply an inquiry into the devices of divine self-concealment.

As I have emphasized, *Tzimtzum* is essentially an epistemological category, a concealment or limitation in knowledge. By understanding *Tzimtzum* in this way, we can avoid all the problems inherent in understanding *Tzimtzum* as a contraction within an already pre-existing space and time. While *Tzimtzum* does carry the additional connotation of contraction, this is to be understood metaphysically as opposed to physically. For the Kabbalists, who maintain a metaphysics of "ideas," such contraction (in the realm of ideas) is equivalent to a limitation in knowledge. On the deepest level, as we

have begun to see, for the Kabbalists the distinction between knowledge and reality completely breaks down. For them, the basic category of knowledge (idea) is the basic category of metaphysics (reality) as well.

Still, we may be troubled by the apparent leap from a world of ideas and concepts to a world of matter and things. We are troubled by this transition if only because it seems an unalterable principle of human experience that ideas do not become realized as material objects except through the agency of other material events. Our question, in short, is how it is that the Kabbalist-rationalist accounts for the existence of physical bodies. It is in response to this question that the Kabbalist is most tempted to posit a leap (*dilug*), a radical act of divine will that brings matter into the universe. While we cannot, as Schneur Zalman warns us, completely circumvent the necessity for such a leap, we can provide a hint of how it is that as knowledge is progressively limited, ideas ultimately coalesce into a material form.

Again, a mathematical analogy will be useful. As we have seen, all of mathematics can be understood as being implicit in one or several principles of logic. A perfect mind sees this at once. A less perfect mind, for whom mathematical knowledge is not self-knowledge, must see and understand the truth of each mathematical operation one by one. An even less perfect mind, the mind of a child for example, can only understand numbers as they are instantiated in things (five fingers, six apples, etc.). For such a limited mind, the abstract concept of number as such makes no sense. As mind dissolves to a vanishing point, the concept of number can have no reality whatsoever except as it is manifest and ultimately exists in concrete things. Without a perceiving mind, there are still, for example, six trees in the forest, but that is all, no abstract notion of six and no sense of six as part of greater unity. Thus we can see in mathematics that as mind is limited, as knowledge is concealed, concepts progressively take on instantial, material form. Conversely, as mind is expanded and knowledge progresses, concepts are freed from their material instants and become objects of pure thought.

The same is true for the ideas and values that comprise the material world. A material object is, almost by definition, a concept that is imperfectly manifest or known. A material object is what it is by virtue of the fact that it shows only some of its aspects at any given time (its surface as opposed to its depths, one or at most two of its sides, its shape, but not its weight), etc. If it were known perfectly and instantly, it would become a pure conception and hence cease to exist in its material forms. A material object is thus always an imperfectly known idea.

TZIMTZUM IN LURIA AND SCHNEUR ZALMAN

The philosophical interpretation of *Tzimtzum* that I have provided above rests, in part, upon the view of this doctrine that appears in the writings of Schneur Zalman of Lyadi. As I indicated in Chapter One, Rachel Elior has argued that the Chabad interpretation of the Lurianic doctrines retains kabbalistic terminology only by introducing completely new meanings for the Lurianic terms. Here, as promised, I will take up this issue in some detail. It is my view that the Chabad philosophical interpretation uncovers a new layer of meaning for the Lurianic symbols, and does not simply negate or reverse their original intent.

We can begin by noting that the Hasidim interpreted *Tzimtzum* in such a manner as to comply with their view that *Ein-Sof* remains the immanent substance in all things. Schneur Zalman inisisted upon a nonliteral interpretation of this doctrine, holding that a literal interpretation of *Tzimtzum* entails that God removes His essence from the world and only guides the world "from above." A literal interpretation of *Tzimtzum* also risks the conclusion that God's contraction is itself a corporeal event.[58] According to Schneur Zalman, the change resulting from *Tzimtzum* is not a metaphysical alteration in the Godhead, but an epistemological limitation in man's awareness of *Ein-Sof*. For Chabad, *Tzimtzum* only has reality from the point of view of man, who receives God's light through the veil "of many 'garments' which obscure His blessed light."[59]

Elior argues that the Chabad interpretation of *Tzimtzum* "represents an effort to retain the Lurianic terminological system, although emptying it of its original meaning and replacing it with a philosophical position."[60] Elior, however, fails to take into account the fact that Vital[61] and other Lurianists[62]

58. Elior, *The Paradoxical Ascent to God*, pp. 79–82.

59. Schneur Zalman, *Likutei Amarim-Tanya*, Ch. 36, p. 163.

60. Elior, *The Paradoxical Ascent to God*, p. 85.

61. *Sefer Etz Chayyim* 1: 1, p. 28; Menzi and Padeh, *The Tree of Life*, p. 53–54. Vital writes that higher spiritual things cannot be grasped by our understanding and so corporeal metaphors are used to "appease the ear." However, there is absolutely nothing corporeal about the higher realms.

62. The eighteenth-century Lurianist, R. Shalom Buzalgo, quotes the first phrases of *Kanfey Yonah*, a contemporary account of Isaac Luria's teaching by Moses Jonah: "Know that in order to help one understand, permission was granted to utilize the limbs of the body as a simile . . . Yet you in your wisdom purify your thoughts

insisted that all of the kabbalistic symbols are to be taken metaphorically, that any attribution of corporeality to *Ein-Sof* is a grave error, and that creation does not result in a fundamental change in the Godhead. Interpreting *Tzimtzum* philosophically does not "empty it of its original meaning"; rather, it provides additional insight into a doctrine that hitherto had not been clearly articulated or understood. By understanding *Tzimtzum* in epistemological terms, Schneur Zalman is able to explain how *Tzimtzum* can occur in a non-corporeal medium and how *Ein-Sof* can remain both concealed and fully immanent in the world. According to Schneur Zalman, the finite world results from a concealment of God's light which is equivalent to a failure of man to see the full divine presence. Like the details of a photographic projection that are revealed only through the film's partial obstruction of the projector's light, the existence of independent, finite entities is a function of garments, or *tzimtzumim*, that obscure the divine emanation. Yet just as the film image remains completely dependent upon the (partially obscured) light that reaches the screen, finite entities obtain their only substance through the contracted divine light that reaches the lower worlds. As such, finite entities result from both the concealment and immanence of the Or *Ein-Sof*, the light of the Infinite God.

Elior points out that Chabad rejects the Lurianic view that the process of *Tzimtzum* originally took place *within the Godhead* prior to creation.[63] It is true that later Kabbalists and Chasidim took pains to reinterpret this notion to accord with their view of *Tzimtzum* as a purely relational event, and to avoid any hint of change in the Godhead in and of itself. However, it does not follow, as Elior argues (and in spite of Schneur Zalman's protestations), that for Chabad *Tzimtzum* is a completely extra-divine occurrence. Indeed, Schneur Zalman regards even the world and man to be an epiphenomenon or illusion, and strictly speaking everything, *Tzimtzum* included, occurs atemporally within the Godhead and not, as Elior suggests, outside *Ein-Sof* at the time of creation.

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to know that in the above there is nothing physical" (Buzalgo, *Mikdash Melech*, Schachter trans., p. 164). According to Jonah it is only from the *Sefirot* downward that we have permission to talk in metaphor; regarding everything above the emanation of the *Sefirot* in the world of *Atzilut*, "we have no permission to deal with, or to compare it with anything that has form and likeness." Interestingly, Jonah omits all discussion of *Tzimtzum* from his account of the Lurianic system (Scholem, *Kabbalah*, p. 424).

63. Elior, *The Paradoxical Ascent to God*, p. 87.

Nor does it follow from Schneur Zalman's doctrine of *Tzimtzum* that between Chabad and Luria "there is no common ideological ground, but only an overlap in terminology."[64] Elior is correct that for Schneur Zalman, creation is a relational event. In the course of his discussion of *Tzimtzum*, Schneur Zalman quotes Exodus 33: 20: "For no man shall see me and live," and it is in this context that we can understand God's original contraction as the *primal* relational event. In order for there to be a man for God to relate to, *Ein-Sof* first had to diminish the overwhelming intensity of his infinite radiance. Indeed the Hasidim took this as a lesson for human relations as well; before we can relate to another we must diminish our own egos and, in effect, contract ourselves so an other can emerge in his or her own right.[65] This view of *Tzimtzum* as a bridge between God and man is not altogether foreign to the Lurianists, for, as we have seen, Vital himself held that a prime purpose of creation was to set up a relationship between God and man in order that God could reign properly as "King."

THE MYSTICAL ASCENT

We have seen that as *Ein-Sof* conceals Himself or limits knowledge of His indivisible and complete Unity, this concealment proceeds in stages ultimately leading to a material world. First there is a division of the One into a series of differentiated values, and then into a series of differentiated concepts exhibiting those values, and finally into a series of material objects imperfectly and incompletely instantiating these concepts, as schematized below:

The One
Kindness, Judgment, Beauty, Splendor
Concept of kind, beautiful, splendorous things
Instantial, material objects

If we reverse the process of *Tzimtzum*, if we reverse the process of creation via God's concealment, it can readily be seen that the ascent to God is one in which the material universe is transcended in favor of more conceptual, supernal realms; and ultimately, in meditation or prophecy, to a kind of thought in which there are no distinct concepts at all. This, it can now

64. Ibid., p. 87.
65. See below, "The Ethics of *Tzimtzum*."

be understood, is why the kabbalistic mystic, through a concentration on sheer "nothingness,"[66] is able to transcend the world of material objects, wants, and desires and approach a most glorious sense of union with the Absolute, *Ein-Sof* or the infinite God.

TZIMTZUM: PSYCHOLOGICAL ASPECTS

Scholem has observed that the Hasidim provided the theosophical concepts of the Kabbalah with a psychological interpretation.[67] In truth, this psychologization process had begun already with the Kabbalists themselves. Azriel of Gerona, for example, held that the energy of the human soul derives from the *Sefirot*, and he equated each *Sefirah* with a psychological power or physical organ in man.[68] Moshe Idel has shown how the *ecstatic* Kabbalah, with its focus on the *experience* of the initiate, regarded the *Sefirot* as human spiritual and psychical processes.[69] For example, Abraham Abulafia understood the names of the ten *Sefirot* (Thought, Wisdom, Understanding, etc.) as referring to processes taking place in the mind and body of man. Abulafia held that it is possible for man to elicit these attributes through proper meditation.[70] While the psychological understanding of the Kabbalah was somewhat obscured by the Lurianic emphasis upon the theosophical structure of the Godhead, Luria and Vital held that the *Sefirot* are mirrored in man's body and soul.[71]

The Hasidim emphasized the notion that the divine macrocosm is mirrored in man. For example, R. Jacob Joseph of Polonnoye (1704–1794) stated in the name of the Baal Shem Tov (the founder of Hasidism) that the

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66. By concentrating on *nothing* the mystic is able to achieve a glimpse of the absolute "All," a condition in which "no thing," in the sense of differentiated finite objects of experience, exists. See Aryeh Kaplan, *Jewish Meditation* (New York: Schocken, 1985), pp. 83–91. On meditations derived from Lurianic Kabbalah in general see Aryeh Kaplan, *Meditation and Kabbalah* (York Beach, ME: Samuel Weiser, 1982), pp. 199–260.

67. Gershom Scholem, "The Unconscious and the Pre-Existence of the Intellect in Hasidic Literature" (Hebrew, 1944), cited in Rifka Schatz-Uffenheimer, *Hasidism as Mysticism*, p. 179.

68. Dan, *The Early Kabbalah*, p. 95.

69. Idel, *Kabbalah: New Perspectives*, p. 146.

70. Ibid, p. 147.

71. Vital, *Sefer Etz Chayyim*, 1: 2.

ten *Sefirot* appear in man as a result of the *Tzimtzum*. According to Jacob Joseph, God progressively contracts himself into a series of visages (*Partzufim*) until he (and man) is called Microcosmos (*Olam Katan*).[72] Rabbi Levi Yitzchak of Berdichov (1740–1809) held that "Man is a counterpart of the Attributes on high," and he provided a one-to-one correspondence between these attributes and parts of the human body.[73] Similarly, the Apter Rebbe, Rabbi Yehoshua Heschel (1745–1825), held:

> Man is a microcosm, a miniature universe, and his body therefore constitutes a complete structure. All universes, both spiritual and physical, have a similar structure. Entire universes therefore parallel the various parts of the human body. Some universes correspond to the head, others to the brain, nose, eyes, ears, hands and feet, this being true of all parts of the body. Each of these universes contains thousands upon thousands of worlds.[74]

Rabbi Schneur Zalman of Lyadi viewed the ten *Sefirot* in man's soul as the origins of all human thought and emotion.[75] Interestingly, he used the occasion of his discussion of the sefirotic attributes to provide a lesson in the rearing of children, one in which he advocates a balance between "contracting" and asserting oneself in relation to one's child.

The successor of the Baal Shem Tov, Rabbi Dov Baer, the Maggid of Mezrich (1704–1772) taught "that everything written in (Vital's) *Sefer Etz Chayyim* also exists in the world and in man."[76] The Maggid made the radical claim that the significance of divine thought is dependent upon this thought making its appearance in the mind of man. *Tzimtzum*, according to the Maggid, is the process by which divine thought is condensed into the human intellect, and it is through this appearance in the human psyche that divine thought becomes actual and real. The Godhead himself is the foundation and

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72. Rabbi Jacob Joseph of Polonnoye, *Toldot Ya'akov Yoseph*, fol. 86a, quoted and translated in Idel, *Kabbalah: New Perspectives*, p. 150 (see also p. 352, note 366).

73. Rabbi Levi Yitzhak of Berdichov, *Kedushat Levi*, *Bo*, p. 108 (trans. by Kaplan, *Chasidic Masters*, p. 78).

74. Rabbi Yehoshua Heschel, *Ohev Yisrael*, Va Yetze 15b (trans. by Kaplan, *Chasidic Masters*, p. 150.)

75. Schneur Zalman, *Tanya, Igeret HaKodesh*, Ch. 15. Zalman, *Likutei Amarim-Tanya*, pp. 467–69. See also Kaplan, *Chasidic Masters*, p. 97.

76. Maggid, Dov Baer of Mezrich, *Or ha-Emet* (Light of Truth), fol. 36 c–d. (quoted and translated in Idel, *Kabbalah: New Perspectives*, p. 15).

source of thought, but actual thinking can only occur within the framework of the human mind.[77] Thus, for the Maggid, the psychologization process is one that is necessary for the completion and fulfillment of God himself. As we have repeatedly seen, for the Kabbalists there is a reciprocal relationship between God and man. God is the ultimate source of the human attributes of thought and emotion, but the psyche of man is the realization of what is only potentiality within God. As with Carl Jung who was to expound a similar view two centuries later, for the Maggid the Godhead has a hidden life within the mind of man.[78]

The Maggid held that the act of *Tzimtzum*, through which God becomes condensed into the human soul, is mirrored in the life of individual men and women. Accordingly, man must strive for a state of *bittul ha'ani*, self-designification, whereby an individual achieves full relatedness with God by performing his own personal act of *Tzimtzum*. "When he (man)," says the Maggid, "considers himself as nothing and makes himself small, God also contracts himself . . . and then he will certainly acquire wisdom."[79] In this light, it is worth noting that the Hasidim referred to their saintly *tzaddikim* as *Ayin*, "nothing," expressing the view that the *tzaddik* has contracted himself to a state that approaches the "nothingness" of God.

Mordecai Rotenberg has pointed out that the self-contraction advocated in Hasidism contrasts sharply with the self-nullification that is commonly advocated in both Western and Eastern mysticism.[80] This is because the mystical self-nullification is typically associated with a negative view of the temporal/material world. By way of contrast the Hasid's efforts at self-contraction (and even self-nullification) are part of an active effort to improve the world. This is evident in a passage from the writings of Rabbi Levi Yitzchak of Berdichov (1740–1809): "A person must fear God so much that his ego is totally nullified. Only then can he attach himself to Nothingness. Sustenance, filled with everything good, then flows to all universes . . ."[81]

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77. Schatz-Uffenheimer, *Hasidism As Mysticism*, p. 207.

78. Ibid. See Schneur Zalman's commentary *Likutei Amarim-Tanya*, p. 163.

79. Maggid, Dov Baer of Mezrich, *Maggid Devarav Yaacov*, 86. Quoted in Mordecai Rotenberg, *Dialogue with Deviance* (Lanham, MD: University Press of America, 1993), p. 73.

80. Rotenberg, *Dialogue with Deviance*, p. 72.

81. Levi Yitzhak of Berdichov, *Kedushat Levi, Bereshit*, p. 5. Translated by Kaplan, *Chasidic Masters*, p. 73.

THE ETHICS OF *TZIMTZUM*

The Hasidim applied their psychological conception of *Tzimtzum* to the relations between man and man, as well as between man and God, comparing, for example, God's *Tzimtzum* to the contraction performed by a father in relation to his son, or a teacher in relation to his pupils. Rabbi Dov Baer tells us:

> Through your actions and humbleness you should cause the Almighty also to contract himself and reveal himself to you in smallness. As in the case of the father who sees his son playing with nuts, and then due to his love plays with him, although for the father this seems a childish act of "smallness," nonetheless out of love for his son and so that he should receive pleasure from his son, he contracts his mind and remains in "smallness" so that the little one will be able to bear him, for if he would have been unable to bear his father, then the father would not have derived pleasure from him.[82]

In another place the Maggid compares the divine *Tzimtzum* to "a father who has a small child": "The child wants to ride on a stick and make believe that it is a horse. But there is an important difference between the stick and a horse, since the horse propels its rider, while the child is actually propelling his stick. Still, the child has pleasure from this, and the father helps by providing a stick with which he can play."[83] Implicit in this simple parable is the idea that both the father and the son perform a psychological contraction in order to bring about a game of make believe. The father contracts himself to the level of the child in supplying him with materials for his game, and the child contracts his own knowledge regarding the "true" nature of this material, using his imagination to "create" a fantasy world in the psychological space where he has concealed or suspended this knowledge. Like *Ein-Sof* who constricts his being and knowledge to create a universe, the father and the child suspend their knowledge to create a world of play.

The Maggid also speaks of a *Tzimtzum* in the relationship between a student and teacher:

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82. Maggid, Dov Baer of Mezrich, *Maggid Devarav Yaacov*, p. 63. Quoted by Rotenberg, *Dialogue with Deviance*, p. 82.

83. Maggid, Dov Baer of Mezrich, *Maggid Devarav Yaacov*, 9. Trans. by Kaplan, *Chasidic Masters*, pp. 39–40.

> When the Rabbi wants his student to understand his broad mind, and the student cannot apprehend it then the Rabbi-teacher contracts his mind in talk and letters. For example, when a person wants to pour from one container to another and he is afraid to spill, then he takes an instrument called a funnel, and by this the liquid is contracted . . . and he will not spill. So it is when the Rabbi's mind is contracted in talk and letters which he says to the student, and through this the student can apprehend the teacher's broad mind.[84]

I have quoted the Maggid on the human dimensions of *Tzimtzum* at some length to illustrate how there is an ethic of *Tzimtzum* implicit in Hasidic thought. The human acts that the Maggid describes are not only meant as analogues to God's creativity, but, because they are such analogues, are meant to be prescriptive for the conduct of human affairs. Rotenberg, in commenting on this ethic, contrasts the Maggid's model of a beneficent contracting father with the Freudian "Prussian-Oedipal" model, within which the father does not constrict himself to provide a place for the son, but where the son, after striving completely on his own to find such a place, must surrender to the father.[85]

The Hasidic ethic, it would seem, implies an admonition that in relating to others, in particular to our children, we must first emulate the Infinite God and perform an act of *Tzimtzum* whereby our own thoughts and desires are contracted and concealed so that the other may emerge in his or her own individuality. Only later is an act of self-assertion possible. Rotenberg argues that mutual *I–Thou* relationships and communal institutions must be based upon mutual contraction rather than the assertiveness that is taught by contemporary psychology.[86]

Martin Buber, in his work on the Hasidim, has described the act of *Tzimtzum* as follows: "God Contracted Himself into the world because He who was the unity free from all duality and relations willed to let relations emerge."[87] On Buber's view, *Tzimtzum* is the very act that brings relatedness into the cosmos. When the self contracts, the other emerges, in much the same way as the Lurianic Kabbalists held that the Primordial Man emerges

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84. Maggid, Dov Baer of Mezrich, *Maggid Devarav Yaacov*, p. 47. Quoted by Rotenberg, *Dialogue with Deviance*, p. 83.

85. Rotenberg, *Dialogue with Deviance*, pp. 81–88.

86. Ibid., pp. 89–96.

87. Martin Buber, *Hasidism* (New York: Philosophical Library, 1948), p. 64.

with the contraction of God. For Buber, the lesson of *Tzimtzum* is that there is no relationship until the ego has contracted and made room for an other.

I have already alluded to the psychological significance of Vital's notion that before God could contract himself away from a point he first had to concentrate all of his energies upon it. This notion suggests that the human process of *Tzimtzum* in relation to an other is not one of simple withdrawal, but rather involves an intense interest and focus upon him, and only then a retreat or restraint, allowing the other to fully emerge in the face of our interest and attachment.[88]

Perhaps another Hasidic parable, one told by Rabbi Nachman of Breslov (1772–1810), can be instructive in this regard:

> A royal prince once became insane and thought he was a turkey. He felt compelled to sit naked under the table, pecking at bones and pieces of bread like a turkey. The physicians all gave up trying to cure him of this madness, and the king suffered great anguish.
>
> A sage came along and said, "I will undertake to cure him." He undressed and sat naked under the table next to the royal prince, and also picked crumbs and bones. The prince asked, "Who are you and what are you doing here?" He answered, "And you, what are you doing here?" The prince replied, "I am a turkey," to which the sage responded, "I too am a turkey."
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> In this manner they sat together for some time, until they became friends. The sage then signaled the king's servants, and they threw him a shirt. He said to the prince, "Do you think that a turkey cannot wear a shirt? One can wear a shirt and still be a turkey!" The two of them then put on shirts.[89]

In this way the sage slowly convinced the prince to wear pants, eat regular food, and sit at the table until such point that the prince was completely cured. The parable perfectly illustrates the ethic of *Tzimtzum* in action.

Rabbi Nachman's story also illustrates the maxim that in addition to contraction there is certainly a place for assertion, wisdom, and knowledge in human relationships. The Lurianists recognized that the negative act of *Tzimtzum* must be followed by a positive act of *hitpashut* or emanation, and that the relationship between God and the world, or between man and man,

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88. Rotenberg, *Dialogue with Deviance*, p. 73.

89. Rabbi Nachman of Breslov, *Maasiot U'Mashalim* (in *Kokhevey Or*), p. 26. Trans. by Kaplan in *Chasidic Masters*, p. 120.

involves an alteration between contraction and expansion, withdrawal and assertion, retreat and encounter. In discussing the concept of *chutzpah*, which has been much maligned in America as an inappropriate expression of nerve and gall, Rotenberg has pointed to its original Talmudic meaning as a perfectly legitimate challenge to authority. Abraham exercised *chutzpah* in arguing with God about the destruction of Sodom and Gomorrah. Yet Abraham's assertiveness was only possible with a God who had contracted Himself and was willing to listen to a finite creature, one who, we know, had earlier made himself small before God.[90]

TZIMTZUM AND DREAMS

The Kabbalah (like the Vedanta) can be understood to regard the whole of creation as akin to a dream in the infinite mind of the Absolute. In withdrawing himself from himself and (what amounts to the same thing) by concealing himself from his own reality, the dreamer performs an act that is very similar to an act of *Tzimtzum* whereby the infinite God creates an illusion of finitude and multiplicity that is our world.

We each perform an act of *Tzimtzum* and, in effect, play God to dream worlds of our own creation each night. In dreaming we perform an act of contraction whereby we withdraw or remove our interest (in Freudian terms, cathexis) from the world and substitute a new world or reality in the dream. And just as the world is said to complete God, our dreams can be said to complete ourselves; for, according to Freud and those who follow him, it is only through our dreams and fantasies that we can achieve a perspicacious notion of who we really are. Jung, who was more theologically inclined than Freud, viewed the dream as our portal into "heaven," holding that in dreams we gain access to the archetypes that are the psychological foundation for "the gods."

TZIMTZUM AND HUMAN CHARACTER

As I have already mentioned, the word *Tzimtzum* has a connotation of concealment as well as contraction, and it is this connotation that is of

90. Rotenberg, *Dialogue with Deviance*, p. 14.

particular relevance to human character. We might say that an act of *Tzimtzum* or concealment lies at the very core of our character, for it is only through concealment and its variants, i.e., denial, repression, symbolization, displacement, condensation, etc., that a division is set up between the conscious and the unconscious mind and our personalities are born. An important inference from psychoanalytic theory is that it is the unconscious mind that adds depth and flavor to life, and is essential to the formation of an individual's character. Just as God, according to the Kabbalists, creates a world through an act of concealment (if you will a cosmic repression), man creates his own character, and, as Freud understood it, his culture, through an earthly concealment: the repressions of everyday life. We can see a dialectic at work on both the theological and psychological levels, for in both instances we find that reality gives rise to illusions, which are in turn productive of the very realities that brought them about. The "illusion" of a finite world is theologically the perfection and completion of God, and the "illusion" of a world of fantasies and dreams is the ground and the depths of the *reality* of man. This, by the way, is yet another example of the kabbalistic doctrine of *coincidentia oppositorum*, the principle that profound opposites complement and complete each other.

TZIMTZUM AND THE "WORLD SOUL"

A final psychological theme that emerges from a consideration of *Tzimtzum* involves a human contraction that makes room for an external world. Since the time of Copernicus man has become decentered within the physical universe while at the same time becoming far more central spiritually. Indeed, man has become spiritually central to such a degree that he himself has become completely coextensive with "soul."[91] The world itself has lost its soul and the hermeneutic disciplines that once found spiritual meaning in nature have now been limited to the study of man. In effect, the soul has been taken out of the world and confined to the individual man. The neo-Jungian psychologist James Hillman has spent the past thirty years bemoaning this occurrence, urging us to regard the world itself as well as our own

91. James Hillman, "Anima Mundi: The Return of the Soul to the World," Spring (1982): 71–93. Reprinted in part in Thomas Moore, ed., *A Blue Fire: Selected Writings of James Hillman* (New York: Harper & Row, 1989), pp. 99–102.

productions in art, language, and science as filled with soul and spirit.[92] We have boxed ourselves into such a corner that the psyche is confined to ourselves and our relationships, and we are no longer capable, as were previous generations, of sensing the great depth and soul of the world at large. Indeed, our generation is one in which to be "deep" means to turn inward toward the self. Involvement in such matters as politics, science, or the natural world are deemed psychologically and spiritually uninteresting. Many of the most creative minds of our own generation have spent the better part of their lives in self-reflection and analysis with little regard for the soul of the world. Such individuals are in a position that is in some ways analogous to that which according to Sarug was the position of God before creation: we are narcissistically preoccupied and thereby remain incapable of encountering an ensouled world. Perhaps a new *human* act of contraction or *Tzimtzum* is necessary at this stage to recognize that there is as much soul and depth in that world as there is within our own souls.

When individuals take a genuinely deep and abiding interest in the world around them and turn away from the machinations of their personal souls, this is a humanly and theologically hopeful sign. While such an interest can, on occasion, be a sign of an avoidance of the conflicts within one's psyche, it is very frequently a sign that the individual has contracted himself; that he has moved himself out of the way and permitted a world to emerge outside the confines of his own mind. Such a *Tzimtzum* is a wonderful example of *imitatio dei*, and when it occurs, it provides warrant for the assertion that man was created *b'tzelmo*, in the image of God.

92. See James Hillman, *Re-visioning Psychology* (New York: Harper & Row, 1976), and Moore, *A Blue Fire*. Hillman, a neo-Jungian, perhaps comes closer than any living psychologist to developing a psychology compatible with the kabbalistic worldview.

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Sefirot: Foundations for a Ten-Dimensional Universe

In recent years the imaginations of both the scientific community and the public have been stimulated by a controversial idea in contemporary physics: "super-string theory," which implies that the universe contains ten dimensions. Impressed by its sheer mathematical elegance and its ability to explain all known physical forces, but unable to account for an additional six dimensions in a universe they thought to contain only four, advocates of the theory suggest that at the very beginning of time, when our present universe came into existence as a result of a cosmic "big bang," six dimensions *contracted* in on themselves to a point smaller than the smallest subatomic particle. While some physicists have rejected this theory on the grounds that its assumptions stretch beyond the bounds of the scientific imagination, others, including Edward Witten of Princeton's Institute for Advanced Studies, suggest that the theory (ten dimensions, cosmic contraction and all) is a piece of twenty-first-century physics that had fallen, by a sort of intellectual happenstance, into the twentieth century.

One remarkable thing about super-string theory is that it seems, in some manner, to have been presaged in the conceptual system of Lurianic Kabbalah. Even the *New York Times* took the opportunity to note in an early article on super-string theory that in Isaac Luria's system of Kabbalah the universe is understood as a function of ten *Sefirot* (roughly boundaries or realms), which express the inner life of God. In addition, as we have seen, the

Lurianic system conceives of these ten *Sefirot* as having been created through an initial act of *Tzimtzum* or contraction within the Godhead, seemingly analogous to the contraction posited by the super-string interpretation of the "big bang."

The similarities in metaphor between an ancient mystical tradition and an advanced theory in contemporary physics, while certainly remarkable, are, at least at this point, little more than suggestive.[1] Still, the intense excitement generated by super-string theory and its startling resemblance to the Lurianic conception of *Tzimtzum* and the ten *Sefirot* should at the very least encourage us to take a close and perhaps fresh look at these kabbalistic ideas.

One goal of this chapter will therefore be to consider the *Sefirot* as a model for understanding a ten-dimensional universe. In the process we will see that the Kabbalists had good reason to move beyond a naturalistic concept of the universe, limited to the dimensions of space and time.[2] A second goal is to understand the kabbalistic view that the *Sefirot* are the elements not only of the world but also of the human mind. As we have seen, the Kabbalists held the human mind to be a mirror of the cosmos, and that the *Sefirot* are thus the elements of human character.

A UNIVERSE OF TEN DIMENSIONS

What is the nature of the ten *Sefirot* that allows them to serve both as the building blocks of creation and the constituents of the human mind? To answer this question we must, at least for the moment, set aside our "scientific" assumptions about what constitutes reality and take what can be called a pretheoretical or *phenomenological* attitude toward the world. If we do so we will see that a presumably "objective," materialistic framework is seriously limited in its capacity to account for the *phenomena of human experience.* Philosophers have long noted that a whole variety of intangible objects: consciousness, will, freedom, fictional and imagined entities, pure

1. An interesting possibility, one that deserves more serious consideration, is that theories of mysticism and science each reflect certain archetypal routes, or basic metaphors of the human psyche.

2. It is an intriguing possibility that physics itself may need to include within its purview dimensions that are decidedly nonphysical, i.e., values and experience, in order to provide a complete account of the physical world.

numbers, concepts, and ideas, as well as spiritual, ethical, and aesthetic values, are recognized in everyday experience as lying outside the four-dimensional world. Each of these intangible objects is present to us every day, forming an essential part of our world, yet none can be located in a purely physical universe of space and time. As Edmund Husserl, the founder of the phenomenological movement brought to our attention, it is only the prejudice of a scientific *Weltanschauung* that denies reality to these intangibles and insists they are merely subjective qualities brought to the world by individual minds.[3] Husserl held that we must bracket our naturalistic and scientific assumptions about the world in order for the full measure of human experience to emerge.

It is the *phenomenological* point of view, which allows for the reality of *volitional*, *conceptual*, *axiological*, and other intangible entities, that is the starting point of all kabbalistic theology. Without stating so explicitly, the Kabbalists, in their doctrine of the *Sefirot*, have provided us with a phenomenology of human experience. Each *Sefirah* represents a fundamental psychoemotive category that is fundamental to human psychology as well as to the phenomenological construction of the world as it presents itself in experience. In addition, each of the *Sefirot* provides us with an important lesson and opportunity for the development of human character and the actualization of the human soul. However, the Kabbalists ultimately went beyond phenomenology to speculate, in the tradition of Plato and in anticipation of the German Idealists, that their phenomenological categories of Will, Wisdom, Understanding, Love, Judgment, Compassion, etc., actually stand closer to the *source of being* than the material objects of everyday life. In their *idealist* system of thought, the scientific view of things is reversed: ideas and values, far from being an abstraction imposed on the world by the mind, are the basic reality for which material, finite things are mere instantiations.[4] For the

3. For a discussion of Husserl and the phenomenological movement in philosophy see Herbert Spiegelberg, *The Phenomenological Movement.* (The Hague: Martinus Nijhoff, 1971), especially Part V, Ch. XIV, "The Essentials of the Phenomenological Method." See also Edmund Husserl, *The Crisis In European Philosophy and Transcendental Phenomenology*, trans. Davis Carr (Evanston, IL: Northwestern University Press; 1970), Part I.

4. The Platonic influences upon the Kabbalah, and the notion that the *Sefirot* are in essence "Platonic Forms," is discussed in Moshe Idel, "Jewish Kabbalah and Platonism in the Middle Ages and Renaissance," in Goodman, *Neoplatonism in Jewish Thought*, pp. 319–351.

Kabbalists, the structures of the mind are said to be equivalent to the elements of the world itself.

The experiential, phenomenological, *and idealist* basis of kabbalistic thought is not always obvious; frequently, as with the *Sefirot*, it requires textual interpretation in order to be clearly understood. In order to comprehend the *Sefirot* both as structures of the human mind and as archetypes for the world as it is phenomenologically constructed, we must understand each *Sefirah* hermeneutically in its role within the complex dialectic of kabbalistic theosophy. Only then can we uncover the kernels of human experience to which the *Sefirot* refer and the aspects of human character that they inform.

Here, however, we can begin by noting that in the first known reference to the *Sefirot*, in *Sefer Yetzirah*, they are described as *Beli-mah*, "without anything."[5] Kaplan has pointed out that this term can also be used to mean "closed, abstract, absolute or ineffable," and as such indicates that the *Sefirot* "are purely ideal concepts without any substance whatever."[6] That the *Sefirot* name the general concepts through which the world is constructed and experienced will be brought out in detail as we proceed.

THE *SEFIROT*: THEIR ORIGIN AND NATURE

In its earliest form the doctrine of the *Sefirot* gave expression to the view that they are the instruments or building blocks of creation. The earliest reference to the *Sefirot* is in the proto-kabbalistic source, *Sefer Yetzirah* (*The Book of Formation*), which speaks of "thirty-two wondrous paths of wisdom" through which God "engraved and created the world."[7] These paths consist of ten primordial numbers and twenty-two letters of the Hebrew alphabet.[8] The ten primordial numbers are called *Sefirot*. The word *Sefirah* has the

5. *Sefer Yetzirah* 1: 2; Kaplan, *Sefer Yetzirah*, p. 22.

6. Ibid., p. 25.

7. *Sefer Yetzirah* 1:1; Kaplan, *Sefer Yetzirah*, p. 5. Cf. Scholem, *Origins of the Kabbalah*, p. 26. Kaplan's Hebrew/English edition is helpful for its translations of several manuscript versions. His commentary, while interesting from a traditional point of view, is misleading from a historical perspective, as Kaplan anachronistically attributes much later kabbalistic doctrine to this early work.

8. Scholem, *Origins of the Kabbalah*, pp. 26–27, referring to *Sefer Yetzirah*, Chs. 1 and 2. The "twenty-two letters" will be the subject of Chapter Five.

literal meaning of "counting." *Sefer Yetzirah* itself suggests several other etymological connections, including *sephar* (number), *sepher* (text), *sepharim* (books), and *sippur* (communication), which considerably broaden the term's connotative significance.[9] According to Scholem, since the term is derived from the Hebrew *sapar* (to count) it has no relation at least at this early stage to the Greek *sphaira* (sphere). However, the word *Sefirah* is introduced in place of *mispar* to indicate that the author of *Yetzirah* wished to speak not of ordinary numbers, but of metaphysical principles or *stages* in God's creation.[10] According to *Sefer Yetzirah*, the *Sefirot* are the "Breath of the living God."[11] They are living numerical beings and the hidden "depth" and "dimension" to all things.[12]

Commentators on *Sefer Yetzirah* interpreted the theme of ten divine powers in philosophical terms. For example, in the tenth century Saadiah Gaon equated the ten *Sefirot* from *Sefer Yetzirah* with the ten categories of Aristotelean philosophy, and Pseudo-Bahaya Ibn Pakuda spoke of ten levels of created being: the *Shekhinah* (God's presence or Active Intellect), universal soul, nature, hyle, the sphere, planets, fire, air, water, and earth.[13]

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9. Among the Kabbalists the word *Sefirah* has been variously interpreted as derived from or related to a variety of Hebrew roots including *mispar* (number), *sapar* (to number), *sefer* (book), *sipor* (to tell, relate), *sapir* (sapphire, brilliance, luminary), *separ* (boundary), and *safra* (scribe). Kaplan (*Sefer Yetzirah*, p. 19) points out that the English word "cipher" (to count) is derived from the same Hebrew root as *Sefirah*. Each of the derivations can provide us with some insight into the nature of these iridescent entities, whose ability to reflect the nature of both man and the cosmos is a function of the breadth and depth of their metaphoric range. Their vast range of symbolism defines the *Sefirot*'s fundamental character as aspects of God and man that are simultaneously the essential elements of the world. It should be noted that a variety of synonyms for the *Sefirot* are used in the kabbalistic literature, including *ma'amarot* (sayings), *shemot* (names), *orot* (lights), *ketarim* (crowns), *middot* (qualities), *madregot* (levels or stages), *levushim* (garments), and the term most frequently found in the Zohar, *sitrin* (aspects); see Scholem, *Kabbalah*, p. 100.

10. Scholem, *Origins of the Kabbalah*, p. 26. *Sefer Yetzirah* 1:7; Kaplan, *Sefer Yetzirah*, p. 57; see also Zohar III, 70a. Later Kabbalists, including Vital, came to link the *Sefirot* with the heavenly spheres of classical cosmology.

11. *Sefer Yetzirah* 1:14; Kaplan, *Sefer Yetzirah*, p. 88.

12. This idea corresponds to the view attributed to Plato (by Aristotle) that the Forms, which in Greek thought are the "ideas" behind creation, are indeed numbers.

13. Verman, *The Books of Contemplation*, pp. 127–8. According to Verman, such ideas were synthesized by the Sufi theoretician Suhrawadi Maqtul (d. 1191), who, combining them with Oriental concepts, may have been the first to equate the

By the time of the earliest kabbalistic work, *Sefer ha-Bahir* (late twelfth century), the *Sefirot* are understood as *aeons*, *logoi*, or attributes (*middoth*), which serve as the instruments of creation.[14] The *Bahir* speaks of "ten *Sefirot* that seal heaven and earth," which are equivalent to the "ten words" with which the world was created.[15] The *Bahir*'s description of the individual *Sefirot* at times leans on the symbols of *Merkaveh* mysticism (e.g., the sixth is described as "the throne of splendor").[16] However, in identifying the *Sefirot* with *ma'amoroth* (the ten words or sayings by which the world was created,[17] and with such *middoth* (God's attributes or traits) as "Wisdom," the author of the *Bahir* also forges a link between the *Sefirot* doctrine and certain *aggadic* and talmudic ideas. For example, in the Midrash *Aboth de Rabbi Nathan* we find the aphorism: "Seven *middoth* serve before the throne of Glory: they are Wisdom, Justice and the Law, Grace and Mercy, Truth and Peace."[18] The Midrash follows with a comment that serves as a precursor to the kabbalistic view that the *Sefirot* are themselves reflected and embodied in the soul, particularly in ethical acts: "Everyone who has these qualities as *middoth*, obtains the knowledge of God." Further, we read in the Talmud: "By ten things was the world created, by wisdom and by understanding, and by reason and by strength (*Gevurah*), by rebuke and by might, by righteousness and by judgment, by loving kindness and compassion" (Talmud, Tractate *Hagiga*, 12a). The connection with the *Sefirot* doctrine is so strong as to suggest that the *Sefirot* are in reality a hypostatization of these *aggadic* and talmudic ideas. Indeed the talmudic view that God has essentially two basic traits—*chesed* (loving-kindness) and *din* (strict judgment)—is adopted

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ten divine powers with divine illumination; he thereby produced an early metaphysics of light, which was to become so important in the Kabbalah. Verman holds that Arabic Neoplatonic writings may have influenced the early Kabbalists.

14. See Scholem, *Origins of the Kabbalah*, p. 82.

15. *Sefer ha-Bahir*, sec 87. *Book Bahir*, Neugroschel trans., p. 74.

16. Other early kabbalistic texts speak of God's "powers" in a manner that is even more closely related to the earlier *Merkaveh* mysticism. For example, in *Sefer ha-Iyyun* (The Book of Contemplation) we find the following order of God's creative powers (which, however, are not spoken of as *Sefirot*): Primordial Wisdom, Marvelous Light, *Hashmal* (Electrum), *Arafel* (Darkness), Throne of Light, Wheel of Greatness, Cherub, Wheels of the Chariot, Encompassing Ether, Celestial Curtain. See Verman, *The Books of Contemplation*, pp. 42–48.

17. As found in the talmudic tractate *Pirke Avoth* 5:1. Philip Blackman, trans., *Tractate Avoth: The Ethics of the Fathers*, (Gateshead, England: Judaica Press, 1985).

18. Scholem, *Origins of the Kabbalah*, p. 82.

by the *Bahir* and subsequent Kabbalists in the view that these *Sefirot* are the two most essential for the creation of the world.

Sefer ha-Bahir connects the concept of the *Sefirot* with God's light. It is the *Sefirot* that are referred to when the *Bahir* reinterprets the Psalm (19: 2), "The heavens declare the glory of God," as "the heavens are radiant in the sapphire radiance of the glory of God."[19] Here the Hebrew *sipor* (to tell) is reinterpreted as *sappir* (sapphire).[20]

The doctrine of the *Sefirot* receives further development in the work of Isaac the Blind,[21] the first Kabbalist to consistently use the word "*Sefirot*" and relate them to the biblical enumeration of God's traits in Chronicles 29: 11. There, reference is made to God's greatness, power, beauty, victory, majesty, and sovereignty. Each of these was eventually adopted (by at least some Kabbalists) in the ordering of the lowest seven *Sefirot*.

Azriel of Gerona (early thirteenth century) offers a rather developed philosophical conception of the *Sefirot*, according to which they are the finite manifestations or powers of *Ein-Sof*, the infinite Godhead. As such, they are a necessary part of God's totality and perfection, providing God with finite power to complement his infinite divine power.[22] The *Sefirot*, according to Azriel, embody the order of generation and decay in the finite world; they are "the force behind every existent being in the realm of plurality."[23] They are ten in number because they are bounded by such categories as substance, place, length, width, and depth, which according to Azriel add up to ten, and which presumably correspond in some rough manner to Aristotle's ten categories of being. The *Sefirot* are one with *Ein-Sof*, in the sense that the flame, the sparks, and the aura are one with the fire.[24] Some of the *Sefirot* are

19. *Sefer ha-Bahir*, sec. 87. *Book Bahir*, Neugroschel trans., p. 75.

20. In Exodus 24: 10 we find the earliest reference to the sapphirine nature of the heavens: "And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire (*Sapir*) stone, and as it were the body of heaven in his clearness."

21. Dan, *The Early Kabbalah*, p. 94.

22. Ibid., p. 90.

23. Ibid., p. 91.

24. Ibid, p. 92. According to Nachmanides God acts through the *Sefirot* in roughly the same way that individuals act through their bodies. Understood in this way, the *Sefirot* are not outside the deity. While they are sometimes spoken of as God's garments, they are certainly not the kinds of garments that anyone or anything could remove. Perhaps they are better understood simply as God's *mode of expression*; an expression that, according to the Lurianists, is also God's *completion*. It is only in

pre-existent in *Ein-Sof* prior to the emanation; and like *Ein-Sof* itself, "the nature of *Sefirah* is the synthesis of everything and its opposite."[25] This synthesis, according to Azriel, is the source of all energy in everything whatsoever; and like the soul, which is the synthesis of all our desires and thoughts, the *Sefirot* are likened to the absolute "Will." Indeed, even the energy and will of the human soul is drawn from the *Sefirot*.[26]

The Zohar provides a classic description of the "identity in difference" that obtains between God and *Sefirot*, which are here referred to as God's "Crowns": "The Holy One, blessed is He, emits ten crowns, supernal holy crowns. With these He crowns Himself and in these He vests Himself. He is they and they are He, just as a flame is bound up in the coal, and there is no division there."[27] The Zohar does not commonly use the term *Sefirot* but instead uses a multiplicity of terms,[28] which suggest that its author conceptualized the *Sefirot* as dimensions of the cosmos, archetypes for nondivine existence, spiritual forces within the world, activities within the Godhead, gates or doors to the divine world, aspects of God, or ways in which God is perceived. Indeed, the Zohar, in utilizing a wide range of terms (and thereby extending the boundaries) of the *Sefirot* doctrine, gives expression to a unity among the knower, the known (the cosmos), and the act of knowing that is common in mystical, but unusual in philosophical or speculative, thought. For the Kabbalah, God, the cosmos, the human soul, and the act of knowledge are all a single, unified essence or substance. It is in the light of this higher-order unity that the multiplicity of symbols (that the Kabbalah uses as windows into, or metaphors for, the *Sefirot*) can be best understood.

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relation to created, seemingly independent things (i.e., the *Sefirot*) that God can become differentiated and distinctly manifest wisdom, kindness, beauty, sovereignty, etc. Creation, as the derivations of *Sefirot* from *sipor* (to relate), *sifra* (scribe), and *sefer* (book) indicate, is thus God's *self-expression*. Without creation the Holy One could not express the characteristics that make God divine.

25. Dan, *The Early Kabbalah*, p. 94.

26. Ibid., p. 95.

27. Zohar III, 70a; Sperling and Simon, *The Zohar*, Vol. 5, p. 66.

28. Among these terms are "levels," "powers," "sides," "areas," "firmaments," "worlds," "pillars," "lights," "colors," "dates," "gates," "streams," "garments," and "crowns." See Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 269. Other terms used by the Kabbalists for the *Sefirot* are "mirrors," "names," "shoots," "qualities," "sources," "aspects" (*sitrin*), "supernal days," and "inner faces of God." See Scholem, *Kabbalah*, p. 21.

Joseph Gikatilla's *Sha'are Orah* (Gates of Light),[29] which was written at the end of the thirteenth century, shortly after the Zohar was first distributed by Moses de Leon in Spain, provides a detailed exposition of the *Sefirot*, connecting each *Sefirah* with a biblical name of God, and exploring their value dimensions through detailed exegesis of hidden references in scripture. Gikatilla's work reveals the *Sefirot* to encompass a heavenly firmament of Jewish values.

Moses Cordovero developed a philosophically sophisticated conception of the *Sefirot*. According to Cordovero: "*Ein-Sof* caused and emanated His *Sefirot*, and his actions are [performed] through them. They constitute the ten 'sayings' through which he acts. They serve him as vessels for the actions which derive from Him in the World of Separation below."[30] According to Cordovero, prior to their emanation the sefirotic qualities were utterly hidden within Him in the greatest possible unity,"[31] but even subsequent to their emanation they "have no [physical] location."[32] Cordovero developed the notion that each *Sefirah* is "contained" in each of the others, and held that as a result "the *Sefirot* have the power to perform opposite actions," for example, "at times [partaking of] Judgement, and at times [partaking] of Mercy."[33] He enumerated the major channels through which they interact, noting that there are actually an infinite number of interactional combinations.[34]

Cordovero detailed a commonly accepted order for the *Sefirot* and described their traditional alignment in three basic triads, which also form three basic columns. The central *Sefirah* in each triad acts as a dialectical mediator between the two other opposing *Sefirot* (e.g., *Tiferet* mediates between *Gevurah* and *Chesed*), and *Sefirot* in the same column share significant commonalties (e.g., *Binah*, *Gevurah*, and *Hod* share in the qualities of the left: stern judgment and evil).[35] *Malchut*, which channels the powers of the other nine *Sefirot*, is a member of none of the triads, but is part of the central column.

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29. Joseph Gikatilla, *Sha'are Orah* (*Gates of Light*), trans. Avi Weinstein (San Francisco: HarperCollins, 1994).

30. Cordovero, *Or Ne'erav* VI: 1, 33b–335a; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 115.

31. Cordovero, *Or Ne'erav* VI: 1, 35b; ibid., p. 116.

32. Ibid., VI: 2, 35a; ibid., p. 120.

33. Ibid. VI: 2, 36b; ibid., p. 121.

34. Ibid., VI: 2, 36b; ibid., pp. 120–121.

35. Ibid., VI: 2, 35a, 39b; ibid., pp. 119, 130.

Keter

Binah *Chochmah*

Gevurah (Din) *Chesed*

Tiferet

Hod *Netzach*

Yesod

Malchut

The doctrine of the *Sefirot* took a further turn in the Kabbalah of Isaac Luria, through whom we can gain insight into the seeming distinction (but actual unity) among God, the *Sefirot*, and the world. As we have seen, according to the Lurianic Kabbalah, the creation of a finite world is predicated on God's self-limitation. Without this self-limitation, expressed in the act of *Tzimtzum* (concealment or contraction), God would fill the entire universe with infinite light and nothing whatsoever could be distinguished from God. In creating a finite world, therefore, God must *contract* or *conceal* an aspect of the divine to "make room," as it were, for finite, independent things. The initial results, however, of this concealment or contraction occur, in most interpretations, totally within God and result in a differentiation of divine *middot* or traits, which ultimately become the archetypes for the elements of the created universe.[36] It is the progressive differentiation of these divine traits that gives rise to the ten *Sefirot*, which become the receptacles (*Kelim*) for the divine light emanated into the lower worlds.

According to Luria the *Sefirot*, as they were originally created, were unstable, disunified structures, which were unable to hold the energy that they were meant to contain. As a result, the upper three *Sefirot* were displaced and the lower seven shattered, causing a fundamental flaw in creation, a flaw that is humankind's divinely appointed task to correct. Shards from the shattered vessels attached themselves to sparks of divine light and were scattered throughout the cosmos. These kernels of entrapped divine energy are to be found everywhere and especially within the human soul. According

36. Though a number of Kabbalists, including the first Lubavitcher rebbe, Schneur Zalman of Lyadi, held that all of these changes occur in the *Or Ein-Sof* (the divine light) and not within *Ein-Sof* himself.

to Luria, each man and woman is enjoined to "complete creation" by liberating and raising the sparks within his or her own soul and environment and reconstructing the *Sefirot* into a new, more complete, and stable form that reflects the image of both God and humanity.

THE ORDER OF THE *SEFIROT*

According to Tishby, the names of the *Sefirot* were originally selected for exegetical as opposed to conceptual reasons.[37] As we have seen, Isaac the Blind named six of the *Sefirot* directly for the praises of God enumerated in Chronicles 29:11: "Yours, O Lord, is the greatness (*gedullah*), power (*Gevurah*), the beauty (*tiferet*), the victory (*netzach*), the majesty (*hod*) . . . yours is the kingdom (*malchut*)." The Kabbalists, however, recognized that the scheme would be much more useful if, for example, *Greatness* were to be renamed *Love*, *Power* renamed *Judgment*, and *Beauty* renamed *Compassion*. The result of these and other renamings is a system in which there are often several names for each *Sefirah*. *Keter* (Crown), for example, is also referred to as *Ayin* (Nothingness), *Ratzon* (Will), *Atika Kaddisha* (the Holy Ancient One), and *Ehyeh* ("I will be").

It will be useful, however, to orient ourselves around a basic appellative scheme. One that was fairly uniformly adopted in the later Kabbalah is according to the order of the *Sefirot* as given by Moses Cordovero.[38] This scheme (along with the most common alternative appellations) is outlined in Table 4–1.

The scheme is frequently altered, however, in the Lurianic Kabbalah, which eliminates *Keter*, and interposes the *Sefirah Da'at* (Knowledge) between *Binah* and *Chesed*.[39]

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37. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 270.

38. This scheme is found in Cordovero's *Pardes Rimonim* (3:1ff.).

39. Chayyim Vital regards *Keter* as virtually indistinguishable from *Ein-Sof* and thus holds that *Chochmah* is the highest *Sefirah*. He inserts the *Sefirah Da'at* (attachment, union, knowledge) between *Binah* and *Chesed* (see *Sefer Etz Chayyim* 23: 1, 2, 5, 8; 25: 6; 42: 1). In the Lurianic scheme *Da'at* is regarded as a derivative of *Keter* (the "Supernal Will," see below), and is sometimes referred to as the "external aspect of *Keter*" (Scholem, *Kabbalah*, 107). This is the scheme that is generally followed by Schneur Zalman of Lyadi, and, indeed, the characterization of his (the Lubavitcher) Hasidim as *ChaBaD* derives from an acronym of the names of

Table 4–1

Order of the *Sefirot*

1. *Keter Elyon* (Supreme Crown)	or *Ratzon* (Will)
2. *Chochmah* (Wisdom)	
3. *Binah* (Intelligence)	
4. *Chesed* (Love)	or *Gedulah* (Greatness)
5. *Gevurah* (Power)	or *Din* (Judgment)
6. *Tiferet* (Beauty)	or *Rachamim* (Compassion)
7. *Netzach* (Lasting Endurance)	
8. *Hod* (Majesty)	
9. *Yesod Olam* (Foundation of the World)	or *Tzaddik* (Righteous One)
10. *Malchut* (Kingdom)	or *Atarah* (Diadem), or *Shekhinah* (Feminine divine presence)

A complete understanding of the *Sefirot* requires not only an inquiry into the individual significance of each *Sefirah* but also an awareness of the interrelationships among the *Sefirot*, their participation in each of the five "Worlds" postulated in the kabbalistic scheme, their reorganization as a result of the "Breaking of the Vessels," and the various symbolisms through which the Kabbalists understood the entire system. In the pages to follow I will describe a number of divisions and models utilized by the kabbalists in their descriptions of the *Sefirot*.

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the first three *Sefirot* according to this scheme, *Chochmah*, *Binah*, and *Da'at*. (The first three *Sefirot* are given the appellation ChaBaD, the next three ChaGaT, (*Chesed*, *Gevurah*, *Tiferet*), and the third triad NeHY (*Netzach*, *Hod*, *Yesod*). However, even the Lurianists (including Vital and Schneur Zalman) regard the first scheme (in which *Keter* is included) as correct with regard to the *Sefirot* in their "essential" aspects, and only eliminate *Keter* and insert *Da'at* after *Binah* when considering the *Sefirot* from a "general" or "external" (*chitzoniyut*) point of view. We will therefore feel justified in basing our phenomenological interpretation of the *Sefirot* (which, at any rate follows Cordovero) on the "*Keter*" scheme.

THE CREATION OF THE *SEFIROT*: CIRCULAR AND LINEAR MODELS

In his systematic work on the Lurianic Kabbalah, *Sefer Etz Chayyim*, Chayyim Vital describes how previous Kabbalists have been divided on the question of the precise organization of the *Sefirot* at the time of their emanation. Some Kabbalists held that the *Sefirot* were emanated as a series of concentric circles or spheres, while others held that that they were emanated in linear form "consisting of ten linear *Sefirot* in three lines, in the form of a human being (*'adam*) with a head, arms, thighs, body, and feet . . ."[40]

According to the first model (*Iggulim* or "Circles"), the primordial void was irradiated with divine light moving in a spiral fashion parallel to the hollow's perimeter and gradually approaching the center. In moving in this circular fashion, this *kav*, or ray of divine light, forms each of the *Sefirot*, first creating *Keter*, the highest and most exalted *Sefirah*, closest to the hollow's perimeter. Progressively this ray revolves and produces the other nine *Sefirot*, culminating with the formation of *Malchut* at the center of the hollow, where we find the origin of our own lowly world. Each *Sefirah*, in this scheme, is a self-contained sphere, and each from *Keter* to *Malchut* is progressively closer to the center of the hollow, and therefore, progressively further from the light of the infinite God.

In the second model (*Yosher* or "Lines") the *Sefirot* are said to be emanated in a manner that organizes them into an organic, living unity. The term *Yosher* (straightness, upright) is derived from the verse in Ecclesiastes 7: 24 "God made man *yasher* (upright)."[41] According to this model, the *Sefirot* are emanated in a sequence of three lines that ultimately takes on the form of *Adam Kadmon*, the Primordial Man. The *Sefirot* are here conceived as corresponding to the organs of the human body, as implied in the following passage in the Zohar:

> For there is not a member in the human body but has its counterpart in the world as a whole. For as a man's body consists of members and parts of various ranks all acting and reacting upon each other so as to form one organism, so does the world at large consist of a hierarchy of created things,

40. *Sefer Etz Chayyim* 1: 1, p. 22; Menzi and Padeh, *The Tree of Life*, p. 11.
41. Vital, *Sefer Etz Chayyim* 8: 1.

> which when they properly act and react upon each other together form literally one organic body.[42]

The *Sefirah Chochmah*, for example, was conceived by the Kabbalists as corresponding to the brain, *Binah* to the heart, *Gevurah* to the right arm, *Chesed* to the left arm, etc.[43]

Vital tells us that both schemes, the circular and the linear, are "the word of the living God," and that each are different perspectives on the same metaphysical events. The circular (*Iggulim*) view, according to Vital, has the advantage of emphasizing the cosmic aspects of the creative process, those aspects that link the Kabbalah to the (Aristotelian) system of heavenly spheres. Indeed, as Scholem points out, the scheme of *Iggulim*, in which the *Sefirot* are depicted as concentric circles surrounding a central emanative point, is the closest the Kabbalists came to equating the *Sefirot* with the ancient and medieval cosmological picture of a world composed of ten spheres; the sun, the moon, seven planets, and the sphere of the fixed stars. The *Sefirot*, according this view, are the most perfect and well-balanced of geometric figures, reflecting the sublime harmony and balance of the original divine act (*Tzimtzum*) that brought them into being.

The second view, involving the emanation of the *Sefirot* in linear fashion, and ultimately into the form of *Adam Kadmon* (Primordial Man), has the advantage of representing the cosmos as an organic unity, reflecting the physical and spiritual qualities of man. The linear scheme, which is predominant in the Zohar, is called "the image of God," alluding to the verse in Genesis that speaks of God creating man in His own image.

We should note that the dual metaphors of "circle" and "line" can be traced back to the pre-Socratic philosophers Parmenides and Heraclitus. Parmenides held that the Universe was "one" and (like a circle, which always returns to each of its points) not susceptible to genuine development or

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42. Zohar I, 134a; Sperling and Simon, *The Zohar*, Vol. 2, p. 36.

43. In addition to the corporeal figure of Primordial Man, the scheme of *Yosher* organizes the *Sefirot* according to three lines or triads: *Chochmah-Chesed-Netzach* on the right, *Binah-Gevurah-Hod* on the left, and *Keter-Tiferet (Rachamim)-Yesod-Malchut* in the center. This arrangement underscores the dynamic relationship among the *Sefirot*; for example, the mediating or harmonizing functions of the middle group, in which *Tiferet* or *Rachamim* is said to harmonize the bounty of *Chesed* (Kindness) with the severity of *Din* (Judgment), and where *Malchut* is said the channel or mediate all of the other sefirotic powers.

change. Heraclitus, on the other hand, regarded change and development as the essence of the cosmos, and therefore likened the world to a line, which never returns to the same point twice. Like Hegel,[44] several centuries later, the Lurianists were satisfied with neither view alone, preferring to hold them in a dialectical relationship, whereby the One (the circle) can only become itself through a process of linear change and development, and (what amounts to the same thing) God can only become Himself through man.

What is of interest in Vital's discussion of the circular and linear models is not simply the fact that Vital believes that two seemingly contradictory views on the origin of the *Sefirot* can be reconciled, but rather that these views complement one another precisely because they are, symbolically speaking, each other's inverse or contradiction; for as we discover in *Sefer Etz Chayyim*, what is "outside" for one is "inside" for the other. Here we have yet another illustration of the kabbalistic principle of *coincidentia oppositorum*. Further, according to Vital: "Each world, and every single detail of each world, has these two aspects—circular and linear."[45]

The circular model conceptualizes the *Sefirot* as emanating from the heavens, while the linear model understands them as centered in the mind of man.[46] With respect to the circular model Vital states that the *Sefirot* resemble "the encircling firmaments, the heavenly spheres"[47] This is because in the circular model it is the outermost *Sefirah* that is the most spiritual and

44. See Cyril O'Regan, *The Heterodox Hegel* (Albany: State University of New York Press, 1994), pp. 297–298.

45. *Sefer Etz Chayyim* 1: 1, p. 25; Menzi and Padeh, *The Tree of Life*, p. 33.

46. Vital is not completely consistent or clear in this characterization of the linear and circular models. In one place he says that "from our perspective the Infinite is in the inside of all the emanations" (*Sefer Etz Chayyim* 1: 2, p. 23; Menzi and Padeh, *The Tree of Life*, p. 22), implying that the "linear model" is from the perspective of humanity. Elsewhere, however, he explicitly states that the circular model is from the perspective of man. This is because divinity is outside and transcendent, whereas the linear model is "from the perspective of the Infinite," and from this point of view our world is on the outside as a shell that covers the divine essence (*Sefer Etz Chayyim* 1: 2, p. 27; Menzi and Padeh, *The Tree of Life*, p. 51). His view can be clarified as follows: in the circular model, divinity is on the outside, and man searches the heavens for God. In the linear model, divinity is on the inside and man must search for divinity within himself. The latter point of view is both humanistic and Godly: humanistic because it involves an immanent, human identification with the divine; Godly because, unlike the circular model, it is centered on *Ein-Sof*, the Infinite God.

47. *Sefer Etz Chayyim* 1: 2, p. 29; Menzi and Padeh, *The Tree of Life*, p. 73.

exalted, the one most closely associated with *Ein-Sof*. From this perspective, *Ein-Sof*, by the act of *Tzimtzum*, removes Himself from a circular hollow, and subsequently emanates a series of *Sefirot* and worlds into that hollow from the *outside in*. His light diminishes by degrees as it approaches the center, in such a manner that the innermost point of the hollow, our world, is the least exalted finite entity, distant and alienated from its source in God.

The opposite, however, is the case from the perspective of *Yosher*, the linear model, in which the *Sefirot* are said to be emanated in the image of the Primordial Man. On this model, in which *Ein-Sof* is said to contract Himself into a central point, it is the innermost *Sefirah* that is the most exalted and sublime. This is because each *Sefirah* is a "brain" or mind to the one that surrounds it, in such a manner that *Ein-Sof* is the "inner brain to them all." Indeed the Zohar itself declares:

> The whole world is constructed on this principal, upper and lower, from the first mystic point up to the furthest removed of all the stages they are all coverings one to another, brain within brain and spirit within spirit, so that one is a shell to another. The primal point is the innermost light of a translucency, tenuity, and purity surpassing comprehension.[48]

Although at first a vestment, each stage (each *Sefirah*) becomes a brain to the next outer stage.

It would seem that from the linear perspective we must look inward, toward an inner core of mind, to discover the essence of divinity. In the first model *Ein-Sof* is a cosmic creator, *on the outside of the world looking in*; in the second model he is an inner brain or mind, *on the inside of the mind looking out*.

From a contemporary point of view, we might say that Vital, in his description of *Iggulim* and *Yosher*, is contrasting two models of the cosmos: one centered in a transcendent cosmic deity, the other centered in the divinity within man. The first can be equated with the transcendent perspective of traditional theology, or (Aristotelian) science; the second with the immanent perspective of history and the humanities. In the first, man is a lowly creature, alien and distant from what is truly exalted and significant in the cosmos; in the second he is the most exalted of all creatures, who, by turning inward toward his own soul, discovers divinity itself. These dual perspectives, of transcendence and immanence, permanence and change, cosmos and man, or

48. Zohar I, 19b; Sperling and Simon, *The Zohar*, Vol. 1, p. 83.

(in a contemporary idiom) science and the humanities, complement one another in *coincidentia oppositorum*, in such a manner as to suggest that the world's outside is wedged in its inside and vice versa. *Ein-Sof* is both the most transcendent of beings, actually lying outside the cosmos, and the most immanent, to be discovered within the innermost "brain" of man.

These metaphors can provide us with a template for understanding many other oppositions, between God and man, reality and illusion, good and evil, etc.[49] When we reach the center of the Chinese Box, the innermost box changes positions with the outer one and we must start anew. Carl Jung, for example, (working, we might say, in the model of *Yosher*), thought he could understand the gods immanently, through an awareness of man's collective unconscious. But perhaps, if we take Vital's metaphors to heart, such an understanding must itself lead out to the transcendent gods once more, like water that has been poured into one of those paradoxical bottles whose opening leading inside ultimately leads out again, and then in, *ad infinitum*.

THE WORLDS OF POINTS, STRIPES, CHAOS, AND RESTORATION

Closely related to the metaphor of Circles and Lines are two other distinctions made by the Lurianists; the first between the "World of Points" (*Nekudim*) and the "World of Stripes" (*Berudim*), and the second between the worlds of Chaos (*Tohu*) and Restoration (*Tikkun*). Although Vital introduces the circular and linear schemes as contemporaneous manifestations of, or alternate perspectives upon, the *Sefirot*, the circular scheme, which corresponds to the World of Points and Chaos, is logically (if *not* temporally) prior to the linear scheme, which corresponds the World of Stripes and Restoration. These correspondences are indicated in Table 4–2.

Table 4–2

Basic Worlds

Circles (Iggulim)-------World of Points (Nekudim)----------World of Chaos (Breaking of the Vessels, Tohu)

Lines (Yosher)----------World of Stripes (Berudim)----------World of Restoration (Tikkun)

49. As discussed in Chapter Two.

According to Vital, the circular scheme leads to the ontologically primitive state of the World of Points, in which each *Sefirah* is an independent point within the cosmos, unrelated to any other. In this world, the *Sefirah* of Kindness (*Chesed*), for example, is unrelated to and unmitigated by the *Sefirah* of Judgment (*Din*) and vice versa, and none of the *Sefirot* are integrated with *Chochmah*, the *Sefirah* of Wisdom. As a result of their radical independence, the *Sefirot* in the World of Points were unable to contain the full emanation of divine light, and shattered. This event, known as the Breaking of the Vessels (*Shevirat ha-Kelim*), is a major turning point in the history of God and the universe, dividing the Worlds of Points and Chaos from the ontologically more developed worlds of Stripes and Restoration. Indeed, it is because of the initial chaos of the circular scheme and World of Points and their inevitable end in the Breaking of the Vessels, that this stage in the development of the *Sefirot* is spoken of as the *tohu* and *bohu*, "chaos and void" of the first chapter in the Book of Genesis. By way of contrast, the *Sefirot* arranged in the form of a man, are organically interrelated, and come under the guidance of intellect (*sachel*). They are therefore spoken of as the World of Stripes, as they are connected linearly, like reeds that have been brought together for their combined strength. This is the condition of the *Sefirot* after they have been restored. In this state they are therefore spoken of as the World of Restoration or *Tikkun*.

"INNER" AND "OUTER"

According to Vital, each *Sefirah* has an "inner" and an "outer" aspect. The inner aspect, known as the essence (*atzmut*) or inwardness (*pnimiyut*) of the *Sefirah*, is closest to the *Sefirah*'s divine light. The outer aspect of the *Sefirot*, the *chitzonuyut* (externalites), are nonessential, peripheral, and frequently negative and maleficent in character.[50] The inner and the outer were originally a single light. However, because the vessels were unable to hold the original divine emanation, the light was severed into two aspects. That part of the light that is received and held by the vessels is the "inner" light, and that which overflows is the "outer" light.[51] Vital compares the

50. *Sefer Etz Chayyim* 1: 2, 3.

51. *Sefer Etz Chayyim* 1: 2, p. 31, Menzi and Padeh; *The Tree of Life*, p. 83. At other times the Kabbalists held that the outer or surrounding light (the *or makiv*) is

"inner light" to the soul that animates the human body: "The light that shines into the vessels of the ten *Sefirot* and keeps them alive, is enclothed within the vessel in the same way that the soul enters into the body, enclothed within human limbs, giving them life and illuminating them from the inside. This is called the inner light."[52] Vital tells us that the "inner light even though it is smaller than the surrounding light, is more highly concentrated and compressed within the vessel, so it illuminates the inside of the vessel strongly and completely."[53] On the other hand the surrounding light, while it is a greater light, overflows the vessels because they lack the strength to limit or contain it within themselves. Those aspects of divine energy that cannot be structured and contained by humanity are a source of negativity and evil.

THE UNFOLDING OF INTELLECT AND EMOTION

The *Sefirot* are conceived of in the Kabbalah as moments in the unfolding of God's creative process, which the Kabbalists compared to the development of thought, emotion, and action in man. We will have occasion to make reference to some of these comparisons when we speak of each *Sefirah* individually. However, in general, the scheme can be described as follows: *Keter*, the supreme crown, highest of the *Sefirot*, is compared to the initial, most general creative urge of the will, prior to the articulation of any specific thought or intention. *Chochmah* is the first intuition of an intention or idea, an idea that is spelled out and elucidated in *Binah*, and which (through the mediation of *Da'at*—see below) comes to be enacted as emotional dispositions via the *Sefirot* from *Chesed* to *Yesod*, and as action in the world via *Malchut*.[54] This sequence, which involves a temporal development in man, is completely atemporal in God; and, according to the Kabbalists, implies no actual distinction between God's will and its development and execution in thought, emotion, and action.

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the light that connects each *Sefirah* to the *Sefirah* above it; and in the case of the outermost, highest, *Sefirah*, *Keter* of A'K, actually makes contact with *Ein-Sof*.

52. *Sefer Etz Chayyim* 1: 2, p. 31; Menzi and Padeh, *The Tree of Life*, pp. 82–83.

53. *Sefer Etz Chayyim* 1: 2, p. 31; ibid., p. 85.

54. Schochet, "Mystical Concepts," p. 835.

COSMIC STRUCTURES

The lower seven *Sefirot* are occasionally conceptualized in terms of cosmic structures and powers. In one arrangement *Tiferet* is equated with heaven and *Malchut* with the earth, the latter being thought of as a feminine force, receiving "male waters" in much the same manner as the earth is fructified by heavenly rain.[55] A similar arrangement equates *Tiferet* with the sun and *Malchut* with the moon. In yet another image, *Chesed*, *Gevurah* (*Din*), and *Tiferet* (*Rachamim*) are conceived of as light, darkness, and the firmament where light and darkness are blended in the hours of twilight. This symbolizes the blending of loving-kindness and judgment in compassion and mercy. In other schemes several of the *Sefirot* are equated with points on the compass (*Chesed* with south because of its light, *Din* with the north because of its darkness) or the seven lower *Sefirot* are equated with the seven days of creation.[56]

INTELLECTUAL, PSYCHICAL, AND NATURAL *SEFIROT*

From a philosophical perspective the *Sefirot* were often ordered into discrete groups. One distinction, reflecting Neoplatonic ideas, was made by the Kabbalist Azriel among three categories of *Sefirot*; the intellectual (*ha-Muskal*), the psychical (*ha-Murgash*), and the natural (*ha-Mutba*).[57] As can be seen in Table 4–3, three *Sefirot* were assigned to each of these categories. In this scheme the tenth *Sefirah*, *Malchut* was regarded as an actualizing principle that brings the other nine *Sefirot* into a created world.

Another division was traditionally made between the higher *Sefirot*, which were regarded as *hidden*, and the lower *Sefirot*, which were regarded as *revealed*. Sometimes the hidden and revealed *Sefirot* were divided evenly (with five hidden and five revealed). At other times only the first three *Sefirot* were regarded as hidden, while each of the seven "moral" *Sefirot* were spoken of as revealed.

A third set of schemes, based on mathematics, came close to interpreting the *Sefirot* as *dimensions* of the physical world. In one such scheme, which

55. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 282.
56. Ibid., p. 283.
57. Scholem, *Kabbalah*, p. 107.

Table 4–3

Threefold Division of the *Sefirot*

Intellectual *Sefirot*	Psychical *Sefirot*	Natural *Sefirot*	Actualizing Principle
(*ha-muskal*)	(*ha-murgash*)	(*ha-mutba*)	
Keter	*Chesed/Gedullah*	*Netzach*	*Malchut/Diadem*
Chochmah	*Gevurah/Din*	*Hod*	
Binah	*Tiferet/Rachamim*	*Yesod Olam*	

combines geometrical and natural metaphors, the first *Sefirah*, *Keter*, is understood as *Ayin* or nothingness and the second is understood as the primordial central point or *hathalat ha-yeshut*, the "beginning of being." This central point expands into a circle that becomes the third *Sefirah*, which is substantial being itself. Subsequent *Sefirot* are understood as structures emanating from the primal point[58] or as the tributaries of a river that empties into the final *Sefirah*, *Malchut*, which is metaphorically understood as the "great sea."[59] Another geometrical scheme, put forth in *Sefer Yetzirah*, sees the fourth through ninth *Sefirot* as the "six sides of space."

THE *BEHINNOT*

Within kabbalistic thought there developed what was to become the generally accepted doctrine of the *interpenetration* of the *Sefirot*. In brief, this doctrine holds that each *Sefirah* contains within itself an element of each of the others,[60] so that *Chesed* for example, is composed of the *Chesed of Chesed* (i.e., pure Chesed), the *Gevurah* of *Chesed*, the *Tiferet* of *Chesed*, the *Netzach* of *Chesed*, etc. Theologically the doctrine of interpenetration meant that God's *middot* or traits were all integrally related. From a moral point of view it meant that the development of character in man must consist of work on

58. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 282.

59. Scholem, *Kabbalah*, p. 112.

60. Moses Cordovero, *Or Ne'erav* VI: 2, 35a; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 119. Cordovero tells us "each of the [*Sefirot*] is made up of [all] ten" (ibid., p. 120).

all forty-nine possible combinations of the seven moral *Sefirot* (*Chesed* through *Malchut*).

Cordovero's ideas regarding the interpenetration of the *Sefirot* are formulated in his doctrine of the *behinnot*, the infinite number of aspects contained within a given *Sefirah*.[61] According to Cordovero, these "aspects" are dependent upon the perspective of one who would discover them. As such his theory anticipates contemporary notions that regard reality itself to be a function of the constructions placed upon experience.[62]

In order to make this doctrine more transparent it will be helpful to consider how an indefinite number of aspects, dependent upon the perspective of the individual who would discover them, can be discerned within a particular *Sefirah*, I will take as an example the fourth *Sefirah*, *Chesed*, "loving-kindness."

We can immediately observe that implicit within the notion of loving-kindness is an act of volition or will, the value ascribed to the first *Sefirah*, *Keter*. One who performs such an act does so not by virtue of the act itself but by virtue of the good, loving *intentions* that enter into it. It is no act of kindness if the wind blows the money of a miserly scrooge into the hands of a pauper; or rather the kindness is credited to the "wind," or to "the hand of God" through whose providence the act was willed, and certainly not to the miser who had no will in regard to the matter whatsoever. In this example, we discover the "will" implicit in kindness. In kabbalistic terms we have discovered the "*Keter*" of "*Chesed*."

That *thought*, the value associated with the second *Sefirah*, *Chochmah* (Wisdom), is equally an aspect of loving-kindness is apparent in the colloquial phrase "it's the thought that counts" (which also implicitly assumes a relationship between thought and will). That acts of kindness must be rendered "thoughtfully," and informed with a certain wisdom regarding their consequences, further establishes an aspect of *Chochmah* in *Chesed*.

The relationship between *Chesed* and the next *Sefirah*, Judgment (*Din*),

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61. Scholem, *Kabbalah*, p. 114, referring to Cordovero, *Pardes Rimonim* 5: 5.

62. There are, according to Cordovero, six main *behinnot*, and these involve aspects that are both hidden and manifest within any given *Sefirah*, as well as properties that are both "essential" and "relational." Of particular significance are those *behinnot* that enable a given *Sefirah* to receive "light" from the *Sefirah* above it, and those that enable it to pass light onto the *Sefirah* below. Scholem is correct in pointing out that in this aspect of the *behinnot* doctrine Cordovero is close to a dialectical mode of thinking within a kabbalistic framework.

is subject to lengthy treatment by the Kabbalists themselves, one that I will discuss in detail later in this chapter. For now we can observe that the Kabbalists held that kindness unrestrained by a *judgment* regarding the merit and capacities of the recipient is no kindness but rather an arbitrary and even harmful discharge of action and emotion. Hence we have the *Din* (Judgement) of *Chesed* (Kindness), i.e., the aspect of kindness that involves judgment of merit, capacity, etc.[63]

The same procedure can be applied to all of the *Sefirot* in relation to *Chesed*. Not only does the notion of kindness contain hidden within itself aspects that can be described as will, thought, and judgment, but also aspects of understanding (*Binah*), knowledge (*Da'at*), compassion (*Rachamim*) or beauty (*Tiferet*), endurance (*Netzach*), majesty (*Hod*), foundation (*Yesod*), and kingship (*Malchut*). While the derivations of each of these relationships may be more obvious in some cases than in others, Cordovero assures us that by adopting an appropriate perspective it is possible to see not only the sefirotic notions essential to "kindness" but a vast array of subsidiary notions or aspects as well, so that *Chesed* indeed has within itself an indefinite if not infinite number of *behinnot* or aspects. Consider, for example, the role of "action," "creation," "expectation," "greatness," "wholeness," "peace," "truth," "strength," "weakness" or "vulnerability," "genuineness," "fairness," "courage," "concentration," "attention," etc., in the value we call "loving-kindness." Indeed, it would appear that almost any "axiological" or even "psychological" notion has a role in the notion, or place in the *Sefirah*, of *Chesed*. To take one example at random: What would *Chesed* be if the supposed giver fled from his benevolence and did not have the *courage* to bestow his gift of kindness in the face of potential hardship, ridicule, etc.

What's more, not only "loving-kindness" but any of the *Sefirot*, and, again, any axiological or psychological notion whatever, can be shown to contain within itself virtually all of the others, in a vast network of relationships that binds everything to everything else in a comprehensive unity of all values and ideas. This, of course, is perfectly consistent with kabbalistic theory, which indeed posits such a unity behind the diversity of

63. If one were here to object that what I have just described as the "judgment of kindness" is also or better conceived of as the "thought of kindness" then we would say that he was getting the *behinnot* idea, for there is also the *Chochmah* of *Din*, the "thought of judgment." The dialectical thinking involved in the doctrine of the *behinnot* is designed to break down barriers between concepts and values one initially thought to be separate and distinct.

our concepts and ideas. Our reading of Cordovero's theory of the *behinnot* explains, dialectically, the unity of the "one" and the "many" within the *Sefirot* doctrine.[64]

THE DOCTRINE OF THE FIVE WORLDS

The Kabbalists generally posited two stages in the emanative process. In addition to the emanation of the ten *Sefirot* themselves, God is said to have progressively structured the *Sefirot* into a series of *Olamot* or "worlds."[65] The Lurianists spoke of "thousands upon thousands and myriads upon myriads" of worlds,[66] and made numerous distinctions between levels of reality that were only implicit in the earlier Kabbalah. Traditionally, however, the Kabbalah speaks of four or five major *Olamot*: the worlds of *Adam Kadmon* (Primordial Man), *Atzilut* ("Nearness" or Emanation), *Beriah* (Creation), *Yetzirah* (Formation), and *Assiyah* ("Making" or Action). Sometimes *Adam*

64. The philosopher Ludwig Wittgenstein, having himself recognized such a boundless proliferation of relationships within the orbit of our mental life, argued that the apparent essential relations between the so-called referents of our mentalistic vocabulary say nothing about the order of "things," but are actually part of the order of "words"; it being part of the conventional definition of our terms that "reading" requires so-called "mental acts" of thinking, intention, concentration, attention, expectation, memory, insight, comprehension, perception, recognition, interpretation, integration, etc., and, by extension, simply part of the linguistic system that kindness involves acts of will, thought, truth, fairness, judgment, and all of the other acts and values the Kabbalists thought were contained within it. To hold that these discoveries about the connections in our linguistic system are actually discoveries about the nature of values, mind, and the world is one of the results of the "bewitchment of our intelligence by means of language," which Wittgenstein held to be one of the main diseases of metaphysics.

I have considered the entire Wittgensteinian critique of metaphysics elsewhere at some length (Sanford Drob, *Are Mental Acts Myths?*, Doctoral Dissertation, Boston University, 1981). Suffice it to say that having once been held under its sway I have been moved in the direction of the metaphysics one finds in the Kabbalah precisely because I can find no reasonable basis for distinguishing between discourse about the word "world" and discourse about the world. I don't know what it means to say, for example, that the word "kindness" has a linguistic relationship to the word "fairness" if this does not mean that part of kindness is to be fair.

65. See Schochet, "Mystical Concepts," pp. 860–866.

66. *Sefer Etz Chayyim* 1: 1, p. 23; Menzi and Padeh, *The Tree of Life*, p. 19.

Kadmon is identified with *Ein-Sof* and is eliminated from the scheme, and *Atzilut* is regarded as the highest of the worlds.

The term *olam* is etymologically related to and, in Hebrew, occasionally even spelled the same as the word *alam*, meaning "hidden" or "concealed." Consistent with the kabbalistic doctrine that the act of creation or *Tzimtzum* was essentially a concealment of the divine presence, each of the five main worlds was seen as being progressively more remote from God's infinite light (*Or Ein-Sof*).[67] Like the *Sefirot*, the "worlds" were regarded as allegorical concepts that have reality relative to man but no reality relative to God (who in truth encompasses all things within Himself). From man's point of view, however, it can be said that the higher worlds receive a divine radiance or revelation free from the interposition of many "screens" or "garments," whereas the lower worlds receive little if any divine revelation or light.[68] At the lowest level, there is a crystallization of only corporeal, completely lifeless things. Our physical world therefore is understood as the most hidden from God's light, and according to the Zohar this is why the prophet refers to God Himself as "The Most Hidden of All Hidden."[69]

While all of the *Sefirot* are considered to be operative in each of the worlds, particular *Sefirot* are dominant in each particular world,[70] a consideration that will be of significance in our interpretation of the nature of the *Sefirot* themselves. Table 4–4 provides an outline of the five worlds along with their dominant *Sefirot*.

The doctrine of "worlds" will be explored more fully in Chapter Six.

PARTZUFIM

The Lurianists held that the *Sefirot*, in all worlds but the World of Points, are organized into *Partzufim*, "visages" or personal aspects of *Adam Kadmon*. Moses Luzzatto describes the distinction between *Sefirot* and *Partzufim* as follows:

> Each of these *Sefirot* is constructed of ten Lights, each of which in turn is composed of an equal number of Lights and so on *ad infinitum*. When, in

67. See Zalman, *Likutei Amarim-Tanya*, p. 197ff.
68. Ibid.
69. See *Tikkunei Zohar*, Intro., 17a.
70. Zalman, *Likutei Amarim-Tanya*, p. 187ff.

Table 4–4

The Five Worlds

	World	Dominant *Sefirah*
1.	*Adam Kadmon* (Primordial Man)	*Keter* (Crown)
2.	*Atzilut* (Emanation)	*Chochmah* (Wisdom)
3.	*Beriah* (Creation)	*Binah* (Intelligence)
4.	*Yetzirah* (Formation)	*Chesed, Gevurah, Tiferet* (Love, Power, Beauty)
		Netzach, Hod, Yesod (Endurance, Majesty, Foundation)
5.	*Assiyah* (Action or Making)	*Malchut* (Kingdom)

one of these vessels only a single light is illuminated it is called a *Sefira*. When all ten Lights in a vessel is illumined then it is defined as a *Parezuf* (Person). In order that it may be called a complete and perfect *Parezuf*, every division within must shine with all its Lights so that the number of lights will total six hundred and thirteen—the number of parts in a man's body. Only then is it considered complete.

According to Chayyim Vital, a *Partzuf* is an aspect or "face" of the divinity, structured like a person with "248 limbs" and arranged in a pattern encompassing all ten *Sefirot*. The first *Sefirah*, *Keter*, is the skull of the *Partzuf*. The next three *Sefirot*, *Chochmah*, *Binah*, and *Da'at* (Wisdom, Understanding, and Knowledge) are the "three brains" that are figuratively contained inside the head. *Chesed* and *Gevurah* (Kindness and Judgment) are the right and left arms, while *Tiferet* (Beauty, Compassion) is the torso. *Netzach* and *Hod* are the two thighs and *Yesod* the phallus. Significantly, Vital describes *Malchut* (which is often identified with the feminine *Shekhinah*) as the *Partzuf's* "female," reflecting the ancient and biblical notion that originally male and female were joined together in a single "complete" person.

Although each *Partzuf* contains all ten *Sefirot*, specific *Sefirot* are identified with particular *Partzufim*. The six major *Partzufim*, into which

the *Sefirot* are reorganized, are *Attika Kaddisha* or *Arich Anpin* (The Holy Ancient One or Long-Suffering One), which is identified with the *Sefirah Keter*; *Abba* (the Supernal Father) corresponding to *Chochmah*; *Imma* (the Supernal Mother) corresponding to *Binah*; *Ze'ir Anipin* (The Short-Faced One) or *Ben* (the Son) corresponding to the *Sefirot* from *Chesed* to *Yesod*; and *Bat* (the Daughter) or *Nukvah* (the Female) (corresponding to *Malchut*).[71] Vital informs us that in the feminine *Partzufim*, the *Sefirah Yesod*, which is the phallus in the male, is the womb and female genitalia.

Sometimes *Atika Kadisha* is spoken of as a separate *Partzuf* above *Arich Anpin*, bringing the total number of *Partzufim* to six.[72] There are also six secondary *Partzufim*: Jacob and Israel, which are aspects of *Ze'ir Anpin*; Rachel and Leah, which are aspects of *Nukvah*; and *Israel Sava* and *Tevunah*, which personify the *Malchut* of *Abba* and *Imma*.[73]

As we have seen, according to Luria, the *Sefirot* were radically transformed as a result of the Breaking of the Vessels.[74] Prior to this event the *Sefirot* in the World of Points were completely independent and self-contained vessels (*Kelim*), which were to be filled by the "light" of the Infinite God. As a result of their disunity the final seven *Sefirot* in the World of Points were unable to contain the light of the Infinite God and "shattered." These *Sefirot* disintegrated into a multitude of shards, which fell throughout the lower worlds, some of them trapping "sparks" (*netzotzim*) of divine light as they fell. This broken world was now in need of reorganization into a restored cosmos, the World of *Tikkun*. Only with the broken shards' reorganization as *Partzufim* could the *Sefirot* interpenetrate and support one another,[75] and the process of *Tikkun ha-Olam* (the Restoration of the World) begin. However this process can only be completed through the spiritual and ethical conduct of mankind. In the meantime, the shards that remain from

71. *Sefer Etz Chayyim* 1: 1, p. 28; Menzi and Padeh, *The Tree of Life*, p. 56.

72. *Sefer Etz Chayyim* 1: 1, p. 26; ibid., p. 44.

73. Menzi and Padeh, *The Tree of Life*, p. 44, note.

74. The *Shevirah* is discussed in Chapter 7. We should here note that although the *Partzufim* only arise "after" the Breaking of the Vessels, the Lurianists often speak of them in contexts that appear to be temporally "earlier." We should recall, however, that the events described in the Lurianic theosophy are only *metaphorically* ordered in time and that each of the stages described actually exist in all things at all times.

75. *Sefer Etz Chayyim*, 11: 7. See Schochet, "Mystical Concepts," Ch. 8, pp. 880–883, and Scholem, *On the Kabbalah and Its Symbolism*, pp. 114ff.

the Breaking of the Vessels are the source of both crude matter and evil in the world.[76]

The *Partzufim* engage in regular sexual and procreative relations that have implications for the restoration and repair of the worlds. For example, *Abba* and *Imma*, the Celestial Mother and Father are mates, who alternately engage in "face-to-face" interaction or turn their backs upon one another. The state of their relatedness, which is at least in part dependent upon the worship and ethical deeds of humankind, has a major impact on the flow of divine energy throughout all the worlds. *Abba* and *Imma* are also said to produce *Ze'ir Anpin*, who is said to develop in the womb of the Celestial Mother.[77] As we will see in Chapter Nine, this procreation also contributes to *Tikkun ha-Olam*. The reorganization of the *Sefirot* into *Partzufim* places them into a dialectical and procreative frame in which the creation and renewal of the world is a function of the union of God's masculine and feminine aspects.

THE *SEFIROT* AS STRUCTURAL ELEMENTS OF THE WORLD

The Kabbalists, most notably Moses Cordovero, held that the *Sefirot* were not only divine traits or emanations, but were also the very structural elements of the created world. According to Cordovero, the nature of any created thing depends upon the manner in which the various *Sefirot* have been combined in its formation.[78] A sefirotic elementalism is also present in the Lurianic Kabbalah. Vital suggests that the entire world, in all of its manifestations and changes, is a function of the various permutations and

76. Their existence, for example, assures that the fifth of the five worlds, *Assiyah*, which was originally meant to be spiritual, is a material world. As we will see in Chapters Seven through Nine, these shards introduce evil and negativity into the world because they contain within themselves sparks (*netzotzim*) of divine light, which have been *exiled* from their source in God and remain trapped in what are referred to metaphorically as the "Husks" (*Kelippot*). The process of *Tikkun ha-Olam* will restore these sparks to their proper source and bring about the perfection and complete respiritualization of the world.

77. These matters are discussed below in the section entitled "Sexuality and the Family Romance," and are also considered again in Chapters Seven and Nine.

78. Scholem, *Kabbalah*, p. 115.

positions of the *Partzufim* (which are themselves comprised of *Sefirot*). These combinations are akin to the permutations that obtain through the successive combination of the various letters in the alphabet. In the following passage Vital likens the *Partzufim* both to the letters and in a rather dramatic image, to the constellations in the night sky:

> The eye cannot encompass them all because they look like the constellations of the zodiac—the "scroll of the skies"—with part of the limb of one *partzuf* connecting to a limb of the *partzuf* that is next to it. Sometimes an eye will meet a nose or an ear will meet a heel. It goes on like this endlessly, somewhat like the practice of combining the twenty-two letters of the alphabet: *'alef* with all the rest of them and all the rest with 'alef, and so on with each of the letters. They are the cause of all change, so that no one day is like the next, no righteous person is like his neighbor, and no creature resembles any other.[79]

At various points in the Lurianic writings the *Sefirot*, the *Partzufim*, and *Otiyot Yesod* (Foundational Letters) are all held to be the structural elements of the universe. I will have occasion to provide a philosophical interpretation of the sefirotic elementalism when I consider the *Sefirot* as representing the dimensions of the experience of a finite world (see below). The *Otiyot Yesod* will be discussed in Chapter Five.

THE DYNAMICS OF THE *SEFIROT*: THE KABBALAH AND ASTROLOGY

The *Sefirot*, according to Vital, are in a constant state of flux, changing as a result of various natural occurrences,[80] and historical events (e.g., the creation and sin of Adam, the exodus from Egypt, the destruction of the temple, etc.). In addition, the *Sefirot* are said to correspond to different days of the year (e.g., *Malchut* with the Sabbath, *Binah* with the festivals) and are in this way influenced by the calendar. The Kabbalists (Vital in particular) regarded the procession of the stars to be one influence on the status of the *Sefirot*, and, hence, an influence on the events of our own lowly world.

79. *Sefer Etz Chayyim* 1: 2, p. 31; Menzi and Padeh, *The Tree of Life*, pp. 101–102.

80. E.g., the "diminishment" of the moon; see Talmud, Tractate *Hullin* 60b.

However, they held that the astrologers were mistaken in regarding the stars as the only significant influence upon the cosmic order. Indeed, for Vital the number of the cosmic influences are so great as to transcend man's understanding. We learn in *Sefer Etz Chayyim*:

> At every hour of the day the worlds change, and each hour is not the same as the next. If you consider the movements of the constellations and the shifts in their position, how in one moment they are different, and how someone born at a certain time will experience different things than someone born slightly beforehand (you will see) the upper worlds are unlimited in number. You have to come to some kind of intellectual middle ground because a human mind cannot understand it all.[81]

Apart from the clear reference to astrology, this passage is noteworthy for Vital's frank admission that the human mind is not capable of assimilating all the cosmic events that have an impact on the lower worlds. Vital goes on to say that the multiplicity of changes in the upper worlds have an impact upon the theoretical structure of the Kabbalah as well. After quoting *Tikkunei Zohar*[82] to the effect that "the clothes He (God) wears in the daytime are not the same as they are at night" Vital tells us: "With this you'll understand how the worlds change (with) the garments of *Ein-Sof*, and, according to these changes, the statements in *Sefer haZohar* change."[83] The Zohar is, according to Vital, written from different places at different times and (even if it is the hand of a single author) it is full of apparent inconsistencies and even contradictions. But under the principle of the "changing garment" all are "words of the living God" with "different passages corresponding to different divine moments."

One should therefore not be disappointed if we discover apparent inconsistencies in the Zohar, or *Sefer Etz Chayyim* for that matter, for such inconsistencies accurately reflect the dynamic, changing character of the worlds themselves. Vital actually makes the claim that the nature and structure of kabbalistic writing reflects the essential structure of its subject matter, which, as a result of the flux of the worlds, is ever changing, and, as a result of the Breaking of the Vessels, highly fragmented. One should, therefore, not expect a coherent logical system from the Kabbalists but rather

81. *Sefer Etz Chayyim*, p. 29a.
82. *Tikkunei* Zohar 22: 65.
83. *Sefer Etz Chayyim*, p. 29a.

one where partial incoherence and fragmentation is a suitable mirror for a fragmented world.

SEFIROT: THE BASIC SYMBOLS

For the Kabbalists, the *Sefirot* promised to provide insight into the totality of both divine and created reality. Given the magnitude and breadth of this claim, it is no wonder that the *Sefirot* were understood through a variety of symbolic schemes, each of which is thought to reflect an aspect of the infinite cosmos. For the Kabbalists, no one point of view could be said to adequately comprehend the "all," and as such, a whole array of metaphors developed to shed light on the *Sefirot* doctrine. I will discuss the most important of these in turn.

THE COSMIC TREE

As early as *Sefer ha-Bahir* we find the notion that God's powers are arranged in the form of a cosmic, primordial tree:

> It is I who planted this "tree" so that all the world might delight in it, and I vaulted the universe with it and named its name "Universe," for the universe hangs on it and the universe goes forth from it, and they look upon it and yearn for it, and from there the souls go forth.[84]

> And what is [this] "tree" of which you have spoken? He said to them. All the powers of God are stratified, and they are like a tree. Just as the tree brings forth its fruits with the aid of water, so does God multiply the powers of the "tree" with the aid of water. And what is God's water? It is "chochmah" [wisdom].[85]

Scholem points out that the tree in the *Bahir* is watered by *Chochmah* or wisdom, and actually begins with the *Sefirah Binah*. This reflects this early kabbalistic work's identification of *Ein-Sof* with Intellect as opposed to Will.

Beginning in the fourteenth century the *Sefirot* were depicted in

84. *Sefer ha-Bahir*, sec. 14c; *Book Bahir*, Neugroschel trans., p. 55.
85. *Sefer ha-Bahir*, sec. 85; ibid., p. 73.

diagrammatic form as a tree growing downward from its roots. The roots represent the "highest" *Sefirah*, *Keter*, and the tree spreads through a trunk, branches, and crown representing the remaining *Sefirot*. The notion that the *Sefirot* comprise the trunk and branches of a "cosmic tree" reflects the kabbalistic notion that the inner life of God is reflected in (a) the living natural order (the biblical "tree of life"), (b) the realm of knowledge (the "tree of knowledge"), and (c) the Torah (which is itself spoken of as *Etz Chayyim*, a tree of life).[86]

Carl Jung, whose archetypal psychology was influenced greatly by the metaphors of the Kabbalah, took a lively interest in the sefirotic tree. Jung held that the ancient mind projected the archetypes of the unconscious onto the heavens, and he took the fact that the Kabbalists depicted their tree with its roots in the air as a metaphor for the conjunction between the depths of the psyche and the spiritual worlds.

THE PRIMORDIAL MAN (*ADAM KADMON*)

The symbol of Primordial Man, the first being to emerge with the creation of the cosmos, is common to a number of religious and philosophical traditions. The Upanishads describe a primal man composed of the elements that were to become the world.[87] According to the Upanishads this "gigantic divine being" is both infinitely far and deposited near the innermost recesses of the human heart.[88] Indeed, in the Hindu tradition, the Primordial Man is identified both with the entire Universe and the soul or essence of all things.

Interestingly, a similar image is found in Plutarch, who relates that the entirety of the heavens is arranged in the form of a *macroanthropos*, a colossal human being who is conceived as a model for the human world.[89] For Plutarch, the sun is at the heart of this being and the moon, the sun's androgynous messenger, is located in between the heart and belly.

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86. For a discussion of the Cosmic Tree see Scholem, *Kabbalah*, p. 106.

87. R. C. Zaehner, ed., *Hindu Scriptures* (Rutland, VT: Charles E. Tuttle, 1966), p. 208 (Mundaka Upanishad II, 4).

88. Heinrich Zimmer, *Philiosophies of India* (Princeton, NJ: Princeton University Press, 1971), pp. 366–367 (Mundaka Upanishad III, 1, 7; cf. Zaehner, *Hindu Scriptures*, p. 212).

89. Giovanni Filoramo, *A History of Gnosticism*, trans. Anthony Alcock (Cambridge: Basil Blackwell, 1990), p. 51.

The Primordial Man is also an important symbol in Gnosticism. The Gnostics inferred from the verse in Genesis, "Let us make man in our own image," that the first earthly man was created on the model of a cosmic Adam on high.[90] In the Nag Hammadi text, the *Apocryphon of John*, we learn that this anthropos is the first creation of "knowledge and Perfect Intellect" and the first luminary of the heavens.[91] This Anthropos becomes the heavenly model through which the demiurge forges an earthly Adam. Other Gnostic sources relate how the "archons" (conceived of as female demigods corresponding to each of the seven planets) formed an earthly Adam to fulfill their sexual desire for the heavenly anthropos who was beyond their spiritual reach. Among the Mandeans (a Gnostic sect that today survives in Iraq) the Primordial Adam is coextensive with the cosmos, his body is the body of the world, and his soul the soul of all souls.[92] In an image that would later reappear in the Kabbalah, the Gnostics held that individual human beings are descended from the cosmic anthropos as a result of the fragmentation of the Primordial Man.

The notion of a Primordial Man makes its first appearance in Jewish thought in the early literature of *Merkaveh* mysticism of the second and third centuries C.E.[93] As we have seen, the clearest example of this is found in a work entitled *Shi'ur Koma* (The Measure of [the Divine] Body), dating from no later than the sixth century, where the author seeks a vision of one "who sits upon the throne," a gigantic supernal man who is imprinted with magical letters and names.

> It is said that he who knows this mystery, is assured of his portion in the world to come . . .
>
> Rabbi Ishmael said: What is the measure of the Holy One, Blessed be He, who is hidden from all creatures? The sole of his foot fills the whole world, as it is said (Isaiah 66:1) "The heaven is my throne, and the earth my

90. Gershom Scholem, "Adam Kadmon," *Encyclopedia Judaica*, 2: 248.

91. Filoramo, *A History of Gnosticism*, p. 65.

92. Kurt Rudolph, *Gnosis: The Nature and History of Gnosticism*, trans. R. M. Wilson (San Francisco: Harper & Row, 1987) (first published in German 1977, revised and expanded 1980), p. 109.

93. On *Merkaveh* mysticism see Gershom Scholem, *Jewish Gnosticism, Merkabah Mysticism and Talmudic Tradition.*

> foot-stool." The height of each sole is three ten thousand thousands of parasangs. The sole of His right foot is called: PRSYMYA, ATRQTT.[94]

Although its defenders held that its doctrines were not to be taken literally, many Jewish authorities, including Maimonides, believed that *Shi'ur Koma* was heretical and should be burned. Scholem held that these early "Jewish gnostics" were actually elaborating upon an old *tannaitic* teaching that did not imply that God himself has a body, but held that a bodily form could be attributed to God's "glory" or the divine presence (*Shekhinah*).[95]

The kabbalistic scheme in which the *Sefirot* are depicted as the bodily organs and appendages of a primal man was subject to numerous variations beginning with *Sefer ha-Bahir*, where it is written:

> . . . God has seven holy forms. And they all have their correspondence in man, as it is written (Gen. 1: 27): "God created man in his likeness" . . . And they are as follows: the right and the left leg, the right and the left hand, the trunk and the place of procreation, and the head. Those are six . . . and they are seven with his wife, of whom it is written (Gen. 2: 24) "And they form one flesh."[96]

According to the earlier Kabbalists, the *Sefirot* are embodied in the supernal, archetypal man, of which the earthly man is but a mere reflection. While the kabbalistic tree is envisioned with its top down, the sefirotic man stands perfectly erect.[97] *Tikkunei* Zohar, for example, places the *Sefirah Keter* at the man's "crown of royalty," *Chochmah* (Wisdom) in his brain, and *Binah* (Understanding) in his heart. *Chesed* (Kindness) is identified with the right arm and *Gevurah* (Strength) with the left, *Tiferet* (Beauty) with the man's torso, *Netzach* (Endurance) and *Hod* (Majesty) with the two legs, and *Yesod* (Foundation) with the phallus. *Malchut* (Kingship), which is sometimes understood as the feminine completion of Primordial Man, is here depicted

94. *Shi'ur Koma*, secs. 2 and 5. Translated as "Shiur Qoma" in Meltzer *The Secret Garden*, pp. 21–37.

95. Scholem, *Kabbalah*, p. 17.

96. *Sefer ha-Bahir*, sec. 116; cf. 55, 115. *Book Bahir*, Neugroschel trans., p. 86; cf. pp. 65–66, 85. As Scholem (*Origins of the Kabbalah*, p. 139) points out, while the concept of a Primordial Man is not explicitly stated in *Sefer ha-Bahir* it is present in nascent form.

97. Scholem, *Kabbalah*, p. 106.

as the organ of vocal expression, the mouth.[98] The Zohar is replete with other organic imagery equating the various *Sefirot* and *Partzufim* with different bodily organs and appendages. Sometimes the lower seven *Sefirot* are spoken of as a distinct personality (*Zeir Anpin*, the "Impatient One") and are equated with the entire image of man, and the upper three *Sefirot* are depicted as a single head or three heads.[99] In other parts of the Zohar (*Raya Mehemna*, *Tikkunei ha-Zohar*) each *Sefirah* is depicted as a complete man formed in the likeness of the *Sefirah* immediately above it.[100] In one passage three images of man, the first corresponding to the *Sefirot Keter* and *Tiferet*, the second to *Chochmah* and *Yesod*, and the third to *Malchut*, are described respectively as the men of "Creation," "Formation," and "Making."[101] These images are said to correspond to the tripartite division in man's soul among the *neshamah*, *ruach*, and *nefesh*, traditionally thought of as the intellectual, emotional, and animated spirits in man.[102]

In the Lurianic Kabbalah, the Primordial Man is known as *Adam Kadmon*, a term that was first used in the anonymous Provencal kabbalistic text the "Source of Wisdom,"[103] where it was understood as an embodiment of the supreme divine powers. In Luria *Adam Kadmon* becomes a pivotal notion linking God, Man, and the World. We read in Vital's *Sefer Etz Chayyim*: "Then there came forth from the Infinite the great light that we call '*Adam Kadmon*'—Primordial Human—the precursor of everything."[104] *Adam Kadmon*, as the first being to emerge from the infinite Godhead *Ein-Sof*, is essentially indistinguishable from the deity, yet at the same time his body is said to both emanate and constitute the *Sefirot*. Man, having been created in God's image, is said by the Kabbalists to be comprised of the very same *Sefirot*, which comprise the "body" of *Adam Kadmon*.

According to Luria, *Adam Kadmon* is an all-encompassing world comprised of the highest, most powerful lights and *Sefirot*. Vital tells us: "This Adam Kadmon extends from one end to the other, from the highest to

98. See Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 260. *Tikkunei* Zohar, 2nd Preface, 7 a, b.

99. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 297.

100. Ibid.

101. These man-images are not to be confused with the Worlds bearing these names.

102. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 297.

103. Scholem, *Origins of the Kabbalah*, p. 339.

104. *Sefer Etz Chayyim* 1: 1, p. 21; Menzi and Padeh, *The Tree of Life*, p. 6.

the lowest extremities of the whole empty space of the emanation . . . Included within this Adam are all of the worlds."[105] Vital further specifies that the essence of *Adam Kadmon* is the "five levels of the soul"; his body is the World of Emanation and his clothing, the three worlds of Creation, Formation, and Action.[106]

Vital is careful to indicate that description of a divine primordial human is purely metaphorical in nature:

> It should be clear that there is no body, or the faculties of a body, in the higher realm, God forbid! As for all the images and pictures that we use, it is not because it is actually so, God forbid, but only to appease the ear so that one can understand the higher spiritual things that cannot be grasped or comprehended at all by the understanding . . . [107]

> Certainly if the Torah itself speaks in this way, we too are able to use this language even though it is clear that there is nothing up above except pure light, utterly spiritual, which cannot be grasped at all.[108]

The various metaphors equating the cosmic *Sefirot* with the human image can be understood as giving expression to various ideas, including (a) that the cosmos itself has both a soul and body very much like that of man, (b) that the universe is garbed in the very sorts of interests, values, and activities that are attendant to man, (c) that the world is in effect the instrument and expression of the divine spirit and character, just as the body is the expression of man's personality and soul, and (d) that man, being created in the likeness of God, is himself comprised of the very elements that form the essential traits of the divinity.

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105. Ibid., 1: 1, p. 24; Menzi and Padeh, *The Tree of Life*, p. 27.

106. Ibid., 1: 1, p. 33; ibid., p. 109.

107. Ibid., 1: 1, p. 28; ibid., p. 53–54.

108. Ibid., 1: 1, p. 28; ibid., p. 54. Other Kabbalists held that even the use of the term "light" should be used with caution. For example the eighteenth-century Moroccan Kabbalist Shalom Buzalgo held: "this is all total spirituality and has nothing to do with physical light . . . The reason we are permitted to use the word "light" in speaking of the divine and the spiritual is because it is the most subtle of all of the senses, the most precious." Buzalgo, *Mikdash Melech*, trans. Zalman Schachter, in Meltzer, *The Secret Garden*, p. 166.

THE GATES OF THE EYES, EARS, NOSE, AND MOUTH

The Primordial Man lies at the foundation of several other symbolic schemes that the Kabbalists used in conceptualizing the world and the human soul. Vital informs us that the Primordial Man is the first being to emerge after the *Tzimtzum*, and that it is he who emanated the lights that were to become the *Sefirot* through four of his bodily organs, the eyes, the ears, the nose, and the mouth:

> [It] is because the light of the Infinite is so very great that it can only be received if it is transmitted through the filter of *Adam Kadmon*. And even this light from *Adam Kadmon* could not have been received until after it had emerged from his openings and apertures, which are the ears, the nose, the mouth, and the eyes.[109]

The lights emanated by *Adam Kadmon* correspond to the senses of vision, hearing, smell, and speech (*Reiah*, *Shmecha*, *Re'cha*, and *Dibor*). The orifices of the Primordial Man (and the skull that encompasses them) each correspond to one of the four letters of the divine name (YHVH) and also to various levels of "soul," four divine personas (the *Partzufim*), specific *Sefirot*, and Worlds. These orifices also correspond to a variety of divine names constructed on the basis of the numerical values (*Gematria*) of the letters that comprise different ways to spell out the pronunciation of God's name.[110] In somewhat simplified form these equivalencies are detailed in Table 4–5:

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109. *Sefer Etz Chayyim* 1: 1, pp. 25–26; Menzi and Padeh, *The Tree of Life*, p. 40.

110. This is achieved as follows. The pronunciation of the four letters in God's name, YHVH, can be "spelled" out in one of four ways using Hebrew letters. The first of these, known as the *millui de yudin*, the filling out of the "Name" with the Hebrew letter *yud* (Y), is spelled out in Hebrew as follows: YVD, HY, VYV HY, where the *Gematria* or numerical equivalent of all these letters adds up to 72. The second name is spelled out using a combination of *yuds* (Ys) and *alephs* (As) YVD HY VAV HY, and adds up numerically to 63. A third spelling, using only *alephs* (As) YVD, HA, VAV, HA adds up to 45, and a fourth, using *hehs* (Hs), YVD HH VV HH, adds up to 52. These "names" are known by the letters that most economically express their numerical values. Hence, name 72 is known as *Ayin Bet* or *'aB*, because the Hebrew letter *ayin* has a numerical value of 70, and the letter *bet* a value of 2. Similarly, the 72 name is called *SaG*, the 63 name is called *MaH*, and the 52 name is called BeN. As with the *Sefirot* these four names are thought of as being compounded of one another so that it is possible to speak of *SAG* of *'Ab* the *MaH* of *BeN*, etc. See Louis Jacobs,

The scheme outlined in Table 4–5 provides a substantial (but by no means complete) overview of the metaphors used by the Lurianists in their description of the Primordial Man and the emanations proceeding from him. While the Lurianic system has sometimes been called fragmented and needlessly repetitious, even a cursory review of the table reveals that the Lurianists, in their conception of Primordial Man, have attempted to integrate an array of perspectives that are often fragmented in more philosophical and naturalistic views of the world. These perspectives are outlined in Table 4–6.

On this basis we can see how the Kabbalists developed a theosophical system in which the corporeal, phenomenological, psychical, personal, metaphysical, linguistic, and theological aspects of the cosmos are understood as different perspectives upon or metaphors for a single underlying reality. This reality is expressed in the image of Primordial Man and mirrored in the human soul. Each of these perspectives or metaphors opens up its own series of dimensions or points of view, thereby creating a vast "three-dimensional" structure of "perspectives" (rather than entities) constituting a kabbalistic ontology.

The Kabbalists of Safed became open to a seemingly infinite series of perspectives on reality, a reality that they understood to be in continual flux. The result is a system of thought that is remarkably open, multidimensional, and, more importantly, both spiritually and intellectually "alive."

The various components of the Primordial Man can also be understood as a *phenomenology of the self.* Jung, who encountered the symbol of *Adam Kadmon* in alchemy as well as in the Christian Kabbalah, was explicit in his identification of *Adam Kadmon* with the self archetype, which he held was essentially indistinguishable from God. Each of the symbols of *Adam Kadmon* can be understood as providing a definition of the self, and the foundation for a distinct psychological point of view. For example, the metaphor of bodily orifices and organs defines the self in terms of its physical being and sensual relations; the *Sefirot* metaphor defines the self through its

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"The Uplifting of the Sparks," in Green, *Jewish Spirituality*, p. 105. Also in the same volume, Lawrence Fine, "The Contemplative Practice of Yihudim in Lurianic Kabbalah," p. 85.

As can be seen in Table 4–5, each of these names of God corresponds to particular *Sefirot*, worlds, and soul levels. These "names" play an important role in the restoration of the cosmos after the Breaking of the Vessels. The Lurianic doctrine of divine names will be discussed in greater detail in Chapter Five.

Table 4–5

Orifice of Adam Kadmon	*Sefirah*	Level of Soul	*Partzuf*	World	Letter of YHVH	Names of God
Skull	*Keter*	*Yechidah*	*Attik Yomin*	*Adam Kadmon*	Tittle of Y	*Arikh Anpin*
Eye (Vision)	*Chochmah*	*Neshamah* of *Neshamah*	*Abba (Chaya)*	*Atziluth*	*Yud*	*'aB* 72
Ear (Hearing)	*Binah*	*Neshamah*	*Imma (Tevunah)*	*Beriah*	*Heh*(1)	*SaG* 63
Nose (Smell)	*Tifereth -Yesod*	*Ruach*	*Zeir Anpin*	*Yetzirah*	*Vav*	*Mah* 45
Mouth (Speech)	*Malchut*	*Nefesh*	*Nukvah*	*Assiyah*	*Heh*(2)	*BoN* 52

Table 4–6

Lurianic Metaphor	Epistemological Perspective
orifices	sensual, corporeal
Sefirot	phenomenological/axiological
level of soul	psychical
Partzufim	personal/developmental
worlds	metaphysical
letters of tetragrammaton	linguistic
Names of God	theological

values; in the metaphor of the *Partzufim* the self is defined through its "personas" or developing character; the metaphor of "worlds" defines the self through the environments that it inhabits; and the "names of God" define it through narrative and language.

THE INDIVIDUATION OF GOD

Carl Jung interpreted the symbolism of the Kabbalah, and related symbolical systems such as Gnosticism and Alchemy, as a projected awareness of the development and individuation of the (human) self. On Jung's interpretation the Kabbalists, for example, projected their own psyches onto God and the heavens, and their concept of the development of God is a thinly veiled theory of the development of the human self. For Jung, this "self" develops out of a primal, undifferentiated unconscious (represented by *Ein-Sof*) into a series of highly differentiated axiological and psychological structures (the *Sefirot*).

The Kabbalists were themselves fascinated with the development of God's "I." Scholem has pointed out that nearly all of the Kabbalists of the thirteenth century adopted a theory wherein the *Sefirot* progressively reveal the identity of God,[111] as it is esoterically described in the first words of the

111. Scholem, *Kabbalah*, p. 110.

book of Genesis: *Bereshit bara Elohim* (In the beginning God created . . .). According to the Kabbalists these words mystically refer to God's creation of Himself and His transformation from the nothingness (*Ayin*) of the first *Sefirah*, *Keter*, to the individuated selfhood (Ani, or "I") of the final *Sefirah*, *Malchut*. The explanation of this is detailed as follows:

It is a property of the Hebrew language that the subject of a verb (I, You, He) is most often hidden (and as such is simply "understood") in the conjugation of the verb itself. In the opening passage of Genesis the verb form *bara* (he created) contains the subject "he" (here equivalent to "God") in a "hidden," nonexplicit manner. The Kabbalists equated this hidden "he" in the verb *bara* with the first *Sefirah*, *Keter*, which as the hidden Primal Will does not yet explicitly involve a differentiated divine "he" or self. The Kabbalists typically equate the second *Sefirah*, *Chochmah* with *reshit*, the "beginning" or primal point of creation; and the third *Sefirah*, *Binah*, is equated with *Elohim*, one of the names of God. In the kabbalistic reading of the first words of Genesis, *Bereshit bara Elohim* becomes a complete sentence with *Elohim* as its object. *Bereshit* ("through reshit"—the second *Sefirah*) *bara* (he—the first *Sefirah*—created) *Elohim* (God, the third *Sefirah*).

With the creation of this third *Sefirah*, God has begun to become an individuated being (*Elohim*), but He is still not the "Thou" whom man addresses in prayer. This, according to the Kabbalists, does not occur until the advent of the sixth *Sefirah*, *Tiferet*, which, in harmonizing God's kindness and judgment, is equated with the most exalted name of God, the tetragrammaton, YHVH. Still, even this "thou" is not the full achievement of God's selfhood. This does not occur until the emanation of the final *Sefirah*, *Malchut*, which the Kabbalists equated with the divine "I," according to the formula "Nothingness changes into I." The highest *Sefirah*, *Keter*, is equated by the Kabbalists with *Ayin*, "nothing" (in Hebrew spelled AYN). They affirm that through the emanation of the *Sefirot*, the hidden "he" of *bara* (the *Sefirah Keter*) is transformed into the manifest "I" of *Malchut*. All of this occurs via a transformation of the letters within AYN (nothing), which when rearranged as ANY, form the personal pronoun, I. The creation of the world is the manifestation of God's selfhood, the emergence of an "I" or self out of a primal nothingness or will. This individuation process is mediated through "relatedness," symbolized by the "thou" of Tiferet/YHVH. As we have seen in Chapter Two, *Ein-Sof* becomes a personal God through his relationship with humankind.

BIBLICAL PERSONALITIES

Each of the *Sefirot* is connected with biblical personalities who are said to embody the characteristics or traits symbolized in their corresponding *Sefirah*. For example, Abraham, who was known for his deeds of loving-kindness, is linked to *Chesed* (Kindness) and David, who is the paradigm of Jewish royalty, is paired with *Malchut* (Kingship).[112] A scriptural exegesis is provided for each equivalence, and while the effect of this scheme was at times the mythical apotheosis of the biblical figures into quasi-deities,[113] its intent was rather to engender the idea that a spark of divinity inhabits the souls and *deeds* of all saintly individuals, and that the key to understanding the structure of the world is to be found in comprehending the acts and traits of the righteous.

Cordovero provides the following equivalencies between biblical figures and the *Sefirot*:[114]

Chochmah	Adam
Binah	Noah
Da'at	Shem
Chesed	Abraham
Gevurah (*Pachad*)	Isaac
Tiferet	Jacob
Netzach	Moses
Hod	Aaron
Yesod	Pinchas
Malchut	David

THE LETTERS OF DIVINE SPEECH

The idea of an equivalence between the *Sefirot* and the letters of divine speech originated, as we have seen, in *Sefer Yetzirah*. In that work, the world is

112. Moses Cordovero, *Or Ne'erav* VI: 6, 44a; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 146.

113. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 288.

114. Moses Cordovero, *Or Ne'erav* VI: 6, 44b; Robinson, *Moses Cordovero's Introduction to Kabbalah*, pp. 146–147.

alternately seen as being created through the ten *Sefirot* and the twenty-two divine letters, which together comprise the thirty-two paths of wisdom. Further, *Sefer Yetzirah* implies that the *Sefirot* themselves are to be understood in linguistic terms, likening them to books (*Sepharim*), text (*Sepher*), number (*Sephar*), and communication (*Sippur*).[115]

Later Kabbalists held that one could achieve insight into God's creative process by comparing it to the expansion of thought into speech. *Keter*, the highest *Sefirah*, represents the will or desire, and *Chochmah*, the concealed representation or thought of that desire. *Binah* is the internal, inaudible voice, the breath expelled from the throat. It is only at *Tiferet* that audible speech breaks through:[116] "If you examine the levels (*Sefirot*) [you will see] that it is Thought, Understanding, Voice, and Speech, and all is one, and Thought is the beginning of all . . . actual thought connected with *Ayin* (*Keter*, will)."[117] The Jewish mystics from *Sefer Yetzirah* to Schneur Zalman of Lyadi have theorized that language is the very vehicle of creation. The Zohar regards the words and letters of the Torah as the "blueprint" for creation, and Schneur Zalman held that the *kelim*, which serve as vessels for the *Sefirot*, are each letters of the holy tongue into which *Ein-Sof* has been contracted and concealed.[118]

In his *Sefer Etz Chayyim*, Vital explains that there are two basic metaphors that can be used to describe celestial events, the form of the human body and the shape of written letters. He states: "There is yet another way to describe by analogy, which is to depict these higher things through the shape of written letters, for every single letter points to a specific supernal light."[119] According to Vital, everything that can be described in terms of *Adam Kadmon* and the *Sefirot* can also be described in terms of the shapes of the Hebrew letters that comprise the divine name, YHVH. Vital states: "All ten *Sefirot*, including each and every single world, when considered as a whole, are like an aspect of a single Divine Name, YHVH."[120] Vital explains

115. *Sefer Yetzirah* 1: 1; Kaplan, *Sefer Yetzirah*, p. 5.

116. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 292.

117. Zohar I, 246b. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 326. Compare Sperling and Simon, *The Zohar*, Vol. 2, p. 382.

118. As discussed in Chapter Three.

119. *Sefer Etz Chayyim* 1: 1, p. 28. Also see, Menzi and Padeh, *The Tree of Life*, p. 54.

120. *Sefer Etz Chayyim* 1: 1, p. 28; Menzi and Padeh, *The Tree of Life*, p. 59.

an old kabbalistic tradition[121] that *Sefirah Keter* is the tip of the letter *yud* in YHVH, *Chochmah* is the letter *yud* itself, the first letter *heh* is *Binah*, *vav* is *Tiferet* and the six *Sefirot* of *Ze'ir Anpin*, from *Tiferet* to *Yesod*, and the final *heh* is *Malchut*.[122] Further, each *Partzuf* is understood as being comprised of the divine name, with the tip of the *yud* corresponding to the cranium, the letter *yud* and the first *heh* corresponding to the right and left parts of the brain, the *vav* making up the main part of the body, and the final *heh* making up the feminine counterpart to that *Partzuf*.[123]

The significance of the *Otiyot Yesod*, the "foundational letters," will be discussed in detail in Chapter Five. There we will see that the Kabbalists developed a comprehensive linguistic mysticism that fully paralleled their sefirotic metaphysics.

THE NAMES OF GOD

The bible contains numerous terms and names that represent the one God of the Jewish faith. An age-old midrashic tradition links each of these names with a trait or *middah* of God (e.g., *Elohim* with God's justice, *Yahweh* with his mercy).[124] Following this tradition, the Kabbalists linked each of the *Sefirot* with a particular name of God. The Zohar provides a wide variety of correspondences between the *Sefirot* and divine names, and this theme is provided an even more comprehensive treatment in Joseph Gikatilla's *Sha'are Orah* (Gates of Light).[125] For example, Gikatilla and later Kabbalists equate *Keter* with the divine name *Ehye*, *Chochmah* with *Yah*, *Binah* with YHVH, etc. In doing so they elaborate on the values that each of the *Sefirot* and divine names embody and illustrate. Cordovero explains, for example, that

121. These identifications are present, for example, in Joseph Gikatilla, *Sha'are Orah*; see Gikatilla, *Gates of Light*, p. 319.

122. *Sefer Etz Chayyim* 1: 1, p. 28; Menzi and Padeh, *The Tree of Life*, pp. 59–60.

123. *Sefer Etz Chayyim* 1: 1, p. 28; Menzi and Padeh, *The Tree of Life*, pp. 60–61.

124. The Kabbalists held that the Torah is both a blueprint for the cosmos (i.e., the *Sefirot*) and a single name of God. Indeed, it is not far to the proposition that the whole of language is a single, all-encompassing, divine appellation (i.e., we name God whenever we speak). See Chapter Five.

125. Joseph Gikatilla, *Sha'are Orah*, (Gates of Light).

the divine name of *Keter*, *Ehyeh* ("I will be") "indicates the sublimity of *Keter*, which is to be revealed in the future but which is not [yet] revealed at all."[126]

As we have seen, according to the Lurianists, the various orifices of *Adam Kadmon* are associated both with different *Partzufim* and with different letters of the divine name YHVH. In addition these orifices of *Adam Kadmon* correspond to four basic forms of the tetragrammaton, the four-letter name of God. These four basic forms of the divine name are referred to by the different numerical equivalents (72, 63, 45, 52) of the *millui*, or "spelling out" of the letters that comprise them. As Lawrence Fine has described, the various "organs" of *Adam Kadmon* are understood as divine lights, which combine to form divine names that represent different aspects of the divine structure.[127]

THE LEVELS OF THE SOUL

The Lurianists related the structure of the *Sefirot* to the "five lights" or levels that are said to exist within man's soul. These five levels of soul, derived from the verses of a talmudic benediction (*Baruchy Nafshy*), are the *nefesh*, or bodily soul; the *ruach*, which corresponds to the heart and emotions; the *neshamah*, corresponding to the brain; the *chaya* or "living soul," and the *yechida*, meaning "united," referring to the Godly soul that is united with man. Vital informs us, for example, that the *Sefirot*, as they are emanated according to the scheme of *Iggulim* (Circles), correspond to the lowest level of the soul or *nefesh*. The *Sefirot* that are emanated according to the scheme of *Yosher* (Line) correspond to the next higher level of the soul, the level of *ruach*.[128]

According to Vital, both the levels of *Iggulim/nefesh* and *Yosher/ruach* exist in each world, and simultaneously inform every detail or fact within the

126. Moses Cordovero, *Or Ne'erav* VI: 5, 44a; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 143.

127. The derivation of these names will be discussed further in Chapter Five. Lawrence Fine, "The Contemplative Practice of *Yihudim* in Lurianic Kabbalah," in Green, *Jewish Spirituality*, pp. 64–98.

128. *Sefer Etz Chayyim* 1: 1, p. 24; Menzi and Padeh, *The Tree of Life*, pp. 29–30.

cosmos. This is an interesting proposition in view of the relationship that Vital posits between *Iggulim* (Circles) and Chaos and between *Yosher* (Line) and *Tikkun* (Repair and Restoration). The first of these relationships implies that each entity or "fact" within the world is in chaos; the second implies that they are each ordered and repaired. It would seem that everything within the world is simultaneously both chaotic or in need of restoration, and also already fully restored. Like a book that simultaneously contains within itself the history of an entire man or nation, each entity within the world contains within itself the entire history of the cosmos, beginning with the original chaos and ending with *Tikkun ha-Olam*, the Restoration of the World.

THE METAPHOR OF LIGHT

The metaphor of light is as pervasive in the Kabbalah as it is in other mystical traditions. For example, Hai Gaon (early thirteenth century) is reported by later Kabbalists to have held that above all emanated things there are three lights, existing in "the root of all roots" as "its name and essence . . . beyond the grasp of thought." These three splendors or *tzachtzachot* are referred to as the roots of the ten *Sefirot*.[129] Cordovero adopted the view that above the *Sefirot*, in *Keter*, there are "ten brightnesses" that exist in *Keter* and are "designated primordial light, the burnished light, the clear light."[130]

One kabbalistic metaphor comprehends the *Sefirot* themselves as a series of lights and another likens them to ten colored translucent spheres, which modify the transmission of the *Or Ein-Sof*, God's infinite light. The Zohar regards *Ein-Sof* itself as the "light that does not exist in light"[131] and regards the highest *Sefirah*, *Keter*, as the innermost, "concealed" light. The seven lowest *Sefirot* are comprised of four lights, only the last of which, *Malchut*, is revealed:

> Come and see. There are four lights. Three of them are sealed and one is revealed: a light that shines; a light of splendor that shines like the splendor of the heavens in its purity; a light of purple that receives all the lights; a

129. Scholem, *Kabbalah*, p. 95.

130. Moses Cordovero, *Or Ne'erav* VI: 4, 40b; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 134.

131. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 290.

> light that does not shine but gazes at these and receives them, and these lights appear in it as a crystal ball against the sun.[132]

As in other mystical and mythological traditions, light for the Kabbalists symbolizes revelation, the good, consciousness, will, life, and the spirit. Light is the knowledge, goodness, and being of creation, contrasted with the darkness of ignorance, evil, and the void. That *Ein-Sof* is referred to as "the light that does not exist in light," and the *Sefirot* spoken of as lights that are concealed, or, as in the Zohar, as the "light of blackness" (*bozina di kardinuta*) suggests that both *Ein-Sof* and the *Sefirot* participate in being and nonbeing, revelation and concealment, and that both knowledge and ignorance are basic "constituents" of all things.

COLORS

The Kabbalists frequently assigned specific colors to the various *Sefirot*. For example, *Chesed*, *Gevurah* and *Tiferet* are assigned white, red, and yellow respectively. According to Cordovero, *Chesed* is white because of its "virtue," and *Gevurah* red because of the "heat of fire" involved in severe judgment and the arousal of love. *Tiferet* is the color of an egg yolk because it is a medium or mixture of the other two.[133] It also possesses the color purple. *Chochmah* is the color blue, "which is the beginning of the development of color from blackness (of *Ein-Sof* and *Keter*)." *Binah* is green.[134] *Malchut*, which has no light of its own but channels the light of all the other *Sefirot*, "contains all the colors."[135]

As we have seen, Cordovero also compared the *Sefirot* to a series of colored glass filters that selectively transmit various aspects of the light of *Ein-Sof*. Another color metaphor, found in the Zohar, is based upon the variety of colors that dance together in the depths of a burning flame. The interplay of these colors, their appearance, disappearance, and reappearance,

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132. Zohar II, 23a–23b. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 323.

133. Moses Cordovero, *Or Ne'erav* VI: 3, 38b; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 127. Cf. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, 292.

134. Moses Cordovero, *Or Ne'erav* VI: 4, 40b; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 132.

135. Moses Cordovero, *Or Ne'erav* VI: 4, 41a; ibid., p. 133.

is said to characterize the condition of the final *Sefirah*, *Malchut*, which exists only by virtue of reflected light, and which transmits the lights of the upper *Sefirot* to the lower worlds. Just as the various colors alternate in their prominence within an open flame, *Malchut* alternates in its reflection of the powers of Judgment, Mercy, etc., to our realm.

Such alteration in the transmission of sefirotic "colors" is expressed in another metaphor, that of *Malchut* holding a "crystal ball against the sun."[136] Like the astrological imagery later utilized by Vital,[137] the dance of sefirotic colors expresses the dynamic nature of the cosmos, the essence of which is not delimited structure but iridescent variation. Attempting to comprehend the universe, like the attempt to understand the human soul, can never proceed from a single, definitive point of view, but can only advance through a panoply or "dance" of readings, which themselves change according to the object of contemplation and the ever-changing position of the subject.

The color black is of particular importance in the Zohar, representing both the primordial darkness of *Keter*,[138] the blackness of the *bozina di kardinuta* (the black light of creation), the obscuring blackness of judgment (*Din*), and the darkness of *Malchut*, the only *Sefirah* to have no light of its own.[139] Cordovero associates black with the "Emanator" himself.[140] Black is also an apt symbol of *Gevurah/Din* (for the darkness that obscures the light of mercy). The entire *Sitra Achra*, the "Other Side," is conceived of as a dark realm, which is nonetheless essential to the proper function of the cosmos. The Kabbalah is here premonitory of Jung in its view that the shadow realm of evil is integrally related to the essence of the light and good, a topic that will command our attention in Chapter Eight.

GARMENTS (*LEVUSHIM*)

The Kabbalists frequently referred to the *Sefirot* as *levushim* or "garments," holding that the *Sefirot*, as garments of *Ein-Sof*, are, like the shell of a snail,

136. Zohar II, 23a–23b. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 323.

137. As discussed below.

138. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 292.

139. Ibid., p. 291.

140. Moses Cordovero, *Or Ne'erav* VI: 4, 40b; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 132.

woven out of the fabric of his own being and hence indistinguishable from him. The notion of "garments," however, also plays off the concepts of interchangeability and superfluity, as clothing can always be changed or discarded. In equating the *Sefirot* with garments the Kabbalists express the dialectical notion that the *Sefirot* are both "essential" and "accidental" properties of *Ein-Sof.*

SEXUALITY AND THE FAMILY ROMANCE

A fascinating series of symbols, related in certain respects to the symbolism of *Adam Kadmon*, express the idea that the *Sefirot* represent the process by which divine procreative energy flows and is received in the world of emanation.[141] On this view the creation of the world is the consummation of a divine sexual act.

We have already seen that in the context of Primordial Man (*Adam Kadmon*), the *Sefirah Yesod* is frequently spoken of as the male genitalia. The final *Sefirah*, *Malchut*, which is often understood as the mouth of *Adam Kadmon* himself, is more frequently, however, referred to as the image of the female (the *Shekhinah*). This image is understood as the perfection and completion of *Adam Kadmon.* Man, it is thought, can only be whole through a harmonious partnership between man and woman. Man without woman is defective, a mere "half body."[142] Sometimes the female, which completes "man," is understood as an actual woman; but at other times it is conceived of as a female "image," which arises within a man's soul and is viewed as his spiritual counterpart or completion. The Zohar speaks of such a counterpart accompanying a man, and making him "male and female," when, for example, he is on a journey away from his wife and home.[143] The Zohar clearly anticipates the psychoanalytic view that all individuals are essentially bisexual, and, particularly, the Jungian view that each person's psyche is a juxtaposition and blend of *anima* and *animus.* There is indeed an old Jewish tradition, which is traceable to the biblical story of Eve being born from "Adam's rib" (and which may have also found its way into rabbinic sources through Platonic influence), which holds that all souls, prior to their descent into the physical world, are both male and female.

141. Tishby and Lachower, *The Wisdom of the Zohar*, Vol, 1, p. 288.
142. Ibid., p. 298.
143. Zohar I, 49b–50a; Sperling and Simon, *The Zohar*, Vol. 1, p. 158.

The relations between man and woman are represented in each of the *Sefirot*. Each *Sefirah* is conceived bisexually, as male to the *Sefirah* below it and female to the *Sefirah* above it. The entire sefirotic scheme announces the idea that sexual and romantic union in man is a reflection of basic cosmological dynamics. For example, the *Sefirah Chochmah* (Wisdom) is frequently equated with the Celestial Father (*Abba*), while *Binah* is understood as the Celestial Mother (*Imma*), with the lower *Sefirot* being formed in *Binah*'s womb. The union of *Tiferet* with *Malchut* (*Shekhinah*) is said to give rise to the lower worlds. Here the understanding of the *Sefirot* in sexual terms subtly passes over into a symbolism of birth and human development, and ultimately into a symbolism of the family.

The two pairs of *Sefirot* we have just discussed, *Chochmah* and *Binah*; (the Celestial Father and Mother), and *Tiferet* and *Malchut* (Son and Daughter), play an important role in what can only be described as a *family romance*. The Zohar describes how the father, *Chochmah*, has a particular fondness for his daughter (the *Shekhinah/Malchut*), which stirs the jealousy of *Binah*, the Celestial Mother.

> The father's continual desire is solely for the daughter, because she is the only daughter among six sons, and he has shared out portions, gifts and presents to the six sons, but to her he has apportioned nothing, and she has no inheritance at all. But despite this he watches over her with more love and longing than over anyone else. In his love he calls her "daughter"; this is not enough for him and he calls her "sister"; this is not enough for him, and he calls her "mother" . . . Therefore, the supernal world [mother] says to her [to the daughter]: "Is it a small matter that you have taken away my husband? [Gen. 30:15] for all his love is centered on you."[144]

Conversely the "mother" is said to favor the son over her husband,[145] thus completing a sort of cosmic Oedipal triangle: a vision of the cosmos in which "the world" is conditioned by archetypal interest and desire, the very desire that contemporary psychoanalysts have found reflected in the psyche of man, and at the foundation of human society.

The Zohar distinguishes between two forms of *desire* in its account of

144. Zohar I, 156b (*Sitrei Torah*) as quoted in Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 299.

145. Zohar II, 145b; III, 100b; 258a. Cited in Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 299.

creation. The first, which is symbolized in the union of *Chochmah* and *Binah*, is "familial" and gives rise to the upper worlds (those that are akin to the Platonic Forms). These *Sefirot* are called "friends." The second form of desire, symbolized in the intermittent union of *Tiferet* and *Malchut*, is passionate and gives rise to the lower world: that of corporeal creation.[146] These lower *Sefirot* are called "lovers."[147] Both kinds of union are necessary on both the cosmic and human levels.

The Zohar involves itself in detailed speculations regarding sexual behavior in the sefirotic realms. For example, in *Tikkunei ha*-Zohar we learn that amongst the *Sefirot* incest is not forbidden: "In the world above there is no 'nakedness,' division, separation or disunion. Therefore in the world above there is union of brother and sister, son and daughter."[148] It is only as a result of man's imperfect state, caused by our world having fallen into the realm of the *Sitra Achra*, that such relations are forbidden to man. Indeed, the Kabbalah interpreted the story of Adam's fall as an indication that through eating from the tree of knowledge man was forbidden from enjoying sexual relations on the model of those on high.

The act of intercourse and the emotions associated with it are described in the Zohar as paradigmatic for all creation. For example, creation is said to commence with the movement of the Primal Man's left arm, leading to the embrace of sexual intercourse. This left arm represents the *Sefirah Gevurah/ Din* (Strength/Judgment), and is said by the Zohar to embody the evil inclination.[149]

The Zohar borrows images from the biblical Songs of Songs and describes the development of the *Sefirot* in metaphors of intercourse and love.[150] The Zohar even goes so far as to claim that the harmony of all the worlds is dependent upon the origin of the arousal in celestial love:

> If she first makes approaches to Him and draws him towards her in the strength of her love and desire, then she is replenished from the side of the right (kindness) and multitudes from the side of the right are found in all

146. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, pp. 299–300.

147. Zohar II, 7b; Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, pp. 288, 299. For the full context of this passage see Sperling and Simon, *The Zohar*, Vol. 4, pp. 330–331.

148. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 3, p. 1369.

149. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 300.

150. Zohar III, 61b–62a. Sperling and Simon, *The Zohar*, Vol. 5, p. 48.

> worlds. But if the Holy One, blessed be He, is the first to make advances and she only rouses herself afterwards, then all is on the side of the female and many multitudes arise on the side of the left (severe judgment) in all worlds.[151]

The eroticization of the cosmos is a theme that also appears in the Lurianic Kabbalah. "The whole universe," Vital tells us, "functions according to the principium of the masculine and the feminine."[152] As I will explain in detail in Chapter Seven, Vital conceptualizes the *Sefirot* in terms of a series of conjugal relationships. The *Sefirot Chochmah* and *Binah*, for example, are understood as the celestial "Father" and "Mother" who are maintained in their "face-to-face" *coniunctio* by the "upward flow" of "feminine waters" emanating from the body of *Binah*. The vicissitudes of the *Sefirot*, including their shattering as a result of the "Breaking of the Vessels," as well as their restoration in *Tikkun*, are understood as so many ruptures and reunifications in the conjugal life of these and the other *Sefirot*, which are reconceptualized as *Partzufim*, personalities, or personal "faces" of *Ein-Sof*.

According to Cordovero, the erotic couplings of the *Sefirot* are "imagined as the union of male and female, [but actually signify] something the human mind cannot comprehend."[153] I have dwelt at length upon these sexual metaphors because I believe them to be a unique and vivid illustration of a dynamic metaphysics in which presumably subjective emotions and values (those aroused by human desire) are regarded as supremely objective and cosmically *real*. These metaphors show the Kabbalah, in certain of its aspects, to be tantamount to what might be called a "psychoanalysis of God." The Kabbalah suggests in its anthropomorphic and sexual symbolism that the very nature of the cosmos can only be understood through man's turning inward and comprehending his own inner nature.

QUESTIONS

Intriguingly, the Zohar equates certain of the *Sefirot* with "questions" that are presumed to provide an indication of the *Sefirah*'s nature and level. For

151. Zohar II, 45a–45b. Ibid., Vol. 1, p. 300.

152. Vital, *Sefer Etz Chayyim* 11: 6: cited and translated in Schochet, "Mystical Concepts," p. 824, note 6.

153. Moses Cordovero, *Or Ne'erav* VI: 2, 37b; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 124.

example, *Binah*, which is the *Sefirah* connected with the "beginning" of creation, is referred to with the question "Who?" (*Mi?* in Hebrew). *Malchut*, which is at the end of the emanative process, and which can therefore prompt a contemplation of the cosmos as a whole, is called "What?" (*Mah?*). The Zohar informs us that this "What?" pertains to "these" (*eleh*) *Sefirot*, and when the letters comprising the Hebrew terms for "What are these?" (*Mah Eleh*) are rearranged we arrive at "Elohim," the revealed God of the bible.[154] In short, without their ever having been answered, a set of questions leads us to the creator God.

The whole notion of naming the presumed structures of the universe with questions reveals much about the Kabbalists' attitude toward the cosmos, which, in spite of their elaborate theosophy, remains essentially *unknown*, reflecting the very awe and wonder with which man confronts creation. In spite of their status as "unknowns," the *Sefirot* are such that they can be addressed and queried. Indeed, the very act of questioning may reveal more about the ultimate nature of things than any speculative attempt to answer the questions posed.

THE *SEFIROT* AS DIMENSIONAL PARADIGMS

We have noted a number of characteristics that pertain to the *Sefirot* in general and that are relevant to any attempt to understand them in their particular nature. After an admittedly selective review of the vast literature on the *Sefirot*, I will now consider each of them individually. As we have seen, the Kabbalists, on the principle that the microcosm perfectly mirrors the macrocosm, held that the *Sefirot* are not only the elements or dimensions of the universe, but also the constituent elements of the human mind.[155]

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154. See Zohar I, 2a; Sperling and Simon, *The Zohar*, Vol. 1, p. 6, and discussion in Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 294–295.

155. The psychological interpretation of the *Sefirot* doctrine has a long and venerable history that has been briefly reviewed in Chapter One. For example, one of the earliest Kabbalists Azriel of Gerona (early thirteenth century) held that the energy of the human soul derives from the heavenly *Sefirot*, and he equated each *Sefirah* with a psychological power or physical organ in man (Scholem, *Origins of the Kabbalah*, p. 95). This view was prominent throughout the Kabbalah and later became a basic tenet of Hasidism.

The *Sefirot*, as the archetypes of all creation, are far more complex than any theory about them can hope to grasp. They constitute an infinitely rich firmament of values, and each *Sefirah* is irradiant with innumerable facets. Like Leibnizian monads, each of the *Sefirot* mirrors each of the others in their resplendent multiplicity. However, in order to make sense of the Kabbalists' claim that the *Sefirot* are the elements of creation or the "dimensions" of the world, we must simplify our interpretation, focusing upon key elements in each *Sefirah*; and, at least momentarily, excluding both other aspects, as well as the interpenetration of each of the *Sefirot* into each of the others. In comprehending a simplified scheme, we can perhaps catch a glimpse into the the *Sefirot* as elements in their richness and multiplicity.

We should not expect the *Sefirot* to have a precise one-to-one correspondence with the phenomenological elements of either our finite universe or the human psyche. After all, the *Sefirot* themselves are conceived within the Kabbalah as stages in the creative process, and hence reflect aspects of God's inner life or creativity rather than fixed entities in an already created world. My main purpose in this section is to interpret the *Sefirot* so as to show how each provides an underlying qualitative basis for the phenomena of human experience, and hence for the structural elements of both humanity and the world.

ETHICAL AND PSYCHOLOGICAL ASPECTS OF THE *SEFIROT* SYMBOLISM

However, I also have a second, more practical goal, and that is to uncover the psychological or psychotherapeutic principle or lesson inherent in each of the *Sefirot*. The psychological significance of the *Sefirot* doctrine is actually written into the calendar of Jewish ritual observance. The forty-nine days between Passover and Shavuot are known in Jewish tradition as the *sefirat ha-Omer*, the "counting of the Omer." While this "counting" literally refers to an offering of grain that was brought to the temple in Jerusalem on Shavuot, tradition holds that during this seven-week period, men, women, and children must prepare themselves emotionally and spiritually for the reception of the Torah at Mount Sinai, which took place on the fiftieth day after the exodus from Egypt. Playing upon the word *Sefirah* (one meaning of which is "counting"), the Jewish mystics have handed down the tradition that on each of these days a person must concentrate upon developing within

him or herself an aspect of each of the seven emotional *Sefirot*. In dwelling upon the cosmic characteristics represented in each *Sefirah* (e.g., love, strength, compassion, etc.), the individual is said to channel divine energies through his own psyche and in the process perfect his/her character in anticipation of a renewed commitment to the Torah.

The ethical aspects of the *Sefirot* are elaborated in Moses Cordovero's *Tomer Debhorah* (The Palm Tree of Deborah)[156] in which detailed instructions are provided on how the individual can attain the qualities inherent in each of the *Sefirot*. According to Cordovero, it is incumbent upon man to imitate his creator both in form and deed, "so that the crown of the *Shekhinah* never departs from his head."[157] My own interpretations of the psychological aspects of the *Sefirot* differ from, and on my view complement those of Cordovero, and reflect my work as a psychologist and psychotherapist. I should point out that these interpretations are in no way meant to be exclusive. As Vital tells us: "in every single hour the worlds are changing, so that no hour is like any other . . . And just as every hour and every minute is different, so too the various aspects (i.e., interpretations) of the passages in the Zohar differ from one another."[158]

KETER ELYON (THE SUPREME CROWN)

The highest of the *Sefirot*, *Keter Elyon*, qualitatively distinct from all of the others and barely separable from *Ein-Sof*, the Infinite God, is so sublime and concealed that, according to the Kabbalists, nothing at all can be predicated of it.[159] Just as a "crown" is separable and distinct from one who wears it, *Keter* is separate and distinct from the *Sefirot*, which comprise the body of the

156. Moses Cordovero, *Tomer Debhorah* (The Palm Tree of Deborah), trans., Louis Jacobs (New York: Hermon Press, 1974).

157. Ibid., p. 126.

158. *Sefer Etz Chayyim* 1: 1, p. 29; Menzi and Padeh, *The Tree of Life*, pp. 63–64.

159. Zohar II, 42b; Sperling and Simon, *The Zohar*, Vol. 2, p. 131. In relation to *Keter*, the Zohar applies the formula: "Search not the things that are too hard for thee, and seek not the thing which is hidden from thee" (Ben Sira 320–324, cf. Talmud, *Chagigah* 13a). See discussion in Schochet, "Mystical Concepts," pp. 836–837.

Primordial Man,[160] who is the living archetype for the creation of the world. Unlike the other *Sefirot*, which are each assigned a holy letter, no linguistic sign can represent *Keter*; instead, it is equated simply with the thorn or point of the letter *yud* in God's name. The proximity and even identity of *Keter* with *Ein-Sof* is underscored by its sometimes being referred to as the Holy Ancient One, a term that is otherwise reserved for *Ein-Sof*.[161] As such, *Keter* is said to reflect the divine essence and to anticipate the "image of God" in created human form.

At times *Keter* is referred to as the *will of all wills*.[162] It is frequently called *Ratzon* (Will) by the Kabbalists themselves.[163] In the Zohar, *Keter* is called *Ehyeh* ("I will be"), which recalls the biblical expression of God's "absolute will" in His declaration to Moses, "*Ehyeh asher ehyeh*," "I will be who (or *that* which) I will be."[164] The appellation *Ehyeh* indicates *Keter*'s limitless potential and its willful movement toward the future.

The Lurianists occasionally spoke of two aspects of *Keter*: its face (*pnimi*) or inner aspect, referred to as *Tinug* (delight), and an outer (*chitzonit*) aspect referred to as *Ratzon* (desire or will). Such "delight" is present, according to Luria's disciple, Israel Sarug, in the first stirrings of *Ein-Sof*, even prior to the *Tzimtzum*. That delight is even above the Primal Will accords well with the psychoanalystic view, which explains volition and action via the "pleasure principle." In identifying *Keter*, the uppermost *Sefirah* and first manifestation of *Ein-Sof*, with delight and desire, the Lurianists place themselves in a tradition that elevates emotion above intellect and desire above wisdom. As Immanuel Schochet explains, while the Kabbalists understood the cosmos in terms of the progression of Reason (*Chochmah*, *Sachel*) toward a certain goal, this higher aim is "a deep-seated, innermost desire or will."[165] As Schneur Zalman, the first Lubavitcher rebbe,

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160. *Sefer Etz Chayyim* 25: 5, 42: 1, and *Tikkunei* Zohar, 2d Preface, 17a–b, cited in Schochet, "Mystical Concepts," p. 837.

161. Schochet, "Mystical Concepts," p. 852, note 34.

162. Zohar III, 129a, 288b. See discussion in Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 270 and p. 302, note 4. See also Schochet, "Mystical Concepts," p. 837.

163. Tishby and Lachower, *The Wisdom of the Zohar*, p. 270.

164. Exodus 3:14. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 270. Zohar III, 65a–b; Tishby and Lachower, *The Wisdom of The Zohar*, Vol. 1, p. 345.

165. Schochet, "Mystical Concepts," p. 853, note 41.

writes: "The Torah derives from *Chochmah* (Wisdom, Reason), but its source and root surpasses exceedingly the rank of *Chochmah* and is called the Supreme Will."[166] *Keter* is spoken of in the Zohar as *Ayin*, nothingness, a "darkness" that is at the same time the source of all light.[167] Such nothingness is both the epistemological and ontological gulf between *Ein-Sof* and creation. According to Cordovero, "*Keter* is called *Ayin* (Nothingness) on account of its great transparency and closeness to its source."[168]

In the view of Moses De Leon, *Keter* is beyond the limit of perception; according the Kabbalists of Gerona, it is "the cessation of thought."[169] Like a metaphysical "black hole" from which no light can escape, it is a darkness or annihilation that both extinguishes the lights of the *Sefirot* as they strive to return to their origin in *Ein-Sof* and conceals the light of *Ein-Sof* as it spreads downward into creation. According to Abraham Ben David this "annihilative" property of *Keter* figures in all change in the life and substance of things.[170] A "negation" figures in all transitions. It is "the cessation from which comes the emanation of all beings."[171] *Keter*'s very negativity is what brings all of the succeeding *Sefirot* into being. This negativity is, in fact, the essential manifestation of the primal will.

The relationship between negation and will is known from both logic and psychology. Logically, "will," in its most fundamental sense, is a setting of limits, an imposition of a negation. It was Otto Rank who first observed that the primary assertion of "will" on the part of a child is always in the form of a negation, a saying "no" to the breast. According to Rank, it is only through a nurturance of this "negative will" that the child's positive volition can arise.[172] The affirmation of the status quo requires only passive acquiescence; negation, however, brings will into the world, and will reveals negation. In the primal act of will, "Let there be light . . .", God paradoxically but necessarily opens up the gaping abyss of nothingness. We can now

166. Zalman, *Igeret HaKodesh*, sec. I, as cited in Schochet, "Mystical Concepts," ibid.

167. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 280.

168. Cordovero, *Or Ne'erav* VI: 1, 34b; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 114.

169. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 280.

170. Ibid.

171. Ibid., p. 281.

172. Such negative will is also observable in other behavior.

understand why the light that emerges from *Keter* is known as the *bozina di kardinuta*, a "spark of blackness."[173]

Each of the above considerations points to the view that *Keter* is best understood as pure *will* or desire without any reference to a world outside. This "will" is *Keter*'s light, darkness, negation, and simplicity; and in these capacities *Keter* gives rise to the entire system of the *Sefirot*. In humans, *Keter* can be regarded as a primary source of psychic energy or volition, and in view of the fact that the Kabbalists understood it as initiating a series of sexual relations among the *Sefirot*,[174] *Keter* is not far from the Freudian libido. But unlike Freud, for the Kabbalists this libido is not only the foundation of the human psyche but of the cosmos as a whole.

Keter suggests that the supreme psychological task is an awareness of one's own desire and will. *Keter*'s hiddeness reflects the elusiveness of such desire. Most often we speak and act out the desires of others—without the slightest awareness of our own. In conversing with others, we find ourselves saying what we think they want to hear rather than what we want to say. One lesson of *Keter* is that we must listen quietly for our own desire, for like *Keter*, our desire is hidden and dark, occupying the recesses of our unconscious, a "nothing" that is nevertheless the undiscovered origin of our psychic life.

In *The Palm Tree of Deborah*, Cordovero associates the *Sefirah Keter* (Crown) with the divine trait of "humility," and states that in order to achieve this trait one should value oneself as "naught," flee honor, and seek repentance for one's sins. He indicates that "Crown" signifies the head, and proceeds to state that like the *Sefirah Keter* "that is ashamed to gaze at its source (*Ein-Sof*)" and therefore "looks downward" toward creation, "man should be ashamed to gaze proudly upwards, but he should ever look downwards in order to abase himself as much as possible."[175] Cordovero analyzes the spiritual traits associated with *Keter* according to several different aspects of the human head and face. With respects to the "thoughts" in one's mind he says that one should refrain from judgment and negativity. One's "forehead" should never be hardened, and one should show good will to all, even to those who provoke one to anger. One's "ears" should avoid hearing an evil or ugly report about others. The "nose," which is associated with the emotion of rage, should refrain from anger and one should seek to fulfill

173. Ibid., p. 220.

174. The sexual unions of the various *Sefirot* are dwelt on by Chayyim Vital in his *Sefer Etz Chayyim* See especially 2: 3a.

175. Cordovero, *Palm Tree of Deborah*, p. 70.

other's needs and desires. One's "face" should "shine constantly, so to welcome all men."[176] Finally one's "mouth" should strive to produce a good word at all times. Cordovero recognizes that one cannot always conduct oneself in accord with each of these qualities, as there are others that at times may conflict with them. Yet he holds that these traits, which can all be subsumed under the banner of humility (holding one's head "low" rather than "high"), bring one closest to the "highest sources."

At first glance, Cordovero's approach appears to be in complete opposition to the view of *Keter* as *Ratzon* or desire that I have discussed above. However, on closer examination these two approaches, like so much else in the Kabbalah, are actually complementary rather than contradictory. For it is only in finding one's true desire, a desire that is as much spiritual as it is corporeal, that one can finally surrender the eternal quest of the ego, an ego that is otherwise never satisfied and is constantly demanding *more*. In this way finding one's "desire" becomes not only the complement to but the requisite for the kind of humility that Cordovero sees embodied not only in *Keter* but throughout the *Sefirot*.

CHOCHMAH (WISDOM)

Chochmah is regarded as the first creative act of *Ein-Sof*, and, as such, is frequently referred to as *reishit* (beginning). *Keter Elyon*, God's will, is first channeled through *Chochmah*.[177] The emergence of wisdom or intellect from will also accords well with Freud's later claim that intellect (cognition) emerges as a superstructure built upon desire. Yet for the Kabbalists, intellect is, in effect, a new beginning both for the human psyche and the world. Rabbi Moses De Leon declared that "the beginning of existence is the mystery of the hidden point which is called *Chochmah* . . . and from a single point you can draw out all things."[178] Although this primal point of wisdom can be understood ontologically, it is, I believe, best to first understand it as an initial axiom or idea from which all other conceptions can be derived: "When the most secret of secrets (*Keter*) sought to be revealed, He made, first of all, a single point, and this became thought. He made all the

176. Ibid., p. 74.
177. See Zalman, *Likutei Amarim-Tanya*, Ch. 35, p. 155ff.
178. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 281.

designs there. He made all the engravings there."[179] The Zohar here teaches that all of the "forms" were condensed within this single point of wisdom. *Chochmah*, above all, expresses the notion (which was later boldly spelled out by Hegel) that the entire world can be derived from a single, simple idea, which in the Kabbalah is equated with a dialectical system expressing the interdependence of *Ein-Sof* and *Sefirot*, subject and object, God and the world.

While *Chochmah*, according to the Kabbalists, cannot be seen or apprehended in and of itself, it is inherent in and "animates" everything. *Chochmah* is variously described as the "seed of all creation" and "the potentiality of what is."[180] As a moment in the intellectual process it is compared to "the original idea" or "inner thought." In the Zohar, *Chochmah* is referred to as *Machshavah Setumah* (hidden thought) and is considered to be void of all individuality, instantiation, and separateness. It is "existent and non-existent, deep buried, unknowable by name."[181] According to Cordovero, *Chochmah* is called "being from nothingness" (*yesh me-ayin*). It is the "beginning of being and not being itself," requiring "a third point (*Binah*) for the revelation of existents."[182]

As it is manifest in our world, *Chochmah* is the *hyle*,[183] the most fundamental instrument for creation, and can be considered roughly equivalent to the Platonic "Forms" or "Ideas." Scripture relates that God has created the world *be-Chochmah* (with wisdom, Psalms 104: 24, Proverbs 3:19), which the Kabbalists interpreted to mean "by *Chochmah*" (making *Chochmah* the instrument of creation) and "in *Chochmah*" (making it the potentiality of being in all things).[184] *Chochmah* is also referred to as the Garden of Eden, in all likelihood because the Kabbalists conceived of the primeval garden as an ideal world of forms. While *Chochmah* is clearly something (*yesh*) in relation to *Keter*, it is *nothing* in relation to the world, inasmuch as the ideas embodied within it have yet to be made actual and concrete. As such it, like *Keter*, is occasionally referred to as *Ayin*, nothing.

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179. Ibid., p. 281, 331; Zohar I, 2a; Sperling and Simon, *The Zohar*, Vol. 1, p. 6.

180. Zohar III, 235b; *Tanya* II, Ch. 3.

181. Zohar I, 2a; Sperling and Simon, *The Zohar*, Vol. 1, p. 6.

182. Cordovero, *Or Ne'erav* VI:1, 35a; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 116.

183. See Maimonides, *Moreh Nevuchim* II: 30. English translation by M. Friedlander, *The Guide For The Perplexed* (New York: Dover, 1956).

184. Schochet, "Mystical Concepts," p. 838.

The kabbalistic dialectic permeates the *Sefirot* in such a manner that none can be said to have a permanent structure or essence.

Cordovero's ethical analysis of *Chochmah* is rooted in the fact that *Chochmah* is a *Sefirah* of the "right pillar," and as such is connected with the attribute of loving-kindness. Cordovero indicates that the "lesson" of the *Sefirah Chochmah* is that one should think to improve the lot of others and, as "Wisdom is the father of all created things,"[185] show mercy and respect to all creatures, "neither destroying nor despising any of them."

Psychologically, *Chochmah*, as has already been intimated, refers to the cognitive dimension of the human psyche, a dimension that, according to Freud and his followers, lies at the foundation of the ego, and is instrumental in directing the libido or will. It is in *Chochmah*, the realm of ideas, that the relationship between the human psyche and the external world can be understood, for it is through our ideas that the world is experienced and, in effect, constructed. This is a powerful psychotherapeutic notion, for it frees us from regarding ourselves simply as victims of the world, and gives us both the opportunity and responsibility to forge our own experience. There is, indeed, *wisdom*, in recognizing that many of the forces that we believe impede our progress in the world are of our own making. Victor Frankl, in speaking of his experiences in the concentration camps, said that he learned the great lesson that while the Nazis could control his body they had no control over his mind, and, as such, his fate, in an important sense, remained within his own hands.[186] The wisdom of *Chochmah* is not, of course, to be complacent in the face of evil or to believe in the unlimited sovereignty of the human subject but rather to recognize how much control our own psyche affords us in relation to the major and minor calamaties that befall us, and to exercise control over the *interpretations* we place upon the events in our lives.

BINAH (UNDERSTANDING)

Binah is the third of the intellectual *Sefirot*. *Binah* is conceived as a "palace" erected around the point of *Chochmah*.[187] From a cognitive point of view *Binah* is the expansion or fulfillment of the concealed thought that comprises

185. Cordovero, *Palm Tree of Deborah*, p. 82.

186. Victor Frankl, *From Death Camp to Existentialism*, trans. Ilsa Lasch (Boston: Beacon Press, 1959).

187. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 282.

Chochmah.[188] *Binah* is thus the spelling out of the details and implications of the original "inner thought" of wisdom. *Binah* is frequently equated in both rabbinic and kabbalistic sources with the process of reasoning itself.[189] We can gain some insight into *Binah* by observing that it is the dominant *Sefirah* in the World of *Beriah* (creation), which according to the Kabbalah is the world in which we first find the appearance of finite, distinct entities. *Binah* is also transformed into the *Partzuf Imma*, the Celestial Mother, a fact that underlies its creative role.[190] Indeed as the "Cosmic Mother" *Binah* is the womb in which all the lower *Sefirot* develop and eventually unfold in all their detail. These lower *Sefirot* are conceived as seven children emanating from *Binah*'s womb.[191] In the mathematical metaphor *Binah* is symbolized as a "circle" that represents the beginning of substantial existence. In contrast to *Chochmah*, which the Kabbalists symbolized with the nondimensional point of the Hebrew letter *yud*, *Binah* is symbolized by the letter "*heh*,"[192] which has dimensions of length and width[193] and which, according to the Kabbalists, represents the "dimensions" of explanation, understanding, and manifestation.[194] While we should not take this representation to connect *Binah* itself with space or physicality, we can regard *Binah* as the paradigm for the experience of all finite existence, whether manifest in the psychical or natural realms. According to the Zohar, it is in *Binah* that existence is first separated and differentiated.[195] It is in *Binah* that the sketches and engravings of *Chochmah* first take on a permanent, subsistent reality.[196]

Psychologically, *Binah* is said to perform a reconciliation between the "desire" of *Keter* and the intellect of *Chochmah*. Indeed, *Binah* is the first of

188. *Tikkunei* Zohar 22: 63b.

189. Schochet "Mystical Concepts," pp. 838, 853, note 59.

190. Zohar III, 290a ff.; *Pardes Rimonim* 8:17.

191. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 282.

192. Zohar III, 17a, 258a. See Schochet "Mystical Concepts," p. 838, p. 852, n. 37.

193. Schochet, "Mystical Concepts," p. 838, 853, note 61, referring to Zalman, *Tanya* III: 4, *Igeret HaKodesh*, sec. 5, and Zohar II, 158a. Similarly, Zohar 1, 6a refers to *Chochmah* and *Binah* respectively as the "supernal point (*Chochmah*) which is situated in his palace (*Binah*)."

194. Zalman, *Likutei Amarim-Tanya*, p. 408 (*Igeret HaKodesh*, Ch. 5). See discussion in Schochet, "Mystical Concepts," p. 838.

195. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p 270.

196. Zohar I, 90a, *Sitrei Torah*; Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 2, p. 568; cf. discussion in Vol. 1, p. 270.

several *Sefirot* that are said by the Kabbalists to reconcile and harmonize opposing principles. Such reconciliation of opposites, or *coincidentia oppositorum*, is perhaps the hallmark of kabbalistic psychology. Here we see that it is neither will nor wisdom, emotion nor intellect, which defines the creativity and *understanding* of the human mind, but rather the dialectical blending of the two. It is only when the knowledge of *Chochmah* is informed by the desire of *Keter* that one can create something of *value* or be said to truly "understand." My understanding of my fellow human being only occurs when, via the process that Dilthey and others referred to as *verstehen*, I can actually stand in the other's shoes and cognize the world from the standpoint of his/her goals and desires.

A more general principle, however, is to be gleaned from *Binah*, and this is that the apparent contradictions within the human psyche are (as Jung later observed) mutually dependent relations, and that opposites need to complement and modify one another. Intellect is empty without interest and emotion, and emotion unfulfilled without thought. A person's goodness is interdependent with his or her potential for evil, love is not real without the potential for jealousy and hate, and a man's masculinity is impossible without a complementary femininity and vice versa. In Cordovero's ethical scheme *Binah* is associated with repentance, which he describes in terms of modifying the bitterness of both evil and judgment in order that a man can "repent and rectify every flaw."[197]

It is the acceptance and embodiment of opposing principles that connects *Binah* with motherhood and creation. The created, as opposed to the ideal, man or woman is riddled with conflict and contradiction and it is to the understanding archetypal "Mother" within ourselves that we must turn to accept, even embrace, the contradictions within our own souls. Those who do not achieve such an acceptance—who, for example, strive to be perfectly rational, good, and loving—inevitably bring about the opposites of these traits in their most unbridled, perverse forms.

DA'AT (KNOWLEDGE)

As I have indicated earlier, an alternative scheme for the ten *Sefirot* excludes *Keter*, on the grounds that it is essentially identical with *Ein-Sof*; and

197. Cordovero, *Palm Tree of Deborah*, p. 86.

interposes *Da'at* as the third *Sefirah*, after *Chochmah* and *Binah*.[198] Among certain Kabbalists *Da'at* appears between *Chochmah* and *Binah*, not as a separate *Sefirah* but as the "external" aspect of *Keter*.[199] The word *Da'at* derives from a root meaning "attachment" or "union," and this *Sefirah* is said to bring about a union or mediation between the two *Sefirah* above it, again establishing a pattern in which two opposing *Sefirot* are mediated and resolved by a "third."[200] Indeed, according to Vital, *Da'at* is actually necessary for the revelation of the upper *Sefirot*: "*Chochmah* and *Binah* are to no avail, for *Chochmah* and *Binah* are concealed and become manifest only by means of *Da'at*."[201] The significance of *Da'at* is emphasized by Cordovero, who regards *Da'at* to be a manifestation of *Keter* that rises like a soul and informs the body of each of the *Sefirot*.[202] Because it is the "soul" of each *Sefirah*, and does not have its own independent vessel, it cannot be counted among the ten *Sefirot*.[203] Cordovero also emphasizes that *Chochmah* and *Binah* "unite in the mystery of the primordial *Da'at*, which is the middle between 'Father' and 'Mother' . . . The result of this union is the existence and renewal of the *Sefirot*."[204]

In the metaphor of the *Partzufim*, *Chochmah* is equated with the Father, *Binah* with the Mother, and *Da'at* with the offspring or Son.[205] This is said to signify the fact that *Da'at* brings to fruition the intellectual process that was begun in *Chochmah* and developed in *Binah*. The concept, which is pure potential in *Chochmah*, is reasoned through and elaborated in *Binah*, and becomes unified and practical in *Da'at*.

The Kabbalists spoke of two aspects of *Da'at*, an "upper" aspect (*Da'at Elyon*), which is directly derived from *Keter* and serves as the force that brings about a dialectical union between *Chochmah* and *Binah*; and a lower aspect (*Da'at Tachton*), which is the vehicle through which the intellectual activity

198. Schochet "Mystical Concepts," pp. 839–40.

199. Scholem, *Kabbalah*, p. 107.

200. See Scholem, *Kabbalah*, p. 107. This dialectical pattern becomes even more significant in the mediation of *Chesed* and *Gevurah* by *Tiferet* (see below).

201. *Sefer Etz Chayyim* 22:1, as cited and translated by Schochet, "Mystical Concepts," p. 854, note 73.

202. Moses Cordovero, *Elimah Rabbatai* 2: 7.

203. Schochet, "Mystical Concepts," p. 854, note 76, citing Vital's *Sefer Etz Chayyim* 23: 5, 8.

204. Moses Cordovero, *Or Ne'erav* VI: 3, 38b–39a; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 127.

205. Schochet, "Mystical Concepts," p. 840.

of the upper *Sefirot* is channeled into the lower seven emotional *Sefirot*, or *middot*. *Da'at Tachton* is, in fact, the essence of these lower *Sefirot* that serve to channel the divine will and intellect into feeling and, ultimately, action.

Psychologically, *Da'at* can also be conceived of as the principle that unites intellect and emotion (*Sechel* and *Middot*). This balance, according to the Kabbalists, is essential for both the world and the health of the human psyche.

CHESED (LOVE) OR *GEDULLAH* (GREATNESS)

Chesed is the first of seven lower *Sefirot*, which are conceived of in the Kabbalah as the moral *middot* (traits). It is also the first of the three *psychical Sefirot*. *Chesed*, which denotes boundless love or kindness, is the very principle through which God created and continuously renews the world.[206] Cordovero informs us that the function of *Chesed* is, as its name implies, "to help and succor man." According to Cordovero, "it also serves to nullify the power of the Outside Ones who accuse and vex man . . . Among its actions is love."[207]

Chesed reflects God's unlimited benevolence toward His creation and it is only natural that it develops after *Sefirah Binah* that represents the first inkling of a finite created world. It is the *middah* and *Sefirah* that is glimpsed by prophets and mystics in their experience of God's grace and love. As *Gedullah* (greatness) this *Sefirah* reflects God's awesome presence, what modern theologians have referred to as the *mysterium tremendum*.[208] In its purest form, *Chesed/Gedullah* would be overwhelming to mankind and hence this divine trait is generally experienced as it is moderated by the other *Sefirot*, particularly *Din* (judgment). *Chesed*, as it is manifest on earth, corresponds to the dimension of experience that can best be described as pure Godliness or *spirituality* and the various aspects of human love that reflect God's beneficence. As such it introduces *spiritual* values into the created world. Its negative side, created by the shattering of this *Sefirah*

206. Zohar II, 168b; Sperling and Simon, *The Zohar*, Vol. 4, p. 81. See Psalms 89: 3, "The world was built by *Chesed*."

207. Moses Cordovero, *Or Ne'erav* VI: 3, 37b; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 124.

208. Rudolf Otto, *The Idea of the Holy* (London: Oxford University Press, 1970) (originally published in 1923).

during the "Breaking of the Vessels," is to be found in the negative expressions and purposes to which spirituality and love can be directed.

For Cordovero, the ethic of *Chesed* involves acts of loving-kindness toward both others and God. Visiting the sick, providing charity to the poor, welcoming guests, attending the deceased, and bringing the bride to the wedding canopy are all *mitzvot* that reflect the supernal trait of *Chesed*.[209] In addition, *Chesed* makes it incumbent upon one to accept his or her fate with equanimity, to remind oneself even in the face of misfortune of the saying *Gomzu le-Tova*, "This too will be for good."

Psychologically, *Chesed* is the primary ingredient in all human relationships. It is, for example, the vehicle through which parents transmit a basic sense of love and security to their children, the power that animates lovers, and the care that is a prerequisite for psychological healing. As Irwin Yalom and others have pointed out, in spite of the claims for the efficacy of various psychotherapeutic techniques, the single most important curative factor is the *regard* of the therapist for his or her patient.[210] This is indeed the *power* of *Chesed*, and through a consideration of this "power" we are led naturally to the next *Sefirah*, *Gevurah/Din*, power and judgment per se.

GEVURAH (POWER) OR *DIN* (JUDGMENT)

This *Sefirah* is understood as a principle of measure, limit, and restraint. The "power" of *Gevurah* is in the fact that it constrains God's boundless love (*Chesed*) and distributes it according to the capacity of the receiver and, more importantly, according to the receiver's *merit*.[211] Unrestrained, *Gevurah* is also the root of evil. Cordovero tells us that "among the actions of *Gevurah* are stern Judgment . . . It is a lash to punish man. From it stem all the Outside Forces which denounce and oppose man."[212]

Gevurah is a singularly important *middah* both because it reflects the very essence of creation itself (which is limitation and restraint) and because

209. Cordovero, *Palm Tree of Deborah*, pp. 90–91.

210. Irwin Yalom, *Existential Psychotherapy* (New York: Basic Books, 1983).

211. Whereas *Chesed* is distributed freely regardless of the receiver's merit (Zohar II, 168b; Sperling and Simon, *The Zohar*, Vol. 4, p. 82.

212. Moses Cordovero, *Or Ne'erav* VI: 3, 37b; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 126.

it introduces a dimension of divine *justice* and *righteousness* into the world.[213] *Gevurah* is thus the *Sefirah* that is reflected in the experience of *ethical* values. Its negative aspect is *moral evil.*

We have already seen the significance of *Gevurah* or *Din* for the doctrine of *Tzimtzum.*[214] Indeed, *Gevurah* implies the very measured restraint that is the essence of *Tzimtzum* as contraction, withdrawal, and concealment. According to Vital, "Every limitation of emanation is from *Gevurah* and *Din* . . . Every *Tzimtzum* is (a notion of *Din*)."[215] *Chesed*, on Vital's view, represents a boundless extension that, if unchecked, would prevent the creation of a finite world.[216] *Gevurah*, which is on the one hand diametrically opposed to the principle of creation in *Chesed*, is on the other hand its very fulfillment; for it is only with the restraint of *Gevurah* that finite creatures can subsist without being reabsorbed into *Ein-Sof.* A full analysis reveals that neither *Chesed* nor *Gevurah* alone could sustain creation. Only as a result of their tension and complementarity does a world come into being at all. There is thus a true dialectical relationship between *Chesed* and *Gevurah*, whereby each can be derived from, and even be regarded as essential for, the other. Without *Gevurah* as limitation there could not be true *Chesed* (benevolence), yet without *Chesed* as emanation and revelation *Gevurah* would have nothing to judge, contract, or conceal. As *Sefirot*, both *Chesed* and *Gevurah* are, as we have seen, absolutely identical with the divine essence. This idea is expressed in the well-known Zoharic formula: "He is they and they are he, being linked together like a flame to the coal;"[217] hence, each contain implicit within themselves all aspects of the Absolute.

Cordovero takes a somewhat startling perspective on the ethics of *Gevurah* or power. According to Cordovero, a man should never exercise power and judgment for his own sake, because "this bestirs Power in Supernal Man and so destroys the world." One should only exercise power on behalf of his wife, for *Gevurah* is more appropriately contained by the

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213. Zohar II, 175b; Sperling and Simon, *The Zohar*, Vol. 4, p. 108.

214. See Chapter Three.

215. Schochet, "Mystical Concepts," p. 855, citing C. Vital, *Mevoh She'arim* I: 1, 1.

216. Schochet, "Mystical Concepts," p. 841.

217. Zohar III, 70a; Sperling and Simon, *The Zohar*, Vol. 5, p. 66. Cf. Zohar 176a; Sperling and Simon, *The Zohar*, Vol. 4, p. 110: "So one quality emanates from another, each imbibes from each, and finally it is made manifest that all are One, and all depend on One, and the One is in the all."

female. A husband should, for example, provide his wife with such things as clothing, adornments, and a house, but should not exercise *Gevurah* in the aggrandizement of himself. Cordovero associates *Gevurah* with man's evil inclination, and this includes sexual desire, which "should be directed chiefly towards the benefit of the wife whom God has chosen to be a help meet for him."[218]

On a psychological level, the dialectic of kindness and judgment represents a critical balance that must obtain both in relationships with others and with oneself. Consider, for example, the balance between unconditional love on the one hand and discipline and restraint on the other, which must obtain in rearing children; or the balance between self-love and self-criticism, which is a prerequisite for personal growth. Psychotherapists often work to obtain a balance between positive regard and criticism, empathy and interpretation, open-mindedness and limit setting, etc. The blending of kindness and judgment becomes particularly clear, for example, in working with individuals who have committed a serious crime and who must achieve a balance between self-forgiveness (*Chesed*) and assuming responsibility (*Din*) with respect to their criminal acts. Such a balance must be achieved with respect to all human failings and transgressions.

TIFERET (BEAUTY) OR *RACHAMIM* (COMPASSION)

The dialectical relationship between *Chesed* and *Gevurah* is manifest and resolved in the *Sefirah Tiferet* (Beauty) or *Rachamim* (Compassion). This *Sefirah* is a harmonizing principle that tempers both the unboundlessness of God's love (*Chesed*) and the severity of His judgment (*Gevurah*). We read in the Zohar: "It is evident that there can be no perfection except that one aspect be joined to the other and a third hold them together to harmonize and complete them."[219] This balancing or harmony is also understood as the foundation for beauty.[220] We might say that beautiful things contain the spiritual (*Chesed*) in a way that is conditioned and limited through form (*Gevurah*). Perhaps this is why, for most individuals, spirituality is mediated by and experienced through natural beauty and the beauty of artistic objects.

218. Cordovero, *Palm Tree of Deborah*, p. 104.
219. Zohar II, 176a; Sperling and Simon, *The Zohar*, Vol. 4, p. 110.
220. *Tikkunei* Zohar 70:133b. See Schochet, "Mystical Concepts," p. 842.

Tiferet understood in this way introduces an *aesthetic* dimension to creation. Its negative aspect is aesthetic ugliness and indifference.

The relationship among the first three emotional *Sefirot*, *Chesed*, *Gevurah*, and *Tiferet*, abbreviated ChaGaT, is, like the relationship among *Chochmah*, *Binah*, and *Da'at*, paradigmatic for all the *Sefirot*. That opposites reciprocally determine, and in effect, create one another, is the central idea distinguishing "dialectical" from "linear" thought, and, perhaps, the central idea of the Kabbalah. This idea is embodied in the concept of *Tiferet*, and it is for this reason that the Kabbalists identified *Tiferet* with *Emet* or absolute Truth.[221] According to Cordovero, the quality of *Tiferet* (Beauty) is associated with "Truth" and is found in the study of Torah, which should be done in a humble and pleasant manner, with the thought of benefiting many students.[222]

Chesed and *Gevurah* are each "relative truths," for it is only from a limited point of view that *Chesed* is, for example, "the principle of creation," or *Gevurah*, as limitation, the principle of a finite world. The absolute truth of *Tiferet* is, however, understood in the idea that these *relative truths reciprocally determine one another*, and it is precisely this dynamic, reciprocal determination that is *Emet* in the ultimate sense. It is precisely because *Tiferet* is understood as harmonizing within itself the "truths" of the various *middot*, that it takes a central position in the sefirotic tree, and is identified with "The Holy One Blessed Be He."

From a psychological perspective, *Tiferet*, perhaps even more than *Binah*, represents the notion, propounded by modern thinkers as varied as Hegel and Jung, that the human mind is defined by its very capacity to tolerate and harmonize conflict and contradiction. That such tolerance of conflict is a central psychotherapeutic task is clear. Those who suffer from anxiety, depression, and other psychological disorders invariably reveal an intrapsychic conflict that they find intolerable—for example, an inability to reconcile their sexual preferences or desires with the teachings of their religion, their feelings of rage and even hatred for their parents or other loved ones with their feelings (and obligations) of love for them, their marriage to a single partner with their desire for many such partners—to name but a few of the perennial "contradictions" that patients bring to psychotherapy. That

221. Schochet, "Mystical Concepts," p. 855, note 103, citing Zohar *Chadash*, Toldot 26, Yitro 31b, *Sefer Etz Chayyim* 35: 3.

222. Cordovero, *Palm Tree of Deborah*, pp. 105–109.

Rachamim, compassion, is essential for psychological healing is clear, for it is only through such compassion that one can live with the contradictions within oneself and others, and ultimately, as the other name of this *Sefirah*, *Tiferet* (Beauty), implies, realize the harmonizing beauty of the human soul.

NETZACH (ENDURANCE), *HOD* (SPLENDOR), AND *YESOD* (FOUNDATION)

We now enter into the realm of what some Kabbalists (Azriel in particular) referred to as the "natural" *Sefirot*. Since God Himself is conceived of as being totally incorporeal we cannot possibly assert that these *Sefirot* are material or spatial in and of themselves. As *middot* of God they are still regarded as moral qualities. Still, the Kabbalists' descriptions of their inner nature provide hints that suggest that in creation they are archetypes for a spatial, corporeal world. *Netzach*, *Hod*, and *Yesod* are regarded as branches or channels for the higher *Sefirot* of *Chesed*, *Gevurah* and *Tiferet*, respectively.[223] They are considered *receptacles* for the upper *middot* and serve as tools or vessels for the factual application of kindness, justice, and compassion in the world.[224] However, unlike the upper *Sefirot*, which act through the stimulus of will and reason, these *Sefirot* act *mechanically*[225] and thus follow the causal order of the natural, spatio-temporal world.

In the anthropomorphic representation of the *Sefirot*, *Netzach* and *Hod* are referred to as the "kidneys that advise."[226] Their role is, in effect, to provide "advice" or measure to the distribution of *Chesed* and *Gevurah*, of divine benevolence and restraint. *Netzach* represents the "Endurance" of the divine benevolence and, as such, the continual outpouring of *Chesed*; whereas, *Hod* represents the preservation of the divine "Majesty and Splendor," in such a manner that it is not wantonly dissipated by *Chesed*. *Yesod*, which mediates between *Netzach* and *Hod*, represents the "Foundation" through which the world receives the appropriate mixture of emanations from the higher *Sefirot*.

It does not require much of an interpretive leap to see these *Sefirot* as the

223. Schochet, "Mystical Concepts," p. 843, citing *Tikkunei* Zohar 19: 45a, 22: 68b, 30: 74a; Zohar III, 236a.

224. Ibid.

225. Ibid.

226. Ibid., p. 844.

foundation for spatial, corporeal creation. Their characterization as the "natural" *Sefirot*, as the "receptacles" for the actualization of the upper *middot*, and as *Sefirot* that act "mechanistically," point to this conclusion. It is not altogether obvious, however, what aspects of material creation are to be derived from each of them. We know that *Netzach* and *Hod* are almost always paired together. The Zohar refers to them, in decidedly spatial terms, as "two halves of one body"[227] and also as the "supports of the upper *Sefirot*."[228] *Yesod*, on the other hand is thought of as the completion of *Netzach* and *Hod*, and as the *Sefirah* that serves as a *container* for the light of all the upper *Sefirot*. We might think of *Netzach* and *Hod* as the origin of two spatial dimensions, which are dependent on each other (as length is dependent on width) in the creation of form. This two-dimensional form is completed and becomes a "container" with the addition of a third spatial dimension (depth), which is derived from *Yesod*. As such one way of conceptualizing these *Sefirot* is that they are paradigmatic for the three spatial dimensions in our world. On this reading their negative aspects would involve all the alienating, debilitating, and destructive consequences that derive from proximity, distance, and corporeality.

From a psychological point of view we may regard Endurance, Splendor, and Foundation as the cultural fulfillment of earlier, more individualistic psychological principles. This follows from the very names of these *Sefirot*; for civilization and culture are the very aspects of the human psyche that are *splendorous* and *enduring*, and which serve as a *foundation* for human communal life. It is not sufficient that we as humans have individual desire, intellect, and emotion; we must also build something of enduring value. Such cultural pursuits—achievements in work, the arts, religion, the family, society, etc.—are the human equivalents to God's creation of the material world; for through them, as Hegel observed, the human spirit expresses itself and becomes concrete and real. Psychological (and psychotherapeutic) work does not begin and end with the harmonizing of conflict in one's own inner life; it must extend to the achievement of a wider expression and balance in one's work in the world, an achievement of something more enduring than the individual self. *Netzach*, *Hod*, and *Yesod* therefore repeat (and deepen) on the level of society and culture what *Chesed*, *Gevurah*, and *Tiferet* secured for the individual.

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227. Zohar III, 236a. See Schochet, "Mystical Concepts," p. 843.

228. Zohar *Chadash*, Vayera 26d. Cited in Schochet, "Mystical Concepts," p. 844.

MALCHUT (KINGSHIP)

Malchut, the last of the ten *Sefirot*, can be understood as bringing to fruition the purpose of the entire sefirotic or emanative process. If the goal of creation is the actualization of what only exists potentially within *Ein-Sof*, if the divine purpose is to have subjects over whom a God can reign, and upon whom He can manifest His qualities of kindness, judgment, mercy, etc., then the *Sefirah Malchut* is the very fulfillment of the divine plan.[229] In *Malchut Ein-Sof* finally comes to know himself in an "other."

Cordovero refers to *Malchut* as the architect that brings about creation, and declares that nothing reaches the lower world except via its portals.[230] *Malchut*, which is frequently identified with God's feminine aspect (the *Shekhinah*), is referred to as the "Lower Mother" (*Imma Tataah*)[231] and is said to receive the embryo of the world, which was originally implanted and concealed in the womb of *Binah*. It is in *Malchut* that this "embryo" develops into a manifest reality. While *Binah* is the "Celestial Mother," *Malchut* is truly the mother of the earth.

Malchut is also spoken of in the Zohar as "the mouth of God"[232] and, as part of the metaphor that understands the *Sefirot* as reflective of the progression of divine thought, *Malchut* is the manifestation of thought through speech.[233] It is, according to Schneur Zalman, the equivalent of the divine speech, i.e., the ten divine utterances (*Pirke Avot* 5:1) through which the world was created.

A variety of considerations suggest a link between the *Sefirah Malchut* and the dimension of time. Unlike the other *Sefirot*, *Malchut* is a state of being and not an activity in and of itself. Just as a king has no reign without his subjects, the *Sefirah Malchut* has no existence apart from the activity of the other *Sefirot*.[234] The Zohar states that *Malchut* exerts no influence of its own. It is a passive *Sefirah* that is compared to the moon, which only shines

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229. Schochet, "Mystical Concepts," p. 835, citing Zohar III, 69b, 237b; *Pardes Rimonim* 2 :6; *Sefer Etz Chayyim* 1:1.

230. Schochet, "Mystical Concepts," p. 846, citing Cordovero, *Pardes Rimmonim* 11: 2 and *Tikkunei* Zohar 19: 40b.

231. Zohar I, 50a; Sperling and Simon, *The Zohar*, Vol. 2, p. 160; II, 22a; ibid, Vol. 2, p. 74 ("two transcendent mothers").

232. *Tikkunei* Zohar, Intro., 17a, cited in Schochet, "Mystical Concepts," p. 846.

233. Schochet, "Mystical Concepts," pp. 846, 867, note 138.

234. Schneur Zalman discusses this and other issues in relation to the *Sefirah*

by reflected light.[235] The Kabbalist Vital states that *Malchut* "has nothing of its own except that which the other *Sefirot* pour into it."[236] These descriptions of *Malchut* are very reminiscent of Maimonides' view of time, which he does not consider to be an independent substance and which accordingly exists only by virtue of the motion of other things.

According to the Zohar there is a reciprocal relationship between *Malchut* and finite beings. It is only through *Malchut* that everything finite comes into Being,[237] but it is only through finite creatures that *Malchut* (sovereignty) itself becomes real.[238] Again the analogy to the dimension of time is quite striking: for although time, it seems, is the force that actualizes all finite creatures, time itself is dependent on the activity of these creatures for its own existence. One may also recall that the connection between *Malchut* or kingship and time is made quite clear in scripture, where we find that time itself is often reckoned in terms of years into the reign of a particular king.

The connection between the final *Sefirah* and time, is, indeed, made explicitly in *Sefer ha-Bahir* where the lowest of the divine powers is referred to as *nischono shel 'olam*, "the duration of the world."[239] *Malchut*'s temporality is further clarified in the Zohar where *Malchut* is referred to as "the tree of death" and where it is recorded that *Malchut* is "the destruction of all, the death of all."[240] Finally, Schneur Zalman explicitly states that *Malchut* is the origin of both time and space.[241]

Malchut at length in *Shaar Hayichud Vehaemunah* (*Tanya*, Part II), Chapter 7. Zalman, *Lukutel Amarim-Tanya*, p. 307ff.

235. Zohar II, 145b; Sperling and Simon, *The Zohar*, Vol. 4, p. 13, and as discussed metaphorically in Zohar I, 249b, 250a; Sperling and Simon, *The Zohar*, Vol. 2, pp. 389–390. In Zohar 23a we learn that the *Sefirot* are "lights upon lights, one more clear than another, each one dark in comparison to the one above it from which it receives its light." Sperling and Simon, *The Zohar*, Vol. 1, p. 94.

236. *Sefer Etz Chayyim* 6: 5, 8: 5, as cited in Schochet, "Mystical Concepts," p. 845. Compare Zohar II, 127a; Sperling and Simon, *The Zohar*, Vol. 3, p. 159.

237. *Shaar Hayichud*, Chapter 7, Zalman, *Likutei Amarim-Tanya*, p 309.

238. Ibid. This idea is also reflected in the hymn *Adon Olam*, which is recited daily in the prayer service.

239. Scholem, *Origins of the Kabbalah*, p. 160. Cf. *Sefer ha-Bahir*, sec. 115. *Book Bahir*, Neugroschel trans., p. 85.

240. Zohar I, 50b–51b; Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 320.

241. Schneur Zalman relates that it is "the attribute *Malchuth* from which space

That "time" is the element that transforms an ideal reality into an actually existent universe is apparent from the common identification of the ideal with the "timeless" and the concrete, actual world with the "temporal." It is in time, symbolized by the *Sefirah Malchut*, that God reveals himself to man; and that both God and man struggle to realize their values and actualize their very being.

Both the temporal and feminine aspects of *Malchut* are of interest from a psychological point of view. Time is indeed the very arena in which humanity can actualize its psychological potential. This is illustrated in the "counting of the Omer," the forty-nine day period wherein, as we have seen, each man and woman is enjoined to accomplish the task of perfecting the *Sefirot* within his or her own soul. The very act of noting the passage of each day through the recitation of an appropriate blessing is said, in and by itself, to accomplish part of this task. Here we should note that modern existential psychologists, following Heidegger, have held that the manner in which individuals relate to time, and, particularly, their own finitude and death, is the critical element in their self-actualization and relationships with others. The rabbis who prescribed the Omer counting must have had an intuitive grasp of this idea.

In this connection we should be reminded that the *Sefirah Malchut* also embodies the very notion of the "other," and thus the potential for relationship. As we have seen, *Malchut*, the final *Sefirah*, is often spoken of as the *Shekhinah*, the feminine counterpart to God. On the other hand, the ninth *Sefirah*, *Yesod*, is said to be the equivalent of the phallus; and it is through this phallus that all the potencies of the other *Sefirot* are channeled into a unity between masculine and feminine principles, which is also symbolically represented as a union between God and humanity.[242] The goal of both the cosmos and humanity is a union between self and other, psychologically between masculine and feminine principles, interpersonally between man and woman, and cosmically between God and humanity. Such an encounter and union between souls is, according to the Kabbalists, the goal of both cosmic and personal existence. Indeed, Cordovero, in his ethical

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and time are derived and come into existence." *Shaar Hayichud*, Chapter 7, Zalman, *Likutei Amarim-Tanya*, p. 309.

242. For a discussion of *Yesod* in the context of divine sexuality see Elliot R. Wolfson, "Crossing Gender Boundaries in Kabbalistic Ritual and Myth," in his *Circle in the Square: Studies in the Use of Gender in Kabbalistic Symbolism* (Albany: State University of New York Press, 1995), pp. 79–122.

analysis of *Malchut/Shekhinah*, emphasizes the importance of the relationship between husband and wife.[243]

However, both the cosmos and the individual must each become fully individuated prior to being reunited with the creator. It is for this reason that the Jew must ascend through forty-nine levels of perfection prior to receiving the Torah. A man or woman must strive to perfect his/her character before he/she is prepared for a union with God.

By striving to perfect his or her nature as a finite creature, the individual completes him/herself as a being in time, and therefore fulfills the prerequisites for completing God's own eternal unification and perfection, which, according to the Kabbalists, can only occur when humanity has "received the Torah" and fulfilled each of the values (i.e., *Sefirot*) for which the world was created. This is the ultimate meaning of the final *Sefirah*, *Malchut* (sovereignty), for it completes God's *reign* on earth.

THE *SEFIROT* AS TEN DIMENSIONS OR ELEMENTS

I have now completed my explication of the individual *Sefirot* as well as my interpretation of them as divine traits that give rise to ten phenomenological dimensions in human experience and the created world. We have also seen how various "lessons" derived from these dimensions or archetypes contribute to the individual's ethical and spiritual development, thereby enabling one to participate in the reconstruction and restoration of these same *Sefirot* and the world as a whole.

At this point I would like to clarify how the ten *Sefirot might* be understood as the ten dimensions or elements through which all things are created and comprised. Table 4–2 provides a summary of my interpretation of the sefirotic "elements." We are now in a position to gain some insight into the phenomenological and logical validity of these dimensions and to use this dimensional scheme both as a vehicle for understanding human experience and for gaining further insight into the mysteries of kabbalistic thought. Before beginning it is important to repeat that this "dimensional" interpretation is not meant to be exclusive or absolute. It is a simplification that is offered as *one means* by which the notion of the *Sefirot* as the molecular components and structures of the world can be understood. To make an

243. Cordovero, *Palm Tree of Deborah*, pp. 118–119.

analogy, if we consider the *Sefirot* in their complexity as 'spheres' I have reduced them, as it were, to "points" in order to provide a means of grasping them as the interactive elements of creation.

Consider the ten-dimensional scheme outlined in Table 4–7.

Table 4–7

The *Sefirot* and The Ten-Dimensional World

Sefirah	Derived Dimension	Philosophical Discipline
1) *Keter Elyon* (Supreme Crown)	Will/ Consciousness	Philosophy of Mind
2) *Chochmah* (Wisdom)	Conception/ Idea/ Essence	Epistemology
3) *Binah* (Intelligence)	Existence/ Non-existence	Ontology
4) *Chesed/Gedullah* (Kindness/Greatness)	Spirituality	Philosophy of Religion
5) *Gevurah/Din* (Power/Judgment)	Ethics, Morality, and Values	Axiology
6) *Tiferet/Rachamim* (Beauty/Compassion)	Beauty	Aesthetics
7) *Netzach* (Endurance)	Length	Metaphysics, Philosophy of Natural Science
8) *Hod* (Majesty)	Breadth	
9) *Yesod Olam* (Foundation of the World)	Depth	
10) *Malchut* (Kingdom)	Time	

What reasons other than an apparent connection to kabbalistic philosophy do we have for positing *just these* ten dimensions? Such a scheme recommends itself for a variety of phenomenological, logical, and historical reasons that are independent of its connection to the doctrine of the *Sefirot*. I will summarize these reasons as briefly as possible.

1. The scheme is ***phenomenologically*** more valid and complete than a naturalistic model of the world. Unlike the four-dimensional scheme, which limits the universe to only those objects that have a spatio-temporal form, these ten dimensions can account for the entire range of human experiences. Any thought, object, or experience, whether referring to the material or the conceptual, to the existent or the nonexistent, to the sentient or the lifeless, to values or events, etc., can be described within this scheme. In addition, any conceivable object can be exhaustively described by appealing to predicates derived from one or more of the ten dimensions, in their positive or negative forms.
2. The dimensions are orthogonal to or independent of one another. This means that descriptions of objects from the point of view of one dimension do not logically dictate the descriptions of these objects from the point of view of any of the others. Just as the length of an object does not dictate anything about its depth or time, the ethical value of an object does not dictate anything about its aesthetic value or, for that matter, its existence. (Many good things are not beautiful and many more good things do not exist.) An examination of each of these dimensions will reveal that they are all essentially independent of each other in the sense I have just described. It is this independence or orthogonality that allows us to speak of each of them as dimensions in the same way as we speak of the dimensions of space and time.
3. The scheme essentially corresponds to the categories of traditional philosophy and the philosophical disciplines derived from these categories, as indicated in Table 4–7. This is an important consideration because it is almost a truism that the categories of traditional philosophy embody the basic structure or dimensions of historical human experience. That the *Sefirot* correspond to these categories suggests that they do indeed contain a reasonably valid phenomenology of the experiential world.

The derivation and validity of the ten dimensions I have outlined is a topic of immense proportions that could be debated at length. It is not, however, my purpose to defend this scheme in specific detail or to provide any more than an outline of its philosophical basis. My main purpose is to provide a rational context for the dimensional interpretation of the *Sefirot*, in order to show that it ***makes sense*** for Kabbalists like Cordovero to hold that

the *Sefirot* are, in effect, the molecular components of the cosmos. This purpose can best be served by illustrating the application of the scheme to human experience through a consideration of a single, almost randomly chosen, object of experience, the fictional character "Sherlock Holmes."

There can be little doubt that Sherlock Holmes, in spite of his fictional status, has been experienced and continues to be experienced in our world. Within the ten-dimensional scheme we would discover that "Holmes" has (per dimensions seven through ten) certain spatial and temporal characteristics (his height, weight, physical features, location in nineteenthth-century London). He is a conscious, sentient, indeed strongly willed individual (dimension one) whose essence is that of a brilliant detective (dimension two). As a detective he embodies a series of ethical, aesthetic, and, perhaps, spiritual values (dimensions four through six), but as a fictional character he does not, has never, and presumably, will never exist (dimension three). One might imagine a huge ten-dimensional graph with axes for descriptors along each of the dimensions I have outlined and then *locate* Sherlock Holmes at a unique point on that graph. The same, indeed, could be done for *any other* object of human experience.

The above example illustrates how we might understand the *Sefirot*, in their capacity as dimensions, as the elements of the world. They are not elements in the sense in which atoms are the constituent elements of a material body,[245] but rather in the sense of aspects or qualities that when "assembled" together become the basis for all experience of anything whatsoever, including those things which, as the example I have chosen illustrates, do not *exist* and are hence "merely" imagined.

THE CIRCLE OF BEING

Theologically the *Sefirotic* system is a guide to both the inner nature and creative expression of the Godhead. Psychologically and ethically, the *Sefirot* provide us with a guide to the development of the human personality in its libidinal, cognitive, cultural, and interpersonal dimensions, which in turn, provides us with an understanding of the phenomenology of our world. There is a circular determinacy between God, humankind, and the world,

245. Scholem speaks of them as archetypes for every created thing (Scholem, *Kabbalah*, p. 105).

and the *Sefirot* are meant to serve as the dimensions or archetypes where the three meet. The Kabbalists held that the theological and the psychological are completely interdependent, and it is for this reason that pious Jews, in concentrating upon the various *Sefirot* and their combinations during the period between Passover and Shavuot, can be said not only to have an impact upon themselves but on the cosmos and deity as well.

DREAMS, PROPHESY, AND "HIGHER WORLDS"

The interpretation of the *Sefirot* as paradigms for dimensions in our world has a variety of implications for our understanding of a whole host of concepts and phenomena, including dreams, mystical experience, prophesy, and "higher worlds." To grasp how this is so we must place our phenomenological understanding of the *Sefirot* back into the context of the Kabbalist's hierarchical ordering of the *Sefirot* and the "five worlds."

One can readily see that the kabbalistic distinction between hidden and revealed *Sefirot* has its parallel in an experiential distinction between dimensions that are intangible and tangible in the every day world. As readily verified in experience, the higher dimensions, those corresponding to the "hidden" *Sefirot* (*Keter, Chochmah, Binah*, and perhaps *Chesed* and *Gevurah*) are essentially intangible, while the lower dimensions, those corresponding to the revealed *Sefirot*, are tangible. The length, width, depth, and time of an object are obviously things that can be grasped by the senses and measured. On the other hand, consciousness or will, ideas, spiritual, and ethical values (corresponding to the higher *Sefirot*) can neither be sensed directly nor measured by science. Indeed, the distinction between the tangible and the intangible is what has classically divided the sphere of the natural sciences from art, religion, and the humanities.

There is, however, no logical necessity that the tangible aspects of a given world be the *spatio-temporal* dimensions, while the intangible aspects are those dimensions that embody will, consciousness, and values. That there indeed are other, "higher" worlds, in which what is hidden (intangible) in our world is revealed (tangible) is at the heart of kabbalistic philosophy. While our world is dominated by the *Sefirah Malchut* (time), there are indeed higher worlds that are dominated by those *Sefirot* that represent values, ideas, consciousness, and will. Indeed we are provided with a window into such worlds in the phenomenon of dreams, which the *Midrash* speaks of as a

variety of prophesy.[246] As I will discuss more fully in Chapter Six, the very strangeness of dreams derives from the fact that within them tangibility and intangibility are reversed. Space and time are extremely fluid in dreams and, as psychoanalysis affirms, merely illustrative of unconscious motives, values, emotions, and ideas. The dreamer and more significantly (because this occurs when he or she is fully conscious), the mystic and the prophet, experience the willful, the ethical, and the spiritual as if they were as tangible and as "real" as the furniture in one's room. For the mystic, life and death itself are transcended and to the prophet what is future is revealed. This is because the world in which these elevated souls dwell is not a world that is dominated by time. They are privy to a higher universe which, while composed of the same *Sefirot* or ten dimensions as our own, is more brightly illuminated by the light of the Infinite God.

THE DEPTH OF THE *SEFIROT* SYMBOLISM

We can now see how, for the Kabbalists, the *Sefirot* are not only the elements of creation, but the basic constituents of the human psyche and the bases for human character. We have also seen how the *Sefirot* provide us with insight into worlds that are organized according to principles that differ, in many ways, from our own.

It would, however, be misleading to understand these sefirotic dimensions in static, structural terms, for as we have seen in our discussion of the symbolism of the tree, Primordial Man, sexuality, and family romance, the Kabbalists conceived of the *Sefirot* in living dynamic relation with one another. The *Sefirot*, as dimensions, are continuously interacting with one another (uniting, competing, blending, breaking apart, reforming) within both the cosmos and man, and it is such a *dynamic* that lends significance and "life" to the sefirotic scheme. As we have seen, according to *Tikkunei ha* Zohar, "the garments He (*Ein Sof*) wears in the daytime are not the same ones he wears at night,"[247] and this, Vital explains, reflects the astrological and metaphysical truth that "the world's change at every hour, and one hour

246. R. Hanina B. Isaac in *Genesis Rabbah*, 17:5.

247. See the discussion of this theme in Idel, *Kabbalah New Perspectives*, pp. 248–249.

is not the same as the next."[248] I have provided an interpretation of the *Sefirot* doctrine that in this "hour" seems useful and valid. I hope that my approach to the *Sefirot* encourages some readers to engage these archetypes themselves and uncover other meanings latent within them; meanings that will not simply yield yet another theological scheme, but rather an integration of the *Sefirot* into the fabric of one's life and relationship with the divine.

248. Vital, *Sefer Ez Chayyim* 1:2, as cited and discussed in Idel, *Kabbalah New Perspectives*, pp. 248–249. I have discussed this passage from a somewhat different point of view in Chapter Two.

5

Otiyot Yesod:[1] The Linguistic Mysticism of the Kabbalah

Philosophy in the twentieth century, if it can be summed up in a single phrase, can be characterized by what Richard Rorty has called "the linguistic turn."[2] Philosophers as varied as Heidegger and Wittgenstein, Derrida and Gadamer, have proposed philosophical theories that, whatever their differences, are more concerned with the *language* of philosophical discourse than with the *reality* to which this discourse presumably refers. Some twentieth-century philosophers (the logical positivists and the "Wittgensteinians" among them) focused on language in the belief that the problems of philosophy result from linguistic confusion and could therefore be eliminated through a proper analysis of words. Others, the so-called "hermeneuticists," focused on language in the belief that reality itself is analogous to a "text" and that insight into this text/reality can only be achieved through a proper understanding of the language through which we speak of it. Each of these approaches, by way of introducing into philosophy a new self-consciousness about language, is thought to have broken radically with much, if not all, of the philosophy that preceded it.

However, as with many revolutions in philosophical thinking, the years

1. Elemental letters.

2. Richard Rorty, *The Linguistic Turn: Recent Essays in Philosophical Method* (Chicago: University of Chicago Press, 1967).

after the rebellion bring with them a sobering account of how the "revolution" was presaged in a different area of inquiry or in works seemingly unrelated to the problems at hand. It is therefore hardly surprising to discover a resurgence of interest in those aspects of the Jewish and Christian hermeneutical traditions that, owing to their focus upon the nature of revelation and authority in religious texts, developed a remarkable degree of sophistication in their theories that the language of scripture represents both the inner dynamic of God and the ultimate nature of the world. Among scholars of the Kabbalah this resurgent interest has manifest itself in, for example, David Biale's discussion of linguistic mysticism in the Kabbalah[3] and in Moshe Idel's study of hermeneutics in the writings of the Kabbalists, particularly Abraham Abulafia.[4]

While these and other authors have contributed considerably to our understanding of what might be called the kabbalistic philosophy of language, none, as far as I can tell, have attempted to explain and critique this aspect of kabbalistic thought in a contemporary philosophical framework. Indeed there are many kabbalistic and Hasidic doctrines about language (particularly those regarding the relationship among God, Torah, language, and the world) that cry out for such explication in a modern idiom. Among these are the doctrines that the world is created and sustained by divine speech, that the world's substance is composed of letters in the holy tongue, that the name of an object is its soul, and that the entire Torah is the name of God. On first hearing, these are strange notions indeed, and it will be our task in the following pages to make these ideas comprehensible and perhaps even convincing.

In order to achieve these goals I will have occasion to conduct a dialogue with the linguistic and hermeneutic theories embodied in writings of certain of the Kabbalists and Hasidim and, particularly, Schneur Zalman of Lyadi[5] (the first Lubavitcher rebbe) whose writings are particularly illuminating in this regard. My purpose is not so much to show that these thinkers anticipated many of the basic concepts of the "linguistic turn" (which they did) but rather to demonstrate, through a dialogue with the Jewish mystics,

3. David Biale, *Gershom Scholem, Kabbalah and Counter-History.*

4. Moshe Idel, *Language, Torah and Hermeneutics in Abraham Abulafia*, trans. Menahem Kallus (Albany: State University of New York Press, 1989). See also Idel, *Kabbalah: New Perspectives.*

5. Translations from the works of Schneur Zalman of Lyadi are from *Likutei Amarim-Tanya*, bilingual edition (Brooklyn, NY: Kehot, 1981).

that their linguistic approach to God and the world is of profound philosophical relevance and interest to us in our own day.

THE WORLD IS CREATED AND SUSTAINED BY DIVINE SPEECH

A linguistic theory of creation is present in the earliest proto-kabbalistic work, *Sefer Yetzirah* (The Book of Formation). In this work we find, alongside the notion that the world is composed of ten *Sefirot*, an additional and at times parallel symbolism in which the entire cosmos is said to be created from the twenty-two consonant/letters of the Hebrew alphabet. The letters and the *Sefirot* together are spoken of as "the thirty wondrous paths of creation."[6] According to the author of *Sefer Yetzirah* it was through the *Otiyot Yesod*, the foundational letters, that God "formed substance out of chaos and made nonexistence into existence."[7] *Sefer Yetzirah* emphatically expresses the role of these in the creation of the world: "Twenty-two foundation letters: He engraved them, He carved them, He permuted them, He weighed them, He transformed them, And with them, He depicted all that was formed and all that would be formed."[8]

Linguistic mysticism is amply evident in the earliest kabbalistic source, *Sefer ha-Bahir*,[9] major portions of which are written as an exegetical inquiry into the mystical significance of the Hebrew alphabet. A linguistic theory of creation is also set forth in the anonymous early kabbalistic text, "Source of Wisdom," which held that the world came into being through the inscription of divine speech in the *Avir Kadmon* (Primordial Ether). According to this work, the letters *aleph* and *yud* have a special significance in generating both the divine name and the "thirteen oppositions" through which the world is created and governed.[10] This work was apparently studied carefully by the founder of Hasidism, the Baal Shem Tov.[11]

A mysticism of language, as we shall see, is echoed consistently among the subsequent Kabbalists and Hasidim. For example, in the Zohar we read:

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6. *Sefer Yetzirah* 1:1; Kaplan, *Sefer Yetzirah*, p. 5.
7. *Sefer Yetzirah* 2: 6; ibid., p. 131.
8. *Sefer Yetzirah* 2: 2; ibid., p. 100.
9. See especially *Sefer ha-Bahir*, secs. 11a, 13, 18, 27, 48, and 54. *Book Bahir*, Neugroschel trans., pp. 53–65.
10. Scholem, *Kabbalah*, p. 332.
11. Ibid.

"For when the world was created it was the supernal letters that brought into being all the works of the lower world, literally after their own pattern."[12] The *Otiyot Yesod*, the foundational or supernal letters, provides an alternative and complementary symbolism to the *Sefirot*. According to Scholem, this dual symbolism of *Sefirot* and letters creates a parallel between creation and revelation. For the Kabbalists these two ideas merge into one another. Creation is revelation and vice versa. Such a view, of course, is implicit even in the biblical tradition, which held that the means of revelation (language) is precisely the vehicle through which God created the world.

That the Jewish tradition regards language as the very vehicle of creation is made eminently clear in the very first chapter of Genesis: "and God *said*, Let there by light and there *was* light." According to rabbinic exegesis of the early chapters of Genesis, the world was actually created by ten divine utterances and the view ultimately developed that the language of the Torah sustains creation as well.

The Midrash (Midrash *Tehillim* 90:12) had spoken of a "Primordial Torah," which serves as a blueprint for the creation of the world. According to the Zohar, this Torah is itself devoid of letters but serves as the impetus to the development of "spiritual letters," which are born in the womb of the celestial mother, *Binah*. These letters are used to construct the written Torah in *Tiferet*, the secrets of which are not revealed until the Oral Torah is produced in the full voice of *Malchut*.[13] Thus, according to the Zohar, the linguistic/theosophical process that produces the world is perfectly paralleled in the process of written and oral divine revelation.

The Talmud records the advice of Rabbi Ishmael to Rabbi Meir, a scribe: "be careful in your work for it is the work of God, if you omit a single letter, or write a letter too many you will destroy the whole world" (Talmud, Tractate *Eruvin*, 13a). According to the founder of the Hasidic movement, Israel Baal Shem Tov, the idea that the world is sustained by divine speech is hinted at in Isaiah 40: 8 where it is said, "The word of our God shall stand forever." According to the Baal Shem Tov this passage refers to God's very words and letters. Schneur Zalman of Lyadi, the first Lubavitcher Rebbe, comments on the Baal Shem Tov's view as follows:

> For if the letters (which comprise divine speech) were to depart [even] for an instant, God forbid, and return to their source, all the heavens would

12. Zohar 1, 159a; Sperling and Simon, *The Zohar*, Vol. 2, p. 111.
13. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, pp. 292–293.

> become nought and absolute nothingness, and it would be as though they had never existed at all, exactly as before the utterance, "Let there be a firmament." And so it is with all created things, in all the upper and lower worlds, and even this physical earth, which is the [inanimate] "kingdom of the silent." If the letters of the Ten Utterances (*Avot* 5:1) by which the earth was created during the Six Days of Creation were to depart from it [but] an instant, God forbid, it would revert to nought and absolute nothingness, exactly as before the Six Days of Creation.[14]

What meaning, we might ask, can be provided to these startling doctrines? From a philosophical perspective we might say that the world is created and sustained by divine language because it is through such language that the very idea of creation and existence is brought into being. If God's "letters" were to return to their source it would be as if the heavens and earth and all creation never existed, because their very idea would be nonexistent. Ordinarily when we think of the "end of the world" we imagine the destruction or disappearance of the earth and the heavens and all existing things, but what Schneur Zalman is asking us to consider is the end, or rather the negation of *the very concept of existence itself.* Indeed it is this very concept that is so remarkable, i.e., that there should be a "state of affairs" in which there *is* the very possibility of *being* or *not-being.* God's words bring about the very possibility of existence and being as such. It is this that is truly creation *yesh min ayin*, (something from nothing).

Creation, for the Kabbalists, is *linguistic* because it is essentially *conceptual* rather than material. Language is the vehicle through which concepts are born; through which conceptual, ideational distinctions are made, or at least made available or "real." God did not create the world with an immense physical force because He is not primarily in the business of creating *instants*, finite, temporal beings that instantiate a given idea; rather, He creates with words because He is primarily a creator of possibilities, of forms, categories, and ideas. The Kabbalists clearly recognized this to be the case. In their doctrine of *Shevirat ha-Kelim*, the Breaking of the Vessels, they put forth the view that it was only as the result of an original *imperfection* in the created order, exemplified in the fall of Adam, that material beings came into existence at all. The world as originally created by God is a purely conceptual/spiritual realm.

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14. Schneur Zalman, *Shaar Hayichud Vehaemunah*, Chapter 1; Zalman, *Likutei Amarim-Tanya*, p. 287.

When creation is understood in conceptual terms, it is easy to see how Schneur Zalman can say that with the withdrawal of divine language all would revert to "nought and nothingness" exactly as before the six days of creation. The reason for this is that concepts are essentially atemporal and that God and the conceptual world that He creates exists completely *outside of time*. The withdrawal of God's creating and sustaining force brings an end to a given thing in all of its manifestations, past, present, and future; for it brings an end to the very idea of the thing itself. Man can create and destroy a given object, one for example that is made of copper or gold; he may, as the alchemists dreamed, even be able to create and transform gold itself, but only God, through divine language, can bring the very *idea* of gold in and out of existence. It is this that the kabbalistic doctrine of creation by divine speech is attempting to convey.

THE WORLD'S SUBSTANCE IS COMPOSED OF LETTERS IN THE HOLY TONGUE

Perhaps even more startling than the doctrine of linguistic creation is the kabbalistic view that the world's substance is actually composed of letters in the holy language. Schneur Zalman articulates a doctrine, first described in *Sefer Yetzirah*, that those things not specifically named in the book of Genesis as being created directly by God (the so-called ten utterances of creation) were created as a result of the substitution, transposition, and rearrangement of the "letters" that comprise the ten sayings with which God created the world. According to *Sefer Yetzirah* there are 231 primary gates of creation, which refer to all the possible two-letter combinations of the twenty-two letters of the Hebrew alphabet. With combinations of greater than two letters the number of permutations becomes incalculable, indeed infinite, giving rise to a potentially infinite number of created beings.[15]

This theory of linguistic creation finds its parallel in a theory of Torah that originated in the early Kabbalah but that was most fully developed by the Kabbalists of Safed. According to Moses Cordovero, the language of the Torah we actually read (and the language that thereby ultimately comprises the world) is the result of transformations in a hidden, primordial language, which is the ultimate "deep structure" of our world. Cordovero, following

15. Ibid., pp. 287–289.

the Zohar, held that the Torah was originally comprised of spiritual letters of light, which took on material form and entered into various linguistic combinations only with the progressive materialization and differentiation of the world. Indeed, according to Cordovero, as the world "fell" toward its current state of corporeality and finitude, the letters of the Torah rearranged themselves in such a manner as was appropriate for each age. He provides a rather illuminating example of this in his analysis of the biblical prohibition of *Sha'atnez*, which forbids the mixture of wool and linen in fabric to be worn as clothing. According to Cordovero, the letters of the words of this prohibition, *sha'atnez tzemer u-fishtim* (*sha'atnez* of wool and linen) were originally, before the fall, combined in such a manner as to read *Satan'az metsar u-tofsim*, a warning that the insolent Satan will bring "fear and hell" to Adam if he exchanges his "garment of light" for the clothes of the serpent (i.e., corporeality). It is only after Adam's fall, after he does indeed exchange his "garment of light," that the material prohibition of *sha'atnez* became necessary and the actual letters of the Torah were rearranged.[16] Here Cordovero seems to hold a theory of linguistic/ontological parallelism in which the "being" of the world is determined by language and vice versa.

Scholem has pointed out that according to the school of Israel Sarug, the original Torah, in the supernal world of *Atziluth*, consisted of all possible combinations of the twenty-two consonants of the Hebrew language, an idea that suggests the possibility of an infinite number of "possible worlds," corresponding to the whole of *logical* or *linguistic* "space."[17] With their descent through the worlds of *Beriah*, *Yetzirah*, and *Assiyah*, the letters took on more distinct combinatory forms in a sequence of holy and then angelic "names," and finally in the Torah that we actually know and read. Each world, as it were, receives a linguistic structure, and hence a Torah, which is

16. Moses Cordovero, *Shi'ur Komah* 63b, as cited and summarized by Gershom Scholem in "The Meaning of the Torah in Jewish Mysticism," in Gershom Scholem, *On the Kabbalah and Its Symbolism*, trans. Ralph Manheim (New York: Schocken, 1969), p. 71.

17. The doctrine of "logical space," of which actual existing things are but a mere subset, originates with Ludwig Wittgenstein in the *Tractatus Logico-Philosophicus*. By analogy, "linguistic space" would consist of all possible utterances (or *all possible combinations of letters*), and "possible reality" being only those utterances or combinations of letters that make sense (i.e., say something). The "actual world" would be a subset of these.

appropriate to its nature. Indeed, each world is actually constructed out of the various ways in which the letters are combined.[18]

Other Kabbalists and Hasidim held that even each man's utterance of the Torah creates new powers and lights in the world.[19] Indeed, it follows from the kabbalistic view of language, that man, in his incessant recombination of the letters (or phonemes and morphemes), is constantly, as it were, weaving new worlds and continuing the creative process initiated by God.

The ideas we have been considering amount to what can be described as a form of *semantic atomism*: the view that the basic constituents of the universe are units of meaning rather than particles of matter. It is important to realize that in Hebrew, letters do not have a merely phonetic function as in English but also serve as bearers of numerical and other significance. For example, the Hebrew letters *aleph*, *bet*, and *gimmel*, which carry the numerical values of one, two, and three, are respectively symbolic of "unity," "creation" (or "understanding"), and "loving-kindness" as well as bearing a variety of other meanings.[20] Thus, when the Kabbalists speak of the world being composed of letters in the holy tongue, they are affirming the proposition that our world is primarily a world of meaning, value, and spirit rather than space, matter, and time.

In order to make full sense of the linguistic theory of the world's structure it is important to recall that for Schneur Zalman, as for others working in the tradition of the Lurianic Kabbalah, the world is created through a primal act of self-contraction or concealment (*Tzimtzum*) on the part of the infinite God (*Ein-Sof*). It is through this primal creative act that God, who is essentially an undifferentiated and all-encompassing spiritual Unity, reveals Himself in ten distinct aspects (the *Sefirot*) and ultimately in the manifold distinctions of a finite world. Creation is thus simultaneously a concealment (of God's infinite unity) and a revelation of his infinite particularity. Indeed, the former *must* be concealed for the latter to be revealed. At the heart of this concealment/creation process is an operation known as judgment or *Din*. The term *Din* generally refers to God's strict judgment concerning the moral value of man and the world, but in this

18. Scholem, "The Meaning of the Torah in Jewish Mysticism," p. 80.

19. Ibid., p. 76.

20. Talmud, Tractate *Yoma*, 83b. In later years while an authority as significant as the Rambam maintained a decidedly conventionalist view of language, the clear tendency among the Kabbalists was to hold an *essentialist* view of *loshon hakodesh*, the Hebrew language.

cosmological context it is understood as the principle of differentiation within the infinite God Himself. *Din* is the principle through which God's aspects come to be separated from one another, and it is thus the principle through which *Tzimtzum* operates, and through which distinct ideas, values, and concepts are brought into the world.

One can readily understand how the Kabbalists would regard *language* as the vehicle for this differentiation process, for it is only through language that we can articulate that something is indeed itself and *not* another thing. As we have seen in Chapter Three, Schneur Zalman regards language as the vehicle for *Tzimtzum*; God is said to create the world by contracting and thus revealing his essence in letters and words. Language, in this sense, is the vehicle of thought, the means by which an infinite unity is differentiated into a multitude of finite ideas. Since God's creation is primarily conceptual, it follows that divine language is the vehicle of creation itself. What's more, since the world is, as it were, woven out of God's very own substance, it is the words through which this is accomplished that constitute the world's own substance and essence.

This view, that the world is composed of concepts articulated by words, has much in common with the idealistic and rationalist traditions in Western thought. The view that the world is composed of letters, which also serve as signs of significance and number, is reminiscent of Plato himself, who, at least according to one tradition, viewed the *Eide* (the "forms") as being composed of numbers and numerical ratios.[21] The entire Jewish tradition of number mysticism (*Gematria*) can be understood as an elucidation of the theory that the essence and substance of a thing is to be found in the letters of its name, letters that are themselves numerical signs.

The various combinations of letters (to play on a notion from the early Wittgenstein) create a "linguistic space" for concepts and ideas. In a language (or world) in which ideas were limited to two combinations of two letters of the twenty-two consonants in the Hebrew alphabet, there would be a linguistic space comprising 231 or (counting letter reversals) 462 potential ideas. If each of these combinations named a concept or thing, this space would be "filled." In actual language, however, we have combinations of far greater than two letters, and the linguistic space for concepts in any natural language is infinite. The actual concepts which comprise our world

21. See J. N. Findlay, *Plato: The Written and Unwritten Doctrines* (London: Routledge & Kegan Paul, 1974).

consist of only a subset of that linguistic space (not every combination of Hebrew or English letters names an actual thing or idea) and our instantial, material world is comprised of an even smaller subset of these actual concepts, many of which (e.g., unicorns, false gods) name noninstantiated or nonexistent things. The linguistic atomism of the Kabbalah thus provides the basis for a rather sophisticated philosophical apparatus that can encompass such notions as the possible, the actual, the instantial, and the real within a quasi-idealistic philosophical framework. It is a system of thought that shows striking similarities to the ideas of the twentieth-century philosopher Ludwig Wittgenstein who in his *Tractatus Logico-Philosophicus* argued that the world consists of propositions and atomic facts that are mirrored in a linguistic world of sentences and *names.*[22]

To summarize, the linguistic atomism of the Kabbalah expresses the view that the world is essentially a world of ideas rather than things; that ideas are distinguished by language; and that language is composed, in its most basic sense, of letters in the holy tongue. Letters are not merely phonetic signs but are also the bearers of significance, and it is in their role as the fundamental units of meaning that they are the building blocks of the world.

THE NAME OF AN OBJECT IN THE "HOLY TONGUE" IS THE VESSEL FOR ITS LIFE FORCE OR SOUL

The Kabbalists held that there is an important parallel or equivalence between "language" and "life." The Kabbalists find scriptural justification for this view in the traditional Jewish doctrine that the Torah is a "tree of life," a living being, or even a "man."[23] According to the Kabbalist Azriel, the Torah, with each of its letters, verses, and diacritical markings, is comparable to a living organism, the continued life and function of which is dependent upon each of its organs functioning as an integrated whole.[24] This simile recalls the image of the *Sefirot* being ordered as the limbs and organs of a cosmic man. Indeed, the Zohar makes a comparison among the Torah, the human body, and the world as a whole, each of which form a single, organic body:

22. Wittgenstein, *Tractatus Logico-Philosophicus*, trans. D. F. Pears and B. F. Guiness (London: Routledge and Kegan Paul, 1961).

23. Scholem, "The Meaning of the Torah in Jewish Mysticism," p. 44ff.

24. Ibid., p. 45.

> Whoever labors in the Torah upholds the world, and enables each part to perform its function. For there is not a member of the human body but has its counterpart in the worlds as a whole. For as man's body consists of members and parts of various ranks all acting and reacting upon each other so as to form one organism, so does the world consist of a hierarchy of created things, which when they properly act and react upon each other form literally one organic body. Thus the whole is organised on the scheme of the Torah, which also consists of sections and divisions which fit into one another and, when properly arranged together, form one organic body.[25]

In an important sense, the Kabbalists held that each of these "organic bodies," man, the world, and language (Torah), are aspects of a single cosmic structure.

According to Schneur Zalman of Lyadi, everything in the world, including inanimate objects such as stones, water, and earth, has a soul or spiritual life-force, which is to be found in the letters of divine speech from which they and their names are composed.[26] Paralleling a very early kabbalistic tradition that "the name of a thing is that thing itself,"[27] Schneur Zalman tells us that "The name by which (a thing) is called in the Holy Tongue is a vessel for the life force." This view, that all created things have a linguistic essence, can be traced at least as far back as the Talmud, where it is reported that Rabbi Meir could grasp the nature and character of an individual simply by knowing his name.[28]

Sometimes the essence of a given being is not immediately obvious from its name. It will, however, according to Schneur Zalman, be comprehensible by means of the rules of substitution and transposition of letters or *Gematria* (the numerical significance of the letters involved). For example, when all the numerical values of its component letters are summed, the name *Moshe Rabeinu*, "Moses our teacher," has the numerical value of 613, which refers to the 613 commandments transmitted by God through Moses at Sinai and taught to the Jewish people by Moses. The fact that the essence of an object or individual may be partially or wholly "concealed" in its name (for example,

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25. Zohar I, 134b; Sperling and Simon, *The Zohar*, Vol. 2, p. 36. Cf. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 3, pp. 123–124.

26. Zalman, *Shaar Ha Yichud Vehaemunah*, Chapter 1; Zalman, *Likutei Amarim-Tanya*, p. 287, referring to Vital.

27. *Sefer ha-Bahir*, sec. 54. *Book Bahir*, Neugroschel trans., p. 65.

28. Talmud, Tractate *Yoma*, 83b.

via *Gematria*) stems, according to the Kabbalists, from the fact that the life force issuing directly from the Torah is generally too great for individual creatures to absorb; hence they must receive their soul only after it has descended and been progressively concealed and diminished through the transpositions of letters and terms.[29] Vital, for example, informs us that even the Zohar refers to the letters of language as hidden, because a person can hide them within himself. This view is related to the linguistic understanding of *Tzimtzum*, which was discussed in Chapter Three. It is part of the essence of both creation and language that neither is obvious on its face. Meanings are always partially concealed. This assumption gives rise to the science of *hermeneutics* (exegesis and interpretation) as the vehicle to authentic knowledge.

It is thus clear that Schneur Zalman holds an "essentialist" theory of language and meaning. The names that are given to objects in *Loshen Hakodesh* (the Holy Language) are not mere conventions but are essentially related to the nature or, in Schneur Zalman's terms, the "soul" of the object or person to which they refer. Objects, according the Kabbalists, have a deep structure or underlying essence, and it is language that points to, represents, and in a sense, provides that essence. As we have seen, according to the Kabbalists, created things are fundamentally instances of concepts, and concepts are identified with the names through which they are differentiated and expressed. It is for this reason that the essence or "soul" of an object is its name.

To see why this is so we can examine the way names function in our own everyday language and life. If we know "Reuven," for example, just hearing his name tells us more, much more, than any conceivable series of descriptions about him. Names do not simply "attach" to objects or persons as if we have numbered them. Nor do names simply refer to entities in time or space. Rather they connote a wealth of meaning, a meaning that is more complete than either any observation or description of an object or person can provide. "Chaim Weizmann" is not just another way of referring to the first president of the state of Israel, or simply a label for a once living breathing man. It is the *name* of a person, and captures the very essence of a unique individual. Names match the essence of that which they name, including those aspects of that essence which are not as yet revealed, either to ourselves or to the person

29. Zalman, *Shaar Ha Yichud Vehaemunah*, Chapter 1; Zalman, *Likutei Amarim-Tanya*, pp. 287–289.

named. "Reuven" signifies not only all that a given man has been, but all that he will be in the future, as well.

It is because names tell us more than an observation or description of the person, thing, or event that they denote, that we can say that to know the name of a thing is to know it better than if we had the thing itself before our eyes. This is why individuals who meet or speak with us without giving us their name, remain "anonymous," essentially unrevealed and unknown. It is also why we say upon seeing an exotic plant or animal, for example, that we have no idea what it could be, until such time as we learn its name. And if we are told that its name is one with which we are familiar ("Oh, of course, it's an 'alligator'") we feel that we now understand it completely.

This is why the naming of a child is so important in Judaism. There is a tradition that, like Adam (who was given the task of naming the animals in the garden of Eden), the parents of a newborn receive *ruach hakodesh* (a holy spirit) in the moment when they name their child, and the name with which the child is provided is thought of as matching its essence or soul.

This "essentialist" view of names and language can be contrasted with an empirical or conventionalist view in which "names" are thought of simply as labels for "percepts" or tangible objects in space and time. Rather than denoting a single discrete percept, sensation, object, or fact, a name, for the Kabbalists, connotes a whole world of meaning relevant to the concept or essence to which it applies. (Indeed it is only through specialized, technical, or scientific language that we can divide the world up into percepts, discreet material entities, or simple facts.) Names in our everyday languages refer to meaning plenums or essences, what the Kabbalists speak of as "souls."

Granted that names refer to such meaning plenums or essences, we might still query as to whether the names we have for these essences in any given language are anything more than arbitrary conventions. What difference does it make whether a certain essence or concept is represented by one combination of sounds or letters or another?

To answer this question we must, in the first place, recognize that it is a question that is purely hypothetical or abstract. In actual discourse we cannot *arbitrarily* alter the names of people or objects without losing the meaning or essence of the things so named. If asked the name of a person or object we can't, in *Alice In Wonderland* fashion, respond in any manner we so choose; and as Wittgenstein has so cogently argued, we can't even do this for ourselves, i.e., create our own "private language" of arbitrary names and symbols. This is because the words of any natural language are so interconnected with one another, and with the experience and way of life of a

community of native speakers, as to make an arbitrary alteration in a word's meaning, or in the name of an object or idea, a virtual impossibility. In other words, to inquire into the name of a given object, person, or idea is not simply to inquire into the sound or symbol for a given discrete thing, but is rather an inquiry into the place of that "object" in an entire language, and ipso facto in an entire perspective upon the "world." The kabbalistic view that finite created beings are, in essence, part of a greater infinite unity in God, is reflected in the observation that the meaning of a given word (referring to created things) is dependent upon an entire language. To fully comprehend an object or idea is to know an entire world. Words can be translated from one natural language into another, but the effect of this is not to arbitrarily give a "rose," for example, *any* other name, but rather to provide an alternative expression for the rose's essence by placing it in the context of another *total* perspective on the entire world.

Recall, however, that for Schneur Zalman, as for the Kabbalists, it is only the name of the object in the "holy tongue" that serves as a vessel for its "life force" or "soul." While there may be a conventional element in other languages, there can be nothing (according to the Kabbalists) arbitrary in the language of the Torah, the language of God. This is because the "total perspective" on reality afforded by the Torah, is, according to the Kabbalists, the one true spiritual or Godly point of view; and the words or names of the holy tongue are in many ways untranslatable into alternative linguistic systems. (There is, of course, nothing to prevent an adherent of Islam, Hinduism or any other faith from making a similar claim about his/her own "holy tongue.")

Take, for example, the Hebrew term *tzaddik*, which is sometimes translated into English by the terms "righteous one" or "saint." While "righteous one" misses the godliness or piety implied by *tzaddik*, the word "saint" captures these aspects but embeds them within a decidedly Christian rather than Jewish associational context. We quickly come to see that the idea of a *tzaddik* cannot be adequately expressed at all except by way of the term *tzaddik* itself; and the same for a whole host of other Hebrew terms, particularly those that have spiritual, ethical, and specifically Jewish significances. Indeed, it is the very terms that refer to spiritual matters, philosophical ideas, and human qualities that are most difficult to translate from one language to another, and in the case of Hebrew, are unique to the language of Torah. (This is incidentally, I suspect, the reason why certain Hebrew terms were directly incorporated rather than translated into Yiddish.) It is these spiritual, ethical, and human terms, as opposed to those that refer to

material entities (particularly as these are understood scientifically), which the Kabbalists would say have the strongest "life-force." In other words, they are most unique to *loshen hakodesh*, the holy tongue, and most pregnant with meaning. We might say that an electron by any other name would be an electron, but a *tzaddik*, a *baal chesed* (master of kindness) or *bitochin* (trust in the Lord), owing to their wealth of associations and their wide connotation, are unique expressions of Torah ideas. They cannot be translated without losing at least part of their life-force, without losing at least part of their "soul."

We might be inclined to ask whether a *tzaddik* could be called by another name *in Hebrew*. To answer this we must repeat that with *loshen hakodesh*, the "holy tongue," its wealth of associations, its roots, links to other worlds, *Gematria*, etc., we would have to dismantle much of if not the entire linguistic system in order to make such a change. Change *tzaddik* (the virtuous, just, pious man) and one would have to change *tzadak* (to be clear, pure, sincere), *tzedek* (righteousness, justice, equity), *tzedakah* (purity, liberality, charity, almsgiving), etc. One would also have to change the function of the letter *tzadeh*, which according to the Kabbalists, denotes righteousness in all words in which it appears (for example *mitzvah*, commandment). Even the shape of the letter *tzadeh*, which is crooked or bent, is spoken of as connoting the manner in which the *tzaddik* bends or humbles himself before God, and hence the humility that is a prerequisite for true righteousness. Words are not linked to their objects one at a time (and it is the fallacy of this view that leads to the belief that they must be arbitrary conventions) but rather they are linked to their objects; or as the Kabbalists would have it, construct their objects, within the context of an entire language, way of life, and world. It is for this reason that to know an object's *name* is to know its essence, the very vessel for its soul.

GOD IS IDENTICAL WITH HIS HOLY TORAH: THE TORAH IS THE NAME OF GOD

In the Zohar we find the statement that "The Torah and the Holy One, blessed be He are entirely one."[30] Schneur Zalman explains that unlike human speech, God's speech or language is not separated from His self: "for

30. Zohar II, 60a; Sperling and Simon, *The Zohar*, Vol. 3, p. 188.

there is nothing outside of Him and no place devoid of Him."[31] It follows from the identity of God and His Torah that the Torah expresses God's essence; and since, according to the Kabbalah, the essence of a thing is expressed in its name, that the Torah is the *name of God*. And indeed, we find this doctrine expressed in the Zohar where it is said, "The Torah is all one holy supernal name."[32] The older contemporary of Nachmanides, Ezra ben Solomon, held that the five books of the Torah are the Name of the Holy One, blessed be He; a view that, according to Scholem, was found in the writings of several other Kabbalists in the Catalonian city of Gerona.[33]

The meaning of this seemingly obscure doctrine follows from the view that names refer to souls, essences, or *concepts*. The Torah, with all of its descriptions of events in the history of God's revelation to mankind, and its expression of that revelation in *halakha* or Jewish law, is, in a fundamental sense, a single concept, a single seamless web of spiritual meaning, one that cannot, because of its all-encompassing nature, be adequately translated or described, but only studied or lived. It is because "Torah" names this single, unified, all-encompassing concept that the Jewish tradition includes in the Torah not just the Five Books of Moses but the entire corpus of Jewish literature, law, custom, and life, to the extent that these too are considered to be a part of God's teaching or way.

The idea underlying the notion that the whole of Torah is the name of God is that a given name, word, or phrase can be composed of a number of morphemes or units of meaning (e.g., *halakha l'Moshe m'Sinai*, a law from Moses from Sinai) and yet name a single concept or idea. The Torah itself (in the wide sense described above) is, of course, composed of a virtually infinite number of morphemes, but it too names a single, albeit infinitely rich being or concept: the all-encompassing, infinite God. The Torah as the Name of God connotes the fullest plenum of value and Jewish spiritual meaning imaginable, and it is in this sense that the Zohar can say, "the entire Torah is a single holy mystical name." In a more modern idiom one might be inclined to say that one implication of the linguistic atomism described above is that an entire language is the *name* of an entire world.

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31. Zalman, *Likutei Amarim-Tanya*, Chapter 21, p. 87. Referring to *Tikkunei* Zohar, *Tikkun*, 57, p. 91b.

32. Zohar III, 36a; Sperling and Simon, *The Zohar*, Vol. 4, p. 395: see also Zohar III, 80b (ibid., Vol. 5, p. 92).

33. Scholem, "The Meaning of the Torah in Jewish Mysticism," p. 39.

LANGUAGE IS THE VEHICLE OF MYSTICAL REVELATION AND INSIGHT

If, as the Kabbalists supposed, creation is primarily conceptual rather than material, and language is the vehicle of concepts or thoughts, it follows that language is also the vehicle through which creation can be best understood. This is a view that certainly agrees with our common intuition. A child, we feel, does not have even the most basic understanding of reality until such time as he or she begins to understand speech. Similarly, as adults we ourselves feel that we do not really know a thing until we can name it or describe it in words and thereby bring it into a connection with our own linguistic/conceptual schemes. From a psychological point of view, it is a fundamental psychoanalytic truth that a person does not know himself until he can put his affects, his *desire*, into words. Language is the vehicle through which the unconscious becomes conscious, by which the unknown becomes understood. The fact that for Judaism revelation occurs in sacred texts underscores the notion that the most fundamental truths about the world are embodied in language. For the Kabbalists, the inner world and life of the Godhead is a world of linguistic expression. In contrast to other mystical views in which language is thought only to *obscure* reality, and in which the *real* is only understood when the mind is devoid of language and thought, the main kabbalistic view is that language is both constitutive and revelatory of the essential nature of the world. The deepest mystical truths can be expressed, experienced, and understood through language, if they can be expressed or understood at all.

This view is hinted at in a passage in the Talmud[34] where it is related that four men entered *Pardes* (the heavenly garden of esoteric or mystical thought); one saw and died, the second saw and lost his reason, the third laid waste to the young plants (became a heretic). Only the fourth, Rabbi Akiba, entered and left in peace. Later, medieval tradition interpreted the "Pardes" of this story to refer to four levels of Torah interpretation; *P'shat* (or literal meaning), *Remez* (allegorical meaning), *Derasha* (talmudic and *aggadic* interpretation), and *Sod* (mystical significance). One implication of this tradition is that it conceives of the "paradise" of mystical contemplation in linguistic, hermeneutical terms.

According to the Zohar, there are hidden, esoteric levels of meaning not

34. Talmud, Tractate *Hagiga*, 14b.

only in the Torah, but also for every conceivable aspect of existence, including God and all creation.[35] This idea, that reality itself can be profitably understood as a decipherable and interpretable text, anticipates several significant trends in contemporary secular thought, including the later Wittgenstein's and Derrida's denials that man has access to a pre-linguisticized reality and Gadamer's assertion that "Being that can be understood is language." Less radical, but equally significant modern parallels to kabbalistic hermeneutics are present in the psychoanalytic view that dreams, symptoms, and other psychological productions are symbolic, interpretable "texts," and the Heideggerian view that the most essential truths about "Being" (about reality or existence as such) are to be found encoded in the language of the earliest philosophers.

There arose in the twentieth century a historical/philological approach to the study of texts that held that it is the job of the historian/philologist to rediscover the essential truth, for example of scriptural texts, by uncovering their original significance from behind the accrual of conventional meanings that have obscured them.[36] The Kabbalists themselves, however, held a view (consonant with talmudic tradition) that the meanings attributed to the Torah by succeeding generations of rabbinical exegetes are indeed implicit as one of the "seventy facets" of the original Torah text.[37] Rather than see succeeding interpretations as obscuring the Torah's (or reality's) original meaning or intent, they understood them as expanding upon and thus deepening its essential core. The new, on this view, is always implicit in the old.

"DIVINE NAMES": LANGUAGE AND MUSIC IN THE THEOSOPHICAL KABBALAH

Having discussed the philosophical principles that underlie the Kabbalists' linguistic mysticism we are now in a position to comprehend aspects of the Lurianic theory of "divine names," which is one of the more difficult and complex aspects of the Lurianic system. We have already touched upon this

35. Zohar II, 230b; Sperling and Simon, *The Zohar*, Vol. 4, p. 285; Zohar III, 159a; ibid., Vol. 5, p. 226.

36. Walter Benjamin is the clearest Jewish representative of this point of view. See Biale, *Gershom Scholem, Kabbalah and Counter-History*, p. 138.

37. Midrash, *Numbers Rabbah*, XIII, 15.

doctrine in our discussion of the *Sefirot* in Chapter Four, where we learned that, according to Luria, each of the *Sefirot* are equivalent to linguistic structures that name God.

The doctrine that "The Torah and the Holy One, blessed be He are entirely one" reflects the kabbalistic notion that like the world, God himself is structured by language. This doctrine manifests itself in the theosophical Kabbalah through a proliferation of "holy names" that are said to represent different aspects of *Ein-Sof*, as it conceals, manifests, and restores the sefirotic system. The Zohar refers to the traditional distinction between YHVH, the name of God that is not pronounced, and ADNY, the name of God that is pronounced, as referring to the undisclosed and disclosed aspects of divinity.[38]

The Lurianists equated the *Sefirot* with a whole variety of divine names, and these names take on a symbolic, dynamic significance that parallels and in some ways rivals the *Sefirot* themselves. These parallels continue the tradition, first elaborated in *Sefer Yetzirah*, that understands the universe to be simultaneously composed of sefirotic and linguistic elements.

On one rather simple level the ten *Sefirot* are said to represent the divine name, YHVH. *Keter* and *Chochmah* together form the "thorn" and body of the first letter in God's name, the *Yud* (Y). *Binah* is the second letter, *Heh* (H), the *Sefirot* from *Chesed* to *Yesod* (and particularly the *Sefirah Tiferet*) represent the third letter, *Vav* (V), and *Malchut* represents the final *Heh* (H).

These representations become extremely complex, however, as a result of *Gematria*, the system of number mysticism employed in the Jewish, and particularly the kabbalistic, tradition. *Gematria* is based upon the linguistic convention that each letter in the Hebrew alphabet has a specific numerical value, e.g., Aleph = 1, Heh = 5, Vav = 6, Yud = 10.

The Kabbalists read a great deal of significance into the fact that the letters of the four-letter name of God (Yud Heh Vav Heh) could be *spelled out* in a variety of ways. For example, the letter H (*Heh*), which appears twice in the tetragrammaton, can itself be spelled out in Hebrew as Heh-Aleph (HA), Heh-Yud (HY), or Heh-Heh (HH). As a result, different manners of spelling out the letters of the divine name yield different numerical values. Based upon these different values, the Kabbalists derived several new "names" of God; for example, Name 72, Name 63, Name 42, Name 52, and Name 45, according to the numerical equivalents of the letters that comprise them.

38. Zohar II, 230b; Sperling and Simon, *The Zohar*, Vol. 4, p. 285.

Let's examine a specific example (the so-called ***millui-de yudin***, the filling out of the "Name" with the Hebrew letter Yud [Y]). The letters of the tetragrammatton, YHVH, are, in Hebrew, pronounced Yud, Hay, Vav, Hay. One way in which this ***pronounciation*** of the tetragrammaton can be spelled out ***in Hebrew*** is as follows: YVD, HY, VYV, HY. The letters comprising this fully-spelled-out Holy Name have the following numerical values:

YVD	Y = 10	V = 6	D = 4
HY	H = 5	Y = 10	
VYV	V = 6	Y = 10	V = 6
HY	H = 5	Y = 10	

The sum total of the numerical values of all of these letters is 10 + 6 + 4, + 5 + 10, + 6 + 10 + 6, + 5 + 10 = 72. This, according to the Kabbalists, is a mystical name of God (Name 72) that is equivalent to the *Partzuf Abba* (the Celestial Father) and the *Sefirah Chochmah* (Wisdom). Since the number 72 is generally and most efficiently expressed using the Hebrew letters *Ayin* (= 70) and Bet (= 2), the Kabbalists referred to Name 72 as *Ayin-Bet*. Since the Hebrew letter *Ayin* is (like the Hebrew letter Aleph) pronounced like the English letter "a," and the Hebrew letter Bet is prounced like the English letter "v," the Kabbalists were able to refer to Name 72 as "av," which we will spell 'aB.[39]

The Lurianists derived three more Holy Names in the manner described above, by utilizing alternate means for spelling out the pronunciation of the tetragrammaton, YHVH. For example, by simply changing the spelling of the third letter in the tetragrammaton V from VYV to VAV, the numerical value of the fully-spelled-out tetragrammaton changes from 72 to 63. This is because this one change involves the replacement of a letter (Y) that has a numerical equivalent of 10, with a letter (A) with a numerical equivalent of 1. Further changes yield values of 45 and 52. These additional three names are spoken of in the Kabbalah as SaG (63), MaH (45), and BoN (52), and are regarded as equivalents to various other aspects of the Lurianic system as was detailed in Table 4–5.

These names have important theosophical significance in the Lurianic Kabblah; some of which will be explained below and others of which will be

39. Our convention will be to capitalize the spelling of all letters present in the original Hebrew. The letter Ayin will be spelled 'A, to distinguish it from the letter Aleph, which will be spelled A.

discussed in the context of *Tikkun ha-Olam* (the Restoration of the World) in Chapter 9. Here it will suffice to point out that the various names have equivalencies among the *Sefirot* and the worlds; e.g., Name 72 corresponds to the world of *Atzilut*, Name 63 to *Beriah*, and Name 42 to *Yetzirah*.

The Lurianists also held that each of these four divine names are equivalent to various notations utilized in writing a Torah scroll.[40] They represent the *Ta'amim*, the musical notation that indicates pitch in the recitation of the Torah; the *Nekudot*, the vowel sounds and corresponding notation; the *Tagin*, the ornamental strokes above certain letters; and the *Otiot*, the actual letters themselves.[41] Further, each one of these comprises all the other four[42] so that the *Ta'amim* are themselves comprised of the *Nekudot*, *Tagin*, and *Otiot*, etc.

According to Lurianists the Name 72 ('aB) (and the *Ta'amim*, the musical notations that comprise it) is so recondite that it cannot even be spoken of. This name is held to be concealed in the "cranium" of Primordial Man. It is interesting to note, however, that the highest expression of the deity is here conceptualized as a series of musical notes, suggesting that the first step of creation, in which the Primal Nothing (*Ayin*) takes scrutable form, is akin to a musical composition. One is here reminded of Newton's "Music of the Spheres." God is frequently depicted in abstract, pictorial, and especially, linguistic terms; but in spite of the fact that many would hold that music provides us with what is perhaps the most intimate and expressive experience of the divine, God is rarely thought of as ***musical*** in his very essence. In the Jewish tradition, music is integrally tied to prayer and the experience of the divine. The Torah itself, which the Kabbalists regarded as identical to God and a blueprint for creation, is ***musical as well as linguistic*** in its essence. The musical notes that comprise the Cranium of *Adam Kadmon* cannot be spoken of, but perhaps they can be heard. This would suggest that instead of formulating our "ultimate" questions in proposi-

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40 Luzzatto, *General Principles of the Kabbalah*, p. 55.

41. The role of letters, vowel points, and musical notation in creation is already present in the Zohar, which informs that with the advent of creation there is "movement given by the accents and notes to the letters and vowel-points which pay obeisance to them and march after them like troops behind their kings. The letters being the body and the vowel-points the animating spirit, together they keep step with the notes and come to a halt with them." Zohar 1, 15b; Sperling and Simon, *The Zohar*, Vol. 1, p. 65.

42. Ibid., p. 57.

tional, linguistic terms, we might formulate them musically, and understand the history of music, along with the history of pictorial art and philosophy, as aspects of mankind's collective "answer."

THE INFINITE PLURALITY OF MEANINGS

A great deal has been made in the contemporary literature on the Kabbalah of the Kabbalists' belief in the infinite interpretability of scripture. Scholem, for example, speaks of the kabbalistic belief in the "unlimited mystical plasticity of the divine word," quoting from the Kabbalist Azulai to the effect that each time a man reads a given verse of Torah the combination of its linguistic elements change in response to the call of the moment, resulting in the creation of new Torah meanings.[43] More recently, Moshe Idel has shown that the exegetical methods of Abraham Abulafia involved the meditation upon rearranged letters of the Torah text and a form of free association to these letters, suggesting an interpretive latitude among the Kabbalists that is unheard of among traditional Torah scholars and exegetes.[44] Indeed, many Kabbalists, while not quite as extreme in their methods as Abulafia, held views suggestive of a radical deconstruction of the biblical text and its traditional meaning.

The kabbalistic emphasis on the near-infinite interpretability of both the world and scripture took an almost ecumenical turn in their adoption of the midrashic notion that every passage, phrase, and even letter of the Torah has seventy aspects or faces, corresponding to the seventy nations that were traditionally thought to inhabit the world.[45] In the Zohar, this number (70) stands for the inexhaustibility of divine meaning.

The Safedian Kabbalists held that there are 600,000 aspects of meaning to the Torah, corresponding to the number of Israelites present at the revelation at Sinai, and hence to the number of "primordial souls" present in each succeeding generation.[46] As we have seen, some Kabbalists even held that the Torah itself was originally given as an incoherent scramble of letters

43. Scholem, "On the Kabbalah and Its Symbolism," p. 76.

44. Moshe Idel, *Language, Torah and Hermeneutics in Abraham Abulafia.*

45. Midrash, Numbers Rabbah xiii,15; see Scholem "The Meaning of the Torah," p. 62.

46. Scholem, "On the Kabbalah," p. 65. Referring to *Sefer ha-kavvanoth* (Venice, 1620), p. 536.

and that these letters rearranged themselves in response to historical events. The Kabbalist Israel Sarug held that the Torah manifests itself in different ways in different levels of spiritual and material existence. At the highest level (the world of *Atziluth*) it exists as all possible combinations of Hebrew letters, thus adumbrating the set of all possible conceptual/linguistic worlds.[47] Similar views of the Torah's plasticity are attributed to the founder of the Hasidic movement, Israel Baal Shem Tov.[48]

If the meaning of the Torah is as subjective and plastic as these kabbalistic views seem to imply, the question arises as to whether scriptural exegesis is not an arbitrary function of the views of the interpreter. Are we not, as Biale implies, simply discovering our own thoughts in the words (or letters) of the text before us.[49] Is there anything of a *revealed* nature in scripture at all? Contemporary secular scholarship (Scholem, Idel, Biale) comes perilously close to asserting that the Kabbalists themselves, if they were consistent with their own belief and methods, would have to answer this last question in the negative. Indeed, this is certainly the position adopted by those contemporary philosophers, such as Davidson and Rorty, who argue that symbolic and metaphoric discourse simply serves as a stimulus to the interpreters' ideas and beliefs but has no cognitive content in and of itself.[50]

Can the view that Torah has an infinite plurality of "changeable" meanings be reconciled with the traditional belief in its absolute immutability? Is an indefinite series of subjective interpretations compatible with a text's having a definite objective sense? The tradition, of course, answered each of these questions in the affirmative, conceptualizing the Jewish hermeneutic method as one that creates a dialectical balance between the subjective and objective, between the Torah's interpretability and its immutability. It is a balance that, according to the tradition, was achieved, in part, through the permitting of wide latitude in one's freedom of thought, *while fostering a restriction in one's freedom of action and behavior.*

An obvious but sometimes overlooked fact is that the Kabbalists themselves, even those who believed in the infinite plasticity and interpretability of the Torah text, regarded the *halakhot* (Jewish laws) that the rabbinic tradition had derived from the Torah as completely binding on all Jews

47. Ibid., p. 75.

48. Ibid., p. 76.

49. Biale, *Gershom Scholem, Kabbalah and Counter-History*, p. 144.

50. See Richard Rorty, "Unfamiliar Noises: Hesse and Davidson on Metaphors."

regardless of their level of exegetical understanding. Even so radical a deconstructionist of the Torah text as Abulafia held that the commandments were completely binding upon and necessary for the mystic (even though they may not be specifically relevant in the moment that he achieves mystical union with the creator).[51] The Torah text may be open to 600,000 different subjective interpretations, but from the point of view of Jewish practice this same text is clear, immutable, and one.

The Torah's immutability is guaranteed by *practice* rather than exegesis, a view that, interestingly, is quite similar to certain concepts in contemporary philosophy of language. Wittgenstein, for example, in considering the infinite interpretability of virtually *any* linguistic symbol or sign, argued that there indeed must be some signs that, although they could be, *are not* further interpreted. Without the existence of some signs that we *could* interpret differently *but don't* there could, according to Wittgenstein, be no communicable significance at all. The ultimate support of meaning in language is to be found in *action*, or as Wittgenstein puts it, in the "form of life" of a community of language users. The orthodox Jewish community, as I have argued elsewhere, constitutes such a form of life,[52] one that sustains the significance of its basic "language" through its highly specific code of behavior embodied in the *halakha*.

It is thus the case that in an observant Jewish context the multiplicity of interpretations that can and have been placed upon the Torah text do not alter that text but rather, on the Kabbalists' own view, deepen our understanding of the text's very essence. Any interpretation that violates this essence, i.e., that calls upon one to violate the *halakha*, would be regarded as antinomian, and be excluded. The fact that Torah has infinite layers of meaning does not entail that it can be subject to any interpretation whatsoever. The Jewish form of life, embodied in Jewish law, creates a limit on the possibilities of interpretation. Those Kabbalists, for example, who were wont to interpret Torah through a recombination of its letters, for example, must, according to tradition, be completely versed in the revealed aspects of Torah to assure that their mystical exegesis does not violate the Torah's halakhic core.

That the essence of the Torah is to be found in the *mitzvot*, in Jewish law, is a fundamental assumption of the rabbinic tradition. The study of

51. Idel, *Language, Truth and Hermeneutics*, p. xiii.
52. Sanford Drob, "Judaism as a Form of Life."

Torah was considered to be equivalent to all the *mitzvot* (commandments)[53] because such study leads to their performance. Indeed Torah and *mitzvot* are the two complementary poles within which the whole of Judaism can be circumscribed. Each is essential for the fulfillment of the other. Thus while the rabbis can assert the superiority of Torah knowledge over the other *mitzvot*[54] they can equally affirm a principle that declared "not study, but practice is the main thing" in Jewish life.[55]

In the Kabbalah, as we have seen, we find the view that God's revelation is achieved via the language of Torah: it is only through Torah that God can be understood, and God is, in a sense, equiprimordial with his expression in the hermeneutic Torah tradition. Yet this hermeneutic tradition, as varied and multifaceted as it is, is (or at least *was*) nevertheless anchored and constrained by the *halakha*, the system of Jewish law. The validity, and hence the value (mystical or otherwise) of any Torah interpretation is, on this view, totally dependent on its being broadly in accord with such law. It is this interdependence of *halakha* and hermeneutics that leads Schneur Zalman to express the essence of the Torah's linguistic mysticism as follows:

> When a person [through the study of Torah] knows and comprehends with his intellect . . . in accordance with the law as it is set out in the *Mishnah*, *Gemara* or *Posekim* [codes], he has thus comprehended, grasped and encompassed with his intellect the will and wisdom of the Holy One, blessed be He, Whom no thought can grasp . . . except when they are clothed . . . in the laws that have been set out for us . . .
>
> This is a wonderful union, like which there is no other, and which has no parallel anywhere in the material world, whereby complete oneness and unity, from every side and angle, can be attained.[56]

A CRISIS IN CONTEMPORARY INTERPRETATION

If the boundaries of significance of any given linguistic sign, symbol, or metaphor are guaranteed, as we have just described, by practice rather than

53. Mishnah, Tractate *Peah*, 1:1.
54. Talmud, Tractate *Shabbat*, 127a.
55. Mishnah, Tractate *Avot* 1:17.
56. Zalman, *Likutei Amarim-Tanya*, Chapter 5, p. 19.

thought, what is the result if that practice breaks down, as the practice of the Jewish form of life has (for so many) broken down in the contemporary world? I believe it is no accident that the hermeneutical movement known as deconstructionism, with its assault on the objectivity of linguistic meaning, has arisen only with the massive breakdown of traditional values that has occurred in the twentieth century. When speakers of a given language are no longer held together by a given practice or tradition (as was true, for example, for most speakers of Hebrew and Yiddish prior to the century), they are left without an ultimate foundation for the interpretations of each other's discourse. In a world where one can do anything, one can also mean anything with one's words.

Language, for deconstructionism, is ungrounded. There is no prelinguistic reality that gives meaning to words; rather, language is an infinite play of signification that has nothing to answer to other than itself. For deconstructionists like Jacques Derrida[57] language achieves significance only by virtue of the system of differences between linguistic signs. An "apple" is what it is only by virtue of it being different from "pool," a "pear," and a "ppela" (which is presumably nonsense). In effect, deconstructionism subscribes to what we have spoken of as linguistic atomism, with the proviso that the system of differences that the linguistic atoms comprise is completely autonomous. No God, no thing-in-itself, no law, no set of behaviors guarantees or prescribes what anything whatsoever means. A further implication of the deconstructionist view of language is that all things, concepts, and ideas have what they are *not* written into their very essences, for what anything *is*, is *essentially* defined (in the system of differences) by what it is *not*. For the deconstructionist, a given symbol or phrase is indeed open to an infinite series of interpretations precisely because that phrase can be placed (and understood) in a virtually limitless series of contexts, none of which has any more legitimacy than any other!

The Kabbalah, can actually be said to have anticipated these very ideas both in its concept of the infinite interpretability of the Torah, and especially, in the symbol of the Breaking of the Vessels, a symbol that embodies the notion that both the world and our conception of it (which for the Kabbalah are one and the same) are essentially broken, flawed, and incomplete. The idea behind the Breaking of the Vessels is that no conception, of God, law, science, etc., is capable of holding the infinite plenum of meaning. All

57. See Derrida, *Margins of Philosophy*.

concepts, practices, and languages ultimately break down in the face of the *Or Ein-Sof*, "the light of the Infinite God." According to the Kabbalah, this breakdown is written into the very essence of the cosmos, and is to be found repeatedly in nature, history, in the world, in man, and in language itself. I will have occasion to explore this doctrine further in Chapter Seven. Here however, it is important to note that through the concept of the *Shevirah* the Kabbalah can be said to perform a radical deconstruction upon all of the concepts that it treats, and that when turned in upon itself, can be said to anticipate the very deconstruction of normative Judaism that we are witness to in our own time.

From the point of view of language, the Lurianic Kabbalah would understand the *Shevirah* (and ipso facto, contemporary deconstructionism) as one critical moment in the evolution from a divine essentialism (embodied in the original *Sefirot*) to a human-based ethic, in which language, instead of referring to essences that exist *sub species aeternae*, becomes the responsibility of man. For the Kabbalah, the deconstruction of traditional categories, whether they be those of traditional Western philosophy or of normative Judaism, is not an end into itself, but rather a call for a new order, to be reconstituted through the language and action of man. As we shall see, this reconstructed humanistic order is precisely what, on the Kabbalists' view, is the highest expression of God. God's language, the very language that according to Schneur Zalman sustains the world, is in reciprocal relation with the language of mankind. It devolves upon man to reconstruct (and in effect redefine on a higher level) the divine speech through which the world was created and is sustained.[58]

58. How this can be achieved in the context of the contemporary, deconstructed Judaism is a question that lies beyond the scope of this present work. However, the problem and an outline of a proposed solution, was framed (in a completely different conceptual context than our own) by Mordecai Kaplan in the late 1920s, 1930s and 1940s. The movement he founded, Reconstructionism, seeks in effect to reconstruct a Judaism relevant to contemporary man through a humanistic encounter with the fragments of what Kaplan regarded to be the broken Jewish tradition. See Mordecai Kaplan, *Judaism as a Civilization* (New York: Macmillan, 1934).

6

Olamot: The Worlds of the Kabbalah

The notion of "higher worlds," in the sense of the abode of "The Lord and His hosts" is implicit throughout biblical and postbiblical literature. Jacob's dream of angels ascending and descending a heavenly ladder is but one early reference to an earthly portal into a higher realm (Genesis 28:12). However, a systematic treatment of the upper worlds is not found until much later times. The Zohar alludes to "three different worlds"[1] and *Tikkunei* Zohar speaks of the emanation of God's ten *Sefirot* into the realms of *Atzilut*, *Beriah*, *Yetzirah*, and *Assiyah* without explicitly calling the latter "worlds."[2] Later Kabbalists spoke of the three worlds of *Beriah* (Creation), *Yetzirah* (Formation), and *Assiyah* (Making), the names of which were derived from the phrase in Isaiah 43: 7: "Everything called by my name—for I have *created* it, have *formed* it, yea I have *made* it." The full doctrine of the four worlds, while implicit in the Zohar, is, according to Scholem, not found until the writings of Isaac of Acre and the anonymous *Massekhet Atzilut*, where four worlds are spoken of as corresponding to each of the four letters of the tetragrammaton, God's name.[3] To the three worlds

1. Zohar I, 62a, Sperling and Simon, *The Zohar*, Vol. 1, p. 203.

2. *Tikkunei* Zohar I, 22b, *Tikkun* 6, as cited in Gershom Scholem, "The Four Worlds," *Encyclopedia Judaica*, Vol. 16, p. 641.

3. Scholem, "Four Worlds," p. 642.

of traditional medieval philosophy, the worlds of angels, the heavens, and nature, these Kabbalists added a fourth world, *Atzilut* (Emanation) corresponding to the source of divine light in the Godhead. Later Kabbalists took the doctrine of the Four Worlds for granted; some added a fifth, the world of *Adam Kadmon* (Primordial Man) as a supernal realm most closely identified with the Infinite God, *Ein-Sof.* Others, including Luria and Vital, spoke of a nearly infinite number of worlds interspersed between our world and *Ein-Sof.*

THE BASIC DOCTRINE

A full comprehension of the mature kabbalistic doctrine of higher worlds requires an understanding of related kabbalistic concepts, particularly the doctrines of *Tzimtzum* and the *Sefirot.* As I have discussed these concepts extensively in previous chapters,[4] I will here provide only a brief review of these notions as they apply to the creation of the Four Worlds.

Creation, according to a view that is found in its most mature form in the Lurianic Kabbalah, involves an act of self-limitation on the part of an infinite God. As we have seen without this self-limitation, or *Tzimtzum*, God would be completely coextensive with all "being" and there would be neither conceptual nor metaphysical "space" for anything to be distinguished or exist apart from him. God must therefore *conceal* or *contract* his being in order to provide for the existence of independent finite entities, much as an extremely bright light must be dimmed in order for there to be differences in color, shading, and visual texture in the surrounding space.

The creation of the worlds, therefore, initially involves a contraction as opposed to an emanation, a concealment rather than a revelation, a subtraction as opposed to an addition. God, who contains the fully realized potential of all being and value within Himself, must limit himself in order to create entities whose potential is only incompletely realized. It is only after the divine contraction, and the consequent existence of a region of being that is relatively devoid of God's presence, that the positive "emanative" aspect of creation can begin. The doctrine of the *Sefirot* and "worlds" provides expression to this view of creation as a dialectic between divine contraction and emanation.

The *Sefirot*, which are ten in number, represent a progressive conceal-

4. *Tzimtzum* is discussed in Chapter 3; the *Sefirot* in Chapter 4.

ment or contraction of the infinite God. Using the metaphor of God's infinite light (or *Ein-Sof*) the Kabbalists likened the *Sefirot* to light that has been progressively dimmed as a result of passing through a series of colored glass filters. At other times they compared the *Sefirot* to vessels (*Kelim*) that serve as containers for the limited divine light that emanates into the void after God's *Tzimtzum* or contraction. All agreed that the *Sefirot* do not exist in any absolute sense but have only a relative existence from the point of view of finite beings i.e., man. Just as the light of the sun may appear to be distinct from the sun's orb but is in reality simply the sun as it appears on earth, the *Sefirot* appear to be distinct from God but are in reality completely bound up within him, "like a flame bound up in the coal."[5]

The *Sefirot* represent the instantiation and fulfillment of God's essential attributes. They are the archetypes through which God manifests and hence "make real" his traits of wisdom, understanding, knowledge, love, power, and compassion, to name (according to one kabbalistic scheme) the first six of the *Sefirot*. These attributes, or divine *middot*, exist only in potential in *Ein-Sof*. They become actualized (while at the same time remaining completely "within" God) with the emanation of the *Sefirot*, which embody them.

The *Sefirot* are said to completely interpenetrate one another, so that each one is made up of proportionate degrees of each of the others.[6] In addition, they are thought of as being the architectural elements, even the "molecules," of all creation, and, in particular, are said to be the constituent parts or aspects of the soul of man.[7]

The *Sefirot* are also thought of as providing the structural elements for each of the Kabbalist's "Worlds," which comprise a second stage in God's creative process.[8] In this second stage the *Sefirot* are organized into a series of four (and in some schemes five) basic "Worlds" (*Olamot*), which are thought of as being progressively distinct from God's primordial essence or light. Each of these worlds serves to conceal aspects of the divine presence. The very term *Olam* (world), being etymologically related to (and occasionally even spelled the same as) the word *alam* (meaning "hidden"), gives expression to the kabbalistic doctrine, first intimated in *Sefer ha-Bahir*, that

5. Zohar III, 70a; Sperling and Simon, *The Zohar*, Vol. 5, p. 66.

6. Adin Steinsaltz, "Worlds, Angels and Men," in his *The Strife of the Spirit* (Northvale, NJ: Jason Aronson, 1988).

7. Scholem, *Kabbalah*, pp. 115, 153.

8. Idel, *Kabbalah: New Perspectives*, p. 146.

the "Worlds" are like divine garments in which God clothes and hides Himself.[9] It is through the multiplication of such garments or screens that God ultimately creates the material world within which we live. Our physical world is the one most hidden from God's light. It receives only a fraction of the divine revelation, accounting for the prophet's reference to God as "the Most Hidden of All Hidden" (Isaiah 45:12). It is, as we have already seen, part of the logic of creation that God should remain essentially hidden from man.

The four worlds are distinguished from one another via their relative proximity to their source, but also via the relative "admixture" of the *Sefirot* contained within them. While each of the *Sefirot* are considered operative in each of the worlds, each world is dominated by a particular *Sefirah*, with *Atzilut* (Emanation), the highest of the four worlds being dominated by the *Sefirah Chochmah* (Wisdom); and *Assiyah* (Action or Making), the lowest of worlds, dominated by the lowest *Sefirah*, *Malchut* (Kingship).[10] In those schemes that regard *Adam Kadmon* as the highest world, this world is said to be dominated by the *Sefirah Keter*.

Worlds, like the *Sefirot* of which they are comprised, are regarded as metaphorical ideas that have reality relative to man, but no reality relative to God Himself. Numerous analogies were offered by the Kabbalists as vehicles to understand them. According to one such analogy the four worlds are likened to stages in the building of a house, i.e., (1) the initial desire, (2) the mental idea, (3) a detailed architectural design, and (4) the final construction.[11] This analogy embodies the idea that the upper worlds are undifferentiated and conceptual. It is only in the lowest worlds that we begin to see creation in a differentiated, material form.

DETAILS OF THE FOUR WORLDS DOCTRINE: HIGHER WORLDS, MYRIAD OF WORLDS

While the earlier Kabbalists most often speak of four worlds—*Atzilut*, *Beriah*, *Yetzirah*, and *Assiyah*—later Kabbalists, particularly the followers of

9. See *Sefer ha-Bahir*, sec. 8. *Book Bahir*, Neugroschel trans., p. 52. Cf. Schochet, "Mystical Concepts," p. 865, note 10.

10. See Zalman, *Tanya*, Chapter 39; *Likutei Amarim-Tanya*, pp. 188–189.

11. Nissan Mindel, *The Philosophy of Chabad*, Vol. II (Brooklyn, NY: Kehot, 1973), p. 82.

Isaac Luria made reference to many others. For example, in his *Sefer Etz Chayyim*, Chayyim Vital warns us against thinking that the *Sefirot* of *Atzilut* are higher than all the other emanations. He informs us that, in fact, many worlds came before *Atzilut*, but they are not mentioned in the Zohar because they are secret and hidden. Above *Atzilut*, in a realm so ethereal as to be almost completely identified with *Ein-Sof* itself, is the World of *Adam Kadmon*, abbreviated as *A'K*. However, not only this world but many others as well exist in a nearly infinite series between *Atzilut* and the World of *Adam Kadmon*. According to Vital, even the *Gaonim* (ninth- and tenth-century rabbinic sages) recognized the existence of ten proto-*Sefirot*, the so-called "ten glimmering things" or *Tzaatzahot* that transcend *Keter Elyon*. There is no end to the number of worlds that are emanated into the void. According to Vital:

> It is clear and obvious that many different kinds of worlds were emanated, created, formed, and made—thousands upon thousands and myriads upon myriads. Every single one of them is inside the empty space [the primordial void] that was described above, and nothing is outside of it. Every world has its own individual ten *Sefirot*, and every *Sefirah* that is within each world is also made up of ten individual *Sefirot*. All of them are in the form of concentric circles, with no end to their number. They are like the layers of an onion, with rings inside each other, the way circles are illustrated in geometry books.[12]

According to Vital, all of the worlds spread out from a single *prat*, detail or point. This point is none other than *the* Primordial Man, who is "the first of all firsts."

As we have seen in Chapter Four, an important distinction is made by the Lurianic Kabbalists between the so-called "World of Points" and the "World of Restoration (*Tikkun*)." According to Vital, the "World of Points" is one of the myriad worlds that exists in the space between the worlds of *Adam Kadmon* and *Atzilut*. The *Sefirot* in this world are completely independent and disunified and were thus subject to being shattered during the cosmic catastrophe known as the Breaking of the Vessels. It is only subsequent to the Breaking of the Vessels that these shattered *Sefirot* of the original World of Points are restored, united with one another, and thereby strengthened to form the World of Restoration.

12. *Sefer Etz Chayyim* 1: 1, p. 23; Menzi and Padeh, *The Tree of Life*, p. 19.

Vital tells us that it is only after the Breaking of the Vessels and the subsequent reconstruction of the sefirotic fragments from the World of Points that the four worlds of *Atzilut*, *Beriah*, *Yetzirah*, and *Assiyah* and the six *Partzufim* or divine personalities are fully formed and created. These *Partzufim*, which roughly correspond to the various *Sefirot* and worlds, are the Ancient of Days (*Attik Yomim*), the Long-Enduring One (*Arich Anpin*), the Father (Av), the Mother (*Em*), The Impulsive One (*Zeir Anpin*), and the Maiden (*Nekevah*).

WORLDS FROM *ADAM KADMON* TO *ASSIYAH*

The kabbalistic doctrines of the *Sefirot* and worlds were, as we have seen, invoked to explain how a perfect, unified, spiritual "One" came to differentiate itself into an imperfect, infinitely multiple, material universe. The Kabbalists had difficulty comprehending the initial act (*dilug*, leap) that set in motion the differentiation process within God Himself. As such, they were wont to posit higher and higher worlds closer to the initial creative act of *Tzimtzum*. The world of *Adam Kadmon* or A'K (Primordial Man) was posited at the apex of all the others. The Kabbalists derived the characteristics of this world from the biblical notion that Adam, the first man, was created *betzaltzel*, in God's "image." Based upon this, the Kabbalists declared that the first being to emerge after the original *Tzimtzum* was a very abstract and ethereal representation of the divine *middot* or traits that ultimately came to be reflected in man. As we have seen they termed this "reflection" Primordial Man and held that it was so closely bound up with the *Or Ein-Sof* (the Light of the Infinite God) as to be almost indistinguishable from God Himself. The Primordial Man is deemed to be equivalent to the world bearing its name. Its dominant *Sefirah* (*Keter*, crown) is, as we have seen, variously spoken of as *Ayin*,[13] nothingness, or the primordial "will of all wills,"[14] and just as *Keter* is eliminated from many kabbalistic schemes because it is too sublime and too close to the *Ayin* (nothingness) of the infinite God *Ein-Sof*, *Adam Kadmon* is frequently elevated above and hence eliminated from discussions regarding the other four worlds.

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13. Zohar, 239a. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 257, cf. p. 280.

14. Zohar III, 129a, 288b. Cf. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 243.

Atzilut, the world of emanation, is thus also frequently spoken of as the highest of the four worlds, the one most closely identified with the Infinite God, *Ein-Sof*. The term *Atzilut* is derived from a biblical Hebrew term (see Numbers 11:17, Ecclesiastes 2:10) that has the connotation of being "near," "by the side of," or "with," suggesting this world's proximity to God. It is in *Atzilut* that the *Sefirot*, which are perfectly unified and commingled within the Godhead, begin to take on more distinct form.[15] *Chochmah* (Wisdom) is the dominant *Sefirah* in this world, suggesting that *Atzilut* is a world of pure thought or conception. *Atzilut* is variously spoken of as a "garment of light to the source of all Being"[16] or as a realm in which "the king, his real self and his life" are one,[17] i.e., a realm in which God's transcendence and immanence have yet to become distinguished.

Below *Atzilut* lies the world of *Beriah* (creation). In *Beriah* we find the first appearance of distinct, finite creatures, though in this world they retain a purely spiritual form. In *Beriah* the *Sefirot* are garbed[18] and hence begin to be limited in their radiance. While the souls of the righteous and the *molochim* (angels) are said to appear in this world, *Beriah* is nonetheless still closely identified with God Himself and is spoken of as "the throne of God and the seven surrounding palaces."[19] It is, according to one tradition, the world that pertains to the study of the "divine chariot," *maaseh merkaveh* (others place this study in the next lower world—*Yetzirah*) and was accessible to Ezekiel as well as to the other prophets. Steinsaltz refers to *Beriah* as the "matrix through which passes all the divine plenty that descends to the lower worlds."[20] *Beriah*, which is dominated by the *Sefirah Binah* (intelligence), is the first realm of creation in which the effects of the *Tzimtzum* become noticeable and, at least relatively speaking, real.

The world of *Yetzirah* (Formation) is dominated both by what the Kabbalist Azriel referred to as the three "Psychical" *Sefirot* (*Chesed*, *Gevurah*, *Tiferet*: Kindness, Strength, Beauty) and the three "natural" *Sefirot* (*Netzach*,

15. Cordovero, *Or Ne'erav* VI: 4, 42b; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 138.

16. Scholem, "Four Worlds," p. 642.

17. Ibid.

18. Cordovero, *Or Ne'erav* VI: 4, 42b; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 138.

19. Scholem, "Four Worlds," p. 642.

20. Steinsaltz, "Worlds, Angels and Man," p. 47.

Hod, *Yesod*: Endurance, Majesty, Foundation),[21] suggesting that the ***middot*** or divine traits that these *Sefirot* represent and that serve as the archetypes or basic categories of the "sublunar" realm, first take independent form in this world. *Yetzirah* can thus be regarded as an architectural plan for our world, and might be thought of as akin to the realm of Platonic "forms." *Yetzirah* is, by some accounts, dominated by the Angel Metatron and his ten ranks of ***molochim*** (angels).[22] It is, on some views, the realm of the ***merkaveh*** (chariot) seen in Ezekiel's vision; as well as the world referred to in Jewish liturgy, in the ***kedusha*** (sanctification) of the angels recited daily in the introductory ***berahkot*** (blessings) to the *Shema*, a declaration in which a Jew affirms the absolute oneness and unity of God. *Yetzirah* is a world of both intellect and emotion, and is the repository of those spiritual entities (lower angels) that man creates through the ***kavannot*** (intentions of mind and heart), which accompany the performance of the divine commandments (***mitzvot***).

The world *Assiyah* (action, making, enactment) is, by most accounts, the world of physical, corporeal being.[23] It is dominated by the *Sefirah Malchut* (Kingship), clearly suggesting that it is the world (our world) over which God reigns as king. It is also the world that sees within itself the origin of time. Some Kabbalists divide the world of *Assiyah* into two realms, the spiritual and the material *Assiyah*; the former being the realm of consciousness, the latter being the realm of physical and biological nature, with man existing in between. *Assiyah* is also the world of the Husks (*Kelippot*), the realm of evil.[24] According to Luria and his followers, *Assiyah* was originally a completely spiritual world[25] until such time that the *Shevirah* or "Breaking of the Vessels" caused the *Sefirot* from *Chesed* to *Malchut* to shatter and give rise to shards (*Kelippot*), which ultimately produced matter and evil, alienated from the light of the Infinite God. *Assiyah* became enmeshed in these shards, accounting for the "mixed" nature of our world, a world of spirit and matter, of good and evil.

Assiyah, the lowest of the worlds is, of course, considered the furthest from God, and the most removed from ultimate truth. Happenings in the higher worlds, particularly *Beriah* and above, are essentially hidden from

21. Scholem, *Kabbalah*, p. 107.

22. Scholem, "Four Worlds," p. 642. Cf. Cordovero, *Or Ne'erav* VI: 4, 42b; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 138.

23. Cordovero, *Or Ne'erav* VI: 4, 42b; ibid., p. 138.

24. Steinsaltz, "Worlds, Angels and Man," p. 43.

25. Scholem, "Four Worlds," p. 642.

man's view; and to use the Platonic analogy, are like mere shadows in the cave of human experience. Yet even *Assiyah* is completely sustained by divine activity. According to Vital, *Assiyah*, "the globe that we are standing on, is the very center point of all the worlds, like the pit of a date." This pit, while coarse and inedible, is surrounded by "food" on all sides. Vital here makes reference to the view that *Ein-Sof* surrounds the void left by its contraction and radiates its light from the outside in, in such a manner that the center of the void contains the world that is most distant from God.[26]

THE WORLDS ARE REVEALED TO MAN

According to Vital it is a necessary part of the development of God and the cosmos that the world within which mankind dwells should include elements from each of the upper worlds. Vital informs us that the Four Worlds or levels of existence are brought together in man himself, specifically in the people of Israel, who were chosen by God to be of particular assistance in *Tikkun ha-Olam*. Elements of the upper worlds were in fact communicated to Adam when he ate from the *Etz Ha Daas*, the tree of knowledge. Adam's transgression was, according to the Lurianists, responsible for the Breaking of the Vessels, and the subsequent condition in which divine sparks, *netzotzim*, from each of the four worlds have descended into our world and have become entrapped both in the world and in men's souls. It is man's divinely appointed task to perform a *birur* (extraction) of these sparks leading to the restoration (*Tikkun*) of our own world.

"OTHERWORLDLY GEOGRAPHY"[27]

While the Kabbalists differed with respect to their description of the specific nature of each of the four worlds (e.g., whether prophecy reaches into *Atziluth* and *Beriah* or only *Yetzirah*: whether *Assiyah* is to be identified with our material universe; whether there are not actually five worlds, etc.), a consistent pattern emerges regarding the inner logic of the higher worlds in general, a logic that we might refer to as their "geography."

26. However, as we have seen in our discussion of the *Sefirot*, from another perspective our world is the most external, the most removed from God, like the external skin of an onion, separated from the divine core by many layers, many worlds.

27. I borrow this phrase from Findlay (*Transcendence of the Cave*, p. 118).

The geography of the higher worlds follows logically from the nature of *Tzimtzum* (divine contraction or concealment) in both its metaphysical and epistemological aspects. As we have already seen, God is originally completely coextensive with the totality of being and nonbeing. He contains within himself, in a perfectly integrated manner, all possible concepts and values. He is, as David Birnbaum has argued, "potentiality as such."[28] The *Tzimtzum*, by (metaphysically) contracting God's being, and (epistemologically) concealing the full nature and breadth of his absolute unity, leads to the (apparent) existence of finite values and ideas, and ultimately to the existence of individual souls and material objects. The progressive contraction and concealment of divine light creates a "descent" from those highest worlds, closest to the divine light, to our world within which that light is almost completely obscured. This descent, as we have seen in Chapter Four, moves from those higher realms that are conceptual and universal to those lower ones that are material and particular.

That this descent provides a progressive diminution of "living," divine light and a progressive increase in dark, "dead" matter provides a rationale for the Kabbalists' view that the higher worlds are undifferentiated and nonmaterial and the lower ones are highly differentiated but paradoxically less "real." It also helps us understand a series of other propositions with respect to the worlds' logic or geography. These propositions, as Adin Steinsaltz has elaborated, are (1) that the four worlds interpenetrate and interact with one another, (2) that each is a replication or transformation of the world immediately above it, (3) that all of the worlds are "projected" into the world of everyday experience, (4) that each of the worlds participates in the dimensions of existence referred to as "world," "year," and "soul" (but that these dimensions are highly attenuated in the highest realms),[29] and (5) that consciousness of the individual self increases with the concealment of and distance from God.[30] I will explore each of the propositions briefly in some detail.

That each of the higher worlds *interpenetrate and interact* with one another follows logically from the idea that the lower worlds are a concealment or differentiation of the higher realms. The truth, for example, of any "reality" in *Yetzirah* is completely dependent upon its being penetrated by

28. David Birnbaum, *God and Evil*, p. 54ff.
29. Steinsaltz, "Worlds, Angels and Man," p. 41.
30. Ibid., p. 49.

the truth or reality of *Beriah.* For example, the "goodness" of *Chesed* (Kindness or Love), which is one of the dominant *Sefirot* in *Yetzirah*, is "good" only by virtue of its participation in the higher, more unified "Good" represented in *Beriah*; and ultimately in the absolute Good, which is approached as we proceed up the ladder of Being to *Atzilut*, *Adam Kadmon*, and ultimately to the infinite God, *Ein-Sof* itself. This is the kabbalistic way of saying that love is good because, and only because, it participates in or reflects the absolute goodness of the love in God.

Put another way the divine light received by any given world is a dimmer, obscured (and in many ways prismatic) representation of the light transmitted to it from the world just above it, just as the "red," "indigo," and "violet" of the spectrum that emerges on the near side of the prism is completely dependent upon the "white" light that enters into the prism from the far side. This is the kind of idea that the Kabbalists are attempting to express when they say that each world receives its life-force or essence from the world above it. Without the higher worlds the lower worlds could have no existence at all.

Our prism analogy enables us to understand how it is possible for there to be an interpenetration of the worlds from the "bottom up" as well as from the "top down." For the lower worlds are a differentiation (or component parts) of the reality that is unified in the higher realms. Indeed the whole of creation can be understood as a manifestation in all of its potential detail of the divine glory. In later sections we will reexamine the idea that God, in order to be fully realized, for example, as God-the-King, is as dependent upon creation as creation is upon him. We will then be able to see how the interpenetration of the higher and lower worlds is truly a reciprocal one.

There is yet a third way in which the interpenetration and interdependence of the four worlds can be understood, and this is the interpenetration that a "form" can be said to have with its "instance." The lower worlds are each an instantiation of the forms represented in the world immediately above them. For example, goodness is itself an instantiation of *Ein-Sof* and *Chesed* (Kindness) an instantiation of goodness, with specific acts of kindness an instantiation of *Chesed.*

This analogy of form and instance grants us insight into our next two propositions; that ***each world is a replication or transformation of the world immediately above it***, and that ***all of the worlds are "projected" into the world of everyday experience.*** The concrete goodness in this world is an instance of and hence a transformation of the idea of goodness in a more abstract,

"higher" world. Furthermore, it is our own concrete, material world that provides us with a window into the higher worlds. It is only, for example, through an individual's physical behavior that we gain knowledge of or access to his mind or "soul," and it is only through earthly love and compassion that, as Martin Buber explains, we can catch a glimpse of Godly love in the "eternal thou." The higher worlds are indeed projected into the world of everyday experience, and further, as will become increasingly clear, our world would not make sense without them. However, as a result of the *Tzimtzum*, (the concealment/contraction that gives rise to finite being) this projection is not always clear. God is, we might say, in partial "eclipse" and in a certain mood our world appears opaque, a function of purely physical forces, devoid of value, mind, and spirit.

Our fourth proposition is that *each of the worlds participates in three dimensions of existence; world, year, and soul.* According to Adin Steinsaltz, these dimensions or "mansions" are manifest in our own world of *Assiyah* in the realms of "space," "time," and "being." Since all of the *olamot*, all of the worlds, participate in these three traditional dimensions of existence, the worlds above ours (while nonmaterial) have as part of their "geography" analogies to the "space," "time," and "matter" of everyday experience. For example, in spite of the fact that higher worlds exist beyond space and time they nevertheless do consist of substantial elements that are related one to another and sequenced according to a definite scheme.

It is helpful to understand the nature of higher and lower worlds in terms of the principles on which experience is organized within them. We might, for example, suppose with the philosopher J. N. Findlay that in the worlds just above our own that experience is organized in such a manner that physical objects serve simply to illustrate or enact the purposes of minds, providing individuals with common frames of reference and vehicles of differentiation but "without oppressively forcing on them in and out of season what they do not care to see and know."[31] Such worlds are, we may suppose, experienced by those individuals, such as writers and artists, who become completely absorbed in their ideas and become masters of the material and/or linguistic mediums they utilize to express themselves. In yet higher worlds, closer to the infinite divine light, completely non-material persons, concepts, moods, and feelings—in short, "spiritual beings"—are ordered solely by their essential affinity with one another. Such worlds are

31. Findlay, *Transcendence of the Cave*, p. 127.

experienced on earth when two thinkers or artists sense they are very "close" to one another in spite of the fact that they reside in different continents (or even eras!) and have certainly never even met. In the highest of the worlds we might assume that the distinctions between individual souls are absorbed by their most characteristic "types" or *Sefirot* (for example, the biblical patriarch Abraham is subsumed under *Chesed* (Kindness), Isaac under *Gevurah* (Strength), etc.), and that these *Sefirot* are ordered in a purely conceptual manner in "logical space." In the world of *Atzilut* and beyond, even these matrices break down and objects, notions and ideas have the Plotinian quality of being in all places (logical or otherwise) at once,[32] in a manner that is perhaps hinted at in our world by the observation that opposites are fully present in the things they oppose as a necessary background or *counterpoint* to the latter's very existence.

As for the dimensions of "year," manifest in our world as "time," we might posit the existence of a logical as opposed to temporal ordering in the higher realms; in much the same way as "unity" is logically (but not temporally) prior to "duality." For example, the *Sefirot Chesed* (Kindness) and *Gevurah* (Strength) are logically but not temporally prior to the *Sefirah Rachamim* (Compassion), which is itself a blending of these "earlier" traits. One might expect to see the complete chronological unfolding or development of a human soul, from birth to death, laid out, as it were, "at once" in the world of *Yetzirah* without, however, a distortion of the logical sequence of this development; much as a mathematical proof or the complete story of a famous person's life is ordered, *yet there at once*, in the pages of a book. We might even suppose the existence of an attenuated species of time, analogous to the attenuated matter and space (spoken of earlier) within which sentient beings, occupying those upper Worlds nearest our own, can move forward and backward at will in much the same manner as we are able to do with respect to our audio and video recordings. Indeed, such a control over time has always been at least partially available to those with powerful memories or profound historical imaginations.

The nature of the dimension of "soul" provides us with our best clue as to the nature or being of those worlds that are beyond our own. Wittgenstein once observed that the soul or subject is not a part of this world but is rather a boundary or limit to it.[33] We might say that "consciousness" is itself not

32. Ibid., p. 129.

33. Wittgenstein, *Tractatus Logico-Philosophicus*, 5.632, p. 117.

found in the world but is rather revealed as a boundary to or "warp" within our universe, which leads us, as it were, into another reality or dimension; in much the same way as a movie on a screen leads beyond itself to a film projector, which exists outside of the movie but is nonetheless necessary for the film's display.

The nature of the soul or consciousness is at once both very obvious and very mysterious. In philosophical moments one can be awestruck by the fact that the human "bodies" we encounter daily are themselves each a window into a "world within a world": each a Leibnizian monad, they are worlds complete unto themselves. We know of these "worlds" in our most intimate acquaintances with others, yet even in such encounters our knowledge of other minds is apparently only by way of inference, via the effects that these other minds or worlds, mediated through human bodies, have upon our own.

Such "worlds," the worlds of human souls, are, as it were, the "tips of icebergs"; each iceberg, however, is so large that it threatens, as we know from our own case, to swallow up the whole of reality in a mood of solipsism where it seems that the entire world exists only inasmuch as *"I" experience it.* However, we might suppose that in the higher worlds we are able to understand and hence navigate these icebergs (other minds) in the same way as we are, in this world, able to paddle the waters between their tips. Upon entering such worlds, the unity that we thereby achieve with other minds offers us as perspicacious a view of *their* souls as we now have of our own.

According to the Kabbalah there is an element or dimension of consciousness or "soul" in all beings, and it is this dimension that becomes the true substance of all things as they are manifest in the higher realms. Higher worlds, far from being composed of a series of disembodied, disensouled, abstract concepts, or ideas, are indeed realms in which consciousness (which is only a warp or a boundary phenomena in the world of *Assiyah*) is the most substantial of all things. We might well understand the *Or Ein-Sof*, the infinite Godly light, as "will" or "consciousness" pure and simple. This light or consciousness is hidden and obscured by matter on earth, but is revealed as the basic "substance" of the higher realms. Such consciousness is not only manifest in individual souls (who bridge the lower and upper worlds in earthly life and who reside in the upper worlds in death) but also in those entities that "cut across" individual persons, and that are, as it were, the common property, not only for mankind, but all sentient beings

whatsoever. Such entities, which include ideas, feelings, character traits, ways of looking at things, etc., are, according to the Kabbalah, instantiated as angels and other celestial beings (e.g., angels of truth, peace, death, etc.).

When we speak of higher worlds as worlds of concepts and ideas, we should therefore avoid the tendency to think of them in terms of statue-like templates or forms, or as purely abstract entities that exist, as it were, only for our minds; rather they are living, spiritual realms, which receive their consciousness, their souls, from the source of all consciousness whatsoever: *Ein-Sof* itself. Accordingly, our own souls, our own consciousness, are but single rays of the Infinite's light penetrating the veil of the world of *Assiyah*.

It follows from our geography of higher Worlds that among the four worlds ours is the lowest and hence the furthest from God. It is also the world that is most highly differentiated. A corollary of this principle is our fifth and final proposition that ***consciousness of the individual self increases with the concealment from and distance from God***, and is hence greatest in our own world. Such a proposition accords well with those earthly mystical experiences in which a loss of individual consciousness is reported as a precondition or corollary of mystical ecstasy. Conversely, a plodding, encumbering, inescapable consciousness of self, of one's every feeling and thought, is reported to accompany those moods of depression and despair which can justly be called ***negatively mystical***: moods that provide us with an intuition of even lower realms than our own. Hell, we must assume, is what it is precisely because its inhabitants can neither escape from themselves nor from an acute awareness of their past (evil) deeds. As Adin Steinsaltz puts it:

> As one descends in the system of worlds, there is more and more matter. Another way of stating this is that the beings of the lower worlds have a greater awareness of their independent, progressively separate selves, of their private "I." This consciousness of self obscures the divine light, and dims the true, unchanging "I" that exists within each individual being.[34]

34. Steinsaltz, "Worlds, Angels and Man," p. 48. While the lower worlds, as we have just seen, contain progressively more "matter," this is not to say that they are composed of an essentially different substance from the higher realms. Rather, the Kabbalists are clear in asserting that all the worlds are composed of the same substance or substances, i.e., the *Sefirot*; however in each world the *Sefirot* are simply ordered in a different manner. It is the ordering and dominance of particular *Sefirot* that gives our world its material character and the upper worlds a spiritual or ideal cast.

The true, pure, unchanging "I," which Schneur Zalman refers to as the individual's "Godly soul," is not only the aspect of the self that draws a man closer to God and the higher worlds; it is the aspect of the self that the individual has in common with his fellow man. By way of contrast, the individual's false self (in Schneur Zalman's terms, his "animal soul") is a function of material pursuits and desires, which are unique to the individual and which distinguishes him/her both from God and other people. Such a false self achieves its fullest expression, so to speak, in corporeal death, which is, in effect, the most individuating experience of all.

Lest we perpetuate a serious misunderstanding, it is also important to remember that the individual, empirical self (the so-called animal soul in Schneur Zalman's scheme), is, according to the Kabbalists (in spite of its status as a phenomenon of the lower worlds), an ***absolutely necessary aspect of man, and an essential part of creation.*** Man, according to the Kabbalah, is not enjoined to escape or simply transcend his empirical self in favor of a transcendental, Godly existence. Man's purpose, as will become evident, is rather to place his empirical self, his individual and unique talents, in the service of God and his fellow man, and in so doing elevate his uniqueness and thereby actualize his full spiritual potential. The story is told of the Chasidic Rabbi Zusya, who is reported to have said shortly before his death: "In the world to come they will not ask me, 'Why were you not Moses?' They will ask me, 'Why were you not Zusya?' "[35]

ROUTES TO THE HIGHER WORLDS

Having explored the nature or "geography" of the higher realms I will now ask how it is possible for us to arrive at the *conviction* that they do indeed exist, and are accessible in our own experience. In pursuing this task it will do us well to remember that the higher worlds as they are described in Jewish mystical literature, and as I have spoken of them here, in spite of the fact that they are composed of the same *Sefirot* as are own, are decidedly *not* realms of being that are similar to our own but for the fact that they exist in a distant space and time. The worlds of *Yetzirah*, *Beriah*, and *Atzilut* are of another logical order altogether, and stand to our world in a manner that is perhaps

35. Quoted in Francine Klagsbrun, *Voices of Wisdom* (New York: Pantheon, 1980), p. 6.

best thought of as being analogous to the way that the "world" of spherical geometry stands to the "world" of plane geometry or even to the way the "world of mathematics" stands to the world of empirical things. Yet in spite of the logical gap between our world of matter, space, and time and the higher worlds (which stand outside of the space–time continuum), the latter are not mere abstractions from earthly experience. They are, as I have emphasized, vital, living realms in which those things that in our world reside at the boundary or limit (values, and particularly consciousness or "soul") take center stage. They are realms in which experience is organized in a way that is different from the way it is organized in our everyday world of "Action." The journey into the higher worlds will not, therefore, be one that follows a continuous, purely logical (in the Aristotelian sense) progression, but will rather be one in which the traveler must push up against the boundary of this world (i.e., the very consciousness that is so necessary for this world's *presence* yet which is found nowhere within it) in such manner as to completely reverse the "within" with the "without"; much like those toys, which children find so fascinating, in which what appears to be one thing is transformed into something completely different by opening a zipper in the casing and pushing out material from the inside in such a manner that it expands and eventually envelops and encases the original toy itself.

Our journey into the higher worlds will involve us in essentially two distinct but parallel, and in many ways complementary, routes: the routes of experience and reason. The first route will involve us in a discussion of such phenomena as dreams and "mystical" experience; the second in a consideration of the conceptual antinomies and experiential absurdities that plague any attempt to understand "reality" apart from its connection to and dependence upon higher realms. The route of experience will provide us entrance into those regions in which the higher worlds interpenetrate our world: the route of reason will, as it were, show us how the existence of higher worlds provides us with solutions to what otherwise amount to "unsolvable equations" in our own earthly realm.

Before proceeding, it is important that we address one source of potential confusion. We have already remarked that the entire scheme of worlds is an "illusion" from the point of view of the Infinite God, *Ein-Sof*. This, I should point out, however, is even more true of our own world, the material realm of *Assiyah*, than it is of realms above our own. While the higher worlds are logically (as opposed to physically) distant from our own, for the Kabbalists they are bathed with a greater portion of divine light, and, in this

sense, are more, rather than less, substantial than the world of everyday life and experience.

DREAMS

The phenomenon of dreams provides us with what is perhaps the most direct and easy access into the higher worlds. The Midrash regards dreams to be "a variety of prophecy"[36] and there are many instances in the Bible in which a dream is accorded the status of a portal into a higher realm.[37] Dreams are also mentioned among the techniques of mystical ascent described in the Zohar.[38]

Indeed dreams seem to be all but tailor-made as aids to the understanding not only of higher worlds but of kabbalistic thought in general. This is in part because in dreams our experience is organized in a manner that differs radically from the way it is organized in waking life. In dreams what is outside is "in" and what is inside is "out." This is because in dreams, consciousness or "mind," which, as we have said, is but an ephemeral boundary in our (wakeful) world, takes first, center, and, in a sense, only, stage. On the other hand, matter, which is apparently the bedrock substance of wakeful "reality," is but a mere boundary phenomena in dreams both in the sense that matter in dreams is (simply speaking) an illusion and in the sense that while dreams are dependent upon the physiological functions of a living human brain, this brain is in no sense present within the dream itself.

Dreams, like higher worlds, are dominated (as psychoanalysis has consistently brought to our attention) by wishes, emotions, and ideas. Material objects appear in our dreams only, and precisely, to the extent that they are needed to symbolize or express thoughts and emotions. Rather than the obstacles and foils to mental life that they so often seem to be in our wakeful states, material objects (or their dream world surrogates) are completely subservient, in dreams, to the dreamer's own desires and forms of mental representation. Indeed, dreams exist, as it were, outside the space–time continuum. Freud called the world of the unconscious and dreams

36. Midrash, Genesis Rabbah 17: 5.

37. E.g., Genesis 20: 3, 6; 31: 10–11.

38. Zohar I, 83a; Sperling and Simon, *The Zohar*, Vol. 1, p. 277. On dreams in the Zohar, see Tishby and Lachower, *The Wisdom of the Zohar*, pp. 815–830. On Jewish/Kabbalistic dream interpretation see Joel Covits, *Visions of the Night* (Boston: Shambhala, 1990).

"timeless." In dreams individuals are able to travel through time, be themselves as children and adults simultaneously, and traverse apparent eons in less than a night. In dreams one cannot only meet the dead and the not-yet-living but one can experience such things as "the past being born out of the future" without being troubled by such violations of wakeful logic.

Dreams also provide us with an experiential analogue to the problem of "higher worlds." This occurs when the dreamer experiences his dream world as somehow "queer" and hinting at the possibility of its own transcendence in wakeful life. Upon awakening the dream world is indeed turned "outside in," and is in fact transcended in favor of what is, from one point of view, a "higher world." There is, as I have mentioned, a sense in which the dream world itself is a portal into a higher reality, as one is often able to comprehend, with the aid of an "interpretation," the light that the seemingly opaque and bizarre images of a dream sheds upon wakeful life. This is analogous to the manner in which "higher worlds" promise to provide us with some "backstage" insight into the apparently absurd and opaque machinations of our everyday, empirical world.

If nothing else, the analogy with dreams provides us with some insight into the radical transformations needed for a journey into higher worlds. One can imagine the insuperable difficulties encountered by characters "locked" in one of our dreams who attempted to surmise that their very existence was dependent upon activities in our brain and further that their behavior was dependent upon our own earlier, waking interactions with persons and objects in the material world! Indeed any dream character obtaining such profound insight would (as our own dream life affirms) completely self-destruct, as occurs when a dreamer attains the realization that his "torture" or "bliss" is ***nothing but a dream.***[39] In such instances one's dream world evaporates and immediately merges with one's wakeful self, in much the same way that a mystic achieving too perspicacious a vision of the Infinite would dissolve in sheer unity with an all-encompassing God.

As I have indicated in Chapter Three, it would not be pressing our analogy too far to argue that from a kabbalistic viewpoint, in our dreams we each play God to worlds of our own making.[40] There we noted the analogy

39. So-called "lucid" dreams are an interesting exception to this generalization.

40. In Hindu thought we find this view of dreaming stated explicitly. The Upanishads, for example, give special importance to the state of dreaming, for in dreaming the self "takes with him (all) the materials of this all-embracing world." There in the dream state he destroys this world and then builds it back up again, and

between dreams and the kabbalistic principle of creation, i.e., *Tzimtzum* (concealment, contraction). In order for an individual to form a dream he must, as it were, perform his own act of *Tzimtzum*; withdrawing his consciousness from the world at large (in Freudian terms contracting or "decathecting" his "libido") and concealing (again from himself) both the fact that he is dreaming and the meaning of his dream creation. Freud himself placed great emphasis on this latter point in his view that dreams, being the guardian of sleep, must work to assure their own continued existence by concealing from the dreamer their true meaning and nature, a meaning that, if it were known, would be so disturbing as to be incompatible with continued sleep. This concealment occurs, according to Freud, via the principles of displacement, condensation, symbolization, etc., the very hermeneutic/linguistic principles that the Kabbalists assume are utilized by God in concealing His presence in the material world.

The psychoanalytic theory of dreams can provide insight not only into the *Tzimtzum* but into the kabbalistic symbols of the Breaking of the Vessels and *Tikkun ha-Olam* as well. The process by which a dream's latent content is *broken up* and reorganized by the "dream work" into a latent dream image and then via an act of interpretation, is *restored* to its original form (but in a superior manner that integrates that latent dream content with the dreamer's life and personality) is a psychoanalytic analogy to the processes of *Shevirat ha-Kelim* (the Breaking of the Vessels) and *Tikkun* (Restoration), which, according to the Lurianic Kabbalists, are the further ramifications of God's ultimate plan for this world.[41]

It is a well-known principle of contemporary dream interpretation that each of the characters or personalities within a dream are versions of the dreamer himself; and indeed, how could it be otherwise, when the only life

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dreams up a world lighted by his own brilliance, bringing forth "chariots, spans, and paths," "joys, pleasures, and delights," "tanks, lotus-pools, and rivers," from himself (Brihadaranyaka Upanishad IV, iii, 9, 10; Zaehner, *Hindu Scriptures*, p. 74). Interestingly, the Upanishad relates that the man who dreams that he is being called, overpowered, or dared by an elephant, is "only imagining in ignorance the horrors he sees when he is awake." "But when, like a god or king, he thinks, 'I surely am this [whole universe: I am] whole,' that is his highest state of being" (IV, iii, 20; ibid. p. 75). In such a state of being, which is akin to but beyond the dream state, he is beyond desire, and free from all fears and evil.

41. The practice of psychoanalysis itself can be understood as a specific instance of *Tikkun ha-Olam*. See my discussion in Chapter 9 and my book *Kabbalistic Metaphors: Jewish Mystical Themes in Ancient and Modern Thought*.

or consciousness informing the dreamworld is that which issues forth from the dreamer's own mind. Here we have a final analogy with Jewish mystical thought, for according to the Kabbalists the only true consciousness, the only real "mind" informing each of the worlds from *Atzilut* down to *Assiyah*, is the mind of God. Indeed, according to the Kabbalah, our world is itself like a dream in the mind of God, for although it is real from our own finite perspective, it is purely an illusion from the infinite perspective of the deity. Ours is a world woven completely out of the fabric of God's desire, and just as our own dreams are the illusory product of our wishes; we, in a sense, are the illusory products of God's *ratzon*, his infinite desire or will. Our consciousness, our self, is completely dependent upon God's infinite mind. If He were, according to the Kabbalists, to turn His sustaining thoughts away from us even for a moment, we would (like the figures that populate our dream worlds) vanish without a trace, as if we had never existed at all.[42]

Yet as apt and telling as is the analogy between dreams and higher worlds, it is an analogy that is ultimately unsatisfying and incomplete, as incomplete as is any comparison between God's creativity and man's. The worlds created and sustained by our dreams are the merest ephemera as compared to the vast cosmic edifice resulting from God's *Tzimtzum*. Our dreams, while they occasionally provide a window into a higher reality, are perhaps more frequently portals into even lower worlds than our own, worlds in which the thoughts, actions, and desires of the personalities we conjure up spin themselves into oblivion after serving in a psychodrama reflecting our personal conflicts; only to be conjured up again on a subsequent night as actors on a new stage. To be a character in the dreams of man is (like certain elementary particles in physics) to go in and out of existence, literally, with the wink of an eye. Still, in spite of these limitations, the transition from wakefulness to dreaming and vice versa yields what is perhaps the best insight into the vast chasm that exists between our world and the "realm above," and provides us with an important experiential signpost pointing in the direction of a higher reality.

MYSTICAL EXPERIENCE

There are other experiences, apart from dreams, that provide insight into higher worlds. The most dramatic of these are the visions of higher worlds

42. Schneur Zalman, *Shaar Ha Yichud Vehaemunah*, Chapter 1; Zalman, *Likutei Amarim-Tanya*, p. 287.

that were accorded the biblical prophets and that, according to the Kabbalists, are, to a greater or lesser extent, vouchsafed for the initiates among the pious of each generation. The talmudic term *Maaseh Merkaveh*, the "working of the Chariot," refers to the visions not only of the prophet Ezekiel but to those of later mystics who attempted to replicate his supernal ascent. In such visions the prophet or mystic is said to create the conditions within his own soul, i.e., set up a *merkaveh* or chariot, which enable him to reach an awareness of supernal realms. The term *merkaveh* is derived from the root *rakhav* (to ride) and refers to God Himself leaving his natural state, in which he is completely unknowable, and allowing himself to be "seen" by those who experience a *merkaveh* vision.[43] According to the Talmud, Rabbi Yochanan ben Zakkai was himself in possession of the technique for achieving *Maaseh Merkaveh* and had provided lessons in this technique to a select few of his disciples.[44] The Talmud warns of the dangers of expounding such techniques, stating that when Rabbi Eleazar ben Ayakh repeated his master's lesson, "Fire came down and surrounded all the trees of the field . . ."

We have already alluded to the talmudic story of "Four who entered the Orchard (*pardes*)," which according to Rashi refers to their "ascending to heaven by means of a [Divine] Name."[45] Again, the dangers of such mystical "meditations" are brought out by the fact that of the four only Rabbi Akiva emerged from the vision unscathed. Of the others it is said that "Ben Azzai gazed and died," "Ben Zoma gazed and was stricken" (lost his mind), and Elisha ben Abuya "cut his plantings" (became a heretic). Yet in spite of the dangers associated with such mystical experience, there developed an elaborate tradition of kabbalistic meditation designed in part to provide the initiate with a direct experiential route to the higher worlds. Such techniques involved, among other things, the silent repetition of holy words and phrases ("mantra" meditation), visualization of the tetragrammaton (the letters of the divine name), meditation upon colors associated with each of the *Sefirot*, and the recitation and recombination of sounds and letters.[46]

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43. For a discussion of *Merkaveh* mysticism see Gershom Scholem, *Jewish Gnosticism, Merkava Mysticism and Talmudic Tradition*; Scholem, *Major Trends*, pp. 40–79; and Naomi Janowitz, *The Poetics of Ascent* (Albany: State University of New York Press, 1989).

44. Talmud, Tractate *Chagiga*, 14b.

45. Ibid.

46. For a discussion of kabbalistic meditation, see Aryeh Kaplan, *Jewish Meditation*, and Aryeh Kaplan, *Meditation and Kabbalah*.

According to the Safedian Kabbalist Moses Cordovero (1522–1570), while philosophers can only speculate about what exists in the higher realms, the mystic can actually see them.[47] Indeed, Chayyim Vital held that the prophets and later mystics utilized techniques that enabled them to have direct visions of higher worlds.[48]

While there is some debate among the Kabbalists as to which worlds were vouchsafed to whom, there is a clear tradition that the various meditational techniques afforded both the prophets and mystics access to at least a portion of the heavenly order. What is not clear, however, is the precise manner through which the various mystical techniques grant the devotee access into these higher worlds. While this question is beyond the scope of the present study we might mention in passing that for the mystics, increased levels of concentration, self-mastery, and openness to immediate experience can be thought of as placing the initiate in contact with higher realms in at least three ways: by granting him a more perspicacious vision of external reality itself, by providing him with deeper insights into the meaning of the language of scripture (which is itself said to be a reflection of the higher worlds), and/or by granting him insights into the depths of this own soul (which reproduces within itself a microcosm of the higher worlds and *Sefirot*), and, most importantly, by organizing his experience in a manner that accords with one or more of the "higher orders" I have discussed earlier in this chapter. A meditational technique, for example, that enables one to experience a deep affinity with nature or fellow human beings, would, ipso facto, provide one with access to a "higher world."

Mystical experiences, and the metaphysical claims that are sometimes based upon them are, of course, open to the skepticism that is appropriate with reference to all philosophical claims based on so-called "religious experience." Either one has such an experience or one does not. The same, of course, can be said of dreams or any other experiential route to the divine. Any metaphysical claim based upon them will be of very limited *philosophical* value.

VALUES

What of ordinary, nonmystical, even *nonreligious* experience? Are there experiences that are unmediated through the categories of religion that can

47. Quoted in Kaplan, *Meditation and Kabbalah*, p. 170.
48. Ibid., pp. 187–198.

provide us with an intuition of the divine and serve as a signpost pointing in the direction of the higher worlds?

It should be acknowledged straight away that there is a sense in which ordinary experience is decidedly of this world, decidedly ***mundane***. Indeed it is the very uninspiring nature of so much that goes under the rubric of "day-to-day existence" that prompts the artist, the mystic, and the visionary to penetrate beyond the "mundane" (from the Latin ***mundi***, world) in an effort to commune with a higher realm. That ordinary experience is most often cold, hard, neutral or, as the existentialists would have it, "absurd," accords well with the kabbalistic view that our immediate world is separated by many "curtains and garments" from the source of all meaning and value. Nevertheless, the higher worlds are, as we have seen, presumably projected into and interpenetrate the world of experience and we should, by properly directing our attention, be able to detect their presence even in the most ordinary of our affairs.

It is I believe, through a consideration of "meaning" and "value" that the presence of higher worlds is revealed in everyday life. As I have pointed out in Chapter Three, the Kabbalah, as an ***idealistic*** (as opposed to materialistic) system of thought, reverses our ordinary way of looking at things and regards "value" or "idea" as the most basic reality. Such a perspective becomes credible when we realize that ***material objects***, which are presumably the very substance of our universe, can neither be conceived of nor described except under the aegis of a general concept or idea. We cannot, as it were, look at the world (as materialistic philosophy claims) as "it really is" and see things apart from their participation in categories or "kinds." The objects of experience constantly appear to us as good or poor examples of the type or kind that they are, as if they were imperfect instances of the ideal forms of "roundness," "redness," "truth," "kindness," etc. Further, they only appear as objects insofar as they are related to our practical, moral, aesthetic, and other interests and values. The world as we experience it is inseparable from values and ideas, and it is this fact, as Plato was perhaps the first to articulate, that offers us a glimpse into a world "behind the appearances."

There are, of course, those who agree with the proposition that things are never experienced except insofar as they are examples of concepts that reflect some aesthetic, moral, or practical concern, but who insist that such concerns (and therefore all values) are, in effect, created and thus imposed on a neutral reality by man. The "value ladenness" of reality, instead of pointing to some higher realm or moral order, which infuses the world with meaning,

actually points us, according to this view, toward the constitutive function of the human mind.

It is, however, just this constitutive function that the Kabbalists held to be a reflection of the divine *Sefirot*. That values are a function of mind does not imply that they are arbitrary and subjective. Indeed, for the Kabbalists it is values that are most objective and real. They would likely point out that, in spite of our disagreements on *what* is valuable and good, the *beauty*, *goodness*, *righteousness*, etc., of a given person or object is itself experienced by us in completely *objective* terms. We do not, in any way, for example, experience ourselves as constituting the beauty of a sunset, but rather experience that beauty as being *there* as much as the sunset itself. More significantly while we may indeed disagree as to the goodness or beauty of a given, particular thing, we do not disagree on the values themselves: there are clearly such things as beauty, kindness, love, truth, etc., and only the most perverse of outlooks can sway us from affirming them. We simply disagree, at times, as to precisely which *objects* represent the values we all intuit and avow; and it is the values themselves, and not the objects that may or may not instantiate them, which for the Kabbalists provide access to a higher reality.

RATIONAL MYSTICISM

Having explored the "experiential" routes to higher worlds, it remains for us to examine the purely rational or intellectual considerations that can lead us to acknowledge another realm as a complement to our own. Adin Steinsaltz was once asked what it was that led him to form such a firm belief in God. His answer was that as a young student of mathematics he was intrigued by a problem in plane (two-dimensional) geometry that could not be solved unless one violated the assumptions of a two-dimensional world and posited a single point in a third dimension. So it must also be the case, he concluded, with our own phenomenal world.[49] There are *insoluble conundrums and antinomies* in our world that can only be resolved by positing the existence of another dimension, a "higher world" and a focal point of that "world," the Infinite, *Ein-Sof*, or God. This is just the kind of solution to philosophical dilemmas sought by Kant, especially in his *Critique of Judgment*. Kant observed a contradiction or "antimony" between the fundamental axiom of

49. Steinsaltz, "The Mystic as Philosopher," pp. 14–17.

scientific thought that every event in the phenomenal world has an antecedent material cause, and what he held to be the fundamental principle of moral life, that there exists freedom from material causation. Kant's solution to this antinomy was to acknowledge universal causation in the *phenomenal world* but to posit the existence of a *"noumenal"* reality (which the Neo-Kantians interpreted as a *higher realm*) in which freedom from such necessity is assured. Steinsaltz extends this species of reasoning to include the totality of philosophical and ethical dilemmas that plague the human mind and spirit, arguing that the very sense of our experiential world is dependent upon our recognition of another reality, which serves as its essential background. To take one simple example, Steinsaltz argues that the very notion that serves as a foundation for democracy, the supposedly self-evident truth "that all men are created equal," is anything but self-evident from the perspective of the phenomenal/ experiential world. Individuals are indeed decidedly *unequal* with respect to any and all of their natural endowments, and it is futile to appeal to such endowments as a foundation for their equal rights in a democratic society. According to Steinsaltz, it is only by positing the existence of a "soul," created by God, which exists *behind* each individual's "natural self," that we can justify our belief that all men, in some fundamental sense, are equal, and that they must be afforded equal treatment in politics and law.[50]

This species of argument, has been put to remarkable effect by the philosopher J. N. Findlay in his profound but little-known Neoplatonic work, *The Transcendence of the Cave*,[51] a work in which he argues, in the same spirit as Steinsaltz, that higher worlds provide the missing parts of the puzzle of life in our own realm. We will have occasion to examine some of these arguments in a bit more detail and place them within the context of the Lurianic metaphor of *Shevirat ha-Kelim* (the Breaking of the Vessels) when we consider the latter concept in Chapter Seven. For now it should suffice to say that according to Findlay (as well as for Steinsaltz) the philosophical and spiritual conundrums of our own world, including but not limited to antinomies with respect to space and time, freedom and necessity, randomness and teleology, inner experience and the external world, "other minds," and the problem of evil, are the result of our world being one in which matter

50. Ibid.

51. Findlay, *Transcendence of the Cave*. See also J. N. Findlay, *The Discipline of the Cave* (London: Allen Unwin, 1966).

is alienated from spirit and idea. These antinomies are only resolved when we consider the possibility of a purely spiritual and "unified" world existing as a complement to our own.

Here I will provide a single but, I believe, telling example. Philosophers have long been troubled by the question of how it is that we know that individuals other than ourselves possess minds. It is argued that while we *know* our own minds directly through introspection, we can only *infer* the existence of others' minds on the basis of their physical behavior. It is readily apparent that this entire problem would not arise in a world in which all consciousness was effectively one; or, less dramatically, in a (slightly lower) world in which there was direct communication between separate minds, unmediated by behavior or other material events. Indeed, we might, in the spirit of Steinsaltz, posit the existence of a higher, unitary world in order to solve the problem of other minds in our own. We might also recognize that such a world, in which experience is organized quite differently than in our own, is actually accessible to some individuals in our own world, and, to all of us, at least on occasion. In those experiences in which the mystic, for example, recognizes the unity of all souls, or in those interpersonal encounters in which one immediately understands another's thoughts and feelings and experiences them as if they were one's own, we are, as it were, in contact with one of the Kabbalists' higher realities. When we conceptualize higher worlds simply as (radically) different ways of organizing experiences, the great mystery about higher worlds and their penetration into our own disappears, and what at first appears as a distant, alien concept becomes familiar and relevant to daily life.

WORLDS AND THE PSYCHE OF MAN

Drawing on the biblical notion that man was created in God's own image, the Kabbalists arrived at the idea that all of the worlds of creation are somehow embodied in the soul of man. The Kabbalist Moses Baal Shem Tov de Leon, for example, quotes from the presumably ancient kabbalistic treatise known simply as the *Yerushalmi* that man's soul "is from the world of creation, and from the world of formation, and its completion (or perfection) is nowhere but in the world of action which is this our world."[52] According

52. Quoted by Scholem, "Four Worlds," p. 641.

to R. Moses Cordovero, "man comprises in his composition all the creatures, from the first point until the very end of [the world of] Creation (*Beriah*), [the world of] Formation (*Yetzirah*), [the world of] Making (*Assiyah*), as it is written: 'I have created him, formed him and even made Him.'"[53]

As we have seen, Vital in his *Sefer Etz Chayyim* holds that "in [primordial] man all of the worlds are concentrated,"[54] a view that was apparently taught by Isaac Luria himself and that became one justification for the psychologization of the Kabbalah in Hasidic thought. Indeed, the founder of Chabad Hasidism, Rabbi Schneur Zalman of Lyadi, bases his major work, *The Tanya*, on the notion that the heavenly *Sefirot* and "Worlds" are mirrored in the workings of the soul of man. While Schneur Zalman did not go so far as to argue that the *only* significance of the doctrine of the *Olamot* is insofar as they refer to aspects of man's soul, it is clear that in Hasidism we find a shift from a primarily theosophical to a primarily psychological and ethical interpretation of the "Worlds" symbolism. There is, according to Schneur Zalman (and in this he is following the tradition of the Zohar), a common structure to God, the heavens, and man's soul. Therefore, if we wish to understand either God or the upper worlds we must understand the roots of our own psyche.

CREATION AND EVOLUTION

The kabbalistic doctrine of worlds can provide us with a framework through which we can understand the claims of scripture and reconcile them with apparently contradictory claims made in the name of science. It is indeed common nowadays for "enlightened believers" to hold that scripture and science are each *true in their own realms*, or that each is referring to *a different level* of being or analysis. Indeed, we often speak of the "world of science," contrasting it with the "world of religion" as a sort of offhand metaphor for the view that religion and science are not in direct competition. This is because they operate on the basis of such radically different assumptions as to place each in its own realm or cognitive sphere. The

53. Moses Cordovero, *Pardes Rimmonim* (quoting Isaiah 43). Quoted by Idel in *Kabbalah: New Perspectives*, p. 119.

54. Vital, *Sefer Etz Chayyim*. Quoted in Idel, *Kabbalah: New Perspectives*, p. 119.

Kabbalah, with its distinctions among the four worlds, provides a metaphysical basis for this intuitive (but often poorly articulated) point of view.

For example, the apparent contradiction between the scientific/evolutionary and the biblical accounts of creation can be reconciled on the assumption that the scientific account refers to the material world of *Assiyah* (action or making) whereas the biblical account makes primary reference to a higher archetypical world, *Beriah*, the world of "creation." When we consider the fact that, according to the Lurianic Kabbalah, the material world is itself a function of the Breaking of the Vessels and that this event is frequently identified with the fall of Adam, we realize that the entire biblical story of creation right up until Adam's fall refers to a purely spiritual/conceptual or "*archetypical*" realm, which had "yet" to realize its material and temporal nature. Indeed the great biblical and talmudic commentator, Rashi, in his explication of the first chapter of Genesis, holds that the biblical account is an *atemporal* description from which "no before or after" can be inferred. Following Rashi we can argue that it is only after Adam and Eve's fall that they become mortal, finite, temporal beings. In kabbalistic terms, it is only "after" the Breaking of the Vessels that space, time, and matter as we know it were introduced, and that the curtain fell on an idyllic, archetypal, spiritual world. At such "time" (really the beginning of all time) the cosmos was reorganized into a realm in which Adam's partaking of the fruit can even be regarded as an historical event, which either did or did not occur in time.

"Prior" to Adam's fall (and metaphysically prior to the Breaking of the Vessels), there was no history, no time as we know it. By choosing to eat from the tree of knowledge of good and evil, Adam became a being incarnate, capable of freely altering his own life course and participating in a historical world. This is indeed the metaphysical meaning of Adam's becoming both free and mortal after eating from the tree of knowledge.

It is worth noting the apparent coincidence that human historical consciousness is itself only approximately 5,700 years old, the very age that the biblical account would give to the "world." If the Torah account of creation, as I have argued, refers to a spiritual/conceptual world, that world, when translated into spatio-temporal history with Adam's fall, might indeed be equivalent to the epoch of human historical self-consciousness, or approximately 5,760 years.

I am not of the view that with the fall of Adam 5,760 years ago that God *first* created a biological and material history for man and his world. My point is *not* that of the nineteenth-century biblical apologists, who, when con-

fronted with the evidence of million-year-old fossils, argued that such fossils were created to appear millions of years old by God only several thousand years ago. Such a response confines God's activity to our own historical world. God Himself exists and creates *outside of time.* I am here suggesting with Rashi that the six "days" of creation, the eating of the forbidden fruit, and the Breaking of the Vessels all occurred outside of time as we know it, and that "Adam and Eve" were only, as it were merged with time, with the advent of their "sin." The "time" they merged into is, obviously enough, the very time we have come to know and understand as history.

It is as if, as a result of the *Shevirah*, Adam and Eve, who had existed in one plane (the plane of spirit and mind) were tilted along with that plane so as to coincide with another plane of being, the plane of space, time, and corporeality. According to the Kabbalists, it was only with the *Shevirah* that spirit became enmeshed with matter and the two planes of being merged in our world.

Perhaps we can gain some insight into the notion of an atemporal process merging with a temporal one by again considering the phenomena of dreams, particularly the transition from a dream state to wakefulness. Dreams, as I have already pointed out, involve an atemporal series of images and events. On those occasions in which a dream seems to follow a temporal sequence, days, weeks, months, and even years can apparently transpire in "dream time," in what dream-researchers assure us is a matter of seconds or minutes of R.E.M. (rapid eye movement) sleep. Upon awakening, of course, one's dream would collapse into the "real" world and a dream that apparently spanned years of personal history, or eons of world history, is said to have occurred, for example, "last Thursday night."

I have already discussed how the transition from a dreaming to a waking state provides an analogy to the transition among the kabbalistic four worlds. Here we see that the analogy can also be useful in understanding how the "time" of one world can be totally incommensurable with the "time" of another, until such point when these worlds merge and the temporality (including the entire history) of one world is projected into and subsumed by the temporality of the second. This, I have argued, is precisely how we might understand the fall of Adam and Eve; the entire history of their world of *Beriah* (creation) merged, as it were, with our spatio-temporal material universe (the world of *Assiyah*) and became, from our perspective, an event, corresponding perhaps to the rise of historical consciousness among men, some 5,760 years in the past! Just as there were, from a wakeful perspective,

events prior to an individual's dream about the creation of the world last Thursday night, there can be events, from the perspective of the world of *Assiyah*, prior to the actual creation of the world in *Beriah*, 5,760 years ago.[55]

55. This is in fact the very account suggested by Rashi in his gloss on Genesis 1:1. There Rashi explains that scripture does not teach us anything about the "earlier or later acts of creation." One cannot, for example, infer that the heavens and the earth were created first because (among other *grammatical* reasons) scripture later tells us "that the earth was unformed and void and God hovered over the face of the waters," which seems to imply that water was created before the earth. In addition, Rashi points out that heaven, *shamayim*, is a combination of *aish* (fire) and *mayim* (water), suggesting that these elements were created before the heavens. In short we can, according to Rashi, make no inference about the order of creation from the words of scripture, and we might infer that the reason for this is that the events described in the beginning of Genesis actually occurred in a spiritual realm outside of time. Confirmation of this is indeed forthcoming when Rashi tells us that the words "In the beginning God [Elohim]" do teach us that originally God thought to create a world of strict justice (this is inferred from the word *Elohim* itself, which is said to refer to God's attribute of justice or *Din*) and only later gave precedence to His attribute of mercy (Genesis 2: 4). From this we can infer that creation as described in Genesis is a function not of material causation but rather of God's *middot* or traits of *Din* and *rachamim*, the very traits that came to be embodied in the *Sefirot*, the kabbalistic archetypes of divine spirituality. The world as it was originally created was therefore a spiritual world.

There are indications that the Kabbalists and Hasidim themselves interpreted Rashi (and scripture) in the manner described above. There is, for example, a tradition that according to the Baal Shem Tov:

> Wherever Rashi uses (the phrase), "the plain meaning of the verse," he intends (to say) that, when you shall divest yourself of your corporeality and be stripped of any material issue, you will (surely) apprehend the plain meaning of the verse, stripped of any idea (referring) to the hidden secrets. [Quoted and translated in Idel, *Kabbalah: New Perspectives*, p. 239]

We thus learn that according to the Baal Shem Tov, Rashi held that a mystical attitude is needed as a prerequisite even for understanding the plain meaning of a biblical verse; one must strip oneself of corporeality, i.e., think in purely spiritual terms, if one is to understand the Bible's literal, plain meaning. That this is so with respect to the "plain meaning" (as Rashi puts it) of the biblical story of creation is quite apparent. To think otherwise is to further enmesh two distinct worlds that for the purpose of understanding scripture ought best to remain separate and apart.

7

Shevirat ha-Kelim: The Breaking of the Vessels

One of the most captivating images in Jewish mystical literature is to be found in the Lurianic symbol of the "Breaking of the Vessels" (*Shevirat ha-Kelim*). In this symbol, a series of cosmic structures, metaphorically spoken of as vessels of colored glass, are instantaneously filled with and then shattered by the infinite light of God. This shattering causes a rupture between the masculine and feminine aspects of the cosmos, and the shards of these broken vessels fall through primordial space, each shard capturing a portion of divine light. With the aid of humankind, the vessels are ultimately reassembled into new configurations that bear the image of God.

The Breaking of the Vessels introduces a dynamic element into the heart of the Lurianic Kabbalah, one that was only implicit in earlier Jewish mysticism. The notion that God's original creation must be radically altered and even destroyed is, of course, recorded in the biblical stories of the Fall of Adam and the flood.[1] However, the Lurianic symbol of the Breaking of the Vessels introduces this "crisis in creation" into all things, divine and human, great and small, into the very "molecular" structure of the cosmos itself. This crisis, as symbolized in the dynamic of *Shevirah* (Breaking or Destruction)

1. According to the Lurianists the Breaking of the Vessels is implicit in the conditions that prevailed at the time of creation: Genesis 1, 2: "the earth was empty and void." See Luzzatto, *General Principles of the Kabbalah*, p. 69.

and *Tikkun* (Restoration or Repair) is, according to Luria and his followers, the basic vehicle for change and progress in the world. The logic of *Shevirah* and *Tikkun*, as we shall see, is dialectical, and it operates in all spheres: in reason, spirit, and emotion; in history and the immediate moment; in the life of nations and the development of the individual. The Breaking of the Vessels is individual and relational, material and psychological, intellectual and erotic. As such it is a symbol that is capable of uniting the most diverse genres of human experience under a single, powerful, dynamic idea.

If we explore the historical background of the Breaking of the Vessels we discover that on the one hand it can be regarded as a metaphor that expresses in cosmic terms the historical Jewish experience of "exile" (*galut*) and the consequent hope for "redemption" (*ge'ulah*).[2] The broken shards fall into a nether realm known as the *Sitra Achra* (the "Other Side") and are as Scholem has pointed out cut off from their source in God, much as the Jewish people, dispersed throughout the world, were cut off from their spiritual source in the land of Israel. The gathering and reassembling of these shards, and the sparks of divine light that they contain, is, according to Scholem and others, symbolic of the ingathering of the Jewish people and their ultimate restoration to their spiritual home. While this analysis is certainly a powerful one, it reduces the Breaking of the Vessels to a symptom of a particular historical experience and robs it of its claim to philosophical significance. In this chapter, I will attempt to show that the metaphor of *Shevirat ha-Kelim* indeed has deep metaphysical significance and that it represents a dynamic aspect of both the human psyche and the structure of the Godhead. Indeed, the Kabbalists held that the Breaking of the Vessels expressed, in symbolic terms, certain metaphysical truths about the origins of the material world, the nature of good and evil, and the ultimate purpose of mankind. It devolves on us, in our own age of analytic and critical thought, to express these truths in philosophical terms and to examine their validity from a rational as well as a mystical point of view.

2. According to Idel, Scholem's analysis of both *Tzimtzum* and *Shevirat ha-Kelim* in terms of the historical themes of exile and redemption is purely speculative and is not in any way supported by the Lurianic texts. However, this interesting interpretation has been hardened into "fact" by some of Scholem's followers. See Moshe Idel, *Messianic Myths* (New Haven: Yale University Press, 1998), pp. 179–80.

THE VESSELS

If we meditate for a moment on the concept of "vessel," we realize that vessels can be understood as core constituents of both the human and natural orders. Vessels, in their functions as "containers," are the very structures that make civilization possible. They are, for example, essential, for the activities of storage, transportation, and measurement, upon which all commerce is based. They are the structures that enable us to separate inside from outside (as in the vessels that serve as our homes), essence from waste (as in our toilet and sewage systems), and even good from evil (as the containers that serve as our jails and prisons). While we rarely reflect upon the matter, vessels are completely ubiquitous. One can look virtually anywhere in the human world to witness a plethora of vessels and containers: homes, rooms, kitchen utensils, sinks, bathtubs, pens that hold ink, wires that hold electricity, drawers and files, bags and briefcases, furniture to contain the human form, cars, boats, planes, trains, etc. An introduction to man is, from one perspective, an introduction to his vessels. And now with the so-called information explosion, we have computers and compact disks, in addition to the papers, magazines, books, phonographs, and magnetic tapes that serve as *vessels to contain information.* Indeed, one could argue, contra Aristotle, that the defining property of man is not so much his capacity for reason (which itself is often doubtful) but rather his nearly infinite capacity to *vesselize*, to contain.

Vesselization, of course, is not confined to human reality, but is a core constituent of the natural order as well. This, of course, is affirmed in the kabbalistic doctrine of the *Sefirot*, which envisions God as creating the world through a series of *kelim* or vessels. From the point of view of contemporary physics, one might say that a vessel is a limited and temporary locale of *negative entropy*; that is, a place within the universe in which the tendency of the cosmos to "wind down" into states of increasing entropy, disorganization, or chaos is (temporarily) reversed or contained, and a certain organization or structure prevails. It is in this sense that all of the structures of the universe, from galaxies to stars, planets, elements, molecules, and atoms, to living things and the human body, are each *vessels* that structure the energy of the cosmos in such a manner as to reverse its natural tendency to revert to random chaos; much in the manner that a ceramic vessel structures water that would otherwise, randomly and chaotically, spill onto the floor. Although contemporary physical theory (and, as we shall see, Lurianic theosophy)

holds that the universe is gradually and inexorably progressing toward a completely entropic (chaotic) state, its history is replete with the creation and destruction of negative entropic structures and the reorganization of their constituent parts into new structures, and information. Information is in essence simply another perspective on structure; a completely entropic, structureless, universe would contain virtually no information at all.

Enter the Kabbalists' conception of the vessels and their destruction. Having comprehended the full extent to which *kelim* (vessels) pervade the human and natural world, we can understand the full implication of their shattering. According to Luria, the ten vessels that were originally meant to contain the emanation of God's light were unable to contain that light and were hence either displaced or shattered. It is significant that for the Kabbalists, only six of the ten *Sefirot* (from *Chesed* to *Yesod*) were fully shattered (*Malchut*, the final vessel was partially broken). Had all of the vessels, *Keter*, *Chochmah*, and *Binah*, been shattered, the universe would have been thrown back into the state of complete and utter chaos, the *toho* and *bohu* prior to creation. As it is, the three highest *Sefirot*, which as we have seen represent Will, Wisdom, and Understanding, remained intact; only the six *Sefirot* representing the spiritual, moral, aesthetic, and material values were broken, and are, hence, in need of restoration or repair (*Tikkun*). Nevertheless, the Breaking of the Vessels is a truly cataclysmic event. Will, Wisdom, and Understanding remain, but all other *values*, particularly those embodied in the cultural and symbolic order of mankind, have been shattered. Further, while certain forms (may) remain, their embodiment in matter is chaotic and confused. The Breaking of the Vessels is, according to the Lurianic Kabbalah, a clearing of the decks, a fresh start, and a challenge to the structures that we equate with our own civilized life. It is, in short, an eruption of chaos into the heart of our spiritual, conceptual, moral, and psychological structures.

There is also a decided sexual aspect to the Breaking of the Vessels. The vessels, as described by Luria's most important disciple, Chayyim Vital, are envisioned as being located in the womb of the feminine *Partzuf*, the Cosmic Mother, an expression of the age-old symbol of the feminine as "vessel," "receptacle," and "container." Further, the shattering of these vessels brings about a state of affairs in which the masculine and feminine aspects of the cosmos, which had hitherto been in a "face-to-face" sexual conjunction, turn their backs upon one another and become completely disjoined. The "chaos" brought about by the *Shevirah* leads to an erotic alienation, a condition that can only be remedied through a rejoining of opposites via a renewed

coniunctio of the sexes. At the same time, like the water that breaks signaling the birth of a new human life, the Breaking of the Vessels also heralds a new birth, that of a new personal and world order to be completed by man in the process of *Tikkun*.

As we explore the vessel imagery in the Lurianic Kabbalah we will discover that the Breaking of the Vessels is, in a remarkable way, premonitory of a number of contemporary ideas in psychology, psychoanalysis, and philosophy. By understanding the relationship of the Lurianic system to these contemporary ideas we will better be able to comprehend the metaphysical notions of which the Kabbalists of Safed first spoke over 400 years ago.

THE COSMIC CATASTROPHE: THE BASIC DOCTRINE

Along with the doctrine of "*Tzimtzum*" (concealment and contraction), the "Breaking of the Vessels" (*Shevirat ha-Kelim*) distinguishes Lurianism from the previous Kabbalah. Indeed, it is the dynamic treatment of the *Sefirot*, through their breaking asunder, which separates the system of Luria and his disciples from prior kabbalistic schemes. However, as we saw in the case of *Tzimtzum*, a number of developments in the Kabbalah prior to Luria anticipate the *Shevirah* idea. For example, the Zohar takes a profound interest in the midrashic notion of earlier worlds that had been created and then destroyed prior to the creation of the earth (Genesis Rabbah 3: 9) According to the Zohar, these worlds were primal emanations of the Holy Ancient One (*Atika Kaddisha*, or *Keter*). These emanations, the Zohar tells us, are the lights from the *bozina di kardinuta* ("spark of blackness"), which, like sparks from a blacksmith's hammer and anvil, "flared, shone, and then went out immediately."[3] They are, according to the Zohar, ephemeral worlds that were emanated prior to the emanation of the *Sefirot*, and are called "kings." These kings are equated with the "kings of Edom," referred to in Genesis 36: 31, who reigned and died before there reigned any king over Israel. According to the Zohar the "kings" of earlier worlds were destroyed because they issued forth from a measure of unrestrained judgment that had not yet been part of a perfectly balanced system of love, judgment, and mercy.[4] The Zohar also

3. Zohar III, 292b (*Idra Zuta*), Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, pp. 276, 289.

4. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 276.

relates that the world had not yet achieved a balance through the union of cosmic masculine and feminine elements, and, above all, that the earlier worlds had to be destroyed "because Man had not yet been prepared."[5]

As will be evident shortly, many of the themes in the Zohar's discussion of the ephemeral worlds and kings are reiterated or transformed in the Lurianic symbol of the Breaking of the Vessels. Of particular interest is the Zohar's notion that only with the advent of man can the cosmic forces be sufficiently harmonized to sustain a world. We shall see, in Chapter Nine, that for Luria, it is precisely humanity that bears much of the burden of repairing and restoring the world (*Tikkun ha-Olam*) after the Breaking of the Vessels.

Moses Cordovero, whose approach to the Kabbalah is generally philosophical, reinterpreted the Zohar's account of the ephemeral worlds in purely conceptual terms. According to Cordovero, these "worlds" refer to possibilities within the divine mind that remained unrealized because of their inherent illogicality or unworkability.[6] We will have occasion to provide a conceptual understanding of the *Shevirah* later in this chapter. Here, however, it should be pointed out that for Luria and his followers, the Breaking of the Vessels was meant to refer to each and every department of existence, from the physical to the conceptual, from the psychological to the historical.

In order to appreciate the breadth and depth of the doctrine of the Breaking of the Vessels, it will be useful to provide a brief review of the place of this doctrine within the Lurianic system as a whole.

We recall, that according to Luria, the creation of the world is predicated on an act of self-limitation or concealment (*Tzimtzum*) on the part of the Infinite God (*Ein-Sof*, literally "without end"). God, who is completely coterminous with Being itself, "makes room," as it were, for finite creatures by contracting or concealing Himself. This concealment gives rise to a metaphysical void (*tehiru* or *chalal*). This void has none of the characteristics of physical space but is rather conceived in epistemological terms as a point or aspect of Absolute Being within which the divine presence is relatively obscured or unknown. Into this void the "light of the Infinite" (*Or Ein-Sof*) emanates or manifests itself as "Primordial Man" (*Adam Kadmon*), a

5. Zohar III, 135a–135b, *Idra Rabba*, Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, pp. 332–333.

6. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, pp. 289, 305, note 83.

nonmaterial representation of the characteristics (*middot*) of God, which ultimately come to be reflected in mankind. "Lights" from the eyes of Primordial Man emanate further into the void and create a series of luminaries or spheres (the *Sefirot*), which serve as vessels (*kelim*) for containing and structuring the light of the infinite God. These vessels, which are an extension of God's own substance, are distinct from God only from the perspective of man. They are likened to a series of curtains or colored glass containers, which alter the perception of God's light from the point of view of an observer but which create no change whatsoever in the light itself.

The *Sefirot* are ten in number and represent a series of divine traits (*middot*) that, "prior" to the initial act of *Tzimtzum*, exist perfectly commingled and unified as part of the divine plenum. The *Sefirot* (usually labeled "Wisdom," "Understanding," "Knowledge," "Kindness," "Judgment," "Beauty," "Endurance," "Majesty," "Foundation," and "Kingship") are understood to be the archetypes that combine with one another to form the structural elements of the "upper" and "lower" worlds (*olamot*). In themselves, the *Sefirot* are said to each represent a progressively greater concealment of the infinite light. However, their presence in each of the four worlds from *Atzilut* to *Assiyah* also represents a diminishment, so that, for example the "*Tiferet* of *Atzilut*" is on a much higher or more divine level than the "*Tiferet* of *Beriah*," and so on. The *Sefirot* are also tentatively organized into a series of *Partzufim* or "divine visages." These *Partzufim* will become more stable and prominent with the advent of *Tikkun* (the restoration) but even (logically) prior to the *Shevirah*, the *Sefirot* are organized into such visages and they are frequently referred to (e.g., in *Sefer Etz Chayyim*) by the names of their corresponding *Partzufim*. As such, the *Sefirot Chochmah* and *Binah* are spoken of as "*Abba*" (Father) and "*Imma*" (Mother), and the *Sefirot* from *Chesed* to *Yesod* are collectively spoken of as the *Partzuf Zeir Anpin* (the Short-Faced One), or simply by the abbreviation "*Z'A*." It should, however, be remembered that while each *Partzuf* and world is as it were "dominated" by a particular *Sefirah* (and vice versa), each of the *Sefirot* have a manifestation in each world and *Partzuf*, creating a huge system of multiple connections and names that is made even more complex by yet other designations referring to psychic and cosmic levels.[7] All of this language and imagery, particularly as it relates to the Worlds, *Sefirot*, and

7. As discussed in Chapter Four.

Partzufim becomes especially prominent in Vital's discussion of the *Shevirat ha-Kelim.*

As we have seen, the *Sefirot* were originally meant to be vessels or containers for the structuring of God's light in the created world. However, according to Luria and his disciples, what was meant, was not to be. The lights destined for the first three *Sefirot* were contained by their respective vessels, but the remaining vessels were neither large nor strong enough to contain the lights that were to fill them. As Vital put it, "the opposite act which created (the vessels) destroyed them." The vessels were created by the removal of divine light and destroyed by the light's emanation.[8] These *Sefirot* or vessels (*kelim*) were thus broken into a multitude of shards, which fell through the metaphysical void, each shard capturing within itself some of the divine light, which by now had been alienated from its source in God. The final *Sefirah* (Kingship) was also partly shattered and it too broke into a number of shards that also trapped divine light and fell through the void.

With the Breaking of the Vessels much of the light that was destined for the *Sefirot* rose to the upper worlds and was reorganized into a series of five configurations (*Partzufim*), each of which represents a visage or basic aspect of God as He is reflected in mankind (the Long-Faced or "Ancient One," the Supernal Father and Mother, the Son, and the Daughter). However, the shards that fell through the metaphysical space gave rise to the *Kelippot* (shells or *Husks*) that constitute the dark forces of *Sitra Achra* (the "Other Side"). These *Kelippot* are conceived of as the source of all evil. They are essentially lifeless waste and dross that are maintained in their power by the spark of divine light that they enclose. Because this light is separated from the light of the Infinite God, the *Kelippot* obtain a measure of independent existence and are the source of all that is not spiritual, i.e., material, in the created world.

If not for the Breaking of the Vessels the universe would be harmonious, purely spiritual, and devoid of both matter and evil. As a result of the cosmic catastrophe, however, the world must, according to Luria, be repaired or restored. This restoration process, known as *Tikkun ha-Olam* (the mending of the world) was begun as soon as the lights from the original *Sefirot* were partially reorganized and reconstituted as the five visages or *Partzufim.* However, the complete restoration and respiritualization of the universe must be completed by mankind. Indeed this restoration, according to the

8. Chayyim Vital, *Sefer Etz Chayyim*, p. 26.

Kabbalah, is the task of man on earth, and particularly the task of the Jewish people, who through their observance of Torah and *mitzvot* (the precepts of the Jewish religion) have the power to release the "sparks" (*netzotzim*) of divine light trapped in the multitude of *Kelippot*, and raise them to be reunited with the infinite light from which they came.

SOME DETAILS OF THE *SHEVIRAH* DOCTRINE

The above provides an account of the doctrine of the Breaking of the Vessels or *Shevirah* in bare outline, as understood, for example, by the Hasidim, and as it is commonly presented in popular expositions of the Kabbalah. However, Vital actually provides us with a far more detailed, almost obsessive account of the sefirotic events that constitute the Breaking of the Vessels.[9] While it will not serve us to follow him through the entirety of his baroque description of these metaphysical events, a review of some of the main details will provide us with insight not only into the incorporation of zoharic themes into the heart of the Lurianic Kabbalah but, more importantly, with a deeper understanding of the *Shevirah* itself. We will see, for example, that the Breaking of the Vessels is on a basic level a rupture in the sexual harmony that exists between male and female on the cosmic level.

According to Vital, with the original emanation of the Worlds, the Celestial Father and Mother (the *Partzufim Abba* and *Imma*, which correspond to the *Sefirot Chochmah* and *Binah*) were in a state of *coniunctio*, existing "face to face." This state of affairs derives, Vital informs us, from the original divine unity, an aspect of which has been transferred to these *Partzufim/Sefirot* by virtue of their having emerged from the highest *Sefirah*, *Keter*. Male and female were, as it were, in a state of continuous, harmonious, union, and the facets of the ideal or intellective realm represented by the Celestial Father and Mother were unified as well. Vital describes how the face-to-face (*panim* a *panim*) status of the Father and Mother visages was maintained by "feminine waters" (*mayim nukvim*) emanating from the interior of the Mother. Strangely, he attributes the existence of these feminine waters to the presence of "seven kings," which had been inserted

9. See Vital, *Sefer Etz Chayyim* 2: 2, "The Breaking of the Vessels." In addition a detailed description of these events is presented in Luzzatto, *General Principles of the Kabbalah*.

into the Mother by the Father. For Vital no less than for the Zohar, these "kings" are a reference to the "seven kings" who reigned and died in Edom (Genesis 36: 31) and who are taken by the Zohar to represent the earlier worlds that, according to a Midrash, were created and destroyed prior to the creation of the earth. Vital has, with this image of the "kings," relocated an entire biblical, midrashic, and zoharic tradition in the viscera of the Celestial Mother.

Initially there is a reciprocal relationship between the seven kings and the Father and Mother. The seven kings inside the Mother raise up the feminine waters and cause the coupling of Father and Mother. This in turn results in divine lights of the *Sefirot Chesed* and *Gevurah* being drawn down to sustain the "brains" of the kings. Had the kings not died, they would have kept the father and mother face to face, and, in turn, would have been maintained in their own essence.

The kings, we learn, represent the seven lower *Sefirot* in the body of the Mother. It is these *Sefirot*, Vital informs us, which are the first to shatter, with repercussions for the entire cosmic structure. The death of the kings, or what amounts to the same thing, the Breaking of the Vessels, results in a cessation of the upward flow of feminine waters and, further, a loss of support in the bodies of both *Chochmah* and *Binah* (Father and Mother), with the result that these*Sefirot/Partzufim* can no longer maintain their face-to-face, *coniunctio* status.[10]

There is a logical progression in the *Shevirah*, beginning with the death of the first king, *Da'at*, and ending with the partial shattering of the last, *Malchut*. This progression proceeds broadly as follows. Each *Sefirah* consists of a *keli* or vessel that is meant to contain the divine light projected into it, initially from the eyes of *Adam Kadmon* but more immediately from the *Sefirah* above it in the chain.[11] The vessels closest to the origin of the divine light were large and strong enough to contain the lights projected into them. Even though *Chochmah*, for example, is slightly smaller and weaker than *Keter*, the vessel of *Chochmah* is able to contain all of the light transmitted to

10. As we have seen in Chapter Four, there is a disagreement among the Lurianists in their enumeration of the ten *Sefirot*. Vital, who normally excludes *Da'at* from the ten, here regards this *Sefirah* as the first "shattered king." He now, of course, has eleven *Sefirot* but he eliminates this problem by holding in this context that *Netzach* and *Hod*, which are often thought of as "supports" for the upper *Sefirot*, are to be regarded as a single *Sefirah*.

11. See Schochet, "Mystical Concepts," pp. 874–877.

it by *Keter* with the exception of a small excess, which becomes an *Or Makif*, or encompassing, external light around the *Sefirah Chochmah*. However, the light transmitted from *Binah* to the fourth *Sefirah*, *Da'at*, not only contained the light that was meant for this *Sefirah*, but also the light destined for all of the lower *Sefirot* as well. *Da'at* was simply unable to contain this light and it shattered, the shards of its broken vessel falling into the lower worlds (particularly the world of *Beriah*), and the light that it could not contain being transmitted to the next *Sefirah*, *Chesed*. In like manner Chesed shattered, the shards from its vessel falling into *Beriah*, and its light transmitted to *Gevurah*, and so on down the order of the *Sefirot* until the *Sefirah Yesod* that initially receives only the light destined for the last *Sefirah Malchut*. As a result of this interruption in the flow of light, *Yesod* remained temporarily intact, and thus was able to transmit an appropriate level of light to *Malchut*, the lower regions of which were thereby strengthened through this suffusion of divine energy. Ultimately, however, light remaining from the shattering of the upper *Sefirot* were transmitted to *Yesod*, and this vessel also shattered; but *Malchut*, having been strengthened in the manner just described, remained partially intact, shattering only in its higher, more subtle regions.[12]

Vital points out that the *Shevirah* has repercussions for the *Sefirot* above *Chesed*, which did not shatter. He tells us that the correct terminology with regard to the impact of the *Shevirah* on *Chochmah* and *Binah* is *bittul* (nullification) as opposed to *mita* (death), for death only applies to those entities that "fall out of their own world into another," as occurs with the lower vessels that shatter. *Keter*, the highest *Sefirah*, does not even suffer nullification: the term appropriate to it is *pagam*, "blemish." We thus have three levels of catastrophe: "death," "nullification," and "blemish." However, "death" does not even fully apply to the shattered *Sefirot*, the so-called "kings who died," for these "kings" are eventually restored to new life in the World of *Tikkun*.

The Breaking of the Vessels occurs initially among the *Sefirot* in the world of *Atzilut*, which is adjacent to the emanator, *Adam Kadmon*. However, the same events, in what amounts to a cosmic chain reaction, occur in all of the other worlds as well: the shards from the vessels of *Beriah* falling into the world of *Yetzirah*, those from *Yetzirah* into *Assiyah*, etc. As these shards fall they entrap sparks (*netzotzim*) of divine light that were originally

12. Schochet, "Mystical Concepts," p. 874–875.

meant to be contained in the vessels. Originally there were 288 sparks falling out of *Atzilut*, but these sparks subdivide into far greater numbers, each attaching to a shard, as they tumble through the metaphysical void. As the sparks descend they become more material and crude, their more subtle and ethereal aspects being absorbed by the upper worlds. The lowest, crudest sparks, which could not be reassimilated into the realm of the holy, become, in conjunction with the shards which enclose them, the *Kelippot* (Husks) that form the "Other Side" (*Sitra Achra*), the realm of impurity. Because the Husks contain a faint kernel of divine light and life they have the energy to be the origin and sustenance of all that is malevolent and evil.[13] Our world, as a result of the Breaking of the Vessels, is partially sunk into this impure realm, and, hence, both moral wickedness and natural evil abound on earth. The sparks contained within the Husks await release and restoration with the advent of *Tikkun*.

The Husks not only give rise to wickedness and evil, they are also, according to the Lurianists, the origin of matter and individual existence. As the broken shards tumble down through the worlds they become further and further estranged from their source in God, and, as such, more distinct in their independent existence. The Husks are the roots of the "four elements" that comprise the material world. Earlier we said that the *Sefirot* are the constituent elements of the world. We are now in a position to see that this is true of the worlds as they were originally conceived and emanated by *Ein-Sof*. However, *our actual world* is composed of the broken shards of the original sefirotic elements. Ours is a distorted, displaced, deformed existence that calls out for restoration and repair.

SEPARATION OF THE CELESTIAL FATHER AND MOTHER

A major consequence of the Breaking of the Vessels is, as we have seen, the separation of the Celestial Father (*Abba*) and Mother (*Imma*). This separation, or "turning," proceeds in an almost mechanical fashion, step by step with the death of each of the seven kings. One of the functions of the kings, particularly of the first king, *Da'at*, is to draw the light of Kindness (*Chesed*) and Strength (*Gevurah*) from the Primordial Adam into the "heads" of the

13. As will be discussed in detail in Chapter Eight.

Celestial Father and Mother. With the death of the first King, the Father and Mother lose the lights of both Kindness and Strength and thereby turn their gaze from one another. Though they are still connected "corporeally," the Father and Mother *Partzufim* have lost their spiritual connection with one another. We might say that one of the first results of the Breaking of the Vessels is a disruption in what Martin Buber has called the relationship of "I and thou." With the death of the subsequent kings there is a further rupture in the relationship between Father (*Abba*) and Mother (*Imma*). The first to completely turn its back on the other is the Father. Eventually both *Abba* and *Imma* completely turn their backs on one another, with the exception of *Yesod Abba*, the phallus of the father, which, according to Vital, has no "back" to turn. Indeed, we learn that the entire *Partzuf* of *Abba* descends before there is any damage to the "unity of *Yesod* in *Abba*." The disjunction between the Father and Mother does not cripple the Father's future procreative capacity. This capacity, of course, is critical for the reunification of the Mother and Father that will occur in *Tikkun*.[14]

The images we have been describing are celestial but their significance is very human. The very act of creation, according to the Kabbalists, has written into it the potential, even the necessity, of its own demise. Creation, here represented in its supreme form as the relationship between man and woman, is imperfect in its very essence (a conclusion that follows from the fact that "individuality" is, as we have seen, already an estrangement from God). The "ideal world," in which a celestial or earthly mother and father gaze happily and eternally into each other's eyes, and in which all ideas, values, and emotions are in their proper place, is an illusion. The Kabbalists were aware of this illusion, and they expressed their understanding of the confused, conflictual, antinomous, condition of human experience in the images and symbols we have just described.

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14. Our picture is complicated by the fact that, according to Vital, the *Partzufim Abba* and *Imma* are associated with two other "subpartzufim," *Yisrael Sava* (Old Israel) and *Tevunah* (a diminutive form of *Binah* or Mother). While *Abba* and *Imma* are completely "descended" (turned back to back) by the time of the death of the fourth king, *Tiferet*, these lower *Partzufim* do not descend until all seven *Sefirot* have been shattered. The whole scheme calls to mind a mechanical "pinball" type device in which machinations among the seven shattering Vessels or Kings automatically cause further machinations among lights and images representing two caricatured male/female relationships.

THE *SHEVIRAH* AS A NECESSARY COSMIC OCCURRENCE

The confusion and chaos that resulted from the Breaking of the Vessels was, for the Kabbalists, an inevitable result of the infinite becoming finite, of the divine unity giving itself over to individuality and freedom. Indeed, the Kabbalists imply that the price we pay for the supreme values of freedom and individuality is confusion, conflict, and disharmony in the arena of *all other values*. For them, the Breaking of the Vessels was a necessary (if, in some ways, unfortunate) byproduct of creation itself.[15] The Kabbalists held that the disharmony and conflict resulting from the Breaking of the Vessels was ultimately necessary for the establishment of the very values that were shattered and for the ultimate perfection of God himself.[16] This idea is articulated quite clearly in Chabad, where it is held that God's revelation must proceed through destruction and restoration. For example, according to Rabbi Aharon Halevi Horowitz: "So that His blessed divinity could be revealed, there had to be a *breaking* and a *restoration* so that the aspect of

15. According to Luzzatto the Breaking of the Vessels "was no accident . . . for it was the intention of the Supreme Thought to effect what actually took place at the time of the shattering." Luzzatto, *General Principles of the Kabbalah*, p. 198.

16. This disharmony, as we have seen, is conceived by Vital as an erotic separation between the Celestial Father (*Abba*) and Mother (*Imma*). It is of interest to note that according to Vital, *Abba* and *Imma* originally needed no arousal to achieve their *coniunctio* status. God's will to emanate them this way, Vital relates, was all that was needed for them to remain "face to face." For reasons that are not fully explained by Vital, but that are connected with the inevitable fate of finite creatures to separate and then seek unity, *Chochmah* was compelled to introduce the seven kings into *Binah*, with the result that their continued relationship would now be completely dependent upon their own sexuality. It is only subsequent to this primal sexual act that the conjunction of *Abba* and *Imma* becomes dependent upon the flow of *mayim nukvim*, the feminine waters. Once the erotic element is introduced into the cosmos, it, and not God's original unity, becomes the force that maintains the world's cohesion. We can surmise that sexuality, by introducing an attractive force between finite creatures, paradoxically both contributes to these creatures' separateness, while, at the same time, holding out the basic possibility for their being joined together. As we shall see in Chapter Nine, *Tikkun ha-Olam*, the repair and restoration of the world, is, for Vital, a rejoining of the broken erotic bonds between man and woman.

Yesh would be revealed as a separate aspect and through the 'restoration' Divinity would be manifest in the aspect of the Yesh."[17]

LINGUISTIC ASPECTS OF THE *SHEVIRAH* DOCTRINE

As with each of the other aspects of the Lurianic system, the Breaking of the Vessels is also elaborated in linguistic terms. According to Luzzatto

> all the stages of extended Light are also represented by combination of letters. These are the functioning lights from which everything comes into being. Since they were unable to endure the abundance of Light, the combination of letters became disarranged and were severed from each other. They were thus rendered powerless to act and to govern. This is what is meant by their "shattering."[18]

On this view the Breaking of the Vessels, like a cosmic Tower of Babel, is a disruption in linguistic coherence and meaning. As we will see in Chapter 9, the reversal of this process, *Tikkun ha-Olam*, the Restoration of the World, involves a re-creation of meaning and significance, and thus a respiritualization of the cosmos.

THE *SHEVIRAH* IN HISTORY

Luria and his disciples understood the Breaking of the Vessels as a process that permeates the entirety of creation. As Luzzatto puts it: "It is necessary to bear in mind the principle that all things existing in the world exemplify that which occurred in those 'Kings.'"[19] In particular, the Breaking of the Vessels is reflected and reenacted in the history of mankind, and in the history of the Jewish people in particular. For example, according to Luria, when the biblical Adam was created, *Tikkun ha-Olam*, the restoration of the world, was almost complete. Adam's task was to complete the *Tikkun* and hence restore all things to their divinely appointed place, an event that could occur only

17. Rabbi Aharon Halevi, *Sha'arei ha-'Avodah* II, Chapter 7 as cited in Elior, *The Paradoxical Ascent to God*, p. 74.

18. Luzzatto, *General Principles of the Kabbalah*, p. 64.

19. Ibid., p. 90.

through Adam's exercise of free choice and decision. Had Adam obeyed the one commandment he was provided, had he made a choice for good, the Husks would have been cut off from the divine light and evil rendered null and void. However by "separating the fruit from the tree" Adam failed in his *Tikkun* and thus, as it were, reenacted the Breaking of the Vessels in the human psychic realm. Originally, Adam was himself meant to be an eternal, purely spiritual being, but his failure to follow the command of God made him temporal and mortal[20] and caused his and our world (the world of *Assiyah*) to sink to the level of the Husks, thereby mixing good with evil and giving birth to corporeality and human finitude. Adam and Eve's banishment from Eden, the first in a long series of biblical *exiles*, is reflected on the cosmic level by the exile of the *Shekhinah*, the alienation of God's presence on earth from God Himself. This alienation is in turn symbolized by the severed divine sparks that are trapped in the "Other Side," the realm of the *Kelippot*.

There have been other times in human history, the Sinaitic revelation being one, where *Tikkun ha-Olam* and cosmic redemption were nearly at hand. However, on each of these occasions the Jewish people failed in their mission, freely choosing to align themselves with the forces of the "Other Side" (e.g., in the incident of the Golden Calf) and thereby reenacting the Breaking of the Vessels and strengthening, rather than destroying, the Husks.

PSYCHIC ASPECTS OF THE *SHEVIRAT HA-KELIM*

There is a psychic aspect to *Tikkun ha-Olam* that is relevant to each and every individual. According to Luria, it is not only the divine presence that is imprisoned in the shards of the broken vessels, but the sparks (*netzotzim*) of human souls as well. Most of these "souls" and "soul roots" are trapped in the realm of the Husks where they give rise to an unholy anti-Adam in the "Other Side." An aspect of each individual's soul is also entrapped in the Husks of the "Other Side" and it is incumbent upon each man and woman to free his or her own sparks from that realm. Thus the "raising of the sparks" expresses both the meaning of Jewish (and human) history and the signifi-

20 Indeed the very act of disobedience was, in effect, the first temporal act, and in performing it Adam is already placed in time and surrenders his immortality (see Chapter Six).

cance of the individuals' task in life as well. The Kabbalist Moses Zacuto expressed the mystical task of the individual in the following succinct fashion: "It behooves every man to inquire diligently and to know the root of his soul as to be able to perfect it and restore it to its origin, which is the essence of its being. The more a man perfects himself, the closer he comes to his self."[21]

Another psychic manifestation of the *Shevirah* is experienced in the course of a man's lifetime. The *structures* a man or woman builds from birth, the vessels that contain his energy, his passions, his ideas, and his pain, are subject to the same shattering and consequent possibility for renewal that pervades the world as a whole. Indeed such a shattering is virtually inevitable. According to the Kabbalists, the *Sefirot* shattered because they were disunited and thereby unable to contain the overflowing abundance of God's divine light. On another interpretation, the original *Sefirot* were a premature crystallization of divine energy. As an individual matures, he or she too creates structures that serve to contain his psychic energy or libido. For many, however, the structures developed at age twenty (the ideas, values, economic and social arrangements, friendships, marriages, loves, etc.) are unable to contain one's passion, pain, and energy at age forty. For some a crisis results in the shattering of many of the old structures and an opportunity for personal and spiritual renewal. The Breaking of the Vessels thus raises a number of important questions. Among these are whether the "vessels" that society provides an individual to structure his lifetime are large and flexible enough to contain that individual throughout the life span? Or is the symbolic order of culture, like the divine *Sefirot*, inherently incapable of containing man's light? Further, the same questions may be asked with respect to Judaism and its structures. Do these, in kabbalistic terms, inevitably shatter as well?

One set of answers to these questions develops from the idea that with the fall of Adam, the *Shevirah* was introduced into the heart of every (now) mortal man. With the fall of Adam, not only did Adam's body become mortal and finite, but all of the structures within which he lived became finite as well. The fall was, as Scholem has pointed out, the origin of man's dialectical condition, in which life develops through conflict, rather than through the smooth evolution of incremental variation.

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21. Moses Zacuto, commentary on Zohar I, 78a in Shalom B. Moses Busalgo, *Mikdash Melech* (Amsterdam, 1750), as quoted and translated by Scholem, *Sabbatai Sevi: The Mystical Messiah*, pp. 41–42.

THE *SHEVIRAH* AND DIVINE CATHARSIS

An important development within the Lurianic system is reflected in two fundamental questions that are raised and tentatively answered by the Kabbalists of Safed. These questions, *"Why was the process of Tzimtzum set in motion?"* and *"Why did the Breaking of the Vessels occur?"* are integrally related, and the answers provided can grant us further insight into the Lurianic worldview.

The Kabbalists offered several theories about the purpose of creation, most of which revolve around the premise that part of God's perfection is embodied in a "desire to give" and that God is hence incomplete without a complementary aspect which embodies the "desire to receive." Just as there can be no giver without a receiver, there can be no Godly king without a finite world to rule.[22] According to the Zohar, God could not become one with himself "until he created the world."[23] Thus creation, which is an essential complement to divinity, follows with the force of logical necessity: creation is, on this view, part of the very *idea* of God.

Among Luria and his followers, as we have already seen in Chapter Three, there arose the speculation that creation involved something akin to a "divine catharsis." God, for the Kabbalists, is originally coterminous with being and contains within Himself all the potential aspects of the universe in a unified or "homogenized" form. According to Luria, this is indeed one level of perfection. Yet this level of perfection somehow seeks a higher level in which the forces of *Din* (judgment), which embody the potential for negation and evil, are purged from the divine plenum. Creation begins when these forces are crystallized within the heart of (God's) Being. These crystallized forces provide the "negation" that brings about the original act of *Tzimtzum* and the creation of the *Sefirot*. The *Sefirot* themselves, which are meant to hold the infinite light, cannot do so because (as a result of their creation through *Din* [judgment, negation]) they are separate, disunified, and (in part) negative structures.

The Breaking of the Vessels, which according to some Kabbalists was an unfortunate accident, is seen, in this view, to be a continuation of the divine

22. Schneur Zalman writes, "It is known to all that the purpose of the creation of the world is for the sake of the revelation of His kingdom, may He be blessed, for 'There is no King without a nation.'" *Shaar Hayihud Ve'Emunah*, Ch. 7; Zalman, *Likutei Amarim-Tanya*, p. 307.

23. Zohar 1, 29a; Sperling and Simon, *The Zohar*, Vol. 1, pp. 110–111.

catharsis and a vehicle for the ultimate elimination of the forces of *Din* or evil. In order to purge the absolute being of evil, evil must first be given a manifest as opposed to purely latent form. This is achieved through the Breaking of the Vessels, which brings about a crystallization of these negative forces in the form of the Husks that descend into the "Other Side."

The essential idea behind the cathartic theory is that since God as the whole of Being contains evil within Himself, historical, finite creatures must become the vehicle through which the divine plenum is purged of all that is not purely good. The *freedom of choice* granted man to decide between good and evil is God's means of purging evil from Himself. The world will have a greater perfection after *Tikkun* than it had before the Breaking of the Vessels and even before the original *Tzimtzum*. Again, as we have seen, the Lurianic Kabbalists entertained the notion that man's destiny is a part of the improvement or perfection of God Himself.[24]

THE CAUSES OF THE *SHEVIRAH*

The Kabbalists did not tire of speculating as to the causes of the Breaking of the Vessels. While one reason for the *Shevirah* could, as we have just seen, be traced to the gathering of the forces of judgment within the Godhead and the consequent necessity for a "divine catharsis," the Lurianists attributed the *Shevirah* more immediately to the imperfect structure of the *Sefirot* as they were originally emanated in "the World of Points." On one view the *Sefirot* in that world were too weak, atomized, isolated, and disorganized to contain the power of the divine light. Vital uses a common saying to express this idea: "if you take ten reeds separately they will easily break, but if you take just three together they will endure,"[25] On a second, related, view an imbalance was created by the completely circular nature of the original *Sefirot*. As we have discussed in Chapter Four, the *Sefirot* emanated according to the scheme of *Iggulim* (Circles) were completely disjoined.[26] Only when they are structured linearly, according to the scheme of *Yosher* (Lines) do they take the integrated, organic form of Primordial Man, and have the power to contain the full emanation of divine light. On a third view, the *Sefirot* were

24. Chapter Two.

25. Vital, *Etz Chayyim* 11: 5, 9: 2, 19: 1, as cited in Schochet, "Mystical Concepts," p. 875.

26. See Chapter Four.

held to be incomplete because they were composed only of "branches" of emanations, the "roots" remaining hidden within the emanator, *Adam Kadmon*. Scholem has referred to these explanations as "mythological," in contrast to the "theological" perspective embodied within the theory of "divine catharsis."

An interesting perspective on the *Shevirah* is provided by Israel Sarug, who, as recounted by Scholem, held that "the world of points was like a sown field where seeds could not bear fruit until they had first split open and rotted."[27] This metaphor is intriguing for its suggestion that destruction and degeneration is necessary to further creation. It suggests that only in an imperfect, "split open," even "rotted" world, can the values that make creation worthwhile (the world's "fruit") become actual. Indeed, this very suggestion is implicit in the writings of such Kabbalists as Cordovero[28] and Vital,[29] who held that evil serves the divine purpose of providing an arena in which man can exercise his free will and thereby be rewarded according to his righteousness. According to Schneur Zalman of Lyadi, God's very purpose in creating the lower worlds is that he might delight in man's subjugation of evil.[30] The reason for the cosmic catastrophe is the creation of a material world of infinite possibilities in which man can exercise his freedom to choose good over evil, and thereby actualize the Godly attributes of Kindness, Judgment, Compassion, etc.

This, in outline, is the doctrine of the Breaking of the Vessels and the related concepts in the Lurianic Kabbalah within which this doctrine is embedded. As has been my practice throughout this book, many of the details of the Lurianic system have, of course, been neglected, not only for the sake of brevity but also because with Luria's thought one runs the risk of being overwhelmed by the details and imagery, thus failing to see the profound philosophical concepts that underlie them. In the following sections we will explore some of the philosophical implications of the vessels theory and thereby gain an understanding of the power of the *Shevirah* metaphor to shed light on the philosophical and psychological dilemmas of our own time.

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27. Scholem, *Kabbalah*, p. 140.

28. Moses Codovero, *Pardes Rimmonim* 25: 3. Cited in Schochet, "Mystical Concepts," p. 890.

29. Vital, *Etz Chayyim* 11: 6, 37: 2, 39: 1. Cited in Schochet, ibid.

30. Zalman, *Tanya*, Ch. 36. *Likutei Amarim-Tanya*, p. 163ff.

THE *SHEVIRAH*: EXILE AND ALIENATION

According to Gershom Scholem, Lurianic Kabbalah is marked by a dominance of mythological over speculative themes. Scholem held that the Lurianic system gained widespread acceptance because it couched the Jewish experience of exile (*galut*) and the wish for redemption (*ge'ulah*) in cosmic, mythological terms.[31] The individual Jew, by immersing himself in the Lurianic imagery, was made to feel that his own plight and the plight of his people had a metaphysical significance for the entire universe and for the inner life of God Himself. The Jewish people's own exile from their homeland in *Eretz Yisrael* was indeed paralleled by the exile of God's *Shekhinah* among the forces of the "Other Side." The wish for a Jewish Messiah was reinterpreted by Luria's disciples in such a manner as to link the return of the Jewish people to the land of Israel with the raising of the "divine sparks," the restoration of harmony in the universe, and hence, the perfection of God Himself.

Scholem's analysis has recently been challenged from a historical point of view.[32] More importantly, as I have discussed in the first chapter of this book, Scholem fails to consider the wider philosophical bases for each of the Lurianic claims. As we have seen, the Lurianic system is, on its own account, purely metaphorical in its cosmic descriptions. We are therefore entitled to ask what it is a metaphor for, and whether the ideas to which it points can be articulated and verified in the court of reason and experience.

Earlier, in Chapter One, I suggested an alternative reading of the *Shevirah* doctrine, one that understands the Breaking of the Vessels as symbolic of exile and alienation on an existential and ontological as well as on the historical level. There I argued that the Kabbalistic symbol of the broken vessels and the related myth of the exile of God from Himself implies that the world, as it is experienced by humankind, is indeed broken, flawed and incomplete. Modern thought, in declaring man's alienation from man (existentialism), from himself (Freud), and from the products of his creative labor (Marx), and in deconstructing what, had for centuries been the foundations of culture and religion, has articulated the significance of the *Shevirah* metaphor. To hold, as the Lurianists did, that all being is in exile from itself, is a strikingly apt description of the modern temper. From this

31. Scholem, *Kabbalah*, p. 168.
32. By Idel, Wolffson, and others. See Idel, *Messianic Mystics*, pp. 179–182.

perspective the Breaking of the Vessels is not simply a metaphor for Jewish exile, but is rather a symbol for the alienated, antinimous, and deconstructed nature of modern historical experience, which is itself, as I will discuss later in this chapter, a symptom of "ontological exile."

DIALECTICAL PROCESS IN KABBALISTIC THOUGHT

Our understanding of the Breaking of the Vessels can be further enhanced by considering it in relation to "dialectical" thought. Dialectical thinking, in which opposing concepts are mediated and reconciled by a third term, in which ideas are found to imply their contraries, and in which concepts and structures are found to be inadequate and "break down" in favor of new syntheses that transcend but include them is characteristic of the Kabbalah in general. Scholem notes in the Kabbalah "a most astonishing tendency to a mode of contemplative thought that can be called 'dialectic' in the strictest sense of the term used by Hegel."[33] For example, we read in the Zohar:

> In the work of creation there was an antagonism of the left against the right, and the division between them allowed the Gehinnom to emerge and fasten itself to the left. Then the Central Column, which is the third day, intervened and allayed the discord between the two sides, so that Gehinnom descended below, and the Left became absorbed in the Right and there was peace over all.[34]

Dialectical reasoning is also, as we have seen, at work in the Zohar's and Cordovero's theory of the "interpenetration of the *Sefirot*," whereby each of God's traits are said to imply and pass over into each of the others.[35] However, dialectical reasoning in the Kabbalah reaches its apex in Luria, and the symbol of the Breaking of the Vessels is the Lurianists' most powerful metaphor for the dialectical process.

The *Shevirah* can readily be understood as symbolizing a critical moment in the dialectic whereby old concepts and structures break down in favor of new structures and ideas. The Breaking of the Vessels embodies the idea that

33. Scholem, *Kabbalah*, p. 143.
34. Zohar 1, 17a; The Zohar, Vol. 1, p. 72.
35. As discussed in Chapter 4.

finite, singular concepts are always insufficient to encompass the subject matter to which they are applied and are consequently always breaking apart and passing over into other concepts, or developing into new ideas that they imply. What the Breaking of the Vessels signifies is that any finite progression of thought will ultimately come to a point where the concepts it generates prove inadequate and must be resynthesized anew in order to account for the subject matter or phenomena to which they are applied. This, in brief, is the essence of dialectical logic.

What evidence do we have to support the idea that the Kabbalists made use of such dialectical reasoning, let alone that one of their major symbols is a metaphor for this reasoning process? If we examine the manner in which the Kabbalists work with their symbols and concepts we soon discover that their logic is decidedly not the sort of Aristotelian reasoning in which nothing can obtain in a conclusion that is not explicitly entailed by the premises. Indeed Kabbalistic reasoning is remarkably similar to the logic of Hegel, in which concepts are said to break down through internal contradiction and then develop in the direction of new, opposing notions and ideas, and in which the results of one's reasoning are only indirectly implied by one's premises.[36]

The Kabbalists make use of such dialectical reasoning when they, for example, infer from the notion of *Tzimtzum* (which is a concealment of knowledge) the existence of structures (the *Sefirot*) and ultimately categories (space, time, and matter) that act to conceal; or when they infer that the *all-inclusive* perfection (*Ein-Sof*) must include within itself (as part of its "all-inclusiveness") certain aspects that would tend toward imperfection (the forces of *Din*) and hence that *Ein-Sof*'s original perfection implies a tendency toward improving itself by eliminating those (potentially) negative strains. It is dialectical reasoning that is at work in Cordovero's notion of the *behinnot*, i.e., that each of the *Sefirot* leads inexorably to each of the others and that each therefore has each of the others contained within itself as an aspect.

It is dialectical reasoning, or better put, a *dialectical* process that begins with an all-inclusive Godhead and results in the existence of *Orot* (Lights), *Kelim* (Vessels), *Partzufim* (Visages), and *Olamot* (Worlds). These entities are not, as one might suppose, speculative inventions of the kabbalistic

36. Such dialectical reasoning is the sort of reasoning used by Descartes when he argued from the premise that the world may or may not exist to the inference that there *are beliefs* or *doubts about its existence* and as this example shows, unlike the case of deductive logic, it is a form of reasoning through which we can be introduced to new entities and ideas (I am indebted to J. N. Findlay for this example).

thinkers, or intuitions encountered in states of mystical meditation (although they may be these things as well). Rather, as we have seen already in Chapter Two, the entities that fill the Lurianic universe are, according to the Kabbalists, implied by the very notion of "being" (or "God") itself. "Being," which is perfect, infinite, and One, dialectically tends toward the creation of that which is other, finite, and many. Such creation proceeds through stages in which the created becomes increasingly differentiated, finite, and spatial, and culminates in the existence of a fully instantiated, material world, only to return in the end to a restored, infinite unity. Each stage in the process is seen to be inadequate by its own criterion and as such dialectically evolves into the next stage, only to return back to the beginning in the infinite God. The point where a given notion (e.g., an unchanging, static, infinite God) is seen to be inadequate and begins to pass over into a new phase, is the logical moment of *Shevirat ha-Kelim*, the Breaking of the Vessels.

COGNITIVE AND SCIENTIFIC DEVELOPMENT

We can further clarify the logical significance of the Breaking of the Vessels by relating its dialectic to two seemingly disparate phenomena: the development of intellectual functioning in children and the formation of theories in science. Each of these shows a development that is remarkably analogous to the progression spoken of in the Lurianic "myth."

According to Piaget, intellectual development in children involves the formation of cognitive schemes or structures that, at a critical point in the child's development, "break apart" and are reorganized into new schemes that are more accommodating to the realities of the adult world.[37] Thus the young child, whose functioning is characterized by "concrete operations" maintains a concrete, self-centered view of physical motion in which the moon is thought to follow him as he walks down the street and in which a horse on the inside track of a circular raceway is thought to go "faster" than a horse on the outside track, simply because the "inside" horse is ahead of or "in front" of the outside one. Similarly a child in this stage of cognitive development believes a tall, thin glass to contain more water than a short, broad glass simply because the water level in the former glass is higher. At a

37. See Jean Piaget, *Genetic Epistemology* (New York: W. W. Norton, 1970) and Jean Piaget, *Psychology and Epistemology* (New York: Viking, 1971).

certain point in the child's development, as a result of an interaction between biological maturation and experience, the child's concrete structures are reorganized into the more abstract schemas of adult cognition. In the adult schemas, the apparent motion of the moon is understood as a function of its great distance from the earth; the concept of velocity is reorganized as a function of distance over time; and the volume of a cylinder is understood as a function of its height, width, and depth. It is as if the child's concrete structures develop to the point where they can no longer "contain" the world they were designed to mediate, and like the vessels in Luria's image they break down and are reorganized in a fashion that retains elements of the original scheme (the concepts of motion, velocity, and volume) understood in a completely new and more integrated light.

A similar dialectic occurs, according to recent views in the philosophy of science, in the development of scientific theories. According to Thomas Kuhn[38] and others, [39] progress in science occurs as the result of cognitive "revolutions" in which older structures of thought (e.g., the Ptolemaic earth-centered universe) are "shattered" and ultimately yield (through a reorganization of data and concepts) to new structures (e.g., the Copernican sun-centered universe) that replace them. Kuhn, in his now-classic work, *The Structure of Scientific Revolutions*, provides numerous examples that can be interpreted to show that progress in the sciences follows a dialectic that is very much akin to the Lurianic scheme. Another parallel can be seen in the fact that in science as in the kabbalistic concept of *Tikkun*, it is the activity of mankind that is the critical factor in the creation of new, superior structures and forms.

Our discussion of the dialectic implicit in the doctrine of the Breaking of the Vessels and its parallels to progress in individual cognitive development and science is obviously very abbreviated. What it does suggest, however, is that the developments of which Luria and his disciples spoke as occurring within the Godhead have parallels not only in the history of the Jewish people but in other spheres of human endeavor as well. In the following sections we will pursue these parallels in two areas of modern thought: contemporary philosophy and psychoanalysis.

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38. Thomas S. Kuhn, *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 1970).

39. E.g., Paul Feyerabend, *Against Method* (London: NLB, 1975).

CLASSICISM AND ROMANTICISM

The concepts implicit in the symbol of *Shevirat ha-Kelim* are subject to an interesting discussion by the contemporary philosopher Robert Nozick.[40] Nozick, though he shows himself to be familiar with certain kabbalistic concepts (e.g., *Ein-Sof*), does not mention the Breaking of the Vessels by name, but his consideration of what he describes as the role of structure and destruction in classicism and romanticism is wholly relevant to the symbols of *Shevirah* and *Tikkun*. Nozick's discussion raises the question of whether the value of the *Shevirah* is only insofar as it clears the way for a new and better structure via *Tikkun*, or if the destruction wrought by the Breaking of the Vessels might have value in and of itself.

Nozick comments that on "one view, change, novelty and the breaking of the bonds of the previous order," when worthwhile, is so precisely because it opens the way for higher synthesis and unity. Such a pattern of destruction paving the way for a higher synthesis is "exhibited in the arts and sciences as well as in an individual's life."[41] His explanation of this pattern of thought amounts to a conceptual account of the Breaking of the Vessels:

> The pattern involves four stages. (1) Diverse materials are organized in an order, structure, theory, style, hierarchy, unity. (2) The content of this order is extended, new material is introduced (while some old material may be rejected or ignored); ***the older modes of organization are broken apart, either under pressure of the new material which they only inadequately could organize***, or through criticism of features intrinsic to that order. (3) A new organization of material is introduced, with new modes of patterning and unification; the new material and much (most?) of the old is combined in a new unity. (4) This unity is then disrupted by the introduction of further new material and the saliency of the fact that it does not perfectly unify the old material. And so on. [italics added][42]

Nozick points out that in the usual view it is the odd-numbered steps, the unifications, that are regarded as valuable. The "breakings asunder" are transition points only to new, better organic unities.

An alternative view, however, sees the goal "in the destruction of the

40. Nozick, *Philosophical Explanations*, pp. 613–616.
41. Ibid.
42. Ibid., pp. 613–614.

unities rather than their creation, the breaking asunder of patterns and forms, thereby showing reality or the self or whatever is too protean to be encompassed."[43] On this second view, transcendence, not unity, is the goal to which to aspire. Nozick calls the first view broadly "classical" and the second "romantic." For romanticism, the purpose of unifications is simply to heighten the challenge of the "bursting through." According to Nozick, modernism in art, by using, for example, broken-apart nonartistic objects to ***make art***, is an example of the romantic vision. Nozick further illustrates the difference between the first and second views of destruction and unification by contrasting comedy (which he understands as an art form that breaks apart old restrictions in the service of a new unity) and satire, which breaks down without seeking renewed unification.

Finally, Nozick introduces a third alternative, i.e., that the ongoing process, the alteration between destruction and unity is the highest value. He states:

> The process is valuable because, in addition to containing valuable unities as its stages, it itself constitutes a pattern which unifies the widest diversity of human activity. Into this patterned process fall our hopes and activities, our desires to attain and to transcend, our search for value and meaning. Processes as well as resulting end states, becoming as well as being, can have value and can provide the context in which meaning is embedded.[44]

Such a view, of course, accords well with Fichte's and Hegel's notion that the dialectics of this world provide the arena for the development of the human spirit, and Steinsaltz's "Jewish optimism," which holds that the "best of all possible worlds" is "the worst of all possible worlds in which there is yet hope."[45] The very potential for the demise of our efforts, along with the further potential to transcend such demise, is, according to Steinsaltz, the condition for man becoming most fully man, and, hence, for God to become most fully God.

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43. Ibid., p. 614.

44. Ibid., p. 616.

45. See Steinsaltz, "The Mystic as Philosopher: An Interview with Rabbi Adin Steinsaltz." These views are discussed in detail in Chapter 8.

"PATHOLOGIZING" AND "FALLING APART"

The contemporary psychologist James Hillman provides an interesting extension of the romantic notion of "bursting through." According to Hillman, psychology universally understands psychopathology and the consequent experience of "falling apart" as an ill to be cured, or at best a phase leading to the reorganization of the self or ego. Hillman, however, argues that pathology lies at the core of our very being and has an intimate connection with our uniqueness and individuality. The psyche, according to Hillman, does not exist at all without its own inner sense of "deconstruction."[46] He cites Freud to the effect that we can only "catch" the unconscious in pathological material, and argues that it is precisely through our major and minor life crises, through our confrontation with death, and in our uncanny sense of "crazy" differentness that we achieve our psychic identity.

According to Hillman, the soul produces crazed patterns of sickness, perversion, and degeneration; in dreams and behavior, in art, thought, politics, religion, and war. It does so because pathologizing is a basic archetype of the soul, a fundamental psychic activity per se. Indeed, from a certain perspective, the seemingly uncontrollable fragmentation embodied in the Lurianic notion of the Breaking of the Vessels, and expressed in what is to some a perverse proliferation of fragmentary images in Vital's *Etz Chayyim*, is an example of the soul's pathologizing. Hillman's dictum that such activity must be respected and understood recalls the Zohar's maxim that man must give his due to the "Other Side." According to Hillman, the multiplicity of mythical images embodied in a system of thought such as polytheistic religion, or, in our own context, Vital's *Etz Chayyim*, "provides archetypal containers for differentiating our fragmentation."[47] His discussion of such Greek myths as Bellerophon falling from his crazed white horse, Icarus falling into the sea for flying too close to the sun, and Phaeton's sun chariot hurtling into flames provide graphic analogues to the Kabbalists' Breaking of the Vessels. Each of these myths expresses the view that a sense of humanity is, paradoxically, to be gained through the shattering of man's ego and his consequent fall from the "heavens." Kabbalistically, it is only when the "vessels break" that man can become truly human.[48]

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46. Hillman, *Revisioning Psychology*, p. 70.
47. Ibid., p. 26.
48. Interestingly, Hillman argues that man is both fragmentary and multiple,

THE *SHEVIRAH* AND PSYCHOANALYSIS

As we have seen, the anthropomorphic metaphors of Lurianic Kabbalah underscore the philosophical point that the universe as a manifestation of God is a personal living Being whose inner dynamic is most clearly reflected in man. It should, therefore come as no surprise that the dialectic described in the Lurianic doctrine of *Shevirat ha-Kelim* should be mirrored in the workings of the individual mind. For this reason it is surprising that so little has been made of a remarkable set of parallels that are to be found between Luria's dialectical descriptions of the cosmos and Freud's dialectic of the human psyche.[49] It is my view that nearly every key concept in the Lurianic system is echoed by an equivalent conception in psychoanalysis. These parallels can only be hinted at below and are discussed more fully in my book, *Kabbalistic Metaphors.*

In psychoanalysis the decidedly Jewish theme of *galut* and *ge'ulah* (exile and redemption), which, according to Scholem and others, plays such a significant role in Luria's cosmology, is, as it were, reconceptualized on the level of the individual. According to Freud, the development of the individual originally involves the formation of the structures id, ego, and superego, which are in essence receptacles designed to channel and modulate the individual's libido, his procreative energy: much as the *Sefirot* for Luria serve as vessels for structuring and modulating the light of God's creative energy or will. For reasons to be discussed momentarily, which are related to Luria's notion of a "divine catharsis," the psychological structures posited by Freud are not consistently able to contain and modulate the libidinous energy in ways that are most adaptive to the individual. There is, one might say, a shattering of these structures and a splitting off (exile) of ideas and emotions from the main fabric of the individual's personality, just as in Luria's system, as a result of the Breaking of the Vessels, divine sparks are separated from the main infinite light of God. This "splitting off" occurs, for example, when an

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and that the Jungian goal of restoration to a unified self is an illusion. He would, I believe, welcome the kabbalistic notion that the *Tikkun* or restoration of the cosmos results in the creation of multiple *Partzufim*, "partial personalities" within the Godhead.

49. See Bakan, *Sigmund Freud and the Jewish Mystical Tradition*, where Lurianic Kabbalah is barely even discussed. I have treated this problem in Chapter One.

individual becomes aware of an impulse, thought, or desire that his conscious self finds repugnant or unacceptable. The impulse or idea is cut off and *repressed* (in much the same way as *Ein-Sof* separates out the forces of evil or *Din*) and subsequently exists in a nether psychological realm spoken of as the "unconscious," which is quite analogous to Luria's *Sitra Achra* or "Other Side." Once in the unconscious these "complexes" of thought and affect, which are very much akin to the kabbalistic *Kelippot*, are inaccessible to the individual. They become "exiled," and are the source of all manner and variety of psychological mischief that the individual experiences as depression or other neurotic symptoms, in the same way as the *Kelippot* are the source of negativity and evil on the cosmic level. The job of the psychotherapist is to make these unconscious thoughts and emotions conscious, and more importantly, to free the libidinous energy attached to them so that this energy can be made available to the individual for his own life goals, just as in Luria's system the sparks entrapped by the *Kelippot* must be freed to rejoin the Infinite light and thereby be put in the service of God's ultimate plan.

Thus the Freudian dialectic is itself a form of *Tikkun* (restoration), which brings an end to a *galut* ("exiled" aspects of the individual's personality) and ushers in a *ge'ulah* or psychological redemption. It is also important to note that as the result of psychoanalysis there is a restoration and reorganization of psychological structures in which the harsh, negative aspects of the superego (which embodies "judgment") are eliminated and its function resumed by a realistic but less judgmental ego. This restructuring is quite analogous to Luria's reorganization of the *Sefirot* into *Partzufim*, which subsequent to the Breaking of the Vessels and *Tikkun* are no longer dominated by the negative *trait* of judgment (*Din*) but rather by the positive value of compassion (*Rachamim*).

Of equal significance from a psychoanalytic perspective is the fact that in the Lurianic Kabbalah the Breaking of the Vessels and the resultant splitting off of the "cosmic libido" from the main fabric of the divine personality causes the cosmic Mother and Father to turn their backs on one another, and all sexual and erotic activity to cease. For the Lurianists, as for Freud, psychic exile is essentially a disruption of sexuality, and "cure" amounts to a restoration of erotic love.

It is very tempting, of course, to speculate how the themes of *galut* and *ge'ulah*, and so much of the machinery of Lurianic Kabbalah, should make its way into a theory so seemingly remote from Jewish mysticism as is psychoanalysis. Perhaps Freud was consciously or unconsciously influenced

by kabbalistic or Hasidic ideas;[50] perhaps the theme of exile and redemption is a part of the Jewish "collective unconscious," destined to appear and reappear whenever Jews think deeply about the human predicament, or perhaps as the Kabbalists themselves believed, and as I have argued, the themes of exile and redemption, the significance of sexuality, and the dialectic set forth in the doctrine of *Shevirat ha-Kelim* is written into the very fabric of creation and can be seen by all who look intently upon the ways of humanity and the world.

THE PROBLEMS OF PHILOSOPHY

As we have seen, according to Luria, a principal effect of the Breaking of the Vessels was the inauguration of a state of affairs in which divine spiritual forces are exiled into a material realm. This exile manifests itself not only through the existence of gross matter and evil, but also in the human experience that somehow *things are out of place, are not as they should be.* It is as if the universe itself has been subject to a cosmic "dissociative reaction" in which aspects of the world (or "cosmic self") that should operate together have been split off, repressed, and otherwise kept apart. What philosophical sense can be given to this aspect of Lurianic thought, to the notion that things in our world are out of place and not as they should be?

If we reflect for a moment, I believe we can see that much of the *impetus to philosophy* grows out of a similar set of "alienating" experiences or convictions. This is because a philosophical view of experience reveals the world to be filled with what can only be described as a series of *antinomies,* puzzling contradictions at the heart of, and between, many of our most fundamental concepts and ideas.[51] Among these antinomies are the classic philosophical paradoxes regarding space and time and the seemingly unbridgeable gaps that exist between our concepts of teleology and causality, freedom and necessity, human knowledge and its objects, appearance and reality, and the requirements of ethics and the reality of evil.

We can elaborate briefly on just a few of these antinomies: (1) *the*

50. For a detailed discussion of Freud and Hasidism see my book, *Kabbalistic Metaphors: Jewish Mystical Themes in Ancient and Modern Thought.*

51. The concept of a philosophical antinomy was specified in Immanuel Kant's *Critique of Pure Reason,* trans. Norman Kemp Smith (New York: St. Martin's, 1965) but the sorts of puzzles that this term refers to were known in ancient times.

antimony of space and time, whereby it seems as though these categories should be the superstructure, if not the very substance of the universe, while we know that both space and time are relative to, and in a sense created by, the very objects and events contained within them; (2) *the antimony of randomness and teleology* whereby it seems that the same occurrences are both randomly determined by past events and rationally determined by future ends and goals; (3) *the antinomy of freedom and necessity* whereby it both seems that human actions proceed from an exercise of *free will*, and that they are *causally determined* by antecedent events and conditions; (4) *the antinomy of knowledge* where it seems as though all we can really know is the data of our own senses and yet we feel certain of the existence of an objective, external world; (5) *the antinomy of "other minds"* whereby we know that we only have direct awareness of our own minds but nevertheless feel certain of the existence of the minds and inner experiences of others,[52] and (6) *the antinomy of "universals"* whereas it seems that all we can truly know are particular objects while at the same time we realize that we can have no knowledge of such particulars except through concepts of a general or universal kind.

Each of these antinomies (and there are many others) contribute to the philosophical impression that somehow things are not right, are out of place, in this world.

For the Kabbalists, the dialectical condition represented by the Breaking of the Vessels, as we have already pointed out, is a necessary stage in the development of God and man. This is because a broken, antinomous state of affairs is precisely the environment within which man can best exercise those virtues of spirit, endeavor, morality, and intellect that will enable him to instantiate the *values* that make man a reflection of God. Indeed, for the Kabbalists, it is only through man's efforts in a broken, alienated, and antinomous world that God most fully becomes God. Paradoxically, it is only by virtue of their shattering and destruction that the *Sefirot* (which each represent a specific value) come to be real: for it is only by virtue of the *Sefirot*'s reconstruction in *Tikkun* that mankind performs the acts of kindness, justice, harmony, glory, endurance, etc., which instantiate the *Sefirot* ideas. In effect, the *Sefirot must be shattered to be what they are.*

Each of the antinomies of this world is, in effect, a call to human endeavor. The antinomies of space and time for example challenge us to

52. As I have discussed in Chapter Six.

become the technological masters of the physical universe, the antimony of "other minds" calls upon us to use our scientific and human resources in the service of knowing and better understanding our fellow man, and the antinomies of teleology and freedom require us to master the environment in a manner that is as fully as possible consonant with the highest human and divine ideals.

It is thus clear that the Breaking of the Vessels and the antinomous state of affairs that it engenders is necessary to provide an arena in which man can complete the work of *Tikkun ha-Olam*, and thus truly be a partner with God in the world's creation. There is, however, a second significance of the *Shevirah*, one that points as much to a transcendence of this world as it does to its immanent repair.

ANTINOMIES AND HIGHER WORLDS

Philosophers have long been inspired to posit the existence of an underlying reality, or "different world" (Plato's ideal forms, Kant's "noumenal" reality, Hegel's "absolute spirit," the linguistic philosopher's "ideal language") in which the antinomies and philosophical conundrums of our own world are presumably resolved. Just as one might posit the existence of an "afterworld" to explain the moral antinomy manifest in the "suffering of the righteous," one might also posit the existence of a "higher" reality in order to solve other enigmatic and disturbing philosophical problems.[53] This is precisely what, on my view, the Kabbalists of Safed have done in describing the dialectic of *Shevirah* and the mystical ascent to higher worlds.

Indeed, when we reflect upon the kind of world that would resolve *our* philosophical dilemmas, we begin to recognize it as very much akin to the world (or worlds) that the Lurianic Kabbalah posits as existing in a metaphysical region between our world and *Ein-Sof* and that as we have suggested serves as the complement or completion of our own world. This is because such a higher world is a *unified*, purely spiritual and conceptual world that exists outside the vexing realm of space and time. It is a world that follows a purely *rational* order in which there is no place for randomly caused

53. In making this suggestion I am following J. N. Findlay (*The Discipline of the Cave*) whose "Neoplatonism" attempts to uncover the rational basis of mysticism in general.

events. It is a world in which "acts of will" need not proceed through the medium of matter and hence involve themselves in the problems of material necessity. It is a world in which we are in direct communion with both the (purely ideational or spiritual) objects of experience and the thoughts of other minds, and hence a world within which the philosophical problems of "knowledge and its objects" and the "existence of other minds" cannot conceivably arise. It is a world without gross matter, and hence it is a world in which the distinction between a concept and its instance cannot be maintained and thus where to know an instance is ipso facto to know its universal and vice versa. Finally, it is a world in which there is neither material harm nor gain and, hence, where virtue and righteousness exist as their own and only reward.

We cannot, of course, infer that Luria and his disciples created their system in order to solve *our* philosophical problems. The perception or intuition of philosophical antinomies seems to a certain extent to be relative to one's historical point of view. It is therefore all the more remarkable that the vision of the world which the Kabbalists symbolized in their concept of *Tzimtzum*, *Shevirat ha-Kelim*, and *Tikkun* and which they posited in order to resolve their own theological problems[54] are relevant to the philosophical conundrums of our own age.

The value of Lurianic Kabbalah in resolving our philosophical dilemmas stems from the kabbalistic view that as a result of the Breaking of the Vessels, confusion results when "ideas" become enmeshed in "matter." To take several philosophical examples of how this confusion occurs: Teleology is problematic because it is manifest in a world of random, *material* events; freedom becomes philosophically perplexing because it is exercised in a world of *material* necessity; knowledge is problematic because of the apparently unbridgeable gulf between *matter* and mind; empathic understanding of others is indirect and uncertain because others' minds are "enclosed" in seemingly opaque *bodies*; and the problem of universals arises because of the existence of *corporeal* individual entities. From a Lurianic perspective we might say that each of our philosophical notions (teleology, freedom, knowledge, good, evil, etc.) are incapable of "containing" the material phenomena to which they are applied. They become problematic, are

54. For example, the problems engendered by the doctrine of creation *ex nihilo* and the difficulty of conceiving of creation at all by an omnipresent and (already) perfect deity.

"shattered," and hence point to their own reorganization into a new set of concepts that refer to a higher realm.

We can now see that there are two related but distinct aspects of the *Tikkun* process. The first is the repair and restoration of the *Shevirah* through human acts that bring divine/human values into our world. The second is the meditational or mystical/rational act that enables the kabbalistic devotee to transcend the *Shevirah*, as it were, and intuit a divine reality, i.e., become a witness to "higher worlds."[55] At times those two aspects of *Tikkun* are combined and the Kabbalist is deemed, by virtue of his proper intention or *kavannah*, to be capable of healing separations within the upper worlds as well.

It is in the concept of *Tikkun* that the confluence of inner (spiritual) and outer (worldly) acts that is the hallmark of the Jewish religion, finds its fullest kabbalistic expression. The reason for this is that just as the higher worlds resolve the antinomies that exist in our own, ***our world was created to resolve the antinomies of the higher, more Godly realms.*** This is because it is only in our material world that the values that are abstractions in the higher worlds become instantiated and real. As we have said, the vessels ***must*** break, spirit ***must*** become enmeshed in matter, if the *Sefirot* (and God Himself) are to be fully actualized and real. The Kabbalah, like the philosophies and traditions of the East, posits a transcendence of this material world as a means for relieving the puzzles, contradictions, and sufferings of our own. The Kabbalah is, however, unique in positing a transcendence in the other direction as well. In creating our material world God, as it were, transcends Himself and thereby completes Himself as God. Our world is, in a sense, a heaven for the angels. Indeed it is these dual trends in which the corporeal yearns to transcend the wheel of life and death and the spiritual yearns to become actual, which explains both man's love for this world and his simultaneous desire to escape it. It is only in the process of restoration and reunification of two realms that are complementary realities (and illusions) that the purpose of creation is ultimately realized and fulfilled.

55. See Chapter One, "Activism and Quietism."

8

Kelippot and *Sitra Achra*: The Kabbalistic Doctrine of Evil

The Kabbalists were clearly aware of the problem of evil and offered their own unique solutions to it. Their interest in evil did not stop with an attempt to justify its existence in the face of a presumably all-powerful and beneficent God. The Kabbalists were interested in a more fundamental pursuit, that of coming to understand evil on its own terms, penetrating to its heart and confronting it in its own realm, the world they called the *Sitra Achra*, the "Other Side."

Having reviewed the kabbalistic symbols of *Ein-Sof*, *Tzimtzum*, *Sefirot*, Worlds, and the Breaking of the Vessels, we are now in a good position to understand the Kabbalists' theories of evil, and in the process, I hope, gain some insight into the vexing philosophical problems that both moral and natural evil pose for contemporary theology.

On the most general level, we will discover that for the Kabbalists *evil issues forth from God Himself, and is a logically necessary consequent of creation.* Evil is to creation, and the individual finite existence that is creation's very essence, as the outside of a container is to the space it contains. Evil is written into the very idea of creation and is woven into the fabric of the human soul. The "Other Side" exists within our own hearts and, indeed, it could not be otherwise, for without *evil* we could have no hearts, no freedom, and indeed no individual existence whatsoever. Evil, according to the Kabbalists, cannot simply be dismissed as an illusion; neither can it be

transcended or ignored. Rather, it must be taken very seriously, and given its due so to speak, both in our philosophies and our lives; if not, like the return of the Freudian repressed, it will take its due on its own terms.

The Kabbalists spoke of evil on a variety of levels. Their language is at once conceptual and metaphoric, philosophical and mythological. In what follows I attempt to organize kabbalistic thought on evil according to a variety of conceptual and symbolic themes. Each theme is integrally related to each of the others, and the total picture can only emerge through a consideration of them all.

EVIL IS ROOTED IN GOD

Evil, according to Jewish tradition, is firmly rooted in the very essence of God. As it is written in Isaiah (45. 7): "I make peace and create evil." Unlike the Greeks who sought to deny the ultimate reality of evil by designating it as a "privation" or lack, or the Gnostics who acknowledged evil but conceived of it as a "second power" completely independent from and opposed to God, Judaism has fully acknowledged evil's reality, placing it within the context of God's goodness and His ultimate plan for the world and mankind. The Kabbalists were led by a commitment to monism to maintain that evil is somehow inherent in God's essence and they made this idea a cornerstone of their theodicy, placing evil at the very core of the sefirotic system. As stated rather succinctly by Luzzatto: "from the very beginning then, all the *Sefirot* in the world of the points possessed the capacity to issue evil, so that the source of evil is high indeed, issuing as it does from these exalted degrees."[1]

There are, to be sure, places in the kabbalistic corpus, particularly some notable passages in the Zohar, in which evil is spoken about from what appears to be a Gnostic or dualistic perspective, and is seen as a separate realm, or as a powerful demonic force opposed to God. For example, the Zohar relates that: "there are two grades, 'blessed' and 'cursed,' each ranged on its own side. From one side issues all blessings . . . beneficence, all light, all deliverance, all redemption; whilst the other is the source of all curses, all wars and bloodshed, all desolation and evil, and all defilement."[2] In a

1. Luzzatto, *General Principles of the Kabbalah*, p. 207.
2. Zohar, 184b; Sperling and Simon, *The Zohar*, Vol. 2, p. 204. Elsewhere the

passage, part of which we have already considered in Chapter Four, the Zohar is somewhat ambiguous regarding the connection between The Holy One and the "crowns of evil," which serve as the foundation for the *Sitra Achra*, the "Other Side":

> The Holy One, blessed is He, emits ten crowns, supernal holy crowns. With these He crowns Himself and in these He vests Himself. He is they and they are He, just as a flame is bound up in the coal, and there is no division there. Corresponding to these are ten crowns beneath, which are not holy, and which cling to the uncleanness of the nails of a certain Crown called Wisdom, wherefore they are called "wisdoms."[3]

As Tishby points out, the very idea of the *Sitra Achra* or "Other Side" creates the impression of an independent power, an idea that runs contrary to the entire Jewish tradition. In holding, as did Isaac the Blind, that "there is a positive root to evil and death,"[4] the Kabbalists could solve the problem of "a separate power" but were at the same time confronted with the potential embarrassment of asserting, as did the Gnostics, that God himself was evil.[5]

The Kabbalists attempted to avoid this problem by alleging that it was not evil but evil's "roots" that lay embedded within the mystery of *Ein-Sof*, the Infinite God, and that these roots, when commingled with other roots within the divine essence, were not evil at all. According to Moses Cordovero: "The origin of Judgement (*Din*, evil) is on high in the will of the Emantor. However, it is hidden, as all of the qualities were hidden in *Keter* and *Ein-Sof* and were united there . . . Thus the action of Judgement . . . did not appear there until its place of revelation in (the *Sefirah*) *Gevurah*."[6]

Zohar speaks of a "nether realm" that "consists of two sections, one enveloped in light, the other in darkness, and there are two chiefs, one ruling over the light, the other over the darkness. These two chiefs were at perpetual war with each other, until the time of Cain's arrival (to this nether world), when they joined together and made peace; and therefore they are now one body with two heads. These two chiefs were named '*Afrira* and *Kastimon*.'" Zohar 1, 9b; Sperling and Simon, *The Zohar*, Vol. 1, p. 39. Cf. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 2, p. 449.

3. Zohar III, 70a; Sperling and Simon, *The Zohar*, Vol. 5, p. 66.

4. Scholem, *Kabbalah*, p. 123.

5. For the Gnostics, the God of the "Old Testament" is equated with a demiurge who is himself ignorant of his origins in the infinite divine principle.

6. Moses Cordovero, *Or Ne'erav* VI: 2, 37a; Robinson, *Moses Cordovero's Introduction to Kabbalah*, p. 122.

According to the Kabbalists, evil only comes into full potentiality when the roots are expelled in the act of creation, and its *actuality* awaits the free choice of man. But even here the Kabbalists were not always clear. In *Sefer ha-Bahir* we read, "The Blessed Holy One has an attribute trait that is called Evil."[7] This trait, according to the *Bahir*, is the *Sefirah Din* (Judgment), and is spoken of in that work as Satan.

THE SYMBOLS OF EVIL

The Kabbalists identified evil with a series of symbols and ideas that made it clear that the evil implicit in God is rooted in His very perfection and goodness, particularly in His beneficence as the creator of the universe. Each of these symbols of "creative evil" are related to the Kabbalist's identification of *Ein-Sof* with *Ayin* (Nothingness).

As we have seen in Chapter Two, the Kabbalists, who generally spoke of God as the "Infinite All," also held the dialectical opposite, that God Himself, without creation, is a species of nothingness. They thereby elevated nothingness to the most basic category of the Absolute. If God is "nothing" in His very essence, then this essence contains Evil, for what could be more evil than total nothingness? If God's essence is nothingness "prior" to creation, then He contains within Himself the most fundamental root of Evil, nonbeing. Such nonbeing, according to the Kabbalists, is present in three aspects of *Ein-Sof*: Judgment (*Din*), Contraction (*Tzimtzum*), and Breakage (*Shevirah*).

The first of these aspects or symbols is the divine trait of Judgment (*Din*). According to the Kabbalists, Judgment (not only in the sense of distinguishing good from evil, but in the sense of making any distinction whatsoever) contains within itself the roots of finitude, death, and evil. This is because in judgment one introduces a fundamental negation: *Something is x and not y.* God, in His perfection, must Himself embody the possibility of judgment/negation in order to create a world that is *not* Him, but this very possibility introduces evil into the world.

The second symbol is *Tzimtzum*, the divine contraction or withdrawal that makes possible the existence of a created world. In *Tzimtzum* God must

7. Scholem, *Origins of the Kabbalah*, pp. 149–150 (*Sefer ha-Bahir*, sec. 109). Cf. *Sefer ha-Bahir*, sec. 109. *Book Bahir*, Neugroschel trans., p. 82.

limit Himself, and therefore limit His goodness in order to create the world. If as a result of *Din*, the world is filled with ***distinctions*** between good and evil, as a result of *Tzimtzum* the world is ***alienated*** from the ultimate source of goodness and therefore must embody evil as a sort of "privation."

The third symbol, *Shevirat ha-Kelim*, the Breaking of the Vessels, gives rise to a group of symbols and ideas that constitute the most unique and original kabbalistic contribution to the theory of evil. Evil, according to Luria and his disciples, results from a necessary and inevitable shattering of the *Sefirot*, the value archetypes through which God structured the world. This shattering, or "*Shevirah*," results in the many contradictions and failings of worldly life that are embodied in the symbol of the *Kelippot* or "Husks." These Husks result from the intermingling of divine sparks with the dead shards of the once pristine but now shattered *Sefirot*. The Husks constitute the *Sitra Achra*, the dark realm of unholiness and evil. It is mankind's task to gather the sparks (*netzotzim*) of divine light, extract (*birur*) them from the *kelippot*, and restore them to their place in a newly perfected God and world. This process, known as *Tikkun ha-Olam* (the Restoration of the World) reveals that the full purpose and significance of evil in God's plan is to provide the context for man's and the world's redemption.

Each of these symbols of evil will be analyzed in some detail in the following pages. As the discussion proceeds we will also have occasion to analyze several other concepts that the Kabbalists held to be intimately connected with evil: freedom, individuality, and knowledge. We will see that for the Kabbalists, each of these ideas is equivalent to evil; yet each, paradoxically, is necessary for the realization of the good, and for the restoration of the world.

EVIL, JUDGMENT, AND THE DIVINE CATHARSIS

The first, and historically the earliest, kabbalistic symbol of evil, judgment, or *din*, is significant for the role it plays in the remarkable theory of divine catharsis, which we have encountered in Chapters Three and Seven. According to kabbalistic tradition, evil originates in a cathartic act within the Godhead, one in which *Ein-Sof* seeks to purge itself of the very roots of *Din* or judgment that exist at its core. For example, in the Zohar, the origin of evil is understood as a process of excretion through which the divine organism maintains its pure essence as the good. The Zohar speaks of a fire within the Godhead that melts and refines the roots of evil, or *din*. The "dross" from

this "smelting" process is externalized into the *Kelippot* ("Husks") that form the substance of the "Other Side." In this way God's severe judgment is externalized and gives rise to a counterworld, which parallels the world of holiness and is ruled by Satan.[8] In one passage in the Zohar, the Godhead is said to be purged of the forces of uncleanness through the cutting of the hairs containing sparks from the *bozina di kardinuta* (Lamp of Darkness) on the head of the Primordial Man.[9] In other passages the separation of evil is seen as an organic process comparable to the letting of evil blood to cleanse the body, or to a metallurgical refinement in which dross is separated from gold.[10] Luria proposes a similar analogy, and one of his followers, Ibn Tabul, held that subsequent to the original divine emanation, lights in the primordial void rearranged themselves in such a manner that *Ein-Sof* could eject the latent evil within itself.[11]

While the Kabbalists asserted that God needed to refine Himself through a catharsis of "harsh judgment," they paradoxically also held that the restrictive and limiting elements of evil are originally canceled out and rendered impotent in the totality of the divine essence. Like heavy elements that exist but are rendered virtually indistinguishable within the atomic furnace of the sun, *Din* exists within God, but only attains a measure of individuation when precipitated out in the divine catharsis. It is difficult to understand why *Ein-Sof* felt called upon to expel the neutralized evil inherent within it. An even more vexing problem concerns how it is possible for *Ein-Sof* to "excrete" part of its essence, i.e., expel a part of its own definition! The Kabbalists, it would seem, have God performing an act akin to the number 15 excreting or expelling from itself its divisibility by five!

All of this, of course, is only possible in a system of thought whose logic is dialectical and whose mode of expression is mythological. As Scholem has pointed out: "Genuine evil, the evil that can be experienced, imposes itself upon us in mythical images."[12] Hence, if the all good deity discovers within itself the roots of evil, it is only natural, in mythological terms, (which reflect

8. Gershom Scholem, "Sitra Ahra: Good and Evil in the Kabbalah," in Gershom Scholem, *The Mystical Shape of the Godhead* (New York: Schocken, 1991), p. 63.

9. Zohar III, 48b–49a; Sperling and Simon, *The Zohar*, Vol. 5, pp. 16–17. See Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 1, p. 290.

10. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 2, p. 460.

11. For a discussion of the cathartic theory see Scholem, *Kabbalah*, p. 130.

12. Scholem, "Sitra Achra," p. 73.

the psychology of man) that these roots be expelled. This is true even if these "roots" are themselves logically connected to and required by the very good that their expulsion is meant to preserve. The logic here is purely dialectical and produces another example of a kabbalistic coincidence of opposites: it is part of the essence of evil to be both logically required by and to be expelled by the good. Later, we will see that the converse is true as well: evil is itself completely parasitic upon, and yet seeks to destroy, holiness. The Kabbalists were quite enamored of turning such (dialectical) logical relationships into mythological dramas.

We shall see that evil, for the Kabbalists, is the very essence, definition, or equivalent of creation, inasmuch as both evil and creation are the restriction, delimitation, differentiation, and negation of the fullness of the Absolute God. It is for this reason that the Kabbalists could hold that at the same time God creates a world He purges himself of *Din*, and death. Thus the act of creation is one in which God excretes, as it were, His evil into a world. Yet, as we have seen, creation is also magnificent good, for it is the vehicle through which God can bestow His holiness and beneficence, however delimited, upon one other than Himself. Evil, in the sense of delimitation, restriction, and death, is necessary to maintain this "good" creation, for otherwise the world would automatically flow back into the infinite God.

JUDGMENT AND COMPASSION

The equivalence of evil and judgment is nowhere more graphically illustrated than in the kabbalistic interpretation of the midrashic tale of earlier worlds that were created and destroyed prior to the emergence of earth.[13] These earlier worlds consisted, according to the Zohar, of the dross or refuse of the original divine catharsis. They were destroyed precisely because they consisted of harsh, untempered judgments that had been purged from the divine plenum. Their existence is known to us, according to the Kabbalists, indirectly through veiled biblical references[14] and directly through the presence of evil in our world; for fragments of those destroyed worlds,

13. Genesis Rabbah, 3: 7 and 9: 2.

14. I.e., to the "four kings who died" in Genesis 36: 31 ff.; see also Chronicles 1: 43ff.

shrouded in darkness, remain, as Scholem has put it, "floating about our universe like debris from extinct volcanoes."[15] These fragments exist as the *Kelippot* or "Husks," which ultimately comprise a counterworld of unholiness: the *Sitra Achra* (the "Other Side"), which opposes itself to the divine realm of the *Sefirot.*

By way of contrast, our world, according to this myth, was emanated subsequent to the initial purge of *Din*, and hence was created only after the roots of evil had been purged from the Godhead. As such the restriction and limitation which was necessary to create our world was modified: *Din* (Judgment) was tempered by *Chesed* (Kindness), resulting in a world in which *Din* and *Chesed* are blended in the *middah* or trait of *Rachamim* (compassion). In our world, an initial restriction or negation was followed by a positive emanation, and a blending of good and evil.

This myth has important psychological as well as axiological implications. In purging itself of the roots of evil, the Godhead gives rise to a dark realm, which in many ways resembles the Freudian repressed or Jungian "shadow." For both God and man, the effort to purge the unacceptable has a malevolent result. For God, the result of such efforts is the growth of the "Other Side," while for man the result is the appearance of the unconscious or "shadow." In neither case is evil eliminated. The attempt to purge evil from one's midst simply relocates it to another part of the cosmos or psyche, and results in what is tantamount to a repression as opposed to an expulsion. God's "catharsis of *din*" can actually be likened to a *cosmic repression.* This is because *Ein-Sof*, in attempting to rid itself of the unacceptable aspects of its own essence (negativity, destruction, limitation), actually crystallizes these aspects into a region of being that remains a part of itself. The result is the growth of the "Other Side," a negative region within *Ein-Sof*, which shadows and ultimately fills our world with evil, negativity, ambiguity, and death. God's catharsis of *Din* gives rise to a metaphysical parallel to the dark forces of the repressed unconscious. On both a psychological and cosmic level, evil for the Kabbalists can be understood as a "return" of these repressed forces.

TZIMTZUM: EVIL AND CREATION

A fuller understanding of the origin of evil and the relationship between evil and creation can be gained through a consideration of *Tzimtzum*, the second

15. Scholem, "Sitra Achra," p. 62.

of the symbols of negation that the Kabbalists identified with the base and corrupt. As we have seen, *Tzimtzum* is the theory of creation advanced by R. Isaac Luria and his followers in late sixteenth-century Safed. Luria's great innovation was to introduce the notion that creation, far from being a positive addition to the cosmos, is itself actually an act of constriction, concealment, and negation. I have discussed this doctrine at length in Chapter Three and will here only enter into such of its details as they have a direct bearing on the nature of evil.

The doctrine of *Tzimtzum*, in its simplest form, holds that creation is a limitation upon the utter fullness of God, who, if not for a constriction or concealment, would fill the entire cosmos with his own unitary Being. It is only because God, as it were, removes or conceals himself from a "point" or "region" within his own Being, that a seemingly independent cosmos, which includes individual finite souls, can arise. An "illusion" of independent, finite entities is created by this *Tzimtzum* or concealment, much as an illusion of difference and distinction is created in the mind of one who does not realize, e.g., that a thousand different arithmetical expressions of the number 7 are all equivalent. For this reason, finite, independent existence, i.e., creation, exists only from the point of view of the finite intellect (i.e., man) from whom God is concealed, but not from the point of view of God Himself. In *Tzimtzum* God, as it were, conceals Himself from Himself. In doing so *Ein-Sof* actually conceals one aspect of Himself (God) from another aspect of himself (man). In this manner he furthers and deepens the act of divine repression.[16]

Several startling propositions follow from the doctrine of *Tzimtzum*: *evil is necessary for creation, creation is evil, evil is necessary for good, and evil is good.* The meaning of these seemingly paradoxical propositions should become quite clear as we proceed.

That *evil is necessary for creation* follows from the notion that creation is a limitation upon God, a limitation upon the ultimate Good. As Scholem has

16. If *Tzimtzum* is akin to a cosmic repression, it also shares repression's positive and negative aspects. In *Tzimtzum*, we might say, God hides from Himself to create a world; in repression man hides from himself to produce character and culture. Just as without *Tzimtzum*, the world would be absorbed in a transparent union with the Absolute, without repression, character, culture, and the sublimations upon which they are founded would dissolve in a perpetual fulfillment of immediate desire. Repression implies "no" on the level of the individual, just as *Tzimtzum* implies "negation" on the level of the cosmos. Without *Tzimtzum* there could be no creation. Without repression there could be no personality.

pointed out, a perfect world could not be a created world, for such a world would of necessity be identical with God Himself. It is only by making distinctions within God, within being itself, that individual, finite, things can be created. Further, these distinctions can only be made by placing a limitation on God's infinite goodness.

It is clear that for the Kabbalists the very notion of creation involves negation, distinction, limitation, and death.[17] As we have seen in our discussion of *Tzimtzum* in Chapter Three, creation means the limitation of the infinite through the limitations of space, time, and evil.

The Kabbalists held that the act of *Tzimtzum* occurs by gradations and degrees, in such a manner that a system of worlds is created, each world being characterized by its relative admixture of divine light and darkness. Our world is among the lowest of such gradations, and is characterized by individuation, separation, darkness, and only a small spark of holiness (which even the most evil of things must retain in order to subsist). It is because our world is near the end of the series of contractions that "all mundane affairs are severe and evil and wicked men prevail."[18] It is for this for this reason, and from this point of view, that *creation is evil.*

We have in this doctrine some elements of a Neoplatonic theodicy: Evil is the result of an estrangement, concealment, and diminution of divinity. Further, the very condition of human existence and desire, the material world, is the most illusory and the most wicked of all things. Our world is wicked because it is the most estranged from God. Yet, paradoxically, it is this very estrangement which is the condition of our individual existence. Again, God could not create a completely good world, for creation by its very nature is estrangement from God and hence is at least partially evil. At this stage in our understanding we can move from asserting that evil is necessary for

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17. This, of course, is well known among contemporary European philosophers (e.g., existentialists like Heidegger and Sartre and deconstructionists like Derrida) who have explored in depth the dialectics between being and negation, and who see that the very possibility of logic, being, and discourse is predicated upon the possibility of negation, absence, darkness, and death. Indeed, for Derrida, the very act of my writing these words is a constriction of my intellect and implies the possibility of my communicating with one who is absent, who understands only partially or differently, who may not exist, etc. See Harry Staten, *Wittgenstein and Derrida*, p. 120. Every act of human creation is itself a *Tzimtzum* in miniature, and contains within it the roots of evil.

18. Zalman, *Likutei Amarim-Tanya*, Ch. 6, p. 23, referring to Chayyim Vital, *Etz Chayyim*, p. 42.

creation to the propositions that creation itself is evil, and further that both creation and evil (as concealments and contractions of the one real being) are each, as it were, the same "illusion."

No sooner have we uttered these propositions than we are confronted by their seeming opposition to the entire Jewish tradition, a tradition that has placed a value on existence in this flesh-and-blood world, and moreover, that has based its ethic on the divine declaration about each element of creation: "And God said it was good." The solution to this paradox, or better, the next stage in its development, comes from the realization that even in the basest, most estranged, and differentiated of created things, there exists a spark of holiness, without which that thing would revert to utter nonbeing. God, as it were, has created an evil world, but has also, by design and necessity, placed sparks or *loci* of holiness within that world, by virtue of which that world can be redeemed. As we shall later see in greater detail, it is mankind's task to redeem these sparks of holiness, separate them from matter, and, as it were, complete the process that turns creation from an evil illusion, to the most fully actualized of "goods." What's more, it is only by creating an estranged, and "evil" world that God can fully actualize his own potential for good. We thus arrive at the third of our paradoxical proposals: *Evil is necessary for good.* In discussing this very problem the Zohar recites: "For this reason it says 'And behold it was very good' (Genesis: 13). This (refers to) the angel of death. He should not be banished from this world. The world needs him . . . It is all necessary, good and evil."[19]

The value of the "Other Side," the necessity for evil, is that it brings into the world the possibility for sin, and hence also (by way of choice and contrast) the possibility for virtue. Without the possibility of evil there could indeed be no value to this world. It is in this sense that *evil is good*, for it is the condition for good's realization. As the Zohar states: "There is no true worship except it issue forth from darkness, and no true good except it proceed from evil."[20] This does not, however, sanction the doing of evil (as was proclaimed by the Sabbateans—heretical Kabbalists who praised a God who "commanded us to perform the forbidden") but rather the very opposite: we are commanded to do good in the face of evil. There is no value to the world when sin itself becomes actual. Rather it is when man turns away

19. Zohar II, 63a–63b, *Raya Mehemna.* Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 2, pp. 510, 523.

20. Zohar II, 184a; Sperling and Simon, *The Zohar*, Vol. 4, p. 125.

from sin that God becomes real: "when man enters upon an evil way, and then forsakes it, the Holy One is exalted in His glory . . ."[21]

PROOF IN THE UTMOST CASE

These ideas were made clear to me in a dialogue in which I was privileged to engage with the contemporary Kabbalist and sage, Adin Steinsaltz. According to Steinsaltz, far from living in a Leibnizian "best of possible worlds," we live in "the worst of all possible worlds in which there is yet hope." "Creation," he continues, "would have been pointless unless it was creation under precisely these difficult circumstances . . . The worst of all possible worlds is the only world in which creation makes sense." "Creation," Steinsaltz affirms, is "an experiment in existence, an experiment of what I might call conquering the utmost case." He tells us that "existence in any other world would not be proof, for proof in the utmost case occurs only when you can do things under the worst of circumstances."[22] Steinsaltz's words echo those of the novelist Thomas Mann: "With the generation of life from the inorganic, it was man who was ultimately intended. With him a great experiment is initiated, the failure of which could be the failure of creation itself."[23] Steinsaltz analogizes to a road test of a new automobile, which can only be performed under the worst of all possible conditions in which the car could still be expected to perform. One doesn't test a new car by driving it off a cliff, but neither does one test it on a straight, flat, perfectly paved highway on a beautiful spring afternoon. If one is going to provide a real test, the car must be put under precisely those difficult conditions that will elicit the limits of its performance capabilities.

And so it is with our world. It is only in our finite, evil world where death, destruction, and evil are constant possibilities, that man's greatest intellectual, aesthetic, moral, and spiritual virtues can be elicited. It is only under these "not quite hopeless" conditions that man can actualize the very values that are the potential essence of God. By living in an evil world man completes God. As Steinsaltz puts it:

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21. Zohar II, 184a. Ibid.

22. Steinsaltz, "The Mystic as Philosopher: An Interview with Rabbi Adin Steinsaltz."

23. Quoted in Yalom, *Existential Psychotherapy*, p. 425.

> Placed at the end of the series of contractions, together with the gross matter and the evil impulse, man is also the purpose of it all. Having been granted a Divine soul in a material body, man stands between light and darkness, between good and evil; and in choosing the light and the good, he raises himself to holiness. By doing so he justifies the emanation of all the worlds; he gives the creative process a meaning.[24]

The notion here is quite Hegelian in spirit. Hegel posited that the world was evolving toward the *Absolute*, through mankind's intellectual, ethical, aesthetic, and spiritual efforts to transcend the dilemmas posed by historical existence. The same idea is present in the Kabbalah: God, in the sense of the Absolute Good, is both the origin of finite, historical existence and its endpoint. God creates an evil, material world, and it is only through historical worldly events (the deeds of man) that God can become finally actualized as God. To borrow another Hegelian term, *Entfremdung*, or estrangement: God must estrange himself from himself (through *Tzimtzum*) in order to become Himself. The whole of creation, including the very existence of evil, becomes a logically necessary stage in the development of the Godhead and the actualization of the Absolute Good. A similar notion of "descent for the purpose of ascent" is expressed in *The Tanya* of R. Schneur Zalman: "Why then, has God done such a thing, to cause a portion of his blessed light . . . to descend and be clothed in a 'serpent's skin' and in a fetid drop? It cannot be otherwise than that descent is for the purpose of an ascent . . . The ascent . . . is the ultimate purpose of the creation of the world."[25]

According to Schneur Zalman, the goodness that emerges from an evil world is even superior to the pure goodness, issuing forth from higher worlds closer to the infinite God Himself:

> The ultimate purpose [of creation] is this lowest world, for such was His blessed will that He shall have satisfaction when the *Sitra Achra* is subdued and the darkness is turned to light, so that the divine light of the blessed *Ein-Sof* shall shine forth in the place of the darkness and *Sitra Achra* throughout the world, all the more strongly and intensely with the

24. Adin Steinsaltz, *The Long Shorter Way: Discourses on Chasidic Thought* (Northvale, NJ: Jason Aronson, 1988). Chapter 49, "Man as the Purpose of Creation," p. 329.

25. Zalman, *Likutei-Amarim-Tanya*, Chapter 21, p. 143.

excellence of light emerging from darkness than its effulgence in the higher worlds.[26]

THE DESTRUCTION AND RESTORATION OF THE WORLD

The idea of man actualizing values and thereby completing creation is given its ultimate kabbalistic expression in a third set of symbols, the Lurianic doctrines of the Breaking of the Vessels (*Shevirat ha-Kelim*) and the restoration of the world (*Tikkun ha-Olam*). As with the doctrine of *Tzimtzum*, I deal with these concepts elsewhere in this book,[27] and will focus upon them here only insofar as they provide us with further insight into the nature and structure of evil.

The concept of the Breaking of the Vessels gives a fuller symbolic expression to the reference in the early midrashic literature concerning evil worlds that were created and destroyed by God prior to the emergence of our own world.[28] The Zohar implies that the evil in our universe has its origins in the remnants of the previous worlds that were destroyed. Fragments of these worlds remain, as Tishby puts it, "mutilated and covered in darkness outside the divine system."[29] From these fragments the system of the *Sitra Achra* was constructed.

It is somewhat difficult to reconcile this account of evil with the earlier account of evil as intrinsic to the *Tzimtzum*, contraction/concealment. Yet the two accounts sit side by side, as it were, in the Kabbalah of Luria and his followers. As Joseph Dan has pointed out, evil elements are responsible for both the *Tzimtzum* (the withdrawal of God's Being from a part of the universe) and the *Shevirah* (the destruction of God's first attempt to emanate *Sefirot* into the metaphysical void).[30] Yet, we might ask, if *Tzimtzum*, a purely negative act, is sufficient to account for both evil and creation, why is it that the Kabbalists must invoke an emanative or positive divine act, and then a further act of destruction, to account for what appears to be the same thing: a created, mainly evil, world?

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26. Zalman, *Likutei-Amarim-Tanya*, Chapter 36, p. 165.
27. In Chapters 7 and 9.
28. Midrash Genesis Rabbah, 9: 2. Compare Ecclesiastes Rabbah, 3: 11.
29. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 2, p. 458.
30. Joseph Dan, *Gershom Scholem and the Mystical Dimension of Jewish History* (New York: New York University Press, 1987).

The answer to this question lies in the Kabbalists' faith in the possibility of redemption. A second destructive act is invoked to pave the way for the world's restoration and repair. With the Breaking of the Vessels, sparks of divine light penetrate our material world and shine through this "veil of tears," particularly in the soul of man. Creation involves a dialectical movement through *Tzimtzum*, emanation, and the Breaking of the Vessels because these sparks of divine light are needed in this world to provide the impetus for evil's redemption. This divine light is encapsulated in the lifeless shards of the broken vessels that fell through the worlds and, in the form of the "Husks" (*Kelippot*) comprise the substance of the *Sitra Achra* or "Other Side." The world of the *Kelippot* mixes with our world in such a manner that the evil that is estranged from God now intermingles with the evil that is flawed and shattered.

However, immediately after the Breaking of the Vessels, a process of healing or reconstruction begins. Restorative lights shine forth from the forehead of *Adam Kadmon*. Thus begins the process of *Tikkun ha-Olam*, the repair and restoration of the world, a process that is to be carried out in full by mankind. According to the Lurianic Kabbalah, it is the purpose of each individual man and woman to discover his or her own personal *Tikkun*, his or her own role in the restoration and reconstruction of the self and world. *Tikkun* is conceived of as a liberation of the divine sparks of light entrapped by the *Kelippot* and the return of this light to its source in God. Divine sparks (*netzotzim*) exist throughout the material world, but are found particularly in the human soul. Individuals must liberate the sparks within their own souls, and those sparks that their destiny leads them to encounter in the path of life. The manner in which this is achieved is through leading a spiritual/ethical life in accordance with God's will and law, and through the process of *teshuvah*, sincere repentance for one's transgressions.

THE *KELIPPOT*

The symbol of the *Kelippot* (Husks) is already present in the Zohar, which speaks of all the worlds of emanation as consisting of *layers of kernel and shell*. Each layer of creation is a husk or shell to that which is above it and kernel to that which is below it. Elaborating upon the analogy of a fruit or nut, the Kabbalists conceived the husk or shell as relatively lifeless but containing (and protecting) a living, edible fruit or kernel. A similar idea is expressed using the biblical image of the snake: "The Holy One set about the inmost

chamber of His presence a serpent, the 'Other Side.'"[31] At times the Zohar refers to a "membrane" surrounding an inner brain or spirit: "The whole world is constructed on this principle, upper and lower, from the first mystic point up to the furthest removed of all the stages. They are all coverings one to another, brain within brain and spirit within spirit, so that one is shell to another."[32]

It is for the good of mankind that the universe is constructed on the model of the *Kelippot.*[33] According to the Zohar, the *Kelippot* consist of four husks or shells, which are presumably named in Ezekiel's vision of a "stormy wind, a great cloud, a flashing fire, and a brightness (or *electrum*)" (Ezekiel 1: 4). They are arranged around the spark or kernel of holiness like the layers of an onion. The innermost shell is known as *nogah* (electrum or brightness). It is the thinnest shell, the one closest to the realm of holiness, and it is translucent, allowing some of the light of the holy spark to penetrate into the realm of darkness. The Zohar refers to this realm when it speaks of the "Other Side" as having a brightness around it, connecting it to the side of the holiness and faith.[34] Accordingly: "there is no sphere of the 'Other Side' that entirely lacks some streak of light from the side of holiness."[35]

There is thus, a spark of goodness at the very heart of evil, and man should approach the *Kelippot*, approach what appear to be the carriers of evil, with the thought of extracting the good, disencumbering (*birur*) the kernel of holiness, and raising the sparks of light, that exists within them. According to Schneur Zalman the righteous "convert evil and make it ascend to holiness," and in the Zohar we learn of a heavenly voice that states to Rabbi Chaya: "Who among you have labored to turn darkness into light and bitter into sweet before you entered here?"[36] However, not all *Kelippot* can be disencumbered by every man. There are some *Kelippot* that man must avoid altogether. There are three *Kelippot* that are shrouded in the darkness of the shells beyond electrum (*nogah*). These constitute the forbidden evils and no

31. Zohar II, 172a; Sperling and Simon, *The Zohar*, Vol. 4, p. 99; cf. Tishby and Lachower, *The Wisdom of the Zohar*, p. 519. For a discussion of snake symbolism in the Zohar, see Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 2, p. 467ff.

32. Zohar 1, 19b; Sperling and Simon, *The Zohar*, Vol. 1, p. 84. Cf. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 2, p. 495.

33. Zohar 1, 19b; Sperling and Simon, *The Zohar*, Vol. 1, p. 84.

34. Zohar II, 203b; Sperling and Simon, *The Zohar*, Vol. 4, p. 189.

35. Zohar II, 69a–69b; ibid. Vol. 3, p. 216.

36. Zohar I, 4a; ibid., Vol. 1, p. 16.

man may approach them and expect to have anything but evil as his reward. Only under very special circumstances, through the greatest love and repentance that places the penitent even above the wholly righteous, can the three "unclean" *Kelippot* be redeemed. Otherwise these *Kelippot* will remain embedded within the *Sitra Achra*, until "death is swallowed up forever."[37]

As a symbol of the relationship between good and evil the *Kelippot* are, of course, subject to a multiplicity of interpretations. One is, however, struck by the image of evil as a force or energy that is essentially good, but which becomes malevolent by virtue of its being encapsulated and estranged from its source. A psychological, moreover, psychoanalytic parallel, readily comes to mind, for it is precisely estranged and encapsulated energy, in the form of repressed sexuality, rage, etc., which in the psychoanalytic scheme is the source of depression, negativity, and neurotic symptomatology for the individual. As we have seen in Chapter Seven, for psychoanalysis there is an estrangement and subsequent encapsulation of psychic energy (what Freud refers to as libido) from the main fabric of the individual's personality, in much the same way as in the Lurianic Kabbalah there is an estrangement (and encapsulation) of sparks of energy from the infinite God. In the psychoanalytic scheme, this occurs, for example, when an individual becomes aware of a thought or emotion that is unacceptable to his conscious self. The thought, with its associated affect, is repressed and subsequently exists in a nether realm known as the "unconscious," which, as we have seen, is quite akin to Luria's *Sitra Achra* or "Other Side." To carry the analogy a step further, the restorative work of psychoanalysis is to make the unconscious conscious and moreover to free the libidinous energy and make it available for the individual's life endeavors, in much the same way as (in the view of the Kabbalah) the divine energy or sparks trapped in the *Kelippot* must be liberated and made available for the service of God.

The evil of this world (at least the human evil), as represented in the symbol of the *Kelippot*, is a repressed, estranged, encapsulated, and ultimately distorted form of the good. The child, for example, whose quest for love and independence, and whose healthy expressions of sexuality and aggression are suppressed and stifled by those who raise him, may ultimately repress his own "true self" and pervert his own life-serving energies into instruments of negativity and destruction. Yet the *Kelippot*, in spite of their status as bearers

37. Zalman, *Likutei-Amarim-Tanya*, Ch. 7, p. 29.

of evil, have, as we have seen, a purpose in the ultimate destiny of the world. This purpose can also be understood through a psychological comparison. Freud proclaimed that the entire glory of culture and civilization is the product of repressed, rerouted, and sublimated libido and that civilization itself is the source of the repression we find in neurosis.[38] Whereas for Freud, neurosis and its concomitant wickedness is the price of civilization and culture, for the Kabbalists, the *Kellipot* and evil are the price of creation.

Much more can be said on the subject of the *Kelippot* from a contemporary point of view. The artist Jan Menses, for example, has devoted ten years to a series of hundreds of paintings on the subject, paintings that explore the dark forces that contain within themselves the potential for their own undoing.[39] The image of these vessels, formed out of the broken shards of the world's highest values, is a captivating one for an era that senses that its own values and ideals have been shattered and are in dire need of restoration and repair.

Part of the power of the *Kelippot* image is derived from the fact that the *Kelippot* are formed from the shards of a firmament of shattered values. As we have seen, the Kabbalists held that the universe is comprised of ten value archetypes known as the *Sefirot*. As we have proposed in Chapter Four, it is hardly an extension of their metaphor to propose that in God's original plan for the world each entity, including man himself, was to be composed of a particular combination of *Sefirot*, that is a particular proportion of *Chochmah* (Wisdom), *Binah* (Understanding), *Chesed* (Kindness), *Din* (Judgment), *Tiferet* (Beauty), etc. However, with the Breaking of the Vessels, most of these elementary particles were themselves torn asunder, estranged from the source of their vital energy in God, and transformed from life to death and from good to evil, obtaining a new vitality only by capturing and attaching themselves to sparks of divine light. The result of these events is that things in our own world are both material and evil, yet they are composed of the broken shards of what were once pristine values.

The *Kelippot* comprise the *Sitra Achra*, which is also conceptualized as a world of "impurity" that fully parallels the ten *Sefirot* of holiness. Thus we read in the Zohar: "The summation of all: Just as there are ten crowns of faith

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38. Sigmund Freud, *Civilization and Its Discontents. The Standard Edition of the Complete Works of Sigmund Freud*, ed. James Strachey (London: Hogarth Press, 1955–1967), Vol. 21.

39. See Sanford Drob, "The Kabbalistic Art of Jan Menses," *Jewish Review*, Vol. 2.

above, so there are ten crowns of sorcery and uncleanness below; and whatever exists on earth is attached partly on this side [of holiness] and partly on the 'Other Side.' "[40]This mixture of holiness and uncleaness is represented in the *Kelippot*, which in a post-*Shevirah* world are the elements of reality itself. It follows from the kabbalistic doctrine of the Husks that evil has no life of its own but is completely parasitic upon the Good, both because it is comprised of the Good's shattered substance and because it is dependent upon the energy of God for its life and vitality. The *Kelippot* are themselves dross, waste matter, completely infertile with no independent existence: "The 'other God' (the principle of evil) is emasculated and has no desire to procreate, and does not multiply or bear fruit."[41]

According to Schneur Zalman, the "chambers of the *Sitra Achra* derive their vitality from the *Sefirot* of *nogah*," the translucent shell closest to the spark of divine light that the *Kelippot* have captured and contained.[42] The essence of this divine light, according to kabbalistic tradition, derives from the "288 sparks from the fire of *Din* or judgment," the hardest and heaviest of which fell through the metaphysical void and mingled with the fragments of the broken vessels. Evil is then parasitic on the divine traits of judgment or *din*. In the order of the *Sefirot*, *Din* is the second of the lowest seven, after *Chesed* (kindness), and before *Tiferet* (beauty). This *Sefirah* is called *Din* (severe Judgment) or *Gevurah* (strength or power) and is identified with that aspect of the infinite God that is powerful, severe, judgmental, and potentially destructive. It is also, as we will see, identified with "knowledge" (see below).

The symbol of the *Kelippot* reveals that evil is parasitic on the divine traits of judgment and power. The quest for power and the insistence upon severe judgment are hence the "roots of all evil." But even these traits, the Kabbalists tell us, are essentially "good." Their goodness, however, can only be established when they are mitigated by the *Sefirah Chesed* (Kindness) and dialectically blended with that *Sefirah* into a third *Sefirah*, variously known as *Tiferet* (beauty) or *Rachamim* (mercy). We will see that this blending of Judgment with Kindness is a major aspect of *Tikkun*, the restoration of the world.[43]

According to the Kabbalist Isaac the Blind, the origins of good and evil

40. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 2, p. 499.
41. Zohar II, 103a; Sperling and Simon, *The Zohar*, Vol. 3, p. 314.
42. Zalman, *Likutei-Amarim-Tanya*, *Igeret Hateshuvah*, Chapter 6, p. 365.
43. In Chapter Nine.

in the world are to be traced to the attributes of *Chesed* and *Din/Gevurah* in the Godhead.[44] That the world is governed by two opposing yet potentially harmonious forces each having their origin in the infinite God, invites comparison with the Freudian notion that man is driven by two opposing (yet potentially harmonious) urges that have their origins in human nature. *Chesed* (loving-kindness) and *Din/Gevurah* (severe judgment) have more than a superficial resemblance to the Freudian opposition of Eros and Thanatos (the drives of "Love/Life" and "Death").[45] The Kabbalists also adopted the talmudic view of man being driven by both a good (*Yetzer ha Tov*) and evil (*Yetzer ha Ra*) impulse, and held that each man has both a Godly and an animal soul; one stemming from *electrum* (or *Kelippot nogah*) and the other from dark forces that, as we have seen, have their origins in a perversion of Din. In making his distinction between Eros and Thanatos, Freud echoes an age-old myth of a battle between the forces of light and dark. The Kabbalah echoes this Avestian or Gnostic view as well, but insists that the entire battle has its origins and purpose in a single beneficent source.

The *Kelippot*, which are composed of the shattered value archetypes, symbolize the experience of a world that is broken, flawed, and incomplete. As we have seen in the previous chapter, one result of the *Shevirah* is that the world is replete with antinomies, insuperable puzzles, and contradictions concerning our most fundamental experiences, concepts, and ideas. Such antinomies are not only to be found in the deepest questions of philosophy, science, and religion (e.g., the seeming contradiction between ethics, which requires that man is free, and science, which requires that his behaviors are determined) but in the everyday experience of the human heart and soul.[46] As Adin Steinsaltz has put it: "The world contains enough contradictions,

44. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 2, p. 449.

45. However, the relationship between the Kabbalists' evil (*Din*, severity, destructiveness, knowledge) and the Freudian concept of Thanatos is complex. Freud describes his death instinct as seeking the obliteration of all individual existence (a return to a tension-free state of maximum entropy), whereas for the Kabbalists evil tends to increase individuality (see below) and therefore move the soul further from its primal unity with God. Interestingly, in the Kabbalah it is "life," while in Freud it is "death," which propels man to achieve a unity with all being. This is one reason why we can speak of psychoanalysis as a "negative mysticism." Yet on each view, evil or Thanatos can only be tempered by its unity and subservience to the life principle: *Chesed* or Eros.

46. See Sanford Drob, "Antinomies of the Soul," *Jewish Review*, Vol. 3, p. 2.

enough destructive elements as to eliminate any possibility of a solution."[47] Each of these contradictions is, according to Steinsaltz, a "vicious *Kelippah*" and while it may be impossible for mankind to resolve them all, it is our task or *Tikkun* to struggle to untie the knots of the *Kelippot* that bind our own souls. Man, according to Schneur Zalman, is created for conflict and: "no person should feel depressed, nor should his heart be troubled, even though he be engaged all his days in this, for perhaps because of this was he created and this is his service, constantly to subjugate the *Sitra Achra*."[48]

"Evil," from this perspective, is the conflict, antinomy, and contradiction that lies at the heart of our world and souls, and that constitutes a broken, flawed, and incomplete reality. Things are out of place; they are, somehow, not as they should be. Yet it is only by exercising his passion, intellect, and intuition in an antinomous world that man will actualize the values that can potentially set that world aright.

EVIL AS EXILE

The symbol of the *Kelippot* is connected both conceptually and historically with the Jewish preoccupation with "exile and redemption." Exile and redemption, perhaps the key dialectic in Jewish history, thus makes a prominent appearance in the Jewish concept of evil. Early on, a metaphysical exile of an aspect of the deity was seen as reflecting the historical exile of the Jewish people. For example, we find in the Talmud: "When they [the Israelites] were exiled in Eden the *Shekhinah* [God's feminine aspect and presence on earth] went with them."[49] Later exile was understood as the basic metaphysical process that has given rise to our current evil, antinomous state of affairs. For example, the Zohar speaks of evil resulting from the "banishment of the queen"; here speaking of the exile of the *Shekhinah* as a theosophical event in which the masculine and feminine principles within God have been separated as the result of human sin.[50]

The concept of evil as exile is reflected in the Kabbalist's interpretation of Genesis. Adam's sin is said to have exiled the *Shekhinah* and caused a cleavage between the masculine and the feminine, between the trees of life

47. Steinsaltz, "The Mystic as Philosopher," p. 14.
48. Zalman, *Likutei-Amarim-Tanya*, Chapter 27, p. 117.
49. Talmud, Tractate *Megillah*, 29a.
50. See Idel, *Kabbalah: New Perspectives*, p. 108.

and knowledge, and thereby between life and death. The exile of the *Shekhinah* is such an important symbol for evil that many *siddurim* (Jewish prayer books) to this day preface a variety of benedictions with a meditation that states that such prayers are "for the sake of the reunion of God and His *Shekhinah*."

Evil, for the Kabbalah, is a separation of those things that should remain united; it is, in psychological terms, a "splitting" of two aspects of an emotion, value, or idea. As we have seen, evil results when the feminine is alienated from the masculine, when kindness (*chesed*) is splitoff from judgment (*din*), when life is separated from knowledge, and death is exiled from life. Each of these alienations has both a metaphysical and psychological aspect, and each is embodied in the concept of evil as exile. The Zohar understands the "splitting," resulting from the exile of the *Shekhinah*, as a blockage of cosmic libidinous energy. Accordingly, redemption will see the masculine and the feminine "carried back to their original unity, and in this uninterrupted union of the two, powers of generation will once again flow unimpeded through all the worlds."[51] According to the Zohar evil is either something that has been alienated from its natural unity or, conversely, something that enters into a unity for which it was not created. As the Kabbalist Joseph Gikatilla had affirmed: "every act of God, when it is in the place accorded to it at creation is good; but if it turns and leaves its place, it is evil."[52] For example, according to the Zohar, the attribute of *din*, when in its proper place, serves the divine purpose of measuring the flow of reward and punishment according to the dictates of justice.[53] However when *din* is separated from its prescribed unity with *chesed* (loving-kindness), and the natural "balance of opposites" is broken, *din* becomes the destructive foundation for evil.

Later Kabbalists expanded upon the theme of evil as exile via the notions of *Tzimtzum* and the Breaking of the Vessels. *Tzimtzum* is itself a primordial exile, or self-banishment, for in *Tzimtzum* the deity's powers of *Din* or stern judgment are concentrated in a primordial point from which God withdraws. Further, in *Tzimtzum*, God must of necessity conceal or "exile" his full countenance from the world in order that the world can maintain its separate

51. Ibid.
52. Scholem, *Kabbalah*, p. 126.
53. See Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 2, p. 459.

existence. God's exile or his "eclipse," as Martin Buber has termed it,[54] is an important element in many contemporary theodicies. Birnbaum, for example, has argued that *hester panim*, the "hiding of God's face," while resulting in the potential for evil, is also a metaphysical prerequisite for man's own spiritual and moral progress.[55]

With their conception of the *Shevirah*, Isaac Luria and his followers introduced a higher and more dynamic conception of evil as exile and alienation. Subsequent to the *Shevirah*, God's own light is "exiled" in matter (the *Kelippot*), and the *Sefirot* are broken and dispersed throughout the cosmos. Nothing is in its proper place. All being is in a state of exile.[56] The prophetic promise of the ingathering of an exiled Jewish people is reinterpreted in metaphysical terms. As phrased by Luria's disciple Chayyim Vital: "the ingathering of the exiles itself means the gathering of all the sparks (*netzotzim*) that were in exile."[57] With this ingathering God is returned to himself and *Tikkun ha-Olam* (the restoration of the world) is complete.

The concept of evil as exile certainly accords well with the experience of contemporary man. The idea that man is somehow alienated or exiled from his true self has echoed through the modern psyche. Far from being a simple reflection of the Jews' experience of exile from his native land,[58] the Kabbalists' conception of evil as exile seems to penetrate to the very heart of the human spiritual malaise.

EVIL AS THE CONDITION FOR FREEDOM

The doctrines of the *Shevirah*, *Kelippot*, and *Tikkun* entail that each individual man and woman has a crucial role to play in actualizing the Good, which is the goal of creation. This role, which is expressed in such symbols as "the raising of the sparks," is placed within the context of man's freedom to choose between good and evil. Evil thus becomes a condition for free choice, and, as such, a condition for the realization of the Good on earth.

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54. Martin Buber, *The Eclipse of God: Studies in the Relation between Religion and Philosophy* (New York: Harper & Brothers), 1952.

55. David Birnbaum, *God and Evil.*

56. Idel, *Kabbalah: New Perspectives*, p. 112.

57. Scholem, *Kabbalah*, p. 167, quoting Vital, *Etz Chayyim* 42:4.

58. As argued by Scholem. See my discussion in Chapter One.

Man's freedom derives from the fact that his highest soul originates in *Kelippah Nogah*, the innermost layer between the sparks and husks, which contains a blending of good and evil; as such he is given the ability to exercise free choice between the two.[59] Because the *Sefirot*, through which God reveals himself, are found in man's soul, and even in his physical being, man, in exercising his free choice, is able to exert influence upon the upper worlds and ultimately upon God Himself.[60] In other words, the entire value firmament is mirrored or, better, concentrated in man's soul, and as such the fate of good and evil lies in his hands.

The Zohar relates a parable of a king who has his son tempted by a whore but who secretly wishes for him to resist the temptation and prove his worthiness as a prince.[61] Evil, in effect, is the temptation that permits man to exercise and prove his own value. All evil originates in God's goodness and will. The cosmic battle between good and evil is, as Tishby puts it, "a mere theatrical play to put man to the test."[62] Man is refined as if in a crucible, by descending into and being tempted by the "Other Side."[63]

Evil, according to the Kabbalah, is equiprimordial with freedom. God could not create evil without creating freedom (in man), nor could he create freedom without providing a choice for evil. Man's choices in essence bring evil into the world. On the other hand man's choice itself makes no sense unless there are possibilities (including bad ones) to choose among. Freedom and evil are thus really two aspects of the same concept.

That man's choice brings evil into the world is symbolized in the story of Adam, and the tree of knowledge of good and evil. According to the Kabbalists, it was only when Adam was seduced into disobeying God and eating from the tree of knowledge that the Breaking of the Vessels occurred. Up until that point in cosmic history, Adam was simply an archetypical, nonmaterial being. By partaking of the apple, Adam caused the vessels to shatter, and indeed prompted the creation of a material, finite world. Freedom breaks the world into a thousand broken fragments and brings conflict, contradiction, and evil in its wake.

An emphasis upon man's freedom is found in the Hasidic interpretation

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59. Scholem, "Sitra Achra," p. 78.

60. Scholem, *Kabbalah*, pp. 153–154.

61. Zohar II 163a, b; Sperling and Simon, *The Zohar*, Vol. 4, pp. 62–63. Cf. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 2, p. 806.

62. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 2, p. 457.

63. Ibid.

of the Kabbalah. "Free will" is written all over the pages of *Tanya*, whose author, Schneur Zalman, interestingly enough, was a contemporary of Kant:

> The choice, ability and freedom are given to every man that he may act, speak and think even what is contrary to the desire of his heart and diametrically opposed to it. Even when the heart craves and desires a material pleasure, whether permitted or, God forbid, prohibited, he can steel himself and divert his attention from it altogether, declaring to himself, "I will not be wicked even for a moment."[64]

For Schneur Zalman, as for Kant, freedom resides in the individual's ability to transcend his or her natural impulses and act in accordance with a moral principle or law. A free act is not one that proceeds "freely" and "naturally" from the character of the agent (as Hume had argued), but rather, one that goes *contrary* to the individual's impulses. Perhaps God could create a man who always "chose" the right thing (and according to Schneur Zalman there are indeed such saints or *tzaddikim*) but there is, in the order of things, a higher value given to the man who turns away from his evil urges, or who repents from his sins, for it is only in this way that evil is truly overcome. When a man turns away from evil: "Then all the *Kelippot* are made null and void, and they vanish, as though they had never been in the presence of the Lord."[65] For this reason it is said that the penitent stands on ground that is higher than that of the perfect *tzaddik* or saint. If evil is created by freedom, it is also only through freedom by which it can be overcome.

EVIL AND INDIVIDUALITY

It is of interest in this context to note that while the *Sefirot* on the side of holiness are referred to as abstract ideas, spiritual forces, or emotional attributes, the *Sefirot* of the "Other Side" are, as Tishby has pointed out, "stamped with the seal of individuality."[66] For example, the Zohar sees the evil figures of Samael (worthless man) and Lilith (evil woman) as originating in the fiery judgment of *Din*. Samael is regarded as the "shadow" and Lilith as "death," and when they are joined together they are called "the shadow of

64. Zalman, *Likutei Amarim-Tanya*, Chapter 14, p. 59.
65. Ibid., Chapter 19, p. 81.
66. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 2, p. 464.

death." Their intercourse brings evil into the world. As a result of man's sins, Samael and Lilith have intercourse with the divine *Sefirot*, which even in reference to this act are, again, spoken of only as abstractions (*Tiferet*, the supernal male and *Malchut* or *Shekhinah*, the supernal female).[67]

Goodness can be an abstract idea, but evil, it seems, must be personified as an individual. Our images of the devil are far more individualized than those of the deity, and we conceive of Satan, Lucifer, or Beelzebub as not only possessing a name but as possessing, in extreme form, those traits of avarice, greed, and destructiveness that so often characterize individual men. Goodness, it seems, can exist in and of itself but evil requires the free choice and responsibility that can only be attributed to an individual.

In the course of his discussion of the problem of freedom and evil Schneur Zalman tells us: "angels are called *chayyot* (beasts) and *behemot* (cattle) . . . for they have no freedom of choice, and their fear and love are their natural instincts . . ."[68] The angels are superior to us by virtue of their comprehension of the creator, but we are superior to them by virtue of our volition and individuality. Angels, being closer to God, are essentially archetypes that simply express God's will. Man, on the other hand, more distant from God, in possession of free will, and hence partly immersed in evil, is an individual. Indeed, human individuality is another expression of the potential for both freedom and evil within the soul. As we have seen, the *Tzimtzum*, God's contraction and concealment, is the process by which both evil and individuality come into being. According to the Kabbalist Azriel, Adam's fall, which further alienated man from the divine, is responsible for his individualized condition. Paradise would be a completely nonindividuated state.[69]

Cast out from Eden, man lives his life in an estranged condition in which he is knowledgeable and free, and yet burdened by guilt, responsibility, and isolation. Individuation, freedom, and evil are stations on the train to death. They are partial deaths, partial alienations from the All that is the source of life. We are free, quite simply, because we die, or more precisely because we already know death in the midst of our lives.

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67. Zohar I, 148a–148b, *Sitrei Torah*. Samael and Lilith are said to originate in the flame of Isaac, who is equated with judgment or *din*.

68. Zalman, *Likutei Amarim-Tanya*, Chapter 31, p. 187.

69. Scholem, *Origins of the Kabbalah*, p. 454.

EVIL AND KNOWLEDGE

The identification of evil with knowledge is biblical in origin. Adam's fall, his expulsion from paradise, and consequent mortality are the result of his partaking of the *tree of knowledge*, and thereby learning to distinguish between good and evil. The Kabbalists equated knowledge with the *Sefirah Gevurah/Din* (Power/Judgment), for knowledge grants *power* by virtue of the ability to *judge* or distinguish among different values and alternatives. For this reason, knowledge is another capacity, along with freedom and individuality, that is equiprimordial with evil.

It is in the context of these ideas that the Kabbalists made a distinction between a primordial, spiritual Torah, which they equated with the "Tree of Life"; and the historical Torah, which they equated with the "Tree of Knowledge." The latter Torah represents the restrictive, limiting aspects of our present world of good and evil; the former Torah, the liberation of a world in which such knowledge, limitations, and distinctions simply do not apply.[70] According to the Kabbalists, it was only after the fall of Adam and his attainment of "knowledge" that an earthly Torah, proceeding from the divine trait of judgment (*din*), had to be created for the purpose of containing and binding evil.

However, the knowledge that results in evil is not the *ontological* knowledge of the Absolute, but rather the partial, limited, *ontic* knowledge of the distinctions among finite, "separated" things. The Kabbalists held that it is only a knowledge of particulars that fails to place things in a wider context of life and its values that is equated with evil. The Kabbalists used a variety of metaphors of separation ("chopping away the plantings," "separating the chutes," and "causing destruction") to symbolize an act of contemplation that separates knowledge from the ultimate values of God and life. Indeed, they held that the root of all evil stems from a separation of the natural conjunction between the trees of life and knowledge. As we read in an early work from the Spanish Kabbalah, *Etz ha Da'at* (The Tree of Knowledge):

> So long as the Tree of Life, which comes from the side of the East and is the Good Urge, and the quality of peace [harmony], is connected with the Tree of Knowledge, which comes from the side of the North, from the side

70. Scholem, "The Meaning of the Torah," p. 69.

> of Satan and evil, then Satan can do nothing . . . But the moment it [the Tree of Knowledge] is separated [from the Tree of Life] its strength is freed and Satan is able to act.[71]

When knowledge is separated from life, it becomes purely technical, and an end in and of itself. The inevitable result of such merely technical knowledge is evil. For the Kabbalists such knowledge is an act of contemplation that does not embrace the *Sefirot* in their totality, but that isolates an individual *Sefirah*, particularly the final one, *Malchut* or Kingship. Knowledge for the sake of "kingship," for the sake of power, enhances one's freedom and individuality, but ultimately leads to evil. When knowledge is disconnected from life, as in Adam's sin, the tree of knowledge becomes a tree of death.[72]

Knowledge, of course, can be separated from "life" in a variety of ways. One of these, for example, occurs when an individual suppresses the emotional correlates of his ideas, and his intellectual life continues in a manner that fails to take cognizance of his full, living self. Such a dynamic occurs very frequently in families (and cultures) that, for one reason or another, cannot tolerate the affective life of their members. In such cases the individual's intellect comes to govern his behavior without any real connection with values (which require feelings), or his repressed emotional self returns to direct his intellect and volition in demonic ways.

A question arises: If evil is integrally related to freedom, individuality, and knowledge of particular things, and the latter are "stations on the way to death," how is it that mankind in general and Judaism in particular has come to value the individual, his knowledge, and his freedom? The answer to this lies in a full understanding of what we have previously spoken of as the value of evil itself. Evil, freedom, individuality, and knowledge are necessary in order to provide for the possibility of the good. It is the individual who is responsible for obtaining that knowledge which will enable him or her to choose the good and act in a manner that "raises the sparks," overcomes evil, and completes creation. The individual's choice for good will ultimately, in effect, overcome his status as an individual and subjugate his freedom to the will of God. Man's freedom, individuality, and knowledge have value precisely in the possibility that they themselves can be overcome. They are, to borrow a metaphor that Wittgenstein once used in a different context, ladders that must be discarded once one's work has been completed. The

71. Scholem, "Sitra Achra," p. 76.
72. Ibid.

man who fails to discard the ladder but who turns his freedom, knowledge, and individuality into ends unto themselves is invariably led away from the source of life into sin and spiritual death. The Talmud says of the wicked, that even when alive they are dead.[73] Their egoism lowers their soul into the realm of the *Sitra Achra* where the finite and the "dead" have a virtually independent existence from God.

It is the identification of evil with individuality, freedom and knowledge, that provides evil with its great seductive power. According to Schneur Zalman, when a man looks inward he discovers within himself two souls: the Godly soul and the natural soul. It is the latter with which man as an individual identifies and which distinguishes his personality from that of all other men. This natural soul, as we have seen, is the fulcrum of creation itself, yet it is also the soul that brings evil into our world. It is for this reason that it can be said that human individuality is both absolutely necessary yet inherently evil.

The identification of evil with knowledge will certainly be unsettling to those who are familiar with traditions in both Western and Eastern thought that hold precisely the opposite view, i.e., that ignorance is the source of evil, and knowledge the font of its demise. The doctrine of *coincidentia oppositorum* permits the Kabbalists to accept both views. Evil is *knowledge* of particular finite things and *ignorance* of their relation to God. The doctrine of *Tzimtzum* is based upon the idea that the world, and particularly the "Other Side," results from a concealment or ignorance of the divine plenum. The Kabbalists understood "knowledge" under two different lights, one that unifies and one that divides; it is only the latter, *ontic* knowledge that the Kabbalists identify with evil; the former, *ontological* knowledge is indeed the essence of the Good.

EVIL AS INERTIA

An interesting view of evil is found in the writings of Nathan of Gaza, the prophet of the false Messiah, Sabbatai Sevi, who created a great stir both in Poland and the Holy Land during the sixteenth century.[74] Nathan's views are officially heretical but nonetheless instructive, as they provide us with a dialectical counterpoint to the notion of evil as creation.

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73. Talmud, Tractate *Berakhot*, 18a–b.

74. See Scholem, *Sabbatai Zevi: The Mystical Messiah.*

Nathan conceives evil as an inertial force within the Godhead that is *indifferent to or resistant to creation.* Nathan spoke of this force as "the thoughtless light" as it is an energy or power that is resistant to the idea of creation. Opposing itself to the creative or "thoughtful light," the thoughtless light seeks to return everything into a formless, undifferentiated state of affairs, serving as a sort of metaphysical principle of disorganization or entropy. For Nathan, the Zohar's description of the "Other Side" refers to the "Other Side" of *Ein-Sof* itself, the "half" of God that resists differentiation, organization, and creation.[75]

One might, on first thought, be tempted to identify Nathan's inertial principle with the matter (or *hyla*) that is opposed to "form" in Greek thought. There are indeed kabbalistic texts that connect matter with evil,[76] and it is clear, in the Lurianic view, that pure, lifeless, matter is the end-stage of the process of *Tzimtzum*, in which God's light is contracted and concealed. But Nathan's doctrine of the inertial, "thoughtless light" is really quite opposite in its intent. For the Zohar, matter is evil because it is the very end-stage of creation, in which the process of individuation/differentiation has formed an entity (or illusion thereof) that is completely estranged from God. For Nathan, however, the "thoughtless light" is evil because it strives to maintain everything in an undifferentiated state within God and opposes the very concept of creation/individuation altogether. Evil, for Nathan, is not an estrangement from the divine; rather, it is the aspect of God that keeps all unto Himself, and refuses to create, or allow the continued existence of, a world. Nathan's view is actually close to the Freudian concept of Thanatos, which understands man's evil and aggression as rooted in an urge to undo the process of creation/individuation and return to a (biologically) unformed, entropic state.

From a philosophical standpoint, Nathan's view serves as a dialectical complement to the identification of creation as evil, and provides a metaphysical basis for the biblical (and commonsense) view that creation in itself is good. Indeed, with his doctrine of the "thoughtless light," Nathan makes explicit what has been implicit in the kabbalistic view of evil all along: that there are not one but *two* poles of evil, and not one but *two* poles of good.

On the one hand there is the view that creation, with its differentiation, individuation, materialization, and estrangement from God, is the source of evil. The good, on this view, is identified with an undifferentiated, all-

75. Ibid., pp. 301–302.

76. Scholem, *Origins of the Kabbalah*, p. 67.

knowing, spiritual state of union with the light of the infinite God. On the second view, made explicit by Nathan of Gaza, but, as we have seen, implicit in the Kabbalist's recognition of creation as God's completion, evil is identified with a formless, inertial, union with the Godhead: "the thoughtless light" that is indifferent or hostile to creation and individuation. On this view, individuality, materiality, and freedom are the essence of the good.

Figure 8–1

	Good	Evil
Unity with God	*Kabbalist's View*	*Nathan's View*
Finite/ Separate Creation	*Nathan's View*	*Kabbalist's View*

We might, of course, ask, "Which view is correct?" and in doing so become mired in a debate about the nature of "the good" that has been implicit in both Western and Eastern thought since the dawn of religious philosophy. Is the good life, one might ask, a life in which one actualizes his or her fullest potential as an individual, and through the exercise of free will makes a unique and distinctive mark in a historical world? Or rather is the good life one in which the individual transcends his "self," and his particular, historical circumstances, dissolving his ego in the service of a higher cause or unity with a higher being? We might identify these views respectively as Western/practical and Eastern/mystical, but they are each implicit as "poles" within even our most everyday conceptions of good and evil. The conflict between the individual and the community, between allegiance to self and others, is but one expression of this contrast. Within contemporary psychoanalysis, debate about "the good" mirrors this essential dialectic, with those who see the work of analysis as the strengthening of the ego and the creation of an individuated "self"; and others (for example, Lacan) who see all such

pursuits as a chimera, and who understand the work of analysis as dissolving the ego and moving asymptotically toward a glimpse of the unconscious or unknown.

The kabbalistic concepts of good and evil are in constant motion. They move in conjunction with "being and nothingness," which, as we have seen in Chapter Two, are in constant motion themselves. On the one hand, the Kabbalists identified "being" and hence the "good" with the infinite unity of God, and identified "nothingness" and hence "evil" with the finite, individuated condition of creation. On the other hand, being (and the good) is conceived as creation, freedom, and individuation, and is contrasted with the nothingness of a perfectly undifferentiated God. Depending on one's perspective, both being and nothingness each participate in both good and evil. Indeed it can be said that they participate even in each other, ready to change places with a change in our point of view. As we have seen, for the Kabbalists, concepts are only complete when they reveal their opposites to be part of their very significance.

APPEASING THE "OTHER SIDE"

In the Zohar we find the doctrine that just as one must have faith and grant sacrifices to the side of holiness, one must do the same for evil in an effort to "appease" the *Sitra Achra*, the "Other Side." Several of the *mitzvot* (Torah commandments) are described in the Zohar as an appeasement or bribe; including the goat dispatched to "Azazel" (a ritual that the Cohanim performed on Yom Kippur when the Temple still stood in Jerusalem) and the inclusion of animal hair in the *tephillin* (phylacteries) that are donned by Jewish men during morning prayer. The "Other Side," which is here represented as man's animal instincts or impulses, cannot simply be defeated or overcome; it must be distracted and appeased, in effect "granted its portion."[77]

Here we have a powerful metaphor for the psychological truth that one's aggressive urges cannot simply be willed away. The Kabbalah has a healthy respect for man's baser, destructive instincts, and it recognizes the real power of destructiveness in the human heart. Indeed the Zohar criticizes the biblical personage Job for, in effect, believing himself to be so righteous and pure

77. Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 2, p. 452.

that he failed to "give a portion" to the *Sitra Achra.*[78] By failing to take the evil impulse into consideration he actually increased the powers of uncleanness and destruction. Schneur Zalman tells us that it is an almost impossible task for an ordinary man to come to genuinely abhor and reject the evil in his heart. This can be done only through "a great and intense love for God, the kind of ecstatic love and Divine bliss which is akin to the world to come."[79] For all practical purposes evil is an inevitable part of the human spirit; one that can neither be completely transcended nor ignored.

The Zohar interpreted the entire sacrificial system of prerabbinnic Judaism as, at least in part, a method for appeasing the "Other Side." The animal sacrifices, presumably by channeling man's aggressive/thanatic urges, provided the necessary appeasement to evil. Indeed the strength of man's thanatic urges, and the necessity for their sublimation and appeasement, is made clear in the biblical story of the *Akedah*, where Abraham, the great patriarch of the Jewish people, nearly sacrifices his own son Isaac in the name of faith and holiness. This act, which involves the willingness of Abraham to kill his own son in the name of God, serves as a somewhat unnerving paradigm for the faith of the Jewish people, and illustrates the Zoharic axiom that evil (here in the guise of a filicidal impulse) must be included in the worship of God.

Just as there must be *a descent for the purpose of ascent* on the cosmic level, just as the potential for evil is a necessary condition for the good, each individual man and woman must be prepared to descend into the realm of the Husks if he or she is to effect a personal *Tikkun.* The Zohar interprets Abraham's, and later Israel's, descent into Egypt as an earthbound representation of the theosophical "descent for ascent" principle. According to the Zohar, Adam and Noah each descended into and became entangled in the "realm of the Husks" but the patriarchs entered and emerged in peace. The Jews' 400 years in *Mitzrayim* (Egypt) and their *aliyah*, or ascent with Moses to the Promised Land, is the paradigmatic example of the "descent for ascent" principle operating in history. Though it is a dangerous undertaking from which he may not return, man, it is said, achieves his perfection by entering the domain of evil and refining himself there as in a crucible.

In our discussion of the *Kelippot* we learned that evil itself is parasitic upon and intrinsically connected to holiness. It is for this reason, the Zohar

78. Ibid., Vol. 2, p. 453.
79. Ibid., Vol. 2, p. 457.

tells us, that we must learn to accept the evil or thanatic urges within our own nature:

> Here we learn that even though this side (*Sitra Achra*) is nothing but the side of uncleanness, there is a brightness around it, and man does not have to drive it away. Why is this? Because there is a brightness around it; the side of holiness of faith exists there; and there is no need to treat it with disdain. Therefore one must give it a portion on the side of the holiness of faith.[80]

What is it to give "faith" to evil? As the psychoanalyst Michael Eigen has pointed out, "faith" is that which proceeds from our deepest levels of experience.[81] If faith exists at all it is conducted "with all one's might and all one's soul." One cannot, therefore, have "faith" unless one "gives a portion" to one's darker side, to the evil aspects of one's "might and soul." The faith that pretends to be "lily white" is a faith in name only and is bound to be haunted by a return of the repressed.

In keeping with the kabbalistic view that evil has a vital role in creation, the Zohar suggests that we must include the "Other Side" in our worship in order to assure its continued existence! With respect to the ritual of dispensing the goat to "Azazel" (Leviticus 16: 8), by throwing it off a cliff on the Day of Atonement, the Zohar comments:

> The proverb states: "throw the dog a bone, and he will lick the dust off your feet . . ." The World needs one as much as the other for this reason it says "And behold it was very good" [Genesis 1: 31]. This refers to the angel of death. He should not be banished from the world. The world needs him . . . It is all necessary, good and evil.[82]

How does man grant a portion to or appease the "Other Side" in contemporary life? Primarily, it might be said, by acknowledging and affectively experiencing the totality of one's urges, particularly those that are hateful and destructive, and further by acknowledging the great power of death over the very essence of life. To deny the existence of death and destruction is to permit those twin demons to propagate and grow on their own terms. By failing to grant them their portion we are inviting them to devour the whole.

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80. Ibid., Vol. 2, p. 463.

81. Michael Eigen, "The Area of Faith in Winnicott, Lacan and Bion."

82. Zohar III, 63a–63b; Tishby and Lachower, *The Wisdom of the Zohar*, Vol. 2, pp. 510–523.

9

Tikkun ha-Olam: The Restoration of the World

The kabbalistic concept of *Tikkun ha-Olam*, the repair or restoration of the world, has been reignited in the Jewish imagination in recent years. Jewish philosophers have adapted this concept for their own use[1] and a major Jewish periodical, *Tikkun*, has emerged, which identifies *Tikkun ha-Olam* with a liberal but family and religiously oriented political stance that its editor has referred to as "neo-compassionism."[2] The contemporary interest in *Tikkun ha-Olam* makes it all the more urgent that we understand this notion in its original, kabbalistic context. In so doing we may be able to gain some insight into the connection, if any, between the recent versions of *Tikkun* and the Jewish mystical tradition, and learn something of what this mystical symbol has to offer in our own time.

The concept of *Tikkun ha-Olam* has parallels in various religious and philosophical notions from ancient times down to the present day. For example, in ancient Iranian (Zoroastrian) thought we find the concept of

1. See, for example, Arthur Waskow, *These Holy Sparks*: The Rebirth of the Jewish People (San Francisco: Harper & Row, 1983).

2. Michael Lerner, "Tikkun: To Mend, Repair and Transform the World," *Tikkun*, (1986) Vol. 1, No. 1: 7–13; Michael Lerner, "Neo-Compassionism," *Tikkun*, Vol. 2, (1987) No. 5: 9–13.

the *kwhar*, or "talents," which have been entrusted to each individual at birth.[3] These talents, it is said, must be actualized in full, in a "continuous evolution of making excellent" in order to help realize the perfection of humanity and the world planned for by God. The key to understanding the notion of *kwhar*, and one of the keys to a full comprehension of *Tikkun ha-Olam*, is that these ideas refer to an inner, psychological realization that has the purpose of perfecting the (outer) world. It is this dialectic of "inner" and "outer" that is critical to Lurianic and Hasidic understanding of *Tikkun*.

The concept of *Tikkun ha-Olam* is implicit throughout the history of Jewish mysticism. Its origins are, in part, to be found in the biblical conviction that the paradise lost to mankind because of Adam's sin would be restored in a future age, and in part in the late biblical belief that an exiled Jewish people would be returned to the land of Israel. While the repair or restoration of the world is therefore a theme that is recurrent throughout Jewish history, the concept of *Tikkun ha-Olam* reaches its fullest development in sixteenth-century Safed in the Lurianic Kabbalah. Isaac Luria (1534–1572) and his disciples, most notably Chayyim Vital (1542–1620), dwelt upon *Tikkun* at great length, reinterpreting old kabbalistic ideas and providing a grand symbolic scheme within which the "repair of the universe" plays the most significant role. Indeed, the Kabbalists of Safed understood every event in the created universe, indeed the very act of creation itself as a mere introduction to or preparation for *Tikkun ha-Olam*.[4]

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3. R. C. Zaehner, *The Dawn and Twilight of Zoroastrianism* (London: Weidenfeld and Nicolson, 1961), p. 268.

4. The Lurianic theory of *Tikkun* is the major preoccupation in the locus classicus of the Lurianic Kabbalah, Chayyim Vital's *Sefer Etz Chayyim*. More than half of this work is devoted to the intricate process through which the "kings" who had died, and the "divine configurations" (*Partzufim*) that were divided, as a result of the cosmic catastrophe, the Breaking of the Vessels, are reintegrated and reorganized into new configurations that fulfill the divine plan for creation and perfect the very nature of God. I will, in this chapter, explore Vital's account in some detail, an account that Scholem speculated is so complex as to be "a challenge to mystical contemplation" (Scholem, *Kabbalah*, p. 140). We will see that Vital places great significance on those metaphors that liken the *Tikkun* process to the human life cycle, specifically sexual union, birth, and the process of individual development.

SEPARATION AND UNIFICATION

Two metaphors dominate the Lurianic conception of *Tikkun ha-Olam*: the *separation* and extraction of divine light from the encumbering evil forces of the "Other Side" and the *unification* of the masculine and feminine aspects or personas of God. Like the alchemist's *solve et coagula* (which itself may have its origins in the Kabbalah[5]) the kabbalistic view of redemption involves a dynamic of separation and unification. This dynamic involves the separation and disencumbrance of divine energy leading to an erotic unification within the Godhead. All other symbols and theories of *Tikkun*, including, among others, overcoming of the exile of the *Shekhinah*, the reunification of the trees of life and knowledge, the mitigation of judgment by kindness, and the raising of the sparks, participate in this separation/unification dynamic. Each, we will see, can be understood as moments in a drama in which the world itself undergoes a cosmic alienation and is liberated through a release of divine energy leading to the erotic unifications of male and female divine principles. These unifications symbolize the dialectical union of such "opposites" as male and female, good and evil, being and nothingness, creation and destruction, self and other, past and present, mind and world, material and spiritual, etc. By uniting such apparently opposing principles the Lurianic conception of *Tikkun ha-Olam* brings us beyond a purely intellectual dialectic, into a dialectic of mind, heart, and spirit. Indeed it is the overcoming of such contradictions that is the mystical *and* practical essence of *Tikkun ha-Olam*.

We will see that the dual metaphors of separation and unification are integrated within the Lurianic Kabbalah in a single world-restoring act, where humanity, in disencumbering and raising the sparks of divine light (a separation), encourages, and actually participates in, the divine *zivvug* (erotic coupling and unification). This process reverses the uncoupling, destructive process that, as we saw in Chapter Seven, began with the cosmic event known as the "Breaking of the Vessels."

THE SYMBOLS OF *TIKKUN*

The Kabbalists made use of a wide array of symbols in their understanding of *Tikkun ha-Olam*. As with the other aspects of their theosophy, they held that

5. See Sanford Drob, *Kabbalistic Metaphors*, Chapter 8.

a notion as broad and significant as the restoration and redemption of the entire world could not be encompassed via a single image or idea. Among the symbols and notions relevant to *Tikkun* are the "unification of God and His *Shekhinah*," "the raising of the sparks," the transition from exile to redemption, the discovery of the "roots" of one's soul, development in the womb of the Celestial Mother, the modulation of emotion by thought, the integration of the *Sefirot*, the mitigation of judgment by kindness, the taming of the evil impulse, the dilemma of Adam and the Tree of Knowledge, the "inner" and "outer" aspects of all things, and the Hasidic notions of "worship through corporeality" and "the descent for the purpose of ascent."

We will discuss each of these symbols in turn, linking them to other ideas, including *Tzimtzum* (concealment or contraction), the *Sefirot* (luminaries, dimensions, spheres), and *Shevirat ha-Kelim* (the Breaking of the Vessels), which as we have already seen, play a pivotal role in Lurianic thought.

THE UNIFICATION OF GOD AND HIS *SHEKHINAH*

The notion of an erotic union between the masculine and feminine aspects of God is an important kabbalistic symbol, which predates the concept of *Tikkun ha-Olam* and that was eventually incorporated into it. The Zohar holds that such a union is necessary because of the "exile of the *Shekhinah*," the exile of God's feminine aspect and presence on earth from God's masculine aspect.[6] According to the Zohar, the main goal of religious life is to restore the unity of the masculine divine principle with the *Shekhinah*, a unity that was broken by the sins of mankind, the exile of the Jewish people from the land of Israel, and the hold of the evil powers of the "Other Side." For the Zohar, it is only through the observance of the *mitzvot* and prayers directed toward heaven that the exile of the *Shekhinah* can be overcome and she can be reunited with "the Holy One Blessed Be He."

The *Shekhinah*, which literally means "presence," "resting," or "indwelling," was identified by the sages of the Talmud simply as the "presence of God" or even as God himself. The medieval philosophers went further in regarding the *Shekhinah* as an independent created entity, which serves as an

6. Zohar II, 189b; Sperling and Simon, *The Zohar*, Vol. 4, p. 139; Zohar II, 216b; Sperling and Simon, *The Zohar*, Vol. 4, p. 235.

intermediary between God and man and appears as "God's glory" to the prophets. The Kabbalists were critical of this view, adopting a position that identified the *Shekhinah* as the final *Sefirah*, an aspect of God that is conceptually distinguishable from Him but ultimately contained within the divine essence. For the Kabbalists, the *Shekhinah* came to be understood as the divine power closest to the world, the divine principle within the people of Israel, and, because of its proximity to the world and man, as the "battleground" between good and evil. The Kabbalists, however, in holding that the *Shekhinah* is in exile and that it can commune with the masculine *Sefirah*, *Tiferet*, came close to the philosophical view that the *Shekhinah* is indeed distinct from the Godhead.

In identifying the *Shekhinah* with the tenth *Sefirah*, *Malchut*, the Kabbalists, beginning with *Sefer ha-Bahir*, developed the view that the *Shekhinah* is a feminine receptacle who passively receives the divine influx from each of the higher *Sefirot*, but who is completely empty and lacking in being in and of herself. In receiving the divine influx from the ninth *Sefirah*, *Yesod*, which was identified with the phallus of the Primordial Man, the *Shekhinah* was understood as a cosmic princess, daughter, and mother, who acts as the vehicle for the transmission of divine creativity and revelation to earth. The proper flow of divine energy cannot be sustained unless the *Shekhinah* is conjugally united with the ninth *Sefirah*, *Yesod*, and, especially, the sixth *Sefirah*, *Tiferet*.[7]

The Zohar distinguishes between the "lower *Shekhinah*," identified with the *Sefirah Malchut*, and an "upper *Shekhinah*," identified with the third *Sefirah*, *Binah* (Understanding).[8] The latter must also unite with a masculine principle, the *Sefirah Chochmah* (Wisdom), thus providing the basis for the view that the erotic unification within the Godhead is symbolic of a cognitive unification between wisdom and understanding.

Each of these ideas are adopted and provided with an extraordinarily complex elaboration in the Lurianic theory of *Tikkun*. According to Luria and Vital, the Breaking of the Vessels results in numerous erotic separations (between *Sefirot*, *Partzufim*, divine names, etc.) that must be rectified in the process of *Tikkun ha-Olam*. These separations or "turnings back to back"

7. *Tiferet* is the masculine principle uniting all six of the lower *Sefirot* from *Chesed* to *Yesod*. As the masculine aspect of God, it is "The Holy One Blessed Be He" and the *Partzuf Zeir Anpin*, the "Short-Faced" or "Impatient" one.

8. The *Sefirot Chochmah* and *Binah*, as we have seen in earlier chapters, are in turn identified with the *Partzufim Abba* (Father) and *Imma* (Mother).

(*acher b'acher*) evolved directly from the Zoharic doctrine of the *Shekhinah*'s exile. However, in Luria and Vital the entire divine order is reinterpreted in sexual/erotic terms and the *Tikkun* or correction of all the world's disharmonies is understood as contingent upon various *coniunctios* in the upper worlds.

God's unification with his *Shekhinah* can be understood as a reunification of the divided aspects of the cosmos, or in psychological terms as a reunification of a divided self. Carl Jung understood the Kabbalist's divine-wedding symbolism as a metaphor for the unification of the masculine and feminine aspects of the human psyche, or between the ego (persona) and the repressed (shadow). According to Jung, the Kabbalists, like the alchemists who followed them, projected the work of unifying a divided self onto the idea of unifying matter (the alchemists) or God (the Kabbalists).

THE TREES OF LIFE AND KNOWLEDGE

The "exile of the *Shekhinah*" is provided a moral interpretation in the *Midrash HaNeelam* in the Zohar, where it is explained as follows. The *Sefirot* (the ten dimensions or aspects of Godliness) were revealed to Adam in the form of the twin trees of Life and Knowledge. By failing to maintain their primal unity Adam placed a division between life and knowledge that has had far-reaching implications.[9] According to the Zohar this division resulted in a fissure in both God and the world and prompted Adam to worship the tenth *Sefirah* (the *Shekhinah*, God's manifestation on earth) without recognizing its unity with higher, more spiritual forms. Adam's sin is the origin of crass materialism and other shortsighted and incomplete worship in man.

The Zohar's interpretation of the fall of Adam can be understood if we remember that the final *Sefirah*, whether spoken of as *Malchut* (Kingship) or the *Shekhinah* (dwelling), refers to God's presence in space and time, and is the *Sefirah* most closely identified with the material world. By worshipping the *Shekhinah* and failing to understand its unity with the other *Sefirot*, Adam became attached to the temporal, material world as opposed to the values that world instantiates or represents. In this way he worshipped the Tree of Knowledge (of good and evil) and ignored the "Tree of Life" (the sefirotic values embodied in the Torah).

9. Scholem, *Major Trends*, p. 232.

The fissure between life and knowledge, like that between God and His *Shekhinah*, can only be healed, according to the Kabbalists, through the observance of Torah, *mitzvot* (commandments), and *avodah* (worship). This, again, is the Zohar's foundation for the later kabbalistic concept of *Tikkun ha-Olam*. In studying Torah, performing the *mitzvot*, and worshipping God (*avodah*), the Jew is able to reattach himself to the *Sefirot* (Godly values) and hence effect a reunification of God and His *Shekhinah*. In so doing mankind undertakes to reunite the source of all values with the material world. The erotic union between God and His *Shekhinah* is, on this interpretation, a union that permits values and meaning to flow freely between God to man. It is for this reason that the Zohar often identifies the *Shekhinah* with *Knesset Yisrael*, the community of Israel. The ethical man, as part of an ethical community, acts as a conduit through which value or godliness is realized on earth. In this way *Tikkun ha-Olam* becomes the realization of spiritual, intellectual, ethical, aesthetic, and natural values, the very values embodied in the heavenly *Sefirot*.[10]

In the Zohar we thus have a concept of the world's redemption in which an erotic metaphor is the vehicle for a spiritual goal. In effect, according to the *Midrash HaNeelam*, man must turn from a purely corporeal view of life (symbolized by the Tree of Knowledge) in order to effect a holy erotic union between God and the world. This is another example of kabbalistic *coincidentia oppositorum*. Here a corporeal, sexual union is used to symbolize its opposite, i.e., a turning away from the corporeal and an embracing of the spiritual.

THE RAISING OF THE SPARKS (*NETZOTZIM*)

The "raising of the sparks" is the most important and powerful of the "separation" metaphors of *Tikkun ha-Olam*. The symbol of a divine spark encased in earthly matter and in man is an ancient Gnostic symbol, which also appears in the Kabbalah of seventeenth-century Safed. Nothing quite comparable to this symbol is present in the Zohar, and its appearance in Luria

10. According to the Kabbalists, this is accomplished primarily through participation in the Jewish way of life. (See Sanford Drob, "Judaism as a Form of Life.") Whether other forms of ethical, spiritual, and intellectual endeavor promote the restoration of the world is an issue that, as far as I can tell, is not specifically addressed by the Kabbalists.

(along with the *Tzimtzum* and the *Shevirah*) defines the Lurianic Kabbalah and sets it apart from all prior expressions of Jewish mysticism.

It is instructive to compare the conception of the "sparks," as it appears in the Lurianic Kabbalah, with this symbol's earlier expression in the second-century Gnostic systems of Valentinus and Basilides.[11] In the Gnostic version, a divine spark is entrapped in a world that is conceived of as completely alien and evil. This world, according to the Gnostics, was created by an ignorant demiurge who has no knowledge of the true "Father," the infinite pleroma. However, creation causes a divine spark to be imprisoned in the soul of man. According to the Gnostics, it is the individual's divinely appointed task to obtain knowledge (Gnosis) of the spark within himself and thereby liberate it from this world. Once this is achieved the Gnostic adherent, having no further use for this world, abandons his corporeal self and returns to join the infinite pleroma.

Like the Gnostics, Luria held that divine sparks are entrapped in both matter and man. And like the Gnostics, Luria urged man to liberate the sparks contained within his own soul. However, in contrast to the Gnostics, Luria held that when the spark of divine light is freed, the world is reintegrated and restored, rather than escaped and discarded.

As we have seen, the Lurianists believed divine sparks to be imprisoned by the evil forces of this world. These sparks were immersed in the "Other Side" when the vessels that were meant to contain God's light were shattered. As a result of the Breaking of the Vessels, much of the light that was destined for the seven shattered *Sefirot* returned to its origins in *Ein-Sof* and was reorganized into a series of five "Visages" (*Partzufim*) that embody the sefiriotic qualities in "character types," which reflect basic aspects of both God and mankind. This reorganization of divine light is the beginning of *Tikkun ha-Olam*, the restoration of the world. However, not all of the light contained by the *Sefirot* was capable of returning to the Infinite God. Shards from the shattered vessels fell through the metaphysical void, trapping within themselves sparks (*netzotzim*) of divine light, in much the same manner as oil clings to the shards of a shattered vessel that had contained it. These entrapped shards or "Husks" (*Kelippot*) come to rest in an alien, evil realm known as the *Sitra Achra* or "Other Side." The *Kelippot*, sustained in their

11. For an in-depth comparison of Gnosticism and the Kabbalah, see my book, *Kabbalistic Metaphors: Jewish Mystical Themes in Ancient and Modern Thought*, Ch. 5.

very life and existence by the divine light that they enclose, give rise to both matter and evil. Through proper ethical and spiritual conduct humanity can free the holy light from the *Kelippot* that contain them, thus permitting this light to return to its source and assist in the completion of *Tikkun ha-Olam.*

According to the Lurianists, it is through the performance of the precepts of the Torah, and the proper intentions (*Kavvanot*) during prayer (and not simply through gnosis), that the Kabbalist is able to liberate the sparks of both the world and his soul, returning some sparks to their source in *Ein-Sof*, and others to the "worlds" where they assist in the restoration of the cosmic order. In a bold combination of the separation and unification metaphors, the Lurianists held that the liberation of the sparks by mankind is for the purpose of providing the *mayim nukvim* (female waters) for divine intercourse and the unification of male and female *Partzufim.* Such unification is the crux and fulfillment of the *Tikkun* that restores and redeems the material world. Thus, in contrast to the Gnostics, the Lurianists developed an essentially "this-worldy" theory of raising the sparks.[12]

The doctrine of the "raising of the sparks" brought an *immediacy* to the concept of *Tikkun ha-Olam*, which had not hitherto been present in the Kabbalah. The Kabbalists of Safed, and particularly the Hasidim, believed sparks of divine light to be contained in all things and they held that each individual has an opportunity to engage in *Tikkun ha-Olam* in each and every one of his activities, from the most mundane to the most spiritual. There is, according to the Lurianic point of view, something of value, something Godly in all things, and it is incumbent upon mankind to discover, highlight, and, as it were, bring out the value in the material world, thus transforming that world into a spiritual realm.[13] *Tikkun ha-Olam*, the restoration of the

12. However, this is not to say that there are no "quietistic" elements within the Kabbalah and Hasidim. Indeed, Schatz-Uffenheimer has provided such a quietistic interpretation of the entire Hasidic movement, in which the ascetic tendencies of the Lurianists were translated into a doctrine of prayer and behavior, in which the avowed goal of the adherent was to raise himself into a blessed union with the deity, abandoning world and self in the process. See Rifka Schatz-Uffenheimer, *Hasidism As Mysticism.* Such a Gnostic escapism, as I have pointed out in Chapter One, appears to conflict with the activist, this-worldly traditions of Judaism, and creates a major challenge to the Kabbalah, and particularly the Hasidim, which can only be resolved through an application of the doctrine of *coincidentia oppositorum.* This topic is provided a fuller discussion in Chapter Four of my *Kabbalistic Metaphors.*

13. This, the Kabbalists explain, is why so many of the *mitzvot* involve operations on the material world. To take one example: in building a sukkah the

world, will be complete when all of the sparks have been raised and the entire world has been informed with spiritual meaning and value.

Among the Hasidim the doctrine of the holy sparks became the key to personal as well as world redemption. As will be seen later in this chapter, for the Hasidim a man's life came to be understood as a providential journey in which the people, places, and events that he encounters contain precisely those sparks that only he can redeem. As such, every moment in a man's life provides the opportunity for raising the sparks of divine redemption, or, conversely, for plummeting the world even further into the grip of the "Other Side."

THE TRANSITION FROM EXILE TO REDEMPTION

According to Scholem,[14] the Kabbalists transformed the biblical theme of *galut* (exile) and *ge'ulah* (redemption) into a mystical metaphor for *Tikkun ha-Olam*. The exile of Adam and Eve from the garden of Eden and the exile of the Jewish people in Egypt, Babylonia, and later throughout the world were each understood as manifestations or symbols of a cosmic process reflecting "the exile of the *Shekhinah*" and the "Breaking of the Vessels." At various points in history (the Sinaitic revelation being the most prominent among them) *Tikkun ha-Olam* was almost complete. However, on those occasions the Jewish people failed in their mission, choosing to align themselves with the forces of the "Other Side" (for example, in the incident of the golden calf) and world harmony was not restored. Still, every Jew has it within his or her own power to raise the sparks of his own soul and environment and in the process move the world closer to the messianic, "restored" age. Indeed the purpose of the Jewish Diaspora is for Jews to collect sparks from all over the world.[15] When this occurs, exile on the historical as well as the cosmic levels will be overcome, the Jewish people will

observant Jew takes common natural materials, e.g., wood and leaves, and transforms or spiritualizes them into objects of divine service. The same transformation occurs when ordinary building materials are fashioned into and dedicated as a Jewish home or when an artisan molds silver or brass into objects of religious devotion.

14. Gershom Scholem, *The Messianic Idea in Judaism and Other Essays on Jewish Spirituality* (New York: Schocken, 1971), p. 45.

15. See Schochet, "Mystical Concepts," p. 892, Schochet refers to *Sefer Etz Chayyim*, 3: 6, 19: 3, 26: 1 and Schneur Zalman, *Tanya* I, Chapter 49.

return to Israel and be redeemed there, and the light entrapped by the forces of the "Other Side" will return to its source in the infinite God.

We should note that the entire Lurianic theosophy can be interpreted in exilic terms. Even the initial act of *Tzimtzum*, whereby *Ein-Sof* withdraws or conceals himself to make room for creation, is understood as an act of exile, and a portent of all things to come.[16] Creation itself is conditioned by an exile or alienation, and Luria's dialectic is one in which exiles (*Tzimtzum*, *Shevirah*) alternate with redemptions (*Sefirot*, *Tikkun*) in the evolution of both God and the world.

DISCOVERING THE ROOTS OF ONE'S SOUL

The Zohar (to *Shir ha-Shirim*, The Song of Songs) had posited four paths to wisdom:

> One way is to contemplate the mystery of His Master. Another is to know one's self. Who am I? How was I created? Where do I come from, where am I going? How is the body fixed to function? How must I give an account of myself before the Ruler of All? A third way is to know the secrets of souls. What is this soul within me? Where does it come from? Why did it come into this body made of a stinking drop? A fourth way is to know and contemplate the world one is in. What is its purpose? And then to seek to know the supernal mysteries of the higher worlds and to know one's Master. All of these paths of contemplation are within the mysteries of the Torah . . . [17]

The Kabbalists of Safed developed the idea that these paths, particularly those that involve knowledge of the roots of one's own soul, were necessary in order to achieve one's personal *Tikkun*. According to Luria, the Breaking of the Vessels resulted in the imprisonment of sparks not only from the *Shekhinah* (God's "presence") but also the sparks of human souls as well. Indeed it was his view that the souls of all men and women are comprised of sparks from Adam's soul, most of which have been imprisoned in the

16. See Scholem, *Major Trends*, p. 261, and Jacobs, "The Uplifting of the Sparks in Later Hasidism."

17. Zohar, Song of Songs 18, quoted in R. Shalom Buzalgo, *Mikdash Melech*, in Meltzer, *The Secret Garden*, p. 188.

Kelippot as a result of Adam's fall. It is the task of each Jew to discover these sparks or roots within himself and through a process of extraction or disencumbrance (*birur*) perform his or her own personal *Tikkun* or restoration. This task is described as follows by Chayyim Vital: "When a man is born his soul must liberate those sparks that are his share and which had fallen into the *Kelippot* . . . because of Adam's sin."[18] According to the Kabbalist Moses Zacuto: "it behooves every man to inquire diligently and to know the roots of his soul as to be able to perfect it and restore it to its origin which is the essence of his being."[19] Here the process of self-perfection is essentially one of self-discovery.

It is important to distinguish the self-discovery of the Kabbalists from self-discovery as it is understood today in the context of popular psychology. Discovering the roots of one's soul, performing the act of *birur*, and achieving one's personal *Tikkun* is not a process that leads to the enhancement of one's ego and the fulfillment of one's personal desires, per se. Rather, it is a process through which one discovers his or her unique spiritual task in life. The raising of the sparks of one's own soul leads to the realization of one's "Godly self"[20] and to the transformation of the individual into a conduit for God's values and God's will. The individual who seeks guidance from a kabbalistic master or Hasidic rebbe does not seek psychotherapy, but rather guidance in discovering the manner of serving God and his fellow man that is uniquely suited to his personality and life circumstance. If successful in this pursuit he will indeed achieve a great sense of personal fulfillment, but this is not his goal. His goal is *Tikkun ha-Olam* through the actualization of God's values on earth.

DEVELOPMENT IN THE WOMB OF THE CELESTIAL MOTHER

Among the most difficult and seemingly opaque aspects of the Lurianic Kabbalah is its treatment of *Partzufim* (Visages). As discussed in Chapter

18. *Sefer Etz Chayyim* 50: 3.

19. M. Zacuto, commentary on Zohar I, 78a in Shalom b. Moses Buzalgo, *Mikdash Melech*, as quoted and translated by Scholem, *Sabbatai Sevi: The Mystical Messiah*, pp. 41–42.

20. The concept of the "Godly self" or "Godly soul" is elaborated in Zalman, *Likutei Amarim-Tanya*, Ch. 2ff.

Four, like the *Sefirot*, the *Partzufim* are ideational or spiritual structures that are regarded as aspects of the deity and as intermediaries between God and creation.[21] The Lurianists frequently spoke as if the *Partzufim* emerged spontaneously as a result of the Breaking of the Vessels.[22] These *Partzufim* or "faces of God" are said to reorganize within themselves the divine light that had originally been destined for each shattered *Sefirah*.

The creation of the *Partzufim* is the initial phase of *Tikkun ha-Olam*. Each *Partzuf* represents a specific stage in the process of divine reconstruction, acts as a medium for the reception and transmission of divine influx from the upper worlds, and serves as an archetype for the union of the masculine and the feminine aspects of God, symbolized in their "looking face to face."[23]

However, the *Partzufim*, and *Tikkun ha-Olam* itself, must be completed by man. One *Partzuf*, *Zeir Anpin* (the "short-faced" or "impatient" one), is, according to the Kabbalists of Safed, integrally connected with the phase of *Tikkun* that involves the efforts of mankind. *Zeir Anpin* is said to organize within itself qualities of six of the ten *Sefirot*, precisely those that were completely shattered in the *Shevirah*, including the "moral" *Sefirot* of *Chesed* (Kindness), *Din* (Justice), and *Rachamim* (Mercy). The Zoharic metaphor of "the unification of The Holy One Blessed Be He with His *Shekhinah*" is paralleled in the Lurianic writings by the metaphor of the union between "Zeir Anpin" and "Rachel." Each, as a symbol of *Tikkun*, refers to the union of Godly values with each other and their instantiation on earth.

Of greater relevance to our understanding of the nature of *Tikkun*, however, is the fact that two of the *Partzufim*, *Zeir Anpin* and *Nukva*, are themselves described as developing within the womb of another *Partzuf*, *Imma*, the Celestial Mother, creating, according to Scholem, what appears to be a myth of "God giving birth to Himself."[24] In their development, *Zeir Anpin* and *Nukva* are said to progress through five distinct stages: *ibur* (conception), lidah (pregnancy), *yenikah* (birth), *katanot* (childhood), and *gadolot* (maturity). The final stage, *gadolot*, is reflective of mankind's own intellectual and moral maturity. According to Vital these *Partzufim* require

21. Schochet, "Mystical Concepts," p. 884.

22. Scholem, *Kabbalah*, p. 140.

23. Ibid., p. 142. Scholem says that together the *Partzufim* "constitute the final figure of *Adam Kadmon* as it evolves in the first stages of *Tikkun*."

24. Scholem, *Major Trends*, p. 271.

the final "three stages of development to become complete—gestation, suckling, and mental development."[25]

Of significance is the fact that the *Partzuf Imma*, within which this development takes place, is identified with the *Sefirah Binah*, Understanding.[26] Before the six moral or emotional *Sefirot* (the six that are embodied in *Zeir Anpin*) can fully participate in *Tikkun ha-Olam* they must undergo a developmental process through which they come under the guidance of intellect and understanding. Similarly, before man can properly perform his own individual *Tikkun*, he too must undergo a developmental maturing process that leads not only to self-understanding but also to the integration of his emotions and intellect.

THE INTEGRATION OF THOUGHT AND EMOTION

The integration of mind and passion is not, according to the Kabbalists, easily achieved. It involves the study of religious texts and the constant application of one's intellect to the problems of personal, community, and religious life that such study entails. Chabad (Lubavitch) Hasidism, which sees itself as embodying the spirit of the Lurianic Kabbalah, places a great emphasis on the modulation of the emotions by the intellect as the key to *Tikkun*. The author of the classic Hasidic work *Tanya*, Schneur Zalman of Lyadi (the first Lubavitcher rebbe), held that the reason why animals are rooted in *Tohu* (the fragile imperfect world that existed before creation was perfected), while humans are rooted in *Tikkun*, is that only man's emotions are modulated by *Chabad* (a Hebrew acronym for *Chochmah* [Thought] *Binah* [Wisdom], and *Da'at* ([Understanding]).[27]

This doctrine that in *Tikkun* the "lower" *middot* (traits, values, emotions) are mitigated by the influence of the "higher" or intellectual *middot* is important to any comparison between Hasidism and contemporary psychology. Freud's famous dictum "where id was, there ego shall be,"[28] which

25. Vital, *Sefer Etz Chayyim* 1:1, p. 33; Menzi and Padeh, *The Tree of Life*, p. 112.

26. Scholem, *Major Trends*, p. 271.

27. Schochet, "Mystical Concepts," p. 885, note 3, referring to Schneur Zalman's *Likutei* Torah II 37cff.

28. Sigmund Freud, *New Introductory Lectures on Psychoanalysis* (New York: W. W. Norton, 1965) (originally published in 1933), p. 80.

refers to the process through which emotions and instincts come to serve the goals of the rational self, comes close to the Chabad Hasidic formulation, as does the psychoanalytic view that the sublimation of one's instincts in intellectual, aesthetic, and spiritual pursuits is the foundation for all civilization and culture.[29]

THE INTEGRATION OF CONFLICTING VALUES AND IDEAS

As we have seen, kabbalistic thought is dialectical in nature, inasmuch as its basic conceptual categories are opposites, even apparent contradictories, that give rise to one another or are blended together in new syntheses.[30] In the Lurianic scheme, the initial impetus to *Tikkun ha-Olam*, the restoration of the world, is an act of *destruction*, the Breaking of the Vessels (*Shevirat ha-Kelim*). *Tikkun* does not restore the world to its condition prior to the *Shevirah*, but rather the world prior to the *Shevirah* was itself in need of restoration; and the Breaking of the Vessels, in true dialectical fashion, was not only destructive but was also a creative act. As we shall see, the dialectical blending of opposites is in other respects an important part of the concept of *Tikkun ha-Olam* and informs several metaphors that represent the restoration process, including the integration of the *Sefirot*, the mitigation of judgment by kindness, and the taming of the evil impulse.

THE INTEGRATION OF THE *SEFIROT*

According to Luria and his followers, the original "flaw" in creation that led to the Breaking of the Vessels was the condition in which the *Sefirot* were completely separate and unrelated. In the primordial world of *Tohu*, the *Sefirot* did not interpenetrate one another, and thus the values they represented failed to come under the rational guidance of *Chochmah*, *Binah*, and *Da'at*. The result was that the *Sefirot* in this earlier world opposed one

29. Other Hasidim placed a far greater emphasis on man's passion and will in the process of *Tikkun*. These two views (one calling for the modulation of emotion by intellect, the other celebrating the intensity of passion) reflect an essential controversy and dialectic within the Hasidic movement.

30. See Scholem, *Kabbalah*, p. 143.

another and were not able to assist each other in containing the light of the Infinite God.[31] With the advent of *Tikkun*, the *Sefirot* became completely integrated, and, like reeds that are made stronger by being bonded together, these integrated *Sefirot* are capable of containing the light of the infinite God and thereby maintaining harmony within the cosmos.

On a psychological level, the Kabbalists held that it was only the integration of the sefirotic traits (*middot*) within the individual's own personality that brings about his or her personal *Tikkun*. Not only must the "emotional" *middot* or values (kindness, judgment, beauty, endurance, foundation, and splendor) be modulated by the intellectual (*ChaBad*) *middot*, but values must themselves be integrated with each other.

These ideas came to be embodied in the doctrine of the interpenetration of the *Sefirot*, a doctrine that holds that in the world as it develops toward *Tikkun ha-Olam*, each of the last seven *Sefirot* contains within itself an element of each of the others, so that *Chesed* (Kindness) for example, is composed of the Kindness of Kindness, the Judgment (*Din*) of Kindness, the Beauty (*Tiferet*) of Kindness, the Endurance (*Netzach*) of Kindness, etc. From a moral and psychological point of view this doctrine implies that the development of an individual's character consists of work on all forty-nine possible combinations of the seven moral/emotional *Sefirot*. Only when an individual has developed each of these forty-nine character traits to their fullest potential can it be said that his personal *Tikkun* is complete. The impact of this doctrine can be observed in the practice of many Jews during the forty-nine-day period between *Pesach* and *Shavuot*, (the so-called period of the *Sefirah* or counting) during which one day is assigned to the development of each of these moral traits, up until the fiftieth day when the individual is finally deemed ready to symbolically receive the Torah, just as his/her ancestors did on *Shavuot* at Mount Sinai.

THE MITIGATION OF JUDGMENT BY KINDNESS

One moral dichotomy, the conflict between *chesed* (kindness) and *din* (judgment), was singled out by the Kabbalists for special consideration. Indeed, the importance of mitigating judgment by kindness is apparent throughout Jewish literature, even in sources that are quite remote from the

31. Schochet, "Mystical Concepts," p. 884.

Kabbalah. For example, in his commentary on the commandment to reprove the unjust acts of one's neighbor Maimonides warns: "A person who rebukes another, whether for offenses against the rebuker himself or for sins against God, should administer the rebuke in private, speak to the offender gently and tenderly and point out that he is speaking only for the wrongdoer's own good."[32] Thus, even in our judgment (*din*) of another we must show the trait of *chesed* (kindness). This temperance of judgment by kindness (and vice versa) is the foundation of the character trait *rachamim* (mercy, compassion), which Jewish tradition equates with the third moral *Sefirah*, *Tiferet* (Beauty). This is because like beauty, mercy or compassion involves a harmonious blending of opposite currents and trends. The third *Sefirah* also came to be known as the masculine aspect of God, "The Holy One Blessed Be He," and came to play another prominent role as the *Partzuf Zeir Anpin*, in the Lurianic theosophy.

The Midrash teaches that the worlds that God created and then destroyed were created through the principle of *din* or strict divine justice and could thereby not be sustained.[33] The Kabbalists felt, however, that a world created through unmitigated *chesed* or kindness would also self-destruct. This is because kindness that is distributed without regard to the receiver's merit would overwhelm mankind and actually lead to serious injustice. Our present world is sustained by a balance between kindness and judgment and is, in this sense, dominated by the *Sefirah Tiferet* (*Rachamim*). It is the pursuit of a balance between kindness and judgment (a balance that according to the Kabbalist Cordovero must be weighted slightly in the direction of kindness)[34] that leads to the individual's personal *Tikkun* and his contribution to the restoration of the world.

THE DIALECTIC OF GOOD AND EVIL AND THE TAMING OF THE EVIL IMPULSE

As we have seen in Chapter Eight, one of the most startling passages in Jewish mystical literature is to be found in the second book of the Zohar. "In

32. *Mishneh Torah* I, 6: 7, translated by Moses Hyamson, *The Code of Maimonides* (Jerusalem: Boys Town, 1965).

33. *Genesis Rabbah* 3: 7, 9: 2 See also 12: 15, and *Pesikta Rabbati* 40.

34. Schochet, "Mystical Concepts," p. 842, citing Moses Cordovero, *Pardes Rimonim* 8: 2, 9: 3.

fact," the Zohar tells us, "there can be no true worship except it issue from darkness, and no true good except it proceed from evil."[35] How, we must ask, can evil, which by definition is diametrically opposed to good, at the same time be the latter's source and foundation? The answer to this question goes to the very essence of *Tikkun ha-Olam.*

Recall that, according to the Kabbalists of Safed, if *Tikkun* is to be achieved, the sparks of divine light (*netzotzim*) that had been alienated from their source must be liberated from the Husks (*Kelippot*), which entrap them in the dark world of the "Other Side." The extraction of the divine light, referred to in the Kabbalah as the act of *birur*, is, metaphysically speaking, the process of *Tikkun ha-Olam* and the essence of "the good" as it can be achieved by mankind. It should, however, be apparent that because the *Kelippot* (which are sustained by the sparks of divine light that they contain) are the source and substance of both matter and evil, the process of extraction (and thus the very process of *Tikkun*) requires a sojourn into the realm of evil. *Tikkun*, the "raising of the sparks," proceeds, as it were, out of the "Other Side," and as such there is no goodness, i.e., no liberated light, except that which issues forth from the evil realm.

We must, however, emphasize that for the Kabbalists, this dialectic of good and evil was no mere play of words or metaphysical sophistry. What was true for them on the metaphysical level was true on the psychological and moral level as well. The Kabbalists held that the good that an individual is capable of in his personal life issues forth from his evil impulse. The Kabbalists of Safed and, particularly, the Hasidic masters who further adapted their philosophy to the concerns of psychology, held that the *Kelippot* (Husks) manifest themselves in the individual as drives for sex and power. Unmodified, these drives, embodied in the *yetzer hara*, "the evil impulse," lead to an exaltation of pleasure and self over all other earthly and Godly values. However, like the Freudian libido (to which it bears a remarkable resemblance), the energy of the *yetzer hara* can be modified and redirected in the service of good. In a process that is hinted at by the psychoanalytic term "sublimation," the evil impulse in man is placed in the service of Godly commandments, and is ultimately redirected in the service of *Tikkun ha-Olam*. However, unlike sublimation, which leaves the libido redirected but essentially unchanged, the redirection implied by the processes of *birur* and *Tikkun* actually elevates and transforms the evil impulse into the *yetzer*

35. Zohar II, 184a; Sperling and Simon, *The Zohar*, Vol. IV, p. 125.

hatov, the impulse for good. At bottom, in the deepest level of the subconscious, the Kabbalists (unlike modern psychoanalysis) held the soul to be essentially "good."[36] When the evil impulse is redirected, the divine sparks within the soul are liberated and return to their source in God. The individual whose energy is placed in the service of Torah and *mitzvot* does not act so much as an animal whose energy has been redirected and put to good use, but rather as a being created in God's image whose Godly soul can now act unencumbered by the forces of material desire. "The perfection of all things," our passage in the Zohar continues, "is attained when good and evil are first of all commingled, and then become all good, for there is no good so perfect as that which issues out of evil."[37]

THE SIGNIFICANCE OF HUMAN FREEDOM

One of the great mysteries of the Kabbalah concerns the origins of the *Shevirah*, the Breaking of the Vessels. Why did the *Shevirah* occur at all? Was there some accidental flaw in creation as it was originally conceived or was the Breaking of the Vessels somehow a part of God's plan, a necessary phase in the world's ultimate perfection? While one source of the *Shevirah* doctrine is an old midrashic tradition to the effect that God created many worlds before our own, which he destroyed simply because they did not please him,[38] the overwhelming opinion of the Kabbalists themselves was that the original "flaw" in creation was an important, even logically necessary, part of the divine plan.

In Chayyim Vital's *Sefer Etz Chayyim* we find the doctrine that God created the original imperfect world of ten *Sefirot* in order to allow for the possibility of evil.[39] The Breaking of the Vessels, which resulted in the exile of divine light to the "Other Side," brought evil into the world and made possible the process by which mankind could exercise his freedom to choose between evil and good.

Evil exists only *in potentia* within *Ein-Sof*, the infinite God. Its archetype is expressed in the creation of the *Sefirah* of Judgment (*Din*), and its reality is assured when this and the other *Sefirot* are shattered and their light

36. Alter Metzger, personal communication.
37. Zohar II, 184a; Sperling and Simon, *The Zohar*, Vol. IV, p. 125.
38. Genesis Rabbah 3: 7, 9: 2.
39. Vital, *Sefer Etz Chayyim* 2: 4.

entrapped in the *Kelippot* that serve as the foundations for the material world. As we have seen, the Kabbalists held, in true dialectical fashion, that it is only as a result of the existence of evil that there can be any possibility of meaningful good. One reason for this, provided by the Kabbalists themselves, is that freedom to choose between good and evil is a necessary postulate for responsibility and morality.[40] Similarly, free choice is a necessary postulate for *Tikkun ha-Olam*, which, as we have seen, is the realization of values on earth. This is because there are indeed many values that cannot exist apart from human choice and decision. We cannot hold an individual morally accountable for acts, regardless of their good or bad consequences, if that individual did not intend or choose to perform them. As such there could not be true kindness, righteousness, self-sacrifice, etc., apart from man's freedom of choice.

THE TREE OF KNOWLEDGE OF GOOD AND EVIL

Earlier we considered the Zohar's view that *Tikkun* involves a reintegration of the Tree of Knowledge with the Tree of Life. Here I will consider the kabbalistic view that the Tree of Knowledge is integrally connected with *Tikkun* because it is a symbol of man's freedom. Indeed, it is because freedom of choice is central for the realization of significance and value that the predicament of Adam and the Tree of Knowledge of Good and Evil is an important metaphor for *Tikkun ha-Olam*. By placing the Trees of Life and Knowledge in the middle of the garden, and commanding Adam not to eat therefrom, Adam was faced with the archetypal human dilemma. The Kabbalists held that Adam's choice is not only a metaphor for the original *Shevirah*, and hence for the crystallization of evil on earth, but also a metaphor for all subsequent human decision. Like Adam, we all stand between the paths of *Tikkun* and life on the one hand and *Kelippah* and wickedness on the other. Adam's sin was catastrophic precisely because it was an act of free choice, and for this reason it increased the power of the "Other Side." Similarly, the Kabbalists regarded the later sins of Israel, the worship of the Golden Calf, the "causeless hatred" (which resulted in the destruction

40. See Nissan Mindel, *The Philosophy of Chabad*, Vol. 2, p. 72. See also Martin Buber, *Hasidism*, p. 68. Buber, the existentialist, was attracted to Lurianic Kabbalah and its Hasidic variant in part because of the absolute moral freedom implied by their doctrines.

of the second temple), etc., as expressions of the Breaking of the Vessels, which reversed previous rectifications and strengthened the power of the *Sitra Achra*. Such acts were evil because they were freely chosen by those who performed them.

TIKKUN, EROS, AND REBIRTH: THE DOCTRINE OF *TIKKUN* IN *SEFER ETZ CHAYYIM*

There is a decidely sexual and erotic aspect to the Lurianic conception of *Tikkun ha-Olam*. Vital, for example, provides a description of the world's restoration that involves the divine in a surfeit of erotic and sexual activity. His account, which is exceptionally baroque, involves the erotic coupling of no less than six pairs of *Partzufim* (male and female "Visages" or personas of God) and the eventual rebirth of the seven kings (representing the seven broken vessels) who died in the womb of *Binah*, the Celestial Mother. According to Vital, the lights or energies from each of the shattered vessels are the "feminine waters" (*mayim nukvim*) that stimulate the coupling of the Celestial Mother and Father.

Vital explains that this renewed coupling and pregnancy of the Celestial Mother restores the entire world of *Atzilut*, and prompts another *Partzuf*, *Attik Yomim* (the "Ancient of Days"), to engage in a coupling with its own feminine counterpart. According to Vital, couplings (*zivugim*) then proceed down the chain of being in the same direction (top down) as the uncouplings occurred after the Breaking of the Vessels. Eventually, there is an erotic coupling between the *Partzuf Zeir Anpin* and his feminine counterpart, *Nukvah*. It is through this final coupling, which is spoken of liturgically as the union between "the Holy One Blessed Be He" and His bride or *Shekhinah*, that all of the worlds are restored.

In his enthusiasm for the erotic Vital spreads the sexual activity comprising *Tikkun* to the "names of God," which are sometimes regarded as equivalents to the *Partzufim*, but which, according to Vital, have their own function in the *Tikkun* process. Vital even interprets biblical events and themes in terms of conjugal events on high. According to Vital, the holy city of Jerusalem, which is the center point and foundation of the entire world, is represented by the *Partzuf Rachel*, which is itself derived from the final *Sefirah*, *Malchut*, and therefore identified with the feminine divine presence, the holy *Shekhinah*. This identification is, of course, completely consistent

with the talmudic tradition that the divine (feminine) presence contracts itself and spreads itself over the temple and city of Jerusalem. According to Vital, the mystical secret of the biblical verse "three times each year all your males will be seen in Jerusalem" is that the presence of the males (and not the females) in Jerusalem on the festivals of Passover, Shavuot, and Sukkoth, is designed to cause a supernal conjunction between masculine and feminine aspects of the Godhead.

SIGNIFICANCE OF THE SEXUAL METAPHORS

Psychoanalysts and, particularly, Jungians can find much of theoretical interest in all of these sexual pairings between various archetypal images. The main *Partzufim* correspond almost perfectly with key Jungian archetypes. *Attik Yomim* (the "Ancient of Days") correspond's with Jung's Senex (old man), *Zeir Anpin* (the Impatient One) with Jung's *Puer* (impulsive youth), *Abba* and *Imma* with the Jungian archetypes of Mother and Father, and *Nukvah* (the female) with Jung's *anima* (the feminine aspect of the psyche). These couplings and the resultant pregnancies would, for Jung, be symbolic of the "coincidence of opposites" that characterizes the development of the human psyche and "Self." Jung, in spite of a genuine interest in the Kabbalah, was, for the most part, unaware of this Lurianic *"coniunctio"* material. Had he been aware of it I am certain he would have regarded this material as constituting significant support for his theory in *Mysterium Coniunctionis* that mystical and mythological thinking involves a resolution of antinomies through the imagery of celestial sexuality.[41]

It is not hard to understand why sexuality becomes such an important theological and theosophical principle in the Lurianic Kabbalah. The sexual is an extremely important archetype that gains metaphorical power from a variety of sources. The first of these is that the sexual is the paradigm of passion, desire, and action with one's whole being and soul. Second, as the source of human procreation, the sexual literally involves a unification of opposites and the resultant development of a new being. Finally, sexuality is the archetype for relatedness to an other. In erotic unification, the individual has the power to move beyond his own narcissism and relate to an "other." Each of these elements—desire, creation, unification of opposites, and

41. Jung, *Mysterium Coniunctionis.*

relatedness to an "other"—are fundamental kabbalistic themes. That the sexual not only serves as a symbol of these themes but is also understood as their actual fulfillment should come as no surprise. The eroticization of the cosmos, is, on this view, actually reflective of the world's essential nature.[42]

TIKKUN AND PSYCHOANALYSIS

As explained in earlier chapters, the kabbalistic metaphors of *Shevirah* (the Breaking of the Vessels) and *Tikkun* are structurally isomorphic to basic concepts in psychoanalytic theory. While such isomorphism might lead to speculation (as per Jung) that the Lurianic understanding of God is a projection of the human psyche, it can also lead to the conclusion that both psychoanalysis and the Kabbalah reflect a structural pattern that is common

42. We are, perhaps, entitled to offer a slightly different interpretation, one that sees the Kabbalah (and the cosmic hierarchy represented in Kabbalistic thought) as expressing genuinely sexual themes, which either consciously or unconsciously are designed to overcome some of the basic distinctions, particularly the gender distinctions, in human life. We have already seen (in Chapter Four) how the Zohar explains that the apparently incestuous conjugal relations among the *Sefirot* and *Partzufim* actually reflect the fact that such earthly prohibitions are transcended in the celestial order. We might further postulate that the distinctions between young and old, male and female, even birth and death, are likewise overcome in the upper worlds. Indeed, such distinctions, however "natural," are often experienced as a source of great philosophical perplexity and existential anguish, and it is equally "natural" that mankind should engage in various scientific, mythological, and even "perverse" efforts aimed at overcoming them. We might say that the pervert who delights in sadomasochism, transsexualism, pedophilia, etc., as well as all those who achieve erotic gratification in an experience that they describe as akin to death, are participants in mythological dramas in which the basic antinomies of human existence are revealed and at least temporarily overcome. Similarly, the apparently perverse insertion of seven dead kings into the womb of the feminine *Partzuf*, *Imma*, or the identification of God's bride with a masculine "king" in the Lurianic Kabbalah, involve a transcendence of these distinctions in the service of a higher, mystical end: an experience of the union of opposites in an absolute Self. That such a union of opposites is basic to a wide range of mythological traditions is evident from the work of Jung in psychology and Levi-Strauss in anthropology. That such a union is a *prerequisite* for an experience and comprehension of the unity of self and cosmos is one esoteric meaning of the fluidity of age, gender, and birth/death in the Lurianic Kabbalah.

to both the cosmos and man, and hence equally fundamental for both theology and psychology.

The restorative acts of *Tikkun ha-Olam* parallel the therapy of psychoanalysis, inasmuch as in both *Tikkun* and psychoanalytic therapy a split-off or repressed sexual energy is disencumbered and made available both for erotic coupling and the sublimation in creative activity. However, the fact that in the Kabbalah this "psychoanalytic" process occurs in a worldly as opposed to psychic arena assures that *Tikkun ha-Olam* will not, in Philip Rieff's terms, become a "triumph of the therapeutic,"[43] but will rather result in an active encounter not only with man's psyche but with his world as well. The Kabbalists, and especially the Hasidim, affirmed that all meaningful, value-making activity serves the process of *Tikkun*. While *Tikkun ha-Olam* certainly involves a rediscovery and, in a sense, "therapy" of the self, it is, as its very name implies, first and foremost a repair and reintegration of the world.

LANGUAGE AND MEANING AS THE VEHICLE OF *TIKKUN*

According to the Lurianists the world as it will be restored in *Tikkun* will be one filled with meaning and significance. Vital explains that the lights that constitute the restored *Sefirot* of *Tikkun*, instead of shining through a variety of *Adam Kadmon*'s orifices, are now emanated via a single orifice, the mouth,[44] which emits phonemes and letters. These lights are emanated through a "single channel" in order to emphasize that they are bound together in significance.[45] Vital uses an interesting metaphor to describe how the lights or letters emanating from the mouth of *Adam Kadmon* come to be united in the formation of Vessels (*Kelim*) in the World of *Tikkun*. As the letters rush out of the mouth of *Adam Kadmon* they strike and bump into each other, and from this striking their results a fusion that gives birth to the existence of the restored vessels. Vital tells us that each letter, as we know: "is

43. Phillip Rieff, *The Triumph of the Therapeutic.*

44. In other places Vital says that these lights are emanated from the forehead of *Adam Kadmon.*

45. The lights and vessels emanated in *Tikkun* are completely connected with one another. They are called *Akudim* (striped or bound together), alluding to Jacob's dream of "striped, spotted and blotched sheep." The Torah uses the word *Akudim* to mean both striped and bound.

a dead or meaningless entity, but you put them all together and there is light and significance."[46] In the World of Points (the "formless" world prior to *Tikkun ha-Olam*) the units of meaning (*Sefirot*, letters) are completely separate from one another and are thereby devoid of significance. In the World of *Tikkun* they are united in meaningful discourse. The process of *Tikkun* (which is the province of man) is one in which the world is rendered meaningful.

Vital provides a second image that illustrates the interconnectedness, and hence the significance, of the *Sefirot* in the World of *Tikkun*. According to Vital, in the restored world order the *Sefirot* are emanated from the forehead of *Adam Kadmon* and, in the process, the *Partzufim*, Visages of God, spread downward below the navel to the feet of *Adam Kadmon*. As a result of the interpenetration of the *Sefirot*, these *Partzufim* come to clothe (*malbush*) one another in such a manner that the higher *Partzufim* become "souls" to the lower ones. The result of this process is that in contrast to the World of Points, the *Partzufim* in the World of *Tikkun* are composed of vessels that are larger, more integrated (endressed) and meaningful. As such these *Partzufim* can tolerate the light emanating into them from *Ein-Sof* without shattering.

THE *TIKKUN* OF THE DIVINE "NAMES" AND LETTERS

To fully comprehend the linguistic aspects of *Tikkun* it is necessary to recall the complex Lurianic theory of divine names, which was discussed in Chapter Five. We should also recall that in *Etz Chayyim*, Vital divides the *Partzufim* into sublevels according to the system of *ta'amim* (musical notes), *nekudot* (vowel marks), *tagim* (crowns or embellishments of the letters), and *otiyot* (the letters themselves). Each metaphysical level is composed of letters, but these letters, in turn, are made up of "subatomic" notes, vowels, crowns, and further letters.

According to Vital as a result of the coupling of *Chochmah* and *Binah*, the supernal Father and Mother, a new "45"-letter name of God is produced. This name, abbreviated as MaH, is in effect a "reborn" aspect of the Godhead

46. Chayyim Vital, *Sefer Etz Chayyim* 2: 2, The Breaking of the Vessels. (Translations from sections 2: 2, 2: 3 and Gate 50 of *Sefer Etz Chayyim* in this chapter are from working notes of my study of this work with Rabbi Joel Kenney.)

that plays an important role in *Tikkun ha-Olam.* Vital informs us that through the raising of the *Mayim Nukvim*, the fallen lights, into the *Sefirah Binah*, there is a coupling of an aspect of "'*Havayeh*" (God's name). This aspect is 'aB (Ayin Bet), or the so-called "72-letter name." 'aB couples with the "*ta'amim*" (musical notes) of SaG (the 63-letter name), which because of their level on par with *Binah* were not broken during the *Shevirah.* The conjunction of 'aB and SaG produces "a new light," the 42-letter name of God, MaH, which itself is composed of the dimensions of *Taamim*, *Nekudot*, *Tagin*, and *Otiyot*, the musical notations, vowel points, embellishments, and characters that are the elementary linguistic particles that comprise and modify the letters of the Hebrew alphabet. This name of God, MaH, emanates from the forehead of *Adam Kadmon* and brings about *Tikkun ha-Olam.*

In this account, as a result of supernal *coniunctios*, the lights of *Tikkun* are radiated from the forehead of *Adam Kadmon* in the form of one of the names of God. We have here another fusion of the sexual, light, and linguistic metaphors that are so common in the Kabbalah.

Vital's linguistic-sexual metaphors become quite complex. MaH, as we have seen in Chapter Five, is created when God's name, YHVH, is spelled out using the Hebrew letter *aleph.* With the birth of MaH these *alephs* go forth and purify those aspects (the *Nekudot* or vowel points) of its mother, SaG, which had been nullified or blemished by the *Shevirah.* These "points" from SaG are removed and join MaH. For reasons that are somewhat unclear this activity makes MaH masculine and SaG feminine. Apparently the removal of an aspect of SaG creates a feminine "lack" in this name. The name MaH is said to perform a *birur* or extraction of the impure aspects of SaG, leading to its *Tikkun.* This, and what follows, amounts to an incestuous conjunction between mother and son. Vital tells us that because SaG becomes the feminine counterpart of MaH it is transformed and gets yet another name, BoN, in which the *millui* or letters that spell out the divine name YHVH consists of *Hehs* (Hs), resulting in this name having a numerical value of 52.

In his discussion of the divine names, Vital plays with the concepts of masculine and feminine in such a manner as to make them virtually unrecognizable. For example, he relates that the connection between SaG and MaH is such as to make the vowel points (restored by MaH) feminine and this is why they are called *Malchut* (Kings)! What Vital seems to be suggesting is that these vowel points or *Nekudot* become feminine on the principle that whatever is transferred from one level to another is feminine. The paradigm of the feminine in the Kabbalah is the last *Sefirah*, the

Shekhinah, which is God's feminine presence, and these *Nekudot* now become identified with the *Shekhinah*, which, as we have seen, is also called *Malchut*, Kingship. Therefore, on Vital's view, these vowel points *are* kings (which is, of course, masculine). Indeed the very fact that the tenth *Sefirah* is alternately spoken of as the *Shekhinah* and kingship suggests a fluidity in gender that illustrates the principle that with *Tikkun ha-Olam* the masculine and feminine aspects of the Godhead, which had been severed by the Breaking of the Vessels, are reunited and even fused.

MAN'S *TIKKUN*

Vital could not be more explicit with respect to the role of man in the redemption of evil. He says:

> When a person is born his soul must purify (*birur*) the sparks which reach his portion, that fell through the sin of the first man (*Adam ha Rishon*) on *Kelippot Nogah*. This is the reason for a person being born in this world. Understand this well. Through the *mitzvot* (divine commandments) one extracts the good from those portions that were damaged and fell.[47]

We should not lose sight of the significance of this idea for the subsequent development of Judaism. Not only the Kabbalists but generations of Hasidim have lived their lives according to this theory: that the divinely appointed mission of each individual is to free the light, and hence raise the sparks of those *Kelippot* that reside within his own soul or that come his way in the course of a lifetime. It is in this manner that man is able to turn darkness into light, the bitter into the sweet, and perform his part in *Tikkun ha-Olam*.

According to the Lurianists, the erotic unifications that constitute *Tikkun ha-Olam* involve mutual male and female orgasms, spoken of as male and female "waters." The male waters flow from above, but the female waters are supplied by mankind through the raising of the sparks, which constitutes a liberation of the libidinous energy inherent in these *netzotzim*. Mankind, in effect, provides the feminine aspect of the *zivvug*, or sacred marriage.

The task of *Tikkun ha-Olam* originally rested on the shoulders of *Adam haRishon*, the first man. As we have seen, had Adam performed the one commandment intended for him (refraining from eating of the Tree of

47. Vital, *Sefer Etz Chayyim*, 2: 3, *Tikkun*.

Knowledge of Good and Evil), *Tikkun* would have been complete and all the worlds set aright and restored. However, this was not to be. By partaking of the fruit, Adam caused a second cosmic catastrophe, a repetition and deepening of the Breaking of the Vessels. With his fall, Adam's soul, which had originally contained all the souls of humanity, itself shattered, splintering into a multitude of "soul-sparks," which now must be uplifted by the individual men and women who are vivified by them. There were now, according to Vital, three types of sparks: "cosmic sparks" from the original shattered vessels; sparks from the *Shekhinah*, which had been exiled as a further result of the *Shevirah*; and "soul sparks" from the fragmentation of Adam's soul. Mankind must, according to Vital, participate in the liberation of all three kinds of sparks, though as we shall see, each individual is charged particularly with the uplifting of those sparks that correspond to his own "soul root."[48]

By what process are the sparks reclaimed and restored to their proper place? As we will see, this is a question that occupied later generations of Hasidim. For Vital, the process begins with the rejection of evil, through obedience to the negative precepts of the Torah. However, certain sparks, those entrapped in the *Kelippah Nogah*, the ambiguous realm between light and darkness, good and evil, are restored by man's redirecting his natural bodily instincts in the service of God. As a result of this process the potentially holy sparks of *Kelippah Nogah* are absorbed into the realm of the sacred, with the further result that the impure objects that had been parasitic on these sparks are deprived of their vitality and annihilated.[49]

According to the Lurianists, every precept of the Torah is directed toward the reclamation of sparks, and, specifically, toward the restoration of one or another aspect of the various *Partzufim*. Every good deed not only reclaims sparks but causes beneficial impulses to ascend to create harmony among the *Sefirot*. (On the other hand each sin causes the *Kelippot Nogah*, the "potentially redeemable," to be further absorbed among the impure *Kelippot* of the "Other Side."[50])

According to the Kabbalists (though not for the Hasidim), the performance of *mitzvot* is only fully efficacious for *Tikkun ha-Olam* if it is accompanied by the proper *Kavvanot*. These are mystical contemplations

48. Louis Jacobs, "The Uplifting of the Sparks," p. 107.
49. Schochet, "Mystical Concepts," p. 891.
50. Ibid., p. 891.

that map the various precepts onto the realm of the *Partzufim* and intend the unification of the various masculine and feminine aspects of the divine. Hence, for the Lurianists, knowledge of kabbalistic theosophy is an essential ingredient to the restoration of the worlds and the perfection of God.

AFTER *TIKKUN*

Man's *Tikkun* has the ultimate effect of restoring our world, *Assiyah*, to a higher spiritual plane, and removing it from the realm of the *Kelippot*. This will, according to Scholem, bring about a state of blissful union between man and God that will be permanent and immune from disruption by the "Other Side."[51]

It is unclear, however, whether this union is "permanent" or even fully comprehensible in our own terms. For the Lurianists, our present historical era is one in which *Tikkun* is underway, but not yet complete. However when *Tikkun* is complete, Vital tells us, the situation will be reversed, and there will be a return of the world to *Tohu* and *Bohu* (Chaos and Nothingness). Vital alludes to the talmudic dictum that two thousand years of chaos and void will be followed by two thousand years of Torah and two thousand years of *Tikkun*, and, finally, a thousand years of destruction. There is thus a hint within the Kabbalah of what Nietzsche was later to call the "myth of the eternal return."

THE *TZELEM*

Man's role in *Tikkun* is facilitated by the nature of his inner psyche. The Kabbalists spoke of the inner psyche as the *Tzelem*, the divine image that accompanies each individual at birth, and which serves as the fixed and determinate essence of his being. The *Tzelem* or "self-image" was equated by the Kabbalists with the individual's "form," which is nonetheless separable from him and is on occasion perceived by a man as a spiritual guide, "astral body," or personal "angel." On some interpretations the *Tzelem* is concealed within the depths of a man's personality.[52] The *Tzelem* is also the individual's

51. Scholem, *Kabbalah*, p. 143.

52. Gershom Scholem, "Tselem: The Concept of the Astral Body," in *On the*

"perfected nature," the person he could be if all of his or her potentialities were fully actualized. Two traditions regarding the origin of the *Tzelem* are present in the Zohar. In one tradition the *Tzelem* is a garment of the soul that exists prior to the individual's birth; in another it is a garment woven out of a man's good deeds on earth, which accompanies him after death.[53]

The Kabbalists sought to make contact with the *Tzelem* in their meditative and ecstatic practices. Vital, in his *Sha'arei Kedushah*, tells us: "There are people whose own souls, when they have become utterly purified, appear to them and guide them in all their ways."[54]

In *Sefer Etz Chayyim*, Vital connects the *Tzelem* to the merits of a child's parents, whose good deeds draw down a particular soul from the upper worlds for their offspring. The individual is, according to Vital, not born into the world with a "naked" soul but rather with an image that reflects the moral qualities of his progenitors. The particular *mitzvot* performed and excelled in by his parents determines the nature of the *Tzelem* or spiritual garment that envelops the child at birth. The parents actually extract specific sparks from *Kelippot Nogah*, which are woven together to form the *Tzelem* garment.[55]

DEVELOPMENT OF THE SELF

The creation of the child's *Tzelem* is only the beginning of the development of the adult self. While the *Tzelem* may reflect the child's potentially perfected nature, the child is soon corrupted by extraneous forces that, owing to the sin of Adam, inevitably latch onto a man's soul. While a male's circumcision on the eighth day after birth has the effect of removing an aspect of *Kelippah* ("covering," "foreskin") this does not completely prevent the growth and development of negative forces within the child.

However, when the child is 13, the age of *bar mitzvah*, the *Chasadim*, the "angels" of *Kelippot Nogah* (the Tree of Knowledge), which had long been repressed, are now revealed. As Vital puts it, these "servants in the realm of the *Kelippot* escape to freedom." It is at this point that the child receives

Mystical Shape of the Godhead, trans. Joachim Neugroschel (New York: Schocken, 1991), p. 254.

53. Ibid., p. 264.

54. Ibid., p. 317.

55. Vital, *Sefer Etz Chayyim* 50: 3.

his adult knowledge and becomes obligated in the commandments of the Torah. It is also at this point that the child is able to perform his own acts of *birur* and becomes a vehicle for *Tikkun ha-Olam*.

The soul of adulthood does not, according to Vital, enter into the person all at once, but rather develops gradually according to the individual's good deeds and merits. The completion of one's soul is occasioned by the individual's participation in *Tikkun ha-Olam*. Interestingly, Vital holds that a person is completed only when *both good and evil* have entered into him: "With the entry of the Evil Impulses which is from *Gevurah*, the soul of *Gevurah* enters in, and with the entry of the Good Impulses, the soul of *Chesed* enters in . . ."[56] Only with both of these souls is the individual considered complete. According to Vital, "the Good Impulse and the Evil Impulse are both angels,"[57] and the adult human soul is endressed within these two angels. The demons (*Shadim*) of the Evil Impulse become angels when they are sweetened by the acts of kindness involved in an individual's performance of *mitzvot*.

Vital tells us: "It is also possible that a person, in his whole life cannot complete his soul, because he did not perform the commandments that would purify his garment in *Nogah* and the soul is not able to enter in(to) him."[58] It is for this reason that some souls must be reborn.

GILGUL: THE TRANSMIGRATION OF SOULS

Gilgul or reincarnation plays a significant role in the Kabbalist's understanding of *Tikkun*. Classical, rabbinic Judaism knows nothing of the concept of reincarnation. However, beginning with *Sefer ha-Bahir*, the notion of transmigration of souls became accepted doctrine in the Kabbalah. Originally transmigration was restricted to those, for example, who died childless or who failed to perform some other critical *mitzvah* in their lifetime. However, the Zohar expanded the concept of *gilgul* (the "wheel," denoting the soul's movement from one incarnation into another) to include the righteous who return in a new body for the good of the world. Eventually, the notion of *gilgul* came to be regarded as a universal law, and chains of migration, tracing

56. Vital, *Sefer Etz Chayyim* 2: 2.
57. Vital, *Sefer Etz Chayyim* 50: 3.
58. Vital, *Sefer Etz Chayyim* 2: 2

individuals to the soul roots of historical and biblical figures, were intuited by kabbalistic visionaries.

The thirteenth century also saw the development of the kabbalistic theory of "soul sparks," in which one soul is thought to subsequently inform many others, just as a single flame can light many candles.[59] The idea also arose that a given individual can acquire sparks from various prior souls, and that *parts* of a person can be reincarnated and mixed with other partial souls in the creation of a new individual. Sparks from an old soul are said to retain what they previously learned in their new incarnation.

The transmigration of souls was frequently connected to individual human development and the *Tzelem*, or divine image, which each man must realize within his own psyche. The Kabbalists held that this *Tzelem* was broken and distorted by the sin of the first man, making it incumbent upon each of Adam's descendants to restore and perfect the *Tzelem* within his own being. This restoration is achieved through the 613 *mitzvot*, each of which corresponds to a "limb" or "sinew" in the body, and hence to an aspect of the divine image that dwells, or is reflected, in the body of man. As we have seen, if a man fails to achieve the completion of his "divine image" within a single lifetime, he becomes subject to the wheel of transmigration.[60]

The process of perfecting one's soul succeeds in drawing down a *ruach* or *neshamah* (higher souls) from heaven, to complement the lower soul or *nefesh* with which each individual is born.[61] Later Kabbalists held that an individual can be "impregnated" with an additional soul later in life, which will assist him in the performance of a certain *mitzvah*, or in the resolution of a personal or spiritual crisis. The Kabbalists reserved the term *gilgul* for transmigrations that occur at conception and birth, and used the term *ibbur* (impregnation) for the entry of souls into a person later in life. Vital, in his works on reincarnation, makes reference to the concept of an evil or wicked impregnation. This conception of an evil *ibbur* was later fused with the Yiddish notion of a *dibbuk* (attachment from outside forces), which is the Jewish folk concept of possession by an evil spirit.

The Safedian Kabbalists developed the idea that all souls on earth were

59. See Scholem, *Kabbalah*, p. 143.

60. Gershom Scholem, "Gilgul: Transmigration of Souls," in *On the Mystical Shape of the Godhead*, p. 218ff.

61. David M. Wexelman, *The Jewish Concept of Reincarnation and Creation: Based on the Writings of Rabbi Chaim Vital* (Northvale, NJ: Jason Aronson, 1999), pp. 13–15.

originally part of the great cosmic soul of *Adam Kadmon*. Expanding upon a notion first articulated in *Tikkunei ha-Zohar*, they developed the idea that the process of transmigration in man parallels the emanation and descent of the *Sefirot* in God. Just as the one light of *Or Ein-Sof* passed through Adam and was articulated into a vast array of *Sefirot*, Worlds, *Partzufim*, and sparks, the single divine image passed through Adam and was transformed and broken into a vast number of human souls and soul-sparks. The process of *Tikkun* in which God and the world are restored after the Breaking of the Vessels is according to *Tikkunei ha-Zohar*, a *gilgul*, or reincarnation of divine thought. This signifies that the fluidity and movement of souls within man is the very process through which the divine sparks are restored and reassembled to complete and perfect God.

Scholem points out that the Kabbalists of Safed relied upon an ancient Midrash,[62] one that was somehow ignored by the earlier Kabbalists, to support their conception of *gilgul* from the soul of Primordial Man:

> While Adam was yet lying lifeless (as a *golem*), the Holy One, blessed be He, showed him all the righteous who would come from his seed. There were those who hung from the head of Adam, those who hung from his hair, those from his throat, those from his two eyes, those from his nose, those from his mouth, and those from his arms.[63]

This image is used by the Safedian Kabbalists as a prooftext for their view that all the Jews in all generations, and not just the righteous, are derived from the cosmic soul of the original Adam. Such a view, of course, follows from the Kabbalists' metaphysics, which holds that *all* levels of existence, in each of the five worlds, are derived from Primordial Man. The Lurianists held that just as each individual man must be restored limb by limb, sinew by sinew, via the 613 *mitzvot*, the Cosmic Adam, who has been divided into 613 major soul roots, must metaphorically be restored limb by limb, sinew by sinew as well.[64]

According to the Lurianists, with the fall, Adam was reduced from cosmic to earthly dimensions. Many of his cosmic limbs were said to have fallen off his body with the soul sparks attendant to these limbs falling into the "Other Side." In this way the "Adam of holiness" became mixed with the

62. Exodus Rabbah 40: 3; Tanchuma, Ki Tissa, 12.
63. Scholem, "Gilgul: Transmigration of Souls," p. 229.
64. Ibid., p. 230.

ungodly Adam, *Adam Belia'al.* According to Vital, the soul sparks from Adam combine with the cosmic sparks (the so-called sparks of the *Shekhinah*) that fell into the cosmic void with the Breaking of the Vessels. All of these sparks are exiled, awaiting redemption through Torah and *mitzvot.*

The notion that all souls ultimately derive from *Adam Kadmon* gave rise to the concepts of soul roots and soul families. Scholem points out that R. Solomon Alkabez (ca. 1550) and his disciple, R. Moses Cordovero, developed the idea that the souls of certain individuals have a familial connection that is completely independent of those individuals' biological familial status.[65] Parents and children, for example, are rarely from the same soul root. These Kabbalists held that the Cosmic Adam originally fragmented into 613 major soul roots, corresponding to the 613 *mitzvot* and the 613 organs in a man's body. These soul roots further divided into a multitude of "minor roots," each of which is referred to as a "Great Soul." The Great Soul further subdivides into individual souls and sparks.[66] According to Solomon Alkabez all of the sparks derived from a Great Soul are controlled by a law of sympathy,[67] suffering with one another and benefiting from each other's good deeds. A righteous individual (*tzaddik*) for example, is capable of restoring sparks within (but only within) his own soul family.

Many of these ideas are clearly presented by Chayyim Vital in his *Sefer ha-Gilgulim* and other works. Vital expands upon the traditional kabbalistic image of the "cosmic tree" in order to clarify the relationship between individual souls and their "roots" in a higher realm. When such individual souls "descend into this world to become invested in bodies of flesh, they have their roots cleaving to the main root from which they were hewn."[68] The trees roots are in the upper worlds and are called *mazalim* (stars) and further roots and branches extend downward into the souls of individuals on earth. The major roots are connected with the souls of various *Tzadikkim*, e.g., Abraham, Jacob, Moses.[69] Originally all souls were contained as one in *Adam ha-Rishon*, but with the sin of Adam they were fragmented into at least 613 "soul roots," each of which is itself composed of 613 "sparks,"

65. Ibid., p. 224.
66. Ibid., p. 235.
67. Ibid., p. 233.
68. Chayyim Vital, *Shaarey Kedushah*, selections trans. by Zalman Schachter, in Meltzer *The Secret Garden*, p. 188.
69. Ibid., p. 188.

corresponding to the total number of positive and negative Torah commandments.[70]

In addition, each individual human soul "has countless roots in different worlds"; all the roots of a person's soul in a given world, e.g., *Assiyah*, "make up one's whole soul of Assiyah." When an individual commits a particularly grievous sin this can have the effect of cutting him off from his soul roots, like the cutting of a branch from a tree. On the other hand meritorious deeds have the effect of "raising" and uniting all of one's soul roots, an action that helps to complete the *Tikkun* of one's soul on earth. The full *Tikkun* of an individual soul requires the performance of all 613 commandments, something that is not possible in a single lifetime. This is the reason for *gilgul*, the reincarnation of human souls.

Each of the major "soul roots" or "Great Souls" is like a tree unto itself, and each are comprised of a variety of different individual souls, great ones corresponding to fruits, and lesser souls, i.e., ordinary individuals, corresponding to the branches and leaves.[71] The *Tikkun* and destiny of each individual soul of a major "soul root" is bound up with each of the others, so that the destiny of the soul root of even a *Tzaddik* as great as Abraham is bound up with those of evildoers and men of low value.[72]

An individual, by turning off the flow of daily thoughts and desires, has the power to turn in "the direction of upper worlds, into the direction of one of the roots of [one's] soul," thereby drawing supernal light into our world.[73] This can take the form of an angel that addresses the individual, and can also result in a type of prophesy.

Vital utilizes these notions in the service of another kabbalistic theme, the *coincidentia* of good and evil. According to Vital, many of the *tzaddikim* or great men of later generations derive from the soul root of Cain, and hence were spiritual participants in the world's first (and archetypal) homicide.[74] In a transmutation of values which rivals that of Nietzsche, Vital informs us that with the advent of *Tikkun ha-Olam*, Cain will be elevated above Abel, the sinner above the victim. This view gives concrete expression to the kabbalistic idea that the creation and vicissitudes of the world are designed not simply for

70. Chayyim Vital, *Sefer ha-Gilgulim*, selections trans. by Yehuda Shamir, Meltzer, *The Secret Garden*, p. 196.

71. Vital, *Sefer ha-Gilgulim*, Shamir trans., p. 196.

72. Ibid., p. 197.

73. Vital, *Shaarey Kedushah*, Shamir trans., p. 189.

74. Scholem, "Gilgul: Transmigration of Souls," p. 236.

the manifestation of the good, but also for the manifestation of evil, in order that, through *Tikkun*, evil can be sweetened and transformed into good. Indeed, the transformation of evil to good is the highest manifestation and perfection of the good itself. In Vital, the process of reincarnation becomes a major vehicle for this transformation.

THE SIGNIFICANCE OF *GILGUL*

Let us consider the philosophical meaning and significance of the doctrine of *gilgul*, the transmigration of souls, as it is expressed in the Kabbalah. First, we must remember is that the Kabbalists' view of the world is phenomenological and idealist as opposed to naturalistic and material. As we have seen in relation to their doctrine of the *Sefirot*, underlying the Kabbalists' myths and theories is an assumption that the constituent elements of reality are the phenomena, ideas, emotions, and values that present themselves to human consciousness. On this view, a man's emotions, the values that move him, the ideas that his mind entertains, and the "personalities" of those with whom he is acquainted, are as real or even more real than the material objects that he encounters in his daily life. By extension, the true nature of human personality is itself to be discovered in the ideas, emotions, values, style, etc., which inform human behavior, rather than the corporeal body that expresses it. Indeed, the personality of an individual can be preserved, for example, in his paintings or writings, his spoken words and his "memory" long after his corporeal self has decomposed. To use an analogy we presented earlier in relation to the *Sefirot*: what is unique and essential about an individual is the "software" that informs his bodily self, rather than the "hardware," or the body itself.

It is an assumption of the Kabbalah that two individuals who are completely unrelated physically (from different families, nations, and even religions and race) can be extremely close in their personal "essence." Two people who have met for the first time even late in their lives can instantly discover that they are "soul mates," precisely because there is something in the depths of their experience, emotions, values, style, etc., which resonates between them. Those who have had such an experience can hardly doubt that the perception that two such individuals are from the same "soul root" is phenomenologically real.

It is such a "Platonic" yet nonetheless "commonsense" view of the human soul and personality that underlies the Kabbalists' speculations

regarding the transmigration of souls. The idea that the human personality is logically independent from the human body informs the Kabbalist's notions of metempsychosis and reincarnation (*gilgul*). It also plays a vital role in their concepts of the "soul root," the possibility of more than one personality entering the same individual ("impregnation" or *ibbur*), and the possibility that a man's good deeds can draw down an extra soul from heaven, etc. I believe we can understand such ideas within the realm of experience and need not posit the existence of a Cartesian "soul-substance," which enters into a relationship with the material substance of the human body. The "soul" or personality of man or woman can at least be partly understood as a particular arrangement of values, ideas, emotions, styles, and information, which must be expressed in a "material vessel," but which is not essentially bound up with any vessel in particular. Like the software that describes a computer's algorithm or program, the human personality or soul can move from one "machine" to another without being altered in its essential aspects; and the software describing several personalities, or at least aspects of those personalities, can all be run on a single "machine" or bodily vessel.

Neither do the *methods* of "soul transmission" have to be understood in any occult sense. We are all familiar with actors who are able to, at least in a limited sense, "reincarnate" a historical or contemporary personality within their own being. What I am saying here is that the phenomenon of reincarnation need not be posited as occurring only via the process of birth. The processes of cultural transmission, including imitation, oral and written language, art, music, myth, and any other vehicle through which information can be encoded and transmitted (including the process of genetics and human memory), can facilitate the appearance of at least aspects of a living or historic personality's soul in the person of another individual and contribute to the "restoration of the world." The Hasidim are, as we shall see, insistent upon the idea that everything a person comes in contact with or experiences in a lifetime is meant to be part of his own personal *Tikkun* (restoration process) as well as part of the *Tikkun* of the world at large. That an individual meets certain people, reads certain books, and performs certain tasks and projects, is all part of the process through which he or she has an opportunity to "raise the sparks" that are uniquely his or her own, and bring to light some aspect of the divine plenum that had hitherto been shrouded in the world of *Kelippot*. If he or she is a scholar or a *tzaddik* (righteous individual), for example, then perhaps the personality of a great scholar or saintly individual of the past comes alive within him to guide him in his or her own personal *Tikkun*. Likewise, the contemporary scholar or *tzaddik*, through being

inspired by and internalizing the dead person's words and deeds, actually reincarnates an aspect of the deceased's personality and enables the old soul to continue the process of its own *Tikkun*. It is certainly not unusual, for example, for a contemporary author or scholar to believe that a deceased author, upon whom he devotes a lifetime of research and study, can reemerge within and guide him in the mission of his own life. We might say that a contemporary scholar, by bringing the old author's works to light for a new generation, is able to thereby help in the completion of the old soul's mission of *Tikkun*. That individuals throughout the generations have thusly reincarnated the biblical personages of Abraham, Abel, David, and Moses is an axiom of kabbalistic and Hasidic thought. What I am suggesting here is that such reincarnations or *Gilgulim* are neither occult happenings nor mere figures of speech, but are, at least in some cases, phenomenologically and interpersonally very real.

Of course the "reincarnation" of a particular combination of human traits, values, ideas, and emotions need not occur with any awareness on the part of the individual who has "received" the incarnation. As there may be dozens, hundreds, or even thousands of individuals currently alive who each of us would recognize as a "soul mate" should we meet and get to know them, there likely are many individuals who have existed in the past whose sefirotic or personality structure was similar enough to our own to justify the view that their personality has been essentially, or at least in part, reincarnated in our own being. Such a view need not be an offense to our own sense of individuality or uniqueness. That "I" exist in a different time and circumstance than any former or parallel "self" is sufficient to differentiate me as an individual. At any rate, why such an emphasis in difference? There is an important sense in which the birth of any child is a "reincarnation" of all humanity: as the psychiatrist Harry Stack Sullivan once put it, each of us, after all, "are more human than otherwise." For the Kabbalists, all human souls ultimately derive from the original soul of the Primordial Man (*Adam Kadmon*). Indeed, it is only the result of the *Tzimtzum*, an obscuring or concealment of the fullness of knowledge, that we each ultimately come to regard ourselves as distinct and separate selves. In the phenomena of "soul mates" and "reincarnation" we experience moments in which we can catch a glimpse of our common humanity and transcend the alienated and exiled condition of our individual lives.

In this section I have tried to, as it were, bring the kabbalistic and Hasidic notion of reincarnation down to earth, to relate it to aspects of

everyday experience, and thereby perhaps place this experience in a new more "ensouled" light. That other, perhaps more metaphysical interpretations of these phenomena of personality, soul, and metempsychosis are possible, I have no doubt. My own view, however, is that the notion of a transmutable soul substance that exists in a quasi-spatio-temporal framework called heaven, for example, arises out of a desire to make the spiritual as much like the material as possible, i.e., to import the categories of space, time, physical energy, and substance into the spiritual realm, a tendency that the Kabbalists warned directly against. Soul, it seems to me, exists in the domain of thought, values, feeling, style, etc., a domain that has its own structure and rules, which, however intertwined with the material world, is essentially different from it. Like the world of numbers, ratios, and equations of mathematics, which exists outside of space, time, and energy, the world of the spirit, of personality and soul, need not be emblazoned with the torch of corporeality for it to be real. To think otherwise is to fall victim to the naturalism and materialism that systems of thought such as the Kabbalah are meant to transcend.

It is true, of course, that the Kabbalists believed that a person's soul, and souls in general, pre-exist the appearance of the human body and persona. This is to say no more or less than that a particular combination of *Sefirot* (ideas, values, emotions, etc.) exists in the realm of "thought" in the same way that a particular "proof," for example, exists in the realm of "ideas" prior to its being discovered.

We are of course, entitled to speculate what place the realm of spirit, values, and ideas has in the world understood as a physical system. In Chapter Four, for example, I briefly entertained the notion that the ideas and values of the sefirotic realm are the six dimensions held by "super-string theory" to have contracted in on themselves with the "big bang." Such speculation, may, for some, provide a handle on what one might otherwise regard to be the *miracle* of reincarnation, or other apparently "occult" processes. My own view is that such processes are no more (and no less) a miracle than the very existence of the world (nature, ideas, consciousness, and value) itself.

HASIDIC CONCEPTS OF *TIKKUN*

Among the Hasidim the doctrine of *gilgul* was utilized to articulate the role and purpose of individual man, and further elaborate the concept of *Tikkun*.

According to the Hasidim, a man's psyche not only exists in sympathy with other individuals who are derived from the same Great Soul, but it is also connected to those aspects of his environment that contain sparks belonging to his soul root. The Hasidim developed the beautiful doctrine that a man's life presents him with a series of opportunities to raise the sparks that only *he* can redeem, and that the people and objects a man encounters in the course of his lifetime are presented to him precisely in order that he can liberate the spiritual energy within them and, in so doing, also liberate the sparks within his own soul. There is thus a spiritually intimate, redemptive relationship between a man and his possessions and all things he encounters, and a person should take care to respect the objects and experiences in his or her life as divinely ordained occurrences for his own destiny and *Tikkun*. When an object changes hands it means that there are no longer any sparks within it that are sympathetic to its original owner. When a man is inexplicably moved to travel to a distant corner of the world it is more than likely that there are soul sparks in that place that only he can redeem.[75] Louis Jacobs has pointed out that such a view reflects the Hasidim's emphasis on the unique importance of the individual. Even today the Hasidim hold that their "rebbe" is somehow capable of peering into the soul of each of his followers in order to advise them to undertake a marriage, job, or journey that is uniquely suited to the individual Hasid's mission in life, and which places him in contact with those aspects of the world that are sympathetic to his own soul root.

THE REDEMPTION OF MATTER: *AVODAH B'GASHMIYUT*

In contrast to the Kabbalists, who frequently took an ascetic attitude toward the world, the Hasidim by and large regarded man's engagement in the world as an important vehicle for redeeming the holy sparks. The world of food, drink, and material pleasures, which had been largely shunned by the Lurianists, became, at least for some Hasidim, the very arena of personal and world redemption. While for many Hasidim only a rebbe or *tzaddik* could redeem holy sparks encountered in the material world, others held that the

75. Louis Jacobs, "The Uplifting of the Sparks," p. 117.

path of *avodah b'gashmiyut*, "worship through corporeality," was virtually open to all.

Baruch of Medzhibozh, the grandson of the Baal Shem Tov (the founder of Hasidism), went so far as to hold that a *tzaddik* was not only permitted, but was actually obliged, to engage in opulent food, drink, and commerce in order to redeem the holy sparks inherent in these objects. He is said to have even regarded such activity as superior to the study of Torah and the performance of the *mitzvot*.[76] Another Hasidic rebbe, Abraham Joshua Heschel, the Apter Rebbe (d. 1825), was said to have consumed colossal meals because of his obsession with the idea of redeeming the holy sparks in food.[77] Other Hasidim sought, through incessant smoking, to redeem the sparks inherent in tobacco, a practice that embodied both the "sparks" and "extraction" *Tikkun* metaphors. On some views tobacco was thought to be a gift of God, containing the subtlest of sparks to be redeemed just prior to the final redemption.

While it is obvious that the doctrine of "worship through corporeality" was subject to considerable abuse, its thrust, as Schatz-Uffenheimer has maintained, was completely, if dialectically, spiritual.[78] For the Hasidim it is not man who seeks out the sparks in his quest to repair and restore the upper worlds, but rather the divine sparks themselves, present in the material world, which cry out to man and long to be redeemed. It is for this reason that man must not ignore the concrete and material.

Furthermore, the redemption of the material is dialectically its negation, for the redeeming power of man is his intellect, which negates the concrete in favor of the abstract, thereby lifting the material into the realm of the spiritual. One eats, drinks, has intercourse, etc., "for the sake of heaven," and in so doing spiritualizes the world and elevates the holy sparks in matter. There is no pleasure and happiness in the material world per se, but rather one's immersion in the concrete and material is always with a view toward its negation in the universal and spiritual. This is the doctrine of *Yeridah le-zorekh 'aliyah*, "the descent in behalf of the ascent." The confrontation with evil in its own (material) realm results in its transformation into the good.[79] Or, better, this doctrine, along with the concept of "worship

76. Ibid., p. 118.
77. Ibid., p. 118.
78. Rifka Schatz-Uffenheimer, *Hasidism As Mysticism*, p. 58.
79. Ibid.

through corporeality," confers a dialectical union between good and evil, and between the spiritual and the material.

But how is this to be achieved? Schatz-Uffenheimer interprets the Besht's famous dictum, "A man should desire a woman to so great an extent that he refines away his material existence in virtue of the strength of his desire," not as a warrant for fulfilling one's desires physically but rather for exhausting them without realizing them.[80] However, the Besht's words say nothing about exhausting one's desire, but rather make reference to a spiritualization that occurs by virtue of the intensity of the desire itself. The actualization spoken of here may be more like an intensification of passion, delight, and desire that elevates one to the delight and desire of the Primal Will itself. Perhaps one who knows burning passion is one who also knows God. As Martin Buber has put it, "One shall not kill 'the evil impulse,' the passion, in oneself, but one shall sense God *with* it."[81] The act of corporeal desire itself enables one to realize the spiritual within oneself. These ideas suggest something of a "romantic" spirit in Hasidism. Indeed, the Hasidic clash with the traditional halakhic authorities parallels the then-contemporary secular romantic revolt against classicism in art and philosophy.

THE ANNIHILATION OF "SOMETHINGNESS"

The views we have just considered certainly give the lie to the proposition that for the Hasidim *Tikkun* is a purely "otherworldly" ideal. For them it is not sufficient that a man raises his own spark(s) and returns to a unity with the absolute. Rather the entire world, or at least those aspects that are part of his "soul root," must be redeemed with him. Nevertheless, there is a quietist trend within Hasidism, one that does seek, in effect, to annihilate the material world, and with it the individual's ego. There developed within Hasidic circles the notion of *bittul ha-Yesh*, the nullification of "somethingness,"[82] a doctrine that held that the purpose of religious activity and prayer is the nullification of the world and self in favor of a complete unity with God. Indeed, the annihilation of the personal ego became such an important Hasidic ideal that it was common for their leaders to hold that a man's

80. Ibid., pp. 58–59.
81. Buber, *Hasidism*, p. 71.
82. Louis Jacobs, *Hasidic Prayer* (New York: Schocken Books, 1973), p. 21.

petitions to the Lord should not be understood as a prayer for personal prosperity or even relief from suffering, but rather as referring to the welfare and suffering of the *Shekhinah*, that aspect of God that has been exiled into, and suffers along with, the world.[83]

"STRANGE THOUGHTS"

We might ask, however, if the Hasidic nullification of the world is really equivalent to the Gnostics' escape from it. In order to answer this we must remember that for the Kabbalists and Hasidim the entire universe, from the heights of the world of *Adam Kadmon* down to the realm of the Husks and the "Other Side," is an expression and actually a part of God. The possibility of transcending the world in the Gnostic sense of "escape" is impossible in the Kabbalah precisely because the world itself is considered holy and therefore in as much need of redemption as the adherent. It is for this reason that such doctrines as "worship through corporeality," the "descent on behalf of the ascent," etc., could develop within Hasidic thought. The world cannot be ignored; it must be made an integral part of the spirit. The early Hasidim even went so far as to hold that one must therefore even spiritualize one's "strange thoughts,"[84] those thoughts that intrude upon one's prayers and consist, for example, of the desire for an illicit sexual encounter, or the abandonment of Torah. The manner in which such thoughts are elevated is to mentally attach them to their sefirotic point of origin (for example, illicit passion, like all love, originates in the *Sefirah Chesed*). Some Hasidic masters went so far as to hold that one should concentrate on the various *Sefirot* in order to elicit such "strange thoughts," which could then be sublimated and

83. Carried to its logical conclusion this view does not obligate the Hasid to behave in a manner different from what traditional Judaism had prescribed. This is because, to pray for the *Shekhinah* is, in effect, to pray for the world, inasmuch as this aspect of God, exiled as it is into the corporeal world, is completely coextensive with material reality. The difference is simply that the Hasid, in praying for his own welfare, or, for example, in earning his livelihood, is conscious of the fact that in doing so he is "raising sparks," i.e., redeeming an aspect of *Ein-Sof*. It is for this reason that R. Jacob Joseph of Polonnoye could show his concern for *this* world by holding that a man must verbally pronounce his prayers, because it is only speech that can serve as a vessel for drawing down divine grace into the material world.

84. Jacobs, *Hasidic Prayer*, p. 104ff.

elevated into the spiritual realm. Like the doctrine of "worship through corporeality," the concept of "elevating strange thoughts" was either abandoned or ignored by the later Hasidim. Nevertheless it serves to illustrate that the Hasidim, even in their so-called transcendence of the material world, went very far in an effort to include and ultimately spiritualize those aspects of the world that are normally rejected by quietists. The Hasidim, operating within a framework of kabbalistic panentheism, held the world to be a sacred place, and all things an opportunity for an encounter with God.

KAVVANOT AND *DEVEKUT*

An important aspect of the Hasidic doctrine of *Tikkun* involves the state of mind that an adherent must have while performing commandments and during prayer. While the Kabbalists had formulated a complex series of *kavvanot* (intentions) directed toward the restoration and unification of the heavenly *Sefirot* and *Partzufim*, the Hasidim recommended the much simpler procedure of *devekut*, a simple "cleaving" to God. Indeed, the Hasidim held that the complex intentions of the Kabbalists could actually interfere with all but the greatest *tzaddik*'s attachment to God, and they eliminated even study of the complex kabbalistic theosophy in favor of a much simpler faith. It is for this reason that kabbalistic theosophy is presented in much simplified, and even superficial, form in the writings of the Hasidim. To be sure Hasidism, in contrast to the Kabbalah, is a doctrine intended for the masses, and the masses cannot be expected to understand a complex work such as the *Etz Chayyim*. For the average man the doctrine of the holy sparks, for example, is best rendered synonymous with a recognition of the presence of divinity in all created things.[85] Yet Hasidism is not a mere popularization of the Kabbalah. The Hasidim valued a certain simplicity for its own sake, and further held that an immersion in complex theosophy detracted from one's participation in the world. In spite of certain quietistic tendencies, in Hasidism the "raising of the sparks" becomes a metaphor for engagement as opposed to escape from the world. The Hasidim divested the notion of *Tikkun* of its final traces of Gnosticism and asceticism, thereby refocusing its adherents on the immediate relations among man, the world, and God.

85. Ibid., p. 124.

BUBER ON *TIKKUN*

The twentieth-century Jewish philosopher Martin Buber has provided an interpretation of Hasidism, which, although it has been criticized from many quarters, can assist us in our contemporary reading of *Tikkun*. Buber was, for example, the first to recognize the relationship between the Hasidic conception of *Tikkun* and the psychoanalytic concept of sublimation: "The psychoanalysis of our day has again taken up the Hasidic view in the form of the theory of the 'sublimation of the libido,' according to which the stimuli can be diverted, and carried over into the realm of the spirit, therefore changing so to speak their form of energy."[86] But, as Buber points out, the psychoanalytic notion is purely intrapsychic while the Hasidic concept of redemption involves the world at large: "'Sublimation' takes place within man himself, the 'raising of the sparks' takes place between man and the world."[87] Buber provides what amounts to an existentialist interpretation of the Hasidic "sparks" doctrine: "all the more existence in reality is recognizable as an unbroken chain of encounters each of which demands the whole person for what can be accomplished by him, just by him and only in this hour."[88] For Buber the Hasidic commandment is for man "to do all that he does with the whole of his being."[89]

Buber emphasized those aspects of the theory of *Tikkun* that see humanity as a receptacle for God's fate in the world. Man, therefore, has a great responsibility, which can only be realized through the exercise of his free will. According to Buber, it is "for the sake of the chooser," for the existence of free will, that the world itself was created, for only through a free exercise of choice can the values of the Godhead be made real.

THE "INNER" AND THE "OUTER" ASPECTS OF ALL THINGS

The doctrine of *Tikkun ha-Olam* is a surprisingly psychological doctrine. This is surprising because unlike the religions of the East, Judaism is often referred

86. Buber, *Hasidism*, p. 34.
87. Ibid., p. 55.
88. Ibid., p. 58.
89. Ibid., p. 59.

to as a *historical religion*, a religion that places great emphasis on concrete historical acts, on the historical fate of a people, and on this people's relationship to a particular land. Particularly in modern times, Jews have been a politically conscious people and with the rise of the modern state of Israel this political focus has become stronger, perhaps, than at any time in the past. It is thus surprising and perhaps even a bit disconcerting that the Jewish doctrine of *Tikkun ha-Olam*, the restoration of the world, is not a blueprint for tangible, political action. Why, we might ask, is there an emphasis upon the psychological in the Kabbalah at the seeming expense of the political?

In order to answer this question we must momentarily recall a basic dichotomy within kabbalistic theosophy, one that is expressed in the controversy over whether *Chochmah* (Thought, Wisdom) or *Keter/Ratzon* (Will, Desire) is the highest of the *Sefirot*. The Lurianists, at least, all agree that there is a progression in the Absolute, *Ein-Sof*, as it estranges itself within a world of matter and time and then returns to itself via the spiritualization of that world through *Tikkun*. However, on one interpretation of this progression,[90] there is a focus upon the intellectual aspects of this dynamic, in which divine estrangement (and hence, creation) is understood as the instantiation of universal ideas and values in particular actions and events, and *Ein-Sof*'s return to itself is understood primarily as an act of gnosis or knowledge. On this view, the very contemplation of the various theosophical events and unifications in the upper worlds, i.e., a thoroughgoing knowledge of the kabbalistic system, is the major factor in bringing about the restoration of the cosmos.[91]

We have also, however, considered a second point of view within kabbalistic theosophy,[92] one in which the estrangement of *Ein-Sof* is energic or emotional rather than intellectual; and the corresponding return via *Tikkun* is one in which divine *energy*, alienated in the realm of the Husks,

90. Which accords with the notion that the highest *Sefirah* is *Chochmah* (Wisdom).

91. Such a view is embodied in the Lurianic notion of *Kavvanot*, the view that man must engage in theosophical contemplation to bring about *Tikkun*. This perspective is quite Hegelian, inasmuch as Hegel held that the return of the Absolute to itself occurs precisely (and most completely) in thought.

92. This perspective is in accord with the notion that *Keter* (as Will {*Ratzon*} and Delight {*Tinug*}) is the highest *Sefirah*, and hence the most exalted manifestation of the divine.

is extracted, uplifted, and transformed to complete the world's restoration and repair. This view, which finds its fullest expression in the Hasidic concept of *Tikkun*, calls for the redirection of man's baser, "evil" impulses in the service of the divine. It also accords well with the Lurianic notion that *Tikkun* results from the erotic unification of the feminine and masculine aspects of God. Such a perspective on kabbalistic theosophy is, in contemporary terms, psychoanalytic as opposed to philosophical, libidinal as opposed to cognitive.

How are we to understand this dichotomy between the intellectual and emotional perspectives upon *Tikkun*? First, we should note that it is a dichotomy that is not exclusive to the Kabbalah. Rather it reflects a basic duality in human life, between thought and affect, reason and emotion, "classicism" and "romanticism," and even between philosophy and psychology. That the kabbalistic theosophy is broad and flexible enough to reflect each of these dual traditions in equal measure is, in my view, a tribute to its own completeness.

The key, however, to understanding this dichotomy between *Chochmah* and *Keter*, Reason and Eros, intellect and emotion, etc., is, I believe, to be found in the Kabbalist's insistence that *Tikkun* must rest upon ***action and performance*** as well as upon thought and feeling. Both philosophy and psychology, we might observe, are on one side of the divide of another great dichotomy, that between the ***inner*** and the ***outer*** aspects of things; the inner being man's thoughts and emotions, and the outer being man's behavior, his actual engagement in the world. The Kabbalah, by its very nature as an esoteric mystical doctrine, focuses upon the "inner," but it holds, as it does for all such dichotomies, that these two great aspects of the world are dialectically interdependent. On the one hand, the measure of *Tikkun*, regardless of one's philosophy and regardless of whether one has achieved gnosis within one's own soul, is action and behavior. However, the Kabbalists held that the outer aspects of things (such as human action and ***mitzvot***) are themselves dependent upon the inner and the spiritual, for without such inwardness, the outer acts would be devoid of meaning. Meaning is a function of the inner life of man, which for the Kabbalists depends upon man's reaching up toward God through good intentions and prayer. In short, while the Kabbalists recognized the overwhelming significance of meritorious deeds, one aspect of which constitutes political action, they saw the efficaciousness of these deeds as dependent, in large measure, upon the inner state of those who performed them. Indeed, there are passages in the

Lurianic writings that imply that man can only be concerned with the inner (conceived as lower) aspects of *Tikkun*; the outward *Tikkun* to be completed by lights concealed in the highest *Partzuf*, *Attika Kaddisha*, which are to be revealed only in messianic times.[93] For example, man's *Tikkun* could not be dependent upon a return of the Jewish people to *Eretz Yisrael* per se, but only upon the alteration in the balance of (inner) "good" and "evil" for which this return is merely a (very important) sign or consequent.

To put it in starker terms, what is truly valuable and good in this or any conceivable world cannot be something so "geopolitical" as the location of certain physical bodies collectively referred to as the Jewish people. Rather what is of value is the making manifest of the Godly values of kindness, justice, mercy, righteousness, etc., with which these people have presumably been entrusted. Man's true freedom consists not in his ability or lack of ability to be victorious in a particular war, or achieve a given political end (however, important these may be), but rather in his ability to choose righteousness and act with good intentions, however powerful or powerless these may be in their effects. The Jews who cried *Ani Maamin* ("I believe") as they were marched to the chambers in Auschwitz were just as significant for *Tikkun ha-Olam* as the soldiers who were victorious in the Six-Day War. In the end, it is only the confluence of right mind *and* meritorious action that brings about *Tikkun ha-Olam*. The result of this confluence is that humanity will merit the divine grace that is essential to its ultimate redemption.

THE SIGNIFICANCE OF *TIKKUN HA-OLAM* TODAY

The symbol of *Tikkun ha-Olam* provides us with a call to pluralism and a celebration of the great diversity that exists within the human and natural worlds. According to Vital:

> Everything was created for the purpose of the Highest One, but all do not suckle in the same way, nor are all the improvements (*tikkunim*) the same. Galbanum (an ingredient in incense, which by itself has a foul odor), for example, improves the incense in ways that even frankincense cannot. That is why it is necessary for there to be good, bad, and in-between in all these worlds and why there are endless variations in all of them.[94]

93. Scholem, *Kabbalah*, p. 143.
94. *Sefer Etz Chayyim* 1: 1, p. 32; Menzi and Padeh, *The Tree of Life*, p. 102.

We have already seen how according to Rabbi Aaron Ha-Levi it is fundamental to the divine purpose that the world should be differentiated in all its plurality, but still be united in an infinite source.[95] According to Rabbi Aron:

> . . . the essence of His intention is that his *coincidentia* be manifested in concrete reality, that is, that all realities and their levels be revealed in actuality, each detail in itself, and that they nevertheless be unified and joined in their value, that is, that they be revealed as separated essences, and that they nevertheless be unified and joined in their value.[96]

The metaphors and concepts which taken together comprise the concept of *Tikkun ha-Olam* also provide the basis for what might be called a "spiritual" or "ethical" psychology. For the individual, the essential message of *Tikkun ha-Olam* is that one's goal in life is to actualize the self in the singular service of spiritual and particularly ethical ends. This message is particularly significant in the context of what might be described as the contemporary division of the soul. In our time the human soul has been divided into a series of separate spheres, one the province of psychology, another of religion, a third of ethics, a fourth of politics, etc. The theory of *Tikkun* is a theory that encompasses all of these "disciplines" and integrates them into a total perspective on man. Like "psychology" it provides a theory of human development, emphasizes the resolution of intrapsychic conflict and the integration of conflicting personality trends, and attempts to enhance human freedom; like "religion" it offers an experience of spiritual union with God; like "ethics" its chief concern is with the realization and implementation of "values"; and like "politics" the doctrine of *Tikkun ha-Olam* is, as its very name implies, concerned with the betterment of the world. For the Kabbalah, each of these goals is dependent upon and in a sense *identical* with the others. The "raising of the sparks" is *at once* a psychological, spiritual, ethical, and political event. One cannot be "religious" from the standpoint of the Kabbalah without at the same time devoting energies to one's psychological, ethical, and political self. The individual who comes to think, feel, and act through his Godly soul achieves his own personal *Tikkun*, becomes psychologically integrated, spiritually fulfilled, ethical in his conduct, and will devote himself to the service of a better world. Put in another way, it is

95. As discussed in Chapter Two. See Elior, "Chabad," p. 165.
96. Ibid., p. 167.

the achievement of these seemingly diverse goals that taken together, from his unique standpoint in life, constitute his or her personal *Tikkun*, contribution to the "restoration of the world" and participation in the perfection of God.

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AN OLD

ZAND-PAHLAVI GLOSSARY.

EDITED IN THE ORIGINAL CHARACTERS

WITH A TRANSLITERATION IN ROMAN LETTERS, AN ENGLISH TRANSLATION AND AN ALPHABETICAL INDEX

BY

Hoshangji Jamaspji Aca

DESTUR HOSHENGJI JAMASPJI,

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REVISED WITH NOTES AND INTRODUCTION

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PREFACE.

During my tour in Gujarat which was undertaken by order of the Government of Bombay in search of Zand, Pahlavî, Persian and Sanscrit MSS. in the cold season of 1863 to 64 in company of Destur Hoshengji, my attention was several times directed to an old Zand-Pahlavî vocabulary which goes by the name "*Farhang i oîm yak*". [1] As I found it on examination to be very important, I proposed, after my return to Poona, to the late Director of Public Instruction, Edward I. Howard, Esq., to recommend to the Government the employment of Destur Hoshengji for the purpose of preparing an edition of this and another (Pahlavî-Pâzand) glossary, along with a transliteration of the ambiguous Pahlavî characters in Roman letters, and an English translation. The liberal Government of Sir Bartle Frere which always extended its patronage to publications relating to oriental literature, acceded as readily to the Director's recommendation to sanction my proposal as he had recommended it.

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1) It is the same which has been published by Anquetil Duperron in his Zend-avesta. On the value of this publication see the note by Destur Hoshengji on the first page of his introduction.

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Destur Hoshengji, a young Parsi scholar of great ability who possesses an excellent knowledge of several languages, principally of Pahlavî and Persian, and of the whole traditional literature (he is the younger brother of Destur Nassarwanji Jamaspji, Highpriest of the Parsis in the Dekhan, and was at that time officiating as Highpriest in Malwa), accepted the appointment and came forthwith to Poona to commence his labours under my superintendence. He prepared the works in question during the year 1865. Shortly before leaving India (in March 1866) I was requested by the Government through the present Director of Public Instruction, Sir A. Grant, Bart., who shows the same favour to publications of this kind as his predecessor, to revise and print in Europe the two gtossaries which had been prepared by the Destur. As Zand and Pahlavî type were requisite, which are in Germany only to be had at the Imperial printing office at Vienna (the Zand type of Berlin is very bad, and Pahlavî they have none there), I found it necessary to purchase (on my account) a fount of both from Vienna to avoid, on future occasions, the trouble and vexation one is put to when printing oriental works in characters which are only to be had in one or two establishments on the whole continent. The Vienna Zand type is, no doubt, the finest in existence; but as regards its Pahlavî type, the fount is neither complete, nor are all the characters correct. Several compound letters in which the Pahlavî writing abounds, are wanting. I hope, on a future occasion, to supply the defects of the fount by having the wanting signs cut. The characters of lapidary Pahlavî which are occasionally used in the introduction have been cut and cast here.

My share in the work has become much larger, than I originally anticipated, as I found it necessary to add many notes, and make of the alphabetical index which contained, as prepared by the Editor and Translator, the words of the glossary without meanings and explanations, a kind of small Zand-English vocabulary.

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Besides, some novel views put forth by Destur Hoshengji in his introduction, induced me to write in support of them (as I believe them, on the main, to be correct) some introductory remarks, to which two important Pahlavî documents, relating to the history of the Zoroastrian writings, have been added.

As regards the original text, I made no changes, as I have only *one* MS. of the work at my disposal, whereas the Destur had many, but had it printed just in that form in which it had been transmitted to me. Some scholars will find the orthography of some Zand words as printed here, objectionable; but I made no alterations, on purpose, as the whole orthography of Zand is still in a very unsettled state, and that one employed in the printed editions of the Zand-avesta also open to objections.

In the transliteration of the original characters in Roman letters which will assist principally the students of Pahlavî I tried to bring more uniformity into the system followed by the Editor. It is, as may be easily imagined, no easy task to transliterate the exceedingly ambiguous Pahlavî compound letters, some of which (for instance ـهـ, ـس) possess about *ten* different phonetic values. [1]) Great difficulty is offered by the Semitic words of the Pahlavî, as we cannot correctly transliterate them, before we know their origin. The majority of those words will be found explained in the copious index to the Pahlavî-Pâzand Glossary.

In the English translation I made comparatively more changes than in any other part of the Destur's work; they refer, however, more to style and composition, than to the sense; the latter I altered but in few instances where I found it necessary.

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1) I possess a long list (about 12½ pages in folio) of almost all the compound signs with all the phonetic values attached to them (as far as they are known) which has been prepared for me by my friend, E. West, Esq., from the materials furnished by me. I hope to revise it by endeavouring to reduce the number of values and to enlarge it by adding some signs which formerly escaped us. It will be published on a future occasion.

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During the time the original text with the transliteration and translation were carried through the press, I received great assistance from E. West, Esq., late Chief Engineer of the Bombay Railway Establishment, who is favourably known to the readers of the Journal of the Bombay Asiatic Society by his articles on the cave inscriptions [1]. He assisted me, during his stay here, (from 1866 to 67) in correcting the proofs, and the English translation and arranging the alphabetical part of the index, for which service my best thanks are due to him.

The Pahlavî-Pâzand Glossary of which the text is already printed, will appear early in the next year.

---

1) He is now engaged on preparing an alphabetical index of the Bundehesh for my edition and translation of this important mythological work.

Stuttgart, July 12, 1867.

M. Haug.

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Introduction.

Though the Editor and Translator of this Glossary lays no claim to having performed a work of any great research or ability, yet he may justly say that its publication is the first of the kind that has as yet been laid before the European public by a Destur.

A few introductory remarks, describing the value, possible age and general usefulness of the contents of the present volume, as well as the difficulty the Editor and Translator has had to contend with in its preparation, may not be considered here out of place.

The Zand-Pahlavî glossary which is here published for the first time [1]) is the so-called "*Farhang i oîm yak*" which has hitherto been almost totally neglected, though it is very important.

This glossary, it seems to me, was originally prepared from several works of the same nature for the use of the students of the Zand language to be learnt by heart, as it is the case with the *Amara kośa*, *Pâṭhâvali* and *Dhâtukośa* in Sanscrit, *Nissâb us-sibyân* (in verse) in Arabic, *Amad-nâmeh* and *Fârsîyât* (in prose) in Persian. In these books the glossarist

1) Tough in 1771 M. Anquetil Duperron published this Glossary along with a Pahlavî-Pâzand one in his ground work on the Zand-avesta; they were not given in their original form, but in an alphabeticat arrangement, and the arrangement, as well as the meaning and translation in Pahlavî and French are so incorrect, that, for all practical purposes, they are useless, and the inaccuracies are such that it appears to me that the learned Frenchman either misunderstood the meanings, or his teacher, Destur Dârâb of Surat, was unable to explain to him the contents correctly.

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gathers the commonest, simplest and most useful words, and arranges them (if the vocabularies are in prose) according to their different classes in separate chapters, e. g. "words belonging to Godhead", "words belonging to husbandry" etc. But it appears that the alphabetical order also was not totally unknown at the time when this glossary was prepared, as will be observed that in some places the words are arranged according to their classes, and in others alphabetically, while again in some instances the words are put together indiscriminately, no particular order or class being strictly observed. It is, therefore, resonable to suppose that this Zand-Pahlavî glossary is a collection of fragments from several works of the same description which may have been found scattered and were probably collected (however incomplete) in the reign of king Ardeshir Bâbegân (A. D. 226.), or shortly after him. The observation that this glossary is not at all one, but scattered pieces of different books, as they collected whatever they found, is further strengthened by the fact, that it is now universally acknowledged that almost all books of the Zand-avesta now extant, such as Vendidâd, Yasna etc. are not in a perfect state, but incomplete and several pieces not put in the right place; for they were arranged, as the collectors found them scattered. The incompleteness of the glossary is further markedly apparent from the last line of the work itself, since the last sentence is obviously incomplete.

As regards the age of this glossary, it is impossible to ascertain the particular time, when it was composed. However, I am of opinion that it must have been compiled some time before the Achæmenian dynasty, and certainly before the Macedonian conquest of Persia (330 B. C.) that is to say, some time about 700 B. C., if not anterior. Tough I am well aware, that by setting forth such a strange hypothesis, I shall find much opposition on the part of other scholars and literati who maintain that the so-called *Pahlavî* or *Hozvâresh* language was only current during the time of the Sasanian dynasty; yet before condemning my humble opinion, I request them to examine the proofs carefully which I am going to give.

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Firstly. History records that Persia was ruled over for about 500 years (from 1230 to 708 B. C.) by the Assyrian race, whose language was Syriac of the Semitic stock. Now, it is an obvious fact, that after a foreign conquest, the manners, customs, religion, as well as the language of the conquerors begin to spread amongst the people, as it is the case throughout the world. If the Assyrians reigned in Persia for 500 years, without interval, a mixture of Syriac words with Persian (as is the case with the *Hozvâresh* or rather *Huzvânash* [1]) language) must have naturally occured at that time (700 B. C.)

Secondly. It has never been proved that this *Pahlavî* or *Hozvâresh* language sprung up at the time of Ardeshir Babégân A. D. 226. We have every reason to suppose, that Ardeshir, as he was desirous of reviving the old customs, manners and religion of the Parsis, may have also revived the old Pahlavî by making it the language of the court. We learn from the historians that at his time the *Dari* language (old Persian) was the common language of the people and consequently he (Ardeshîr) himself wrote one of his books *(kâr-nâmch)* in Pahlavî, the language of the court, and a book of precepts and morals in *Dari*, the language of the common people, for general use. This fact also proves that the current and common dialect of his (Ardeshir's) time was not *Pahlavî* but *Dari*, and in the same manner at the time of the Achæmenians the language of the court was that of the inscriptions, and the common language was, no doubt, *Pahlavî*.

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1) This word which has been a great puzzle to the European scholars can be explained in a very simple, and I think, satisfactory way. Huzvâresh means nothing, and can neither be explained from the Persian, nor from a Semitic language; it is simply a mispronunciation of Huzvânash which is to be divided in huzvân-ash i. e. the language of Ash, which can be only Assyria; the full form may have been Huzvân-Ashar which was afterwards shortened and corrupted. To this interpretation I was led by Dr. Haug who directed during our frequent conversations several times my attention to the fact that the Pahlavî was more closely related to the Assyrian than to any other Semitic language. As regards the syllable ان ân in Huzvânash, it is to be remarked, that the Pahlavî ân is always changed to âr in Persian or Dari, as matan to meher, âtan to adar, shatan to shahar ete. Accordingly huzvânash became huzvârash.

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Now, to prove my own hypothesis that the Pahlavî versions of the Vendidâd, Yasna, and Visparad, as well as fragments of this small glossary, are no compositions of the Sasanian period but *ante-Sasanide*, I may adduce the following reasons.

Firstly. Because in the version of the Vendidâd as well as in this small glossary, there are several names of uncommon Nosks, such as *Huspâram*, *Sakâdum*, and *Nehâdum* frequently mentioned as authorities and passages quoted from them. Now it is natural that those Nosks must have been in the possession of the authors when they quote them; but it is a well known fact that these above named Nosks were already lost and destroyed before the time of Ardeshîr, as is mentioned in the third volume of the *Dînkard*, as well as in the *Ardâi Vîrâf* and other works of that dynasty. These facts confirm that the Zand texts found at the time of Ardeshir were those, which are still in our possession, and that no more were to be had at his time than the present literature of Zand-avesta. Therefore it is natural to suppose that the abovementioned books (version of the Vendidâd etc.) in which unknown Nosks are cited, must have been compiled long before that time.

Secondly. In the version of the Vendidâd names of several Desturs, such as *Gogoshasp*, *Dâdfarrôkh*, *Adanpâd*, *Koshtanbûjid* etc., are mentioned as authorities, which proves that they must have lived long before the compiler's time; for they would not have quoted them, if their authority would not have been well established for a considerable time. This fact speaks for itself that there must have been some books in Pahlavi in existence from which the compilers cited passages and opinions.

Thirdly. Because in this glossary as well as in the version of the Vendidâd, Yasna etc. a tolerably good knowledge of the Zand language and its grammar is exhibited in several places by their authors; and though this knowledge of grammar is not uniformly correct, yet it shows that they must have been composed at a time when the Desturs had, if not a profound, yet some knowledge of Zand grammar, which unfortunately decayed

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and died out already during the time of the *Sasânians* as we perceive from some later versions of Zand-avesta, such as *Afrîn* etc.

Fourthly. It is traditionally known to all Desturs and even mentioned in the Rivâyats that all these translations etc., are productions of the disciples of Zoroaster, and that they were not composed at the time of Ardeshîr. This evidently justifies us in assigning them to the ante-Sâsânian period [1]).

But it is evident that, though they are of an Ante-Sasanian date, they were rearranged from the scattered fragments, and recollected from different places during the time of Ardeshîr and hence the confused state of the present books, such as the Vendidâd, can be easily understood, as the collectors at that time (A. D. 226) put together whatever fragments they found for their preservation in the form of books. In the same way was, I believe, this glossary made up.

In the third volume of Dînkard it is mentined that "the *Dinkard* "was originally composed by the disciples of Zoroaster (i. e. before the "Achæmenian dynasty, some time during the Assyrian reign, when the "Pahlavî language may have been in existence), and were preserved in two "copies in two different forts, *Shaspigān* and *Shapān;* the former copy "was destroyed by Alexander; at the time of that good king Ardeshir "they found out from the report the second copy (from the Shapan "fort) which was much injured and scattered and in a very bad state, "from which a learned Destur, *Tosreh* by name, recomposed it after

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1) The later inscriptions of the Achæmenian kings (400 B. C.) add more strength to this supposition, as in these inscriptions we find already the grammatical forms greatly confounded and the inflections lost, which confusion we also observe in some places in the Vendidâd, Yashts etc. This fact also leads us to suppose that at that time there must have been some other language of an uninflected nature in current use (which was probably Pahlavi) and the language of the cuneiform inscriptions was the court, and official language, as it is obvious that, before a language becomes dead, several changes and mixtures take place in it, as it is the case with the Prâkrit of the Marâthi and Gujarâti languages. I must here also mention that many words quoted in this glossary are totally unknown to the present Zand-avesta.

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"comparing the fragments with Zand-avesta. The work was again in a "scattered and fragmentary state at the time of the Arabs (A. D. 640); the "fragments were rearranged by the present author". [1])

It is not correct, I think, therefore, to suppose, that this glossary, or the version of the Vendidâd, was composed under the Sasanian dynasty. They were composed prior to it, though long after the Zoroastrian time, but still much anterior to the Christian era. Space will not allow me to dilate more on this subject; the reader, however, from what has been advanced already, will be able, I hope, to form a correct idea of the glossary.

It is also remarkable to observe that only a very few verbal forms are given in it. This may lead us to suppose that very likely the Persians had, like their Hindu brethren, two different sorts of Dictionaries of this kind, one devoted to nouns, just as the *Amara* and *Viśva kośas* in Sanskrit, and *Fârsîyât* in Persian; and another appropriated to all verbal forms, just as the *Dhâtu Pâṭha* in Sanskrit, and *Amad-nâmeh* in Persian.

Regarding the grammatical knowledge of the glossarist, it is evident, as I mentioned before, that he was not quite destitute of a knowledge of Zand grammar, as will be perceived from his lengthy remark on this subject after the numerals (see pagg. 2. 46).

Now this remark as well as the words *chikayaḍ, chikayatô, chikayên*, for singular, dual and plural, and several other remarks of the same nature in the same place, show that the glossarist must have known something of grammar. A still more striking feature in this grammatical definition is this, that the remark on the difference between dual and plural is thus simplified, "and from three upwards any more additions are also plural". However it shows that, though the glossarist knew the different

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1) See the Dinkard volume 3. A copy of an extract from it, touching the history of the Zoroastrian writings, has been published by Mulla Firoz in Avîzehdîn 1830 A. D. Bombay). He has read and interpreted several words wrongly, such as پرگندگی which he read farengi, and translated it "greek"; but the word is only "pargandagi" scatteredness. [The extract is printed in full along with a translation farther below. M. H.]

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grammatical forms, his knowledge may have come to him only by tradition, as it appears he could not, in other instances, distinguish exactly the different cases and their inflections, or terminational changes; for instance, the Zand termination *anām, ām* [illegible] = [illegible] for the genitive plural, he takes simply as plural, but not as the genitive case [1]).

But though it is but justice to the glossarist to say that in his time grammar was very little understood, we cannot but regret that, since his time, our Desturs, instead of improving, have still more neglected the study of grammar, so much so indeed that they knew nothing whatever of it [2]) until a knowledge of it along with a critical study of the Zand texts was revived by the successive laborious studies and deep researches of some eminent European scholars, principally those of Burnouf, Bopp and Haug, and by the excellent edition of almost all the Zand texts by Westergaard, which is highly appreciated by the Desturs.

As regards the meanings which the glossarist (without regard to inflections and terminations) gives to the words, they are in most instances correct. But owing unfortunately to the ambiguity of the Pahlavî character, in which the meanings are given, and to the decline of a proper knowledge of this language among the Parsi priests, the meaning of the words has become in some places doubtful. The Editor and Translator has tried his best to find out those meanings which the compiler appears to have had in view.

The principal reason that the understanding of the Pahlavî meanings given by the glossarist has become so difficult is, that, although this glossary is to be had in almost all Zand and Pahlavî libraries in India and

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1) In the Persian this original termination became ân, which is applied now in all the cases of plural indiscriminately.

2) The following paragraph, from Ulemâi Islâm, written shortly after the termination of the Sâsânian dynasty, will give an amusing but a lamentable exemple of the utter ignorance of the Desturs of at even that date in this respect: Avestâ zebân i Ormuzd ast, u Zand zebân i mâ, u Pâzand în ast ke paidâ kunam. The reasoning of the Destur in the above passage is this, that Avestâ is the language of God and that one could not understand it without Zand.

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known to the Desturs only as a Dictionary of the Zand-Pahlavî language, yet it seems never to have been carefully or critically read by any of them; nor do they seem to have cared at all for it, as there is nowhere a single quotation from it to be found. Again, in many manuscripts, some of the Desturs have inserted interlineal Persian meanings to some words, giving them quite different from each other, for when one reads a word *bunesteh*, another reads it *bandideh*, one reads the word *dovin*, another *doniv*, a third has *dogun*; one reads the word *va-de-heshne*, another *vaniâeshne;* one reads the word *dokhti*, another *dvâti*, and so on, the instances being too numerous to be enumerated here. To make the "confusion worse confounded", the whole mass of these incorrect readings are jumbled together in Anquetil's volume, where again the meanings are still differently and most incorrectly rendered, which shows that even Destur Dârâb, the professed teacher of Anquetil, misunderstood and misinterpreted the meanings to his zealous pupil, the learned Frenchman, who made Europe for the first time acquainted with the Zand-avesta by publishing a translation of it.

The task of the Editor, to render the meanings correctly was, therefore, as may be easily imagined, no easy one; for in several places it was very difficult for him to arrive at an accurate and exact understanding of what the glossarist meant, on account of the ambiguity of the Pahlavi character in general, the great misconceptions on the part of the copyists, and the different incorrect renderings by the Desturs. Although the Editor and Translator has tried his best, to give a correct translation of the meanings of the glossarist, he cannot expect, nor is he vain enough to hope that this his first attempt will be found free from the imperfections incident to a work of this kind in respect of the arrangement and the romanizing, and especially as regards the translation of the work itself written in a doubtful manner in a language which has neither been carefully nor critically studied for many centuries past, and that translation too in the English language a correct idiomatic knowledge of which, it is hoped, will not be expected of him.

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It may be added that, though from a philological point of view, the Editor found several words and especially forms wrongly interpreted in the MSS. themselves, yet as an honest Editor he has thought it his duty not to make any change in the original opinion of the glossarist, of whatever nature it may be.

As at the commencement of the preparation of this work it was not thought, nor proposed, as it now is, to prepare a series of Pahlavî works, in continuation of this, the Editor and Translator has hitherto thought it hardly worth while to mention his own way of reading and pronouncing the Pahlavî words, although he has since long been of opinion that the present way of pronouncing some of them (either European or Indian) is not only incorrect and imperfect, but also without any foundation; and though he is of this opinion he has not thought it proper to bring his own system into full use in the present work, which he cannot do without, in justice to himself, previously fully publishing his reasons for the change; for, to publish a thing at once in quite a new and unusual system, (however sound that system may be) in the absence of the necessary explanations, would be apparently absurd and open to criticisms from all sides. With the exceptions, therefore, of a few essential changes in the pronunciation, all other Pahlavî words are transliterated as they are read by the Indian Desturs.

As this Zand-Pahlavî glossary is the earliest attempt at the compilation of a Zand dictionary, it will not be out of place to enumerate here the lexicons, glossaries, indexes which are known to me, with a few remarks on them.

1. There is a copy of a very old but incomplete Zand-Sanscrit glossary which I saw, in company with my learned friend Dr. Martin Haug, for the first time at Surat while employed in our tour through Gujerat in 1863 to 64. This small book was then examined by me. In it are to be found only those Zand words which are contained in the Yasna with their Sanscrit equivalents, which latter are exactly the same as to be found in Neriosang's version of the Yasna. The author of it is unknown, as unfor-

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tunately there is neither a beginning nor an end to it. It cannot, therefore, be ascertained whether it was made by Neriosang before his own version to assist himself, or was compiled from his version by somebody else. It is not made in an accurate manner, several words, though alphabetically arranged, being wanting. As regards the meanings, they are the same as given by Neriosang.

2. A small Zand and Persian glossary compiled by Destur Byramji Jamshedji Jamasp Asa (my great-grand-father). It contains about 500 or 600 words in all. The significations are given after the Pahlavî explanations without regard to etymology or classification. It is in my possession, and I believe there is no other copy of it extant.

3. Mr. Dhanjibhay Framji Patell of Bombay, the worthy son of our most esteemed townsman, the Hon'ble Framji Nassarwanji, Esquire, gave notice about fifteen years ago of his intention to publish a complete Zand-English Dictionary, but up to the present day the book has not made its appearance in public, nor have I had the fortune of inspecting it. I therefore can give no opinion on it.

Amongst the works of this nature of European authorship, I have to enumerate the following.

1. A carefully made Index of *Vendidâd Sâde*, with a glossary, published by Professor H. Brockhaus in his romanized edition of *Vendidâd Sâde.* Leipzig, 1850. This book was the first of this kind ever published. It contributed largely towards making the study of the Zand language more general in Europe. As usual with Dr. Brockhaus the task is very dexterously and accurately performed.

2. A complete alphabetical Index of all the remaining pieces of the Zand-avesta, which had not been indexed by Brockhaus, including all the Yashts and fragments, Afringan etc. (pages 144 to 342 of Westergaard's edition of the Zand-avesta) by Dr. M. Haug, compiled for his own private use. Copies of this book, however, circulated both in Europe (principally at Göttingen where it was copied from the original by Professor Benfey,

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who allowed some of his pupils to take copies of it) and In India, though the work has not been published.

3. Handbuch der Zendsprache von Ferdinand Justi which contains a Zand-dictionary. In this book which appears to be based on the two indexes mentioned, the passages in which the words are to be found in the various texts are cited which makes it very valuable for the students of the Zand langnage. The author has displayed great energy in its performance and deserves great credit for it. But I must add here that as regards the traditional explanations of the words which the author pretends to give he has mostly followed, it seems, Dr. Spiegel who has but an imperfect, and inaccurate knowledge of our tradition, as shown in his translation of the Zand-avestâ which is decidedly inferior to those we have in Gujarati. Many of his explanations are, therefore, erroneous. Though we cannot expect of him any good knowledge of our tradition, it is to be regretted, that so many words are rendered on mere guesses of the author, as these serious imperfections greatly diminish the value of this otherwise most useful book and make it desirable that a better Zand dictionary should be compiled by a more competent scholar.

In preparing this Edition I have used the following MSS.:

1. D. H. This is the oldest and most important of all MSS. from which the present text has been prepared. It was preserved in the library of Destur Khorsedji Barjorji of Surat, and presented in 1864 to Dr. Martin Haug in recognition of the great services rendered by him to Zand and Sanscrit philology [1]).

2. D. J. The second MS. was written by Destur Jamshed Jâmâsp Asâ of Nausarî (my great-grand-father), and is in my possession. It was written in the year Yezdegard 1160.

3. The third MS. written by Destur Jamshed Edal Behram Jamshed Jâmâsp Asâ (my uncle) in the year Yezdegard 1194 which is also in my possession.

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1) See about it pagg. 79. 80. M. H.

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4. D. N. The fourth MS. written by Destur Nosherwan Jamasp Asâ at Nausari in the year 1150, also in my possession.

5. The fifth MS. written by Destur Asa Nosherwan of Jamasp Asâ family (my father-in-law) in the year 1208.

6. The sixth, a very correct MS. which is about 300 or 350 years old. The name of the author, or the year in which it was written is not mentioned. It belongs to my friend Jamaspjî Bomanjî Bhowanagarî of Surat, to whom I am much obliged for having readily complied with my request to allow me the use of his numerous Pahlavî MSS. all of which are very valuable, and will be used for the preparation of the Government series of Pahlavî works with which I have been entrusted.

Poona, April 1867.

Hoshang Jamasp Destur.

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Introductory remarks

by M. Haug, Ph. D.

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1. On the age and origin of the Pahlavî language.

The opinion advanced by Destur Hoshengji in his introduction (pag. II. III.) that the *Pahlavî* or so-called *Huzvâresh* language originated during the reign of the Assyrians over Persia, from 1230 to 708 B. C., will surprise all scholars who have as yet paid any attention to that language, and as the majority is wedded to preconceived opinions, they will, without proper examination, almost unanimously condemn it as an absurdity. Although he has given no sufficient proofs, yet his view deserves all consideration, as it is, to a certain extent, the traditional opinion of the whole Zoroastrian priesthood on the age of the Pahlavî language. It is actually strange to perceive that those scholars who make so much fuss about the all-importance of Parsi tradition, adhere to it only in minor points, such as the meanings of certain words, but abandon it altogether as regards the most important questions, such as the age of Zoroaster, the composition and preservation of the sacred books, the age of the Pahlavî language etc. Instead of paying, in this respect, the slightest attention to the traditional reports, they maintain, that, for instance, the Zand-alphabet is of post-Christian origin, and that the Zand-avesta, as we possess it now, was not written before the time of the Sasanidæ, and had been preserved for many centuries exclusively by memory, opinions which are laughed at and

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ridiculed by every Parsi priest (and I think justly) as absurdities. The Pahlavî language is assigned to the Sasanian period, as we do not find it employed in inscriptions, and on coins before Ardeshîr. But the promoters and advocates of this opinion have never, it appears, fully considered the questions which here quite naturally arise: how did the Pahlavî which is taken as a mixture of Semitic and Iranian languages, become the language of Persia, superseding the Persian? and why did the Sasanian kings who were so extremely zealous in preserving the national customs, manners and religion, make an essentially Semitic idiom their official language, disregarding thus the national language of Persia? As nobody will, I suppose, maintain, that a Semitic idiom was the original language of the Persians and Medes who were Aryans, we must account, in one way or other, for the fact that a Semitic language spread over the whole Persian empire to such an extent thad it could be made the official language. One has adduced commercial and literary grounds, by saying, that the Babylonian was the commercial language of Asia and that, since Christianity began to spread, Syriac books were much studied in Persia; but these reasons are certainly not sufficient to account for the official employment of the Pahlavî language under the Sasanian dynasty, and the fact, that all the commentaries on the sacred books were written in it. In every country where a foreign language is very extensively employed, and almost universally understood, it has been spread by conquest only. Persian did not become, for instance, the official language of India, before Mohammedan, nor English, before the English conquest, nor French that of England, before the Normans conquered it. Now the only foreign nations who held sway over Iran for any length of time during the period when alone the Pahlavi can have originated, were the Assyrians and the Greeks. The Assyrian reign terminated, if we take the latest date, certainly with the destruction of their capital, Niniveh, by Cyaxares and Nabopolassar in 606 B. C.; but the Medes shook off the Assyrian yoke (or rather began to shake it off) already at the time of *Dejoces* (700 B. C.) after the rule of the Assyrians had been lasting, as Herodotus (I, 95.) informs us, for 520 years.

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The overthrow of the Assyrian tyranny which appears however, not to have been completed before the end of the seventh century B. C., must have given a great impetus to the revival of national manners, customs, and the paternal religion which we have all reason to believe was that of *Zarathushtra Spitama.* It is a very significant fact that Pârsî tradition unanimonsly places Zoroaster at the very time of the complete termination of the Assyrian sway, that is, towards the latter part of the seventh century B. C.; for we learn from the *Ardâi Vîrâf nâmeh*, (composed during the first century of the Sasanian dynasty) that the Zoroastrian religion had been in existence for 300 years when Alexander conquered Irân, and destroyed Persepolis along with the library in which the original copy of the Zand-avestâ was kept (see my Lecture on an original speech of Zoroaster with remarks on his age pag. 20); this brings back the age of the prophet to 630 B. C. With this date agrees on the whole a statement by *Masûdî* (about 950 A. D.) [1]), that the Magi affirm, that Zoroaster lived 280 years before Alexander, that is, 610 B. C. Further weight is added to it by a story, related in the Dâbistân according to Pârsi and Mohammedan reports (1, pag. 308), that the Khalif *Mutawakkal* ordered in the year A. D. 846 the cypress which Zoroaster was said to have brought from the garden of paradise, and planted at the gate of the fire-temple at *Kishmâr* to be cut off, after it had been standing for 1450 years. If we take solar years, as we are fully justified in doing, we arrive at 604 B. C. as the date when the tree was planted; this was done, as it appears, shortly after the fall of Niniveh, in commemoration of some great event, probably the revival of the ancient Zoroastrian religion. All these statements tend to prove that at the time of the Median king *Cyaxares* who was ruling during the period indicated a great movement in favour of the Zoroastrian faith took place, which can be only a revival, as the founder, according to the unanimous statements of early Greek and Roman authors, lived long before that time. The Zoroastrian religion appears, as we may

1) See Chwolsohn, Die Sabier II, pag. 690.

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learn from *Agathias* (II, 24. pag. 117 ed. Niebuhr) to have become almost extinct during the Assyrian reign, and entirely amalgamated with Babylonian and Assyrian idolatry, as the Persians worshipped, before the Zoroastrian innovations, (as Agathias calls the doctrines of Zoroaster) i. e. before the revival of the old religion, Bel, Sandes, Saturn etc. This circumstance throws light on the expression *paoiryôḍkaêsho* "a professor of the ancient religion" by which the traditional books, chiefly the *Dînkart*, understand only the Zoroastrians. Their Fravashis appear to have been introduced into the prayer formulas at the time of the restoration of the old religion; for before that time there would have been no occassion, as all Parsis appear to have professed the Babylonian religion, or rather a mixture of it with their own, and made no distinction between their own and that of the Babylonians and Assyrians.

It is to the time of Cyaxares that we must ascribe the invention of the so-called Zand-alphabet for the purpose of preserving the sacred texts; for at the time of Ardeshîr Bâbegân, there would have been, according to the statements of the Dînkart and the Ardâi Vîrâf nâmeh and the tradition of the Pârsi priests about the great ignorance of the priesthood regarding the religion at that time, no one able to invent such a minute alphabet, expressing every shade of articulated sounds of a language which had been dead, at that period, for a considerable time. It was at the same time and the early period of the Achæmenian rule that the books of the Zand-avestâ of which the present Zandtexts are fragments were collected, arranged, commited to writing, and commented on, and not at any period subsequent to it, for during the rule of the Achæmenian dynasty to which the Magian priests never appear to have taken a liking, as tradition has forgotten them almost entirely, whereas Cyaxares *(Hushîdar, Uvakhshatra)* is expected to appear again for the restauration of the Zoroastrian creed, the Zoroastrian religion was, on political grounds, not better cared for than the Babylonian or Assyrian idolatry, though the kings professed the Zoroastrian creed, as we may learn from the facts

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that, according to the Bisutûn inscription, Darius restored the temples [1]) which *Gumâta*, the *Pseudo-Smerdis*, had destroyed, and *Artaxerxes Mnemon* (404—368 B. C.) ordered images of *Anâhita* to be made and put up at various temples (see Clem. Alexandr. Protrept. ch. 5. pag. 43. ed. Potter) which must have been regarded as an abomination by the true Zoroastrians, just as it is done by them now-a-days. As the Magi were Medes, and desirous of wresting the sceptre over Irân from the hands of the Persians, the Achæmenian rulers had no occasion to strengthen them and fan their fanaticism by collecting their books, restoring their religion and spreading their tenets by force, as they would have been expected to do. Only the two first kings of the Achæmenian dynasty, Cyrus and Cambyses, appear to have given much support to the Magian religion, but after the attempt of the Magi to seize the reins of government, had been frustrated by Darius, he and his successors had all reason to remain as indifferent as possible to their religion, and avoid taking the lead in any thing which might have fostered their fanaticism.

Notwithstanding, the Zoroastrian religion remained a recognized, and even to a certain extent, the state religion of the Persian empire during the Achæmenian rule, and religious learning could be easily kept up by the priesthood. Many commentaries and original books on religious matters may have been composed during that time. But the Macedonian conquest which was completed in the year 330 B. C. changed entirely the state of affairs. The Greeks, in order to take revenge for the destruction of the temples at Athens by Xerxes, destroyed Persepolis, killed the priests, and burnt the library containing the original copies of the sacred books, the texts along with the commentaries, as we learn from the Dînkart and the Ardâi Vîrâf. From this blow which is unanimously, and I think justly, attributed by tradition to Alexander, and not to the Arabs, the Zoroastrian religion never recovered. The books were scattered, and the priests became every day more ignorant, as no native rulers had any interest in

1) These can be only idoltemples, as the Magian priests had no temples at all, and hated idolworship as fanatically as the Jews, or Musalmans.

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promoting a knowledge of the Magian religion. After an interval of about 500 years, during which the religion as well as the sacred texts must have suffered greatly, the restorer of the paternal religion appeard in the person of Ardeshîr Bâbegân (A. D. 226.). Under his reign the texts along with the commentaries were recollected, and Zoroastrianism made the religion of the state. The Pahlavî was raised to the rank of an official language.

Now the question arises, why did Ardeshîr Bâbegân introduce the Huzvâresh language which had not been the official language during the reign of the preceding dynasty, the Arsacidæ? As he was the restorer of the national customs, and the ancestral creed, we may expect him to have given his support to the cultivation of the national language. But Huzvâresh, on account of its purely Semitic character, chiefly as shown in the inscriptions, can never have been the vernacular language of Persia, which rank must have always been held by the Persian, as we find it there in antiquity as well as in modern times and up to the present day. Had it once died out, it would be no longer existing, as a language once dead, is generally never made a living one. The preference given to Huzvâresh by the Sasanian kings over the vernacular can be only accounted for by supposing that the character of sacredness was attached to it, as it was the language in which all commentaries on the religious books, and on the laws were written, occupying for the Zoroastrian community the rank of a church and law language just as Latin in the middle ages in Europe.

The question about the age of the Huzvâresh language is closely connected with that about the age of the Huzvâresh commentaries on the sacred texts, and the traditional books written in it. The two most important documents relating to the history of the Zoroastrian writings, the introduction to the Ardâi Vîrâf, and a passage from the Dînkart (see the appendix to this tract) clearly state, or indicate that commentaries on the sacred books, and original compositions in the Pahlavî (Huzvâresh language) were extant at the time of the destruction of the great library at Persepolis by the Greeks (330 B. C.). For the *Dînkart* which is by far the

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largest Huzvâresh work in existence[1]), and the most important storehouse of traditional lore, comparable to the Jewish Talmud, is said to have been originally composed by the disciples of Zoroaster himself (though it is admitted that it was, after the copies had become scattered, and destroyed several times, recomposed from the fragments). According to the Ardâi Vîrâf, the original copy of the sacred texts which was deposited in the fort at Persepolis, contained both *Avesta* and *Zand;* but by *Zand* one understood throughout the Sasanian period only the Pahlavî language, and commentaries written in it, as the reader may learn from the first pages of this Zand-Pahlavî glossary. If we further consider, that almost the same character of sacredness was ascribed to the *Zand* or original Pahlavi commentary as to the *Avesta* or original text itself, as is clearly shown by some explanatory remarks added (during the Sasanian period) to the Pahlavî translation of some passages of the *Yasna*[2]), and by the fact that the Pârsi scripture is commonly called *Avesta-Zand* in the traditional books, we are driven to the conclusion that commentaries in the *Huzvâresh* language on the sacred texts must have been in existence long before the Sasanian period. For at the time of the restoration of the Zoroastrian religion by Ardeshîr Bâbegân the priests were so ignorant (as we learn from the Ardâi Vîrâf, and as it is generally believed by the Parsis now-a-days) that they had been utterly unable to compose only half as good a commentary as that one on the Vendidâd is. All they could do was to collect the texts and

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1) There is unfortunately only one complete copy of it in existence which is at Nausari in the library of the Destûr-i-Destûrân. I saw it together with Destûr Hoshengji on our tour through Gujarat in January 1864; it comprises about 2000 huge pages. Notwithstanding the numerous efforts which have been made, no transcript of it could be obtained. Parts of it are in several other libraries. I possess (out of the seven volumes) the second and seventh, which contain the most valuable information (hitherto utterly unknown), principally lengthy extracts from some Nosks which are now lost, and many traditional reports about Zoroaster. As regards the understanding, it is the most difficult Pahlavî work in existence, differing widely from the easy style of the Bundehesh, Ardâi Vîraf, and other compositions of the Sasanian period.

2) tâ in Yas. 30, 1. 31, 1., and vâ 29, 7. are explained by ابستاک و زند Avestâk o Zand.

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translations, and all other helps, such as glossaries etc., and try their best to obtain an understanding of them. Of the Pahlavî versions of the Vendidâd, Yasna and Visparad now existing, we can only assign the glosses to the Sasanian time, but the actual renderings must rest (chiefly those of the Vendidâd) on much earlier translations.

Now, if according to all the evidence [1]) which has been adduced, it is hardly possible to deny the existence of translations of the sacred texts before the Sasanian times, and if we bear in mind the importance attached to the Huzvâresh as shown above, we may safely conclude, that this language must have been in use among the Magian priesthood long before that time.

However I know very well that all the arguments adduced are not sufficient to prove the origin of the Huzvâresh language during the Assyrian period. This is only possible by showing an actual identity of the Huzvâresh with, or at any rate, the closest relationship to the Assyrian of the cuneiform inscriptions. Although several important items can be pointed out (as will be done hereafter) to prove a closer connection of the Huzvâresh with the Assyrian than with any other Semitic dialect, yet our knowledge of the Assyrian is not advanced enough to settle the question finally.

Before entering on this discussion I must state my opinion on the nature of the Pahlavî language which the Sasanian kings employed in their inscriptions, and its relation to the Pahlavî of the books. Professor Westergaard believes them to be essentially different, as he takes the former for a purely Semitic, the latter for an Iranian language. But on a closer investigation of the Sapor inscription A of *Hajiâbâd* (B shows another Semitic idiom which is no Pahlavî, but very near it) I became fully convinced of the complete identity of the language exhibited in it with the Pahlavî

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1) To it the statement of Pliny (N. H. 30, 2.) may be added who says that Zoroaster composed, according to Hermippos (250 B. C.), two millions of verses. This notice is only intelligible, if the commentaries are also counted, as the pure Zand texts cannot have been so numerous according to Parsi tradition. Pliny mentions even commentarii on the Zoroastrian writings, but states that they perished (that is chiefly since the time of Alexander).

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of the books, and of the purely Semitic nature of both. I give here my proofs in short [1]).

1. The termination man which is known as a peculiarity of the book-Pahlavî is to be met with also in the inscriptions, and added to the very same words as in the former; it is expressed by the character . Instances from the Saporinscription A (Westergaard's Bundehesh pag. 83): lin. 1. 5. 7. 13. *zanman* = *danman* "this"; l. 3. *barman* = *benman* "son"; l. 8. 16. *olman* = *varman*, or *valman*, *olman* "he, him, it"; l. 9. *tamman* = *tamman* "there"; l. 10. 12. *homan* = *homan* "it is" (in *homan-am* "I am", *homanâd* "he is"); l. 11. *lanman* = *roman, lanman* "we"; l. 12. 16. *yadman* = *yadman* "hand"; l. 12. *lagalman* = *ragalman* "foot". — In the inscription B the termination occurs only in some of the words mentioned, such as *zanman*, *tamman*; but, instead of *yadman*, we have *yadâ*, a purely Chaldaic form, and *homan* is not to be found at all; instead of *lanman* "we" there is only *lan* (lin. 10.).

2. The peculiar prepositions and adverbs of the Pahlavî books are also to be found in the inscriptions. Instances: l. 2. 4. *min* = *min* "from"; l. 4. *apan* = *avan* "in"; l. 6. 12. *pavan* = *pavan* "in"; l. 13. 15. *ol* = *var*, *val*, *ol* "to, into" (comp. Hebrew על); l. 5. *âmat* = *âmat* "that"; l. 8. 9. *aik* = *âigh* "ὅτι"; l. 9. *lâ* = *lâ* "not"; l. 11. 14. *akhar* = *akhar* "after".

3. The pronouns are in both the same. Instances: l. 1 *li* (the same as in B) = *le, li* "I"; l. 11. *lanman* = *roman, lanman*

1) A translation and explanation of both texts of the bilingual Sapor inscription I hope to publish soon.

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"we"; [illegible] *zanman* see under 1; l. 9. 12. 13. 15. [illegible] *zak* = [illegible] *zak* "this".

4. The verbs are, on the whole, the same. Instances: l. 5. 6. 14. [illegible] *shadîtan* [1]) (B *shadît*, past part. fem. of *sh'dai*, Chald. שְׁדָא "to throw") = [illegible] *shadôntan* "to send" (see the *Pahlavî-Pâzand Glossary* pag. 17. l. 5.); l. 7. 13. [illegible] *hanahtûn*, 3 pl. perf. of *hanaht* (Chaldee and Syriac אַחֵת *akhēt* "to put, place", instead of *an'khêt*, causal of נְחַת *n'khât* "to descend") = [illegible] *anâtûntan* (read: *anakhtûntan*) "to put, place" [1]); l. 8. [illegible] *lamîtan* (B *ramît*, past part. fem. of *ram'ai* "to throw", Chald. רְמָא) = [illegible] *ramîtûntan* "to throw"; l. 9. [illegible] *yehavôn* (B. the same) = [illegible] *yehavûnat* "it is" (Chald. הֲוָא *havâ'* "fuit"); l. 10. [illegible] *yehavôn homan* = [illegible] *yehavûnt homanad* in the phrase: [illegible] *patyâk* (instead of *paitâk*) *yehavôn homan* "it is public, known" = [illegible] *pêtâk yehavûnt homanad.*

5. There are nowhere in the inscription Iranian verbal terminations to be observed, but the few which are found, are undoubtedly Semitic; see those mentioned under 4. Of nominal terminations we observe only the plural suffix *ân* in [illegible] *malkân* "kings", [illegible] *shataldalân* (instead of *shatardarân*) "Satraps" etc. which is generally derived from the old Persian gen. plur. *anām*, but it may be as well, and I think with more reason, explained from the Assyrian where the emphatic plural is *ân*, nom. *ânu*, acc. *âna*, gen. dat. *âni* (see Oppert in the Journal Asiatique, Tome XV,

1) This [illegible] is no part of the infinitive termination t a n, but a suffix, very likely that of the first person plural. Grammatically the infinitive is impossible in those cases in which it is found after [illegible] t in the Saporinscription.

2) The inscription B which is only a translation of A has instead of it h a s a i m ù n which is clearly a Hifil of שׂוּם "to put".

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of 1860, pag. 111; his statements are confirmed by the texts). For the proper plural termination in Zand is *ăm*, and *ănăm* only used of the words ending in *a*. The change of a final *m* in Zand and old Persian to *n* in modern Persian appears to me very doubtful, as I am not aware of a single iustance which would really prove this change. The other Persian plural termination in *hâ* cannot be explained from Zand or old Persian at all, and we have to look for an explanation from the languages of the cuneiform inscriptions. The only trace of Iranian grammar in the inscription A appears to be the application of the *Iḍhâfet i* in ܫܟܦܫܘܪܝ *Shakhpukhri;* but I have no doubt that on further investigation it may be also traced to Assyrian origin.

The only Iranian elements to be found in the inscriptions are a few words chiefly relating to religion which were borrowed from the Persian, such as ܡܙܕܝܣܢ *mazdayasn* "a Zoroastrian" ܡܝܢܘ *minû* "divine, heavenly", ܝܙܕܢ *yazdân* "God", ܦܪܡܬ *parmât* "ordered" *(pairimâta*, Persian *farmûda)* etc.

The only real difference which appears to exist between the language of the inscriptions and that of the books is, that the Irânian terminations of moods, and the persons in the verbs are omitted altogether in the former, whereas they are to be met with constantly in the latter. This can be easily accounted for, if one bears in mind that the Parsi priests have become accustomed for many centuries to pronounce all Huzvâresh words, as if they were Persian. They write, for instance, ܝܗܘܢܬܢ *(yehavûntan)*, ܝܗܘܢܬ *(yehavûnat)*, ܝܗܘܢܝܕ *(yehavûnêd)*, ܝܗܘܢܬ *(yehavûnt)* etc., but read always *bûdan*, *bavâd*, *bavêd*, *bûd* etc. As the Assyrian way of distinguishing persons, moods and tenses differed very much from the Irânian, and was, in several respects, much more defective than the latter, it was thought necessary, in order to preserve the correct understanding of the old Assyrian *(Huzvânash)* versions, to add the Irânian terminations to the Assyrian words. This was originally the so-called *Pâzand* i. e. the commentary on the Zand in the language known to every one, whereas Zand

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(i. e. Pahlavî) was the language of the priests and learned men. This Pâzand is certainly of Sasanian origin, and was added only after the collection of the fragments of the Avesta with the old Huzvânash versions. In the course of time both the *Zand (Pahlavî)* and the *Pâzand* (Persian) were mixed up into one jargon, which has taken almost up to the present day with the Pârsi priests the same place which Latin occupies with the scholars of Europe. This is the Pahlavî of the books which is, as we have seen, no Iranian language at all.

Now I have to state what I know of the relationship in wich the Pahlavî stands to the Assyrian language, or rather of the supposed identity of both. Of the Assyrian with which the Babylonian appears to have been identical we have to distinguish two principal dialects, which may be called High-Assyrian, and Low-Assyrian, the former being the language of the cuneiform inscriptions, the latter that of the common people which was generally written with the old Aramæan or Phenician character; they appear to stand to one another exactly in the same relationship as the language of the Hieroglyphics to the Demotic. The High-Assyrian, as exhibited in the third language of the trilingual cuneiform inscriptions, and in the records of the Assyrian and Babylonian rulers, is distinct from all other Semitic dialects with which we are acquainted. It is richer in forms than either the Chaldee or the Hebrew, and stands in this respect nearest the Arabic. The Low-Assyrian is an Aramæn dialect and stands nearest the Chaldee. In later times it was known by the name of the *Nabathæan* language. We find it officially employed during the time of the Achæmenian dynasty, as we may learn from the legends on coins which were struck by various Satraps during that period. The few words which occur in them show some features peculiar to the Pahlavî, such as the vowel *u* (ו) at the end of names whether they are of Iranian or Semitic origin. Thus we find תריבזו *Tiribazu*, פרנבזו *Pharnabazu*, תבלו *Tabalu*, עבד זהראו *'Abd-zohar'u*, תדנמו *Tadnamu* [1]). The relative pronoun זי *zi*

1) See Duc de Luynes, "Essai sur la numismatique des Satrapies sous les rois Achéménides. Paris 1848". Blau, "De numis Achæmenida-

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which is employed in Huzvârash (the Iranian pronouns being generally added to it, [illegible] *zîm* etc.) is also found on a coin of *'Abd-Zohar*, the Satrap of Cilicia.

In the legends on the Nabathæan coins of Petra which appear to have been struck since 151. B. C. we find that most of the proper names end in *u*, for instance, נבטו *Nabṭu* Nabathæa, מלכו *Malku* (Malchus, name of a Nabathæan king), אמנו *'Amanu*, חלדו *Khuldu*. The same we observe in the Sinaitic inscriptions which are of Nabathæan origin (instances: ירחו *Yarkhu*, משו *Mashu*, וילו *Vîlu* etc.); the use of this *u* is, however, not restricted to proper names, but it is found in common nouns also, such as אמירו *'Amiru* "Emir" [1]).

As regards this final *u*, we may well say that it is one of the most distinctive features of the Huzvârash, as it is added there to almost all nouns, infinitives and past participles which end in no vowel expressed by writing. The most curious views have been set forth on it. Some regard it as a miswriting, or quite a meaningless addition, others read it *n* which cannot be explained in any satisfactory way, others *a*, as some of the words which are marked with it, are pronounced in Persian with final *a*, for instance קנתו *(kantu) karda*. There can be no doubt that the real meaning of this final *u* has been as unintelligible to the Parsi priests almost since the beginning of the Sasanian times as the cases of the Zand-language. In the Sasanian inscriptions it is not employed, which clearly shows that, as it was no longer pronounced (or understood), it was not expressed in writing. But the priests who slavishly stuck to the old Huzvânash versions kept it when making their copies.

In the High-Assyrian cuneiform inscriptions we find this *u* very frequently employed in nouns as a sign of the nominative case, e. g. סרו *saru*

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rum Aramæo-Persicis. Lipsiæ 1855." (pagg. 5—7. 12. 13.). J. Brandis, "Das Münz-, Mass- und Gewichtswesen in Vorder-Asien. Berlin, 1866." (pagg. 351. 429 etc.)

2) See the article by Levy on the Nabathæan inscriptions in "Zeitschrift der Deutschen Morgenlændischen Gesellschaft" vol. XIV, pagg. 363—484.

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"king", רבו *rabu* "great", אבו *'abu* "father", but it appears to have been used also for the oblique cases, principally in proper names; compare *sar Babilu*, "king of Babylon". In the Low-Assyrian written in the Aramæan character we find it also used at a very early time, as we learn from a seal found at Koyunjik which bears the inscription לעתרעזו *le'atr'azu* "belonging to *'Atra'z*". [1])

From the final *u* to be found so frequently in nouns and infinitives we must distinguish the final *u*, or *vu*, to be met with after verbs, e. g. טיוטיפו *yehavunêtu*. This is also to be traced to an Assyrian source, but of quite a different nature and origin. We find in the Ninivite inscriptions very frequently after the aorists (expressed by the second tense of the Semitic languages) the syllable *va* [2]) which appears to express the reference of the preceding action to the following, and can often be translated by "and", "and then", but not always. It is not the common particle "and", as it never appears between nouns.

Let us now mention some other peculiarities of the Assyrian and Huzvâresh languages which point to a common source.

1. In the Pahlavî we observe that nouns which end in Persian in a vowel, are generally followed by a guttural, e. g. *avestâ* is *avestâk, karfa* "a meritorious action" is *karpak*, *kanpak*, *nu* "new" is *nuk* etc. The same peculiarity we find in the Assyrian inscriptions, as we learn, for instance, from the way, in which the final *a* of *Ahura-mazdâ* is written. Though the sign of the syllable *da* would have been sufficient to express the *a*, we find often a guttural *h (kh)* added after it, so that the Assyrians probably pronounced the name *Ahurmazdâkh;* other instances:

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1) See Layard, Niniveh and Babylon pag. 155.

2) See the great inscription of Sanherib col. I, lin. 29—35 in "The Cuneiform inscriptions of Western Asia edited by Sir Henry Rawlinson vol. I"; the great inscription of Nebucadnezar both in the archaic and common character (in the same work) col. 1, lin. 63; the Assyrian inscription of Persepolis 3: iddinu va "he gave", Oppert, Expédition en Mésopotamie II, pag. 252; the inscription of Sardanapal in the Louvre, lin. 2, asbat va "I seized", Oppert, E. M. II, pag. 358.

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Akhamanishi(kh), "Aryaramna" (a proper name); *Hishi(kh)arsha(kh)*, *Khshyarsha* "Xerxes"; *Uvidarnakh* "Vidarna" (a proper name) etc.

2. The suffix [illegible] which forms adverbs from substantives and adjectives, is apparently identical with the Assyrian suffix *ish* which serves exactly the same purpose. The Pârsi priests read it *ihâ* or *hyâ* which reading appears to have been current already ad the time of Neriosang (about A. D. 1350), as we may learn from his Pâzand transliterations of Huzvâresh texts. It is, however, just as incorrect as many other readings of old Huzvânash words, as it cannot be explained from any Iranian or Semitic language. We are, however, perfectly justified in reading it *yash* or *îsh*, in which case the whole mystery is cleared up. Instances from the Huzvânash: [illegible] *vanâskârîsh* "in the way of a sinner, sinfully"; [illegible] *dâtîsh* "in the right way, rightly, properly"; from the Assyrian: שַׁלְמִשׁ *shalmish* "up to the end, completely" (from שלם), כַּכַּבִּשׁ *kakkabish* "with, in stars" (Hebr. כּוֹכָב *kôkâb*), *ṭabish* "in a good manner" (Hebr. טוֹב *ṭôb*). [1])

3. The name of *Ahura-mazda* in the Huzvânash versions, [illegible], which is traditionally read *Anhoma*, can be only explained from the Assyrian. All attempts made by some modern scholars to read out of it *Hormazd* are in vain, as the Pahlavî characters of [illegible] can by no means express the sounds required for *Hormazd*. Moreover, it would be very strange to suppose that the Pârsi priests should have forgotten the pronunciation of the name of their God, or wilfully mispronounced it, as this would have been a great sin according to their religion. The explanation is, however, simple enough. They found the name constantly written [illegible] in the old Huzvânash versions which were collected at the time of Ardeshîr, and kept it conscientiously. This can be the only reason that they did not substitute [illegible] *Hormazd* for it. The writing [illegible] represents, however, the name *Ahura-mazda* just as well as [illegible]. We must

1) See Oppert, Expédition en Mésop. II, pag. 269; Grammaire Assyrienne §. 198.

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divide it into *an.* [1]) *ho. ma.* The first is the well-known Assyrian word *an* "God" (originally expressed by the image of a star, as we learn from the inscriptions in the archaic character), which always precedes the names of the Gods; *ho* is the abbreviation of *hur*, *hor*, and *ma* that of *mazd*, the whole meaning thus "the God Hormazd".

4. Another strong argument for the supposed original identity of the Huzvânash with the Assyrian is furnished by the occurrence of Turânian suffixes and words in the Pahlavî. As the Assyrians borrowed their whole system of writing along with the phonetic values attached to each character from a Turânian nation [2]), it is quite natural to suppose that Turânian words crept into their language and could interchange with their own. And indeed several Assyrian words as read at present do not appear to be of Semitic origin. So, for instance, the auxiliary verb *tur* "to be", which is so frequently met with in the Assyrian inscriptions, is no Semitic word, but we find it in the Turânian version of the Bisutun inscription [3]).

The suffix ش‌ن, ش‌ن‌د, *eshn, esn esni* which is of very frequent occurrence in the Pahlavî [4]) cannot be explained from any Iranian or Semitic language; but it is partly employed in the same sense as in the Pahlavî (as a 3 person of the imperative) in the Turânian versions of the Bisutun and Persepolitan inscriptions, e. g. *farpisni* "let him kill", *nusgasni* "let him protect" [5]). The word ش‌ن‌س‌و "a place, district" which is traditionally read *jinak* is also of Turânian origin. For it is, in my opinion, identical

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1) In the Rivâyats this a n is sometimes regarded as being separate from the name "Hormazd". For in a passage of a fine Rivâyat belonging to the collection of Zand, Pahlavî and Persian MSS. which I made for the Government of Bombay, (Nr. 29, b. fol. 403, a) the name is written س ش‌ن‌ش‌ن‌ذ An Hormazd.

2) This has been shown by Oppert beyond doubt in his Exp. en Més. vol. II.

3) See my pamphlet "Ueber Schrift and Sprache der zweiten Keilschriftgattung". Göttingen 1855, pag. 33.

4) See my pamphlet "Ueber die Pehlewisprache". Göttingen 1854, pag. 17.

5) See "Ueber Schrift and Sprache der zweiten Keilschriftgattung" pagg. 31. 42; Oppert, Exp. en Més. II, pag. 198.

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with the Turânian *kintik* "place, town, a cultivated field" the ideographic sign of which is always added to the names of certain places, such as Babylon, Borsippa, Sippara, Accad, Elam, the river Euphrates etc. [1]) Another word of the same origin is *damdamâ* "sea" *(Pahlavî-Pâzand Glossary* pag. 2, l. 10), Turânian *dim, tim* "water, sea".

The arguments adduced in the above will be sufficient to make the original identity of the Huzvârash with the Assyrian appear very probable to every impartial and judicious scholar. Additional proofs I may give on another occasion, as my own knowledge of this very difficult subject advances.

The Assyrian appears to have been well known in Irân even at the time of the composition of the original *Avesta*; for we find in the present texts at least two words wich were of frequent use in the Assyrian, but cannot be explained by means of the Aryan languages. These are *asperena* and *naska;* on *asperena* "a particular weight, a talent" see note 3 on pag. 60. *Naska* "book" Pahlavî ܢܘܣܟ *nusk (Nosk)* is the Assyrian *nusku* which does not signify "unction", as Oppert, mislead by a false etymology, supposés, but something connected with writing. *Nusku* which is still preserved in the Arabic *nuskhat* "a copy of a book" is the Assyrian pronunciation of a very frequent character which was pronounced *pa* [2]) in the Turânian (Casdo-Scythic), and expresses ideographically the God *Nebo* who is the writer of the gods [3]); if preceded by the ideographic sign for "wood", it is pronounced in Assyrian *ḥarat* [4]) which cannot mean

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1) See Oppert, Exp. en Més. II, pag. 95. 89. (nos. 23–29. 34. 35). 108 (no. 18).

2) See the bilingual explanation of ideogrammes in "The Cuneiform Inscriptions of Western Asia, edited by Sir Henry Rawlinson" vol. II, pag. 2 lin. 344.

3) See "Chwolsohn, Die Sabier". II, pagg. 164. 685. Nebo has revealed the cuneiform character (makmir, the writing of the kemarim כְּמָרִים who are well known in the Old Testament as the Babylonian and Assyrian idolpriests); see the preface of Sardanapal to his vocabularies in Oppert, Exp. en Més. II, pag. 360.

4) See Oppert. Exp. en Més. II, pag. 87.

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"sceptre" as Oppert thinks, but "style used for writing" [1]) (compare חֶרֶט "style" Jes. 8, 1.), as the root חרט *kharaṭ* means to "cut, to sculpt, engrave" in the Semitic languages, but has nothing to do with words meaning "to rule, staff, sceptre". *Nusku* probably signifies "book", and Nebo, as the secretary to the gods, was the "God of books".

It is, according to this investigation, not at all improbable, that the Huzvânash language originated at such an early period as that one assigned to it by Destur Hoshengji.

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1) The passages from the great Nebucadnezar inscription col. I. lin. 43. 60. where the words haratu and harana occur, appear to have been misinterpreted by Oppert, Exp. en Més II, pagg. 312. 13. 15. The words harata isharti usadmih gatûa (yadûa) mean: he (Nebo) made my hand raise the style of justice, i. e. Nebo directed my hands to write just decrees; usadmih is the Safel (causal) of damakh which root means in Arabic "to be raised". The other passage lin. 60 harana ishartam tapakid-su, I translate "thou (Nebo) hast made him keep the style of justice" i. e. thou hast confided it to his hands, made him thy trustee on this earth; for the king's decisions are believed to be inspired by Nebo, the secretary to the gods who knows all their thoughts. It is, however, possible that in later times the style was mistaken for a sceptre.

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Appendix.

1. Extract from the third volume of the Dînkard (taken from Mulla Fîrûz, Avîzeh dîn pagg. 5—22). [1]

1. [illegible]

1. Maam dînu napîk Dîn-kant-napîk man nakîzand vehdînu homandu Dîn-kant-napîk kant, ait man visp dânâkê pâshîd dînu mahêst paitâkê.

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1) This text does not appear to have formed an original part of the Dînkart. It must have been added when its fragments were collected and arranged for the last time, to serve as a historical record of the fate of this storehouse of traditional lore. I print it here from a copy which has been written by Destur Hoshengji for my own use. In my transliteration I have introduced some changes, for the principal of which I think it necessary to state my reasons. [illegible] which is generally read var, I transliterated ol, as it is the Semitic עַל, the ע' being expressed in the Pahlavî by [illegible]; compare [illegible] vad "to, up to", Hebrew עַד. The preposition [illegible] "in" which is read dayen, I read yen or 'in, as it is comptetely identical with the Assyrian אִן 'in "in". The [illegible] after the verba finita I transliterated vu (va would be perhaps better) as it is evidently the Assyrian va employed in the same way; see pag. XXVI. The final [illegible] has been pronounced u throughout; see pag. XXV. [illegible] "spirit" which is generally read madonad, or taken for a mispronunciation of minui "heavenly" in Pâzand, I read mainivat which I regard as an old Persian word conveying the same sense as the Bactrian mainyu. [illegible] "God" which is pronounced yehân or ihân by the Desturs is not identical with yazdân, as some European scholars have taken it, but also an old Persian word, yasana, or yadana "deserving worship". — As regards the translation, I have used the Pâzand by Mulla Fîrûz and his Gujarâti version, along with the corrections made by Destur Hoshengji, but without constantly adhering to their interpretations.

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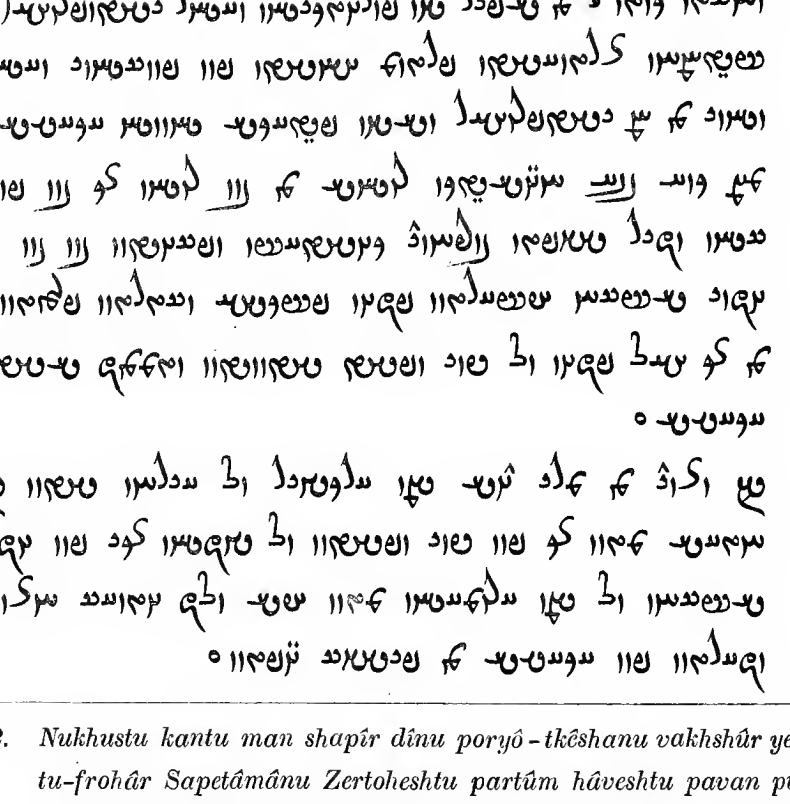

2. *Nukhustu kantu man shapîr dînu poryô-tkêshanu vakhshûr yeshtu-frohâr Sapetâmânu Zertoheshtu partûm hâveshtu pavan punseshne vakhshûneshne man ham yesht-frohâr vehdînu paitâkê yehavûneshn âgâsî.*

3. *Maam kenâ babâ angushîtak roshnî man bun roshanu zak bun punseshn vachîr dahyupatu burzânvad kai Vishtâsp napîkînîtvu bun bun ol ganju i Shaspikân avaspârdvu pazhînu pazhîzkihâ vastartanu parmûtvu.*

4. *Man zak akhar pazhînu ol dazhu i nipisht shadûnîtvu tammanach dâshtanu âgâsî.*

5. *Yen vazand man marê dosh-gadman Alaksandar ol Airânushatanu yen khotâê mat; zaki pavan dazhu i nipisht ol sochashn; zaki pavan ganchu i Shapîkân ol yadman Arûmayânu matvu. Avash olach Yûtnâik huzvân vichârtvu pavan âgâsî man pêshînîk guftanu.*

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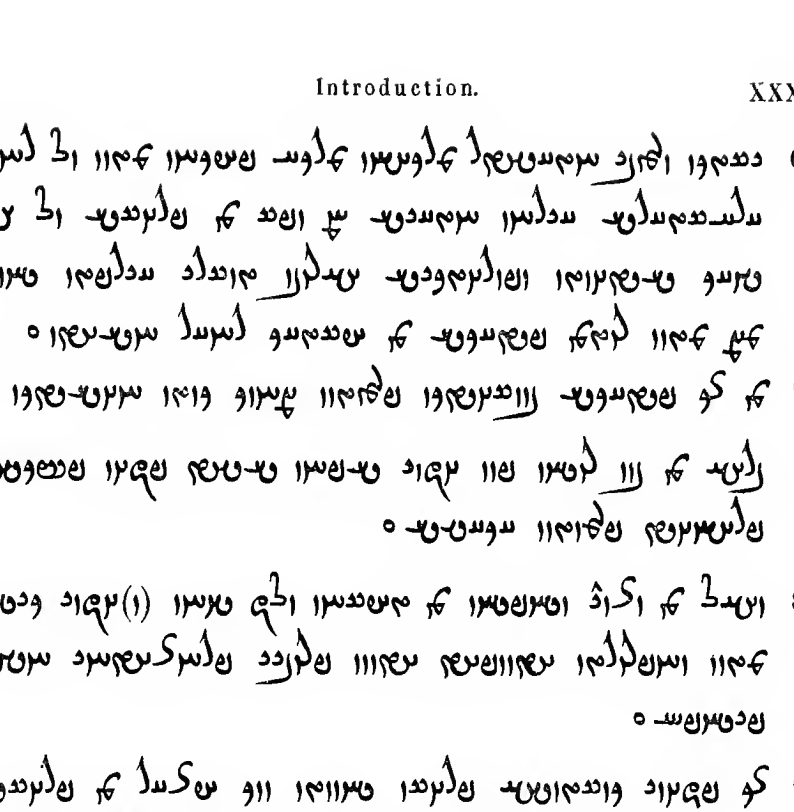

6. Jastaku olmanbi Antakhshatar malkaân malkâ Pâpakânu matvu ol lakhâr ârâstârî Airânu khudâyâ; ham napîk man pargandagî ol aêvak jinâk jaitgûnatu; u poryutkêsh ahlubu Tosre Harpatu yehavûnad maam matvu rutman paitâkê man avistâk lakhâr andakhtu.

7. Man zak paitâkê bundakînîdaku parmûtvu damânak kantu angushîtaku man barash man bun roshnu pavan ganju i Shapânu dâsht pazhînu pashîzkîhâ perâkhînîd permûtvu âgâsî.

8. U akhar man vazand vashupeshnu man Tâzîgânu olach dînânu (u) ganchu i kîshûr matvu vohuparvartu Atanu-pât Atanufrobak i Ferakh-zâtân i hudînân pêshupâi.

9. Zak pazhînu i kostuihâ pergandaku yehavûntu nûk apzâr man pargandagî lakhâr ol hamê dînânu zêsh babâ jaitgûntu yen

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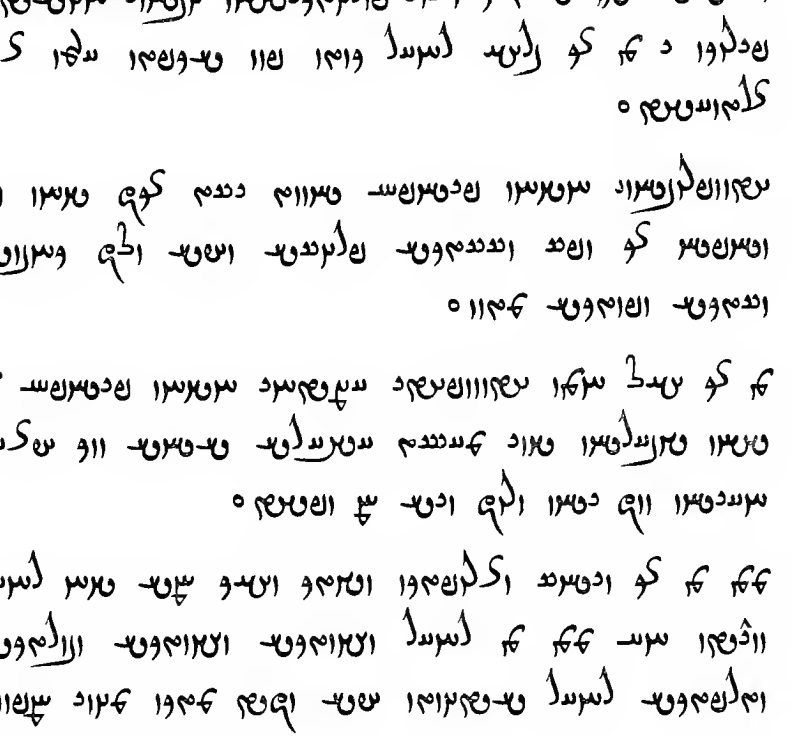

nakirishn andâzeshni ol shapîr dîn Avistâk u Zand pouryutkêshânu . gobeshni angushîtaku pîruku i man zak barash lakhâr kantu pavan shukuptu âramu Zand Zertohesht.

10. *Atanu-frobakânu i hudînânu pêshupâi yehavûnt jast zakach dînânu ol vashûpashn zak napîk visastagî pargandagî avash olach ka hûbanî vastagî u pûtagî matvu.*

11. *Man zak akhar humanu Atanupât i admîtân i hudînânu pêshupâi man yasânu sobâreshnu dînu i mahêst aibârî deheshnî nûk apzâr khâeshnu u vach sakhûn u ranj vêsh ham nipisht.*

12. *Meman man zak muskhîk u zrûptaku u sûtak u khâk hamê dinân lakhâr vandîtu ana meman man lakhâr vagûnatagî vadûnatagî u burdagî u taraptagî lakhâr jaitgûnatu avash vazêd ma-*

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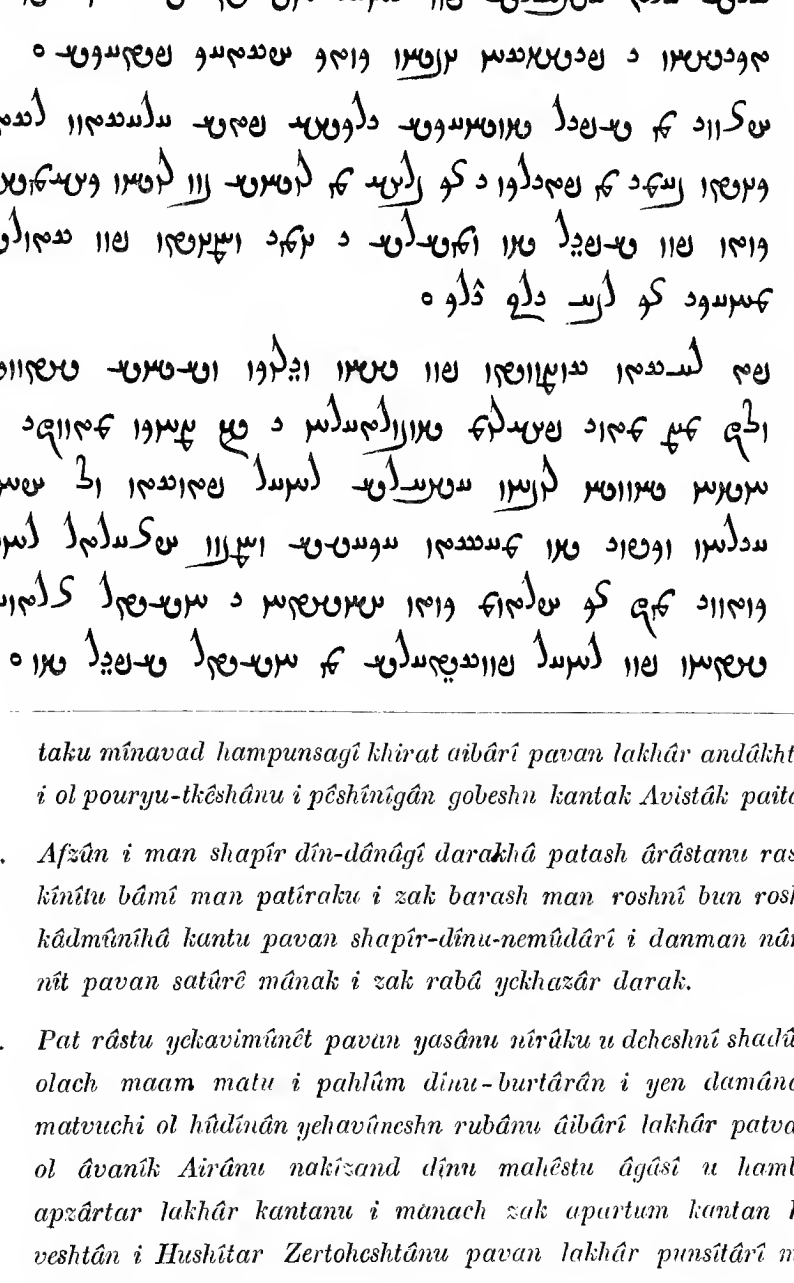

taku mînavad hampunsagî khirat aibârî pavan lakhâr andâkhtârî i ol pouryu-tkêshânu i pêshînîgân gobeshn kantak Avistâk paitâkê.

13. *Afzûn i man shapîr dîn-dânâgî darakhâ patash ârâstanu rastakînîtu bâmî man patîraku i zak barash man roshnî bun roshnu kâdmûnîhâ kantu pavan shapîr-dînu-nemûdârî i danman nâmînît pavan satârê mânak i zak rabâ yekhazâr darak.*

14. *Pat râstu yekavimûnêt pavan yasânu nîrâku u dcheshnî shadânêt olach maam matu i pahlûm dînu-burtârân i yen damânaku matvuchi ol hûdînân yehavâneshn rubânu âibârî lakhâr patvastu ol âvanîk Airânu nakîzand dînu mahêstu âgâsî u hambun apzârtar lakhâr kantanu i mânach zak apartum kantan hâveshtân i Hushîtar Zertoheshtânu pavan lakhâr punsîtârî man Hushîtar shapîr dînu.*

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Translation.

1. The book "Dinkart" is a book on the religion, that people may obtain (a knowledge of) the good religion. The book "Dînkart" has been compiled from all the knowledge acquired (to be) a publication of the Mazdayasnian (Zoroastrian) religion.

2. It was, at first, made by the first disciples [1]) of the prophet Zertosht Sapetman — may his guardianangel be worshipped — who belonged to the people of the ancient religion whose faith was good, in questions and answers, that the good religion of all those whose guardian angels are to be worshipped (i. e. the Zoroastrians) might be made public and known.

3. The excellent king Kai Vishtâsp ordered to write down the information on each subject, according to the original information, embracing the original questions and answers, and deposited them from the first to the last in the treasury of *Shaspigân* [2]). He also issued orders to spread copies (of the original). (4) Of these he sent afterwards one to the castle (where) written documents (were preserved), that the knowledge might be kept there. (5) During the destruction of the Irânian town (Persepolis) by the unlucky robber Alexander, after it had come into his possession, that (copy which was) in the castle (where) written documents (were kept) was burnt. The other which was in the treasury of Shaspîgân fell into

1) The original has only the singular "the first disciple"; but the reading is hardly correct, as in such a case the name of the disciple would not have been left out. The sense requires evidently the plural.

2) This was, perhaps, the name of the fort at Pasargadæ where Cyrus was buried, whose tomb was watched by Magian priests. It was not situated at Persepolis, as we may learn from the circumstance that another castle which is called dazhu-i-nipisht is mentioned, which formed, in all probability, part of the fort at Persepolis on the following reason. The copy which was preserved in the dazhu-i-nipisht was destroyed during the invasion of Alexander, as we learn from the fifth para. of this chapter. Now the Ardâi Virâf (see §§ 4. 5. of its beginning) states that the fort at Persepolis containing the complete copy of the Avesta-Zand was burnt by Alexander. If we combine both statements, it appears to be very probable that the dazhu-i-nipisht was the library at Persepolis.

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the hands of the Romans (Greeks). From it a Grecian translation was made that the sayings of antiquity might become known.

6. 7. Ardeshir Bâbekân, the king of kings, appeared. He came to restore the Iranian empire; he collected all the writings from the various places where they were scattered. There appeared a professor of the ancient religion, the holy Herbad Tosre, with a publication from the Avesta which he had recollected. He (Ardeshir) ordered to prepare from this publication a complete (copy). It (the Dînkart) was then (thus) restored, and made just as perfect [1]) as the original light (copy) which had been kept in the treasury of Shapân (Shaspigân). [2]) He ordered to spread copies of it that it might become known.

8. 9. After the damage and destruction which came over the believers (Zoroastrians) by the Arabs at the treasury of Kishûr [3]), the distinguished Adarbâd Adar-Frobag Farakhzâdân, the chief of the people of the good faith (Zoroastrians), arranged the old copies which were scattered, from the fragments, and brought them to all the believers in the residence (Isfahân) [4]), after having inspected and collated them with the Avesta and

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1) The expression in the original is barash which must be identified with the Persian harzh "perfect, entire, full splendour", as no other meaning would give any sense.

2) Destur Hoshengji believes this to be the name of a fort to which Ardeshir Bâbegân sent the copy of the Dînkart which had been prepared from the fragments of the Avesta-Zand. But I think Shapân is only a corruption of Shaspigân. The copy which was kept at that fort, had not been burnt, as is expressly stated, but fell into the hands of the Greeks who had it translated. If, therefore, a recovery of the fragments from which the book was restored, is mentioned, we can only understand copies of that one which had been kept at the Shaspigân fort, or fragments of the original. By paying heavy sums to the Greeks the Zoroastrian priests could easily get possession of the books again which had fallen into the hands of their conquerors. Moreover, the translation could not be made without the assistance of the Magian priests.

3) Destur Hoshengji identifies this word with kishvar, and takes it in the sense of "country". But it is evidently the name of a certain place.

4) The word babâ "gate, door", appears to signify here "the residence, the capital" which was Isfâhân during the later Sasanian times. In this sense the word

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Zand of the good religion professed by the people of the ancient creed. The sayings of antiquity were restored according to the full splendour (the original text), that the delightful Zand of Zertosht might be admired.

10. Adar Frobagân, the chief of the men of the good faith, passed away; the believers had to suffer, the written documents fell to pieces and were scattered; they became worn out by age and rotten.

11. After this (time) Humûn Atûnpât Admîtân, the chief of the people of the good creed, expecting that God would help the Mazdayasnian religion, wished to restore (the old books), and wrote the (divine) words and sayings with great pains.

12. Whatever of worn-out, mouldering and dusty books had been recovered by the believers, he collected by constantly carrying them off, and taking even forcibly possession of them. He was assisted by conversations with the divine spirit in his endeavours to recollect the sayings of antiquity kept by the men of the ancient religion, (and) to make the Avesta known (again). (13) He set free prosperity (i. e. he conferred a great boon upon the community) by his composing chapters for the knowledge of the good religion. He illustrated the old works by receiving the full splendour from the light which was originally shining (from the original copy), and called this work "the guide to the good religion", which comprises one thousand chapters in lines (verses). (14) It was accomplished through the power of God, who sent (this) gift. It came to the principal leaders of the religion; in time it also came to the people of the good religion; the soul received again the assistance (from the religion). In the rest of Irân they will receive the knowledge of the Mazdayasnian religion. The followers of Hushîdar, the son of Zertosht, will reestablish the good religion as firm as it was in the beginning, and make it preeminent by their information from Hushîdar.

occurs on many Sasanian coins (see Mordtmann, Erklærung der Münzen mit Pehlewi Legenden in Zeitschrift der D. M. G. vol. VIII, pag. 12). In the Ardâi Virâf, Persépolis is to be understood by it. No other interpretation gives any sense.

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2. The beginning of the Ardâi Vîrâf nâmeh [1]).

(1) [illegible] (2) [illegible] (3) [illegible]

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(1) Aêtûn yemanûnêt âigh aêvakbâr ahlubu Zertohesht dînu makderânt yen gehân robâk benâ kantu vad bundagî 300u sanat dînu yen avîzagî u anshota yen apagumânî yehavânt homanad. (2) u akhar gujastaku Gunâk-mînavad darvand gumânu kantanu i anshotaân pavan denmen dînu râi zak gujastak Alaksagdar i Arûmâyâk i Mudhrâyâk- [2]) *mâneshnu niyâzânîtu i pavan gerân sazd u napartûn dihîk ol Airân shatanu jâtûnt. (3) Avash olman Airân dahyopat jakta-*

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1) The text has been prepared from two Pahlavî MSS. which are in my possession. The first and most valuable forms part of the "Great Bundehesh", the same work which contains a copy of the Zand-Pahlavî glossary (see about it pag. 80); the second is quite modern, but correct; it was presented to me by Destur Khorsedji at Poona (a native of Nausari, and a very pious and learned Zoroastrian priest), who had written it for his own use, and for the study of the work. For the transliteration and the translation I have used the Pâzand and Sanserit translation by Neriosang, an old copy of which is also in my possession. Destur Hoshengji has prepared a revised Pahlavî text with a complete Pahlavî-English vocabulary which will be published soon, I hope, as the MS. is quite ready for the press.

2) The word [illegible] is transliterated by Neriosang in this way: [illegible] az chi râh, which he translates in connection with mâneshn, mârganivâsa 'dwelling on roads, i. e. poor, wretched". But this interpretation is certainly wrong. The words Alexander, and arûmâyâk are omitted in his

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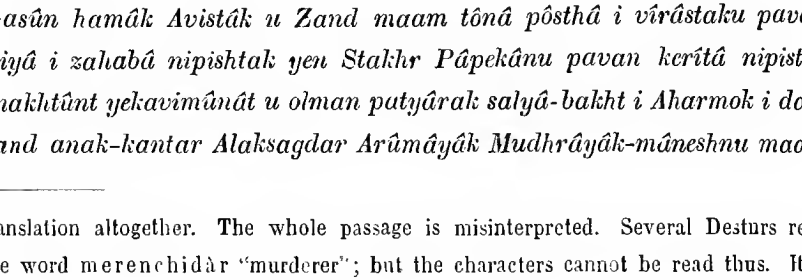

lûntu babâ u khotâi vashuft u avîrân kant. (4) u denmen dînu chasûn hamâk Avistâk u Zand maam tônâ pôsthâ i vîrâstaku pavan miyâ i zahabâ nipishtak yen Stakhr Pâpekânu pavan kerîtâ nipist [3]) *anakhtûnt yekavimûnât u olman patyârak salyâ-bakht i Aharmok i darvand anak-kantar Alaksagdar Arûmâyâk Mudhrâyâk-mâneshnu maam*

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translation altogether. The whole passage is misinterpreted. Several Desturs read the word merenchidâr "murderer"; but the characters cannot be read thus. It is clearly the name of a country. I regard for dh in Zand; but the character ter is often used for z in old MSS.; we obtain thus mudhrâyâk, or muzrâyâk which is the Semitic and Persian name of Egypt (Mudrâya in the cuneiform inscriptions).

3) The words pavan kerîtâ nipist etc. are thus transliterated into Pazând: pa qândan nivist nihâdan istât; and translated into Sanscrit: âkâritê likhitvâ nihitam prasthâpitam 'after it had been written, it was deposited, it was placed in âkârita". The last word is only a literal translation of pa qândan "in calling, reading". Ner. had identified kerîtâ with kerîtûntan 'to call, to read", Hebrew קרא. But as the whole translation is artificial, and gives no sense, several modern Desturs interpreted it as daftar-khânah i. e. library. This is, I think, correct. kerîtâ is not to be traced to kerîtûntan, but to the Chaldee קִרְיָא, קִרְיָתָא qiryetâ' "a town", Syriac qerîtô, Hebrew קִרְיָה qiryâh (principally used in poetry, and as part of proper names), Assyrian kar, (עִיר 'îr of the same origin as qiryâh) "a forteress" (Oppert, Exp. en Més. II, 116. 117. nos. 234. 44.). The original meaning was, no doubt, a fortified place, a fort. is thus identical with dazhu-i-nipisht in the passage from the Dînkart 4. 5., and means "fort of written documents" i. e. the fort in which the library was.

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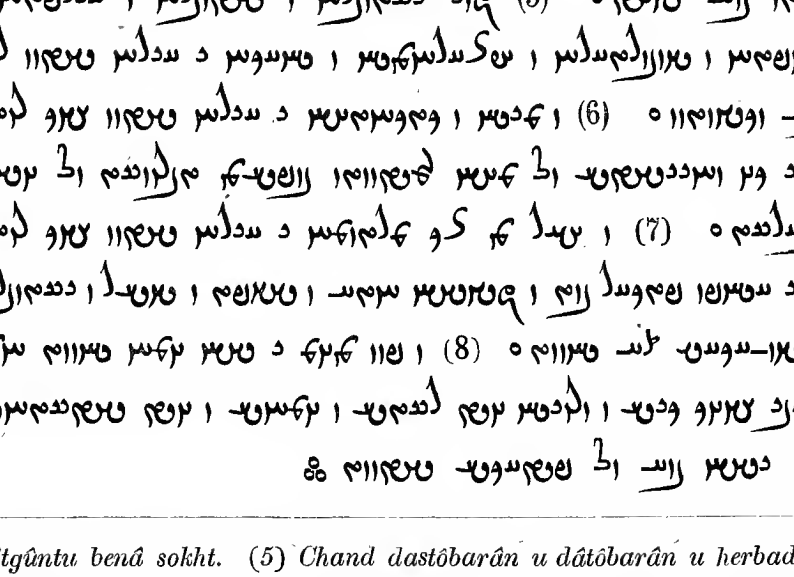

jaitgûntu benâ sokht. (5) *Chand dastôbarân u dâtôbarân u herbadân u magopatân u dînu-burdârân u avzârhomandân u dânâgân i Airân shatanu râi benâ naksûntvu.* (6) *u masân*[4]) *u katak-khotaân i Airân shatanu aêvak rotman tani kîn u andîshtî ol miyân ramîtûntu benafshman tabrûnast ol dozakh denbârist.* (7) *u akhar men zak martumân i Airân shatanu aêvak rotmen tani ashupu patkâr bût u ckasûnshân khotâ u dahyopat u sandâr u dastôbar i dînu-âgâs lâ yehavûnt.* (8) *U pavan mandûm i yasân gumân yehavûnt homanad u kabad ayinînak kêsh u varôishn javît rastî u gumânî u javît dâdestânî yen gehân benâ ol paitâkî jâtunt.*

Translation.

(1) It is thus reported that after the religion had been received and established by the holy Zertosht, it was up to the completion of three hundred years in its purity, and men were without doubts (there were no heresies). (2) After (that time) the evil spirit, the devil, the

4) The Pâzand has miyân "among, amidst", Neriosang madhyê; but I think, it is incorrect.

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impious, instigated, in order to make men doubt of the truth of the religion, the wicked Alexander, the Roman, residing in Mudhrai (Egypt), that he came to wage a heavy fight and war against the Iranian country. (3) He killed the ruler of Irân, destroyed the residence and empire, and laid it waste. (4) And the religious books, that is, the whole Avesta and Zand which were written on prepared cow-skins with gold-ink, were deposited at Istakhr Bâbegân (Persepolis) in the fort of the library. But Aharman, the evil-doer, brought Alexander the Roman, who resided in Egypt, that he burnt (the books); (5) and killed the Highpriests (Desturs), the judges, the Herbads, the Mobeds, the bearers of the religion, the warriors and the scholars in Iran. (6) The noblemen, and the heads of (the several) communities hated one another, attacked one another, were thus destroyed, and went to hell. (7) After this time the Irânians were in a complete disorder waging wars among themselves. It came to pass, that there was no master, no king, no chief, no Destur, nor any one who knew the religion. (8) And everywhere doubts arose about God and many different creeds and sects, which were devoid of truth, and (full) of doubts, and without proper laws sprung up in the world.

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2. On the age of this glossary and its value.

The *Zand-Pahlavî* (or rather *Avesta-Zand)* glossary, which is here published, affords the best opportunity to make some remarks on the value of the traditional meanings which are given to the words of the *Avestâ*, as it contains a collection of a large number of these interpretations.

First of all it will be necessary to venture upon some opinion about the possible age of the glossary in question. Destur Hoshengji believes it to have been compiled about 700 B. C., or even before that time (pag. II). I think this date is much too early, as it cannot have been composed before the Achæmenian times. On a cursory inspection of it we find at once that it is quite incomplete, consisting of several parts of unequal value, and certainly of quite different ages. According to the topics treated of in in it, and the alphabetical arrangement we can divide it into twenty-seven chapters. First the numerals as far as *ten* are enumerated; from "one" to "three" and of "six" there are the cardinal and ordinal numbers mentioned, of "two" and "three" (according to the Pahlavî translation) the multiplicative numbers also, and of "three" the fractional number (*thrishva* "a third") is added; of "four" and "five" there is the fractional, and the ordinal numbers; of "seven" and "eight" we have only the fractional, and of "nine" and "ten" only the ordinal numbers.

The second chapter is of great interest; it contains grammatical remarks on the masculine and feminine genders, and on the singular, dual and plural numbers, of substantives, adjectives, pronouns and verbs. Remarkable are the different cases of *va* = *dva* "two" with the peculiar application of each to different objects. The difference between the Avesta (Bactrian, commonly called Zand) and the Zand (Pahlavî) languages is exemplified as regards the numbers of the nouns and verbs. The difference of the Gâtha dialect *(gâsânîk)* from the common Avesta language is shown in

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the pronouns of the first and second persons. The various conditions of women, and their qualities are enumerated along witn some words denoting different degrees of relationship. Of great interest is the word *hapsnai-apnô-khavô* "a bigamist". Some adverbs are also mentioned, and the different meaning of some words, such as *nâ*, *vî*, *apa*.

Now follows a long chapter (3) in which the different parts of the body are enumerated. This contains many words which do not occur in the Zand texts now extant, and quotations from some Nosks which are lost, such as the *Nehâdûm* [1]). Words reating to speech are also mentioned in it.

The next chapter (4) treats of the relative pronoun, and the words related to, or derived from it. It contains also quotations of Zand passages which are not found in the works known to us. Some of them, principally those relating to astronomical matters, appear to have been taken from the *Nâdur Nosk* which treated, according to the statements of the *Dîn-i-vajarkart*, "of astronomy, of the stars belonging to the zodiac, and those which do not belong to it [2]), of the good and bad qualities of each star with reference to their influence on man, their course etc". Some of the

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1) Of the seven lists of the Nosks, viz. four from the Rivâyats: Punjya, Nerîman Hoshang, Barzu Kiyâm eddîn, and an anonymons one, three from Pahlavîworks, the Pahlavî-Pazand Farhang (pagg. 22. 23 of our edition), Dîn i vajarkart, and Dînkart which are at my disposal, only those contained in the Pahlavî-Pâzand Farhang, and Dînkart have the name Nehâdûm which is enumerated among that class of Nosks which was styled (dâtîk i. e. relating to law, systematic books). In all the other lists we find the name Niyâram which is very likely only a mispronunciation of, and identical with Nehâdûm. This Nosk contained according to the statements we have of it actually "all that is in the body of men".

2) This is the traditional explanation of the terms akhtar, and apakhtar, or avakhtar. The first is evidently the Bactrian (Zand) hakhedhra "a constellation", "a group of stars", and apakhtar is the opposite of it. The latter appears to mean all stars which neither form part of the zodiac, nor of the lunar mansions, that is chiefly the planets, and other stars which appear to be single. — Fragments of the Nâdur appear to be extant in the Rivâyats, but only in a Persian translation; for the numerous astronomical and astrological notices to be found in the Rivâyats which are at my disposal I can only trace to some ancient astronomical work of celebrity, as the Nadur was, which was translated into Arabic and Persian.

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passages are taken from the *Gâthas*; the Gâtha form of the relative pronoun is even expressly mentioned. To the forms of the relative pronoun, *ya* and the adverbs derived from it, the glossarist added other words commencing with the same letter *(y)*, and left thus the original arrangement according to topics.

From the fourth to the twenty-fourth chapters the words are arranged according to the letters of the alphabet in the following order: *y, k, kh, sh, m, a, â, v, u, p, m, s, f, d, j, b, r, t, ch, z, g, g', gh, th, h.* This order differs materially from the three principal Zand-alphabets which are found in the Rivâyats, viz. that one in use among the Indian Desturs, that one used in Kermân and Yazd, either of which is very old, and that one arranged according to the Arabic alphabet with the addition of the consonants peculiar to Zand, and the vowels [1]). Some initial letters, such as *e, i* and *n*, are left out altogether. As we cannot discover any scientific principle on which the arrangement may be based, nor an adaptation to any other alphabet known to us, it is difficult to determine the period in which it originated; but it appears to be certain, that its origin can neither be traced to the Sasanian, nor to later times, as it neither agrees with the other Zand alphabets which have been preserved, nor with the Arabic or Sanscrit. The

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1) These three alphabets, preceded by the Pahlavi alphabet, are contained in the fine Rivâyat belonging to the Collection of the Government of Bombay (No. 29, a fol. 108). They are identical with those published by Anquetil and Burnouf, and reproduced by Lepsius in his valuable essay "Das ursprüngliche Zend-alphabet. Berlin, 1863". That one marked Nos 1 and 2 in the lithographed table I which is added to it, contains the order used by the Indian Desturs; No. 3 is used in Kerman and Yazd, and No. 4 appears to have been in use there also; No. 5 is arranged according to the Arabic alphabet, and, no doubt, much later than the two first. In the first, the Zand characters are divided into 23 (according to the Rivâyat), or 22 (according to a Zand primer in Gujarâti), and amount to 60 (just as many, as Masûdî A. D. 950 states; see Quatremère in the July number of the "Journal des Savants" of 1840, pag. 413); in the second we have 56 characters, divided into 27 groups, and in the third 54 in 37 groups. The Pârsi priests in India attach the character of sacredness to it. Many pious Mobeds repeat it when reciting their daily prayers, just as pious Brâhmans repeat the first Sûtra of Pânini when performing their Brahmayajna.

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glossarist did certainly not invent it, but adopted an arrangement which had already been in use in some particular province, or among a particular sect. Very remarkable is the circumstance that several words are mentioned under ג g (pag. 31) which character has almost entirely disappeared from the MSS. of the Zand-avestâ which are known. As this alphabet is not preserved to us in its completeness we must refrain from all further remarks on it. The alphabetical arrangement is occasionally disturbed, and words are misplaced. The number of words contained under each letter is comparatively very small, and much less than we find in the present Zand texts. But notwithstanding there are in this part also some words to be found which do not occur in the present Zand-avesta.

The twenty-fifth chapter enumerates various crimes and offences, defining each of them very clearly. Several names of offences appear in their Persian, and not in their old Zand forms; the terminations are often dropped. Several of them are not mentioned in the Vendidâd; but we find them in Pahlavî works; some, such as *dudhuwibuzda*, are nowhere else to be met with. This chapter is followed by a collection of miscellaneous words and some phrases; several of these words are strange to the present Zand texts.

The last (27) chapter treats of the measures of length, and of time [1]. It contains several names of measures and words which do not occur in other Zand books, and quotations of passages from Zand texts which are no longer extant. The work concludes quite abruptly; the end is wanting.

As regards the composition of the glossary, we can distinguish at least two parts, which may have originally formed part of two different glossaries, the one arranged according to topics, the other according to the alphabet. The first appears to be the older work, the latter of later date.

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1) As regards the measures mentioned on pag. 43, my friend, E. West, Esq. has made me in his letter (dated, St. Heliers, Jersey, June 25th 1867) some very valuable suggestions which I print here in full. He gives preference to the text of

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Fragments of two or more works of this kind must have been in existence when the old Zand and Huzvânash works were collected by the

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my old MS. which differs from that one given by Destur Hoshengji, and is, no doubt, preferable to it. The text runs there as follows according to Mr. West's arrangement:

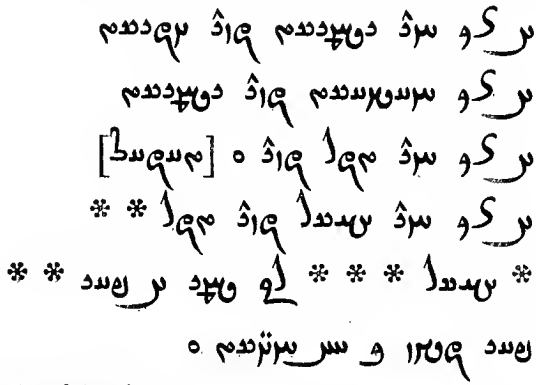

This he translates thus:

2 dashmêst = 1 yojêst
2 givast = 1 dashmêst
2 tajar = 1 * * * (givast?)
2 hâsar = 1 tajar
1 hâsar = 1000 gâm of 2 pâi
1 pâi = 14 angost.

Tabulating this series, and taking the angost = 3/4 English inch, he obtains the following result:

Say in English measure	angosht	pâi	gâm	hâsar	tajar	givast	dash-mêst	yojêst
ft. in.								
— 3/4	= 1							
— 10 1/2	= 14	= 1	—	—	—	—	—	—
1 9	= 28	= 2	= 1	—	—	—	—	—
1750 —	= 28,000	= 2,000	= 1,000	= 1	—	—	—	—
3500 —	= 56,000	= 4,000	= 2,000	= 2	= 1	—	—	—
7000 —	= 112,000	= 80,00	= 4,000	= 4	= 2	= 1	—	—
14,000 —	= 256,000	= 16,000	= 8,000	= 8	= 4	= 2	= 1	—
28,000 —	= 512,000	= 32,000	= 16,000	= 16	= 8	= 4	= 2	= 1

"This calculation, he adds, would make the yojêst to be about 5 1/3 English feet, which, I believe, does not differ much from some calculations of the (Indian)

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Sasanian kings. For it is quite out of question to trace the whole of our glossary to the Sasanian, or even to later times, as the grammatical knowledge exhibited in it, is far superior to any thing we can, according to credible statements about the great ignorance of the priesthood at the time of the Sasanian restoration of the religion, expect of the most learned scholars of those times. The glossary must have been composed at a time when the priests (or at least the most learned of them) had a tolerably good knowledge of the grammar of the Avesta language. As the old Persian language was already in the fourth century B. C. in a state of decay (to judge from the Persian cuneiform inscriptions of those times) we cannot fix the compilation of a work, exhibiting such a good knowledge of the old Avesta (Zand) language which stands next the old Persian, at any later period. It is possible and even very likely that works of the same nature were composed already at the times of Cyaxares, or Cyrus. If we consider that the Assyrian king Sardanapal V ordered vocabularies of several languages to be composed at such an early period as 650 B. C., there is nothing surprising, if we ascribe the same to the kings of the Median and Persian dynasties.

The alphabetical part of the Glossary which is, on the whole, of much less value than the other part, may be of later date. A vocabulary of this kind may have been composed, from old sources, already during

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yojana (which appears to range from 4½ to 9 miles). The Zand text gives only 2 dakhshmaiti = 1 yijaiasti, 2 hâthrem = 1 tacharem, corresponding with the first and fourth terms of the Pahlavî series, and as these two terms are totally disconnected, there must be at least two intermediate steps wanting, as appears in the Pahlavî. The word 'tadhao' cannot well be a fragment of the missing steps, nor does it appear to be the third term in the Pahlavî series, which is omitted where it ought to be repeated; but it looks more like an interpolation (tâchâr) for correcting the Pahlavî word tachar, as you have suggested. The Pahlavî term I have read givâst might of course be read jinâst, dînâst, snâst; etc.; my reading was chosen to make it correspond as nearly as may be with the Sanscrit gavyâti which bears the same proportion to the yojana, as the givâst does to the gâm. Your MS. differs from the Destur in making it equal to 2 pâi in other places than the Vandidâd, where it equals 3 pâi; which is consistent with the after mention of the hâsâr being equal to 1000 gâm of 2 pâi; that is, the common gâm".

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the Parthian reign. At the time of the restoration of the religion by Ardeshir, when all works bearing on the understanding of the sacred books were eagerly sought after, the fragments of old glossaries were certainly not overlooked, and it is to that period that we owe this Zand-Pahlavî Glossary in its present incomplete and fragmentary state. It was subsequently only copied, and appears to have been occasionally interpolated, chiefly in the alphabetical part. Besides, it suffered much from the hands of the copyists who were hardly able to understand it.

Another argument for the ante-Sasanian date of the parts of the work are the numerous quotations from Nosks which were either lost already before the Sasanian times, or in a very mutilated and fragmentary state, and the occurrence of many (certainly genuine) Zand words which are not found in the texts now extant. The authors of the glossary must have had a much more extensive Avesta-literature along with translations at their disposal than we have now [1]). This leads us again to the Achæmenian times, as only then the Avesta literature was in its completeness.

In respect of the interpretations to be found in this glossary, their value is not the same. The most valuable are of course those which are derived from sources of the Achæmenian times. The first glossaries of this kind were, no doubt, based on the Huzvânash versions of the Avesta books, as they were the only sources whence to derive a knowledge of the Bactrian (Zand) language. And, indeed, we find the interpretations given of the Avesta words in our Zand-Pahlavî glossary quite in accordance with the renderings of the Pahlavî translations of the Vendidâd, Yasna etc. which we still possess. The value of our glossary depends, therefore, mainly on that of those translations on which I have to say here a few words.

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1) It is very remarkable, that we possess no Pahlavî translation of other works than the Vendidâd, Yasna, Visparad, a few fragments of the Hadokht Nosk, and some minor Yashts and prayers, but none of the larger Yashts, such as Tîr, Mihir, Fravardîn etc., the Vîstâsp Nosk and fragments of some other Nosks, although most of these works have been in constant use with the priests. The only reasonable explanation of this fact is, that no Huzvânash versions were found when the old books were recollected.

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As the Pahlavî translations of the sacred books are in that form in which they have reached us certainly works of the Sasanian period, it will be of the utmost importance to determine, as far as possible, in what state the old Huzvânash versions were recovered by the Sasanian kings, how much has been preserved of them, and how much added subsequently. According to the reports we have on the fate of the Zoroastrian writings, there can be no doubt, that the Huzvânash versions were in a very incomplete state at the time of the restoration of the religion. Besides, their understanding was very difficult, in consequence of the ambiguity of the Pahlavî character, and the occurrence of many words which must have been obsolete by that time. The priests who were charged with the arrangement of the fragments found of the original Avesta along with their versions, had often occasion to supply the defects of the translation by their own conjectures. As the original versions contained, no doubt, only literal renderings which were written under every Avesta word (in which manner translations are still prepared), with but few explanatory notes, the collectors, or subsequent scholars had to interpret them according to the best of their ability. Thus the numerous glosses originated which we find in the present texts of the translations. In the course of time additions were made, and changes introduced harmonising with the opinions of learned copyists or interpreters, as the ambiguous Pahlavî characters were read differently by different scholars (as it is done up to the present day by different Desturs who interpret the Pahlavî each in his own way). Thus the original versions of the Achæmenian times have become greatly corrupted, changed and misinterpreted by the Parsi priests. This is the principal reason that so little reliance can be placed on the present texts of the Pahlavî translation of the Avesta, principally that of the Yasna which appears to have been, for the most part, composed during the Sasanian times, as it is much inferior to that of the Vendidâd the bulk of which I unhesitatingly ascribe to the Achæmenian period.

Let us illustrate these remarks by a few instances. Rare and obsolete words are generally not translated in the verbatim Pahlavî renderings,

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but only transliterated in the Pahlavî character with the necessary phonetic changes required for making them look like real Pahlavî words. Thus the word *grēhma* (Yas. 32, 12—14.) is rendered by [illegible] *gerahmak* which is to the letter the same word. As it was no longer understood, the Sasanian interpreters tried, as it was usual with them in such cases, to find its meaning by means of an etymology. They seem to have connected it with *gerew* (Sanscrit *grih*) "to take, seize", and took it accordingly as "what is taken, accepted", which they further interpreted by *pârak* = Pers. *pâra* "bribe", as a bribe has no sense, if it is not "taken" by him for whom it is intended. It is remarkable, that the interpretation "bribe" is not mentioned, nor intended in 32, 12., but only in 32, 13. 14., where the nominative *grēhmô* is translated by [illegible] *pavan garahmak* i. e. the instrumental, or locative, and interpreted [illegible] *pavan pârak*, in order to obtain any sense by introducing the meaning "bribe" into the passages. But from 32, 13. it follows clearly that *grēhma* [1]) is the proper name of some enemy of the Zoroastrian religion; see the index.

The words *karapanô kâvayascha* (Yas. 46, 11.) i. e. the priests and sacrificers of the Devareligion [2]), are rendered by [illegible] *mûn kayk u karap homanad.* Both are evidently the same words as *kâvayas* and *karapanô*, but in the Pahlavî form. If [illegible] is read *kayk*, instead of *kîk*, as we can do, we obtain the Persian *kay* "king" which precedes the names of several kings, and is only a corruption of *kavi*,

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1) Etymologically the word has no connection whatever with the Sanscrit grâsa "devouring, a mouthful", as has been supposed by some modern Zandists. Even granted, the meaning "bribe" were correct, what has "a bribe" to do with "a mouthful"? grâsa does not mean "a piece in general", as the Persian pâra, but a portion of food which may be devoured at one time. It occurs most commonly in the compound go-grâsa (wich has been omitted in the great Sanscrit Dictionary published at St. Petersburg) "the portion of food, reserved at the beginning of a meal to be given to a cow".

2) See my work on the Gâthas I, pagg. 177. 179. II, 238—40; my Essays on the Sacred language etc. pagg. 245. 46.

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which is used in the Zand texts before the same royal names; compare *kai Gushtasp* = *kavi Vîstâspa*. *karap* is clearly enough only a transliteration of *karapanô* with the omission of the suffix and the termination. As both words which are frequently put together are used in a bad sense, the Sasanian interpreters did not venture to identify *kâvayas* with *kavi* "king", but put the meaning "blind" upon it. To this they were apparently lead by *karap*, as they identified this word with the Persian *kar* "deaf". If *karap* meant "deaf", the signification "blind" lay very near for *kayk*. And, indeed, they could easily obtain it by reading *kîk* which means in Persian "the pupil of the eye", or *kîkh* "matter collecting in the corner of the eye". The traditional meaning of *kavayas* and *karapanô* "the blind and the deaf" rests thus entirely on bad etymological guesses, and it shows little taste, and far less critical judgment, if European scholars adopt such absurd interpretations which are without any foundation whatever. What sense has Yas. 46, 11. if we translate it "the blind and the deaf are vested with royal powers to destroy the human life through their wicked acts"? What harm can blind and deaf persons do to others? To heighten the absurdity we find them (in Justi's so-called "Old-Bactrian Dictionary") further defined as "the spiritually blind [1]) and deaf", as if the Zoroastrian religion knew any thing of such Christian terms!

An interesting instance how the renderings of the literal old Huzvânash versions were misinterpreted is furnished by the word *verezēna*. To this the meaning "neighbour, a person that lives under one's protection, a client" is ascribed by Pârsi tradition. But, on a closer inquiry into the Pahlavî version of those passages of the Gâthadialect in which alone the word occurs, we find that the interpretation rests on a misunderstan-

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1) In the appendix to Destur Edulji Darabji's Gujarâti version of the Khordah-Avesta (3. edition pag. 430) we find the following explanation of kîk: "he who appears blind i. e. any one who regards the beauty of the creator Hormazd with a bad look, or who cannot see, is called a kîk". This interpretation clearly shows that the Zoroastrian priests are unacquainted with the Christian idea of spiritual blindness.

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ding. The Huzvânash version renders it constantly by [illegible] *vârûn* which can, by no means, convey the sense ascribed to it by Neriosang. It is apparently identical with the Persian *vârûn* "unfortunate, wretched" (compare *apârûn* "bad", *frârûn* "good, virtuous" in Pahlavî). And some such meaning was intended by the original translators. *verezēna* can, without difficulty, be identified with the Sanscrit *vṛijina* [1]) "crooked, wicked, distressed". Its root is *verez* "to work", a derivation of which could easily be used in the meaning indicated, as the labouring class is comparatively in a worse condition than the higher classes of society. — The meaning "client, neighbour" originated in the following way. In Yas. 33, 1. is the word *verezēnahyâ* followed by *nazdishtăm* "the next" which is rende- by [illegible] *man nazdîk*, "from near", and interpreted by [illegible] *hamēsâyakân* "neighbours". In Yas. 46, 1. then *verezēnâ hēchâ* is rendered by [illegible] *vârûnîkach hāmsâyakach*, the latter being the explanation of the former, based on a misconception of Yas. 33, 4., if it be not the translation of *hēchâ* which is quite possible. From a misunderstanding of these two passages, Neriosang and other Desturs derived the meaning "neighbour, client" [2]). But two other passages clearly show, that *vârûn* was not taken in that sense. In Yas. 32, 1. the word is not explained in any way, and 40, 4. *hamsayâk* "neighbour" is the translation of *hakhema* "a companion", and not of *verezēna* which is rendered by *vârûn* without any explanatory note. But even granted, the meaning "neighbour" were really intended by the old Huzvânash version, how could it be explained in any reasonable way? The root is clearly *verez* "to work". But what connection has "working" with "neighbour"? It is amusing to see, how the uncritical European advocates of the most fancifnl

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1) The word is not rare in the Rigveda-Samhitâ. In one passage (VII, 104, 13.) it is put together with kshattriya which shows that a certain class of men of wretched condition, or ill-repute could be denoted by it. A similar sense has vrijina-vartani I, 31, 6. In the Gâthas the corresponding verezêna signifies actually a certain class of people, "slaves, servants, or working men". See my Gâthas II, pagg. 135. 36.

2) See my article in the Zeitschrift der D. M. G. vol. XIX, pagg. 581—83.

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parts of Parsi tradition (as the real tradition is hardly intelligible to them) get over this difficulty. In that large collection of philological fancies which bears the title "Old-Bactrian Dictionary by Justi" we find the following amusing interpretation of the word (pag. 284): "the voluntary working in the service of another in whose protection the worker stands, thence clientship, neighbourhood". But by which part of the word *verezēna* is the idea "voluntary" expressed, which would be in this case quite essential, and could not be omitted on any account, as the *voluntary* labouring for others without special benefits for mere protection is scarcely known? Fortunately the word for "neighbour" is still preserved in the Zand texts; it is *hadhô-gaêtha* "one who has the same *gaêtha* or farm". For the expression of the idea "neighbour" we require in the Iranian languages words expressing "nearness, sameness, joining" but no trace of them is to be found in *verezēna*.

After having thus shown the misinterpretations of the old Huzvânash versions in later times, it will not surprise the reader if I cannot place much confidence in the traditional meanings of Zand words as given at present. The most searching criticism is required to find out the original meaning intended for by the Huzvânash translators of the Achæmenian times, and trace the source of the subsequent misinterpretations. This remark applies equally to our Zand-Pahlavî glossary. As the interpreters of the fragments of the ancient glossaries and versions possessed neither a good nor a critical knowledge of the Zand and Huzvânash languages, they supplied the defects by guesses and the most fanciful etymologies, in which respect they have found very zealous competitors in their successors up to the present day and implicit believers in some European Zandists. Instances are furnished by our vocabulary. The common word *athauronô* (gen. sg. of *âthrava* "a fire priest") is explained as "thus agreeable" (pag. 62), the word having been divided into *atha* "thus", and *urunô* to which (from what reason I am unable to say) the meaning "pleasant, agreeable" was given. *yashtâ* (pag. 57) is explained as "he has come", which is a mere guess, as no root *yash, yas* "to come" exists in the Zand and San-

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scrit languages [1]) (see note 2, pag. 57). — *zaêmanô* (pag. 56) cannot mean "they live", or "may they live", as the Pahlavî translator explains it, as it cannot be traced to *jîv* "to live"; see my note (pag. 56). Some times the translators, or interpreters seem to have confounded Zand and Pahlavî words. So we find *avare* "assistance" explained as "dust, earth" (pag. 20) which can only rest on the identification of the word with the Huzvânash ورا *avrâ* "dust, earth" (see Pahlavî-Pâzand Glossary pag. 2, lin. 3). But I doubt that the original glossarist of the Achæmenian times committed such a blunder. It originated very likely in some misreading of the

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1) In Justi's "Old-Bactrian Dictionary" we find actually such a root mentioned (pag. 244), and several passages of the Zand-avesta explained by it. The whole article shows (as well as a hundred others, such as revî, taradhâta, deretâ, paêsa, vîshaptatha, raji, varet, vâra, nighna, avapasti, hasha, zarem, é, hûfrâshmô-dâiti, dregvâo etc. etc. which contain mere fancies) the incompetency of the author to write a Dictionary of the Zand language, as he displays there a perfect ignorance of grammatical matters, not to mention the nonsense he forces on the respective passages. He identifies this supposed root yas with Sanscrit yam, yacch. But the meanings of this root "to coerce, restrict to give, provide" are quite different from that one ascribed by him to yas. yam means nowhere "to come" in the Sanscrît. As regards the form yastâ, it never could be traced to yam, yacch, as the 3. pers. imperf. middle, for which he takes it, is yacchata, ayacchata, to which yasata might correspond in the Zand. His supposed root yas bears to yam the same proportion as the actual root jas "to come" (gacch in Sanscrit) to gam 'to go'. Now the imperf. of jas is only jasad, the connecting vowel **a** being kept throughout the so-called conjugational tenses and not jast, as it would be according to Justi's supposition. If he traces apa-yasaitê, "it is cursed" apa-yasânê "I will curse" to this root "yas", and ascribes to it the meaning "to take off, to destroy", it is only a further proof, that his powers of discrimination are just as poor as his grammatical knowledge. If yas means "to come", apa-yas can only mean "to go away, to leave", but not "to destroy". What sense should we obtain in Vend. 19, 8. 9. by translating "with what word shall I go away"? It is clear, if apa-yasânê means "I will destroy", it must be traced to another root. But to wich root? As far as our present knowledge goes, we can only trace it to yâs which corresponds, as to its meaning, to the Sanscrit icch "to wish". The shortening of **â** to **a** may either rest on a clerical error, or be the consequence of the preposition apa being joined to it, or of the middle voice; compare krâmati, and kramatê of kram "to walk". His article on yâs is an uncritical compilation from Burnouf's statements.

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Pahlavî word [illegible] *aibâryâ* "assistance" by which *avare* was translated in the original, and which is the real meaning of the word. — The preposition *â* is explained as "this" (pag. 60) which seems to rest on some misunderstanding, perhaps on an identification with the Huzvânash [illegible] *ai, hi.* The original glossarist had very likely the root of *ahya* "of this", *ahmâi* "to this" in view, which is *a*, but not *â*, and then he is quite correct.

Notwithstanding these defects, which can be, for the most part, traced to misunderstandings, the Glossary is of the greatest value, as it contains the correct renderings of many Zandwords, and besides, many which are not known to us from other sources It will take in Zand philology where a Dictionary, i. e. a work stating the meanings and etymologies only with tolerable correctness is still wanting, the same rank which is occupied by the *Nighaṇṭavas* in the Vedic, and the *Amara kośa* in the classical Sanscrit literatures. Although the original glossarist possessed a much greater acquaintance with the Avesta language than any Parsi priest since the time of Ardeshîr Bâbegân, we cannot expect of him any critical knowledge of Zand philology in the European sense of the word. His grammatical knowledge was not very complete. He knows only two genders (masculine and feminine), whereas the Zand has actually three. Of the meaning of the tenses he had no clear conceptions. All his statements must be critically investigated into, though he deserves more credit than his interpreters.

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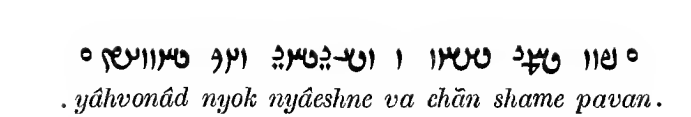

. yâhvonâd nyok nyâeshne va chān shame pavan.

avastâk mahrîgâne va vâj shanâkhtâne benâ korâsheh denmen

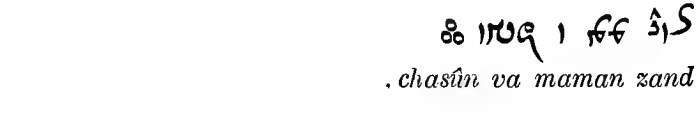

. chasûn va maman zand âghash

I. Numerals, and some adverbs.

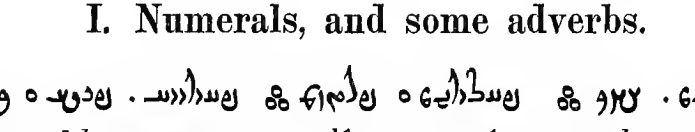

dva. pēsh, paurva. pardûm, paourîm. ayok, oîm

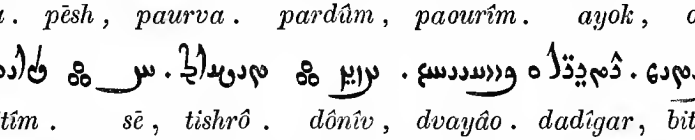

thritîm. sē, tishrô. dônîv, dvayâo. dadîgar, bitim. dô

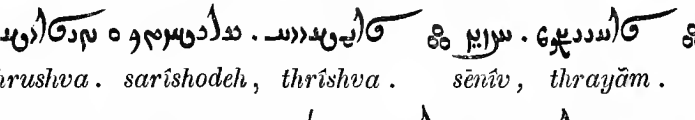

chithrushva. sarîshodeh, thrîshva. sēnîv, thrayām. sadîgar

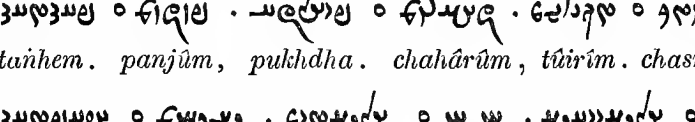

paṅtaṅhem. panjûm, pukhdha. chahârûm, tûirîm. chasroshodeh

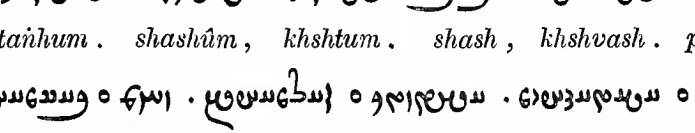

haptaṅhum. shashûm, khshtum. shash, khshvash. panjudeh

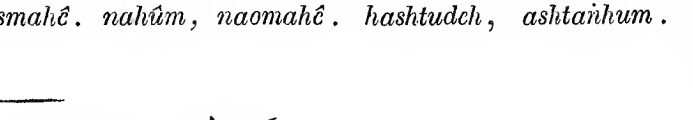

dasmahê. nahûm, naomahê. hashtudeh, ashtaṅhum. haftudeh

. dahûm

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1 Corrected from .

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II. Genders. Singular, dual and plural of pronouns, verbs, nouns, and adjectives.

tâkî va nakadî va zakarî avastâk men mahrigān âvânik denmen

agharî va myānagî va nûtumî va sarîtarî va shapîrî va davâtî va

va sâtonêd rotman padash va jâtonêd ān âgh mûn avshashi va

râi mûn chasûn ash andâzeh va dâdastān padvandêd ān âgh khubîe

. zand avash javîtar avastâk chand va êkvîmonēd mad modâ dîn yen

(Pronouns.)

vaibya. nakad dô kenâ mâm, vaiê. zakar dô kenâ mâm va

va vastarg khurshna dô kenâ mâm va. nakad va zakar dô kenâ mâm

. basteh dô kenâ mâm, vayô. mînoe va satâ dô kenâ mâm

kenâ mâm, vayâo. salyâ va nyok nîv dô kenâ mâm, vayâoschid

mâm, vacha. âînān dô kenâ mâm, vayâo. darvandân va ahlobān dô

ayoke, hakereḍ. akhvān dô kenâ mâm, ubôibyâ. kadâr dô kenâ

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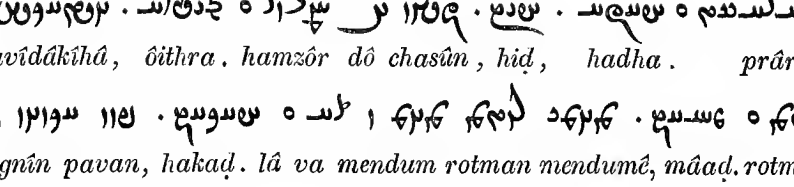

javîdâkîhâ, ôithra. hamzôr dô chasûn, hiḍ, hadha. prârâst

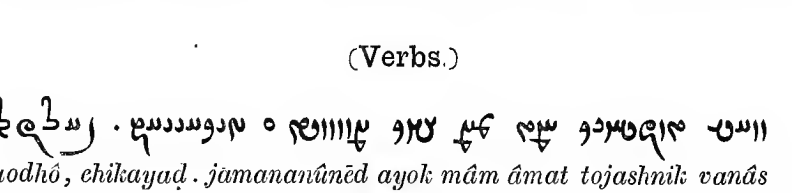

.agnîn pavan, hakaḍ. lâ va mendum rotman mendumê, mâaḍ. rotman

(Verbs.)

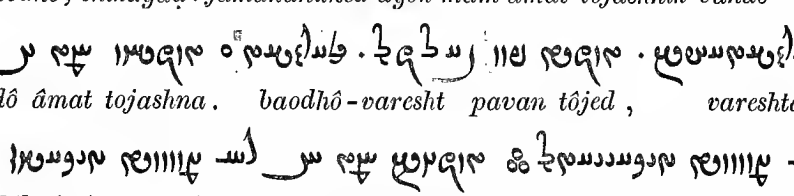

baodhô, chikayaḍ. jamananûnēd ayok mâm âmat tojashnik vanâs

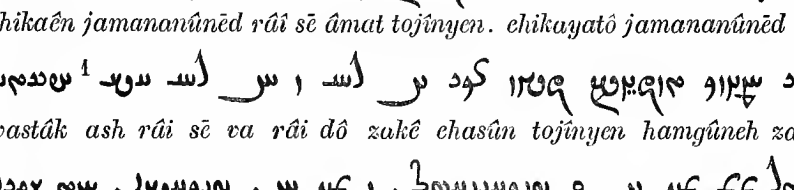

dô âmat tojashna. baodhô-varesht pavan tôjed, vareshtahê

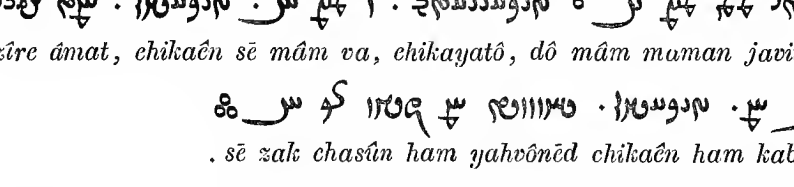

. chikaên jamananûnēd râî sē âmat tojînyen. chikayatô jamananûnēd râi

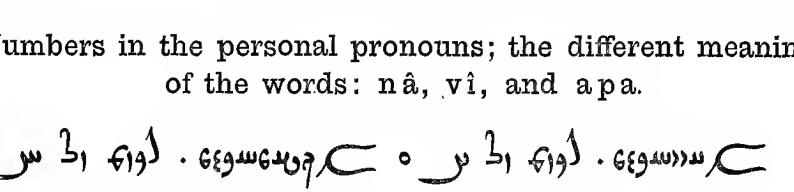

avastâk ash râi sē va râi dô zakê chasûn tojînyen hamgûneh zand

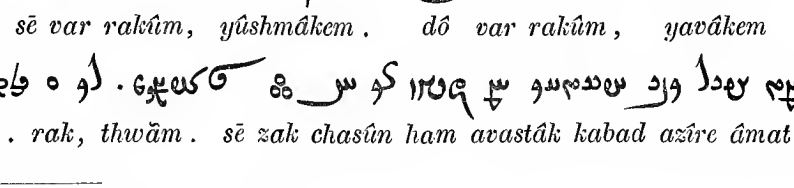

azîre âmat, chikaên sē mâm va, chikayatô, dô mâm maman javitar

. sē zak chasûn ham yahvônēd chikaên ham kabad

Numbers in the personal pronouns; the different meanings of the words: nâ, vî, and apa.

sē var rakûm, yûshmâkem. dô var rakûm, yavâkem

vô. rak, thwăm. sē zak chasûn ham avastâk kabad azîre âmat va

---

1 Corrected from .

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aît, nâ. gâsânîk rômane, nē. rôman, nô. gâsânîk rakûme, vē. rakûm

rakûm âgh jinâk aît, vî. ayov âgh jinâk aît gabnâ âgh jinâk

mîâ âgh jinâk aît, apa. javîd va, qâheshne âgh jinâk aît va

.benâ âgh jinâk aît va rakhâr âgh jinâk aît va

Numbers in the nouns.

, sē âmat. perenâyu, dô âmat. perenâyush, ayok âmat pôrnâ

.aperenâyuka, dô âmat. aperenâyukô, ayok âmat avarnâ perenâyunām

, dô âmat. narsh, ayok âmat gabnâ. aperenâyukanām, sē âmat

.narô , sē âmat. nara

Qualities and appellations of women, etc.

âmat va. nâirikanām, nâirikayâo, nâirika, hamgûneh nasâman

, jaê, jē, saliâ âmat. vantanām, vantâhva, vanta, khup

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1 Inserted from Anquetil Du Perron's Zand-avastâ vol. 2 page 460.

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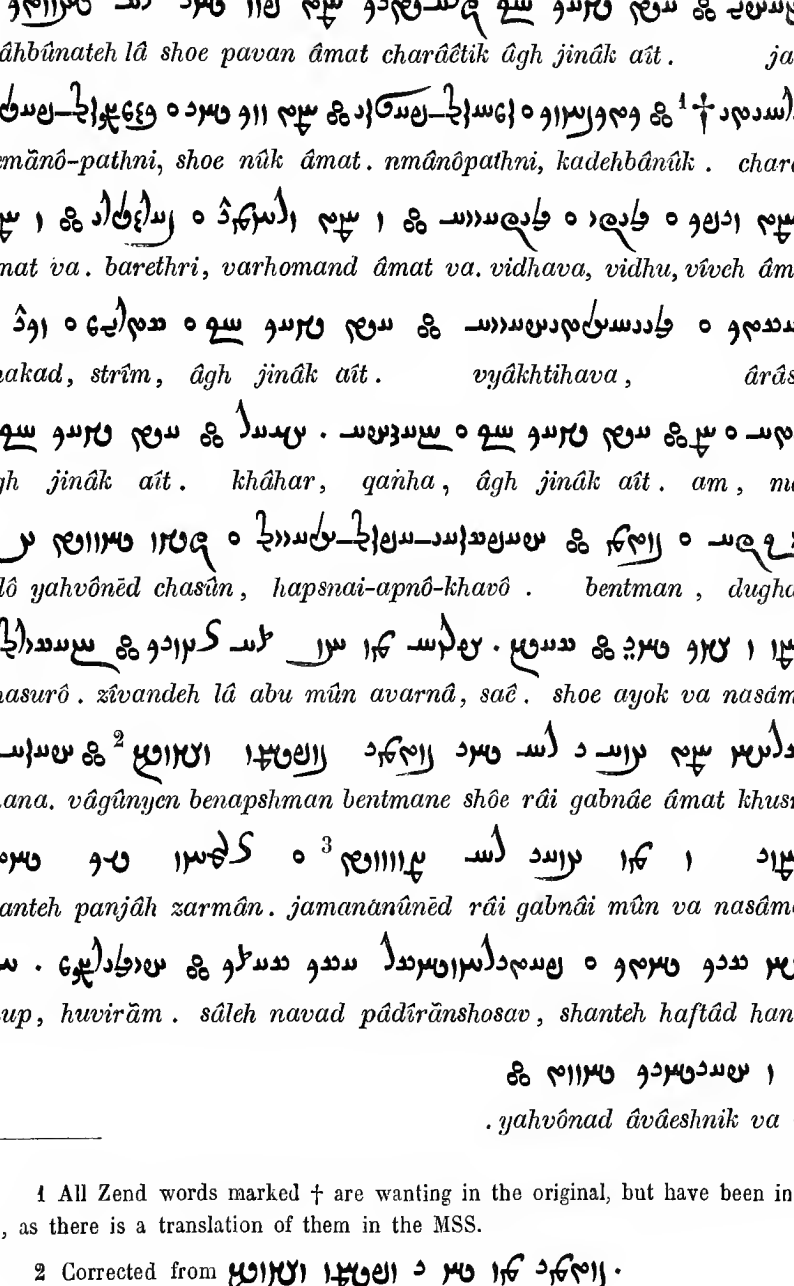

,yâhbûnateh lâ shoe pavan âmat charâêtik âgh jinâk aît. jahî

demānô-pathni, shoe nûk âmat. nmânôpathni, kadehbânûk. charâiti

âmat va. barethri, varhomand âmat va. vidhava, vidhu, vîvch âmat.

.nakad, strîm, âgh jinâk aît. vyâkhtihava, ârâsteh

âgh jinâk aît. khâhar, qaṅha, âgh jinâk aît. am, mâta

dô yahvônēd chasûn, hapsnai-apnô-khavô. bentman, dughdha

khasurô. zîvandeh lâ abu mûn avarnâ, saê. shoe ayok va nasâman

.hana. vâgûnyen benapshman bentmane shôe râi gabnâe âmat khusraô

shanteh panjâh zarmân. jamanānûnēd râi gabnâi mûn va nasâmani

khup, huvirām. sâleh navad pâdîrānshosav, shanteh haftâd han va

.yahvônad âvâeshnik va vîr

---

1 All Zend words marked † are wanting in the original, but have been inserted, as there is a translation of them in the MSS.

2 Corrected from .

3 Corrected from .

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III. Parts of the body, and its qualities.

huraodhô. ast pavan khûpî chasûn hûtâshîdch, hutâshtô

chasûn hukarap, hukerefsh. basarîâ pavan khûpî chasûn hûrosteh

horâcha. nesâk chasûn bâmîk, bâmya. andām e pasizagîhâ

âkhar, hutarest. tarest va, parûn, hôrûn; tarascha, parâcha,

. kostch hamâk man

.roeshman pavan zake man javîd andamān pavan moe, hugaonem

. gaêsa, ârâsteh sē va dô pavan va. varsa, roeshman mâm zake

. pîr-moê, paourusha-gaonem. moê siâh, vôhugaonem

,sura. pâh-vastarg, pasu-vastrahê. post, pāstahê

. zivandch mârdûme e post

kas i aît va mas i aît avash, roeshman e post aêdha

,aêdha masyaṅhô heñti kaya, jamnûnēd nehâdûm pavan chasûn

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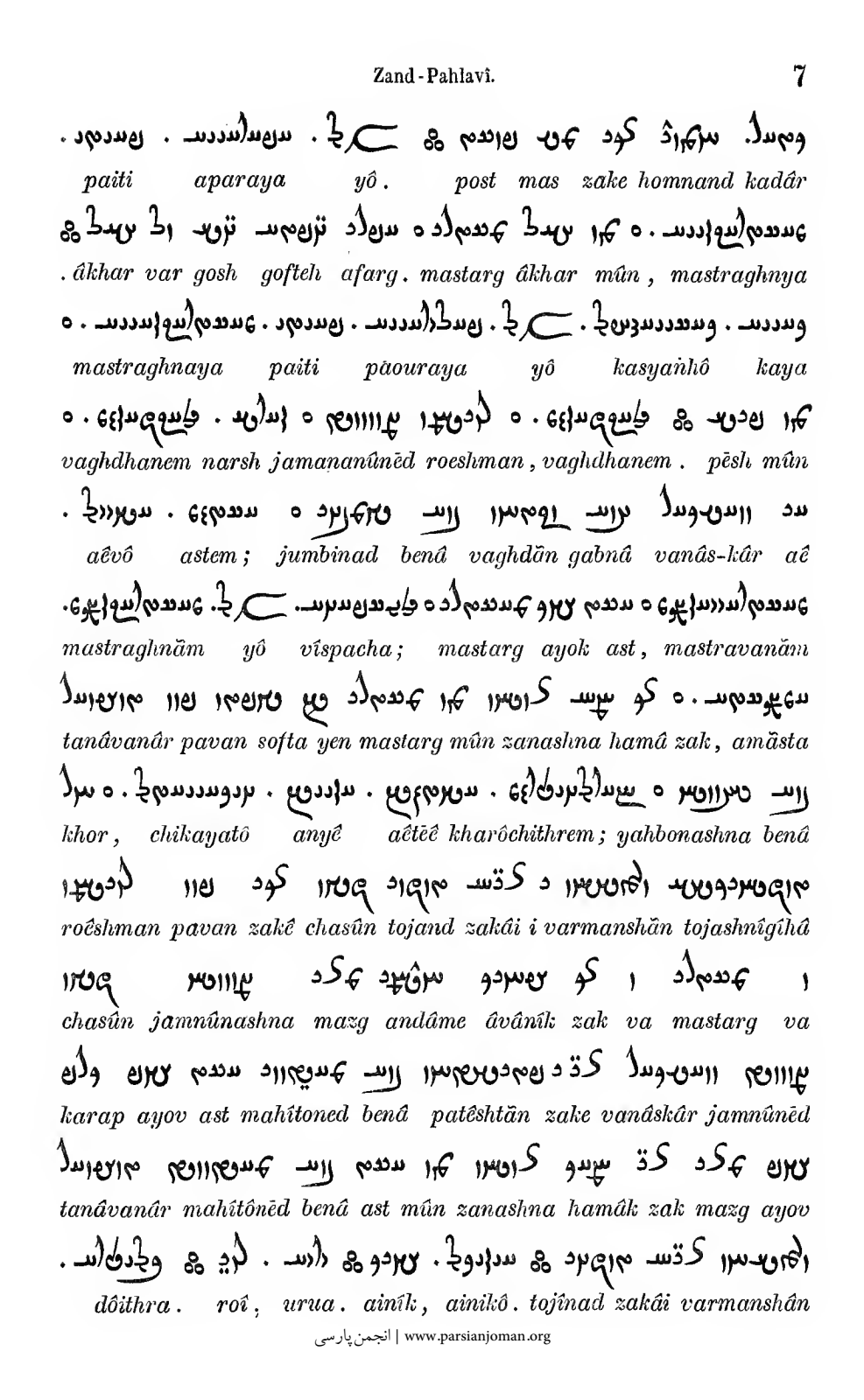

paiti aparaya yô. post mas zake homnand kadâr

. âkhar var gosh gofteh afarg. mastarg âkhar mûn, mastraghnya

mastraghnaya paiti pâouraya yô kasyaṅhô kaya

vaghdhanem narsh jamananûnēd roeshman, vaghdhanem. pēsh mûn

aêvô astem; jumbinad benâ vaghdân gabnâ vanâs-kâr aê

mastraghnâm yô vîspacha; mastarg ayok ast, mastravanâm

tanâvanâr pavan softa yen mastarg mûn zanashna hamâ zak, amâsta

khor, chikayatô anyê aêtêê kharôchithrem; yahbonashna benâ

roêshman pavan zakê chasûn tojand zakâi i varmanshân tojashnîgîhâ

chasûn jamnûnashna mazg andâme âvânîk zak va mastarg va

karap ayov ast mahîtoned benâ patêshtân zake vanâskâr jamnûnēd

tanâvanâr mahîtônēd benâ ast mûn zanashna hamâk zak mazg ayov

dôithra. roî, urua. ainîk, ainikô. tojînad zakâi varmanshân

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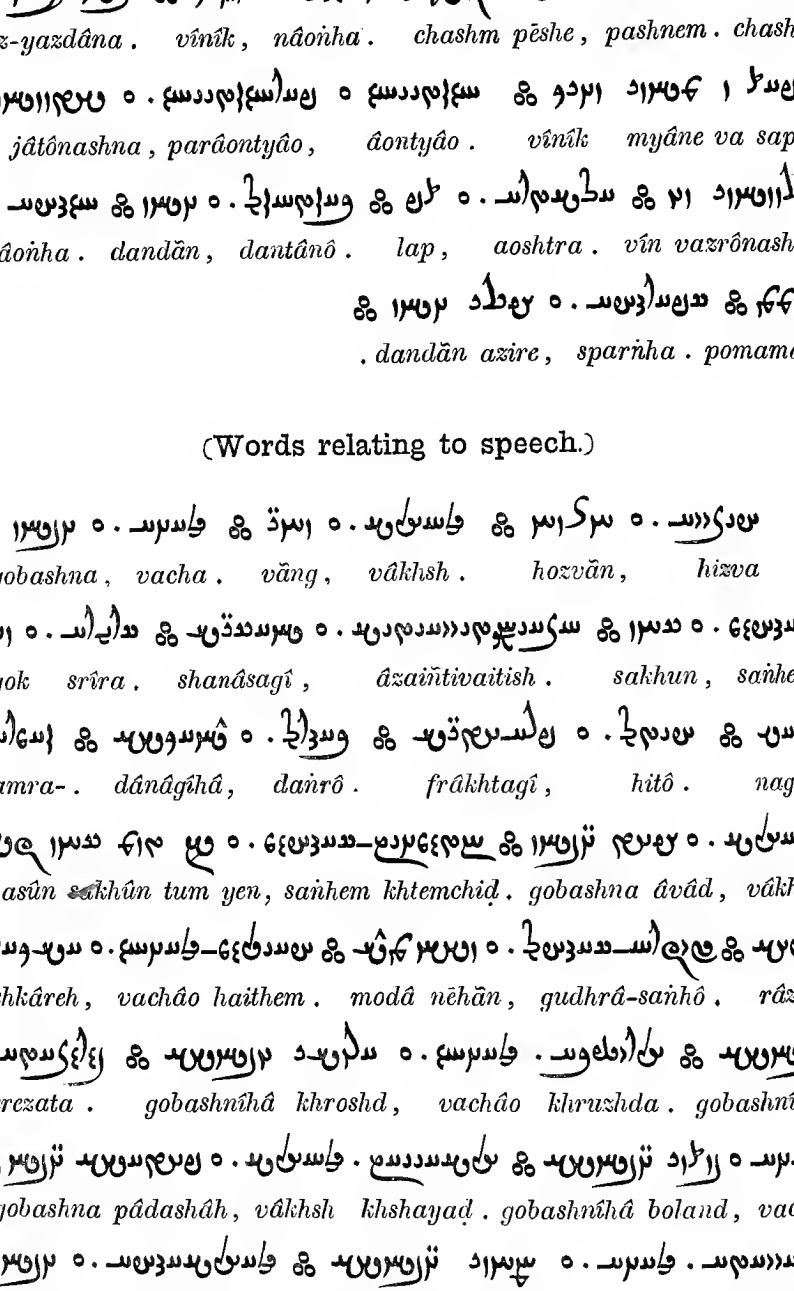

, uz-yazdâna . vînîk, nâoṅha . chashm pēshe, pashnem . chashm va jâtônashna, parâontyâo, âontyâo . vînîk myâne va sapâl âoṅha . dandăn, dantânô . lap, aoshtra . vîn vazrônashne . dandăn azire, sparṅha . pomaman

(Words relating to speech.)

. gobashna, vacha . văng, vâkhsh . hozvăn, hizva nyok srîra . shanâsagî, âzaiñtivaitish . sakhun, saṅhem namra- . dânâgîhâ, daṅrô . frâkhtagî, hitô . nagâs chasûn sakhûn tum yen, saṅhem khtemchiḍ . gobashna âvâd, vâkhsh âshkâreh, vachâo haithem . modâ nēhăn, gudhrâ-saṅhô . râzhâ berezata . gobashnîhâ khroshd, vachâo khruzhda . gobashnîhâ . gobashna pâdashâh, vâkhsh khshayaḍ . gobashnîhâ boland, vacha gobashni, vakhshaṅha . gobashnîhâ hamâvand, vacha amavata

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gobashna, varethraghnibyô beretibyô vâkhsh. homandîhâ sûd

frârûn zake ,ukhdhâo rathwyâo. pirozgarîhâ e dadrûnashna

deretô avastâtem pairishtem srîrem ukhdhem. modâ

sarosh e dâshtâr e ekvîmûnâd mâm nagîrîdch nyok e modâ ,sraoshem

vaṅhâo mashyô ukhdhashna. ekvîmûnêd kard dastobar pavan âgh

mardûme shanâs modâ zake ,vachâo ukhdhô daṅhrô yatha

mravaḍ. goft ,mraoḍ .jamnûn modâ dânâke zak chasûn shapîr

paitiastô. gobashna pasakh ,paityâdha. jamnûn, mru. jamananûnēd

nyoshashna ,sâsnâo gushta. gobashna padîrashna ,vachâo

. âmojashna

parô. dashna va hôe ,dashinô ,haoiô . gosh ,gaosh

us. azvar va azir, uparô ,adharô . âkhar va pēsh ,pascha

· pirâmun ,pâiri. nîmch harvast ,naêmăm vîspê. lâlâ

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[illegible] [illegible][1] [illegible] . [illegible] . [illegible] [illegible]

. vaghdân e âkhar , vaghdhanem pascha . aërvâreh , hañhuharen

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

arethnâo . bâzâ , bâzava . dosh , daosha . gardân , manaothı

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

mushta . arashnachand , chiäkadhavatô . yadman , zasta . areti

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

, frârâdhân , arazân . angusht , erezu . mushtmasâ , masi

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

varô . nâkhûn chasûn saroba , frauâkhsh . angusht âkhar va pēsh

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

e ändarg chasûn âs , ashayâo . pêstän , fshtâna . âsyá

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

nâfô . shakamba , uruthware . kakhsh , kashaibya . var softo

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

. khûn pavan e post , vañhäm . tiz e post , ushadhäm . nâveh

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

. pahluk e roeshman pavan e taluk , barozhdahum . pahluk , paresu

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

, yâkare . dil , eredhaêm . sosh , sushi . sîneh , pasânô

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

. zahreh , zârascha . sapârz , spereza . rodîk , urvatem . jegar

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

, hakhta . sarîneh , sraoni . kumik , frashnem . gordeh , veretka

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1 Omitted in all MSS.

2 Corrected from [illegible] and [illegible] .

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. maêsh , maêsma . gond , erezi . kîr , fravâkhsh . hakht

. shatman , dhadhaṅha . rîdânî , shâma . shosar , khshudrâo

. pateshtān , paitishtâna . zânuk , zhnûm . rān , râna

. raglaman c azir , hakhi , hakhem . frabd , frabda . zang , zeṅha

kerepcmcha . ast , astem . damâ , vohuni . khochá , qaêdhem

. andām e aranj , haṅhâma . mazg , mazgemcha . basarya karp

drva- . ckvîmônî kard farpêh âgh ekvîmônî varîda , varedha

. khodâî kâmeh , vasokhshathrām . robashnî dorast , tâtem

tan- . apatyâragî khodâî kâmeh , apaitirita khshayamana

tan , havaṅhem dareghem urunaêcha haosravaṅhem vaêcha

astvâo aṅhush vispô bvaḍ . ahosh dēr robān va khosrobî

yavê yaḍ dareghem apayā afithyô amarshā azaresô

va amarg azarmān astahomand akhoc harvast yahvônēd , vispâi

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aghryôtemô aspô. visp var vad hamâ darang apoeshna va ashud

sosyâ ,arejô azinăm gavăm ashta varemanô daṇhvê

chchâr sudârî khodâ pavan ckvîmônêd doshîd mâdyăn mûn aghrîktûm

. arzêd az chehâr va tônâ

IV. The relative pronoun, and some adverbs derived from it. Words beginning with y.

vâêdhâ vâ nâiri vâ nâ utâ âaḍ yathâ

. âshkâreh dânand nâirik va zakar dô kenâ zak aêdûn , haithîm

avaêshăm nitemchiḍ . zamîk denmen chand ,zâ îm yatha

nîtûm zâkache ,vaghdhanem madhmyêhê narsh yatha stârăm

ashtish yatha .vaghdăn miânch gabnâe chand stârăn varmanshăn men

.padîreh pavan ashtch chand ,â bunem atha paityahmi

ashâ yathrâ ;tamâman jinâk kenâ yathrâ zandi

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.minashnî bundeh rotman ashavahisht âgh tamaman ,ârmaitish hachaitê

lâlâ khurshîd zâk âgh tamaman ,uzâiti hvare avaḍ yathrâ

,bakhshaḍ fradathem ahurô-mazdâo vô yathra . uzĕd

pavan âvânik . arkônad frâdaheshnî râi rakûm anhomâ âgh tamaman

. hastān men kadârzâ aêdûn ,kahmâichiḍ yathacha , hamsakhûn

ahlâ- va gospand mûn , dâḍ ashemchâ gāmchâ yē zandi

âvânik va andâzeh zak pavan , yē ,gâsān pavan . yahbônad cshacha

yô ,jamananûnēd vêsh maman ke ; mûn zand hamgûneh avash ,yô ,jinâk

patkârdâr gabnâ mûn , dadhâiti paiti nôiḍ peremnâi naêrê

. vâdûnyen lâ rakhâr dâdastān e pasokh âghash , yahbônēd lâlâ lâ

gâs dâtobar parêzvān pavan ,zarvânemcha varascha gâtumcha

frâ- rathwya dâitya ahubya vispacha . zamān va var

---

1 The words [illegible] do not occur in D.H.

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ahvî harvastacha ,vahishtahê dâtâish ashahê raithya

. avāsh dâdastān frâz frârûnî va radî va dâdî va

naêrê ,yô .jamananûnēd vêsh va ayok mâm ,mûn ,yô

âgh jamananûnēd gabnaān var mûn chasûn ,chichi mê frâ aokhtê

;nasâman ayok ayov gabnâ dô e mâm ,mûn ,yâ . tojashna frâztar

âgh dadrûnyen gâs gabnâ dô âmat ,baraitê gâtum nara yâ

pavan ,drujim vanâêmâ veredâ yêhyâ .vâdânad zamāni

,tavâchâ isâi yavaḍ . druj vânshēd gordî varman e zak

. ahlâesh khâeshni âmokhtam and zak homnam tobānik khâstâri chand

vâhisht var râs jâmtônēd vadarg hamâ ,jimaiti peresâ yâmēñg

. doshākh va

âdâ pavan âmat vad hamâ ,javaiti gaya yavata

---

1 As this passage disturbs the context, it has been enclosed in brackets.

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. gayomard jodān , marata gayêhê yavata . zivēd

aêtê yava . angârēd anbām pavan , yava , âgh jinâk aît

. homnad yahvonad varmanshān anbām , zarathushtra aṅhem

yoishtô . zâêd frâz ayojashna , fraêazaitê yoghedha

parmān tokhshâk kas , paitishâthrâo hvoishtô thwakhshitâo

. dâdâr parmān tokhshâk mas yahvônēd bordâr

. homnēd mardûm mûn rakûm , yûshmâkem yô yûzhem

thra- puthra yôi tê yujiti pourushaspô yukhta

yukhta . benman Ferîdûn varmanshān homnad ayukht , êtaonahê

. beshîzeh sosiâ chehâr ayujashni , aspahê chathware

astry- yâtem . gehān bahri , gaêthanām yâtem

jâdu- , pairikanāmcha yâthwām . astraēd jâdu , êhê

. parikān va kān

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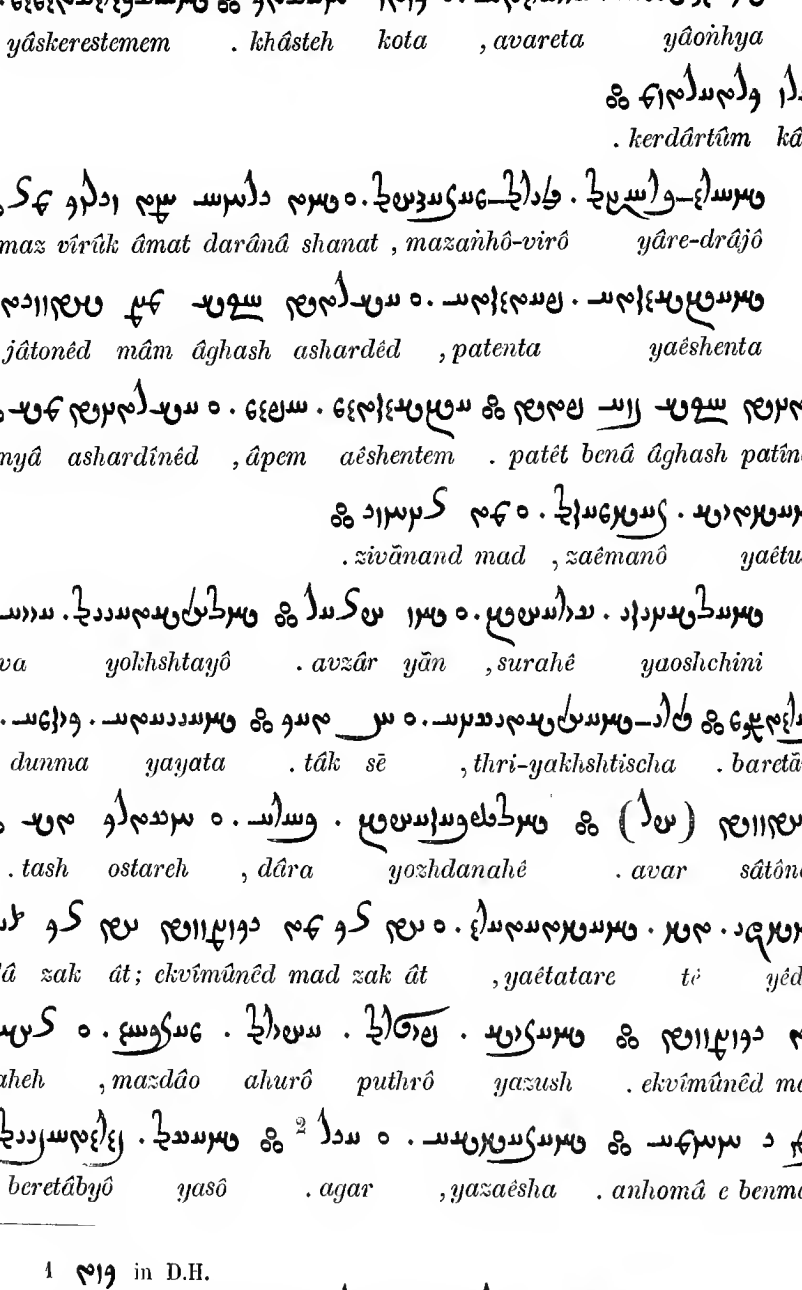

, yâskerestemem . khâsteh kota , avareta yâoṅhya

. kerdârtûm kâro

. maz vîrûk âmat darânâ shanat , mazaṅhô-virô yâre-drâjô

jâtonêd mâm âghash ashardêd , patenta yaêshenta

. myâ ashardînêd , âpem aêshentem . patêt benâ âghash patînêd

. zivānand mad , zaêmanô yaêtush

ava yokhshtayô . avzâr yān , surahê yaoshchini

, dunma yayata . tâk sē , thri-yakhshtischa . baretām

. tash ostarch , dâra yozhdanahê . avar sâtônêd

lâ zak ât; ekvîmûnêd mad zak ât , yaêtatare tê yêdhî

zaheh , mazdâo ahurô puthrô yazush . ekvîmûnêd mad

beretâbyô yasô . agar , yazaêsha . anhomâ e benman

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1 in D.H.

2 In my manuscript there is , instead of . M. H.

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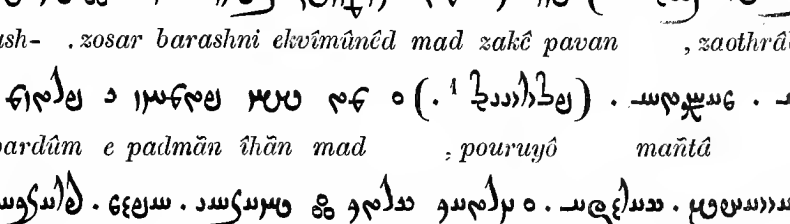

yash- . zosar barashni ekvîmûnêd mad zakê pavan , zaothrâbyô

. pardûm e padmân îhân mad ; pouruyô mañtâ tâ

frazdâ- âpem yazâi . sardeh jordâk , saredha yavahê

yasnemcha . sîstân pavan c parazd e miâ ezbahûnam , naom

va nyâeshna izashna , âfrînâmi zavarascha uzascha vahmemcha

var vad , yavaêtâtaêcha yavaêcha . âfrînam zosar va ôj

. robashnî hamâ hamâ

V. Words beginning with ka, kaê, khsh, sh, etc.

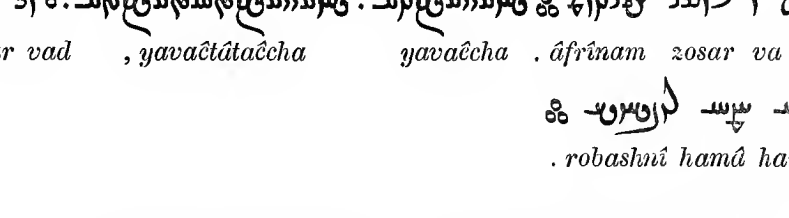

. dâtobar âgh aît jinâk va dînâk jinâk farhest , ḍkaêshô

c dâtobar aît kadâr , vivishdâtô ḍkaêshô asti kô

mûn , frazânaiti arethra pairi aêta yô . dâd âgâs

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1 The Zand words in brackets have been inserted here, as their Pahlavî equivalents are found in all MSS.; they appear to have been left out by some clerical mistake.

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varman âmatacha anîtônêd frâz benâ saroba men dâdastān zak men

, dâd âgâs ast zak va negardâr mâm saroba men dâdastān kabad

lâ âmatacha anîtônêd frâz lâ benâ saroba men dâdastān zak mûn va

dâd anâgâs pavan acha dâdastān varman mâm lâ va saroba kabad

e vastarg , bâmanyâo kashâo vacha vastrâḍ . dâsûnashna

vyâ- râzām karashô . kîshvar , karashô . tarâz bâmîk kote

hapt , karshuâm hapta . anjumanîk e vîrâi kîshvar , khanām

. zarîtônêd frâz kêsh , frakârayôish karshaschiḍ . kîshvar

. kêsht , karshtêê . kêshinjâr e zāmîk , karshvâo zemô

. malkâ , khshayô . rostâk , shoithrô . khodâi , khshathrô

. rôshnî chasûn shêd , khshaêtô . pâtakhshâ , khshayamana

. shâdî , shaitô . âsânî , shyâtô . khâsteh , shaêtô

. shîrînî , khshuidha . katrûnashna , shiêiti

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[illegible]

, parshva . khushnûd , khshnuta . sitâeshna , stuiti

[illegible]

, shudhem . shumaj , shutasmê . vadâkht , shustem . parashveh

[illegible]

. sâtonad , khshtât . shîn , khshîm . dēg , shenem . shud

[illegible]

. âkhar , fshyô . pēsh , fshu . sâtonêd , shaoshaiti

[illegible]

. anahûkînêd , anâhita

VI. Words beginning with ma, mâ, or containing these syllables.

[illegible]

, mâ . ra , mām . padmān , maitê . vanâsashna , mayad

[illegible]

kharad , khratumâo . padmān âgh e jinâk aît ; mâh , mâo . al

[illegible]

e padmān harvast , mâianuhê vispem . hamgûneh , mâi . padmān

[illegible]

. ozmûd , âmâta . padmān va amîtar , mâta . frâgoyod e matûn

[illegible] (2) [illegible]

. amarg , amesha . anozmûd , anâmâta , amana

---

1 Corrected from [illegible].

2 Corrected here from the Vendidâd, as [illegible] is doubtful.

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VII. Words beginning with a, â, an, ai, etc.

shaknâh , ainitôish . akînî , ainitôiḍ . asar , anaghra

. atojashna , achithô . arîsh , airishtô . akhâstgîâ chasûn

. anekvîmônêd , astâtô . khâk , avare . apêdâk , achithrô

. jojun , asperenô . avdûm , apemô . anîtônatan yen , apvatiê

. ast , asta . tîz , âsu . yahvônad , âs . yahvônêd , as

. zak , â . yetîbônast , âstê . atyâ vistâri , astaishum

, âaḍ . roman , ahmâkem . amâvandî , amhâi . zak , ahmâi

. padash , â . aêdûn , atha . âsûn , adha . aêdûn , âḍ . âsûn

, aghrem , aghra . âj , âzôish . sahîâ , agha . dûd , âtha

. rakht , arura . zarhonada azâdî , âdhâta . aghrîk , sraghrem

---

1 Corrected from .

2 In the old MS., D. H., which has been written in the year 766 of Yazdagird, (1396 A. D.) and is now in the possession of Dr. Haug, dh is often written for z. âdhâta stands therefore, very likely, for âzâta. In Pahlavî

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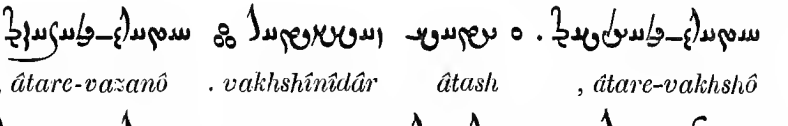

, arēna . orûn , aora . mîtarg , awra . arvand , aurvaḍ

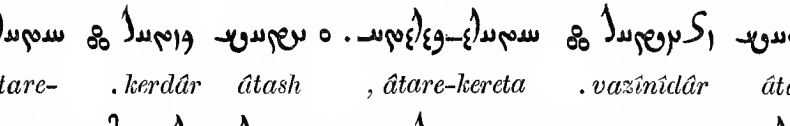

aratô- . bundeh , arem . hervad , aêthrapaitish . apatkâr

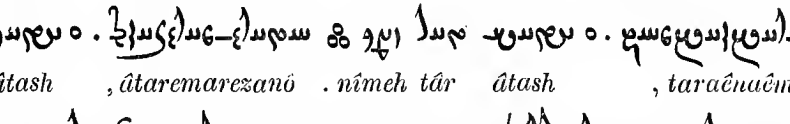

. izashnekerdâr , kerethinô

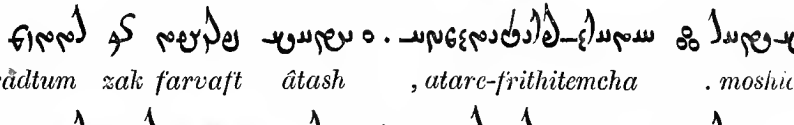

, âtare-vazanô . vakhshînîdâr âtash , âtare-vakhshô

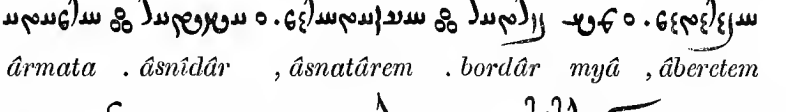

âtare- . kerdâr âtash , âtare-kereta . vazînîdâr âtash

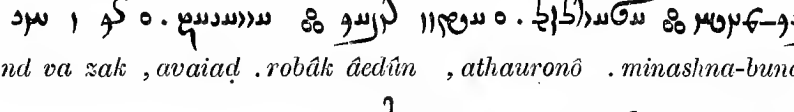

âtash , âtaremarezanô . nîmeh târ âtash , taraêuaêmâḍ

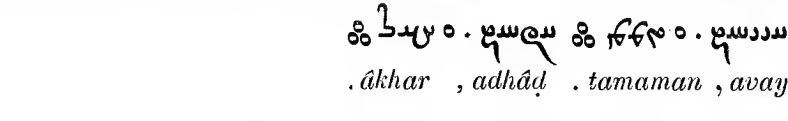

. râdtum zak farvaft âtash , atare-frithitemcha . moshidâr

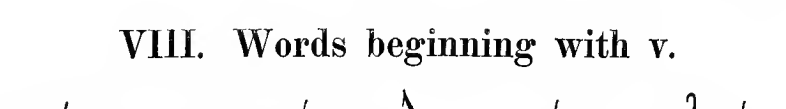

, ârmata . âsnîdâr , âsnatârem . bordâr myâ , âberetem

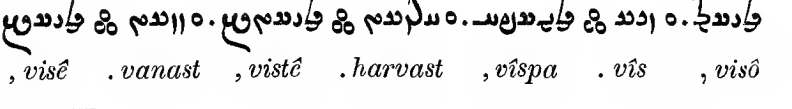

. and va zak , avaiaḍ . robâk âedûn , athauronô . minashna-bundeh

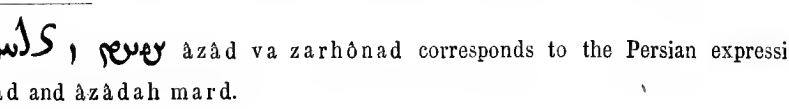

. âkhar , adhâḍ . tamaman , avayâḍ

VIII. Words beginning with v.

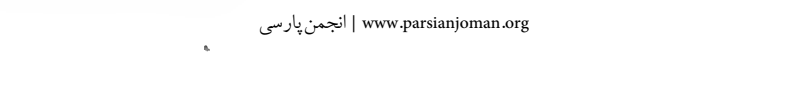

, visê . vanast , vistê . harvast , vîspa . vîs , visô

 âzâd va zarhônad corresponds to the Persian expressions âzâd and âzâdah mard.

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, vahmâi . kâmeh , vasmi . vastarg , vastra . makdarûnyen

, vitasti . âgâs , vidush . ashkahûnâd , viñdad . nyâeshna

. rakûm , vô . gopt , vaohkhtê . vafra , vafra . vîdast

, veredvô . vânîdâr , vanatâm . vânêd , vanaitê . van , vana

, vehrkahê . gokâs , vaikayô . ojdahêshna , viusaiti . narm

. kabadgord , vaăkrem . nîshkâs , vanarc . varg , varckahê . gorg

. gobashna , vacha . pîrôzgar , varethra . varzân kabad , varechâo

, vâtem . vanâs âgh e jinâk aît gobashna va kâlâ , vâchem

. myâ nas,honad , rakăuvarôish . vahâr , vadhairayosh . vâo

va- . vârêd , vâraiti . varân , varô . vârêd , varedhaye

. navikînam , vaêdhayama . roman , vaêm . gordik , reshy

. vafluk , varanava . vugh , vadhagha . âstonad , vaêna

1 Corrected from .

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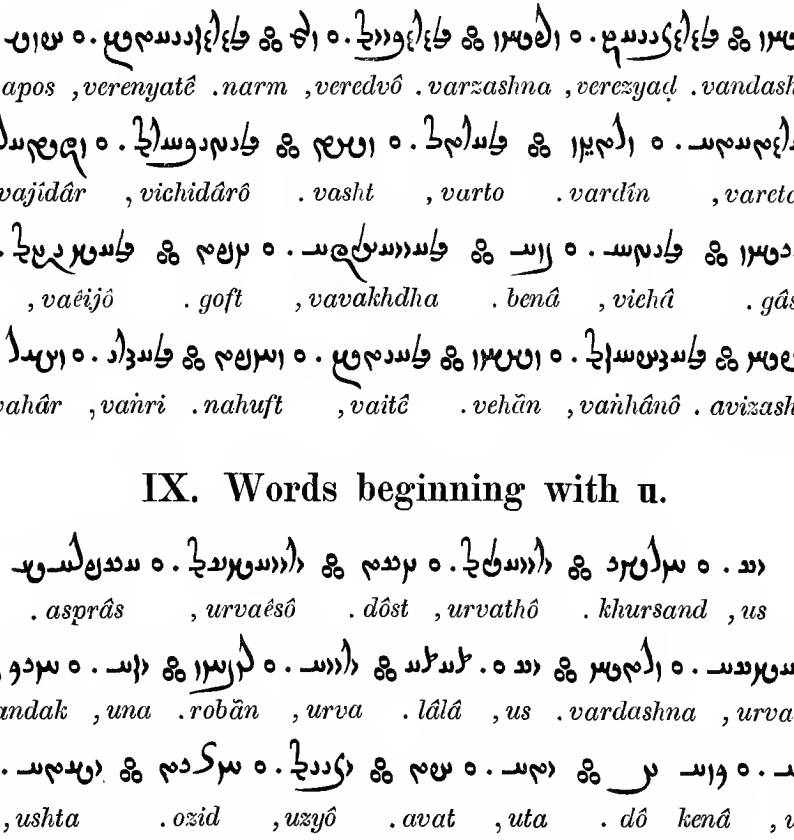

, vâstrayaṅhva . âgâsî , vaidhim . varsak , vareina

, văthwa . pâhlum , vahishtem . shapîr , vôhû . kârvarzashna

, vostrem . andâeshna , voithwa . admoeshna , verenavaḍ . rameh

. apos , verenyatê . narm , veredvô . varzashna , verezyaḍ . vandashna

c vajîdâr , vichidârô . vasht , varto . vardîn , varetata

, vaêijô . goft , vavakhdha . benâ , viehâ . gâsăn

. vahâr , vaṅri . nahuft , vaitê . vehăn , vaṅhânô . avizashna

IX. Words beginning with u.

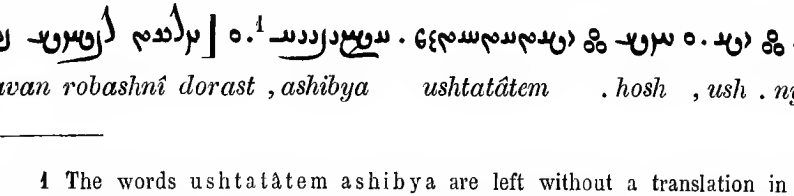

. asprâs , urvaêsô . dôst , urvathô . khursand , us

. andak , una . robăn , urva . lâlâ , us . vardashna , urvaêsa

, ushta . ozid , uzyô . avat , uta . dô kenâ , uva

pavan robashnî dorast , ashibya ushtatâtem . hosh , ush . nyok

---

1 The words ushtatâtem ashibya are left without a translation in the MSS. That one given in brackets is furnished by myself. For the Pahlavî word

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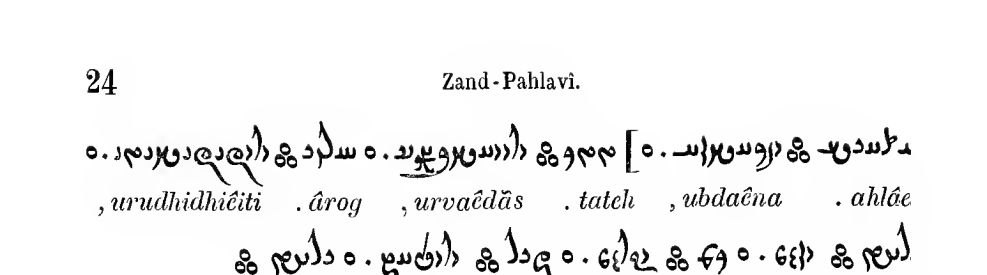

, urudhidhîêiti . âroq , urvaêdâs . tatch , ubdaêna . ahlâe

. darakht , uruthaḍ . chîr , ughrem . kam , unem . âri

X. Words beginning with p.

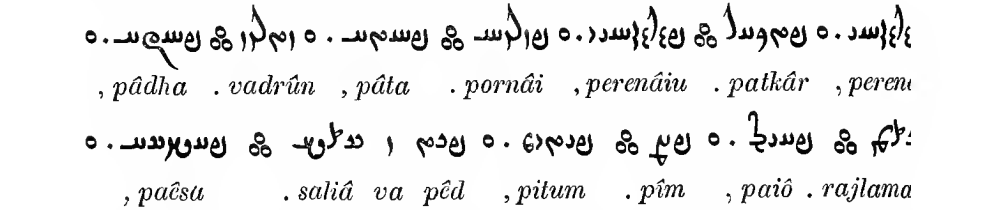

. pur , perenem . vadarg , peretush . punsashna , parâta

, pâdha . vadrûn , pâta . pornâi , perenâiu . patkâr , peren

, paêsu . saliâ va pêd , pitum . pîm , paiô . rajlama

pañ- . panjâh , pâñchâstem . panj , pukhdha . pêse

. âzâr , pairiêtê . avăm , pârem . raz panj , chasat

. avarâ , pāsanush . râs , pathô . tanâvanâr , peshotanus

. patêt , ptaḍ . pudeh , paosh . vâfrîgăn , perenâvayâ

. avarsar , pusăm . pad , paitî . patat , paitiê

---

the original Zand was wanting. Since the preceding as well as the follo wing words commence with the letter **u**, and the Zand word ubdaêna is twi translated by in the Pahlavî of the fifth and seventh fargards of the Vend dâd, I thonght myself justified in introducing ubdaêna.

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XI. Words beginning with m.

, moshu . khâneh , merezu . rotman , maḍ . gomêzeh , mithwa

. vâdûnat , vavachata . kabad , mas . murd , mustemeshô . tîz

. hushmardâr hamîsheh , mimarô . ra , mām . mayud , mayâo

, mashyô . ezbahûn anhomâ , mazdayasnô . avîvak , magha

. garajdaman chasûn , murâ , merezânâi . mûdeh , mruta . mardûm

, myaêshi . mutrasht , muthrem , mazd , mezhdem . mai , madhu

. magas , makhshi . magh , maghem . barhânch , maghna . moshashna

. maruchînashna , merekhsh

XII. Words beginning with s.

. vînâk , sucha . shakbahônêd , saitê . khunsandî , saidhê

. sûd-khâstâr , sēvishta . sûd , svô . vînashna , sukem

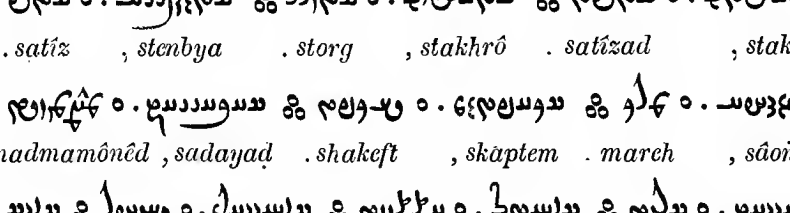

spakh- . nakad , stri . sahîd , sidhiaḍ . shekast , schindayaḍ

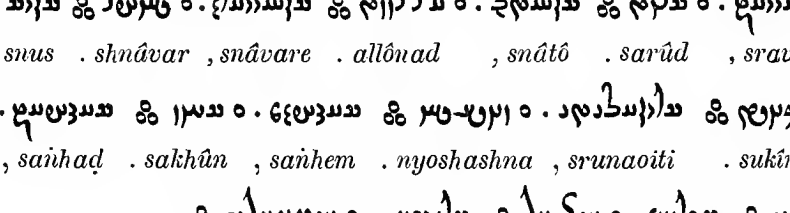

. nyok-negâs , srîrâo . nāmîk , sruta . pâspān , shtim

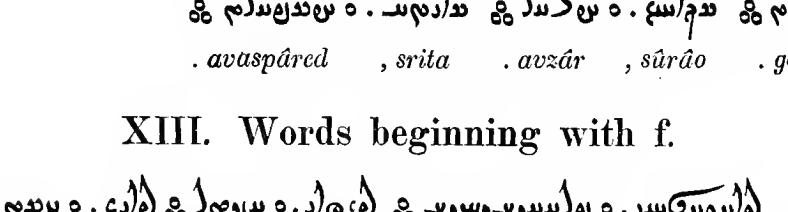

. hoshtâp , srvatô . sazashna , sakhti . ekvîmonashna , stâta

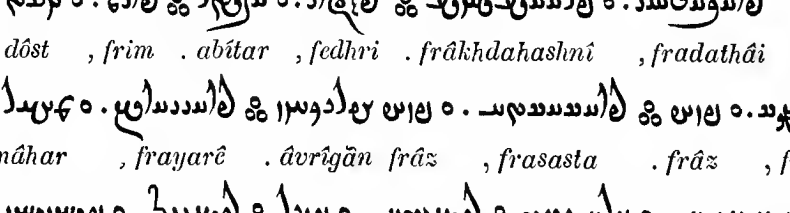

. saṭîz , stenbya . storg , stakhrô . satîzad , stakhtô

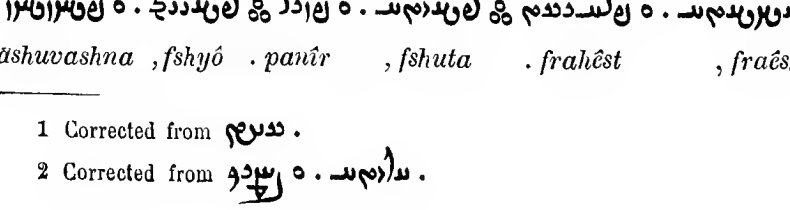

. madmamônêd , sadayaḍ . shakeft , skāptem . march , sâoṅha

, snus . shnâvar , snâvare . allônad , snâtô . sarûd , sravaḍ

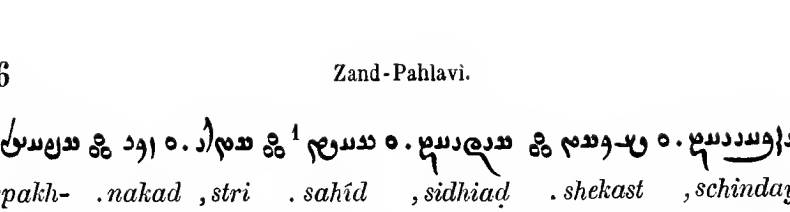

, saṅhaḍ . sakhûn , saṅhem . nyoshashna , srunaoiti . sukînêd

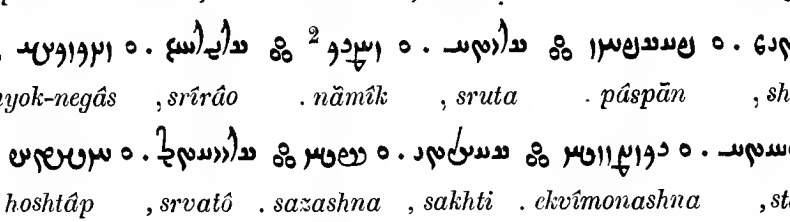

. avaspâred , srita . avzâr , sûrâo . gopt

XIII. Words beginning with f.

. dôst , frim . abîtar , fedhri . frâkhdahashnî , fradathâi

. mâhar , frayarê . âvrîgān frâz , frasasta . frâz , frās

. fāshuvashna , fshyô . panîr , fshuta . frahêst , fraêshta

---

1 Corrected from .

2 Corrected from .

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XIV. Words beginning with d.

. namûd , daêvayaḍ . azān , dakhmô . dahm , dahmô

. dakhshak , dakhshta . âstônad , darevaḍ . yahbûn , dazdi

. sakht , darezera . sôzêd , dazhaḍ . kod , dâshta

. dush-âmojashnî , dush-sastish . dush-srobî , dush-sravaṇhê

. dush-dām , dush-dâma

XV. Words beginning with j.

, jum . mahîtônashna , janaḍ . avsahînêd , jinâiti

, jakhshavâo . mad , jimâḍ . zofar , jafra . zîvandeh

, jaidhyāḍ . vâgûnashna , jareta . jâmtônashna , jataṅhaḍ

. jeh , jaêsh . zêd

---

1 Corrected from .

2 Corrected from .

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XVI. Words beginning with b.

, baē . dabîsh , ḍbaêshâo . bêshazînashnî , baêshaza

, buyâḍ . bagh , bagha . bâstān , bâdha . d

. vîmâr , bañtâo . band , bañdâo . bakhedar , bakhdhra . yahvônâ

, baodhô . bîm , byaṅha . âvastan chasûn bordâr , barethra

, frâz bojêshki , bishish-framâtô . vînâk , baodhaṅhô . bod

, bashi . bokht , buji . bujashna , baoshem . ozmûdâr

. bahûn , bāthrô . bajîneh

XVII. Words beginning with r.

. râd , raêrê . rāmashna , rafnē . rayomand , raêva

, raodhaḍ . rîsh . râjim . rajasteh , râshtem . vîrâsteh , raz

. roshnî , raochaṅhem . rôs

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XVIII. Words beginning with t.

tañ- . zakacha , tâcha . taj , tacha . robashna , tâtô

. khôrd , taremanô . tagîktûm , tarēmanô . tagîktûm , chishtem

, tanumāthrô . tosht , tushish . rak , tûm . doj , tâya

. tarvînîdâr , taradhâta . tâshîd , tashaḍ . tanfarmān

XIX. Words beginning with ch.

. kerdârān , charetăm . asporâs-darânâ , charetu-drâjô

. tojashna , chitha . tokhm , chithra . pêdaki , chaêteñti

, charetutârô . châreh , chârām . chand , chaiti . kâmeh , chakana

, chinaîĉmi . farzâneh , chistish . doshâram , chinmanô . kerdârtum

. karîtônam

---

1 This Zand word is written partly in the Pahlavi character in the MSS.

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XX. Words beginning with z.

.numâeshnîk maman ,zî .tobân ,zastavaḍ .yedman ,zasta

,zusha .ârâeshna chasûn avzâêd ,zita .damastân ,zyâm

,zaothra .derham ,zushta .doshashna ,zaoshô .khustok

.zamîk ,zâo .shanâinashna ,zañta .zôr ,zâvare .zosar

,zarva .zamân ,zrva .mozd ,zemana .zarhônad ,zâthwa

zaê- .dâmâd ,zâmaoiô .zîsht ,zâêshô .zarmânî

zuro- .gerd ,zgeregnem .javîd ,zagathaḍ .zyoânad ,nañha

.rabmaman ,zeredhaiêm .khâstek zôrbordâri ,avarctâo beretâo

.mahîtônad ,zatô .jâdûk e zend ,yâtumeñta zinda

XXI. Words beginning with g.

.vagûnêd ,gerewnaḍ .grahmeh ,grehmô .mad ,gatêê

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1 Omitted in all MSS. I have inserted it here from the first fargard of the Vendidâd.

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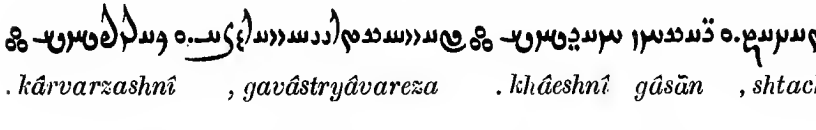

, gudhra . sarîtarān e yedman chasûn , gôh , gava . jeh , gē

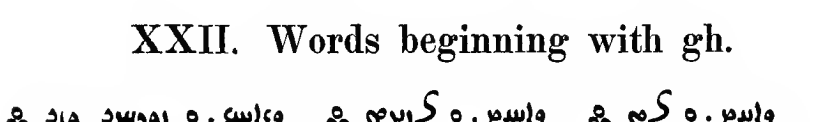

, gaêm . garísteh , geredha . nyoshêd , gushta . nêhânik

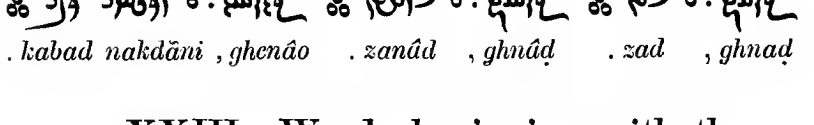

gâthwô- . garzashna , garezhda . gospand , gām . gayômard va âdâ

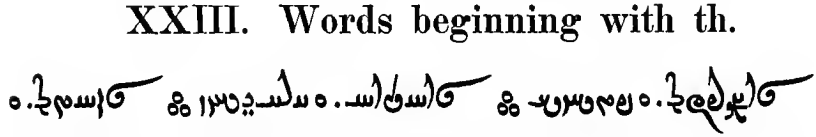

. kârvarzashnî , gavâstryâvareza . khâeshnî gâsān , shtachaḍ

XXII. Words beginning with gh.

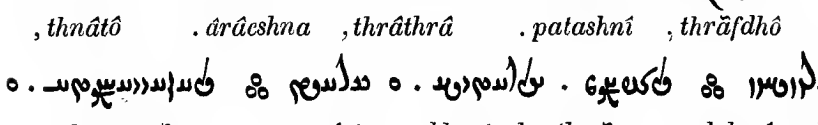

. kabad nakdāni , ghenâo . zanâd , ghnâḍ . zad , ghnaḍ

XXIII. Words beginning with th.

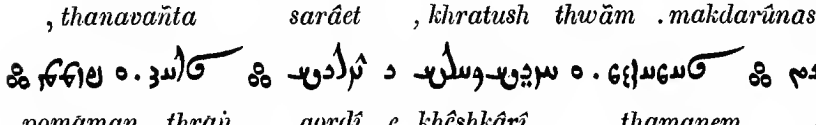

, thnâtô . ârâeshna , thrâthrâ . patashnî , thrāfdhô

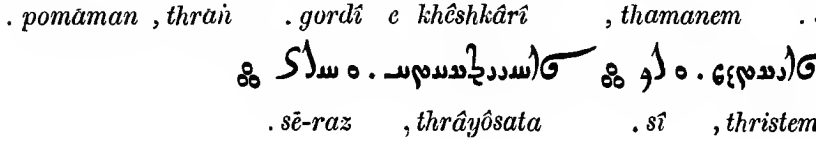

, thanavañta sarâet , khratush thwām . makdarûnashna

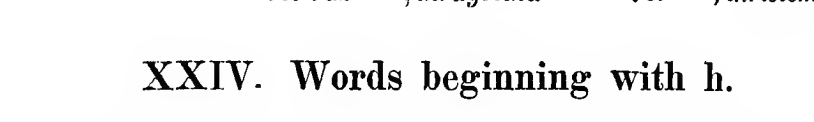

. pomāman , thrāṅ . gordî e khêshkârî , thamanem . sûst

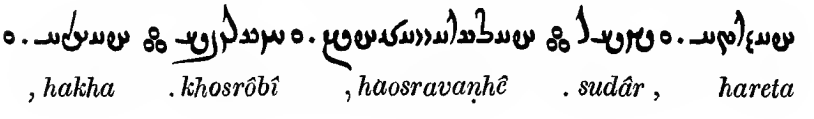

. sē-raz , thrâyôsata . sî , thristem

XXIV. Words beginning with h.

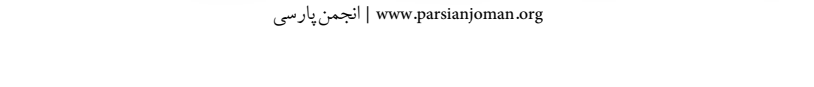

, hakha . khosrôbî , haosravaṇhê . sudâr , hareta

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âsh- , haithi . âshkârch , haita . agnîn , hadha . hamkhâ

, hichitâ . nafshman , hvăm . hêd , haiti . nafshman , kârâh

, hikush . ashûnjêd , hiñchaḍ . âkhêzad , hikhshaḍ . pâkî

haň- . hamdahishnî , hañdâta . hêna , haêna . khushk

, jamananûnêd chasûn farjăm , hadhaṅrô . angardînam , kârayaêmi

anhomâ zakê pâneh farjăm , ukhdhăm mazdâi pâm hadhaṅrô

. sakhûn

XXV. Crimes and offences.

bodyok- , baodhô-varshtahê . bodozêd , baodhajaḍ

topâh va zadan mâm va yahvônêd va zad vînâgîhâ chasûn . varasht

---

1 Corrected from .

2 From this point the MS. is very corrupt, and in several places quite unintelligible. I have corrected it according to the best of my ability. The small alterations I was obliged to make are too numerous to be mentioned. I may, however, state, that I have adhered, as far as possible to the readings of the MSS.

3 D. H. has zatûm in both places. M. H.

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(1 [illegible]) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

gobashna kadbâ pavan jamananûnêd vêsh nagîrashnîk mandûmi e kandan

3 [illegible] [illegible] [illegible] [illegible] [illegible] 2 [illegible] [illegible]

ash kâstârî va goêd va takâêd nagîrashnîk vanâshêd âvânîk

[illegible] [illegible] [illegible] [illegible] 4 [illegible] [illegible] [illegible] [illegible]

mandûmi e kandan topâh zadan mâm chasûn . bodyozad vâdûnyen

[illegible] [illegible] [illegible] [illegible] [illegible] 5 [illegible] [illegible] [illegible]

mardumân pavan kâdyôzad e vanâs . kâdyôzad vanâsêd sûdgîk pavan

[illegible] [illegible] [illegible] [illegible] [illegible] 6 [illegible] [illegible] [illegible] [illegible]

varsht bodyok men javîd yok jast aêdûn pâsê bodyozadgîk men zak

[illegible] [illegible] [illegible] [illegible] 7 [illegible] [illegible] [illegible] [illegible]

avîsûdagî pavan âgh gospandân yen zak bodyozad va parâst

[illegible] [illegible] [illegible] [illegible] [illegible] 8 [illegible] [illegible] [illegible]

chasûn mardumân yen e vanâs kâdyozad va bodyozad va . nagîrashna

---

1 Inserted here.

2 Corrected from [illegible].

3 [illegible] kastârihâ D. H. The words vàdûnyen hodyo are omitted in the same MS.; only zad is written. The omission is evidently a clerical error. **M. H.**

4 Omitted in D. H. **M. H.**

5 D. H. has [illegible] instead of sudgîk vanâsêd. **M. H.**

6 The passage from "kâdyôzad pavan" to "aêdûn" reads thus in D. H.:

[illegible]

pavan mardumân mûn bôdòzêt pasâi kîk aèdûn. **M. H.**

7 D. H. has [illegible]. **M. H.**

8 Instead of the passage "âgh pavan" to "kâdyozad" D. H. reads as follows:

[illegible]

bodyozad is here omitted. **M. H.**

âstrêt . karîtônêhêd robānik vanâsi âvânîk zak va hamîmâlān vanâsi

. vanâskârān pavan sudârî astaraspān âstârînêd âshkâreh

âghat ac jamnônêd âmat yahvônêd zak gobashnihâ jâduk , yâtukhta

yâv madonail c avsûnî pavan âmat , maruchînam benâ jâdûgî pavan

yahvônêd zak numâeshnî sahm ,dudhuwibuzdu . hamgûnch jamananûnêd

, vâiti . mahûtônam sûtâihâ sanchâ pavan âgh jamananûnêd âmat

âdasi c âkhar men vanâskârî pavan âmat yahvônêd zak khaishnî

men âdas âmat yahvônêd zak handarakht hañderekhti . râdûnêd

ayov topâh varmani var ayov va dâsûnêd pâdîrān akhêshkârî

---

1 Omitted in D. H. M. H.

2 D. H. has . M. H.

3 D. H. has only vanás. M. H.

4 D. H. has . M. H.

5 Corrected from and . D. H. hankereiti.

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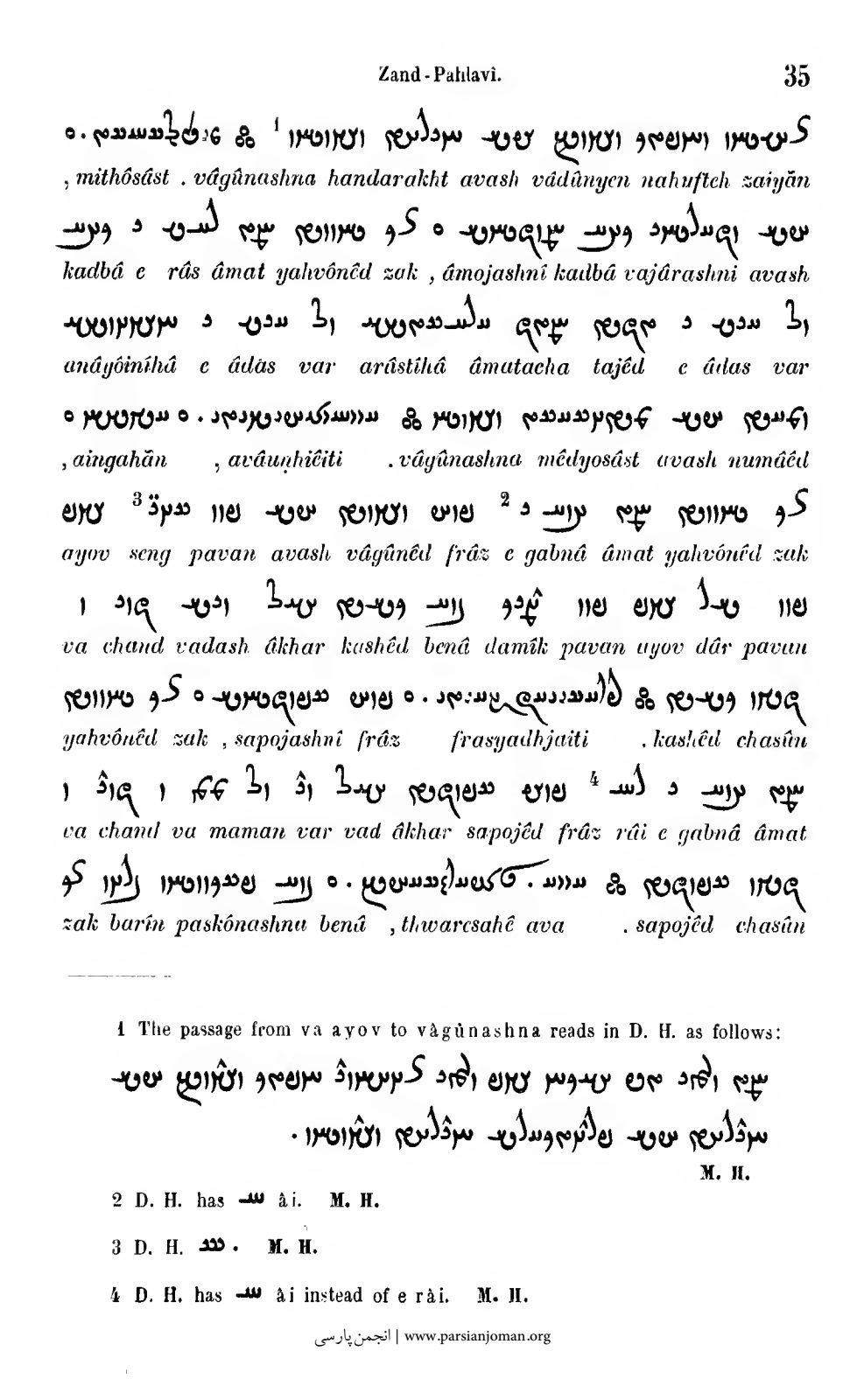

, mithôsâst . vâgûnashna handarakht avash vâdûnyen nahuftch zaiyăn
kadbâ e râs âmat yahvônêd zak , âmojashnî kadbâ vajârashni avash
anâyôinîhâ e âdâs var arâstîhâ âmatacha tajêd e âdas var
, aingahăn , avâunhîêiti . vâgûnashna mêdyosâst avash numâêd
ayov seng pavan avash vâgûnêd frâz e gabnâ âmat yahvônêd zak
va chand vadash âkhar kashêd benâ damîk pavan ayov dâr pavan
yahvônêd zak , sapojashnî frâz frasyadhjaiti . kashêd chasûn
va chand va maman var vad âkhar sapojêd frâz râi e gabnâ âmat
zak barîn paskônashna benâ , thwarcsahê ava . sapojêd chasûn

---

1 The passage from va ayov to vâgûnashna reads in D. H. as follows:

M. H.

2 D. H. has ـــ âi. M. H.

3 D. H. ـــ. M. H.

4 D. H. has ـــ âi instead of e râi. M. H.

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zak rêsh chasûn khor , qarahê . jâtônêd avash khûn mûn amâr

chand va chasûn âgh vadash âkhar jâtônêd avash khân mûn amâr

benâ zak men zak rîsh bûnî men e zak mahîtônêd maman pâvan

yahvônêd zak âgereft . karîtônad huramacha chasûn , shuãs . avzâêd

avâva- . vâgânyen mâm sanch râi e avanâs mahîtônatan pavan âmat

âmat . vardêd mâm saneh râi e avanâs âmat yahvônêd zak resht

hamahubûnacha . sham ardûsh unâtônad mâm sanch vanâskârî pavan

tajârêd robashna khûn mahîtônashnî bâzâ . sham khur yahvônêd râi

patêt pavan yahvônatan shâêd tâvãn padash mardûm e robãn âgh

---

1 In D. H. vâdônt is added after âgereft. **M. H.**

2 Intead of avâvaresht D. H. reads: . **M. H.**

3 D. H. has yâtân. **M. H.**

4 D. H. reads and omits âgh. **M. H.**

5 Instead of padash tâvân D. H. has . **M. H.**

6 Instead af pavan patêt D. H. has . **M. H.**

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[illegible] [3] [illegible] [illegible] [illegible] [illegible] [illegible] [2] [illegible] [illegible] [illegible] [1] [illegible]

bâbâ ahu men mûn rîsh . avash tojashna rîsh yâtâ . tojashna

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

khor va ardush va avâvaresht va âgereft hamgûnch yahvônêd and zak

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

vâgûnchêd andâzagîhâ ham pavan kerfchcha karîtônchêd yât va bâzâi

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

peshôtanush . karîtônchêd hamgûnch padmân va sanch e sham va

[4] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

zakâi e vanâs raz sê chasûn tanâvanâr zand . pairyêtê tanum

[5] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

avash va karîtônand tanâvanâr râi andâzagihâ ham va hamgûnch

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

tanâvanâr men va .jâtônêd yen vanâs pavan tanâvanâr shame va chîm

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [6] [illegible]

vajârêd âdâ men frâz mûn frâzoshtân aît . jau . avzâêd

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

maman kenâ pavan goftan âvâêd javîdâk âdâ men âghash denmen pavan

---

1 D. H. [illegible]. M. H.

2 Omitted in D. H.

3 The passage from avash to ahu runs as follows in D. H.: [illegible]. M. H.

4 Instead of vanâs e zakâi D. H. has [illegible]. M. H.

5 D. H. has [illegible] which is probably a mistake. M. H.

6 In D. H. there is [illegible]. M. H.

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kerfehâ men pâd daheshna ham che lâ padefrâs râeshna tanâvanâl

ataftdâd .jamananûnêd mazadtar vêsh tanî zake e hâvandish loêt

toeshna va sûd mûn khârashna va khoreshna âmat yahvônêd zak

fryôshêd hâvangâs pavan nchâzagî hangăm .dâsûnêd rakhâr padash

âtarsh asti thripithwódhi âgh jamananûnêd sakâdûm pavan chasûn

atha aiwi-gâmê bipithwô hama mazdao ahurahê

âmat anhomâ e âtash aît pashûn sē maman ,ushavanó narô

ardvchesht chchâr mûn ahlob gabnâ aêdûn damastān pavan dulín

.dâsûned se pavan ae varhomandî yen ekvîmônêd yahvôned padîsâr men

.kamêst tobăn âstônatan âgh dânad pêdâkî benâ ,vîchithremchid

---

1 Instead of tanâvanâl, as the editor sometimes writes, D. H. has constantly tanâvanâr. M. H.

2 D. H. has . M. H.

3 This passage appears to be an interpolation.

4 âmat appears to be miswritten for hamin.

5 D. H. has .

6 After tobân D. H. inserts the words: . M. H.

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. vâyûnyen âkhar men kâlâ âmat yahvônêd zak khroseh , khrasyô

zînîdar , zyêiḍ . khêsînad ghan âmat yahvônêd zak khîsîdeh , voiô

âzord sataîhâ pêd azu satâmch , hazô . âzargîhâ dînâ avash

tâyush- . yahvônêd taraft dozdîhâ taraft , tâyô . yahvônêd

chasûn vanâskâr aêdûn avshârch dozd va avshârch dozd , âoscha

dasa pañcha . tojashna avash gabnâ va nakad va torâ dozdi

pānzdêh bâzeh-masâ agâhî vîn ham pavan , masâo sraoni pasvô

e zak va pēsh e nîmek chasûn bâzehmasâ . pânzdêh sîna-masâ

mâlman e jojan dvâzdeh kaspi âê gospand chasûn . sîna-masâ âkhar

dô e khorashnacha havand ayov kantak dô âi yom kenâ kantak si

va jamananânêd râi bokhtak e pûrnâ gabnâ e rodhîk arzêd kartak

. hudâshtan khorashna e kasp hâvand vastarg nakad

---

1 D. H. inserts here . H. M.

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XXVI. Miscellaneous words.

pasu- , pasushurvān . arzânûgîhâ mazd , pâdhaiñuhañtem

.yahvônêd karitônad shopānacha sandâri chasûn pasushurûn shorvān

va yahvônêd avăm vakhshi sâtônatani , pafraêta . avăm , pârem

râzâr- , vizuta . yahvônêd parvarashna men arzûnîk va shapîr tâni

kavachiḍ . yahvônêd kârvarzashnî , vavâstrinām . yahvônêd gânî

.goftch râi jinâk kenâ zamîk denmen pavan chîgāmcha , zemô aṇhâo

chaḍcha .goftch râi âdasi kenâ , astvatô aṇhēush kaschiḍ

âdasi kenâ sateh ahlobān e zak chîgāmchâ , stôish ashaonô

e zak men âgh jamanânûnêd denmen pavan , yaêtushâḍa . goftch râi

,nizentem .sazâktâr varman nyoshîdani va vajîḍan pavan ekvîmônêd

. zarhônêd khânch pavan e nezand

---

1 D. H. . M. H.

2 Thus have all MSS. M. H.

3 D. H. inserts here .

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XXVII. Measures of length, and of time.

chasûn ,vitasti . angôsht chehârdeh chasûn pâe ,padhem

,uzashta . angôsht doâzdeh chasûn ,dishta . angósht doâzdeh

, gâim . âdâ , gaêm . angôsht hasht chand hasht lâlâ

prâ- jinâk âvânîk pavan e zak va pâe sē vandidâd pavan zak gām

. angôsht zak chand , aêtshaya chavaiti . goft râst

, thwām añtare dashcha dvacha gâmān vâ yatha

andarg gām bîstochâr ayov ,robashna andarg e gām doâzdeh chand

yijai- yavaḍ dakhshmaitish bishaêtavaḍ . robashna

chand yojêst and zak yojêstâ chand dashmêst zak dô , astish

hâthrem aêtavaḍ bish tadhaô . chand tajar zak e dashmêst

hâsar . tajar chand hâsar and zak ae , tacharem yavaḍ

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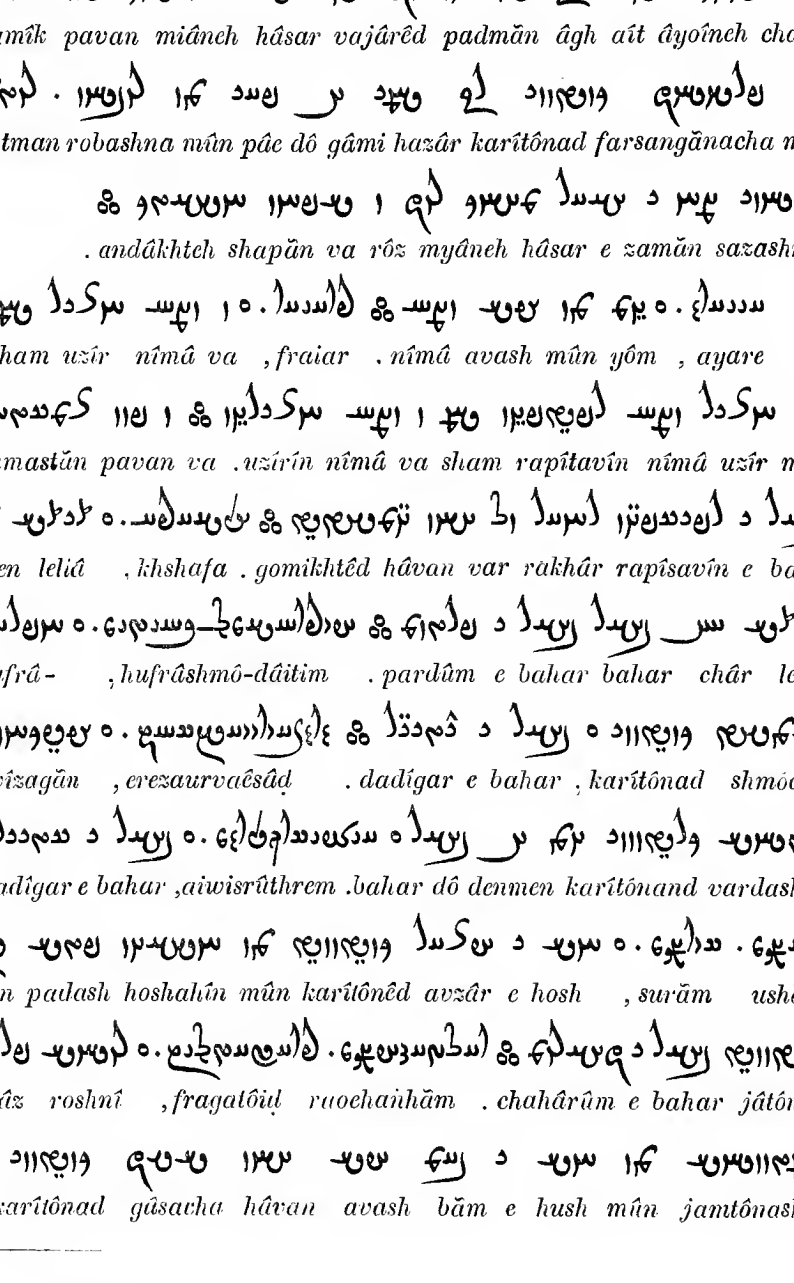

zamîk pavan miâneh hâsar vajârêd padmăn âgh aît âyoînch chand

rôtman robashna mûn pâc dô gâmi hazâr karîtônad farsangănacha men

. andâkhtch shapăn va rôz myâneh hâsar e zamăn sazashnai

; sham uzîr nîmâ va , fraiar . nîmâ avash mûn yôm , ayare

zamastăn pavan va .uzîrîn nîmâ va sham rapîtavîn nîmâ uzîr men

men leliâ , khshafa . gomikhtêd hâvan var rakhâr rapîsavîn e bahr

hufrâ- , hufrâshmô-dâitim . pardûm e bahar bahar châr leliâ

avîzagăn , erezaurvaêsâḍ . dadîgar e bahar , karîtônad shmódût

,sadîgar e bahar ,aiwisrûthrem .bahar dô denmen karîtônand vardashnî

yen padash hoshahîn mûn karîtônêd avzâr e hosh , surăm ushăm

frâz roshnî ,fragatôiṇ raochaṅhăm . chahârûm e bahar jâtônêd

. karîtônad gâsacha hâvan avash băm e hush mûn jamtônashnî

---

1 D. H. . M. H.

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ast hâsar dvâzdeh ,ayare aghrem asti hâthrem dvadasan

doâzdeh yên , aghar rôz mûn shapăn rôz zak yôm aghari e zak

hâsar .nîtum e châr o bist va .myâneh bîst va hâsar

, thrivachahim hâthrem netemem , aêtem .amâr padmăn kabad

, thrigâmem gâmahya taḍ .gobashna sē padmăn nîtûm ăn

taḍ ḍkaêshahê taḍ .gām sē e zak gâmăn men aêdûn

taḍ , gâm sē yen gokâs aêdûn dâtobar aêdûn , vîkaiêhê

yen hamâk sakhûn dâdastăn aêdûn ,arethavanô taḍ arethahê

pêshmâl va pasmâl homnad dâdastăn aedûn dâsûnashna gâm sē

vajârêd denmen dâtobar ,zushtô vayô .gâm sē yen dînâ tani

jamananûnêd chasûn aît ayorî e nyoshîdâr va varhomand e khâstâr âgh

.sanjêd drva

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roeshman khuramî va rāmashnî va shâtî va shûm pavan parjvat

zarhonate herpad bandeh dîn ra napashtam vâje avastâk yahvônêd

. hormazdyâr magôpat nasli men rām pashîntan

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Translation.

In the name of God, and to his praise! May this explanation [1]) for understanding the words and phrases of the Avesta, that is the meaning in which, and how (they should be taken), be good (for the reader)!

I. Numerals.

Oîm, one. — *paourîm*, first. — *paurva*, before.
Dva, two. — *bitim*, second. — *dvayâo*, twofold.
Tishrô, three. — *thritîm*, third. — *thrayâm*, threefold. — *thrîshva*, the third part.
Chithrushva, the fourth part. — *tûirîm*, fourth.
Pukhdha, fifth. — *pañtañhem*, the fifth part.
Khshvash, six. — *khshtum*, sixth.
Haptañhum, the seventh part. — *ashtañhum*, the eighth part. — *naomahê*, ninth. — *dasmahê*, tenth.

1) In my MS. [illegible] mâm, "on, about," is used instead of [illegible] denmen korâsheh. This appears to be a later addition, as korâsheh is no proper Pahlavî term, but an Arabic expression, khulâsat (the essence of a thing), which in the meaning of "explanation, elucidation" is very frequently used in the Gujarâtî (khulâsô) as spoken by the Parsîs of Western India. M. H.

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II. Genders.

Singular, dual, and plural in nouns and verbs. Adjectives.

The following words from the *Avastâk* are either masculine or feminine, singular or plural, of good or bad qualities (adjectives), positive, comparative or superlative, according to the termination which is added to them, and with which they are construed, or the adjective to which they are joined. Their meaning and signification should be taken accordingly as they are mentioned in the religion (that is the religious books); and also there are some words *(avastâk)* which have some different meaning *(zand)*.

Genders and numbers of dva, va, "two". Some adverbs.

Va, (nom. accus. of the dual, masc., instead of *dva* two) two males. — *vaiê*, (nom. accus. dual, fem.) two females. — *vaibya*, (dative and instrumental of the dual) for both male and female, and for both food and clothing, and also for both this and the other world. — *vayô*, (locative of the dual) two things joined. — *vayâoschiḍ*, (genit. of the dual) for both good and bad. — *vayâo*, (genit. of the dual) for both pious and impious, *(asha va darvand)*. — *vayâo*, (genit. of the dual) for both ways or customs (good and bad). — *vacha*, either. — *ubôibya*, (dative of the dual of *ubê* both) for both worlds (or lives).

Hakereḍ, done at once. — *hadha*, *hiḍ*, are used when two things are joined. — *ôithra*, separately. — *mâaḍ*, together with, and "not," (a negative). — *hakaḍ*, at once.

When a punishment for a crime for one is mentioned then one uses *chikayaḍ baodhôvareshtahê*, i. e. he should be punished with death (singular); when a punishment for two is mentioned, *chikayatô* (dual); when for three *chikaên* (plural) is used. The *Zand* is the same, *tojênd*, for two, or for three, but the *Avastâk* (for the dual and plural) is different; for when two are spoken of, *chikayatô*, and when three, or more, are spoken of, *chikaên* is used.

Numbers in the personal pronouns; the different meanings of the words: nâ, vî, and apa.

Yavâkem, of you two. — *yûshmâkem*, of you three, and if more, (or) many are spoken of, the *Avastâk* is the same as for three. — *thwăm*,

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thou. — *vô*, you, in the *Gâthâ* dialect, *vē*, you. — *nô*, [1]) we, in the *Gâthâ* dialect, *nē*, we. — *nâ*, means in some places "a man", and in others "or". — *vî*, in some places means "you", and in others it means "privation," "against", or "without." — *apa*, means in some places "water," and in others "back," also "without."

Numbers in nouns.

If one grown-up person is spoken of, then *perenâyush* is used; when two, *perenâyu;* when three, *perenâyunăm.* If one child is spoken of, *aperenâyukô*; if two children are spoken of, *aperenâyuka;* and if three, *aperenâyukanăm.* If a single man is spoken of, *narsh*; if two men, *nara;* if three, *narô* is used.

Qualities and appellations of women.

The same is the case with the word "woman" as *nâirika* (singular), *nâirikayâo* (dual) and *nâirikanăm* (plural).

When a good (virtuous) woman is spoken of, she is called *vanta* (singular), *vantâhva* [2]) (dual) and *vantanăm* (plural). When a bad (lustful) woman is spoken of, she is called *jē*, *jaê* and *jahî*. When an unmarried girl is spoken of, she is called *charâiti.* [3])

Nmânôpathni, the mistress of the house. — *demănôpathni*, a newly married woman, a bride. — *vidhu*, *vidhava*, a widow. — *barethri*, a pregnant woman. — *vyâkhtihava*, a dressed or adorned woman. — *strîm*, a woman. — *mâta*, a mother. — *qaṅha* [4]), a sister. — *dughdha*, a daughter. — *hapsnaî-apnô-khavô*, a husband having two wives, a bigamist. — *saê*, a child whose father is not living, an orphan. — *qasurô* [5]), a father-in-law.

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1) This word, meaning we, is translated by [illegible] you, which being evidently a mistake, I have corrected it to [illegible] we.

2) This form does not look like a dual; it is the locative of the plural, fem.
M. H.

3) The MSS. give only the Pahlavî meaning; but the original word of the Avastâ is omitted in all. I have inserted it from the third Fargard of the Vandîdâd and the Hadokht Nosk.

4) The Pahlavî meaning of this word is omitted in D. H.

5) In all MSS. both this word and the next were written in Pahlavî characters

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Hana, a man, and also a woman. If they are 50 years old, then they are called *zarmān;* if they are 70, *han;* and if 90, *pâdirānshosar* [1]). — *huvirām*, good-looking, and one with the requisite qualities.

III. Parts of the body, and its qualities

Hutâshtô, well formed as regards stature. — *huraodhô*, beautiful, of good complexion. — *hukerefsh*, well-formed, beautiful. — *bâmya*, splendid, spacious, as *nisâ (Nishâpur)* [2]).

Horâcha, *parâcha*, *tarascha*, this side, and that side, and across. — *hutarest*, beyond all sides.

Hugaonem, the hair of the body, except that of the head. — *varsa*, the hair of the head. — *gaêsa*, the hair dressed in two or three curls. — *vôhugaonem*, black hair. — *paourusha-gaonem*, grey hair. — *pāstahê*, skin. — *pasu-vastrahê*, (gen. sing.) wearing a dress of skin. — *sura*, the skin of a living man.

Aêdha, the skin of the head. There is a large *aêdha* and a small *aêdha*, as mentioned in the *Nahâdûm (Nosk): kaya heñti masyañhô aêdha?* which is the large skin (of the head)? — *yô aparaya paiti mastraghnya*, that which is on the back of the skull. Afarg says, it is from the back of the ear. — *kaya kasyañhô? yô pâouraya paiti mastraghnaya*, which is the small *aêdha?* that which is on the forehead.

Vaghdhanem, head, as it is mentioned (in the *Nahâdûm Nosk*, in the passage quoted). — *narsh vaghdhanem*, one who shakes the head of the man, (without a *Sagdîd)* is a sinner. — *astem aêvô mastravanām*, or shakes any of the skull bones. — *vîspacha yô mastra-*

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instead of those of the Avastâ, which I restored here in their original form. In D. H. qasurô is omitted, but its Pahlavî meaning is given.

1) In the Pahlavî commentary on the third, and seventh fargards of the Vendîdâd, where these words occur, the age of the hana is stated at forty, and that of the zârman at fifty years.

2) Bâmî is taken by the Dasturs in the meaning of "splendid" and derived from bâm, "the dawn", but it appears to me that it also means "wide", "spacious", as a country, as will be seen from the first fargard of the Vendidâd, as well as from the instance above. Bâmî and hâmên, are also the names of large towns, the former in Balkh, and the latter in Herât.

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ghnăm amăsta [1]), all striking by which the skull is injured (pierced) should be taken as (the act of a) *tanâvanâr*, (the sinner who cannot pass the bridge *Chinavad* [2]). — *qarôchithrem aêtêê anyê chikayatô*, they undergo the punishment for a *khor* (inflicting of wounds) for the other (parts), just as that which is mentioned for (wounding) the head, skull, and the other parts of the brain (head); so one calls him a criminal who strikes a foot, a bone, the fleshy parts, or the brain (head); every one who breaks a bone, should undergo the punishment of a *tanâvanar* for (injuring) the other (parts of the body) [3]).

Ainikô, forehead. — *urua*, face. — *dôithra*, eye. — *pashnem*, eyelids or eyelashes. — *nâoṅha*, nose. — *uzyazdâna*, bridge of the nose, or nostril. — *âontyâo*, *parâontyâo*, breathing, inhaling and exhaling. — *aoshtra*, lips. — *dantânô*, teeth. — *âoṅha*, mouth. — *sparṅha*, gums of the teeth.

Words relating to speech.

Hizva, the tongue. — *vâkhsh*, voice, a sound. — *vacha*, utterance. — *saṅhem*, a word. — *âzaiñtivaitish*, with a meaning or signification. —

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1) The Pahlavî translation contains more than the Zand original; the latter may be translated as follows: "every one who thought of skull-breaking". That such a one was to be taken for a tanâvanâr, is either an addition of the translator, or the Zand original conveying this sense has been left out by the transcriber.

2) The passages from narsh-vaghdhanem to qarôchithrem are quotations from the Nahâdum Nosk, but incomplete. They very likely refer to some surgical operation, or the construction of a temporary place for disposing of the dead, at times, when the winter or weather may have been too severe to allow them to be taken out to the Tower of Silence. This temporary place is called in the 5th fargard of the Vendidâd daityô-kata, or thrâyôkata, and is described to be so formed, that the head, body, hands, or feet of the corpse may not touch the walls or any other surrounding parapet or railing of the kata (see Vendidâd 5, 11. ed. Westergaard); but here both the Avestâ (Zand original) and Zand (Pahlavî translation) are very corrupt and obscure. I have given, in the translation, the ideas which they contain, but it is very difficult to give an exact rendering.

3) The translation of the commentary on qarôchithrem etc. has been left out by Destur Hoshengji. I have supplied it. The meaning is, that the punishment for a khor, i. e. the inflicting of wounds, remains the same whichever part of the body may have been injured; but if a bone should be broken, the punishment is heavier. M. H.

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srîra, not envious, kindly disposed; handsome; exalted. — *hitô*, ease; exalted. — *daṅrô*, wisdom. — *namravâkhsh*, words of benediction. — *qtemchiḍ-saṅhem*, dark (mysterious) words. — *gudhrâ-saṅhô*, secret words. — *haithem-vachâo*, simple, or plain words. — *khruzhda-vachâo*, harsh words. — *berezata vacha*, with a loud voice, or high words. — *khshayaḍ-vâkhsh*, proper words, or royal words. — *amavata vacha*, bold speech, or victorious words. — *vakhshaṅha* [1]), salutary speech. — *vâkhsh-beretibyô vârethraghnibyô*, speech which brings victory and success. — *rathwyâo ukhdhâo*, good words. — *ukhdhemsrîrem pairishtem avastâtem deretô sraoshem*, a matured, well-considered, dignified and orderly speech, which is composed according to rule. — *ukhdhashna mashyô vaṅhâo yatha daṅhrô ukhdhô vachâo*, one who fully understands the composition of words (poetry) is as good as a poet. — *mraoḍ*, he said (imperf. of the verb *mru* "to say"). — *mravaḍ*, he may say (3[a] person singular of the conjunctive, present tense, of *mru*). — *mru* (imperative) speak! — *paityâdha*, answering. — *paitiastô vachâo*, words of assent. — *gushta-sâsnâo*, listening to advice, or following avdvice.

Gaosh, ear. — *haoiô, dashinô*, left and right. — *parô, pascha*, backwards and forwards; before and behind. — *adharô, uparô*, lower part and upper part. — *us*, up, high. — *vîspê-naêmăm*, in all directions. — *pâiri*, surrounding. — *haṅhuharenê* [2]), jaws, or jaw-bones. — *pascha vaghdhanem* [3]), the back of the head. —

Continuation of the parts of the body.

Manôthri [4]), neck. — *daosha*, shoulder. — *bâzava*, arm. — *arethnâo*, elbow. — *zasta*, hand. — *chiăkadhavatô (arashnachand)*, an arm's

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1) This is probably a mistake for vakhshvanha.

2) The meaning of this word is omitted in all MSS., here I have restored and explained it from Yasna 11, 4. ed. Westergaard. In Pahlavî it is translated with [illegible], which is rendered by Dastur Dârâb Pâhalan, in his Persian version, as "jawbones", though some Dasturs take it for "left ear" also; but this is a mere guess, as in the Vendidâd "left ear" is expressed by havya gaosha.

3) This is translated by [illegible] vaghdân only, the meaning of pascha, "behind", being omitted in all MSS.

4) Corrected from manaothri, see Vendidâd 13, 37. ed. Westergaard.

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length, a cubit. — *mushta-masô*, a handful. — *erezu*, finger (an inch). — *arazân, frârâdhân*, the forefinger and the little finger. — *fravâkhsh*, a horny substance like the nail. — *varô*, the bosom, the breast. — *fshtâna*, breast (*pistân*, in Persian). — *ashayâo*, the part between the shoulder and breast. — *kashaibya*, armpit. — *uruthware*, belly. — *nâfô*, the navel. — *ushadhăm*, the backbone [1]). — *vaṅhăm*, upper part of the foot [2]). — *paresu*, the side (hypochondria). — *barozhdahum*, the upper part of the side. — *pasânô*, the bosom. — *sushi*, lungs. — *eredhaêm*, heart. — *yâkare*, the liver. — *urvatem*, a gut, intestine. — *spereza*, the spleen, the milt. — *zârascha*, the gall-bladder, bile. — *veretka*, kidney. — *frashnem* [3]), testicles. — *sraoni*, the buttocks. — *hakhta*, the sexual parts (male or female) [4]). — *fravâkhsh*, male organ of generation. — *erezi*, the testicle, the scrotum. — *maêsma*, urine. — *khshudrâo*, semen, sperm or seed. — *shâma*, the excrement. — *dhadhaṅha*, the backside. — *râna*, the

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1) The editor and translator has left this difficult word without any translation. The rendering "backbone" has been added by me. I followed the original reading of the MSS. posht-i-tîz, which has been changed by the Destur to post-i-tîz in his edition (pag. 10, lin. 8). The reading adopted by him I cannot understand, as post-i-tîz could only mean "a sharp skin", but what that is, I am unable to say. If we adhere to the original posht-i-tîz then it would literally mean "a sharp back"; which is, in all probability, a technical term for the backbone, the spine. This interpretation is supported by the fact, that we do not meet in this very copious enumeration of parts of the body with any other term which signifies "backbone".
M. H.

2) The two words, ushadhâm and vanhâm are translated in Pahlavî with "posht-i-tîz" and "posht-i-pahan", which should be, I think, post-i-tîz and post-i-pavan khun, as neither "tîz" nor "pahan" have any connexion with posht, (back). vanhâm means blood, or "bloody part". In the 3rd fargard of the Vendidâd the word "pânsto-frathanhem" is translated in Pahlavî with post pahnâ; but the Zand word here is quite different from that of the Vendidâd; therefore I believe they were miswritten in Pahlavî for pôst-i-tîz and post-i-pavan khun. [vanhâm appears to mean the "spinal marrow"; it is identical with the Sanscrit vasâ "marrow". The translation "upper part of the foot" cannot be right.
M. H.]

3) This word is translated in Pahlavi by kûmîk which in D. N. is translated into Persian by khâyegân bâshed, "it may mean testicles".

4) In my MS. there is a Persian gloss in which the expression is restricted to the sexual parts of females. M. H.

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thigh. — *zhnûm*, the knee. — *paitishtâna*, foot. — *zeṅha*, the leg. — *frabda*, a bridge of the foot from heel to toe, or a foot's length. *hakhem*, the sole of the foot.

Qaêdhem, perspiration, spittle, sweat. — *vohuni*, blood. — *astem*, bone. *kerepemcha* [1]), a body of a man or animal. — *mazgemcha*, brain. — *haṅhâma* [2]), joints of the body. — *varedha*, fatness, or obesity. — *drvatâtem*, doing well, vigour, health. — *vasô-khshathrăm*, the attainment of one's own desire. — *khshayamana apaitirita*, an uncontrolled power. — *tanvaêcha haosravaṅhem urunaêcha dareghem havaṅhem*, comfort to body and freedom from death to the soul for a long time (i. e. health and long life). — *bvaḍ vispô aṅhush astvâo azaresô amarshă afithyô apayă dareghem yaḍ yavê vispâi*, may all this world be without decay, mortality, hunger or thirst for a long time, for ever!

Aspô aghryôtemô daṅhvê varemanô ashta gavăm azinăm arejô, a most excellent horse, i. e. a mare which has been milked, has the value of four cows and four goats to a governor (if presented to him).

IV. The relative pronoun; some adverbs, derived from it (yatha, yathra). Words beginning with y.

Yathâ âaḍ utâ nâ vâ nâirî vâ vaêdhâ haithîm, that thus both, man and woman, may publicly know! — (Yasna 35, 6. W.). — *yatha îm zâ*, so much of this earth. — *nitemchiḍ avaêshăm stârăm yatha narsh madhmyêhê vaghdhanem* [3]). Each setting of those stars is as the middle of a man's forehead.

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1) The Desturs take this also in the sense of "corpse" or "carcase".

2) In Pahlavî it is [illegible]: in Persian the word âranj means also "elbow".

3) This, as well as the following passage, are evidently taken from some astronomical or, rather, astrological work, which is now lost. As they are torn out of their connection, a correct understanding of them will be for ever impossible. The several words of this passage are clear enough; but it is difficult to state even its general sense. The meaning appears to be: "as often as those stars are setting, they touch the middle of a man's forehead, and have him thus always in their power; his fate is indissolubly connected with them". This was really the belief of the ancient Persians, as any reader of Pahlavî books may know. M. H.

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Yatha ashtish paityahmi atha bunem â. (The Pahlavî translation is here unintelligible) [1]).

The meaning of *yathrâ* in all places is "where" or "there". — *yathrâ ashâ hachaitê ârmaitish,* where there is the *ashavahishta* (purity), with the *ârmaiti* (contentment). — *yathrâ avaḍ hvare uzâiti,* where the sun rises. — *yathrâ vô Ahurô-mazdâo fradathem bakhshaḍ,* where Ormazd may grant you prosperity for ever. In all other places or comparisons *yathacha* is used, as *yathacha kahmâichiḍ,* thus to all and every one individually.

In the *Gâthâ* dialect *yē* means "that", "who" and "he who"; in other places (the common *Zand) yô* is used in its place, but the meaning is the same, as "that", "who", (compare, for instance, the passage in the Gâtha dialect), *yē gămchâ ashemchâ dâḍ (Ormazd),* he who created cattle and also purity (or light, as fire, etc.); (with the common Zand) *yô naêrê peremnâi nôiḍ paiti dadhâiti*, he who does not give answer to (his) adversary, as we should not give answer to an adversary.

Gâtumcha varascha zarvânemcha, "pavan parêzvăn dâtobar gâs var va zamăn" [2]). — *Vispacha ahubya ratubya* [3]) *dâitya rathwya frâ*

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1) The Pahlavî translation omits the last three words of the Zand passage, atha bunem â, altogether; its rendering of the first three words is hardly intelligible. The Zand ashtish is translated by ashteh which is evidently the same word, and paityahmi by padîreh "acceptable, accepter", which is probably only a guess. As the Pahlavî translation is, in this place, of no use, we must try to axplain the Zend direct. Ashtish, which is not found in any passage of the now existing Zand-avasta, can be derived either from ashta "eight", or from ash, "to reach, arrive". If derived from ashta, it could mean only 'a set of eight', or 'a period of eight days'. As such an explanation does not bring any sense into the passage, we better derive the word from ash, and take it in the meaning of arrival. It is, no doubt, an astronomical term as well as paityahmi (probably locative of paiti which is declined like a prononu) and bunem. As the two latter words are evidently opposed to one another, and bunem means 'bottom, ground', I take the first in the sense of zenith, the latter in that of nadir. The passage may be translated as follows: "as the arrival (of the star) at the zenith, so (is its arrival) at the nadir". M. H.

2) This and the following passage are evidently either interpolations, or quotations which have been mutilated, as they have neither a connection with the preceding nor the following sentences, in which the use of the relative particle yô, yê, and its genders and numbers are mentioned. They appear to refer to judicial

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raithya ashahê dâtâish vahishtahê, and all (kind of) authority and chieftainship is to proceed justly and in a good and proper manner through *Asha-vahisht*, i. e. purely [1]).

Yô, i. e. who, which. If one and more are spoken of, *yô* [2]) is used, as *yô naêrê aokhtê frâ mê chichi*, just as one tells the men that they are to be punished severely. For the dual of the masculine, or the singular of the feminine, *yâ* is used, as *yâ nara gâtum baraitê* [2]), which two men bring time, i. e. appoint a time [3]). — *yêhyâ veredâ vanaêmâ drujim* [4]), that we may slay the *druja* by that army. — *yavaḍ isâi tavâchâ* [5]), as much as I have the means so much will I desire purity (meritorious works). — *yâmêñg*

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proceedings, just as the preceding sentence yô naêrê etc., and are very likely taken from the same work. The Pahlavî explanation, of which Destur Hoshengji has given no translation, may be translated as follows: a "plaintiff requires a judge, a place (tribunal), a board (to write his complaint on), and a time (for hearing)". parêzvân, or perîzpân can be only traced to the Persian periz "a complaint" with the suffix vân or pân, "having a complaint". var by which the Zand varas(cha) is translated, is probably identical with the Persian var "a board to write upon". M. H.

3) This word has been omitted in the text, but it is found in D. H. M. H.

1) I cannot agree with the above translation of my learned friend, which he has made without strictly adhering to the Pahlavî in this place, but would propose the following rendering of this incomplete passage: "and all things that are proper (and) seasonable for the two lives (which are) the chiefs, are to proceed according to the laws of Asha-vahishta". Ahubya and ratuhya are datives of the dual, and cannot be translated as nominatives of the singular. The "two lives" are this life, and the next, and are often mentioned in the Zand-avasta. The 'laws of Asha-vahishta' are the laws of nature, as the original meaning of asha is not "purity", but 'going on in a regular way, regularity'. The Pahlavî translation of this passage is hardly intelligible; it appears to express the following sense: "all mastership, and justice and chieftainship, and excellence are his laws (the laws of Ashavahisht)". M. H.

2) This statement is not correct; yô is only the singular of the masculine of the relative pronoun; the plural is yôi; that of the neuter ya. In the MSS. of the Zand-avasta we find indeed in several places yô used as the plural of the relative pronoun; see, for instance, Vendidâd 2, 39. 41. 42. in the editton of Westergaard. M. H.

3) This is here evidently a 3d person dual, present tense, middle voice; it stands instead of baraêtê. M. H.

4) See Yasna 31, 4. M. H.

5) Yasna 43, 9. M. H.

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peresâ jimaiti [1]), the whole bridge (chinvad) goes on the way to heaven aud hell.

Yavata gaya javaiti, may they live for ever! — *yavata gayêhê marata* [2]), young Gayômart (name of the first king of the Peshdâdian dynasty. — *yava*, means in some places reckoning of a period, as *yava aêtê aṅhem* [3]) *zarathushtra*, it is their period.

Yoghedha fraêazaitê, by joining will be born [4]). — *yoishtô thwakhshitâo hvoishtô paitishâthrâo*, the one who exerts himself less should be a dependant, and the one who exerts himself more should be a commander.

Yûzhem yô yûshmâkem, you who are men.

Yukhta pourushaspô, yujiti tê yôi puthra thraêtaonahê, those sons of *Ferîdûn* are very industrious [5]). — *yukhta-chathware-aspahê*, power of four strong horses.

Yâtem gaêthanăm, share, the fortune of this world (i. e. any wealth or estate in this world). — *yâtem astryêhê*, sorcery should be punished. — *yâthwăm pairikanămcha*, sorcerers and fairies.

Yâoṅhya avareta, small fortune. — *yâskerestemem*, most efficacious.

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1) Yasna 48, 2. Instead of peresâ, peretha must be read, if the Pahlavî translation be correct, as it is rendered by 'bridge' (perethu). — yâmêng is translated by hamâ 'all', which is certainly a mere guess. M. H.

2) This passage is hardly intelligible. The Pahlavî translator takes yavata in the sense of yuvan 'young' which is not possible without changing it into yuvata. It is doubtful whether Gayomart, the Adam of the Iranians is meant here. M. H.

3) Instead of anhem (1st pers. sg. imperf.) we expect here anhen (3d pers. pl. imperf.), as the first does not give any sense. M. H.

4) The meaning is doubtful. I have translated it according to the Pahlavî. [The translation appears to be incorrect; fraêazaitê cannot be derived from the root zan "to produce, to be born", as the translator has done; but it is to be traced to yaz "to worship", as the ê after fra is either a contraction of aya, or stands for ya. The meaning probably is: "he prays having joined (his hands)"; yoghedha is not the past participle of the root yuj "to join", but an adverb derived from the same root by means of the suffix dha which serves such a purpose. M H.]

5) This passage is not completely translated in the Pahlavî, as the name of Pourushasp is mentioned in the Avastâ (Zand), but omitted in the Pahlavî. [Yujiti is not correct; it ought to be yujêinti, or yujyêintê, to correspond with its noun puthra, which is in the plural. M. H.]

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Yâre-drâjô virô-mazaṅhô, for a year (he will be subject to) *vîrôm* (i. e. a sin committed by the breach of a promise to the value o human being, whether slave or betrothed).

Yaêshenta patenta, seething; if it (the pot) boils over, it spills (the ter), that it falls out. — *aêshentem âpêm*, boiling water. — *yaêt zaêmanô*, may they live long [1]).

Yaoshchini surahê (yăn [2]) *avzâr*), fortunate, victorious.

Thri-yakhshtischa, three twigs of the *barsom*, (an implement used the Pârsî priests, when performing "*yazashnē*" and other ceren nies). — *yayata dunma*, the passing of the clouds.

Yozhdanahê dâra, a razor for shaving. — *yêdhi tê yaêtatare* [3]), if it procurable, or not procurable (i. e. if they have any means th

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1) This translation cannot be correct, as the Pahlavî word m a d does uot me "long", but "he has come". Thus the Pahlavî translators of the Zand-avasta ren the Superlative y a ê t u s h t e m a, deriving it from the root i, or y â, "to go". T is only a guess, as this meaning does not suit the sense. As the word is here together with words signifying "to boil, to seeth", it may appear to have a simi meaning. In Vispered 11, 3. (W.) we find y a ê t u s h î s c h a z a o t h r â o, where it q lifies the holy-water (z a o t h r a). As it is also used of the fire (Yasna 1, 2.), whi is said to be the y a ê t u s h t e m a of all the angels, it cannot have that meaning boil), but it appears to signify 'agile', which would be in the case of water "bu bing up", and in that of fire "blazing up". The root is y a t "to be active, make exertions"; as to the form, it is the participle of the perfect tense in the acti voice. — The meaning of the word z a ê m a n ô (genit. sing. of z a ê m a n) cannot "may they live"! as the Pahlavî renders it, as z a ê m a n is a substantive, meani probably "activity" (see Yasna 44, 5.), and no verb, nor traceable to the root j "to live". M. H.

2) According to Dr. Haug the term یزان (See Gâthas of Zarathustra I, pagg. 41–4 yân in Pahlavî does not simply signify "magnitude, good, happy" as explained; b it means any thing seen in a state of ecstacy. The word سورا s u r a is to be trac to the Sanscrit sûra "a hero"; which is always explained in Pahlavî by اوزار avzâr. The words y o k h s h t a y ô a v a b a r e t â m, are not translated in the origir MSS.

3) The form y a ê t a t a r e appears to be the 3d person dual, present tense, of t root y a t (See my Essays on the Sacred Language, etc. pag. 78.). The Pahlavî trar lation appears to contain a perception of this verbal form being a dual, at it translated by an alternative sentence. M. H.

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should do it, otherwise it is optional for them to do). — *yazush puthrô ahurô mazdâo*, the sublime son of *Ahurômazdâ*. — *yazaêsha*, if [1]). — *yasô berctâbyô (zaothrâbyô)* by virtue of that well-made *zôr* (by taking *zôr* in the *yazashnē* ceremony). — *yashtâ mañtâ (pouruyô* [2]) the receiving of the first measure. — *yavahê saredha*, cereals. — *yazâi âpem frazdânaom*, I pray to the water, *Frazdān*, which is in Sîstân. — *yasnemcha vahmemcha uzascha zavarascha âfrînâmi*, I bless with my praise, sacrifice, and with all my might. — *yavaêcha yavaêtâtaêcha*, for ever and ever.

V. Words beginning with ka, kaê, khsh, sh, etc.

Dkaêshô. In most places it means order, religious commandment, and also a Destur, or a judge, as in the passage: *kô asti ḍkaêshô vivishdâtô*, who is the judge gifted with discernment? — *yô aêta pairi arethra frazânaiti*, one who can discern a case, from (a few) words, is an *âgâhdâd* (a competent judge); but one who, notwithstanding his hearing much, cannot understand anything from it, is to be taken for an *anâgâhdâd* (an incompetent judge).

Vastrâḍ vacha kashâo bâmanyâo, a small, wide, silken dress [3]).

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1) This word is rendered in Pahlavî by ʃ "ra", which is evidently wrong; yazaêsha means "thou shalt worship".

2) See Yasna 31, 7. The Pahlavî translation which is here found, agrees with the one given by the Pahlavî translators of the Yasna; but its correctness is very doubtful. Yashtâ (instead of yas-tâ) is rendered by mad, "he has come"; (the meaning "receiving", given to it by Destur Hoshengji is unknown to me); the translators derived the word therefore, from the root yâ "to come", which is grammatically impossible; mantâ they take in the meaning of padmân "measure", which is another grammatical impossibility; if taken as a noun, it can be only a nomen actoris, from the root man "to think", signifying "a thinker"; but it never can mean "measure" or anything like it; in that case we should have to expect the form mâna. In my work on the Gâthas (see I, pag. 11. 131. 32.) I have rendered the whole passage: "who thought this first" i. e. invented it. I took mantâ as a verbal form (3d pers. sing. aorist, middle voice) which is grammatically possible; it may, however, be taken in the sense of a nomen actoris; but the meaning of the sentence would remain the same. M. H.

3) The translation of this passage was left out in Destur Höshengji's MS. I have supplied it here. The Pahlavî rendering does not appear to be correct, as vacha cannot mean "small"; it means either "two" (from dva with cha), or "speech"; as

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Karashô, a zone, climate. — *karashô-râzăm vyâkhanăm*, a good ad ministrator of a zone, who belongs to the assembly (i. e. well spoke of by the assembly of the good [1]). — *hapta karshuăm* [2]), the seve countries, or seven zones. — *karshaschiḍ frakârayôish*, thou shalt draw the *kêsh*, i. e. lines in magical circles. — *zemô karsh vâo*, land fit for tilling. — *karshtêê*, (dative singular of *karshti)*, field for corn. — *khshathrô*, master, ruler, lord. — *shoithrô*, a cou try, a region. — *khshayô*, the king. — *khshayamana* [4]), ruling, po sessing. — *khshaêtô*, splendor (as in light). — *shaêtô*, wealth, pr perty. — *shyâtô*, ease. — *shaitô*, marriage, merriment. — *shiêi* living, residence. — *khshuidha*, a sweetmeat, sweetness. — *stui* praise. — *khshnuta*, pleased, satisfied.

Parshva, snow, hail [5]). — *shustem*, melted, dissolved. — *shutasmê*, lar

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the latter meaning is inadmissible here, we can only apply the first. Kashâo b manyâo are (grammatically) genitives of the dual from kasha, and bâmani; kasl is identical with the Sanscrit kaksha, Persian kash, "the armpit", and appears have the sense of sleeve in this passage. I render the Zand words: "a dress wi two wide sleeves". M. H.

1) Instead of karashô, karshô is to be written. The Pahlavî translation neither exact nor correct; karshô does not mean kishvar, "a zone", which karshvare in Zand, but "a line", "ploughing", "a furrow". Vyâkhanâ appea to mean "congregation", and not "belonging to a congregation". I render the tv words: "the congregation for superintending ploughing". Compare the fratres a vales of the Romans. M. H.

2) The names of the haft kishvar "seven kishvars" in Pahlavî are as follow 1 Arzeh, 2 Shaveh, 3 Fardidafsh, 4 Verdedafsh, 5 Vauru, 6 Vaur zaresht, 7 Khunaras bâmîk.

3) The Pahlavî has the 3d and not the 2d person, as the Zand has. M. H.

4) Khshayamana as well as pâtakhshâ, by which the word is rendered the Pahlavî, are taken by the Desturs also in the sense of "certainty", "witho any objection", "by all means", or "they are permitted to do so". [Khshayama apaitirita appears to have been a title of kings. It bears, as to its meaning, striking resemblance to the title mahârâjasa apadihatasa βασιλέως ἀνικήτου, i. "the invincible king" on the Indo-Bactrian coins. M. H.]

5) In Pahlavî this word is rendered by parashveh, which is the origi word itself; but the meaning here is taken from Yasna, 68, 6. Westergaar where the word parshuyâo occurs and is translated in Pahlavî by "snow" "hail".

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prepared for sowing [1]). — *shudhem*, hunger. — *shenem* [2]), sword, utensil, pot. — *khshim*, lamentation. — *khshtât*, he goes, stays. — *shaoshaiti*, it goes. — *fshu*, before. — *fshyô*, after. — *anâhita*, unpolluted, pure.

VI. Words beginning with ma, mâ, or containing these syllables.

Mayaḍ, destruction, decay. — *maitê*, a measure. — *mām*, I, me. — *mâ*, not (a negative). — *mâo*, the moon. In some places it means "measure" and "appropriate"; as, *khratumâo*, one who possesses the requisite knowledge. — *mâi*, the same as the preceding word (measure), as *vispem mâianuhê*, all the measures of Meher (mithra) the possessor of wide pastures. — *mâta*, mother, and also a measure.

VII. Words beginning with a, â, an, ai, etc.

Amâta, tried, experienced, examined (as a medical man). — *amana (anâmâta?)* unexamined. — *amesha*, immortal. — *anaghra*, everlasting, endless (as, light, lustre, etc.). — *ainitôiḍ*, without hatred, or ill-will. — *ainitôish* [3]), poor, one without money or means. — *airishtô*,

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1) This word is rendered in Pahlavî by [illegible], which I read shûmaz (shûmiz in Persian).

2) Some MSS. read shnem, but this appears to stand for shenem. The Pahlavî translation is [illegible], which can be read either deg or tegh; but the former is the most usual.

3) Both words, ainitôid and ainitôish, are evidently only two cases of the same word, ainiti, the former being the ablative, the latter the genitive, and cannot have such widely different meanings, as assigned to them here, by the Pahlavî translators. They appear to have confounded ainiti with ainishti, the latter meaning "poverty"; ainiti they seem to have traced to aênanh, "sin, hatred", with the negative a. But this appears to be nothing but an etymological guess. If derived from a root in, "to hate", we should expect aininiti, and not ainiti, as the negative a takes the form of an before words commencing with a vowel. We have therefore to derive the words either from an + iti, or from a + niti, or perhaps from the root an, "to breath, to blow", (in Sanscrit). I prefer the second derivation; as niti can only mean "the state of being down, oppressed", ainiti must mean "ease", "easiness". This appears to be really the meaning of the word in

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not wounded, uninjured. — *achithô*, unpunishable. — *achithrô*, invisible, unproduced. — *avare*, dust, earth [1]). — *astâtô*, one who does not exist. — *apvatiê* [2]), to know well, to understand fully. — *apemô*, endmost, (sometimes it means topmost). — *asperenô* [3]), a *direm* or *dirham*. — *as* and *âs*, he (she, it) was (3[d] pers. sing. imperf. of *as* to be). — *âsu*, swift. — *asta*, bone. — *astaishum*, one who asks for an arrow, one who wishes for an arrow, (a warrior, or soldier). — *âstê*, he is sitting (present tense of *âs* "to sit"). — *â* [4]), that, this. — *ahmâi*, to that, to him. — *amhâi*, victory [5]). — *ahmâkem*, we (genit. plur.,

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Yasna 58, 4. West.; compare ainita Yasht 13, 34. 51. as an epithet of the Fravashis. M. H.

1) This meaning rests on nothing but an erroneous identification of the Zand avare, which is a Gâtha form of the common avanh, avô, "help, assistance", (avas in Sanscrit) with the Pahlavî avrâ, "dust", which is a purely Semitic word. M. H.

2) The correct form appears to be apavatayê, dative of apavati. The Pahlavî translator derives it from apa-vat, "to know, to understand", and takes it in the sense of an infinitive of the purpose. But this interpretation is very doubtful, as we should, in that case, expect a crude form apavataiti, or apavatana. I take it as the negative of pavati, "putrefaction", meaning 'exemption from decay'. M. H.

3) This is a very remarkable word. That it means a particular weight, and not a coin, as coins were unknown at the time of the composition of the Zand-avastâ (we find nowhere any trace of them), follows from the inscription on a bronze weight which has been found near Abydos in Asia Minor. The inscription is in the ancient Aramæan character, and runs as follows: אספרן לקבל סתריא זי כספא, which I read and explain: asparan leqabbel satirayyâ zi kaspâ, i. e. "an asparan for (weighing) the silver-staters" (a silver-stater is equal to two drachmas or dirhems). The interpretations mentioned by J. Brandis in his valuable work "*Das Münz-, Mass- und Gewichtswesen in Vorderasien bis auf Alexander den Grossen. Berlin 1866.*" (pag. 54, 2.) are destitute of sense, and unphilological. Satarayyâ cannot mean "satraps", or "conservators of silver", as the interpreters have taken it. It is precisely the Pahlavî-Persian istîr, the name of a particular weight, and identical with the Greek στατηρ, which is by no means a Greek, but a foreign word, which the Greeks borrowed, along with their weights, from the Babylonians. The asparan-weight in question represents a talent, the highest unit of weight among the Greeks. M. H.

4) This word has never in Zand the meaning assigned to it here; it is everywhere a preposition, or postposition, like the Vedic â. The Pahlavî translators appear to have identified it with the Pahlavî âi, "this". M. H.

5) This meaning appears to rest on a complete misunderstanding, as amhâi

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"of us"). — *âaḍ*, then. — *âḍ*, thus. — *adha*, then. — *atha*, thus. — *â* [1]), to. — *âtha*, smoke. — *agha*, badness, wickedness. — *âzôish*, the *âzish deva*, one who is opposed or an antagonist to *khordâd amshâspand* (*âz* in Persian means also passion, lust, avidity, covetousness, etc). — *aghra*, *aghrem*, *sraghrem*, uppermost, the highest or superlative. — *âdhâta*, born in prosperity, lucky. — *arura* [2]), a suit of clothes. — *aurvaḍ*, swift (as a horse). — *awra*, a gentle breeze, zephyr. — *aora*, this side, here; good-looking. — *arēna*, unopposed. — *aêthrapaitish*, a herbad, the first clerical title or order; a tutor. — *arem*, contented, content; complete. — *aratô-kerethinô*, celebrated for making *yazeshne* (offering, etc.).

Atare-vakhshô, a fire kindler, an officiating priest called *râspi*, who is in company with the *zôta*, when performing the *yazeshnê* ceremony. — *âtare-vazanô*, a fan to kindle the fire. — *âtare-kercta* (*âtash-kerdâr*), the vessel in which fire is placed. — *âtare-taracnaêmâḍ*, the square stone to put the fire-vessel on, or the inner vessel in which, after filling it with ashes, fire is placed. — *âtare-marezanô*, the fire extinguisher. — *âtare-frithitemcha*, one who consecrates the fire; the high priest.

Aberetem, water bearer (traditionally the name of an angel who stands in his respective place with *Havanân* and the other five angels, at the time of performing *yazeshne*; see *Vîsparad* 3.). — *âsnatârem*, the *âsnîtâr* (an angel, co-operator with the above-mentioned angels; one who has good wisdom, or one who purifies or washes another). — *ârmata*, having a contented mind, the *ârmaiti*, an epithet of earth,

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is nothing but another pronunciation of ahmâi (dat. sing. masc. of the demonstrative pronoun). M. H.

1) In the MSS. is پد pad, "master", "lord", which appears to be miswritten for پدش padash. [This is a misunderstanding; pad, which is the same as the preposition paiti in Zand, is quite a correct rendering of â, "to"; the suffix ash is not wanted here. M. H.]

2) arura is rendered in Pahlavî by ارم, which can be read either "rakht" or "râd"; the former means "a suit of clothes", the latter signifies "a benefactor", "a generous person"; but as in the Zand avastâ "râta" or "dâta" is generally used in the latter sense, I have adopted the former here.

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which is called *Espândamad Amshâshpând.* — *athauronô*, thus agreeable [1]). — *avaiaḍ*, that, that much, as much as. — *avayâḍ*, there. — *adhâḍ*, then, afterwards.

VIII. Words beginning with v.

Visô, street, abode, house, place. — *vîspa*, all. — *vistê*, ugly, bad. — *visê*, they accept. — *vastra*, clothes. — *vasmi* [2]), desire. — *vahmâi*, prayer. — *viñdaḍ*, may he obtain, get. — *vidush*, one who knows, intelligent. — *vitasti*, a span. — *vafra*, snow. — *vaohkhtê*, he told, said. — *vô*, you. — *vana*, a tree, a forest. — *vanaitê*, he will lessen, decrease. — *vanatăm*, one who decreases. — *veredvô*, smooth, fine, (generally applied to aromatic wood for fire). — *vîusaiti*, rising, (of sun, moon, etc.). — *vaikayô*, witness. — *vehrkahê*, wolf. — *varekahê*, leaf. — *vanare* [3]), well informed, one having much knowledge of a thing. — *vaăkrem* [4]), very courageous, very round. — *varechâo*, a discriminator, one who distinguishes between things. — *varethra*, victorious, successful. — *vacha*, a word. — *vâchem*, voice, speech; in some places it means also sin. — *vâtem*, air, breath, wind. — *vadhairayosh* [5]), a channel of water, a flowing canal, a spring. — *vakăuvarôish*, a meandering stream. — *varedhaya*,

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1) This rests on an etymological misconception; it seems the Pahlavî translator took the Zand as two separate words, "atha" and "uruno"; but the word means "priest", "clergyman", which meaning is too well known to admit of any doubt.

2) This is no noun, but the first person, present tense, active voice of vas, "to wish". M. H.

3) The Pahlavî word اندسودن by which vanare is rendered, can be read veshâgâh, and also nasâkash. The former means "intelligent, or well-informed"; the latter signifies "one who drags the nasâ", i. e. dead bodies. This is an animal, a kind of wild cat, which digs holes, and carries off the bones, flesh, etc. of dead bodies from the grave-yard. In Hindî it is called ûd, in Gujarâti vanôrûn.

4) kabad gond (or gord) by which the word is translated in Pahlavî means "very rough", "coarse", and also "very courageous"; gord stands perhaps for gird, "round".

5) In Pahlavî it is very obscure; اندهار can be read nâhar, vahar, nakhâr, or neher; here I have adopted the last.

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growth. — *varô*, a cave, an excavation. — *vâraiti*, it should rain. — *vareshyô*, heroism. — *vaêm*, we. — *vaêdhayama*, I invite, invoke. — *vaênaḍ*, he should see. — *vadhagha* (*vugh*), a tyrant, (an appellation of *Zôhâk*, king of Persia). — *varanava*, a fall. — *vareina* [1]) *(varsak)*, a bit of cloth, or small bag, in which medicines or drugs are put. — *vaidhim*, knowledge, intellect, information. — *vâstrayaṅhva*, agriculture. — *vôhû*, good. — *vahishtem*, best. — *vāthwa*, flock, herd (multitude of cattle, animals, or men). — *verenavaḍ*, getting, following, believing. — *voithwa*, plastering, cement, plaster, incrustation. — *vostrem*, acquiring. — *verezyaḍ*, taking, adopting, laboring. — *veredvô*, smooth, fine. — *verenyatê*, delivery of a child prematurely. — *varetata*, surrounding. — *vartô* [2]), good, beautiful, a dance. — *vichidârô*, a reciter of *gâthâs*. — *vichâ*, without, by, through. — *vavakhdha*, said, told. — *vaêijô* [3]), pure. — *vaṅhânô*, good men. — *vaitê*, concealed, hidden. — *vaṅri*, spring, beginning of summer.

IX. Words beginning with u.

Us, content, happy. — *urvathô*, a friend. — *urvaêsô*, an open field (without any buildings), an extensive plain. — *urvaêsa*, circle, surrounding. — *us*, high up. — *urva*, soul, spirit. — *una*, less, little. — *uva*, both. — *uta*, thou, thee. — *uzyô*, it comes up, rises. — *ushta*, good, blessed. — *ush*, death; dawn; understanding, judgment [4]). —

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1) This is doubtful; the translation is written in Zand character, varsak, which has the above meaning; but in other places varena is translated by [Pahlavi] kâmak (desire, hope, etc.).

2) In Pahlavî this word is rendered by [Pahlavi], which I read vasht and translate accordingly.

3) The Pahlavî term in the MSS. is [Pahlavi] "rising". This is a mistake for [Pahlavi] which signifies "pnre"; on which account I corrected it here accordingly, as in Avastâ it means "pure" throughout, and not "rising"; compare the Persian, vîzeh, avîzeh and vîjak.

4) The various English terms applied here, are only translations of one and the same Pahlavî word, hosh, osh, or ush, which may have any of the meanings assigned to it here by the translator. M. H.

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ushtatâtem ashibya good conduct proceeding from rectitude or purity. — *ubdaêna* [1]), clothes made of leather. — *urvaêdăs* [2]), belch, stench, dirt. — *urudhidhiêiti*, *ârâd* [3]). — *unem*, less, deficient. — *ughrem*, powerful, overcoming, triumphant, victorious. — *uruthaḍ*, a tree.

X. Words beginning with p.

Parâta, questioning, asking. — *peretush*, way, path, a channel. — *perenem*, full. — *perenâi*, a discussion, a controversy. — *perenâiu*, a youth. — *pâtà*, protect, guard (2[d] pers. plur. imperative). — *pâdha*, foot, leg. — *paiô*, milk. — *pitum*, father, and also "bad". — *paêsa*, leprosy. *pukhdhà*, five (the fifth). — *pâñchâstem*, fifty. — *pañchasata*, five hundred. — *pârem*, a debt. — *pairiêtê*, disease, pain, hurt, malady; a low wall in front of a house. — *peshotanush*, tanâfur, one who cannot pass the bridge chinvad after his death on account of his sins. — *pathô*, path, roadway. — *păsanush*, dust, mud. — *perenâvayâo*, blessings. — *paosh*, rotten, old, weak. — *ptaḍ*, he should fall [4]). — *paitiêtê*, patet, a kind of confession and repentance of sins. *paitî*, a head, a chief. — *pusăm (avarsar)*, a crown [5]), a diadem, the head.

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1) In the Pahlavî, ushtatâtem ashibya is translated by tateh ﻭﻫﻢ, which has no sense here. It appears to me that the meaning was, by some mistake, left out in the MSS. As the Pahlavî tatah, "clothes made of leather", translates the Zand word ubdaêna (see Vendidâd 7, 15. ed. Westergaard), I have introduced the latter into the text (see my note pagg. 23, 24), and translated accordingly.

2) In D. J. it is urvaêzâm aêdhô, and in Pahlavî drunak, which means "the inner part of the belly", or "rainbow", but in all other MSS. it is in Avastâ "urvaêdhâs", and in Pahlavî ﻫﻮﻟﻮﻙ airogh, and is given here accordingly.

3) Destur Hoshengji has left both the Zaud and the Pahlavî words unexplained here. The meaning of ârât, or âirât, by which urudhidhiêiti is translated, is just as obscure as the original; urudhidhiêiti can be traced to the root urudh = rudh, ruh, in Sanscrit "to grow"; it appears to be a compound of urudh "growth" with dhâ, which is used for the formation of denominatives (see my Essays on the Sacred Language, etc. pag. 60); it would simply mean "he grows". M. H.

4) This explanation is not quite correct; ptad is no potential, but the 3[d] pers. sing. imperf. of pat "to fall". M. H.

5) It appears that avarsar here stands for afsar, i. e. the thing which is used above or over the head or forehead, a crown.

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XI. Words beginning with m.

Mithwa, mixed together, coupled. — *maḍ*, with. — *merezu*, a border or boundary of a country. — *moshu*, swiftly, immediately, at once. — *mustemeshô*, myrtle. — *mas*, much, more, greater. — [*vavachata*, he makes] [1]). — *mayâo*, cohabitation. — *mãm*, me. — *mimarô*, a constant reciter, a repeater. — *magha*, a bachelor [2]). — *mazdayasnô*, a worshipper of Ormazd (God). — *mashyô*, man, people. — *mruta*, injured, infirm. — *merezânâi*, *murâ* [3]), belly. — *madhu*, wine. — *mezhdem*, reward, remuneration. — *muthrem*, urine. — *myaêshi*, to make water. — *maghna*, naked, nude. — *maghem*, "*magh*", stones arranged to sit on for *barashnum* or the cleansing of the body by bathing. — *makhshi*, a fly. — *merekhsh*, to crush, to destroy, to kill.

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1) This explanation is evidently wrong, as the word is only derivable from the root vach "to speak". As to the form, it appears to be a dual form of the perfect tense, or a kind of pluperfect, in the 3d pers. sing., middle voice. M. H.

2) This explanation rests entirely on a misunderstanding of the difficult passage Vend. 4, 47. West.: yatha magavô fravâkhshôid, which is rendered by the Pahlavî translation as follows: [illegible] chasûn mûn pavan maghî panâj sâtûnt yekavvîmûnîd agh nesâman loît, "just as he who may enter the state of maghî, i. e. the state of not having a wife". This latter remark does not refer to a state of celibacy, but only to a temporary abstinence from having intercourse with a wife, while being engaged in the great Barashnom ceremony. As the word nâirivaitê "having a wife" is mentioned in the preceding sentence, and the passage contains throughout such contrasts, as vîsâi evîsâî, etc., it was concluded that magavô must have a meaning opposed to nâirivaitê; but it is to be borne in mind that the structure of the other sentences differs from the one in question; magavô does not form any opposition to nâirivaitê; but the one expected (anâirivaitê) has been left out. Magavô means here the same as it does elsewhere, "a magian priest"; particularly one who performs the magic ceremonies. (See my Essays on the Sacred Language etc. pag. 66). M. H.

3) These words are not fully translated; in D. H. and D. N. a blank is left, after which is written [illegible] but in D. J. it is [illegible], according to which I took it here for garojdaman, i. e. belly.

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XII. Words beginning with s.

Saidhê, contentment. — *saitê*, desired, wished, got. — *sucha* [1]), a looke on. — *sukem* [1]), to look. — *svô*, benefit. — *sêvishta*, one who d sires a benefit. — *schindayaḍ*, a break, a defeat. — *sidhiaḍ*, wishes, desires. — *stri*, a female. — *spakhshtim*, a protector, a gu dian. — *sruta*, renowned, celebrated. — *srîrâo*, one having a go sight. — *stâta*, standing. — *sakhti*, decaying, ending. — *srvatô*, fine. — *stakhtô*, contending, obstinate, oppressing. — *stakhrô*, te rible, impudent, large. — *stenbya*, a quarrel, an opposition, ange hatred. — *sâoṅha*, a measure, a cash calculation, a number. - *skaptem*, wonderful, surprising. — *sadayaḍ*, he wishes or desires. - *sravaḍ*, sung, chanted. — *snâtô*, washed, bathed. — *snâvare*, *(shn var)* [2]), a bow and arrow, or a bow-string. — *snus*, he may or w benefit. — *srunaoiti*, hearing, paying attention. — *saṅhem*, a wor *saṅhaḍ*, he said. — *sûrâo*, heroic, having a supernatural power. - *srita*, made over, handed up.

XIII. Words beginning with f.

Fradathâi, furthering. — *fedhri*, father. — *frim*, friend. — *frâs*, ove up. — *frasasta*, well-known, lauded. — *frayarê*, to-morrow. - *fraêshta*, fully, abundantly. — *fshuta* [3]), cheese. — *fshyô* [4]), mil

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1) These words are rendered in Pahlavî by "a looker-on" ایرسو and "lookin ایرسیا, which are evidently correct. The Desturs identify them with the Persi sozashne, "burning" and "to burn".

2) By a mistake in the original MS. وسرسد shosar, was written instead وسرسد shanâr (د and ذ being much alike) and the word was then re shosar, "seed, sperm", which is evidently wrong, as in the 14th fargard of t Vendidâd, the word "snâvare" is translated by shanâr and not by shosar.

3) Corrected from peshuta,

4) Corrected from pashuyô as in Yasna, 10, 48. Westergaard, and also a cording to the alphabetical arrangement.

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XIV. Words beginning with d.

Dahmô, pious, religious, godly, devout. — *dakhmô*, a tower of silence, a tomb, a grave. — *daêvayaḍ*, he should look. — *dazdi*, give! (imperative). — *darevaḍ*, he showed, he saw. — *dakhshta*, a mark, a sign (a natural or physical defect). — *dâshta*, made. — *dazhaḍ*, he inflames, he burns. — *darezera* [1]), vigorous, powerful. — *dush-sravaṇhê*, having an ill word. — *dush-sastish*, ill-advising, ill-teaching. — *dush-dâma* [2]), having a bad creation.

XV. Words beginning with j.

Jinâiti, he exhausts, it decays. — *janaḍ* [3]), killing. — *jum*, living. — *jafra*, a den, a cave, a ditch. — *jimâḍ*, he may reach (3[d] pers. conjunctive, present tense), should reach. — *jakhshavâo* [4]). — *jataṅhaḍ*, to arrive, to reach. — *jareta*, to take. — *jaidhyaḍ*, he asked. *jaêsh*, whoredom, adultery.

XVI. Words beginning with b.

Baêshaza, healing, health. — *ḍbaêshâo*, injury, harm, hurt, sickness. — *baê*, two. — *bâdha*, always, ever, constantly. — *bagha*, a lot, a part, luck. — *buyâḍ*, may he be! (used in a blessing) [5]). — *bakhdhra*,

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1) In D. H., which has often dh for z, it is daredhera. In Pahlavî it is , which I read sakht. I corrected it here to darezera, as the word occurs in the Ardibehesht Yesht, Westergaard 3, 5. with the same meaning.

2) Corrected from to ; as the word occurs in several places in the present Avastâ in opposition to hudaô.

3) This cannot be the meaning as to the form. Janad may be a third person sing. imperf. conjunctive of the root jan, "that he might slay". It can be also taken in the sense of an indicative, "he slew". M. H.

4) This word has no Pahlavî translation in any MS.; therefore no meaning is given here. [It is very likely the past participle, active voice, of the desiderative of the root zan "to slay, destroy", meaning "one who had the desire of destroying". M. H.]

5) See about this form of the precative, my Essays pag. 67. M. H.

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uncastrated, not gelded (as bullocks). — *bañdâo*, a band, a tie. — *bañtâo*, sick, unwell. — *barethra*, pregnant. — *byaṅha*, fear. — *baodhô*, life, spirit. — *baodhaṅhô*, a seeker, one who searches. — *bishish-framâtô*, a well experienced doctor (in medicine). — *baoshem*, freedom, liberation. — *buji*, released, liberated, saved, free. — *bashi* [1]), a cucumber. — *bāthrô*, difficult.

XVII. Words beginning with r.

Raêva, having splendor. — *rafnē*, happiness, pleasure, merriment. — *raêrê*, benevolent, generous. — *razô*, well arranged, decorated and adorned. — *râshtem*, true, just. — *râjim*, a wound, a hurt. — *raodhaḍ*, he grew up. — *raochaṅhem*, light.

XVIII. Words beginning with t.

Tâtô, lasting, duration, current, continuous. — *tacha*, flowing. — *tâcha*, also he, and he, and that. — *tañchishtem*, most vigorous, very strong. — *tarēmanô*, most vigorous, very strong. — *taremanô*, small. — *tâya*, (instead of *tâyu)* a thief. — *tûm*, thou. — *tushish* [2]), a spade, a hoe, a gardener's sack. — *tanumāthrô* [3]), one who has command over his body, active, hard-working, or a most obedient person. — *tashaḍ*, he formed, he created, he made. — *taradhâta*, a destroyer or breaker of things.

XIX. Words beginning with ch.

Charetu-drâjô, an open field for riding, a square piece of ground, a square course for horses. — *charetām*, workers, doers. — *chaêteñti*,

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1) In Pahlavî it is written [illegible], which I have read bujînak (cucumber), but if taken for the Persian word buzînah, or bôzanah, then it signifies "figs, an ape, or a bud which is not expanded".

2) If the Pahlavî [illegible] is pronounced tusht, it means a "hoe" or a "spade", but if it is pronounced tarsht, it means a "gardener's sack"; here the the former signification is more suitable than the latter.

3) tanfarmân (in Pahlavî) is an appellation of the angel Sarosh; it is taken in the sense of "most obedient to God".

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plainness, obviousness, clearness [1]). — *chithra*, seed, progeny or organism. — *chitha*, a punishment, an atonement. — *chakana*, a wish, a desire. — *chaiti*, how many? how much? — *châram*, reparation, remedy, redress. — *charetutârô*, very active, one who makes great efforts. — *chinmanô*, esteem, love. — *chistish*, a wise man, a philosopher. — *chinaiêmi*, I pray, I implore.

XX. Words beginning with z

Zasta, a hand. — *zastavaḍ*, mighty, able, one having power, might or means. — *zî*, for, because, why, (a causal particle). — *zyăm*, winter, snow, cold season. — *zita*, an increase, as in adorning or arranging something. — *zusha*, hurt, injured; asked, wished [2]). — *zaoshô*, a pleasure, a wish or inclination. — *zushtâ*, a derhem, a Babylonian coin, and also a Persian coin. — *zaothra*, "zor", the consecrated water used in the Yazeshne ceremony. — *zâvare*, strength, power. — *zañta*, meaning, a commentary. — *zâo*, earth, ground. — *zăthwa*, born, created. — *zemana*, remuneration, reward. — *zrva*, time. — *zarva*, declining age, old age. — *zaêshô*, ugly, awkward. — *zâmaoiô*, a son-in-law. — *zaênañha*, watchful (in sleep, as a dog asleep). — *zagathaḍ* [3]), he separated, parted, fled, disappeared. — *zgeresnem* [4]),

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1) This explanation is certainly a mistake, as chaêtenti can be only a third person plural of the present tense, of a root chaêt, or the participle, present tense, in the feminine gender, of the root chit, "to know". In the latter case it corresponds exactly with the Vedic form chetantî (Rigveda Samhitâ 1, 3, 11, where it refers to the goddess Sarasvatî) which the commentator explains by jnâpayanti "she who makes known". M. H.

2) According to the Pahlavî mode of pronouncing, it can be read khusteh or khâsteh, and I have accordingly given here the signification of both words.

3) In all MSS. it is gathad, which appears to me to be miswritten for zagathad. As the preceding and following words commence with z, I have corrected it to zagathad. In Pahlavî it is rendered by [illegible] which, I think, is also miswritten for [illegible], as in the 9th fargard of the Vendidâd 46, ed. Westergaard, the word zagathaitê is translated in some copies with [illegible] in others with [illegible], both of which mean "apart", "asunder". I have accordingly corrected both Avastâ and Zand, from gathad and duist, to zagathad and joid.

4) This word is corrected from zgeregnem to zgeresnem, as the writers of

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round, circular. — *zurô-berctâo-avaretâo*, one having strength and money (a strong and wealthy person). — *zeredhaiêm* [1]), heart (the word is also taken in the sense of violent, hard). — *zinda yâtu-meñta*, a great sorcerer. — *zatô*, stricken, beaten.

XXI. Words beginning with g.

Gatêê, he reached, he has gone. — *grehmô*, a bribe, a gift. — *gerewnaḍ*, he may take. — *gê* [2]), whoredom, adultery. — *gava* [3]) *(gôh)*, hand of a wicked person. — *gudhra*, mysterious, secret. — *gushta*, he may listen or hearken. — *geredha*, a hole in the ground, a burrow. — *gaêm*, soul, life; and also *Gayômard* (the name of the first Persian king of the Peshdâdian dynasty). — *gām*, cattle (such beasts as cows, sheep, oxen, etc.). — *garezhda*, complaining, murmuring, a cry against injustice. — *gâthwô-shtachaḍ*, one who repeats the *Gâthâs* constantly to learn them by heart [4]). — *gavâstryâvareza*, agriculture.

XXII. Words beginning with gh.

Ghnaḍ, he killed, or destroyed. — *ghnâḍ*, may he destroy! — *ghenâo*, women.

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the MSS. often confound س s with ذ g. The word occurs in the Vendidâd 14, 10. Westergaard, where he preferred uzgeresnô, but he also found zgeresnô in K. 1, 2, 9. Dr. Spiegel has uzgeresnô in his edition, page 41, and the same is also in the edition published in Bombay under Destur Edul-Dârû Sanjânâ in the year 1201, Yezdegard; in some MSS. g is often written ذ, which resembles س s very much; hence the mistake.

1) This word is not translated in the Pahlavî. Its Pahlavî meaning is given from Vend. 1, 4.

2) This stands instead of jê.

3) gava here is taken as the hand of a wicked person, but in some other place it is taken in the meaning of "tongue".

4) This explanation of the Pahlavî translator is evidently a mistake, as gâthwô cannot be identical with gâtha, "a stanza", but is gâtu, "a place", with the ô in which the first part of compound words often ends. The meaning of the whole is unknown. M. H.

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XXIII. Words beginning with th.

Thrăfdhô, descent of an angel upon a particular day, a favored person [1]. — *thrâthrâ*, adorning. — *thnâtô*, acceptance. — *thwăm-khratush* [2], he sings. — *thanavañta*, lazy, sluggish, unwilling to work. — *thamanem*, industrious, independent, a co-operator, heroic, manly. — *thraṅ*, the mouth. — *thristem*, thirty. — *thrâyôsata*, three hundred.

XXIV. Words beginning with h.

Hareta, a head, a chief, a master. — *haosravaṇhê*, pertaining to royalty, kingdom or the royal dynasty. — *hakha*, a friend. — *hadha*, with, at once, together with. — *haita*, existing, public, known, evident, clear. — *haithi*, public-spiritedness, a public benefaction. — *haiti*, it is. — *hvăm*, self, himself. — *hichitâ*, purity, cleanliness. — *hikhshaḍ*, he rises [3]. — *hiñchaḍ*, he sprinkled. — *hikush*, dried, free from moisture. — *haêna* [4], an army. — *hañdâta*, having the same gift. — *hañkârayaêmi*, I accomplish, or I perform a ceremony. — *hadhaṅrô*, the end, as it is said *hadhaṅrô păm mazdâi ukhdhăm*, protecting at the end are the words of Ormazd [5].

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1) The original meaning of thrâfdhô is "descent", but technically it is taken as a descent or alighting of an angel for making a revelation, etc., which is called in Arabic tanzîl and vorûd.

2) It appears that this is a quotation from some unknown Nosk. The passage is not completely given here, either in Avastâ or in Pahlavî. In the Pahlavî, there is only the word [illegible] sarâed, which stands as a translation for both words in the above quotation.

3) The Pahlavî interpretation here rests only on the similarity of sound which exists between hikhshad, and âkhîzed "he rises" (in Pahlavî and Persian). It is only one of the numerous, bad, etymological guesses with which the Pahlavî translations abound. Etymologically, hikhshad can be only derived from the root hinch "to sprinkle", of which it is an aorist form. M. H.

4) Corrected from [illegible] zhaêna to [illegible] haêna.

5) This translation can be hardly correct, as ukhdhâm, which is an accusative, has been taken as a nominative by the Pahlavî translator. As the real meaning

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XXV. Crimes and offences. [1]

Baodhajaḍ (bodozêd), the name of a sin. — *baodhô-varshtahê (bodyokvarsht)*, when one wilfully kills another, or knowingly persuades others to destroy or kill another person, doing a wrong thing to make worthless a good act of another, etc. — *bodyozad*, the wish to do another person wrong, ill using any one or anything, and all sins of a like description (save the *bodyokvarsht)*. — *kâdyozad*, the same as the above, the ill-usage of cattle or man; it is included in the *hamimâl* or *robânik* sins. — *astaraspân*, making oneself the head of the sinners. — *yâtukhta (jâdûk-gobashnîhâ)*, the sin, when one threatens another to kill him by sorcery, or intends to use sorcery for destroying or ruining another. — *dudhuwibuzda (sahm numâeshnî)*, a sin, such as threatening to kill with uplifted weapon, or threatening to torture another person. — *vâiti (khâishnî)*, a sin, such as pursuing another with malicious intent to kill or injure. — *hañderekhti (handarakht)*, a sin, such as maliciously and secretly ruining or injuring another person. — *mithôsâst (kadbâ vajârashnî va âmojashnî)*, a sin, such as giving a wrong explanation or instruction, or misleading another, or wrongfully abating another's dues; this is called *mêdyosâst*. — *avâuṇhiêiti (aingahân)*, a sin, such as recklessly dashing another to the ground, or against hard projections,

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of hadhanrô (which occurs nowhere in the present texts of the Zand-avastâ) is uncertain, it is impossible to give any satisfactory explanation of the passage. M. H.

1) The text of this chapter is too corrupt to admit of any accurate translation. In the following, only the general sense is given. [Many of the Zand words are not given in their original, but in a somewhat corrupt form which probably represents the popular Persian pronunciation of them. Thus we find mithô-sast instead of mithô-sasti, avâvaresht for avâvareshti. Bodyozad appears to be no proper Zand word, but an old Persian one, the original form having been bodyozati which would correspond to baodhô-jaiti, "the slaying of the life (soul)", in Zand; just as baodhô-varshta in Zand was baodyo-varshta in the old Persian, as may be seen from the Pahlavî bodyok-varsht; the Iranian words in Pahlavî always represent Zand, and no old Persian words. Kâdyo-zad appears to be also an old Persian, and no Zand word. The explanation of these criminal terms is probably correct on the whole, but it appears to represent the views of a particular school of priestly lawyers. M. H.]

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so as to cruelly injure him, without intermission to the last. — *frasyadhjaiti (frâz sapojashnî)*, the sin of driving another to desperation, or stabbing or wounding him, without ceasing. — *ava-thwaresahê*, the sin of cutting or wounding, and causing blood to flow. — *qarahê (khor)*, the sin of wounding any one and causing the blood to flow, or retarding the cure of a wound and thus increasing the injury. — *shuãs*, a sin like *huram*, that is, pride. — *âgereft*, the sin of raising a weapon to injure an innocent person. — *avâvaresht*, the sin of advancing on an innocent person, with a raised weapon, in a threatening attitude. It is also called *avâvaresht* when the assault is nearly perfected. Maliciously stabbing is called *ardûsh;* if the wound is serious, it is called *khor;* and if much blood flows, and the wound is great and serious, it is called *bâzâ*. For all which crimes the delinquent is liable to punishment besides *patêt* [1]). — *âgereft, avâvaresht, ardûsh, khor, bâzâi, yât*, all these are the sins of cutting and wounding, or disfiguring by degrees, and the *kerfeh* (or the good works and atonement) and punishment are meted according to the nature of the offence, as well as its degree and aggravation. — *Peshôtanush tanum pairyêtê*. The explanation is a *tanâvanâr*. They call three hundred other sins of the same quality and measure, *tanâvanâr*; they have the nature and the name of *tanâvanâr*, which may still increase. — *jau* [2]).

Khrasyô (khrosch), one who runs or cries after another threateningly. — *voiô (khîsîdeh)*, making one terrified (and so injuring him). — *zyêiḍ (zînîdâr)*, one who injures through violation of the law. — *hazô (satâmch)*, injured, wronged or oppressed. — *tâyô*, hidden or fled (as a robber). — *tâyushâoscha*, an abettor of thieves, a thief, or a

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1) In the fourth fargard of the Vandidâd, there is the same interpretation given.

2) The following sentences are hardly intelligible, and have been left untranslated by Destur Hoshengji. The passage from hangâm to tobân kamêst is evidently an interpolation. It contains a quotation from the Sakâdum Nosk, which is no longer extant, in which it is said that "the fire (the son) of Ahura-mazda is thripithwôdhi in summer, and bipithwô in winter". Pithwa appears to mean a part of the day; compare arem-pithwa Yasna 44, 5. West. "noon, midday" The meaning seems to be: the fire has three times a day in summer, and two in winter, as Rapithwan (noon) Gâh comes together with Havan Gâh (from 6 o'clock in the morning to noon). See pag. 76. M. H.

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nest of rogues are all called by this name, and are punishable in the same manner as thieves of cattle, both man and woman. The atonement is *pañchadasa pasvô sraoni masâo* [1]).

XXVI. Miscellaneous words.

Pâdhaṅuhañtem, deserving of remuneration. — *pasushurvăn*, the shepherd-dog, one like a shepherd-dog who guards the flock. — *pârem*, a debt. — *pafraĉta*, the act of repaying debts by instalments; one who is thriving and satisfied, or happy and healthy. — *vizuta*, trade, merchandize. — *vavâstrinăm*, a husbandman, or agriculturist. — *kavachiḍ aṅhâo zemô*, anywhere on this earth. — *kaschiḍ aṅhēush astvatô*, every one in this world. — *chaḍcha ashaonô stôish*, any one from amongst good and pious men. — *yaĉtushâḍa*, one who is capable of hearing and speaking. — *nizentem*, one who is born in the house [2]).

XXVII. Measures of length, and of time.

Padhem, the measure of a footprint of fourteen inches (or finger-breadths). — *vitasti* [3]), a measure of twelve inches. — *dishta*, a measure of ten

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1) This passage has been left untranslated by Destur Hoshengji. The sense is not clear as the Pahlavî translation does not appear to agree with the Zand text. The latter has only one measure, sraoni-masâo, but the Pahlavî has two, bâzeh-masâ "of the length of an arm", and sîna-masâ "of the length of a breast". Both expressions may be interpretations of sraoni-masaô which must signify a certain value. As this is preceded by pasvô (pasavô) cattle, the whole may mean "fifteen pieces of the sraoni weight, each of the value of a piece of cattle". This view seems to be taken by the Pahlavî commentary. The value of a gospand, "sheep", is calculated at twelve silver pieces, and thirty zozan of full weight; gospand is the translation of pasvô. The sraoni was a measure which had a certain weight, and a certain length; it had perhaps the form of a sheep, or a cow, or their figures on it. The first is the more likely as the Assyrian weights which have been found, show the forms of animals, such as a duck, and a lion. M. H.

2) The meaning and etymology of this word call to mind the Sanscrit nija one's own, as a slave, servant. The form of the Zand word is however different; it is an active participle of the present tense of the root zan "to produce" with the preposition ni. The meaning "born in the house" becomes thus somewhat doubtful. According to etymology it would mean "producing as one's own". M. H.

3) This word is found in the same form and meaning in the Sanscrit, vitasti. M. H.

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inches. — *uzashta*, a measure of eight inches. — *gaêm*, soul. — *gâim* [1]), a measure of a footmark. In the Vandidâd, it is of three footmarks; in other places, of only one footmark. — *chavaiti aêtshaya*, how many inches? — *yatha vâ gâmân dvacha dashcha añtare thwâm* [2]), as much as twelve footmarks, or twenty-four footmarks. — *bish aêtavaḍ dakhshmaitish yavaḍ yijaiastish*, two *dashmêst* [3]) are one *yojêst* [4]), and two *yojêst* are equal to one *tadchar* [5]). — *tadhaô bish aêtavaḍ hâthrem yavaḍ tacharem*, a measure of three *hâsar* is one *tachar* [5]). There are several kinds of *hâsar* to measure with, as in measuring land it is like a *farsang*, that is, a measure of one thousand footmarks; also in walking. A *hâsar* is also applied to the measure of time, i. e. night and day.

Ayare, a day, half of which is called *fraiar*, and another half is *uzîr* [6]),

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1) This form can hardly be correct. We ought to expect gâma instead of gâim. M. H.

2) The Pahlavî translation of the Zand passage contains more than the original. It appears that the latter, as is often the case, was not given in full. The Zand passage knows only of "twelve steps", but the Pahlavî mentions besides them "twenty-four steps" also. The words antare thwâm "between thee, within thee", are rendered by andarg robashne "within the walk, the course", which must rest on some misunderstanding, as thwâm can be only the accusative of the pronoun of the second person, and can by no means have the meaning of "going, walking". M. H.

3) These terms of measure are unknown.

4) The Pahlavî is not in accordance with the Zand original. The latter means "a dakhshmaiti is twice as much (double) as a yijaiasti" (two names of measures which are quite unknown). The Pahlavî translation contains the addition: "a yojêst is equal to a tachar" The words: [illegible] are an interpolation, representing the view "that a dashmêst and a yojêst are equal", which contradicts the sense of the original. M. H.

5) The Pahlavî does not agree with the Zand. The word tadhaô as it is written in the MSS., is not translated in the Pahlavî. It does not appear to mean "a measure", and is very likely a clerical error, [illegible] to be read as tâchâr, being written in the Pahlavî character. The meaning of the Zand original is: a tachar is twice as much as a hâsar. M. H.

6) Frayar and uzîr are Pahlavî forms of ancient Persian words, the primitive forms being frayara, and uzayara, the former meaning the first part of the day,

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which has again two parts, the first is called *rapîtvîn*, and the other *uzîrîn;* in the summer months the *rapîtvîn* again is mixed up with the *Hâvan Gâh.* (Then the *Rapîtvîn Gâh*, afternoon, is called *hâvan*, that is to say, the *rapîtvîn* remains for seven months only, and for five months the two *hâvans)* [1]).

Khsafa, night; it is divided, into four parts, the first part is *hufrâshmôdâitim* [2]) *(hufrâshmôdât* in Pahlavî); the second part is called *crezaur-*

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the forenoon, the latter the second, the afternoon. Uzayara is divided into two parts, rapithwina gâtha, and uzayêirina gâtha, the former lasting from noon to three o'clock in the afternoon, the latter from that time to sunset. M. H.

1) The words in brackets contain an explanation added by Destur Hoshengji, and are not found in the text. M. H.

2) This passage settles for ever the real meaning of the word hûfrâshmôdâitim which had been explained hy some Zand scholars as "sunrise" That it means just the opposite, i. e. sunset, as I have already shown in the preface to the second volume of my work "Die fünf Gâthas Zarathustra's" (pag. XIII) follows with certainty from this passage. Additional proofs are furnished by some passages of the Neringistân, a work on the ceremonies, principally on the prayers, both in Zand and Pahlavî, of which I possess a fine copy. There we read on fol. 71, a and b:

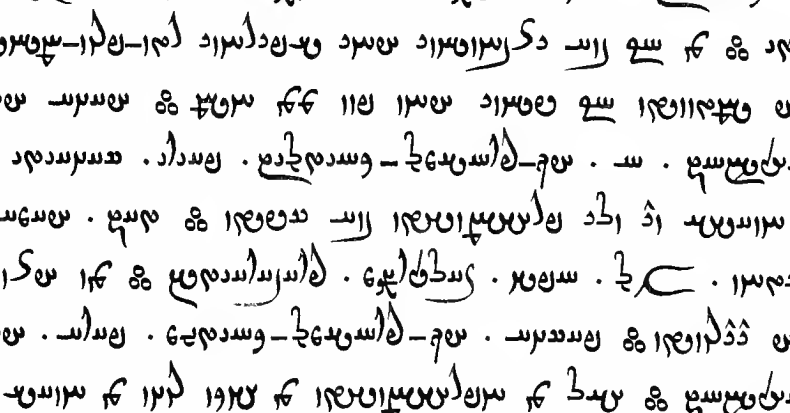

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vaĉsâḍ, the turning of the pure. Both these parts are counted in the *aiwisrûthrem (Gâh)*. The third part is *ushãm surãm (hosh e avzâr* in Pahlavî) with which the *osahhîn* (*Gâh*) commences. The fourth part is *raochaṅhãm fragatôiḍ*, when the light and dawn commence; that part is also included in the *Hâvan-gâh*.

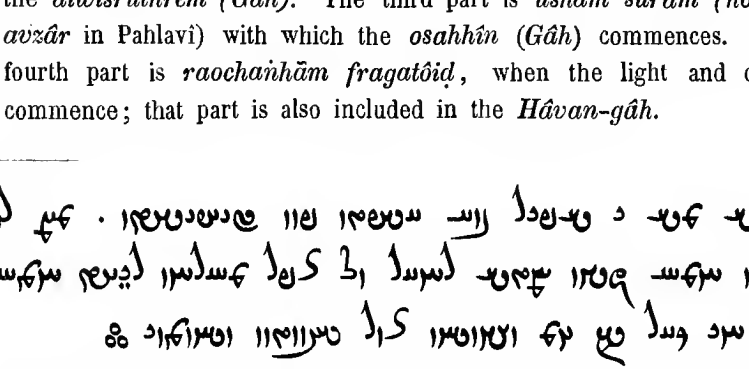

The following is a translation ôf the Zand text: "from which time (of the day) begins the filling (in, and consecrating) of the good waters? i. e. during what time of the day may the waters be consecrated? (Answer). This lasts from sunrise to sunset in the summer (about the winter nothing is stated). He who brings the zaothra (holy water) after sunset (and) before sunrise does no better work than if he should drag secretly (with malicious intent) the cloth of the water-poisoning demon Azhi". The Pahlavî commentator remarks, that the ceremonies are to be performed during the day, and that one is only permitted during that time to bring the Zor. This is quite in accordance with the sacrificial customs of both the Parsîs and Brahmans. No ceremony, no Izeshne, no Afrîgân, or Darûn, can be performed at night. From this circumstance it is evident that the time from hû-vakshât to hûfrâshmô-dâitîm is the time from sunrise to sunset.

On fol. 75, a and b of the same work we read:

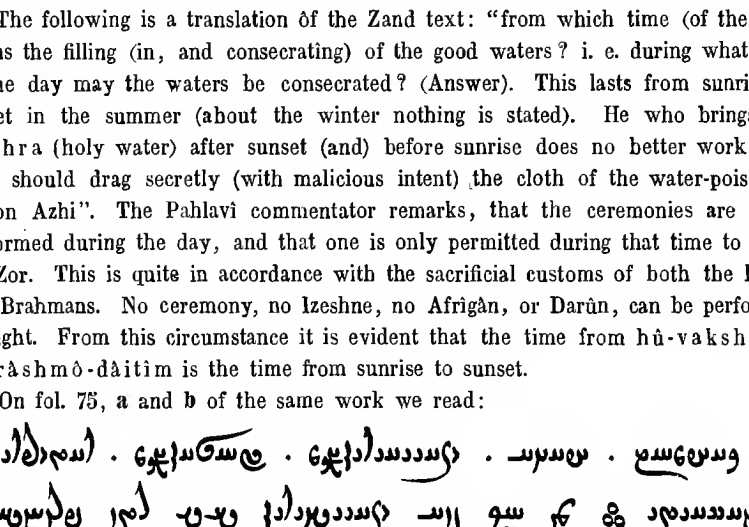

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Dvadasaṅhâthrem asti aghrem ayare, of twelve *hâsar* is the first day and night, of twenty [1]) is the middle, and of twenty-four is the lowest.

There are several ways of measuring a *Hâsar*; *aêtem netemem hâthrem thrivachahim*, the lowest (smallest) *Hâsar* is three paces. *Taḍ gâmahya thri-gâmem*, "this from paces, three paces are the lowest"; *taḍ ḍkaêshahê taḍ vîkaiêhê*, thus the judge and the evi-

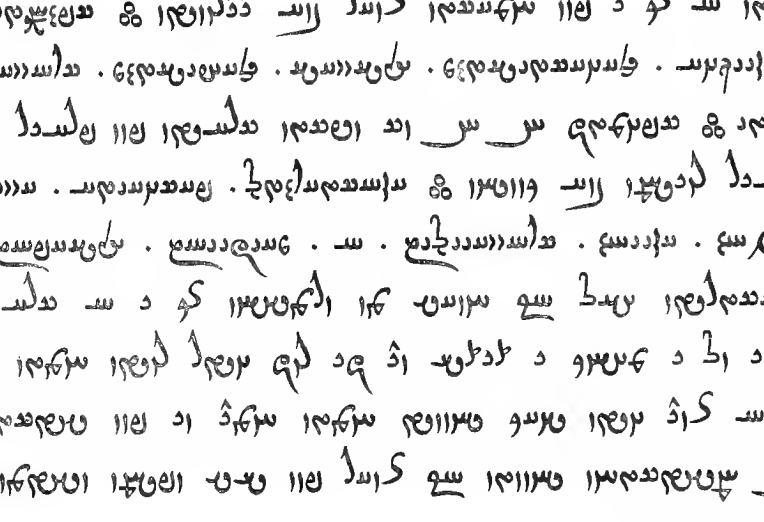

I render the Zand as follows: "from which time in the afternoon does the satisfaction of the ratus (heads of creation) begin? (Answer). It lasts from uzaryara (uzayara, the beginning of the afternoon) to its middle (about 3 o'clock), from uzaryara (the second half of the afternoon, from 3 o'clock) to sunset in summer as well as in winter. If one repeats before sunset the Ahuna vairya prayer often (at) the ceremonies, and the Spentâ-mainyû-lines (verses) six times very well, then one may, without suffering any injury, afterwards repeat those other (Gâthas) up to midnight". M. H.

1) Instead of twenty, eighteen, is to be read. In the MSS. there are the numerals for 18 with an additional ۱, which Destur Hoshengji appears to have read for ۲ 2; but this would be a very strange way of writing the numerat 20. The passage itself is hardly intelligible, as it is difficult to say what is meant by the first day and night, the middle, and the lowest. M. H.

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dence (should be within three paces). *Taḍ arethahê, taḍ arethavanô,* thus in all answers three paces are mentioned; and in justice to the plaintiff and defendant it is also mentioned within three paces. *Vayô zushtô* [1]).

May it (this work) be completed to the joy, satisfaction, pleasure and delight (of the reader, or writer). I, Pashîntan Râm, a servant of the religion, a Herbad by birth, of the family of the Mobed Hormazdyâr, wrote the Avastâ words [2]).

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1) The translation of the last sentence has been left out by Destur Hoshengji. I render it as follows: "the judge should decide this (case) of the plaintiff and the defendant; what (each of them) may say he ought to weigh rightly, (and decide) accordingly". It is difficult to say how the Pahlavî translator understood the preceding Zand words, vayô zushtô; they appear to be only the beginning of a quotation, which is not given in full. The meaning of zushtô is "pleased, satisfied"; that of vayô cannot be so easily made out, as it is capable of conveying more than one sense. As the passage refers to judicial proceedings, it means very likely, "quarrel, dispute"; and may be derived from the preposition (and adverb) vi "asunder, against, separately"; vayô zushtô would thus mean: "a settled dispute". To this the Pahlavî commentary evidently alludes. M. H.

2) The translation of this postscript of the writer (which may serve as a specimen of this kind of writing) has been supplied by me. The writers call themselves dîn bandeh "servant of the religion", and herbad-zâdeh "the son of a Herbad" (aêthrapaiti), that is, belonging to a priestly family. The postscript given here, is found in my MS.; the words [illegible] are, however, omitted. Although there is no date mentioned at the end of the glossary, we can fix the time when the writer, Pashîntan Râm, lived, as the glossary forms only part of a miscellaneous volume written by the same hand, in which the writer mentions himself and his ancestors, as well as the date when he made his copy. So we read on fol. 204 a, at the end of the Ardâ Vîrâf nâmeh and Gosht Faryân:

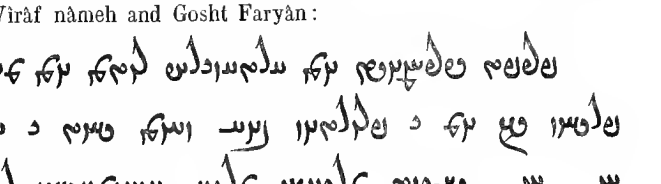

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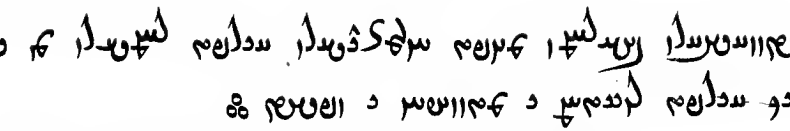

i. e. may it be completed and finished (to the joy of the reader)!

This Ardâ Vîrâf and the story of Gosht Faryân, I the servant of the religion, a Herbad by birth, a teacher (of the religion), Pashîntan Râm, (a descendant) of Kâmdîn, of Shaharyâr, of Neriosang, of Shaharasbay, of Bahrâm, of the Mobed Hormazdyâr, of the Herbad Râmyâr, wrote (them) from the copy of the Herbad Rustam, the son of Mihirâbân, on the day of Fravardin, in the month of Vohuman, in the year 766 (A. D: 1396) of Yazdagard, the King of Kings, the Ormazd worshipper".

The same genealogy of the writer we find on fol. 43, a, b. of the same MS. There it is stated that Pashintan Râm wrote the copy in "the country of the Hindus" (bûm-i-Hindugân), in the city of Baroch (in Gujarat), which has been a seat of Zand and Pahlavî learning for several centuries.

The original copy of the miscellaneous work, of which the Zand-Pahlavî Farhang forms a part, came from Nishapûr in Khorâsân and belonged to the Mobed Seroshyâr, as is to be learnt from my old MS. of it, fol. 203, a. M. H.

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Alphabetical Index

to serve as a Zand-English Glossary.

N. B. The alphabetical arrangement of this index is that of the Sanscrit alphabet, with the modifications necessary for adapting it to the Zand letters, and is as follows:

Vowels.

a, *â*, *i*, *î*, *u*, *û*, *e*, *ē*, *ê*, *o*, *ô*, *âo*, *ā*.

Consonants.

Gutturals: *k*, *kh*, *q*, *g*, *gh*, *ṅ*, *n*.

Palatals: *ch*, *j*, *zh*, *z*, *ñ*.

Dentals: *t*, *th*, *d*, *ḍ*, *dh*, *n*.

Labials: *p*, *f*, *b*, *m*.

Semivowels: *y*, *r*, *v*, *w*.

Sibilants, etc.: *sh*, *s*, *h*.

The first number, in each reference, indicates the page, and the second number the line; but when there are more than one reference to the same page, the number of the page is not repeated. — In the pages of Zand-Pahlavî text, only the lines in that type are counted [1]).

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1) All the grammatical explanations and etymologies as well as the critical remarks enclosed in brackets which are contained in this index have been added by me. M. H.

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A (a).

ainikô, s. (nom. sg. m.) forehead 7, 13. 49, 11.

ainitôiḍ, s. (abl. sg. of *ainiti*) without hatred 20, 1. 59, 16. — *ainitôish*, (gen. sing.) without means 20, 1. 59, 17. [ease, see 59, not. 3.]

airishtô, past part. (nom. sg. m.) of *rish* "to injure" uninjured. 20, 2. 59, 17.

aiwigâmê, s. (loc. sg. of *aiwi-gâma*) in winter 38, 6. 77, 27.

aiwisrûthrem, s. (nom. sg. n.) the first half of the night. 42, 9. 77, 2.

aurvaḍ, adj. (nom. sg. n. of *aurvant*, of the root *ár* "to run") swift. 21, 1. 61, 7.

aêta, dem. pr. (nom. acc. pl. n.) this 17, 10. 57, 13. — *aêtem* (acc. sg. m.) 43, 4. 78, 4. — *aêtêê* (dat. sg. m. f.) 7, 8. 49, 3. — *aêtê* (nom. pl. m.) 15, 2. 55, 6.

aêtavaḍ, adv. so much. 41, 8, 10. 75, 6, 8.

aêtshaya (or *aêta shayă*, nom. pl. n.) these inches 41, 5. 75, 3.

aêthrapaitish, s. (nom. sg. m.) a herbad. 21, 2. 61, 9.

aêdha, s. (nom. pl. m. n.) skin of the head, scalp. 6, 11, 12. 48, 15, 16.

aêvô, num. (nom. sg. m.) one. 7, 5. 48, 24.

aêshentem (acc. sg. m. of the active part. of *aêsh*, *yaêsh* "to boil") boiling. 16, 5. 56, 5.

aokhtê v. (3 sg. pres. middle of *vach* "to speak"), he tells. 14, 4. 54, 5.

aora adj. (inst. sg. n. of *aora* = *avara*) this side; good-looking. 21, 1. 61, 8.

aoshtra s. (nom. dual) both lips. 8, 3. 49, 14.

agha, s. (nom. pl. n.) badness. 20, 9. 61, 2.

aghra, adj. (nom. pl. n.) highest. 20, 9. 61, 5. — *aghrem*, (nom. sg. n.) highest. 20, 9. 43, 1. 61, 5. 78, 1.

aghryôtemô, adj. (nom. sg. m. of the superlative of *aghrya* first, excellent) most excellent. 12, 1. 52, 15.

aṅhush, s. (nom. sg. m.) life. 11, 11. 52, 11. — *aṅhēush* (gen. sg.) 40, 7. 74, 10.

aṅhem, v. (instead of *aṅhen* 3 pl. impf. of *as* "to be") they were. 15, 3. 55, 6. [see pag. 55 not. 3.]

aṇhâo dem. pr. (loc. sg. f. of *a*) on this. 40, 6. 74, 10.

achithô, adj. (nom. sg. m.) unpunishable. 20, 2, 60, 1.

achithrô, adj. (nom. sg. m.) unproduced. 20, 3. 60, 1.

azhôish, s. (gen. sg.) Azhi-demon. 76, 29.

azaresô, adj. (nom. sg. m. of *azaresa*) without decay. 11, 12. 52, 12.

azinām, s. (gen. pl. of *azi*) of goats. 12, 2. 52, 15.

añtare, prep. in, within41, 6. 75, 4.

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atha, adv. thus, so. 12, 10. 20, 8. 38, 6. 53, 1. 61, 1.

athauronô, s. (gen. s.) thus agreeable. 21, 9. 62, 1. [an individual of the *âthrava* caste, a priest.]

adha, adv. then. 20, 8. 61, 1.

adharô, adj. (nom. sg. m.) one who is below. 9, 12. 50, 20.

adhâḍ, adv. (of *adha* + *âḍ*) afterwards. 21, 10. 62, 3.

anaghrâ, adj. (nom. pl. n.) endless. 20, 1. 59, 15.

anâmâta, past part., untried. 19, 10. 59, 15.

anâstaretô, adj. (nom. sg. m.) not suffering any injury. 78, 11. [The meaning "without lying down to sleep" suits better.]

anâhita, adj. (nom. sg. f.) unpolluted. 19, 5. 59, 3.

anyê, pr. (dat. sg. f. of *anya* another) to the other 7, 8. 49, 3. — *anyâo*, others acc. pl. f. 78, 12.

apa, s. and adv. water; back; without. 4, 3. 47, 4.

apaitirita, adj. (nom. pl. m. n. of *paiti-irita* "opposed" with the negative *a*) unopposed, uncontroled 11, 9. 52, 8.

apayă, adj. (nom. sg. m. pres. part. act. of *pâ* "to drink" with the negative *a*) not drinking, without thirst. 11, 12. 52, 12.

aparaya, adj. (inst. sg. f. of *apara* the latter, future) on the hinder part 7, 1. 48, 17.

apemô, adj. (nom. sg. m. of the superl. of *apa*) endmost. 20, 4, 60, 4.

aperenâyuka, s. (nom. dual, "not having the full age, child") two children. 4, 6. 47, 9. — *aperenâyukanăm*, (gen. pl.) of the children. 4, 7. 47, 10. — *aperenâyukô*, (nom. sg. m.) a child. 4, 6. 47, 9.

apăm, s. (gen. pl. of *âp* water) of the waters. 76, 20.

apvatiê, s. (dat. sg. f. of *apavati* exemption from decay; see note 2 on pag. 60) for the full understanding 20, 4. 60, 3.

afithyô, adj. (nom. sg. m. of a supposed noun *piti*, *fithi* which may mean feeding, nourishing, of *pâ* "to drink") without hunger. 11, 12. 52, 12. [In the Yashts as edited by Westergard there is *afrithya;* see 19, 11. 89. 24, 45.]

amana adj. (nom. pl. m. n., or inst. sg., or nom. sg. f. standing probably for *anâmâta* unexperienced) untried. 19, 10. 59, 14.

amarshă, adj. (nom. sg. m. of pres. part. act. of *maresh* "to die" with the negative *a* "not decaying") being immortal. 11, 12. 52, 12.

amavata (vacha), adj. (inst. sg. m. n. of *amavat* "strong") bold (speech.) 8, 12. 50, 7.

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amesha, adj. (nom. pl. m. n. of *amesha* = *amarta*) immortal. 19, 10. 59, 15.

amāsta, v. (3 sg. aor. middle of *man* "to think") he thought, believed. 7, 7. 49, 1.

amhâi, dem. pr. (dat. sg. m. of *a*) that. 20, 7. 60, 9.

ayare, s. (nom. sg. n.) a day. 42, 4. 43, 1. 75, 13. 78, 1.

arazân, s. (nom. sg. m.) forefinger. 10, 4. 51, 12.

aratô-kerethinô, adj. (nom. pl. of *aratô-kerethin*, instead of *ȧretô-kerethinô* "performing sacred rites") performing Izashne. 21, 2. 61, 10.

arura, s. (nom. pl. n.) a suit of clothes. 20, 10. 61, 6.

arejô, s. (nom. sg. m.) value. 12, 2. 52, 15.

arethavanô, adj. or s. (nom. pl. m. of *arethavan* "having a law-suit") suitors, the plaintiff and defendant. 43, 8. 79, 1.

arethahê, s. (gen. sg. of *aretha* "a case") of the case, law-suit. 43, 8. 79, 1.

arethnâo, s. (nom. pl. f.) elbows. 10, 2. 50, 25.

arethra, s. (nom. pl. m. n., probably an error for *aretha*) cases, law-suits. 17, 10. 57, 14.

arem, adv. content. 21, 2. 61, 10.

arēna, adj. (nom. pl. m. n. or sg. f. of *rēna* opposed, enemy) unopposed. 21, 1. 61, 8.

avaiaḍ, adv. that much. 21, 9. 61, 2.

avaêshām, dem. pr. (gen. pl. m. of *ava* that) those. 12, 7. 52, 22. — *avaḍ*, (nom. acc. n.) that 13, 2. 53, 5.

ava-thwaresahê, s. (gen. sg. of *avathwaresa* "incision, cutting in") name of a crime. 35, 9. 73, 3.

ava-baretām, past part. (acc. sg. f.) of *bare* "to bring" + *ava* "brought to". 16, 7. 56. 32.

avayâḍ, adv. there. 21, 10. 62, 2.

avare, s. (nom. sg. n., a Gâtha form for *avô* "help", see not. 1 pag. 60) dust. 20, 3. 60, 2.

avareta, s. (nom. pl. n. of the part. *avareta*) small fortune 16, 1. 55, 18. — *avaretâo*, (nom. pl. f.) 30, 8. 70, 1. [This is a mistake; the word is a past participle meaning "not put on, a thing with which nothing has been covered, not used", such as new clothes, carpets etc.; see Vend. 5, 60. 18, 34. 9, 30. Yt. 17, 7.; "not covered with grass" Vend. 19, 26.; it can only be derived from *vare* "to cover" with the negative *a*.]

ȧvastâtem, adj. (nom. sg. n. of the part. *ava-stâta* "composed, consisting") dignified. 9, 3. 50, 10.

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avâuṇhiĉiti, s. name of a crime. 35, 4. 72, 20. [It is a verb, 3 sg. pres. act. of *ah* = *as* "to throw", meaning "he throws, dashes against"; compare Sanscrit *asyati.*]

avâo, dem. pr. (nom. pl. f. of *ava* "that") those. 78, 11.

awra, s. (nom. sg. f. or pl. n.) a gentle breeze. 21, 1. 61, 7.

ashaonô, adj. (gen. sg. of *ashvan*) pure. 40, 8. 74, 11. — *ashavanô,* (nom. pl.) the pure 38, 7.

ashayâo, s. (gen. du) the part between shoulder and breast. 10, 6. 51, 4.

ashahĉ, s. (gen. sg.) purity, nature 14, 1. 54, 1. — *ashâ,* s. (nom. sg. f.) Ashavahisht. 12, 11. 53, 4.

ashemchâ, (nom. acc. sg. n.) and purity. 13, 6. 53, 13.

ashibya, s. (dat. instr. du. of *ashi* "purity") for the two Ashis. 23, 11. 64 ,1.

ashta, num. eight. 12, 2. 52, 15.

ashtaṇhum, s. (nom. sg. n.) an eighth part. 1, 9. 45, 13.

ashtish, s. (nom. sg. f.) arrival. 12, 9. 53, 1. [See note 1 on pag. 53.]

as, v. (3 sg. imperf. act.) it was. 20, 5. 60, 5.

asta, s. (nom. pl. n.) a bone. 20, 5. 60, 6. — *astem,* (nom. sg.) a bone. 7, 5. 11, 5. 48, 24. 52, 4.

asta-ishum, s. (acc. sg. m. of *asta-ishu*) an arrow-seeker. 20, 6. 60, 6. [This interpretation given by Destur Hoshengji on pag. 60 is neither in accordance with the Pahlavî, nor with the Zand; it means "having an arrow discharged"; *asta* "thrown", *ishu* "an arrow".]

astâtô, adj. (nom. sg. m.) non-existent. 20, 3. 60, 2. [not standing.]

asti, v. (3 sg. pres. act. of *as* "to be") is. 17, 9. 38, 5. 43, 1. 57, 12. 78, 1.

astryĉhĉ, v. he should be punished. 15, 11. 55, 16. [It is no verb, but a noun, the gen. sg. of *astrya* which may mean "one who is no wife", a kind of hermaphrodite; it may be also miswritten for *astairyĉhĉ,* the name of a particular disease; see Vend. 20, 3.]

astvatô, adj. (gen. sg. m. n. of *astvat*) endowed with a body. 40, 7. 74, 11. — *astvâo,* (nom. sg. m.) 11, 11. 52, 12.

aspahĉ, s. (gen. sg. of *aspa*) of a horse. 15, 10. 55, 13. — *aspô,* (nom. sg.) a horse. 12, 1. 52, 15.

asperenô, s. (nom. sg.) a dirham. 20, 4. 60, 4. [See note 3 on pag. 60.]

ahunãscha, s. (acc. pl. m.) repetitions of the *ahuvairya* prayer. 77, 28.

ahubya, s. (dat. du. of *aṅhus* life) for both lives. 13, 12. 53, 19.

ahurahĉ-mazdâo, (gen. sg.) of Ormazd. 38, 6. — *ahurô-mazdâo,* (nom. sg.) Ormazd. 13, 3. 16, 11. 53, 6. 57, 2.

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ahmâi, dem. pr. (dat. sg. m.) to that. 20, 7. 60, 8. — *ahmâd*, (abl. sg. m. n.) from that. 76,28.

ahmâkem, pers. pr. (gen. pl.) of us. 20, 7. 60, 9.

A (â).

â, dem. pr. this. 12, 10. 20, 6, 8. 53, 1. 60, 8. 61, 2. 76, 23. 78, 12. [prep. to, at.]

âaḍ, adv. thus; then. 12, 5. 20, 7. 52, 20. 61, 1. 77, 27.

âzaiñtivaitish, adj. (acc. pl. f. of *âzaiñtivat* "having a meaning-*âzaiñti-*) significant. 8, 6. 49, 18.

âzôish, s. (gen. sg. of *âzi* "lust"), the Azi devil 20, 9. 61, 2.

âtare-kereta, s. (nom. sg. m.) the fire-vessel. 21, 5. 61, 14.

âtare-taraê-naêmâḍ, s. (abl. sg. m.) the fire-vessel stand, or the inner fire-vessel. 21, 5. 61, 15.

âtare-frithitemcha, s. (acc. sg. with *cha*) the fire-consecrator. 21, 7. 61, 18.

âtare-marezanô, s. (nom. sg.) the fire-extinguisher. 21, 6. 61, 17.

âtare-vakhshô, s. (nom. sg.) the fire-kindling priest. 21, 4. 61, 12.

âtare-vazanô, s. (nom. sg.) the fire-fan. 21, 4. 61, 14.

âtarsh, s. (nom. sg.) fire. 38, 5.

âtha, s. (nom. sg. f.) smoke. 20, 9. 61, 2.

âd, adv. thus. 20, 8. 61, 1.

âdhâta, adj. (nom. sg. f.) lucky, 20, 10. 61, 6.

âpem, s. (acc. sg.) water. 16, 5. 17, 3. 56, 5. 57, 6. — *âpê*, dat. sg. of *âp* "water"). 76, 25. [It stands for the acc. *âpem*.]

âfrînâmi, v. (1 sg. pres. act.) I bless. 17, 5. 57, 8.

âberetem, s. (acc. sg. of *âberet* "one who brings to") name of a certain priest engaged on the Visparad ceremony, the water-bearer. 21, 8. 61, 20.

âmâta, part. (nom. sg. f.) tried. 19, 9. 59, 14.

ârmaitish, s. (nom. sg.) Armaiti, the angel presiding over the earth. 13, 1. 53, 4.

ârmata, adj. (nom. sg. f.) having a contented mind. 21, 8. 61, 5.

âs, v. (3 sg. imperf. of *as* "to be") was. 20, 5. 60, 5.

âsu, adj. (nom. sg. n.) swift. 20, 5. 60, 6.

âstê, v. (3 sg. pres. middle of *as* "to sit") he is sitting. 20, 6. 60, 8.

âsnatârem, s. (acc. sg. m.) name of a certain priest at the Visparad ceremony. 21, 8. 61, 22.

I (i).

isâi, v. (1 sg. pres. conjunct. middle of *is* "to have, possess") I may have the means. 14, 8. 54, 10.

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I (î).

îm, dem. pr. (nom. acc. sg.) this. 12, 7. 52, 21.

U (u).

ukhdhashna, adj. (nom. sg. m.) of a compound *ukhdha-sna*, "understanding, knowing words", *shna* standing for *zna;* compare *jña* „knowing" in Sanscrit) one who fully understands the composition of words. 9, 5. 50, 12.

ukhdhem, past part. of *vach* to speak (nom. sg. n.), speech. 9, 3. 50, 10. — *ukhdhô,* (nom. sg. m.) speech, word. 9, 6. 50, 13. — *ukhdhâo,* (nom. pl. f.) words. 9, 2. 50, 9. — *ukhdhām,* (acc. sg. f.) 32, 6. 71, 17.

ughrem, adj. (nom. sg. n.) powerful. 24, 2. 64, 4.

uzayairinām, adj. (gen. pl. of *uzayairin* "belonging to the second half of the day, to the afternoon") of the *uzîren gâhs,* the afternoon hours 77, 22. — *uzaryarâḍ*, s. (abl. sg. m. of *uzaryara*) from the afternoon. 77, 24, 25.

uzashta, s. (nom. sg.) a measure of eight fingers. 41, 2. 75, 1.

uzascha, s. (nom. acc. sg. n. of *uzaṅh* = *aojaṅh* "strength") might 17, 5. 57, 7.

uzâiti, v. (3 sg. pres. act. of *i* "to go" and *uz* "up", instead of *uzaêiti*) it rises. 13, 2. 53, 5.

uzyazdâna, s. (nom. du.) nostril. 8, 1. 49, 12.

uzyô, v. (nom. sg. m.) it rises. 23, 10. 63, 21. [It is the part. fut. pass. of *vaz* "to carry", meaning "he is to be carried.]

uta, pr. thou. 23, 10. 63, 21. [This is a mistake; it is a conjunction, meaning "and, also".]

utâ, conj. (Gâtha form for *uta*) and, as well as. 12, 5. 52, 20.

una, adj. (nom. sg. f.) little. 23, 9. 63, 20. — *unem,* (nom. sg. n.) deficient. 24, 2. 64, 3. [The more correct form is *ûna.*]

uparô, adv. above. 9, 12. 50, 20. [It is adj. nom. sg. m. "one who is above".]

ubôibyâ, adj. pr. (dat. du. of *ubê* "both") to both. 2, 11. 46, 19.

ubdâena, s. (nom. pl.) leather clothes. 24, 1. 64, 2. [See note 1 on pag. 64.]

urua, s. (nom. sg.) face. 7, 13. 49, 11. [This meaning is very doubtful, and appears to be only a guess from the Persian *rûi* face; the word is probably the same as *urva* soul.]

uruthaḍ, s. (nom. sg. n.) a tree. 24, 2. 64, 4. [part. n. act. of *uruth* "to grow".]

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uruthware, s. (nom. sg. n.) belly 10, 7. 51, 5.

urudhidhiĉiti, v. (3 sg. pres. act. of *urudh* "to grow") 24, 1. 64, 3. [See note 3 on pag. 64.]

urunaĉcha, s. (dat. sg. of *urvan* soul) and to the soul. 11, 10. 52, 9. — *urva*, (nom. sg.) spirit. 23, 9. 63, 20.

urvaêdās, s. (acc. pl. of *urvaĉda* "what is to be got out of the body, excrements") dirt. 24, 1. 64, 2.

urvaĉsa, s. (nom sg. f.) a circle, surrounding. 23, 9. 63, 19.

urvaĉsô, s. (nom. sg. m.) an open plain. 23, 8. 63, 18.

urvatem, s. (nom. sg. n.) an intestine. 10, 11. 51, 10.

urvathô, s. (nom. sg. m.) a friend. 23, 8. 63, 18.

uva, pr. or. num. (instead of *uba* nom. du. "both", or *va* = *dva* two) both. 23, 10. 63, 21.

ush, s. (nom. sg.) understanding, judgement. 23, 11. 63, 22. [Se note 4 on pag. 63.]

ushādhām, s. (acc. sg. f.) backbone. 10, 8. 51, 6. [See noto 2 on pag. 51.]

ushām-surām, s. (acc. sg. f. of *usha*) *sura* the third quarter of the night. 42, 10. 77, 2. [*usha* = Sansc. *ushâ* morning dawn; *sura* instead of *sûra* heroic, victorious.]

ushta, adj. (nom. sg. f., or nom. pl. n.) good. 23, 10. 63, 21.

ushtatâtem, s. (acc. sg. f. of *ushtatât*) excellence. 23, 11. 64, 1.

us, prep. up. 9, 12. 23, 9. 50, 21. 63, 20.

us, adj. or adv. happy. 23, 8. 63, 18.

E (e).

erezaurvaĉsâḍ, s. (abl. sg. of *ereza-urvaĉsa*) from the circle of the pure, name of the second quarter of the night. 42, 8. 76, 7. [The Pahlavi interpretation is only a bad etymological guess; the word appears to be an astronomical term referring to the movement of the celestial globe.]

erezi, s. (nom. sg.) testicle. 11, 1. 51, 13.

erezu, s. (nom. sg.) finger. 10, 4. 51, 1.

eredhaĉm, s. (nom. sg. n.) heart. 10, 10. 51, 9.

O (o).

oîm, num. one. 1, 4. 45, 6. [another more contracted form for *aĉvem*, or *aĉvîm* n. of *aĉva* one.]

O (ô).

ôithra, adv. separately. 3, 1. 46, 22.

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Ao (âo)

âoṅha, s. (inst. sg.) mouth. 8, 3. 49, 14.

âontyâo, s. (gen. or abl. sg. f. of *âonti*) inhaling, 8, 2. 49, 13. [The root is *an* "to blow, to breathe, the suffix is *ti*.]

K (k).

kaya, interrog. pr. (nom. pl. n. of *ki* = *chi* which?) which? 6, 12. 7, 3. 48, 16, 19.

karashô, s. (nom. sg. m., instead of *karshô*) a zone. 18, 6. 58, 1.

karshaschiḍ, s. (nom. acc. sg. n. of *karshaṅh* "a line" with the enclitic *chiḍ*) any line. 18, 8. 58, 4.

karshuãm, s. (gen. pl. of *karshvare* "a zone") of the (seven) zones. 18, 7. 58, 3. [Instead of *karshvãm*, *karshvãn* is perhaps to be read which is the acc. pl. See the names of the seven zones in note 2 pag. 58.]

karshôid, v. (3 sg. potent. act. of *karsh* "to drag") he may drag 76, 30.

karshtêê, s. (dat. sg. of *karshti* "ploughing, a ploughed field") a corn-field. 18, 9. 58, 6.

karshvâo, adj. (nom. sg.) fit for tilling 18, 9. 58, 5. [gen. du. of *karshvare*.]

kavachiḍ, adv. anywhere. 40, 5. 74, 10.

kashaibya, s. (dat. instr. du. of *kasha*) armpit. 10, 7. 51, 5.

kashâo, s. (gen. du. of *kasha*) two sleeves. 18, 5. 57, 18. [See note 3 on pag. 57.]

kaschiḍ, indef. pr. (nom. sg. m.) any one 40, 7. 74, 10. — *kahmâichiḍ*, (dat. sg. of *ka* who? with *chiḍ*) to any one. 13, 5. 53, 8.

kasyaṅhô, adj. (nom. pl. m. of the comparative of *kasu* little) less. 7, 3. 48, 19.

kahmâḍ, interrog. pr. (abl. sg. m. of *ka*) from which? whence? 76, 20. 77, 22. — *kô*, who? 17, 9. 57, 12.

kerepemcha, s. (acc. sg. of *kerep* with *cha*) and the body. 11, 5. 52, 5.

Kh (kh).

khratumâo, adj. (nom. sg. m. of *khratumant* "endowed with wisdom") one who is possessed of knowledge. 19, 7. 59, 8.

khratush, s. (nom. sg. m.) wisdom, intellect. 31, 7. 71, 3. [See note 2 on pag. 71.]

khrasyô, adj. s. (nom. sg. m.) one who threatens another by crying, a kind of offender. 39, 1. 73, 23. [It is probably miswritten for *khrusyô* "crying".]

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khruzhda, adj. (nom. pl. n.) harsh. 8, 10. 50, 4.

khshaêtô, s. (nom. sg. m.) splendor. 18, 11. 58, 9. [a king.]

khshathrô, s. (nom. sg. m.) a ruler. 18, 10. 58, 7.

khshathrăm, (see *vasô-khshathrăm*) 11, 8. 52, 7.

khshafa, s. (nom. sg., instead of *khshapa*) a night 42, 6. 76, 6. — *khshafâd*, (abl. sg.) a night. 78, 12.

khshayaḍ-vâkhsh, an adjectival compound (nom. sg.), the royal word. 8, 11. 50, 6.

khshayamana, part. middle (nom. pl. m. n.) ruling. 11, 9. 18, 11. 52, 8. 58, 8.

khshayô, s. (nom. sg. m.) a king. 18, 10. 58, 8.

khshim, s. (nom. sg. n.) lamentation. 19, 3. 59, 2.

khshuidha, s. sweetness. 18, 13. 11. 58,

khshudrâo, s. (nom. acc. pl. n.) semen. 11, 2. 51, 14.

khshtât, v. he goes. 19, 3. 59, 2. [3 sg. imperf., or aor. act. of *stâ* to stand; "he stood".]

khshtum, s. (nom. sg. n.) the sixth part. 1, 8. 45, 12.

khshnuta, past part. of *khshnu* "to please, satify" (nom. sg. f., or nom. pl. m. n.) pleased. 19, 1. 58, 12.

khshvash, num. six. 1, 8. 45, 12. 78, 9.

Q (q).

qaêdhem, s. (nom. sg. n.) sweat. 11, 5. 52, 4.

qaṅha, s. (nom. sg. f.) a sister. 5, 5. 47, 22.

qarahê, s. (gen. sg. of *qara* "a wound") name of a crime. 36, 1. 73, 5.

qarôchithrem, s. (nom. acc. sg. n., of *qarô-chithra*) the inflicting of a wound. 7, 8. 49, 3.

qasurô, s. (nom. sg. m.) a father-in-law. 5, 7. 47, 25.

qtemchiḍ (*saṅhem*), adj. with the enclitic *chiḍ* (nom. sg. n.) dark (words). 8, 8. 50, 3.

G (g).

gaêthanăm, s. (gen. pl. f. of *gaêtha*) of the world. 15, 11. 55, 15.

gaêm, s. (acc. sg. m.) soul; Gayomart. 31, 2. 41, 3. 70, 10. 75, 1.

gaêsa, s. (nom. sg. f.) curled hair. 6, 7. 48, 11. [This throws light on the word *gaêsu* Yas. 9, 10. which has been misunderstood by all European interpreters; it means "wearing the hair in curls"; see my article in the Zeitschrift der Deutschen Morgenlændischen Gesellschaft vol. 19, pagg. 588, 89.]

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gaonem, s. (nom. sg. n.) hair. 6, 6, 8. 48, 10, 12.

gaosh, s. (instead of *gaoshô*) ear. 9, 11. 50, 19.

gatêê, v. he reached. 30, 10. 70, 6. [It is no verb, but the dat. sg. of a substantive *gati*, *gaiti* "going"; these datives are used in the sense of infinitives, see my Essays pag. 85.]

gaya, s. (inst. sg. m.) life (see *gaêm*) 14, 12. 55, 3.

gayêhê-marata, s. Gayomart, the first king of the Iranians. 15, 1. 55, 3. [The form cannot be correct; it should be *gayêhê marathnô* gen. sg.]

garezhda, s. complaining. 31, 3. 71, 12. [3 sg. aor. middle of *gerez* to cry, "he cried", see my work on the Gâthas I pag. 74.]

gava, s. hand of a wicked person. 31, 1. 70, 7.

gavâstryâvareza, s. agriculture. 31, 4. 70, 14. [It is a compound standing for *gâu-vâstryavareza*, the cultivation of the fields by means of cows, or oxen.]

gavăm, s. (gen. pl. of *gâu*) of cows. 12, 2. 52, 15.

gâim, s. a measure of three feet, or one footstep. 41, 3. 75, 2. [It appears to be a mispronunciation for *gâmem* which has the meaning indicated.]

gâtum, s. (acc. sg.) a time. 14, 6. 54, 8. — *gâtumchă*, and a time 13, 11. 53, 18.

gâthanăm, s. (gen. pl. f. of *gâtha*) of the times of prayer, prescribed in the Parsi religion 77, 22.

gâthwô-shtachaḍ, adj. or s., repeating the Gâthas (songs of Zoroaster) constantly. 31, 3. 70, 13. — [This interpretation is a mere guess; see note 4 on pag. 70.]

gâmahya, s. (gen. sg. m. of *gâma*, a measure of two or three feet) 43, 5. 78, 6. — *gâmem*, (acc. sg.) 43, 5. 78, 5. — *gâmăn*, (acc. pl.) footmarks. 41, 6. 75, 10.

gudhra, ad. (nom. pl.) secret. 31, 1. 70, 8. [root *gudh* = *guz* "to hide".] — *gudhrâ* (*saṅhô*), secret (words). 8, 9. 50, 3.

gushta, v. he may listen. 31, 2. 70, 8.; listening 9, 9. 50, 18. [It is either the past part. of *gush* "to hear", or the 3 aor. sg. middle "he heard".]

geredha, s. a burrow. 31, 2. 70, 9.

gerewnaḍ, v. (3 sg. imperf. act. of *gerew* to take, "he took") he may take. 30, 10. 70, 6.

gē, s. (nom. sg. f.) adultery. 31, 1. 70, 7.

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gām, s. (acc. sg. of *gâu* cow; see *gavām*) cattle. 31, 3. 7, 11. — *gām-châ*, and cattle. 13, 6. 53, 13.

grehmô, s. (nom. sg. m., instead of *grēhmô*) a bribe. 30, 10. 70, 6. [This meaning rests evidently on a guess; the word occurs only in Yas. 32, 12—14, and is apparently a proper name of some enemy of the Zoroastrian religion; the meaning "bribe" gives nowhere any sense; see my work on the Gâthas I pag. 176.]

Gh (gh).

ghenâo, s. (nom. pl. f.) women. 31, 5. 70, 17.

ghnaḍ, v. (3 sg. imperf. act. of *jan* = *ghan* "to kill) he killed. 31, 5. 70, 17.

ghnâd, (3 sg. subjunct.) may he destroy. 31, 5. 70, 17.

Ch (ch).

cha, enclitic, appended to many words, "and, also".

chaiti, adv. how much? 29, 7. 69, 3.

chaĉteñti, s. plainnes, clearness. 29, 6. 68, 23. [This is a mistake, see note 1 on pag. 69.]

chakana, s. a wish. 29, 7. [It is no noun, but 3 sg. perf. act. of *kan* to wish, "he has wished"; see my Essays pag. 81.]

chathware, num. (n.) four. 15, 10. 55, 13.

chaḍcha, pr. any one 40, 7. 74, 11. [instead of *chiḍcha* any thing whatever.]

charâiti, s. (nom. sg. f.) an unmarried girl. 5, 2. 47, 18.

charetutârô, adj. (nom. sg. m.) very active. 29, 7. 69, 4. [This interpretation rests on a wrong etymology; the word cannot be derived from *kere* "to make" as the Pahlavî translator has done, but is a determinative compound (Tatpurusha) *charetutârô* meaning "crossing the riding-ground".]

charetu-drâjô, a square riding-ground. 29, 5. 68, 22.

charetām, s. workers. 29, 5. 68, 23. [acc. sg. f. of *chareta*, course, a race course; see Yt. 19. 77.]

chavaiti, adv. how many? 41, 5. 75, 3.

chârām, s. (acc. sg. f.) redress. 29, 7. 69, 3.

chiākadhavatô, adj. (gen. sg. of *chiākadhavat*) of an arm's length a cubit. 10, 3. 50, 26. [*chiākadha* appears to signify the fore-arm.]

chikaĉn, v. (3 pl. potent. act. of *ci* "to atone") they should be punished. 3, 5, 7, 8. 46, 27, 30. — *chikayatô*, (3 du. potent.) both should be

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punished 3, 5, 7. 7, 8. 46, 26, 29. 49, 3. — *chikayaḍ*, (3 sg. potent.) he should be punished. 3, 3. 46, 25.

chichi, v. is to be punished. 14, 4. 54, 5. [The form is unexplicable; it appears to be miswritten for *chidhi* which wôuld be the imperative of *chi*.]

chitha, s. (nom. sg. f.) punishment. 29, 6. 69, 2.

chithra, s. (nom. pl.) seed. 29, 6. 69, 1.

chithrushva, s. a fourth part. 1, 6. 45, 10.

chiḍ, an enclitic (n. of the pronoun *chi*) which is appended to nouns and pronouns making their sense more general, e. g. *kaschiḍ* anyone, whosoever.

chinaiĉmi, v. (1 sg. pres. act. of *chin*) I pray. 29, 8. 69, 6.

chinmanô, s. (gen. sg. of *chinman*) esteem. 29, 8. 69, 5.

chistish, s. (nom. sg.) a sage. 29, 8. 69, 5. [wisdom, knowledge.]

J (j).

jaidhyaḍ, v. (3 sg. imperf. act. of *jadh* "to ask, implore") he asked. 27, 8. 67, 13.

jau, s. (nom. sg. instead of *java* or *jva* life, living) part of the soul 37, 8. 73, 22. [1])

jaê, s. (nom. sg.) instead of *jahi*) a lustful woman. 4, 10. 47, 14.

jaêsh, s. adultery. 27, 9. 67, 14.

jakhshavâo, (part. perf. act. of the desiderat. of *jan* "to destroy) one who had the desire of destroying. 27, 7. 67, 12.

jataṅhaḍ, arriving. 27, 8. 67, 13. [The interpretation is wrong, as the word cannot be derived from *jam*, *jim* "to go"; it is *jata aṅhat* "he (or she) was beaten".]

jafra, s. (nom. sg.) a cave. 27, 7. 67, 11. [adj. deep.]

jareta, s. taking. 27, 8. 67, 13. [nom. sg. praiser of *jar* "to praise".]

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1) The explanation which is given of this term by the compiler of the glossary on pagg. 39. 40. has been left untranslated by Destur Hoshengji. I render it as follows: "jau is the continuous power of life (frâz-ushtân) which separates from the soul in such a one (a criminal), that is, one may call it (the ushtân) separated from the soul in any Tanâvanâr (a sinner who cannot pass the bridge); punishment is awarded, but there is no compensation by means of good works (i. e. the good works of the Tanâvanâr are not counted, they are all lost in consequence of his mortal sins)".

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javaiti, v. (3 sg. pres. act. of *jiv* "to live") he lives. 14, 12, 55, 3.

jahî, s. (nom. sg. f.) a lustful woman. 5, 1. 47, 17.

jinâiti, v. (3 sg. pres. act. of *ji, jyâ* "to grow old") he exhausts. 27, 6. 67, 10.

jimaiti, v. (3 sg. pres. act. of *jim* "to come") he comes 14, 10. 55, 1. — *jimâḍ*, (3 sg. pres. subjunct.) he may reach. 27, 7. 67, 11.

jum, adj. (acc. sg. m. of *jvâ*) living. 27, 6. 67, 10.

jē, s. (nom. sg. instead of *jahî*) a lustful woman. 4, 10. 47, 17.

Zh (zh).

zhnûm s. (acc. sg. of *zhnu*) knee. 11, 3. 5, 52.

Z (z).

zaêṅanha, adj. wakeful. 30, 6. 69, 18. [s. instr. sg. n. of *zaêṅanh* watchfulness, "with watchfulness".]

zaêmanô, may they live! 16, 6. 56, 6. [s. gen. sg. of *zaêman* activity, see note 1 on pag. 56.]

zaêshô, adj. (nom. sg. m.) ugly. 30, 6. 69, 17.

zaothra, s. (nom. sg. f.) holy-water. 30, 3. 69, 13. — *zaothrâbyô*, (dat. pl.) 17, 1. 57, 3. to the waters. — *zaothrăm*, (acc. sg.) holy-water. 76, 25.

zaoshô, s. (nom. sg. m.) a pleasure. 30, 3. 69, 11.

zagathaḍ, v. (3 sg. imperf. act. of *zagath*) he separated. 30, 7. 69, 19.

zañta, s. (nom. sg.) a meaning, commentary. 30, 4, 69, 15.

zatô, past part. (nom. sg. m. root *zan* "to strike") beaten. 30, 9. 70, 4.

zarathushtra, s. (voc. sg.) Zoroaster, the prophet of the Parsis. 15, 3. 56, 66.

zarva, s. (nom. sg.) old age. 30, 5. 69, 17. — *zarvânemcha*, (acc. sg.) and time. 13, 11. 53, 18.

zavarascha, s. (nom. sg. n. with *cha;* instead of *zavare*) strength. 17, 5. 57, 8.

zasta, s. (nom. du.) hand. 10, 3. 30, 1. 50, 26. 69, 8.

zastavaḍ, adj. (nom. sg. n.) mighty. 30, 1. 69, 8.

zâ, s. (nom. sg. f.; instead of *zâo*) earth. 12, 7. 52, 22.

zâmâoiô, s. (nom. sg. m.) a son-in-law. 30, 6. 69, 17.

zârascha, s. (nom. sg. n. with *cha*) bile. 10, 11. 51, 10.

zâvare, s. (nom. sg. n.) strength. 30, 4. 69, 14.

zita, past part. (nom. sg. f.) increased 30, 2. 69, 10.

zinda-yâtumeñta, (nom. pl. n.) a great sorcerer. 30, 9. 70, 3. [The two

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words from no compound; *zinda* is a substantive in the nom. pl. n., and *yâtumeñta* is its adjective; they may be translated "sins of sorcery"; *zinda* is the Persian *zhinda* "ugly, horrible".]

zî, conj. for. 30, 1. 69, 9.

zurô-beretâo, adj. (a compound, nom. pl. f. of *zurô* = *zâvare* "strength", and *beretâo* "brought", or "bringing") having strength. 30, 7. 70, 1.

zusha, injured; asked. 30, 2. 69, 11. [*zusha* is incorrect; it ought to be *zushta* past part. of *zush* "to be pleased"; it means "pleased, satisfied" and not "injured", or "asked".]

zushta, s. a derhem. 30, 3. 69, 12. [This meaning is very doubtful; it appears to rest only on the mistaken identification of *zushta* "pleased" with the Pahlavî *zozan*, which is the name of a certain coin.]

zushtô, part. (nom. sg. m.) settled.43, 10. 79, 4.

zeṅha, s. (nom. sg. f.; instead of *zăṅga*) leg. 11, 4. 52, 1.

zemana, s. (nom. sg. f.) reward. 30, 5. 69, 16.

zemô, s. (gen. sg.) land. 18, 9. 40, 6. 58, 5. 74, 10.

zeredhaiêm, s. (nom. sg. n.) heart. 30, 8. 70, 2.

zâo, s. (nom. sg. f.) earth. 12, 7. 52, 22.

zăthwan, born. 30, 5. 69, 15. [nom. sg. n. birth of *zan* "to be born" with the abstract suffix *thwan*.]

zgereqnem, adj. (nom. sg. n.) altered to *zgeresnem*, round. 30, 7. 69, 19. [See note 4 on pagg. 69. 70.]

zyêiḍ, s. a kind of offender. 39, 2. 73, 24. [It is a verb, 3 sg. imperf. act. of *zyâ* to injure, "he injured".]

zyăm, s. (acc. sg. f.) of *zyâ* winter. 30, 2. 69, 9. [snow.]

zrva. s. (nom. s. m.; see *zarva*) time. 30, 5. 69, 16.

T (t)

tacha, s. flowing. 29, 1. 68, 13.

tacharem, s. (nom. acc. sg. n.) a measure of three Hâsars. 41, 11. 75, 8. [See note 5 on pag. 75.]

tañchishtem, adj. (nom. acc. sg. n.) most vigorous. 29, 1. 64, 14.

taḍ, dem. pr. (nom. sg. n.) this. 43, 5, 6, 7, 8. 76, 24. 78, 6, 7. 79, 1.

tadhao, 41, 10. 75, 7. [a mistake; see note 5 on pag. 75.]

tanum, s. (acc. sg.) body. 37, 5. 73, 19. — *tanush*, s. (nom. sg.) 24, 8. 37, 4. 64, 13. — *tanvaêcha*, (dat. sg.) to the body. 11, 9. 52, 9.

tanumăthrô, s. (nom. sg. m.) a body-subduer 29, 3. 68, 7. [Te word is

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generally used as an adjective, meaning "one in whose body the sacred words are" i. e. thoroughly knowing the religion.]

taradhâta, s. (nom. sg. f.) a destroyer. 29, 4. 68, 19. [past part. of *taradhâ* "to pervert", generally used in the phrase *taradhâtem anyâish dâmăn* Yt. 12, 1. 2. 19, 9. etc. "perverted, spoiled by the other creatures"; the inborn light, the primitive intellect *âsnô khratush* are regarded as spoiled by their contact with other things.]

tarascha, adv. and across. 6, 4. 48, 8.

taremanô, adj. (nom. sg. m.) small. 29, 2. 68, 15. [The meaning is very doubtful.]

tarēmanô, adj. (nom. sg. n.) very strong. 29, 2. 68, 15. [part. pres. middle of *tar* to cross, "crossing, running".]

tavâchâ, v. (1 sg. subjunct. middle of *tu* "to be able" with the enclitic *cha*) I may have the means 14, 8. 54, 10.

tashaḍ, v. (3 sg. imperf. of *tash* "to cut") he formed. 29, 4. 68, 19.

tâcha, dem. pr. with *cha* (nom. acc. pl. n.) and that. 29, 1. 68, 13.

tâtô, s. (nom. sg. m.) duration. 29, 1. 68, 13. [past part. of *tan* "to stretch, extend".]

tâya, s. (nom. sg.; instead of *tâyush*) a thief. 29, 3. 68, 16.

tâyushâoscha, s. (nom. pl. f.) an abettor of thieves, a nest of rogues. 39, 4. 73, 27. [It is a compound, *tâyu-sha*, which may mean place of thieves.]

tâyô, hidden. 39, 4. 73, 26.

tishrô, num. f. three. 1, 5. 45, 8.

tûirîm, s. (nom. sg. n.) the fourth parth. 1, 7. 45, 10.

tûm, pers. pr. (nom. sg.) thou. 29, 3. 68, 16.

tushish, s. (nom. sg.) a spade. 29, 3. 68, 16. [See note 2 on pag. 68.]

tê, dem. pr. (nom. pl. m. of *ta* this) these 15, 8. 16, 10. 55, 12. 56, 11.

Th (th).

thanavañta, adj. (nom. pl. n.) lazy. 31, 7. 71, 4.

thamanem, adj. (acc. sg. m.) industrious, independent, heroic. 31, 8. 71, 4.

thnâtô, s. (nom. sg. m.) acceptance. 31, 6. 71, 3. [past. part of *thnâ*, a root of uncertain signification.]

thraêtaonahê, s. (gen. sing.) Feridûn. 15, 8. 55, 12.

thraṅ, s. (nom. sg.) the mouth. 31, 8. 71, 6.

thrayăm, num. (gen. n.) threefold. 1, 6. 45, 8.

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thrâthrâ, s. (instr. sg., or nom. pl. n. of *thrâtar*, protector, nourisher, or of *thrâtrem* nourishing) adorning [1]). 31, 6. 71, 3.

thrâyô-sata, num. (both words being in the nom. pl.) three hundred. 31, 9. 71, 6.

thri-gâmcm, s. (nom. sg. n. of a Dvigu-compound) a measure of three paces. 43, 5. 78, 6.

thritîm, adj. (nom. sg. n. of the ordinal number *thritya*) third. 1, 5. 45, 8.

thripithwô-dhi, adj. (a Tatpurusha compound of *thripithwô* three stations, three times, and *dhi* making) holding three times. 38, 5.

thri-yakhshtischa, adj. (nom. sg. m. f. of a possessive compound) and three twigs (having three twigs, consisting of them, as the Barsom) 16, 8. 56, 8.

thri-vachahim, (nom. sg. acc. m. f. of a possessive compound) having three words. 43, 4. 78, 5.

thristem, num. thirty. 31, 1. 71, 6.

thrîshva, (instead of *thrishva* inst. sg. or nom. du.) a third part. 1, 6. 45, 8.

thrāfdhô, s. (nom. sg. m.) descent of an angel. 31, 6. 71, 2.; see note 1 on pag. 71.

thwakhshitâo, adj. (gen. du. of *thwakhshita*) energetic, active. 15, 5. 55, 7. [See under *paitishâthrâo*.]

thwăm, (acc. sg. of *tûm* thou) thee. 3, 10. 31, 7. 41, 6. 46, 34. 71, 3. 75, 5.

D (d).

daêvayaḍ, (3 sg. impf. of the causative) he should look. 27, 1. 67, 3. [The Pahlavî translation *namûd* means "he showed". If the form is correct, then the root is *div* which means in the Zand "to cheat, deceive"; but the translator appears to have traced it to *dî* "to see", *dîdan* in Persian. *v* may, however, stand for *p*, in which case it might be a regular causative of *dî;* but it is very likely a clerical error for *daêsayaḍ* "he showed".]

daosha, shoulder. 10, 2. 50, 25.

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1) This is the translation of [illegible] ârâeshna by which the word is rendered. It is, however, nothing but a clerical error for [illegible] serâyashna being of the same root (thrâ) as the Zand thrâtâ; for the latter is generally rendered so in the Pahlavî translation of the Yasna and Vendidâd. See Yas. 50, 1. Vend. 2, 4. 5. In Yas. 71, 13. it is translated by [illegible], "assistance, help". M. H.

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dakhmô, s. (nom. sg. m.) a depositary for the dead, tower of silence. 27, 1. 67, 2.

dakhshta, s. (nom. pl. n.) a mark. 27, 2. 67, 4.

dakhshmaitish, s. (nom. sg. f.) a certain measure. 41, 8, 75, 6.

daṅrô, or *daṅhrô* adj. (nom. sg. m.) wisdom, [wise]. 8, 7. 50, 2.; wise, intelligent. 9, 6. 50, 12.

daṇhvê, s. (dat. sg. of *daṇhu* "a province") to the governor. 12, 2. 52, 15. [The Pahlavî translator has identified it with *daṇhu-paiti* "a ruler, governor"].

dazhaḍ, v. (3 sg. imperf. act. of *dazh* "to burn") he burns. 27, 3. 67, 5.

dazdi, v. (2 sg. imperat. of *dâ* "to give") give! 27, 2. 67, 3.

dadhâiti, v. (instead of *dadâiti* 3 sg. pres. act. of *dâ* "to give") he gives. 13, 9. 53, 15.

dantânô, s. (nom. pl. of. *dantan* "a tooth") teeth. 8, 3. 49, 14.

dareghem, (adj. nom. sg. n.) long. 11, 10, 12. 52, 9, 12.

darezera, adj. (nom. sg. f.) powerful. 27, 3. 67, 6.

darevaḍ, v. (3 sg. imperf.) he saw. 27, 2. 67, 4. [miswritten for *daresaḍ*, of *dares*, to see.]

dashinô, adj. (nom. sg. m.) right. 9, 11. 50, 19.

dashcha, num. with *cha*, and ten. 41, 6. 75, 4. [instead of *dasacha*.]

dasmahê, adj. (gen. sg. m. n. of *dasema*) tenth. 1, 9. 45, 14.

dahmô, adj. (nom. sg. m.) pious, religious, devout. 27, 1. 67, 2.

dâitya, s. justice, propriety. 13, 12. 53, 19. [adj. nom. pl. n. proper, suitable.]

dâtâish, s. (instr. pl.) through, with the laws. 14, 1. 54, 1. [past. part. of *dâ* "to make".]

dâḍ, v. (3 sg. aor. act. of *dâ* "to make, create") he created. 13, 6. 53, 13.

dâra, s. (nom sg. f.) a razor. 16, 9. 56, 11.

dâshta, past part. made. 27, 3. 67, 5. [It appears to be miswritten for *dâta*.]

dishta, s. a measure of ten fingers. 41, 2. 74, 17.

dughdha, s. (nom. sg.) a daughter. 5, 6. 47, 22.

dudhuwibuzda, s. name of a crime, threatening to kill with uplifted weapon. 34, 5. 72, 12. [It does not appear to be a compound, but two words, *dudhuwi* s., and *buzda*, past part., both in the instr.; *dudhuwi* is very likely the name of a particular weapon, and *buzda* may mean

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"turned" (root *buz* = *buj* to inflect); the whole phrase would thus signify "with a weapon, turned, pointed at".]

dunma, s. (nom. sg. n.) a cloud. 16, 8. 56, 10. [The phrase *yayata dunma* means "the cloud is passing, or has passed moving about".]

dush-dâma, adj. (nom. sg. f.) having a bad creation. 27, 5. 67, 8.

dush-sastish, s. (nom. sg.) ill-advising. 27, 4. 67, 7.

dush-sravaṇhê, adj. (dat. sg. m. n.) having bad words. 27, 4. 67, 6.

demânô-pathni, s. (nom. sg. f.) a bride. 5, 2. 47, 19. [mistress of the house.]

deretô, s. (nom. sg. m.) a holder. 9, 3. 50, 10. [It is past part. of *dere* "to hold", forming the first part of the Tatpurusha compound *deretô-sraoshem* holding Serosh, keeping him; the past part. has in Zand now and then the meaning of the act. part., see my Essays pag. 84.]

dôithra, s. (nom. sg. f., or nom. du.) eye. 7, 13. 49, 11.

drâjô, s. (nom. sg. n.) length, extent. 16, 3. 29, 5. 56, 1. 68, 22.

drujim, s. (acc. sg. of *druj*) Daruj, an evil spirit 14, 7. 54, 9.

drvatâtem, s. (acc. sg. of *drvatât*) health. 11, 7. 52, 7.

dva, num. two. 1, 4. 45, 7. — *dvacha*, and two. 41, 6. 75, 4.

dvadasaṅ-hâthrem, a Dvigu-compound (nom. sg. n.) a measure of twelve hâsars. 43, 1. 78, 1.

dvayâo, nom. (gen. du. f. of *dva*) twofold. 1, 5. 45, 7.

D (ḍ).

ḍkaêshahê, s. (gen. sg. of *ḍkaêsha*) 43, 6. 78, 7. — *ḍkaêshô*, (nom. sg.) a command; a judge. 17, 8, 9. 57, 11, 12. [This is the traditional explanation which can scarcely be proved from the Zand-avastâ as far as it still exists. The word may have had the meaning of "judge" in works which are no longer extant, or in the old Persian language; as regards the Zand I doubt it very much. In the existing Zand texts it clearly means "creed, religion; religious doctrine", forming very frequently the latter part of a compound (e. g. *ahura-ḍkaêshô* "professing the Ahura religion", *paoiryô-ḍkaêshô* "an adherent of the ancient religion") which is now and then dissolved into its component parts, but without altering the sense (so for instance *paoiryanăm ḍkaêshanăm* instead of *paoiryô-ḍkaêshanăm*). It is originally the same with the Sanscrit *dîkshâ* "instruction, initiation principally into

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sacred rites". No other etymology is possible; those which have been proposed by same modern Zandists are absurd. See my work on the Gâthas II, pagg. 177. 78.]

ḍbaêshâo, s. (nom. pl. n. of *ḍbaêshaṅh*) injury. 28, 1. 67, 16.

Dh (dh).

dhadhaṅha, s. (instr. sg. n.) the backside. 11, 2. 51, 15. [It is the same as *zadaṅh* podex.]

N (n).

naêmăm, adj. (acc. sg. f.) half. 9, 13. 50, 22. [*vîspê-naêmăm* in all directions.]

năêrê, s. (dat. sg., instead of *năirê* of *nar* a man) to a man. 13, 9. 14, 3. 53, 15. 54, 5. — *nara*, (nom. du.) two men. 4, 8. 14, 6. 47. 11. 54. 7. — *narô*, (nom. pl.) men. 4, 8. 38, 7. 47, 11.

naomahê, adj. (gen. sg. m. n. of *năoma*) ninth. 1, 9. 45, 14.

namra-vâkhsh, an adjectival compound (nom. sg. *namra* + *vâksh*) words of benediction. 8, 7. 50. 2. [This meaning is doubtful; it appears to be based only on an identification of *namra* with the Persian *nemâz* prayer; the real meaning cannot be made out.]

narsh, (gen. sg. of *nar*) of a man. 4, 7. 7, 4. 12, 8. 47, 10. 48, 23. 52, 23.

nâ, s. and adv., a man; or. 4, 1. 12, 5. 47, 2. 52, 20.

nâiri, s. (nom. sg.) a woman. 12, 5. 52, 20.

nâirika, s. (nom. sg. f.) a woman. 4, 9. 47, 13. — *nâirikanăm*, (gen. pl.) of women. 4, 9. 47, 14. — *nâirikayâo*, (gen. du.) of two women. 4, 9. 47, 14.

nâfô, s. (nom. sg. n.) navel. 10, 7. 51, 6.

nizentem, act. part. pres. (acc. sg. m.) one who is born in the house. 40, 10. 74, 13. [See note 2 on pag. 74.]

nitemchiḍ, s. (nom. acc. n. of *nita* with *chiḍ*) each setting. 12, 7. 52, 22. [See note 3 on pag. 52.]

netemem, adj. (nom. acc. sg. n. instead of *nitemem*) lowest. 4, 3, 4. 7, 8, 3.

nē, pers. pr. (acc. dat. gen. pl., Gâtha form) we. 4, 1. 27, 2. [us, to us, of us.]

nô, pers. pr. (acc. dat. gen. pl.) we. 4, 1. 47, 1. [See *nē*.]

nôiḍ, adv. not. 13, 9. 53, 15. 76, 23.

nâoṅha, s. (nom. sg. f.) nose. 8, 1. 49, 12,

nmânô-pathni, s. (nom. sg. f.) mistress of the house. 5, 2. 47, 19.

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P (p).

paio, s. (nom. sg. n. instead of *payô*) milk. 24, 5. 64, 10.

paiti, prep. on, at. 7, 1, 3. 48, 17, 20.

paiti-dathâiti, v. (3 sg. pres. act. of *dhâ* + *paiti*) he returns, answers. 13, 9. 53, 15.

paitiastô (*vachâo*), adj. words of assent. 9, 8. 50, 17. [instead of *paityastô* assenting.]

paitiĉtê, s. Patet, confession and repentance of sins. 25, 10. 64, 17. [The form cannot be correct; *patet* comes from *paitita* "fallen", compare *patita* in Sanscrit "fallen from virtue"; if it be a noun, it can only stand for *paititi* "fall, confession of a fall".]

paitishâthrâo [1]), s. a commander 15, 5. 55, 8. [The interpretation is doubtful; at to its form, it is a gen. du. The derivation from *paiti* "lord", and *khshathra* "rule" which the compiler had in view cannot be right. I derive it from a word *paiti-shâtra* which may mean "a meeting convened for opposing another one, a party", as *shâtra* is only traceable to *shad, had*, "to sit", being a corruption of *shastra*, the *s* being dropped, and the *a* lengthened in compensation for the loss; compare *hâdrôyâ* (gen. du. of *hâdri* which is a Gâtha from for *hathri*) Yas. 32, 7. with my remarks on it, Gâthas I, pagg. 167. 68.]

paitishtâna, s. (nom. du.) foot. 11, 3. 52, 1.

paitî, s. (nom. sg. instead of *paitish*) a chief. 24, 10. 64, 18.

paitiapta, adv. with malicious intent. 76, 30. [instr. sg. of the past part. *paityapta*.]

paityahmi, s. (loc. sg.), an astronomical term, probably zenith. 12, 10. 53, 1. [See note 1 on pag. 53.]

paityâdha, s. answering. 9, 8. 50, 17.

pairi, prep. about. 17, 10. 57, 13.

pairiĉtê, s. pain, malady. 24, 7. 64, 12. [The form cannot be correct; it if be a substantive, it ought to be *pairyaiti* or *pairiti*.]

pairikanâmcha, s. (gen. pl. of *pairika* "a fairy" with *cha*) and of fairies. 15, 12. 55, 17.

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1) The passage in which the word occurs, looks like a proverb. I propose the following translation: "he who belongs to two industrious people is of two parties". The meaning appears to be, that one cannot serve two masters.

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pairishtem, adj. (nom. sg. n.) well considered. 9, 3. 50, 10. [It is formed like a past part. from *pairish*, "round about", meaning "turned about", looked at, chiefly used of wood, if properly examined before it is thrown into the sacred fire.]

pairi-sachaiti, v. (3 sg. pres. act. of *sach* "to pass" with *pairi*) it lasts 76, 23.

pairyêtê, v. (3 sg. pres. middle of *pere* "to destroy" instead of *pairyêitê*, see Vend. 4, 17. West.) is joined to *tanu*, meaning "he destroys his body, becomes a Tanâvanar". 37, 5. 73, 19.

paurva, adv. before. 1, 4. 45, 6.

paêsa, s. leprosy. 24, 5. 64, 10.

paouraya, adj. (instr. sg. f.) 7, 3. 48, 19. — *paourîm*, adj. (nom. sg. n.) first. 1, 4. 45, 6.

paourushagaonem, an adjectival compound (nom. sg. n.) grey hair. 6, 48, 12.

paosh, adj. rotten. 24, 9. 64, 16. [s. gen. sg. of a word *pu;* perhaps it stands for *paosha*.]

pañtañhem, s. (nom. sg. n.) a fifth part. 1, 7. 45, 11.

pañchadasa, num. fifteen. 39, 6. 74, 3.

pañchasata, num. five hundred. 24, 6. 64, 11.

pañchâstem, num. fifty. 24, 6. 64, 11.

patenta, v. it falls out. 16, 4. 56, 4. [pres. part. (nom. pl.) of *pat* "to fall".]

pathô, s. (gen. sg. acc. pl.) a path. 24, 8. 64, 15.

padhem, s. (nom. sg. n.) a foot. 41, 1. 74, 16.

pafraêta, s. paying of debts by instalments; happy, healthy. 60, 3. 74, 7. [It may be the past part. of an intensive of *pere* "to fill", meaning "completely fulfilled, discharged"; with reference to debts "paid off". *pa* may also stand for *upa*, and *fraêta* be derived from *frî*, *prî*, meaning "satisfaction".]

pura, prep. before. 76, 26. 77, 28.

para-sachaiti, v. (3 sg. pres. act. of *sach* to pass with *para*) it lasts. 77, 26.

parâcha, adj. (instr. sg. of *para* another) on that side. 6, 4. 48, 8.

parata, s. asking. 24, 3. 64, 7.

paresu, s. (nom. sg.) the side. 10, 9. 51, 7.

parô, adv. before. 9, 11. 50, 19.

parâontyâo, s. (gen. sg. of *parâonti*) exhaling. 8, 2. 49, 13. [See *âontyâo*.]

parshva, s. snow. 19, 1. 58, 13.

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pashnem, s. (nom. sg. n.) eyelid. 8, 1. 49, 11.
pasânô, s. (nom. pl.) bosom. 10, 10. 51, 8.
pasu-vastrahê, adj. (gen. sg.) clothed in skins. 6, 9. 48, 13.
pasushurvân, s. (gen. sg.) a shepherd-dog. 40, 1. 74, 5.
pascha, adv. after, behind. 9, 12. 10, 1. 50, 19, 22. 76, 26.
paschaita, adv. (instead of *paschaêta*) afterwards. 78, 11.
pasvô, s. (nom. pl. of *pasu*) cattle. 39, 7. 74, 3.
pâiri, surrounding. 9, 13. 50, 22. [prep. instead of *pairi* round.]
pâta, (2 pl. imperat. act. of *pâ*) protect! 24, 4. 64, 9.
pâdha, s. a foot. 24, 4. 64, 9.
pâdhaṅuhañtem, adj. (acc. sg. m. of *pâdhaṅuhañt*) deserving rewards. 40, 1. 74, 5.
pârem, s. (nom. sg. n.) a debt. 24, 7. 40, 3. 64, 12. 74, 6.
pitum, s. and. adj. (acc. sg.) a father; bad. 24, 5. 64, 10. [The word cannot have both these meanings; in that of "father" the compiler confounded it with *pitar* which has this meaning. Whether it means "bad", or rather "badness", as it can be only a substontive, cannot be decided from the existing Zand texts, where *pitu*, means "nourishment"; but it is quite possible that it conveyed the sense of "badness" in passages which are now lost; compare *pejus* worse in Latin, *pîyati* "to scorn" in Vedic Sanscrit, see Rigv. 1, 147, 2.]
pukhdha, adj. fifth. 1, 7. 24, 6. 45, 11. 64, 11.
puthra, s. (nom. pl.) sons. 15, 8. 55, 12. — *puthrô*, s. (nom. sg.) a son. 16, 11. 57, 2.
pusăm, s. (acc. sg. f.) a crown. 24, 10. 64, 18.
peretush, s. (nom. sg. m.) a way, a channel. 24, 3. 64, 7.
perenâi, s. (dat. sg. of *perena*) a discussion. 24, 4. 64, 8.
perenâiu, s. (instead of *perenâyu*) a youth. 24, 4. 64, 8. — *perenâyu*, (nom. du.) two adults. 4, 5. 47, 8. — *perenâyunăm*, (gen. pl.) adults. 4, 6. 47, 8. — *perenâyush*, (nom. sg.) an adult. 4, 5. 47, 7.
perenâvayâo, s. blessings. 24, 9. 64, 15. [This meaning is very doubtful, as the word cannot be derived from *â-frî* "to bless" which the compiler appears to have done. It seems to be miswritten for *perenâyavâo* gen. du. of *perenâyu* "a youth".]
perenem, adj. (nom. sg. n.) full. 24, 3. 64, 7.
peremnâi, s. (dat. sg.) to an adversary. 13, 9. 53, 15. [pres. part. middle of *pere* "to fight".]

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peresâ, s. (nom. sg. f.) bridge. 14, 10. 55, 1. [*peresâ* is only the Persian pronunciation of the Bactrian *perethâ;* see note 1 on pag. 55; the translator has identified it with *perethu* "bridge", referring it to the bridge *Chinvaḍ* which separates heaven from hell. This interpretation is very doubtful, as *perethâ* is the nominative, and gives no good sense. I have explained it in my work on the Gâthas II pag. 163. as "fight, strife, war" to which interpretation I still adhere.]

peshotanush, s. (nom. sg. m.) a Tanâvanâr, a great sinner. 24, 8. 64, 13. — *peshôtanush*, s. (nom. sg. m.) 37, 4. 73, 19. [The correct form is *peshô-tanush* which is a Tatpurusha compound of *peshô*, instead of *peretô* "destroying" (the past part. being used in the sense of an active one) and *tanush* "body", the whole meaning "destroying the body" that is, suicide. It does, however, not necessarily imply the idea of suicide, but sins which are regarded as aggravating and great as the destruction of one's own life is according to the Zoroastrian religion.]

pouruyô, adj. (nom. sg. m.) first. 17, 2. 57, 5.

pourushaspô, s. (nom. sg. m.) Pourushasp, the father of Zoroaster. 15, 8. 55, 12.

pām, adj. (acc. sg. of *pâ*) protecting. 32, 6. 71, 17.

pāsanush, s. (nom. sg. m. instead of *pāñsush*) dust. 24, 8. 64, 15.

pāstahê, s. (gen. sg. m.) of the skin. 6, 9. 48, 12.

ptaḍ, v. (3 sg. imperf. act. of *pat* "to fall") he fell. 24, 9. 64, 16.

F (f).

fedhri, s. (log. sg. instead of *pitari* of *pitar*) a father. 26, 9. 66, 18.

fraiar, s. (instead of *frâyara*) forenoon. 42, 4. 75, 13.

frauâkhsh, s. (nom. sg.) horny substance. 10, 5. 51, 3.

fraêazaitê, v. will be born. 15, 4. 55, 7. [probably miswritten for *frayazaitê* 3 sg. pres. middle of *yaz*, "he prays", see note 4 on pag. 55.]

fraêshta, past part. (instr. sg. used in the sense of an adverb) abundantly. 26, 11. 66, 20.

frakârayôish, v. (2 sg. potent. act. of the causal of *kare*) thou shalt draw. 18, 8. 58, 4.

fragatôiḍ, s. (abl. sg. of *fragati*) beginning. 42, 11. 77, 4.

frajasaiti, v. (3 sg. pres. act. of *jas* = *gachh* "to go" with *fra*) it begins. 76, 20. 77, 23.

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frazânaiti, v. (3 sg. pres. act. of *zan* "to know" with *fra*) he discerns, decides. 17, 10. 57, 14.

frazdânaom, s. (acc. sg. of *frazdânu*), name of a river in Sejestân 17, 3. 57, 6.

fradathem, s. (nom. acc. sg. n.) prosperity. 13, 3. 53, 6. — *fradathâi*. (dat. sg.) for furthering. 26, 9. 66, 8.

frabaraitê, v. (3 sg. pres. middle of *bare* "to bring" with *fra*) he brings. 76, 25.

frabda, s. a bridge of foot from heel to toe, a foot's length. 11, 4. 52, 2.

frayarê, adv. tomorrow. 26, 10. 66, 19.

fravâkhsh, s. (nom. sg.) male organ of generation. 11, 1. 51, 13.

frashnem, s. (nom. sg. n.) testicles. 10, 12. 51, 11.

frasasta, past part. of *sǎs* "to praise" with *fra*, well-known. 26, 10. 67, 19.

frasyadhjaiti, s. name of a crime, the sin of driving another to desperation, or stabbing and wounding him. 35, 7. 73, 1. [It is a compound; *jaiti* means "striking, a blow"; *syadh* appears to mean "stabbing, piercing".]

frasrâvayêiti, v. (3 sg. pres act. of the causal of *sru* "to hear" with *fra*) he repeats, sings. 77, 29.

frâ, prep. (instead of *fra*). 14, 4. 54, 5.

frâtish, s. (nom. sg.) filling. 76, 20. [It is to be derived from *pere*, *pare* "to fill" with the suffix *ti*, being a contraction for *paratish*.]

frâraithya, part. fut. pass. (nom. pl. n.) they are to proceed. 13, 12. 53, 19. 54, 1. [It is to be traced to a denominative of *ratha* "carriage", meaning "to move".]

frârâdhân, s. (nom. sg.) little finger. 10, 4. 51, 2.

frim, s. (acc. sg. m. or. nom. n. of *frya* dear, beloved) a friend. 26, 9. 66, 18.

frǎs, adv. over. 26, 10. 66, 18.

fshu, adv. before. 19, 4. 59, 3. [This meaning appears to rest entirely on an identification with the Persian *pêsh* "before". The word is of frequent occurrence in the Zand texts at the end of compound words, meaning "increasing"; in some words it is a contraction of *pasu* "cattle".]

fshuta, s. cheese. 26, 11, 66, 20.

fshyô, adv. after. 19, 4. 59, 3. [This meaning is unknown in the existing

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Zand texts; it may be an adjectival from of *pas* behind, meaning "one who is behind".]

fshyô, s. (nom. sg.) milk. 26, 11. 66, 20. [This form is a correction from the *pashuyô* of the MSS.; it ought to be *fshuyô* meaning "what comes from cattle, cows" i. e. milk, *fshu* being a contraction of *pasu*.]

fshtâna, s. (nom. du.) the breast. 10, 6. 51, 4.

B (b).

baê, num. (instead of *duyê*) two. 28, 1. 67, 17.

baêshaza, s. (nom. pl. n.) health. 28, 1. 67, 16. [remedy, medicine.]

baodhaṅhô, s. (gen. abl. sg. n.) a seeker. 28, 5. 68, 3. [part of the soul, soul, life.]

baodhajaḍ, s. name of a crime. 32, 8. 72, 2. [It stands for *baodhô-jaiti* "the slaying of life", see note 1 on pag. 72.]

baodhô, s. (nom. sg. m.) life, soul. 28, 4. 68, 3. [scent, smell, *bûi* in Persian.]

baodhô-varshtahê, s. (gen. sg. of *baodhô-varshta*) capital punishment. 3, 3, 46, 25.

baodhô-varshtahê, (gen. sg.) name of a crime of murder for which the severest kind of capital punishment is awarded. 32, 8. 72, 2. [As to the etymology of this compound, the first part *baodhô* "soul" is clear; the second *varshta* cannot be taken as past part. of *varez* "to make, do", as it would give no sense; it is to be traced to the root *vraś'ch* "to tear", of which it can be a past. part; compare the forms fut. *vrashṭâ*, inf. *vrashṭum*, part. fut. pass. *vrashṭavyam* of this root in Sanscrit, *Pâṇini* 8, 2, 36. The whole compound thus means: the tearing of life (out of the body) which applies to a very severe kind of capital punishment, such as disembowelment, or cutting the body in pieces. That it clearly means the heaviest kind of punishment, follows from the passages of the Zand-avastâ where it is mentioned.]

baoshem, s. (nom. sg. n.) freedom. 28, 6. 68, 4.

bakhdhra, adj. uncastrated. 28, 3. 67, 18. [The word occurs in Vend. 19, 21. The readings of the MSS. differ; Westergaard has *bikhedhrem;* my Vendidâd Sâde fol. 228, a has *bakhedhrem*; my Pahlavî-Vendidâd reads as West. does; the Vend. Sade published in Bombay in 1232 Yazdagird, has *bakhdharem*. The Pahlavî translation has which must be read *bakhdarah*, as is only *b*; my Pahlavî-Persian

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Vendidâd which has been copied from a Surat MS. reads it *bâkhtah* and translates it by *bî koftah* not bruised, i. e. uncastrated. The reading *bikhedhrem* appears to owe its origin to etymology; the first part *ba* having been taken as *bi* = *vi* "without". Although the meaning "uncastrated, not gelded" is on the whole undoubtedly correct, the form *bikhedhrem* is hardly the right one; I prefer *bakhdhra*, or *bakhdhar* which was simply an expression for the male, the bull.]

bakhshaḍ, v. (3 sg. imperf. of *bakhsh* "to make a present") he may grant. 13, 3. 53, 6.

bagha, s. (nom. pl. m. or n.) a lot. 28, 2. 67, 17.

bañtâo, adj. (nom. pl. f.) sick. 28, 3. 68, 2.

bañdâo, s. (nom. pl. f.) a tie. 28, 3. 68, 1.

baraitê, v. (3 du. pres. middle of *bere*, *bare* "to bring") they (two) bring. 14, 6. 54, 8.

bareta, *bereta*, past. part. of two roots 1. *bare* = Sanscrit *bhṛi* "to bring"; 2. *bare* = S. *hṛi* "to take"; e. g. *yasôbereta* "taken under prayer".

baretăm, past. part. of *bere*. 16, 8. 56, 32.; see *ava-baretăm*.

barethra, s. (nom. sg. f.) a pregnant woman. 28, 4. 68, 2. [The form is uncommon; it appears to stand for *barethri*; very probably it is only a clerical error.]

barethri, s. (nom. sg. f.) a pregnant woman. 5, 3. 47, 20.

barozhdahum, s. (nom. sg. n.) upper part of the side. 10, 9. 51, 8.

bashi, s. (nom. sg.) a cucumber. 28, 6. 68, 6.

bâzava, s. (nom. pl. of *bâzu*) arms. 10, 2. 50, 25.

bâdha, adv. always. 28, 2. 67, 17.

bâmanyâo, adj. (gen. du. of *bâmani*) wide. 18, 5. 57, 18. [See note 3 on pagg. 57. 58.]

bâmya, adj. splendid; spacious. 6, 3. 48, 6. [See note 2 on pag. 48.]

bitim, adj. (nom. sg. n., instead of *bitîm*) second. 1, 5. 45, 7.

bipithwô, adj. (nom. sg. m.) having two times, stations. 38, 6. [See note 2 on pag. 73.]

bîsh-aêtavaḍ, adv. twice as much. 41, 8, 10. 75, 6, 8.

bishish-framâtô, s. (nom. sg. m.) a well-experienced doctor. 28, 5. 68, 4. [*bishish* appears to be only the old Persian form of the Zand *baêsh-aza*, meaning "medicine"; *framâtô* is past part. (nom. sg. m.) of the root *mâ* with *fra*, and has the same meaning as *âmâta* "experienced".]

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buji, adj. liberated. 28, 6. 68, 5.

bunem, s. (nom. sg. n.) bottom. 12, 10. 53, 1.

buyâd, v. (3 sg. precat. act.) may he be! 28, 2. 67, 18.

berezata (vacha), adj. (instr. sg. of *berezat* "high, loud") a loud voice. 8, 10. 50, 5. [with a loud voice.]

beretâbyô, past part. (dat. pl. f. of *bereta*) to those (waters) which have been taken. 16, 12. 57, 3. — *beretâo,* nom. acc. pl. f. 30, 8. 70, 1.

bâthro, adj. (nom. sg. m.) difficult. 28, 7. 68, 6.

byaṅha, s. (instr. sg.) fear. 28, 4. 68, 2.

bvaḍ, v. (3 sg. pres. subjunct. act. of *bû* "to be") it will be. 11, 11. 52, 11. [on the meaning as future, see my Essays pag. 82.]

M (m).

maitê, s. (nom. sg. instead of *maiti*) a measure. 19, 6. 59, 7.

maidhyâi, adj. (dat. sg. of *maidhya,* middle) to the middle. 77, 25. — *maidhyâḍ,* (abl. sg.) 78, 12.

mainyûcha, s. (nom. du., or acc. pl. of *mainyu* with *cha*) in connection with *spentô-mainyu,* the name of the third Gâtha, meaning "the verses beginning with *Spentô-mainyu*". 78, 9.

maêsma, s. (nom. sg. of *maêsman*) urine. 11, 1. 51, 14.

makhshi, s. (nom. sg.) a fly. 25, 7. 65, 12.

magha, s. a bachelor. 25, 4. 65, 6. [See note 2 on pag. 65.]

maghem, s. (nom. sg. n.) a stone to sit upon, when undergoing the great purification ceremony which lasts for nine nights. 25, 7. 65, 10.

maghna, adj. naked. 25, 7. 65, 10.

mazaṅhô, s. (gen. sg. of *mazaṅh* "largness, greatness") see *virô-mazaṅhô.* 16, 3. 56, 1.

mazgemcha, s. (nom. sg. n. of *mazga* with *cha*) and the brain. 11, 6. 5, 25.

mazdayasnô, adj. s. (nom. sg. m.) worshipping Mazda, a worshipper of Ormazd. 25, 4. 65, 6.

mazdâi, s. (dat. sg.) Ahura-mazda, Ormazd, the name of God. 32, 6. 71, 17. — *mazdâo,* s. (nom. sg.) 13, 3. 16, 11. 38, 6. 53, 6. 57, 2.

mañtâ, s. receiving. 17, 2. 57, 5. [a noun, denoting the doer, to be derived from *man* "to think", meaning "the thinker"; see note 2 on pag. 57.]

maḍ, prep. with. 25, 1. 65, 2.

madhu, s. (nom. sg. n.) wine. 25, 6. 65, 8.

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madhmyêhê, adj. s. (gen. sg. of *madhmya* "middle") middle, the middle. 12, 8. 52, 23.

manôthri, s. (nom. sg. f.) neck. 10, 2. 50, 25.

mayaḍ, s. destruction. 19, 6. 59, 7. [As to its form, it is the pres. part. n. of *mî* "to destroy" which has the same meaning in Sanscrit.]

mayâo, s. cohabitation. 25, 3. 65, 5. [This meaning appears to rest principally on the word *stryômayâo* Afrig. 1, 4. which is interpreted by the Desturs as "cohabiting with women". There is some ground for this meaning, as the modern Persian *mâyeh* "origin" is either identical, or closely related to it. See more about it in my Gâthas I. pag. 206.]

marata, s. Gayomard. 15, 1. 55, 3. [See *gayêhê marata* pag. 91.]

mashyô, s. (nom. sg. m.) man, mankind. 9, 5. 25, 4. 50, 12. 65, 7.

mas, adv. (instead of *maz* "greatly") much. 25, 2. 65, 5.

masô, s. the latter part of the compound *mushta-masô*. 10, 4. 51, 1.

masâo, s. (nom. pl. f.) greatness, value. 39, 7. 74, 3. [It forms part of the compound *sraoni-masâo* having the value, or greatness of a sraoni; see note 1 on pag. 74, and *sraoni*.]

mastraghnaya, or *mastrahnya*, s. (instr. sg. f. of *mastraghna*, or *mastraghni* skull) on the skull. 7, 2. 3. 4. 48, 17, 20. — *mastraghnām*, (acc. sg.) 7, 6. 48, 25. the skull. [The meaning is undoubtedly correct; but it is difficult to reconcile it with the obvious etymology of the word which is composed of *mastra*, and *ghna* "beating, striking"; *mastra* is identical with the Sanscrit *masta*, *mastaka*; it thus means "striking the head"; how can this term be applied to the head? One may think of the brain; but the expression would not be very appropriate, as the brain does not strike the skull, and moreover there is another term used for it in Zand, viz. *mazga*, Persian *mazg*. It very likely refers to the bones of the neck which are in contact with the skull; see *mastravanām*.]

mastravanām, s. (gen. pl. of *mastravan*) the skull. 7, 6. 48, 24. [It is evidently only miswritten or mispronounced for *mastraghanām*, gen. pl. of *mastraghan*, *mastraghna*, which appears to signify not simply the skull, but its bones and those closely connected with it. The same word is *mastarēghanascha* Yt. 10, 72. where *mastraghanascha* should be read.]

masyaṅhô, adj. (nom. pl. m. of the comparative *masyô* = *mazyô* of *maz* "great") greater. 6, 12. 48, 16.

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mâ, adv. (prohibitive particle) not. 19, 6. 59, 8.

mâaḍ, adv. together with; not. 3, 2. 46, 22. [When it means "together", it is only a lengthy pronunciation of *maḍ* "with"; when it is a negative, it is a contraction of *mâ* "not", and *âd* "thus, so".]

mâi, s. measure. 19, 8. 59, 10. [perhaps for *mâya*.]

mâiaṅuhê, s. measure. 19, 8. 59, 11. [It is either the dat. sg. of a noun *mâyaṅh*, or 2 sg. imperat. middle of *mâ* "to measure" instead of *mâyaṅuha*. The first explanation is probably the correct one; it thus means "for measuring".]

mâta, s. (nom. sg.) a mother; measure. 5, 5. 19, 9. 47, 22. 59, 12.

mithôsâst, s. (nom. sg., instead of *mithô-sâsti*) name of a crime, false teaching, giving wrong instruction. 35, 1. 72, 17. [*mithô* adv. falsely, wrongly, *sâsti*, s. of *sâs* "to teach", doctrine.]

mithwa, adj. mingled. 25, 1. 65. 2 [s. joining, a pair.]

mimarô, s. (nom. sg. m.) a reciter. 25, 3. 65, 5. [It is an intensive formation of the root *mar* "to repeat, count", meaning one who constantly repeats, recites prayers.]

muthrem, s. (nom. sg. n., instead of *mûthrem*) urine. 25, 6. 65, 9.

murâ, s. (nom. sg. f.) the belly. 25, 5. 65, 8. [See note 3 on pag. 67. The meaning is very doubtful.]

mushta-masô, adj. (nom. sg.) handful. 10, 3. 51, 1. [*mushta* = *mushṭi* the fist.]

mustemeshô, s. (nom. sg.) myrtle. 25, 2. 65, 4.

mezhdem, s. (nom. sg. n., instead of *mîzhdem*) reward. 25, 5. 65, 9.

merekhsh, s. destruction. 58, 8. 65, 12. [In the shape mentioned it is only the root, meaning "to destroy"; the substantive which the compiler had in view, may have been *merekhsha*.]

merezânâi, s. the belly. 25, 5. 65, 8. [The meaning is not distinctly stated; see note 3 on pag. 65; it is clearly traceable to the root *merez* "to wipe off, take off". It appears to be the name of some object, perhaps that of a broom.]

merezu, s. (nom. sg.) a boundary. 25, 1. 65, 2.

mê, pers. pr. (gen. dat sg.) of me, to me. 14, 4. 54, 5.

moshu, adv. quickly, at once. 25, 1. 65, 3.

mâo, s. (nom. sg.) the moon; measure, appropriate. 19, 7. 59, 8. [The author takes the suffix *mâo*, nom. sg. m. of *man*, *mant* in the meaning of "appropriate" which is, however, erroneous. In this sense it means only "endowed with".]

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mām, pers. pr. (acc. of *azem*, I) I, me 19, 6. 25, 3. 59, 7. 65, 5.

myaêshi, s. making water. 25, 6. 65, 9. [This meaning is either wrong, or the word is miswritten, or mispronounced. If it means "making water", it can be only traced to *miz* = *mih* in Sanscrit "to make water"; then we ought to expect *maêza* or *maêzi*. I am inclined to take it as a verb 2 sg. pres. potent middle of a root *mi*, standing for *mayaêsha*.]

mraoḍ, v. (3 sg. imperf. act. of *mru* "to speak") he said. 9, 7. 50, 14.

mravaḍ, v. (3 sg. subjunct. act.) he may say. 9, 7. 50, 15.

mru, v. (2 sg. imperat. act.) speak! 9, 8. 50, 16.

mruta, adj. injured. 25, 5. 65, 7. [I cannot trace it to any root which can convey such a sense. It is miswritten or mispronounced. The Pahlavî has *mûda;* the original Zand may have been *mûta*, of the root *mû* "to fasten" in Sanscrit which is preserved in *amuyamna* "inviolable".]

Y (y).

yaêtatare, v. (3 du. perf. act. of *yat*) it is procurable. 16, 10. 56, 11. [See note 3 on pag. 56.]

yaêtush, v. has come. 16, 6. 56, 5. [See on the form and meaning note 1 on pag. 56; "aspiring after".]

yaêtushâḍa, adj. one who is capable of speaking and hearing 40, 9. 74, 12. [It appears to be an abl. of *yaêtush*, standing for *yaêtushâḍ*.]

yaêshenta, pres. part. of *yaêsh* "to seeth" (nom. pl. n.) seething. 16, 4. 56, 4.

yaoshchini, adj. fortunate. 16, 7. 56, 7. [The form is somewhat doubtful; instead of *yaoshchini*, *yaoshchina* is to be read, as *china* is now and then used as an enclitic, just as the Sanscrit *chana*, generalising the meaning; *yaosh* = *yos* "fortune, prosperity" of the Vêdas is known form the Gâthas Yas. 44, 9. (see my article in Zeitschrift der Deutschen Morgenlændischen Gesellschaft vol. VIII, pagg. 740—43), and forms part of the well-known verb *yaozh-dâ* which is generally interpreted as "to purify", a meaning which appears to be only a derived one. *yaoshchina* may be, however, incorrect, and the correct reading may be *yazaoschina* (gen. sg. of *yazu* "sublime, high" see my Gâthas I, pagg. 137. 138.), as we find Yt. 24, 48. West. *yazaoischina* (my MS. of the Vîstâsp Nosk has *yazaôischina*). I prefer *yazaoschina*, as the sense "all that is high, sublime" agrees better

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with the adjective *sûrahê* "heroic, victorious", than with *yaosh* "fortune, prosperity".]

yakhshtischa, s. (nom. sg. with *cha*) and a twig. 16, 8. 56, 8.

yazaêsha, adv. if. 16, 12. 57, 2. [This is a mistake; it is a verb 2 sg. potent. middle of *yaz*, "thou shalt worship"; see note 1 on pag. 57.]

yazâi, v. (1 sg. subjunct. middle of *yaz* "to worship") I pray. 17, 3. 57, 6.

yazush, adj. (nom. sg. m.) sublime. 16, 11. 57, 1.

yatha, adv. as; so much; as much; just as. 9, 6. 12, 7, 8, 9. 41, 6. 50, 12. 52, 21, 22. 53, 1. 75, 4. 76, 29.

yathacha, adv. and thus. 13, 5. 53, 8.

yathâ, adv. (Gâtha form) thus. 12, 5. 52, 20.

yathra, adv. where. 13, 3. 53, 6.

yathrâ, adv. where. 12, 11. 13, 2. 53, 3. 5.

yaḍ, relat. pr. which. 11, 12. 52, 12. 76, 29.

yayata, v. (3 sg. potent. act. of *yat*) it may pass. 16, 8. 16, 10. [3 sg. perf. of *yat* to move, make exertions.]

yava, s. reckoning of a period. 15, 2. 55, 5. [It is either instr. sg., or nom. pl.; the latter suits best the sene of the passage where it occurs, *yava aêtê aṅhem zarathustra* "these were the periods, o Zoroaster". In the passages of the existing Zand texts is is better taken as an instr. sg. in the sense of an adverb "ever".]

yavaêcha, s. (dat. sg. of *yava* "duration") for ever. 17, 6, 57, 9.

yavaêtâtaêcha, adv. and for ever. 17, 6. 57, 9. [The Pahlavî translator takes it as consisting of two words *yavaê*, "always, ever", and *tâtaê* "going on". Grammatically it is the dat. of an abstract noun *yavaêtât* "eternity, duration", meaning "for ever, for all time".]

yavata, adj. (instr. sg. of *yavant* "how long", and *yavan* = *yuvan* "young") for how long a time; young. 41, 12. 15, 1. 55, 3.

yavaḍ, adv. as much. 14, 8. 41, 8, 11. 54, 10. 75, 6, 8.

yavahê, s. (gen. sg. of *yava* grain) of grain. 17, 3. 57, 5.

yavâkem, pers. pr. (gen. du. of *tûm* thou) of you two. 3, 9. 46, 33.

yavê, s. (instead of *yavâi*) for all time, eternity. 11, 12. 52, 12.

yashtâ, s. receiving. 17, 1. 57, 4. [It is a contraction of *yas* relat. pr., and *tâ* dem. pr.; see note 2 on pag. 57, and also my Gâthas I, pag. 132.]

yasô, which has come. 16, 12. 57, 3. [The Pahlavî translator derives it from a root *yas* to which he attributes the meaning "to come" which

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has no foundation whatsoever. It is a noun, occurring in the compound *yasô-bereta* which is applied to the *zaothra* i. e. holy-water, and means "taken (not "brought") under prayer, with prayer", *yasô* standing in this compound for the instr.]

yasnemcha, s. (acc. sg. with *cha* of *yasna*) praise. 17, 4. 57, 7.

yâ, rel. pr. (nom. sg. f. du. m.) who, which. 14, 5, 6. 54, 7.

yâkare, s. (nom. sg. n.) the liver. 10, 10. 51, 9.

yâtukhta, s. name of a crime, threatening to kill another by sorcery. 34, 3. 72, 10. [a spell, spoken by a sorcerer; *yâtu* "a sorcerer, and *ukhta* "spoken".]

yâtumeñta, s. a sorcerer. 30, 9. 70, 3. [adj. nom. pl. n., endowed with sorcery, witchcraft.]

yâtem, s. (nom. sg. n.) a share, fortune; sorcery. 15, 11. 55, 15, 16. [In the sense of "sorcery" it stands very likely for *yâtum* which has that meaning.]

yâthwām, s. (gen. pl. of *yâtu* a sorcerer) of sorcerers. 15, 12. 55, 17.

yâmēñg, adj. all, the whole. 14, 10. 54, 11. [This is a mistake. The reading is very doubtful. Westergaard reads *yâ mēñg* Yas. 48, 2. whence the quotation is taken. If the reading *yâmēñg* be correct, it would be the accus. pl. of *yâma;* if *yâ mēñg* be right, the first is the instr. sg. of the relat. pronoun, and *mēñg* a corruption of *manaṅh* "mind"; see my Gâthas II, pag. 163.]

yâre, s. (nom. sg. m.) a year. 16, 3. 56, 1. [The traditional explanation of this word by "year" which has been followed by all European interpreters is hardly correct. If we closely examine such passages as Yas. 1, 9. Visp. 1, 2., where the invocation of the *yâirya ratavô* i. e. the masters of a *yâre*, is followed by an enumeration of the six Gahânbârs or seasons, we have all reason to conclude that it means a season, a period of about two months, and not a year; *yâre-drâjô* during a season.]

yâskerestemem, adj. (nom. sg. n. of *yâskerestema*, superlative of *yâskeret* "active, energetic") most efficacious. 16, 1. 55, 18.

yijaiastish, s. (nom. sg.) name of a measure. 41, 8. 75, 6.

yukhta, past. part. of *yuj* "to join" (nom. pl.) joined; strong. 15, 8, 9. 55, 12, 13.

yujiti, v. (instead of *yujêiñti* 3 pl. pres. act. of *yuj*) they are industrious. 15, 8. 55, 12.

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yûzhem, pers. pr. you. 15, 7. 55, 11.

yûshmâkem, pers. pr. (gen. pl.) of you. 3, 9. 15, 7. 46, 33. 55, 11.

yê, relat. pr. (nom. sg. m. Gâtha form) who, which. 13, 6, 7. 53, 10, 13.

yêzi, conj. if. 77, 28.

yêdhi, conj. (the same as *yêzi*) if. 16, 10. 56, 11.

yêhyâ, relat. pr. (gen. sg. m., Gâtha form) that. 14, 7. 54, 9. [whose.]

yoishtô, adv. the less. 15, 4. 55, 7. [The meaning is very doubtful; but it is difficult to find out a better one. As *hvoishtô* is its correlate, both may mean "the less, the more"; but it cannot be proved. I take it as a contraction of *yô ishtô* "who is wishing, or wished for".]

yokhshtayô, s. (nom. pl. *yokhshti* means, power). 16, 7. 56, 32. [Te word is not translated in the Pahlavî.]

yoghedha, s. (instr. sg.) by joining. 15, 4. 55, 7.

yozhdanahê, s. (gen. sg.) for shaving. 16, 9. 56, 11. [*yozhdana* "cleaning"; *yozhdanahê dâra* a razor.]

yô, relat. pr. (nom. sg. m.) who, which, what. 7, 1, 3, 6. 13, 8. 14, 3. 15, 7. 17, 10. 48, 17, 19, 25. 53, 11, 15. 54, 4, 5. 55, 11. 57, 13. 76, 25.

yôi, relat. pr. (nom. pl. m.) who, which. 15, 8. 55, 12.

yâo, relat. pr. (nom. pl. f.) 78, 12.

R (r).

raêrê, adj. generous. 28, 8. 68, 9.

raêva, adj. (nom. sg.) splendid. 28, 8. 68, 8.

raochaṅhem, s. light. 28, 10. 68, 11. [adj. acc. sg. m. of *raochaṅha, raochâo* "having light, shining"; the compiler confounded it with the substantive *raochaṅh* "light, splendour".]

raochaṅhăm-fragatôiḍ, the fourth quarter of the night, when light and dawn commence. 42, 11. 77, 4. [literally, "from the beginning of the lights"; *raochaṅhăm* gen. pl. of *raochaṅh* light.]

raodhaḍ, v. (3 sg. imperf. act. of *rudh* to grow) he grew up. 28, 8. 68, 10.

razô, adj. (nom. sg. m.) decorated. 28, 9. 68, 9. [It stands perhaps for *râza,* at the end of compound words, meaning, "arranging, adjusting".]

ratufrish, s. (nom. sg. m. instead of *ratufritish,* as the word is written in the Zand-avasta) satisfaction of the heads of creation by invoking them. 77, 22. [This is a very remarkable word, as it furnishes among many others a very decisive proof of the close connection which the

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ceremonies and prayer formulas of the Zoroastrian creed have with those of the Brahmans as shown in the Vedas. For *ratu* is, as to its origin, identical with the Sanscrit *ṛitu* "a season", but is used in a far more comprehensive sense, signifying not only the six Gahânbârs which correspond to the six seasons of the Hindus, but the parts of the day also, as well as any other regular period, and even any being of the visible and invisible world, under whose rule a certain class of creatures of a cognate nature are supposed to stand, in which sense it is best translated by "head, chief", the seasons under whose influence all beings are, being taken as the principal heads of creation. *friti* is completely identical with the Sanscrit *prîti*. Now at all the so-called *Ishṭis* (i. e. the minor sacrifices, exclusive of the Soma sacrifices of which they form only part) the *Yajamâna* i. e. the man in whose favour the sacrifice is brought has to repeat, after the performance of each of the five *Prayâjas* (see my *Aitareya Brâhmaṇam* II, pag. 18, note 12.), a *mantra* in which the words *ṛitu* and *prîṇâti*, *prîtaḥ* etc. occur. The first is as follows: *vasantam ṛitûnâm prîṇâmi, sa mâ prîtaḥ prîṇâtu* i. e. among the seasons I please the spring; may he, pleased, please me (also)! The same formula is applied only with the change of the name to the other seasons, *śiśira* and *hemanta* being taken as one; see the *Saṁhitâ of the Black-Yajurveda* 1, 6, 2, 3. (I, pag. 859 ed. Cowell). The *ṛitus* are regarded as the deities which occupy the objects of the Prayâjas.]

ratubya, s. (dat. du. of *ratu*) for both chiefs. 13, 12. 53, 19.

rathwya, adj. (nom. pl. n.) seasonable, in proper manner. 13, 12. 53, 19.

— *rathwyâo*, (nom. pl. f.) 9, 2. 50, 9.

rafnē, s. (nom. sg. n.) pleasure. 28, 8. 68, 8.

râjîm, s. (acc. sg.) a wound. 28, 9. 68, 10.

râzām, adj. (acc. sg. f.) of *râza*, arranging. 18, 6. 58, 1.

râna, s. thigh. 11, 3. 51, 15.

râshtem, past. part. of *râz* (nom. sg. n.) just. 28, 9. 68, 10.

V (v).

va, num. (nom. acc. du. m.) two. 2, 6. 46, 12.

vaiĉ, (nom. acc. du. f.) two. 2, 6. 46, 12.

vaikayô, s. (nom. sg. m.) a witness. 22, 5. 62, 12.

vaitĉ, adj. hidden. 23, 7. 63, 15. [I doubt very much the existeuce of

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such a word; it appears to be the dat. of the suffix *vat*, *vant*, to which some interpreters might have attributed the sense indicated.]

vaidhim, s. (nom .sg. n.) knowledge. 23, 1. 63, 6.

vairyān, adj. (acc. pl. m.) the Ahuna vairya prayers (see *ahunāscha*), 77, 29.

vaibya, (dat. instr. du.) to two, both. 2, 6. 46, 13.

vaêijô, adj. (nom. sg.) pure. 23, 6. 63, 14.

vaêdhayama, (1 pl. imperat. act. of the causative of *vid* "to know") let us invite. 22, 11. 63, 2.

vaêdhâ, v. (3 sg. perf. of *vid*) he knows. 12, 5. 52, 20.

vaênaḍ, v. (3 sg. imperf. conjunct. of *vaên* "to see") he should see. 22, 12. 63, 3.

vaêm, pers. pr. (nom. pl. of *azem* I) we. 22, 11. 63, 2.

vaohkhtê, v. (instead of *aokhtê* 3 sg. pers. middle of the root *vach* "to speak") he speaks. 22, 3. 62, 8.

vaākrem, adj. (nom. sg. n.) very brave, or round. 22, 6. 62, 14.

vakāuvarôish, s. (gen. sg. of *vakāuvari* which stands probably for *vākravari* "a crooked stream, canal") a meandering stream. 22, 9. 62, 19.

vakhshaṅha, s. (instr. sg. of *vakhshaṅh*, nom. *vakhshô*) through salutary speech. 8, 12. 50, 7.

vakhshâḍ, abl. sg. see *hû-vakhshâḍ*, 76, 23, 27.

vaghdhanem, s. (nom. sg. n.) the head. 7, 4. 10, 1. 12, 8. 48, 22, 23. 50, 23. 52, 23.

vaṅri, s. (nom. sg.) spring. 23, 7. 63, 15.

vaṅhânô, adj. (nom. plur. m. of *vaṅhan* "being good") good men 23, 7. 63, 14.

vaṅhuûnâm, (gen. pl. f. of *vohu* "good") good. 76, 20.

vaṅhô, (nom. sg. n. of the comparative of *vohu*) better. 76, 28.

vaṅhām, (acc. sg. f. of *vaṅhâ*) spinal marrow. 10, 8. 51, 7.

vaṅhâo, adj. (nom. sg. m. of the comparative of *vohu* good) better, a better man. 9, 5. 50, 12.

vacha, s. (instr. sg., or nom. pl. n.) utterance, a word. 8, 5, 11, 12. 22, 7. 49, 17. 50, 5, 7. 62, 16.

vacha, num. (instead of *dva*) and two, either. 2, 10. 17, 5. 46, 19. 57, 18.

vachastishtem, s. (acc. sg. n. instead of *vachastashtem*) according to the sentences, verse lines. 78, 9.

vachahim, 43, 4. 78, 4.; see *thrivachahim*.

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vachâo, s. (nom. pl.) words. 8, 9, 10. 9, 6, 9. 50, 4, 5, 13, 17.

vadhairayosh, s. (gen. sg.) a brook. 22, 9. 62, 18. [The meaning is very doubtful; see note 5 on pag. 62.]

vadhagha, s. (nom. sg.) a tyrant, an appellation of Zohâk. 22, 12. 63, 3. [Vend. 19, 6. *vadhaghanô daṅhupaitish*.]

vana, s. (nom. sg. f.) tree, forest. 22, 4. 62, 9.

vanaitê, v. (3 sg. pres. subjunct. middle) he will lessen. 22, 4. 62, 9. [3 pres. indic. he lessens, destroys.]

vanaêmâ, v. (3 pl. potent. act. of *van* "to slay, destroy") we may slay. 14, 7. 54, 9.

vanatâm, s. a diminisher. 12, 4. 62, 10. [pres. part. (gen. pl.) of *van* "to destroy", meaning "of those who are destroying, of the destroyers".]

vanare, adj. or s. (nom. sg. n.) well-informed; a particular animal dragging dead bodies. 22, 6. 62, 13. [See note 3 on pag. 62.]

vanta, adj. (nom. sg. f.) virtuous, if said of a woman. 4, 10. 47, 15. — *vantañam*, (gen. pl.) virtuous women. 4, 10. 47, 16. — *vantâhva*, (loc. pl.) virtuous women. 4, 10. 47, 16.

vafra, s. (instr. sg.) snow. 22, 3. 62, 8.

vayô, num. (loc. du. of *dva*) in both, in two. 2, 8. 46, 15.

vayô, s. (nom. sg. m.) dispute, case. 43, 10. 79, 4. [See note 1 on pag. 79.]

vayâo, num. (gen. du. of *va*, *dva* "two") of both. 2, 9. 46, 16.

vayâoschid, num. (gen. du. of *va*, *dva* with *chid*) of all two. 2, 9. 10, 46. 17, 18.

varanava, s. a fall. 22, 12. 63, 4.

varascha, s. (nom. acc. n. with *cha*) and a board. 13, 11. 53, 18. [See note 2 pagg. 53. 54.]

vareina, s. a small bag, in which medicines are put. 23, 1. 63, 4. [See note 1 on pag. 63.]

varekahê, s. (gen. sg. m.) of a leaf. 22, 6. 62, 13.

varechâo, s. (nom. sg. m.) discerning, a discriminator. 22, 7. 62, 15.

varetata, s. surrounding. 23, 5. 63, 12. [3 sg. imperf. middle of *varet* = Sanscrit *vṛit* "to turn", he turned.]

varethra, adj. (instr. sg., or nom. pl. n., instead of *verethra*) victorious. 22, 7. 62, 16. [s. victory; see my Gâthas II, pagg. 105. 106.]

varedha, s. fatness. 11, 7. 52, 6.

varedhaya, s. growth. 22, 10. 62, 19. [2 sg. imperat. of the causal of *varedh* "to grow", meaning "make grow".]

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varemanô, s. rule. 12, 2. 52, 15. [pres. part. middle (nom. sg. m.) of *vare* "to choose", meaning "being chosen". It refers to the horse which is to be presented to a governor, or king.]

vareshtahê, 3, 4. 46, 25.; see *varshtahê*.

vareshyo, s. heroism. 22, 10. 63, 2. [As to the form, it appears to be a part. fut. pass. (nom. sg. m.) of *varez* "to work" meaning "one who has to work".]

varô, s. (nom. sg.) the bosom. 10, 5. 51, 3.

varô, s. (nom. sg.) an excavation. 22, 10. 63, 1.

varto, past part. or adj. (nom. sg.) beautiful. 23, 5. 63, 12. [The MSS. have *varto* which is miswritten for *vartô*.]

varshtahê, past part. of *varch* = *vrasch* "to tear" (gen. sg.) 32, 8. 72, 2.; see *baodhô-varshtahê*.

varsa, s. (instr. sg., nom. pl.) hair of the head. 6, 7. 58, 10.

vavakhdha, v. (3 sg. reduplicated aorist, middle of *vach* "to speak") said. 23, 6. 63, 14.

vavachata, v. he makes. 52, 2. 65, 4. [3 sg. subjunct. aor. of *vach* "to speak".]

vavâstrinâm, s. (gen. pl. of *vavâstri*) an agriculturist. 40, 5. 74, 9.

vasô-khshathrăm, s. (acc. sg. f.) attainment of one's desires. 11, 8. 52, 7. [*vasô*, *vasaṅh* desire, wish.]

vastarem, s. (nom. acc. sg. n. instead of *vastrem*) cloth, dress. 76, 30. — *vastra*, s. (nom. pl. n.) clothes. 22, 1. 62, 6. — *vastrâd*, abl. sg. a dress. 18, 5. 57, 18. — *vastrahê*, gen. sg. 6, 9. 48, 13.

vasmi, s. desire. 22, 1. 62, 6. [1 sg. pres. act. of *vâs* "to wish", I wish.]

vahishtahê. gen. sg. 14, 1. 54, 1. — *vahishtem*, adj. (nom. acc. sg. n. of *vahishta*, superlative of *vohu* good) best. 23, 2. 63, 7. 78, 9.

vahmâi, s. (dat. sg.) prayer. 22, 1. 62, 6. [Literally *goodness*, being of the same root as *vohu* "good" instead of *vahu*, Sanscrit *vasu*.] — *vahmemcha*, s. (acc. sg. m. with *cha*) and prayer. 17, 5. 57, 7.

vâ, conj. either, or. 12, 5. 61, 6. 52, 20. 47, 4.

vâiti, s. name of a crime, persuing another with malicious intent. 34, 6. 72, 14.

vâkhsh, s. (nom. sg. f.) voice. 8, 5. 8, 11. 49, 17. 50, 2, 6.

vâkhsh-beretibyô, s. bringing, or taking speech. 9, 1. 50, 8. [dat. pl. of *bereti* "bringing", or "taking", derived from *bare*, *bere* by means of the sflix *ti*. It is a Tatpurusha compound, meaning "the taking of

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speech (the *vâch* of the Vedas, *bâj* in Pârsi) at the beginning of ceremonies. In Gujaratî it is called *bâj levâvî* "the taking of bâj" which is done by the repetition of an introductory formula, after which nothing alien to the prayer which is repeated, or the rite which is performed, is allowed to be spoken, or done, before the prayer or ceremony is over, after which the *bâj* is set free, which is called *bâj chhoḍâvî*, the liberating, dismission of the *bâj*. Compare the sacrificial custom of the Brahmans in this respect, Aitareya Brâhmanam 2, 21.; pag. 119 of my translation.]

vâchem, s. (acc. sg. f. of *vâch* voice, speech; sin. 22, 8. 62, 6.

vâtem, s. (nom. sg. n.) air. 22, 8. 62, 7.

vâraiti, v. (3 sg. pres. act. of *vâr*) it should rain. 22, 10. 63, 1. [It is a deminutive of *vâra* rain; on the different meanings of this word see my Gâthas 1, pagg. 190—92.]

vârethraghnibyô, adj. (dat. pl. f. of *varethraghni*) victorious. 9, 1. 50, 8.

vâstrayaṅhva, s. agriculture. 24, 1. 63, 6. [It looks like a loc. pl. of *vâstrya*, an agriculturist.]

viusaiti, s. rising. 22, 5. 62, 11. [loc. sg. of the pres. part. *us* "to shine", + *vi*, meaning "in rising", "when it rises".]

vicha, adv. without. 23, 6. 63, 13.

vichidârô, s. (nom. sg. m.) a reciter of Gâthâs. 23, 5. 63, 13. [Either the form, or the meaning which is given here, is incorrect. If the form be correct, the word cannot mean "reciter", as the only root to which it could be traced, would be *vach* "to speak", and not *vich*. The original form appears to be *vachitârô* nom. pl. of *vachitar* "a speaker, reciter".]

vizuta, s. trade. 40, 4. 78, 8.

viñdaḍ, v. (3 sg. imperf. act. of *viñd* "to obtain") may he obtain. 22, 2. 62, 7. [he obtained.]

vitasti, s. (nom. sg.) a span. 22, 2. 41, 1. 62, 8. 74, 17.

vidush, part. perf. act. of *vid* "to know" (nom. sg.) knowing. 22, 2. 62, 7.

vidhava, s. (nom. sg. f.) a widow. 5, 3. 47, 20.

vidhu, s. (nom. sg.) a widom. 5, 3. 47, 20.

virô, s. (nom. sg. m.) in the compound *viro-mazaṇhô*. 16, 3. 56, 1. (instead of *vîrô-mazaṅhô* gen. sg. of *mazaṇh* greatness) of the value of a male, slave or bride; it is the name of one of the *mithras*, i. e. promises, contracts; see Vend. 4, 4.

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vivishdâtô, past part. (nom. sg. m.) competent, having knowledge. 17, 9. 57, 12.

vishâpahê, adj. (gen. sg.) water-poisoning. 76, 29. [literally "having poison water".]

visê, v. (3 pl. potent. of *vis* "to accept") they may accept. 21, 11. 62, 6. [1 sg. pres. middle, I obey, accept.]

visô, s. (gen. sg. of *vis*, or nom. pl.) an abode. 21, 11. 62, 5.

vistê, adj ugly. 21, 11. 62, 5.

vispacha, adj. (nom. pl. n. with *cha* instead of *vîspacha*) and all. 13, 12. 53. 19. — *vispâi*, (dat. sg.) for all. 11, 13. 52, 12. — *vispô*. (nom. sg. m.) all. 11, 11. 52, 11.

vî, pers. pr., or adv. you; privation; against, without. 4, 2. 47, 3.

vîkaîchê, s. (gen. sg. of *vîkaya* = *vaikaya*) of a witness. 43, 7. 48, 7.

vîchithremchiḍ, adj. (nom. sg.) knowing without being known. 38, 10. [This meaning which is given by the compiler appears to rest on etymology; *vî* was taken in the sense of "without"; *chithrem* in that of "public, known", and *chiḍ* in that of "knowing". I prefer to take *vîchithrem* as "decision", derived from *cith* with *vî*, and *chiḍ* as the well-known enclitic. The word appears to mean "any decision".]

vîspa, adj. (nom. pl. n.) all. 21, 11. 62, 5.

vîspê-naêmăm, adj. (acc. sg. f.) in all directions. 9, 13. 50, 21.

verezyaḍ, pres. part. act. of *verez* "to work" (nom. sg. n.) taking, labouring. 23, 4. 63, 10.

verezyêiti, v. (3 sg. pres. act. of *verez*) he performs. 76, 28.

veretka, s. (gen. du.) kidney. 10, 12. 51, 11.

vereda, s. (instr. sg. of *vered*) through an army. 14, 7. 54, 9.

veredvô, adj. (nom. sg. m.) smooth. 22, 4. 23, 4. 62, 10. 63, 11.

verenavaḍ, adj. getting, following, believing. 23, 3. 63, 8.

verenyatê, s. premature childbirth. 23, 4. 63, 11. [It appears to be a denominative of *verena* "pregnancy," meaning "she is with child".]

vehrkahê, s. (gen. sg. of *vehrka* wolf) of a wolf. 22, 5. 62. 12.

vē, pers. pr. (acc. dat. gen. pl., Gâtha form, of *tûm* "thou") you. 4, 1. 47, 1. [you, to you, of you.]

voiô, s. (nom. sg.) name of an offence, doing injury by terrifying one. 39, 2. 73, 24.

voithwa, s. plastering. 23, 3. 63, 9.

vostrem, acquiring. 23, 3. 63, 10.

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vohuni, s. (nom. sg. f.) blood. 11, 5. 52, 4.

vô, pers. pr. (acc. dat. gen. of *tûm* "thou") you. 3, 10. 13, 3. 22, 3. 47, 1. 53, 6. 62, 9. [you, to you, of you.]

vôhugaonem, s. (nom. sg. n.) black hair. 6, 8. 48, 12.

vôhû, adj. (nom. sg. n.) good. 23, 2. 63, 7.

vāthwa, s. a herd. 23, 2. 63, 7.

vyâkhanām, adj. (gen. pl.) belonging to an assembly. 18, 6. 58, 1. [of assemblies; see note 1 on pag. 58.]

vyâkhtihava, s. an adorned woman. 5, 4. 47, 21. [loc. pl. of *vyâkhti*.]

SH (sh).

shaitô, s. (nom. sg. m.) marriage. 18, 12. 58, 10.

shaêtô, s. (nom. sg. m.) wealth. 18, 12. 58, 9.

shaoshaiti, v. (3 sg. pres. act.) it goes. 19, 4. 59, 3.

shâma, s. (nom. pl.) excrements. 11, 2. 51, 15.

shiêiti, s. residence. 18, 13. 58, 10. [As to its form, it looks like a verb, 3 sg. pres.]

shuās, s. name of a sin, pride. 36, 4. 73, 7.

shutasmê, s. (loc. sg.) land ready for sowing. 19, 2. 58, 13. [This word is apparently a corruption of *khshûistê zemê* Vend. 2, 31. which is rendered in Pahlavî [illegible] *shosâr damîk*; in my Pahlavi-Persian Vendidâd it is explained by *âb zamîn* "water of the earth", which can in our passage only be understood as "irrigation". The meaning is in the main correct, as the sentence *khshûistê zemê vîshâvayêiñtê* can only be translated "they make (the earth) go asunder (by treading, and other operations) in a field which has been irrigated". The Pahlavî translation takes *khshûistê* and *zemê* as two accusatives depending on the verb *vîshâvayêiñti*, which is rendered by [illegible] *benâ sâtûnînand* "they make go" (*benâ* is explained in the Persian translation by *be*, not by *bî*). The sense according to the Pahlavî translation is: "they make the water flow through the field i. e. they irrigate it". The translator identified *khshûistê* with *khshudra* "semen virile" which is rendered by *shosâr*, and attributed to it the meaning of "water". This is a mistake; but both words are of the same root *khshud*, or *khshvid* "to move, flow".]

shudhem, s. (acc. sg. m.) hunger. 19, 2. 59, 1.

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shustem, past. part. (nom. acc. sg. n.) melted· 19, 2. 58, 13. [The root is *shud*, *khshud*, Skr. *kshud* which has the meanings "to bruise", and "to move, flow".]

shenem, s. (nom. sg. n.) sword; pot. 19, 3. 59, 1.

shoithrô, s. (nom. sg. m.) a country. 18, 10. 58, 7.

shtachaḍ, pres. part. act. in the compound *gâthwô-shtachaḍ*, repeating. 31, 4. 70, 13. [See *gâthwô-shtachaḍ*.]

shkyaothananăm, s. (gen. pl. of *shkyaothaná* "works") of works. 77, 30. — *shkyaothanem*, (nom sg. n.) work. 76, 28.

shyâtô, s. (nom. sg. m.) ease. 18, 12. 58, 10.

S (s).

saitê, v. (3 sg. potent. act.) he should wish, may wish, desire 25, 9. 66, 2. [3 sg. pres. middle of *sî* "to lie down.".]

saidhê, s. contentment. 25, 9. 66, 2.

saê, s. (nom. sg.) an orphan. 5, 7. 47, 24.

sakhti, s. (nom. sg.) decaying. 26, 3. 66, 7.

saṅhaḍ, v. (3 sg. imperf. act. of *saṅh* to say, speak) he said. 26, 7. 66, 15.

saṅhem, s. (acc. sg.) a word 8, 6, 8. 26, 7. 49, 18. 50, 3. 66, 14. — *saṅhô*, (nom. sg. m.) word. 8, 9. 50, 3.

sachaiti, with *pairi*, v. (3 sg. pres. act.) it lasts. 76, 23. 77, 26.

sadayaḍ, v. (3 sg. imperf. act. of *sad*) he wishes. 26, 5. 66, 11. [he made to happen, to cause; see my Gâthas II, pag. 209.]

saredha, s. a year. 17, 3. 57, 6.

sastish, in the compound *dush-sastish*, s. (nom. sg.) teaching. 27, 4. 67, 7.

sâsnâo, s. (acc. pl.) teachings. 9, 9. 50, 18.

sidhiaḍ, v. (3 sg. imperf. act. of *sidh* = *sad*) he wishes. 26, 1. 66, 4. [It is apparently only miswritten for *sadhayaḍ*.]

sukem, s. (acc. sg. m. instead of *sûkem*) looking. 25, 10. 66, 3. [faculty of seeing.]

sucha, s. a looker-on. 25, 9. 66, 2. [burning.]

sura, s. skin of a living man. 6, 9. 48, 13.

surahê, adj. (gen. sg. instead of *sûrahê*) victorious. 16, 7. 56, 7.

surăm, adj. qualifying *ushăm* (acc. sg. f.) 42, 10. 77, 2.; see *ushăm*.

sushi, s. (nom. du.) lungs. 10, 10. 51, 9.

sûrâo, adj. (nom. acc. pl. f. of *sûra*) heroic. 26, 8. 66, 15.

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sēvishta, adj. one who desires a profit. 25, 10. 66, 3. [This meaning rests entirely on a preposterous etymology of the word; *sēv* was identified with *sûd* "profit", and *ishta* taken in the sense of "desiring". It is the superlative of a *sēva* = *sâva* "advantage, profit", meaning "most useful, advantageous".]

sâoṅha, s. a measure, a number. 26, 5. 66, 10.

skaptem, adj. (nom. sg. n.) wonderful. 26, 5. 66, 11.

schindaiaḍ, s. a break. 26, 1. 66, 4. [v. 3 sg. imperf. of the causal of *schind* "to cut", he cut.]

stakhtô, past part. (nom. sg. m.) obstinate. 26, 4. 66, 8.

stakhrô, adj. (nom. sg. m.) terrible. 26, 4. 66, 8.

stâta, past part. of *stâ* "to stand", standing. 26, 3. 66, 7.

stârăm, s. (gen. pl. of *star* "a star") of stars. 12, 8. 52, 22.

stuiti, s. (nom. sg.) praise. 91, 1. 58, 11.

stenbya, s. anger, quarrel, hatred. 26, 4. 66, 9. [As to the form it is a dat. instr. du.]

stôish, s. (gen. sg. of *sti* world, creation) of creation. 40, 8. 74, 11.

stri, s. (nom. sg. f.) a female. 26, 1. 66, 5.

strîm, (acc. sg.) a woman. 5, 4. 47, 22.

snâtô, past. part. of *snâ* "to wash" (nom. sg. m.) washed. 26, 6. 66, 12.

snâvare, s. (nom. sg. n.) a bow-string. 26, 6. 66, 12.

snus, v. (3 sg. potent.) he may benefit. 26, 6. 66, 13. [It is no verb but a noun of *snu* "to flow". The compiler derived it from *su* "to be useful".]

spakhshtim, s. (acc. sg.) a protector. 26, 1. 66, 5.

sparṅha, s. (nom. pl.) gums of the teeth. 8, 4. 49, 15.

speñtâ-mainyûcha, 78, 8.; see *mainyu*.

spereza, s. the spleen. 10, 11. 51, 10.

sraoni, s. (nom. sg.) buttocks. 10, 12. 51, 12.

sraoni-masâo, adj. (nom. pl. as large as a *sraoni*). 39, 7. 74, 3. [See note 1 on pag. 74.]

sraoshem, s. (acc. sg. m. of *sraosha*) Serosh, the angel presiding over the divine worship. 9, 4. 50, 10.

sraghrem, adj. (nom. sg. n.) highest. 20, 10. 61, 5.

sravaḍ, pres. part. of *sru* "to hear" (nom. sg.) sung. 26, 6. 66, 12. [hearing.]

srâvayêiti, v. (3 sg. pres. act. of the causal of *sru*) he repeats. 78, 9.

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srâvayôiḍ, v. (3 sg. potent. act. of the causal) he may repeat. 78, 12.
srita, past part. of *sri*, made over. 26, 8. 66, 16.
srîra, adj. (nom. sg. f.) well-disposed. 8, 6. 50, 1. — *srîrem*. (acc. sg. m., or n.) 9, 3. 50, 10.
srîrâo, (nom. sg.) one having a good sight. 26, 2. 66, 6. [nom. acc. pl. f. of *srîra* fortunate, happy.]
sruta, past part. of *sru*, famous. 26, 2. 66, 6.
srunaoiti, v. (3 sg. pres. act. of *sru* "to hear") he hears 26, 7. 66, 14.
srvatô, s. a fine. 26, 3. 66, 7. [The word looks like a gen. sg. pres. part. of *sru* "to hear".]
svô, s. (nom. sg. m.) benefit. 25, 10. 66, 3.

H (h).

haita, adj. public. 32, 1. 71, 11.
haiti, v. (3 sg. pres.) it is. 32, 1. 71, 12. [This is a mistake; the compiler has taken the Pahlavî ديم *ait*, *hait*, "it is" for a Zand word.]
haithi, s. (nom. sg.) public-spiritedness. 32, 1. 71, 12.
haithîm, adj. (acc. sg. n. used as an adverb) in public, publicly. 12, 6. 52, 20.
haithem-vachâo s. (nom. pl.) plain words. 8, 9. 50, 4.
haêna, s. (nom. sg. f.) an army. 32, 4. 71, 15.
haoio, adj. (nom. sg. m.) left. 9, 11. 50, 19.
haosravaṅhem, s. (nom. acc. sg. n.) comfort. 11, 10. 52, 9. — *haosravaṅhê*, s. (loc. sg.) royalty 31, 10. 71, 9. [It is derived from *husravaṅh* which is the proper name of one of the most celebrated kings of the Kayanian dynasty, of *Kavi Husrava*.]
hakaḍ, adv. at once. 3, 2. 46, 23.
hakered, adv. at once. 2, 11. 46, 21.
hakha, s. (nom. sg. m.) a friend. 31, 10. 71, 10.
hakhem, s. (nom. sg. n.) sole of the foot. 11, 4. 52, 3.
hakhta, s. (nom. pl.) the sexual parts. 10, 12. 51, 12.
haṅhâma, s. (nom. pl.) joints of the body. 11, 6. 52, 6.
haṅhuharenê, s. (nom. du.) jaws, jawbones. 10, 1. 50, 22.
hacha, prep. from. 76, 20, 23. 77, 22, 25.
hachaitê, v. (3 sg. pres. middle of *hach* "to follow") is followed, accompanied. 13, 1. 53, 4.
hazô, s. (nom. sg. n.) wronged. 39, 3. 73, 25. [violence.]

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hañkârayêmi, v. (1 sg. pres. act. of the causal of *hañkare*) I accomplish, I perform a ceremony. 32, 5. 71, 16. [This is the only correct interpretation; the meaning "I proclaim" which is given to it by some modern Zendists in Europe, is incorrect and does not show much acquaintance with sacrificial customs, the tradition and the meaning of the word in the Iranian languages; see my Gâthas II, pagg. 99. 100.]

hañdâta, past part. of *dâ* (nom. pl. n.) similary gifted. 32, 4. 71, 15. [the continuous parts of a prayer.]

hañderekhti, s. (nom. sg.) name of a crime, secretly ruining another person. 34, 8. 72, 16.

hadha, prep. with. 3, 1. 32, 1. 46, 21. 71, 10.

hadhaṅhrô, s. (nom. sg. m.) the end. 32, 5. 6. 71, 16, 17.

hana, s. (nom. sg. f.) an aged person. 5, 8. 48, 1.

hapta, num. seven. 18, 7. 58, 3.

haptaṅhum, s. (nom. sg. n.) a seventh part. 1, 8. 45, 13.

hapsnai-apnô-khavô, s. (nom. sg. m.) a bigamist. 5, 6. 47, 23.

hama, s. (instr. sg.) in summer. 38, 6. 76, 24. 77, 27.

hareta, s. (nom. sg.) a chief. 3, 10. 71, 9.

havaṅhem, s. (acc. sg. n.) freedom from death. 11, 10. 52, 10.

hâthrem, s. (nom. sg. n.) a measure of length. 51, 10. 43, 1, 4. 75, 8. 73, 1, 4.

hikush, adj. (nom. sg. m.) dry. 32, 3. 71, 14. [instead of *hishku*.]

hikhshaḍ, v. (3 sg. pres.) he rises. 32, 3. 71, 13. [3 sg. aor. act. of *hiñch* to sprinkle.]

hichitâ, s. (nom. sg. f.) purity. 32, 2. 71, 17.

hizva, s. (nom. sg. f.) tongue. 8, 5. 49, 17.

hiñchaḍ, v. (3 sg. imperf. of *hiñch* "to sprinkle") he sprinkled. 32, 3. 71, 14.

hitô, past part. (nom. sg. m.) ease. 8, 7. 50, 1.

hiḍ, (for *hadha*) adv. together. 3, 1. 46, 21.

hîm, an enclitic pronoun, it, him. 76, 29.

hukerefsh, adj. (nom. sg. m.) well-formed. 6, 2. 48, 6.

hugaonem, s. (nom. sg. n.) hair of the body. 6, 6. 48, 10.

hutarest, adv. beyond all sides. 6, 4. 48, 9.

hutâshtô, past part. (nom. sg. m.) well-made in stature. 6, 1. 48, 5.

huraodhô, adj. (nom. sg. m.) beautiful. 6, 1. 48, 5.

huvirâm, adj. (acc. sg. f.) good-looking. 5, 10. 48, 3.

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hu-frâshmô-dâitêê [1]), s. dat. sg. to sunset. 77, 25. — *hufrâshmô-dâitim*, acc. sg. the first quarter of the night, sunset, and the time following it. 72, 7. 76, 6. — *hû-frâshmô-dâitîm*, acc. sg. 76, 26. — *hû-frâshmô-dâitôiḍ*, abl. sg. 76, 23. 77, 28. [All the passages of the existing Zand texts in which the word occurs confirm the correctness of this interpretation. In the Abân Yasht Yt. 5, 91. the time of the day during which alone *Ardvi sûra anâhita*, the celestial water, can be worshipped, and water for sacrificial purposes be taken from her, is stated to be *hacha hûvakhshâḍ â hû-frâshmôdâtôiḍ* which can only mean "from sunrise to sunset", as Anâhita is not allowed to be worshipped after the night has set in, or before the sun has risen, nor

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1) In addition to the two passages quoted from the Neringistan (see pagg. 76—78) regarding the meaning of this word I have to mention a third one which is apparently incorrect, and seems to have given rise to the misunderstanding of the word by some modern Desturs. On Fol. 77, a of my MS. it is read:

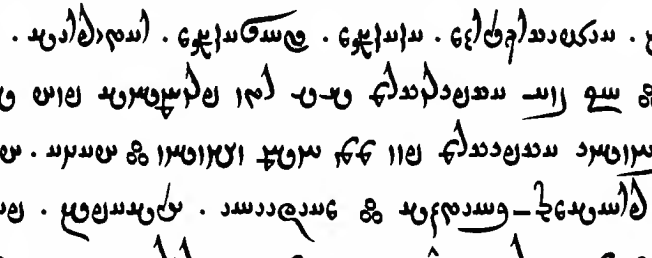

(Question.) "From which (time) in the Aiwisrûthrem Gâh (lasting from sunset to midnight) begins the satisfaction of the ratus (heads of creation)? (Answer) It lasts from Hûvakhsha to Frâshmôdâiti, to midnight; in summer and winter it is the same". The Pahlavî commentary has: it lasts from Hûfrâshmôdât to the middle of the night. Hûvakhshâd is evidently a clerical error, as it does not give any sense. It is to be read: hûfrâshmôdâitôid, and vakhshâd is to be struck out altogether, as the Pahlavî does. If the reading were correct we should have to take hûvakhsha in the sense of "sunset" which contradicts the use of the word in all other passages, and its etymology; only in that case, hûfrâshmôdâiti could mean, "midnight" as it has been interpreted by some Desturs. The use of the word in the Zand-avestâ does, however, leave no doubt whatsoever about its real sense in this glossary (pagg. 42. 76.) and the two passages which have been already adduced from the Neringistân.

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water to be consecrated (see the note on pag. 77). To consecrate water *pascha hû-frashmôdâitîm* i. e. after sunset, is regarded as a custom of the Devaworshippers, not to be imitated by the Zoroastrians (Yt. 5, 94.). *Sraosha,* th guardian angel of the religion commences to fight against the Devas (who injure and disturb the good creation *pascha hû-frâshmôdâitîm* Vend. 7, 58.) and to protect the good creation *pascha hûfrashmôdaitîm* i. e. after sunset (Yas. 57, 10. 16.); for the work of Serosh begins at once after sunset, and lasts until the light appears again; on which account the pious Parsis pray to him when the night is setting in, as I have witnessed many times. Mithra touches both ends of the earth, i. e. the horizon, *pascha hûfrâshmôdâitîm* (Yt. 10, 95.) after the sun has set having passed over the earth in her breadth, in which position he remains until he rises again, protecting the creatures against the attacks of Aharman which are only made at night. This exposition in connection with the other proofs will be sufficient I think to refute for ever the interpretation so pertinaciously persisted in by Prof. Spiegel that the word means "sunrise, or daybreak".]

hû-vakhshâḍ, s. abl. sg. from sunrise. 76, 22, 26.

horâcha, adj. (inst. sg. of *hora*) and this side. 6, 3. 48, 8. [It is an adverbial expression.]

hvare, s. (nom. sg. n.) the sun. 13, 2. 53, 5.

hvoishtô, adj. (nom. sg. m.) the more. 15, 5. 55, 8.; see *yoishtô*.

hvãm, pr. (acc. sg. f. of *hva*) self. 32, 2. 71, 13.

Additions [1]).

aêthrapaitish, and *hâvishta.* As regards the etymology of this very common word, by which the lowest grade of the clerical order is understood now-a-days, it is a compound of *aêthra* and *paitish* meaning "the master", lord of an *aêthra* (compare *nmânô-paitish* "master of the house"). *aêthra* itself occurs never in the Zand-avesta, but an adjectival form of it, *aêthrya*, is found in several places, Yas. 26, 7. 8. 68, 12. West. Yt. 10, 116. 119. The Pahlavî translation renders it by

1) All the following remarks have been added by me. M. H.

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which is read by the Desturs *âhûshtân* and *hâveshtân*, and explained as *shâgirdân* i. e. pupils, and as *beh-dîn* i. e. laymen. In my Pahlavî Persian Yasna it is once (26, 7.) translated by *zôtî* i. e. the *zota* at the Izeshne ceremony. The reading *hâveshtân* is the only correct one as we find this very word several times in the Zand texts in the form *hâvishta* Yas. 68, 12. Yt. 10, 116. Unfortunately the identity of both words, Zand *hâvishta*, and Pahlavî *hâveshtân* which lies at hand, appears to have escaped the Pahlavî translators; for in Yas. 68, 12. *hâvishta* is rendered by which is read *hâmîgan* (more correct is *hamyâgân;* it stands perhaps for *hamsâyakân* "neighbours") and interpreted as "companions" (Persian *hamyâz*) only on account of its being joined to *hashăm* which they wrongly identify with *hakha* "friend". The real sense of *hâvishta* can be easily ascertained from the use of the word in Pahlavî, and its etymology. The proper meaning of *hâvesht* is "a layman", and stands thus always in opposition to *aêthrya*, or *âthrava* which terms are only applicable to the priestly order. Thus the Parsis distinguish two kinds of *Penom (paiti-dâna* the cloth with which the mouth is covered when ceremonies are performed), *padâm i harbadi*, the Penom of Herbads, *(aêthrapaiti)*, and *padâm i hâveshti*, the Penom of laymen; for the laymen wear the Penom when they make *Abân Nyâyish*, *Atesh Nyâyish*, *Patet* etc. by simply holding up their Sadra, or the sleeves towards the mouth [1]). Etymologically it can be only traced to *hu* "to extract the Homa juice, to perform the Homa ceremony", or rather to its causal *hâvay* "to make another perform the Homa ceremony"; as it has the superlative suffix *ishta* (compare *vâzishta* from *vaz*) the word means "one who gets performed many Homa ceremonies" i. e. very pious. As the performers must be priests, the *hâvishta*

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1) These two kinds of Penom are hinted at Vend. 18, 1. paitidânem ainim baraiti which is translated in Pahlavî padâm zakâi bared "he wears the other Penom", that is the Penom only to be worn by the priests who have taken their orders, and not the common one which the laymen are permitted, or even enjoined to wear. The European interpreters have not nnderstood the real sense of the passage, as they have omitted the word ainim which is essential.

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who is always distinguished from them is the *Yajamâna* (to use a Brahmanical term) i. e. the man for whose benefit the ceremony is performed, who can be only a layman, as the Zoroastrian priests require no assistance when performing a ceremony. As all those who stand under the spiritual guidance of the priests are regarded as pupils who are to be instructed by them in the principles of religion, it was taken by some in the sense of "pupil". — According to this investigation the translation of *aêthrya* by *hâvesht* must rest on some misconception. Very likely the interpreters were lead to this explanation by the constant connection of *aêthrya* with *aêthrapaiti;* they probably thought, if the *aêthrapaiti* is the master, then the *aêthryas* are his pupils. But what is the real meaning of *aêthrya?* Simply "one who belongs to, or has an *aêthra*". *aêthra* itself must mean "a fire place", as it can be only derived from *idh* "to burn"; compare Greek *αἴθω*, "to burn", *αἴθρα*, "a clear sky". It was in all probability the name of the places where the sacred fires were kept and which were spread all over Persia; the word *πυρεῖον* which the Greek writers apply to them, may be only a translation of it. The *aêthrapaitish* is thus the master, or superintendent of such a fireplace, the *aêthryas* are the priests subordinate to him, or the servants, or other people, belonging to such a place. That *aêthrya* cannot mean "pupils" (if it had this meaning, it could be only a derived one) may be gathered from the compound *satô-aêthryô* Yt. 13, 97. where it is said of *Ahûm-stut*, *yô paoiryô satô-aêthryô frakhshtata paiti âya zemâ*, which cannot be translated "who first appeared with a hundred pupils on this earth" [1]), as it would be against all common sense to suppose that the only remarkable fact known of Ahûmstut was, that he had for the first time a hundred pupils on this earth. Such an insignificant fact (great teachers in the Orient do not count their pupils by hundreds, but by thousands, and ten of thousands) nobody would have thought worth commemorating. The statement that he was "the first *satô-aêthryô*" indicates that *satô-aêthryô* must be a title of high honour which but few did obtain. If we take it in the sense of "one who has a hundred fireplaces", i. e. one who has established a hundred places

1) This translation is actually to be found, among a hundred other absurdities, in the so-called Old-Bactrian Dictionary by Justi.

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of worship, or kindled a hundred sacred fires, then we have a fact which really deserved to be handed down to posterity. The Sanscrit term *satakratu* "one who has performed a hundred sacrifices" (generally an epithet of Indra) may be best compared; the translation proposed by some modern Sanscritists "one who has a hundred intellects", is a mere guess.

pairishtem. The etymology of this word offers some difficulty. There are three possible ways of explaining it, by deriving it from *pairish* "round about" (see the index), or from the root *ish* "to wish", or "to come" with *pairi*, or from *pairi-shta* "standing about". The traditional explanation is [illegible] *pavan roshnî nakîrît* "inspected as regards its lighting" i. e. its fitness for feeding the sacred fire with it. This inspection must be undertaken just before the piece of wood is thrown into the fire, to see whether there is nothing on it what is technically styled *nasâ* i. e. any impurity, such as hair, dirt etc. According to the Pahlavî, the term does not mean "dry", as has been supposed, as the Pahlavî [illegible] *hushk* "dry" never corresponds to *pairishta.* The derivation from *pairi-shta* the original meaning of which seems to be "stale, without vigour", is applicable to the term *pairishta-khshudra* "whose sperm is without vitality". But it is very doubtful whether it can be applied to *aêsma* "wood", as it would mean in that case only "what has been standing about, i. e. dry", which is clearly not in accordance with the views of the Pahlavî translators Besides, the compound *dahmô-pairishta* [1]) Yas. 65, 10. (it is used of the *zaothrâo* "the sacrificial water"), which is translated by

[illegible]

dahâmânu-nakîrîtu âigh pavan sandâr dâsht yekavîmânêt (i. e. inspected by a *dahman* who is kept as a chief), does not fovour this view. The derivation from *ish* + *pairi* is, in the two last cases the most

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1) In the "Old-Bactrian Dictionary", the term is explained "sifted with prayers" which is sheer nonsense! How can waters be "sifted"? dahma does uot mean "prayer" (see the index), as has been supposed by Professor Benfey, which opinion has been copied by the hasty, uncritical and fantastical compiler of the said Dictionary. The term simply means "inspected, or kept by a pious man" whereby principally a priest with unimpaired magical powers is to be understood.

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likely; but it is difficult to determine in what sense the root *ish* which has several meanings is to be taken. I prefer the signification "to search", which can mean in connection with *pari* "to examine". The most suitable etymology would be afforded by *îksh* "to look", *parîksh* "to examine"; but I have not yet found sure traces of this root in the Zand, if it be not *pairi-ish* itself.

Errata.

page 2, lin. 13 for Pronouns, read, Genders and numbers of dva, va "two". Some adverbs.

— 5 — 14 — *khasurô* read *qasurô*

— 5 — 20 — *pâdîrânshosav* — *pâdîrânshosar*

— 6 — 24 — [illegible] — [illegible]

— 7 — 16 — *kharôchithrem* — *qarôchithrem*

— 8 — 17 — *khtemchiḍ* — *qtemchiḍ*

— 9 — 23 — [illegible] — [illegible]

— 13 — 23 — [illegible] — [illegible] . [illegible]
ahubya *ratubya* . *ahubya*

— 14 — 14 — *vanâêmâ* — *vanaêmâ*

— 21 — 14 *atare* — *âtare*

— 22 — 21 — [illegible] — [illegible]

— 29 — 4 — [illegible] — [illegible]

— 29 — 11 — [illegible] — [illegible]

— 31 — 22 — [illegible] — [illegible]

— 38 — 18 — *dâsûned* — *dâsûnahna*

— 31 — 4 — [illegible] — [illegible]
doâzdah chasûn *dch chasûn*

— 72 — 33 — Zand and no old Persian words, read, no Zand, but old Persian words

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pag.	76	lin.	6	for	*khsafa*	read	*khshafa*
—	77	—	3	—	*osahhîn*	—	*oshahîn*
—	78	—	6	—	*this*	—	*thus*
—	81	—	10	—	*n*	—	*ṇ*
—	87	—	32	—	*ubdâena*	—	*ubdaêna*
—	92	—	1	—	7	—	70
—	92	—	17	after	7.	insert	69, 2.
—	93	—	20	for	14	read	17
—	93	—	30	—	39. 40.	—	37. 38.
—	96	—	14	—	I	—	and I
—	100	—	2	—	same	—	some
—	102	—	25	—	60	—	40
—	104	—	14	—	aggravating	—	aggravated
—	105	—	6	—	8	—	18
—	108	—	27	—	5, 25.	—	52, 5.
—	110	—	24	—	58	—	25
—	113	—	28	—	all	—	every
—	115	—	18	—	*pṛîṇâmi, pṛîṇâtu*	—	*príṇâmi, prîṇâtu*
—	117	—	11	—	12	—	22
—	118	—	14	—	58	—	48
—	118	—	17	—	52	—	25
—	119	—	33	—	widom	—	widow
—	123	—	14	—	91	—	19
—	125	—	18	—	3	—	31
—	125	—	20	—	51	—	41
—	126	—	1	—	*hu*	—	*hû*
—	127	—	7	—	*frash*	—	*frâsh.*

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THE SECRETS OF THE HEBREW ALPHABET

DANIELA ABRAVANEL

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The Oral Tradition[1] teaches that the twenty-two letters of the Hebrew alphabet are vessels that channel God's powerful spiritual energy for creating the world. In other words, when the commandments "Let there be light, and there was light…; Let there be a firmament in the midst of the waters…; Let there be lights in the firmament…,"[2] were uttered, God permutated the individual letters of the Hebrew alphabet. These letters are the "bricks" of creation that translate Divine will into reality. However, the creation process did not only occur in the past. God is continually creating and thereby intimately involved with the world every moment.

We can clarify this concept by noting that the Hebrew word *davar* means both "word" and "thing". The same term for "thing" is used for the "word that created the thing," implying that the thing is, in essence, the word that was used by God to create.

The study of the inner meanings of words and the creative power of the letters is the heart of the Jewish esoteric tradition, Kabbalah. This book is not intended to be a linguistic and etymological analysis of the alphabet, but an attempt to convey the strong connection between the letters and the concepts and values inherent in the Jewish tradition. Based on the *a priori* position that a language reflects the culture and concerns of the people who speak it, the letters of the Hebrew alphabet are a key to the ethics, values, spiritual obligations, and metaphysical aspirations of the Jewish people.

The power of the letters resonates deeply with the human soul. Biblical Hebrew is precisely structured, reflecting its Divine origin, which determines each letter's meaning, shape, numerical value, and position in the alphabet. A corollary to this principle is the *halachic*[3] rule that each letter in a Torah scroll, *mezuzah*[4], and *tefillin*[5] must be perfectly written. No letter may be omitted or improperly written, and its individual integrity may not be compromised by being allowed to touch another letter. The same holds true for words. Any missing, extra, or damaged word invalidates the entire scroll, until it is corrected. If a Torah scroll cannot be corrected, it is buried in a Jewish cemetery, next to the tomb of a *tzadik*, a righteous man.

The strong relationship between letters and human beings is the heart of the

Kabbalistic practice of "reading" the *mezuzah* (the Torah parchment affixed at the doors of every Jewish home) in order to determine the reasons for problems that the family is experiencing. According to the events occurring in the home, some letters of the *mezuzah* may be erased or damaged by ink deterioration. In addition, a missing letter, due to a scribe's error, can have a dramatic impact on the life of the family. For this reason, scribes must approach their task with utmost honesty and integrity. Often the scribe will immerse himself in a *mikveh* (ritual purification pool) in order to purify his thoughts before writing the ineffable name of God (*yudhei-vav-hei*).

The dialogue between the text and the reader is also the basis of the Oral Tradition. In the Oral Tradition, a personal interpretation of the written text is developed according to many factors. The choice of the vowel that accompanies the consonants gives different meanings to the word. In addition, the study of the symbolism, form, numerical value,[6] and teachings linked to each letter has been fundamental for all the masters of the Torah's Oral Tradition.

The Talmud,[7] for instance, states that Betzalel[8] knew how to combine the letters that were used to create heaven and the earth, as it is written: "I have filled him with the spirit of God, with wisdom, with understanding, and with knowledge."[9] From this verse it is clear that even the masters of the Talmud were fully aware that the energy of Hebrew letters is an aspect of the living, dynamic, Divine light that penetrates every moment of our lives. Although the laws regarding the scribes were written thousands of years before the advent of quantum physics (which postulates that matter absorbs energy), they reflect the energetic interplay between the letters, the reader, and the writer. Understanding the mysterious link between Divine wisdom and the knowledge of the letters is not exclusive to the Kabbalists. By studying the meaning of the Hebrew letters, each one of us can learn more about the various aspects of Divine light.

The system of analysis and reflection used in this book is mostly based on teachings from the Oral Tradition (i.e., the Talmud[10] and the Midrash[11]) and on Kabbalah, particularly the seminal Kabbalistic work *Sefer Yetzirah* ("The Book of Formation"). I have also included my personal reflections, which have been inspired via the process of actually drawing the letters. In fact, according to the great Kabbalist, Rabbi Abraham Abulafia, one way of understanding the spirit of the letters is to feel their energy by drawing them on a surface.[12]

Sefer Yetzirah[13] describes how Abraham, too, gained enlightenment from the

letters: "And when Abraham came, he contemplated [the letters], sculpted them, unified them, [and] counted them until he succeeded…Then God appeared to him, drew him to Him, kissed him on his head, and called him 'Abraham, My beloved.'"[14]

The most ancient Kabbalistic text, the Book of Formation, attributed to the patriarch Abraham, describes the deep interconnection between the Hebrew letters, the planets, body organs and emotions. In a generation that has awakened to the need of finding the link between matter and spirit, body and soul, the message of the Book of Formation offers the possibility of a deeper reflexion on the subject.

In fact, according to this text, the interconnection goes so deeply as for it to dare to suggest that our organs "contain" parts of our spirit: not only they animate the body, but they are the channels of our spiritual evolution. Our soul, according to the Book of Formation, is in fact considered not as a single unit, but as composed of several different "spirits," which live within our limbs and organs, and which are activated separately in different circumstances and times of the year. In order to give the reader a taste of the terse yet inspiring flavor of this text, here are some typical passages: The foundations are the twenty-two letters: three "mothers," seven "doubles," and twelve "elementals."

> The three mothers are *alef, mem*, and *shin: mem* hums, *shin* hisses, and *alef* is the breath of air, which is the mediator between them…
>
> The three mothers are *alef, mem*, and *shin;* the heavens were created from fire, the earth from water; and the air was formed from the spirit, which is the mediator between them…
>
> The three mothers are *alef, mem*, and *shin;* in the male and female soul are the head, the belly, and the chest; the head was created from the fire, the belly from water, and the chest from the spirit, which is the mediator between them…
>
> The seven doubles are *bet, gimel, dalet, kaf, pei, resh*, and *tav;* these are the foundations of wisdom, wealth, seed, life, dominance, peace, and grace…
>
> The seven doubles are *bet, gimel, dalet, kaf, pei, resh*, and *tav;* they are height, depth, east, west, north, and south, with the holy palace in the middle supporting them all…
>
> The twelve elementals are *hei, vav, zayin, chet, tet, yud, lamed, nun, samech, ayin, tzadik*, and *kuf;* their foundations are speech, thought,

movement, sight, hearing, action, the sexual appetite, smell, sleep, anger, taste, and laughter…

The twelve elementals are *hei, vav, zayin, chet, tet, yud, lamed, nun, samech, ayin, tzadik*, and *kuf;* with them He designed, formed, combined, weighed, and changed, and created the twelve constellations of the heavens, the twelve months of the year, and the twelve important organs of man…

These excerpts from *Sefer Yetzirah* give an idea of the depth of knowledge contained in the Hebrew alphabet, and its connection to the healing of body and soul.

Healing, as we shall see in the course of this text, is a key word found throughout the entire Bible, and in Judaism at large. Maimonides explained that the main role of the precepts of the Torah is to create a healthy body, a stable chariot (*Merkavah*) for the soul. Elia Benamozegh, the greatest Italian Kabbalist and scholar, in his *History of the Essenes*, the most esoteric Jewish sect (of which, according to most scholars, the father of Christianity was a member) stated that Judaism is mainly a "teaching of cure and prevention of disease."[15]

Sefer Yetzirah describes the exact connections between the letters, the body organs, the emotions, the senses, and astrological constellations. Those associations were a guide for the cure of body and soul for ancient Jewish doctors who knew how to apply the knowledge of the Kabbalah, and the energy of the letters, to their medical profession.

Also, Rabbi Nachman of Breslav (inspired by *Sefer Yetzirah*), taught his disciples the importance, both for spiritual evolution and for physical well-being, of establishing a dialogue with "the organs of the body" (*sichat ha'eivarim*). Unfortunately, the "know-how" for establishing this dialogue, the esoteric-medical inheritance of the Jewish masters of healing, was for the most part lost over the last 2,000 years. During various persecutions, Jews and their holy books were burned together in "holy" fires that destroyed valuable healing remedies for every human being.

In search of a holistic approach to healing that is still in use today, I have been drawn to the study of Traditional Chinese Medicine (TCM). TCM, in practice and in theory, synchronizes the cure of the body with the soul. Like Kabbalah, TCM associates every organ with a planet, an emotion, a color, a season, a direction, etc. Like Kabbalah, it stresses healing the emotions as a condition for healing the organs.

I found myself at home studying TCM and mystical healing practices of Taoism. Many Bible commentators state that these eastern traditions find their origins in the teachings of the patriarch Abraham. According to the Bible, Abraham sent his children to the East: "He gave gifts and sent them eastward, to the east country" (Genesis 25-6). The "gifts" refer to these healing practices.

The powerful similarities between the medical teachings of Maimonides and those of TCM inspired me to combine practical holistic healing strategies based on spiritual truths common to both Judaism and the Orient. Both systems warned that there cannot really be healing if there has not been a transformation of the emotions (*tikun ha'midot*), and a rebalancing of the "elements" and the hormones that rely on conflict resolution.

Kabbalistic teachings attribute disease to our transgressions. Humbly admitting our shortcomings and subsequently improving our character has a direct effect on our physical health. This process of *teshuvah*, complemented by realigning the pulses, *sefirotic* energies, and Qi most exemplify the complementary relationship between TCM and Kabbalah.

Besides the health-related benefits offered by the association of Kabbalah and TCM, there are great philosophical insights that can be born from such a "marriage." Paradoxically, the study of TCM has helped me to better understand the teachings of the Jewish tradition! Just to offer some examples, the Talmud tells us that Abraham, who lived many generations before Moses, knew all the Torah even before it was revealed on Mount Sinai. How was this possible? The oral tradition explains, "God gave him two kidneys that served as advisors, from which he learned his wisdom (*Bereishit Rabbah*, Talmud). This curious verse did not make much sense to me until I read the TCM book, *The Web that Has No Weaver* (Kaptchuk, 2000). I then began to understand the spiritual functions of the kidneys, which are called the "Gate of Faith and Destiny." This is where primordial faith and wisdom are stored. I will further explore the kidneys in the chapter on the letter *kaf*.

By meditating on some key concepts of TCM, we may deepen our understanding of some of the most significant chapters of the Bible. For instance, the conflicting relationship between heart and liver appears in the verses of Exodus, disguised in the dialogues between Moses, God, and Pharaoh. I will discuss the relationship between heart and liver, both in Chinese medicine and in Kabbalah, in the chapters on the letters *lamed* and *kaf*.

The reciprocal exchange of esoteric knowledge and healing strategies is

invaluable. Some Israeli acupuncturists have enriched their medical practice with the knowledge of the connection between the Hebrew letters and the organs. When practicing Qi Gong ("energy work") or acupuncture, together with intentionally directing the Qi ("life-force"), they visualize the letter associated by Kabbalah to the organ they are trying to heal. Sometimes the results are quite impressive. TCM doctors could benefit greatly from incorporating the secret knowledge of Kabbalah in order to rediscover the authentic "spirit" of Chinese medicine. The penetrating Divine illumination, an essential aspect of TCM, has been silenced by communist China. This truth needs to be exposed with the revival of this invaluable medical tradition.

In fact, the goal of the book is to build a solid bridge for spiritual searchers and healers of different disciplines to cross over, without fear of losing their identity. On the contrary, it will become clear how each ancient tradition powerfully reinforces the other.[16] Mystical teachings of all traditions can offer potent tools for speeding up the process of healing and evolution, as it is written: "And the spirit of the Lord shall come upon you, and you…shall be transformed into another man."[17]

For centuries, rabbis have feared sharing the esoteric teachings of the Torah. Therefore, Jews, Christians (naturally interested in the mystical tradition of Yeshua ben Yosef), and Orientals were unable to access the healing power of mystical Kabbalah teachings.

To paraphrase the words of the prophet Isaiah, the great "sin" of the people of Israel was that they favored the ritualistic rather than the inward religious experience: *Yisrael lo yada; ami lo hitbonen*—"Israel does not know; My people do not meditate." This "sin" has prevented both Jews and non-Jews from drinking from the wellsprings of Kabbalah. I hope and pray that this book will help truth-seekers of all faiths to be inspired to "meditate and know" once again, in order to heal the entire planet.

A Note to the Reader: Each chapter is devoted to a Hebrew letter and its Kabbalistic teachings. In addition, relevant and parallel concepts in Chinese medicine will be discussed. Aside from ancient and historical sources, I have also included my own experiences and those of my contemporaries from various disciplines.

The illustrations throughout the book depict children who are trustfully

riding on soap bubbles. God calls the Jews the “children of Israel” in order to teach us that we must learn to trust and experience simple faith, the highest spiritual power. The cherubs that shielded the cover of the Ark with their wings were angelic figures with the faces of children. Perhaps these images will awaken the unadulterated wisdom of the angelic children within, openly receiving these concepts with wonder, curiosity, and intuitive understanding.

CHAPTER 1

Alef

Intuition of Divine Oneness within multiplicity

Alef represents absolute unity within the plurality of Creation and is therefore the major symbol of Divinity. Many of the names of God begin with this letter: א-ל – *El*,[18] אלוקים – *Elokim, and* אדנ-י – *Ad-nai*.[19] In addition, there are many epithets used to describe God, such as אדיר – *Adir* ("glorious") and אדון – *Adon* ("master"). The *Zohar*[20] relates that before Creation, each letter of the alphabet came before God, requesting to be chosen to begin the process of creation. The letters presented themselves in reverse order: first was ת – *tav*, the last letter of the alphabet; next was ש – *shin*, the second-to-last letter of the alphabet; then ר – *resh*, and so on, up to ב – *bet*, second letter of the alphabet, which begins the word ברכה – *berachah*, "blessing". *Bet* pleaded, "Let the world be created with me, so that all beings shall use me to bless God". And God assented.

The letter alef, *besides being the first letter of the alphabet, also represents the number one, echad* (אחד) *in Hebrew. The numerical value of* echad *is thirteen, which is the numerical value of* ahavah (אהבה), *"love." The letter alef represents both the oneness of God and His love for His creatures (the attribute of* chesed, *"goodness")*.

Then God asked the א – *alef*, the first letter of the alphabet, who had not yet uttered a word, why it was silent. The *alef* replied that in a world of plurality there was no place for her, since the numerical value of *alef* is one. God reassured *alef*, saying that even if the world would be created with *Bet, alef* would still be the queen of the alphabet. He said, "Have no fear, *alef*, you are one, and I am One. I want to create the world to have My spirit of oneness dwell there through the study of the Torah and the performance of *mitzvot* (the commandments). The first of the Ten Commandments will begin with *alef*, the first letter in the word אנכי – *Anochi* ("I")—"I am the Lord your God."[21]

The perception of God's oneness that *alef* represents is further suggested by

the Hebrew word פלא ("wonder"), a permutation of the word *alef*: Discovering God as He is disguised in each detail of creation generates feelings of wonder and awe.

Rediscovering the Creator with every breath

God's light and mercy are chiefly poured into creation through air, the main vehicle that God uses to keep creation alive. It is common knowledge that a human being can survive for days without drinking or eating, but only for a few minutes without breathing. For this reason, *Sefer Yetzirah* associates *alef* (which is categorized as one of the three "mother letters")[22] with air. The word אויר – *avir* ("air") is comprised of all the letters found in the word אור – *or* ("light") plus the letter *yud*, whose numerical value is 10, alluding to the 10 *sefirot* ("Divine emanations") of Creation, sourced in One.[23]

Emotional imbalances cause us to lose our objective vision of reality. Breathing deeply brings us back to our center as we reclaim our natural, healthy state of enlightenment. *Sefer Yetzirah* states:

> Three Mothers (letters): *Alef Mem Shin* in the year are the hot, the cold, and the temperate.
>
> The hot (*shin*) is created from fire
> The cold (*mem*) is created from water
> And the temperate (*alef*) from breath, which decides between them.
>
> Three Mothers in the soul, male and female, are the head, belly, and chest.
> The head is created from fire
> The belly is created from water,
> And the chest from breath, which decides between them.

This passage reveals some of the many parallels between the Kabbalistic view of the world, and that of the Ancient Chinese. The *alef* is associated with oneness, balance, the temperate (as opposed to the extremes of hot and cold), rooted in the breath and the chest.

The *alef* also relates to the element of metal, which is associated with the breath and higher perceptions of Divine Oneness. In fact, TCM designates metal to the heavenly realms, the spirit beyond the body, and pure consciousness.[24] Metal is also related to autumn, the pivotal "temperate" season between the hot summer and the cold winter. Another parallel between TCM and *Sefer Yetzirah*

is that the metal element, like the *alef*, is related to the physical organ of the lungs, and therefore to the breath. In Chinese thought, the breath is also seen as our connection to the original, undivided, pure Divine. Correct breathing maintains our balance and supports our righteous and ethical choices between fire and water. As we inhale, we draw inspiration and nourishment from the air and the heavens. When we exhale, we release that which is no longer needed.

According to numerous Jewish sources, deep breathing is seen as a key instrument for coming into contact with the Divine within us.[25] It is also no accident that the Book of Psalms—the Biblical poems that express King David's constant striving to live in God's presence—ends with the verse *Kol ha'neshamah tehallel Kah*:[26] ("Every soul shall praise God").[27] The Midrash[28] invites us to read this verse not as "Every soul shall praise God—*kol ha'neshamah* הנשמה—but as הנשימה : "*Every breath* shall praise God"—*kol ha'neshimah*.

Indeed one of God's Names is *Arich Apayim*,[29] literally meaning "Long Breath" (even though it is usually translated as "patient," "slow to anger"). By emulating God with deep breathing, we allow the element of air to temper between the excess of water and fire (our out-of-control emotions) and restore balance.

Adam's mission

By analyzing the word *Adam* we find out that the first human being was created directly from אדמה – *adamah*, the earth.[30] As his descendants we should be aware of our essential need to be in contact with the earth from which our vitality derives. The Oral Tradition clearly states that "a man who does not possess a field is not a man."[31]

The survival of humanity especially depends on our ability to follow God's commandment, originally given to Adam, regarding the preservation and protection of the land that he was meant to cultivate.[32] The Midrash comments: "When God created Adam, He showed him all the trees of the Garden of Eden, and then said to him, 'Look at the perfection of My work! I created it for you, so remember it and do not corrupt it, making My world desolate. Because if you corrupt it, there will be none other to repair it.'"[33] If we continue to work the earth without taking measures to preserve it, ecological catastrophe will be unavoidable. The Torah and the Talmud's profound integrative spiritual and

physical wisdom provides precious instructions concerning protecting the environment.[34] Some of the Torah's commandments are based on ecological principles, such as the obligation to give the land a year of rest every seven years (the sabbatical year).[35]

When we recycle wastes and maintain the purity of the water and the air,[36] etc., we are fulfilling the commandment to protect and preserve the environment. It is clearly stated in the Book of Genesis that we are the caretakers of the garden. God tells Adam and Eve: "Be fruitful and multiply, fill the earth and subdue it, and exercise your dominion over the birds in the sky and the fish in the sea, and over every living creature that moves upon the earth." A few verses later, God addresses Adam's possible illusion that he is on this planet to dominate and exploit the earth. Scripture makes it very clear that man was placed in the Garden of Eden to "preserve it and guard it." The Midrash explains that God is telling Adam: "Everything was created for your sake. Take heed that you should not ruin or destroy My world, for there is nobody to rectify it after you".

Within these passages are God's warning and calling to mankind to practice the role of caretaker. The Oral Tradition clearly directs us to preserve the natural environment and *not* to use it wastefully or wantonly. The Torah, for example, discusses the concept of *Bal Tashchit*. When an army lays siege to a city, it may not carelessly cut down trees as an act of terrorism. Rabbi Hirsch explains, "The prohibition against the wanton destruction of trees in a siege is to be interpreted as a prohibition against the purposeless, wasteful destruction of any object. Thus the concept of *Bal Tashchit* becomes an all-encompassing warning to man not to misuse his assigned station in the world by destroying the things of earth capriciously." Today this concept can be applied to all forms of energy conservation.

A beautiful and ancient practice that should inspire modern city planning is that of maintaining greenbelts around developed urban areas. Torah law explicitly states that if the whole city votes for changes in city planning, the preservation of greenbelts cannot be altered. They are considered the "inheritance of future generations," and thus no particular generation has the right to disturb or alter them.

Greenbelts are a beautiful method of nature preservation, assuring that natural plant and animal life can continue to flourish even in the presence of human

development. What is very interesting to note is that greenbelts were given to the Levites—the musicians, teachers, and cantors of Israel—who, unlike the other twelve tribes, did not have a territory of their own in the Land of Israel. Through their music, the Levites inspire others to respect and contemplate the *Shechinah*, the immanent aspect of God: Mother Nature.

The ability to make associations and the Kabbalah

Another concept related to the word אדם – *adam* is דמיון – *dimayon* ("imagination"). *Dimayon* embraces the capacity to make associations, deductions, analogies, and hypotheses, i.e., to engage in abstract thinking. The word *Kabbalah* itself has a similar meaning: from its root, which is קבל – *kabel*, the word מקביל – *makbil* ("parallel") is derived. Most of the Kabbalistic discipline is based on our ability to make associations. When we "translate" the material world into symbols and metaphors, we are able to carry on a steady dialogue with the Divine. The search for affinities between physical and spiritual reality, and between the lower and higher worlds, is the best protection we can give our consciousness against being deceived by the world's façade of plurality, and the attraction of materialism or any other form of idol worship.

Within God's creation we are, so to speak "the apple of God's eye." As such, we have the distinctly human power to translate and elevate the physical world to its spiritual roots, through the various artistic expressions inspired by our imagination. When God said, "Let us create man in our image,"[37] He possibly meant that human beings would have the ability to re-create the world, through their own unique way of expressing appreciation for the wonders of creation. Even every blade of grass is aware of and grateful to God for its life, but only a human being can respond to the call to "sing a new song,"[38] to creatively express his feelings of awe to the Master of the Universe.

The spiritual mission of Adam and, therefore, of all humanity, is to rediscover the *alef*, the profound teaching found in every phenomenon of creation, and to give it expression. In Genesis, we learn that God tested Adam's maturity by asking him to contact the spiritual essence of the animals in order to intuitively name each one of them.[39] The Hebrew word שם – *shem*, meaning "name," is the center of the word נשמה – *neshamah* ("soul"). In other words, a name, rather than being an external label, reveals essence.

By calling every animal by its name, Adam showed how he could use his

imagination to extract the soul from its external shell. For example, the word for "dog," כלב – *kelev* is a contraction of the words *kol lev* – "all heart," expressing how a dog is "all heart," or "all sentiment." In the same way, King Solomon was called "the wisest of all men" because he could invent three thousand parables to explain any concept.[40] Because of his ability to ascend from material to existential phenomena, proceeding backwards along the path of Creation from matter to spirit, King Solomon could make any concept understandable for all possible levels of comprehension.[41]

The picture shows an alef *in a chromatic pattern that makes it almost impossible to distinguish it from the rest of the image. This expresses the concept of God's Presence, which although hidden, is immanent in every element of creation*.

CHAPTER 2

Bet

The numerical value of *bet* is two, representing duality. Since it is the beginning of the word *berachah* ("blessing") through which every food and drink is reconnected to its heavenly root, *bet* is also a link between the material world and the spiritual world of unity, reinforcing the truth that God is One.

Blessings open up our awareness of the bounty we receive and thereby open us up for receiving even more. As we stated earlier, the word ברכה – *berachah* ("blessing") also means ברכה – *bereichah* ("large receptacle"). The more we bless God for the good we have received, the larger is the space we make that only He can fill.

Although we experience duality in this world—light and darkness, Yin and Yang, feminine and masculine, etc.—our spiritual work is to reach beyond the duality and reveal the source of Oneness hiding behind all duality. For example, our ultimate capacity for balancing Yin and Yang requires us to tap into pure essence, the deepest place in our souls that is beyond all time, space, and categories. As we shift our identity to pure essence, we may heal from all imbalances and fragmentation.

The perception of the deceptive plurality of creation

While Abraham is associated with the energy of *alef*, which unifies plurality, Isaac, in contrast, evokes the theme of *bet*, the perception of the deceptive plurality of creation and the need to overcome this deception. Although God's

creation is made of infinite variety and diversity, everything is endowed with His Spirit. Every event and situation is a manifestation of His will, even those which are most enigmatic.

During the moment that Abraham was about to sacrifice his son Isaac on Mount Moriah, Isaac's perception expanded. He clearly saw through the deceptive aspect of the material world, in contrast to the eternality of the spirit. For this reason, even though he ultimately was not sacrificed, Isaac chose to separate himself from the illusion of the material world. While Abraham served God through socializing—receiving guests and sharing his vision—Isaac spent most of his life in deep meditation and isolation. In fact, the first hint about meditation in the Bible actually refers to him: "And Isaac went to meditate in the field."

***Bet, bayit*: "house"**

The letter *bet*, from the word בית – *bayit* ("house"), is often equated with "a woman". *Bat* – בת ("daughter"), without the letter *yud* is the young girl still in the process of maturing with wisdom from her mother's home. The letter *bet* introduces us to the sanctuary we are called upon to build in order to reveal His presence on earth.[42]

The focal point of holiness on earth is God's "house," the *Bet HaMikdash* ("the Holy House," otherwise known as "the Holy Temple"). When it was destroyed, the spiritual leaders encouraged the people of Israel to make their homes become miniature temples. As we read in Psalms: "Lord, You have been an abode for us for all generations."[43] Just as the body is a sacred house for the soul and must be treated with love and respect, so too should every home become a sanctuary and a place of refuge. This can only be accomplished by those who are capable of identifying with motherly, nourishing, protecting, and guiding feminine energy.

It is a feminine mission to turn our home into a small sanctuary (*mikdash me'at*)[44] and transform our table into an altar, on which we offer "sacrifices," especially in the form of (w)holy meals.[45] Preparing food with the awareness of the alchemical value of food, means adding knowledge, creativity, intention, and love, to the food with which the *bat*, and the *bayit*, nourish their loved ones.

Some Torah commentaries[46] affirm that the Temple[47] itself was inspired by the home of our foremothers and forefathers, where the Divine Spirit reigned.

Just as the spirit hovered over the *Bet HaMikdash* in the form of a cloud,[48] a cloud hovered over Sarah's tent.[49] Just as the breads offered on the Sanctuary's altar did not become stale,[50] Sarah's bread was filled with so much love that her guests, after eating it, would be physically and emotionally satiated for days.[51]

During my first year of study in Jerusalem, I experienced the intense feeling of being in such a Sanctuary during my frequent visits to Esther Kitov, who many consider to be one of our generation's great spiritual teachers. Her home evoked such a strong sense of sanctity that I sometimes felt afraid to enter. However, the Divine love that my hostess embodied helped me overcome my fear. After offering her guests delicious food, this young "priestess" gave incredibly deep classes on Kabbalah as well as practical lessons in human kindness and spiritual awareness. She would do all this while nursing an infant, teaching a two-year-old a blessing, or dusting the books in her library. At the touch of her hands, the golden letters on the bindings seemed to shine, and their holy contents were perceived even by those, like me, who were unable to read them.

This welcome was extended to women of all ages and backgrounds who had traveled to Israel in search of their roots: former Hollywood directors and actresses, psychologists and PhDs from prestigious American colleges, businesswomen, and young girls dealing with Jewish identity issues all found a safe and holy sanctuary to connect with their roots.

Esther's home was neither an impregnable fortress where the wary and dubious seek refuge or easy answers, nor an elitist tower where only select individuals are received on the basis of their cultural affinity or ties of affection for the host. Rather, it was an ideal place for meeting spiritual brothers and sisters and sharing in the beautiful rituals observed in a traditional Jewish home.

Without the filter of answering machines, invitations, or appointments, anyone in need of a sympathetic ear, a hug, some food, or lessons in the Torah and life, can knock at the doors of modern sanctuaries. Women like Esther open their doors to visitors from all over the world, especially on Shabbat. Since giving is so much a part of who they are, women like Esther often suffer in the absence of guests. This trait is inherited from Abraham (and Sarah) who was unable to eat without having guests at his table.[52]

As the similarity of the words רוח – *ruach* ("spirit"), and אורח – *oreyach* ("guest") suggest, the *Shechinah* ("Divine Presence") is especially felt in the

presence of guests basking in warm hospitality, welcomed and nourished in the spirit of gracious giving.[53]

Blessing: the flow of Divine emanation

God, as He is hidden in each detail of creation, generates feelings of wonder and awe. Since our main life purpose is to experience Godliness, and to reveal and testify to God's presence (specifically in the physical and sensual world), we make blessings. Therefore, each life experience, such as eating, smelling a pleasant fragrance, seeing beautiful animals, creatures, and natural phenomena, should be reinforced and elevated through its corresponding blessing. Thus we recognize that everything is from God. However, the sages teach that a blessing can only become a true vehicle of communication with God if one is deeply immersed in the experience.

Once, in the middle of a powerful thunderstorm, I uttered with strong *kavanah* ("awareness") the blessing "Blessed are You, God, whose force and strength fill the universe." After articulating the blessing, I was impressed by the result. I felt that the energy of the thunder was being "transferred" to me, allowing me to feel alive like I never felt before in my life!

As mentioned above, the letter *bet* was chosen to begin the Torah because it is the first letter of the word ברכה – *berachah* ("blessing"). The appropriate human response to God's love and blessing is an expression of gratitude. The more we are able to feel and express gratitude, the more we create a channel for Divine blessing.

Since God creates the world through combinations of letters forming words, it is with words that we reunite creation with the Creator. For instance, when we recite a blessing in Hebrew over food, we produce sounds that evoke the Divine, primordial words that gave form to that food. The blessing is our way of re-establishing the link between physical matter and its Divine root, of transforming matter into Divine energy and of enriching our nourishment with the spiritual aspects that would be lacking were we to only relate to food materially.

Moreover, the person reciting a blessing creates a metaphysical quantum field that affects the psychological state of those present, elevating them spiritually, as well. I have seen personally that when I recite blessings over food in the company of non-religious people, most of them, regardless of their level of spiritual awareness, after a moment of surprise, welcome with curiosity the re-inclusion of the Divine in their reality.

As the prophet Amos said, at the end of days all humanity (not only mystics and prophets) will be hungry and thirsty for the word of God: "…not hunger for bread nor thirst for water, but for hearing the words of the Lord."[54]

Blessing and expressing gratitude for nourishment is the most powerful means we have to be in a state of awareness all day long, and not only when sitting on the yoga mat. Abraham knew this well. He invited travelers to eat in his tent and taught them to bless God, the Master of the Universe, for the exquisite food they had been fed.[55] A *berachah* invites perception of the Absolute. It forces the person reciting it both to ponder the origin of what she or he is eating and to create a moment of intimacy and communion with the Master of the Universe. For example, a special prayer is designated for eating seasonal fruits for the first time in any given year. We thank God for "giving us this new experience (of eating the fruit for the first time this year), having kept us alive and having sustained us for another year," in order that we could experience again the joy of tasting such fruit.

A blessing after meals reveals the truth that that food is Godliness: אוכל = א-כל. The Hebrew language makes it clear: God is in the food. We see this especially in the spiritual *manna* that we ate in the desert for forty years, which descended directly from heaven. Eating manna allowed us to integrate *emunah* ("faith") into our consciousness.

Since most of us interact with the world first and foremost with our bodies, our experiences are dominated by and filtered through the senses. For this reason, *Sefer Yetzirah* talks about *chushim*, senses that must be elevated and transformed. In order to nourish the spiritual dimension of the senses, the sages devised some blessings that are authentic tools of transcendence. The blessings created by the great prophets of the Bible make sensual experiences channels for spiritual elevation.

Blessings do not deny the reality of our senses, but make them much more potent, while opening us to our spiritual relationship with food. Ideally, this protects us from the dangers of indulging in eating unhealthy quantities. Food disorders are rooted in our attempt to make up for the feeling of emptiness we experience when we do not eat at the "holy altar."

All religions require their adherents to bless God after eating. However, only if we have eaten with full consciousness (having enjoyed the color, texture and smell of the food) and we have been aware that all of these pleasant qualities are

God-given, then the moment of blessing becomes a heartfelt experience of God's beneficence. For this reason the sages say, "You will eat, You will feel satiated and You will bless God." Unconscious, mindless eating which is neither satisfying (rather it gives us a feeling of bloating, not of real satiation) is inconsistent with an authentic expression of gratitude.

Nechama Sarah Burgeman, in *The twelve Dimensions of Israel*, discusses how specifically in the month of *Shevat* there is extra Divine help available to rectify eating. This is partly because the time-dimension of *Shevat* is formed through the energy of the letter *tzaddik*. Nechama cites the passage, "A *tzaddik* ('righteous person') eats in order to satiate his soul." In other words, we need to only eat what will give us the energy to serve God. By meditating on this passage we can avoid destructive eating patterns.

The Torah provides us with an example of ravenous eating and the consequences thereof. Esau comes in from the field, declaring, "Give me a swallow of that red stuff [lentil stew]. I'm famished."…"First sell me your birthright," replies Jacob.

"Here I am about to die," exclaims Esau, "What good is a birthright to me?"…"Esau ate, drank, got up, and left…. He thus rejected the birthright." (Genesis: Toldot: 29-33) This verse makes a clear connection between the tendency toward indulgence and the risk of giving up our birthright of a life of spiritual awareness and aliveness.

Psalm 115 expresses constricted consciousness as a state in which we have "eyes, but we don't see; noses, but we can't smell; hands, but we can't feel," etc. In other words, our senses are not being used to help us experience the richness of life. True spirituality, as this verse teaches us, cannot be realized unless the subconscious is integrated through the physical senses. Only when the subconscious mind surfaces, allowing us to deeply feel and sense while being totally aware of the present moment, may we make proper blessings.

***Ben* and *bat*: children**

The Hebrew words for "son" (בן) and "daughter" (בת) both begin with *bet* and together form a constellation with the words "blessing" and "home," which is intrinsic to the most important values of Judaism. One's home is the place to withdraw from the illusory, exterior world. Sons and daughters are the legacy of their parents. Teaching one's children and guiding them in the proper ethical and spiritual path is of primary importance in the Jewish home. For this reason the

main verse of the *Shema Israel* has to do with teaching children to love God and trust God. When parents fulfill this obligation, their children are a blessing and their home is a sacred place, a microcosmic temple for the sanctification of God's name. The Torah's emphasis on the elevation and purification of sexuality guards and sanctifies the relationship between a man and a woman. A couple has the potential to create a partnership that expresses the Divine, including procreating with awareness.

The problem of western civilization is not only of having become physically sterile (with wrong diet and unbalanced life styles), but of having lost the sense of parenthood, as a tool of transmission of values, of being a link between the ancient wisdom of previous generations.

In the western world in fact the selfish refusal to have children (to have more space, time, money and fun as couples) and the inability for effective parenthood (seeing children as a way to maximize our egos) represents a huge obstacle in the transmission of spiritual values. For this reasons many of us had to "shop" and seek spiritual teachers—some real, and some less honest and authentic.

Parents who are aware of the genetical and spiritual task to provide knowledge, stable and deep roots to the new generations so that their tree will be able to stand firm (also in front of the storms that are appearing at the horizon) are unfortunately a minority. Our children are both our teachers and our disciples. Every child, according to the Kabbalah, is a Book of Torah for his parents. Both mother and father must strive to evolve spiritually and emotionally in order to meet the challenges of being a guide to younger generations. Also, thanks to our children, we might be inspired to rediscover and contact our inner child, the healthiest part of our personality, capable of finding the freshness and joy expressed in the verse of Psalms:[56] "You are My son; I have begotten you this day…"

CHAPTER 3

Gimel

Animals: archetypes for divine messages

The גימל – *gimel* introduces us to the idea of the journey (in the existential sense of life-altering awareness, most often involving a struggle), specifically of riding the camel (גמל – *gamal*). The letter's name forms the words גמל – *gamel* and *gomel* ("one who performs kind deeds"),[57] representing the soul's ability to give to and nourish others. Thanks to his courage, strength, and desire to help his master, the camel helps human beings to overcome the trial of crossing the parched and dangerous desert.

The spiritual lesson we learn from the camel (so deeply influenced by the shape and the spiritual energy of the *gimel)* is the ability to reduce our needs to a minimum. When necessary, this marvelous animal can abstain from drinking for thirty days. The camel thus performs a genuine act of self-limitation, forgoing its own needs for the sake of others. This is reminiscent of the primordial *tzimtzum* ("contraction") that preceded the Creation of the world: God withdrew His infinite presence into Himself in order to give creation the "space" it needed to exist. A person who strives mightily and makes great sacrifices in order to reach an altruistic goal exhibits this same selflessness.

In the relationship between the letter *gimel* and the *gamal* ("camel"), we can see the symbolic teachings that the ancient Hebrews associated with animals. We consistently find throughout ancient cultures, including ancient and modern shamanic practices all over the world, the presence of animals as messengers,

helpers, and guides. All shamanic cultures have a system of symbology associated with the animals most closely related to them (for example, the bear and the wolf in some Native American traditions, and the Siberian tiger and the snow leopard in Mongolia). When these animals appear either in nature or in meditative visions, they carry messages related to the symbolism between that animal and the culture that recognizes it as a helper.

The relationship between *gimel* and the *gamal* is evidence of how the dialogue with the cosmic soul of animals[58] is basic to Judaism.[59]

In the Scriptures, God reveals Himself to man through animals as well. Noah follows Adam in communicating with the Divine spirit through living creatures: the raven and the dove tell him when the Flood has ended.[60] Cosmic animals appear to the prophet Ezekiel in the vision of the Chariot,[61] the basic structure of Jewish mysticism. The Chariot symbolizes God's desire to communicate with us through the vitality of His creatures, and the specific soul powers that we are called upon to integrate in our lives. Native American shamans and masters of Qi Gong have also made a point in the healing process to help their patients to identify and integrate the energies of sacred animals.

In Kabbalah, the transcendent level of the soul is called חיה – *chayah* ("animal"). States of higher understanding are often reached through the revelation of "cosmic animals," spiritual archetypes that help us come in contact with the immanent divine, vital force of creation. In the Oral Tradition it is even written that if we had not received the Torah,[62] we could have learned it from observing the animals. The Talmud states: "Be as bold as a leopard, light as an eagle, swift as a deer, and strong as a lion to carry out the will of your Father in Heaven."[63]

I would like to mention a personal experience. One day, while in Israel near Ein Gedi, I was hiking in the Negev Desert and at some point realized I was lost. I had no idea which way to go. After three hours without water, I was quite desperate. Stopping in my tracks, I began to pray. I was immersed in profound meditation when I suddenly felt inspired to look up to my right. There I saw a gazelle—and behind her was a waterfall! She went up to the waterfall and stared at me for a long while, seeking contact with the eyes of my soul. I could not stop staring at her eyes, almost hypnotized. Then the gazelle started making sounds that became clearer and clearer until I could distinctly hear the words: "God is only love. If the four-letter Ineffable Name of God, *yud-hei-vav-hei*, would be

pronounced, it would sound like *ahavah* ('love')."

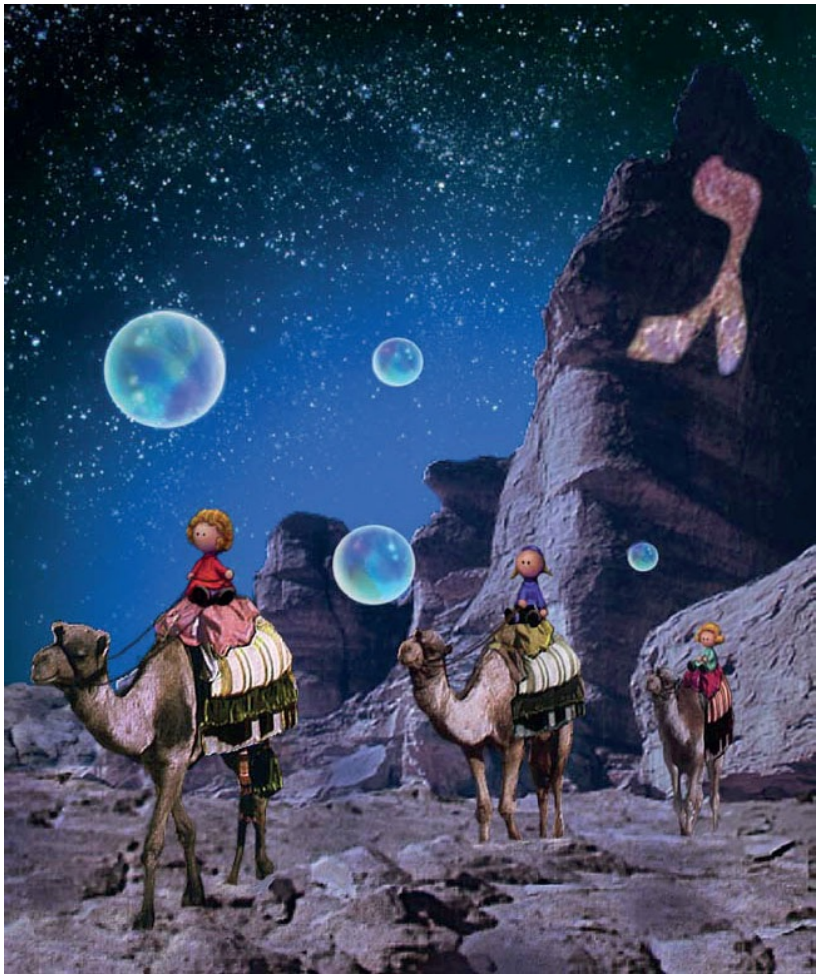

Thanks to the courage and strength of the letter gimel, which is associated with the archetype of the camel (gamal), humanity can overcome major obstacles such as the test of crossing the desert, where it is necessary to cope with a hostile environment including the absence of water. For this reason, Sefer Yetzirah associates the letter gimel with the planet Mars, which represents the Divine power to overcome difficulties.

When the overwhelming emotions of that meeting faded away, I started praying from the Book of Psalms, noticing for the first time that if the four-letter Ineffable Name of God would be pronounced, it would in fact sound very similar to the Hebrew word *ahavah*—"love".

Together with the turtle dove, the gazelle is considered the most holy among

Biblical animals. She is one of the animals that represent the feminine revealed aspect of God, the Shechinah. Symbolizing speed, lightness and awareness, the gazelle also represents the soul's capacity to hasten the Redemption.[64]

Excited from my meeting with the gazelle, I explored Hebrew texts where I found various hints about the holiness of this animal. In the *Zohar* the Rashbi explains: Every desire and yearning that Israel has is for God, and Israel requests that God should never leave them. Rather, when He runs he should be like a gazelle. Why? Because there are no animals in the world like gazelles. When they run, after a short time they turn their heads back to the place where they ran from. So Israel says, "Master of the World, if we have caused You to go away from us, may it be Your will that You run like a gazelle who runs and turns his head back to the place he left…" Also, when a gazelle sleeps, he sleeps with one eye open. "Behold, He neither sleeps nor slumbers; He guards Israel." (Psalms 121) The encounter with the gazelle deeply changed my life. It affected me so much that I ended up naming my daughter "Yael"—"desert gazelle". After this encounter, all the heaviness, laziness, and lack of motivation that often stopped me from accomplishing my mission to reveal Godliness in the world disappeared. In a few years I had written five books that seemed to flow from the same well of wisdom revealed to me by the gazelle at the waterfall.

***Gerim*: "converts"**

In recent years, ever-increasing large numbers of gentiles have expressed their desire to convert to as they journey towards Judaism's unified spiritual vision.

Since there are various motivations for conversion, today's rabbis are cautious when judging the sincerity of aspiring *gerim* ("converts"). We are nearing the end of times. According to the Ba'al Shem Tov, the souls of *gerim* are actually Jewish souls. For reasons that Divine Providence has not yet revealed, these souls were required to incarnate in the society of non-Jews and undertake the long, weary path back to their spiritual roots.[65]

After my books were published in Italy, I started receiving letters and e-mails from aspiring converts. They often described dreams as the main reason that they felt strongly about belonging to the Jewish people.

- Below are three of the most significant stories: Anna of Ravenna dreamt of standing before a sort of cupboard covered by richly embroidered fabrics. The door of the cupboard opened, and in front of her appeared two containers of sacred writings. They were topped with silver pommels that turned into two

candles. She was feeling totally at peace until the candles were extinguished, whereupon she cried out, aghast, "My faith, my faith has gone!"

Anna in her real life had never seen a Torah scroll or an *aron kodesh* (the ark in which Torah scrolls are housed in synagogues), but her soul remembered them well. I explained to her that what she had seen in the dream was a prayer service in a Jewish synagogue, probably on Shabbat since the candles were lit. Today, after studying Hebrew and the Torah for some years, Anna managed to convert to Judaism, and to light again the candles of her faith.

- Angela of Catania had three similar dreams in which she was in Rome, running down the street, fleeing from men in black suits. In the last dream, she entered a house where other people were hidden. The house was small, dark, and gloomy. Then she entered a room on the upper floor. The light was bright and the room full of peace. There were benches and she went to sit where her name was written. The peace was interrupted by screams from the lower floor, "They're here. Hurry, send the children away through the terrace." She went down to help the children climb over the parapet and then she heard people breaking down the door.

  After those three agonizing dreams, Angela listened to the voice of her soul guiding her to recover her Jewishness. She now understands from her dreams and from her meditations, her last *gilgul* (incarnation) was interrupted by Nazi fascism. She started reading books about Judaism and the Torah. Since then her painful dreams have ceased.
- Silvia, a yoga teacher in Milan, also had some terribly distressing dreams until she started the conversion process. All of her dreams started with a date, 1943, immediately after the concentration camps in Germany appeared. She dreamt she was standing in front of the ovens, but she was not forced to go in. Instead, she helped the Germans force her Jewish brothers inside. Silvia's dreams also continued until she started studying Jewish history and Nazism, and then read memoirs of the *kapos* (those Jews who assisted the Nazis in the crematoriums). At that point she realized that she had been one of them in her previous incarnation. Today, Silvia organizes courses on Judaism in her yoga centers and helps other Jewish souls find their way home.

According to Rabbi Gershom, author *of Beyond the Ashes: Cases of Reincarnation from the Holocaust*, Jews are a soul group bonded together by love of the One God. At Mount Sinai all Jewish souls were present; those that

were born Jews and who were physically present at Mount Sinai, as well as those souls who would be born from generation to generation, from incarnation to incarnation. This remarkable book makes it clear that being Jewish is both genealogical and spiritual. To quote: During the Holocaust, so many Jews were killed that there were simply not enough Jewish women to give birth again to those souls, so they had to reincarnate as non-Jews…as a result, there was a disconnection in the family tree. Some actually came back as non-Jews out of choice, because of the terror of being persecuted again as Jews.

Today, thanks to the discovery of their past life as Jews, many people were able to heal psychologically. Their haunting memories of Nazi Germany, aroused through dreams, déjà vu, and hypnosis (with the psychiatric diagnoses that their therapists attributed to such experiences) were now placed in the context of a wider paradigm of the soul. Therefore, they were able to discontinue taking pharmaceutical drugs prescribed by rationalist psychologists who refused to consider the reality or possibility of reincarnation.

We may say that many converts, *gerim*, have drawn from the energy of the letter *gimel*, which channels the Divine power to move forward on a new soul journey.

CHAPTER 4

Dalet

Ancient philosophy and medical theories are based on the Four Elements. The Kabbalah has described in length the existence of four realms or worlds permeating all of existence: *Asiyah* (the physical world of action); *Yetzirah* (the emotional world); *Beriah* (the intellectual realm); and *Atzilut* (the spiritual realm). Although they are categorized for our understanding, these worlds are not disconnected. Rather, they flow into one another. In order to heal, we need to take care of our body, our emotions, and our psychological and spiritual well-being. At times we need to fast, meditate or pray in order to realign with our soul.

The Shabbat (Sabbath) is the ideal opportunity to get in touch with all realms of our being. We receive and let go with the flame of the Shabbat candles. Our perceptions of *asiyah, yetzirah*, and *beriah* are enlightened as the highest level of our soul is aroused. Although we eat, drink, and share with friends and family, these activities are elevated by the sanctity of Shabbat.

Without the awareness of the four elements and their parallel relationship to the four worlds, our lives lack depth. That is why the letter *dalet* is also the beginning of the word *dalut* ("poverty"). Lack of *da'at* ("knowledge") is the source of poverty.

The numerical value of the letter *dalet*, “four”, is associated with the four primordial elements: fire, water, air, and earth. These elements are the basis for plurality in creation. We see that the blessings on Shabbat night are related to the four primordial elements: lighting the candles (fire), blessing over *Kiddush* wine (air), washing the hands (water), and the blessing over bread (earth). Through these blessings of the holy Shabbat, plurality is elevated to its source in unity.

Poverty and spiritual development

Written out in full, the letter דלת – *dalet* forms a word obviously associated with its message: דלת – *delet* (“door”). It refers to the door on which those in need, דל – *dal* (“poor”) can knock. The Talmud teaches us that the letters *gimel* and *dalet* stand for *gomel dalim*, “care for the needy.”[66] The Talmud uses the graphic form of *gimel* and *dalet* to explain the dynamics between them. The *gimel* is shaped like a man running with his leg extended forward toward *dalet*.

The poor person, *dalet*, looks behind shyly in the hope that his needs will be understood and fulfilled by the rich man, the *gimel*.

The psychic dynamics between *gimel* and *dalet* were concretely represented in a physical component of the Temple of Jerusalem, known as the "Room of Silence."[67] Only one person at a time could enter, either to take the amount of money needed or to make a donation. In this way, *tzedakah* ("charity") was completely anonymous and caused neither shame to the recipient nor haughtiness in the donor.

Judaism prescribes that *tzedakah* be given in a way that does not humiliate the person receiving it.[68] A rich person really is considered the administrator of goods belonging by right to the poor, and these goods are returned to the poor through the act of *tzedakah*.[69]

Concerning the proper way of giving, God tells Moses, "Speak to the Israelites and have them bring me an offering. Take my offering from everyone whose heart impels him to give." (Exodus: Terumah: 25) The words "whose heart impels him to give" teach us that the motivation for charity must come from the heart and in this way the giver truly fulfills the *mitzvah*.

Many people protest: "Why did God create poverty and imperfection?" One possible answer to this question is found at the end of the story of Creation, where it is written that on the seventh day, "God rested from the work He had created to make."[70] The words "to make" imply that creation is neither complete nor perfect. In fact, it was created not yet perfect, in order to be completed. God has chosen humanity as His partner to complete and perfect creation.

This is why poverty and wealth exist. Humanity, created in the image of God, must act in His stead wherever there is need. Hunger in the world is not proof of Divine indifference, but rather proof of the immaturity of that segment of humanity that has more than it needs and refuses to accept its role as God's partner in helping the creation to reach balance and justice. This part of humanity is unwilling to become *gimel* (the giver) for the *dalet* (the needy) of the world.

On the other hand, experiencing poverty is important in the process of spiritual maturity. If we would not know poverty and therefore the meaning of need, we would not be able to grasp two of the most important spiritual values: total dependence on God and His emissaries, and gratitude. Depriving ourselves of food and water during fast days, such as *Yom Kippur*, besides being a means of atonement, is a reminder to not take food that God has given us for granted. Moreover, by rejecting the race towards material gain, we may discover spiritual wealth.

The mindset of modern society is to grow as large as possible, and as quickly as possible, in material wealth. We are constantly encouraged to use our energy towards acquiring more material possessions. Even on the national level, expanded economic activity and growth are the absolute priority, at the expense of the environment. Overheating, pollution, and extinction of many species of animals and plants are only some of the consequences of having chosen to expand beyond real human needs.

Today most people recognize the truth that the goal of unlimited economical growth is no longer tenable. Even the best ecological strategies cannot save the world from self-destruction. As Rabbi Carmel states: The only way out of the human predicament of our time lies in a complete and radical change, not of methods but of goals. The essence of the human being is that he is capable of setting his own goals and changing them when necessary. There is only one way to avert the disaster that threatens to overwhelm mankind. *Material goals must be replaced by spiritual goals*.

Only by finding happiness with fewer physical possessions and, in parallel, striving for more emotional and spiritual intelligence can man change the outcome of the present ecological crisis.

The Torah values human life and our potential to reveal the Divine in this world, on Planet Earth. The Torah also makes it clear that the pursuit of material

gain for its own sake can only end in ruin and frustration. A striking example of this is the statistical fact that the most-materially opulent countries have the highest rates of heart attack, high cholesterol, clinical depression, and anxiety. The only true and sustainable wealth worth pursuing is our spirituality. On an individual level, each of us must come to trust that spiritual cultivation is the path to true health and happiness, which material gain can never actually provide. On a collective level, it will take an entire paradigm shift: a world movement that might capture the imagination of mankind. Such a movement's aim would be to release the enormous spiritual potential that is at present locked up in the heart and mind of man.

The Bible teaches that ten percent of our earnings do not really belong to us, and therefore should be given to *tzedakah*. It is easy to neglect our obligation to give this amount of our earnings because we are so engrossed in our own material gains. Such neglect blocks our awareness that all we have is directly from God's blessings. We then lose sight of the fact that we are given also the share of our less fortunate brothers in order to redistribute it to them. If we do not fulfill this obligation, the payment is taken from us in painful ways we may not always be conscious of. I personally had to first lose a great deal of money before understanding this lesson: I received driving tickets, health problems and medical bills, and encounters with very dishonest people who cheated and robbed me. It was clear that all of this happened because I did not remember to share a tenth of my earnings with people in need around me.

This practice of donating the "tenth" could provide a model for a just and fair society with a more balanced distribution of income. At the same time, individuals with creative or entrepreneurial talent and ambition may be acknowledged and encouraged. Through instituting *tzedakah*, the psychophysical condition of the Western world may be healed from its intoxicated "surplus." So, too, may the awareness of the interdependence between health problems and opulence be aroused.

Shared wealth should not be looked upon as a "communist" imposition, but rather as a spontaneous process of self-management in a society mature enough to understand the importance of preventing the dangerous imbalance of "haves" and "have-nots". According to statistics, one third of the world's population are starving, while the sickness and mortality rate in the other two thirds is, in great part, the result of overeating.

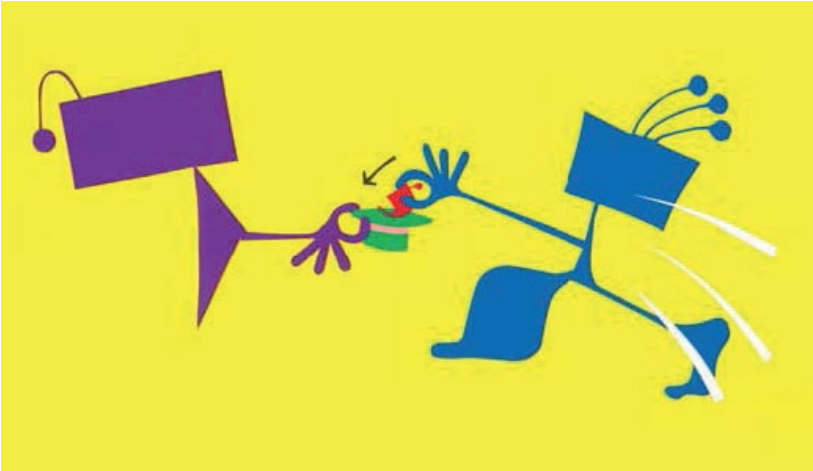

In the illustration we see the forward movement of the rich man (gimel) *running after the poor man* (dalet) *in order to give him charity. Charity benefits the giver even more than it does the recipient, for, as King Solomon says, charity saves from death. The healing effect of charity not only helps both the giver and the receiver, but sometimes it can even literally save the lives of those who give*.

Regretfully, the lack of adherence to and involvement in Jewish tradition and studies caused the positive social movements of the 1960's to lose their momentum. Rebellious youth, who saw themselves as socially alienated and exploited, lost the opportunity to strengthen their ideological foundation. It could have been most productive to reveal the deep connections between today's struggle for social justice and that of the people of the Bible against Pharaoh, which serves as a universal archetype for rebellion against tyranny and the longing to create a fair society. Other Biblical parallels include verses that the "Oral Tradition" (*Mishnah*) comments on the social reality concerning the generation of the Tower of Babel. This was a prototype for the Egyptian slavery system and for the industrial economical systems thousands of years later. "If a person were to fall and die, no one would notice him; but if even a single brick were to fall, they would sit and cry, 'Woe unto us, for when will another brick be brought up in its stead?'"

***Dofek*: "pulse"**

Kabbalistic masters could discern both physical and spiritual pathologies from pulse patterns. In the words of Rabbi Chaim Vital, "Know that just as physical

illnesses can be diagnosed from a person's pulse by physical doctors, so could my Master [the Ari] of blessed memory, discern the maladies of the soul by feeling a person's pulse." (*Sha'ar Ruach HaKodesh* 3) According to the Kabbalah, the pulse is the interface between the spiritual and physical dimensions of our being. Rabbi Chaim Vital brings a Kabbalistic teaching of the Ari: God brought about the Creation through the ten *sefirot*, ten modes of creative power through which God's infinite light was successively contracted and muted in order to bring about a finite realm in which man can come to know God. The vitality flowing from *keter* ("crown") is "clothed" in the *sefirah* of *chochmah*, "wisdom," also called *abba* ("father"). The vitalizing power of *abba* extends into the arteries and veins of the human body in the form of pulse patterns that govern blood circulation. These pulse patterns are a garb for the supreme vitality of the Infinite, which is concealed and clothed within these pulse patterns. The pulse itself is *abba*, while the vitality contained within it is the light and vitality of the Infinite, which gives man life.

Each of our souls is ultimately rooted in *abba* through the level of the soul called the *chayah*, the "living essence." From here vitality is channeled down level by level, from the divine soul to the animal soul and into the body. The vitality flowing into the body from *Abba* is expressed in the flow of ten *sefirot*. This is why there are ten main pulse patterns: each one is a manifestation of a particular kind of vitality flowing from the ten *sefirot* of *Abba*. In the words of the Ari, each pulse pattern indicates from which aspect of *Abba* the vital energy in the pulse is coming from."

A pulse pattern is made up of a series of rhythmic beats or, in the language of the Ari, "dots," which vary in their spacing and intensity. The Ari teaches that the various patterns exhibited by the pulse at different times correspond to the forms of the Hebrew vowel signs, which are themselves made up of dots and short lines in various combinations. The Hebrew vowels, like the letters, are creative forces. If the letters are the building blocks of creation, the vowels enable them to function together to form meaningful structures—words. Thus the Kabbalah speaks of the Hebrew letters as bodies and the vowels as souls. Just as the vowels "animate" the letters in different ways, so do our various pulse patterns—expressions of various spiritual influences—give rise to different rhythms of bodily functions and different kinds of vitality.

Thus, by identifying the vowel sign formed by a particular pulse pattern and

knowing the *sefirah* that corresponds to that vowel, it is possible to understand what energy is coming into the individual's soul and body at the moment the pulse is taken.

In Rabbi Nachman's beautiful tale, *The Seven Beggars*, the "Master of Prayer" is capable of saving the Queen's daughter from death because he knew the "Cure of the Ten Pulses." I will quote a few lines from this tale just to present an idea about the deep meaning and value that Rabbi Nachman and the Kabbalah attributed to knowing the "Cure of the Ten Pulses."

> The Queen's daughter decided she would run into the castle, for she preferred to drown in water rather than have the King of Evil catch her. He ordered to shoot her; if she dies, she dies. They shot her, and all the ten types of arrows that are smeared with the ten types of poisons struck her. And she, the Queen's daughter, ran into the water castle and entered its interior, passing through all the doors of the watery walls, until she entered the castle's interior, fell down, and remained in a faint.
>
> …And only I could heal her. For whoever does not have in his hands all the ten varieties of charities cannot enter past all the ten walls of the water castle, for he would drown in water. So the King and his soldiers pursued the Queen's daughter and were all drowned in water. But I can enter past all the ten walls of the water castle. Now, the walls of water are sea waves standing like a wall. The winds are what erect the waves of the sea and hold the waves erect…waves that penetrate them with different force…And I can enter past all the ten walls of the watery castle and I can pull out all ten arrows from the Queen's daughter, because I know all the ten varieties of pulse beats through the ten fingers; for through each of the ten fingers, one can know a particular pulse beat from the ten varieties of pulse-beats, and I can heal the Queen's daughter through all the ten varieties of melodies.

It is well known that diagnostic methods in TCM are based on pulses. How these pulse patterns correspond to the *sefirotic* pulses of Kabbalistic healing is beyond the scope of this book. However, it would be a very useful study to pursue.

CHAPTER 5

Hei

According to *Sefer Yetzirah*, the letter *hei* is associated with the month of *Nisan*, the month of redemption. It is also related to the tribe of Judah—from whom *Mashiach* will descend—and to the "sense" of speech, as we will explain.[71]

According to modern Kabbalists, the advancement of computer technology, which makes it possible to instantaneously communicate incredible amounts of information, will hasten the redemption. Thus, the prophecy of Isaiah that states that in the messianic future, the "earth will be filled with the knowledge of God as the waters fill the sea" (Isaiah 11:9) will be realized.

Unambiguous communication

In Judaism, *Mashiach* is not God or a Divine being, but rather a flesh-and-blood leader with "the gift of words," the art of communicating with the hearts and souls of his audience. Since, by Divine Providence, his advent has been delayed until our generation, the messianic movement is making use of modern technology to spread the "good news" of redemption to every corner of the globe.

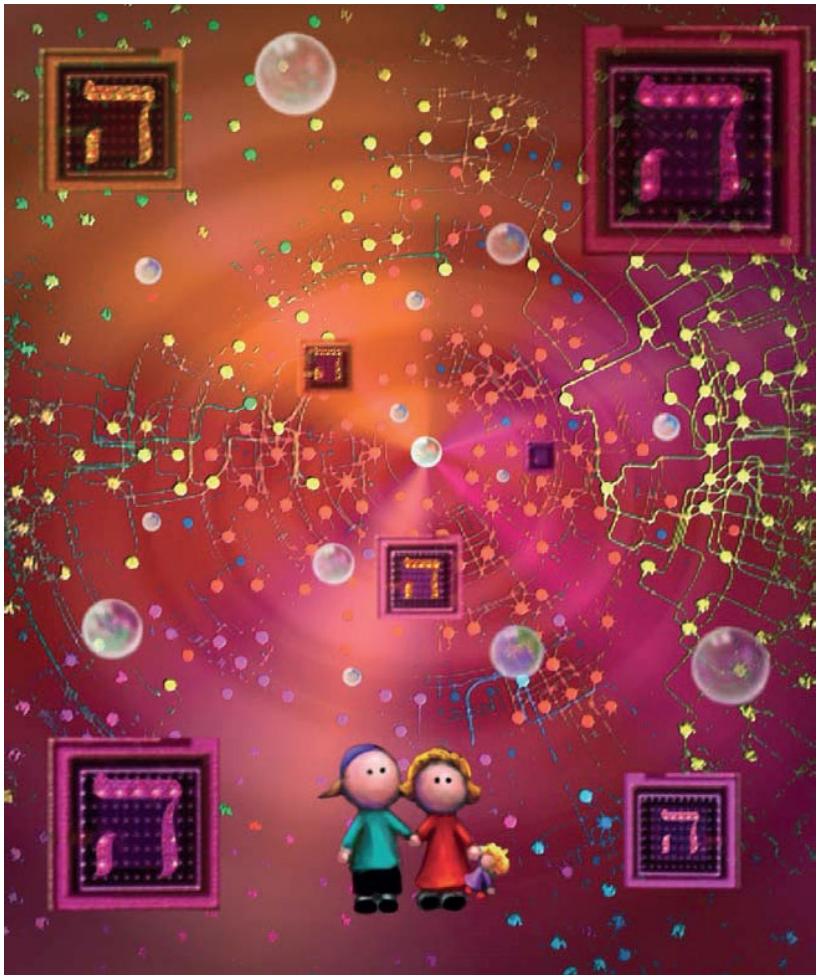

Computers not only have made it possible to spread "the Word of God," but also to explain "the Word." As a result, secret codes of the Bible have been revealed. Throughout the centuries, the great Torah sages indicated that there was a level of Torah which was unattainable, except for a very few. The Vilna Gaon, known by his acronym the *Gra* (1727-1797), said that all the details of the past, present and future are in the Torah. Now these encryptions, known as the "Bible Codes," are being revealed due to the research of the Hebrew University mathematician and Biblical scholar, Dr. Eliyahu Rips, and similar investigations. Because of the computer's ability to display vast stretches of information, it is possible to see word patterns spelling out events with incredible accuracy.

Hei, the gift of clear and pure communication

Another factor in the process of redemption is the rectification of speech. When words are used for trivial, superficial communication or dangerous gossip, they are in "exile," removed from their role of spreading light. It is no accident

that the Hebrew word חלול – *chilul* ("blasphemy") is derived from the root חלל – *chalal* ("void"). *Chilul HaShem* ("profanation of God's name") is thus essentially a process that subtracts or "empties" reality of its true content: the presence of God. The central prayer in Jewish liturgy ends with the words "My God, guard my tongue from evil and my lips from speaking deceitfully," in order to remind us of the critical importance of the quality of our words.

Shema Yisrael is the most important prayer and "mission statement" of the Jewish people: Listen Israel…You will love your God with all your heart and with all your might…and you will teach these words to your children, and you will speak about them when you are in your house and when you go on the way, when you rise and when you lay down to sleep…

The *Shema Yisrael* prayer reminds us that spiritual life is not only about silently meditating on God, but on revealing His presence through words which are capable of filling the world with God's presence.

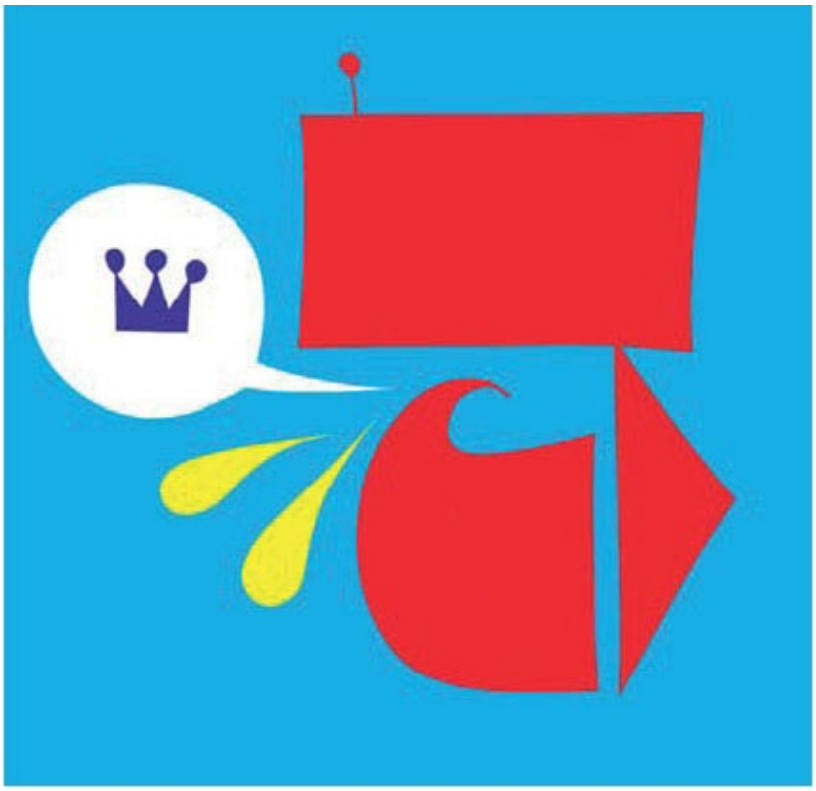

Nisan, besides being the month of the original, seminal redemption of the Jews from Egypt, is also the most propitious month for future, universal redemption,[72] through the rectification of the word. The Arizal[73] teaches that

Pesach ("Passover"), which falls on the full moon of *Nisan*, literally means "the mouth [*peh*] speaks [*sach*]".[74] In the Seder of *Pesach*, for hours Jews acknowledge, relate, and sing praises of God's miracles and Divine Providence. This is the best possible use of the mouth: prayer and the transmission of faith and truth.

The aforementioned association between *Nisan*, Passover, redemption, and the "sense of speech" suggests that the future liberation of humanity from the bonds of ignorance will depend on the improvement of both the content and technology of information. Communication is meaningless unless it makes a positive difference in the hearts and minds of the people. Otherwise, in Shakespeare's words, it is "full of sound and fury, signifying nothing."[75]

Unfortunately, today many people who meditate cannot even speak about the depth of their spiritual experience. They often feel that they have to protect their insights because other people will not understand and perhaps make fun of them. They are even told by their teachers to try not to share their inner revelations. Sometimes this dichotomy causes suffering because the soul ends up living in a state of separation. One's private life is cut off from one's social life. While navigating this dichotomy we sometimes manage to cut off a small a piece of our day for spiritual life and continue living as down to earth human robots.[76]

Using speech to repair emotions and transform enemies into friends

Sarah Yehudit Schneider explains in her book *You Are What You Hate*, that Rabbi Yisrael Ba'al Shem Tov, founder of the Chasidic movement, developed a therapeutic system for dealing with enemies and serious conflicts. According to his disciple, Rabbi Yitzchak of Komarna, some fragments of our soul exist outside of us. We may find them in nature—in a fruit, a tree, a flower, or in a particular scene, whose vision resonates and touches our inner being. Most importantly, we can find sparks of ourselves within other people. At the level of *nefesh* (life soul), part of our soul may incarnate in the material things that belong to us and to which we are particularly attached (houses, objects, plants, animals, etc.); on the *ruach* level (the emotional soul), fragments of our soul can be incarnated into friends, colleagues, boyfriends, or spouses. On the level of *neshamah* (the spiritual soul), parts of our soul merge with the people who are deeply connected with the roots of our soul, like our children, spiritual teachers, or soul-mates.

Just as we can benefit and evolve spiritually from certain herbs or medicines, we also do so from our relationships with friends and family. Sometimes the lessons necessary to transform us can be learned by some deeply negative and conflicting interactions. If we are not able to recognize the subtle, conflicting dynamics when someone offends, insults, or robs us (energetically or materially), our instinctive response is to sever the relationship as a result of projecting the "evil" outside of us. However, if we can manage to transcend our pain and anger, it is possible that these people hold a fragment of our soul, and the possibility of our spiritual elevation. For example, according to the Talmud, every time we are unjustly accused of something, it is possible that there is a fraction of truth to the accusation that can inspire us to progress, instead of being angry.

Therefore, it is best to reflect upon what our perceived enemies have to teach us and to use that knowledge to improve ourselves, i.e. redeem that part of our soul which needs to be rectified. By doing so, we learn the necessary lessons and remove any future conflicts of this kind. Otherwise, these people will forever be in our lives, or we will continuously encounter these same situations until we evolve to a higher level. In fact, it will not be easy for us to rid ourselves of these people who are, in effect, holding a part of our souls "hostage" because they are part of us. For this reason we must pray for our "enemy." Instead of approaching him with anger, we must be grateful for this precious opportunity for spiritual growth. Thus we eliminate the need for any future confrontation of this kind.

A clear and enlightened mind has the ability to resolve personal conflicts as well as strife among others. This ability to understand why and how a conflict developed and to explain this process to others was referred to by the prophets as *safah berurah* ("crystal-clear language"). According to the *Sefer Yetzirah, Nisan*, the month of redemption, is especially the time to rectify communication by speaking the truth clearly and perfectly. The precise language of *safah berurah* enlightens both the speaker and the listener. A word that "enlightens" can appease, pacify and even convert the enemy, as we can see in the transformation of the word *oiyev* ("enemy") into the word *ohev* ("friend"): the only difference being a *hei*, the letter of communication! Clearly, speech is the most effective and indeed the only tool of conflict resolution.

In the event that communication fails to explain to the "enemy" the destructiveness of his behavioral choices, then transformation may occur via the element of fire in the form of prayer which is today's replacement for the burnt

offerings in the Temple. Passionate and sincere prayer has the power to effect the metamorphosis of "enemy" into "friend". The verse: "You made us pass through fire and water, but in the end you brought us to a [land of] abundance (*revaiya*)," alludes to the transformation of emotions through prayer and meditation. The fire of prayer, affecting alchemic transformation, is the only element able to drain the stagnant water of non-rectified emotions. The strategy proposed by the Ba'al Shem Tov, requires the achievement of a balance between the inclination towards understanding and the tendency towards intolerance. Intolerance represents an attitude (e.g., a "black and white" perspective), in which the fixed goal is to eliminate the enemy by any means, without asking too many questions, and without doubt or compromise.

However, if we perceive the world from a unified perspective in which light and dark touch and blend together, and within each part is found aspects of the other, then what emerges is the need to devise a different strategy. It is essential to be aware that within each of our enemies, those who provoke us, there is a part of us that needs to be rectified.

The Rebbe of Komarna explains that the theory of the Ba'al Shem Tov is extremely profound and important. Our shadow zone sometimes is composed of a number of sparks that are found outside of us. Thereby our conflicting relationships provide us with the opportunity to work on them. Just as it is our duty to elevate the positive sparks that concern us (contained in fruit, scents, tastes, and sights that resonate with our soul), it is also our duty to elevate the fragments of our souls which are inside of people and situations which have negative effects upon us.

Another reason that should prompt us to overcome the immature attitude of wanting to eliminate these negative fragments from our lives is that the more we reject them, the more they will try to force us to deal with them!!! Consequently, a *tikun* (an elevation of our soul's fragments) that could be accomplished relatively quickly sometimes lasts for years and even through repeated reincarnations.

Personally, I have tried dozens of times to distance myself from a negative person or confront them in a heated verbal controversy, only to realize that this was creating a new spiral of antagonism. By internalizing the teachings of the Baal Shem Tov, I was able to realize that certain people did not come into my life purely by chance. I realized that I was being challenged by these very "enemies" to repair what needed to be fixed in myself.

Our enemies, in fact, challenge us to strengthen ourselves by summoning up all of our spiritual powers, including that of prayer and forgiveness. Forgiving injustices not only elevates those who manage to do it, but profoundly transforms both poles of the relationship. The level of forgiveness that some survivors of the Holocaust have managed to attain (in order to not be destroyed by their own hatred) has opened the doors to accelerated evolution for a huge number of German people. An impressive number of children and grandchildren of Nazis are currently living and studying in Israel, repaying their karmic debt to the Jewish people. The little Israeli village of Migdal, where I lived for fifteen years, hosts a large community of German converts who initially came to Israel to help the survivors of concentration camps. These individuals (who were often relatives or children of Nazis) were so impressed by the survivors' humanity and empathy towards them that they decided to join Israel, the people whom their nation had tried to annihilate.

Speech of gratitude

Another rectified use of speech that humanity must learn is how to express gratitude to those who help them. Acknowledgement and gratitude are so central to Judaism that it is even forbidden to step on bread if we find a piece of it on the street. Instead, we are commanded to pick it up and move it, as a sign of respect for our main source of nourishment.[77] The Oral Tradition[78] refers to man as *medaber* ("the being who speaks"). In other words, he can fully express gratitude after receiving a favor, and is able to make use of words in order to enlighten the world around him.

We are obligated to acknowledge the good that others do for us, and not to take kindness for granted. Just as we thank God for His goodness to us in our prayers of thanksgiving, we must strive to convey our love and gratitude in our personal relationships.

We learn about another type of "rectified" use of speech from Judah, the progenitor of the tribe that adopted his name. *Sefer Yetzirah* associates Judah with the letter *hei*, the final letter in God's four lettered name that represents *malchut* ("revealed reality"). On a human level, this corresponds to speech, the revealed expression of one's essence.

The Biblical story of Judah and Tamar represents the rectified use of speech through the admission of one's mistakes. The Torah gives us a description of Judah's remarkable ability for self-criticism. When his daughterin-law Tamar,

obviously pregnant, is accused of having illicit relations, Judah favors the truth over his own public image. When he becomes aware of his responsibility for her pregnancy, he admits it, publicly acknowledging that "she has been more righteous than me."[79]

Unfortunately, the spiritual path of many modern leaders—and of most of us—is often limited by our need to justify ourselves and rationalize our actions. This distances us from God as well as from our loved ones. Searching for the words that will heal and repair is tantamount to liberating speech from its exile. The power of rectified speech allows the *hei* to transform our thoughts into words that lead to individual and collective redemption. As King Solomon taught, "Death and life are in the power of the tongue."[80]

CHAPTER 6

Vav

The perception of the Divine in the natural world

Vav is a vertical line, acting as a conduit between above and below, heaven and earth. *Sefer Yetzirah* links this letter to the sign of Taurus and *Issachar*, the tribe of scholars who were both farmers and astronomers. Connected to the natural rhythms of the earth and the celestial bodies, those of Issachar were able to experience the words of King David: "Day by day utters speech; night by night expresses knowledge."[81]

The shape of the letter *vav* consists of a *yud* and a straight line. According to *Chassidut*, Divine knowledge is represented by the *yud*. This knowledge descends into the material word through the long, vertical channel of the *vav*. According to the theory of *tzimtzum*,[82] "contracted" Divine light passes through this channel, enlivening the lower, material world.

In the same way, the tribe of Issachar linked heavenly Divine knowledge with practical, down-to-earth know-how. Far from being a tribe of simple farmers, it produced many Torah scholars, who performed the complex calculations required to regulate the Jewish calendar: "the tribe of Issachar, they who have knowledge of times."[83] Because of their connection to the land, they were in fact most familiar with the cycles of time, the rhythm of the seasons, including the astrological signs regarding the planting and harvesting of crops. They were also responsible for establishing the correct timing of Jewish holidays as well as when to go out to war.

Issachar is described as being attuned to a life of rest and contemplation: "He saw that rest was good, and the land, that it was pleasant."[84] The tribe of Issachar knew how to deeply experience and appreciate the physical and spiritual benefits of מנוחה – *menuchah* ("relaxation and rest"). Maybe for this reason they are associated by the *Sefer Yetzirah* with the kidneys, the organ most linked, according to TCM, with the function of resting, storing energy and connecting to the deepest sources of wisdom in relaxation.

Our sages teach that Abraham learned the Torah from his kidneys. Through deep contemplation Abraham was able to acquire wisdom from his body before the Torah was given on Mount Sinai.

In traditional Chinese medicine, the kidneys are the organs related both to inner wisdom and to willpower. They are also considered the organs that preserve and dispense our deepest energy reserves. This is referred to as the kidney yin. Someone with strong and healthy kidney yin will have a strong and healthy will, whereas a person who has overtaxed their kidney yin with excessive activity or improper lifestyle will have a weakened will. The kidneys are depleted by all types of overexertion. This demands that they dispense energy reserves more quickly than the reserves can be replenished. Rest, sleep, and stillness nourish the kidneys' deep and powerful reserves of energy and wisdom. A verse in the Torah about Issachar, the wisest tribe of Israel, appropriately affirms this: "Issachar knew that 'rest is good."

A short quote from *The Web that Has No Weaver* gives us an idea of the subtle but powerful role of rest in creating the environment for motivation and will: "The Yin will is elusive, almost intangible. It is noticed in stillness. It is the recognition that the deepest force requires no effort."

The Chinese sages knew the importance of rest and stillness in order to preserve our life force, our will and also our wisdom. This same value is preserved in the Jewish tradition through the commandment of observing the Shabbat, a day of *menuchah* ("total rest"). By resting fully once a week, we are given the opportunity to enter the depth and the stillness of the kidney energy, to replenish our reserves of Yin, that subtle inner force that will give support to our activity. By entering into stillness we also receive mental replenishment and are reminded that a great part of moving through life requires the peacefulness of *allowing*, rather than putting all our efforts into exerting our will on the world around us. As the tradition of Shabbat (the absolute symbol of rest in Jewish

tradition) suggests, our active life must first be nourished inside. Only then can we exert a positive influence on the world during the coming six working days.

On Shabbat, the day of rest, we are called upon to experience the state of *menuchah* so dear to the tribe of Issachar. In the words of the liturgy of the Shabbat afternoon, "a rest of peace, serenity, a perfect and complete rest, which You want us to experience. May Your children recognize and know that from You is their rest, and by their rest they sanctify Your Name."

Contemplation of nature

The anniversary of the death of Rabbi Shimon Bar Yochai, author of the *Zohar*, is commemorated on the 18th day of the month of *Iyar*,[85] which corresponds to the sign of Taurus, as we have noted. His work was inspired in the context of nature: the olive trees of the Galilee, the lake of Tiberias, the cave where he lived and where he and his disciples withdrew for periods of meditation and study. This great sage received and transmitted the highest teachings of Kabbalah while immersed in the Land of Israel.

In the Kabbalistic text *Tomer Devorah—The Palm Tree of Deborah*, by Rabbi Moshe Cordevero, such periods of study, carried out in close contact with the natural environment, are defined as *gerushin* ("self-imposed isolation from the social world"). In former times, groups of students who were very close to their teacher and totally dedicated to the study of the secrets of Jewish mysticism preferred to conduct their studies in a natural environment away from centers of human habitation in order to support their *kavanah* ("directed awareness") and contemplation. The Ba'al Shem Tov is known to have frequently entered the forest to pray. In the quiet, undisturbed solitude of nature, we can best hear that "still, small voice"[86] of the soul that is our spiritual connection (our personal *vav*, which also means "hook") to God.

The most common method of meditation practiced by the patriarchs and taught by the great masters, including Rabbi Avraham ben HaRambam (the son of Maimonides), is contemplation of nature, especially the vast, starry celestial spaces and the sea. The power of such reflection to enhance Divine awareness is alluded to by the fact that the Hebrew word הטבע – *hateva* ("nature") has the same numerical value, 86, as אלקים – *Elokim*, the name of God specifically associated with nature.[87]

The letter vav is associated with the Hebrew month of Iyar. *The modern State of Israel, whose purpose, like the letter vav, is to unify heaven and earth, was founded in the month of* Iyar. *The tribe associated with the letter vav in* Sefer Yetzirah *is* Issachar.

The body and health in the month of *Iyar*

The body, whose spinal column resembles the straight line of the *vav*, is also associated with the month of אייר – *Iyar*. The word אייר – *Iyar* is composed of the initials of the verse אני יי רפאך – *Ani Hashem rofeicha* ("I am God who heals you").[88] This, according to the Oral Tradition, designates *Iyar* as the best month for healing.[89] The body is the vessel of the soul, and we are therefore obligated to maintain our physical health as much as possible. When we are not healthy, our physical discomfort becomes our sole focus and our spiritual awareness diminishes.

Through a healthy body Divine light can flow freely, giving energy and nourishment to every organ. The following passage, taken from Maimonides' *Prayer of the Jewish Physician*, sheds light on the holistic approach, the non-duality of body and soul, in Jewish tradition:

> Almighty God, You created the human body with infinite wisdom. You have combined in it ten-thousand times ten-thousand organs that act unceasingly and harmoniously to preserve the whole in all its beauty: the body, which is the envelope of the immortal soul. They are ever acting in perfect order, agreement, and accord; yet when the frailty of matter or the unbridling of passions deranges this order or interrupts this accord, then forces clash and the body crumbles into the primal dust from which it came. You send to man diseases as beneficent messengers to foretell of approaching danger and to urge him to avert it.

Sharing the same view, Traditional Chinese Medicine theorizes that disease is caused by imbalance or conflict among the Five Elements. Healing is therefore the result of rebalancing relations among the various organs and their associated elements and emotions. Kidney-Water imbalance will affect the Liver-Wood energy (trees need Water in order to grow). Such an imbalance will, in turn, cause damage to the heart-fire (which needs wood to be able to burn), which will then create an imbalance in spleen-earth. The Earth without Sun cannot give fruits; the stomach without heat cannot digest food. This imbalance will eventually damage the Lungs-Metal. Indeed, earth that is poor does not contain

minerals (Metal). The weakness of metal (Lungs) will create an imbalance in Water. As a matter of fact, in nature water is collected by metal spoons or pots. As medical science teaches, lungs and the kidneys must effectively cooperate for the water passages to flow.

Awareness of the emotions that cause organ dysfunctions and disrupt the perfect order and cooperation of the systems is the primary condition for healing. The Oral Tradition clearly refers to physical healing being synonymous with psychological and spiritual healing: "Great is *teshuvah* ("repentance") because it brings healing to the world."[90]

Health as a process of renewed creation

The word בריאה – *beriah* ("creation") contains all the letters of the word בריא – *bari* ("healthy"). According to the Kabbalah, one's health is dependent upon his or her ability to continually "re-create" oneself—professionally, spiritually, psychologically, and emotionally. This renewal involves the faith and constant trust that every seeming setback and reversal is intended to strengthen us. If we were spared every challenge, we would not experience growth or achieve new levels of awareness. Self-expression and creativity are the basic tools we can use to recover our health. The word רפואה – *refuah* ("healing") can be seen as a combination of the words אור – *or* and פה – *peh* ("light of the mouth"), in other words: verbal expression.[91]

These concepts are also expressed in Jewish liturgy, as we read in the first blessing recited after awakening and ridding the body of waste:[92]

> Blessed are You, King of the Universe, who fashioned man with wisdom and created within him many openings and many cavities…. If but one of them were to be ruptured or but one of them were to be blocked, it would be impossible...to stand before You[93] for even one hour.

In Psalms, the mystical experience of union between body and soul is clearly expressed by the following verse: "Bless the Lord, O my soul, and all that is within me bless His holy Name."[94]

In the Shabbat morning liturgy, we find the same thought:

> From severe, numerous, and enduring diseases You spared us…. Therefore, the organs that You set within us and the spirit and soul that You breathed into our nostrils…all of them shall thank and bless You…. Every knee shall bend

to You…and all innards and kidneys will sing to Your Name, as it is written,[95] "Lord! Who is like unto You?"

In the central passage of the daily liturgy, during the *Amidah* ("standing" prayer), we bow four times, first bending at our knees and then bending forward with our backs, curving the spinal cord, which is symbolized by the *vav*. The Oral tradition explains that the eighteen blessings of the *Amidah* prayer correspond to the eighteen vertebrae that bend in the act of bowing.[96] According to both osteopathy and acupuncture, the act of bowing and keeping the spinal column elastic enhances one's physical health. The Talmud says that we are obligated to bow during the *Amidah* to the extent that "all one's vertebrae stretch."[97] On a spiritual level, by bowing we acknowledge our humility as we come before the Divine King with our prayers. The *vav*, the straight line that symbolizes the direct connection between heaven and earth, must also be humble and flexible in God's presence.

CHAPTER 7

Zayin

Zayin is the seventh letter of the alphabet, and its numerical value is seven. Therefore, the *zayin* has a strong association with the seventh day, Shabbat, the day of rest.

> Remember the Shabbat Day, to keep it holy. Six days you shall labor and do all your work; but the seventh day is a Shabbat unto the Lord your God. On it you shall not do any manner of work—you, your son, your daughter, your manservant, your maidservant, your cattle, and your stranger that is within your gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Shabbat Day and hallowed it.

According to Jewish tradition, success in the six days of work depends on the blessing bestowed upon us by resting on the Shabbat. Just as the true musician is recognized by his ability to accentuate the intensity of musical pauses, so does the quality of human existence totally depend on our capacity to "pause" and cease all our work on the Shabbat. The Shabbat is a gift that we are commanded to extend to our animals, to those who work for us, to strangers, and to all who are within our gates. For one day a week all creation is called to experience the bliss of stillness.

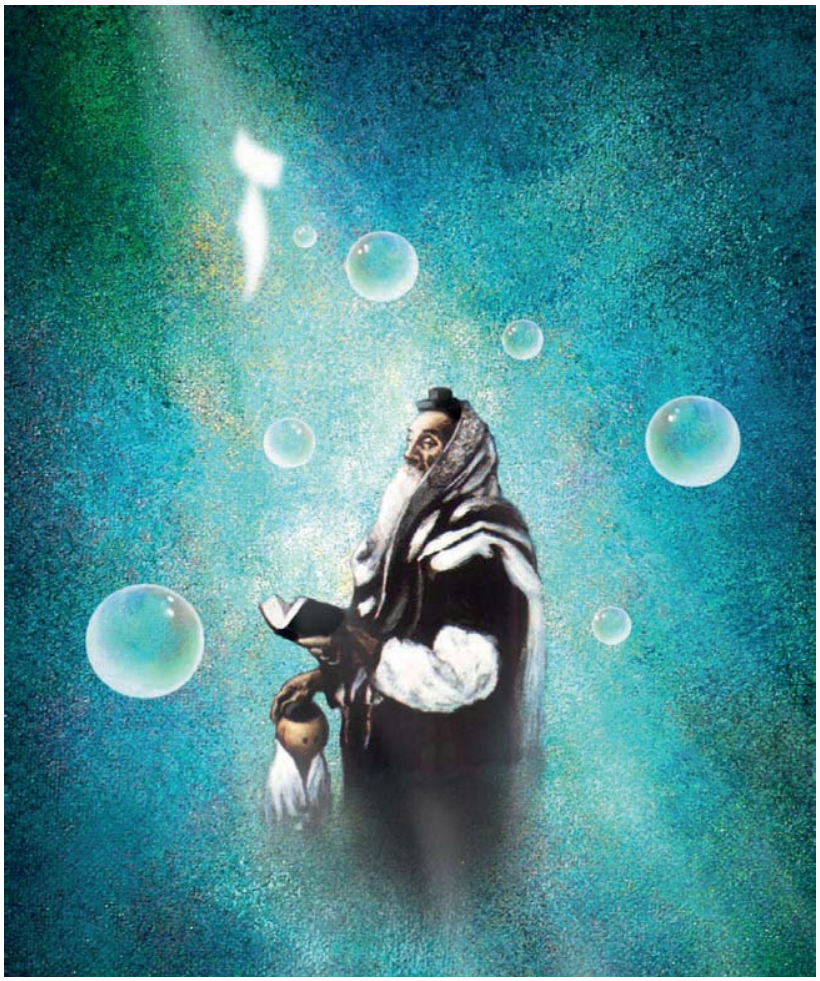

We live in a time-based reality, and our bodies are wired to function rhythmically, in intervals such as waking, praying, eating, working, and sleeping. Shabbat offers us an island in time that is disconnected from the demands and requirements of our everyday existence. Just as God rested from His work, so too do we take a rest from ours. We spare both the universe and ourselves from our manipulations. We do not make changes in the world around us. Instead, we step back and enjoy the world as it is.

The Shabbat is the ultimate expression and exercise of our freedom. Only human beings have been endowed with the blessing of choosing rest. On Shabbat the telephone is ignored, television and radio are silent, and food has already been cooked and only needs to be enjoyed. There is no traveling, and any thoughts, activities, or speech having to do with money-related subjects, are avoided for almost twenty-six hours.

On the other hand, the Hebrew word זן – *zan* refers to sources of nourishment for humans, and the word זיין – *zayin* itself means "weapon," which hints at the "struggle" of earning a living. This is only an apparent contradiction. Work can be so all-consuming that, in our effort to earn a living, we can forget to "make a life." The Shabbat is the cure for the Yang totally taking over the Yin (the introspective aspect of life). The Maharal of Prague explains that the number 6 symbolizes the six directions of space (above, below, and the four lateral directions), in which physical labor takes place, while 7 is the center, the untouchable heart of the cube—the Shabbat, the source of all the blessings for the entire week.[98] In order to gather the strength to meet the demands made of us during the six workdays, we must reconnect to our higher self by recreating our own center. The effort involved in making this day intensely different from the rest of the week is parallel to the effort of working with an honest, pure, and enlightened state of consciousness on the other six days.

Sefer Yetzirah connects *zayin* to the month of *Sivan*, in which the Torah was given on Mount Sinai, and to the tribe of *Zebulun*. We can wonder whether it might not be more appropriate to associate the Torah revelation with the tribe of *Issachar*, the tribe of scholars, rather than with the entrepreneurs of *Zebulun*.

In Jewish thought, however, the way we earn our living is of major importance in our spiritual lives. Doing work that is not ours is like "sleeping with a prostitute." According to Kabbalah, finding the work that best suits us is

as crucial as finding our "soul mate."[99] God joins work partners as well as soul mates. Honest and correct partnerships are so important that the sages tell us that the first question a soul is asked when it reaches the Afterlife is: "Were you honest in your business dealings?"

The correct energy dynamics between the Yang and the Yin aspect of *zayin* is central to Judaism. The Torah does not advise spiritual seekers to go to a convent or a monastery to meditate. Rather, the Torah clearly encourages one to "work for six days, and rest (a deep complete rest) on the seventh day." On Shabbat, our commitment is in the realm of "not doing." During the week, the effort is about "doing" in a state of higher awareness. In TCM terminology, we could call the Shabbat the Yin that nourishes the Yang.

Keeping Shabbat is central to Judaism. Thus, we understand that the sanctification of God's Name occurs in the dimension of stillness and meditation. Says the prophet Ezekiel: "Not in the wind, not in the storm…but in the still small voice…" We read in the liturgy of the Shabbat afternoon, "a rest of peace, serenity, a perfect and complete rest, which You want us to experience. May Your children recognize and know that from You is their rest, and by their rest they sanctify Your Name."

The need to stop creative activity and go inside during Shabbat can also be explained from an astrological perspective. The Hebrew name of the planet Saturn (*Shabtai*) shares the same root as the word Shabbat. The energies of this planet, which rules the seventh day, are not conducive to action. Saturn is known as the planet that blocks and thwarts creative human effort. It is therefore much more natural to withdraw and abstain from action and work on this day.

For centuries the first Christians also observed the seventh day on Shabbat, Saturday, the day of Saturn, and not on *Sun*-day. From the astrological perspective, the energy of the sun is much less conducive to introspection and withdrawal and more inspiring to 'action'. Maybe one of the reasons why Western society is so extroverted and unable to go 'inside' is that its day of rest is under the influence of the Sun, a heavenly body that is inspiring the fire of activity. In fact, many Westerners spend their day of "rest" engaging in active sports, traveling on crowded highways, or participating in social activities that deprive them of the rest available on the seventh day.

Discovering the correct rhythm of Yin and Yang[100]

As mentioned above, the letter *zayin* is associated with the tribe of Zebulun.[101]

In reference to the continuous journeys of this tribe of navigators and traders, it is written: "Rejoice, *Zebulun*, in your going out."[102] External movement, the capacity to go far, is possible especially thanks to the ability to return "home." The root of the name *Zebulun* (from זבול – *zevul*, "abode", "dwelling") means to "have a home," a deep root to return to.

According to Maimonides, staying healthy, happy, and balanced when working, traveling, extending oneself beyond our limits, depends on being able to live in a correct rhythm of strain and rest. Therefore, if we do not keep Shabbat, we may end up consuming our Yin. Yin is the inherited essence of our life force needed to keep our immune system healthy. Instead of depleting our Yin through overworking, it is better that we should keep it for staying alive!

Our society does not accord to the night, the Queen of the Yin, the respect we owe her. Thanks to electricity, we can deny the fact that it is night, the time for sleep and energy recuperation. We can pretend that it is still day!

As Nechama Sarah Burgeman points out in *The Twelve Dimensions of Israel, Zebulun's* stone, as it appears on the High priest's breastplate, is a white pearl. Our sages explain that its white color alludes to the whiteness of silver, which symbolizes wealth. Because *Zebulun* understood the pure source of money—that everything belongs to and comes from God—he was able to rectify the greed (symbolized by the color green) usually associated with money. Perhaps this is another reason that *Zebulun* merits being associated with the month in which the Revelation at Mount Sinai occurred. This cosmic event impressed on all of our souls that *Ain od milvado* ("There is nothing besides God"). All of the detailed Divine laws guiding our conduct in the material world of plurality return our consciousness to this truth.

Zayin means a "metal sword." The metal sword cuts away the old in order to make space for the new (also "new air," as we mentioned in the chapter on the letter *alef*: new ideas, new relationships, etc.). Metal is also associated with the management of money (metal coins), which is an important issue for traders and for old age, represented by metal. Also, metal and the lungs have to do with the going in and out of breath (as we saw in the chapter about *alef*) as well as the soul going into and out of our body; birth and death. The quoted verse, "Rejoice in your going out…" can be associated with the idea of the metal element and old age as a time of spiritual preparation for leaving this world, letting go in joy,

celebrating the last stages of detachment from human evolution, of separating from our possessions, money, and people.

Realizing the bliss of the World-to-Come can help some people to breathe their last breath in peace and awareness of the infinite Divine love. This is why not only Buddhism and Kabbalah, but also psychologists and doctors today are trying to teach terminally ill people to be ready to face the world to come with a smile. "Rejoice, *Zebulun*, in your going out…" This attitude is not easy in a society that mostly lives as if there is only "one world". Deep spiritual preparation is needed in order to not be afraid of the unknown and to establish a connection of love and trust to our spiritual guides, beloved parents, and grandparents who are already living in the World of Heavens.

Memory and time: central aspects of Jewish life

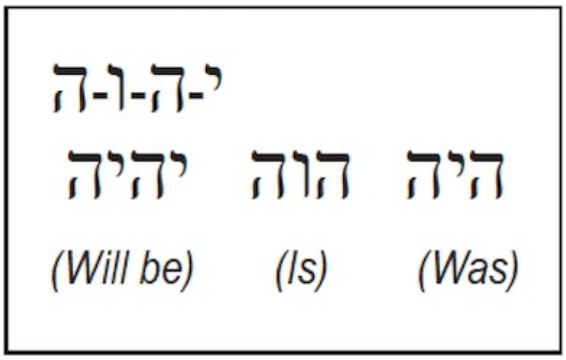

Zayin is also the first letter of the words זמן – *zeman* ("time") and זכר – *zecher* ("memory"). Much of our successful spiritual and psychological growth depends on our relationship with time and memory. The Name of God, the Tetragrammaton, suggests the union of past, present, and future:[103] by combining the letters of the Tetragrammaton in various ways, we obtain the Hebrew words for *was*, *is*, and *will be*. This hints to how God is beyond all time, yet involved in every aspect of all time dimensions that we pass through.

Observing the Jewish holidays helps create a well-balanced relationship with these three dimensions of time. On the one hand, as we reconnect to the events of the past through rituals and prayer, we experience the trials and salvations that our forefathers experienced. In doing so, we also reactivate the same energy and states of consciousness they experienced, which helps reinforce our faith in the positive promise of our future.

The holiday of Passover illustrates the importance of remembering: we recall the story of the Exodus to remind ourselves of our past slavery, in order to remain constantly aware of the danger of spiritual, emotional, and psychological decline into all kinds of slavery (food, drugs, work, emotional traumas, relationships…)[104] On Passover, eating *maror* (bitter herbs), dipping in salt water (to feel the taste of tears), and the numerous rituals of the *Pesach* seder[105] have one single aim: to recall and arouse our awareness of the bitterness and suffering of slavery—of any kind of slavery—and the possibility of freedom.

By remembering God's continuing presence in our personal history, we also can access the different qualities of time, related to the different "faces" of Divinity. As is written in Ecclesiastes:[106]

> To every thing there is a season, and a time to every purpose under the heaven:
>
> A time to be born, and a time to die; a time to plant, and a time to reap that which is planted;
>
> A time to kill, and a time to heal; a time to break down, and a time to build up;
>
> A time to weep, and a time to laugh; a time to mourn, and a time to dance;
>
> A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;
>
> A time to get, and a time to lose; a time to keep, and a time to cast away;
>
> A time to reap, and a time to sow; a time to keep silent, and a time to speak;
>
> A time to love, and a time to hate; a time of war, and a time of peace.

Flowing with time is a religious precept in Judaism. Our sages teach that *Pesach* ("Passover") is a time when all of nature is escaping from the chains of cold and winter. Similarly, *Yom Kippur*, the Day of Forgiveness, could only be in the month of empathy and compassion, and the day of *Purim* (in which we must reach the state of equanimity necessary for not seeing the difference between good and bad in our lives) could only happen in the full moon of *Adar*, the month of Pisces.

In our daily life, if we speak when we should listen, if we remain silent when we should speak up, if we embrace when we should refrain from embracing, if we want to win when we have already lost, we are not tuned in to "God's time." For thousands of years in the East, the *Book of Changes* has been a guide for

men of wisdom to inquire and tune in with the right times for action and contemplation, following the Divine energy flow.

A tool for tuning into the present moment is the practice of reciting the blessings that are appropriate for any particular given situation. For example, when someone dies we recite a particular blessing of accepting the Heavenly decree. There are special blessings we recite when we see the ocean, smell the scent of a fruit, or eat a certain type of food. Blessings are a type of meditation through which we totally immerse ourselves in the present moment. Thus, we avoid the psychological malady of either constantly projecting into the future or digressing into the past.[107] The condition of absolute awareness can be learned from children, who know how to totally concentrate on what they are doing at any given moment. As Zen masters also teach: "When you sit, sit; when you walk, walk; when you eat, eat!"

Zayin, the Seven Noahide Laws

The Seven Noahide Laws are the universal aspect of the Torah, which belong to all of humanity. I will explain their origin.

Humanity did not prove itself to be worthy of God's trust and thus forfeited its right to exist. Therefore, God sent the Flood. Only Noah and his family were saved, because Noah was "righteous" despite the influence of his depraved generation. After the Flood, God revealed Himself for the first time since the creation of Adam, in order to stipulate the terms of His pact with Noah and his descendants.

We were promised that there would never again be a flood to destroy humanity. Human beings, however, would have to accept and obey God's precepts, the "seven precepts of the children of Noah." These became the laws that define moral life.

No dogma is imposed in the Noahide laws. Indeed, any philosophy, theology, or legal system could be based on the Noahide principles. In his explanation of these seven precepts, Maimonides comments,

> Moses our teacher transmitted the Torah and the laws only to Israel…and to those of the people who decide to convert…. No one can be forced to adopt them. What all human beings should instead accept as Divine legislation are the precepts given to the children of Noah…. Anyone who adopts, professes, and puts them into practice is called righteous, and will have a portion in the

world to come.[108]

This is a further acknowledgement of the equality of man, since all humanity descends from Noah. With the exception of Noah and his family, all humanity prior to the flood had violated moral principles that guide human behavior. In the path to redemption, the process of spreading the Seven Precepts of Noah is considered a fundamental step.

Here are the Seven Precepts, with brief commentary:[109]

- To acknowledge the existence of a single God, infinite and superior to everything, and to not replace Him with idols (including other human beings, or ourselves). This precept includes prayer to God, meditation, and the study of spirituality.
- To respect the Creator. As frustrating as it might be, given the circumstances, there must be no expression, not even jokingly, of disrespect toward the Creator.
- Not to murder. Every person is an entire world. Saving a life means saving an entire world, and destroying a life means destroying an entire world. Helping others to live, with every form of assistance, is a corollary of this precept.
- To respect the institution of marriage, since the union between man and woman is a reflection of the union between God and His Creation. Marriage is a Divine institution, and therefore every form of dishonesty within it is considered a desecration of that Union.
- Not to steal. One must do one's work honestly. By trusting in God, rather than in one's own powers, one expresses one's faith in He who sustains life.
- To respect God's creatures. Adam was created to care for and to protect all creatures of the Garden of Eden. At the beginning, eating the flesh of animals was forbidden.[110] After the Flood, it was allowed, but on the condition that no avoidable suffering would be caused to living creatures.[111]
- To maintain justice. True justice is a Divine task, but humanity is required to do all it can to reinforce justice by applying the law. When societies are just, humanity becomes God's partner in the work of Creation.

Unfortunately, the Jews did not succeed in spreading those laws. This is partly due to their difficult relations with the nations (thousands of years of persecutions), and forgetting the importance of such a universal inheritance.

Today there is a large number of people who are interested in Kabbalah, or who want to convert. According to the sages, in reality there is no extra spiritual merit in being a Jew over being a non-Jew practicing the Seven Noahide Laws. The real mission of the Jewish people is not to convert people to their religion (on the contrary, they try to persuade people not to become Jews) but to help create a world not only more "enlightened," but also more ethical, towards humans and animals alike.

CHAPTER 8

Chet

According to *Sefer Yetzirah* the letter *chet* is associated with Cancer—the sign of feminine energy, the moon, water, and maternity. According to Jewish tradition, as well as psychoanalysis and astrology the moon represents the inner world, the unconscious, the emotions, and the deepest needs to nourish and to be nourished. The energy of *chet* corresponds to the Yin principle.

The feminine principle and the role of women in redemption

In today's Western society, many women are forced to work outside of their homes and, consequently, to delegate the care of their children to daycare centers or unrelated caregivers. These substitutes cannot fully meet children's deep need for their mothers' presence and affection. Children thus deprived run the risk of developing various neuroses. It is not unreasonable to hypothesize that many psychosomatic disorders, such as obesity, bulimia, and anorexia, are a reaction to homogenized baby food and other convenience foods that the patterns of modern society force us to consume from a very young age. We eat in a hurry removed from the family setting and rituals, without a tale or a song.

Individuals who are particularly fragile and who do not receive sufficient love and protection from their mothers are liable to be wounded in the deepest layers of their soul. Just as the moon, representing the psyche, rotates around the earth, the symbol of the body, the relationship between the emotional and physical worlds is extremely intertwined. If the soul's wounds are not healed, they can

manifest themselves as serious physical disorders. This is illustrated by the similarity between the Hebrew words *sartan* ("cancer") and *sarat* ("scratch"). The scratches left on our body as well as on our subconscious when unattended can, God forbid, lead to cancer.

According to the Oral Tradition, the Exodus from Egypt took place by the merit of enlightened Jewish women, who were able to guide their husbands and children on the path to liberation. Precisely because of the wisdom displayed by the women of the generation of the Exodus, God instructed Moses to communicate the commandments to the women first, and only afterward to the men: "Say to the house of Jacob [which represents the community of women of Israel] and [afterward] speak to the children of Israel [which are the men of Israel]."[112] According to the commentaries, this instruction was based on the idea that women (the house of Jacob) would best be able to ensure proper interpretation and communication of the Divine word. In the Garden of Eden, when God communicated His first commandment only to Adam, without articulating it directly to Eve, dramatic misunderstandings brought tragedy for the whole of humanity.

In the Book of Proverbs,[113] King Solomon says, "Listen, my son, to the *mussar* ("rules of conduct") of your father, and do not abandon the Torah of your mother." These words imply that the psychological and spiritual training of children is in the maternal domain. It is the mother who communicates lessons about life through the "Teaching of Life," *Torat Haim*. It is her energy, her watchful concern, her nourishing, her love, and her example that helps the child to develop, not only physically but also emotionally. The father's domain is the child's education relating to morality and norms of behavior that we refer to as the *mussar* of the father. This starts later in life. According to Mosaic law, "a Jew is one who is born to a Jewish mother." This emphasizes the profoundly deep connection between mother and child, whose education regarding life lessons begins at gestation, as we read in *Masechet Niddah*:

> …the fetus is sitting in the womb of his mother for nine months, wrapped in the bliss of the Garden of Eden, while an angel holding a candle above his head instructs him in the Torah. Thanks to the candle that the angel holds on top of the child's head, the fetus, like Adam in the Garden of Eden, has the gift of prophetic vision and can see from one end of the universe to the other and lives in a state of deep ecstasy. In fact, during the pregnancy the mother

allows the fetus to experience, to "know" the love of God, through the satisfaction of each need and desire. For this reason, during pregnancy the woman is treated with extra care and is never refused the satisfaction of any of her cravings for a particular food no matter how strange it may seem, so that also the fetus should not be denied this fulfillment.

Subsequently, the Midrash continues to explain:

…at the time of birth, the baby receives a "slap" on the lip from the same angel who lovingly trained him for nine months. The tap (including the nose and the upper lip, in the area corresponding to point g26 of Chinese acupuncture: the point of unconsciousness) makes him forget in an instant everything he had learned in the preceding nine months of gestation. Nevertheless, the angel whispers to him a final teaching: "Be fair and do not sin!"

Each person spends an entire life recalling the memories of those teachings, buried in the unconscious, in order to become, one day, capable of being just, of putting into practice all the teachings of the angel stored in his subconscious. Connecting with water, especially through the ritual of immersion in the *mikveh*, has among its functions the goal of helping us remember who we really are…

The "teachings of life" are transmitted through breastfeeding

Following the nine months of pregnancy and the birth of the child, the life lessons are transmitted through breastfeeding. Jewish tradition recommends that for two years the only source of nourishment for children should be breast milk. According to Jewish mysticism, this is necessary because the mother must help the child to develop a total trust in the loving providence of God, of which she is the conscious channel. Breastfeeding is the most powerful channel through which the child comes into contact with faith in "good" and divine protection. Not surprisingly, the Hebrew word *shad*, which means breast, has an identical root to one of God's holy Names, *Shaddai* (God's name that appears on *mezuzot* attached to the doorposts of Jewish homes). During the nursing period, the child should not experience hunger or thirst, nor be left alone to cry for his mother's attention or for any of his needs. Exclusive breastfeeding should help the child to develop trust in humans and in the goodness of the universe.

The central role of the mother in the evolution and development of positive character traits is hinted at by the Hebrew word *imahut*—motherhood—which perfectly expresses the primal mother/child relationship. *Imahut* means, in fact, "island of essence." The mother's presence in the child's world is an island of security and safety in a sea of uncertainty. Her absence causes feelings of abandonment and is the basis of primal fears. If she does not provide that "island of security," the child will create and wear various "masks" in order to deal with the world. This is because he will not have a sense of self, of "essence," strong enough to deal with the world honestly and with authenticity. The child will be forever trying to compensate for that original loss.

Of course, for someone who has not been blessed with an attentive mother during the first years of life, it is always possible to heal those childhood wounds. The Biblical injunction "Do not make any cuttings in your flesh for the dead" (which was common practice among ancient peoples losing their parents) represents an invitation to people of faith to free themselves from excessive

attachment to parents and the conditioning of childhood.

As stated in Genesis ("the man then leaves his father and his mother and cleaves to his wife and they become one flesh"). The undeniable right to build a family represents a new beginning, the implicit opportunity to rectify the past and the traumas of a difficult childhood.

The *mikveh*, love, and sexuality

According to the Kabbalah, it is the woman's responsibility to help her partner "circumcise his heart," to transform sexuality into eroticism, affection, and spiritual union. The woman achieves this goal by adhering to certain Jewish laws that protect women's control of their bodies and emotions, defending them from demands of their partners, who often are insensitive to the needs of female intimacy, trust, love, and understanding. Without recognizing these needs, sexual intercourse becomes an intolerable paradox (contradiction) for the woman, even from a physical standpoint. Uncontrolled—"not elevated"—sexuality is ultimately destructive for both the man and the woman.

The elevation of sexuality to a sacred act is made possible especially by the practice of *mikveh*, a ritual immersion in water. Each month the woman is "reborn" after almost two weeks from the first drops her menstruation cycle (the "tears of the uterus"), before resuming sexual relations with her partner. The *mikveh*, the building containing the ritual bath, is so central to Judaism that it is this structure, and not the synagogue, that defines the existence of a Jewish community. The rite of immersion in the *mikveh* begins with a careful process of cleansing the body, skin, and nails, with the intention of remove any residual impurities and to eliminate all frills (nail polish, lipstick, makeup, rings, necklaces, jewelry). After this preparation, which re-establishes the woman's identity with her body, special prayers are said before immersion.

I am including one prayer that appears on a wall in almost all of the *mikvehs*. I want to remind the readers that any translation of a verse or Jewish prayer expresses only a minimal part of its true and profound meaning.

> God, You created the world from a womb of water. You made me in Your image, pure and holy, according to Your will. I thank You for my miraculous body, which keeps its own rhythms as do the sun and the moon, the seasons, the Shabbat, and the Holy Days. I bless Your sacred name as I ask for Your blessing upon me and upon those I love.
>
> As I immerse in the mikveh waters, I am ever more aware of my

dependence upon You. I know that my life is sustained by Your mercy.

Be kind and beneficent to me. Help me purify my life from pain and sorrow, from bad influences, and from my own faults and inadequacies.

As these waters embrace me, dear God, may I embrace Your presence in and around me at all times and in all space, Amen.

The *mikveh* is the most important spiritual ritual of transformation in Judaism. Its most well known use is for conversion to Judaism. After immersion, the convert is "reborn" as a totally renewed person. The same is true for a male-female relationship. In the *mikveh*, the inevitable frustrations and habits (the greatest enemy of passion) that poison our relationships are washed away. Immersion in the *mikveh* is a rite of passage: from the role of a sister or life-partner, to that of "lover."

Sun and moon, action and contemplation

The Sages knew about dangers caused by the imbalance between masculine and feminine principles. An interesting *midrash* explains the relationship between the two and the root cause of imbalance. Commenting on the verse of Genesis, "And God created the two great luminaries: the big light to rule the day and the small light to rule the night," the Sages ask why at first the two great lights are described as equal, but in the second part of the sentence one is described as the big light and the other as the small light.

The Sages explain this as follows:

The moon asked God: "How is it possible to share power between two equal rulers?" God's answer was: "Right! Go and make yourself smaller. Let the sun rule!" The moon protested the injustice of this decree, and God comforted her by saying that she would appear in the sky both by day and by night, and that the Jewish calendar would be based on lunar cycles. The moon answered: "What is the benefit of a lamp lit in full day?" So God declared: "Since I decreed the moon would lose her greatness, bring a sin offering for Me." With this statement, God acknowledged His own mistake and His need to repent for the deterioration of the world that would be caused by the reduction of the light and feminine power of the moon.

In reading these lines, we may ask ourselves how the all-knowing God could not know from the beginning that reducing the moon would be a great mistake.

This gave the masculine sun the power to influence humanity with its tendency towards fighting wars, domination, and irresponsible use and abuse of natural resources. The answer to this question could be: God's will was to test the sun and show how impossible it is to rule without the moon's cooperation, without the feminine principle. Since the sun failed this test, the opposition between sun and moon will be ultimately solved in the messianic era, by a new, final stage of equal cooperation between their polarities. As it is written, "And the light of the moon will be like the light of the sun."

The moon, the "mother," is that part of the psyche that reminds us, for instance, to rest when we are tired. The damage resulting from an un-internalized healthy mother can be corrected. We simply need to learn to take care of ourselves and not to expect that others will do this for us. As the Sages say, "If I am not for myself, who will be for me? And if not now, when?". (*Pirkei Avot*)

The process that psychologists call "re-parenting" finds its roots in the *mitzvah* to "Love your neighbor as yourself." We must first learn to love ourselves in order to love others in a positive and balanced way.

We can more deeply understand the importance of the moon by noting that while the sun disappears and seems to be defeated by darkness and obscurity, the moon not only illuminates the night but is often visible during the day as well. The hard work of self-reflection together with prayer, meditation, and artistic expression can illuminate the shadows in our lives that threaten our ability to grow emotionally and to develop healthy relationships. A purely rational, sensible analysis of our problems alone is often not enough and is sometimes detrimental to the healing process. Like the sun, rational solutions act like merciless reflectors, creating areas of shadows and thus resistance. In contrast, the light of the moon gently penetrates our inner world, healing it without creating new shadows.

Mashiach, King David, and the people of Israel are all associated with the moon. They are identified with their ability to become smaller and once again become bright and majestic. They, like the moon, go into exile and are drastically reduced, only to be ultimately restored to their original greatness.

Disease and "missing the target"

Chet is the first letter of the words חיים – *chayim* ("life") and חיות – *chayut* ("vitality"). Paradoxically, it is also the first letter of the word חולי – *choli* ("sickness"). It is interesting to note that *choli* has the same root as the word *chol*

("profane, empty") and that it begins with the same letter as *chet*, which means both "sin" and "missing the target." A comparison of these words teaches us that illness arises when we lose contact with our body's vital force. This is linked to our inability to fill life with meaning, to keep it from being "empty" by aiming at the "wrong target" (or seeking the wrong goal) in terms of affection, profession and spiritual evolution.

In this regard, non-conventional systems of treatment, such as homeopathy and Chinese medicine, have reached conclusions that are very similar to those of Jewish tradition. We become ill when we are removed from our real essence, when the soul does not fully penetrate and give life to the body. In the Torah, sickness often appears as a process in which we are warned that something is "out of order" in our relationship either with God, a companion, or ourselves. The Scripture's most famous "patient," who understood the psychosomatic origin of illness, was King Hezekiah.

When King Hezekiah discovered that he was mortally ill, he immediately began to pray. His new praying posture, of standing in front of a wall, was added to the Jewish liturgical tradition. This position indicated his will to concentrate on his innermost self, so that he could understand how his behavior caused the illness. It was again King Hezekiah who, after being healed, destroyed the Book of Remedies, a monumental treatise on medicinal herbs inherited from King Solomon.

He dared to treat Jewish medical knowledge in such a drastic manner because he desired to keep men of faith from trusting medicine rather than God and their own capacity to renew and to heal themselves. His actions were in stark contrast with those of King Asa, his predecessor, who was defined by the sages as an "evil man," because when he became sick, he called for a doctor rather than turning to God in prayer.

Maimonides, the great Rabbi and healer had also stressed that the doctor should not be under the illusion of curing his patients with herbs and medicines. The cure must come from a deeper place in the soul.

Healing as a form of spiritual enlightenment was the most potent form of therapy practiced by Chinese masters of acupuncture. As the great master Bian Que admitted, "using techniques (of questioning and pulse taking) is like peeping through a tube to see the sky…." He and other great masters preferred to apprehend the general movement of the spirit of the patient, to become a selfless channel that can know, unite and finally transform the energy of the client. This

kind of enlightenment is the core of healing. As it is written in *The Web that Has No Weaver*, the point in which receptivity becomes transformation:

> …The Divine penetrating illumination is the resonance of Qi between patient and physician. Intimate knowing and profound witnessing effortlessly become the elixir of profound transmutation. Assessment and treatment, patient and doctor, yin and yang merge. Healing manifests…the Qi shifted, the spirit was touched, integrity was experienced…

While serious and sometimes years-long therapies can, through transference, effect a similar phenomena, the transformative encounter between a master of Qi and his patient is immediate. I have personally experienced, at various levels of depth, this truth expressed in simple words by Xu Shu Wei: "…to make the patient feel better before taking the medication is the most direct method, especially when encountering complex and internal illness."

This also holds true for great homeopaths. The moment they can understand and give a "name" to the secret movement of the patient's soul, have actually started the healing process. As we read in *The Web that has no Weaver*, "Those kind of encounters help patients to find within themselves a depth of humanity deeper that the difficulty or tragedy of any illness…"

The debate between the effectiveness of spiritual treatments achieved through introspection, as in the case of King Hezekiah, and passive therapy that comes from outside ourselves, is the topic of many Talmudic discussions. Indeed, the Sages of the Talmud voice opposing opinions regarding physicians. On the one hand, the Talmud states that anyone whose life is in danger must violate the Shabbat, if necessary, to go to a doctor. On the other, when speaking of the pride and arrogance of some "great" doctors, who dismiss the role of insight and spiritual transformation in the process of healing, the Talmud categorically states that "the best of doctors goes to Hell."

An anecdote from Chassidic tradition concerning Rabbi DovBer, the Maggid ("preacher") of Mezeritch, provides a greater understanding of this controversy:

> An elderly man became very ill. His wife went to a famous physician saying, "You are the only one who can save my husband. Please, hurry home with me!" The doctor slowly started getting ready. When she saw him delaying, intently brushing his coat and hat, the woman rushed toward the door crying, "Enough! I can't trust doctors. Only You, Father of the Universe, can save my husband!" Hearing her words, the doctor rushed out of his home

and was at the man's sickbed a few minutes later. When the woman entered the house after the doctor, he had already given her husband some medicine. Seeing her bafflement, the doctor explained, "It is not man who heals. It is the angel accompanying him. When I heard you say that only I could save your husband, I knew that no angel would accompany me to a house where the Creator was forgotten. When you became angry and finally cried that you only had real faith in God, I was certain that an angel would go with me to treat your husband."

CHAPTER 9

Tet

The first *tet* that appears in the Book of Genesis is in the word *tov*, "good," and hints to the highest form of Divine love. Meditation on the letter *tet* helps us to focus our attention on the good that surrounds us. This *tov* is synonymous with the life force that animates all of creation. If we are meant to emanate God's attributes, we are then obligated to look for the good in ourselves and in others. It is through this letter that we understand that God knows what benefits us and if we look through the surface of "good" and "evil" we may perceive His consistent, unbending love for us.

And God saw that it was good

When we read that God "saw it was *tov* ('good')" following each day of creation, we might ask what was this goodness that God saw. Everything that was created was perfectly designed to fulfill its purpose. For example, each animal has the physical characteristics and abilities to sustain itself in a particular environment, to reproduce and defend itself. Everything that God created appeared so perfect so that on the seventh day God ceased from all the work that he had been creating and stood afar, like an artist, and declared: "it is good."

Did God need reassurance that His creation was good? Or, as in the case of his "resting" on Shabbat, was He trying to teach us to always see the "good"?

The letter *tet* refers to the idea of noticing hidden blessings even in unpleasant

events. As hard as it is to always maintain an optimistic perspective, we must accept any given situation, especially those that are difficult, with the belief that their hidden good is beyond our understanding. We have just a limited frame of reference, but there is a whole picture beyond our personal perception. It is within the whole picture (that sometimes includes previous reincarnations) that the particular situation makes sense and indicates God's goodness and love for us.

Joseph is one of the Biblical protagonists whose life exemplifies the way God's plan plays out in ways beyond our understanding. The horrific act of Joseph's brothers, initially intending to kill him, and ending up selling him to Arab traders en route to Egypt, ultimately led to his becoming the vice-king of Egypt. In this exalted position he was able to feed his family during the famine. When Joseph reveals his identity to his brothers he says, "…it is not you who sent me here, but God."2 (Genesis 45:8)

King David's beautiful Psalms have been universally recited by countless generations because of the solace it provides at a time of need. Psalm 23 especially expresses the ultimate statement of trust. It begins with "The Lord Is my shepherd, I shall not lack…" an expression of the optimism and faith with which we should greet life's experiences. His words continue to guide us until our last moments: "Even though I walk through the valley of the shadow of death, I will fear no evil…for goodness and mercy shall follow me…"

Victor Frankl, incarcerated in Auschwitz and three other concentration camps, made the ultimate effort to find the good, which he articulated in *The Search for Meaning*. He teaches us that even in the worst of all possible situations we can find something that is good to focus upon and thereby transcend our physical reality. He wrote that "…We cannot avoid suffering but we can choose how to cope with it, find meaning in it, and move forward with renewed purpose… When we are no longer able to change a situation, we are challenged to change ourselves." In what might be his most enduring quote, he said: "The salvation of man is through love and in love. I understand how a man who has nothing left in the world still knows bliss, be it only for a brief moment in the contemplation of his beloved."

Jewish history reveals the importance of always getting in touch with the hidden goodness. We see this especially on Tet of Av (*Tish b'Av*, the Ninth Day of the Month of Av) one of the most sacred days in the Jewish calendar. This was the day on which both Temples in Jerusalem were destroyed, the first in 420

B.C.E. and the second in 70 C.E. The expulsion of the Jews from Spain in 1492 C.E. and other tragedies of the Jewish people also took place on the same day, *Tet* of *Av*.

The first *Tisha b'Av* occurred as a result of the testimony of the spies who were sent by Moses to report about the land of Canaan, which God was giving them as an inheritance. The bad report in their famous expression "it is a land that swallows its inhabitants" expressed such a lack of trust in God that the 9th of Av became a day of mourning. Because the Jews could not see the good, but only the hardships that they would face in Israel, in the future we have good reasons to weep, especially on that day.

How can we then explain the apparent contradiction between these two messages of the letter *tet*? One possibility might be that during the events that took place on the Ninth of *Av*, Jews were called on to show God their ability to accept and grow through suffering. The expulsion of Spain caused the Jews to push and finance the discovery of America, the land that would become the new homeland for many persecuted people.[114]

The Oral Tradition invites us to accept with joy, or at least with a feeling of mature acceptance, the trials and challenges we experience. We can only sincerely react in this way when we understand that this world is a "school of life," covering every sphere of experience. Its classrooms are relationships, work, illness and suffering. The diploma we receive is our psychological and spiritual maturity. When a Jew hears about the death of someone, he should pronounce the following blessing: *Baruch dayan ha'emet*—"Blessed is the truthful Judge." With this he plants in his subconscious that even if he will mourn for weeks and months and years, he is ready one day to fully grasp the meaning of the ultimate truth of Divine Judgment.

The *Zohar* states that at the entrance to the celestial academy of Rabbi Shimon bar Yochai, a voice proclaims: "Entrance is forbidden to those who in their lifetimes were not able to transform darkness into light and bitter into sweet." Being aware that all experiences, positive or negative, are meant for our evolution, effects this transformation. The wise of all religions and all ages have also taught this truth to be the secret for enlightenment.

God hidden in nature

As we have seen, one of the names of God is *Elokim*, which has the same numerical value as the word *ha'teva* ("nature"). Mystics of all ages have

searched for the *Shechinah*, the feminine aspect of God, in nature. In the Holy City of Safed, the famous Kabbalists of the 16th and 17th centuries started the Shabbat prayers by leaving the synagogues and going to the fields to welcome the *Shechinah*, the divine feminine immanence, personified as the "Shabbat Queen."

One of the main works of the Talmud is *Perek Shirah*, totally dedicated to the study and glorification of nature. *Perek Shirah*, "A Chapter Of Song," is an ancient text that some commentaries attribute to King David himself. It takes the form of a list of eighty-four elements of the natural world (sky, earth, plants, birds, animals, and insects, etc). Each one is associated with a verse from the Bible.

This text was so highly revered that Rebbe (Yehuda HaNassi) said, "Anyone who engrosses himself in *Perek Shirah* in this world merits to learn and to teach, and his learning succeeds, and he is delivered from the evil Inclination and from all harm, and from castigation of the grave and from the verdict of Geihenom, and from the birth pangs of *Mashiach.*" It is taught that Rabbi Eliezer the Great said: "Anyone who engrosses himself in *Perek Shirah* every day, I bear witness that he is destined for the World-to-Come, and is delivered from calamity, the Satan, and from all types of evil and destruction. And he enjoys longevity of days, and merits life in the World-to-Come."

The concept behind *Perek Shirah* is that everything in the natural world teaches us a lesson in ethics or spirituality. The "songs" of the natural world weave a tapestry of lessons for life. *Perek Shirah*, a work of tremendous historic value, is itself extremely mysterious and cryptic. However, various commentaries have been written over the last five hundred years, giving insight into what creation is teaching us.

I will quote some of its verses:

> The heavens say: "The Heavens tell of God's glory, and the firmament tells of His handiwork." (Psalms 19:2)
>
> The desert says: "The desert and the wasteland shall rejoice, and the arid region shall rejoice and blossom like a rose." (Isaiah 35:1)
>
> The fields say: "HaShem founded the land with wisdom; He established the heavens with understanding." (Proverbs 3:19)
>
> The seas say: "More than the voices of many waters, mightier than the breakers of the sea, HaShem is mighty on high." (Psalms) 93:4).

Regarding contemplation of nature, Rambam writes:

> When a person meditates on these things and recognizes the creations—forces, constellations…—he will be in awe of the wisdom of the hidden Source in all of its handiworks and all its creations. Pleasurable identification with the Infinite will increase, and one's soul will expand and will strive to love the Infinite, the Source."

Rebbe, after having being immersed for a long time in the contemplation of a wild duck, prayed to God that this would help him "acquire *Olam HaBa*, the World to Come": Obviously for the great masters of Kabbalah, meditation and contemplation of nature was a means of achieving a clear and direct line of communication with the Infinite. This ultimate state of transcendental awareness is also called "prophecy."

The average (non-prophetic) person receives indirect but potentially clear communications from the Infinite in the form of daily events that occur. There are some, particularly insane people, who can apparently receive direct but unclear communications. In contrast, the prophetic experience is described as a communication that is both clear and direct.

Deveikut ("cleaving to God") is a specific method of reaching transcendence. Ultimately, the Infinite's essence is unknowable by a finite mind with finite senses. Nonetheless, the Infinite created this universe for the purpose of giving to another. We are that other, and the greatest gift is the ability to have a relationship with the Infinite itself.

Everything is the Infinite. The infinite is the "location" of the universe. Indeed, one of the Hebrew terms for the Infinite is *ha'makom*—the place. On human terms, however, it suffices to understand that the Infinite by definition is always very near to us. This understanding is not intellectually difficult but does require practice in order to be integrated into a constant awareness.

Fasting is a practice of constant focus and awareness that is central to Zen Buddhism. Westerners developed a limited version of this awareness called "epiphany": the momentary experience of an object's infinite source. Judaism combines the two by cultivating both an expanded mind and a constant awareness of this world.

Perek Shirah found some hints in the verses of the Bible, to the connection of Nature to its transcendent source. Here are a few more quotes.

> The rivers say: "Let the rivers clap their hands, together the mountains shall

sing for joy!" (Psalms 98:8)

The wellsprings say: "And as singers that are flutists, are all my wellsprings within you." (Psalms 87:7)

The day says: "The day to day utters speech and night to night expresses knowledge." (Psalms 19:3)

The rain-clouds say: "He made darkness His secret place; His surroundings are His shelter, the darkness of water the clouds of the heavens." (Psalms 18:12)

The hen says: "He gives bread to all flesh, for His loving-kindness endures forever." (Psalms 136:25)

The dove says before The Holy One, Blessed Be He, "Master of the World, may my sustenance be as bitter as an olive in Your hands, rather than being sweet as honey in the hands of flesh and blood." (Talmud, *Masechet Eruvin* 18b)

The crane says: "Give thanks to Hashem with the lyre; play for Him with the ten-stringed harp." (Psalms 33:2)

The swallow says: "So that my soul shall sing Your honor and shall not be silent, Hashem my God—I shall forever thank you." (Psalms 30:13)

The swift says: "My help is from Hashem, Maker of Heaven and Earth." (Psalms 121:2)

The duck says: "Trust in Hashem forever, for God Hashem is the everlasting rock." (Isaiah 26:4)

The giant sea-creatures say: "Praise Hashem from the earth, the giant sea creatures and the depths." (Psalms 148:7)

The whale says: "Give thanks to Hashem for He is good, His kindness endures forever." (Psalms 136:1).

These last verses might sound familiar to anyone who has been involved with the mysterious world of whales. Two thousand years after *Perek Shirah*, the whales are thanking God for saving their species from sure extinction. This is a great act of love, clearly recognized by all modern nature "contemplators."

Unfortunately, two thousand years of persecutions and exile have caused most Jews to lose their connection to the feminine aspect of Godliness and to relate more comfortably (and safely, during times of persecutions) to the transcendent aspect of God. Thus, we have for the most part exclusively become the "people of the book," connecting on a more intellectual with God. This has caused us to

lose touch with our Kabbalistic inheritance, our bond with the *Shechinah*, whose presence is most easily felt in the natural world.

Adam, the first man on earth, in the Garden of Eden was given a special task to love, enjoy and take care of the whole planet. All environmental abuse can be attributed to the disconnection between Adam's descendents and the *Shechinah* ("mother earth"), which, according to the words of bio-molecular scientist Bruce Lipton, is "trying to expel, with its fever, the micro-organisms that are disturbing its balance: mankind." The increasing phenomena of floods, earthquakes, and other natural disasters may be interpreted as the earth's valiant effort to restore the balance that was disrupted by man's destructive and unrestrained, greedy pursuits, in the name of progress.

CHAPTER 10

Yud

The letter *yud*, the smallest of all the letters, is the beginning of the Hebrew word for Jerusalem, *Yerushalayim*, and is also the beginning of the word for Israel, *Yisrael*, which the Torah calls the smallest people on earth. In the next image, we see how the gates of Jerusalem are opening for the ingathering of those returning to their faith (*ba'alei teshuvah*). They are bringing their enthusiastic offerings to the Temple, the sparks of light gathered in their long journey in search of truth.

Yud is the smallest letter in the Hebrew alphabet, but it is far from being the least significant. The powerful energy of the *yud* is concentrated in its tiny form and is associated with wisdom. The value of humility, required for the acquisition of true wisdom, testifies to the *yud*'s greatness, in spite of its small size. One can imagine the great significance of the *yud* when we realize that the beginning of any Hebrew letter or any Hebrew word starts with the form of the letter *yud*.

Yud in Hebrew is spelled out with the same letters of *yad* ("hand"). As in English, the Hebrew word for hand, *yad*, connotes "power" as in the phrase "the hand of God." In the *Sefer Yetzirah* the hand (the left hand particularly) is associated with the world of *asiya*, inspired action and the sign of Virgo. Virgo connotes the talent involved in transforming the material word into works of art, or of "service" to humankind.

For this and other reasons, the use of hands is central to Jewish ritual and liturgy. The first ritual and prayer a Jew performs upon awakening concerns his hands. *Netilat yadayim* (washing the hands, literally "the raising of the hands") is recited while hands are lifted towards the sky, and palms and fingers are opened as much as possible to receive God's blessing. This movement is extremely similar to that of Qi Gong: raising the hands to Heaven in order to collect and make Heavenly Qi descend.

Birkat haKohanim, the Priestly Blessing (recited by the priests in Biblical times and those descended from the house of Aaron today) is considered as the most dramatic part of the synagogue service. And the role hands play in this cerimony is central. The *Kohanim* bless the congregation while they stand with their hands uplifted, the fingers outstretched in a particular "mudra", resembling the form of the Hebrew letter *shin*, the first letter of *Shaddai*, one of God's names. This gesture is symbolic of the Divine Presence, which "shines through" the fingers of the *Kohen* while he blesses the people.

On Shabbat many observant Jewish parents bless their children by covering each child's head with their hands as they recite the following words, inspired by the Priestly blessing:

May God bless you and guard you.
May God show you favor and be gracious to you.
May God show you kindness and grant you peace.

A similar gesture of raising of the hands is made during *Birkat HaMazon* (the blessing after meals) when pronouncing the words *poteach et yadecha u'masbia le'chol chai ratzon* ("You open Your hands and satisfy the needs of each creature"). Once again, hand gestures are used in prayer for intensifying and elevating one's level of intention (*kavanah*).

At the conclusion of the Shabbat, one of the rituals signifying the separation of the holiness of the Shabbat from the mundaneness of the rest of the week involves holding the hands in front of a lit candle. The hands are reversed in a gesture of channeling the light of the candle to the fingernails of the hand. One intention of this ritual is to draw the holiness of Shabbat into the six working days by enlightening the creative work of the hands, represented by the nails, the most aggressive and powerful part of the hand.

The meaning of the *hamsah* ("the healing hand"), which appears in classic Jewish jewelry, is a reminder of the important role hands and their positions had in ancient Jewish healing.

> In recent studies much attention has been given to the importance of hand gestures in speech development… The brain's "communication messages" are first sent to the hands, and then our hand gestures are subsequently followed by verbal speech. Basic hand gestures comprise a universal language, invaluable when we find ourselves in a foreign country and unable to communicate.

Many discoveries regarding this issue can be found in the book *Giving Speech a Hand* by Amy Hubbard. Her findings suggest a common neural substrate for processing speech and hand gesture, likely reflecting their joint communicative role in social interaction. Successful social communication involves the integration of simultaneous input from multiple sensory modalities. Hand gestures for example, can alter the interpretation of speech, disambiguate speech, increase comprehension and memory and convey information not delivered by

speech.

Throughout history, many societies have used hand signs. These hand signs transmit powerful messages and have religious, political, cultural and social meanings. Our hands are powerful tools. They are tools of self-expression and can communicate many sentiments that we are not able to express verbally. The hearing impaired rely on the use of their hands to communicate with others. Hand gestures greatly aid autistic children in developing their communication skills. Where speech is absent we rely on the hands. Each time we touch one another we communicate something specific. Aristotle considered the hands to be "the organs of organs, the instrument of instruments."

The role that hands have in communicating messages to our brain and our subconscious mind is also extremely meaningful. As novelist Robertson Davies puts it; "The hand speaks to the brain as surely as the brain speaks to the hand".

The smallest people

> The Lord did not…choose you because you were more in number than any people; for you were the fewest of all peoples.

The letter י – *yud*, the smallest in the Hebrew alphabet, is the first letter of the Tetragrammaton, the ineffable, unpronounceable Name of God. As mentioned above, *yud* is also first letter of the holy land and the people of *Yisrael. Yud*, a black dot, represents this little-big people, as they are defined in the Torah.

This seeming paradox was perfectly expressed in an article by Mark Twain on the "miracle" of the Jewish people. According to Twain, although Jews represent only one percent of the world's population, they include a disproportionate number of scientists, artists, musicians, doctors, and businessmen. In his article, Twain states:

> The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and…then…passed away; the Greek and the Roman followed, and… they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was…. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?

Mark Twain's question could be answered in a number of ways. One of which

is that the people of *Yisrael*, with their defeats and miraculous rebirths, bear witness to a complete dependence on God. While the Land of Israel was promised to Abraham, it was given on a condition: "because the land is Mine and you are strangers and sojourners with Me."

Yisrael is not just any land. It obeys the will of the Creator as written in the Torah and sacred writings. "It is a land that vomits and devours its inhabitants, a land [which] the eyes of the Lord your God are always upon… from the beginning of the year to the end of the year."

Today, the eyes of the world are also turned to this land. The world mercilessly examines, comments on, and broadcasts the modern State of Israel's every error or imperfection. Today, the Jews are once again in their land, but they live like "a people desolate and half insane from the Holocaust and the murder of 1,500,000 of its children."

Why must these "chosen" people be so mistreated? There are many answers to this question. With typical Jewish humor, it has even been turned into a joke: "Dear God, I know we are the chosen people. But, once in a while, can't You choose someone else?"

Being held to higher standards pays the price in severity of judgment. As it is with individuals, the closer one gets to God, the higher is the price to be paid for every transgression. We see this exemplified by Moses, the greatest of the prophets. Moses' desire and prayers to enter the Promised Land were rejected only because of his "mistake" in hitting the rock with his staff to provide water for the Children of Israel instead of simply speaking to the rock as God had commanded.

Those who live in Israel as well as those who are aware of the teachings of Torah are accountable to a higher standard. When their behavior is beyond reproach, they are punished accordingly. In this regard, one of my teachers, Rabbi Aryeh Lev, said, "It is like the difference between traveling at 120 miles an hour and traveling at 35. When you are traveling at very high speeds, turning the steering wheel the wrong way, even slightly, can have a catastrophic effect."

Israel enjoyed total peace only in the time of Solomon who was both a King and a prophet. During his enlightened, universalistic reign, not only did Israel's neighbors cease to wage war but also the *Beit Hamikdash* ("the Temple") became the site of worship and pilgrimage for many nations.

The paradox of Israel

The Written and Oral Torah both clearly show that the hand of God was behind every persecution of the Jewish people; from the Egyptians to the Babylonians, from the Greeks to the Romans, and even, most inexplicably, the Holocaust. It was He who set fire to the Sanctuary in Jerusalem (using the enemies of Israel as His instrument).

This was done because the Temple had become a merely physical edifice, where sacrifice had become a replacement rather than an inspiration for true repentance. Today, the modern State of Israel continues to live under the threat of exile, war, and terrorism. The Torah requires that the Jewish people act generously, that they show love toward the foreigner who lives in their midst, for "you were strangers in the Land of Egypt."

According to the interpretation of the Sages, the persecution of the Jews was also aimed to "vaccinate" them against a lack of sensitivity toward ethnic minorities. So we see, for example, that Jews were strongly involved in the black people's fight for equal rights.

Unfortunately, Israel today is missing its true leaders and has not found a way to protect itself and still be merciful. If the Jewish people and the State of Israel could reach the perfection required for being "chosen," they could help all humanity, spiritually and scientifically. There is a great potential for developing new resources that could replace the use of gasoline, natural gas, and nuclear energy, which severely pollute the environment. If Israel could invest in spiritual and scientific research (which go hand in hand), her visionaries and scientists could direct their energies towards ecological and efficient use of the earth's resources. As the Kabbalists state, the way to use "zero point" energy will be revealed only to those scientists who will be aware of the absolute spiritual nature of matter.

The survival and rebirth of the "real" Israel is important for humanity. As Rabbi Adin Even-Israel [Steinsaltz] writes: "If this nation of priests were to decline, not only would it destroy itself, but it would delay the evolution of humanity."

Who really are the people of Israel?

According to many scholars and Kabbalists, one reason that Israel has not yet come into her full strength is that the current Jewish population is made up of only a fraction of its original population; the twelve tribes of Israel descendants of the twelve sons of Jacob. In fact, from a holistic perspective as described by

Sefer Yetzirah (whereby each of the twelve tribes of Israel corresponded to one of the twelve permutations of the Tetragrammaton, twelve gates of prayer, twelve spiritual senses, twelve organs and limbs of the body), the people of Israel today are comprised only of the descendants of a few of the twelve tribes. In addition to the six million Jews (and all those who would have been their descendants) who died in the Holocaust, the absence of the majority of the tribes is an enormous blow to the real identity of Israel.

In the archetypal language of *Sefer Yetzirah*, the present composition of Israel from probably only three tribes is analogous to a body that has only one "leg" (the right leg associated by *Sefer Yetzirah* to the tribe of Judah), a "stomach" (associated with the tribe of Benjamin), and a part of the "liver" (associated with the tribe of Dan, which, according to one theory, was partially restored after the *aliyah* of the Falashas).[115]

An exclusive mentality, which characterized the Israeli government since the inception of the state in 1948, has prevented Israel from recognizing the incredible and beneficial effect of thousands and thousands of descendants of the lost tribes, converging on the land of Israel. Even today, the *aliyah* of descendants of the ten lost tribes (scattered in India, Pakistan, Afghanistan, Nepal, China, Burma and Japan) is viewed with suspicion and thereby delayed. Only a few thousand Jews from India and Burma, representing the chain of uninterrupted Jewish life for thousands of years and consequently scattered after the destruction of the First and Second Temples, have managed to become Israeli citizens. Like the Falashas from Ethiopia, their arrival in Israel has contributed greatly to the richness of Israel's diversity and spirituality.

The return of hundreds of thousands believers in the Torah will greatly enrich Israeli society. This ingathering will restore those original religious values that honor and welcome diversity, making it possible to realize the ideal messianic image of Israel embracing people from all nations. Replacing the current image of a nationalistic military country and spiritual exclusivity, the tribes of Israel will "raise the sparks" by bringing back a specific treasure of ancient values and wisdom that has been buried in the diaspora. Reunited, they will radiate an embracing and healing energy, bridging the gap between Israel and the world.

In *Israel and the Seventy Dimensions of the World*, Nechama Nadborny-Burgeman points out: "A *midrash* describes the future Third Temple, whose present and eternal essence exists in the supernal worlds, as scintillating with

seventy-two jewels, representing God, the seventy nations, and Israel. Within the very framework of the Jewish justice system, we also find an intricate relationship between the seventy members of the Sanhedrin (the highest court of justice and the supreme council in ancient Jerusalem at the time of the Second Temple) and the seventy nations of the world. God's heavenly tribunal, which included the seventy guardian angels of the seventy nations, was reflected in the earthly court of the Sanhedrin below. Each member of the Sanhedrin was required to know the seventy archetypal languages of the world as well as the cosmological visions of the seventy nations." Without the knowledge and integration of world spirituality, the 70 sages of the Court of Justice would be missing some of the wisdom needed to fulfill their enlightened mission.

Don Yitzhak Abravanel, my ancestor, was one of the great rabbis who maintained that the return of the ten lost tribes would play a central role in the process of the messianic redemption. Also the Vilna Gaon and other great sages stressed that the return of the lost tribes is one the most important conditions for messianic redemption.

The process of reintegration of the missing brothers, (the disconnected parts of our collective soul-body), also requires that the Jewish people learn to relate to Christianity not only through the painful memories of thousands of years of persecutions and inquisitions, but with the awareness of the original, altruistic intent of spiritual brotherhood. It is imperative to reopen a profound dialogue with Christianity. The role and conditions of the reconciliation between Judaism and Christianity (fundamental for the achievement of world peace) are admirably expressed by the scholar Marco Morselli in his preface to Elijah Benamozeg's book on the Essenes: "

> To talk about a Christianity before Christ or without Christ is utterly absurd, but it is not at all absurd to talk about a messianism that precedes the birth of Yeshua. It is necessary to reinstate Rabbi Yeshua ben Yosef disciple's role in Jewish messianism. Which is not to say that the specificity should disappear from that context. This is not to Christianize the Essenes, but to return the origins of Christianity to its Jewish context…. Not the conversion of Jews to Christianity, but the return of the hearts of the children to their fathers, and the hearts of the fathers to their children, as Malachi, the last of the prophets, predicted. So, the reconciliation dreamed by early Christians as a condition of the *Parousia*, the return of the Jews to the womb of the Church, will take place not in the way we expected, but in the only serious, logical and long-

lasting way, especially in the only way beneficial for all of humanity.

My ancestor Don Yitzhak Abravanel, who like many great rabbis of the past, was very knowledgeable of the New Testament and was therefore able to communicate and establish meaningful relationships with kings and statesmen of the Christian faith of his time. He should be considered a role model for all Jewish leaders who are seriously motivated to establish a more constructive cooperation among believers of various religions.

***Yofi*: "beauty"**

The word יפי – *yofi* ("beauty") begins and ends with the letter *yud*. The connection between beauty and *yud* is also explained by the numerical value of *yofi*, 100, which is the square of 10, the numerical value of *yud*. In Kabbalah, the square of a number reveals the precise explanation of its essence. Therefore, beauty is deeply tied to the history of Israel. Japheth (*Yefet*, in Hebrew, derived from the word *yofi*), as the father of the Indo-European race and of Greek civilization, is blessed by his father Noah with the following words: "God shall enlarge Japheth in beauty and he shall dwell in the tents of Shem."

This blessing is reflected in the fact that the numerical value of the Hebrew word for "Israel" (ישראל) is the sum of the numerical values of the words יפי – *yofi* ("beauty") and אמת – *emet* ("truth"). The messianic redemption will bring the unification between the beauty of Western civilization and its artistic expressions with the truth of the Bible and the Jewish spiritual tradition, *yofi* and *emet*. Though he may not have intended this association, the famous last lines of John Keats' (1795-1821) *The Grecian Urn*, are relevant in this context:

> Beauty is truth, truth beauty. That is all Ye know on earth and all ye need to know.

The role beauty has in spiritual evolution can be easily intuited by reflecting on one of the first verses of the Bible describing the creation of the Garden of Eden, "and God caused every kind of tree to grow from the soil, delightful to the sight and good for food."(Genesis). The commentators of the Bible have pointed out that in those verses, God is telling us that man's nourishment does not come from physical food only, but from aesthetic gratification (the sequence being: delightful to the sight, and afterwards, good for food). Here the aesthetic sense, man's sense of beauty, receives its justification and sanctity. The forms of beauty

that appear on our earth are abundant, and, as far as we know, man is the only creature endowed with a capacity to enjoy beauty. The development of the aesthetic sense is part of the path to enlightenment. The enjoyment of beauty creates a state of spiritual elevation. The various blessings that Jews should articulate upon seeing natural beauty accentuate the awareness of the joy one is experiencing. When we thank and bless for the "bliss" of beholding beauty we are expressing awe and gratitude to the Creator.

From the Kabbalistic perspective, everything we experience is part of the infinite. The infinite is the "location" of the universe. As previously mentioned, one of the Hebrew terms for the Infinite is *HaMakom*, the place. The emphasis Jews put in blessing God for the beauty they experience heightens our awareness that the Infinite is always very near to us. *Olam HaBa*, the World to Come, is better translated with the words "the world that comes to us." This understanding may not be intellectual, and requires practice to develop into a constant awareness of the *Shechinah*, the Infinite Divine presence contained in creation, felt and seen by physical senses.

CHAPTER 11

Kaf

A verse from the prophecy of Zachariah states that *Mashiach* will appear riding upon a donkey. According to *Chassidut*, this verse must be read symbolically: the word for "donkey," חמור – *chamor*, has the same letters as the word חומר – *chomer* ("matter"). In other words, the main goal of *Mashiach* is to "ride upon matter," helping humanity to transform matter into spirit. Presently, matter "rides" and dictates humans' psychological and spiritual reality. At the time of redemption the emphasis placed on the struggle to acquire more and more material possessions will be transferred into the desire to utilize matter for the goal of stimulating and enlivening spiritual awareness. This shift in awareness is needed both for healing the planet and for supporting human evolution.

Spirituality is not a synonym for withdrawal from the world of action. It is true that many spiritually oriented people today lack physical vigor and are often unable to act with determination in the real world which they mistakenly view pejoratively. This perspective, however, might be due to their lack of understanding of the essential congruence of spirit and matter.

In the same vein, one of the afflictions of modern consumer societies is a general malaise and spiritual emptiness that drives so many to acquire more and more material wealth. In contrast, a clear example of the proper congruence of spirit and matter is the biblical figure Samson, whose physical strength was an expression of his union with the Divine. The balance between the spiritual and the physical, between matter and energy was the key to his superhuman feats.

Physical force, the expression of Divine energy

Einstein's formula $E=mc^2$, symbolizing matter becoming energy, has its analogue in the human sphere. This formula, as well as other modern scientific discoveries, prepare us for the equivalent reality on a spiritual level. The letter *kaf* is the initial of the word כח – *koach* ("strength", "energy"). When we study the Scriptures, we notice that strength, associated with the *sefirah* of *gevurah* ("power"), is one of the most commonly mentioned Divine attributes. This is the energy that God injects into the world, mirrored in human beings made in His

image, in order to complete the arduous task of transforming reality.

Kelayot and *kaved*, kidneys and liver

Words beginning with the letter *kaf* are deeply connected to the concept of energy, force, and strength. *Kelayot* and *kaved*, the kidneys and the liver, are especially a seat of human strength.

We already talked about Abraham learning and being inspired by his kidneys, his wise "teachers" according to the Talmud. According to TCM image, this awesome organ contains the prenatal energy of Yin. Yin is the pure and subtle energy we received from former generations. Our physical strength is deeply connected to how we use this energy. Yin energy must be used sparingly, aware of its limitations. It is certainly not capable of being replenished like a bank account.

The energy of the kidneys is different from that of the other organs. For instance, the stomach and the spleen, which transform and store food, have a more material energy. The lungs, which function with air (Qi), have a lighter energy. Kidney energy, besides providing physical energy, is our deepest super-conscious connection to God. For this reason it is also the source of the human will, power, creativity, and generativity.

As Ted Kaptchuk writes in his *The Web that Has No Weaver*:

> The kidneys store the Will…both aspects of the Will. The Yang will, the forceful assertions that shape the course of decades, belongs here. The big shifts, decisive efforts, and fundamental commitments that allow a person to take responsibility for his or her life are the creation of the Yang will's volition. The Yang will is the most dynamic assertive aspect of a person, the ultimate Fire. The Yin will is the other side of Will. It is the deep encounter with the inexorable and ultimate destiny that already exists hidden in the undifferentiated seed. It is the recognition that the deepest force requires no effort. The Yin Will is elusive, almost intangible. It is noticed in stillness. It has a quality of irreducible mystery. The Yin Will is about the inevitable, about a direction we each move toward that can be seen only when we turn around and look at how we have developed through time. It is about fate and destiny. It is about the unknown and death. …Recognition of the Yin Will allows for the creation of the virtue of Wisdom. This Wisdom is not about knowing things. In fact, it is more about being deeply connected to the unknown…

Abraham, being a man of incomparable virtue, received the wise counsel of the kidneys in their highest form. God revealed to Abraham the wisdom of the universe and all the necessary human qualities needed for founding the nation of Israel. Thus began the relationship between God and His people.

From a Taoist perspective, our life work is to make a bridge between the energies of the Kidney and the energies of the Heart, which represents our connection with the Divine on a more conscious level. As we shall see in the next chapter, the Heart is considered to be the home of the spirit. It is the main channel of active communication with the Divine. According to TCM, the heart "opens in the tongue."

It is fascinating to read in the Bible that HaShem "checked the heart and kidney" of his faithful people. What a beautiful act of caring. By checking the Heart and Kidney, God is able to discern to what degree each individual is being true to their convenant with God and to their mission on earth. This process of checking the kidney and heart is implicit in the story of Abraham. Surely, HaShem would only have chosen as the progenitor of His people a prophet whose Heart and Kidney energies were properly synchronized.

Why is this? The kidneys store the raw material with which HaShem created the universe. The heart houses our understanding of and ability to use that raw material wisely. By so doing one becomes close to the Divine. Even before the revelation of the Ten Commandments, Abraham's Heart energies were already in order. His morals and virtues were integrated with his being and his commitment to and love of God were his driving forces in life. In other words, he was able to listen to the wisdom of his Kidney energies and direct these energies according to the understanding of his Heart.

***Kaved*: "liver"**

According to both TCM and Kabbalah, the liver is the seat of another very potent life force. It contains large amounts of blood (actually 13% of the body's blood at any given moment), and, as the Scriptures teach, the blood is the *nefesh* (the part of the soul that enlivens the body).

This accounts for the very strict prohibition in the Bible of eating the blood of an animal. According to the Oral Tradition, the blood-filled liver is the seat of two opposite drives. On one hand, it drives us toward impulsiveness, anger and obsession with power. On the other hand, it is the symbol of our creative power, of our will, courage and determination to be God's partners in Redemption. This

can be seen in the numerical equivalence of the word כבד – *kaved* and the Tetragrammaton, the unpronounceable, ineffable Name of God; both equal 26.

TCM also confirms the liver's double drive: when the liver is healthy, it provides the human being with the capacity to act with determination, to be creatively inspired by the vision of "the" Project—to be like a General of the army who has a strategy; knowing when to proceed and when to withdraw. An unbalanced liver, on the other hand, can result in a paralysis of will or the incapacity to retreat when faced with self-destructive tendencies.

The unrelenting Biblical figure of Pharaoh corresponds to the behavioral type described by Chinese medicine of a lack of yin in the liver. This is the inability to pull back in the midst of a disastrous situation. Modern Kabbalists and acupuncturists diagnose the attitude of Pharaoh as a condition in which the "liver has taken over the heart." In reading the Exodus a curious attentive reader would be puzzled by the number of times the words "Pharaoh's heart is hard, heavy (*kaved.*)"

The Hebrew word כבד – *kaved* means both "liver" and "heavy." Therefore the verse may also be read "Pharaoh's heart has become a liver." The image of the "heart becoming the liver" is one that occurs repeatedly throughout the entire narrative of Pharaoh and the Israelites. Instead of being the site of love and wisdom, the heart becomes impulsive and irresponsible like the unbalanced liver of a *k'vad pei*. The ruler of Egypt refuses to set the Israelites free despite the fact that this stubbornness provoked disaster in the form of the ten plagues inflicted upon the Egyptians.

However, Pharaoh is not the only one to be affected by the condition of "heart becoming liver." Also Moses, when he was invited by God to speak to Pharaoh as well as the Israelites, initially refused to go. This is because he "stuttered," or was *k'ved pei*. This expression means two things: "heavy tongue" (speech defect), or "a tongue that became a liver."

Now we must remember that the "heart opens in the tongue." That means that the deepest intuitions of the heart can be communicated, if the heart is at its best. When the main tool of expression of the heart (the tongue) is impaired, like when it becomes hardened by the liver and its anger, the tongue and the heart close up, blocking the flow of communication. Moses' capacity to communicate had been damaged by his reaction of anger and frustration when he witnessed the persecutions of his brothers in Egypt. His tongue became heavy, became a liver, blocked, unable to perfectly communicate the vision and the messages of

God, neither to the Jews nor to Pharaoh.

The connection between the heart and the capacity to communicate the inner truths of the soul is reinforced by the Jewish religious practice of donning *tefillin*. This *mitzvah* is a tool for inspiring the heart and enhancing the power of prayer and communication.

There are times when we experience a "Pharaoh-liver," which impels us toward self-destructive behavior. The path to healing lies in allowing the heart and mind once again to rule over the liver and its impulses. This is alluded to by the first letters of the Hebrew words *moach-lev-kaved* ("mindheart-liver"), which in this order spell *melech* ("king").

Healing occurs when the liver becomes a faithful servant of the mind and heart, i.e., when a person is king over his impulses. When the order of these three letters is reversed (*kaved-lev-moach*), we have the word *klum* ("nothing"), the condition that the Sages define as the "burning of the inner sanctuary" by the flames of the fire of anger.

Energy of love

Another great generator of strength in the Torah is love for another and for God. Jacob, our patriarch, met Rachel, his future wife, at the well where she was waiting to water her flock. The surge of love he felt upon seeing her for the first time enabled him to remove the stone covering the well. Normally the joint efforts of a number of shepherds were required to move the stone.

Moses' love for God inspired him to refrain from food or drink for forty days. To a lesser degree in our own lives we may become oblivious to our bodily needs and limitations when we are in a heightened emotional state.

The other great generator of energy is blissful awareness of God, in Hebrew *deveikut* ("cleaving"). Many episodes in the Bible communicate the idea of how the spirit animates and rules over the body. Mirra Alfassa, known to spiritual seekers as Mère or The Mother, is an example of the power of *deveikut*. Born in Paris of Turkish-Moroccan parents, Mirra learned the Jewish esoteric tradition and studied a central subject in Kabbalah: that of redemption through matter, specifically the body, which has too often been considered the greatest obstacle for spiritual awareness.

Alfassa postulated that spiritual evolution must be revealed in matter. An illuminated person cannot be limited to perceiving light only in his or her inner self. Such a person must learn to perceive light by descending into matter in

order to transform every cell of the body. Her experiments in meditation allowed her to heal from many diseases, becoming the living proof of the Kabbalistic idea of the spirit riding the "donkey."

This concept is expressed in the experiments that Mirra Alfassa carried out as she began her journey of healing. Through yoga, breathing exercises, long periods of fasting, and other practices, she discovered that cells could be fed directly by Divine energy, recalling the experience of Moses. She also substantiated this phenomenon through meditation and communication with the intelligence of the cells, allowing her to recover at will from the most serious diseases. She thus discovered and demonstrated that a deficiency of consciousness can cause illness, and conversely, heal us. Her story serves as an example and proof that we have the continuing task to maintain our health so that the body becomes the perfect instrument for the soul.

Sefer Yetzirah states that during our spiritual journey, we must rediscover and dialogue with the "parts of the soul" residing in the different organs. This teaches us that we must learn to sustain Divine light in every part of the body. This is the only way to reach energy levels that will allow us to become a *merkavah* ("chariot") for Divinity in this world. When our entire being, including the cells in our bodies, is full of awareness, we will leave the exile and declare with King David, "Your Torah is within my heart," or, like Job, "I see God in my flesh."

These verses have become more meaningful than ever with the recent proliferation of illnesses afflicting millions of people in modern society. The pathway toward physical health will be made easier by healing the weakness of the soul through a process of rediscovery and identification with the Qi, the Divine vital energy.

In the image, we see the word *koach* ("strength"), and in its center we can see Samson, the great prophet-warrior. His strength was not brutal and physical, rather it derived from his direct connection with Divine energy.

CHAPTER **12**

Lamed

The *lamed*, which towers above all of the other letters in the Hebrew alphabet and is the initial letter of the word *lev* ("heart"), reflects the wisdom of TCM. TCM declares that the heart is the strongest organ, emitting the most energy. The heart is the source of inspiration, love and connection.

The essential energy of the month of *Tishrei* is channeled through the letter *lamed*. It is in this month that we renew and purify our relationship with God and make amends with each other. Our souls are then invited to bond under the protective roof of the *sukkah*, the holy space where Jews eat for a week in purity, in the presence of angels and visiting patriarchs and matriarchs. The *sukkah* is like a communal *mikveh* where all of our social interactions become imbued with love and clarity as we together purify our hearts.

During the week-long Festival of *Succot*, we shake four types of plants in prayer and meditation. Each plant represents a different part of the body. The *etrog* represents the heart and is the only specie that is held in the right hand. Jews belabor the selection and purchase of the perfect *etrog*, which must meet stringent halachic requirements. A good *etrog* reflects a rectified heart, free to love one's fellow man and serve God in joy.

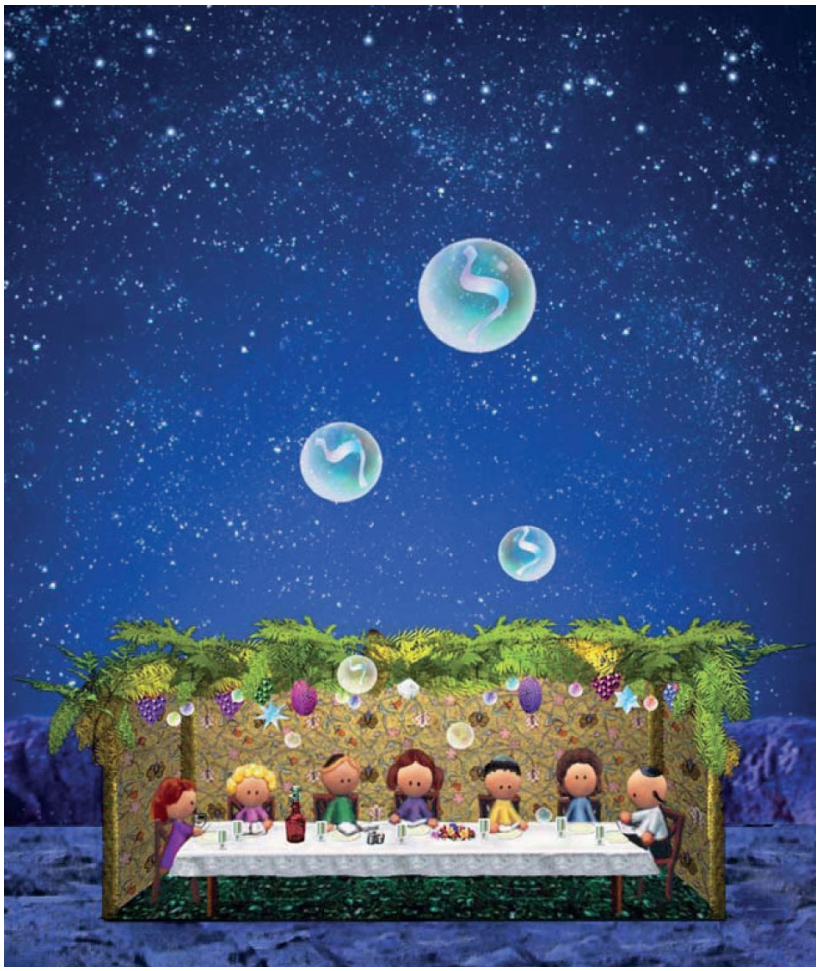

We begin the New Year having strengthened and healed our strongest organ, the heart. Throughout the rest of the year all of our thoughts, speech and actions will surely be inspired by a vibrant, pulsating love.

According to TCM, when the heart becomes heavy (in Hebrew "heavy" is written with the same letters of the word "liver," *kaved*) one becomes numb to life and blind to vision. When scripture informs us that Pharaoh continually resisted Moses and thereby rejected the process of redemption, the verse continues to relate that the heart of Pharaoh had become a "liver" or the "heart" of Pharaoh had become "heavy."

Because of his "liver-heavy" heart, Pharaoh witnessed the ten plagues and all the miracles of the Exodus, oblivious to the mystery of the supernatural. Pharaoh asked Moses several times: "Who is the God who sends you?" but he could not receive an enlightening answer from Moses. Why is it that the greatest prophet of the Bible could not answer his question? Could we attribute Moses' failure to communicate to and inspire the dictator to his own "constricted heart"? In the

Biblical text we learn that also Moses' heart had lost part of its capacity for inspiration and communication. Moses defined his communication problem when he resisted God's order to speak to Pharaoh as "I am *k'vad pei* ("my mouth is heavy," or "my mouth is a liver")." TCM teaches that the mouth is the main tool for the heart's expression. In terms of TCM, Moses' statement can be related to his heart (the source of spiritual vision) having become tight and unable to communicate like an angry liver. Unfortunately all these concepts are totally buried by the prevalent English translation of the Biblical text: "I am stuttering."

When God tells Moses to speak to the rock so that it will bring forth water, the verse reads that the prophet "hit the rock instead of speaking to it." Because of his inability to speak and communicate, due to his *pei kaved* ("heavy mouth"), God punished Moses by denying him entrance to the Promised Land. This illustrates the dramatic importance of the heart's capacity to inspire and communicate.

The art of loving

Improving relations furthers our spiritual growth. The holiest day in the Jewish calendar, *Yom Kippur* (the Day of Atonement, on the tenth day of *Tishrei*), follows nine days from *Rosh HaShanah* (the New Year). Between *Rosh HaShanah* and *Yom Kippur*, the days of *teshuvah*, we make amends especially for the sins that we have committed against each other. Through prayer we can appeal to God for forgiveness, but we must directly approach those whom we may have offended and ask them to forgive us. We aslo need to forgive.

True spiritual elevation is reached through wisdom of the heart. This is alluded to by the numerical value of the Hebrew word *lev*, 32, the number of the "Paths of Wisdom" in *Sefer Yetzirah*.

The Torah is closely bound to the heart: the final letter of its text is *lamed* (of the word Israel) and the first letter of its text is *bet* (of the word *Bereishit*). Together these two letters spell the word לב – *lev*. Also, the 32 Paths of Wisdom are identified collectively with the Torah: for it is your wisdom.

Lamed is also one of the roots of the word לימוד – *limud* ("study", "teaching"). The wisdom of the heart is the spiritual teaching that we receive when interacting with others. As artist and author Nechama Nadborny-Burgeman writes in her *The Twelve Dimensions of Israel*: Please guide me in reaching out to another
To be in the present and relate to the real you
Without illusions colored by
Relationships of the past
Of pain,
Or of lifetimes we once traveled through.

In spirituality, rectifying the heart is a most complex task because it is linked to the emotions, to unconscious impulses, and to deep-seated patterns. But it also has the greatest potential for guiding us towards God, whose essence is love.

We are reminded of the importance of being wise-hearted in regard to the building of the *Mishkan* ("tabernacle"). God stipulates: "I have placed wisdom in the heart of every naturally talented person." (Exodus 31:6) This fusion of heart and mind, in those truly "gifted," results in Divinely inspired artistic expressions.

An extremely important precept of the Torah tells us: “Love your neighbor as yourself.” This mitzvah ends with the following words: “I am God.” If we want to love our neighbor even when our lower instincts (such as territorial expansion, competitiveness, and aggression) impel us to act in ways that deny the laws of harmony and truth, we must remain focused on the Divine. By overcoming the obstacles of the ego and learning to give, we strengthen the Divine spirit within ourselves. Hillel (110 BCE-10 CE), one of the most influential Jewish religious leaders expressed this ethic of reciprocity (referred to as “the Golden Rule”): “That which is hateful to you, do not do to your fellow man. This is the Torah. The rest is explanation. Go and learn.” Given the fact that our sphere of action and influence is in the real world, our relationship with God is contingent on the improvement of our relations with those around us. As Rabbi Simon Jacobson writes in *Toward a Meaningful Life*, based on the teachings of the Lubavitcher Rebbe: Love is a way of talking to God. When you look into someone’s eyes and love that person, you are transcending the physical world and connecting to God…. The deepest love is not merely human. It is a love infused with Godliness, whereby a mortal kiss is transformed into an immortal one. True love is one soul greeting another.

Recognizing the difficulty of transforming physical acts into spiritual ones, Judaism teaches every couple approaching marriage the laws that will guide their sexual life to become a means for coming closer to God. The rules dealing with sexuality require avoiding all physical contact during the woman’s menstrual period and for a week following. The woman then immerses herself in a *mikveh* (“ritual bath”) before her renewed encounter with her husband and with God, who is seen as the third partner in marital relations. The act of immersion is the woman’s way of sanctifying her marital life.

Something that surprised me the most when I was still attracted by my “single” mystical, almost monastic path of spiritual realization was that married couples among my teachers in Israel lived half their time in a “cloistered” state, as it were. For almost two weeks every month, they related to each other as “soul brother and sister.” When they united as lovers, their sexual relations were much more intense than those of the secular couples I knew. I discovered that for these couples, love was a spiritual discipline in which opposites—male and female, human and Divine, body and spirit—were joined together. The fact that their sexual relations were governed by Biblical wisdom endowed their sexual lives

with a beautiful and spiritual sanctity. In addition, I began to see the childbearing process as a spiritual challenge. I saw my friends striving to become real spiritual teachers for their kids, who were so different from the spoiled children of my secular friends. They were like angels, and sitting with them at the Shabbat table was an enlightening experience. My New Age friends would call all of them "Indigo Children"!

The spiritual connotation of marriage in Jewish religious communities is very enticing for a spiritual seeker. When you stop seeing marriage as just a social institution, but also as part the process of retrieving the lost parts of your soul, then the search for the twin-soul takes on a dramatic importance in your life. Even after a painful divorce, I still am grateful for having had the experience of feeling whole, for a few years of marriage. Needless to say, the deep spiritual experience of motherhood, a bridge to feel one with the *Shechinah*, the "mother of every living being", is invaluable for any true spiritual path.

Also discovering the importance of *tashmish* (the foundational connection between two people, especially between and husband and wife), the *hush* ("sense") associated by *Sefer Yetzirah* to the month of *Tishrei* helped me to appreciate the experience of soul and body, male and female merging together in an act that the Bible calls *da'at* ("knowledge"), and not "sex." "And Adam knew his wife" (Genesis) hints to the possibility of mind-expansion latent within every embrace.

While drawing the letter *lamed*, I realized how it really looks like a snake elevating the forepart of its body. Its form might be associated with the oriental metaphor of the "reawakening of the Kundalini," symbolized by a snake that stands upright by uncoiling itself. This is a way of describing the rise of energy from the lower parts of the body to the heart. *Lamed* could therefore refer to our overcoming the sin of Adam, who was governed by his lower impulses, which is symbolized by the snake that lost its erect position after tempting man and was condemned to crawl along the ground.

The elevation of women's sexual desire and ancestral impulses is part of the *tikun* ("rectification") of the drama that took place in Gan Eden. We are called upon to annul the Divine curses, specifically the Divine decree of enmity between the woman and the serpent, as it is written in Genesis: "…thou art cursed among all the animals…I will put hatred between you and the woman, and between your offspring and hers." As the great commentator Abraham Ibn Ezra explained eight hundred years ago, the drama of Gan Eden is also a

metaphor for the disintegration that has occurred within the human psyche: the snake was the "liver" (the base of ancestral instincts and sexuality); the woman was the "heart" (the center of feelings), while the man represented the "brain."

The initial harmony existing in Gan Eden was therefore the symbol of a perfect union between mind, heart, and instincts. Not surprisingly, as mentioned previously, the combination of the initial letters of the Hebrew words for mind (*moach*), heart (*lev*) and liver (*kaved*) form the word *Melech* ("king"): the maximum perfection of human psyche in which emotions, feelings, and instincts are reunited. The expulsion from Gan Eden was the end of that integration and the origin of the split between the archetype of woman-heart (the feelings of affection of the woman for her partner) and sexual desire (the archetype of the snake).

The sexual difficulties that many couples presently experience could be traced back to the "curse" that uprooted Eve, the first woman, from her eroticism (associated with sensual memories of the relationship she had with the snake). The *tikun* of the expulsion from Eden is, according to Kabbalah, linked to the reintegration of feelings of love and affection within erotic passion. The ritual of immersion in the *mikveh*, for Jewish women, recreates that lost connection.

There is, however, another, potentially negative aspect of relationships. The deeper a relationship becomes, the more it can cause us to subsume our spiritual priorities. The following parable clearly illustrates this principle: A man had to take a long journey to a far-away country. In order to maintain his relationship with his wife, he sent her beautiful love letters. The postman who delivered them became so important in the woman's life that she ended up falling in love with him and forgetting her husband.

Similarly, God, the true husband and father of us all, often uses messengers to make us feel His love, to show that He is near, to train us to have a heart that is "alive." Having to "love God with all our hearts" (as we are commanded in the *Shema Yisrael* prayer), we are given the task of opening up the heart—getting ready for "openheart surgery," as sometime happens in relationships. However, sometimes the "messengers" make us literally forget about God, instead of helping us live our lives more intensely in the Divine presence.

For this reason, our wedding day is the only time we are excused from reciting *Keriyat Shema al ha'mitah*, the prayer said before retiring for the night. On this day of our deepest encounter with human otherness, we are permitted for once to

forget Divine otherness. But if this "omission" were to become habitual, we would have to restructure the relationship or bring it into question. When a relationship is compromised by mutual dependence, manipulation, and power games, the souls of the couple become increasingly distanced from each other and therefore from God. If they can succeed in overcoming their baser instincts, and forge a connection nourished by the wisdom of their hearts, they will strengthen the spark of divinity in their souls and their match will be truly blessed.

For this reason, the *sefirah* associated with the month of *Tishrei* is *yesod* ("foundation"), whose inner attribute is truth. The only way to avoid letting our relationship with human otherness take us away from God is by being fully conscious of the healthy boundaries we must maintain in our relationships.

CHAPTER 13

Mem

The letter *mem* is the initial letter of the Hebrew word *mayim* ("water"), and of *mikveh* ("ritual bath"), the symbol of rebirth and transformation. By immersing ourselves in the *mikveh*, we express our willingness to give up the material, static, dense part of ourselves and to be reborn as different beings.

He made *Mem* king over water
And He bound a crown to it
And He combined one with another
And with them He formed
Earth in the Universe
Cold in the Year
And the belly in the Soul.

Water

The word most clearly linked to the letter mem is מים – *mayim* ("water"). When we write the name of the letter out in full מם – *mem*, we have the same consonants as this word. The additional י (*yud*) in *mayim*, the letter associated with "wisdom", hints to the inherent healing qualities of water. The Torah is likened to water, which is as essential to our spiritual survival as water is to our physical survival. As it is written in the Talmud, "There is no water other than the Torah."

The *mikveh*, conversion of the soul

To fully understand the meaning of water in the Torah we have to continue our discussion of the *mikveh*, the ritual bath. A Jewish community is in fact defined by the presence of a *mikveh*. Archaeological excavations in Israel reveal the presence of a *mikveh*, and the importance of the practice of immersion in "living waters" to be central to Jewish observance. Even the small community of Jews on Masada, who so valiantly fought off the Romans until their mass suicide, had a *mikveh*. Perhaps this is the *mitzvah* that gave them the strength to refuse to become subject to pagan rulers.

The first reference to the *mikveh* in the Torah is its role in the transformation of Aaron and his sons from lay people into priests (*kohanim*). The immersion performed for the first time by the *kohanim* was the initial ritual act distinguishing them from the rest of the nation. In the same way, the *Kohen Gadol* ("High Priest")'s own purification in the *mikveh* before entering the Holy of Holies on *Yom Kippur* was a process of spiritual elevation. This was necessary

in order for the High Priest to stand before God and obtain forgiveness for the entire community.

Immersion in the *mikveh*, part of the ritual of conversion for a non-Jew who wants to embrace the faith of Israel, transforms the soul. Signifying the water of the womb, the *mikveh* for a convert is a rebirth into the nation of Israel and the commitment to assume the obligations incumbent upon a Jew. The convert emerges from the *mikveh* with a new identity and a new relationship to God. It is written that, after immersion, a convert is like a newborn baby who has taken on a new identity, There are numerous references in Kabbalistic literature to the *mikveh* as a mother's womb, the place where spiritual rebirth takes place. The very root of the word *mayim* ("water") helps us understand this process. Rabbi Waknine points out that *mah*, the first syllable of the word *mayim*, means "what." With immersion in the *mikveh*, a person shows that she or he is ready to nullify his or her ego—the fixed, unchangeable part of the personality—and to ask the question, "What am I in my authentic, Divine essence?" Rabbi Ginsburgh teaches that the word טבילה – *tevilah* ("ritual immersion") is an anagram of the word הביטול *ha'bitul* ("annulment" [of the ego]). The cleansing effect of the water on the metaphysical level in effect washes away the barriers that prevent access to spiritual awareness; in the case of the convert, a new spiritual awareness.

The words *ve'nachnu mah?* ("what are we?"), the ontological question that Moses expresses to the Jewish people, describes a psychological and spiritual state of humility. One must be ready to confront and subdue his or her ego with this rhetorical question in order to be renewed.

The *mikveh* and women

Now we can begin to examine the meaning of the ritual of the *mikveh*, the immersion that a married woman must perform seven days after the end of her menstrual period. This ritual regulates the rhythm, the "pulse" of the Jewish nation's family life. Many modern feminists have asked, "Why should a woman be considered 'impure,' even for a limited period of time?" They consider the label "impure" to be an example of a patriarchal system.

First, we must clarify what kind of impurity we mean when talking about a menstruating woman. This impurity has no moral implications. On the contrary, it is totally connected to the idea of life and death. For Judaism, the greatest source of impurity is death, because it signifies the total impossibility for growth

and transformation. Menstrual blood is part of this category of impurity. It has been described as "the tears of the uterus" that has lost an occasion to create, to conceive new life.

Through these tears of mourning, a woman experiences a minor death. In her profound understanding of the female psyche, Simone de Beauvoir wrote regarding this experience that the woman "feels her body most painfully as…the prey of a stubborn and foreign life that each month constructs and then tears down a cradle within it; each month, all things are made ready for a child and then aborted in the crimson flow."

The *mikveh*, with its promise of renewal and hope (מקוה – *mikveh*, "ritual bath," and תקוה – *tikvah*, "hope," have the same root), allows a woman to release herself from the subtle psychological impression left in her from the experience of bleeding. In the same vein, a man or a woman goes to a *mikveh* when he or she feels constrained, unable to proceed or grow, or when seeking new inspiration for spiritual growth. Observant Jewish men also use the *mikveh*, especially before Shabbat and holidays to inspire feelings of renewal and rebirth.

The waters of the *mikveh* represent the washing away of our limitations, the impurities that block the channels of Divine energy. According to Rabbi Waknine, who writes that what gives the *mikveh* this characteristic is in the nature of its water (sea, river, or rainwater), which cannot be stagnant. Only water that is "alive" can support one's awareness of the inner dynamics that motivate him or her to overcome stagnation and all impediments to spiritual growth.

The Talmud relates that when Rabbi Yehoshua ben Levi asked the prophet Elijah when *Mashiach* would be revealed, the prophet answered: Go and ask him. You will find him seated among the poor and sick at the gates of Rome. He can be recognized by the fact that, while these sick people untie their bandages all at the same time, *Mashiach* unties and adjusts each bandage separately.

Of the various teachings found in this passage, it is clear that one of *Mashiach's* most distinct actions is that he teaches the lepers a different way of "changing their bandages," a new and different way of facing and overcoming their illness.

As we have already discussed, the *Zohar* states that the highest level of spirituality consists in knowing how to "transform darkness into light and the bitter into the sweet." Who has more opportunities than the terminally ill to

achieve this transformation and make the miracle of redemption visible to all?

One of *Mashiach's* main tasks is therefore to help the ill and suffering to understand that their illness and their suffering (whether psychological or physical) is the way that God has chosen to transform them. In light of this understanding, it is possible to overcome the "birth pangs of *Mashiach,*" (the difficult times now and in the immediate future), to recover and be reborn, both individually and collectively. As it is written in Psalms, God makes us go through all possible tribulations, through "fire and water," so that we can reach serenity, completeness, and abundance. "We underwent fire and water, but You bring us out into abundance.

Water is also associated with Divinity in the Bible: "And a wind from God hovered over the surface of the waters, moving the waters." In cursive Hebrew, *mem* suggests the image of a wave, water moved by the spirit.

The letter *mem* is related to the element of water, to the cold climate and to the winter season. Ancient Chinese mystics also combined these natural phenomena (water, cold, and the season of winter). In the Chinese tradition, water is the element associated with our deepest fears and our most hidden, buried, and shadowed emotions. If we dwell in the depths of these fears and shadows, we easily become stagnant and darkened. In order to evolve, move forward, and to be renewed, we must dive into the depths of our own dark waters. This means resolving our fears and keeping the waters of our life in motion. In nature, it is the waters of the winter that nourish the seeds of the spring to grow into new life. It is up to us to perform the necessary tasks and rituals to keep the waters of our inner life in motion, nourishing our seeds of growth.

CHAPTER 14

Nun

The *nun* is associated with the concept of *nefilah*, "fall," the existential tests that are sent to us by God to force us to look in the deepest places of our subconscious in order to find the power to transcend our limitations and to overcome the unconscious destructive drives. This descent becomes an opportunity to lift ourselves and attain a level that is higher than the one we had achieved previously.

The art of "falling" in the spiritual quest

Some souls are destined to know God in their fall and subsequent rise from the depths—where they encountered their personal demons, the "monsters" that feed upon weakness. *Nun* in Aramaic means "sea serpent" ("water dragon"). The letter *nun* therefore indicates the confrontation and descent into the depths of water, which purifies through suffering. In the same way, the world was purified by the waters of the Flood.

Sefer Yetzirah associates the *nun* with the sign of Scorpio, whose astrological identity is characterized by the process of physical, psychological, and spiritual death and rebirth. We can contemplate this letter imagining terrible, successive existential crises following one after the other, as described in the verse, "All Your waves and billows have gone over me." These crises befall us to bring us to radical transformation. Without them, we would not achieve higher levels of spiritual awareness.

The secret of rebirth after death that the *nun* teaches us depends on our belief that our falls raise us higher, that God is near us, even in the abyss, and will not allow us to go beyond the point of no return. Indeed, He may even be closer to us, i.e., present with greater intensity, than He is when we are experiencing positive events. As it is written: "He makes darkness His secret place, and He remains among them in the midst of their uncleanness."

A verse from Scripture enlightens us about this process: *Naflah lo tosif kum betulat Israel*.

This verse is commonly translated as: *naflah*, "she has fallen"; *lo tosif kum*, "she shall no longer rise"; *betulat Israel*, "the maiden of Israel." But, as the Oral Tradition teaches, the verse can also be interpreted in the opposite sense by moving the commas: *naflah lo tosif*—"she fell but she will not continue to fall"; *kum*, "arise!" *betulat Israel*, "maiden of Israel."

In the midst of a difficult period or painful disruption in our lives, we, like a bouncing ball, can use the force of the impact with the ground to ascend even

higher, experiencing a true rebirth. This higher level of awareness occurs from the shock experienced by the soul as it touches bottom. It is specifically at this very point that the soul summons the strength to deal constructively with its emotions and renew the enthusiasm needed to rely on those parts of its personality that are still intact. With this effort, it can rise again, like the "maiden of Israel."

The psychologist Roberto Assagioli, the founder of psycho-synthesis, states: When danger threatens to paralyze us, an unsuspected force suddenly rises from the depths of our being that energetically stops us at the edge of the cliff.

The seriousness of a psychological crisis depends on the level of identification and energy invested in the object of an "unhealthy passion." The sign of Scorpio, linked to the letter *nun*, is associated with the tension created by desiring something with unrestrained intensity, to the point that it endangers ourselves and others.

The sign of Scorpio: returning to the essence in order to heal oneself of obsession

In this context, the Hebrew word עקרב *akrav* ("scorpion"), contains an important teaching. *Akrav* is composed of the same letters as the word בעקר – *be'ikar* ("in the essence"). Thus, the only way for us to be saved when we are "possessed" by the objects of our passion is to separate from the object and transform this passion into the passion for true essence, the source of our spiritual renewal.

In order to do this, one must restore the value and importance of what was lost, over time, to the objects of our desires, such as people or situations that became genuine "obsessions." It is necessary to recover the pleasure, the interests, the activities, and the relationships that were minimized and discarded by our obsessions. We can only halt destructive instincts (directed against ourselves and others) by disengaging from the object of our unhealthy passion. Maybe for this reason the Italian word *cattivo* ("bad") comes from the Latin *captivus* ("prisoner"). During this procedure of disengagement, it is particularly helpful to recite this verse from Psalms: "Even though I walk through the valley of the shadow of death, I shall fear no evil, for You are with me."

Our belief in God's absolute presence in our lives is our "safety net," which catches us from reaching the point of no return that we experience when we feel

that giving up our obsessions is like "dying." Suicide, so common to Scorpios who have not attained that trust in God's protection, can be viewed as the total lack of belief in that "safety net."

Loving tests

The Hebrew month associated with the sign of Scorpio is called *Marcheshvan*. The name literally means "bitter reckoning," referring to the difficult trials related to the sign of Scorpio. In a seeming contradiction, *Sefer Yetzirah* corresponds this month to the *sefirah* of *chesed* ("love and goodness"). This teaches us that once we have fallen under the weight of the mistakes caused by emotional excess, only love for ourselves and our persistent faith in Divine love for us can keep us from descending into a vicious cycle of guilt and depression. *Chesed*, the kindness and forgiveness that we must feel for ourselves is what allows us to return to the surface.

The second association between the *sefirah* of *chesed* and the month of *Marcheshvan* comes from the metaphysical principle expressed in the verse, "For the Lord reproves him whom He loves." This verse makes us understand that suffering is a *nisayon* ("trial"—beginning with the letter *nun)* that God reserves for whom He loves, for the more elevated. As is written, "Your rod and Your staff, they comfort me, for they are the expressions of His love."

Some religions depict Divinity as if completely removed from evil, ascribing a negative role to the figure of Satan. This is a total anathema to Judaism, in which Satan is an angel who obeys the Divine will by tempting us with evil. This concept is expressed in an enigmatic verse from Isaiah: "I form the light, and create darkness: I make peace, and create evil: I, the Lord, do all these things."

The Oral Tradition deals with this theme metaphorically, telling the story of a king who tested his son's purity by engaging a prostitute to lead him into temptation. The story has various endings, but according to the one most generally told, the prince resisted the temptation of "evil" and sent the prostitute away from the palace. Another version, representing a more Kabbalistic interpretation, relates that the prince understood that the prostitute was part of the "family" (since she was sent by the king). For that reason, he married her and helped her become a faithful wife.

According to a third version, the prostitute was so close to the king's will that she was not able to corrupt the prince. She thus had to hire a second prostitute who, having never met the king, performed her duties, and the prince was unable

to escape her.

This story contains a metaphysical principle expressed in the *Sefer HaBahir*, a controversial Kabbalistic text. According to this work, the levels of evil that are farthest from the Creator act with such fervor that they almost deny the will and existence of Divinity, who desires the triumph of man over evil. These levels of destruction fall under the category of the *nun's* tests and trials of initiation, which may either end in death (and rebirth in a future incarnation in which the soul will be tested again) or in miraculous resurrection.

These idea are expressed by Rabbi Adin Even-Israel [Steinsaltz], who attributes man's greatness to his capacity to oppose evil. He states that this unending struggle against evil can be interpreted as a test, with man on one side and God Himself on the other, pushing against him. As soon as man shows the will to resist this particular evil, Rabbi Steinsaltz says, God removes it, but not without replacing it with a new obstacle to test him. Thus, concludes the rabbi, the struggle starts all over again, but at a higher state of consciousness. Sometimes we cannot overcome a test without God's intervention, as is clear in the first rule of the Twelve Steps program of NA and AA, in which the addict must realize and declare that without a helping hand from Above he cannot resist the temptation of substance abuse.

This concept can also be found in the Torah. On the one hand, Israel is commanded to blot out the remembrance of Amalek, the symbol of evil. On the other hand, Israel is told that God Himself will destroy the evil inclination, as it is stated in the Talmud. Only God will undertake the total defeat of evil (a task absolutely impossible for us) after we have shown our desire to utterly forsake it.

The successful overcoming of initiation tests can even lead to prophecy. In Hebrew נבואה – *nevu'ah*, "prophecy" represents the ultimate level of spiritual awareness. This word can be in fact divided into two words: נון בא – *nun ba ("nun* comes"), bringing the gifts of the "fifty gates of understanding" associated with the numerical value of the letter *nun* (50).

CHAPTER **15**

Samech

The name of the letter ס, *samech*, means "support" or "trust," referring specifically to our trust in Divine protection. In *Sefer Yetzirah, samech* is associated with the month of *Kislev*, the *hush* ("sense") of dreaming, the *sefirah* of *netzach* ("victory"), and the experience of trust. Dreaming in a state of higher awareness is an enlightening experience that can help integrate the sense of trust in the deepest layers of the soul.

The holiday of *Chanukah* occurs in the month of *Kislev*, celebrating the victory of light over darkness. This is the time of the winter solstice in which we find the longest night of the year. In the darkest of days in winter, we light the *Chanukah* candles in order to integrate the message of the letter *samech*, whose round shape represents a surrounding light of protection and support. When we meditate on being surrounded by the light of the *samech* we can abandon ourselves to absolute trust.

Together with the נ – *nun* that precedes it, ס – *samech* forms the Hebrew word נס – *nes* ("miracle"). Miracles are a genuine form of resurrection that God grants us, for having acted with the maturity necessary to emerge victoriously from our challenges. By staying connected to our inner light, and by remaining optimistic even after repeated failures, we merit to understand, that even in darkness God is always near. Thus, we can pass from שחור – *shachor* ("black"), a metaphor for darkness, to שחר – *shachar* ("dawn"), a metaphor for light and redemption. The difference is small, as small as the leap between our feelings of desperation and

of resurrection that can happen in a fraction of few seconds.

The month of *Kislev* and the miracle of *Chanukah*

The story of the miracle of *Chanukah* is proof of this teaching. The *Bet HaMikdash* ("Temple")— the "world center" of spirituality—and the oil of the *menorah* were defiled by the Greeks. These conquerors wanted to stop the spread of the Torah and the Seven Noahide Precepts, which contained the universal spiritual teachings that God commanded Israel to pass on to all the nations of the earth.

In the wake of the conquests of Alexander the Great, there had been many Greek aristocrats (and later, Romans) who adopted these Seven Laws. They had learned these laws from the Sages of Israel. However, a majority of the Greeks rejected the teachings. In order to fight against the truth of the Torah, which was antithetical to the basic, rational, and philosophical precepts upon which their culture was based, they defiled the Sanctuary. In so doing, they aimed to

interrupt the flow of spiritual light that Jerusalem was shining forth to the nations. They defiled the oil while the Temple lights were still lit, thereby diminishing the spiritual power needed for the *kohanim* to transmit their message. However, one flask of pure oil was found in the cellars of the *Bet HaMikdash*, and it was actually enough for only one day. Despite this minute quantity of pure oil, the *kohanim* lit the menorah according to ritual. They trusted that the Divine light, represented by the flames of the *menorah*, would not be extinguished, as (Greek) logic would dictate. Miraculously, the *menorah* continued to illuminate Jerusalem for eight days, the amount of time needed to receive new oil from Galilee.

Parallel to the faith of the priest lighting the *menorah*, another group of *kohanim*, armed with faith and strength, had started a revolt against the massive and perfectly armed Greek forces. Thanks to the people of Israel's faith in Divine miracles, the invaders were defeated.

There are periods in all our lives when our emotional resources (our individual sanctuaries) are devastated by illness, loss, or conflicts in our relationships. As we learn in *Chassidut*, it is especially important during these times to keep close contact with that part of our soul that cannot be weakened or defiled, because it is "part" of God. At times, it is difficult to be aware of our pure essence because it is almost imperceptible. However, by looking for it and trusting that it is there, we can find it again. Our Divine soul has the power to illuminate our existence and by trusting in its existence, we magnify its power. This is the human analogue to the tiny amount of pure oil of the Temple. Because of the faith of the *kohanim* and of the entire people, the *menorah* stayed lit for eight days.

Watching the joy with which children light the *Chanukah* lights, with the implicit feeling of responsibility for enlightening the world, inspires the idea of trust. Each one of us can start anew, with a small effort (a prayer, a small victory against our conditioned behaviors and limiting habits) and make a meaningful change in our life.

This brings us to the central point of Rabbi Nachman on Breslav's teachings: "It is forbidden to fall into despair!" Despair is the instrument of the *sitra achra* (the "other side") of Satan. When we feel distant from the light, we must remember the lesson of *Chanukah* and the verse in Psalms: "I will sing to the Lord as long as I live."

In other words, I will sing with that small pure essence of Divinity that is left in my life, trusting that it has the power to illuminate my existence. If I believe

and trust its power, I will sing a song that will make me worthy of receiving a miracle that will transform my existence.

"Dreaming" with the month of *Kislev* and the letter *samech*

In order to integrate faith into to all levels of our consciousness, including our subconscious, the Torah preceding Freud, teaches us to draw faith and wisdom from the realm of dreams. Not only should our conscious and waking lives be imbued with belief and trust in God but also, our faith should be reflected in our dreams. Indeed, in modern psychology as well as throughout esoteric systems of spiritual searching, we find that the study, analysis and willful search for enlightenment in the dream state is a central theme.

Kabbalah explains that while sleeping, the soul detaches itself from the body to travel through various spiritual worlds where it makes contact with various entities. Messages from these entities are translated into images we see in dreams. The truth of these messages depends on the quality of the "encounters" made during this journey. According to the Talmud, there are different types of dreams. The more common are *hirhurei ha'lev*, dreams based on what we experienced during the day.

Other dreams are prophetic dreams and transmit, to a greater or lesser degree, information that can guide the dreamer. For this reason, in cases of crisis, illness, or difficulty, the sages of Judaism sometimes recite the prayer known as the *she'eilat chalom*, the request for an illuminating dream, before going to sleep. Psycho-synthesis and various other therapies attempting to unlock the subconscious would interpret *she'eilat chalom* as a request of the "higher self" to express itself through a dream.

Whether or not the dream comes from the subconscious, as psychoanalysis believes, or from God, the illuminating dream can provide healing. It is important, however to decide if the dream is a prophetic dream or a "day residual," without ruling out the third possibility, that the dream comes from the "Other Side," the world of impurities. How can we determine if the dream receives its information from the World of Truth or from the "Other Side"? The wise claim that prophetic dreams usually happen at dawn and their colors and the emotions they transmit are much more tangible and vivid than day residual dreams. In addition, prophetic dreams usually repeat themselves, often several times. Another type of dream that is considered prophetic is one that is dreamt by dear friends and people who are deeply connected to us.

If we read the story of Joseph, we can clearly see that dreams become true according to the interpretation that is given them. According to the *Zohar*, the dreams of Pharaoh and his servants came true according to Joseph's interpretation.

> Each of the two men—the cupbearer and the baker of the king of Egypt, who were being held in prison—had a dream the same night. Each dream had a meaning of its own. When Joseph came to them the next morning, he saw that they were dejected. So he asked Pharaoh's officials who were in custody with him in his master's house, "Why are your faces so sad today?" "We both had dreams," they answered, "but there is no one to interpret them." Then Joseph said to them, "Do not interpretations belong to God? Tell me your dreams." So the chief cupbearer told Joseph his dream: "In my dream, I saw a vine in front of me, and on the vine were three branches. As soon as it budded, it blossomed, and its clusters ripened into grapes. Pharaoh's cup was in my hand, and I took the grapes, squeezed them into Pharaoh's cup, and put the cup in his hand."
>
> "This is what it means," Joseph said to him. "The three branches are three days. Within three days, Pharaoh will take account of you and restore you to your position, and you will put Pharaoh's cup in his hand, just as you used to do when you were his cupbearer. But when all goes well with you, remember me and show me kindness; mention me to Pharaoh and get me out of this prison. For I was forcibly carried off from the land of the Hebrews, and even here I have done nothing to deserve being placed in a dungeon." When the chief baker saw that Joseph had given a favorable interpretation, he said to Joseph: "I too had a dream. On my head were three baskets of bread. In the top basket were all kinds of baked goods for Pharaoh, but the birds were eating them out of the basket on my head." "This is what it means," Joseph said. "The three baskets are three days. Within three days Pharaoh will cut off your head and hang you on a tree, and the birds will eat away your flesh." Now the third day was Pharaoh's birthday, and he gave a feast for all his officials. He took account of the chief cupbearer and the chief baker in the presence of his officials: He restored the chief cupbearer to his position, so that he once again put the cup into Pharaoh's hand, but he hung the chief baker, just as Joseph had said to them in his interpretation. The chief cupbearer, however, did not remember Joseph; he forgot him.

This is the reason why, according to the Kabbalistic tradition, after having a disturbing dream it is important to talk about it with some very wise person (or, preferably, three Torah scholars), asking them for an "improvement of the dream" (*hatavat chalom*). This is a ritual in which the proper prayer is recited in order to not only "repair" the dream, but also to give it a new and positive interpretation.

My father and other wise old men of my family told me of an event that confirmed the effectiveness of *hatavat chalom*. My father's grandfather, Rabbi Yuda Labi, was a great rabbi to whom many came for blessings and advice. One day, a very distraught woman told him about a dream she had that foretold the death of her son. The rabbi reassured her that it was a "good dream." He gave another interpretation of the dream, reversing the meaning, and the woman returned home relieved. After a month, the same dream occurred again, and again Rabbi Yuda Labi once again interpreted it as a "good dream" and the woman returned home peacefully. The woman experienced the bad dream intermittently for two years, and Rabbi Yuda Labi, by giving it a positive interpretation, was able each time to prevent it from coming true. One day, the woman arrived to tell the rabbi the same dream again, but Rabbi Yuda was away. His substitute told the woman to fast immediately in order to prevent the horrible dream from coming true. After a few days her son died, since he was not kept alive anymore by the positive interpretations of Rabbi Yuda Labi.

The Sages of the Talmud recommend that we do not tell our dreams to others unless they are knowledgeable and benevolent people, in order to avoid negative influences. For instance, if we had a positive dream of success and happiness, it would not be wise to tell it to people who are envious or who have other negative feelings toward us, because they could "drain" it and prevent it from happening.

There is a prayer in Jewish liturgy that relates to dreams and their reparation, and which, unlike *hatavat chalom*, can also be pronounced without the presence of three sages: Lord of the Universe! I am Yours and my dreams are Yours; I have dreamed a dream and I know not what it is. Whether I dreamed concerning myself, or whether my fellows dreamed concerning me, or whether I dreamed concerning others; if they be good dreams, strengthen and fortify them (and may they be fulfilled) like the dreams of Joseph; but if they require to be mended, heal them as the waters of Marah were healed by the hands of Moses our teacher, as Miriam was healed from her leprosy, as Hezekiah from his illness, and as the

waters of Jericho were sweetened by the hands of Elisha. And as You turned the curse of the wicked Balaam into a blessing, so too may You turn all my dreams for me into good.

The great importance of dreams for spiritual growth is evident in the *Keriat Shema al Ha'mitah*, the prayer said at night before retiring. According to many Kabbalists, this prayer is most essential because during our sleeping hours we may connect with our deep, inner self and our prophetic potential. Since we sleep for one third of the day, we should take advantage of this time to grow spiritually and to gain the prophetic visions and knowledge that are usually inaccessible during our waking hours. According to Maimonides, prophecy is not a privilege of the great masters and initiates but rather a spiritual right for all of us. We can all access the prophetic experience if we truly desire this with a whole-hearted and pure intention. Dreaming is a privileged path to prophecy.

A verse in the "Song of Songs" clearly refers to the role of dreams on our spiritual pathway: "I sleep, but my heart is awake: Hark! My beloved is knocking, saying, 'Open to me, my sister, my bride.'" Through our dreams, the voice of God speaks to the spark of Divinity in our souls. Upon awakening, our task is to transform the dream into an experience of spiritual awakening.

The dream is at the core of a human being's spiritual experience. It is written in Tanya, regarding a man who has not expelled the spirit of impurity from his life, "His dreams are vanity and degradation of the spirit, because [during sleep] his soul does not ascend toward the heavens." As it is written, "Who shall ascend into the mountain of the Lord? He who is of clean hands and a pure heart."

An analysis of the content of one's dreams is therefore suggested by Chassidic masters as a method of verifying one's progress or regression along the spiritual path. It is written in the Talmud that anyone who does not dream for a week can be defined as an evil person. This is because anyone who does not remember his or her dreams, or represses the memory of certain dreams, refuses to receive the teachings necessary for spiritual growth. It is true that certain dreams are particularly agonizing. Nevertheless, we must listen to their message. This is what King David teaches us when he thanks God for having advised him during the nights when he was tormented with nightmares.

According to the Talmud, a dream that is not interpreted is like a letter left unopened. In ancient times, there were many wise men in Jerusalem who dedicated themselves to interpreting dreams. Even today, some rabbis can

explain the messages of dreams in such a profound, precise, and almost prophetic manner that undergoing dream analysis with them might be the fastest way of solving one's problems. This may replace endless sessions of psychoanalysis.

We can only interpret dreams correctly if we comprehend symbols. Interpreting the messages that dreams contain requires familiarity with and mastery of Biblical symbols. The letter *samech* is also at the beginning of the word סימן – *siman* ("sign", "symbol"). This hints to the Talmudic teaching: "Decipher dreams and symbols and you will acquire Torah."

CHAPTER **16**

Ayin

Sefer Yetzirah associates the letter ע – *ayin* with the emotion of anger, the *sefirah* of *chochmah* ("wisdom"), and the sign of Capricorn. *Ayin* means both "eye" and "wellspring." It is the symbol of the superior perception of reality that supports us when we need to extinguish the flames of anger.

Wisdom: the cure for anger

One of the most well-known verses from Psalms (111:10), whose message appears throughout the Torah in various versions, states that "The beginning of wisdom is awe of the Lord…." Being in a state of awe means feeling His Presence. In this way, the dramas of our lives lose their impact on our soul. Such detachment allows us to control the destructive emotion of anger. Another vital ingredient for receiving wisdom is *bitul* ("self-effacement"). Only when we empty ourselves of our egos can we make room to receive wisdom.

In the Torah and its *mussar* ("moral") literature, overcoming one's anger is both the precondition, and the means, of acquiring wisdom. The Prophet Elijah stated that the Torah can only be understood by one who does not let himself or herself be overwhelmed by fury. Elijah would only appear to those who did not get angry.

The bond between faith and the ability to refrain from anger is very clearly described, “He who becomes angry disregards the Divine Presence, and He who becomes angry, it is as if he worshipped other gods.” In other words, when we get angry, we put ourselves in the place of God. In a sense, we delude ourselves by controlling our own existence. With faith in Divine Providence and certainty that it is God who controls and oversees the world in every moment, we understand that He is the prime mover of all that happens to us in life. When we become angry, we exercise judgment, which is God’s domain, and not ours. Thus, anger is synonymous with arrogance; by becoming angry we overstep our boundaries.

The Tanya gives this description of King David’s attitude towards those who insulted and cursed him:

> David understood that God decided to test him through the words of Shim’i, and that the thoughts that entered Shim’i’s mind and heart came from God. [Therefore, he wisely chose not to react.]

The Tanya discusses this in greater depth. While someone who damages us economically or morally is guilty from the perspective of human and Divine law because he chose to do evil, the person who was damaged must, in any case, understand that this was decreed in Heaven. If we use our "eye of wisdom" to see the face of God when we are tested, it will be easier to avoid becoming angry. An anecdote that a sage told Maimonides is an excellent example of how restraint results in growth that leads to the acquisition of wisdom:

> One day I was sailing on a ship. At a certain point, even though he saw me in the lower part of the vessel, a rich merchant raised his gowns and relieved himself right next to me. He did not think that I, a humble traveler in the lower bridge, was worthy of his consideration. I swear that I did not get angry. I was only surprised that he had forgotten that he was a human being and had behaved like an animal. On the other hand, I was full of joy because I understood that, with the help of God, patience, and humility, I had finally reached the goal that I, by nature not at all pacific and easily angered, had aspired to all my life.

There are many discussions in the Oral Tradition about ways to avoid anger: There are times when we make the situation worse by trying to step in and control a misunderstanding. Instead, we should learn to remain silent or say a prayer that will do much more than any words. As it is written in Psalms, "To You, silence is praise, O God."

The Talmud advises to not try to calm a person when he is at the peak of his anger. Citing the words of God to Moses, "Wait until My anger passes and then I shall forgive you." A Midrash encourages us to remember the positive traits of the person who offended us. In this way we emulate God Himself, who is also referred to as "He who is slow to anger":

> My children, remember the virtues of your brothers when you are angry with them. Learn from Me.

He that covers a transgression seeks love, but he that repeats a matter separates close friends. When a friend offends us, we should remember the good she or he has done for us instead of concentrating on the bad. Gratitude, one of the basic tenets of Judaism, helps us to forgive and to save our friendships.

Rabbi Meir ben Yitzhak Aldabi taught: "Anger produces an excess of heat in the body and may cause illness, or even madness. It is particularly harmful to get

angry after eating." According to TCM, anger heats the liver, and an excess-liver "attacks" the spleen and the stomach, which in turn effects the functioning of a logical mind. The heated liver can also attack the heart, which is the source of the superior functions of the intellect and the spirit. A person who does everything possible to avoid anger performs a basic *mitzvah* of the Torah: "Take therefore good heed to guard yourselves, i.e., your health." Taking care of our health allows us to serve God fully. Many of our longlived sages attributed their good health to the fact that they did not allow themselves to get angry. The Talmud relates that when Rabbi Zeira was asked how he managed to reach such an old age, he answered, "I never insisted on being right." In TCM, both metal and water can put out the fire of anger. The practitioner needs to restore a healthy balance among the elements in order to help control anger.

In the image, we see the opposition between fire and water—anger and tolerance—controlling and letting go. The resolution of conflict can be achieved by Divine wisdom, the inner eye related to the letter ayin.

The "fountain of wisdom," cure for anger and pride

Sefer Yetzirah teaches us that the liver is the organ connected to the letter *ayin*, and as mentioned above, corresponds to the *sefirah* of *Chochmah* ("wisdom"), whose inner dimension is self-effacement. Through these associations, the *Sefer Yetzirah* offers us a valid cure for the liver, כבד – *kaved* in Hebrew. *Kaved* is written with the same letters as the word *kavod*, which means "honor" or "pride." These are the psychological characteristics responsible for the rise of anger. When we learn to worry less about our own pride, and instead give *kavod* ("honor") to others and to the Creator of the Universe, we will attain health and wisdom. The person who is truly humble does not allow his ego to dominate his relationships. Instead of responding impulsively, he reacts with restraint. Rather than being controlled by his anger, his anger is totally under his control.

In identifying the liver and anger with the letter *ayin* and the sign of Capricorn, *Sefer Yetzirah* suggests that a person born under this sign must approach the reviving power of water springs in order to discover "the third eye of wisdom." In Hebrew the word for water-spring is מעין – *may'an*, written exactly like *ayin* ("the eye of higher awareness") with the addition of a *mem*, the letter associated with purifying waters. Those who suffer from pride and career obsession must find the spiritual powers the fountain of wisdom, and connect to energy of the sign of Cancer (opposite of Capricorn in the Zodiac, and root of feminine receptivity of water). The contact with the *may'an*, the inner fountain, can help them bring playful creativity, friendship, and imagination back into their lives. Connecting to the inner and outer source of waters can create a healthy balance between external power, productivity, and contemplation, with inner essence.

In TCM, the water element is the "mother" of the wood element. Therefore, reinforcing the Yin, the feminine receptive energy, is the most successful therapy for curing the excess competitive aspects of the liver-wood energies. As water puts out fire, silence cancels the force of ire.

***Etzem*: "bone", "essence"**

It is interesting to note that the word "bone" in Hebrew—*etzem*—is the root of the word *etzem* ("essence") and *otzmah*, which means power. In TCM, the deepest essence of a person is contained in his bones. The bones are nourished by the kidneys and associated with the water element. Again we can draw from the wisdom of TCM to better understand what the Torah is trying to tell us: Only

by going back to the deepest part of ourselves, which is contained in the deep essence of our bones, the marrow, and not in the appearance of the "flesh," can we summon up all our resources. In the marrow most of our genetic inheritance is stored. The spinal column and the marrow connect the kidneys to the brain, the unconscious to the conscious. For this reason in Judaism the prayer of the *amidah* requires various bends of the column that stimulate the free flow of energy between of the "subconscious mind" of kidneys to the conscious activity of the brain. It is interesting to note that for every debilitating disease Jewish grandmothers cook marrow broth for their dear ones. So too, TCM practitioners advise marrow broth for their patients. On the physical level, this precious substance is much more nourishing than the flesh of the meat. On the energetic level, the bone marrow enlightens us with wisdom, the anecdote for the negative aspects of an unbalanced liver. By finding our deepest essence, we tap into our real power. We can let go of the need to control, a major ingredient of anger, and allow destiny to lead us to the fulfillment of our deepest Self.

The reason why the most dangerous spiritual enemy of the people of Israel is *Amalek* (whose *gematria* is *safek*, "doubt") is that it directly attacks our faith, by attacking those "who were tired and did not see God." From a TCM perspective, excessive exertion burns out our water and kidney essence and make us vulnerable to the attacks of doubt and fear.

The Seventy Nations

The numerical value of *ayin* is 70, the number of archetypal nations enumerated in Genesis. According to the Torah, it is fundamental that there be a dialogue and mutual understanding between Israel and the nations. By stating that all human beings descend from Adam (and then Noah), the Torah is declaring that we all have the potential for unity and brotherhood.

Humanity once spoke a common language. But when God punished the generation of the Tower of Babel for its arrogance and immorality, humanity was confused, and fragmented into seventy different languages. Instantly, there was no understanding as each language became an incoherent babbling sound to those who spoke another language.

The revelation of God at Sinai was a new chance to return to the original union, offering a common code of laws to all the people of the world. The Talmud explains that the Torah was given simultaneously in all seventy languages. This was done to allow each nation to receive the Divine message in

the language and imagery closest to its essence, but markedly inspired by a single moral and spiritual system. Israel is meant to be the point of reference for all the nations. Jacob's twelve sons and their children were seventy souls when they descended into Egypt, representing the seventy psychological archetypes of the nations of the world. "He set the bounds of the nations according to the number of the Children of Israel."

The beneficial exchange between Israel and the nations is suggested in a verse in Genesis that we have already quoted. In Noah's blessing for his son Japheth, the father of the nations of Europe, he says, "God shall enlarge Japheth, and he shall dwell in the tents of Shem," the father of the Semitic nations.

In other words, the Torah invites the Western civilizations to align their art, their philosophy, and their science with the values of truth and monotheism —"the tents of Shem"—to which the Jewish people have always been faithful.

The importance of understanding, integrating, and uplifting the particular spiritual vision of each one of the seventy nations can be understood through a law regarding the Sanhedrin (the highest spiritual authority of Temple times). The rabbis of the superior religious court were supposed to be knowledgeable about all religions and spiritual practices of the world.

The "seventy faces of the Torah" are also reflected in the diversity within the Jewish people. The sages teach us that although the Torah is one unified entity, it nonetheless has seventy "faces," or facets, of interpretation. The body of teachings that constitute the Oral Tradition is a perfect example of the underlying unity forming a plurality of opinions. This concept is also expressed in the division of the Jewish people into twelve tribes, representing twelve different expressions and perceptions of Divinity,

The twelve tribes are unified by the worship of the One God. Today we are far from this pluralistic view. Few are the Jewish congregations that would consider the point of view of a group "more" or "less" orthodox as valid. So too, few are the religions that have a body of members who, like the Jewish Sanhedrin, actively look for the "sparks" of Godliness in other spiritual traditions.

CHAPTER 17

Peh

Talmud and The Oral Tradition

Peh means "mouth." The most classic expression associated with the word *pei* is תורה שבעל פה – Torah *sheba'al peh* ("Oral Tradition"). The Oral Tradition is the authoritative methodology of the interpretation of Scripture given orally by God to Moses and subsequently written down. It has just as much authority in Judaism as the written text. The notes, rhythms, and melodies of the Oral Torah transmit information that deepens one's understanding of the simple written text.

Upholding the Torah as a living document, The Talmud is a written collection of ancient rabbinic debates, constituting the basis of Jewish law. The Talmud guides our dynamic personal relation with the Written Text of the Torah and its relevancy for every generation. Judaism is continuously adding interpretations and rulings, based on the constantly changing conditions of the modern world. For example, the Torah prohibits creating fire on Shabbat because it constitutes work; the use of creative energy to cause changes in the composition of matter. In today's world, the use of electricity and fire produce similar changes therefore turning electricity on and off during Shabbat is also prohibited by the oral tradition.

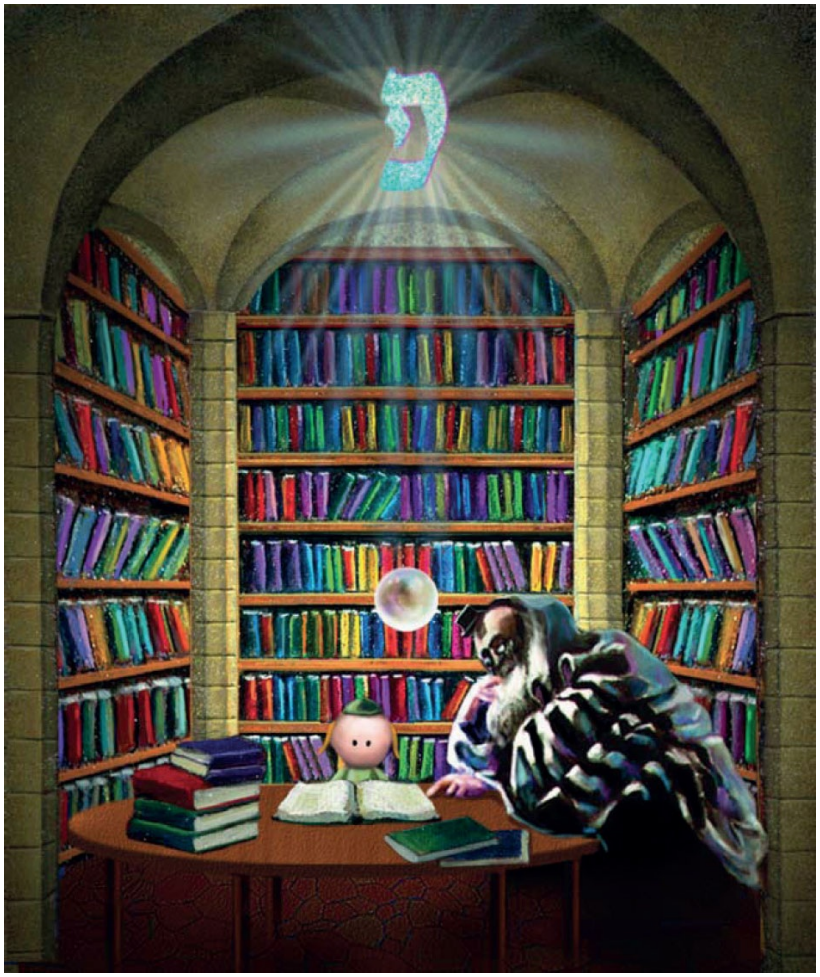

Halachic experts must issue rulings regarding the conditions under which one is allowed to desecrate the Shabbat. Every invention and scientific discovery poses a new set of circumstances, which the rabbis and experts must examine in the light of the Torah. They then must issue *halachic* ("legal") rulings governing their use. For example, *in vitro* fertilization and surrogate motherhood, impossible even a few years ago, posed the question of who should be considered the parents of the child.

Like other religions, Judaism has also made use of religious institutions (such as *yeshivot*—academies of Torah study), but it has never delegated the teaching of the Torah exclusively to instructors or books. The living tradition of the Torah has always been transmitted in the Jewish home, from parent to child, in an uninterrupted chain extending all the way back to Moses.

As the Mishnah records,

> Moses received the Torah from [God at Mount] Sinai and transmitted it to Joshua; Joshua transmitted it to the Elders; the Elders transmitted it to the

Prophets; and the Prophets transmitted it to the Men of the Great Assembly.

In order to understand another essential aspect of the Oral Tradition, we have to introduce the important role of vowels as well as consonants. Torah scrolls are written only with consonants, while vowels are assumed by the reader. For this reason, every word has a number of meanings, in accordance with the possible ways that vowels can be added.

It can also be explained that the Hebrew letters are masculine and the vowel points are feminine. The letters express the simple meaning of a passage while the vowels hint to the subtler nuances. In order to tap into the rich messages of Scripture, we must first sharpen our analytical skills in deciphering the words of the text, a left-brain function. As we access our intuitive grasp of the vowels, we exercise the right side of the brain. Each of the ten vowels is comprised of different combinations of points and lines corresponding to one of the *sefirot*. This, in combination with the numerical values of the letters, provides a hint to the vast mysteries that are hidden in the words of the texts. These secrets, recorded in Kabalistic and *Chassidic* books, form a large basis of the Oral Torah.

Therefore, the Torah, although a fixed text, is not limited to one single interpretation. As the Sages have said, "The Torah has seventy faces; these as well as those are the words of the living God." Indeed, a translation of the Torah can easily evoke the false notion that there is only one, unequivocal meaning that precludes others.

This is the reason that, when Ptolemy of Egypt (the Greek ruler in the late 2nd century BCE) ordered the Seventy Elders of the Sanhedrin to translate the Torah, "…for the first time, obscurity descended into the world for three days." The translation, in effect, limited the wealth of teaching contained in the Hebrew letters to a single, restrictive message.

Most of the literal translation of the Scriptures appears to be a narration of historical events, apparently containing few spiritual teachings. Indeed, the word פשט – *peshat*, the "literal meaning," is derived from the word – פשוט *pashut* ("simple"), and is composed of the same letters of the word *tipesh*, meaning superficial, childish.

The church's intolerance of the Oral Tradition (persecutions of Jews were always accompanied by the efforts to destroy the Talmud, the world's most frequently banned and burned book) caused humanity to only relate to a superficial and improper translation of the Biblical text. This prevented

Christians from correctly studying the Holy Scriptures, as clarified by the Oral Tradition.

The contrast between Greek culture and the oral Torah

The Torah *sheba'al Peh*, the Oral Tradition, besides ensconcing the traditional understanding of the written Torah, challenges us to also question, and to create a personal, constantly changing relationship with the written text. It transforms study into a form of dynamic meditation and personal communication with the Divine. In Hebrew, the Scriptures are called מקרא – *mikra*, meaning "that which is read" rather than "that which is written." This term clearly emphasizes the two poles of an alliance. As the philosopher Abraham Joshua Heschel teaches, God is in search of man as much as man seeks God.

This reciprocal relationship emphasizes the immediacy of the experience of engaging in the Torah. Such an alliance between the Divine Word (*logos*) and the human response (this aspect of the Oral Tradition) encourages us to avoid seeing Divinity as static, and essentially, separated from the human being. Judaism is the opposite approach of Greek philosophy and Christian and Western cultures, wherein "essence" (the Divine) and "history" (the human) are tragically divided (as articulated by Schopenhauer and Nietzsche). For Judaism, man and God, as indicated above, have a reciprocal, not an antithetical relationship. From the perspective of normative Judaism, history constantly reveals the presence of God; God is eternally present and active in the life of each individual and community.

This alliance has very important social implications. For instance, the dialogue between the written and oral Torah amplifies the laws protecting the rights of women. The laws of *niddah* (restricting sexuality) as well as the laws of divorce, detailed in the Talmud, preserve the utmost sensitive and respectful treatment of women.

In contrast, many negative aspects of Greek culture, which still define Western civilization, are a result of a spiritual alienation caused mainly by the separation of the written text (the masculine principle) from the Oral Tradition (the feminine principle) of the Torah. The Greek world, both in its mythological roots as well as in its historical domination of the people and the Land of Israel, was known for its oppression of women. For example, women could not participate in Olympic games unless they consented to cut off their breasts. They were also banned from poetry and philosophy contests. During the Greek conquest of

Israel, the attack on the feminine principle was expressed in many oppressive ways, such as the law that forced every Jewish bride to submit to the sexual abuse of the Greek army general the night before her wedding. Such customs also belonged to the Roman culture, known as *jus primae noctis* ("the right to the first night").

It was this custom that caused the explosion of the revolt of the Maccabees, who defeated the Greeks in a miraculous battle of "the few against the many" that is still commemorated today in the holiday of *Chanukah*. The many laws that defend women's rights in the Torah reflect the need felt by the rabbis to protect women in every aspect of life. To understand the deep value of women and the feminine principle in Judaism, it suffices to read *Aishet Chayal* ("A Woman of Valor"), the poem that every husband is supposed to sing to his wife at the Shabbat table:

> Who can find a woman of worth? For her price is far above rubies. The heart of her husband safely trusts in her, and he shall have no lack of gain. She will do him good and not evil all the days of her life. She seeks wool and flax, and works willingly with her hands. She is like the merchant ships; she brings her food from afar. She rises while it is yet night, and gives food to her household and a portion to her maidens. She considers a field and buys it; with the fruit of her hands she plants a vineyard. She girds her loins with strength, and she makes her arms strong. She perceives that her merchandise is good; her candle does not go out by night. She lays her hands to the distaff, and her palms hold the spindle. She stretches her hand out to the poor; yea she reaches forth her hands to the needy. She is not afraid of the snow; for the members of her household are clothed with scarlet. She makes herself coverlets; her clothing is fine linen and purple. Her husband is known in the gates, when he sits among the elders of the land. She makes garments and sells them; and delivers girdles to the merchant. Strength and dignity are her clothing; and she laughs at the time to come. She opens her mouth with wisdom; and the principals of loving-kindness are on her tongue. She looks well to the ways of her household, and does not eat the bread of idleness. Her children rise up and call her blessed; as does her husband, who praises her; many daughters have done virtuously, but you excel over them all. Grace is deceitful, and beauty is vain; but a woman who fears God, she shall be praised. Give her of the fruit of her hands, and let her deeds praise her in the

gates.[116]

The Greeks, however were not interested in controlling man's nature, allowing their dark side to dominate with their unharnessed intellect. This unenlightened mindset rationalized male chauvinism, breeding uncompassionate behavior towards women. The wisdom of the Greeks was highly valuable in terms of the arts, music, physical, social, and psychological sciences. However, the tendency to objectify reality and disconnect man from his family roots and from his personal relationship to the spiritual realm formed the basis of the Greek exile.

In Greek mythology, Zeus tried to eliminate his father, Chronus. In Christianity, the son dies for the father. But in Judaism, the word of God is a dialogue, not a monologue. The *mikra* ("the sacred writings") have no value without the response from those who believe in them. This response is considered to be the feminine receptive part of the Bible: the Torah *she'ba'al pei*, the Oral Tradition.

The Torah needs our contribution because the human soul is part of God Himself, assisting the Torah's ongoing revelation by questioning and interpreting the text. Indeed, every soul, with its experience of life and Divinity, has its own contribution to make in the revelation of Scripture's meaning. According to one's personal and spiritual preparation and state of mind, each soul must, metaphorically, choose the vowels and punctuation. Thereby, the reading and interpretation of the text results in a personal and participatory experience. Of course, with the guidance of our sages, past and present, we gauge the truth and validity of our interpretations.

Study and melody

The quality of this experience becomes evident when we enter a *yeshiva* and sense the "vibrations," i.e., the electric atmosphere engendered by the intensity of hundreds of students, each of and every one of whom is totally concentrated and engaged in the text. Here, study is not what a Westerner imagines. This is a place where Torah is learned through singing and melody. Students argue and debate over various possible interpretations of the text by singing, not just by talking to each other. Rather than listening to a professor lecturing, and students taking notes and occasionally asking questions, in the *yeshiva* each student studies with a learning-partner with whom there is an active exchange of ideas and interpretations.

The texts are not studied only with the rational, left hemisphere of the brain but also, with the intuitive, right hemisphere. The role of melody in enhancing the understanding of the deepest interpretations of the text is of dramatic importance. Indeed, the written text "hides" its secret teachings within little accents and symbols that indicate the tones and the melody that guide the reading of the Torah. Through song, hidden messages are transmitted. This is accentuated by the fact that the Talmud is not considered studied unless the text is sung!

I once personally attended a Torah reading by one of the greatest scholars of Israel: Rabbi Eliyahu Kitov. He was reading—or more precisely, chanting—the Scroll of Esther, on the night of Purim. When he pronounced the word *kelim* (the holy vessels containing the wine at the royal feast), most people started to cry. We all felt the dramatic past inscribed in that word. Those *kelim* were in fact the holy vessels of the Temple of Jerusalem, which had been taken away, along with the Jews, imprisoned by the Persian invaders. With his broken voice, the Rav had been able to transmit the tragedy and suffering of the Jews who were exiled and taken captive by the Persians.

For this reason, the study of the Oral Tradition is considered the most popular technique of Jewish meditation. It sets one free from the confinement of preconceived thoughts, by entering a higher dimension of reality through reciting the text as a "mantra" (i.e., with the proper intonation and relative

musical rhythm). In other words, the Torah cannot be studied with intellect alone. This is why it is called *Torat chayim*, "the teaching of life": it is a living, powerful, life-giving teaching that leads us to a direct, personal relationship with the Divine. For those who engage in Torah study, and who are open to this life-giving energy, even the seemingly simple stories and often incomprehensible, irrational laws in the Torah portion read every week acquire profoundly relevant meanings from one year to the next. Rather than being a mere narrative of past events, the Torah becomes a mirror reflecting one's own personal history. Every reader can become aware, for example, that Abraham and Sarah's story is his own story, that the exodus from Egypt is his personal exodus. The various twists and turns of one's personal history are just different aspects of the same, archetypal story replayed anew: the evolution of humanity from slavery to freedom, from ignorance to understanding, from suffering to beatitude.

The final words of the *Amidah* prayer are: "May it be Your will that the Holy Temple be rebuilt speedily, in our days. Grant us our share in Your Torah." These two concepts are closely connected. The construction of the Temple and "our portion in the Torah" are the unique contributions that every soul makes to the messianic redemption. Each soul corresponds to a unique "letter" in the Torah. One's personal experience together with God's intervention and providence in his or her life is an individual offering in the collective redemptive process. For this reason, it is written in the Talmud, "When will *Mashiach* come? With the birth of all the souls that should be born." This not only refers to the physical birth of the souls that must still take place in material form, but it also refers to each soul's spiritual birth, which will allow it to contribute to the revelation of the "seventy faces" of the Torah.

CHAPTER **18**

Tzadik

Food as nourishment for the soul

Sefer Yetzirah associates the letter צ – *tzadik* – with the month of *Shevat* and the rectification of eating. As a word, *tzadik* means "the righteous person," of whom it is said: "The righteous eats to satisfy his soul," i.e., the goal is to "eat in order to live" and not to "live in order to eat."

The holiday of *Tu B'Shevat*, the New Year of the Trees, takes place during the full moon of Aquarius in the month of *Shevat*. The evolved person is like the tree, having found his or her physical roots. The *tzadik* receives food and nourishment from the ground as well as from Above. "Man does not live by bread only, but rather he lives by every word that proceeds out of the mouth of the Lord."

Like the tree, which needs light and air along with mineral nourishment extracted from the ground, the *tzadik* also learns to direct his "antennae" toward his celestial roots for spiritual nourishment especially during the act of eating. There are many stories of Chassidic teachers who completed their mystical ascents when eating. The Biblical texts also mention this possibility: the elders, who were endowed by Moses with the prophetic spirit, ate, drank and prophesied at the same time.

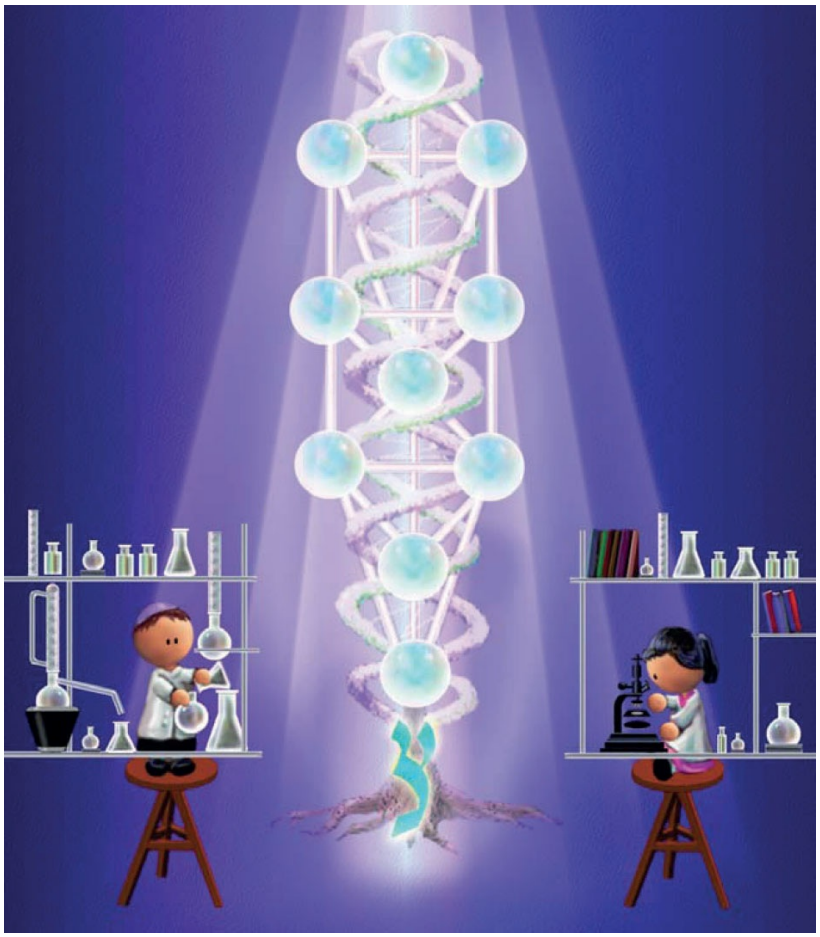

In the image, we observe the messianic couple, who is able to reach the eternal knowledge of the Tree of Life. The tree progresses with increasing complexity as it develops in a space and time continuum. The DNA, whose double helix is the template of the evolution of life, like the tree of life, is found in each being. Our goal is to reveal the hidden mystery of life: Kabbalah, which is today supported by the sciences. In fact, the Kabbalah can and is being be revealed in all disciplines of knowledge. It is precisely in this way that the Divine is uncovered in every

aspect of creation, nourishing the Tree of Life.

The Kabbalah bases much of its teachings on the image of a tree. The outgrowth of the *sefirot* from God's undifferentiated infinity is referred to as the Tree of Life. Our real roots are in Heaven. A person, who is like a tree of the field, can grow and rise towards the Heavens, and then offer his or her fruits, shade, or support to others by connecting with the Divine nature of his or her soul. This soul connection is sourced in either a particular facet of the Torah, a specific emanation of Divinity, or an association with a righteous person who illuminates from Above. However, in order to be effective for others, he or she must develop strong and deep physical roots by learning to eat balanced and nourishing foods.

Achieving self-control in eating, knowing when and how to eat, is a fundamental goal in the Jewish tradition. Advice in this regard is found in Maimonides' discussion of Jewish law, and throughout the literature of Kabbalah and Chassidut.

Fasting in ancient and modern times

According to Rabbi Tzadok HaKohen, the primordial sin for which Adam and Eve lost paradise was not the consumption of a particular fruit, but rather the performance of the act of eating in an imperfect psychological and spiritual state. Eating has its own holiness that must be respected, just like any other ritual.

According to Kabbalists, the fact that paradise was lost because of a sin linked to the act of eating implies that a proper attitude while eating (what, how much and when…) is the main spiritual attribute required in order to hasten the redemption. As the Kabbalah teaches, a person may perform a fundamental tikun (rectification of his own soul and of both physical and metaphysical reality) by fasting, changing and elevating his eating habits, thereby rectifying the primordial sin.

The many fast days in the Jewish calendar are opportunities for heightening spiritual awareness, certainly with regard to our relationship to food. According to Dr. Moshe Refael, director of a healing in Safed, Israel:

> Fasting quiets the ego. On the other side, the more we eat, the more we inevitably feed the animal aspects of our soul. After a few days of fasting, a person loses much of his aggressiveness, his impulsive reactions, and is ready to begin to seriously work on himself.

The suggestion of the sages to eat little and fast often guides us in breaking the tendency to eat obsessively (to avoid dealing honestly with our emotional void, professional frustrations and other uncomfortable situations). Maimonides also argued that most diseases derive from excess food consumption and, secondly, by an incorrect combination of foods. He used fasting as one of the most important therapeutic strategies, following the lead of the great physicians of the ancient times including, Plutarch, who claimed that "Rather than resorting to medicine, [it is] better to fast one day."

Maimonides' advice to patients to reduce their intake of food during meals by getting up from the table a little "hungry" is even confirmed by the physician Paracelsus, who said: "It's the dose that makes the poison."

According to Maimonides, overeating causes imbalances and increases stress and vulnerability to diseases. "The sensation of fullness is to be avoided at all costs because it causes stomach extension and thus diminishes its strength and ability to digest food properly. Do not eat until you feel full. You should leave a fourth of your fullness dissatisfied." TCM shares all of these ideas. Consulting a serious acupuncturist will lead to a total change in eating habits.

According to Rabbi Shneur Zalman of Liadi, the battle between holiness and profanity in the act of eating is represented by the common root of two words: "bread" – לחם (*L-H-M*), and "war" – מלחמה (*M-L-H-M*). Every time we eat, we have the opportunity to "make war" against our materialistic instincts, which tend to make us eat obsessively. In fact, unlike breathing, which is an automatic response, eating is an act within our control, whereby we can win the war against the compulsion to repeat subconscious, self-destructive eating habits.

The damages created by overeating are contained in a few words in verses by King David, King Solomon, and Isaiah. "The table of evil people will become a death trap for them"; "The belly of the wicked always feels empty" (Proverbs 13:25); "For all tables are full of vomit and filth, so that there is no clean place" (Isaiah 28:8). The practice of fasting was used both to break the yoke of individual destructive habits and as the main tool for national repentance. The three-day fast of Queen Esther (and of the whole community) succeeded in reversing the decree of the total destruction of the Jewish nation.

Contemporary medical research has also confirmed that overeating and being overweight are the causes of serious diseases, and that fasting has therapeutic effects. Fasting removes toxins from the tissues, detoxifies the liver and kidneys,

purifies the blood and enhances our immune system. As Dr. Andrew Weil explains in his book, *Question: To Fast or Not to Fast*, prolonged fasting could lead to achieving complete remission from diseases that had been resistant to other treatments. Obviously, fasting should only be performed under the supervision of a competent physician, and it is absolutely necessary, to drink at least two liters of water per day.

Fasting is the most powerful remedy available for breaking the vicious cycle of self-intoxication. In fact, the more bad habits we have, the more we tend to compensate our physical or emotional disturbances through the consumption of increasingly toxic, fatty, sugary foods manipulated by the food industry. To cope with the heaviness, heartburn, excess cholesterol, depression, or infections, we begin to use all sorts of drugs that increase the outburst of toxins in the food and drugs. Thus, we pollute our body even more. As stated by Dr. Lucas Heidn in his text on liver health, "Even many doctors with the best intentions unknowingly become 'smugglers' for the pharmaceutical companies."

Eating and prophecy

The *Arizal* teaches that one of the most important techniques for reaching *ruach ha'kodesh* ("inspiration and prophecy") is total כוונה – *kavanah* ("directed awareness") when reciting the blessings over food before eating. In this way, it is possible to nullify the power of the קליפות – *kelipot* ("shells of impurity") that metaphysically inhere in food and attach themselves to the person who does not eat with the proper attitude. It is even possible to purify our bodies when we eat with awareness, turning them into suitable vessels for receiving the spirit of holiness.

By consuming food with the intention of using its energy to do good, thereby transforming ourselves and the world around us, food becomes our partner in the work of rectification. Thus, matter ceases to be the means by which Divinity is hidden. Instead, it becomes the channel for Divine revelation. As teacher and biologist Susan Schneider has noted, once the molecules contained in food have been ingested, their spiritual essence ascends from the lower levels of consciousness (those generally accessible to the animal, vegetable, or mineral worlds) to higher levels of understanding. This is because they are now an integral part of the human being who has assimilated them. In effect, we have a reciprocal relationship with the food we are eating; we elevate the food and the food elevates us. This is so, provided that we eat with the proper awareness and

intention.

In addition, eating with *kavanah* ("the proper intention") can elevate a human being even further by putting him or her in contact with the sparks of Divine energy that descended before man was created. The process of Genesis began with the creation of minerals and ended with that of man. Even though the simplest, most original forms of life are organisms with little understanding, the sparks of Divine energy that they contain are closer to the absolute Divine essence. When minerals were created, nothing else existed in the world, except the Divine Presence. When man was created, all the other forms of life (animal, vegetable, and mineral) already existed.

The rock, finding itself alone and face to face with the Creator, was literally "petrified" by that vision. In contrast, Divine energy descended through many levels of *tzimtzum* ("contraction", "limitation") when God created man. Adam found himself face to face not only with God, but also with many other beings. This fact is still reflected today in man's tendency to "lose sight" of the Divine. However, man with his many powers of expression, not only verbally, but also through all art forms, is capable of reflecting the universe (creating images) and thus, glorifying God's creation.

Tzadik, the sign of Aquarius and the messianic era

Tzadik is associated with the sign of Aquarius, the messianic sign that, with its pail of water, fills the entire world with higher understanding. According to the Oral Tradition, if one sign of the Zodiac were to correspond to the people of Israel, it would be Aquarius. Balaam's prophecy of Israel's messianic role speaks of a pail from which the waters of the Torah of Israel pour over the world.

According to some astrologers, we have only recently entered the Age of Aquarius, during which both the peak of technological development, as well as the apex of spiritual awareness, will be reached. This notion reflects a prophecy in the *Zohar* which stated two thousand years ago that there would be a prodigious development of "lower understanding" (science and technology) beginning in the Jewish year 5600, corresponding to 1840 CE. At the same time, the *Zohar* predicted that there would be a surprising leap forward of "higher understanding." The subsequent unification of these two bodies of knowledge would hasten the arrival of Mashiach. Indeed, the emergence of Chassidut, which can be considered the greatest revolution within Judaism, came at the same time as the Industrial Revolution. Perhaps we can speculate that the

development of the computer and its numerous possibilities represent the "lower understanding" which will illuminate (serve) the "higher understanding." This unification will be the harbinger of the messianic age.

One of the goals of the messianic revolution will be the establishment of a just society, which, thanks to the support of scientific discoveries, will put an end to social and economical exploitation by allowing an equal distribution of divine bounty. The letter *tzadik* is at the beginning of the words "justice" (*tzedek*) and "charity" (*tzedakah*), reflecting this association with Aquarius (the sign most involved in the creation of a just and enlightened society).

The shape of the *tzadik* actually resembles an antenna (with two lines directed upwards), hinting at the powerful tools of communications developed in the Age of Aquarius. Today, thanks to the Internet, the Kabbalah has reached not only uninitiated Jews, but millions of non-Jews who share the holistic vision of esoteric Judaism. The *Zohar* foretold this event: "In the "end of times" there will be a unification between the 'lower waters' [representing the scientific vision of life] and the 'higher waters [the Torah]." Today this is reality: The deepest teachings of the Torah have been confirmed by science, which, with increasing emphasis, shares the unified vision of Kabbalah.

The phenomenal progress in communication has created the possibility of new contacts and mutual understanding between the scientific and spiritual worlds. The Torah's unified vision, quantum physics, Chinese medicine, and holistic therapies (which view the organism as a whole and not as the sum of its parts) all play a common role in saving mankind. These concepts are widely discussed by Rabbi Ginsburgh and Rabbi Steinsaltz, as well as in Daniel Matt's work, explaining how physics and metaphysics go hand in hand. We are privileged to live during this exciting and promising juncture as we witness the unification of ancient wisdom and modern knowledge. Not only is there no conflict between them; on the contrary, their confluence produces a powerful synergistic effect.

CHAPTER 19

Kuf

The letter *kuf* is associated with the sign of Pisces and the ability to laugh. On *Purim*, every Jew is encouraged to become inebriated to the point of not knowing how to distinguish between Mordechai and Haman; good and evil. In this way we come to understand that behind every destructive event, there is a hidden good. This realization helps us attain the highest spiritual level and experience the pleasure of laughter, the reward for transforming "bitter into sweet," as it is written in the holy *Zohar*.

Kabbalah: the crown of the king

With the letter *kuf*, the powerful word "Kabbalah" (considered the most precious treasure of the Torah) begins. The revolution of Rabbi Yisrael Ba'al Shem Tov, founder of Chassidut, opened the door to spreading the Kabbalah among the uninitiated. Accused of throwing "precious pearls" at people incapable of appreciating them, he answered with this parable:

> Once upon a time there was a king. His son fell ill and no doctor could cure him. One day, a wise man came to the door, stating that he knew how to cure the prince. He told the king that the only cure for his son was to take the most precious stone from the crown, crush it into a powder, and then make the powder into a potion for the prince to drink. The ministers, alarmed at the prospect of destroying the royal crown, tried to discourage the king from doing what the old sage proposed. But the king replied, "Of what use to me is

the crown if my son dies?"

The king of the tale is God, the son represents the Jewish people, and the "mortal danger" is that of giving up the spiritual quest for *Torat Chayim* (the "teaching of life"). The king's crown is in fact the Torah, and its precious diamond represents the Torah's inner dimension, too bright and powerful to be looked at. The brightness of such a jewel had to be transmuted into a less direct form of light that would make it possible for the masses to look at, without being blinded by its power. The "ministers" of the king are those rabbis who, for various centuries, tried to halt this revolutionary movement, opposing the "sacrifice" of the aura of secrecy surrounding Kabbalah. If the esoteric teachings had been restricted, as they wished, to an exclusive group, the spiritual survival of the people of Israel and of humanity would have been endangered.

Kuf and descent into the depths

Kuf – ק – is the only letter in the Hebrew alphabet that dips below the line, even when it is not found at the end of a word. Because of this, the Oral Tradition associates it with the descent into the abyss. However, as we have pointed out, a descent is often necessary to reach an even higher level and therefore—when we look beyond the difficulty—we can welcome the situation that transforms our tears into laughter.

Sefer Yetzirah paradoxically associates *kuf*, the letter that "descends into the depths," with the month of *Adar* (which contains Purim, the holiday of happiness) and with the sense of laughter. Furthermore, *kuf* is the first letter of the word קרבן – *korban* ("sacrifice", "offering").

We will examine these incongruities by starting with a study of the Book of Esther and the holiday of *Purim*. We will also discuss the mass murder of the Jews (a human *korban)* by the Nazis, conventionally known as the Holocaust, also termed the *Sho'ah* ("catastrophe"), in which the 6 million Jewish people became a sacrifice.

The sense of laughter

On Purim, it is a mitzvah to become so drunk that we are unable to distinguish between the expressions "blessed be Mordechai" and "cursed be Haman"; between the blessing of good, represented by Mordechai, the spiritual guide who saved the people, and cursing evil, represented by Haman, the enemy who

wanted to destroy Israel. In Hebrew, these two expressions, *baruch* Mordechai and *arur* Haman, have the same numerical value, indicating the close relationship between blessing and curse. Deep faith requires accepting evil and pain just as we accept Divine blessings.

In keeping with the teachings of *Sefer Yetzirah*, during the month of Pisces (corresponding to the month of Adar in the Hebrew calendar and the letter *kuf)*, we are obligated to make an effort to laugh, to maintain a joyful and optimistic spirit, even in the darkest situations. The Oral Tradition accords joy a real power of redemption and spiritual elevation. It is no accident that עמלק – Amalek, Israel's ultimate enemy, comes to attack optimism and enthusiasm, as Israel finally managed to escape from Egypt. Indeed, it is written in the Bible, "Remember…what he did to you by the way, when you were coming out of Egypt." To revert to the vernacular, dampening enthusiasm is synonymous with raining on one's parade.

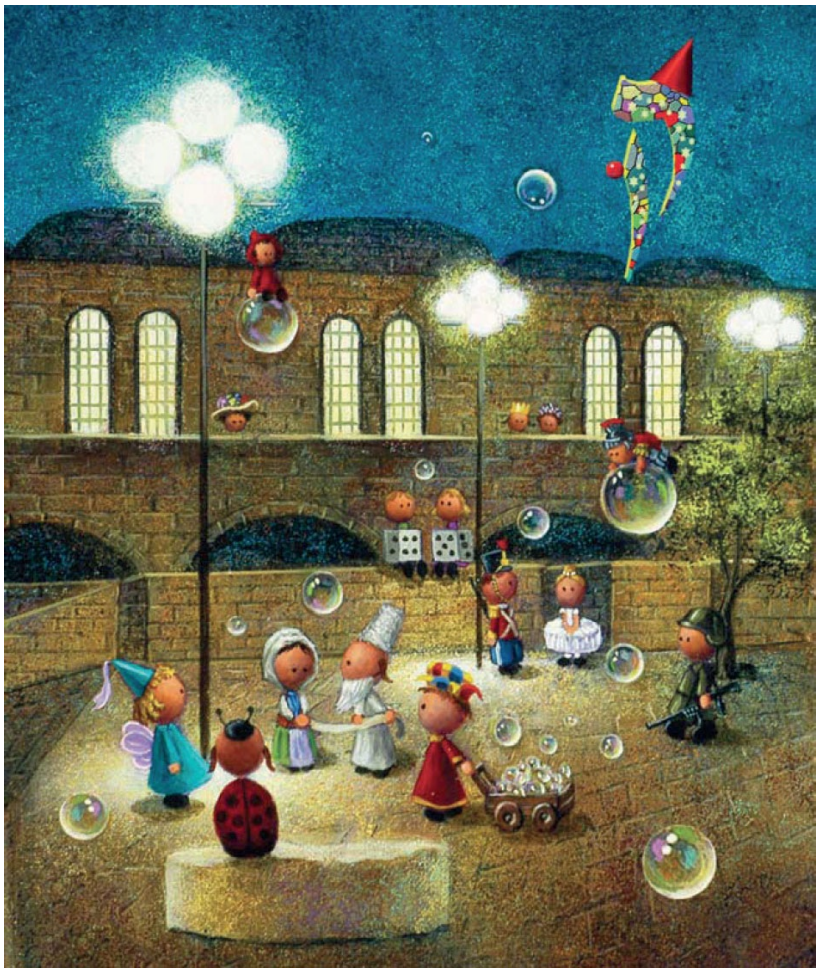

Amalek has the same numerical value as ספק – *safek* ("doubt"), 240. This is the enemy that the Jews want to destroy during the holiday of Purim. Through higher states of consciousness attained by inebriating oneself (a central mitzvah of Purim) Israel attains absolute faith beyond doubt.

This mitzvah, according to the Kabbalists, is designed to help the Jewish people learn how to transform tragedy into comedy. The experience of laughter enhanced by substances that increase the awareness at the level of *mochin de gadlut* ("expanded consciousness") is meant to help us keep in tune with one of God's attributes—*nosei hafachim*—the ability to embrace paradoxes. The festivity of Purim is therefore intended to open human consciousness in preparation for the messianic age. At this time it will be revealed that bitterness and darkness are instruments that God uses to stimulate our striving for deep happiness and real fulfillment.

As we have seen, the *Zohar* claims that at the entrance to the celestial academy of Rabbi Shimon bar Yochai, a voice proclaims, "Entrance is forbidden to those who in their lifetimes were not able to transform darkness into light and bitter into sweet." Achieving this perception is the goal towards which we must strive. Once a year, the mitzvah of Purim enables us to move closer in that direction.

The legalization of the occasional use of intoxicating substances prevents them from being used routinely and habitually. Shabbat as well as all the Jewish festivals are sanctified with a glass of wine. On the first night of Pesach, we are required to drink at least four glasses of wine.

Jews are forbidden to drink non-kosher wine and liquors, thereby discouraging the kind of "social drinking" (not associated with Shabbat and the holidays). Social drinking can easily lead to addiction. This is particularly a danger for Jews living in the Diaspora who are especially susceptible.

Kabbalists consider Purim, in this sense, to be the holiest of all Jewish holidays. It is not by chance that the Day of Atonement, which is usually considered the holiest day in the Jewish year, is called *Yom KePurim* (literally "a day similar to Purim").

These semantics convey a clear message: the spiritual elevation achieved on Yom Kippur with its 26 hours of fasting and prayers is secondary to that achieved on Purim through intoxicating drinking. The objective of this inebriation is to overcome and transcend the restricted consciousness that resulted from eating the fruits of the Tree of Knowledge of good and evil.

Jewish law prescribes that before becoming intoxicated on Purim, it is necessary to listen to the reading of the Scroll of Esther, the most mysterious books of the Bible. The Scroll of Esther describes the hidden functions of Divine Providence within a story of far-fetched and paradoxical synchronicities. In the book, the name of God never appears, but special melodies provide subtle allusions to Divine Providence and the verses also bear witness to hidden Divine intervention. The name "Esther" itself means "hidden," alluding to the subtle role and presence of the true heroine (and hero, the *tzadik* Mordechai) of the story.

Listening to the reading of the Book of Esther expands our awareness. The drinking that follows, helps us to internalize the possibility of reversing, overturning, and transforming negative feelings: fear into courage, evil into good, illness into recovery. It also helps us to understand how the various Hamans of history—Hitler, Saddam Hussein, Ahmadinejad, and so on—exist for the purpose of reawakening our consciousness, our faith, and our free will. As Ariel Lev said one Purim, "Like in a dramatic play, when the final curtain descends and the exile is over, (the time of final redemption), all the main characters will step onto stage to remove their masks and the audience will applaud Divine Providence's disguised purpose."

Purim falls on the night of the full moon during the month of Pisces (this being the origin of Carnival) echoes astrological assertion that this moment is considered the best time for a dramatic turnover for individuals as well as for nations. On Purim, the Jews of Persia were saved from Haman's planned genocide and came under the special protection of the king. The king himself sentenced Haman to death by hanging him on the same gallows that Haman himself had prepared for Mordechai. Purim is thus considered the most propitious time to pray for blessings and for the reversal of a difficult situation because on this holiday, the gates of heaven are open and all is possible.

The same power to turn over and transform darkness into light, and potential catastrophe into an impetus for a quantum leap towards fulfillment and salvation, was manifested in a number of recent events that also occurred on Purim. On Purim of 1953, the sudden death of Stalin prevented him from putting into action his evil plan to kill all the Soviet Jews. On Purim of 1991, the torrent of Iraqi missiles that terrorized the Israeli people for over a month was finally put to an end. Another fact that should not be ignored is the identical fate of Saddam Hussein and Haman; both were executed by hanging. During the Nuremberg

trials, another fascinating connection took place. Julius Sreicher, Nazi propagandist and publisher of the anti-Semitic *Der Sturmer*, shouted "Purim Festival 1946" just before he was hanged. Ten Nazis corresponding to the ten sons of Haman were hung. The Talmud relates that Haman's daughter committed suicide. These and other "coincidences" were revealed through the work of Rabbi Neugerschel, Israeli holocaust educator, and can be further studied in *The Code of Esther* by French authors Bernard Benyamin and Yohen Perez. A most interesting Torah code reveals that certain letters of the names of Haman's sons add up to the year 1946.

A story about Rabbi Akiva (which concludes the Talmudic tractate of *Makkot*) describes the salutary effect of seeing the positive in the midst of evil, and the power of laughter that inspires and re-ignites the belief in Divine goodness. Rabbi Akiva was standing with other renowned rabbis on top of Mount Scopus, looking out at the ruins of the temple. Just then, they saw a fox running through the Holy of Holies. Everyone tore their garments in mourning, except Rabbi Akiva, who burst out into laughter. Confounded by his response to this sign of utter destruction, he responded with the following verse from Zachariah:

> Thus says the Lord of Hosts: Old men and old women shall yet again dwell in the streets of Jerusalem, every man with a staff in his hand, for long days. And the streets of the city shall be full of boys and girls playing. (Zachariah 8:4)

The Ba'al Shem Tov's strategy of "turning the enemy into a friend," i.e., of seeing a personal spark that needs to be rectified, within our enemies, and many other Kabbalistic strategies regarding the transformation of darkness into light could have deeply enriched the anti-psychiatry movement. In addition, the teachings of Laing and Shatzman—"Divided Self" and the "Family that Kills"—contribute to positive transformation.

The Temple in Jerusalem, and the *ketoret ha'besamim* ("spice incense")

In the Temple of Jerusalem, cathartic activities such as dance, chant, and prayers were empowered by the intoxicating substances of the incense. Its powerful aroma helped the worshippers bypass the opposition to transcendental experience posed by the rational and unconscious mind.

Ancient Jewish traditions describe the great healing power of the incense. Faithful adherence to the recipe found in the Book of Exodus, with its specific

Divinely prescribed mixture of herbs and fragrance, produced an incense that cleansed the soul and the body from any disease. It could eliminate a scourge or a pestilence and shift human attention from fear and doubt to faith and memory of the perfect origin of the soul. Tradition reports that the aroma of the incense, reached as far as the city of Jericho. Its fragrance provided an opening to ecstasy and to the contemplation of supernal levels of consciousness, as stated in the *Zohar*:

> When the holy incense ascended to heaven in smoke, with the help of the herbs that were being burnt, the hearts of those who were present were purified by the enlightenment and the joy of being at the service of the Divine. The impurity of the *yetzer ha'ra* ("tendency to evil") moved away from the heart, and those present became totally connected to God. Why? Because nothing else in the world like the holy incense has the ability to break the power of the "Other Side."

The books of Kabbalah are not the only sources that discuss the incense. The Oral Tradition refers to it frequently. In the Midrash, the essence of the incense is explained as follows: "*Ketoret* ('incense') can be read as an acronym for *kedushah* ('holiness'), *taharah* ('purity'), *rachamim* ('compassion') and *tikvah* ('hope')."

What made the incense so powerful, according to Oral Tradition, was its ability to reverse what was most harmful into something extremely therapeutic. The incense contained eleven elements, one of which, *galbanum*, had a very strong and nasty smell. But the Divinely ordained mixture, exact in dosage, ensured that this ingredient would not ruin the aroma of incense, but rather enhance its effectiveness and make it even more pleasant.

In psychological terminology, the smell of the incense awakened the worshippers' right cerebral hemisphere and its ability to absorb difficulties within a broader perspective. This negativity was neutralized with the perception of what is positive in life. In the incense this message correlates with the foul-smelling galbanum, which loses its foul aroma when mixed with the other ten spices.

The transforming power of incense is linked to the power of the sense of smell, the sense that the Kabbalah attributes to the *Mashiach*. Indeed, in the Garden of Eden, the sense of smell did not unite with the other senses during the first couple's transgression. They looked at, touched, tasted, and discussed, but

did not smell the forbidden fruit.

The role of the holy incense in Jewish tradition was so important that when the 1st-century Essenes took refuge in the caves near the Dead Sea, they took incense along with their holy books. An amphora containing about 600 kilos of the precious substance was found with the manuscripts of Qumran.

Since the destruction of the Temple of Jerusalem, the Temple incense is no longer produced. However, Orthodox Jews continue to relate to its power by reading the Torah passages and instructions that detail its composition as part of the daily prayers. The law that forbids the exact reproduction of the Temple incense, according to the recipe given to Moses in the Book of Exodus, was meant to clarify to all generations the absolute holiness of this incense. It was to be used exclusively in the context of the holy Temple service, in order to facilitate the ecstatic experience.

The Oral Tradition required of those preparing the incense to sing while grinding the elements, for "the voice has a positive effect on incense." Our prayers perhaps reflect this requirement as we await the return of the Temple and its holy incense. In the meantime, the rest of humanity has been deprived of the therapeutic power of the incense that will, be offered soon, God willing, at the Temple in Jerusalem, the house of prayer for all people.

The widespread use of incense, marijuana, and other mind-expanding inhalants seems to be clearly linked to the unconscious desire to reconnect to the magical experience of transformation, purification, and hope that the aroma of the Temple incense evoked. It has been reported that the lingering scent of the incense can be inhaled from the stones of the *Kotel* ("Western Wall"). For those who pray at and kiss the Wall, that fragrance, even though it is such a faint facsimile of the incense, has the power to quiet the mind.

The evil throne for good

The Kabbalah calls "expanded" states of consciousness "minds of maturity." According to the Jewish esoteric tradition, the purpose of these states is to perceive how "evil is the throne of good." What appears disastrous to our "small minds" might actually be the highest good. However, we will only be able to fully perceive this in the future. For example, the Holocaust, still unfathomable even for the greatest sages of Judaism, had at least two obvious positive consequences. First, it provided humanity with some imperative lessons, although certain historians and political movements are attempting to erase its

memory. Second, it led the European nations, troubled by the enormity of the damage caused by their own more-or-less open anti-Semitism, to consent to the creation of the Jewish state.

If we avoid "small-minded" logic, which is unable to embrace contradictions, we can move beyond the platitudes that interpret unpleasant events as being Divine indifference or injustice. In the case of the Holocaust, it was the ashes of the death camps that caused the astonishing flowering in the desert—the migration to Israel of thousands of Jews. Many had considered the return to their land a dream that would never come true. Overcoming every possible obstacle, including the effort of pro-Arab Britain to limit their numbers, the Jews persisted with courage and determination to realize that dream.

Even the most devout are speechless today in the face of the ashes of the concentration camps. When confronted with such a reality, all we have is silence. This is what the Torah teaches us when we read the story of Aaron, who reacted to the death of his two sons with silence: "And Aaron held his peace."

Aaron's reaction is the archetype for all those who suffer the tragedies "permitted" by God. Aaron's silence is an expression of fundamental humility before God: "For My thoughts are not your thoughts, neither are your ways My ways."

Yet it is silence that must be followed by action, rather than the immobility of depression. At the end of the Second World War, in spite of the crushing reality of the Holocaust, the Jewish people rallied and built the State of Israel. Soon, they returned to laughter and song and trusting in a better future.

In today's Israel, Remembrance Day, in honor of soldiers who died in the line of duty as well as civilian terror victims is a day of intense mourning. Remembrance Day is followed immediately by the celebrations of Independence Day. In just a few hours, the country goes from tears to dancing, thus affirming the possibility of constant rebirth from ashes, thanks to the belief in a better future even when surrounded by cool blood terrorism. This act of faith should be a lesson for all humankind and for every individual who personally faces death and separation in his own life.

When we hear of a death, we say to those who mourn *"Baruch Dayan HaEmet*" ("Blessed is the true Judge") acknowledging that although we do not understand His reasons, we must accept His verdict.

Holiness and separation of the Jewish people: the "double bind"

The second lesson we learn from the letter *kuf* is the concept of קדושה – *kedushah* ("holiness"). In Hebrew, the word קדוש – *kadosh* means "different" and "separate" as well as "holy." It is a paradox that the very verse that enjoins the Jews to be different, and separate, also designates them to be a kingdom of priests, and mentors of faith in one God, for all other peoples. Psychologist Gregory Bateson would perhaps define this commandment as a double bind: On the one hand, the Jews are obligated to consider themselves different and separate from other peoples; on the other hand, they are exhorted to have a profound effect upon them, in order to transmit their belief in one God, to be "a light unto the nations."

The need to reinforce our sense of uniqueness is found throughout the Jewish tradition. *Kashrut*—the dietary laws—for example, make socializing with non-Jews difficult, since Jews cannot sit at the same table with gentiles without openly acknowledging their differences. The laws of Shabbat, stipulating restrictions as well as special observance, further separate Jews from non-Jews.

On the other hand, the Jews are a universal people, possessing a deep-rooted capability to empathize and identify with other peoples. In order to understand this concept, we must remember the seventy souls that descended into Egypt with Jacob, which correspond to the souls of the "seventy nations" of the world.

In modern culture (art, cinema, literature, etc.), it is often an outstanding Jew—be it Freud, Marx, or Woody Allen—who understands the world of the non-Jew and describes it with great sensitivity. Indeed, this extraordinary ability to understand and identify with other peoples has made it difficult for Jews to remain "different" and fulfill their role as teachers.

In recent years we have witnessed an incredible phenomenon. Large numbers of non-Jews are becoming interested in the Jewish tradition. They have discovered that the observance of Judaism speaks most authentically to their desire for a more fulfilling life. With growing surprise, the rabbinical schools in Jerusalem find that they are unprepared to meet the pressing demands of non-Jews who attend their courses. This is a clear sign of the imminent messianic redemption, about which the Talmud states, "*Mashiach* will come from Rome," meaning that the same process that pushed the Jewish people to give up their uniqueness, forcing them into geographic and cultural exile (particularly the Roman empire, from which the Western world spiritually descends), will provide the inspiration for the Jews to recover their love for their tradition and assume their role as a kingdom of priests and a holy nation.

The whole world is realizing that the prophecy of the Bible, according to which the earth continues to be cursed on account of humanity, is true. Exile from spiritual teachings brings destruction. The overheating of the planet and the persistent natural disasters inspiring the "end of times" mentality are making it clear that the new Pharaohs—the petroleum empires—are indeed a danger to all humanity, not only to Israel. The nations of the world are loathe to condemn the nuclear threat to Israel in the international public forum, for fear of jeopardizing their good relations with the Arab producers of petroleum on which they are heavily dependent.

The image, representing a kuf during the holiday of Purim, refers to the Jews who, during the Second World War, were obliged to wear a star of David. They were able to be reborn like the phoenix, from their ashes and use the symbol of the star of David in the flag of the newborn state of Israel.

The solution is the Torah, the book of instruction, that tells us how to escape slavery from Pharaohs in all ages. The People of Israel, with their scientific genius, entrepreneurial know-how, and holy, enlightened teachers, must develop an alternative, non-polluting source of energy that can save humanity from these present-day Pharaohs. As we have seen, the *Zohar* states that in our times, the Higher Waters (the Torah) will unite with the Lower Waters (the discoveries of

scientists) and together bring redemption.

CHAPTER **20**

Resh

The letter *resh* initiates the words *ra'ash* ("noise") and *rosh* ("head"). Meditation can help us to block out external noise and distractions and subdue our internal noise, allowing us to reach the silence and serenity that, according to the sages, is the beginning stage of prophecy.

The head as protection from evil

There are a number of problematic, pejorative words that begin with the letter *resh: ra* ("evil"); *rasha* ("evil person"); and, as just mentioned, *ra'ash* ("noise"). But there is also a positive word that is very important in Judaism: ראש – *rosh* ("head").

The word רע – *ra* can be read backwards as *er* – (ער), which means "aware." This association indicates that awareness is our strongest weapon against negativity. This notion is also alluded to by the two letters that are written larger than usual in the first verse of the *Shema*, the central declaration of Jewish monotheism שמע ישראל ד׳ אלקנו ד׳ אחד ("Hear O Israel, God is our God, God is One").

Here, the enlarged Hebrew letters *ayin* (ע) and *dalet* (ד) form the word עד – *ed*, meaning "witness." This prayer, which can be called the Jewish "mantra," inducing a person to become his or her own witness, aware of the influence of subconscious conditioning.

The role of mental awareness in the process of transformation is encoded in

the Hebrew names of two important festivities in the Jewish calendar: *Rosh HaShanah* and *Rosh Chodesh*. The first one is the beginning, or literally, head, of the year, the second one is the beginning—head—of the month. Both heads are followed by words meaning change and transformation: *Shanah* ("year") shares the same root with the word *shinui* ("transformation") and *chodesh* ("month") shares the same root with the word *chidush* ("innovation"). We are encouraged by these meanings to make significant and positive changes in our lives instead of reconciling ourselves to negative, self-destructive situations and relationships.

On *Rosh HaShanah*, Jews have the duty to work on the contents of their *rosh*, transforming as much as possible unconscious conditioning into awareness, thereby avoiding the risk of spending the whole year in a state of spiritual *sheinah* ("sleep"). The pivotal choice between *shinui* and *sheinah* that faces us on *Rosh HaShanah* is alluded to by the fact that all three words share the same root.

The ancient ritual of donning *tefillin*, a set of prayer boxes wrapped on the head, arm, and hand is a Jewish "energy" practice designed to establish a connection between the mind and the heart. The "wise head" acquired through donning *tefillin* before prayer helps one to speak from one's deep, authentic self. As illustrated in the story of Moses' tongue being heavy—*kaved*—when our hearts are not connected to our inner wisdom, we are unable to communicate our deepest truth.

The heart's domain, in TCM, is about relationships and communication. Prayer is considered in all mystical tradition to be the highest expression of communication. In the process of prayer we can see how the virtues of the kidneys, liver, and heart build on each other. The kidneys are our deep, unconscious will, the liver is our ability to act in the world, and the heart is the place where understanding illuminates our deep will and our capacity to act. When all of the organs cooperate in harmony, the possibility of communicating our truth to others and to God becomes real.

It is only through understanding the deep forces within us and bringing them to conscious awareness, that we are able to become clear expressions of our soul. Our speech may then become the outer manifestation of the highest truth within.

Steven Schram analyzes the effects of *tefillin* on the heart and mind from the perspective of Chinese medicine in "*Tefillin*: An Ancient Acupuncture Point Prescription for Mental Clarity" (Journal of Chinese Medicine number 70, October 2002"): "The acknowledged purpose of the *tefillin* is to raise the spiritual consciousness of the people who wear it. If we examine where the knots and wrappings are placed from a TCM point of view, it appears that the *tefillin* and wraps form a potent acupuncture point formula focused on the governing vessel (Du Mai) and aimed at elevating the spirit and clearing the mind."

The first prayer-box of *tefillin* is placed on the front of the head with a strap attached that is tightly knotted at the base of the skull (occiput). While the prayer-box puts pressure on points at the front of the head (stimulating the frontal lobe, the more conscious part of the mind), the knot at the occiput puts

pressure on the area of the more primitive parts of the brain (related to the kidneys), thus allowing unconscious parts of the wearer to come into conscious awareness. The acupuncture points stimulated are understood in TCM to have direct effects on the mind and spirit. In fact, TCM defines the position of the *tefillin* at the front of the head as a "gate to heaven." Researchers at Bar Ilan University have shown through Kirlian photography that the color of a person's aura changes dramatically when he is wearing *tefillin*.

The second prayer box is attached on the upper part of the left arm and wrapped in place with a strap. The wrapping comes down from the arm and then wraps on the hand, stimulating acupuncture points on several acupuncture channels relating to the heart, mind, and spirit, culminating by wrapping around the middle finger, thus stimulating the Pericardium channel. The Pericardium in Chinese medicine is also known as the "Heart Protector," and has the function to protect the heart (both physically and emotionally) and to help the heart to safely engage in relationship, without being overly vulnerable and thus possibly wounded. A healthy Heart Protector is essential for the free flow of communication with others and with God.

Evil and noise

The close affinity between the words *ra'ash* ("noise") and *ra* ("evil") draws our attention immediately to modern society's role in the deterioration of human health through sound pollution and air pollution (which can be conceived of as

chemical "noise"). Walking through the cacophony and chemical pollution of city traffic deeply disturbs and upsets our delicate psychological and spiritual balance. Kabbalah, like alchemy, teaches that every exterior phenomenon has its interior effect: we have a tendency to echo and amplify in our own minds the disruption and confusion that we experience on city streets. The relationship works in reverse, too: evil encourages noise. These two elements activate and stimulate each other's growth. As people struggle with simple activities of walking and talking and maintaining a safe space, their instincts for survival lead to aggressive behavior.

The Native Americans have something to teach us in this regard. In an 1855 letter to the President of the United States, Chief Seattle of the Duwamish tribe wrote: There is no quiet place in the white man's cities. No place to listen to the leaves of spring or the rustle of insect wings. But perhaps because I am a savage and do not understand—the clatter only seems to insult the ears. And what is there to life if a man cannot hear the lovely cry of the whippoorwill, or the arguments of the frogs around a pond at night?

Today, the "white man" has polluted the entire world, and not just the land of the indigenous people, with his "noise" using the rationale of "progress." In the face of this disaster, we can at least silence another thundering noise—that of our thoughts. In order to promote our peace and well-being, we can start to control our inner noise. With our heads, our *rosh*, we can put a stop to our most obsessive thoughts. The three-letter Hebrew word *rosh* shares its first and last letters with those of the three-letter word *ra'ash*. However, its middle letter changes from an *ayin* to an *alef*. According to the discussions of these letters, the *alef* represents Divinity, and is the symbol of monotheism, whereas the *ayin* is associated with anger. Since the numerical value of the *alef* is one, it follows that in order to change from the negative noise, *ra'ash*, to the positive *rosh*, we must exchange the anger of the *ayin* for the *alef*: the presence of God.

Overcoming the incessant activity of the mind is aided by the recitation of the *Shema*. When we recite its first verse, we cover our eyes with our hand. With this gesture we declare our intention to detach ourselves from the outside world. One of the *Shema*'s most important directives is to seek not after your own heart and your own eyes.

A metaphor used in Buddhist philosophy compares the untrained mind to a monkey who, "restless by nature, jumps from one branch to another, then

becomes drunk on the wine of desire and is bitten by a scorpion who fills it with envy for the success of others." Finally, "it is possessed by the demon of pride and its torment becomes impossible to describe."

Images of the mind

In contrast, the *rosh* is the "good" head, which corresponds in Kabbalah to the faculty of רצון – *ratzon* ("will"). Our *ratzon* allows us to make life changes, provided these changes benefit our soul. Thus, it is that intention by which we become wise. As it is written in Psalms: "A good intelligence [is acquired by] all those who fulfill [God's commandments]."

According to Afterman, the battle for the mind is the battle for the contents of its images. Indeed, he says that this is the battle for the person's very essence. The only way to bring awareness into our lives is by ceasing to live according to the mental programs dictated by our astrological charts, psychological configurations, and personal history. All these influences impel us to follow the line of minimum resistance and keep us from making the daily breakthroughs that spiritual growth requires of us.

The good mind, however, can help to set us free, and even make us "kings." According to the Oral Tradition, the word מלך – *melech* ("king") is an acronym for מוח-לב-כבד *moach-lev-kaved* ("mind-heart-liver"): the mind governs the heart, which in turn governs the liver and the flames of desire. That is the only way for the good mind to become king of the "small world" that is the human being. The letter thus alludes to the process through which we attain ever-higher levels of awareness through contemplation and meditation.

The first phase of this process of elevation is according to the sages, tranquility, inner calm, relaxation, rest. The medieval commentators Rashi (Rabbi Shlomo Yitzchaki) and Radak (Rabbi David Kimchi) identify the rest (referred to in the verse "And I have not found rest") with "prophecy." When we learn to find quietude and relaxation, allowing ourselves to be enveloped in the present moment, we can access the powerful mental energy of the right brain and the subconscious mind, the gate to prophecy.

The conscious mind, which processes information in linear, logical patterns and can handle just a few tasks at a time, has limited short-term memory and processing capacity—up to 40 bits of information per second. In contrast, the subconscious mind can process 11 million bits of information per second and handle thousands of tasks simultaneously. The human mind could hardly attain

any of its complex and superior goals without the cooperation of the subconscious.

By living in the present moment, connecting to our senses, relaxing, closing the eyes, and letting the imagination assume control for a few minutes every day, we can start to make the subconscious our ally instead of our enemy. The subconscious is not only the reptilian part of ourselves, that which is driven (and drives us) by fear, greed, impulsive behavior, anger, etc. It is the storehouse of the wisdom of our ancestors and of our previous reincarnations and past experiences.

The second way to make the subconscious our ally is to reach for a state of "completeness," the ability to reveal and express all parts of our soul. In fact, as Jung pointed out, unless we express all parts of our soul (and stop exiling aspects of our personality from consciousness when they do not fit the need of the ego) we cannot fulfill our highest "self." The rejected parts of our selves, banished to the subconscious, will sabotage the success of all projects that "ignore" their existence. Peace, completion, fulfillment is possible only when each part and function of the soul is permitted to express itself.

The professional woman coming home must make space for the loving mother within herself; the scientist must let his yearning for artistic expression, mystical experience, or emotional contact take over when his job is finished; the housewife must allow her sensual self to take center stage at the proper time. Our *neshamah* ("soul") has the role of conducting the harmonic expression of all aspects of the personality so that none of them, will sabotage our efforts.

To give a personal example, I am a creative, mystically oriented person. If I deny this part of myself the right of expression in favor of excessive need to control and organize I suffer the consequences. For instance, when I have an appointment with the editor of my book, my subconscious will often see to it that I forget the address or the exact time of the meeting to repay me for having ignored all the needs of my soul.

The letter *resh* is also the beginning of the word רפואה – *refuah* ("healing"). Healing takes place when the mind, subjected to a higher will, succeeds in harmonizing the various conflicting forces inside the personality. In the same way, a conductor subjugates an orchestra's musicians to the composer's overall vision of the piece being played.

CHAPTER **21**

Shin

He made *shin* king over fire
And He bound a crown to it
And He combined one with another
And with them He formed
Heaven in the universe
And the head in the soul

Both in shape and sound, the letter *shin* represents the effort of the soul to elevate and cleave to God. For this reason, it is the beginning of the word *shirah* ("song"), the instrument of the soul that the Jew uses to unite with God.

The element of fire

Sefer Yetzirah associates the ש – *shin* with the element of fire. Both its shape and sound (sh) recall the upward direction of the flames and represent the soul's effort to rise upward towards the Divine. Just as a flame burns by virtue of the transformation of matter—the wood that is consumed, turning into fire and smoke—*shin* signifies the consumption of the materialistic aspects of the ego.

In Chinese tradition, the element of fire is related to the heart, the summer season, and the emotion of joy. Fire is the most yang of the five elements; its planet is Mars, the intense red planet. Fire's summer season is the time of heat, growth, warmth, and increased light. It is a time of singing and dancing.

In Sefer Yetzirah, *the* shin *is represented as the letter of fire, the most potent tool of transformation we possess. In the Temple, animals were burned in order to elevate man's lower, more primitive instincts. In this way the person who brought the offering was transformed*.

Joy

The highest level of elevation is joy. As written in Psalms, "When the Lord brought [us] back, we were like dreamers. Then was our mouth filled with laughter and our tongue with singing and joy."

The emotion of joy in Chinese medicine, as it relates to the element of fire and to the heart, is associated with the experience of love and bliss. These states are reached when all blocks to our pure loving nature and our connection to the Divine are removed. We must strive to attain these states all of the time, for the sake of our health. The Torah warns us: the Divine fire that burns on the altar must not be extinguished. It is easy to be inspired, but it is not easy to keep our inner fire lit, as the Bible commands. Fire (the powerful destructive passions of the liver) can be extinguished by wind or by water, the fears and depression

created by a malfunctioning of our kidneys.

In the spiritual anatomy of the Chinese tradition, the heart is seen as the "Emperor," or the organ that unites and directs the rest of the kingdom of one's spirit, body, and personality. As we mentioned each organ in Chinese medicine relates to certain emotions; the Liver to anger and to our creative drive, and the Lungs to grief as well as to inspiration and our ability to release and let go. The Kidneys, Stomach, Spleen, Gallbladder, and the other organs also possess their own energy, according to the elements they are connected to. The organs are in reality not only physiological, but they are "spirits", as alchemical Chinese medicine teaches. Different spiritual traits are held within each of our organs and used by us at different circumstances and times, to help us evolve and fulfill our task on earth.

It is the "Emperor"—the heart—that takes the stance of connection with the Divine, which guide us towards joy, truth and connection to our higher self. It is from this place that the heart is able to direct the rest of the body and personality to be loving and balanced. An Emperor who is out of balance cannot maintain a happy kingdom with healthy subjects. So is it, too, with our body, mind, and spirit. Through the directive from our Hearts, our between the pairs of words שיר – *shir* ("song") and חזן – *chazan* ("cantor"), שור – *shur* ("vision") and חזון – *chazon* ("prophecy") demonstrates how *shirah* is the ideal way of reaching levels of higher understanding. Indeed, one of the properties of music is its ability "to cut off" the negative spirit, as shown by the double meaning of the word *zamer*: "to sing" and "to prune." The Scriptures confirm this analogy: King Saul was in a deep depression that, according to the Sages, was due to a spirit that wanted to completely possess him. The only remedy was listening to the holy music of David (the future king of Israel). Only this gave him relief and restored his potential to access *ruach ha'kodesh*, the prophetic spirit. David was in fact brought to King Saul's court to play the lyre in order to exorcise this antagonizing spirit.

The ecstasy experienced by the worshippers in the Temple of Jerusalem was facilitated by the Levites, who played the Temple music with hundreds of instruments. Their heavenly orchestra accompanied prayer and the cathartic rites of *korbanot* (sacrifices for the purpose of drawing closer to God).

The writings of Rabbi Nachman of Breslav powerfully illustrate that music in the Jewish tradition not only stimulates transcendence, but it is also essential in the healing process. We find particularly, in the story of "The Seven Beggars," that only the sage who was able to diagnose the ten types of affliction by feeling the pulse in each of the ten fingers, was able to heal the princess. The princess is the symbol of humanity. Through ten types of melodies, the sage rebalanced the ten pulses that correspond to the ten powers of the soul, paralleling the ten *sefirot*.

In a very similar way, Chinese medicine uses music to heal the imbalances of the five elements and the twelve meridians. According to Chinese lore, Emperor

Huang Ti appointed one of his ministers to capture the harmony of nature in a musical instrument. In this way the Emperor thought that it would be possible to heal the citizens of his kingdom. The minister took a bamboo cane and filled it with seeds. Then he prepared others of different sizes, following exact numerical proportions, and filled them with the appropriate quantity of seeds. In this way he was able to build therapeutic musical instruments that were described in the Nei Ching, the most important text of traditional Chinese medicine, as an effective method to re-establish the balance of the meridians and the flow of vital energy.

Six references in the psalms mention "singing a new song" to God. This means that each of us, through reflection and meditation leading to the communion with the Divine, can be inspired to sing a song that comes from the soul. Each song will be a unique expression, created through the spontaneous outpouring of the soul in harmony with the Divine. Every man or woman of faith will be inspired to sing a song that specifically resonates with his deep spiritual essence

Nowadays, thousands of young artists are claiming the right to convey Divine light through music and song, just like the ancient prophets or the Levites in the Temple of Jerusalem. In Israel many inspired musicians are unlocking a pathway to the secrets of healing that are contained in the Bible. This healing cannot be accessed through a solely intellectual approach to Torah. Rabbi Kook used to say that messianic redemption will be possible with the condition that each poem, each song, each work of art divinely inspired, will be finally written, sung and created!

Unfortunately, some musicians, once they rise to fame, start creating and playing music to satisfy the needs of an audience. This is betraying the prophetic mission of the real musician. This sentiment is articulated poignantly by King David, who dramatically describes the exile of music and of the musician:

> By the rivers of Babylon,
> There we sat down, and we wept,
> When we remembered Zion.
> On the willows of that land
> We hung up our lyres,
> For there our captors asked us for words of song.
> Our oppressor [asked us for] joy, [saying]: "Sing us some of the songs of Zion."

The beautiful 1970 reggae song, *Rivers of Babylon*, quotes this psalm, perfectly conveying the mission of music to speak to the soul, and not sell herself to the needs of the record business.

Connecting to our spiritual center via music and song can lead us to the highest level of spiritual experience; the joy of total connection with the Divine. "When God will lead back the returnees to Zion…our mouth will be filled with laughter and our tongue with chants of joy." Ecstatic music wells up from within us when we overcome a separation from our inner core and yearn to return to the essence of who we are.

On another musical note, when the Israelites walked on dry land after crossing the Sea of Reeds, and saw the waters engulf their Egyptian pursuers, Miriam led the women in joyous song, praising God. In *parashat BeShalach* 15:42, "Miriam the prophetess, Aaron's sister, took the drum in her hand and all the women followed with drums and dancing. Miriam led them in the response, 'Sing to God for His great victory; horse and rider He cast into the sea.'" Singing is the soul's spontaneous reaction to a totally exhilarating experience when spoken words will not suffice to express an overwhelming emotion of joy.

In the Temple of Jerusalem, the Levite vocalists (whose role it was to spiritually inspire and elevate the worshippers) were chosen according to their musical capabilities, rather than according to their knowledge of ritual. Music was recognized as the ultimate instrument for creating the alteration of consciousness necessary to stimulate the process of *teshuvah*.

When the people of Israel went into exile after the destruction of the Second Temple in 70 C.E., the masses were disconnected from the intense musical experience that the Temple had provided. Then, as predicted by King David, the vision of the prophets surfaced in our generation! The vision was first expressed in the form of the music of the hippies, which became the "soundtrack" of a revolution of consciousness in the Western world. For decades, the music of the '60s, reverberates through time, continuing to spread the Biblical message of hope, peace, and transcendence.

Intoxicated with the dream of creating a world of justice, freedom, brotherhood, a return to the earth, equality, peace between people and the sexes, and in search of a genuine spirituality liberated from religious dogma, an entire generation identified with the lyrics and the music of the '60's. The music blended politics, philosophy, ecology, and spirituality into a very powerful

counter-culture mission statement, challenging the materialistic values of a consumer society.

Both the beatnik and hippie generations correctly intuited the holy, very powerful role of music, summarized in the words of Leonard Cohen's 1984 song *Hallelujah*:

> Now I've heard there was a secret chord
> That David played, and it pleased the Lord
> But you don't really care for music, do you?

With these words, one of the "high priests" of this generation articulated the quest of enlightment and spiritual roots, provocatively .questioning Western society and its materialism, the leaders of this counter-culture accused contemporary society of being deaf to the call of the spirit, and to the message of music.

In Paul Simon's famous lyrics,

> Hello, darkness, my old friend,
> I've come to talk with you again,
> Because a vision softly creeping
> Left its seeds while I was sleeping
> And the Vision that was planted in my brain
> Still remains
> Within the sound of silence.
> …
> And in the naked light I saw
> Ten thousand people, maybe more.
> People talking without speaking;
> People hearing without listening;
> People writing songs
> That voices never share…
> "Fools," said I "You do not know
> Silence like a cancer grows."
> "Hear my words that I might teach you…."
> And the people bowed and prayed
> To the neon god they made…

As we read these words, it hardly seems that two thousand years have passed

since Moses, Jeremiah, and the prophets of Israel warned the people against worshipping idols. King David described exile as "darkness of the soul," a condition in which people "hear without listening, look without seeing," a time of illness born of silence and the inability to communicate.

According to contemporary Kabbalists, the powerful flow of Divine love that descended in the world in the summer of 1967 inspired both the hippies and the people of Israel. Thousands of concerts, of which Woodstock was only the most famous, deeply transformed American society during what was called the "summer of love." On the other side, this powerful celestial configuration assisted the people of Israel prevail through what could have been a catastrophic war (against five Arab armies attacking the Jewish state). The Sixties and in particular 1967 has been called by Kabbalists a "moment of grace" (*et razon*), an opportunity that God gave humanity to transform itself.

However, that evolutionary leap was not realized. The opportunity for a messianic society was lost. One of the reasons was that the potentially fruitful encounter between the wisdom of Judaism (the "secret chord" of the harp of David) and the hippie movement's aspiration toward expanded consciousness did not occur. The establishment succeeded in consigning this movement to the fringes of society and denigrating it rather than incorporating its message of essential spiritual growth into the mainstream mentality.

Afterward, the power of the hippies slowly faded. The music and lyrics of Leonard Cohen, the Beatles, Donovan, Bob Dylan, Simon and Garfunkel, Pink Floyd, and the rest, inspired by the visions and the words of the prophets, were gradually replaced by hard rock. Hard rock degenerated to the point of assuming dark tones and lyrics inspired by satanic rites (Heavy Metal, Black Sabbath). Many Jewish mystics today are gathering the music of the 60's with the certainty that they belong to what the Ba'al Shem Tov calls "the remains of the melodies of the Temple of Jerusalem." These melodies were scattered to the four corners of the world after the destruction of the Temple, trusting that in the messianic age, these melodies will be reconnected to the holiness of spiritual experience.

The reasons for the failure of the hippie movement are many and complex. Since this is not the appropriate context to discuss them all, I will describe only two factors that prevented the fusion of the revolutionary ideals of the hippie generation and the spiritual bases that could have supported them.

The first factor was Israel's inability to welcome and absorb the thousands of hippies who traveled there. They were inspired by the miraculous success of the

1967 war, in which Israel defeated five Arab countries despite of their numeric and military superiority. These young people were not welcomed into the religious world; they instead ended up in secular kibbutzim, utopian societies based on equality but quite removed from the teachings of the prophets with whom these inspired youths were instinctively trying to identify.

The second factor was the passage from soft drugs to hard ones, covertly orchestrated by commercial American interest groups who could not accept the liberation of an entire generation from capitalist consumerism. Most unfortunately, these commercial interest groups succeeded in sabotaging a movement that would have disempowered them. Hopefully this movement will be revived, imbued with the proper spiritual basis, and will help to usher in the messianic age.

CHAPTER **22**

Tav

Tav is the initial letter of the words *tefillah* – "prayer"; *teshuvah* – "repentance"; and *tikun* – "rectification." The soul ascends to heaven to be enlightened, only to return to earth and another incarnation on order to undergo further rectification, necessary for its purification.

***Tefillah*: service of the heart**

For many people, even those who are spiritually elevated, תפילה – *tefillah* ("prayer") is hard to comprehend. They ask: "Why is it necessary to say our prayers if God knows all our thoughts and desires?" The Talmud states that the first verse in the second paragraph of the *Shema*, "You should love the Lord, your God, and to serve Him with all your heart," refers to prayer, the "spiritual service" (*avodah*) of the heart. In Rashi's words, "This verse speaks of a service that is in the heart, which is prayer."

On a metaphysical level, the heart is the channel through which human beings express themselves. According to the theory of the five elements of Chinese medicine, the heart represents our ability to express and communicate not only our love but also our essence. In order to speak to God, the heart must make a spiritual effort that is more intense than simple meditation. This is because when we speak to God we must express and give shape to our most intimate desires. As opposed to meditation, we move our lips in prayer, further emphasizing that we are speaking, albeit silently, and actively communicating with God.

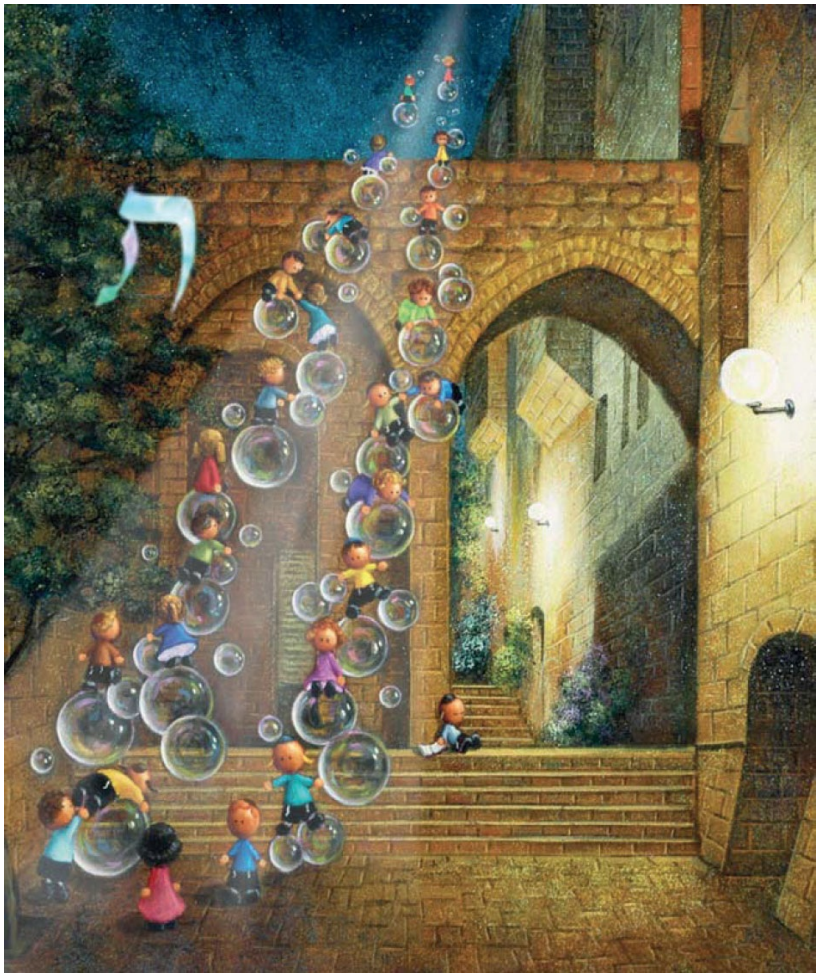

Prayer is a way of externalizing our desire for spiritual elevation and our yearning to approach the Absolute. If prayer is "service of the heart," it is no accident that God says to a person: "My son, give Me your heart. If you give Me your heart, I will know that you are Mine."

Approaching God

One meaning of the word *tefillah* is "union." The highest form of union we can have with God is to feel Him so close to us that we can speak to Him. Moreover, the more we speak to God, the closer we feel to Him. This phenomenon of mutual reciprocity is a proven fact in the field of communications. The closer two people feel to each other, the more they can communicate, and the more they communicate, the closer they will feel to each other.

***Teshuvah*: return to the real essence**

Tav – ת – the first letter of the word tefillah, is also the first letter of the word תשובה – *teshuvah* ("return"), specifically the return to the real, original, one essence, to the *alef*, the first letter of the alphabet. One of the most effective ways of achieving this return is through *tefillah. Tefillah is* the tool that demolishes the obstacles that separate us from God when we stray from the truth.

There are many people today, including believers, who find it intimidating to address God's Presence, which is both so absolute and so hidden. As an aid in overcoming this block, let us examine some of the teachings of the Oral Tradition regarding one's proper attitude during prayer.

Prayer and desires

The Sages teach us that if we want to pray with the proper intention and solemnity, we must first rediscover the real needs of our Divine soul, separating them from the needs of the ego. According to Maimonides, in prayer, a person "purifies the heart and mind from any extraneous thought, and visualizes himself or herself in the presence of the Shechinah."

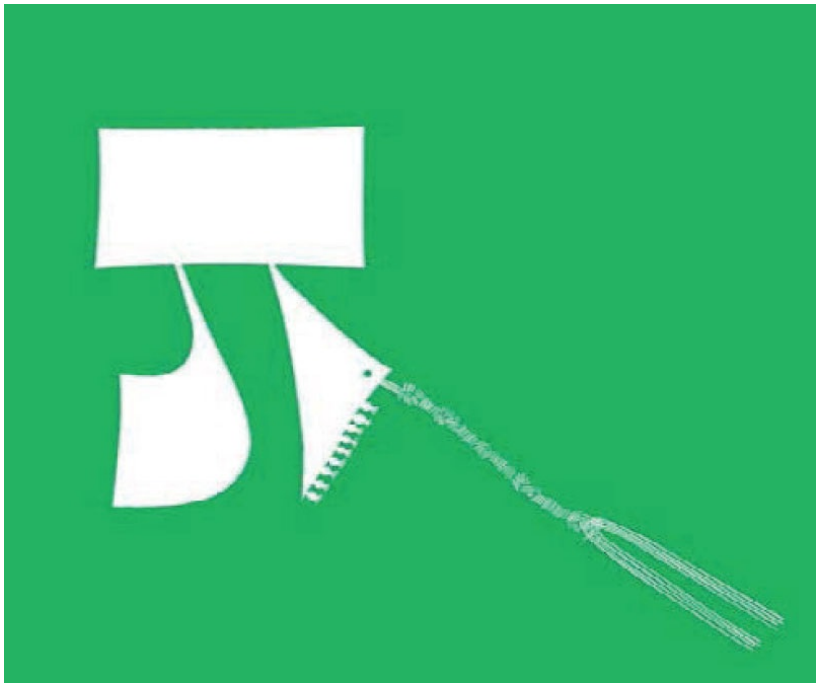

Prayer is not only the expression of the soul but is also the instrument with which the soul joins with God. In fact, the word nefesh, *"soul," according to the Talmud, also means "prayer." The goal for every human*

being is to live in a constant state of prayer in order to achieve true fulfillment. In the image, we see the letter tav *wearing a prayer garment* (tallit).

In the Book of Proverbs, King Solomon tells us that the heart, which expresses itself most intensely in prayer, must be refined just like gold and silver: The refining pot is for silver and the furnace for gold, but the Lord tries hearts. The Hebrew word *kesef* ("silver") also means "desire." In other words, before prayer, we must refine the quality of our desires and our requests.

In the terminology of Roberto Assagioli's theory of psychodynamics, we could say that in the process of praying, a person goes from ego to higher Self and puts himself or herself in contact with the Transpersonal Will. This is the Divine will expressed in our soul, freed of the weight of the ego.

In order to understand how the structure of the liturgy serves to refine the heart, we need to recall the ladder that Jacob saw in his dream. According to the interpretation of the *Zohar*, the verse "And behold, a ladder was set up on the earth and its top reached to heaven" refers to prayer, which we recite on earth but reaches to heaven. We also see this in the verse, "Then hear, You in heaven…"

The imagery of the ladder indicates how we ascend toward heaven through prayer, step by step, with the aim of reaching God. According to the Midrash, as explained by Maimonides, the ladder had four rungs, representing the four stages through which thought must pass to reach God. According to Kabbalah, the ladder's four rungs are the four spiritual worlds. The earth is the base of the ladder. The first rung is the world of *Asiyah* ("action"), the world of cause and effect. The top rung of the ladder, from which we reach toward "heaven," is the supersensitive world of *Atzilut* ("emanation"), the world of the Higher Spheres. In between are two other rungs/worlds, *Beriah* ("creation") and *Yetzirah* ("formation").

While the worlds that the Kabbalah delineates represent the downward development of Divine Emanation, the ladder of prayer signifies the different phases of consciousness that we must reach and then overcome, starting from earthly phenomena and culminating in the vision of the Absolute. The apex and most dramatic part of the Jewish liturgy is the silent prayer, the *Amidah* ("standing"). It is so called because it is to be recited while standing at attention in one place. Although it is at this point in the liturgy that we reach the highest level of consciousness, it is also, paradoxically, the first time in the liturgy that

we voice our material requests for blessings such as livelihood and health.

Indeed, it is crucial that we not make these requests until we reach the state of self-abnegation that characterizes the *Amidah* and the world of *Atzilut*. For it is our higher essence that must express our material needs, and not our unrectified ego, with its limited vision of existence. Our desire for health and livelihood must be predicated by our desire to better serve God. Therefore, the *Amidah* is prefaced by the verse: "God, open my lips, and my mouth will relate Your praises." It is as if we are saying, "May it be You, not me, who prays the following prayer through me."

It is only after the soul has used the liturgy to ascend through the four spiritual worlds that its Divine spirit can express its needs, in order to assure both personal well being as well as that of the collective; the Jewish people and the world at large. This type of prayer is by no means a "shopping list," the self-serving act that is denigrated by the sages and that the Ba'al Shem Tov described as the "barking of a dog asking its master for food."

There is a verse in Psalms that shows how the Divine spirit, the *Shechinah*, prays within us: "He shall call upon me, and I will answer him; I will be with him in times of trouble." The following parable from the Midrash clearly illustrates the meaning of these words.

> As a woman was giving birth to a child, her mother was on the upper floor of the house. When she heard her daughter's screams, she also began to cry. When the neighbors asked her why she was screaming, she replied, "Isn't it my daughter who is feeling the pain? I am screaming because her pain is mine."

If a mother can identify in such a way with her daughter, then she must be even more capable of identifying with the *Shechinah*, since it is the Divine spirit that not only created us but lives inside us and suffers every time we suffer. If we do not feel fulfilled, if we are ill, if our personal and professional relationships are not satisfactory, the *Shechinah* suffers with us. She suffers because our alienation is its alienation.

The irony is that though the *Shechinah*, the Divine aspect of our soul, is very sensitive to our thoughts and actions and we can either move her forward into the Light of Divine awareness or backwards into the darkness of negative emotions and unworthy aspirations. It is the soul, which is that part of us that will continue in other lifetimes where a *tikun* will eventually be completed.

***Teshuva*: "return"**

There are a number of pathways of *teshuvah*, the soul's return to God. Some may achieve peace through spiritual awareness without having to face any harsh trials. This person is obligated to be a living example, instructing others to find a suitable language to communicate one's feelings and remain in light, even in a world of darkness. In Kabbalistic tradition, this is the role of the *tzadik*, the righteous person. The *tzadik's* return is the opposite of spiritual elevation since his duty is to descend, to anchor himself to the material world to illuminate others. The *tzadik* is obliged to choose to communicate with people and not with the angels.

Ba'alei teshuvah (penitents) have a very different path. Their trial consists of redeeming the sparks of light contained in the obscure situations in which they have been placed by God and to perform an alchemical ritual, transforming evil into good and darkness into light. It is written: "Great is *teshuvah* because it heals the world."

Quite often, these "black holes" are distinguished by a physical or psychological illness that cannot be healed without help. But God, either directly or through the *tzadik*, can penetrate the soul of someone in exile and cure it.

The overwhelming majority of *ba'alei teshuvah* must walk through the valley of the shadow of death, often experiencing a shattering of the ego in order to transcend and evolve spiritually. It is not easy to find a *tzadik* gifted with the ability to look into the depths of our soul. According to the Talmud, however, in every generation there are at least thirty-six hidden *tzadikim* in the Jewish world.

They are not only capable of making infallible diagnoses of the origin of mental and physical imbalances but also of giving precise instructions on how to cure them. Often, all that is really needed is just a little readjustment, while for others a genuine *tikun* is needed. *Tikun* is a Kabbalistic term referring to the difficult operation of repair and transformation that our souls must undergo.

***Tikun*: "reparation", "transformation"**

The process of *tikun* is alluded to in the form of a lit candle. The body of the candle symbolizes the *nefesh*, or "animal soul". It represents the genetical, karmic baggage that hinders pure consciousness, our subconscious programming, acquired in our childhood or in past reincarnations. The wick symbolizes the *insight*, the enlightment which allows us to start transforming our programmed automatic behaviors. The flame symbolizes the *neshamah*, the

manifest spiritual power of the soul; the highest self, which alchemically draws energy from the most material aspect of our being, our personal "wax".

The consumption of the candle as it is transformed into the burning flame alludes to the "alchemical" transformation of matter and darkness into spirit and light. The more wax to be consumed by the wick, the bigger the flame, the potential for enlightment.

The wick is the catalyst in this transformation. Allegorically, the wick is the spiritual teacher or teaching which we must find in order to start "burning" our wax. It could also be an angel, a dream, or some moment of spiritual awakening that comes to us seemingly of its own accord.

The transformation of candle into light requires oxygen. This underscores the importance of proper physical and spiritual breathing, which we have referred to previously. Conscious breathing enhances and expands our arenas of free choice. We have noted already that Egypt (*Mitzrayim*) is the paradigm for exile, for restriction and constricted consciousness (*meitzarim*). Psychologically, Egypt represents our inability to see any possibility of change. When the Torah describes Israelites suffering in Egypt, it refers to them as suffering from *kotzer ruach*, "an inability to breathe," constricted by fear and stress. In contrast, when God told Moses that He was about to redeem the Jewish people from Egypt, He referred to Himself as *Ekyeh asher Ekyeh*, usually translated "I am who I am," but literally meaning "I will be that which I will be." This indicates that there is always the possibility of changing our *mazal*. Proper breathing is a key to spiritual growth, as the most important divine attribute confirms through the hebrew language: "Erech Apaim" litterally means "Long Breath" (but is translated as "compassionate" and "forgiving").

Jungian psychoanalysis and Tikun C.G. Jung, the creator of a psychology that "transcended" itself, and become a tool for spiritual and religious experience, was extremely attracted to Kabbalah and Hassidism, and in particular to the ideas of *tikun*.

One of the strongest influences of Hassidism on Jung was the idea that the goal of religious life is the *tikun* (reparation)—the restoration and rectification of the world. As Jung stated in a letter to James Kirsch (Drob, 2009, p. 33): "The Jew has the advantage of having long since anticipated the development of consciousness in his own spiritual history. By this I mean the Lurianic stage of the Kabbalah, the breaking of the vessels and man's help in restoring them. Here

the thought emerges for the first time that man must help God to repair the damage wrought by creation. For the first time man's cosmic responsibility is acknowledged".[117]

Jung was fascinated by the kabbalistic concept of man's descent into the abyss of material existence "for the sake of an ascent," for the purpose of elevating the Divine sparks dispersed in the world. The archetype of tikun, the reparation of the world, as expressed by Lurianic Kabbalah and later by Hassidism (which believes there is a spark of divinity in all things, waiting to be rescued by man) was very near to Jung's belief in the connection between individual and collective unconscious.

Each individual, according to Kabbalah, is given by God a certain number of sparks to elevate that are uniquely suited for his soul to raise, both in the world and within himself. Jung integrated these ideas into his work, seeing psychological redemption as a prompt to man to free the sparks that are trapped in the husks, overcoming neurotic complexes that prevent the individual from actualizing his redemptive role and divine potential. Jung understood the fact that psychological complexes were also spiritual entities. He used to say that "more than having a complex, it is more accurate to say that a complex is having us…A person who is a complex, is in a sort of a state of possession by an alien personality…".

The psychoanalytic treatment has the goal of freeing the sparks and releasing man from his complexes, obtaining something more than an individual cure. Like Hassidism he believed that the process of tikun and of psychotherapy is incomplete if it remains only on the personal level and does not affect the external world.

Following the visions he had in 1944 visions about his relation with Rabbi Shimon Bar Yohai (as describer in his biography "Dreams, Visions and Memories"), Jung uttered a public acknowledgement of his debt to Kabbalah and Hassidut: "The Hassidic Rabbi Beer from Mesiritz, whom they called the Great Magid…anticipated my entire psychology in the 18th century" (McGuire, 1977, p. 271).

1 The Oral Torah is the detailed explanation of the Written Torah, given concurrently with it and revealing the profound, hidden meanings of the written text. The Talmud (*Gitin* 60b) states that God established a pact with the Jewish people only on the basis of the Oral Torah, as it is written: "And the Lord said to Moses, 'Write these words: for after the tenor [literally, "for by the mouth"—the oral explanation] of these words I have made a covenant with you and with Israel'" (Exodus 34:27).
2 Genesis 1:3.
3 *Halachah* (literally, "walking") is Jewish law.
4 A *mezuzah*, or "doorpost," is a parchment inscribed with Torah verses placed on the doorframes of Jewish homes.
5 *Tefillin*—also called *phylacteries* (from Ancient Greek *phylacterion*, form of *phylássein*, meaning "to guard, protect")—are a set of small black leather boxes containing scrolls of parchment inscribed with verses from the Torah, which are worn by observant Jews during weekday morning prayers.
6 Every letter of the Hebrew alphabet is also a number, based on its order in the alphabet: the first 9 letters are the integers; the next 9 letters are the tens; the next 9 letters (i.e., the remaining 4 letters and the 5 final forms) are the hundreds.
7 *Berachot* 55a. The *Talmud* is a central text of Rabbinic Judaism. It consists of 63 tractates, and in standard print is over 6,200 pages long.
8 The master artisan chosen to oversee construction of the Tabernacle.
9 Exodus 31:2.
10 Particularly *Shabbat* 104ab.
11 Particularly the work *Otiot d'Rabbi Akiva*.
12 *Otzar Eden HaGanuz*
13 6:7.
14 Isaiah 41:8.
15 In the Bible, God gives a description of Himself using a very clear image: "I am God your healer" (*Ani Hashem Rofeicha*). The second definition God gives of Himself is "I am God who frees from slavery." These two Divine roles are deeply related, as will become clear throughout the pages of this book.
16 As quoted in the book *The Art of Amazement*, Abbot Norman Fisher (Jewish-born) leader of the San Francisco Zen Center, declared: "Being Jewish is deep karma" (qtd. in Seinfeld, 2002, p. 13).
17 1 Samuel 10:5.
18 The Eskimos have 38 words for "snow," reflecting its importance in Eskimo

culture. In the language of the Bible, concepts such as "good deed," "prayer," and "God" are expressed in multiple ways. In Jewish practice, it is customary, out of respect for God, not to pronounce His Names outside of liturgical use. We will therefore follow the practice of inserting hyphens in these Names to indicate that they are not to be pronounced as written. The customary "mispronunciation" of the Name *El* is "Kel."

19 The customary "mispronunciation" of the Name *Adonai* is "Ad-ni."

20 1:2b-3b; *Zohar Chadash, Rut* 107b.

21 Exodus 20:2.

22 The three "mother letters" are *alef, mem*, and *shin*, and represent three essential phonetic and natural elements, air, water, and fire, respectively.

23 See Glossary.

24 Ancient Chinese philosophers, in order to observe and perceive the natural world and its connection to humans, divided it into five elements. Each element encompasses a multitude of interrelated characteristics in the natural world, in the physical and in the spiritual nature of human beings, and in the mystical realms.

25 See *Tanya*, chapter 2.

26 The customary "mispronunciation" of the Name *Yah* is "Kah."

27 Psalms 150:6.

28 *Bereishit Rabbah* 14:9.

29 Exodus 34:6; Numbers 14:18; Joel 2:13; Jonah 4:2; Nahum 1:3; Psalms 86:15.

30 Genesis 3:19.

31 *Yevamot* 63a.

32 Genesis 2:15.

33 *Kohelet Rabbah* 7:13.

34 See Aubrey Rose, ed., *Judaism and Ecology*.

35 Leviticus 25:1-7.

36 *Bava Batra*, chapter 2, etc.

37 Genesis 1:26.

38 Isaiah 42:10; Psalms 33:3, 40:4, 96:1, 98:1, 144:9; 149:1.

39 Genesis 2:19-20; *Bereishit Rabbah* 17:4.

40 1 Kings 5:11-12.

41 Every physical entity is a manifestation of a corresponding spiritual principle: water, for example, is the physical materialization of the principle of love and

knowledge, while fire is the physical manifestation of the principle of power and strength. Practically speaking, if we manage to contact the "parallel" essence of this reality when, for example, we take a shower or light a match, we will be able to formulate all the possible metaphors, just like King Solomon. Thus, in the Kabbalistic sense, we will hasten the fulfillment of the prophecy that *on that day, the Lord shall be One and his name One* (Zechariah 14:9).

42 Exodus 25:8.

43 Psalms 90:1.

44 The term is from Ezekiel 11:16. In the Talmud (*Megilah* 29a) it is understood to mean synagogues and houses of study. In Chassidism it is applied the Jewish home, as well (see *Likutei Sichot*, vol. 22, p. 181, vol. 23, p. 265, vol. 25, pp. 418, 423, vol. 31, p. 237; *Sefer HaSichot 5748*, vol. 1, p. 162, etc.).

45 *Berachot* 55a, *Chagigah* 27a.

46 E.g., *Midrash HaGadol, Midrash Rabbah*, and Nachmanides, Preface to *Commentary on Exodus*.

47 Jewish temple or The Jewish Temple, may refer to the original two ancient Jewish Temples in Jerusalem. The First Temple was destroyed by the Neo-Babylonian Empire in 586 BCE. The Second Temple was destroyed by the Roman Empire in 70 CE.

48 Exodus 40:34-38; Numbers 9:15-23; 1 Kings 8:10-11.

49 *Bereishit Rabbah* 60:16; Rashi on Genesis 24:67.

50 Leviticus 24:4-9; *Chagigah* 26b.

51 *Bereishit Rabbah* 60:16; Rashi on Genesis 24:67.

52 Genesis 18:1-8; Rashi on Genesis 18:1.

53 *Shabbat* 127a; See Rabbi Yitzchak Ginsburgh, *The Mystery of Marriage*, pp. 230-232.

54 Amos 8:11.

55 *Bereishit Rabbah* 49:4.

56 Psalms 2:7.

57 The fact that vowels are generally not written in Hebrew allows us to read groups of consonants—words—in different ways. In this example, the consonants ג, מ, ל = "g", "m", "l", with the vowels "i" and "e" are read *gimel*, with the vowel "a" they are read *gamal*, and with the vowels "o" and "e" they are read *gomel*.

58 For example, Judah is referred to in the Bible (Genesis 49:9) as lion, the king of animals, since the ultimate king, the Messiah, will descend from him. In the

same way, every person who wants to reach his or her own potential ability to be a leader can meditate on the archetype of the lion.
59 This concept is also reflected both in Shamanism and Jungian psychoanalysis.
60 Genesis 8:6-12.
61 Ezekiel 1.
62 *Torah* is the central reference of the religious Judaic tradition. The term *Torah* means "instruction" or "teaching", and offers a way of life for those who follow it. It can most specifically mean the first five books of the twenty-four books of the Tanakh, and it usually includes the rabbinic commentaries; it can mean the continued narrative from Genesis to the end of the Tanakh, and it can even mean the totality of Jewish teaching, culture and practice.
63 *Avot* 5:23.
64 At the conclusion of the Song of Songs, Song of Solomon 2:17: "Until the cool of the day when the shadows flee away, turn, my beloved, and be like a gazelle… Flee, my beloved, and be like a gazelle."
65 *Igrot Kodesh Admor Mehorayatz*, vol. 8, p. 208 (quoted in *Keter Shem Tov*, addendum 108). See *Teshuvot MiBa'alei HaTosefot MiKitvei Yad*, p. 286, §19; *Midbar Kedeimot, Gimel* 3; *Sefer HaMa'amarim 5721*, p. 256 ff; *Likutei Sichot*, vol. 18, p. 130.
66 *Shabbat* 104a.
67 *Shekalim* 5:6.
68 *Mishneh Torah, Matnot Aniyim* 10:4.
69 *Avot* 3:7; *Midrash Shmuel ad loc*.
70 Genesis 2:3.
71 *Sefer Yetzirah* associates the twelve months, the twelve signs of the zodiac, and the twelve tribes with twelve "senses," or human faculties.
72 *Rosh HaShanah* 11ab.
73 Rabbi Yitzchak Luria (1534-1572), central figure of Kabbalah, known by the acronym of the phrase *Ha**E**loki **R**abbeinu **Y**itzchak **Z**ichrono **L**ivrachah* – The Godly Rabbi Yitzchak of blessed memory.
74 *Pri Etz Chaim, Sha'ar Mikra Kodesh* 4.
75 Macbeth, Act 5, Scene 5.
76 Marina Borruso: *Il presente adesso*. Tecniche Nouve, 2012. (Disciple of Eckhart Tolle)
77 Eiruvin 64b; *Magen Avraham* on *Shulchan Aruch* 1:171:1.
78 See *Targum Onkelos* on Genesis 2:7.

79 Genesis 38:26; Rashi *ad loc*.
80 Proverbs 18:21.
81 Psalms 19:3.
82 See above, in the chapter on *gimel*
83 1 Chronicles 12:33.
84 Genesis 49:14-15.
85 The holiday of *Lag Ba'omer* (the 33rd day of the counting of the Omer) is celebrated on this date. In Israel, Jews of all origins and spiritual levels visit the tomb of Rabbi Shimon in Meron, in the northern Galilee, on this day.
86 1 Kings 19:12.
87 *Pardes Rimonim* 17:4.
88 Exodus 15:26.
89 *Chidushei Chatam Sofer, Shabbat*, 147b; *Sha'ar Yissachar, Chodesh Iyar* 3 (88ab); *Likutei Sichot*, vol. 32, pp. 72-76.
90 *Yoma* 86a.
91 *Ben Yehoyada* on *Shabbat* 119b and *Ketubot* 111b.
92 Jewish law forbids praying before the body is freed of waste and impurity.
93 The words *stand before*, which are not present in all the versions of the prayer, indicate that should these channels not work, we could not stand before God, that is, we could not pray and serve him.
94 Psalms 103:1.
95 Psalms 35:10.
96 *Berachot* 28b; *Zohar* 3:255b; *Likutei Torah* 3:70d.
97 *Berachot* 28b.
98 *Derech Chaim* 5:15.
99 Both are compared to the Splitting of the Red Sea (*Pesachim* 118a; *Sotah* 2a).
100 Very succinctly, we can say that in the language of Chinese philosophy, Yin and Yang represent contemplation and action. Yin is the passive, contemplative, female element; Yang is its opposite: the active, male element.
101 The sixth son of Jacob and Leah.
102 Deuteronomy 33:18.
103 *Zohar* 3:257b (in *Raya Mehemna*); *Sefer HaYirah; Pardes Rimonim, Sha'ar Eser v'lo Teisha* 9; *Sha'ar HaYichud VehaEmunah 7* (82a). Deuteronomy, 25:17
104 George Gurdjieff, a spiritual teacher of Russian origin best known in the West for his charisma, attributed a fundamental role to memory ("self-

remembering”) as an instrument to increase awareness of the present by helping us avoid falling into the sleep of automatic, unconscious behaviour and emotional reactions.

105 Exodus 12:8.

106 3:1-8.

107 Another mechanism Judaism uses to encourage deliberation and awareness is the *mezuzah* attached to every doorpost. These signposts enjoin the Jew to “preserve awareness” every time he or she crosses a threshold.

108 *Mishneh Torah, Melachim* 8:10-11.

109 Sanhedrin 56a; *Mishneh Torah, Melachim* 9:1.

110 See Genesis 2:29.

111 Genesis 9:2-4.

112 Exodus 19:3.

113 1:8.

114 Unfortunately the Spanish conquest was followed by the destruction of Indian spiritual life, whose reparation on the side of white Americans is yet to be completed.

115 The descendents of the Jews exiled in Ethiopia, who were brought back into Israel in the majestic airplane operation in 1972.

116 Proverbs 31:1-31.

117 These words of Jung’s, together with his commitment in saving many Jews from Nazism, can be understood as a powerful compensat ion for years of “suppression” of that truth, as well as for his anti-Jewish writings during the rule of nazi Germany and his conflict with Freud.

Author and contributors

Daniela Abravanel, Author

Daniela Abravanel grew up in Libya where, riding with her father in the North African desert and countryside, she developed a profound love for God, Nature and animals. And lived in Italy, Israel and the US where she is presently studying to complete a Phd on Depth Psychology, preparing for an interdisciplinary dissertation on Kabbalah, Five Elements acupuncture and Alchemy,.

She had previously graduated in Philosophy in Milan and in Counseling and Family Therapy in California. After that she extensively travelled East and West, to remote communities where she longed to get in touch with the natives' knowledge of God and nature. In the Yucatan, she met a Mayan shaman who became her teacher till the day he invited her to leave Mexico and to continue her quest in order to learn "how to serve God," an expression that only years later began to make sense to her.

Leaving Mexico, she traveled to Rishikesh and then to Dharamsala, in order to study Buddhism. A Lama in Dharamsala offered her a gift: her first book of Kabbalah, the Thrirteeen Petals Rose. He invited her to leave India in order to find her own spiritual roots. The next step was therefore Israel, where encouraged by Chabad rabbis, Daniela began studying the Torah, Chassidut and Kabbalah. Sensing a need to fully integrate these teachings with the mystical knowledge of the ancestors she lived for extended periods in the desert of the Negev, especially in Ein Gedi, and Kumran, the home of the Essenes and of the alchemical healing tradition of Judaism.

Wishing to integrate her passion for Judaism and for the healing tradition she has been deeply involved in the study of Traditional Chinese Medicine.

Today, Daniela teaches interdisciplinary courses about traditional Jewish healing practices and Alchemical Five Elements Chinese Medicine. She has also elaborated a therapeutic method based on the Kabbalistic system of the Four Worlds, the medical theories of Maimonides and traditional Essenic-Judaic inheritance which she shares in workshops in Cozumel and in the vicinities of

Tulum (Mexico), where a group of healers has gathered to create a holistic healing center. This facility is being built in an area surrounded by the sacred waters of the Cenotes (mayan sweet-water springs). The center will offer various detox programs, Qi Gong, authentic movement, prayer and Five Elements Alchemical medicine. Jungian and and kabbalistic tecniques for reconnecting with Ancestors. The location (in the jungle between Tulum and Cancun) is ideal for a deep experience of Nature, as a powerful transformational healing practice. Besides meeting with local curanderos, the workshops allow the experience of various eco-therapy-modalities, meeting with the spirits of plants, wild-animal-facilitated therapies; ecospirituality, and more. We will also explore mayan ecotherapies designed to answer the environmental and economic challenge, both to stop "use" nature for human benefit and to practice the ethical imperatives needed to create a true circle of reciprocal healing between man and nature.

In addition, she holds open-House-Shabats in her residence in Los Angeles, and shares her knowledge on the Bible and Kabbalah. to those who are sincerely motivated to learn Kabbalah and Hebrew prayers, in the original sacred language.

For several years, Daniela Abravanel has also been promoting trips to Israel. Thanks to her personal relationships with many great Kabbalists, and highly skilled therapists, she can be a connection for all those who want to start a path of healing and self-awareness in the holy land. Just as for millennia, true mystics of every tradition traveled to Jerusalem, not as a place to conquer and possess, but as a true Axis Mundi, these journey can open gates of self-descovery and deep healing.

She is the author of major books about the subject of Kabbalah and Healing, published in Italy (*Guarire per curarsi, I quattro mondi della guarigione, Trasformazione con le lettere ebraiche, Il segreto dell'alfabeto ebraico*).

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Tobia Ravà

Ravà lives and works in Venice, Italy. He attended the International School of Graphics of Venice and Urbino and graduated with a degree in semiology of the arts from the University of Bologna. He began painting in 1971, displaying his works in individual and collective exhibitions in Italy and abroad since 1977. He is one of the founders of the Bologna group *AlcArte*, founded in 1983. In 1988,

he began concentrating on Jewish iconography, carrying out research involving the cataloging of Jewish epigraphs in the Veneto, Friuli, and Trentino Alto Adige regions in Northern Italy.

In 1993, along with Cimitan, Fontanello, Pain, and Vignato, he promoted the *Triplani* ("Three Planes") group, deriving its name from the idea that there is a third symbolic level of reading in addition to those of the signifier and the signified, stemming from the double-paned semiology of Greimas and Galabrese. Since 1999, he has lectured at universities and higher schools of art, speaking on his involvement with Hebraic culture, mathematics, logic, and contemporary art.

Ravà was a founding member of *Concerto d'Arte Contemporanea*, created to bring together artists' ideas on harmonizing man with his environment and giving contemporary art its place in both history and art history. The group exhibits in historic villas, parks, and city squares in order to extend the reach of art in its communities.

See his website: www.tobiarava.com

Frank Lalou

Lalou was born in Marmande in southern France in 1958, and resides in France and Belgium.

Lalou is an internationally known calligrapher. He has had over a hundred exhibitions in France, Japan, the USA, Morocco, England, and Canada. At the same time, he has a passion for publishing, both as an illustrator and as an essayist in the various fields of Biblical studies, archeology, poetry, and education. Currently, he has published 40 books among which are *La Calligraphie de l'Invisible* for Albin Michel (his main publisher) and *Les Lettres hébraïques* for Alternatives.

Some of his one-off books have been purchased by famous institutions, such as the *Bibliotheque Nationale* de France, *Le Musée d'Art et d'histoire du Judaïsme* in Paris, *Le Musée des Arts décoratifs de Bordeaux*, the Israel Museum in Jerusalem, and the Sackner Foundation and the Library of Congress in the USA.

As a polymorphous artist, he applies his calligraphy on numerous materials including stained-glass windows, glass façade (the largest calligraphy in Europe, for the Church of Notre Dame d'Espérance in Paris), sculpture, carpets, jewelry, clothes, video, furniture, and gardens.

In 2000, thanks to his invention of the calamophone, he managed at last to combine art with music, his other great passion, thus fulfilling his artistic mission.

See www.lalou.net

Josh Baum

Born in London in 1971, Josh studied painting in Barcelona and traveled throughout Spain. He then moved to Safed, the center of Kabbalah in northern Israel, where he became enchanted by the Hebrew letters. During these years in Safed, Josh studied in *yeshiva* and restored the paintings on the domed ceiling of the ancient Sephardic Abuhav synagogue. From Safed he moved to Jerusalem, where he trained as a *sofer stam* ("ritual scribe") and wrote a Sefer Torah. His illuminated manuscripts, etchings, prints, drawings, and other Judaica draw on influences as diverse as medieval manuscripts, art deco, hip-hop, Islamic art, science, and nature. He is currently living in East London, working and studying for his Masters degree in Fine Art at Central Saint Martins.

See www.alefsinwonderland.com

Biographies of contemporary Torah teachers

Dr. Miriam Adahan: psychologist, therapist, prolific author, and founder of EMETT ("Emotional Maturity Established Through Torah"), a network of self-help groups dedicated to personal growth. She lives in Jerusalem, and has recently written on the struggles of life in the terror-beset land of Israel.

Allen Afterman was born in Los Angeles in 1941. He studied at UCLA and Harvard Law School, and taught law in New Zealand, Australia, and Singapore. In 1972 he retired from teaching and devoted himself to poetry, publishing *The Maze Rose* (1974) and *Purple Adam* (1980). In 1980, he immigrated to Israel, where he resided until his death in 1992.

Rabbi Eliyahu Avihail: Rabbi Eliyahu Avihail is the founder and director of the *Amishav* ("My People Returns") organization, which is dedicated to the research and discovery of lost Jews. Rabbi Avihail is a sought-after lecturer worldwide, and the author of *Those Lost in the Land of Assyria* and *The Tribes of Israel*.

Rabbi Avihail is a member of the special rabbinical court that converted the community of Belmonte, Portugal. He was also active in the immigration of the "Toward Jerusalem" community of Mexico and the "Benei Moshe" community of Peru, and continues to assist the "Benei Menasseh" tribe of Northeast India. Rabbi Avihail travels worldwide to seek out, investigate, encourage, and direct lost Jews wherever they are.

Rabbi Yitzchak Ginsburgh: Born in St. Louis, Missouri in 1944. Prior to his rediscovering his Jewish heritage, Rabbi Ginsburgh pursued an academic career in mathematics and philosophy. Upon finding his way to Torah faith and observance, he began an intensive program of religious study and development under the close guidance of several great sages, most notably the Lubavitcher Rebbe. After moving to Israel in 1965, Rabbi Ginsburgh began drawing from his intimate knowledge of these profound teachings so as to make them spiritually relevant to the contemporary Jew for whom the original texts are virtually

impenetrable. Using his academic background to present these classic ideas into a conceptual language and system that speaks to the 21st-century mentality, Rabbi Ginsburgh has been able to unlock a vast treasure of insights that many have long been thirsting for. He is a talented musician and composer, having produced recordings of original music. He teaches throughout Israel and around the world. Rabbi Ginsburgh has also devoted much of his time and energy to writing original works of Chassidic thought based upon his unique system and methodology. Rabbi Ginsburgh lives with his wife and children in the rural Chassidic settlement of *Kefar Chabad*.

Rabbi Tzvi Inbal: Born in 1945, received his MS in Chemistry from the Technion. He was active in the League Against Religious Coercion in Haifa. Beginning in 1972, while serving in the IDF, he began to return to his Jewish roots. He is one of the founders of *Arachim* and serves as one of its senior lecturers, both in Israel and the Diaspora, while continuing to work in the field of chemical research.

Rabbi Simon Jacobson: Born in 1956, Simon Jacobson was educated in Lubavitcher yeshivas in the United States. He worked in close association with the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson. In 1979, he headed a team of scholars who memorized and transcribed entire talks that the Lubavitcher Rebbe delivered during Shabbat and holidays (as writing and tape recording are not permitted on holy days). He also headed the research team for *Sefer HaLikkutim*, a 26-volume collection of Chassidic thought anthologized from the works of the third Lubavitcher Rebbe. Jacobson heads The Meaningful Life Center, dubbed a "Spiritual Starbucks" by The New York Times. He is a sought-after speaker in the Jewish world today, having lectured on six continents and in forty states on psycho-spiritual issues and applying Jewish thought to contemporary life. He has been interviewed on over 300 radio and TV shows, including CNN with Larry King, Charlie Rose, and the CBS News Show, "The Best of Us." In 2010, Rabbi Jacobson appeared in the award-winning film, *The Human Experience*.

Esther Kitov: Teacher on Women's subjects and Kabbalah, Jerusalem.

Rabbi Shaul Leiter: Founder and Director of the Ascent Institute, Safed.

Born in New York, Shaul became observant and entered yeshiva in Brooklyn after graduating from Cornell University with a BSc in nutrition in 1976. He came to Israel in 1978 to focus on his rabbinic studies, and soon after married and settled in Safed. In 1984, he co-founded Ascent, using his newly gained knowledge and teaching ability to share the wealth of Judaism with jewish backpackers in the Holy Land. A separate branch of Ascent has been created by Rabbi Ayal Reiss (The Kabbalah Center of Safed) to allow non-jews to also be able to access the study of Kabbalah.

Nechama Nadborny-Burgeman holds a Phi Beta Kappa and Phi Kappa Phi degree in Cultural Anthropology with a minor in Art History. After her world travels, she came to Israel where she attended yeshivas in Safed and Jerusalem. Nechama has authored *The Twelve Dimensions of Israel, The Princess of Dan*, and *The Seventy Dimensions of the World*. Nechama lives in *Moshav Ta'oz*, 40 minutes from Jerusalem, where she continues to study, write, teach, paint, and play the harp. She lectures both in Israel and abroad.

Rabbi Adin (Steinsaltz) Even-Yisrael: Rabbi Adin Steinsaltz is a teacher, philosopher, social critic, and prolific author who has been hailed by *Time* magazine as a "once-in-a-millennium scholar." His lifelong work in Jewish education earned him the Israel Prize, his country's highest honor. Born in Jerusalem in 1937 to secular parents, Rabbi Steinsaltz studied physics and chemistry at the Hebrew University. He established several experimental schools and, at the age of 24, became Israel's youngest school principal. In 1965, he began his monumental Hebrew translation and commentary on the Talmud. To date, he has published the 46 volumes, the final one in the series on November 2010. The Rabbi's classic work of Kabbalah, *The Thirteen-Petalled Rose*, was first published in 1980 and now appears in eight languages. In all, Rabbi Steinsaltz has authored some 60 books and hundreds of articles on subjects ranging from zoology to theology to social commentary. Continuing his work as a teacher and spiritual mentor, Rabbi Steinsaltz established a network of schools and educational institutions in Israel and the former Soviet Union. He has served as scholar in residence at the Woodrow Wilson Center for International Studies in Washington DC, and the Institute for Advanced Studies at Princeton University. His honorary degrees include doctorates from Yeshiva University, Ben Gurion University of the Negev, Bar Ilan University, Brandeis University,

and Florida International University. Rabbi Steinsaltz lives in Jerusalem.

David Friedman: one of the greatest teachers of Kabbalah, lives in the city of zfat (Safed), and uses his beautiful artwork and mandalas to express the deepest teachings of Jewish mysticism. Look at his website www.kosmic-kabbalah.com.

A suggested meditation

Now that we have explored some aspects of the Hebrew alphabet, we wish to invite the reader to have a personal experience of meditation in front of the work of the famous italian artist and kabbalist Tobia Ravà. Even if the reader is not an expert of numerology, by looking at his paintings, he may have a sense of the depth of the hebrew language and of its metaphysics which Tobia Ravà has grasped as few scholars have been able to do.

My meeting with Tobia Ravà and my decision to use his paintings to illustrate the depth of the hebrew language can unreservedly be described as a "Divine coincidence": I met him in Padua, at the grave of our common ancestor, Don Yitzchak Abravanel, the greatest sephardic leader and scholar, serving as an advisor of Queen Isabel before the Inquisition. Tobia graciously handed me a catalogue with his extraordinary paintings, offering me the possibility to use his artwork in my books to give an idea of the depth of the science of numerology (numerical equivalences, and associated concepts), Hopefully, you will thus get an idea of the infinite possibilities, meanings, parallels, and juxtapositions associated with the Hebrew language.

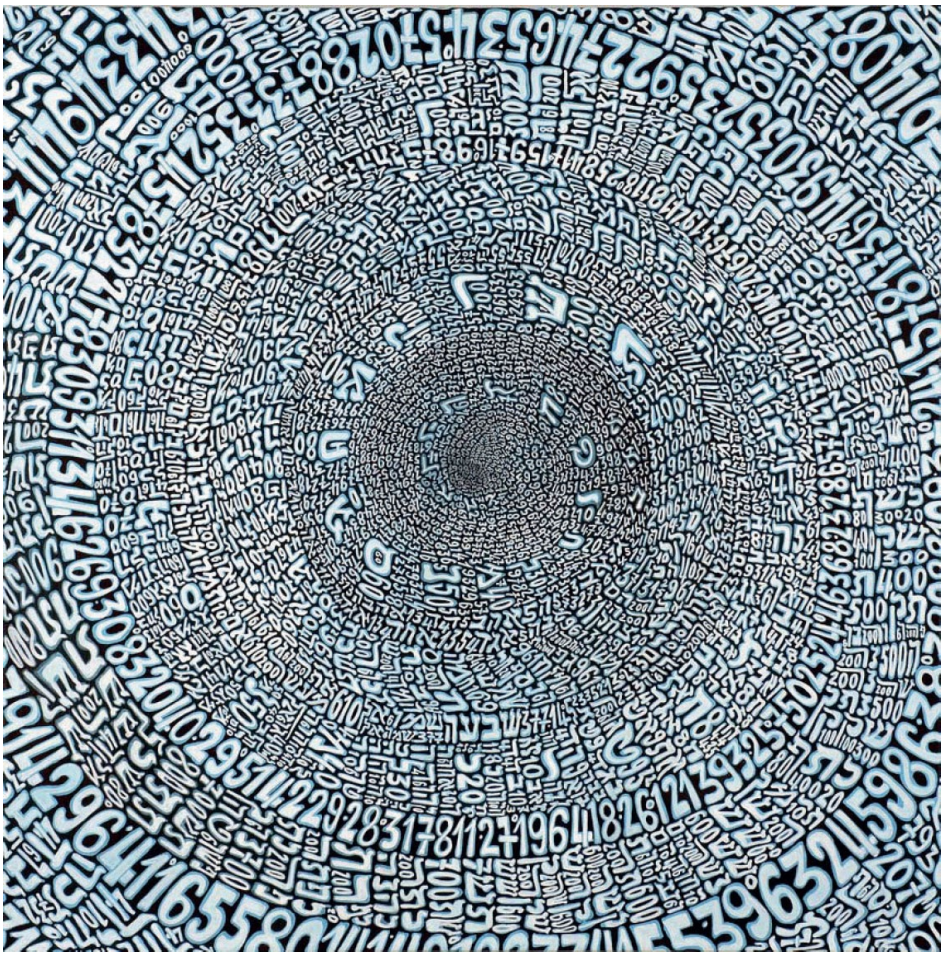

Nautilus ghematrico (Fibonacci), 2006. Resin and acrilyc tempera on canvas, cm 80×80. Private collection.

Seconda natura delle cose, 2007. Acrylic resin and tempera on canvas and panel, cm 92×67,5.
Private collection.

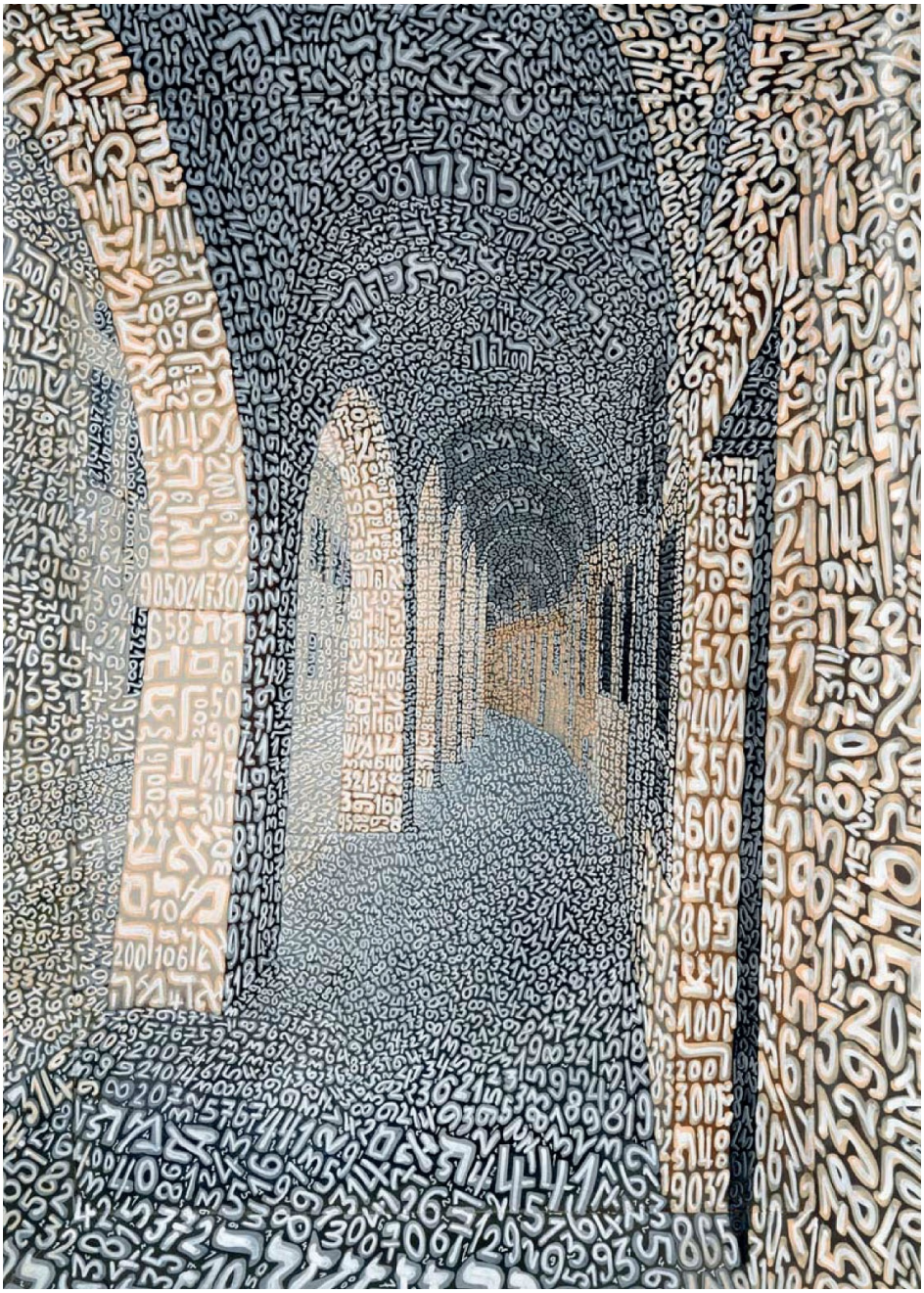

Foresta degli Elementi, 2006. Acrylic resin and tempera on canvas, cm 100×120. Private collection.

Il germoglio del libro, 2007. Acrylic resin and tempera on canvas, cm 30×40. Private collection.

Glossary

Amidah ("Standing"): The central prayer of Jewish liturgy, originally comprising eighteen but now nineteen blessings on weekdays and seven blessings on the Shabbat and holidays. Recited standing, hence its name; also known as *Shemoneh Esreh* ("eighteen," after the original number of blessings it contained).

Arizal: Acronym for האלקי רבינו יצחק זכרונו לברכה, "the Godly Rabbi Yitzchak, of blessed memory," referring to Rabbi Yitzchak Luria (1534-1572), central figure of Kabbalah, whose teachings form the core of Kabbalistic doctrine and the basis for understanding the *Zohar*. His teachings were recorded primarily by Rabbi Chaim Vital (1543-1620).

Bet Hamikdash: The Holy Temple. The central sanctuary in Jerusalem, which serves as the physical abode of the indwelling of God's Presence on earth and as the venue for the sacrificial service. The Temple is the focal point of spiritual consciousness. The first Temple was built by King Solomon (833 BCE) and destroyed by the Babylonians (423 BCE); the second Temple was built by Zerubabel (353 BCE), remodeled by Herod and destroyed by the Romans (68 CE); the third, eternal Temple will be built by Mashiach.

Berachah ("Blessing"): In general, beneficence. Specifically: a benediction recited before performing a mitzvah or before or after eating, etc.

Chassidut ("Piety," "Loving-kindness"; also called "Chassidism"): The movement within Judaism founded by Rabbi Yisrael Ba'al Shem Tov (1648-1760), the purpose of which is to awaken the Jewish people to its own inner self through the inner dimension of the Torah and thus to prepare the way for the advent of Mashiach. Also, the oral and written teachings of this movement.

Halachah ("Walking"): Jewish law.

Hatavat Chalom ("Repair of a Dream"): A ritual by which a bad dream is transformed into a positive one.

Holy of Holies: The Inner Sanctum; the innermost chamber of the Holy Temple, housing the Ark of the Covenant containing the Tablets of Moses.

Kabbalah ("Receiving" or "Tradition"): the esoteric dimension of the Torah.

Kavanah: "Directed awareness."

Kelipot ("Shells"): the dimension of reality either neutral or antithetical to Godliness and holiness; evil.

Kohen (pl. Kohanim) ("Priest"): A descendant of Aaron who performs the sacrificial and other rites in the Holy Temple.

Lev: "Heart."

Maharal: Acronym for Moreinu HaRav Livai, "Our teacher, Rabbi [Yehudah] Livai" of Prague.

Mashiach ("Anointed one," "Messiah"): the prophesied descendant of King David who will reinstate the Torah-ordained monarchy (which he will head), rebuild the Holy Temple, and gather the exiled Jewish people to their homeland. This series of events (collectively called "the Redemption") will usher in an era of eternal, universal peace and true knowledge of God, called "the messianic era."

Mayim: "Water."

Menorah ("Candelabrum"): the seven-branched candelabrum that was lit daily in the Holy Temple.

Mezuzah ("Doorpost"): a ritually-written parchment, affixed to the doorposts of the Jewish home, on which are written the first two paragraphs of the Shema.

Midrash: see Bibliography, q.v.

Mikra: ("Scripture"): See Bibliography, s.v. Bible.

Mishnah: see Bibliography, q.v.

Mitzvah (pl. Mitzvot) ("Commandment"): One of the six hundred thirteen commandments given by God to the Jewish people, or seven commandments given by God to the nations of the world, at Mt. Sinai.

Oral Tradition: see Bibliography, s.v. Torah.

Pesach: "Passover."

Pirkei Avot: see Bibliography, s.v. Avot.

Rashi: see Bibliography, q.v.

Sanhedrin: the Jewish High Court of 70 elders.

Seder ("Order"): The ritual surrounding the meal of the first night(s) of Passover.

Sefer Yetzirah: see Bibliography, q.v.

Sefirah (pl. Sefirot): A channel of Divine energy or life force. It is via the sefirot that God interacts with creation; they may thus be considered His "attributes."

Shalom: “Peace.”

Shechinah (“Indwelling”): the immanent Divine Presence that inheres within the universe, corresponding to the sefirah of malchut, the “feminine” aspect of Divinity.

Shema (“Hear”): a compilation of three Biblical passages (Deuteronomy 6:4-9, 11:13-21, Numbers 15:37-41) beginning with this word, or sometimes, the first verse alone. The first verse is the fundamental profession of monotheism, “Hear O Israel, God is our God, God is One.”

Siddur (pl. Siddurim): “Prayer book.”

Talmud: see Bibliography, q.v.

Tefilah: “Prayer.”

Tefillin “Prayer [accessory]”: Leather cubes containing parchments on which the three paragraphs of the Shema are written, worn on the head and arm by Jewish men during morning weekday prayers.

Tetragrammaton: The ineffable four-letter proper Name of God.

Torah: see Bibliography.

Tzadik (“Righteous person”): Someone who has fully overcome the evil inclination of his animal soul (and has converted its potential into good).

Tzedakah (“Righteousness”): Charity given to the poor.

Vilna Gaon (“The Genius of Vilna”): Rabbi Eliahu ben Shlomo Zalman of Vilna (1720-1797).

Yeshiva (“[Place for] Sitting”): An academy for advanced Torah study.

Yom Kippur (“Day of Atonement”): The holiest day of the Jewish year, marked by fasting and repentance, particularly through confession of sin.

Zohar: see Bibliography, q.v.

Bibliography

1. Classical Jewish texts

Note: Words preceded by an asterisk have their own entries.

Biblical texts are cited by chapter and verse. If a post-Biblical text is divided into chapters, sections, or the like, it is cited accordingly. Otherwise, it is cited according to its pagination. There are two systems of pagination used in post-Biblical texts. The classic system is that of the Talmud, in which the page number refers to the physical page ("leaf" or "folio"), which is followed by a letter referring to the column of the page. This usually means that column "a" is on the front side ("recto") of the page, and column "b" on the back ("verso"), but if there are two columns on a page, columns "a" and "b" will be on the front, and columns "c" and "d" on the back. This system was abandoned in later works, which are paginated in the modern fashion, each side of the page having its own number. In citations, then, "43c" means page 43, column 3 of a work paginated in the Talmudic fashion, and "p. 43" means simply page 43 of a work paginated in the modern fashion. References to Talmudic pagination are not preceded by "p.," since the letter following the number makes it clear that the reference is to a page and not a section. References to modern pagination, however, are preceded by "p." in order to distinguish them from references to sections.

Amos: a book of the *Bible.

Avodah Zarah ("Idolatry"): a tractate of the *Talmud.

Avodat HaKodesh ("The Holy Service"): Rabbi Meir ibn Gabbai (1480-1547). Kabbalah.

Avot ("Fathers"): a tractate of the *Talmud. Also popularly known as Pirkei Avot ("Chapters of the Fathers" or "Sayings of the Fathers").

Bava Batra ("The Last Gate"): a tractate of the *Talmud.

Bava Kama ("The First Gate"): a tractate of the *Talmud.

Bechorot ("Firstborn"): a tractate of the *Talmud.

Bemidbar Rabbah: the Midrash on the book of Numbers.

Ben Porat Yosef ("Joseph is a Graceful Son" [Genesis 49:22]): Rabbi Yaakov

Yosef of Polnoye (1704-1794). Sermons on the *Torah, containing the earliest recordings of the teachings of Rabbi Yisrael Ba'al Shem Tov (1698-1760).

Ben Yehoyada: Rabbi Yosef Chaim of Bagdad (1832-1909). Commentary on the homiletical sections of the Talmud.

Berachot ("Blessings"): a tractate of the *Talmud.

Bereishit Rabbah: the Midrash to the book of Genesis.

Bible: the written *Torah. The Bible comprises twenty-four books, divided into three sections: (1) the Torah ("teaching"), comprising the five books of Moses; (2) the eight books of the Prophets (the first and second books of Samuel and Kings are considered one book, as are the twelve "minor" prophets); (3) the eleven books of the Writings (the books of Ezra and Nehemiah are considered one book, as are the two books of Chronicles). The Bible is therefore known in Hebrew as the Tanach, the abbreviation formed by the first letters of the names of these three sections: Torah, Nevi'im, Ketuvim.

Birkat Avraham ("The Blessing of Abraham"): Rabbi Avraham David Wohrman of Butchatch (1770-1840). Chassidic commentary on the Book of Genesis. Zolkiev, 1888.

Chagigah ("The Festival Offering"): a tractate of the *Talmud.

Chidushei Chatam Sofer ("Novellae of the Seal of the Scribe"): Rabbi Moshe Sofer (1762-1839). Commentary on the Talmud.

Chulin ("Profane [Food]"): a tractate of the *Talmud.

Chronicles: a book of the *Bible.

Commentary on the *Bible: Rabbi Bachya ben Asher (1255-1340). Cited according to Biblical passage discussed.

Commentary on the *Bible: Rabbi David Kimchi (Radak, 1160-1235). Cited according to Biblical passage discussed. Lemburg, 1868.

Commentary on the *Bible: Rabbi Moshe ben Nachman (Nachmanides, 1194-1270). Cited according to Biblical passage discussed. Rome, before 1480.

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Commentary on the *Bible: Rabbi Shlomo ben Yitzchak (Rashi, 1040-1105). Cited according to Biblical passage discussed. First printed in Italy, 1475.

Commentary on the *Mishnah: Rabbi Moses ben Maimon (Maimonides, 1135-1205).

Derech Chaim ("The Path of Life" [Proverbs 6:23]): Rabbi Yehudah Liva of Prague (1520-1609). Commentary on *Avot.

Deuteronomy: a book of the *Bible.

Devarim Rabbah: the Midrash to the book of Deuteronomy

Ecclesiastes: a book of the *Bible.

Eiruvin ("Mixing [Domains]"): a tractate of the *Talmud.

Esther: a book of the *Bible.

Exodus: a book of the *Bible.

Ezekiel: a book of the *Bible.

Genesis: a book of the *Bible.

Gitin: a tractate of the *Talmud.

Guide for the Perplexed: see Moreh Nevuchim

HaTamim ("The Sincere [Student]"): Periodical published by the Chabad Chassidic Yeshiva Tomchei Temimim, Warsaw, 1935-1938. Republished in two volumes, Kefar Chabad: Kehot, 1975.

Igeret HaKodesh ("The Holy Letter"): Rabbi Shneur Zalman of Liadi (1745-1812). Fourth section of the *Tanya.

Igrot Kodesh Admor MehoRayatz: Correspondence of Rabbi Yosef Yitzchak of Lubavitch (1880-1950). 14 vols. New York: Kehot, 1982-98.

Isaiah: a book of the *Bible.

Jeremiah: a book of the *Bible.

Job: a book of the *Bible.

Joel: a book of the *Bible.

Jonah: a book of the *Bible.

Judges: a book of the *Bible.

Kalah Rabati ("The Bride"): a tractate of the *Talmud.

Keritot: ("[Sins punishable by] Excision"): a tractate of the *Talmud.

Keter Shem Tov ("The Crown of a Good Name" [Avot 4:13]): Rabbi Aharon of Opt. Collection of Chassidic teachings of Rabbi Yisrael Ba'al Shem Tov (1698-1760). Zolkova, 1794. Cited according to the Kehot (NY, 1972) edition.

Ketubot ("Marriage Contracts"): a tractate of the *Talmud.

Kidushin ("Betrothals"): a tractate of the *Talmud.

Kimchi, Rabbi David: see Commentary on the Bible.

Kings: a book of the *Bible.

Kohelet Rabbah: the Midrash to the book of Ecclesiastes.

Kuzari ("The Khazar"): Rabbi Yehudah HaLevi (c. 1075-1141). Philosophy.

Lamentations: a book of the *Bible.

Leviticus: a book of the *Bible.

Likutei Diburim ("Collected Sayings"): Rabbi Yosef Yitzchak of Lubavitch (1880-1950). Chassidic teachings and lore. Poland, 1933 on.

Likutei Sichot ("Collected Addresses"): Rabbi Menachem Mendel Schneersohn of Lubavitch (the Lubavitcher Rebbe). Thirty-nine volumes published to date. New York: Kehot, 1962 on.

Likutei Torah ("Collected [Teachings on the] Torah"): Rabbi Shneur Zalman of Liadi (1745-1812). Chassidic discourses. Continuation of *Torah Or, published with glosses of Rabbi Menachem Mendel of Lubavitch (1789-1866). Zhitomer, 1848.

Liturgy: The standard liturgy used today was originally compiled by the Men of the Great Assembly, the Sanhedrin that functioned roughly from the period after the rebuilding of the first Temple (353 BCE) to the beginning of the period of Alexander the Great (313 BCE). Although additions and variations have been added to this basic core throughout the historical dispersion of the Jewish people, resulting in several versions (or nuscha'ot) of the liturgy, the basic core remains common to all versions. The text of the liturgy they instituted was fixed according to Divine inspiration (the Great Assembly included a number of prophets) and is thus inviolate and almost as infinite in depth as the Torah itself.

Ma'aseh Torah ("Act of the Torah"): Talmudic work listing sayings of the Talmudic sages according to the number of phenomena described.

Magen Avraham ("The Shield of Abraham" [liturgy]): Rabbi Avraham Gumbiner (c. 1637-1683). Commentary on the *Shulchan Aruch. Dyhernfurth, 1692.

Magen Avot ("Shield of the Fathers"): Rabbi Shimon ben Tzemach Duran (1361-1444). Commentary on *Avot.

Meor Einaim ("The Light of the Eyes" [Proverbs 15:30]): Rabbi Menachem Nachum of Chernobyl (1730-1798). Chassidic teachings. Slavota, 1798.

Megaleh Amukot ("Revealing the Depths" [Job 12:22]): Rabbi Nathan Nata Shapira (c. 1584-1633). Kabbalah.

Megilah ("The Scroll [of Esther]"): a tractate of the Talmud.

Micah: a book of the *Bible.

Midbar Kedeimot ("Desert of the East" [Deuteronomy 2:26]): Rabbi Chaim Yosef David Azulai (1724-1806). Lemberg, 1864.

Midrash ("seeking"; pl. Midrashim): the second major body of the oral Torah (after the *Talmud), consisting of halachic or homiletic material couched as linguistic analyses of the Biblical text. An individual work of midrashic material

is also called a Midrash; a specific analysis is called a midrash.

The Midrash is a corpus of many works written over the span of several centuries (roughly the second to the eighth CE), mostly in the Holy Land. The chief collection of homiletic midrashic material is the Rabbah ("great") series, covering the five books of Moses and the five scrolls. Other important collections are Midrash Tanchuma, Midrash Tehilim, Pesikta d'Rav Kahana, Pirkei d'Rabbi Eliezer and Tana d'vei Eliahu. Several later collections contain material that has reached us in its original form. These include Midrash HaGadol and Yalkut Shimoni. There are many smaller, minor Midrashim, as well; some of these are to be found in the collection *Otzar HaMidrashim. Halachic Midrashim include the *Mechilta, the Sifra and the Sifrei.

Midrash HaGadol ("The Great Midrash"): 13th century compendium of midrashic material, including material missing from older midrashic collections.

Midrash Mei HaShiloach. A *Midrash.

Midrash Shmuel: Rabbi Shmuel Uzida (1545-1604). Commentary on *Avot.

Midrash Tanchuma: a *Midrash on the Torah from the school of Rabbi Tanchuma.

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Mishneh Torah ("Repetition of the Torah" [Deuteronomy 17:18]): Rabbi Moshe ben Maimon (Maimonides, 1135-1205). Codification of Jewish law. Rome, before 1480.

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Otzar Eden HaGanuz ("The Treasury of the Hidden Eden"): Rabbi Avraham Abulafia (1240-1291). Kabbalah.

Pardes Rimonim ("The Pomegranate Orchard" [Song of Songs 4:13]): Rabbi Moshe Cordevero (1522-1570). Summary of pre-Lurianic Kabbalah. Cracow, 1592.

Pele Yoetz ("Wondrous Advisor" [Isaiah 9:5]): Rabbi Eliezer Papo (1786-1824). Ethics. Constantinople, 1825.

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Pirkei Avot: see Avot.

Pri Etz Chaim ("The Fruit of the Tree of Life"): Rabbi Meir Popperos (1624-1662). Exposition of the liturgy according to Lurianic Kabbalah. Koretz, 1785

Pri Tzadik ("The Fruit of the Righteous" [Proverbs 11:30]): Rabbi Tzadok HaKohen Rabinowitz of Lublin (1823-1900). Chassidic thought.

Proverbs: a book of the *Bible.

Psalms: a book of the *Bible.

Rabbeinu Bachya: see Commentary on the Torah.

Rashi (Rabbi Shlomo Yitzchaki): see Commentary on the Bible.

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Rosh HaShanah ("The New Year"): a tractate of the *Talmud.

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Sefer HaKaneh ("The Book of the Rod"): attr. Rabbi Nechuniah ben HaKaneh (1st century). Kabbalistic exposition of the 613 commandments.

Sefer HaLikutim ("The Book of Collected Teachings"). Lurianic Kabbalah. Jerusalem, 1913.

Sefer HaMa'amarim ("The Book of Discourses"): general name for books of Chassidic discourses by Chabad rebbes. If followed by a year from 5643-5680, refers to discourses by Rabbi Shalom Dovber of Lubavitch (1860-1920); if by a year from 5680-5711 [or the word Kuntresim], to discourses by Rabbi Yosef Yitzchak of Lubavitch (1880-1950); if by a year from 5711-5752 [or the word Melukat], to discourses by Rabbi Menachem Mendel of Lubavitch (the Lubavitcher Rebbe).

Sefer HaSichot ("The Book of Addresses"): general name for books of addresses by Chabad rebbes. If followed by a year from 5680-5711, refers to

addresses by Rabbi Yosef Yitzchak of Lubavitch (1880-1950); if by a year from 5711-5752, to discourses by Rabbi Menachem Mendel of Lubavitch (the Lubavitcher Rebbe).

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Shevilei Emunah ("Paths of Faith"): Rabbi Meir ben Yitzhak Aldabi (c. 1310-after 1360) Amsterdam, 1627.

Shnei Luchot HaBrit ("The Two Tablets of the Covenant" [after Deuteronomy 9:11]): Rabbi Yeshayahu Horowitz (1560-1630). Kabbalah, halachah, ethics. Amsterdam, 1648-9.

Shulchan Aruch ("The Set Table" [Ezekiel 23:41]): Rabbi Yosef Karo (1488-1575). The Code of Jewish law. Cited by volume name (Orach Chaim, Even HaEzer, Yoreh Deah, and Choshen Mishpat), chapter, and paragraph. Venice, 1564.

Siddur im Dach ("A Prayerbook with Chassidic Commentary"): Rabbi Dovber of Lubavitch (1773-1827). Chassidic discourses on the prayerbook. Kapust, 1816.

Song of Songs: a book of the *Bible.

Sotah ("The Suspected Adulteress"): a tractate of the *Talmud.

Sukah ("The Booth"): a tractate of the *Talmud.

Ta'anit ("The Fast"): a tractate of the *Talmud.

Talmud ("learning"): the written version of the greater part of the oral *Torah,

comprising mostly legal but also much homiletic and even some explicitly mystical material.

The Talmud comprises the Mishnah ("repetition") and the Gemara ("completion"). The Mishnah is the basic compendium of the laws (each known as a mishnah) comprising the oral Torah, redacted by Rabbi Yehudah the Prince in the second century CE. The Mishnah was elaborated upon over the next few centuries in the academies of the Holy Land and Babylonia; this material is the Gemara.

There are thus two Talmuds: the one composed in the Holy Land, known as the Talmud Yerushalmi ("The Jerusalem Talmud"), completed in the third century, and the one composed in Babylonia, known as the Talmud Bavli ("The Babylonian Talmud), completed in the sixth century.

The Mishnah—and ipso facto the Talmud—is divided into tractates. References to the Mishnah are simply the name of the tractate followed by the number of the chapter and individual mishnah. The Jerusalem Talmud was first printed in Venice, 1523-24. Although subsequent editions have generally followed the same pagination as this edition, it is nonetheless cited by chapter and *halachah* (i.e., individual mishnah) number, as is the Mishnah. References to it are therefore prefaced by "Y," to distinguish them from references to the Mishnah itself. The Babylonian Talmud was first printed in its entirety in Venice, 1520-23, and subsequent editions have followed the same pagination as this edition, as well. References to the tractates of the Talmud Bavli are simply by tractate name followed by page and column ("a" or "b").

Tamid ("The Daily Offering"): a tractate of the *Talmud.

Tanya ("It has been taught"): Rabbi Shneur Zalman of Liadi (1745-1812). Seminal work of Chabad Chassidut. Also known as Likutei Amarim ("Collected Teachings") and Sefer shel Beinonim ("The Book of the Intermediates"). Slavita, 1796. English translation (Rabbis Nissan Mindel, Nisen Mangel, Zalman Posner, Jacob Immanuel Schochet): New York: Kehot, 1962-69.

Targum ("Translation"): the Aramaic translation of the Bible. The translation of the Five Books of Moses is that of Onkelos (2nd century); that of the Prophets is that of Yonatan ben Uziel (1st century). See Megilah 3a.

Teshuvot MiBa'alei HaTosefot MiKitvei Yad ("Responsa of the Tosafists from Various Manuscripts) ed. Dr. Avraham Yitzchak Eigus. NY: Yeshiva University, 1954.

Tikunei Zohar ("Rectifications of the Zohar"): Additions to the *Zohar. Mantua, 1558; Constantinople, 1719, 1740. Cited according to section and page number (according to the second Constantinople edition, which is followed by most subsequent editions).

Torah ("teaching"): God's will and wisdom as communicated to man. It pre-existed creation, and God used the Torah as His blueprint in creating the world.

God certainly communicated the teachings of the Torah in some form to Adam, who then transmitted them orally from generation to generation. However, God "officially" gave the Torah to mankind c. 1313 BCE (and during the ensuing 40 years) at Mt. Sinai through Moses. The Ten Commandments were pronounced in the presence of the entire Jewish people.

God gave the Torah in two parts: the Written Torah and the Oral Torah. The Written Torah originally consisted of the Five Books of Moses (the "Pentateuch"), the other books being added later (see Bible). The Oral Torah was communicated together with the Five Books of Moses as an explanation of the laws and lore included in it. This material was later written down by the sages of the oral Torah in the form of the *Talmud, the Midrash, and the Zohar. (All references to "the Sages" in this book refer to the sages who transmitted the oral Torah as recorded in these works.)

Torah Or ("Torah Light" [Proverbs 6:23]): Rabbi Shneur Zalman of Liadi (1745-1812). Chassidic discourses. Kapust, 1837. Cf. Likutei Torah.

Yalkut Shimoni ("The Shimon Collection"): Rabbi Shimon Ashkenazi (14th century). Compendium of midrashic material, including material missing from older midrashic collections. Salonika, 1521-1526.

Yevamot ("Levirite Marriage"): a tractate of the *Talmud.

Yoma ("The Day [of Atonement]"): a tractate of the *Talmud.

Zechariah: a book of the *Bible.

Zephaniah: a book of the *Bible.

Zohar ("Brilliance"): Rabbi Shimon bar Yochai (2nd century). One of the basic texts of the oral Torah and Kabbalah. The Zoharic literature includes the Zohar proper, the Tikunei Zohar, and the *Zohar Chadash. The Zohar was printed in 1558 in both Mantua and Cremona, but standard pagination follows the Mantua edition.

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ZURVAN

A ZOROASTRIAN DILEMMA

BY

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To

JEAN SEZNEC

PREFACE

ALTHOUGH it would be untrue to say that in the past twenty years little of importance has been written on Zoroaster and Zoroastrianism, it is nevertheless true that both Professor Nyberg's *Die Religionen des alten Iran* and Herzfeld's *Zoroaster*, the principal quantitative contributions to the subject in recent times, are concerned mainly with the origins of Zoroastrianism and kindred religions, not with the system as it later developed in Sassanian times. The Sassanian period, during which Zoroastrianism emerges as a fully fledged member of the 'higher' religions with a complex theology of its own, has received less attention than the inherent interest of the subject merits. There is one very solid reason for this—Pahlavī.

Students of Zoroastrianism, unless they belong to that rare and distinguished class of persons who do not know, know that they do not know, and rejoice in their invincible ignorance, are usually discouraged by the apparently insoluble problems presented by their principal sources: for the *Gāθās* which contain Zoroaster's own thoughts, and the *Dēnkart* which expounds the fully developed theology of the Zoroastrian 'golden age', are perhaps the most difficult texts in any language. But whereas, in the case of the *Gāθās*, the philological difficulties are such that we must, for the moment at least, despair of finding a certain solution, the difficulties of the *Dēnkart*, if only because of its greater bulk, are in many cases not insuperable. Comparison with parallel passages will often throw a flood of light on what seemed to be—and indeed are—hopelessly corrupt texts, and patience in this severe discipline is not infrequently rewarded. Professor Henning, in his Ratanbai Katrak lectures of 1949, has issued a solemn warning against 'those rash spirits who engage in Zoroastrian studies without equipping themselves properly, without reading the Pahlavī literature, without learning to handle the intricate Manichaean fragments in Middle Persian, Parthian, and Sogdian, without studying the Sogdian and Khotanese books'. The warning was, no doubt, timely; yet I must confess to insufficient equipment in this respect, for my knowledge of Soghdian is rudimentary, and of Khotanese nil. However, while admitting that a knowledge of these two languages may be *useful* to the student of Zoroastrianism, I cannot see that it is necessary.

In addition to a sound knowledge of Pahlavī, the Avesta, and the Manichaean texts, however, an indispensable qualification for the interpretation of the Middle Persian Zoroastrian texts is some acquaintance at least with

Hellenistic philosophy and a familiarity with the Aristotelian jargon; for it is becoming increasingly plain that the *Dēnkart* and the *Šikand* at least are as thoroughly permeated with Aristotelian thought as is the Arabic of the *mutakallimūn*. Fr. P. J. de Menasce has already made this sufficiently clear.

During the time that this book has been in the press my attention has been largely diverted from things Zoroastrian by my election as Spalding Professor of Eastern Religions and Ethics at my old University. Though it will no longer be possible to devote the greater part of my time to the elucidation of Zoroastrian problems which I still find fascinating, I hope at least to be able to make some contribution in this little-surveyed field; for Zoroastrian theology is interesting, and a study of the Pahlavī texts leaves one with a respect for the seriousness of the Zoroastrian approach to the major religious problems which could not be easily deduced from much that has lately been written on the subject.

I cannot claim that the present study on Zurvān fully brings out the theological issues with which Mazdean and Zervanite were alike preoccupied. Perhaps too much space has been devoted to the sometimes puerile myths attached to the person of Zurvān; but I hope that the later chapters of the book will show that both Mazdeans and Zervanites were concerned with more serious matters than bisexuality and incest—a point that never emerges from the writings of their Christian opponents. Both parties are vitally concerned with the problem of evil, the unity of the godhead, and their apparent incompatibility. It has been my aim to elicit from the texts the solutions they propounded, but I should be the last to claim that this book is more than a preliminary study.

Much of the philological work on which my translations are based has already appeared elsewhere ('Zurvanica I–III' in BSOS. ix, pp. 303–20, 573–85, 871–901, and 'A Zervanite Apocalypse', ibid. x, pp. 377–98, 606–31), but further study has made it necessary to alter the translation in places. This is particularly true of the text Z 20, one of the most crucial for our subject.

It is now nearly two years since the manuscript of this book was delivered to the Press. I have not found it necessary to alter much in the proof stage—only what seemed to me to be positive mistakes. There is, however, one point on which I have definitely changed my mind. This is the question of the Mithraic lion-headed deity. My unbounded admiration for Cumont had led me to accept his identification with Zurvān-Kronos without question. I can no longer do so. *A priori* it would seem certain that this monstrous and manifestly evil being must be the *deus Areimanius* to whom

votive tablets are dedicated; and this is borne out not only by the Manichaean evidence which Professor Duchesne-Guillemin has already cited (*Ormazd et Ahriman*, p. 128), but by the fact that both lion and snake figure prominently in the Pahlavī books as creatures of Ahriman, the first being the principal representative of the 'wolf species' and the second of the *χrafstars*. Ahriman, as master of this world (text F 4, § 1), would inevitably become adorned with the Signs of the Zodiac and the Planets: he would, in fact, be assimilated to Zurvān of the long Dominion just as Ohrmazd is assimilated to the Infinite Zurvān in many of the texts in this book. A preface is not, however, the place to marshal the evidence in support of this theory.

Since this book went to press I have had occasion to refer to the *Tabṣiratu'l-'awāmm* of Murtaẓā Rāzī. This preserves an account of the Zervanite myth which I had not previously seen, and which I append as an addendum.

In transliterating the Pahlavī texts I have followed the 'archaic' transcription used by Nyberg in his *Hilfsbuch*. There are minor divergences, and these will be quickly noticed but are of little importance. The presence of ideograms is noted by a *spiritus lenis* (') preceding the word ideographically written. Where manuscript variants are noted (as in texts Z 1 and 2), these may appear unvocalized in capital letters. Here W at the end of a word represents a *wāw quiescens*: underlining of other letters indicates that in the original these letters are provided with diacritical points (G = ǧ, D = ẓ, &c.). In noting variants I have not been consistent in indicating the presence or absence of a *wāw quiescens* or of the *iẓāfat*. My excuse is that this would have further lengthened a book which is already long enough, and that this was not justifiable in the circumstances; for the more Pahlavī one reads, the stronger does one's conviction grow that both are inserted or omitted at the copyist's good pleasure. When the presence or absence of an *iẓāfat* makes a difference to the sense I have, of course, indicated it. A notable example of this occurs on p. 338, where it makes a considerable difference whether one reads *Zurvān zēn* or *Zurvān i zēn*.

In the transcription of proper names in Part I, I must plead guilty to wild inconsistency. I realize that if we call the founder of the Sassanian dynasty Ardašīr we should call Āδurbāδ Āzurbād, and Pērōz Fīrūz. So far as I have been guided by any principle at all, it has been to give the New Persian form of names which are still current today and the (Manichaean) Middle Persian form to less well-known characters: but even this 'principle' has not infrequently been violated, as the case of Pērōz clearly shows.

There remains only the grateful task of apportioning thanks where thanks are due. First I would express my very great gratitude to the Delegates of the Clarendon Press for undertaking the onerous task of printing and publishing this bulky and unremunerative work. I could have wished that the object of their altruism were more worthy. Secondly, I would like to thank all those who have assisted in seeing the book through the Press; for I can well realize that if the sufferings endured by authors in the checking of proofs of this sort may be considerable, they can be as nothing compared to the agonies which both compositors and proof-readers must go through when confronted with page upon page of 'high-piping' Pahlavī. At all stages of the printing their accuracy and efficiency have been beyond praise; and if, despite all the patient and unrewarding work they have put into the production of this book, errors still remain, then I alone am responsible.

Mrs. Helen Allison, Mr. G. Morrison, and Mr. David Bivar have rendered me invaluable assistance in checking the accuracy of transcription and translation. Without their aid this task would have been infinitely more irksome. To them my thanks are very sincerely offered.

I am further indebted to the Editorial Board of the Bulletin of the School of Oriental and African Studies for allowing me to incorporate in this book material which has already appeared in the *Bulletin*. I greatly appreciate their generosity.

It gives me pleasure, too, to acknowledge my great debt to Professor Bailey, who, by teaching me Pahlavī, supplied me with the one tool that was really indispensable for my task; and to Professor Nyberg whose *Questions de cosmogonie et de cosmologie mazdéennes* first stimulated my interest in the father of Ohrmazd and Ahriman. Thus it would not be untrue to say that the 'matter' of this book derives from Bailey, the 'form' from Nyberg: for the combination only can I claim any credit. Finally, I would thank Professor Henning for coming to my assistance on many occasions when I had been unable to solve a philological point.

In conclusion I would express the hope that the publication of this work may do something to stimulate further interest in the Zoroastrian religion.

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ALL SOULS COLLEGE
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ABBREVIATIONS

N.B. Abbreviated titles of books or articles are only noted here in cases where the abbreviated title is not obvious.

AASOR. *Annual of the American Schools of Oriental Research.*
AbPAW. *Abhandlungen der preussischen Akademie der Wissenschaften.*
AIW. Bartholomae, *Altiranisches Wörterbuch.*
AJSLL. *American Journal of Semitic Languages and Literature.*
Andreas–Barr, *Psalter: Bruchstücke einer Pehlevi-Übersetzung der Psalmen.*
Andreas–Henning, MirMan.: *Mitteliranische Manichaica aus Chinesisch-Turkestan.*
AO. *Acta Orientalia.*
Aog. *Aogəmadaēčā.*
Arm. Armenian.
Av. Avesta, Avestan.
AVM. *Aβyātkār i Vazurg-Miθr*, in *Pahlavī Texts.*
AVN. *Artāy Virāβ Nāmak.*
Bd. *Bundahišn.*
BkPhl. Book Pahlavī.
BSO(A)S. *Bulletin of the School of Oriental (and African) Studies*, London.
CCM. Nyberg, *Questions de cosmogonie et de cosmologie mazdéennes.*
Clemen, *Fontes. Fontes historiae religionis persicae.*
Cumont, MMM. *Textes et monuments figurés relatifs aux mystères de Mithra.*
Darmesteter, ZA. *Le Zend Avesta.*
Dd. *Dātastān i dēnīk.*
Dk. *Dēnkart.* M. Madan; S. Sanjana.
ERE. *Encyclopaedia of Religion and Ethics.*
FrPhl. *Frahang i Pahlavīk.*
FrŌīm. *Frahang i Ōīm.*
GGA. *Göttingische gelehrte Anzeigen.*
GrBd. *Greater Bundahišn.*
Herzfeld, AMI. *Archäologische Mitteilungen aus Irān.*
Ind. Bd. *Indian Bundahišn.*
JA. *Journal Asiatique.*
JAOS. *Journal of the American Oriental Society.*
JNES. *Journal of Near Eastern Studies*, Chicago.
JRAS. *Journal of the Royal Asiatic Society.*
Kn. *Kārnāmak i Artaχšaθr i Pāpakān.*
Langlois. *Collection des historiens anciens et modernes de l'Arménie.*
MhD. *Mātiyān i hazār dātastān.*
MMM. v. Cumont.
MO. *Monde Oriental.*
MParthT. Middle Parthian, Turfān.
MPT. Middle Persian, Turfān.
Mχ. *Mēnōk i Χrat.*
NGGW. *Nachrichten von der Gesellschaft der Wissenschaften zu Göttingen.*
Nöldeke, *Ṭabarī. Geschichte der Perser, &c.*
NP. New (Muhammadan) Persian.
Ny. *Nyāyišn.*
Nyberg, CCM. v. CCM.
Nyberg, Glossar: *Hilfsbuch des Pehlevi*, II, *Glossar.*

OLZ. *Orientalische Literatur-Zeitung.*
OP. Old Persian.
Pāz. Pāzand.
PersRiv. *Persian Rivāyats.*
P.G. Migne, *Patrologia Graeca.*
Phl. Pahlavī.
PhlRiv. Pahlavī Rivāyats.
Pn. *Pandnāmak i Zartuχšt,* in *Pahlavī texts.*
Psalter. v. Andreas–Barr, *Psalter.*
Purs. *Pursišnīhā,* in Darmesteter, ZA. III, pp. 53–77.
Rev. Et. Arm. *Revue des études arméniennes.*
RHR. *Revue de l'histoire des religions.*
RSO. *Rivista degli studi orientali.*
RV. *Rig-Veda.*
SBE. *Sacred books of the East.*
SbPAW. *Sitzungsberichte der preußischen Akademie der Wissenschaften.*
ŠGV. *Shikand-gûmânîk vijār.*
Skt. Sanskrit.
ŠnŠ. *Šāyast nē šāyast.*
ŠnV. *Šāhnāmeh,* ed. Vullers.
Vd. *Vidēvdāt.*
WZKM. *Wiener Zeitschrift für Kunde des Morgenlandes.*
YF. *Yavišt i Friyān.*
Ys. *Yasna.*
Yt. *Yašt.*
ZA. v. Darmesteter, ZA.
ZDMG. *Zeitschrift der deutschen morgenländischen Gesellschaft.*
Zeitschr. f. Kircheng. *Zeitschrift für Kirchengeschichte.*
ZII. *Zeitschrift für Indologie und Iranistik.*
Zn. (*Žāmāsp-nāmak*) *Aβyātkār i Žāmāspīk,* ed. Messina.
Zs. Zātspram.
ZumAIW. Bartholomae, *Zum altiranischen Wörterbuch.*
ZXA. *Zand i χᵛartak apastāk.*

PART I
THE ARGUMENT

CORRIGENDA

p. 93 n. 5, l. 3: *For* text 12 *read* text Z 12

p. 121, n. 3, l. 6: *For* Z 2, l. 2 [one] note *read* Z 2, l. 15 note

p. 211, l. 8 from foot: For *wa'ṯ-tamyīzu* read *wa-'t-tamyīzu*

p. 308, l. 13: For *balād* read *bālāδ*

p. 357, l. 2 from foot: For (*DMM*) read (*MDM*)

p. 431, l. 9: *For* according *read* attributed

p. 464, col. 1: For *aβsiēn-* read *aβsiδēn-*
For *aβsiīhišn* read *aβsiδīhišn*

p. 486, col. 1, last line: For *isvan* read *misvan*

INTRODUCTION

ĪRĀN is, in the strictest sense, the Middle East. It is the bridge that connects, or the chasm that separates, the two great cultures of the ancient world—our own Mediterranean culture on the one hand, founded as it is on the contrasted civilizations of Greece and Israel, and that of farther Asia on the other, having India and China as its twin corner-stones. For this reason Īrān has naturally attracted the attention of Orientalists as being the obvious link between these two distinct and widely differing civilizations. Given its geographical position and troubled history, Īrān should have been the fertile meeting-ground of East and West. Here, if anywhere, we should expect to find a fruitful synthesis of the speculative and mystical systems of India and the positive theism of the Semites. This has, however, only to a small extent been the case: or so, at least, we are left to surmise; for, compared with the vast and highly developed literatures of India and the Hellenistic world, Iranian literature of the 'Middle' period (*c.* 300 B.C. to A.D. 900) is, both in quality and quantity, disappointing; and speculation as to how much may have been lost is largely futile.

Further, until the Muhammadan conquest wiped out the earlier religions of the Middle East, the religion of Zoroaster was supreme in Īrān. Revived at the beginning of the third century A.D., Zoroastrianism proceeded not only to put its own house in order but to deal ruthlessly with such foreign religions as had succeeded in taking root on its soil. Indeed the Sassanian period, with which this book is primarily concerned, shows a distinct family resemblance to that of the later Safavīs when, after some eight hundred years of political eclipse, the Persian Empire was again restored under an indigenous dynasty. In both cases the rulers of an empire which was united in neither race nor language sought to impose a State religion on their subjects, which would at least give them a semblance of religious unity, if of no other. Both the Zoroastrians in Sassanian times and the Shī'ah Muslims in the Safavī period proved to be exceptionally intolerant of other religions—largely, one suspects, to emphasize their difference from the neighbouring states. This atmosphere of religious nationalism, then, would not *a priori* seem propitious for any merging of foreign ideas on Iranian soil. A further stumbling-block to such a development was the nature of the Zoroastrian religion itself: for Zoroastrianism was uncompromisingly dualist. Nor was its dualism the classic dualism between spirit and matter which would have provided a common meeting-ground with the Indian Jains and the Sāṁkhyā to the East, with the Gnostics to the

West, and with the Manichaeans in Īrān itself. It was a dualism of spirit postulating two principles at the origin of the Universe—the Spirit of Good or Ohrmazd, and the Spirit of Evil or Ahriman. This extremely original idea dates back to Zoroaster himself, and it is his basic contribution to the philosophy of religion. As far as we can determine from the evidence available, Zoroaster was personally responsible for this radical solution of the problem of evil; and this is all the more remarkable in that this essential problem does not seem to have made any serious impact on the Aryan consciousness until his day. Yet the doctrine of the two Spirits could scarcely be more categorically stated than in *Yasna* 30. 3–4, where Zoroaster himself says:

> In the beginning the two Spirits who are the well-endowed(?) twins were known as the one good, the other evil, in thought, word, and deed. Between them the wise chose the good, not so the fools. And when these Spirits met, they established in the beginning life and the absence of life that in the end the evil should meet with the worst existence, but the just with the Best Mind.

Though it was no doubt Zoroaster himself who sowed the seed of spiritual dualism, it was left to his epigones in later times to systematize it. A Zoroastrian confession of faith is found in the *Pand-nāmak i Zartuχšt* §§ 2 ff. (PhlTexts, p. 42) which expounds the dualist creed with all desirable clarity.

> This must I know without venturing to doubt: I came from the spirit, nor was I (always) from the world. I was created, and have not (always) been. I belong to Ohrmazd, not to Ahriman; to the gods, not to the demons; to the good, not to the evil. I am a man, not a demon. I am a creature of Ohrmazd, not of Ahriman . . . (§ 12) I must firmly believe that there are two principles, one the Creator, and the other the Destroyer. It is the Creator, Ohrmazd, who is all goodness and all light, and the accursed Destroyer, Ahriman, who is all evil, full of death, a liar and a deceiver.

Zoroastrianism, then, separated itself on the fundamental issue of the unity of the godhead from all other systems whether monist or monotheistic: and among dualist systems it is unique in that its dualism is not the classic dichotomy of spirit and matter, found in different forms and degrees of virulence in both India and the West and reaching its clearest statement in the religion of the Manichees; but it is a dualism of two rival spiritual and moral forces—good and evil, light and darkness, order and disorder, Ohrmazd and Ahriman. Matter does not essentially enter into the question at all. Indeed, when it is formed or created, it is formed by Ohrmazd and is therefore good. Later, it is true, it is corrupted by Ahriman, but basically it belongs to Ohrmazd and is anything but the source of evil.

It can be readily understood that so fundamental a dualism might well produce a reaction, since the history of religion proves that the nature of man seems to demand a unified godhead. This reaction duly appeared: it is what we call Zervanism. As might be expected in a heterodox sect, in Zervanism we do appear to find traces of alien ideas which were so rigorously excluded from the Zoroastrian orthodoxy: and it is the tenets of this sect and its possible connexions with non-Iranian religions that we propose to examine in these pages.

It will have been noticed in the passage quoted above from *Yasna* 30 that the two primeval spirits are referred to as twins. If they are twins, then it is only logical to assume that they had a common father. If they had such a father, it would be reasonable to suppose that that father is the Infinite, since the twins, limiting each other as they do, can neither of them be infinite. The Infinite appeared most frequently in the Zoroastrian writings as Infinite Time (*zrvān- akarana-* or, in Pahlavī, *zurvān i akanārak*). Hence Ohrmazd and Ahriman came to be regarded as the twin sons of Infinite Time.

Here, plainly, was a major heresy. The Zervanites tried to re-establish the unity of the godhead by positing a principle prior and superior to Ohrmazd and Ahriman, thereby doing away with that essential dualism which is the hub of the Zoroastrian position. The orthodox appear to have reacted against this heresy with vigour; and the sharpness of their reaction has made the reconstruction of the Zervanite system doubly formidable. For the Pahlavī texts, as they survive today, are orthodox texts in which every effort has been made to expunge all trace of the Zervanite heresy. Zervanism, therefore, shares the fate of all sects that have not been able to survive: it is never (or hardly ever) allowed to speak for itself. Of all our sources only one, the so-called *'Ulemā i Islām* (text Z 37), is written from the Zervanite point of view; and this text is very late. The non-Zoroastrian sources are mainly Christian and Manichaean, and their approach is understandably unsympathetic and hostile; while the orthodox Zoroastrians, whose work the present corpus of Pahlavī literature represents, have done all they could to eradicate older ideas which could no longer be tolerated in the official dualism. Fortunately the censors of the Sassanian and post-Sassanian periods were less expert at the rewriting of history than their Stalinist successors; and Zurvān has fared better at their hands than has Trotsky among the forgers of the Kremlin. Despite their vigilance passages remain in the Pahlavī books themselves which enable us to uncover fragments of Zervanite belief from their orthodox overlay. This has been a delicate task, but it has, we hope, enabled us to form

a somewhat clearer picture of this half-forgotten and highly obscure religion.

Our Pahlavī sources, it must be confessed, are irritatingly obscure. They are written in an ambiguous and rebarbative script which has tried the patience of Orientalists for more than a century. In addition, the *Dēnkart*, that great corpus of Zoroastrian theology and potentially by far the most important of our extant sources, is undoubtedly the most corrupt text in any Iranian language of any period. Added to this, it is written in an abbreviated 'note' style compared with which the *Metaphysics* of Aristotle is plain sailing. There is no punctuation: and if there is, it is all too frequently misplaced. The existing translations seem to bear little relation to the maddening original, and we are left therefore to cope with the thing as best we can, alone.

True, the study of Pahlavī has been considerably facilitated by the discovery of the Manichaean Middle Persian texts from Turfān: yet the difficulties that still remain are so considerable that I have found it necessary to publish the more important Pahlavī sources in transliteration (with translation and commentary) in article form before incorporating them into this book. To these articles (published in the BSO(A)S., vols. ix and x) the reader is referred for the philological justification of my translations.

This book, then, has two objects: first, to collect the relevant texts from all sources in one volume, and secondly to fit together this jigsaw puzzle into some sort of unity into which the individual pieces could, without violence, fit. Although singularly little has been written about Zurvān and Zervanism, and despite the fact that what little has appeared is now largely out of date, the subject appears to have fascinated scholars working in such disparate fields as Buddhism and the heresy of the Bogomils, not to mention the various forms of Gnosticism, Mithraism, and the religion of the Mandaeans. Since scholars working in so great a variety of fields have seemed to attach such great importance to the god Zurvān and the religion over which he presides, it has seemed worth while to marshal the evidence and rebuild the edifice as best we can. This is the object and the justification of the present work.

CHAPTER I

THE ZOROASTRIAN SECTS

THE year A.D. 226 marks the foundation of the second Persian Empire. Persia for the second time appears on the scene of history as a great power and as the eastern rival of the Roman Empire. The Parthian confederation which had for so long dominated the Middle Eastern scene was swept aside, defeated by a Persian of the province of Fārs, Ardašīr, the son of Pāpak. This man was to lay the foundations of what is known in history as the Sassanian Empire. The empire he founded differed greatly from its predecessor in that it was highly centralized under the supreme headship of the King of Kings, an absolute monarch who enjoyed almost divine honours.

Corresponding with the political change was another: the religion of the Magians, worshippers of Ahura Mazdāh (Ohrmazd), or Zoroastrians as they may now be indifferently called, was elevated to the position of official religion of the Iranian autocracy. Under the Parthian overlords this religion would appear to have sunk very low, and information concerning its fortunes is exceedingly scant. There would appear to have been no one belief which could lay claim to orthodoxy among the many shades of Iranian religion that must then have been current. There can, however, be little doubt that during the Seleucid and Parthian epochs Hellenistic influences made themselves felt which may even then have penetrated into the Zoroastrian religion itself.

For the Sassanian period we are less completely in the dark; for we are fortunate in possessing an account by the Zoroastrian priests themselves of the rehabilitation of their religion. This account is of such importance to our investigation that it must be quoted in full. It is to be found in the fourth book of the *Dēnkart*,[1] a great corpus of religious learning dating, in matter, from the late Sassanian period. The text of this formidable work is notoriously corrupt, and its style cramped, arid, and obscure. With regard to the last epithet at least our present passage is no exception to the depressing rule, and we therefore offer our translation with some misgiving, but hope that it nevertheless comes near to rendering the thoughts of the original. It runs as follows:[2]

Dārāy, son of Dārāy,[3] commanded that two copies of all the Avesta and Zand

[1] DkM. 412. 3–415. 3. The text will be found in the appendix to this chapter.

[2] Cf. Darmesteter, ZA. iii, p. xxxi.

[3] Meaning Darius Codomannus, whom writers of the Sassanian period supposed to be the son of Darius the Great. Of all the Achaemenids two Dariuses alone were known to them.

should be written, even as Zoroaster had received them from Ohrmazd, and that one should be preserved in the Royal Treasury and one in the National Archives.

Valaχš (Vologeses),[1] the Arsacid, commanded that a memorandum be sent to the provinces (instructing them) to preserve, in the state in which they had been found in (each) province, whatever of the Avesta and Zand had come to light and was genuine, and also any teaching deriving from it which, although now scattered owing to the chaos and disruption which Alexander had brought in his wake and the pillage and looting of the Macedonians in the kingdom of Īrān, either survived in writing or was preserved in an authoritative oral tradition.

His Majesty, the King of Kings, Artaχšaθr (Ardašīr I), son of Pāpak, following Tansar as his religious authority, commanded all those scattered teachings to be brought to the court. Tansar set about his business and selected one (? tradition) and left the rest out of the canon: and he issued this decree: 'The interpretation of all the teachings from the Mazdayasnian religion is our responsibility: for now there is no lack of certain knowledge concerning them.'

The King of Kings, Šāpuhr (Šāpūr, Sapor I), son of Artaχšaθr, further collected those writings from the Religion which were dispersed throughout India, the Byzantine Empire, and other lands and which treated of medicine, astronomy, movement, time, space, substance, creation, becoming, passing away, change in quality, growth (?), and other processes and organs. These he added to the Avesta and commanded that a fair copy of all of them be deposited at the Royal Treasury: and he examined (the possibility) of bringing all systems(?) into line with the Mazdayasnian Religion.

The King of Kings, Šāpuhr, son of Ohrmazd (Šāpūr II), summoned men from all lands to an unprejudiced(?) disputation to examine and investigate all creeds. After Āδurbāδ had been vindicated by the consistency of his argument, he issued a declaration before all those representatives of the different sects, doctrines, and schools in this wise: 'Now that we have seen the Religion upon earth, we shall not tolerate false religions and we shall be exceeding zealous.' And thus did he do.

His present Majesty, the King of Kings, Xusrau (Chosroes I), son of Kavāδ (Cabades, Qubād), after he had put down irreligion and heresy with the greatest vindictiveness according to the revelation of the Religion in the matter of all heresy, greatly strengthened the system of the four castes and encouraged precise argumentation, and in a diet (?) of the provinces he issued the following declaration: 'The truth of the Mazdayasnian religion has been recognized. Intelligent men can with confidence establish it in the world by discussion. But effective and progressive propaganda should be based not so much on discussion as on pure thoughts, words, and deeds, the inspiration of the Good Spirit, and the worship of the gods paid in absolute conformity to the word. What the chief Magians of Ohrmazd have proclaimed, do we proclaim; for among us they have been shown to possess spiritual insight. And we have asked and ask of them the fullest exposition of doctrine both of that which concerns spiritual insight and of that which deals with conduct on earth, and for this we give thanks to the gods. Fortunately for the good governance of the country the realm of Īrān has

[1] It cannot be determined which of the four Vologeses is here meant.

gone forward relying on the doctrine of the Mazdayasnian religion, that is the synthesis of the accumulated knowledge of those who have gone before us throughout the whole of X^vanīras.[1] We have no dispute with those who have other convictions, for we (ourselves) possess so much both in the Avestan language through pure oral tradition or reduced to writing in books and memoranda and in the vulgar idiom through oral transmission—in short the whole original wisdom of the Mazdayasnian religion. Whereas we have recognized that, in so far as all dubious doctrines, foreign to the Mazdayasnian religion, reach this place from all over the world, further examination and investigation prove that to absorb and publish abroad knowledge foreign to the Mazdayasnian religion does not contribute to the welfare and prosperity of our subjects as much as one religious leader (*rat*) who has examined much and pondered much in his recital (of the ritual); with high intent and in concert with the perspicacious, most noble, most honourable, most good Magian men, we do hereby decree that the Avesta and Zand be studied zealously and ever afresh so that what is acquired therefrom may worthily increase and fertilize the knowledge of our subjects. Those who tell our subjects either that it is not possible to acquire, or that it is possible to acquire in its entirety, knowledge of the Creator, the mystery of spiritual beings, and the nature of the Creator's creation, are to be deemed men of insufficient intellect and free-thinkers. Those who say that it is possible to understand Being through the revelation of the Religion and also by analogy, are to be deemed researchers (after truth). Those who expound (this doctrine) clearly, are to be deemed wise and versed in the Religion. And since the root of all knowledge is the doctrine of the Religion concerning both ideal potentiality and material manifestation, a man (who speaks in this cause) speaks wisely even though he derives the doctrine from no Avestan revelation. So he should be esteemed as (speaking) in accordance with the revelation of the Religion, the function of which is to give instruction to the sons of men.'

It will have been observed from the above that at the time of the accession of Ardašīr I the Zoroastrian 'Church' was in a state of the extremest disorganization. What writings it may have possessed—and it has been maintained that it possessed none[2]—are alleged to have been scattered throughout the provinces. That Tansar, the *hērbaδān-hērbaδ*[3] of Ardašīr, collected what material he could find and reduced it to some sort of canon we have no good reason to disbelieve. The discovery at Ka'beh i Zartušt of the great inscription of the high priest Kartīr whose career starts during

[1] The central of the seven mythical climes.

[2] v. F. Nau in RHR. xcv, pp. 149–99, and JA. 1927, pp. 150 ff. Nyberg, *Die Religionen des alten Iran*, pp. 13–14, suggests that the Avesta was preserved in only two or three copies and that it played little part in the religious life of the average Mazdean: cf. Christensen, *L'Iran sous les Sassanides*, pp. 509–12. Bailey (*Zoroastrian Problems*, p. 172) assigns the first writing down of the Avesta to the middle of the sixth century A.D.

[3] For a discussion of the titles *hērbaδ* and *mōbaδ* v. Wikander, *Feuerpriester in Kleinasien und Iran*, pp. 23 ff.

the reign of Ardašīr's successor, Šāpūr I, is scarcely sufficient, as Sprengling would have us believe,[1] to relegate Tansar entirely to the realm of romance. It is, of course, possible that Tansar was in fact identical with Kartīr, as Sprengling maintains, and the record preserved in the *Dēnkart* attributes to Tansar the exploits of Kartīr; for it is true that the accounts of Ardašīr's reign in the Pahlavī books are very much more legendary than historical. Legend, however, weaves itself round a core of historical fact; and were Tansar not remembered as a pioneer of the Zoroastrian revival in Sassanian times, it is difficult to see any reason why the pseudo-Tansar whose epistle appears to date from the reign of Xusrau I (A.D. 531–78)[2] should have thought it worth while to borrow his name. The personality of Tansar is indeed almost entirely lost to us, but his importance as the reviver of Zoroastrianism is remembered. The *Dēnkart* says of him: 'Neither shall unrighteous turmoil, nor unrighteous devil-worship, nor unrighteous calumny be eradicated from the provinces until men offer to accept him, the priest, the spiritual leader, the eloquent, truthful, blessed Tansar.'[3] The later evidence is all somewhat suspect. The author of the epistle represents him as a sage who retired from the world, while Mas'ūdī[4] attributes Platonist ideas to him. All this, however, should be taken with a large pinch of salt, for the evidence is late and the source on which it is based, i.e. the Sassanian *χᵛatāynāmak* or 'Book of Kings', does not seem to have drawn on authentic records for the earlier Sassanian period.

The *Dēnkart* references to the reign and religious activities of Šāpūr I are of considerable interest; for he is said to have incorporated a variety of Greek and Indian works into the Avesta. The Persians, in this respect as in many others so very different from the Greeks, were never over-anxious to admit their indebtedness to foreign influences, though these have throughout their history been of overwhelming importance. It is, then, of great significance that we should find them here freely admitting the infiltration of scientific-religious matter both from West and East into their religious system. It is the more significant in that Šāpūr I is known to have dabbled in heterodoxy and more particularly in the newly founded religion of Mānī,[5] which was to prove so vicious a thorn in the side of Christianity and Zoroastrianism, and later of Islām itself. The overwhelming probability,

[1] AJSLL. lvii, 1940, pp. 214–15.

[2] v. Markwart, *Ērānšahr*, i, pp. 30 and 48; Christensen, *L'Empire des Sassanides*, pp. 111–12.

[3] DkM. 652. 10: *'nē-ič 'hač 'ān 'dēh 'ān i apārōn anāštīh frāč aβsiδīhēt 'ut 'nē 'ān i apārōn *dēvāsn 'ut 'nē 'ān i apārōn spazgīh 'tāk 'kaδ ō 'avē *'dahēnd patīrišn āsrōn i mēnōk sardār i purr-guftār rāst-guftār i ahrov Tansar.*

[4] *Murūj*, Barbier de Meynard, ii, p. 161.

[5] H. C. Puech, *Le Manichéisme*, p. 47 and notes 188 and 189 (p. 134), where the references to the original sources are given.

then, is that the *Dēnkart* account of the influx of foreign influences during this period is substantially true.

This seems now to be proved by the evidence of the great inscription of Kartīr recently discovered at Ka'beh i Zartušt. Most unfortunately the only edition of this vitally important source gives neither text nor transliteration, but only a dead-literal translation interspersed with odd words in the original.[1] From this, however, it emerges clearly that Kartīr, who describes himself as *ēhrpat* (*hērbaδ*) under Šāpūr I and *magupat* (*mōbaδ*) under his successors, persecuted Brahmans and Buddhists as well as Manichaeans. Thus the penetration of Indian as well as Greek ideas into Īrān at this time seems to be established beyond reasonable doubt: and the correctness of the information transmitted in our *Dēnkart* passage receives unexpected and welcome confirmation. The activities of this amazing man can conveniently be dealt with later in the chapter: for the present we must confine ourselves to the *Dēnkart* text.

According to this the 'orthodox' reaction set in under Šāpūr II. The protagonist of the reaction was one Āδurbāδ, son of Mahraspand, who looms large throughout the Pahlavī books. We do not know what the different 'sects, doctrines, and schools' mentioned in the text were, nor is it clear whether they refer to Zoroastrian sects only or to non-Iranian religions as well. In view of the second Šāpūr's savage persecution of the Christians which, in the light of Kartīr's inscription, can now be regarded as a prolongation and intensification of an already existing state of affairs, it may be concluded that the views of the non-Zoroastrians were not sought. Certain it is that the question was decided by ordeal,[2] that Āδurbāδ emerged victorious, that his doctrine was then accepted as orthodox, and that divergence from this new rule of faith was not tolerated.

For the years between Šāpūr II and Xusrau I the Pahlavī books give no information whatsoever. Their silence suggests that these years were distasteful to the post-Sassanian theologians to whose hand we owe the Pahlavī books in their present form. Xusrau's predecessor and father, Kavāδ, was certainly not dear to them. Like Šāpūr I he toyed with the newest religion then current, in this case that of the communist Mazdak. Under the circumstances the necessity for Xusrau's decree will be readily understood. It seems probable that the version preserved in the *Dēnkart* is, if not Xusrau's *ipsissima verba*,[3] at any rate very close to the actual

[1] M. Sprengling, 'Kartīr, Founder of Sasanian Zoroastrianism', AJSLL. lvii, 1940, pp. 197–228.

[2] The story of the ordeal of Āδurbāδ is told in DkM. 454. 3; 644. 19; ŠGV. 10. 70.

[3] But see Bartholomae, *Zur Kenntnis der mitteliranischen Mundarten*, iii, p. 10, who maintains that the use of the word *'im* 'this' proves that the author of the *Dēnkart* was transcribing an official document.

decree. The style has a breadth and dignity wholly unlike the jejune and pinched manner of the bulk of that book, and for the events of the reign of Xusrau the author must have had ample material at his disposal; for the historians dependent on the *χᵛatāynāmak* give very full accounts of this reign.

But, it may well be asked, in what way does the *Dēnkart* passage throw light on the so-called Zervanite religion? To this we must lamely reply that its value is largely negative. It gives no positive data concerning the prevalence of Zervanite ideas, but it does indicate with all desirable clarity those periods when 'pure' Mazdeanism was supreme. The *Dēnkart*—in essence much less tainted with Zervanism than the *Bundahišn* or Zātspram—regards the reigns of Šāpūr II and Xusrau I as the peak periods of the particular Mazdean brand of Zoroastrianism it represents. Both are characterized by an onslaught on heresy. For the post-Sassanian Pahlavī authors Āδurbāδ and Xusrau are the heroes of their faith; and it is no accident that both are fathered with collections of *handarzes* or wise sayings,[1] an honour accorded to few other figures under the Sassanian dominion. By submitting to the ordeal and emerging from it victorious, Āδurbāδ obtained the acceptance of his doctrine by Šāpūr II:[2] and that that doctrine was that adopted after the fall of the Sassanian Empire can scarcely be doubted. It is the dualist doctrine, the doctrine of the two primeval spirits, Ohrmazd and Ahriman, both without beginning, separate from and opposed to each other, the principles of good and evil, light and darkness—the 'pure' Mazdean doctrine as it will be convenient to call it. Zurvān, known to us as the father of Ohrmazd and Ahriman from a variety of sources, is either unknown to it or regarded as an hypostasis of Ohrmazd. It is basically the doctrine of the *Dēnkart*, which claims to have been handed down for five or six generations in the family of Āδurbāδ himself.[3] After a period of religious unrest and the probable resurgence of Zervanism,[4] Xusrau I

[1] Cf. PhlTexts, pp. 55–57 (Xusrau); ibid. 144–53 (Āδurbāδ); DkM. pp. 215–18 (Āδurbāδ); ibid. 218–19 (Xusrau); also ibid. 572. 17 ff.

[2] DkM. 454. 3: *'pat ⟨vi⟩tāχtak rōδ passāχtan i hufravart Āturpāt i Mahraspandān 'ut bōχtan 'i-š 'pat patkār handāčišn i hām Xᵛanīras patkārdārān 'andar χᵛatāyīh i 'avē bay Šāpuhr 'šāhān 'šāh ⟨i⟩ Ōhrmazdān.*—'Through the submission of Āδurbāδ, son of Mahraspand, of goodly Fravahr to the ordeal of molten brass and through his victory in argument the disputing parties of all Xᵛanīras were confounded during the reign of His Majesty, Šāpūr, King of Kings, son of Ohrmazd.'

[3] The author claims to have transcribed his text from a copy (DkM. 946. 12): *'kē 'andar dēnān dēn 'hast čēγōn hufravahrān hudēnān pēšōpāδān [i] 'hač dūtak i hufravart Āturpāt i Mahraspandān [i] 'hač 5 'ut 6 hanbātak 'apāč . . . dāšt.*—'Which is the religion of religions, even as the leaders of goodly Fravahr and good religion received it from the family of Hufravart Āδurbāδ, son of Mahraspand, for five or six generations.'

[4] *Infra*, pp. 39–48.

re-established this true Mazdean doctrine. In a collection of sayings attributed to him he advises the faithful to teach the religious word and worship of the gods 'in accordance with the teachings and practice of the disciples of Āδurbāδ, son of Mahraspand from the province of Makrān(?)'.[1] This, then, is the doctrine preserved for us in the *Dēnkart* and kindred Pahlavī books.

Now it may be supposed that the Zoroastrian Church, elevated as it was to the rank of State religion at the beginning of the Sassanian period, possessed a unified doctrine and a fixed dogma. This is, however, not the case. We do not know how many sects were admitted within the Church, nor how many existed outside it. We are, however, mainly concerned with one only, the Zervanite, that is the sect which believed Time to be the source of all things and to be the father of the principles of good and evil, of Ohrmazd and Ahriman.

The *Dēnkart*[2] distinguishes three forms of Iranian religion. The first is *yātūkīh* or 'sorcery', a sect which conceives of the Creator as purely maleficent; the second is *dušāmōč-*dēnīh*,[3] 'the religion of false doctrine', and this sect conceives of the Creator as both beneficent and maleficent; the third is the *dēn i māzdēsn*, 'the religion of the worshippers of Mazdāh or Ohrmazd', and regards the Creator as purely beneficent and exempt from all evil, inclining men to goodness and wisdom.

It is a remarkable fact that the doctrine of the 'sorcerers' of the Avesta and Pahlavī books agrees in many respects with that ascribed to the Magians by many Greek and Latin writers. Plutarch, in a famous passage from the *de Iside*,[4] writes that Zoroaster, the Magus, taught men to sacrifice to Oramazes (Ohrmazd) offerings of vows and thanksgiving, and to Areimanios (Ahriman) offerings of gloom to avert evil (*ἀποτρόπαια καὶ σκυθρωπά*). 'Pounding in a mortar a herb called *omomi*,[5] they invoke Hades[6] and the darkness; then mixing it with the blood of a slaughtered wolf, they carry it off to a sunless place and cast it away.' As Professor Benveniste justly remarks, 'the very idea of an offering to Ahriman is, in the eyes of a Mazdean, rank heresy'.[7] But does it follow that because the rite is not Mazdean, it must therefore be Zervanite, as Benveniste argues? Is it not surprising that Plutarch, if he is describing the Zervanite faith, should omit to mention Zurvān, and should give not the slightest hint that there

[1] Chapter II, p. 52, n. c.

[2] DkM., p. 153.

[3] The text reads *dušāmōč-sūtīh* (ibid. 153. 16).

[4] 369D–370D (text G 4).

[5] The nature of this herb is discussed by Benveniste, *The Persian Religion*, p. 74 and in JA. 1929, p. 290, where he seeks to prove it to be the *amomis*.

[6] The Greek translation of Ahriman. Cf. Hesychius, s.v. *Ἀρειμάνιος, ὁ Ἅιδης παρὰ Πέρσαις*; Diogenes Laertius, *Proem* 8, *Ἅιδης καὶ Ἀρειμάνιος*.

[7] *The Persian Religion*, p. 73.

was a deity superior to Ohrmazd and Ahriman? Both Christensen[1] and Nyberg[2] have rejected this hypothesis, and they have been followed by MM. Bidez and Cumont in their authoritative work on the hellenized Magians.[3] Since these sacrifices then do not seem to be Zervanite and can obviously not be Mazdean, we must seek a solution elsewhere.

In the Pahlavī books we are frequently confronted with certain people hostile to the Mazdean community called *dēvāsn* (MPT. *dyw'sn*, Henning, BSOS. ix, p. 82; Av. *daēvō-yasna-*) or 'devil-worshippers'. That such a class of persons existed outside the imagination of the Mazdean theologians is proved by the corroborative evidence of the Manichaean *X^{v}astuānift*, where we read, 'The second (sc. person who leads to the gates of hell) is he who thinks the devil is God and worships him', and again, 'If, thinking devils and spirits to be gods, we have sacrificed living creatures to them . . . my sin forgive'.[4] These devil-worshippers are identical with the 'sorcerers' of the *Dēnkart* who did not believe in rewards and punishments[5] and worshipped the demons.[6]

Just as the European sorcerers celebrated a black Mass, a blasphemous travesty of the central act of Catholic worship, so did the Iranian sorcerers have their own occult ceremonies which they performed in honour of Ahriman: in their case they based their perverted rite on the *Var-nīrang* or 'ceremony of the ordeal'. The *Dēnkart* describes the fundamental difference between the two.

> The perverted, devilish, unrighteous rite of the 'mystery of the sorcerers'[7] consists in praising Ahriman, the destroyer, in prowling around in great secrecy, in keeping home, body, and clothes in a state of filthiness and stench, in smearing the body with dead matter and excrement, in causing discomfort to the gods and joy to the demons, in chanting services to the demons and calling on them by name as befits their activity, in the worship of the demons and false religion, in thinking in accordance with the Evil Mind, in false speech and unrighteous action—the disreputable sorcerers and villains—and in all else that befits the devilish and is far from the godly.[8]

Not only did they have their own characteristically revolting form of worship, but they also seem to have claimed some sort of revelation; for in a

[1] MO. xxv, pp. 29–34.
[2] CCM. 1931, p. 234.
[3] *Mages*, i, p. 65.
[4] von le Coq, JRAS. 1911, p. 290; Bang, *Muséon*, xxxvi, p. 155.
[5] DkM. 211. 21: *dušdānāk druvand Axt 'pat afrahaχtīh i kirpak mizd 'ut abōžišnīh 'hač bazak puhr adāšt-srōšīh 'ut zat-dastaβarīh [i] drāyast.*—'Axt, the accursed of evil knowledge, proclaimed disobedience and disregard of authority by not teaching that virtue is rewarded and that there is no escape from the punishment of sin.' Axt is the arch-sorcerer: see note A, p. 30..
[6] See note A, p. 30.
[7] Probably the name of the ceremony in question.
[8] See note B, p. 30.

list of the demonic counterparts to the various divine beings we meet with the 'word of sorcery' whose adversary is the 'pure Word' or λόγος.[1] This latter is elsewhere explained as the 'word of Ohrmazd, that is the Avesta which, being interpreted, is the pure praise of God'.[2] It would therefore seem reasonably safe to conclude that the proscribed sect, too, had its traditional literature. The prime object of their worship was naturally Ahriman; for 'by the religion of the sorcerers (Ahriman) so inclines men to love him and to hate Ohrmazd that they abandon the religion of Ohrmazd and practise that of Ahriman'.[3] To the Mazdeans the essence of the religion of the sorcerers was 'evil knowledge' and its 'garment' (by which we may understand its outward manifestation) heresy, while the essence of their own was wisdom and its 'garment' goodness.[4]

By his knowledge of evil the sorcerer seeks, if he is a qualified magician, to subdue the Evil One to his will and to force him into his service, or if he is less competent, to appease him with sacrifice. The sorcerers of Īrān certainly did the latter, as we learn from the pleasing text entitled *Yavišt i Friyān*.[5] This opusculum may indeed be regarded as a little propaganda piece put out by Zoroastrian orthodoxy to demonstrate the dangers inherent in the worship of demons who rarely prove tractable in the long run. Their worship and that of their prince, Ahriman, is indeed so frequently alluded to and condemned in the Pahlavī books[6] that we must conclude that the practice was fairly widespread in Īrān during the Sassanian period. So far from propitiating the evil power, the Mazdeans pointed out, this cult rendered it the more virulent.[7]

That the cult was conducted at night and in great secrecy may be inferred from the epithet *nihānīktom duvārišnīh*, 'prowling around in great secrecy'.[8] The adepts of the forbidden rite would, then, seem not to have dared to profess their religion openly, but concealed their heresy by conforming to Mazdean orthodoxy, a stratagem that the Isma'īlīs were to repeat in Islamic days. Thus we read in the *Dēnkart*: 'Their power to propagate the religion

[1] GrBd. 47. 12: *srov i yātūkīh 'ō mānsar i apēčak.*
[2] Ibid. 177. 7: *mahraspand gōβišn i Ōhrmazd i 'hast i apastāk 'kē-š vičārišn apēčak stāyišn ⟨i⟩ yazat.*
[3] Ibid. 182. 2: *'pat yātūk-dēnīh 'martōm 'ō dōstīh ⟨i⟩ 'χ^{v}ēš 'ut adōst ⟨īh⟩ i Ōhrmazd and *hāčēt 'ku dēn i Ōhrmazd 'hilēnd 'ut 'ān i Ahriman varzēnd.*
[4] DkM. 355. 6: *'ēt dēn i Ōhrmazd χ^{v}atīh dānākīh 'ut-aš patmōčan 'vēhīh . . . dēn i Ahriman χ^{v}atīh dušākāsīh 'ut-aš patmōčan ahramōyīh.*—'This that the essence of the religion of Ohrmazd is wisdom and its garment goodness . . . and the essence of the religion of Ahriman is evil knowledge and its garment false religion.'
[5] v. p. 30, note A.
[6] Besides the passages cited above cf. ibid. 776. 21; 792. 18; 831. 15; 836. 18.
[7] Ibid. 831. 16: *Ahriman 'kaδ-aš yazēnd, 'vattar 'ut stahmaktar anākīh-kartārtar 'bavēt.*—'When they worship Ahriman, he becomes more wicked, violent, and maleficent.'
[8] v. p. 30, note B.

of Ahriman in the name of Ohrmazd is restricted, and they keep their heresy hidden.'[1] This brief remark is for us particularly instructive: it amounts to an admission that the sorcerers did not worship the powers of darkness exclusively, but also paid tribute to Ohrmazd. Their practices were in fact closely akin to those described by Plutarch, who was himself aware of two distinct views about Ahriman among the Magians.[2] Once in the Pahlavī books the sorcerers are allowed to speak for themselves. In the legendary life of Zoroaster they will not be converted to the new religion because, they say, 'there did we take counsel with the demons. When we crave of them lordship and leadership, they grant it us: when we crave richness in flocks and wealth, they grant it us.'[3] This, then, is the answer to the Mazdean propaganda. It is not true, the sorcerers maintain, that the demons let them down: on the contrary they provide them with affluence and power, and these are commodities which magic has always claimed to be able to provide.

Before leaving our Pahlavī sources reference may be made to one point of interest. It will be observed that the religion of the sorcerers is referred to not with the word *kēš* as in the case of the Jews, or *čāštak* as in the case of the Manichees, but with the word *dēn*, the term normally used only of the Zoroastrian Church itself. It is perhaps not too bold to see in this usage a survival of a once legitimate religion suppressed long ago, possibly by Xerxes,[4] but still in the Sassanian period carrying on a vigorous if underground activity. Even after the fall of the House of Sāsān we find a reminiscence of it in the name *Devdat*,[5] a son of Afšīn, the Arab governor of Āzarbaijān.

Before passing to the core of our problem we may perhaps be allowed to trace the destiny of the sorcerers or devil-worshippers in history. The earliest reference we have to this cult in the West of Īrān is in an inscription of Xerxes first published by Herzfeld in 1936[6] in which that monarch appears to boast of having destroyed a *daiva* temple (if this is really the meaning of *daivadāna-*) and proclaims: 'Thou shalt not worship the *daivas*.

[1] DkM. 893. 10: *'ut-šān tavān i 'apar Ahriman dēn 'pat Ōhrmazd-'nāmīh ravāk kartan 'bandīhēt, 'ut ahramōγīh nihān 'dārēnd.*

[2] *De latenter vivendo*, 1130A (Bidez–Cumont, *Mages*, ii, p. 73, n. 3): *τὸν δὲ τῆς ἐναντίας κύριον μοίρας, εἴτε θεός, εἴτε δαίμων ἐστίν, Ἄδην ὀνομάζουσιν.*

[3] DkM. 634. 14: *'ōδ 'ō 'dēvān ham-pursīt 'hēm: 'kaδ sāstārīh pēšōpāδīh 'hač 'avēšān žahēm, 'ān 'ō 'amāh 'dahēnd: 'kaδ pasōmandīh 'ut tavāngarīh 'hač 'avēšān žahēm, 'ān ō 'amāh 'dahēnd.*

[4] *Infra*, pp. 17, 20.

[5] Hübschmann, *Armenische Grammatik*, p. 37; cf. Nöldeke, ZII. ii, p. 318, *dēvdāδ*, son of *dēvdast*; Justi, *Iranisches Namenbuch*, s.v. *Dīwdāδ*.

[6] Herzfeld, *Archäologische Mitteilungen aus Iran*, Bd. viii, pp. 56–77. For bibliography see Kent, *Old Persian*, p. 112.

Where before the *daivas* were worshipped, there did I worship Ahura Mazdāh in accordance with the law (*arta-*) with the proper rite.'[1] Herzfeld and others have held that the inscription proves Xerxes to have been a Zoroastrian. Without wishing to revive this controversy, we will merely express a personal view that the evidence to date seems overwhelmingly in favour of Herzfeld's view if by Zoroastrian we understand one who combats the worship of the *daivas* as Zoroaster did and who exalts the 'law' (*arta-*) and condemns the 'lie' (*drauga-*)—an attitude which, one would have thought, was of the essence of the *Gāθās* and incidental only to the *Rig-Veda* with which we are so often invited to compare them. This view, we are happy to note, is that adopted by Professor Duchesne-Guillemin in his excellent monograph on Zoroaster (pp. 109–10).

Gladly leaving this controversial question we must now say a few words about the *daivas* themselves. *Daiva-* (Av. *daēva-*, Skt. *deva-*) is the Indo-Iranian designation for a certain class of deity: distinguished from them are the *ahuras* (Skt. *asuras*). The two classes of deity developed on very different lines in the sister civilizations of India and Īrān. In India the *devas* increased in importance and gradually ousted the *asuras*: in Īrān it was the *ahuras* who gained the day while the *daivas* were gradually reduced to the rank of demons. This being so, it would be surprising if *daiva-* in the Xerxes inscription referred to anything other than the dethroned deities. Herzfeld would include among these Mithra, Anāhitā, and all the gods who were excluded from the Gāθic pantheon: but in view of the fact that Mithra is himself constantly called *ahura* in the Avesta, this view can scarcely command acceptance.

Nyberg adopts a point of view diametrically opposed. For him the *daivadāna* is the temple of Marduk in Babylon. True, Xerxes' religious policy, unlike that of his predecessors, is known to have been intolerant. He sacked the temple of Marduk in Babylon, carried off its golden statue, and slew the high priest.[2] But this is not enough in itself to justify the use of *daiva-* for a foreign deity: neither Avestan nor Pahlavī usage justifies such an assumption. It seems much more probable that the *daivas* of the Xerxes inscription are what they always had been and continued to be, a group of (Indo-) Iranian deities which at some period were reduced to the rank of demons—Ahriman himself, though his original identity is still unclear,[3] Indra, Sarva, and the rest. This view is confirmed by the *Dēnkart*, where the worship of Indra (Indar) and Sarva (Sāvul) is forbidden along

[1] So following Henning (*Transac. Phil. Soc.* 1944, pp. 108 f.). Other views listed by Kent, op. cit., p. 201.

[2] Herodotus i. 183.

[3] Wikander (*Vayu I*, p. 207) argues with great plausibility that Vayu was the original of Ahriman.

with that of Ahriman.[1] It would, therefore, seem probable that Xerxes, in spite of the heterodox behaviour attributed to him by Herodotus,[2] was the first to suppress the cult of the *daivas*. But whether his successors were not strenuous enough in following the example he had set, or for some other reason unknown to us, the proscribed religion continued to thrive and was a cause of constant concern to the priesthood of Sassanian Īrān.

The fundamental difference between the *Μάγοι* and *Μαγουσαῖοι* known to the Greeks, on the one hand, and the Zoroastrian Magians in Persia, on the other, has continued to puzzle scholars for more than a century. About the origin of the Magians there is no agreement. For Moulton[3] they were an aboriginal tribe, neither Aryan nor Semitic, diviners, necromancers, and quacks: they were responsible for the *Vidēvdāt*, its superstitions and absurdities; they were solely responsible for the degeneration of the religion of Zoroaster; they introduced the exposure of corpses, next-of-kin marriage, and they worked out the mechanical and over-systematized dualism with which we are all too familiar in later Zoroastrianism. So Moulton.

For Messina the case was very different.[4] He regards the Magians as being the original disciples of Zoroaster. They were his missionaries and were the first to bring his doctrine to the West: they formed a colony in Media and propagated the Good Religion there. Messina further proves the falsehood of Moulton's contention that the Magians were from the earliest times known to the Greeks only as sorcerers. Among those who were in a position to know, they were respected and admired: for Plato *μαγεία* means the service of the gods;[5] and in this he is followed by Apuleius and Dio Chrysostom.[6] They are said by Strabo to lead a holy life.[7] Diogenes Laertius, on the authority of Sotion, says that they worship the gods with sacrifice and prayer and are alone heard; they reveal the nature, essence, and genesis of the gods, discourse concerning justice, and condemn graven images: he enumerates further many other beliefs which are elsewhere attested both in Iranian and Greek sources.[8] For further eulogistic accounts of the Magians the reader is referred to Messina[9] and to MM

[1] DkM. 792. 18.

[2] It is, however, significant that the Greek writers on the Magians are said to have condemned Herodotus and to have denied that Xerxes shot arrows at the Sun or put the sea in bonds. v. Diogenes Laertius, *Proem* 9 (Bidez–Cumont, *Mages*, ii, p. 68). Duchesne (*Zoroastre*, p. 114) following Messina (*Ursprung der Magier*) impugns the reliability of Herodotus.

[3] *Early Zoroastrianism*, pp. 182 ff.

[4] *Ursprung der Magier*, passim.

[5] *1 Alcibiades* 122A; v. Bidez–Cumont, op. laud. ii, p. 22; Clemen, *Fontes*, p. 22.

[6] v. Bidez–Cumont, op. laud. ii, pp. 2 28.

[7] Strabo xv. 3. 1; Clemen, *Fontes*, p. 3

[8] Diogenes Laertius, *Proem* 6–9; Bidez Cumont, op. laud. ii, pp. 67 ff.; Clemen *Fontes*, p. 74.

[9] Op. cit., pp. 41 ff.

Bidez and Cumont's great work, *Les Mages Hellénisés*, ii, pp. 18 ff., where the distinction between *μαγεία* and *γοητεία* is emphasized. This does not, however, alter the fact that the average Greek, who had no specialized knowledge of Oriental religions, regarded the Magians as sorcerers and nothing more.[1]

Now we know that during the reign of Xerxes the Magians had already begun to emigrate from Īrān to the West. At the time of Xanthus the Lydian they had already established themselves in Lydia; temples of Anāhitā existed at Hypapa and Hierocaesarea, the foundation of the latter being attributed to Cyrus,[2] and Iranian colonists had named the Lydian plain the Hyrcanian plain.[3] They rapidly spread to Phrygia and Galatia, and a bas-relief discovered at Dascylium shows two Magians offering sacrifices according to the Mazdean rite.[4] By the time of Strabo they were firmly established in Cappadocia and Pontus.[5] Since they came principally from Mesopotamia, it is scarcely surprising that they should have been profoundly influenced by Babylonian thought.[6] In Babylon they came into contact with the Chaldean priests, from whom they learnt much, notably the science of astrology and a certain tendency to regard Time as the first principle. These ideas they carried with them in their western migrations. They rapidly became naturalized, and their idiom appears to have been Aramaic.[7] Whether they still preserved relations with their co-religionists in Īrān is not certain, though there is reason to believe that some, at any rate, of the Magian colonies abroad did so during the Sassanian period.

Now Cumont, whose knowledge of these matters was unique, maintained that 'it was the Zervanite system that the Mazdeans of Asia Minor taught the occidental followers of the Iranian religion':[8] but in many cases it was more than Zervanism; it was *yātūkīh*, 'sorcery', and *dēvāsnīh*, 'devil-worship'. The mysteries of Mithra with which we are now fairly well acquainted, thanks to the untiring researches of the above-mentioned scholar, are Zervanite in so far as they place Kronos-Zurvān at the head of the pantheon, but they are 'devil-worshipping' too in that they allow offerings to be made to Ahriman, the prince of devils.[9] That the latter could exist without the former is, we venture to think, proved by the account of Plutarch cited above. The practice of worshipping the demons

[1] Cf. Sophocles, *Oedipus Tyrannus* 387: *μάγον τοιόνδε μηχανορράφον | δόλιον ἀγύρτην.*

[2] Tacitus, *Annales* iii. 62, quoted by Cumont, MMM. i, p. 10, n. 6.

[3] v. Bidez–Cumont, op. laud. i, p. 5; Cumont, MMM. i, pp. 9–10.

[4] Reproduced in Cumont, *Les Religions orientales*, 4th ed., p. 135, Fig. 10.

[5] Cumont, MMM. i, p. 9, nn. 6, 7.

[6] Id. *Religions orientales*, 3rd ed., p. 229.

[7] Ibid., p. 228; *Mages*, i, p. 35.

[8] MMM. i, p. 78.

[9] For the inscriptions *deo Areimanio*, v. ibid. ii, pp. 98, 141.

is also referred to by Clement of Alexandria: 'the Magians', he says, 'worship angels and demons'.[1] This, as we have seen, is the practice not of the Mazdeans or Zervanites but of the 'devil-worshippers', the third Iranian sect mentioned in the *Dēnkart*. With these facts in mind it will, perhaps, be safe to conclude that Xerxes, in suppressing the *daiva* cult, caused a large-scale emigration of dissident Magians. These, after absorbing much of Babylonian speculation, transported their beliefs to Asia Minor; and from them arose the Graeco-Roman religion of Mithra.

We have seen that the Magians or 'Magusaei' of Asia Minor developed a religion which derived on the one hand from heretical Zoroastrianism and on the other from Babylon. From Babylon, in all probability, they derived the idea of Time, represented by the firmament, as the supreme god. This is the cardinal tenet of the belief we call Zervanism. Before the Sassanian period the evidence for the existence of Zervanism is scanty in the extreme. True, the name Zurvān may be deduced from tablets dating back to the twelfth century B.C.[2] in which the name *Za-ar-wa-an* bears a most striking resemblance to our deity; but this by no means entitles us to conclude that Zervanism, as we know it, existed at that time, though we must, I think, be prepared to admit the existence of a god Zurvān in very remote antiquity.

After this we have no further reference to Zurvān in a datable source until the fourth century B.C. The passage in question, the first account of Zervanite doctrine to be supplied by a non-Iranian source, is given by Eudemus of Rhodes, a pupil of Aristotle. The account, however, is only given at second hand by Damascius,[3] who, writing at the time of Xusrau I, may conceivably have been attributing to Eudemus beliefs which must still have been current in his time. Two other references are preserved before the Sassanian period, the inscription of Antiochus I of Commagene[4] and the 'Song of the Magians' retailed by Dio Chrysostom:[5] but both would appear to belong to the tradition of the Western Magusaei rather than to Īrān. Moreover, it is by no means certain that the inscription is Zervanite. It is only with the foundation of the Sassanian Empire that the doctrine connected with the name of Zurvān comes into its own.

[1] *Stromata* iii. 6. 48 *apud* Bidez–Cumont, *Mages*, i, p. 60, n. 6.

[2] In the Nuzi documents the following forms are found: *Za-ar-wa-an*, *It-ḫi-Za-ar-wa*, *Ar-Za-ar-wa*, and *Du-uk-ki-Za-ar-wa*. v. Widengren, *Hochgottglaube im alten Iran*, p. 310. Duchesne (op. laud., p. 96) does not consider that these forms necessarily refer to the Iranian deity.

[3] *Dubitationes et Solutiones*, 125 bis; Clemen, *Fontes*, p. 95 (text G 1). The authenticity of this passage has been disputed by Scheftelowitz, followed by von Wesendonk, *Das Wesen der Lehre des Zarathuštrōs*, p. 14.

[4] See note C, p. 31.

[5] Text and copious notes in Bidez–Cumont, *Mages*, ii, pp. 142 ff.

It is indeed an astonishing fact that only when the 'Mazda-worshipping religion'[1] became the religion of State do we come into contact with Zervanite doctrines. All our foreign sources for the latter, with the dubious exception of Eudemus, refer to the Zoroastrianism of the Sassanian Empire. The Armenian, Eznik of Kołb, in particular gives us details of the Zervanite mythology which are so utterly at variance with the true Mazdeanism of the Pahlavī books that we would be prepared to doubt his evidence were it not for the confirmation we receive from Manichaean sources.[2] When the Christian polemists attack the Magian religion, they attack not Mazdean dualism, but Zervanite polytheism. If it were only the Christian attacks that had to be considered, we might content ourselves with the inadequate theory that, since their accounts mostly derive from a common source, this source might well be pre-Sassanian and that they were attacking a religion which had long been obsolescent, just as St. Augustine, when he attacks Paganism, devotes his attention to the ancient gods and pays no heed to the living religions of Isis, Mithra, Cybele, and the rest.[3] But here we stumble upon further obstacles. The Manichaeans, adapting their system to the religious terminology of Īrān, selected not Ohrmazd as the representative of their supreme god but Zurvān. This is all the more astonishing in that the Manichaean Zurvān is essentially the god of light, the very Father of Light:[4] he is not the father of Ahriman as in the Zervanite myth, but stands in the same relation to him as does Ohrmazd in the orthodox Mazdean account: they are eternal enemies, of separate substance, good and evil, light and darkness, irreconcilably opposed. The parallel between the Manichaean Zurvān and Ahriman on the one hand and the Mazdean Ohrmazd and Ahriman on the other is exact. Yet the Manichaeans did not regard Ohrmazd as a suitable representative of their own 'Father of Greatness': they chose Zurvān although, from all we can deduce from the Zoroastrian and external sources alike, the Zoroastrian Zurvān was in no sense a god of light,[5] and Ohrmazd would seem ideally fitted for the role of Father of Light. Yet when he appears in the Manichaean system, it is not as the supreme god but as the πρῶτος ἄνθρωπος, the God-man, to use Reitzenstein's phrase, who, though wholly divine and consubstantial with the Father of Greatness, is nevertheless inferior to him, being sent to do battle with the powers of darkness and ignominiously defeated. In selecting Zurvān to represent the Father of Greatness the Manichaeans were evidently

[1] See note D, p. 31.

[2] *Infra*, pp. 148 ff.

[3] v. Cumont, *Les Religions orientales*, p. 315.

[4] Cf. Schaeder, *Studien zum antiken Synkretismus*, p. 277; Waldschmidt–Lentz, *Die Stellung Jesu im Manichäismus*, p. 48; id. *Manichäische Dogmatik*, p. 17.

[5] *Infra*, pp. 55 ff.

struck by that inaccessibility and aloofness from the cosmic conflict which was characteristic of their own supreme deity. This is, in fact, about the only point they have in common. The conclusion is, therefore, ineluctable: at the time of Mānī, who began his mission in A.D. 242 in the reign of Šāpūr I, Ohrmazd was not regarded as the supreme god: there was another higher than he, and that was Zurvān: Zervanism was the current form of Zoroastrianism at that time.

Now it may be argued that, since the theatre of Mānī's activities was Mesopotamia, Zervanite doctrines may be assumed to have been confined to that non-Iranian country. Again there is evidence to invalidate such an hypothesis. In the far north-eastern corner of the Iranian lands, in Soghdiana, large Buddhist colonies had come into being, and translations of Buddhist works had been made into Soghdian. These too do not use the word *Ōhrmazd* to translate Brahmā who is the highest of the gods, but *Azrua*, the Soghdian form of Zurvān: the word *Ōhrmazd* is used to translate Indra. Moreover, the Manichaean *X^{v}astuānift*[1] as well as a Manichaean Persian fragment[2] contain passages unmistakably directed against the Zervanite doctrine that Zurvān was the father of Ohrmazd and Ahriman. 'If', the *X^{v}astuānift* says, 'we should have said, the good and the bad, all has been created by God'; 'if we should have said, Ohrmazd and Ahriman are brothers . . . I repent.' If the Zervanites were an insignificant minority, there would have been no need for including this clause in the *X^{v}astuānift*. In this connexion it is of some interest to note that in Khotanese *Urmaysde* (= Ohrmazd) means 'the sun', thereby preserving what may have been an original naturalistic trait of his character, only occasionally to be met with in the Avesta.

From what has gone before we see that the evidence supplied by our sources contemporary with the Sassanian power overwhelmingly supports the theory that the predominant religion of the empire was Zervanite. This view was taken up by Professor Christensen,[3] who claimed that Zervanism was the normal form of Sassanian Zoroastrianism.

When we turn to the native Iranian sources, however, the picture is bewilderingly different. The inscriptions, even including the great Kartīr inscription from Ka'beh i Zartušt, do not enlighten us greatly. The kings and potentates whose exploits they celebrate are called 'worshippers of Mazdāh' (*māzdēsn*),[4] but it would not be legitimate to conclude from this that they regarded themselves for this reason as being specifically Mazdean

[1] von le Coq, JRAS. 1911, p. 282; Bang, *Muséon*, xxxvi, p. 147.
[2] v. our text F 3 (*b*).
[3] *L'Iran sous les Sassanides*, p. 144.
[4] v. Herzfeld, *Paikuli*, passim.

as opposed to Zervanite. The term is the conventional designation of Zoroastrians of all sects.[1] Both Kartīr and Narsē mention Ahriman and the demons[2] and the latter mentions 'the time of the *fraškart*',[3] that is the final renovation and rehabilitation of the world at the end of time.

Of greater importance is the inscription of Kartīr at Naqš i Rajab. This inscription is fairly complete, but there remain unsolved problems. The crucial passage for our purposes, however, is that in which the high priest exhorts the reader to remember 'that heaven exists and hell exists, and that whoso is virtuous will go to heaven, and whoso is vicious will be cast into hell: whoso is virtuous and walks according to . . . (?) . . . of virtue, will achieve a fair name and prosperity for his material body and blessedness for his material soul.'

This is important; for two doctrines are here specifically upheld: (i) the existence of heaven and hell, and (ii) the rewarding of virtue and the punishment of vice. The inference is, of course, that these truths needed emphasizing because they were questioned: and it is precisely on these questions that there seems to have existed a deep divergence of view between Mazdean and Zervanite. The *Šikand Gumānī Vazār* mentions a sect which it calls the Daharīs, well known in the Islamic period as being a materialist sect which held precisely the views attributed to them by the *Šikand*.[4] *Dahr* is, of course, simply the Arabic for 'time', but it is too early yet to say whether or not these *daharīs* are identical with the Zervanites.[5] Their views are, however, worth quoting since we shall return to them when we have accomplished our major task of piecing together the elements of Zervanism from the evidence of the Pahlavī books. 'They consider', says the *Šikand*, 'that this world with its manifold changes and dispositions of its members and organs, and the opposition of one to another, and the intermixture of the one with the other is derived from the principle of Infinite Time; and that, further, virtue remains unrewarded and sin unpunished, that heaven and hell do not exist, and there is no one who attends to virtue and sin; and further that phenomena are only material and that the spiritual does not exist.' If it is not this particular sect that Kartīr has in mind, it is plainly one so similar as to make no difference.

Again, the affirmation of the existence of rewards and punishments seems to be directed against a doctrine attributed to the Zervanites themselves by a Syriac writer,[6] according to whom those who are honoured on

[1] v. p. 31, note D.
[2] Herzfeld, op. cit., p. 95; Sprengling, AJSLL. lvii, p. 207.
[3] Herzfeld, op. cit., p. 117.
[4] ŠGV., Chapter VI; cf. BSOS. ix, pp. 878, 888.
[5] But cf. *infra*, p. 267.
[6] v. our text F 5 and pp. 257 ff.

earth will be honoured in heaven, and those who are wretched on earth will also be wretched in heaven.

That Kartīr's intention was indeed to uphold doctrines against a sect resembling the Daharīs of the *Šikand* who denied them is fully borne out by his great inscription at Ka'beh i Zartušt. This reveals him as a religious zealot of quite uncommon ardour who is not likely to have graven the true doctrine on stone in a spirit of pious platitude. What he had inscribed at Naqš i Rajab was inscribed as a clear warning to heretics of the Daharī school, and who but the Zervanites could these possibly have been?

The great inscription shows that Kartīr flourished under Šāpūr I, Hormizd I, Bahrām I, II, and III. He tells us how he unleashed a religious persecution of great severity throughout the Persian Empire and how, in his proselytizing zeal, he carried the Magian religion to the non-Iranian provinces. The valiant deeds he proudly boasts of may be listed as follows:

(i) the affairs of Ohrmazd and the gods prospered; and the Mazdayasnian religion and the Magian hierarchy received great honour;
(ii) the gods, water, fire, and cattle were duly propitiated;
(iii) Ahriman and the demons were struck down(?) and their teaching was expelled from the empire;
(iv) Jews, Buddhists, Brahmans, two sorts of Christians,[1] Manichees(?),[2] and *Zandīks* were chastised;
(v) idols were destroyed and the dwellings of the demons undone(?);[3]
(vi) fires were established throughout the realm and the Magians prospered.

These events appear to belong to the reign of Bahrām III since Kartīr winds up the account of his exploits with a repetition of the title conferred on him by that king (viz. *bōχt-ruvān-varhrān*).

He next proceeds to tell how he established fires and Magian settlements in the non-Iranian lands. This represents a proselytizing campaign of great magnitude extending throughout Asia Minor and the Caucasus.

Turning from the missionary field this redoubtable old zealot brings us

[1] *N'ČL'Y* = *nāsərā* (Syr. *nasorāyē*, Gk. *Ναζωραῖος*) and *KLSTYD'N* (*kristiyān* = *χριστιανός*). The distinction between the two sects is not clear. For views involving Mandaeans, Marcionites, and orthodox Christians cf. Menasce, ŠGV., pp. 206 ff.

[2] The text has *MKTK-y*, tentatively emended by Sprengling to *MNYNK* 'Manichees'. Menasce transliterates as *mukta*, op. laud., p. 243. In conjunction with *Zandīk* he comments, 'C'est à dire, certainement, indiens et manichéens'. Without being able to offer any constructive suggestion of my own, I would suggest that *mukta* would be likely to appear as *MWKTK*. For *zandīk* which normally means 'Manichaean' *v. infra*, p. 267.

[3] Sprengling's translation is most obscure here. Deprived as we are of the original text, we can offer neither comment, criticism, nor suggestion.

back to the religious situation at home. This fascinating passage appears from Sprengling's curious literal translation to run approximately as follows:

> Heretics and apostates(?)[1] who (were) within the Magian community (*MGWN*) were spared[2] for the Mazdayasnian religion and the Magian community but not for propaganda: I chastised and upbraided them and improved them.

After further reference to his untiring efforts at setting up fire shrines he goes on to say that many consanguineous marriages[3] were arranged, that many who had lapsed from the faith had been reconciled, and that he himself had converted many who had subscribed to the teaching of the demons and brought them over to the worship of the gods. The inscription ends with the same formula as that of Naqš i Rajab, to wit that the reader may enjoy a good name and prosperity in his body and blessedness for his soul.

The inscription, then, tells us a great deal, but leaves us again with many problems. It is abundantly clear that Kartīr unleashed a major persecution of Christian and Indian sects as well as of the Manichees. It is equally clear that he put down the 'devil-worshippers' and reconverted the amenable to Zoroastrian orthodoxy, though not permitting them to take part in propaganda for the faith: clear again that he followed up the conquest by the sword of non-Iranian lands by the propagation of the Zoroastrian faith in those lands: equally clear, too, that he destroyed idols.

What, however, do we learn of the Zoroastrian orthodoxy which Kartīr defended and propagated with such uncommon zeal? First it is plain that the Magians became all-powerful. The cult of fire, water, and cattle was strengthened and incestuous marriages were encouraged—and this is about all. Kartīr, in fact, is interested in reviving the characteristic aspects of Zoroastrian religious practice which were almost certainly common to Mazdeans and Zervanites: he does not appear to be interested in the formulation of doctrine. He depicts himself as an enthusiastic religious imperialist—putting down alien religions at home and seeking to establish the national cult in alien sections of the empire, yet bringing the Iranian 'devil-worshippers' and heretics back into his fold and expelling the obdurate.

[1] *'LSWMWK* and *GWMLČ'K*: the first word is the Phl. *ahramōy*. This gratifying equivalence I owe to Professor Henning, who compares inscr. *PLSWBY* = Phl. *Pahlav* and *P'LSWMY* = *pahlom* (for inscr. *LS* = *hl*). *GWMLČ'K* can scarcely be connected with *gumārtan* as Sprengling suggests. We may either derive it from the root *marz-* 'wipe' or read *gum-aržāk* 'one whose worth is lost'. Although NP. *gum* does not appear to be attested in MP., the latter reading gives the better sense.

[2] *PḤLSTY* = *pahrist*. v. Henning, BSOAS. 1943, p. 62, n. 2.

[3] Chapter VI, pp. 151–2.

The evidence, then, supplied by the Ka'beh i Zartušt inscription does not tell us much about Kartīr's own religion: it only tells us what sort of man he was. This is enough; for it shows that what he wrote at Naqš i Rajab he wrote as a warning to any who should dare to deny the existence of heaven and hell, or rewards and punishments. The fact that Kartīr speaks of Ohrmazd and the gods and is silent as far as Zurvān is concerned is not important; for if the interpretation of Zervanism which we are to unfold in the following chapters is correct, Zurvān would scarcely figure prominently in an official inscription.

One matter, however, raised by the inscription remains exceedingly puzzling. Why do we know so little of Kartīr except what he tells us himself? In its account of doctrinal development during the Sassanian period the *Dēnkart* says absolutely nothing about this fiery pillar of the faith; nor do we hear of him from Christian or Moslem sources. Apart from himself only the unfortunate Manichees preserve his memory, and that as the inquisitor who did their master to death.[1] The Zoroastrians are mute.

Leaving this problem till our next chapter we may now turn our attention to the Pahlavī books. These, it is true, only date from the ninth century:[2] but their matter may be considered to go back to the reign of Xusrau I. Here again we are confronted with a religion that knows nothing of Zurvān either as a supreme god or as the father of Ohrmazd and Ahriman. Some passages in Zātspram and to a lesser extent in the *Bundahišn* indeed seem to presuppose such a doctrine, whereas parts of the *Mēnōk i χrat* and the *Dēnkart* reveal a state of religion which we may perhaps be permitted to call semi-Zervanite, an attempt to fuse the conflicting doctrines of the two schools. In a passage from the *Dēnkart* to which Darmesteter first drew attention,[3] the Zervanite doctrine of the brotherhood of Ohrmazd and Ahriman is attacked in terms recalling the Manichaean attack in the *Xᵛastuānift*.[4] The passage in question purports to be a translation of *Yasna* 30. 3[5] which does in fact speak of two primeval twins. The Mazdean translators—assuming that they understood the passage at all, which is doubtful—would naturally be distressed by the presence in so high an authority of their rivals' view. They accordingly supplied an ingenious mistranslation: taking the Avestan *ərəš* 'rightly' as the name of a demon *Ariš(k)* 'Envy', they proceeded to put the offending statement into the mouth of

[1] Polotsky, *Manichäische Homilien*, pp. 45 ff. Cf. also the *Psalm-Book* references quoted by Puech, *Le Manichéisme*, p. 137, n. 203.

[2] v. West, SBE. v, p. xlii.

[3] DkM. 829. 1 ff. (text F 3 (*a*)). Cf. Darmesteter, ZA. i, p. 221, n. 10; Blochet, RHR. xxxvii, p. 28; Schaeder, *Iranische Beiträge*, i, pp. 288 ff.

[4] v. text F 3 (*c*).

[5] For a treatment of this passage v. Nyberg, CCM. 1931, p. 113.

that demon.[1] The text is unfortunately a little obscure, but there can be no doubt that it is an attack on Zervanite doctrine. This brief passage is the only evidence we have that there was active hostility between Mazdeans and Zervanites, but that either should have consistently persecuted the other seems unlikely. They were probably represented in different schools; and both may have found a place within the Sassanian Church, one party dominating at one time and the other at another. The *Dēnkart*, however, takes cognizance of heresy and deplores it. Like the Zervanite *'Ulemā i Islām* it admits the existence of different trends within the Church. Relating the tradition that Žāmāsp wrote the Avesta following the words and writings of Zoroaster himself, it adds that the provincial governors (*dahyupatān*) and religious authorities (*dastaβarān*) made many copies of it, and some of them reached not only the instructed but also unscrupulous persons who vitiated (*vināsītārān*) and contaminated it with heresy and heterodoxy (*yut-vēnišnīh*).[2] Another passage in the same book seems to indicate that heresy had not been stamped out even at the time of the writer, though the exact translation is here again uncertain.[3]

The figure of Zurvān, however, does indeed seem to have been the principal subject of difference in the Zoroastrian Church: even in trivial matters connected with that doctrine there seems to have been a difference of opinion. For we learn from the *Bundahišn* and from Zātspram that Zurvān or Zamān (Time), as the *Bundahišn* calls him, decreed at the time of the original creation that Gayōmart, the first man, should live for thirty years after the onslaught of Ahriman:[4] but in the *Dēnkart* a heretic asks: 'There are two authentic traditions concerning Gayōmart, one that he lived thirty years during the Aggressor's attack, and one that the Aggressor came and that he died on the spot. That the two (accounts) are self-contradictory is obvious. Why do you accept and teach both?'[5] The sense of the answer

[1] See note E, p. 31.

[2] DkM. 437. 20: *dahyupatān 'ut dastaβarān hač-iš 'būt i vēš paččēn kart: 'ut 'pas-ič 'ō-ič ākāsān 'ut vināsītārān-ič hač-iš 'hast i mat. 'būt i yut-dātastānīh yut-vēnišnīh 'apar 'burt.*—'There were certain provincial governors and religious authorities who made more copies of it: some of these reached the instructed (sc. orthodox) but some (fell into the hands of) people who corrupted it. Some again added wrong principles and heterodoxy.'

[3] Ibid. 454. 11: *'nūn 'ān aδvēnak nihēžišn rāδ patkārtārān gumānīkīh i pat-iš guftan rās; 'aδak-ič apastāk frahist an-hambatīk ov-iš gōβišn nipēkān 'pat *dēnīk vičīrkarīh ⟨i⟩ χrat 'i-š pat-iš yut-dātastān⟨īh⟩ 'nē 'bavišn.*—'Now controversialists have the means of expressing their doubts concerning that kind of doctrine; but the Avesta for the most part does not contradict its words and writings thanks to the religious discernment of Wisdom in which there can be no heresy.'

[4] *Infra*, p. 238.

[5] DkM. 20. 2: *gōβišn i 2 dastaβar 'apar Gayō(k)mart, ēvak 'ku 'andar aβigatīh 30 'sāl zīvast, 'ut ēvak 'ku mat aβigat, 'pat gyāk 'murt, 'ān i ēvak 'ō 'dit hanbasān paytāk; 'har 2 patiyraftan čāštan čim?*

supplied by the Mazdean apologist is not clear to us, and we therefore refrain from providing a translation. What does seem clear, however, is that he does not consider the two traditions to be either contradictory or mutually exclusive.

This lack of doctrinal unity among the Zoroastrians did not escape the notice of non-Iranians whether friendly or hostile.[1] Strabo remarks on it in the case of the Chaldaeans,[2] and the Christians were naturally not slow to make use of it. The account of Paulus Persa first quoted by Casartelli[3] is of importance if we can accept that scholar's view that the doctrines there mentioned refer only to Zoroastrian beliefs. Paulus wrote under Xusrau I, for whom he composed a digest of the Aristotelian dialectic in Syriac.[4] He was a Christian and, according to Christensen, probably identical with Paul, metropolitan of Nisibis under the Catholicos Joseph. He says:

> There are some who believe in only one God; others claim that he is not the only God: some teach that he possesses contrary qualities; others say that he does not possess them: some admit that he is omnipotent; others deny that he has power over everything. Some believe that the world and everything contained therein have been created; others think that all things are not created. And there are some who maintain that the world was created *ex nihilo*; according to others God drew it out from a ὕλη.[5]

The work in which the passage occurs was written for the King of Kings, and Casartelli concludes from that circumstance that Paul is faithfully enumerating the characteristic doctrines of the Iranian sects of the Sassanian period. This attractive hypothesis is not absolutely convincing since Xusrau, for all his interest in Greek philosophy, seems to have laid down the law in no uncertain manner where the doctrine of the State religion was concerned.[6]

However, whatever our view on the evidence of Paulus Persa, we have two other testimonies which can leave us in little doubt as to the fluidity of Zoroastrian dogma in Sassanian times. These are supplied by the Armenians Eznik of Kołb and Ełišē Vardapet. Eznik, like the nameless heretic of the *Dēnkart*, was struck by their inconsistency. 'Their foolishness', he says, 'is enough to refute them from their own words which are mutually exclusive and self-contradictory';[7] and again, repeating the oft-made charge that they had no books, he says: 'Since their laws are not in books, sometimes they say one thing with which they deceive, and sometimes another with which they seduce, the ignorant.'[1] But he is not content merely to draw attention to their inconsistency; he tells us that they were divided into sects, that some admitted three principles—the good, the just, and the evil—some two, and some seven.[2] The followers of the three principles are clearly the Zervanites: the good is Ohrmazd, the evil Ahriman, and the just Zurvān. Equally obviously the followers of the two principles are the Mazdeans. The seven principles might be anything; for it is not possible to say whether the author is thinking of the seven Amahraspands, the seven planets, or something else. According to a Persian *Rivāyat* Zurvān himself is said to have seven faces and seven names,[3] but this is an isolated account and of late date.

[1] Cf. Bidez–Cumont, op. laud. i, p. 58.
[2] xvi. 1. 6.
[3] *The Philosophy of the Mazdayasnian Religion under the Sassanids*, p. 1.
[4] v. Christensen, *L'Iran sous les Sassanides*, p. 422.
[5] Casartelli, l.c.; Christensen, l.c.
[6] *Infra*, p. 48.
[7] Ed. Venice, 1926, bk. ii, § 2, p. 128; Langlois, ii, p. 375; Schmid, p. 94.

Ełišē Vardapet, writing on the religious war that resulted from Yezdigird II's aggressive policy, has occasion to mention a certain high Magian priest who was put in charge of the captured Christians. As he was subsequently converted to Christianity and Ełišē claims to have witnessed certain of the events he describes,[4] it seems safe to assume that the account given by the historian is on the whole accurate. We shall have occasion to discuss Ełišē's value as an authority later. This priest 'was more familiar with the Zoroastrian laws than many learned men. In fact he was called *hamakden* (one who possesses all the religion) which was considered a great glory according to their erroneous doctrine. He knew the *ampartkʿaš* and had learnt the *bozpayit*: he was also a master of the *palhavik* and the *parskaden*: for these are the five schools (*keštkʿ*) which comprise all the laws of Magianism. Besides there is another sixth one called *petmog*.'[5] The significance of *ampartkʿaš*, *bozpayit*, and *petmog* is not certain, though both Benveniste and Christensen have put forward suggestions.[6] *Hamāk-dēn* is known also in the Pahlavī *Dātastān i dēnīk*.[7] *Palhavik* and *parskaden* are also clear: they are the Parthian and Persian religions. The inference seems fairly obvious: there must have been regional schools, a northern Parthian and a southern Persian;

[1] Venice, 1926, ii. 9, p. 156; Langlois, ii, p. 381; Schmid, pp. 111–12.
[2] Venice, i. 28, p. 122; Schmid, p. 87.
[3] v. text Z 36.
[4] Ed. Yohannisean, p. 20; Langlois, ii, p. 187. He claims to have been present at, seen, and heard one of Yezdigird's pronouncements.
[5] Yohannisean, p. 131; Langlois, ii, p. 230.
[6] For *ampartkʿaš* Benveniste (*Handes Amsorya*, 1927, p. 763) suggested 'traité de pénalités' <**hamparta-(t)kaiša-*. Christensen, *L'Iran sous les Sassanides*, p. 117, suggested 'collection complète de doctrines relatives à la foi'. For *bozpayit* he suggested Phl. **bazpatit* 'confession des péchés commis'. For *petmog* he followed Langlois and translated 'doctrine (spéciale) des mōbadhs'; for this one would expect *mogpet*.
[7] Copenhagen facsimile, fol. 192 verso, l. 4: *mayōk-'mart hamāk-dēn*. The word is frequent in the latter half of the Dd. Cf. MPT. *h'm'gdyn* and Turkish *qamaγ nom* (von le Coq, *Türkische Manichäica aus Chotscho*, iii, p. 15).

and their doctrines must presumably have differed. For lack of evidence we cannot say whether either of them was Zervanite, but the following fact seems significant.

The Turfān Manichaean texts are written in two distinct dialects, Persian and Parthian. In the Persian texts the supreme deity is called Zurvān, but in the Parthian he is *baγ* 'God'. It would, therefore, seem fair to conclude that Zervanism was dominant in south-western Īrān at any rate at the time of Mānī, but that this was not so in the north. The proximity of Persis to Babylon makes this supposition the more likely, though in the present state of our data we will refrain from pressing this point.

NOTES TO CHAPTER I

A. DkM. 212. 5: *tam-aχᵛ yātūk druvand Aχt 'pat yazdān dušmanīh 'dēvān dōšāramīh yazdān yazišn 'aβgandan 'vas aδvēnak 'dēv-yāzakīh kartan drāyast.*—'Aχt, the accursed sorcerer of dark nature, by setting himself against the gods and by currying favour with the demons, bade (men) abandon the worship of the gods and in divers ways to perform worship to the demons.' This Aχt figures here as the antagonist of Zoroaster. For each precept of the latter he proclaims another diametrically opposed. In the Avesta he appears as *Aχtya-* (Yt. 5. 82), where he asks ninety-nine riddles of Yōišta of the Fryānas. Yōišta prays to the goddess Anāhitā that he may answer them, and his request is granted. The story is fully told in the little Pahlavī text *Yavišt i Friyān*. Aχt comes with an army of seven myriads to the city of the Solvers of Riddles and threatens to destroy it unless his riddles are answered. Yavišt (Yōišta) is chosen for the task and is successful. He then asks Aχt three riddles: at a loss Aχt rushes off into hell and craves the assistance of Ahriman, who denies him. He then returns and is slain by Yavišt. The Mazdeans were probably as arbitrary in representing Aχt as the founder of the *yātūkān* as they were in ascribing the origin of the Jews to another of their legendary figures, Dahāk. Cf. DkM. 253. 15 ff. and 257. 6 ff., where Dahāk is said to have composed the Pentateuch (*'wlyt'* = Syriac *Urāithā*) and to have built the city of Jerusalem. v. also ibid. 298. 12 and 299. 15.

B. DkM. 182. 6 ff.: *apāč-vaštak 'dēvīk apārōn nīrang yātūkīh *vitīmāsīh*[1] *⟨'pat⟩ stāyastārīh ⟨i⟩ marnjēnītār Ahriman, nihānīktom duvārišnīh 'ut rīmanīh 'ut gandakīh i gyāk 'ut tan 'ut vistarag 'ut 'pat tan 'burtan i nasāy 'ut hiχr, hangēnītan*[2] *i yazdān bēš, 'dēvān *rāmišn, 'dēv-yazakīk drāyastan 'ut 'χᵛāndan i 'dēvān 'pat 'nām i 'andar kārīh ⟨i⟩ 'avēšān [i] 'pat dēvāsnīh 'ut aγ-dēnīh 'ut akōman-mēnišnīh, 'drōγ-drāyastārīh 'ut apārōn-varzītārīh, duš-srov yātūk mar [nasāy], ⟨'ut⟩ apārīk i passačak 'ō 'dēvīk 'ut 'dūr 'hač *yazdīk.*

[1] *vitīmāsīh*: cf. Phl. Psalter *wtym'skyh* translating Syriac *tdmrt'* 'wonder'. Used in BkPhl. as 'wonderful' in a bad sense. Thus DkM. 181. 21 the demoniac *vitīmās* is opposed to the godly *aβdīh*: but ibid. 425. 21 the words are used in conjunction with no moral distinction. Ibid. 436. 2, *vitīmāsīk varč-kārīh i frāč 'hač Yamšēt . . . paytākīhast*, here in a good sense. Cf. also ibid. 459. 10 and ZXA. 252. 8 where Pāz. (Pāz-Texts, p. 266) has *dīmaspə*. See further Bailey, *Zoroastrian Problems*, p. 214.

[2] *hangēnītan*: reading uncertain. Found also DkM. 391. 7. Denominative to *hang?*

C. Text G 6. The accompanying figures of Zeus–Oromasdes, Apollon–Mithras–Helios–Hermes, Artagnes–Heracles–Ares plus the figure of 'my country Commagene which nourishes all' are thought by Schaeder to represent four facets of the infinite Zurvān (*Urform und Fortbildungen des manichäischen Systems*, p. 138). So also Nyberg, CCM. 1931, p. 126. It should, however, be emphasized that apart from the mention of χρόνος ἄπειρος in the inscription itself there is no justification for finding the four-fold Zurvān here. The representation of the four deities on the rock together with the lack of it in the case of Zurvān argues rather against such an interpretation.

D. The two terms *mazdezn* (mazda-worshipping) and *mog* (Magian) are used indifferently by the Armenian historians; cf. P'awstos of Byzantium, ed. Venice, 1914, p. 183, where the terms are equated. The Zervanite decree, attributed to Mihr-Narsē but almost certainly compiled by Ełišē from other sources, starts with the words, 'Know that whoso dwells beneath heaven and does not keep the laws of the Mazdean religion (*deni mazdezn*) is deaf and blind and deceived by the demons of Ahriman.' Ełišē, ed. Yohannisean, p. 27; Langlois, ii, p. 190.

E. Ariš plays no very important part in Zoroastrian demonology. He is, however, referred to as the most lying of the demons (*družtom*). He promised Zoroaster that if he worshipped him he would be king among men, exercising his will over the two worlds, and that he would be immortal. DkM. 832. 12–17: *pursīt-aš 'hač 'avē Zartuχšt 'ku Ariš-am družtom, 'čē 'man 'pat 'ān pātdahišn 'hast 'hakar 'šmāk 'pat gōβišn yazam? 'ut-aš 'ō 'avē guft Ariš, 'dēvān družtom, 'ku 'tō pātuχšāy 'bavēh 'andar martōmān 'pat kāmak-dahišnīh 'andar aχᵛān; čēγōn-at 'χᵛat apāyēt, ahōš 'bavēh.*—'Zoroaster asked him (saying), "O Ariš, worst Lie to me, what reward shall I obtain if I worship thee in speech?" And Ariš, the worst Lie among the demons, said to him, "Thou shalt be king among men, exercising thy will in the worlds, and thou shalt be immortal even as is thy desire." '

APPENDIX TO CHAPTER I

From the *Dēnkart*, Madan, pp. 412. 3–415. 3. The translation appears in the body of the chapter, pp. 7–9. A transliteration of part of this passage (DkM. 411. 15–413. 13) has appeared in Bailey, *Zoroastrian Problems*, pp. 218–19.

*Dārāy i Dārāyān hamāk apastāk 'ut zand čēγōn Zartuχšt 'hač Ōhrmazd patiγraft, *nipištan 2 paččēn, ēvak 'pat ganj i ša⟨sa⟩pīkān,*[a] *ēvak 'pat diž i nipišt dāštan framūt.*

Valaχš i Ašakānān apastāk 'ut zand čēγōn apēčakīhā 'andar 'āmat 'ēstāt, hamōk-ič i hač-iš 'har 'čē 'hač vizand 'ut āšuft-kārīh i Alaksandar 'ut ēvār 'ut rōp[b] *i Hrōmāyān 'andar Ērān šaθr pargandakīhā 'apar nipištak *'ut 'čē uzvān-aβspārišnīk 'pat dastaβar 'mānd 'ēstāt 'andar šaθr čēγōn frāč mat 'ēstāt, nikās dāštan, 'ō šaθrīhā [i] aβyātkār kartan framūt.*

[a, b] *For notes see p. 33.*

'avē bay Artaχšaθr 'šāhān 'šāh i Pāpakān 'pat rāst-dastaβarīh ⟨i⟩ Tansar 'ān-iš hamōk i pargandak hamāk 'ō 'dar 'χᵛāst. Tansar 'apar mat, 'ān i ēvak frāč patiyraft 'ut apārīk 'hač dastaβar 'hišt: 'ut 'ēn-ič framān 'dāt 'ku frāč 'ō 'amāh 'har nikēžišn 'ān-ē 'bavēt 'hač dēn māzdēsn, 'čē 'nūn-ič ākāsīh 'ut dānišn hač-iš frōt 'nēst.

Šāpuhr i 'šāhān 'šāh i Artaχšaθrān nipēkīhā-ič i 'hač dēn 'bē 'apar bižiškīh 'ut star-gōβišnīh 'ut čandišn 'ut zamān 'ut gyāk 'ut gōhr, dahišn, 'bavišn, vināsišn 'ut yatak-vihērīh[c] 'ut gavākīh[d] 'ut apārīk kērōkīh 'ut aβzār 'andar Hindōkān 'ut Hrōm apārīk-ič zamīkīhā pargandak 'būt, 'apāč 'ō ham 'āβurt 'ut 'apāk apastāk 'apāč handāχt 'ut 'har 'ān i druvist paččēn'ō ['ō] ganǰ i ša⟨sa⟩pīkān 'dātan framūt, 'ut ēstēnītan i hamāk argastān[e] 'apar dēn māzdēsn 'ō uskār 'kart.

*Šāpuhr 'šāhān 'šāh i Ōhrmazdān hamāk kišvarīkān 'pat patkārišn apē-vihānak kartan, hamāk gōβišn 'ō uskār 'ut vičōδišn 'āβurt. 'pas 'hač bōχtan i Āturpāt 'pat gōβišn i passāχt, 'apāk hamāk 'avēšān yut-sarəδakān 'ut nivēk(?)ᵍ-ōšmurtān-ič 'ut [i] yut-ristakān, 'ēn-ič guft 'ku 'nūn 'kaδ-mān dēn 'pat gētēh 'bē 'dīt, 'kas-ič ay-dēnīh 'bē 'nē *'hilēm, vēš 'apar tuχšāk tuχšēm, 'ut ham-gōnak kart.*

*'im bay Xusrau 'šāhān 'šāh ⟨i⟩ Kavātān čēγōn-aš ahramōγīh 'ut sāstārīh spurr-hamēstārīhā vānīt, 'pat paytākīh 'hač dēn 'andar 'har ahramōγīh, 4 pēšak ākāsīh 'ut uskārišn i dōkānīk 'vasīhā 'bē aβzūt, 'ēn-ič 'pat dēhān-'hanǰamanīh[h] guft 'ku rāstīh i dēn māzdēsn 'bē 'dānast: ōšyārān 'pat uskārišn ōstīkīhā tavān *'bē 'pat gētēh ēst-⟨ēnī⟩t; 'ut apartar aβzōnīk 'ut pēš-rat 'būtan mātiyān 'nē 'pat uskār, 'bē 'pat apēčakīh ⟨i⟩ mēnišn 'ut gōβišn 'ut kunišn 'ut 'vēh-mēnōk vāzišnīh, mānsrīk apēčakīhā ēzišnīh i yazdān šāyēt. 'ut-mān Ōhrmazd mayupat 'ān ['ān] ⟨i⟩ 'χᵛānd, 'χᵛānēm, 'kē ⟨'pat⟩ mēnōk-vēnišnīh 'andar 'amāh paytākīhast. 'ut-mān frāχᵛ-⟨vi⟩čārīh mēnōk-vēnišnīh⟨ā⟩ gētēh-handāčak-nimāyišnīhā-ič 'har 2 aδvēnak spurrīk hač-išān 'χᵛāst 'ut 'χᵛāδēm 'apāk-ič 'ān i [āpīh] āzātīh-kartārīh[i] i yazdān. vāspuhrakānīh[ā] 'apar Ērān rāδ, Ērān šaθr 'pat hamōk i 'hač dēn māzdēsn frāč 'raft i pēšēnīkān hangat-dānākīh āmēčišnīh i 'ō-ič hām χᵛanīras. 'ān i ākāsān 'pat yuttarīh patkār 'nēst. ōγōn 'vasīhā apastāk-aδvāčīk 'pat apēčak gōβišnīh, nipēk-pērāδišnīk 'hač mātiyān-aβyāt-kārīh, 'ut pātram-ič aδvēnak āvāčīk 'andar gōβišn-ākāsēnišn dāšt 'ēstēt, 'pas-ič hamāk χānīk (χq) dānākīh i dēn māzdēsn. 'ēt-ič rāδ 'i-mān šnāχt 'ēstēt 'ku 'kaδ hamāk *varōmand[j] uskārišnīh i bēkānak 'hač dēn māzdēsn ⟨'hač⟩ gēhān 'ō 'ēt gyāk 'rasēnd, 'pat nōk ā'vēčišnīh(?) 'ut uskārišnīh bēkānak 'hač dēn māzdēsn and dānišn ayāftan 'ut paytākēnītan 'ō sūt 'ut nihātkārīh i gētēhān 'āβurtan 'nē šāyēnd čand 'andar ōšmurišn [i] rat-ē 'pat vēš vičōδišnīh 'ut vēš *uskārišn ⟨ba⟩vāt. apartom χᵛāδišnīhā framāyēm 'hamist mayōk-*'martān i vēnāk ⟨'ut⟩ ērtar 'ut huχēmtar 'ut 'vēh nōk nōk asūtakīhā[k] apastāk 'ut zand uskārtan 'ut ayāpišn i hač-iš 'ō dānākīh ⟨i⟩ gēhānīkān aržānīkīhā aβzūtan. 'avēšān 'kē *'ō gētēhān* šnāχtan i dātār 'ut aβdīh⟨i⟩mēnōkān 'ut čēγōnīh i dahišn 'hač dātār fratom ayāftan 'nē šāyastan ayāp hamāk ayāftan šāyastan guft, 'pat ['pat] kam-dānišn varanīk; 'avēšān 'kē ⟨'pat⟩ paytākīh i 'hač dēn *'hastīh 'ut 'pat-ič hangōšītak *'hastīh šnāχtan šāyastan guft, 'pat uskārkar; 'ut 'ān 'kē rōšn nimūt 'pat dānāk[īh] dēnākās[īh] dāšt. 'ut 'hač 'ān čēγōn 'har dānākīh bun dēn hamō⟨k⟩ 'pat nērōk i mēnōkīk 'ut ham 'pat paytāk[īh]ēnītārīh ⟨i⟩ gētēhīk, 'ān [i] 'kas dānākīhā guft 'kaδ-ič-aš 'hač katām apastāk paytākīh hamist 'nē dāšt, 'aδak-ič 'pat paytākīh i 'hač dēn hangārt 'kē χᵛēškārīh 'pat hamōk frāč 'ō *gēhān-zātakān 'burt.*

[c–k] *For notes see pp. 33–34.*

NOTES TO APPENDIX

[a] So following Bailey, *Zoroastrian Problems*, p. 230.

[b] *ēvār*: <*abi*+*par-*: cf. *appurtan*, *appār*, Arm. *awar*. For *rōp* cf. NP. *ruftan*, &c. *ēvār* also occurs Zn. (Messina) 16. 30. This interpretation was suggested by Professor Bailey.

[c] The meaning of *vihēr-* is certainly 'move' as is proved by DkM. 136. 21, *anōst 'ut vihērišnīk* 'unstable and moving'. So *rasišn i vihērišn* (ibid. 256. 4) seems to correspond to *'rasišn ⟨i⟩ hām gēhān ravākīh* (ibid. 257. 4) with the consequent equation of *vihērišn* = *ravākīh*. Connected therefore are MPT. *'whyr-* 'aufsteigen' (Henning, *Ein manichäisches Bet- und Beichtbuch*, s.v.), Soghd. *γr-* (Manichaean *χr-*), Av. *har-*, Skt. *sṛ-*, &c.

The first member of our compound, however, presents a more difficult problem. The word, written *YTK*, should be the equivalent of MPT. *ǰdg* 'Ruhm' (Henning, ibid. s.v.), but 'Ruhm' is clearly unsuitable here. In our passage we are obviously dealing with theories ultimately deriving from Aristotle. Thus if *bavišn* corresponds to *γένεσις* and *vināsišn* to *φθορά*, we would expect *yatak-vihērīh* to correspond to *ἀλλοίωσις* 'alteration', defined by Aristotle as 'qualitative change' (*κίνησις κατὰ τὸ ποιόν*, *De caelo* 270ᵃ27; cf. *De generatione* 319ᵇ10, where it is described as change 'in the affections or properties', *ἐν τοῖς ἑαυτοῦ πάθεσιν*; cf. *Met.* 1022ᵇ15), particularly if Bailey is right in interpreting *gavākīh* as 'growth' (v. next note), that is quantitive change. Our word is, however, clearly defined in DkM. 352.5, where we have: *yatak-vihērīh 'hast *patvandišn i gētēh 'ō ham, vihērišn i 'hač dēs aδvēnak 'ō aδvēnak ⟨i⟩ karp.*—'*yatak-vihērīh* is the joining together of matter, change from the mode of form to the mode of shape (or body).' Various illustrations of the process are then given, e.g. (i) the formation of the minerals from earth, (ii) the growth of plants from earth and water, and (iii) of fruit from the root of the plant. In the case of artefacts (iv), the production of a bracelet, ear-ring, or ring from gold by the goldsmith is cited; and finally (v) the production of milk, blood, flesh, tendons, and hair from food and drink is instanced.

Now this passage seems to be of Aristotelian provenance; and in *Physics* i. 7 the problem of change is treated very much along these lines. The most relevant passage runs as follows (190ᵇ5): *γίγνεται δὲ τὰ γιγνόμενα ἁπλῶς, τὰ μὲν μετασχηματίσει, οἷον ἀνδριάς, τὰ δὲ προσθέσει, οἷον τὰ αὐξανόμενα, τὰ δ' ἀφαιρέσει, οἷον ἐκ τοῦ λίθου ὁ Ἑρμῆς, τὰ δὲ συνθέσει, οἷον οἰκία, τὰ δ' ἀλλοιώσει, οἷον τὰ τρεπόμενα κατὰ τὴν ὕλην.*

Here five varieties of change are distinguished: (*a*) change of shape or form, (*b*) by addition = growth, (*c*) by subtraction, (*d*) by composition, and (*e*) qualitative change. In the examples cited in our Pahlavī text (i) and (iv) are clearly a change of shape, (ii) and (iii) are by addition, viz. growth, and (v) might either be classed as change in form or as *ἀλλοίωσις* at least as defined in the passage from the *Physics* quoted above (cf. Ross's note ad loc.). In addition we have the definition of *yatak-vihērīh* as *patvandišn 'ō ham* which clearly corresponds to *σύνθεσις*. We cannot simply identify *yatak-vihērīh* with *μετασχημάτισις* as Bailey did, for it includes all the varieties of change except *γένεσις* and *φθορά* (which are not strictly *κίνησις* at all) and locomotion. It must then include not only *μετασχημάτισις* but also growth and diminution and qualitative change. It is, therefore, change in what is properly predicated of a substance, for in all the examples cited the substrate remains the same. Further, the second part of the Pahlavī definition states that *yatak-vihērīh* means the passage from one *aδvēnak* to another, a change of *εἶδος*, it would seem. *yatak*, therefore, includes *εἶδος*, *σχῆμα*, *ποιότης*, and *ποσότης*: it is therefore

probably a translation of Greek πάθος, in which case the whole phrase is probably a translation of ἀλλοίωσις used in a very loose sense.

If, as Bailey proposes (*Zoroastrian Problems*, p. 82), the word is connected with Old Iranian *yam-*, the basic meaning of *yatak* would be 'a thing retained, property'. The development 'property'>'fame' would then be parallel to the semantic development of *χ"arr* 'good things'>'glory'.

[d] *gavākīh*: 'growth', so following Bailey, op. cit., p. 83.

[e] *argastān*: to *arg* 'trouble', 'righteous effort'. I cannot, however, cite any other occurrence of the word. For a similar use of the suffix *-stān* one may cite *dātastān*, *nīrangastān*, &c.

[f] *patkārišn apē-vihānak*: *patkārišn-vāzān āhōk*, Bailey. I do not understand what this means. Wikander, *Feuerpriester in Kleinasien und Iran*, p. 114, apparently reads *apē-vihānak* as *āpān-χānak* and takes this to mean that Šāpūr II erected a temple to Anāhitā. This seems to be yet another case in which a Pahlavī word has been transliterated and translated arbitrarily and without regard to context in order to lend support to a subjective historical theory. Wikander's 'house of waters', then, would seem to have no basis in fact.

[g] *nivēk*: *nask* Bailey.

[h] *'hanǰamanīh*: v. FrPhl., ch. xii. Bailey reads *yazdān-χratīh* for *dēhān-'hanǰamanīh* without indicating that he is emending the second word. Our reading seems to give a slightly better sense.

[i] For *āzātīh kartan* in the sense of 'to thank' v. Henning, GGA. 1935, p. 10.

[j] **varōmand*: text has *vīrōmand*, but the emendation is necessary if a satisfactory sense is to be obtained. The meaning is certainly 'doubtful'; cf. PhlVd. 5. 32; 3. 14; DkM. 704. 20; 723. 17; 861. 20. In all these passages it is opposed to *ēvar* 'certain'.

[k] *asūtak*: *a*+*sūtak* (NP. *sūdeh*). With and without the privative the word is very common in Dk.

CHAPTER II

ZERVANISM AND MAZDEANISM IN THE SASSANIAN PERIOD

It should be abundantly clear from our investigations in the last chapter that different trends of thought were active within the Zoroastrian Church under the Sassanians. Of these we have been able to distinguish the Mazdean proper, the theory of the two principles mentioned by Eznik; the Zervanite or the theory of three principles; and the *yātūkān*, sorcerers or devil-worshippers, a sect that rendered homage to Ahriman as well as Ohrmazd and which had affinities with the Magusaeans of Asia Minor and the Mithraists of the Roman Empire. These last are so violently attacked in the Pahlavī literature and the great Kartīr inscription that it is reasonable to suppose that they were excluded from communion with the Iranian Church.

The question now arises, Was Zervanism or Mazdeanism the dominant doctrine during the Sassanian period? Did the two views alternately predominate and, if so, to what periods is the ascendancy of each to be assigned? Christensen cut the Gordian knot by declaring that Zervanism was the normal form of Sassanian Zoroastrianism,[1] but Bidez and Cumont rightly regarded this theory as too bold.[2] The lines along which an investigation of this question should be conducted have, however, already been traced by O. G. von Wesendonk, who has tried to show that the two forms of Zoroastrianism alternated and has attempted to sketch the stages through which each passed.[3] The present author is convinced that his method is right, and he will therefore follow in the path he has already traced.

Of the founder of the dynasty, Ardašīr I, we know that he made serious efforts to establish the religion of Zoroaster as the religion of State. He appears to have entrusted the formation of a religious canon to the high priest (*hērbaδān-hērbaδ*),[4] Tansar. Our accounts of Ardašīr, both Pahlavī

[1] *L'Iran sous les Sassanides*, p. 144.

[2] *Mages*, i, p. 63, n. 3.

[3] *Das Wesen der Lehre Zarthuštrōs*, pp. 19–20.

[4] In the Zoroastrian Church this office was inferior only to that of *mōbaδān-mōbaδ*. v. Christensen, op. laud., pp. 114, 131, 513 ff., and id., *L'Empire des Sassanides*, pp. 35–36; Wikander, *Feuerpriester in Kleinasien und Iran*, chap. ii. W. advances the thesis that the *hērbaδs* originated in the north-west and were the priests of Vayu and Anāhitā. Not having had time thoroughly to analyse W.'s data, the present author can only reserve his judgement.

and Arabic, are more legendary than historical. As the founder of the second Persian Empire he became the model of princely wisdom: he is the reputed author of many 'wise sayings', one of which condemns the solitary life.[1] This is flatly contradicted by a tradition that he himself retired from the world at the end of his life, taking refuge in the profoundest pessimism.[2] The Erastian doctrine of the inseparability of religion and kingship, Church and State, is also said to have originated with him[3]—a doctrine which later was to become a commonplace of Sassanian theology. Tansar himself is reputed to have been an ascetic and connected with the Platonist sect.[4] What Maǰūdī's authority for this curious statement is we do not know; but it is probably a late invention of Muhammadan times. Ṭabarī knows nothing of it.

The little Pahlavī text, the *Kārnāmak i Artaχsaθr i Pāpakān*, is also quite legendary in character. Ardašīr is naturally represented as a good Mazdean, as offering sacrifice to Ohrmazd and the Amahraspands,[5] and as a founder of fire-temples.[6] However, from the point of view of religion all that can be said of his reign is that during it the first serious attempt seems to have been made to revive the religion of Zoroaster. Any definition of theological dogma would at this stage have been premature.

About Ardašīr's son and successor, Šāpūr I, we are better informed. To the West he is best known as the monarch who captured and humiliated the Emperor Valerian. In the East he is better remembered for his interest in the current religions of the empire. According to a tradition preserved in the *Fihrist*[7] the great heresiarch Mānī was present at his coronation in A.D. 242 and delivered his first sermon on that occasion; but according to the Manichaean *Kephalaia* he returned from India at the news of the death of Ardašīr and had an interview with Šāpūr in Susiana.[8] The result was a complete success: the Manichaeans were given full liberty to preach their doctrines wherever they wished, and Mānī himself spent a long time in the royal suite. In view of the statements of the *Dēnkart* concerning Šāpūr's additions to the Avesta,[9] it is improbable that he was actually converted to Manichaeism, at any rate openly; but there can be no doubt that the

[1] Mas'ūdī, *Murūǰ*, ed. Barbier de Meynard, ii, p. 163.

[2] Ibid., pp. 159–60.

[3] Ibid., p. 162: 'O my son, know that religion and kingship are two brothers, and neither can dispense with the other. Religion is the foundation of kingship, and kingship protects religion. For whatever lacks a foundation must perish, and whatever lacks a protector disappears.'

[4] Ibid., p. 161.

[5] Kn. (Ântiâ) 12. 17, p. 35.

[6] Ibid. 13. 18, p. 40; 15. 21, p. 51.

[7] Flügel, *Mani*, pp. 51, 84.

[8] v. Schmidt–Polotsky, *Ein Mani-Fund in Ägypten*, SbPAW. 1933, p. 47; Polotsky, *Kephalaia*, p. 15; Puech, *Le Manichéisme*, pp. 44–49.

[9] *Supra*, pp. 8 and 10–11.

Manichees enjoyed high favour during his reign,[1] and even converted two of the royal brothers, Mihršāh and Pērōz.[2]

Nor does Šāpūr seem to have confined his interest to Manichaeanism. Ṭabarī[3] tells us that when he was besieging the fortress of Daizān the latter's daughter appeared on the walls; and the pair promptly fell in love. She asked what he would give her if she showed him how to destroy the walls of the fortress and put her father to death. He replied that he would make her his queen. This satisfied her, and she accordingly gave him this secret. 'Take a green dove', she said, 'with a ring round its neck, and write something on its foot with the menstruous discharge of a blue-eyed maiden. Then let it go, and it will settle on the ramparts of the city, and they will fall in ruins.' And so it was. A clearer case of black magic it would be hard to find; and Nöldeke comments: 'the concept is probably this: the utterly unclean from the clean on the clean brings nature into a state of unrest and produces destruction'. If the episode bears any relation to historical fact, Šāpūr must obviously have been influenced by the 'sorcerers' or 'devil-worshippers' who were later to be the object of his minister Kartīr's particular displeasure. This, however, in no way excluded him from the Zoroastrian communion: on the contrary he seems to have wished to broaden its basis by enlarging its sacred literature by the introduction of foreign material from Greek and Indian sources.[4] These included works on astronomy, time, and space, the process of becoming, decay, and 'alteration'. All these are reminiscent first of Aristotle and secondly of Zervanism.

Now the *Dēnkart* states that all these writings were writings of the Religion,[5] that is of Iranian origin, which had been scattered throughout the Byzantine Empire and India. This may, of course, be nothing more than acquisitive nationalism on the part of the author of the *Dēnkart*; but that does not preclude the possibility that the works collected by Šāpūr may have been drawn from the mass of material which went under the name of Zoroaster in the Greek-speaking world. This material was largely Zervanite in tendency, and the mention of works on time and space makes it probable that Šāpūr himself had an inclination towards Zervanism, and that by including these works he sought to give scriptural authority to what was in fact a largely alien religion. The resemblance between Zervanism and Manichaeism has often been noticed, but the latter is now

[1] According to Ya'qūbī (Houtsma, i, p. 181) Šāpūr, after adhering to the Manichaean religion for ten years, turned against Mānī, who was forced to flee: v. Kessler, *Mani*, pp. 329–30. The Coptic texts, however, prove this statement to be erroneous: v. Schmidt–Polotsky, op. cit., p. 51.

[2] Schmidt–Polotsky, op. cit., p. 49; Puech, op. cit., p. 131.

[3] Nöldeke, *Ṭabarī*, p. 38.

[4] *Supra*, p. 10.

[5] Ibid.

widely admitted to be of Christian heretical and Gnostic origin rather than Iranian.[1] It may also be surmised that much in Zervanism also came from the West and that this infiltration took place in the reign of the first Šāpūr. It is not suggested that Zervanism first came into existence during his reign, for Mānī's use of the name Zurvān is against that; but it does seem likely that Šāpūr strengthened and supported that belief by the introduction of foreign matter akin to already current Zervanite ideas.

Hormizd I, Šāpūr's successor, also seems to have favoured the Manichees, though the tattered condition of the relevant passage in the *Homilies*[2] allows of no certain conclusion. But under Bahrām I a reaction set in. According to Ḥamza[3] a conference was called at which Mānī was to vindicate his views. He was refuted by the Zoroastrian doctors under the redoubtable Kartīr and put to death. His martyrdom was followed by the persecution of his followers; and this persecution was liberally extended to other heretics, as Kartīr himself proudly boasts.

Among those singled out for persecution by Kartīr were the Zandīks. These, in later times, came to mean the Manichaeans; but Mas'ūdī points out that at the time of Bahrām I this term referred to those who interpreted the *Zand* or commentary on the Avesta in an unorthodox way and more particularly to those who believed in the eternity of matter and denied the creation of the world.[4] This again brings us back to the Daharīs mentioned by the *Šikand* whose views were precisely these. H. H. Schaeder (l.c.) has already shown that the Zandīks might at least have included the Zervanites and has quoted a case from the *Dēnkart* where such an 'interpretation' is attacked.[5] It is then probable from the external evidence that Kartīr persecuted the Zervanites and proscribed their doctrines. His inscription at Naqš i Rajab is a restatement of Mazdean doctrine after a period of anarchy following the encouragement of heretical views by Šāpūr I. The period of Kartīr's power, extending through the reigns of the first three Bahrāms (A.D. 273–93), can then be regarded as the period of the first victory of Mazdean orthodoxy, during which Zervanism, if not actually persecuted, was very much out of favour. If later in this work it can be shown that unmixed Zervanism was in fact indistinguishable from

[1] Cf. Schaeder, *Zeitschrift für Kirchengeschichte*, 1932, p. 21 ff.; Burkitt, *The Religion of the Manichees*, p. 14; von Wesendonk, AO. x, pp. 336–63; Puech, *Le Manichéisme*, p. 150, n. 268. Against this view v. Widengren, *Mesopotamian Elements in Manichaeism*, pp. 10 ff.

[2] Polotsky, *Manichäische Homilien*, pp. 42, 48.

[3] ed. Gottwaldt, p. 50: translation by U. M. Daudpota in the *Journal of the K. R. Cama Oriental Institute*, No. 22, p. 96.

[4] Mas'ūdī, *Murūj*, Barbier de Meynard, ii, pp. 167–8; v. further Schaeder, *Iranische Beiträge*, i, pp. 278 ff.

[5] DkM. 829. 1–5 (text F 3 (*a*)).

the doctrine of the Daharīs, then actual persecution by Kartīr will scarcely be open to reasonable doubt.

We know too little of the two short reigns that intervene between the death of Bahrām III (A.D. 293) and the accession of Šāpūr II (A.D. 309) to be able to form any idea of religious developments during that period. The work of the second Šāpūr, however, can now be seen as the culmination of the process of intolerance initiated and zestfully developed by Kartīr. That there may have been backsliding in the intervening reigns is indicated by the fact that under this Šāpūr another council had to be convened and the redoubtable Āδurbaδ, son of Mahraspand, was required to vindicate his views by submitting to the ordeal. This he did with triumphant success, and a royal edict ensured that his views and no others should in future be esteemed as the true faith of Zoroastrian orthodoxy.[1] The reign of Šāpūr II may thus be regarded as the high-water mark of orthodox Mazdeanism. The achievement of Āδurbāδ was built on the foundation laid by Kartīr; and it is perhaps part of that notable achievement that the very name of Kartīr has been expunged from the Zoroastrian tradition. Had the latter's great inscription never been found, posterity would still be ignorant of the signal part he played in the long, sad history of religious bigotry. In the books of his co-religionists he is not remembered: for them Āδurbāδ is the great figure of the Mazdean renaissance which must rank higher than the 'second spring' which came in under Xusrau I; for in that reign, it appears, non-Iranians were allowed to go about their lawful occasions in peace.[2] In the reign of Šāpūr the Great uniformity was enforced within the Church and other religions were heavily and savagely chastised.

It would seem that this state of affairs, so gratifying to the Mazdeans, lasted until the reign of Yezdigird I, branded by the Zoroastrian tradition as 'the Sinner'. To judge from foreign sources his sin would appear to have consisted in a spirit of tolerance ill suited to the times. The Christians had every reason to be thankful to him and even the Pagan Procopius praises his magnanimity.[3] His forbearance was, however, tried by the action of a priest in the city of Hormizd-Ardašīr in Susiana who, with the connivance of his bishop, abused his freedom by destroying the fire-temple in that city.[4] Yezdigird was forced to take counter-measures; and the spirit of tolerance thus received a renewed set-back.

Towards the end of this reign, according to Christensen,[5] a figure arose who will occupy our close attention in the following pages. This was

[1] *Supra*, p. 11.

[2] *Infra*, p. 49.

[3] Procopius, i. 2. 8.

[4] v. Labourt, *Le Christianisme dans l'empire perse sous la dynastie sassanide*, pp. 105 ff.; Christensen, *L'Iran sous les Sassanides*, p. 267.

[5] Op. laud., p. 268.

Mihr-Narsē, who became *Vazurg-framāδār* or Prime Minister at this time. Mihr-Narsē is a personage of great importance for our subject, and we must therefore devote some considerable space to him. Had Ełišē not preserved a remarkable document purporting to be from his hand, he would never have attracted the attention of modern scholars as anything but the exceptionally able and upright minister of the Kings Yezdigird I, Bahrām V, and Yezdigird II. Ełišē tells us that, in his efforts to convert the Armenian Christians to the Good Religion, Mihr-Narsē ordered the Magians to draw up an edict in which they were to expound the cardinal tenets of their religion; and it is this edict which Ełišē professes to reproduce.[1] The edict is frankly Zervanite and differs in only small detail from the accounts transmitted by Eznik, Theodore bar Kônai, and Yohannân bar Penkayê. On the strength of this earlier scholars concluded that the Zervanite form of Zoroastrianism was predominant or even official at least during the reign of Yezdigird II.[2] This somewhat naïve assumption was rejected by Cumont, who succinctly remarks, 'La fausseté de ce document saute aux yeux.'[3] He further points out that the answer of the Armenian clergy bears no relation to the edict—a fact scarcely surprising in itself if, as Łazar of P'arpi asserts,[4] that venerable body of men did not take the trouble to open it—and that the edict is borrowed from Eznik. Cumont's thesis was later vigorously supported by H. H. Schaeder,[5] who, while maintaining that the edict of Ełišē derived not from his actual experience of the Magian religion but from literary sources, went further and described Eznik himself as a 'literary pirate of a calibre rare even in Armenian literature'. Since M. L. Mariès,[6] following Meillet, published his researches on the sources of Eznik, Schaeder's harsh judgement on that Armenian classic will not be lightly disputed.

The earlier view that the edict was authentic was then taken up by O. G. von Wesendonk.[7] His theory was that the edict consisted of two parts: the one, religious, drawn up by the Magian priests for the benefit of the uninstructed Armenians, the other, an edict addressed by the King Yezdigird to the Armenian nobility. The first, he maintained, is preserved in Ełišē, the second by Łazar.[8] The striking and for him awkward resemblance

[1] Ełišē, ed. Yohannisean, p. 27; Langlois, ii, p. 190. v. our text F 1.

[2] Spiegel, *Erânische Alterthumskunde*, ii, p. 183; Casartelli, op. cit., p. 3: Darmesteter, ZA. i, p. 221, n. 10; Justi, *Geschichte des alten Persien*, p. 197: Blochet, RHR. xxxvii, p. 27; Ed. Meyer, *Ursprünge und Anfänge des Christentums*, ii, p. 84.

[3] Cumont, MMM. i, p. 17.

[4] Langlois, ii, p. 282.

[5] *Studien zum antiken Synkretismus*, p. 239; cf. the same scholar's *Der Iranische Zeitgott und sein Mythos*, ZDMG. 1941, p. 291.

[6] *Le 'De Deo' d'Eznik de Kołb*, esp. pp. 39–54.

[7] l.c.

[8] Langlois, ii, p. 281.

between the three accounts of Eznik, Ełišē, and Theodore bar Kônai was explained away rather than explained. In support of his theory that Mihr-Narsē and Yezdigird II were Zervanites, von Wesendonk adduced the fact that the former's son, and the eldest at that, bore the name of Zurvāndāδ. Beyond that and the spurious edict he had little evidence to show.

Now, as Mariès has demonstrated, it seems certain that, though there is no reason to suppose Ełišē to be directly dependent on Eznik, the three or, with bar Penkayê, four Zervanite accounts cited derive from a common source, and that the so-called edict of Mihr-Narsē is valueless as evidence for the prevalence of Zervanism during the reign of Yezdigird II. If we are to substantiate von Wesendonk's thesis that Mihr-Narsē was a Zervanite, our time will be better occupied (*a*) in seeking to find out whether Ełišē has otherwise any knowledge of the religion of the Persians and, if he has such knowledge, whether he would be likely to insert into his history an account of that religion which could be refuted by any Magian priest as being either long out of date or a travesty of the facts, and (*b*) in ascertaining whether the Zoroastrian books throw any light on Mihr-Narsē himself, his son Zurvāndāδ, or Yezdigird II. To the clarification of these two points we shall now proceed.

It would appear from the accounts of Ełišē[1] and Łazar[2] that Yezdigird II, swayed by his Prime Minister Mihr-Narsē, pursued an extraordinarily vigorous policy of proselytism. From the fourth to the eleventh year of his reign he sought to convert the Armenian nobility by peaceful methods and rewarded those who acquiesced with gifts of money and land.[3] These methods were only partially successful, for the bulk of the Armenian nation remained loyal to the Christian religion: so Mihr-Narsē, with the support of a converted Armenian called Varazvałan, then issued his famous 'edict' demanding that the Armenians should adhere to the Good Religion.[4] Both Ełišē and Łazar produce a version of this edict, but the former attributes it to Mihr-Narsē and the latter to the King. Von Wesendonk (l.c.) is doubtless right in explaining the total lack of correspondence between the two versions by identifying Ełišē's with the digest of the Persian religion mentioned by Łazar,[5] not with the royal edict. According to Łazar[6] the edict remained unopened, and its recipients proceeded to draw up a reply couched in language of extreme violence. This proved too much even for

[1] Yohannisean, pp. 19 ff.; Langlois, ii, pp. 187 f.

[2] Langlois, ii, pp. 278 f.

[3] Ełišē, Yohannisean, p. 21; Langlois, ii, p. 188.

[4] Łazar, Langlois, ii, pp. 278–81.

[5] Langlois, ii, p. 281: 'Aussitôt le roi convoqua les mages, leur fit écrire les lois du magisme et les envoya en Arménie. Il rédigea aussi un édit adressé à toute la nation arménienne.'

[6] Ibid., p. 282.

Yezdigird surnamed 'the Clement',[1] who retorted by dispatching a punitive expedition to the rebellious province. What is more interesting to us is that a great number of Magian priests were sent in its wake.[2] *A priori* it would therefore seem improbable that Ełišē should insert into his history a false account of the Magian religion purporting to be the work of Mihr-Narsē and therefore orthodox, at a moment when there were on Armenian territory large numbers of Magians any of whom could prove his statement false and convict him of ignorance. Wilful misrepresentation of his adversary's doctrine would scarcely be the best means of serving his own Church or of preventing those whose faith was lukewarm from going over to the other side. These could only be alienated by such a procedure, and convinced Christians would, anyway, not be susceptible to argument. Mas'ūdī[3] in an interesting passage defends the Zoroastrians from the charge levelled against them by Muhammadan theologians, namely, that the Devil sprang from a thought of the deity, by suggesting that such opinions were held by the common people but were consistently denied by the Magians themselves. Ełišē can plead no such excuse, for the official representatives of the Zoroastrian Church were there, and their doctrine would be known to the Armenians. We are therefore justified in believing that the so-called edict of Mihr-Narsē, though derived from other sources, nevertheless represents approximately the official doctrine of the time of Yezdigird II.

If Ełišē showed himself otherwise entirely ignorant of the Persian religion of his time, we should be justified in dismissing the 'edict' as a mere repetition from Eznik or some other Christian propagandist. But in fact he does not. In the edict itself he makes Mihr-Narsē refer to the Christians as 'deaf and blind and deceived by the demons of Ahriman',[4] thereby reproducing exactly the Pahlavī interpretation of the Avestan terms *kavi-* and *karapan-*.[5] He knew that it was forbidden to slaughter cattle without first stunning the victim,[6] that excrement was not to be put on the fire,[7] that one should wash one's hands with *gōmēz* (cow's urine)—and he is familiar with the technical term—that it was unlawful to kill beavers, foxes, and hares,[8] but that it was meritorious to destroy snakes, lizards, frogs, ants,

[1] *al-laiyin*, Ḥamza, Gottwaldt, p. 55.

[2] Ełišē, Yohannisean, p. 49; Langlois, ii, p. 199; Łazar, Langlois, ii, p. 291.

[3] *Kitābu't-tanbīh*, de Goeje, p. 93; trans. Carra de Vaux, p. 136; text F 12.

[4] Yohannisean, p. 27; Langlois, ii, p. 191; cf. Meillet, *Rev. Ét. Arm.* vi, pp. 1 ff.

[5] e.g. Yt. 1. 10 = ZXA., p. 90. Cf. Darmesteter's note in *The Zend-Avesta*, ii, p. 26 (SBE. xxiii).

[6] See note A, p. 52.

[7] Cf. esp. Vd. 7. 25–27.

[8] Why Ełišē selects the beaver, fox, and hare from the creatures of Mazdāh is not quite clear. We should have expected some mention of the otter or dog; but perhaps, as a Christian polemist, he merely wishes to draw attention to the absurdity of a religion which forbade the destruction of harmful creatures.

and all sorts of vermin.[1] In common with most other authors who deal with the Mazdean religion he knows of their consanguineous marriages, their worship of the elements and the Sun and Moon, and he is familiar with the name of the Bahrām fire.[2] Further he gives us information concerning the Magian 'schools' mentioned above,[3] information which we get in no other source. It should, then, be clear that our author had a knowledge of the religion of the Persians altogether outstanding in an Armenian historian, vastly superior to that of Łazar, for instance, who describes the same events. Though yielding nothing to the latter in bigotry, he does yet seem to have taken the trouble to find out something of the opinions of his opponents: and it would be doing him an injustice to assume that whereas whatever else he reports about the Magian religion is true and supported by other sources—and the authenticity of the *petmog* passage is vouched for by his correct use of the word *hamakden*—he should have been so foolish as to insert into what is supposed to be an edict of Mihr-Narsē a doctrine that was either proscribed by the latter's Church or had long fallen into disrepute. Instructed in the details of this religion he is scarcely likely to have committed a blunder in so important a matter as that of the origin of the universe. Himself a witness of the events he describes,[4] he would at any rate have been refuted by the Magians operating in Armenia. Believing for the moment in his veracity, we now turn to other sources.

The most important of these is Ṭabarī. According to him Mihr-Narsē occupied the highest office of state, that of *vazurg-framāδār*, during the reigns of Yezdigird I, Bahrām V, and Yezdigird II:[5] but it would appear that it was only in the reign of Bahrām that he began to exercise a preponderant influence. Yezdigird I, we are told, rejected his advice,[6] which we can well believe; for the King was as notable for his tolerance as his minister was for his religious zeal. Under Bahrām, however, he seems to have enjoyed unlimited power: he was entrusted with the management of the State during the monarch's absence in India[7] and was looked up to like a king.[8] During the reign of Bahrām as in that of Yezdigird II he distinguished himself in the field against the Byzantines. About his character Ṭabarī is enthusiastic, describing him as the wise man of his time, a man of perfect culture, distinguished in his behaviour, and outstanding among

[1] Cf. Vd. 14. 5, where snakes, frogs, and ants are mentioned. Herodotus i. 140 mentions particularly ants and snakes as being the victims of the Magi. GrBd., p. 142, heads its list of noxious creatures with the snake, scorpion, lizard, ant, fly, and locust.

[2] *vṛamakan krak*, Yohannisean, p. 66; Langlois, ii, p. 206.

[3] p. 29.

[4] He professes to have seen Yezdigird II and heard his voice: Yohannisean, p. 20; Langlois, ii, p. 187.

[5] Ṭabarī, Nöldeke, pp. 75, 106, 113.

[6] Bel'amī, Zotenberg, ii, p. 104.

[7] Ṭabarī, Nöldeke, p. 106.

[8] Bel'amī, Zotenberg, ii, p. 122.

his contemporaries.[1] Because of his intelligence and the confidence he inspired in the people he was greatly esteemed by his royal masters. Mas'ūdī, though he does not mention him by name, records that Yezdigird II summoned to his court one of the wise men of his time, and that he modelled his conduct on him and governed according to his advice.[3] Thus the accounts deriving from the *Xᵛatāynāmak* or Sassanian Book of Kings accord with the Armenians in regarding Mihr-Narsē as the dominant influence during the reign of Yezdigird II. He was cordially hated by the Armenians as being primarily responsible for the Christian persecutions, while the Book of Kings, reflecting the opinion of the nobility, cannot find praise high enough for his character and knightly exploits.

Now among the sons of Mihr-Narsē there was one of the name of Zurvāndāδ. Being the eldest he was destined for the Church and the law, and was elevated to the rank of *hērbaδān-hērbaδ* (high priest) during the reign of Bahrām V.[4] This office, though inferior to that of *mōbaδān-mōbaδ*, seems to have been extremely important.[5] Among other functions it would seem that the *hērbaδān-hērbaδ* exercised a decisive influence in doctrinal matters, for the great Tansar, who is said to have drawn up the Sassanian Avesta, is alleged to have held that office, not that of *mōbaδān-mōbaδ*.[6] The name of Zurvāndāδ does not necessarily prove its owner to have been a Zervanite, as von Wesendonk seems to imply, any more than the name Zurvānduχt borne by a daughter of Šāpūr II[7] proves Zervanite tendencies in that monarch who, by accepting the doctrine of Āδurbāδ, son of Mahraspand, would seem to have associated himself with the categorical dualism which finds its expression in the Pahlavī books. The name does, however, indicate that Zurvān was an object of reverence in the family concerned, and is of obvious significance when borne by an eldest son and one of the highest officials of the Magian clergy. Even so, Zurvāndāδ is important to us not so much because of his name as because he is the object of a disparaging reference in a Pahlavī book.

For if we turn to the Pahlavī *Vidēvdāt* 4. 49, we find that whereas the notorious Mazdak is cited as the typical *ahramōγ* or heretic, Zurvāndāδ[8]

[1] Ṭabarī, Nöldeke, pp. 75–76.
[2] Ibid., p. 109.
[3] *Murūj*, Barbier de Meynard, ii, p. 193.
[4] Ṭabarī, Nöldeke, p. 110.
[5] For the functions of the *hērbaδān-hērbaδ* v. p. 35, n. 4.
[6] DkM. 406. 6. Full references in Minovi, *Tansar's Epistle*, p. 9.
[7] Arm. *zruanduχt* in P'awstos of Byzantium vi. 1. v. Hübschmann, *Armenische Grammatik*, p. 42.
[8] There can be no doubt that the reading *Zurvāndāt* preserved in one MS. (IM) is correct. The reading *ZLHWND'T* kept by Hôshang Jâmâsp in his text was read by Darmesteter as *Zarhûndât* (ZA. ii, p. 62, n. 38), on which that able translator remarks, 'le nom est malheureusement trop corrompu pour permettre une identification historique'.

appears as the typical *sāstār*. The latter term, besides meaning simply 'tyrant', is also used in a religious sense. In DkM. 204. 18 and 22. 4[1] it is used in opposition to *āsrōn* or priest, and in the latter passage it is qualified as *aγ-dēnīh* or 'wrong religion'. The difference between the last term and *ahramōγ* is explained in the *Dēnkart*: 'Apostasy (from the Good Religion) includes two categories, that of the *ahramōγ* who considers it non-existent and that of the *aγ-dēn* who considers the Good Religion not good.'[2] This passage clearly shows that the orthodox Mazdean made a distinction between *ahramōγ* and *aγ-dēn*. The former, who ignores the Good Religion, would seem to be a member of an external cult, a non-Zoroastrian; the latter acknowledges the Good Religion, but considers it to be 'not good', or in other words is not in agreement with the orthodox doctrine: and for the author of the *Dēnkart* the orthodox doctrine is that of 'the two Principles', the pure teaching of the school of Āδurbāδ. The Pahlavī *Vidēvdāt*, then, in referring to Mazdak as the typical *ahramōγ* and to Zurvāndāδ as the typical *sāstār*, is making a distinction. The former is the founder of a new religion not in communion with the Zoroastrian Church; the latter is a priest holding heretical views within it.

It may, of course, be argued that there is no proof that the Zurvāndāδ of the *Vidēvdāt* is identical with the son of Mihr-Narsē. True, but the probabilities seem overwhelmingly in favour of this assumption. First we have no knowledge of any Zurvāndāδ other than the son of Mihr-Narsē who could conceivably be regarded as a typical *sāstār*.[3] Secondly, the mention of Mazdak indicates the period to which we should assign the Zurvāndāδ in question, namely the period of religious unrest prior to the reform of Xusrau I. Thirdly, we have good reason to suppose that Zervanism was in the ascendant during the reign of Yezdigird II and that Mihr-Narsē and his son were supporters of that religion. All this seems to be borne out by a passage in the *Mātiyān i hazār Dātastān* where Mihr-Narsē and Yezdigird are referred to in uncomplimentary terms:

...as when His Majesty, the King of Kings, Bahrām, son of Yezdigird, appointed Mihr-Narsē, the Prime Minister, to serve the fire of Artvahišt and the fire 'Increase the land (?), O Lord'. For several years he was kept at that task, to the tending of fires. Then at the command of His Majesty, the King of Kings, Yezdi-

[1] v. our texts Z 11 and Z 12.
[2] DkM. 201. 8–10: *'apāč stāyastan [i] hangartīk 2 aδvēnak, ahramō⟨γ⟩īk čēγōn an'hast mēnītan, aγ-dēnīk čēγōn a'vēh mēnītan i vēh-dēn.*
[3] The other known Zurvāndāδs are: (*a*) A jurist frequently quoted in the MhD., the son of Yuvān-Yam, sometimes occurring without the patronymic. (*b*) Cited by Justi (*Namenbuch*, s.v. *Zarwāndāδ*) are two persons among the twelve Magi who were said to have paid homage to Jesus, a Zrovandat, Bishop of Golthn, and a Zīrwandāt (!) appearing on a Sassanian seal. (*c*) A pupil of Mānī who operated in Khorasan (Schaeder, ZDMG. 1941, p. 274).

gird, son of Bahrām, he was received back into a position of trust because of his reputation as a sinner and was kept for several years in a position of trust. Then His Majesty, the King of Kings, Pērōz, consulted with the chief Mōbaδ, Mardbūδ, and other authorities who had come, and appointed him to serve not the same fire but the fire of Ōhrmazd-Pērōz.[1]

Though the passage is not absolutely clear, the salient fact cannot be evaded. Mihr-Narsē had the reputation of a 'sinner', and apparently for this reason was put in a position of trust by Yezdigird II. Bahrām V and Pērōz, on the other hand, put him in charge of fire-temples. What precisely this means is not immediately obvious: but the service of fire-temples must have meant a retirement from public life, for Mas'ūdī says that when Ardašīr I abandoned the world he frequented fire-temples and served God there.[2] The meaning of the passage can, therefore, only be that, in the eyes of both Bahrām V and Pērōz, Mihr-Narsē was *persona non grata*. It is also significant that on his second banishment to a fire-temple the decision was reached at the instance of the chief Mōbaδ and other ecclesiastical authorities: he must, therefore, also have been unpopular with the Church. Yezdigird II, however, brought him back to a position of trust, and that because he was a sinner! In other words, he was a heretic.

It need hardly be said that the accounts of Ṭabarī and the *Mātiyān* are in complete disagreement. But this is scarcely surprising, for the account of the former is based on the *X^vatāynāmak* and reflects the views of the nobles: the latter is a purely priestly work and reflects the views of Zoroastrian orthodoxy. That Mihr-Narsē was actually disgraced by Bahrām V is improbable: on this point the evidence of Ṭabarī is on the whole to be preferred, for he has no obvious axe to grind. The priests, on the other hand, had every interest in whitewashing Bahrām V, who was an extremely popular monarch. It is therefore not unlikely that they invented the story of Mihr-Narsē's disgrace, if such indeed it was. About Yezdigird II they presumably cared less, for he never captured the popular imagination as Bahrām did, and they were, therefore, quite content to allow him to be implicated in the heresies of his distinguished minister. His degradation under Pērōz may well be historical, for Ṭabarī, who admires Mihr-Narsē, does not mention his being the minister of Pērōz at all. This passage from the *Mātiyān* then proves that both Yezdigird and Mihr-Narsē were obnoxious to the later Sassanian Church. Nor can we explain this antagonism, as we can in the case of Yezdigird I, as a reaction of a bigoted clergy against religious toleration; for as we know from the Armenians and Ṭabarī alike, Mihr-Narsē was a zealot and as indefatigable a founder of fire-temples as

[1] See note B, p. 52.

[2] *Murūj*, Barbier de Meynard, ii, p. 160.

the great Kartīr himself. The conclusion is inescapable: Mihr-Narsē's form of Zoroastrianism differed from that of the Pahlavī books: he must have been a Zervanite. We can therefore say with tolerable certainty that Zervanism was the predominant religion during the reign of Yezdigird II.

Of the religion of Yezdigird II himself we can gather little apart from what we have just said. Like all the other Persian kings he swears by the Sun,[1] and bids his subjects worship it and minister to the fire,[2] and he 'multiplied the sacrifice of white bulls and shaggy he-goats to the fire'.[3] He accused the Christians of sorcery[4] and considered it a sin to receive tribute from them and to accept their services so long as they persisted in their error.[5] Like Šāpūr I, his predecessor in error, he appears to have been genuinely interested in finding a religion that would satisfy him. 'He studied all doctrines and examined the religion of the Magians and Chaldees and all the teachings of his country.'[6] He is even said to have had the Christian scriptures read to him, but like his Muhammadan successors was scandalized by the Crucifixion, and laughed the idea of a bodily Resurrection to scorn.[7] If then he was a Zervanite, he would seem to have been one by conviction.

For the reigns of Pērōz and Balāš we have no information; but the events of the reign of Kavāδ seem to indicate that the policy of permitting religious speculation within the State Church had run riot. It is not within the scope of this book to give an account of the Mazdakite heresy and its hold on Kavāδ: for this the reader is referred to Christensen's excellent monograph.[8] The success of that movement and the chaos it caused testify to the weakness of the Zoroastrian Church at that period and the urgent need for the drastic reforms afterwards put into effect by Xusrau I.

At the time of the accession of this monarch the empire was torn with faction: the social order had been dislocated by the communist theories and practices of the Mazdakites, and the Church itself had absorbed many extraneous ideas. The so-called 'Epistle of Tansar' which was written in the reign of Xusrau I[9] reflects the chaotic conditions prevalent before his reign. 'Because of the decadence of the men of those times and the decline of the monarchy and men's thirst after heresy and false interpretations and their desire for glory, those writings and traditions had so passed from

[1] Ełišē, Yohannisean, p. 43; Langlois, ii, p. 198.

[2] Id. Yoh., pp. 22, 43; L., pp. 188, 197.

[3] Id. Yoh., p. 17; L., p. 187.

[4] Id. Yoh., p. 41; L., p. 196 (translation inaccurate).

[5] Id. Yoh., p. 45; L., p. 197.

[6] Id. Yoh., p. 20; L., p. 187.

[7] Id. Yoh., p. 18; L., p. 187.

[8] 'Le Règne du roi Kawādh I et le communisme mazdakite' in *Det Kongelige Danske Videnskabernes Selskab. historisk-filologiske Meddelelser*, ix. 6.

[9] v. p. 10, n. 2.

the memory of the people that not an iota of the truth remained.'[1] Even before his accession but after he had been recognized as heir apparent, Xusrau had dealt the Mazdakites a mortal blow. A conference was summoned to which Mazdak and his supporters were invited. Defeated in controversy, they were ruthlessly massacred.[2] With the Mazdakites thus liquidated the new king was free to put the house of the Zoroastrian Church in order. The decree preserved in the *Dēnkart*[3] bears witness to this act. The words 'after he had put down irreligion and heresy' must refer to his drastic suppression of the Mazdakites, and 'the truth of the Mazdayasnian religion has been recognized' must refer to the conference in which the Magian priests defeated Mazdak. Xusrau agreed to accept the decision of the chief Mōbaδ as binding, but demanded of the Magians a precise definition of doctrine, though at the same time pointing out that a good life and ritual accuracy are of more importance than questions of dogma. He then deplores the fact that foreign doctrines had found their way into the Mazdayasnian religion, and urges his subjects to study the Avesta and *Zand*. He attacks those who deny that God can be known and those who assert that He can be known in His entirety. The first of these parties may refer to one school of Zervanites.[4] Finally he says: 'Those who say that it is possible to understand Being through the revelation of the Religion and also by analogy, are to be deemed researchers (after truth).' Here Xusrau would appear to be authorizing the marriage of the Good Religion and Greek philosophy which is so noticeable a feature of the *Dēnkart*. He is seeking a *via media* both between religion on the one hand and philosophy or science on the other, and between the rival schools of Mazdeanism and Zervanism. The attempted fusion, however, was not complete; and it is thanks to his failure that we can reconstruct the Zervanite system at all.

Further light is thrown on the activities of Xusrau by another passage in the *Dēnkart*.[5] Here he advocates the complete destruction of the doctrines of heretics, the enforcement of the views advocated by Āδurbāδ, son of Mahraspand, and the popularization of religious knowledge among the orthodox: this knowledge, however, was to be jealously kept from heretics. He further recommends that his subjects increase their sacrifices to the

[1] Minovi, p. 11, l. 12; Darmesteter, JA. 1894, pp. 212, 516.

[2] Malalas and Theophanes give a full account of the defeat and death of Mazdak. v. Christensen, op. laud, p. 124, and id., *L'Iran sous les Sassanides*, pp. 354–5.

[3] *Supra*, pp. 8–9.

[4] Cf. the discussion of the infinite in the ŠGV. 16. 104 ff. (text Z 23): 'In so far as it is infinite it cannot be understood.' For similar views on the incomprehensibility of the supreme deity in the Hellenistic religions v. Reitzenstein, *Das iranische Erlösungsmysterium*, Beigabe i, § 2.

[5] See note C, p. 52.

gods and destroy the idol-temples of the demons, that they should use their strength to help one another, but deny it to foreigners.

Mas'ūdī,[1] too, tells us of his intolerance towards heretics. 'He united the people of his realm in the religion of the Magians, and forbade them discussion, divergence of opinion, and controversy.' We learn from the 'Epistle of Tansar'[2] that the King—probably referring to Xusrau in fact—gave orders for heretics to be imprisoned and to receive instruction from the Magians for the space of one year. If the victim recanted, he was released; but if he persisted in his error, he was to be made aware of the consequences and finally liquidated. This shows a relative leniency that contrasts favourably with the savage tone of the *Dēnkart* passage. That work, indeed, gives a picture of Xusrau very different from that which we obtain from other sources. Agathias[3] tells us that he studied Greek philosophy and that he was much given to Plato and Aristotle. He also states that a Syrian called Uranius taught him philosophy and that he discussed matters of theology with the Magians. In spite of this interest in learning Agathias formed the lowest opinion of his intellectual qualifications.

Owing to persecution in the Byzantine Empire and the closing of the schools of philosophy in Athens, seven philosophers took refuge at the court of Ctesiphon.[4] One of them was Damascius, to whom we owe a short account of the Persian religion which he claims to have derived from Eudemus of Rhodes. The account is Zervanite, for it places Space and Time at the origin of all created things. Scheftelowitz and von Wesendonk have doubted the authenticity of the attribution to Eudemus, and think that Damascius is describing a religion he knew first-hand at Ctesiphon.[5] But this fails to explain why he should wish to attribute what he had himself observed to another or why he should have selected Eudemus in particular. Moreover, the tone of the decree of Xusrau preserved in the *Dēnkart* and his encouragement of the followers of Āδurbāδ make it probable that the Zervanites were a proscribed sect at least during the early part of his reign. It would surely be attributing an excess of tact to Damascius to suppose he described the Zervanite doctrine under the name of Eudemus in order to shield the offending sect from the royal displeasure.

It is well known that Xusrau's policy towards other religions was tolerant in the extreme. By the peace of 562 the Christians were granted full liberty to practise their cult, but were forbidden to proselytize.[6] However, during the war they suffered persecution at the hands of the chief Mōbaδ, Dāδ-

[1] *Murūj*, Barbier de Meynard, ii, p. 196.

[2] Minovi, p. 17; Darmesteter, JA. 1894, pp. 219, 524.

[3] ii. 28.

[4] v. Christensen, *L'Iran sous les Sassanides*, p. 423.

[5] v. p. 20, n. 3.

[6] v. Christensen, op. cit., p. 368.

Hormizd, probably with the full approval of the King.[1] In return for his concessions to the Christians he obtained similar rights for the Magians within the Byzantine Empire.[2] This is interesting, for it shows that the Iranian Church recognized its connexion with the Magians abroad though, according to our Greek sources, these had little in common with it.

It was during the reign of Xusrau I, too, that Indian ideas re-emerge in Īrān; and a small Pahlavī 'Book of Chess'[3] tells us how that game was brought to Īrān from India during his reign.[4] Translations of Indian works also took place, notably of the *Pancatantra*, that charming book of fables that was later to find its appropriate place in the heritage of the West. Reference will be made later to possible borrowing from India in the Pahlavī literature.

How then are we to reconcile the harsh, xenophobe Xusrau of the *Dēnkart* with the protector of Greek philosophers, associate of Christians, and amateur of Indian literature? The solution would appear to be that the *Dēnkart* decree is to be assigned to the beginning of his reign[5] when harsh measures were necessary to preserve both Church and State from disintegration. After he had strengthened the Zoroastrian Church and put a stop to doctrinal wrangling within it, he could afford to adopt a generous policy towards the Christians who, maintaining the errors of Nestorius against the orthodoxy of Byzantium, could no longer be regarded as enemies within the gates. The presence of a few Greek philosophers at his court might well cause offence to the more conservative among the Magians but was no doubt pleasing to the vanity of the King of Kings. We can then conclude that the reign of Xusrau I combined the re-establishment of Mazdeanism with a policy of toleration towards other religions. For he himself says in his decree, 'We have no dispute with those who have other convictions.'

With the passing of Xusrau 'of Immortal Soul' the Sassanian Empire entered on the period of its decline. For the sake of completeness we must, I suppose, say a few words about that flashy and deplorable monarch Xusrau II, styled 'the Victorious'. He was thoroughly disliked by the Zoroastrian clergy; for according to the Persian *Žāmāspī* he practised tyranny and injustice: evil customs became prevalent, and the religion and the realm of Īrān declined. It uses the words *āyīn i bad*, a term later to be

[1] Christensen, op. cit., p. 421; Labourt, *Le Christianisme dans l'empire perse sous la dynastie sassanide*, pp. 176ff.
[2] Ṭabarī, Nöldeke, p. 288.
[3] PhlTexts, pp. 115–20: cf. Salemann in *Mélanges asiatiques tirés du bulletin de l'académie impériale de St. Pétersbourg*, ix, pp. 222–42.
[4] Herzfeld, *Archäologische Mitteilungen aus Iran*, iii, p. 28, favours an earlier date.
[5] *Supra*, p. 47.

applied to the Arabs;[1] and it would therefore seem probable that the statement of Eutychius that he embraced Christianity was true.[2] At any rate he married the daughter of the Emperor Maurice by whose aid he succeeded in defeating the formidable pretender, Bahrām Čōβēn.[3] His favourite wife, Šīrēn, too, was a Christian from Byzantium;[4] and he himself prayed to the martyr Sergius and returned a golden cross, decorated with pearls and precious stones,[5] which Xusrau I had carried off. But if he was a Christian, he was no ornament to that Church, for he was addicted to every sort of superstition. He wore an amulet to keep him from death[6] and surrounded himself with astrologers and sorcerers,[7] and even dabbled in astrology himself.[8] Christensen is right in saying that 'superstition was the real basis of his religion'.[9] To superstition again must be attributed both the homage he paid to the Christian martyr Sergius and the erection of 353 fire-temples to which he appointed no less than 12,000 *hērbaδs*.[10] The whole procedure exhibits that intellectual vulgarity which vainly seeks to propitiate the higher powers by utilizing mutually exclusive religions and caring not at all whether either be true. With the demise of this futile monarch dynastic chaos set in and the rotten apple of autocratic corruption was ripe to fall into the hands of the desert barbarian.

In this chapter we have attempted, by a close examination of the scant material at our disposal, to trace the vicissitudes of the Zoroastrian religion during the Sassanian period. Let us now summarize our conclusions. The religion was resuscitated by Ardašīr I with the assistance of Tansar. Šāpūr I introduced certain foreign elements and during his reign the Zervanites seem to have been dominant. Under Bahrām I the Mazdean reaction sets in. Certain basic doctrines are reaffirmed by Kartīr: uniformity on Mazdean lines becomes the order of the day and wholesale persecution begins. The same trend is further developed under Šāpūr II, who summoned a council to settle the doctrinal question. At this council the Mazdean dualists, headed by Āδurbāδ, son of Mahraspand, were victorious and their views were accepted as orthodox. Under Yezdigird II the Zervanites again prevailed, and their cause was espoused by the Prime Minister, Mihr-Narsē. By the reign of Kavāδ doctrinal imprecision had produced chaotic conditions, and Xusrau found himself compelled to reaffirm the doctrines of Āδurbāδ, albeit judiciously combined with gobbets of Greek philosophy. After this a general laxity seems to have invaded the body politic: the

[1] Modi, ii. 3.
[2] Cf. Ṭabarī, Nöldeke, p. 287, n. 2.
[3] Theophylact, *Historiae*, iv. 14.
[4] Id. v. 13. 7.
[5] Id. v. 1. 8; 13. 1.
[6] Ṭabarī, Nöldeke, p. 382.
[7] Ibid., p. 304.
[8] Theophylact v. 15. 3.
[9] *L'Iran sous les Sassanides*, p. 482.
[10] Ṭabarī, Nöldeke, p. 353.

Zoroastrian religion was no longer in a state to stand up to the Muslim onslaught, and within a few centuries it was wholly to fade out of the Middle Eastern scene, leaving few traces behind and proving too weak permanently to influence Iranian thought. Zervanism, though defeated, lived on in that inveterate fatalism which has ever since been so marked a characteristic of the Persian mind.

NOTES TO CHAPTER II

A. Yohannisean, p. 50; Langlois, ii, pp. 199–200. Cf. the account of Strabo, xv. 3. 15 (*apud* Clemen, *Fontes*, p. 35, and Benveniste, *The Persian Religion*, p. 52), Mâr Barhad Bešabbâ (text F 8), and the reply to the Christian Bōχt-Mārā's question as to why the Zoroastrians struck the victim with a log before applying the knife (DkM. 456. 4) found in DkM. 466. 12. 'The reason for striking cattle with a log before (applying) the knife, together with the other things which are to be done in that matter, apart from the ritual efficacy of cleansing the body from a number of demons, especially the portions of excrement and bad taste, and (apart from) preventing the unjust and ill-considered slaughter of cattle, is first pity for the beast and on this account the lessening of its fear and pain when the knife is applied to it, and the prevention of the slaughter of cattle in an ill-considered manner, impulsively and at any time when one's desire is urgent.' The text is as follows: *gōspand čōp pēš 'hač kārt frāč burtan 'hamist apārīk i 'andar 'ān 'dar kunišn čim, 'ān yut 'hač nīrangīk sūtārīh i čand druž 'hač tan 'pāk kartan, nāmčištīk bahr i *hiχrīh(?) 'ut dušmičakīh, adātīhā 'ut halakīhā ['ut] kam-kušišnīh-ič i gōspand, ēvak apaχšišn i 'apar gōspand, 'pat-ič 'ān rās kam-bīmīh 'ut kam-dartīh 'i-š 'hač frāč-'barišnīh ⟨i⟩ 'kārt 'ut 'nē halakīhā zūt zūt 'pat 'har zamān āržōk-tēžīhā 'ōžatan i gōspand.*

B. MhD. ii (1913), p. 39, 11–17; Bulsara, *The Laws of the Ancient Persians*, p. 551: *'apāk 'ān 'kaδ 'avē baγ Vahrām 'šāhān 'šāh Yazdkartān Miθr-Narsē i vazurg-framātār 'pat bandakīh ⟨i⟩ ātaχš i Artvahišt 'ut ātaχš i aβzōn-χᵛatāy-šaθr(?) 'dāt. čand 'sāl 'pat 'ān 'dāt 'pat āturān dāštan. 'pas 'pat framān i 'avē 'bē (BR' for baγ>bē) Yazdkart 'šāhān 'šāh i Vahrāmān ⟨'pat⟩ 'nām i vināskārīh 'apāč 'ō ōstān 'graft, čand 'sāl 'pat ōstān dāšt; 'ut 'pas 'avē baγ Pērōž 'šāhān 'šāh 'pat ham-pursakīh i Mart-būt mayupatān-mayupat 'būt ⟨'ut⟩ apārīk dastaβarān i mat 'ēstāt 'hēnd, 'pat bandakīh 'nē 'ō ham ātaχš [i] 'bē 'ō ātaχš i Ōhrmazd-pērōž 'dāt.* Another reference to Mihr-Narsē occurs in MhD. ii. 35. 17; Bulsara, p. 537.

C. DkM. 219. 7–22: *ēvak ahramōyān čāštak 'ut ka⟨r⟩tak 'hač ērān-šaθr bavandak-vānītārīhā aβsihēnītan. ēvak čāšišn i dēn mānsar 'ut ēzišn 'ut kartakān i yazdān 'hamist dāt aδvēn 'pat čāštak 'ut kartak i hāvištān i Āturpāt i Mahraspandān i ⟨'hač⟩ mukurān*[1] *'dēh 'būt, kartan. ēvak patīrišn i 'martān i ahrovān, hubarišnīh i ātaχš i*

[1] The Pahlavī has *MWKWL'N* which may most easily be read as *'hač kūrān*. A village called *kurān* is mentioned by Yāqūt, Wüstenfeld, iv, p. 247, as being in Fārs. But our present place is a *dēh* 'province' and is therefore best identified with Makrān or Mukrān, the province east of Kirmān. v. Markwart, *Ērānšahr*, p. 31, where the forms *mukkurān* and *mākurān* are quoted. GrBd. 86. 9 has *makurastān* (*MKWLST'N*) and Kn. 7. 3 (Ântiâ, p. 22) *makrastān* (*MKLST'NW̲*).

aβzōnīk, yōšdāsrīh ⟨i⟩ āpān i 'vēhān 'hač ērān 'dēhān 'nē 'vēχtan. ēvak dēn 'ut dānākīh, aχᵛ[1] *mēnišn ov-iš dahišnīh⟨ā⟩, 'pat bavandak tuχšākīh vaχšēnītan, 'ut 'ō ōstaβār-χēmān frāχᵛīhā rātēnītan, 'ut 'hač vatak ahramōyān drupušt 'pāt. ēvak yazišn kartakān i yazdān purr-patmānīhā 'andar ērān 'dēhān aβzāyēnītan, 'ut-aš hambitīk 'dēvīk [ōžīhā] uzdēs asrušt zatan, škastan, 'aβgandan. ēvak 'ō 'ān i 'amāh dāt 'pat ravākīh 'ut frāχᵛ-vistarišnīh mēnišn, nērōk, tan-ič 'ut ǰān aβspārtan. ēvak zōr 'ut attān 'ō χᵛēšīk χᵛatān aδyārīh patvastan 'ut 'hač anōtak-*[2]** dūtakān 'ut hamēmāl brītan.*—'One (of his counsels) was to eradicate the teachings and practices of heretics from the realm of Īrān by defeating them utterly: one, to put into practice the teachings of the word of the Religion and the worship and rites of the gods together with the law and customs in accordance with the teachings and practice of the disciples of 'Āδurbāδ, son of Mahraspand, who came from the province of Makrān: one, not to neglect in the provinces of Īrān hospitality to holy men, the good care of the beneficent fire, and the purification of the good waters: one, to cause religion and learning to prosper by being exceedingly zealous and by applying one's energy and thought to it, to propagate it widely among the sound of heart (i.e. the orthodox) and jealously to withhold it from evil heretics: one, to increase in full measure the service and rites of the gods within the provinces of Īrān and to smite, smash, and overthrow the idol-temples and disobedience (i.e. unorthodoxy) that comes from the Adversary and the demons: one, to dedicate thought, strength, and body and life to the propagation and wide dissemination of our law: one, to offer one's force and possessions to one's own kin and to withhold them from strangers and enemies.'

[1] *aχᵛ*: translates Av. *aŋhvā-* 'energy' as well as the commoner *aŋhav-* 'existence'. It is sometimes difficult to distinguish the two in Pahlavī, but when used with *mēnišn* 'thought' we may be certain that the former is intended; cf. Yt. 10. 9: *fraχšni avi manō zarazdātōiṯ aŋuhyāṯ hača*—'with a well-pleasing mind, from energy given in devotion'; v. further ib. 1. 2; Ys. 11. 18; Vd. 5. 21. *aχᵛ* is equivalent to *kām*: so DkM. 262. 3, *aχᵛ kām-mēnišnīh*; ibid. 819. 17, *aχᵛ kāmak*. The series *manaŋhā . . . vačaŋhā . . . šyaoθanā . . . aŋhuyā* of Ys. 11. 18 appears in Phl. (DkM. 265. 16) as *mēnišn . . . guftan . . . . . kartan . . . kāmak*. *aχᵛ* is only used in a good sense. It is both spiritual (*mēnōkīk*) and material (*gētēhīk*). On the spiritual plane it derives health and ease of movement from the desire of the will of the gods (*yazdān*) and the power of the constellations (*bayān*). It becomes ill and straitened through the violence of the demons and the vengeance of the planets (robber-demons, v. BSOS. ix, p. 316). On the earthly plane it derives health from sober living (*hupahrēčišnīh*), ease of movement from effort: it becomes ill through careless living (*apahrēčišnīh*) and is straitened by laziness (v. DkM. 82. 7 ff.). The way from desire (*aχᵛ*) to thought is spoken of ibid. 48. 17 and 51. 10: 'When the way from desire to thought is perfect and pure, spiritual insight (contemplation —*mēnōk-vēnišnīh*) ensues.' Though the meaning of the word was clear to the Pahlavī theologians, they were yet unable to distinguish it from *aχᵛ* = *aŋhav-* 'existence'. They knew it meant 'free will', yet they say that the Avestan name of *āzātkām* 'free will' is *aχᵛ i astōmand* (Av. *aŋhav-astvant-* 'corporal life'!). Thus it will be seen that they could preserve an older doctrine even when they had ceased to understand the Avestan language. This misuse of the word *aχᵛ* was not recognized by Tavadia in his treatment of the passage (ZII. viii, p. 122).

[2] *anōtak*: v. BSOS. ix, p. 312.

CHAPTER III

THE FATHER OF GOOD AND EVIL[1]

In the last chapter we endeavoured to trace the fortunes of Zervanism throughout the Sassanian period. We showed that, during the reign of Šāpūr I, Mānī adopted the name Zurvān to represent his own supreme deity which the Byzantine anathemas call *ὁ τετραπρόσωπος πατὴρ τοῦ μεγέθους*[2] and the *Fihrist*, *maliku ǰanāni'n-nūr* 'the King of the Paradise of Light', or *maliku 'ālami'n-nūr*[3] 'the King of the Cosmos of Light'. After a temporary eclipse Zervanite doctrines re-emerged in the reigns of Bahrām V and Yezdigird II only to be crushed under Xusrau I. Having indicated the periods during which Zervanism may be considered to have been the predominant form of Zoroastrianism in Īrān, we must now proceed to analyse its beliefs.

Unfortunately, in the present state of our knowledge, we cannot speak of a Zervanite system as we can, for instance, of a Manichaean system, or a Marcionite or Valentinian system: we can point to Zervanite myths or beliefs, we may attempt to explain them, we can reconstruct and put forward hypotheses, but only on rare occasions can we be certain that we have arrived at the truth. For Zervanism we have no zealous Christian, no Irenaeus or Epiphanius who, in his onslaught on heresy, will reveal the basic beliefs of those he assails: we must content ourselves with Eznik, whose information is selective, and Theodore bar Kônai, who gives us tantalizingly few samples of the religion he attacks. We possess only one Zervanite treatise, the *'Ulemā i Islām*, and that of very late date. From these scattered remains and from the rare survivals of older Zervanite beliefs which we occasionally meet in the Mazdean books we must endeavour to reconstruct whatever we can of the Zervanite religion. In this chapter we will consider the Zervanite mythology, and will therefore turn at once to the well-known Zervanite myth transmitted principally by Eznik of Kołb, the Armenian apologist.

This myth, the story of the genesis of Ohrmazd and Ahriman, is preserved in closely similar form in four sources—the Armenians Eznik and Łišē and the Syriac writers Theodore bar Kônai and Yohannân bar Penkayê. Translations of the texts in parallel columns will be found in our

[1] The whole of this chapter is based on the four parallel accounts of the Zervanite myth which will be found reproduced as our text F 1.

[2] Migne, P.G. i, col. 1461; Kessler, *Mani*, p. 403.

[3] Flügel, *Mani*, pp. 52, 56.

text F 1. Short notices of the same myth are also found in Theodore of Mopsuestia *apud* Photius and in Eudemus *apud* Damascius (texts G 2 and 1). Slightly differing versions are given in the *'Ulemā* and Šahristānī (texts Z 37 and F 4). So much for the sources. Let us now proceed to the story they have to tell.

In the very opening sentence of the myth there is a discrepancy in our accounts. On the one hand Eznik says: 'When nothing at all existed, neither heaven nor earth nor any other creature which is in heaven or on earth . . .'; on the other, Theodore bar Kônai has: 'When nothing existed *except darkness* . . .'. All accounts then proceed to relate that Zurvān offered sacrifice for a thousand years.[1]

Theodore's addition 'except darkness' is disconcerting, for it stands in flat contradiction to what Šahristānī tells us and is a severe embarrassment to those would see in Zurvān a god of light. According to the great Arab collector of heresies the Light emanated 'persons' of light all of whom were endowed with spirit, light, and sovereignty: the greatest of these persons was Zurvān. Thus for one of our main sources Zurvān reigns over the darkness, for another he forms part of the realm of light. Which version is to be trusted? Reitzenstein, with characteristic dogmatism, laid down that Zurvān was associated exclusively with the light, 'da Zarvan immer Lichtgott bleibt, darf man vielleicht hinzufügen: des Lichts'.[2] Pallis is even more emphatic: 'the first hypostasis of Zervan', he declares, 'is light which is in fact identical with time'.[3] Such statements, however, not only make light of the evidence of Theodore who is unquestionably a reliable source, but take no account of the clear statement of Zātspram that Ohrmazd, dismayed at the threats of Ahriman, begged Time (*zamān* which is identical with Zurvān[4]) to aid him, 'for he saw that through no intermediary *belonging to the light* would Ahriman desist'.[5] Any thesis then that would identify Zurvān with light is untenable. Moreover, how can the supporters of such an hypothesis account for the 'ash-coloured garment' which, in Zātspram's account, Zurvān hands to Ahriman, and how account for the description

[1] For 'a thousand years' Šahristānī (text F 4, § 1) has the figure nine thousand nine hundred and ninety-nine. The figure is best explained as a mistake on Šahristānī's part. In all probability he misread his original in which nine hundred and ninety-nine must have stood. The latter figure would be equivalent to the thousand of the other sources. For the use of large numbers composed of nines one may compare the 99,999 remedies of Airyaman in Vd. xxii.

[2] *Iranisches Erlösungsmysterium*, p. 177, n. 2. This identification of Zurvān with light was long ago rejected by Darmesteter, *Ohrmazd et Ahriman*, p. 333.

[3] *Mandaean Studies*, p. 69.

[4] On the identity of Zurvān and Zamān (resp. NP. *rūzgār* = Time) cf. Widengren, *Hochgottglaube*, p. 276.

[5] Zs. 1. 9; text Z 4. That these scholars should have neglected Zātspram is very understandable since the text still remains unpublished.

of this garment as being 'from the very substance of darkness' and '*mingled with the power of Zurvān*'?[1]

Since, then, it is clear that Zurvān cannot be the god of light, is there any ground for associating him exclusively with the darkness? The answer is equally plain: No. For this evasive deity is at once the god of light and of darkness; for he is the father of Ohrmazd and Ahriman who respectively dwell in the Endless Light and the Endless Darkness:[2] or again he transcends the distinction between light and darkness, for these are only made manifest after the genesis of Ohrmazd and Ahriman whose attributes and places they are. So, in the folk-lore of Armenia which, as far as we can tell, still survives today, and which in this case is traceable back to ancient Īrān, Žuk (Zurvān) or Žamanak (*zamān*, Time) is represented as sitting on a high mountain and as rolling alternately a white and a black ball of thread down the mountain-side.[3] Here it is apparent that we have to do with a simple nature divinity, the god of the day and the night which mark the course of time. As Nyberg has so aptly remarked, 'Si Zurvān est le firmament, il est probable que les jumeaux (i.e. Ohrmazd and Ahriman) sont simplement le jour et la nuit, le ciel lumineux et le ciel obscur.'[4] This primitive conception of the god is again preserved by another late source, the Persian poet Firdausī (text F 13). The Zoroastrian clergy are questioning Zāl, the father of Rustam, on religious matters: one of the *mōbaδs* says, 'O exalted one, two horses, precious and fleet of foot, move forth, the one like unto a lake of pitch and the other lustrous as white crystal: they move and they both hurry on, but never do they catch each other up.' To which Zāl replies:

> Now for what thou hast said concerning the two horses, blazing like unto lightning. Both the white and the black are Time; they both pursue each other swiftly, they are night and day which pass by, they reckon each moment of the firmament above us. They do not catch each other up as they gallop on, running like the quarry before the hounds.

Since then Time is regarded as comprising both light and darkness, how is it that Šahristānī[5] speaks of it not only as a 'person' of light but as only one of many such persons, though the greatest? It would appear that he has confused in his account the conception of the pure 'Zurvāniyya' with that of the 'Semi-Zervanites', as we may conveniently call them, or those who made Time a principle equal with Ohrmazd and Ahriman, but strenuously denied that the Devil arose from a doubt of the supreme deity.[6]

[1] Text Z 4, § 29.
[2] Text Z 1, §§ 2 and 3; Z 4, § 2.
[3] Abeghian, *Armenische Volksglaube*, p. 53. Cf. Junker, *Aionvorstellung*, p. 178, n. 103.
[4] CCM. 1931, p. 112: cf. *infra*, p. 245.
[5] Text F 4, § 1.
[6] v. Chapter VIII, *passim*.

The truer conception which still survives in Zātspram is blurred in the *Bundahišn*,[1] where we find Infinite Time associated with Ohrmazd, the Endless Light and Wisdom: this tetrad, which we shall fully discuss below,[2] is a favourite in the Pahlavī books.

Now when Šahristānī speaks of the greatest of the persons of light, we are not entitled to conclude that he knew nothing whatever of a Zurvān-religion proper, as Schaeder would have us believe;[3] for he doubtless had in mind a doctrine which knew of other 'persons' beside Zurvān, in all probability his well-attested hypostases, Ašōqar, Frašōqar, and Zarōqar,[4] the importance of which Schaeder was himself the first to recognize.[5] That these were in fact 'persons' rather than attributes is proved by the fact that Frašōqar is said personally to have 'engendered' Ohrmazd.[6] Alternatively we are at liberty to think of the *baχt* and *p'arḳ'* of Eznik or any of the tetrads which Nyberg has brought to light.[7] Šahristānī's evidence is not to be cavalierly waved aside on the grounds that he was ignorant of a Zurvān-religion in which Zurvān appears as the highest principle: it is all the more interesting and important in that it depicts a stage in the development of Zervanism intermediate between that represented by Eznik and the texts allied to him and the later compromise between Zervanism proper and ultra-Mazdeanism found in the Pahlavī books. But let us return to the myth.

Before anything existed, 'there existed one, Zurvān by name, which being interpreted is Fate (*baχt*) or Fortune (*p'arḳ'*)'.[8]

With the entrance of Zurvān on to the scene let us pause for a moment to consider his nature. The Avesta distinguishes two Zurvāns, *zrvan-akarana-* and *zrvan- darəγō-χᵛaδāta-*, that is 'boundless Time' and 'Time whose autonomous sway lasts for a long time'. Whether the two were actually considered as distinct beings in the Avesta itself must remain uncertain; but in the Pahlavī books the difference is clearly marked. The two Zurvāns appear as *Zurvān* (resp. *zamān*) *i akanārak* 'boundless' or 'infinite Time' and *zamān i kanārakōmand* or *brīnōmand*, that is 'bounded' or 'finite Time'. The first represents infinity—in the Mazdean texts specifically the infinity of Ohrmazd—and the second temporality, finite Time, or more exactly the twelve thousand years' period during which the great struggle between Ohrmazd and Ahriman takes place. The Zurvān of the

[1] Text Z 1, § 2.
[2] Chapter VIII.
[3] *Studien zum antiken Synkretismus*, p. 238.
[4] *v. infra*, pp. 219–25.
[5] *Ursprung und Fortbildungen des manichäischen Systems*, pp. 141 ff.
[6] Text F 9, end.
[7] v. CCM. 1931, pp. 47 ff., and *infra* pp. 221–3.
[8] The identification of Zurvān with Fate is also found in Theodore Abū Qurra (text F 2) and Theodore of Mopsuestia (text G 2).

myth must, of course, be the infinite Zurvān since he is antecedent to Ohrmazd and Ahriman and therefore to the 'forming' of finite Time. Eznik's qualification of the name Zurvān as 'fate' or 'fortune' is, therefore, a little inconsequent, for logically the operations of these are only possible in finite time. To expect strict logic from so simple a myth would, however, be singularly inept.

Leaving aside Fate and Fortune for the moment then, let us turn to another passage from our Armenian source.[1] Here we are told that the Persians were divided into sects: some believed in three principles, the good, the just (*ardar*), and the evil; some in two, the good and the evil only, and some in seven. Whatever the last sect may have been,[2] the other two are clearly the Zervanites and Mazdeans proper. Eznik mentions the sect of the three principles first because it is their doctrine he subsequently discusses. The good and the evil are unmistakably Ohrmazd and Ahriman: the just must then as unmistakably be Zurvān. So Mâr Abhâ, a convert from Zoroastrianism, says:[3] 'Of Zurvān, the father of their gods, the Magians relate that he practised the Magian rite for a thousand years in order to get him a son, and he was heard on account of his righteousness (justice).'

In the Pahlavī books this is felicitously confirmed: 'Who is the most just?' the catechist asks. 'Finite Time',[4] the catechumen replies. That justice is here attributed to finite rather than infinite Time need not detain us, for the latter is the source of the former, the 'root', as Eznik says (l.c.), of justice. So generally accepted does this concept of Zurvān appear to have been that the author of the *Bundahišn* sees fit to supply a pleasing popular etymology of his name: he is Zurvān because he 'conquers deceit' (*zūrvān*).[5] Similarly the god Vāy, who, as we shall later see, is in the semi-Zervanite texts practically identified with Zurvān, is described as the most just: 'He pities none and takes no bribe and deals justly with master and servant alike.'[6] Before very long we shall find that Zurvān, the Just, is, as might be expected, closely bound up with *dātastān* 'order', 'justice' or 'the law' and with *patmān* 'the treaty' or 'the mean'.[7]

The justice of Zurvān appears to be very much of the letter, not of the spirit. As we shall see, he promised the kingdom to whichever of the two

[1] Eznik, Venice edition, 1926, p. 122; translation of Schmid, p. 87: 'Some propose three principles, (those) of the good, the just, and the evil; others two, of good and evil; yet others seven.'

[2] Cf. *supra*, p. 29.

[3] Text F 6.

[4] *Aβyātkār i Vazurg-miθr*, §§ 131–2 (Phl-Texts, p. 95) = text Z 24 (*b*).

[5] Text Z 3, § 3 = GrBd. 167. 6.

[6] *Yavišt i Friyān*, 3. 34 *apud* West, AVN., p. 228: *'hač rāstān Vāy i 'vēh rāsttar 'kē hēč-aš 'kas āzarm 'nē, 'ut pārak 'nē 'stanēt, 'ut χᵛatāy 'ut bandak rāδ 'apāk ēvak ditīkar rāstīh 'dārēt.*

[7] *Infra*, Chapter X.

spirits, Ohrmazd and Ahriman, should first be born: but when Ahriman appeared first, he did indeed give him the kingship, but he made Ohrmazd Lord above him.[1] Similarly he presents him with a garment steeped in the essence of Āz,[2] the demon of greed who was eventually to devour the whole Ahrimanian creation and, but for the intervention of the powers of light, would have devoured Ahriman himself.[3]

The justice of Zurvān is in this respect curiously like the justice of the 'God of the Law' whom that ingenious heresiarch Marcion evoked from the Old-Testament Jehovah. This god is exhibited as being circumscribed by his own weakness and imperfection: he is tainted with *iniquitas*, *pusillitas*, and *malitia*.[4] Yet, for Marcion, if not for his disciples, the God of the Law is the God of Justice by definition. What distinguishes the system of Marcion radically from that of the Zervanites is that the God of the Law is an inferior deity, subject to the Good God who is supreme, and apparently unaware of his existence. Zurvān, on the contrary, is the First Principle, but fully as imperfect as Marcion's phantasm and as capable of *pusillitates*. The imperfection of God is indeed the hall-mark of the Zervanite system.

No useful purpose, however, can be served in attempting to postulate an influence of one system on the other, a diverting if unprofitable exercise once dear to Reitzenstein and Bousset. Harnack's refutation of such pointless speculation seems absolutely convincing,[5] particularly in the case of Marcion who, of all the Gnostics, is the most firmly rooted in the Judaeo-Christian tradition and the most alien to Iranian ideas.

As God of this specialized form of Justice, Zurvān is then naturally defined as Fate and Fortune.[6] This definition is amply attested in the Pahlavī books,[7] and appears to be known to Ełišē too. Thus in the text purporting to be the decree of Mihr-Narsē which we had occasion to discuss in the last chapter, the Christians are roundly censured on the grounds that 'they mock at the name of Fate (*baχt*) and greatly insult Fortune (*p'aṛawoṛut'iwn*)'.[8] In view of the close similarity of the accounts given by the two Armenians, it seems certain that Ełišē, whose veracity has been so needlessly impugned, was familiar with this well-attested equation of Zurvān with Fate or Fortune.

The same historian has one more small contribution to make to our knowledge of Zurvān. Where Eznik reads 'Zurvān, which being interpreted

[1] But cf. our remarks on p. 66–70.

[2] Text Z 4, § 29.

[3] Text Z 5 (*a*), §§ 42–45.

[4] v. von Harnack, *Marcion*, pp. 97–118, esp. p. 101.

[5] Ibid., pp. 436* ff.

[6] v. p. 57, n. 8.

[7] Chapter X (*a*).

[8] Ełišē, Yohannisean, p. 29; tr. Langlois, ii, p. 191.

is Fate or Fortune', Ełišē has 'Zurvān, the Great God'. Since Ełišē's evidence in this passage at least is heavily and with reason assailed,[1] we should perhaps refrain from accepting his word in even so small a matter as that a standing epithet of Zurvān was 'great'. His evidence, however, is once again corroborated; for the *'Ulemā i Islām*, our only surviving original Zervanite text, dealing with precisely this stage of the Zervanite cosmogony, says: 'In spite of all the *grandeur* (*buzurgvārī*) that surrounded it (Time), there was no one to call it creator.'[2] Similarly Šahristānī calls Zurvān the greatest of the persons of light or simply *zurvānu'l-kabīr* 'the Great Zurvān'.[3] Again, in the Manichaean texts Zurvān is the Iranian equivalent of the 'Father of Greatness' of Theodore bar Kônai and the Byzantine anathemas. We may then conclude that 'great' (*vazurg*, *vazurgvār*)[4] was a standing epithet of the infinite Zurvān who as such is the source and origin of all things good and evil. Essentially he is the 'Great and Just God'.

We may now proceed to the Zervanite myth proper. The Great God Zurvān sacrifices for a thousand years 'that perchance he might have a son whose name should be Ohrmazd, who should create heaven and earth and all that in them is: and after offering sacrifice for a thousand years[5] he began to ponder, saying, "Are these sacrifices which I offer of any use, and shall I have a son Ohrmazd, or do I strive in vain?" And while he considered thus, Ohrmazd and Ahriman were conceived[6] in their mother's womb.' So writes Eznik, and our other three sources are in substantial agreement.

One small point is perhaps worth mentioning: Eznik and Yohannân bar Penkayê speak of 'pondering' or 'reflecting', while Theodore bar Kônai says more explicitly that he 'doubted'.[7] The difference, though small, does seem to be of some importance. The use of the terms 'pondering' and 'reflecting' at least draws a veil over the essential imperfection of Zurvān, and does not allow the basic inconsistency in the divine nature to come to light. The

[1] Chapter II, p. 40.

[2] Text Z 37, § 8.

[3] Text F 4, § 1.

[4] So also the Manichaean Zurvān is (in Parthian) *piδar vazargēft* (Andreas–Henning, MirMan. iii, p. 65) from the Syriac original *abhā derabbūthā*.

[5] Theodore Abū Qurra gives a more detailed account of Zurvān's thousand-year sacrifice. After his wife (*v. infra*) had been pregnant with Ohrmazd for seven hundred years, Zurvān doubted whether he had been conceived. From his doubt Ahriman was conceived and apparently born after a very short interval. Ohrmazd was only born after the completion of the thousand years. v. text F 2.

[6] The idea of pregnancy ensuing on a thought or doubt seems to have been borrowed into Mandaeanism. *Right Ginzā*, p. 295 (p. 292 in the translation of Lidzbarski) reads: 'Dann sann (sc. Jōšamīn) nach, sein Gedanke wurde schwanger, und der Gedanke war nahe daran, im Zweiten geboren zu werden.' In Mandaeanism, as in Manichaeanism, the normal means of producing deities is by 'evocation'. It is therefore probable that the idea of the pregnancy of the thought of Jōšamīn derives from Zervanism.

[7] Cf. also text F 4, § 1.

term 'doubt',[1] however, advertises this imperfection and elevates this unsureness in the godhead into the distinctive mark of the system. Eznik was quick to realize this and made much of it in his refutation.[2] We may assume that the Zervanites themselves were fully conscious of the distinction too: Zurvān 'ponders' or 'doubts' depending on whether his devotee wishes to minimize or to proclaim his imperfection, which, in controversy with other religions, might be a source of embarrassment. The 'doubt' is the manifestation of an essential defect in the godhead and it is exteriorized in the birth of Ahriman: from the untainted divine nature Ohrmazd, the good god, is born. Zurvān is the father of good and evil alike; as physically he is light and darkness, so is he morally good and evil. His 'Marcionite' justice has room for both.

The evil in the godhead is, however, minimized: it is, so to speak, an ontological mistake. Šahristānī again admirably describes the just proportion of good and evil in this ambiguous god. He says: 'Ahriman arose from this *single* reflection; and Ohrmazd arose from that wisdom.'[3] Though by nature just and wise, there is a basic imperfection in the godhead which manifests itself as 'doubt'. From its nature and its imperfection good and evil are born. The clash between the two is inevitable, and the battle must take place in finite time and space so that the balance may once again be restored. Truly 'there was always something evil with God, either an evil thought or an evil corruption, and that is the origin of Satan.'[4]

In attacking this particular phase of the Zervanite myth Eznik has some pertinent things to say. Was Zurvān perfect or imperfect?[5] If perfect, he could have created the heavens and earth and would not have needed a son to do so. If imperfect, there must have been some being superior to him. Here Eznik, like so many Christian apologists, shows himself quite unable to put himself in his antagonist's position. For him the perfection of God is axiomatic; therefore if the Zervanites admit that Zurvān is imperfect, it follows that there must be a perfect being higher than he. Moreover, does not Zurvān's performance of sacrifice argue the existence of such a higher being to whom the sacrifice is directed? To whom did he offer sacrifice? he asks. Again Eznik does not understand that for the Magian sacrifice

[1] In one passage (p. 129, ed. Venice, 1926; Schmid, pp. 94–95; Langlois, ii, p. 376) Eznik attributes the conception and birth of Ohrmazd and Ahriman to 'desire' (*tenčank'*) on the part of Zurvān. Little importance could be attached to this isolated instance if we did not know that Āz, who is the demon of lust and greed, played a most important part in Zervanite beliefs. We shall have occasion to refer to this statement of Eznik's again when we discuss the activities of that demon (Chapter VII).

[2] See note A, p. 78.

[3] Text F 4, § 1.

[4] Ibid., § 3.

[5] Ven., p. 130; Schmid, p. 96; Langlois ii, p. 376.

has virtue in itself, irrespective of its object, for Ohrmazd too performs a sacrifice at the end of time. Moreover, Eznik uses the word *yašt*, a word borrowed from Iranian and meaning a 'hymn of praise', in which sense it is probably used here.[1] Zurvān, then, is performing the Magian liturgy, the interminable mumblings of which so struck the Greek[2] and Syriac writers.[3] Once again Šahristānī confirms the nature of this 'sacrifice': Zurvān 'stood and mumbled (*zamzama*) . . . that he might have a son'; and according to Mas'ūdī *zamzamat* 'mumbling' was the disrespectful term applied by the Arabs to the Avesta.[4] This, then, is the Magian liturgy transported into eternity. Its performance results in the birth of Ohrmazd just as elsewhere[5] all creation is said to have been created by sacrifice.

To the question, 'To whom did he offer sacrifice?' the Magians are alleged to reply that he sacrificed to Fortune (*p'arkʿ*).[6] Eznik retorts that Fortune is not an independent substance but derives from 'prosperity'. The sense, however, is fairly plain. Zurvān offers sacrifice to Fortune as an hypostasis of himself. He is at the same time priest and God, and the result of his sacrifice is to be Ohrmazd, the demiurge. The latter in turn will create creation by sacrifice and renew it in the last days by the same means.

The reader will probably have noticed that Eznik spoke of Ohrmazd and Ahriman being conceived 'in their mother's womb'. This is surprising, for Eznik told us at the beginning of his narrative that when nothing at all existed Zurvān offered up sacrifices. If nothing else existed, whence is this mother? This question has already been treated fully by Nyberg and others, but we must go over the same ground, since the 'mother' is of importance in the system we are endeavouring to elucidate.

Of the four parallel sources Ełišē alone is wholly ignorant of the 'mother': he not only omits to mention her in his account, but puts the following words into the mouth of Joseph, Bishop of Ararat, in his reply to the 'decree' of Mihr-Narsē: 'Lo! Ahriman and Ohrmazd were born from a father, not from a mother: if you consider this well, even you will not accept it.'[7] Eznik, however, with his usual controversial acumen, noticed the sudden appearance of the 'mother' in the myth and pointed out the difficulties that this unexpected introduction of a female element entailed. He uses two arguments, the second of which is merely insulting, but the

[1] Cf. Eznik's use of *p'arkʿ* = Pers. *χᵛarr* 'fortune': when dealing with the Zoroastrians he plainly does not use the word in its ordinary significance δόξα.

[2] Cf. Strabo xv. 3. 14 (Clemen, *Fontes*, p. 35; Benveniste, *The Persian Religion*, p. 52; Bidez–Cumont, *Mages*, ii, p. 112, n. (i).

[3] Cf. Text F 4, and Bidez–Cumont, l.c.

[4] *Murūj*, Barbier de Meynard, ii, p. 124.

[5] Text Z 2, § 20.

[6] Ven., p. 131; Schmid, p. 96; Langlois, ii, p. 376. Āδur-Hormizd suggests that the sacrifice was offered to the elements rather than to Fortune. v. text F 5.

[7] ed. Yohannisean, p. 33; Langlois, ii, p. 193.

first of which shows some insight into the nature of the belief he is attacking. The second—*ad hominem*—is that a female element was introduced as a concession to alleged Persian lasciviousness.[1] The first puts the problem clearly: 'But', he says, 'from what is it clear that there was (any) mother (at all)? especially as they say, "When nothing at all existed, neither heaven nor earth, Zurvān alone existed". Now this is really highly ridiculous that he himself should be both father and mother, and that the same person should have emitted the seed and received it.'[2] Eznik, then, clearly interpreted the myth as meaning that Zurvān was hermaphroditic: and his interpretation is now generally and rightly accepted. Both Theodore bar Kônai and Yohannân bar Penkayê speak of a mother, and both introduce her into the myth as casually as Eznik himself.[3] Her existence is, however, put beyond all doubt by a fable preserved by Eznik[4] and two other sources,[5] the gist of which is as follows.

Ohrmazd, after creating heaven and earth, saw that they were still in darkness, yet could think of no means of giving them light. Ahriman, however, knew that if Ohrmazd were to have intercourse with his mother, the Sun would come to be, and that if he were to have intercourse with his sister, the Moon would be born. This information he imparted to the other demons; whereupon one of them, Mahmi by name, conveyed the intelligence to Ohrmazd who, acting on his advice, produced the Sun and Moon in the manner indicated. As we shall have occasion to return to this improbable myth, we must be content with remarking here that it is certainly genuine, as this demon Mahmi—the etymology of whose name is still perplexing[6]—occurs in a fragment of a Manichaean polemic against the Zervanites.[7] Theodore Abū Qurra,[8] to whose account of the Zervanite myth de Menasce has drawn our attention, is most explicit on this subject. For him Zurvān has ceased to be hermaphroditic: he states quite plainly that he has a wife, and incidentally gives details of the exact time when Zurvān began to doubt and Ahriman was conceived. This is what Abū Qurra says:

> Before he (Zurvān) created the earth, he sacrificed for a thousand years that a son might be born to him: and his wife conceived a son whose name was Ohrmazd. When he had been conceived for seven hundred years, his father, Zurvān, doubted if he had been conceived; and this doubt of his brought into being another child in his wife's womb, who was Satan.

[1] Ven., p. 155; Schmid, p. 111; Langlois, ii, p. 381.

[2] Ven., p. 149; Schmid, p. 107; Langlois, ii, p. 379.

[3] Text F 1, § 39.

[4] v. text F 7 (*a*).

[5] v. text F 7 (*b*), Manichaean fragment. Less fully in Āδur-Hormizd (F 5) and others; v. Chapter VI.

[6] *Infra*, pp. 148–9.

[7] *Supra*, p. 21, and *infra*, p. 148.

[8] v. text F 2.

Again he speaks of Ahriman piercing his mother's womb and of the self same mother bearing Ohrmazd after a period of a thousand years. The latter remark is interesting in that it is unique, and we shall return to it later.

Thus we see that a female element must certainly have existed beside Zurvān. Eznik was unable to decide whether the female figure was distinct from or implicit in Zurvān. The solution seems to be that it was both. This emerges very clearly from the now well-known Acts of Anāhīδ. Speaking of the fire and the stars which the Magians held to be children of Ohrmazd, he says: 'If Ohrmazd conceived them within himself, that is simply in his body, and bore them, then he is like his father Zurvān, hermaphroditic as the Manichaeans say.'[1] But a few lines later he says (I will leave the proper name blank as it must be discussed later), 'But that Ohrmazd is like us, dependent on beginning, end, and passing away, is attested by his father Zurvān and his mother . . ..'

The name of the mother is of obvious importance if we could find a satisfactory explanation for it. Nöldeke read *Ch*^{v}*ašīzag*[2] (*χ*^{v}*ašīzag* in our transcription): Nyberg followed him and translated 'la petite belle',[3] and Benveniste considered the matter settled in Nyberg's favour since the word occurred fairly commonly as a Mandaean proper name.[4] This, however, proves nothing: for though it may be natural and proper that a Mandaean lady should be called 'la petite belle', so to describe the consort of the supreme deity seems little short of farcical.

Nyberg (l.c.) very plausibly compared our deity to the Manichaean Mother of Life,[5] second only to the Father of Greatness (Zurvān) in the Manichaean pantheon. Can such a deity really be called 'la petite belle'? We leave judgement to the reader's common sense.

Let us now examine the other readings and see if a more satisfactory solution cannot be found. On the manuscripts' reading Nöldeke (l.c.) has the following: 'X*WŠWRYG* (Var. X*WŠYRG* und, wenn ich den Herausgeber richtig verstehe, am Rand der einen Handschrift X*WŠYZG*). Die letztere Form empfiehlt sich dadurch etwas, daß sie (geschrieben X*W'ŠYZ'G*) als Weibername auf einer mandäischen Zauberschale vorkommt.' The best attested readings are then X*WŠWRYG* and X*WŠYRG*, the other X*WŠYZG* (for which *χ*^{v}*ašīzag* was read) not even being certain. Now the first can most naturally be read as *χ*^{v}*ašvarīγ*; and that would be the natural reduction of Middle Persian **χ*^{v}*aš-χ*^{v}*arrīγ*, 'whose *χ*^{v}*arr* is fair', that is

[1] Text F 5 ii.
[2] *Festgruß an Rudolf von Roth*, Stuttgart, 1893, p. 37.
[3] CCM. 1931, p. 83. Andreas *apud* Lidzbarski, *Ephemeris für Semit. Epigr.* i, p. 100, suggested *χ*^{v}*aš-zāk* 'of fair offspring'.
[4] MO. xxvi, p. 183.
[5] See note B, p. 78.

'whose fortune is fair'. We see exactly the same process occurring in Armenian where Persian *dušχ*^{v}*arr* becomes Armenian *t'šuaṛ*. It might, of course, be objected that the Armenian word is to be connected with MP.NP. *dušvār*, the opposite of *χ*^{v}*ār* 'easy': but this is not possible in the passage from Eznik already quoted. The passage runs as follows: 'It is not as if *p'aṛk'* (fortune) were anything existing of itself, but according to someone's success it is called *p'aṛk'*, just as according to someone's lack of success it is called *t'šuaṛut'iwn* (misfortune).'[1]

We know already that Zurvān was qualified by Eznik as Fate or Fortune and that he was represented as sacrificing to that Fortune. We know further that he is represented as having a female element in his composition, and that that female element may be represented as apart from him and is called by a later Arabic writer his wife.[2] Thus when we find that this female element is called by the Acts of Anāhīδ *χ*^{v}*aš-χ*^{v}*arrīγ* 'she whose fortune is fair', the pieces of the puzzle begin to fit into a pattern. Zurvān was originally hermaphrodite: as he transcends light and darkness, good and evil, or comprises them within his personality, so is he at once beyond the two sexes and a sharer in both. His hermaphroditic nature is confirmed by the evidence of Mithraism; for in all the statues of Zurvān-Kronos that have come to light, his body is encircled by a snake, and in all but one the snake conceals the god's genitals.[3] As Cumont has emphasized, the Mithraists thereby sought to represent their supreme god as sexless, or at least to leave the sex indeterminate.[4] Similarly we find that the Manichaeans speak of their Zurvān, the Father of Greatness, as an elder brother or elder sister.[5] So in the Zervanite myth we have a mother 'whose fortune is fair' who, at first only an aspect of Zurvān, later becomes an independent entity. Since no account mentions her as existing in the beginning—and Eznik is very emphatic on this point[6]—we must assume that she was emanated by Zurvān from his Fortune at the earliest stage in the cosmic drama. Taking into account the difference in the role of Ahriman in the two religions, the initial stages in the cosmic process are exactly the same in Zervanism and Manichaeanism; for in the latter system the Father of Greatness (Zurvān) first emanates or 'evokes'—to use the Manichaean term—the Mother of Life, and she in turn evokes the Primal Man (Ohrmazd). The Zervanite system differs only in so far as it makes Ahriman too a son of Zurvān.

[1] Ven., p. 131; Schmid, p. 97; Langlois, ii, p. 376.
[2] Theodore Abū Qurra, text F 2.
[3] v. Cumont, MMM. i, p. 82.
[4] Ibid.
[5] von le Coq, *Türkische Manichäica aus Chotscho*, i (AbPAW. 1911), p. 22: 'der Gott Äzrua (= Zurvān), der selbst ist aller Götter des Götterhimmels älterer Bruder und ältere Schwester, die lautere Majestät, der lichte Verstand(?) (Mutter ?).'
[6] Ven., p. 149; Schmid, p. 107; Langlois, ii, p. 379.

Now Zurvān, after doubting, perceived that there were two sons in the mother's womb, and he made a vow that whichever should come into his presence first should receive the kingdom from him. Ohrmazd, who, as we have seen, was conceived from the wisdom of his father,[1] divined his thought and somewhat guilelessly divulged it to Ahriman. The latter was not slow to take advantage of his newly acquired knowledge; but unfortunately for him Ohrmazd, the elder twin, lay nearer to the egress of his mother's womb.[2] Ahriman, rising superior to the physical obstacle, ripped the womb open at the navel, sprang out, and presented his detestable person to his father Zurvān.

It has already been noticed that in this passage Zurvān promises to make his first-born king, but that later (§§ 60–62) it is the *barsom* or bundle of sacred twigs that he hands over to Ohrmazd. The *barsom* is then the symbol of royalty according to Nyberg,[3] Benveniste,[4] and de Menasce[5], who thereby deprive Zurvān of his essential nature which is justice; but as Menasce himself notes, Zurvān bids Ohrmazd offer sacrifices for him, just as he himself had previously sacrificed for Ohrmazd. This, we are unconvincingly told, is due to Mazdean influence 'qui revendique l'usage religieux, sacrificiel des barsūm'. Yohannân bar Penkayê has the fullest account of this episode: he says, 'I will give him these sticks—they call them *būrsemē*—and I will give him power to create heaven and earth.'[6] Are we not rather to understand, then, that Zurvān promises to give his first-born the kingship and his second-born the office of high priest?

It will be noticed that in the Sassanian rock reliefs in which Ohrmazd is represented as conferring royalty on the new King he gives him not the *barsom* but a diadem.[7] In one only does the *barsom* appear, and then it is not Ohrmazd who presents it—for he is there and presents the diadem as usual—but Mithra.[8] The relief would therefore seem to indicate that the symbols of the diadem and the *barsom* are distinct, the first representing royalty and the second priesthood. Moreover, we shall see later on that though Zurvān

[1] So Šahristānī, text F 4, § 1.

[2] According to Šahristānī. The other sources do not mention the fact. They imply it, however, when they tell us that Ahriman rent his mother's womb, hardly necessary unless Ohrmazd were blocking the natural egress. The passages dealing with the brotherhood of Ohrmazd and Ahriman are collected in our text F 3.

[3] CCM. 1931, p. 76.

[4] MO. xxvi, p. 181.

[5] BSOS. ix, p. 590.

[6] Text F 1, § 29.

[7] Sarre, *Die Kunst des alten Persiens*, p. 44.

[8] Herzfeld, *Am Tor von Asien*, plate 29. Naturally no conclusion can be drawn from the fact that Ohrmazd presents the royalty to the Sassanian kings. Though he must have been regarded as the patron of the royal house and as divine king by the Sassanians themselves, this was not the opinion of the priests who naturally made Ohrmazd, the greatest god, the divine High Priest (cf. our text Z 2, § 4 and Chapter V).

gives the *barsom* to Ohrmazd, it is Ahriman whom he makes king.[1] As Šahristānī says, Ahriman 'went forth and mastered the world'.[2]

The episode has survived in Mithraism and is best illustrated on a monument at Neuenheim (Cumont, MMM. ii, No. 245, illustration facing p. 346) where Saturn (Zurvān), his head veiled and carrying a sickle in his left hand, hands a thunderbolt[3] to Jupiter (Ohrmazd), who supports himself on his sceptre. The scene is a modification of our myth; but little importance can be attached to the fact that a thunderbolt has replaced the *barsom*. The thunderbolt, being the weapon of Zeus-Jupiter *par excellence*, would naturally succeed the Persian *barsom* which would not have been understood in the West. Such restatements of Iranian myths in occidental terms are a commonplace of the Mithraic religion—in the episode following the one under discussion, for instance, we find the struggle of Ohrmazd and Ahriman disguised as a gigantomachy—and the evidence of Mithraism can only come to our aid when no obvious Hellenic interpretation is plausible.

A further indication that the *barsom* represents priesthood rather than sovereignty is supplied by the *Bundahišn*[4] together with the parallel from the *Dēnkart*;[5] for we learn there that Ohrmazd puts on the garment of priesthood, and, as we shall see later, there is every reason to believe that it was from the hands of Zurvān himself that he received his priestly investiture.

On the generation and birth of Ohrmazd and Ahriman our only Iranian source which is explicitly Zervanite, the *'Ulemā i Islām*, differs very considerably both from the myth of Eznik and from Šahristānī. It speaks of the creation of fire and water as being antecedent to that of Ohrmazd and Ahriman;[6] and at the beginning of its account it would appear that Ahriman is an independent entity, but later this impression is corrected, for it goes on to say, 'We said in the beginning, Ohrmazd and Ahriman both came into existence from Time.'[7] The divergence is important, and we shall return to it at the end of the chapter.

When Ahriman came into the presence of Zurvān, he said, 'I am thy son', or according to Yohannân bar Penkayê and Ełišē, 'I am thy son, Ohrmazd'.[8] The latter version certainly reposes on an authentic tradition:

[1] v. pp. 69 ff.

[2] Text F 4, § 1.

[3] The photograph is unfortunately not entirely satisfactory, and the object handed over might be anything. Cumont, however, expressly states that it is a thunderbolt and we have no reason for doubting his word.

[4] Chapter V, pp. 113 ff., and text Z 2, § 4.

[5] Text Z 11.

[6] Text Z 37, § 9.

[7] Ibid., § 23.

[8] Text F 1, § 45.

for from the time of Zoroaster the principle of evil had become identified with the Lie.[1] It is therefore only natural that Ahriman's first action should be to lie to his father. Zurvān, however, denies him because he is of the darkness and stinking and loves to do harm. He wept: and even as he talked to Ahriman, Ohrmazd was born, bright and sweet-scented; and Zurvān knew that it was his son Ohrmazd.

It was at this stage that Zurvān handed the *barsom* to Ohrmazd, saying, 'Up till now have I offered sacrifice for thee, henceforth shalt thou offer sacrifice for me.'[2] Ełišē and Theodore Abū Qurra here differ from the other accounts: they state that Zurvān gave the kingdom to Ahriman, but took it away from him when Ohrmazd was born—that being a thousand years later according to Abū Qurra.[3] Here we almost certainly have an attempt at compromise between the ultra-Zervanite position which grants a period of nine thousand years' kingship to Ahriman and that of the Mazdeans which only allowed Ahriman three thousand years of strife.[4] Even in that period they would not have it that he was supreme, and for the two remaining tri-millennia they allowed Ohrmazd to do as he pleased.

With the delivery of the *barsom* to Ohrmazd we have seen that Zurvān invested him with the office of priest. Hitherto Zurvān had sacrificed that he might have a son; and from his sacrifice Ohrmazd was in fact born: but he doubted, and with disastrous results. Ahriman, the Aggressor and Destroyer, had been born from that doubt and was, as it were, its personification. If we are to believe Eznik, it was in order to be rid of the doubt that Zurvān handed the *barsom* to Ohrmazd.[5] In attacking the Zervanite thesis he nevertheless succeeds in presenting a clear picture of how this episode was understood by his opponents. 'And thus it is plain', he says, 'that the father was without intelligence and power and placed his reliance in another, and that the son was likewise without intelligence and power. For the one could not give birth to his son without performing sacrifice, and the son could not release him from his doubts without taking the rods into his hand.'[6] There is every reason to believe that such was indeed the Zervanite belief. By doubting, Zurvān had become unworthy of priesthood and power. Because of the vow he had made he was obliged to give kingship to Ahriman: but to Ohrmazd he gave the *barsom*, the emblem of

[1] This is one of the very rare occasions on which Herodotus, the Behistūn inscription, and the *Gāθās* agree. Benveniste's contention (*Persian Religion*, p. 36) that the use of *druǰ-* in the *Gāθās* is totally dissimilar from that of the inscription, and that therefore the two are independent, is unconvincing.

[2] Text F 1, §§ 63–64.

[3] Text F 2. The meaning may, however, be that Ohrmazd was born 1,000 years after Zurvān began to sacrifice.

[4] Text Z 1, § 14.

[5] v. p. 78, n. A.

[6] Ibid.

priesthood, so that he could by virtue of sacrifice bring the power of Ahriman to naught. Thus in the Pahlavī books we find that at the end of the period of twelve thousand years Ohrmazd and Srōš hold a great sacrifice[1] and that thereby the power of Ahriman is broken: finally *no doubt remains*.[2]

We now come to the concluding episode of the Zurvān myth. Ahriman approaches Zurvān and reminds him of his vow, addressing him thus (Theodore bar Kônai): 'Take care, didst thou not make that vow, "To the first to come I shall give kingship."' And Zurvān replies: 'Begone, Satan; I have made thee King for nine thousand years, and I have made Ohrmazd to rule above thee, and after the allotted time Ohrmazd shall reign and order all things according to his will.'[3]

Two points deserve notice here. What is meant by 'I have made Ohrmazd to rule above (*resp.* over) thee'? Eznik too has the same phrase (*i veray k'o ark'ay kac'uc'eal*).[4] Nyberg, in his treatment of the myth, saw in the use of the Armenian words *ark'ay* and *t'agawor* a distinction which he would trace back to the Pahlavī original. According to him *ark'ay* would represent *šāh* and *t'agawor pātiχšāh*. 'Quoiqu' Ormuzd reste maître suprême, Ahriman possède donc, selon notre mythe, une sorte de pouvoir légitime dans la durée présente: si Ormuzd est le *pātiχšāh*, Ahriman est du moins le *Šāh* de notre monde.'[5] But it is doubtful whether this distinction can be maintained, for the two words are used indifferently by the Armenian historians to denote kings in general and the King of Persia, the 'King of Kings', in particular. If anything *t'agawor* would appear to be more generally used of the King of Kings and *ark'ay* of vassal kings. Thus P'awstos of Byzantium (e.g. iv. 54) speaks of Šāpūr II of Persia as *t'agawor* and of his Armenian vassal Aršak as *ark'ay*. We should therefore seek a solution to our difficulty elsewhere. Let us turn to Šahristānī.

According to him Zurvān cursed Ahriman and drove him away, and Ahriman went forth and mastered the world (*dunyā*) and Ohrmazd was without power over him;[6] and the period of Ahriman's domination lasts, according to Abū Qurra, for seven thousand years. How, then, can Ohrmazd be said to have been king over him? The answer would seem to be

[1] v. esp. GrBd. 227. 7 ff.: *'pas 2 druž frāč 'mānēnd, Ahriman 'ut Āz. Ōhrmazd 'ō gētēh 'āyēt, 'χ^v^at zōt, Srōš-ālāy rāspīk, 'ut aiβyāhan 'pat 'dast 'dārēt. Ganāk Mēnōk 'ut Āz 'pat 'ān i gāsānīk nīrang zat-aβzārīhā akārīhast.*—'Then two lies remain, Ahriman and Āz. Ohrmazd comes down to earth and is himself the *zōt* priest and Srōš, the Blessed, the *rāspīk*. He holds the girdle in his hand. The Destructive Spirit and Āz, their weapons smashed, are made powerless by that Gāθic ritual.'

[2] Zs. 34. 54. v. text Z 5 (*a*).

[3] Text F 1, §§ 66–85.

[4] Venice, p. 127.

[5] CCM. 1931, p. 76.

[6] Text F 4.

given by the use of the Arabic word *dunyā*, meaning the corporal world in distinction to the spiritual; what, in fact, the Mazdeans understood by *gētēh*. The use of this particular word cannot be accidental, for, a little before, Šahristānī speaking of the Cosmos calls it, as we would expect, *'ālam*. Ahriman was, then, given the dominion of the earth, and Ohrmazd was set as lord above him. 'Above', then, must be understood literally. Ahriman is indeed the prince of this world, but Ohrmazd rules the world of spirit above.[1]

This theory that among the Zervanites as well as among the Gnostics the Devil was regarded as the ruler of the earth receives striking confirmation from a passage in Psellus (text G 7) where exactly these views are described. The sect in question is described as Euchite, but that they, whoever they were,[2] were dependent on Zervanism seems likely since they acknowledged three principles,[3] a father and two sons, the younger of whom controlled the heavens and who must therefore correspond to the good god of Mānī mentioned in Psellus' previous paragraph. The father who would represent Zurvān controls only those things which are above the Cosmos; the younger son—and it will be remembered that Ohrmazd is the younger in Eznik's myth too—controls the heavens; but the sway of the elder son who must be Ahriman, the Evil Spirit, extends over all that is within the Cosmos. Thus though Zurvān may still control things transcendental, it is Ahriman who holds undisputed sway in this world, while Ohrmazd rules above in heaven. In this respect the Zervanites are at one with the more pessimistic of the Gnostic sects who regard the Evil Spirit as the ruler of the earth.

That Ohrmazd in fact rules a kingdom above that of Ahriman seems all the more likely in that the Mazdean cosmologies represent Ohrmazd as dwelling in the Endless Light which is situated above the Void. In this the *Bundahišn* and Zātspram agree, both of which give us a cosmology which has been strongly influenced by Zervanism.[4] With the delivery of the sovereignty of the earth to Ahriman in the myth and the establishment of Ohrmazd above him in heaven we have substantially the same situation as we meet with at the beginning of the Mazdean cosmology. The one is below in darkness and the other on high in the light. In point of fact the Cosmos has not yet come into being; but that the material world was constructed from an element of darkness or rather some neutral substance, in

[1] See note C, p. 79.

[2] These Euchites would appear to be connected with the Manichees and can scarcely be identical with the sect of the same name discussed in ERE.

[3] Eznik too speaks of a Magian sect which acknowledged three principles: we have seen that this sect must be the Zervanites; v. p. 58.

[4] Texts Z 1 *init.*, Z 4 *init.*

Zervanism as well as Manichaeanism, Mandaeanism, and the majority of Gnostic sects, cannot be doubted: for how else can the singular statement of Eznik be accounted for according to which Ohrmazd was unable to create the luminaries to illuminate his creation which was in darkness?[1] We have no longer any excuse for doubting Eznik's word, for the episode is now confirmed by a Manichaean fragment attacking this very doctrine.[2] Thus according to the Zervanites Ohrmazd, though the creator of heaven and earth, must have used the darkness or some neutral substance as the raw material for his creation. In this they approach the Manichaean position.[3] The myths are different, but the fundamental conception is the same: the world is fashioned by the God or gods of light out of the substance of darkness: in the Zervanite cosmogony the Spirit of Darkness forms a counter-creation from the same material.

The Manichaeans, according particularly to Alexander of Lycopolis and St. Augustine, regarded the principle of darkness as matter,[4] and this is borne out by the Coptic Manichaean texts.[5] We cannot be quite sure that this was also the Zervanite point of view: it is not confirmed by the 'semi-Zervanite' texts in the *Bundahišn* and Zātspram,[6] but we will come upon the idea again and again. We shall see in the next chapter that creation was regarded as a limitation of Space (*gās* or *Vāy*) and Time (*zamān*) which cannot properly be regarded as either light or dark. Such a creation would also require the luminaries to lighten it. We do, however, find references in the Pahlavī books which indicate that water was the element from which creation was made,[7] and water, according to one school of thought, was intimately connected with darkness.[8] We can safely conclude that for one sect of Zervanites at least darkness-water was the raw material of both the creation of Ohrmazd and that of Ahriman.

Of the figure nine thousand years which the myth assigns to the reign of Ahriman we shall have occasion to speak in the next chapter.

What, then, have we gathered of the nature of Zurvān from this myth? He was the sole existing person, and he wished for a son who might create

[1] Text F 7 (*a*).

[2] Text F 7 (*b*).

[3] A clear account of the Manichaean creation myth will be found in Burkitt, *The Religion of the Manichees*, pp. 27 ff.: cf. also Polotsky in Pauly–Wissowa, s.v. 'Manichäismus'; Cumont, *Recherches sur le manichéisme*, i, pp. 25 ff.; Jackson, *Researches in Manichaeism*, pp. 233 ff.; Puech, *Le Manichéisme*, pp. 79 ff.

[4] Baur, *Das manichäische Religionssystem*, p. 20; Reitzenstein, *Die Göttin Psyche*, p. 6.

[5] v. Allberry, *A Manichaean Psalm-book*, 54. 17; 108. 24; 221. 5.

[6] The concept of *hylè* seems conspicuously absent from our Iranian texts.

[7] v. esp. Zs. 34. 50 (text Z 5 (*a*)): 'For Ohrmazd created with water and will bring about the end with fire.' So GrBd. 17. 4 = text Z 1, § 41: 'The first creation of all was a drop of water, for all things arise from water except the seed of man and cattle: for that seed has the seed of fire.'

[8] pp. 72 ff.

heaven and earth. Like the Indian Prajāpati he may have been lonely and desired to manifest his power. While offering sacrifice in order to obtain a son, he doubted, and through this doubt Ahriman was conceived. At the birth of his two sons he gave the *barsom* with which he had been sacrificing to Ohrmazd as a sign of divine priesthood; and Ahriman he made king of the world for nine thousand years. By so doing he divested himself of all effective power and charged Ohrmazd to offer sacrifice for him to counteract the evil consequences of his doubt. He is regarded as the Great God and the Just God, but not as omnipotent or omniscient. Though not himself evil he contains the germ of evil, and though not dark he has the seed of darkness within him. Through a single mistake Ahriman, the Devil, is born, and Zurvān thereby forfeits his right to the divine priesthood and hands it on to his son Ohrmazd, who is the principle of goodness and light. After his fall and by his doubt he becomes inferior to Ohrmazd.

We noticed earlier in this chapter that in one important respect the *'Ulemā i Islām* differs from our other sources.[1] According to this little treatise Ohrmazd and Ahriman were not the immediate offspring of Zurvān or Time, but were formed by the latter from fire and water which had been previously created. The *'Ulemā*, however, leaves the question of the genesis of Ahriman in doubt. We are merely told that Ohrmazd looked down and beheld Ahriman ninety-six thousand parasangs away. Later, however, the same treatise tells us that both Ohrmazd and Ahriman came into existence through Time: but no mention is made here of their genesis from fire and water. This account of the *'Ulemā* which gives priority over Ohrmazd and Ahriman to fire and water is so singular that it deserves extensive discussion. Bousset in his *Hauptprobleme der Gnosis*[2] has already drawn attention to the passage in his discussion of the Pseudo-Clementinae and the Elkesaite Gnosis. With reference to the *'Ulemā* he has very properly drawn attention to a passage from Hippolytus[3] which is of the highest interest for our problem. According to this authority the Magians admitted two principles, a father and a mother. The father is light, the mother darkness: the parts of the light are hot, dry, light, and swift; those of the darkness cold, moist, slow, and heavy. From these principles, the male and the female, all the Cosmos proceeds. Later Hippolytus quotes a doctrine attributed to Zaratas (Zoroaster) according to which there are two *daemons*, the one celestial and the other terrestrial. The latter is water and has its being from the earth; the former is fire mixed with air.[4]

[1] v. p. 67.

[2] p. 153; cf. Reitzenstein, *Studien zum antiken Synkretismus*, pp. 116 ff.; Bidez–Cumont, *Mages*, ii, pp. 63–66.

[3] Our text G 3.

[4] Cf. Vitruvius, *De archit.* viii, praef. 1.

Bousset (l.c.), while admitting the importance of this passage, does not think that it represents a genuine form of Magianism: according to him it is strongly tinged with Pythagorean ideas;[1] and this may, in fact, be the case. If so, we should be constrained to admit Pythagorean influence on Magian thought—a not impossible hypothesis—for we have parallels to Hippolytus not only in the *'Ulemā* but also in the Pahlavī books.

That the Persians worshipped fire and water consistently from the time of Herodotus till the Muhammadan conquest is a commonplace of religious history and does not need to be emphasized. Corresponding to their prominence in the cult is their cosmological importance. According to the *Dēnkart* they are the source of everything: fire and water are father and mother and all material things are born from them. Fire is male, water female; and they are brother and sister.[2] Since they are brother and sister, it would only be natural that they should have a parent. The Pahlavī books are silent on this point, and for an obvious reason. For they were the son and daughter of Time, that is Zurvān, as the *'Ulemā* expressly states. In the myth we saw that Zurvān comprises both good and evil, light and darkness, sweet scent and stench: we saw that there was reason to suppose that he was hermaphroditic, though later a 'mother' seems to have been introduced at his side. But in the *'Ulemā* account we find the distinction of sex appearing before that of good and evil, light and darkness, Ohrmazd and Ahriman. The first creatures are fire, the male, and water, the female. From them Ohrmazd arose.

And what of Ahriman? As we have seen, the *'Ulemā*'s account of the myth leaves his existence unexplained, though it later admits that he came into being through Time and therefore presumably through fire and water. Nor is this a mere hypothesis; for we find in the *Bundahišn* that the substance of Ohrmazd is described as warm and moist, and that of Ahriman as cold and dry.[3] This singular composition of the opposing deities can only be explained if we suppose them to be produced from the elements whose properties they have borrowed. Fire is the hot and dry, water the cold and moist.[4] With the former is associated air, with the latter earth.[5] But these

(Clemen, *Fontes*, p. 37), 'de septem sapientibus Thales Milesius omnium rerum principium aquam est professus, Heraclitus ignem, Magorum sacerdotes aquam et ignem'.

[1] v. the remarks of MM. Bidez and Cumont, op. laud., ii, p. 64, n. 3, who distinguish the Magian and Pythagorean elements in Hippolytus' account.

[2] See note D, p. 79.

[3] GrBd. 181. 6: *gōhr i Ōhrmazdīk garm 'ut χ^v^ēt, rōšn 'ut hubōδ i saṗuk.*—'The substance of Ohrmazd is warm and moist, bright and sweet-smelling and light.' Ibid. 188. 11: *gōhr i Ahriman sart χušk *sangēn tārīk 'ut gandak.*—'The substance of Ahriman is cold and dry, heavy, dark, and stinking.'

[4] See note E, p. 79.

[5] According to the opinion of the Magians cited by Hippolytus, l.c. So *Poimandres* iv; cf. Reitzenstein, *Die Göttin Psyche*, p. 33.

would seem to be secondary,[1] for they are not mentioned in this connexion in the *'Ulemā* and played a subordinate role in the cult.

Thus it is possible to distinguish two forms of Zervanism. According to the first, Zurvān, either through the evocation of a mother goddess or from himself, generates the two gods, Ohrmazd and Ahriman, light and darkness, good and evil. According to the second he generates two elements, the one male and the other female, the one light and the other dark, fire and water. The female principle is then water and darkness: being darkness it would also be evil.

Now when we turn from the Zoroastrian writings to the *Acts of Āδur-Hormizd* (text F 5) we find further very remarkable evidence for our hypothesis. 'When the water had come to Ahriman,' we read, 'the latter spake to Ohrmazd: "Thy beasts shall not drink of my water." ' The water is subsequently swallowed by the frog created by Ahriman; and the frog in its turn is attacked by a fly so that it brings up the water, and the latter returns to its proper place. One circumstance only can detain us here, that is the flight of water to Ahriman. The flight of the water is comparable to the secession of woman to Ahriman in the notice of Theodore bar Kônai. The latter has been fully dealt with by Benveniste, who has endeavoured to show that this secession is a concession to Mazdean doctrine and that in the original Zervanite myth woman was a creature of evil.[2] The same is evidently the case in Āδur-Hormizd. Water is female and therefore liable to share in the perversity of woman: and water shows a similar capriciousness in deserting the creation of Ohrmazd for that of Ahriman. It is therefore legitimate to conclude what Benveniste concluded in the case of woman: water, in the original Zervanite myth, belonged not to the powers of good but to evil. As against fire, the bright, male, beneficent deity, then, we have water, the dark, female, and maleficent.

Is there any trace of such an evil female element in the Pahlavī literature? There is. Unfortunately the references to her are so exasperatingly few that it is no longer possible to distinguish her original character. She is J̌ēh, the Primal Whore. As a mythological figure we know her only in the *Bundahišn* and Zātspram.[3] After Ahriman's defeat at the hands of Ohrmazd it is she and only she who is able to arouse the prince of darkness from his torpor and to spur him on to his furious onslaught on the creation of Ohrmazd;[4] and it is she who defiles the whole human race.[5] The role of

[1] One should not forget, however, that Zurvān, Ašōqar, Frašōqar, and Zarōqar are regarded as antecedent to Ohrmazd and Ahriman and are *like the elements*: cf. pp. 219.

[2] v. p. 228 ff.

[3] Texts Z 5 (*a*) and Z 6.

[4] Text Z 6.

[5] Text Z 5 (*a*), § 31.

this creature seems to have been important in the Zervanite system, and we shall have occasion to discuss it in detail below.[1] For her original character we can only resort to conjecture, but it does not seem too bold to suggest that she is the survival of an old chthonian goddess representing earth and water who, with the spread of Mazdean dualism, was reduced to the status of a demon. She may well have been the female principle of the Universe, the moist and fertile earth, like a thousand other earth goddesses in other religions.

The existence of such a deity associated with water seems to be strikingly corroborated by a passage in the *Bundahišn*. This passage concerns the first human couple, Mašyē and Mašyānē, and the steps by which they were brought to sin. The relevant portion runs as follows:

> The first words they spoke were these: 'Ohrmazd created the water, earth, plants, cattle, the stars, Moon, and Sun, and all the prosperity which, according to the revelation of righteousness, is called root and fruit.' Then the Aggressor assailed their thoughts and troubled them; and they cried out: 'The Destructive Spirit (Ahriman) created water and earth and plants and other things.'[2]

This may not at first seem particularly significant: but on closer examination it will appear that the list of things which Ahriman was said to have created is defective. No claim for an Ahrimanian origin of fire or the sky is advanced: his domain is only that of the water, earth, and plants. This can surely be no accident, for ten pages farther on the *Bundahišn* asserts that the former were all considered male and the latter female. 'It is said that four things are male and four female. The sky, metals, wind, and fire are male and never alter. Water, the earth, plants, and fish are female and never alter.'[3]

Now the statement that water, earth, and plants were created by Ahriman is said by the *Bundahišn* to have been the first lie of Mašyē and Mašyānē; and 'lying' is the technical term for adhering to a false or proscribed doctrine. We can therefore be certain that the doctrine alluded to is that described by Hippolytus. No claim is made that Ahriman is creator of all things: he is the creator of water, earth, and plants. These are all female. By corollary we must assume that the sect attacked held Ohrmazd to have

[1] p. 183 ff.

[2] GrBd. 102. 6–11: *'ut-šān nazdist gōβišn 'ēn guft 'ku Ōhrmazd dāt 'āp 'ut zamīk 'ut urvar 'ut gōspand, star 'ut māh 'ut χ^v^aršēt 'ut harvisp āpātīh 'kē 'hač ahrāyīh paytākīh 'gōβēt bun 'ut bar. 'ut-šān 'pas pityārak 'pat mēnišn 'apar duvārast, 'ut-aš mēnišn 'bē āhōkēnīt 'hēnd; 'ut-šān drāyast 'ku ganāk mēnōk 'dāt 'āp 'ut zamīk 'ut urvar 'ut apārīk 'čiš.*

[3] Ibid. 112. 14: **4 'čiš 'narān, 4 'mātak 'goβēt; āsmān ayō(k)χšust, vāt 'ut ātaχš 'nar, 'ut hakarč yuttar 'nē 'bavēt: 'āp 'ut zamīk 'ut urvar 'ut māhīk mātak 'ut hakarč yuttar 'nē 'bavēt.*

been the creator of the male series, the sky, metals, wind, and fire. All this accords admirably with Hippolytus.[1]

Whether this dissident Zervanite belief in the priority of fire and water and the assimilation of the first to the light and the second to darkness is originally Iranian, we have no means of telling. Parallels are, however, to be found in sects that may well have been strongly influenced by Iranian ideas. The beliefs of the Kainawiyya, as recorded by Šahristānī, deserve notice.[2] For them fire, water, and earth were the original principles: fire was by nature good and light, and water was its natural opponent. Whatever was good came from the fire; evil from the water. The parallel with our Zervanite doctrine is close and, if influence is to be assumed, our conjecture that in this particular form of Zervanism water was essentially the evil element receives additional confirmation. The assimilation of water to the darkness in Hippolytus made this probable: the evidence of the Kainawiyya makes it comparatively certain. In all Iranian religion darkness and evil are practically synonymous.

The Elkesaite parallel which Bousset particularly emphasized[3] is less satisfactory. Here the situation is exactly reversed: water is the holy element, fire the evil. The same demonization of fire is to be found in the Pseudo-Clementinae and certain Gnostic systems.[4] Again in the Elkesaite system the sexes are reversed: water is the male and fire the female. Here Bousset discerns direct Iranian influence: the Elkesaites have borrowed the Zervanite doctrine and turned it upside down. This theory he substantiates by the statement of Hippolytus that Elxai received a secret book from the Parthians and transmitted it to the *Σοβιαί*, probably a baptist sect in Mesopotamia. Bousset comments:

> Wenn es also hier heißt, daß Elxai sein Buch von Parthien empfangen und seinerseits dem *Σοβιαί* übergeben habe, so übersetzen wir das religionsgeschichtlich und schließen, daß auf die zwischen Euphrat und Tigris auf der einen Seite und dem Jordan auf der anderen Seite wohnenden Täufersekten zu einer bestimmten Zeit ein Einfluß von Seiten der persischen Religion ausgegangen ist.[5]

This seems reasonably convincing. Minor religions are apt to borrow ideas from major ones and to turn them upside down in the process. We have only to recall the Mandaean treatment of Christ whom they turn into a

[1] Cf. the anonymous Syriac text F 9: 'De tout cela on peut inférer clairement qu'il (sc. Zoroastre) suppose des séries de divinités mâles et femelles.' v. further the remarks of Professor Benveniste in MO. xxvi, pp. 185 ff., and Chapter VII, p. 187.

[2] ed. Cureton, p. 196; tr. Haarbrücker, i, p. 297. Cf. Reitzenstein, *Die Göttin Psyche*, p. 35.

[3] *Hauptprobleme*, p. 156, where the relevant passages are cited.

[4] Ibid., pp. 151 ff.

[5] Ibid., p. 158.

maleficent being who wreaks havoc in the city of Jerusalem while the work of redemption is carried out by the Mandaean deity Anōš.[1] Even more striking is their treatment of Rūhā d'Qudšā, the Holy Ghost, whom they quite simply transform into the principle of evil!

As Brandt[2] and others after him have shown, this sect has also borrowed from Īrān. Certain of its deities, such as Rašn, Bahrām, and Sām, are recognizably Iranian; and once the Mandaean triad Hibil, Šitil, and Anōš is identified with the Iranian triad Mihr, Srōš, and Rašn (Mand. *mwhwr*, *⟨s⟩rwš*, and *r'st*, the latter representing the stock epithet of Rašn—*rāst* 'the Just').[3] When, therefore, we find in the third book of the *Ginzā*[4] that the demiurge Ptahil descends into the dark waters, clad in a garment of fire, and that the fire mingles with the water and the material creation comes into being therefrom,[5] we cannot fail to be reminded of the Zervanite myth preserved in the *'Ulemā*. Again it would appear to be a case of the male element, fire, fertilizing the female, water, in order to produce the Cosmos. We are probably justified in regarding this Mandaean episode as deriving from the same source as the Zervanite myth, since the Mandaean religion usually distinguishes two series of elements—the good fire, water, air, and earth, and their evil counterparts. In this they agree with the Manichaeans.

Though Gnostic parallels are more often diverting than instructive, it should be mentioned in passing that in the system of Bardesanes (if we may still speak of him as a Gnostic) light and darkness were regarded as being of different sexes,[6] and that in other systems, notably the so-called Simonian, a male and a female were placed at the fount of the Cosmos.[7]

From the above evidence we may conclude that there was a school of dissident Zervanism according to which Time produced fire and water, the one light and good, the male element, the other dark and evil, the female.

[1] On the Mandaean polemics against the Christians in general and the Messiah in particular v. Brandt, *Mandäische Religion*, pp. 141 ff. The appearance of the 'lying Christ' is found in the second book of the *Ginzā* (tr. Lidzbarski, pp. 49 ff.).

[2] Op. laud., p. 194.

[3] Lidzbarski, op. laud., p. 284, n. 4. The Mandaean text has *rwš* instead of *srwš* (Srōš) and the editor has made the necessary correction. Pallis (*Mandaean Studies*, p. 87) reads *ruš* and identifies with Av. *raōčā-*: this is certainly wrong, as Mihr, Srōš, and Rašn form the triad whose function it is to judge the dead.

[4] p. 103. 11 in Lidzbarski's translation (cf. also pp. 91. 25); 266. 7 has: 'Da nahm er etwas vom lebenden Feuer . . . warf es in das schwarze Wasser, und die Erde Tibil dichtete sich.'

[5] Cf. also *Book of John* (Lidzbarski's translation, p. 56): 'Aus Feuer und Wasser wurde der eine Himmel ausgespannt. Aus Feuer und Wasser haben sie die Erde auf dem Amboß gedichtet. Aus Feuer und Wasser sind Früchte, Trauben und Bäume entstanden. Aus Feuer und Wasser wurde der körperliche Adam gebildet.'

[6] Flügel, *Mani*, pp. 161–2; Bousset, op. laud., p. 97.

[7] Bousset, op. laud., p. 128.

These were mingled and from them arose Ohrmazd and Ahriman, the one derived predominantly from the fire and the other from water. Only in their physical composition were the natural properties of their 'parents' mixed. Ohrmazd inherited the heat of fire and the moisture of water, Ahriman the coldness of water and the dryness of fire. It seems probable that this form of Zervanism was not Iranian in origin, for nowhere in the Zoroastrian books do we find any reference to water as being evil. This can only be inferred from Hippolytus and from comparison with cognate religions. It is more likely that Zervanism derived such thoroughly un-Zoroastrian ideas from non-Iranian sources than vice versa.

NOTES TO CHAPTER III

A. Eznik is quick to point out that, by doubting, Zurvān is the origin of evil rather than Ahriman. 'Thus it is clear', he concludes, 'that Zurvān was without power and imperfect, without knowledge, and himself the cause of evil, not Ahriman. For had he not doubted, as they say, Ahriman would not have come into existence, whom they say is the creator of evil: but he himself doubted, who is without faith and full of incompetence' (Venice, 1926, pp. 132–3; Schmid, p. 97; Langlois, ii, p. 376). Again (Venice, 1926, p. 151; Schmid, p. 108; Langlois, ii, p. 380) he ridicules the myth of the transference of the *barsom* from Zurvān to Ohrmazd: 'If he (Ohrmazd) were God and had power to create heaven and earth, why should he need to have the *barsom* and to perform sacrifice, that he might free his father from doubt? Why was he, who could create heaven and earth without the *barsom*, unable to rid his father of care without the rods? Thus it is plain that the father was without intelligence and power and placed his reliance in another, and that the son was likewise without intelligence and power. For the one could not give birth to his son without performing sacrifice, and the son could not release him from his doubts without taking the rods into his hand.' Interesting also is Ven., p. 139 (Schmid, p. 101; Langlois, ii, pp. 377–8), where Eznik demonstrates that Zurvān cannot be king and creator.

B. This figure is not peculiar to Manichaeanism: it occurs in many of the Gnostic sects (E. de Faye, *Gnostiques et Gnosticisme*, pp. 379–412) and is, according to Bousset (*Hauptprobleme der Gnosis*, p. 26) to be derived from such mother-goddesses as the Babylonian Ištar, the Syrian Attargatis, the Phrygian Cybele, and the Aramaean Astarte. In Manichaeanism she is the first evocation of the Father of Greatness, and therefore wholly on the side of light. The other extreme is represented by Mandaeanism where the Mother, Rūhā (*resp.* Namrūs or Hewath), is the queen of darkness. For the confusion of sexes which we have in the Zervanite myth we may compare the figure of Barbelo in the Barbelo-Gnosis: besides being the Mother, she is the *πρωτάνθρωπος* or primal man (Bousset, op. cit., p. 60, to which the reader is referred for further details). The Zervanite Mother is far more vague than that of any of the Gnostic systems and may therefore have been borrowed from them or their source.

C. The idea that the evil deity has control of this world and that the good deity rules on high and far removed from the world is pure Gnosticism. Marcionism, though strictly speaking not a Gnostic sect, knows it too, though for the evil deity it substitutes the 'Just' God of the Old Testament. Cf. *supra*, p. 59. Both Marcion and the Mandaeans speak of the Saviour—in the one case Jesus, in the other Mandā d'Hayyē, Hibil-Zīwā, or Anōš—as the 'stranger' god. How far this idea was present in Zervanism it is not possible to say, though Šahristānī's account makes it probable that their more pessimistic wing regarded the world as the legitimate province of Ahriman. The idea is un-Iranian and would, therefore, be borrowed from a Western source.

D. DkM. 79. 21: *'ut 'har-ič gētēhīk 'bavišn, pazzāmišn, vīnārišn 'hač hamīh 'pat patmān ⟨i⟩ 'āp i māt⟨ak⟩ 'ut ātur i 'nar, 'pat ham-dahišnīh 'χᵛāh 'ut 'brāt hangārīhēnd.*—'All material becoming, ripening, and order is from the coming together in due proportion of water, the female, and fire, the male: since they were created together, they are considered sister and brother.' Cf. ibid. 468. 10: *'ōh-ič 'āp 'hač ātaχš 'hamist gōhr 'ut čand aδvēnak 'pit 'ut 'māt 'hēnd.*—'Thus water together with fire is a substance: they are the father and mother of several species.' Ibid. 417. 15: *passāčišn i ǰānvarān 'pat hamīh i ātaχš 'ut 'āp.*—'The composition of animals is through the union of fire and water.' In Mithraism fire and water are brother and sister: v. Cumont, *Mystères de Mithra*, p. 115.

E. Cf. Aristotle, *De generatione* 330ᵃ30 (p. 41 in the edition of Joachim): *ἐπεὶ δὲ τέτταρα τὰ στοιχεῖα, τῶν δὲ τεττάρων ἓξ αἱ συζεύξεις, τὰ δ' ἐναντία οὐ πέφυκε συνδυάζεσθαι (θερμὸν γὰρ καὶ ψυχρὸν εἶναι τὸ αὐτὸ καὶ πάλιν ὑγρὸν καὶ ξηρὸν ἀδύνατον), φανερὸν ὅτι τέτταρες ἔσονται αἱ τῶν στοιχείων συζεύξεις, θερμοῦ καὶ ξηροῦ, καὶ ὑγροῦ καὶ θερμοῦ, καὶ πάλιν ψυχροῦ καὶ ξηροῦ, καὶ ψυχροῦ καὶ ὑγροῦ. καὶ ἠκολούθηκε κατὰ λόγον τοῖς ἁπλοῖς φαινομένοις σώμασι, πυρὶ καὶ ἀέρι καὶ ὕδατι καὶ γῇ. τὸ μὲν γὰρ πῦρ θερμὸν καὶ ξηρόν, ὁ δ' ἀὴρ θερμὸν καὶ ὑγρόν . . . τὸ δ' ὕδωρ ψυχρὸν καὶ ὑγρόν, ἡ δὲ γῆ ψυχρὸν καὶ ξηρόν.* Cf. ŠGV. 2. 17: *sardī i brādarōdī ō χᵛīdī i āw gumēχt əstəṯ, hamēstār i garmī i ātaš. u χᵛaškī i brādarōdī ō garmī i ātaš gumēχt əstəṯ hamēstārihā ō χᵛīdī i āw vazūdār.*—'The rival cold, which is mixed with the moist of water, is the opponent of the hot in fire: and the rival dry, which is mixed with the hot in fire, opposes and injures the moist in water.'

CHAPTER IV

COSMOLOGY, I

(*a*) *The God Vāy*

IN turning from the non-Iranian sources to the Avesta and Pahlavī books one cannot fail to be struck by their dissimilarity. In the last chapter we saw that according to Eznik and a number of other authorities Zurvān was regarded as the father of Ohrmazd and Ahriman. One might have thought that some trace of such a belief could be discerned in the Avestan and Pahlavī sources themselves. In that we shall be much disappointed. In all the Pahlavī books there is only one reference to the myth we have latterly discussed. The reference occurs in the ninth book of the *Dēnkart*,[1] which purports to be a translation of and a commentary on the *Gāθās*. The passage in question deals with Ys. 30. 3, where the Avestan text clearly states that the Good and Evil Spirits are twins (*yāmā*). Such a text cannot have failed to strengthen the Zervanite position immensely; and one might even be tempted to believe that the myths and speculations about Zurvān prevalent during the Sassanian period owe their existence to it alone.[2] The compilers of the *Dēnkart* at any rate were thoroughly aware of the interpretation put upon this text by their opponents. Though their knowledge of the Gāθic language was doubtless rudimentary, they nevertheless seem to have known that *yāmā* meant 'twins', and accordingly translate 'two brothers'. But for them the admission that Ohrmazd and Ahriman were brothers was fatal. Some other way out of their difficulty had to be found. Fortunately for them the word *ərəš* occurred in the third line of the stanza. Disingenuously ignoring the fact that *ərəš* meant 'rightly' and relying on the ignorance of others,[3] they proceeded to turn the Avestan *ərəš* into the demon Ariš(k) (Envy)! The whole passage then was merely a lie spread abroad by the demon of Envy, and the doctrine therein proclaimed was therefore false. This wilfully stupid mistranslation is the only reference to the doctrine of the brotherhood of Ohrmazd and Ahriman in the whole of Pahlavī literature; and even here the name of Zurvān is not mentioned. That the passage is hostile to Zervanism cannot be denied: but on the ground of this single passage it would not be permissible to conclude that a state of active hostility existed between the two opposing schools.[4] The

[1] Text F 3 (*a*).

[2] Cf. Darmesteter, *Zend-Avesta I*, p. 221, n. 10.

[3] For the Sassanian theologians' ignorance of the Avestan language see Text F 3 (*a*), note.

[4] According to Nyberg (CCM. 1931, pp. 60, 197) GrBd. 11. 4–5 (text Z 1, § 26) is a polemic against the Zervanites. This theory, however, is based on a very forced translation of the text, and is therefore unacceptable: v. Text Z 1, l. 114, note.

evidence collected in Chapters I and II, however, indicates that such hostility did exist, though among the Zervanites themselves great latitude seems to have been permitted to the faithful in their conceptions of the supreme deity.[1]

However, though the Pahlavī literature contains only one reference to the prime Zervanite doctrine as it has been preserved for us by Eznik and other Christian writers, it is nevertheless invaluable in supplying us with material which enables us better to understand the character of Zurvān, and from which, in conjunction with other sources, we may piece together fragments of other Zervanite myths. Without its assistance such attempts would have been foredoomed to failure.

Between the Pahlavī books on the one hand and the Christian accounts on the other stand the *'Ulemā i Islām* (text Z 37) and Šahristānī (text F 4). The former is particularly important as being the only extant account of Zervanism written by Zervanites: its value is, perhaps, slightly diminished by its undoubtedly late date. It does, however, present a cosmology which is recognizably connected both with the myth of Eznik and with the cosmologies of the *Greater Bundahišn* and Zātspram. In our analysis of the latter both the *'Ulemā* and Šahristānī have continually been at the back of our minds.

By far the fullest account of the Zoroastrian cosmology that has come down to us is that of the *Bundahišn*. That work has been preserved in two recensions, known respectively as the *Indian* and the *Greater* or *Iranian Bundahišn*. As its name implies, the latter is the more complete and contains much matter that is unknown to the Indian recension. In the first chapter (text Z 1) which is our immediate concern this difference is marked. The Indian gives us a more or less straight Mazdean cosmology in which Zurvān or Zamān (Time), as he is generally called in the Pahlavī books,[2] plays a suitably modest part. The 'Indian' account is consistent and may reasonably be supposed to derive from a single source. However, into the middle of this account the 'Iranian' version thrusts a long passage throughout which Zamān (Zurvān) is certainly the principal character. This passage will occupy our close attention for the greater part of our fifth chapter.

Parallel with the *Greater Bundahišn* and dependent on its source is the

[1] See note A, p. 103.

[2] 'Zurvān' is usually used when the deity is envisaged as a person, 'Zamān' when he represents the concept 'Time'. The comparatively rare occurrence of the word 'Zurvān' is to be attributed to the fact that the Mazdeans wished to divest the god of Time of his personal attributes, many of which were obnoxious to them. Zātspram, characteristically, is an exception.

cosmology of Zātspram, who gives further mythological details which serve to throw light on the otherwise obscure account of the *Greater Bundahišn*.

Before we pass on to the cosmology of the *Bundahišn* a few words must be said about a deity who, in the Sassanian period, played an important part in Zervanite mythology—Vāy. Unlike Zurvān of whom the Avesta tells us practically nothing, Vāy, or (to give him his Avestan name) Vayu, is the object of an entire *Yašt*[1] and appears frequently in other parts of the Avesta. Of the Avestan Vayu little need here be said since the subject has been exhaustively treated by Wikander,[2] who here follows Nyberg's more recent and hotly contested ideas.[3] A short account of his characteristics will, however, be necessary.

Originally Vayu appears to have been the supreme deity of a people unconnected with the original Zoroastrian community.[4] Like Zurvān and Mithra he is not a moral deity; but unlike Mithra the evil side of his character was so marked that the Mazdāh-worshipping Zoroastrians who adopted him were forced to split his personality into two. The all-powerful god in their hands became two, the beneficent Vayu who works on the side of Ahura Mazdāh (Ohrmazd), and the maleficent who is little better than a demon of death. Even in the *Yašt* dedicated to him (parts of which are certainly old) this process is perceptible; for the author offers worship only to 'that Vayu which belongs to the Bounteous Spirit' (§§ 5, 57).

As Nyberg has pointed out,[5] the most significant part of the *Yašt* is that in which the names of Vayu are catalogued. But before passing to these we should notice that in §§ 2–4 Ahura Mazdāh himself prays to him that he may vanquish the creatures of Ahriman, thereby acknowledging his own inferiority. Nyberg[6] is certainly right in emphasizing that this episode can only indicate the adoption of the deity of another cult into the Mazdean community. The *Yašt* goes on to enumerate the various mythical heroes who sacrificed to Vayu, and whose requests were granted. The prayers of the evil Dahāka and the otherwise unknown Aurvasāra were, however, left

[1] Yt. 15. Though generally known as the *Rām Yašt*, it is devoted entirely to Vayu. The change of name is probably a Mazdean attempt to minimize the importance of Vayu in the Avesta.

[2] *Vayu I, passim.*

[3] CCM. 1941, pp. 197 ff.; *Die Religionen des alten Iran*, pp. 300 ff.; cf. Geo. Widengren, *Hochgottglaube im alten Iran*, pp. 189 ff. The traditional view will be found in Lommel, *Die Yašts des Avesta*, pp. 143 ff.; Gray, *The Foundations of Iranian Religions*, p. 169.

[4] According to Nyberg (*Religionen*, pp. 300, 317) the worshippers of Vayu were originally situated on the upper or middle reaches of the Jaxartes; and the country called *vaēkərəta* in the Avesta is really **Vayu-kərəta* 'made by Vayu'. Cf. Skt. *vaikṛtika-*, a Yakṣa of Gandhāra mentioned in the *Mahāmāyurī* (Lévi, JA. 1915, p. 49).

[5] CCM. 1931, p. 198.

[6] *Religionen*, p. 292.

unanswered. With the termination of these prayers we come to the names of Vayu (§§ 43–48). This passage, though in prose, late, and in places corrupt, is of the greatest interest to the religious historian.

His name is Vayu because he pursues (*vayemi*) both the creation of Ohrmazd and that of Ahriman: he is the 'catcher' (*apayate*), for he catches both the creation of Ohrmazd and that of Ahriman. He is the all-conqueror because he conquers both creations. Among other epithets we may cite *zinakə* 'the harmful', *vindiχᵛarənə* 'he who finds the *χᵛarənah* (fortune)', the swift and the most swift (*aurvō, aurvōtəmō*), the strong and the most strong (*taχmō, taχmōtəma*), the firm and the most firm (*dərəzrō, darəǰištō*), the mighty and the most mighty (*aoǰi, aoǰiš*). He conquers at one blow (*haθravana*), opposes the demons and subdues the enemy (*viδaēvō-karə, ṯbaēšō-tarō*); he is a sharp spear and the owner of a sharp spear (*tižyarštə, tižyarštiš*), a broad spear and the owner of a broad spear (*pərəθvarəštə, pərəθvarəštiš*).[1] When a man is bound, he stands still and lets him advance and then carries him away.[2] He must be invoked in battle or by a prince when he runs or rides out to battle (§ 50). He is pictured as wearing a golden helmet and a golden crown; he has a golden chariot and golden wheels, golden arms and golden garments, golden shoes and girdle.[3] Further he is worshipped by unmarried women who pray for a husband (§ 40).

From this brief outline of the *Yašt* it will be seen that Vayu is above all a god of war and warriors,[4] and this trait remains with him down to the Sassanian period, when he is expressly referred to as the god of the *Artēštārān*, the second or warrior caste.[5] His antiquity is undisputed since he appears in the *Rig-Veda* where one whole hymn is devoted to him.[6] Both in the Avesta and the Veda he is associated with Vāta, the Wind: in the Veda also he appears frequently with Indra and once with the Maruts, and is therefore regarded as a wind god.[7]

That he was in some part of Īrān elevated to the rank of supreme deity appears clearly in the fifteenth *Yašt*. Ahura Mazdāh prays to him, and he pursues both creations, that of Ahura Mazdāh as well as that of Ahriman: further, he conquers them both. He is in fact superior to good and evil, and like the warrior caste of which he is the patron, he manifests himself

[1] The epithets of Vayu will be found conveniently transliterated and translated in Wikander, *Vayu I*, pp. 7–9, also in Widengren, op. cit., pp. 189–90.

[2] Wikander, op. laud., p. 10: Widengren, p. 191.

[3] Wikander, pp. 12, 33; Widengren, pp. 193–4.

[4] Nyberg, CCM. 1931, p. 219.

[5] Text Z 3, § 1: 'Vāy of the long Dominion who, among spiritual beings, has the office of chieftainship of the warriors.'

[6] RV. iv. 46: for the Vedic Vāyu cf. Keith, *The Religion and Philosophy of the Veda and Upanishads*, i, p. 139.

[7] His name means simply 'he who blows'. In Sanskrit Vāyu comes to mean simply 'the wind'.

through force. Obviously the dualistic Zoroastrians during their syncretistic period, when confronted by so amoral a deity, must have been gravely embarrassed. Their solution was ingenious: the personality of Vayu was divided into two. The Good Vayu became, like the other deities, assimilated into the system, a beneficent power subordinate to Ohrmazd. The Bad Vayu, on the other hand, became a demon of death. We have noticed that in the *Yašt* Vayu is described as carrying off those who are bound. In the *Vidēvdāt*,[1] where the dichotomy of his person has already taken place, we find the incident repeated but characteristically changed. Zoroaster asks Ohrmazd if fire or water kill a man: Ohrmazd replies that neither fire nor water kill a man,[2] but that Astōvīδōtu (the demon of death proper) binds him and that Vayu carries him off bound.

In the *Aogəmadaēčā*[3] or Mazdean liturgy for the dead the transition from the simple to the dual view of Vayu has not yet taken place. He is indeed the bringer of death, but apparently not a demon; for he is spoken of in terms of awe suitable only to a powerful god. Though this passage has been repeatedly quoted in recent times,[4] it has a certain impressiveness, and we willingly avail ourselves of the excuse that no account of Vayu can be complete without it in order to quote it. It runs as follows:

> The path can be avoided which a running river guards: only the path of the pitiless Vayu can never be avoided.
>
> The path can be avoided which is guarded by a dragon of the size of a bull, that devours horses and men, that slays men and is pitiless: only the path of the pitiless Vayu can never be avoided.
>
> The path can be avoided which a dusky bear guards: only the path of the pitiless Vayu can never be avoided.
>
> The path can be avoided which is guarded by a robber who slays at one blow and is pitiless: only the path of the pitiless Vayu can never be avoided.
>
> The path can be avoided which (is commanded) by an army equipped with chariots and (lurking) in ambush: only the path of the pitiless Vayu can never be avoided.[5]

In the Pahlavī texts the division of the personality of Vayu into two distinct entities is complete. One is called *Vāy i vēh* 'the good Vāy' (as we shall now call him), the other *Vāy i vattar* 'the evil Vāy'. But a trace of his

[1] 5. 8–9.

[2] Fire and water, being pure elements and, as such, holy, could not be regarded as being responsible for the death of anyone: in cases of drowning and burning, then, the responsibility was shifted on to the two death demons.

[3] v. the edition of Duchesne, JA. 1936, pp. 241–55. The passage here quoted forms §§ 77–81 of his edition: v. also Wikander, op. laud., pp. 96–101 and his most exhaustive and original commentary.

[4] v. especially Nyberg, CCM. 1931, pp. 205 ff.; Widengren, op. cit., pp. 192–3.

[5] See note B, p. 103.

original ambiguous nature is allowed to remain: for beside the personal god and the personal demon, a third variant of this Protean deity is to be met with; for Vāy, once the god of the wind that blows between heaven and earth, has now become the intervening space between the Kingdom of Light above and the Kingdom of Darkness below.[1] Within this impersonal element the struggle between the principles of Light and Darkness takes place. As is only fitting, Vāy, who once stood above good and evil, has become a place of mixture between the powers of good and the powers of evil. After the creation, Vāy is conceived of as the atmosphere between the earth and sky: it is used in contra-distinction to the earth (*būm*). 'The original source of fire is the atmospheric fire (*vāyīk ātaχš*): the original source of water is the terrestrial sea. Fire naturally rises to the atmosphere (*Vāy*), and water inclines down towards the earth.'[2] In the macrocosm Vāy is the life-giving power and corresponds to the 'fiery wind' in the body of man 'which is the breath-soul (*ǰān*)'.[3] Here the distinction between the two Vāys is again apparent: just as the evil Vāy is the demon of death, so is the good Vāy the spirit of life. After the universal rehabilitation (*fraškart*) which takes place at the end of the cosmic period, Vāy becomes the dwelling-place of the purified souls: 'the soul, full of bliss, (remains) in the pure Vāy who ever controls the Adversary in the world.'[4] At that period, then, Vāy would seem to be identical with Space. We shall have occasion to discuss this when we come to speak of the cosmology of the *Bundahišn*.

As personal deities the two Vāys are naturally opposed. In the Pahlavī texts the Evil Vāy is simply the demon of death. He is no longer the awful and inexorable god depicted in the *Aogəmadaēčā*, but has become the ignoble henchman of the Devil and is identified with Astōviδāt (Av. Astōvīδōtu). 'Astōviδāt is the Evil Vāy who carries the breath-soul away: as it is said, "When he touches a man with his hand, it is sleep: when he casts his shadow on him, it is fever: and when he sees him with his eye, he smites the breath-soul." '[5] The function of the Good Vāy is to save the

[1] v. text Z 1, § 4.

[2] DkM. 199. 18: *ātaχš bun χān vāyīk ātaχš: 'āp bun χān būmīk zrēh, 'hast čihrīk 'ul-uzišnīh ⟨i⟩ ātaχš'ō vāy; 'ut frōt grāyišnīh i 'āp 'ō būm.*

[3] DkM. 278. 13: *gēhān zīvēnāk ǰān⟨va⟩r ǰān aparkār Vāy i 'pat aδvāč i gēhān 'χᵛānēnd-ič Vāy, 'ut ⟨pat⟩ dēn mēnōk i Vāy-ič ⟨i⟩ rāδēnītār 'gōβēt, čēyōn martōm tan zīvēnāk ātaχšōmand vāt i 'hast ǰān.*—'He who quickens the world and is the life (the breath-soul) of living things is Vāy whose works are high. In the language of the world they call him Vāy: in Religion he is called the Spirit Vāy who orders aright. Similarly what quickens the body of man is the fiery wind which is life (the breath-soul).'

[4] DkM. 44. 6: *ruvān purr-urvāhm 'andar apēčak Vāy ⟨i⟩ pityārak ⟨i⟩ gēhān hamēvīnārišnīk 'bavēt.*

[5] GrBd. 186. 12 (cf. Widengren, op. cit., p. 198): *Astēvihāt Vāy i 'vattar 'kē ǰān 'stanēt; čēyōn 'gōβēt 'ku 'kaδ 'dast 'apar*

soul (*ruvān*) of the righteous from the attacks of his evil counterpart: he takes the soul by the hand and leads it to its appointed place.[1] Nor is he neglectful of the breath-soul (*ǰān*, here as always almost 'life'), for he welcomes it and comforts it after the ordeal it has suffered through its severance from the body.[2] He may, then, be regarded as a ψυχοπομπός to the soul of the righteous dead, while that of the unrighteous is dragged down to hell.

Of his connexion with Vāt, the Wind, little need be said here. One passage, however, deserves to be noted; for it shows that even in the Pahlavī books the personal Vāy might still retain its original indifference to good and evil. Indeed on this occasion he seems to show partiality to the hosts of Ahriman and to cause discomfiture to the Wind. The text speaks for itself: 'The Destructive Spirit cried out to the demons, "Come, destroy the swift and valiant wind created by Ohrmazd: for if ye destroy the wind, then all creation will be destroyed by you." And in that battle, because Vāy of the long Dominion did not come to its aid in time, the wind was laid low.'[3] Because of Vāy's failure to help on this occasion, the wind now blows either too violently or too softly. Here the personal Vāy may be seen to adopt that non-belligerency in the cosmic struggle which characterizes him in his impersonal form.

From this short review of the character and attributes of this important god it may be safely concluded that cosmologically Vāy is conceived of as the intermediate space between the kingdoms of light and darkness or as its presiding genius: in this position—except in so far as the struggle takes place within him—questions of good and evil are not sufficiently involved for the Sassanian theologians to consider the splitting of his person necessary. He was, however, also the god of death; and with the exception of the destruction of the soul,[4] death is the greatest evil that can overtake a

*martōm mālēt, Būšāsp; 'kaδ asāyak 'aβganēt, *tap; 'kaδ-aš 'pat čašm 'vēnēt, 'ǰān 'bē zēnēt.* Cf. GrBd. 47. 15: *Astōvihāt 'kē Vāy i 'vattar 'χᵛānīhēt.*—'Astōvihāt who is called the evil Vāy.'

[1] v. text Z 3, § 1.

[2] Dd. 29. 4: *čēyōn Vāy i 'vattar appurtār 'ut zatār, ētōn-ič Vāy i vēh kōχšītār ['ut] ham patīrak i Vāy i 'vattar, 'ut-aš vizūtār 'hač 'ǰān-appurišnīh 'ut patiγraftār 'ut pānak i 'ǰān.*—'Just as the evil Vāy carries away (the breath-soul) and strikes it down, so does the good Vāy too strive against the evil Vāy, and prevents him from carrying off the breath-soul, and receives and protects the breath-soul.'

[3] GrBd. 132. 8: *drāyast Ganāk Mēnōk 'ō 'dēvān 'ku āy, vāt marnǰēnēt, čēr i takīk i Ōhrmazd-dāt; 'čē 'kaδ-tān vāt marnǰēnīt, atān harvisp dām marnǰēnīt 'bavēt. 'ut 'pat 'ān kōχšišn 'pat Vāy ⟨i⟩ dērang-χᵛatāy rāδ, 'ku-š 'pat gās [i] 'ō aδyārīh 'nē mat, vāt start 'būt.*

[4] MX 46. 2: *Ahriman 'kaδ 'hač martōmān zīvandakīh 'ut 'zan 'ut frazand 'ut hāmōyēn nēvakīh i gētēhīk 'bē 'appurēt, 'nē 'pat 'ēt 'dārēt 'ku-š 'čiš-ič ziyān 'pat 'avē 'kas kart; 'bē 'kaδ-aš 'ān i ēvtāk ruvān 'bē 'appurēt 'ut tapāh 'bē 'kunēt, 'aδak 'pat 'ēt 'dārēt 'ku-m ziyān-ē i bavandak pat-iš kart.*—'When Ahriman robs men of life and wife and child and all the good things of this world, he does not consider that he has done any harm to that person; but when he robs him of his soul alone and destroys it, then he considers that he has done him a perfect injury.'

pious Mazdean. In these circumstances the death god had to be demonized, and, presumably to conciliate those people whose supreme deity they had absorbed and were in the process of distorting, they created a Good Vāy whose function it was to welcome such souls as had succeeded in eluding his evil counterpart.

Before leaving Vāy for the broader question of the *Bundahišn* cosmology, we should mention in passing—no more is necessary, for the question has been adequately discussed by Widengren[1]—a curious myth preserved in the *Dēnkart* and *Dātastān i dēnīk*.[2] Shortly before the time of the final rehabilitation Kay Xusrau, one of the mythical Iranian heroes, resuscitated to facilitate the final destruction of the demons, charges Vāy of the long Dominion with the smiting of the breath-soul of men. Vāy agrees that he is guilty, and in revenge Xusrau turns him into a camel and rides him round Īrān. Finally, though the translation is here uncertain, Vāy seems to cause Xusrau's death too.[3] The myth may be regarded as the final victory of death before the rehabilitation when all creatures partake of eternal life.

Such, in brief outline, is the nature of the god Vāy. Let us now consider him in relation to Zurvān. The two deities seem at first to have been entirely distinct. In the Avesta Vayu plays an independent part, while Zurvān still appears as an exceedingly minor deity. One fact only do we learn about him: he is the god who controls the path which the souls of the dead must traverse before they come to the Činvat bridge: this path is called *zrvō-dāta-* 'created by Zurvān'.[4] He is, then, even at this early date the god of death, and in that respect his function closely resembles that of Vāy. In the later *Yasna* and *Vidēvdāt* the two are connected in invocations: 'We worship the day of Rāman of goodly flocks, of Vayu who works highly . . . of Θwāša who follows his own law (*χᵛaδāta-*), of the infinite Zurvān and Zurvān who for a long time follows his own law (*darəγō-χᵛaδāta-*).'[5] Again we find the stock epithet of Zurvān, *darəγō-χᵛaδāta-*, once applied to Vayu,[6] and may therefore assume that at the time of the composition of the latest parts of the Avesta a definite relationship existed between the two gods.

In the Pahlavī texts the relationship has become closer. Vāy, after

[1] See note C, p. 104.

[2] 35. 3. Cf. also PhlRiv. 48. 39.

[3] Dd. l.c. has: *Kay-Xusrau 'kē 'hač Vāy i dērang-χᵛatāy vitārēnīt.* The last word means literally 'to cause to pass', and I should therefore translate, 'KayXusrau whom Vāy of the long Dominion caused to pass away'.

[4] Text A 1 = Vd. 19. 29.

[5] Text A 2 (Ys. 72. 10; *Sīhrōčak* i. 21 and ii. 21).

[6] Ny. 1. 1. Vayu here appears in the form *vayąm* (acc. fem.!).

becoming identified with the Void or intermediate space between the realms of light and darkness, is further identified with Space: after the creation all created things exist within it.[1] Zurvān is Time through which alone the act of creation is possible.[2] The two deities are thus intimately connected, and we have the evidence of Damascius on the authority of Eudemus of Rhodes that the Magians regarded Space and Time as the prime principle from which the good god and the evil demon arise.[3] Eznik and the sources allied to him know only of Zurvān as the supreme deity and make no mention of Space; but too much importance cannot be attached to this, for the Zurvān of Eznik is a figure of mythology while that of the Pahlavī texts is more an intellectual concept. Further, the connexion between Time and Space is so intimate that they may be regarded as identical: for, according to the *Greater Bundahišn*, good 'things bestowed reach (men) through Time (*zamān*) *who is Vāy of the long Dominion*, whether it be the instrument of Zurvān or of Ohrmazd.'[4]

The whole *Bundahišn* cosmology is somewhat complicated by the fact that the concept Space is referred to in three ways: sometimes it is Vāy; sometimes *gās* or *gyāk*, the ordinary Persian words for space or place (the former also having the meaning of time); and sometimes it is Spihr which, meaning strictly the firmament, later came to include all space within it. The confusion is due to the syncretistic nature of the religion with which we have to deal. As we have seen, Vāy or Vayu was the supreme deity of a people living in all probability in eastern Īrān. Zurvān and Spihr belong to western Īrān, the former appearing to be extremely ancient, as proper names from the Nuzi documents show. These date apparently from the twelfth or thirteenth century B.C. and give us the forms *Za-ar-wa-an*, *It-ḫi-Za-ar-wa*, *Ar-Za-ar-wa*, and *Du-uk-ki-Zar-ar-wa*.[5] The early existence of Spihr in the west is also attested by the proper names Σπιθριδάτης and Σπιθροβάτης.[6] Spihr is strictly the firmament[7] rather than Space: it is the seat of the stars and therefore controls the fate of man.[8] As we shall soon see, Time and Space, which at first were infinite, had to be limited in order to make the act of creation possible. After the limitation Spihr is strictly

[1] v. esp. text Z 16: 'Its (Time's) limitation consists in the movement of matter in Vāy by means of the firmament (*spāš*).'

[2] Texts Z 14, 15, 16.

[3] Text G 1.

[4] Text Z 3, § 3.

[5] Collected by Widengren, op. cit., p. 310. The forms quoted will be found in AASOR. xvi, Nos. 46–50.

[6] References in Justi, *Namenbuch*, p. 310, and Nöldeke, *Persische Studien*, Sb (Kaiserlichen)AW. 1888, pp. 421–2. Henning (JRAS. 1942, p. 239) is unconvinced that these forms prove the existence of an Old Iranian **spiθra-* whence Phl. *spihr*. His equation of *spihr* with Gk. σφαῖρα is not entirely convincing.

[7] Or so the text DkM. 207 implies: v. n. 1, and p. 89, n. 1.

[8] *v. infra*, pp. 158 ff.

the starry firmament and Vāy the space within it. Matter moves in Vāy but is controlled by Spihr.[1]

Spihr is the Pahlavī translation of the Avestan *Θwāša-*:[2] its epithet *χᵛatāy* 'lord', therefore, corresponds to the standing epithet of Θwāša, *χᵛaδāta-* 'who follows his own law', just as *dērang-χᵛatāy*, the standing epithet of Zurvān, corresponds to Av. *darəγō-χᵛaδāta-*. The god Θwāša has hitherto generally been identified with Space and has been fully discussed by both Nyberg[3] and Widengren.[4] This identification, however, is not quite exact. *Θwāša* would represent OI. **θwarta-* (cf. Skt. *tvar-* 'hurry')[5] and must mean 'he who hurries': hence we have MP. *spahr* (*θwahr*), just as we have *ahrov* from *ašavan-*.[6] *Spahr* is identical with *spihr*, who in turn is identical with *spāš* (=*Θwāša*). Spihr is primarily the firmament, only secondarily Space; and *a priori* the same may therefore be assumed of Θwāša. Of the latter it must be confessed that extremely little is known. Besides being mentioned three times with Zurvān[7] it appears once along with other deities, in the entourage of Mithra, a position obviously better suited to the firmament than to so vague a concept as Space.[8] Moreover, one would naturally think of the firmament as 'him who hurries'—a phrase which would not immediately occur to one in connexion with Space. As anyone even moderately familiar with Persian poetry knows, the firmament continues to be described as *tīz-rau* 'swiftly moving' far down into the Muhammadan period. The identification of Θwāša with Space must, however, be inferred from the *gās i χᵛaδāt* of the Pahlavī *Sīh-rōcak*:[9] thus Θwāša appears in the company of Zurvān (Time), and Eudemus of Rhodes speaks of Space and Time as the original principle.[10] Θwāša is equivalent to Spihr, the firmament, and therefore to the space contained within the firmament.

But to return to Vāy. In the Pahlavī literature the assimilation of this deity to Zurvān has gone far. As we saw in our third chapter, one of the prime attributes of Zurvān was justice. 'Who is the most just? Finite Time', we read in one of the texts.[11] Justice, too, is one of the attributes of Vāy, for he 'is more just than the just and has respect for none, nor does he accept

[1] Text Z 16 = DkM. 207: '. . . the movement of matter in Vāy by means of the firmament (*spāš*, i.e. *Spihr*), as, for example, the course of the luminaries, the blowing of the wind, the running of water, the growth of plants'.

[2] v. text Z 11, § 5 = DkM. 205. 19. The same identification occurs ibid. 278. 17. Darmesteter (ZA. ii, p. 310, no. 45) had already observed this identification.

[3] CCM. 1931, p. 103.

[4] Op. cit., p. 231.

[5] So rightly Bartholomae, AIW., s.v.

[6] This seems to be the obvious interpretation of the word discussed in BSOS. ix, p. 313. The suggestion put forward there now seems to me most improbable.

[7] v. text A 2.

[8] Yt. 10. 66.

[9] *Infra*, pp. 199, 217.

[10] Text G 1.

[11] Text Z 24 (*b*).

bribes: and he observes justice with both master and servant, with the one as with the other.'[1] As gods of death both are said to possess a 'path'; for we hear of the path 'created by Zurvān' along which the soul of the dead proceeds to the Činvat bridge:[2] similarly we learn in the *Aogəmadaēčā* that all paths may be avoided, though beset with frightful dangers; only the path of Vayu can never be avoided. Both gods are terrible and cannot be escaped. Of Vāy it is said: 'Wisdom it is which is better than all the riches on the world; and fate it is which is lord over all persons and things; and the Evil Vāy it is from whom no one can escape.'[3] Similarly Zurvān can never be hidden[4] and there is no remedy against him.[5] When Time comes upon a man, he can do nothing against it;[6] and Time sews up the eye of man.[7]

Both gods seem originally to have been foreign to the dualistic system of the Mazdeans; but both were absorbed into it, losing much of their original character in the process and causing grave embarrassment to the Mazdeans, who never entirely succeeded in making them a homogeneous part of their system. Both gods had originally been superior to good and evil. In the case of Vāy the Mazdeans reacted by neatly bisecting him into a good and a bad half. The case of Zurvān was more difficult; for that deity had, at the beginning of the Sassanian period or earlier, been elevated to the rank of father of gods and demons. The Mazdeans were, then, faced with three alternatives: either they could split his personality in two as they had already done to Vāy; or they could eliminate him altogether from the pantheon; or they could assimilate him as much as possible to Ohrmazd, one of whose hypostases he would then be. To anyone acquainted with the Pahlavī literature it is obvious that no general agreement could be reached among the Mazdeans on this subject; for in different texts we find all three views represented. Thus in the *Dēnkart* we find that Time belongs both to the creation of Ohrmazd and to that of Ahriman,[8] though elsewhere in the same book it is referred to as the 'eternity of Ohrmazd'.[9] Mānuščihr alone has eliminated Zurvān entirely from the pantheon, and even seems to take care never to mention him. In the *Šikand Gumānī Vazār*, too, he plays no important part: he is regarded solely as the Infinite and as such incomprehensible.[10] In the *Bundahišn* and more particularly in Zātspram his character has been less distorted, and it is from them that we learn most. Let us then now turn to the cosmology that they present.

[1] YF. 3. 34: *'hač rāstān Vāy i 'vēh rāstar 'kē hēč-aš 'kas āzarm 'nē, 'ut pārak 'nē 'stanēt, 'ut χᵛatāy 'ut bandak rāδ 'apāk ēvak ditīkar rāstīh 'dārēt.*

[2] v. p. 240.

[3] Text Z 29.

[4] Text Z 25 (*a*).

[5] Text Z 25 (*b*).

[6] Text Z 26 (*a*).

[7] Text Z 26 (*b*).

[8] Text Z 18 (*a*), (*b*); cf. DkM., p. 92, where *zamānak 'ān i yazdān* (1. 11) 'the time of the gods' is contrasted with *zamānak 'ān i 'dēvān* (1. 20) 'the time of the demons'.

[9] v. esp. texts Z 15, 20, 22.

[10] Text Z 23, § 53 ff.

(*b*) *The Mazdean Cosmology*

In the accounts of the creation that have come down to us it is not always easy or possible to draw a clear distinction between what may be called Mazdean and what may be called Zervanite. The *Indian Bundahišn*, however, pays little attention to Time (Zurvān) and, with a few modifications, may therefore be taken as our basic text for the Mazdean cosmology. To this we must now address our attention.

In the beginning Ohrmazd was on high and dwelt in the Endless Light: he was characterized by omniscience and wisdom which some call Religion (*dēn*). Ahriman was in the depths and dwelt in the Endless Darkness: he was slow in knowledge and his will was to do harm. Between the kingdoms of light and darkness was the Void which some call Vāy.[1] This, briefly, would seem to be the Mazdean view of the universe before Ahriman's attack on the kingdom of light and the creation consequent on it.

The *Indian Bundahišn* has, however, borrowed some Zervanite motifs and combined them with the orthodox Mazdean version. It was faced with the task of reconciling two religions which were irreconcilable. One had elevated Time above Ohrmazd and Ahriman and made it the supreme deity and first cause: this God was tetramorphous, comprising time, space, wisdom, and power:[2] standing above good and evil, he was indifferent to both. As Infinite Time he was eternal and eternity.[3]

The Mazdeans, on the other hand, acknowledge two principles, Ohrmazd and Ahriman. With the first was associated all that was good and beautiful; with the second all that was evil and foul. Neither could claim to be infinite since both ruled in their respective kingdoms and between them was the Void. How were these points of view to be reconciled? and what part was to be assigned to Time and Space in the new syncretism? The author of the *Šikand Gumānī Vazār* may, in this respect, be regarded as the most 'orthodox' interpreter of the Mazdean view, for he strips Time of all the attributes and functions with which the Zervanites had enriched it. Time and Space—or the Void as he calls it, though he obviously does not use the word in the sense of the 'open space' between the kingdoms of light and darkness—are, according to him, alone infinite:[4] the infinite is not susceptible of division[5] but is an essence pervading everything.[6] The two

[1] Z 1 (GrBd., chap. i), §§ 2–4.

[2] v. Chapter VIII.

[3] Text Z 20, para. 2, 'Infinite Time the essence of which is eternity'.

[4] Z 23 (= ŠGV. 16), § 53.

[5] Ibid., §86.

[6] Ibid., §102.

opposing powers are not infinite;[1] nor is the wisdom of Ohrmazd infinite, for it is confined to the possible: he can have no knowledge of the impossible. He cannot be infinite, for, if he were, he would not be aware of his infinity. The infinite can by definition not be comprehended; therefore it is incomprehensible to the intellect of the deity too.[2] All that can be predicated of it is that nothing can exist without it and that it can never be understood.[3]

In his treatment of the Infinite Mardān-Farruχ, the author of the *Šikand*, is at variance with all the other Mazdean writers; for he does not admit the possibility of the limitation of Time—Time and Space being infinite. In so doing he would seem to deny the doctrine, found in all the other sources, that Time was created finite from infinite Time and that after twelve thousand years it would merge again into the infinite. In so doing he effectively rid the Mazdean system of Zurvān, the god of Time; for according to him the latter, being infinite, was consequently incomprehensible and uncomprehending: it had no sort of control over human affairs, was without power, pervading the universe but not affecting it. For him, a Mazdean dualist and a rationalist, the question of infinite Time was of less than academic interest. Discussion of so intricate and vague a subject seemed to him only to confuse the minds of the intellectually immature.[4] As Zervanite doctrines can only have brought confusion into the Zoroastrian Church, he was prepared to eliminate the offending deity altogether, especially since he lived at a time when his Church was gradually being destroyed by the proselytizing zeal of an aggressive monotheistic creed. At such a time, he must have thought, the luxury of doctrinal fluidity could ill be afforded.

Mardān-Farruχ was a dualist and a rationalist, and his solution of the question of Zurvān-Time was reached in accordance with his philosophy. The author of the *Bundahišn* was a dualist and a traditionalist. In the latter capacity he had inherited doctrines which were incompatible. On the one hand he had been taught that the Cosmos as we know it had arisen out of the mixture of two eternally hostile principles and that these principles were of different substance and in origin entirely distinct: on the other he had learnt that Zurvān-Time stood above both these, that he manifested himself as fate and thereby controlled human destinies.[5] Though at his time the doctrine that Zurvān was the father of the two opposing spirits had, in all probability, been proscribed,[6] the Zervanite party within the

[1] Text Z 23, § 96.
[2] Ibid., § 66 ff.
[3] Ibid., § 103 ff.
[4] Ibid., § 105.
[5] *v. infra*, Chapter X.
[6] Probably under Xusrau I; cf. *supra*, p. 48.

Church would still seem to have been strong enough to be worth conciliating. A compromise had therefore to be sought. Let us see how the author of the Mazdean account of the creation found in the *Bundahišn* effected this.

From the Zervanites he probably learnt that their supreme god, Zurvān, comprised Time, Space, Wisdom, and Power.[1] In the Mazdean system Ohrmazd was the supreme deity, good, wise, and powerful. The later Mazdeans, then, tried to fuse the two deities into one and to make Time whom they now call simply *zamān* (the ordinary Middle Persian word for 'time') rather than the archaic *Zurvān*,[2] an hypostasis of Ohrmazd. Thus in the opening words of the *Bundahišn* we find that Time is exclusively connected with Ohrmazd and elsewhere it is described as the eternity of Ohrmazd:[3] 'Ohrmazd and the Space, Religion, and Time of Ohrmazd were and are and ever shall be.'[4] On this point the *Dēnkart* is not consistent, for it refers to Time as the eternity of Ohrmazd, but also speaks of it as being common to Ohrmazd and Ahriman.[5] The latter view is obviously Zervanite in origin.

The same tendency is perceptible in the case of Space, for it tends to be identified with the Endless Light which is the place of Ohrmazd.[6] Such an identification is, of course, logically untenable since Space must also comprise the Endless Darkness and the Void between the light and the darkness. As we shall have occasion to discuss the fusion of the personalities of Zurvān and Ohrmazd in a later chapter, no more need be said here.

After describing the original condition of the Cosmos, the *Bundahišn* interposes a digression on the infinite and the finite,[7] the object of which seems to be to associate Ohrmazd with the first and Ahriman with the second. In space the Endless Light is infinite in an upward direction but bounded on the nether side by the Void: similarly the Endless Darkness is infinite in a downward direction but finite on the upper side. The two Spirits themselves are both finite and the omniscience of Ohrmazd is also finite, being confined only to what is made possible by the terms of the treaty which is subsequently made between the two Spirits.[8] By this it is probably meant that the prescience of Ohrmazd is bounded by natural law

[1] *v. infra*, Chapter VIII.
[2] v. p. 81, n. 2.
[3] Texts Z 15, 22.
[4] Z 1, § 2.
[5] v. p. 90, nn. 8, 9. Worthy of attention because of its oddity is the attempt of DkM. 23. 12 (text 12, § 5) to reconcile the two points of view. Two facts had to be faced, first that Ohrmazd was the supreme deity and good, and second that Time comprised both good and evil. Thus the author of the *Dēnkart* invents the ingenious myth according to which Ohrmazd is said to have dyed Time with colour—with good and evil!
[6] Cf. *infra*, p. 201.
[7] Z 1, § 5.
[8] The terms of the treaty are inviolable—'and till it is completed no one can change it or make it different' (text Z 8, § 9).

which can be transgressed by neither side in the cosmic battle. The question of the treaty will receive our attention later.

In Time the creation of Ohrmazd is regarded as infinite in futurity since it will rule supreme in the end for ever and ever; but the creation of Ahriman is finite since a time will come when it will be destroyed. Thus the Mazdeans were able to conceive of infinity in one direction only; in space infinite height starting from a given lower line; in time infinite futurity starting from a fixed moment. In this they were followed by the Muhammadans, who distinguish between *azal* 'eternity without beginning' and *abad* 'eternity without end'.

Though separated by the Void from the kingdom of Ahriman, Ohrmazd, being omniscient, knew of it and was aware that once Ahriman had seen his kingdom he would attack. Ahriman meanwhile was prowling about in the darkness, ignorant of the existence of Ohrmazd and the light.[1] When he reached the border, however, he saw a point of light; and having seen it, he desired it and envied it: and being envious he sought to destroy it. Realizing in time that Ohrmazd was more powerful than he, he plunged back into the darkness to fashion weapons with which to attack his rival. Ohrmazd meanwhile created the 'ideas' or unseen prototypes (*mēnōk*) of the sky, water, earth, plants, cattle, man, and fire: for three thousand years these remained motionless.

In his account of these events Zātspram differs slightly from the *Bundahišn*. According to the latter the mere sight of Ohrmazd and his 'ideal' creation was enough to convince Ahriman that an attack on them would be foolish in the extreme: but in Zātspram's account Ohrmazd, perceiving that Ahriman had reached the border and that an attack was imminent, forestalled his adversary and himself joined battle: 'by the pure word of the Law he laid him low and hurled him back into the darkness.'[2] The episode, recorded by Zātspram alone, is likely to be of Zervanite origin. We shall discuss it later when we come to deal with the cosmic period of twelve thousand years.

As the spirits were fashioning their respective creations, they observed each other at work: but whereas the creation of Ahriman seemed frightful and evil to Ohrmazd, Ahriman, against his will, was forced to revere the creation of Ohrmazd, for it was 'profound, victorious', and 'informed of all'.[3] At this point Ohrmazd offered peace to Ahriman and invited him to co-operate with him in the work of creation: in return for his co-operation Ahriman would be 'deathless and unageing, uncorrupting and undecaying'.

[1] See note D, p. 104.
[2] Z 4, § 4.
[3] Z 1, § 8.

But by his very nature Ahriman could not accept, for his desire is to hurt. Thus he refused to help, and threatened to destroy the creation of Ohrmazd, to bring his creatures to hate him and to seduce them to his own allegiance. This he did because he was convinced that Ohrmazd's offer was merely a sign of weakness and that he was therefore imperfectly armed for the battle.[1]

With the rejection of his offer, Ohrmazd realized that there was only one expedient: he must fashion forth Time, that is to say, he must create a period of nine thousand years in which the great cosmic battle should be fought: otherwise the struggle would be everlasting. By fixing a definite period he would thus force the powers of darkness to show their hand: the issue would become acute,[2] and a decisive struggle in which he was sure of victory would remove the danger of further attack on himself and his creation for ever. He therefore proposed a period of nine thousand years to Ahriman and the latter accepted the challenge. Ohrmazd, however, knew that of the 9,000 years 3,000 would pass entirely according to his own will, 3,000 would be filled with struggle, while in the last 3,000 Ahriman would finally be made powerless.[3]

Simultaneously with the creation of the period of nine thousand years he chanted the *Ahunvar* prayer by which he revealed to Ahriman his own final victory, the defeat of Ahriman and destruction of the demons, and the eventual immunity of all creatures from the attacks of the powers of darkness. This revelation was a crushing blow to Ahriman: he swooned and fell back into the darkness and lay there unconscious for three thousand years.[4]

In his account of the creation of the world-period Zātspram again differs; and on this occasion there can be no doubt that he draws on a Zervanite source. 'Ohrmazd, in his spiritual wisdom,' he says, 'saw that what Ahriman had threatened, he could do unless the time of the conflict were limited. He begged Time (*zamān*) to aid him, for he saw that through no intermediary belonging to the light would (Ahriman) desist. Time is a good helper and right orderer of both: there is need of it. (Ohrmazd) made it in three periods, each period three thousand years. Ahriman desisted.'[5] Up to this point not a word has been said about the existence of Time; yet we are here suddenly confronted with an almost personified conception of that deity. Moreover, he appears to be more powerful than either Ohrmazd or Ahriman, for Ohrmazd approaches him as a suppliant. He is thoroughly

[1] Z 1, §§ 9–12; cf. Z 4, §§ 5–7.
[2] Admirably expressed by Nyberg, CCM. 1931, p. 39: 'Le plan d'Ormuzd vise à tirer l'ennemi de son état caché, à rendre aigu, pour ainsi dire, le mal.'
[3] Z 1, §§ 12–14.
[4] Ibid., §§ 15–16; cf. Z 4, §§ 12, 24.
[5] Z 4, §§ 8–9.

alarmed by Ahriman's threats and realizes that they can indeed be put into practice unless Time comes to his aid. Thus, though Zātspram has hitherto followed the orthodox Mazdean version of the cosmogony, he now speaks as a Zervanite, for he tacitly assumes the pre-existence of Zurvān-Time and envisages him as a deity whom both Ohrmazd and Ahriman need[1] and whose assistance they must solicit.[2] What is even more curious, he does not conceive of him as being intimately connected with Ohrmazd, much less as his hypostasis as the *Bundahišn* does; for he implies that he is not a deity of light[3] and is therefore essentially different from Ohrmazd whose place is the Endless Light. We can then scarcely avoid the conclusion that Zātspram, whose heterodoxy in other matters caused grave concern to his brother, Mānuščihr,[4] was a Zervanite at heart; for though he nowhere states that Zurvān is the father of the two Spirits, he seems to write on this and other occasions as if that myth were already known. How else can we explain the sudden appearance of the god Time who controls the activities of both Spirits and is not a god of light, but apparently more powerful than the principles of light and darkness?

We now come to the problem of the cosmic period. The difficulty is that our sources do not agree about its length: some mention the figure 9,000 and others 12,000 years. On the grounds that the figure of Eznik, Plutarch, and the *Mēnōk i χrat* was 9,000, Benveniste concluded that this was the properly Zervanite figure:[5] he did not, however, attempt to explain why this figure should have been selected. Nyberg, on the other hand, maintained that 12,000 must be the Zervanite figure,[6] that is the figure given by the *Bundahišn*—9,000 years conflict preceded by 3,000 years creation of the 'ideal' world. As Nyberg rightly points out, it is impossible not to find here an allusion to the number of the Signs of the Zodiac. This supposition, as he justly remarks, is confirmed by the evidence of the *'Ulemā i Islām* where each millennium is placed under one of the constellations.[7]

[1] On the need that everything has of Time cf. text Z 14: 'The existence of all has need of Time. Without Time one can do nothing that is or was or shall be. Time has need of none of these for anything.'

[2] According to the *'Ulemā* (Z 37, § 14) Time helps Ahriman as well as Ohrmazd.

[3] Cf. our remarks, pp. 55 ff.

[4] In the *Epistles of Mānuščihr* Zātspram is accused of trying to abolish the *Bareśnūm* ceremony: it would appear also that he had had intercourse with a Turkish tribe called Tuγazγaz (Mān. 2. 1. 12) who, according to Mas'ūdī, were Manichaeans (v. further Minorsky, *Ḥudūd al 'Ālam*, pp. 263–77). v. Dhabhar's introduction to the *Epistles*, esp. pp. 10 ff.: it is unfortunate that the letters are so obscure as to yield very little sense.

[5] *The Persian Religion*, pp. 107 ff.

[6] CCM. 1931, p. 57. Junker, *Aionvorstellung*, p. 172, takes 12,000 years to be the length of *zamān i dērang-χᵛatāy* and suggests that the first three thousand years may, in the Zervanite account, have been favourable to Ahriman; cf. our remarks below.

[7] *'Ulemā* (Z 37), § 13 ff.

One may add with equal truth that the great cycle of 12,000 years corresponds to the year with its twelve months; for Bērūnī mentions in connexion with the religion of the Magians a cycle of '12,000 years, corresponding to the number of the Signs of the Zodiac and of the months'.[1] In view of the close connexion of Zurvān with the firmament[2] which is disputed by none, it would seem that Nyberg's view is certainly right.

Let us now examine the evidence. The figure 12,000 is given by the *'Ulemā* and the Zervanite fragments of the *Greater Bundahišn*, and by Bērūnī. The figure of the *Bundahišn* cosmology and of Zātspram is 9,000 years of strife in addition to 3,000 years of 'ideal' creation; an aggregate, therefore, of 12,000 years.

The figure 9,000 is given by Eznik, Theodore bar Kônai, and Šahristānī[3] among the non-Zoroastrian sources, and by the *Mēnōk i χrat*[4] and the *Dātastān i dēnīk* (36.9), while the account of Plutarch speaks of the two deities as ruling in turn for 3,000 years each plus a further 3,000 years in which the two become disentangled.[5]

Besides these Theodore Abū Qurra[6] gives the figure 7,000 years, in this case therefore corresponding to the planets rather than the Signs of the Zodiac.[7] Šahristānī also gives this figure in his account of the Gayōmarθiyya[8] and in this the *Bahman Yašt* seems to agree with him.[9]

That 12,000 is the Zervanite figure seems proved by its occurrence in the *'Ulemā* and the Zervanite part of the *Greater Bundahišn* and by Bērūnī's statement that the number twelve corresponds both to the Signs of the

[1] *Chronology*, Sachau, p. 14: translation, p. 17.

[2] The firmament itself is compared to the year: cf. GrBd. 27. 8: *sitīkar 'ēn spihr 'pat humānākīh ⟨i⟩ 'sāl-ē 'nihāt, 12 aχtar čēyōn 12 'māhīkān, 'har aχtarīk 30 sus(?) čēyōn 'har 'māh-ē 30 'rōč-šapān.*—'Third he made the firmament like the year, the twelve constellations like the twelve months, and the thirty degrees of each constellation like the thirty days and nights in each month.'

sus: on the reading of this word v. Henning, JRAS. 1942, p. 238.

[3] Texts F 1, §§ 78–79; F 4, § 5.

[4] Texts Z 8, § 9; Z 24 (*a*).

[5] Text G 4. Such seems the obvious interpretation of the Greek. Junker, however, (*Aionvorstellung*, p. 145) against Söderblom (*Hoshang Memorial Volume*, Bombay, 1918, p. 228), supposes it to mean that one god rules for 3,000 years while the other is ruled, and that 3,000 years of battle follow. This view does not correspond to any of our other sources and has not been followed.

[6] Text F 2.

[7] Cf. Cumont, 'La Fin du monde selon les mages occidentaux', RHR. ciii, pp. 56 ff.; Bidez–Cumont, *Mages*, ii, p. 78, n. 22: Reitzenstein, *Studien zum antiken Synkretismus*, pp. 45–47.

[8] Cureton, p. 182; Haarbrücker, p. 276. The existence of a separate sect called 'Gayōmartians' is rightly disputed by Schaeder, *Studien*, p. 238.

[9] *Bahman Yašt*, ch. iii. So Reitzenstein, op. cit., p. 45, who thinks rightly that the tree seen in a dream by Zoroaster which has seven boughs made of different metals (gold, silver, and so on in descending order) refers to cosmic periods of a thousand years each, and that each millennium is ruled by a planet. According to the *Bahman Yašt* these branches are 'periods' (*ōβām*), and the tree is the material world (*gētēh*).

Zodiac and the months of the year: it will be noticed later that the 'Spirit of the Year' plays a part in Zervanite cosmology. The wording of the *'Ulemā* leaves no doubt on this point whatsoever: 'and Ohrmazd made Time of the long Dominion manifest which has the measure of 12,000 years, and within it he attached the firmament, the artificer.'[1] On the other hand, there is no reason whatever to attach any importance to the figure 9,000 of the *Mēnōk*, as this refers to the term covered by the treaty (*patmān*) made between Ohrmazd and Ahriman, not to the complete period covered by the 'manifestation' of Time of the long Dominion (*zamān i dērang-χ^{v}atāy*). In the Mazdean cosmology of the *Bundahišn*, a digest of which we have just presented, the same figure occurs, while the preceding 3,000 years are devoted to the 'ideal' creation.

The account of Eznik and Theodore bar Kônai, however, presents serious difficulties, for here Zurvān gives sovereignty to Ahriman for 9,000 years: yet Eznik's myth is beyond all doubt Zervanite. But this is equally true of the *'Ulemā*; and Benveniste in his treatment of the problem seems to overlook this fact. We must therefore admit that both figures appear in Zervanite accounts and try to find an explanation on this basis.

In Eznik's myth sovereignty is given to Ahriman for 9,000 years with the proviso that after the lapse of this period Ohrmazd will do everything according to his will. The Mazdean cosmology of the *Bundahišn*, however, says: 'this too did Ohrmazd know in his omniscience, that within these 9,000 years 3,000 would pass entirely according to the will of Ohrmazd, 3,000 years in mixture would pass according to the will of both Ohrmazd and Ahriman, and that in the last battle the Destructive Spirit would be made powerless and that he himself would save creation from aggression.'[2] With this account Plutarch substantially agrees.

Though granting the essentially Mazdean nature of the *Bundahišn* account, may one not conclude that the last three millennia in which the powers of darkness are finally routed corresponds to the period in Eznik's myth in which Ohrmazd does everything according to his will? The first 3,000 years in which, according to the *Bundahišn*, Ohrmazd does as he pleases, may well have been less comfortable for him in the more pessimistic Zervanite doctrine. Indeed this seems to be implied in a passage in the *Mēnōk* in which it is said that Ohrmazd sees Ahriman afflict his creatures with misery but only retaliates in accordance with the law and patiently.[3] In other words, Ahriman has the best of the battle for 3,000 full years

[1] Z 37, § 12.
[2] Z 1, § 14.
[3] Mχ. 28 (Z 24 (*a*)): 'Ohrmazd, the Lord, is the most patient; for for nine thousand years he sees Ahriman (inflict) misery on his own creatures, yet he does not smite him except with justice and patiently.'

before the treaty is made (assigned to the creation of the 'ideal' world in the Mazdean system) and for 6,000 years after.[1]

At this point we must again return to the *Bundahišn* and Zātspram. We have already seen that the latter speaks of a first battle between the two Spirits before the 'ideal' creation, that is at the very beginning of the 12,000 years' period. In this it is said that Ahriman was repulsed 'by the pure word of the law'.[2] Now the 'pure word of the law' is simply another way of speaking of the *Ahunvar*, the most holy and potent of the Zoroastrian prayers, by means of which Ohrmazd hurls Ahriman back into the darkness after his second assault. It is then probable that Zātspram has substituted the repulse of Ahriman by the pure word of the law for some other myth less agreeable to Ohrmazd. The *Bundahišn* seems to bear this out.

There we read that after the first three thousand years Ohrmazd offered peace to Ahriman and that the latter haughtily refused thinking that Ohrmazd was defenceless and weak.[3] Yet if Ohrmazd had already inflicted one crushing defeat on his adversary and was himself fully equipped for further battle, and if all the time he knew in his omniscience that Ahriman would in any case be defeated, it is difficult to see what reason he could have had for offering a peace which would not particularly benefit himself and which he knew would be rejected. Do these inconsistencies, then, conceal a Zervanite myth in which Ahriman, not Ohrmazd, was the victor during the first three millennia?

Such an hypothesis is strongly supported by the evidence of Šahristānī. This author mentions an attack of Ahriman's in which Ohrmazd is routed: 'and the Light fled with its angels, and Satan pursued it till he hemmed it in in its garden (paradise) and did battle with it for three thousand years, though Satan did not attain to the Lord Most High.'[4] This attack, it should be noted, takes place before the treaty between the two Spirits is made, for Šahristānī goes on to say: 'Then the angels mediated and made peace (between them) so that the Devil and his hosts should dwell in the light for nine thousand years including the three thousand years in which he did battle with him.' It is true that the attack is represented as being directed primarily against the sky and earth, and is therefore certainly to be identified with Ahriman's successful onslaught on the material creation vividly recorded in the fourth chapter of the *Greater Bundahišn*: but this is probably a confusion on Šahristāni's part. What is really valuable, however, is that he tells us of an earlier and successful attack by the powers of darkness preceding the treaty drawn up between the two Spirits. Thus, in

[1] For the ultra-Zervanite doctrine of Ahriman's sovereignty over this world *v. supra*, pp. 69 ff.
[2] Cf. p. 94.
[3] Z 1, § 10.
[4] F 4, § 4.

the light of what he says, Ohrmazd's anxiety to come to terms with his adversary is very understandable: he had suffered a heavy defeat at the hands of Ahriman and was therefore only too pleased to offer a truce.

With these facts in mind we are now in a position to reconstruct the sequence of events during the 12,000 years' period according to the Zervanite interpretation. Broadly speaking it may be said that according to the most pessimistic view Ahriman reigns for a full 9,000 years and that only in the last three millennia is Ohrmazd finally victorious. According to the less pessimistic view Ahriman scores an initial victory in the first tri-millennium after carrying out a successful attack on the 'ideal' creation of Ohrmazd: in the second tri-millennium Ohrmazd offers a truce which is finally accepted: a treaty is made by which the struggle is limited to 9,000 years: Ohrmazd chants the *Ahunvar*, thereby revealing the final defeat of Ahriman: Ahriman loses consciousness and is defeated for the time being. In the third tri-millennium Ahriman again attacks, but this time he concentrates on the material creation which he defiles and torments: in the last Ahriman is finally subdued.

Knowing the Zoroastrian tendency to manufacture exact contrasts between the activities of the two Spirits, I would suggest that Ahriman's attack on the 'ideal' creation took the form of uttering a lie, the demoniac counterpart of the *Ahunvar* prayer which is the utterance of truth. This seems to be corroborated by the curious fact that in the Zervanite fragments of the *Greater Bundahišn* the creation of 'Lying Speech' is mentioned *before* that of 'True Speech' from which the *Ahunvar* proceeds.[1] In every other case the creations of Ohrmazd precede those of Ahriman. If Ahriman made use of Lying Speech at an earlier date with the same effect as that produced by Ohrmazd's subsequent use of the *Ahunvar*, this singular transposition becomes significant. It will, moreover, be recalled that in Eznik's myth Ahriman's first action was to lie to his father, Zurvān, by asserting that he was Ohrmazd.

With regard to the thousand years' sacrifice performed by Zurvān in its relation to the 12,000 years' period, it seems probable that this is not included: for the '*Ulemā*, the only source which contains both traditions, speaks of the creation of Time of the long Dominion, that is the 12,000 years' period, as being subsequent to the genesis of Ohrmazd and Ahriman. This point is emphasized by Eznik, who argues that it would be impossible to sacrifice for a thousand years before the creation of the Sun and Moon through which time proper is manifested.[2]

[1] Z 1, §§ 28–29.

[2] Eznik, ii. 3 (Venice, 1926, p. 131; Schmidt, p. 97; Langlois, ii, p. 376): 'And again, if the sun and moon, by which the hours, days, months and years are reckoned, had not even come into existence, whence did the thousand years appear? for the luminaries did not exist which control the number of the days and months and years.'

The actual treaty between Ohrmazd and Ahriman is again probably Zervanite in origin, for according to Zātspram it is Zurvān who brings it about.[1] Though we shall discuss the whole matter when we come to deal with the Zervanite fragments of the *Greater Bundahišn*, one point deserves to be mentioned here. Šahristānī, in his account of this episode, tells us that 'the angels mediated and made peace (between them)'.[2] Who were these angels? Now Benveniste, in his treatment of Plutarch's account of the religion of the Magians, has drawn attention to the fact that Mithra is there described as μεσίτης.[3] Following this up he rightly adduced the testimony of Eznik, who describes a Magian myth in which the Sun (*χᵛaršēt*) acts as mediator between Ohrmazd and Ahriman (text F 11). The myth tells us that Ahriman invited Ohrmazd to a feast, but that Ohrmazd would not partake of it unless their sons should first have struggled together. In the ensuing battle Ahriman's son is triumphant. Seeking a judge they could not find one; so they created the Sun to be a judge over them. This battle must be identical with that described by Šahristānī, that is the battle which took place before the treaty was concluded, the onslaught of Ahriman on the 'ideal' creation of Ohrmazd. We can therefore conclude that Eznik's account is a popular version of the original battle between the two Spirits. Eznik is not slow to point out that this myth is inconsistent with another according to which the Sun was produced by the incestuous intercourse of Ohrmazd with his mother.[4] The inconsistency, however, disappears if for the Sun we substitute Mithra (Mihr), as Benveniste rightly did.

During the Sassanian period Mithra had become a purely solar deity and might therefore be confused with the Sun. He is a god of contracts and therefore eminently suited to the work of arbitration. Further, Eznik uses the Iranian word *datawor* for 'judge', and this very word is used in the Pahlavī texts in connexion with Mithra. Thus we read: 'We praise and invoke the creator, Ohrmazd, . . . in that he fashioned thee forth, O right-dealing Mihr (Mithra) of wide pastures, for thou art a just judge (*dātaβar*) and wakeful, for thou dost work justice (*dātaβarīh*) and just *mediation* (*miyānčīkīh*) among spiritual and material creatures.'[5] That Mihr, who is

[1] Z 4, § 29; Z 5 (*a*), § 35.

[2] F 4, § 5.

[3] *The Persian Religion*, pp. 89 ff.

[4] Cf. texts F 5, 6, 7 (*a*); further *infra*, pp. 147 ff.

[5] ZXA., p. 241: *stāyēm 'ut āzbāyēm dātār Ōhrmazd . . . 'kaδ-aš frāč brēhēnīt 'tō, kirp⟨ak⟩-gar Mihr i frāχᵛ-gōyōt 'kaδ rāst dātaβar 'ut *ōšōmand* (so Pāz.) *'hēh 'ku 'pat mēnokān 'ut gētēhān dātaβarīh 'ut miyānčīkīh rāst 'kunēh.*

here called 'mediator' as in Plutarch, is indeed identical with the 'Sun' of Eznik's account can therefore scarcely be doubted. A passage in the *Bahman Yašt* is conclusive. Here we see Mihr exercising his office as judge between the two Spirits, for Ahriman has broken the treaty: 'The accursed Destructive Spirit cries out to Mihr of wide pastures (saying), "Rise up in righteousness, O Mihr of wide pastures." Then Mihr of wide pastures cries out (saying), "Of those nine thousand years which were agreed upon, up till now Dahāk of evil religion and Frāsyāβ, the Turanian and Alexander the Macedonian and the demons with leather belts and dishevelled hair have ruled for a thousand years more than the treaty (allowed for)." The accursed Destructive Spirit is laid low when he hears these words.'[1] It will be seen that according to this account Ahriman breaks the treaty and rules for a thousand years more than is his due: he extends his sway into the first millennium when Ohrmazd should finally triumph. Mihr, however, in his capacity of mediator, holds him back and sees that the terms of the treaty are not infringed. As god of treaties Mihr is called *harvisp-patmān* 'he who deals with all treaties'.[2]

Šahristānī, however, speaks not of one mediating angel but of several. The *Bundahišn* mentions three 'judges' (*rat*) who are needed for the material world and will carry all evil away from it in the last days.[3] These judges must surely correspond to the mediating 'angels' of Šahristānī and the *datawor* of Eznik. One we know to be Mihr whose eschatological function is to smite Ēšm, the demon of wrath.[4] Since the number is three, we may be sure that the other two judges are Srōš and Rašn: as gods of justice the three are very closely connected.[5] Srōš is even more intimately connected with the *patmān* or treaty (mean or norm) than Mihr; for he is the genius of *patmān* and as such will smite Āz at the end of the world—Āz being the demon of concupiscence, of excess and deficiency.[6] Even in the

[1] 7. 31–33 (Anklesaria): *vāng 'kunēt Ganāk Mēnōk i druvand 'ō Miθr i frāχᵛ-gōyōt 'ku 'pat rāstīh 'ul 'ēst, 'tō Miθr i frāχᵛ-gōyōt. 'pas Miθr i frāχᵛ-gōyōt 'vāng 'kunēt 'ku 'ēn 9000 'sāl pašt 'i-š kart, 'tāk 'nūn Dahāk i dušdēn 'ut Frāsyāβ i Tūr 'ut Alaksandar i Hrōmāyīk 'ut 'avēšān duvāl-kūstīkān 'dēvān i vičārt-vars 1000 'sālān ōβām vēš 'hač patmān χᵛatāyīh kart. sturt 'bavēt 'ān druvand Ganāk Mēnōk 'kaδ ētōn ašnūt.*

[2] *Miθr Ny.* § 14 (ZXA., p. 25).

[3] Z 1, § 31.

[4] According to the *Bahman Yašt*, immediately following the passage quoted in n. 1, *Miθr i frāχᵛ-gōyōt 'bē 'zanēt Ēšm i χrudrafš.*—'Mihr of wide pastures smites Ēšm of the bloody banner.' This function is elsewhere ascribed to Srōš, who is the adversary of Ēšm *par excellence*. The intimate connexion between Mihr and Srōš, both in the Avesta and the later texts, has long been recognized.

[5] The connexion is first to be seen in *Mihr Yašt* 100, where Srōš is described as riding on the right and Rašn on the left of Mihr. v. further text Z 7, § 5.

[6] Z 5 (*a*), § 44. The destruction of Āz by Srōš seems to be a wholly Zervanite episode, for it is not found in the *Dātastān i dēnīk*: usually his adversary is Ēšm, and him he destroys at the end of the cosmic period: v. further Chapter VII.

Avesta he is described as 'watching over the treaties and compacts between the Lie and the Most Bounteous',[1] that is Ohrmazd and Ahriman. If Mihr and Srōš are the first two judges, there can be no doubt that Rašn is the third, since he is the judge *par excellence*, and it is his function to weigh up the good and bad deeds of the dead. As judge he appears with both Mihr and Srōš.[2] Mihr, Srōš, and Rašn are therefore the three just ones whose duty it is to see that the treaty between Ohrmazd and Ahriman is not infringed. Though the *Bundahišn* says that the three judges were created by Ohrmazd and Eznik represents the Sun (which takes their place) as being a joint creation of Ohrmazd and Ahriman, it is not too bold to suggest that the original creator of the three judges was Zurvān himself, for he is the principle of justice[3] and as such would naturally create the deities whose duty it is to uphold the treaty for which he was himself responsible.

We must now return to the cosmology of the *Indian Bundahišn* which is here quite free from Zervanite ideas. After making Ahriman powerless for three thousand years, Ohrmazd fashions forth the six Amahraspands, Vahuman, Artvahišt, Šaθrēvar, Spandarmat, Hurdāt, and Amurdāt. Ahriman then creates six counter-Amahraspands. Corresponding to the six Amahraspands Ohrmazd creates the material world, first the sky, second water, third the earth, fourth plants, fifth cattle, and sixth man. This is the standard Mazdean account of the material creation and so, briefly and clearly, is it told by the *Indian Bundahišn*.[4]

NOTES TO CHAPTER IV

A. On the difference of opinion among Zervanites on the subject of the origin of Ahriman v. '*Ulemā i Islām* (text Z 37, § 24): 'One party says that it (Time) created Ahriman so that Ohrmazd should know that Time has power over (all) things: another says that there was no need to create him, and that Time said to Ohrmazd, "I have power to do this without bringing pain upon Ohrmazd and ourselves": another says, "What pain or pleasure has Time from the evil of Ahriman or the goodness of Ohrmazd?" Another says that it created Ohrmazd and Ahriman so that it might mingle good and evil, and that things of different kinds and colours might come into existence: another says that Ahriman was an honoured angel, and that because of disobedience of which he had been guilty, he became the target of malediction.' The last theory has plainly been influenced by the Jewish idea of the disobedience of Lucifer.

B. The text is as follows: (77) *pairiθwō bavaiti paϊtā̊ | yim dānuš pāiti [frā bunāṯ] tačiϊtiš: | hā̊ diṯ aēvō apairiθwō | yō vayaoš anamarəždikahe.* (78) *pairiθwō* &c. . . .

[1] Yt. 11. 14: *sraošəm ašīm . . . yazamaide | yō āχštišča urvaitišča | drujō spasyō spəništahe.* Cf. Benveniste, op. cit., p. 92. He was the first to emphasize the importance of this passage.

[2] PhlTexts, 156. 7; Dd. 13. 3, where Srōš and Rašn judge those who have sinned against Mihr.

[3] *v. supra*, p. 58.

[4] The much fuller account of the *Greater Bundahišn* will be discussed in the next chapter.

yim ažiš pāiti gāu-stavâ | aspaŋhāδō vīraŋhāδō, | vīraǰa anamarəždikō. | hâ diṯ &c. . . . (79) *pairiθwō* &c. . . . *yim arəšō pāiti aχšaēnō | anamarəždikō. | hâ diṯ* &c. . . . (80) *pairiθwō* &c. . . . *yim mašyō gaδō pāiti | aēvōǰanō (aivaǰā* Duchesne) *anamarəždikō. | hâ diṯ* &c. . . . (81) *pairiθwō* &c. . . . *yō haēnayâ čaχravaiθyâ | vyāzdayâ. | hâ diṯ* &c.

dānuš: for a detailed discussion of this term v. Wikander, op. laud., pp. 171–6. Wikander concludes that the meaning of *dānuš* is 'dragon's mother'.

C. Widengren, op. cit., p. 204, where a transliterated text and translation of the relative text (DkM. 817. 12 ff.) will be found. It would not, perhaps, be out of place if some suggestions were made relative to the transliteration and translation of that text, for the author has left many queries which it would now seem possible to eliminate. The word he reads as *ōspēnītan* must be read either as *hangēžēnītan* or **ōstēnitan*: it is the technical term for raising the dead at the final resurrection. The GrBd., for instance (p. 223), varies between *hangēž-*, *hangēžēn-* (with the diacritical marks), and *ōstēn-*: both mean 'raise up'; but the former is to be preferred since the Pārsī texts, including the *'Ulemā* have *angīzīdan*.

For the ideogram *ŠKBHWN-* I suggest that *sāy-* should be read, not *šat-* or *hil-* as Widengren (v. text Z 6, l. 2, note): the meaning is, of course, 'lie down'. For *rāvēnītār* I should prefer to read *rānēnītār*; cf. NP. *rāndan*. As a translation of DkM. 817. 17–818. 1 the following may be of service: 'And (concerning) his going along with the men of Īrān skilled in the assembly to that place where the immortal Haŋišti Gəurvąn lay in a cave, and his raising him up; and his going with him to that place where Tōs who drives the battle on, lay in a cave, and his raising him up; and his going with him to that place where Kay Apivah lay, and his raising him up.' Cf. also Wikander, *Vayu I*, pp. 38 ff.

D. Z 1, §§ 6–7. For Ahriman's ignorance of the existence of Ohrmazd it is interesting to compare the Mandaean account of the King of Darkness, *Ginzā*, p. 278 (277. 19 in Lidzbarski's translation which I quote): 'Die Finsternis existiert in ihrer eigenen bösen Natur, heulende Finsternis, öde Dunkelheit, sie kennt weder Erstes noch Letztes.' The last remark is explained by the account of the omniscience of the King of Light; unlike the King of Darkness, he knew the first things and the last, the past and the future. 'Er wußte und erkannte, daß der Böse da ist' (line 22). Again the ignorance of the King of Darkness is illustrated in *Ginzā*, pp. 280–1 (translation, p. 279. 7 ff.): 'Er nahm Stolz an, erhob sich über alle und sprach: "Gibt es jemand, der größer ist als ich? Gibt es jemand, der mir gewachsen ist? Gibt es jemand, der größer ist als ich, ausgedehnter und trefflicher als alle Welten? Gibt es jemand, dessen Speise Berge sind, in dessen Bauch sich kein Blut findet? Sollte es jemand geben, der kraftvoller ist als ich, so will ich mich zum Kampfe mit ihm erheben, will mich erheben zum Kampfe mit ihm und sehen, woher seine Kraft kam."' Cf. ibid. 81. 27 ff.

CHAPTER V

COSMOLOGY, II

I. THE ZERVANITE FRAGMENTS FROM THE FIRST CHAPTER OF THE *GREATER BUNDAHIŠN*

BETWEEN its account of the conclusion of the treaty between Ohrmazd and Ahriman and that of the material creation, the *Greater Bundahišn* inserts a long passage which is decidedly Zervanite in character. This passage may be divided into five sections: the first (§§ 20–21) is of little immediate interest in that it merely repeats the story of the fashioning forth of finite Time with which we are already familiar. The second (§§ 22–25) gives a detailed account of the creation and powers of *Zamān i dērang-χᵛatāy* 'Time of the long Dominion', itself identical with finite Time: the third (§§ 26–27) is a fragment of Zervanite cosmogony: the fourth (§§ 28–30) is also cosmological, but is in a state of appalling confusion. The fifth (§§ 31–32) deals with the creation of the Amahraspands and the 'Judges'.

Immediately preceding these fragments there is a passage which contains a very remarkable statement. It says that before the act of creation Ohrmazd was not *χᵛatāy* (Lord, or more literally 'having power of his own'), and that only after that act did he become *χᵛatāy*. This is slightly reminiscent of a passage in the *'Ulemā* where it is said that 'in spite of all the grandeur that surrounded it (*zamān*—Time), there was no one to call it creator: for it had not brought forth creation'.[1] Only after the initial act of creation did Time become creator 'and lord with regard to the creation it had brought forth'.

In the case of Ohrmazd there is a slight difference: it is not said that he was not creator before the act of creation—which should be sufficiently obvious: he was not *χᵛatāy*, that is he was not Lord by his own power: he did not in fact possess the quality distinctive of absolute deity (for *χudā*, the New Persian form of *χᵛatāy*, is the ordinary word for God). If, then, he was not *χᵛatāy*, it is legitimate to infer that there was some other deity superior to him who was *χᵛatāy*. This other deity would plainly be Zurvān; and it would therefore appear that the *Greater Bundahišn*, in these 'Zervanite' passages at least, tacitly assumes the priority of Zurvān over Ohrmazd.

In § 20 the author repeats his account of the fashioning of finite Time, but stresses the fact that only through Time could the creation of Ahriman be set in motion. The creation of finite Time would, so to speak, force

[1] Text Z 37, § 8.

Ahriman into the open: the attack of the powers of evil would therefore be more intense, but their final defeat would be the more rapidly assured, and the struggle would not be everlasting. According to Zātspram, 'Zurvān had power to set the creation of Ohrmazd in motion without giving motion to the creation of Ahriman.'[1] This he declined to do, though Zātspram does not state the reason. We are at liberty to surmise, of course, that Zurvān too, by setting the creation of Ahriman in motion, sought to shorten the struggle by making it more acute. But this is not a satisfactory explanation; for if Zurvān had given the creation of Ohrmazd the capacity of movement and denied it to that of Ahriman, Ohrmazd would obviously have obtained an enormous and immediate advantage. Why, then, did he not do so? If, as we have suggested, Zātspram is writing against a Zervanite background, the question is readily answered. He could not do so, because he had promised the sovereignty of the world for nine thousand years to Ahriman;[2] and if he were to enable Ohrmazd to wrest that sovereignty from him without fair battle, he would be guilty of breaking his promise and would thus violate his own nature which is Justice.[3] Or, again, he may have wished to reassert his power and thereby convince Ohrmazd that he had not abdicated all authority. The latter view is expressly mentioned by the *'Ulemā*, which states that he created Ahriman in order to manifest his power.[4]

(*a*) *Zurvān of the long Dominion*

We now come to the creation of *Zurvān* (*zamān*) *i dērang-χᵛatāy* or 'Time of the long Dominion' which is also called finite Time (*zamān i kanārakō-mand* or *zamān i brīn*).[5] This is the cosmic period of twelve thousand years.[6] It was fashioned forth from Infinite Time (*Zurvān* or *zamān i akanārak*): at the end of the cosmic period it mingles again with Infinite Time which is eternity.[7] Finite Time is conceived as revolving in a circle and returning to its own point of departure.[8] It would, however, be wrong to suppose that this circular movement of time is eternal: there seems to be absolutely no evidence for this in any Zoroastrian text. The Iranian theory of Time, therefore, is seen to have little or no affinity with the αἰών speculations of

[1] Text Z 4, § 28.

[2] *v. supra*, pp. 69 ff.

[3] For justice as the distinctive attribute of Zurvān v. pp. 58 ff.

[4] Text Z 37, § 24: 'One party says that (Time) created Ahriman so that Ohrmazd should know that Time has power over (all) things.'

[5] Text Z 1, § 22 and Z 20.

[6] This is clearly stated in text Z 1, § 24: 'From the Infinite it was fashioned finite; for from the original creation when creation was created until the consummation when the Destructive Spirit is made powerless there is a term of twelve thousand years which is finite.'

[7] See note A, p. 143.

[8] Text Z 20, § 2: 'This . . . concerns that which, revolving, returns to its beginning, Time.'

the Hellenistic world or with the ever-recurring *Kalpas* of the Hindus. At a given moment, finite Time comes into existence out of Infinite Time, moves in a circle until it returns to its beginning, and then merges into Infinite Time, that is Timelessness. The process is never renewed.

The whole process is philosophically dubious, and Mardān-Farruχ, who alone among Zoroastrian writers of the Pahlavī period can lay any claim to being considered a philosopher, takes violent exception to the idea that the Infinite can under any circumstances become finite.[1] In so doing he is theoretically attacking the Manichees, but his words apply equally to the theory of Time held by his own co-religionists, Mazdeans as well as Zervanites; for there is no reason to suppose that the idea of one cosmic period was specifically Zervanite. The Mazdeans accept the cosmic period as necessary for the conflict between the Spirits of Good and Evil, but eliminate any suggestion that Ohrmazd is not predominantly triumphant. For them finite Time is simply a creation of Ohrmazd from his own eternity and therefore in close alliance with him.[2]

With the limitation of Time, being becomes 'manifest' (*paytāk*).[3] Qualities which were potential only, become actual. From Infinite Time finite Time becomes manifest, and from the state of eternal rest action comes into existence. Finite Time and action are inseparable and complementary. Time proceeds from its first term to its last and returns to its source which is the Infinite while action returns to its original state of rest. Time limits action, and action limits Time.[4] Through the manifestation of both the principle of Evil is vanquished, and at the end of Time a state of eternal rest and bliss sets in. Through Time the will of Ohrmazd becomes manifest; and his will is immutable.[5] Ohrmazd himself is manifested through the act of creation, and his wisdom through the *Dēn* (Religion) and the *Ahunvar* prayer which is its quintessence.[6]

But finite Time is also at the service of Ahriman: it favours both Spirits;[7]

[1] Text Z 23, §§ 79 ff., esp. § 93: 'Since it is to be perceived in the result that it is made and finite, it may without doubt be deduced that the source from which the result derives is also finite.'

[2] Cf. *supra*, pp. 91 ff.

[3] On 'being' (*hastīh*) and 'manifestation' (*paytākīh*) v. text Z 15.

[4] The interrelation of Time and action is best described in DkM. 282. 11 ff. (text Z 20, § 2): 'From action *in potentia* . . . (arose) first, through the Creator's creation, the performance of action with which coincided the entry of Time into action: from the performance of action (arose) the completion of action with which coincided the limit of finite Time.'

[5] v. text Z 19.

[6] Text Z 15 (DkM. 133. 3): 'That (i.e. the manifestation) of the creator Ohrmazd is from the act of creation; that of the Wisdom of Religion from the word, wise in will, and from action.' The 'word' must be the *Ahunvar*; cf. Z 1, § 29, where it is identified with *dēn* (religion).

[7] According to the *'Ulemā* (Z 37, §§ 14, 17) Time helps both Spirits, for 'Time brought it about that Ahriman bored a hole in the sky . . .', &c.

for through Time both good and evil actions are performed.[1] The fact that Ahriman is finally defeated in the cosmic battle reflects no credit on Time: it is due rather to the very nature of Ahriman himself, whose 'powerlessness, self-will, imperfection, and slowness in knowledge'[2] become manifest as soon as finite Time comes into operation. Without finite Time these would merely have been potential, and the wickedness of Ahriman could never have been destroyed. Once the perfection and wisdom of Ohrmazd can come into operation through Time, the destruction of Ahriman, whose nature is chaotically destructive, is assured.

Such, briefly, is what the Zoroastrians, both Mazdean and Zervanite, taught concerning finite Time. Such a doctrine could be readily accepted by the Mazdeans since there is no suggestion that Time is in any way superior to Ohrmazd, far less that it is his father: for it was created from Infinite Time by Ohrmazd and, on the whole, operates according to his will. The characteristic of Zervanism is that it makes a mythical figure of Time who is superior to Ohrmazd and Ahriman, and who controls an inexorable Fate against which Ohrmazd is powerless.[3]

The Zervanite fragment of the *Greater Bundahišn* now goes on to elaborate a further series of concepts deriving from finite Time, a close study of which will not be without interest.[4]

From Time of the long Dominion, the first created entity, arose *asačišnīh*, literally 'not-passing-away-ness', that is 'permanence', 'that the works of Ohrmazd might not pass away. From permanence discomfort was made manifest, that comfort (or bliss) might not touch the demons. From discomfort the course of Fate, the "idea" (*mēnōk*) of changelessness, was made manifest, that those things which Ohrmazd created at the original creation might not change. From the idea of changelessness a perfect will to create material creation was made manifest, the concord of the righteous creation.'

It will be noticed that after the cataloguing of each successive emanation —and they must be regarded as emanations and not creations, since they 'were made manifest' or more literally 'became manifest'—a gloss on the function of each is appended; and in all cases the gloss has a distinctly Mazdean flavour. They may then be regarded as Mazdean accretions 'explaining' a Zervanite text.

As Nyberg has pointed out,[5] these emanations proceed dialectically. Thus the 'permanence' of the works of Ohrmazd proceeds from Time of the long Dominion; and from this Ohrmazdean 'permanence' the 'discomfort' of the demons. Thence comes 'the course of Fate' and the 'perfect

[1] v. Chapter IV, p. 90, n. 8.
[2] Text Z 1, § 23.
[3] *v. infra*, pp. 236 ff.
[4] v. text Z 1, § 22.
[5] CCM. 1931, p. 40.

will to create material creation'.[1] Here, it will be noticed, the dialectical scheme breaks down: the 'course of Fate' cannot properly be assigned either to the Ohrmazdean or to the Ahrimanian scheme of things: for Fate, as we shall see, like Zurvān (Time) of the long Dominion, cannot, properly speaking, be attributed to either side. As the genius of immutability its laws are fixed, and it can never be changed.[2] Again, how does the 'perfect will to create material creation' emerge from Fate?—or, to put it more clearly, how does Ohrmazd's holy will to create a good creation derive from the immutable course of Fate which stands beyond good and evil?

These questions lead us to examine the text more closely. Let us list the emanations in order. The picture will then be as follows:

Zamān i akanārak	Infinite Time
Zamān i dērang-χᵛatāy	Time of the long Dominion
asačišnīh	Permanence (not-passing-away-ness)
aχᵛārīh	Discomfort (or misery)
brēh-ravišnīh = a-bē-vartišnīh	The course of Fate = immutability
bavandak kāmak i dām	Perfect desire to create

With the emanations so listed, one discrepancy is immediately apparent, namely the semantic identity of 'immutability' and 'permanence' (*a-bē-vartišnīh* and *asačišnīh*). Again we cannot fail to be struck by the oddity of the contrast between the *asačišnīh* ('permanence') of the works of Ohrmazd and the 'discomfort' or 'misery' of the demons. As a contrast to this we would have expected the 'comfort' or 'bliss' of Ohrmazd; and I am strongly inclined to think that so originally it must have been. The *asačišnīh* would appear to have been transposed from the *brēh-ravišnīh—a-bē-vartišnīh* complex, with the second term of which it is practically synonymous. That such a transposition in fact took place can be inferred by comparison with GrBd. 1 (text Z 1), § 30, where the 'bliss' (*χᵛārakīh*) of Ohrmazd's creation is contrasted with the 'misery' (*dušvārīh*) of that of Ahriman. In any case, whether we accept Ohrmazd's 'bliss' in place of his 'permanence', we are still left with a threefold 'dialectical' emanation consisting of one Zurvanic, one Ohrmazdean, and one Ahrimanian element—Time of the long Dominion, the bliss (or permanence) of Ohrmazd, and the misery of Ahriman.

The next term in the series of emanations is again Zurvanic (the course of Fate); and this is duly followed by an Ohrmazdean item, 'the perfect will to create'. What of the Ahrimanian component? This appears to have dropped out completely.

[1] For the Will of Ohrmazd cf. text Z 19: 'His wisdom, will, action, and Time are immutable. From the first projection of his will till the last they are effective and in motion.'
[2] v. especially texts Z 30, 31, and *infra*, pp. 257 ff.

A closer examination of the text, however, will reveal that this is not so. We read 'a perfect will (to create) material creation was made manifest, the concord of the righteous creation'. In the very next sentence we find, 'In his unrighteous creation Ahriman was without knowledge, without method' (*Ahriman 'pat apārōn dām-dahišnīh adān a'dātastān*). Now here we have one of the familiar and almost mechanical contrasts between the Ohrmazdean and Ahrimanian schemes of things. The Ohrmazdean emanation is the 'concord of the righteous creation' (*frārōn dām 'ut dahišn ham-'dātastānōmandīh*): to this is opposed the 'unrighteous' (*apārōn*) creation of Ahriman which is *a'dātastān* 'without order', that is in exact contrast to the *ham-'dātastānōmandīh* of Ohrmazd's creation. Here, then, is the Ahrimanian term of the threefold emanation. Opposed to the 'perfect will (to create) material creation, the concord of the righteous creation' we can discern the 'disorderliness of the unrighteous creation'; and in opposition to the 'perfect will' itself we have the 'lack of knowledge' (*adānīh*) of Ahriman.[1] The dialectical scheme is thus restored.

Thus we see that in this fragment two series of emanations are proposed, all deriving ultimately from Infinite Time. They are strictly emanations and not creations, and this would tend to confirm the Zervanite origin of the passage, since Ohrmazd is creator *par excellence*. These emanations are in each case threefold—Zurvanic, Ohrmazdean, and Ahrimanian—in that order.

Here we are surely justified in seeing a link with the Zervanism known to us from the Christian sources and from the *'Ulemā*, where we have seen the first of these triads, namely Zurvān, Ohrmazd, and Ahriman themselves. The scheme of emanations would therefore look something like this:

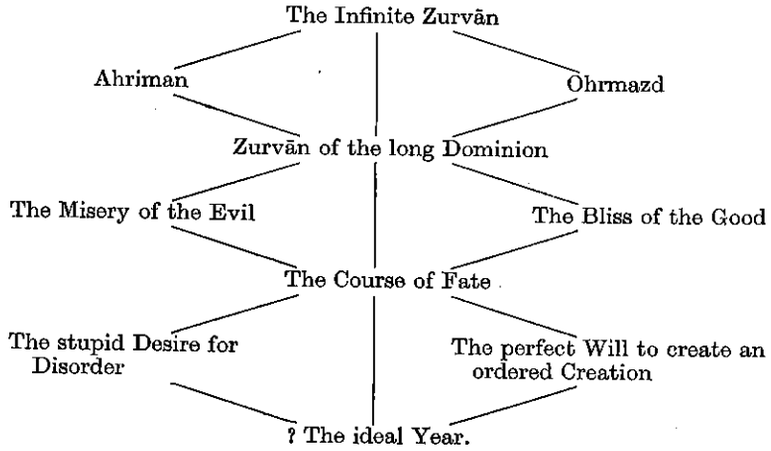

[1] In text Z 1, § 30, cited above, the *dātastānōmandīh* of Ohrmazd's creation is contrasted with the *vināskārīh* (sinfulness) of Ahriman's.

Our investigations later on in this chapter will show that 'the ideal Year' (*mēnōk i sāl*) probably appeared as the concluding term in the series.[1] If so, we would then have yet another manifestation of the tetramorphous god to whom Schaeder first introduced us and with whom Nyberg has made us familiar.[2]

Such a theory is favoured by a comparison with § 30 of our text Z 1. Here the 'ideal' year, which in fact represents the terrestrial year of 365 days and nights and is a division of Time of the long Dominion, proceeds from the *Ahunvar* prayer which is identified with *Dēn*, the Religion, itself the manifestation of the divine Wisdom. Moreover, the *Dēn* appears simultaneously with the act of creation and can therefore be identified with Ohrmazd's 'perfect will to create an ordered creation'. Hence we are perhaps justified in finding a tetrad of Time with the following members:

Zamān i akanārak	Infinite Time
Zamān i dērang-χᵛatāy	Finite Time
brēh-ravišnīh = a-bē-vartišnīh	The course of Fate
mēnok i sāl	The 'ideal' year

We must, however, now return to Time of the long Dominion proper. Coincident with the creation or 'fashioning forth' of Zurvān-Time of the long Dominion is the appearance of Spihr, the Firmament. Just as Time was limited and fashioned into the form of a cycle, so is Space limited and formed into the circle of the firmament. Finite Time is the first creation, and within it, according to the *'Ulemā*, the firmament is attached.[3] The firmament is the 'first body', and ultimately it is fashioned from the Endless Light: for so the *Dēnkart* says.[4] But Spihr, the firmament, like Zurvān of the long Dominion, has a dual nature; it distributes both good and bad fortune, and is therefore called either 'the good Spihr' or 'the evil Spihr'.[5] Must we not, then, conclude that the derivation of Spihr from the Endless Light, which, being the place of Ohrmazd, is necessarily associated only with the Good, is a purely Mazdean conception, and that in the Zervanite cosmology to which it properly belongs Spihr was simply regarded as the finite form of Space, just as Time of the long Dominion is the finite form of Time?

(*b*) *Spihr, the Body of Zurvān*

Now in our text Z 9 we find that Time enters a body within the *tōhmak*, that is the 'seed' of creation or original unformed matter. Spihr, or *ras* 'the

[1] *Infra*, p. 134.

[2] CCM. 1931, pp. 47 ff.: see further Chapter VIII, *passim*, and Chapter IX, pp. 219–31.

[3] Text Z 37, § 12.

[4] v. text Z 10.

[5] Text Z 3, § 3: 'Spihr bestows them (sc. good things) on the material world. He who gives them in abundance is called the goodly Spihr; and he who gives them sparingly is called the evil Spihr.'

Wheel' as it is sometimes called, is elsewhere spoken of as the source of *tōhmak*.[1] Spihr, however, is also 'the first body', as we have seen, that is, according to our text Z 10, the fully formed creation there likened to a new-born child appearing after the various phases of gestation in the womb. How then can it, the effect, be the source of the 'seed' (*tōhmak*), the cause?

The only reasonable explanation appears to be that we are here in the presence of Space dually conceived, first as infinite and secondly as finite, corresponding exactly to infinite and finite Time (Zurvān). As infinite it would naturally be the source of the 'seed': as finite, that is as the fully formed 'body' of creation, it is the result of that 'seed'. In both aspects it is most intimately associated if not identical with Zurvān-Time.

We must now devote a little more space to the concept of Spihr as 'the first body'. Zātspram, in comparing the macrocosm to the microcosm, compares the body of man to Spihr.[2] Spihr, then, thus conceived, is not merely the starry firmament, but finite Space, in other words the material Cosmos. Thus the entrance of Time into a body can only mean its entrance into Spihr, the Cosmos. This, I think, must be the interpretation of a passage in the third chapter of the *Greater Bundahišn* differently translated by Nyberg (Z 2, l. 21 of our text, § 6 of the translation) where we must translate, 'Spihr, the body of Zurvān of the long Dominion'. Nyberg's interpretation of *tan* as 'le corps universel', though in fact giving the right sense, is unattested elsewhere. *Tan* standing by itself can scarcely be made to mean 'universal body'.[3]

Spihr, then, as infinite, is the source of the 'seed' from which all forms arise.[4] Time becoming finite enters the seed, which develops through all the stages of the embryo, finally becoming the fully fledged body, the finite Spihr, that is the material Cosmos. Zurvān, then, can accurately be said to become incarnate in the universe and as such can be regarded as the origin of all material things. As the god whose body is the firmament he is the macrocosm corresponding to man, the microcosm. As such he becomes anthropomorphized, and once we find him appearing in the form of a youth of fifteen years of age.[5]

[1] DkM. 207. 17: *'bavišn 'χᵛat 'hast tōhmakān tōhmak i gētēh bun, 'būtak i 'hač ras.*—'Becoming is in fact the seed of seeds, the origin of the material world, and derived from the firmament.'

[2] Zs. 30. 1: *'ku-š humānākīh ōγōn 'martīhā ⟨čēγōn⟩ āsmānīk spihr i gartišnīk.*—'For the likeness of man is as the revolving firmament of the sky.'

[3] v. text Z 2, l. 21 (text and note).

[4] DkM. 207. 18: *'hač ras 'bē 'bavišn frāč 'būt: 'ut 'bavišn-ravišnīh vīmandīk dēsak i 'andar tōhmak fravastak.*—'From the firmament becoming arose; and the movement of becoming is defined as form contained within the seed.'

[5] Text Z 2, § 3.

To sum up, then, as Infinite Time, Zurvān corresponds to the *Urgott* in other systems: as Time of the long Dominion, manifested through finite Space, he is the macrocosm, and has a distinct affinity with the so-called Primal Man (πρῶτος ἄνθρωπος) of the Manichees and Gnostics.

Thus when we read in Šahristānī that the first origin of Man (*al-ašχāṣ*) was Gayōmart, or sometimes again 'the Great Zurvān',[1] we may not unreasonably conclude that the author is quoting two separate and equally authentic traditions. Gayōmart as the first human being is, of course, in all the Zoroastrian tradition the first father of the human race. Zurvān, as the macrocosm, could equally be regarded as the ultimate origin of man, the microcosm; and there is reason to believe that according to one tradition the latter springs from his seed.[2]

Šahristānī does not indeed make any distinction between Gayōmart, the 'first man', and Zurvān as 'Primal Man' (πρῶτος ἄνθρωπος, macrocosm), as an-Nadīm does in his account of the Manichaean system.[3] The idea that Zurvān is the origin of the human race is, however, found in St. Basil[4] and Moses of Chorene.[5] The tradition is therefore likely to be authentic.

We must now again return to our basic text, the first chapter of the *Greater Bundahišn*. Sections 24 and 25 repeat again the account of the formation of Time of the long Dominion, and this time the figure of twelve thousand years is clearly specified. Section 25 gives details about the powers and character of Time, discussion of which must be postponed until Chapter IX.

With the following section we come to what is perhaps the knottiest problem in the whole field of Zervanite research. The difficulties, in this case, are not due to lack of evidence, but rather to the contradictions that exist between our various sources. It would therefore seem best to examine all the sources separately. They are five in number: (i) our present passage GrBd. 1 (Z 1), §§ 26–27; (ii) GrBd. 3 (Z 2), §§ 4–6; (iii) DkM. 203. 16–206. 23 (Z 11); (iv) ibid. 21. 15–24. 5 (Z 12); (v) ibid. 349. 1–350. 10 (Z 10), though the latter is in places so obscure as to be untranslatable. Besides these PhlRiv. 46 (Z 7) and Zs. 1 (Z 4) must be borne in mind.

(c) *The Weapon of Concupiscence*

Let us now first examine the account given by the first chapter of the *Greater Bundahišn*. First Ohrmazd fashioned the 'form' of his creatures—a 'form' of fire—from his own essence which is 'material' (*gētēh*) light: this

[1] Cureton, p. 182; Haarbrücker, i, p. 276.

[2] Text Z 7, § 36, and below, p. 137.

[3] v. Flügel, *Mani*, pp. 54, 58. 'Primal Man' is expressed by the Arabic *insānu'l-qadīmu*, 'the first man' by *insānu'l-awwalu*.

[4] Text G 5.

[5] See note B, p. 144.

'form' was bright, white, and manifest afar. Next, from 'the material (form) of that spirit which dispels aggression in the two worlds—be it Power or be it Time', he fashioned forth the form of the Good Vāy, also called Vāy of the long Dominion. With the aid of the latter he fashioned forth creation, 'for when he created creation, Vāy was the instrument he needed for the deed'. Next he created the essence of the gods, 'that genius (*mēnōk*) by which he made his own body better'.

The creative activity of Ahriman, meanwhile, proceeded on exactly parallel lines. From his essence which is material darkness he fashioned the 'body' (*tan*) of his creation, 'in the form of coal(?), black and ashen, worthy of the darkness, damned as the most sinful noxious beast'. From 'material' self-will he fashioned the form of Varan (heresy), 'for Varan was needed'. Next he created the essence of the demons by which he makes his body more evil.

Had we the evidence of the *Bundahišn* only, we might suppose that the whole of this episode was Mazdean: Ohrmazd sets about making the material creation, and Ahriman replies with a counter-creation. Zātspram, however, by recounting one incident in detail, shows that the whole must be tinged with Zervanism. The incident in question concerns the first of the creations of Ahriman detailed above; and in Zātspram's account Zurvān plays a decisive part. As we have already seen, Zurvān was able to give movement to the creation of Ohrmazd without doing the same for that of Ahriman. He did not, however, do so; and Zātspram goes on to tell us in what way Zurvān gave movement to the diabolic creation:

> Pondering on the end, he (Zurvān) delivered to Ahriman an implement (fashioned) from the very substance of darkness, mingled with the power of Zurvān, as it were a treaty, resembling coal (?), black and ashen. And as he handed it to him, he said, 'By means of these weapons Āz (concupiscence) will devour that which is thine, and she herself shall starve, if at the end of nine thousand years thou hast not accomplished that which thou didst threaten, to finish off the treaty, to finish off Time.'[1]

The similarity of the two texts is striking; even the wording, in some cases, is identical. Thus in the *Bundahišn* Ahriman's creation is said to have been fashioned 'from the material darkness' (*'hač gētēh tārīkīh*); and in Zātspram the 'weapon' or 'implement' which Zurvān gives to Ahriman is 'from the very substance of darkness' (*'hač 'χᵛat gōhr i tārīkīh*): in both cases the object is 'black' (*siyāh*) and 'ashen' (*āturastar-gōn*): in Zātspram it is *zayīk* (resembling coal?); and in the *Bundahišn*, *'pat zaγ karp* (in the form of coal?). Even the most sceptical could scarcely doubt that the

[1] Text Z 4, §§ 29–30; cf. Z 5 (*a*), § 35.

'implement' delivered to Ahriman by Zurvān in Zātspram's account is identical with the 'body of the creation' of Ahriman in the *Bundahišn*. The *Bundahišn* has, then, preserved a Zervanite episode, but has suppressed the decisive role played by Zurvān in it. Fortunately, with the aid of Zātspram, we are in a position to reconstruct the scene.

It will have been noticed that the 'weapon' is handed to Ahriman in the form of a 'treaty'; or again, 'When first creation began to move and Zurvān for the sake of movement brought that form (here *karp* as in the *Bundahišn*), the black and ashen garment to Ahriman, (he made) a treaty',[1] &c. The treaty is already familiar to us. It must be that made between Ohrmazd and Ahriman; but in this passage it is obvious that the actual maker of the treaty, the judge between the two parties, is Zurvān himself. Though we have shown that the function of upholding the terms of the treaty was delegated to subordinate deities, in all probability Mihr, Srōš, and Rašn,[2] the actual terms are dictated by Zurvān. He it is who supplies Ahriman with the 'instrument' or 'weapon' with which to wage war on Ohrmazd: if he should make good his threat that he would bring all creation to hate Ohrmazd and love himself, then he would be the victor; but if he should not—and this would in fact be the case—then his own instrument would turn against him and devour him; for this instrument was a two-edged weapon, devastating so long as Ahriman is on the offensive, but disastrous to him once the tables are turned and final defeat becomes inevitable. For it is a weapon 'like unto fire, blazing, harassing all creatures, that hath the very substance of Āz'.[3] Āz is the personification of concupiscence—acquisitiveness, gluttony, and lust, and perhaps much more besides. When in Chapter VII we come to discuss this formidable being, we shall see that it is she who finally turns against Ahriman, swallows up the demons, and then turns upon Ahriman himself.

Yet this redoubtable instrument is the gift of Zurvān, and the 'power of Zurvān' (*nērōk i zurvānīk*) is mingled with it. Thus if Zurvān is able to hand to Ahriman an instrument which contains the 'very substance of concupiscence', it follows that his own nature is not as yet purged of evil. As Šahristānī aptly puts it, 'there was always something evil with God'.[4] Eznik too points to this core of wickedness in the Zervanite God. Contrasting the Zervanites with the Manichees, he observes that their doctrines do not in reality diverge. Mānī admits 'two principles, of good and of evil, though not through conception and birth, but independent'. The Zervanites, on the other hand, 'say the same, (but they arise) through the desire

[1] Text Z 5 (*a*), § 35.
[2] *Supra*, pp. 101–3.
[3] Text Z 5 (*a*), § 35.
[4] Text F 4, § 3.

(*tenč'anawk'*) of Zurvān, through conception and birth'.[1] Desire, then, was from the beginning present in the godhead, and it was through desire that both Ohrmazd and Ahriman came into existence. As we shall see later, the concept of Āz covers every form of desire, and this appears to have been regarded by the Zervanites as evil in itself. Thus when Zurvān hands over this instrument mingled with 'the very substance of Āz' he is, so to speak, divesting his own personality of an inherent defect which originally resulted in the genesis of Ahriman.

Before proceeding to the very intricate problem of the 'garments', 'implements', or 'forms' which are attributed not only to Ohrmazd and Ahriman but to other deities as well, we must try to interpret more fully the problem presented by Zātspram's account of Zurvān's intervention in the cosmic drama.

For greater clarity we will here juxtapose the three texts referring to the 'garment', 'implement', 'form', or 'body' of Ahriman:

(1) Text Z 4 = Zs. 1, § 29. '(Zurvān) delivered to Ahriman an *implement* (*aβzār*) (fashioned) from the very substance of darkness, mingled with the power of Zurvān, as it were a treaty, resembling coal(?), black and ashen.'

(2) Text Z 5 (*a*) = Zs. 34, § 35. 'When . . . Zurvān . . . brought that *form*, the black and ashen *garment* to Ahriman, (he made) a treaty in this wise: "This is that *implement*, like unto fire, blazing, harassing all creatures, that hath the very substance of Āz." '

(3) Text Z 1 = GrBd. 1, § 27. 'From the material darkness which is his own essence the Destructive Spirit fashioned forth the *body* of his creation in the *form* of coal(?), black and ashen, worthy of the darkness, damned as the most sinful noxious beast.'

Corresponding to the last passage quoted is the account from the same source of the 'form' of the Ohrmazdean creation (Z 1 = GrBd. 1, § 26):

> 'From his own essence which is material light Ohrmazd fashioned forth the *form* of his (own) creatures—a form of fire—bright, white, round, and manifest afar.'

In the Ahrimanian series it is obvious that the object in (1) referred to as an 'implement' and in (2) as a 'form', 'garment', or 'implement' must be identical with the 'body' of Ahriman's creation in (3). According to Zātspram the 'form' is given to Ahriman by Zurvān. The *Bundahišn*, however, knows nothing of this.

This source, on the contrary, says that Ahriman created the 'form' (*karp*) or 'body' (*tan*) from the material darkness which is his own essence (lit.

[1] Venice edition, 1926, pp. 128–9; Schmid, p. 94–5; Langlois, ii, p. 376.

'selfhood'). Similarly Ohrmazd created the 'form' of his creatures from his own essence which is material light. No intervention of any kind by Zurvān is mentioned.

The *Mēnōk i χrat*,[1] however, does mention Zurvān in connexion with Ohrmazd's creative activity. 'The Creator Ohrmazd', it says, 'fashioned this creation and the Amahraspands and the Spirit of Wisdom from his own light with the blessing of the Infinite Zurvān.' Zurvān, therefore, was indirectly involved in the Ohrmazdean creation according to the *Mēnōk*, which may be regarded as semi-Zervanite in tendency.

With this much evidence in our hands it is neither difficult nor, I think, unreasonable to deduce that the whole account goes back to a Zervanite origin.

In the original myth both 'forms' must have been the gifts of Zurvān to his two sons, Ohrmazd and Ahriman. To the first he gives 'the form of his creation', that is the raw material of creation, in the form of fire: to the second the 'body' or 'form' of the evil creation described by Zātspram again as 'like unto fire'—'blazing, harassing all creatures, that hath the very substance of concupiscence'. It is interesting that both 'forms' are conceived of as being like fire—the first a pure, white fire, the other continually in need of fuel (coal?), black and ashen, and worthy of the darkness—a fine, apt, and graphic description enough of an object imbued with 'the very substance of concupiscence'.

To carry the argument a stage farther. In Zātspram's account the 'implement', as we have seen, appears to be identical with the treaty between Ohrmazd and Ahriman which we have already discussed (pp. 101 ff.). It represents, then, the inauguration of the nine thousand years of struggle in time, and as such must be as much the concern of Ohrmazd as of Ahriman. It is therefore possible that there was originally only one fiery form—namely the raw material of all creation which would in fact be identical with Spihr (finite Space later to develop into the Cosmos) which we have seen is the body of Zurvān. Within this 'form' the struggle would develop between the pure fire (of wisdom) and the murky fire of concupiscence till the latter is finally destroyed. This point, however, cannot be laboured here since we can as yet offer no convincing proof.[2]

Leaving speculation for the moment, we must now return to our texts, since we have so far only touched on the fringe of the problems involved. We have by no means seen the last of these curious 'forms' and 'garments', and the *Dēnkart* has much in store to interest and confuse.

[1] Text Z 8, § 6.

[2] See further, however, pp. 127–8. For the opposition of wisdom and concupiscence v. p. 124, n. 1.

(*d*) *The Investiture of the Gods*

We have already seen that Zātspram speaks of the object handed to Ahriman by Zurvān either as an 'implement' or 'weapon' (*aβzār, zāy*) or as a 'garment' (*patmōk, patmōčan*). The Manichaean system offers an exact parallel to this usage. In this system the 'Primal Man', whom the Iranian Manichees identified with Ohrmazd, arms himself with the five pure elements in order to do battle with the powers of darkness. These five elements are referred to either as his armour or as his garment.[1] The indifferent use of the two terms is best illustrated by the following passage from St. Augustine:

> Factum de substantia Dei, id ipsum existentem quod Deus est, membra sua vel vestimenta sua, vel arma sua, id est quinque elementa, cum et ipsa nihil aliud essent quam substantia Dei, in tenebrarum gente mersisse.[2]

The garment, then, not only confers superior power on the wearer and thereby becomes a weapon, but also in some way represents his very substance. Similarly the *Spiritus Vivens* or Demiurge in the same system puts on the god Water 'like armour or like a garment'.[3]

In the Mandaean literature too both gods and demons array themselves in garments with a view to attaining greater potency or to warding off evil. Thus a minor Mandaean deity called Rahziēl wraps himself in two garments to protect himself from his enemies.[4] The garment of the great god Mandā d'Hayyē has such intrinsic power that the demons form a secret conspiracy against it;[5] and the arch-demoness Rūhā complains that her robe is of no effect.[6] Instances of the donning and doffing of garments could be indefinitely multiplied from the Mandaean books; but this is scarcely necessary since the power of the garment as a defensive weapon and as representing the personality of the wearer is already sufficiently attested.

After this brief digression it is time to return to the 'garment' or 'instrument' mentioned by Zātspram. This garment, curiously enough, turns up twice also in the *Dēnkart*,[7] though on a rather different ideological plane. There can be no doubt that this is the same garment of Ahriman, for it is said to be 'bestowed on him through Time from its decisive dispensation that orders aright' (*'kē ov-iš 'baχt 'pat zamān 'hač brīnkar rāδēnāk *bažišn*).[8]

[1] Full references *apud* H. J. Puech, *Le Manichéisme*, p. 167, n. 307; cf. p. 77 of the same work.

[2] *Contra Faustum*, xi. 3; cf. Baur, *Das manichäische Religionssystem*, p. 54.

[3] von le Coq, *Türkische Manichäica aus Chotscho*, iii, p. 9; cf. F. W. K. Müller, *Handschriften-reste in Estrangelo-Schrift aus Turfan*, ii, p. 39, fr. 98*b* (AbPAW. 1904).

[4] *Right Ginzā*, p. 250: p. 252. 3 in Lidzbarski's translation.

[5] Ibid., p. 259. 1 (translation).

[6] Ibid., p. 102. 37.

[7] Text Z 11, where the word used is *brahm* not *patmōk* as in Zs. 34. 35 (Z 5 (*a*)): cf. text Z 12.

[8] Text Z 11, § 4.

Nor is this the only garment mentioned, for others are bestowed on Ohrmazd himself, the god Vāy, and the demon Varan (heresy or lust).[1] The garments bestowed on Vāy and Varan are again 'bestowed through Time from its decisive dispensation that orders aright', exactly as in the case of Ahriman. Ohrmazd's garment, however, is 'bestowed upon him *by his own dispensation* through finite ⟨Time⟩' (the word 'Time' is omitted in the text).

The appearance of Time in the role of dispenser of garments must surely indicate that we are again in the presence of Zervanite ideas. The curious variation in the wording as between the investiture of Ohrmazd and that of the other beings is in all probability to be attributed to wilful distortion of an originally Zervanite text. In the case of Ahriman, Vāy, and Varan, Zurvān is the sole agent. Ohrmazd, on the other hand, bestows his own garment *by his own dispensation* on himself: Zurvān-Time is merely the medium employed. This reads exceedingly like a Mazdean variation on an essentially Zervanite theme.

Much the same has happened in DkM. 290. 10 (text Z 21), though here in the form of simple suppression rather than ideological variation. Here both sense and context demand the insertion of *akanārak zamān* (Infinite Time); but it is wanting in the text. The passage in translation reads: 'That which was before creation was ⟨Infinite Time⟩; that which coincided with the very act of the Creator's creation was finite Time; that which was after creation was action (continuing) till the rehabilitation (*fraškart*).' Without the grammatically and semantically essential 'Infinite Time' the sentence is left without a subject. The omission in this case and the apparent alteration in the other were most probably perpetrated on purpose by a Mazdean scribe who was trying to reconcile Zervanite ideas with the primacy of Ohrmazd over Zurvān-Time. It is therefore not at all fanciful to suggest that the original myth read in the case of Ohrmazd too: 'the robe of priesthood . . . was . . . bestowed upon him through Time from its own decisive dispensation that orders aright.'

Though the *Dēnkart* passage belongs to a more speculative sphere than the *Bundahišn* and Zātspram, the 'garments' of Ohrmazd and Ahriman are in fact the same as the 'bright, white form, round and manifest afar' on the one hand and the 'black and ashen garment' on the other with which we are already familiar. For the *Dēnkart* too describes the first as a 'shining white garment' and the second as 'ash-coloured'. The purpose of the investiture is again the same. In the case of Ohrmazd the garment ensures

[1] For the theological association of heresy with lust one may compare the Old-Testament conception of 'fornicating' after strange gods.

'his final victory over the Aggressor, the utter defeat of this last and the erasing of him from his own creation': in the case of Ahriman it was bestowed on him 'for the destruction and final annihilation of the Destructive Spirit, the chooser of that very weapon'.

Here it is worth noting that each of the twin Spirits *chooses* his own garment: they are not simply handed out to them by Zurvān. Once chosen the garments become the essence or 'selfhood' of each. This concept is foreign to the general trend of Sassanian Zoroastrianism which regards Ohrmazd as the *principle* of good and Ahriman as the *principle* of evil. Here, however, they appear to be good and evil *by choice*. It is impossible not to see an allusion here to the original doctrine of Zoroaster formulated in the *Gāθās* (*Yasna* 30. 5), however little the text may have been understood in Sassanian times. The Gāθic text runs as follows:

> Of these two Spirits the Evil One chose to do what is worst, but the Most Bounteous Spirit who is clad in the stone-hard sky (chose) order (*aša*), as did all who seek to please the Wise Lord (Ahura Mazdāh, i.e. Ohrmazd) by virtuous deeds.[1]

The choice of the garments in our own myth, however, decides the issue of the cosmic conflict. Both Ohrmazd's choice of the good and Ahriman's choice of the evil, but particularly the latter—since Āz (concupiscence) introduces an element of self-destruction into the evil camp—make the destruction of Ahriman certain.

The nature of this momentous choice is made clear by the *Dēnkart's* description of the garments which, as we have seen, are the essence and selfhood of the two Spirits.

The garment of Ohrmazd is the robe of priesthood—and it is significant that the final ejection of evil from the universe is accomplished by a sacrifice conducted by Ohrmazd as officiating priest with Srōš as his assistant.[2] This robe has such power that it alone ensures the utter defeat of Ahriman and his ejection from Ohrmazd's creation. In the heavens it is associated with

[1] It is interesting that this passage occurs in the same *Gāθā* as the famous passage where the Bounteous and Destructive Spirits (*spənta* and *aŋra mainyu*) are described as 'twins'. In the Pahlavī books *Spənta Mainyu* is identified with Ohrmazd, though this was not explicit in the *Gāθās*. For the Mazdean 'explanation' of this passage see p. 80. For Ahriman's being evil *by choice* and yet capable of good cf. the myth recorded by Eznik (text F 7 (*a*)) according to which he created the peacock to show that he could create a beautiful thing.

[2] GrBd. 227. 8: *Ōhrmazd 'ō gētēh 'āyēt 'χ^vat zōt Srōš-ālāy rāspīk 'ut aiβyāhan 'pat 'dast 'dārēt. Ganāk Mēnōk 'ut Āz 'pat 'ān i gāsānīk nīrang zat-aβzārīhā akārīhast* (so Ind.).—'Ohrmazd comes down to earth himself as *zōt* priest and Srōš, the Blessed, as *rāspīk*—and he holds a girdle in his hand. The Destructive Spirit and Āz, their weapons smashed, are made powerless by the Gāθic ritual.'

the Signs of the Zodiac, and on earth with the priest. The virtue it represents is wisdom.

The robe of Ahriman is thus characterized. First it is the robe of *sāstārīh*, here as always in purely theological passages 'heretical priesthood'.[1] In the heavens it is associated with the Planets and among them more especially with Saturn, the planet of death; on earth with the heretical priest. The vice it represents is *dušākāsīh* ('evil knowledge' or 'wrong-headedness'), the opposite of wisdom.

It is perhaps significant that Āz figures nowhere in this description of the robe of Ahriman. It does, however, seem legitimate to conclude that the *Dēnkart* passage has been heavily edited by a Mazdean scribe, since Akōman (Evil Mind, the Ahrimanian opponent of the Amahraspand Vahuman in the Mazdean system) figures as the demon through whom the robe operates. Vahuman too appears in the section devoted to the robe of Ohrmazd.

The purpose of the investiture, however, is abundantly clear: it is the ultimate overthrow of Evil.

We must now turn our attention to a series of investitures which may or may not belong to this particular myth.

In the text we have been discussing (Z 11) four garments are mentioned: they are the garments of Ohrmazd and Vāy in the good camp, and those of Ahriman and Varan in the evil. The garments of Ohrmazd and Vāy are again found in the third chapter of the *Greater Bundahišn*;[2] and in addition a garment is donned by 'Spihr, the body of Zurvān of the long Dominion, the good destiny of the gods'.[3] This chapter, however, makes no reference to the garments of Ahriman and Varan.

A yet fuller list is found in another *Dēnkart* text (Z 12). It does not, indeed, speak of 'garments' or 'instruments', but of 'categories' (*ōšmurišnān*). The exact correspondence between the three texts, however, proves that we are again in the presence of the same idea. The 'categories' are *spēnākīk*, *ganākīk*, *vāyīk*, *varanīk*, *baγānīk*, *gaδōkīk*, *hunihātīk*, and *dušnihātīk*; that is the categories of *Spēnāk Mēnōk*, the Bounteous Spirit who is Ohrmazd himself; of *Ganāk Mēnōk*, the Destructive Spirit who is Ahriman; of Vāy; of Varan; of *baγān*, the gods, here used in the sense of the Signs of

[1] According to Wikander the *sāstārs* were originally worshippers of Vayu (Vāy): v. *Vayu I*, pp. 90 and 71.

[2] Text Z 2, §§ 4–6.

[3] We cannot accept the translation of Nyberg which Widengren (*Hochgottglaube*, p. 247) follows: according to this Ohrmazd dons all three garments, Vāy and Spihr being themselves the second and third. v. text Z 2, l. ~~2 [etc.]~~ 5 note. Wikander, *Vayu I*, p. 27, has energetically protested against this very forced interpretation of the text.

the Zodiac; and of *gaδōkān*, the robbers, who are the Planets. The last two categories, *hunihātīk* and *dušnihātīk*, mean simply 'of good nature' and 'of evil nature'.

Combining the three texts from the *Dēnkart* (Z 11 and 12) and the *Bundahišn* (Z 2) we obtain the following data:

(i) *The Gods of Light*

(*a*) Ohrmazd
- (i) dons the white garment of priesthood characterized by wisdom (Z 2).
- (ii) dons the white robe (*brahm*) of priesthood associated with the virtue of wisdom (Z 11).
- (iii) implicit in the *spēnākīk* category which includes priesthood, religion (*dēn*), wisdom, &c. (Z 12).

(*b*) Vāy
- (i) dons the many-coloured and jewel-bedecked garment of warriorhood: dispels aggression in both creations (Z 2).
- (ii) dons the red, wine-coloured and jewel-bedecked robe of warriorhood: associated with the virtue of valour (Z 11).
- (iii) implicit in the *vāyīk* category which includes warriorhood, speed, valour, lordship, and law (Z 12).

(*c*) Spihr
- (i) dons the dark blue garment of the husbandmen:[1] rules the destinies of the world aright (Z 2).
- (ii) implicit in the *baγānīk* category which includes husbandry and generosity (Z 12).

(ii) *The Demons of Darkness*

(*a*) Ahriman
- (i) dons the ash-coloured garment characterized by concupiscence (Āz) (Zātspram's two texts only).
- (ii) dons the ash-coloured garment of *sāstārīh* (heretical priesthood) associated with the sin of evil knowledge (wrong-headedness, *dušākāsīh*) (Z 11).
- (iii) implicit in the *ganākīk* category which includes *sāstārīh* the adversary of priesthood, irreligion, falsehood, and ingratitude (Z 12).

[1] Cf. text Z 3, § 2. 'Spihr it is who bestows good things; and his lordship and kingship are as when the husbandmen till the earth, and (the earth) makes good return.' Elsewhere the 'Spirit of the Sky' (*mēnōk i āsmān*) is compared to a husbandman (*varzvar*) (text Z 1, § 43).

(*b*) Varan
- (i) dons the garment of self-will associated with the sin of self-will (Z 11).
- (ii) implicit in the Varanīk category which includes self-will, heresy 'the rival of priesthood and helpmate of *sāstārīh*', evil knowledge, and irreligion (Z 12).

(*c*) Gaδōkān (the Planets)
- (i) implicit in the *gaδōkīk* category which includes theft and violence, enmity to the tillers of the soil, avarice, and the suppression of prosperity (Z 12).

In addition Z 12 has the categories of *hunihātīk* which includes 'good effort' and *dušnihātīk* which includes 'evil effort'.

It is almost superfluous to point out that these three categories represent the three Zoroastrian castes—the priests (*āsrōnān*), the warriors (*artēštārān*), and the husbandmen (*vāstryōšān*). The artisan class which was only added at a much later date receives an honourable mention in the text Z 12, but is not placed under the aegis of any patron deity.

By donning the robe of priesthood Ohrmazd associates himself with the Zoroastrian priesthood on earth. Similarly Vāy takes over the patronage of the warriors,[1] and Spihr, the firmament, that of the husbandmen. This much is, for once, indisputably clear.

On the Ahrimanian side, however, matters are very much more complicated.

Ahriman's ash-coloured garment has been met before and exhaustively discussed. It belongs to a genuine Zervanite tradition preserved for us by Zātspram only. The case of the Planets is less clear, that of Varan not clear at all.

In the Zoroastrian tradition the Planets, because of their apparently irregular course, are regarded as Ahrimanian—destructive and disruptive creatures: they are the evil counterpart of the Signs of the Zodiac. Nevertheless they form part of the firmament (Spihr), and for this reason we find the firmament divided into a good and evil half.[2] The categories of *baγānīk* and *gaδōkīk*, therefore, are merely the two aspects of the firmament considered as the god of fate. The dark blue garment of Spihr is therefore unmistakably the night sky,[3] though dark blue may well have been the national costume of the Iranian peasant in Sassanian times as it still is today. Like Vāy, Spihr has suffered a Mazdean dichotomy, and the category of the Planets can scarcely have had an independent existence in the original investiture myth.

[1] v. p. 83 and n. 5 there.
[2] Text Z 3, § 3. v. p. 111, n. 5.
[3] Cf. Wikander, *Vayu I*, p. 28.

The case of Varan is far more complex. Why, of all creatures, is Varan singled out to be the evil counterpart of Vāy, the warrior-god? In the *Dēnkart* Varan is predominantly the adversary of Wisdom (*χrat*),[1] and it is therefore associated with *χᵛat-dōšakīh* (self-will or heresy) and *dušākāsīh* (wrong knowledge or error). For Zātspram, however, Varan is specifically lust,[2] and as such merely an aspect of that mother of all wickedness, Āz. Elsewhere it is described as 'the most grievous of all evil' and the 'principle of wrong-knowledge',[3] and all sins are its weapon.[4]

There seems no reason at all why Varan, a preponderantly theological demon (heresy), should be selected as the adversary of Vāy, the warrior-god.[5] If we examine the passage more closely, we will find that the account of Varan's robe differs in one important respect from that of Ohrmazd, Ahriman, Vāy, and Spihr. Ohrmazd's robe is white, Ahriman's ash-coloured, Vāy's red or many-coloured, Spihr's dark blue. The garment of Varan, however, is merely described as the garment of 'self-will'. It seems probable that Varan had no share in the original investiture myth; and this is not surprising, since the myth is plainly based on the caste system and the investiture is that of the patron gods of the three castes —Ohrmazd the priest, Vāy the warrior, and Spihr the husbandman. This is most clearly attested by the text Z 2 (*Greater Bundahišn*, chapter iii), where there is no reference at all to the Ahrimanian counterparts.

Let us assume then that *Bundahišn* iii presents the myth in its original form—a myth the purpose of which is the sanctification of the three castes. The Ahrimanian counterparts will then be subsidiary, and the two *Dēnkart* accounts (texts Z 11 and 12) will represent a not very successful attempt to fuse three separate myths into one. These myths will be:

(i) the investiture myth of the castes,
(ii) the investiture of Ohrmazd and Ahriman by Zurvān with the garments of their 'selfhood' or 'essence', and

[1] The opposition of *χrat* and *Varan* is so frequent that we must content ourselves with giving a selection only of the references where it occurs. These are: DkM. 68. 15 ff.; 302. 2, 15; 295. 14; 440. 20; 142. 13; 244. 13; 292. 21–293. 3; 312. 11; 321. 8; 123. 14; 247. 10; &c. As a translation of Av. *varənya-* the NP. has *varan nām i dīv ki dūzaχī u gumānī ast.*—'Varan is the name of the demon of hell and doubt' (Bartholomae, AIW., col. 1373).

[2] Text Z 5 (*a*), § 36: 'That (part of Āz) pertaining to the natural functions directed outward is the desire to mingle (copulate) which is called Varan.'

[3] DkM. 302. 21: *Varan garān-tom i hamāk anākīh*, and on the same page l. 4 *dušākāsīh bun Varan*—'Varan is the principle of wrong knowledge'.

[4] Ibid. 67. 14: *hamāk āhōk i 'hēnd varan aβzār.*

[5] It is, of course, possible to see, with Wikander, in this opposition the partial demonization of Vāy, the cult of Vāy having been in an earlier age the most serious rival of orthodox Mazdeanism. If so, it is interesting that this opposition should survive right up to the Sassanian period.

(iii) a myth of Vāy, formerly a supreme deity in his own right, and now half-absorbed into a Mazdean–Zervanite system.

Varan, otherwise unexplained, will then belong to (ii) and owe its presence here to its close association with Āz from whom it proceeds.[1] As the stock adversary of Wisdom, it can hardly be the original adversary of Vāy, who of all gods has the smallest part in that excellence.

The myth of the investiture of the patrons of the castes would also seem to be of Zervanite origin. In text Z 11 the garments are bestowed 'through *Time* from its decisive dispensation that orders aright' (the exception in the case of Ohrmazd has already been noted), whereas the heading of our text Z 12 is: 'Of the colour of *Time* and the nature of that colour and him who dyed it with colour.'

This latter text seems to me to be of indisputably Zervanite origin, though clumsily—very clumsily—rehashed by a Mazdean hand. According to the Mazdean reconstruction Ohrmazd 'dyed Time with colour—with good because in substance the benefit accruing to creatures is from the good . . . and with evil because the evil of the Aggressor comes upon creation from without to confound it'. That Ohrmazd should 'dye' Time with evil is surely unthinkable from a Mazdean point of view. It is tantamount to admitting that Ohrmazd is himself the author of evil; and the whole *raison d'être* of dualism is to preserve the good principle from any possibility of tracing back the origin of evil to it.

It is then safe to conclude that in the original myth it was Zurvān himself who vested Ohrmazd, Vāy, and Spihr (described in *Bundahišn* iii as 'his own body') in the robes of priesthood, warriorhood, and husbandry.

Before leaving the myth of the castes it is not irrelevant to mention here that according to Ṭabarī it was Mihr-Narsē, whose Zervanite sympathies we tried to demonstrate in Chapter II, who appears to have revived the never very strict Iranian caste system by making his three sons the leaders of the three castes as Zoroaster is said to have done before him.[2]

(*e*) *Vāy again*

We have seen that as patron god of the warriors Vāy fits naturally into the myth of the castes. He is, however, a source of quite maddening confusion once he is introduced on to the cosmological plane. Nyberg and

[1] Cf. text Z 12, § 4: 'These categories proceed severally from their origin through the higher to the lower.' The *varanīk* category proceeds from the *ganākīk*. True, the *Dēnkart* does not mention Āz in the *ganākīk* category, but Zātspram probably has preserved the original Zervanite theme. Cf. also the foregoing note.

[2] Nöldeke, p. 110; cf. Schaeder, 'Der iranische Zeitgott', ZDMG. 1941, p. 275.

Wikander have demonstrated that he was originally a supreme god in his own right, and as such he still appears in the *Yašt* of the Avesta dedicated to him (Yt. 15). The *Bundahišn* and the *Dēnkart* have endeavoured to find a place for him in the half-Mazdean, half-Zervanite cosmology on which their accounts are based. These two sources both bring him into the cosmological drama. Zātspram refers to him only once.[1]

Cosmologically Vāy is the Void between the Endless Light and the Endless Darkness.[2] In this sense it may be conceived as extending indefinitely to right and left in a horizontal direction. Before creation and the mixture of the two Spirits it must have been as eternal as they.

§ 26 of the first chapter of the *Greater Bundahišn*, however, refers to the 'fashioning forth' or creation of Vāy:

> From the material (form) of that Spirit which dispels aggression in the two worlds—be it Power or be it Time—he (Ohrmazd) fashioned forth the form of Vāy, the Good, for Vāy was needed: some call it Vāy of the long Dominion. With the aid of Vāy of the long Dominion he fashioned forth creation; for when he created creation, Vāy was the instrument he needed for the deed.

Similarly in § 35:

> And he fashioned forth creation with the aid of Vāy of the long Dominion: for when he fashioned forth Vāy of the long Dominion, it too was as an instrument and needful for the act of creation.

Vāy then appears to be an indispensable element in the drama of creation, partaking of both good and evil. GrBd. i, §§ 24–26 (text Z 1) gives the following sequence of creations:

(i) the fashioning of finite Time from Infinite Time,
(ii) the fashioning forth of the form of Ohrmazd's creatures from the Endless Light,
(iii) the fashioning forth of Vāy of the long Dominion from either Power or Time.

The obvious interpretation of (iii) would appear to be that Vāy of the long Dominion is, so to speak, carved out of the Void, just as Time of the long Dominion is carved out of Infinite Time. The first represents the limitation of Space, the second the limitation of Time. Zurvān, infinite Time-Space, is the source from which both are drawn. Vāy of the long Dominion is then finite Space.[3] This is expressly stated in DkM. 205. 18

[1] Text Z 4, § 15: 'There are things which are not according to the will of Ohrmazd—and these can only be whatever has its root in Vāy who is of a different substance.'

[2] Text Z 1, §§ 1–4: cf. Z 4, § 1.

[3] Cf. text Z 16: 'Its (Time's) limitation consists in the movement of matter in Vāy (Space) by means of the firmament.'

(text Z 11), which speaks of 'the Spirit Vāy whose name is the Wheel, that is the firmament (Spihr), and it is also called *spahr* (= Av. *θwāša-*)'.

For the cosmological texts we therefore have the equation: Vāy of the long Dominion = Spihr. Both are Space; though the latter is conceived of specifically as the firmament and the former as the atmosphere. The text Z 3, § 3, adequately illustrates the relationship or rather identity of Zurvān, Spihr, and Vāy:

> Spihr bestows (good things) on the material world. He who gives in abundance is called the goodly Spihr; and he who gives them sparingly is called the evil Spihr. The things bestowed reach (men) through *Time who is Vāy of the long Dominion, whether it be the instrument of Zurvān or of Ohrmazd.*

In the cosmological texts, therefore, there is no real distinction between the finite Zurvān-Time, Vāy of the long Dominion, and Spihr. They are all finite Time-Space.

The confusion starts when our authors seek to combine the cosmological Vāy with the personal warrior-god of the same name. Thus the *Dēnkart* identifies Vāy and Spihr (text Z 11), yet in the parallel text (Z 12) the 'categories' proceed from their origin from the higher to the lower, from the category of Ohrmazd (*spēnākīk*) through that of Vāy to that of Spihr (*bayānīk*). This must surely be an attempt to weld together two totally dissimilar myths—the myth of the castes and the cosmological myth in which Vāy appears as an hypostasis of Zurvān-Spihr.

(*f*) *The Endless Form*

The last major problem presented to us by the first chapter of the *Greater Bundahišn* is what is called the *asar(ōk) karp(ak)* or 'Endless Form'. This is how it is spoken of in that thorny chapter (text Z 1, § 29):

> He (Ohrmazd) fashioned forth the Endless Form from the Endless Light, and he created all creation within the Endless Form. The Endless Form is exempt from the passage of Time.

The Endless Form, then, is plainly identical with the 'form of the creatures of Ohrmazd' described earlier in the chapter (§ 26). There we read:

> From his own essence which is material light Ohrmazd fashioned forth the Form of his own creatures—a form of fire—bright, white, round, and manifest afar.

The Endless Form then is the raw material of the Ohrmazdean creation. It is described in more detail in a somewhat obscure passage of the *Dēnkart* (text Z 10). We learn in that passage that the 'Form' contained both the 'ideal' (spiritual—*mēnōk*) creation and the material. The *Bundahišn* passage

appears to deal with the material aspect only. We will therefore turn to this first.

The material creation as opposed to the 'ideal' is the domain of 'nature' (*čihr*) and it contains the Spirit of the Power of Nature (*mēnōk i čihr nērōk*). 'Nature' is used in contradistinction to 'will' (*kām* or *aχᵛ* representing Avestan *aŋhvā-*) in several *Dēnkart* passages[1] and is wholly removed from the moral sphere (cf. 'natural life' contrasted with 'voluntary knowledge' in the last note). The material side of the Endless Form is therefore the prototype of the world of nature.

The material 'Endless Form' is here (both in Z 1, § 38, and in Z 10) conceived of as an embryo proceeding from conception to birth. When born this Endless Form becomes Spihr, the firmament, here very plainly conceived of as the macrocosm, the formed creation and the prototype of man. Thus following up a different line of evidence we arrive at the conclusion we have already reached once before. In the Zervanite system Spihr, the body of Zurvān, is the macrocosm or the equivalent of the πρῶτος ἄνθρωπος of the Gnostics. From it proceed the elements.[2]

Now we have seen that the firmament is conceived even by the Mazdeans proper as being compounded of both good and evil or rather as being indifferent to both. It is therefore surprising that the *Bundahišn* (Z 1, § 39) speaks of Ohrmazd as being the father and mother of creation. Without in any way seeking to labour a point which of its nature cannot be formally proved, I would suggest that this is another Mazdean attempt to monopolize a myth which springs from a Zervanite source. It is on a par with the far more obvious case of Ohrmazd 'dyeing' Time with good and evil.[3]

Much the same has happened in a Pahlavī *Rivāyat* (Z 7) dealing with this subject. Here the Endless Form is referred to as an instrument (*aβzār*) 'like a flame of fire, pure in light'. This account has been fully adapted to the Mazdean system, for instead of the four elements proceeding from the infant Spihr, we find the seven Mazdean first creations. The sky was fashioned from its head, water from its tears, the earth from its feet, the plants from its hair, the Bull from its right hand, Man from its seed, and fire from its mind. Finally Ohrmazd himself settles in the 'form'.

We must now turn to another rather obscure *Dēnkart* text (Z 9). Here we come upon the conception of the 'seed' (*tōhmak*) of the Cosmos. From this seed Fortune (*χᵛarr*) derives: the elements (fire, water, and earth) pre-

[1] See note C, p. 144.

[2] v. text Z 10: 'From the Wheel proceeded becóming, the hot and the moist of which the wind (air) is composed: these are connected with the spiritual Word and share in its power: (and from it also proceeded) the elements which are the seed of seeds of material creations . . .'. Cf. *infra*, pp. 141–3.

[3] *v. supra*, p. 125.

serve it and Time is embodied within it. The conjunction of Time and Fortune is strangely reminiscent of Eznik's myth which mentions Fortune along with Zurvān. Further, the conception and birth of the firmament recalls the conception and birth of Ohrmazd and Ahriman in that myth. Conception and birth usually imply the existence of a father and mother. Is it too bold to discern in these texts the dim survival of a myth in which Spihr, the body of Zurvān of the long Dominion, that is the Cosmos, is begotten by the Infinite Zurvān and born of his Fortune?

Some support is lent to this view again by that most knotty of verses in the first chapter of the *Greater Bundahišn*, § 26 of our text Z 1. Here we have two distinct 'forms': the 'form' of the creatures of Ohrmazd which we have already seen corresponded to the Endless Form in other contexts, and the 'form' of Vāy fashioned from 'that Spirit which dispels aggression in the two worlds—*be it Power or be it Time*'—'for Vāy was needed'. Vāy here is obviously identical with Zurvān-Spihr of the long Dominion, or more plainly the material universe; and it thus appears to duplicate the Endless Form of Ohrmazd's creation. This, combined with the evidence we have reviewed hitherto, would seem to indicate that the author of the *Bundahišn* is seeking to combine a purely Zervanite account of the creation in which the material Cosmos is born of Infinite Time with Mazdean dualism. The original Zervanite scheme appears to have remained firmly on the physical plane, busying itself with neither good nor evil. Mythologically the birth of the Cosmos from Zurvān probably antedates the genesis of Ohrmazd and Ahriman.

It will be noticed that in the whole of the semi-Zervanite section of the first chapter of the *Greater Bundahišn* there are curious inconsistencies. In § 29, for instance, Ohrmazd creates True Speech from *material* light, and again the *Ahunvar* prayer proceeds from the Endless Form which itself proceeds from the same *material* light. Why should these wholly spiritual conceptions be represented as proceeding from a *material* origin?

If we return to the *Dēnkart* text Z 10, we will find a fuller account and the *Bundahišn* text will become less obscure. The relevant passage runs as follows:

> On the one hand it (the Endless Form) contains the spiritual (ideal) creation; on the other the material creation. In the spiritual creation the Spirit of the Power of the Word was contained; and in the material creation the Spirit of the Power of Nature was contained, and it settled (in it).[1] The instrument which contains the spiritual creation was made perfect . . .; and within the instrument which

[1] This would seem to be nearer to the original account. For the 'Spirit of the Power of the Word' the Pahlavī *Rivāyat* just discussed substitutes Ohrmazd.

contains the material creation the marvellous Spirit of the Power of Nature was united to the kingdom of the Spirit of the Power of the Word through the will of the Creator.

In fact we really have two 'forms' or 'instruments', not one. One is the prototype of matter from which Spihr, the firmament, is later to proceed; the other is the prototype of the spiritual and moral world: but the two are united at conception. Thus when the *Bundahišn* derives True Speech from material light, it must be confusing the material aspect of the Endless Form with the spiritual. True Speech can only logically derive from the Spirit of the Power of the Word which can scarcely be anything else than the eternal Wisdom (called by the *Bundahišn* Z 1, § 2, 'omniscience and goodness' or 'religion' (*dēn*)) which is the 'will' of Ohrmazd.

A similar logical confusion may be observed in a passage from Šahristānī. 'The Most High God at a certain time . . . of his reign created a spiritual (*rūḥānī*) creation; and when three thousand years had elapsed, he emanated (*anfadha*) his *will* in the form of resplendent light, fashioned in the form of a man: and he surrounded it with seventy of his blessed angels.'[1] Here again we have the incarnation of a divine hypostasis in the shape of a man. The 'spiritual creation' can only be the 'Endless Form'; the 'will' of God (Ohrmazd) is infused into it; and the result is the Cosmos.

In the text of the *Greater Bundahišn* as it now stands (Z 1, § 26) we can only conclude that the 'form' of the creatures of Ohrmazd should refer to the ideal or spiritual prototype only, and the 'form' of Vāy to the material. This must hold true for the Ahrimanian creation too. The 'body' of Ahriman's creation is ideal, and the 'form' of Varan is simply a repetition of the 'form' of Vāy on the Ohrmazdean side.[2] In fact we have three 'prototypes':

(i) the prototype of spiritual good,
(ii) the prototype of spiritual evil, and
(iii) the prototype of matter.

This last is a neutral substance, neither good nor evil, but the battle-ground of the struggle between the two. This battle-ground is Spihr, the body of Zurvān of the long Dominion.

In text Z 10 Spihr, the Cosmos, is born: it is 'the First Body united with the Spirit of the Power of the Word'. In other words, divine Wisdom is infused into the Cosmos at the time of its conception. This represents the fusion of spirit (Ohrmazd) and matter (Zurvān).

It remains only to be noted in this connexion that the period of gestation

[1] Cureton, p. 185; Haarbrücker, i, p. 281. The passage occurs in the account of the *Zarāduštiyya*, not of the *Zarvāniyya*.

[2] v. pp. 124 ff.

of the cosmic embryo is conceived in our texts as taking place during the first 3,000 years of the 12,000-year period.[1]

Having duly considered the 'Endless Form' we must now return to the dark side of the picture.

While the Endless Form, both spiritual and material, was being fashioned, Ahriman 'from the material darkness which is his own essence fashioned forth the body (*tan*) of his creation in the form of coal(?), black and ashen, worthy of the darkness, damned as the most sinful noxious beast. From material self-will he fashioned forth the form of Varan whose religion is the worse; for Varan was needed.'[2]

We have tried to demonstrate that the 'form' of Varan in the Ahrimanian creation superseded the 'form' of Vāy conceived in his maleficent aspect;[3] and we have further suggested that the *material* form of good and evil was originally one, not two.[4] The presence of Varan in this context was attributed to its close association with Āz.[5] Unlike Vāy in the Ohrmazdean creation, then, Varan is the true spiritual manifestation of Ahriman, just as the Spirit of the Power of the Word (True Speech in Z 1, equivalent to the will of Ohrmazd which is Wisdom) is Ohrmazd's *spiritual* manifestation. In this case Varan would be equivalent to the Lying Speech mentioned in Z 1, § 28.

Varan, which is to all intents and purposes identical with Āz or at least derives from the latter, here takes its place. The Varan of the *Bundahišn* account must be a reflection of the original Zervanite tradition preserved by Zātspram according to which Zurvān arms Ahriman with Āz-concupiscence for his own destruction.

Let us now recapitulate the results of our investigation so far. In the beginning Zurvān, the Infinite, alone existed. He desired a son who should be creator, but doubted whether this could come to pass. From this doubt Ahriman was conceived and born, while from his wisdom Ohrmazd arose.[6]

[1] Text Z 1, § 6, describing the first act of creation before Ahriman's first assault: 'For 3,000 years creation stayed in this ideal state, for it was without thought, without movement, without touch.' So ibid., § 38, the process of the material Cosmos is thus described: 'The creation of Ohrmazd was fostered spiritually in such wise that it remained without thought, without touch, without movement, in a moist state like semen.'

[2] Text Z 1, § 27. There is no real distinction between *karp* 'form' and *tan* 'body'. In the *Bundahišn* it will be found that where the MS. TD2 has *tan* the Paris MS. frequently has *karp*. So also the 'Endless Form' of Ohrmazd is called *karp*, but that of Ahriman is *tan*. Later this too is referred to as *karp*.

[3] v. pp. 124–5.

[4] v. p. 129.

[5] v. p. 124.

[6] Šahristānī, text F 4, § 1.

The conception and birth of the material Cosmos was then devised by Zurvān, who himself entered finite form and became embodied in the material Cosmos which is Spihr, the body of the finite Zurvān (Time-Space). This material creation is governed by cosmic order (*dātastān*),[1] which we might call the natural law.

It is to this stage of the cosmic drama that the Āz episode recorded by Zātspram belongs, and here too the investiture myth, *so far as it concerns Ohrmazd and Ahriman*, must be taken into consideration. The first three thousand years of finite Time have passed; the limitation of Zurvān as Space and Time has come to pass, and 'Spihr, the body of Zurvān' is born. The battlefield is ready and the powers of good and evil await the signal for the fray. It is here that Zurvān as the supreme god intervenes.

Though Ahriman, born of Zurvān's doubt, is by nature evil, and Ohrmazd, born of his Wisdom, is by nature good, it still remains for Zurvān to set the seal on their characters.

When first creation began to move and Zurvān for the sake of movement brought that form, the black and ashen garment, to Ahriman, (he made) a treaty in this wise—'This is that implement, like unto fire, blazing, harassing all creatures, that hath the very substance of Āz. When the period of nine thousand years comes to an end, if thou hast not perfectly fulfilled that which thou didst threaten in the beginning, that thou wouldst bring all material existence to hate Ohrmazd and to love thee . . ., then by means of these weapons Āz will devour that which is thine, thy creation; and she herself will starve; for she will no longer obtain food from the creatures of Ohrmazd—like unto a frog that liveth in the water; so long as it defileth the water, it liveth by it, but when the water is withdrawn from it, it dieth parched.'[2]

On the other side Ohrmazd 'himself donned a white garment, and it had the stamp of priesthood; for wisdom is ever with the priests who are guides to men, and all men are their pupils. And the office of Ohrmazd was the act of creation, and it was through wisdom that creation must be created. Therefor did he don the robe of the wise which is the robe of priesthood.'[3]

Within the limits of their nature the two Spirits were free to choose. Ohrmazd chose the robe of priesthood as his essence, and Ahriman the robe of heretical priesthood.[4] The first chose the weapon of wisdom, and the second the weapon of concupiscence. The choice of both was equally effective in the overthrow of the Evil One.

Wisdom in the shape of the Spirit of the Power of the Word was infused into the embryonic Cosmos (Endless Form) at its conception. There is no

[1] Cf. text Z 11, § 5, and Chapter IX, pp. 249–53.

[2] Text Z 5 (*a*), § 35.

[3] Text Z 2, § 4 (GrBd., ch. iii).

[4] v. text Z 11, §§ 3–4.

evidence that in this myth concupiscence made its irruption until Ahriman's successful assault on the fully developed material creation, that is 6,000 years after the limitation of Time. The first 3,000 years were apparently spent by the two Spirits in perfecting their own spiritual armament while the Cosmos was conceived and ultimately born.[1] Of the remaining 9,000 years, 'three thousand would pass entirely according to the will of Ohrmazd, three thousand years in mixture would pass according to the will of both Ohrmazd and Ahriman, and . . . in the last battle the Destructive Spirit would be made powerless'.[2]

In the end Ahriman and his hordes are either expelled from the material Cosmos or annihilated. The 'Final Body' (*tan i pasēn*) is then inaugurated. Seen in this context the 'Final Body' represents exactly what it says—the final shape that the original body or 'form' takes on, the shape it assumes after the expulsion of evil when finite Time again merges into the Infinite. The Final Body is therefore the same body of Zurvān finally delivered from evil, concupiscence, and doubt. 'In the end, manifest and plain, there will be seen by night and in the atmosphere a *form of fire* in the shape of a man, conceived by the spiritual gods, riding, as it were, a fiery horse, and fearful (to behold): and they shall be freed from doubt.'[3]

(*g*) *The Manifestation of Creation*

We have seen that in the *Dēnkart* the 'Endless Form' was conceived of as (*a*) a spiritual entity ruled by the 'Spirit of the Power of the Word' and (*b*) as the source of matter ruled by the 'Spirit of the Power of Nature'. The latter is 'made manifest', to use the Zoroastrian term, in Spihr, the material Cosmos. The former is made manifest in the *Ahunvar*, the basic prayer of the Zoroastrians and essentially identical with the *Dēn* (Religion) which in turn is identical with wisdom.[4] The effect of Ohrmazd's initial recital of this prayer was to precipitate Ahriman back into the darkness, where he lay in a state of torpor for three thousand years.

In the Mazdean version the manifestation of finite Time and of the *Ahunvar* take place simultaneously. So great does the confusion caused by the intermingling of Zervanite and Mazdean ideas appear to have been

[1] That during the first 3,000 years Ahriman may have scored a signal victory over the spiritual creation of Ohrmazd necessitating the formulation of a treaty has already been suggested (p. 99).

[2] Text Z 1, § 14. This, however, is probably a Mazdean rather than a Zervanite account.

[3] Text Z 5 (*a*), § 54. It is tempting to see in this a personification of the *tan i pasēn* (Final Body). As the original creation was in the form of fire (text Z 7, § 2, &c.), so is the Final Body in the form of fire. Significant is the last sentence, 'and they shall be freed from doubt'.

[4] See note D, p. 144.

that, in a late Persian *Rivāyat*, we find Zurvān identified with the *Ahunvar*.[1] In this passage the *Ahunvar* is conceived of as uncreate wisdom, Zurvān as Infinite Time. The author has fused the two together.

Yet another case of confusion between the spiritual and the material appears in the *Bundahišn* passage (Z 1, § 30) immediately following the recital of the *Ahunvar*. The passage runs: 'From the *Ahunvar* the Spirit of the Year came forth which is now in a mixed state, half light and half dark, . . . and is a division of Time of the long Dominion.'

It seems sufficiently clear in this case that the author of the *Bundahišn* has totally misunderstood his sources. As a division of Time of the long Dominion, the Spirit of the Year must proceed from that deity, not from the *Ahunvar* which is the manifestation of Ohrmazd's wisdom. The Spirit of the Year or, better, the Ideal Year in the abstract is, as the text itself says, simply a division of Time, and fits in with the Zurvān-Spihr complex, not with the Ohrmazdean.

If the reader will turn to p. 111, he will find that we had there suggested that the Ideal Year appeared as the last member of a tetrad, Infinite Zurvān —Zurvān of the long Dominion—the Course of Fate—the Ideal Year. Following the reasoning outlined in this chapter we obtain a similar tetrad, Infinite Zurvān—Zurvān of the long Dominion—Spihr, the Cosmos—the Ideal Year. The Ideal Year will, then, be the 'manifestation' of Zurvān of the long Dominion, just as the material creation is the 'manifestation' of finite Space.[2]

The author of the *Bundahišn* (Z 1, § 30) fortunately makes clear his own conception of this manifestation. The Ideal Year is 'now in a mixed state, half light and half dark, three hundred and sixty-five days and nights'. We seem here to be right back at the most simple and primitive form of Zervanism—Time represented as an endless succession of days and nights. Transported into mythology it was all too easy to create a great god Time who, by an analogy with terrestrial experience, must comprise both light and darkness.

> For what thou hast said concerning the two horses, blazing like unto lightning. Both the white and the black are Time: . . . they are night and day which pass by, they reckon each moment of the firmament above us.[3]

The popular tradition has in this case preserved the origin of the myth.

II. THE MATERIAL CREATION

Unlike the cosmological myths which precede it and which have kept us occupied so long, the actual creation of the material world presents few

[1] Text Z 38. [2] See note E, p. 144. [3] v. text F 13, § 9.

difficulties. No non-Zoroastrian source gives a satisfactory account of it, and we are therefore confined to the Iranian versions; and these are, for once, perfectly straightforward. The purely Mazdean account of the material creation is again best preserved in the first chapter of the *Greater Bundahišn* (§§ 32–60), and the Zervanite '*Ulemā* agrees with it.[1] The *Bundahišn* tells its story clearly and well. We shall therefore confine ourselves to a brief summary and refer the reader to our text Z 1.

After the conclusion of the treaty with Ahriman Ohrmazd proceeds with the work of creation. First he created the six Amahraspands—Vahuman, Artvahišt, Šaθrēvar, Spandarmat, Hurdāt, and Amurdāt. After the creation of the material world Vahuman was to adopt cattle as his especial care, Artvahišt fire, Šaθrēvar the metals, Spandarmat the earth, Hurdāt water, and Amurdāt the plants. Having created the Amahraspands Ohrmazd added himself to their number, thus forming a heptad.

Corresponding to the six Amahraspands the sky was fashioned in six stations: first the station of the clouds; second the firmament (Spihr) of the stars;[2] third the stars exempt from contamination; fourth heaven (*vahišt*), the place of the Moon; fifth *Garōδmān* or Endless (*anaγr*) Light, the place of the Sun; sixth the place of the Amahraspands: and to these is added the Endless Light (*asar rōšnīh*), the place of Ohrmazd.[3] The sky itself is the first of a series of six creations: the second is water, the third the earth, the fourth the plants, the fifth cattle, and the sixth Man; and to these fire is added as a seventh, fire 'whose brilliance is from the Endless Light, the place of Ohrmazd'.

In opposition to the Amahraspands Ahriman created six arch-demons—Akōman, Indar, Sāvul, Nāŋhaiθ, Tarič, and Zērič, again adding himself as the seventh. Nothing, however, is said of his creating a material creation.[4] This is surely remarkable: for as we have already observed, in *Bundahišn* i, § 27, Ahriman fashions forth the 'body of his creation' from the *material* darkness, and this 'body' is parallel to the 'form' of the creatures of Ohrmazd, itself identified with the 'Endless Form'. This lends further confirmation to our theory that the material creation in this tradition proceeds from Zurvān and is independent of the Spirits of good and evil.

Ohrmazd created the sky in the form of an egg: its top reaches to the Endless Light, and all creation was created within it. It was the first material creation which Ahriman attacked, and it acted as a bulwark

[1] Text Z 37, § 16.

[2] It will be noticed that in the Mazdean account Spihr takes a very subordinate position. The same is true of Zurvān who in the third chapter of the *Bundahišn* is merely the assistant of Vahuman (Z 2, § 12).

[3] See note F, p. 144.

[4] Dd. 18. 2: *Ahriman rāδ guft 'ēstēt 'ku-š gētēh 'nēst*.—'It is said of Ahriman that he has no material thing.'

against him. The substance of the sky was crystal, and from this the second material creation, water, was made. From water the earth was made, round, but with an even surface; and it was made in three parts, one hard, one of the consistence of sandstone, and one soft as clay.[1] Then the mountains were made to grow out of the earth, and the minerals inserted into it. Fourth plants were created: first one plant only grew in the middle of the earth 'without branches, bark, or thorn, moist and sweet'; and from this all vegetable life proceeded. Fifth the Primal Bull was created on the banks of the river Daitē; and it 'was white and shining like the Moon'.[2] Sixth Gayōmart, the First Man, was created 'shining like the Sun'[3] on the left bank of the river Daitē; for the Bull was on the right. To aid him he gave him sleep which he fashioned in the form of a man 'tall and bright, fifteen years of age'. This sleep was given him in order to deaden the pain that he would feel when the onslaught of Ahriman came.[4] From the light and freshness of the sky the seed of the Man and the Bull was fashioned.

Each of these creations he made at one of the *gāsānbār* seasons; and the whole of the material creation was completed in a year.

This is the story as told by the *Bundahišn*. A very different version is given by one of the Pahlavī *Rivāyats* accompanying the *Dātastān i Dēnīk* (Z 7). True, the six Mazdean creations are to be found there too, and again fire is added as the seventh; but in this case they emerge from a fiery 'instrument' which is conceived of as a man and which can only be Spihr who, as we saw, emerged from the 'Endless Form' and is the prototype of Man. The 'instrument' is described as being like a flame of fire and was fashioned from the Endless Light, 'and from it all creation was made: and after it had been made, it was put into a body; and for three thousand years it was kept within the body, and it grew continually, and it was made better. Then it fashioned (things) one by one from its body.' The sky was created from its head, and it was ruled by Dahmān Āfrīn, 'the Praise of the Wise'. From its feet the earth was fashioned, and Mihr, Rašn, and Srōš were set over it.[5] Water was fashioned from its tears, and the plants from its hair; the Bull from its right hand, and fire from its mind.

In the case of Man (Gayōmart) there is some confusion in the text, for the author seems to have mixed up two traditions: he says (§ 36): 'From

[1] The translation is a little uncertain.

[2] The Avestan epithet of the Moon is *gao-čiθra-*, 'having the seed of the Bull': when the Primal Bull dies, his body and 'prototype' (*aδvēnak*) are delivered to the Moon (GrBd. 72. 11).

[3] Just as the body and 'prototype' of the Bull go to the Moon, so was the body of Gayōmart delivered to the Sun (GrBd. 73. 1).

[4] *Infra*, p. 190.

[5] v. text Z 7, § 5 note. Mihr, Srōš, and Rašn who with Zurvān form a tetrad of Justice are presumably identical with the Three Judges (*3 rat*); v. p. 102.

the clay from which Gayōmart was made (he made) man, emitting him in the form of seed into Spandarmat (the Earth): and Gayōmart was fashioned from Spandarmat and was born.' This is strongly reminiscent of the story of the genesis of Mašyē and Mašyānē, the first human *couple* who sprang from Gayōmart's seed: for when Gayōmart died his seed is said to have fallen into the earth. In the course of time a rhubarb plant grew out of the earth, and from this the first human couple emerged.[1] Thus it would appear that in the present text the phrase 'from the clay from which Gayōmart was made', which seems to make nonsense of the passage, has crept in from another source. The meaning of the passage must then be that the seed of Spihr fell into earth which in due course gave birth to Gayōmart.

The whole myth brings to mind the famous *Puruṣa* hymn in the *Rig-Veda* (x. 90). As there seems to be every reason to believe that this is a case of Indian influence on Iranian thought, we feel that we are justified in reproducing the relevant sections of that hymn here:[2]

(6) When the gods performed sacrifice with Puruṣa as an oblation, the spring was its melted butter, the summer its fuel, the autumn its oblation.
(7) That Puruṣa, born in the beginning, they besprinkled as a sacrifice on the strew; with him the gods, the Sādhyas, and the seers sacrificed.
(8) From that sacrifice completely offered was collected the clotted butter: he made that the beasts of the air, of the forest, and those of the village.
(9) From that sacrifice completely offered were born the hymns and the chants; the metres were born from it; the sacrificial formula was born from it.
(10) From that arose horses and all such as have two rows of teeth. Cattle were born from that; from that were born goats and sheep.
(11) When they divided Puruṣa, into how many parts did they dispose him? What (did) his mouth (become)? What are his two arms, his two thighs, his two feet called?
(12) His mouth was the Brāhman, his two arms were made the warrior, his two thighs the Vaiśya; from his two feet the Śūdra was born.
(13) The moon was born from his mind; from his eye the sun was born; from his mouth Indra and Agni, from his breath Vāyu was born.
(14) From his navel was (produced) the air; from his head the sky was evolved; from his two feet the earth; from his ear the quarters: thus they fashioned the worlds.

The resemblance between the Vedic hymn and our *Rivāyat* passage is obvious. Two episodes are identical; for in both cases the sky is said to

[1] The fullest account of this curious myth will be found in GrBd. 100. 14 ff: cf. Justi's translation, p. 19.

[2] The relevance of this Vedic hymn to Zurvān's sacrifice in Eznik's myth had been previously noticed by Darmesteter, *Ohrmazd et Ahriman*, p. 329; cf. also Menasce, *Škand-Gumānīk Vičār*, p. 31; E. Lamotte, *Notes sur la Bhagavad-Gītā*, Louvain, 1924, p. 94.

have evolved from the head, and the earth from the feet of the Primal Man, as we may justifiably call him in both traditions, for Puruṣa means simply 'man'.

It will have been noticed that in the *Rivāyat* the usual order of the Mazdean creation has been altered: the creation of the earth is described before that of water, whereas in the *Bundahišn* the earth is created *from* water[1] and the short account in Zātspram agrees (Z 4). There would seem to be no reason for this transposition unless the author of the *Rivāyat* were following a different tradition in which the creation of the earth followed immediately on the creation of the sky. This is plainly attested in the Puruṣa hymn; and so much the author would seem to have borrowed, whether directly or indirectly it is impossible to say. In utilizing the myth, however, he must have been handicapped by the fact that he was bound to adhere to the Mazdean sevenfold creation. In borrowing the idea of the sacrificial dismemberment of the cosmic giant he was faced with the problem of suitably fitting the seven Mazdean creations into the latter's anatomy. The sky and the earth were already there: they corresponded to the head and the feet. How were water, the plants, the Bull, and Man to be accounted for? Here the author would seem to have proceeded according to the most obvious analogies. Thus he equates water with the tears, and plants with the hair. The latter analogy is also found in the Zoroastrian comparisons of the mácrocosm with the microcosm,[2] but this is the only point of resemblance and it is therefore unlikely that our author is consciously borrowing from that source. Again the fact that the Primal Bull was created on the right bank of the river Daitē[3] and fell on his right side when he died[4] probably suggested the idea that he proceeded from the right hand of the Giant. The derivation of Gayōmart from the seed, however, may well go back to a genuine Zervanite theme which would derive Man, the microcosm, from Zurvān-Spihr, the macrocosm.[5]

It may, of course, be objected that the resemblances between the *Rivāyat* and the Puruṣa hymn are purely fortuitous, and that it is absurd to trace any connexion between a late Pahlavī text and a Vedic hymn composed probably in the eighth century B.C. There is, however, further evidence which deserves to be examined. First, we now know from Kartīr's great inscription of Ka'ba i Zartušt that during the reigns of Šāpūr I and his

[1] Text Z 1, § 46.
[2] See note G, p. 145.
[3] Text Z 1, § 50.
[4] GrBd. 72. 9: *'pas Ganāk Mēnōk 'ō 'gāv mat. 'gāv 'ō nēmrōč ālak 'pat dašn 'dast ōpast.*—'Then the Destructive Spirit came upon the Bull. The Bull fell towards the southern quarter on his right side.'
[5] *v. supra*, pp. 111–13 and note B, p. 144.

successors Indian religious sects had deeply penetrated into Īrān and that they represented an ideological force considerable enough to be deemed worthy of persecution.[1] Secondly, we saw in our first chapter[2] that Greek and Indian books were said to have been incorporated into the Sassanian Avesta at the time of Šāpūr I. Further details about these books are given in the fourth book of the *Dēnkart* where the names of books are mentioned, notably the *Μεγίστη* (*Al-maǰistī*) of Ptolemy.[3] When we find that one of these books describes the origin of the castes in exactly the same way as the Puruṣa hymn, the strong probability, already suggested by Kartīr's inscription, that the Persians were fully conversant with Indian religious ideas during the Sassanian period, becomes practically a certainty. The passage is so important that it must be quoted *in extenso*. The translation is as follows:

> The -----*kośa* of the Indians and the *Megistē* of the Greeks and other (writings) of that sort were combined with the original literature (the Avesta?) in the Royal Treasury because they offered a reasonable corrective to students of this particular science. Their writings have recently been arranged by scholars, for they were brought from foreign countries: they have been considered and studied, nor have they been neglected or slightingly received on account of their inferiority and foreign name. It happened indeed that with the growth of knowledge they became more highly esteemed, and they did not suffer on account of the outlandish names attached to the books. No single book or volume was discovered which contained in its entirety all the science and learning (contained) in (other) books and volumes: but each (school) carried out research on the basis of its own original book or volume. They call the book in the Royal Treasury which deals with all topics the Compendium(?). Among them the body of man is, as it were, divided between the four castes on earth; Priesthood (corresponds) to the head, Warriorhood to the hands, Husbandry to the belly, and Artisanship to the feet.[4]

Here there is an exact correspondence with what the Puruṣa hymn has to say about the origin of the castes—'His mouth (*mukham*, also 'head') was the Brāhman; his two arms were made the warrior; his two thighs the Vaiśya; from his two feet the Śūdra was born.' In the *Dēnkart* the Iranian castes are substituted for the Indian: for the Brāhmans (priests) we have the *āsrōnān* (also priests), for the *rājanyaḥ* (warriors) the *artēštārān* (also warriors), for the *vaiśyāḥ* (the husbandmen or traders) the *vāstryōšān* (husbandmen), and for the *śūdrāḥ* (the servile class) the *hutuχšān* (artisans). The correspondence is, then, exact except that the belly is substituted for the thighs of the Indian version. Moreover, the passage reappears in the

[1] *v. supra*, p. 11.
[2] p. 10.
[3] So Bailey, *Zoroastrian Problems*, p. 86, who is undoubtedly right.
[4] See note H, p. 145.

Šikand,[1] though it is there obviously based on the *Dēnkart*. Thus it would seem highly probable that the Zoroastrians have here borrowed an Indian myth and modified it in order to suit the Mazdean cosmogony. If that is so we may well consider whether further details have not also been borrowed.

The main difference between the two myths is that on the one hand Puruṣa, as Primal Man, is offered in sacrifice by the gods, and that in the other the Primal 'Instrument' which is Spihr, the body of Zurvān, emits creation from its various limbs, so far as we know of its own accord. The importance of sacrifice in the genesis of Ohrmazd and Ahriman, however, is well known from Eznik and the sources allied to him, and has received detailed treatment earlier in this study. By sacrifice Zurvān gave birth to Ohrmazd, and later in handing over the *barsom* to Ohrmazd he said: 'Hitherto have I offered sacrifice for thee; henceforward shalt thou offer sacrifice for me.'[2] What did Zurvān mean by bidding Ohrmazd offer sacrifice for him? The answer is, I think, indicated by a sentence at the end of the third chapter of the *Greater Bundahišn*, where it is said: 'At the *Rapiθwin* time Ohrmazd and the Amahraspands fashioned the Spirit (genius, idea, *mēnōk*) of Sacrifice. By the performance of sacrifice all creation was created.'[3] One may then legitimately ask how creation came into existence through sacrifice, and who was the victim? Could it not have been Zurvān himself, incarnate in the Cosmos, Spihr; and is that not perhaps the significance of the sacrifice that Ohrmazd was to offer for Zurvān? The idea is attractive and the evidence fits; but there is not enough of it to transmute the pleasing hypothesis into objective fact. The hypothesis, indeed, gives point to Zurvān's injunction to his son to offer sacrifice for him; for in offering himself as victim he would draw up the curtain on a cosmic drama in which his own desire (Āz) and his own doubt (Ahriman), firm allies at first, finally destroy each other in his own body. Or again we may let our fancy play with the myth of the investiture of Ohrmazd, Vāy, and Spihr with the garments of the different castes and speculate as to whether this too was suggested by an Indian source deriving from the Puruṣa myth. All this, however, belongs to the realm of fantasy and there it must be allowed to remain. All that we can say with certainty is that the Indian myth which derived the four castes from various parts of the body of a primal giant was known in Īrān during the Sassanian period and was borrowed by the Zoroastrians.

1. 20: *vaš añdar gāhą kardaa i hast mardum pādāinīṯ pa humānāī i īñ čihār pāšagą i gāhą, čuñ awar sar āsrūī, awar dast aratištārī, awar iškam vāstryōšī, awar pāe hūtuχšī.*

[2] Text F 1, §§ 63–65.

[3] Text Z 2, § 20.

Yet another version of the material creation is hinted at in the *Bundahišn*[1] and fully elaborated in the *Dēnkart*.[2] The *Bundahišn* fragment, which differs radically from the account of the material creation which immediately follows it and which we have already summarized, briefly says: 'From the Endless Light he fashioned fire in material form, from fire wind, from wind water, from water the all-solid earth.' Here we have the four Empedoclean elements arbitrarily introduced into a Mazdean cosmological text where they are exceedingly ill at ease. The full story is told in our text Z 10, and the whole process, which seems physiological rather than mythological in character, starts with the firmament, Spihr, 'the First Body'. This, then, is the true continuation of the myth of the birth of Spihr, the body of Zurvān.

In the firmament were the Sun, Moon, and stars 'like embryos' (whence they had appeared is not stated). They control all existence under them and are themselves the highest natural phenomena. From the firmament the hot and moist proceeded 'of which the wind (air) is composed' and the elements which are the 'seed of seeds of material creations' and the 'movement of becoming' (*bavišn-ravišnīh*). From the 'movement of becoming' proceeds the 'settling of becoming' which is organic life. Now it seems clear enough that all this is based on Greek physics, and we would therefore expect that the four elements would be compounded from the four natural properties (hot, cold, moist, and dry). The *Dēnkart*, however, derives the whole of material existence from the air ('hot-moist' according to Aristotle and the *Dēnkart*), and nothing at all is said of the 'cold' and the 'dry'.

The explanation of this is that the Zoroastrians had assimilated the hot and the moist to Ohrmazd and the cold and the dry to Ahriman.[3] Ohrmazd then would become assimilated to the air and Ahriman to the earth if we care to follow up the Aristotelian parallel! What the source of these identifications is, however, I am at a loss to say. Whatever the reason, the results were embarrassing. Thus the Zoroastrian divines, deriving the elements from the natural properties, would have been logically forced to admit that one—the earth—was wholly evil, and two—fire and water—partly so. This they could scarcely do, since for all but a fraction of them the four elements were holy—more particularly, of course, fire and water.[4]

[1] Text Z 1, § 41.

[2] Text Z 10.

[3] GrBd. 181. 6: *gōhr i Ōhrmazdīk garm 'ut χᵛēt, rōšn 'ut hubōδ *'ut *sapuk.*—'The substance of Ohrmazd is warm and moist, bright and fragrant and light.' Ibid. 188. 11: *gōhr i Ahriman sart 'ut χušk 'ut *sangēn, tārīk 'ut gandak.*—'The substance of Ahriman is cold and dry, heavy, dark and stinking.' Cf. *supra*, pp. 73–78.

[4] That certain extreme Zervanites regarded water as evil has been suggested in Chapter III (p. 74).

They were therefore forced into the uncomfortable position of deriving all four elements, including the earth, from the 'hot' and the 'moist'. The fullest account of this singular development is given in DkM. 120. 22 ff.:

The seed of the material world arose from the fashioning and creative activity of the Creator using the power of the firmament as his raw material (*'pat ras-ōǧ-aβzārīh*); its name in Religion is 'becoming'. This is specifically the 'hot-moist', the origin of material creations. It is also called 'matter' (*mātaγ*). Through the Creator's moderating action the 'first form' arose from becoming: its name in Religion is 'the movement of becoming'. This is specifically the four elements—air, fire, water, and earth—the origin of the nature of material things. Through the Creator's wise action the 'second form' arose from the 'movement of becoming': its name is the 'settling of becoming'. This is specifically the mixture of the four living natural properties. Through the Creator's marvellous action the 'third form' arose, the material form of *fravahr* and soul which unites those same natural properties. This is specifically Man, cattle, and other good living things.[1]

This will then give us the following scheme of the evolution of organic life:

1. Spihr, the firmament: i.e. becoming, hot-moist, matter.
2. The first form: i.e. movement of becoming, the four elements.
3. The second form: i.e. settling of becoming, mixture of the four living natural properties.
4. The third form: i.e. the material form of *fravahr* and soul which unites the natural properties, Man and animals.

That the author of the *Dēnkart* himself found it impossible to reconcile the Hellenistic natural properties with the presumably indigenous tradition which identified Ohrmazd with the 'hot' and the 'moist' can be seen from the fact that he describes the 'second form' as 'the mixture of the *four* living natural properties'.

It will have been noticed that the two latter accounts of the material creation—the formation of the universe from the limbs of a primal giant and the 'physiological' development of organic life from the elements and natural properties—almost certainly derive from a foreign source. The first could be traced back to India; the second points unmistakably to Greece, for the four natural properties are a commonplace of Greek medicine and the four elements go back to Empedocles. Further study of the *Dēnkart* and allied texts might, moreover, bring to light broad strata of Greek thought embedded in the dry theological texts. Professor Bailey has already taken the first steps in this direction.[2]

[1] See note I, p. 145.

[2] An excellent beginning has been made by Professor Bailey in his *Zoroastrian Problems*, pp. 82 ff.

Both these imported creation myths fit more naturally into a Zervanite scheme than into a Mazdean; for in each it is Spihr (whether mentioned by name or not) who is the 'instrument' or 'body' from which the material universe proceeds. Moreover, in the *Dēnkart* passages there is no trace of the sevenfold creation which is the hall-mark of Mazdean cosmology. It is rather the four elements which have taken their place. This is at once reminiscent of Theodore bar Kônai's digest of Zervanite doctrine,[1] where the four elements appear as the terrestrial counterpart of Zurvān and his three celestial hypostases, Ašōqar, Frašōqar, and Zarōqar.

Thus on the one side we see a Zervanism strongly tinged with Indian ideas, and on the other we find it in close alliance with Greek physical theory. It seems, then, that Zervanism owed much to foreign influences which must have made themselves felt at the time of Šāpūr I and which, if we are to believe the *Dēnkart*, were finally expunged from the Zoroastrian religion by the action of Xusrau I.[2]

Zervanism, then, though no doubt originally Iranian in provenance, is a classic example of religious syncretism. Borrowing from East and West it must have collected a mass of heterogeneous doctrine under which the original Iranian religions are barely distinguishable. That Xusrau I should have attempted to introduce doctrinal order into this corpus of heterogeneous belief is readily understood. That Zervanite theories, on the other hand, should have seriously influenced Western thought seems unlikely. Mithraism is no doubt an exception, but even here the Iranian core is barely discernible under the later accretions. That the Pahlavī books borrow extensively from Greek philosophy seems now indisputable: the reverse has yet to be proved. That there was an interaction of ideas between Zoroastrianism and the Gnostic sects is certainly true, but that the main stream of Hellenistic thought was to any extent influenced by Īrān is most unlikely. The Sassanian Empire is no exception to the general rule that the inferior civilization is prone to borrow from the superior. That the heirs of Hellenism were still intellectually far in advance of their Oriental neighbours barely admits of discussion.

NOTES TO CHAPTER V

A. Ibid. Cf. text Z 20: 'Time was originally infinite; then it became subject to limitation: at the end it returns to the Infinite. The law of Time is (to proceed) from original infinity through limitation involving action, motion, and passage, and to return back to ultimate infinity.' Again, text Z 3, § 3: 'This is the operation of Time, that it was infinite but was made finite for the act of creation (and so it

[1] Text F 10.

[2] v. Chapter II, pp. 48 ff.

remains) until the consummation, that is, when the Destructive Spirit is made powerless: then it mingles with that same infinity for ever and ever.'

B. Moses, i. 9 (pp. 42–43 in the edition of le Vaillant de Florival). He speaks of Zurvān, Titan, and Iapetos as being the fathers of three lines of men. He is, therefore, confusing three distinct myths: (i) the Greek myth of the Titans, (ii) the Semitic myth of Shem, Ham, and Japheth, and (iii) the myth recorded by St. Basil according to which Zurvān was the ancestor of the Aryans. The latter myth is certainly responsible for the identification of Zurvān with Abraham in the *Farhang-i-Jahāngīrī*; cf. I. F. Blue, *Indo-Iranian Studies in Honour of Sanjana*, p. 66).

N.B. Zurvān (*zruan*) is the normal Armenian translation of the Greek *Kronos*.

C. v. DkM. 359. 5 ff.: the sense seems to be that the Amahraspands are *kāmīk*, but the firmament (*ras*) and the elements *čihrīk*. Cf. DkM. 379. 1: *'ōh-ič čihrīk zīvandakīh 'ut aχᵛīk dānākīh* [*i*] *'andar martōm martōmīh.*—'Thus humanity in man consists of natural life and intellect which is of the will.' The contrast between *čihr* and *kām* (*aχᵛ*) is practically equivalent to that between *baχt* (fate) and *kōχšišn* (effort, free will). See further DkM. 358. 22: *dahišnān i dātār Ōhrmazd 'hast vīnārišn 'ut yumbišn čihrīk, 'ut 'hast i kāmīk.*—'The behaviour and movement of the creatures of the Creator, Ohrmazd, are partly according to nature and partly according to will.' Cf. also ibid. 149. 14; 352. 7; 379. 1.

D. Cf. DkM. 915. 19: *vičīr i dēn χrat i Ōhrmazd 'hast.*—'The decision of the Religion is the Wisdom of Ohrmazd.' Ibid. 314. 12: *dēn* ⟨*i*⟩ *māzdēsn 'χᵛat 'hast āsn-χrat.*—'The Mazdayasnian Religion is itself innate wisdom (reason).' For the connexion of the Religion and the *will* of Ohrmazd cf. DkM. 31. 10: *'vēh dēn i 'ān i Ōhrmazd kām.*—'The good Religion which is the will of Ohrmazd.' Identical ibid. 45. 4: cf. ŠGV. 10. 20: *kām i dādār bā əš dīn i dādār nā šnāsihəṭ.*—'The will of the Creator cannot be known except through the Religion of the Creator.'

E. Cf. Z 1, § 52: 'These six creations he made in the six *gāsānbār* seasons. In a complete year there are three hundred and sixty-five days or twelve months.' GrBd. 27. 8: *sitīkar 'ēn spihr 'pat humānākīh* ⟨*i*⟩ *'sāl-ē 'nihāt 12 aχtar čēγōn 12 'māhīkān, 'har aχtar-*ē 30 sus(?) čēγōn 'har 'māh-ē 30 'rōč-šapān.*—'Third, this firmament (Spihr) was laid out in the likeness of a year—twelve constellations resembling the twelve months, each constellation having thirty degrees just as each month has thirty days and nights.' The year and the firmament are therefore considered to correspond exactly.

F. Text Z 2, § 7. The division of the sky into seven layers is not originally Mazdean. The seven stations obviously correspond to the seven planets and derive from Babylon. With the exception of the Sun and Moon these had been 'demonized' by the Mazdeans: thus though the 'place of the Sun' and 'the place of the Moon' were allowed to remain, Mazdean names were found for the other five stations. The duplication of the Endless Light (*anayr rōšnīh* as well as *asar rōšnīh*) is interesting as showing that suitable names were not easily found. Moreover, the names do not seem to have been fixed. Thus in GrBd., pp. 28–29, we find the following (from bottom to top): (i) the contaminated firmament, (ii) the non-contaminated firmament, (iii) the Moon, (iv) the Sun, (v) the place of the Amahraspands, (vi) the

Endless Light, the place of Ohrmazd. To these we should probably add (at the bottom) *āsmān* (the sky) as a seventh to correspond with the scheme of GrBd. 194. 12.

This has the following scheme (from top to bottom): (i) the Endless Light, (ii) the place of the Amahraspands, (iii) Garōδmān, (iv) Vahišt (heaven), (v) the non-contaminated firmament, (vi) the contaminated firmament, and (vii) the sky.

Again the first *'Ulemā* (PersRiv. ii, p. 74; Dhabhar, p. 441) differs. It has: (i) the station of the wind, (ii) the firmament, (iii) the station of the stars, (iv) of the Moon, (v) of the Sun, (vi) the Endless Light, and (vii) Garōδmān.

G. GrBd. 189. 8 ff. lists the following correspondences:

pōst čēγōn āsmān	skin like the sky.
gōšt čēγōn zamīk	flesh like the earth.
astak čēγōn kōf	bones like the mountains.
rayān čēγōn rōtīhā	veins like the rivers.
χōn čēγōn 'āp	blood like water.
aškomb čēγōn drayāh	stomach like the sea.
mōδ čēγōn urvar	hair like the plants.
gōhr i tan čēγōn ayō(k)χšust	the substance of the body like the metals.
āsn-χrat čēγōn martōm	innate reason like man.
gōšō(k)srūt χrat čēγōn gōspand	acquired knowledge like cattle.

Cf. DkM. 278. 7: *gēhān tan ātaχš, 'āp, zamīk, ayō(k)šust, urvar 'ut gōspand 'ut martōm, čēγōn 'martōm tan mazg 'ut χōn 'ut ray 'ut paδ 'ut ast 'ut pit 'ut mōδ.*—'The body of the world is fire, water, earth, metals, plants, cattle, and man, just as the body of man is marrow, blood, veins, sinews, bone, flesh, and hair.'

H. DkM. 428. 15–429. 8: *D'L-kōšāk i hindōk, megistīk i hrōmāy 'ut apārīk i 'hač 'ān šōn 'apāk bun-nipēk i 'pat ganǰ i ša*⟨*sa*⟩*pīkān 'ōh handāχt, 'čē 'andar-šān vīrāδišn 'apāk čim 'ō χᵛāstārān i ham-ākāsīh 'ōh nimūt. nipēk-šān* [*i*] *vīrōmandān nōk ārāst, ē 'čē 'hač 'bē-kišvar 'āβurt, ē nikīrīt 'ut ē vičust, frāč 'nē 'hišt nikōnīh 'ut bēkān*[*ān*]*ak-'nāmīh rāδ, 'nē kam patiyraft. 'ut 'būt 'kaδ vaχšišn i dānākīh rāδ vēš-ič stāyast, 'ut 'pat-ič 'nām i 'bē-kišvarīk* ⟨*i*⟩ *nipēkīhā 'nihāt, 'nē vizūt. ēvak-šān nipēk 'ut mātiyān 'pat bavandak-karīh i 'har ākāsīh 'ut dānišn i 'andar nipēkīhā 'ut mātiyānīhā, paytāk 'nē 'kart; 'bē-šān yut yut 'hač bun-nipēk 'ut mātiyān i 'χᵛēš 'χᵛāst. 'ut *hangartīk 'χᵛānēnd nipēk-ē i 'pat ganǰ i ša*⟨*sa*⟩*pīkān 'apar hamāk 'saχᵛan. 'ut 'andar-šān tan i martōmān 4 pēšak i gēhān 'pat baχšišn 'apar 'sar āsrōnīh, 'ut 'apar 'dast artēštārīh, 'ut 'apar aškam vāstryōšīh, 'ut 'apar 'pāδ hutuχšīh.*

kōšāk = Skt. *kośa*: v. Menasce (JA. 1949, p. 2). *D'L* is not clear.

I. DkM. 120. 22 ff.: *tōhmak i gētēh 'būtak i 'hač dātār āβurišn 'ut dahišn 'pat ras-ōž-aβzārīh 'ut-aš dēnīk* 'nām 'bavišn, 'ut nāmčist garm-χᵛēt bun* ⟨*i*⟩ *gētēh dahišnān, mātay-ič 'χᵛānīhēt. 'ut-aš dēsak i fratom 'būtak i 'pat dātār* ['*ut*] *patmān-kārīh 'hač 'bavišn, 'ut-aš dēnīk 'nām 'bavišn-ravišnīh, 'ut-aš nāmčist 'čahār zahakān i 'hēnd vāt, ātaχš, 'āp, 'gil, bun* ⟨*i*⟩ *gētēhān čihr. 'ut dēsak i ditīkar 'būtak* [*i*] *'pat dātār fražānak-kārīh*[*ā*] *'hač 'bavišn-ravišnīh, 'ut-aš 'nām 'bavišn-ēstišnīh, 'ut-aš nāmčist 'čahār ristakān āmēčišn i zīndakān. dēsak i sitīkar 'hač dātār aβd-karīh fravahr 'ut ruvān ham-ristakān hamēnītār gētēh, 'ut-aš nāmčist martōm, gōspand 'ut apārīk zīndakān i vēh.* Cf. DkM. 124. 18 ff.: *'hač ras 'pat dātār āβurišn 'rasītak 'ō 'bavišn garm-χᵛēt, gētēh dahišnān fratom bun. 'hač 'bavišn garm-χᵛēt 'bavišn-ravišnīh, zahakān 'čahār i*

'hast vāt, ātaχš, 'āp, 'gil. 'hač 'bavišn-ravišnīh 'bavišn-ēstišnīh, aδvēnakān i āmēχtak. 'hač zahakān aδvēnakān baχtak 'ō karpān.—'From the Wheel (the firmament), through the Creator's fashioning, is derived becoming, the hot and the moist, the first origin of material creatures. From becoming, the hot and the moist, (comes) the movement of becoming, the four elements which are wind (air), fire, water, and earth. From the movement of becoming (comes) the settling of becoming, mixed forms. From the forms of the elements bodies are derived.' Cf. further DkM. 202. 16 ff. and ibid. 207. 8 ff.

CHAPTER VI

THE LUMINARIES

When (Ahriman) saw . . . that Ohrmazd had created beautiful creatures, yet knew not how to create light, he took counsel with the demons, and said: 'What benefit hath Ohrmazd? for he has created such beautiful creatures, yet they remain in darkness, and he knew not how to create the light? But if he were wise, he would go in unto his mother, and the Sun would be born as his son; and he would have intercourse with his sister, and the Moon would be born.' And he charged (them) that not one (of them) should betray his thought. A demon, Mahmi, having heard this, came before Ohrmazd with all speed, and betrayed that thought to him.[1]

SUCH is Eznik's account of the creation of the Sun and Moon; and this is repeated by no less than six other sources, including a Manichaean fragment.

The fable is certainly Zervanite for three very good reasons: (i) it is reproduced by the sources that are concerned with refuting the Zervanite version of Zoroastrianism and, in the case of Abū Qurra and the Manichaean fragment, it follows on the myth of the birth of the Twins; (ii) there is no trace of it in the Pahlavī books; and (iii) it is unthinkable that Ohrmazd, in a Mazdean account, should be at a loss how to make the world light.

The fullest account of the creation of the luminaries according to the Mazdeans is to be found in the second chapter of the *Bundahišn*.[2] It is simple and straightforward and knows nothing of the dubious complexities retailed by Eznik.

After the creation of the firmament the twelve Signs of the Zodiac were attached to it,[3] and to assist these 6,480,000 minor stars were created.[4] One star was appointed over each of the four heavenly quarters—Tištar (Syrius) over the East, Satvēs (Scorpio according to Henning)[5] over the South,

[1] Eznik, ii, § 8 (text F 7 (*a*)) together with the Manichaean fragment (text F 7 (*b*)); cf. Theodore Abū Qurra (F 2); and from the *Acta Martyrum* our texts F 3 (*d*), F 5 i and ii, and F 6 (Mâr Abhâ).

[2] For an annotated translation v. Henning in JRAS. 1942, pp. 229–48.

[3] *'Ulemā* (text 37), § 13: 'And each of the twelve Signs of the Zodiac which are bound to the firmament he appointed for a thousand years.' Cf. GrBd. 25. 6: *Ōhrmazd andaragi āsmān 'ut zamīk rōšnān frāč brēhēnīt.*—'Ohrmazd fashioned forth the luminaries between the sky and the earth.'

[4] GrBd. 26. 8: *'har aχtar-ē 'hač 'avēšān 6,480,000 χ^v^artak stār⟨ak⟩ 'pat aδyārīh frāč brēhēnīt.*—'To assist each of these constellations he fashioned forth 6,480,000 small stars.'

[5] JRAS. 1942, p. 246; Jackson identified Satvēs with Fomalhaut (ERE. xii, p. 86).

Vanand (Vega) over the West, and Haptōring (the Great Bear) over the North. The supreme commander of them all was the 'Nail in the middle of the sky', that is the Pole Star.[1] Above the Zodiac were set the stars 'exempt from contamination'; and when Ahriman launched his attack on the material creation, he was unable to attain to these.[2] Above these the Moon was installed, and above her the Sun.[3] The firmament itself was created in the form of a wheel;[4] but before Ahriman attacked, it remained stationary and it was always noon.[5] All this is straightforward enough, and there is nothing at all to suggest that the luminaries could only be produced by what can only be described as an act of heavenly incest.

This latter myth is puzzling indeed, and were it not confirmed by the independent evidence of a Manichaean fragment, its very strangeness and the crassness of its imagery might lead us to doubt its authenticity. The Manichaean fragment, however, speaks as plainly as Eznik himself: 'They say', it tells us, 'that Ohrmazd and Ahriman are brothers: in consequence of this doctrine they will meet with their destruction. They lie against Ohrmazd and slander him, (saying) that the demon Māhmī taught him to make the world light.'[6]

The demon Mahmi makes this one meteoric appearance only in the whole corpus of our sources, and that is all we know about him. Only the Acts of Āδur-Hormizd, though ignorant of his name, add that the Magians offer propitiatory sacrifices (*šnūman*) for him annually.[7]

Because of the very insufficiency of the data, no doubt, scholars have put forward various interesting, plausible, and unprovable theories on the subject of this elusive demon. For Junker[8] he was a demon of sexual intercourse; and his name was to be derived from an Avestan *maēθmana-* (from *maēθ-* 'to unite'). Such a form, however, should produce a *mēhman* or

[1] See note A, p. 163.

[2] GrBd. 28. 1: *'an ḥačapar 'avēšān starān agumēčišnīh vīnārt 'ku 'kaδ aβigat 'rasēt, 'pat kōχšišn spōžēnd, 'ō apartar gumēχtan 'nē 'hilēnd.*—'Again above these stars the uncontaminated zone was established so that when the Aggressor came, they should repel him in battle and not suffer him to contaminate the higher regions.'

[3] Ibid. 28. 10: *hačapar 'hač 'ān brēhēnīt māh i gōspand-tōhmak. hačapar i 'ān brēhēnīt χᵛaršēt ⟨i⟩ arvand-asp.*—'Above this (i.e. the stars exempt from contamination) the Moon which has the seed of cattle, was fashioned; and above that the Sun whose steeds are swift, was fashioned.'

[4] Ibid. 27. 15: *'ut-aš spihr ⟨'ut⟩ 'avēšān aχtarān čaχrak aδvēnak 'nihāt 'kē 'andar gumēčišn 'ō ravišn 'ēstēnd.*—'And he made the firmament and the stars in the form of a wheel which, during the time of contamination, is set in motion.'

[5] Ibid. 29. 12: *'tāk matan i aβigat, māh 'ut χᵛaršēt 'ut 'avēšān stārakān 'ēstāt, 'nē 'raft 'hēnd, 'ut apēčakīhā zamān hamē vitārt, 'ut hamvār nēmrōč 'būt.*—'Till the Aggressor came the Moon and Sun and stars stood still and did not move, and time ever passed in purity and it was always midday.'

[6] Text F 7 (*b*).

[7] Text, F 5. i.

[8] *Aionvorstellung*, p. 171, n. 81; *Wörter und Sachen*, xii, 1929, p. 135, n. 2.

mēhm in Middle Persian. The suffix is, in any case, particularly puzzling. Nyberg[1] preferred to derive the name from an Old Iranian **maδmiya-* ('mediator') and equated Mahmi with Mithra (Mihr) in his capacity of μεσίτης. Schaeder,[2] however, rejected this interpretation on the grounds that (*a*) Mithra was unlikely to figure in any tradition as a demon, and (*b*) that in Armenian **maδmiya-* would give *marmi* rather than *mahmi*. It might also be added that Mahmi's action is that of a traitor, renegade, or enthusiastic convert: it is not the action of a 'mediator' in any accepted sense of that word.

Schaeder himself produced a far more subtle theory, maintaining that the whole episode was based on a misunderstanding of the Gāθic text Ys. 32. 1. In that text (second line) the word *mahmī* occurs, and it is the locative singular of the possessive adjective of the first person singular. The word was misunderstood by a translator, lifted bodily out of the text, and transformed into a fully fledged demon. This sounds preposterous. It must, however, be borne in mind that in the Sassanian period the *Gāθās* were scarcely understood at all and that commentators could and did make them mean more or less what they liked. The case of a demon *Ariš* being happily conjured up from an innocent adverb (*ərəš*) has already been noticed.[3] This can only have been done by a Mazdean commentator who understood the gist of the passage very well—viz. that the Bounteous and Destructive Spirits were represented as twins, and could only get out of the dilemma by attributing the doctrine not to Zoroaster but to a demon, Ariš, whom he had himself invented from the text. The disingenuousness of the whole proceeding is patent from the fact that in other less controversial passages the commentators translate *ərəš* correctly as *rāst* 'rightly'.[4] Why then, Schaeder could well have argued, should not the Zervanites do the same with the adjectival *mahmī*?

In fact neither the Pahlavī translation nor the *Dēnkart* paraphrase[5] take *mahmī* as a proper name. The translation has correctly *'pat 'man mēnisnīh*, 'according to my thought'. This does not, of course, in any way prove that a Zervanite commentary *might* not have existed which translated the words *daēvā mahmī* as 'the demon Mahmi'. This—for a Pahlavī translation of a Gāθic passage—would be far from extraordinary and would be exactly paralleled by the *ərəš–Ariš* confusion. The difference is that *ərəš* could (and did) easily suggest Av. *ərəšay-* = Phl. *arišk* (NP. *rišk*) 'envy', whereas *mahmī* corresponds to no known Avestan, Pahlavī, or New Persian

[1] *Religionen*, p. 385.

[2] 'Der iranische Zeitgott', ZDMG. 1941, pp. 294–5; cf. Henning, *Zoroaster*, p. 51.

[3] Ys. 30. 3: v. p. 80.

[4] v. Bartholomae, AIW., col. 355.

[5] DkM. 835. 19–836. 7.

word, as the divergence of scholars' views on his etymology conclusively proves.

Moreover, even if it were proved up to the hilt that Mahmi is nothing but a misunderstood pronominal adjective in the locative case suddenly and magically promoted to demonhood, is it not a little odd that an elaborate myth, which has nothing to do with the Gāθic text from which he allegedly arose, should be invented in his honour? Both Eznik and the Manichaean fragment agree that Mahmi's action consisted in showing Ohrmazd how to illumine the world. This, according to Eznik and other Christian sources, was to be achieved by an incestuous act on the part of Ohrmazd. Where is all this in the Gāθic text?

It is true that a not too scrupulous or not too literate translator might evoke the word *χᵛētōdat* (Av. *χᵛaētu-vadaθa-*) from the *χᵛaētuš* occurring in the first line of the verse under discussion. I cannot, however, see how he could have extracted the idea of the creation of light from the Avestan text. To maintain then that both the demon and the fable of which he is the hero have been extracted from a misunderstood grammatical form seems merely fanciful.

It would, however, be reasonable to suppose that the Gāθic text was interpreted by a Zervanite commentator in the sense of the incest myth, *if such a myth already existed*, and if its hero's name was indeed Mahmi or something approaching those sounds. The name then would have been staring him in the face from the Avestan text, and the incest myth he could have easily elicited from the word *χᵛaētuš*: this would be neither more nor less extraordinary than the parallel case of the adverbial Ariš.

It is, moreover, interesting to refer to the *Dēnkart* paraphrase in this connexion. Both this and the glosses on the Pahlavī translation interpret the text as meaning that certain demons (three, according to the *Dēnkart*) sought to come to an understanding with Ohrmazd, but that the latter summarily rejected their overtures. It is possible that in a Zervanite version these may have been accepted, and that the whole passage was then connected up with the already existing incest myth, in which the demon Mahmi may or may not already have played a part. The name 'Mahmi' may indeed have been introduced from the Gāθic text; and I do not think this unlikely since no satisfactory etymology has so far been proposed.[1] The myth, however, must have been in existence *before* some commentator read so extraordinary a meaning into the Gāθic text. To dismiss the

[1] *māh-mī* could be interpreted as a truncated form of *māh-mihr* > *māh-mī(r)*: cf. Henning, JRAS 1942, p. 239 (*mihr*, widely pronounced *mīr*). For a form *mī* one may compare Zēbakī *mī* 'day'. For the development cf. *hiχr* > *hīr* > *hī* (Horn, *Grundriss der neupersischen Etymologie*, p. 281).

myth—which we now know is attested in a Manichaean source as well as in several Christian—as an invention from the *Gāθās* begs the question. The myth, baffling as it is, must be accepted as genuine both because it is now confirmed by the Manichaean fragment and because even if some amiable idiot were to invent the whole story from a pronominal adjective, it would scarcely receive sufficient currency in Zoroastrian circles to become the target of both Christian and Manichaean polemics.

Further, the defection of Mahmi fits nicely into what we have already seen seems to be fairly typical of Zervanite Zoroastrianism, namely, the freedom of choice which is apparently enjoyed both by Ohrmazd and Ahriman themselves and by their first creatures. The myth, however, does present a genuine problem. How is it possible that Ohrmazd, whose 'place'[1] is the Endless Light and who fashioned his creation from the same Endless Light, should be unable to illumine his creation which was now, for no known reason, *in the darkness*?

Here again we must refer to the theory we have already propounded, that according to the Zervanites the material Cosmos proceeded *not* from the Endless Light but from Zurvān himself;[2] and since Zurvān is in no sense a god of light, the illumination of the Cosmos would thus be necessary. What the precise significance of Mahmi's defection would then be I cannot say.

Regretfully leaving Mahmi for the moment, we must return to the sordid business of the generation of the luminaries, the method of which he revealed to Ohrmazd. We have seen that Ohrmazd was finally able to illumine the Cosmos by producing first the Sun by intercourse with his 'mother' and secondly the Moon by intercourse with his 'sister'. The Acts of Pûsai[3] tell us that he produced the stars as well by similar means, one assumes by a similar relationship with his 'daughter'. The assumption is substantiated by the Acts of Anâhîδ, where we read: 'And if he begot them (i.e. the fire and the luminaries) through his mother, *daughter*, and sister, . . . why should he not resemble us in all things.'[4]

The fact that no original Zoroastrian text with which I am acquainted makes any mention at all of this, to us scandalous, myth cannot be attributed to any shy reserve on the part of the Zoroastrian priesthood, whose advocacy of this practice was notorious. Until comparatively recent times they showed no diffidence whatever in championing a union which is strongly condemned by most religions and which is, one would have thought, repugnant to the natural man. Quite the contrary: in all stages of their ancient literature they extol the practice, quoting it often as being *the*

[1] Cf. text Z 1, § 2.
[2] v. pp. 111, 128, 141.
[3] Text F 3 (*d*).
[4] Text F 5, ii.

most meritorious action it is possible for man to perform,[1] and even seek to sanctify it by attributing the practice to Ohrmazd himself:

> It is revealed that Ohrmazd practised *χᵛētōdatīh* (consanguineous marriage). When Zoroaster sat before Ohrmazd, and Vahuman, Artvahišt, Šaθrēvar, Hurdāt, Amurdāt and Spandarmat were sitting around Ohrmazd, Spandarmat sat in his lap and her arm rested upon his neck. Zoroaster asked Ohrmazd (saying), 'Who is this that reclineth in thy lap, and who loves thee so much and is so dear to thee? Thou who art Ohrmazd dost not avert thy gaze from her, nor doth she avert her gaze from thee; and thou who art Ohrmazd dost not let her out of thy arms, nor does she let thee out of her arms.' Ohrmazd said, 'This is Spandarmat, my daughter, my Queen of Heaven and Mother of Creation.'[2]

This myth may well be a late invention designed to give divine sanction to the 'holy' practice of incest, just as the investiture myth was probably designed to sanctify the three earthly castes. Had the author of the *Rivāyat* from which the quotation is extracted known of a tradition according to which Ohrmazd produced the luminaries by intercourse with Spandarmat, he would surely have introduced it in this context—unless, of course, the myth had fallen into disrepute as being Zervanite. As it is, the story is left very much in the air and leaves us with a series of unanswered questions. First, if Spandarmat is the daughter of Ohrmazd, who is her mother? Second, if she had intercourse with Ohrmazd, what was the fruit of the union? Third—and more important—why is Spandarmat, otherwise so closely associated with the earth as to be identical with it, described here as the 'Queen of Heaven and Mother of Creation'?

Before attempting to answer these questions we must cite a close parallel from a Mandaean text dealing with precisely this subject. Like the Zoroastrians, this extraordinary sect became familiar with astrology and astrolatry through their contact with Babylon. The planets presented the Zoroastrians, both Mazdean and Zervanite, with an interesting dilemma. The stars proper followed their regular courses and so reflected the divine order: the planets, however, followed eccentric courses and for this reason could not be fitted into that order: hence they must be diabolical. This deduction was probably arrived at at a comparatively late date since the planets were in ordinary speech named after Zoroastrian deities corresponding as nearly as possible to their Babylonian archetypes.[3] Astrological

[1] On this see Christensen, *L'Iran sous les Sassanides*, 2nd ed., pp. 324 ff. Chapter viii of the Pahlavī *Rivāyat* accompanying the *Dātastān i Dēnīk* is entirely devoted to this subject.

[2] See note B, p. 163.

[3] Thus Ohrmazd = Marduk = Jupiter; Varhrān (Bahrām) = Nergal = Mars, &c. It is curious that Saturn was not termed 'Zurvān' as might have been expected, but retained his Babylonian name (*Kēvān*), particularly as both the planet Saturn and Zurvān are associated with death.

theory, however, attributed beneficent influences to certain of the planets, maleficent to others. We shall see shortly what mental acrobatics the Zoroastrians had to perform in trying to reconcile the two traditions.

The Mandaean reaction to the foreign cult was typical. Just as in another context the second-century heresiarch, Marcion, took over the Old Testament Jehovah and turned him into a quasi-maleficent deity independent of, yet inferior to, the God of Love, so did the Mandaeans accept the Babylonian stars and planets: these retained their function of architects and controllers of the world associated with the Demiurge, Ptahil; but the world itself was evil and its creation was a mistake. The planets were therefore basically evil.[1] The stars and planets had simply become the taskmasters of an enslaved humanity. Above them and above the Demiurge was the kingdom of Light and the countless pure spirits associated with it whose function was to redeem the soul from its slavery to the luminaries.

On the origin of these, however, the Mandaean *Ginzā* is not consistent. According to one account they were simply created by Ptahil.[2] The second version, however, resembles the Zervanite so closely that it is impossible to escape the conclusion that both go back to a common origin. Since consanguineous marriages were notoriously Magian, it seems fair to suppose that the myth too is of Magian origin.

The Mandaean myth is told in *Right Ginzā*, p. 94 (Lidzbarski's translation, pp. 99 f.). Rūhā, who is the mother of all evil, perceiving that Ptahil is in difficulties, calls to her son, Ur, and solicits his intimacy: 'Auf, schlafe bei deiner Mutter, damit du von der Fessel befreit werdest, mit der du gefesselt, die stärker als alle Welt ist.' After seven days she bore the seven planets.[3] Then she again approached her son and said, 'Ich bin deine Schwester. Wenn du bei mir liegest, wird deine Kraft sich verdoppeln.' After twelve more days she bore the twelve Signs of the Zodiac.[4] It will have been noticed that Rūhā calls herself first the mother of Ur and secondly his sister, just as in the Zervanite myth Ohrmazd approaches first his mother and then his sister in order to generate the Sun and Moon. Then a third time Rūhā approaches Ur and says, 'Steh auf, *mein Vater*, siehe, ich bin deine Tochter. Kose und küsse mich und liege bei mir.'[5] Then she conceives five monsters; and on the first day the heaven was rent and it lightened; on the second day it thundered; on the third the heavens were surrounded by flames of fire; on the fourth there were earthquakes at the gates of the darkness; and on the fifth the pangs of childbirth came

[1] Brandt, *Die Mandäische Religion*, p. 61.

[2] Cf. *Ginzā* (Lidzbarski's translation), p. 294. 7; 446. 41.

[3] Ibid., p. 99. 12 ff.

[4] Ibid., p. 100. 24 ff.

[5] Ibid., p. 101. 25 ff.

upon Rūhā, and she bore the Five. The Five are the five planets proper, less the Sun and Moon. Thus the birth of the planets is represented as having taken place twice over, as Brandt has already shown.[1]

Now the incest motif makes a Magian origin of our myth almost certain, and we must therefore assume that the Zervanite version, or what is preserved of it, is nearer the original than the Mandaean which, if a common origin is to be assumed, has distorted it. In the Zervanite account the result of Ohrmazd's intercourse with his mother and sister is the Sun and the Moon respectively. Why have the Mandaeans substituted the Seven and the Twelve for these? It is possible that in transferring the myth from the realm of light to that of darkness they were not anxious to bring into relief the demonization of the Sun and Moon which are occasionally spoken of as beneficent beings.[2] The planets and to a lesser extent the Signs of the Zodiac were, however, considered devilish powers[3] the former being responsible, with Ptahil, for the creation of the world which this improbable sect, more than any other, regarded as basically and irretrievably evil. The substitution of the Seven and the Twelve for the Sun and Moon of the Magian myth is not unnatural; for the protagonists are no longer the powers of light but Ur, the king of darkness, and his mother, who is the very substance of evil.

Since the planets appear to have been born twice in the Mandaean myth, we might be tempted to conjecture that the third parturition brought about by Ohrmazd's third incest produced the five planets in the Zervanite myth too (for both Mâr Abhâ and the Acts of Anâhîδ[4] clearly show that a third incest of father and daughter was committed). Against this, however, we have the statement of the Acts of Pûsai that the Sun, Moon, and *stars* were the children of Ohrmazd; there is no mention of the planets. Further, our Iranian sources are unanimous in assigning the planets to the creation of Ahriman.

If the reader can bear with me a little longer in investigating this 'senselessness and disgusting imbecility',[5] we will find that the Mandaean myth throws a little light on to the Zervanite episode. Ur and Rūhā commit incest three times in order to generate the luminaries: in the Zervanite myth Ohrmazd does the same. Ohrmazd is alleged to have done so with his mother, his sister, and his daughter: Ur's partner (and mother) when inciting him to action calls herself first his mother, then his sister, and

[1] Op. cit., p. 61.

[2] Brandt, op. cit., p. 62. Cf. *Book of John* (Lidzbarski's translation), pp. 84, 117, and 118.

[3] The Seven and the Twelve are often mentioned together as maleficent powers; cf. *Ginzā* 311. 20; 319. 35; 323. 25, &c.

[4] *Supra*, p. 151: texts F 5, ii and F 6.

[5] Text F 7 (*a*), para. 2.

finally his daughter. Now, among the Zoroastrians these three consanguineous unions were considered to be the most holy of all.[1] It is natural that this triple incest should have been fathered on Ohrmazd. That with Spandarmat, his daughter, is attested, though the offspring of the union is not mentioned: there is, however, no trace of the other two in Pahlavī literature—which, since that literature is practically speaking wholly Mazdean, is not surprising. It is possible, of course, that the triple incest was in fact only of one kind—that between mother and son as in the Mandaean account—and the extreme paucity of goddesses of any sort in later Zoroastrianism, whether Mazdean or Zervanite, would make this probable. Thus we can only conclude that (i) such a myth existed, (ii) that it was invented to sanctify incest, and (iii) that it somehow or other became associated with the creation of the luminaries.

Apart from other considerations the contexts in which it occurs (i.e. Syrian and Armenian Christian polemics) prove that it belongs to the Zervanite rather than the Mazdean tradition. As a justification of incest, however, it must have belonged to both, since Spandarmat, being one of the Amahraspands, falls rather into the Mazdean orbit.

That the incest is secondary in the myth of the production of the luminaries seems to be indicated by the Acts of Anâhîδ; for Anâhîδ seems to suggest that the Magian whom he was addressing was not himself clear whether fire and the luminaries were born of a female or of Ohrmazd himself as a hermaphrodite. It is incidentally he who supplies the name of Ohrmazd's mother (Xᵛašχᵛarrīk, p. 64).

A parallel to this myth[2] from an Aramaic inscription from Arabissus describing *dēn mazdaianiš* (the Zoroastrian Religion *par excellence*) as the wife and sister of Bel (here presumably representing Ohrmazd) is not particularly helpful. True, the *χᵛarr i dēn i mazdēsnān* (the Fortune of the Mazdayasnian Religion) appears repeatedly in the Pahlavī texts as a star-studded girdle around the sky,[3] and is the general of those stars in the highest heaven which are exempt from contamination by Ahriman.[4] This, however, is not enough to prove that the 'Fortune of the Religion' was the agent by which Orhmazd created the luminaries.

It is, however, significant that Zātspram, who, as we have seen, often preserves traces of Zervanism which have disappeared elsewhere, speaks of Spandarmat as being girt with the *Dēn* (Religion) as with a girdle.[5] This, he says, constitutes Spandarmat's motherhood of the *Dēn*.[6]

[1] Cf. PhlRiv., l.c.; DkM. 72. 20 ff., and Christensen, l.c.

[2] Chabot, *Rép. épigr. sémit.* iii. 1785 *apud* Bidez–Cumont, *Mages*, i, p. 95, n. 2.

[3] GrBd. 71. 6; 193. 11; Dd. 36. 35; 38. 14.

[4] Cf. p. 148, n. 2.

[5] See note C, p. 163.

[6] Zs. 4. 8: *'ēn-ič būt 'mātarīh i 'pat *dēn*

From the shreds of evidence we have been able to glean from the Pahlavī texts we can now reconstruct a parallel to the Zervanite incest myth found in the Christian sources. Spandarmat, described in the *Rivāyat* passage as the 'Queen of Heaven', appears in Zātspram as 'mother of the *Dēn*'. The 'Fortune of the *Dēn*' is depicted as the star-studded girdle of the firmament (Spihr),[1] the barrier beyond which the powers of evil cannot pass.[2] Being the general of, and thus representing, the luminaries, the 'Fortune of the Religion' may thus have been represented in a Zervanite tradition as the offspring of Ohrmazd and his daughter, Spandarmat, who as 'Queen of Heaven' may represent some deity in the Zervanite pantheon unknown to us.

The incestuous procreation of the stars by Ohrmazd, then, is reflected in the Zoroastrian texts themselves. Similar corroboration for the incestuous genesis of the Sun and Moon, however, is not so far forthcoming. Whether or not the dubious Xᵛašχᵛarrīk was in the fable the mother of the Sun; who is understood by Ohrmazd's sister; and whether all three—the mother, sister, and daughter—are not really one as in the Mandaean myth, are points that must for the present remain unresolved. The question of the engaging demon, Mahmi, moreover, still remains shrouded in impenetrable obscurity.

The myth is, however, instructive in another way; for it illustrates a basic difference between the Mazdean and Zervanite conceptions of both Orhmazd and Ahrimaṅ. The Mazdean conceives Ohrmazd as omniscient and omnipotent, his wisdom and power being, logically enough, limited to the possible: his essence is goodness. What the Mazdean understood by divine omnipotence is clearly set out by Mardān-farruχ in the third chapter of the *Šikand Gumānī Vazār*, and we cannot do better than quote him:

When one says that a thing is impossible and further says that God has power to do it, that thing is then removed outside the bounds of the impossible, for

MSS. *DTW*) *i 'pat Spandarmat 'bē 'dahīhast.*—'This was the motherhood of the Religion which was given to Spandarmat.' This is the significant sentence: it appears to have little or nothing to do with the passage recorded in note C, p. 163. Wearing the *Dēn* as a girdle scarcely constitutes motherhood. Zātspram, then, must have known of another myth in which Spandarmat figured as the mother of the *Dēn*; this is actually found in §§ 1–3 of the same chapter.

[1] GrBd. 193. 11: *'χᵛarr i dēn i māzdēsnān kūstīk humānāk i star-pēsītak mēnōkān-tāšīt 'ān spihr *dāšt 'ēstēt.*—'The firmament stands arrayed in the Fortune of the Mazdayasnian Religion, as in a girdle studded with stars and fashioned by the spiritual powers.'

[2] Dd. 36. 35: *'ōδ aiβyāhan 'ēstēt mēnōk vaχšīk 'ān i band-drupuštīh 'kē-š harvisp bandān nikās ov-iš i 'χᵛat 'hast 'vazurg 'χᵛarr . . . ⟨i⟩ dēn: apēčak gumān-vičār brāzīhēt.*—'There stands the girdle, a blazing spirit, the fortress for the bonds to which the guarding of all the bonds (i.e. the invisible bonds connecting the stars) is entrusted, that is the great Fortune of the Religion: pure it shines, dispelling doubt.'

then it ceases to be impossible, and becomes possible. Just as his power is confined, so is his will. For he is wise; and the will of one who is wise is (concentrated) entirely on the possible; and his will does not encroach on what is impossible, for he only wills that which can and ought to come to pass.[1]

Thus, the author goes on to say, it would be inaccurate to say that Ohrmazd is able to hold Ahriman back from evil; for evil is his eternal essence and cannot be changed. Devilry can never be changed into godliness any more than darkness can be turned into light, or light into darkness. No substance can change in its nature, and only those who do not know what a substance is could say that it can.[2]

Contrast this with the conception of the same deity as exhibited by Eznik[3] and the Syriac writers. For them Ohrmazd is indeed good, but his goodness seems to be divorced from common sense, let alone wisdom; for he could not even think of a method of creating the light and had to be instructed by the accommodating Mahmi, a renegade from Ahriman's camp. Ahriman, on the other hand, whom the Mazdeans represented as being essentially both evil and stupid, shows himself to be both clever and to some extent beneficent, for he knew how the light could be created and was in a certain way instrumental in its creation. So, as Āδur-Hormizd pertinently asks, 'Should we try to please Ahriman who, according to your words, appears wise, knowing, and mighty from his works, just as Ohrmazd appears weak and stupid, for he could create nothing till he had learnt from the disciples of Ahriman?'[4]

Again on the Ahrimanian side we find Mahmi breaking loose from his master's tutelage to join forces with Ohrmazd, just as in another myth derived from a similar source Woman (and again water) seems to have deserted Ohrmazd for Ahriman[5]—each thus exercising a choice that was at variance with its nature.

We have now seen that the Sun, Moon, and stars were produced by 'heavenly incest' in the Zervanite story. The genesis of the planets is equally scabrous; and this again tends to confirm the genuineness of the Mahmi myth, so hastily impugned by Schaeder. These Ahriman conceived and bore (*vīšūt*)[6] by committing sodomy on his own person.[7] This particular vice was regarded by the Zoroastrians as the most damnable of all offences—the Ahrimanian counterpart of incest which was regarded, as

[1] ŠGV. 3. 9: *ka guft ku nə šāyaṭ būdan, diṭ gōeṭ ku yazaṭ padaš tvąnī, ąš əž vīmañd i nə šāyaṭ būdan burd. či pas nə nə šāyaṭ bə šāyaṭ būdan. čuñš tvą sāmąnmañd awąniča ažaš kām; či faržąnaa, u kām i faržąnaa har ō ą i šāyaṭ būdan; vaš kām ō ą i nə šāyaṭ nə vadīraṭ; či har ą kāməṭ i šāyaṭ sažəṭ būdan.* Cf. also text Z 22 and Z 17: 'He who is both origin and God of all, is omnipotent in (the sphere of) the possible.'

[2] See note D, p. 164.

[3] Text F 7 (*a*).

[4] Text F 5, i.

[5] Text F 10 and p. 74.

[6] Text Z 28 (*a*), § 4.

[7] Text Z 8, § 8.

we know, as the most sublime virtue.[1] This unedifying detail was probably invented to balance the Ohrmazdean 'virtue' in the usual Zoroastrian way; and by associating this vice with Ahriman the priests no doubt sought to 'diabolize' it. This squalid mythology would almost certainly follow, rather than precede, the practices extolled and condemned.

We can now leave the sordid tale of the genesis of the luminaries and proceed to study the effects they were supposed to produce on earth. Since Zurvān of the long Dominion is embodied in the Cosmos (Spihr) and Spihr is specifically identified with the firmament, it is not surprising that the luminaries play an important part in Zervanite doctrine.

All welfare and adversity that come to man and other creatures, come through the Seven and the Twelve. The twelve Signs of the Zodiac, as the Religion says, are the twelve commanders on the side of Ohrmazd; and the seven planets are said to be the seven commanders on the side of Ahriman. And the seven planets oppress all creation and deliver it over to death and all manner of evil; for the twelve Signs of the Zodiac and the seven planets rule the fate of the world and direct it.[2]

At the time of the original creation, we are told, the material creation was as good as the spiritual, and the Sun and Moon and the Signs of the Zodiac were put in charge of it: they received good things from Ohrmazd and distributed them justly on earth. The planets, however, upset this benevolent dispensation; for whatever the constellations bestow is intercepted by the planets and diverted to the use of the demons. When Ahriman made his successful attack on the material creation, he was accompanied by the planets.[3] The measures taken by the forces of light to counteract their baleful influence are fully told in the fifth chapter of the *Greater Bundahišn* and the fourth of the *Šikand Gumānī Vazār*, the gist of which is given in the following paragraphs.

The demonization of the planets had embarrassing consequences for the Zoroastrians. They had adopted the number seven from Babylon, and that number naturally included the Sun and Moon, both of which had been the object of the highest veneration among the Iranians from the earliest times. How could this be reconciled with the evil nature of the planets? In order to obviate the difficulty they invented a 'dark' Sun and Moon[4] which were supposed to be responsible for the eclipse of the Sun and Moon proper. When the planets invaded the firmament each chose its appropriate

[1] For sodomy as the characteristic act of Ahriman and the demons cf. PhlRiv. 8 *d* 2 (p. 13): *paytāk 'ku Ahriman i gijistak 'kaδ-aš 'apāk 'χᵛēš-tan kūnmarz kart, aš garāntar 'būt čēγōn 'kaδ-aš 'apāk 'dēvān kart.* It is the worst of all sins; so Mχ. 36. 2: *'hač vinās i 'martōmān 'kunēnd kūnmarz garāntar.*

[2] Text Z 8, §§ 12–14.

[3] Text Z 28 (*a*).

[4] *Miθr i tamīk* and *māh i tamīk*, GrBd. 57. 7 ff. ŠGV. 4. 46: *mihir u māh i awāχtarī.*

antagonist. The planet Jupiter (Ohrmazd) attacked the Great Bear (Haptōring) in the north; Venus (Anāhīt) attacked Scorpio (Satvēs) in the south; Mars (Varhrān) Vega (Vanand) in the west; Mercury (Tīr) Sirius (Tištar) in the east; and Saturn (Kēvān), the supreme commander of the planets, attacked the Pole Star, who is the commander-in-chief of all the Signs of the Zodiac.[1] Besides the planets two other maleficent beings are mentioned, Gōčihr and Mūšparīk by name.[2] These are perhaps identical with the ἀναβιβάζοντες mentioned in the Manichaean *Kephalaia*, lxix[3], on which the planets are said to depend. These were bound to the chariot, or, according to the *Šikand*, the brilliance of the Sun, to prevent them from doing excessive harm. The same treatment was meted out to the planets, who were bound with two ropes to the Sun and Moon[4] and clothed in the light of Ohrmazd so that men, on seeing them, should not be terrified.[5] Their being bound in this way was held to explain their irregular motion, for when they reach the bottom of the rope they are pulled back and are not allowed to pursue their own course.[6]

According to the astrologers, however, the planets Jupiter and Venus were propitious. This the Zoroastrians would attribute to the garments of light with which Ohrmazd had clothed them or again to some influence emanating from their celestial opponents.[7] The latter, however, seem to have had remarkably little success in restraining their bondsmen: for whatever benefits they bestowed on the world were intercepted by the planets whom they were supposed to control, and distributed in a manner that was anything but advantageous to the good creation.[8] It is a peculiarity which the Zoroastrians share with the similar dualistic systems of the Mandaeans and Manichaeans that, though they represent the powers of good as rapidly gaining control of their evil counterparts, these nevertheless, even when subdued, exercise a quite disproportionate influence over the events of the world. The Mandaeans, who have a similar myth concerning

[1] GrBd. 52. 3 ff.; ŠGV. 4. 32 ff.

[2] See note E, p. 164.

[3] p. 169. 13–16: cf. Menasce, ŠGV., p. 47 and note (3) there; also Puech, *Le Manichéisme*, p. 171, n. 321.

[4] See note F, p. 164.

[5] See note G, p. 164.

[6] ŠGV. 4. 43: *har ka ō awadim i jīk šawañd, pa pas awāž āhañžəñd, vašą χᵛōš-kāmaihā raftan nā hələñd, ku dąm nā vanāsəñd.*—'Whenever they go to the end of the rope, they draw them back and do not let them rove at will; and thus they cannot harm creation.'

[7] Ibid. 4. 37: *nākī i əž āšą gadūgą gōeñd əž ą pañja stāraa i hōrməzdī, čuñ vāš-nīrōī kamvazūdārī pārōžī ayāwəñd.*—'The good which they say comes from those "robbers", comes from those five stars of Ohrmazd, for (the latter) obtain victory since their power is great and the damage (they suffer) small.' Cf. p. 164, n. G.

[8] Texts Z 28 (*a*) and (*b*); ŠGV. 4. 9: *haftą star-karfą faryą i ažār āšą dvārəñd apurdārą i jaṭ baχtārą.*—'The seven star-forms, the Perīs which roam about beneath them (viz. the Signs of the Zodiac) are robbers who distribute amiss.'

the binding of the planets[1] nevertheless habitually refer to them as the 'Rulers of the World'.[2] Thus, too, the *Mēnōk i χrat* distinctly says that the planets in conjunction with the constellations control the fate of the world,[3] and the *Bundahišn* frankly admits that the two planets, Saturn and Mars, regarded by the astrologers as inauspicious, proved more powerful than their adversaries.

In the beginning when the Aggressor rushed in, it so happened that the dark Sun and Moon were bound(?) to the chariot of the Sun and Moon: therefore they can do no harm. The Great Bear and Scorpio showed themselves more powerful than Jupiter and Venus; and they prevented Jupiter and Venus from doing harm. Therefore do the astrologers call them beneficent. Mars proved to be more powerful than Vega, and Saturn than the Pole Star; and the harm they do is plain to see. Therefore the astrologers account them evil-doers. Mercury who is the demon Apaōš, attacked Sirius. These two proved to be of equal strength and power. Therefore the astrologers say that Mercury does good to those who do good and evil to those who do evil. . . . For the same reason they say that Jupiter is the planet of life and Saturn the planet of death. For Jupiter, being powerless against his adversary, bestows whatever his adversary wills, and gives life, greatness, and riches. Saturn, being victorious over his adversary, does what is hurtful to him,—death, misery, poverty, torture(?), and adversity.[4]

Thus the planets, even when bound, seem on balance to have the better of the astral battle since it is their commander-in-chief who is victorious. The terrestrial world, therefore, is predominantly controlled by evil powers. The similarity of this doctrine to that of the Gnostics is too obvious to need emphasis.

In a curious Persian *Rivāyat*[5] which is closely connected with the *'Ulemā* and even more Zervanite in tendency we find a different account of the planets. Here the demonization has gone less far, and the approximation of religious myth to astrological theory is more complete. According to the astrologers only Saturn and Mars had an evil influence: Jupiter and Venus were auspicious, and Mercury occupied a neutral position. The way in which this *Rivāyat* seeks to reconcile the binding of the planets with astrological ideas is ingenious and diverting. In the writings of the Religion the author learnt that all the seven planets were bound; moreover, these planets were demons, and very powerful demons at that. How was this to

[1] *Ginzā* (Lidzbarski), p. 104. 19: 'Die Unholde stellten sich hin und wurden in ihren Banden gefesselt'; cf. ibid., p. 319. 16; 492. 16.

[2] Ibid. 296. 16; 512. 35, &c.

[3] Text Z 8, § 12.

[4] See note H, p. 165.

[5] For the text and translation v. Spiegel, *Die traditionelle Literatur der Parsen*, pp. 162 ff.; cf. our text Z 37, note *m*. The passage has been discussed by the same author in *Eranische Alterthumskunde*, ii, pp. 180 ff.

be reconciled with the astrological opinion that Jupiter and Venus exercised a propitious influence?

The problem was solved in this way. Of the 'seven worst demons' who were naturally the planets in the original myth, four—whose names are unspecified—were seized and bound in the eighth heaven—the heaven of the fixed stars in this account. The three left over were the inauspicious planets—Saturn, Mars, and the equivocal Mercury. Thus Saturn was put in the seventh heaven, Mars in the fifth, and Mercury in the second. The Sun and Moon, Jupiter and Venus could therefore be regarded as belonging to the good creation, since four of the planet-demons had been spirited away into the eighth heaven and only seven planets in all had been bound. *Ergo*, the Sun and Moon, Jupiter and Venus were not planets at all!

This account is merely an example of later Zervanism trying to reconcile the two opposing theories: it in no way proves that Zervanism was more influenced by Babylonian astrology than was Mazdean orthodoxy. It is not a genuine myth based on astrological data, but an obviously late patchwork of the old myth, according to which the planets were evil, and the ordinary astrological view with which we are now familiar. This is proved by the curious invention of four nameless demons who are carried out of harm's way into the heaven of the fixed stars and who are merely substitutes for the Sun and Moon, Jupiter and Venus which had somehow to be fitted into the good creation. The four demons are only introduced in order to make up the required number of seven evil planets.

We have already seen that Zurvān was a god of destiny, and it is Spihr, the firmament, through which this destiny is apportioned on earth.[1] The Signs of the Zodiac are an integral part of the firmament and are the active agents through which fate operates: their dispensations are, however, perverted and diverted by the planets who roam about under the firmament and are bound to the Sun. The *Bundahišn*, however, speaks of the firmament as being both good and evil;[2] that is, it must contain the planets as well as the Signs of the Zodiac. This is plainly the Zervanite view; for, as we have seen, Zurvān is indifferent to good and evil. Through the firmament, the Twelve and the Seven, he manifests himself as fate: he is the apportioner of fortune, whether good or bad, and the luminaries are his agents. The binding of the planets is probably common to the Zervanites and Mazdeans since it is also found in Manichaeanism[3] and Mandaeanism:[4]

[1] pp. 111 ff. and p. 127.

[2] Text Z 3, § 3.

[3] Cf. the Turfān fragment M 98 (F. W. K. Müller, *Handschriften-Reste in Estrangelo-Schrift aus Turfan*, ii, p. 37 ff.); Salemann, *Manichäische Studien*, i, p. 16; Jackson, *Researches in Manichaeism*, pp. 30, 31, and 38; *hpt 'b'χtr przyd.*—'The seven planets were bound.'

[4] v. p. 160, n. 1.

but their position below the firmament rather than in it would appear to be a Mazdean variation aimed at absolving Ohrmazd, who, for them, was the creator of the firmament, from all participation in the activities of the planets.

Before closing this chapter we must refer to yet another version of the role of the planets in the Cosmos: and since Zātspram is the author of it, it may be taken that this too was current among Zervanites. It occurs in his treatment of the macrocosm and microcosm and differs substantially from the account given in the *Bundahišn*.[1] There seems to be no suggestion that the planets are evil, but rather that they are an integral and harmonious part of the Universe. They are compared to the different components of the human body—the Moon to the marrow, Mercury to the bones, Venus to the flesh, the Sun to the sinews, Mars to the veins, Jupiter to the skin, and Saturn to the hair.[2] Obviously, then, the planets are regarded as ruling or representing the seven grades of the heavenly sphere or firmament, the uppermost being ruled by Saturn which corresponds to hair in man, the second by Jupiter corresponding to the skin, and so on down to the Moon which corresponds to the marrow. Similarly, the *Bundahišn*[3] compares the hands and feet of man to the Seven and the Twelve, forgetting apparently the diabolic role it had assigned to the planets in an earlier chapter. This 'naturalistic' view of the planets as ruling the seven heavens is, of course, that of the astrologers.

Thus we have three separate accounts of the origin of the luminaries:

(i) The Sun, Moon, and the Signs of the Zodiac are produced by the incestuous intercourse of Ohrmazd with his mother, sister, and daughter: the planets are produced by the sodomy of Ahriman.

(ii) The Sun, Moon, and stars are simply created by Ohrmazd, and the planets by Ahriman. According to both these views the planets can only be maleficent powers.

(iii) The astrological view which derives good fortune as well as bad from the planets. All the luminaries are simply part of the revolving sphere.

The first view must be regarded as Zervanite and the second as Mazdean for reasons which we have already advanced. Both agree in the demonization of the planets, and both are faced by the same difficulties when confronted with the astrological theory. It is, however, a mistake to regard the astrological interpretation of the Universe as specifically Zervanite on the grounds that that sect laid overwhelming emphasis on fate. So long as the heavenly sphere is regarded as the source of fate indifferently apportioning good and evil to mankind, it matters little what role the subsidiary agents —that is the stars and the planets—play. The essential difference between Zervanism and Mazdeanism in this respect is not in the method of operation of fate as manifested particularly in the planets, but in the scope of fate, that is whether man has any power against it or whether it is so overwhelmingly strong as to be irresistible. This fundamental question will be discussed in Chapter X.

[1] GrBd. 189. 7 ff.

[2] Zs. 30. 5–11: *niyāβīhast mazg 'ō māh . . . 'ut hačapar māh Tīr, 'ut-aš mēhmānīh 'apar ast. 'ut hačapar Tīr Anāhīt, 'ut-aš mēhmānīh 'apar 'gōšt. hačapar Anāhīt Miθr, 'ut-aš mēhmānīh 'apar paδ. 'ut hačapar Miθr Varhrān, 'ut-aš mēhmānīh 'apar χōnīk ray. hačapar Vahrān Ōhrmazd, 'ut-aš mēhmānīh 'apar pōst, hučihr-gar i tanān. hačapar Ōhrmazd Kēvān, 'ut-aš mēhmānīh 'apar mōδ.*

[3] GrBd. 189. 13: *'dast 'ut 'pāδ aβzār čēγōn 7-ān 12-ān.*

NOTES TO CHAPTER VI

A. GrBd. 26. 11: *'pat 'avēšān aχtarān 4 spāhpat *'pat 4 kust gumārt, spāhpat-ē 'apar 'avēšān spāhpatān gumārt . . . čēγōn 'gōβēt 'ku Tištar χᵛarāsān spāhpat, Satvēs nēmrōč spāhpat, Vanand *χᵛarāβarān spāhpat, *Haptōring apāχtar spāhpat. mēχ ⟨i⟩ gās 'kē mēχ i miyān i āsmān 'gōβēt, spāhpatān spāhpat.*—'He appointed four commanders over those stars in the four points of the compass, and he appointed a commander over those commanders. . . . For it is said that Tištar is the commander of the East, Satvēs commander of the South, Vanand commander of the West, and Haptōring commander of the North. The Pole Star, which is called the "Nail in the middle of the sky", is the commander of the commanders.'

mēχ ⟨i⟩ gās is the Pole Star; *mēχu'l-ǰāh* appears in Arabic in this sense: for discussion and references v. Taqizadeh, *Gāh-šumārī dar Irān i qadīm*, pp. 331–2.

B. PhlRiv. 8. 2–4 (p. 9): *'ut Ōhrmazd 'pat χᵛēt⟨ō⟩datīh kartan paytāk 'ku 'kaδ Zartuχšt 'pēš i Ōhrmazd 'nišast, 'ut Vahuman 'ut Artvahišt 'ut Šaθrēvar 'ut Hurdāt 'ut Amurdāt 'ut Spandarmat pērāmōn i Ōhrmazd 'nišēnēnd, *aš Spandarmat 'pat kanār 'nišēnēt, 'ut-aš dast 'pat grīv 'āβurt ēstāt. Zartuχšt *'bē 'ō Ōhrmazd pursīt 'ku 'ēt 'kē 'pat kanār i 'tō 'nišēnēt, 'ut-aš ētōn dōst 'hēh, 'ut 'ān-ič 'ō 'tō ētōn dōst 'hēh. 'nē 'tō 'kē Ōhrmazd 'hēh, *'hač 'avē 'čašm 'bē vartēh, 'ut 'nē 'avē 'hač 'tō 'bē vartēt. *'tō 'kē Ōhrmazd 'hēh, 'avē 'hač dast 'bē 'nē 'hilēh, 'ut 'nē 'avē 'tō 'hač 'dast 'bē 'hilēt. 'ut Ōhrmazd guft, 'ēn Spandarmat i 'man 'duχt, 'ut-am katak-bānūk i vahišt 'ut 'māt i dāmān.*

C. Zs. 4. 4–6: *paytākīh i dēn 'pat Spa⟨n⟩darmat 'pat 'ān gās būt 'kaδ Frāsyāβ 'āp 'hač ērān-šaθr 'apāč dāšt 'ut 'āp 'apāč 'āβurt. kanīk-karpīhā 'pat χānak i Mānuščihr i ērān-šaθr dahyupat anērān pāsaχᵛ-guftār 'būt: *'ōh paytākīhast. 'ut-aš patmōχt dāšt rōšnīk patmōčan 'kē 'bē frōkīhast 'ō vispān kustakān hāsr-ē drahnāδ i 'hast *frasang* (text *PLDDMN*) *2 humānāk. 'ut-aš 'pat miyān bast dāšt zarrēn kūstīk i 'χᵛat būt dēn i māzdēsnān.*—'The Religion was manifested in Spandarmat at the time when Frāsyāβ withheld the waters from Īrān and (Spandarmat) brought them back. In the form of a maiden she made answer to the non-Iranians in the house of Mānuščihr, the lord of Īrān: thus did she appear. She was arrayed in a bright robe which shone forth in all directions for a *hāsr's* length, that is about two parasangs. And she was girt with a golden girdle which was the Religion of the Mazdayasnians.'

D. ŠGV. 3. 16 ff.: *agar gōem ku dādār Hōrməzd Āharman əž vatarī yaš hamāšaa gōharī awāž dāštan tvą, ą gōhar i dāwī ō yazadī u ą i yazadī ō dāwī vardinīdan šāyaṭ, u tār rōšan u rōšan tār kardan šāyaṭ. gōhar pa χᵛadī vaštan, gōhar nə-šnāsą gōeñd.*—'If I say that the creator, Ohrmazd, can restrain Ahriman from the evil which is his eternal substance, that involves changing the demonic substance into the divine and the divine into the demonic, and making darkness light and light darkness. (Only) those who do not know (the meaning of) substance speak of substance changing of its own accord.' Cf. Mχ. 10. 4: *'har 'čiš vartēnītan šāyēt 'bē gōhr i nēvak 'ut 'vat. 'ut gōhr i nēvak 'pat 'čiš-ič čārak ō 'vattarīh, 'ut gōhr i 'vat 'pat hēč aδvēnak 'ō 'vēhīh vartēnītan 'nē šāyēt. 'ut Ōhrmazd nēvak-gōhrīh rāδ, 'hēč 'vattarīh 'ut drōžanīh 'nē passandēt: 'ut Ahriman vat-gōhrīh rāδ, hēč 'vēhīh 'ut rāstīh 'nē 'patīrēt.*—'All things can be changed except the substance of good and evil. By no means can the substance of good be changed to evil, and in no way can the substance of evil be changed to good. Because the substance of Ohrmazd is good, he can countenance no evil or falsehood; and because the substance of Ahriman is evil, he can admit no goodness or righteousness.'

E. GrBd. 52. 12: *gōčihr miyān ⟨i⟩ āsmān 'bē 'ēstāt, mār humānāk, 'sar 'pat dōpatkar 'ut dumb 'pat nēmasp čēyōn 'pat miyān i sar 'ut dumb 'har gās 6 aχtar 'būt.*—'Gōčihr was in the middle of the sky, like a serpent; its head was in Gemini and its tail in Centaurus so that between its head and tail there were six constellations in all directions.' Of Mūšparīk GrBd. 53. 1 says: *mūšparīk ⟨i⟩ dumbōmand parr-var jast, χᵛaršēt 'ō ray i 'χᵛēš bast 'ku 'tāk-aš vinās kartan 'nē tavān 'bavāt.*—'Mūšparīk who has a tail and wings leapt forth; the Sun bound him to his chariot so that he should not be able to do harm.'

Gōčihr is simply the Pahlavī derivative of Av. *gao-čiθra-*, 'having the seed of cattle', the stock epithet of the Moon.

F. GrBd. 53. 8: *apārīk ditīkar 'ō ham ray i χᵛaršēt [tan] 'pat dērangīh 'ut kastakīh bast 'ēstēt.*—'The others too were bound to the same chariot of the Sun, some at a long distance and some at a short.' ŠGV. 4. 39 ff.: *u īñ pañja awāχtar dādār Hōrməzd χᵛāš-kāmaihā nə hištan rā har yak pa du jīk ō mihir u māh bast əstəñd; vašą frāžrawəšnī u awāž-rawəšnī əž ham čim; hast kəš drānāe i jīk drāžtar čuñ Kaevąn u Avarmazd, u hast i kəhtar čuñ Tīr u Anāhīṭ.*—'And to prevent these five planets from roving at will, the creator Ohrmazd bound each of them to the Sun and Moon with two ropes: hence their forward and backward motion (progression and regression). The rope of some is longer, such as Saturn (Kēvān) and Jupiter (Ohrmazd), that of others is shorter, such as Mercury (Tīr) and Venus (Anāhīt).' The word *ray* used by the GrBd. is probably correct since the Manichaeans too speak of a *rah*, 'ship' resp. 'chariot' of the Sun and Moon, and the Mandaeans also speak of the planets as riding chariots (Brandt, op. cit., p. 62). The ŠGV. has *brih* = *brēh*, an astrological term. According to the *'Ulemā* (text Z 37, § 25) the planets were bound to the firmament.

G. GrBd. 54. 8: *'ut-šān 'ēn rōšnīh ⟨i⟩ hač-iš paytāk ham rōšnīh i ōhrmazdīk, handāčak 'vattarān 'kē patmōčan i gētēh *patmōχt 'hēnd . . . patmōχtan i 'ān rōšnīh rāδ vinās kartan kam tavān. ēvak 'ēn 'ku martōm 'vēnēnd, hač-iš 'nē tarsēnd.*—'The light which emanates from them is the same light of Ohrmazd, like evil persons who are clad in a material garment. . . . Because they are clad in that light they can do less harm. Again, when men see them, they are not afraid of them.' ŠGV. 4. 21: *awąñiča əšą awāχtarą rōšanī padmōχt dārəñd.*—'Thus those planets are clad with light.'

H. GrBd. 57. 7 ff.: *'pat bun 'kaδ aβigat 'andar duvārast ōγōn jast 'ku miθr *'ut māh i tamīk patmānak *dārēnd 'hač ray ⟨i⟩ χᵛaršēt 'ut māh. ⟨'ēt⟩ rāδ vinās-kārīh 'nē tavān kartan. 'ut Haptōring 'ut Satvēs 'hač Ōhrmazd 'ut Anāhīt frēh-nērōk-tar jast 'hēnd, 'ut-šān Ōhrmazd 'ut Anāhīt 'hač vinās kartan pātērānēnīt. ham-čim rāδ aχtar-āmārān 'avēšān rāδ 'pat kirpak-gar 'χᵛānēnd. Varhrān 'hač *Vanand 'ut Kēvān 'hač mēχ i gās frēh-nērōk-tar jast 'hēnd; 'ut-šān vināskārīh paytāk. 'ēt rāδ aχtar-āmārān 'avēšān 'pat bazak-gar ōšmarēnd. 'ut Tīr, 'hast Apaōš 'dēv, 'ō Tištar mat; 'har 2 hāvand-zōr 'ut hāvand-nērōk jast 'hēnd. 'ēt rāδ aχtar-āmārān 'goβēnd 'ku Tīr 'apāk kirpak-garān kirpak-gar, 'ut 'apāk bazak-garān bazak-gar . . . ham-čim rāδ 'gōβēnd 'ku Ōhrmazd stārak ⟨i⟩ zīvandakīh 'ut Kēvān stārak i margīh 'čē Ōhrmazd apātyāvandakīh 'andar hamēstārīh rāδ 'ān 'baχšēt i hamēstār kāmak, zīvandakīh 'ut *'vazurgīh χᵛāstak 'dahēt. Kēvān čērīh 'hač hamēstār rāδ, 'ān 'kunēt 'ō 'ēn pityār, margīh vatakīh 'ut driyōšīh, pēč(?) ham pityārak.*

CHAPTER VII

I. THE DEMON ĀZ

In the preceding chapters we have attempted to give some account of Zervanite conceptions of cosmology and cosmogony. In the course of our investigations we found that Zurvān handed to Ahriman an 'implement like unto fire, blazing, harassing all creatures, that hath the very substance of Āz'.[1] We shall now have to pay more attention to the demon Āz and the part it plays in the Zervanite scheme of things.[2]

That Āz belongs to the Zervanite rather than the Mazdean demonology may be inferred from the following facts. First, it was adopted into the system of the eastern Manichees whose terminology derives from Zervanism, not Mazdeanism; and it plays a decisive part in the cosmological fragments found in Turfān. Secondly, it is the leader of the demonic hosts in Zātspram's account of the last things. On the other hand, it occurs only four times in the Avesta, where it is as unimportant as Zurvān himself;[3] and the *Dātastān i Dēnīk*, the most 'orthodox' Mazdean book we possess, assigns an insignificant rôle to it in its account of the *Fraškart* (the final 'rehabilitation' of the Cosmos). For whereas in Zātspram this demon plays a leading part throughout, and finally turns on Ahriman in his hour of defeat and devours his entire demonic host, in the *Dātastān* this latter feat is merely mentioned as if in passing,[4] and there is no suggestion that this demon is the leader of the demons or that it is in any way in a category by itself.

Before proceeding any farther it may be as well to try to determine the gender of this demon since even this is uncertain. We know that in the Avesta Āz was considered to be of the male sex, for his qualifying adjective *daēvō-dāta-*[5] is used in the masculine gender. On the other hand, the Manichaean demon is certainly female, for she is described as 'the mother of all demons' (*m'd 'y wysp'n dyw'n*).[6] The question therefore arises

[1] *Supra*, pp. 114 ff., 117; text Z 5 (*a*), 35.

[2] Some discussion of this demon will be found in Scheftelowitz, ZII. iv, pp. 317–44. A short article entitled 'The Zoroastrian Demon Āz in the Manichaean Fragments from Turfan', by G. C. O. Haas has also appeared in *Indo-Iranian Studies in Honour of . . . Sanjana*, pp. 193–5: this is, however, mainly devoted to the Manichaean texts available at the time (1925).

[3] References in Gray, *Foundations of the Iranian Religions*, p. 202; cf. Bartholomae, AIW. *āzay-* s.v.

[4] Dd. 36. 90: *ētōn-ič Āz 'dēv 'kaδ 'nē ayāpēt 'pat žūtārīh 'ō 'ān i 'vēh, 'andar ⟨ni⟩δvārēt 'pat 'χᵛēš čihrīk 'ō 'ān i 'dēvān žūtārīh.*—'Thus too when the demon Āz cannot reach the good (creation) to swallow it, she rushes off to those of her own nature to swallow the demons.'

[5] Ys. 16. 8; Vd. 18. 19.

[6] So in the fragment S 9; v. Henning, NGGW. 1932, p. 215.

whether the Avestan or the Manichaean demon is nearer to the Āz of the Pahlavī books.

A priori the evidence of the Avesta should be preferred since it is *the* Zoroastrian text *par excellence*, and we are still dealing with a form of Zoroastrianism, however corrupt. Moreover, the Manichaean religion is still believed by many to have its roots in the gnosticism of the Syro-Hellenistic world and to derive largely from the systems of Bardesanes and Marcion.[1] On the other hand, it seems certain that the eastern type of Manichaeanism differed in many respects from the western; and this difference is due largely to the attempt of the Persian Manichees to assimilate their religion to Zoroastrianism in its Zervanite manifestation, for that form of Zoroastrianism must have been dominant at the time of Šāpūr I when Mānī started to proclaim his religion, as the Manichaean evidence itself proves.

Such assimilation was attempted in the case of Āz. In two cosmological texts known respectively as S 9[2] and T III. 260[3] Āz appears as the leader of the entire demonic host. In Persian (Middle and New) her name is most adequately translated by the Latin *concupiscentia*, a concept that includes acquisitiveness, gluttony, and lust. She should then correspond exactly to the ἐπιθυμία, ἡδονή[4] or *concupiscentia* of the western Manichaean tradition. The Āz of the eastern tradition is, however, far more than this: she is the mother of all the demons and the greatest of them. In the diabolical hierarchy she is always mentioned first, taking precedence over Ahriman. Her relationship to the latter is exactly parallel to the relationship of the female Rūhā to the male Ur in the Mandaean scriptures. Ur is the king of darkness; Rūhā is his mother and stands for the totality of evil.[5] Similarly with the eastern Manichees it is Āz who is the principle of evil. Her counterpart in the western tradition is ὕλη,[6] not indeed the ὕλη of Greek philosophy, but ἡ ἐν ἑκάστῳ τῶν ὄντων ἄτακτος κίνησις[7] 'the disorderly motion that is in each thing that is'. This brilliant definition of evil

[1] v. p. 38, no. 1.

[2] *Editio princeps* by Salemann, *Bull. Acad. Pétersb.* 1912, pp. 7–14. Re-edited by Jackson, *Researches in Manichaeism*, pp. 75–126. The best edition is that of Henning, NGGW. 1932, pp. 214–28.

[3] Andreas–Henning, *Mitteliranische Manichaica aus Chinesisch-Turkestan*, i (SbPAW. 1932).

[4] Alexander of Lycopolis, p. 22 (Brinkmann). Cf. Schaeder's excellent treatment of the relationship between these and ὕλη, *Urform*, pp. 113 ff.

[5] Cf. Brandt, *Die mandäische Religion*, p. 34.

[6] Cf. Schaeder, l.c.; Henning, NGGW. 1932, p. 220; id. *Ein manichäisches Bet- und Beichtbuch*, p. 91 *mrcync šm'r' ''z* 'die Hyle, die ἐνθύμησις des Todes'. Cf. the description of ὕλη in *Kephalaia*, p. 26: ὕλη is the creator of evil, including ἡδονή and causes the King of Darkness to attack the Kingdom of Light.

[7] Alexander of Lycopolis, p. 5, ll. 7–8 (Brinkmann); Baur, *Das manichäische Religionssystem*, p. 20.

preserved for us by Alexander of Lycopolis, would apply equally to the Āz of the Zervanites, as we shall very soon see.[1]

In the Avesta there is nothing at all to suggest that *Āzi* (Āz) occupies a position so supremely exalted in the diabolic scheme of things, any more than there is anything to suggest the transcendent destiny that later heretical development was to prepare for Zurvān. So humble is her (or rather his) position that we are unable to discover anything about him except that he consumes the fire and wishes to extinguish it.[2] His gender is masculine and his epithet *daēvō-dāta-* 'created by the demons' or 'following the law of the demons', clear proof that he was very far from being considered as the very principle of evil.

The Pahlavī language has no means of distinguishing gender, nor do the texts help us in this respect. Zātspram tells us that Āz was appointed 'captain of the commanders' (*spāhpatān sardār*) of the demons;[3] and this would tell slightly in favour of his masculinity. The Manichaean evidence, however, seems conclusive. When adapting their system to Iranian religious conditions, the Manichees chose Āz to represent their ὕλη. Were the current form of Zoroastrianism in the third century A.D. that which is now preserved in the extant Avesta and the Pahlavī books, they must inevitably have chosen Ahriman, the principle of evil in the Mazdean system. That they did not do so seems to prove first that Āz corresponded more nearly to their own conception of the basic nature of evil (disorder), and, secondly, that it already occupied a position in the diabolic hierarchy comparable or superior to that of Ahriman. The Zoroastrian demon Āz was primarily a demon of greed, and even a Turkish *Manichaean* text expressly calls it 'the shameless demon of greed'.[4] This, however, is not the primary quality in the Manichaean ὕλη, and it is difficult to see why they should have selected Āz to represent this latter in preference to Ahriman, a disorderly character enough in all conscience, unless they required a specifically female entity. Once adopted, Āz assumed duties as both ὕλη and *concupiscentia*, the latter being in any case implicit in the former. For convenience, then, we will refer to the Zervanite demon as 'she'.[5]

Before proceeding to an analysis of the latter we must pause to glance at the antics of her Manichaean namesake. Fortunately the two relevant cosmological texts have been edited by Professor Henning, who has long

[1] For the latest description and a full list of references to sources as well as the relevant literature see H. C. Puech's most useful monograph (*Le Manichéisme*), p. 76 with notes.

[2] Vd. 18. 19.

[3] Text Z 5 (*a*), § 42.

[4] von le Coq, *Türkische Manichaica aus Chotscho*, iii (AbPAW. 1922), p. 29.

[5] It is possible, of course, that Āz too, like Zurvān, was regarded as hermaphroditic.

made this particular study his own.[1] To his work the interested reader is referred for further detail. The fragment S 9 tells the following story:

> Angered was Āz, the evil mother of all demons, and a grievous uproar did she stir up to aid her 'self'. And from the foulness of the he-devils and the filth of the she-devils she formed this carrion (the body) and entered it herself. Then from the five elements of light, the armour of Ohrmazd, the Lord, did she bring forth (?) the good soul and imprisoned it in the carrion. As blind and deaf she made it, unconscious and distraught, so that it no longer knew its origin or lineage. She made the carrion and the prison: she bound the senseless soul: 'Cruel to me imprisoned are the demons male and female and all the witches.' Right well did she bind the soul in the accursed(?) body, and hideous did she make it, wicked, angry, vengeful. Then did Ohrmazd, the Lord, have mercy on the souls (*sic*), and in human form did he come down to the earth. He put to shame the wicked Āz and he made (the soul) aware[2] and showed it plainly all that had been and was to be. Swiftly did he reveal to it that Ohrmazd, the Lord, had not made this fleshly carrion, nor had he imprisoned the soul itself therein. The wise soul of the blest was granted resurrection and believed in the wisdom of Ohrmazd, the good Lord. All counsels, commands and seals of goodly peace did it right willingly accept like a valiant hero. It laid aside the carrion of death and was made free for ever and lifted up to heaven, to the kingdom of the blest.

In this fragment Āz fulfils two functions: first, she forms the human body from all manner of filthiness and as concupiscence makes her home in it. Secondly, she imprisons the soul which belongs by birthright to the kingdom of light and blinds it to its true origin: she makes it 'hideous, wicked, angry, and vengeful', assimilating it to her own 'disorderly motion'. It is the function of Ohrmazd (who corresponds to the πρῶτος ἄνθρωπος and in this context to Jesus in the Manichaean system of the West) to restore the soul to an understanding of the (Manichaean) reality.

The story of the creation of the human body is told with greater, more graphic, and more sickening detail in the long cosmological fragment T III. 260.[3] There is no need to retail more than the salient features of this repellent text here. Āz is again the leader of the demonic hosts, greater than Ahriman. She and her confederates are bound by the powers of light; but this does not appear to prevent her from entering and defiling the vegetable world. She then falls from the heavens where she had been bound, and a furious orgy of abortion and fornication ensues. The female demons produce a monstrous offspring that creeps over the earth and devours the fruit of the trees. This fruit, being already defiled by Āz, when consumed, fills the demons with lust, and they lie together. The demon world then begins to proliferate with tropical profusion, and some of the abortions are devoured by Āz, 'that she might form two creatures from

[1] *Supra*, p. 167, nn. 2, 3.

[2] See note A, p. 193.

[3] *Supra*, p. 167, n. 3.

them, a man and a woman'—how is not absolutely clear. The upshot of the whole disgusting process, however, is the creation of the first man (*Gēhmurd* = the Zoroastrian Gayōmart). He inherits a whole catalogue of sins from the demons, but a small particle of light is still imprisoned within his body; and this is the soul. Similarly the first woman was created, more debased, corrupt, and sinful than her consort.[1]

In this most vivid of the Manichaean lucubrations preserved in Middle Persian Āz appears clearly in the role of concupiscence on a cosmic scale. Throughout the whole revolting scene she figures as the insatiable driving-force of lust. The attendant vice of gluttony, however, is not neglected; for she devours some of the new-born demons in order to create man and woman! Briefly, then, in the Manichaean fragments Āz appears as the principle of evil: she manifests herself in three forms—as the deceiver who blinds man to his supernatural destiny, as lust, and as greed. She is the ὕλη manifesting itself as *concupiscentia*.

As is known the Manichees carried their condemnation of concupiscence to its logical conclusion, condemned the reproduction of the species as a sure means of perpetuating the imprisonment of the light in matter, and forbade their *electi* to marry. Diametrically opposed to this was the Mazdean view which strongly advocated such propagation as a pious duty. Somewhere between the two was the Zervanite position, as we shall have occasion to see.

On examining the evidence of the Pahlavī books it will be found that the demon Āz very closely resembles her Manichaean namesake: all three aspects are apparent, the turning of man away from his supernatural destiny, lust, and greed. This last vice is understood as acquisitiveness as well as gluttony, and plays a much greater part in the Zoroastrian texts than in the Manichaean. Lust, however, in the sense of sexual profligacy is very much less in evidence.

Our principal sources for the activities of this interesting demon are the *Dēnkart* and Zātspram. The former gives us a glimpse of the philosophical approach to the demon, the latter presents what appears to be a highly personal interpretation which, however, may be the true Zervanite view; for if the fragments of Zervanite mythology retailed by Christian authors are at all to be believed, Zervanism must, like Manichaeanism, have been stronger in the invention of myths, pleasing and unpleasing, than in philosophical analysis or theological speculation.

[1] For the account of Theodore bar Kônai v. Cumont, *Recherches sur le Manichéisme*, i, pp. 40–43; Jackson, *Researches in Manichaeism*, pp. 248–54. For the account of an-Nadīm (*Fihrist*), v. Flügel, *Mani*, pp. 58 and 90–91; Kessler, *Mani*, pp. 393–4.

The Zoroastrian Āz, too, is concupiscence, manifested primarily as gluttony. In the purely ethical sphere she is the vice opposed to contentment (*χᵛarsandīh*).[1] She is the most discontented and the most rapacious.[2] She is insatiate,[3] and want is born of her.[4] Her desire is to swallow the whole world at one gulp;[5] yet even if the goods of the whole world were given to her, she would not be satisfied and would want more. If she is deprived of sustenance, she pines away.[6] She is the most contumacious of the demons.[7]

In the physical world Āz appears as the adversary of *čihr* 'nature'. *Čihr* represents the purely physical side of man, that part of his being by which his body lives and which is unaffected by his will: thus we find it frequently contrasted with *kām* 'the will'.[8] The human body is, for instance, by nature sweet-smelling, but when abused by gluttony becomes a source of stench.

By nature the inside of the body is characterized by a sweet smell: stench (comes) to it from Āz. The sweet scent which reaches the inside of the body by the consumption of food from outside (the body), arises (only) from moderation exercised in the eating of bread and meat and from drinking wine in due measure. Stench arises from the devouring of carrion and excrement.[9]

Āz, then, is the abuse of a natural and legitimate activity.

In another passage the *Dēnkart* elaborates this theme in more general terms.[10]

In the mixed state life (the breath-soul, *ǰān*) is generally kept in the body by the continued working of the natural functions (*čihr*) in the body. The continued working of the natural functions in the body confronts the 'natural' Āz: and Āz being pitted against the natural functions seeks to destroy them. Āz it is who withholds Hurdāt and Amurdāt; (that is) food and drink are cut off from the natural functions. Nature (*čihr*) is the ally (of the body), Āz the enemy. When Hurdāt and Amurdāt, (that is) food and drink, are cut off from the natural functions, the latter, deprived of any ally and being in the grip of Āz, are destroyed:

[1] Pn. 38 (PhlTexts, p. 46): *Āz 'pat χᵛarsandīh . . . 'bē zanēt.*—'One smites Āz with contentment'.

[2] AVM. 32. (PhlTexts, p. 89): *Āz aχᵛarsandtar appāraktar.*

[3] DkM. 836. 11: *Āz-ič i anhanbār.*

[4] Ibid. 359. 19: *niyāz i Āz hunušak.*—'Want, the offspring of Āz'.

[5] Ibid. 50. 18: *Āz 'kaδ-aš gēhān 'pat ēvak 'SWMBŠN 'andar ōpārtan [i] āhang.* The reading of the word which I have written in capitals is uncertain; the context shows, however, that the meaning must be 'gulp' or some similar word. A connexion with NP. *suftan* and kindred words seems unlikely.

[6] See note B, p. 193.

[7] DkM. 569. 14: *druž-ē Āz stahmaktar.*

[8] e.g. DkM. 379. 1; 352. 7; 149 *passim*; 359. 1.

[9] DkM. 260. 12: *tan andarōn 'χᵛatīk bōδ 'hač čihr, 'ut-aš gand 'hač Āz. 'ut 'hač 'ān i* (better *'ān i 'hač*) *bērōn 'ō andarōntom tan 'hač χᵛarišn 'rasāt bōδ 'hač patmān⟨īk⟩ 'nān 'ut gōšt χᵛarišn 'ut 'maδ dātīk χᵛārišn; 'ut gand 'hač nasāy 'ut hiχr žōyišn.* This last phrase cannot surely be taken literally: it would appear to be a 'dysphemism' for over-indulgence in food and drink.

[10] See note C, p. 193.

and life can no longer be maintained in the body. Since life can no longer be maintained in the body it is ripe for death.

Here the role of the demon of gluttony is reversed: she no longer appears as a vice, but as the personification of that vice which attacks man by devouring his food and thereby causing his death. She deprives his physical nature of the means by which it can live: she is the enemy of the living body and the demon of death.

This conception of Āz is uncommon, but in another passage of the *Dēnkart* it is explicit. 'Mortal men are all carried off by Astōvihāt by means of Āz, the fearful, who is manifest afar: they cannot escape.'[1] Astōvihāt is the demon of death *par excellence*, 'he who dissolves the bones'. He is death itself, Āz the agent who brings it about.

The conception of Āz as a death demon seems to have survived into the Muhammadan era, for we read in the *Šāhnāmeh*:[2]

hameh tā dar ī Āz rafteh farāz
ba-kas vā na-šud īn dar ī Āz bāz.

All have gone as far as the door of Āz: the door of Āz has never opened again to anyone.

I can quote no other example of Āz used in this sense in Muhammadan Persian literature where *āz* normally means 'greed', as one would expect. In this case, however, the 'door of Āz' can only mean death.

The function of Āz in the material world (*gētēh*) is now fairly plain. We must now consider her role in the world of spirit (*mēnōk*). Man, for the Zoroastrians as for the Christians, is composed of spirit and matter: nature presides over the material world, the will over the spiritual. Thus 'in man by the Creator's dispensation nature operates in the material sphere, the will controls the spiritual: thus natural life and knowledge in the will constitute the humanity of man'.[3] Āz is pitted both against nature and the will: she upsets and disrupts both.[4] She is, in fact, the force that attacks man in his very humanity.

This theory is more fully developed in another passage where *χrat* and Āz are represented as fighting for the *χᵛarr* of man. In the theological passages of the *Dēnkart*, *χrat* is best translated as 'reason' rather than 'wisdom'; it is (or should be) the directing faculty in man.[1] In this context we may keep the translation 'concupiscence' for Āz. To find an exact English equivalent for *χᵛarr* is, however, not nearly so easy.

Professor Bailey has devoted the first seventy-seven pages of his *Zoroastrian Problems in the Ninth-Century Books* to the semantic development of *χᵛarr* (*χᵛarənah*). His conclusion is that the original meaning was 'welfare' or 'good things'. No one who has carefully read those formidable seventy-seven pages, packed as they are with sound deductions from a representative collection of texts, will be disposed to quarrel with his thesis. In Pahlavī *χᵛarr* is identified with *χᵛēškārīh*,[2] that is, literally, 'own-work': it is then the distinctive behaviour of any given entity. In the passage quoted above (p. 172) we were told what constituted the humanity (*martōmīh*) of man (*martōm*). His humanity, being what differentiates him as man, would be his *χᵛēsīh* 'own-ness' rather than his *χᵛēškārīh* 'own-work' or *χᵛarr*. His 'own-work' is rather the correct use of his humanity, that is virtue: the incorrect use of it (= *dušfarragīh*) constitutes vice.[3] This *χᵛarr* or 'own-work' of man consists in the quest after God.[4] Since he is a creature of God and only later fell victim to the Aggressor, this seems consistent enough: misuse of his humanity is something that does not belong to him; it is Āz, concupiscence, which attacks him from outside. I can find no single English word to translate *χᵛarr* in this sense. 'Personality' approximates to it quite closely, but this again does not convey the sense of *action* implicit in *χᵛēškārīh*. Without wishing to debase the notion of *χᵛarr* any further, I would suggest that *χᵛarr* can be almost exactly rendered by the colloquial English 'job', which means both an occupation and what a man is intended to do and ought to do. This is not to suggest that *χᵛarr* has not other meanings in other contexts, which, of course, it has.

Having propounded, then, what we understand by *χᵛarr* as applied to man, we may now look at the *Dēnkart* passage where reason and concupiscence dispute its possession:

Man who is the object of (diabolic) aggression, is tainted with aggressive concupiscence which is intent on destroying his *χᵛarr*. Reason was created by the Creator to protect the *χᵛarr* from concupiscence. Concupiscence is first cousin to desire. There is a limit set to desire. So long as desire for wealth and power is fulfilled, concupiscence is greatly strengthened and reason is gravely impaired in

[1] Ibid. 803. 17: *ōšōmandān hamāk Ast⟨ō⟩-vihāt 'pat 'ān i škift 'ut frāč paytāk Āz* [*i*] *'burt, 'ut 'nē bōχtēnd.*

[2] ŠnV. 433. 7.

[3] DkM. 378. 22: *'andar 'martōm dātār-āβurišnīk gētēh-varzītārīh čihr: mēnōk-ārāstārīh aχᵛ* [*aχᵛ*]. *'ōh-ič čihrīk zīvandakīh 'ut aχᵛīk dānākīh i 'andar martōm martōmīh.*

aχᵛ is the equivalent of the Av. *aŋhvā-*.

[4] Ibid. 379. 5: *aβigat-kirrēnišnīk višuftārīh ⟨čihr⟩ 'ut aχᵛ i 'har 2 'pat martōm Āz.*—'By the counter-dispensation of the Aggressor it is Āz who disrupts both nature and will in man.'

[1] Cf. Bailey, *Zoroastrian Problems*, p. 85.

[2] Id., op. laud., p. 35. In addition DkM. 394. 4 equates *χᵛarr* with *χᵛēškārīh* and *rāy* with *tuχšākīh* 'effort, energy': cf. also DkM. 341. 10 ff.

[3] DkM. 232. 22: *hunar 'χᵛarr 'ut āhōk dušfarragīh patvand.*—'Virtue is associated with *χᵛarr*, vice with *dušfarragīh*.'

[4] Ibid. 513. 8: *martōm 'hač 'pas i 'nān 'hēnd, 'ut yazdān 'hač 'pas ⟨i⟩ martōm 'hēnd 'ut 'χᵛarr 'hač 'pas ⟨i⟩ yazat.*—'Man is in search of bread, the gods in search of man and the *χᵛarr* in search of God.'

(its function of) protecting the *χᵛarr* from concupiscence. When a man fulfils his desire for power and wealth in subjection to that moderation which is dictated by reason, that man's reason becomes firmly established in (its function of) protecting his *χᵛarr* from the onslaught of concupiscence. Such power and wealth are beneficial to such a man. But when a man fulfils his desire by overriding that moderation which is dictated by his reason, concupiscence is greatly strengthened and reason weakened within him. Because of this weakening of the reason his *χᵛarr* is made unstable since its protector has become imperfect: the man becomes intoxicated with his excessive power and wealth: he is overwhelmed by concupiscence which destroys his *χᵛarr*, and he is harmed by that power and wealth.[1]

In the spiritual sphere, then, concupiscence (Āz) appears as the enemy of reason, and in its attacks on 'nature' it is vanquished by reason.[2] This conception of Āz is, however, rare. In most of the other passages in the *Dēnkart* dealing with this question it is not Āz but Varan that appears in this role. Varan, according to Zātspram, is merely one of the aspects of Āz. This aspect is called *bē čihrīk*, meaning something like 'nature directed outwards': it is defined as that 'through which, by a glance outward, the inwards are excited and the natural functions of the body thrown into turmoil'.[3] It is further described as the desire to 'mingle'. It is obvious, then, that Varan is here conceived of simply as the demon of lust.

The *Dēnkart* has quite a different conception of Varan. It is mentioned again and again as the opposite of reason (*χrat*).[4] In one passage this demon appears together with Āz against 'reason which dwells in the *χᵛarr*'.[5] Varan as much as Āz is fatal to the *χᵛarr*: 'the life of the *χᵛarr* is from the wisdom of reason, its death is from the self-will of Varan'.[6] Varan is associated with *χᵛat-dōšakīh* ('self-will' or 'choosing for oneself') and *duš-ākāsīh* ('wrong knowledge, wrong-headedness')[7] with *aγdēnīh* ('bad religion, error')[8] and *ahrąmōγīh* ('heresy').[9] It is described as the origin of wrong knowledge,[10] 'the essence of the demons and the λόγος (*vāχš*) of evil':[11] it is the abortion

[1] See note D, p. 193.

[2] DkM. 39. 17: *'ān i 'pat čihr duvārišnīk Āz 'ut arišk 'ut apārīk i čihr [i] 'ut hunar [i] pat-iš pityār. 'ut-šān vānītārīh 'hač āsn-χrat.*—'Those who attack (man's) nature are concupiscence (Āz), envy, etc., the adversaries of the natural and the virtuous. They are conquered by innate reason.'

[3] Text Z 5 (*a*), § 36.

[4] For references v. Chapter V, p. 124, n. 1.

[5] DkM. 292. 20: *'ān i χᵛatāyān 'pat χᵛatāyīh pahlom 'χᵛarr mēhn āsn-χrat . . . 'ut 'ān 'i-šān 'pat χᵛatāyīh vattom fratom dušfarragīh-āyōš Āz 'ut viškōβ arās Varan.*—'That which is the most perfect for rulers in the exercise of power is innate reason which dwells in the *χᵛarr* . . ., and that which is the worst for rulers in the exercise of their power is first Āz which embraces the misuse of the *χᵛarr* and Varan, the disturber who has no path.'

[6] Ibid. 350. 13: *'χᵛarr zīndakīh 'hač χrat fražānakīh, 'ut-aš margīh 'hač varan χᵛat-dōšakīh.*

[7] Cf. the last two footnotes and text Z 11, § 6.

[8] See note E, p. 194.

[9] Text Z 11, § 6.

[10] See note F, p. 194.

[11] DKM 123. 13: *dēn paytākīh 'apar yazdān 'hastīh, 'vēh vāχš, 'hast χrat-ič; 'apar 'dēvān 'hastīh, 'vattarīh vāχš [i] 'hast varan-ič.*—'The revelation of the Religion concerning the essence of the gods,—the Word of the good, that is wisdom (reason, *χrat*); concerning the essence of the demons, the Word of evil, that is Varan.'

of the Evil Mind and the Destructive Spirit.[1] It is, in fact, heresy and unbelief; it leads astray (*arās*), unsettles (*viškōβ*), and deceives (*frēβišn*).[2] In short it is the misuse of the intellect, the *mēnōk* or spiritual facet of Āz.

To sum up: Āz, who includes Varan, attacks both man's physical nature and his reason. She is essentially the abuse of legitimate activities. Thus she is gluttony and lust on the material plane, the misuse of the intellect on the spiritual. She personifies disorder, and is therefore the enemy of *dātastān* or cosmic order. Zātspram analyses her as 'excess and deficiency':[3] she is the enemy of the 'mean' which represents order. She is also desire and doubt, and so conceived she fits nicely into the Zervanite myth. Zurvān, it will be remembered, first *desired* to have a son, Ohrmazd, and then *doubted* whether this could come to pass. Āz, then, is that 'something evil' which 'was always with God' to which Šahristānī refers. By investing Ahriman with the garment that contained 'the very substance of Āz', Zurvān divests himself of the evil that was always with him, and allows it to destroy itself.

Thus our analysis of the *Dēnkart* texts in which Āz and Varan appear has enabled us to establish that Āz is on the one hand concupiscence comprising greed and lust, and on the other the sin of the intellect, called by the Zoroastrians 'self-will' or 'wrong-mindedness'. Translated into Christian terms it would be called intellectual pride. The resemblance to the Manichaean Āz is striking, and the ἄτακτος κίνησις of Alexander of Lycopolis would seem to be an equally apt description of both.

Our knowledge of this demon is supplemented by Zātspram (l.c.). Here, in the final battle in the last days, Āz figures as the adversary of Srōš, defined as *patmān*, 'the Mean': she herself is 'excess and deficiency'. The Mean, in other contexts called 'Order' (*dātastān* and *rāδēnītārīh*) represents the divine scheme of things as it should be. Zurvān himself is the genius of Order[4] and the god of justice.[5] Āz is the genius of disorder. It is therefore fitting that the final overthrow of Āz should be attributed by the *Mēnōk* to Zurvān, Mihr, the genius of Order (*mēnōk i dātastān*), and Fate;[6]

[1] Ibid. 117. 11: *āsn-χrat 'ut-aš karpān hunarān Vahuman Spēnāk Mēnōk zahak . . . 'ut mūtak varan ⟨'ut⟩ karpān āhōkān i mūtak varan Akōman Ganāk Mēnōk hunušak.*—'Innate reason and its forms and virtues are the offspring of Vahuman and the Bounteous Spirit. . . . Varan, the ruinous, and its forms and vices are the abortions of Akōman and the Destructive Spirit.'

[2] See note G, p. 194.

[3] Text Z 5 (*a*), § 44.

[4] Text Z 13: 'Time which is the eternity of Ohrmazd, for it is the genius of order (right ordering).'

[5] *Supra*, pp. 58 ff.

[6] Text Z 8, § 10.

for hers is an onslaught on the order of the Universe, and it is the tetrad of cosmic order that is her natural enemy. We shall have more to say on this subject when we come to deal with the concepts of 'the Mean' and cosmic order (*dātastān*).

Zātspram's account of the last things differs so sharply from the other accounts found in the Pahlavī books in the enormous importance he attaches to Āz that we are, I think, justified in claiming it as an almost purely Zervanite account.

When first creation began to move, Zurvān gave Ahriman that baleful garment which had 'the very substance of Āz'. Ahriman then, with little foresight, made Āz the captain of the commanders of his hosts. Meanwhile the power of Āz manifested itself in three ways:[1]

(i) First it showed itself in man's need to eat food 'on which life depends': this need was subdivided into hunger and thirst.

(ii) Secondly in man's desire for sexual union, Varan, that 'through which, by a glance outwards, the inwards are excited and the natural functions of the body thrown into turmoil': this again was subdivided into the desire to emit and the desire to receive, referring obviously to the male and female sexual instincts.

(iii) Thirdly in man's 'yearning for whatever good thing he sees or hears': this last was subdivided into robbery and avarice.

These three categories are called in Pahlavī *čihrīk*, *bē čihrīk*, and *bērōn hač čihr*. All three are therefore concerned with *čihr*, nature, the material world, and not with the spiritual or intellectual. This is not surprising, since Zurvān himself had become embodied in the material cosmos, and Āz, one may deduce, directed her energies principally against him. Zātspram knows nothing of the conflict between reason and Varan which may be both Mazdean and Zervanite. He is concerned with the material universe and its deliverance from the demon of concupiscence, simply conceived and unembellished by theology.

The whole passage, figuring, as it does, in a Zoroastrian text, is quite astonishing. Of all religions Zoroastrianism was probably the most averse to asceticism, nor had it any Manichaean notions about matter being evil. Moreover, Zātspram himself describes Āz as the demon of excess and deficiency: yet he defines the functions of Āz as (i) eating and drinking, (ii) sexual relations, and (iii) the desire to own good things. Seemingly, then, it is not the vices of excess and deficiency inherent in these three activities that make up concupiscence, namely gluttony, lust, and avarice,

[1] Text Z 5 (*a*), § 36 ff.

but the activities themselves. It could, of course, be argued that since Āz is already by definition excess and deficiency, excess and deficiency in these three activities are implied and condemned. But the sequel is against such a supposition, and Zātspram is best left to speak for himself.

At the end Artvahišt will come to earth with the powerful help of Airyaman, the Messenger, to find a means of overcoming Āz, and he will show to creatures that the slaughter of the divers kinds of cattle is a grievous sin and that the profit therefrom is small: and this will he command, 'Ye are men; slaughter not the cattle even as hitherto ye have slaughtered them.' When the time of the rehabilitation shall draw nigh, those who hearken to the command of Artvahišt will turn from the slaughter of cattle and the eating of flesh, and one quarter of the power of Āz will dwindle, and the strength that is in her body will be destroyed, and the darkness and gloom will be smitten in part: nature will be clad in spirit, and intelligences will be more clearly grasped. . . . Instructed by the gods they will turn away from the drinking of milk; half the power of Āz will dwindle. And those who are born to them will be sweet-smelling, lacking darkness, spiritual in nature, without offspring, *for they will not eat.*[1]

Here the slaughter of cattle and by corollary the eating of meat is roundly condemned as a 'grievous sin'.[2] The practice is abandoned and later eating of any sort ceases: the result is that 'nature is clad in spirit' (*mēnōk*). Āz, the demon of concupiscence, is in some way identified with the eater; for when the eater ceases to eat, she is forced to turn to Ahriman and extort from him his leave to devour the demons. Thus the evil creation is destroyed by the inner contradictions existing within itself.

The doctrine that the eating of food and man's dependence on physical sustenance represents a fall from a pristine state of perfection is not quite isolated in the Pahlavī texts. In the legend of Mašyē and Mašyānē, the first man and woman, preserved in the *Bundahišn* among other sources, their first consumption of food seems to have been regarded as a grievous sin. After they have emerged from the rhubarb stalk, in which shape they had grown from the seed of Gayōmart, Ohrmazd says to them:[3]

'Ye are men, the father (and mother) of the world: do ye your works in accordance with righteous order (*dātastān*) and a perfect mind. Think, speak, and do what is good. Worship not the demons.' Thus did the twain first think when each considered the other, 'He is a human being'. The first deed that they performed was that they moved and blinked their eyes.[4] And the first thing they said was this: 'Ohrmazd created water, the earth, plants, cattle, the stars, the Moon and the Sun, and all fertile things', which in the righteous revelation are called

[1] Text Z 5 (*a*), §§ 38–41.

[2] It is interesting that the Mazdakites also abstained from meat. v. Christensen, *L'Iran sous les Sassanides*, 2nd ed., p. 342; id. *Le Règne du roi Kawādh*, p. 79.

[3] See note H, p. 194.

[4] See note I, p. 195.

root and fruit. Then the Aggressor assailed their mind and corrupted it: and they cried out:[1] 'The Destructive Spirit created water, the earth, plants, and other things.' When they pronounced this first lie which ruined them, they spoke in accordance with the will of the demons. This first joy did the Destructive Spirit (steal) from them (and) make his own. For this lie both were damned; and their souls (shall remain) in hell till the Last Body.

For thirty days they refrained[2] from food and clothed themselves with grass. After thirty days in the wilderness they came upon a white-haired goat, and they sucked the milk of its udders. And when they had drunk the milk, Mašyē said to Mašyane: 'I had greater joy when I had not drunk the milk than I have now when I have drunk it: my body is ill.'[3] This was their second lie; and the demons obtained strength (thereby).

It is well to bear in mind that 'lie' in Zoroastrian parlance is almost the equivalent of 'sin' in religions of Semitic origin. The first sin of the first human couple was, then, a sin against the intellect, the sin of wrong thinking, that is the sin of Varan. However we interpret the words of Mašyē, the meaning of the second sin seems plain enough. The first couple drank milk, and the demons were strengthened thereby: *ergo*, the drinking of milk itself was sinful.

The account of the last things in Zātspram fully confirms this. In the beginning man falls from his pristine purity by drinking milk: he then goes on to eating meat.[4] The latter action is worse than the first, but the first was already bad enough. Similarly in the last days he first gives up the eating of meat and then gives up eating altogether. This is the prelude to the final triumph of good, since it forces Āz to devour the evil creation.

Interpreting the *Bundahišn* by the *Dēnkart* theology, we can now see that man sinned first in the intellect (*χrat*): he denied God (Ohrmazd) as creator. Secondly he sinned in the flesh (*čihr*), he ate.[5] From this it can only be concluded that man was created such that he had no need of food: eating, then, is a sin against *čihr*, the material world which is the body of Zurvān.

Similarly in the last days man wipes out his 'natural' sin by ceasing to eat. Zātspram, however, does not say how the sin of the intellect was atoned for. This can be dimly inferred from the last words of his chapter dealing with the last things. After describing the appearance of an apocalyptic fiery horseman in the atmosphere, he adds, as if inconsequently, 'And they

[1] This seems better than 'He cried to them'.

[2] This must be the sense of *'vēčišn*: cf. Andreas–Barr, *Bruchstücke einer Pehlevi-Übersetzung der Psalmen*, Berlin, 1933, p. 52.

[3] The sense of the whole passage in 'inverted commas' is somewhat uncertain.

[4] GrBd. 103 continues the story of how man next slaughtered a sheep and ate it.

[5] For the sinfulness of eating in the Manichaean system see H. C. Puech, *Le Manichéisme*, p. 90 and no. 386, where a full list of the relevant texts is given.

shall be freed from doubt'. This surely must mean that creation is finally and definitively delivered from Āz in both her aspects—from food which enslaves man to her in nature, and from doubt which makes him hers in spirit.

One additional small point should be stressed before we leave the subject of the sinfulness of eating. In the Manichaean tradition Āz is represented as having mingled herself with the plants and animals.[1] It is possible that the Zervanites too had some such notion: this would explain why the eating of food must be wicked.

The case is similar in the matter of sexual relations. Here again it is not the excess that is condemned, but the indulgence in sexual intercourse as such. This is a natural enough corollary to the doctrine of the original sinfulness of eating. Food is essential for the maintenance of the life of the individual: man's first parents sinned by taking food. Similarly the union of the sexes is the prerequisite for the propagation of life.[2] If, then, Mašyē did wrong in taking food for the preservation of his own life, he obviously did wrong in uniting with Mašyānē to prolong the life of the species. It is possible that the first human couple may have felt this themselves, for when Mašyānē produced her first two children she devoured one and Mašyē the other.[3] The episode, however, again brings to mind the Manichaean myth in which it is Āz herself who devours the abortions of the demons.[4] The conduct of the first human couple should therefore probably be ascribed to a perverted recrudescence of their concupiscence.

Quite as surprising as the condemnation of eating and the sexual act is that of the third activity ascribed to Āz by Zātspram—'the yearning for whatever good thing one sees or hears'. This 'yearning' is oddly subdivided into 'hoarding by robbery and refusing to give through avarice'. These, however, are not properly subdivisions at all but the results of the 'yearning'. Thus we find not only eating and the sexual act condemned, but also the desire to have. Here again no distinction appears to be made between the excess and the mean, since yearning for any good thing is specifically stigmatized. In this the Zervanite would appear even to surpass the Manichee.

Further light is thrown on this idea by passages in other Pahlavī books.

[1] v. Andreas–Henning, *MirMan.* i, p. 9.

[2] It seems almost superfluous to stress the closeness of these views to the Manichaean. For the latter, conveniently summarized with the fullest possible list of references, v. Puech, op. laud., especially pp. 88 and 186, no. 372.

[3] GrBd. 105. 9: *'hač 'avēšān zāt 'pat 9 'māh yuχt-ē 'zan 'ut 'mart. 'hač šīrēnīh frazand ēvak mātar žūt ēvak 'pitar.*—'After nine months twins were born to them, a girl and a boy. Because of their sweetness the mother devoured one and the father the other.'

[4] Andreas–Henning, *MirMan.* i, p. 22.

The *Mēnōk i χrat* says that it is Āz, conceived of as discontent, that causes man to forget the transitory nature of the things of this world, the death of the body, the judgement of the soul, and the fear of hell.[1] Similarly according to the *Dēnkart* 'concupiscence and yearning enter the body of a man secretly (*pat mēnōk*) and show him the desire of earthly goods. Then the best remedy is this, that the man show himself the transitory nature of the body and of earthly goods, and think thus, "Whence did I receive (this) store? But what shall I do then, since soon it must be left behind? Henceforth I shall receive nothing; for so long as I take pleasure in it from outside, I do not attain to it." For it is much easier not to receive earthly goods than to leave them.'[2]

Zātspram's disquisition on the demon of concupiscence stands in such sharp contrast to the main body of Zoroastrian doctrine preserved in the Avesta, Pahlavī books, and later tradition that we are driven to the conclusion that he is retailing a genuine Zervanite teaching. This is further borne out by the important role he assigns to Zurvān in his scheme of things and by his elevation of the demon Āz to an almost Manichaean eminence.

The divergence between the Mazdean and Zervanite mythologies has long intrigued the curious. Hitherto, however, no evidence had been published to illustrate the difference of the two points of view in the sphere of *Weltanschauung* and morals. Zātspram fills the gap.

About the Mazdean view there is no doubt at all. For them the material world was the handiwork of Ohrmazd. True, Ahriman had invaded that world, contaminated it, and introduced creatures of his own, but nevertheless it remained fundamentally good. Eating, drinking, and the propagation of the human race were regarded as natural, legitimate, and healthful activities. Ahriman, indeed, was regarded by Mānuščihr, the author of the *Dātastān i Dēnīk* and brother of Zātspram, as being essentially a spirit with no material function.[3] Ohrmazd, on the other hand, was not only the creator of the material world but is himself described as both spiritual and material.[4] Matter was therefore good and its enjoyment both permissible and desirable. Nietzsche's 'Ja-sagen zum Leben' would apply as much to the orthodox Mazdeans as to the Zarathuschtra of his own imagining.

Contrast this with the Zervanite view as propounded by Zātspram. The

[1] See note J, p. 195.

[2] DkM. 515. 3: *'mart 'pat mēnōk [i] Āz ārzōk 'ō tan 'rasēt, 'ut-aš 'hēr i gētēh kāmak nimāyēt. 'aδak čārak 'ēn apērtar 'kaδ 'mart frasāvandīh ⟨i⟩ tan ⟨'ut⟩ 'hēr i gētēh 'ō 'χᵛēš nimāyēt, 'ēn mēnēt 'ku *hanbār 'ku-m 'graft? 'bē 'čē 'kunam 'kaδ zūt 'bē 'hištan apāyēt. 'hač 'nūn frāč 'nē 'gīram 'ku-m 'tāk dōšāramīh i 'hač 'bē 'ēstēnd ov-iš 'nē *'rasam; 'čē 'hēr i gētēh 'nē 'graft 'vas χᵛārtar 'ku 'bē 'hištan.*

[3] Dd. 18. 2: *Ahriman rāδ guft 'ēstēt 'ku-š gētēh 'nēst.*—'Of Ahriman it is said that he has no *gētēh*.'

[4] v. text Z 1, § 32 and ff.

root of all evil is concupiscence; but concupiscence is not conceived as the abuse of a natural function as Christianity teaches: it is the very use of that function. We must then suppose either that man was intended by the deity to live in a material body as if he were a non-material entity and that he sinned of his own free will, or that he was doomed to imprisonment in the flesh by the necessity of keeping the body alive and to propagate his species by the urgency of his sexual desire. The second alternative is likely to be the true one, since the overwhelming importance attached to fate is so characteristic a feature of Zervanism that it has never failed to attract the attention of interested scholars. The life of man imprisoned in the body would, then, merely reflect the life of the Infinite God imprisoned in the finite Cosmos: the Cosmos rules man, and both are destined for ultimate release, the god at the end of twelve thousand years, man at death. Āz, as hunger, is present in all material things and can only be expelled at the end of the allotted time when 'nature is clad in spirit'[1] and men cease to eat or to reproduce.

What practical consequences the Zervanites drew from these premisses it is impossible to say; for it is a curious fact that the great religions which have preached predestination, so far from producing an indolent type—at least in their early stages—turn out a peculiarly obnoxious and aggressively intolerant product. Whether this was ever true of Zervanism must remain doubtful. The indications are rather that it was a religion which, since it regarded desire as the basic evil, recommended detachment as the panacea. The Pahlavī *handarz* literature (collections of pious sayings), which so insistently urges men to turn from the material world and to concentrate on the spiritual,—a view which reappears so frequently in the earlier Muhammadan Persian writing,—probably belongs to Zervanism. This strain of philosophical resignation is most apparent in the *Mēnōk i χrat*, which is known to be semi-Zervanite in tendency. 'Do not cultivate the world overmuch', we read, 'for he who cultivates the world does harm to the spirit.'[2] And again: 'The good things of the world are like a cloud that comes on a freezing day and does not linger on any mountain-top.'[3] These admonitions are clearly based on the doctrine mentioned by Zātspram that 'yearning for whatever good thing one sees or hears' is the third of the manifestations of Āz. It is reasonable to suppose that some Zervanites at least endeavoured to avoid the second manifestation, sexual desire, and to cut out as far as possible the first, the taking of food.

[1] Text Z 5 (*a*), § 39.

[2] Mχ. 2. 66: *'vas gētēh-ārāδ 'mā 'bāš, 'čē gētēh-ārāδ mart mēnōk-višōβ 'bavēt.*

[3] Ibid. 2. 65: *nēvakīh i gētēh ētōn humānāk čēγōn aβr i 'pat aβsārān 'rōč 'āyēt 'kē 'pat hēč kōf 'apāč 'nē 'pāyēt.*

Thus we may legitimately infer that Zervanism represented an ascetic wing within the Zoroastrian Church. Contentment (*χᵛarsandīh*) is the virtue opposed to concupiscence, and the ideal man should then desire nothing at all. Nobody except a madman, however, practises asceticism for its own sake. The Christian schools his body in subjection to his soul to open wide the doors of grace: the Manichee fasts and abstains from sexual intercourse in order to release the particles of light that are imprisoned in matter. The Zervanite, however, would fast, practise chastity, and 'give up the world' in order to eliminate concupiscence, the basic evil, as far as possible from his own person. In this he would simply be imitating the trend of the Cosmos itself. For the Cosmos is the body of Zurvān—and since this chapter closes the cosmological section of this work, it is well and, we are rash enough to hope, not entirely superfluous to recapitulate the cosmic drama in the light of the evidence we have pieced together so far.

Zurvān is the Infinite God—Infinite Time and Infinite Space—neither light nor darkness, neither good nor evil. He desires to have a son who should be the creator, but doubts whether this can be. From these mental conditions Ohrmazd and Ahriman arise. Ohrmazd fashions the universe from the substance of Zurvān, yet Ahriman is made king of the material world while Ohrmazd holds sway above. Zurvān thus becomes imprisoned in the body of the Cosmos which is ruled by the twelve Signs of the Zodiac and which will last for twelve thousand years. This is the battleground between the two spirits. The first of these had proceeded from the great God's wisdom, the second from his desire and doubt (Āz-Varan): they are not, however, identical with these. Zurvān arms Ohrmazd with his wisdom and Ahriman with his desire and doubt. He knows that the latter will cause havoc in his own body which is the Cosmos, but he also knows that as the cosmic body moves back towards the spirit, Āz *qua* concupiscence will be powerless against it: she will turn upon the demons and devour them.

Ēšm (Wrath) and Āz say to the Destructive Spirit: 'O thou Destructive Spirit of evil knowledge, I shall swallow thee, for (all) creation has been taken away save thee, and there is neither treasure nor army, and I cannot live.' First Āz, the demon-created, swallows Ēšm of the bloody spear, and second the demon-created Winter, and third Bane that moves in secret, and fourth she swallows Old Age whose breath is foul, so that none remain save the Destructive Spirit and Āz, the demon-created. Āz, the demon-created, says to the Destructive Spirit, 'I will swallow thee, O thou of evil knowledge, for the gods have taken away (all) creation save thee.' The Destructive Spirit rises up and goes towards the Bounteous Spirit, and cries out thus: 'I created this creation, and Āz, the demon-created, who has swallowed my creation, now desires to swallow me: I make thee judge over us.' Ohrmazd arises with Srōš, the Blessed, and Srōš, the Blessed, smites

Āz, and Ohrmazd the Destructive Spirit.[1] With all the foul(?) darkness and misery which he brought into (the world) when he first rushed in, he is thrown out of the sky through the hole by which he rushed in: and at that hole he is laid low and made unconscious so that he will (never) again arise from that low estate. There have been some who have said that he will be forever powerless and, as it were, slain,[2] and that henceforth neither the Destructive Spirit nor his creation will exist.[3]

So with Ahriman and his legions overthrown and concupiscence destroyed the Great God becomes what he had never been before—good. The original flaw in the divine nature is eliminated and the Cosmos, his body, dissolves into himself, which is the Infinite.

Such, baldly, seems to be the cosmological framework of this strangest of religions which sought to solve the problem of evil by placing it in the very heart of God.

II. WOMAN, THE SEDUCTRESS OF MAN

After examining the activities of the demon Āz, an association of ideas leads us naturally to another demon of desire—J̌ēh. Like Āz she makes a dramatic and apparently inexplicable appearance in the *Selections of Zātspram*[4] and again figures in the vivid prelude of the fourth chapter of the *Bundahišn*,[5] from which she as dramatically fades out. Her name is J̌ēh, and she is the demon Whore. The word derives from the Avestan *ǰahī-*[6] commonly used to mean a prostitute. It is also used to mean a woman of Ahriman's creation, and its original sense would appear to be simply 'woman'. A clear parallel to the *Bundahišn* text is found in the Syriac writer, Theodore bar Kônai.[7] This has already been expertly analysed by Professor Benveniste in MO. xxvi, pp. 170–215. The supplementary evidence that can now be supplied from the *Bundahišn* and Zātspram happily supports the conclusions he had already arrived at.

We saw in an earlier chapter that Ohrmazd's recitation of the *Ahunvar* prayer had the effect of laying Ahriman low for three thousand years.[8] In the fourth chapter of the *Bundahišn*, however, his continuance in this abject state is attributed to the creation of Gayōmart, the Righteous, Just,

[1] The destruction of Ahriman and Āz is accomplished by a sacrifice performed by Ohrmazd and Srōš according to GrBd. 227. 8 (v. Chapter V, p. 120, n. 2).

[2] So Zn. 17. 16 (Messina): *Ahriman pat bērōn i āsmān bē *kašēnd, hač-iš sar bē brīnēnd.*—'They drag Ahriman outside the sky and cut off his head.'

[3] Text Z 5 (*b*).

[4] Text Z 5 (*a*), §§ 30–31.

[5] Text Z 6.

[6] It is tempting to connect this word with NP. *zahīdan*, MP. *zahak* 'offspring', &c.; but one would expect to find MP. forms showing an initial *ž*.

[7] Text F 10.

[8] *Supra*, p. 95.

or Blessed Man (*mart i ahrov*), from whose seed the human race was to proceed. The demons, exasperated at the torpor of their captain, sought to encourage him: they retailed in detail the evil they could do, 'but the accursed Destructive Spirit was not comforted, nor did he arise from his fallen estate for fear of the Blessed Man'. It was not until J̌ēh intervened that he revived and was able to deliver his furious and triumphantly successful onslaught on the powers of good. For J̌ēh, 'the accursed Whore, came after three thousand years had run their course; and she cried out to the Destructive Spirit (saying), "Arise, O our father, for I would join battle in the material world that Ohrmazd and the Amahraspands may suffer straitness and misery thereby".' But again Ahriman was not comforted. Then she cried out a second time and said

'Arise, O our father, for in that battle I shall let loose so much affliction on the Blessed Man and the toiling Bull that, because of my deeds, they will not be fit to live: and I shall destroy their dignity ($\chi^{v}arr$): I shall afflict the water; I shall afflict the plants; I shall afflict the fire of Ohrmazd; I shall afflict all the creation of Ohrmazd.' And she related her evil deeds so minutely that the Destructive Spirit was comforted, and leapt forth from his fallen state and kissed the head of the Whore; (and the pollution which they call menstruation appeared on the Whore.) He cried out unto the Whore, (saying), 'Whatsoever is thy desire, do thou ask, that I may give it thee'. Then Ohrmazd in his omniscient wisdom knew that at that time the Destructive Spirit could give whatever the demon Whore asked, and that there would be great profit to him thereby. (The appearance of the body of the Destructive Spirit was in the form of a frog.) And he (*sc.* Ohrmazd) showed one like unto a young man of fifteen years of age to the demon Whore; and the demon Whore fastened her thoughts on him. And the demon Whore cried out to the Destructive Spirit, (saying), 'Give me desire for man that I may seat him in the house as my lord'. And the Destructive Spirit cried unto her, (saying), 'I do not bid thee ask anything, for thou knowest (only) to ask for what is profitless and bad'. But the time had passed when he had not been able to give what she asked.[1]

So much do we learn from the *Bundahišn*. Let us now see what Theodore has to say about the same myth:

Lorsqu'Ormazd eut donné des femmes aux justes, elles s'enfuirent et se rendirent auprès de Satan; lorsqu'Ormazd procura aux justes le calme et le bonheur, Satan procura aussi le bonheur aux femmes. Satan ayant permis aux femmes de demander ce qu'elles voudraient, Ormazd eut peur qu'elles ne demandassent à avoir des rapports avec les justes et qu'il n'en résultât pour eux un châtiment. Il chercha un expédient et fit le dieu Narsa, personnage de *quinze ans. Il le mit tout nu derrière Satan pour que les femmes le vissent, le désirassent et le demandassent: 'Satan, notre père, donne nous le dieu Narsa en présent.'

[1] Text Z 6.

There can be no reasonable doubt that Theodore is faithfully repeating a version of the same myth from which the *Bundahišn* account is derived. The correspondences are obvious. It is better to concentrate on the discrepancies.

(i) First, in the *Bundahišn* (B.) the protagonist is J̌ēh, the Whore: in Theodore (T.) woman who, created by Ohrmazd and destined for man, had fled to Ahriman.

(ii) In B. Ohrmazd knows only that Ahriman could give whatever J̌ēh asked and that Ahriman would be profited thereby. In T. Ohrmazd fears that woman may demand intercourse with 'les justes' and that the latter would be punished.

(iii) In B. Ohrmazd exhibits 'one like a young man of fifteen years of age' to the demon Whore. In T. he creates the god Narsa and exhibits him naked behind Ahriman in order to excite the desire of woman.

(iv) In B. the Whore asks for the desire of man 'that she might seat him in the house as her lord'. This request Ahriman had to grant. In T. woman asks specifically for the god Narsa.

We have seen that Theodore bar Kônai knew Zoroastrianism in its Zervanite rather than its Mazdean form. It is then likely that he has preserved the true Zervanite legend where the *Bundahišn* may have emended. Thus in discrepancy (i) Theodore has almost certainly preserved the authentic tradition. Woman, although created by Ohrmazd, deserts to the camp of Ahriman. In (ii) and (iii) the accounts combined will give the full version: Ohrmazd knows that woman will demand intercourse with the Righteous (or Blessed) Man (Gayōmart—rendered by Theodore as 'les justes'), and that the latter will suffer and Ahriman profit thereby. Thus he sends the god Narsē to excite woman, presumably to distract her attention from the Righteous Man. It is, however, the fourth discrepancy that is important. In Theodore woman asks specifically for the god Narsē: in the *Bundahišn* she asks for the 'desire of man', meaning presumably Gayōmart, the 'Righteous Man', since the *Bundahišn* mentions neither Narsē nor any other male person. What Ohrmazd exhibits to her is something 'like a young man of fifteen years of age', presumably a phantasm.

Theodore's introduction of the god Narsē requires explanation. Narsē (Narsa) in Pahlavī is Nēryōsang, and he is mentioned as having received two-thirds of the seed of Gayōmart when he died.[1] This, however, does not explain why Narsē appears in this passage. The Manichees, however,

[1] GrBd. 100. 15: *'ut-aš 2 bahr Nēryō⟨sa⟩ng nikās dāšt.*

had adopted this myth into their own system: this too has been preserved by Theodore bar Kônai and has been exhaustively discussed by Cumont.[1] The myth is also referred to in the Middle Persian Turfān fragment T III. 260.[2] It is not our intention to enter into this much discussed question, but only to introduce this Manichaean version in order to see what light, if any, it throws on the Zervanite myth. For the interpretation of the Manichaean ideas we would refer the reader to more competent authorities.[3]

The myth which has come to be known as the Seduction of the Archons tells us the following:

When the ships (i.e. the Sun and Moon) went up and reached the middle of the heaven, the Messenger then revealed his forms, male and female, and was seen by all the Archons, the sons of darkness, male and female. And at the sight of the Messenger who was beautiful in his forms, all the Archons became filled with lust for him, the males for the form of the female, and the females for the form of the male, and in their lust they began to emit that light which they had swallowed from the Five Luminous Gods. And then the sin which was shut up in them mixed itself like hair in the dough[4] with the light which came out from the Archons. They desired to go in, but then the Messenger concealed his forms and severed the light of the Five Luminous Gods from the sin that was with them.[5]

The object of this grotesque episode in the borrowed myth is purely Manichaean. The Messenger, by exciting the demons, causes them to emit some of the particles of light which they had absorbed. This light they had swallowed when they defeated the Primal Man (πρῶτος ἄνθρωπος). The Messenger or *Tertius Legatus* is the principal deity of the third emanation in the Manichaean system. In the Middle Persian Manichaean texts he is called Narisah, which is of course an earlier form of Narsē and corresponds exactly to the Narsa of Theodore's account of the Zoroastrian myth. In the *Bundahišn* Narsē (called in Pahlavī by his Avestan name *Nēryōsang* (*Nairyō-saṇha-*)) is also described as the 'Messenger of the Gods'.[6] It is therefore almost certain that Theodore has accurately preserved an authentic Zervanite myth.[7]

[1] *Recherches sur le Manichéisme*, i, pp. 61 ff.

[2] Andreas–Henning, *MirMan.* i.

[3] The best treatment is that of Cumont, l.c. Cf. also Jackson, *Researches in Manichaeism*, pp. 221–54; Schaeder, *Studien zum antiken Synkretismus*, pp. 342–7; Puech, *Le Manichéisme*, p. 172, no. 324.

[4] Following the translation suggested to Jackson by Yohannan (Jackson, op. cit., p. 245). The same figure occurs in ŠnV. i. 57. 451:

zi gāh ī buzurgī ču mūy az χamīr
birūn āmadī, mihtarā: čāreh gīr.

[5] Pognon, *Inscriptions mandaïtes des coupes de Khouabir*, p. 129 (text), p. 190 (translation); Cumont, op. laud., p. 38; Jackson, op. cit., pp. 244 ff.; Schaeder, op. cit., p. 345. Translation after Jackson.

[6] GrBd. 177. 8: *Nēryō(h)sang patyāk i yazdān.*

[7] Schaeder ('Der iranische Zeitgott und sein Mythos', ZDMG. 1941, p. 292) considers that the author of the Zoroastrian myth was copying from the Manichaean. This is wholly improbable.

This hypothesis is rendered doubly assured when we again turn to Zātspram's thirty-fourth chapter. There (§ 38) we read that in the last days 'Artvahišt will come to earth with the powerful help of Airyaman, the *Messenger*, to find a means of overcoming Āz'. He it is who will show man the sinfulness of slaughtering cattle. It is possible, therefore, that one of the divine messengers is sent to Gayōmart, the origin of the human race, to protect him against the attack of J̌ēh, who is only too obviously a creature of concupiscence. The second messenger is sent at the last to deliver man finally from the toils of concupiscence itself. Before offering a fuller interpretation of the Zervanite myth, however, we must pause to consider further evidence that J̌ēh is simply Woman in Zervanite terminology.

An anonymous Syriac text[1] has preserved a hotchpotch of Zervanite doctrine most of which, however, is attested elsewhere. The passage with which we are at present concerned runs as follows:

Il [i.e. Zoroastre] partage les choses créées entre ces deux (Hormezd et Ahremēd) en disant: la lumière appartient à Hormezd, les ténèbres appartiennent à Ahremēd; la vie appartient à Hormezd, la mort à Ahremēd; la santé et la richesse appartiennent à Hormezd, la maladie et la pauvreté à Ahremēd. Sur le même modèle les êtres vivants sont assignés, les uns à Hormezd et les autres à Ahremēd. C'est ainsi qu'il attribue les hommes et les grands animaux à Hormezd, mais les serpents, les scorpions, les cousins, les poux, les mouches et tous les reptiles de la terre à Ahremēd. De tout cela on peut inférer clairement qu'il suppose des séries de divinités mâles et femelles.

The reasoning is far from clear. The author enumerates the possessions of Ohrmazd and Ahriman, and his categories have the true Zoroastrian flavour. His last sentence, however, seems the most astonishing *non sequitur*: 'De tout cela on peut inférer qu'il suppose des séries de divinités mâles et femelles.' What can the man mean?

There is not a word in all that goes before that gives even the vaguest hint that Zoroaster posited series of male and female deities. Goddesses, in fact, are extremely few and far between in the Zoroastrian pantheon. To my mind the only possible sense that can be dragged out of this passage is that creation is divided between Ohrmazd and Ahriman; good belongs to Ohrmazd, evil to Ahriman. Similarly creation is divided between male and female; the male belongs to Ohrmazd, the female to Ahriman. It is quite true that this is not what the text says, and that as it stands the last sentence is capriciously inconsequent. I would therefore prefer to stress the equation J̌ēh (*Bundahišn*) = Woman (Theodore) as sound evidence for a Zervanite belief that woman—or at least Primal Woman as against

[1] Text F 9.

Primal Man—belongs to the evil creation; and refer the reader to Chapter III, pp. 72 ff., where further evidence for the perversity of the female element was presented and analysed.

Benveniste concluded in his analysis of the Theodore bar Kônai text that woman originally belonged to the Ahrimanian creation in the Zervanite scheme of things. From all the evidence this seems a fair inference. The intermediate position, namely that the female element water[1] and woman herself deserted Ohrmazd for Ahriman, is, however, alone attested in the Syriac sources. Only Hippolytus gives the extreme position which equates the male principle with light and the female with darkness.[2]

While granting that the identification of the female element with darkness and therefore with evil was probably held by some Zervanites—and the female sex of Āz, if proven, would greatly strengthen this theory—the better attested position remains that the female element as well as the male was fashioned by Ohrmazd, but through what appears to be an innate perversity deserted to the camp of Ahriman.[3] The temptation to identify Āz with the female principle is overwhelmingly strong, but should be resisted.

There is moreover a further passage in the *Bundahišn*, from its contents probably Zervanite in origin, which fully establishes the fact that some Zoroastrians at least considered woman to be essentially perverse. Ohrmazd is soliloquizing at the time of his creation of woman, and this is what he says:

> I created thee, thou whose adversary is the whore species, and thou wast created with a mouth close to thy buttocks, and coition seems to thee even as the taste of the sweetest food to the mouth; and thou art a helper to me, for from thee is man born, but thou dost grieve me who am Ohrmazd. But had I found another vessel from which to make man, never would I have created thee, whose adversary is the whore species. But I sought in the waters and in the earth, in plants and cattle, in the highest mountains and deep valleys, but I did not find a vessel from which righteous man might proceed except woman whose adversary is the whore.[4]

This episode may be characterized as Zervanite on four grounds: (i) Ohrmazd shows an ineptitude that is quite out of keeping with his Mazdean character of omnipotence and is strongly reminiscent of his inability to create the luminaries without diabolic assistance; (ii) he displays a misogynism unnatural, one would think, in one who is himself the creator of woman; (iii) the only use he can see in woman is that she produces man;

[1] Text F 5, i; cf. *supra*, p. 74.
[2] Text G 3; cf. p. 72.
[3] This desertion of woman to Ahriman is to some extent balanced by Mahmi's desertion to Ohrmazd (*supra*, pp. 147 ff.).
[4] See note K, p. 195.

and finally (iv) he implies a condemnation of the sexual act which is anything but Mazdean.

His perpetual repetition of the phrase 'woman whose adversary is the whore species' seems pointed, and his description of woman is exceptionally offensive and degrading. Between her and 'her adversary the whore species' her creator seems to see little difference. The latter-day scholar may, then, be forgiven if he regards the two as identical. Ohrmazd's address seems to be inconsistent with the normal Zoroastrian view of marital union and in sharp contrast to the passage from the Pahlavī *Rivāyat* already quoted where Ohrmazd and his daughter-wife Spandarmat are described as fondly embracing each other, thus giving divine sanction to sexual union (in this case incestuous).[1] Thus it appears almost certain that the demon J̌ēh represents the first woman and that Theodore bar Kônai's account is substantially correct.

What is very remarkable in both the accounts of the *Bundahišn* and Theodore bar Kônai is the abruptness with which they end. In the one case J̌ēh asks for the desire of man, in the other for the god Narsē: and that, apparently, is that. We have seen that in the Manichaean myth of the Seduction of the Archons, which appears to have been borrowed from this same Zervanite source, the result of the apparition of the 'Messenger' is the liberation of the particles of light from the bodies of the demons. The *leitmotiv* of the Manichaean cosmology, namely the imprisonment of the light in the ὕλη, seems to be entirely lacking in Zervanism. It is, however, inconceivable that the story should have stopped short with the appearance of the Messenger. The *Bundahišn* keys the reader's attention up for some tremendous and awful event in which J̌ēh would play the leading part. After all the demons have failed to rouse Ahriman from his torpor, it is J̌ēh who whips him into activity by describing how she will 'let loose so much affliction on the Righteous Man and the toiling Bull that . . . they will not be fit to live'. Yet when the onslaught does take place, J̌ēh magically disappears from the scene and is never heard of again.

Her intention, however, is perfectly plain. Excited by the appearance of the form of the fifteen-year-old youth exhibited to her—by Ohrmazd, one presumes, though the text is not absolutely clear on this point—she demands 'desire for man, that I may seat him in the house as my lord'. This, oddly enough, Ahriman is unwilling to give, as his surly reply shows: 'I do not bid thee ask anything, for thou knowest (only) to ask for what is profitless and bad.' Ahriman's reluctance is not altogether surprising since J̌ēh's request, if fulfilled, would mean not only the defilement of man and

[1] *supra*, p. 152.

his permanent entanglement with woman, but also the subjection of Ahrimanian woman to Ohrmazdean man. 'But the time had passed when he had not been able to give what she asked': in other words, he was in no position to refuse her request. The inference is then that J̌ēh was let loose on Gayōmart and presumably did what her species usually does under similar circumstances. The abrupt aposiopesis in the *Bundahišn* and, more surprisingly, in Theodore bar Kônai too seems quite inexplicable unless we are to suppose that both the author of the *Bundahišn* and the author on whom Theodore draws realized suddenly that the shameful story they were about to relate was completely heterodox. Zātspram, however, whose heterodoxy can no longer be seriously doubted, completes the story; but here again there is a lacuna in the vital part of the text.

Zātspram's account runs as follows:

> When Ahriman rushed into creation, he had the brood of the demon Whore of evil religion as his companion even as a man has a whore woman as his bedfellow; for verily the whore is a demon: and he appointed the demon Whore queen of her brood, that is the chief of all the whore demons, the most grievous adversary of the Righteous Man. And (the demon Whore) of evil religion joined herself . . . (lacuna) . . .; for the defilement of females she joined herself to him, that she might defile females; and the females, because they were defiled, might defile the males, and (the males) would turn aside from their proper work.[1]

Whether the essential words have been omitted on purpose by a copyist it is impossible to say; but the denouement of the episode is, even without them, absolutely plain. The concatenation of evidence is as follows:

(i) J̌ēh is the Primal Whore;
(ii) she is the 'most grievous adversary of the Righteous Man';
(iii) she had asked for the 'desire of man' and Ahriman could not refuse her;
(iv) she had intercourse with a person unknown.

Quite obviously the Zervanite myth terminated in the union of the First Man whose holiness was such that his mere existence had kept Ahriman powerless for three thousand years,[2] and the First Woman who alone of the demonic host had been able to rouse Ahriman from his stupor by an account of what she could do to Man.

There are, however, two points that still need clearing up: (*a*) what is meant by the defilement of females in Zātspram's account, and (*b*) what is the role of the likeness of the youth of fifteen years of age identified by Theodore bar Kônai as Narsē?

First, the defilement of females. I can find no convincing explanation for

[1] Text Z 5 (*a*), §§ 30–31.

[2] *Supra*, p. 183.

this. At the stage of the cosmic drama during which the episode occurs J̌ēh herself seems to represent the female sex, and she, having been Ahriman's 'companion', can scarcely have been undefiled. The defilement of females can, then, only mean that woman, being the first to sin by concupiscence, transmits her sin to her female offspring who again by concupiscence defile the males. However, in the *Bundahišn*'s account of the first human couple, Mašyē and Mašyānē, who in the Mazdean account sprang from the seed of Gayōmart,[1] both the woman and the man seem equally perverse and culpable.

Second, the appearance of the form of the youth. Theodore identifies the youth with Narsē, and the same god figures in the Manichaean myth, where his function is plain. In the *Bundahišn*, when the onslaught is finally unleashed, Ohrmazd brought sleep upon Gayōmart in the form of a 'youth of fifteen years of age, shining and tall'.[2] This youthful form would then appear to be the personification of Gayōmart's sleep. Theodore's Narsē, then, may perhaps have been adopted by confusion from the Manichaean myth. In any case it would appear that Ohrmazd, in his anxiety to protect Gayōmart from J̌ēh, displayed the youth in order to distract her attention. The sleep, moreover, shows how Gayōmart could have succumbed without resistance.

There seems to be a further pale reflection of the J̌ēh myth in the *Bundahišn*'s account of Ahriman's assault on Gayōmart and the Bull; for before the demon of death is loosed upon him, Ahriman assails him with Āz and Varan and five other deadly sins.[3] This is perhaps a toning down of the crude Zervanite story.

We saw in the first part of this chapter that gluttony played a far greater part in the concept of the Zervanite Āz than did lust, and that in this the emphasis was different from that in the Manichaean system. This, however, may be due to the fact that J̌ēh to a large extent fulfils this function on behalf of Āz. She overpowers the prototype of Man and thus defiles the human race. The first human couple, then, will in all probability be conceived of as the children of Gayōmart and J̌ēh in the Zervanite tradition, inheriting what is good from the first who is the handiwork of Ohrmazd, and what is evil from the latter who is either a self-willed renegade from good to evil or an evil creature herself. This, of course, is deduction from what seems to me certain—the union of Gayōmart and J̌ēh and the Zervanite condemnation of such union and its natural result.

[1] GrBd. 101. 1 ff.; Justi's translation, p. 19.

[2] Ibid. 44. 5.

[3] Ibid. 43. 10: the other sins are Want, Bane, Pain, Disease (? **yask*), and Sloth (*būšasp*, which also means 'sleep').

According to the Mazdean account Gayōmart's seed fell into the earth (Spandarmat) at the moment of his death. The seed grew up in the rhubarb plant from which Mašyē and Mašyānē, the first human couple (as distinct from Gayōmart, the First Man) emerged.[1] It is possible that both this legend and the story of his union with J̌ēh go back to an identical idea—the marriage of the First Man with the Earth Goddess. It will be recollected that Spandarmat is elsewhere referred to as the 'mother of creation'.[2] If this is so, the only distinction between the Mazdean and Zervanite versions would be that in the latter the female principle is equated with evil.

Thus in the course of our analysis of the admittedly scant data at our disposal we have continually come across an evil power of feminine gender. We recognized it first in the female principle of darkness which, according to Hippolytus, was moist and cold.[3] Again we saw that there was good reason to believe that it was present in the demon Āz—the personification of concupiscence which seemed to play so prominent a part in Zervanite teaching, though not in Mazdean. Finally we have again met it in the figure of J̌ēh, the whore who appears to be nothing else than woman. This threefold evidence can only lead to the conclusion that some Zervanites at least regarded the female principle as basically evil; and we are, therefore, bound to accept the corollary—which was already sufficiently obvious from Zātspram's account of Āz—that the prime function of woman, the propagation of the race, is as evil as the vessel which makes it possible. If this conclusion is justified, it at once becomes apparent that Zervanism is far more akin to Gnosticism than it is to Mazdean orthodoxy. Whereas the Mazdeans knew nothing of such a female principle, the Manichaean Āz who is the 'mother of all the demons'[4] corresponds fairly closely to the Zervanite demon of the same name. The Āz of the eastern Manichees is the ὕλη of the West; and this ὕλη is ἡ ἐν ἑκάστῳ τῶν ὄντων ἄτακτος κίνησις.[5] Similarly the weapon which Zurvān hands to Ahriman is 'like unto fire, blazing, *harassing all creatures*, that hath the very substance of Āz'.[6] It seems, then, a legitimate conclusion that a school of Zervanites existed which, though admitting the basic distinction between the two deities of good and evil, Ohrmazd and Ahriman, nevertheless recognized a yet deeper antagonism between a male principle of order styled variously *dātastān* or *rāδēnītārīh* or *patmān* and a female principle of chaos which is concupiscence.

[1] Ibid., chapter xiv, pp. 100 ff.; IndBd., chapter xv, p. 33 of the text, p. 19 of the translation.

[2] *Supra*, p. 152.

[3] *Supra*, p. 72.

[4] *Supra*, p. 166.

[5] *Supra*, p. 167.

[6] Text Z 5 (*a*), § 35.

NOTES TO CHAPTER VII

A. *čašm-gāh*: 'aware' = Phl. *čašm-kās*<Av. √*kas-* (NP. *ā-gāh* = Phl. *ā-kās*, &c.), cf. Henning, l.c. The meaning is attested Dd. 23. 3: *ruvān . . . 'apar vinās 'i-š kart 'ut kirpak 'i-š kam kart čašm-kās 'bavēt*.—'The soul becomes aware of the sins it has committed and the good deeds it has omitted to do.' Cf. ibid. 24. 3. DkM. 802. 18 has *čašm-ākāsīh* [*sic*] *'i-š 'hač dātār Ōhrmazd 'pat zatan 'i-š ātaχš*.—'The awareness (he received) from Ohrmazd concerning his smiting of the fire.' For *čašm-kās* in Mχ. 2. 115 we should probably read ⟨*a-*⟩*čašm-kās* (so Anklesaria) to correspond with the preceding *a-buržišnīk* and *an-āžarmik*. The *a-* privative would then also be reflected in the Skt. translation *a-darśanīya-*. Translate, 'When I sat in the place of the unaware . . ., &c.'.

B. GrBd. 185. 13: *Āz 'dēv 'ān 'kē 'čiš-ē ōpārēt: 'kaδ niyāzīh rāδ 'čiš *'nē mat 'ēstēt, 'hač tan 'χᵛarēt. 'ān druž[īh] 'hast i 'kaδ-aš hamāk χᵛāstak ⟨i⟩ gētēh 'bē 'dāt, 'nē *hanbārēt* (so from Zs. 34. 42 *hanburt*), *sēr 'nē 'bavēt*.—'The demon Āz is she who swallows (all) things. When through want nothing comes her way, she pines away. She is that Lie who would not be sated or satisfied though all the goods of the world were given to her.'

'hač tan 'χᵛarēt: for the meaning cf. Niẓāmu'l-Mulk, *Siyāsat Nāmeh*, ed. Khalkhālī, Tehran, A.H. 1310, p. 44: *mā gūšthā va χūnhā-yi χᵛīš ba-khurdīm andar qaḥt ya'nī lāyur gaštīm*.—'In famine we have eaten our own flesh and blood, that is, we have grown thin.'

C. DkM. 316. 9: *'andar gumēčakīh āmarakānīhā ǰān 'pat tan vīnārišn 'pat* [*tan*] *pattāyišn i čihr 'pat tan: pattāyišn i čihr 'pat tan 'pat 2-čārīh* ⟨*i*⟩ *Āz i čihr 'bavēt; 'ut Āz 'hač* ⟨*dō*⟩*-*čārīh i 'apar čihr 'pat ānāβišn i čihr. 'ut-aš 'apāč dāštār*⟨*i*⟩ *Hurdāt 'ut Amurdāt,—χᵛarišn 'ut χᵛārišn 'hač čihr bandīhēt,—čihr aδyār, Āz hamēstār. 'ut 'kaδ Hurdāt 'ut Amurdāt, χᵛarišn 'ut χᵛārišn, 'hač čihr bandīhēt, čihr 'pat anaδyārīh 'hač Āz-čihr-patišīh ānāβīhēt, 'ut ǰān 'pat tan vīnartan 'nē šāyēt; 'hač avīnārišnīh i ǰān 'pat tan ōšōmandīh 'bavēt i tan*. Cf. further ibid. 379. 5 ff.; 39. 17.

D. DkM. 342. 3 ff.: *aβigatōmand 'martōm gumēχt 'ēstēt ov-iš aβigatīk Āz 'pat marnǰēnītan i 'χᵛarr. 'ut 'dāt 'ēstēt 'hač dātār χrat 'pat pānakīh i 'χᵛarr 'hač Āz. 'ut Āz brātarōt i apāyast. apāyast sahmān-ič. 'tāk apāyast 'pat attān 'ut pātuχšāyīh hanǰāmīhēt, Āz frēh nērōkīhēt. 'ut χrat niyāz vēš 'bavēt* ⟨*'pat*⟩ *pānakīh i 'χᵛarr 'hač Āz. 'kaδ apāyast 'pat pātuχšāyīh 'ut attān hačaδar patmān i nērōk i 'avē 'martōm χrat hanǰāmīhēt, *pattōk 'bavēt 'avē 'martōm χrat 'pat pānakīh i 'χᵛarr 'hač tarvēnītan i 'hač Āz. sūtōmand 'ān pātuχšāyīh 'ut attān 'pat 'ān 'martōm. 'ut 'kaδ apāyast hačapar patmān i nērōk i 'avē 'martōm χrat hanǰāmīhēt, frēh ōžīhēt Āz, 'ut nizōrīhēt 'andar-aš χrat: 'ut 'hač χrat-nizōrīh čust 'χᵛarr 'pat abavandakīh 'i-š pānak, 'ut mastīhēt 'avē 'martōm 'hač frēhbūtīk pātuχšāyīh 'ut attān, 'ut-aš tarvēnīt* ['*ut*] *Āz* ⟨*i*⟩ *'χᵛarr ānāβēt: 'ut-aš ziyānīhēt 'apar-aš 'ān pātuχšāyīh 'ut attān.*

brātarōt: v. BSOS. ix, p. 311. 'First cousin' is perhaps a better translation than 'rival'. The word means 'like a brother'. In passages dealing with ethics it is used to denote a vice which is the caricature of a virtue. Menasce (ŠGV., p. 30) renders 'semblable et apparenté'.

attān: 'wealth' or better 'worldly goods'. The meaning is assured by the following passages:

(*a*) DkM. 916. 2: *tan 'ut attān* corresponding to l.6 of the same page *tan 'ut χᵛāstak*.

(*b*) Ibid. 804. 20: *zīndakīh 'zan 'ut χᵛāstak 'ut apārīk gētēhīk attān*.—'Life, wife, wealth, and other worldly goods.' The word could, of course, be read equally well

as *'T'W*, cf. NP. *tāv* 'strength' which could represent *a(t)tāv* with subsequent loss of the initial *a-*.

E. DkM. 118. 6: *čand āsn-χrat zōr pātuχšāyīh, and 'vēhīh dēn patīrišn 'ut vāβarīkānīh 'ut ravākīh 'ut yazdān pātuχšāyīh, 'vēh masīh, ōβām nēvakīh. 'ut čand mūtak varan zōr vazur⟨g⟩īh[ā], and ay-dēn patīrišn ravākīh 'ut 'dēvān stahmakīh 'ut 'vattarān masīh 'ut ōβām 'vatīh, 'ut [ravākīh] bar i 'ān 'vēh dēn sūt, 'ut ān i ['ān i] ay-dēn ziyān i dāmān.*—'As long as innate reason is strong and powerful, so long is the good religion accepted, believed in, and propagated, the gods hold sway, the good is increased, and the times are prosperous. As long as ruinous Varan is strong and great, so long is the evil religion accepted and propagated, the demons are violent, evil men are increased, and the times are bad. The fruit of the good religion is benefit to created things, and that of the evil religion detriment.'

For *mūtak* v. Ghilain, *Essai sur la langue parthe*, p. 82. It translates Av. *mrūra-*, and is glossed *'kē 'čiš tapāh kunēt* 'which ruins things': so coupled with *tapāh* DkM. 340. 19. Ibid. 252. 3 *χēm mūtakīh* is the opposite of *χēm vīrāδišn* (ibid. 251. 15).

F. DkM. 302. 4: *dušākāsīh bun varan.* Ibid. 104. 14: *dānākīh bun āsn-χrat; dušākāsīh [i] bun arās varan.*—'The source of knowledge is innate reason; the source of wrong knowledge is Varan which has no path.' Ibid. 321.8: *'hač-iš χrat-āhangīh āmarakānīhā 'martōm 'ō dānākīh nīδvārišn, 'ut 'hač varan-āhangīh 'ō dušākāsīh škarvītakīh.*—'By aiming at wisdom man generally proceeds towards knowledge; by aiming at Varan he lurches into wrong knowledge.' *škarvītakīh* to be read rather than *škravītakīh* (BSOS. ix, p. 314) by analogy with NP. *škarfīdan* 'lurch'.

Cf. further DkM. 142. 12: *hamāk kirpak ⟨i⟩ ov-iš patvand gētēh ['pat] bun 'pat χrat frārōn . . . 'har bazak ⟨i⟩ ov-iš patvand gētēhīk bun 'pat varan apārōn.*—'The worldly origin of all his virtue is derived from reason, the righteous . . ., the worldly origin of all his vice is derived from Varan, the unrighteous.' Cf. also the long passage on reason and Varan DkM. 117. 8 ff.

G. DkM. 244. 12: *'ān i tan i 'martōm 'pat pēšōpāδīh sūt-kar χrat; 'ut 'ān i 'pat pēšōpāδīh ziyān-kar varan. 'ut pēšōpāδ-kar⟨īh⟩ i χrat 'ut varan 'andar tan i martōm χᵛatīh, χrat 'pat hāčišn i 'hač Spēnāk Mēnōk aštak Vahuman, varan 'pat frēβišn 'hač Ganāk Mēnōk aštak Akōman.*—'That which in guiding the body of man is beneficial, is reason; that which in guiding it is detrimental, is Varan. (Concerning) the very nature of the guidance (exercised) by reason and Varan inside the body of man, (that of) reason is by attraction (proceeding) from Vahuman, the Messenger of the Bounteous Spirit; (that of) Varan is by deception (proceeding) from Akōman, the Messenger of the Destructive Spirit.'

H. GrBd. 102. 1 ff. = IndBd. 34. 4 ff, translation, p. 19: *martōm 'hēt, 'pitar i gēhān 'hēt. kār 'ut dātastān 'ut bavandak-mēnišnīh 'kunēt. humat mēnēt, hūxt 'gōβēt, huvaršt varzēt; 'dēvān 'mā 'yazēt. 'avēšān 'har 2 nazdist 'ēn mēnīt 'kaδ-šān ēvak 'ō 'dit rāδ mēnīt 'ku martōm 'hast. 'ut-*šān *nazdist kunišn 'ēn kart *'ku 'bē raft 'hēnd 'ut-šān 'bē* mēčīt. *'ut-šān nazdist gōβišn 'ēn guft 'ku Ōhrmazd dāt 'āp 'ut zamīk 'ut urvar 'ut gōspand, star 'ut māh 'ut χᵛaršēt 'ut harvisp āpātīh 'kē 'hač ahrāyīh paytākīh 'gōβēt bun 'ut bar. 'ut-šān 'pas pityārak 'pat mēnišn 'apar duvārast, 'ut-aš mēnišn 'bē āhōkēnīt 'hēnd. 'ut-šān drāyast 'ku Ganāk Mēnōk 'dāt 'āp 'ut zamīk 'ut urvar 'ut apārīk 'čiš. čēyōn guft 'ān i nazdist 'drōy-gōβišnīh 'i-šān viyāβīhet, 'pat apāyast i 'dēvān guft. Ganāk Mēnōk nazdist urvāhmanīh 'hač 'avēšān 'ēn χᵛēšēnīt. 'pat 'ān i 'drōy-gōβišnīh 'har 2 druvand 'būt 'hēnd. 'ut-šān ruvān 'tāk tan 'i pasēn [i] 'pat dōšaχᵛ. 'ut-šān 30 'rōč χᵛarišn-'vēčišn būt, vistarag i giyāh* nihuft. *'pas 'hač 30 'rōč 'pat* viškar *frāč 'ō* buz-ē

i spēt-mōδ mat 'hēnd, 'ut-šān 'pat 'dahān pēm i pistān mēčīt. 'kaδ-šān pēm 'χᵛart 'būt Mašyē *'ō Mašyānē guft 'ku* šātīh i *'man 'hač 'ān 'kaδ-*am *'nē 'χᵛart 'ān i* šīr *pēm, 'ut-am* šātīh šāt-tar *'hač 'ān i 'hast 'nūn 'kaδ 'χᵛart. am 'pat tan 'vat. 'ān-ič i ditīkar 'drōy-gōβišnīh. 'dēvān ōž 'apar mat.* Readings from the Indian recension are given in roman type.

I. TD2 has *mēnīt* 'thought', Ind. *mēčīt* (*MYČYT*), DH *mast* (*MSTW*). It is possible to read Ind. as *mēzīt* and DH as *mist* meaning 'they made water'. *mēčītan* 'suck' is also attested (GrBd. 103. 3 in the previous note and 144. 4 *varrak-mēč*): possible also < **maik-* 'mix'. *mēčīšn* 'twinkling of an eye' is attested in GrBd. 181. 13: *čašm-mēčišn-ē 'hač vizand ⟨i⟩ dāmān kartan 'nē 'ēstēt.*—'He does not cease harming creatures for the twinkling of an eye.' Cf. *mēč* Zs. 1. 25 (text Z 4). NP. has *mužeh* in the same sense. Cf. from the same root Lith. *užmingù* 'go to sleep', *megmi* 'sleep', &c. This seems to me the best reading. Mašyē and Mašyānē have just emerged from the vegetable state: it would be natural that they should move and blink their eyes to convince themselves that they were alive and human. Their actions are probably deduced from those of a new-born baby.

J. Mχ. 18: *pursīt dānāk 'ō mēnōk i χrat 'ku 'čē rāδ martōmān 'ēn 'čahār 'čiš 'i-šān 'pat daχšak vēš apāyēt mēnītan, 'ēn kemtar mēnēnd, vartišnīkīh i 'čiš i gētēh 'ut margīh i tan 'ut āmār i ruvān 'ut bīm i dōšaχᵛ? mēnōk i χrat passaχᵛ kart 'ku viyāβānīh i Āz 'dēv 'ut aχᵛarsandīh rāδ.*—'The wise man asked the Spirit of Wisdom, "Why do men think but little of those four things which by nature they should think of most, the transitory nature of the things of this world, the death of the body, the judgement of the soul, and the fear of hell?" The Spirit of Wisdom made answer (and said), "Because of the deception of the demon Āz and because of discontent".'

K. GrBd. 107. 14 ff.: *guft-aš Ōhrmazd 'kaδ-aš 'zan brēhēnīt 'ku 'dāt-ič-am 'hēh, 'tō 'kē-t ǰēhān sarδak pityār, 'ut-at nazdīk 'kūn 'ut 'dahān-ē 'dāt 'hēh 'kē-t māyišn ētōn 'sahēt čēyōn 'pat 'dahān mičak *i χᵛarišn ⟨i⟩ šīrēntom, *'kē-m 'tō aδyārīh, *'kē-t 'mart hač-iš 'zāt, 'man-ič āzārēh 'kē Ōhrmazd 'ham. 'bē 'hakar-am vindāt 'hēt yāmak 'kē 'mart hač-iš 'kunam, am 'nē 'dāt 'hēt hakarč 'kē-t 'ān i ǰēh sarδak pityārak. 'bē-m 'χᵛāst 'andar 'āp 'ut zamīk 'ut urvar 'ut gōspand, bālist garān 'ān-ič i zufr [i] rōtstāk; 'nē 'vindāt yāmak 'kē 'mart i ahrov hač-iš 'būt yut 'zan 'kē ǰēh pityārak.*

CHAPTER VIII

THE THREE CREATORS

THE last four chapters have been devoted to a fairly detailed analysis of the scanty data which have enabled us to piece together some sort of picture of the Zervanite cosmology and cosmogony. It is now time to examine in somewhat greater detail the nature of the Great God Himself. In this task it is well to start with the enigmatical 'three creators' who so mysteriously appear in the third chapter of the *Greater Bundahišn* and who have already engaged the serious attention of Professor Nyberg.[1]

With commendable insight this scholar recognized that these 'creators' or *Daδvs*, though identified with Ohrmazd in the Avestan *Sīh-rōčak*, nevertheless concealed other deities which later orthodoxy deemed it desirable to suppress. The question then arises, Who were these deities? To this Nyberg replied: Ātur, Mihr, and Dēn. Observing that the Mazdean month was divided up into four sections and that with the exception of the last all ended with *Daδv*, he concluded that in each case the *Daδv* summed up the activity of the various members of the series and was in fact identical with the first. At the end of the last series we find not *Daδv* but *Anaγrān*, 'the Endless Light', and in this Professor Nyberg saw a Mazdean substitute for Zurvān. 'Thus the Mazdean month represents the Aion manifested by the four gods Ohrmazd, Ātur, Mihr and Dēn, together with their creative forces.'[2]

For convenience we reproduce the Mazdean month, following Nyberg's table:

(1)	(2)	(3)	(4)
Ohrmazd	Ātur	Mihr	Dēn
Vahuman	Āpān	Srōš	Art
Artvahišt	Xᵛar	Rašn	Aštāt
Šaθrēvar	Māh	Fravartīn	Āsmān
Spandarmat	Tīr	Varhrān	Zāmdāt
Hurdāt	Gōš	Rām	Mahraspand
Amurdāt	Daδv	Vāt	Anaγrān
Daδv		Daδv	

The identification of the Three Creators with Ātur, Mihr, and Dēn is based on the calendar alone; and Nyberg's assumption that the last member in each case corresponds to the first remains no more than an assumption, since no further evidence has been produced. The Avestan *Sīh-rōčak* repeats the same formula on the three occasions when the *Daδvs* appear,

[1] CCM. 1931, pp. 128–30.

[2] Ibid., p. 130.

yet gives no hint as to what deity might be concealing itself behind the colourless *Daδv*. There is, however, a later Pahlavī version of the *Sīh-rōčak* which consists of a series of invocations to the deities presiding over the days of the month. These are of considerable length and contain a modicum of information on the nature and activities of the gods they extol. Though the evidence they supply for the 'Three Creators' is in itself by no means conclusive, there seems no harm in reproducing these three hymns to the 'Creators' here together with the final hymn to Anaγrān, 'the Endless Light', which rounds off the whole series.[1]

1. *Propitiation to the Creator*

I praise and invoke the Creator Ohrmazd, the good and bounteous: all day and night I magnify him. I give thanks to the munificent Creator Ohrmazd for that he made me, and fashioned me from the stock of man, and created me seeing, speaking, and able to move, and made me worthy of bodily health that I might praise thee day and night and make mention of thy name, O Creator. I give thanks to thee, O good and bounteous Creator, when I behold thy works such as the sky, marvellously made, the fruitful earth, the beauteous stars, the gleaming Moon and the bright Sun whose chariot is swift, and the running water from which is the life of every living creature, and the red burning fire, a mighty helpmate to earthly creatures, and the fruitful plants of many kinds, moist and verdant, whence is the maintenance and life of all things on earth, and good fortune, prosperity, wealth, lordship, and all other fair things that thou hast created. And when I behold a maiden or matron, fair in form, beauteous, comely, and desirable; and when I behold a noble boy, religious and pure in soul, fluent of speech, and skilled in the assembly; and when I see my own kinsmen, good and virtuous, I praise thee, O Creator, boundless in power and eternal in Time. Have mercy upon me, and put it in the mind of my rulers and overlords to grant me welfare and ease and to be kindly toward me. Keep thou in righteousness and increase all those good things which according to thy will are mine, O good Creator. For the good things that are from thee are ever-increasing and long-enduring: and I have no refuge, confidence, or hope save in thy munificence.

2. *Propitiation to the Creator*

I praise and invoke thee, O bounteous Creator, who from now until time eternal art the source of all good things, Ohrmazd: and the origin of all good fortune, prosperity, and light is subject to thy ordering. Yea, thou art Infinite Time, and the creator, upholder, and protector of thy creatures: thou dost purify them from all sin and affliction in thy munificence and mercy. And thou dost raise all men up, whether they be blessed or whether they be damned; and thou dost leave none of thy creatures in the snare and bondage of the Lie. Thou dost cleanse and purify them all, and dost keep them forever in victory abounding in

[1] The transliterated text and references will be found in the appendix to this chapter.

joy; and according to their deeds thou dost bestow freely upon them good rewards from thy Treasury of Eternal Benefit. In all places do I praise thee; for at thy will and behest were the heavens established, and the earth and all creation, material and spiritual. Be thou our saviour, O thou, our munificent Lord, from the hand and strife of evil and violent men, for we have no help or refuge or confidence save in thee, O Ohrmazd, helper of all. Do thou devise a means of helping the helpless; do thou set the captives free; deliver all men from fear and grievous sin, from tyrant and Kay and Karap[1] who rush to do harm to the good creation. Have mercy, O munificent one: have mercy, O Creator: have mercy, O wise one: have mercy, O virtuous one: have mercy, O all-bounteous spirit of welfare, upon us who are merciful. Put into the minds of our overlords who are our rulers and kings that they be of good will and kindly to us. Thus too (put it into) the mind of all rulers and overlords who rule and hold sway over thy creation on earth, that thy creation may increase further and that all that exists on the earth of Spandarmat may remain fruitful. For when men have ease and comfort, all thy creation strives to do good service to men, and they endure in all righteousness. In all things we put our trust in thee, O good, omnipotent Creator.

3. *Propitiation to the Creator*

I praise and invoke thee, O good and bounteous Creator, when I behold thy deeds, desire, will, and command to be so worthy and wondrous that they cannot be grasped or known by earthly intelligence, but can only be known through the omniscient Wisdom which is with thee who art the bounteous Ohrmazd. And the more it is seen, the more art thou praiseworthy thereby, in that thou didst establish the sky without a support—for no setting of a support is visible to earthly creatures; and thou didst establish the earth likewise, as it were, without support, extending far and wide, and didst create upon it navigable rivers,[2] and high mountains full of pasture, water and mineral ores, and trees with mighty branches, wide boughs, and deep roots, and red, burning fire, and men of many kinds[3] and beasts of five kinds[4] and many species: and between heaven and earth thou didst create the course of the beauteous and gleaming stars of good fortune (*χᵛarrōmand*), the Sun and Moon and the Firmament (*Spihr*) of the Seven and the Twelve, and the spiritual clouds and the useful rain, and the wind of fearful force but for which no living creature can endure: it rules all that is between earth and sky. I praise thee, O good Creator, for that thou didst create me sound in limb and righteous in conduct. In all things my trust is in thee.

[1] A class of ruler in the Avesta hostile to the Religion. The Pahlavī translation explains the names as meaning 'blind and deaf to the Religion'. Cf. Darmesteter in SBE. xxiii, p. 26, no. 2. For Nyberg and his school the *Kavis* were originally worshippers of Miθra (*Religionen*, pp. 292 ff., &c.).

[2] See note A, p. 214.

[3] The species of men are enumerated in GrBd., p. 107. Besides Byzantines, Turks, Chinese, Dahae, Arabs, &c., apes and bears appear to be reckoned as belonging to the human species.

[4] The five kinds are (i) animals with cloven hoofs such as the camel, (ii) round-hoofed such as the horse and ass, (iii) those which have five claws such as the dog, (iv) birds, and (v) fish (GrBd., p. 95; Zs. 3. 53).

4. *Propitiation to the Endless Light*

I praise and invoke the Endless Light and bright Garōδmān[1] and self-create Space of eternal benefit in which there is bliss everlasting and entire. From it the straight path of the Činvat Bridge reaches to man on earth which for the blessed widens to the breadth of nine spears' length—its (normal) length is three perches[2]— but for the damned becomes as a razor's edge, and they fall to hell. But the souls of the blessed, having a passage, can proceed easily on a wide path and come to the perfect abodes. Ever do I propitiate and sacrifice to the munificent creator, Ohrmazd, the Amahraspands, and all the gods. I pray that they may make my soul worthy for its meeting with Ohrmazd and the Amahraspands in the perfect abodes. And it has been taught to my very mind that all my life long I should continually strive to make my own the way and path by which I can come to the perfect abodes of all bliss, even Garōδmān. All bliss and all good things of creation are for us from thee. Even as all good things (come) to us from thee, so do thou make us worthy of yet more good things, benefits, good fortune, and bliss.

At first sight these hymns seem disappointing—interesting rather for their literary quality and almost Christian flavour than for the information they give us on the subject of our inquiry. In each the Creator is uncompromisingly Ohrmazd; but in each case Ohrmazd is presented under a slightly different aspect. The first is a creation hymn, pure and simple: the different acts of creation are enumerated and thanks are rendered to the Creator for these. The third, too, is predominantly a creation hymn, but there is a slight change of emphasis. It is not so much the mere fact of creation, but the will and command of God which excites the wonder of the devotee. He is not so much impressed by the fact of the creation of the sky as by the consideration that the sky stays where it is without visible support. In this hymn he is conscious principally of the omniscience of God, confesses that His nature cannot be grasped by any earthly intelligence, and claims that this can only be revealed by the omniscient Wisdom which dwells with God. He thinks of God first as absolute Wisdom through which only He could create. His attitude is very similar to that of the author of the *Mēnōk i χrat*, who quite clearly attributes all spiritual and material activity to the workings of the Spirit of Wisdom:

From the beginning have I who am Innate Wisdom among spiritual and material beings been with Ohrmazd. And the Creator, Ohrmazd, fashioned and created, maintains and orders all spiritual and material creatures, the gods (*yazdān*) and all the rest of creation through the power and valour, wisdom and experience of Innate Wisdom. And at the end of the rehabilitation (*fraškart*) he will crush and smite Ahriman and his abortions chiefly by the power of Wisdom.[3]

[1] See note B, p. 214.

[2] v. Henning, JRAS. 1942, p. 236.

[3] Mχ. 57. 2–4: *'hač fratom 'man 'kē āsnχrat 'ham 'hač mēnōkān 'ut gētēhān 'apāk*

The attitude in either case is the same: God's power is through His wisdom. In the *Mēnōk* Wisdom is clearly distinguished from Ohrmazd, while in our *Sīh-rōčak* text this is not obviously so. According to the *Mēnōk* Wisdom was from the beginning with Ohrmazd and through Its power creation took place. For the *Mēnōk*, then, Wisdom is uncreate. In the *Sīh-rōčak* passage, too, Wisdom is represented as dwelling with God: that creation took place through It is therefore a fairly logical deduction. Thus even without further evidence it would not be fanciful to see in Wisdom in this passage as in the *Mēnōk* an hypostasis of the Creator, and therefore a creator itself. Tentatively, then, we can regard Wisdom as the second of the mysterious 'Three Creators'. Leaving the corroborative evidence for the moment, we will now turn to the second hymn of the series.

This second hymn, unlike the two we have just dealt with, does not appear to be a creation hymn proper. The creation indeed seems to be incidental to the two main themes—the infinite compassion of God on the one hand and petitions for increased prosperity on the other. God is here —what is comparatively rare in Zoroastrian literature—addressed as the Saviour: His purification of sinners is extolled and His rescue of the damned from hell at the end of time. This idea of God, interesting as it is in a Zoroastrian text, must not, however, be allowed to detain us. What is of prime importance for the purpose of our present investigation is the formal identification of Ohrmazd with Infinite Time—an identification that would appear to be unique in Pahlavī literature. Its interest is obvious; for it represents an attempted synthesis of the two conflicting streams of Zoroastrian thought during and after the Sassanian period. The Father and the Son are here fused into one being, and the former becomes an hypostasis of the latter. The ambiguous Zurvān, deposed from his position of priority and supremacy, is fused into the being of his son, Ohrmazd, thereby losing his characteristic superiority to good and evil and being comfortably assimilated to the good.

It is unfortunate that the nature of our source does not permit us to unravel which attributes belong properly to Zurvān and which to Ohrmazd. *Prima facie* it would appear extremely improbable that Zurvān should appear as a Saviour (*bōχtār*): as the God of Fate it would be more natural for him to appear as something from which to be saved. The *Mēnōk i χrat*, however, again supplies an explanation, for in that work which, like these Creator hymns, belongs to a 'semi-Zervanite' brand of Zoroastrianism, we

Ōhrmazd 'būt 'ham; 'ut dātār Ōhrmazd mēnōk 'ut gētēh dahišnān, yazdān 'ut apārīk hamāk dām 'ut dahišn 'pat nērōk 'ut takīkīh 'ut dānākīh 'ut kār-ākāsīh i āsn-χrat āβurīt 'ut 'dāt 'ut 'dārēt 'ut rāδēnēt; 'ut 'pat fraškart 'sar aβsihēnišn 'ut zanišn i Ahriman 'ut-aš višūtakān 'pat χrat nērōk apērtar šāyēt kartan.

find the Infinite Zurvān intervening at the end of time to deliver creation from the powers of evil for ever.

When nine thousand years have fully elapsed, Ahriman will be made powerless; and Srōš the Blessed will smite Ēšm (Wrath); and Mihr, the Infinite Zurvān, and the Genius of Justice (*dātastān*) who lie to no one, and Fate and the divine Fate[1] will smite all the creation of Ahriman, and in the end the demon Āz also: and all the creation of Ohrmazd will again be free from aggression as it was fashioned and created in the beginning.[2]

Whether or not one is disposed to accept Zurvān as a Saviour-God from this evidence is for the moment beside the point. What cannot be denied is that being formally identified here with Ohrmazd, the Creator *par excellence*, in a hymn dedicated to the Creator, he must himself be Creator too. Thus we may be tolerably certain that it is Zurvān himself whose identity is concealed behind *Daδv* in this instance. This, of course, we already knew from the *'Ulemā*, where it is said that only after the creation of Ohrmazd from fire and water did Time become a creator:[3]

In spite of all the grandeur that surrounded it (Time), there was no one to call it creator: for it had not brought forth creation. Then it created fire and water; and when it had brought them together, Ohrmazd came into existence, and simultaneously Time became Creator and Lord with regard to the creation it had brought forth.

This is naturally a fully Zervanite position: that of the *Sīh-rōčak* is 'semi-Zervanite', Time being regarded as co-creator with Ohrmazd or in this passage as being identical with him. Thus we now have three creators —Ohrmazd himself and two hypostases, Time and Wisdom.

The *Bundahišn*, however, speaks of Ohrmazd *and* three creators. We are still one short. The first of our 'Creator' hymns can throw no light on the problem, for it is addressed to Ohrmazd alone as creator, and no amount of ingenuity can legitimately discover a different deity concealed behind his name in this case. We must, then, look elsewhere. Nyberg (l.c.) has already pointed out that the days of the month fall into four groups, the first three of which are terminated by *Daδv*, and the last by *Anaγrān*, 'the Endless Light'. It is here that we must seek the identity of the third *Daδv*.

Here we are on more familiar ground. The hymn is addressed to 'The Endless Light and bright Garōδmān and self-create Space of eternal benefit in which there is bliss everlasting and entire'. The assimilation of Light to Space immediately recalls the opening words of the first chapter of the

[1] The distinction between Fate (*baχt*) and 'divine Fate' (*bayō-baχt*) is clearly given in Mχ. 24 (text Z 32): v. Tavadia, ZII. viii, p. 131. Cf. also *infra*, p. 256.

[2] Text Z 8, §§ 10–11.

[3] Text Z 37, §§ 8–9.

Bundahišn ('that Light is the Space and place of Ohrmazd'). Again we are in the presence of a synthesis of Mazdean and Zervanite ideas. For the Zervanite, if we are to believe Damascius, Space or Time are the intelligible universe in its unity and from them 'derive a good god and an evil spirit, or light and darkness before these'.[1] The Mazdean, however, paradoxically identifies Space with the Endless Light; and Time becomes assimilated to Ohrmazd, though this was always an uncomfortable compromise and we do in fact find Space and Time associated with Ahriman.[2] That Space as being nearly identical with Time, or Light as being the Space and place of Ohrmazd, may represent our third creator is therefore at least possible —and we should then have the tetrad, Ohrmazd, Wisdom, Time, and Space, these three being the three *Daδvs*.

The deification of Space is also found outside Zoroastrianism; for it appears in the speculation of Bardesanes, who in this respect may well have been influenced by western Magian speculation. He placed God in Space, or rather made Space his support, and even seems to have gone so far as to subordinate the deity to Space.[3] In this he may well be following an Iranian tradition; for the idea of God sitting on Space as on a throne can easily be explained as being based on the double meaning of the Pahlavī *gās* (Avestan *gātu-*) 'throne' or 'Space'. In Zātspram's description of the Last Judgement Ohrmazd sits on the 'eternal self-create Space' to pass the judgement.[4] Both meanings of *gās* are here implied; for in a parallel passage Ohrmazd is represented as sitting on the Endless Light[5] which, as we have seen, is identical in the Mazdean system with Space. The parallel with Bardesanes is exact; and, in this case at least, there seems to be some justification for discerning Iranian influence on Gnostic thought, though once again we have no means of assigning any date to the genesis of ideas that are only actually attested in a ninth-century book.

That the Pahlavī *gās* is identical with the Avestan *θwāša-* is proved by the epithet *χᵛaδāt*, a mere transcription of the Avestan *χᵛaδāta-* 'self-create' or 'following its own law' applied only to *θwāša*, the Endless Light and, curiously, to *misvan* or *hamēstagān* 'the place of the mixed' or Zoroastrian version of Purgatory, where those souls are taken whose balance of good and bad deeds is equal. The compound *darəγō-χᵛaδāta-* 'following its own law

[1] Text G 1.

[2] Text Z 18 (*a*).

[3] Schaeder, *Zeitschrift für Kirchengeschichte*, li, 1932, p. 50; Bidez–Cumont, *Mages*, i, p. 62, n. (4).

[4] Zs. 35. 31: *Ōhrmazd 'pat apākīh i Srōš-*ahrāy 'hač nēmrōč ālak sahmān frāč 'ō hanǰaman 'rasēt, 'apar hamēšak gās i χᵛaδāt 'nišēnēt.*—'Ohrmazd together with the blessed Srōš comes to the assembly from the direction and confines of the South, and sits on eternal, self-create Space.'

[5] GrBd. 163. 1: *χᵛat* (sc. *Ōhrmazd*) *'nišēnēt 'pat 'ān i asar* [*i*] *rōšnīh.*—'(Ohrmazd) himself sits on the Endless Light.'

for a long time' is only used of Zurvān and Vayu (Vāy).[1] The epithets are interesting as showing that, even at the time of the compilation of the later Avesta, Time and Space were regarded as independent entities, following their own law and, therefore, not subject to Ohrmazd.

Thus there seem to be solid reasons for regarding these three Creator hymns and that in honour of the Endless Light as being ultimately of Zervanite origin. First we have the appearance of 'self-create Space' which has just been discussed. Secondly, there is the identification of Ohrmazd with Infinite Time—an attempted compromise between the Zervanite and Mazdean positions. In both cases we may discern a conscious attempt of Mazdean orthodoxy to appropriate Time-Space to Ohrmazd. In the third Creator hymn, however, there is evidence that the redactors have unconsciously allowed a specifically Zervanite idea to remain unemended in the text. In this hymn, which we have seen to be associated with Wisdom, we are told that God (Ohrmazd) established the 'firmament of the Seven and the Twelve'. These are, of course, the Seven Planets and the Twelve Signs of the Zodiac. We have already seen that Mazdean orthodoxy regarded the planets as the spawn of Ahriman and as counter-creations to the Signs of the Zodiac.[2] That their creation should here be directly attributed to Ohrmazd is clear enough proof that we are dealing with an insufficiently emended unorthodox text.

Lastly, we have in the hymn to the Endless Light a further indication that Zervanite ideas are present. After mentioning the Endless Light, Heaven, self-create Space, and the Činvat bridge (the bridge of the Separator)[3] where the blessed are separated from the damned, the author refers to the 'way and path' (*rās 'ut pand*) which leads to the abodes of all bliss. This path is mentioned in the *Vidēvdāt*.[4] It is the path that leads to the Činvat bridge and which must be traversed by good and bad alike: it is the path created by Zurvān. The use of the word *pand* shows clearly that the author has the *Vidēvdāt* passage in mind, since *pand* must here be a translation (and near-transliteration) of the Avestan *pantay-* used there: in Pahlavī the word usually means 'advice', though it is rarely attested in the sense of 'path'.[5] The path created by Zurvān is the path of the souls

[1] It is once used of Vayu, but in this case it may well have been transferred from Zurvān: v. *supra*, pp. 87 ff.

[2] *Supra*, pp. 158 ff.

[3] The generally accepted meaning is disputed by Nyberg (*Religionen*, pp. 180–6), who interprets 'Übergang (aus dieser Welt in die andere) des (zur andern Welt) Hinzielenden'. Bailey connects with *kaēnā-* 'exaction' (JRAS. 1939, pp. 115–16; cf. Av. *arənaṯ-čaēša-* 'punishing sins').

[4] Text A 1. For discussion v. Nyberg, CCM. 1931, pp. 119–25. Cf. Christensen, *Études sur le zoroastrisme de la Perse antique*, pp. 54 ff.

[5] DkM. 262. 8: *rās i 'hač aχᵛ 'ō mēnišn 'bast brīt pand 'hač aχᵛ.*—'The way from the will to thought is blocked and the path

of the departed, and it is as the god of death that Zurvān appears in this connexion.[1] By securing the path of Zurvān the devotee earns his passage to eternity.

Our analysis of the Pahlavī *Sīh-rōčak* has led to the provisional conclusion that the Three Creators are—besides Ohrmazd—Time, Space, and Wisdom. We must now proceed to the evidence of the *Bundahišn*.

In the third chapter of that work the *Daδvs* are mentioned twice.[2] Once they are formally identified with Ohrmazd: '(Ohrmazd) inserted his own name in four places in the month—Ohrmazd and the three *Daδvs*'.[3] The second reference is much more interesting. In my translation of it I have had, for various reasons, to diverge considerably from Nyberg. The grammatical grounds for this divergence will be found in the note to line 44 of text Z 2. Moreover, on the ground of our argument from the Pahlavī *Sīh-rōčak* and from other sources detailed below it seems natural to translate the *'ān 3 daδv: ēvak gās 'ut ēvak dēn 'ut ēvak zamān* of the text as, 'those three creators; one is Space, one Religion, one Time'—and then, following the Paris manuscript, 'all are called *dē* (creator)'.[4] That these 'creators' are themselves uncreate follows from the fact that the *Bundahišn* says of them, 'his (*sc.* Ohrmazd's) helpers *are* the three Creators'; but when dealing with the helpers of the six lesser Amahraspands, it speaks of them as having been 'given' to or possibly 'created' for them.

It is interesting that later on in the same chapter we find both the infinite and the finite Zurvān mentioned among the helpers of Vahuman: but this is only one more proof that the *Bundahišn* is not to be treated as a consistent whole, but as a corpus of religious knowledge in which different traditions are clumsily combined. In it Mazdean and semi-Zervanite ideas are constantly to be found side by side.

Again, the opening of chapter i of the same work gives us the same tetrad:

> Ohrmazd was on high in *omniscience and goodness*: for *infinite time* he was ever in the *light*. That light is the *space and place* of Ohrmazd: some call it the Endless Light. Omniscience and goodness are the totality of Ohrmazd: some call them *religion*. The interpretation of both is the same, namely the totality of *Infinite Time*, for Ohrmazd and the Space, Religion, and Time of Ohrmazd were and are and ever shall be.

from the will cut off.' For *aχᵛ* v. p. 53, n. 1. Ibid. 31. 7 and 9: *'apar pand ⟨i⟩ martōm pat-iš bōχtakīh*.—'Concerning the way in which men can be saved.' There are probably other instances of *pand* used in the sense of 'path' in Pahlavī which have escaped my notice. In MPT. we have *r'h 'wd pnd* (Andreas–Henning, *MirMan.* i, p. 8).

[1] Nyberg, l.c.
[2] Text Z 2, §§ 2 and 11.
[3] Cf. GrBd. 163. 1.
[4] *dē* is the later form of *daδv*.

'Both' does not refer to 'omniscience and goodness', for in that case it would naturally precede the explanatory 'some call it religion'. It must rather be taken as referring to the concepts Space–Endless Light and omniscience–religion. The two are comprised in the 'totality of Infinite Time', that is to say eternity, for 'Ohrmazd and the Space, Religion, and Time of Ohrmazd were and are and ever shall be'. This last sentence explains what is meant by 'the totality of Infinite Time': it is eternity, and eternity is the *sine qua non* of the other three: it is their *vičārišn* or what explains them.

This interpretation of the text seems to be proved right by the parallel passage in the *Aβyātkār i Žāmāspīk* ii. 2 (text Z 13). Though the lamentable state of the Pārsī text does not permit of a definitive translation, the tetrad Ohrmazd–Light–Religion–Time is indisputably there. The Pārsī text with the Pāzand variants together with his Pahlavī reconstruction are to be found in Messina's edition, p. 34. On some points we have found ourselves unable to agree with him. As I understand it, the passage runs as follows: 'He who has ever been is only Ohrmazd in the Light—and the Light (proceeds) from Ohrmazd—and the propagation of his Religion, and his Time which is the eternity of Ohrmazd, for it is the genius of right ordering.' The Pahlavī *ēvāč* means both 'only' and 'voice'. Messina adopted the latter, but I know of no Zoroastrian text in any way parallel to such an idea. *ēvāč* (voice) does not correspond to what we call the Word (λόγος): that is *vāχš*. Even so the 'Word' does not appear in the Zoroastrian cosmology until the enunciation of the *Ahunvar* prayer by which Ahriman is driven back into the abyss after his first attempt to invade the kingdom of Light.[1] Moreover, the opening of the first chapter of the *Bundahišn* from which the *Žāmāspīk* passage is obviously derived knows nothing of a 'voice' of Ohrmazd. The two passages complement each other, and from the comparison the tetrad Ohrmazd, Light (Space), Religion, and Time emerges with all desirable clarity.

It was Professor Nyberg's notable achievement to demonstrate the importance of the 'quadriform god' in the Zervanite system;[2] but more important than his 'tetrad of fate' and the 'Zervanite terrestrial tetrad'[3] is this tetrad Time–Space–Religion–Ohrmazd which is the tetrad of the godhead itself. In addition it is better attested than the others and *mutatis mutandis* corresponds exactly to the Manichaean tetrad which makes up the Fourfold Father of Greatness, namely God himself (Zurvān), Light, Power, and Wisdom.[4] Schaeder, who first emphasized the importance of the

[1] *Supra*, p. 100.
[2] CCM. 1931, pp. 47 ff.
[3] Ibid., pp. 107–13.
[4] Schaeder, *Urform*, pp. 136 ff.; Nyberg, CCM. 1931, p. 48.

Manichaean tetrad, rightly adduced the evidence of the opening chapter of the *Bundahišn*. Differing from us in his translation of that inordinately corrupt passage he attempted to prove the existence of a divine tetrad, God–Light–Omniscience–Goodness. This, however, left out of account the evidence we have analysed in this chapter, and did not give the exact parallel to the Manichaean tetrad which Time—Light-Space—Religion-Omniscience—Ohrmazd-Creator supplies.

For the apparent differences between the Zoroastrian and Manichaean tetrads are easily reconciled when we consider that both must go back to a common Zervanite source.[1] Light or Light-Space is common to both. The Manichaeans, following the Zervanites, make Zurvān the supreme deity, but in taking over the Zervanite tetrad they assimilated Zurvān or Infinite Time to their own King of Light. The Mazdeans, on the other hand, being obliged to give first place to Ohrmazd, did not for that reason reject Time. Thus they substituted Ohrmazd for Power. And this was natural enough; for Ohrmazd was above all things the Creator, even in the Zervanite system, and it is exclusively in this capacity that he is lauded in the first Creator hymn of the *Sīh-rōčak*. The act of creation is the manifestation of the divine power, and it is no accident that in this same hymn Ohrmazd is referred to as 'boundless in power' (*akanārak-nērōk*). Moreover, there is a passage in the *Dēnkart* where Power figures in a context closely parallel to those we have been discussing. The different types of knowledge are under discussion: one type of wise person is said to be 'he who knows by his essential knowledge (knowing): and this is alone the Creator Ohrmazd. This knowledge is (knowledge) in Infinite Time and is power (or potentiality) in its highest form.'[2] From this it seems tolerably certain that the original Zervanite tetrad comprised Time, Space, Wisdom, and Power.

The assimilation of Space to Light was a necessary consequence of both Mazdean and Manichaean theology, but it is not Zervanite in origin: for Zurvān is himself not a god of light any more than he is a god of darkness. He is superior to both, and conceived as Space comprises both. The tetrad would then correspond to the Hellenistic conception of the Aion which, if we are to believe Reitzenstein, always includes Time, Space, and the divine personality.[3]

[1] The tetrad Zurvān (Supreme God), Light, Wisdom, and Power seems only to be found in the eastern Manichaean sources. *Kephalaia*, p. 23, has the characteristically different '*εὐδαιμονία*, Wisdom, and Power'.

[2] DkM. 272. 18: *3 aδvēnak 'hēnd dānāk. ēvak 'kē 'pat χ^vatīk dānākīh dānāk; 'ut 'ēn ēvāč dātār Ōhrmazd, 'hast akanārak-zamānīk dānākīh apartomīhā nērōk.*

[3] Reitzenstein, *Studien zum antiken Synkretismus*, p. 81: 'So umschließt denn der hellenistische religiöse Wortgebrauch von Aion immer dreierlei, Zeit, stofferfüllten Raum und göttliche Persönlichkeit.'

The evidence of the Pahlavī *Sīh-rōčak* and the *Bundahišn* has led us to the conclusion that the 'Three Creators' of the latter are Time, Space, and Religion (Wisdom). Since it has become fashionable in certain circles to build whole structures of theory on the quicksands of corrupt or ambiguous texts, it may well be objected by those who rightly abhor such practices that the evidence of the *Sīh-rōčak* is unconvincing and that the text of the opening words of the first chapter of the *Bundahišn* is too corrupt for any firm conclusion to be drawn. There is, however, further evidence which we shall consider in due course; and this in the main confirms our theory. But before proceeding to this evidence it would be well to establish the practical identity of the concepts 'Religion' (*dēn*) and 'Wisdom' (*χrat* or *dānākīh*).

The relationship between wisdom and 'religion' is frequently referred to in the Pahlavī books and especially in the *Dēnkart*, but views on the exact relationship between the two seem to vary from text to text. Sometimes they are identified, sometimes a distinction is made. In one passage the identification is formal: 'The word of the Mazdayasnian Religion is identical with innate wisdom (reason—*χrat*): the word of innate wisdom concerning whatsoever was or is or shall be is from the Mazdayasnian Religion. For innate wisdom is identical with the Mazdayasnian Religion; and the Mazdayasnian Religion is identical with innate wisdom.'[1] Again, 'the decision of Religion is the wisdom of Ohrmazd',[2] and 'the essence of the Mazdayasnian Religion is the wisdom (*fražānakīh*) of Ohrmazd; and his wisdom is bestowing, knowing and doing. Its matter is knowledge of all . . . and it is itself the personality (*χēm*) of Ohrmazd'.[3] Again, 'he who applies his mind to the Religion of Zoroaster learns wisdom'.[4]

In other passages a distinction is made: thus Religion is spoken of as the seed of wisdom,[5] or again it is of the same lineage as innate wisdom[6] and is manifested in the matter, form, and activity of wisdom.[7] It holds sway

[1] DkM. 314. 9: *dēn māzdēsn gōβišn 'χ^vat 'hast āsn χrat. āsn-χratīk gōβišn i katār-īč-ē 'hastān 'būtān 'bavētān 'hač dēn māzdēsn; *'čē rāδ āsn χrat 'χ^vat 'hast dēn māzdēsn; dēn māzdēsn 'χ^vat 'hast āsn χrat.* Cf. ibid. 832. 7: *dēn i 'vēh 'kē 'hast čē-kām-īč dānākīh ⟨i⟩ visp 'hastān 'būtān 'bavētān.*—'The Good Religion which consists of every conceivable kind of knowledge of what is or was or will be.'

[2] Ibid. 915. 19: *vičīr i dēn χrat i Ōhrmazd 'hast.*

[3] Ibid. 329. 14: *dēn māzdēsn χ^vatīh fražānakīh ⟨i⟩ Ōhrmazd; 'ut-aš fražānakīh 'baχšišn dānišn kunišn. 'ut-aš mātaγ dānišn ⟨i⟩ visp . . . i 'χ^vat 'hast Ōhrmazd χēm.* Cf. ibid. 320. 20.

[4] Ibid. 904. 13: *'kē mēnišn 'ō dēn i Zartušt 'dahēt, χrat hamōχtēt.*

[5] Dd. 38. 22: *χrat 'kē-š dēn tō(h)mak.*

[6] DkM. 117. 10: *'vēh dēn āsn χrat 'ut karpān hunarān i āsn χrat ham-zahak.*—'The Good Religion is of the same lineage as innate wisdom and its forms and virtues.'

[7] Ibid., line 15: *paytākīh 'ān ⟨i⟩ 'vēh dēn 'hač χratīkīh, χrat-sāčīh 'ut χrat-mātaγīh 'ut χrat-karpīh 'ut χrat-kārīh.*—'The mani-

'among the good Amahraspands whose state is pure where innate wisdom has complete sovereignty'.[1] Wisdom is represented as a judge who knows the truth or untruth of hidden things by the knowledge of Religion.[2] It is as a lord over the soul (*ǰān*) of man, while free will is as a tutor to the voluntary faculty: the Religion of Ohrmazd is perfect and entire in both.[3] Conceived as celestial deities the Religion 'encompasses all the luminaries as with a girdle and omniscient wisdom encompasses all the knowing gods'.[4]

It is plain, then, from this short summary of excerpts from the relevant texts that the ideas of wisdom and the 'Religion' are so inextricably intertwined as to be virtually identical. It is only natural, then, that the two words should be indiscriminately used in reference to the second of the 'Three Creators'.

After this slight digression we must now return to the subject of the 'Three Creators' proper and consider the evidence of the *Dēnkart*. There we find Ohrmazd associated with three 'eternals' who can scarcely be different from the Three Creators whose eternity is implied in the third chapter of the *Bundahišn*—and this is indeed what one would expect. 'Eternal are the *Creator* Ohrmazd and the *Wisdom of Religion* through whose *power* is goodness, and *Space* on which his matter is (founded), and *Time* which is his eternity.'[5] Whether a more popular myth has been reduced to order by the author of the *Dēnkart* it is impossible to say, though it is likely that the 'Creators' had a more personal character than we can now discern; but for the later Mazdean writers Infinite Time and Infinite Space had become on the one hand hypostases of the Creator Ohrmazd, and on the other the *sine qua non* of creation.[6] It is through their limitation that creation becomes possible, and finite Time is the first creature.

Our text Z 14 presents the Zervanite tetrad with even greater clarity. First there is Time, without origin, yet an origin itself and a source of origins: all being is contingent on it, and without it nothing that is or was or will be can be done: itself is contingent on nothing. Second is Space within which are all substances; and third the wisdom of Ohrmazd which directs all things, yet is itself directed by nothing. Here again we have the

festation of the Good Religion is from wisdom, conformity to wisdom, the matter of wisdom, the form of wisdom and the activity of wisdom.'

[1] Ibid., line 22: *ravākīh . . . 'ān i 'vēh dēn 'andar 'vēh apēčak-ēstišnīk amahraspandān 'ku āsn χrat bavandak pātaχšāyīh.*

[2] Ibid. 259. 16: *ōγōn dātaβar χrat nihuftak 'čiš 'pat ētōnīh ayāp anētōnīh [ayāp anētōnīh] 'hač ākāsīh i 'ān dēn patīrēt.*

[3] Ibid. 178. 5: *'apar-ič ǰān χ"atāyīk vičīnkar χrat, 'apar aχ" dastaβarīk āzāt-kām, 'andar 'har 'dō bav⟨an⟩dak ōhrmazdīk dēn.*

[4] Dd. 38. 14: *'ut-aš fravast 'pat fravand vispān rōšnān čēγōn fravand 'ān i harvisp-ākās χrat fravast 'bavēt vispān ākās yazdān.*

[5] Text Z 15: cf. ZXA. 85. 5: *Ōhrmazd ⟨'ut⟩ gās 'ut dēn *'ut zamān hamē 'būt 'ut hamē 'hast.*—'Ohrmazd, Space, Religion, and Time have always been and always are.'

[6] See note C, p. 215.

same tetrad, Time–Space–Wisdom, and the personality of the Creator. Together they are one God in four persons. The distinction between the persons, however, is fairly marked.

Time and Space are eternity, the raw material from which creation is to proceed and whose limitation makes the creative act possible. Wisdom is the directing power of the universe, but can obviously only come into operation from the moment when something comes into existence to direct, that is after the limitation of Time and Space. *Sub specie aeternitatis* it is in a state of rest, and cannot really be said to direct at all: it has itself to be limited before it can operate *ad externum*.[1] This is the more rapidly achieved by the state of emergency created by the offensive launched by the powers of evil. According to one account[2] this offensive appears first to have produced a state of self-awareness in the deity itself, and from this proceeded the Endless Light: thence arose the Genius of Rectitude, thence Omniscience, thence creation and the defeat of the Evil One.

The theory enunciated by this text that the Endless Light was emanated by the deity and was not itself eternal seems to be of paramount importance. If the light is emanated only after the deity becomes aware of itself and aware of evil, it follows that light was not from the beginning with the deity. This is plainly a genuine Zervanite idea. The existence of evil seems to be prior to God's awareness of Himself: the impact of evil produces self-awareness in the deity and this manifests itself in the light. Light, then, cannot have been with God from all eternity: it is not an hypostasis of the Eternal. This, then, would appear to be a theological presentation of the myth of Zurvān's genesis of Ohrmazd and Ahriman conceived as light and darkness. The darkness (evil) originates through the unawareness of Himself of the eternal God; light proceeds from His awareness which, being the 'manifestation' of the divine nature, is subsequent to the darkness which proceeded from His unawareness.

Here indeed we seem to catch a glimpse of a fundamental Zervanite doctrine which regards the light as being other than eternal. In all the Mazdean accounts the Endless Light is the 'space and place of Ohrmazd' and with him eternal. Our text, however, implies that Ohrmazd, the 'Wise Lord', must, like his 'place', be an emanation from the self-awareness of a higher power, Zurvān. This too seems to be reflected in the *Bundahišn*,[3] where creation in the shape of the 'Endless Form' proceeds from the '*material* light': similarly the creation of Ahriman proceeds from the '*material* darkness'. If, as our text says, the light and presumably the darkness too are not eternal, we must conclude that creation is from

[1] v. text Z 20.

[2] Ibid.

[3] Text Z 1, §§ 26–27.

matter (*gētēh*), which is then seen as the substance of Zurvān, antecedent to both Ohrmazd and Ahriman who are spirits (*mēnōk*). Thus we find in text Z 18 (*a*) that the 'Light of Wisdom' and the 'Darkness of Lying Falsehood' appear as proper to Ohrmazd and Ahriman alongside Space which is common to both, though elsewhere Space is equated with the Endless Light, the 'place of Ohrmazd'. The light and darkness proper, then, would have superseded an original *gētēh* (matter) which appears as *gētēh* [*rōšnīh*] and *gētēh* [*tārīkīh*] in the *Bundahišn*. This 'matter' is the eternal substance of all that is, Time–Space which is Zurvān. This is surely τὸ νοητὸν ἅπαν[1] 'from which are derived either a good god and an evil genius, *or light and darkness before these*'.

Leaving reluctantly these speculations for the time being, we must return again to the evidence for the existence of a tetrad Time—Space—Wisdom—(Ohrmazd)-Power. Mas'ūdī has preserved a Zoroastrian tetrad that is suspiciously like our own. He says of the Magians that they acknowledge five principles;[2] the first is Ohrmazd 'and he is God the glorious and exalted', the second Ahriman 'and he is the evil Satan', and the third *kāh* (= NP. *gāh*, Phl. *gās*)[3] 'which is Time', the fourth *ǰāy*[4] 'which is Space'. So far the correspondence with our tetrad is exact, but at this point the Arabic text becomes obscure. We expect *dēn* 'Religion', but both manuscripts read *yaum* 'day', which is meaningless in the context. One manuscript adds the explanation *wa hūwa'l-ṭayyibatu wa'l-χamīru*, 'and it is the clear wine and the ferment(?)'; the other reads *wa hīya'l-ṭayyibatu wa'l-ḥamīrah*, 'and it is the good and . . .(?) . . . . De Goeje, accepting the first explanation, emended *yaum* to *haum* (Hōm, Haoma), the Iranian equivalent of the Vedic Soma, the drink of the gods. But what is Hōm doing in this company? His connexions with the *Dēn* (Religion) are in mythology slight and in theology nil: with Time and Space he has nothing to do at all. It is true that in the Avesta[5] Ohrmazd brings him the 'ancient (? *paurvanīm*)[6] star-studded, spirit-fashioned girdle of the Mazdayasnian Religion' and that he girded himself with it; but this is a purely mythological passage and obviously cannot serve as evidence for our present problem. In the later literature Hōm is represented as the genius of immortality[7] and confers immortality on mortals after the resurrection;[8] but nowhere does he

[1] Text G 1. [2] Text F 12.
[3] Leyden MS. has *kām*.
[4] MSS. *ǰām*. [5] Ys. 9. 26.
[6] Or the Pleiades; v. Bartholomae, *Indogermanische Forschungen*, xxxi, p. 35: in favour of 'Pleiades' is the Pashto form *pērūne* (Morgenstierne, *Etymological Vocabulary of Pashto*, p. 58).
[7] See note D, p. 215.
[8] GrBd. 149. 12: *'ṗat fraškart-kartārīh (hōm) 'andar apāyēt, 'čē-š an⟨ō⟩šakīh hač-iš vīrāδānd.*—'For the making of the Fraškart (Hōm) is necessary; for from it they will prepare immortality.' Cf. ibid. 175. 5. Ibid. 226. 4: *'gāv i haδayanš 'pat 'ān yazišn *kušēnd: 'hač 'pīh i 'ān 'gāv hōm i spēt ⟨i⟩ anōš vīrāδēnd.*—'At that sacrifice they slaughter the bull Haδayanš, and from his fat they prepare the white, immortal Hōm.' Cf. Dd. 36. 86.

appear as a 'principle'—a role for which he would in any case be singularly miscast.

More plausibly one might emend to *taum* (= Phl. *tōm*, *tōhm* 'seed'); for in the *Dēnkart* the Endless Light is spoken of as the 'seed' from which the *χᵛarr* arises,[1] and the conception of 'seed' plays an important part in the ontological parts of that work.[2] This, however, amounts to duplicating Space, for *tōhm* = Endless Light is the Space of Ohrmazd. Again, in another passage Ohrmazd is seen to create (*āβurītan*) the *Dēn* which is called *tōhmakān tōhmak* 'the seed of seeds',[3] which would exactly fit the Mas'ūdī context. It is, however, unlikely that Mas'ūdī would have known of this equation, though it is not, of course, impossible.

The emendation of foreign words transcribed into the Arabic script is, however, not a rewarding or profitable occupation. One has only to glance at any Arabic text in which such names are transcribed to realize the appalling deformations that can take place:[4] the only possible guide in such cases is common-sense deduction from existing data. In our own passage it will have been noticed that Mas'ūdī gives the form *kāh* (*gāh*) as the Persian for 'Time', and **ǰāy* for 'Space'; but in the older language both habitually mean 'space' or 'place', though *gāh* (*gās*) may also mean 'time'. Mas'ūdī's use of *gāh* and **ǰāy* shows that he was dealing with a text which had the collocation *gās 'ut gyāk*; and it is precisely this collocation that we have in the first chapter of the *Bundahišn*. We are, then, justified in emending the senseless *yaum* to *dēn* while admitting that there is very little resemblance between the signs representing the two words in the Arabic script. For the whole phrase we might read: *dain, wa hīya'ṭ-ṭayyibatu wa'l-tamyīzu*, 'the Religion, that is the good and discrimination'. *Ṭayyib* in connexion with *dēn* would render the Pahlavī *dēn i vēh*, 'the Good Religion'.

Apart from the passages quoted above in which the Three Creators—Time, Space, and Religion (Wisdom)—appear together, there are numerous places in which two of the series are associated in pairs.[5] There is, however, also a passage in the *Šikand Gumānī Vazār*[6] in which the Three Creators whose identity we have been at such pains to establish, not only

[1] Text Z 9.
[2] Cf. especially DkM. 120. 22 ff; 290. 1 ff.
[3] See note E, p. 215.
[4] As a single example among many we may cite Ya'qūbī's version of the name of Mānī's father. While Greek sources have Πατέκιος, Šahristānī *fātak* and the *Fihrist fattaq*, Ya'qūbī has *ḥammād* (!). Cf. Kessler, *Mani*, p. 338.
[5] Time and Space in texts Z 16, 18 (*a*), 23: Time and Wisdom in Z 20 and 22.
[6] 10. 12–13.

appear, but are mentioned by name. The names are not what we expect. The passage reads:

> When he (Ohrmazd) bore the name of Creator (*dādār*), then he bore three (other) names also: creation (*dahišni*), Religion and soul (*rvą*).

Of the series we found in the *Sīh-rōčak*, *Bundahišn*, and *Dēnkart*, only *dēn* is the same; yet that the *Šikand* is referring to the same doctrine of the 'three creators' is quite indisputable. Nor can we lightly emend *dahišni* to something else on the grounds that it is nonsense as it stands in the text; for this text itself adds, 'For it is well known that the name of creator comes from creation'. Obviously, then, the author, who otherwise shows remarkably good sense and considerable dialectical skill, sticks by his paradox that 'creation' is one of the names of the 'Creator'. However, though the theology of the *Šikand* is based on the *Dēnkart*,[1] there is no evidence in that work that creation, religion, and soul figure as three creators. *A priori* the names of the three creators should be Time, Space, and Religion (Wisdom) as in *Bundahišn* iii.[2] We must then either reject our theory of Time–Space–Religion = the Three Creators altogether, and accept the evidence of the *Šikand* only, or offer a plausible explanation of how the author of the *Šikand* can have brought himself to describe 'creation' as a 'creator', and whence he derives 'soul' (*rvą*, *ruvān*) in this creative role.

To take 'soul' (*ruvān*) first. The only passage that occurs to me which is even remotely parallel to our present problematical text occurs in the *Greater Bundahišn*,[3] where the soul of man (the microcosm) is said to correspond to Ohrmazd in the macrocosm. In the Manichaean system, too, the panoply of Primal Man (Ohrmazd in Iranian Manichaean terminology) is equated with his soul,[4] and the power sent by the Primordial God is the soul of matter.[5] None of these passages, however, are parallel: they do not make 'soul' a creator. Nor are we justified in seeing the idea of the Neoplatonic world-soul (the *nafs-i-kull* of the Ṣūfīs) in this one isolated instance; for this idea is foreign to Zoroastrianism.

For the *ruvān* of the *Šikand* the *Bundahišn* has *zamān* 'Time'. If the accounts are to be reconciled, there are two possibilities. Either the author

[1] ŠGV. 4. 107; 9. 1; 10. 57; 12. 1. Cf. the introduction in Âsânâ-West, p. xviii.

[2] *Supra*, p. 204.

[3] GrBd. 190. 13: *ruvān čēyōn Ōhrmazd*, 'the soul is like Ohrmazd'. Cf. Reitzenstein, *Studien*, p. 119.

[4] v. Schaeder, *Urform*, pp. 111 ff.; id. *Studien*, p. 253; Reitzenstein, *Die Göttin Psyche*, p. 14. In the *X*ᵛ*astuānift* the 'Five-gods' corresponding to the 'panoply' of the *Acta* are described as 'our souls': cf. the Persian account of the soul robbed by the powers of darkness in the frag. S 9 (Salemann, *Manichaica*, iii; Jackson, *Researches in Manichaeism*, pp. 75–126; Henning, NGGW. 1933, p. 306).

[5] Alexander of Lycopolis (Brinkmann, p. 5, l. 22), cf. Cumont, *Recherches sur le Manichéisme*, i, p. 18, no. 4; Baur, *Das Manichäische Religionssystem*, p. 52.

of the *Šikand* has sought to suppress all reference to Zurvān-Time as a creator, a view with which he radically disagreed as his last and sixth chapters show, and has substituted 'soul' for the once supreme deity which in his time was being slowly eliminated from the pantheon; or, owing to an early corruption, *ruvān* has been substituted for *zurvān*—the difference of one letter if we accept a Pahlavī spelling *zrwb'n* beside the normal *zwrw'n* and the more unusual *zrwp'n*.[1] Either alternative is possible; but the latter seems to me the more likely since precisely this has in fact happened in a New Persian text (our text Z 36) where the substitution of *ruvān* for *zurvān* is certain.

The case of *dahišn*(*i*) can also be explained as a scribal error, though if it originally was so, it was accepted as genuine by the author of the *Šikand* himself: and this is remarkable in one who would not himself have invented 'creation' as a name of the Creator. Oddly enough, the same enigma appears in the *Dēnkart*[2] where it is said:

> Matter (*gētēh*) is ruled by these six things, by Time, creation (*dahišn*), wisdom, power (*aδyār*, cf. NP. *yāristan*, *yārā*, *yār*, &c.), means, and effort. A wise man has explained that of these six three are spiritual and three material. Time, creation, and wisdom are spiritual; power, means, and effort are material.

Fortunately in this case there is a parallel passage.[3] In this we have a similar though not identical series—Will, Power, Means, Effort, Space, and Time—supplemented in the universe of the good by Wisdom and the Light of Wisdom, and in the universe of evil by Lying Falsehood and the Darkness of Lying Falsehood. Thus Time, Power (*nērōk* or *aδyār*), Means, Wisdom, and Effort are common to both series. The Light of Wisdom and its dark counterpart may for our present purposes be ruled out as being an extension of Wisdom and Lying Falsehood. Thus we are left with Will and Space on the one hand and *dahišn* (creation) on the other. Will is so nearly allied to Effort and Power that it need not detain us. We are therefore reduced to the equation Space = *dahišn*.

It is perfectly possible that the Pahlavī signs normally transcribed as *dahišn* and translated 'creation', and so transcribed and translated in the *Šikand* in the passage we have just discussed, conceal a word for Space which has remained hitherto unknown. It is, however, equally possible that *dahišn* is merely a miswriting of *gās* (space): such is the fascinating simplicity of the Pahlavī script that the mere addition of a ligature and a vertical stroke would transform *gās* into *dahišn*. Similarly if you insert a vertical stroke before *gās* it will become *vēhīh* 'goodness'; and this confusion is actually attested in GrBd. 3. 1, which reads *vēhīh* while IndBd. reads

[1] YF. 2. 39, 40.

[2] Text Z 18 (*b*).

[3] Text Z 18 (*a*).

correctly *gās*. Thus it is not at all impossible that the *dahišn–dēn–ruvān* of the *Šikand* is really *gās–dēn–zurvān* (*zamān*) heavily disguised.

The combined evidence of the *Sīh-rōčak*, *Bundahišn* i and iii, the *Dēnkart* passages, and of Mas'ūdī seems conclusive that one section of the Zoroastrians whom we have called semi-Zervanites conceived Ohrmazd as tetramorphous: his forms are his own personality as Creator, Time, Space, and Wisdom. By analogy with the Manichaean tetrad of Zurvān (Supreme God), Light, Wisdom, and Power, we can deduce an original Zervanite tetrad of Zurvān (Time), Space, Wisdom, and Power which combined to make up the godhead. The evidence of the *Šikand* is disconcerting; and we are quite prepared to admit that we have perhaps explained away the thorny difficulties presented by the impossible 'creation-Creator' and the improbable 'Soul-Creator'. This does not, however, alter the picture which emerges from the rest of our evidence. In Zervanism as well as in Manichaeanism Zurvān is the τετραπρόσωπος πατὴρ τοῦ μεγέθους: Time–Space–Wisdom–Power.

NOTES TO CHAPTER VIII

A. *nāvtāk*: 'navigable'; so following Bartholomae, AIW., col. 1064 against Herzfeld, AMI. ii, pp. 62 ff. The latter connects our word with NP. *nāv* 'trough, pipe, canal', *nāvdān*, *nāvak* 'canal'; cf. GrBd. 82. 5 *nāyičak* = NP. *nāyizeh*, also *nāvičeh*: Yidgha-Munji *nawoyo* (Morgenstierne, *Indo-Iranian Frontier Languages*, ii, p. 234). In support of this he cites the Pahlavī gloss (Vd. 14. 16; 18. 74) *kaθas* (cf. MPT. *khs* 'channel, sewer') and the NP. gloss in FrPhl. *nāvdān*. All this, however, does not obviate the semantic difficulty presented by the present passage, for the creator can scarcely be credited with the creation of 'canals'. Similarly in Yt. 10. 14, *āpō nāvayå pərəθwiš χšaoδaŋha θwaχšəñte*, 'the navigable rivers, the broad torrents rush on'. Clearly 'canals' will not do. *nāvtāk* is the translation of Av. *nāvaya-*. The Phl. spelling is usually *N'YWT'K*, but Vd. 14. 16 has the expected *N'WT'K* (so also a variant in Vd. 18. 74). *N'YWT'K* should perhaps be read as *nāyᵘtāk* with a light *u* as in *pātᵘχšāy* (*P'TWXŠ'Y*, normal spelling in Pahlavī) with the normal development *v*>*y*: *nāy-vitāk* would not be satisfactory since MP. *vitāč-* means 'melt'.

B. Garōδmān = Av. *garō dəmāna-* is usually taken to mean the 'House of Song', so recently Nyberg (*Religionen*, p. 161), but Herzfeld (*Altpersische Inschriften*, pp. 168 ff.) has suggested 'treasure-house', ἀποθήκη, *gar-*, ἀγείρω, 'collect'. This view is corroborated by the alternative phrases for 'heaven': (i) *ganǰ i hamēšak sūt*, 'the treasury of eternal benefit', which we have met above in our second excerpt; (ii) *ganǰ i hamēšak vaχš*, 'the treasury of eternal increase (PhlTexts, p. 139, § 36); (iii) *ganǰ i yazdān*, 'the treasury of the gods', referring to the receptacle of good works collected by the Moon. Further there is Arm. *gerezman* 'tomb', which is plainly neither a house of song nor of glowing (Hertel), but an ἀποθήκη. The connexion of the Armenian word with *garō dəmāna-* is, however, questionable (Hübschmann, *Armenische Grammatik*, i, p. 127; Henning, *Transactions of the Philological Society*, 1946, pp. 157 ff.). In Yt. 12. 37 Garōδmān is represented as

being the highest of six heavens; but according to GrBd. 194 it is the third highest, being inferior to the Endless Light and 'the place of the Amahraspands' and corresponding to the 'station of the Sun' of GrBd., p. 28. Cf. further p. 144, n. F.

C. Texts Z 15 and Z 23, § 102. Cf. DkM. 416. 14 ff., a translation of which was attempted by Junker, *Aion-Vorstellung*, p. 159, n. 31. The text is as follows:

'apar-šān[1] (*yazdān* J.) *akanārakīh i zamān paytākīh ēvak 'bavēt, 'nē šāyastan dahišn 'bē 'andar zamān guftan. 'ut 'andar-šān* (*yazdān* J.) *sačišn i kanārak-zamānīh 'apar-vīnārišn hamīh i 'būt 'bavēt ēvak 'ō 'dit. 'ēn-ič paytākīh guft 'ku 'har 'būt 'bavēt 'ut 'har 'bavēt 'būt 'bavēt. gēhān(?)-šān*[2] *gyāk 'apar 'hast, 'ut 'nē 'čiš 'bē gyāk: [i] 'čišān čand 'čišān ['čiš] kanārakōmand, 'ut gyāk-ič hamāk 'hač tuhīkīh: 'ut tuhīkīh mānāk-gyākīk akanārak guft 'pat abastakīh, čēyōn 'pat zamān dātār 'hastīh. akanārak-zamānīhā 'apar *čišān 'nēst 'čiš guft čēyōn [i] 'būt 'bavēt.*—'Concerning the manifestation of the infinity of Time one of their[1] views is that one cannot speak of creation except (as existing) in Time: for them the regularity of the passage of finite time is continuity (existing between) the past and the future. Its manifestation is said (to consist in this) that everything past is (at some time) future and everything future is (at some time) past. For them matter(?) is (founded) on Space: nothing exists independently of Space. Things *qua* things are finite. All Space is from the Void. The Void *qua* Space is said to be infinite through being non-contingent just as the being of the Creator (is said to be infinite) through Time. *Sub specie aeternitatis*, it is said, there is no such thing as present and past.'[3]

D. PhlTexts, p. 125, § 27: *'ut-aš 'har 'rōč 3 bār hōm 'ō gōš 'gōβēt 'ku rāmišnīk 'kunam, 'ut 'mā tarsēt 'čē-tān ōš 'hač ruvān apāč 'dāram, 'ut-tān ruvān 'nē ōšōmand čēyōn tan ōšōmand.*—'Three times a day Hōm speaks in his ear (saying), 'I will make you glad: fear not, for I keep death from your soul, and your soul is not mortal as your body is mortal." '

GrBd. 116. 2: *hōm i spēt bēšaz i avinast rust 'ēstēt 'andar čašmak i Ardvīsūr: 'har 'kē 'χᵛarēt ahōš 'bavēt.*—'The white, healing, immaculate Hōm grows in the fount of Ardvīsūr: whosoever drinks thereof becomes immortal.'

Zs. 3. 40: *hōm i spēt hamēstār[īh] ⟨i⟩ zarmān, zīvandakgar i murtakān, an⟨ō⟩šakgar i zīvandakān.*—'The white Hōm, adversary of old age, vivifier of the dead and giver of immortality to the living.'

E. DkM. 873. 9: *'apar āβurītan i Ōhrmazd pēš 'hač 'har dahišn i yut 'hač amahraspand 'pat 'bē niyāβākīh i amahraspand *rāst 'saχᵛan i fražānak dēn visp-ākāsīh hangarttom 'ut hangartīktom fravand 'ut dāramaktom ['ut] karp, tōhmakān tōhmak 'ut baχšišnān bun i apārīk 'hamist vēh-dēn gōβišn bay ahunvar.*—'On Ohrmazd's creating before all creation except the Amahraspands and for the assistance of the Amahraspands the righteous word of the wise Religion of omniscience, the most wide embracing and comprehensive girdle and most subtle body, the seed of seeds and source of dispensations, the lord *Ahunvar* together with the other words of the Good Religion.'

[1] Who or what are 'they' (*-šān*)? 'They' occur with monotonous regularity throughout Book IV of the Dk. In the present context they would appear to be the *mānsrō(k)barān* 'bearers of the word' mentioned in the preceding line.

[2] For *gēhān* the text has *YYHN*. I read *gēhān* on the analogy of text Z 15 (DkM. 133. 2), *gyāk 'ī-š gētēh 'apar*.

[3] Cf. text Z 17: 'he (Ohrmazd) is limited by matter, limitless through Time'.

APPENDIX TO CHAPTER VIII

A transliteration of the four passages translated at the beginning of the chapter is appended here. The Pahlavī text is found in the *Zand i χᵛartak Apastāk*, pp. 231–2, 240–1, 252–3, 258–9. The very corrupt and late Pāzand version will be found in *Pāzand Texts*, pp. 250, 257, 266, and 272.

I. ZXA. 231. 11–232. 15.

dātār šnāyēnītārīh

stāyēm 'ut āzbāyēm dātār Ōhrmazd i vēh i aβzōnīk: burzēm 'pat hamāk 'rōč 'ut 'šap. burt-šnōhr[a] *'ham 'hač χᵛāβar dātār Ōhrmazd 'pat-ič kartan i 'man, 'kaδ-aš 'man 'hač čihrak i 'martōmān brēhēnīt, 'ut-aš vēnāk, gōβāk 'ut ravāk 'dāt, aržānīk kart 'ham 'pat tan druvistīh 'ku stāyēm 'rōč 'ut 'šap 'ō 'tō, dātār, 'nām 'baram. spāsdār 'ham 'hač 'tō, dātār i vēh aβzōnīk, 'kaδ kartārīh i 'tō 'vēnam, čēγōn āsmān i aβd-kart 'ut zamīk i hudahāk, star i hučihr 'ut māh i bāmīk, χᵛaršēt i rōšn i ravāk-ray, 'ut 'āp i tačāk i 'har jānvarān zīvišn hač-iš, ātaχš i suχr i sōčāk i 'vazurg aδyārīh i gētēhān hač-iš, urvar ⟨i⟩ χᵛāβargar i vas-gōnak i tarr i zarrgōn i 'har gētēhān hač-iš dārišn zīvišn, ⟨'ut⟩ 'χᵛarr 'ut χᵛahrīh 'ut χᵛāstak 'ut pātuχšāyīh 'ut apārīk-ič nēvakīh i 'tō 'dāt 'hēnd. 'ut 'kaδ kanīk 'vēnam 'ut nāirīk i hukarp ⟨i⟩ hučihr i naχšak*[b] *i patχᵛāδišnīk, 'ut 'kaδ 'pus 'vēnam i āsnōtak*[c] *i hudēn i huruvān i ravāk-guftār i hanǰamanīk, 'ut 'kaδ ham-tō(h)makān i 'χᵛēš 'vēnam i 'vēh i frārōn, stāyēm 'tō, dātār i akanārak-nērōk yāvētān-zamān. apuχšāδ 'pat 'man 'ut 'ō manišn i sardārān 'ut pātuχšāyān 'dah 'pat 'man nēvakīh 'ut āsānīh kartan, *hučašm*[d] **'būtan [i]. 'har nēvakīh 'i-m 'χᵛēš rāδ 'hač 'tō kāmak frārōnīhā 'andar aβzōn 'dār, dātār i vēh; 'čē aβzōnīk 'ut dēr-pattāy 'hast nēvakīh i 'hač 'tō. 'ut-am 'nēst ['ut-am] panāh 'ut-am aβstām 'ut ummēt 'bē 'ō χᵛāβarīh i 'tō.*

II. ZXA. 240. 3–241. 16

dātār šnāyēnītārīh

stāyēm 'ut āzbāyēm 'ō 'tō, dātār i aβzōnīk, 'hač 'nūn 'tāk yāvētānak-zamānīhā 'kē buništ i 'har nēvakīh Ōhrmazd 'hēh; 'ut hamāk 'χᵛarr 'ut χᵛahrīh 'ut rōšnīh bun 'hač 'tō vīnārišn. 'bē[e] *'tō 'χᵛat akanārak zamān 'hēh, 'ut dātār dāštār 'ut pānakēnītār i 'χᵛēš dāmān, yōšdāsrēnītār 'hač 'har āhōk pityārakōmandīh ['ut] 'pat 'χᵛēš χᵛāβarīh apuχšāδišnōmandīh. 'ut harvist 'ul ōstēnēh,*[f] *'kē ahrov 'ut 'kē-ič druvand, 'ut 'kas-ič 'hač χᵛēš dāmān 'andar dām nivandak*[g] *i druž 'nē 'hilēh; 'ut-šān hamāk 'pāk 'ut yōšdāsr 'kunēh, 'ut-šān yāvētān purr-urvāhm-vānišn*[h] *'dārēh, 'ut-šān kunišn passa-čakīhā 'hač 'χᵛēš ganǰ i hamēšak sūt pātdahišn 'ān i vēh [i] āzātakīhā ov-iš nivēkēh.*[i] *'ut 'pat 'har gās stāyēm 'tō, 'čē 'pat kām 'ut framān i 'tō vīnārt 'ēstēt āsmān 'ut zamīk 'ut 'har dām 'ut dahišn gētēh 'ut mēnōk. bōχtār-mān 'bavēh, 'tō χᵛāβar χᵛatāy, 'hač 'dast 'ut kōχšišn i 'vattarān, mustkarān, 'čē-mān 'nēst aδyārīh 'ut pānakīh 'ut aβstām bē 'ō 'tō, Ōhrmazd i vispān frahāt. 'bavēh čārak-χᵛāstār i ačārakān, apēčā-rēnītār i graftārān, bōžēnītār i 'har 'kas 'hač bīm 'ut astānak ⟨i⟩ garān, 'hač sāstā-rān, kayakān, karapān 'kē 'pat dām ⟨i⟩ 'vēh vināstārīh duvārēnd. apuχšāδ, χᵛāβar,*

[a–i] *For notes see p. 218.*

apuχšāδ, dātār, apuχšāδ, dānāk, apuχšāδ, kirpakgar, apuχšāδ, visp-aβzōnīk nēva-kīh mēnōk, 'apar 'amāh apuχšāδāvandān. 'ō mēnišn i pātuχšāyān 'dah 'kē-mān 'apar sardār 'ut pātuχšāy 'hēnd, nēvakīh-kāmak 'ut hučašm 'būtan: ōγōn-ič 'ō mēnišn i hamāk sardārān pātuχšāyān 'kē 'andar gētēh 'apar dām i 'tō pātuχšāy 'ut ravāk-framān 'hēnd, 'ku 'tāk aβzōnīktar 'bavēt 'ān i 'tō dām 'ut dahišn, hamāk i 'apar spandarmat būm [i] purr-bar 'mānēnd. 'čē 'kaδ 'martōmān āsānīh 'ut χᵛahrīh 'bavēt, hamāk-ič dām 'ut dahišn i 'tō 'ō huvarzišnīh i 'martōmān pardāčišn pattōkīh 'i-šān 'pat 'har frārōnīh. 'ut-mān ⟨'pat⟩[j] *'har 'hēr aβstām 'ō 'tō, dātār i vēh i visp-tavān.*

III. ZXA. 252. 5–253. 4

dātār šnāyēnītārīh

stāyēm 'ut āzbāyēm 'tō, dātār i vēh i aβzōnīk, 'kaδ kart apāyastan kām 'ut framān 'vēnam i ōγōn aržōmand ⟨vi⟩tīmās[k] *i 'pat gētēhān dānišn ayāftan 'ut 'dānastan 'nē 'bē ēvāč 'pat harvisp-ākās χrat i 'apāk 'tō, aβzōnīk Ōhrmazd, 'dānastan šāyēt. čand vēš 'vēnīhēt, 'tō pat-iš stāyišnīktar 'hēh, 'kaδ-at āsmān vīnārt i astūn 'kē-š hēč stūn vīnārišn 'ō gētēhān 'nē paytāk; 'ut-at zamīk vīnārt i ham astūn-šōn*[l] *i frāχᵛ-vistarišn 'kē-t 'apar frāč 'dāt rōt i *nāvtāk, kōf i buland i purr-vāstar i 'āpōmand 'ut gōhrō-mand, 'ut dār i vazurg-tāk frāχᵛ-d⟨ē⟩šak 'ut zufr-rēšak, ātaχš-ič i suχr i sōčāk, 'martōm i 'vas-aδvēnak 'ut gōspand i panj-aδvēnak i 'vas-sarδak. 'ut-at andarag zamīk 'ut āsmān frāč-ravišnīh 'dāt, 'ān i hučihr 'ut bāmīk 'ut 'χᵛarrōmand stārak, māh 'ut χᵛaršēt, spihr i haftān 'ut davāzdahān, 'ut mēnōkīk aβr 'ut sūtēmand vārān, vāt-ič i škift-nērōk 'kē hēč jānvar yut hač-iš pattūtan 'nē tavān: rāδēnāk 'hast i 'har 'čē andarag zamīk 'ut āsmān. stāyēm 'ō 'tō, dātār i vēh 'kē-t 'man frāč 'dāt 'ham druvist-annām 'ut frārōn [i] rāδēnišn: 'ut-am 'pat 'har hēr aβstām 'ō 'tō.*

IV. ZXA. 258. 18–259. 14

anaγrān šnāyēnītārīh

*stāyēm 'ut āzbāyēm 'ān i asar rōšnīh 'ut 'ān rōšn garōδmān, hamēšak sūt gās ⟨i⟩ χᵛaδāt *'kē hamēšak ['ut hamēšak] hamāk-χᵛahrīh pat-iš. 'ut-aš 'ō gētēhān rasišnīk 'ān-ič i rāst rās Činvat puhr 'kē 'ō ahrovān 'bē frāχᵛēt 9 nēzak dr⟨ah⟩nāδ, 'kē dērangīh 3 nay, 'ut 'ō druvandān čēγōn ustarak tēh 'bavēt: 'ō dōšaχᵛ 'ōpatēnd. ahro-vān ruvānān vitaragīhā frāχᵛ-rās āsānīhā 'ō 'ān i pahlom aχᵛān franaft 'rasīt tavān. hamvār šnāyēnēm 'ut yazēm χᵛāβar dātār Ōhrmazd 'ut amahraspandān 'ut hamāk yazdān. 'χᵛāδam 'ku-m aržānīkēnēnd ruvān 'andar 'ān i pahlom aχᵛān hamdēmānīh ⟨i⟩ Ōhrmazd 'ut amahraspandān: 'ut-am nikēžīt 'ō aχᵛ*[m] *i vārom 'ku hamē zīvandak dr⟨ah⟩nāδ χᵛāstār 'ut pattōk 'bavam 'pat χᵛēšēnītan i 'ān [i] rās 'ut pand i pat-iš 'ō 'ān i pahlom aχᵛān i hamāk χᵛahrīh garōδmān matan šāyēt. frāč-mān harvisp-ič χᵛahrīh nēvakīh ⟨i⟩ dām 'hač 'tō. čēγōn-mān harvisp nēvakīh 'hač 'tō, ōγōn-ič-mān 'pat 'ān i vēš nēvakīh 'ut sūt, 'χᵛarr, χᵛahrīh aržānīk 'kun.*

[j–m] *For notes see p. 218.*

NOTES TO APPENDIX VIII

[a] Cf. Phl. Psalter, p. 35, *bwltšnwhly*.

[b] Reading and meaning from MParthT. *nχšg* (Andreas–Henning, *MirMan.* iii).

[c] *āsnōtak*: translates Av. *āsna-*, cf. BSOS. ix, p. 311.

[d] Text has *hanǰām*, but the parallel *hučašm* of our third excerpt is decisive.

[e] The MSS. vary between *'pat* and *'bē*; but since *'hēh* can only be 2nd sing. ind. or the conjunctive, and the latter yields no meaning in the context, we must take *'tō* as the subject and read *'bē*. The identification of Ohrmazd with *zamān* 'Time' therefore seems to be certain.

[f] *ōstēn-*, 'raise up' is only distinguished from *hangēžēn-* by a single vertical stroke: v. p. 104, n. C.

[g] *dām*: as in NP. 'snare'. Cf. ŠGV. 4. 65–72 (ten times), Skt. translation *vāgura-*; Zs. 3. 16, *dām-ē 'ut χumb-ē*. A close parallel to our passage is ibid. 35. 22: *Airyaman frēstak band[r]-ē 'pat dast dārēt; 'hač 'har 'martōm-ē rāδ i 'bē viturt, aš band-ē hač-iš ākustak 'pat humānākīh i dām ⟨ni⟩vandak 'kē-š murv māhīk pat-iš 'gīrīhēt.*—'Airyaman, the Messenger, holds a fetter in his hand; and from every man who has passed away there hangs a fetter in the likeness of a snare or bond in which a bird or fish is caught.' For *nivandak* in our passage Pāz. has *vañda*, but the reading is assured by Av. *nivanda-*, 'Fessel': cf. also DkM. 337. 14, 21: 338. 4.

[h] For *vānišn* one may also read *'ut χ^v^ašn* (MPT. *χwšn*, 'Lichtheit', *MirMan.* i).

[i] *nivēkēh*: the usual form in Phl. is *nivēkēn-* (frequent in Dk.) and we should perhaps so normalize here. Cf. Av. *nivaēdaya-*, MPT. *nwydg*, Arm. *nuirel*.

[j] *'pat*: supplied from the parallel at the end of excerpt III.

[k] *vitīmās*: v. p. 30, n. A 1.

[l] *astūn-šōn*: *'vēnišn* might as easily be read. We should then have *ham-'vēnišn* 'wholly visible'. For *šōn* v. Bailey in BSOS. vi, p. 947.

[m] *aχ^v^*: presumably 'existence' rather than 'desire'. For the latter v. p. 53, n. 1: cf. MPT. *'wχ*, 'Sinn' (Henning, *Man. Bet- und Beichtbuch*, s.v.).

CHAPTER IX

THE GOD ZURVĀN

(*a*) *The Fourfold God*

It was the purpose of our last chapter to demonstrate from the Pahlavī books themselves and by comparison with the Manichaean data that the supreme god of the Zervanite Zoroastrians was conceived of as tetramorphous, comprising the four hypostases of Time, Space, Wisdom, and Power.

H. H. Schaeder was the first to point out that the tetramorphous Zurvān was present in Zoroastrianism as well as in Manichaeanism;[1] and H. S. Nyberg, with characteristic enthusiasm, took up the idea and carried it very much further.[2] Neither, however, seems to have discerned the basic tetrad—Time, Space, Wisdom, and Power—the existence of which we have sought to prove. Nyberg, however, thought he could discern other Zurvanic tetrads in the Pahlavī books; and it will be among our tasks in this chapter to consider the validity of these.

Turning first to the non-Iranian sources, in this case written in Syriac, we find three deities appearing as apparently coexistent and co-eternal with Zurvān.[3] Their names are Ašōqar, Frašōqar, and Zarōqar. The information supplied by our sources is as usual scanty; and we will therefore reproduce the four passages here:

F 10: 'He [Zoroaster] first recognized four principles like the four elements, Ašōqar, Frašōqar, Zarōqar and Zurvān, and said that Zurvān was the father of Ohrmazd.'

F 5 (i): 'Should we then consider Ašōqar, Frašōqar, Zarōqar and Zurvān to be gods?'

F 8: 'He [Zoroaster] taught first of all the existence of four gods, Ašōqar, Frašōqar, Zarōqar and Zurvān; but did not say what their functions were.'

F 9: 'He [Zoroaster] says also that the elements, that is fire, water, earth and the atmosphere, are gods, but that in sovereignty and divinity they are inferior to the gods Ašōqar, Frašōqar, Zarōqar and Zurvān. It was Frašōqar who engendered Ohrmazd.'

The Syriac sources then tell us very little indeed. All that emerges from their laconically contemptuous accounts is that the three gods are

[1] *Urform und Fortbildungen des manichäischen Systems*, pp. 138 ff.

[2] CCM. 1931, pp. 47 ff.

[3] Theodore bar Kônai, Āδur-Hormizd, Mâr Barhad-Bešabbâ, and the anonymous Syrian re-edited by Nyberg, CCM. 1929, pp. 238–41: v. our texts F 10, 5, 8, and 9.

hypostases of Zurvān, identical yet in some way distinct: this seems clear from the statement of F 9 that Frašōqar engendered Ohrmazd, though the same author says earlier in his narrative that both Ohrmazd and Ahriman were born of Zurvān. In this connexion we may cite Šahristānī's statement that the Light emanated 'persons of light', the greatest of whom was Zurvān.[1] Secondly, it is clear that the four gods are all antecedent to Ohrmazd and Ahriman; and thirdly that they are in some way unspecified connected with the four elements. *A priori*, then, we should expect the four gods to correspond to the four eternals discussed in the last chapter. The names of the gods, however, rule this out entirely.

On the meaning of the terms Ašōqar, Frašōqar, and Zarōqar Nyberg (l.c.) has already said most that is essential. He rightly based his interpretation on the Avestan passage *Yašt* 14. 28, where the words *aršōkarəm maršōkarəm frašōkarəm* occur as epithets of the warrior god Vərəθraγna (Phl. Varhrān, NP. Bahrām). In this series *frašōkarəm* is identical with our Frašōqar: our Ašōqar has merely lost the *r* of *aršōkarəm*: two members of the triad are therefore identical. *Maršōkarəm* was considered by Nyberg to be the semantic equivalent of Zarōqar, and he therefore translated 'qui rend vieux', and in this interpretation Benveniste agrees.[2] The whole sequence Nyberg took to mean 'qui rend viril, qui rend vieux, qui rend splendide'. Having satisfied himself as to the etymology and meaning of the three epithets, Nyberg turned his attention to the question of whether they belonged properly to Vərəθraγna or to Zurvān. The theory advanced in his *Questions de cosmogonie et cosmologie mazdéennes*,[3] which seemed plausible enough, he abandoned later in conformity with his highly original but largely unacceptable theories on the nature of the Iranian religions.[4] His earlier view was that at a time when the Zervanite form of Zoroastrianism was gradually being ousted in favour of a more orthodox Mazdeanism, attributes and epithets once proper to Zurvān were gradually transferred to other deities. The epithets 'who makes virile, who makes bright, who makes old' were thus transferred from the Time god to whom they obviously belonged to the genius of victory who should have no part in them. Subsequently, after radically changing his views on the nature of the god Vərəθraγna, Nyberg found that the epithets were equally applicable to either god. It is fortunately no business of ours to argue for the prior claims of either Vərəθraγna or Zurvān: it is enough that the epithets A(r)šōqar, Frašōqar, and Zarōqar are four times attested as hypostases of Zurvān and that each finds confirmation in an original Zoroastrian text:[5] whether they

[1] Text F 4, § 1.
[2] See note A, p. 246.
[3] pp. 89 ff.
[4] *Religionen des alten Irans*, p. 383.
[5] *Infra*, p. 221.

were transferred from Zurvān to Vərəθraγna or vice versa is in this context immaterial.

That Zurvanic attributes were, however, transferred to other deities is certain. In the course of our investigation we have time and again been struck by the fact that many myths found in our Zoroastrian books show a Zervanite origin, but have almost invariably been restated in order to conform as nearly as possible to Mazdean orthodoxy. Nyberg himself has cited one case that appears to me incontestable—the substitution of the death-demon Astōvihāt in the *Aogəmadaēčā* for the Zurvān (*zamān*) of the *Greater Bundahišn*.[1] Again we find that epithets attributed to Zurvān in the latter work are gratuitously transferred to Rapiθwin, the quite insignificant genius of the midday, in the *Dēnkart*. The parallelism is here so exact that there can be no doubt that such a transfer has taken place. By juxtaposing translations of the two passages here, the reader will be best able to judge for himself:

(i) GrBd. 10. 11 (text Z 1, § 25): 'Time understands more than those who understand much. Time is better informed than the well-informed.'

(ii) DkM. 647. 13: 'Rapiθwin is he who understands more than those who understand and he who is better informed than the well-informed.'[2]

That Rapiθwin has in this case benefited by the degradation of Zurvān from the supreme place in the pantheon seems obvious. The point should not need stressing.

The epithet Zarōqar is once attested (in the Pāzand form *Zarvagar*) in a late Pārsī text as a name of Zurvān.[3] Frašōqar, too, once appears in a Pāzand text (Pāz. form *faršōgar*),[4] but here it has been transferred to Ohrmazd. This again can be regarded as part of the late and post-Sassanian effort to minimize the importance of Zurvān, but the transfer has an additional interest in view of the Syriac text's statement that it was Frašōqar who engendered Ohrmazd. Again, we find the term Ašōqar paralleled in the *aršnōtačin* found in the *Dēnkart*[5] in a cosmological passage associated with Zurvān-Time. How and when these epithets were transferred to Vərəθraγna, or whether indeed they were originally proper to him, is for our present purposes beside the point. In the Zoroastrianism of the Sassanian period they quite certainly were regarded as hypostases of Zurvān.

[1] CCM. 1931, pp. 44 ff.
[2] DkM. 647. 13: *rapiθwin 'ān ⟨i⟩ 'hač ayāpakān ayāpakīhātar, 'ut 'ān ⟨i⟩ *'hač pursišnīkān pursišnīktar.*
[3] v. our text Z 36.
[4] PāzTexts, p. 337: it occurs as the hundred and first and last name of Ohrmazd: cf. the late Pārsī compilation entitled *Farziāt-nāmeh* (ed. Modi), p. 62 (Persian numbering): *zi nām ī faršgar ma'nī'st ẓāhir/ qiyāmat-rā kunandeh ū'st āχir.*
[5] Text Z 20.

Nyberg, having satisfied himself on the etymology of the three words, proceeded to expatiate on their significance. Zurvān, being the god who makes virile, who makes bright, and who makes old, must be the god of puberty, maturity, and old age, the god of life and death.[1] As such he ceased to be a *deus otiosus*, but was a nature god manifesting himself in the rhythm of life and death, though, as we shall see, he came to be popularly identified with death and it is in this capacity that he is known in the Avesta.

Nyberg's interpretation of *fraša-* as 'bright' is disputed by many; but though the etymology still remains doubtful, the OP. passages seem to prove that 'excellent, fine' must be the sense at any rate in Old Persian[2] and probably, too, in Avestan. Literally, then, the three hypostases would be 'the male-maker, he who makes good, and he who makes old'.

The function of the god A(r)šōqar at least seems to be indicated by the parallel *aršnōtačin* of the *Dēnkart*.[3] That the two words belong to the same cycle of ideas is proved by the fact that the first is represented as an hypostasis of Zurvān and as such a first 'principle', while the second is called the 'original seed' from which the 'performance of action' (*kār kunišn*) arises: this 'performance of action' duplicates the 'action of Time' (*zamānak kunišn*). The *aršnōtačin* is also called *kār nērōk*, the 'power of action' or 'ability to act', that is action *in potentia*. Literally translated the word appears to mean 'male-flowing', which can surely only refer to the male semen. Thus *a(r)šōkar* will mean quite literally 'the male-making' or 'author of the male principle'—Zurvān, then, in this case conceived as the father of the Cosmos. From his seed proceeds the entire material Cosmos, just as the human race was later to proceed from Gayōmart. This fits in quite beautifully with what we have already said about the conception and birth of Spihr (the Cosmos);[4] and our argument seems to be nicely clinched by the description of this in the *Greater Bundahišn*.[5]

> The creation of Ohrmazd was fostered spiritually in such wise that it remained without thought, without touch, without movement *in a moist state like semen.*

The same passage, too, seems to give the clue to the cosmological function of Frašōqar, for it goes on to say:

> After this moist state came mixture like (that of) semen and blood; after mixture came conception, like a foetus; after conception came diffusion, such as hands and feet; after diffusion came hollowing—eyes, ears, and mouth; after hollowing came movement *when it came forward to the light.*

[1] CCM. 1931, p. 90.
[2] v. R. G. Kent, *Old Persian*, p. 198, where the literature is given.
[3] *Supra*, p. 221.
[4] *Supra*, pp. 112 ff., 141 ff.
[5] Text Z 1, § 38.

This last sentence fits into both interpretations of Avestan *fraša-*, the first of which (Bartholomae and most other scholars) associates it with Skt. *prāñc-* 'moving forward' and the second of which (Nyberg) takes it to mean bright. Frašōqar, then, will be the god who brings about the birth of the Cosmos, which during the process *moves forward* to the *light*.

This is not indeed in accordance with what the Syriac text F 9 says, namely, that it was Frašōqar who *engendered* Ohrmazd; but we should not, I think, rely too much on this very confused and confusing source,[1] especially as another source says of the three hypostases of Zurvān that Zoroaster himself did not specify their functions.[2] The *aršnōtačin* passage, moreover, and the known meaning of the root *aršan-* (ἄρσην) make it certain that A(r)šōqar is the male principle inherent in Zurvān, and must therefore have engendered the Cosmos.

Leaving Frašōqar aside for the moment, let us consider Zarōqar. This must be connected with the root *zar-* 'to grow old', and the equivalent *maršōkarəm* of Yt. 14. 28 is derived by Benveniste (l.c.) from the root *marz-* 'to rub (away)'. *Ergo*, Zarōqar is the genius who brings on old age and physical decay. Thus we have the three gods corresponding to the three decisive moments in the life of the Cosmos—its conception, its birth, and its passing away.

Even so, we are still confronted with the very obvious connexions between Frašōqar and the *Fraškart* which is the final rehabilitation of the Cosmos corresponding to the Christian resurrection of the Dead and the Muhammadan *qiyāmat*. It would be disingenuous to try to dissociate the two terms, for they are *nomen agentis* and *nomen actionis* of the same compound and must have been associated in the minds of the Zoroastrians themselves.[3] The order of the words in the Syriac accounts on the one hand and in Yt. 14. 28 on the other, however, seems to indicate a difference in the conception of Frašōqar. In the first case we have Ašōqar, Frašōqar, Zarōqar, and in the second *aršōkarəm maršōkarəm frašōkarəm*. If, then, the second series was in fact transferred from Zurvān to Vərəθraγna, *frašōkarəm*, appearing at the end, must be the god who produces the *fraškart*. This series would then represent (i) the god who engenders the Cosmos, (ii) the god who withers it away, and (iii) the god who reconstitutes it or makes it 'excellent'. The series Ašōqar, Frašōqar, Zarōqar, on the other

[1] The same source we had occasion to quote on p. 187.
[2] Text F 8.
[3] p. 221, n. 4 above. The *Farziāt-nāmeh* obviously equates *faršgar* with *qiyāmat-kunandeh*. In PāzTexts 354. 13 we find the form *frašogar-kardār* used as an epithet of Sōšyans, the eschatological 'saviour'. This is presumably a mistake for the usual *fraškart-kartār*, but the mistake shows that the author equated *frašōkar* with *fraškart-kartār* 'he who brings about the *fraškart*'.

hand, would represent (i) the god who engenders the Cosmos, (ii) the god who brings about its birth, and (iii) the god who brings about its decline and death. In any case they are the three gods presiding over the γένεσις, φθορά, and παλιγγενεσία of the Cosmos which is the finite Zurvān. The *aršnōtačin* passage from the *Dēnkart* (text Z 20) shows clearly what the *leitmotiv* of the myth is:

From action *in potentia*, the original seed the Avestan name of which is *aršnōtačin* first (arose) . . .[1] the performance of action with which coincided the entry of Time into action (*zamānak kunišn*). From the performance of action (arose) the completion of action with which coincided the limit of finite Time. The limit of finite Time merges into Infinite Time the essence of which is eternity, and (which means) that at the Final Body what is contingent on it cannot pass away. Even as the religious authorities have said concerning Time: Time was originally infinite; then it became subject to limitation; at the end it returns to the Infinite.

Thus we have the following series:

	(*a*) *Action*	(*b*) *Time*
(i)	*kār nērōk* 'action *in potentia*'.	⟨*akanārak zamān* 'Infinite Time'⟩.
(ii)	*kār kunišn* 'action proper'.	*zamānak kunišn* 'Time in action'.
(iii)	*kār fražāmišn* 'the completion of action'.	*zamān i brīn kanārak* 'the limit of finite Time'.
(iv)	⟨'the return to the state of rest'⟩.[2]	*akanārak zamān* 'Infinite Time'.

Ašōqar would then be the deity which presides over 'action *in potentia*'; Frašōqar would preside over the *fraškart* (= *kār fražāmišn—zamān i brīn kanārak*),[3] the return from action to rest and from the finite to the Infinite. Zarōqar then must be the deity which presides over *kār kunišn*, action performed in finite time, which, proceeding naturally to its appointed term, can literally be said to be growing old. If this is a correct analysis of the data, the series in Yt. 14. 28 is to be preferred to that of the Syriac writers.

The order unanimously preserved by the latter in which Zurvān appears at the *end* of the series can, I think, be best interpreted on the lines suggested above. This series will then represent the following functions:

(i) Ašōqar, presiding over the conception of the Cosmos.
(ii) Frašōqar, presiding over its birth.
(iii) Zarōqar, presiding over its decline.
(iv) Zurvān, representing its reabsorption into the Infinite.

Frašōqar will then be the god who presides over the birth of the

[1] I omit 'through the creation of Ohrmazd' which is almost certainly a Mazdean addition.

[2] Cf. text Z 19: 'action, at its fulfilment, returns to its original state of rest'.

[3] Ibid.: 'Time, when its full term has elapsed, returns to its source which is the Infinite—that is the *fraškart*, the defeat of the Lie, the Resurrection and the Final Body, eternal bliss delivering all creation.'

Cosmos into Time or over its rebirth into the Infinite at the *fraškart*. The former idea would explain why the author of text F 9 speaks of Frašōqar as having engendered Ohrmazd. Had he said 'gave birth to', his account would probably have been correct.

Conception, birth, death, and rebirth—this, then, is probably the true interpretation of the series Ašōqar, Frašōqar, Zarōqar, Zurvān: or again αἰών–γένεσις–φθορά–παλιγγενεσία–αἰών, if we accept a series Zurvān–Aršokar–Maršōkar (Zarōqar)–Frašōkar–Zurvān. The basic idea in either case is the same—the genesis of the finite from the Infinite, the procession of the finite back towards the Infinite, and the 'death' of the finite by reabsorption in the Infinite. It is the story of the 'manifestation' of Infinite Time-Space which in this respect can be compared to the Aristotelian as opposed to the Manichaean ὕλη, and of its ultimate retreat into the unknowable Infinite.

There remains, however, one point which is still obscure. What does Theodore bar Kônai mean by saying that Zurvān and his three hypostases are 'like the four elements', or again (text F 9) that the elements 'fire, water, earth and the atmosphere are gods but that in sovereignty and divinity they are inferior to the gods Ašōqar, Frašōqar, Zarōqar, and Zurvān'?

Theodore refers to the Four Gods as 'principles': similarly the four elements are described as the 'origin (*bun*—principle) of the nature of material things', being themselves the first manifestation of 'matter' (*mātaγ*) and as such called the first 'form'.[1] Moreover, they each have their specific function which the other elements cannot perform:[2] thus, according to Zātspram, water was the element of creation while fire brings about the end of the world.[3] The elements indeed derive directly from Spihr conceived as finite matter[4] and thus form a tetrad in the finite world corresponding to the Ašōqar tetrad in the infinite. The tetrad Ašōqar–Frašōqar–Zarōqar–Zurvān is a quaternity almost in the same sense as the Christian Trinity—four persons in one God of which Zurvān is the eternal origin from which the others eternally proceed. Similarly in the finite Cosmos which is the body of the finite Zurvān, the four elements are the 'form' of

[1] DkM. 120. 22 ff.; cf. text Z 10, 'the elements which are the seed of seeds of material creations'. *v. supra* p. 142, and cf. ŠGV. 4. 88: *či čuñ hamōīn dahišnq bvašni əž čihār zahagq qšq gəθī tan awāž ō čihār zahagq guməžihastan ō vīnāwadā pādā.*—'For it is perfectly clear that since the genesis of all creatures is from the four elements which compose their material body, they must again mingle with the four elements.' Further ibid. 5. 57.

[2] v. ŠGV. 5. 49 ff. (p. 69 in Menasce's translation).

[3] Text Z 5 (*a*), § 50. There does not, however, appear to be agreement on the functions of the four elements. For instance, in text Z 10 air (wind) precedes the other elements.

[4] p. 142 *supra*.

'matter' which itself is the Cosmos. Each of the hypostases of the Infinite Zurvān has its proper function; so, too, in temporality do the four elements have their specific function. Thus they may be correctly described as being 'like' the divine Tetrad but inferior to it 'in sovereignty and divinity'.

As further evidence for the divinization of the elements in Zervanism the so-called 'Song of the Magians' preserved by Dio Chrysostom has been cited and copiously commented on by Cumont, Reitzenstein, and Nyberg.[1] Although we have nothing new to add to what those great scholars have already said, we must, in the interests of completeness, retail again much that has been better said by them.

The myth speaks of Zeus as the first and perfect charioteer of the perfect chariot. This chariot, which is the Cosmos, is guided by the one charioteer and proceeds on its course throughout 'unceasing periods of eternity'. Men can only see the courses of the Sun and Moon, but cannot grasp the movement of the whole. The cosmic chariot is drawn by four steeds of different nature. The first is of infinite beauty and size and is infinitely swift, and its course lies on the outside of the hippodrome: it is sacred to Zeus, winged and shining with the purest light. In it are the Sun and Moon, and the stars appear through it. Of the four horses this is the most brilliant, the most variegated and the most beloved of Zeus. The second horse, which rubs shoulders with it, is sacred to Hera, docile and gentle, and greatly inferior to the first in strength and speed. It is black, but shines with the reflected light of the Sun on the outer side. The third, yet slower than the second, is sacred to Poseidon. But the fourth, says Dio, is the most amazing of all, for it stands firm and immovable, has no wings, and is sacred to Hestia. It, too, is yoked to the chariot, but remains firmly rooted to the ground biting its adamantine bit. There is continual strife between the horses, the two nearest the stationary one leaning upon it and pushing it clumsily: but the outside horse pursues its own course, revolving round the central one as round the turning-post of a hippodrome.

Usually the horses manage to complete their course without hurting one another; but in the course of time the strongest horse starts panting, and its breath heats the others and particularly the fourth. The mane of this last finally catches fire and the whole Cosmos is ablaze. Or, again, it may happen that the horse sacred to Poseidon exerts itself beyond measure and drowns the stationary horse in its sweat. These things, however, happen rarely and only as the charioteer permits.

[1] v. Cumont, MMM. ii, pp. 60–64; Bidez–Cumont, *Mages*, i, pp. 91–97 and ii, pp. 142–52, where the text is given. Cf. also Reitzenstein, *Das iranische Erlösungsmysterium*, pp. 246 ff.; Nyberg, op. laud., pp. 92 ff.; Junker, *Aionvorstellung*, pp. 149 and 161.

According to Cumont the myth is genuinely Magian in origin. The charioteer Zeus (gen. *Διός*) is the supreme god, Zurvān; the horses of Zeus (gen. *Ζηνός*), Hera, Poseidon, and Hestia are the four elements—fire, air, water, and earth. Though they normally proceed in harmony, it sometimes happens that one of them gets over-excited and that the fourth, the earth, is harmed thereby.

After this comparatively intelligible narrative the myth becomes increasingly fantastic. The horses change their forms and fuse their natures until all are vanquished by the strongest and their natures are fused into one. The prize then goes to the strongest, who absorbs the essence of the other three and thereby becomes yet stronger and more brilliant. Rearing superbly, triumphant, and exulting in his victory, he seeks yet further space in which to show his strength and power. This horse, according to the Magians, is the soul of the charioteer.

Here we seem to be very far indeed from the sober world of Zoroastrian orthodoxy; but the ideas of the strife and ultimate fusion of the elements into the fire may well be of Zervanite origin; for Zātspram says that the *fraškart* is brought about by fire and its immediate sequel is the return of the finite Cosmos to the Infinite from which it arose. His description is worth quoting in full, for it shows some similarity to Dio's myth and above all demonstrates the important role played by the elements at the *fraškart*:

On the earth, in the likeness of springs of water, springs of fire will arise in many places. For Ohrmazd created with water and will bring about the end with fire: for water has a nature that illumines the seed and causes it to grow, and fire (a nature) that burns and thwarts it: for when the seed of plants comes to water, it receives the power of growth, and becomes moist.

When the fire appears on earth, the waters begin to sink and the rain ceases to rain till most of the waters on the earth are turned into desert, and the colour of plants on earth turns to the colour of wine(?) because of their union with fire, and they are burnt up and the tillage will be of no effect.

When but three months have yet to pass before the Resurrection, it will come to the great battle, even as in the beginning creation wrestled with the Lie. For ninety days and nights there was war, a battle of thirty days and nights by the rain that smites noxious beasts, of thirty days and nights by the streaming forth of the vapours through which the plants grow, of thirty days and nights by the wind which drives the water on and supports the earth below and above and makes hollows and heights.

But as the great battle in the beginning was by the raining of water and the wind that furthers water, so is the (battle) in the end by the burning and scorching of fire and the fearful wind that makes the fire to blaze.

As (first) for ninety days and nights the gods did battle with the demons and

the Whore, so in the end, manifest and plain, there will be seen by night and in the atmosphere a form of fire in the shape of a man, conceived by the spiritual gods, riding, as it were, a fiery horse, and fearful (to behold): and they shall be freed from doubt.[1]

Here, too, we seem to meet with the idea of fire absorbing all the other elements before being merged into the Infinite. If we wish to pursue the parallel, we may liken water to Ašōqar as being the element and genius of creation respectively, and fire to Frašōqar as being the agent and author of the *fraškart*. Here, however, the parallel breaks down since there is no obvious connexion between Zurvān and Zarōqar and the earth and air. Moreover, water is normally regarded as female and as being the sister and spouse of fire.[2] The parallelism between Zurvān and his hypostases on the one hand and the elements on the other must be confined to the fact that the former are the eternal source of all being, the latter the source of material existence in time. Dio's myth, if it really reflects Zervanite ideas, is mainly interesting in showing Zurvān as the directing force (*τοῦ ξύμπαντος μιὰν ἀγωγήν* = *rāδēnītārīh*) behind the four elements who are thus the terrestrial tetrad reflecting the tetrad of genesis, decay, rebirth, and the Infinite in eternity.

The account of the *'Ulemā i Islām* according to which fire and water were the first things created by Zurvān, and from which Ohrmazd and Ahriman were formed,[3] may fit into our present context. In this case the elements (if fire and water can be taken to represent all four) would proceed immediately from Zurvān and his hypostases; and the statement of the Syriac writer that according to the Magians fire, water, earth, and the atmosphere are gods but inferior in sovereignty and divinity to Ašōqar, Frašōqar, Zarōqar, and Zurvān, would be quite accurate.

Thus in the purely ontological sphere we can discern three tetrads: first the Tetrad of Being—Time (Zurvān), Space, Wisdom, and Power; second the Tetrad of Becoming, Zurvān (the Infinite), Ašōqar, Frašōqar, and Zarōqar—genesis, decay, and rebirth; and thirdly the Tetrad of Matter—fire, air, water, and earth which are the source of all material creation as manifested to man. The last tetrad can, according to the Syriac sources, be regarded as a reflection in the finite of the other tetrads in the Infinite: and fire in this case would be the earthly representative of Zurvān, for, according to Dio, it is the soul of the divine charioteer.

Besides the above tetrads Nyberg thought that three other tetrads—the tetrad of fate, that of justice, and that of the luminaries—were to be found

[1] Text Z 5 (*a*), §§ 49–54.
[2] v. p. 73 and p. 79, n. D.
[3] Text Z 37, § 9.

or inferred in the texts. The first he derived from a passage in the *Mēnōk i χrat* where it is said: 'the whole world proceeds in accordance with the decree (*brēh*) and the (decisive) moment (*zamānak*) and the fixed decision which are indeed Zurvān, the King and Lord of the long Dominion'.[1] Fate then is allotted in three stages: first the original decree, second the moment at which the decree takes effect, and the fixed irrevocable decision when the thing fated is accomplished. This 'process of fate' (*brēh-ravišnīh*)[2] is summed up in Zurvān of the long Dominion, finite Time. The idea recalls the *kār nērōk* (action *in potentia*), *kār kunišn* (the performance of action), and *kār fražāmišn* (the completion of action) which we have already discussed. The operation of fate as applied to individual men, then, can be said to reflect the three stages in the history of the Cosmos.

Again Zurvān—this time the Infinite—appears at the end of time accompanied by Mihr (Mithra), the Genius of Order (Justice—*dātastān*), and Fate,[3] and destroys Ahriman and his creatures, and finally Āz. Whether we can call this a Zervanite tetrad seems a little doubtful: the collocation of Mihr, the Genius of Order, and Fate seems to me rather haphazard, for the triad of justice or order would normally be Mihr, Srōš, and Rašn.[4] However this may be, it is obvious that Zurvān intervenes here together with two deities (Fate and the Genius of Order) which are merely the personification of his functions and with Mihr who is the god of truth, to crush finally the spirit of excess and deficiency, that is disorder, Āz.[5]

In addition to these tetrads Nyberg surmised that Zurvān also formed a tetrad with the Sun, Moon, and Signs of the Zodiac.[6] This, though extremely probable, is not attested in our texts. Similarly we ourselves have suggested that a tetrad comprising the infinite Zurvān, the finite Zurvān, the course of fate, and the genius of the year may be discerned in the *Bundahišn*:[7] this would then be the Tetrad of Time.

Thus we find the following tetrads attested:

(i) *The Tetrad of Being*
Time (Zurvān)
Space
Wisdom
Power

(ii) *The Tetrad of Becoming*
Zurvān (the Infinite)
Ašōqar (the originator)
Frašōqar (he who brings forth)
Zarōqar (he who causes to pass away)

(iii) *The Tetrad of Matter*
Fire (? the soul of Zurvān)

(iv) *The Tetrad of Time* (*uncertain*)
The Infinite Zurvān

[1] Text Z 27, § 5; cf. Nyberg, op. laud., pp. 54–56.
[2] Cf. text Z 1, § 22 and *supra*, pp. 108 ff.
[3] Text Z 8, § 10; Nyberg, op. laud., pp. 58 ff.
[4] See note B, p. 246.
[5] Text Z 8, ibid.
[6] Op. laud., pp. 56–57.
[7] *Supra*, p. 111.

Air	The finite Zurvān
Water	The Course of Fate
Earth	The Year
(v) *The Tetrad of Order* (*justice*)	(vi) *The Tetrad of Fate*
The Infinite Zurvān	The finite Zurvān
Mihr	The Decree
? Srōš—Order (Justice)	The decisive Moment
? Rašn—Fate	The fixed Decision

In these tetrads, then, Zurvān appears first as pure being, second as the source of contingent being, third as the source of matter, as finite time, as cosmic order, and as fate. This, in fact, sums up all that can be said about him, as we shall see when we come to study his nature in greater detail.

Before leaving the subject of the fourfold god we must devote a few lines to a surprising passage in the Persian *Rivāyats*,[1] where Zurvān appears as a deity with *seven* faces and three eyes in each face. Apparently corresponding to each of the seven faces are seven names. These names are transcribed in the Pāzand character: some are already known from other sources, others remain obscure: the names are *waγī*, *Zurvān*, *zarvagar*, *vaχt*, *nawāγ*, *paδyār*, and *yō-framānə*.

Of these *waγī*, *Zurvān*, *zarvagar*, and *vaχt* are easily recognizable; *paδyār* is well known as a word but astonishing in the context. The meaning of *nawāγ* can be guessed with comparative certainty: *yō-framānə* is difficult.

The name Zurvān is self-evident: *zarvagar* is Zarōqar, with whom we are now familiar; and *vaχt* is simply a Pāzand writing of *baχt* 'fate'. *Waγī*, too, is clear: it is a Pāzand transcription of *baγīk* and may thus be connected with our text Z 12 which enumerates the 'categories' of good and evil which correspond to the three castes.[2] Thus it scarcely seems too bold to suggest that we might well have here another Zervanite tetrad—Zurvān, Ohrmazd (*spēnākīk*, priesthood), Vāy (*vāyīk*, warriorhood), and Spihr (*baγīk*, the husbandmen), a conception that emerges fairly clearly from our texts Z 11 and Z 12. This, then, would be the Tetrad of the Castes or social *order*. In support of this theory we may again mention that Mihr-Narsē, whose Zervanite sympathies we sought to demonstrate in Chapter II, made his three sons the titular heads of the three castes.[3]

The three last names of the series, *nawāγ*, *paδyār*, and *yō-framānə* are more problematical. *Paδyār* means 'the adversary' and is the stock epithet of Ahriman. As an epithet of Zurvān, however, it shocks. This is, however,

[1] Text Z 36.

[2] For discussion *v. supra*, pp. 121 ff.

[3] Ṭabarī, Nöldeke, p. 110; cf. *supra*, p. 125.

what the text says and as such it must be accepted. *Nawāγ* can most easily be explained from NP. *navāχtan* (*navāz-*) 'to cherish'. Zurvān, then, seems to be regarded as the cherisher and the destroyer; and *yō-framānə* can then be emended to *dō-framān-ē*[1] and translated as 'the one who has two commands'. This again would give us yet another tetrad—Zurvān, the Cherisher, the Adversary, and the One who commands both. This would then be the Tetrad of Good and Evil.

Such an interpretation does not seem far-fetched; for each of the seven heads of this monstrous god has three eyes. Each head then should represent a different aspect of the god and the three eyes would represent three functions of the same aspect. There should then be seven tetrads in all.

Going back to the tetrads we listed on pp. 229–30 we can definitely accept those we have christened the Tetrads of Being and Becoming: the Tetrad of Fate is almost certainly genuine and the Tetrad of Order probably so. The Tetrad of Matter is not properly a Zurvānic tetrad at all but the reflection in the finite of the Tetrad of Becoming. The Tetrad of Time is a conjecture of my own and may therefore be eliminated. In place of these we now have a Tetrad of Social Order (the three castes) and a Tetrad of Good and Evil. This brings the total number up to six—two certain and the remainder probable. To complete the number seven we can either resort to Nyberg's Tetrad of the Luminaries (Sun, Moon, and the Signs of the Zodiac) or to my own Tetrad of Time. Thus we can reconstruct the nature of the God Zurvān on the following lines:

ZURVĀN
- *Being* (*Time*): Space, Wisdom, Power.
- *Becoming*: Ašōqar, Frašōqar, Zarōqar.
- *Order*: Mihr, Order, Fate (Mihr, Srōš, Rašn).
- *Time* (infinite): finite Time, the Course of Fate, the Year.
- *Fate*: The Decree, the decisive Moment, the fixed Decision.
- *Good and Evil*: The Cherisher, the Adversary, the One who has command of both.
- *Social Order*: Priesthood, Warriorhood, the Husbandmen.

(*b*) *The Infinite Zurvān*

In the Zoroastrian books Zurvān (or more usually *Zamān* 'Time') appears either as infinite or finite. It is now time to discuss the nature of these two and the relationship that exists between them. As the Infinite the essence of Zurvān is pure Being: he is that which has no origin, yet is the origin of all things. He is contingent on nothing, and all things are

[1] *d* and *y* are identical in Pahlavī. *dō* (two), however, should either be written as figure 2 ( ) which scarcely differs from (*yō*, *dō*, *gō*, &c.), or with the Aramaic mask. The reading *dō-framān-ē* suits Zātspram's definition of the role of Time (Z 4, § 9), 'Time is a good helper and right orderer of both.'

contingent on him. He is *abun bun bunōmand*, without origin, yet himself the origin of all and the source of secondary causes. As Time his essence is duration; as Space he is the place of all creation without which creation would be impossible. He is the source of creation:[1] he is the Absolute: he 'was and shall be all'.[2] He 'is unageing, undying, without pain, uncorrupting and undecaying, free from aggression, and for ever and ever no one can violate him nor deprive him of his sovereignty in his proper sphere'.[3] This sphere is simply Being.

Zurvān, as Time and Space, is infinite; and nothing is infinite but he.[4] He is at the same time 'uncircumscribed in space and boundless in essence: and there is no other place or abode that is devoid of him'.[5] He is 'that without which nothing from the first is. Nothing can exist without him or separate from him. But in so far as he is infinite he cannot be understood'.[6] He cannot be comprehended by any intellect, so 'he cannot be comprehended by the intellect of God'.[7] Being infinite, his essence is incomprehensible even to himself; he cannot know himself since it is meaningless to say that he knows his infinite essence by an infinite intellect. 'If', the author of the *Šikand Gumānī Vazār* argues, it is said that 'his essence is infinite and that his intellect is infinite, and that with his infinite intellect he knows that he is infinite, that is false and doubly false. For one thing intellect can only be predicated of a thing that is within the scope of the intellect and comprehensible to it.'[8] Hence he is unknowable to created intellects, unknowable, too, to himself. Nothing in fact can be predicated of him as the Infinite except that he Is, that he is uncaused and the first cause of all that is.

Among the 'Magusaeans' or Magians who had emigrated into the Roman Empire this conception of the supreme god appears to be normal. Thus Philo of Byblus speaks of the god of Zoroaster as 'the first, the indestructible, eternal, unbegotten, without parts, without peer, the charioteer of all that is fair, who takes no bribe, the best of the good, the most prudent of the prudent'.[9] So, too, Cosmas of Jerusalem speaks of the supreme God of the Zoroastrian pantheon as being unseen and the source of all the gods.[10]

(c) *The Finite Zurvān*

It is not difficult to understand that such a conception of Time, once accepted, must have gravely affected the position of Ohrmazd as supreme

[1] Texts Z 14, 15, and 22.
[2] Text Z 16.
[3] Text Z 8, § 7.
[4] Text Z 23, § 53.
[5] Ibid., § 94.
[6] Ibid., §§ 102–4.
[7] Ibid., §§ 66–67.
[8] Ibid., §§ 106–8.
[9] *Apud* Eusebius, *Praeparatio Evangelica* i. 10. 52; v. Bidez–Cumont, *Mages*, ii, p. 157.
[10] Cosmas of Jerusalem, *Ad carmina S. Gregorii*, Migne, xxxviii, col. 461; v. Bidez–Cumont, op. laud. ii, pp. 272 ff.

being in the Mazdean system. Indeed, when the two appear in the same passage, one usually gains the impression that Ohrmazd is an intruder into a circle of ideas where he has no place. The author of the *Šikand Gumānī Vazār* saw this clearly; for if, as he himself says, there is nothing infinite except only Time and Space, what becomes of the godhead, Ohrmazd? The Infinite itself is beyond comprehension and therefore it is both futile to argue about it and unsettling to the uninstructed.[1] Further, he accepts the inevitable conclusion from his own premisses: Ohrmazd cannot be infinite.

> A totality, because it is encompassed on all sides, is called total. That which is encompassed on all sides, is necessarily finite. A God who is aware that he is encompassed on all sides, must be considered finite. If he were infinite, he would be unaware of it. The first knowledge of an intelligent being is precisely to know his own essence, quality, and quantity.[2]

Similarly he accepts the further conclusion that the finite cannot derive from the Infinite:

> The Infinite is not susceptible of division: for the part is divided from the whole, and totality implies limitation. . . . For I cannot conceive of the existence and quality of the source (cause) except by comparison and analogy with the result (effect). Whatever is perceptible in the result (effect) must certainly, in like manner, apply to the source (cause). Since it is to be perceived in the result (effect) that it is made and finite, it may without doubt be deduced that the source (cause) from which the result (effect) derives is also finite.[3]

He therefore flatly denies what is explicitly stated in the *Bundahišn* and the *Dēnkart*, namely, that finite Time was fashioned forth by Ohrmazd from Infinite Time.[4] Further, he diverges very far from the position normally adopted by the *Dēnkart*, namely, that Ohrmazd is co-eternal with Time.[5] The *Dēnkart* theology is plainly an attempt to reconcile the Mazdean and Zervanite positions. The extreme Mazdeans were quite content to accept the logic of their dualistic position, viz. that neither Ohrmazd nor Ahriman were infinite.[6] Zervanism, however, must have so influenced the State religion during the Sassanian period that the extreme Mazdean wing of the Zoroastrian community could no longer rid their religion of the

[1] Text Z 23, § 105.
[2] Ibid., §§ 71–75.
[3] Ibid., §§ 86–93.
[4] Texts Z 1, § 22; Z 2, § 3; Z 19; Z 20; Z 22.
[5] Text Z 15: 'Eternal are the Creator Ohrmazd and the Wisdom of Religion through whose power is goodness, and Space on which matter is (founded), and Time which is his eternity (totality).' Z 17: 'He who *has no origin*, the principle of good, the Creator Ohrmazd is omniscient, omnipotent, universal Lord.' Z 22: 'Time is the source of creation and the eternity (totality) of Ohrmazd.'
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concept of the Infinite or Absolute entirely. By attempting to assimilate Ohrmazd to Infinite Time they arrived at the untenable position that the Good God was infinite but that Ahriman was a separate substance wholly independent of and violently opposed to him. It would be interesting to follow up the Mazdean theology further, but this cannot be undertaken in this work. It is the Zervanite position alone that interests us here.

The question the devotees of Infinite Time had to answer was, How does the Infinite become finite? Again we cannot say with certainty how precisely they solved this riddle because we have no purely Zervanite text that will enlighten us. Ohrmazd thrusts himself into the charmed circle and insistently meddles in matters which, we can be sure, were originally no concern of his. The story of the birth of the Cosmos as of a child we have already discussed:[1] and it would appear to be purely Zervanite, for it is extremely likely that in the *Greater Bundahišn*[2] Ohrmazd has supplanted Zurvān as 'father and mother of creation'. This, however, is the final result of what appears to have been a long process. For while the great majority of our sources speak of the Endless Light as being uncreate, our text Z 20 speaks of it as the result of a complicated process.

This process seems to have been somewhat as follows. We start with the Infinite, hypostasized as Time, Space, Wisdom, and Power. The Infinite, however, neither does nor knows:[3] it Is. Somehow or other by the power (*nērōk*) of Infinite Time God's Wisdom begins to know, apparently in the abstract and without any object of knowledge. From this 'knowing'—which, for lack of an object, can scarcely be described as knowing at all—arises the Aggressor, and this is not in accordance with the will of God. This unwelcome event then produces self-realization in the deity. As a result of the dual process—the knowing of God and the appearance of the Aggressor—God knows himself; 'the divine essence and properties' arrived at knowledge of their own 'ground' (*ōstām*). Knowledge then receives an object: Wisdom knows its 'ground', which is the divine substance itself, Zurvān-Time. This full self-knowledge would then be the essence of Ohrmazd whose 'knowledge is finite, that is, he knows the norm that exists between the two Spirits'.[4] Ahriman springs from the deity's unawareness of himself, Ohrmazd from his self-knowledge; for 'this much knowledge was necessary for the Creator's creative effort'.

This is surely a philosophical reinterpretation of the well-known myth of the generation of Ohrmazd and Ahriman from Time. Ahriman here

[1] *supra*, pp. 128 ff. and text Z 10.
[2] Text Z 1, § 39.
[3] The whole of this paragraph is based on texts Z 19 and Z 20. For the purposes of our argument we are omitting the role of Ohrmazd in the beginning of text Z 20 since he again appears to be superimposed on a Zervanite text.
[4] Text Z 1, § 5.

arises from God's ignorance of himself which, according to the *Šikand*, is a necessary consequence of infinity and therefore brings him to a full consciousness of his own essence which is the beginning of limitation. Then from Ohrmazd, the Creator, arise his Endless Light, his omniscience, and his omnipotence[1]—the tetrad of Ohrmazd. Through these he can proceed to the act of creation.

All this appears to have taken place in eternity, for the limitation of Time is coincident with the act of creation.[2] Rather perhaps it should be regarded as occurring in a sort of twilight between eternity and temporality, between 'being' and 'manifestation'.

The passage of Infinite Time into the finite is dealt with more simply since Ohrmazd has no rival role to play here. Finite Time and Action arise simultaneously since they are interdependent and limit each other. 'Their course proceeds from the first term to the last. Action, at its fulfilment, returns to its original state of rest: Time, when its full term has elapsed, returns to its source which is the Infinite.'[3] Space, too, is limited to form the raw material of the Cosmos: it is 'born' from the Infinite.[4] Finite Space is the 'matter' which later takes on 'form' at the Creator's hands.[5] Thus the fourfold God suffered limitation in order to form and direct the Cosmos. Infinite Time and Infinite Space are reduced to temporality and the limited universe; Wisdom is limited by finding an object of knowledge; and power (the potential) is transformed into action (the actual).

The limitation of Zurvān results in the separation of the component parts of the divine hypostases: the distinction between spiritual (intellectual or ideal, *mēnōk*) and material (*gētēh*), or of 'voluntary' (*kāmīk*) and 'natural' (*čihrīk*) becomes a reality. The relevant text in this connexion is our Z 10, and this has already been fully discussed.[6] Of the four hypostases Wisdom alone can be said to constitute the personality of Ohrmazd in finite Time: limited Time-Space is Zurvān of the long Dominion—matter existing and moving in finite time.

The genesis of Ohrmazd and Ahriman was brought about by the divine knowledge becoming aware of itself; and Ahriman seems to have proceeded from an intermediary state of incomplete knowledge, what Eznik in more everyday language describes as Zurvān's doubt. Thus when the deity finally achieves self-awareness, Ahriman already exists. This, then, is a purely intellectual affair; and Ohrmazd inherits the divine wisdom, while Ahriman inherits the unawareness (later *dušākāsīh* 'wrong knowledge',

[1] Here we have an exact parallel to the Manichaean tetrad—God, his light, wisdom, and power.
[2] Text Z 21.
[3] Text Z 19.
[4] *v. supra*, p. 112.
[5] On the first, second, and third 'forms' v. p. 142.
[6] *Supra*, p. 128.

pas-dānišnīh 'coming to knowledge too late', so, very suitably, in text Z 1, § 3). To judge from the Mazdean texts it would seem that Ohrmazd is also heir to the divine power. One *Dēnkart* text,[1] however, shows that this cannot have been so in the Zervanite system; for, though Ohrmazd is time and again referred to in the Pahlavī texts as being omnipotent, he is here characterized only by Wisdom and the Light of Wisdom, Ahriman by Lying Falsehood and the Darkness of Lying Falsehood. Will, *Power*, Effort, Means, Space, and Time are common to both.

Zurvān himself made finite is primarily the material Cosmos, the so-called 'Endless Form', animated, it is true, by the Spirit of the Power of the Word[2] which proceeds from Ohrmazd, but remaining essentially the material macrocosm and manifesting himself through the operation of fate. He is embodied in the Cosmos, but is also the law by which the Cosmos works. This law manifests itself in the treaty (*patmān*)[3] which Zurvān makes between Ohrmazd and Ahriman. He gives each of the protagonists their appropriate arms and settles the rules for the combat. His law favours neither good nor evil, 'The law (*dātastān*)[4] of Time' is simply to proceed 'from original infinity through limitation involving action, motion and passage, and finally to return back to ultimate infinity'.[5] Thus to him Ohrmazd and Ahriman have little relevance: his 'law' is immutable; finite Time must run its course and it must inevitably lead up to the *fraškart* when the good triumphs and evil is destroyed. For Zurvān of the long Dominion the *fraškart* is death and resurrection into the Infinite—a return to the original state of unawareness and rest.

He is the genius of *rāδēnītārīh* 'direction' or 'control', and he guides all things to their appointed end. With Vāy and Spihr (who are indeed identical with him[6]) he 'protects the creatures of Ohrmazd well and keeps them safe and leads them on to the time of the *fraškart*'.[7] This inexorable progress of Time to the appointed end in fact is far more effective in the defeat of Ahriman than any weapon that Ohrmazd can devise: against it he is powerless. An amusing passage in the *Pandnāmak*[8] appears to say that Ahriman attempts to turn Time backwards, an impossible feat, but one which does credit to the Evil One's instinct of self-preservation. Though

[1] Text Z 18 (*a*).
[2] Text Z 10; v. also p. 130.
[3] For the *patmān* v. *infra*, pp. 248 ff.
[4] Vāy, whose connexion with Zurvān is recognized, is also associated with *dātastān*: cf. text Z 11, § 5, where *dātastān* and *masdātastānīh* are continually used of Vāy.
[5] Text Z 20, § 2; cf. Z 1, § 24; Z 3, § 3.
[6] *Supra*, pp. 126–7.
[7] See note C, p. 247.
[8] Pn. 54 (PhlTexts, p. 49): *Ahriman 'ut 'dēvān : . . čēyōn-šān 'ēn daχšak 'apāč-vīrāδšnīh* ⟨*i*⟩ *zamān*.—'Ahriman and the demons . . . for their sign is to direct time backwards.' This translation is possible, but the syntax of the passage from which the fragment is abstracted is not clear to me.

the end and goal of the law of Time is perfectly clear, it is said to have periods of ascendancy and depression, presumably with reference to the good creation, though the sense of the relevant passage is not quite sure.[1]

The limitation of Time, as we have seen, is the prerequisite for creation of any sort. The Zervanites, arguing from human experience, concluded that Time is a necessary condition of any activity whatsoever: the Creator has need of it as much as man; for

> if God and all the Amahraspands and all material creatures were to come together, they could not bring one single grain of millet into existence without Time. . . . Religion can be taught through Time, and a trade can be taught through Time, and civilized behaviour can be taught through Time: through Time the vine and garden can be cultivated, and through Time do the trees grow, and through Time do they yield up fruit; and through Time can one practise one's trade: and all things in existence are perfected through Time. It cannot be said that there was a creator when Time did not exist. If anyone should say that the function of Time is the night and day, it must be known that there was a long period when day and night did not exist yet Time existed.[2]

Time, then, is as necessary to Ohrmazd, the Creator, as it is to Ahriman, for 'Time is a good helper and right orderer of both'.[3] Just as Ahriman is the Adversary and opposite of Ohrmazd, so is Āz the natural adversary and opponent of Zurvān of the long Dominion; for the latter represents the functioning of the natural law and Āz disturbs and upsets it.[4] We have already suggested that Āz is the personification of Zurvān's 'doubt' and 'desire' mentioned by Eznik; and although there is no suggestion in any Zoroastrian book that she is antecedent to Ahriman as she appears to be in the Manichaean system, the fact remains that the destruction of Āz is the last act in the cosmic drama: only after the annihilation of the power of disorder which she represents can the finite Cosmos be reabsorbed into the Infinite. Thus it is natural and fitting that the *Mēnōk i χrat* should ascribe the destruction of Āz to the Tetrad of Order—Zurvān, Mihr (who sees to it that the terms of the treaty are not infringed), the Genius of Order (*mēnōk i dātastān*), and Fate.[5]

The opposition existing between Zurvān and Āz has nothing to do with moral goodness. Zurvān is not good; he is the natural law which takes no cognizance of good or evil. He is 'dyed' with the colour of good and evil 'because the evil of the Aggressor comes upon creation from without to confound it'.[6] In fact the whole *raison d'être* of finite Time may be said to

[1] The passage in question is DkM. 57. 20 ff.
[2] PersRiv. Hormuzyār, ii, p. 75: p. 443 in the translation of Dhabhar. Cf. Widengren, *Hochgottglaube*, p. 278.
[3] Text Z 4, § 9.
[4] *Supra*, pp. 171 ff.
[5] Text Z 8, § 10.
[6] Text Z 12, § 5.

be to bring about the mixture of good and evil in which evil is bound to be finally annihilated.[1] This seems to be fairly clear from the two recorded instances in which Zurvān as a personal god interferes in the affairs of the Universe.

The first occasion is when he makes the treaty between Ohrmazd and Ahriman and hands the latter 'an implement (fashioned) from the very substance of darkness, mingled with the power of Zurvān, as it were a treaty'. This most sinister weapon could scarcely be put into the hands of Ahriman unless Zurvān himself willed the mixture of good and evil, though knowing at the same time that Āz (concupiscence) would, in the last resort, prove the undoing of the kingdom of darkness. It is a long-term plan with very unpleasant consequences for the powers of light in the earlier phases.

Zurvān's second intervention can also be explained along the same lines. This myth is told by both the *Bundahišn* and Zātspram:[2] Zurvān decrees that Gayōmart, the Righteous Man and first parent of the human race, shall live for thirty years after Ahriman has delivered his victorious attack on the material world. Neither the *Bundahišn* nor Zātspram attempt to explain this unique intervention of the personal god Zurvān in the affairs of the human race. Schaeder considered that the prolongation of Gayōmart's life was due to astrological reasons since Saturn had to rise to a prominent position in order to cause his death.[3] According to Widengren it is a case of Zurvān giving Ahriman a free hand.[4] If, however, we remember that Zurvān of the long Dominion is himself the macrocosm and Man the microcosm, the purpose of Zurvān's intervention can be readily explained. Gayōmart was the holiest of the creatures of Ohrmazd and his creation laid Ahriman low for three thousand years.[5] The defilement of the macrocosm, however, had already taken place; and since Man, the microcosm, is merely a small-scale replica of the macrocosm, his defilement forms part of a fixed plan the culmination of which is the annihilation of evil and disorder through mixture. The method by which Gayōmart was defiled has already been gone into in detail. By prolonging Gayōmart's life Zurvān makes possible the union of the Righteous Man and the Whore and so the propagation of the human race in the 'mixed state'. Man, then, like the macrocosm itself, is subjected to the attacks of concupiscence until the latter is finally laid low in the last days.

[1] Cf. particularly text Z 1, § 12: 'then Ohrmazd, in his omniscience, knew that if he did not fix a time for battle against him, then Ahriman could do unto his creation even as he had threatened; and the struggle and the mixture would be everlasting.'

[2] See note D, p. 247.

[3] *Studien zum antiken Synkretismus*, p. 218. For the astrological interpretation of the passage v. Taqīzādeh, *Gāh-šumārī dar Irān i qadīm*, p. 332.

[4] Widengren, *Hochgottglaube*, p. 287.

[5] *Supra*, pp. 183–4.

(*d*) *The God of Death*

In all we have said so far much conjecture has had to be injected into the narrative to supplement the considerable *lacunae* which exist in our knowledge of this dispossessed god. It is, then, with some sense of relief that we turn to an aspect of this deity of which there can be no doubt. Zurvān is the god of death. There is a passage in the first chapter of the *Bundahišn*[1] which has already been amply treated by Nyberg and which he regarded, mistakenly I think, as a Pahlavī hymn in verse written in honour of Zurvān.[2] The very close resemblance of this passage to *Aogəmadaēčā*, § 57, and the fact that it is introduced by the phrase 'as it says in the Religion', the usual way of introducing a passage translated from the Avestan, seem to preclude any theory that this is an original Pahlavī verse. Be that as it may, this is what we read:

> Time is mightier than both creations,—the creation of Ohrmazd and that of the Destructive Spirit. Time understands action and order (the law, *dātastān*). Time understands more than those who understand. Time is better informed than the well informed; for through Time must the decision be made. By Time are houses overturned—doom is through Time—and things graven shattered. From it no single mortal man escapes, not though he fly above, not though he dig a pit below and settle therein, not though he hide beneath a well of cold waters.

Time is here, of course, finite Time as it affects man in his everyday life. It is no longer the incomprehensible abstraction speculation about which seemed so pointless to the author of the *Šikand Gumānī Vazār*; it is 'nearer to man than the jugular vein'. It is mightier than the creations of Ohrmazd and Ahriman because both are dependent on it for their existence. It understands action and order because action cannot be performed except in Time,[3] and Time is the Genius of Order. It is understanding because it knows the outcome of the battle which it has itself initiated.[4] It is well informed because it is the god of justice[5] and Mihr is its helper,[6] 'who has a thousand ears and ten thousand eyes'[7] and whose vigilance nothing escapes. The decision must be made through Time, for Time is the Lord of Destiny and predetermines all decisions.[8] Time overturns houses because it is the god of decay and death[9] and cannot be escaped. Time, in short, is the god of fate and death.

[1] Text Z 1, § 25.

[2] ZDMG. lxxxii, 1928, pp. 222–35; CCM. 1931, pp. 42 ff.

[3] Text Z 20, § 2, and Z 19: 'Ohrmazd, by his omniscient wisdom and the projection of his will, fashioned a limit for Time through action and for action through Time.'

[4] pp. 231–2.

[5] pp. 58 ff. and 229 ff.

[6] Cf. the tetrad of MX. 8. Mihr, the Genius of Order, Fate, and the Infinite Zurvān.

[7] Yt. 10 *passim*.

[8] Cf. the Tetrad of Fate, p. 230, and *infra*, Chapter X.

[9] *Supra*, pp. 219 ff. on Zarōqar and our immediately following remarks.

That Zurvān was from an early date regarded as the god of death seems proved by the following considerations. The later portion of the *Bundahišn* passage cited above is exactly paralleled in *Aogəmadaēčā*, § 57, where the subject is Astōvihāt, the demon proper of death. Nyberg was almost certainly right in regarding Zurvān as being the original subject of the *Aogəmadaēčā* verse. Astōvihāt, he argued, must have been a later substitution,[1] for here we are in the presence of a god—a fearful and dreaded god, but a god none the less—for language like this in no way befits one of the demons who may terrify but cannot inspire awe.

In the Avesta, too, the only positive information we can glean about the nature of Zurvān is that he made the path which leads to the Činvat bridge where the souls of men must face the judgement.[2]

> The demon . . . Vizarəša . . . after binding it, carries off the soul of . . . men whose life is short. (The soul) of wicked and righteous alike proceeds along the paths created by Zurvān to the Činvat Bridge created by Mazdāh (Ohrmazd).

Here Zurvān is quite clearly the god of death, and Nyberg may well be right in contrasting him here with Ohrmazd as the god of eternal life.[3]

In the Pahlavī books, too, we meet Zurvān as the god of death. We have already noticed that these books prefer to speak of Zurvān as Zamān (Time) except when he appears as a personal god. This apparent aversion to the name Zurvān may in many cases be dictated by deliberate policy on the part of the later Mazdeans, whose efforts to eliminate, disguise, and conceal the father of Ohrmazd and Ahriman have caused modern scholars and not least the present writer so much trouble. Alternatively it may be that the name Zurvān had come to be so closely associated with death that the translation *zamān* (time) was preferred in less sombre contexts; for on the face of it it seems remarkable that when Zurvān appears as death he not infrequently does so under his own name.

'For Zurvān there is no remedy. From death there is no escape',[4] we read in a Pahlavī text. Or again in the pleasant fable of Yavišt i Friyān and the Sorcerer Axt: 'The seventh question he asked was this, "What is that thing which men would fain conceal, and which they cannot conceal?" Yavišt i Friyān said, "Mayst thou in life be in misery, thou accursed villain and heretic (*sāstār*), and mayst thou in death fall to hell; for that is Zurvān whom no one can conceal, for Zurvān reveals himself of his own accord." '[5]

In another passage the god of death appears simply as Time (*zamān*): 'As to him whose eye Time has sewn up, his back is seized upon and will never rise again; pain comes upon his heart so that it beats no more; his

[1] CCM. 1931, p. 45.
[2] Text A 1.
[3] Op. laud., pp. 122 ff.
[4] Text Z 25 (*b*).
[5] Text Z 25 (*a*).

hand is broken so that it grows no more, and his foot is broken so that it walks no more. The stars came upon him, and he goes not out another time: fate came upon him, and he cannot drive it off.'[1] Here Time appears most clearly as the god of death. Fate and the stars accompany him, and it is Time who closes the eyes of the dead. The picture of Time sewing up the eyes of the dead smacks of popular religion, and it is interesting to note that Firdausī has a couplet which is verbally almost identical with our passage, though the meaning is different. This serves as confirmation in detail of what even a casual reading of the *Šāhnāmeh* makes sufficiently plain, namely, that Firdausī's religion is Zervanite fatalism at its most depressing and pessimistic. It shows, too, that Firdausī must have been conversant with the more popular Pahlavī religious texts. 'You cannot drive off death from your body,' he says, 'no one can sew up the eye of Time with a needle.'[2] In the Pahlavī we have *zamān handōχt čašm*, in Firdausī *na čašm i zamān kas ba-sūzan bi-dūχt*: similarly in the Pahlavī one cannot *drive off* fate, and in Firdausī it is death that cannot be *driven off*. 'Drive off' is in each case *s(i)pōχtan*.

One last quotation will suffice to emphasize still further Zurvān's role as the god of death; and this is worth quoting if only as a parallel to any of the hundreds of passages in Firdausī which play on the same theme and which has served as a sombre *basso ostinato* to Persian poetry ever since. It is from the *Žāmāsp-nāmak*:

> Gayōmart was created by Ohrmazd; but when his time was come, Ahriman destroyed him. And again every one of the rulers who lived in former times could do nothing when Time came upon them—and especially Tahmōrup who rode Ahriman as his steed for thirty years; for when his time came, he could not preserve himself from death.[3]

If Tahmōrup, who performed the considerable feat of riding the Devil for thirty years, could not escape from death, the sinner would be foolish to hope for a better lot: 'in bodily form Time drives him back; and they cut off his head and show him the punishment of hell'.[4]

If, then, Zurvān is so markedly a god of death, it will be as such that he appears in the tetrad Ašōqar, Frašōqar, Zarōqar, Zurvān, in so far as this tetrad refers to the life of man. The tetrad will then preside over conception, birth, decline, and death. Zurvān in whom the three hypostases are

[1] Text Z 26 (*b*).
[2] ŠnV. i. 324. 147: *na marg az tan ī χᵛīš bi-tvān sipūχt | na čašm ī zamān kas ba-sūzan bi-dūχt*. Cf. ibid. ii. 567. 815: *ču čašm ī zamāneh bi-dūzam ba-ganǰ | sazad gar sipihr-am na-dārad ba-ranǰ*.—'How should I close the eye of Time with treasure? It were right if the firmament kept me not in anxiety.'
[3] Text Z 26 (*a*).
[4] PhlRiv. 15. 7 (p. 41): *'ut-aš 'zamān tanōmandīhā 'apāč 'kunēt, 'ut-aš sar 'bē 'brīnēnd 'ut-aš pātufrās i dōšaχᵛ 'bē nimāyēnd.*

summed up will then be the god of man's short span on earth, just as he is the span of the macrocosm's life in time. Thus, as Nyberg has already said, he is not only the inaccessible sky-god who controls an inexorable fate; he is the god of the earth too, of life and death, birth and decay, both in the animal and vegetable kingdoms. This conception seems to have passed into the Mithraic religion of the Roman Empire, for there we find Kronos-Zurvān called *frugifer*.[1] The same idea is present in the *Bundahišn*, where it is Spihr who is the body of Zurvān who dons the dark blue garment of the husbandmen[2] because 'its office is to rule the destinies of the world aright even as that of the husbandmen is to till the soil and to deliver up' its produce. From the Infinite, then, through the macrocosm Zurvān reaches down to man bringing him life and death and maybe an insubstantial resurrection.

(*e*) *The Testimony of Firdausī*

Before closing this chapter a few words must be said on a passage from Firdausī which appears to be of the greatest importance for our purpose, for it expounds views which seem to be an epitome of popular Zervanite doctrine and which thus supplements the evidence we have hitherto culled from the Pahlavī books and from the Armenian, Syriac, and Greek writers. Moreover, it presents us with a picture of the Time-God reigning in his own right: there is no mention of either Ohrmazd or Ahriman, and there is thus no overlarding with Mazdean ideas which has hitherto made it so arduous a task to sift what is genuinely Zervanite from Mazdean accretion, emendation, or falsification. The passage in full is reproduced as text F 13 in our second part.[3]

First, a word or two on the context of this little text. Zāl, the father of the great Iranian hero Rustam, is summoned by the king to appear before the *mōbads* or religious authorities to answer a series of questions on religious matters. He is in fact required to undergo an examination on his catechism. I am inclined to think that this is based on a Pahlavī version, for we have an extant example of this genre in the little Pahlavī text, the *Yavišt i Friyān*. Here the hero, Yavišt, is put through a similar examination on matters of religious general knowledge by the sorcerer, Aχt. The penalty of failure was to have been the razing of his city to the ground. Both stories belong to the 'religion of the people'; but Firdausī's is unquestionably

[1] Arnobius, *Adversus Nationes*, vi. 10, p. 221, Reifferscheid; *apud* Cumont, MMM. ii, p. 58: 'inter deos videmus vestros leonis torvissimam faciem mero oblitam minio et nomine †frugiferio nuncupari'.

[2] Text Z 2, § 6.

[3] The section of the text which directly concerns Time was reproduced by I. F. Blue in *Indo-Iranian Studies . . . in Honour of . . . Sanjana*, p. 61.

Zervanite while the Yavišt story is not. This would be enough to explain the loss of the Pahlavī original if it existed.

Zāl is required to answer six questions put to him by the *mōbads*. They are as follows:

(i) What are those twelve noble cypresses which grow majestic and luxuriant, and each one shoots forth thirty boughs, and they neither wax nor wane?

(ii) Two horses, precious and fleet of foot, move forth, the one like unto a lake of pitch, and the other lustrous as white crystal: they move, and they both hurry on, but never do they catch each other up.

(iii) Thirty horsemen passing in review before the King,—one was lost: but if thou look aright, all thirty are back again when thou dost number them.

(iv) There is 'a meadow which thou dost see full of green herbs and streams. A man with a great sharp scythe stalks proudly towards the meadow; moist and dry together he mows down, and if thou make supplication, he hears thee not'.

(v) Two lofty cypresses (there are) growing like reeds in a billowy sea: a bird has his dwelling-place upon them; at eventide its seat is on the one and at dawn on the other. When it flies from the one, its foliage withers; it alights on the other and it gives out a scent of musk. Of these two one is ever fresh, but the foliage and fruit of the other are withered.

(vi) 'In a mountainous country I found a strong citadel. Wise men from that citadel chose on the plain a thorny place; they built buildings whose top reached to the Moon: some became servants and some leaders. They think no more of that citadel and no one speaks or makes mention of it. An earthquake arises on a sudden and their land and habitation completely disappear. Necessity brings them (back) to that citadel and brings them long forebodings.'

These are the questions with which Zāl is confronted; and here are his answers, all of which met with the approval of his examiners. The order of his answers does not correspond to that of the questions; but for convenience we will keep the same order in the summary of his answers which follows.

(i) The twelve cypresses each with thirty boughs. These are the twelve new moons in the year, and the thirty boughs the thirty days of the month, for 'such is the revolution of Time'.

(ii) The black horse and the white. Both are Time: they are night and day; they measure the time (*dam* 'breath') of the firmament.

(iii) The thirty horsemen one of which disappears and reappears. These are the days of the month; and the new moon is the one that disappears and reappears.

(iv) The man with a sharp scythe. 'This is the wood-cutter Time, and we are like the grass. Alike to him is the grandson, alike to him the grandsire: he takes

account of neither old nor young; whatever prey comes before him, he pursues. Such is the nature and composition of the world that save for death no mother bore a son. He enters in at one door and passes out through another: Time counts his every breath.'

(v) The two lofty cypresses in which a bird has its dwelling. These 'are the two arms of the lofty firmament through which we rejoice and (through which) we are grieved'. The bird is the Sun from which is fear and hope for the world.

(vi) The citadel and the thorny place. The citadel is 'the house of eternity' (*dirang*) and place of reckoning. The 'thorny place is this transitory abode which is at once pleasure and treasure and grief and pain. It counts the breath you breathe, it gives increase and carries it away. Wind and earthquake arise and raise grief and lamentation in the world. All our toiling remains in the thorny place: we must pass on to the citadel. Another will taste the fruits of our toil, but for him too they will not endure, and he too must pass on. So has it been from the beginning; so it is, and this will never grow old (change). If our riches are a good name, our soul will in the end be honoured. If we practise concupiscence (Āz) and twist and turn, (the result) will be manifest when we pass from life. Though our palace reach even unto Saturn, nought will remain for us but a winding-sheet. When brick and earth are heaped upon our face, everywhere is there fear and care and anguish.'

All the essential elements in the Zervanite scheme of things are present in this passage—the 'house of eternity' and 'this transitory abode', surely the Infinite and the finite Zurvān; day and night which are the Light and the Darkness, 'both' of which 'are Time'; the day, the month, and the year —the divisions of finite Time; the two arms of the firmament (*s(i)pihr*) which distribute joy and sorrow—the goodly and the evil Spihr; the wood-cutter Time—the god of death; and finally, as if obligingly to substantiate our thesis, the demon Āz. The whole passage revolves round Time in its multifarious and invariably sinister manifestations. Time, the firmament, fate, and death and the blank unknowable Infinite beyond—and everywhere fear and care and anguish: this, reduced to its simplest elements for simple minds, is the religion of the Great and Just God, Time.

This is not Arab-Muhammadan fatalism; it bears an unmistakably Iranian stamp, for Firdausī's background throughout his great national epic is, in religion as in the vast pageant of legend and history which he unfolds, through and through Iranian. The *mōbads are* the Zoroastrian clergy and Zāl *is* a Zoroastrian catechumen. Both are expressing the genuine religion of Time which the contemporary Zoroastrian Church had by now probably proscribed. Even the details correspond in places to the texts we have so laboriously essayed to analyse. Thus in Firdausī the 'house of eternity' is *sarāy-i dirang;* and in the Pahlavī sources the essence of Infinite Time is

described as *drang* 'duration':[1] 'the essence of Infinite Time is eternal duration, undivided into past and future; that of finite Time is transient duration, divided into future and past'.

Again, the 'two arms of the lofty firmament through which we rejoice and through which we are grieved' are the good and evil Spihr, the first of which bestows good things in abundance and the second of which begrudges them.[2] Similarly the concept of night and day which *are* Time bring to mind the two Spirits, the good and the evil, or rather the light and the darkness which preceded them and which proceeded from Time or Space.[3] This must almost certainly be a very ancient belief, and the story of the birth of Ohrmazd who is 'sweet-smelling and light' and Ahriman 'the dark and hideous' from Zurvān[4] is most naturally explained as an adaptation of an old nature myth to the Zervanite interpretation of the Gāθic passage Ys. 30. 3, where Ohrmazd and Ahriman are said to be twins. The myth, curiously enough, survives in Armenian popular belief, where we find Žuk or Žamanak (= Zurvān or Zamānak) represented as a white-haired old man who sits on a mountain holding two balls of thread in his hands, the one white and the other black.[5] These he rolls alternately down the mountain side, and while he rolls the one down, he draws the other up. The white and black balls of thread are the day and night. The survival of this idea in the Iranian national epic on the one hand and in Armenian folk-lore on the other seems adequate evidence that Damascius or his source Eudemus is right in suggesting that the genesis of light and darkness from Time is prior to the genesis of Ohrmazd and Ahriman.

In Firdausī again the days, the months, and the year all bring us back to the 'Time' passages in the *Bundahišn*, the *mēnōk i sāl* or Genius of the Year[6] and the correspondence between this and the cosmic year of twelve thousand years on the one hand and the firmament on the other with the twelve Signs of the Zodiac each with its thirty degrees.[7] Lastly there is the figure of 'the wood-cutter Time' whose identity with Zurvān as god of death is beyond all doubt, and the appearance of Āz-concupiscence singled out alone from among all the demons, the vices, and imperfections for dishonourable mention. Little or none of this can be coincidence. Firdausī is here giving us a succinct account of the religion of Time as it was once

[1] Texts Z 16 and 22. The use of NP. *dirang* in the sense of 'duration, eternity' is further proof that Firdausī was using Pahlavī material. In NP. the word ordinarily means 'delay'.

[2] Text Z 3, § 3.

[3] Text G 1 (Damascius on the authority of Eudemus of Rhodes).

[4] Text F 1, §§ 48, 49, and 55.

[5] Abeghian, *Der Armenische Volksglaube*, pp. 52–53; cf. I. F. Blue, op. cit., p. 72; Gray, *The Foundations of the Iranian Religions*, p. 127; Junker, *Aionvorstellung*, p. 178.

[6] *Supra*, p. 134.

[7] *Supra*, p. 144, n. E.

expounded in Īrān and in which Ohrmazd and Ahriman appear to have had no place.

Thus Firdausī's evidence corroborates much that we have discussed already and in some cases substantiates arguments we had not dared to press. Thus the impression that we have gained all along that Zurvān is originally a god concerned with matter and not with spirit seems to be borne out by Firdausī's hopeless testimony: for there is no word of heaven, redemption, release, of punishment for evil done or reward for good achieved. The best that can be offered is this: 'if our riches are a good name, our soul will in the end be honoured. If we practise concupiscence and twist and turn, the result will be manifest when we pass from life.' What a prospect! Yet even so he is not sure, for in what this 'honour' consists—whether it be an honourable estate in the 'house of eternity' or merely 'honour' from the lips of men as yet unborn—is left utterly obscure; and as to the concupiscent, their fate will be manifest when they are dead —yet we do not know to whom and where, 'for a veil is drawn over our ultimate lot'. And 'when brick and earth are heaped up on our face, everywhere is there fear and care and anguish'.

All that is known is that after our brief and miserable sojourn in this valley of tears we must pass on to the 'house of eternity' which, according to the *Dēnkart*, is the 'essence of infinite Time'. Here we can expect no ecstatic union with the One, no merging of the self into the Self as of a drop into the sea: all this seems foreign to this starkly stoic religion of unrewarded self-control. Man—who is the microcosm—will be swallowed up in the Infinite just as Zurvān of the long Dominion—the macrocosm—will return to the Infinite Zurvān, where motion finds eternal rest in an Infinite which neither understands nor is capable of being understood.

NOTES TO CHAPTER IX

A. According to Nyberg and Benveniste (MO. xxvi, p. 178) *maršōkara-* is connected with Arm. *ma(r)š* 'worn out'. The form *zarōqar* must be derived from an Av. **zarvō-kara* from the base *zarvan-* (Av. *zaurvan-*), just as we have *aršōkara-* from *aršan-*; cf. Benveniste, *Vṛtra et Vṛθragna*, p. 65. Nyberg's interpretation of these words supersedes the attempts of previous scholars (cf. Junker, *Wörter und Sachen*, xii, 1929, p. 156; Scheftelowitz, *Arch. für Relig.* xxviii, p. 236; Markwart, *Gāthā Uštavati*, p. 35). Wikander's identification (with metathesis) of *marša-* with Skt. *mrakṣa-* 'destruction' (*Vayu I*, p. 118) seems equally possible. Semantically there is little to choose between the two in our context.

B. *Supra*, p. 109. The Genius of Order (*dātastān*), moreover, is probably a description of Srōš who is called the 'Genius of the Mean' (*mēnōk i patmān*) in text Z 5 (*a*), § 44. For the intimate connexion of *patmān* and *dātastān* see *infra*, p. 249,

together with the appendix to Chapter X. Further, in the *Bahman Yašt* 7. 28, Mihr, Srōš, and Rašn actually appear together as the principal agents of the *fraškart*. I can quote no case of Rašn being identified with Fate, and consider that the *Mēnōk*, which is so very much preoccupied with the workings of fate, may have substituted the latter for the god of justice *par excellence* in this passage.

C. ZXA. 249. 16: *Vāy i aparkār i tarvēnītārtom 'hač 'an-ē dāmān, θiβāš i χᵛaδāt, Zurvān zamān ⟨i⟩ akanārak 'ut Zurvān zamān i dērang-χᵛatāy 'kē dāmān i Ōhrmazd hupānakīhā 'ut druvist-dārišnīhā 'ō fraškart zamān aδēnēnd.* The last word corresponds to MPT. *'dyn-* 'herbeiführen' (Andreas–Henning, *MirMan.* ii): cf. DkM. 822. 22, *aδēnītār i driyōšān*; ibid. 470. 12, *aδēnēnd 'ō 'ān i yāvētānīk anākīh.*—'They lead them to eternal torment.' Cf. also Dd. 6. 4, where *aδēnd* seems to be haplography for *aδēnēnd*. Perhaps *aδēnītār* should be read in DkM. 797. 22 (*'DYNWT'L*) and 798. 2 (*'DYN'T'L*).

For Time as the genius of *rāδēnītārīh* 'direction' cf. text Z 13: 'Time which is the eternity of Ohrmazd, for it is the genius of *rāδēnītārīh*'; Z 18 (*b*), 'Matter is ruled by these six things, by Time, *Space, wisdom, power, means, and effort.'

D. GrBd. 68. 13 ff.: *'pat spihr i Gayō(k)mart paytāk 'būt 'ku 'andar aβigatīh 'pat kōχšišn ⟨i⟩ aχtarān ⟨'ut apāχtarān⟩ 30 'sāl zīvast; čēγōn guft Zamān 'pēš 'hač aβigat 'ku Gayō(k)mart ⟨i⟩ takīk 'ō 30 zimastān zīvandakīh 'ut χᵛatāyīh brēhēnīt.*—'In the horoscope of Gayōmart it was revealed that he would live for thirty years during the period of (Ahriman's) assault when the stars (and planets) strive together: for it is said that before the assault Time ordained that the valiant Gayōmart should live and rule for thirty winters.' Similarly Zs. 2. 19: *'ut-aš 'apar frēstīt Ast⟨ō⟩vihāt 'apāk 3000 uzvārtān yaskān i 'χᵛat 'hēnd vīmārīh i gōnak gōnak 'ku-š vīmārēnēnd 'ut margēnēnd Gayō(k)mart: 'ut-šān 'nē vindāt čārak. 'čē vičīr 'būt i brīnkar Zurvān 'pat bun 'andar 'āmatan i Ahriman 'ku 'apar 'ō 30 zimastān Gayō(k)mart i t⟨ak⟩īk 'ān i 'ǰān bōžišn frāč brēhēnom.*—'And Astōvihāt was sent against him together with three thousand chosen diseases, that is illnesses of different kinds, so that they should make Gayōmart ill and cause his death: but they could find no way of doing this. For such was the decision of Zurvān who fixes (all) decrees, "When Ahriman first enters (the creation of Ohrmazd), I decree that the life of the valiant Gayōmart shall be spared for thirty winters."'

CHAPTER X

THE LAW AND FATE

(*a*) *The Treaty and the Mean*

WE have already seen that Zurvān of the long Dominion manifests himself as order and fate. Before proceeding to the much written up subject of fate in the Zervanite religion we must say a few words on Zurvān, the Genius of Order (*mēnōk i rāδēnītārīh*).[1]

In the Pahlavī books Zurvān of the long Dominion, finite Time, is represented as being fashioned forth from Infinite Time: he is the fixed term set for the battle between Ohrmazd and Ahriman, and as such is described as *patmānak* or *patmān*,[2] 'a treaty' extending over 'nine thousand winters'.[3] 'Till it is completed no one can change it or make it different.'[4] This 'norm' of Time leads inevitably to the defeat of Ahriman and the final overthrow of Āz who is disorder; and Zurvān as finite Time thus leads the material world to the final rehabilitation at the *fraškart*.[5] This, then, is the 'norm'—creation—the progress of created things in time—and the rehabilitation of creation at the *fraškart*.[6] What happens—and however many successes Ahriman may gain—is immaterial: the *dātastān*, the 'order, proper function, or law' of Time, is simply to proceed 'from original infinity through limitation involving action, motion, and passage and finally to return back to ultimate infinity'.[7] In the interim period Time who helps *and directs* both good and evil equally,[8] is itself 'dyed' with the colour of good and evil;[9] and the evil in finite Time often seems to predominate. This is very much played down by the *Bundahišn*, but according to the Christian sources the practical rulership of the world in time is given to Ahriman.[10] This, however, makes no difference: the 'norm' of finite Time must lead up to the *fraškart*, and nothing that the powers of darkness can do can alter or prevent it. How they found a way of attacking this 'norm' itself we shall shortly have occasion to relate.

One passage from the *Dēnkart* deserves especial attention in this context, for it seems to show traces of the basic Zervanite doctrine found in the non-Zoroastrian sources, but heavily censored in the Pahlavī books—the

[1] Text Z 13.
[2] Text Z 1, § 13 etc.
[3] Text Z 8, § 9.
[4] Ibid.
[5] pp. 236 and 247 n. C.
[6] Cf. text Z 5 (*a*), § 21: *dām-dahišnīh, dēn-ravākīh, fraškart-kartārīh*, 'creating of creation, the progress of Religion, and the accomplishment of the *fraškart*'.
[7] Text Z 20, § 2.
[8] Text Z 4, § 9.
[9] Text Z 12, § 5.
[10] p. 69 *supra*.

doctrine of an essential defect in God himself, the doctrine of Zurvān's 'doubt'. The translation unfortunately is not completely certain, but the meaning seems to be clear. In this passage the author is discussing the interesting conception of Time being 'dyed' with the colour of good and evil. He goes on to say:

> From a single inconsistency *in potentia* by which there was a dissipation of energy in (the progress of) creation during the millennia (lit. times) between the original creation and the *fraškart*, proceeds the restoring(?) of the balance (which consists) in continuity leading up to the restoration of creation at the *fraškart*. This means the destruction of evil by the power of the good (accumulated) throughout the millennia (times).[1]

The 'single inconsistency *in potentia*' which is, I think, a faithful rendering of the Pahlavī original, seems to make no sense in the context of Mazdean dualism. Ohrmazd is by definition perfectly good, and therefore cannot be susceptible to any 'inconsistency' (*apattōkīh*) either potentially or actually. The *single* inconsistency, moreover, is so very reminiscent of Zurvān's '*single* reflection' from which, Šahristānī tells us, Ahriman arose[2] that we must interpret the *Dēnkart* text according to what we know from the non-Zoroastrian sources, particularly since the passage is of obvious Zervanite provenance.[3]

The progress of creation in time is characterized by 'dissipation of energy' (*viškīt-nērōkīhā*). The 'norm' then does not in any way preclude the existence of disorder during the period of the existence of the universe in Time. And here again we are up against a syncretization of ideas in the use of the term *patmān*, for this represents both the 'treaty' between Ohrmazd and Ahriman which is the agreement to fight for nine thousand years, hence the period itself which can be neither curtailed nor prolonged and which leads up inevitably to the *fraškart*; and the concept of the golden Mean between the two extremes of excess and deficiency.

The fusion and confusion of the two ideas can best be seen in a very curious and pleasing myth which is mentioned casually in the *Mēnōk i χrat* and the little treatise known as 'The Month of Fravartīn' and which has been transformed and elaborated in the *Dēnkart*. The latter passage does not hitherto seem to have attracted the attention of scholars, and the two other passages have therefore been incorrectly translated.[4] The myth as told by the *Mēnōk* must originally have referred to the treaty between Ohrmazd and Ahriman. It relates how Ahriman made a direct assault on this inexorable weapon which resembled far more his own death-warrant

[1] Text Z 12, § 5.
[2] Text F 4, § 1.
[3] p. 125.
[4] Recently by Junker, *Aionvorstellung*, p. 140. So Messina in the parallel passage from Zn. 4. 21.

than a treaty in any ordinary sense of that word. His attempt to dispose of this awkward instrument is diverting in the extreme. The Evil One, impatient to do away with the thing once and for all, resorts to no subtlety, devises no cunning plan: he swallows it outright! This dreadful situation had to be retrieved by the good king Yam (Yima, J̌amšīd), who thus had the uncongenial task of retrieving the thing from the satanic maw.

The third benefit (derived) from Yam was this—that he brought back the material treaty (*patmān*) which had been swallowed by the accursed Ahriman of evil knowledge from his maw.[1]

We are indebted to the *Mēnōk* for this version of the story; for according to 'the Month of Fravartīn' and the *Dēnkart* the treaty was merely carried off to hell, while the *Aβyātkār i Žāmāspīk* ascribes its rape to the Seven Planets.[2] The *Dēnkart* has, as usual, taken the rough edges off the robust fable, and the loss of the *patmān* from the world is interpreted as the loss of the 'Mean', that is the sense of moderation in all things, and the consequent triumph of excess and deficiency. We will, however, quote the passage in full, since it illustrates the manner in which the two meanings of the word have been fused.

The usefulness of all actions and objects is through the mean: they are spoilt and invalidated by excess and deficiency. The mean is under the control of the innate wisdom (reason, *āsn-χrat*) of the Creator: among creatures it (remains) the mean. Lack of order (*yut-dātastān*) is specifically excess and deficiency, diabolical concupiscence (*varan*), the adversary of reason. Whenever divine reason triumphs over diabolical concupiscence among men, the mean and order (*dātastān*) are victorious, excess and deficiency are weakened and creation prospers. Among men the Creator Ohrmazd made reason supreme in the ruler so that he might vanquish concupiscence, that most rebellious Lie, thereby, and by energetic munificence and good government of men might arouse their reason after its extinction by concupiscence so that their minds might be open to reasonable advice and that order (*dātastān*) and the mean might be spread among them and that creation might be well governed.

Now before Yam came to power, reason was at a low ebb among rulers because the demons had carried it off and concupiscence was predominant. The mean which belongs to divine reason was so completely submerged in excess and deficiency which belong to diabolical concupiscence that men had become as beasts. Through debased(?) counsels which had been dropped into their ears and through the fearful prevalence of excess and deficiency among them they had become estranged from the mean in matters of conduct, food, alms, property, and other such activities. The world was disrupted. For since it is plain that once

[1] MX. 27. 15: *'ut sitīkar ('ēn sūt) 'ku patmān i gētēhīk i 'avē dušdānāk druvand (i Ahriman) ōpārt 'ēstāt, aš 'hač aškom 'apāč 'āβurt.* Skt. translation has correctly *gilitam āsīt* 'swallowed'.

[2] See note A, p. 261.

divine reason is withdrawn from men, diabolic concupiscence triumphs and the mean and order which are proper to reason disappear from the world, so does the injustice of excess and deficiency which are proper to concupiscence make its abode more completely with men, and the world becomes ruined and disrupted.

Yam came to power by the will and consent of the Creator. First he put an end to the sovereignty of the demons over men and rescued divine reason from diabolic concupiscence that has no path: and he devised a means of (saving) the mean which belongs to divine reason from the excess and deficiency of diabolical concupiscence so that there should be order (*vīrāδišn*), seemliness, and prosperity on earth. (This was to be achieved) by weakening the demons and depriving them of their sovereignty over men, by increasing once again divine reason, by the defeat of diabolic excess and deficiency, and by causing reason's mean and order (*dātastān*) to shine brightly through the defeat of excess and deficiency and the power of injustice in the world.

By the Creator's great supernatural power and glory ($\chi^{v}arr$) he was raised aloft in bodily form and descended into hell; and for thirteen winters he wandered in hell in the form of a demon, devising a weapon by which the demons might be vanquished and by which their sovereignty over men might be broken. By marvellous and subtle means he was conveyed up from the demons; and he smote and vanquished them by this very weapon and deprived them of their sovereignty over men and drove them far away. Thus was diabolic concupiscence deprived of its sway over men and the excess and deficiency of concupiscence lessened; and divine reason was increased among men, and the mean and order of reason made victorious in creation—for by these did the creation of Ohrmazd achieve immortality and by these was it restored. In a clear exposition of the function of Yam the religion says that he was raised from hell.[1]

In this myth the equation of *patmān* 'the mean' and *dātastān* 'order or the law' is interesting. In view of the nine thousand years period of finite Time being called the *patmān* between Ohrmazd and Ahriman and Zurvān's close association with 'order', it is tempting to attach the whole *patmān* ideology, whether it refers to the treaty or to the mean, to the Zervanite branch of Zoroastrianism. As the mean, however, the *patmān* idea has patently been lifted bodily out of Aristotle, as Menasce has already pointed out;[2] but despite this, this distinguished scholar maintains, the *patmān* 'sums up in one word the moral teaching of Mazdeanism'. This is certainly true of the third book of the *Dēnkart*, which is by far the most important as well as the most difficult Zoroastrian theological work that has survived; but the Aristotelian conception, nevertheless, is ill at ease in a dualistic system which contrasts sharply in pairs light and darkness, good and evil, wisdom and wrong knowledge. The doctrine of the mean

[1] DkM. 295. 7–297. 6. The text will be found in the appendix to this chapter.

[2] His edition of ŠGV., p. 30, where the principal references are given.

was, however, adopted with such whole-hearted enthusiasm by the Zoroastrians that they did not hesitate to claim it as something essentially Iranian, just as the Moslems were later to claim it as something typical of Islam.[1] 'Īrān has always commended the mean', the *Dēnkart* complacently remarks,[2] 'and censured excess and deficiency. In the Byzantine Empire the philosophers, in India the learned, and elsewhere the specialists have in general commended the man whose argument showed subtlety, but the Kingdom of Īrān has shown approval of the (truly) wise'. This is tribute indeed to the Philosopher of the West that not only has his leading ethical idea been absorbed into two Eastern religious systems, but that both should then claim it as distinctively their own. In favour of the Zoroastrians, however, it may be said that the theory of the *patmān* as the treaty between Ohrmazd and Ahriman limiting the conflict to nine thousand years, was specifically and typically Iranian. The *patmān* as the mean, however, must be an Aristotelian borrowing. In the Zoroastrian cosmology and eschatology the two ideas become confused. In the Zervanite tradition Zurvān of the long Dominion *is* in a sense the *patmān* since he is the battlefield in time and space between the two Spirits: as such he represents cosmic order and his proper adversary is therefore Āz who is cosmic disorder. The denouement in the *Mēnōk i χrat*, then, where the Tetrad of Order finally destroys Āz seems to be genuinely Zervanite; and the whole myth can be reconstructed as follows.

In its infinite repose the deity merely *is*. Its partial self-awakening produces a 'single inconsistency'[3] or 'doubt': this inconsistency brings to light something disorderly within the godhead and this is called in the Zoroastrian texts Āz. The inconsistency gives rise to Ahriman; and the genesis of this apparently separate principle produces full self-realization in the deity and hence Ohrmazd as the 'knower'. This, then, is the full 'manifestation' of the potentiality of the infinite God. The 'inconsistency' then manifests itself in the irreconcilable duality of Ohrmazd and Ahriman, good and evil, light and darkness, wisdom and wrong-mindedness: the unity of the godhead is split and must be restored. To achieve this the supreme deity limits himself as finite Space and Time which are governed by the natural law (*dātastān, patmān*). Finite Space and Time are the material Cosmos, the 'first form',[4] the macrocosm. Like the microcosm it is subject to the attacks

[1] I. Goldziher, *Muhammedanische Studien*, ii, pp. 397–400 (cited by Menasce, l.c.).

[2] DkM. 429. 11: *ērān hamē patmān stāyast, frēhbūt 'ut *apēbūt nikōhīt. 'pat hrōm fīlāsō(k)fāy 'ut 'pat hindūkān dānāk 'ut 'pat apārīk *gyāk šnāsak 'ān apērtar stāyast 'kē gōβišn nēzumānīh 'hač-iškān paytākīhast, fražānakān [i] ērān šaθr passandīt 'ēstāt.* For *nēzumānīh* see the appendix to this chapter.

[3] p. 249.

[4] *Supra*, pp. 141–3.

of disorder, but these are in the end powerless to prevent the emergence of the 'last body' (*tan i pasēn*) which is perfect, at the *fraškart* which is the achievement of the good.[1] The whole process is the story of the rehabilitation of an infinite God whom the process of 'manifestation' reveals as imperfect. The *patmān* (or *dātastān*) in this context is the power of order through which this rehabilitation is achieved: it leads up to the 'last' or 'final body', that is the macrocosm made perfect and the *fraškart*, the culminating point of the process through which it is made perfect. The 'final body' is then reabsorbed into the Infinite whence it originally proceeded.

All this is quite foreign to the Aristotelian doctrine of the mean; and in Zātspram's account of the *fraškart* it looks suspiciously as if he only identifies Āz with 'excess and deficiency' as an afterthought, since his whole treatment of the subject shows that for him Āz meant 'concupiscence' as manifested in eating, sexual intercourse, and the desire to possess—not in an excess or deficiency of any of these.[2] It is a little puzzling, then, that Zātspram agrees with the *Bundahišn* and the Pahlavī *Rivāyat* in attributing the overthrow of Āz exclusively to Srōš and not to the Zervanite Tetrad of Order as in the *Mēnōk*.

Interesting as it would be to pursue the doctrine of the mean in the purely Mazdean texts, this is scarcely the place to do so. Moreover, Fr. de Menasce has indicated that he will shortly be producing a study on this subject,[3] and this onerous task we gladly leave in his very much more capable hands. One point, however, must be made. The *patmān* is regularly associated with 'reason' (*χrat*) and 'the religion' (*dēn*) and is consequently contrasted with *Varan* (concupiscence defined as excess and deficiency).[4] This seems to be a purely Mazdean–Aristotelian idea and originally quite independent of the *patmān* applied to Zurvān of the long Dominion by the *Bundahišn* and the *Mēnōk*.[5] Here the mean is seen to belong to the intellectual-spiritual order of phenomena in which Zurvān and his myths play no essential part. The *patmān*, being the opponent of Āz, is similarly divided between the spiritual-voluntary (*mēnōk-kāmīk*) and material-natural (*gētēh-čihrīk*): in the first context it is of the very substance of Ohrmazd, in the second it is the law (*dātastān*) of the finite Zurvān. In both aspects Āz is the force which upsets the ideal equilibrium.[6]

[1] This interpretation preserves the meaning 'excellent' which Kent rightly attributes to OP. *fraša-*, *supra*, p. 222.

[2] *Supra*, pp. 177 ff.

[3] His edition of ŠGV., p. 30.

[4] Cf. the passage quoted above, pp. 250–1, and references *apud* Menasce, l.c.

[5] *Supra*, p. 248.

[6] *Supra*, pp. 171 ff.

(b) *Fate*

We have tried to show that Zurvān of the long Dominion, finite Time, the *patmān*, 'treaty' or 'norm' which regulates the cosmic battle between good and evil, is an inevitable process which culminates in the elimination of evil which is an 'inconsistency' in Being itself, and in the return of the finite to the unknowable Infinite. So, too, do the dealings of Zurvān of the long Dominion bear an impress of finality in relation to the microcosm, Man. In this world he manifests himself as fate.

We began our analysis of the Zervanite religion with a discussion of the myth of the Father of Good and Evil preserved by the Armenian Christian polemist, Eznik of Kołb: and now that the end of our investigation is in sight, it is to him that we again return. 'When nothing at all existed,' our faithful friend informs us, 'neither the heavens nor the earth, . . . there was one, Zurvān by name, which, being interpreted, is fate (*baχt*) or fortune (*p'arḳ'*).'[1]

Hitherto it has been our ungrateful task to seek to reconcile our non-Zoroastrian sources with the testimony of the Pahlavī books. To this treatment both parties proved exceedingly recalcitrant. In the matter of fate, however, the two traditions completely agree. On the non-Zoroastrian side, besides Eznik, Theodore of Mopsuestia bears witness that Zurvān was called τύχη[2] and Theodore Abû Qurra speaks of him as *baχt*,[3] using the Persian word for fate which we know well from the Pahlavī books. Here, too, we find in the *Mēnōk i χrat* that Zurvān is explicitly identified with fate: 'Know', says the Spirit of Wisdom to the wise man, 'that the whole world proceeds in accordance with the decree and the (decisive) moment and the fixed decision which are indeed Zurvān, the King and Lord of the long Dominion.'[4] This we may, with Nyberg, call the Tetrad of Fate.[5] Similarly, Fate appears as a member of the Tetrad of Order by which, in the version of the *Mēnōk*, evil and disorder (Āz) are finally destroyed.[6] Both the Zoroastrian and the external sources, then, fully agree that Zurvān is the god of fate.[7]

From what we have already learnt from the nature and operation of Zurvān it is clear that fate is dispensed by Spihr, the firmament, and by the twelve Signs of the Zodiac in particular. 'All good things' were entrusted 'to Mihr (the Sun) and the Moon and the twelve Signs of the

[1] Text F 1, §§ 3–8.
[2] *Apud* Photius, text G 2.
[3] Text F 2.
[4] Text Z 27, §§ 4–5.
[5] Nyberg, CCM. 1931, p. 108; *supra*, pp. 229 ff.
[6] Cf. pp. 229 and 246 n. B.
[7] Cf. also text Z 1, § 25, and *supra*, pp. 239–42.

Zodiac',[1] and it is the office of the firmament 'to rule the destinies of the world aright'.[2] As such it is King, the *gēhān-baχtār* 'disposer of the world'[3] and of all things the most powerful.[4]

The fact that the firmament dispenses good and bad fortune alike owing to the maleficent operations of the planets has already been noticed;[5] and we suggested that the indifferent dispensation of good and bad fortune by an indifferent firmament containing the Signs of the Zodiac and the planets alike was in all probability the Zervanite version, and that the theory of the diversion of good fortune by the planets to improper purposes and improper objects might be regarded as a Mazdean conception. The result on earth of either is precisely the same: the earthly lot of man is predetermined by the operations of the celestial sphere; and from this there is no escape.

As we have already suggested, the vital distinction between the Zervanite and Mazdean points of view is not the role which either party may or may not assign to the planets, but the province of human activity which they deem to be absolutely subject to the dictates of fate. This was a very live issue in the Zoroastrian Church as it was later to be in Islam. Orthodoxy in the latter case was bound, in obedience to the whole tenor of the Qur'ān and the even more uncompromising attitude of the Tradition, finally to come down on the side of predestination. In Zoroastrianism, however, positing as it does two distinct and separate principles, orthodoxy could only opt for free will, the liberty of man to choose between the two alternatives. It was only when this distinction became to some extent blurred, as it did in Zervanism in which the God of Time was elevated to the supreme position in the pantheon, that predestination could insinuate itself into the Iranian creed.

The Mazdean view is clear enough: fate and effort on man's part each have their proper part to play. They should work together and in harmony as body and soul. 'Fate and action together are like body and soul (*ǰān*). For the body without the soul is a useless carcass, and the soul without the body an impalpable wind. But when they are fused together, they are powerful and exceedingly beneficial.'[6] The golden mean between fate and purposeful action must be found; for the man who puts his trust exclusively in fate 'makes himself contemptible', and he who 'continually exerts

[1] Text Z 28 (*a*), § 3. Cf. ŠGV. 4. 8: *spihir ǰā i baγą i nāki baχtārą kəšą har nāki baχtārī ažaš hamā baχšəñd rāstihā.*—'The firmament is the place of the "gods" (i.e. the luminaries) who bestow good things, for they ever bestow righteously all manner of good things.'
[2] Text Z 2, § 6; cf. Z 3, § 3.
[3] Text Z 24 (*b*) Zurvān of the long Dominion shares the epithet of 'king' (*pātuχsāy*) with Spihr (text Z 27, cf. ZXA. 221. 61).
[4] Text Z 24 (*a*), § 3.
[5] *Supra*, pp. 161 ff.
[6] Text Z 33 (*a*).

himself and makes efforts and denies fate and destiny, is a fool and puffed up with pride. . . . Fate and effort are like two bales of a traveller's baggage on the back of a mule. If one of them is heavier and the other lighter, the load falls to the ground, and the back of the mule is broken, and the traveller suffers embarrassment and does not reach his destination. But if both bales are equal, the traveller does not need to worry, the mule is comfortable, and both arrive at their destination'.[1] Fate is regarded as the cause; man's effort as the occasion for what happens to him.[2]

In reality there is no conflict between the two: each has its appointed sphere and these spheres do not overlap. Fate controls material existence only. Man's spiritual destiny is in his own hands. Yet even on the material side man may acquire what has been allotted to him by fate earlier than the allotted date if he makes efforts towards that end: and what is allotted can be taken away on account of his sins. Similarly by righteous effort he can avert evil that was destined to overtake him. He cannot, however, acquire anything that has not been allotted to him.[3]

This appears to be a modification of the doctrine of *baχt* 'fate' and *bayō-baχt* 'special dispensation' outlined in the *Mēnōk i χrat*,[4] although the passage just quoted leaves very much more scope for human initiative than that semi-Zervanite text is prepared to concede. Fate, according to this text, is what is determined from the beginning, *bayō-baχt* what is determined afterwards. This, however, is a dispensation which the gods only make use of on rare occasions, since Ahriman makes it an excuse to rob the good of wealth and to bestow it on the wicked.

The Mazdeans, with their passion for classification, parcelled up the whole of human activity into five categories—fate, action or effort, nature or habit (*hōk*), character (*gōhr*), and heredity (*aparmānd*).[5] Fate is responsible for life, wife, children, sovereignty, and riches only. Salvation and damnation together with the membership of the three castes are ascribed to effort. Eating, walking, sexual intercourse, sleeping, and excretion are the province of nature; worthiness, friendship, goodness, generosity, and rectitude of character; and intelligence, understanding, body, stature, and appearance of heredity. The role of fate, then, is narrowly restricted to one's existence, one's family, one's social status and income. Salvation and damnation are wholly outside its power: these are the province of man's free will, and he alone is responsible. At the same time it is admitted that all men are not born alike, for the virtues are inborn; they are part of

[1] Text Z 33 (*b*).
[2] Text Z 33 (*a*).
[3] Text Z 34 (*a*).
[4] Text Z 32.
[5] Text Z 35 (*a*) and (*b*). These categories reappear in Ghazzālī's *Naṣīḥatu'l-Mulūk* (text Z 35 (*c*)) as *qaẓā va qadar* (fate), *jahd* (effort), *tab'* (nature = *gōhr* 'character'), and *mīrāṣ* (heredity = *aparmānd*).

man's character or 'substance' (*gōhr*). In addition there are the inherited qualities which further increase the initial inequality between men. It would be a mistake, however, to suppose that these initial handicaps were not allowed for in Mazdean theology, for man's eternal destiny rests squarely in his own hands. By his actions he and he alone can attain to salvation or fall by the wayside. One phrase in the Pahlavī texts explicitly warns against the dangers of fatalism and man's inveterate habit of attributing to a higher power the sins which are peculiarly his own *ad excusandas excusationes in peccatis*. 'Sloth', this text succinctly and pertinently warns, 'is to be attributed to action, not to fate.'[1]

One passage in the *Dēnkart* goes even further in circumscribing the role of fate and in stressing man's responsibility for his actions. Starting by saying that fate controls only material things while man's actions determine the spiritual, the text goes on to say categorically that 'the spiritual salvation of man must be sought principally by his own efforts'. 'When he desires (something) and makes an effort (to get it), he will certainly get it.' Purely material affairs are best left to the will of the gods; but 'abstention (from action) is injurious to the soul; (yet) to the man who cultivates the soul and makes an effort (on its behalf), material riches are added'.[2]

The Mazdean view, then, is pellucidly clear. Fate can only influence man's material estate: it has no jurisdiction over the spiritual. Here man is a free agent; he has the awful freedom of choice between good and evil; he is the master of the ship of his own salvation.

The Zervanite doctrine, presented with varying degrees of rigour, is chiefly preserved in the *Mēnōk i χrat*. Here fate is introduced as 'Lord' or 'King' (*pātuχšāy*) over all persons and things.[3] However, in the twenty-second chapter[4] it seems that this kingship extends only over material factors. Good things which have not been fated cannot be acquired; but if fated, they always come if an effort is made. 'Effort, if it is not favoured by Time, is fruitless on earth, but later, in the spiritual world, it comes to our aid and increases in the balance.' There is here practically no divergence from Mazdean orthodoxy. It is the more surprising, then, to find in the following chapter a view expressed which seems to contradict all this.

Though (one be armed) with the valour and strength of wisdom and knowledge, yet it is not possible to strive against fate. For once a thing is fated and comes true, whether for good or the reverse, the wise man goes astray in his work, and the man of wrong knowledge becomes clever in his work; the coward

[1] PhlTexts, p. 74, § 4: *ašgahānīh baχt 'nē, 'bē kunišn rāδ āmārēnīt*. Though some of the MSS. read *rāδ* in place of *'nē*, the context leaves us in no doubt as to which reading is to be preferred.
[2] Text Z 34 (*b*).
[3] Text Z 29.
[4] Text Z 30.

becomes brave, and the brave cowardly; the energetic man becomes a sluggard and the sluggard energetic. For for everything that has been fated a fit occasion arises which sweeps away all other things.[1]

Similarly and even more uncompromisingly in a later chapter of the same work:

When fate helps a slothful, wrong-minded, and evil man, his sloth becomes like energy, and his wrong-mindedness like wisdom, and his evil like good: and when fate opposes the wise, decent, and good man, his wisdom is turned to unwisdom and foolishness, his decency to wrong-mindedness; and his knowledge, manliness, and decency appear of no account.[2]

This is a long way indeed from the orthodox position: for while it is not expressly stated that fate can deprive one of salvation, it is said that it can alter one's entire character. It is not perhaps entirely incompatible with the Mazdean position to concede to fate a power to turn wrong-mindedness to wisdom and evil to good, since these belong to the spheres of 'heredity' and 'character' respectively, not to that of 'action';[3] but to admit that fate can convert sloth into energy flatly contradicts the text from the *Dēnkart* which we quoted above.[4] Energy (*tuχšākīh*) is the very source and fountain-head of action, the quality by which salvation can be won, and in which, for the Mazdean, fate should have no part. To extend the empire of fate into this province is to deprive man of any power over his own spiritual destiny; and this, it appears, is what Zervanism did. The reason is not very far to seek: for if the goal of the universe is simply the reabsorption of the finite into the Infinite and if, as the Mazdeans and Zervanites agreed, hell is only temporary and comes to an end at the termination of the cosmic cycle,[5] it follows that right conduct on earth can have little intrinsic importance. What fate decrees must be: it is useless to contend with it, since the same engulfment in the same abyss must be the lot of all creation. Like the Supreme Being of the *Bhagavad-Gītā* Zurvān devours his own.

We have seen that in both the Zervanite and Mazdean traditions man's material condition, his social status, and his income are especially the province of fate. According to the Syriac *Acts of Āδur-Hormizd* this fate which conditions one's station in this world is carried on into the next. A Magian high priest is made to say:

In our Avesta it is clearly recognized that whosoever enjoys fame and honour in this world, will also be exalted, honoured, and sublime at the raising of the dead; and whosoever is wretched and lowly in this world will be just as wretched in the world to come.[6]

[1] Text Z 31 (*a*).
[2] Text Z 31 (*b*).
[3] *Supra*, p. 256.
[4] p. 257, n. 2.
[5] See note B, p. 261.
[6] Text F 5.

This doctrine seems so very shocking to the Western mind that one is at first disposed to discount the evidence and to pass it off as *odium theologicum*. Once again, however, Zātspram preserves a doctrine which is sufficiently close to the Syriac account to vindicate the latter's reliability. The passage is of sufficient importance to merit quotation in full.

In the 'Books of the Antagonists' it is demonstrated by analogy that if a man shows aptitude in a particular sphere of action, master craft, enterprise, or occupation here on earth, and is elevated to the rank of priest on the grounds of his intrinsic rectitude which ennobles gain, then the same kind of knowledge, master craft, enterprise, or occupation will accompany his soul, and his condition in the other world (*mēnōk*) will be analogous. Thus because Yam held fear, poverty, and need in check, his soul is worshipped and invoked in order to repel fear which was created by the demons and seeks out need, and need (itself) which moves in secret. So also because Frētōn bound Až i Dahāk, he is invoked to repel the violence of those who behave like Až i Dahāk. And because Guršāsp smote down highwaymen and robbers, he is invoked to repel the violence of those who behave like robbers.[1]

The difference between Zātspram and Āδur-Hormizd seems to be that whereas the latter regards the extension of one's earthly rank into the next world as automatic, the former implies that high rank attained on earth and so extended in heaven is the result of merit. In this he follows the texts quoted by us as Z 35 according to which membership of the three castes of priesthood, warriorhood, and the husbandmen, as well as salvation and damnation, are assigned to the province of 'action' or 'effort', not to fate or heredity. Yet, according to the 'Epistle of Tansar',[2] membership of the castes was practically closed to new-comers, and aspiring candidates had to be approved by the King himself. There seems to be no explanation of this anomaly except perhaps a crude presumption on the part of the Sassanian ruling classes that the privileges enjoyed by them on earth should, and therefore would, be maintained in the next world. This seems to be borne out by what Āδur-Hormizd goes on to say. 'Just as a man has honour in the sight of the great King, . . . so has he honour in heaven in the sight of Ohrmazd the Lord.' And this pernicious doctrine is again faithfully echoed by Zātspram:

It is said, 'O Frašōštar, thou shalt acquire generosity there—for thou shalt practise generosity in heaven. Just as on earth thou wast the court councillor of Vištāsp, so wilt thou be court councillor in the other world (*mēnōkīk*)—this is revealed in the Religion'. The other (offices) too are after the same way and manner. Thus whoever causes water to flow on earth, will be a maker of rain in the other world.[3]

[1] Zs. 32: text in the appendix at the end of the chapter.
[2] Mīnovī, p. 13; cf. Christensen, *L'Iran sous les Sassanides*, 2nd ed., p. 320.
[3] Zs. 33: text in the appendix at the end of the chapter.

Again Zātspram does not state the corollary of this doctrine, namely, that those whose misfortune it is to be impecunious and unprivileged on earth will suffer under the same disadvantages in the next world. This, however, is implicit in his use of the neutral words *kunišn* (which I have here translated 'sphere of action') and *χᵛēškārīh* ('occupation'—'own-work'[1]), the inference being that one's earthly estate, whatever it is, is continued in the next world. If Frašōštar, who was a court councillor on earth, can expect to hold the same position in heaven, the same rule may be assumed to apply to the crossing-sweeper and the boot-black. The unforgivable sin is to leave one's earthly master displeased. 'Of all these he is the worst who dies and leaves his ruler displeased. Whosoever leaves his ruler displeased, will have no place in the bright heaven.'[2] The text from which this quotation is drawn can be taken as being Zervanite, since it mentions Zurvān by name a line earlier. It fits in nicely with what we have learnt from Āδur-Hormizd and Zātspram. The social hierarchy stratified and heavily buttressed by the official Church is sacrosanct since it is reproduced and perpetuated in the next world. Of that supernal society it may be said to be a reflection. Any attempt to interfere with it must then be an unpardonable sin.

Thus while working from entirely different premisses we were able to deduce that Zurvān could manifest himself as a Tetrad of Social Order, we here find that not only is the Zoroastrian social order perpetuated in heaven but that the least offence committed against one's superiors in the social hierarchy is punished by the loss of eternal felicity. Without going so far as to argue from this that Zervanism was even more closely wedded to the State than its Mazdean rival, we can at least say that the idea of an immutable social hierarchy perpetuated in the next world fits very conveniently into the pattern of Zervanite fatalism.

And here again we come back to our old theory that Zurvān, at least so far as he is manifested to this world, is a god of matter, of physical nature and physical well-being and its opposite. He is concerned with neither good and evil, right and wrong, salvation and damnation, rewards and punishments, nor with moral values, nor with the destiny of the soul. Thus in the texts which accept him as a powerful force on earth we find a fatalism which leaves no room for the exercise of a free choice since he can at will alter and pervert the whole character of a man and deprive him of that initiative by which alone he can make a choice. It is no accident that both he[3] and the firmament[4] and fate itself[5] are called *pātuχšāy*, the King, while

[1] *Supra*, pp. 173 ff.
[2] Text Z 25 (*b*).
[3] Text Z 27.
[4] Text Z 24 (*b*).
[5] Text Z 29, § 5.

Ohrmazd appears only as the priest in passages which show a Zervanite origin.[1] Just as the Sassanian kings on earth were absolute rulers with the three castes wholly subordinated to them, so, we may suppose, was Zurvān–Fate absolute monarch ruling absolutely and by his kingly fate the destiny of the Cosmos which again is himself. The struggle between Ohrmazd and Ahriman in the material world and its counterpart, the struggle between good and evil in individual men, is basically a matter which concerns him not at all. Though some inherent defect in his own nature engendered evil, it is powerless to harm him,[2] and the whole regrettable incident is easily disposed of by the device of the limitation of the Infinite by which the evil is localized and thus destroyed. Man, then, is merely a cog in the wheel of fate whose operations must inevitably lead to the annihilation of disorder which sprang from a defect in the divine substance. As such it can be assumed that he will share in the final apotheosis when the finite is merged again into the Infinite where there is no room for duality and where man *qua* man will cease to be.

Order—Law—Fate—and King: so is the Great God made manifest to man. Here there is no hint of salvation, no trace of the Saviour-God in manifold disguise whose diverse operations constitute the hope and the fascination of the Gnostic systems and the kernel of Manichaean belief: there is only the unknowable Infinite made finite as the material Cosmos, Law and Fate. And his Law is to return to whence he came; for he 'was and shall be all'.[3]

NOTES TO CHAPTER X

A. *Māh i Fravartīn* § 10. (PhlTexts, p. 103): *'māh fravartīn 'rōč i Hurdāt Yam patmānak 'hač dōšaχᵛ 'bē 'āβurt 'ut 'andar gēhān 'ō paytākīh mat.*—'In the month of Fravartīn on the day of Hurdāt Yam brought the *patmān* from hell; and it was manifested in the world.' Cf. Zn. 4. 21 (Messina): *ut-aš patmān hač avēšān apāč stat.*—'And he (Yam) took the *patmān* away from them (the planets).'

The Mandaeans have preserved a similar and equally entertaining myth concerning Hibil Zīwā's descent into the infernal regions. In the nethermost hell he is confronted by one Krūn, 'der grosse Fleischberg', who swallows him. Hibil, however, was encased in a sheath of swords and other sharp weapons with which he sliced up his entrails, liver, and kidneys. In return for this rough treatment Krūn was forced to give him the passport he required to take him up out of the infernal regions. v. Lidzbarski, *Ginzā*, p. 157.

B. Sinners are released from hell at the time of the *fraškart*. On this point all the sources agree. Thus Mānuščihr (Dd. 40. 4), who may be taken as the classical exponent of Mazdean doctrine, says: *'ut-aš 'pat 'avēšān yazat-virravišn 'andar 'ān*

[1] Text Z 2, § 4; Z 11 and 12.
[2] Text Z 37, § 24: 'What pain or pleasure has Time from the evil of Ahriman or the goodness of Ohrmazd?'
[3] Text Z 16.

i vattom aχᵛān anākīh 'hast 'tāk 'ān i aβdom aχᵛān vartišn 'kaδ fraškart 'pat kāmak 'andar aχᵛān 'dahīhēt.—'According to their godly doctrine they (the damned) suffer torment in the worst abodes until the coming of the last things when the *fraškart* is produced in the worlds according to (their) desire.' Zātspram too, who may be presumed to reflect the Zervanite point of view, says that the damned are sent back to hell at the *fraškart* for only three days. Zs. 35. 44: *'pat dušmat dušhūχt dušhuvaršt 'ō dōšaχᵛ 'šavēnd 3 rōčak-šapān.*—'For their evil thoughts, words and deeds they go to hell for three days and nights.' Later they are brought out of hell by Airyaman. Ibid. 35. 49: *'pat ham 'zamān [i] Airyaman hamāk druvandān 'apar 'āβarēt.*—'At the same time Airyaman raises up all the damned.' Again the *Dēnkart* (M. 286. 18 ff.) is quite explicit: *'hač dōšaχᵛ 'ul 'nīt, 'pat mēnōk yōšdāsrgarān šōδišn 'hač vinās ⟨vi⟩zand pākēnīt, 'ut-aš ham-gōhr patmōk tan i pākēnītak 'hač aβigat ālūtakīh nōk 'apāč *patmōχt, 'ut yāvētān aviškann(?) purr-urvāhm vīnārt.*—'They are led out of hell and are purified from the harmfulness of sin by the cleansing of the spiritual purifiers; and their body, purified from the defilement of the Aggressor, is again clothed in a garment of the same substance, and they enjoy perfect bliss eternally and without interruption.'

APPENDIX TO CHAPTER X

DkM. 295.7–297.6. (translation pp. 250–1 of this book):

*'ēt 'har kār 'čiš sūtōmandīh 'pat patmān, 'ut-aš 'hač frēhbūt 'ut *apēbūt tapāhīh *akārīh. 'ut patmān vīnārišn 'pat āsn-χrat i dātār, 'andar dahišnān patmān. yut-dātastān 'nām*čišt frēhbūt 'ut *apēbūt 'dēvīk varan āsn-χrat pityārak. 'ut hamē 'kaδ 'andar 'martōmān āsn-χrat ⟨i⟩ yazdīk 'apar varan ⟨i⟩ 'dēvīk čēr, patmān dātastān 'andar martōm pērōžīh 'ut frēhbūt 'ut *apēbūt *nizārīh 'ut dahišn χᵛap-ēstišnīh 'bavēt. 'ut dātār 'andar martōmān āsn-χrat 'apar 'avē i dahyupat ayrayēnīt*[a] *'ku pat-iš 'ān i stahmakťar varan druž vānāt, 'pat amāvandīhā savākīh*[b] *χᵛap-rāδēnītārīh i 'martōm āsn-χrat i pat-išān 'hač zruftakīhā*[c] *i aδar ['ut] varan hangē-žēnāt 'ku-š patīrišn 'bavāt ⟨i⟩ āsn-χratīk handarz 'andar martōm, 'ut ravākīhāt 'andar-šān dātastān patmān, vīnārīhāt dām 'pat nēvakīh.*

*'ut pēš 'hač matan i Yam 'ō χᵛatāyīh, 'hač 'dēvān appurtārīh āsn-χrat 'andar χᵛatāyān nizārīh, varan aparōžīh, 'ut yazat āsn-χratīk patmān 'andar 'dēv varanīk frēhbūt 'ut *apēbūt zruftakīh ōγōn 'būt i martōm dat [i] *'būt mānāk, 'hač-ič 'šut [i] handarz ⟨i⟩ 'andar gōš ōpastak 'ēstāt, 'hač škift čērīh i frēhbūt 'ut *apēbūt 'apar-šān anōtak*[d] *'būt 'hēnd 'hač patmān i 'pat kartan 'χᵛartan 'dātan dāštan apārīk rāδēnišn: višuft 'ēstāt gēhān 'hač ham. 'bē čēγōn 'ēt i paytāk 'ku 'hač yazdīk āsn-χrat frōt-vaštakīh 'hač 'martōm [i] 'dēvīk varan čērīh 'ut āsn-χratīk patmān dātastān 'hač gēhān ānāftakīh, varanīk frēhbūt 'ut *apēbūt adātīh 'andar martōm vēš mēhmānīh 'ut gēhān avērānīh višuftakīh *'būt.*

Yam mat 'ō χᵛatāyīh 'hač dātār kām 'ut nimēž[e]*. fratom 'dēv *'hač 'martōm apātaχšāyēnīt 'ut yazdīk āsn-χrat 'hač 'dēvīk arās varan bōχt; 'ut yazat āsn-χratīk patmān 'hač 'dēv varanīk frēhbūt *apēbūt čārak nikīrīt, 'ku 'pat 'dēv 'hač martōm apātuχšāyīh-ārāδīh nizārīh 'ut yazdīk āsn-χrat 'apāč vaχšišnīh 'ut 'dēvīk frēhbūt *apēbūt vānītakīh 'ut āsn-χratīk patmān dātastān,—'pat vānītakīh i frēhbūt 'ut *apēbūt 'ut adātīh 'andar gēhān nērōk,—burz-brāhīh, ['ut] pat-iš gēhān vīrāδišn*

For notes see p. 263.

pērāδišn farraχᵛīh 'bavāt. 'hač 'vazurg varč 'ut 'χᵛarr i dātār 'apar 'burt 'pat tanō-mandīh 'ō dōšaχᵛ mat, 'ut 13 zimastān 'andar dōšaχᵛ 'pat 'dēv-karpīh 'raft, rāz-aβzār, 'kē pat-iš 'dēv vānīhēnd, 'hač 'martōm apātaχšāy⟨īh⟩ēnd. varčāvand nēzu-mān[f] *čārīhā 'hač 'dēvān *'ul 'burt, 'ut 'dēvān 'pat 'χᵛat aβzār 'zat 'ut vānīt 'ut 'hač 'martōm apātaχšāyēnīt 'ut dūrēnīt. 'ut 'hač 'ān 'bē 'dēvīk varan 'hač čērīh 'apar 'martōm 'bē 'burt, varanīk frēhbūt *apēbūt nizārēnīt, 'ut yazdīk āsn-χrat 'andar martōm vaχšēnīt, 'ut āsn-χratīk patmān dātastān 'andar dām pērōžēnīt, pat-iš Ōhrmazd dām ⟨a⟩margēnīt 'ut 'pat 'apāčīh kart. 'ut paytāk vičārišn ⟨i⟩ dātastān [i] 'ān i Yam rāδ dēn 'gōβēt 'ku-š 'ul 'burt 'hač dōsaχᵛ.*

NOTES

[a] *ayrayēnīt*: denom. to *ayray* (MPT. *'gr'y*, MParthT. *'gr'w*, MPInscr. (KZ) *'gl'dyḥy*, Sprengling, AJSLL., lvii, p. 216). The word translates Av. *ayrya-* 'first-class' with which it may reasonably be connected (Bailey, BSOS. vi, p. 68). Andreas *apud* Waldschmidt-Lentz, *Die Stellung Jesu im Manichäismus*, p. 41, no. 1, connected with Skt. *argha-*: this seems improbable.

[b] *savākīh*: v. BSOS. ix, p. 103.

[c] *zruftakīhā*: v. text Z 2, l. 64, no. 4,

[d] *anōtak*: v. BSOS. ix, p. 312.

[e] *nimēž*: v. BSOS. ix, p. 584; MPT. *nmyzyšn* (Henning, *Beichtbuch*, p. 58).

[f] *nēzumān*: v. Henning, OLZ. 1934, col. 755, where he equates it for the meaning with MPT. *krwk*. ŠGV. miswrites *vičumą*, cf. Menasce, ŠGV., p. 50; the Skt. translation has correctly *vivekatayā* 'with discrimination' for the adverbial form.

Zātspram, Chapter 32.

(1) *čēγōn nimūt 'pat handāčak 'andar nipēkān i hanbitīkān 'ku 'avē 'kē-š 'andar gētēh kunišn-ē ayāp tavān-*nērōkīh-ē*[a] *ayāp masīh-ē ayāp χᵛēškārīh-ē pat-iš sačākīk 'ut-aš āsrōnīhēt*[b] *'pat rāstīh i dārēt 'pat sūt sačēnītan, 'ān aδvēnak dānišn, tavān-nērōkīh 'ut masīh ⟨'ut⟩ χᵛēškārīh 'ō 'ān i 'avē ruvān patvandēnd, 'ut-aš 'pat-ič mēnōk ham-brahmakīh pat-iš 'bavēt.*

(2) *čēγōn Yam 'apāč-dārišnīh i sahm, vitangīh ⟨'ut⟩ *sēž*[c] *rāδ, ruvān i 'avē 'yazīhēt 'ut 'χᵛānīhēt 'pat apāč-ēstišnīh ⟨i⟩ 'dēvān-frāč-kirrēnīt *sēž*[d] *χᵛāstār sahm 'ut *sēž-ič*[e] *i nihān-ravišn.*

(3) *ētōn-ič Frētōn *bastan*[f] *i Až i Dahāk rāδ, 'χᵛānīhēt 'pat 'apāč-ēstišn i až-kartārān bēš.*

(4) *'ut *Guršāsp 'zatan i rāsdārān ['ut sēžān] 'ut gaδaγān ⟨rāδ⟩, 'χᵛānīhēt 'pat apāč-ēstišn i gaδaγ-⟨ka⟩rtārān bēš.*

NOTES

[a] *nērōkīh*: written *NYKLWKYH* in TD. For the phrase cf. Zs. 23. 2: *gōspandān-ič . . . čand-šān dānišn tavān-nērōkīh, dēn ōšmurēnd.*—'The beasts . . . so far as they have knowledge and power, celebrate the religion.'

[b] *āsrōnīhēt*: this can equally well be read as *'bandīhēt*, but the meaning is less satisfactory. In text Z 35 it is stated that *āsrōnīh, artēštārīh*, and *vāstryōšīh* belong to

the province of *kunišn* 'action'. Our present text should therefore probably be interpreted in the light of this.

[c] *sēž*: *SPW* TD: *ZKPW* BK.
[d] Text has *hēč-ič* (*HYČWČW*).
[e] Text has *spōž* (*SPWČW*).
[f] *bastak* TD: *WSTW* BK.

Zātspram, Chapter 33.

(1) *'gōβīhēt 'ku Frašōštar, 'ōδ 'tō 'ō rātīh 'ravišn, 'ku-t rātīh 'andar garōδmān 'kunišn; čēyōn gētēhīhā dar-handarz-pat*[a] *i Vištāsp būt, 'ān i mēnōkīk ham dar-handarz-patīh 'bavēt paytākīh 'hač dēn, apārīk-ič 'pat ham brahm*[b] *'ut aδvēnak, ōyōn čēyōn 'kē 'pat gētēh 'āp tāčītār 'būt, 'ān i mēnōkīk vārān-kartār.*

NOTES

[a] *DLHNDLPPTW* TD: *DLČPTW* Bk.
[b] *brahm*: 'manner' as often: v. BSOS. ix, p. 311, Henning, *Trans. Phil. Soc.* 1944, pp. 112 ff.

RETROSPECT

Our task is ended: and the time has come to bid farewell to one who has for so long occupied our thoughts. Before doing this, however, it would be well to take stock of what has been achieved. We said at the outset that it would be premature to speak of a Zervanite 'system'; for our evidence was so fragmentary that we could not even say whether such a system ever existed. All we knew for certain was that that heterodox branch of Zoroastrianism which habitually goes by the name of Zervanism differed from the orthodox dualism in that it elevated Time to a supreme position over the powers of good and evil, and that it laid great stress on the operations of fate.

In our investigation we were further handicapped by the nature of our sources, all of which were, with one exception, hostile. What of Zervanism has survived in the Pahlavī books, we can now state with some assurance, has in most cases been trimmed to suit Mazdean orthodoxy and, perhaps, robbed of its original significance. Fortunately for us the trimming has often been done by inexpert hands, and it has on occasion been possible to 'frustrate the knavish tricks' of the trimmers and to uncover the Zervanite idea from beneath its Mazdean overlay.

This is, however, only a beginning. The object of this work has been to collect and collate the texts in which Zurvān-Time appears and to offer my own interpretation of the texts collated. The next stage must be a more thorough analysis of these texts with a view to removing what appears to be Mazdean accretion from the Zervanite substratum. This I have barely attempted; for it seemed to me a better course first to publish our minimum findings and allow these to stand or fall by the criticism or assent that they will meet with from other scholars interested in this limited field. What seems obvious to me may seem far from obvious to others; and until our findings receive the blessing of Iranian scholars of known objectivity, there would be little point in pursuing the reconstruction of the House of Time. This book is merely the scaffolding. If that is faulty, we can start again. If it is sound, we or others can proceed with the reconstruction of the ruin. In matters like this where the evidence is scanty and frequently either ambiguous or obscure, or both, it would be presumptuous for any author to claim infallibility for his own views; and it would be both futile and morally injurious for him to cleave to those views against others equally good or better, simply because they are his. That scholars sometimes allow themselves to fall into this excess is a matter to be deplored and an example

to be avoided. If *ipse dixit* is unconvincing as an argument, to take one's stand on an *ipse dixi* is the perfection of foolishness.

Be that as it may, it will not be unprofitable to look back on what has been written and to summarize our tentative conclusions. The principal difficulty, as it appeared when this work was started, was the conflicting nature of the sources. What we had unearthed from the Pahlavī books seemed in no way to correspond to the principal Christian (and Manichaean) sources. Above all, the myth of the birth of Ohrmazd and Ahriman from Time obstinately refused to emerge from any of the Pahlavī texts. On other points, however, we have been able to establish parallelisms; and allowing for the fact that the Mazdean editors of the Pahlavī texts must have been to some pains to eliminate offensive doctrine, the results are as encouraging as could reasonably be hoped.

Nyberg long ago suggested that a form of Zervanism might well have existed in its own right—a religion of Time which took no cognizance of Ohrmazd and Ahriman. Our researches seem to substantiate this. For whereas Eznik and the sources allied to him tell us only of the birth of Ohrmazd and Ahriman from Time, the Pahlavī sources tell us of the birth of the Cosmos (Spihr) which is the body of finite Time from the Infinite (pp. 111 ff.). Material creation evolves from this. Spihr is Primal Matter: from it derives the 'first form', the four elements; thence the 'second form' or the mixing of the primary properties, and finally the 'third form', Man and animals, that is organic life. With the advent of the 'third form' we have the fully developed Cosmos which exists for twelve thousand years when the whole is taken up into the 'last form' or 'final body' (*tan i pasēn*) which is in turn absorbed into the Infinite.

The Cosmos itself derives from the 'seed' into which Time enters: Time-Space is itself the source of this 'seed' (p. 111). Thus the finite Cosmos is represented as having been born from the Infinite and at the appointed moment will be reabsorbed. In this finite world Zurvān-Time who is the macrocosm, and as such the fountain-head and source of the human race (p. 113), continues to manifest himself as natural law and fate. He is quite unconcerned with spiritual values: he is not only the god of nature (*φύσις*, *čihr*), but nature itself. He is the first cause of all physical phenomena, the Absolute conceived of as the origin of primal matter. Even when this purely physical conception of the Universe combines with the genuine Mazdean ethical dualism, Time and Fate continue to control only the physical universe: they have no part in the ethical struggle between good and evil.

This again is clearly borne out by the testimony of Firdausī, who presents us with a purely Zervanite theory of the world of man—dominated by Time, Fate, and the heavenly bodies. Of salvation and damnation there is not a word.

This doctrine is in fact quite plainly that of the Daharīs, who derived the whole Cosmos from Infinite Time, denied the existence of spiritual values, of rewards and punishments, heaven and hell (p. 23). These again would appear to be identical with the Zandīks of Mas'ūdī, who believed in the eternity of matter and denied the creation of the world (p. 38). If all this is granted, we are now free to say that the Zervanite materialists were among those persecuted by the great Kartīr: they were the original Zandīks.

This form of Zervanism which we may call 'Zervanite materialism' can be deduced from certain passages in the *Dēnkart* (M. 120. 22 ff. and text Z 10). It is concerned with matter in the Aristotelian sense. Zurvān as the Infinite is simply the source of all matter, and his limitation, regarded as the birth of the finite from the Infinite, is the origin of the Universe. The differentiation of the Universe we know is regarded as the imposition of 'form' on to undifferentiated 'matter'. In the texts the agent who 'forms' matter is presumably Ohrmazd, though this, I venture to think, is a purely Mazdean interpretation of a fundamentally Aristotelian conception. The Infinite Zurvān thus appears as the father and mother of the Cosmos. As the Infinite he is the source of the 'seed' and as finite he is the embryo which has its origin in that seed.

The *Šikand Gumānī Vazār* rightly objects to this limitation of the Infinite. To modify the basic illogicality of this conception the Zervanites, like Plotinus and the Gnostics, put the maximum number of intermediate stages between the infinite One and phenomenal multiplicity. From the One proceeds the 'mass', thence conception and formation; then the 'first body' which is the firmament, that is the Cosmos, the elements, their mixture, and finally organic life. There is then a chain of being extending from phenomenal existence to the Absolute which is that from which primal matter proceeds.

All this seems to be rooted in the Aristotelian theory of 'form' and 'matter'. The myth of the genesis of Ohrmazd and Ahriman from Time is, however, quite different. The link between the two is the *'Ulemā i Islām* which interposes the creation of fire and water between Time and the two Spirits. Ohrmazd, when introduced into the Aristotelian scheme of things, becomes the 'hot-moist', Ahriman the 'cold-dry' (p. 141). Ohrmazd, then, is assimilated to the air and Ahriman to the earth—Ohrmazd thus apparently deriving from fire and Ahriman from water. So we must logically equate Ohrmazd with the two higher elements—fire and air—and Ahriman with

the lower—water and earth. In text Z 10 the Mazdean editor, therefore, makes nonsense of the whole passage by making *all* the elements derive from the 'hot-moist' because, as we know, 'hot-moist' is the characteristic of Ohrmazd.

It seems fairly obvious that Ohrmazd and Ahriman do not really fit into this scheme of things. They have been introduced where they do not belong. On the other hand, the doctrine deducible from our two Pahlavī texts and the *'Ulemā* is precisely reproduced by Hippolytus (p. 72) according to whom there are two *daemons*, one celestial and one terrestrial: the former is fire mixed with air, the latter is water and has its being in earth. The first is male and the second female; the one light and the other darkness.

Thanks to Hippolytus it now seems possible to reconstruct the true Zervanite view. From Spihr (the body of Zurvān = primal matter) proceed (i) the hot-moist, the male principle, and (ii) the cold-dry, the female. The first is the light and the second darkness. Elsewhere in the *Dēnkart* the male and female principles are equated with fire and water only; they are brother and sister and the source of all material things (p. 73). Thus it seems reasonably clear that the first distinction that appears out of the One is that of male and female: the male is the light—fire and air—the female is the darkness—water and earth. Ohrmazd and Ahriman have simply been substituted for the male and female principles in a system that is seemingly neither Zoroastrian nor Iranian. Thus we find logical grounds for explaining the perversity of female creatures in the myths of water fleeing to Ahriman (p. 74) and of J̌ēh (p. 183).

If, then, Ahriman in the Zervanite myth has simply superseded the primal female element which is evil, we must next try to discover who or what this female element originally was. Plainly, once the existence of such an element is admitted, it can only have been Āz–Concupiscence. This can and must be deduced from the supreme position that that demon occupies in the Manichaean system, from the importance which Zātspram attaches to her, and from the fact that she is the last of the powers of evil to be annihilated.

Here, then, we have a second form of Zervanism. The moral element is now present. Instead of the purely materialistic religion we have already described we now have a form of philosophical asceticism. Evil is equated with desire (pp. 176 ff.). Thus the appearance of duality in the One can properly be attributed to Zurvān's 'desire' to have a son, as Eznik seems dimly to have perceived (p. 115). From this desire the evil female principle is manifested, while on the other side wisdom or reason becomes manifest.

Ethically, then, duality springs from the One in the shape of reason (male) and desire (female), or of order and disorder.

It is very possible that these two forms of Zervanism in which Ohrmazd and Ahriman seem to be irrelevant existed side by side with Mazdeanism. The materialist form may well date back to the earliest Sassanian period when writings on 'medicine, astronomy, movement, time, space, substance, creation, becoming, passing away, change in quality and growth' were collected at the instance (it is said) of Šāpūr I (p. 8). Similarly the ethical version of it would seem to have flourished at the same time, as Mānī's preferment of the female Āz over Ahriman seems to show.

We must, however, concede that Ohrmazd and Ahriman early made their appearance in the system, and the female Āz would then seem to have been relegated to the second place. There is only the most shadowy trace of her in Eznik, and none at all in the other Armenian and Syriac Christian writers or in the fragmentary Manichaean polemics.

Zervanism, when once it ceases to be purely materialistic, is faced with the problem of evil: and since it arose in Īrān, the problem was posed in its simple dualistic form. Zervanism presupposes the unity of Being with a 'material' Absolute standing at its head. We must now consider how this theory could assimilate the ethical dualism of the Zoroastrians. The myth of the twin brothers is no doubt genuine: it is a simplification of what was probably a far more subtle theory. This theory seems to be best exemplified in our texts Z 10 and Z 20. The latter text divides the Cosmos as it develops in the 'Endless Form' into halves, best described as the material (concerned with finite time and activity arising out of potentiality) and the intelligible or spiritual (*dānākīh* = reason). The intelligible unites with the material in the 'first body', that is Spihr = primal matter (*mātaγ*). The 'hot-moist', which we have seen to be Ohrmazd, is connected with the 'spiritual Word' and shares in its power. Filling in what is not stated on the evil side of the picture, we can deduce that either 'desire' or the 'lying Word' (Āz–Varan) unites with the 'cold-dry' which is Ahriman. There is thus an ethical dichotomy in the spiritual world which, so to speak, overflows into the material—the 'hot-moist' being animated by the Spirit of Truth, the 'cold-dry' by the Spirit of Falsehood. Matter is, as it were, possessed and divided by two spiritual forces, though of itself it is neither good nor evil. The cosmology of the *Bundahišn* indeed posits three principles, not two: they are the Light, the Darkness, *and the Void*. The Void is Vāy; and the 'form' of Vāy seems to be identical with Spihr and is therefore the first 'form' of primal matter (pp. 130, 142). In this new scheme, then, the Absolute generates a prototype of spiritual good (reason), a

prototype of spiritual evil (concupiscence or doubt), and a prototype of matter which is devoid of ethical values. In the finite world Zurvān corresponds to the last only.

Zurvān, as the Absolute, we saw, comprised Time, Space, Power, and Reason (Wisdom). Time and Space are the source of matter, power (δύναμις, *nērōk*) the source of action or activity (ἐνέργεια, *kār*). Reason alone is non-material, and it is in the process of the passing of reason from the state of pure potentiality to that of actuality that evil manifests itself. Reason 'in Infinite Time and through its power entered the stage of knowing': from this half-awareness Ahriman (falsehood) arose. Only then did Reason come to know its own ground which is the godhead, and equip itself for the act of creation.

This text (Z 20) is the link between our Pahlavī sources and the myth of the Twin Spirits. The myth deals only with the development of the intelligible world, leaving the material one out of account altogether. Thus the coming of reason to self-realization corresponds to the birth of Ohrmazd: Ahriman represents the actualization of an essential imperfection in the godhead hitherto concealed in the potential (*nērōk*). Ahriman's birth precedes that of Ohrmazd as in the *Dēnkart* text falsehood appears before God's true realization of his own nature. Similarly Ahriman exhibits his true nature as soon as he is born by lying to his father and claiming to be Ohrmazd. The myth and the *Dēnkart* text are identical in content. The first is for the catechumen, the second for the philosopher. Essentially they are the same.

The essence, then, of 'ethical Zervanism' is its novel solution of the problem of evil. Orthodox Christianity teaches that evil is the result of the misuse of the will either by the angels (Satan) or by man either in Adam's original sin or in the personal sinning of the individual. Islam does not really face the problem at all—God leads astray whom He wills for reasons into the validity of which it is impious to inquire. Mazdean Zoroastrianism destroys the unity of the godhead by positing two independent and eternal principles, and thereby gives man absolute freedom of choice between black and white alternatives. Ethical Zervanism starts squarely from the unity of the godhead of which nothing positive can be stated except that it Is. God, the One, is a pure potentiality. Since this is so, neither good nor evil can be predicated of him *sub specie aeternitatis*. In the process of actualization, however, evil conceived as 'desire' or 'doubt' comes to light along with God's wisdom which is one of His eternal attributes. From a state of pure nescience the deity 'comes to know'; but there being as yet no object for his knowledge, knowledge turns to doubt, and the doubt gives

rise to a separate principle which is the Devil. The contrast provided by this unwelcome intruder brings about self-realization within the deity. This self-realization manifests itself as Ohrmazd, the divine Wisdom. The 'ground' of the deity meanwhile, which is eternity, is actualized as finite Time-Space, the material Cosmos which is the battlefield on which the struggle between good and evil must be worked out. The struggle is bound to end in the victory of good because the good is the 'manifestation' of all the wisdom of the godhead, whereas evil is simply the revelation of an essential flaw, the elimination of which, as in an inexorable machine, is the whole point and purpose of the limitation of the deity. God must be limited in order that he may become good.

It is perhaps along these lines too that Zurvān's desire 'to have a son Ohrmazd who should create heaven and earth' is to be interpreted. This very desire begins the process of the actualization of the deity, which in the event reveals his essential imperfection. Had there been no desire, the imperfection would have remained latent: there would have been no actual imperfection at all. Hence the desire was as evil as the unworthy doubt that followed it.

The purpose of the thousand years' sacrifice that accompanies the desire is not clear to me. Sacrifice, however, in the Zervanite system seems to be a necessary accompaniment of the creative act, that is the passage from potency into act. Sacrifice accompanies the actualization of Ohrmazd: Ohrmazd himself performs sacrifice to form his creation, and at the end of time sacrifice is held in order finally to annihilate the powers of evil and to inaugurate the 'Final Body'. Through sacrifice multiplicity is produced from unity, and by sacrifice is the essential unity restored. This perhaps is the 'deeper' significance of Zurvān's address to Ohrmazd: 'Up till now I offered sacrifice for thee; from now on thou shalt offer sacrifice for me.'

From the above it is plain that in the cosmological field and in their conception of the nature of God there was the sharpest antagonism between Mazdean and Zervanite. This difference on fundamentals would seem to be reflected in the purely ethical and human sphere; for, as we have seen, Zervanism allotted a far wider field of action to fate than Mazdeanism was prepared to concede. This, combined with a tendency towards asceticism, would appear to distinguish it in the purely practical sphere from the main current of Zoroastrianism which had no inhibitions about the flesh and freely championed the freedom of the human will. In this matter indeed there appears to have been a distinct anomaly in Zervanite belief; for while we find Ahriman boasting that he does evil by choice, and Mahmi, though by nature evil, choosing the better part, poor Man appears to be weighed

down by fate, and if not quite helpless against it, at least most severely handicapped. There seems to be no rational explanation of this unless it be that Man as microcosm is simply a small-scale reflection of the finite Zurvān, the macrocosm, and as such shares the destiny of the latter, which is already fore-ordained.

Thus we seem to be driven to the conclusion that Zervanism is as pessimistic a creed as is likely to be found on the surface of the globe. In some ways it invites comparison with Buddhism: but whereas the Buddha's *nirvāṇa* is associated with bliss—though who or what is conscious of this bliss is left absolutely vague—Zervanism seems to offer nothing at all. If we can regard Firdausī as a genuine expositor of Zervanite ideas, there is no suggestion of any kind of heavenly reward or of a blissful existence, whether personal or impersonal, experienced or not experienced, in eternity: nor do our other sources give any indication of the ultimate lot of man. The general impression is one of gloom. In this life Man must be content with his lot, extinguish his passions, and resign himself to fate. For the rest, he can only know that he will pass on to the 'house of eternity' the fate of whose denizens is utterly unknown; for 'a veil is drawn' over their eternal destiny, and Time 'was and shall be all'.

PART II
TEXTS

I

PASSAGES FROM THE AVESTA IN WHICH ZURVĀN APPEARS AS A GOD

A 1. *Vidēvdāt*, 19. 29. Cf. Nyberg, CCM. 1931, p. 120.

*vīzarəšō daēvō nąma, spitama zaraθuštra, urvānəm bastəm vāδayeiti drvatąm daēvayasnanąm *mərəzu-ǰīti-mašyānąm, paθąm zrvō-dātanąm ǰasaiti yasča drvaite yasča ašaone, činvaṯ-pərətūm mazdaδātąm.*

TRANSLATION

The demon whose name is Vizarəša, O Spitama Zaraθuštra, after binding it, carries off the soul of accursed devil-worshipping men whose life is short. (The soul) of wicked and righteous alike proceeds along the paths created by Zurvān (Time) to the Činvat bridge created by Mazdāh (Ohrmazd).

A 2. A number of passages mention Zurvān as a deity to be adored. As none of them tells us anything about him whatsoever, it will suffice to mention here the deities with whom he is mentioned.

Yasna, 72. 10. Rāman, Vayu (Vāy), Θwāša (the firmament), the Infinite Zurvān, and Zurvān who for a long time follows his own law (*darəγō-χ^{v}a-δāta-*). The same occur in *Sīh Rōčak* i. 21 and ii. 21.

Vidēvdāt, 19. 13. Daēnā (Dēn, the Religion), the Aməša Spəntas, Θwāša, the Infinite Zurvān, Vayu, Vāta (the wind), the Daughter of Ahura Mazdāh (Armaiti).

Ibid. 19. 16. Mąθra Spənta (the magically increasing word), Θwāša, the Infinite Zurvān, Vayu, Vāta, the Daughter of Ahura Mazdāh, Daēnā, Dāta (the Law).

Nyāyišn, 1. 8. Tištra, Vanant, Θwāša, the two Zurvāns, Vāta, Čištā, Daēnā, the well-made path, the golden lake, and the sulphur mountain.

II

TEXTS RELATIVE TO ZURVĀN FROM ZOROASTRIAN SOURCES OTHER THAN THE AVESTA

Z 1. Our first text comprises the first chapter of the *Greater Bundahišn*. Both this and the third chapter of the same work (Z 2 in our texts) were published with a commentary by Nyberg (*JA.*, vol. ccxiv) in 1929. With this pioneer edition before us, it might seem superfluous to re-edit the same texts here. But more than twenty years have elapsed since the publication of Nyberg's edition; and meanwhile scholarship has not been idle. Two further considerations have prompted me to undertake a somewhat elaborate edition of the two chapters in question. First the nature of this book makes their inclusion in its pages indispensable, for they are among the most important sources for our subject; and secondly I have had the opportunity, denied to the former editor, of collating the manuscript of the Bibliothèque Nationale, *Supp. Pers.* 2043. In the elucidation of many points that had long remained obscure this manuscript has been invaluable. The manuscript is a copy of the Bombay MS. TD_1 made in the nineteenth century for Darmesteter. TD_1 has never been collated, though it is the oldest manuscript of the *Bundahišn* extant, and is described by Anklesaria as 'an almost perfect copy'. The value of the Paris MS. (P.) therefore lies in the fact that it most often reproduces the readings of TD_1 where the other manuscripts are corrupt.

As the basic text of my edition I have naturally used that of Anklesaria, a facsimile of the MS. TD_2 published in Bombay, 1908. As an account of the manuscripts is given in that edition, it would be superfluous to repeat it here; for the edition of Anklesaria is easily accessible to Iranian scholars. Besides TD_2 Anklesaria has given the variants of DH. (v. p. ix of his edition). These have been reproduced here.

For the readings of the *Indian Bundahišn* I have naturally used

the edition of Justi (*Der Bundahesh, zum ersten Male herausgegeben, transcribirt, übersetzt und mit Glossar versehen*, Leipzig, 1868). The 'Indian' recension (Ind.) is considerably shorter than the *Greater* or *Iranian*, and, in the first chapter, omits the entire passage devoted to Zurvān. The third chapter (text Z 2) is, apart from the last paragraph, missing. Readings from the Indian recension adopted in the text are printed in Roman type.

For the Pāzand of the Indian recension the reader is referred to Āntiâ, Pāzand texts, pp. 1 ff., and to Nyberg, *Hilfsbuch des Pehlevi*, pp. 71–76, where the variants are listed. The Pāzand is, however, so miserably late and corrupt that I have not thought it worth while to include its readings in this edition.

To Nyberg we owe two critical editions of the first chapter of the *Greater Bundahišn*. One appeared in the *Journal Asiatique* (l.c.) and consisted of the transliterated text and translation on opposite pages. The other, a transcription in the original Pahlavī script, appeared in his *Hilfsbuch des Pehlevi* (Uppsala, 1928), cf. also the *Glossar* to the same (Uppsala, 1931). Though I have often found myself in disagreement with the author of this edition on points of importance, I should like to acknowledge my debt to him for his pioneer services in the interpretation of the *Greater Bundahišn*.

In his review of Nyberg's *Hilfsbuch* (*Göttingische gelehrte Anzeigen*, 1935) Professor Henning made many fruitful suggestions and emendations. These are quoted as 'Henning' without further reference.

Last, but not least, I have had the privilege of using Professor Bailey's unpublished edition of the *Greater Bundahišn* for which he received the degree of D.Phil. at this University. Though I have consistently tried, as far as was feasible, to follow an independent line of research in the interpretation of this difficult chapter, my debt to my teacher, Professor Bailey, is such that I must have allowed myself, albeit unconsciously, to express views as my own of which he, nevertheless, is the prime author. When the debt has been conscious, I have added the letter B.

In the noting of variants I have not, perhaps, been entirely consistent. The addition or omission of an otiose *Wāw* or an

Iẓāfat has frequently been disregarded. The variant spellings of such words as *āsmān*, *'dēvān* and *nazdist* have been noted on their first occurrence, but are subsequently suppressed. Variants as between ideograms and their phonetic equivalents are noted only very occasionally. Every variant from P. which might be important—and many are certainly not—has been noted. The edition is intended to be used in conjunction with the facsimile published by Anklesaria; but it is hoped that, within the limitations imposed by the necessity of transliteration into the Latin type, it will be found useful.

No account of the contents of the chapter need be given here. An attempt at an interpretation will be found in Chapters IV and V in Part I.

The pages of Anklesaria's (A) and Justi's (J) editions are noted in the outside margin. The exact place where a new page starts is indicated by a vertical stroke in the body of the text.

Anklesaria, p. 2. Justi, p. 1.

(1) **'ēn zand-ākāsīh nazdist 'apar* bundahišnīh *i Ōhrmazd 'ut pityārakīh i ganāk mēnōk, 'pas 'apar čēγōnīh i gēhān dām 'hač bundahišnīh 'tāk fražām čēγōn 'hač dēn i māzdēsnān paytāk; 'pas 'apar 'hēr *'kē *gēhān 'dārēt 'pat vičārišn[īh] ⟨i⟩ *'čē-īh 'ut čēγōnīh.*

5 (2) *'pat 'vēh-dēn ōγōn paytāk, Ōhrmazd bālistīk 'pat harvisp-ākāsīh 'ut vēhīh; zamān i akanārak 'andar rōšnīh hamē 'būt; 'ān rōšnīh gās 'ut gyāk i*
A3 *Ōhrmazd; 'hast 'kē asar rōšnīh 'gōβēt. 'ān harvisp-ākāsīh 'ut vēhīh* | hāmak i Ōhrmazd; 'hast 'kē 'gōβēnd dēn; ham 'har 2 vičārišn ēvak, 'ān i hāmak i *zamān i akanārak čēγōn Ōhrmazd 'ut* gās *'ut dēn 'ut zamān i Ōhrmazd 'būt*
10 'ut 'hast 'ut hamē 'bavēt ['*hēnd*].

(3) *Ahriman 'andar tārīkīh 'pat 'pas-dānišnīh 'ut zatār-kāmīh zufr-pāδak 'būt;* ⟨'būt⟩ 'ut 'hast 'kē 'nē 'bavēt; *'ut-aš zatār-kāmakīh hām, 'ut 'ān tārīkīh gyāk; 'hast 'kē asar tārīkīh 'gōβēt.*

(4) *'ut-šān miyān tuhīkīh 'būt; 'hast 'kē Vāy* 'gōβēnd *'kē-š gumēčišn pat-iš*
15 *'har 2* mēnōk.

J2 (5) *kanārakōmandīh 'ut akanārakōmandīh,—'čē* | *bālistīh 'ān i asar rōšnīh, 'gōβēt, 'ku 'nē sarōmand, 'ut zufr-pāδak, 'ān i asar tārīkīh, 'ut 'ān 'hast akanār⟨ak⟩īh, 'ut 'pat vīmand 'har 2 kanārakōmand 'ku-šān miyān tuhīkīh, ēvak 'ō 'dit 'nē patvast 'hēnd. 'dit 'har 2-ān mēnōk 'pat 'χ^{v}ēš*
20 *tan kanārakōmand. 'dit harvisp-ākāsīh i Ōhrmazd rāδ 'har *'čiš ⟨i⟩ 'andar dānišn i Ōhrmazd kanārakōmand, 'čē* ['ēn] *'ān i* 'andar 'har 2-ān mēnōk

patmān 'dānēt 'tāk bavandak pātaχšāyīh i dām i Ōhrmazd 'pat tan i pasēn 'tāk hamē hamē ravišnīh, 'ut 'ān 'hast akanārakīh. dām i Ahriman 'pat 'ān zamān 'bē aβsihēnīt 'tāk 'kaδ tan i pasēn bēt; | *'ān-ič 'hast kanārakōmandīh.* A4

(6) *Ōhrmazd 'pat harvisp-ākāsīh 'dānast 'ku ganāk mēnōk 'hast, 'apar* 25 **handāčišn 'kunēt, 'pat arišk-kāmakīh* 'andar *gumēčēt, *'hač frakān* 'tāk *fražām 'pat *'čē* [*frakān 'apar*] *'ut čand aβzār* hanžāmēnēt. *'ut-aš mēnōkīhā 'ān dām i 'pat 'ān aβzār 'andar apāyīt, frāč brēhēnīt: 3000 'sāl dām 'pat mēnōk*[*īk*] *'ēstāt, 'ku 'būt 'hēnd amēnītār 'ut aravāk* ⟨*'ut*⟩ *agraftār.*

(7) *ganāk mēnōk 'pas-dānišnīh rāδ 'hač 'hastīh i Ōhrmazd anākās 'būt;* 30 *'pas 'hač 'ān zufāyak āχēzast, 'ō vīmand i dītār i rōšnān mat. 'kaδ-aš 'dīt 'ān i Ōhrmazd rōšnīh agraftār, frāč patrōt, zatār-kāmakīh arišk-gōhrīh rāδ 'pat marnǰēnītan tak 'apar kart. 'ut-aš 'pas* 'dīt *čērīh 'ut* | *aparvēžīh i* frēh *'hač 'ān* J3 *i 'χ^{v}ēš; 'apāč 'ō tam duvārast, kirrēnīt 'vas 'dēv, 'ān dām i marnǰēnītār niyāβ 'ō artīkgarīh.* (8) *Ōhrmazd 'kaδ-aš dām i ganāk mēnōk 'dīt, 'nē 'sahist, dām i* 35 *sahmēn i pūtak i vatak* | **i dušīh; 'ut-aš 'nē buržīt 'hēnd. 'pas ganāk mēnōk* A5 *dām i Ōhrmazd 'dīt, 'sahist, 'vas dām i zufr i van, hamāk-pursišnīh; 'ut-aš buržīt 'ān i Ōhrmazd dām-dahišnīh.*

(9) *'aδak Ōhrmazd 'apāk-ič 'čē aδvēnak 'dānastan i* [*dām i*] *fražām i kār 'ō patīrak i ganāk mēnōk āštīh 'apar dāšt 'ut guft 'ku ganāk mēnōk, 'apar 'ō* 40 *dām i 'man aδyārīh 'bar, stāyišn 'dah, 'tāk 'pat 'ān pātdahišn amarg 'ut azarmān, asōhišn, apōhišn, 'bavēh. 'ut-aš čim 'ēn 'ku 'hakar artīk 'nē sārēnēh, 'χ^{v}at 'nē akār, 'ut 'ō mān 'har 2-ān sūt aβkārīhā.* (10) *'ut-aš drāyast ganāk mēnōk 'ku 'nē 'baram 'ō dām i 'tō aδyārīh, 'ut 'nē 'daham stāyišn, 'bē 'tō 'ut dām-ič i 'tō marnǰēnam 'tāk hamē hamē ravišnīh; 'bē hāčēm harvisp dām i 'tō* 45 *'ō adōstīh i 'tō, dōstīh i 'man. 'ut-aš vičārišn 'ēn 'ku-š 'pat 'ēt dāšt 'ku Ōhrmazd 'andar 'avē ačārak, 'ēt rāδ āštīh* | *'pēš 'dārēt. 'nē* 'patiγraft, *patēst-ič 'apar* J4 *'burt.* (11) *'ut-aš guft Ōhrmazd* | *'ku 'nē harvisp-kartār 'hēh, ganāk mēnōk,* A6 *'ku-t 'man 'nē tavān marnǰēnītan, 'ut*-at *dām-ič i 'man ētōn 'nē tavān kartan 'ku 'apāč 'ō χ^{v}ēšīh i 'man 'nē 'rasēnd.* (12) *'pas Ōhrmazd 'pat harvisp-ākāsīh* 50 *'dānast 'ku 'hakar zamān i kārēčār-ič* [*i*] **aš 'nē 'kunam, 'aδak*-aš *tavān kartan 'pat dām i 'man čēγōn patēst 'apar 'burt, kōχšišn gumēčišnīh hamayīhā, 'ut-aš 'andar gumēčišn i dām nišastan, 'ō 'χ^{v}ēš kartan tavān,—čēγōn 'nūn-ič martōm 'andar gumēčišn 'vas 'kē* apārōnīh *vēš varzīt 'ku frārōnīh, 'ku kāmak i ganāk mēnōk vēš hamē varzēnd.* (13) *'ut-aš guft Ōhrmazd 'ō ganāk mēnōk 'ku zamān* 'kun 'tāk *kārēčār 'pat 'ēn pašn 'ō 9000 'sāl frāč 'aβganam; 'čē-š 'dānast 'ku 'pat 'ēn zamān* 'kartan *akārēnīt ganāk mēnōk. 'aδak ganāk mēnōk avēnāk-fražāmīh rāδ 'pat 'ān patmānak ham-dātastān 'būt, ētōn čēγōn 2 'mart* i *ham-kōχšišn zamān frāč 'kunēnd, 'ku-mān vahmān* | *'rōč 'tāk 'šap* A7 *kārēčār 'kunēm.* 60

(14) *Ōhrmazd 'ēn-ič 'pat harvisp-ākāsīh 'dānast 'ku ē 'andar 'ēn 9000* 'sāl,

3000 'sāl hamāk kāmak i Ōhrmazd 'ravēt, 3000 'sāl 'andar gumēčišn, kāmak i Ōhrmazd 'ut Ahriman 'har 2 'ravēt, 'pat 'ān i aβdom artīk ganāk mēnōk akār šāyēt kartan, 'hač dām pityārakīh 'apāč 'dārēt.

J5 (15) *'pas Ōhrmazd | ahunvar frāč srūt 'ku-š yaθā-ahū-vairyō(k) 20-ēvak*
66 *mārīk 'bē guft; 'ut-aš fražām-pērōžīh i χᵛēš 'ut akārīh i ganāk mēnōk 'ut aβsihišn i 'dēvān, ristāχēz 'ut tan i pasēn, apityārakīh i dām* 'tāk *hamē hamē ravišnīh 'bē 'ō ganāk mēnōk nimūt.* (16) *ganāk mēnōk 'kaδ-aš akārīh i 'χᵛēš, aβsihišn i 'dēvān 'hamist 'dīt, start 'ut abōδ 'būt, 'apāč 'ō tam ōpast, ōγōn čēγōn*
70 *'pat dēn 'gōβēt 'ku 'kaδ-aš 3 ēvak-ē guft 'bavēt, ganāk mēnōk 'hač bīm tan 'andar hanǰēt, 'kaδ-aš 2 bahr guft *'bavēt, ganāk mēnōk 'pat šnūk 'andar*
A8 *ōpast, 'kaδ-aš bavandak guft *'bavēt, | akār *'bavēt ganāk mēnōk. 'hač akārīh i 'pat dāmān i Ōhrmazd* anākīh *kartan, 3000 'sāl 'pat startīh 'sayast.*

(17) *dām-dahišnīh mēnōkīhā 'gōβam, 'pas gētēhīhā.*

75 (18) *Ōhrmazd pēš 'hač dām-dahišnīh *'nē 'būt χᵛatāy, 'ut 'pas 'hač dām-dahišnīh χᵛatāy 'ut sūt-χᵛāstār 'ut fražānak 'ut yut-bēš, āškārak 'ut hamē-rāδēnītār 'ut aβzōnīk, harvisp-nikīrītār 'būt.*

(19) *['ut-aš nazdist *yazdān *χᵛatīh 'dāt, nēvak-ravišnīh, 'ān [i] mēnōk 'i-š tan i χᵛēš pat-iš 'vēh 'bē kart.] ['ut] 'kaδ-aš dām-dahišnīh mēnīt, 'čē-š 'hač*
80 *dām-dahišnīh χᵛatāyīh 'būt.*

(20) *'ut-aš 'dīt 'pat rōšn-vēnākīh Ōhrmazd 'ku ganāk mēnōk hakurč 'hač pityārak 'nē vartēt, 'ān pityārakīh yut 'pat dām-dahišnīh 'nē akārīhēt, dām yut 'pat zamān ravākīh 'nē 'bavēt; 'kaδ zamān brēhēnīt, dām-ič i Ahriman ravāk 'bē 'bavēt.* (21) *'ut-aš ačārakīhā pityārak akār kartan rāδ zamān frāč*
A9 *brēhēnīt: 'ut-aš čim 'ēn 'ku ganāk | mēnōk yut 'pat kārēčār 'nē akārīhēt. kārē-*
86 *čār vičārišn 'ēn 'ku kār 'pat čārōmandīh[ā] kartan apāyēt.*

(22) *'pas 'hač zamān i akanārak[īhā] zamān i dērang-χᵛatāy frāč brēhēnīt 'ut 'dāt, 'hast 'kē zamān i kanārakōmand 'gōβēt. 'hač zamān i dērang-χᵛatāy asačišnīh frāč 'dāt,' ku 'čiš ⟨i⟩ Ōhrmazd 'nē sačēt. 'hač asačišnīh ['ut] aχᵛārīh*
90 *paytāk 'būt, 'ku 'dēvān *χᵛārīh 'nē 'rasēt, 'hač aχᵛārīh *brēh-ravišnīh, mēnōk ⟨i⟩ a-'bē-vartišnīh paytāk 'būt ['ān mēnōk], 'ku 'čiš i Ōhrmazd, 'ān i 'pat bunda-hišn 'dāt, 'nē vartēt. 'hač mēnōk a-'bē-vartišnīh bavandak-kāmak i dām ⟨i⟩ gēhān paytāk 'būt, frārōn dām 'ut dahišn ham-'dātastān-ōmandīh.*

(23) *Ahriman 'pat apārōn dām-dahišnīh adān[īh] a'dātastān. 'ut-aš čim*
95 *vičārišn 'ēn 'ku ⟨'kaδ⟩ Ahriman 'apāk Ōhrmazd kōχšīt, χᵛatāy-fražānakīh, nāmakīh, pahlomīh [Ahriman] asačišnīh i Ōhrmazd 'ut akārīh, [i] χᵛat-*
A10 *dōšakīh, ['ut] apahlomīh, 'pas-dānišnīh i ganāk mēnōk 'ō paytākīh | mat, 'kaδ-aš dām 'dāt.*

(24) *'čē zamān-ič i dērang-χᵛatāy nazdist dām 'i-š frāč brēhēnīt: 'čē akan-*
100 *ārak 'būt pēš 'hač gumēčišnīh i hamayīh i Ōhrmazd. kanārakōmand brēhēnīt 'hač 'ān akanārak, 'ku 'hač bundahišn 'kaδ dām dāt 'tāk 'ō fražām 'ku ganāk*

mēnōk akār 'bavēt patmānak-ē 12,000 'sāl 'ku kanārakōmand: 'pas 'ō akanā-rakōmandīh gumēčēt, vartēt, 'ku dām-ič i Ōhrmazd apēčakīhā 'apāk Ōhrmazd hamayīk 'bavēnd:—(25) *čēγōn 'gōβēt 'pat dēn 'ku zamān ōžōmandtar 'hač 'har*
*2-ān dāmān,—dām i Ōhrmazd 'ān-ič i ganāk mēnōk.—zamān *hu-ayāpak 'ō* 105
*kār 'ut dātastān. [zamān pursišnīktar.] zamān 'hač ayāpakān ayāpaktar. zamān 'hač pursišnīkān pursišnīktar; 'ku vičīr 'pat zamān *šāyēt kartan. zamān [i] mān 'aβganīhēt,—brīn 'pat zamān,—pistak frāč škīhēt. 'kas 'hač 'avē 'nē bōχtēt, 'hač *ōšōmandān martōmān, 'nē 'kaδ 'ō 'ul vāzēt, 'nē 'kaδ 'ō nikōnīh *čāh-ē 'kanēt, 'andar | 'nišīnēt, 'nē 'kaδ hačaδar i χān i āpān i sart* A11
frōt vartēt. 111

(26) *Ōhrmazd 'hač 'ān i χᵛēš χᵛatīh *'kē gētēh rōšnīh karp i dāmān i 'χᵛēš frāč brēhēnīt 'pat ātaχš karp i rōšn i spēt, girt, frāč paytāk. 'hač gētēh i 'ān mēnōk 'kē pityārak i 'andar 'har 2 dām aš 'bē 'barēt, 'hast tavān, 'hast zamān, aš karp i Vāy i 'vēh frāč brēhēnīt čēγōn Vāy apāyast. 'hast 'kē Vāy i dērang-* 115
χᵛatāy frāč 'gōβēt. 'ut-aš dām 'pat aδyārīh ⟨i⟩ Vāy i dērang-χᵛatāy frāč brēhēnīt; 'čē 'kaδ-aš dām-ič 'dāt, Vāy-ič aβzār-ē 'i-š 'pat kār 'andar apāyast.
⟨'ut-aš nazdist yazdān χᵛatīh 'dāt, nēvak-ravišnīh, 'ān mēnōk 'i-š tan i 'χᵛēš pat-iš 'vēh 'bē kart.⟩

(27) *ganāk mēnōk 'hač gētēh tārīkīh, 'ān i 'χᵛēš ⟨χᵛatīh⟩, tan ⟨i⟩ dām ⟨i* 120
*χᵛēš⟩ frāč kirrēnīt 'pat zaγ karp i *siyāh i āturastur-*gōn i tam aržānīk, dru-vand čēγōn bazak-*aδvēntar χrafstar, 'ut-aš 'hač gētēh χᵛat-dōšakīh Varan i vattar-*dēn karp frāč kirrēnīt čēγōn Varan apāyast. 'ut-aš nazdist 'dēvan χᵛatīh 'dāt, dušravišnīh, 'ān mēnōk 'i-š ganākīh i dāmān i Ōhrmazd 'hač-iš | 'būt: 'čē-š 'ān dām 'dāt 'i-š χᵛēš-tan pat-iš 'vattar 'bē kart, 'ku akār 'bē bēt.* A12

(28) *'čē-š 'hač gētēh tārīkīh, 'ān i asar tārīkīh, ['dāt 'hač asar tārīkīh]* 126
*'drōγ-gōβišnīh frāč *'dāt, 'hač ⟨drōγ-gōβišnīh⟩ anākīh i 'avē ganāk mēnōk paytāk 'būt. 'čē 'hač asar [i] tārīkīh 'ān karp frāč kirrēnīt, 'ut-aš 'χᵛēš dām 'andar 'ān karp 'bē 'dāt: 'hač 'ān i 'χᵛēš dām-dahišnīh akār 'bavēt.*

(29) *Ōhrmazd 'hač gētēh rōšnīh rāst-gōβišnīh ⟨frāč dāt⟩. 'hač rāst-gōβišnīh* 130
aβzōnīkīh i dātār paytāk 'būt [dām-dahišnīh]. 'če-š asar karp [i] 'hač asar [i] rōšnīh frāč brēhēnīt, dām-ič hamāk 'andar asar karp(ak) 'bē 'dāt. asar(ak) karp(ak) zamān sačišn yutāk 'būt. 'hač asar(ak) karp(ak) ahunvar frāč 'būt, mēnōk i yaθā-ahū-vairyō(k) 'ke-š 'bē dahišnīh 'ut fražām i dām hač-iš paytāk, 'hast dēn. čēγōn dēn 'apāk dām-dahišnīh 'dahīhast. (30) *'hač ahunvar mēnōk* 135
⟨i⟩ 'sāl frāč 'būt 'kē 'andar | gumēčišn 'nūn nēm-rōšn nēm-tārīk, 365 'rōč- A13
*šapān 'kē brīn i zamān i dērang-χᵛatāy. 'ut-aš 'har 2 dām 'pat kōχšišn pat-iš ravāk 'būt:—čēγōn guft, dām i Ōhrmazd 'pat χᵛatāyīh 'ut dastaβarīh ⟨'ut⟩ dātastānōmandīh ⟨'ut⟩ bālistīh 'pat *χᵛārakīh 'ēstāt; dām i ganāk mēnōk 'pat čērīh 'ut stahmīh 'ut vināskārīh ⟨'ut⟩ zufā⟨ya⟩kīh 'pat dušvārīh 'ēstāt.* 140

(31) *Ōhrmazd 'pat amahraspandān brīnōmand mat. 'kaδ-aš 'dāt 'būt 'hēnd,*

*3 rat,—'čē-š 'apāč 'ō gētēh apāyast,—'dāt: 'ut-aš nōktar 'pat tan i pasēn anākīh hač-iš 'bē *apētak burtan. 'ut-aš dām i mēnōk mēnōkīhā 'dārēt. 'ut-aš dām i gētēh ['ut] mēnōkīhā 'dāt, 'ut-aš 'dit 'bē 'ō gētēhīhā 'dāt.* (32) *'ut-aš nazdist amahraspandān 'dāt, *6 bun, 'pas apārīk, 'ān i 7-om χᵛat Ōhrmazd.*
A14 *'hač dām i gētēh 'pat mēnōk 'dāt nazdist 6, 'ān i 7-om | χᵛat 'būt. 'čē Ōhrmazd 'har 2 'hast mēnōk ⟨'ut gētēh⟩. nazdist gētēh 'hač amahraspandān, 'pas 'hač Vāy i dērang-χᵛatāy.*

(33) *nazdist Vahuman frāč brēhēnīt 'kē-š ravākīh i dām i Ōhrmazd hač-iš 'būt. ganāk mēnōk nazdist mitōχtīhā Akōman'* dāt. Ōhrmazd *'hač dām i gētēh nazdist āsmān; 'ut-aš Vahuman 'hač nēvak-ravišnīh ⟨i⟩ gētēh rōšnīh nazdist frāč brēhēnīt, 'kē-š dēn i 'vēh i māzdēsnān 'apāk 'būt: 'ēn 'ku 'ān i 'ō dām 'rasēt 'tāk fraškart, aš 'dānast; 'pas Artvahišt, 'pas Šaθrēvar, 'pas Spandarmat, 'pas Hurdāt, 'ut* 'pas *Amurdāt brēhēnīt: 7-om χᵛat Ōhrmazd,* (34) *'ut 8-om rāst-gōβišnīh, 9-om Srōš-ahrāy, 10-om Mānsraspand, 11-om Nēryōsang, 12-om rat i buland Raθwō(k) berzait, 13-om Rašn i rāst, 14-om Miθr i frēh-gōyōt, 15-om Arš⟨iš⟩vang i 'vēh, 16-om Pārand, 17-om χᵛāβ, 18-om*
A15 *Vāt, 19-om dātastān⟨ō⟩mandīh | 20-om patkār, pēš⟨ē⟩mār⟨īh⟩ 'ut pasēmārīh, āštīh āβzōnīkīh.*

(35) *'hač dām i gētēh nazdist āsmān, ditīkar 'āp, sitīkar zamīk, čahārom urvar, panǰom gōspand, šašom martōm, haftom χᵛat Ōhrmazd. 'ut-aš dām [i] 'pat aδyārīh i Vāy i dērang-χᵛatāy frāč brēhēnīt; 'čē 'kaδ-aš Vāy i dērang-χᵛatāy frāč brēhēnīt, 'avē-ič aβzār-ē 'būt, 'ut-aš 'pat dām-dahišnīh 'andar apāyast.*

(36) *ganāk mēnōk 'pat 'ān pityārakōmandīh 'hač kamālīkān 'dēvān nazdist Akōman frāč kirrēnīt, 'pas Indar, 'ut 'pas Sāvul, 'ut 'pas Nāŋhaiθ, 'pas Tarōmat, 'pas Tarič 'ut Zērič, 'pas apārīkān 'dēvān, haftom χᵛat ganāk mēnōk. hakurč 'čiš i frārōn 'nē mēnēt, 'nē 'gōβēt, 'nē 'kunēt. 'ut-aš nēvakīh i dām i Ōhrmazd 'nē apāyast: dām i Ōhrmazd nēvakīh dām i Ahriman 'nē apāyast.* (37) *Ōhrmazd 'ān 'čis 'nē mēnēt 'i-š kartan 'nē tavān: ganāk mēnōk*
A16 *'ān 'i-š 'nē tavān kartan mēnēt, 'ut *patēst-ič 'apar | *'barēt.*

(38) *dām i Ōhrmazd 'pat mēnōkīh ētōn parvart 'ku *tarrīhā 'ēstāt, amēnītār, agraftār, aravāk čēγōn šusr hamānāk, 'pas 'hač *tarrīh gumēčakīh šusr χōn hamānāk; 'pas 'hač gumēčakīh āvartakīh 'būt, daštak-ē humānāk; 'pas 'hač āvartakīh viškītakīh *čēγōn 'dast 'ut 'pāδ; 'pas 'hač viškītakīh gaβrīh 'būt, 'čašm, gōš 'ut 'dahān; 'pas 'hač gaβrīh *čandišn 'būt 'kaδ 'bē *'ō 'pēš ⟨i⟩ rōšn 'ēstāt. 'nūn-ič 'pat gētēh 'pat ān hangōšītak 'andar aškomb i 'mātar hanbavīhēnd, 'zāyēnd, parvarēnd.* (39) *'ut Ōhrmazd 'pat dām-dahišnīh 'mātarīh 'ut 'pitarīh i dahišn 'hast: 'čē 'kaδ-aš dām 'pat mēnōk parvart, 'ān 'būt 'mātarīh; 'kaδ-aš 'bē 'ō gētēh 'dāt, 'ān 'būt 'pitarīh.*

(40) *'apar dām-dahišnīh i gētēhīhā.*

(41) *'kaδ ganāk mēnōk startīhā akār 'būt čēγōn-am apar nipišt, 3000 'sāl*

'pat startīh 'sayast. 'andar 'ān akārīh ⟨i⟩ 'avē ganāk | mēnōk Ōhrmazd dām
A17 *'ō gētēh brēhēnīt. *'hač asar rošnīh ātaχš, 'hač ātaχš vāt, 'hač vāt 'āp, 'hač 'āp zamīk harvisp-astōmandīh gētēh frāč brēhēnīt; čēγōn 'gōβēt 'pat dēn 'ku fratom dām hamāk 'āp-ē srišk-ē 'būt, 'ku hamāk 'hač 'āp 'būt yut tōhm i 'martō-mān 'ut gōspandān, 'čē 'ān tōhm ātaχš tōhm-ē.*

(42) *'ut-aš nazdist āsmān 'dāt 'pat 'apāč-dārišnīh. 'hast 'kē fratom 'gōβēt. ditīkar 'āp 'dāt 'pat zatan i tišn druž; sitīkar zamīk 'dāt harvisp-astōmandīh; čahārom urvar 'dāt 'ō aδyārīh i gōspand ⟨i⟩ hudāk; pančom *gōspand 'ō* aδyārīh i 'mart i ahrov: šašom 'mart i ahrov 'dāt 'ō zatārīh 'ut akārīh i ganāk mēnōk 'hamist 'dēvān. 'ut-aš 'pas ātaχš 'dāt χᵛaraγ, 'ut-aš brēh 'hač asar rōšnīh ov-iš patvast, ētōn karp i 'vēh čēγōn ātaχš kāmak. 'ut-aš 'pas vāt | brēhēnīt 'pat 'mart karp i yuvān i 15 sālak 'kē 'ēn 'āp 'ut urvar 'ut gōspand 'ut*
A18 *'mart i ahrov 'har 'čiš-ē 'barēt ⟨'ut⟩ dārēt.*

(43) *'ut-šān čēγōnīh 'gōβam. nazdist āsmān 'dāt, rōšn, paytāk, i apēr dūr-*
195 **kanārak, χāyak-dēs*, χᵛan-āhēn i 'hast gōhr almāst, 'nar. 'ut-aš 'sar 'bē 'ō asar rōšn patvast; 'ut-aš dām hamāk andarōn i āsmān 'bē 'dāt, āvahan humānāk, drupušt 'kē-š 'har aβzār i 'pat kōχišn 'andar apāyast, andarōn 'nihāt 'ēstēt, ayāp mān mānāk 'kē 'har 'čiš 'andar 'mānēt. parkān [bun] i āsmān čand-*
195 *aš pahnāδ 'i-š drahnāδ, čand-aš drahnāδ 'i-š bālā⟨δ⟩, čand-aš bālā⟨δ⟩ 'i-š*
200 *zahyā⟨δ⟩, hamōγ handāč *hupatsāy. varzvar humānāk mēnišmōmand, gōβišnōmand, kunišnōmand, ākās, aβzōnīk, vičītār, mēnōk ⟨i⟩ āsmān.* (44) *'ut-aš patiγraft drang drupuštīh 'hač ganāk mēnōk 'ku 'apāč duvārastan 'nē 'hišt. čēγōn gurt artēštār | 'kē zrēh patmōχt 'ēstēt, 'ku apē-bīmīhā 'hač kārēčār*
A19 *bōχtēt, mēnōk i āsmān āsmān ētōn dārēt. 'ut-aš 'dāt 'ō aδyārīh i āsmān urvāh-*
205 *manīh, 'čē-š urvāhmanīh pat-iš frāč brēhēnit: *'čē 'nūn-ič 'andar* gumēčakīh dām 'pat urvāhmanīh 'andar 'ēstēt.*

(45) *ditīkar 'hač gōhr i āsmān 'āp brēhēnīt čand 'mart-ē 'kaδ 2 'dast 'ō zamīk 'hilēt, 'pat 'dast 'ut 'pāδ 'ravēt, aš 'tāk 'aškomb 'āp 'bē 'ēstēt, 'pat 'ān bālāδ 'āp 'bē tačēt. 'ut-aš 'dāt 'ō aδyārīh vāt 'ut vārān 'ut 'mēγ 'ut snōδān 'ut *snēžak.*
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(46) *sitīkar 'hač 'āp zamīk dāt, girt dūr-vitarag, 'ut anišēβ, anaβrāz, hamōγ drahnāδ 'apāk pahnāδ, 'ut pahnāδ 'apāk zahyāδ rāst, miyān i 'ēn āsmān 'bē vīnārt: čēγōn 'gōβēt 'ku-š nazdist 3 ēvak-ē 'ēn zamīk frāč brēhēnīt saχt čēγōn ČČ' dāl(??), ditīkar 3 ēvak-ē 'ēn zamīk frāč brēhēnīt aržan ākand; sitīkar 3 ēvak-ē 'ēn zamīk frāč brēhēnīt *narm čēγōn* gil[ak].* | (47) *'ut-aš*
A20 *gōhr 'andar zamīk 'bē 'dāt, kōfīhā 'kē 'pas 'hač 'ān vaχšīt, rust 'hēnd 'hač*
216 *zamīk. 'ut-aš 'dāt 'ō aδyārīh ⟨i⟩ zamīk āsan, rōδ, gōgart, bōrak-ič harvist-ič 'ān i saχt zamīk tōhmak yut 'hač 'STYHL 'čē yut-tōhmak 'hēnd. ōγōn sāχt 'ut brēhēnīt zamīk 'pat hamānāk i 'mart-ē 'kaδ-aš yāmak yāmak hamāk kust 'pat tan saχt 'andar 'kart 'ēstēt. hačaδar 'ēn zamīk hamāk gyāk 'āp 'bē 'ēstēt.*
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(48) *čahārom urvar 'dāt, nazdist 'ō miyānak i 'ēn zamīk 'apar rust čand*

paδ-ē bālāδ, apē azg, apē pōst, apē χār, 'ut tarr 'ut šīrēn; 'ut-aš visp sarəδak zōr i urvarān 'andar čihr dāšt. 'ut-aš 'dāt 'ō aδyārīh ⟨i⟩ urvar 'āp 'ut ātaχš, 'čē 'har aδvan-ē urvarān 'āp-ē srišk 'pat 'sar, ātaχš 4 angust pēš. 'pat 'ān zōr hamē rust.

(49) *pančom 'gāv i ēv-dāt brēhēnīt 'andar Ērānvēž 'pat miyānak ⟨i⟩ gēhān*
A21 *'pat *bār i | rōt i Vēh Daitē, 'ku miyānak i gēhān. spēt, rōšn 'būt čēγōn māh 'kē-š bālāδ 3 nay patmānīk. 'ut-aš 'dāt 'ō aδyārīh 'āp 'ut urvar, 'čē-š 'andar gumēčišn zōr 'ut vaχšišn 'hač 'ēn 'bavēt.*

(50) *6-om Gayō(k)mart brēhēnīt rōšn čēγōn χᵛaršēt; 'ut-aš 4 nay patmānīk bālāδ 'būt, pahnāδ čēγōn bālāδ rāst, 'pat *bār i rōt i Daitē 'ku miyānak i gēhān 'ēstēt,—Gayō(k)mart 'pat hōy ālak 'gāv 'pat dašn ālak. 'ut-šān dūrīh ēvak 'hač 'dit dūrīh-ič i 'hač 'āp ⟨i⟩ Daitē čand bālāδ ⟨i⟩ 'χᵛēš 'būt: čašmōmand, gōšōmand, uzvān⟨ō⟩mand, daχšakōmand 'būt. Gayō(k)mart daχšakōmandīh 'ēt 'ku martōm 'hač 'avē tōhmak 'pat ān hangōšītak zāt 'hēnd.* (51) *'ut-aš 'dāt 'ō aδyārīh χᵛāβ, āsānīh i dātār, 'čē Ōhrmazd 'ān χᵛāβ frāč brēhēnīt 'pat 'mart karp i buland i 15 sālak i rōšn. 'ut-aš Gayō(k)mart 'apāk 'gāv 'hač*
A22 *zamīk brēhēnīt. | 'ut-aš 'hač rōšnīh 'ut zargōnīh ⟨i⟩ āsmān šusr i 'martōmān 'ut 'gāvān frāč brēhēnīt, čēγōn 'ēn 2 šusr ātaχš tōhmak, 'nē 'āp tōhmak: 'pat tan i 'gāv *'ut Gayō(k)mart 'bē 'dāt 'tāk-aš purr-ravišnīh ⟨i⟩ martōmān gōspandān hač-iš 'būt.*

(52) *'ut-aš 'ēn 6 dahišn 'pat 6 gās ⟨i⟩ gāsānbār 'bē 'dāt. 'pat 'sāl i hangārt 365 'rōč, 12 'māhīkān, 'har 'māhīk 30 'rōč 'ut māhīk-⟨ē⟩ 35 'rōč. 'har 'rōč-ē 'nām *i amahraspand-ē pat-iš 'nihāt.*

(53) *'ut-aš čēγōnīh 'gōβam. nazdist āsmān brēhēnīt 'pat 40 'rōč, čēγōn 'hač 'rōč i Ōhrmazd, 'māhīk ⟨i⟩ Fravartīn 'tāk 'rōč i Āpān 'māhīk ⟨i⟩ Artvahišt. 5 'rōč 'apar 'pāt 'tāk 'rōč i Daδv 'pat Miθr. 'ān 5 'rōč gāsānbār: 'ut-aš 'nām maiδyō(k)zarm. 'ut-aš vičārišn 'ēn 'ku māništ i *martōmān, [māništ ⟨i⟩ Miθr 'āp,] 'ut zargōnīh 'ō paytākīh mat.*

(54) *ditīkar 'āp 'dāt 'pat 55 'rōč, čēγōn 'hač 'rōč i Miθr 'māh i Urtvahišt*
A23 *'tāk 'rōč i Āpān 'māh i Tīr. 5 'rōč 'apar 'pāt 'tāk 'rōč i | Daδv 'pat Miθr. 'ān 5 'rōč gāsānbār: 'ut-aš 'nām maiδyō(k)šam, 'kē-š vičārišn 'ēn 'ku-š 'āp rōšn 'bē kart, 'čē nazdist tērak 'būt.*

(55) *sitīkar zamīk 'dāt 'pat 70 'rōč, čēγōn 'hač 'rōč i Miθr 'māh ⟨i⟩ Tīr 'tāk 'rōč i Art 'māh i Šaθrēvar. 'ān 5 'rōč 'apar 'pāt 'tāk 'rōč ⟨i⟩ Anayrān. 'ān 5 'rōč gāsānbār: 'ut-aš 'nām paitišhah. 'ut-aš vičārišn 'ēn 'ku pā⟨δ⟩-ravišnīh ⟨i⟩ dāmān 'pat zamīk paytāk 'bē kart.*

(56) *čahārom urvar 'dāt 'pat 25 'rōč ⟨čēγōn 'hač 'rōč i Ōhrmazd 'māh i Miθr 'tāk 'rōč i Aštāt.⟩ 5 'rōč 'apar 'pāt 'tāk 'rōč ⟨i⟩ Anayrān. 'ān 5 'rōč gāsānbār: 'ut-aš 'nām ayāsrim, 'kē-š vičārišn 'ēn 'ku-š valg 'ut bōδ 'ut gōnak i zargōnīh paytāk 'būt.*

(57) *5-om gōspand 'dāt 'pat 75 'rōč, čēγōn 'hač 'rōč i Ōhrmazd 'māh i Āpān 'tāk 'rōč i Daδv 'pat Miθr, 'māh i Daδv. 5 'rōč 'apar 'pāt 'tāk ⟨'rōč i Varhrān⟩. 'ān 5 'rōč gāsānbār: 'ut-aš 'nām maiδyairim, 'kē-š vičārišn 'ēn 'ku hanbār i zimastān dāmān i 'χᵛēš rāδ | paytāk 'bē kart.* A24

(58) *šašom martōm 'dāt, 'ku Gayō(k)mart, ⟨'pat⟩ 70 'rōč čēγōn 'hač 'rōč ⟨i⟩* 266
Rām [i] 'māh i Daδv 'tāk 'rōč i Anayrān 'māh i Spandarmat. 5 'rōč 'apar 'pāt 'tāk ⟨'rōč i Spandarmat.⟩ 'ān 5 'rōč gāsānbār: 'hast 'kē 5 'rōč i truftak, 'hast 'kē dužītak 'gōβēt. 'ut-aš 'nām hamaspamaiδayam, 'kē-š vičārišn 'ēn 'ku hām-spāh-ravišnīh 'pat gētēh paytāk 'būt; 'čē fravahr i martōmān 'pat hām-spāhīh 270
raft 'hēnd. (59) *'nām i 'ān 5 'rōč truftak; 'hast 'kē 5 gās i gāsānīk, 'hast 'kē pančak i 'vēh 'gōβēt. 'pat dēn[īk] 'ēn 'hast Ahuvait gās, Uštavait gās, *Spantōmēn gās, Vahušaθr gās, Vahištōišt gās. 'ān 30 'rōč i 'pat māhīkān [i] 'nihāt 'ēstēt, *aš 'nām *'ēn;—Ōhrmazd, Vahuman, Urtvahišt, Šaθrēvar, Spandarmat, Hurdāt, Amurdāt, Daδv, Ātur, Āpān, Xᵛar, Māh, Tīr, Gōš,* 275
Daδv, Miθr, Srōš, Rašn, Fravartīn, Varhrān, Rām, Vāt, Daδv, Dēn, Art, A25
Aštāt, Āsmān, | Zāmdāt, Mahraspand, Anayrān.

(60) *'ān 12 māhīkān 'nām 'hač [ham] amahraspandān;—Fravartīn māh, Urtvahišt 'māh, Hurdāt 'māh, Tīr 'māh, Amurdāt 'māh, Šaθrēvar 'māh, Miθr 'māh, Āpān 'māh, Ātur 'māh, Daδv 'māh, Vahuman 'māh, Spandarmat* 280
'māh. 'ut-šān čēγōnīh ēvak ēvak frāčtar 'gōβam.

NOTES

l. **1.** **'ēn: Greater* (*Gr.*) has *ZK* (*'ān*), Ind. *MN* (*'hač*). Neither is satisfactory. If we adopt the first reading, we are forced to translate, '*That zand-ākāsīh* deals first with the primal creation, etc.'. No reference to any such *zand-ākāsīh* has hitherto been made; and—if the reading is kept—we can only assume that a work called *zand-ākāsīh* not only existed, but was widely enough known to be introduced without preliminary explanation or comment. The reading of Ind. is less hard, and would mean that the present work (our *Bundahišn*) obtained its material from this *zand-ākāsīh*. The simplest solution would seem to be to emend the 𐬀 of the Ind. to 𐬀𐬌 *'ēn*. This would then give us the title of the book,—'This is the *Zand-ākāsīh* etc.'. Nyberg (CCM. 1929, p. 260) emended to 𐬀𐬌𐬨 *'im*, obtaining the same sense, and Markwart (*Šaθrīhā i Ērān, passim*), too, assumes this to have the title of the *Bundahišn*. In the *Hilfsbuch* Nyberg returned to the *'ān* of Gr. which Bailey also keeps.

zand-ākāsīh: zand-ākās i Ind. *nazdist* Ind.: *NZSTW* Gr.
bundahišnīh Ind.: *BWNYH'TYH* Gr.: *bunēδātīh* Nyb.
pityārakīh: patyārak Ind.

l. **2.** *gēhān*: om. Ind.
After *fražām* Ind. has *i tan i pasēn*, 'the end . . . which is the final body'.

l. **3.** *paytāk . . . 'vēh-dēn*: om. Ind.
*'hēr *'kē *gēhān 'dārēt*: Gr. has [illegible]. For this Nyb. read **čē bun hač saχᵛan dārēt*, and translated (CCM.) 'ce qui a son principe dans la parole'. Now this introductory paragraph is plainly giving a summary of the contents of the

Bundahišn; and chapters ix–xvi of that work are entirely devoted to 'objects contained in the world'. The *Bundahišn*, on the other hand, tells us remarkably little of 'ce qui a son principe dans la parole'. What exactly this phrase is supposed to refer to Nyb. does not tell us. If it refers to the *ahunvar* prayer, it is far from explicit. For the whole passage Nyb. reads: *pas apar *čē bun hač saχᵛan dārēt pat vičārišnīh, čē-š u čiyōn-aš pat vēh-dēn*, and translates, 'Enfin, l'exposé de ce qui a son principe dans la parole (et se rapporte) à la discrimination, son essence et sa nature selon la bonne religion.' Here again the part played by the essence and nature of discrimination in the *Bundahišn* is negligible.

A true reconstruction of this corrupt passage can only be obtained once it is realized that the author is here telling us what his book contains. Once we read [illegible] as *'hēr* rather than as *čē bun—čē* written phonetically is, moreover, extremely rare—we have the clue to the passage. *MN* (*'hač*) must then be emended to *MNW* (*'kē*) and [illegible] read as *gēh(ā)n*. The rest of the sentence then follows naturally, the only further emendation required being the alteration of *'čē-š* to *'čē-īh*; and, as anyone familiar with the Pahlavī script knows, this can scarcely be regarded as an emendation at all. Thus we obtain the translation, 'Next concerning the objects contained in the world with an interpretation of their quiddity and quality'. This is a very accurate summary of the contents of chapters ix–xvi of the *Bundahišn*.

l. **4.** *vičārišnīh* TD_2, P.: *vičārišn i* DH.
**'čē-īh* 'whatness, *quidditas*' is found in DkM. 119. 18; 165. 18; 744. 20. To be compared are *'ku-īh* and *'kaδ-īh* (Dd. 36. 14). MSS. have *'čē-š*.

l. **5.** *paytāk*: P. adds *i*, Ind. adds *'ku*.
bālistīk: *B'LYSTNW* Ind.

l. **6.** *vēhīh* (*'vēhīh* Ind.): certainly 'goodness', not 'wisdom' as is proved by Zs. 1 (text Z 4), 21, *Ōhrmazd hamāk 'vēhīh a'vattarīh.*
zamān i akanārak: om. Ind.
For *hamē* Ind. has *hāmak i* suggested by *hāmak* in ll. 7 and 8.

l. **7.** *rōšnīh: rōšn* Ind.
'gōβēt: 'gōβēnd Ind.

ll. **7–10.** The whole passage is exceedingly obscure and corrupt. The text of GrBd. reads: *'ān* (Ind. *'ut*) *harvisp-ākāsīh 'ut vēhīh zamān i akanārak čēyōn Ōhrmazd vēhīh 'ut dēn zamān i Ōhrmazd 'būt 'hēnd.* This text may be translated thus: 'That omniscience and goodness is infinite Time, for the goodness and religion of Ohrmazd were the Time of Ohrmazd.' The sense, however, is far from satisfactory; and the text of Ind. proves that there is a *lacuna* in Gr. In our present text we follow Ind. except that we read the *akanārak* of Gr. rather than the *akanārakōmand* of Ind. There is, of course, no difference in meaning between the two words.

The reading *hāmak* is uncertain. Nyberg (first ZDMG. lxxxii, 1928, p. 220) read *yāmak* 'garment' on the assumption that the first character (ـم) could represent a doubled *Yōδ*. This is certainly attested in the middle of words, but, to my knowledge, there is no example of an initial *Aleph* being employed in this way. Scheftelowitz (*Die Zeit als Schicksalsgottheit in der indischen und iranischen Religion*, p. 46, note) objected to Nyberg's reading, and suggested *χēmak*, *χēm* 'nature, characteristic'. Though the meaning suits the context admirably, it is doubtful whether so common a word would have been corrupted in all manuscripts in both Gr. and Ind. Schaeder's *ahamkay* 'without rival' (*Urform*, p. 143) is unsatisfactory: etymologically dubious, it takes no account of the *hām* (*H'M*) occurring in l. 12. Following Bailey I should prefer to read the word *hāmak* 'universum', though I can cite no parallel for the use of *hām* as a substantive. Slight support for the reading of Scheftelowitz is to be had from DkM. 347. 7 (text Z 9), where *hām* is written instead of *χēm*.

ll. **8–10.** *'ān i hāmak i zamān i akanārak* (*akanārakōmand* Ind.), &c. If we accept the reading of Ind. the phrase must either be taken in conjunction with what precedes it, or else be the subject of *'būt 'ut 'hast 'ut hamē 'bavēt.* In that case we should translate: 'The universe of infinite Time *qua* Ōhrmazd, Space, Religion, and the Time of Ohrmazd, was and is and ever shall be.' The sense is excellent, for we then have the proposition that infinite Time is eternal. On the whole, however, the first alternative seems preferable: for the author says that the interpretation or synthesis of *dēn* and *asar rōšnīh* is one. Having made that statement he could scarcely fail to inform us what that interpretation was: according to our punctuation it is 'the universe of infinite Time'.

l. **9.** *'ut gās*: so DH, Ind.: *vēhīh*, TD_2, P.

l. **11.** *tārīkīh: T'LKYH* DH.
'pas-dānišnīh: 'pas-dānīh Ind.
zatār-kāmīh zufr-pāδak: zatār-kāmakīh 'ut zufāy Ind.

l. **12.** *'ut-aš zatār-kāmakīh hām: 'ut 'ān zatārīh nām* Ind.
hām: v. our remarks on *hamāk* l. 7. Ind. has *nām* 'name'.

l. **13.** *'kē*: so Ind. and P. TD_2 and DH have *'hač.*
tārīkīh 'gōβēt: tārīk 'gōβēnd Ind.

l. **14.** *'būt* DH: TD_2 and P. *'bavēt: būt* Ind.
'gōβēnd: Ind. only.
'kē-š: 'kē 'nūn Ind.

l. **15.** *'har 2 mēnōk*: so Ind. *'har 2 'hēnd* Gr. which Nyb. adopts and attaches to what follows. Reading for *kanārakōmandīh 'ut akanārakōmandīh* the *kanārakōmand 'ut akanārakōmand* of Ind. he translates: 'Tous les deux sont à la fois limités et illimités'. The correct reading is probably *'har 2-ān *mēnōk.*

l. **16.** *kanārakōmandīh 'ut akanārakōmandīh: kanārakōmand 'ut akanārakōmand* Ind.: for *akanārakōmandīh* DH has *akanārakīh* as a correction. *'ut* Ind: *i 'ut* P.: *i* TD_2: om. DH.
'čē: om. Ind.
bālistīh: bālist Ind.: **bālistīk* Nyb.

l. **17.** For *'gōβēt* Ind. has *'gōβēnd passim.* Nyb. reads *guftēt.*
'ku 'nē sarōmand: probably a later gloss; lacking in Ind. For *sarōmand* P. reads *DYL'WMNND.*
zufr-pāδak: zufāy Ind.: *pāδak* spelt *P''K*, DH.
tārīkīh: tārīk Ind. Ind. then omits *'ut 'ān 'hast . . . kanārakōmand.*

l. **18.** *akanār⟨ak⟩īh: 'K'LKYH* P.

l. **19.** *tuhīkīh: tuhīk* Ind.
'ō 'dit P., DH: *'ō i 'dit* TD_2: *'apāk 'dit* Ind.
'hēnd: 'ēstēt Ind.

2-ān: Written "*N* in P. and TD_2: *2* Ind. P. repeats preceding *'har*.
'χᵛēš P, DH, Ind.: only TD_2 has the ridiculous *nipišt*.

l. **20.** After *kanārakōmand* Ind. has *'hēnd* (resp. *-ōmand*).
harvisp-ākāsīh: DH. omits: *harvist-ākāsīh* P.

ll. **20–22.** *'har *čiš . . . 'dānēt*: with the exception of the last word the whole passage is written in the margin in TD_2; but the passage forms a complete line in DH. The reading of TD_2 (and P.) is as follows: *'har 'čē-š 'andar dānišn i Ōhrmazd kanārakōmand 'čē 'ān i 'har 2 'hēnd patmān 'dānēt*. Ind. reads: *'har 2 'čiš 'andar 'dahišn i Ōhrmazd kanārakōmand 'ut akanārakōmand 'čē 'ēn 'ān i 'andar 'har 2-ān mēnōk patmān 'dānēnd*. Our passage must be interpreted with reference to DkM. 293. 15 ff. (text Z 22), where the limitations of knowledge are described. By substituting the *'čiš* of Ind. for the *'čē-š* of Gr. and the insertion of *i*, the meaning of the first part of the sentence becomes plain: 'Whatsoever is within the knowledge of Ohrmazd is limited'. This is in accordance with the Dk. passage cited where knowledge is said to be limited to present and past. The second part of our sentence is unintelligible in Gr. and we must therefore base our interpretation on Ind. By eliminating the superfluous *'ēn* and substituting the *'dānēt* of Gr. for the erroneous *'dānēnd* (*HWYTWNWd*, probably in any case representing the later pronunciation *dānēδ*) we obtain the translation: 'For he knows the *patmān* that exists between the two spirits'. The *patmān* is plainly the treaty between Ohrmazd and Ahriman mentioned later.

Nyberg takes the *T* after *HWYTW* in Gr. with the following 𐭩, thereby obtaining *'dit* instead of *'tāk* (Ind. has *'ut 'dit*). Against him is P. which divides correctly after *T*.

l. **22.** *pātaχšāyīh* P.: *pātšāhīh* Ind.: *pātaχšāy* TD_2, DH.
i dām : 'ut dām Ind.

l. **23.** *'tāk . . . akanārakīh*: Ind. has *'bavēt ; 'ān-ič 'hast i 'tāk hamāk hamāk ravišnīh akanārakōmand*.

l. **24.** *aβsihēnīt*: TD_2 and DH have *'PSHYNN* followed by a gap: *'PSYH'N* P: *'PSYNYT* Ind.
'tāk 'kaδ P.: *'tāk i 'kaδ* TD_2, DH: *'kē* Ind.
bēt TD_2: the rest have *'bavēt*.
kanārakōmandīh : akanārakīh Ind.

l. **25.** *harvisp : harvist* P. *ganāk mēnōk : Ahriman* Ind.

l. **26.** *'apar *handāčišn 'kunēt*: for *'apar* (𐭠𐭥𐭥) Ind. has incorrectly *'čē* (𐭧𐭥𐭥), and reads simply *handāčēt*: Gr. has *handāčēt* (*'ut*) *'kunēt*. One may either reject the *'kunēt* of Gr. with Ind. and Nyb., or, keeping it, emend *handāčēt* to *handāčišn*. Bailey keeps the text of Gr. but reads *'čē* with Ind. rather than *'apar*, and translates, 'whatever he planned and was doing'. The meaning 'attack', however, seems more in keeping with the character and subsequent actions of Ahriman.
arišk-kāmakīh : rišk-kāmak Ind.
'andar Ind.: *čēyōn* Gr., Nyb., Bailey.

ll. **26–27.** **'hač frakān . . . hanžāmēnēt*: The text of TD_2 is here hopelessly corrupt: it runs as follows: *'apar frakān 'apar fražām 'pat 'apar frakān 'apar 'ut čand aβzārān*. The second *frakān 'apar* (*'ut*) is omitted by P., and inserted above the line by DH. Ind. reads: *'tāk fražām 'čē fražām 'pat čand aβzār hanžāmēnēt*. The *frakān 'apar* omitted

in P. must be suppressed as a repetition in TD_2. The preceding *'apar* must then be read as *'čē* (𐭧𐭥𐭥 for 𐭠𐭥𐭥), as is proved by the parallel *ba-čand u čih afzār* (*'Ulemā i Islām*, text Z 37, § 11, PersRiv. ii, p. 81, l. 12). Assuming the *hanžāmēnēt* of Ind. to be genuine, we now have *'pat 'čē 'ut čand aβzār hanžāmēnēt*, which gives excellent sense. There remains only *'apar frakān 'apar fražām*. For the second *'apar* Ind. has *'tāk*. If *'tāk* is correct—and there is no reason to suppose it is not—we must read **'hač frakān 'tāk fražām* and translate: 'from the beginning to the end with what and how many weapons he would accomplish his purpose'.

frakān means 'beginning' or 'source'. So Nyberg, 'commencement' (CCM. 1929, p. 266); 'das Heraustreten, das Hervorgehen, das Entstehen' (*Glossar*, p. 71). The word is not to be confused with *parkān* 'wall' (Bailey, JRAS. 1934, p. 517), though the spelling of both is the same in Pahlavī. PhlTexts, p. 78, last line, best illustrates its use.

'ān rāmišn 'nē 'pat rāmišn apāyēt dāštan 'kē 'pas 'hač 'ān handōh frakān 'bavēt.—'A pleasure which afterwards turns out to be a beginning of grief, should not be considered a pleasure.'

Cf. further DkM. 737. 1: *χᵛap-frakānīh 'ut χᵛap-fražāmīh.*—'A good beginning and a good end.'

Ibid. 47. 10: *'ōh-ič 'vēhān dēn frakān bun vāčak āstuvānīh 'apar Ōhrmazd-bandakīh.*—'Thus the beginning of the religion of the good and its first proposition is to confess oneself the servant of Ohrmazd.'

Ibid. 141. 12: *gētēh pātuχšāyīh vīnārišn 'pat mēnōk dēn frakān ; mēnōk dēn ravākīh 'pat gētēh pātuχšāyīh patvast-ovišīh apērtar.*—'The exercise of earthly kingship has its basis in spiritual religion; the propagation of spiritual religion is mainly (attained) by its close association with earthly kingship.'

The meaning in the last passage seems to be 'basis' or 'support', and this seems to be even more clearly the case in DkM. 336. 2: *sāstārīh 'pat ahramōyīh frakān vīnārtak.*—'Heretical priesthood exercised through the support (on the basis) of false religion'.

Further references are DkM. 25. 6; 209. 6; 212. 22; 214. 14; 217. 20; 237. 5; 253. 9; 335. 19; 337. 11, 21; 338. 3; 593. 6. *frakānēnīt*: 621. 21; 622. 4; 908. 3. *frakān bun 'ut χᵛatīh 'ut hangartīkīh*: 908. 10.

l. **28.** *dām i 'pat 'ān aβzār*: so all MSS. Nyb. takes *'pat* with the preceding *i* in order to obtain the sense 'the creation for which that weapon was necessary'. This meaning does not seem necessarily demanded by the context, and a postpositional *'pat* is not, to my knowledge, an attested Pahlavī construction.
apāyīt : apāyist Ind.
frāč: DH. and P. have the spelling *PL'Č*.

ll. **28–9.** *dām 'pat mēnōk[īk] 'ēstāt : dām 'pat mēnōkīk 'ēstēt* P.: *'pat dām mēnōkīk 'ēstāt* TD_2, DH.: *'andar mēnōk 'ēstīt 'hēnd* Ind. Nyberg, adopting the reading of TD_2 and DH. again takes *'pat* with the preceding word. Here, however, the better reading of P. is against him.

l. **29.** *'būt : būt* Ind.
amēnītār : amanītār Ind.
aravāk : aravā Ind. after which it adds *tan*. The reading has no authority, since the *T* of *tan* is best regarded as a miswriting for *K*: the first *Wāw* of *tan* will then be the *Wāw quiescens*, and the second the ideogram for *ut*.

l. **30.** *'pas-dānišnīh* P. and Ind.: *'pas-dānišn i* TD_2 and DH.
'hastīh i P.: *'hast-aš* TD_2, DH.; *'hast i* Ind.
anākās: *'nē ākās* Ind.

l. **31.** *zufāyak*: *zufāy* Ind.: *ZWP'YYG P.*
āχēzast, following the reading of Bailey. *χēzist* Nyb. Gr. reads *'HČSTW* (ꯍꯕꯔꯎ): Ind. more correctly *'XYČYT.*
vīmand: *'andar 'tāk* Ind.
dītār: spelt ꯍꯕꯔꯎ. Nyb. reading *stār* translated: 'il arriva à la frontière où se trouve l'étoile des lumières.' To this there are two objections: (i) What is the 'star of Light'? (ii) For 'star' Phl. has *star* or *stārak*—the latter usually in the sense of 'constellation'—not *stār*. Our word is *dītār* and means 'sight'. Cf. DkM. 248. 9: *ōγōn ov-iš dōst čēγōn humiθr 'pit 'ō huzahak 'pus, 'ān-ič i 'dūr 'hač dītār.*—'As friendly to him as a loving father to his noble son who is far from his sight.' Ibid., 312. 11: *hudītārīhā tuχšākīh i 'pat χ^{v}ēškārīh.*—'Striving in one's duty with eyes wide open.' Cf. further Zs. 29. 4, *dītārīhēt*: DkM. 21. 11. The adjective *dītārīk* is common. Cf. NP. *dīdār*, Horn, *Grundriss der neupersischen Etymologie*, no. 592.
For *dītār i rōšnān* Ind. has simply *rōšn.*
'kaδ-aš: *'kē-š* Ind.

l. **32.** *'ān i Ōhrmazd rōšnīh* Ind.: *Ōhrmazd 'ān rōšnīh* P.: *Ōhrmazd* repeated in TD_2 and DH. which follow P.
frāč patrōt TD_2, DH.: *patrōp* (*PTLWPW*) P.: *'pat druž* Ind.: *patrōt*, Nyb. rightly <**pati-rav-*. Cf. Kn. (Ântiâ) 11. 7, p. 30: *'andar zamān tīrak* ⟨*i*⟩ *čōpak 'hač dīž paδrōt mat.*—'Forthwith a wooden arrow sped forth and went from the castle.'
zatār-kāmakīh: *zatār-kāmak* Ind.

l. **33.** *marnǰēnītan* Ind. and P.: *marnǰītan* TD_2, DH. The stem is spelt ꯍꯕꯔꯎ and could therefore be read *mrōč-*: cf. Av. *nimraoka-*. Pāz. has *marōč-*.
tak 'apar kart P.: *'dit* (*ṬND*) *'apar kart* TD_2, DH.: *'andar duvārast* Ind. The reading of P. is certainly to be preferred as the phrase occurs again at GrBd. 41. 13, where all the MSS. have *tak*, except Ind. which has ꯍꯕꯔꯎ. *tak 'apar kart*, lit. 'he raised a rush', i.e. 'rushed forth', suits the context admirably and corresponds in meaning to the *'andar duvārast* of Ind. If, however, ꯍꯕꯔꯎ is read, we must take it as *tang* and translate, 'he girded up his loins'. Nyberg's *'dit 'apar kart* can hardly mean 'avança plus loin encore vers le haut'.
'pas: om. Ind.
'dīt Ind. The phonetic complement *T* is missing in TD_2, DH. P omits altogether.
čērīh: *YLYH* P.
frēh Ind.: *farraχ^{v}* Gr.

l. **34.** *tam*: *tār 'ut tom*, Ind.
'dēv: Ind. adds *'ut druž.*
'ān dām i marnǰēnītār niyāβ 'ō artīkgarīh: *'ān i dām i m. niyāβ 'ut artīkgarīh* P.: for *marnǰēnītār* (*MLNČYNYT'L*) DH. has *MWLWČYNYT'L*: for *artīkgarīh* TD and DH. have *artgarīh*. Ind. has *dām i marnǰēnītār χāst 'ō 'LGWND.*
niyāβ: cf. MPT. *ny'bg* 'becoming, suitable' (Henning, BSOS. ix, p. 86). Bailey reads *niyāz* and translates 'created many dēvs, destroyers of that creation, want and conflict', reading *'ut* instead of *'ō* with P. Henning (GGA. 1935, p. 10) regards *niyāβ* (ꯍꯕꯔꯎ) as a truncated form of *χēzist* which he deduces from the Ind. *χāst* which has the same meaning, and, punctuating after *marnǰēnītār*, translates: 'und er stieg hinauf zum Kampf gegen O.'

l. **35.** *'kaδ-aš*: *'kē-š* Ind: om. P.
'dīt: *'vēnēnd* P.: *dīt* written phonetically in Ind.
'nē 'sahist P.: *rāδ 'sahist* TD_2, DH.: om. Ind. The correctness of the *'nē 'sahist* of P. is proved by the opposite *'sahist*, l. 37: cf. Henning, l.c.

l. **36.** *sahmēn i* TD_2: *sahmgund* (*SHMGWND*) DH.: *ham-gund* (*HMGWND*) P.: *sahmkun* (*SHMKWN*) Ind.
vatak: *'vat* Ind. In spite of the reading of Ind., Nyberg read an unattested **nitak* deduced from a conjectured *uparyavan*, itself unattested and far too archaic in form for any Pahlavī text. The form *vatak* is found GrBd. 58. 9: *margīh* ⟨*'ut*⟩ *vatakīh.* DkM. 595. 1: *'dēv 'ut 'martōm i vatak.* Ibid. 612. 7; 634. 22: *vataktar 'ut duš'χ^{v}arrtar.* Ibid. 861. 6: *vatak 'dēv 'ut druvand martōm.* Finally *vatak* translates Av. *ayavant-* Vd. 7. 27, where it is glossed as *'čiš i vat.*
**i*: MSS. *'ut.* Ind. omits.
dušīh: on this form and the parallel *hu-īh* v. BSOS. ix, p. 311. Nyb. *dušdāh*, but Av. *duždā-* should appear as *dušdāk* in Phl. Ind. omits.
'ut-aš: om. P.
buržīt 'hēnd: *buržišnīk 'sahist* Ind.

l. **37.** *zufr i van*: *'ǰān* (*HY'*) *dām i* Ind. Nyb. objected to *zufr* 'deep' as being inapplicable to the creation of Ohrmazd. There is, however, no reason to suppose that 'deep' in Pahlavī cannot have the figurative meaning 'profound' as in other languages. Vd. 1. 21, on the contrary, shows that it can. Translating Av. *gufra-* used in the description of the many fair lands, the Phl. translator adds *'pat kār* ⟨*'ut*⟩ *dātastān*, 'deep in its works and judgement'. Similarly Av. *gufra-* is used in the sense of 'profound, mysterious': Mithra (Yt. 10. 25) is the 'profound lord' (*ahura-gufra-*), cf. AIW., col. 524.
van: the meaning and etymology are shown by DkM. 150. 20 ff. The opposite of *van* is *vānītak* 'conquered': *van*, therefore, means 'victorious' and is an adj. from Old Iranian *van-* 'conquer', (cf. FrÕīm., chapter 8, *vana, van* ꯍꯕꯔꯎ) .One may compare MPT. *wnybwṯ* 'annihilated' (Henning, BSOS. ix. p. 89 and *w'nyšn* = ἀπώλεια, id. BSOAS. xi, pp. 57, 61). The Dk. passage reads as follows: *van pātuχšāy, vantom pātuχšāy[īh]tom spēnāk mēnōk, 'ut vanīh pātuχšāyīh i van 'ut vānišn, zanišn, spōžišn i hamēstār 'hač van vanīh. 'ut vānītak haČaδar purr-zōr pātuχšāytom spēnāk mēnōk *nihān-ōž ganāk mēnōk, 'ut vānītaktom ham ganāk mēnōk.*—'The victorious and kingly, the most victorious and kingly is the Bounteous Spirit. The victory and kingship of the victorious, and the conquering, smiting and repulse of the adversary come from the victory of the victorious one. He who is conquered beneath the almighty, most kingly Bounteous Spirit is the Destructive Spirit whose power is hidden; and he who is most conquered is also the Destructive Spirit.' Cf. ibid. 419. 14: *'kē azatār 'andar-ič vanīh, 'avē vānītak.*—'Whoso does not strike even when victorious, is vanquished.'
hamāk-pursišnīh 'ut-aš: *pursišnīk, 'ut-aš buržišnīk 'sahist 'ut* Ind.

l. **38.** *dām-dahišnīh* TD_2, P.: DH. omits *dām*: *dām 'ut 'dahišn* Ind.

l. **39.** *'apāk-ič*: *-ič* om. Ind.
'dānastan: correctly in P. with *Wāw quiescens* which is omitted by TD_2 and DH. Ind. has *'dānast* without a *Wāw*. The phrase means literally 'with the knowing what manner . . . '.
dām i: omitted in Ind.

kār : K'YR P. Ind. adds *'ut.*

l. **40.** After the first *ganāk mēnōk* Ind. adds *'šut 'hač-iš.* The latter word must stand for the first [illegible] which may be read either *'ut-aš* or *hač-iš.* For [illegible] Ind. has wrongly substituted *MN*, the ideogram for *hač.* Ind. is therefore to be translated, 'He approached Ahriman and offered him peace'.
āštīh P., Ind.: *āšt* TD_2, DH. which may be genuine, cf. Arm. *hašt.*

l. **41.** *'dah* DH.: *'dāt*, P.: TD_2 has the phonetic complement inserted above the line: *'kun* Ind.

l. **42.** *asōhišn apōhišn*: 'uncorrupting, undecaying', so Bailey, JRAS. 1930, pp. 12–13. Nyb. 'without hunger and thirst'. P. omits *apōhišn.*
'bavēh : 'bavēt Ind.
'ut-aš . . . aβkārīhā: lacking in Ind.
sārēnēh: for *sārēn-* 'stir up' v. Henning, BSOAS. xi, p. 61.

l. **43.** *akār : akār i* changed to *akārak* DH.: *'K'L'* P.
2-ān : 2 om. DH.
aβkārīhā: sc. <**upa-kar*, cf. Skt. *upakāra* 'assistance'. The meaning seems to be 'promote', cf. Dd. 30. 17: *nairīk i hukarp i hušarm ⟨i⟩ šōδ-kāmak, 'ān i hēr-pānak i ārāstār 'ut apārīkān nairīkān i sūt-aβkārān.*—'The beautiful and modest woman who desires her husband, and the thrifty one who is a good manageress and others who promote benefit'. Nyb. takes *aβkārīhā* as an optative: but the form is very doubtful.

l. **44.** *'ku 'nē 'baram . . . stāyišn*: for this passage Ind. reads: *'ku 'bē 'nē 'šavam, vēš aδyārīh 'ō dām i 'tō 'nē 'kunam ; 'ut stāyišn i 'pat dām i 'tō 'nē 'kunam, 'ut 'pat 'čiš ⟨i⟩ nēvak 'apāk 'tō ham-dātastān 'nē 'bavam.*—'I shall not go forth, nor shall I any more give assistance to thy creation; nor shall I give praise to thy creation; nor shall I agree with thee in any good thing.'
dām i P.: *dām-ič* TD_2, DH.
'bē 'tō 'ut dām-ič i 'tō : 'ut dām i 'tō Ind.

l. **45.** *hamē hamē* Gr.: *hamāk hamāk* Ind.
hāčēm (*H'ČYM*) TD_2, DH.: *'HYČ'M* P.: om. Ind. For a discussion of *hāč-* v. BSOS. ix, p. 582.

l. **46.** *i 'man : 'χ^{v}ēš 'kunam* Ind.
vičārišn : vizārišn Ind.
'ku-š : 'ku ganāk mēnōk Ind.
'ēt : ē (__) Ind.

l. **47.** *'avē* TD_2, DH.: *'ō* P., Ind.
ačārak: written with the distinctive sign [illegible] in Ind., which adds *'hast.*
'pēš 'dārēt : 'barēt Ind.
'patiyraft Ind.: *patīrēt* Gr.
patēst: for the reading and meaning of this word v. BSOS. ix, p. 582. Gr. reads *PTST'*: Ind. has *'ut-aš 'pat stēž.*

l. **48.** *'burt*: [illegible] TD_2, DH.: [illegible] P.: [illegible] Ind.
'ut-aš : 'hač-iš Ind. Cf. l. 39.
harvisp-kartār 'hēh: Ind. has *harvisp-ākās 'hēt 'ut harvisp-kartār.*

l. **49.** *marnǰēnītan* P., Ind.: *marnǰītan* TD_2, DH.
'ut-at Ind., Henning: *'ut-aš* Gr., Nyb., Bailey.
dām-ič i TD_2: *dām-ič* DH.: *dām i-č* P.: *dām i* Ind.

l. **50.** *harvisp-ākāsīh : harvisp-ākās* P.

l. **51.** *zamān i* Ind., P.: *zamān 'ut* TD_2, DH.
kārēčār-ič : kārēčār Ind.
**aš : 'i-š* Gr.: om. Ind. In the Phl. MSS. *'ut-aš* (pronounced *u-š*), *'i-š*, and *aš* are continually confused.
'kunam : 'daham Ind.
'aδak-aš Ind.: *'aδak* Gr.

l. **52.** *'pat : i* Ind.
čēγōn . . . gumēčišn i dām: lacking in Ind.
patēst : patast MSS. v. l. 47.
kōχšišn : WK'Š'NW P.
gumēčišnīh TD_2: *gumēčišn i* P., DH.

l. **53.** *nišastan* TD_2, DH.: *NY'STY* P.: *vyāpānītan* Ind.

l. **54.** *gumēčišn : gumēčišnīh* Ind.
After *'vas* Ind. adds *'hēnd.*
apārōnīh Ind.: *apārakīh* P.: *apārak* TD_2, DH., Nyb.
varzīt : varzand Ind.
'ku . . . varzēnd: lacking in Ind. Probably a gloss.

l. **55.** *'ut-aš : 'hač-iš* Ind. v. l. 39 note.

l. **56.** *'kun 'tāk* Ind.: *'kart* TD_2, DH.: *'kart i* (with *Wāw quiescens* after *T* and therefore possibly *'kart'tāk*) P.
zamān kartan has the meaning 'fix a time, make an appointment'; cf. the gloss on Vd. 2. 21: *hanžamanīh frāč 'burt 'kē dātār Ōhrmazd*—*'ku zamān 'bē 'kart.*—'The creator Ohrmazd summoned an assembly—that is, he fixed a date.'
'ēn pašn : gumēčišnīh Ind. *pašn* beside *pašt* and *past* (as **yašn*, NP. *ǰašn*, Av. *yasna-* beside *yašt*, or OP. *āšnaiy* beside Av. *āχšti-*, MP. *āštīh*, NP. *āštī*, Arm. *hašt*) is well attested. The two words are almost identical in meaning, though the former has the meaning 'connexion' as well as 'contract'. For the contract or treaty between Ohrmazd and Ahriman Zs. 1 (text Z 4) § 30 has *pašt.* In DkM. 272. 12 the meaning 'connexion' is certain for *pašn. dānišn pašn 'hast i andarag dānāk 'ut 'ān i 'dānīhēt.*—'Knowledge is the connexion between the knower and the object known.' DkM. 628. 22 we may translate 'obligation': *'vas-pašn-tom 'ku 'čiš vēš 'bē 'dahēt.*—'He who has most obligations, that is who gives most.' For 'compact' both words are indifferently used.
DkM. 778. 14: *'apar vinās i druχtan i pašt i 'apar 'χ^{v}art 'ut 'dāt, 'ut garānīh i apārīk miθrōdruž.*—'Concerning the sin of being false to a contract which one has received and given and the grievousness of other (forms of) promise-breaking.'
Ibid. 750. 7: *'apar vinās pātafrās i 'avē ['ō] 'kē 'ō 'ān 'i-š 'pat mēnišn ayāp 'pat gōβišn 'ō [i] 'avē i aržānīk 'dāt, pašn (PYHNW) kart, drōžēt.*—'Concerning the sin and punishment of him who is false to the contract which he has entered into with anyone on whom he has bestowed anything (even) in thought or word.'
pašn is very common in Dk. and is apt to be confused with *pēhn* 'food'. Cf. DkM.

653. 21, where *pašn* is written after *χᵛarišn*; here obviously only *pēhn* is suitable.
'ō DH.: om. P.: *'ō i* TD_2.
frāč 'aβganam: om. Ind
'čē-š : 'kē-š Ind.

l. **57.** *'kartan* Ind.: *'kunēt* P.: *'kun* TD_2, DH.
akārēnīt : 'K'LNNYT P.: *akār 'hast* Ind.

l. **58.** *fražāmīh : afražānak i* Ind.
ham- : kām TD_2.
'būt : 'bavēt TD_2.

l. **59.** *ham-kōχšišn*: Ind. adds *'kē*.
-mān vahmān : 'HM'N Ind.
For *vahmān* Nyb. proposed to read *vyaχmān*<Av. *vyāχman-* 'assembly'. The word is, however, certainly the MP. equivalent of NP. *bahmān* 'un tel'; it is used *passim* in the treatise on how to write letters (PhlTexts, pp. 132–40: edited BSOS. ix, pp. 93–109).
'šap: om. Ind.

l. **60.** *'kunēm : 'kunam* P., DH., Ind.

l. **61.** *'ēn-ič : 'ēn 'čē* Ind.
ē ('Y) TD_2, DH.: om. P.: Ind. omits both *ē* and the following *'andar*.
'ēn: added above the line in TD_2: om. DH.
'sāl is only in Ind.

l. **62.** *hamāk kāmak : HM'K'MK* Ind.
'andar: om. DH.
gumēčišn : gumēčak i Ind.

l. **63.** *'har 2 'ravēt*: om. Ind.: for the last word DH. has *'raft* and repeats from *'har* to *'ān i*.
'pat 'ān i : 3000 'sāl Ind.
artīk: om. Ind.

l. **64.** *šāyēt kartan : 'bavēt* Ind.
pityārakīh : i patyārak Ind.: P. writes *PTH' LKYH*.
'dārēt : 'dārēnd Ind.

l. **65.** *'ku-š*: om. Ind.
yaθā-ahū-vairyō(k): Ind. writes correctly in Avestan script. The remainder have Phl. readings of varying accuracy.
20-ēvak: written as two words in P.: joined up in TD_2: [illegible] Ind.

l. **66.** *mārīk : M'YLYK* Ind.

l. **67.** *aβsihišn : ōsēnītan* Ind.
ristāχēz : LYST'HČ DH.
apityārakīh : apatyārīh TD_2, DH.: *apatyārak* Ind.
dām : dāmān Ind.
'tāk: only in Ind.
hamē hamē : hamāk hamāk Ind.

l. **68.** *nimūt : nimūδ* Ind.

'kaδ-aš : 'kē-š Ind.
akārīh : akārakīh P.

l. **69.** *aβsihišn i 'dēvān 'hamist*: so P.: written in margin in TD_2: om. DH.: *'ut ōsēnītan i 'dēvān 'bē* Ind.
start : sturt P.
'ut abōδ: om. Ind.
'būt : 'bavēt P.
tam : tārtom Ind.

l. **70.** *'gōβēt : paytāk* Ind.
'ku : 'ku-š P.
3: om. P.
'bavēt TD_2: *'būt* P., DH., Ind.
'hač: om. DH.
tan 'andar hanǰēt: lit. 'draws in his limbs'. Unfortunately *hanǰ-* and *uz-* are spelt identically in Phl. *uzītan*, however, means 'rise up', and can, therefore, not seriously be considered in our passage where the word is used with *andar*. *tan 'andar* seems to me to be the only possible reading of [illegible]: Nyb.'s *tavīh* is one of his less happy emendations, and the examples he cites (*Hilfsbuch*, i, p. 14) entirely fail to convince one that the sign [illegible] can be used to represent the sound *īh*. The [illegible] he cites from DkM. 458. 12 does not represent *čē čēγōn*, a reading which presents formidable difficulties, but *čēγōn-ič dēn*: the passage is in no way remarkable except in so far as an extra stroke has been added to *čēγōn*. Though obscure it may be translated thus: *apārīk i ōšmurišn čēγōn-ič dēn nipēk paytākēnēt*, 'Other traditions, as the writings of the Religion too reveal'. Further, Nyb.'s *tavīh* is not an attested form: its existence is rendered all the more unlikely by the fact that in Phl. we have a number of words derived from the root *tav-* signifying 'power'—*tavān, tāv, attānīh, attōkīh*. To all of these the author could have resorted without using an otherwise unknown **tavīh* and representing it by the signs which would certainly—and rightly—have been read *tan 'andar*. Bailey rightly translates 'contracted his body'.

l. **71.** *bahr : bār (B'L)* Ind.
**'bavēt : 'būt* MSS.
ganāk mēnōk: om. Ind.
šnūk : dānūk P.: *zānūk* Ind. All forms are possible for 'knee'. *šnūk* represents the 'pahlavization' of Av. *šnav-* and is comparatively common, e.g. DkM. 529. 15; 765. 6, 7. The form *dānūk* could well be a Pers. form to north-west *zānūk*, and is found e.g. PhlRiv. 31. 3. It is, however, more likely that it either represents *zānūk* (written with the short *z*, as [illegible] for *zamān*) or *šnūk* (the signs [illegible] and [illegible] are very frequently interchanged).

l. **72.** *bavandak : hamāk* Ind.
First **'bavēt : 'būt* TD_2, P., Ind.: om. DH. Ind. adds *start 'ut*.
Second **'bavēt : 'būt* MSS.
ganāk mēnōk : om. Ind.
'hač akārīh i TD_2: om. Ind.: *'hač akārakīh* P.: *'hač akārīh* DH.

l. **73.** *anākīh*: om. Gr.
kartan : kart Ind. without *Wāw quiescens*.
startīh : sturtīh P.
'sayast Gr. (v. text Z 6, l. 2, note): *'ēstēt* Ind.

ll. **74–148**, lacking in Ind.

l. **74.** *dām-dahišnīh* P.: *dām 'ut dahišn* TD_2: *dām dahišn* DH.
mēnōkīha: [illegible] P.

l. **75.** **'nē : rāδ* MSS.
'būt P.: *'bavēt* TD_2, DH.
χ^{v}atāy : XWT' P., DH.

l. **76.** *χ^{v}atāy 'ut* DH.: *XWT' 'ut* P.:*χ^{v}atāy* TD_2.

l. **77.** *aβzōnīk : 'PZNYKW̲* P.

ll. **78–9.** The creation of *yazdān χ^{v}atīh*. As Nyb. has pointed out, the creation of the 'selfhood of the gods' corresponds to Ahriman's counter-'creation of the demons' (ll. 123–5). The correspondence is exact, and the creation in question in each case is the last of a series of three. Our passage must, therefore, be transferred to ll. 118–19.

l. **78.** *nazdist : NZSTW̲* TD_2, DH.: *NZ'ST* P.
**yazdān *χ^{v}atīh*: so Nyb. from the parallel ll. 123–4. *dahišn χ^{v}atāy* TD_2, DH.: *dahišn XWT'* P.

l. **79.** *i χ^{v}ēš* P: *'χ^{v}ēš* TD_2, DH.
dām-dahišnīh : dahišnīh P.: *dām 'ut dahišn* TD_2: *dām dahišn* DH.

l. **81.** *vēnākīh* P.: *YN'GŠ* TD_2.
hakurč : hakarč P.

l. **82.** *pityārak : patyārakīh* P.
'ān pityārakīh : 'ān i patyārakīh P.
akārīhēt : 'K'L' YT corrected to *akārīhēt* DH.

l. **84.** *ačārakīhā*: so Bailey. This seems to be the obvious reading, cf. l. 47. *ačār* in the sense of 'inevitable' is common in ŠGV. (references in BSOS. ix, p. 583). Nyb. reads *apārak, gāh pityārak akār kartan rāδ*, and translates 'afin de rendre inefficaces la perversité et l'hostilité qui en découle, il créa le temps'. However, *apārak* in the sense of 'perversity' is only doubtfully attested in l. 54 of this chapter where we should certainly read *apārōnīh* with Ind. in contrast to the following *frārōnīh*. For *ačārakīhā* cf. NP. *čāreh nīst*, 'there is no alternative'.
pityārak : patyārak P., DH.

l. **86.** After *kār* P. adds [illegible].
čārōmandīhā : čār 'ut čārōmandīhā P.: *vičārišn čārōmandīhā* DH.

l. **87.** *akanārak*[*īhā*]: TD_2 adds *'ut*. Nyb. read *akanārak gāh*, taking the second word as the equivalent of MPT. *ghy* 'then'. It is, perhaps, better to delete, as 'then' is already expressed in *'pas*. P. reads *'K'LKWYH'* preceded by *i* missing in TD_2.
dērang-χ^{v}atāy : dērang- XWT' P.
brēhēnīt 'ut: om. P.: *'dāt* DH. with *brēhēnīt* written above in a later hand.

l. **88.** *dērang-χ^{v}atāy : D̲YLNND̲XWT'* P.

l. **89.** *'dāt : 'būt* P.
After *aχ^{v}ārīh* P. reads *ravišnīh*, omitting preceding *'ut*.

l. **90.** *'būt* P.: *'bavēt* cet.

**χ^{v}ārīh : χ^{v}ārak* MSS.
**brēh* Nyb.: *GRYH* MSS.

l. **91.** *a-'bē-vartišnīh* ([illegible]) P.: *'BWD̲ vartišnīh* DH.: *'BWD̲ varčišnīh* TD_2. The second word must be read as *vartišnīh* as the gloss (*'čiš i Ōhrmazd 'ān i 'pat bundahišn 'dāt, 'nē vartēt*) clearly shows. The reading of the first word must also be decided from the gloss: that of P. can scarcely be read as anything else than *a'bē-vartišnīh*: in TD_2 and DH. we can read *abōδ* or *aband*. The latter is immediately precluded, for the gloss means 'The things that Ohrmazd created at the primal creation, do *not* change', whereas *aband-vartišnīh* must mean 'change without impediment'. On the same grounds *abōδ-vartišnīh* is disqualified: 'imperceptible change' cannot be explained as 'what does not change'. The reading of P. is, then, alone correct, and the reference is to the immutability of fate. Nyb., who had not seen P., read ⟨*gannāk*⟩ *mēnūk abōδ-*vartišnīh paitāk būt*: 'le mauvais esprit perdit manifestement connaissance'. The addition of *gannāk* is now no longer needed. *'ān mēnōk* though not absolutely untranslatable is best deleted: so Nyb.
Before the second *'ān* P. has *'hač*.

l. **92.** *a'bē-* P.: om. TD_2, DH.
kāmak i P., DH.: *kāmak* TD_2.

l. **93.** *'būt : 'bavēt* P.
'ut dahišn TD_2: *dahišn* DH.: *dahišnīh* P.

l. **94.** *adān*[*īh*]: DH. and P. prefix *'ut*.
a'dātastān : a'dātastānīh P.

l. **95.** *kōχšīt : KWXŠ' YTW̲* P.
χ^{v}atāy-fražānakīh : XWT' W PL'NKYH P.

l. **96.** *Ahriman*: P. correctly omits.

l. **97.** *dānišnīh* P.: *'bavišnīh* TD_2, DH.
mat : 'apar mat P.

l. **99.** *dērang-χ^{v}atāy*: the variant spellings of this word will no longer be noted.
nazdist: *NZDSTW̲* DH.: *NZDST* P.: *NZSTW̲* TD_2. For this word these spellings and *NZ'ST*(*W̲*) are indifferently used, and will, therefore, not be further noted.

l. **100.** *'būt* P.: *'bavēt* TD_2, DH.
pēš P.: [illegible] TD_2 read by Nyb. as *pas*: accordingly he punctuated after *'būt*. The reading of P. is, however, to be preferred, as, to the best of my knowledge, *pas* is always written with the ideogram at any rate in the older texts.
gumēčišnīh : gumēčīh P.

l. **101.** *akanārak : akanārīh* P.

l. **102.** (*patmānak*)-*ē* ([illegible]) TD_2: -*i* (·) P.

l. **103.** *gumēčēt : GWMYTYTW̲* DH.
vartēt DH: *'ut vartēt* P.: *varčēt* corrected to *vartēt* above the line, TD_2.
apēčakīhā P.: *apēčīhā* TD_2, DH.

l. **104.** *hamayīk : hamē* P.
zamān: added above the line by a later hand in DH. The passage from here to l. 111 was taken by Nyb. to be a Middle Persian poem celebrating Zurvān. His

theory, however, involves the assumption of a superabundance of glosses and the introduction of archaisms, sometimes 'emended' from a perfectly sound text. Exception has already been taken to this practice by Henning (l.c., p. 11) to which the reader is referred. Moreover, the close resemblance of our passage to *Aogəmadaēčā* 57–66, which Nyb. was himself the first to point out, precludes the possibility of an original Pahlavī poem: the resemblance is in places so great as to amount to translation, and Pahlavī verse translations from the Avestan are not known to have existed.

ōžōmandtar P., DH.: *ōžmandtar* TD_2.

l. **105.** **hu-ayāpak : ayāpak* (𐭠𐭩𐭯𐭪) P.: *handāčak* TD_2, DH. The reading *ayāpak* is to be preferred as it accords better with the subsequent *zamān 'hač ayāpakān ayāpaktar*. The 𐭥 of 𐭥𐭩𐭯𐭪𐭥 is therefore probably to be read *hu-*, and **hu-ayāpak* read: so TD_2 for *'hač ayāpakān* (l. 106) has *hu-ayāpakān*.

l. **106.** *zamān pursišnīktar*: P. rightly omits.

'hač ayāpakān ayāpaktar P.: *hu-ayāpakān ayāpaktar* TD_2, DH. *'hač* had already been supplied by Nyb. With the exception of Herzfeld editors agree on the reading and translation of 𐭠𐭩𐭯𐭪 (*ayāpak*). Nyb. has 'possède plus que les plus fortunés': Scheftelowitz, op. cit., pp. 44–45, 'ist reicher begütert als die Begüterten'. Bailey, 'is more successful than the successful'. Herzfeld, however (*Altpersische Inschriften*, p. 274), reads *aδawak* < **dab-* 'deceive', comparing Av. *aδaoyamna-* 'undeceivable', a standing epithet of Mithra (references in Gray, JAOS. xlvi, p. 98) which accords admirably with the character of Zurvān, the 'just', v. Part I, p. 58). Attractive though the suggestion is, the present author cannot altogether accept it. DkM. 647. 13, where our phrase is exactly reproduced, is unfortunately inconclusive. The passage is as follows: *'ut-aš 'andar rōšnīh 'ō patīrak 'raft Vištāsp 'apar ō 'ān i aβzōnīk rapiθwin, 'ān 'hač ayāpakān *ayāpaktar 'ut 'ān *'hač pursišnīkān pursišnīktar*.—'And Vištāsp went to meet him in the light at the time of the bounteous Rapiθwin (midday), he who . . . . . more than those who . . . . . ., he who is better informed than the well informed.' The passage is not quite conclusive since it is impossible to decide whether the epithets refer to Rapiθwin or Vištāsp: the fact that they here refer to Zurvān, however, makes the former alternative wellnigh certain. As an epithet of the genius of midday 'undeceived' is highly appropriate.

Though I have been unable to find *aδāwak* elsewhere in Pahlavī, the following instances may be of use: Dd. 36. 42: *'pat 'ān i 'drōγ-dēnīh 'ut dāmān* 𐭥𐭥𐭩𐭥𐭥𐭥𐭥 (*āδāftēnītan*?).—'By false religion and the deceiving(?) of creatures.' In the same section we have 𐭥𐭥𐭩𐭥𐭥 *'dēv* which can be read as *āδāβānēnāk*, though it is far more probable that this is merely a misspelling of *viyāβānēnāk*. Less clear is Dd. 36. 47: *nihuftan družān i nihuftār 'hač* 𐭥𐭥𐭥𐭥 (*āδāβišn*) *i gētēhān 'hač-ič matan 'ō gētēhān āδāβišn*(?).—'To keep the concealing lies back from deceiving(?) material creatures and from coming to deceive them.' The translation, however, is uncertain. Dd. 2. 19 𐭥𐭥𐭥𐭥 certainly stands for *viyāβāngar*.

From the above examples it will be seen that the existence of the *āδāβ-* in MP. is by no means impossible. It should, however, be borne in mind that in all instances except Dd. 36. 47 the word may merely be a corruption of a derivative of *viyāβān*, whereas in Dd. 36. 47 one may read *ayāpišn* and translate 'keep them from getting hold of material creatures'. Not being wholly convinced of the existence of *āδāβ-* 'deceive', I have abandoned Herzfeld's *aδawak*. My own translation is based on the certain meaning of *ayāpakīh* "comprehension": v. Index.

'hač pursišnīkān pursišnīktar: closely parallel is GrBd. 209. 2: *'ut-aš kār 'ut dātastān 'vas 'andar pursēnd*—'they make a thorough study of their affairs'. *kār 'ut dātastān* comes to mean little more than 'affairs'. The semantic development of *dātastān* appears to be 'justice, (cosmic) order, affair, story'.

l. **107.** *vičīr* DH.: *WČL* TD_2: *vičār* P.

**šāyēt : ŠYT(W)* MSS.

l. **108.** *zamān [i] mān 'aβganīhēt*, &c.: Nyb. translates, 'notre temps s'en va disparaissant': but Henning has objected that 'our Time' would necessarily be *zamān i amāh* in MP. Further, *aβganīhēt* means 'is overthrown' rather than 'disappears'. 'Our time is overthrown' is scarcely what one would find in a passage celebrating Time. The crux of the passage is *brīn*. As Scheftelowitz (*Die Zeit als Schicksalsgottheit*, pp. 44–45) has pointed out, *brīn pat zamān* is not equivalent to *pat zamān i brīn* as Nyb. appears to have supposed. On the other hand, Scheftelowitz's own version is no more satisfactory. Apparently supposing that *LMYTWN* without phonetic complement can represent MP. *aβgandan*, he emends to, or rather asserts that the text reads, *awgandan šāyet*. 𐭥𐭥𐭥𐭥, which is certainly *pistak* (*pēsītak*) 'adorned', and is so taken by Nyb., he transliterates *paδstak* '= air. **padasta*, ai. *padastha* "auf festem Fuss stehend", np. vgl. *pāyistāh* "feststehend"'. Such a word is unknown in both MP. and NP. He translates, 'unsere Zeit vermag zu vertreiben das Geschick'—most unlikely in view of the connexion, amounting to identity, that existed between Time and Fate in Zervanism (v. Chapter X)—'Durch die Zeit wird auch der Feststehende auf einmal zerschmettert.' Once it is realized, with Henning, that *mān* cannot be taken as 'we', the situation becomes appreciably clearer. *mān* can then only mean 'house' (so Henning): and *zamān mān 'aβganīhēt* must mean 'by Time are houses overthrown'. The use of *zamān* without a preposition as an agent to a verb in *-īhēt* is rare, but an exact parallel is to be found in Zs. 34. 50 (text Z 5 (*a*)): *Ōhrmazd 'pat 'āp 'bē 'dāt, 'pat ātaχš fražāmīhēt*.—'Ohrmazd created by water, and consummates by fire'. *brīn 'pat zamān* must now be taken as a parenthesis—'The decision is through Time'. *pistak frāč škīhēt* will then also have *zamān* as its agent. The emendation of *pistak* to *dēstak* 'building' is tempting.

škīhēt: mutilated in TD_2.

l. **109.** **ōšōmandān*: following Henning, who restored from the parallel *aošaŋuhatąm mašyānąm* (Aog. 58): in spite of the MSS. I prefer to read the normal Phl. *ōšōmandān* rather than *ōšmandān*. TD_2 has 𐭥𐭥𐭥𐭥𐭥, and P. more correctly 𐭥𐭥𐭥𐭥𐭥. Nyb. read *hač hangām ǰān i martōmān* which he supposed to be a gloss. Henning's reading, however, now supported by P., is convincing.

First *'nē 'kaδ*: effaced in TD_2.

Second *'nē 'kaδ : 'kaδ* is omitted in TD_2 and DH.

l. **110.** **čāh-ē 'kanēt, 'andar : ČY'HB HPLWYTW BYN* P., DH.: *ČY'H W HPLWY* followed by a gap, TD_2. The reading *čāh* was first suggested by Schaeder *apud* Nyb. CCM. 1929, p. 274. Nyb.'s *nisyē afravēt* was introduced for 'metrical' reasons. B. Geiger, WZKM, xl, pp. 114 f., read *āfravēt* < *frav-*.

χān (𐭥𐭥𐭥): is the correct reading as the addition of *āpān i sart* shows: so Henning and Bailey; Nyb. and Scheftelowitz read *aχᵛ*.

l. **112.** **'kē gētēh rōšnīh*: MSS. have *'hač gētēh* (TD_2 spells *GYT'H*, DH. and P. *GYT'* *passim*) *rōšnīh*. Keeping the *'hač* Nyb. preferred to assume a *lacuna* and read:

Ōhrmazd . . .<gētāh rōšnīh u>hač gētāh rōšnīh karp . . . tāšīt (so Nyb. *passim* for *brēhēnīt*, v. his *Glossar*, s.v. *tāšītan*; cf. note on l. 113). The passage can, however, only be correctly understood with reference to the parallel l. 120 where the counter-creation of Ahriman is described. There, whether my own addition of *χᵛatīh* is accepted or not, only one creation is mentioned, namely that of Ahriman's *dām*—or rather *tan i dām* corresponding to the *karp i dām* here—from *gētēh tārīkīh*. Since the correspondence is throughout extremely close, Nyb.'s addition seems superfluous. The confusion of *'hač* and *'kē* is so frequent in Phl. as not to require comment.

***l.* 113.** After *brēhēnīt* TD_2 and DH. have *aš*: P. omits. *'pat ātaχš* is written above the line in DH. The correspondence between the Ohrmazdean and Ahrimanian creations is so close that in this passage the text, where faulty, can be restored with comparative certainty. Thus the superfluous *aš* omitted by P. is not found in the parallel l. 121, and must be deleted.

rōšn i P., DH.: *rōšnīh* TD_2. The corresponding word in l. 121 is **siyāh*, and the reading of DH. and P. should therefore be preferred.

spēt: clearly so written in TD_2: P. has *SČYTW* which may either be read *sačēt* (so Nyb.) or *spēt* (Henning). The latter is to be preferred, as the corresponding word in l. 121 is *āturastar-*gōn* 'ash-coloured'.

girt: Nyb. reads *girt frāč paitāk* ⟨*būt*⟩. 'Puis apparut la voûte du ciel', &c. As our conceptions of the Zervanite cosmogony largely depend on the translation of this passage, a somewhat lengthy discussion cannot here be avoided. In CCM. 1931, pp. 194–5, Nyb. gives a scheme of what he conceives to have been the successive stages of the Zervanite creation. These are: (i) Ohrmazd and his essence, (ii) *gētēh rōšnīh*, the light of this world, (iii) (*a*) *karp i dāmān i χᵛēš* 'universal form', (*b*) *rāst gōβišnīh* 'truthfulness', (iv) (*a*) *girt*, the firmament, (*b*) *karp i vāy i vēh*, the form of the good atmosphere, (*c*) *zām*, the earth. Of these we have seen that the second is not dependent on or emanated from the essence of Ohrmazd, but is identical with it. Our immediate concern is now with *girt* which Nyb., followed by Widengren (*Hochgottglaube*, p. 304), took as the firmament. Such an interpretation is only possible if *būt* is added after *frāč paytāk*: and for this there is no MS. authority. Further, the ordinary word for the firmament in all the cosmological texts is *spihr*, and no other example has so far been adduced in which *girt* alone is used of the firmament. The only example known to the present author where such an idea is expressed is DkM. 81. 3, *girt i āsmān*, 'the circle of the sky'. The addition of *i āsmān* is significant as indicating that *girt* alone would have been about as comprehensible in Phl. when applied to the firmament as 'circle' is in English.

In attempting to elucidate this important text it should be borne in mind that in all probability we have here to deal with a translation of an Avestan original, as the forms *asarak karpak* and *asarōk karpak* clearly show. The latter form also occurs in DkM. 349. 5 (text Z 10), where it is expressly stated that *asarōk karpak* was the Av. name for the *aβzār* which was produced from the Endless Light (*'i-š apastākīk 'nām asarōk karpak*). Once this is conceded, it becomes plain that *girt* translates either *skarəna-* or *hikarana* 'round' (AIW., coll. 1587 and 1812) and that *frāč paytāk* is a translation of *frā-dərəsra-* (ibid. 1015). *frāč* is constantly used by the Pahlavī translators to represent Av. *fra-* or *frā-*, and generally, as here, adds little to the meaning. Further, from the little evidence I have been able to collect, it would appear that *girt* in Phl. is used overwhelmingly as an adjective 'round' or as an adverb 'around', precisely as it is in Persia to-day.

PhlRiv. 46. 24 (text Z 7): *aδvēnak-ē 'kē-š sumb girt čēyōn asp.*—'One sort which has round hooves like the horse.' Cf. Zs. 3. 53: *čahār-pāδ i girt-sumb*, 'round-hoofed quadrupeds'; ibid. 3. 54: *girt-sumbān*, 'round-hoofed creatures'.

GrBd. 114. 5: *'pat girtīh 'har ēvak 'pat patmānak i χᵛēš.*—'In roundness each (egg) according to its measure.'

Used with verbs the word, as in NP., has the meaning 'around'.

BahmanYt. 4. 62: *χᵛāstak i gēhān girt 'kunēnd, 'ut hačaδar i zamīk nihān 'kunēnd.*—'They round up (amass) the riches of the world and bury them in the earth.'

Kn. 7. 3 (Ântiâ, p. 22): *spāh 'pat 'vas marak girt kart, 'ō kārēčār i Ardavān 'frēstīt.*—'An army was collected in great numbers and sent to do battle with Ardavān.'

GrBd. 152. 2: *and zamīk dārēt čand 1000 mēš 'kaδ 'pat ham-'nišīnišīh girt frōt nišīnēt.*—'Covers as much ground as when a thousand sheep sit around together.'

Of Nyb.'s other cosmic entities *zām* must also disappear, for the word is unattested elsewhere, and P. reads clearly *dām*. As we shall see in the following notes the scheme of the Ohrmazdean creation can be easily disentangled from this difficult text by a close comparison with the Ahrimanian. The creations are as follows:

Ohrmazdean	*Ahrimanian*
1. The form of his own creatures in the form of fire.	The body of his own creation in the form of coal(?).
2. The form of the good Vāy.	The form of the evil Varan.
3. The selfhood of the gods.	The selfhood of the demons.

With reference to *brēhēnīt* which Nyb. read as *tāšīt*, the position is as follows. As an Iranian word it is easily explained as a denominative to *brēh* 'stature' (JRAS. 1940, p. 37, no. 6). <**brayaθa-* from *brāy-*, *brī-* 'cut'. Semantically one may compare French *taille* beside *tailler*. Pāz. reads *brəhn-*, *brəhən-*, *barəhin-*, and *brəhin-* (readings collected by Bailey). Nyb., however, in spite of the Pāz. prefers to treat the word as an ideogram, Aramaic *bereh*+*ūn*<*bᵉrā*, 'create': in that case one has to assume that *YN* is written for *WN*, and that the first of these two characters is a *Wāw* with a ligature to the left: this is unattested, and can scarcely be admitted as a normal way of writing even an Aramaic mask. For Nyb.'s full argument the reader is referred to his *Glossar*, pp. 224–5.

gētēh i P.: om. TD_2 and DH. P.'s reading is again confirmed by the *'hač gētēh χᵛat-dōšakīh* of l. 122.

***l.* 114.** *'kē pityārak*, &c.: I am entirely unable to agree with Nyberg's translation: 'C'est de cette force céleste que les récalcitrants des deux créations chantent ainsi: Elle est puissante, elle est le Temps.' Exactly parallel is our passage GrBd. 32. 1 (our text Z 2): *čēyōn 'gōβēt 'ku Vāy 'ān i 'andar 'har 'dō dām pityārak 'bē 'barēt*, where Nyb. himself translates correctly: 'C'est comme il est dit: L'œuvre propre de l'atmosphère, c'est de chasser les antagonistes qui se trouvent dans les deux créations.' This too must be the meaning here. *pityārak* means 'opposition' or 'aggression' with particular reference to the activities of Ahriman: it can under no circumstances mean 'les récalcitrants'. *bar-*, like its NP. equivalent, means 'carry off', not 'sing': Nyb.'s parallel—Av. *vāčim bar-* 'die Stimme erheben' (*Glossar*, p. 39),—is not valid, since the essential word in that phrase is, of course, not *bar-* but *vāčim*. In view of the close relation between Zurvān and Vāy, the translation here must be the same as in GrBd. 32. 1. The reading of P. *'bē 'barēt* instead of *'barēt*

makes this doubly certain. Nyb.'s theories expressed in CCM. 1931, p. 197 are based on an incorrect reading of the text and are therefore untenable.

pityārak : PT"'LKW DH, P. This will no longer be noted.

'bē P.: om. cet.

'hast tavān, 'hast zamān: P. omits the first *'hast. 'hast . . . 'hast*, 'whether . . . or' as in GrBd. 167. 5 (text Z 3): *Vāy i dērang-χᵛatāy, 'hast Zurvān zēn, 'hast i Ōhrmazd.*—'Vāy of the Long Dominion, whether he is the weapon of Zurvān or of Ohrmazd'. PhlTexts, p. 63. 59: *'saχᵛan 'hast guftan 'vēh 'ut 'hast 'pātan.*—'A word may either be better said or kept silent.' The first meaning of *'hast . . . 'hast* is 'sometimes . . . sometimes'. In any case there is no reason to suppose that these words are taken from a Zervanite poem (so CCM. 1931, l.c.).

l. 116. First *χᵛatāy* P.: *χᵛatāk* cet. This graphic variant will no longer be noted.

First *frāč*: om P.

'ut-aš P.: *aš* TD_2, DH.

dām P.: *zām* TD_2, DH. *dām* is certainly right as the *'kaδ-aš dām-ič 'dāt* of the explanatory clause shows. Nyb.'s *zām* (cf. l. 113 n.) is therefore superseded: it is in any case not an attested form.

l. 117. *Vāy-ič* (𐬬𐬀𐬌) *aβzār-ē* (𐬀𐬯𐬀𐬌) P.: *3-ič aβzār i* TD_2, DH.

'i-š: The MSS. read slightly more like *'ān-aš*, but may be read as *'i-š* which gives an easier construction.

apāyast ('P'ST) P.: *'P' YTW* TD_2, DH.

ll. 118–19: supplied from ll. 78–9, q.v.

l. 120. *χᵛēš ⟨χᵛatīh⟩ tan : tan i dām* here corresponds to the *karp i dāmān* of l. 110. The addition of *χᵛatīh* in accordance with the *χᵛatīh* above would therefore seem necessary. Otherwise one must translate 'from material darkness which is his own'.

l. 121. *zaγ*: in form exactly like *'ān*. The parallel passage Zs. 1. 29 (text Z 4) *aβzār-ē i . . . zayīk 'ut siyāh 'ut āturastar-gōn*, proves that this must be the reading. Since my note in BSOS. ix, p. 584 no further evidence has turned up. *zaγ karp* naturally corresponds to *ātaχš karp* l. 113. Hence I translate '? coal' on the analogy of NP. *zuγāl*.

**siyāh : S" YH* TD_2: *S' YH* P., DH. Readings indicate either *siyāh* or *siyāhīh*. The former is to be preferred on the grounds of Zs., l.c. Nyb. read **syāvahē* (CCM.) and **siyāvahē* (*Glossar*, p. 203) which is both unnecessarily archaic and involves the joining of a *Wāw* to the left.

*āturastar-*gōn : 'TWRWYSTLN* TD_2, DH.: *'TWRYSTLWN* P. v. BSOS. ix, p. 584.

aržānīk : 'LYČ'NYK MSS.

l. 122. *bazak-*aδvēn : bazak-"N* MSS. The reading is, however, assured by DkM. 103. 6: *čēγōn 'ān i bazak-aδvēntom χrafstar i rīmantom*, and ibid. 145. 8: *tār gētēh 'hamist dušgandīh rīmanīh bazak-aδvēnīh*. Otherwise *bazak-aδēn* would have been a possible reading, 'bringing sin'. Cf. MPT. *'dyn-*. For this word v. Part I, p. 247, n. C.

Varan i : WLNND TD_2, DH.: *WLNNG* P.

l. 123. *vattar-*dēn : WTLWNYT(W)* MSS. Corresponding to *Varan i vattar-*dēn karp frāč kirrēnīt* here l. 115 has *karp i Vāy i 'vēh frāč brēhēnīt*. Our *karp* must then be taken with *Varan*, and the intervening word must be an adjective qualifying *Varan*.

This adjective will presumably be the opposite of *vēh*, the epithet of Vāy. It is therefore clear that the word cannot be *'pāyēt (NTLWNYT)* and that *WTL* must be read as *vattar* 'worse'. The second part of the word could then be read as *nivēt* = NP. *nuvēd* 'good news' (for the same and Arm. *aweteran*, &c. v. Bailey, JRAS, 1934, p. 508; against him Henning, BSOS. ix, p. 85). Not having found a parallel to *nivēt* in Phl., however, I have preferred to emend to **dēn*.

Varan P., DH.: gap in TD_2.

l. 124. *dušravišnīh* P., DH.: gap in TD_2.

ll. 125–8. In the MSS. the sentence from *'čē-š 'hač gētēh tārīkīh . . . ganāk mēnōk paytāk 'būt* precedes *'čē-š 'ān dām . . . 'bē bēt*. The transposition, however, seems to be demanded by the parallel passage ll. 118–19. If it is through the selfhood of the gods that Ohrmazd makes his body better, then one must assume that it is through the selfhood of the demons that Ahriman makes his body worse. In similar contexts the contrasts between the Ohrmazdean and Ahrimanian activities are usually exact.

l. 125. *bēt* TD_2: *'bavēt* P., DH.

l. 126. *'dāt 'hač asar tārīkīh* P.: lacking in DH.: added above the line in TD_2. Nyb. reads *gētāh tārīkīh hač hān i asar tārīkīh dat* (sic); *hač *gētāh tārīkīh. . . .* There is much to be said for this reading, since it is more probable that material darkness should arise out of the Endless Darkness than vice versa. I have, however, preferred to ignore the words inserted in P. and TD_2, since there is nothing corresponding to them in the Ohrmazdean section, ll. 130 ff.

l. 127. **'dāt : 'būt* MSS., but the past part. passive of a transitive verb is required; otherwise the *-š* of *čē-š* is superfluous. In the corresponding clause l. 130 *Ōhrmazd* is the subject.

The second *drōγ-gōβišnīh* must be supplied; cf. l. 130. *'hač rāst-gōβišnīh*, &c. Nyb. has *hač avē anākīh i gannāk-mēnūk*, &c., which gives the same sense.

l. 128. *karp* P., DH.: *tan* TD_2.

kirrēnīt: *brēhēnīt* P.

'χᵛēš P.: *tan* added in TD_2 and DH.

l. 129. *'andar 'ān* P.: *'ut 'hač* TD_2, DH. The correctness of P. is proved by l. 132, *dām-ič hamāk 'andar asar karp(ak) 'bē 'dāt*.

l. 130. *⟨frāč dāt⟩*: some addition is necessary. Nyb. supplies *frāč tāšīt*.

l. 131. *'būt* P.: *'bavēt* TD_2, DH. The superfluous *dām-dahišnīh* must be deleted.

karp i TD_2, DH.: *karpak* P.

l. 132. *hamāk : HM'YK* P.

asar karpak : asarak karpak DH.: *asarōk karpak* P.

asarak karpak: so TD_2, DH.: *asarōk karpak* P.

l. 133. *sačišn: SČWŠN* TD_2, DH.: *SYČWŠNW* P.

'būt P., DH.: *'bavēt* TD_2.

asarak karpak TD_2, DH.: *asarōk karpak* P.

l. 134. For *yaθā-ahū-vairyō(k)* the MSS. have varying spellings.

'bē dahišnīh: Nyb. **bunē-δahišnīh* which would make the contrast with *fražām* more marked.

paytāk P.: *paytākīh* TD_2, DH.

l. **137.** *brīn i zamān*: simply 'a division of time' rather than 'les arrêts du temps' (Nyb.). The phrase corresponds to the Av. *zrvan- θwaršta-*.

l. **138.** *χᵛatāyīh* P.: *χᵛatāy-aš* TD_2.
dastaβarīh P., DH.: *dastūrīh* TD_2.

l. **139.** *dātastānōmandīh* TD_2: *dātastānmandīh* P., DH.
bālistīh: *B'LYSTYH* P.: *B'LSTYH* TD_2, DH.
χᵛārakīh seems to be the correct reading as its Ahrimanian opposite *dušvārīh* shows: MSS. have the unintelligible [illegible] Nyb. *χᵛāhrakīh*.

l. **140.** *dušvārīh* TD_2: *DŠWW'LYH* P., DH.

l. **143.** **apētak*: *'PYT'* P.: *'PYT'K* (*apaytāk*) TD_2, DH. As Nyb. has pointed out, the *apaytāk* of TD_2 makes no sense. The word is best emended to *apētak*, cf. MParthT. *'pydg* (Andreas–Henning, MirMan. iii) Arm. *pētk'*, *pitak*: <Old Iranian **upaita-* (so Nyberg, *Glossar*, s.v.). In Phl. the word has been noticed DkM. 762–5 *passim*: 70. 20; 709. 6; 711. 15. It must, however, be admitted that in these passages the meaning 'necessary' does not seem suitable. Nīr. 54. *nē apētak* translates Av. **paitika-* and is explained as *kē-š bahr andar nē būt ēstēt*, 'in which there has been no part', AIW., col. 828.

l. **144.** *gētēhīhā* (*GYT'HYH'*) TD_2, DH.: *GYT'H* P.

l. **145.** *amahraspandān* TD_2, DH.: *amahraspand* P.
**6*: 7 MSS.

l. **146.** *'čē* (*MH*) P.: *'ōδ* (*TMH*) TD_2, DH.: **avi* Nyb.

l. **147.** *'hač* before *Vāy*: om. P.

l. **149.** End of *lacuna* in Ind. Before *nazdist* Ind. has *Ōhrmazd 'pat startīh i Ahriman dām dāt.*
hač-iš: *frāč* Ind.

l. **150.** *mitōχtīhā*: *M'TWXTYH'* Gr.: *MYTWKXT 'ut 'pas* Ind.: *mitōχι gāh* Nyb. *'dāt. Ōhrmazd*: om. Gr.
gētēh: the spellings of this word vary; they will not be noted here.

l. **151.** First *nazdist*: Ind. has the ideogram *'WL'*.
āsmān: *'SYM'NW* P. This variant is exceedingly common and will not be noted again.
Second *nazdist*: om. Ind.

l. **153.** *'tāk*: om. Ind.
aš: *W'Š* P.
Artvahišt P.: *Urtvahišt* (*'WRT-*) TD_2, DH.: *Ašvahišt* Ind.
Šaθrēvar, *ŠTRYWR* P.: *ŠTRYW* Ind.: *ŠTYWR* TD_2, DH.

l. **154.** Last *'pas*: om. Gr.: Ind. has a *lacuna* from here to l. 164, omitting *brēhēnīt*.

l. **155.** *Srōš-ahrāy*, *SLWŠHL'* TD_2, P.: *SLWŠ'LČ* DH.

l. **156.** *buland*: *BLND* P.

l. **157.** *frēh-gōyōt*, *PL'YGWYWTW* TD_2, DH.: *PL'SYWT* P.

l. **158.** *vāt*: *'T* P.

pēš⟨ē⟩mār: *P'YŠM'L* P.

l. **159.** *aβzōnīkīh*: *'PZNYK* P.

l. **160.** *čahārom*: *čārom* P.

l. **163.** *'ut-aš*: *'i-š* P.

l. **164.** *ganāk mēnōk . . . frāč kirrēnīt, 'pas*: Ind. has *'ut Ahriman 'hač gētēh tārīk Akōman 'ut . . .*
pityārakōmandīh: *PTH'LK'WMNDYH* DH., P.: *PYTH'LK'WMNNDYH* TD_2.
kamālīkān: *KM'YL 'K'N* P.

l. **165.** *kirrēnīt*: *KLNYTW* P.
Indar (*'NDL*) Gr.: [illegible] Ind.
Sāvul: *S'WWL* TD_2: *S'WWLW* DH.: *S'WL* P.: *SWWL* Ind.
Nāγhaiθ: *N'HYKYH* TD_2: *N'HBYH'* P., DH.: *N'KHYT* Ind.
'pas Tarōmat: om. Ind.

l. **166.** *Tarič*: *Tārič* (*T'LYČ*) Ind.: *TLWYČ* DH.
Zārič TD_2, P.: *zārič* (*Z'LYČ*) Ind.: *ZYLWP* DH. Ind. ends the chapter here, and adds: *Ōhrmazd 'hač dām i gētēh* [*i*] *fratom āsmān, ditīkar 'āp 'ut sitīkar zamīk, čahārom urvar, pančom 'gōspand, šašom 'martōm.*

l. **167.** *hakurč*: *genāk menōk hakarč* P.
'čiš P., DH.: *'čišīh* TD_2.

l. **169.** *'čiš*: *i 'čē-š* P.

l. **170.** **patēst-ič* so Nyb.: *'pat stēž-ič* MSS. But cf. l. 47, where Gr. has the correct *patēst* and Ind. *'pat stēž-ič* as here.
**'barēt*: *'barēm* MSS.

l. **171.** **tarrīhā*: MSS. have *TLYHY'*, and for **tarrīh* in l. 172 *TLSYH*. I base my reading on the passage dealing with birth in Burzōē's introduction to the *Book of Kalīlah and Dimnah* (p. 40 in the edition of Fr. Cheikho, S.J., Beyrouth, 1905; p. 22 in the translation of Nöldeke, *Schriften der wissenschaftlichen Gesellschaft in Strassburg*, xii, 1912; cf. Christensen, *L'Iran sous les Sassanides*, p. 420). The text in translation runs as follows: 'And we read in medical books that when the water from which the perfect child is formed reaches the mother's womb, it mingles with her water and blood, thickens, and becomes bulky. . . .' According to Nöldeke (l.c.) Burzōē's introduction is genuine, and the correspondence between his text and that of GrBd. will therefore not be fortuitous. Our own text describes the different stages the foetus goes through before birth. The second of these is *gumēčakīh* 'mixture' and this corresponds exactly to the 'mingling' (*iχtalaṭa*) of Burzōē. We are then justified in supposing that the first stage corresponds to the *mā'* ('water') of Burzōē which Nöldeke translates as 'Feuchtigkeit'. The emendation is now simple, and *tarrīhā* must be read here, and *tarrīh* in l. 172. Nyb. read *tarsīh* translating 'engourdie de peur'.

l. **173.** *āvartakīh*: thus rather than *χᵛartakīh* 'smallness', as the meaning must be 'conception'. Etym. <Av. *var-* 'to make pregnant'. The word occurs in the obscure parallel passage DkM. 349. 17 (text Z 10), and appears to be equated with *gaβrīh*. Ibid. 170. 2, however, the stage following 'mixture' is described as *ham-'bavišnīh*, that is 'conception' or 'the coming together' of the male and female elements. This

idea is in no way expressed in *χᵛartakīh*. Cf. also Av. *vərəna-* 'Leibesfrucht', AIW. 1424.

**'būt* P.: *'bavēt* TD_2, DH. For *humānāk* P writes *hamānāk*.

l. **174.** *viškītakīh*: for meaning and reading v. BSOS. ix, p. 318.

**čēyōn*: MSS. have *jān* (*G'N*) which yields no sense whatever. Nyb. reads *pēšānīk* 'forehead', taking *G'N* as the equivalent of *G'NH* = *GBYN'*, the ideogram of *pēšānīk*. Bailey reads *gēn*, dialect form of *vēn* and having the same meaning as *vēnīk* 'nostril, nose'. No parallel, however, is quoted for MP.

Second *viškītakīh*: the initial *Wāw*, missing in TD_2, is present in P.

l. **175.** First *'būt* P., DH.: *'bavēt* TD_2.

**čandišn*: MSS. have *ČNDŠK*(*W*). The emendation involves the change of only one letter. The last stage before the actual birth is described. The 'movement' of the child from the uterus towards the 'light' of day suits the context admirably. Nyb.'s *nīšak*, as usual, lacks confirmatory evidence in MP.

**'ō : 'avē* MSS.

'pēš: om. P.

l. **176.** *rōšn : LWWŠNW* P.

ān : 'ān (*ZK*) P., DH.

l. **177.** *hanbavīhēnd* (*HNNBWYHYNND*) P.: *HNNBWŠYNND* TD_2.

'zāyēnd : ZLŠNND P.

parvarēnd P.: *PLWLND* TD_2.

l. **178.** *parvart* P., DH.: *parvarēt* TD_2.

l. **179.** After *'ān* TD_2 and DH. have *mēnōk*: P. omits.

'pitarīh P.: *'pitar* TD_2, DH.

l. **181.** *startīhā* P.: *starīhā* TD_2, DH.

l. **182.** *startīh* P.: *sturtīh* TD_2, DH.

'sayast: TD_2 adds [illegible]. On this word v. text Z 6, l. 2.

l. **183.** **'hač* (*MN*) *: 'čē* (*MH*) TD_2, DH.: *'čē-š* P.

asar : 'SLW DH.

l. **184.** *harvisp : HLWSČ* DH.

l. **185.** *srišk* (*SLYŠK*) TD_2: *SLŠK* DH., P.

First *'būt* P.: *'bavēt* TD_2, DH.

l. **188.** *tišn* (*TYŠNW*) P.: *TŠNW* TD_2, DH.

l. **189.** *aδyārīh*: P. writes [illegible] and omits the next nine words.

hudāk : hudahāk DH. **gōspand 'ō* : 'ō gōspand* MSS.

l. **190.** *'ō*: om. P.: DH. adds *aδyārīh*.

l. **192.** *ov-iš : 'WBŠNW* (*hanbašn*!) TD_2.

l. **193.** *'kē 'ēn*: P. repeats.

l. **194.** *'barēt*: [illegible] TD_2, DH.: [illegible] P.

l. **195.** *'gōβam : 'gōβēt* P.

paytāk, i P.: *paytākīh* TD_2, DH.

*(dūr-)*kanārak, χāyak-dēs**: TD_2 reads [illegible]: P. has [illegible]. The reading of TD_2 certainly contains a corruption of *kanārak*. *dūr-kanārak* is a standing epithet of the sky (e.g. ZXA. 256. 10; GrBd. 221. 15) and translates Av. *dūraē-karana-* (Yt. 13. 2) which is itself only used of the sky. The pointing of the reading of P. indicates that the [illegible] of TD_2 represents *dēs* as in GrBd. 41. 3, text Z 6, rather than *gās*. The first part of P.'s reading must then be read as *χāyak*. For the comparison of the sky to an egg cf. Mχ. 44. 7; PhlRiv. 46. 5 (text Z 7); DkM. 64. 7; Zs. 34. 20 (text Z 5). Thus with the aid of the two manuscripts the restoration *dūr-kanārak χāyak-dēs* seems assured. Nyb.'s reading *pasē gās* is not satisfactory.

l. **196.** *χᵛan-āhēn* (*XWN'HYNW*) DH.: *XWN'H'NW* TD_2: *XWN'ŠŠNN* P.

'nar (*ZGL*) P.: *ZGLW* TD_2, DH. *'nar* appears to be the obvious reading, and the ideogram is clearly written in P. For the idea cf. GrBd. 112. 15: *āsmān 'ut ayō(k)χšust 'ut vāt 'ut ātaχš 'nar 'ut hakarč yuttar 'nē 'bavēt : 'āp 'ut zamīk 'ut urvar 'ut māhīk mātak, hakarč yuttar 'nē 'bavēt.*—'The sky, metals, the wind, and fire are male and never become otherwise: water, the earth, plants, and fish are female and never become otherwise.' Nyb.'s *zērn*, though excellent Soghdian, can scarcely be admitted in a MPers. text. Bailey's interpretation (*Zoroastrian Problems*, p. 132) also seems unnecessary.

'bē P.: *'pat* TD_2, DH.

l. **197.** *āvahan* (*'WB'HNW*): so Bailey following Herzfeld, AMI. ii, p. 55 <*vah-* 'dwell'. Nyb. reads **avīkān*.

humānāk (*HWM'N'K*) P.: *HWM'N'KWW* DH.: *HM'N'KW* TD_2.

l. **198.** *drupušt : DLWPŠTW* P: *DLPWŠTW*, TD_2.

kōχšīšn : kōšīšn P.

apāyast (*'P'YSTW*) TD_2, P.: *'P'STW* DH.

l. **199.** *mānāk : hamānāk* P.

'kē P., DH.: om. TD_2.

parkān: 'enclosure'; v. Bailey, JRAS. 1934, p. 517. *bun* is perhaps better omitted. Nyb. preferred to read *frakāvan*.

čand-aš: here and in all the following cases P.: TD_2 has *čandīh*.

l. **200.** *drahnāδ*: DH. has *DLN'D* both times.

čand-aš bālāδ: om. P.

Second *'i-š : 'ut-aš* TD_2.

l. **201.** *hamōγ*: reading uncertain.

hupatsāy : HWPS'L* MSS. Nyb. reads *χūpsār* and translates 'bien agencé' or 'schön angemessen' (*Glossar*, p. 142) and connects with OP. *niyasṣārayam*. For *hupatsāy* cf. MPT. *pdys'y* 'entsprechend'. *hupassāy* with the same meaning could be read, cf. *passaχᵛ* <pati-saχᵛan* &c.

humānāk P., DH.: *hamānāk* TD_2.

l. **202.** *ākās : 'K'YH* P.

aβzōnīk : 'PZNYK P.

āsmān : 'YM'NW DH.

l. **203.** *patiγraft : PYTYLPTW* P.

drang: v. BSOS. ix, pp. 319, 584.

drupuštīh : puštīh P.

'nē: om. P.

l. **204.** *artēštār : 'LYT'ŠT'L* P.
zrēh : ZL'B TD$_2$, DH.: *ZLH* P.
apē- : 'PY TD$_2$, DH.: *'PYB* P.

l. **205.** *urvāhmanīh* TD$_2$: *urvāhman i* P., DH.

l. **206.** Second *urvāhmanīh* TD$_2$, DH.: *urvāhman i* P.
**'čē : 'kē* (*MNWW* P.) MSS.
-ič 'andar : čēγōn MSS.

l. **207.** *urvāhmanīh* P., DH.: *urvāhman i* TD$_2$.
'ēstēt : 'mānēt P.

l. **208.** *'ḥač*: om. DH.
čand . . . 'dast : čand 'kaδ 'mart i 2 'dast P.

l. **209.** *balāδ : bālā* TD$_2$, P.

l. **210.** *aδyārīh :* [illegible] P.
'mēγ : MWW MWZN'H TD$_2$, DH.: *MWW MWW ZN'H* P. For the reading of this word v. BSOAS. x, p. 630.
snōδān : SND'N TD$_2$, DH.: *SNŠNW̲* P. Reading after Nyb. The word is spelt either [illegible] or [illegible] and translates both Av. *snaoδa-* and *snaēž-* (cf. Vd. 8. 4, where it is glossed *vafr* 'snow'). It can therefore be read either *snōδān* or *snēhn*. In our passage the following *snēžak* makes the former more probable.
**snēžak : SNČKW̲* MSS. Reading after Nyb.

l. **211.** *'āp* P.: om. TD$_2$, DH.

anišēβ anaβrāz: [illegible] P. For the privative [illegible] TD$_2$ has [illegible]. This seems the only possible reading: so Bailey, who compares GrBd. 228. 4: *'ēn zamīk anāpēšar*(?) *'ut anišēβ 'ut hāmōn 'bē 'bavēt*.—'This earth will become without declivity and acclivity, and flat.' Henning (p. 12) read *huvišāδ huafrāz* 'weit ausgedehnt, schön sich erhebend': but the condition of the earth as it was first created by Ohrmazd must be similar to the perfect earth produced at the *Fraškart*, that is flat.

l. **212.** *drahnāδ* P.: *DLN'Y* TD$_2$, DH.
First *pahnāδ : pahnā* TD$_2$.
zahyāδ : ZHY'B TD$_2$: *ZHYYB* DH.: *ZWHY'B* P.

l. **213.** *āsmān : 'S'M'N* P.
ēvak-ē : -ē in all cases omitted by P. and DH.

ll. **214–15.** This passage, the most difficult and corrupt in the whole of the first chapter of the *Greater Bundahišn*, caused Nyb., with perhaps undue deference to an unsatisfactory text, to introduce readings which, for their extremely archaic forms, must be considered unacceptable. No satisfactory reconstruction of the text can be obtained unless we can find a clue to what the author is describing. He has just stated that the earth was created flat, and he subsequently tells us of the insertion of the minerals into the earth. In our present passage one thing is clear: he distinguishes three thirds of the earth each of which has peculiar properties. The first, he says, was created hard (*saχt*)—this seems the only possible reading of the word, the alternative *sāχt* being precluded by the absence of any similar verb in

the descriptions of the remaining two thirds—and this is, we venture to think, the clue to the whole passage. If the first section of the earth is hard, we are justified in supposing that the distinction between the three parts is one of consistency, and the third would therefore be soft, and the second something between the two. The ordinary word for 'soft' is *narm*, and towards the end of our passage we find *nēm* [illegible] which we are justified in taking as a corruption of *narm* [illegible]. On the same grounds I would emend the incomprehensible [illegible] to [illegible] *čēγōn gil*(*ak*) 'soft as clay'. If the emendation is bold, the sense is at least uncapricious.

In l. 214 [illegible] remains mysterious. Both Bailey (*Zoroastrian Problems*, p. 137) and Henning (JRAS. 1942, p. 233) have dealt with this tiresome word. The latter would read it as a corrupt ideogram for *'sang*, 'stone' (*ČČ'* corrupted from Aramaic *KYP'*): this he deduces from GrBd. 29. 8, where *ČČ'B i katak-masāδ* is equivalent to Avestan *asma katō-masā*. The present passage he emends to *'sang-*sār*. The objection to this is that *KYP'* = *'sang* is found correctly spelt (Dd. 17. 4 and 36. 103) and that *ČČ'* which is relatively common is not very like *KYP'*.

Bailey identifies *ČČ'* with Aramaic *ṢṢ'* 'nail, peg, wing' and cites GrBd. 140. 1, where the word appears as a name for a thunderbolt (*vīr*). *ṢṢ'* would represent *dār* or *dāl* 'wood', hence the confusion in the FrPhl. which interprets it as *dālman* 'eagle'. Our present *ČČ'D'L* would then be the same word written phonetically and as an ideogram: Bailey quotes instances of this in AVN. 16. 7 and Dd. 36. 17. I am inclined to agree with him that *ČČ'* is actually a mask for *dāl*; but I cannot agree that either the meanings he adduces for Aramaic *ṢṢ'* or *dār* = 'wood' are satisfactory. The meaning seems to be 'hard stone' (for which Henning's *'sang* fits) and the reading is very probably *dāl*, but *dār* (?*dāl*) means 'wood', not 'stone'. We must then be content with saying that *ČČ'* probably represents a word *dāl* otherwise unknown the meaning of which is some sort of hard stone.

In l. 214 we read *aržan* with P. ([illegible], TD$_2$ and DH have *DLTNW̲*) the initial *Wāw* of which may be discounted. My reading is based on Herzfeld's interpretation of OP. *aržana-* (*Altpersische Inschriften*, pp. 88–93). Herzfeld, against Bailey, BSOS. vi, p. 598, *āranjana-* 'colour', interprets as 'building material' or 'sandstone', and Hinz (JNES. 1950, p. 5) gives 'material' for the equivalent Accadian *si-im-ma-nu*. There is no doubt at all that some sort of building material gives a far better sense in Dar. Sus. Chart. 4 than 'colour' or 'ornament'. The relevant section (in Herzfeld's transcription, op. cit., p. 13) is as follows: *ima ha*[*diš tya θ'ūš*]*ā*[*y*]*ā aku*[*navam aržanam-ša*]*iy dūrdaš* [*abariya*] *fra*[*vata*] *būmiy akaniya* (the reading *aržanam* is assured by the Accadian *si-im-ma-nu*).—'This is the palace which I made at Susa. The *aržana* for it was brought from afar. The earth was dug down.' From this passage it seems clear that some sort of building material is intended. No useful purpose can be served by discussing the second passage in the inscription where the word occurs, for the one word which would give us a clue to the meaning of *aržana-* is imperfectly preserved, and will be read *dištā* 'built' or *pištā* 'decorated' according to one's personal view on the meaning of *aržana-*. The first passage, however, on grounds of context, supports the meaning 'building material, sandstone' rather than 'ornament'. Further support is now supplied by the reading of P. in our Bd. passage. If we read *aržan ākand*, we will then have the highly suitable meaning 'composed of sandstone'. MP. *aržan* is to be equated with Arm. *arjan* 'stone, statue'. *ākand* naturally corresponds to NP. *āgand* 'filled': in MP. also 'composed of', cf. Vd. 7. 11, *pašm-ākand* 'composed of wool', cf. text Z 7, § 5, *nikand*, and note ad loc.

l. **217.** *gōgart bōrak-ič*: for the first cf. MPT. *gwgyrd*, Soghd. *γwkt*, NP. *gōgard*, v. Henning, BSOS. ix, p. 90. and ibid. x, p. 398. P. omits *gōgart*. *gōgart* translates Av. *saokənta-* 'sulphur'.

l. **218.** *'ān i* P.: *'ān ē* (𐬀) TD_2.
'STYHL P.: *'STYHHL* TD_2, DH. The word remains problematic. Nyb. read *as-čihr*<**us-čiθra-* 'plant without seed'. This was accepted with reserve by Henning, MirMan. i, p. 9, no. 3, who similarly interpreted MPT. *"čyhr*. That our word is indeed a miswriting for the Turfān word seems proved by Vd. 4. 55, where we have *'āp i gōkartōmand zarrōmand āčihrōmand* (so the MS. MU1) translating Av. *āpəm saokəñtavaitīm zaranyāvaitīm vīθušavaitīm*. *āčihr* is therefore the Phl. equivalent of Av. *vīθuša-* which is itself of unknown meaning. It would seem from GrBd. and Vd. that we have to deal with a metal. Henning's Turfān text, however, clearly indicates a plant: *'wrwr 'sprhm w mrw 'wd "čyhr 'wd gwnggwng 'rwy kyšt 'wd rwst.*— 'Plants, flowers, herbs and *āčihr* and all manner of growing things were sown and grew.' It seems likely that we have to deal with a form of plant which by its hardness or some other property may be classed with metals. What this plant is, I am unable to say.

l. **219.** *'mart-ē*: *'mart* P.
hamāk: om. P.

l. **220.** *'ēstēt*: *'ēstāt* P.

l. **221.** *miyānak i*: *miyān* P.

l. **222.** *bālāδ*: *bālā* P. This insignificant variant will no longer be noted.
sarəδak: *SLYTKW* TD_2, DH.: *SLTKW* P.

l. **223.** *urvar*: TD_2 adds *'ut*.

l. **224.** *aδvan*: so Bailey, JRAS. 1934, pp. 505 ff.
srišk: *SLYŠK* P.: *SLŠKW* TD_2.
4: *5* DH.

l. **226.** *ēv-dāt* TD_2: *ēvak-dāt* P., DH.
miyānak P.: *M"NWKW* TD_2, DH.

l. **227.** **bār*: *bārīh* DH., P.: *B'L'YH* TD_2.
Vēh Daitē: *vēhdait* (one word) P.
spēt: *SYČYTW* TD_2, DH.: *SČYTW* P.
māh: *M'HY* DH.

l. **229.** *'bavēt*: *'būt* P.

l. **230.** *6-om*: *7-om* DH.

l. **231.** **bār*: *B'L'* MSS.

l. **232.** *'ēstēt* TD_2, P.: *'ēstāt* DH.

l. **234.** *uzvān⟨ō⟩mand*: *uzvānmand* TD_2, DH.: *ZW'N'NW 'WMNND* P.
daχšakōmandīh: *DXŠK'WMNDYH* DH.: *DXŠK'W'WMNNDYH* TD_2: *DXŠK'WMNND* P.

l. **235.** *'ēt 'ku*: repeated in DH.
'ān TD_2: *'ān* P., DH.

l. **237.** *buland*: *BLND* P.
Gayō(k)mart: *Gayōmart* DH.

l. **238.** *zargōnīh*: has the meanings of 'yellow or green colour' or 'freshness'. Cf. Vd. 2. 26: *zargōnēn 'ku tarr*. Cf. Soghd. *zrywn* 'vegetable' (*Sûtra des causes et des effets*); Khotanese *ysaragūna* 'of golden hue' (Konow, *Saka Studies*, s.v.).

l. **239.** *'ēn*: [illegible] P.
'nē 'āp tōhmak: om. P.

l. **240.** **'ut*: om. P.: *i* TD_2, DH.
'tāk-aš P., and so corrected in DH.: *NDYH* TD_2.

l. **242.** *'sāl i*: *'sāl-ē* (*ŠNTB*) P.

l. **244.** **i*: *-ē* (ـــ) MSS.

l. **245.** *čēγōnīh* P.: *čēγōn-aš* TD_2, DH.
āsmān: *'S'M'NW* P.

l. **246.** First *'rōč i*: *'rōč-ē i* P.
First *'māhīk*: *'māh* P. *Fravartīn*: *PLWLDYNW* P.
After *'tāk* TD_2 and DH. have *'ēn*.
Second *'māhīk*: *'māh* P.

l. **247.** *'pāt*: appears to be used in the sense of 'remained' throughout this section. Nyb. emends throughout to *'mānd*. P. spells *NTLWT*.

l. **248.** *māništ i *martōmān*: *M'N Y YŠTW* without *i* TD_2: *martōmīh* all MSS.
māništ ⟨i⟩ Miθr 'āp: om. P., perhaps rightly, as [illegible] may merely be a misspelt repetition of [illegible].

l. **249.** *paytākīh*: *paytāk i* P.

l. **252.** *maiδyō(k)šam*: *maiδyō(k)šām* P.

l. **253.** *'būt*: *'bavēt* TD_2.

l. **255.** *Art*: *'LT* DH.: *'LTW* P.: *YLT* TD_2.
'pāt: *NTWLWNT* TD_2.

l. **256.** *paitišhah*: *PYTYŠHH* TD_2: *PYTYYŠH* DH.: *PYTYŠH* P.
ravišnīh: *ravišn i* DH., P.

l. **259.** *5 'rōč*: om. P. In the restoration of the text I follow Nyb. After the second *'tāk* TD_2 has *Aštāt 'rōč* which is added above the line in DH. and omitted in P.

l. **260.** *ayāsrim*: *'Y'SLYM* TD_2: *'Y'SLM* P., DH.
vičārišn: *čārišn* P.
'ku-š: *'ku* P.

l. **261.** *zargōnīh*: *ZLGNYH* P.

l. **262.** *5-om*: *pančom* P., DH.

l. **263.** Second *'tāk*: om. P., DH.
⟨rōč i Varhrān⟩: so after Nyberg.

l. **264.** *maiδyairim*: *MYTY'YLYM* TD_2: *MYTY'YL* DH., P.

l. **266.** *Gayō(k)mart*: *90* written after it and then deleted in DH.

l. **267.** *Spandarmat*: *SČDRMTW* P.

l. **268.** *'tāk*: om. P., DH.

Before 5 *'rōč i truftak* P. has *'ān* omitting *'rōč i*. For *truftak* v. Schaeder, *Studien*, p. 216, and Nyb., p. 293; cf. id. *Glossar*, p. 227. Beside *truft* the spelling *traft* is found, cf. DkM. 407. 2; 444. 5.

l. **269.** *hamaspamaiδayam : HM'SČM'D̲YM* TD_2, DH.: *HM'SPSYM'N* P.

l. **273.** **Spantōmēn : SPYTMT* TD_2, DH.: *SČNDTMTW̲* P.
Vahištōišt (*WHŠTWYŠT*) P.: *WHŠTWHŠTW̲* TD_2, DH.
māhīkān [*i*]: P. has *māhān-ē* (*-B*).

l. **274.** **aš : 'ut-aš* MSS.
**'ēn : 'rōč* MSS.
Urtvahišt : 'WRTWHŠTW̲ TD_2: *'WRTHŠTW̲* P.

l. **275.** *Hurdāt*: P. writes the plenary *Aleph*.

l. **276.** *Fravartīn : PLWLDYNW̲* P.
Varhrān : Varhrām P.
Art P., DH: *YLTW̲* TD_2.

l. **277.** *Āsmān : 'S'M'N* P.: *'SYM'N* DH.

l. **278.** *'hač*: om. P.
For *Fravartīn* P. reads *'māh Fravardīn*; DH. *'māh Fravartīn*.

l. **279.** *Urtvahišt*: MS. readings as in l. 274.

l. **281.** *'māh*: om. P.
čēγōnīh P.: *čēγōn-aš* TD_2, DH.
One *ēvak* is omitted by P.
'gōβam : 'gōβēt P.

TRANSLATION

(1) This, the Knowledge of the Commentary, (deals) first with the primal creation of Ohrmazd and the aggression of the Destructive Spirit; next with the nature of material creatures from the original creation up to the consummation as it is revealed in the Mazdayasnian religion; next with the things contained in the world together with an interpretation of their nature and properties.

(2) Thus is it revealed in the Good Religion. Ohrmazd was on high in omniscience and goodness: for infinite Time he was ever in the Light. That Light is the Space and place of Ohrmazd: some call it the Endless Light. Omniscience and goodness are the totality of Ohrmazd: some call them 'religion'. The interpretation of both is the same, namely the totality of Infinite Time, for Ohrmazd and the Space, Religion, and Time of Ohrmazd were and are and ever shall be.

(3) Ahriman, slow in knowledge, whose will is to smite, was deep down in the darkness: ⟨he was⟩ and is, yet will not be. The will to smite is his all, and darkness is his place: some call it the Endless Darkness.

(4) Between them was the Void: some call it Vāy in which the two Spirits mingle.

(5) Concerning the finite and infinite: the heights which are called the Endless Light (since they have no end) and the depths which are the Endless Darkness, these are infinite. On the border both are finite since between them is the Void, and there is no contact between the two. Again both Spirits in themselves are finite. Again concerning the omniscience of Ohrmazd—everything that is within the knowledge of Ohrmazd is finite; that is, he knows the Norm (pact) that exists between the two Spirits until the creation of Ohrmazd shall rule supreme at the Final Body for ever and ever: that is the infinite. At that time when the Final Body comes to pass, the creation of Ahriman will be destroyed: that again is the finite.

(6) Ohrmazd in his omniscience knew that the Destructive Spirit existed, that he would attack and, since his will is envy, would mingle with him; and from beginning to end (he knew) with what and how many instruments he would accomplish his purpose. In ideal form he fashioned forth such creation as was needful for his instrument. For three thousand years creation stayed in this ideal state, for it was without thought, without movement, without touch.

(7) The Destructive Spirit, ever slow to know, was unaware of the existence of Ohrmazd. Then he rose up from the depths and went to the border from whence the lights are seen. When he saw the light of Ohrmazd intangible, he rushed forward. Because his will is to smite and his substance is envy, he made haste to destroy it. Seeing valour and supremacy superior to his own, he fled back to the darkness and fashioned many demons, a creation destructive and meet for battle. (8) When Ohrmazd beheld the creation of the Destructive Spirit, it seemed not good to him—a frightful, putrid, bad, and evil creation: and he revered it not. Then the Destructive Spirit beheld the creation of Ohrmazd and it seemed good to him—a creation most profound, victorious, informed of all: and he revered the creation of Ohrmazd.

(9) Then Ohrmazd, knowing in what manner the end would be, offered peace to the Destructive Spirit, saying, 'O Destructive Spirit, bring aid to my creation and give it praise that in reward therefor thou mayest be deathless and unageing, uncorrupting and undecaying. And the reason is this that if thou dost not provoke a battle, thou shalt not thyself be powerless, and to both of us there shall be benefit abounding.' (10) But the Destructive Spirit cried out, 'I will not bring aid to thy creation nor will I give it praise, but I shall destroy thee and thy creation for ever and ever: yea, I shall incline all thy creatures to hatred of thee and love of me.' And

the interpretation thereof is this, that he thought Ohrmazd was helpless against him and that therefor did he offer peace. He accepted not but uttered threats. (11) And Ohrmazd said, 'Thou canst not, O Destructive Spirit, accomplish all; for thou canst not destroy me, nor canst thou bring it about that my creation should not return to my possession.'

(12) Then Ohrmazd, in his omniscience, knew that if he did not fix a time for battle against him, then Ahriman could do unto his creation even as he had threatened; and the struggle and the mixture would be everlasting; and Ahriman could settle in the mixed state of creation and take it to himself. Thus even now, in the mixed state, there are many men who work unrighteousness more than righteousness—that is they work chiefly the will of the Destructive Spirit. (13) And Ohrmazd said to the Destructive Spirit, 'Fix a time so that by this pact we may extend the battle for nine thousand years'. For he knew that by fixing a time in this wise the Destructive Spirit would be made powerless. Then the Destructive Spirit, not seeing the end, agreed to that treaty, just as two men who fight a duel fix a term (saying), 'Let us on such a day do battle till night falls'.

(14) This too did Ohrmazd know in his omniscience, that within these nine thousand years three thousand would pass entirely according to the will of Ohrmazd, three thousand years in mixture would pass according to the will of both Ohrmazd and Ahriman, and that in the last battle the Destructive Spirit would be made powerless and that he himself would save creation from aggression.

(15) Then Ohrmazd chanted the *Ahunvar*, that is, he recited the twenty-one words of the *Yaθā ahū vairyō*: and he showed to the Destructive Spirit his own final victory, the powerlessness of the Destructive Spirit, the destruction of the demons, the resurrection, the Final Body, and the freedom of creation from all aggression for ever and ever. (16) When the Destructive Spirit beheld his own powerlessness and the destruction of the demons, he was laid low, swooned, and fell back into the darkness; even as it is said in the Religion, 'When one third thereof is recited, the Destructive Spirit shudders for fear; when two thirds are recited, he falls on his knees; when the prayer is finished, he is powerless'. Unable to do harm to the creatures of Ohrmazd for three thousand years the Destructive Spirit lay crushed.

(17) I shall now speak of the ideal creation, then of the material.

(18) Ohrmazd, before the act of creation, was not Lord: after the act of creation he became Lord, eager for increase, wise, free from adversity, manifest, ever ordering aright, bounteous, all-perceiving, (19) [First he created the essence of the gods, fair (orderly) movement, that genius by which he made his own body better] for he had conceived of the act of creation: from this act of creation was his lordship.

(20) And by his clear vision Ohrmazd saw that the Destructive Spirit would never cease from aggression and that his aggression could only be made fruitless by the act of creation, and that creation could not move on except through Time and that when Time was fashioned, the creation of Ahriman too would begin to move. (21) And that he might reduce the Aggressor to a state of powerlessness, having no alternative he fashioned forth Time. And the reason was this, that the Destructive Spirit could not be made powerless unless he were brought to battle. And the interpretation of battle (*kārēčār*) is this, that action (*kār*) must be performed with resourcefulness (*čārōmandīh*).

(22) Then from Infinite Time he fashioned and made Time of the long Dominion: some call it finite Time. From Time of the long Dominion he brought forth permanence that the works of Ohrmazd might not pass away. From permanence discomfort was made manifest that comfort might not touch the demons. From discomfort the course of fate, the idea of changelessness, was made manifest, that those things which Ohrmazd created at the original creation might not change. From the idea of changelessness a perfect will (to create) material creation was made manifest, the concord of the righteous creation.

(23) In his unrighteous creation Ahriman was without knowledge, without method. And the reason and interpretation thereof is this, that when Ahriman joined battle with Ohrmazd, the majestic wisdom, renown, perfection, and permanence of Ohrmazd and the powerlessness, self-will, imperfection, and slowness in knowledge of the Destructive Spirit were made manifest when creation was created.

(24) For Time of the long Dominion was the first creature that he fashioned forth: for it was infinite before the contamination of the totality of Ohrmazd. From the infinite it was fashioned finite; for from the original creation when creation was created until the consummation when the Destructive Spirit is made powerless there is a term of twelve thousand years which is finite. Then it mingles with and returns to the Infinite so that the creation of Ohrmazd shall for ever be with Ohrmazd in purity. (25) As it is said in the Religion, 'Time is mightier than both creations,—the creation of Ohrmazd and that of the Destructive Spirit. Time understands all action and order (the law). [Time is better informed.] Time understands more than those who understand. Time is better informed than the well-informed; for through Time must the decision be made. By Time are houses overturned—doom is through Time—and things graven

shattered. From it no single mortal man escapes, not though he fly above, not though he dig a pit below and settle therein, not though he hide beneath a well of cold waters.'

(26) From his own essence which is material light Ohrmazd fashioned forth the form of his creatures—a form of fire—bright, white, round, and manifest afar. From the material (form) of that Spirit which dispels aggression in the two worlds—be it Power or be it Time—he fashioned forth the form of Vāy, the Good, for Vāy was needed: some call it Vāy of the long Dominion. With the aid of Vāy of the long Dominion he fashioned forth creation; for when he created creation, Vāy was the instrument he needed for the deed. ⟨Then he created the essence of the gods, fair (orderly) movement, that genius by which he made his own body better.⟩

(27) From the material darkness which is his own essence the Destructive Spirit fashioned forth the body of his creation in the form of coal (?), black and ashen, worthy of the darkness, damned as the most sinful noxious beast. From material self-will he fashioned forth the form of Varan (heresy) whose religion is the worse (?); for Varan was needed. Next he created the essence of the demons, evil (disorderly) movement, that genius from which destruction came to the creatures of Ohrmazd: for he created a creation through which he made his own body more evil that (in the end) he might be powerless.

(28) For from material darkness which is the Endless Darkness he created lying speech: and from lying speech the harmfulness of the Destructive Spirit was manifest. [For he created that creation through which he made his own body more evil that he might be powerless.] For from the Endless Darkness he fashioned forth that form and he created his creation within that form: and through his own act of creation he will become powerless.

(29) From material light Ohrmazd created true speech: and from true speech the productiveness of the Creator was revealed. For he fashioned forth the Endless Form from the Endless Light and he created all creation within the Endless Form. The Endless Form is exempt from the passage of Time. From the Endless Form the *Ahunvar* came forth, the genius of the *Yaθā ahū vairyō* through which creation and the end of the world are revealed: this is the Religion. For Religion was created simultaneously with the act of creation. (30) From the *Ahunvar* the Spirit of the Year came forth which is now in a mixed state, half light and half dark, three hundred and sixty-five days and nights, and is a division (dispensation) of Time of the long Dominion. By means of it both creations were set in motion and strove with each other; as it is said, 'The creation of Ohrmazd was

endowed with lordship, authority, orderliness, blissful in the heights; the creation of the Destructive Spirit was endowed with contumacy, rebelliousness, sinfulness, straitened in the depths.'

(31) Ohrmazd became lord over decisions through the Amahraspands. When they had been created, he made three Judges, for they were needed for the material world. In the latter days at the Final Body they shall carry evil away from it. Spiritually he sustains the spiritual creation. The material creation he created in ideal form: then he created it in material form.

(32) First he created the Amahraspands, six originally, then the rest; and the seventh is Ohrmazd himself. Of the material world he created first six (beings) in ideal form; and he himself was the seventh. For Ohrmazd is both spiritual ⟨and material⟩. Material creation is first from the Amahraspands, second from Vāy of the long Dominion.

(33) First he fashioned forth Vahuman by whom movement was given to the creation of Ohrmazd. The Destructive Spirit first created Akōman of the lying word. Of material creatures Ohrmazd first fashioned the sky; and from the goodly movement of material light he fashioned forth Vahuman with whom the good Mazdayasnian Religion dwelt: that is to say Vahuman knew what would befall creation even up to its rehabilitation. Then he fashioned Artvahišt, then Šaθrēvar, then Spandarmat, then Hurdāt, then Amurdāt: and the seventh was Ohrmazd himself. (34) Eighth true speech, ninth the blessed Srōš, tenth Mānsraspand, eleventh Nēryōsang, twelfth the exalted judge Raθwōk Berzait, thirteenth Rašn the just, fourteenth Mihr of wide pastures, fifteenth Aršišvang the good, sixteenth Pārand, seventeenth Sleep, eighteenth the Wind, nineteenth Order (the Law), twentieth Dispute, prosecution and defence, and the fruitfulness of reconciliation.

(35) Of material creation (he created) first the sky, second water, third the earth, fourth plants, fifth cattle, sixth man; the seventh was Ohrmazd himself. And he fashioned forth creation with the aid of Vāy of the long Dominion: for when he fashioned forth Vāy of the long Dominion, it too was as an instrument and needful for the act of creation.

(36) The Destructive Spirit, bent on aggression, first of the demons with monstrous heads fashioned forth Akōman, then Indar, then Sāvul, then Nāŋhaiθ, then Tarōmat, then Tarič and Zērič, then the other demons: the seventh was the Destructive Spirit himself. Never does he think or speak or do anything that is righteous; nor did he need the good that is in the creation of Ohrmazd;—and the creation of Ahriman did not need the good that is in the creation of Ohrmazd. (37) Ohrmazd does not turn his mind

to anything he cannot do. The Destructive Spirit does turn his mind to what he cannot do and threatens to do it.

(38) The creation of Ohrmazd was fostered spiritually in such wise that it remained without thought, without touch, without movement in a moist state like semen. After this moist state came mixture like (that of) semen and blood; after mixture came conception, like a foetus; after conception came diffusion, such as hands and feet; after diffusion came hollowing—eyes, ears and mouth; after hollowing came movement when it came forward to the light. Even now on earth do men in this wise grow together in their mother's womb, and are born and bred. (39) Ohrmazd by the act of creation is both father and mother to creation: for in that he fostered creation in ideal form, he acted as a mother; and in that he created it materially, he acted as a father.

DH (H) 2

(40) Concerning the material creation.

(41) When the Destructive Spirit was laid low, unable to act (as I have written above) for three thousand years he lay abject and low. During the period of the powerlessness of the Destructive Spirit Ohrmazd fashioned creation in material form. From the Endless Light he fashioned fire in material form, from fire wind, from wind water, from water the all-solid earth: as it is said in the Religion: 'The first creation of all was a drop of water, for all things arose from water except the seed of man and cattle: for that seed has the seed of fire.'

(42) First he created the sky as a defence. Some call it 'the first'. Second he created water to smite down the Lie of thirst: third he created the all-solid earth: fourth he created plants to help the useful kine: fifth kine to help the Blessed Man: sixth he created the Blessed Man to smite the Destructive Spirit and his demons and make them powerless. Then he created fire, a flame; and its brilliance derived from the Endless Light, a goodly form even as fire desires. Then he fashioned the wind in the form of a stripling, fifteen years of age, which fosters and keeps the water, the plants, and the kine, the Blessed Man and all things that are.

(43) Now I shall describe their properties. First he created the sky, bright and manifest, its ends exceeding far apart, in the form of an egg, of shining metal that is the substance of steel, male. The top of it reached to the Endless Light; and all creation was created within the sky—like a castle or fortress in which every weapon that is needed for the battle is stored, or like a house in which all things remain. The [bottom of the] vault of the sky's width is equal to its length, its length to its height, and its height to its depth: the proportions are the same and fit exceeding well (?). Like a husbandman the spirit of the sky is possessed of thought and speech

and deeds, knows, produces much, discerns. (44) And it received durability as a bulwark against the Destructive Spirit that he might not be suffered to return (to whence he came). Like a valiant warrior who dons his armour that fearless he may return from battle, so does the spirit of the sky keep (don) the sky. And to help the sky, he (Ohrmazd) gave it joy, for he fashioned joy for its sake: for even now in the mixed state creation is in joy.

(45) Second from the substance of the sky he fashioned water, as much as when a man puts his hands on the ground and walks on his hands and feet, and the water rises to his belly and flows to that height. And as helpmates he gave it wind, rain, mist, storm, and snow.

(46) Third from water he created the earth, round, with far-flung passage-ways, without hill or dale, its length equal to its breadth, and its breadth to its depth, poised in the middle of the sky: as it is said, 'The first third of this earth he fashioned as hard as granite(?); the second third of this earth he fashioned of sandstone(?); the third third of this earth he fashioned as soft as clay.' (47) And he created minerals within the earth, and mountains which afterwards sprang forth and grew out of the earth. And to aid the earth he gave it iron, copper, sulphur, and borax and all the other hard substances of the earth except . . . (?) . . ., for that is of a different substance. And he made and fashioned the earth like a man when he tightly covers his body on all sides with all manner of raiment. Beneath this earth there is water everywhere.

(48) Fourth he created plants. First they grew in the middle of this earth to the height of a foot, without branches, bark or thorn, moist and sweet: and every manner of plant life was in their seed. And to aid the plants he gave them water and fire; for the stem of every plant has a drop of water at its tip and fire for (the breadth of) four fingers before (the tip). By the power of these they grew.

(49) Fifth he fashioned the lone-created Bull in Ērānvēž in the middle of the earth, on the banks of the river Vēh Daitē, for that is the middle of the earth. He was white and shining like the Moon and his height was about three cubits. And to aid him he gave him water and plants; for in the mixed state he derives strength and growth from these.

(50) Sixth he fashioned Gayōmart, shining like the Sun, and his height was about four cubits and his breadth equal to his height, on the banks of the river Daitē, for that is the middle of the earth—Gayōmart on the left side, the Bull on the right side; and their distance one from the other and their distance from the water of the Daitē was as much as their height. They had eyes and ears, tongue and distinguishing mark. The distinguishing mark of Gayōmart is this, that men have in this wise been born from

his seed. (51) And to aid him he gave him sleep, the repose of the Creator; for Ohrmazd fashioned forth sleep in the form of a man, tall and bright, and fifteen years of age. He fashioned Gayōmart and the Bull from the earth. And from the light and freshness of the sky he fashioned forth the seed of men and bulls; for these two seeds have their origin in fire, not in water: and he put them in the bodies of Gayōmart and the Bull that from them there might be progeny abundant for men and kine.

(52) These six creations he made in the six *gāsānbār* seasons. In a complete year there are three hundred and sixty-five days or twelve months, each month having thirty days and one month thirty-five. Each day was given the name of an Amahraspand.

(53) Now I shall speak of their properties. First he fashioned the sky in forty days, that is from the day of Ohrmazd in the month of Fravartīn to the day of Āpān in the month of Artvahišt. For five days he rested till the day of Daδv pat Miθr. Those five days are *gāsānbār*: their name is *maiδyōzarm*. And the interpretation of *maiδyōzarm* is this, that the dwellings of man [and the dwellings of Mihr and water] and vegetation were made manifest.

(54) Second he created water in fifty-five days, that is from the day of Miθr in the month of Artvahišt to the day of Āpān in the month of Tīr: for five days he rested till the day of Daδv pat Miθr. Those five days are *gāsānbār*: their name is *maiδyōšam*. And the interpretation of *maiδyōšam* is this, that water was (then) made clear; for at first it was turbid.

(55) Third he created the earth in seventy days, that is from the day of Miθr in the month of Tīr to the day of Art in the month of Šaθrēvar. For five days he rested till the day of Anaγrān. Those five days are *gāsānbār*: their name is *paitišhah*. And the interpretation of *paitišhah* is this, that it was (then) revealed that creatures on earth can walk on foot.

(56) Fourth he created the plants in twenty-five days, that is from the day of Ohrmazd in the month of Miθr till the day of Aštāt: for five days he rested till the day of Anaγrān. Those five days are *gāsānbār*: their name is *ayāsrim*. And the interpretation of *ayāsrim* is this, that leaf and scent and colour of vegetation were (then) made manifest.

(57) Fifth he created cattle in seventy-five days, that is from the day of Ohrmazd in the month of Āpān to the day of Daδv pat Miθr in the month of Daδv: for five days he rested till the day of Varhrān. Those five days are *gāsānbār*: their name is *maiδyāirim*. And the interpretation of *maiδyāirim* is this that he taught his creatures to lay up store for winter.

(58) Sixth he created Man, that is Gayōmart, in seventy days, that is from the day of Rām in the month of Daδv to the day of Anaγrān in the

month of Spandarmat: for five days he rested till the day of Spandarmat. Those five days are *gāsānbār*. Some call them the 'stolen days', some the 'days filched away'. Their name is *hamaspamaiδayam*. And the interpretation of *hamaspamaiδayam* is this, that marching in assembled hosts was made manifest on earth: for the Fravahrs of men came down in assembled hosts. (59) The name of those five days is the Stolen. Some call them the five Gāθic periods, some the good pentad. In the Religion they are *Ahunvait gās*, *Uštavait gās*, *Spantōmēn gās*, *Vahušaθr gās*, *Vahištōišt gās*. The names of the thirty days that form the months are these: Ohrmazd, Vahuman, Artvahišt, Šaθrēvar, Spandarmat, Hurdāt, Amurdāt, Daδv, Ātur, Āpān, Xᵛar, Māh, Tīr, Gōš, Daδv, Miθr, Srōš, Rašn, Fravartīn, Varhrān, Rām, Vāt, Daδv, Dēn, Art, Aštāt, Āsmān, Zāmdāt, Mahraspand, Anaγrān.

(60) Likewise the twelve months are named after Amahraspands: the month of Fravartīn, the month of Artvahišt, the month of Hurdāt, the month of Tīr, the month of Amurdāt, the month of Šaθrēvar, the month of Miθr, the month of Āpān, the month of Ātur, the month of Daδv, the month of Vahuman, the month of Spandarmat. Of the properties of each severally I shall discourse below.

NOTES

(6) 'He fashioned forth such creation as was necessary for the weapon.' The 'weapon' must be the original weapon from which the universe is formed mentioned in PhlRiv. (text Z 7). This weapon which develops from the 'Endless Form' is limited space, the 'body' of limited Time, the universe contained within the firmament; v. Part I, Chapter V.

(19) The passage in square brackets is obviously out of place. It must be inserted in § 26, for the creation of the essence of the gods corresponds to the creation of the essence of the demons in Ahriman's counter-creation.

(20) Cf. DkM. 390. 22: *druž pēš 'hač kanārak-paytākīh i zamān 'pat tarmēnītan ⟨i⟩ dātār 'ut-aš dahišnān nērōk*.—'Before a limit was set to Time, the Lie had the power to despise the Creator and his creations.'

(31) The three Judges are in all probability Mihr, Rašn, and Srōš: v. Part I, p. 102.

Z 2. The third chapter of the *Greater Bundahišn*, p. 30, l. 10 to p. 39, l. 11 in the edition of Anklesaria (for details v. Z 1, introduction). Except for ll. 100–11 (Justi, p. 7, l. 9–p. 8, l. 5) the chapter is missing in the Indian recension and, therefore, also in the Pāzand. The chapter has been transliterated, translated, and annotated by Nyberg in the *Journal Asiatique*, vol. ccxiv, 1929, pp. 228–37 and 295–310. For a discussion of its contents v. Part I, Chapters V and VIII.

(1) *'apar čēγōn⟨īh 'ut⟩ čim i dahišnīh ⟨i⟩ dām 'ō artīk-karīh.* A30

(2) *Ōhrmazd 'nām i 30 amahraspand 'pat 'ān 30 'rōč ētōn 'nihāt 'ku nazdist Ōhrmazd, 'pas 6 amahraspand, 'bavēt 7: 'ut 8-om daδv, 'hast dātār; 'ut 'pas 6 amahraspand, 'bavēt 7; 8-om daδv, 'hast dātār, 'pas 7 amahraspand |*
A31 *'bavēt *8; 9-om daδv, 'hast dātār. 'ut 'pas 7 amahraspand, 'bavēt 8. čēγōn*
6 *'nām i 'χᵛēš 'pat 4 gyāk 'andar māhīkān passāχt,—Ōhrmazd 'ut 'ān i 3 daδv ⟨i⟩ ēvak 'nām: ēvak gās 'ut ēvak dēn 'ut ēvak zamān 'kē hamē 'būt 'hēnd.*

(3) *'kaδ ganāk mēnōk 'ō pityārak mat, Ōhrmazd Zamān i dērang-χᵛatāy brēhēnīt 'pat 'mart karp i 15 sālak, rōšn, spēt-dōisr, buland, amāvand 'kē-š*
10 *amāvandīh 'hač hunarāvandīh, 'nē 'hač dužīh 'ut stahmakīh.*

(4) *'ut-aš 'χᵛat patmōčan i spēt patmōχt, 'ut brēh i āsrōnīh dāšt; 'čē hamē dānākīh 'apāk āsrōnān 'kē 'ō 'kasān nimūtār, 'har 'kas hač-iš hamōχtār 'hēnd. Ōhrmazd-ič χᵛēškārīh dām-dahišnīh 'būt; dām 'pat dānākīh šāyēt 'dāt. 'ēt rāδ brahmak i dānākān patmōχt, 'hast āsrōnīh.*

15 (5) *Vāy i 'vēh yāmak i 'zarrēn sēmēn gōhr-pēsīt 'ut *arγavān 'vas-rang patmōχt, brahmak i artēštārīh ⟨dāšt⟩; 'čē 'apar raftār 'hač 'pas ⟨i⟩ dušmanān*
A32 *'pat pityārak zatan, dām pānakīh kartan; čēγōn 'gōβēt | 'ku Vāy 'ān i 'andar 'har 'dō dām pityārak 'bē 'barēt, χᵛēškārīh, *'kē-š 'dāt spēnāk mēnōk, 'kē-ič ganāk mēnōk, — 'pat 'ēn 'ku artīk 'sar 'bē 'kunēt, dām i Ōhrmazd hamē*
20 *aβzāyēt, 'ān i ganāk mēnōk āβsihēnēt.*

(6) *'hač Zamān brēhēnīt Spihr i Zurvān i dērang-χᵛatāy tan, nēvak baγ [i] baχtīh; 'ut-aš patmōčan i χšēn patmōχt, brahmak i vāstryōšīh dāšt: 'čē-š nēvak baχtārīh ⟨i⟩ gēhān χᵛēškārīh, ōγōn čēγōn vāstryōšān gēhān varzītan, passačakīhā 'bē dātan.*

25 (7) *čēγōn Ōhrmazd miyān ⟨i⟩ 'har 6 amahraspand dām i 'χᵛēš *passāχt, dahišn-*ič i* mēnōk 'ut gētēh 'pat ham-aδvēnak 'dāt, čēγōn mēnōk Ōhrmazd 'ut 'ān 6 amahraspand, Vahuman, Artvahišt, Šaθrēvar, Spandarmat, Hurdāt, Amurdāt, ētōn-ič āsmān 6 *pāδak i nazdist aβr-pāδak, ditīkar spihr i aχtarān, sitīkar star i agumēčišnīh, 4-om vahišt,—māh 'pat 'ān pāδak 'ēstēt,—*
30 *pančom garōδmān 'kē anaγr [i] rōšn 'χᵛānīhēt,—χᵛaršēt 'pat 'ān pāδak 'ēstēt,*
A33 *— | šašom gās i amahraspandān, haftom asar rōšnīh, gās ⟨i⟩ Ōhrmazd.*

(8) *ōγōn ič dām i gētēh *7 brēhēnīt, nazdist āsmān, ditīkar 'āp, sitīkar zamīk, čahārom urvar, pančom gōspand, šašom martōm, 'ut haftom ātaχš 'kē brēh 'hač asar rōšn, gās i Ōhrmazd. 'ut-aš ātaχš 'andar harvisp dahišn ētōn 'bē parkand,*
35 *frāč brēhēnīt, čēγōn katak-χᵛatāy-ē 'kaδ 'andar χānak 'šavēt, yāmak i 'andar χānak χᵛap 'apāč 'nihāt . . . 'ut-aš framūt 'ō ātaχš 'andar aβigatīh parastak i martōm kartan, χᵛarišn sāχtan 'ut dart zatan. 'kaδ 'hač 'čiš 'čiš 'bē vazēn⟨ēn⟩d, bērōn 'āyēt; 'kaδ 'ēsm 'apar 'nihēnd, frāč 'gīrēt.*

(9) *'ut-aš harvisp amahraspandān 'pat ham-kārīh artīk-karīh ⟨i⟩ dām ētōn*
40 *gumārt ēstēnīt 'ku 'kaδ aβigat āmat, 'har 'kas 'ān i χᵛēš hamēmāl 'pat kōχšišn frāč 'graft, 'ku nōk framān 'andar 'nē apāyēt.*

(10) *'ut-aš čēγōnīh frāčtar 'gōβam.*

(11) *fratom 'hač mēnōkān Ōhrmazd | ['ān 3 daδv], 'ut-aš 'hač gētēhān bun*
A34 *martōm 'ō 'χᵛēš 'graft. 'ut-aš ham-kār 'ān 3 daδv: ēvak gās 'ut ēvak dēn 'ut ēvak zamān, visp dē 'nām 'kē 'hast mēnōk ⟨i⟩ harvisp [ākās 'ut-aš martōm 'ō*
45 *'χᵛēš 'graft] dahišn hač-iš. martōm 'pat 5 *bažišn frāč 'dāt, tan 'ut ǰān 'ut ruvān 'ut aδvēnak 'ut fravahr; čēγōn tan 'ān i gētēh; 'ut ǰān 'ān i 'apāk vāt patvast 'ēstēt, vēn 'āβarišn barišn; ruvān 'ān i 'apāk bōδ 'andar tan 'āšnavēt, 'vēnēt, 'gōβēt, 'dānēt: aδvēnak 'ān i 'pat χᵛaršēt pāδak 'ēstēt: fravahr 'ān i 'pēš i Ōhrmazd χᵛatāy: 'pat 'ān čim ētōn brēhēnīt 'ku 'andar aβigatīh 'martōm*
50 *'mīrēnd, tan 'ō zamīk, 'ǰān 'ō vāt, aδvēnak 'ō χᵛaršēt, ruvān 'ō fravahr patvast, 'ku *'dēvān ruvān marnǰēnītan 'nē tavān 'bavāt.*

(12) *ditīkar 'hač mēnōkān Vahuman. 'ut-aš 'hač gētēhān dahišn gōspand sarδakān 'ō 'χᵛēš patiγraft. 'ut-aš 'dāt 'ō aδyārīh ham-kārīh Māh 'ut Gōš 'ut Rām 'ut | Spihr i χᵛatāy ⟨'ut⟩ Zurvān i akanārak 'ut Zurvān i dērang-χᵛatāy.*
A35 *'ut-aš gōspand 'pat panč *bažišn frāč brēhēnīt,—tan, ǰān, ruvān, aδvēnak,*
56 *mēnōk: 'ku ['tāk] 'andar aβigatīh Gōšurvan tōhmak i gōspandān 'hač māh pāδak patiγraft, 'pat aδyārīh i Rām i 'vēh 'andar gēhān ravākēnīt. 'kaδ 'mīrēnd, tan 'ō Gōšurvan, ruvān 'ō Rām, aδvēnak 'ō māh, mēnōk 'ō Vahuman patvast, 'ku *dēvān 'bē marnǰēnītan 'nē tavān bāt.*
60

(13) *sitīkar 'hač mēnōkān Urtvahišt. 'ut-aš 'hač dahišn i gētēh ātaχš 'ō 'χᵛēš 'patiγraft. 'ut-aš 'dāt 'ō aδyārīh ham-kārīh Ātur 'ut Srōš 'ut Varhrān 'ut Nēryō(k)sang, 'pat 'ān čim 'ku 'andar aβigatīh Varhrān ātaχš 'andar mān *nišāst vīnārt, drupuštīh 'dahēt, Srōš pānakīh 'kunēt; 'kaδ 'bē azrōβēt, 'hač Varhrān 'ō Srōš, 'hač Srōš 'ō Ātur, 'hač Ātur 'apāč 'ō Artvahišt patvast,*
65 *'ku 'dēvān 'bē marnǰēnītan 'nē tavān 'bavāt.*

(14) *čahārom | 'hač mēnōkān Šaθrēvar. 'ut-aš 'hač dahišn ⟨i⟩ gētēh ayō(k)-*
A36 *χšust 'ō 'χᵛēš 'graft. 'ut-aš 'dāt 'pat aδyārīh ham-kārīh Xᵛar, Miθr, Āsmān, Anaγrān, Sōk i 'vēh, Ar(k)dv⟨ī⟩-sūr, Hōm yazat, Burz yazat 'ut Dahmān Āfrīn. 'čē ayō(k)χšust ōstuvārīh 'hač āsmān; āsmān bun gōhr [i] *gēn ayō(k)-*
70 *χšust. 'ut-aš vīnārišn 'hač Anaγrān. Anaγrān andarag rōšn mān i 'zarrēn gōhr-pēsīt *'ut 'ul 'ō gās i amahraspandān patvast 'ēstēt, 'ku 'pat 'ēn ham-kārīh 'dēvān 'andar aβigatīh ayō(k)χšust ōvēn kartan 'nē tavān 'bavāt.*

(15) *pančom 'hač mēnōkān Spandarmat. 'ut-aš 'hač dahišn i gētēh zamīk 'ō 'χᵛēš patiγraft. 'ut-aš 'dāt 'ō aδyārīh ham-kārīh Āpān, Dēn, Art, Mahraspand*
75 *'ut Aršišvang 'ut Ar(k)dv⟨ī⟩-sūr i anāhīt: čēγōn *Aršišvang mēnōk i yōšdāsrgar i zamīk, āpān, tōhmak. 'ut-aš pēš Mahraspand, Mānsraspand, gōβišn i Ōhrmazd. 'ut Art 'ut Dēn 'andar 'χᵛarr [i] mān 'hast. | 'hač Aršišvang 'gōβēt,*
A37 *—'χᵛarr i vahištīk *artāyīh. Ar(k)dv⟨ī⟩-sūr *i anāhīt 'pit 'ut 'māt i āpān. 'pat 'ēn ham-kārīh 'andar aβigatīh vīnārt 'ēstēt. 'ut 'ēn mēnōkān ⟨i⟩ hamkār*
80 *'χᵛarr nikās 'dārēnd.*

(16) *šašom 'hač mēnōkān Hurdāt. 'ut-aš 'hač dahišn i gētēh 'āp 'ō 'χᵛēš 'patiγraft. 'ut-aš 'dāt 'ō aδyārīh ham-kārīh Tīr 'ut Vāt 'ut Fravartīn,—čēγōn Tīr Tištar,—'ku 'andar aβigatīh 'ān 'āp 'pat aδyārīh ⟨i⟩ Fravartīn,—'hast i*
85 *Fravahr i ahrovān,—'stanēt, mēnōkīhā 'ō Vāt aβspārēt: Vāt 'ān 'āp 'nēvīhā 'ō kišvarīhā rāδēnēt, vitārēt. 'pat aβr aβzār 'apāk ham-kārān vārēnd.*

(17) *haftom 'hač mēnōkān Amurdāt. 'ut-aš 'hač dahišn i gētēh urvar 'ō χᵛēš patiγraft. 'ut-aš dāt 'ō aδyārīh ham-kārīh Rašn 'ut Aštāt 'ut Zāmdāt, 3 'χᵛarr i 'ōδ 'pat čīnkār puhr, 'kē ⟨'andar⟩ aβigatīh ruvān i martōmān 'pat*
90 *nēvak 'vat kart āmārēnd.*

(18) *'an amar mēnōk i dām 'pat 'avēšān ham-kārīh vīnārt 'ēstēnd, čēγōn 'ān*
A38 *i 'andar Spihr | aχtarān rāδ nipišt.* (19) *'ut-aš *'rōč-ič i 'andar *māhīkān 'har ēvak 'pat 5 hangām baχt, 'har hangām-ē mēnōk-ē pat-iš gumārt, čēγōn bāmdāt gās [i] Hāvan mēnōk, nēmrōč gās Rapiθwin mēnōk, aδβārak gās [i] Uzayarin*
95 *mēnōk, apātyāβān ⟨gās⟩ Aiwisrū(k)srim mēnōk, Ušahin gās Ušahin mēnōk χᵛēšīh 'dārēnd. 'ut-aš 'avēšān-ič 'pat ham-kārīh 'baχt 'hēnd; 'čē-š Hāvan 'ō Miθr, 'ut Rapiθwin 'ō Artvahišt, Uzayarin 'ō Burz yazat, Aiwisrū(k)srim 'ō ahrovān Fravahrān 'ut Varhrān, Ušahin 'ō Srōš 'ut Rašn 'pat ham-kārīh vīnārt.* (20) *'čē-š 'dānast 'ku 'kaδ aβigat 'rasēt, 'rōč 'pat 'ēn 5 hangām 'baχš-*
100 *īhēt: 'tāk 'pēš 'kaδ aβigat mat, hamēšak nēmrōč 'būt, 'hast Rapiθwin. Ōhrmazd 'apāk amahraspandān 'pat Rapiθwin* gās *mēnōk i yazišn frāč sāχt. 'andar yazišn kunišn dām hamāk 'bē 'dāt.* (21) *'apāk bōδ Fravahr i martōmān uskārt;*
A39 *χrat i harvisp-ākās 'pat martōmān frāč 'burt, | guft 'ku katār-tān sūtōmandtar 'sahēt, 'kaδ-tān 'bē 'ō gētēh brēhēnam 'ut tan-kartīhā 'apāk druž 'bē kōχšēt, druž 'bē aβsihēnēt, 'ut-tān 'pat fražām druvist anōšak 'apāč vīrāδēm, 'ut-tān 'apāč 'ō gētēh 'daham, *hamayīkīhā amarg, azarmān, apē-hamēmāl 'bavēt, ayāp-tān hamayīk pānakīh ⟨i⟩ aβigat apāyēt kartan.* (22) *'ut-šān 'dīt Fravahr i 'martō-mān 'pat 'ān i χrat i harvisp-ākās anākīh 'hač druž 'ut Ahriman 'andar gētēh pat-iš 'rasēt, aβdom apē-hamēmālīh 'hač pityārak, druvist anōšak 'apāč 'bavišn-*
110 *īh 'pat tan i pasēn 'tāk hamē hamē ravišnīh rāδ, 'pat 'šutan* 'ō gētēh hamdātastān 'būt *'hēnd.*

NOTES

l. **1.** *čēγōn⟨īh 'ut⟩: čēγōn* TD_2, DH.: om. P.
artīk-karīh: artīk-garīh P.

l. **2.** *'nām: dām* P.
nazdist: NZSTW TD_2. The different spellings of this word will no longer be noted: cf. Z 1, l. 99 n.

l. **3.** *8-om*: so P., DH.: *7-om* with *8-om* in margin TD_2.

l. **5.** **8: 9* DH.: om. TD_2, P.
9-om daδv . . . amahraspand, 'bavēt: om. P.

8: 8-om P.
čēγōn: čēγōn-aš P.

l. **6.** *māhīkān: 'māhīkān* DH.: *'māhīkān-ē* ( ) P.

After *daδv* P. adds *čēγōn*. For the punctuation and interpretation of this passage v. l. 44 n. and Chapter VIII. After *'nām* P. adds *i*.

l. **8.** *pityārak: patyārak* (*PT"LKW*) P. This unimportant variant will no longer be noted.

l. **9.** *brēhēnīt: frāč brēhēnīt* P.
karp: so P., DH.: *tan* TD_2.
15 P., DH.: *5* TD_2.
dōisr: DWYSLWY TD_2, DH.: *DW'SL* P. The word is a mechanical transcription of Av. *dōiθra-*.
buland: i BLD P.

l. **10.** *hunarāvandīh* P.: *hunarāvand-aš* TD_2, DH.

l. **11.** *patmōčan i* P.: *PTMWČND* TD_2, DH.
brēh: BL'Y TD_2, DH.: *BL'H* P. *brēh* in the sense of 'character' is attested DkM. 220. 21: *χēm 'ut hōk 'ut brēh*. PhlTexts, p. 26, § 13: *brēh i moγ-martīh* 'the character of a Magian'. Nyb. on the analogy of ll. 16 and 22 emended to *brahmak*; but the emendation is not strictly necessary as both words are capable of having the desired meaning 'character'. I have therefore kept *brēh* in accordance with the MSS. *brēh* 'character' is best regarded as a development of *brēh* 'stature' <base *brāy-*, *brī-* 'cut'. Cf. text Z 1, l. 113 n.
āsrōnīh: 'SLNYH P.

l. **12.** *'kasān*: MSS. ס״ל״ for ס״ט״.
hamōχtār: for the passive sense of agent nouns in *-tār* cf. NP. *giriftār* 'prisoner'.

l. **14.** *brahmak*: has the meaning (i) 'robe' as here, (ii) 'manner', (iii) 'character', so ll. 16, 22; cf. Zs. 32. 1: *'ān aδvēnak dānišn tavān-nērōkīh, 'ut masīh, χᵛēškārīh 'ō 'ān i 'avē ruvān patvandēnd, 'ut-aš pat-ič mēnōk ham-brahmakīh pat-iš 'bavēt.*—'The same kind of knowledge, master-craft, enterprise, and occupation will accompany the soul, and in the spiritual world it will have the same character.' v. further BSOS. ix, p. 311 and Henning, *Transac. Philolog. Soc.*, 1945, pp. 108–18, where the question receives very full treatment.

l. **15.** *Vāy: W'Y* P.: *W'B* TD_2, DH. Vāy must be taken as the subject, as the parallel passages Z 11 and Z 12 show. It is Vāy who dons the many-coloured garment which is his essence (Z 11), not Ohrmazd who dons Vāy, as Nyberg erroneously translated. Ohrmazd dons one garment only, that of the priests, and that is emphasized by the use of *χᵛat* in l. 11. The distinction is, then, between 'he (Ohrmazd) *himself* . . .' on the one hand and Vāy (who dons the garment of the warriors) and Spihr (who dons that of the husbandmen) on the other. Moreover, there is no pronoun in the whole sentence which could stand for Ohrmazd: if the intended subject were Ohrmazd, then such a pronoun would necessarily be employed, and the sentence would in all probability start with *'ut-aš*. When Widengren (*Hochgottglaube*, p. 297) draws a distinction between the robe of the warriors as it

appears in DkM. l.c. and the same in this passage, his whole argument is based on a mistranslation. In both passages the garment belongs to Vāy: Ohrmazd dons only the garment of the priests. Fortunately Wikander (*Vayu I*, p. 27) has already corrected this error.

'zarrēn : ZYBYNW P.

pēsīt P.: *pēšīt* TD_2, DH.

**aryavān* (*W'LGWWK'N* MSS.): as in NP. 'judas-tree' and the colour of its blossom. I owe the suggestion to Professor Henning. The parallel passage (text Z 11) gives the basic colour of Vāy's garment as 'red' (*suχr*): we therefore require a synonym for 'red' or similar colour. *aryavān* fits well and seems more satisfactory than either Nyberg's **ālgōnakān* or Wikander's *har-gōnakān* (*Vayu I*, p. 29) which is tautologous.

rang: so clearly P. (*LNQ*): *LNY* (*rōy*) TD_2. Nyberg has accepted the latter, translating 'toutes sortes', but it is doubtful if *rōy* (*rōδ*) can be used in the sense of 'manner'. 'Colour' is clearly more suitable.

l. 16. *brahmak i artēštārīh* ⟨*dāšt*⟩: for *artēštārīh* P. has *artēštār i*. The addition of *dāšt* is demanded by the parallel ll. 11 and 22. For *brahmak* in the sense of character cf. l. 14 n.

'hač : 'čē P.

l. 17. *Vāy : W'Y* P.: *W'B* TD_2, DH.

l. 18. *pityārak* P.: *pityār* TD_2, DH. The passage is based on Yt. 15. 44. Cf. Nyb., p. 295.

**'kē-š : 'čē-š* MSS.

l. 19. *'pat 'ēn 'ku*: TD_2 and DH. add *'kē*.

l. 20. *aβzāyēt : 'PZ'TW* P.

l. 21. *'hač Zamān : 'hač dāmān* P.: *'kē zamān* TD_2, DH.

brēhēnīt P.: *brēhēnišnīh* TD_2, DH.

Spihr i Zurvān i dērang-χᵛatāy tan, nēvak bay-baχtīh : Spihr 'ut Zurvān dērang-χᵛatāy tan bay i baχtīh TD_2: *Spihr 'ut Zurvān* [illegible] *i baχtīh* DH. (if I have correctly understood Anklesaria's note, p. 9): *Spihr i WZWLWW'K 'būt nēvak baχtīh* P. No individual MS. reading is satisfactory, but the text can be restored (i) by the comparison and rearrangement of the MSS., and (ii) by comparison with DkM. 350. 1 (text Z 10). *tan*, though only found in TD_2, must be kept: for the reading of DH. is corrupt, and plainly represents ⟨*dēran*⟩*g-χᵛa*⟨*t*⟩*āy tan*: the *'būt* (שיוי) of P. is merely a clumsy attempt on the part of the scribe to correct the unintelligible שיי of DH. into an intelligible form. *Spihr i . . .* is to be read rather than *Spihr 'ut Zurvān i dērang-χᵛatāy tan* since we find in DkM. l.c. that Spihr is spoken of as *fratom tan* 'the first body'. Thus we must translate here 'Spihr, the body of Zurvān of the Long Dominion', and take *bay-baχtīh* in apposition to *spihr* whose function it is to distribute good and bad fortune on earth; v. the following sentence and text Z 3. That only one entity is here described is proved by the singular *'ut-aš* of the following sentence. Nyb., however (whom Wikander follows), preferred to read *spihr u zurvān* ⟨*i*⟩ *dērang-χᵛatāi, tan, bayē-baχtīh*, 'le firmament étoilé, Zurvān à la longue domination, le corps (universel) et le Sort'. The difficulty of the following *'ut-aš* he avoided by referring it to Ohrmazd in spite of the fact that there is no direct reference to that deity in what directly precedes. Another grave objection to his interpretation is the use of *tan* in the sense of 'universal body'. To express so

pregnant an idea a qualifying adjective is indispensable. With the rejection of Nyb.'s translation, his tetrad *Spihr, Zurvān, tan*, and *bayē-baχtīh* (CCM. 1931, pp. 60, 109) must disappear. Against Nyb.'s assumption that Ohrmazd himself wore the garment here described, we must—in addition to the grammatical difficulties already referred to—object that in our text Z 12 the third garment belongs to the *bayān* 'constellations', corresponding, clearly, to the *bay-baχtīh* of this passage. It should further be observed that *bay-baχt* is used as an epithet of Harburz, itself identical with the sky.

l. 22. *χšēn : XŠ'NW* P.: *χšēnēn* DH., TD_2.

vāstryōšīh : W'SLTLYWŠYH DH.

l. 23. *vāstryōšān : 'STLYWŠ'NW* DH.

passačakīhā : passāčakīhā P.

l. 25. **passāχt : PSXTW* P. [illegible] TD_2, DH. which Nyb. took as *-ič* **givaχt* <*vi-bag-*.

l. 26. **-ič i* * : *Y Č* P.: *'čē* TD_2, DH.

l. 27. *Urtvahišt : 'WRTWHŠTW* TD_2, DH.: *'WRTHŠTW* P.

Spandarmat : SČDRMTW P.: *SČYNNTMTW* DH.

l. 28. *ētōn-ič*: *ētōn* P. *āsmān : 'SYM'NW* DH.: *'S'M'N* P.

**pāδak*: [illegible] MSS.

aβr-pāδak : aβr-P'HK P. For *pāδak* in ll. 29 and 30 P. has the same reading.

l. 30. *'ēstēt* P.: *'ēstāt* TD_2, DH.

l. 32. **7 : 6* MSS.

āsmān : 'S'M'NW P.

l. 33. *šašom : ŠŠWWM* P. (so also in ll. 31 and 82).

brēh : BL'Y TD_2, DH.: *BL'H* P.

l. 33. *'andar*: om. P.

parkand : PLYKND P. Nyb. reads *frakand*.

l. 35. *čēγōn katak-χᵛatāy-ē 'kaδ*, &c.: the sentence as it stands construes perfectly, but the point of the simile is far from apparent, the similarity between Ohrmazd scattering the fire throughout the world and a householder putting away his clothes being, to say the least, obscure. We must, therefore, assume that the end and point of the simile have been lost, and accordingly leave a *lacuna*. The simile clearly ends at *'nihāt* as the appearance of *aβigatīh*, the technical name for Ahriman's malignant attacks, shows. Nyb.'s treatment of the passage which failed to recognize that the simile—or what is left of it—ends at *'nihāt*, is unsatisfactory in that it introduces too many words of uncertain form and meaning, and resorts to a wholesale transposition of the text.

l. 36. *χānak* (*i*) P.: om. TD_2, DH.

aβigatīh P., DH.: *aβigat* TD_2.

parastak: the meaning, from the context, certainly is 'service'. Should we, therefore, emend to *parastišn*?

l. 37. *'kaδ : 'MT* P.: *'MWT* TD_2, DH.

'čiš 'čiš: *'čiš* P.

l. 38. *vazēn*⟨*ēn*⟩*d*: this seems to be the best reading, with haplography of *ēn*, meaning 'cause to move', then here 'kindle'. Equally well we may read **čīnēnd* 'they heap up':

cf. Andreas–Henning, MirMan. ii, p. 28, l. 11, *'n hym 'dwr 'i čyyd zrdrwšt.*—'I am the fire which Zoroaster heaped up'.

l. **39.** *artīk-karīh : artīk-gārīh* P.

l. **40.** *gumārt : gumartan* P.
ēstēnīt: so P.: *ēstānīt* TD_2, DH.
āmat : mat P.
kōχšišn DH.: *KWXŠ'ŠNW̲* TD_2: *KXŠŠNW̲* P.

l. **41.** *'graft* P.: and so corrected from *'gīrēt* in TD_2.

l. **43.** [*'ān 3 daδv*], *'ut-aš*: om. P. P. is probably right in omitting *'ān 3 daδv*. The *daδvs* are the *ham-kārān* of Ohrmazd, just as Māh, Gōš, &c., are the *ham-kārān* of Vahuman (so also the other Amahraspands). In the case of the six other Amahraspands the *ham-kārān* are not mentioned in the initial sentence; and we may, therefore, safely follow P. and ignore the *3 daδv* in this context.
'hač gētēhān . . . 3 daδv: added above the line in DH.
bun : BND P.

l. **44.** *'ō 'χ^{v}ēš* P.: *'ut 'hač 'χ^{v}at* TD_2, DH.
gās 'ut: *gās i* P.

ēvak gās . . .: the passage in ll. 45–6 bracketed in our text is missing in P. and written above the line in DH. TD_2 alone has the offending passage written in the text. There can be no doubt that the reading of P. is right because (i) there is nothing in the parallel passages dealing with the activities of the remaining Amahraspands which in any way corresponds to the extra words in TD_2, and (ii) the words *'ut-aš martōm 'ō 'χ^{v}ēš 'graft* are obviously a tardy correction in TD_2 of the wrongly written *martōm 'ut 'hač 'χ^{v}at 'graft* in the preceding line: in that passage, too, P. gives the only correct reading. *ākās*, which is also missing in P., must then be regarded as an addition on the part of the scribe whose familiarity with the phrase *harvisp-ākās* 'omniscient' led him into error. The reading of P. *'kē 'hast mēnōk ⟨i⟩ harvisp dahišn hač-iš*, 'That is the spirit from whom all creation (arises)', gives a useful clue to the reading of [illegible] (TD_2, [illegible] DH, [illegible] P.). Since the relative clause has a singular verb, we must look for a singular noun in the problematic word: further, since the noun concerned is described as 'the spirit from which all creation arises', we are entitled to look for a word meaning 'creator'. Again in ll. 6–7 we have met the three *Daδvs* who were there described as having one name (*'nām* = *ŠM*). It seems probable, therefore, that here the [illegible] occurring at the end of the disputed word represents *ŠM- 'nām*. The beginning of the word can scarcely be anything but *visp* 'all'; and we are then left with the signs [illegible] which can easily be interpreted as *dē* (*DYY*), that is the later and therefore more comprehensible form of *daδv* 'creator'. This interpretation seems satisfactory in that it supplies a singular noun for the *'hast* of the relative sentence, and that the relative sentence gains additional point by serving as an explanntory clause to *dē*, the original meaning of which can scarcely have been generally understood at the time of the writing of the Bd. I have read *ēvak gās*, &c., as a separate sentence ('one is Space . . .') rather than as a series of compound adjectives ('of one rank . . .', so Nyb.), first because only so does *visp* cease to be superfluous, and secondly because it seems most unlikely that the author should not reveal the identity of the 'creators' who are the helpers of Ohrmazd, though he carefully enumerates the helpers of the six lesser Amahraspands. For a full discussion of the problems involved the reader is referred to Part I, Chapter VIII.

Against my interpretation of [illegible] a Pāz. form *vīspaesąm* (Pāz. Texts, p. 358. 4) should be noted. The Pāz. passage is, however, horribly corrupt.

l. **45.** *'kē*: repeated in DH.

l. **46.** **bažišn*: MSS. *BWČŠNW̲* (*bōžišn*), but the insertion of an otiose *Wāw* is so common in Phl. as to deserve no comment. The context clearly demands 'part', not 'redemption'. Nyb., however, translates: 'il créa pour l'homme la rédemption par cinq (forces)'. 'Pour l'homme', however, would necessarily be *martōm rāδ* or at least *'pat martōm : martōm* alone is not enough. Cf. Bailey, *Zoroastrian Problems*, p. 92, in support of our interpretation.

l. **47.** *'apāk vāt . . . bōδ 'andar tan*: om. P., substituting only *B'Y 'andar tan*.
vēn: 'breath' v. Bailey, BSOS. vii, p. 83. Nyb. reads the excessively archaic *vayū*.

l. **48.** *bōδ* DH.: *BWWD̲* TD_2.

l. **49.** *'vēnēt*: om. P.
pāδak : P'HK P.

l. **50.** *čim* (*ČYM*) TD_2: *ČM* P., DH.

l. **51.** *zamīk*: om. P.
vāt: P. has *WYSTW̲* with *WW'TW̲* written above it.

l. **52.** **'dēvān*: MSS. have *-šān*, but v. the parallels ll. 66, 73.
marnǰēnīt(an) P.: *MLWYNNYTNW̲* TD_2, DH.
'bavāt: *'bavēt* P.

l. **53.** *dahišn* P.: *daχšak* TD_2, DH. In the parallel passages ll. 61, 67, 74, 82, however, *dahišn* always occurs.

l. **55.** First *Zurvān : WZLWN* P.
Second *Zurvān : ZWWLWN* P.

l. **56.** *panč : 5* P.
**bažišn : BWČŠNW̲* MSS. v. l. 46 n.

l. **58.** *pāδak : P'HK* P.
patiγraft TD_2: *'patiγraft* DH.: *'patīrēt* P.
aδyārīh P., DH.: *aδyār* TD_2.
'vēh : Š'PYL DH.
ravākēnīt P.: *ravāgēnīt* TD_2.

l. **60.** **'dēvān : -šān* P.: *daχšak* TD_2, DH. Cf. l. 53 n.
bāt TD_2: *'bavāt* DH.: *'būt* P.

l. **61.** *Urtvahišt : 'WRTWHŠTW̲* TD_2, DH.: *'WRTHŠTW̲* P.

l. **62.** *'patiγraft : 'patīrēt* P.
Varhrān : Varhrām P.

l. **63.** *Nēryō(k)sang : Nērōksang, 'ut-aš* P.
Varhrān : Varhrām P.

l. **64.** **nišāst : nišast* TD_2, DH.: *ŠSTNW̲* P.
'dahēt : 'dāt P.
pānakīh : pānak i P.
azrōβēt ('*ZLWPYTW̲*) P.: *MLWPYTW̲* TD_2, DH. <*uz*+**raup-* whence NP. *ruftan* 'sweep'. Meaning, 'extinguish, destroy'. The more usual form is *zruftan*, *zrōβ-*, cf. DkM. 407. 1: *visāndak 'ut zruftak 'ut sūtak*, 'scattered, destroyed, and worn

away'. Ibid. 295. 17: *'ku . . . āsn-χrat i pat-išān 'hač zruftakīhā i aδar ['ut] varan hangēžēnāt.*—'That he might raise up the innate wisdom within them from the ruins under lust.' Again l. 22 on the same page. Ibid. 435. 12: *nihānīk zruftakīh.* Ibid. 454. 14: *zruftakīhā.* For the form *azruftan* cf. ibid. 90. 14: *ātaχš 'hač vāt čērīh *azruft* (*'ZWL'PTW*)—'The fire is extinguished by the violence of the wind.' Ibid. 293. 13: **azrōβēnd 'ut nikōnēnēnd.*—'They destroy and humble.'

l. **65.** *Varhrān : Varhrām* P.
Artvahišt : 'WRTHŠTW P.

l. **66.** *'dēvān*: P. and DH. have one more ـ than TD_2. This variant is too common and has too little significance to be of any importance: it will therefore not be further noticed.
marnǰēnītan : MLNČWYNNYTNW TD_2, DH.: *MLNČYNYT* P.

l. **68.** *aδyārīh : 'YYB'LYH* P.: *'YYYB'LYH* TD_2, DH.
Āsmān : 'S'M'NW P.

l. **70.** *Āfrīn : 'PLYNW* TD_2, DH.: *'PRYNW* P.
ōstuvārīh : 'WSTWB'LYH TD_2, DH.: *'WSTB'LYH* P.
Second *āsmān*: om. P.

**gēn*: TD_2 has [illegible], thereby indicating the letters *G* and *Y*. P. omits. I read *gēn* on the analogy of PhlRiv. 46 (text Z 7), §§ 4 and 8 *kēn*, which would appear to be an abbreviated form of *āpakēnak* 'crystal': cf. NP. *gīneh* in the same sense. For a full discussion of the question v. Bailey, *Zoroastrian Problems*, pp. 129–34.
ayō(k)χšust : ayō(k)χšustēn P.

l. **71.** *'zarrēn* (*ZHB'YNW*) TD_2, DH.: *ZHB'TW* P.

l. **72.** *pēsīt : PYŠTW* TD_2, DH.: *PYST* P.
**'ut :* MSS. *i.*
'ō P.: om. TD_2, DH.

l. **73.** For *ayō(k)-* P. has *'andar k-*.
ōvēn: the spelling of this problematic word is always [illegible], which suggests the pronunciation *ōvēn*: this will then be derived from **ava-vanya-*, and will be compared with MPT. *wnybwṭ* 'annihilated' (Henning, BSOS. ix, p. 89) and *wnywdyh* (ibid.), the latter corresponding closely to Phl. *ōvēn-būtīh* 'annihilation': cf. Nyb. *Glossar*, s.v. *avin* and *avin-būtīh*. The reading *avēn* 'unsichtbar' adopted by Nöldeke (*Bezzenbergers Beiträge*, iv. 41) but contested by Salemann (*Grundriss der iranischen Philologie*, i, p. 322) is unsatisfactory in that that word occurs DkM. 263. 22 in the spelling [illegible], and means not 'invisible' but 'blind'. Both forms *avēn* and *avin* (so Nyb. <*vind-* 'find'), however, would seem to be precluded by the verbal form [illegible], Mχ. 16. 12: *zanišn 'ut ōvēnišn*, 'striking and annihilating'. Such a form, if it were a denominative to *avēn* or *avin*, would necessarily be *avēnēnišn, avinēnišn*. If, however, it is derived from **ava-vanya-*, it presents no difficulty.
With this word must be connected [illegible] = *ōvēnītan*. In the two following instances it is exactly parallel to Mχ. l.c. DkM. 557. 13: *'nē 'zanišn 'ut-aš 'nē ōvēnišn*, and on the same page, l. 16: *'zanēt ayāp ōvēnēt*. Ibid. 512. 1: *'ān i vināskār 'pat vināš 'nē ōvēnītan*, 'not to kill a sinner on account of his sin'. Cf. ibid. 567. 15: *aβsōs 'ut ōvēnišn 'ut panīh*, 'sorcery, murder, and avarice'.
For *ōvēn* FrPhl. gives [illegible] which can be read as *ēvēn* <**abi-vanya-*.

l. **74.** *Spandarmat : SČDRWMT* P.
dahišn i : dahišnīh TD_2, DH.

l. **75.** *Art* P., DH.: *YLTW* TD_2.

l. **76.** First *Aršišvang* (*'LŠŠWNG*) DH.: *'LYŠŠWNG* TD_2: *'L'ŠWNG* P.
i anāhīt P: *'ut anāhīt* TD_2, DH: *i 'ut anāhīt* P.
Second **Aršišvang : 'ŠWN'* TD_2, DH.: *'ŠWNG* P.

l. **77.** *mānsraspand : mahraspand* P.

l. **78.** *'hač : 'kē* P.
Aršišvang : 'LŠŠNG DH.: *'LYŠŠNG* TD_2: *'LŠŠWND* P.

l. **79.** *vahištīk : 'ŠTYT* P.
**artāyīh : artāy-aš* MSS.
**i : 'ut* MSS.

l. **80.** *aβigatīh* P.: *aβigat i* TD_2: *aβigat-ē* [illegible] DH.
'ēstēt : 'ēstēnd P.

l. **81.** *nikās 'dārēnd* P.: *'vasīh 'āβarēnd* TD_2, DH.

l. **82.** *'ut-aš* P., DH.: *aš* TD_2.
'hač: om. P.
gētēh : gētēhān (*GYT"N*) P.

l. **83.** *'ut-aš*: om. DH, P.
Fravartīn : PLWLTDYNW P.

l. **85.** *'stanēt : YWSTWP* P.
mēnōkīhā : MYNWYH P.
'nēvīhā : TNDYH' TD_2, DH.: *TGKYH'* P.: *dit-gāh* Nyb.

l. **86.** *vārēnd : vīnārēnd* TD_2, DH.

l. **87.** *dahišn i* P.: *dahišnīh* TD_2, DH.

l. **88.** *Zāmdāt : ZMD'TW* P.

l. **89.** *čīnkār puhr : ČYNW'LPWL* P.
martōmān : MLTWH'N P.

l. **90.** *'vat : SLYŠ* P.

l. **91.** *amar*: om. P.

l. **92.** **'rōč-ič : 'ēn-ič* MSS. (*'ēn* being [illegible] and *'rōč* [illegible]).
**māhīkān*: *miyānakān* MSS.

l. **93.** *baχt*: so P. TD_2 has *NB'XTW* which Nyb. read as *niβaχt*.

l. **94.** First *mēnōk* DH, P.: *mēnōk-ē* TD_2.
Second *gās* only in P. which adds *i*.
aδβārak : 'YYČ'LK P.: *'YYYČ'LK* TD_2, DH.: TD_2 prefixes *i*. For an etymological discussion of the word v. Bartholomae, *ZumAIW.*, p. 32, n. 1, who derives the prefix from Av. *aδā* = Skt. *adhaḥ* rather than *aδi-*. The latter view is, however, supported by Salemann and Nyb.
Uzayarin (*'WZYLYNW*) TD_2, DH.: *'WZ'LYNW* P.

l. **95.** *apātyāβān*: reading after Nyb. Quite uncertain.
First *Ušahin : 'WŠH'N Y* P.: *'WŠH'NW* DH.
Ušahin (*'WŠŠYNY*) *mēnōk* P.: om. TD_2, DH.

l. **97.** *Artvahišt* DH.: *'WRTWHŠTW* TD$_2$: *'WRTHŠTW* P.
Uzayarin: *'WZ'LYNW* P.
Burz: *BLČ* P.
Aiwisrū(k)srim: *'YYČSLWKSLYM* TD$_2$: *'YYYČSLWKSLM* DH.: *'YYČSLWKSLM* P.

l. **98.** *Fravahrān*: om. P.
ham-kārīh: *ham-kārak* P.

l. **99.** *'rōč*: *'ēn* P.

l. **100.** From here to the end of the chapter Ind. resumes; Justi, p. 7.
'peš (۱۳۹) TD$_2$, DH., Ind.: *'tar* (۱۳۵) P.
'kaδ: *'kē* Ind.
Rapiθwin (*LPYTPYNW*) TD$_2$, P.: *LPTPYNW* DH.

l. **101.** *sāχt*: *yašt* P.
'andar yazišn . . . 'bē 'dāt: *'ut-aš 'andar yazišn 'har aβzār-ē 'pat zatan i pityārak 'andar apāyast 'bē 'dāt* Ind.

l. **103.** *harvisp-ākās*: *harvisp-ākāsīh* P.
'burt (۱۳۱۲۵): *srūt* (۱۳۲۵) P.
katār-tān: *katār 'i-tān* Ind.: *katār-tēn* P.
sūtōmandtar DH., Ind.: *sūtmandtar* TD$_2$: *SWT'WDTL* P.

l. **104.** *'kaδ-tān* P.: *'kaδ 'tāk* TD$_2$, DH.: *'kē-tān* Ind.
brēhēnam: *'daham* Ind.
tan-kartīhā: *tanē-kartīhā* Gr.: *tan-kartakīhā* Ind.
kōχšēt: *kōšēt* Ind.

l. **105.** *aβsihēnēt*: *aβsēnēt* Ind.
druvist: repeated in P.
anōšak: *'NŠKW* P.: *'NWKŠK* Ind.
vīrāδēm: *WYL'YM* Ind.: *WYLYM* P.
Second *'ut-tān*: Ind. adds *'pat fražām*.

l. **106.** **hamayīkīhā*: *hamayīk gās* Gr.: *hamakīhā* Ind.
azarmān: om. P.
apē-hamēmāl: *apē-pityārak* Ind.

l. **107.** *hamayīk*: *hamēšak* Ind.
⟨*i*⟩: *'hač* Ind.
'ut-šān 'dīt: *'dit* Ind.

l. **108.** *harvisp-ākās* Ind.: *harvisp-ākāsīh* Gr.
'hač: *'kē* P.
'ut Ahriman: *i Ahriman* Ind.

l. **109.** *apē-hamēmālīh*: *apē-hamēmāl* Ind.
anōšak: *'NŠKW* P.: *'NWKŠK* Ind.
'bavišnīh: *'būtan* Ind.

l. **110.** *'tāk*: *i* P.
hamē hamē TD$_2$, DH.: *hamē* P.: *hamāk hamāk* Ind.
'ō gētēh ham-dātastān 'būt Ind.: missing in Gr.

TRANSLATION

(1) On the manner and reason for creating creation for battle.

(2) Ohrmazd gave the names of thirty Amahraspands to the thirty days (of the month) in this wise: first comes Ohrmazd, then six Amahraspands; that is seven; the eighth is Daδv, that is the Creator. Then come six Amahraspands; that is seven; the eighth is Daδv, that is the Creator. Then come seven Amahraspands; that is eight; the ninth is Daδv, that is the Creator. Then come seven Amahraspands; that is eight. Thus he inserted his own name in four places in the month—Ohrmazd and the three Daδvs who have one name: one is Space, one Religion, and one Time: they have always existed.

(3) When the Destructive Spirit delivered his assault, Ohrmazd fashioned Time of the long Dominion in the form of a man of fifteen years of age, bright, with white eyes, tall and mighty, whose might is from valour, not from robbery and violence.

(4) (Ohrmazd) himself donned a white garment and it had the stamp of priesthood: for wisdom is ever with the priests who are guides to men, and all men are their pupils. And the office of Ohrmazd was the act of creation, and it was through wisdom that creation must be created. Therefor did he don the robe of the wise (which is the robe of) priesthood.

(5) Vāy, the Good, donned a garment of gold and silver, adorned with precious stones, purple, and having many colours, and it had the stamp of warriorhood; for he pursues the enemy from behind that he may smite the Aggressor and protect creation; even as it is said—'The office of Vāy is to carry off opposition in the two creations—both that created by the Bounteous Spirit and that created by the Destructive Spirit'—in so far as it is he who will bring the battle to an end, will bring increase to the creation of Ohrmazd and destruction to that of the Destructive Spirit.

(6) From Time the firmament was fashioned, the body of Zurvān of the long Dominion, the good destiny of the gods (Signs of the Zodiac): he donned a dark blue garment and it had the stamp of the husbandmen: for its office is to rule the destinies of the world aright even as that of the husbandmen is to till the soil and to deliver up (its produce) in due course.

(7) When Ohrmazd had moulded his creation among the Amahraspands, he made the ideal (spiritual) and material creations in the same manner—on the spiritual side Ohrmazd and the six Amahraspands, namely Vahuman, Artvahišt, Šaθrēvar, Spandarmat, Hurdāt, and Amurdāt, and similarly the sky in six stations; first the station of the clouds, second the firmament of the stars, third the stars exempt from contamination, fourth heaven—the Moon is in that station—fifth Garōδmān called the endless (*anayr*) light—

the Sun is in that station—sixth the place of the Amahraspands, seventh the Endless (*asar*) Light, the place of Ohrmazd.

(8) Thus too he fashioned material creation in seven parts—first the sky, second water, third the earth, fourth plants, fifth kine, sixth Man, and seventh fire whose brilliance is from the Endless Light, the place of Ohrmazd. And he disseminated and fashioned fire in all creation, even as a master of a house, on entering his abode, carefully puts away the garments that are within the house. . . . And he commanded fire to serve man during the period of the assault of the Aggressor, to prepare his food and ward off pain. When one kindles it from diverse things, it comes forth: when one puts fuel upon it, it devours it.

(9) And he so appointed and disposed all the Amahraspands to assist creation and join battle for it that when the Aggressor came, each singled out his own opponent for the fray, and no new command was needed.

(10) I shall now speak further of their nature.

(11) The first of spiritual beings is Ohrmazd. Of material beings he took to himself the Original Man. His helpers are the three Daδvs (creators): one is Space, one Religion, one Time; all are called *dē* (creator) which is the spirit from which all creation proceeds. Man was fashioned in five parts—body, spirit (breath), soul, prototype, and Fravahr. Body is the material part; spirit that which is connected with the wind—the inhaling and exhaling of breath; soul that which, with the consciousness in the body, hears, sees, speaks, and knows; the prototype is that which is situated in the station of the Sun; the Fravahr is that which is in the presence of Ohrmazd, the Lord: it was created in this wise because during the period of the assault of the Aggressor men die, and their body rejoins the earth, their spirit the wind, their prototype the Sun, their soul the Fravahr so that the demons could not destroy the soul.

(12) The second of spiritual beings is Vahuman. Of material creatures he took to himself all kinds of kine. For his aid and assistance the Moon, Gōš, Rām, Spihr (the firmament) the Lord, the infinite Zurvān and Zurvān of the long Dominion were given him. Kine were fashioned in five parts—body, spirit (breath), soul, prototype, and immaterial spirit (*mēnōk*): for during the period of the assault of the Aggressor Gōšurvan received the seed of cattle from the station of the Moon, and with the aid of Rām, the good, caused it to flow throughout the earth. When kine die, their body rejoins Gōšurvan, their soul Rām, their prototype the Moon, their immaterial spirit Vahuman so that the demons could not destroy them.

(13) The third of spiritual beings is Artvahišt. Of material creatures he took to himself fire. For his aid and assistance Ātur, Srōš, Varhrān, and Nēryōsang were given him: for during the period of the assault of the Aggressor Varhrān placed and established the fire within the house and fends for it; and Srōš protects it. When it is extinguished, it returns from Varhrān to Srōš, from Srōš to Ātur, from Ātur back to Artvahišt so that it could not be destroyed by the demons.

(14) The fourth of spiritual beings is Šaθrēvar. Of material creatures he took to himself the metals. For his aid and assistance the Sun, Mihr, the Sky, Anaγrān (the Endless Light), the good Sōk, Ardvī-sūr, the god Hōm, the god Burz, and Dahmān Āfrīn (the praise of the wise) were given him. For the solidity of metals is from the sky; and the original substance of the sky is the metal of crystal (diamond?). It is controlled by Anaγrān. Anaγrān within is a shining house, golden and adorned with precious stones: above it joins the place of the Amahraspands so that with the aid of these the demons could not annihilate the metals at the time of the assault of the Aggressor.

(15) The fifth of spiritual beings is Spandarmat. Of material creatures she took to herself the earth. For her aid and assistance the Waters, Religion, Art, Mahraspand, Aršišvang, and Ardvī-sūr, the immaculate, were given her: for Aršišvang is the genius which purifies the earth, water, and semen. In her presence is Mahraspand (Mānsraspand) the word of Ohrmazd. Art and Religion are in the house of fortune. Of Aršišvang it is said, 'She is the glory (*χᵛarr*) of heaven, even righteousness.' Ardvīsūr, the immaculate, is the father and mother of the waters. With the aid of these (the earth) is controlled during the period of the assault of the Aggressor. These helping spirits watch over the *χᵛarr*.

(16) The sixth of spiritual beings is Hurdāt. Of material creatures he took to himself water. For his aid and assistance Tīr, the Wind, and the Fravarts were given him. Tīr is Tištar. For the period of the assault of the Aggressor Tīr, with the help of the Fravarts, that is the Fravahrs of the blessed, receives the waters and delivers them unseen (*mēnōkīhā*) to the Wind: the Wind distributes the waters fairly to the continents and spreads them abroad. By means of clouds and their helpers they rain down.

(17) The seventh of spiritual beings is Amurdāt. Of material creatures he took plants to himself. For his aid and assistance Rašn, Aštāt, and Zāmdāt were given him, the three treasures (*χᵛarr*) whose place is beyond the Činvat Bridge who, during the period of the assault of the Aggressor, bring the souls of men to account for what they have done of good and evil.

(18) There are numberless other spirits by whose aid creation is controlled even as it is written concerning the stars in the firmament. (19) Every single day in the months is divided into five periods and over every period

a genius is appointed: the genius Hāvan keeps the period of dawn as his own, the genius Rapiθwin the period of midday, the genius Uzayarin the period of evening, the genius Aiwisrūθrim the period *apātyāβān*, the genius Ušahin the period Ušahin. They too are delegated as assistants (to others); for Hāvan is appointed to Mihr to aid him, Rapiθwin to Artvahišt, Uzayarin to the god Burz, Aiwisrūθrim to the Fravahrs of the blessed and Varhrān, Ušahin to Srōš and Rašn. (20) For (Ohrmazd) knew that when the Aggressor came, the day would be divided into five periods; for before the Aggressor came, it was always midday, that is Rapiθwin. At the Rapiθwin time Ohrmazd and the Amahraspands fashioned the 'idea' (*mēnōk*) of sacrifice. By the performance of sacrifice all creation was created. (21) He took counsel with the consciousness and Fravahr of man and infused omniscient wisdom into man, saying, 'Which seemeth more profitable to you, whether that I should fashion you forth in material form and that you should strive incarnate with the Lie and destroy it and that we should resurrect you at the end, whole and immortal and recreate you in material form, and that you should eternally be immortal, unageing, without enemies; or that you should eternally be preserved from the Aggressor?' (22) And the Fravahrs of men saw by that omniscient wisdom that they would suffer evil from the Lie and Ahriman in the world; but because at the end (which is) the Final Body, they would be resurrected free from the enmity of the Adversary, whole and immortal for ever and ever, they agreed to go into the material world.

NOTE

(12) This part of the *Bundahišn* is clearly Mazdean: the position of Zurvān as an inferior deity and one of the helpers of Vahuman shows this plainly. It is significant that in this chapter Zurvān, the personal god, is separated from *zamān*, the more abstract concept of Time which is reckoned as one of the creators.

Z 3. The following text is taken from the twenty-sixth chapter of the *Greater Bundahišn*, 'On the high deeds of the spiritual gods'. The text is found in Anklesaria, p. 166, l. 4–p. 167, l. 9. This passage does not occur in the Indian recension and is missing in DH. Besides our own, translations are to be found in Darmesteter, ZA. ii, pp. 309 ff.; Widengren, *Hochgottglaube im alten Iran*, p. 232; Wikander, *Vayu I*, p. 18 (§§ 1 and 2 only).

(1) *Rām i Vāy i 'vēh ⟨i⟩ dērang-χᵛatāy 'gōβēt, 'χᵛat 'hast Vāy i dērang-χᵛatāy 'kē 'andar mēnōkān artēštārān sardārīh χᵛēškārīh 'dārēt. 'ut ruvān i ahrovān, 'kaδ 'pat *čīn-vitarag vitīrēt, Vāy i 'vēh 'dast 'apar 'gīrēt, 'ō 'ān i*

χᵛēš gās 'barēt. ē rāδ Rām 'gōβēt, 'čē rāmišn-dātār 'ō hamāk dahišn. 'kaδ-ič Vāy i 'vattar 'ǰān 'hač tan 'bē zanēt, 'avē i Vāy i 'vēh 'bē patīrēt, χᵛarsandīh 'bē 'dahēt.

(2) *'hač 'ān i zamān i brīn spihr, Zurvān; čēγōn 'gōβēt 'ku spihr i χᵛatāy 'ut Zurvān i akanārak 'ut Zurvān i dērang-χᵛatāy. spihr 'ān i 'kē nēvakīh 'baχšēt; 'ut-aš χᵛatāyīh, 'pātuχšāyīh čēγōn vāstryōšān gēhān varzēnd, 'avē-ič baχtārīh 'kunēt.*

(3) *mēnōk-ē ⟨i⟩'apāk Miθr hamkār Sōk 'χᵛānēnd. hamāk nēvakīh 'kē 'hač apargarān 'ō gētēh brēhēnīt, naz⟨di⟩st 'ō Sōk 'āyēt, Sōk 'ō Māh aβspārēt, Māh 'ō Ar(k)dv⟨ī⟩-sūr aβspārēt, Ar(k)dv⟨ī⟩-sūr 'ō spihr aβspārēt, spihr 'pat gēhān 'baχšēt: 'kē vēš 'dahēt nēvak[īh] spihr, 'ut 'kē kam 'dahēt vat spihr 'χᵛānēnd. 'ān-ič i 'baχšišn 'pat zamān 'rasēt 'kē Vāy i dērang-χᵛatāy, 'hast Zurvān zēn, 'hast i Ōhrmazd. 'ēt 'ku zūr pat-iš vānīt; 'ān-ič 'hast kunišn i zamān *'ku 'būt akanārak, 'ō dām-dahišnīh *kanārakōmand brēhēnīt 'tāk 'ō fražām 'ku akārīh i ganāk mēnōk, 'ut 'pas gumēčēt 'ō ham ak⟨an⟩ārakīh 'tāk 'ō hamē hamē ravišnīh.*

NOTES

l. 1. First *'vēh*: *vēh* P.
'hast (*'YTW*): *ētōn* (*'YTWNW*) P.
Second *dērang-*: *DYLNNK* TD₂.

l. 2. *'dārēt*: om. P.

l. 3. **čīn-vitarag*: *ČYYNWTLG* TD₂: *Č WTLG* P.
'apar: om. P.

l. 5. *'bē patīrēt* P.: *'bē 'pat patīrēt* TD₂.

l. 7. *'ān i zamān i* P.: *'ān zamān* TD₂.
χᵛatāy 'ut P.: *χᵛatāy i* TD₂.

l. 8. *Zurvān i dērang-χᵛatāy* P.: *Zurvān dērang-χᵛatāy* TD₂.

l. 9. *'pātuχšāyīh*: om. P.

l. 10. *'kunēt*: ירגוסיה P.; ירגוסיה TD₂.

l. 11. *hamkār* P.: *hamkārīh* TD₂.
'kē: *'kaδ* P.

l. 12. Second *Sōk*: *sūt* P.

l. 13. *aβspārēt*, *Ar(k)dv⟨ī⟩-sūr*: so P.: om. TD₂.
Second *aβspārēt*: *'PYST'LYTW* P.

l. 14. First *spihr*: so P.: om. TD₂.

l. 15. *Vāy i* P.: *Vāy* TD₂.
'hast . . . 'hast: in the sense of 'whether . . . or . . .'; v. text Z 1, l. 114, note.

l. **16.** *Zurvān zēn* P.: *Zurvān i zēn* TD_2. The reading of P. is to be preferred since we should otherwise have to translate 'Time . . . which is Vāy of the long Dominion, whether it be the weapon Zurvān or Ohrmazd'. In spite of the formal identification of Ohrmazd with Time in the *Sīh-rōčak* (v. Chapter VIII), such an interpretation seems improbable here.

For *'hast i Ōhrmazd* P. has *'hast Ōhrmazd.*

'ēt : ē P.

'ān-ič P.: *'ān-ič i* TD_2.

l. **17.** **'ku : 'kē* MSS.

Before *'ō dām-dahišnīh* P. adds *'tāk*, and reads *dahišn i* for *dahišnīh.*

**kanārakōmand : ('ut) kanārakōmandīh* P.: *('ut) kanārak mānd* TD_2.

l. **18.** *fražām* P.: *fražām i* TD_2.

akārīh : akanārīh, P.

ak⟨an⟩ārakīh : akārakīh MSS.

TRANSLATION

(1) Rām who is called the good Vāy of the long Dominion is truly Vāy of the long Dominion who, among spiritual beings, has the office of chieftainship of the warriors. When the souls of the blessed pass over the Činvat Bridge, the good Vāy takes them by the hand and brings them to their appointed place. He is called Rām because he gives pleasure (*rāmišn*) to all creation. When the evil Vāy strikes the breath-soul from the body, the good Vāy receives it and gives it contentment.

(2) From finite Time (comes) the firmament (Spihr) and Zurvān; even as it is said, 'Spihr the Lord, the infinite Zurvān and Zurvān of the long Dominion.' Spihr it is who bestows good things; and his lordship and kingship are as when the husbandmen till the earth, and (the earth) makes good return (lit. makes bestowal).

(3) The spirit who is the helpmate of Mihr is called Sōk. All good things which are fashioned by those who work on high for the material world first come to Sōk: Sōk delivers them to the Moon, the Moon delivers them to Ardvī-sūr, Ardvī-sūr delivers them to Spihr, and Spihr bestows them on the material world. He who gives them in abundance is called the goodly Spihr; and he who gives them sparingly is called the evil Spihr. The things bestowed reach (men) through Time who is Vāy of the long Dominion, whether it be the instrument of Zurvān or of Ohrmazd. (For) this (reason is he called Zurvān) because deceit (*zūr*) is conquered (*vānīt*) by him: and this is the operation of Time, that it was infinite but was made finite for the act of creation, (and so it remains) until the consummation, that is when the Destructive Spirit is made powerless: then it mingles with that same infinity for ever and ever.

Z 4. The first chapter of *The Selections of Zātspram.* An edition with variants and philological notes will be found in BSOS. ix, pp. 573–85.

'apar gumēčišn i Spēnāk Mēnōk 'ut Ganāγ Mēnōk

(1) *'ēt 'pat dēn ōγōn paytāk 'ku rōšnīh hačapar 'ut tārīkīh hačaδar; 'ut-šān miyānak i 'har 2 višātakīh 'būt.*

(2) *Ōhrmazd 'andar rōšnīh, Ahriman 'andar tārīkīh; 'ut Ōhrmazd 'hastīh ⟨i⟩ Ahriman matan-ič 'ō patkār ākās; Ahriman 'hač 'hastīh rōšnīh ⟨i⟩ Ōhrmazd 'nē ākās 'būt.*

(3) *Ahriman 'andar tam-tārīkīh 'ō *frōt kustān hamē 'raft; 'dit [i] handāčišnīk 'ul 'ō 'apar 'āmat; 'ut-aš tēh-ē i rōšnīh frāč 'dīt, 'ut yut-gōhrīh i ov-iš rāδ tuχšīt 'ku ov-iš 'rasēt, 'ut-aš ham *ōγōn pat-iš 'andar kāmak vālīhēt čēγōn 'pat-ič tārān.*

(4) *'kaδ frāč 'ō vīmand mat, Ōhrmazd 'apāč dāštan i Ahriman 'hač 'χᵛēš šaθr rāδ, frāč 'ō hamrānīh mat, 'ut-aš 'pat apēčak gōβišn ⟨i⟩ dātīk startak kart, 'ut-aš 'apāč 'ō tom 'aβgand. pāspānīh 'hač družž rāδ mēnōkīhā 'andar *ō bālist* mēnōk āsmān 'āp zamīk ['āp] urvar gōspand 'martōm 'ut ātaχš brēhēnīt, 'ut-aš 3000 'sāl 'apāč dāšt.*

(5) *Ahriman-ič 'andar tom aβzār hamē ārāst. 'pat sar i 3000 'sāl 'apāč 'ō vīmand 'āmat; patēstāt 'ut drāyīt 'ku 'zanam 'tō, 'zanam dāmān i 'tō rāδ. dām 'dāt mēnēh, 'tō 'kē Spēnāk Mēnōk 'hēh: harvisp ['pat]' ān 'bē marnǰēnam.*

(6) *Ōhrmazd pāsaχᵛēnīt 'ku 'nē, družž, harvisp kartār 'hēh.*

(7) *'dit Ahriman patēstāt 'ku 'bē hāčēm harvisp aχᵛ i astōmand 'ō adōstīh i 'tō, dōstīh i 'man.*

(8) *Ōhrmazd 'pat mēnōk-χratīh 'dīt 'ku 'ān-ič *i Ahriman patēstāt tavānīk 'pat kartan 'hakar 'nē brīnōmand zamānak i kōχšišn.*

(9) *['ut-aš 'bē] 'ut-aš 'Zamān 'bē 'ō aδyārīh 'χᵛāst, 'čē-š 'dīt 'ku Ahriman 'pat miyānčīkīh i hēč rōšnīh 'apar 'nē 'ēstēt. Zamān 'hast 'har 2 χᵛap hamaδyārīh rāst rāδēnītārīh; ov-iš niyāz.*

(10) *'ut-aš 'pat 3 zamān 'kart i 'har zamān-ē 3 hazārak.*

(11) *Ahriman 'apar 'ēstāt.*

(12) *Ōhrmazd 'dīt 'ku, 'kaδ Ahriman fravastak kartan 'nē šāyēt, hamē 'kaδ 'χᵛāδēt, 'apāč 'ō 'χᵛēš *bunist i tārīkīh 'šavēt, aβzār vēš ārāδēt, afražām patkār 'bavēt. 'ut-aš 'pas 'hač zamān 'kartan ahunvar frāč srūt.*

(13) *'ut-aš 'pat ahunvar 3 aδvēnak ov-iš nimūt.*

(14) *fratom 'ku 'har 'čiš 'ān ⟨i⟩ frārōn [i] Ōhrmazd kām:*

(15) *'hač *'ēn paytāk 'ku 'kaδ 'ān i frārōn [i] Ōhrmazd kām, paytāk 'ku 'čiš 'hast i 'nē 'andar kām i Ōhrmazd, ačār 'ān 'kē *bun dāšt* Vāy i yut-gōhr.*

(16) *ditīkar 'ēn 'ku 'kē 'ān 'kunēt i Ōhrmazd kām, *aš mizd pātdāhišn χᵛēš [īk]; 'avē 'kē 'nē 'ān 'kunēt 'kē Ōhrmazd kām, *aš puhr pātafrās 'χᵛēš.*

(17) *'hač 'ēn nimāyīhēt kirpak-garān mizd 'ut vināskārān pātafrās, 'ut mātiyān vahišt dōšaχᵛ hač-iš.*

(18) *sitīkar nimūt 'ku χᵛatāyīh i Ōhrmazd 'avē aβzāyēnēt i 'ō driγōšān vičārīhēt pityārakōmandīh;*

(19) *'ān-aš nimūt 'ku 'hast-'hērān 'ō niyāzīk -'hērān aδyār 'bavišn; čēγōn ākās-dahišnān 'ō anākāsagān hamōχtan, tavānīk-χᵛāstakān 'ō niyāzīk-χᵛāstakān rātīhā 'dāt⟨an⟩ i 'χᵛēš frahāt dast.* [*i*] *Ōhrmazd dāmān ēvak 'ō 'dit 'andar kōχšišnīk artīk.*

(20) *čēγōn fraškart-kartārīh 'pat 'ēn 3 'čiš šāyēt 'būt.*

(21) *'hast fratom rāst-dēnīh i 'χᵛat ōstavānīh i 'apar 2 buništakīh, 'pat 'ān ristak brahm 'ku Ōhrmazd hamāk 'vēhīh a-'vattarīh, 'ut-aš kām visp frārōn, Ahriman visp 'vattarīh a-'vēhīh.*

(22) *ditīkar aδmēt i mizd pātdahišn i kirpak-garān, bīm i 'hač puhr pātafrās ⟨i⟩ *bazak-garān, tuχšītan i 'pat kirpak, pahrēχtan i 'hač vināš.*

(23) *sitīkar ham-aδyārīh 'būtan i dāmān ēvak 'apāk *'dit; 'hač ham-aδyārīh ham-spāhīh, 'hač ham-spāhīh pērōžīh i 'apar dušman 'bavēt i *'χᵛat fraškart.*

(24) *'pat 'ēn gōβišn start 'būt, 'apāč 'ō tom ōpast.*

(25) *Ōhrmazd dām tanōmandīhā 'bē 'ō gētēh 'dāt, — fratom āsmān, ditīkar 'āp, sitīkar zamīk, 4-om urvar, 'ut pančom gōspand, 6-om 'martōm; 'ut ātaχš 'andar visp 'būt parganδak 'hamist 'pat 6 gōhrak, i 'har gōhrak-ē *drang i 'pat 'apar 'dāt and būt, guft 'ēstēt, čand mēč-ē i 'kaδ ēvak 'pat 'dit frōt 'nihēnd.*

(26) *3000 'sāl dām tanōmand 'ut afrāč-raftār 'būt: χᵛaršēt māh starān 'ēstīt 'hēnd 'andar bālist avazišnīk.*

(27) *'pat zamānak sar Ōhrmazd nikīrīt 'ku 'čē sūt 'hast* [*i*] *'hač 'dāt i dām 'kaδ ačandišnīk aravišnīk avazišnīk: 'ut-aš 'pat aδyārīh i Spihr 'ut Zurvān dām frāč brēhēnīt.*

(28) *Zurvān attōk 'būt 'ku-š dām i Ōhrmazd ravāk kart 'bē 'hač ravākīh i Ahriman dām, 'čē buništān ēvak 'ō 'dit vizāyišnīk patīrak-ēstišnīk būt 'hēnd.*

(29) *'ut-aš fražām-nikīrīhā aβzār-ē i 'hač 'χᵛat gōhr ⟨i⟩ tārīkīh 'kē-š nērōk i zurvānīk pat-iš patvastak, past aδvēnak, zayīk 'ut siyāh 'ut āturastargōn frāč 'ō Ahriman burt.*

(30) *'ut-aš 'pat frāč barišnīh guft 'ku 'pat 'avēšān zāy apākīh* [*i*] *Āz 'ēt i 'tō 'bē žōyēt; χᵛat 'pat suδ frōt 'mīrēt,—'hakar 'pat sar i 9000 'sāl čēγōn-at patēstīt, pašt 'apar kart, 'zamān 'apar 'kart, 'nē fražāmēnīt.*

(31) *'pat ham 'zamān Ahriman 'hač ham zō(h)rān 'hamist 'bē 'ō star-pāδak 'āmat.*

(32) *bun i āsmān 'pat star-pāδak dāšt; 'hač 'ōδ frōt 'ō tuhīkīh āhaχt i *andarōn buništ i rōšnān 'ut tārān, 'ut gyāk i artīk, 'kē-š tačišn i 'har 2-ān pat-iš.*

(33) *'ut-aš tārīkīh ⟨i⟩ 'apāk 'χᵛēš dāšt*[*an*] *'andar 'ō āsmān 'āβurt: āsmān ōγōn 'ō tom āhaχt 'ku andarōn i aškōβ i āsmān čand 3 ēvak-ē hačapar starpāδak 'bē 'rasāt.*

TRANSLATION

On the mixing of the Bounteous Spirit and the Destructive Spirit.

(1) Thus is it revealed in the Religion: the light was above and the darkness beneath; and between the two was the Void. (2) Ohrmazd in the light and Ahriman in the darkness. Ohrmazd knew of the existence of Ahriman and of his coming to do battle: Ahriman knew not of the existence and light of Ohrmazd. (3) In the dismal darkness he wandered to the nether side: then, rushing, he came up and beheld a point of light, and because it was of a different substance from himself, he strove to attain it, and his desire for it waxed so mightily that (it was as great as his desire) for the darkness. (4) When he came to the boundary, Ohrmazd, wishing to hold Ahriman back from his kingdom, advanced to join battle. By the pure word of the Law he laid him low and hurled him back into the darkness. As a protection against the Lie he fashioned in the heights the 'ideal' sky, water, earth, plants, cattle, man, and fire—all in ideal form. For three thousand years he held him back. (5) Ahriman too was preparing weapons in the darkness.

At the end of three thousand years he returned to the boundary, and threatening said, 'I shall smite thee, I shall smite thy creatures. Art thou of a mind to create a creation, O thou who art the Bounteous Spirit? Verily I shall utterly destroy it.' (6) Ohrmazd answered (and said), 'Thou canst not, O Lie, accomplish all.'

(7) Again Ahriman threatened (saying), 'I shall bring all corporeal existence to hate thee and to love me.'

(8) Ohrmazd, in his spiritual wisdom, saw that what Ahriman had threatened he could do unless the time of the conflict were limited. (9) He begged Time to aid him, for he saw that through no intermediary belonging to the light would (Ahriman) desist. Time is a good helper and right orderer of both: there is need of it. (10) (Ohrmazd) made it in three periods, each period three thousand years. (11) Ahriman desisted.

(12) Ohrmazd saw that unless Ahriman were encompassed, he would return to his own principle of darkness whenever he so willed and would prepare more weapons, and the conflict would be without end. After fixing the time, he chanted the Ahunvar. (13) And in the Ahunvar he showed him

three things. (14) First that every righteous thing is the will of Ohrmazd: (15) and from this it is plain that since righteousness is the will of Ohrmazd, obviously there are things which are not according to the will of Ohrmazd—and these can only be whatever has its root in Vāy who is of a different substance. (16) Secondly this, that he who does the will of Ohrmazd, reward and recompense are his; and he who does not the will of Ohrmazd, punishment and retribution are his. (17) This shows the reward of the virtuous and the punishment of sinners, and thence, too, heaven and hell. (18) Thirdly it shows that the sovereignty of Ohrmazd prospers him who keeps affliction from the poor. (19) This shows that the wealthy are to help the needy: as the learned teach the ignorant, so should the rich generously lend a helping hand to the poor; for the creatures of Ohrmazd are in strife and battle one with another.

(20) For the final rehabilitation will be effected by these three things. (21) First orthodoxy, that is the belief in two principles, in this wise and manner that Ohrmazd is all good and devoid of evil and his will is all-holy; and that Ahriman is all evil and devoid of good. (22) Second, the hope of reward and recompense for the virtuous and the fear of punishment and retribution for sinners, striving after virtue and shunning vice. (23) Third, that creatures should help one another: for from mutual help comes solidarity, from solidarity victory over the enemy, and this is the final rehabilitation.

(24) By this word (Ahriman) was laid low and fell back into the darkness.

(25) (Then) Ohrmazd projected creation in bodily form on to the material plane, first the sky, second water, third earth, fourth plants, fifth cattle, sixth man: and fire permeated all six elements, and the period for which it was inserted into each element lasted, it is said, as much as the twinkling of an eye. (26) For three thousand years creation was corporeal and motionless. Sun, Moon, and stars stood still in the heights and did not move.

(27) At the end of (this) period Ohrmazd considered, 'What profit have we from our creation if it neither moves nor walks nor flies?' And with the aid of the firmament and Zurvān he fashioned creation forth. (28) Zurvān had power to set the creation of Ohrmazd in motion without giving motion to the creation of Ahriman, for the (two) principles were harmful to each other and mutually opposed.

(29) Pondering on the end he (Zurvān) delivered to Ahriman an implement (fashioned) from the very substance of darkness, mingled with the power of Zurvān, as it were a treaty, resembling coal (?), black and ashen. (30) And as he handed it to him, he said, 'By means of these weapons Āz

(concupiscence) will devour that which is thine and she herself shall starve, if at the end of nine thousand years thou hast not accomplished that which thou didst threaten, to finish off the treaty, to finish off Time.'

(31) Meanwhile Ahriman, together with his powers went to the station of the stars. (32) The bottom of the sky was in the station of the stars: from there he dragged it into the Void which lies between the principles of light and darkness and is the field of battle where both move. (33) And the darkness he had with him he brought into the sky; and he dragged the sky down into the darkness so that within the roof of the sky as much as one third only could reach above the region of the stars.

Z 5 (*a*). The thirty-fourth chapter of *The Selections of Zātspram*. The transliterated text, both unvocalized and vocalized, was published for the first time in BSOS. x, pp. 377–98. Translation and notes appeared in the next number of the same *Bulletin* (pp. 606–31). For the notes the reader is referred there.

'apar fraškart-kartārīh

(1) ['ku] *'andar dēn ōγōn nimūt ēstēt 'ku Zartušt 'hač Ōhrmazd pursīt 'ku tanōmandān* ⟨*i*⟩ *'pat zamīk 'bē viturt 'hēnd, 'pat fraškart tanōmand 'apāč 'bavēnd ayāp asāyak humānākīhā?*

(2) *Ōhrmazd* ⟨*guft*⟩ *'ku tanōmand 'apāč 'bavēnd, uzēnd.*

(3) *'ut Zartušt pursīt 'ku 'ān 'kē 'bē viturt, 'sag 'ut vāy 'bē visānd 'ut gurg 'ut dālman*[*ak*] *'bē burt, čēγōn 'apāč 'ō ham 'rasēnd?*

(4) *Ōhrmazd guft 'ku 'kaδ 'tō 'kē Zartušt 'hēh,* ['*aδak-at*] *kiβōt-ē i dārēn kartan apāyēh, *aδak 'pat kartan čēγōn hugartar 'bavēh, 'kaδ-at dār 'nē būt, 'ut-at 'brītan passāχt*⟨*an*⟩ *apāyīt, ayāp 'kaδ kiβōt 'būt, 'ut-aš* [*ān*] *ātak*(?) *ēvak 'hač 'dit 'bē višuft, 'apāč passāχtan apāyēt?*

(5) *Zartušt guft 'ku 'kaδ dār-*ē tāk būt 'hēh, hugartar 'būt 'hēh 'ku 'kaδ dār 'nē būt 'hēh, 'ut 'kaδ kiβōt ātak*(?) ⟨*ēvak hač dit bē višuft*⟩, *hugartar būt 'hēh. . . .*

(6) *Ōhrmazd guft 'ku 'avēšān dāmān, 'kaδ 'nē būt 'hēnd, am brēhēnītan tavān būt, 'ut 'nūn 'kaδ būt 'ut višuft, 'apāč passāχtan hugartar.*

(7) *'čē-m 'hēnd 5-ān hanbārtārān patiγraftār i viturtān tanōmandīh: ēvak zamīk *'kē 'apar nikās-dāštār i 'gōšt 'ut ast 'ut paδ i 'martōmān: ēvak 'āp nikās-*dāštār i* [*pit 'ut*] *χōn: ēvak urvar i dāštār i vars 'ut mōδ: ēvak *ras-rōšnīh* patiγraftār*[*īh*] *i ātaχš: ēvak ham vāt 'i-m 'ǰān i χᵛēšān dāmān 'pat fraškart hangām* ⟨*apāč dahēt*⟩ (?).

(8) *'apar 'χᵛānam zamīk, hač-iš 'χᵛāst ast 'ut 'gōšt 'ut paδ i Gayō*(*k*)*mart*

apārīkān. (9) *'gōβēt zamīk 'ku čēγōn 'rasēnam 'kaδ 'nē 'ēn 'bē 'dānam 'ku katār 'ān i 'avē ⟨ast ut gōšt ut paδ ut katār ān i avē?⟩*

(10) *'apar 'χᵛān⟨am⟩ 'āp i Arang i 'hast Diglit 'hač rōtān, 'ku 'apar 'rasēn χōn i 'avē i ristak 'martōm.* (11) *'gōβēt ⟨āp⟩ 'ku čēγōn 'rasēnam, 'kaδ 'nē *'ēn 'bē 'dānam 'ku katār 'ān i 'avē χōn 'ut *katār 'ān i 'avē?*

(12) *'apar 'χᵛānam urvar 'ut 'hač 'avē 'χᵛāδam vars ⟨i⟩ rist 'martōm.* (13) *'gōβēt urvar 'ku čēγōn 'rasēnam 'kaδ 'nē *'ēn 'bē 'dānam ⟨ku⟩ katār 'ān i 'avē vars 'ut katār 'ān i 'avē?*

(14) *'apar 'χᵛānam vāt, *'hač 'avē 'χᵛāδam ǰān i 'avē ristak 'martōm.* (15) *'gōβēt vāt 'ku čēγōn 'rasēnam, 'kaδ 'nē *'ēn 'bē 'dānam 'ku katār 'ān i 'avē 'ǰān, katār 'ān i 'avē?*

(16) *⟨man⟩ 'kē Ōhrmazd 'ham, 'kaδ apāč nikīrom 'pat zamīk 'āp urvar rōšnīh vāt, 'pat rōšn dīδišn(?) 'bē 'dānam, ēvak 'hač 'dit 'bē šnāsēm: 'čē 'pat visp-dānišnīh, 'pat rōšn-mēnišnīh ēvak 'hač 'dit ōγōn vičīhēm čēγōn 'kaδ ⟨mart?⟩ šīr ⟨i⟩ 'mātakān ⟨dōχt⟩, i 'pat zamīk 'pat ham-yōy frāč tačēnd ēvak 'andar 'dit, 'ēt 'ku-m katār 'mātak: ōγōn 'bē šnāsēm čēγōn 'kaδ 'mart-ē 30 asp 'hēh, 'har ēvak rāδ yāmak-ē i nišān-ē pat-iš 'ku katār asp *rāδ, ['kaδ šīr dōχt,] 'ān 30 yāmak aγnēn 'ēstēnd, *aδak 'kāmēt 'dānastan, 'har yāmak-ē 'apar 'gīrēt, nišān i 'pat yāmak 'bē šnāsēt 'ku-m katār asp.*

(17) *'apar *'frēstam Airyaman frēstak 'kē-š fražāmkārīh 'andar χᵛēškārīh.* (18) *'bē 'rasēnēt ast 'ut χōn 'ut vars 'ut rōšnīh ⟨'ut⟩ 'ǰān i Gayō(k)mart 'ut *Mašyē 'ut *Mašyānē.*

(19) *'ut-aš pēšōpāδ 'ápāč passāčom ast i Gayō(k)mart, 'ut-aš 'ān i *Mašyē 'ut *Mašyānē ham-patvast dašnak 'ut hōyak 'bē 'daham.*

(20) *'ut-am 'ō ham-passāχtan 'apāč 'dātan hugartar 12 dāmān 'i-m 'pat bun 'bē 'dāt, fratom 'kaδ-am āsmān vīnārt astūn an-'apar-dāštār 'kē-š 'hač hēč kust 'nē 'hēnd gētēhān 'bē dāštār; 'ut ditīkar 'kaδ-am zamīk vīnārt miyānak ⟨i⟩ āsmān *'ku 'ō katār-ič-ē nēmak 'nē nazdīktar būt, humānākīh i zartak i χāyak miyān ⟨i⟩ χāyak; 'ut sitīkar 'kaδ-am χᵛaršēt brēhēnīt; 4-om 'kaδ-am māh brēhēnīt; ⟨5-om 'kaδ-am star brēhēnīt;⟩ *6-om 'kaδ-am 'andar urvarān 'vas gōnak rang 'ut *čāšišn 'bē 'dāt; *7-om 'kaδ-am 'andar urvar ātaχš 'pat *asōčišnīh 'bē 'dāt; *8-om 'kaδ-am χōšak 'ō zamīk 'bē burt 'ut 'pat hangām i frāč vaχšišn [i] barōmand 'bavēnd, 'ō χᵛarišn i 'martōmān 'ut gōspandān 'rasēnd; 9-om 'kaδ-am 'andar 'mātakān zahak 'bē vīnārt, 'apar nihuft 'tāk 'bē ⟨nē⟩ viturt, 'ut-am yut yut 'andar 'ān ārōδišn paytākēnīt ast χō⟨n⟩ mōδ 'ut drēm 'ut paδ 'ut srūv; dahom 'kaδ-am tanōmand murvān 'pat parr ⟨andar⟩ andarvāy vāδēnīt; yāzdahom 'kaδ-am 'āp 'pāδ *χargōš humānākīh [i] frāč raftār 'dāt; duvāzdahom ⟨'kaδ-am aβr dāt⟩ 'ul 'apar burtār i 'āp, vārānēnītār i vārān.*

(21) *humānāk 'būt ['ō] dām-dahišnīh, dēn-ravākīh, fraškart-kartārīh 'ō*

**dēsītan i 'χānak.* (22) *čēγōn katak 'pat 3 aβzār fražāmīhēt i 'hast būm dīvār 'ut aškōβ; 'ut 'ān i dām-dahišnīh būm, dēn-ravākīh dīvār, fraškart-kartārīh aškōβ.*

(23) *čēγōn 'kaδ 'mart 'χānak 'kāmēt vīrāstan, 'mart 3 'bē vičēnēt 'kē ēvak 'pat būm vīrāstan, ēvak 'pat dīvār āhaχtan, 'ut ēvak 'pat aškōβ kartan fra-haχtaktar, 'ut yut yut 'pat 'ān kār 'bē 'ēstēnīt: 'tāk būm vīrāst 'ut dīvār āhaχt[an], 'nē šāyast.* (24) *'avē 'kē-š 'χānak framūt, rōšn ākās 'ku 'pat čand 'ō fražām 'rasēt, 'ut 'pat-ič frahaχtkārīh i 'avē i aškōβ-ka⟨r⟩tār apēgumān būtan rāδ, dēr-vistāχᵛ. 'kaδ dīvār 'ō fražām mat, ['tāk] 'avē 'kē-š aškōβ 'andar χᵛēškārīh, aškōβēnītan ōγōn hugar čēγōn 'avēšān-ič 2 'pat kār 'i-šān 'pātēmār.*

(25) *'ut 'dit humānāk būt fraškart-kartārīh 'ō 'šap i tār: 'kaδ 'šap 'ō sar 'šavēt, χᵛaršēt 3 kanārak i gēhān uzēt, 'ut 'apāč 'ō 'χᵛēš gyāk mat 'ut gartišn fražāmēnēt, ['ān] nōk 'pat spēžišn 'bavēt 'ut tam 'ut tār 'zanēt.*

(26) *humānāk būt 'ō māh 'kē 15 'andar vaχšišn, 15 'andar ⟨na⟩rfsišn 'bavēt. 'kaδ bavandak būt avēnāβtāk, nōk 'apāč 'zāyēt, 'hač χᵛaršēt šaθriyār i rōšnān 'pat bām paytāk 'bavēt: gēhān i ristāχēz 'apāč-dahišnīh pat-iš paytāk-īhēt.*

(27) *humānāk būt 'ō 'sāl 'kē 'pat vahārān draχt viškuft 'bavēnd, 'pat hāmēn bar 'dahēnd, 'ut ⟨pat⟩ pātēz fražām bar *'dahēnd, 'pat zimastān hušk 'ut murt humānāk 'bavēnd.* (28) *'kaδ vinīrišn i 'sālān spurrīkīhēt, Miθr 'apāč 'ō gyāk i naχᵛistēn mat, 'rōč 'ut 'šap hāvand-patmān, andarvāy nisārīk(?)-patmān[īk] 'bavēnd. 'ut murtāχēz humānāk *ō hušk dārān draχtān ⟨i⟩ nōk varg ⟨s⟩pēžīhēnd 'ut nihāl viškōβīhēnd.*

(29) **ōstīkānīh 'apāč dahišnīh rāδ 'har čihrān fražām 'ō bun ham hangōšītak 'bavēnd, čēγōn 'martōm 'kē-šān 'bavišn 'hač tōhm *tačēnd, čēγōn urvarān 'kē-šān 'bavišn 'hač tōhmak, bavandak-fražāmīh 'pat ham-tōhmīh.*

(30) *'pat dēn ōγōn paytāk 'ku Ahriman, 'kaδ 'andar 'ō dām duvārast, duš-dēn ǰēh-dēv sarδak ōγō⟨n⟩ 'pat hanbāz dāšt čēγōn 'mart 'zan ⟨i⟩ ǰēh-ē hanbašn ⟨bavē⟩t; 'čē 'χᵛat 'hast [i] 'dēv ǰēh: 'ut-aš duš-dēn [-ē] ǰēh-dēv sarδak bān-⟨ūk⟩ aβ⟨di⟩st[an], 'χᵛat 'hast sar i hamāk [ǰēh] ǰēh 'dēvān, garān pityāraktar 'ō 'mart ahrov.* (31) *'ut-aš duš-dēn [i] ⟨ǰēh-dēv apāk mart i ahrov⟩ ham-yuχt āhōkēnītan i 'mātakān rāδ 'apāk ham-yuχtīhast, 'ku 'tāk 'mātakān āhōkēnāt, 'ut āhōkēnītakīh ⟨i⟩ 'mātakān rāδ 'narān āhōkēnānd, 'hač χᵛēškārīh vartānd.*

(32) *'ut-aš 'pas vičīt spāhpat sardār i 'χᵛat 'hast *Āz; 'ut-aš 4 spāhpat 'pat ham-kārīh frāč 'dāt 'hēnd, 'hast Ēšm 'ut Zimastān 'ut Zarmān 'ut S⟨ē⟩ž, humānākīh i χᵛarāsān 'ut *χᵛarβarān 'ut nēmrōč 'ut apāχtar.* (33) *spāhpat 'apar vičīt ['ut] Āz, dašnak sardār 'ut hōyak sardār, i 'hast suδ tišn, ētōn-ič Zarmān *šēvan mōδak, ētōn-ič S⟨ē⟩ž frēhbūt 'ut *apēbūt.*

(34) *'pat fraškart fratom čār i Āz 'χᵛāδīhēt; 'hast 'ēt rāδ 'čē spāhpat sardār 'hast ⟨i⟩ *apārīkān-ič družān, Ahriman dušdēn nērōk 'hač 'avē vēš.*

(35) *'pat-ič bun ravākīh ⟨i⟩ dām 'kaδ Zurvān 'ān karp *patmōk i tārīk 'ut āturastar-gōn ravākīh rāδ frāč 'ō Ahriman burt 'pat 'ēn *pašt 'ku 'ēn 'hast 'ān zāy i ātaχš humānāk sōčišnīk, 'ut hamāk dāmān pat-iš ōštāβōmand, 'χᵛat gōhr i Āz dārēt. 'kaδ zamānak i 9000 'sāl 'bē 'ō fražām mat, 'ān 'čē-t 'pat ⟨bun⟩ 'bē *patēstāt 'ku 'bē hāčēh harvisp aχᵛ i astōmand 'ō adōstīh i Ōhrmazd, dōstīh i 'χᵛēš, 'χᵛat ⟨vir⟩ravišn i 'apar ēvak-buništakīh 'ku ham 'ān 'kē aβzāyēnītār zatār, bavandak 'nē fražāmēnīt, 'pat 'avēšān zāy *apākīh Āz 'ēt i 'tō 'bē žōyēt, dām ⟨i⟩ 'tō, χᵛat 'pat suδ frāč 'mīrēt, 'čē 'nē ayāpēt 'hač Ōhrmazd dāmān χᵛarišn, humānākīh i ⟨va⟩zay-ē 'kē 'andar 'āp zīvandak, 'ut 'tāk 'āp hamē āhōkēnēt, *aš 'χᵛat pat-iš hamē zīvēt, 'ut 'kaδ-aš 'āp hač-iš 'apāč*'graft, murtak hušk 'bavēt.*

(36) *'ut Āz ēvak-čihrīhā 'nē tavān 'būt āhōkēnītan 'tāk dāmān parkandak 'bavēt, *aš zō(h)rān 'pat yumē ravāk 'būtan i 'andar dām rāδ, 'ō 3 baχt i 'hast čihrīk, 'bē čihr 'ut bērōn 'hač čihr. čihrīk 'ān *'kē 'andar χᵛartārīh 'kē-š 'ǰān ov-iš bastak: 'bē čihrīk kāmakōmandīh i 'apar gumēčišn 'kē 'χᵛat varan 'χᵛānīhēt 'kē 'pat vēnišn i 'ō 'bē 'ān i andarōn hangēžīhēt 'ut čihr i tan ōštāβīhēt: bērōn 'hač čihr ārzōk i 'ō katār-ič-ē nēvakīh i 'vēnēt ayāp āšnavēt.*

(37) *'har tōβ-ē 'ō 2 baχt; 'ān i čihrīk 'hast suδ tišn; 'ān i 'bē čihrīk 'hast rēčāk patīr⟨ā⟩k; 'ān i bērōn 'hač čihr 'hast appurīhā handōχtan, penīhā 'bē 'nē 'dātan.*

(38) *'ēt 'hast 'kē-š 'vattarīh 'andar fravand. 'ut [aβdom] paytāk 'ku aβdom *čārgarīh i Āz rāδ Ašvahišt 'pat ham-zō(h)rīh i Airyaman frēstak 'bē 'ō zamīk 'āyēt, 'ō dāmān 'apar garān-vināsīh *i gōspand sarδakān 'zatan, kam-*sūtīh i hač-iš ⟨ni⟩māyēt; 'ēn-ič framāyēt 'ku 'mart 'hēt, 'mā ētōn gōspand 'bē kušītār *'bavēt čēγōn-tān pēš frāč 'pat *'nūn *kušīt.*

(39) *'kaδ nazd 'ō fraškart-kartārīh 'bavēt, niγōχšītārān i Ašvahišt framān 'hač gōspand-zatārīh 'gōšt ['ut] χᵛarišnīh 'bē vartēnd, 'ut 4 ēvak *nērōk i Āz 'bē kāhēt, nēvakīh i 'andar tan 'ō 'hast, 'bē ānāβīhast, tam-ič tār bahrīhā *'zat: *mēnōkīkīh 'ō čihr apērtar patmōčīhēt, dānišnān rōšntar ayāpīhēt.*

(40) *frazandān i 'hač 'avēšān 'zāyēnd Āz 'andar tan *apātyāvandtar 'ut tan kam-gandaktar, 'ō yazdān *čihr ham-patvand-tar. 'pat hamōχtārīh i yazdān 'hač pēm-χᵛarišnīh vartēnd; nēmak nērōk i Āz 'bē kāhēt.* (41) *'avēšān-ič 'zāyišnān aχᵛarišnīh rāδ hubōδ, kam-tārīk, mēnōk-čihr 'ut a'zāyišnōmand 'bavēnd.*

(42) *'ut 'pas Āz *'dēv, 'nē ayāftan i nērōk 'hač Ōhrmazd dāmān ⟨rāδ⟩, 'bē 'ō Ahriman 'kē-š 'pat spāhpatān sardār paytākēnīt, ['ut] ruzdakīhā 'andar 'ō dāmān rat patkārt 'ku-m sēr hanburt 'kunēt, 'čē 'nē ayāpēm 'hač Ōhrmazd dāmān χᵛarišn zō(h)rān.* (43) *'pat framān i Ahriman 'dēv i χᵛartak 'bē aβsihēnēt. aβdom 'ān i 4 spāhpatān frāč 'mānēnd 'ut 'an 2 i Ahriman Āz.*

(44) *frāč 'ō zamīk 'āyēnd Ōhrmazd, Ahriman, Srōš, Āz. ['ō] Ōhrmazd*

*Ahriman 'zanēt: 'tāk *baχtīk būt Āz 'apāk Ahriman, čār 'nē ayāpēt, 'ān-ič rāδ 'kaδ Ōhrmazd visp-dātār i rōšnīh, 'ut-aš tārīkīh i Ahriman pityārak; Srōš-ahrāy i patmānīk 'hast mēnōk i patmān, 'ut-aš Frēhbūt 'ut *Apēbūt i Āz pityārak: hambrēh 'hēnd 'pat kōχšišn.* (45) *'bē čēγōn Āz 'apāk baχtīk ⟨nē⟩ 'bavēt, Ahriman ēvtāk, 'ut-aš hamēmāl 3, 2 i yut-gōhr i 'hast Ōhrmazd Srōš, 'ut ēvak i ham-gōhr i 'hast Āz ⟨i⟩ baχtīktar: 'kaδ-aš aδyār 'bē 'ō hamēmālīh *gašt, hambatīk pērōžīhēt.*

(46) *'kaδ 57 'sāl 'ō fraškart-kartārīh 'apāč 'ō 'zāyišn 'bavēt i Sōšyans, spurrīkgarīh 'ān i *'bē 'ō Zartušt 'bē 'dahīhēt.*

(47) *'apar Zartušt ōγōn paytāk 'ku 'pat 30 sālak 'bē 'ō ham-pursīh i Ōhrmazd mat, 'ut-aš dēn patiγraft, 'ut-aš yazdīkīh ravākēnīt. 'pat 57 'sāl dēn 'pat 7 kišvar bahrakīhā 'bē mat. čēγōn dēn 'ō ravākīh mat, druž 'hač āškārak-paytākīh [i] 'bē 'ō hačaδar zamīk . . . bahrīhā nērōk-šān akārīhast.*

(48) *'kaδ 'ān spurrgar frēstak i 'hast Sōšyans parvānak Airyaman 'pat zamīk paytāk 'bavēt, 'pat ham-handāčakīh 'pat 30 sālak 'bē 'ō mēnōkān [i] ham-*pursēt. dāt i fraškart-kartārīh ham 'pat 57 'sāl; bavandak-ravākīhā 'pat 7 kišvar 'bē 'ravēt; 'pat bavandak-ravākīh ānāβīhēt druž 'hač dāmān.*

(49) *'kaδ aβigat 'ō dām mat, frāč 6000 'sāl i ōšmartīk, i 'hast 'hač Fravartīn 'māh, Ōhrmazd 'rōč [i] gašt, 'mānd 'ēstēt, 'ō uspurrīkīh i 6000 'sāl i vihēžakīk *4 'sāl humānākīh [i]; 'čē 'har 4 'sāl 'rōč-ē vihēžak, 'nē āβzōn; 'pat 6000 'sāl 4 'sāl humānāk 'bavēt. 'pat 'ān gās nišān 'bavēt i ristāχēz, 'ut spihr 'bē yumbēt, ravišn ⟨i⟩ χᵛaršēt, māh, *starān *gaδ aδvēnak* 'bavēnd; čēγōn spihr vartišnīk, andarvāy 'ut zrēhān 'hamist zamīk 'ut mānišnān 'hač čihrīk ⟨rās⟩ 'bē *vartēnd. 'pat zamīk humānākīh i čašmakīhā i 'āp 'vasān gyākān čašmak ⟨i⟩ ātaχš 'ul uzēnd.* (50) *'ēt rāδ 'čē Ōhrmazd 'pat 'āp 'bē 'dāt, 'pat ātaχš fražāmīhēt: 'čē 'āp čihr dārēt i rōšnāk 'ut vaχšāk, ātaχš sōčāk pātēr⟨ān⟩gar i tōhm: čēγōn 'kaδ tōm i urvarān 'bē 'ō 'āp 'rasēt, aš zō(h)r i vaχš⟨ā⟩kīh, 'ut-aš χᵛēt 'bavēt.*

(51) *'kaδ 'ān ātaχš 'pat zamīk paytāk 'bavēt, āpān 'andar 'ō ōpāδišn 'ēstēnd, 'ut vārān-ič 'hač vārišn 'apāč 'ēstēnd 'tāk 'āp 'pat zamīk frahistān 'apāč 'ō *avērānīh aβspārīhā⟨t⟩ 'ut čihrān i 'apar zamīk ātaχš hamīkīh rāδ, gōnak 'ō maδīh(?) *vartāt vaχšākēnāt*, 'ut *varz apātyāvand 'bavēnd.*

(52) *'kaδ 3 'māh 'ō ristāχēz 'apāč, 'ō artīk 'bavēt i 'vazurg, čēγōn 'pat bun dām 'ut dahišn 'andar kōχšišnīh ⟨i⟩ druž. 90 rōč-šapān kārēčār būt, artīk i 'hast 30 'rōč 'ut 'šap *'pat vārān i χrafstar-zatār, 30 'rōč 'šap 'pat tāčišn 'hač 'mēγ 'kē-š urvar pat-iš vaχšēt, 30 'rōč 'šap 'pat vāt 'kē 'āp 'bē rānēnēt, zamīk aδar *dārišn 'ul *dārišn i gōr 'ut *čakāt 'bē kart.* (53) *'bē čēγōn 'ān i 'vazurg artīk 'pat bun ⟨pat⟩ vārišn i 'āp 'ut vāt i 'āp savāk 'būt, 'ān 'pat sar 'pat tāpišn 'ut tapišn i 'hač ātaχš 'ut škift vāt i ātaχš aβrōčāk.* (54) *čēγōn 'ān i artīk 'apar 90 'rōč-šapān yazdān 'apāk 'dēvān-ič 'ut ǰēh būt, 'ān 'pat aβdom*

*āškārak-paytākīhā 'vēnīhēt, šapān 'andar andarvāy ātaχš karp, 'mart dēš mēnōkān mēnīt, ātaχšīk ⟨pat⟩ *bārak i 'asp humānāk škift: apēgumān 'bavēnd.*

NOTES

§ 6. *paδ*: reading so instead of *pīh* 'fat': v. Henning, *Book of Giants*, BSOAS, xi, p. 63, n. 1. In addition to the Manichaean parallels in Chinese, Uiyur Turkish, and Soghdian cited there, we have the series 'veins, hair, bone, sinews (*pay*) and blood' in Nāṣir i Khusrau, *Dīvān*, p. 307, l. 23 (ed. Tehran, A.H. 1306–7). Cf. Part I, Chapter V, p. 145, n. G.

§ 19. *dašnak 'ut hōyak*: so both here and in § 33 rather than *gašnak 'ut andak* previously read. Fr. P. J. de Menasce kindly pointed out the error in § 33 shortly after the translation appeared in article form.

TRANSLATION

On the final rehabilitation.

(1) It is revealed in the Religion that Zoroaster asked Ohrmazd (saying), 'Shall bodily creatures who have passed away on earth, receive their bodies back at the final rehabilitation or shall they be like unto shades?'

(2) Ohrmazd said, 'They shall receive their bodies back and shall rise again.'

(3) And Zoroaster asked (saying), 'He who hath passed away is torn apart by dog and bird and carried off by wolf and vulture: how shall (their parts) come together again?'

(4) Ohrmazd said, 'If thou who art Zoroaster hadst to make a wooden casket, would it be easier to make it if thou hadst no wood and yet hadst to cut and fit it, or if thou hadst a casket and its parts were sundered one from the other and thou hadst to fit it together again?'

(5) Zoroaster said, 'If I had a branch of wood, it would be easier than if I had no wood; and if I had a casket (and its parts were sundered one from the other), it would be easier. . . .'

(6) Ohrmazd said, 'When those creations were not, I had power to fashion them; and now when they have been and are scattered abroad, it is easier to fit them together again. (7) For I have five store-keepers who receive the bodily substance of those who have passed away. One is the earth which keeps the flesh and bone and sinews of men: one is the water which keeps the [flesh and] blood: one is the plants which preserve the hair of the head and the hair of the body: one is the light of the firmament(?) which receives the fire: and yet another is the wind which ⟨gives back⟩ the spirit of my own creatures at the time of the rehabilitation.

(8) I call upon the earth and ask of it the bone and flesh and sinews of

Gayōmart and the others. (9) The earth saith, "How shall I bring them, for I know not which is the ⟨bone, flesh, and sinews⟩ of the one ⟨and which of the other⟩?"

(10) I call upon the water of the Arang which is the Tigris among rivers (saying), "Bring forth the blood of those men who are dead." (11) ⟨The water⟩ saith, "How shall I bring it, for I know not which is the blood of the one and which of the other?"

(12) I call upon the plants and ask of them the hair of the dead. (13) The plants say, "How shall we bring it, for we know not which is the hair of the one and which of the other?"

(14) I call upon the wind and ask him for the spirit of those men who are dead. (15) The wind saith, "How shall I bring it, for I know not which is the spirit of the one and which of the other?"

(16) When I who am Ohrmazd look down upon the earth, water, plants, light, and wind, in my clear sight I know and distinguish the one from the other: for in my omniscience and clear thought I distinguish the one from the other even as when a man milks the milk of female beasts and it runs down upon this earth in the same channel, one stream into the other, he knows of which of his beasts it is. I recognize them even as when a man hath thirty horses and each horse has a caparison with a mark on it (to show) to which horse it belongs, and those thirty caparisons stand together, and the man (then) wishes to know; he takes off the caparisons and knows by the mark on the caparison which of his horses is which.

(17) I shall send forth Airyaman the Messenger among whose duties is the fulfilment of the end. (18) He will bring the bone and blood and hair and light and spirit of Gayōmart and Mašyē and Mašyānē. (19) And first shall I fit together again the bones of Gayōmart—and the bones of Mašyē and Mašyānē lie together near him, to the right and to the left—these shall I bring forth.

(20) And it is easier for me to fit together and create again the twelve creations that I created in the beginning: first when I created the sky without pillar or support which no material creature supports from any side; and second when I established the earth in the middle of the sky so that it was nearer to neither side, like the yolk of an egg in the middle of an egg; and third when I fashioned the Sun; fourth when I fashioned the Moon; ⟨fifth when I fashioned the stars;⟩ sixth when I created many hues, colours, and tastes in the plants; seventh when I created fire within the plants and it did not burn; eighth when I brought corn to the earth, and when it is full grown, it bears fruit and serves as food for man and kine; ninth when I formed the embryo within female creatures and covered it up

so that it did not die and, as it grew, I revealed one by one the bone, blood, hair, phlegm, sinews, and nails; tenth when I made birds in bodily form to fly in the air; eleventh when I gave the water feet moving forward like unto a hare(?); twelfth ⟨when I created the clouds⟩ that carry the water up and rain it down.'

(21) The creating of creation, the progress of Religion, and the final rehabilitation are like unto the building of a house. (22) For a house can only be completed by means of three things, that is the foundation, the walls, and the roof. Creation is the foundation, the progress of Religion the walls, and the rehabilitation the roof. (23) As when a man desires to build a house, he chooses three men of whom one is most skilled in laying the foundation, one in raising the walls, and one in making the roof; and each is assigned to his proper work. Till the foundation was laid and the walls raised, it was not possible (to make the roof). (24) He who bade the house (be built) knows clearly how many things are needed to complete it, and because he has no doubt concerning the skill of the maker of the roof, long does he confidently wait. When the walls are completed, it is as easy for him whose business is the roof, to roof (the house) in as (it is) for the other two in the work that is assigned to them.

(25) And again the rehabilitation was like unto a dark night: when the night draws to its close, the Sun rises over three corners of the earth and returns to its proper place and completes its cycle and comes to shine anew and smites the darkness and gloom.

(26) It was like unto the Moon which waxes for fifteen (nights) and for fifteen wanes. When it has completely disappeared, it is born anew and is manifest in the sheen (it has) from the Sun, the lord of lights: the restoration of the world of the resurrection is made manifest thereby.

(27) It was like unto the year in which, in spring, the trees blossom, in summer they bear fruit, in autumn they bear the last fruits, and in winter they become dry and as if dead. (28) When the order of the years is fulfilled, Mihr (the Sun) returns to his first place, day and night are equal in measure, and the atmosphere (returns to) its original(?) equilibrium.

And the resurrection of the dead is like unto dry trees and shrubs that put forth new foliage and shoot forth tender saplings. (29) Since stability must be restored the end of all natural things is in the same manner as their beginning, even as man whose coming to be springs from the semen or as the plants whose becoming is from seed; their perfection and end are in the selfsame seed.

(30) In the Religion thus is it revealed—When Ahriman rushed into creation, he had the brood of the demon Whore of evil religion as his

companion even as a man has a whore woman as his bedfellow; for verily the whore is a demon: and he appointed the demon Whore queen of her brood, that is the chief of all the whore demons, the most grievous adversary of the Blessed Man.

(31) And ⟨the demon Whore⟩ of evil religion joined herself ⟨to the Blessed Man⟩; for the defilement of females she joined herself to him, that she might defile females; and the females, because they were defiled, might defile the males, and (the males) would turn aside from their proper work.

(32) And he chose a captain of his commanders who is none other than Āz (concupiscence): and he gave her four commanders to help her, who are Wrath and Winter and Old Age and Bane, like unto the East and West and South and North. (33) Āz chose commanders, captains of the right and captains of the left, which are hunger and thirst: so too did Old Age (choose) lamentation and mourning: so too did Bane (choose) excess and deficiency.

(34) At the final rehabilitation first a means of overcoming Āz is sought, for she is the captain of the commanders of the other lies, and from her has Ahriman of evil religion most strength. (35) When first creation began to move and Zurvān for the sake of movement brought that form, the black and ashen garment to Ahriman, (he made) a treaty in this wise, 'This is that implement like unto fire, blazing, harassing all creatures, that hath the very substance of Āz. When the period of nine thousand years comes to an end, if thou hast not perfectly fulfilled that which thou didst threaten in the beginning, that thou wouldst bring all material existence to hate Ohrmazd and to love thee—and verily this is the belief in the one principle, that the increaser and destroyer are the same—then by means of these weapons Āz will devour that which is thine, thy creation; and she herself will starve; for she will no longer obtain food from the creatures of Ohrmazd—like unto a frog that liveth in the water; so long as it defileth the water, it liveth by it, but when the water is withdrawn from it, it dieth parched.'

(36) And Āz because she had only one nature, had not the power to cause defilement as long as creatures were dispersed. That her powers might work together within creation, she divided them in three, that is 'that pertaining to natural functions', 'that pertaining to natural functions directed outward', and 'that outside the natural functions'. That pertaining to the natural functions consists in eating on which life depends: that pertaining to the natural functions directed outward is the desire to mingle (copulate) which is called lust (Varan) through which, by a glance outward,

the inwards are excited and the natural functions of the body thrown into turmoil: that outside the natural functions is the yearning for whatever good thing one sees or hears.

(37) Each part was divided into two: that pertaining to the natural functions is hunger and thirst; that pertaining to natural functions directed outward is the emitting and receiving (of seed); that outside the natural functions is hoarding by robbery and refusing to give through avarice.

(38) This is she who comprises (all) evil. And it is revealed that at the end Artvahišt will come to earth with the powerful help of Airyaman, the Messenger, to find a means of overcoming Āz, and he will show to creatures that the slaughter of the divers kinds of cattle is a grievous sin and that the profit therefrom is small: and this will he command, 'Ye are men; slaughter not the cattle even as hitherto ye have slaughtered them.'

(39) When the time of the rehabilitation shall draw nigh, those who hearken to the command of Artvahišt will turn from the slaughter of cattle and the eating of flesh, and one quarter of the power of Āz will dwindle, and the strength that is in her body will be destroyed, and the darkness and gloom will be smitten in part: nature will be clad in spirit and intelligences will be more clearly grasped.

(40) In the bodies of the children that are born to them Āz shall be less strong and their bodies shall stink less, and their nature will be more closely bound to the gods. Instructed by the gods they will turn away from the drinking of milk; half the power of Āz will dwindle. (41) And those who are born to them will be sweet-smelling, lacking darkness, spiritual in nature, without offspring, for they will not eat.

(42) And then the demon Āz, since she will derive no power from the creatures of Ohrmazd, will chide Ahriman who appointed her captain of his commanders (saying) in her greed to the judge of creatures, 'Satisfy me, satiate me, for I derive nor food nor strength from the creatures of Ohrmazd.' (43) At the command of Ahriman she will destroy the lesser demons. At the last (only) those four commanders will remain, and the other two, even Ahriman and Āz.

(44) Forth to the earth come Ohrmazd and Ahriman, Srōš and Āz. Ohrmazd smites Ahriman: so long as Āz was in league with Ahriman, he found no means of overcoming him, for Ohrmazd is the all-creator of light and the darkness of Ahriman is his adversary: Srōš, the moderate and blessed, is the genius of the Mean and the excess and deficiency of Āz are his adversary: they are of equal stature in the battle. (45) But when Āz is ⟨no longer⟩ in league with (Ahriman), Ahriman is alone, and his adversaries are three—two of a different substance, that is Ohrmazd and Srōš, and one

of the same substance, that is Āz, his greatest ally (heretofore). When his helpmate turns to enmity, the Adversary will be vanquished.

(46) When fifty-seven years have yet to pass till the final rehabilitation, the birth of Sōšyans will come to pass, the consummation of that which was bestowed on Zoroaster.

(47) Concerning Zoroaster thus is it revealed—for thirty years he conferred with Ohrmazd, and he received the Religion and spread godliness abroad. In fifty-seven years the Religion reached the seven climes in part. When the Religion made progress, the Lie, once manifest and plain to see, ⟨fled⟩ beneath the earth and its power was partially destroyed.

(48) When the Messenger of the consummation who is Sōšyans, the envoy and Airyaman, appears on earth, in like manner will he confer for thirty years with the spiritual gods. The term allotted for the final rehabilitation is also fifty-seven years. The Religion will reach the seven climes in its plenitude, and by the wholeness of its propagation the Lie will be uprooted from creation.

(49) When the Aggressor came upon creation, six thousand years of the 'reckoned calendar' remained—that is from the day of Ohrmazd in the month of Fravartīn until the period returns to the day of Ohrmazd in the month of Fravartīn. For the completion of six thousand years of the intercalating calendar the equivalent of four years (is needed): for in every four years there is one intercalated day, not more: in six thousand years that is the equivalent of four years. At that time will come the sign of the resurrection, and the firmament will move (from its course) and the course of the Sun, Moon, and stars will be *like to the planets* (?); and as the firmament turns, so will the atmosphere and the seas, the earth and the abodes (of men) turn from their natural ⟨paths⟩. On the earth, in the likeness of springs of water, springs of fire will arise in many places. (50) For Ohrmazd created with water and will bring about the end with fire: for water has a nature that illumines the seed and causes it to grow, and fire (a nature) that burns and thwarts it: for when the seed of plants comes to water, it receives the power of growth and becomes moist.

(51) When the fire appears on earth, the waters begin to sink and the rain ceases to rain till most of the waters on the earth are turned into desert, and the colour of plants on earth turns to the colour of wine(?) because of their union with fire, and they are burnt up and the tillage will be of no effect.

(52) When but three months have yet to pass before the Resurrection, it will come to the great battle even as in the beginning creation wrestled with the Lie. For ninety days and nights there was war, a battle of thirty

days and nights by the rain that smites noxious beasts, of thirty days and nights by the streaming forth of the vapours through which the plants grow, of thirty days and nights by the wind which drives the water on and supports the earth below and above and makes hollows and heights.

(53) But as the great battle in the beginning was by the raining of water and the wind that furthers water, so is the (battle) in the end by the burning and scorching of fire and the fearful wind that makes the fire to blaze.

(54) As (first) for ninety days and nights the gods did battle with the demons and the Whore, so in the end, manifest and plain, there will be seen by night and in the atmosphere a form of fire in the shape of a man, conceived by the spiritual gods, riding, as it were, a fiery horse, and fearful (to behold): and they shall be freed from doubt.

Z 5 (*b*). From the *Pahlavī Rivāyat* 48, §§ 90–96. v. also BSOS. x, pp. 626–7.

(90) **Ēšm 'ut Āz 'bē 'ō ganāk mēnōk 'gōβēt 'ku dušdānāk ganāk mēnōk, 'bē 'tō žōyam, 'čē-t 'bē 'hač 'tō dām 'graft, ⟨'nē⟩ ganǰ 'nē-ič gund, 'ut 'man zīvastan 'nē tavān.* (91) *fratom Āz i 'dēvān-dāt 'bē *žōyēt Ēšm i χur-druš, 'ut ditīkar zimastān i 'dēvān-dāt, 'ut sitīkar sēž i nihān-ravišn, 'ut 4-om zarmān i *dušdaft 'bē *žōyēt 'tāk hēč-ē frāč mānēnd* (92) *⟨'bē 'hač⟩ ganāk mēnōk 'ut Āz i 'dēvān-dāt. 'gōβēt Āz i 'dēvān-dāt 'bē 'ō ganāk mēnōk 'ku 'bē 'tō žōyam, dušdānāk, 'čē yazdān 'bē 'hač 'tō dām *'graft.* (93) *ganāk mēnōk 'ul ēstēt, 'bē 'ō spēnāk mēnōk 'šavēt, ētōn *davēt 'ku 'man 'ēn dām 'dāt 'ut Āz i 'dēvān-dāt 'kē-š dām ⟨i⟩ 'man žūt, 'nūn 'man 'bē 'kāmēt žūtan; 'tō 'pat dātaβarīh 'kunam.* (94) *Ōhrmazd 'apāk Srōš ahrov 'ul ēstēt 'ut Srōš-ahrāy[īh] Āz 'bē 'zanēt, Ōhrmazd ganāk mēnōk.* (95) *'apāk spistēn(?) tārīkīh 'ut anākīh ⟨i⟩ fratom 'kaδ 'andar duvārast, 'andar āβurt, hamāk 'pat sūrāk 'ku 'andar duvārast, bērōn āsmān *'kart, 'ut-aš ⟨pat⟩ 'ān sūrāk ētōn start 'ut abōδ 'bē 'kart i 'pas 'hač 'ān sturtīh 'apāč ⟨nē⟩ ēstēt.* (96) *būt 'kē-š guft 'ku yāvētānakān 'pat *ōžanišn aδvēnak akār 'bē 'kart, 'nē 'pas ganā⟨k⟩ mēnōk 'bavēt, 'nē 'ān i 'avē dām.*

TRANSLATION

(90) Ēšm (Wrath) and Āz say to the Destructive Spirit 'O thou Destructive Spirit of evil knowledge, I shall swallow thee, for (all) creation has been taken away save thee, and there is neither treasure nor army, and I cannot live.' (91) First Āz, the demon-created, swallows Ēšm of the bloody spear, and second the demon-created Winter, and third Bane that moves in secret, and fourth she swallows Old Age whose breath is foul, so that

none remain (92) ⟨save⟩ the Destructive Spirit and Āz, the demon-created. Āz, the demon-created, says to the Destructive Spirit, 'I will swallow thee, O thou of evil knowledge, for the gods have taken away (all) creation save thee.' (93) The Destructive Spirit rises up and goes towards the Bounteous Spirit, and cries out thus, 'I created this creation, and Āz, the demon-created, who has swallowed my creation, now desires to swallow me: I make thee judge over us.' (94) Ohrmazd arises with Srōš, the Blessed, and Srōš, the Blessed, smites Āz, and Ohrmazd the Destructive Spirit. (95) With all the foul(?) darkness and misery which he brought into (the world) when he first rushed in, he is thrown out of the sky through the hole by which he rushed in: and at that hole he is laid low and made unconscious so that he will (never) again arise from that low estate. (96) There have been some who have said that he will be forever powerless and, as it were, slain, and that henceforth neither the Destructive spirit nor his creation will exist.

Z 6. The following text is found in both the *Greater* (Anklesaria, p. 39, l. 11–p. 41, l. 10) and the *Indian* (Justi, p. 8, l. 6–p. 9, l.13) *Bundahišn*. As the difference between the two versions is more marked here than elsewhere, I have transcribed the two texts separately. The text relates the activities of J̌ēh, the Primal Whore; and the Indian version has been translated by Christensen, *Le Premier Homme*, i, p. 15 and extensively treated by Benveniste (MO. xxvi, pp. 187 ff.), who rightly used it to interpret and supplement Theodore bar Kônai's account of the Zoroastrian religion (v. our text F 10). Reference to J̌ēh is also made in the thirty-fourth chapter of Zātspram, § 30 (text Z 5 (*a*)). A full discussion of this problematical figure will be found in Part I, Chapter VII.

Greater Bundahišn 39. 11 ff.

⟨'apar⟩ duvārastan i aβigat 'ō dām.

'gōβēt 'pat dēn 'ku ganāk mēnōk, 'kaδ-aš akārīh ⟨i⟩ 'χᵛēš 'hamist 'dēvān 'hač 'mart i ahrov 'dīt, start 'būt; 3000 'sāl 'pat sturtīh 'sāyast. 'andar 'ān sturtīh kamālakān 'dēvān yut yut davīt 'hēnd 'ku 'apar āχēz, 'pit i 'amāh, 'čē 'ān kārēčār 'kunam, 'ān 'i-š Ōhrmazd 'ut amahraspandān tangīh ⟨'ut⟩ anākīh hač-iš; 'ut-šān yut yut duškunišnīh i 'χᵛēš dōkānīk ōšmurt. 'ut-aš 'nē rāmīhast 5 *'avē i druvand ganāk mēnōk, 'ut 'nē χāst 'hač 'ān sturtīh, bīm i 'mart i ahrov*

*rāδ, 'tāk 'kaδ Jēh druvand mat 'pat bavandakīh ⟨i⟩ 3000 'sāl, davīt 'ku 'apar āχēz, 'pit i 'amāh, 'čē 'man 'andar 'ān kārēčār and-čand bēš *'apar 'mart i ahrov, 'gāv i varzāk 'hilam 'ku kunišn i 'man rāδ zīvand⟨ak⟩īh 'nē apāyēt,*
10 *'ut-šān 'χᵛarr 'bē 'appuram, bēšēm 'āp, bēšēm zamīk, bēšēm ātaχš, bēšēm urvar, bēšēm harvisp dahišn i Ōhrmazd-dāt. 'ut-aš 'ān duškunišnīh ōγōn 'pat dōkān ōšmurt 'ku ganāk mēnōk 'bē rāmīhast, 'hač 'ān sturtīh frāč ǰast, 'sar ⟨i⟩ Jēh 'apar bōsīt. 'ēn rīmanīh ⟨i⟩ daštān 'χᵛānēnd 'pat Jēh paytāk 'būt. davīt ganāk mēnōk 'ō *Jēh-dēv* 'ku-t 'čē kāmak 'hēt, 'χᵛāδ, 'tāk-at 'daham. 'aδak Ōhr-*
15 *mazd 'pat χrat ⟨i⟩ harvisp-ākāsīh 'dānast 'ku 'pat 'ān zamān 'čē Jēh-dēv 'χᵛāδēt, ganāk mēnōk attōk 'dāt, 'ut-aš 'pat 'ān mas-sūtīh. 'ān ganāk mēnōk karp [i] dītan dēs ⟨i⟩ vazaγ. 'ut-aš 'mart ⟨i⟩ yuvān i 15 'sālak humānāk 'ō Jēh-dēv nimūt. 'ān i Jēh-dēv mēnišn ov-iš bast. 'ut-aš davīt Jēh-dēv 'ō ganāk mēnōk 'ku 'mart-kāmakīh 'ō 'man 'dah, 'ku-š 'pat sardārīh 'andar mān 'bē*
20 *nišēnam. 'ut-aš davīt ganāk mēnōk 'ku 'čiš 'χᵛāstan 'ō 'tō 'nē 'gōβam, 'čē apēsūt 'vat 'dānēh 'χᵛāst. 'bē *sačist 'ān zamān *'kaδ-aš 'čē* 'χᵛāst 'hēt, 'nē attōk 'būt 'hēh 'dātan.*

Indian Bundahišn, 8. 6 ff.

'apar duvārastan ⟨i⟩ aβigat 'ō dām.

*'gōβēt 'pat dēn 'ku ganāk mēnōk, 'kaδ-aš akārīh i 'χᵛēš 'ut hāmist 'dēvān 'hač 'mart i ahrov 'dīt, start 'būt; 3000 'sāl 'pat startīh *'sayast. 'andar 'ān startīh kamālakān 'dēvān yut yut drāyīt 'hēnd 'ku 'apar āχēz, 'pit i 'amāh, 'čē 'amāh 'andar 'ān gētēh kārēčār 'kunam, 'ān 'i-š Ōhrmazd 'ut aməšospan-*
5 *dān tangīh 'ut anākīh 'hač-iš 'bavēt. yut yut duškunišnīh i 'χᵛēš 2-kānak ōšmart. 'ut-aš 'nē *rāmīhast 'avē druvand ganāk mēnōk, bīm i 'mart i ahrov rāδ 'sar 'apar kartan 'nē tavānast 'tāk 'kaδ Jēh i druvand mat 'pat bavandakīh ⟨i⟩ 3000 'sāl, *'ut-aš drāyīt 'ō ganāk mēnōk 'ku 'apar āχēz, 'pit i 'amāh, 'čē 'man 'andar 'ān gētēh kārēčār 'kunam 'i-š Ōhrmazd 'ut aməšospandān tangīh*
10 *'ut anākīh hač-iš 'bavēt. 'ut-aš yut yut duškunišnīh i 'χᵛēš 2-kānak ōšmart; 'ut-aš 'nē rāmēnīt *'avē druvand ganāk mēnōk, 'nē χāst 'hač 'ān startīh bīm i 'mart i ahrov rāδ. 'ut 'dit Jēh i druvand drāyīt 'ku 'apar āχēz, 'pit i 'amāh, 'čē 'man 'andar 'ān kārēčār 'ēn čand *bēš 'apar 'mart i ahrov 'ut 'gāv i varzāk 'hilam, 'ku kunišn i 'man rāδ zīvandakīh 'nē apāyēt; 'ut-šān 'χᵛarr 'bē marn-*
15 *ǰēnam; bēšom 'āp, bēšom urvar, bēšom ātaχš i Ōhrmazd, bēšom harvisp dahišn i Ōhrmazd. 'ut-aš 'ān duškunišnīh ōγō⟨n⟩ 'pat 2-kānak ōšmart 'ku ganāk mēnōk 'bē rāmist, 'ut 'hač 'ān startīh frāč ǰast, 'ut sar i Jēh 'apar bōsīt, 'ut 'ēn rīmanīh i daštān 'χᵛānēnd 'pat Jēh paytāk 'būt. drāyīt 'ō Jēh 'ku-t 'čē kāmak, 'tāk-at 'daham. 'ut-aš drāyīt Jēh 'ō ganāk mēnōk 'ku 'mart-*kāmakīh 'tāk 'ō 'man*
20 *'dah. ganāk mēnōk karp dītan d⟨ē⟩sak i vazaγ [karp]. 'ut-aš 'mart i yuvān i 15 'sālak 'ō Jēh nimūt. 'ān Jēh mēnišn ov-iš 'burt.*

NOTES

Greater Bundahišn, 39. 11 ff.

l. 2. *sturtīh : startīh* P.
'sāyast: the ideogram for this word is written *ŠKBHWN-* = *šekibūn* (Nyberg, *Glossar*, p. 163). The meaning is certainly 'lie down', but the Iranian equivalent is uncertain and has been the subject of much discussion. The reading of Ind. is [illegible] = *'sahast* which gives us a clue to the interpretation of our word. *'sahast* means 'seemed' and is entirely unsuitable in the context. We must therefore suppose that Ind. has written *'sahast* instead of a nearly homophonous word. Errors of this sort are not infrequent in Ind., cf. *MNŠ* = *'hač-iš* frequently used for *'PŠ* = *'ut-aš* besides *'hač-iš*, also the ideogram for *'ō* 'to' for *'avē* (pronounced *ōy*) 'he': cases of similar misuse of ideogram could be multiplied. Now *ŠKBHWN-* translates Av. *sāy-* 'lie down' (Bartholomae, AIW., col. 1571). Bartholomae l.c. read *nisāy-* inf. *nisītan* in which he was followed by Junker (FrPhl., p. 84): Nyberg rightly objected to the inf. *nisītan* on the ground that the word has the phonetic complement *-astan*, not *-ītan*: he read *niyastan*. The reading of Ind. here, however, proves that our word must have sounded approximately *sahast*. In view of the fact that it translates Av. *sāy-* and that the Pahlavī translators tend to translate Av. words by their Pahlavī derivatives (whether real or supposed), the reading *sāyastan* seems moderately certain. For *sahast* the expected south-west form would be *sayist* with the usual alternation of *H* and *Y* (representing an older *D*). In this case the two words, in the southern dialect, would be identical in pronunciation. Alternatively one may suppose with Bailey that a form *sah-* existed beside *sāy-*, cf. MP. *zahak*, NP. *zahīdan* beside *zāy-* 'to be born'. For the form in *-astan* we may compare *drāyastan* beside *drāyītan*. The readings of FrPhl. are certainly corrupt: they are [illegible], [illegible], [illegible]. Here the *T* may possibly be used to indicate a pronounced δ, in this case a false 'archaic' writing.

l. 3. *sturtīh : startīh* P.
kamālakān : KM'YLK'NW P.
davīt (*DWYTW*) TD₂: *DWDYT* P.
'pit i P.: *'pit* TD₂.

l. 4. *'kunam* [illegible] P.: [illegible] DH.: [illegible] TD₂.
First *'ut* P.: om. TD₂, DH.
tangīh : tangīhā P.

l. 5. *duškunišnīh : yut kunišnīh* P. *ōšmurt : ōšmārt* P.

l. 6. *ganāk mēnōk*, *'ut*: om. P.
χāst P.: *X'SYNW* TD₂, DH.
sturtīh : *startīh* P.: *STYH* with *LT* above the line DH.

l. 7. *Jēh*: [illegible] TD₂: [illegible] DH.: [illegible] P.
davīt (*DWYTW*) TD₂: *DWYDTW* P.
'apar: om. P.

l. 8. *'amāh*, *'čē* P.: *'apāk* TD₂.
**'apar* (*DMM*) : *DMDM* MSS.

l. 9. *zīvand⟨ak⟩īh*: *zīvandīhā* P.

l. 10. *'bē (BR') : BRY* P.
First *bēšēm* TD_2, DH.: *bēšām* P.
Second *bēšēm* P., DH.: *bēšām* TD_2.

l. 11. *dahišn i* TD_2, P.: *dahišnīh* DH.

l. 12. *sturtīh : startīh* P.
J̌ēh: [illegible] TD_2: [illegible] DH.: [illegible] P.

l. 13. *bōsīt : BWST* P.
rīmanīh : L'MNNYH P.
daštān : dāštān P., DH.
J̌ēh: [illegible] TD_2: [illegible] DH.: [illegible] P.
davīt : variants as in l 7.

l. 14. **J̌ēh-dēv**: [illegible] TD_2, DH: [illegible] P.
'tāk-at : 'tāk P.

l. 15. *ākāsīh : 'K'S'* DH.
'ān: om. P.
J̌ēh-dēv [illegible]: [illegible] P.

l. 16 *'dāt* P., DH.: *'dahēt* TD_2.

l. 17. *dēs*: written *D'S* with the *D* correctly pointed. The word is, of course, identical with MPT. *dys*. The spelling *D'S* (in form identical with *gās*) is remarkable but normal. For the variations in the spelling of this word v. DkM. 746. 13, 14 where we have *D'S* = *dēs*, *DYSYHSTNW* = *dēsīhastan* and *DHŠNYH* = *dēsišnīh*. For *dēsak* meaning also 'form' we have the spellings [illegible] and [illegible], the latter form being the more common. The identity of the two words is proved by DkM. 379. 6, [illegible]*-sōhišnīh* 'contact with forms' as compared with ibid. 380. 9, [illegible]*-sōhišnīh* in the same sense. Further ibid. 257. 22: *'har* [illegible] *'pat-ič 'nām i tōhmak i 'andar-aš*, 'Every form (is called) by the name of the seed that is within it.' In DkM., pp. 207–8 all three forms are found. See further, Bailey, *Zoroastrian Problems*, p. 94.

The reading of *sōhišn* is confirmed by MPT. *swh-* (unpublished, information supplied by Professor Henning). Bailey connects it with Av. *θrav-* in *θraviṯ*: Purs. 23 (Darmesteter, ZA. iii, p. 60) *zarətəm . . . nasuš aōi ava θraviṯ*.—'Dead matter touches an old man.' Bailey, ibid., pp. 97 and 229.
humānāk : hamānāk P.

l. 18. First *J̌ēh-dēv* [illegible]: [illegible] DH: [illegible] P.
Second *J̌ēh-dēv* [illegible].
davīt : DWYYT P.

Third *J̌ēh-dēv*: [illegible] TD_2: [illegible] DH. From *J̌ēh-dēv* to *'ku-š 'pat* is missing in P., the copyist having, apparently, left out a line.

l. 19. *sardārīh :* [illegible] P.

l. 20. *davīt : DWYYT* P.
After *'ku* P. adds *'čē*, and for *'čiš* (*MND' M*) reads *MD'M*.
'gōβam : 'gōβēm P.
apē-sūt P. (*'PYSWTW*): [illegible] TD_2, DH.

l. 21. *'χ^{v}āst : B'YHWNYSTNW* P.
**sačist : SPSTW* TD_2, DH.: [illegible] P.
**'kaδ-aš 'čē* : *'čē 'kaδ-aš* MSS.

l. 22. *'dātan : 'dah* P.

TRANSLATION

Greater Bundahišn 39. 11 ff.

Concerning the onslaught of the Aggressor against creation.

It is said in the Religion that when the Destructive Spirit saw that he himself and the demons were powerless on account of the Blessed Man, he was laid low. For three thousand years he lay stricken. And when he was thus laid low, the demons with monstrous heads cried out one by one (saying), 'Arise, O our father, for we would join the battle from which Ohrmazd and the Amahraspands will suffer straitness and misery'; and one by one they minutely related their own evil deeds. But the accursed Destructive Spirit was not comforted, nor did he arise from his fallen estate for fear of the Blessed Man; till the accursed Whore came after the three thousand years had run their course, and she cried out (saying), 'Arise, O our father, for in that battle I shall let loose so much affliction on the Blessed Man and the toiling Bull that, because of my deeds, they will not be fit to live. I shall take away their dignity (*χ^{v}arr*); I shall afflict the water, I shall afflict the earth, I shall afflict the fire, I shall afflict the plants, I shall afflict all the creation which Ohrmazd has created.' And she related her evil deeds so minutely that the Destructive Spirit was comforted and leapt from his fallen state and kissed the head of the Whore. That pollution which they call menstruation appeared on the Whore. And the Destructive Spirit cried out to the demon Whore, 'Whatsoever is thy desire, do thou ask, that I may give it thee.' Then Ohrmazd in his omniscient wisdom knew that at that time the Destructive Spirit could give whatever the demon Whore asked and that there would be great profit to him thereby. The appearance of the body of the Destructive Spirit was in the form of a frog. And he (Ohrmazd?) showed one like unto a young man of fifteen years of age to the demon Whore; and the demon Whore fastened her thoughts on him. And the demon Whore cried out to the Destructive Spirit (saying), 'Give me desire for man that I may seat him in the house as my lord.' And the Destructive Spirit cried unto her (saying), 'I do not bid thee ask anything, for thou knowest (only) to ask for what is profitless and bad.' But the time had passed when he had not been able to give what she asked.

Indian Bundahišn 8. 6 ff.

Concerning the onslaught of the Aggressor against creation.

It is said in the Religion that when the Destructive Spirit saw that he himself and the demons were powerless on account of the Blessed Man, he was laid low. For three thousand years he lay stricken. And when he was thus laid low, the demons with monstrous heads cried out one by one (saying), 'Arise, O our father, for we would join battle in the material world that Ohrmazd and the Amahraspands may suffer straitness and misery thereby.' One by one they minutely related their own evil deeds. But the accursed Destructive Spirit was not comforted, and for fear of the Blessed Man he could not raise his head; till the accursed Whore came after the three thousand years had run their course; and she cried out to the Destructive Spirit (saying), 'Arise, O our father, for I would join battle in the material world that Ohrmazd and the Amahraspands may suffer straitness and misery thereby.' And one by one (the demons) minutely related their own evil deeds: but the accursed Destructive Spirit was not comforted, nor did he rise from his fallen state for fear of the Blessed Man. Then a second time did the accursed Whore cry out (saying), 'Arise, O our father, for in that battle I shall let loose so much affliction on the Blessed Man and the toiling Bull that, because of my deeds, they will not be fit to live: and I shall destroy their dignity ($\chi^v arr$): I shall afflict the water; I shall afflict the plants; I shall afflict the fire of Ohrmazd; I shall afflict all the creation of Ohrmazd.' And she related her evil deeds so minutely that the Destructive Spirit was comforted and leapt forth from his fallen state and kissed the head of the Whore; and the pollution which they call menstruation appeared on the Whore. He cried out to the Whore (saying), 'What is thy desire that I may grant it thee?' And the Whore cried out to the Destructive Spirit (saying) 'Give me the desire for man.' The appearance of the body of the Destructive Spirit was in the form of a frog. And he showed the Whore a young man of fifteen years of age. The Whore fastened her thoughts on him.

Z 7. The following text is taken from the *Pahlavī Rivāyat* accompanying the *Dātastān i dēnīk* and will be found in pp. 127–37 in the edition of Dhabhar, Bombay, 1913. The first four sections of our text have been edited by Tavadia, *Studia Indo-iranica, Ehrengabe für Wilhelm Geiger*, Leipzig, 1931, pp. 239–40. We have omitted §§ 16–21 from our text as they are a fragment from the life of Zoroaster interpolated from another source. As a full

apparatus is supplied in Dhabhar's edition, it has not been thought necessary to reproduce it here.

(1) *'ēt 'ku āsmān čēγōn 'hač 'čē kart ēstēt.*

(2) *aβzār būt čēγōn χ^v^araγ i ātaχš i 'pat rōšnīh 'pāk; 'hač 'ān i asar rōšnīh 'bē brēhēnīt;* (3) *'ut-aš hamāk dām dahišn 'hač 'ān 'bē kart: 'ut 'kaδ-aš 'bē kart būt, aš 'andar 'ō tan burt, 'ut-aš 3000 'sāl 'andar tan dāšt, 'ut-aš hamē aβzāyīt, 'ut-aš 'vēh hamē kart, 'ut-aš 'pas ēvak ēvak 'hač tan ⟨i⟩ 'χ^v^ēš hamē brēhēnīt.* (4) *'ut-aš nazdist āsmān 'hač 'sar 'bē brēhēnīt, 'ut-aš gōhr 'hač kēn ⟨i⟩ spēt. 'ut-aš pahnāδ 'ut bālāδ rāst. 'ut-aš zahyā⟨δ⟩ i parkān 'ān and 'hast čand pahnāδ i tuhīkīh. 'ut-aš vīnārišn 'pat 'nar i ahrov dahmān āf⟨r⟩īn. 'ut-aš dāštārīh ⟨i⟩ gētēh 'nēst. Ōhrmazd 'apāk dām 'ut dahišn 'andar *'nišast.*

(5) *'ut-aš zamīk 'hač 'pāδ 'bē brēhēnīt; 'ut-aš vīnārišn 'hač kōf. [Miθr χ^v^atāy, nēvak dahmān āfrīn, *Rašn i rāst [i], 'ut *rat i ahrāyīh 'pat nēvakīh 'apar aržānīk mēnōk χ^v^āstak [i] 'pat ahrov-dāt 'bē 'dahēnd.] 'ut-aš gōhr *'andar 'bē nikand. 'ut-aš kōfīhā 'hač 'ān gōhr 'bē rōδēnīt; 1700 'sāl hačaδar 'ut hačapar 'har 2 hamē rust, 'ut 'pas hačaδar 'bē ēstāt, hačapar 800 'sāl 'dit hamē rust 'tāk 'bē 'ō āsmān. 'ut-aš hačaδar 'ut hačapar girtak pēr⟨ā⟩mōn 'χ^v^arr 'āyēt. 'ut-aš humānāk ētōn čēγōn χāyak-ē 'kē-š murvēčak 'andar. 'ut-aš dāštārīh i gētēh 'nēst.* (6) *ētōn čēγōn-aš kōf 'bē rōδēnīt 'tāk 'ēn patmānak i 'hast, *aš zamīk 'pat nēmak i āsmān 'pat star pāδak frāč 'dāt. hač-iš paitištān frapad 'bē brēhēnīt. 'kaδ Ahriman 'andar duvārast, 'aδak-aš frōt *āhaχt: 'pat tan i pasēn 'apāč *ō star pāδak 'šavēt.* [(7) *Harburz zahyā⟨δ⟩ čand pahnāδ i zamīk: pēr⟨ā⟩mō⟨n⟩ Harburz parkān. 'ut-aš pahnāδ i *Harburz and čand* zamīk 'ut star pāδak, nēmak i āsmān. 'hač star pāδak 'tāk māh pāδak 34000 frasang mar.* [*vēš*] *'hač māh pāδak 'tāk 'ō χ^v^aršēt pāδak *34000 frasang. 'hač χ^v^aršēt 'tāk 'ō āsmān *34000 frasang. 'hač star pāδak 'tāk 'ō 'ētar *34000 frasang, 'ut 'hač 'ēn gyāk 'tāk 'ō āsmān i hačaδar 11000 frasang.* (8) *āsmān gōhr kēn: spēt rōšn; 'ut-aš rōšnīh 'hač 'ān i χ^v^aršēt.* (9) *'pas 'hač 'ān i 'kaδ druž 'ō dām duvārist, 'bē Zartuχšt 'hač gētēhān 'kas-ič 'nē 'dīt. haft kišvar *nendar āsmān. Harburz kōf[īh] 2244 'hast.*

(10) *zrēh i Frāχ^v^kart 3 ēvak i 'ēn zamīk.*] (11) *'ut-aš 'āp 'hač ars 'bē brēhēnīt, 'hast 'i-š 'andar 'ō zamīk gumēχt, 'ut 'hast 'i-š 'apar 'bē *ēstēnīt, 'ut 'hast ⟨'i-š 'andar⟩ andarvāy 'bē *ēstēnīt: 'ut hamāk 'pat ravišn 'ēstāt.* (12) *'har 'ān 'kē-š zōhr vēš 'ut-aš *hiχrīh kam, 'pat 3 'sāl; 'ān 'kē-š 'har 2 rāst, 'pat 6 'sāl; 'ān 'kē-š *hiχrīh vēš 'ut-aš zōhr kam, 'pat 9 'sāl 'apāč 'ō zrēh i Frāχ^v^kart 'rasēt.*

(13) *'ut-aš urvar 'hač mōδ 'bē brēhēnīt, 'ut nazdist ē bun-ē vitast, 2 angust 'pat bālāδ būt; 'ut-aš hamāk sarδak urvarān 'andar būt, 'bē ē sarδak. 'ut-aš 'pat Ērānvēž frāč dāt.* (14) *'pas 'hast murvān, 'hast i 'pat 'āp, 'ut 'hast i*

*'martōmān gyāk gyāk 'bē burt *'ō vēšak-ič ⟨'ut⟩ 'andar zrēh. 'ut Hōm i spēt 'ut apārīk urvar i 'andar gēhān 'hač 'ān 'bē 'būt. 'ut-aš *āsānīh 'hač 'āp 'ut zōhr 'ut *zargōn i 'pāk. 'ut-aš dušχ^{v}ārīh 'hač 'ān i 'kaδ adātastānīhā 'bē 'brīnēnd ayāp 'bē 'škēnēnd. 'ān sarδak 'i-š 'pas 'dāt, 50 sarδak 'būt.*

*(15) 'ut-aš 'gāv *hač 'dast ⟨i⟩ dašn 'bē brēhēnīt; 'ut-aš 'andar Ērānvēž frāč 'dāt. 'ut-aš 3 *nay *'pat bālāδ *'ut pahnāδ būt. 'ut 'kaδ-aš Ahriman 'apar mat, 'pat gyāk 'bē 'murt. 'ut-aš šusr 'pat gyāk 'bē 'ō zamīk mat. hamāk sarδak i gōspandān ⟨i⟩ Ōhrmazd 'hač 'ān šusr 'bē kart. 'ut-aš nazdist 'hač 'har sarδak-ē ēvak 'nar 'ut ēvak 'mātak 'bē kart, 'ut 'pas patvand 'hač 'avēšān 'bē 'raft. 'ut-šān 'χ^{v}ašīh 'ut āsānīh 'hač 'āp 'ut vāstar *pāyišn, nēvak zimastān *'ut hāmēn *i 'pāk. 'ut-šān dušχ^{v}ārīh 'hač 'ān 'kaδ-šān adātīhā 'bē kušēnd, 'ut-šān kār adātīhā framāyēnd, 'ut-šān 'āp 'ut vāstar 'nē 'dahēnd, 'ut-šān pāyišn . . . 'ut-aš gurs⟨nak⟩īh 'ut tišnakīh ētōn mat 'i-š ōž zō(h)r 'ut nērōk 'ut vēnišn 'ut āšnavišn 'i-š 'bē 'šut.*

* * * *

*(22) gōspand 262 sarδak 'hast, 'ut 'ān[i] 5 aδvēnak. (23) aδvēnak-ē 'ān 'kē-š sumb 2-kānak čēγōn 'gāv, (24) aδvēnak-ē 'kē-š sumb girt čēγōn asp, (25) aδvēnak-ē 'ān i 'kē 'pāδ čēγōn 'ān i 'uštur; (26) aδvēnak murv, aδvēnak āpīk 'ut māhīk. 'bē gōspand-ē aδvēnak 'hač apistāk čāšt. (27) 'sag 'ut sārīgar, varāγ ⟨i⟩ siyāh 'ut dālman 'ut 'tāk apārīk *'nē apāyēt 'χ^{v}artan, 'sag 'ēt rāδ 'čē šusr i Gayō(k)mart 'čiš 'andar 'hast, 'ut sārīgar [i] 'ut varāγ ⟨i⟩ siyāh 'ut dālman tan hamāk *hiχrīh 'ut 'pat nasāy 'χ^{v}artan 'dāt 'ēstēnd.*

*(28) 'ut-aš ātaχš 'hač vārom 'bē brēhēnīt. 'ut-aš brēh 'hač 'ān asar rōšnīh brēhēnīt. (29) 'ut-aš urvar 'bē 'dāt, 'ut-aš ātaχš 'andar 'bē 'dāt. 'ut-aš āfrīn ov-iš kart, 'ku 'kē 'šmāk 'nē 'hēt ātaχš-kartār 'ku ātaχš hač-iš 'nē šāyēt 'vēχt, 'ān 'šmāk 'hēt ātur-sōk, 'ku 'kaδ-aš 'apar 'nihēnd, ē frāč 'gīrāt. (30) 'kaδ-aš tan 'bē 'ō gētēh kāmist 'dāt, aš garzišn kart 'ku 'bē ⟨'ō⟩ gētēh 'nē 'šavam, 'čē-m anākīh 'vas pat-iš 'kunēnd. (31) 'pas Ōhrmazd ātur gušnasp 'pat Āturpāt⟨ak⟩ān 'pat varhrānīh 'bē 'nišāst. (32) 'ut-aš guft 'ku 'martōm *kār i* yazišn 'ō ātaχš kat⟨ak⟩īk pātaχšāyōmand framūt: 'kaδ-šān ē *yazišn framūt 'hāt, ⟨ēsm⟩ 'bē 'ō ātaχš varhrān 'barēnd, 'ut-at [i] arg 'bē 'kunēnd. (33) 'ut 'pas 'pat 'āmatan i 'ō gētēh 'andar ēstāt, 'ut ham-dātastān 'būt. (34) 'ut Ōhrmazd 'pat pātdahišn [i] hamāk ātaχš varhrān 'pat ahrāyīh paytākēnīt. (35) 'ut-aš ātur i farnbay 'pat 'ān pātdahišn *i 'kaδ-aš kārēčār i 'apāk Dahāk kart, aš 'pat vahrāmīh 'pat X^{v}ārazm 'bē 'nišāst; 'ut ātur burzēn-miθr 'pat 'ān pātdahišn i 'kaδ-aš Vištāsp 'bē 'ō dēn hāχt, ⟨'pat⟩ vahrāmīh 'pat puštān i Vištāspān 'bē *'nišāst.*

(36) 'ut-aš 'martōm 'hač 'ān 'gil 'kē-š Gayō(k)mart hač-iš kart, 'pat šusr aδvēnak 'andar 'ō Spandarmat 'hišt: 'ut Gayō(k)mart 'hač Spandarmat 'bē

*brēhēnīt 'ut zāt. čēγōn *Mahryā 'ut *Mahryānē rust 'hēnd, 3000 'sāl 'nē 'ravēnīt. 'kaδ Ahriman 'andar duvārast, 30 'sāl būt 'tāk hamē 'raft. 'ut-aš Fravartīn 'māh 'rōč ⟨i⟩ Ōhrmazd 'bē 'ōžat. šusr i Gayō(k)mart 'bē 'ō zamīk mat, 40 'sāl 'pat šusrīh 'andar zamīk ēstāt. (37) 'pas *Mahryā 'ut *Mahryānē 'hač zamīk ⟨'pat⟩ rēβās karp 'bē rust 'hēnd, ē 'ku ētōn čēγōn rēβās 'kaδ 'apar 'āyēt, aš varg 'pat tan frāč ēstāt. 'avēšān-ič dast 'pat gōš 'apāč ēstāt. Rōšn guft 'ku 9 'māh rēβās karp būt 'hēnd. (38) 'pas 'bē 'ō 'martōm-karpīh vašt 'hēnd. 'hač 'avēšān 6 'pus, 6 'duχt 'bē 'zāt 'hēnd; 'ut būt i zīvast, 'ut būt i murt 'hēnd. 'ut 'pas hamāk 'martōm 'hač 'avēšān 'bē būt 'hēnd.*

NOTES

§ 2. *'pāk*: Dhabhar prints *'i-š* in his text, but the MSS. MRI and J read *'pāk*. Both make adequate sense.

§ 4. *kēn*: *KYNW*, so here and in § 8. The substance of the sky is generally considered to be of *ayōχšust*. Our present word was interpreted by Bailey as **āpakēnak* 'crystal' (*Zoroastrian Problems*, p. 133). However, as the word appears twice in our passage in the form *kēn*, it would seem possible to take it as an abbreviated form of *āpakēnak*, cf. NP. *gīneh* 'crystal'. This is surprising in that *-kēn*, *-kēnak* must certainly be regarded as suffixes, cf. OP. *kāsakaina-* 'made of glass' from *kāsa-ka-* 'glass' (Kent, *Old Persian*, s.v.), cf. Skt. *kāca-*. Probably we are to see this word in the mysterious of GrBd. 36. 5 (text Z 2, l. 70 and note).

parkān: v. Bailey, JRAS. 1934, p. 517.

§ 5. **Rašn i rāst*: text has *rāt i rāst*. *rāst* is, however, the stock epithet of Rašn and corresponds to the Av. *razišta-*. For *rat i ahrāyīh* the text has *rāt i ahrāyīh*. There can be little doubt that Srōš is meant: his stock epithet is *ahrāy* (Av. *ašya-*) and in the Iranian Manichaean texts he appears always as *srwšhr'y* = *Srōš-ahrāy*. Moreover, the trio Mihr, Srōš, and Rašn are so intimately connected that they even appear in a Mandaean text (Lidzbarski, *Ginzā*, p. 284, n. 4) where they are identified with the Mandaean Hibil, Šitil, and Anōš. See also Part I, pp. 102–3.

*'*andar*: MSS. have , *'χ^{v}arr*, which can hardly be right. I would, therefore, emend to *'andar*. The passage obviously refers to the insertion of the metals into the earth told in GrBd. 20. 2–4 (text Z 1, ll. 217–8). Another possibility would be *sēm* 'silver', but the spelling in Phl. is usually *'SYM*.

nikand: for the root *kan-* v. Bailey, JRAS. 1934, p. 515; cf. text Z 1, l. 214 note. MPT. has *hmngnd*, Andreas–Henning, MirMan. i, p. 10: *'wš pd wyspzng z'z 'wd mzn 'y χwyš gryw hmngnd*.—'And she filled it with all manner of . . . and Mazans of her own self.'

§ 6. *paitištān frapad*: transcriptions of Av. *paitištāna-* and *frapad-*.

**āhaχt*: text *W'ŠTW* (*vāšt* or *vahišt*), but cf. Zs. 1. 32 (text Z 4): *bun i āsmān 'pat star-pāδak dāšt; 'hač 'ōδ frōt 'ō tuhīkīh āhaχt*. So GrBd. 41. 14: *āsmān 'pat star pāδak 'ēstāt; frōt 'ō tuhīkīh āhaχt*.—'The sky was in the station of the stars; it was dragged down into the Void.'

*'*ō star pāδak*: text has *'ut star pāδak*.

§ 7. **Harburz and čand**: text has *and čand Harburz*.
**34000*: text has *1000, 4000* in all cases.

§ 8. *kēn*: v. § 4, note.

§ 9. **nendar*: text has [illegible]. The meaning required seems to be 'within'. I would therefore read *nendar* and compare *Psalter nyndly*, MPT. *nyndr* 'within' (Henning, BSOS. ix, p. 86)<**ni-antar* as Soghd. *čntr*<**hača-antar-* (v. Barr, *Psalter*, p. 51).

§ 13. *vitast*: written *WTYSTW* = Av. *vitasti-* 'span'.

§ 14. **'ō vēšak-ič 'ut : 'ut vēšak-ič* text.
**āsānīh*: written *'S'NYY*. That *āsānīh* is certainly right is proved by the parallel § 15, *'ut-šān 'χᵛašīh 'ut āsānīh 'hač 'āp*, &c.

**zargōn*: text has [illegible]: the emendation to *zargōn* is therefore very slight. On this word v. text Z 1, l. 238, note.

§ 15. *3 *nāy *'pat : 5 'bē*, text.
**pāyišn*: [illegible] text, and in the second place [illegible] which suggests *paχsišn* 'ripening', but *pāyišn* alone seems suitable to the context.
**'ut hāmēn* i 'pāk : hāmēn 'tāk 'pāk*, text.
After the second *pāyišn* there appears to be a *lacuna*. The text, as it stands, is untranslatable.

§ 27. *sārīgar*: that is *sār i gar* 'the starling (NP. *sār*) of the mountain': cf. Tavadia, ŠnŠ., p. 32, no. 5, 2–3.
dālman: according to Bailey (*Zoroastrian Problems*, p. 230)<OP. **darnu-mani-* = Av. *zarənu-manay-* an epithet of the bird *kahrkāsa-*, therefore 'the golden-necked vulture'. This interpretation is borne out by GrBd. 155. 9 where *karkās* is identified with *dālman*.—*karkās ⟨i⟩ zarmān-mēnišnīh, 'hast i dālman, nasāy χᵛarišnīh rāδ 'dāt*.—'The vulture whose thoughts are on old age, that is the *dālman*, was created for the consumption of corpses.'

§ 28. *vārom*: = Av. *vārəma*, v. Bailey, JRAS. 1934, p. 511.

§ 32. **kār i* : K'L'* (i.e. *'vāng*), text.
**yazišn : pašn*, text. For the latter cf. text Z 1, l. 56, note. The meaning 'treaty' or the like, however, is not suitable here. In the Phl. script the difference between *pašn* and *yazišn* is minute.

§ 35. *hāχt*: past part. to *hāč-*. Not *āhaχt*, since *hāχtan* is the technical term for 'convert'; v. BSOS. ix, p. 582.

TRANSLATION

(1) Concerning the manner in which and (the substance) from which the sky was made.

(2) There was an implement like a flame of fire, pure in light; it was fashioned from the Endless Light; (3) and from it all creation was made: and after it had been made, it was put into a body; and for three thousand

years it was kept within the body, and it grew continually, and it was made better. Then it fashioned (things) one by one from its body.

(4) First the sky was fashioned from its head; and its substance was of white crystal: and its breadth and height were equal: and the depth of its surrounding wall is as great as the breadth of the Void. And it is ruled by the Blessed Man, the Praise of the Wise. And it has no material support. Ohrmazd settled within it with his creation.

(5) And the earth was fashioned from its feet; and it is ruled by the mountains. [Mihr, the Lord, the goodly Praise of the Wise, Rašn, the Just, and the Judge of Righteousness give spiritual (unseen, *mēnōk*) riches in alms to those who are worthy of good things.] And minerals were inserted into it. And from those minerals the mountains were made to grow. For one thousand and seven hundred years they grew both above and beneath: then beneath they ceased (to grow), and for another eight hundred years they grew above till (they reached) the sky. And above and beneath the χᵛarr circles around. And it was like an egg with an unhatched bird inside it. And it has no material support. (6) As the mountains were made to grow till (they reached) this measure that (now) exists, the earth was created half way up the sky in the station of the stars. It was fashioned from its (sc. the implement's) legs and forefeet. When Ahriman rushed in, he dragged it down: at the Final Body it returns to the station of the stars. [(7) The depth of Harburz is as much as the breadth of the earth: Harburz is an enclosing wall around it. And the breadth of Harburz is as much as the earth and the station of the stars, one half of the sky. From the station of the stars to the station of the Moon is a distance of thirty-four thousand parasangs. From the station of the Moon to the station of the Sun it is thirty-four thousand parasangs. From the Sun to the sky it is thirty-four thousand parasangs. From the station of the stars to this place it is thirty-four thousand parasangs. From this place to the sky beneath it is eleven thousand parasangs. (8) The substance of the sky is white crystal —bright; and its light is from the Sun. (9) After the Lie had rushed into creation, no one of material creatures could be seen except Zoroaster (*sic*). The seven climes are within the sky. The mountains of Harburz are two thousand, two hundred and forty-four in number.

(10) The sea of Frāχᵛkart is one third of this earth.] (11) And water was fashioned from its (sc. the implement's) tears: some was mingled with the earth, and some was established above, and some was established in the atmosphere: and all was set in motion. (12) Whatever has a greater part of pure water and a lesser of filth, returns to the sea of Frāχᵛkart in three years; whatever has them in equal proportions, returns in six years:

whatever has a greater part of filth and a lesser of pure water, returns in nine years.

(13) And the plants were fashioned from its hair; and the first stem was one span, two fingers in height. And all species of plants were within it except one species. And it was created in Ērānvēž. (14) And they (the plants) were carried to divers places either by the birds, or by means of the water or by men, to the forests and into the sea. The white Hōm and the other plants which are in the world, sprang from it. And it derives comfort from the water and the waters of libation and pure verdure: and it is discomforted when it is injudiciously cut or broken. The species that was next created (gave rise to) fifty species.

(15) And the Bull was fashioned from its right hand; and it was created in Ērānvēž. And it was three cubits in height and breadth. And when Ahriman assailed it, it died at once; and immediately its seed fell to the earth. All species of the cattle of Ohrmazd were made from that seed. And first one male and one female were made of each species, and then offspring went out from them. And they derive pleasure and comfort from the water and the protection of the pasture lands, from a kindly winter and a pure summer. And they are discomforted when they are unjustly slaughtered or when they are set unjust tasks, or when they are not given water and pasturage, or when protection ⟨is withheld from them (?)⟩, or when hunger and thirst assail them so (violently) that they lose strength, might and power, sight and hearing.

* * * *

(22) There are two hundred and sixty-two species of livestock, and they are of five kinds. (23) One kind is that which has a cloven hoof, such as the ox; (24) one kind is that which has a round hoof, such as the horse; (25) one kind is that which has feet like a camel; (26) one kind is birds; one kind is amphibians and fish. The kinds of livestock are taught in the Avesta. (27) The dog and buzzard, the black crow and vulture and others must not be eaten—the dog for this reason that there is something of the seed of Gayōmart in it. The bodies of the buzzard, black crow, and vulture are full of filth, and they were created to eat dead matter.

(28) And fire was fashioned from its mind; and its brilliance was fashioned from the Endless Light. (29) And the plants were created, and fire was inserted into them. And he (Ohrmazd?) blessed them (saying), 'You who do not make fires—that is fire must not be kindled from them—you are (nevertheless) increasers of fire—that is when one puts (plants) on it, it takes them.' (30) When he wished to create its body on earth, it

complained (saying), 'I will not go to the earth, for they will do me much harm.' (31) Then Ohrmazd victoriously established the Gušnasp fire in Atropatene. (32) And he said, 'Men have been commanded to worship the fire as the lord of the house: since they were commanded to perform this sacrifice, they will bring fuel to the Varhrām fire, and they will spare no effort for thee.' (33) Then it agreed to go to the earth and consented. (34) And in recompense Ohrmazd manifested all fires as victorious in righteousness. (35) And the recompense of the Farnbaγ fire was that when he did battle with Dahāk, he was established victoriously in Chorasmia; and the recompense of the Burzēn-mihr fire was that when Vištāsp was converted to the Religion, it was victoriously established on the ridges of Vištāsp.

(36) From the clay from which Gayōmart was made (he made) man emitting him in the form of seed into Spandarmat: and Gayōmart was fashioned from Spandarmat and was born. When Mašyē and Mašyānē grew up, (he had existed) for three thousand years (and) had not passed away. When Ahriman rushed in, it was thirty years before he passed away. And in the month of Fravartīn on the day of Ohrmazd he was slain. The seed of Gayōmart fell to the earth, and for forty years it remained in the earth in the form of seed. (37) Then Mašyē and Mašyānē grew from the earth in the form of a rhubarb—that is to say that just as the rhubarb grows up and has leaves on its stem, so did they too stand with their hands on their ears. Rōšn has said that for nine months they were in the form of a rhubarb. (38) Then they were turned into human shape. From them six sons and six daughters were born; some lived and some died. And then all men sprang from them.

Z 8. The eighth chapter of the *Mēnōk i Xrat* (Anklesaria, pp. 43–47; Sanjana, pp. 21–23; Pāzand, West, pp. 16–18). Transliterated text and translation by Nyberg, CCM. 1929, pp. 198–201.

(1) *pursīt dānāk 'ō mēnōk i χrat 'ku Ōhrmazd 'ēn dām 'ut dahišn čēγōn 'ut 'pat 'čē aδvēnak 'dāt.* (2) *'ut-aš amahraspandān 'ut mēnōk i χrat čēγōn 'ut 'pat 'čē aδvēnak tāšīt 'ut 'dāt.* (3) *'ut Ahriman i druvand 'dēvān 'ut družān ('ut apārīk-ič višūtakān) čēγōn višūt 'hēnd?* (4) *('ut 'har nēvakīh 'ut 'vattarīh 'ō 'martōmān 'ut apārīk-ič dāmān čēγōn 'rasēt?)* (5) *'ut 'čiš i 'baχt 'ēstēt vartēnītan šāyēt ayāp 'nē?*

(6) *mēnōk i χrat passaχᵛ kart 'ku dātār Ōhrmazd 'ēn dām 'ut dahišn 'ut amahraspandān 'ut mēnōk i χrat 'hač 'ān i 'χᵛēš rōšnīh 'ut 'pat āfrīn i Zurvān i akanārak brēhēnīt.* (7) *'ēt rāδ 'čē Zurvān i akanārak azarmān 'ut amarg 'ut adart 'ut asōhišn 'ut *apōhišn 'ut apityārak, 'ut 'tāk hamē 'ut hamē ravišnīh hēč 'kas 'bē 'statan 'ut 'hač χᵛēškārīh apātaχšāy kartan 'nē tavān.*

(8) *'ut Ahriman i druvand 'dēvān 'ut družān 'ut apārīk-ič *višūtakān 'hač kūnmarz i 'χᵛēš višūt.* (9) *'ut-aš 9000 zimastān 'pat zamān i akanārak 'apāk Ōhrmazd patmān 'kart, 'ut 'tāk bavandak 'bē 'būtan, hēč 'kas vartēnītan 'ut yuttar kartan 'nē tavān.* (10) *'ut 'kaδ 9000 'sāl bavandak 'būt, Ahriman 'bē akārīhēt; 'ut Srōš-ahrāy Ēšm 'bē 'zanēt, 'ut Miθr 'ut Zurvān i akanārak 'ut mēnōk i 'dātastān 'kē 'pat hēč 'kas 'nē *družēnd 'ut baχt 'ut *bayō-baχt hamōyēn dām 'ut dahišn i Ahriman, 'ut 'pat aβdomīh Āz-ič 'dēv 'bē 'zanēnd:* (11) *'ut hamāk dām 'ut dahišn i Ōhrmazd apityārak ētōn 'apāč 'bavēt čēyōn 'ān [i] 'i-š 'pat fratomīh brēhēnīt 'ut 'dāt.*

(12) *'har nēvakīh 'ut *'vattarīh (yuttarīh* MSS.) *i 'ō martōmān 'ut apārīkič dāmān 'rasēt 'pat 7-ān 'ut 12-ān 'rasēt.* (13) *'ut 'ān 12 aχtar čēyōn 'pat dēn 12 spāhpat i 'hač kustak i Ōhrmazd (guft 'ēstēt). 'ut ān 7 apāχtar 7 spāhpat i 'hač kustak i Ahriman guft 'ēstēt.* (14) *'ut harvist dām 'ut dahišn 'avē 7 apāχtarān tarvēnand 'ut 'ō margīh 'ut 'har anākīh aβspārēnd, čēyōn 'avēšān 12 aχtar 'ut 7 apāχtar brēhēnāk 'ut rāδēnāk i gēhān 'hēnd.*

(15) *Ōhrmazd nēvakīh kāmak 'ut hakarč anākīh 'nē 'patīrēt 'ut 'nē 'sahēt. 'ut Ahriman anākīh kāmak 'ut 'čiš-ič nēvakīh 'nē mēnēt 'ut 'nē 'patīrēt.* (16) *Ōhrmazd ⟨'hast i⟩ 'kaδ-aš 'kāmēt, 'pat dām i Ahriman, 'ut Ahriman-ič 'hast i 'kaδ-aš ('kāmēt), 'pat dām i Ōhrmazd vartēnītan tavān; 'bē ētōn tavān vartēnītan 'ku 'pat fražām-kārīh Ōhrmazd ziyān 'nē 'bavēt; 'čē fražām-pērōžīh Ōhrmazd 'χᵛēš.* (17) *'čē paytāk 'ku Ōhrmazd Yam 'ut Frētōn 'ut Kayōs ahōš 'dāt 'hēnd, 'ut Ahriman ētōn vartēnīt čēyōn āšnāk.* (18) *'ut Ahriman Bēvarāsp 'ut Frāsyāk 'ut Alaksandar ētōn 'sahast 'ku anōšak 'hēnd; 'ut Ōhrmazd 'ō mas-sūtīh ētōn vartēnīt čēyōn 'ān i paytāk.*

TRANSLATION

(1) The wise man asked the Spirit of Wisdom (saying), 'How and in what manner did Ohrmazd create this creation? (2) And how and in what manner did he fashion and create the Amahraspands and the Spirit of Wisdom? (3) How did the accursed Ahriman give birth to the demons and lies and other abortions? (4) And how do all good and bad things come to mankind and other creatures? (5) And can what is destined be changed or not?'

(6) The Spirit of Wisdom made answer (and said), 'The Creator Ohrmazd fashioned this creation and the Amahraspands and the Spirit of Wisdom from his own light with the blessing of the Infinite Zurvān: (7) for the Infinite Zurvān is unageing, undying, without pain, uncorrupting and undecaying, free from aggression, and for ever and ever no one can violate him nor deprive him of his sovereignty in his proper sphere.

(8) And the accursed Ahriman gave birth to the demons and lies and the other abortions by committing sodomy on his own person. (9) And for nine thousand years he made a treaty with Ohrmazd through infinite Time and till it is completed no one can change it or make it different. (10) And when nine thousand years have fully elapsed, Ahriman will be made powerless; and Srōš the Blessed will smite Ēšm (Wrath); and Mihr, the Infinite Zurvān and the Genius of the Law (justice or order) who lie to no one, and Fate and the divine Fate will smite all the creation of Ahriman, and in the end the demon Āz also: (11) and all the creation of Ohrmazd will again be free from aggression as it was fashioned and created in the beginning.

(12) All welfare and adversity that come to man and other creatures come through the Seven and the Twelve. (13) The twelve Signs of the Zodiac, as the Religion says, are the twelve commanders on the side of Ohrmazd; and the seven planets are said to be the seven commanders on the side of Ahriman. (14) And the seven planets oppress all creation and deliver it over to death and all manner of evil: for the twelve Signs of the Zodiac and the seven planets rule the fate of the world and direct it.

(15) Ohrmazd desires welfare and is never susceptible to evil, nor does it beseem him. And Ahriman desires evil and never thinks of anything good nor is he susceptible to it. (16) Sometimes, when he wills, Ohrmazd can change the creation of Ahriman; and sometimes, when he wills, Ahriman can change the creation of Ohrmazd; but he can only change it in such wise that in the end Ohrmazd suffers no loss; for the final victory belongs to Ohrmazd. (17) For it is revealed that Ohrmazd created Yam and Frētōn and Kayōs immortal but Ahriman changed this in the manner that is known. And to Ahriman it seemed that Bēvarāsp (Dahāk) and Frāsyāk and Alexander were immortal: and Ohrmazd changed this for his greater profit as it is revealed.

Z 9. From the *Dēnkart* (Madan, p. 347, ll. 1–22; Sanjana, viii, p. 385). An annotated edition of this text has appeared in BSOS. ix, pp. 876, 885–6, 898.

'apar 'χᵛarr āβurāk, tōhmak, 'ut dārāk-χēm, 'ut baχtār i 'ō gētēhīk tōhmak, 'ut baχšišn-framān, parvarāk 'ut 'pāyāk i 'pat tōhmak 'ut 'andar tōhmak tan; 'ut-aš kār 'ut 'apāč patiyruftār 'ut 'apāč patvastār i 'ō χᵛēšāvand,—'hač nikēž i vēh-dēn.

*'ēt 'χᵛarr āβurāk dātār Ōhrmazd. tōhmak 'kē hač-iš *vičārīhēt 'ān i anayr rōšnīh. 'ut-aš dārāk-*χēm mēnōkīk ātur 'ut 'āp 'ut gil mēnōk, 'ut gētēh ātur 'āp 'ut gil gētēh. 'ut baχtār i 'ō gētēhīk tōhmak 'hač [dāt] dātār framān*

mēnōkān yazdān 'hēnd. baχšišn-framān i 'ō tōhmak, 'andar tōhmak 'ō tan mat, Zamān i 'ān i kār 'pat 'ān 'χ^{v}arr 'andar 'ān tōhmak 'pat 'ān tan rāδēnītan apāyišnīk. 'ut parvarāk 'ut 'pāyāk i 'χ^{v}arr 'apar tōhmak 'ut tan i 'andar ⟨tōhmak⟩ χrat pēšōpāy 'ut rātīh 'ut rāstīh 'ut spāsdārīh 'ut χ^{v}arsandīh 'ut tuχšākīh i 'pat χ^{v}ēškārīh. 'ut-aš kār bōžākīh 'ut bōžēnākīh 'ut buržākīh 'ut buržēnākīh i 'χ^{v}arrōmand 'pat 'χ^{v}arr ⟨i⟩ 'χ^{v}ēš 'ut χ^{v}ēšīk, čand-aš 'χ^{v}arr sahmān. 'ut 'apāč patiγruftār[īh], kart kār 'ut hanžaftak kārēkar, 'avēšān i bun 'dārāk-χēm. 'apāč patvastār i 'ō [i] χ^{v}ēšāvand, 'ān i bahrīk 'ō tōhmak tōhmak 'ut tan tan, 'ut hamākīhā fraškart zamān 'ō fraškart-kartārān 'χ^{v}arrōmandān hanbātak 'pat pat-iš kartan i fraškart, 'ut 'pat tan i pasēn 'ō harvist aχ^{v} i astōmand, dātār Ōhrmazd visp-ākās visp-tavān.

TRANSLATION

Concerning him who forms the χ^{v}*arr*, its seed (origin), what maintains its character, what assigns it to the seed of matter, what is responsible for this assignment, what fosters and preserves the body through and in the seed: concerning the activity of the χ^{v}*arr* and the agent which receives it back and re-unites it with what is properly its own—from the Exegesis of the Good Religion.

He who formed the χ^{v}*arr* is the creator Ohrmazd. The seed from which it derives is the Endless Light. The 'ideal' fire, water, and earth maintain its character in the ideal world; material fire, water, and earth in the material world. Subject to the command of the Creator it is the spiritual gods who are responsible for assigning it to the material seed. It is Time manifesting itself in activity which is responsible for the assignment of the χ^{v}*arr* to the (? material) seed and which itself became embodied in that seed and is indispensable for the regulation of the χ^{v}*arr* in the seed for (the benefit of) that body (in which it is embodied). What fosters and preserves the χ^{v}*arr* in the seed and the body which is comprised in that seed, is Wisdom the guide, generosity, rectitude, gratitude, contentment, and the concentration of effort on its proper object. The proper function of the χ^{v}*arr* is to save and to bring about salvation, to ennoble and cause to be ennobled every entity which possesses χ^{v}*arr* by means of each entity's own χ^{v}*arr* and what is proper to it, and to the extent of its (individual) χ^{v}*arr*. It is those entities which maintain its original character that receive it back, once its work is done and the agents have brought the work to fruition. It is the omniscient and omnipotent creator Ohrmazd who re-unites it to what is properly its own—both in individual cases (when each individual χ^{v}*arr* is re-united) to its particular seed and body, and universally, at the time of the rehabilitations (when the universal χ^{v}*arr* is re-united) to the

architects of that rehabilitation, the generation of those fully possessed of χ^{v}*arr* for the work of rehabilitation; and again at the Final Body (when the χ^{v}*arr* is re-united) to the whole of material existence.

This is perhaps the most difficult of all the texts we have to analyse. I have purposely left χ^{v}*arr* untranslated: neither the traditional 'glory' nor Bailey's 'fortune' will do. The clue seems to be in Eznik's use of *p'arḳ'* (text F 1) = χ^{v}*arr* which he says translates 'Zurvān'. That we are here moving in the same circle of ideas seems to me proven by the repeated occurrence of derivatives of *baχt* (*bag-*) in this text (*baχtār*, *baχšišn-framān*), since *baχt* is again described by Eznik as a 'translation' of 'Zurvān'. Add to this the appearance of Zurvān–Time himself, and the essentially Zervanite character of the text seems obvious.

In the first part of this book we were led to conclude that Zurvān is simply Absolute Being, that without which nothing can exist. The χ^{v}*arr* in our present context seems to be much the same. It is 'matter', whether 'spiritual' (intelligible or ideal) or corporeal, 'formed' by Ohrmazd, who thus appears as the individuating agent of the Cosmos. The 'Endless Light' is almost certainly a Mazdean 'translation' of Space (cf. text Z 20 and Part I, pp. 208–10). The 'ideal' elements maintain the character of the χ^{v}*arr* just as Ašōqar, Frašōqar, Zarōqar, and Zurvān together form the godhead and are 'like the elements' (text F 10). 'Time manifesting itself in activity' is, of course, finite Time 'embodied' in the finite Cosmos to all the parts of which it assigns their χ^{v}*arr*, that is their properties.

The whole question of χ^{v}*arr* in the Pahlavī books needs to be investigated anew. Bailey's interpretation of the original meaning of the word seems to me quite convincing. To judge from the Pahlavī evidence the Pahlavī translation itself, χ^{v}*ēškārīh* 'own-work', seems to be exact. Thus a different translation will be necessary with each individual use of the word. The χ^{v}*arr* of a king could therefore be rendered by 'majesty' (hence the traditional 'glory'), but the χ^{v}*arr* of God is simply his Being.

Z 10. The following text is taken from the *Dēnkart* (Madan, p. 349, l. 1–p. 350, l. 10; Sanjana, viii, pp. 387–8). I only treat this passage with reluctance since there is much in the middle section that still remains obscure.

'apar bun-'bavišn i gētēh-dahišn [dahišn] 'hač nikēž i vēh-dēn.

'ēt aβzār 'kē dātār 'hač 'ān i anaγr-rōšnīh brēhēnīt 'ut dām 'andar hangartīkēnīt paytākīh, 'i-š apistākīk 'nām asarō(k) karpa(k) 2; ēvak 'ān i mēnōk dahišn, ēvak 'ān i gētēh-dahišn 'andar hangartīkēnīt. 'andar 'ān i mēnōk dahišn 'andar hangartīkēnīt mēnōk i vāχš nērōk; 'ut 'andar 'ān i gētēh dahišn 5 *'andar hangartīkēnīt mēnōk i čihr nērōk, 'ut nišast. aβzār i mēnōk dahišn hangartīkīh kart spurrīk, 'ut pat-iš kār i 'pat dahišn i 'andar 'ān aβzār apāyišnīk[īh] hač-iš vičārt vāχšōmand mēnōkān yazdān ēvak ēvak 'ō 'ān 'i-šān [ō] χ^{v}ēškārīh. 'ut 'andar aβzār i gētēh dahišn hangartīkīh 'pat dātār kām 'ut varčēn čihr-*nērōk mēnōk 'pat šaθr i vāχš nērōk mēnōk *hamīhēt.* 10

*'ō dāramuktom gētēh 'grīv paytākīh fratom nisang *i-š apistāk⟨īk⟩ 'nām*

*kōt 'ut 'pat aδvāč i gēhān KYŠ srēšak srēšōtak-ič 'χ^{v}ānd; 'hač nisang i kōt 'ut srēšōtak-ič 'nām *nisang 'i-š apistākīk 'nām āvartakīh 'ut gaβrīh-ič 'ut 'pat aδvāč i martōm dītan i nōk(??) KYŠ-ič' χ^{v}ānd: 'ut hiyag(?) 'hast i kōt, 'ut-aš*
15 *kart 'andar. 'ut 'hač *nisang i āvartakīh ⟨'ut⟩ gaβrīh 'ut dītan i nōk(?) KYŠ-ič 'nām *nisang 'i-š apistākīk 'nām ['ut] *dēsakōmandīh 'pat aδvāč i 'martōm vistartakīh-ič 'χ^{v}ānd: 'ut hiyag (?) 'hast i ⟨'ān⟩ *nisang, 'ut-aš *nisang kart-ič 'andar. 'hač *nisang i *dēsakōmandīh 'ut vistartakīh-ič 'nām vāχš nērōk mēnōk hamīk fratom tan 'i-š apistākīk ⟨'nām⟩ Ras 'ut Spahr-ič 'nām, 'pat*
20 *aδvāč i 'martōm spihr-ič 'χ^{v}ānd, 'i-š zahak 'andar 'hēnd rōšnān, χ^{v}aršēt, māh 'ut starān ham bun, 'ō visp dām 'i-š aδar rāδēnītār, 'hast i [čihrān] 'χ^{v}at čihrān apartom. 'ut 'hač Ras *'bavišn, garm 'ut χ^{v}ēt, vātōmand ['ut] 'pat ham-bastakīh [druž] ⟨i⟩ mēnōk vāχš ham-zōrīhā, zahak ⟨i⟩ gētēh dahišnān tōhmakān tōhmak *'kē 'bavišn-ravišnīh. zahakān [i] dēsak i *bavišn 'χ^{v}ānīhēt ⟨i⟩*
25 *rastakān-ič. 'hač ⟨bavišn-ravišnīh⟩ 'bavišn-ēstišnīh ⟨i⟩ zīndakān 'i-š 'andar gōspand 'ut 'martōm gētēh 'kē 'hēnd gētēh *dēsak karp.*

NOTES

l. **3.** *asarō(k) karpa(k)*: the terminations show that the words are transliterated from an Avestan original; cf. text Z 1, ll. 131–3 with the variants.

l. **11.** *dāramuk*: Pāz. *dāramaa*, ŠGV. 8. 137 and 10. 3 where Skt. rightly translates *sūkṣma-*; cf. ibid. 10. 79, *bārīk u dāramaa*. The usual spelling in Phl. is *dāramak* (*D'LMK*) in accordance with Pāz. rather than *D'LMWK* as here, cf. DkM. 75. 4: *dāramak-tan i kam-nērōk*, 'slender-bodied and having little strength'; further ibid. 301. 2; 873. 12; Dd. intro. 24, *dāramak-sarōk* translates Av. *urvī-sarah-* 'with pointed head'. Reading after Pāz. The etymology is uncertain, but Bailey (JRAS. 1934, p. 512) would connect it with *dar-* 'to split'.

'grīv: in the sense of 'self' extremely rare in Phl., but common in the Manichaean texts: cf. Soghd. *γr'yw* 'self'.

nisang: the reading of this word is uncertain, particularly as the spelling of it varies throughout this section. *nisang* is known to mean (i) 'a little', (ii) 'chapter', (iii) 'period'. For the first meaning cf. DkM. 245. 1: *'ō 'avē 'kē 'andar frāχ^{v}īh χ^{v}ārīh 'vas-ič 'sāl nisang, 'ut 'ō 'avē 'kē 'andar tangīh 'ut dušvārīh andak-ič zamān 'dēr.*—'To him who lives in comfort and ease even many years appear short, but to him who lives in straitened circumstances and distress even a short time seems long.' The same meaning is found ibid. 874. 8, where *nisang 'saχ^{v}an* is contrasted with *vāng i 'saχ^{v}an*. Cf. ŠGV. *nihañg*; 13. 4, Skt. *svalpa-*; 13. 48, Skt. *kiṃcit*; 14. 1, Skt. *kiṃcittaram*; 15. 1, Skt. *kiṃcit*. In the last instance the transition from 'short' to 'chapter' is perceptible: *χ^{v}azāraa nihañg pādāinom*, 'I will write a small chapter'. GrBd. 218. 2 deserves notice, for the meaning there is certainly 'period': *'ut 'andar ham nisang Pešyōtan i Vištāspān 'hač Kang-diž 'āyēt.*—'And in the same period Pešyōtan, the son of Vištāsp, will come from Kang-diž.' This must be the meaning here: 'period' or 'stage' suits. The following references may be of use; DkM. 62. 17; 127 *passim*; 178. 17; 179. 3; 284. 7; 433. 15; 473. 2; 482. 17; 599. 16; 600. 20; 657. 9; 659. 10; 787. 4; 804. 22; 874. 8.

l. **12.** *kōt*: so, on the excellent suggestion of Bailey. Professor Henning tells me that in the unpublished Persian-Soghdian glossary *kwd w hrg* = "*my pr twδyy* 'refuse on a heap'. Cf. Arm. *koyt* 'heap' and NP. *kōd* with the same meaning. The word here seems to refer to the amorphous mass in the womb prior to the formation of the foetus described by GrBd. 16 (text Z 1, ll. 171–6) as *gumēčakīh* 'mixture'; v. the note ad loc.

srēšak: cf. NP. *sirīšeh* 'dough, leaven', *sirištan*, Av. *sraeš-*, &c., v. Horn, *Grundriss der neupersischen Etymologie*, p. 162. For the termination *-ōtak* in *srēšōtak* v. BSOS. ix, p. 311.

l. **13.** *āvartakīh*: v. text Z 1, l. 173 note.

l. **14.** *dītan i nōk*: so, following the reading of Sanjana. Madan has *STWNKWN*, of which I can make nothing.

hiyag: quite uncertain, but the meaning is at least indicated by DkM. 166. 5: *'ēt i tan vīmārīh baχšīhēnd 'ō ēvak 'dō aδvēnak hiyag(?) i ōγārišnōmand, 'ut-aš vičārišn *patvēšakōmand . . . 'ut ēvak i hiyak i anōγārišn, 'ut-aš vičārišn *apatvēšak.*—'The illnesses of the body are divided into one or two sorts of ailments(?) which can be dispelled—and the explanation of this is that they arise from some rottenness—and into one ailment (?) which cannot be dispelled—and the explanation of this is that they do not arise from any rottenness.' On *patvēšak* v. Tavadia, ŠnŠ. 2. 7, note. *ōγārišn* corresponds to ŠGV. *hugār-* 'subdue, drive away'; 11. 138: *vašą nyāž daryōšī ažaš hugārəñd hələñd.*—'They drive off and dispel want and poverty from him.' Ibid. 13. 104: *kəš rañj hugārihət*, 'who has subdued pain'. If the meaning of our word which is spelt [illegible] and [illegible], is indeed 'ailment', it is to be connected with Arm. *hivand*, Phl. *hiyandak*.

l. **19.** *Spahr*: = Av. *θwāša-* v. Part I, p. 89.

TRANSLATION

Concerning the original coming to be of the material creation, from the Exegesis of the Good Religion.

This is what is revealed concerning the instrument which the Creator fashioned from the Endless Light and in which he caused creation to be contained. Its Avestan name is the Endless Form and it is twofold. On the one hand it contains the 'ideal' creation; on the other the material creation. In the 'ideal' creation the Spirit of the Power of the Word was contained; and in the material creation the Spirit of the Power of Nature was contained, and it settled (in it). The instrument which contains the ideal creation was made perfect and the spiritual (ideal) gods of the Word were separated from it, each for its own function, to perform those activities which were necessary for the creation that was within the instrument. And within the instrument which contains the material creation the marvellous Spirit of the Power of Nature was united to the kingdom of the Spirit of the Power of the Word through the will of the Creator.

In greater detail this is what is revealed concerning the nature of the

material world. First was the stage the Avestan name of which is the mass and which is called the . . . mass or conglomeration in the language of the world. From the stage which is called the mass and conglomeration (proceeded) the stage the Avestan name of which is conception and also hollowing and which is called the new phenomenon(?) and also . . . in the language of men. It is (as) an ailment(??) in the mass, and it was inserted into it. From the stage which is called conception, hollowing, the new phenomenon(?) and . . . (proceeded) the stage the Avestan name of which is formation and which is called expansion in the language of men. It is as an ailment(??) in the (former) stage and it was inserted into that stage. From the stage the name of which is formation and expansion (proceeded) the first body united with the Spirit of the Power of the Word; and its Avestan name is the Wheel and it also has the name of Spahr (Θwāša) and in the language of men it is called the firmament (*spihr*). In it, like embryos, are the luminaries, the Sun, Moon, and stars, all of the same origin. They control all creation under them and are themselves the highest natural phenomena. From the Wheel proceeded becoming, the hot and the moist of which air is composed: these are connected with the spiritual Word and share in its power: (and from it also proceeded) the elements which are the seed of seeds of material creations and which are the movement of becoming. The elements are called the form of the becoming of the primary qualities. From the movement of becoming (proceeded) the settling of becoming, living things, which include material cattle and men, for they are the form and shape of matter.

Z 11. From the *Dēnkart* (Madan, p. 203. 16–206. 23; Sanjana, v, pp. 229–32). The text has already been edited in BSOS. ix, pp. 303–320 to which the reader is referred for philological matter arising out of it.

(1) *'apar *4 aδvēnak aβzār i fražānak brīnkar dātār Ōhrmazd 'pat kanārakōmand zamān 'ō 4 aδvēnak kunišnīk 'apāč kart, 'hač nikēž ⟨i⟩ vēh-dēn.*

(2) *'ēt 4 aβzār *i fražānak brīnkar dātār Ōhrmazd 'pat kanārakōmand zamān 'ō 4 aδvēnak kunišngarān baχt, 2 i huīk nērōk 'pat ravākīh i aβzōn i pat-iš huīk-kār 'i-šān 'pat nērōk, 'ut 2 dušīh nērōk 'pat *sēžišn akārīh i ⟨pat-iš⟩ dušīk-kār 'i-šān 'pat zōr, čēγōn 'hēnd hangartīk i visp rāδēnišn kār i 'andar zamānak i 6 hazangrō(k)zam, kanārakōmand zamān pat-iš vaštan vartītan 'ut paytākīk brahm i ōβām 'hač kunišn 'tāk fražām i gētēh.*

(3) *'ut-aš ēvak āsrōnīh brahm, 'vēh apēčak rāδēnišnīkīh 'kē 'kaδ spēnāk mēnōk zāy, 'ō 'χᵛēš χᵛatīh dōšišn, pat-iš 'baχt *hač-iš 'χᵛēš bažišn 'pat kanārakōmand ⟨zamān⟩, 'kaδ fražām-pērōžīh 'i-š 'apar aβigatīk, bavandak vānītārīh 'ut aβsiδēnītārīh i 'hač 'χᵛēš dām. 'ēn brahm 'χᵛānīhēt spēnāk-mēnōkīh-ič Ōhrmazd *'χᵛēš 'χᵛatīh 'i-š 'hast patmōk 'ut-aš spēk, 'ut 'andar apartar mēnōkān mātiyān 'pat Vahuman 'ut Mānsraspand. 'ut 'andar bālist-vāzišnān *rāδēnāk ⟨i⟩ χᵛap rōšnān baγān; 'andar vāχšikān 'pat ravākīh ⟨i⟩ ruvān 'andar 'martōm tan; 'andar hunarān 'pat χʳat; 'andar barišnān 'pat ērīh 'ut χᵛarsandīh; 'andar χēmān 'pat 'ān i āsnōtak mēnišn, 'ān i arišuχt gōβišn; *andar gētēh dēsakān 'pat 'mart i ahrov; 'andar pēšakān 'pat āsrōnān; ⟨'andar⟩ patān 'pat 'avē 'kē gētēhān apartom aχᵛ 'ut rat: 'ut 'andar patmōkān 'pat 'ān i rōšn 'ut spēt patmōčan: 'ut 'andar hukārān 'pat 'vēh vaχšēnītan, 'vattar zatan.*

(4) *ēvak sāstārīh brahm, 'vattar apēčak rāδēnišnīh 'kē 'kaδ ['tāk] ganāk mēnōk zāy, 'ō 'χᵛēš 'χᵛatīh dōšišn, 'kē ov-iš 'baχt 'pat zamān 'hač brīnkar rāδēnāk *bažišn, aβsiδīhišn, ōvēn-fražāmīh i ganāk mēnōk i dōšītār i ham zāy. 'ēn brahm 'χᵛānīhēt ganāk mēnōk χᵛatīh 'i-š 'hast *patmōk; 'ut-aš škafttar vīrāstakīh 'andar *Māzan 'dēvān 'pat Akōman, 'ān i 'vattar dēn; 'andar baγān-baχtārīh appurtārān 'kē 'hēnd apāχtarān, 'pat 'ān i apāχtar i starōšmur Kēvān 'χᵛānēnd; 'ut-aš dēnīk 'nām dūr-pityārak: 'andar āhōkān 'pat dušākāsīh; 'ut 'andar barišnān 'pat anērīh 'ut aχᵛarsandīh; 'ut 'andar ['andar] χēmān 'pat 'ān i davan mēnišn, 'ān i mitōχt gōβišn; ⟨'andar⟩ gētēh dēsakān 'pat druvand mar; ⟨'andar⟩ pēšak pityārakān 'pat sāstārīh; 'ut 'andar *patīh pityārakān 'pat 'avē i dušdēn 'ut dōšaχᵛīk[ān]; 'ut 'andar patmōkān 'pat 'ān i hērak-gōn patmōčan; 'ut 'andar duškārān 'pat 'vēh zatan, 'vattar vaχšenītan.*

(5) *'ut ēvak artēštārīh brahm, 'vēh gumēčak rāδēnītārīh [i] 'kē 'kaδ hangartīk i χᵛap rāδēnītārīh aδyārīh āsrōnīh hudānākīh zahāk, amāvandīh 'ut vīrāstārīh 'ut vīnārtārīh i dātastān, ayāpēnītār i 'ō katār-ič-ē 'ān i 'ō mas-dātastānīh χēm, dahišn sūtīh aδyār, 'kē ov-iš 'baχt 'pat zamān 'hač brīnkar rāδēnāk *bažišn 'ō 'χᵛēš fražām-sūtīh, hambunīh i Vāy ⟨i⟩ 'apar 'andar 'har 2 'tāk fražām patiγraftār i *ham zāy: 'ut 'ēn brahm aparkār Vāy χᵛatīh patmōk; 'ut-aš mātiyān 'andar yazdān mēhmānīh 'pat Vāy i mēnōk[īh] i Ras-ič 'nām, 'χᵛat 'hast spihr 'ut Spahr-ič 'χᵛānīhēt 'apar-ič takīk vāt 'ut 'ǰān-ič 'martōm; 'ut 'andar hunarān 'apar takīkīh 'ān i 'martān, ham marttāčōkīh; 'ut 'andar barišnān 'pat WL'YM'NW dātastānīkīh; 'ut 'andar χēmān 'pat kāmak i frārōn 'ut 'ān i mas-dātastānīhā kār; 'ut 'andar gētēh dēsakān 'pat 'ān i takīk 'ut arvand tan; 'ut 'andar pēšakān 'pat artēštārān; 'ut 'andar patān 'pat arvand spāhpat; 'ut 'andar patmōkān 'pat 'ān i suχr 'ut maδ-gōn patmōčan 'kē 'pat harvist pēsišn pēsīt 'ēstēt, 'pat sēm 'ut 'zarr 'ut karkēhan 'ut 'ān-ič i 'bē *tāpāk yākand; 'ut 'andar kārān 'pat mas-dātastānīh i χēm, dahišn zatan 'ut vaχšēnītan i 'har 2 'vēh 'ut 'vattar.*

(6) *ēvak χᵛat-dōšakīh, 'vattar gumēčak rāδēnišnīh 'kē 'kaδ hangartīk duš-rāδēnītārīh, ham škarvan sāstārīh dušākāsīh hamēstār [i hamēstār i] rāδēnītārīh apassačakīh 'ut anaδvēnīh 'ut 'hišt- ŠKWYīh 'ut aβrāstakīh, brātarōt-davišnīh 'ut anāštīh, ['ut] ahramōγīh čardār(?), 'ke ov-iš baχt 'pat kanārakōmand zamān [brātarōt] 'hač brīnkar rāδēnāk ⟨bažišn⟩ 'ō 'χᵛēš fra-žāmīh-sūtīh, čērīh i 'har kāmīk kunišngar 'kē apāyēt pat-iš: 'ut 'ēn brahm Varan druž χᵛatīh; 'ut-aš škafttar grāyastakīh 'andar 'dēvān ['kē apāyēt] 'apar χurdruš Ēšm; 'ut 'andar baγān-baχtārīh appurtārān 'pat apāχtar 'i-š star-ōšmur *Vahrām 'χᵛānēnd, 'ut-aš dēnīk 'nām aγ-āšt; 'andar āhōkān 'pat χᵛat-dōšakīh; 'ut 'andar barišnān 'pat anayāpīh 'ut āhītīh; 'ut ⟨'andar⟩ χēmān 'pat 'ān i apārōn kāmak, 'ān i χᵛat-dōšakīh dēn 'ut 'ān i fražām [i] višōβ kār; 'ut 'andar gētēh dēsakān 'pat χᵛat-dōšakān 'ut apārōn-stēž marān; 'andar pēšak hamēstārān 'pat ahramōγān; 'andar *patīh pityārakān 'pat 'ān i anaχᵛ 'ut arat zat-dastaβar anēr; 'ut 'andar patmōkān 'pat 'ān i χᵛat-dōšakīhā brahmak.*

NOTES

(4) *ōvēn*: on this word v. text Z 2, l. 73, note.

(5) *'jān-ič 'martom*: so, I think correctly, Wikander, *Vayu I*, p. 86, who quotes GrBd. 34. 6: *jān 'ān i 'apāk vāt patvast 'ēstēt.*—'breath is that which is associated with the wind.'

maδ-gōn: so now rather than *'āp-gōn* in accordance with the *aryavān* of GrBd. 31. 14 (text Z 2, l. 15). In NP. cf. Nāṣir i Xusrau, *Dīvān* (ed. Tehran, A.H. 1304–7), p. 139, l. 13: *āb ču nīl i birkeh-aš maigūn šud.*

(6) *čardār*: seems the most probable reading of [illegible]. My reading *-ič riyahr* in BSOS. ix, p. 305 must now be rejected since [illegible] is well attested with the meaning 'parent' (of demonic creatures). In this passage it corresponds to *zahāk* in the former section; so also DkM. 293. 3: *varan adāt čardār* as against *āsn-χrat dāt zahāk*, and 325. 9. In Pahlavī *zahāk* and *zahak* are indistinguishable, but that it is to be read *zahāk* in the above-cited passages is proved by DkM. 359. 19: *Āz i niyāz [ānak] čardār 'ut niyāz i Āz hunušak.*—'Greed, the parent of want, and want the offspring of greed.' The etymology of our word is quite uncertain, but *čardār* and *čargār* are the only probable readings.

TRANSLATION

(1) Of the four kinds of instrument instituted through finite Time by the wise, decisive Creator, Ohrmazd, for the four kinds of agent, (an extract) from the Exegesis of the Good Religion.

(2) This concerns the four instruments ordained through finite Time by the wise, decisive Creator, Ohrmazd, for the four kinds of agent: two are powers of good, and through these powers arises good action for increasing progress; two are powers of evil, and through these forces arises evil action for decay and ineffectiveness. For these comprise all

development and activity within the period of six millennia: through them finite Time turns and revolves, and from their action the character of (particular) times appears even to the end of the world.

(3) One is the robe of priesthood, the ordering of good in its pure estate which, being the weapon of the Bounteous Spirit, was chosen by him as his very essence and bestowed upon him by his own dispensation through finite Time to ensure his final victory over the Aggressor, the utter defeat of this last and the erasing of him from his own creation. This robe is called 'Bounteous-Spirit-ness', the very essence of Ohrmazd, his garment and his brilliance. Among the higher spirits it is chiefly with Vahuman and Mānsraspand. Among those whose course is on high, it controls the good luminaries, the *baγān* (fixed stars); among spiritual beings it is in the progress of the soul in the body of man; among virtues in wisdom; among modes of conduct in good behaviour and contentment; among characters in noble thought and the rightly spoken word; among material 'forms' in the blessed man; among the castes in the priests; among rulers in the highest worldly lord and judge; among garments with the shining white garment; among good deeds in the furtherance of good and destruction of evil.

(4) One is the robe of false priesthood, the ordering of evil in its pure estate which, being the weapon of the Destructive Spirit, was chosen by him as his very essence and which was bestowed on him through Time from its decisive dispensation that orders aright, for the destruction and final annihilation of the Destructive Spirit, the chooser of that very weapon. This robe is called the essence of the Destructive Spirit and is his garment: among the Māzan demons it operates most fearfully in Akōman whose religion is the worst; among the robbers of the gods' gifts who are the planets, it is in the planet called by the astrologers Kēvān (Saturn) whose name in the Religion is 'he whose aggression reaches far': among sins it is in wrong knowledge; among modes of conduct in bad behaviour and discontent; among characters in lying thought and the falsely spoken word; among material 'forms' in the accursed villain (*mar*); among the enemies of caste in false priesthood; among the enemies of rulership in the infernal heretic; among garments in the ash-coloured garment; among evil deeds in the destruction of good and furtherance of evil.

(5) One is the robe of warriorhood, the ordering of good in its contaminated estate which, since it comprises good order, ability, priesthood, the parent of wisdom, power, and the orderly dispensation of the (natural) law, influences whatever has the character of orderliness and tends to benefit creation; and this was bestowed on him (sc. Vāy) through Time from its decisive dispensation that orders aright to its ultimate advantage,

and it has the same origin as Vāy, the recipient of this very weapon above and within both (creations) till the end: and this robe is the essence of Vāy of lofty deeds and his garment; among the gods it is associated chiefly with the Spirit Vāy whose name is the Wheel, that is the firmament, and it is also called Spahr (Θwāša), and with the swift wind and the breath of man; among virtues it is with the speed which is in men, that is valour; among modes of conduct in . . . orderliness; among characters in righteous desire and action conducive to greater good order; among material 'forms' in the swift and valiant body; among the castes in the warriors; among rulers in the valiant commander of an army; among garments in the red and wine-coloured garment, adorned with all kinds of ornament, with silver and gold, chalcedony, and shining ruby; among deeds in the great good ordering of character, the destruction and furtherance of both the good and evil creations.

(6) One is self-will, the ordering of evil in its contaminated estate which, since it comprises disorder, vacillation, false priesthood, wrong knowledge, ordering in opposition, unseemliness and lawlessness, lack of respect and pride, has the din of shouting in rivalry and peacelessness, the progenitor of heresy; and this was bestowed on him (sc. Varan) through finite Time from its decisive dispensation which orders aright to its own ultimate advantage, for it rises superior to every voluntary agent which is necessary to it: and this robe is the selfhood of the Lie Varan; among the demons it influences most fearfully Ēšm of the bloody club; among the robbers of the gods' gifts, the planet called by the astrologers Vahrām (Mars) whose name in the Religion is 'he whose peace is evil': among sins it is in self-will; among modes of conduct in ineffectiveness and sulkiness; among characters in unrighteous desire, in the religion of self-will and action that confuses the end; among material 'forms' in the self-willed and the villains (*mar*) who stir up strife unrighteously; among the enemies of caste in the heretics; among the enemies of rulership in those who have no lord or judge and who strike the priests improperly; among garments in the garment of self-will.

Z 12. From the *Dēnkart* (Madan, p. 21. 15–24. 5; Sanjana, i, pp. 23–25). This text has been edited in BSOS. ix, pp. 307 ff., to which the reader is referred.

(1) *'apar zamānak rang 'ut 'čē-īh ⟨i⟩ rang 'ut 'kē-ič ['hač] *rašt [i] 'pat rang, 'hač nikēž i vēh-dēn.*

(2) **'ēt 'apar* zamānak rang, vēhīh 'ut 'vattarīh: vēhīh ['ut] spēnāk-mēnōkīk χᵛat-gōhrīhā, 'vattarīh ganāγ-mēnōk 'pat rasišn i 'hač 'bē gōhr. 'ut*

*ōšmurišn i vēhīh *'ut 'vattarīh 'sar 'hač zamānak ⟨i⟩ pat-iš *rašt 8,—spēnākīk ⟨'ut ganākīk⟩ 'hač-išān vāyīk 'ut varanīk 'ut baγīk 'ut *gaδōkīk 'ut hunihātīk 'ut dušnihātīk.*

(3) **spēnākīk ōšmurišn mātiyān ⟨āsrōnīh⟩ dēn dānākīh ērīh rāstīh 'ut χᵛāβarīh, ['ut] 'če-šān ham-tōhmak ratīh 'ut rāδēnītārīh i *'apar vēh-dēn ⟨i⟩ rāst. ganākīk ōšmurišn mātiyān sāstārīh i āsrōnīh hamēstār, aγ-dēnīh anērīh 'ut kayakīh 'ut karapīh 'ut drōžanīh 'ut anispāsīh, ['ut] 'čē-šān ham-tōhmak višuftārīh pat-iš. vāyīk ōšmurišn *mātiyān artēštārīh āsrōnīh aδyār, takīkīh 'ut arvan⟨d⟩īh 'ut χᵛatāyīh 'ut dāt, 'čē-šān ham-tōhmak hunar 'ut rāδēnītārīh 'apar χᵛatāyīh. varanīk ōšmurišnīh mātiyān χᵛat-dōšakīh, har ahramōyīh i *āsrōnīh brātarōt, sāstārīh aδyār, 'ut duštdānākīh 'ut aγ-dēnīh, ['ut] 'čē-šān ham-tōhmak āhōk višuftārīhā i pat-iš. baγān⟨īk⟩ ōšmurišn vāstryōšīh i gēhān varzītārīh, 'čē-šān ham-tōhmak 'pat patmānak mānišnīk handōčišnīk 'ut vičī-tārīhišnīk rātīh i pat-iš *aβzāyēnītan, āsrōnīh artēštārīh aδyār. *gaδōk⟨īk⟩ ōšmurišn 'pat dužīh 'ut stahmakīh, varzītārān ⟨i⟩ gēhān pityārēnītan [i] 'ut 'pat panīk panēnītārīh nangkarīk halak-kartārīh āpātīh ⟨i⟩ gēhān pityārēnī-tan, 'pat *panīh patēχᵛīh aβsihēnītan 'ut dām marnǰēnītan, 'čē-š ham-tōhmak vāstryōšīh [i] pityār. 'ut hunihātīk ōšmurišn hutuχšīh 'ān 3 pēšak aδyār 'pat hutuχšīh humat hūχt huvaršt ruvān-ahrovīh. dušnihātīk ōšmurišn duštuχšākīh, 'ut 'pat dušmat dušhūχt dušhuvaršt 'ut ruvān-druvandīh 3 pēšakān pityār.*

(4) *'ut 'ēt ōšmurišnān yut yut 'hač 'χᵛēš bun rasišnīh 'hač 'ān i 'apar 'ō 'ān 'i-š aδar: ['vēh] 'vēh, spēnākīk 'ō vāyīk, 'ut vāyīk 'ō baγīk, *baγīk 'ō hunihā-tīk: 'vattar, ganākīk 'ō varanīk, ⟨varanīk⟩ 'ō *gaδōkīk, 'ut *gaδōkīk 'ō dušni-hātīk. 'ut pat-iš yut yut 'ān i 'χᵛēš ērīk 'ut 'vēhīk *čērīh, *'vattarīk stahmakīh: 'ut čērīh 'ut stahmakīh 'andar gēhān āmarakānīhā; 'ut 'pat-ič yut yut tan 'vēhīk čērīh 'pat nēvakīh, 'ut *'vattarīk stahmakīh 'pat 'vatīh i ōβām 'ut mar-tōm, paytākīh: 'ut 'hač-ič 'ān ⟨i⟩ hačaδar 'ō 'ān i hačapar nērōk 'ōh patvandī-hēt čēγōn 'hač martōm kār 'pat huyāčakīh 'ō yazdān 'ut 'pat dušyāč⟨ak⟩īh 'ō 'dēvān nērōk patvandišnīh, dēn [pākīh] paytākīh.*

(5) *dātār Ōhrmazd rašt zamānak 'pat rang, 'pat vēhīh čim gōhrīhā aβzōn i dahišnān 'hač vēhīh, 'ut pat-iš ['ut] vānītan i aβigatīk 'vattarīh i 'hač duš bun, 'ut 'pat 'vattarīh, čim aβigatīk 'vattarīh i 'hač 'bē 'pat višōβišn 'ō dām matan: 'hač ēv-kartak nērōkīk apattōkīh i dām 'andar 'ō zamānakīhā i 'hač bundahišn 'tāk fraškart viškīt-nērōkīhā, tarāzēnišnīh nisārišnīkīh 'andar pattōkīh 'ut patvandišnīh i dahišn 'ō fraškart 'kē zōr i vēhīh i 'andar zamān-akīhā 'vattarīh ānāβišnīkīh. 'ut zamānak 'ān-ič i rang i 'vattarīh vēš *'dārēt, 'ān i 'vattarīh frahist 'hač vēhīh i 'andar ham zamānak; 'pat sačišn 'i-š drang hamāk vānītārīh, *'hast fraškart gās 'pat zōr i vēhīh, 'vattarīh 'andar ōβā-mīhā 'ut zamānakīhā hamāk vānītārīh: 'ān zamānak ⟨i⟩ fraškart 'pat vēhīh apēčak-ēstišnīh; 'ut pat-iš ganāγ-mēnōk aβsihišn, dām vāyišn-dahišnīh, tan i*

*pasēn 'ut amargīh 'ut *šētāy i hām dahišn i 'vēh matan 'bavēt 'pat dātār fražānakīhā handāčišn kām nērōk.*

TRANSLATION

(1) Of the colour of Time and the nature of that colour and him who dyed it with colour—from the Exegesis of the Good Religion.

(2) This concerns the colour of Time—good and evil: good is of the very substance of the Bounteous Spirit; evil is of the Destructive Spirit, proceeding from an outside substance. The categories of good and evil which have their beginning in Time and with which Time is dyed, are eight (in number): *spēnākīk* (bounteous) ⟨and *ganākīk* (destructive)⟩ from which are derived *vāyīk* and *varanīk*, *bayīk* (that bestows) and *gaδōkīk* (that takes away), *hunihātīk* (of good nature) and *dušnihātīk* (of evil nature).

(3) The category of *spēnākīk* includes chiefly ⟨priesthood,⟩ religion, wisdom, good conduct, righteousness, and munificence; for akin to them are the judgeship and the good management of the right and Good Religion. The category of *ganākīk* includes chiefly false priesthood, the adversary of priesthood, irreligion, bad conduct, the quality of Kay and Karap, falsehood and ingratitude; for akin to them is the confusion of them (i.e. the virtues just mentioned). The category of *vāyīk* includes chiefly warriorhood, the helpmate of priesthood, speed and valour, lordship and law; for akin to them are virtue and the good management of lordship. The category of *varanīk* includes chiefly self-will, all heresy, the rival of priesthood and helpmate of false priesthood, evil knowledge and irreligion; for akin to them is sin which confuses them (i.e. the virtues mentioned under the category of *vāyīk*). The category of *bayānīk* includes husbandry, the tilling of the soil; for akin to them, resembling moderation, thrifty and discerning, is generosity, author of increase, the helpmate of priesthood and warriorhood. The category of *gaδōkīk* includes theft and violence, enmity to the tillers of the soil, and, through miserly encouragement of stinginess and envious foolish deeds, enmity to the fertility of the earth, and through miserliness the suppression of prosperity and destruction of creation: for akin to them is the adversary of husbandry. The category of *hunihātīk* includes artisanship, the helpmate of the three castes through good effort, good thought, word, and deed, and salvation of the soul. The category of *dušnihātīk* includes bad artisanship through evil effort, evil thought, word, and deed, and damnation of the soul, the adversary of the three castes.

(4) These categories proceed severally from their origin through the higher to the lower. On the good side, *spēnākīk* to *vāyīk*, *vāyīk* to *bayīk*, *bayīk* to *hunihātīk*; on the evil, *ganākīk* to *varanīk*, ⟨*varanīk*⟩ to *gaδōkīk*, *gaδōkīk* to *dušnihātīk*. In these respectively (we find) the courage of good conduct and goodness, and the violence of evil; courage and violence are of general occurrence in the world. In their respective bodies the courage of goodness leads to welfare, while the violence of evil leads to bad times and evil men, as it is revealed. There is a connexion of faculties from the lower to the higher, just as with the deeds of men their faculties are connected with the gods through good endeavour and with the demons through evil endeavour, as the Religion reveals.

(5) The creator Ohrmazd dyed Time with colour—with good because in substance the benefit accruing to creatures is from the good and the evil of the Aggressor which is from an evil origin is vanquished by the good—and with evil because the evil of the Aggressor comes upon creation from without to confound it. From a single inconsistency which exists in potency (and entered) into creation during the millennia (times) between the original creation and the final rehabilitation during which time there is dissipation of energy, proceeds the restoring of the balance which consists in continuity and the restoration of creation at the rehabilitation, which means the destruction of evil by the power of the good (accumulated) throughout the millennia. In times which are mainly coloured with evil, evil will exceed the good: but after the passage of such periods comes complete victory, that is the time of the rehabilitation (brought about) by the power of good (which means) the complete defeat of the evil (which had come into being) throughout the millennia. That is the moment of the rehabilitation when good is established in its pure state: through it will come the annihilation of the Destructive Spirit and the triumph of creation, the Final Body, immortality, ecstasy for all the good creation through the Creator's wise design, will and power.

Z 13. *Aβyātkār i Zāmāspīk* 2. 2 (Messina), p. 34 in Messina's edition; translation on p. 85.

Pārsī text.	Pahlavī reconstruction mainly after Messina.
⟨guftaš Žāmāsp⟩ bētāš kū šnav dayuvad ān če hamā būd āvāǰ Hōrmazd andar rōšnāī u rōšnāī az Ōrmazd ān bēd keš Hōrmazd andar χᵛānēd če azaš dēn rabāyišn būd azaš zamān hamā būdaš Ōrmazd būd čūn hast mēnō rāyēnīdāraš.	*guft-aš Žāmāsp bētaχš ku šnav, dahyupat, ān i hamē būt ēvāč Ōhrmazd andar rōšnīh, ut rōšnīh i hač Ōhrmazd,—ān bavēt kē-š Ōhrmazd andar *mānēt-ič,—ut-aš dēn ravākēnišn būt, ut-aš zamān hamē-būtīh i Ōhrmazd būt, čēγōn hast mēnōk i rāδēnītārīh.*

NOTE

**mānēt*: Messina keeps *χᵛānēt* and also takes *ēvāč* in the sense of 'voice'. The parallel passage in the opening of the first chapter of the *Bundahišn*, however, has nothing to justify such an interpretation. *ēvāč* must clearly mean 'only'. Reading *χᵛānēt* Messina translates 'la luce (procedente) da Ōhrmazd è quella cui evoca Ōhrmazd'; but the idea of 'evocation' is Manichaean and wholly foreign to Zoroastrianism, whether Zervanite or Mazdean. I would therefore read *mānēt* 'dwells', remembering that the light is the 'place' of Ohrmazd (text Z 1, § 1). The corruption of *mānēt* to *χᵛānēt* is equally simple whether we assume it to have been written ideographically or phonetically.

TRANSLATION

Prince Žāmāsp said, 'Listen, O king, he who has ever been is only Ohrmazd in the light—and the light (proceeds) from Ohrmazd—that is, that in which Ohrmazd dwells—and the propagation of his religion, and his Time which is the eternity of Ohrmazd, for it is the genius of right ordering.'

Z 14. From the *Dēnkart* (Madan, p. 128. 16–129. 3; Sanjana, iii, p. 147). Edition with notes in BSOS. ix, pp. 871, 879, 889.

'apar 'ān i 'har ov-iš niyāz, 'χᵛat 'hač 'har apē-niyāz; 'ān i 'har 'andar, 'χᵛat 'andar hēč; 'ān i 'apar 'har rāδēnītārīh, [i 'ut] χᵛat 'hač hēč i 'bē 'nē rāδēnišnīk,—'hač nikēž i vēh-dēn.

*'ēt abun 'ut bunōmand 'pat kār, 'ut 'hastīh-ič i 'har 'ō Zamān niyāz. 'ut apē Zamān hēč kartan *i *'hast 'būt 'bavēt, 'nē attōk 'hēnd. 'ut Zamān 'ō hēč 'hač 'imēšān 'pat hēč 'čiš 'nē niyāz. 'ut 'ān i 'har gōhr 'andar, 'χᵛat 'andar hēč, Gyāk. 'ut 'apar 'har rāδēnītār, 'χᵛat 'hač hēč i 'bē 'nē rāδēnišnīk, dānākīh i Ōhrmazd.*

TRANSLATION

On that of which all has need, and which itself has need of nothing; and that which has all within it, yet is within nothing; and that which directs all, yet itself is directed by no outside thing—from the Exegesis of the Good Religion.

This that (Time) has no origin, yet through action has an origin. The existence of all has need of Time. Without Time one can do nothing that is or was or shall be. Time has need of none of these for anything. That within which every substance is, yet itself is within nothing, is Space. That which directs all, yet itself is directed by no outside thing, is the Wisdom of Ohrmazd.

Z 15. From the *Dēnkart* (Madan, p. 132. 21–133. 9; Sanjana, iii, p. 152). Edition with notes in BSOS. ix, pp. 871, 880, 889.

*'apar 'hastīh *'ut paytākīh [i] 'ut yuttarīh i 'hastīh 'hač paytākīh,—'hač nikēž i vēh-dēn.*

*'ēt čēyōn pōryōtkēšān 'hač 'vēh-dēn nikēž guft;—'hast i hamayīk Ōhrmazd dātār 'ut dēn dānākīh 'i-š 'pat nērōk vēhīh, Gyāk 'i-š gētēh 'apar, 'ut Zamān 'i-š 'hast hamayīkīh. paytākīh 'i-šān 'hastīh, 'ān i Ōhrmazd dātār 'hač dahišn-kartakīh, 'ān i dēn dānākīh ⟨'hač⟩ 'saχᵛan ⟨i⟩ kāmīk-dānākīhā 'ut kār, 'ān i *Zamān Gās ⟨'hač 'ān i⟩ 'pat Zamān 'andar Gyāk 'dāt šāyītan-ič i dahišn. 'ut yuttarīh i 'hastīh [i] 'hač paytāk⟨īh⟩ [i] 'ēn-ič 'kaδ 'ān 'hastīh apē-paytāk ['pat] 'ō martōm, 'pat χᵛatīh 'būt; 'vas 'būt *šāyēn abun bun bunōmand, 'hast i apaytāk 'ō martōm. 'ut 'nē hēč paytākīh apē 'hastīh 'būt šāyēt.*

TRANSLATION

On existence and manifestation, and the difference between existence and manifestation—from the Exegesis of the Good Religion.

This is how the Ancient Sages have spoken from the Exegesis of the good Religion: eternal are the Creator Ohrmazd and the Wisdom of Religion through whose power is goodness, and Space on which his matter is (founded), and Time which is his eternity. The manifestation of their being: that of the creator Ohrmazd is from the act of creation; that of the Wisdom of Religion from the word, wise in will, and from action; that of Time and Space ⟨from the fact that⟩ creation had to be created by means of Time and in Space. The difference between existence and manifestation is this that when existence was unmanifest to man it existed in essence: it was merely potential, without origin, yet an origin and the source of origin, that is to say unmanifest to man. There can be no manifestation without existence.

Z 16. From the *Dēnkart* (Madan, p. 207. 1–7; Sanjana, v, p. 232). Edition with notes in BSOS. ix, pp. 872, 880, 892.

*'apar *Zamān 'χᵛat 'ut-aš χᵛatīh 'ut kanārak,—'hač nikēž i vēh-dēn.*

*'ēt Zamān 'χᵛat hamē, 'ut-aš χᵛatīh drang; 'ut pat-iš 'hast kartārīh nērōk ⟨i⟩ gētēh. 'hast hamayīk 'ān 'i-š 'pat nērōk. 'ut-aš kanārak yumbišn i gētēh 'andar Vāy 'pat Spāš, čēyōn rōšnān *vāzišn, vāt vāyišn, 'āp tačišn, urvar rōδišn, 'ut 'har *nērōk kār 'andar Vāy. 'ut hangartīk 'būt 'bavēt hamāk.*

TRANSLATION

On Time itself, and its essence and limitation—from the Exegesis of the Good Religion.

This that Time itself is eternal, and its essence is duration. Through it matter has the potentiality of being actualized. *Qua* potency it is eternal. Its limitation consists in the movement of matter in Space (Vāy) by means of the Firmament (Spāš), as, for example, the course of the luminaries, the blowing of the wind, the running of water, the growth of plants, and all actualization of potency in Space (Vāy). In short (Time) was and shall be all.

Z 17. From the *Dēnkart* (Madan, p. 198. 18–199. 6; Sanjana, v, p. 224). Edition with notes in BSOS. ix, pp. 872, 880, 891.

*'apar 'nē 'hast 'ut 'nē 'bavēt sačītan i hēč atavānīk 'apar vēhīkān buništ dātār Ohrmazd; 'ut kanār⟨ak⟩ōmandīh 'ut *akanārakīh-ič 'i-š tavān,—'hač pōryōtkēš gōβišn, nikēž i vēh-dēn.*

*'ēt abun 'vēhīkān buništ dātār Ōhrmazd visp-ākās, visp-tavān, visp-χᵛatāyīh. 'nē 'hast 'ut 'nē 'bavēt 'ut 'nē 'būt 'apar 'avē vēh-kām i kirpak-kar *hēč atavān. 'ēn-ič paytākīh 'kaδ tavān 'har 'andar *šāyēn fravand, 'avē i vispān ham bun 'ut yazat šāyēn 'har-tavān. 'ut-aš tavān 'pat 'ān i 'andar šāyēn fravastak kanārakōmand, 'ut 'pat 'ān i abrīn akanārak; čēγōn kanārakōmandīh-ič 'i-š 'pat gētēh, 'ut akanārakīh [i] 'i-š 'pat Zamānak.*

TRANSLATION

On there not being and the impossibility of there being anything not within the power of the principle of the good, Ohrmazd, the Creator: on the limitation and limitlessness of his power—from the words of the Ancient Sages, the Exegesis of the Good Religion.

This that he who has no origin, the principle of the good, the Creator Ohrmazd is omniscient, omnipotent, universal Lord. There is not, nor was there, nor shall there be anything impossible to his good and virtuous Will. This too is revealed, that since all power is confined to the possible, he who is both origin and God of all, is omnipotent in (the sphere of) the possible. His power, in so far as it is confined to what is possible, is limited; but in so far as it is unimpaired, it is limitless. Thus he is limited by matter, limitless through Time.

Z 18 (*a*). From the *Dēnkart* (Madan, p. 221. 11–224. 8; Sanjana, v, pp. 247–9). Edition with notes in BSOS. ix, pp. 872, 881, 892.

*'apar 'vēhīh ['vēhīh] 'ut vēhīh bun 'ut 'vēhīh ravākīh 'ut 'vēhīh vīmand 'ut 'vēhīh vihān 'vēhīh čim, hangartīkīh 'ut-aš zahak ōšmurišnān *i 'vēhīh: 'ut*

'vattarīh ravākīh 'ut 'vattarīh ['ut] vīmand 'ut 'vattarīh čim, 'ut 'vattarīh hangartīkīh [i] 'ut-aš hunušak ōšmurišn, 'ut 'vattarīh rāδēnišn 'pat bun 'ut miyān ⟨'ut⟩ fražām,—'hač nikēž i vēh-dēn.

*'ēt 'vēhīh-ōstīkān 'vēhīh-⟨χᵛatīk⟩ Spēnāk Mēnōk. 'ut 'vēhīh bun ham 'ō vēh-dēn, 'hast 'ān i katār-ič-ē i 'pat apar-rasišnīh 'ut pat-iš kartārīh sūt; 'ut 'vēhīh [i] ravākīh i 'avē 'vēh ⟨Spēnāk Mēnōk⟩ 8-ič 'i-š χᵛatīh, i 'hast dānišn *'ut rōšnīh i dānišn 'pat yut-'nihātakīh ham-vīmand; 'ut kām, nērōk, aβzār 'ut tuχšākīh 'ut *gyāk 'ut zamān. 'ut-aš paytāk 'hač hamāk mēnōkīk 'ut gētēhīk 'vēhīh-rāδēnākān ⟨i⟩ gētēh 'i-šān 'pat 'vēhīh-rāδēnākīh ōčīrišnīk, 'hast dānākīh i ōsānišnīk 'hač rōšnīh [i] 'apar gēt⟨ēh⟩ 'kē pat-iš ⟨vēh⟩ 'vēnēnd 'ut mēnēnd, vēh-dēn 'ut [gās] kām 'kē pat-iš apāyēt 'vēhīh, 'ut nērōk, aβzār 'ut tuχšākīh 'ut *zamān gās 'kē vēhīh nērōk, gētēh pat-iš 'andar 'kunēt vēhīh. 'ut vīmand i 'vēhīh 'ān 'i-š fra'nāmišn 'hač 'χᵛēš, 'ut a-fra'nāmišnīh 'hač 'bē 'χᵛēš, čēγōn zīndakīh i 'pat χᵛatīh apāyišnīk 'ut stāyišnīk, 'ut-aš anapāyišnīkīh *astavišnīh 'hač 'bē 'χᵛēš, i 'hast vīmārīh 'ut vaštīh 'ut zarmānīh vinās druvandīh. 'ut vihān i 'vēhīh 'andar dahišnān χᵛatīk 'vēhīh rātīh i dāmān 'pit χᵛatāy dātār Ōhrmazd. 'ut-aš čim apāyišn kām 'i-š 'apar dahišnān sūt matan 'i-š 'vēhīh 'ō dahišnān. 'ut 'vēhīh hangartīk patmān, 'ut-aš zahak dāt: zahak ōšmurišnān χrat χēm 'ut šarm 'ut miθr 'ut rātīh 'ut rāstīh, spāsdārīh, apārīk [i] hunarān ⟨i⟩ pat-iš Amahraspand 'hamist apārīk [i] mēnōkān *yazdān 'χᵛatīh; ⟨hač-iš⟩ martōm zīndakīh 'ut druvist āpātīh 'ut χᵛatāyīh 'ut dēndānākīh 'ut kirpak-ahrovīh 'ut 'hamist gētēh 'vēh dahišnān nēvakīh vīnārišnīh. 'ut 'vēhīh rāδēnišn 'pat bun dātārīh ravākīh i dām, 'pat miyān dām vīnārišn patvandišn [i] 'ut 'vattarīh vānītārīh, 'pat fražām aβigat bavandak vānītārīh, hač-iš ['ut] hām dahišn bōžišn, apēčakīh, yāvētānak nēvakīh 'ut šētāy.*

*'ut 'vattar-ōstīkān 'vattarīh-χᵛatīk dušākās Ganāk Mēnōk. 'vattarīh bun 'ān ham *'ō 'vattar *dēn, 'hast 'ān i katār-ič-ē 'pat 'apar-'rasišnīh ziyān. 'vattarīh ravākīh i 'avē 'vattar Ganāk Mēnōk zūr-mitōχtīh [i] 'ut tam zūr-mitōχtīh ⟨i⟩ yut-'nihātakīh ham-vīmand; 'ut kām, nērōk 'ut tuχšākīh 'ut aβzār 'ut gyāk 'ut zamān. 'ut-aš paytākīh 'hač 'ān i 'vattar-kartārān 'pat 'vattar-kartārīh 'dārēnd tamīk mitōχt 'kē pat-iš 'vattar čīhēnd mēnēnd, 'ut kām 'kē pat-iš 'vattar apāyēt, *nērōk-ič 'ut vičōδišn aβzār 'ut zamān gyāk 'kē 'vattarīh 'pat gētēh pat-iš 'andar 'kunēt. 'ut vīmand i 'vattarīh 'ān i 'pat χᵛatīh a-fra'nāmišnīkīh, 'ut-aš fra'nāmišn 'hač 'bē; čēγōn margīh i 'pat χᵛatīh anapāyišnīk 'ut *astavišnīk, 'ut-aš apāyišnīkīh 'ut stāyišnīkīh 'hač 'bē, i 'hast vīmārīh, vaštīh 'ut zarmān, škōhīh 'ut bēš i 'vattar 'hač marg. vihān i 'vattarīh 'andar gētēh 'ut mēnōk dāmān hamāk vatīh bun Ganāk Mēnōk aβigat. 'ut čim i rasišn i 'ō dāmān 'vēhīh aβigatīk anākīh-kām i 'avē druž 'pat ziyān i Spēnāk Mēnōk dāmān, āhōkēnītan 'i-šān 'pat 'ān i 'vattarīh bun vihān i 'har anākīh. 'ut 'vattarīh hangartīkīh Frēhbūt 'ut Apēbūt; 'ut 'vattarīh hunušak adāt. 'ut*

*hunušak ōšmurišnān āz 'ut ēšm, kēn, arišk 'ut druχtārīh, drōnīh 'ut panīh 'ut anispāsīh 'ut apārīk [i] āhōkān i pat-iš 'dēv druž dušχ^vatīh; hač-iš martōm sāstārīh 'ut ahramōγīh, vīmārīh 'ut škōhīh 'ut dušākāsīh *'ut vinās druvandīh 'ut 'hamist apārīk gētēh dahišnān anākīh višōβišn. 'ut 'vattarīh rāδēnišn 'pat bun dāmān āhōkēnišn, 'pat miyān kōšišn [i] 'ut āšōβ i 'andar gumēčakīh, 'pat fražām fražān⟨ak⟩īhā rāδēnītārīh i 'vēh Spēnāk Mēnōk, vānītakīh i 'pat 'vēhīh nērōk.*

kēš-dārān 'kē bun ēvak kēš 'i-šān 'ān bun spēnāk ganāγ, 'ut 'vēh 'ut 'vattar, stāyastak nikōhītak guft 'bavēt.

TRANSLATION

On goodness, the origin of goodness, the movement of goodness, the definition of goodness, the cause of goodness, the reason of goodness, what it is summed up in, and the categories of the offspring of goodness. On the movement of evil, the definition of evil, the reason of evil, what evil is summed up in, the categories of its abortions, the promotion of evil at the beginning, middle, and end—from the Exegesis of the Good Religion.

This that he whose ground is goodness and whose essence is goodness is the Bounteous Spirit. The origin of goodness is also in the Good Religion, that is to say whatever causes benefit when it supervenes and is put into practice. The movement of the goodness of the good Bounteous Spirit, that is his essence, is eightfold: it is Wisdom and the Light of Wisdom which are proper to his distinct nature, and Will, Power, Means, Effort, Space, and Time. It is revealed that of all those (powers), spiritual and material, which promote goodness in the world and are distinguished by the promotion of goodness, it is Wisdom that descends from the Light on to the earth and by which (men) see and think well; the Good Religion and Will by which goodness is desired; and Power, Means, Effort, Time, and Space which have the potentiality of goodness, and through which the world practises goodness. The definition of goodness is that which of itself develops, while hindrance of its development comes from outside itself; just as life in itself is desirable and worthy of praise, and that which is undesirable and unworthy of praise comes from outside itself, such as illness, disease, old age, sin, damnation. The cause of goodness in creatures is the essential goodness and generosity of the Father of Creation, the Lord and Creator, Ohrmazd. His intention, wish, and will for his creatures is that the benefit of his goodness shall come to them. Goodness is summed up in the Mean: its offspring is the Law. The categories of this offspring are wisdom, good character, modesty, love, generosity, rectitude, gratitude, and the other virtues inherent in the essence of the Amahraspands and the

other spiritual gods. Thence is the life of man, sound prosperity, lordship, knowledge of the Religion, salvation by virtue together with the promotion of welfare among the good creatures of the world. The promotion of goodness consists, in the beginning, in the act of creation and the setting of it in motion; in the middle, in directing and continuing creation and the conquest of evil; at the end, in the complete conquest of the Aggressor, whence is the salvation of all creation, purity, eternal well-being, and bliss.

He whose ground is evil and whose essence is evil is the Destructive Spirit of evil knowledge. The origin of evil is also in the evil religion, that is to say whatever causes harm when it supervenes. The movement of the evil of the evil Destructive Spirit is in Lying Falsehood and the Darkness of Lying Falsehood which are proper to his distinct nature; and Will, Power, Effort, Means, Space, and Time. It is revealed that of the evil-doers in evil deeds, they hold that it is the Dark Falsehood by which they perceive and think evil, Will that by which evil is desired; Power, Striving, Means, Time, and Space that through which evil is practised in the world. The definition of evil is that which essentially does not develop, while its development is from outside: just as death in itself is undesirable and unworthy of praise, and that which is desirable and worthy of praise (to itself) comes from outside, such as illness, disease, old age, poverty, and torment, which are worse than death. The cause of evil in spiritual and material creatures is the origin of all evil, the Destructive Spirit, the Aggressor. The reason for its coming upon the goodness of creation is the Lie's desire of destruction, inherent in an aggressor, for the harm of the creatures of the Bounteous Spirit, and for their defilement by means of evil, the original cause of all injury. Evil is summed up in Excess and Deficiency: and the abortion of evil is Lawlessness. The categories of this abortion are concupiscence, anger, vengeance, envy, deception, guile, avarice, ingratitude, and the other vices that are inherent in the evil essence of the Demon and the Lie. Thence is tyranny over men, heresy, illness, poverty, evil knowledge, damnation in sin, together with all the other injury and confusion of worldly creatures. The promotion of evil consists, in the beginning, in the defilement of creatures; in the middle, in strife and confusion in the contaminated state; at the end, in the wise control of the good Bounteous Spirit and the defeat (of evil) by the power of goodness.

The religion of those sectaries who (favour) one principle is forced to declare that that principle is Bounteous and Destructive, good and evil, praiseworthy and blameworthy.

Z 18 (*b*). From the *Dēnkart* (Madan, p. 567. 10–14).

*gētēh 'pat 'ēn 6 'čiš rāδēnīhēt, 'pat zamān, *gās, dānišn, aδyār 'ut aβzār 'ut tuχšākīh: 'ut dānāk vičīrēnīt 'ku 'hač *'ēn 6 3 mēnōkīk 'ut 3 gētēhīk: zamān, *gās, dānišn mēnōkīk; 'ut aδyār 'ut aβzār 'ut tuχšākīh gētēhīk.*

NOTE

**gās*: The text has *dahišn*, but I am inclined to read *gās* for the reasons stated in Part I, Chapter VII, pp. 213–14.

TRANSLATION

Matter is ruled by these six things, by Time, *Space, wisdom, power, means, and effort. A wise man has explained that of these six three are spiritual and three material. Time, *Space, and wisdom are spiritual; power, means, and effort are material.

Z 19. From the *Dēnkart* (Madan, p. 228. 1–22; Sanjana, v, p. 254). Edition with notes in BSOS. ix, pp. 874, 883, 895.

'apar χrat, kām 'ut kār 'ut 'zamān i Ōhrmazd, — 'hač nikēž i vēh-dēn.

*'ēt Ōhrmazd 'pat harvisp-ākās χrat kāmīk handāčišn brīt 'pat kār zamān kanārak, 'pat zamān kār kanārak: 'hač fratom 'tāk aβdom kanārak matan [i] 'bavēt. kār 'pat spurr-karīh 'apāč 'ō bun āsān, zamān 'pat spurr-kanārak-sačišnīh 'apāč 'ō bun akanārakīh matan, i 'hast fraškart, druž aβsihīk 'ut ristāχēz, tan i pasēn, hām dahišn bōžišnīk 'ut yāvētānīk šētāy. 'ut-aš χrat 'ut kām 'ut kār 'ut zamān avartišnīk, 'hast 'hač fratomīk handāčišn 'apar 'ō 'ān ⟨i aβdom⟩ kām handāčišn sāčišnīk ravāk; 'ut-aš 'andar mātiyān ravākīh i dēn ⟨i⟩ Māzdēsn 'hamist dām 'pat patvandišn i 'ō fraškart, 'apar asāčišnīh i 'har ānāβišnīk, apērtar 'ān i dēn ⟨i⟩ Māzdēsn 'ut dām visistakīh i 'hač fraškart 'bavēh. 'ut 'martōm kām 'ut kār dastaβar dēn ⟨i⟩ Māzdēsn. 'har Ōhrmazdīk fražām sūt, 'kaδ-ič 'pat gētēh 'hač pityārak nikōhišn ziyān-ē 'andar 'hēh: 'bē 'ān dastaβarīh ⟨i⟩ hamāk ganākīk fražām ziyān, 'kaδ-ič 'pat gētēh 'hač pityārak frēβišn sūt humānē 'andar 'hēnd. 'ut 'ōh-ič Ōhrmazd χrat 'ut kām handāčišn hām dahišn sūt *i avartišnīk sačēt.*

'ut kēš-dārān 'kē kām i yazat vartišnīk, 'har 'rōč 'pat dašn-ē(?), 'ut-aš 'saχᵛan patēstīk dōšaχᵛ purr 'hač martōm-ič kartan, kēš, 'ān 'kē-š 'pat yazat 'dārēnd, kām 'pat anōstīh, frašēβ i dāmān, 'saχᵛan 'pat anāk patēst burtārīh, Ganāk Mēnōk mānāk.

TRANSLATION

On the Wisdom, Will, Action, and Time of Ohrmazd—from the Exegesis of the Good Religion.

This that Ohrmazd, by his omniscient Wisdom and the projection of his Will, fashioned a limit for Time through action, and for action through Time. Their course proceeds from the first term to the last. Action, at its fulfilment, returns to its original state of rest: Time, when its full term has elapsed, returns to its source which is the Infinite;—that is the rehabilitation, the defeat of the Lie, the Resurrection and the Final Body, eternal bliss delivering all creation. His Wisdom, Will, Action, and Time are immutable. From the first projection of his Will till the last they are effective and in motion: in particular the forward motion of the Mazdayasnian Religion together with creation proceeds within them till it reaches the rehabilitation, so that every destructive thing is rendered ineffective, especially that which causes the separation of the Mazdayasnian Religion and creation from the rehabilitation. The rule for man's will and action is the Mazdayasnian Religion; and the end of all that is Ohrmazd's, is benefit, even though on earth some harm should accrue to it owing to its vilification by the Adversary. But the end of the rule of all that is destructive is harm, even though on earth the semblance of benefit should accrue to it owing to the wiles of the Adversary. Thus it appears that the Wisdom of Ohrmazd and the projection of his Will are an immutable benefit to the whole of creation.

The religion of those sectaries for whom the will of God is mutable and, every day, has a different character, and for whom the word of God threatens to fill Hell with men (makes) him whom they hold to be God resemble the Destructive Spirit, in that his will is unstable and injurious to his creatures and that his words threaten them with distress.

Z 20. From the *Dēnkart* (Madan, p. 282. 7–283. 17; Sanjana, vi, p. 313). Edition with notes in BSOS. ix, pp. 874, 883, 896.

(1) *'apar 'ān i 'pat gartišn 'apāč 'ō bun, 'ut 'ān i 'pat rastak 'hač bun 'ō 'sar patvand,—'hač nikēž i vēh-dēn.*

(2) *'ēt 'hač vēh-dēn nikēž 'hač 'ān i 'pat gartišn 'apāč 'ō bun patvand, Zamān; 'hač 'ān i 'hač bun 'ō 'sar 'pat patvand, dānākīh. 'ut Zamān *rāδ 'ēt ōγōn nikēžīt 'ku 'hač kār nērōk bun tōhmak i apistākīk* aršnōtačin *'nām, 'pat dātār āβurišn, fratom kār kunišn 'i-š Zamānak kunišn hambatast; 'hač kār kunišn kār fražāmišn 'i-š Zamān ⟨i⟩ brīn kanārak hambatast; Zamān [fražāmišn] ⟨i⟩ brīn kanārak patvand 'apāč 'ō akanārak Zamān i 'hast hamayīkīh χᵛatīh 'ut asačišnīh i 'pat tan i pasēn ⟨i⟩ 'avē χᵛēšīkān. čēγōn dastaβarān Zamān rāδ guft[an] 'ku Zamān 'hač bunīh akanārak 'būt, 'pas 'bē 'ō kanārakō-mandīh niδāt 'ut 'pat 'sarīh 'apāč 'ō akanārakīh *vartēt. 'ut-aš dātastān ⟨i⟩*

Zamān 'hač akanārakīh ⟨i⟩ bunīk 'pat brīn-kanārakīh i kārīk, ravišnīk 'ut sačišnīk 'apāč 'ō akanārakīh i fražāmīk patvast.

(3) *'ut dānākīh rāδ 'ēt ōγōn nikēž 'ku 'pat dātār aβdīh ['hač] dānākīh akanārak-zamānīhā 'pat-iš nērōk, afrāč-*sačišnīh i Ōhrmazd χᵛatīh χᵛēšīk i 'pat Zamān i akanārak 'bavēt, 'ō 'dānastan mat[an]: 'hač 'ān 'bē akām *uzišnīh ⟨i⟩ aβigat 'apar 'ān 'i-š mitōχtīk anhastkarīh i 'ān i 'avē χᵛatīh 'ut χᵛēšīk patvastēt: 'ut 'hač 'ān 'bē patvand frāč *gaštīh i* 'avē χᵛatīh 'ut χᵛēšīk 'pat 'χᵛēs ōstām 'dānastan hambatast. 'ān and 'dānastan apāyast ⟨'pat⟩ 'ul uzišnīh i 'avē dātār 'ō dām dahišnīh. 'ut 'hač 'ān 'ul uzišnīh fratom hačišīk 'ān i anaγr rōšn: 'hač 'ān anaγr [i] rōšn rāstīh mēnōk ['ut 'hač 'ān anaγr rōšn rāstīh mēnōk] 'pat patvand 'hač dānākīh [i] 'pat nērōk aβzōnīkīh [i] 'ō 'dānastan i visp: 'hač 'dānastan i visp tavān i 'pat kartan i visp 'i-š kām: 'hač 'ān 'bē dām dahišnīh 'ut aβigat pat-iš vānītārīh 'ut dām 'apāč 'ō 'χᵛēš kartārīh 'ut yāvētān [aβigatīk] 'andar hamāk šātīh vīnārtārīh i Ōhrmazd. 'ōh-ič hu-īk 'hērān bun, 'vēh bun, 'vēh tōhmak i visp* χuih *nērōk; [*vēhīk] 'vēhīk dahišnān hamāk hač-iš 'hēnd ['avē], 'čē fratom hačišīk 'pat āβurišn 'ut 'čē ['ō] 'ān 'pat patvand čēγōn bām 'hač pērōk, 'ut pērōk 'hač brēh, brēh 'hač rōšnīh ['hač rōšn].*

TRANSLATION

(1) On that which, revolving, returns to its origin and that which is regularly continuous from beginning to end—from the Exegesis of the Good Religion.

(2) This, from the Exegesis of the Good Religion, concerns that which, revolving, returns to its beginning, Time; and that which continues from beginning to end, Wisdom. Of Time thus it is taught. From action *in potentia*, the original seed the Avestan name of which is *aršnōtačin* (semen-flowing) first (arose), through the Creator's creation, the performance of action with which coincided the entry of Time into action. From the performance of action (arose) the completion of action with which coincided the limit of finite Time. The limit of finite Time merges into Infinite Time the essence of which is eternity, and (which means) that at the Final Body what is contingent on it cannot pass away. Even as the religious authorities have said concerning Time: Time was originally infinite; then it became subject to limitation; at the end it returns to the Infinite. The law of Time is (to proceed) from original infinity through limitation involving action, motion, and passage, and finally to return back to ultimate infinity.

(3) Of Wisdom thus it is taught. By the Creator's marvellous power—in infinite Time and through its power wisdom entered (the stage of) knowing (the immutability of Ohrmazd's essence is contingent on Infinite Time). Contingent on this is the rising up of the Aggressor, against the

will (of God), to destroy the essence and properties (of Wisdom) by false speech. Contingent on this was the reapplication of (Wisdom's) essence and properties to the knowing of its own ground. So much knowing was necessary for the Creator to rise up for the creative act. The first result of this rising up was the Endless Light. From the Endless Light is the Spirit of Truth which derives from Wisdom (animated) by the energy of power (and which thus) comes to the knowledge of all. From the knowledge of all is power to do all he wills. Thence creation and the Aggressor's defeat thereby and the return of creation to its proper sphere of action and the eternal rule of Ohrmazd in perfect joy, viz. the origin of good things, the origin of good, the seed of good, the potentiality of all that is good. All good creatures are from him as a first result by creation or by emanation (lit. by connexion with him) as sheen is from shining, shining from brilliance, and brilliance from the light.

Z 21. From the *Dēnkart* (Madan, p. 290. 8–12; Sanjana, vii, p. 322). Edition with notes in BSOS. ix, pp. 875, 884, 897.

'apar 'ān i pēš 'ut 'ān i 'apāk 'ut 'ān i ['apāk] 'pas 'hač dātārīh,—'hač nikēž i vēh-dēn.

'ēt 'ān i pēš 'hač dātārīh ⟨akanārak Zamān⟩, 'apāk 'χᵛat dātār dahišn hambatast kanārakōmand Zamān, 'ān i 'pas 'hač dātārīh dahišn-ič kār i 'tāk fraškart.

TRANSLATION

On that which was before, and that which was with, and that which was after creation—from the Exegesis of the Good Religion.

This that that which was before creation was ⟨Infinite Time⟩: that which coincided with the very act of the Creator's creation was Finite Time: that which was after creation was action (continuing) till the rehabilitation.

Z 22. From the *Dēnkart* (Madan, p. 293. 15–294. 3; Sanjana, vii, p. 326). Edition with notes in BSOS. ix, pp. 875, 885, 897; cf. Menasce, ŠGV., p. 250.

*'apar sahmānōmandīh i dānišn tavān, akanārakīh 'ut kanārakōmandīh-ič i Zamān, 'ut *χᵛatīh i Zamān i akanārak 'ut 'ān i kanārakōmand,—'hač nikēž i vēh-dēn.*

*'ēt čēγōn dānišn 'apar 'hast *'būt ['hast] visp-ič sahmānōmand, 'ut tavān 'har 'andar šāyēt 'būtan, šāyēt 'būt kanārakōmand paytāk, 'ōh-ič sahmānō-*

*mandīh i dānišn i visp-ič, tavān i 'apar-ič visp nikēžāk ⟨i⟩ akanārakīh. 'ōh-ič [i] Zamān dahišnān bun, Ōhrmazd hamayīkīh, 'ut-aš kanārakōmandīh 'būt šāyēt, *'ku dahišn 'andar brīnōmand zamān. 'ut *χᵛatīh i Zamān i akanārak drang i hamayīk i abrīn 'pat 'būt 'bavēt, 'ān i kanārakōmand drang ⟨i⟩ sačišnīk i brīnōmand 'pat 'bavēt 'būt.*

TRANSLATION

On the limited nature of knowledge and the possible, the infinity and limitation of Time and the essence[a] of infinite and finite Time—from the Exegesis of the Good Religion.

This that since knowledge is wholly limited to what is present and past[b] and the potential to the possible, it is clear that the possible (too) is limited. Thus the limitation of omniscience and omnipotence gives an indication of infinity[c]. Thus Time is the source of creation and the eternity of Ohrmazd. Its limitation was necessary, for creation takes place in a definite time. The essence of Infinite Time is eternal duration, undivided into past and future; that of finite time is transient duration, divided into future and past.

NOTES

[a] From the context the reading *χᵛatīh seems certain: χᵛat in philosophical contexts seems to render Greek καθ' αὑτό.

[b] Menasce reads *hast būt bavēt* and translates 'la science porte sur ce qui a été, est, sera, tout cela étant limité'. This can scarcely be right: for the point seems to be that we know only that which is past and present: the future (i.e. that which will come to pass or can come to pass) cannot be actually known since it is still only in potency (*tavān* = δύναμις). *sahmānōmand* is best taken with *dānišn* as *sahmānōmandīh i dānišn* in line 6 shows.

[c] Menasce's 'nous offre une analogie pour la notion d'infinité qui s'applique au temps' does not seem to be a possible rendering, since *akanārakīh* is separated from *zamān* by *'ōh-ič* and cannot therefore be construed with it. *'ōh* means 'thus' and marks the beginning of a new clause.

Z 23. *Šikand Gumānī Vazār*, chapter xvi, §§ 53–111, cf. Salemann's edition (*Ein Bruchstück Manichaeischen Schrifttums*, 1904, St. Petersburg, pp. 20–24), my own BSOS. ix, pp. 876, 886, 898, and that of de Menasce.

(53) *nuñ gōem naχust awar būdan nə̄ šāyastan i hə̄či hastaa θis i akanāraa* (54) *bə̄ ə̄wāž ą̄ i akanāraa χᵛānom θihī u ǰamąn.* (55) *ąča i ō hast añdaruñ pa ǰāmañdī u ǰamąnī hastą θisą kanāraomañd vīnihəṯ.* (56) *īñča ku agaršą yakī u duī awar gōyehəṯ əž ą čuñ yakī bə̄ pa hamāihā farawastaī i θis ainā nə̄ bahōṯ:* (57) *či yak īñ ku nə̄ du:* (58) *du īñ ku bun yak *u ǰudāī i yak əž diṯ.* (59) *i nə̄*

du χᵛānihəṯ (60) *ka yak bə̄ pa hamā farawastaī i yakī nə̄ šnāsihəṯ;* (61) *u duī bə̄ pa ǰudāī i yak yak nə̄ šāyaṯ būdan.* (62) *yak ą i pa yakī yak u ōstyą pa yakī.* (63) *yak u du añdar tuχmaa i čañdī maraomañdī;* (64) *u čañdī u maraomañdī u hamāī u ǰudāī i čuñ mən guft bə̄ kanāraomañdī būdan nə̄ šāyaṯ.* (65) *ōča myąnaa dānašną rōšan.*

(66) *diṯ īñ ku akanāraa ą bahōṯ i pa dānašni nə̄ farawañdihəṯ:* (67) *ka pa hə̄či dānašni farawastan nə̄ šāyaṯ, añdar dānašni i yazaṯ farawastan nə̄ šāyast ačār.* (68) *ą yazaṯ χᵛadī i χᵛə̄š ąča i tār bunyaštaa hamāihā añdar dānašni nə̄ farawañdihəṯ.* (69) *kaš χᵛə̄š χᵛadī añdar χᵛə̄š dānašni nə̄ farawañdihəṯ, ą vīsp-vahə u vīsp-vīn guftan vāhar.* (70) *či vīsp hamāī vazārəṯ.*

(71) *u hamāī hamā kūstaa farawastaī rā hamā χᵛānihəṯ.* (72) *hamā kūstaa farawastaa kanāraomañdī ačār.* (73) *ą yazaṯ ka əž hamā farawastaī i χᵛə̄š āgāh kanāraomañd sažəṯ añgārdan.* (74) *agar akanāraa anāgāh.* (75) *fradim dānašni i dānā ažaš χᵛazīrašnī dānastan i χᵛə̄š χᵛadī u čūnī u čañdī.* (76) *kə ą i χᵛə̄š hamā χᵛadī u čūnī u čañdī anāgāh awariča awarə̄ čūnī u čañdī dānā būṯ guftan vāhar.* (77) *īñča ku čuñ akanāraa afarawastaī rā pa dānašni nə̄ farawañdihəṯ.* (78) *ą īñ kuš hamā χᵛadī dānā ayå hast i adān, hamā rōšan ayå hast i tārīk, hamā ziñdaa ayå hast i murdaa *ažaš anāgāh.*

(79) *diṯ īñ ku rōšanī u ǰą i ə̄dar ayāwom, bahar i əž ham zurvąnī hast ayå nə̄.* (80) *ka bahar i əž χᵛadī i zurvąnī hast, ą ē huzvārąd ku θis kəš bahar ažaš baχtan šāyaṯ baharmañd šāyaṯ būdan.* (81) *baharmañd bə̄ ka haminīdaa añdā nə̄ šāyaṯ:* (82) *u haminīdaa bə̄ əž haminīdār kəš ą haminīdaa haminīṯ, ainā nə̄ vazirəṯ:* (83) *u ka bahar kardaa kanāraomañd vīnihəṯ, bun kəš bahar ažaš ham āinaa kardaa kanāraomañd būdan agumą,* (84) *pa ą či gōeñd ku vīsp bar bahar ō bun guwāī dādār.* (85) *ą ka bahar kardaa kanāraomañd ayāwom, ąča bun bə̄ ka kardaa u əž baharą haminīdaa kanāraomañd ainā būdan nə̄ šāyaṯ.*

(86) *īñča ku akanāraa nə̄ baχšihəṯ:* (87) *či bahar əž hamāī baχšihəṯ,* (88) *u hamāī awar kanāraomañdī guwāī,* (89) *čuñ mən ažawar namūṯ.* (90) *ku hastī čūnī i bun bə̄ əž humānāī u añgōšīdaa i bar ainā nə̄ ayāwom.* (91) *har či pa bar ayāwihəṯ* (92) *pa bun ham āinaa būdan ə̄war.* (93) *ą ka kardaī u kanāraomañdī pa bar ayāwašnī ham əž vazār buniča kəš bar ažaš pa kanāraomañdī agumą.*

(94) *diṯ īñ ku akanāraa ą bahōṯ i aparə̄χt ǰā u avamąn χᵛadī,* (95) *vaš han ǰā nišāmī ažaš parə̄χt nə̄st.* (96) *ą ka du bunyaštaa akanāraa u asāmąn-χᵛadī gōyehəṯ, āsmąną zamyą χāmast tani-kardą, vaχšašną, ǰāną, rōšaną, baγą, amə̄šāspəñdą, vasą hambarašną kəšą ǰaṯ-nąmī əž ǰudāī i yak yak əž ōi diṯ, nə̄ sāmąnmañd šāyaṯ būdan.*

(97) *qš hamā añdar či u ku dāṯ.* (98) *ka du bunyaštą hamə̄šaihā aparə̄χt-ǰā būṯ həñd,* (99) *bə̄ agaršą χᵛadī i akanāraa kanāraomañd kard u ǰā i īñ hamā hastą būdą bahōdą kard būdan čuñ šāyaṯ.*

(100) *agar gōhar i hamā akanāraa kanāraomañd būdan šāyaṯ ą nāstiča būdan šāyastan āwar.* (101) *ą i awar avardišnī i gōhar gōeñd vāhar.*

(102) *īñča ā dānāṯ ku akanāraa ą bahōṯ kəš parəχt i ažaš fradim nā *bāṯ.* (103) *hāči θis ǰaṯ əž ōi ǰudā ažaš būdan nā šāyaṯ.* (104) *bā əž vīmañd i akanāraī nā šnāsihəṯ.* (105) *ayå sturdaihā ą θis i nā dānəṯ ku či hamā gōeṯ u stāžəṯ u saχun awar rāinəṯ kōdagą kōdak-današną padaš vyāwąninəṯ, añdārāh ō či.* (106) *agaraš aχᵛaraidihā īñča gōeṯ kuš χᵛadī akanāraa vaš dānašniča akanāraa pa akanāraa-dānašnī dānəṯ ku akanāraa hast,* (107) *ą vāhar *u dubār vāhar.* (108) *yak īñ ku dānašni awar θis ą i pa dānašni ayāftaa u añdar dānašni farawastaa.* (109) *θisiča bā ą i añdar dānašni hamāihā farawastaa u ayāftaa añdā buñdaa nā šnāsiheṯ.* (110) [*i*] *θis dānašni pa hamā šnāχtan i θis bahōṯ;* (111) *hamā šnāχtan i θis pa hamā *farawastaī i θis añdaruñ dānašni bahōṯ.*

TRANSLATION

(53) Now I shall first discuss the impossibility of any existent thing being infinite except only the Void and Time, which I call infinite. All entities which are within locality and temporality are seen to be finite. Thus if they stipulate unity or duality (it will be found) that unity cannot exist except in an object that is completely self-contained: for the one is that which is not two: and two is that of which the origin is one and the separation of the one part from the second. Though this cannot be called two, for the one is not conceivable except as completely self-contained in its unity; and duality cannot exist except through the separation of the two ones. The one is that which is one in unity and confirmed in unity. Unity and duality are at the source of quantity and numerality. Quantity, numerality, totality, and separability, as I have said, can be nothing but finite. This is clear even to the moderately intelligent.

(66) Again the Infinite is that which cannot be comprehended by the intellect: and since it cannot be comprehended by any intellect, it follows that it cannot be comprehended by the intellect of God. Thus to the intellect God, his own essence and that of the Dark Principle, as wholes, are incomprehensible. Since his own essence is not comprehensible even to his own intellect, to call him all-good and all-seeing is false. How should one explain a complete totality?

(71) A totality, because it is encompassed on all sides, is called total. That which is encompassed on all sides, is necessarily finite. A God who is aware that he is encompassed on all sides, must be considered finite. If he were infinite, he would be unaware of it. The first knowledge of an intelligent being is precisely to know his own essence, quality, and quantity. To assert that one who is unaware of all his essence, quality, and quantity, should be cognizant of the quality and quantity of others, is false. Thus the Infinite not being encompassed in any way cannot be comprehended by the intellect. It follows that it is not aware whether its whole essence is wise or ignorant, light or dark, alive or dead.

(79) Again (we must consider) whether the light and the living soul, which we receive on this earth, receive a part (lot) from that same Zurvānic substance or not. If it does receive such a part from the essence of Zurvān, then let them note that a thing from which a part can be divided must itself be composed of parts. What is composed of parts cannot but be joined together: and what is joined together is only distinguishable in so far as it is joined together by a joiner. And since the part is obviously made and finite, so also the source from which the part is derived must undoubtedly be made and finite, in accordance with the argument that has been put forward that every result and part bears witness of its source. So, since we find the part to be made and limited, it cannot be that the source is other than made and composed of parts and finite.

(86) Further the Infinite is not susceptible of division: for the part is divided from the whole, and totality implies limitation, as I have demonstrated above. For I cannot conceive of the existence and quality of the source except by comparison and analogy with the result. Whatever is perceptible in the result must certainly, in like manner, apply to the source. Since it is to be perceived in the result that it is made and finite, it may without doubt be deduced that the source from which the result derives is also finite.

(94) Again the Infinite is that which is uncircumscribed in Space and boundless in essence; and there is no other place or abode that is devoid of it. Now if it is said that the two Principles are infinite and boundless in essence, then boundless too are the heavens and earths together with corporeal and growing things, souls, lights, gods, Amahraspands, and the numerous complex entities which are variously named because they differ from one another: they cannot be bounded. Then in what and where were all these things created? If the two Principles were always uncircumscribed in Space, how is that possible unless their infinite essence was made finite and the place of all things that are and were and shall be? If an all-infinite substance can become finite, it is certainly possible that it may also become non-existent. What they say about the immutability of substance is untrue.

(102) Now you must know that the Infinite is that without which nothing from the first is. Nothing can exist without it or separate from it. But in so far as it is infinite, it cannot be understood. So what, pray, is the point

of obstinately discussing a thing which one does not know, of disputing and bandying words, and so deceiving the immature and those of immature intelligence? If one stupidly(?) asserts that its essence is infinite and that its intellect is infinite, and that with its infinite intellect it knows that it is infinite, that is false and doubly false. For one thing intellect can only be predicated of a thing which is within the scope of the intellect and comprehensible to the intellect. Nothing can be perfectly understood except that which is completely comprehensible to the intellect and within its scope. Knowledge of a thing is only attained by complete understanding of it; and the complete understanding of a thing is obtained by the complete comprehension of it in the intellect.

Z 24 (*a*). The twenty-eighth chapter of the *Mēnōk i Xrat*: Anklesaria, pp. 94–95; Sanjana, p. 48; Pāzand, West, p. 33. Nyberg's transliterated text and translation, CCM. 1929, pp. 202–3.

(1) *pursīt dānāk 'ō mēnōk i χrat 'ku 'kē niχšaδišnīktar, 'kē 'pat-nērōk-tar, 'kē tēžtar, 'kē šāttar, 'kē dušrāmišntar, ('kē anōmēttar)?*

(2) *mēnōk i χrat passaχ^v kart 'ku Ōhrmazd i χ^vatāy niχšaδišn⟨īk⟩tar ('kē) 9000 'sāl anākīh 'pat dāmān i 'χ^vēš 'hač Ahriman 'dīt, 'pas-ič 'bē 'pat 'dātastān 'ut niχšaδišnīh *ēnyā 'nē 'zanēt.* (3) *'ut spihr 'pat-nērōk-tar:* (4) *'ut vīr i 'martōmān tēžtar:* (5) *'ut ruvān i ahrovān šāttar:* (6) *'ut 'ān i druvandān dušrāmišntar ('ut anōmēttar).*

niχšaδišnīk: for the reading of this word v. BSOS. ix, p. 107.

TRANSLATION

(1) The wise man asked the Spirit of Wisdom (and said), 'Who is the most patient; who is the most powerful; who is the most sharp; who is the most joyful; who is the most miserable; who is the most hopeless?'

(2) The Spirit of Wisdom answered (and said), 'Ohrmazd, the Lord, is the most patient; for for nine thousand years he sees Ahriman (inflict) misery on his own creatures, yet he does not smite him except with justice and patiently: (3) and the firmament is the most powerful: (4) and the intelligence of men is the most sharp: (5) and the soul of the blessed is the most joyful: (6) and that of the damned is the most miserable and the most hopeless.'

Z 24 (*b*). From the *Aβyātkār iVazurg-miθr* (*Pahlavī Texts*, p. 95).

(129–30) *'kē pātaχšāytar? spihr i gēhān-baχtār.*
(131–2) *'kē rāsttar? zamān i brīn.*
(133–4) *'kē aβdtar? 'ān 'kē zamān apērtar mat 'ēstēt.*
(135–6) *'kē vičītārtar? dānāk i 'vas-uzmāyišn.*

TRANSLATION

(129–30) Who is the most kingly? The firmament which makes distribution to the world.
(131–2) Who is the most just? Finite Time (*or*, Decisive Time).
(133–4) Who is the most marvellous? He to whom Time comes most.
(135–6) Who is the most discriminating? The wise man who has much experience.

Z 25 (*a*). *Yavišt i Friyān*, 2. 37–40 (Haug and West, *The Book of Arda Viraf*, p. 217).

(37) *haftom frašn 'ēn pursīt, 'ku 'čē 'ān 'čiš i martōmān 'pat nihān 'kāmēnd kartan, 'ut-šān nihān kartan 'nē šāyēnd?*

(38) *Yavišt i Friyān guft 'ku zīvandakān 'pat škōh 'bāš, mar i druvand sāstār, 'ut 'murtakān 'ō dōšaχ^v ōpat;* (39) *'čē 'ān Zruvān 'hast 'kē 'kas nihān kartan 'nē tavān;* (40) *'čē Zruvān χ^vat paytāk 'bavēt.*

TRANSLATION

(37) The seventh question he asked was this, 'What is that thing which men would fain conceal, and which they cannot conceal?'

(38) Yavišt i Friyān said, 'Mayst thou in life be in misery, thou accursed villain and heretic, and mayst thou in death fall to hell; (39) for that is Zurvān whom no one can conceal; (40) for Zurvān reveals himself of his own accord.'

Z 25 (*b*). *Pahlavī Texts*, p. 40, ll. 13 ff.

*dānākīh rāδ tāk 'nēst. riškīh rāδ 'nām 'nēst. gētēh rāδ 'pāyišn 'nēst. *yuvānīh rāδ nāzišn 'nēst. χ^vāstak rāδ buržišn 'nēst. zīvandakīh rāδ rāmišn 'nēst. Zarvān rāδ dārōk 'nēst. margīh rāδ čārak 'nēst. 'zanān rāδ χrat 'nēst. χ^vatāy rāδ hambāz 'nēst. 'ut 'hač 'ēn hamāk 'avē 'vattar 'kē 'bē 'mīrēt, χ^vatāy 'hač 'avē hušnūt 'nēst. 'ut 'har 'kē χ^vatāy 'hač 'avē hušnūt 'nēst, 'avē rāδ 'andar vahišt ⟨i⟩ bāmīk gyāk 'nēst.*

TRANSLATION

Of wisdom there is no equal. For envy there is no name. For the world there is no enduring. In youth there is no enjoyment. In wealth there is no honour. In life there is no pleasure. For Zurvān there is no remedy. From death there is no escape. In women there is no wisdom. Of a ruler there is no peer. Of all these he is the worst who dies and leaves his ruler displeased. Whosoever leaves his ruler displeased, will have no place in the bright heaven.

Z 26 (*a*). *Aβyātkār i Žāmāspīk* (Messina), 14. 16–17.

Pārsī text	Pahlavī reconstruction
avdān ēn če gōyam ke marg kaš avāz na gīrēd u zamān na dādēt če Gayōmard būd Ōrmazd dād kaš zamān mad Ahrīman pa mar u činīd u dadīgar yak yak χudāyān bēš būda hand kaš ānzamān frāz mad čiš az kardan na tavān pa nāmčišt Tahmōrap kaš sī sāl Ahrīman ba bār dāšt u če kaš χvēš frāz mad χvēštan az χōš avā dāšt na tavān.	(16) *ut-tān ēn-ič gōβam ku marg kas apāč nē kunēt ut zamān nē dārēt. čē Gayōmart būt Ōhrmazd-dāt; kaδ-aš zamān mat, Ahriman bē marnǰēnīt.* (17) *ut ditīkar ēvak ēvak χᵛatāyān i pēš būt hēnd, kaδ-šān zamān frāč mat, čiš-ič kartan nē tavān, pat nāmčišt Tahmōrap kē-š sīh sāl Ahriman pat bārak dāšt. čē kaδ-aš χᵛēš ⟨zamān⟩ frāč mat, χᵛēš-tan hač ōš apāč dāšt nē tavān.*

TRANSLATION

(16) This too do I say unto thee—No one can drive back death or hold back Time. For Gayōmart was created by Ohrmazd; but when his time was come Ahriman destroyed him. (17) And again every one of the rulers who lived in former times could do nothing when Time came upon them —and especially Tahmōrap who rode Ahriman as his charger for thirty years; for when his time came, he could not preserve himself from death.

Z 26 (*b*). *Pahlavī Texts*, p. 76, §§ 23–24.

(23) *'kē zamān handōχt*[a] *čašm, 'ān [i] *'pušt 'graft i 'nē āχēzēt, 'dil 'ān dart 'āyēt i 'nē čandēnīt, 'dast 'ān [i] škast i 'nē rōδēt, 'ut 'pāδ 'ān škast ⟨i⟩ 'nē 'ravēt.* (24)* *star mat, yut bār 'nē 'šavēt: baχt mat, spōχtan 'nē šāyēt.*

[a] For *handōχt* in the sense of *dōχt* v. Part I, p. 241.

TRANSLATION

(23) As to him whose eye Time has sewn up, his back is seized upon and will never rise again; pain comes upon his heart so that it beats no more; his hand is broken so that it grows no more, and his foot is broken so that it walks no more. (24) The stars came upon him, and he goes not out another time: fate came upon him, and he cannot drive it off.

Z 27. The twenty-seventh chapter of the *Mēnōk i Xrat*, §§ 4–7 (Anklesaria), §§ 8–13 (Sanjana). Anklesaria, pp. 85–86; Sanjana, p. 44; Pāzand, West, p. 30. Nyberg's transliteration and translation, CCM. 1929, pp. 200 f.

(4) *mēnōk i χrat passaχᵛ kart 'ku 'ān i 'avēšān rāδ 'pat nēvakīh ayāp 'pat 'vattarīh pursēh, ākās 'bāš 'ut 'bē 'dān;* (5) *'čē kār i gēhān hamōγēn 'pat brēh 'ut zamānak 'ut vičīr i brīn 'ravēt i 'χᵛat 'hast Zurvān i pātaχšāy 'ut dērang-χᵛatāy;* (6) *čēγōn 'andar ōβām ōβām 'ō 'har 'kē rāδ 'baχt 'ēstēt [čēγōn] 'ān i apāyēt matan, 'apar 'rasēt:* (7) *čēγōn 'hač-ič ham-patvand i 'avēšān pēšēnīkān i vitartak paytāk, 'ku aβdom 'ān nēvakīh i 'hač 'avēšān 'ō dāmān i Ōhrmazd apāyast matan, 'bē mat.*

TRANSLATION

(4) The Spirit of Wisdom made answer (and said), 'Regarding that which thou dost ask concerning the good and evil which they have brought, understand and know (5) that the whole world proceeds in accordance with the decree and the (decisive) moment and the fixed decision which are indeed Zurvān, the King and Lord of the long Dominion. (6) For in succeeding times what is fated to happen happens to whomsoever it has been fated. (7) For of the lineage of those ancient heroes who have passed away it is revealed that the benefits which were fated to come to the creatures of Ohrmazd from them came (to them) in the end.'

Z 28 (*a*). The twelfth chapter of the *Mēnōk i Xrat*: Anklesaria, pp. 51–53; Sanjana, pp. 26–27; West, Pāzand, pp. 19–20: transliterated text and translation in Nyberg, CCM. 1929, pp. 202–5.

(1) *pursīt dānāk 'ō mēnōk i χrat 'ku 'čē rāδ 'kaδ 'hēr i mēnōk ētōn rāst, 'ut 'ān i gētēh ētōn drōβ 'baχt 'ēstēt?*

(2) *mēnōk i χrat passaχᵛ kart 'ku 'hēr i gētēh 'pat bun-dahišnīh ētōn rāst 'baχt 'ēstēt čēγōn 'ān i mēnōk;* (3) *'ut dātār Ōhrmazd hamōγēn nēvakīh i 'pat 'ēn dām 'ut dahišn 'ō bun i Miθr 'ut Māh 'ut 'avēšān 12 aχtar i 'hač dēn 12 spāhpat guft 'ēstēt, kart; 'ut 'avēšān-ič rāstīhā 'ut sačākīhā 'baχtan rāδ 'hač Ōhrmazd 'patiγraft.* (4) *'ut 'pas Ahriman 'ān 7 apāχtar čēγōn 7 spāhpat i Ahriman guft 'ēstēt, *višūt 'pat** (text *'pat višūtan*) *'bē 'statan i 'ān nēvakīh 'hač dāmān i Ōhrmazd; 'pat pityārakīh i Miθr 'ut Māh 'ut 'avēšān 12 aχtarān 'dāt.* (5) *'ut 'har nēvakīh i 'avēšān aχtarān 'pat dāmān i Ōhrmazd 'baχšēnd, 'avēšān apāχtarān, čand-šān tavān *'bavēt, hač-iš 'apparēnd, 'ut 'bē 'ō nērōk ⟨i⟩ 'dēvān 'ut družān 'ut 'vattarān 'dahēnd.* (6) *'ut 'hēr i mēnōk 'ēt rāδ ētōn rāst 'čē Ōhrmazd i χᵛatāy 'apāk harvisp yazdān 'ut amahraspandān apityārak 'hēnd, 'ut kōšišn i 'apāk Ahriman 'ut 'dēvān 'ut āmār-ič i ruvān i martōmān 'pat rāstīh 'kunēnd;* (7) *'ut 'kē-š kirpak vēš, gās 'pat vahišt, 'ut 'kē-š kirpak 'ut vinās aγnēn rāst, gās 'pat hamēstakān, 'ut 'kaδ bazak vēš, 'aδak-aš rās 'ō dōšaχᵛ.*

NOTE

(4) *višūt*: only attested in the sense of 'give birth to' (of demonic beings). Nyberg translates differently, but unnecessarily.

TRANSLATION

(1) The wise man asked the Spirit of Wisdom, 'Why are the things of the spirit dispensed so justly, and those of the material world so unjustly?'

(2) The Spirit of Wisdom made answer (and said), 'The things of the material world at the original creation were dispensed quite as justly as those of the spirit; (3) and the Creator Ohrmazd entrusted all the good things which are in this creation to Mihr and the Moon and the twelve Signs of the Zodiac which are called by the Religion the twelve commanders; and in order to distribute them justly and befittingly, they received them from Ohrmazd. (4) Then Ahriman gave birth to the seven planets which are called the seven commanders of Ahriman, to take away the good things from the creatures of Ohrmazd: he created them in opposition to Mihr and the Moon and the twelve Signs of the Zodiac. (5) And all the good things that the constellations bestow on the creatures of Ohrmazd are taken away by the planets so far as is in their power; and they give them to the demons and lies and evil men to strengthen them. (6) But the things of the spirit are so just because Ohrmazd, the Lord, as well as the gods and the Amahraspands, are free from opposition: they struggle against Ahriman and the demons, and judge the souls of men in accordance with justice. (7) The place of him who has more virtue (than vice) is in heaven; and

the place of him whose virtue and vice are equal is in "the place of the mixed"; and the path of him who has more vice (than virtue) (leads) to hell.'

Z 28 (*b*). The thirty-eighth chapter of the *Mēnōk i Xrat*: Anklesaria, pp. 111–12; Sanjana, pp. 56–57; Pāzand, West, p. 39.

(1) *pursīt dānāk 'ō mēnōk i χrat 'ku 'čē rāδ, 'kaδ nēvakīh i gētēh 'nē 'pat aržānīkīh 'baχšēnd 'ut ruvān 'pat mēnōkān 'pat kunišn aržānīkīh graftār 'kunēnd?*

(2) *mēnōk i χrat passaχᵛ kart 'ku χᵛāβarīh i Ōhrmazd i χᵛatāy 'apar dāmān rāδ, ham 'pat 'vēhān 'ut ham 'pat 'vattarān hamāk nēvakīh 'baχšēt; 'bē 'kaδ-šān 'nē hamvārak 'apar 'rasēt, stahmakīh i Ahriman 'ut 'dēvān 'ut 'appurišn i 'ān 7 apāχtar rāδ.* (3) *'pat mēnōkān 'ēt rāδ (ruvān) 'pat kunišn aržānīkīh graftār 'kunēnd 'čē ('har) 'kas druvandīh 'pat kunišn i 'χᵛēš kart 'bavēt.*

TRANSLATION

(1) The wise man asked the Spirit of Wisdom, 'Why is it that the good things of this world are not distributed according to desert, but the soul in the spiritual world is made to receive its deserts in accordance with its deeds?'

(2) The Spirit of Wisdom made answer (and said), 'In his kindly care for his creatures Ohrmazd, the Lord, distributes all good things to both good and bad; but when they do not arrive equally, it is due to the violence of Ahriman and the demons and the theft of them by the seven planets. (3) The soul in the spiritual world is made to receive its deserts in accordance with its deeds because every person is damned (only) on account of the deeds which he himself has performed.'

Z 29. The forty-seventh chapter of the *Mēnōk i Xrat*: Anklesaria, p. 132; Sanjana, pp. 67–68; West, p. 46 (Pāzand). Transliteration and translation will be found in Widengren, *Hochgottglaube*, p. 199.

(1) *pursīt dānāk 'ō mēnōk i χrat 'ku 'čē 'ān 'čiš i 'hač 'har χᵛāstak pahlomtom;* (2) *'ut 'čē 'ān i 'apar 'har 'čiš pātaχšāy;* (3) *'ut 'čē 'ān i 'kas hač-iš 'virēχtan 'nē tavān?*

(4) *mēnōk i χrat passaχᵛ kart 'ku χrat 'hast i 'vēh 'hač hamōγēn χᵛāstak i 'pat gēhān;* (5) *'ut baχt 'hast i 'apar 'har 'kas 'ut 'har 'čiš pātuχšāy;* (6) *'ut Vāy i 'vattar ('hast) 'kē 'kas hač-iš 'virēχtan 'nē tavān.*

TRANSLATION

(1) The wise man asked the Spirit of Wisdom, 'What is that which is the most excellent of all riches; (2) and what is that which is lord over all things; (3) and what is that from which no one can escape?'

(4) The Spirit of Wisdom made answer (and said): 'Wisdom it is which is better than all the riches on the world; (5) and fate it is which is lord over all persons and things; (6) and the evil Vāy it is from whom no one can escape.'

Z 30. The twenty-second chapter of the *Mēnōk i Xrat*: Anklesaria, pp. 78–79; Sanjana, p. 40; Pāzand, West, p. 28. Transliteration and translation by Nyberg, CCM. 1929, p. 204, and Tavadia, ZII. viii, p. 129.

(1) *pursīt dānāk 'ō mēnōk i χrat 'ku 'pat tuχšākīh 'hēr 'ut χᵛāstak i gētēh 'ō 'χᵛēš šāyēt kartan ayāp 'nē?*

(2) *mēnōk i χrat passaχᵛ kart 'ku 'pat tuχšākīh 'ān nēvakīh i 'nē brēhēnīt 'ēstēt 'ō 'χᵛēš kartan 'nē šāyēt; 'bē 'ān i brēhēnīt 'ēstēt, tuχšākīh rāδ 'has 'bē 'rasēt.* (3) *'bē tuχšākīh 'kaδ-aš zamān 'nē 'apāk, 'pat gētēh apē-bar, 'bē 'pas-ič 'pat mēnōk 'ō frahāt 'rasēt, 'ut 'pat tarāzūk aβzāyēt.*

TRANSLATION

(1) The wise man asked the Spirit of Wisdom, 'Can one appropriate worldly wealth and riches by one's effort or not?'

(2) The Spirit of Wisdom made answer (and said), 'One cannot appropriate by effort such good things as have not been fated; but such as have been fated always come when an effort is made. (3) But effort, if it is not favoured by Time, is fruitless on earth, but later, in the spiritual world, it comes to our aid and increases in the balance.'

Z 31 (*a*). The twenty-third chapter of the *Mēnōk i Xrat*: Anklesaria, pp. 79–80; Sanjana, p. 41; West, p. 28. Transliteration and translation in Nyberg, CCM. 1929, pp. 204–5.

(1) *pursīt dānāk 'ō mēnōk i χrat 'ku 'pat χrat 'ut dānākīh 'apāk brēh kōχšītan šāyēt ayāp 'nē?*

(2) *mēnōk i χrat passaχᵛ kart 'ku 'apāk-ič takīkīh 'ut zōrōmandīh i χrat 'ut dānākīh 'pas-ič 'apāk brēh kōχšītan 'nē šāyēt:* (3) *'čē 'kaδ brēhēnišn 'pat nēvakīh ayāp 'pat yuttarīh frāč 'rasēt, dānāk 'pat kār viyāβān 'bavēt 'ut dušākās (pat) kār ākās (bavēt), 'ut vat-dil dilītar (bavēt), 'ut dilītar vat-dil (bavēt), 'ut tuχšāk ašgahān (bavēt ut ašgahān) tuχšāk 'bavēt:* (4) *ētōn čēγōn 'pat 'ān 'čiš i brēhēnīt 'ēstēt, bihānak pat-iš 'andar 'āyēt, 'ut apārīk 'har 'čiš 'bē spōžēt.*

TRANSLATION

(1) The wise man asked the Spirit of Wisdom, 'Is it possible to strive against fate with wisdom and knowledge or not?'

(2) The Spirit of Wisdom made answer (and said), 'Though (one be armed) with the valour and strength of wisdom and knowledge, yet it is not possible to strive against fate. (3) For once a thing is fated and comes true, whether for good or the reverse, the wise man goes astray in his work, and the man of wrong knowledge becomes clever in his work; the coward becomes brave, and the brave cowardly; the energetic man becomes a sluggard, and the sluggard energetic: (4) For, for everything that has been fated a fit occasion arises which sweeps away all other things.'

Z 31 (*b*). The fifty-first chapter of the *Mēnōk i Xrat*: Anklesaria, pp. 139–40; Sanjana, pp. 71–72; West, p. 48.

(1) *pursīt dānāk 'ō mēnōk i χrat 'ku 'čē rāδ 'kaδ ašgahān 'ut dušākās 'ut 'vat 'mart 'hast i 'kaδ 'ō buržišn 'ut nēvakīh i vazurg 'rasēt, 'ut 'avē i šāyandak 'ut dānāk 'ut 'vēh 'mart 'hast i 'kaδ 'ō garān anākīh 'ut škaftīh 'ut niyāzōmandīh 'rasēt?*

(2) *mēnōk i χrat passaχᵛ kart 'ku 'avē i ašgahān 'ut dušākās 'ut 'vat 'mart, 'kaδ-aš brēh aδyār 'bavēt, 'aδak-aš 'ān ašgahānīh 'ō tuχšākīh (humānāk), 'ut 'ān dušākāsīh 'ō dānākīh (humānāk), 'ut 'ān 'vattarīh 'ō 'vēhīh humānāk 'bavēt:* (3) *'ut 'avē i dānāk 'ut šāyandak 'ut 'vēh 'mart, 'kaδ-aš brēh hamēmāl, 'aδak-aš 'ān dānākīh 'ō adānākīh 'ut halakīh, 'ut 'ān šāyandakīh 'ō dušākāsīh vartēt, 'ut dānišn 'ut hunar 'ut šāyandakīh armēšt paytāk 'bavēt.*

TRANSLATION

(1) The wise man asked the Spirit of Wisdom, 'Why is it that the slothful, wrong-minded, and evil man sometimes achieves great honour and prosperity, and that the decent, wise, and good man sometimes is the victim of grievous misfortune, violence, and want?'

(2) The Spirit of Wisdom made answer (and said), 'When fate helps a slothful, wrong-minded, and evil man, his sloth becomes like energy, and his wrong-mindedness like wisdom, and his evil like good: (3) and when fate opposes the wise, decent, and good man, his wisdom is turned to un-

wisdom and foolishness, his decency to wrong-mindedness; and his knowledge, manliness, and decency appear of no account.'

Z 32. The twenty-fourth chapter of the *Mēnōk i Xrat*: Anklesaria, pp. 81–82; Sanjana, pp. 41–42; West, p. 29. Transliteration and translation in Nyberg, CCM. 1929, pp. 206–7.

(1) *pursīt dānāk 'ō mēnōk i χrat 'ku ayāft-χᵛāstārīh 'ut kirpak-varzītārīh 'ut aržānīkīh rāδ yazdān 'ō 'martōmān 'dit-ič 'čiš 'baχšēnd ayāp 'nē?*

(2) *mēnōk i χrat passaχᵛ kart 'ku 'baχšēnd,* (3) *'čē ētōn čēγōn 'gōβēnd 'ku baχt 'ut bayō(k)-baχt.* (4) *'aδak baχt 'ān 'bavēt i 'hač fratomīh 'baχt 'ēstēt, 'ut bayō(k)-baχt 'ān i 'dit-ič 'baχšēnd.* (5) *'bē yazdān 'ān 'baχšišn 'ēt rāδ kem 'kunēnd 'ut 'pat mēnōk (kem) paytāk⟨ēn⟩ēnd 'čē Ahriman-ič i druvand 'pat 'ān bihānak 'pat nērōk i 7 apāχtar χᵛāstak 'ut apārīk-ič 'har nēvakīh i gētēh 'hač 'vēhān 'ut aržānīkān 'appurēt 'ut 'ō 'vattarān 'ut anaržānīkān apērtar 'baχšēt.*

TRANSLATION

(1) The wise man asked the Spirit of Wisdom, 'Do the gods make a second dispensation to men because they have amassed wealth and practised virtue and are worthy, or do they not?'

(2) The Spirit of Wisdom made answer (and said), (3) 'They do: for it is just as they say, "fate and the divine fate". (4) Fate is that which is fated in the beginning, and divine fate is that which they determine afterwards. (5) But the gods use this kind of dispensation rarely and manifest it rarely in the spiritual world because the accursed Ahriman makes this a pretext to rob the good and worthy of wealth and all other material prosperity through the power of the seven planets, and to bestow it chiefly on the evil and unworthy.'

Z 33 (*a*). From the *Aβyātkār i Vazurg-miθr*, §§ 105–9: *Pahlavī Texts*, p. 94. Transliterated text and translation by Tavadia in ZII. viii, p. 126.

'čiš i 'ō martōmān 'rasēt, 'pat baχt 'bavēt ayāp 'pat kunišn? baχt 'ut kunišn aγnēn ōγōn humānāk 'hēnd čēγōn tan 'ut ǰān: 'čē tan yut 'hač ǰān kālput-ē 'hast i akār, 'ut ǰān yut 'hač tan vāt-ē 'hast i agraftār; 'ut 'kaδ aγnēn gumēχt 'ēstēt, ōžōmand 'ut 'vazurg sūtōmand.

'čē baχt 'ut 'čē kunišn? baχt-ič čim, kunišn vihānak ⟨i⟩ 'čiš i 'ō martōmān 'rasēt.

TRANSLATION

Do the things that happen to man happen through fate or through action? Fate and action together are like body and breath-soul. For the body without the breath-soul is a useless carcase, and the breath-soul without the body an impalpable wind. But when they are fused together, they are powerful and exceedingly beneficial.

What is fate and what is action? Fate is the cause and action the occasion for the things that happen to man.

Z 33 (*b*). From the *Epistle of Tansar*, p. 45 in the edition of Minovi (Teheran, 1932): v. also the *editio princeps* of Darmesteter (JA. 1894, p. 247) and his translation (ibid., p. 553). The so-called *Epistle of Tansar* survives only in a modern Persian translation of Ibn Muqaffa''s Arabic version of the Pahlavī original. The latter dates from the reign of Xusrau I (A.D. 531–78): v. Markwart, *Ērānšahr*, pp. 30, 48; Christensen, *L'Empire des Sassanides*, pp. 111 ff.: id., *L'Iran sous les Sassanides*, pp. 58 ff. For our modern Persian texts it has been considered sufficient to give the translation only, since there is not, as in Pahlavī, any ambiguity of reading and rarely any of interpretation: moreover the texts themselves are readily accessible.

Know for certain that whosoever neglects to make efforts and puts his trust in fate and destiny makes himself contemptible; and whosoever continually exerts himself and makes efforts and denies fate and destiny is a fool and puffed up with pride. The wise man must find the mean between effort and fate, and not be content with one of them. For fate and effort are like two bales of a traveller's baggage on the back of a mule. If one of them is heavier and the other lighter, the load falls to the ground, and the back of the mule is broken, and the traveller suffers embarrassment and does not reach his destination. But if both bales are equal, the traveller does not need to worry, the mule is comfortable, and both arrive at their destination.

Z 34 (*a*). Gloss to the *Pahlavī Vidēvdāt* 5. 9, ed. Jamasp, Bombay, 1907, pp. 152–3. Transliteration and translation by Tavadia, ZII. viii, p. 127.

gētēh 'pat baχt, mēnōk 'pat kunišn. 'hast 'kē ētōn 'gōβēt, 'zan 'ut frazand 'ut χᵛāstak 'ut χᵛatāyīh 'ut zīvandakīh 'pat baχt, apārīk 'pat kunišn. 'mart i 'ān

nēvakīh 'i-š 'nē brēhēnīt 'ēstēt, aš hakarč 'apar 'nē 'rasēt, 'hač 'ān gyāk paytāk: gairi masō aŋhō aetahē.[a] *'ān 'i-š 'apar brēhēnīt 'ēstēt, aš 'pat tuχšākīh 'pēš 'bē 'rasēt: anyō arədva zəñgō χ^{v}arənō:*[a] *'ut-aš 'pat vināskārh 'bavēt 'kaδ-aš appār 'bavēt: āaṯ χ^{v}arənō frapiryeiti.*[a] *'ut-aš anākīh ⟨i⟩ brēhēnīt 'ēstēt, 'pat frārōn tuχšākīh spōχtan tavān: pouru-χ^{v}arənaŋhō ašava zaraθuštra.*[a] *'ut-aš 'pat vināskārīh nōk nōk ov-iš 'ō brēhēnīt: aešąmča naraṃ.*[a]

[a] Avestan written in the Avestan character.

TRANSLATION

Material things are through fate, spiritual through action.[a] Some say that wife, child, riches, sovereignty, and life are through fate, and the rest through action.[b] A man can never attain to such good things as have not been allotted (fated) to him; that is plain from the passage: 'His house(?) is the size of a mountain.' What has been allotted to him can be obtained earlier if he makes efforts: . . . .[c] And it is for his sins if it is taken away from him: 'Then his fortune is forfeit.' The evil that is allotted to him can be averted by righteous effort: 'Those who have great fortune, righteous Zaraθuštra'. But if they sin, they are allotted to them again and again: 'Of those men.'

NOTES

[a] Cf. the following text; also Vd. 5. 8, gloss: *gētēh 'pat baχt, mēnōk 'pat ruvān*—'the material world (is ruled) by fate, the spiritual by the soul'. If I understand the passage aright, exactly the opposite point of view seems to be expressed in DkM. 417. 3: *baχt 'apar 'ān i 'hač mēnōkān, kunišn 'apar [i] 'ān i 'hač gētēhān.*—'Fate controls that which is from the spiritual beings, and action controls that which is from the material.'

[b] Cf. texts Z 35 (*a*), (*b*), and (*c*).

[c] The Avestan words *anyō arədva zəñgō χ^{v}arənō* are meaningless. Tavadia, l.c., accepted Bartholomae's *ərədvō-zəñgō* for *arədva zəñgō*, and translated 'active (having erect legs)'. See further Bailey, *Zoroastrian Problems*, p. 34.

Z 34 (*b*). From the *Dēnkart* (Madan, p. 284. 13–20).

'ēt gētēh rāδēnišn apērtar 'pat brēh, 'ut mēnōk rāδēnišn apērtar 'pat kunišn. 'hač 'ēt martōm mēnōk bōžišn mātakvarīhā 'pat 'χ^{v}ēš tuχšišn 'χ^{v}āst: 'ān i 'kaδ χ^{v}āδēt, pat-iš tuχšēt, ēvarīk ayāpēt. gētēh mātiyān 'pat yazdān frāč 'hištan 'ān i yazdān 'apar gētēh χ^{v}āδišn. 'čē ruvān-vizāyišnīk [i] pahrēč: 'pat 'ān i ruvān-sāčišnīk tuχšāk martōm gētēh-ič 'hēr, čēγōn pat-iš sūtēmandtar, handāχt;—'hač vēh-dēn nikēž pōryōtkēšān čāštak.

TRANSLATION

This that the material world is controlled mainly by fate, and the spiritual world is controlled mainly by action. Hence the spiritual salvation of man must be sought principally by his own efforts: that is, when he desires (something) and makes an effort (to get it), he will certainly get it. The important thing in the material world is to leave what the gods will with regard to the material world to the gods. For abstention (from action) is injurious to the soul; (yet) to the man who cultivates the soul and makes an effort (on its behalf) material riches are added, for they are very useful to him—from the Exegesis of the Good Religion, the doctrine of the ancient sages.

Z 35 (*a*). From the *Dēnkart*, Madan, p. 568. 3–12.

*'gōβēnd 'ku hufravart Āturpāt i Mahraspandān 'hēr i gētēh 'pat 25 'dar *'dāt, 5 'pat brēh, 'ut 5 'pat kunišn, 'ut 5 'pat hōk, 'ut 5 'pat gōhr 'ut 5 'pat aparmānd. zīvandakīh 'ut 'zan 'ut frazand 'ut χ^{v}atāyīh 'ut χ^{v}āstak apērtar 'pat brēh. ahrovīh 'ut druvandīh, āsrōnīh 'ut artēštārīh 'ut vāstryōšīh apērtar 'pat kunišn. 'χ^{v}artan 'ut raftan 'ut 'ō 'zanān 'šutan 'ut būšāsp kartan 'ut kār vičārtan apērtar 'pat hōk. χēm 'ut miθr 'ut 'vēhīh ⟨'ut⟩ rātīh 'ut rāstīh apērtar 'pat gōhr. ōš 'ut vīr 'ut tan 'ut brēh 'ut dītan apērtar 'pat aparmānd.*

TRANSLATION

They say that Āδurbāδ, son of Mahraspand, divided the things of this world into twenty-five parts: five (he assigned) to fate, five to action, five to nature, five to character, and five to heredity. Life, wife, children, sovereignty, and riches are chiefly through fate. Salvation and damnation and the membership of the castes of priests, warriors, and husbandmen are chiefly through action. Eating, walking, going in to one's wife, sleeping, and satisfying one's natural needs are chiefly through nature. Worthiness, friendship, goodness, generosity, and rectitude are chiefly through character. Intelligence, understanding, body, stature, and appearance are chiefly through heredity.

Z 35 (*b*). Practically identical with the foregoing text is the following, *Pahlavī Texts*, p. 82, ll. 9–16.

'ēn-ič 'gōβēnd 'ku 'čiš ⟨i⟩ gētēh 'pat 25 bahr 'nihāt 'ēstēt, 5 'pat baχt, 5 'pat kunišn, 5 'pat hōk, 5 'pat gōhr 'ut 5 'pat aparmānd. zīvandakīh ⟨'ut⟩ 'zan 'ut frazand 'ut χ^{v}atāyīh 'ut χ^{v}āstak 'pat baχt. āsrōnīh 'ut artēštārīh 'ut vāstryōšīh

*'ut kirpak 'ut bazak 'pat kunišn. 'ō 'zanān 'šutan 'ut kār vičārtan 'ut 'χᵛartan 'ut raftan 'ut 'χuftan 'pat hōk. miθr 'ut āzarm 'ut rātīh 'ut rāstīh 'ut *aδar mēnišnīh 'pat gōhr. tan 'ut *brēh 'ut ōš 'ut vīr 'ut nērōk 'pat aparmānd.*

TRANSLATION

They say, too, that the things of this world are divided into twenty-five parts: five are through fate, five through action, five through nature, five through character, and five through heredity. Life, wife, children, sovereignty, and wealth are through fate. The membership of the castes of the priests, warriors and husbandmen, virtue and vice are through action. Going in to one's wife, satisfying one's natural needs, eating, walking, and sleeping are through nature. Friendship, respect, generosity, righteousness, and humility are through character. Body, stature, understanding, intelligence, and strength are through heredity.

Z 35 (*c*). Practically the same text (in New Persian) is found in Ghazālī, *Naṣīḥatu'l-mulūk* (ed. J. Humā'ī, Tehran, A.H. 1315–17), pp. 123–4. The editor quotes another work, the *Jāvīdān χirad*, as having the same text and attributing it to Āδurbāδ, presumably the son of Mahraspand (v. Part I, Chapter I). The translation is as follows:

It is generally agreed that worldly affairs are divided into twenty-five categories. Five of these are the province of fate (*qaẓā va qadar*), first choosing a wife, second children, third property, fourth kingship, fifth life.

Five others are the province of effort (*jahd*), first learning (*'ilm*), second the office of secretary, third horsemanship, fourth heaven, fifth salvation from hell.

Five others are of nature (*ṭab'ī*), first trust, second courtesy, third humility, fourth liberality, fifth truthfulness.

Five others are by habit (*'ādat*), first walking, second eating, third sleeping, fourth sexual intercourse, fifth excretion.

Five others are hereditary (*mīrāṣī*)—good looks, a good character, ambition, pride, and meanness.

Z 36. From the *Persian Rivâyat* (Hormazyār, ii, p. 53, l. 10). Text and translation with notes in BSOS. ix, pp. 310, 320.

From the Zand-Avesta

God said to Zoroaster, 'Zurvān has seven faces, and on each face three eyes; and he has seven names: the name of the one is 'Godly' (bestowing); the second 'Zurvān'; the third 'He who makes old'; the fourth 'Fate'; the fifth 'the Cherisher (?)'; the sixth 'the Adversary'; the seventh *yō-framānā* (? *dō-framān-ē*, he who has two commands, v. Part I, p. 231).

Z 37. The second *'Ulemā i Islām*. The text was first published by Olshausen and Mohl in *Fragmens rélatifs à la Religion de Zoroastre extraits des manuscrits Persans de la Bibliothèque du roi*, Paris, 1829. The first translation is that of Vullers, *Fragmente ueber die Religion des Zoroaster*, Bonn, 1831, pp. 43–67. A second translation was made by Blochet in RHR. 1898, xxxvii, pp. 40–49. Finally the text appears in the *Persian Rivâyats* (Hormazyār), ii, pp. 80–86, and the translation in Dhabhar's *Persian Rivâyats*, pp. 449–57. Parallel with the *'Ulemā* is a *rivāyat* first published and translated by Spiegel in *Die traditionelle Literatur der Parsen*, pp. 161–6: this also appears in PersRiv. ii, pp. 62–66 (Dhabhar, pp. 428–31). The variants in this version are most useful for re-establishing the text. The parallelism between the two texts, however, only lasts as far as § 18. Words or sentences only found in the Spiegel text are put between brackets ( ).

(1) Six hundred years after Yezdigird (sc. III) according to the Religious Era the doctors of Islām asked certain questions of one who was learned in our religion. The conversation took place in this manner, and a book has been compiled on this matter, and this book is called '*The Doctors of Islām*', or '*The explanation of the nature of the world and the soul of man from the beginning of time till the end.*'

(2) They asked: 'What do you say concerning the raising (of the dead)? Do you believe it or not?'

(3) The High Priest of the Magians said: 'We believe in the raising (of the dead), and the resurrection will take place.'

(4) Then the Doctors of Islām said: 'Has the world (always) existed? and what is your opinion concerning God's creation of man, non-existence, death, and the resurrection in life?'

(5) The religious leader of that time answered: 'In this matter of which you ask concerning the raising (of the dead), first we must know what creation is and what it is to cause death and wherefore man is resurrected in life: and we must say whether the world has (always) existed or whether it has been created.

(6) 'First I will speak of the world and discuss whether it has (always)

existed or whether it was created. If it should be said that it has (always) existed, this opinion is untenable: for ever anew do things wax in the world and then again wane [and wax], decrease and then again increase. Further all that is susceptible of coming to be and passing away and is the effect of a cause is not proper to God. Thus it is established that the world has not (always) existed and that it has been created. Moreover, a created thing necessarily implies a Creator. (7) Now it must be known that in the Pahlavī religion to which the Zoroastrians adhere, the world is said to have been created. After saying that the world has been created we must further say who created it and when, how, and why he created it.

(8) 'In the religion of Zoroaster it is thus revealed. Except Time all other things are created.[a] Time is the creator; and Time has no limit, neither top nor bottom. It has always been and shall be for evermore. No sensible person will say whence Time has come. In spite of all the grandeur that surrounded it, there was no one to call it creator; for it had not brought forth creation. (9) Then it created fire and water; and when it had brought them together, Ohrmazd came into existence, and simultaneously Time became Creator and Lord[b] with regard to the creation it had brought forth. (10) Ohrmazd was bright, pure, sweet-smelling, and beneficent, and had power over all good things. Then, when he looked down, he saw Ahriman ninety-six thousand parasangs away, black, foul, stinking, and maleficent; and it appeared fearful to Ohrmazd, for he was a frightful enemy. (11) And when Ohrmazd saw this enemy, he thought thus: "I must utterly destroy this enemy", and he considered with what and how many instruments *he could destroy him.* (12) Then did Ohrmazd begin ⟨the work of creation⟩. Whatever Ohrmazd did, he did with the aid of Time; for all the excellence that Ohrmazd needed, had (already) been created. And Ohrmazd made Time of the long Dominion manifest[c] which has the measure of twelve thousand years, and within it he attached the firmament, the artificer[d] (and heaven).[e] (13) And each of the twelve Signs of the Zodiac which are bound to the firmament he appointed for a thousand years. During three thousand years the spiritual creation was made; and Aries, Taurus, and Gemini held sway each for a thousand years. (14) Then Ahriman (with the aid of Time) turned towards the heights that he might do battle with Ohrmazd: he saw[f] an army marshalled and drawn up in ranks, and rushed back to hell. From the foulness, darkness, and stench that was within him, he raised an army. This was possible for him.[g] In this matter much has been said. The meaning of this is that when he (saw he) was empty-handed, he rushed back to hell. (15) Because of the righteousness he saw in Ohrmazd for three thousand years he could not move, so that during these three thousand years

material creation was made.[h] The control of the world passed to Cancer, Leo, and Virgo. In this matter much has been said.

(16) 'I will say a few words on this subject. In the creation of the material world first he manifested the sky, and the measure of it was twenty-four (thousand) by twenty-four thousand parasangs, and its top reached Garōδmān . . . .[i] After forty-five days he caused the water to appear (from the sky);[j] after sixty days the earth appeared out of the water: after seventy-five days he manifested plants, large and small: after thirty days the Bull and Gayōmart appeared: and after eighty days Adam and Eve[k] made their appearance. (17) When the three thousand years we have mentioned (had elapsed) and Man, the material world, and the other creatures we have mentioned had come into existence, the accursed Ahriman again bestirred himself: and (Time brought it about that Ahriman)[l] bored a hole in the sky, the mountains, and the earth, rushed into the material world and defiled everything in it with his wickedness and impurity. (18) As he possessed no spiritual thing, he did battle for ninety days and nights in the material world; and the firmament was rent, and the spiritual beings came to the assistance of the material world. (19) And they seized the seven most evil demons and brought them to the firmament[m] and bound them with unseen (spiritual, *mīnū*) bonds. And Ahriman afflicted Gayōmart with a thousand torments till he passed away. And from him certain things came into existence. About this much has been said. From the Bull too certain things and animals came into existence. About this much has been said. (20) Then they seized upon Ahriman and carried him off to hell by that very hole through which he had entered the world; and they bound him with unseen bonds. Two angels, even Ardībihišt, the Amahraspand, and Varhrām, the god, stood in guard over him.

(21) 'If it is objected that since all this suffering comes from him, they should have slain him when they captured him, then it must be known that when one kills a living creature and says, 'I have killed so and so', and that creature is (actually) killed, the fire that is in him goes to the Fire, and the water that is in him to the Water, and the earth that is in him to the Earth, and the air that is in him to the Air: and at the time of the raising (of the dead) he will be raised up; and what does it matter if in the meantime (the elements) were separated? (22) Thus it is plain that none of these things which we have mentioned is annihilated, but that each of them is, as it were, separated from the four elements. Further, how could Ahriman with all his density[n] be slain unless they slew him gently and by degrees, and mingled evil with good, and darkness with light, and foulness with purity, so that mastery should remain, not vengeance and enmity?

(23) 'If it is objected that since (Time) possessed all this mastery, why did it create Ahriman, we (reply that as) we said in the beginning, Ohrmazd and Ahriman both came into existence from Time. Every sect holds a different opinion. (24) One party says that it created Ahriman so that Ohrmazd should know that Time has power over (all) things: another says that there was no need to create him, and that Time[o] said to Ohrmazd, "I have power to do this without bringing pain upon Ohrmazd and ourselves": another says, "What pain or pleasure has Time from the evil of Ahriman or the goodness of Ohrmazd?" Another says that it created Ohrmazd and Ahriman so that it might mingle good and evil, and that things of different kinds and colours might come into existence: another says that Ahriman was an honoured[p] angel, and that because of some disobedience of which he had been guilty he became the target of malediction. In this matter much has been said.

(25) 'Now we will proceed to the end of our story. After the spiritual beings had bound Ahriman in hell and had bound the seven demons on to the firmament[q]—the names of the demons are as follows: Zēriǰ, *Tariǰ, *Nānghaiθ, Tarmad, Xišm, *Sēǰ, and *Bēš—Ohrmazd surrounded every one of the seven with light and gave them Ohrmazdean names—Kēvān (Saturn), Ohrmazd (Jupiter), Bahrām (Mars), Šēd (the Sun), Nāhīd (Venus), Tīr (Mercury), and Māh (the Moon). (26) When these deeds were duly performed, the firmament began to revolve, and the Sun, Moon, and stars began to rise and set; and hours, days, nights, years, and months appeared, and the 'givers'[r] appeared. In this matter much has been said.

(27) 'For three thousand years men existed and the demons too were plain to see, and there was war between men and demons. In Man there are some things that are Ohrmazd's and some that are Ahriman's. In his body there is fire, water, earth, and air, and further soul, intelligence, consciousness, and *fravahr*; further the five senses, sight, hearing, taste, smell, and touch. (28) Should anyone say that all these derive from the soul, it is not so; for there are many people who are dumb and lame. If anyone should object saying, "If the soul does not possess these faculties and provisions, what then can it do?"—(we reply) that this is not a fair question (*lit.* this is not so): for we see that fire has no mouth, yet it consumes food; and it has no feet, yet when you put fuel before it, it goes in pursuit of the fuel; and it has no eyes, yet it gives light to the eyes. This has been said that we should know that provided though we are with all these faculties and provisions, we are nothing without His favour despite all the pride and selfishness we show in our relations with one another. Since we have recorded those things which are Ohrmazd's, we will now record[s] those which are

Ahriman's, that people may know. These are Concupiscence (Āz), Want, Envy, Vengeance, Lust, Falsehood, and Anger. These the demons had in their bodies; and they were (mixed with) the four elements.[t] (30) For the power of Ahriman comes to the demons of the firmament, and thus does he ever anew bring evil to the world through them, until the power of Ahriman wanes and the evil of Ahriman diminishes, till through the resurrection all his evil decreases and is annihilated.

(31) 'And the men of that time walked according to the paths of righteousness and smote the demons until J̌amšīd became king. For six hundred and sixteen years and six months did he reign; and the demon of Wrath entered him and he claimed to be God. And the Arab Dahāk seized him and slew him and settled at the king's court. (32) He reigned a thousand years and mixed men and demons together and worked much sorcery in the world until Farīdūn, son of Ātfī, came and bound him. Dahāk means ten sins.[u] Now he is commonly called Ẓaḥḥāk. After this, war broke out among men because some had mixed with the demons and some had fallen into error. Then Farīdūn strove to call men back to the path of righteousness. When Āfrāsyāb appeared from his family, disorder increased: and when Kay Xusrau appeared, he purged the world of evil men. (33) Then Zartušt (Zoroaster) Isfantamān came as a prophet and brought the Avesta, Zand, and Pāzand. King Guštāsp was converted and spread it abroad in the world;[v] and one quarter of the world was converted to the religion of Zartušt and spread it abroad in the world; and for three hundred years it went every day better with the followers of the Religion until Alexander the Roman (Macedonian) came, and once again confusion increased. (34) After this Ardašīr, son of Pāpak, lessened the confusion and five hundred years passed by. After that the army of the Arabs rose up and brought the Persians beneath its yoke; and every day they became weaker (till) the time when Bahrām, the mighty, comes and takes to himself the throne of the kingdom of the Sassanians.

(35) 'Then Ōšēdar, the bright, will come and will bring one Nask of the Avesta and Zand in addition to that which Zartušt Isfantamān had brought, and Bahrām, the mighty, will spread it abroad in the world; and of those three quarters who were not converted in the time of Zartušt, one quarter more will be converted and for four hundred years will spread it abroad.[w] Then once again will confusion appear. In this matter much has been said. (36) Then again Ōšēdar-māh will come and will make an end of confusion and will bring one more Nask of the Avesta in addition to that which Ōšēdar, the bright, had already brought, and will spread it abroad in the world. One half of those who are without religion will be converted to the

Good Religion. Once again a period of welfare will pass away and a period of evil will set in and in its turn pass away. (37) Then *Sōšyans[x] will bring one Nask of the Avesta in addition to that which Ōšēdar-māh had already brought and all men will be converted to the Good Religion and confusion will vanish from the world. Fifty-seven years will pass and the resurrection will come to pass. In this matter much has been said; but I have been brief so as not to bore the reader.

(38) 'Now we have come to the end of our story. When it is said that a person dies or is killed, the air that is within him is united to the Air, and the earth within him to the Earth, the water within him to the Water, and the fire within him to the Fire. His soul, intelligence, and consciousness all become one and unite with the *fravahr*, and the whole becomes one. If one has a preponderance of sin, one is punished: if one has a preponderance of virtue, one is taken up to heaven. Then the demons who were with these persons will all be worn down and slain. (39) With regard to the punishment that they endure, the Amahraspand Ardībihišt acts as mediator and does not permit that they be punished beyond the measure of their sin. Whoso is worthy of heaven is borne to heaven; and whoso is worthy of Garōδmān is borne to Garōδmān; and whoso is worthy of Hamēstagān (the place of the mixed, i.e. purgatory) is borne to Hamēstagān. (40) Then up to the resurrection the power of the demons is worn down and their wickedness is reduced to nothing because men endure punishment; and thus the demons that are within men are worn down. (41) After this they raise up the bodies of the denizens of heaven and hell even from the primal substances: they collect (spirit) from spirit, fire from fire, water from water, earth from earth, and air from air, and the soul returns to earth. (42) At the time of the resurrection the evil that is in the body of man no longer remains, and men will be free from death, old age, and want, so that they live for ever; and no evil will remain.

(43) 'Beasts, birds, and fish have no soul, but the fourfold spirit is reunited with them. They are exempt from the reckoning and judgement because they have no soul or *fravahr*. It is the soul that shows that man is possessed of reason, knowledge, righteousness, and height(!) and the ability to speak words with his tongue and to do deeds with his hands. Otherwise all living creatures partake of the four elements. But man has all this besides, and because he possesses a soul, he must undergo the reckoning and judgement while other living creatures do not.

(44) 'With regard to what has been said about what creation is and what it is to cause death and why there is hope of resurrection in life, we must know that creation is due to his mercy and grace, and the cause of death is

this, that (if) we were like the Amahraspands who do not die, Ahriman would have been unable to mingle with us, and his evil, darkness, foulness, and stench would have remained for ever: (but now) since he has mingled with us[y] and torments us, he has propagated himself and thinks that he can annihilate us, and he does not know that it is his own wickedness that he is destroying. That is how death is caused. (45) The resurrection in life is a holy duty for Him since we have laboured much both in the material world and in the spiritual. So because of His mercy and kindness it is a holy duty for Him to bring us to life, although there is no question of anything being (really) dead. Rather He brings together what was scattered abroad and raises up the person and gives him his recompense from the good things that are His.

(46) 'With regard to the twenty-one Nasks of the Avesta of which they speak, Avesta is the tongue of Ohrmazd, and Zand is our tongue and Pāzand that tongue in which everyone knows what he is saying. (47) The Avesta, Zand, and Pāzand of the twenty-one Nasks are as follows. The Zand and Pāzand of seven Nasks treat of those matters which we have discussed. The Zand and Pāzand of another seven Nasks treat of what is proper and what is improper, of what to do and what not to do, of what to say and what not to say, of what to take and what not to take, of what to eat and what not to eat, of what is pure and what is impure, of what to wear and what not to wear, and such matters. If I recounted all, the book would (never) end: and so I have been brief. The Zand and Pāzand of the other seven Nasks treat of medicine and astrology. In this matter much has been said.

(48) 'They say that the Sun revolves round the earth; and everywhere the Sun goes, as for example here where we are, the sky and the stars follow (*lit.* are). It can go under the earth or to the side of the earth, so that we ourselves may be under the earth though we say that we are on the top of the earth. In the Avesta and Zand it is said that all men that have been or are or shall be will go to heaven, and that their souls shall undergo punishment before the resurrection.

(49) 'More wonderful is this that we send our children to school and teach them good conduct and keep them far from evil. Yet when you consider, they still come to know evil before good. But good is good in the sight of God and before men; and evil is evil before the Creator and before men. And in man there is good and evil; and in the world there is good and evil; and in the firmament there is good and evil; and in the spiritual world there is heaven and hell. (50) We were created by the Creator, and to Him is our return. Had it not been necessary, the Creator would not

have created us. And with regard to the fact that evil should never have been created and yet exists, a veil is drawn over this, or else our intelligence cannot attain it. Yet since this is so, we must leave what is God's concern to God.

(51) 'What thou art told to do, thou shalt do; and what thou art told not to do, thou shalt not do; and what thou art told to think, thou shalt think; and what thou art told not to think, thou shalt not think; and what thou art told to say, say; and what thou art told not to say, thou shalt not say; and what thou art commanded to eat, eat; and what thou art commanded not to eat, thou shalt not eat; and what thou art told to wear, wear; and what thou art told not to wear, thou shalt not wear, and other such things as these. And our law is to busy ourselves with the service of God.'

(52) Greetings and blessings upon the pure and good and those who show the way. May the good prevail. Amen.

NOTES

[a] So, reading *ǰuz* as in Spiegel's text instead of *χudā* as in Hormuzyār. With the reading *χudā* no satisfactory sense is obtained. Blochet translates: 'Dieu a créé toutes les choses du Temps, et le Temps est le Créateur.' This is obviously inadequate.

[b] Reading *χudāvand* with Spiegel and the MS. Bk. quoted by Dhabhar.

[c] Ohrmazd must be the subject, for he is already existent whereas there has been no mention of Time of the long Dominion: yet Blochet, following Vullers, translates, 'Le Temps de la Longue Souveraineté créa Ormazd'.

[d] Literally 'the painter' (*naqqāš*): Dhabhar unaccountably translates 'its chart'.

[e] *va mīnū*: not in Spiegel. The word is obviously a transcription of Phl. *mēnōk* which in this context would mean 'in ideal or spiritual form'.

[f] So following Spiegel's text, *dīd*: Hormazyār has *az dīv*.

[g] *va mumkin būd*: the sense is not clear. Blochet has 'Il est possible que cela soit': similarly Dhabhar. Vullers, 'Wann dieses möglich gewesen'.

[h] This episode corresponds to the first defeat of Ahriman described in text Z 1, § 7, and Z 4, § 4.

[i] The text is corrupt: Hormuzyār has *tā ba-garôθmān bar šudeh*; Spiegel, *tā ba-garôθmān bi-rasad bar šudan bar rūy i āsmān*. Neither makes sense, and Vullers wisely left a *lacuna* in his translation. Blochet translates 's'élevant jusqu'au Garôthmân et sur la sphère céleste'. Dhabhar has 'upwards to G. which was over the heavens'. This involves a slight emendation of the text.

[j] All MSS. appear to read *āb* except Bk. which has *āsmān*. I would therefore read *az āsmān āb* corresponding to GrBd. 19. 5 (text Z 1, § 45), *'hač gōhr i āsmān 'āp brēhēnīt*.

[k] i.e. the first human couple, Mašyē and Mašyānē.

[l] So Spiegel's text: Hormuzyār omits.

[m] From here on Spiegel's text is completely different. In translation it runs as follows:

'Of the seven demons they seized the four who were the worst, and they bound them with unseen bonds to the eighth heaven which they call the heaven of the fixed stars; and they appointed the star Vanand over those four demons so that they could do no harm. Of the other three demons they put Saturn who has a very evil influence in the seventh heaven; and in the Āyīn(?) heaven which is the sixth heaven they put Jupiter who has a very good influence. The second demon who is Mars and who has only a slightly evil influence, they put in the fifth heaven: and in the fourth heaven which is the centre of the heavens they placed the Sun and they presented him with sovereignty over the heavens [over against the heavens(?)]. They placed Saturn and Mars higher than the heaven of the Sun so that the poison and filth which they let fall upon the earth should be melted by the heat of the Sun and come to the earth in smaller quantities. In the third heaven they put Venus who has only a slightly good influence. The third demon which is Mercury, whose nature is mixed, they placed in the second heaven, and they bound him to the hand of the Sun so that (the Sun) should control the affairs of the heavens over him: but he does not escape from the Sun; for since his heaven is below that of the Sun, all the poison and filth which he lets fall comes to the earth. They call him "mixed" because he is inclined to do evil, but since he is a prisoner in the hand of the Sun, he cannot do excessive harm as he would wish to do. His place is between two planets of good influence. Necessarily when he is with a good influence, he does good; and when he falls together with an evil influence, he does evil. For this reason they do not call him an evil influence, but mixed. In the first heaven they put the Moon. Below the heaven of the Moon there is another heaven which they call the heaven of Gōčihr, and the tail and the head of the serpent[t] are in that heaven. When the period of control of Aries, Taurus, and Gemini had passed and control passed to Cancer and it was its turn, they prepared the horoscope of the world; and they placed every constellation in the twelve Signs of the Zodiac in the house of its ascendant in the form in which they are (now) fixed so that it should be easier to understand. Then Ahriman afflicted Gayōmart with a thousand torments until he passed away. From him certain things came into existence; and from the Bull, too, many kinds of things and animals came into existence. Then they seized upon Ahriman and carried him off to hell by that hole through which he had come into the world; and they bound him with unseen bonds, for the Amahraspand Ardībihišt and the god Vahrām were appointed (over him).'

[n] For *siṭabrī* Blochet's 'vil et méprisable' is wrong.

[o] Taking 'Time' as the subject with Vullers. Taking Ahriman as the subject Dhabhar produces singularly poor sense: 'He (Ahriman) said to Ormazd: I can do such (evil) things and therefore it is not necessary to attribute evil unto Ormazd or unto me.'

[p] So, reading *muqarrab*. Blochet read *mutaẓarrib* and translated 'qui se châtie lui-même'.

[q] Hormuzyār adds *tavānand kard*, which yields no sense.

[r] As Spiegel saw, the 'givers' must be the twelve Signs of the Zodiac (*Eranische Alterthumskunde*, ii, p. 182). *dahandagān* is in fact a literal translation of Av. *baγa-*, Phl. *baγ* 'bestower', then 'constellation': so ŠGV. 4. 8: *baγą i nākī-baχtārą*.

[s] For the *yād kunand* of the text *yād kunīm* must be read.

[t] For 'serpent' the text has the incomprehensible *WKYD*, but the meaning is assured by GrBd. 52. 12: *gōčihr miyān ⟨i⟩ āsmān 'bē 'ēstāt mār humānāk, 'sar 'pat dōpatkar 'ut dumb 'pat nēmāsp.*— 'Gōčihr was in the middle of the sky, like a serpent, with its head in Gemini and its tail in Centaurus.'

[t] The text reads: *dar dīvān kālbud dāštand ṭabā'i' čahār gūneh būdī*. In his translation Dhabhar appears to have substituted *agar* for *dar*—'Had the demons been incarnate, their natures would have been of these four kinds.' I would prefer to emend the text to *dīvān dar kālbud dāštand bā ṭabā'i' čahār-gūneh būdand*, since *ṭabā'i'* must surely refer to the elements and not to the 'natures' of the demons.

[u] The *DH'''* of the text is meaningless. We must emend to *DH'Γ* = *dahāγ*: from the explanation *dah 'aib* it is to be assumed that the word was understood as *dah aγ* < Av. *aγa-* 'evil', Phl. *aγ-* in *aγdēn*, &c. According to Dhabhar the MS. Bk. enumerates the sins; these Blochet translates as follows: 'odieux, inique, petit, tyran, sans pudeur, mangeant beaucoup, parlant mal, menteur, téméraire, ayant mauvais cœur, sans intelligence'.

[v] Text has *qabūl dar ǰahān kard*: read, with Dhabhar, *qabūl kard va dar ǰahān ravā kard*. Dhabhar reads *ravān* rather than *ravā*.

[w] Reading *ravā kunand* for *ravā bāšand*. For Hormazyār's *sih bāreh ōšēdarmāh yakī ziyādat kunad* read with MSS. T 30 and Bk. (Dhabhar p. 454) *sih yakī ziyādat qabūl kunad*.

[x] The text reads *siyāvušānī*.

[y] Reading *čūn* for *χūn*.

Z 38. The following text from the *Persian Rivâyat* is not found in the edition of Modi and Unvala. It was, however, published by Dhabhar in his translation (p. 438), where the Persian text will also be found. It appears to be an attempt on the part of an orthodox Mazdean to square Mazdean dualism with the myth that Ohrmazd and Ahriman issued from Time. The equation of Zurvān with the *Ahunvar* prayer, which does not appear elsewhere, is probably late and suggested by the fact that in the *Bundahišn* the *Ahunvar* is chanted just after the creation of finite Time.

From the Rivâyat of Bahman Pūnjayeh.—Ohrmazd and Ahriman became manifest from Time; that is to say, Ohrmazd and Ahriman became manifest during the same period. However, Ohrmazd became manifest through the overflowing of his own essence. There is no doubt about this. Again Zoroaster asked Ohrmazd (saying), 'At the time when the world came into existence, what existed?' Ohrmazd said, 'At that time I and my *Ahunvar* both existed.' Zurvān is called the *Ahunvar*.

III

POLEMICS AGAINST THE ZOROASTRIAN RELIGION AND NOTICES THEREOF FROM CHRISTIAN, MANICHAEAN, AND MUHAMMADAN SOURCES WRITTEN IN ORIENTAL LANGUAGES

F 1. Four versions of the Zervanite myth are preserved, two by the Armenians Eznik of Kołb and Ełišē Vardapet, and two by the Syrians Theodore bar Kônai and Yohannân bar Penkayê. For our arrangement of the texts in tabular form we are indebted to Louis Mariès, who has given us a close study of the three former in his valuable book, *Le* de Deo *d'Eznik de Kołb*, Paris, 1924, pp. 48–52. The last text was brought to light by P. de Menasce, who edited and commented upon it in his article, 'Autour d'un texte syriaque inédit' (BSOS. ix, pp. 587–601). The translation reproduced here is his. Mariès's table is also to be found—as are the majority of the texts appearing in this section—in Bidez–Cumont, *Les Mages hellénisés*, ii, pp. 89–92, whose translation I have followed in the main. For Eznik I have used the Venice edition, 1926 (pp. 125–8; p. 89 in the translation of Schmid; *Le Vaillant de Florival*, p. 75; Langlois, ii, p. 375; cf. I. F. Blue, *Indo-Iranian Studies in honour of Sanjana*, p. 70); for Ełišē the edition of Yohannisean, Moscow, 1892 (tr. Langlois, ii, p. 190); for Theodore bar Kônai the edition of Pognon in his *Inscriptions mandaïtes des coupes de Khouabir*, pp. 111 ff. (translation, pp. 162 ff.); and for Yohannân bar Penkayê the text and translation of de Menasce, l.c.

Obviously the four accounts go back to a common original; but whether this original is Theodore of Mopsuestia (G 2) as has been maintained by Cumont (MMM. i, p. 18; *Mages*, ii, p. 88) is open to doubt. For his version we have only the miserable summary preserved by Photius, and we are unable to judge from it what details in the myth were common to it and any one of the four accounts. Mariès supposes all four versions—not counting bar Penkayê whom he did not know—go back in two branches to a

common Syriac source, itself dependent on a Pahlavī original. His views are summarized in the following table.

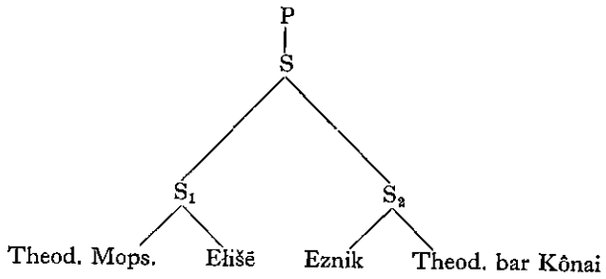

Schaeder, on the other hand, derives Ełišē direct from Eznik, and Eznik from Theodore of Mopsuestia (*Studien*, p. 239). None

	Eznik	*Ełišē*
1.		
2.		
3.	Alors que rien absolument n'existait encore, — disent-ils, —	. . . avant que fussent
4.	ni cieux, ni terre,	les cieux et la terre
5.	ni autres créatures que ce soit	
6.	qui sont aux cieux et sur la terre —	
7.	existait un dénommé Zrouan,	Zrouan le grand dieu
8.	ce qui se traduit 'sort' ou 'fortune'.	
9.	Pendant mille ans il avait offert sacrifice	offrait sacrifice pendant mille ans
10.		et disait:
11.	afin d'avoir peut-être un fils	'Peut-être aurai-je un fils,
12.	qui aurait nom Ormizd	Ormizd (sera son) nom,
13.	et qui ferait les cieux et la terre	il fera le ciel et la terre.'
14.	et tout ce qu'ils contiennent.	
15.	Depuis mille ans il offrait (ainsi) sacrifice	
16.	quand il se mit à faire réflexion et dit:	
17.	'De quelle utilité pourra bien être le sacrifice que j'offre?	

of these hypotheses is wholly acceptable, as each account has its individual peculiarities and no two are entirely in agreement throughout. We must, then, be content to note that they all derive from a common original, probably Pahlavī but possibly Syriac. I am inclined to think that the original was a genuine Zervanite text and not a Mazdean anti-Zervanite polemic, since it bears a striking resemblance to the genuinely Zervanite *'Ulemā i Islām* (text Z 37). If so, it is best regarded as a simple exposition of Zervanite doctrine for simple people.

Henning (*Zoroaster, Politician or Witch-doctor?*, p. 51) considers that all the principal anti-Zervanite writers including the Manichaean fragment (text F 7 (*b*)) derive from a common written source which cannot be later than the fourth century A.D.

	Theodore bar Kônai	*Yohannân bar Penkayê*
1.	Voici ce que dit (Zerdouscht) sur la conception	
2.	de Hormizd et d'Ahriman:	
3.	Quand rien n'existait encore,	. . . avant que Zarwan n'eût créé
4.	sinon les ténèbres,	le ciel et la terre,
5.		
6.		
7.	Zerwan	il
8.		
9.	offrit des sacrifices pendant mille ans.	offrait, mille années durant, des libations à Dieu
10.		
11.		dans le but d'obtenir un fils,
12.		Hormizd,
13.		qui créerait le ciel et la terre.
14.		
15.		Et au terme de cette période de (mille) années,
16.	Et parce qu'il douta,	il réfléchit dans son cœur, et se dit:
17.		'Aurai-je vraiment quelque profit de ces sacrifices,

Eznik	*Elišē*
18. et aurais-je un fils Ormizd?	
19. ou bien fais-je en vain ces efforts?'	
20. Et tandis qu'il faisait cette réflexion	
21. Ormizd et Arhmn furent conçus	Et il conçut deux (fils)
22. dans le sein de leur mère:	dans (son) sein:
23. Ormizd en vertu du sacrifice offert	l'un pour le sacrifice offert
24. et Arhmn en vertu du doute susdit.	et un autre encore pour avoir dit: 'peut-être'.
25. Lors donc, s'en étant rendu compte, Zrouan	Quand il sut
26. dit: 'Deux fils sont	qu'ils étaient deux
27. dans le sein que voilà:	dans ce sein:
28. celui d'entre eux, quel qu'il soit, qui vite à moi parviendra	'Celui qui vite viendra, dit-il,
29. je le ferai roi.'	je lui donnerai la royauté.'
30. Ormizd ayant eu connaissance	
31. des desseins de leur père	
32. (les) révéla à Arhmn,	
33. disant: 'Zrouan notre père	
34. a formé ce dessein: qui d'entre nous vite	
35. à lui viendra, il le fera	
36. roi.'	
37. Et Arhmn ayant entendu cela	Or celui qui avait été conçu
38.	de par son peu de foi
39. perça le sein	déchira le sein
40. et sortit,	et sortit dehors.

Theodore bar Kônai	*Yohannân bar Penkayê*
18. craignant qu'il ne lui vînt point de fils,	
19.	ou est-ce en vain que je me fatigue?'
20.	Au moment même où cette pensée lui vint,
21. Satan fut conçu en même temps que Hormizd.	Hormizd et Ahrman furent conçus,
22.	
23.	Hormizd en raison des libations,
24.	Ahrman en raison du doute.
25. Et quand il s'aperçut de la conception d'Ahriman,	Dès qu'il s'en fût avisé,
26. il dit:	il fit un vœu, disant,
27.	
28. 'Celui qui le premier viendra vers moi,	'A celui qui se trouvera être l'aîné,
29. je le ferai roi.'	je donnerai ces baguettes — ils les appellent būrsemē — et je lui donnerai puissance pour créer le ciel et la terre.'
30. Hormizd connut	
31. la pensée de son père,	
32. et la révéla à Satan.	
33.	
34.	
35.	
36.	
37. Et lorsque Satan en eut connaissance,	Ahrman, quand il entendit cela,
38.	
39. il fendit le ventre de sa mère,	déchira aussitôt le ventre de sa mère,
40. et tomba de son nombril,	en sortit

Eznik	*Eliše*
41. se présenta devant son père.	
42. Et Zrouan, l'ayant vu,	
43. ne sut pas qui il pouvait bien être;	
44. et il demandait: 'Qui es-tu, toi?'	Zrouan lui dit: 'Qui es-tu?'
45. Et celui-ci dit: 'Je suis ton fils.'	Il dit: '(Je suis) ton fils, Ormizd.'
46. Zrouan lui dit:	Zrouan lui dit:
47.	
48. 'Mon fils est parfumé et lumineux,	'Mon fils est lumineux et parfumé,
49. et toi, tu es ténébreux et puant.'	toi, tu es ténébreux et aimes à faire le mal.'
50.	Et après avoir pleuré très amèrement
51.	il lui donna la royauté pour ⟨neuf?⟩ mille ans.
52. Et tandis qu'ils	
53. échangeaient entre eux ces paroles,	
54. Ormizd étant né à son heure,	Quand il eut donné naissance
55. lumineux et parfumé,	à l'autre fils encore, il le nomma Ormizd,
56. vint, se présenta devant Zrouan.	
57. Et Zrouan l'ayant vu	
58. sut que c'était là son fils Ormizd,	
59. en vue duquel il offrait sacrifice.	
60. Et ayant pris les baguettes	
61. qu'il tenait en sa main, avec lesquelles il offrait sacrifice,	
61a.	ôta la royauté à Arhmn
62. il les donna à Ormizd, et dit:	et la donna à Ormizd en disant:
63. 'Jusqu'à présent	'Jusqu'à présent

Theodore bar Kônai	*Yohannân bar Penkayê*
41. et alla vers Zerwan.	et se présenta devant son père, Arzwan.
42. Et Zerwan	Celui-ci, en le voyant,
43.	
44. lui demanda: 'Qui es-tu?'	dit: 'Qui es-tu?'
45. Et celui-ci répondit: 'Je suis ton fils.'	Ahrman lui répondit par une tromperie, 'C'est moi qui suis ton fils, Hormizd.'
46. Et Zerwan lui dit:	
47. 'Tu n'es pas mon fils	
48.	
49. parce que tu es ténébreux et laid.'	
50.	Et tandis qu'Arzwan s'en contristait
51.	
52. Et pendant qu'il parlait ainsi	et qu'ils
53.	étaient en contestation,
54. Hormizd naquit,	le moment vint pour Hormizd, et il naquit.
55. de bonne odeur et lumineux.	
56.	
57. Et Zerwan dit:	
58. 'C'est mon fils, Hormizd.'	
59.	
60. Et les baguettes	
61. qu'il tenait,	
61a.	
62. il les lui donna et dit:	Et il lui donna puissance.
63. 'Jusqu'à présent	

Eznik	*Ełišē*
64. c'est moi qui pour toi offrais sacrifice:	c'est moi qui t'ai offert sacrifice:
65. dorénavant c'est toi qui pour moi l'offriras.'	maintenant c'est à toi de me l'offrir.'
66. Et tandis que Zrouan	
67. donnait les baguettes à Ormizd, et	
68. le bénissait, Arhmn, s'étant approché	
69. devant	
70. Zrouan, lui dit:	
71. 'N'as-tu pas fait le vœu suivant:	
72. quiconque de mes deux fils	
73. parviendra à moi le premier,	
74. celui-là je le ferai roi?'	
75. Et Zrouan, pour ne pas violer son serment,	
76. dit à Arhmn:	
77. 'Oh! faux et malfaisant!	
78. la royauté te sera accordée	
79. neuf mille ans,	
80. et Ormizd	
81. je (l')ai établi roi au-dessus de toi,	
82. et après neuf mille ans	
83. Ormizd régnera,	
84. et tout ce qu'il voudra faire,	
85. il le fera.'	
86.	
87. Alors Ormizd et Arhmn se mirent	
88. à faire des créatures.	
89. Et tout ce qu'Ormizd créait	Et Ormizd créa
90. était bon et droit,	les cieux et la terre;

Theodore bar Kônai	*Yohannân bar Penkayê*
64. c'est moi qui t'offrais des sacrifices:	
65. dorénavant tu vas m'en offrir.'	
66. Mais Satan, comme les choses	
67. se passaient ainsi,	
68.	
69.	
70. dit à Zerwan:	
71. 'Prends garde, n'as-tu pas fait cette promesse:	
72.	
73. le premier qui viendra,	
74. je lui donnerai la royauté?'	
75. Et Zerwan	
76. lui dit:	
77. 'Va-t'en, Satan;	
78. je t'ai fait roi	
79. pour neuf mille ans,	
80. et Hormizd,	
81. je l'ai fait dominer sur toi,	
82. et après le terme fixé	
83. Hormizd régnera,	
84. et tout, suivant sa volonté	
85. il mènera.'	
86. Et Satan s'en alla et fit tout ce qui lui plut.	
87.	
88.	
89. Et lorsque Hormizd créa	Hormizd créa
90. les justes,	toutes les choses qui sont bonnes et belles,

Eznik	*Eliše*
91. et ce qu'Arhmn faisait	mais Arhmn à l'opposé fit
92. était mauvais et tortueux.	le mal.
93.	
94.	

F 2. From the treatise *On the True Religion* of Theodore Abū Qurra, Bishop of Harran (*c.* 740–820). The text is found in the edition of Father Cheikho, S.J. (Beyrouth, 1912), pp. 12–13. The treatise has been translated by Georg Graf (*Beiträge zur Geschichte der Philosophie des Mittelalters*, xiv, Heft 1, our text appearing on pp. 24–25), and his translation has been reproduced by de Menasce in BSOS. ix, pp. 600–1.

Theodore's source is obviously that of Eznik as is proved by their common use of the Persian word *baχt* for Fate and the account, common to both (v. text F 7 (a)), of the creation of the Sun and Moon through the intercourse of Ohrmazd with his mother and sister.

I turned aside from these and was encountered by a group of the Magians. They said, 'Drive them away (sc. the star-worshippers), they have no authority. Come rather to us; for what we possess is the truth.' They stated that their great god was called Zurvān (Ar. Dharwān) and that Zurvān was Fortune (*baχt*). Before he created the earth (*dunyā*), he sacrificed for a thousand years that a son might be born to him: and his wife conceived a son whose name was Hormazd. When he had been conceived for seven hundred years, his father, Zurvān, doubted if he had been conceived; and this doubt of his brought into being another child in his wife's womb, who was Satan. Zurvān knew of this and said: "Whichever of my sons shall first behold my face, verily to him shall I give the kingdom." And Hormazd knew of this while he was in his mother's womb and apprised Satan thereof. And when Satan knew that, he pierced his mother's womb and issued from her side, and went forth till he came into his father's presence: and he was darkness—black of face and ugly. And his father said to him: "Who art thou?" He replied, "I am thy son, Satan, who arose from thy doubt. Give me the kingdom even as thou didst say." And Zurvān was grieved: and since he would not go back on his word, he gave him the kingdom of this world (*dunyā*) for seven thousand years. Hormazd was born from his mother at the end of a thousand years, and he issued forth

Theodore bar Kônai	*Yohannân bar Penkayê*
91. Satan créa	et Ahrman fit
92. les démons;	tout ce qui est nuisible.
93. celui-là créa la richesse,	
94. celui-ci la pauvreté.	

as light—beautiful and fair. He created heaven and earth and the divers natures that are between them in their beauty and fairness, in which we see the world. But they were in darkness, and there was no light in them. And he was grieved, and consulted Satan therein: and he counselled him to have intercourse with his mother. And he did so and had intercourse with her: and she conceived and bore the Sun as a light for the day. And (he also counselled him) to have intercourse with his sister. And he did so and had intercourse with her: and she conceived and bore the Moon as a light for the night. Therefore do the Magians have intercourse with their mothers and sisters and daughters, so that they may bear sons like the Sun and the Moon, even as Hormazd, their god, (did). This is their description of their gods. As Hormazd (did himself), so did he allow them to indulge in all the lusts of the world they please, since for this reason did he create them. They maintain that the prophet who gave them this truth was Zoroaster.

F 3 (*a*). From the *Dēnkart*, Madan, p. 829, ll. 1–5. This, the only passage in Pahlavī literature that expressly condemns the Zervanite theory that Ohrmazd and Ahriman were brothers, has been the subject of frequent discussion. The reader is referred principally to Schaeder, *Iranische Beiträge*, i, pp. 288–91, and Benveniste, MO. xxvi, pp. 209–11; cf. also Darmesteter, ZA. i, p. 221, no. 10; Blochet, RHR. xxxvii, p. 28; Junker, *Aion-Vorstellung*, p. 144; I. F. Blue, *Indo-Iranian Studies in honour of . . . Sanjana*, p. 64. We have included this text in the 'foreign' rather than the Zoroastrian section of the texts on account of our parallels in Manichaean and Syriac writers.

'hač gōβišn i Zartuχšt 'apar drāyastan i Ariš 'dēv 'ō 'martōmān: Ōhrmazd 'ut Ahriman 2 'brāt i 'pat ēvak aškom 'būt 'hēnd: 'hač 'avēšān Amahraspand-⟨ē⟩ 'ān

From the saying of Zoroaster concerning the cry of the demon Ariš (Envy) to mankind: 'Ohrmazd and Ahriman were two brothers in one womb. Of them an Amahraspand chose

i 'vattar dōšīt 'pat 'ān i 'kaδ-aš šnāsakān 'dēvān-ēzišnīh guft, 'ut 'ēn 'ku 'pas[īh] gōspand 'dahēt 'ō apāχtarīkān 'dēvān.

the worse inasmuch as his adherents preach the worship of demons and that they should offer cattle (as victims) to the demons of the planets.'

Ariš: for Ariš, the demon of Envy, v. Chapter I, p. 31, n. E. This particular demon seems to have been suggested by the use of the word *ərəš* in Ys. 30. 3, of which our present passage is supposed to be a translation. The Gāθic passage in question is that in which Ohrmazd and Ahriman are said to have been twins (*yōmā*) and to which the Zervanites pointed as authoritative evidence for the orthodoxy of their views. The Mazdean translator in the *Dēnkart*, possibly fortified by his ignorance of the sacred language and no less by that of his rivals, turns the tables on them and produces a translation the meaning of which is the exact opposite of theirs. That the Avestan language was but very imperfectly understood by those who were supposed to be its interpreters is sufficiently indicated by the following passage of the *Dēnkart*, DkM. 455. 10. A Christian polemist of the name Bōχt-Mārā asks a Magian priest several questions concerning his religion. Among them is the following: 'Why did God proclaim this religion in an unknown and cryptic language called Avestan?'—*yazat 'ēn dēn 'čē rāδ 'pat aδvāč-ē i anāšnāk i nihuftak i apastāk 'nām guft?* The reply does not attempt to refute the charge, but freely admits it, DkM. 459. 8. 'This word and religion of the Avesta is omniscience. As it is most nearly connected with the good spirits, so with regard to the languages of earthly men is it wonderful and passes all comprehension of men. The *Zand*, by reason of the manner in which it is spoken, is more current in the world and better understood.'—*'ēn mānsar 'ut dēn apastāk harvist-ākāsīh. čēyōn 'vēh-mēnōkān ['ut] nazd-brahmīhātar, 'pat hamāk āvāč i gēhānīkān ōyōn vitīmāsīk i vitart 'hač 'har ayāpakīh i 'martōmān. 'ut zand 'pat aδvēnak *i guft 'ēstēt, 'pat miyān i gēhān ravāktar, 'andar gēhān āšnāktar.* A franker admission of sacerdotal ignorance could hardly be made.

Amahraspand-⟨ē⟩: the addition of *-ē* or *-ān* seems necessary: otherwise we should obtain the translation—accepted by Schaeder, op. cit., p. 289—'Of them the Amahraspand chose the worse': alternatively it is possible to take *Amahraspand* as a plural derived from an old nominative rather than the genitive (v. Nyberg, CCM. 1929, pp. 266–7). Punctuation after *Amahraspand* does not seem possible, as the following sentence would then be left without a subject. The translation 'the Amahraspand' seems most unlikely, since it would then be necessary to assume that a doctrine was widely known according to which a given Amahraspand chose the evil side and that this Amahraspand was generally known as *the* Amahraspand to the exclusion of all others. This seems highly improbable, for in the Mazdean books the Amahraspands are always considered as the highest deities in the good creation and are, moreover, seven in number. If any one were referred to as *the* Amahraspand, it would no doubt be Vahman who is the first of their number.

What, then, is meant by 'An Amahraspand chose the worse'? Benveniste has claimed that the passage proves that in Zervanism there were Amahraspands of evil as well as of good. This is scarcely in accordance with their name, which, as Bailey has convincingly shown, means 'the immortals who give increase'. Now it is an acknowledged fact that the Manichaeans, in adapting the Iranian deities to their own conceptions, aimed at the closest correspondence possible with the Zervanite, not the Mazdean, brand of Zoroastrianism; and the Amahraspands do in fact occur in Manichaean texts: they are the five 'light' elements which make up the panoply

of the Primal Man (Ohrmazd in the Iranian texts), light, wind, fire, water, and the gentle breeze. It would, then, seem probable that in Zervanism too the elements were called 'Amahraspands'; and the elements of the Pahlavī books are normally those of Empedocles—fire, water, earth, and air. Of these, then, one chose the worse, that is, attached itself to Ahriman. This can only be water: for we read in Āδur-Hormizd (text F 5), 'Als das Wasser zum Ahraman gekommen war . . . .' Further, we saw in Chapter III, pp. 72 ff., that associated with some Zervanites at least, water, the female element, was regarded as evil. Our present passage is not, then, an isolated case of the Amahraspands being ~~according~~ attributed to Ahriman, but a further confirmation of what already had become sufficiently clear, namely that water, in our system, belongs to the evil creation.

'kaδ-aš šnāsakān: the sentence is only satisfactory if we take *šnāsakān* as the subject. Schaeder translates 'indem er den ihn Erkennenden (= Anerkennenden) die Dev-Anbetung verkündete': but this must involve the addition of *'ō* before *šnāsakān*. Benveniste has 'en ce qu'il a prêché le culte des démons, ses partisans' (l.c., p. 209): on p. 211 for *-aš šnāsakān* he writes 'qui le reconnaissent', from which he derives the meaning 'partisans'. It is, however, improbable that *šnāsakān* is in apposition to *'dēvān*, as the latter is best regarded as the first member of a compound *'dēvān-ēzišnīh*. Were this not so, the presence of the abstract termination *-īh* after the verbal noun *ēzišn* would be superfluous. It will, however, be granted that the scribes of the *Dēnkart* freely sprinkle their text with incorrect *-īh*'s.

F 3 (*b*). The following, a Manichaean fragment in Middle Persian, will be found in F. W. K. Müller, *Handschriften-Reste in Estrangelo-Schrift aus Turfān*, ii, p. 94; Salemann, *Manichäische Studien*, p. 10. See further text F 7 (*b*).

'wd gwynd kw 'whrmyzd 'wd 'hrmyn br'dr hynd 'wd pdys'y 'yn sχwn rsynd 'w wnywdyẖ.

'And they say that Ohrmazd and Ahriman are brothers; in consequence of this doctrine they will meet with their destruction.'

wnywdyẖ: later form of MPers. *wnybwṯ* + the abstract suffix *-yẖ* (*-īh*) (Henning, BSOS. ix, p. 89).

F 3 (*c*). Another Manichaean text found in the Turkish *Xᵛastuā-nift*. Text and translation in von le Coq, JRAS. 1911, p. 282, and Bang, 'Manichaeische Laien-Beichtspiegel', *Muséon*, xxxvi, p. 147. I follow the latter's translation.

The *Xᵛastuānift*—perhaps the most interesting and important Manichaean text that has so far turned up in central Asia—may be described as a Manichaean general confession. Its first section, from which our text is extracted, deals with sins against the god Äzruä (the Turkish form of Zurvān borrowed from the

Soghdian). From the Manichaean condemnation of the doctrine that Ohrmazd and Ahriman were brothers we may assume the whole of our passage to be an attack on those Zervanite doctrines which were repulsive to the eastern Manichees.

Wenn wir gesagt haben sollten: 'wenn jemand das Leben verleiht, so verleiht Gott es; wenn jemand den Tod giebt, so giebt Gott ihn', (oder) wenn wir gesagt haben sollten: 'das Gute unde das Böse hat Gott alles geschaffen', (oder) wenn wir gesagt haben sollten: 'er (Gott) ist der Schöpfer der ewigen Götter' (Gott sei der Schöpfer[a] der ewigen Götter), (oder) wenn wir gesagt haben sollten: 'Khormuzta[b] (der Urmensch) und Schimnu[c] (der Urteufel, die Materie) sind jüngerer und älterer Bruder.' Wenn wir jemals, mein Gott, aus Unverstand Gott verleugnend (wörtl.: gegen Gott falsch seiend) in dieser Weise gewaltig (gräßlich) gotteslästerliche Dinge gesagt haben sollten oder in dieser Weise diese unverzeihlichen (?) Sünden begangen haben sollten, mein Gott, so bereue ich, Raimast Färzind, jetzt und bitte um Vergebung der Sünden. *Manastar hirza* (d.h. Meine Sünde erlaß, vergieb).

NOTES

[a] The meaning is presumably 'creator by procreation and birth' with reference to Zurvān's physical paternity and maternity of Ohrmazd and Ahriman. The idea was notoriously repulsive to the Manichaeans who, when speaking of it, used the word 'evoke'.

[b] i.e. Ohrmazd.

[c] i.e. Ahriman: naturally not 'matter' in Zervanite doctrine.

F 3 (*d*). From the Syriac *Acts of the Persian Martyrs*. Text in Bedjan, *Acta Martyrum*, ii, p. 221; translation, O. Braun, *Ausgewählte Akten persischer Märtyrer*, p. 67. Both reproduced in Widengren, *Hochgottglaube im alten Iran*, p. 301; cf. I. F. Blue, *Indo-Iranian Studies in honour of . . . Sanjana*, p. 68. This translation follows Widengren in the main.

(The martyr Pûsai speaks to Šāpūr the Great.)

Wenn deine Majestät sagt: Sonne, Mond, Feuer und Wasser sind Kinder des Hormizd, so glauben wir Christen weder an den Bruder Satans noch bekennen wir den Mit-Erben des Teufels, wie die Magier sagen Hormizd sei der Bruder Satans. Wenn wir den Bruder Satans nicht anbeten, wie sollen wir dann die Kinder seines Bruders bekennen?

F 4. Šahristānī, *Kitābu'l-milal wa'n-niḥal*, pp. 183–5 in the edition of Cureton (Leipzig, 1923), cf. the translation of Haarbrücker, vol. i, pp. 277 ff. (Halle, 1850); I. F. Blue, *Indo-Iranian Studies in honour of Sanjana*, pp. 72 ff.

(1) The Zurvāniyya say that the Light emanated persons of light, and all were endowed with spirit, light, and lordship: but the greatest person whose name was Zurvān, doubted concerning something, and Ahriman (who is) Satan arose from that doubt. Some say that this was not so, but that the Great Zurvān stood and mumbled (prayers) for [nine thousand,] nine hundred and ninety-nine years that he might have a son; but he did not have one. Then he consulted with himself and thought and said, 'Perchance is this world (cosmos) as nothing': and Ahriman arose from this single reflection; and Hormuz arose from that wisdom. And they were both in one womb, and Hormuz was nearest to the door of egress: but Ahriman schemed so that he rent his mother's womb, and went out before him and seized the world (the earth). It is said that when he stood before Zurvān, and (Zurvān) beheld him and saw all the evil, wickedness, and corruption in him, he loathed him and cursed him and drove him away. And (Ahriman) went forth and mastered the world (the earth). (2) Hormuz, however, remained for a while without power over him; and he it is whom some took for their lord and served him in that they found in him goodness and purity and righteousness and beauty of character.

(3) Some of the Zurvāniyya think that there was always something evil with God, either an evil thought or an evil corruption, and that is the origin of Satan. They think that the world (earth) was free from wickedness and calamities and discord, and that its people were in a (state of) pure good and perfect prosperity: but when Ahriman arose, wickedness and calamities and discord arose.

(4) (Ahriman) was in a place apart from the sky, and he schemed so that he rent the sky and rose up. Some say that he was in the sky and that the earth was free from him, and he schemed till he rent the sky and descended on to the earth with all his hosts: and the Light fled with its angels, and Satan pursued it till he hemmed it in in its garden (paradise) and did battle with it for three thousand years, though Satan did not attain to the Lord Most High.

(5) Then the angels mediated and made peace (between them) so that the Devil and his hosts should dwell in the light for nine thousand years including the three thousand years in which he did battle with him. Then he will go out to his place.

(6) According to their words the Lord Most High thought it best to bear with the vileness of the Devil and his hosts, and he did not break the treaty until the time of peace was fulfilled: and men are in tribulation and discord and misfortune and trouble until the completion of the period. Then they return to their primal prosperity.

(7) The Devil made a pact that he (Hormuz) should give him power over things that he might do them, and he should allow him to undertake evil emprises. When they were finished with the pact, they called to witness two just ones, and they handed their swords to them, and said to them, 'Whoso shall break this treaty, him do ye slay with this sword.'

(8) I do not think that any sensible person will give credence to this idiotic doctrine, or look (favourably) on this feeble and idle religion. Yet, perhaps it is an allegory of what is figured in the mind. But whoso knows the Lord Most High in his glory and majesty will not assent to such nonsense nor lend his ears to these absurdities.

(9) More exact than this is what Abû Ḥâmidi-z-Zûzanî has told, (saying) that the Magians think that the Devil was always in the darkness and that the atmosphere and the Void were in a place apart from the kingdom of God. Then he continually crept and artfully drew nigh till he perceived the Light, and leapt forward and entered the kingdom of God and the Light, and brought in with him those calamities and wickedness. (10) And God Most High created this world (cosmos) as a net for him, and he fell into it and was suspended in it and could not return to his kingdom. He is imprisoned in this world (cosmos) and tortured in his captivity; and he shoots at God's creation with calamities and distress and discord: to whomsoever God gives life, he assails him with death; and to whomsoever (God) gives health, he assails him with sickness; and whomsoever (God) rejoices, he assails him with grief: nor does he cease from this till the day of the Resurrection. (11) Yet every day his kingdom decreases until he has no more power. And when the Resurrection comes to pass, his kingdom will pass away, and his fires shall be quenched, and his power will cease and his might shall dwindle away, and he shall be flung into the atmosphere, and the atmosphere is darkness without ending or issue. Then God will assemble the men of the religions and judge them and requite them according to their obedience or disobedience towards Satan.

F 5. S 7 in Bidez–Cumont, *Mages*, ii (pp. 107–11). Text in Bedjan, *Acta Martyrum*, ii, pp. 576 ff. Annotated translation first published by Nöldeke in *Festgruß an Rudolph von Roth*, Stuttgart, 1893, pp. 34–38. Reproduced by Mariès, *Le* de Deo *d'Eznik de Kołb*, pp. 43–47, who adds translations of parallel passages from Eznik in parallel column. The best edition is now that of Bidez–Cumont, l.c. Our translation is that of Nöldeke.

I

(The Magian High Priest, Âdhurfrâzgerd, speaks)

Aus unserem Abhestāg (Avesta) ist deutlich erkannt worden, daß jeder, der in dieser Welt in Glanz und Ehren, auch im Ristâchêz herrlich, geehrt und erhaben ist, und jeder, der in dieser Welt elend und niedrig, auch in jener Welt ebenso elend ist. Denn diese beiden Welten Gêthîh und Behišt sind von Hormizd geschaffen, und wie einer vor dem Großkönig, den Hormizd Chodâi zum Pâtachšâh gemacht hat, um in dieser Welt über unser Kišwar zu herrschen, Ehre hat, so hat er sie auch im Behišt vor Hormizd Chodâi.

Da that der treffliche Âdhurhormizd den Mund auf und sprach zu ihm: Was ist das Leben? Was sind diese vergänglichen Güter, mit denen sich beschäftigt zu haben nach dem Vergehen der Welt keinem hilft? Was habt ihr für eine Lehre, die nützte? Sollen wir Ašôqar, Frašôqar, Zarôqar und Zurwân für Götter halten? Oder den durch Gebet und Gelübde erlangten Hormizd, dessen Vater für seine Gelübde und Opfer erst Erfolg hatte, nachdem er, ohne es zu wollen, den Satan hervorgebracht, indem er gar nicht damit einverstanden war und nicht wußte, wer sie in ihm gebildet hatte und von wem sie geschaffen waren? So zeigt sich, daß Ašôqar, Frašôqar und Zarôqar leere Namen und empfindungslose Steine sind, und so zeigt sich auch Zurwân fern von aller Eigenschaft als Gott, da er ja nicht einmal das wußte, was in seinem Leibe gebildet wurde. Es sieht also nach euren Worten so aus, als ob etwa noch ein anderer Gott da war, dem Zurwân, nach euren Worten, opferte und der ohne seinen Willen die Söhne bildete. Oder galt das vielleicht den Naturwesen, die von euch die Angehörigen des Hormizd und Behman genannt werden, (sc. oder) den dreißig Göttern und Göttersöhnen, die Gutes und Böses thun? Wen sollen wir also von ihnen ehren oder wem zu gefallen suchen, daß er uns helfe? Oder muß man vielleicht dem Ahraman zu gefallen suchen, der, nach euren Worten, aus seinen Werken als weise, kundig und hochmächtig erscheint, wie Hormizd als schwach und dumm, da er gar nichts zu schaffen wußte, bis er von Ahramans Schülern lernte? Denn als er, nach euren Worten, die Welt erschuf, ließ er sie in Finsternis, bis er von Ahramans Schülern lernte. Dann erst schuf er das Licht. Und als Hormizd dann nur einmal bei seiner Mutter schlief, wurde die Sonne, die so hell ist, geboren,

und die Hunde, Schweine, Esel und Rinder. Während sie vorher jeden Tag Chwêtwôdatîh vollzogen hatten, konnten sie doch nicht die Sonne schaffen und besonders nicht die Rinder, welche die Gerechten sind, und die Hunde, die reinen und reinigenden, die Hüter der Thore des Behišt. Und als das Wasser zum Ahraman gekommen war, sprach dieser zu Hormizd: 'deine Tiere sollen nicht von meinem Wasser trinken'. Da Hormizd nun kein Mittel sah und in Furcht war, entdeckte ihm ein Dämon von Ahramans Schar eins und belehrte ihn. Da sprach er zu Ahraman: 'nimm dein Wasser von meiner Erde'. So trank nun der Frosch,[a] den Ahraman geschaffen hatte, das Wasser aus, und Hormizd blieb wieder in Furcht und Betrübnis, bis er von den Geschöpfen Ahramans Hilfe erhielt, denn eine Fliege drang dem Frosch in die Nase, da wurde er irre, und nun kehrte das Wasser an seine Stelle zurück. Hormizd freute sich da und versprach einem von den Dienern, den Vertrauten Ahramans, der ihm die Entdeckung und Mitteilung gemacht hatte, ihm einen Sitz im Behišt zu geben. Und alle Magier sagen für ihn Shnûman her. Wie aus den Thatsachen ersichtlich, ziemt sich's also für uns, dem weisen und mächtigen Satan zu gehorchen und zu dienen, nicht aber dem dummen und unkräftigen Hormizd.

II

(*Anâhêdh speaks to Adhurfrâzgerd*)

Wie sagst du, o Obermagier? daß das Feuer und die Gestirne, die du vorbringst, Kinder des Hormizd seien, die von ihm selbst empfangen und geboren seien? oder von jemand anders? Wir sehen ja, daß alle, die erzeugen und gebären, die Geburt durch Vereinigung zweier, des Männlichen und Weiblichen, zu stande bringen, und nicht (geschieht das) bloß von einem von ihnen. Wenn sie nun aber Hormizd in sich selbst, d.h. bloß in seinem Leibe, empfangen und geboren hat, so ist er, wie sein Vater Zurwân, mann-weiblich, wie die Manichäer sagen. Und wenn er sie mit seiner Mutter, Tochter oder Schwester gezeugt hat, wie eure thörichte und alberne Lehre sagt, warum soll er uns dann nicht in allem gleichen? Ein Gott dagegen hat weder Mutter, noch Tochter, noch Schwester, weil er einer ist und er allein Gott ist, der über all seine Schätze frei verfügt. Daß aber Hormizd wie wir dem Anfang, Ende und Vergehen unterliegt, dafür zeugen sein Vater Zurwân und seine Mutter Xᵛaš(χ)varrīγ.[b] Wie diese das Leben verloren haben, so verlieren es auch ihre Kinder und Kindeskinder, und über diese heißt es in unseren (heiligen) Schriften: 'verlaßt euch nicht auf einen Menschen, auf den kein Verlaß ist, sondern auf den lebendigen Gott.'

NOTES

[a] This myth is highly obscure. Presumably one of the demons is referred to as a frog. Though in the fourth chapter of the *Bundahišn* Ahriman figures as a frog, he plainly cannot be meant here since this frog is created by him. It would therefore seem probable that it is Āz who is compared to a frog in Zs. 34. 35 (text Z 5 (*a*)). The fly is perhaps Ēšm, the demon of wrath.

[b] v. Chapter III, p. 64.

F 6. S 3*a* in Bidez–Cumont, *Mages* (ii, pp. 98–99). Mâr Abhâ. From the *Interpretation of the Laws concerning Sexual Intercourse and Marriage*. Text and translation published by Braun (ZDMG. lvii, 1903, pp. 562–5); reproduced by Sachau with translation (*Syrische Rechtsbücher*, iii, 1914, p. 265). Cf. further Benveniste, MO. xxvi, p. 175. The author Mâr Abhâ was a convert from Magianism to Nestorian Christianity: he was a Nestorian Catholicus from 540 to 552 (Bidez–Cumont).

This translation is that of Sachau.

Von Zerwân, dem Vater ihrer Götter, erzählen die Magier, daß er 1000 Jahre Magismus geübt habe, damit er einen Sohn bekomme, und daß er ob seiner Gerechtigkeit erhört wurde. Sie (die Magier) mögen uns nun nachweisen, wer dieses Zerwâns Mutter, Schwester und Tochter war, wer der Gemahl seiner Mutter und der Vater seiner Schwester, wer seine Gemahlin oder Mutter oder der Vater seiner Mutter war. Wenn sie über diesen (Zerwân) nichts vorbringen können, wie reden sie dann über Hormizd! Woher kommen denn diese Weiber des Hormizd, da sie doch lehren, daß er weder von sich selbst noch von seinem Vater noch von irgendeinem anderen Menschen geboren sei.

Wie war es ferner möglich, daß durch ein solches Lager die Himmelskörper geschaffen wurden, wie sie sagen? Unwahrscheinliches und Unglaubwürdiges kann durch Wahrscheinliches und Sichtbares bewiesen werden. Sie sollen uns nun ein sicheres Zeugnis für diese Hormizdgeschichte bringen. Infolge ihrer jetzigen Theorien heiraten sie ihre Mütter, Schwestern und Töchter. Wenn nun solche Leute imstande sind Wunder und eine neue Schöpfung zu verrichten, und durch den Geschlechtsverkehr mit solchen Weibern eine neue Weisheit zu erlangen, dann glauben die Menschen auch diese unwahrscheinliche Hormizdgeschichte so, wie sie erzählt wird. Wenn sie aber derartiges nicht nachweisen können, wie sollen wir dann von Hormizd glauben, daß er imstande gewesen sei, die Weisheit für die Erschaffung der Himmelskörper durch eine solche schmutzige

Geschlechtsverbindung zu erwerben, er, der ein Schüler des Satans ist, dem der Satan Genosse und gesinnungsgleich ist? Wenn aber Hormizd, der nicht von sich selbst und nicht von seiner und seines Vaters und seiner übrigen Vorfahren Gottesnatur, sondern von dem Satan diese Lehre von der absonderlichen Geschlechtsverbindung mit Mutter, Schwester und Tochter empfangen hat, wie sollte es da nicht klar sein und man es nicht laut ausrufen, daß alle diejenigen, welche um ihres Gottes Hormizd willen solche (blutverwandte) Weiber heiraten, Schüler und Sklaven des Satans sind, nicht des wahren Gottes?

F 7 (*a*). From Eznik, *Against the Sects*, Book II, chapter 8, Venice edition, 1926 (pp. 151–4); cf. the translations of Schmid, pp. 108–10; Langlois, ii, p. 380.

Indeed, both (sc. Ohrmazd and Ahriman) were responsible for the torments of evil in that they harm the good creatures of the good (god). For Ohrmazd, they say, made whatsoever is good, including righteous and beneficent men; and Ahriman (made) evil creatures and demons (*dews*).

Now if the demons were evil creatures and evil by nature, then no single one of them could ever conceive anything good—particularly not Ahriman. But we see that one thing which is very fair among creatures, was brought into being by the resourcefulness of Ahriman, as they (themselves) say. When he saw, they say, that Ohrmazd had created beautiful creatures, yet knew not how to create light, he took counsel with the demons, and said, 'What benefit hath Ohrmazd? for he has created such beautiful creatures, yet they remain in darkness, and he knew not how to create the light? But if he were wise, he would go in unto his mother, and the Sun would be born (*lit.* would become) as his son; and he would have intercourse with his sister, and the Moon would be born.' And he charged (them) that not one (of them) should betray his thought. A demon, Mahmi, having heard this, came before Ohrmazd with all speed, and betrayed that thought to him. O what senselessness and disgusting imbecility! He who knew the means by which he could create heaven and earth and all that in them is, could not even conceive of this means and device. Thus not only do they make Ohrmazd foolish, but (they make) Ahriman good and the deviser of good creatures.

For again they assert that Ahriman said: 'It is not that I cannot create anything good, but that I will not.' And that he might give effect to his words, he created the peacock. Do you see? He is evil through his own wish, not from the fact of his birth.

Yet what is there more brilliant than the light which Ahriman devised? or what is more fair than the peacock which he made to display his power to make what is beautiful? Thus it is clear that if Ahriman were in essence evil, he could not have devised a means of creating the light, nor could he have created what is fair. Further, if the demons were in essence evil, it would have been impossible for Mahmi to reveal the means of creating light: for even to this day the priests of this sect offer sacrifices to him three times a year. For this reason they are refuted and condemned in that they too are worshippers of demons: and the demons are not evil in essence, but of their own free will. And if they themselves offer sacrifices to a demon, what grounds have they for persecuting the worshippers of the demons? You see that whatever they say is fables and idle tales.

F 7 (*b*). The following text from a Persian Manichaean fragment has lately been published by Professor Henning (*Zoroaster*, p. 50). The first paragraph is the same as our text F 3 (*b*). The fragment presumably derives from the same source as Eznik.

'wd gwynd kw 'whrmyzd 'wd 'hrmyn br'dr hynd 'wd pdys'y 'yn sχwn rsynd 'w wnywdyẖ.

They say that Ohrmazd and Ahriman are brothers: in consequence of this doctrine they will meet with their destruction.

z'wr w p'dys'gyẖ gwynd 'br 'whrmyzd kwš m'hmy dyw hmwχt šhr rwšn qyrdn.

They lie against Ohrmazd and slander him, (saying) that the demon Māhmī taught him to make the world light.

F 8. S 4 in Bidez–Cumont, *Mages* (ii, p. 100). From the treatise on *The Cause of the Foundation of the Schools*, by Mâr Barhad Bešabbâ, Bishop of Halvan (wrote 581–604). Text and translation by Addai Scher, *Patrologia Orientalis*, iv, 1908, pp. 365–7; cf. Benveniste, MO. xxvi, p. 176.

Zardušt, mage perse, fonda, lui aussi, une école en Perse, au temps du roi Baštasp (i.e. Vištāspa *resp.* Guštāsp, Hystaspes); il attira à lui beaucoup d'élèves, qui, étant aveugles d'esprit, s'accordèrent facilement avec lui dans ses erreurs. Il enseigna tout d'abord l'existence de quatre dieux, Ašōqar, Frašōqar, Zarōqar et Zarwān; mais il ne dit pas quelles étaient leurs opérations. Ensuite il admit deux autres dieux, Hormizd et Ahriman, disant que tous les deux ont été engendrés par Zarwān. Hormizd est complètement

bon; Ahriman est complètement mauvais. Ce sont les deux qui ont fait ce monde; le dieu bon créa les bonnes créatures, et le dieu mauvais créa les créatures mauvaises. Zardušt admit ensuite vingt-quatre autres dieux, qui font en tout trente, selon les jours du mois. Il dit qu'il ne faut point égorger les animaux; car Hormizd est en eux, mais qu'il faut meurtrir par des coups de bâton le cou de l'animal destiné à être égorgé, jusqu'à ce qu'il soit sans vie, et ensuite l'immoler, afin qu'il ne sente point la douleur. Il dit encore, entre autres choses, que l'homme peut épouser sa mère, sa fille et sa sœur; et qu'il ne faut pas que les morts soient ensevelis, mais qu'ils soient jetés au dehors pour être la nourriture des oiseaux de proie.

F 9. S 5 in Bidez–Cumont, *Mages* (ii, p. 101). Anonymous Syriac text. Published by Rahmani in *Studia Syriaca*, fasc. iv, p. 1. Re-edited and translated by Nyberg in JA. ccxiv, 1929 (CCM.), pp. 238–41.

Sur l'erreur des mages

Ceux-ci se répandaient, eux aussi, dans l'Empire de l'Est; ils avaient reçu leur erreur de Zardušt le fou . . . qui avait été instruit dans la langue hébraïque et la langue égyptienne, et qui avait recueilli de sept langues ses paroles en y mêlant le poison de la mort pour le donner en nourriture aux mages — de sorte qu'on peut dire qu'ils ne comprennent ni ce qu'ils disent eux-mêmes, ni les fables ineptes que leur maître a inventées.

C'est que son impiété est manifeste. Elle consiste en ceci: à l'origine des choses il pose deux antagonistes comme chefs de ce monde-ci qui est un, à savoir Hormezd et Ahremēd, c'est à dire Satan; il dit que ces deux sont nés du dieu Zarvān. Il partage les choses créées entre ces deux en disant: la lumière appartient à Hormezd, les ténèbres appartiennent à Ahremēd; la vie appartient à Hormezd, la mort à Ahremēd; la santé et la richesse appartiennent à Hormezd, la maladie et la pauvreté à Ahremēd.[a] Sur le même modèle les êtres vivants sont assignés, les uns à Hormezd et les autres à Ahremēd. C'est ainsi qu'il attribue les hommes et les grands animaux à Hormezd, mais les serpents, les scorpions, les cousins, les poux, les mouches et tous les reptiles de la terre à Ahremēd. De tout cela on peut inférer clairement qu'il suppose des séries de divinités mâles et femelles. Il dit qu'à chaque jour du mois préside un dieu, en commençant par Hormezd qui est le premier, et en donnant ainsi une série de trente dieux. Il dit aussi que les éléments, savoir le feu,[b] l'eau, la terre et l'atmosphère sont des dieux, mais qu'ils sont inférieurs quant à la souveraineté et à la divinité aux dieux

Ašōqar, Frašōqar, Zarōqar et Zarwān. Frašōqar est celui qui engendra Hormazd.

NOTES

[a] Cf. Ełišē, Yohannisean, p. 28; Langlois, ii, p. 190. 'Ohrmazd created heaven and earth; and Ahriman, on the contrary, created evil. In this way are creatures divided: the angels (belong) to Ohrmazd, and the demons to Ahriman. Whatever is good in heaven and here, belongs to Ohrmazd; all sins, which are committed there or here, were created by Ahriman. Similarly whatever is good on earth was created by Ohrmazd, and whatever is not good was created by Ahriman: thus Ohrmazd created man, and Ahriman created disease, illness, and death: and all misfortunes, disasters, and bitter wars that exist, are creatures of the evil side; but prosperity, lordship, fortune, honour, bodily health, beauty of form, eloquence, and long life are the work of the creator of good. Everything which is not so, is contaminated by the creator of evil.'

[b] Text has *NWR'* 'fire', not *NHWR'* 'light' (so Nyberg).

F 10. S 6 in Bidez–Cumont, *Mages* (ii, pp. 104–7). From Theodore bar Kônai, *Book of Scholia*. Text and translation in Pognon, *Inscriptions mandaïtes des coupes de Khouabir*, pp. 111 ff. and pp. 161 ff. The whole chapter has been thoroughly analysed by Benveniste, MO. xxvi, pp. 170–215. Cf. also Yohannan, JAOS. xliii, pp. 239–42, and Chapter VII of this book.

Il (sc. Zoroastre) reconnut d'abord quatre principes comme les quatre éléments, Ašōqar, Frašōqar, Zarōqar et Zarwan, et dit que Zarwan fut le père d'Ormazd.

[*Here follows the myth reproduced in our text F 1*]

Lorsqu' Ormazd eut donné des femmes aux justes, elles s'enfuirent et se rendirent auprès de Satan; lorsqu' Ormazd procura aux justes le calme et le bonheur, Satan procura aussi le bonheur aux femmes. Satan ayant permis aux femmes de demander ce qu'elles voudraient, Ormazd eut peur qu'elles ne demandassent à avoir des rapports avec les justes et qu'il n'en résultât pour eux un châtiment. Il chercha un expédient et fit le dieu Narsa, personnage de cinq cent (*read* quinze) ans. Il le mit tout nu derrière Satan pour que les femmes le vissent, le désirassent et le demandassent à Satan. Les femmes levèrent leurs mains vers Satan et lui dirent: 'Satan, notre père, donne-nous le dieu Narsa en présent!'

Dans un autre passage, il dit, que la terre était une jeune vierge qui s'était fiancée avec Parisag.[a] Il dit que le feu était doué de raison et marchait avec Gounrap,[b] l'humide des bois. Il dit de Parisag qu'il était parfois une colombe, une fourmi, un vieux chien; de Koum,[c] qu'il était un

dauphin et un coq et qu'il accueillit Parisag; de Kikoaouz, qu'il était un bélier de montagne et frappait le firmament de ses cornes; de la terre et de Gougi, qu'ils menacèrent le ciel de l'avaler.

Les partisans de Zoroastre réprouvent les règles de la femme et la lèpre qu'ils considèrent comme impures au point de vue de la loi réligieuse. Il enseigne à honorer le feu et regarde les jours du mois comme des dieux.

D'après le témoignage de ses disciples, cet imposteur fut dévoré par des loups, parce que, lorsqu' il voulut s'enfuir d'auprès d'eux, ils lui ôtèrent la vue. Il y a des gens qui prétendent qu'il leur donna à l'origine un enseignement véridique, mais que, lorsqu' il voulut partir, ils ne le lui permirent pas et l'aveuglèrent, et qu'alors il changea et leur donna un enseignement pervers.

De Zoroastre à l'apparition de Notre Seigneur Jésus Christ, six cent vingt-huit années et sept mois s'écoulèrent.

NOTES

[a] Parisag is presumably Frāsyāk (Āfrāsyāb). v. Benveniste, op. cit.

[b] *gwnrp*: formally this word corresponds to Av. *gandarəwa-*, Phl. *Gandarβ* (*gndrp*, Mχ. 27. 23; PhlRiv. 18, f. 9; DkM. 597. 15: 802. 21). *Gwnrp* = *Gunnarβ* < *Gundarβ* (*nd* > *nn* as in *handām* > *hannām*, &c.). For the spelling with *w* cf. Firdausī's *Kundərū* < *Gandarβ*, ŠnV. i. 55. 405:

u-rā kundərū χᵛāndandī ba-nām
ba-kundī zadī pīš bīdād gām.

Here *kundərū* must obviously be vocalized in accordance with *kundī*. The epithet 'l'humide des bois' is not paralleled; Gandarəwa is, however, connected with the water, and his fight with Kərəsāspa takes place in the sea Vourukaša (PhlRiv. 18, f. 9 ff.). His association with the fire could be explained by the fact that he is the opponent of Kərəsāspa who did violence to the fire. This identification of *gwnrp* with *gandarəwa* has been adopted by Henning (*Zoroaster*, p. 51).

A different and in many ways more satisfactory interpretation has been suggested by de Menasce in JA. 1949, pp. 3–6. He would emend *gwnrp* to *gwrp* = *Gurāf* < *Virāf*, the hero of the *Artāk Virāf Nāmak*, thus rejecting the hitherto accepted *Virāz*. Artāk Virāf is, in fact, reprimanded for giving damp wood to the fire and is addressed as *χᵛēt-ēzm* (x. 6), of which 'humide des bois' would be an exact translation. Further Ātur, the genius of fire, and Srōš are Virāf's guides and the phrase 'le feu était doué de raison et marchait avec *Gurāf' is therefore closely parallel. The equation of *gwnrp* with Artāk Virāf, then, seems the more plausible.

[c] Koum is possibly Hōm, and Kikoaouz is presumably Kay Kāūs (Benveniste, op. cit.). Neither of the legends told here appears, so far as I know, in any Zoroastrian text.

F 11. The following extract from Eznik follows immediately after our text F 7 (*a*). The text is found in the Venice edition, 1926, p. 154. Cf. the translations of Schmid, p. 110; Langlois, ii, p. 380. Cf. Benveniste, *The Persian Religion*, pp. 89 ff.

Again those who attribute the creation of the luminaries to such causes as these alter their words and introduce another cause for the genesis of the Sun. Ahriman, they say, summoned Ohrmazd to a feast. When he had come, Ohrmazd was unwilling to partake of the feast unless their sons should first have struggled together. When the son of Ahriman had vanquished the son of Ohrmazd, they sought for a judge and could find none. Then they took and created the Sun to be a judge for them.

Thus they say on the one hand that Ahriman found a way to create the Sun; on the other it is plain that he is the co-creator of the light. And if there was no other judge, could they not go to their father or to him to whom the father and son offered sacrifice according to the fable?

F 12. Mas'ūdī, *Kitābu't-tanbīh wa'l-išrāf*, ed. de Goeje, p. 93; translation of Carra de Vaux, p. 134.

(We have related) their (the Persians') stories of his (Zoroaster's) miracles and signs and wonders and their belief in five original principles, that is Ohrmazd who is God (may he be exalted and glorified) and Ahriman who is the evil Satan, and Gāh which is Time (*zamān*), and Jāy[a] which is Space, and *Yōm which is the good ferment* together with their arguments in favour of this doctrine.[b] And (we have related) their reason for magnifying the two luminaries and other lights, and the distinction they draw between fire and light, and their account of the origin of the human race concerning Mīšāh (Phl. Mašyē) who is Mahlā, son of Gayōmart and Mīšānī (Phl. Mašyānē) who is Mahlīnah, daughter of Gayōmart, and how the genealogy of the Persian race is traced back to these two; and besides (we have related) in those of our books which we have named, their religious opinions and the nature of their services and the places in which they have their fire-temples.

Certain Muhammadan theologians who have written books on the sects and who have sought to refute this sect, both in the remote and the recent past, relate that they hold that God had a thought and that from that thought evil arose, that is Satan, and that God conciliated him, granting him a period of time in which he might tempt (men), and other things from their religion which the Magians deny and do not believe. I think that this was told them by some common persons from whom they heard it and took it on trust and attributed it to the whole (sect).

NOTES

[a] The MSS. have *jām*.

[b] For a discussion of this passage v. Part I, pp. 210–11.

F 13. Firdausī, *Šāhnāmeh*, ed. Vullers, vol. i, pp. 208–11; cf. the translation of Mohl, vol. i, pp. 259–63.

The mōbads make trial of Zāl

1. Then did the king summon Zāl, for he wished to ask him certain questions. The wise men with wakeful minds took their seats, and with them Zāl and the renowned *mōbads*, that they might ask of him many a thing and word hidden with a veil. One *mōbad* questioned Zāl—a quick-witted, discerning sage was he—'What are those twelve noble cypresses which grow majestic and luxuriant, and each one shoots forth thirty boughs and they neither wax nor wane in the Persian computation(?)?'

2. Another *mōbad* said, 'O exalted one, two horses, precious and fleet of foot, move forth, the one like unto a lake of pitch and the other lustrous as white crystal: they move and they both hurry on, but never do they catch each other up.'

3. Another spake thus, 'Those thirty horsemen, passing in review before the King—one was lost; but if thou look aright, all thirty are back again when thou dost number them.'

4. A fourth spake thus, '(There is) a meadow which thou dost see full of green herbs and streams. A man with a great sharp scythe stalks proudly towards the meadow; moist and dry together he mows down, and if thou make supplication, he hears thee not.'

5. Another said, '(There are) two lofty cypresses (growing) like reeds in a billowy sea: a bird has its dwelling-place upon them; at eventide its seat is on the one and at dawn on the other. When it flies from the one, its foliage withers; it alights on the other and it gives out a scent of musk. Of these two one is ever fresh, but the leaves and fruit of the other are withered.'

6. Another asked, 'In a mountainous country I found a strong citadel. Wise men from that citadel chose on the plain a thorny place; they built buildings whose top reached to the Moon: some became servants and some leaders. They think no more of that citadel and no one speaks or makes mention of it. An earthquake arises on a sudden and their land and habitation completely disappear. Necessity brings them to that citadel and brings them long forebodings. These words are hidden by a veil: seek, and speak forth plain before the lords. If thou make these secrets manifest, thou makest purest musk from black earth.'

Zāl answers the mōbads

7. For awhile the aged Zāl was lost in thought; he raised his wings and stretched forth his pinions. Thereupon he loosened his tongue in answer and took account of all the questions of the *mōbads*.

8. 'First concerning the twelve lofty trees, each of which puts forth thirty branches—in a year there are twelve new moons like splendid kings upon new thrones. In thirty days the month comes to an end: such is the revolution of Time.

9. 'Now for what thou hast said concerning the two horses, blazing like unto lightning. Both the white and the black are Time; they pursue each other swiftly, they are night and day which pass by, they reckon each moment of the firmament above us. They do not catch each other up as they gallop on, running like the quarry before the hounds.

10. 'And the third question which thou didst ask concerning the thirty horsemen who passed before the king; of those thirty horsemen one is missing, but at the time of numbering the full thirty are (there). Know that the numbering of the new moon is in this wise, for so has the Lord of earth ordained. Thou canst be speaking only of the waning of the Moon which on one certain night always disappears from time to time.

11. 'Now I shall unsheathe that word concerning the two cypresses where a bird has its dwelling-place. From the constellation of the Ram to the Scales darkness keeps the world hid: when it passes from these it goes to the Fish, and then there is darkness and blackness. Those two cypresses are the two arms of the lofty firmament through which we rejoice and (through which) we are grieved. Know that the flying bird upon it is the Sun, and know that for the world fear and hope are from him.

12. 'Again the citadel in a mountainous land is the house of eternity and the place of reckoning: that thorny place is this transitory abode which is at once pleasure and treasure and grief and pain. It counts the breath you breathe, it gives increase and carries it away. Wind and earthquake arise and raise grief and lamentation in the world. All our toiling remains in the thorny place: we must pass on to the citadel. Another will taste the fruits of our toil, but for him too they will not endure, and he too must pass on. So has it been from the beginning; so it is, and this will never grow old (change). If our riches are a good name, our soul will in the end be honoured. If we practise concupiscence (Āz) and twist and turn, (the result) will be manifest when we pass from life. Though our palace reach even unto Saturn, nought will remain for us but a winding-sheet. When brick and earth are heaped upon our face, everywhere is there fear and care and anguish.

13. 'Concerning the desert and that man with the sharp scythe, and the hearts of moist and dry are in terror of him; moist and dry alike he mows

down, and if thou make supplication, he hears thee not. This is the wood-cutter Time, and we are like the grass. Alike to him is the grandson, alike to him the grandsire: he takes account of neither old nor young; whatever prey comes before him, he pursues. Such is the nature and composition of the world that save for death no mother bore a son. He enters in at one door and passes out through another: Time counts his every breath.'

IV

GREEK TEXTS

In this section only those texts from Greek authors will be found which directly concern Zurvān or Zervanism. For the collected Greek and Latin references to the Magian religion the reader is referred to Clemen, *Fontes historiae religionis persicae*, Bonn, 1920, and to Bidez–Cumont, *Les Mages hellénisés*, ii, Paris, 1938.

G 1. From the *Dubitationes et solutiones de Principiis* of Damascius (*c.* A.D. 453–533) 125 bis. v. Clemen, *Fontes*, p. 95.

μάγοι δὲ καὶ πᾶν τὸ ἄρειον γένος, ὡς καὶ τοῦτο γράφει ὁ Εὔδημος, οἱ μὲν Τόπον, οἱ δὲ Χρόνον καλοῦσι τὸ νοητὸν ἅπαν καὶ τὸ ἡνωμένον, ἐξ οὗ διακριθῆναι ἢ θεὸν ἀγαθὸν καὶ δαίμονα κακόν, ἢ φῶς καὶ σκότος πρὸ τούτων, ὡς ἐνίους λέγειν. οὗτοι δὲ οὖν καὶ αὐτοὶ μετὰ τὴν ἀδιάκριτον φύσιν διακρινομένην ποιοῦσι τὴν διττὴν συστοιχίαν τῶν κρειττόνων, τῆς μὲν ἡγεῖσθαι τὸν Ὠρομάσδη, τῆς δὲ τόν Ἀρειμάνιον.

G 2. Theodore of Mopsuestia *apud* Photius, bibl. 81 (Migne, *P.G.* ciii, col. 281: Clemen, *Fontes*, p. 108; Bidez–Cumont, *Mages*, ii, p. 87).

ἀνεγνώσθη βιβλιδάριον Θεοδώρου Περὶ τῆς ἐν Περσίδι μαγικῆς, καὶ τίς ἡ τῆς εὐσεβείας διαφορά, ἐν λόγοις τρισί. . . . καὶ ἐν μὲν τῷ πρώτῳ λόγῳ προστίθεται τὸ μιαρὸν Περσῶν δόγμα, ὃ Ζαράδης εἰσηγήσατο, ἤτοι τοῦ Ζουρουάμ, ὃν ἀρχηγὸν πάντων εἰσάγει, ὃν καὶ Τύχην καλεῖ· καὶ ὅτι σπένδων, ἵνα τέκῃ τὸν Ὀρμίσδαν, ἔτεκεν ἐκεῖνον καὶ τὸν Σατανᾶν· καὶ περὶ τῆς αὐτῶν αἱμομιξίας. καὶ ἁπλῶς τὸ δυσσεβὲς καὶ ὑπέραισχρον δόγμα κατὰ λέξιν ἐκθεὶς ἀνασκευάζει ἐν τῷ πρώτῳ λόγῳ.

G 3. Hippolytus, *Refutatio omnium haeresium*, i. 2. 12–13 (v. Clemen, *Fontes*, p. 76; Bidez–Cumont, *Mages*, ii, p. 63).

Διόδωρος . . . ὁ Ἐρετριεὺς καὶ Ἀριστόξενος ὁ μουσικός φασι πρὸς Ζαράταν τὸν Χαλδαῖον ἐληλυθέναι Πυθαγόραν· τὸν δὲ ἐκθέσθαι αὐτῷ δύο εἶναι ἀπ' ἀρχῆς τοῖς οὖσιν αἴτια, πατέρα καὶ μητέρα· καὶ πατέρα μὲν φῶς, μητέρα δὲ σκότος, τοῦ δὲ φωτὸς μέρη θερμόν, ξηρόν, κοῦφον, ταχύ· τοῦ δὲ σκότους

ψυχρόν, ὑγρόν, βαρύ, βραδύ· ἐκ δὲ τούτων πάντα τὸν κόσμον συνεστάναι, ἐκ θηλείας καὶ ἄρρενος. εἶναι δὲ τὸν κόσμον φησὶν κατὰ μουσικὴν ἁρμονίαν, διὸ καὶ τὸν ἥλιον ποιεῖσθαι τὴν περίοδον ἐναρμόνιον. περὶ δὲ τῶν ἐκ γῆς καὶ κόσμου γινομένων τάδε φασὶ λέγειν τὸν Ζαράταν· δύο δαίμονας εἶναι, τὸν μὲν οὐράνιον, τὸν δὲ χθόνιον· καὶ τὸν μὲν χθόνιον ἀνιέναι τὴν γένεσιν ἐκ τῆς γῆς· εἶναι δὲ ὕδωρ, τὸν δὲ οὐράνιον πῦρ μετέχον τοῦ ἀέρος, θερμὸν καὶ ψυχρόν· διὸ καὶ τούτων οὐδὲν ἀναιρεῖν οὐδὲ μιαίνειν φησὶ τὴν ψυχήν· ἐστὶ γὰρ ταῦτα οὐσία τῶν πάντων.

G 4. Plutarch, *de Iside et Osiride*, 45–47, pp. 369 D–370 D (Clemen, *Fontes*, p. 48; Bidez–Cumont, *Mages*, ii, pp. 70 ff.: translated in Benveniste, *The Persian Religion*, pp. 69 ff.). Though this passage cannot strictly be considered Zervanite (v. Chapter I, pp. 13 ff.), it is included because in our opinion it may reflect the beliefs and practices of the dissident Magians, the *yātūkān* or sorcerers.

εἰ γὰρ οὐδὲν ἀναιτίως πέφυκε γίνεσθαι, αἰτίαν δὲ κακοῦ τἀγαθὸν οὐκ ἂν παράσχοι, δεῖ γένεσιν ἰδίαν καὶ ἀρχὴν ὥσπερ ἀγαθοῦ καὶ κακοῦ τὴν φύσιν ἔχειν. καὶ δοκεῖ τοῦτο τοῖς πλείστοις καὶ σοφωτάτοις. νομίζουσι γὰρ οἱ μὲν θεοὺς εἶναι δύο καθάπερ ἀντιτέχνους, τὸν μὲν ἀγαθῶν, τὸν δὲ φαύλων δημιουργόν· οἱ δὲ τὸν μὲν [γὰρ] ἀμείνονα θεόν, τὸν δ' ἕτερον δαίμονα καλοῦσιν, ὥσπερ Ζωροάστρης ὁ μάγος, ὃν πεντακισχιλίοις ἔτεσιν τῶν Τρωικῶν γεγονέναι πρεσβύτερον ἱστοροῦσιν. οὗτος οὖν ἐκάλει τὸν μὲν Ὡρομάζην, τὸν δ' Ἀρειμάνιον, καὶ προσαπεφαίνετο τὸν μὲν ἐοικέναι φωτὶ μάλιστα τῶν αἰσθητῶν, τὸν δ' ἔμπαλιν σκότῳ καὶ ἀγνοίᾳ, μέσον δ' ἀμφοῖν τὸν Μίθρην εἶναι· διὸ καὶ Μίθρην Πέρσαι τὸν Μεσίτην ὀνομάζουσιν. ἐδίδαξε ‹δὲ› τῷ μὲν εὐκταῖα θύειν καὶ χαριστήρια, τῷ δ' ἀποτρόπαια καὶ σκυθρωπά. πόαν γάρ τινα κόπτοντες ὅμωμι καλουμένην ἐν ὅλμῳ τὸν Ἅιδην ἀνακαλοῦνται καὶ τὸν σκότον, εἶτα μίξαντες αἵματι λύκου σφαγέντος εἰς τόπον ἀνήλιον ἐκφέρουσι καὶ ῥίπτουσι. καὶ γὰρ τῶν φυτῶν νομίζουσι τὰ μὲν τοῦ ἀγαθοῦ θεοῦ, τὰ δὲ τοῦ κακοῦ δαίμονος εἶναι, καὶ τῶν ζῴων ὥσπερ κύνας καὶ ὄρνιθας καὶ χερσαίους ἐχίνους τοῦ ἀγαθοῦ, τοῦ [δὲ] φαύλου μῦς ἐνύδρους εἶναι· διὸ καὶ τὸν κτείνοντα πλείστους εὐδαιμονίζουσιν. οὐ μὴν ‹ἀλλὰ› κἀκεῖνοι πολλὰ μυθώδη περὶ τῶν θεῶν λέγουσιν, οἷα καὶ ταῦτ' ἐστίν, ὁ μὲν Ὡρομάζης ἐκ τοῦ καθαρωτάτου φάους, ὁ δ' Ἀρειμάνιος ἐκ τοῦ ζόφου γεγονὼς πολεμοῦσιν ἀλλήλοις· καὶ ὁ μὲν ἓξ θεοὺς ἐποίησε, τὸν μὲν πρῶτον εὐνοίας, τὸν δὲ δεύτερον ἀληθείας, τὸν δὲ τρίτον εὐνομίας, τῶν δὲ λοιπῶν τὸν μὲν σοφίας, τὸν δὲ πλούτου, τὸν δὲ τῶν ἐπὶ τοῖς καλοῖς ἡδέων δημιουργόν· ὁ δὲ τούτοις ὥσπερ ἀντιτέχνους ἴσους τὸν ἀριθμόν. εἶθ' ὁ μὲν Ὡρομάζης τρὶς ἑαυτὸν αὐξήσας ἀπέστησε τοῦ ἡλίου τοσοῦτον, ὅσον ὁ ἥλιος

τῆς γῆς ἀφέστηκε, καὶ τὸν οὐρανὸν ἄστροις ἐκόσμησεν· ἕνα δ' ἀστέρα πρὸ πάντων οἷον φύλακα καὶ προόπτην ἐγκατέστησε, τὸν Σείριον. ἄλλους δὲ ποιήσας τέσσαρας καὶ εἴκοσι θεοὺς εἰς ᾠὸν ἔθηκεν· οἱ δ' ἀπὸ τοῦ Ἀρειμανίου γενόμενοι καὶ αὐτοὶ τοσοῦτοι διατρήσαντες τὸ ᾠὸν †γανωθὲν ἀναμέμικται τὰ κακὰ τοῖς ἀγαθοῖς. ἔπεισι δὲ χρόνος εἱμαρμένος ἐν ᾧ τὸν Ἀρειμάνιον, λοιμὸν ἐπάγοντα καὶ λιμόν, ὑπὸ τούτων ἀνάγκη φθαρῆναι παντάπασι καὶ ἀφανισθῆναι, τῆς δὲ γῆς ἐπιπέδου καὶ ὁμαλῆς γενομένης ἕνα βίον καὶ μίαν πολιτείαν ἀνθρώπων μακαρίων καὶ ὁμογλώσσων ἁπάντων γενέσθαι. Θεόπομπος δέ φησι κατὰ τοὺς Μάγους ἀνὰ μέρος τρισχίλια ἔτη τὸν μὲν κρατεῖν, τὸν δὲ κρατεῖσθαι τῶν θεῶν, ἄλλα δὲ τρισχίλια μάχεσθαι καὶ πολεμεῖν καὶ ἀναλύειν τὰ τοῦ ἑτέρου τὸν ἕτερον· τέλος δ' ἀπολείπεσθαι τὸν Ἅιδην, καὶ τοὺς μὲν ἀνθρώπους εὐδαίμονας ἔσεσθαι, μήτε τροφῆς δεομένους, μήτε σκιὰν ποιοῦντας, τὸν δὲ ταῦτα μηχανησάμενον θεὸν ἠρεμεῖν καὶ ἀναπαύεσθαι χρόνον ἄλλως μὲν οὐ πολὺν ὡς θεῷ, ὥσπερ ‹δ'› ἀνθρώπῳ κοιμωμένῳ μέτριον. ἡ μὲν οὖν Μάγων μυθολογία τοιοῦτον ἔχει τρόπον.

G 5. St. Basil, *Epistula 258 ad Epiphanium*, 4 (Migne, P.G. xxxii, col. 952; Clemen, *Fontes*, p. 86).

τὸ δὲ τῶν Μαγουσαίων ἔθνος . . . πολύ ἐστι παρ' ἡμῖν κατὰ πᾶσαν σχεδὸν τὴν χώραν διεσπαρμένον, ἀποίκων τὸ παλαιὸν ἐκ τῆς Βαβυλωνίας ἡμῖν ἐπεισαχθέντων. οἳ ἔθεσιν ἰδιάζουσι κέχρηνται, ἄμικτοι ὄντες πρὸς τοὺς ἄλλους ἀνθρώπους· λόγῳ δὲ πρὸς αὐτοὺς κεχρῆσθαι, καθό εἰσιν ἐζωγρημένοι ὑπὸ τοῦ διαβόλου εἰς τὸ ἐκείνου θέλημα, παντελῶς ἐστιν ἀδύνατον. οὔτε γὰρ βιβλία ἔστι παρ' αὐτοῖς, οὔτε διδάσκαλοι δογμάτων, ἀλλὰ ἔθει ἀλόγῳ συντρέφονται, παῖς παρὰ πατρὸς διαδεχόμενοι τὴν ἀσέβειαν. ἐκτὸς δὲ τούτων, ἃ ὑπὸ πάντων ὁρᾶται, τὴν ζωοθυσίαν παραιτοῦνται ὡς μίασμα, δι' ἀλλοτρίων χειρῶν τὰ πρὸς τὴν χρείαν ζῶα κατασφάττοντες· γάμοις ἐπιμαίνονται παρανόμοις· καὶ τὸ πῦρ ἡγοῦνται θεόν· καὶ εἴ τι τοιοῦτο. τὰς δὲ ἐκ τοῦ Ἀβραὰμ γενεαλογίας οὐδεὶς ἡμῖν μέχρι τοῦ παρόντος τῶν μάγων ἐμυθολόγησεν· ἀλλὰ Ζαρ[ν]οῦάν τινα ἑαυτοῖς ἀρχηγὸν τοῦ γένους ἐπιφημίζουσι.

G 6. Inscription of Antiochus I of Commagene in Dittenberger, *Orientis Graeci inscriptiones selectae*, no. 383, ll. 36 ff. (=Jalabert–Mouterde, *Inscriptions grecques et latines de Syrie*, I).

ἐπεὶ δὲ ἱεροθεσίου τοῦδε κρηπεῖδα ἀπόρθητον χρόνου λύμαις οὐρανίων ἄγχιστα θρόνων καταστήσασθαι προενοήθην, ἐν ὧι μακαριστὸν ἄχρι [γ]ήρως ὑπάρξαν σῶμα μορφῆς ἐμῆς πρὸς οὐρανίους Διὸς Ὡρομάσδου θρόνους θεοφιλῆ ψυχὴν προπέμψαν εἰς τὸν ἄπειρον αἰῶνα κοιμήσεται . . . (ll. 105 ff.) διαμονῆς δὲ

τούτων ἕνεκεν, ἣν ἐμ φρονίμοις ἀνδράσι εὐσεβὲς ἀεὶ τηρεῖν, οὐ μόνον εἰς τιμὴν ἡμετέραν ἀλλὰ καὶ μακαριστὰς ἐλπίδας ἰδίας ἑκάστου τύχης ἐγὼ καθοσιώσας ἐν στήλ[α]ις ἀσύλοις ἐχάραξα γνώμηι θεῶν ἱερὸν νόμον, ὃν θέμις ἀνθρώπων γενεαῖς ἁπάντων, οὓς ἂν χρόνος ἄπειρος εἰς διαδοχὴν χώρας ταύτης ἰδίαι βίου μοίραι καταστήσῃ, τηρεῖν ἄσυλον εἰδότας ὡς χαλεπὴ νέμεσις βασιλικῶν δαιμόνων τιμωρὸς ὁμοίως ἀμελίας τε καὶ ὕβρεως ἀσέβειαν διώκει, καθωσιωμένων τε ἡρώων ἀτιμασθεὶς νόμος ἀνειλάτους ἔχει ποινάς.

G 7. Psellus, *De operatione daemonum*, ed. Boissonade, 3. Reproduced by Darmesteter, *Ohrmazd et Ahriman*, p. 332, no. 2. Though the doctrine here expounded is attributed to a sect called the Euchites (v. ERE. *ad loc.*), the mention of Mānī and the most exact correspondence between it and other sources make it almost certain that the sect mentioned was directly dependent upon Zervanism.

τῷ μὲν ἐπαράτῳ Μάνεντι δύο ὑπετέθησαν τῶν ὄντων ἀρχαί, θεῷ θεόν, δημιουργῷ τῶν ἀγαθῶν αὐτουργὸν κακίας, τῷ ἀγαθῷ ἄρχοντι τῶν οὐρανίων τὸν τῆς κακίας ἄρχοντα τῶν ἐπιγείων, πλημμελῶς ἀντιτάττοντι· Εὐχίταις δὲ τούτοις τοῖς κακοδαίμοσι καὶ ἑτέρα τις ἀρχὴ προσελήφθη τρίτη. πατὴρ γὰρ αὐτοῖς υἱοί τε δύο, πρεσβύτερος καὶ νεώτερος, αἱ ἀρχαί· ὧν τῷ μὲν πατρὶ τὰ ὑπερκόσμια μόνα, τῷ δὲ νεωτέρῳ τῶν υἱῶν τὰ οὐράνια, θατέρῳ δὲ τῷ πρεσβυτέρῳ τῶν ἐγκοσμίων τὸ κράτος ἀποτετάχασιν.

ADDENDUM

WHEN this book went to press, I had not seen the text reproduced here. It is in some ways comparable to Šahristānī's account of the Magian religion. I shall, therefore, call it F 4 (b).

F 4 (b). From Murtaẓā Rāzī, *Kitābu tabṣirati'l-'awāmmi fī ma'rifati maqālāti'l-anām*, p. 13 in the Tehran edition of 1313 A.H. (solar). The editor of that edition dates Murtaẓā between 580 and 653 A.H.

Know that according to the Magian religion there are two creators of the world, Yazdān (God) and Ahriman. They call Yazdān God and Ahriman Satan. They say that when God Most High created the world, he had an evil thought (*andīšeh*) and said, 'Perhaps there is an opposite (power) to me who is hostile to me'. And Satan arose from his thought (*fikr*). Others say that since Yazdān was alone, he was frightened, and had an evil thought from which Ahriman arose. And Ahriman was outside the world: he looked through a hole and saw Yazdān, and observing his dignity and rank, he became envious; and evil and corruption arose in him. Yazdān created the Angels to be his army. He and his army did battle with Ahriman and the battle between them lasted for a long time. Since Yazdān could not stop Ahriman, they made peace together, and entrusted their swords to the Moon. Some say they entrusted them to the Angels on the condition that Ahriman should remain in the world for as long as they had stipulated. Whichever of them broke the treaty before the end of the appointed time, should be slain with his own sword. At the end of the (appointed) time Ahriman will go out of the world; and once he has left, the world will be absolutely good, and evil and corruption will no longer remain.

Some of them say that both Yazdān and Ahriman are bodies: others say that Ahriman is not a body, but that Yazdān is. They say that Yazdān is good by nature and cannot do evil, and that Ahriman is evil by nature and cannot do good. All that is good in the world is produced by Yazdān; all that is evil by Ahriman. They say that diseases and the creation of noxious creatures like snakes and scorpions, &c., are evil and produced by Ahriman. This is false since in their opinion all thought (*fikr*) and doubt is evil; yet this arose from Yazdān.

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SELECT GLOSSARY

OLD IRANIAN

**maδmiya-* 149.
**spiθra-* 88 n. 6.
**θwarta-* 'hurrying' 89.

AVESTAN

aγrya- 'first-class' 263 n. a.
aŋhvā- 'effort, will' 53 n. 1.
aršnōtačin 'semen-flowing' 222 ff., 389.
aršōkarəm 'male making' 220, 223, **246 n. A.**
āzi- 'greed' 168.
dānuš 'river' 104 n. B.
ərəš 'rightly' 149.
fraša- 'excellent' **222.**
frašōkarəm 'making excellent' 220, 223.
garō dəmāna- 'heaven' **214 n. B.**
gātu- 'throne, place' 202.
mahmī 'to my', name of a demon 149.
maršōkarəm 'making decrepit' 220, 223, **246 n. A.**
paurvanīm 'ancient(?), Pleiades(?)' 210.
θrav- 'touch' 358.
θwāša- 'firmament' **89.**
vaēkərəta- name of a country **82 n. 4.**
vīθušavaiti- ? **310.**
χᵛaētuš 'kinsman' 150.
χᵛaēt(u)-vadaθa- 'consanguineous marriage' 150.

OLD PERSIAN

aržana- 'building material, sandstone' **309.**
fraša- 'excellent, fine' **222.**
kāsakaina- 'made of glass' 363.

MIDDLE PERSIAN (INSCRIPTIONS)

'GL'DYḤY 'nobility' 263 n. a.
'LSWMWK 'heretic' **25 n. 1.**
GWMLČ'K 'in error(?)' **25 n. 1.**
KLSTYD'N 'Christian' 24 n. 1.
MKTKy ? **24 n. 2.**
N'ČL'Y 'Christian' **24 n. 1.**
PHLSTY 'spared' 25 n. 2.

MIDDLE PERSIAN (PSALTER)

nyndly 'inside' 364.
wtym'skyh 'marvel' 30 n. 1.

MANICHAEAN MIDDLE PERSIAN AND PARTHIAN

''čyhr ? **310.**
'gr'w (Parth.) 'noble' 263 n. a.
'gr'y 'noble' 263 n. a.
'dyn- 'lead' 247 n. C, 302.
'pydg 'needing' 304.
'whyr- 'move down' 33.
'wχ 'sense' 218 n. m.
čašm-gāh 'aware' **193.**
dys 'form' 358.
hmngnd 'fill' 363.
hrg 'refuse' 373.
ǰdg 'fame' 33.
khs 'channel' 214 n. A.
krwk 'skill' 263 n. f.
kwd 'heap' 373.
nχšg (Parth.) 'good' 218.
ny'bg 'suitable' 290.
nyndr 'within' 364.
p'dys'gyḥ 'slander' 439.
pdys'y 'in consequence of' 307, 431, 439.
przyd 'bound' 161 n. 3.
swh- 'touch' 358.
w'nyšn '*ἀπώλεια*' 291.
wnybwt 'annihilated' 291, 330.
wnywdyḥ 'destruction' 330, 431.
χwšn 'light' 218 n. h.

ARMENIAN

ampartk'aš ? **29.**
ark'ay 'King' 69.
boxpayit ? **29.**
gerezman 'tomb' **214 n. B.**
hamakden 'possessing all the religion' 29, 43.
hašt 'peace' 292, 293.
mazdezn 'worshipper of Ohrmazd, Zoroastrian' **31.**
mog 'Magian, Zoroastrian' **31.**
parskaden 'adhering to the religion of the Persians' 29.
petk' 'necessity' 304.
petmog ? **29,** 43.
pitak 'necessary' 304.
p'aṛaworut'iwn 'good fortune' 59.
p'aṛk' 'fortune' 57, **62 n. 1,** 65.
t'agawor 'King' 69.
t'šuaṛ 'unfortunate' 65.
t'šuaṛut'iwn 'misfortune' 65.
vṛamakan krak 'Bahrām fire' 43.
yašt 'sacrifice, hymn of praise' 62.

ZOROASTRIAN MIDDLE PERSIAN (PAHLAVĪ)

abōδ (i) 'unconscious' 280 § 16, 295, 354. (ii) 'imperceptible(?)' 297. Cf. *bōδ* (i).
abrīn 'undivided, unimpaired' 384, 392.
abun 'having no origin' 232, 382, 383, 384.
aβδ 'wonderful' 145 n. I (*-kaṛīh*), 216 (*-kart*), 397 (*-tar*).
aβδīh 'wonder, mystery' 30, 32, 390 § 3.
aβdistan 'appoint' 345 § 30.
aβigat 'the Aggressor, Ahriman' 27, 148 n. 5, 165 n. H, 172 n. 4, etc., etc.
aβigatīh 'the period during which Ahriman's attack lasts' 27, 247 n. D, etc., etc.
aβkārīhā 'abounding' 279 § 9, **292.** Cf. *sūt-aβkār.*
aβrāstakīh 'pride' 376.
aβsārān 'freezing' 181 n. 3.
aβsiδ- 'destroy, annihilate' 10 (*-īhēt*).
aβsiēn- (= *aβsihēn-*) 'destroy' 375 § 3.
aβsīīhišn 'destruction' 375 § 4.
aβsihēn- 'destroy' 52 (*-ītan*), 279 § 5 (*-īt*), 288 (do.), 322 § 5 (*-ēt*), 324 § 21 (do.), 332 (do.), 346 § 43 (do.), 379 § 3 (*-ītan*). Cf. *aβsiδ-, ōsēnītan.*
aβsihīk 'destroying' 388.
aβsihišn 'destruction, annihilation' 280 §§ 15, 16; 294, 295, 379 § 5.
aβstām 'confidence' 216, 217.
ačandišnīk 'motionless' 340 § 27.
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āδāβānēnāk(?) 'deceiving' 298.
āδāβišn(?) 'deceiving(?)' 298.
āδāftēnītan(?) 'deceive(?)' 298.
aδar-mēnišnīh 'humility' 408.
adāšt-srōšīh 'disobedience' 14.
aδāwak 'undeceivable' **298.**
aδβārak 'evening' 324 § 18, 331.
aδēn- 'lead' **247 n. C,** 302.
aδvan 'stem' 284 § 48, 310.
aδvēnak (i) 'kind, sort, manner' 27 n. 3, 30 n. A and *passim.* (ii) 'form, εἶδος' **33,** 146. (iii) 'species' 79 n. D, 217 (*vas-* —), 362 §§ 23–26. (iv) 'prototype (of human soul)' 136 n. 2, 323 §§ 11, 12. (v) adv. 'like' 148 n. 4, 347 § 49.
aδyār (i) 'helper' *passim.* (ii) 'power' **213,** 388.
afrāč-sačišnīh 'immutability' 390 § 3.
afrahaχtīh 'failure to teach' 14 n. 5.
afra'nāmišnīh 'lack of development' 385.
ay-āšt 'whose peace is evil' 376.
ayrayēn- 'make superior, cause to triumph' 262 (*-īt*), **263 n. a.**
āhītīh 'sulkiness' 376.
āhōkēn- 'defile, trouble' 75 n. 2 (*-īt*), 194 n. H (do.), 345 § 30 (*-ītan, -āk, -ītakīh, -ānd*), 346 § 35 (*-ēt*), § 36 (*-ītan*), 385 (do.), 386 (*-išn*).
ahōš 'immortal' 31 n. E, 215 n. D, 368 § 17.
ahrov-dāt 'almsgiving' 361 § 5.
aiβyāhan 'girdle' 69 n. 1, 120 n. 2, 156 n. 2.
ākandan 'fill, constitute' 283 § 46, **309.**
ākustak 'hanging, suspended' 218 n. g.
ālak 'side, direction, quarter' 138 n. 4, 202 n. 4, 284 § 50.
almāst 'steel' 283 § 43.
amar 'numberless' 324 § 18, 331.
āmār 'reckoning, judgement' 195 n. J, 400.
āmār- 'bring to account' 324 § 17 (*-ēnd*).
āmarakānīhā 'generally' 193 n. C, 194 n. F, 379 § 4.
āmārēn- 'reckon, attribute' 257 n. 1.
amāvand 'powerful, energetic' 262 (*-īhā*), 322 § 3 (and *-īh*), 375 § 5 (*-īh*).
an 'other' 148 n. 2, 346 § 42.
ānāβ- 'destroy' 193 n. C (*-išn, -īhēt, -ēt*), 346 § 39 (*-īhast*), 347 § 48 (*-īhēt*), 379 § 5 (*-išnīkīh*). Infin. *ānāftan.*
ānāβišnīk 'destructive' 388.
anaδvēnīh 'lawlessness' 376.
ānāftakīh 'destruction, disappearance' 262.
anāpēšar(?) 'without declivity' 308.
anaχᵛ 'who has no lord' 376.

anayāpīh 'incomprehension' 376. Cf. *ayāpakīh.*
andar pursītan 'make a thorough study' 299.
andarag (i) 'between' 147 n. 3, 217, 293. (ii) 'within, inside' 323 § 14.
andarvāy 'atmosphere' 344 § 20, 345 § 28, 347 § 49, 348, 361 § 11.
anēr 'ungentlemanly, ignoble' 375 § 4 (*-īh*), 376, 379 § 3 (*-īh*).
anētōnīh 'not suchness' 208 n. 2 (*pat anētōnīh* 'as it is not').
anhambatīk 'not inconsistent, not contradictory' 27 n. 3.
anhanbār 'insatiate' 171 n. 3.
anhastkarīh 'annihilation' 390 § 3.
anōst 'unstable' 33 n. c, 388 (*-īh*).
anōtak 'stranger, foreigner, estranged' 53, 262, 263 n. d.
apāč stāyastan 'apostasize' 45 n. 2.
apāč vaštak 'perverted' 30 n. B.
apāč-vīrāδišnīh 'directing backwards' 236 n. 8.
apahrēčišnīh 'intemperance' 53 n. 1.
āpakēnak 'crystal' 330. Cf. *kēn, gēn.*
apar dāštan 'offer' 279 § 9.
apar kartan 'finish off' 340 § 30.
apar pātan 'rest' 284 §§ 53–56; 285 §§ 57–58.
apargar 'working on high' 337 § 3.
aparkār 'whose deeds are lofty' 375 § 5.
aparmānd 'heredity' 256 n. 5, 407, 408. = Ar./NP. *mīrāṣ.*
aparōžīh 'ascendancy, supremacy' 262. Cf. *ōž.*
apar-vīnārišn 'regularity' 215 n. C.
apassačakīh 'unseemliness' 376.
apātaχšāy- 'deprive of sovereignty' 262 (*-ēnīt*), 263 (*-īhēnd, -ēnīt*).
apattōkīh 'lack of continuity, inconsistency' 249, 379 § 5.
apatvēšak 'without rottenness' 373.
apātyāβān 'late evening' 324 § 18, 331.
apātyāvand 'powerless' 346 § 40 (*-tar*), 347 § 51.
apātyāvandakīh 'being powerless, unable to resist' 165.
apaχšišn 'pity' 52 n. A. Cf. *apuχšāδ-*
apāχtar (i) 'North' 163 n. A, 345 § 32. (ii) 'planet' 247 n. D, 368 §§ 13–14, 375 § 4, 376, 400, 401, 404, 430 (*-īk*).
²*apāyast* 'desire, will' 193 n. D, 194 n. H, 217.
apāyišn 'wish, will' 385.
apāyišnīk 'desirable' 385.
apēbūt 'deficiency' 252 n. 2, 262–3, 345 § 33, 347 § 44, 385.
apēčārēnītār 'setting free' 216.
apētak 'necessary' 282 § 32, **304.**
apē-vihānak 'without pretext, without prejudice' 32, 34 **n. f.**
apōhišn 'undecaying' 279 § 9, 292, 367 § 7.
appār 'taken away' 406.
appārak 'rapacious' 171 n. 2.
appur 'robbing' 346 § 37 (*-īhā*).
appur- 'carry off, rob' 86 n. 2 (*ǰān-appurišnīh*), n. 4 (*-ēt*), 356 (*-am*), 400 (*-ēnd*), 401 (*-išn*), 404 (*-ēt*).
appurtār 'robber, who carries away' 86 n. 2, 262 (*-īh*), 375 § 4, 376.
apuχšāδ- 'have mercy' 216, 217. Cf. *apaχšišn.*
apuχšāδāvand 'merciful' 217.
apuχšāδišnōmandīh 'mercy' 216.
arg 'pains, effort' 362 § 32.
argastān 'system(?)' 32, **34 n. e.**
aryavān 'judas-tree, purple' 322 § 5, **326,** 376.
arišuχt 'rightly spoken' 375 § 3.
armēšt 'stagnant, of no account' 403.
ars 'tear' 361 § 11.
ārōδišn 'growth' 344 § 20.
artīk 'battle' 279 § 9, 294, 322 § 5, 340 § 19, 341 § 32, 347 §§ 52–54.
artīkgarīh 'battle' 279 § 7, 290, 324, 328.
artīk-karīh 'battle' 321, 322 § 9, 324, 328.
arvand 'swift' 375 § 5, 379 § 3.
arvand-asp 'having swift horses' 148 n. 3.
aržan 'sandstone'(?) 283 § 46, **309.**
asačišnīh 'not passing away, permanence' 109, 280 §§ 22–23, 389 § 2.
asāčišnīh 'ineffectiveness' 388.
āsan 'iron' 283 § 47.
āsnōtak 'noble' 216, **218 n. c.,** 375 § 3.
asōhišn 'uncorrupting' 279 § 9, 292, 367 § 7.
asrust 'disobedience, unorthodoxy' 53.
ast(ak) 'bone' 145 n. G, 162 n. 2, 343 §§ 7–8, 344 §§ 9, 18–20.
astānak 'sin' 216.
astavišnīh 'being unworthy of praise' 385.
astōmand 'having bones, material' 53 n. 1, 339 § 7, 346 § 35, 370.
āstuvānīh 'avowal, confession' 289. Cf. *ōstavānīh.*
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āsumbišn(?) 'gulp' 171 n. 5.
asūtak 'zealous' 32 (*-īhā*), **34 n. k.**
ašgahān 'slothful' 257 n. 1 (*-īh*), 403 (and *-īh*).
aškōβ 'roof' 341 § 33, 345 §§ 22–24 (and *-kartār*).
aškōβēnītan 'roof in' 345 § 24.
aštak 'messenger' 194 n. G.
ātak(?) 'part' 343 §§ 4–5.
atavān(īk) 'impossible' 384.
attān(?) 'possessions' 53, **193 n. D,** 295.
attāv(?) 'possessions' **194 n. D.**

attōk 'able' 295 (*-īh*), 340 § 28, 356, 382.
āturastur-gōn 'ash-coloured' 281 § 27, 340 § 29, 346 § 35.
ātur-sōk 'increasing the fire' 362 § 29.
āvahan 'dwelling, castle' 283 § 43, 307.
āvartakīh 'conception' 282 § 38, **305**, 372, 373.
avazišnīk 'not flying, not moving' 340 §§ 26–27.
ā'vēčišnīh(?) 'examination, study' 32.
avēnāβtāk 'invisible' 345 § 26.
avinast 'immaculate' 215 n. D.
aviškann(?) 'unceasingly, eternally' 262 n. B.
aχtar-āmār 'astronomer' 165.
[1]*aχᵛ* 'existence' **53 n. 1**, 217, **218 n. m**, 262 n. B, 339 § 7.
[2]*aχᵛ* 'lord' 375 § 3.
[3]*aχᵛ* 'zeal, will-power, will' **53 n. 1**, 128, 172 nn. 3, 4; 203 n. 5, **218 n. m.**
aχᵛārīh 'uneasiness, discomfort' 280 § 22.
aχᵛīk 'pertaining to the will' 144 n. C, 172 n. 3.
ayāpak 'understanding, comprehending' 221 n. 2, 281 § 25, **298.** Meaning deduced from *ayāpakīh* q.v. and NP. *andar yāftan* 'understand', etc.
ayāpakīh 'understanding, comprehension' 430.
azarmān 'unageing' 279 § 9, 324 § 21, 332, 367 § 7.
āzātīh-kartārīh 'giving thanks' 32, **34 n. 1.**
āzbāy- 'invoke' 101 n. 5 (*-ēm*), 216 (do.), 217 (do.).
āz-čihr-patišīh 'nature being in the grip of concupiscence' 193 n. C.
azg 'branch' 284 § 48.
azrōβ- 'extinguish' 323 § 13 (*-ēt*), **330** (*-ēt*, *-ēnd*). Cf. *azruft*, *zruftak*.
azruft 'extinguished' 330.

baγ (i) 'lord, His Majesty' 32, 52 n. B, 215 n. E. (ii) 'constellation' 53 n. 1, 322 § 6, 326, 327, 375 §§ 3–4, 376, 379 § 3, 417.
baγ-baχtārīh 'destiny of the gods' (i.e. the constellations) 322 § 6, 326–7. Cf. *baγ*, *baγō-baχt*.
baγīk (*baγānīk*) 'belonging to the constellations' 121, 122, 230, 379 §§ 2–4.
baγō-baχt 'special dispensation of fate' **256**, 368 § 10, 404.
bālist-vāzišn 'whose course is on high' 375 § 3.
bām 'sheen' 345 § 26, 390 § 3.
bāmīk 'gleaming' 216, 217, 397
bār 'bank' 284 §§ 49–50, 310.
bārak 'steed' 348, 398.
barišn 'mode of conduct' 375 §§ 3–5, 376.
bavišn 'becoming, γένεσις' 32, **33 n. c**, 79 n. D, 112 nn. 1, 4; 145 n. I, 345 § 29, 372.
bavišn-ēstišnīh 'settling of becoming' 145 n. I, 146, 372.
bavišn-ravišnīh 'movement or progress of becoming' 112 n. 4, 145 n. I, 146, 372.
baχtīk 'allied' 347 §§ 44–45 (and *-tar*).
bazak-aδvēn 'sinful' 281 § 27, **302.**
bē for *baγ* 'lord' 52 n. B.
bē-kišvar 'abroad' 145 n. H.
bētaχš 'prince' 381.
bihānak 'occasion, pretext', 403, 404. Cf. *vihānak*.
bōδ (i) 'consciousness' 323 § 11, 324 § 21, 329. (ii) 'smell' 171 n. 9.
bōrak 'borax' 283 § 47, 310.
bōχt- 'escape' 283 § 44 (*-ēt*).
brahm (i) 'robe' 122, 374 § 3, 375 §§ 3–5, 376. (ii) 'manner, character' **264 n. b**, 340 § 21, 374 § 2, 430 (*nazd-brahmīhātar*).
brahmak (i) 'robe' 322 § 4, **325**, 376. (ii) 'manner' **325.** (iii) 'character, stamp' 322 §§ 5–6, **325**, 326. Cf. *ham-brahmakīh*.
brātarōt 'first cousin, rival' 193 n. D, 379 § 3. Cf. Pāz. *brādarōdī*.
brātarōt-davišnīh 'shouting in rivalry' 376.
brāz- 'shine' 156 n. 2 (*-īhēt*).
[1]*brēh* (i) 'stature' 301, 407, 408. (ii) 'character, stamp' 322 § 4, **325.** (iii) 'decree, fate' 229, 399, 402, 403, 406, 407.
[2]*brēh* 'brilliance' 283 § 42, 297, 322 § 8, 327, 362 § 28, 390 § 3.
[2]*brēhēnišn* 'fatality' 402.
brēhēnītan (i) 'fashion forth, create' **301** and *passim*. (ii) 'decree, destine' 247 n. D, 402, 403, 406.
brēh-ravišnīh 'course of fate' 109, 229, 280 § 22.
brīn (i) 'limited, finite' 106, 224, 337 § 2, 389 § 2, 390, 397. (ii) 'decisive' 399. (iii) 'division' 281 § 30, **304.** (iv) 'decision' 281 § 25, 299.
brīnkar 'who fixes decrees, decisive' 118, 247 n. D, 374 §§ 1–2, 375 §§ 4–5, 376.
brīnōmand (i) 'divided, limited, finite, definite' 57, 339 § 8, 392. (ii) 'decisive, taking a decision' 281 § 31.
brītan 'cut, fashion' 388.
būm (i) 'ground, earth' 85 n. 2. (ii) 'foundation' 345 §§ 22–23.
bun (i) 'root, source, origin, cause' 75 n. 1 (*bun ut bar* 'root and fruit' or 'cause and effect'), 85 n. 2, 112 n. 1, 124 n. 3, 145 n. I (*fratom bun* 'first cause'), 194 nn. F, H, 215 n. E, 225, 232, 345 § 29, 372, 379 §§ 4–5, 382, 383, 384, 385, 386, 389 §§ 1–2, 390 § 3, 392. (ii) 'stem' 361 § 13. (iii) 'beginning' 32, 165 n. H, 247 n. D, 346 § 35, 347 §§ 52–53, 385. (iv) adj. 'original' 145 n. H, 323 §§ 11, 14; 346 § 35, 370, 388. (v) adv. 'originally' 282 § 32, 389 § 2 (*pat bunīh*). (vi) 'responsibility' in *ō bun kartan* 'entrust' 400.
bunīk 'original' 390 § 2.
bunist (besides *buništ*) 'source, principle' 339 § 12.
bunōmand 'having an origin, source of (other) causes' 232, 382, 383.
burt-šnōhr 'giving thanks' 216, **218 n. a.**
burz-brāhīh 'shining brightly' 262.
burž- 'revere' 216 (*-ēm*), 279 § 8 (*-īt*), 291 (do.), 370 (*-ākīh*, *-ēnākīh*).
buržišn 'honour' 397, 403.

čakāt 'height' 347 § 52.
čand 'quà' 215 n. C.
čandēn- 'move (trans.)' 398 (*-īt*).
čandišn 'movement' 32, 282 § 38, 306.
čardār? 'progenitor' **376.**
[1]*čāšišn* 'taste' 344 § 20.
[2]*čāšišn* 'teaching' 52 n. C.
čašm-kās 'aware' **193 n. A.**
čāštak 'teaching, doctrine' 16, 52 n. C, 406.
čāštan 'teach' 27 n. 5, 362 § 26.
ČČ' ? 283 § 46, **309.**
čē-īh '*quidditas*, nature = τὸ τί' 278 § 1, **286.**
čē-kām-ič 'whatever' 207 n. 1.
čīh- 'perceive' 385 (*-ēnd*).
čihr (i) 'nature' 128, **144 n. C**, 145 n. I, **171** n. 9, 172 nn. 3, 4; 174 n. 2, 178, 193 n. C, 346 § 36 (and *ēvak-čihrīhā*), §§ 37, 39, 40 (and *mēnōk-čihr*); 347 § 50, 371. (ii) 'natural phenomenon' 345 § 29, 372. (iii) 'seed' 284 § 48. (iv) 'plant' 347 § 51.
čihrak 'lineage, stock' 216.
čihrīk (i) 'natural' 85 n. 2, 144 n. C, 172 n. 3, 235, 346 §§ 36–37, 347 § 49. (ii) 'of one's own nature, related' 166 n. 4.
čim (i) 'reason, cause' 52 n. A, 165 n. H (*ham čim rāδ*), 279 § 9, 280 § 21, 323 §§ 11, 13; 329, 384, 385, 404. (ii) 'why?' 27 n. 5, 321. (iii) 'because' 379 § 5. (iv) 'intention' 385.
čīnkār translates Av. *činvat-* 324 § 17, 331.
čīn-vitarag 'the Činvat bridge' 336.
čust 'is made unstable' 193 n. D.

daδv 'creator' 196, 197, 204 n. 4, 322 § 2, 323 § 11, 324, 325, 328.
dahmān āfrīn 'praise of the wise' (name of a deity) 361 §§ 4–5.
dāl (?) 'granite(?)' 283 § 46, **309.**

dālman 'vulture' 343 § 3, 362 § 27, **364.**
[2]*dām* 'snare' 216, **218 n. g.**
dānūk 'knee' **295.**
dar (i) 'door', (ii) 'chapter', (iii) 'part', 407; (iv) 'matter' 52 n. A.
[1]*dār* 'tree, wood' 217, 343 §§ 4–5, 345 § 28.
[2]*dār*(?) 'granite(?)' 283 § 46, **309.** v. *dāl*(?).
dārāk-χēm 'maintaining the character of' 369, 370.
dāramak (*dāramuk*) 'slender, subtle, detailed' 215 n. E (*-tom*), 371 (do.), **372.** Cf. Pāz. *dāramaa* q.v.
dārēn 'wooden' 343 § 4.
dar-handarz-pat 'court councillor' 264 (and *-īh*).
[1]*dašn*(*ak*) 'right (hand)' 138 n. 4, 284 § 50, 344 § 19, 345 § 33, 348, 362 § 15.
[2]*dašn*(?) 'direction(?)' 388.
daštak 'embryo' 282 § 38.
daštān 'menstruation' 356, 358.
dāštan 'have' *passim*: *pat ēt dāštan* 'consider' 86 n. 4, 279 § 10.
davan 'lying' 375 § 4.
daχšak (i) 'sign, characteristic' 236 n. 8, 284 § 50 (*-ōmand*, *-ōmandīh*), 310 (do.). (ii) 'nature' 195 n. J, 329.
dē 'creator' 204 n. 4, 323 § 11, **328.**
dēr-pattāy 'long enduring' 216.
dēr-vistāχᵛ 'confident and patient' 345 § 24.
dēs 'form' 33 n. c, 283 § 43 (*χāyak-* —), 307 (do.), 348, 356, **358.**
dēs- 'form, build' 358 (*-īhastan*, *-išnīh*).
dēsak 'form, εἶδος' 112 n. 4, 145 n. I, 356, **358**, 372, 375 §§ 3–5, 376.
dēsakōmandīh 'formation' 372.
dēsak-sōhišnīh 'contact with forms' 358. Cf. *sōh-*.
dēsītan 'build' 345 § 21.
dēšak 'bough' 217.
dēstak 'building' 299.
dīδišn 'vision' 344 § 16.
dilītar 'brave' 403.
dītan 'appearance, phenomenon' 356, 372, 407.
dītār 'sight' 279 § 7, **290.**
dītārīh- 'be seen' 290 (*-ēt*).
dītārīk 'visible' 290.
dōčārīh 'confronting' 193 n. C (*pat 2-čārīh*).
dōisr (Av. *dōiθra-*) 'eye' **325.** Cf. *spēt-dōisr*.
dōkān 'detail' 356 (*pat dōkān*, *pat 2-kānak* 'in detail').
dōkānīk 'detailed, precise' 32, 355, 356 (*2-kānīk*).
dōšāramīh 'seeking to please' 30 n. A, 180 n. 2.
dōšišn 'choosing' 374 § 3, 375 § 4.

dōšītan 'choose' 430.
dōšītār 'chooser' 375 § 4.
dōχtan 'milk' 344 § 16.
drahnāδ 'length' 163 n. C, 217, 283 §§ 43, 46; 307, 308.
drang 'duration' 245, 283 § 44, 307, 340 § 25, 379 § 5, 383, 392.
drēm 'phlegm' 344 § 20.
drōβ 'unjustly' 399.
drōnīh 'deceit, guile' 386.
drōž- 'be false to, violate' 293 (*-ēt*), 368 § 10 (*-ēnd*). Infin. *druχtan* q.v.
drōžanīh 'falsehood' 164 n. D, 379 § 3.
drupušt (i) 'fortress' 156 n. 2 (*band-drupuštīh*), 283 §§ 43, 44 (*drang-drupuštīh*); 307 (and *-īh*). (ii) adv. 'firmly, jealously' 53.
drupuštīh 'protection' 323 § 13.
druvist-annām 'sound of limb' 217.
druχtan 'be false to, violate' 293. Pres. stem. *drōž-* q.v.
druχtārīh 'lying, deception' 386.
duš 'evil' 379 § 5.
dušdaft 'whose breath is foul' 354.
dušīh 'evil' 279 § 8, **291.** Cf. *hu-īh.*
dušīk-kār 'evil action' 374 § 2.
dušmičak 'bad taste' 52 n. A.
dušnihātīk 'of evil nature' 121, 379 §§ 2–4.
duš-rāδēnītārīh 'bad government, disorder' 376.
dušχᵛatīh 'evil essence' 386.
dušyāčakīh 'evil endeavour' 379 § 4.
dūtak 'family' 12 n. 3, 53 (*anōtak-dūtakān*).
dužīh 'robbery' 322 § 3, 379 § 3.
dužītak 'stolen' 285 § 58.

ēnyā 'otherwise' 396.
ēr 'noble' 32 (*-tar*), 375 § 3 (*-īh*), 379 § 3 (do.).
ērīk 'noble' 379 § 4.
ēsm 'fuel' 322 § 8.
ētōnīh 'suchness' 208 n. 2 (*pat ētōnīh* 'as it is').
ēvar 'certain' 34 n. j, 406 (*-īk*).
ēvār 'destruction, pillage' 31, 33 n. b.
ēvēn- 'annihilate' 330. Cf. *ōvēn-*.

frāč kartan 'fix, settle' 279 § 13.
frahāt 'help, helper' 216, 340 § 19, 402.
frahaχtak 'trained, skilled' 345 § 23 (*-tar*).
frahaχt-kārīh 'skill, experience' 345 § 24.
frahist (i) 'for the most part' 27 n. 3. (ii) 'exceeding' 379 § 5.
frahistān 'for the most part' 347 § 51.
frakān 'beginning, basis' 279 § 6, **288–9.**
frakānēnītan 'begin' 289.
franaftan 'proceed' 217. Pres. stem *franām-*.
fra'nāmišn 'proceeding, development' 385.
frapad 'forefoot' 361 § 6, 363.
frasāvandīh 'perishability' 180 n. 2.
frašēβ 'injurious' 388.
frašn 'question' 397.
fravand (i) 'girdle' 208 n. 4, 215 n. E. (ii) 'compass, scope' 346 § 38, 384.
fravastak 'comprised, contained, encompassed' 112 n. 4, 339 § 12, 384.
fravastan 'comprise, contain' 208 n. 4. Pres. stem *fravand-*.
frāχᵛ- 'widen' 217 (*-ēt*).
frāχᵛ-gōyōt 'having wide pastures' 101 n. 5, 102 nn. 1, 4.
frēhbūt 'excess' 193 n. D, 252 n. 2, 262–3, 345 § 33, 347 § 44, 385.
frēh-gōyōt (= *frāχᵛ-gōyōt* q.v.) 282 § 34, 304.
frōk- 'shine' 163 n. C (*-īhast*).
frōt 'down' *passim. frōt nēst* 'is not lacking' 32.
frōt-vaštakīh 'withdrawal' 262.

gaβrīh 'hollowing' 282 § 38, 372.
gaδ 'planet' 347 § 49.
gaδay 'robber' 263.
gaδōkīk 'belonging to the planets' 121, 123, 379 §§ 2–4.
gar 'mountain' 195 n. K.
garōδmān 'heaven' **214 n. B.**
garzišn 'complaint' 362 § 30.
gašnak 'numerous' 348.
gavākīh(?) 'growth' 32, 34 n. d. (more probably *gōβāk* = λογικός 'rational'; *gōβākīh* 'logic').
gēn 'crystal' 323 § 14, **330.** Cf. *kēn, āpakēnak.*
gētēh-handāčak-nimāyišnīhā 'prescribing (conduct) as far as this world is concerned' 32.
gijistak 'accursed' 158 n. 1.
girt (i) 'round' 281 § 26, 283 § 46, **300–1,** 362 § 24. (ii) 'circle' **300–1.** (iii) 'around' **300–1.**
girtak 'around' 361 § 5.
gōgart 'sulphur' 283 § 47, **310.**
gōhr (i) 'mineral' 283 § 47, 361 § 5. (ii) 'jewel' 322 § 5 (— *-pēsīt*), 323 § 14 (do.). (iii) 'substance' 32, 73 n. 3, 79 n. D, 141 n. 3, 145 n. G, 164 n. D, 283 §§ 43, 45; 340 § 29, 346 § 35, 361 §§ 4, 8; 378, 379 § 5 (*-īhā* 'in substance'), 382. Cf. *ham-gōhr, yut-gōhr.* (iv) 'character, nature' 256 n. 5, 257, 407, 408 = Ar./NP. *ṭab'*.
gōhrak 'element' 340 § 25.
gōhrōmand 'full of metals or mineral ores' 217.

gōr 'hollow' 347 § 52.
graftār 'prisoner' 216.
grāy- 'incline, lean' 85 n. 2 (*-išnīh*), 376 (*-astakīh*).
grīv (i) 'neck' 163 n. B. (ii) 'self' 371.
gund 'army' 354.
gyāk 'place' *passim. pat gyāk* 'on the spot, immediately' 27 n. 5, 362 § 15.

hāč- 'incline, convert' 15 n. 3 (*-ēt*), 279 § 10 (*-ēm*), 292 (do.), 339 § 7 (do.), 346 § 35 (*-ēh*). Infin. *hāχtan* q.v.
hačišīk 'result' 390 § 3.
halak 'ill-considered, foolish' 52 n. A (*-īhā*), 379 § 3, 403 (*-īh*).
hāmak 'totality' 278 § 2, **286–7.**
hambatast 'coincided' 389 § 2, 390 § 3, 391.
hambatīk 'adversary' 347 § 45. Cf. *hambitīk.*
hambav- 'grow together' 282 § 38 (*-īhēnd*), 305 (*-išnīh*), 306 (*-īhēnd*). *hambōs-* (NP. *anbūs-*) could also be read.
hambitīk 'opposed, adversary' 53, 263 (*hanbitīkān*). Cf. *hambatīk, anhambatīk.*
ham-brēh 'of equal stature' 347 § 44.
ham-brahmakīh 'having a similar mode or condition' 263, 325.
hambunīh 'original substance' 375 § 5.
ham-dātastān 'agreeing' 110 (*-ōmandīh*), 279 § 13, 280 § 22 (*-ōmandīh*), 292, 324 § 22, 332, 362 § 33.
hamēmāl 'rival, adversary' 53, 322 § 9, 324 § 21 (*apē-* —), § 22 (*apē-* — *īh*), 332 (do. and *apē-* —), 347 § 45 (and *-īh*), 403.
hāmēn 'summer' 345 § 27, 362 § 15, 364.
hamēn- 'unite' 145 n. I (*-ītār*).
hamē-rāδēnītār 'ever ordering aright' 280 § 18.
hamēstakān 'purgatory' 400.
ham-gōhr 'of the same substance' 262 n. B, 347 § 45.
hamīh- 'be united' 371 (*-ēt*).
hamīkīh 'union' 347 § 51.
hamōk 'teaching' 31, 32.
hamōχt- 'learn' 207 n. 4 (*-ēt*).
hamōχtār 'pupil' 322 § 4, **325.**
hamrānīh 'battle' 339 § 4.
ham-vīmand 'contiguous, proper to' 385.
ham-yuχt 'united' 345 § 30 (and *-īhast*).
ham-zahak 'of the same lineage' 207 n. 6.
²*hanbār-* 'be sated' 193 n. B. Cf. *hanburt, anhanbār.*
hanbārtār 'store-keeper' 343 § 7.
hanbasān 'contradictory' 27 n. 5.
hanbašn 'bedfellow' 306, 345 § 30.
hanbātak 'generation' 12 n. 3, 370.
hanbāz (*hambāz*) 'companion' 345 § 30, 397.
hanburt 'sated' 193 n. B, 346 § 42. Cf. ²*hanbār-*.
handāč 'proportion' 283 § 43.
handāčak (i) 'measure'. (ii) 'manner' 347 § 48 (*pat ham-handāčakīh* 'in like manner'. (iii) adv. 'like' 164 n. G. (iv) 'analogy' 263.
¹*handāčišn* (i) 'attack' 279 § 6, 288, 339 § 3 (*-īk*). (ii) 'overthrowing, victory' 12 n. 2.
²*handāčišn* 'ordaining, design' 380, 388 (= Ar./NP. *taqdīr* in Naṣir i Xusrau, *Gušāyiš u rahāyiš*).
handāχtan 'add' 32, 145 n. H, 406. Pres. stem *handāč-*.
handēmānīh 'meeting' 217.
handōčišnīk 'thrifty' 379 § 3.
²*handōχt* 'sew up' 241, 398.
hangart 'all-embracing' 215 n. E.
hangārt 'complete' 284 § 52.
hangārtan 'consider, esteem' 32, 79 n. D (*hangārīhēnd*).
hangartīk (i) 'including, inclusive, comprehensive, summing up' 45 n. 2, 215 n. E (*-tom*), 374 § 2, 376, 383, 385. (ii) 'compendium(?)' 145 n. H.
hangartīkēn- 'cause to be contained' 371 (*-īt*).
hangartīkīh 'comprehensiveness, scope, summing up' 289, 371, 384, 385.
hangat 'accumulated' 32 (— *-dānākīh*).
hangēnītan 'induce' 30 n. B (2).
hangēž- 'excite' 346 § 36 (*-īhēt*).
hangēžēn- 'raise up' 104 n. C, 262, 330 (*-āt*).
hangōšītak 'manner' 32, 282 § 38, 284 § 50, 345 § 29.
hanžaftak 'completed' 370.
harvisp-astōmandīh 'all solid' 283 §§ 41–42.
hast . . . hast 'sometimes . . . sometimes', 'whether . . . or . . .' **302,** 337 § 3, 338.
hast-hēr 'rich' 340 § 19.
hāvišt 'pupil' 52 n. C.
hāχtan 'convert' 362 § 35, **364.** Pres. stem *hāč-* q.v.
hazangrō(k)zam 'millennium' 374 § 2.
hēr 'goods, property, thing' 180 n. 2, 217, 278 § 1, 285–6, 390 § 3, 399, 400, 402, 406, 407.
hērak-gōn 'ash-coloured' 375 § 4.
hēr-pānak 'thrifty' 292.
hišt-škōhīh(?) 'lack of respect' 376.
hixr 'excrement' 30, 52 n. A (*-īh*), 171 n. 9, 361 § 12 (*-īh*), 362 § 27 (do.).
hiyag(?) 'ailment(?)' 372, **373.**
hiyandak 'ill' 373.
hōk 'habit' 256, 325, 407, 408 = Ar/NP. *'ādat.*

hōy(ak) 'left (hand)' 284 § 50, 344 § 19, 345 § 33, 348.
hu-ayāpak 'understanding well' 281 § 25, 298. Cf. *ayāpakīh* q.v.
hubōδ 'sweet-smelling' 73 n. 3, 141 n. 3, 346 § 40. Cf. *bōδ* (ii).
hučihr 'beautiful' 216, 217.
hučihr-gar 'beautifying' 162 n. 2.
hudahāk 'fruitful' 216, 306.
hudāk 'useful, fruitful' 283 § 42, 306.
hugar 'easy' 343 § 4 (*-tar*), § 5 (do.), 344 § 20 (do.), 345 § 24.
hu-īh 'goodness' 374 § 2. Cf. *dušīh*.
hu-īk 'good' 374 § 2, 390 § 3.
hu-īk-kār 'good action' 374 § 2.
hukarp 'shapely, beautiful' 292.
humiθr 'friendly' 290.
hunihātīk 'of good nature' 121, 379 §§ 2–4.
hunušak 'offspring (of demons only)' 171 n. 4, 175 n. 1, 376, 385, 386.
hupahrēčišnīh 'sober living, temperance' 53 n. 1.
hupatsāy 'fitting well(?)' 283 § 43, **307.**
huyāčakīh 'good endeavour' 379 § 4.
huzahak 'noble' 290. Cf. [1]*zahak*.

kaδ-īh 'when-ness, temporality' 286.
kālput 'carcase' 404.
kamālakān 'having (monstrous) heads (of demons)' 355, 356, 357.
kamālīk 'having a (monstrous) head (of demons)' 282 § 36, 305.
kanīk 'maiden' 163 n. C, 216.
kār (i) 'action' *passim.* (ii) '*ἐνέργεια*, actuality' 224, 229, 270, 383.
kār ut dātastān '(worldly) affairs' 281 § 25, 299.
kār vičārtan 'satisfy one's natural needs' 407, 408.
kārīk 'actual' 390 § 2.
karkās 'vulture' 364.
karkēhan 'chalcedony' 375 § 5.
karp 'body, shape, form' 33 n. c, 115, **131 n. 2,** 146, 175 n. 1, 207 nn. 6, 7 (*χrat-karpīh*); 215 n. E, 263 (*dēv-karpīh*), 281 §§ 26–29, 283 § 42, 284 § 51, 300 (= *tan*), 302 (do.), 303, 322 § 3, 325 (= *tan*), 346 § 35, 348, 356, 363 §§ 37, 38 (*-īh*); 372.
kartak 'rite' 52 n. C, 53.
katak-masāδ 'of the size of a house' 309.
katār 'which' 324 § 21, 332, 344 §§ 9, 11, 13, 15–16.
katār-ič-ē 'whatever, any at all' 207 n. 1, 344 § 20, 346 § 36, 375 § 5, 385.
kaθas 'channel' 214 n. A.
[2]*kēn* 'crystal' 330, 361 §§ 4, 8; **363,** 364. Cf. *gēn, āpakēnak*.
kērōkīh 'craft, process' 32.
kēš-dār 'sectary' 386, 388.
kiβōt 'casket' 343 §§ 4–5.
kišvarīk 'a subject, national' 32.
kōšāk (= Skt. *kośa*) 'volume' 145 n. H.
kōt 'mass' 372, **373.**
ku-īh 'where-ness, position' 286.
kunišnīk 'agent' 374 § 1.
kust(ak) 'side, direction' 163 nn. A, C; 283 § 47, 339 § 3, 344 § 20, 368 § 13.

maδ-gōn 'wine-coloured' 375 § 5, **376.**
maδīh(?) 'wine-ness' 347 § 51.
mān 'house' 281 § 25, 283 § 43, 299, 323 §§ 13–15, 356.
mānāk 'resembling' 262, 283 § 43, 307, 388.
mānāk-gyākīk '*qua* space' 215 n. C.
mānišn 'abode' 347 § 49.
mānišnīk 'resembling' 379 § 3.
māništ 'dwelling-place' 284 § 53, 311.
[1]*mar* 'number' 361 § 7.
[2]*mar* 'villain' 31 n. B, 375 § 4, 376, 397.
marak 'number' 301.
mārīk 'word' 280 § 15.
marnjēnītan 'destroy' *passim,* **290.**
marttāčōkīh 'valour' 375 § 5.
mastīh- 'become drunk' 193 n. D.
mātaγ 'matter, *ὕλη*' 145 n. I, 207 nn. 3, 7 (*χrat-mātaγīh*), 225, 269.
mātakvarīhā 'principally' 406.
[1]*matiyān* 'book, volume' 32, 145 n. H.
[2]*mātiyān* 'important, chiefly' 32, 340 § 17, 375 §§ 3, 5; 379 § 3, 388 (*andar* —), 406.
māyišn 'coition' 195 n. K.
mēč 'eyelash' 195 n. I, 340 § 25.
[1]*mēčītan* 'blink' 194 n. H, **195 n. I** (*čašm-mēčišn*).
[2]*mēčītan* 'suck' 195 nn. H, I.
megistīk '*al-maǰist, μεγίστη* of Ptolemy' 145 n. H.
mēnōkān-tāšīt 'fashioned by the spiritual powers' 156 n. 1.
mēχ i gās 'the Pole Star' 163 n. A, 165.
mēzītan 'make water' 195 n. I.
mitōχt 'falsely spoken' 282 § 33 (*-īhā*), 304 (do.), 375 § 4, 390 § 3 (*-īk*).
mōδak 'mourning' 345 § 33.
murvēčak 'young of bird' 361 § 5.
mūtak 'ruinous' 175 n. 1, **194 n. E.**

nāirīk 'woman' 216, 292.
nāmakīh 'renown' 280 § 23.
nāmčišt(īk) 'especially' 52 n. A, 145 n. I, 262, 398.
narfsišn 'waning' 345 § 26.
nāvtāk 'navigable' **214 n. A,** 217.
naχšak 'comely' 216, **218 n. b.**

nay 'cubit' 284 §§ 49–50, 362 § 15, 364.
nāyᵘtāk v. *nāvtāk*.
nāzišn 'enjoyment' 397.
nendar 'inside' 361 § 9, **364.**
nērōk '*δύναμις*' (i) 'power, strength' 53, 165 n. H, 193 n. D, 270, 340 § 29, 345 § 34, 346 § 39, etc., etc. (ii) 'ability' 321. (iii) 'potentiality' 32, 222, 224, 229, 270, 383, 385 (the meanings 'power' and 'potentiality' alternate).
nērōkīh- 'be strengthened' 193 n. D (*-ēt*).
nērōkīk 'potential' 379 § 5.
nēzumān 'subtle' 252 n. 2 (*-īh*), **263 n. f.**
niδvār- 'proceed, rush off' 166 n. 4 (*-ēt*), 194 n. F (*-išn*).
niγōχšītār 'hearer, obedient' 346 § 39.
nihāl 'sapling' 345 § 28.
nihātkārīh 'prosperity' 32.
nikandan 'insert' 309, 361 § 5, 363.
nikēž 'teaching, exegesis' 369, 371 § 1, 378, 382, 383, 384, 385, 388, 389, 390, 391, 406.
nikēž- 'teach, give an indication' 217 (*-īt*), 389 (do.), 392 (*-āk*).
nikēžišn 'teaching, doctrine' 27 n. 3, 32.
nimēž 'wink, consent' 262, 263 n. e.
nisang (i) 'a little' **372.** (ii) 'chapter' **372.** (iii) 'period, stage' 371, **372.** Cf. Pāz. *nihañg*.
nisārīk(?) 'original(?)' 345 § 28.
nisārišnīkīh 'restoring' 379 § 5.
nišāstan 'set down, establish' 323 § 13, 329, 362 §§ 31, 35.
nītan 'lead' 262 n. B.
nivandak 'bondage, trap' 216, **218, n. g.**
nivēk(?) 'doctrine(?) 32, 34 n. g.
nivēk- 'bestow' 216, **218 n. i.**
**nivēt* 'good news' 303.
niχšaδišnīh 'patience' 396.
niχšaδišnīk 'patient' 396 (*-tar*).
niyāβ 'suitable' 279 § 7, **290.**
niyāβākīh 'assistance(?)' 215 n. E.
nizōrīh 'weakness' 193 n. D.
nizōrīh- 'be weakened' 193 n. D (*-ēt*).

ōβām 'period, time' 97 n. 9, 102 n. 1, 194 n. E, 374 § 2, 379 §§ 4–5, 399.
ōčirišnīk 'distinguishable, distinguished' 385. Cf. Pāz. *χᵛazirašnī* q.v.
ōγārišnōmand 'able to be dispelled' 373. Cf. Pāz. *hugār-* q.v.
ōpārtan 'swallow' 171 n. 5, 193 n. B. (*-ēt*), 250 n. 1.
ōsānišnīk 'descending' 385.
ōsēnītan 'destroy, annihilate' 294, 295. Later spelling of *aβsihēnītan* q.v.
ōstām 'ground, basis' 234, 390 § 3.
ōstān '(position of) trust' 52 n. B.
ōstavānīh 'confessing' 340 § 21. Cf. *āstuvānīh*.
ōstēn- 'raise up' 104 n. C, 216, **218 n. f.**
ōstīk 'stable, confident' 32 (*-īhā*).
ōstīkān 'grounded in' 385 (*vēhīh-* — 'grounded in goodness', *vattar-* —). Cf. Pāz. *ōstyą*.
ōstīkānīh 'stability' 345 § 29.
[1]*ōš* 'death' 215 n. D, 398.
[2]*ōš* 'intelligence' 407, 408.
ōšmurišn 'category' 379 *passim,* 384, 385, 386.
[1]*ōšōmand* 'subject to death, mortal' 172 n. 1, 215 n. D, 281 § 25, 299.
[2]*ōšōmand* 'wakeful' 101 n. 5.
ōvēn 'annihilated' 323 § 14, **330,** 376.
ōvēn- 'annihilate' **330** (*-ēt, -ītan*). Cf. *ēvēn-*.
ōvēn-būtīh 'annihilation' 330. Cf. MPT. *wnywdyh*.
ōvēn-fražāmīh 'final annihilation' 375 § 4.
ōvēnišn 'annihilating' 330.
ōž 'power' 145 n. I, 195 n. H, 291 (*nihān-ōž*), 362 § 15.
ōžīh- 'be strengthened' 193 n. D (*-ēt*).
ōžōmand 'mighty' 281 § 25 (*-tar*), 298 (do.), 404.

paččēn 'copy' 27 n. 2, 31, 32.
paδ 'sinew' 145 n. G, 162 n. 2, 343 §§ 7–8, 344 §§ 9, 20; **348.**
paδrōt v. *patrōt*.
pahrēč 'abstention' 406.
pahrēχtan 'refrain' 340 § 22. Pres. stem *pahrēč-*.
paitištān 'leg' 361 § 6, 363.
pand 'path' **203 n. 5,** 217.
panēnītārīh 'causing to be miserly' 379 § 3.
panīh 'avarice' 379 § 3, 386.
panīk 'miserly' 379 § 3. Cf. *pen*.
pārak 'bribe' 58 n. 6, 90 n. 1.
parastak 'service' 322 § 8, **327.**
parkān 'enclosing wall' 283 § 43, 289, 307, 361 §§ 4, 7; 363.
parvānak 'envoy' 347 § 48.
pasēmārīh '(legal) defence' 282 § 34.
pasōmandīh 'richness in flocks' 16 n. 3.
passāč- 'fit together' 344 § 19 (*-om*). Infin. *passāχtan* q.v.
passačak 'befitting, suitable' 31 n. B, 216 (*-īhā*), 322 § 6 (do.), 327 (do.).
passāčišn 'composition' 79 n. D.
passāχt 'consistent' 32.
passāχtan (i) 'mould, fit together' 322 § 7, 327, 343 §§ 4–6, 344 § 20. (ii) 'insert' 322 § 2. (iii) 'submit' 12 n. 2.
past 'treaty' 340 § 29. Cf. *pašt, pašn*.
pašn 'pact, connexion, obligation' 279 § 13, **293,** 364.

pašt 'treaty, pact' 102 n. 1, **293**, 340 § 30, 346 § 35.
pat 'lord' 375 §§ 3, 4 (*-īh*), 5; 376 (*-īh*).
pātēmār 'assigned task' 345 § 24.
pātērāngar 'thwarting' 347 § 50.
patērānēn- 'prevent' 165 n. H (*-īt*).
patēst 'threat' 279 §§ 10, 12, 282 § 37, 292, 293, 305, 388.
patēst- 'threaten' 339 § 5 (*-āt*), 7 (do.), 8 (do.); 340 § 30 (*-īt*), 346 § 35 (*-āt*).
patēstīk 'threatening' 388.
patēχᵛīh 'prosperity' 379 § 3.
pātēz 'autumn' 345 § 27.
patγāk 'messenger' 186 n. 6.
patīrak 'opposite, over against' 279 § 9 (*ō patīrak i* 'up to'), 298.
patīrak-ēstišnīk 'opposed' 340 § 28.
patkārdār 'disputant' 12 n. 2, 27 n. 3 (*patkārtār*).
patmān (i) 'measure' 345 § 28 (*hāvand-patmān* 'of equal measure'). (ii) 'proportion, moderation' 79 n. D, 193 n. D. (iii) 'the Mean' 58, 246, 249, 251, 252 n. 2, 261 n. A, 262–3, 385. (iv) 'agreed time, norm, treaty' 58, 102 n. 1, 248, 249, 250, 261 n. A, 279 § 5, 288, 368 § 9.
patmānak (i) 'measure' 301, 361 § 6. (ii) 'moderation' 379 § 3. (iii) 'the Mean' 261 n. A, 347 § 44. (iv) 'treaty' 248, 261 n. A. (v) 'term, period' 281 § 24. (vi) 'bond(?)' 165 n. H.
patmānīk (i) 'moderate' 171 n. 9, 347 § 44. (ii) 'approximate' 284 §§ 49–50.
patmān-kārīh 'moderating action' 145 n. I.
patmōč- 'clothe' 346 § 39 (*-īhēt*). Infin. *patmōχtan* q.v.
patmōčan 'garment' 15 n. 4, 118, 163 n. C, 164 n. G, 322 §§ 4, 6; 325, 375 §§ 3–5.
patmōk 'garment' 118, 262 n. B, 346 § 35, 375 §§ 3–5; 376.
patmōχtan 'clothe, wear' 163 n. C, 164 n. G, 262 n. B, 283 § 44, 322 §§ 4–6. Pres. stem *patmōč-* q.v.
pat-nērōh 'powerful' 396 (*-tar*).
pātram 'common people, *plebs*'. *pātram-ič aδvēnak āvāčīk* 'vulgar idiom, the vernacular' 32.
patrōtan 'rush forward' 279 § 7, **290**.
pattāyišn 'continuance' 193 n. C.
pattōk 'durable, firmly established' 193 n. D, 217.
pattōkīh 'continuance, endurance' 217, 379 § 5.
pattūtan 'endure, last' 217. Pres. stem *pattāy-*.
patvand (i) 'connected, connexion' 173 n. 3, 194 n. F etc. (ii) 'offspring' 362 § 15.
patvast-ovišīh 'association' 289.
patvēšak 'rottenness' 373 (and *-ōmand*).
patχᵛāδišnīk 'desirable' 216.
paχsišn 'ripening' 364.
paytākēn- (i) 'manifest', (ii) 'appoint' 346 § 42 (*-īt*), 404 (*-ēnd*).
pazzāmišn 'ripening' 79 n. D.
pēhn 'food' 293–4.
pēm 'milk' 195 n. H, 346 § 40.
pen 'miserly' 346 § 37. Cf. *panīk*.
pērāδišn 'seemliness' 263.
pērōk 'shining' 390 § 3.
pēsišn 'adornment' 375 § 5.
pēsīt(ak) 'adorned' 156 n. 1, 322 § 5 (*gōhr-pēsīt*), 323 § 14 (do.), 326, 330, 375 § 5. Cf. *pistak*, *pēšīt*.
pēšēmārīh 'prosecution' 282 § 34, 305.
pēšīt 'adorned' 326. Cf. *pēsīt*.
pēšōpāδ (i) 'guide, leader' 12 n. 3, 16 n. 3, 194 n. G, 370. (ii) 'first' 344 § 19.
pistak 'adorned' 281 § 25, **299**.
²*pit* 'flesh' 145 n. G, 343 § 7.
pōryōtkēš 'ancient sage' 383, 384, 406.
¹*puhr* 'bridge' 217, 324 § 17.
²*puhr* 'punishment' 14 n. 5, 340 §§ 16, 22.
purr-patmānīhā 'in full measure' 53.
purr-urvāhn 'full of bliss' 85 n. 4, 216 (— *-vānišn*), 262 n. B.
purr-vāstar 'full of pasture' 217.
pursišnīk 'well informed' 221 n. 2, 281 § 25, 298.
pušt (i) 'back', (ii) 'ridge' 362 § 35.
pūtak 'putrid' 279 § 8.

rāδēn- (i) 'order, direct, rule, regulate, control' 200 (*-ēt*), 370 (*-ītan*). (ii) 'distribute' 324 § 16 (*-ēt*), 388 (*-īhēt*).
rāδēnāk 'ordering, directing', etc. 118, 217, 368 § 14, 375 §§ 3–5, 376, 385 (and *-īh*).
rāδēnišn 'regulating, management, development, conduct, activity' 217, 262, 374 §§ 2–3 (*-īkīh* 'ordering'), 375 § 4 (*-īh*), 376 (do.), 382 (*-īk* 'directed'), 385, 388, (opp. *višōβišn* 'confusion'), 406.
rāδēnītār 'who orders, directs', etc., 85 n. 3, 372, 382.
rāδēnītārīh 'ordering, directing, regulation, management' 236, 247 n. C, 248, 339, 375 § 5, 376, 379 § 3, 381, 382, 386.
ras (= Av. *raθa-*) 'wheel (of heaven), firmament' 112 nn. 1, 4; 144 n. C, 145 n. I, 343 § 7, 372, 375 § 5.
¹*rastak* 'natural property' 372. Cf. *ristak* (iii).
²*rastak* 'regularity' 389 § 1 (*pat rastak* 'regularly').
raštan 'dye' 378, 379 §§ 2, 5.
rātēnītan 'propagate' 53.
ravāk-ray 'whose chariot is swift' 216.

ray 'chariot' 164 nn. E, F; 165 n. H.
rāy 'effort' 173 n. 2.
rāz-aβzār 'devising weapons' 263.
rēβās 'rhubarb' 363 § 37.
¹*ristak* (i) 'manner' 340 § 21. (ii) 'way, sect' 32 (*yut-ristakān*). (iii) 'natural property' 145 n. I. Cf. ¹*rastak*.
²*rist(ak)* 'dead' 344 §§ 10, 12, 14.
riyahr 'mourning' 376.
rōδ 'copper' 283 § 47.
rōp 'looting' 31, **33 n. b**.
rōtstāk 'valley' 195 n. K.
ruzdak 'greedy' 346 § 42.

²*sač-* 'pass away' 280 § 22 (*-ēt*), 356 (*-ist*), 359 (do.).
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GLOSSARY and Standardized spelling of Zoroastrian terms

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I have normalized the spelling in the texts in this series in order to be consistent, and to facilitate searches. Wherever possible I have used the spellings of F.M. Kotwal and J. Boyd, *A Guide to the Zoroastrian Religion,* Scholars Press, 1982.

Abbreviations:

Ar.	Arabic
Av.	Avestan
Guj.	Gujarati
OP.	Old Persian
Paz.	Pazand
Pers.	Persian
Phl.	Pahlavi
RCC	J. J. Modi, *Religious Ceremonies and Customs of the Parsees* (Bombay, 1922)
Skt.	Sanskrit

A

Aban (Phl., Pers.):	water; name of a yazad presiding over water; name of the tenth day of the month according to the Zoroastrian religious calendar; name of the eighth month.
ab-zohr (Phl.):	lit. "libation to the waters"; a section of the Yasna. (Y62.11-Y70).
Achaemenian:	the dynasty which ruled Iran from the time of Cyrus the Great (559 B.C.) to the invasion of Alexander the Great (330 B.C.) (Var. 'Achaemenid')
Adar:	fire; yazad presiding over fire; name of the ninth day of the month according to the Zoroastrian religious calendar. (Var: ader, Pah. 'atash, atesh, adur', Av. 'Atar')
Adar Burzin (Phl.):	one of the three greatest sacred fires of Zoroastrianism (the other two being 'Adar Farnbag' and 'Adar Gushasp'). It was placed in a temple by Kay Vishtasp himself, after it had 'revealed many things visibly, in order to propagate the faith' (GBd 18.14). (Var: 'Adur Burzen-Mihr')
Adar Farnbag	A Sacred fire.
Adar Gushasp	A Sacred fire. (var. Ader Goushasp)

Adarbad Mahraspandan (Phl.):	a Zoroastrian High priest, prime minister of Shapur II (309-379 A.C.)
Aeshma (Av):	Name of a demon. See Eshm.
Afrasiyab (Pers.): [use Franrasyan]	a Turanian king who repeatedly attempted to overthrow the Iranians. (Var: 'Franrasyab')
afrin (Phl.):	lit. 'blessing, benediction', specific prayers of blessing (in Pazand). (Contrast with *nafrin*, a curse.
afrinagan (Phl.):	(1) A multi-part ceremony of blessing; (2) specific prayers in the Avesta which are recited during afrinagan ceremonies; (3) a ceremonial vessel in which the sacred fire is tended. (Var: 'afringan, afargan')
Agerept:	A particular grade of sin.
agiary (Guj.):	lit. 'place of fire', a fire temple. The more traditional term is 'Dar-e Mihr' (Var: 'agiari')
Ahriman (Phl.):	the Devil, lit. 'Hostile/Destructive Spirit'. (Var: Phl. 'Ahreman', GAv. 'Angra Mainyu', StdAv. 'Anra Mainyu').
Ahu (Av.):	("lord") spiritual lord or master, often found in conjunction with 'ratu'.
Ahunawad:	name of the first Gatha; name of the first Gatha day.
Ahunwar (Phl.):	the holiest prayer of the Zoroastrians. It begins with the Av. phrase 'yatha ahu vairyo'. (Var: 'Ahunvar, Ahunawar', Av. 'Ahuna vairyo').
Ahura Mazda (Av.):	God, lit. 'Wise Lord', the Supreme Being of the Zoroastrians. (Var: Phl. 'Ohrmazd')
Airik	(pr n) Son of Faridoon (Var. Iraj)
Airyaman:	yazad of friendship and healing.
Airyanem Vaejah (Av.):	See Eranvej.
Alburz:	a cosmic mountain, aka 'Haraiti' or 'Hara Berezaiti'; an actual mountain range in northern Iran.
Amahraspand (Phl.):	lit. 'Beneficent Immortals', the highest spiritual beings created by Ahura Mazda. Sometimes referred to as 'archangels'. Their names are (Phl.): Vohuman, Ardwahisht, Shahrewar, Spandarmad, Hordad, Amurdad. (Var. 'Amashaspand, Amahraspand', Av. 'Amesha Spenta')
Ameretat (Av.)	see Amurdad.
Amesha Spenta (Av.)	See Amahraspand.
Amurdad (Phl.):	lit. 'Immortality', the Amahraspand presiding over the Earth; name of the seventh day of the month according to the Zoroastrian religious calendar; name of the fifth month. (Var: Av. 'Ameretat', Phr. 'Amardad')
Anagran:	lit. 'endless light', name of a yazad; name of the thirtieth day of the month according to the Zoroastrian religious calendar; (Var. Aneran)
Andarz (Phl.)	(lit. 'gnomic, precept') collection of aphorisms, especially of pragmatic advice or moral instruction
Aneran:	See Anagran.
Angra Mainyu:	(devil) See Ahriman.
anjoman (Pers.):	association (Var: 'anjuman')

anosharawan (Phl.):	soul of deceased person, as opposed to Zinda-rawan, a living soul. (Var: 'anosheh-ravan')
Aoshnar	(pr. n) Name of an illustrious personage
ard:	lit. 'good blessings, rewards', name of the yazad presiding over blessings; name of the twenty-fifth day of the month according to the Zoroastrian religious calendar. (Var: 'Ashishwangh, Arshishwang', Av. 'Ashi Vanghuhi')
ardafrawash (Phl.):	lit. 'Asha-possessing farohar', i.e. the farohar (guardian angel) of a holy person.
Ardashir (Pers.):	a king of ancient Iran, founder of the Sasanian dynasty. (Var. Ardeshir)
Ardavan	(pr. n) Artabanus IV/V)
Arda Viraf (Pers.):	a priest of the early Sasanian period, author of a Pahlavi book which describes his visions of heaven and hell (Var: Phl. 'Ardag Wiraz')
Ardibehesht (Pers.):	see Ardwahisht.
Ardwahisht (Phl.):	the Amahraspand presiding over Asha and fire; name of the third day of the month according to the Zoroastrian religious calendar; name of the second month (Var. Av. 'Asha Vahishta', Phl. 'Ashwah, Urdwah, Urdibehesht')
Aredvi Sura Anahita (Av.):	lit. 'strong, immaculate Anahita', name of a female yazad; name of a mythical river. (Var: Arduisur)
Arezahi:	See karshwar.
Arjasp:	(pr. n) King of Turkestan
Arnavaz:	(pr. n.)
Arsacid:	a royal dynasty founded by Ashk. It is also known as the Parthian dynasty (247 B.C.-226 C.E.)
Asha (Av.):	a fundamental concept of Zoroastrianism; there is no adequate translation, although the following are often used: World-order, Truth, Right, righteousness, holiness; Ardwahisht (Skt. 'rta')
Asha Vahishta (Av.):	see Ardwahisht.
ashavan:	lit. 'possessing Asha', a righteous or just person or being.
ashem vohu (Av.):	one of the most sacred prayers of Zoroastrianism, which praises Asha.
Ashirwad:	benediction, a prayer of admonitions addressed to a marrying couple. (RCC 37)
Ashishwangh [Ard]:	Yazad
Ashk (Phl.):	founder of the Arsacid dynasty (Var: 'Arshak', Greek 'Arsaces')
Ashmogh (Phl.):	An apostate, a heretic. (Av. Ashemaogha)
Ashtad (Phl.):	lit. 'rectitude, justice', name of a yazad presiding over justice; name of the twenty-sixth day of the month according to the Zoroastrian religious calendar. (Var. 'Arshtat')
Asman (Phl.):	lit. 'sky', name of the yazad presiding over the sky; name of the twenty-seventh day of the month according to the Zoroastrianism religious calendar.
Astwihad (Phl.):	a demon of death. (Var: Phl. 'Astvihad, Astovidad', Av. 'Astovidhotu, Asto-widhatu')

Astyages:	(pr. n.) king
Aspandyar (Parsi Pers.):	an early hero of the Zoroastrian religion, son of Kay Vishtasp. (Var. Pers. 'Ispandiyar, Isfandiyar')
atash (Phl., Pers.):	See Adar.
Atash Adaran (Pers.):	the middle grade of consecrated fire.
Atash Bahram (Pers.):	lit. 'victorious fire', the highest grade of consecrated fire.
Atash Dadgah (Pers.):	the lowest grade of consecrated fire.
athornan (Paz.):	a man of priestly class (Var: 'athrawan, athravan').
Auzobo	(pr. n.)
Avesta (Pers.):	the holy scriptures of Zoroastrianism (Var: Phl. 'abestag, abistag'); the language of the Avesta (Var. 'Avestan');
ayathrem:	feast (gahambar) of bringing home the herds.
Az (Phl., Pers.):	the demon of greed.

B

baga (Pers.):	God.
Bahman (1) (Pers.):	see Vohuman.
Bahman (2) (Pers.):	name of an Achaemenian king.
Bahram (1) (Pers.):	See Warharan.
Bahram (2) (Pers.):	name of several kings in Iranian history.
Baj (Pers.)	ritual silence, lit. 'framing', a ritual utterance or prayer which frames an action with the power of the manthra; a high liturgical service (Dron service); the monthly or anniversary day of the deceased.
bandagi (Pers.):	prayer.
barashnom (Phl.):	a major ritual of purification lasting nine days. (Var. 'bareshnum, barashnum, barashnum-i no shab').
baresman (Av.):	see barsom.
barsom (Phl.):	a bundle of twigs, tied together with a date-palm cord, held by the priest during high liturgies. Current practice is to substitute metal wires; grass laid out for the yazads to sit on. (Var. Av. 'baresman')
behdin (Pers.):	lit. 'of the Good Religion', a Zoroastrian, especially a lay person.
behesht (Pers.):	paradise.
Bhagaria (Guj.):	a group of priests noted for upholding ancient traditions. They are headquartered in Navsari.
bhandar	the central well of the dakhma
Bharucha (Guj.):	a group of priests headquartered in Bharuch.
bhasam:	consecrated ash from a Fire-temple, used ritually. RCC 114, 259
bi-namaz	lit. 'without prayer', a term for women in menses.
boy (Phl.):	lit. 'offering incense', a ceremony of offering sandalwood and frankincense to the consecrated fire during each of the five watches of the day. (Var. 'bui, nirang-i bui dadan, boy dadan')
Bradrok-resh	(pr. n.)

Bundahishn (Phl.): a ninth-century Pahlavi text.

Bushasp (Phl.): the demon of sloth (Var: Av. 'Bushyasta')

C

Chechast (Phl.) mythical lake.

Chinwad (Phl.): a bridge which souls of the dead cross, and where they are judged (Var: Chinvat, Chinvar, Av. Chinavat)

D

daena (Av.): See den.

daeva (Av.): See dew.

dagli (Guj.): A white formal jacket-like garment traditionally worn by Parsi/Irani laymen and priests on formal occasions. Compare *jama*. (Var. *daglo*)

Dahak: (use Zohak)

Dahm (Phl.) (pl 'dahman') a yazad honored on the fourth day after death; the plural, 'dahman' is synonymous with hamkar.

Dahman Afrin embodiment of Prayer

Daitya (Av.): a sacred river in Eranvej.

dakhma (Av.): a tower-like structure on which dead bodies are exposed, also known as 'tower of silence'.

Damawand (Phl., Pers.): a famous mountain in Iran tied with Zoroastrianism. (Var: 'Demavand')

Dar-e Mihr (Pers.): a lesser fire temple; the area of a fire temple where high liturgies are performed. Lit. 'Place of Mihr (Var. Dar-i Mihr, Dar-i-Meher)

dashtan (Phl., Pers.): menstruation.

dastur (Pers.): a high priest (Var: Phl. 'dastwar')

dawar (Pers.): a judge. (Var: Phl. 'dadwar')

Day-pa-Adar: name of the eighth day of the month according to the Zoroastrian religious calendar.

Day-pa-Den: name of the twenty-third day of the month according to the Zoroastrian religious calendar.

Day-pa-Mihr: name of the fifteenth day of the month according to the Zoroastrian religious calendar.

den/din (Phl., Pers.): 1. 'religion', 2. 'inner self/conscience', name of the yazad presiding over the religion; name of the twenty-fourth day of the month according to the Zoroastrian religious calendar. (Var: Av. Daena).

Din Dabireh Avestan alphabet. Name of the traditional script used for writing the Avesta. (Var: Din Dabiri, Den Dabiri, Den Dabireh)

Denkard (Phl.) a ninth-century Pahlavi text, comprising a major survey of the religion. (Var. Dinkard, Dinkart, Denkart)

dew (Phl.): a demon. (Var: 'dev', Av. 'daeva', OP. 'daiva')

dharma-shala (Guj.):	charitable institution.
dibache (Pers.)	lit. 'preface', an preliminary prayer (in Pazand) which names the spiritual being that a ceremony is dedicated to. It also names the benefactor and person in whose honor the ceremony is performed, and the town where it is being performed. Also known as (Phl.) *Nirang Ashoan* ('rite for the righeous souls'), (Phl.) *Nirang i Boy Dadan* , or (Guj.) *Dhup Nirang* ('rite for offering incense'). Also known as *Nirang Peroz Bad* from the opening words.
dozakh (Pers.):	hell.
dron (Phl.):	consecrated flat unleavened bread; a service in which bread is consecrated. (Var: 'darun', Av: 'draona, draonangha').
druj (Av.):	embodiment of evil and pollution, demon of the lie, falsehood. (Var: 'drug', OP. 'drauga')
druj i nasush (Phl.):	the corpse demon.
Dukdaub (or Dugdov)	(pr. n.)
Durasrobo	(pr. n.)
duwazdah homast (Phl.):	a high liturgy consisting of 12 sections, where Vendidad and Yasna is recited. (Var. 'dwazdah-homast, dvazdeh-homast, davazdah hamast')

E

Eranvej:	lit. 'Iranian expanse', home of the Aryans. (Var. 'Eran-wez', Av. 'Airyanem Vaejah, Airyana Waejah')
Erenavak [use Arnavaz]	
ervad (Parsi Guj.):	a priest, originally a title used for higher ecclesiastics, currently used to refer to a priest who has undergone the first stage of initiation into priesthood (nawar). (Var: Phl. 'erbad', 'herbad', Av: 'aethrapati')
Eshm:	demon of Fury/Wrath. (Var. Av. 'Aeshma', Phl. 'Xeshm')

F

Faranghis (Pers.):	(Pr. n.) daughter of Afrasiyab
fargard (Phl.)	lit. 'chapter, section', a term designating sections of the Vendidad and other books of the Avesta. Compare with kardah. (Var. 'fragard')
Farhad:	(pr. n.)
Faridoon (Pers.):	name of a heroic king of ancient Iran who flourished centuries before Zarathushtra. (Var: Av. 'Thraetaona', Pers. 'Fariydun')
farohar (Pers.):	guardian angel, guardian spirits of the living and dead. (Var: Phl. 'frohar, fravard, fravahr', Av. 'fravashi')
farokhshi (Guj.):	Parsi name for a ceremony dedicated to the farohars.
farziyat (Ar.):	obligatory prayers said in each of the five watches ('gahs') of the day.
Fasli (Pers., Ar.):	Zoroastrians who follow a religious calendar which intercalates one day

	every four years, patterned after the Gregorian calendar. (Compare with Qadimi and Shahanshahi.)
Firdausi (Pers.):	author of the Persian epic Shah-nama (Book of Kings) in which many Zoroastrian myths are recorded.
fireshte (Pers.):	a spiritual being/angel, used interchangeable with yazad. (Var. 'fireshta, fereshte')
Fradadhafshu:	see karshwar.
Franrasyan:	(pr. n.)
Frashegird:	lit. 'making wonderful', renovation of the universe, the last judgment. (Var: Av. 'Frasho-kereti')
Frashostar (Phl.):	(Pr. n.)
Frasiyav:	(Pr. n.)
fravashi (Av.):	See farohar.
Frawardigan (Phl.):	the last ten days of the religious calendar, during which the farohars of the departed are remembered, aka All-Souls days, Mukhtad. (Originally 'rozan Frawardigan'.)
Frawardin:	name of the nineteenth day of the month according to the Zoroastrian religious calendar; name of the first month.

G

gah (Phl., Pers.):	one of the five watches or periods of the day (named 'ushahin', 'hawan', 'rapithwin', 'uzerin', and 'aiwisruthrem'); also 'place' or 'area'. (Var: 'geh')
gahambar (Phl., Pers.):	six major seasonal festivals, named 'maidyozarem' (mid-spring), 'maidyoshahem' (mid-summer), 'paitishahem' (bringing in the corn), 'ayathrem' (homecoming of cattle), 'maidyarem' (mid-winter), and 'hamaspathmaidyem' (coming of the whole group [of farohars]). (Var. 'gahanbar')
Gaokerena:	mythical cosmic tree.
garothman (Parsi Guj.):	the 'House of Song', i.e. heaven. (Var: Av. 'Garo-nmana', Phl. 'garodman', 'garotman')
Garsivaz (Pers.)	(Pr. n.) brother of Afrasiyab (Av. Keresavazda)
Gatha (Av.):	the five sacred hymns of Zarathushtra (Yasna chapters 28-34, 43-51, 53), part of the Avesta; the five supplementary days at the end of the Zoroastrian religious calendar and the fireshtes presiding over them.
gaw (Phl., Pers.):	name of a yazad personifying cattle; an ox, bull or cow.
Gayomard (Phl.):	lit. 'mortal life', mythical first man according to some Phl. texts. (Var: Av. 'Gayo-maretan')
geh-sarnu (Parsi Guj.):	recitation of the Gathas during a funeral service. (Var: Phl. 'geh-sarna, gahan-srayishn')
gehân	an iron bier on which a dead body is removed
getig (Phl.):	material existence; the world. (Compare with 'menog'.)
getig-kharid (Pers.):	a ceremony of redemption, consisting of the recital of nine Yasna

	services.
Gewra	Ceremony which qualifies priests to initiate as candidate into the priesthood. It consists of performing the Yasna ritual for six consecutive days. (RCC, p. 202) (var. Gewrâ)
giriban (Pers.):	a small pocket on the throat of the sudre (sacred shirt), also known as "kissa-e kerfa" (the bag of good deeds) (Pers.).
God:	see Ahura Mazda.
Godavara (Guj.):	one of the Gujarat ecclesiastical groups of priests, serving a large rural area, headquartered in Anklesar.
gomez (Phl.):	(unconsecrated) bull's urine.
Goshorun:	lit. 'the soul of the cow (or settlement)'; name of the fourteenth day of the month according to the Zoroastrian religious calendar; (Av. Geush Urvan)
Gowad:	See Wad.
Gushnasp	See Adar Gushnasp

H

Hadish	A sacred being.
hamaspathmaidyem (Av.):	lit. 'coming of the whole group [of farohars]', feast of All Souls. (Var. Hamaspathmaedaya)
hamazor (Phl.):	a ritual greeting.
hamistagan (Phl.):	purgatory, a neutral place between heaven and hell where souls go when their good deeds equal their evil deeds. (Var: 'Hameshta-gehan')
hamkar (Phl.):	lit. 'co-workers', associates of the yazad which presides over the day. The term 'dahman' is also used.
haoma (Av.):	name of a plant with medicinal and spiritual properties; name of the yazad presiding over the haoma plant. (Var: Phl. 'hom').
Haptoring (Phl.)	Constellation
Hara:	Mythical mountain. (Var: 'Hukairya')
Hasar (Phl.) (Av. hathra)	Ameasure of distance, as well as of time
Hathêvâro:	Hand fastening; part of the marriage ceremony (RCC 33).
Hathra:	a measure equal to one-half of a charetu, or about 3.5 furlongs.
Haurvatat (Av.):	see Hordad.
Hawan (Phl.):	name of the second watch (gah) of each day (sunrise to midday, i.e., 12 noon); a yazad presiding over the second watch. (Var. 'havan', Av. 'havani')
herbad:	See ervad.
hom (Phl.):	see haoma.
Hooshang (Pers.):	a mythological ruker of ancient Iran, founder of the Peshdadian dynasty, He is credited with the discovery of fire. (Var. 'Hushang', Av. 'Haoshanha')

Hordad (Phl.):	lit. 'Perfection or Health', name of an Amahraspand; name of the sixth day of the month according to the Zoroastrian religious calendar; name of the third month. (Var: Av. 'Haurvatat')
Hormazd (Pers.)	name of various kings of the Parthian and Sasanian dynasties.
Hoshedar (use Ushedar)	(Pr. n.)
Hoshedarmah (use Ushedarmah)	One of the future Soshyants.
Hukairya:	See Hara.
Hutos	(Pr. n.)
Hvov (Phl.)	(Pr. n.)

I

Ilm-i Khshnoom:	a Parsi occult movement, heavily influenced by Theosophy and the pseudo-Zoroastrian Azar Kayvani sect.
Indar:	Name of a demon. (Var: Skt. 'Indra')
Iraj: use Airik	Son of Faridoon
Iranshah (Pers.)	the oldest sacred fire (Atash Bahram) in India, now in Udvada.
Isadvastar:	(Pr. n.) son of Zarathushtra

J

jama (Guj.):	A long white formal garment traditionally worn by Parsi/Irani priests, especially on formal occasions. Compare *dagli*. Its use has to some extent been replaced by the dagli.
Jamasp (Phl.):	an early hero of the Zoroastrian religion. He was King Vishtasp's Prime Minister, and the son-in-law of Zarathushtra. (Var: Av. 'Jamaspa')
Jamshed (Pers.):	a famous king of ancient Iran. (Var: 'Jamshid', Av. 'Yima Khshaeta')
jashan (Phl. Pers.):	a frequently-performed religious service, in which an afrinagan ceremony is performed. (Var: 'jashn', Parsi 'jasan').
jizya:	poll tax levied from non-Muslims.
juddin:	non-Zoroastrian.

K

kabiseh:	intercalation done to keep calendar consistent with seasons
Kangdez	A country.
kaplo (kâplô):	A knife with metallic handle, used for cutting purposes. RCC 288
karb:	priest of the old religion. (Var: Av. 'Karapan').
karapan (Av.):	See karb.
kardah:	A section or division of most Yashts and other books of the Avesta.

	Compare with fargard.
karsha:	A furrow drawn on the ground to isolate impurities. RCC 109
karshwar (Pah.):	one of the seven continents of the earth, named 'Arezahi' (West), 'Sawahi' (East), 'Fradadhafshu' (Southeast), 'Widadhafshu' (Southwest), 'Wouru-bareshti' (northwest), 'Wourujareshti' (Northeast), and 'Xwaniratha' (central). Eranvej is located in the latter.
Kavi Haosravah (Av.)	(king) (= Pers. Kay Khosraw)
Kavi Usan (Av.)	(king) (= Pers. Kay Kavus)
Kavi Vishtaspa (Av.)	(king) (= Pers. Kay Gushtasp)
kay:	See Kayanian.
Kayanian:	a prehistoric dynasty of ancient Iran. (Var: 'kay, kayag, kavi', Av. 'kavaya')
Kay Arsh (Phl.):	Legendary king
Kay Kaus (Phl.):	a Kayanian king. (Var: Av. 'Kavi Usan')
Kay Khosraw (Pers.):	a Kayanian king, grandson of Kay Kaus. (Var: Av. 'Kavi Haosravah')
Kay Kobad (Pers.):	founder of the Kayanian dynasty. (Var: Av. 'Kavi Kavata.')
Kay Loharasp (Pers.)	Legendary king. See Lohrasp. (Av. Aurvat-aspa)
Kay Vishtasp (Phl.):	king of ancient Iran, patron of Zarathushtra. (Var: Av. 'Vishtaspa', Pers. 'Gushtasp')
kem na mazda (Av.):	an exorcism prayer from the Avesta.
Keresavazda (Av.)	(pr. n.) (= Pers. Garsivaz)
Kersasp (Phl.):	a king of ancient Iran. (Var: 'Garshasp', Av. 'Keresaspa')
Keshmak (Phl.):	(pr. n.) ('the Karb')
Khambata (Guj.):	a group of priests, headquartered in Khambat.
kheshm (Phl., Pers.):	the a demon of wrath.
Khorda Avesta (Pers.):	the 'Small Avesta', a prayer book with excerpts from the Avesta.
Khordad-sal (Pers.):	the sixth day of the year.
Khorshed (Parsi Pers.):	See Khwarshed.
Khshathra Vairya (Av.):	see Shahrewar.
khshnuman (Phl.):	lit. 'dedication', a dedicatory section (in Avesta) naming the yazad in whose honor a ceremony is performed. There are two types of khshnumans, nani ("shorter"), and wadi ("longer").
khwan (Phl., Pers.):	stone table or slab used for rituals. Stands on fout feet, cut from ordinary stone or marble. (Var. Khwân) (Modi, RCC 270-4)
khwarrah (Phl.):	divine grace or glory. (Var: Phl. 'farr', 'farrah', 'khurra', Av. 'khvarenah', 'khwarenah', 'hvareno').
Khwarshed:	'the shining sun'; name of the yazad presiding over the Sun; name of the eleventh day of the month according to the Zoroastrian religious calendar; (Var: Pers: Khurshid)
khwetodas (Phl.):	next-of-kin marriage. (Var: Av. 'khvaetvadatha')

kriya (Skt.): ritual action.

kusti (Pers.): sacred cord worn around the waist by Zoroastrians; the short ritual of untying and retying the kusti.

L

Lohrasp (Phl.): a king of ancient Iran, father of Kay Vishtasp. (Var: Av. "Aurvat-aspa")

M

maga A pit, dug during the barashnom ritual. RCC 109

magus: a priest (pl. magi). Compare with "mobed".

mah (Phl., Pers.): moon; month; name of the twelfth day of the month according to the Zoroastrian religious calendar; name of the yazad presiding over the Moon.

Mahraspand: lit. 'Holy Word', name of a yazad who embodies the Holy Word; name of the twenty-ninth day of the month according to the Zoroastrian religious calendar. (Var: Av. 'Manthra Spenta')

Mahrkus (Pahl.) Legendary Sorceror

maidyarem: mid-winter feast (gahambar).

maidyoshahem: mid-summer feast (gahambar).

maidyozarem: mid-spring feast (gahambar).

Mani (Phl., Pers.): founder of Manichaeism, a Gnostic religion with Zoroastrian elements, considered an arch-heretic (lived from 216 A.C.-275 A.C.)

manthra (Av.): Holy Word; specific passages of the Avesta with specific poetic and spiritual properties. Compare with Mahraspand.

Manuschihar (Phl.) (pr. n.) Legendary king. See Minochehr. (Av. 'Manuschithra')

maratab (Ar.): a ceremony which qualifies a priest to perform higher rituals. Compare with nawar. (Var. 'martab')

margarzan (Phl.): mortal sin.

Mashye-Mashyane (Phl.): the first human couple, sprung from the seed of Gayomard, the first man.

Mazda (Av.): see Ahura Mazda.

Mazdayasni (Av.): another term for the Zoroastrian religion, lit. "worship of Mazda".

Mazendaran: A land north of Iran. (Var. 'Mazana'; modern 'Mazandaran')

menog (Phl.): spiritual existence; spiritual world. (Compare with getig.) (Var: Av. 'mainyu')

Mihr (Phl., Pers.): yazad presiding over the contract; name of the sixteenth day of the month according to the Zoroastrian religious calendar; name of the seventh month.

Mihragan (Phl.): a festival honoring the yazad Mihr, celebrated on the 16th day of the seventh month. (Var: Mehragan, Mehregan, MEHREG?N).

Minocheher (Pers.): a king of ancient Iran. (Var: 'Manuchihr', Av. 'Manuschithra')

mobed (Pers.): a Zoroastrian priest, orig. head priest ('Magu-paiti', master of Magi).

Mukhtad (Pers.?): All Souls festival. See Frawardigan.

myazd (Phl.): a ceremonial food offering.

N

nahn: ablution, a ritual washing of the entire body, a higher form of purification than padyab.

nama karana ceremony for naming a newborn, usually 10-12 days after birth

namaskar (Guj.): a short prayer of homage. (Var: 'nemaskar')

Nam Stayishn (Phl.): name of a Pazand prayer praising Ohrmazd, part of the Khorda Avesta.

naogar (naôgar): A stick with nine knots, used in purifying ceremonies. RCC 109.

nasa (Pers.): dead matter, pollution; demon of putrefaction. (Var: Av. 'nasu', Phl. 'nasush')

nask (Phl.): lit. 'book, volume,' one of the 21 volumes into which the Avesta was divided in ancient times; a religious service (Sudgar, Warsht-mansr, bag, damdad, nadar, pazag, ratushtaiti, barish, kishkisrub, Wishtasp-sast, Washtag, Chihrdad, Spand, Bagan-yasn, Nigadum, Duwasrud, Husparum, Sagadum, Jud-dew-dad, Hadokht, Stud-yasn)

navjote (Parsi Guj.): initiation into the Zoroastrian religion, a ceremony of investiture of the sudre and kusti. Also called 'sedra pushun'.

Navsari (Pers., Guj.): a town in Gujarat India, a stronghold of Zoroastrianism.

nawar (Phl.): a four day ceremony which qualifies a candidate for the priesthood. Compare with maratab,

Nawruz (Pers.): New Years Day. (Var: 'Noruz', 'No Roz')

Neryosang (Phl., Pers.): name of a yazad. (Av. 'nairyosangha')

nirang (Phl.): lit. 'formula, spell', a short ritual accompanied by Avestan or Pazand prayers; consecrated gomez.

nirang-i kusti bastan (Pers.): formula for retying the kusti, this short ritual is a necessary prelude to longer prayer.

nirangdin (Phl.): name of the most exalted and elaborate of Zoroastrian high liturgies.

niyayesh (Pers.): one of five Zoroastrian litanies from the Avesta, part of the daily prayers. (Var: 'nyayesh, nyayishn')

nyayesh: see niyayesh.

O

Ohrmazd (Phl.): God, the supreme being; name of the first day of the month according to the Zoroastrian religious calendar. (Var: Ormazd, Av. 'Ahura Mazda')

Old Persian: language of the Achaemenian empire, recorded in cuneiform inscriptions.

Osta: lit. 'disciple', a candidate for priesthood. (Av. 'havishta')

Osti: a woman of priestly family.

P

padan (Pers.) a white cloth mask used by a priest during ceremonies to keep his breath from directly touching the fire.

padyab (Pers.): a ritual washing of the exposed parts of the body. Compare with nahn.

padyab-kusti (Pers.): a ritual ablution followed by the ritual untying and retyingof the kusti.

pagdi traditional headgear (compare *pheta*).

Pahlavi the Middle Persian language, used between 300 B.C. and 950 A.C, in which many Zoroastrian writings are preserved.

pairika (Av.): witch, sorceress; shooting star.

paitishahem: feast (gahambar) of bringing in the harvest.

panchayat: local association of Zoroastrians.

Palash (Parsi Pers.): a Parthian king (51-80 A.C.). (Var. Greek 'Vologeses I', Phl. 'Walakhsh')

panj tay (Pers.): a ceremony performed with a 'five-wire' barsom, which is prerequisite for performing any high liturgy for the day. (Var: 'baj of panch tai')

panthak (Guj.): priestly jurisdiction.

Paoiryo-tkaesha (Av.): lit. 'primitive doctrine', forerunner of Zoroastrianism. Alternately, one of the first teachers of the Zoroastrianism. (Var: Phl. 'poryotkesh')

paragna: a ceremony which precedes the Yasna. (Var: 'Paragnâ')

Parsis: Zoroastrians who settled in India. Sg: Parsi. (Var: 'Parsees')

Parthian: a royal dynasty ruling Iran from 250 B.C.-226 A.C.

patet (Phl.): prayer of penance (in Pazand).

pavi (pâvi): *Lit.* "sacred" or consecrated. A permanently constructed ritual furrow (*karsha*, qv). RCC 115. The platform of the dakhma is divided into separate sections names *pavis*. RCC 68

paywand (Phl.) (paewand, paiwand): lit. 'connection,' ritual contact between persons serving as a shield against pollution. A ritual connection. "To hold a "paywand" means to be in close contact or touch. This is done by holding a piece of cloth or cotton tape by two persons to show that they are associated or joined in doing a thing." (Modi, *funeral*)

Pazand (Phl.): Pahlavi texts in which Aramaic elements are replaced with their Iranian equivalents, transcribed in the Avestan script.

Peshdadian: the first dynasty of ancient Iran.

Peshotan (Pers.): an early hero of Zoroastrianism, he was the son of Kay Vishtasp.

Pesho-tanu (Av.): a 'mortal-sin'; an individual who has committed a mortal sin.

pheta traditional headgear. (Var. *feta*.) (Compare *pagdi*.)

Porseh Ceremony Memorial Service

Pourushasp (Phl.): name of Zarathushtra's father. (Var: Av. 'Paourushaspa')

Q

Qadimi (Pers., Ar.): one of the three movements within Zoroastrianism which observe different religious calendars (the other two are called Fasli and Shahanshahi). The Qadimi calendar is one month ahead of the Shahanshahi.

R

Ram: lit. 'joy', name of a yazad; name of the twenty-first day of the month according to the Zoroastrian religious calendar.

Rapithwin (Av.): the period of the day (gah) from noon to mid-afternoon; a yazad presiding over the Rapithwin gah. During five months of the year it is replaced by a second Hawan.

Rashn (Phl.): lit. 'truth, justice', name of a yazad; name of the eighteenth day of the month according to the Zoroastrian religious calendar; (Av. Rashnu).

Rashnu (Av.): see Rashn.

raspi (Pers.) assistant priest.

ratu (Av.) judge, often found in conjunction with 'Ahu'. (Var. Phl. 'rad')

rawan (Phl.): soul. (Var: Av. 'urvan')

riman (Phl., Pers.): something that has become polluted by contact with dead matter; a ceremony of purification, used by Parsees in place of barashnom to purify lay persons.

Rivayat (Ar.): a collection of letters in Persian from Iranian priests in response to questions by their Indian counterparts on a variety of religious topics, written between 1478 and 1773 C.E.

Rustam (Pers.): a hero of ancient Iran.

S

sada (Pers.) lit. 'pure, simple,' Avestan texts without Pahlavi commentaries.

sagdid (Phl.): lit. 'a dog's gaze', this term refers to the practice of exposing a corpse to the gaze of a dog, which is believed to drive away some of the power of the druj.

sagri (Guj.): a small building near a dakhma where a fire is kept burning.

Sanjana (Guj.): a group of priests headquartered in Udvada.

Saoshyant (Av.) see Soshyant.

Sasanian: the Zoroastrian dynasty which ruled Iran from circa 226 A.C.-651 A.C. (Var: 'Sasanid')

satum: meal offering ritual prayer for dead.

Second Hawan: the third watch (gah) of each day (noonday to 3 p.m.) during part of the year. Compare with Rapithwin.

sedra-pushun:	see navjote.
Shahanshahi (Pers.):	one of the three movements within Zoroastrianism which observe different religious calendars (the other two are called Fasli and Qadimi.)
Shahrewar (Phl.):	lit. 'Desirable Dominion', the Amahraspand presiding over metals; name of the fourth day of the month according to the Zoroastrian religious calendar; name of the sixth month. (Var: Av. 'Khshathra Vairya')
***Shayest Ne-Shayest*(Phl.)**	Middle-Persian religious text (Var. Shayast-la-Shayast)
sijda	A bow of last respects. RCC 66
siroza, siruza (Pers.):	lit. '30 days', a prayer from the Avesta which honors 30 yazads.
Soshyant (Phl.)	the (World) Savior. (Var: Av. 'Saoshyant')
Spandarmad (Phl.):	lit. 'Holy Devotion', the Amahraspand presiding over the earth; name of the fifth day of the month according to the Zoroastrian religious calendar; name of the twelfth month. (Var: Av. 'Spenta Armaiti')
spenta (Av.)	holy, beneficent.
Spenta Armaiti (Av.):	see Spandarmad.
Spenta Mainyu (Av.):	Holy Spirit. (Var: Phl. 'Spenamino')
Spentomad:	name of the third Gatha; name of the third Gatha day.
Spozgar (Paz.):	demon of thunderstorms.
Srosh (Phl.):	lit. 'Hearkening'; name of a yazad; name of the seventeenth day of the month according to the Zoroastrian religious calendar; a spirit being who guards the soul for three days after death (Var: Av. 'Sraosha')
stum (Parsi Guj.):	a prayer recited on meals in honor of the dead. (Var: 'satum')
sudre (Pers.):	sacred shirt. (Var: 'sudra, sudreh')
sudre-kusti (Pers.):	sacred shirt and girdle.
Siyamak (Phl.):	a hero of ancient Iran, son of Gayomard, the first king of Iran. (Var: 'Siamak', 'Syamak')
syaw (Parsi Guj.):	a suit of white clothes consecrated during the Dron service. (Var: 'siav, shiav')
Syawakhsh (Phl.):	name of an ancient Iranian hero, son of Kay Kaus.

T

Tahmurasp (Pers.):	name of an ancient Iranian hero, son of Hooshang.
tana	the ceremony of laying the foundation for a new Dakhma.
tanapuhr (Phl.):	a mortal sin, or a good deed which can balance a mortal sin.
tan-dorosti (Paz., Pers.):	a prayer of benediction (in Pazand).
Taromaiti (Av.)	(Phl. Taromat) Name of a demon, opposed to Armaiti.
Tâvize (Phl.):	Amulet.
Tir (Phl.):	see Tishtar.
Tiragan:	Religious celebration in honor of Tishtar.
Tishn (Phl.):	demon of thirst.

Tishtar (Phl.):	the star Sirius; name of the yazad presiding over Sirius; name of the thirteenth day of the month according to the Zoroastrian religious calendar; name of the fourth month. (Var: Phl. 'Tir')
topi:	traditional skull cap generally worn during prayers.
Tur (Pers.):	name of an ancient Iranian hero, one of the three sons of Faridoon.
Tura, Turanian:	a foreign tribe mentioned in the Avesta, probably originally Scythian, later applied to all Central Asian nomads.

U

urvan:	soul.
urvis:	lit. "turning point" (as in a racecourse). Cosmic racecourse, also, the ritual "circle or the limits within which the celebrants have to remain." Also, the ritual table (altar, khwan) at which the ritual implements (alat) are arranged (Khwan of alat). Urvis-gah (Urviçgâ) is a synonym of Yazashna-gah. [Var. 'rwaisa' (Gathic Avestan), Urviç, Aurves, Aûrvés, Aurvis, urwes, urwis, urwês, urwîs.] (Cf. Modi RCC 263, 271, 277; DD48.13; Windfuhr 2004, pp. 176-7.)
Ushahin:	name of the first watch (gah) of each day (from midnight to daybreak).
Ushedar (Phl.):	(pr. n.) One of three future world saviours (Var. Aushedar, Hoshedar)
Ushedarmah (Phl.):	(pr. n.) One of three future world saviours (Var. Aushedar-mah, Hoshedar-mah, Hoshedarmah)
Ushtawad:	name of the second Gatha; name of the second Gatha day.
uthamnu (Guj.):	a communal service performed on the third night after death. (Var. 'Uthamna')
Uzerin:	the fourth watch (gah) of each day (from 3 p.m. to sunset).

V

Vanant (Av.)	Yazad of the Star Vega.
Vendidad (Pers.):	one of the books of the Avesta; a high liturgical service in which the Vendidad is recited.
Vishtasp (Phl.):	see Kay Vishtasp.
Vispa Humata (Av.):	a short prayer from the Khorda Avesta focussing on good thoughts, words, and deeds.
Visperad (Phl., Pers.):	one of the books of the Avesta; a high liturgical service dedicated to Ahura Mazda.
Vohuman (Phl.):	lit. 'Good Mind', one of the Amahraspands; name of the second day of the month according to the Zoroastrian religious calendar; name of the 11th month. (Var. Av. 'Vohu Manah')
Vohu Manah (Av.):	see Vohuman.
Vourukasha (Av.):	lit. 'of many bays', mythical ocean.

W

Wad:	lit. 'wind, atmosphere', name of the yazad presiding over the wind; name of the twenty-second day of the month according to the Zoroastrian religious calendar. (Var. Gowad, Govad).
wahisht (Phl.):	paradise.
Wahishtoisht:	name of the fifth Gatha; name of the fifth Gatha day.
warasyo (Parsi Guj.):	a consecrated white bull. Its hair is used for ritual purposes. (Var: 'varasyo', Av. 'varesa')
Warharan:	lit. 'victory', name of a yazad; name of the twentieth day of the month according to the Zoroastrian religious calendar. (Var: Pers. Bahram, Behram.)
Wohukhshathra:	name of the fourth Gatha; name of the fourth Gatha day.

Y

Yasht (Phl.):	one of the hymns of the Avesta honoring various spiritual beings.
Yasna (Av.):	one of the books of the Avesta; the name of a high liturgical service in which the text of the Yasna is recited. (var. Yaçna, yazashna)
yatha ahu vairyo (Av.):	the first phrase of the Ahunwar prayer. (var. Ahunvar)
yazad (Phl.):	a created spiritual being, worthy of being honored or praised. Used interchangeably with fireshte. (Var: Ijad, Av. 'Yazata')
Yazdegird (Phl.):	the last Sasanian king. The Zoroastrian calendars numbers the year based on his reign, and uses the label 'A.Y.' for 'after Yazdegird'.
yenghe hatam (Av.):	one of the most sacred prayers of Zoroastrianism.
Yima (Av.)	See Jamshed.
yozdathregar (Av.):	lit. 'purifier', the priest who administers the barashnom ceremony of purification. (Var: Av. 'yaozdathragar')

Z

Zam:	lit. 'earth', yazad presiding over the earth; name of the twenty-eighth day of the month according to the Zoroastrian religious calendar. (Var. 'Zamyad')
Zand:	translation and exegesis. The term 'Zand-Avesta' or 'Zend-Avesta' refers to an edition of the Avesta which has Zand interspersed with the Avesta text. (Var. Zend.)
Zaothra:	libation (Var: Phl. 'zohr')
Zarathushtra (Av.):	name of the founder of Zoroastrianism. (Var: Parsi Guj. 'Zarthosht', Phl. 'Zartosht, Zardusht', Greek 'Zoroaster')
Zarthosht (Parsi	see Zarathushtra.

Guj.):	
Zend-Avesta:	see Zand.
Zinda-rawan (Pers.):	lit. 'living soul' (as distinguished from anosharawan, the soul of a deceased person); a ceremony honoring the yazad Srosh on behalf of a living person. (Var, 'Zenda-ravan')
Zohak (Pers.):	a mythical tyrant. (Var. 'Zahhak', Av. 'Azi Dahaka')
Zoroaster (Greek):	see Zarathushtra.
Zoroastrianism:	the religion founded by Zarathushtra (12th century B.C.?), the oldest of the great prophetic religions.
zot (Phl.):	officiating priest.

ASIAN STUDIES 3633: SELF-CULTIVATION IN ANCIENT CHINA

Passages from Ge Hong's *Traditions of Divine Transcendents* (Shenxian zhuan), ca. 317 CE (with comments and annotations by R. Campany)

These are excerpts from my *To Live as Long as Heaven and Earth* (2002, with a few small changes). I've left in the footnotes in case some of them might prove useful as you read, but you're not responsible for their contents. The remarks in sections labeled "Comments," however, are likely to prove useful for our purposes, and you should read those as carefully as the translated text.

References to "*Traditions*" are to Ge Hong's *Traditions of Divine Transcendents (Shenxian zhuan*); references to "*Inner Chapters*" are to Ge Hong's *Baopuzi neipian* 抱朴子内篇 or *Inner Chapters of the Master Who Embraces the Unhewn*.

"Pneuma(s)" translates *qi* 氣 in every instance.

Passages within these brackets < > are attested later than passages not so enclosed. (This text didn't survive in integral form beyond the early Song dynasty, so I had to reconstruct it from quotations and excerpts in numerous other works that did survive. With the < > I was signaling to readers which passages appeared in relatively early citations (Tang or earlier) and which didn't.) This isn't important for our purposes.

Things to pay attention to as you read:

- the range of *self-cultivational practices* mentioned as contributing to longevity and transcendence
- the range of special *abilities* displayed by these practitioners (beyond long life or deathlessness)
- passages signaling the *esoteric nature* of the teachings and methods these practitioners followed
- relations between female and male practitioners
- the nature of the *relationships and interactions* between practitioners and:
    - rulers and royal or imperial officials
    - lay clients
    - lay patrons
    - local communities
    - other practitioners (esp. master/disciple relationships)
- when practitioners perform services for other people, the methods they use to do so

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1. Dong Feng 董奉

Dong Feng, styled Junyi, was a native of Houguan.[1] <During the reign of the founder of the Wu kingdom,[2] there was a young man who served as the district magistrate of Feng's home area. He saw that Feng looked to be fortysomething, and did not realize that he practiced the Way. He quit the office and left. More than fifty years later, having taken a different office, he was passing through Houguan and saw that all of the subofficial functionaries who had previously served under him had grown old. But Feng's face and appearance were exactly as they had been the day he left. The official asked him, "Is it that you

[1] Modern Fujian Province, Minhou district.

[2] This would be Sun Quan, who reigned the kingdom of Wu under the title Emperor from 229 to 252.

possess the Way? I saw you earlier like this. Now my hair has turned to gray, but you, sir, have reverted to youth. How did this happen?" Feng answered, "By accident, that's all.">

Now Shi Xie,[3] who was serving as regional inspector of Jiaozhou,[4] died of poisoning. He had been dead three days[5] when Dong Feng, who was in the south at the time, went there and placed three medicinal pills in the dead man's mouth.[6] He then poured some cold water into his mouth and had someone hold Xie's head between his hands and shake it so that the medicine was dissolved. In the space of a meal Xie opened his eyes and moved his hands and feet. After half a day he was able to sit up, and so he was alive. Four days after he [returned to] life he regained the ability to speak. He then said that, at the time of his death, several dozen mounted soldiers came for him. They placed him in a heavy carriage and set out. After they had passed through a large vermilion gate, he was led into a prison. The people in that prison were housed singly, in cells barely big enough to admit one person. They put Xie in one of the cells, sealed it from the outside with earth, and then he could no longer see anything without. Suddenly he heard someone say, "The Grand Monad[7] has just sent a messenger here ordering that Shi Xie be brought out immediately!" Then he heard the sound of implements digging at the entrance to his cell. After a long time, they took him out, where he saw three men sitting on a vermilion-canopied, horse-drawn carriage. One of them, who was holding a staff of office,[8] ordered Xie to mount the carriage and said they were taking him back. Next thing he knew he had reached the gate [of his home] and was alive.

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[3] *Sanguo zhi*, *Wu shu* 4 (1191), gives a brief biography of Shi Xie. The text proper mentions his official service in Jiaozhou and the acclaim he received for his commentary on the *Spring and Autumn Annals*, but says nothing of this incident involving Dong Feng. However, a brief account of the latter was added by Pei Songzhi in his 429 C.E. commentary.

[4] Stretching from modern Guangdong and Guangxi Provinces into what is now Vietnam.

[5] The number three here carries ritual significance; in many stories of resurrection, the one returning to life from death must wait three days before reentering society, just as newborn infants in ancient China were (in theory at least) placed on the ground for three days before being accepted into the family. See Granet, "Dépôt," and Harper, "Resurrection," 21.

[6] Ge Hong elsewhere writes of methods for reviving the recently dead using medicinal pills; see, for instance, *Baopuzi neipian jiaoshi* 16/292 (Ware 277). Other adepts in *Traditions*, such as □Feng Gang, perform such feats.

[7] "Grand Monad" translates Taiyi 太一, a god who in divination manuals and weft texts as well as for Daoists became lord of the northern polar asterism and a high deity (almost equal in stature to the Most High, the god Laozi, himself) to whom petitions were addressed by priests and who oversaw the Thearchs of the five directions (see Needham*, Science* **V.4** 465, Maspero, *Taoism,* 364 ff, Bokenkamp*, Scriptures,* 233, Kalinowski, "Neuf," Andersen, "Bugang," 23-37). According to the histories, an imperial cult to Taiyi in his role as supervisor of the Five Thearchs of the directions, involving offerings at a place called Sweetwater Springs where a ritual structure was built for the purpose, was begun in 113 B.C.E. by Han Emperor Wu at the urging of masters of esoterica (including one Miu Ji and Li Shaoweng, who received alchemical methods from the transcendent □Li Shaojun; on the imperial cult, see *Shiji* 28/1386f and Twitchett and Loewe, *History,* 171, 663). For surveys of Taiyi's pre-Daoist development see Hu, "Taiyi," and especially Li "Taiyi" (the latter valuable for its inclusion of archeological evidence). These must now be supplemented by attention to the text referred to as "Grand Monad Engendered Water" (*Taiyi shengshui* 太一生水) found among the Guodian manuscripts of the late fourth century B.C.E., in which Taiyi plays a major role in an alternative and heretofore unknown cosmogonic myth apparently associated with the thought represented in the *Daode jing*. Taiyi, himself said to have practiced alchemy during his earthly career (see note below on "Grand Monad Gold Liquor"), was for Ge Hong and his tradition an important divine patron of alchemical work. Ge Hong speaks of altars raised by alchemists to Taiyi, the Primal Lord (Yuanjun), and Laozi (and in one passage also to a goddess called the Primal Woman [Yuann□]), to ensure that these progenitors were present to oversee the process; see the passages in *Baopuzi neipian jiaoshi* 4/84 (Ware 92-93) and 16/292 (Ware 277-278); compare also the similar but more detailed passage in HY 879, 1/10a6-10b7. Some Daoist texts speak of a counterpart to Taiyi known as the Female Monad (Ciyi 雌一); see Robinet, "Chen-ching," 418-432.

[8] That is, holding a *jie* 節, an official insignia or credential. Hulsewé explains that, during the Han, *jie* were "staff-like objects, decorated with cow or yak hair, died [sic] red, probably in clusters on a string attached to the top of the staff The staff was of bamboo and eight Han feet (ca. 1.85 m.) long. . . . The holder of such a staff possessed extraordinary powers and could [for example] levy troops" ("Rebels," 324 n69). So much for the Han imperial *jie*; more specifically Daoist uses and meanings of these objects will be discussed further below.

<Having told this story, Xie rose to thank Feng, saying, "Having been so blessed by your great kindness, how can I repay you?" So he built a multi-storied dwelling for Feng in his courtyard. Feng ate nothing but dried jujubes, which he took with a little liquor. Xie set these out for him three times a day. When Feng came to eat them, he sometimes appeared as a bird that flew down through the air, alighted, ate, and then when it was finished flew away again. But no one [else] was aware of this. This went on for over a year. Then one day Feng came to say farewell to Xie, who wept and tried to no avail to persuade him to stay. Xie asked, "Where do you intend to go? Don't you require a large boat?" "I don't need a boat," Feng replied; "all I need is a coffin." Xie provided one. The next day, at noon, Feng died. Xie used the coffin to bury him. Seven days later, someone came from Rongchang[9] and said that he had met Feng, who had told him, "Please give my apology to Xie, and tell him to take good care of himself." When Xie heard this, he exhumed and opened the coffin. Looking inside it, he saw only a piece of silk; on one side of it was drawn a human form, and on the other side was a talisman written in cinnabar.[10]

After this> he returned to Yuzhang[11] to live at the foot of Mount Lu. A young man there, on the verge of death from leprosy, had himself carried in to see Feng. Knocking his head on the ground, he begged Feng's mercy. Feng had him sit in a room and covered him with a five-layered cloth covering, instructing him not to move and warning his family members not to come near. [Afterwards] the sick man said he heard a creature come into the room and lick him. It was unbearably painful, and there was no spot on him that the beast did not cover. The creature's tongue seemed to be about a foot [square]; judging from its breathing, it seemed to be as big as an ox, but he never knew what sort of thing it was. After a while, it departed, and Feng went in to remove the cloth and provide water for him to bathe in. When sending him off, Feng told him, "This is how you will recover. Do not expose yourself to any wind for the next ten days." The patient's entire body was bright red and had no skin left on it; it was extremely painful, but when bathed in water the pain subsided. Within twenty days the skin had grown back, and the old sores were all healed; his new skin was like congealed fat.

While Lord Dong Feng was living on Mount Lu, there was once a great drought. The district magistrate, Yu Shiyan, went up to see whether Feng could tell him the reason for the drought. Feng looked up at his dwelling and said, "You can see quite well from [inside] this poor soul's dwelling that no rain can be obtained from Heaven right now. How can you ask me to explain the reason for it?" With that, [the magistrate] personally led a team of district subofficial functionaries to build Feng a new dwelling. When it was framed up, they were about to plaster the walls, and the workmen had already dug a hole in the ground there and were preparing to go get water from the river for mixing up the plaster. Feng said, "There's no need. It will rain at sunset." That evening there was indeed a great rain, and their plaster powder turned to paste.

While Feng lived on Mount Lu, he had few dealings with people. When he cured the sick, he took no money for it. If it was a serious illness, he had the recovered patient plant five apricot kernels; if it was a minor illness, he had them plant one kernel. After some years had passed, a luxuriant forest of several hundred thousand apricot trees was established. When the apricots were ripe, Feng set up a granary in the midst of the grove. Whoever wished to purchase apricots did not need to consult him to pay for them, but could simply serve themselves; they were to leave one measure of grains for each equal measure of apricots they took. Now on one occasion someone removed more apricots than he had left in

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[9] Location undetermined; if Rongzhou is what was meant, the location would have been in modern Guangxi Province, Rong District.

[10] This is a classic instance of a type of *shijie* or "escape by means of a simulated corpse." This talisman-inscribed simulacrum acted as a substitute body and thus presumably allowed Dong Feng's successful escape from the register-keeping spirits of the otherworld. The phrase "written in cinnabar" is probably meant literally, and not merely in the sense of "written in reddish ink," since the Chinese knew of brushes with which one wrote in powder, not ink, and both cinnabar and ceruse powder were sometimes used for writing (Schafer, “Lead,” 438).

[11] Modern Jiangxi.

grain. [As he was leaving], five tigers chased him. The man, terrified of the tigers, overturned his container, [spilling some of the fruits], and the amount that was left in the container equaled the amount of grain he had just deposited. Only then did the tigers return. From then on, buyers of apricots made sure to equal the measures [of fruit and grain] in the grove there, fearful lest they take too many apricots. And if anyone stole apricots, the tigers would bite them to death; but if these persons' families, on learning about it, then sent the stolen apricots back, the dead person would revive at once. Feng distributed all the grain he collected in this way to aid the poor, and he distributed apricots gratis to passing travelers. This place came to be called Transcendent Dong's Apricot Grove.

A certain relative of the district magistrate had a daughter who was sick. No physician could cure her. The magistrate told Feng, "If you can cure her, she will be given to you as your wife, sir." Feng then summoned forth the spirit. Soon a great white turtle, several feet long, came crawling along on the ground, stopping at the gate of the patient's home. Feng had someone behead it. The girl's illness was cured at once. And so he took her as his wife. <After a long time she still had borne him no son, and she could not bear to be alone during his long journeys, so she asked to be provided with a girl to care for her. After more than ten years, Feng one day levitated, entered into the clouds, and departed. His wife and daughter remained at home in the family residence, selling apricots to procure their necessities; anyone who cheated them was still pursued by tigers. Feng was in the human realm for more than three hundred years before he departed. His facial appearance was that of a thirty year old.>

Comments

The story Shi Xie tells of his otherworld experience generally tallies with many other contemporary narratives,[12] but its description of the sealing up of the dead in single cells—elsewhere termed "earth prisons"—is unusually graphic. A few of these tales depict adepts not only administering revivifying medicines but also appearing before otherworldly courts as counsel for the wrongly-summoned deceased.

The relationship that ensues between Shi Xie and Dong Feng is the first of many cases in *Traditions* of lay sponsorship of longevity-arts practitioners. We here see the grateful official providing the adept with a raised dwelling, food and drink (the mention of Dong's consumption of dried jujubes and liquor and his performance of *shijie* are the only hints given of the nature of his transcendence-inducing method), and the coffin by means of which Dong eventually escapes Shi Xie's perhaps overly possessive patronage. Another sort of relationship between practitioner and laity is seen in the arrangements Dong has with his successfully cured patients—healing being one of the services adepts are most frequently described as providing to laypersons in Ge Hong's writings. (It is as a healer of a blind man by means of "liquor of jade" [*yuli*] that Dong Feng is briefly mentioned in *Inner Chapters*.[13]) We are told that Dong "had few dealings with people" while dwelling on Mount Lu but also that an entire forest resulted from their payments of one or five apricot kernels each. His distribution of grain and fruit to the poor is paralleled in other *Traditions* accounts; apparently, for Ge Hong, if a transcendent-to-be earned income from his strange powers, he was expected to give most or all of it away—no doubt to differentiate himself from the false, self-enriching practitioners castigated in book 20 of *Inner Chapters*.

Both of these are private relationships, but in Dong Feng's case we also glimpse another social relation important in the world behind *Traditions*: that between local representatives of imperial government and adepts active in the locality. Here, Yu Shiyan consults Dong to learn the spiritual reason for the drought afflicting his jurisdiction.

This hagiography is only our second glimpse of relations between adepts and their spouses, but already we see two different patterns emerging: on the one hand, Cheng Wei and his wife both practiced esoteric arts, and the wife, a far superior practitioner, bestowed methods on her husband before departing into

[12] See Campany, "Return-from-Death Narratives"; Campany, *Strange Writing,* 260; Sawada *Jigoku*. On the motif in earlier times, see Harper, "Resurrection."

[13] *Baopuzi neipian jiaoshi* 11/204; Ware 189.

transcendence; on the other hand, Dong Feng leaves his wife and daughter behind on his departure, and his wife is only a former patient, not a fellow adept.

Both the tigers that protect Dong's apricot grove and the white turtle exorcized from his future wife's body exemplify another of Dong's special powers: the power to control animals and animal-spirits.

Dong Feng appears elsewhere in *Shenxian zhuan* as the teacher of □Bo He.

2. Jie Xiang 介象

Jie Xiang, styled Yuanze, was a native of Guiji.[14] <He studied and mastered the Five Classics, was widely read in all schools of thought, and was an able writer of literature. Later he turned to the study of the Way and entered East Mountain.> He excelled at <transcending the world and> arts of neutralizing pneumas.[15] [By the latter arts] he was able to [do such things as] light a fire atop his thatch hut and cook a chicken there without burning down the hut, <and to enable everyone else in his village to do the same; to cause all the roosters and dogs in the village to utter not a crow or bark for three days; and to cause all the people in the market sit down and remain unable to get back up.> He was able to conceal his form <and undergo transformations into all manner of plant and animal forms.> Also, there was a man who grew millet on a mountain and was greatly troubled that monkeys were eating it. Hearing that Jie Xiang possessed the Way, he came seeking a method for dispelling the monkeys. Jie Xiang told him that there was no particular method for this, but he instructed him as follows: on the morrow the farmer was to go to his field and watch. When the monkeys were approaching and first came into view, he was to declare to them in a loud voice, "Lord Jie commands you monkeys not to come back here and eat this millet. This man's granary is almost empty. If you cause any more trouble, I will report it directly to Lord Jie." The next day the farmer went to the millet and, as instructed, shouted words to this effect when he saw the monkeys approaching. As soon as the words had left his mouth, the monkeys turned back up the mountain and departed, and not a trace of them was ever seen there again.

<Having heard of the existence of a *Scripture on the Five Elixirs* (*Wudan jing* 五丹經),[16] he traveled all over the world looking for a copy of it, but he never succeeded in finding someone who could teach it to him. And so> he entered the mountains <to concentrate his thoughts>, hoping to encounter a divine transcendent there. <Exhausted>, he lay down on a rock. A tiger approached him and licked his forehead. Waking up and seeing the tiger, Jie Xiang said to it, "If Heaven has sent you to attend and protect me, then you may stay. If the god of this mountain has sent you to test me, then depart at once!" At that, the tiger departed.

Jie Xiang then entered a mountain valley, in which he found a group of fine, bright, purple stones each about the size of a chicken egg. There were too many of them even to count, so he took two of them. <The valley grew deep and he could advance in it no further, so he turned back up the mountain, when> he saw a beautiful woman <appearing to be fifteen or sixteen years old, with an extraordinary appearance>. She wore a multi-colored gown. <Thinking she must be a divine transcendent>, Jie Xiang knocked his head on the ground and begged her for a method for achieving long life. The woman said: "I

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[14] Modern Shaoxing district, Zhejiang Province.

[15] This type of art (*jinqi zhi shu* 禁氣之術) was used to "freeze" natural or biological processes and thus temporarily stop things from functioning normally. □Ge Yue and □Liu Ping are also depicted utilizing it. It figures among the arts ascribed to masters of esoterica such as Xu Deng and Zhao Bing (see *Hou Han shu* 82B/2741-42, tr. Ngo, *Divination,* 127; for a discussion, see also Ngo, *Divination,* 200-201), and was sometimes used as a therapeutic technique. Smith, "Han Emperor Wu," 476, incorrectly glosses the expression as "holding one's breath."

[16] Or, possibly, *Scripture on the Five-Fold Elixir*. I have no information on such a scripture. A late version of the text gives "nine" instead of "five," which would probably indicate the *Scripture of the Elixirs of the Nine Tripods* (on which see Pregadio, "Nine Elixirs").

will do as you ask, but only if you at once put what are in your hands back where you found them. You should not have taken them. <I will wait here for you."> Jie Xiang replaced the stones and returned, whereupon he saw the woman at the same spot as before. She said to him, "Your blood-consuming pneumas are not yet fully expunged. Abstain from grains for three years and then come back. I will remain here." So Jie Xiang went back and abstained from grains for three years, then went back and again saw the woman at the same spot. She transmitted to him one *Scripture of the Reverted Elixir* (*Huandan jing* 還丹經).[17] In doing so, she declared: "In obtaining this, you obtain transcendence. Do not undertake any further purposive actions." He then took his leave of her and returned.

<Jie Xiang often stayed at the home of his disciple, Luo Yanya.[18] [Once] some students were discussing the meaning of a *Zuo Commentary*[19] passage behind a partition, and they could not agree. Overhearing them from the side, Xiang finally could bear it no longer and angrily decided the issue. From this the students realized that he was no ordinary man. They secretly sent in a memorial recommending him to the Wu ruler. Xiang, realizing this, wanted to leave, saying, "I am afraid I will get tangled up in official duties." But Luo Yanya insisted that he stay.> The Wu ruler then came to Wuchang incognito,[20] where he treated Xiang with the utmost reverence, addressing him as "Lord Jie" and ordering that a dwelling be set up for him. This donated tent was made entirely of embroidered silks, and the ruler also had a thousand ounces of gold sent to Xiang, from whom he learned the art of concealing one's form. On returning to the inner palace he tried this out; he was able to come and go through gates without being seen.

Jie Xiang was capable of innumerable kinds of illusions and transformations of this sort. He once planted an assortment of melon and vegetable seeds for the ruler, and all of them sprouted and grew immediately and were ready to be eaten. The Wu ruler and Jie Xiang once got into a discussion on which variety of fish was best for preparing sashimi,[21] and Xiang said, "*Zi* fish[22] is the best." The ruler replied, "I'm talking only about local fish. *Zi* fish comes from the ocean; how could we even get any?" But Xiang answered, "It's obtainable." He told someone to dig a square hole in the palace courtyard, fill it up with

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[17] The identity and possible contents of this text are unclear. First, we might take the sense of *dan* more narrowly as "cinnabar," and "reverted cinnabar" is something that Ge Hong mentions in passing in the *Inner Chapters* as on a par with Gold Liquor (*Baopuzi neipian jiaoshi* 3/52; Ware 64). But "returned" or "reverted elixirs" are also frequently mentioned; this phrase names one of the nine elixirs in the *Scripture of the Elixirs of the Nine Tripods*, for example. Secondly, then, interpreting *dan* thus, the expression *huandan jing* may be intended generically—"*a* scripture on a cyclically transformed elixir"—rather than as a title. (This is implied by the two versions of this episode quoted in TPYL: 51/6a gives 還丹方一首, and 381/1b gives 丹方一首. By comparison, SDZN 3/3b gives 還丹經一首.) To add yet more uncertainty, if we understand *huandan jing* not generically but as a proper title, it may be an abbreviated one. (I know of no scripture that was titled simply *Huandan jing*.) If so, it may be an abbreviation for *Jiuzhuan* 九轉 *huandan jing* or *Scripture of the Reverted Elixir of Nine Cycles*, an early alchemical text that figured prominently in the Shangqing tradition, of which a later version survives in the canon as HY 888 (see Strickmann, "On the Alchemy," 146-151, Robinet, *Révélation du Shangqing*, 2:389-98, and Pregadio, "Nine Elixirs," 578-80), and which is mentioned elsewhere in this volume. But I know of no other passages that link Jie Xiang to the transmission of this scripture. Its transmission is discussed in detail in the *Dengzhen yinjue* passages collected in TPYL 671/2a-b.

[18] I have no further information on him. A later version of the text gives his surname as Le, and some versions give Tingya.

[19] An early commentary, still attributed in Ge Hong's day to a contemporary of Confucius, to the ancient historical chronicle known as *Spring and Autumn Annals*. The *Annals* was studied with this and other commentaries by all educated persons and was one of the Five Classics imperially canonized during the Han. For an introduction to the ideological issues at stake in the various commentaries, see Loewe, *Chinese Ideas*, 185-87.

[20] "Incognito" captures the sense of the term *wei*, used when describing the movements of rulers without the pomp and entourage with which they normally traveled.

[21] "Sashimi" translates *kuai* 膾 (Japanese *namasu*), raw fish or meat hashed and served with a hot sauce (basically cerviche or carpaccio).

[22] Japanese *bori*; DKW 12/751b (no. 46208). I do not know whether the English "mullet" is a good equivalent.

water, and find a hook. Xiang baited the hook and set his line in the hole, and in a little while he indeed caught a *zi* fish. Surprised and delighted, the Wu ruler asked him, "May we eat it?" Xiang answered, "I especially obtained it for Your Majesty to prepare a sashimi dish with. How would I dare catch a creature that was not edible?" So the ruler sent it to his kitchen to be sliced. Then he said, "I have heard that a messenger from Shu is coming. It would be perfect if we could obtain some Shu ginger for a sauce, but, regrettably, we have none of this just now." Xiang replied, "Shu ginger is easy to get, too. Why not notify the messenger to bring some with him?" So the Wu ruler designated one of his attendants and gave him fifty pieces of cash. Xiang wrote a talisman and placed it inside a green bamboo staff; then he had the messenger close his eyes and mount the staff, and he told him that when the staff stopped moving he was to buy the ginger and then close his eyes again. This man followed the instructions, mounted the staff, and in a moment, when it stopped, he found himself to be already in Chengdu. Only he did not know what the place was, so he asked someone; they said it was a market in Shu. So he bought some ginger there. Now at this time the Wu messenger, Zhang Wen, was already in Shu, and he happened to recognize [the messenger sent by Jie Xiang] in the market. Startled to see him there, Zhang Wen wrote a letter to his family for the messenger to carry back with him. Once this man had bought the ginger, he stowed the letter, shouldered the ginger, mounted the staff, and closed his eyes. In a moment he was already back in Wu, and the chef was just finishing the slicing of the fish.

Jie Xiang was also able to read any talisman texts; it was as if he was reading a book, without any mistakes. Someone did not believe this, so that person collected many different talismans, removed their annotations, and showed them to Xiang. Xiang was able to discriminate them one from another.

Later, he submitted a report saying that he was ill.[23] The ruler sent attendants and servants [to care for him], and made him a gift of some fine pears. Jie Xiang ate them; soon thereafter, he died. The ruler commissioned a funeral and buried Xiang. Xiang died at noon one day, and by nightfall he had already reached Jianye. He entrusted the pears he had been given to the keeper of the imperial gardens so that they could be planted. Afterward the gardener made a report of this incident; when he received it, the ruler opened Jie's coffin and looked inside. All that was present there was a talisman.

The ruler pined for him, so he had the place where Jie Xiang had lived made into a temple. Periodically he went there personally to make offerings. Often when he did so, white cranes[24] would arrive and gather <on the altar, then, after a while, they would depart again.

Sometime later, some of Jie Xiang's disciples saw him on Bamboo Canopy Mountain.[25] His countenance had reverted to that of a youth.>

Comments

Jie Xiang's *Traditions* hagiography makes him the recipient of an elixir method whose identity and contents are uncertain. But the hagiography rather understates this aspect of his career; it emphasizes instead his command of many esoteric arts, his knowledge of talismans (knowledge whose decline by his own time Ge Hong sorely laments in an *Inner Chapters* passage—see below) and of the magical use of bamboo staffs, his relations with the Wu emperor and another lay patron (though this latter element is not attested in early texts), and his "escape by means of a simulated corpse" (note that a talisman is here used as the corpse-replacing object and that the function of *shijie* to permit *escape* is especially clear). The four *Inner Chapters* mentions of Jie Xiang likewise stress his various esoteric arts, and only one of them connects him with alchemy, and then only implicitly and rather vaguely:

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[23] Such reports were filed by government officials when requesting leave due to illness or bereavement.

[24] The number of cranes is unclear; if taken in the singular, we might surmise that the crane was a transformation of Jie Xiang himself.

[25] Gaizhu shan, in the southern part of modern Linhai district in Zhejiang Province.

> **(1)** Someone asked about ways of avoiding harm from the five types of weapons. I replied: I heard that the Great Emperor of Wu [Sun Quan] once received from Master Jie an essential Way according to which one simply had to write the words "Northern Dipper" and "Sun and Moon" on one's weapon and one need not fear any blades not so treated. The Emperor tried this with several dozen of his soldiers who were always in the van of a fighting formation, and none of them ever was wounded.[26]
>
> **(2)** In treating ways of avoiding snakebite in the mountains, Ge Hong describes
>
> Master Jie's Method: When you are headed into the mountains to live, in your thoughts create one snake in each of the five colors; then, holding in your breath, twirl and stab them with slats of green bamboo and young wood, circling them counterclockwise using the Paces of Yu. In your thoughts create several thousand centipedes; clothe your body in them. Then depart. You will never encounter a snake.[27]

(3) In a discussion of ways of protecting oneself against "wind and dampness," after listing seven medicinal compounds good for this purpose and then noting that "the great drugs of gold and cinnabar" work even better, Ge Hong adds: "These are all esoteric methods whose effectiveness was confirmed by Master Jie and Liang Youdao when they lay down on rocks in windy, cold conditions during fall and winter."[28]

(4) In the context of lamenting practitioners' inability to read talismans (and hence to know whether they contained errors which would lessen their effectiveness), Ge Hong relates:

> Formerly in the time of the Wu kingdom there was Jie Xiang, who could read talismanic writings and recognize when there were errors. Someone tested him by mixing up various talismans for curing illness and other talismans for exorcising, and removing the slip headings[29] from each, and showing them to Xiang. He identified every single one of them, and he furthermore corrected for the man all the talismans that had errors. Since his time, there has not been anyone who could understand talismans.[30]

The founding of a temple for Jie Xiang after his departure partakes of a pattern glimpsed elsewhere in *Traditions* (for example in the case of the Holy Mother of Dongling below). Noteworthy here is the imperial inauguration and sponsorship of the temple, and the fact that the ruler's temple offerings are acknowledged by one or more white cranes. Cranes were already by this time richly symbolic in Chinese writing of long life and transcendence.[31]

Jie Xiang's encounter with the tiger vividly illustrates the dangers faced by adepts entering mountains, the many methods for protection against which are discussed at length by Ge Hong in chapter 17 of *Inner Chapters*.

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[26] *Baopuzi neipian jiaoshi* 15/269-70; cf. Ware 249-50.

[27] *Baopuzi neipian jiaoshi* 17/305; cf. Ware 290.

[28] *Baopuzi neipian jiaoshi* 17/307; cf. Ware 294.

[29] Translating *qianti* 籤題, presumably meaning the "caption" written on the talisman in intelligible Chinese, stating its name and often the purpose for which it was to be used. At the corresponding point in its parallel text, the TDTJ version has "annotations" (*zhu* 注).

[30] *Baopuzi neipian jiaoshi* 19/336; cf. Ware 314.

[31] See Schafer, “Cranes,” and Knetchges, *Wen xuan* 3:75-82.

That the Wu ruler is depicted as mastering Xiang's "art of concealing one's form" is noteworthy; rulers are not often shown as able to employ such arts successfully, and when they are, the arts in question are—as here—invariably minor ones.

Finally, note the mention here of "blood-consuming pneumas" and grain-consumption as blocking biospiritual progress.

3. Jiao Xian 焦先

Jiao Xian, styled Xiaoran, was a native of Taiyang in Hedong.[32] People in this village over successive generations said that he had reached the age of 170. He habitually decocted white stones[33] and ate the product, which he also shared with other people. When cooked, they tasted like taro.

Every day he would go into the mountains and cut firewood, which he would distribute to people. He would start with an initial household in the village, then work his way around; when he had completed a circuit of homes, he would begin again. He would carry the wood and place it outside each family's gate. Whenever people caught sight of him, they would invite him to sit down with them on their mats and would set out food for him. At this, Jiao Xian would simply sit down and eat, saying nothing to them. If no one happened to see him when he carried the wood up, he would place it in the gateway and then simply depart. He did this for many years.

<At the time when the Wei accepted the abdication by the Han ruler,[34]> Jiao Xian dwelt beside the Yellow River, knotting together reeds to make a hut <in which he lived alone, without any bed or mats, using only grass for his bedding and seating. His body was filthy and stank like a stagnant puddle.> Sometimes he would go several days on a single meal. Whenever he wanted to eat, he would hire himself out to work for people just long enough to obtain the cost of one meal, then he would depart. <When he walked, he did not use paths. He had no intercourse with women.> When his clothes wore out, he would sell enough firewood to buy some used clothes, and wear these. No matter what the season, he wore only a single-layer gown. <Because of all this, the Governor, Dong Jing,[35] went out to see him, but Jiao Xian was unwilling to speak to him, which only convinced the Governor more that he was a worthy.

Once a wildfire was spreading toward the location of his hut. People went out to see what had happened, and they saw Jiao Xian calmly sitting inside the hut, not moving at all. Only when the fire had passed and the hut was completely incinerated did he get up, utterly composed. None of his clothing or belongings were so much as singed by the flames. He built another hut.

Another time, there was a sudden snowfall, and many people's homes collapsed. Jiao Xian's hut also fell in. People went out to look for him but could not find him. Fearing he had frozen to death by then, they pulled apart his hut searching for him. They found him sleeping soundly[36] beneath the snow. His complexion was bright and his breathing was relaxed, like someone lying comfortably in a drunken repose on a hot day.

People then realized that he was unusual. Many wanted to follow him and study the Way, but

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[32] In modern Jincheng district, Shanxi Province.

[33] *Baishi* 白石; see the note on this term in the hagiography of Baishi xiansheng above.

[34] This event occurred in the fall of 220 C.E. On the complex symbols and ritual gestures by which it was accomplished—some of them of Celestial Master Daoist inspiration—see Goodman, “Celestial Master Taoism,” and Leban, “Managing Heaven’s Mandate.”

[35] I have no further information on him and am unable to locate a *Gaoshi zhuan* passage about him that Sawada says is cited in *Wei shu* 2.

[36] This expression, *shuwo*, has a double meaning in light of his abnormal warmth; the basic meaning of *shu*, often (as here) used metaphorically to mean "soundly" or "thoroughly," literally means "cooked."

Jiao Xian would say, "I have no Way." At times he would suddenly seem to age, then just as suddenly he would seem to grow young again, and this went on for over two hundred years.

Later on he bade farewell to people, and it is not known where he went. No one who asked him [for his teaching] ever obtained so much as a word [of instruction] from him.>

□

Comments

Jiao Xian is among the most occulted, reclusive adepts in *Traditions*, representing an eremetic type of practice that stands at the extreme opposite of such wonder-working, socially high-profile figures as □Ge Xuan, □Jie Xiang, and □Zuo Ci. Nevertheless, we note that even a low-profile figure such as Jiao Xian has some dealings with people, exchanging wood for food or clothes, occasionally working for food. And the local populace is represented as acutely conscious of his presence at the edge of their settlement, going to check on him in bad weather. These details suggest yet another type of relationship between laypersons and adepts in early medieval China.

Jiao Xian's consumption of "white stones" links him with another adept who was named for his use of these as his dietary staple, Master Whitestone (□Baishi xiansheng). His avoidance of contact with women (mentioned already in a late third century text—see below) is also particularly noteworthy.

In *Inner Chapters*, Ge Hong briefly mentions an adept named Jiao Xian as an example of a transcendent with square pupils (one of the few outward signs by which one may recognize a transcendent on sight).[37] There the name is written differently (as 郊閒), but I believe that the same person is intended, in part because the context is a discussion of those adepts who choose to live in utter seclusion and who disguise themselves as ordinary persons when they occasionally go among people.

Huangfu Mi's 皇甫謐 (215-282) *Traditions of Eminent Masters* (*Gaoshi zhuan* 高士傳) contains the following entry on Jiao Xian:

> As for Jiao Xian, styled Xiaoran, no one knows where he came from. Some say he lived during the period of the Han abdication to Wei. He habitually knotted grass to form huts in which he dwelled alone beside the Yellow River. Winter or summer, he wore only a single-layer gown, never adding clothing. When reclining, he used neither bed nor mat, his body directly on the ground. His body was filthy and stank like a stagnant puddle. He did not go among people. Sometimes he would eat only once in several days. When he traveled, he did not use paths; his eyes never made contact with the sight of women. His mouth never uttered a word; even when he was startled, he never spoke with other people.
>
> Later a wildfire burned up his hut; Xian therefore slept in the open. Once during a great snowfall he simply lay there in his gown, not moving at all. People feared he had died and went to check on him, but they found him to be as he usually was.
>
> Later, at an age of over one hundred, he died.[38]

We can see that either Ge Hong drew on this text as one of his sources or else the two authors drew on a common source; some of the phrasing is identical. The contrasts are instructive: Ge Hong not surprisingly shows markedly more interest in Jiao Xian's physical attributes and demeanor (his complexion, his seeming age, his breathing, his body temperature, his comportment in the presence of others) and his dietary habits. These features were more a part of the transcendence-seeker's than of the "eminent master's" repertoire. Huangfu Mi likewise renders him as a more solitary figure than the one we glimpse in *Traditions*.

4. Baishi xiansheng 白石先生

[37] *Baopuzi neipian jiaoshi* 2/15 (Ware 39); the graphs are the same in all editions of *Baopuzi neipian jiaoshi* that I have consulted.

[38] *Gaoshi zhuan* 3/18b-19a. I omit the eight lines of four-character verse with which the passage concludes.

Master Whitestone was a disciple of the Master of the Dao of Central Yellow (Zhonghuang daoren 中黄道人).[39] <He was already more than two thousand years old by the time of Peng Zu. He was unwilling to cultivate the way of ascending to transcendence, instead opting for non-dying only, thus retaining the pleasures of the human realm. In what he relied on as his practice, he took the way of coupling[40] as controlling and medicinal Gold Liquor[41] as uppermost. At first he could not get this drug because he dwelt in poverty, so he raised sheep and pigs while living frugally for more than ten years, after which he exchanged them for ten thousand in cash. This he used to buy a large quantity of drugs, which he ingested.>

He regularly cooked white stones[42] as his staple diet, and so he went to Whitestone Mountain[43] to live, and that is how he came to be called Master Whitestone. He even consumed meat, drank liquor, and ate <foods prepared with> grains.[44] He could walk three or four hundred *li* in a day, and his visage and

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[39] Master Zhonghuang ("Master of Central Yellow") is one of the deities or transcendents associated with the cardinal directions from whom the Yellow Thearch was supposed to have received scriptural transmissions in hoary antiquity. He is also sometimes titled Zhonghuang zhangren 中黄丈人 or Elder of the Central Yellow, as in the hagiography of Wei Shuqing above. He is mentioned several times in *Inner Chapters*: it was perhaps because he ingested Master Redpine's elixir that his beard turned red (*Baopuzi neipian jiaoshi* 4/80 [Ware 86]); the Yellow Thearch, during his travels, on reaching Mt. Tai in the east was "invested" (*feng* 奉) by Master Zhonghuang (*Baopuzi neipian jiaoshi* 13/241 [Ware 215-216]); in a similar passage describing the Yellow Thearch's travels and his receipt of various methods, we read that "in the west he met Master Zhonghuang and received from him the 'nine methods for [preparing] eggplant'" (? *jiuqie* 九茄; perhaps this is an error for *jiuzhi* 九芝 "nine excrescences"?) (*Baopuzi neipian jiaoshi* 18/324 [Ware 302]); and Cai Dan claims to have seen him in residence on Mount Kunlun (*Baopuzi neipian jiaoshi* 20; Ware 326). Three texts are also associated with Master Zhonghuang in *Inner Chapters*: a *Scripture of Zhonghuang* (*Baopuzi neipian jiaoshi* 20, Ware 196); *Master Zhonghuang's Ingestion Schedule* (*Zhonghuang zi fushi jiedu* 服食節度, *Baopuzi neipian jiaoshi* 11 [Ware 196]); and *Zhonghuang's Seal Writ* (*Zhonghuang yinwen* 印文, *Baopuzi neipian jiaoshi* 17 [Ware 300]). HY 290, which contains much southern alchemical lore and seems to draw passages from *Inner Chapters*, and which is listed in early Song catalogues as of Tang provenance and as authored by one Wang Quan (see van der Loon, *Books,* 157), repeats the *Baopuzi neipian jiaoshi* 18 passage on *jiuqie* (3b6), locating this transmission in the west, and also mentions another audience with Zhonghuang obtained by the Yellow Thearch (5a7-10). *Declarations of the Perfected* mentions "Zhonghuang's talisman for controlling tigers and leopards" (ZG 20/3a, 12a). HY 878 (2b4) lists him together with Lord Lao, the Lords of the Three Heavens, the Grand Monad, and the Primal Sovereigness. HY 916 (1/7b), a later scripture containing passages closely corresponding with alchemical discussions in *Inner Chapters* (see Pregadio, "Nine Elixirs," 574-78), identifies Zhonghuang and the Grand Monad (Taiyi) as the two supreme rulers of the entire realm of transcendents.

[40] A reference to sexual arts of self-cultivation.

[41] On Gold Liquor, also mentioned in the hagiographies of Laozi, Liu Gen, and Zuo Ci, see Part One.

[42] Here and elsewhere (e.g. in Jiao Xian's hagiography), the term *baishi*, "white stones," probably is not meant generically but signifies a particular type of stone. The most likely candidate would seem to be milky quartz, often termed *baishi ying*, "white stone flowers" (see Sivin, *Chinese Alchemy,* 284; Schafer, "Vitamin," 35-36). Another might be hydrated magnesium silicate, sometimes termed *baishi hua*, also meaning "white stone flowers" (Needham*, Science* 5.2:181). In *Baopuzi neipian jiaoshi* 17/308 (Ware 295), Ge Hong mentions in passing a "powder for entreating the Mother [made from?] white stone flowers" (*baishi ying qimu san* 白石英祇散), which when ingested enables one to see ghosts, thus—as when one knows their secret names—rendering them harmless. Quartz of various kinds figures as an ingredient in several alchemical formulas from the early medieval period, and there are also recipes for cooking more ordinary stones (Sivin, *Chinese Alchemy,* 192-193). Read (*Stones,* 40, no. 75) notes that *baishi* is identified in the *Bencao* as a synonym of *yangqi shi* 陽起石 ("stone from which Yang arises"), which he glosses as "asbestos tremolite" although noting that "this native mineral is of such extremely uncertain composition that it is impossible to give it a foreign name that will apply to all samples." Whatever *baishi* designated, Ge Hong's father-in-law, Bao Jing, is said in his *Jin shu* biography to have survived on a broth prepared with such "white stones" while shipwrecked without provisions (*Jin shu* 95/2482); and *Declarations of the Perfected* advises cooking them and ingesting the product when cutting off grains and entering mountains (ZG 5/14a-b; see fuller discussion in Part Three). Finally, *Inner Chapters* discusses a method for ingesting pebbles whole to suppress appetite (*Baopuzi neipian jiaoshi* 15/267, Ware 245), though this seems unlikely to be how Master Whitestone took his stones.

[43] There are many mountains known by this name in China; which one is meant here is unknown.

[44] We have seen that *avoidance* of grains is a frequent part of adepts' regimens; avoidance of meat and liquor are also mentioned,

appearance never aged. <By nature he loved to do obeisance to and serve the gods, and he was fond of studying the *Hidden Scripture* (*You jing* 幽經)[45] and *Traditions of Grand Simplicity* (*Taisu zhuan* 太素傳).[46]

Peng Zu asked him, "Why do you not ingest drugs that would enable you to ascend to the heavens?" Master Whitestone replied, "Can one amuse oneself on high in the heavens more than in the human realm? I wish only to avoid growing old and dying. In the heavens above there are many venerable ones to be honored, and to serve them there would be harder than to remain in the human realm." People of his time therefore called him the Concealed Transcendent. They did so because he was not anxious to ascend to the heavens to become a transcendent official, nor did he seek fame.>

□

Comments

Thematically, it is the last paragraph of this hagiography that is most compelling. By analogy with sociopolitical discourse, the sobriquet Concealed Transcendent (*yindun xian* 隱遁仙) connotes that Master Whitestone was seen as taking the path—seen as admirably lofty by some, as irresponsible by others—of avoidance of a mandated "service"; only here the service in question is not earthly but celestial, and is not (primarily) political but socio-cultic in nature. In other words, transcendents who elect to remain on earth are here suggested to be taking the same stance toward the celestial administration that social "recluses"—so ubiquitous an image in early medieval society—take toward the terrestrial one.[47]

5. Cheng Wei's Wife 程偉妻

The wife of Cheng Wei, who was a Gate Guardsman under the Han, could communicate with spirits and perform transformations.

Once Cheng Wei was out on a mission and lacked clothing appropriate for the season. This troubled him greatly. Without prompting, his wife brought two items of clothing out to him.[48]

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though less commonly. Master Whitestone seems to have had the capacity to flout such restrictions and still achieve special powers.

[45] One might take this as a generic term for esoteric scriptures, or more specifically for those secreted deep within mountain caves for rare discovery by qualified adepts, as HY 388 goes to great lengths to describe itself. On the other hand, Knechtges (*Wen xuan* 3:74) glosses *youjing* as referring to a purportedly ancient work on cranes, the *Xianghe jing* 相鶴經 (*Canon of Crane Somatology* in Schafer's translation [“Cranes,” 374]); but there it may be only the context—a rhapsody on cranes—which allows the assumption that *youjing* is the same as *Xianghe jing*. Note that this work on cranes itself was said to have been secreted within the Central Marchmount, where it was rediscovered by the Eight Sires who appeared to □Liu An. For more information on this scripture, see Schafer, “Cranes,” 374-75n12.

[46] I do not know what the *Taisu zhuan* may have been. The catalogue in *Inner Chapters* 19 lists a *Scripture of Grand Simplicity* (*Taisu jing*); Tao Hongjing characterizes its contents only vaguely in *Declarations of the Perfected* (ZG 5/14a-b). HY 1413 and HY 1327 may preserve parts of the text of this title as it was known to Ge Hong. (On the latter text, see Robinet, *Révélation du Shangqing*, 2:418-419.) The term *taisu* itself has an old pedigree; in the *Scripture of the Yellow Court*, for example, it is the name of one of the somatocosmic Three Offices (see HY 263, 56/6b5-7; the other two are Grand Purity [*taiqing*] and Grand Harmony [*taihe*]). *Declarations of the Perfected* (9/14b-15a) discusses a Grand Simplicity Method of the Three Primal Sovereigns (*taisu sanyuanjun fa* 太素三元君法).

[47] There is a large secondary literature on early medieval reclusion; it includes Berkowitz “Spoor,” “Hero,” “Patterns,” “Reclusion,” and “Eremetic”; Pearson, *Recluse*; Bauer, “Hero”; Mather, “Conformity,” “Reclusion,” and “Outsiders”; Vervoorn, *Cliffs*; Yu, “Individualism.”

[48] The emphasis here is not on her wifely dutifulness so much as on her prescient recognition, from a great distance, of his distress.

Cheng Wei was fond of alchemical pursuits,[49] but he repeatedly failed to complete [an elixir]. So his wife produced a bit of medicine from a pouch, which she added to the "liquid silver"[50] mixture that was to be heated. Soon it formed silver.

Cheng Wei wanted to receive methods from her, but he never succeeded in doing so; she said that, according to his bones and physiognomy, he ought not to receive them. He relentlessly pressured her, so she "died," escaped by means of a simulated corpse, and departed.

□

Comments

Cheng Wei's wife's action on her husband's alchemical ingredients is an example of "projection" (*dian* 點, attested as early as the Han-era *Arrayed Traditions of Transcendents*), that is, "the idea that a small amount of a certain potent substance could be used to transform a large amount of base metal into gold or silver."[51] Another example occurs in the material on □Li Gen.

Her mention of the deficiency of Wei's "bones and physiognomy" (*guxiang* 骨相) alludes to complex systems of body divination and theories of fetal endowment that were discussed at length during the Han—by Wang Chong, for example, in his *Arguments Weighed in the Balance (Lunheng* 論衡), as well as in various weft-texts—and are mentioned elsewhere by Ge Hong. Briefly, the pneumas (or proclivities as we might say) with which a person was equipped at conception (these being determined by various factors including the alignments of stars and planets) were held to be legible, to those knowing the esoteric techniques for reading them, from the structure of bones and face and other somatic markings on the person's body.[52]

This account highlights the conflict between family obligations and the demands of self-cultivation, a conflict handled in multiple ways in *Traditions*. The tension between spouses and the pressure to which Cheng Wei subjected his wife are even more evident in the version of the story that has come down to us in the *Inner Chapters* (note its different ending), quoted or paraphrased from Huan Tan's 桓譚 *Xinlun* 新論:[53]

> According to Huan Junshan,[54] Cheng Wei, a Gentleman of the Yellow Gate, was fond of the arts of yellow and white. He married a woman from a family which possessed and understood esoteric methods. Once when Wei was troubled at having to join an imperial procession without clothing appropriate to the season, his wife said, "Let two pieces of taffeta appear," and immediately taffeta appeared before him with no apparent cause.
>
> Wei's efforts to create gold by following [the scriptures] *In the Pillow* (*Zhenzhong*) and *Great Treasure* (*Hongbao*)[55] had been unsuccessful. His wife went to watch him, and

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[49] Literally, "the yellow and the white," referring to gold and silver or, as glossed by Needham, "aurifaction and argentifaction" (Needham, *Science* 5.3:38).

[50] *Shuiyin* 水銀, a term used for mercury beginning with the *Shen Nong bencao jing*, the oldest extant Chinese pharmacopeia.

[51] Needham, *Science* 5.3:100.

[52] See Wang Chong's "Guxiang pian" 骨相篇, in *Lunheng jiaoshi* 108-23; *Baopuzi neipian jiaoshi* 12/226 [cf. Ware 203-4]; Bokenkamp, "Fate"; Smith, *Fortune-Tellers*, 187-201.

[53] Note too, however, that the endings, while different, are not incompatible, since Ge Hong's writes of many other cases in which an adept "dies"—that is, stages a death—in order to escape difficult circumstances.

[54] Ge Hong thus indicates that he is paraphrasing, if not quoting, from the *New Treatise* (*Xin lun*) of Huan Tan (ca. 43 B.C.E.-28 C.E.). In translating the passage (in *Baopuzi neipian jiaoshi* 16/285), I have consulted Pokora, *Hsin-lun,* 156-57 as well as Ware 264-65; I have not consulted the one in Needham, *Science* 5.3:38. A more condensed version of the tale is cited from *Xin yu* [sic] in TPYL 812/4b.

[55] These works were attributed to □Liu An.

just as he was fanning the coals to heat a tube of liquid silver, she said, "I want to try something." She extracted a medicinal from her pouch and threw a bit of it into the tube. After the space of a meal they opened the tube; it had formed silver. Amazed, Wei said, "Why didn't you tell me earlier that the method was in your possession?" His wife answered, "To obtain it, one must have the proper preallotment."[56] From then on, Wei tried to persuade her day and night; he sold his fields and buildings to provide her with the best foods and clothing, but she remained unwilling to tell him the method. Wei then plotted with a friend to force her to submit by beating her with a cane. His wife, already realizing this, said to him, "The method must be transmitted only to the right person. Having found the right person, I would teach him the method even if we met by chance on the road; lacking the right person, or in the case of a person whose words seemed proper but whose heart was not, I would not reveal the method even though my body be cut to bits and my limbs severed."

But Wei kept on pressuring her until she finally went mad. Running away naked, she smeared herself with filth, and later died.

6. The Holy Mother of Dongling (Dongling shengmu) 東陵聖母

The Holy Mother of Dongling was the wife of a man of the Du clan of Hailing in Guangling.[57] She studied the way of Liu Gang 劉綱.[58] She could appear and disappear at will, <change shapes, transform, and conceal herself from view so as to be nowhere in particular>. Master Du did not believe in her <or in the Dao and was often angry with her. The Holy Mother knew how to heal sicknesses and cure people, and she visited some of them at their homes. This enraged Du even more, so he filed an official complaint against her, stating that she was lecherous> and wicked <and was not attending to her proper domestic role>, so she was arrested and imprisoned. But the Holy Mother flew out the window and departed. <Crowds could see her a great distance away as she soared high up into the clouds. She left beneath the window the pair of shoes she had been wearing.> After this, people far and near built temples for her <and made offerings>, and their divine efficacy was great; <whatever service people requested, it would occur immediately upon their making an offering>. There were always blue birds at the places where offerings to her were made. If anyone lost an object, these blue birds would fly and collect over it, [so that] no one [else] picked up found objects along the roads.

<For many years, her cult did not cease. And still today, no one can get away with wicked deeds or thefts in Hailing District. Serious offenders are drowned in storms at sea or killed by tigers and wolves; those who commit minor infractions fall ill.>

□

Comments

The conflict between this female adept and her non-practicing husband again highlights the tension between the demands of self-cultivation (as understood by Ge Hong) and family roles (as understood by Ge Hong's society). Her practice leads her into contact with—and therapeutic service to—non-family members outside the home; it also affords the means for her escape from prison. Her apparent transcendence of death is also a transcendence of the role to which her husband seeks to confine her.

The founding of the Holy Mother's temple and the making of offerings there by a large following presents us with yet another model of lay-adept relations. This is one of multiple cases in *Traditions* of

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[56] That is, one must have an appropriate *ming*. See Part One for a discussion of this term.

[57] Modern Jiangsu Province, Tai District.

[58] Liu Gang is mentioned below as the husband of □Lady Fan (Fan furen) and a practitioner of various arts.

temples and offering cults being established for departed transcendents. In fact, this narrative—especially given her divine title of "Holy Mother"—reads as if it were based on the founding legend of a temple. A quite different narrative survives in the tenth century geographical compendium *Taiping huanyu ji* (by Yue Shi, 930-1007) about the founding of her cult:

> The Shrine of the Holy Mother 聖母祠 stands two hundred paces to the south of the district seat [of Jiangyin district]. According to Liu Lin's *Records of Divine Marvels* (*Shenyi lu* 神異錄), a certain girl of Guangling district was beautiful and possessed arts of the Dao. The district [magistrate] deemed her bogus and had her shackled and imprisoned. Suddenly she changed form, and no one knew where she had gone. So on that spot the people erected a temple for her. [The spot] was called Dongling, and she was given the sobriquet Holy Mother. The old people there transmit the following story: During the Limitless Flow reign years [520-527 C.E.] of Liang Emperor Wu, a merchant passing through by boat one night dreamed that a woman said to him, "I am the goddess Holy Mother of Dongling. I have followed my bodily image[59] down the current to this spot; it is now in the water beneath your boat. If you are able to take my image ashore here and establish a shrine for it, I will richly reward you." When the merchant woke, looked, and saw that it was just as he had dreamed, he took the image ashore and raised a shrine for it. In the first year of the Martial Virtue period of the Tang [618 C.E.] it was burned down. The Holy Mother Bridge that now stands a hundred paces south of the district seat is named for her.[60]

7. Lady Fan (Fan furen) 樊夫人

Lady Fan was the wife of Liu Gang 劉綱.[61] They both practiced arts of the Dao, and each of them claimed superiority over the other.

In the central courtyard of their home there were two large peach trees. The husband and wife each said an incantation on one of them, and the trees began to struggle with each other, until the tree that Liu Gang had incanted over fled across the fence.

Liu Gang exhaled over a basin of water, and a carp was formed. Lady Fan exhaled over the same basin of water, and an otter was formed, which ate the carp.

Liu Gang was out traveling when he encountered a tiger. [At first] it did not dare rise up, but then it attempted to seize and devour him. Lady Fan seized the tiger and pressed its face to the ground, so that it [could] not look at her. She bound it with twine and led it back to their home.

Whenever he tested his arts against hers, in each case Liu Gang was no match for Lady Fan.

The time came for them to ascend to heaven. In the outer courtyard there was a large locust tree. Liu Gang climbed several dozen feet up it, and then, by dint of effort, he managed to take off. Lady Fan simply sat down on her mat, and then, ever so lightly, she took off like a cloud of pneuma. They ascended together into the heavens and thus departed.

Comments

Again we note tension between spouses; here it is channeled into contests of esoteric arts. Here, too, the wife turns out to have higher capacities than the husband.

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[59] Apparently what is meant by *xingying* 形影 here is a cult image.

[60] *Taiping huanyu ji* 92/14a.

[61] Mentioned above as the teacher of the Holy Mother of Dongling (Dongling shengmu).

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Shaar HaKlalim

Gate 1

Chapter 1

The first palace of seven palaces is the hall of Adam Kadmon, and in this palace there are seven gates:
The first gate:
Explanation of the round [lights] and direct [lights] including five branches5. The inquiry in question is closely related to the question of what is above and what is below, what is in front and what is behind, in Tractate Chagiga, where it states that this question is very deep and that a person almost risks getting lost in it if they delve too deeply into this inquiry. And the matter is as mentioned by our Sages in the aforementioned Mishnah, "Anyone who looks into these four things, it would have been better for him had he never come into the world: [what is above, what is below, what is before, and what is behind]; and whoever does not have respect for his Creator's honor, it would have been better for him had he never come into the world." Therefore, we will not be able to expand and delve deeper into their investigation. However, God willing, we will explain the main points of the chapters like a person peering through a crack, without delving into the deep matters. And the one who understands our words will find a good taste and understanding if he comprehends them. And the matter of this investigation, which is asked why the creation of this world was at a certain time and not before or after, is such that you need to know what is explained in our writings. It is known that the uppermost light, infinitely beyond, called Ein Sof, demonstrates that it cannot be grasped in any way, neither by thought nor by reflection, in essence. And it is abstracted and separated from all thoughts, and it precedes all created beings, formations, and actions, and it did not have a beginning or a starting point, for it always exists and endures forever, without any beginning or end. From Ein Sof, the existence of the great light called Arikh Anpin then emanated, which is known to all the ancient ones as mentioned in Branch Three. And after that, the lights which depend on it, are emanated from the great light called Adam Kadmon, to all the ancient ones, as it is mentioned in Branch III. Then, the lights which depend on it, are emanated from Adam Kadmon, these are many lights that come out from within it and shine outside of it. Some of them depend on his brain, some on his skull, some on his eyes, some on his ears, some on his nose, some on his mouth, some on his forehead, shining outside of it, and some around his body, which are the seven lower levels of him, and around them, many lights shine and depend on them, called the world of points. After that, four known and famous worlds were emanated from him, as mentioned in the Zohar and Tikkunim. And indeed, this Atzilut of the AK and the other worlds beneath it had a beginning and an end, and there was a time when they came into existence, unlike the Ein Sof mentioned above, which is abstracted and separated from all thoughts and precedes all that is created and

made, and has no beginning or end whatsoever. And behold, from the time and moment that the spreading and unfolding of the lights and worlds mentioned above began, the existence of all creatures came into being until it reached the present reality. According to the order of spreading and unfolding in the order of time, it was done accordingly and it was impossible to anticipate or delay the creation of this world because every world was created after the creation of the world above it, and all the worlds were created and spread out and descended one after the other at different times until the time for the creation of this world arrived, and it was created at the appropriate time after the creation of the higher worlds above it. Suffice it to say that we cannot expand or deepen the explanation of this matter as needed, including how, how much, and when.

4. The purpose and intention behind the creation of the worlds is now explained in two inquiries that have been dealt with by scholars throughout history. The first inquiry is what early and later scholars have explored in order to understand the reason for the creation of the worlds, to what end it was made. They concluded that the reason for this was because it was necessary for God, may He be blessed, to be complete in all His actions, powers, and names of greatness and glory. If His actions and powers were not actualized through action and deed, He would not be considered complete in His actions, powers, and names, so to speak. The great Name that He is called, the four-letter name of YHVH , is thus named because it expresses His eternal existence and existence before creation, during the existence of creation, and after it was transformed into what it is. If the worlds and all that is in them had not been created, the true nature of His eternal existence would not be seen, in the past, present, and future, and He would not be called by the name of YHVH as mentioned above. Likewise, the name ADNO”T is called upon the fact of Him having servants and He being their Lord. If He did not have creations, He could not be called Lord, and likewise with all His other names and titles, including the nicknames such as “merciful” and “gracious”. He could not be called by these names except for when there are creations in the world that call Him by those names, and the same applies to all other nicknames. However, once the worlds were created, His actions and powers came into being and were attributed to Him, and He can be called complete in all of His actions and powers, as well as in all His names and titles, without any deficiency, God forbid. The meaning of this is explained in great detail in Sefer HaChinuch, Parshat Pinchas, #187 and other places. It is known that He is called wise in all types of wisdom and understanding in all types of intellect. However, before the creation of the world, He was called by all these names and titles, in reference to all the ranks and levels that were destined to be created. For if they had not existed, why would He be called merciful, for example, except in reference to the creations that would be made? This is also discussed in Parshat Bo, #42 and elsewhere, that if His radiance had not spread over all the creations, how would they be aware of Him and how would His glory fill the entire earth?

5. The inquiry in question is closely related to the question of what is above and what is below, what is in front and what is behind, in Tractate Chagiga, where it states that this question is very deep and that a person almost risks getting lost in it if they delve too deeply into this inquiry. And the matter is as mentioned by our Sages in the aforementioned Mishnah, "Anyone who looks into these four things, it would have been better for him had he never come into the world: [what is above, what is below, what is before, and what is behind]; and whoever does not have respect for his Creator's honor, it would have been better for him had he never come into the world." Therefore, we will not be able to expand and delve deeper into their investigation. However, God willing, we will explain the main points of the chapters like a person peering through a crack, without delving into the deep matters. And the one who understands our words will find a good taste and understanding if he comprehends them. And the matter of this inquiry, which asks why the creation of this world was at a certain time and not before or after, is such that you need to know what is explained in our writings. It is known that the uppermost light, infinitely beyond, called Ein Sof, demonstrates that it cannot be grasped in any way, neither by thought nor by reflection, in essence. And it is

abstracted and separated from all thoughts, and it precedes all created beings, formations, and actions, and it did not have a beginning or a starting point, for it always exists and endures forever, without any beginning or end. From Ein Sof, the existence of the great light called Arikh Anpin then emanated, which is known to all the ancient ones as mentioned in Branch Three. And after that, the lights which depend on it, are emanated from the great light called Adam Kadmon, to all the ancient ones, as it is mentioned in Branch III. Then, the lights which depend on it, are emanated from Adam Kadmon, these are many lights that come out from within it and shine outside of it. Some of them depend on his brain, some on his skull, some on his eyes, some on his ears, some on his nose, some on his mouth, some on his forehead, shining outside of it, and some around his body, which are the seven lower levels of him, and around them, many lights shine and depend on them, called the world of points. After that, four known and famous worlds were emanated from him, as mentioned in the Zohar and Tikkunim. And indeed, this Atzilut of the Adam Kadmon and the other worlds beneath it had a beginning and an end, and there was a time when they came into existence, unlike the Ein Sof mentioned above, which is abstracted and separated from all thoughts and precedes all that is created and made, and has no beginning or end whatsoever. And behold, from the time and moment that the spreading and unfolding of the lights and worlds mentioned above began, the existence of all creatures came into being until it reached the present reality. According to the order of spreading and unfolding in the order of time, it was done accordingly and it was impossible to anticipate or delay the creation of this world because every world was created after the creation of the world above it, and all the worlds were created and spread out and descended one after the other at different times until the time for the creation of this world arrived, and it was created at the appropriate time after the creation of the higher worlds above it. Suffice it to say that we cannot expand or deepen the explanation of this matter as needed, including how, how much, and when.

Chapter 2

Regarding Ein Sof, Blessed be He. How did the beginning of the emanation of the worlds from Him (which are greater than us) occur, and also a great inquiry and enormous dispute arose among all the Kabbalists, for there are those who wrote that the Ten Sefirot are like a hierarchy of ten levels, one above the other, while others argue that they are arranged in a descending order. And there are those who wrote that their arrangement is in the form of lines - right, left, and center - and they are: Chesed, Gevurah, Tiferet in the right line, Gevurah, Hod, and Netzach in the left line, and Da'at, Yesod, and Malkhut in the middle line. And many sages will speculate and say that they are in the form of circular wheels, one within the other, and this one encompasses and surrounds that one. And behold, anyone who looks into the words of Rabbi Shimon bar Yochai in the book of the Zohar and the Tikkunim, as well as in the Sefer HaBahir (by Rabbi Nechunya ben HaKanah), will find various and interchangeable statements in their words, leaning here and there. The later Kabbalists (struggled with this) and could not (fully) understand them because a great and powerful question arises in their words, since the Ein Sof is equal in all aspects of perfect equality, there is no justification for elevating or lowering it, because all these arrangements indicate the rhythm, boundary, limit, and measure of the light of the Ein Sof, which passes through all spheres and emanates from one to another, as mentioned in the Zohar, Parshat Behar, verse 109, and in Parshat Pinchas, verses 206-207, as well as in the introduction to the Tikkunim, page 4. And above all ascents, there is no Godliness upon it, nor beneath it, nor to the four sides of the world, and it fills all worlds, and emanates from every side, as mentioned in the Zohar, Parshat Naso, verse 124. Therefore, since all the sefirot are closely related to the Ein Sof, and all receive light from it, what is the difference between them, and how does each sphere elevate from its connection with the others, since all the levels are equal, as well (explained) in the Sha'ar HaYichud VeHaEmunah, chapter 4? And behold, the truth is that both of these explanations are the words of the Living God, and they are all correct for

one who understands them properly. However, the difference between the two explanations is whether they are in their proper order, where one level is higher than the other, or whether they are arranged in a line. This matter will be explained further later, with the help of God, regarding the world of points, how before their correction they were in their proper order, one higher than the other, but after their correction, they were in the other explanation, and were arranged in three lines, as well. Indeed, the difference between the two explanations, whether they are in straight lines or circles, will be explained in detail in this section. Pay attention to the following points and you will understand everything, because both explanations are correct and true. In terms of the Ten Sefirot, the first one is in the form of ten circles within each other, and there is another aspect to them, which is that they are straightforward in three lines, like a human figure with a head, arms, legs, and a body. I will explain this fully in the following sections, and this is their clarification.

2. Know that before the emanations were emanated and the creations were created, there was a simple supernal light that filled all of existence, and there was no empty space in the form of void and empty air. Rather, everything was filled with that simple infinite light, which had no beginning or end. It was simply one equal light, and it is called the "Ein Sof" light. And when it arose in His simple Will to create worlds and to emanate the emanated beings in order to bring forth the perfection of His actions, names, and designations, which was the reason for the creation of the worlds, as explained in Branch One in the First Inquiry. And behold, then He contracted Himself, may He be blessed, in the middle point, precisely at that point where His light was in the most absolute state (Meir says in our version that the Rabbi said this, and it may be inferred). And that light was then contracted and withdrew to the sides surrounding the central point, and then a void, air, and empty space were left, from a central point just like this <illustration>. And behold, this contraction was equal on all sides of the central point, so that the space was perfectly circular from all sides, without any square corners, because the blessed Ain Sof contracted Himself in a perfectly circular form from all sides, and the reason was that since the light of the Ain Sof was absolutely equal on all sides, it was also necessary for Him to contract Himself in a completely equal manner from all sides, and not more from one side than from the others. And it is known from the wisdom of the lesson that there is no image that is as equal as the image of a circle, unlike a square image with protruding angles, as well as the image of a triangle and the like in other images. Therefore, it is necessary for the contraction of the infinite divine light to be in the form of a circle, since it is equal in all its measurements. Also, in tractate Bava Metzia, it is mentioned that a circle is found to have a value of ten. See also in parsha Pekudei that it is said that the chambers and their contents are circles. There is another reason as well, and that is for the survivors who will later be descended into that empty and vacant space. For in the image of circles, they will all be close and attached to the infinite divine light that surrounds them in a complete comparison, and the light and influence they need will be received from the infinite divine light from all their sides, unlike if the survivors were in the form of squares or triangles or other images, for then there would be protruding angles that are closer to the infinite divine light than the other sides, and they would not receive the light of the infinite divine light in a complete comparison. The end of branch 3 will explain the reason why this contraction was necessary and what its matter is.

3. (This concept of contraction is meant to reveal the root of judgment in order to give the measure of judgment afterwards in the worlds, and that force is called the "spark of contraction" like the "thread of contraction".)

4. After the aforementioned contraction, there remained a space and empty air in the middle of the light of Ein Sof exactly as before. Here, there was already a place where the creations and formations could be there, as well as those that were made. And then it continued from the light of the Ein Sof, a straight line from its circular light from above to below, and it cascaded and descended within that space like this. <i>{Ed. Note: In summary, before the Ne’etzalim were emanated and the

creatures created, an Upper Simple Ohr had filled the entire reality. There was no vacant place, such as an empty Avir and a Halal, but everything was filled with that simple, boundless Ohr. Halal means space, cavity, void, vacuum, casualty, hollow, and socket. The spiritual ideal of Chalal is the space/cavity/void/vacuum created by the Tzimzum.}</i>The upper end of the line is drawn from the Ein Sof itself and touches it. However, the end of this line downwards does not touch the light of the Ein Sof, and through this line, the light of the Ein Sof extends and spreads downwards. And in that space, the exalted One created, formed, and made all the worlds, and this line is like a thin tube through which the light of the uppermost aspect of the Ein Sof spreads and extends from the days of the highest light of the Ein Sof to the worlds that are in that space of air and emptiness. Now let us explain a bit about the investigation of the Kabbalists to understand how there can be a beginning within an end in the above-mentioned spheres. Since the head of that line touches the upper light of the Ein Sof, and its end does not extend downwards until the place of the light of the Ein Sof that surrounds under the worlds, and is not attached to it, then the head and the end of the line will be justified as both ends receive the abundance of the Ein Sof. If the line had two equal ends that received the abundance of the Ein Sof, then there would be no distinction between up and down. And similarly, if the light of the Ein Sof were extended from all sides of that space, there would be no up or down, no front or back, no east or west, no north or south. However, since the light of the Ein Sof is extended only through one straight line and a thin pipe, it is justified to say that there is up and down, front and back, east and west in relation to it. This is what is meant in this branch of our discussion in general.

5. Behold, when the light of the Infinite is drawn in the aspect of a straight line into the aforementioned void, it does not immediately extend and spread downwards. Rather, it spreads slowly, meaning that initially the line of light began to spread there, and immediately at the beginning of its spreading, in the mystery of the line, it spread, extended, and became like a single circular wheel around. This circle was not attached to the light of the Infinite that surrounds it from all sides, for if it were attached to it, the matter would return to the way it was and would be nullified in the light of the Infinite, and its power would not be seen at all, and everything would be the light of the Infinite alone as at first. Therefore, this circle is close to the circle of the Infinite but not attached to it. The main connection and attachment of this emanated circle with the emanating Infinite is through that aforementioned line, through which descends and extends light from the Infinite and influences that circle, and the Infinite surrounds and encompasses it from all sides, for it too is in the aspect of a circle around it and distant from it as mentioned, for it is necessary that the illumination of the Infinite in the emanations be through that line alone. For if the light were drawn to them also from all their surroundings, the emanations would be in the aspect of the emanator himself, without limit and boundary, and not only that, but even that line is very thin and not in great expansion, so that the light drawn to the emanations be in measure and boundary, for this reason the emanations are called ten measures and ten sefirot to indicate that they have measure and boundary and a fixed number, unlike the Infinite, and as it says in the Holy Zohar, Parshat Pinchas, the thirteen countings of the Shema etc., but that which has no measure and no known name like the aspect of the sefirot etc., for every sefirah has a known name and measure and boundary and domain, and by the line being thin, it will draw to them influence according to their need only, in proportion to their being emanations and not more than necessary in proportion to their being emanators. And behold, this first circle, which is most attached to the Infinite, is called the crown of the Ancient of Days, and then this line spread further and extended a little and returned to circle and became a second circle within the first circle, and this is called the circle of wisdom of the Ancient of Days. It spread further downwards and returned to circle and became a third circle within the second circle, and this is called the circle of understanding of the Ancient of Days, and so on it went, spreading and circling until the tenth circle, which is called the circle of kingship of the Ancient of Days, thus the matter of the ten sefirot that

were emanated in the mystery of ten circles, one within the other, has been explained, and all of this is in the aspect of the ten inclusive sefirot in a general way, including all the aspects of all the worlds. However, it is clear and simple that many kinds of worlds were emanated, created, formed, and made, thousands of thousands and myriads of myriads, and all of them are as one within the aforementioned void, and nothing is outside of it. And behold, every world and world has in it ten specific sefirot, and every specific sefirah and sefirah in every world and world is comprised of a hundred specific specific sefirot, and all of them are in the form of circles, one within the other, and this within that, without end and number, and all of them are like onion layers, one within the other, according to the image of the wheels as mentioned in the books of the craftsmen. And behold, the aspect that connects all the circles together is the matter of this thin line that extends from the Infinite and passes and descends and extends from circle to circle until the end of all of them as mentioned, and through this line extends the light and the influence needed for each and every one of them, and thus the aspect of the circles of the ten sefirot has been explained.
6. Now we will explain the two aspects that exist in the Ten Sefirot. The first aspect is the light that shines directly, like the image of three lines forming the shape of the Supernal Man. The path of the aforementioned line, which extends from above to below and from which the aforementioned circles extend, also extends directly from above to below, from the top of the highest circle to the bottom of all the circles, literally from above to below. This is included in the secret of the human form, upright with a straight stature, composed of 248 limbs depicted in the drawing of three lines: right, left, and center, all included in the Ten Sefirot in general, and each Sefirah from them is detailed into Ten Sefirot without end, as mentioned above regarding the Ten Sefirot that are in the form of circles. This second aspect is called the image of God, and it is hinted at in the verse, "And God created man in His image, in the image of God." Almost all of the Zohar and the Tikkunim deal primarily with this second aspect, as explained well elsewhere. With this, the two explanations mentioned above are fulfilled, for there are two aspects: the way of circles and the way of lines, and both are one, the words of the living God. With this, several statements that seem to contradict each other regarding the order and position of the Ten Sefirot will be resolved for you. It will also explain the aforementioned inquiry of how there can be a beginning and end, above and below, in the matter of the Ten Sefirot, and behold, it is explained in both of these aspects. The first aspect is the Ten Sefirot in the form of circles within circles, and it is simple that the circle that surrounds all of them, which is the wheel of the crown, is more attached to the Infinite Light than all of them, and therefore it is more praiseworthy. However, the wheel of the second, called wisdom, has a separation between it and the Infinite Light, and it is the wheel of the crown, therefore its level is below the level of the crown. And so, the wheel of understanding is distant from the Infinite Light by the measure of two circles, and its level is below the level of wisdom, and so on for each circle and circle from all the worlds that are within the void, each one that is closer to the light of the Infinite Light more than its companion is very superior and praiseworthy more than its companion, until it is found that this physical, earthly world is the middle point, central among all the circles, within all the place of the void and the aforementioned empty air, and it is also distanced from the Infinite Light more than all the worlds, and therefore it is so physical and material in the extreme of physicality, despite it being a middle point within all the circles. Understand this well. And there is another reason, close to the aforementioned, for behold, it was explained how the line that extends from the Infinite Light was extending and then circling and extending further below and circling until the end of all the circles, and the circle that forms first at the beginning of the line, behold, it is superior and praiseworthy more than all the circles that are below it, for behold, it extends from the beginning of the line. And also, because it receives illumination by being in a higher place than all of them. And this highest circle of all of them will be called above, and the innermost circle, which is the middle and central of all of them, which is the

lowest of all of them, which receives the light from the bottom of that line, will be called below. And in the third branch, in the matter of the Ten Circles of the World of Points, it will be explained how also in the aspect of the Ten Sefirot of the circles, there are actual aspects of lines in them, despite them being circles, besides the aspect of the Ten Sefirot of the straightness that is made in the drawing of the image of a man, as mentioned, and there the purpose of the inquiry of the circles will be explained, and there it will be explained to you how also in the Ten Sefirot of the circles, right, left, and center will be justified in them, despite them being in the image of circles within circles. And behold, also in the second aspect of straightness, which is in the form of a man, above and below, front and back will be justified there, for it is simple that the one closer to the beginning of the line will be the head, and below it will be the body, and below it will be the legs, and so on for the rest of the details of details. And in the third branch, it will also be explained in the matter of the Ten Circles of Adam Kadmon, as mentioned. And behold, this matter that was explained in this branch, how all the worlds are in the aspect of circles within circles, like layers of onions, and it is one aspect, is hinted at in the Zohar in many places, and specifically in Parshat Vayikra, Daf 39, and Ten, how even the heavens and the earths are like layers of onions, one within the other, as mentioned, and so in Parshat Bereishit, Daf 39, and it says, "All of them, the Holy One, blessed be He, needed to create the world with them, and to fix the world with them, and all of them, the brain to the skull, and how many shells cover the brain, and all the world like a body, etc., all of them, this to this from this, and this to this from this, etc.," and behold, it is forced how all the worlds, this surrounds this, and this surrounds this. And even though from there it seems the opposite, that the innermost is the brain, and the one covering it is the shell inferior to it, nevertheless, if you open the eyes of your intellect, you will understand and see that this statement is speaking in our terms, we who dwell on the lower earth, for which the one closer to us is called the shell that surrounds in our terms to the brain that is inside it, and it is the wheel that surrounds it, and then another wheel after it that is more inner than it in our terms, and it is the brain to the other wheel, and so on until it is found that the Infinite Light is inside all the emanated beings, and it is the inner brain to all of them, and all the emanated beings are shells and garments to it, and the wheel that is closer to us is the outermost of all of them, and is called a shell on all of them. However, in the aspect of the worlds themselves, it is not so, but the innermost of all of them is the shell, and the one surrounding all of them is the brain. Also in this statement, the second aspect will be understood, called the form of a man in straightness, that includes several worlds, as mentioned in the Holy Zohar, Parshat Toldot, Daf 134, and how many, in the words of our holy master, it is divided into several shapes, and all of them, levels upon levels, are fixed, these upon these, and all of them are one body, so too the world, and in the fourth branch, it will be explained how all the aspects are depicted in the form of a man, and they are this to this from this, and this to this from this, Atik to this from Arich Anpin, and Arich Anpin to this from Abba and Imma, and Abba and Imma to this, etc., as mentioned, all the levels, and there it will be well understood according to [not in the manuscript, the aspect of] their being this to this from this, this is the brain, and this is the shell, as mentioned, understand this well. Behold, the matter of the two aspects that exist in the Ten Sefirot was explained, one in the aspect of circles, and one in the aspect of straightness, like the image of a man.

7. The second edition preface includes everything from the Infinite (Ein Sof) to the smallest emanation. Know that at the beginning, all of existence was simple light, referred to as the light of the Ein Sof, and there was no empty space or void, but everything was the light of the Ein Sof. When it arose in His will to emanate the emanated and to create the created for a known reason, which is to be called merciful and gracious, etc., and if there is no one in the world to receive His mercy, how can He be called merciful? And so on for the rest of the epithets, He contracted Himself in the middle of His light at the central point towards the surroundings and sides, and an empty space remained in between. This was the first

contraction of the Supreme Emanator, and this place, an empty, circular space, equal from all sides, is where the world of emanation and all the worlds are placed within this circle, and the light of the Ein Sof surrounds it equally. When He contracted Himself, He drew a single, thin, straight line, like a tube of light, from the Ein Sof into the void, filling it, but leaving an empty space between the light within the void and the light of the Ein Sof that surrounds the void. Otherwise, the situation would return to what it was, and this light within the void would reconnect with the Ein Sof as it was initially, together. Therefore, the light did not spread and extend widely into the void, but only through a single, thin line. Through this line, the light of the Ein Sof descends into the circular void, which is the emanated, and thus the Emanator adheres to the emanated together. Moreover, even though all of the emanations are circular and the Ein Sof surrounds them equally from all sides, the place that remains directly adhered to it and from which the head of this line extends is called the head of the upper emanations, and everything that extends and spreads downwards is called the lower emanations. Thus, it is found that there are aspects of above and below in the emanations, for otherwise there would be no aspects of head and feet, above and below, in the emanations. This light that spreads within this void is divided into two aspects. The first is that all the lights within this void must be in the aspect of circles, one within the other. The analogy for this is the light of the crown sphere, one circle, and within this circle is the circle of wisdom, and so on, until the completion of ten circles, which are the ten sefirot of Adam Kadmon, and then ten other circles, which are the ten sefirot of Atik, and then within them ten other circles, which are the ten sefirot of Arich Anpin, and then within them ten other circles, which are the ten sefirot of Abba, these within those, until the completion of all the details of the emanations. Each of these circles has a surrounding light to it, also a circle like it, so it is found that there is an inner light and a surrounding light, and all of them are in the aspect of circles. The second aspect is that in the middle of all these circular emanations, a straight line extends, in the aspect of light similar to the circle, only that it is straight, and it has the aspects of Arich Anpin, Abba and Ima, and Zeir Anpin and Nukva, and all of them are straight. This aspect is referred to in the Torah as "man in His image, in the image of God," as it says, "And God created man in His image, etc.," because it is a straight line and extends in the way of lines. Almost all of the Idra and the Tikkunim speak only of this straightness, as will be explained, God willing.

8. Know that in this emanation, there are various eternal worlds without end, and their explanation is infinite. But now, let us begin to explain another detail that encompasses the entirety of the existence of this space, from which all worlds emanate, as stated in the holy books and the Zohar.

Understand that in this space, the Infinite exists for all the primordial beings mentioned in the Book of Zohar and Tikkunim. Following this, the order of all the levels is derived. Know that in this space, the Infinite is emanated to all the primordial beings, and within it, there exists the reality of the Ten Sefirot (Sefirot being emanations or attributes in Kabbalah). They fill all of this space. Initially, the Ten Sefirot emerged in a circular manner, one within the other. Later, within the circles, a straight path extended, like the depiction of a person.

We are not concerned with the circular aspect, only with the straight aspect, which will be explained later regarding the reality of the circles and what their significance is. Through this contraction, which was made, the being in question possessed the nature of essence and vessels. The contraction of light causes the existence of the substance of the vessels, as will be explained later. We are not allowed to speak more about such a high place, and the discerning one will understand the beginning from the end, as mentioned in other teachings before us. Indeed, it is not an actual vessel but rather, in the measure of the light within it, it is called a vessel. However, it is pure and clear to the utmost degree of purity, subtleness, and clarity. This vessel extends from one end to the other, from the uppermost end to the lower end (meaning, not completely) in all the space

of that emanation. In this, all worlds are included, as stated in the holy books. However, regarding the internal aspect and the essence of this being, we are not permitted to speak, nor to engage with it at all. However, we will address and speak about what emanates from it. This is because being a light of the Infinite is exceedingly great. Therefore, they could not receive it except through this vessel. Yet, even from this vessel, they could not receive it until after the departure of the light, breaking through it via perforations and openings, which are the ear, nostrils, mouth, and eyes, as stated in the holy books.

Chapter 3

We need to inform you further about these five aspects, which are circular and straight in the image of man. For in the lower man, there are five aspects of lights (which are Nefesh, Ruach, Neshama, Chaya, Yechida) and they are (five levels) one above the other. They are the secret of the five blessings of 'Bless my soul' as mentioned in Tractate Berachot. They correspond to the five aspects of the soul, which are Nefesh, Ruach, Neshama, Chaya, Yechida, which are five levels, one above the other, as mentioned in the Zohar regarding the lights of the mouth. In the aspects of the ten sefirot of the circles, all the aforementioned aspects exist, which are lights and vessels. The light is divided into inner and outer light, and the vessel is divided into external and internal. Similarly, in the aspect of the ten sefirot of the straight line in the image of man, all these aspects exist in themselves as well. However, the difference between the circles and the straight line is that the ten sefirot of the circles are the aspect of the light called Nefesh, and they have an inner light and an inner and outer aspect of the vessel. In each vessel, there is an internal and external aspect, and there is also a ten sefirot of lights, for each light has an inner and outer aspect. But the ten sefirot of the straight line are the aspect of the light called Ruach, which is a higher level than the Nefesh, as is known. They too are composed of inner and outer light. They also have a ten sefirot of vessels, and in each vessel, there is an internal and external aspect. It is obvious that the aspect of the Nefesh was emanated first, and then the Ruach, which is a higher level, was emanated, as is known in the lower man, who first acquires a Nefesh and then, if he merits more, he is given a Ruach, as mentioned in the Zohar. Similarly, in the upper man, first the aspects of the circles were emanated and revealed, which are the levels of the Nefesh and their vessels, and then the aspects of the straight line in the image of man were emanated, which are the levels of the lights of the Ruach and their vessels, as is known, for the Ruach is called man. Understand this well. This was the case in all the worlds, for in each aspect of them, first the ten sefirot of their aspect of the circles were emanated, and then the ten sefirot of the straight line of that aspect were emanated. However, the difference between the vessels of the Nefesh and the vessels of the Ruach is already known, for the organ of the liver is the dwelling place for the light called Nefesh, and a sign for this is that the blood, which is heavy and full of blood, is the Nefesh. The organ of the heart is the dwelling place for the Ruach, and the organ of the brain is the dwelling place for the light called Neshama. This is not the place to explain these matters. With the introduction that we have given you in this branch, everything will be explained in its proper place, at length and in detail. The general principle that emerges is that the beginning of the emanation was in this manner mentioned, for first the ten sefirot were emanated in the aspect of circles, and they are ten vessels, and in each vessel, there is an internal and external aspect. Within these ten vessels, the ten sefirot of the essence of the lights called Nefesh are clothed. In addition, there are ten surrounding lights on the vessels from the outside, and they too are of the aspect of Nefesh, but they are called surrounding lights from the outside, and the others are called inner lights. All of this is in the aspect of circles, for the inner light is like a wheel, and it is clothed within a vessel that is also circular. On this vessel, there is a surrounding light on it in a circle, like the image of a wheel around it. All the ten sefirot of the circles are up to this point like the image of the wheels and

the heavens called Ophanim, which are the heavens above us in this lowly world. Then the ten sefirot were emanated in the aspect of straightness, like the appearance of man, and they are higher in level than the circles, for they are the aspect of Ruach. They are ten vessels in the image of man, each one includes all ten vessels, and in each vessel, there is an internal and external aspect. Within these vessels, the ten sefirot of the essence of the lights called Ruach are clothed. In addition, there are ten other lights that surround the vessels from the outside, and they too are of the aspect of Ruach. All of this is in the way of straightness, made in the image of the aforementioned man. This is the case in all the emanated, created, formed, and made worlds that were fixed within the empty space and the empty air, as mentioned above, for in this place all the worlds were formed, nothing is outside of it, and the light of the Infinite surrounds and encircles them and illuminates all the worlds that are within this place from all their sides equally. Apart from what illuminates within them, the main illumination is great and actual, through the line that extends from it and continues within all these worlds, as mentioned above. Each world and world of them, and each detail and detail of each world and world, has in it the two aforementioned aspects, which are the circles and the straight line. The circles are in the aspect of one, for the one who is superior to his friend surrounds and encircles his friend, and the circles that are the most internal and innermost of all are the most inferior of all. Are they not the heavens and the wheels that revolve around the lowly world, which are given within all the circles in the middle of all of them? But the straight line is the opposite, for the most internal is superior and superior to all, and the external of all of them is more inferior than all. This straight line clothes this and this clothes this, until the most inferior of all clothes all of them. Understand all this well. Now, after we have presented to you the aforementioned introductions, you can now understand the reason for the necessity of the contraction, which contracted the Infinite Light in the middle of its light to leave a place empty and void, as mentioned in branch two. The matter is in order to make the aspect of vessels, for through the contraction of the light and its diminution, there is a possibility for the vessel to be formed and revealed, and with the increase of the light, the vessel will be nullified due to its lack of strength to receive the great and large light, as mentioned in the matter of the seven kings of Edom, which are called the world of points, how they reigned and died. Understand well how the aspect of the creation and existence of the vessels was, for at first the light needed to be contracted and diminished, and through this, the existence of the vessel was revealed. After it was already revealed and formed, then the light returned to continue in it, and the vessel could exist and not be nullified. So it was here, for at first it contracted the light and the vessels were formed, and then it returned and continued the line to illuminate them. With this, the reason why the Infinite Light contracted itself and removed the great light from that place completely, and then returned it in measure and weight through that line, will be explained. It could have left it in the aspect of that line in its place and removed only the rest of the great light, since it was going to return it. But the reason was for the aforementioned reason, for the vessels could not be formed until the light was completely removed, and after the vessels were formed, the light returned and continued (through the line) in measure and weight, according to the measure sufficient for them to illuminate them, to give them life in a way that they could bear and exist and not be nullified. And this is enough for now.

Chapter 4

After we have written in the previous sections in a brief and general way about the Infinite Light in every place, and how there are many aspects within them, we will speak in this section, also briefly, about the levels of the worlds that were created within the space of the empty void mentioned earlier. Nothing exists outside of this space, and all the worlds are within this space. Do not think that the Infinite Light, which we refer to in the Holy Writings as the Light of

Emanation, is more primary or higher than all that emanated from it. Many worlds preceded them, and due to their hidden nature, they were not mentioned in the Holy Writings except in a wonderful hint, as your eyes will see when they look at the three statements from the Book of Rectifications regarding the Primordial Space. This is as stated in the Holy Writings in this section. As it is written in the Holy Writings in the section of Genesis 43, and also in the Rectifications 134, "How many hidden worlds are there that dress and compose themselves in their spheres..." and also a statement brought in the section of Noah in the Holy Writings, also in the section of Accountings 106, page 161a and page 268b, "I have raised my hands in his shadow above... and the thought of the upper and lower, all are called Infinite..." If you put your intellectual eyes to carefully examine all the superfluous and doubled words and the hints hinted at to the one who understands in the aforementioned statements, you will be amazed and astonished when you see how many levels upon levels, without end or number, preceded the Infinite Light that we call the Light of Emanation. And the one who delves into our composition, if he merits, will know and understand and stand on their structure, as stated in this section at the end.

2. The gaonim concealed their thoughts in the sweetness of their language and adorned them with ten clear expressions regarding the supreme crown and similar matters. Since there is no limit to the worlds in this place, as they are thousands and myriads, I will briefly explain what we are able to clarify in this context. And first, we will begin to explain the first point, which encompasses and occupies all the space of this void. From this point, all the worlds spread out, hanging and clinging to it. They emerge from it and are revealed outside, as it is stated, with the help of God. Indeed, this point is a point called "Primordial Point" (Adam Kadmon) for all the primordial beings that precede all existing things, as stated in the holy scriptures. The majority of the degrees of the Primordial Point surpass the majority of the greatness of its rank, and its concealment has not allowed them to engage with the Secret (ס"ה) except as limited in some limited places, and even then it was in a significant state of concealment, some of them are mentioned in the tikkunim, the end of Tikun 19. Regarding this, he (Rabbi Shimon) said (Zohar 41b), "Is it not so that one becomes aware that there is a Primordial Point for all the primordial beings, and there is another being, etc.?" Also, in the beginning of Tikun 70, it is stated (Zohar 109a), "An astonishing craftsman, who embroidered and painted an image in her palace of the Primordial Point for all the primordial beings, and there is another being, etc." Also, in the aforementioned Tikkunim, (Zohar 122a) it is stated about Rabbi Yossi that he found a secret document in the hidden chamber of hidden things, the concealed secret of the man of creation, who is prior to all the primordial beings.

3. Let us begin to explain the matter: Know that the initial lights that emanated within that space, through the straight line extending from the En Sof (א"ס) that surrounds everything, in branch 2, are in the form of the Ten Sefirot (י"ס). Their general connection is called Primordial Point, Adam Kadmon (א"ק) for all the primordial beings mentioned above. Now, these Ten Sefirot of Adam Kadmon encompass all the aspects of branches 2 and 3. Initially, these Ten Sefirot emerged and manifested in the form of circles, which are the aspect of the Ten Sefirot of this Primordial Point. They have ten vessels in the form of circles, and within each vessel, there are inner and outer aspects, all in the form of vessels. Within each vessel, there are actual bones, called the "inner aspects" (עצמות), and there is also the aspect of "surrounding light" (או"פ) around them. Moreover, this is also the aspect of the soul (נפש) within the vessels. Everything is in the form of circles, and the outermost circle in all of them, to which all the other circles within it adhere, is attached and close to the En Sof. The En Sof surrounds and encircles it. This outermost circle among them is the excellent and great one among all of them, in the form of the circle of Keter (כתר) of the Primordial Point. Within this circle, another circle called the circle of Chochmah (חכמה) of the Primordial Point revolves, and so on until the innermost circle within all of them, called the circle of Malchut (מלכות) of the Primordial Point. It turns out that these circles of the Primordial Point encompass all this space within the En Sof,

close to it, and the En Sof encircles them all around. However, in the middle of these ten circles, there remains a space, an empty air, for the needs of the other emanations and other worlds, which are also in the form of circles within each other, as mentioned in branch 3. It has already been explained there how the existence of the vessels came about: through the contraction that the En Sof itself contracted, the light diminished, and the vessels were revealed. Afterwards, the light returned to spread within those vessels of Adam Kadmon. In this, do not misunderstand, for in the Primordial Point, there are indeed actual vessels—God forbid. Behold, the vessels were only revealed from the world of points and onward, as stated in the holy scriptures. What we call them by the name "vessels" is approximately the light and the "bones" within them. However, the vessels themselves are pure light in the utmost purity, fine and subtle, radiant. Do not misunderstand this matter any further.

4. After these Ten Sefirot (י"ס) of Adam Kadmon were revealed and emanated initially in the form of circles, another set of Ten Sefirot emerged in the form of spirit (רוח) of this Adam Kadmon. This spirit is in the form of an upright structure, resembling the appearance of a person with an upright stature, including forty-eight limbs, in the image of an upright figure with head, arms, hands, body, and legs. It starts to extend from the En Sof, surrounding through the straight line mentioned above, and from there downwards in the figure of a person, as mentioned. It includes three lines—right, left, and middle—in which the Ten Sefirot of straightness are included, as explained in branch 2. Although the beginning of this line, which is the form of straightness of Adam Kadmon, starts to spread from the En Sof and pierces and enters between all the circles from the upper sides of their domes, do not think that this line only extends and spreads downwards until the completion of all the circles from their lower sides that revolve beneath the feet of Adam Kadmon in the form of straightness. Indeed, its spread continues and extends even further below the ground level of the circles. It starts from the upper side of the circles and reaches the lower side beneath their revolving feet, forming the straightness of Adam Kadmon. However, the extent of its spread is not only until the beginning of the ground level of the circles because it is in the form of the radiance of Keter (כתר) of the World of Emanation, as mentioned in its place. These circles that revolve beneath the feet of the straight Adam Kadmon circulate under his feet alone, as mentioned. Now, we will explain how this Adam Kadmon fills all the space within the En Sof, as mentioned. However, there remains an empty space between the surrounding light (או"מ) of the straight light, where it meets the vessels, and the surrounding light of straightness, and there, all the worlds are formed and emanate. All of them hang and cling to this Adam Kadmon, and from him, they emanate, as mentioned.

5. Now, I will briefly explain the general structure of all the worlds in the space between the surrounding light of the straightness of Adam Kadmon and his vessels of straightness, as mentioned above. This matter has been explained in great detail in the previous sections, and there, in its proper place, you will understand how the straightness of Adam Kadmon emanated and revealed many lights. Firstly, the lights that emerged from the straightness of Adam Kadmon were the lights that burst forth and emanated from his ears. Subsequently, the lights of the nose emerged, followed by the lights of the mouth, which are called "rings" (עקודים). All these lights are in the form of straightness alone, without any circular aspect. Afterward, the lights of the eyes of this Adam Kadmon emerged, and these are called the "World of Points" (עולם הנקודים). They have two aspects: circles and straightness. The location of their establishment and position is from the navel of this Adam Kadmon to the end of his feet, and this place is called the general "Nehi" (נה"י) of Adam Kadmon. This is their sequence: initially, ten circles of points emerged and revolved around the vessels of the Nehi of Adam Kadmon in the form of his straightness. Inside the vessels, the surrounding light (או"פ) of the Nehi of straightness of Adam Kadmon is clothed, as mentioned. These circles of points, which are in the form of the soul (נפש), revolve around the vessels and the surrounding light of the Nehi of straightness of Adam Kadmon. The circles of points already explained above, which encompass the surrounding light of the soul and the

vessels and the surrounding light (או"מ) over the vessels, are called "Circles of Points." Above these points, there is another surrounding light of the straightness of Adam Kadmon, and around this surrounding light, there were circles of Adam Kadmon himself, which include the surrounding light, vessels, and their surrounding light, as known. This was the initial state. However, when the Ten Sefirot of straightness of the World of Points, which is in the form of their spirit, were later emanated, they dressed in the Ten Sefirot of points, which include the surrounding light, vessels, and their surrounding light over the vessels. On the straightness of the World of Points, the circles themselves of the World of Points were also dressed, and on the circles of the World of Points, the surrounding light of the straightness of Adam Kadmon dressed. This will be explained below in our discussion of the World of Points—how the seven kings of Edom ruled, died, and were later rectified. When they were rectified, four worlds were formed from them: Atzilut, Beriya, Yetzirah, and Assiyah. Each world contains six faces, excluding other particular faces that branch out from these six faces. These are the Ancient (Atik), Arikh Anpin, Abba, Imma, Zeir Anpin, and Nukva.

6. Now, let us briefly explain the status and position of the circles, beginning from the top and moving downward. The Adam Kadmonic structure surrounds and encompasses ten circles of Adam Kadmon in each of the three types: the surrounding light (או"פ) of the soul, vessels of the soul, and the surrounding light over the vessels, all in the form of circles, as mentioned. This pattern repeats for all other circles present in the other details, and there is no need to mention this matter in all instances. The ten circles of Adam Kadmon encompass and surround the straightness of Adam Kadmon himself. The surrounding light of straightness of Adam Kadmon surrounds the ten circles of Ancient Adam Kadmon, and the ten circles of Ancient Adam Kadmon revolve around the surrounding light of straightness of Ancient Adam Kadmon itself. The surrounding light of straightness of Ancient Adam Kadmon encompasses the Ten Sefirot of Atzilut, and they, too, are divided into all the details mentioned. Similarly, the Ten Sefirot of Atzilut surround the surrounding light of straightness of Atzilut itself, and so on. Now, the surrounding light of straightness of Atzilut encompasses the Ten Sefirot of Beriya, and it is also divided into all the details mentioned. The Ten Sefirot of Beriya surround the surrounding light of straightness of Beriya itself, and so on for Yetzirah and Assiyah, each being divided into all the mentioned details. The circles of the Asiyatic World encompass the surrounding light of straightness of Assiyah itself, and the surrounding light of straightness of Assiyah encompasses the Ten Sefirot of the Asiyatic World. Thus, we have completed a general overview of all the circles and surrounding lights that encompass the straightness of all these worlds, from top to bottom and beyond (as will be explained). Next, the vessels and their surrounding light, the surrounding light of straightness of all these worlds, will emanate from these circles and surrounding lights. These vessels and their surrounding light of straightness of all the worlds mentioned are essentially the inverse of the above, as these, anyone inferior in status clothes the superior and surrounds it in branch three. This is also the surrounding light of straightness of the Asiyatic World, which encompasses the vessels and surrounding light of straightness of the Asiyatic World itself. This does not need to be repeated for the surrounding light of straightness of Yetzirah and Beriya, as mentioned earlier. The surrounding light of straightness of Yetzirah encompasses the vessels and surrounding light of straightness of Yetzirah itself. This is repeated for the surrounding light of straightness of Beriya, which encompasses the vessels and surrounding light of straightness of Beriya itself, and so on for Atzilut. The surrounding light of straightness of Atzilut encompasses the vessels and surrounding light of straightness of Atzilut itself. There is no need to repeat this for the surrounding light of straightness of Adam Kadmon, as it has been clarified above that the surrounding light of straightness is always connected, attached, and fully united with the vessels of straightness themselves. Vessels and the surrounding light of straightness of Atzilut surround the vessels and the surrounding light of straightness of Beriya, and vessels and inner light of straightness of Beriya surround the vessels and the surrounding light of

straightness of Yetzirah, and so on for Yetzirah and Assiyah. Here, the World of Assiyah encompasses the vessels and the surrounding light of straightness of Assiyah itself. The vessels and the surrounding light of straightness of Yetzirah encompass the vessels and the surrounding light of straightness of Assiyah, and the vessels and the surrounding light of straightness of Beriya encompass the vessels and the surrounding light of straightness of Yetzirah, and so on for all the worlds mentioned. Now, the vessels and the inner light of straightness of Beriya surround the vessels and the surrounding light of straightness of Atzilut, and the vessels and the inner light of straightness of Yetzirah surround the vessels and the surrounding light of straightness of Beriya, and so on for Yetzirah and Assiyah. Finally, the vessels and the surrounding light of straightness of Atzilut surround the vessels and the surrounding light of straightness of Ancient Adam Kadmon. This does not need to be repeated for Ancient Adam Kadmon, as it has been explained above that the surrounding light of straightness of Atzilut is always connected and united with the vessels of straightness of Ancient Adam Kadmon, being within them. Thus, all the vessels and the surrounding light of straightness, which encompass the straightness of all these worlds, have been completed from top to bottom and from here onward. It is hereby explained that the vessels of the World of Assiyah are the lowest, most external, and coarsest, reaching the ultimate level of thickness. There is nothing as dense found in them, comparable to the Earth, on which we stand, being the central point in all the worlds, akin to a core kernel in a date, surrounded from all sides by its food. This is an analogy in our perspective, but from the viewpoint of the surrounding Adam Kadmon, on the contrary, the World of Assiyah is like a shell encircling all the other worlds. Whatever draws near to the inner Adam Kadmonic structure is more internal. Thus, we find that the ten circles of Adam Kadmon are closer to the Adam Kadmonic structure than all the other worlds. Similarly, the inner light of the Adam Kadmonic structure is found, for the World of Assiyah is a shell to all the worlds. Whatever draws near to the inner Adam Kadmonic structure is the most internal, and thus, the ten Sefirot of straightness of Adam Kadmon are closer to all the worlds than the surrounding light of straightness. This is also true for the World of Assiyah; it is a shell surrounding all the worlds. Everything approaching the innermost Adam Kadmonic structure is more internal, until we find the ten Sefirot of straightness of Adam Kadmon being more internal than all the worlds. Consequently, in the World of Assiyah, the ten Sefirot of straightness of Adam Kadmon are the most internal, receiving the inner light of the straightness of Adam Kadmon directly from the beginning of everything.

7. Now, after we have explained the interpretation of the circles and straightness briefly in the order of the attire of all the worlds, we need to clarify until where the spread of the legs of Adam Kadmon (referred to as "man" in other contexts) reaches in each world. This is as we began to explain in the beginning of this branch. It is necessary to understand that the line of straightness is directly attached to the surrounding Adam Kadmonic structure, and from it, it spreads downward and envelops, internalizing in Adam Kadmon, as explained. It extends and spreads until the end of the legs of straightness of Adam Kadmon, which is precisely until the midpoint of the ancient circles that revolve beneath his feet. This is where the legs of straightness of Adam Kadmon terminate. Because if it were said that the legs of Adam Kadmon extend and spread downward within the circles themselves until their completion and conclusion, it would imply that it returns and adheres to the lower half-circle that is beneath the legs of Adam Kadmon. If so, it turns out that the surrounding Adam Kadmonic structure illuminates it from there and downward through the line of straightness, and it would not be in the state of influence from above to below, neither giving nor receiving. Therefore, the head of the line would not extend downward, as explained in branch two. Now, the general principle that emerges in brief is as follows: the legs of Adam Kadmon's straightness extend and draw downward until the lower halves of the circles below, on the side from below. This happens in a way that the circles of the Asiyatic World surround and revolve around the legs of straightness of Adam Kadmon. However, all other legs of straightness, such as the legs of

Ancient Adam Kadmon, the legs of Atzilut, the legs of Beriya, and the legs of the World of Assiyah, all conclude at the same level, which is until the lower halves of the circles of Atzilut, on the side from below. This is because the circles of Atzilut surround and revolve beneath all these legs. Nevertheless, there are faces that are not tall in stature, such as A"K (Atik Yomin), whose measurement of height is from the throat of Adam Kadmon to the navel of A"K alone. Also, the face of Leah, which begins from the Da'at of Zeir Anpin to his chest, as mentioned in its place. For these faces, their legs do not extend to the legs of A"K because they are of short stature. Each one will be explained in its place in detail.
8. And behold, on another occasion, I heard from my revered teacher (may his memory be blessed) regarding the discourse of "Tikkun Erech Anpin" (the Rectification of the Long Face) how it was born, emerged, and nursed from the two lower sections of the legs of Ancient Adam Kadmon. There, we explained how these two lower sections, called "Akevayim de'Atzilut," extend further downward than the legs of Atik Yomin (Ancient of Days) and enter into the boundary of the World of Beriya, as mentioned there. It is possible to suggest that it was not so originally. Before the rectification of Atzilut, after the rectification, there was no need for this, and the lower sections returned to gather upwards in a single comparison with the legs of Atzilut. This requires further investigation.
9. Another matter that has not been clarified for us is regarding the circles of Ancient of Days (Atik Yomin) and its righteousness, how they connect together. However, concerning this, it was explained in its place that these ten circles of Atik Yomin all extend and spread around the three first "heads" of its righteousness alone. Perhaps, this is how it is in the matter of the circles of Ancient Adam Kadmon, and further investigation is required.
10. And see the introduction gate, page 5, side A
11. Certainly, it is explicitly clear that above there is no physical body, nor any bodily power, heaven forbid. The reason for these images and representations is not because they are so, heaven forbid. Rather, it is to ease the ear, so that a person can comprehend the higher, non-perceptible, and intellectual matters. Therefore, permission is granted to speak in terms of drawings and images when it is simple, as in all the books of the Zohar. Even in the verses of the Torah itself, all unanimously respond and say in this matter, as the Scripture says, "The eyes of the Lord run to and fro throughout the whole earth" (2 Chronicles 16:9). "The eyes of the Lord are upon the righteous" (Psalms 34:16). "And the Lord heard" (Genesis 21:17). "And the Lord smelled" (Genesis 8:21). "And the Lord spoke" (Exodus 6:10). And many others like these. It is greater than all of them, as the Scripture states, "And God created man in His image; in the image of God, He created him; male and female, He created them" (Genesis 1:27). And if the Torah itself spoke in this way, so can we speak in a similar manner. Since it is evident that above, there are only subtle lights in the utmost spirituality, imperceptible altogether. As the Scripture says, "For you saw no form" (Deuteronomy 4:15) and many other verses. However, there is another way to continue and depict the higher things, which is the form of writing letters. For each letter signifies an upper, specific light. Also, this is a simple metaphor and illustration to ease the ear, as mentioned. Therefore, now we will explain the aforementioned introduction in the manner of drawing letters as well. In these drawings, both the drawing of man and the drawing of letters, both are required to understand the matter of the upper lights. This is as you will see in the books of the Zohar, constructed on these two forms of drawings.

Chapter 5

1. My desire in this branch is to precede with some introductions to anyone who comes to engage in this wisdom. As we have explained above, the face of a person includes forty-eight limbs with ten specific aspects. In this way, Keter is the skull, and Chabad are three brains, and Chagat are two kidneys. Guf (body) and Nahy are two thighs, and Malchut is its female aspect. However, if you wish to divide and specify these Ten Sefirot in numerous details, they are not divided except in

the four-letter name of God (Y-H-V-H). Their order is as follows: Keter is a complete face of Y-H-V-H and is called Aleph-Ayin (A"A). Chochmah is also a complete face of Y-H-V-H and is called Abba (Father). Binah is likewise a complete face of Y-H-V-H and is called Imma (Mother). Zeir Anpin (ZA) from Chesed to Yesod is a complete face of Y-H-V-H and is called Z"A. The tenth Sefirah, Malchut, is a complete face of Y-H-V-H and is called Nukva of Z"A. Furthermore, it should be known that the aspect of Malchut in each face from these four faces is as follows: the Malchut that is in the male aspect, such as Abba and Z"A, is in the form of a crown on the side of the righteous, called Yesod in the secret of the blessings to the head of the mentioned righteous in Genesis 49:26. As Rabbi Yisa Zuta often met Rabbi Shimon, Rabbi Shimon said to him, "What is the meaning of the verse, 'Blessings for the head of the righteous one, for the righteous one requires it, etc.'?" If it is the Malchut in the face of the female aspect, such as Imma and Nukva of Z"A, then the Malchut in it is also in the form of the crown on the side of the righteous, called Yesod.If it is the Malchut in the face of Nukva, such as Imma and Nukva of Z"A, then the Malchut in it is also in the form of the crown on the side of the righteous, called Yesod. For the Yesod in it is the foundation, and the crown in it is in the form of the fleshy apple on which the term used by our Sages is based, "Buds of the womb," concerning matters of astrological symbols, as is known.

2. However, the count of Malchut, which includes the last face among the five faces called Nukva of Z"A, is a complete female face in the complete form like all the other faces, and this should be noted. Now, a strong and great difficulty that troubled great sages and they did not descend to its profound depth is explained. In the introduction to the Zohar, four sages said on the verse, "Lift up your eyes on high and see who has created these things, etc.," that in Keter and Chochmah, there is no questioning at all. Binah and onward have questioning, but the secret is concealed, and it is not revealed at all, as it descends until Mem of the Tetragrammaton called "Mah." What did you investigate, and what did you know? Everything is concealed, as in the beginning.In other places, according to what is asked in the early days, it is said that they are from Chesed onward, but from there and above, there is no questioning. Also, in Tikunim, Tikun 22, it is said that the Supreme Crown (Keter Elyon) is Aleph of Mem Bet (41), and this is the perfection of Nukva of Z"A. It is also said that it does not belong to Moses but is called "Path, no bird of prey knows." Concerning this, our Sages said, "Do not inquire about miracles, and do not delve into what is concealed from you. What is concealed is from you." Here, for in the Tetragrammaton, it is forbidden to inquire and investigate, as you will find in the ruling of the Gaon Rabbi Yitzhak Dulta in the beginning of Section 5. There are many such examples, especially in the two Adarot and Tikunim, which remarkably refrain from discussing the inner aspects. However, they elaborate on the Chesed onward. In particular, in the Tikunim, it is marvelous how they speak about Chesed onward, but they refrain from investigating above that. Indeed, in the introduction to the Zohar, they said the opposite, that even the inquiry into the final Malchut will be said as a result of questioning, as our Sages said, "What did you investigate, and what did you know, etc." But the matter is as follows, and it is understood from what is stated in Branch Four about the aspect of A"k and how all the worlds are branches and diverge from it until it is found that the world of Atzilut is only a garment to the world of Beriya, which is in the aspect of the Raglayv alone. And you already know that the world of Assiyah is opposed to the world of Atzilut, which is the place of Abba with Z"A and Nukva, all of which is under the aspect of Yesod. It is found that the world of Atzilut is [rather] in the category of the world of Assiyah, which is the kingdom of the Emanator (Atik Yomin). It is found that all our dealings in Section Five in the world of Atzilut, even in Galgalta ve Eynaim, are only in the aspect of the world of Assiyah, which is the kingdom of the Emanator (Atik Yomin). However, in the world of Assiyah of the Emanator (Atik Yomin), it is forbidden to do so, even in the kingdom of the Emanator (Atik Yomin), which is in the aspect of Assiyah.

3. Furthermore, we need to provide you with a preliminary explanation: All the ten Sefirot that encompass the entire universe, collectively form the structure of the

letter "Yod" (') in every place, whether in the general or the specific, as mentioned above. From each of these ten Sefirot, the letter "Yod" (') emerges, and behold, the tip of the Yud in these formations represents Keter. The Yud itself corresponds to Chochmah, the first Hey corresponds to Binah, and the Vav comprises the six Sefirot. Collectively, they are called "Zeir Anpin," as mentioned elsewhere. The final Hey corresponds to Malchut, which is referred to as Nukva de Zeir Anpin. All this is in the context of the comprehensive Yud (') that includes all the faces, as explained above. Similarly, if we divide the ten Sefirot within each face individually, the corresponding Yud (') will also be present in that particular face, encompassing from the specific to the general. The tip of the Yud represents Keter, which is the crown in that face, and the Yud itself is the aspect of Chochmah and the first Hey corresponds to Binah in that face. These two, Chochmah and Binah, represent the two brains – right and left. The Vav represents the primary essence of the body, and the final Hey represents the mouth in that face, and the last Hey is the speech in that formation. Another related aspect that needs to be mentioned and is close to the above is that from every letter "Yud" (') of the name YHVH emerges another "Yud" (‘), and there is no distinction between them except in the manner of their filling, and this is their essence. The "Yud" ('), which alludes to Abba (Father) and is the Sefirah called Chochmah, contains within it the letter "Yud" (') through the filling of the Yud (') as mentioned in Gittin 62a. The letter "Hey" (ה), which alludes to Ima (Mother) and is the Sefirah called Binah, contains within it the letter "Yud" (') through the filling of the Yud (') with the letters Yud (‘), Hey (ה), Vav (ו), Hey (ה), as mentioned in Sanhedrin 93a. The letter "Vav" (ו), which alludes to the Sefirah Netzach, symbolized by the letter Zayin (ז), encompassing from Chesed to Yesod, contains within it the letter "Yud" (') through the filling of Aleph (א), Lamed (ל), and Pay (פ) with the value of the letter Yud (‘), and it is equivalent to the numerical value of Mem (מ). The last "Hey" (ה), which alludes to the Sefirah Malkhut, represented by the letter Aleph (א), encompasses from Chesed to Yesod and contains within it the letter "Yud" (') through the filling of Hey (ה), Yud (‘), Vav (ו), Hey (ה), and it is equivalent to the numerical value of Bet (ב). Thus, in each specific countenance and aspect within the Sefirot mentioned above, there is a particular filling of the name YHVH. In each of them, the name YHVH takes on a unique form: in Chochmah, it is associated with the numerical value of Mem (מ); in Binah, it is associated with the numerical value of Bet (ב); in the Netzach to Yesod aspect, it is associated with the numerical value of Mem (מ); and in Malkhut, it is associated with the numerical value of Bet (ב). As with every Sephirot and subdivision, from one Sephirah to another, there is an endless and ultimate division. Similarly, the filling (particularization) of the Divine entities proliferates and subdivides endlessly, akin to the particularization within the Sephirot until infinity. Now, after presenting you with all these introductions, we need to prompt you to delve into the next section (S"ה), where you will find various diverse and distant articles, each with its extreme distinction from the others. Without these introductions, it might remain concealed from your understanding, as you wouldn't be able to discern in which reality (aspect) the discourse is engaged and specifically in which aspect of that discourse if it is in the essence itself. Whether it is in all those lights that emerged and illuminated from it, if it is in the aspect of the lights of the ears, or if it is in the aspect of the lights of the nostrils, or if it is in the aspect of the lights of the mouth, which is referred to as "Akudim," or if it is in the aspect of the lights of the eyes, which is called the world of points before their rectification, or if it is in the aspect of the lights of the forehead, which is in the state of the world of Atzilut before its rectification, or if it is in the world of Briah, or if it is in the world of Yetzirah, or if it is in the world of Asiyah, and so forth in general categories. Moreover, there is still a need to discern specifically whether it is talking about the ancient countenance in each of those worlds, or about the countenance of Arich Anpin, or about Abba or Imma, or about Zeir Anpin, or about Yesod and Malkhut, or about Binah, or about Jacob and Leah.
4. Furthermore, it is necessary to distinguish specific details, whether it is

referring to the ten spheres of circles or the ten spheres of straightness, or whether it is in the encompassing (Makif) or in the inner (Pnimi), and whether it is in the essence itself or in the vessels. It is crucial to discern the aspects of the ten spheres, their conditions, and their states, considering their deficiencies and their numerical completeness, whether during their emanation, during the indictment of the moon, during the creation of Adam HaRishon, or during the time of the sin that caused a transformation in all the worlds. Additionally, whether it is during the generation of the desert. If during the First Temple era or during its destruction, or during the Second Temple era, or during its destruction, or during the exilic period greater than all of them, or whether on a weekday, on Shabbat, or on a festival, or whether during the day or during the night. Moreover, at every moment the worlds change, and this hour is not similar to that hour. For one who observes the movement of the constellations, stars, and their changing positions, and how in one instant they are in a different configuration, understands that events occurring to one born at that moment will be different from those born at a moment preceding it. From this, one should look and understand in the upper worlds that have no end and number. If your eyes are open, your intellect will know and comprehend that this is a profound matter. For it is not within the capacity of the human heart to fathom all the details. Therefore, King David said in Psalms, "Uncover my eyes that I may behold wonders from Your Torah." Regarding the letter "Hei" (ה), it is written, "And he became wiser than all men," and he said, "I said I will become wise, but it is distant from me." Go and see what is written in the Book of Tikkunim, Tikkun 22, regarding the letter "Samekh." There it is explained that Rabbi Shimon said, "Seba, seba," etc. The garment, which is worn during the day, is not worn at night, and the garment worn during the day is not worn at night, as we have learned. Through this, you will understand how the state and condition of the worlds, which are the garments of Ein Sof, change in many variations at every moment. As these variations change, so do the natures of the utterances of Samekh. And all of them are the words of the living God. You will also find them mentioned in various fillings, whether in the filling of Aleph Bet, or in the filling of Samekh Gimel, Mem Hey, Bet Nun, as mentioned in the introduction to the Tikkunim that were not printed. Also at the end of Tikkun 13, and similarly in Tikkun 79, and the like in these Tikkunim, where the fillings of these divine names are mentioned. You need to know in which context the statement is engaged, so you can understand to which aspect the Yud-Hey-Vav-Hey is alluding. When you delve deep, scrutinize, and clarify these matters, you may be able to comprehend these statements if God is with you and you are sincere with Him. For He will not withhold good from those who walk with sincerity. I also want to bring to your attention another matter. It's important to know that most of the teachings of the Zohar, and nearly all of them, do not speak about the Yud-Hey-Vav-Hey of the circles explicitly. Rather, they address the aspect of Yosher (uprightness), resembling the appearance of a person. This aspect includes all the worlds, whether one engages with the Ehyeh (I Am), Atik (Ancient One), Arikh (Long Face), Abba (Father), Imma (Mother), or Zeir Anpin (Small Face) of the Atzilut (Emanation), or with the other worlds of BY"A (Beriyah, Yetzirah, Asiyah). If these matters are present before you, and you do not turn away from them, you will not stumble. Then, you can proceed confidently on your path.

Gate 2

Chapter 1

1. The Second Gate - The progression of the Sefirot within the circles, with three branches
2. The progression of the Sefirot through circles: It is known that the lower part of the five levels of the soul, which is the Nefesh (soul), as known from it, the decimal system of circles was initially emanated through the line and the conduit

due to the Aleph-Samekh (Ego) likeness. Similar to a person in the lower material aspect, initially possessing the level of Nefesh (soul), and later attaining and acquiring the level of Ruach (spirit), and subsequently the level of Neshamah (higher soul), and so on. This order was also present above, as initially the Sefirot of circles was emanated in the aspect of vessels and the essence, incorporating the levels of the soul alone within them, in the aspect of Nefesh, and later they returned and emanated in the aspect of the Sefirot through the straight line, similar to the appearance of a person, as mentioned above. They also encompass two aspects of vessels and the essence, including spiritual bones within them, in the aspect of a higher-level stage called the level of Ruach, which is above the level of Nefesh. It is found that the Sefirot of circles is in the level of the soul with the attributed vessels, and the aspect of the Sefirot through the straight line, similar to the appearance of a person, emanated later, is in the level of the spirit with the attributed vessels. Now, the nature of these vessels touches upon the fact that the liver is the dwelling place of the soul, the heart is the dwelling place of the spirit, and the brain is the dwelling place of the Neshamah. There is no place here for the explanation of these details

3. One must also understand other principles, which are the following: Know that the aspect of essence and spirituality that becomes enclothed within the aforementioned vessels is what we constantly refer to in our writings as the aspect of “concealed lights.” These lights consist of two aspects: one is called *Inner Light* (Or Pnimi), which becomes enclothed within the vessels, and the other is called *Surrounding Light* (Or Makif), which encompasses the vessel from the outside, for due to its vast and extended nature, the vessel cannot contain and internalize its power, and thus the light remains external, encompassing it from without. There is no light in the world that does not contain these two aspects — Inner and Surrounding Light. Similarly, regarding the vessels, there is no vessel in the world that does not have these two aspects in the same manner: namely, the *inner aspect of the vessel*, in which the Inner Light is clothed and united, and the *outer aspect of the vessel*, upon which the Surrounding Light hovers and encompasses from without. In summary, the light — which is the essence of spirituality — divides into two levels: Inner Light and Surrounding Light; and likewise, the vessels also divide into two levels: the inner part of the vessels and the outer part of the vessels. These principles have already been explained. The general principle is that at the beginning of everything, the ten sefirot were necessarily arranged in the form of circles (iggulim), which include the ten sefirot of circular vessels arranged in the form of concentric circles, and in each of these vessels there exists an inner and an outer aspect. Within these vessels are clothed ten spiritual lights, called the lights of the aspect of *nefesh* (soul), and furthermore, ten surrounding lights encompass them. Thus, every light includes both an Inner Light and a Surrounding Light, and all of this is in a circular configuration: for the Inner Light is circular, like a sphere, and it is enclosed within a single vessel which is itself circular, and upon this vessel is the Surrounding Light, which is also circular — like a sphere surrounding a sphere. And so it is with all ten sefirot of the circular form, resembling the spheres and firmaments, as is known. Afterward, the ten sefirot of *Yosher* (linear configuration) were emanated, in the likeness of an upright human form, and these are of a higher order than the circular form. These too include ten sefirot of vessels, and in each vessel there is both an inner and outer aspect. Within these vessels are clothed ten spiritual lights, called the lights of the aspect of *ruach* (spirit), and each light contains both a Surrounding Light that encompasses the vessel from the outside and an Inner Light that is clothed within the vessel — all in a linear fashion, in the form of an upright human figure. This introduction I have given you in this section applies universally to all the emanated, created, formed, and made entities in all the worlds.

Gate 3

Gate 4

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Gate 8

Chapter 1

Chapter 2

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Gate 9

Chapter 1

Chapter 2

It has been explained that the states of Abba and Ima (Father and Mother) also divide into four Partzufim (configurations), as mentioned previously. It has also been clarified the process of the emergence of the seven kings. The seven kings, which are Zeir Anpin and Nuqba (the smaller face and the female), descended, along with the four Achoraim (backsides) of the upper Abba and Ima, and Yisrael Saba and Tevunah. In total, eleven aspects descended. From these, some aspects were clarified, and from their sediments, the klipot (husks or shells) were formed. These are the eleven ingredients of the incense, corresponding to the eleven lights remaining from these eleven aspects that descended but could not be fully clarified and remained within the klipot. This is elaborated in the context of the secret of the incense offering.

The backsides of Abba did not descend until the second king, representing Chesed (Kindness), died. The backsides of Ima did not descend until the third king, representing Geburah (Severity), died. Hence, it is with the death of Geburah that the descent of the backsides of Abba and Ima was completed.

The concept here is that although with the death of Chesed, the backsides of Abba

descended, they are not considered fully descended since Bina (Understanding) was still facing them, illuminating their backsides. Thus, the complete descent of the backsides of Abba occurred only when the backsides of Ima also descended. Only then were they back to back, as will be explained further in the discussion of the Partzufim of Jacob and Leah and their origins. Therefore, the descent of the backsides of Abba and Ima is not considered complete until the death of Geburah, the third king. However, the death of the seven kings is considered complete death immediately from the first moment, for with the death of Chesed, all aspects were entirely shattered and it was considered a true death. Thus, the death of the kings begins to be counted from the death of the first king. However, the nullification of the backsides of Abba and Ima is not complete until the death of the third king. With this, you can understand the secret of the Name 42, which is " אב"ג ית"ץ קר"ע שט"ן נג"ד יכ"ש בט"ר צת"ג חק"ב טנ"ע יג"ל פז"ק שק"ו צי"ת." As you know, the Name 42 is in the world of Yetzirah, and Yetzirah represents Zeir Anpin, known as the seven kings. Thus, this Name 42 refers to the secret of the kings. If you examine, you will see how the Name 72 is in the brains and is called Taamim (flavours) and pertains to Atzilut (Emanation). Subsequently, the Taamim of SG (the 63 Name) is in Beriah (Creation), and its vowel points are in Yetzirah, representing the kings that died, since the points are aspects of Zeir Anpin and Nuqba, which are Yetzirah and Assiah (Action).

However, the intention of this Name 42 is to elevate all the clarifications from there that remained from Zeir Anpin and Nuqba in Yetzirah and Assiah for the entire Name 42 is intended to elevate, as is known. Thus, it is certain that the death of the kings is hinted at in this Name, and according to the order of their death is the order of their elevation through clarification by the power of this Name. Therefore, the death of the seven kings is hinted at in the first part of this Name, and the nullification of the backsides of Abba and Ima is hinted at in the second part.

The concept is that from the Idra Zuta, it seems that only the seven kings descended, while from other Midrashim in the Zohar, it is implied that even in Abba and Ima there is nullification and blemish, and almost even in Keter (Crown). However, the matter is that certainly, from all ten points, aspects fell, and in all of them, there was a nullification. However, Zeir Anpin and Nuqba fell entirely, whether in the state of being back to back or face to face. This is called death because everything descended completely. However, Abba and Ima, from whom only the backsides descended, are called nullification and not death. Keter, from which only the aspects of Netzach, Hod, and Yesod descended, entered into the brains of Abba and Ima, as mentioned above. Since this aspect did not enter even into the backsides, it is not called nullification in Keter, only a mere blemish. There is another reason. Death is only called when one moves from one world to another and is separated from its world. Thus, the seven kings, who were in Atzilut and descended to Beriah, are called death. As it says in the Idra Zuta, "Do not say they died, but anyone who descends from their initial level is called death," as it is written, "The king of Egypt died." However, the backsides of Abba and Ima, although they fell, did not descend to Beriah but remained in the world of Atzilut itself. Therefore, being not in their place is called nullification but not death.

Now, we will explain the Name 42 mentioned above. The Name אבג'ית"ץ is in the Sefirah of Chesed, as is known, because from there begins the nullification or death of the kings. Therefore, this Name hints at the death of the seven kings. This is the explanation of אבג'ית"ץ: like אבג"י ת"ץ, for אבג"י is numerically 16, corresponding to the seven kings, for the ' is in Malkuth, which is a single point, and the ' of אבג"י. The letters אב"ג are six in gematria, corresponding to the six ends of Zeir Anpin, making seven kings. This is the secret that our sages hinted at when they said, "The public domain is 16 cubits wide," as these seven kings are called the public domain before the correction, and afterward, it is called the private domain.

The seven kings, called אבג"י, shattered and died, and this is the secret of ת"ץ in אבג'ית"ץ. Since the death of the kings began from Chesed, it is hinted at in this first Name. Some interpret אבג'ית"ץ as the term used in the Talmud for the satan

found in the study hall, thus אב"ג (some say אבג"ית"ץ) is exactly as explained above in the letters of שעטנ"ז ג"ץ, hinting at Satan, idolatry, and the mixture.
The second Name is קר"ע שט"ן, corresponding to Geburah, the second king whose death caused the backsides of Ima to fall as well. Therefore, the nullification of the backsides of Abba and Ima is hinted at in this Name. This is its explanation: קר"ע means that here there was not a complete death and shattering like the seven kings, only a tearing and breaking in general, remaining in its place. But in shattering, it means the forceful casting of a stone from its place to another, as explained above. Through this tearing, the qelipah called Satan emerged, hence קר"ע שט"ן.
Abba and Ima in the state of face to face is the tetragrammaton with the letters yod in Abba and אהיה with the letters yod in Imma, both summing to 233, the numerical value of זכור (remember). For the as remembrance pertains to the aspect of the face. The aspect of "back-to-back" (אחור באחור) corresponds to the backside forms of these two names, being the back of the Tetragrammaton as follows: Yod, Yod-He, Yod-He-Vav, Yod-He-Vav-He in Abba; and the back of Imma as follows: Aleph, Aleph-He, Aleph-He-Yod, Aleph-He-Yod-He. The combined value of these back forms is 728 (תשכ"ח), signifying forgetfulness, which stems from the backs. Furthermore, the term "Kera Satan" (קר"ע שט"ן) equals "Tishkach" (תשכח, forget) when including the totality, hinting at the descent of the backs of Abba and Imma.
Returning to the earlier discussion: When the upper third of Tiferet had not yet perished, the descent and fall of the backs of Abba and Imma had not yet been completed. When these kings (of Edom) entered their vessels, they were revealed with great light. However, after the upper third of Tiferet died, causing the backs of Abba and Imma to descend, the remaining lights, which were leaving to enter their vessels, became clothed in these fallen backs, which remained in Atzilut. Consequently, the final kings emerged clothed in the backs of Abba and Imma. This arrangement persisted until all the clarifications (beirurim) were completed, as will happen in the future, speedily in our days, Amen. This is the mystery of the raising of Mayin Nuqbin (feminine waters) by Zeir Anpin and Nuqba to Abba and Imma, stemming from these backs of Abba and Imma that descended below into Atzilut itself, as explained, and which they (Zeir Anpin and Nuqba) received.
Thus, it is found that the lights from the chest (of Zeir Anpin) and below come concealed. As you know, the concealment and covering of the light allow for the vessels to withstand the light, as it comes clothed. Therefore, the breaking of the vessels from the chest downward—corresponding to the lower two-thirds of Tiferet, Netzach, Hod, Yesod, and Malchut—will not be equal to the breaking of the vessels of Da’at, Chesed, Gevurah, and the upper third of Tiferet. Undoubtedly, the breaking of the upper vessels is greater than that of the lower vessels.
When the repair (tikkun) of Zeir Anpin comes, its arrangement will be reversed. From the lower two-thirds of Tiferet downward, the lights and the chasadim within them are revealed, as they can now receive without the screen of Binah due to their lesser breaking. However, the upper parts, from the head of Zeir Anpin to the chest, come concealed and clothed in the screen of Binah, her Yesod, as known. This is because, initially, they were revealed, and their breaking was greater. Although Netzach and Hod are also concealed, it has been explained elsewhere that the revealed chasadim strike them, and their light emerges outward. When Zeir Anpin perished up to its upper third of Tiferet, the backs of Abba and Imma had already descended. However, the backs of Yisrael Saba and Tevunah were not completed until the death of Nuqba of Zeir Anpin. Thus, the backs of Arich Anpin are taken by Zeir Anpin, while the backs of Yisrael Saba and Tevunah are taken by Malchut, and their lights are clothed within them, similar to the Mochin (intellects) of Zeir Anpin. This explains why, when Zeir Anpin and Nuqba are equal face-to-face, the Netzach, Hod, and Yesod of Abba and Imma become the Mochin of Zeir Anpin, while the Netzach, Hod, and Yesod of Yisrael Saba and Tevunah become the Mochin of Nuqba.
Additionally, when they are face-to-face, two aspects of Jacob emerge—one in Zeir Anpin and the other in Nuqba. The one in Zeir Anpin is from Abba and Imma, while the one in Nuqba is from Yisrael Saba and Tevunah. At this stage, they are "the two great lights"—neither greater than the other, and neither dependent on the other. The backs of Abba correspond to the right side (Chesed) of Zeir Anpin, and the

backs of Imma correspond to the left side (Gevurah) of Zeir Anpin. This concept will require further elaboration elsewhere, where it will be explained with God's help.

In this context, the descent and fall of the backs of Abba and Imma into Atzilut is mentioned. Although the vessels of Zeir Anpin broke, its lights remained clothed in the backs of the supernal Abba and Imma, with the right side of Zeir Anpin in the back of Abba and the left side in the back of Imma. This preface is crucial to understand well.

Returning to the interpretation of the parasha of Vayishlach regarding "These are the kings": It has been explained how the four backs of Abba, Imma, Yisrael Saba, and Tevunah descended. Hence, among these kings, only four mention the names of their fathers—Bela, Yovav, Baal-Hanan, and Hadad. Another distinction is that even for these four, the father's name is mentioned only during their reign, not during their death. For instance, it says, "Bela, son of Beor, reigned in Edom," but during his death, it states simply, "And Bela died," without mentioning "son of Beor." This indicates that only four aspects of backs descended from the patriarchs and no more, as their descendants remained independent.

Since the patriarchs did not die but only underwent a form of annulment, their names are not mentioned at the time of death, but only the descendants are. However, to indicate that there was also some annulment within the descendants, the patriarchs' names are mentioned during their reign.

And if you ask, regarding Husham, the third king, why his father's name is not mentioned as "so-and-so, son of so-and-so," given that it was explained earlier that he aroused the Gevurah of Imma and annulled her back at his death, the answer is as follows: A son is only named after his father. Since Husham annulled only the back of Imma, not the back of his father, it is unnecessary to mention "so-and-so, son of so-and-so his mother," but rather "so-and-so, son of so-and-so his father." Hence, his father's name is not mentioned, as he did not annul his father's back, only his mother's.

This alludes to the five Gevurot of Nuqba, and thus the phrase "son of so-and-so" is not used. Hadad, son of Bedad, the fourth king, corresponds to the aspect of Tiferet. He is called this because he resides in the upper third, in the place of the chest and the breasts. "Hadad" refers to one breast, and "son of Bedad" to the second breast. Similarly, the letters of "Bedad" (בד"ד) can be interpreted as "two breasts" (ב' ד"ד).

This aligns with the understanding that Abba and Yisrael Saba are included in one configuration, and Imma and Tevunah are included in another, as explained elsewhere. At times, they join in this manner. Therefore, the place of the upper third of Tiferet of Zeir Anpin, called "Hadad, son of Bedad," is the place of the breasts of Binah. This is why he is called "Hadad, son of Bedad." At the death of this king, the breasts of Binah shrank to nurse, as happens when a woman's breasts shrink upon the death of her child.

Gate 10

Gate 11

Gate 12

Gate 13

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Chapter 2

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Chapter 11

Now we will explain the two Divine Names of "YHVH YHVH" mentioned in the Torah. Know that we have already explained that in the skull (Galgalta) there are ten sefirot up to the forehead. These sefirot are arranged with Keter at the top and Malkhut at the bottom. The last sefirah, Malkhut, is the aspect of the "corner of the head," as in all places "corner" represents Malkhut. In the head of Arikh Anpin (Ancient of Days), this corner is the name MTzPTz, consisting of two letters—one on the right and one on the left. On the right, it corresponds to (Zeir Anpin) Abba and Imma, and on the left, it corresponds to (Nuqba of) Zeir Anpin, as there is also Zeir Anpin and (Nuqba) in ‘Atiq (Ancient). Each of these Names includes thirteen rectifications (tikkunim) in this way: the four upper rectifications are the secret of the four "minds," which are represented by the letter Mem in MTzPTz. The remaining nine rectifications are represented by the letter Tzadi in MTzPTz. The reason for this is that the first four rectifications are included in the Keter and Chokhmah because they possess greater significance, as they include the head of ‘Atiq, as known. Afterward, the nine rectifications are counted from Binah and below. Yet, since there is still an advantage of Binah over the other eight, it is

counted separately as the letter Peh in MTzPTz. The final Tzadi represents the nine of Zeir Anpin. Thus, each of these Names contains thirteen rectifications. These two Names flow from the corners of the head, and they have a numerical value of 300. The Name "Elohim" with Yuds also equals 300, as in "Aleph-Lamed-Heh-Yud-Mem." This Elohim in Arikh Anpin is equivalent to the Name MTzPTz, for it is said, "And there is no Elohim besides Me," and there is only YHVH. Where Elohim appears in Zeir Anpin, it is exchanged with YHVH in Arikh Anpin with MTzPTz. In the end, all substitutions are judgments, and since Elohim has thirteen letters in its full spelling, the thirteen rectifications are drawn from there. It is already known that the entire presence of the beard represents judgments, and it subdues the lower judgments, as judgment can only be sweetened in its source. Since the presence of this corner is Malkhut, which is called Elohim, as it is known, the three Elohim correspond to: one in Gevurah, one in Hod, and one in Malkhut. Thus, the Malkhut of the ten sefirot of the head above is Elohim, and its numerical value is "Peah" (corner), but spelled with Yuds, representing its connection to the head, which is in Zeir Anpin. However, in Arikh Anpin, the corner is the Name MTzPTz, as explained. The two corners are on the two sides of the head, and they represent the two great luminaries, "MTzPTz MTzPTz," as mentioned in the Zohar, Bereshit 22b. These are the two Names preceding the thirteen attributes of mercy, which are "YHVH YHVH El Rachum..." The explanation is that Zeir Anpin came from the right MTzPTz, and Nuqba came from the left MTzPTz. These are the roots of the two great luminaries, for there is no difference between them; each has the complete YHVH—one on the right and the other on the left. It was previously explained that in Arikh Anpin, there are Chesed and Gevurah, which are Zeir Anpin and Nuqba. Therefore, from the right side of the head, from where Chesed (right pillar) extends, one corner emerges from which Zeir Anpin is nourished, since the hairs are the residue of the "mind." The Gevurot (left pillar) extend to the left corner, from which Nuqba is nourished. As it says in the Zohar, the two first Names are counted before the thirteen attributes. This is because the first rectification of the beard is "El," which represents Malkhut, and the corner represents the aspect of Malkhut. Hence, the two Malkhuts are adjacent to each other. At the point where the Malkhut of the head ends, which is the corner of the head, there begins the Malkhut of the beard, which is the first rectification, and then the lower (Malkhut) is nourished from the upper (Malkhut). Thus, from the hairs of the head that remain in the corner of the head, the thirteen rectifications of the beard emerge. Therefore, all the thirteen rectifications are nourished from the two corners of the head. Thus, in the beginning, we mention these two Names, which are the secret of MTzPTz MTzPTz in substitution, and afterward, we mention the thirteen attributes. It has already been explained that Zeir Anpin only has nine rectifications, not thirteen. Even when we mention thirteen rectifications in Zeir Anpin, it is merely because the illumination of the thirteen is included in the nine of Zeir Anpin, and they contain thirteen illuminations, but the actual thirteen rectifications are only nine. Thus, the true thirteen rectifications belong to Arikh Anpin, which extend until the nine of Zeir Anpin. Therefore, there are two Names, "MTzPTz MTzPTz." If they were in Zeir Anpin, there would be only two "Elohim" with Yuds, as explained. From the two Elohim in the corners of the head, two "El" Names were drawn to form the first and second rectifications. The "YH YH" in the two "Elohim" extended to the sixth rectification, as mentioned in the Idra, in the explanation of "From the straits I called upon YH." It is also known that in the first rectification, there is "El," and the points of the hairs are there; therefore, it is called "El," and it is drawn from the "El" in Elohim. In the sixth rectification, which is partly in the "strait" (some say it is in the secret of) the beard, there is the "YH" of Elohim, with the Yud on the right and the Heh of Elohim on the left. This is the meaning of "From the straits I called upon YH." Below, where the beard begins to widen, corresponding to the two cheeks, there is also the second "YH" from the second Elohim, with Yud on the right and Heh on the left. Afterward, the closed Mem of Elohim is in the mouth, resembling a closed Mem. These are the two M's, as the lips closing the mouth resemble a closed Mem. After that, the teeth also resemble a round wall like a closed Mem, and they are the two M's of the Name Elohim. Thus,

the verse "From the straits I called upon YH" is explained. The "El" began to reveal itself there, and therefore, its intention was to also extend the remaining "YH" from Elohim, but "YH" did not answer in the straits, for it is not its place, only in "the wide expanse," where it descended in the sixth rectification and did not remain in the straits. Thus, it is explained how the entire beard is the secret of judgments from the Name Elohim. The reason is that the entire beard originates from the "mind," and judgments originate from the "hidden mind," which subdue all that is beneath them. Therefore, it is said that the secret of the beard is to subdue judgments.

It seems possible that this is what our sages, of blessed memory, intended when they said, "One kingship does not touch its fellow even to the width of a hair." They were precise in saying "the width of a hair," alluding to what is written here—that the kingship in the hairs of the head and the kingship in the hairs of the beard are close to one another but do not touch each other, not even a single hair, as mentioned, not even one hair. Instead, it is exactly at the point where the kingship of the hairs ends that the kingship of the beard begins.

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Chapter 13

These two aspects of the vessels, which are internality and externality, help explain what you will find throughout the Zohar and the Tikkunim regarding the

concept of the "four faces" and "six wings," connected to the verse, "Your teachers will no longer hide themselves" (Isaiah 30:20). The matter, in brief, is as follows: There are seven Seraphim at the Throne, which correspond to the seven palaces (hechalot) in Beriah. They also correspond to the seven days of Creation, and each has a name of Havayah (YHVH) in it. Each Havayah includes all ten sefirot of that palace, as is known, since every Havayah contains the ten sefirot. The tip of the letter Yud corresponds to Keter of that palace, the letters Yud-Hei correspond to Chokhmah and Binah, Vav to the six directions (the six sefirot from Chesed to Yesod), and the final Hei to Malchut.

This is hinted at in the acronym of the seven utterances (referring to the seven names of Havayah marked with the vocalization of the initials of the seven utterances), as mentioned in the Kavanot of the Shema at night and also in Tikkunei Zohar, Tikkun 70, page 135. Understand this, for each of the ten sefirot of that palace is divided into the four letters of Havayah in this way. These are called the "four faces" of one entity, corresponding to the four inner aspects of each one. Above them is an external body, which is the seven names of 42 in each palace. The name of 42 becomes the external body, similar to the wings of a bird, which are the external garment that surrounds the bird's body.

Thus, the name ABGITZ (אבג'ת"ץ) is the external body, and within it is the internal body called Havayah. This internality is called the "face" and the wings are the externality. Even though you may find six letters in it, they encompass the ten sefirot of that palace. This is the secret mentioned at the beginning of Tikkun 70 in Tikkunei Zohar, where it explains how ABGITZ includes the ten sefirot of the ten sefirot of that palace. Keter corresponds to Aleph-Bet, Chokhmah to Gimel, and so forth, with Malchut corresponding to Tav, and Yesod to Tzadiq.

It turns out that in the secret of the internal body, only four root aspects are mentioned, while the external body, called "wings," includes more, such as Keter and Yesod. In this way, you will be able to understand all the details of the names and the designations, which are wings and garments. Do not be surprised if some names are composed of more or fewer letters, for it is all one; depending on which aspect is revealed more, it manifests the ten sefirot of that aspect, and the letters of that designation will appear. Keep this principle in mind, as it will help you understand all the names and designations.

In the ten sefirot of Atzilut, there is an internal part consisting of Nefesh, Ruach, Neshamah, Chayah, and Yechidah (Nefesh-Ruach-Neshamah-Chayah-Yechidah). Corresponding to these five aspects, there are two surrounding lights, and then there are three types of vessels, all of which form one internal body. There are also three external vessels, which are the external body, and six additional surrounding vessels. Thus, there are many aspects in each and every sefirah.

All of this applies to one aspect of the sefirot, but sometimes the sefirot ascend from their place and exchange places according to the secret of "elevations." The internal part of one can become the external part of another, as is known. However, none of these aspects will be lacking.

This is the situation with the ten sefirot of Atzilut. But when they are clothed in the ten sefirot of Beriah, additional garments are added to them. For example, the external part of Malchut of Atzilut, when clothed in Malchut of Beriah, will become a soul there and additional garments will be added to it, such as Nefesh and Ruach of lights and essence, along with six internal and external vessels, besides the surrounding aspects. Thus, you can see how many aspects are clothed within each other.

Similarly, when the ten sefirot of Beriah are clothed in the ten sefirot of Yetzirah, more garments are added, and so on as Yetzirah is clothed in Asiyah. Thus, there are countless aspects. All of this applies to the ten sefirot, but afterward, there are angels that are connected to the ten sefirot, which are like different garments added to the sefirot. These angels are not sefirot but are very external garments, and the same process occurs with angels, where they also have aspects of internal essence, lights, and vessels, both internal and external, just as in the ten sefirot.

Thus, as the angels are clothed within other angels of lower realms, such as from

Beriah to Yetzirah, you can see the vast number of aspects. Within all of them, the sefirah of Keter can be found, which is the Keter of this lower earth. This is a case where one aspect is a garment to another. Don't be surprised to find very low names referring to Keter, like the name Ararita or the name Kuzu, which is a permutation of Havayah, and similar examples. These are all very external designations, and they exist in Beriah, Yetzirah, or Asiyah, representing the Keter aspect in those realms.
You can see that the name Kuz'u, which is a permutation of Havayah, still contains all ten sefirot of the sefirah of Chokhmah, except that its internality is Havayah in a permutation of the letters Kuz'u, which are adjacent to the letters of Havayah in the alphabet. These letters are garments for it, and the same applies to all names and designations, whether in the ten sefirot or in the angels and all created beings. Understand this well.

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Chapter 1

You should know that when it came into the will of the Ein Sof to emanate, create, form, and make His world composed of four worlds, emanation, creation, formation, and action, He saw that the worlds did not have the ability to withstand the great light of the Ein Sof. And not only the lower beings, but even the sefirot themselves, even those of emanation, did not have the power to receive the supernal light. As the sefirah of Wisdom was not able to receive the supernal light without the intermediary sefirah of the Crown. And the rest in the same manner. And because of this reason, all of the refinements (tikkunim) mentioned in the Idra Zuta and the Idra Rabba were necessary. And it was for this reason that it was necessary to make four worlds: emanation, creation, formation, and action. And the matter is since, in all of the worlds, there is an aspect of essence, and of vessels. And at the beginning of everything, the Ein Sof expanded into the ten sefirot of emanation via the secret of vessels. For does the matter of expansion not indicate a thickening of the light beyond what it was? So it comes out that these ten sefirot

are ten vessels which are made [as such] from the expansion of the essence of the Ein Sof. It is just that the light thickens and becomes vessels through the expansion. And after this expansion through which the ten vessels were made, then the essence of the Ein Sof is clothed within them, and that is the secret of essence and vessels. And behold when the expansion mentioned above reached Kingship of emanation, the supernal Emanator saw that those below did not have the capability to receive that light if it were to expand further. So when this tenth vessel of emanation was completed, a screen and curtain was made there, that separated between emanation and the other worlds below it. And then the light of the Ein Sof, may He be blessed, that was expanding there, struck into that screen. And then with the force of that downward strike and meeting, it returned to climb upward to its place through the secret of the returning light. And then the world of emanation was completed in the aspect of vessels. Then the Ein Sof returned to be clothed in them through the secret of essence, as previously mentioned, to that point that the light of the Ein Sof could reach according to the pattern mentioned above. It is called the world of emanation because it is the actual (rarefied) light. It is just that it is after it has been thickened, as mentioned above. And this matter of the thickening of the light is that is it not that one who sees a very great light is not able to tolerate it unless it is distanced or unless it is with a screen or unless it is with both of them? So behold the Ein Sof sheds light upon the Crown in [the world] of emanation without any screen or distancing at all. That is why [that] Crown is called Ein Sof (meaning the Crown of Mah, the secret of Atik, [the Anceint One]). Whereas Wisdom receives it through the Crown. However, Understanding received the light of the Ein Sof through distancing. Since the Ein Sof is now far from it, it is able to receive it. And the Small Face [Zayir Anpin] is only able to receive the light through a window. And the light goes through a narrow hole in the middle of that window without a screen at all. But the path is not broad, but rather very narrow. However, it is close, since it is not far from Understanding to the Small Face. Whereas the light comes to the Female of the Small Face through the hole in the window, like the Small Face, except that it is distant. So there are four aspects through which the components of [the world of] emanation are separated from it and in it, but they are all without any screen at all. Hence it is called the world of emanation, since the light of the Ein Sof itself expands into all of it without a screen. However, from there downwards, the Ein Sof itself does not expand, but rather only the light that exudes from it through a screen. And that is because of the screen and the curtain that separates between [the worlds of] emanation and creation, as mentioned above. Behold, it is because of that supernal light striking when it reaches there, as mentioned above, the striking of that curtain. So from the power of those ten sefirot of emanation to which it reached and struck there in their light, behold lights sparked out from them and they passed through that screen and it became the ten sefirot of [the world of] creation, from the sparking out of the ten sefirot of emanation that are above them by way of the screen. From the power of the ten sefirot of vessels, ten other sefirot of vessels were made, and through the ten sefirot of essence, ten other sefirot of essence were made in [the world of] creation. And likewise, at the bottom of creation, another screen was made. And because of the striking of the ten sefirot of creation – in the aspects of essence and vessels – on the screen, the ten sefirot of [the world of] formation were made. And likewise from formation to action, through that screen. And with this, you will understand why this one is called emanation, this one is called creation, this one is called formation, and this one is called action. Because there is a screen that separates [each] one from the other, and one is not similar to the other at all. However the difference that is found between emanation and the other three worlds is that the light of the Ein Sof pierces and passes through it to the end of emanation without any screen at all. Whereas from there downwards, there is a screen and separation – between creation and formation, in that there is one screen and separation for creation, two screens for formation, and three screens for action. However the components of a world itself are that just like there are four aspects of the components in emanation, as mentioned above, likewise, are there four aspects in creation itself

in its components, and so too in formation itself.

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Chapter 1

Gate fifty, gate ABY"A [Atzilut, Brieya, Yetzira, Asieya] containing ten chapters:

Chapter 2

Know that the physical human body is comprised of four parts, namely, fire wind water and earth, as well as four humors, white red green and black whose primary places are in the lung, liver, gallbladder and spleen for they are the four parts of the animal soul and in that animal soul is clothed kellipat nogah, the mystical secret of the good and evil inclinations. And in this garment of Nogah is clothed that soul of Assiyah, since it does not derive benefit or vitality from the externality called "the Animal Soul" rather through the investiture of the Evil Inclination that gains power in her and dirties her with the opacity and unholy dross of the animal soul, for she too is comprised of good and evil. Then certainly the soul will ill and transgress, for her sustenance is the evil foods. Yet, when the good inclination gains power over the four elements ie. the animal soul itself then it does not refine but the blood and the finest quality of that animal soul and draws near that soul of Assiyah which is in the liver, and then she is well and does not sin for indeed her four fundamental elements ie. her four Animal-Soul parts are comprised of good and evil. And the evil portion within them are called "the Two Daughters of Lot". It is from that evil portion of the animal soul the evil inclination, alias Sama"e-l, is nourished. Thus, the vessel of the liver is the physical body, in which is the animal soul comprised of good and evil, in which is the good and evil inclinations, which when this (evil) one gains power it draws near the opacity and the evil within it to the primary soul (the Soul) of Assiyah, alias Yaakov, for the Soul of Assiyah is pure, just that she sometimes suckles and is nourished from the good inclination and sometimes from the evil inclination for they are the garments of the Klippat Nogah. Thus, the four fundamental elements are the animal soul and they are doubled - four of good and four of evil - and in the side of good the "Garments of Light (אור)" clothe them, for that is the good within Klippat Nogah. But from the side of evil "Garments of Skin (עור)" - the skin of the serpent - clothes them. We can conclude from this the order of man and the order of nourishment. The physical body of Man is comprised of the four elements, fire water wind and air, as well as four humors, white red green and black whose primary places are in the lung, liver, gallbladder and spleen from where they spread to the entire body and in this body is clothed the Animal Soul. Now the meaning of this is that the whole realm of Assiyah is not an equal plane, for in it are heaven and earth which are not equal. For example, earth is comprised of four elements and the are all inanimate. But there is the the vivifying force of the earth that maintains it and beyond these is the body of the vegetable which is comprised of the four elements and in it is the force that causes its growth. ...
...And it combines with the Inanimate Soul within it, which is higher and greater. However, still being inanimate it has not become nourishment yet, therefore one who foreswears nourishment may still consume water and salt. And afterwards, when

eating a vegetable, the Vegetative Soul within it attaches to the 'Vegetative Soul' within man which is higher, and thus it grows, while the body of the vegetable will be expelled as refuse. And so too when Man consumes an animal the refuse is expelled and the Animal Soul that was within it attaches to the "Animal Soul" within Man which is higher and more internal than it and thus it grows. And this is the mystical secret of bodily nourishment, for the Animal Soul within Man is not yet considered 'soul', rather it is 'body'. For the four souls, Inanimate Vegetative Animal and Articulate represent the Four Elements for they are each comprised of the four elements and the complete the body of Man, and are the physical compartment into which spreads the final garment, the spiritual bodies of Assiyah ie. the kellipot. For just as the physical earth serves as the husk and body of the more internal roots of the inanimate, vegetative and animal souls so do the spiritual forms of Assiyah enter first. Understand the order of these levels well. And then from the Kellipat Noga of (the Mystical Secret of the Tree of) good and evil is drawn into the Animal Soul within Man, and within this Kellipat Nogah which is comprised of the Good and Evil Inclinations, is clothed the innermost spiritual level of Assiyah, the soul of them all. This is what is called "The Soul of Man" and "The Soul of Angels". This is the (true) soul (inner life) of the Animal Soul and it is nourished from (the Animal Soul) just as the Animal Soul is nourished from the vegetable etc. However, it is only nourished from the body which is of the Kellipat Noga Good and Evil Inclinations. Thus, the opacity of the Animal Soul within Man which rises towards the Soul of Assiyah is nourished from her and this causes the body to sin. But what caused the opacity in the Animal Soul within Man to begin with? Certainly it is due to the Animal Soul within an actual animal, which is the externality of the Animal Soul within Man. This is why when Man sinned he would bring a sacrifice from among the animal kingdom, for it was they that caused the sin. And the Vegetative and Inanimate Souls are even more opaque than the Animal Soul and they surely contributed to the sin, therefore libations and meal offerings as well as salt accompanied each offering.

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The living (animal existence) is more internal, and it is from the side of wind (air) that is found in the four elements. But it [also] has the essence (nefesh) of construction (inanimate existence) in it, as well as the essence of growth (plant existence). But added on is the internal essence, which is called the animal essence. And some call it the essence of movement, since it is willful, and not natural (automatic) like growing (plant life), as mentioned above. And in the books, this is called the second essence and is divided into two powers, the external and the internal. The external is [further] divided into two powers, sense and movement. Sense is divided into the five senses, and the five of them are called the power of sensation. And the internal is divided into two, simulation and arousal. Simulation is [further] divided into two, comprehension and memory. And this is their explanation: Behold the power of movement is a single power, and it is to go from place to place according to its will to have sensation, and not from [its] nature, as mentioned above. And sensation is divided into the five senses: The first is touch, which is in all the limbs of the body. For when they touch one another or something else against them, they feel the touch. All of the other four senses have a specific limb - and these are the eye for the sensation of sight; the ear to sense the audible; the nose to smell, and the palate to taste. And all of these five senses are drawn directly from the brain itself, since their center is there, except that their sensations are felt through these limbs that we mentioned. And all of these are called external, because they are tangible and physical; as they [actually] see and hear, and all of this is fully actualized. But the internal is called the force of simulation, and this is in the brain itself. There it simulates, as if that which was sensed were actually there in the brain. And it forms the quality of that sensation there, even thought it can only be actively felt by the specific limb for that sense, as mentioned above. And the second power is called the power of memory. For even not at the time that the external organ is actively sensing [something], it is simulated in the brain as if it were actively felt now. This is from the power to form an image that comes from the power of simulation at another time, at the time of the external sensation. There is another power to simulation; and that is that it forms things even if they are not true, which is impossible for the external sense to do. Yet this power of simulation is only able to form a physical material image and not a spiritual image called form and essence. Additionally, this power of simulation is able to simulate and form things, both while awake or in a dream, as I will write. The power of arousal is also called the essence of desire, and it is more internal than the power of simulation. For once the power of simulation forms and simulates things, the power of arousal then arouses to bring about that which benefits the body. And this is in two ways. The first is to think how it is that it can prepare for the needs of the body; and so all of the limbs are its tools. For it stimulates the eye to see, the ear to hear and the legs to walk. And it is likewise with all of the limbs, [that then act] for the needs of the actions of the body itself and for its benefit - to protect the body, to nourish it and to distance what is bad for it or damages it. So it brings the yearning to the limbs to accomplish actions that benefit the body and push off damage to it. And the second is the arousal to choose good traits that benefit the body and push off bad traits from the body, such as anger, hatred, enmity, cruelty and mercy. And this is called willful, because it decides to prefer one over the other. However you should know that while it is true that the acquisition of good traits, required by the body, or bad traits come primarily from the internal power of arousal; the external power of sensation is nevertheless also used by it for this matter. For arousal thinks, but sensation activates the trait. And you should know that the acquisition (performance) of commandments and sins in a person is also from these two powers, arousal and sensation, as mentioned above. However they do not [originate] from them but rather from the evil impulse which brings in this will, and they are [hence] the tools of the evil impulse, as I have written. And this is also mentioned in the Zohar, Parshat Vayera - the matter of

Lot, who is the evil impulse; and his two daughters, who are the powers. The younger one is the essence of growth (plant life) and the firstborn is the connection between sensation and arousal, which is also called the essence of desire. For the intention of both of them is only for the benefit of the body alone, as mentioned above. Yet harm comes through them to the essence of speech (humanity), from the intention of the evil impulse, as I have written concerning the matter of external movement. But this is not yet true choice, except for that which is found in the essence of speech.

Tikkunei Zohar

Unlocking the Mysteries of Creation: A New Journey Through the Tikkunei Zohar

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Translated to English and Interpreted

by: **Dovid E. Yirmeyahu**

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TIKKUNIM

Tikkun 1

"Rabbi Shimon opened [his discourse] and said, 'I am the rose of Sharon, and the lily of the valleys.' As a rose among thorns, so is my beloved among the daughters."

This verse, originally from the Song of Songs, is interpreted in a mystical context. The 'rose' is often seen as a symbol of the Shechinah, the divine presence among the people of Israel.

In Kabbalistic thought, the Shechinah is seen amidst the 'thorns' – the challenges and sufferings of the physical world. The rose's beauty amidst thorns symbolizes the persistence of divine presence and hope in times of difficulty.

Tikkun 2

"Like an apple tree among the trees of the forest, so is my beloved among the young men. In his shadow I was delighted to sit, and his fruit was sweet to my taste."

This verse continues the theme of divine presence and protection. The 'apple tree' is often interpreted as a metaphor for the Torah or divine wisdom.

The delight in the shadow of the tree symbolizes the joy and protection found in spiritual pursuit and adherence to divine wisdom. The sweetness of its fruit represents the deep satisfaction and enlightenment derived from spiritual study and practice.

Tikkun 3

"He brought me to the banqueting house, and his banner over me was love."

The 'banqueting house' or 'house of wine' is often interpreted as a place of spiritual elevation and divine embrace, where the soul experiences the depths of divine love.

In Kabbalah, this verse is seen as an allegory for the soul's ascent to higher spiritual realms, where it is enveloped in the love and light of the divine. The 'banner of love' symbolizes the protective and guiding presence of the divine in this journey.

Tikkun 4

"Sustain me with raisin cakes, refresh me with apples, for I am lovesick."

This verse expresses a deep yearning for spiritual sustenance. Raisin cakes and apples are seen as metaphors for forms of divine nourishment that revive the soul.

In mystical interpretation, this yearning is for spiritual connection and enlightenment. The soul, 'lovesick' for the divine, seeks sustenance in forms of spiritual wisdom and experiences that rejuvenate and deepen its connection to the divine.

Tikkun 5

"His left hand is under my head, and his right hand embraces me."

This verse is often interpreted as symbolizing the balance of divine attributes – the left hand representing judgment and restraint, and the right hand symbolizing kindness and expansion.

The mystical reading sees this as a depiction of the divine embrace, encompassing both mercy and judgment, providing a balanced nurturing of the soul. It reflects the harmonious interaction of contrasting divine forces in the elevation and support of the soul.

Tikkun 6

"I adjure you, O daughters of Jerusalem, by the gazelles or by the hinds of the field, that you not stir up nor awaken love until it pleases."

This verse, often interpreted as a call for patience and readiness in spiritual matters, uses the imagery of gazelles and hinds to symbolize grace and beauty.

In Kabbalistic thought, this adjuration is seen as an instruction for the proper approach to divine mysteries and spiritual awakening. It emphasizes the importance of allowing spiritual processes to unfold in their own time.

Tikkun 7

"The voice of my beloved! Behold, he comes, leaping upon the mountains, skipping upon the hills."

This verse conveys a sense of anticipation and joy at the arrival of the divine presence. The imagery of leaping and skipping signifies the dynamic and joyful nature of this spiritual encounter.

In mystical interpretation, this arrival represents the sudden and profound experiences of divine revelation, where the divine presence transcends the ordinary, symbolized by mountains and hills.

Tikkun 8

"My beloved is like a gazelle or a young stag. Behold, he stands behind our wall, he looks in through the windows, peering through the lattice."

The beloved, symbolizing the divine, is described as both powerful and elusive. The imagery of looking through windows and lattice suggests a presence that is both near and yet partially hidden.

This verse in Kabbalah symbolizes the ways in which the divine reveals itself in the world – often partially and indirectly, inviting a deeper search and contemplation to fully grasp its presence.

Tikkun 9

"My beloved spoke, and said unto me, 'Rise up, my love, my fair one, and come away.'"

This call represents a divine invitation to spiritual elevation and awakening. It's a beckoning to move beyond the current state into a closer communion with the divine.

In mystical understanding, this invitation is seen as a call to the soul to embark on its spiritual journey, leaving behind the mundane to embrace a deeper, more profound spiritual reality.

Tikkun 10

"For lo, the winter is past, the rain is over and gone."

This verse symbolizes a transition from a state of spiritual dormancy or challenge (winter) to a time of renewal and clarity (spring).

In Kabbalistic terms, the passage from winter to spring represents the soul's journey from concealment and hardship to a state of revelation, growth, and spiritual blossoming.

Tikkun 11

"In the beginning, God created the heavens and the earth. The earth was unformed and void, and darkness was upon the face of the deep; and the Spirit of God hovered over the face of the waters."

This opening verse of Tikkun 11 mirrors the beginning of Genesis. It sets the stage for a mystical exploration of creation. The unformed and void earth symbolizes the initial state of potential before creation. The darkness represents the hidden aspects of the Divine, while the Spirit of God hovering indicates the imminent emergence of light and structure.

The text reflects the Kabbalistic understanding of creation as a process involving both concealment and revelation. The unformed earth and darkness signify the concealed aspects of God, known in Kabbalah as Ein Sof. The hovering Spirit represents the active, dynamic presence of God initiating creation.

Tikkun 12

"And God said, 'Let there be light'; and there was light."

This verse, from the Genesis narrative, is deeply significant in Kabbalistic thought. It marks the first divine utterance and the emergence of light, representing the first revelation of the Divine in the process of creation.

In Kabbalistic terms, this light is not merely physical light but symbolizes the initial emanation of the Sefirot, the divine attributes. It signifies the beginning of the process where the infinite aspects of God become manifest in finite forms, a concept central to the mysticism of the Zohar.

Tikkun 13

"And God saw the light, that it was good; and God divided the light from the darkness."

In this passage, the act of seeing and dividing reflects a deeper metaphysical process. The acknowledgment of the light's goodness implies a divine valuation, and the separation signifies the differentiation necessary for the manifestation of creation.

This verse highlights the Kabbalistic theme of 'Tzimtzum', the divine contraction. God's act of dividing light from darkness symbolizes the creation of space within the Divine Infinity to allow for a finite, structured reality. This concept is pivotal in understanding the dynamics of divine light and darkness in Kabbalistic cosmology.

Tikkun 14

"God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day."

The naming of day and night introduces the concept of time into creation. This distinction is not just a physical separation but also a spiritual one, marking the alternation between revelation and concealment of the Divine Presence.

In Kabbalah, Day and Night are not merely times of day but represent states of spiritual awareness. Day symbolizes clarity and divine revelation, while Night signifies concealment and the potential for growth in darkness. The cyclical nature of day and night reflects the dynamic and ever-changing relationship between humanity and the divine.

Tikkun 15

"And God said, 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'"

This verse describes the creation of the firmament, an act that further structures the nascent universe. The division of waters introduces the theme of boundaries and separation, essential for the ordered existence.

The 'waters' in Kabbalistic thought often symbolize states of potential and spiritual energy. The firmament's creation represents the establishment of a cosmic structure, delineating different spiritual realms and levels of consciousness.

Tikkun 16

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so."

This passage deepens the concept of separation introduced earlier. The firmament is not merely a physical barrier but represents a metaphysical boundary, delineating different realms of spiritual existence.

In Kabbalistic symbolism, the waters above and below the firmament can be seen as different levels of divine emanation. The 'waters above' represent the higher, more concealed aspects of divinity, while the 'waters below' signify the more revealed, accessible aspects. This division is crucial in understanding the structured hierarchy of the spiritual universe in Kabbalah.

Tikkun 17

"And God called the firmament Heaven. And there was evening and there was morning, a second day."

By naming the firmament 'Heaven', a new dimension of creation is established. This naming act is a divine declaration that infuses the creation with purpose and identity.

In Kabbalistic thought, Heaven is not just a physical space but a spiritual state. It symbolizes a level of existence that is closer to the divine source, a realm where spiritual entities and processes operate. The transition from day to night and back signifies the ongoing process of divine revelation and concealment.

Tikkun 18

"And God said, 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear'; and it was so."

This verse introduces the concept of gathering and revelation. The gathering of waters to reveal dry land symbolizes the idea of unification and revelation in the divine plan.

In Kabbalah, the act of gathering the waters can be seen as a metaphor for the unification of disparate spiritual forces. The revelation of dry land represents the emergence of a stable, structured reality from the primordial spiritual potential.

Tikkun 19

"And God called the dry land Earth; and the gathering together of the waters called He Seas. And God saw that it was good."

In this passage, the Earth and Seas are not only physical entities but also represent different aspects of the divine creation. The Earth symbolizes solidity, stability, and the potential for growth, while the Seas represent the vast, unbounded aspects of creation.

This naming and differentiation further emphasize the Kabbalistic theme of divine balance and harmony. The Earth and Seas symbolize the balance between form and fluidity, between the finite and the infinite in the divine scheme.

Tikkun 20

"And God said, 'Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth'; and it was so."

This verse signifies the beginning of life, the emergence of living entities from the Earth. It represents the actualization of potential into manifest forms of life, each according to its own kind.

In the mystical tradition of the Zohar, this verse symbolizes the unfolding of divine energy into diverse forms of creation. Each plant and tree, with its unique seed, represents the diverse expressions of the divine creative force in the world.

Tikkun 21

"And God said, 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.'"

This verse introduces the celestial bodies, serving not only as physical lights but also as metaphysical symbols in the divine structure of time and space.

In Kabbalistic thought, these lights represent more than just the sun and moon; they symbolize the greater cosmic forces that govern the rhythm of life and spiritual energy in the universe. They serve as tools for divine orchestration of time and space, reflecting deeper spiritual cycles and processes.

Tikkun 22

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also."

This passage details the creation of the sun and the moon, assigning them roles in the governance of time. The sun and moon are not only celestial bodies but also represent different aspects of divine illumination.

In the mystical interpretation, the sun symbolizes the sefirah of Chesed (kindness), radiating warmth and light, while the moon represents Gevurah (severity), reflecting light in the darkness. These bodies exemplify the balance of opposing forces in the divine scheme.

Tikkun 23

"And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good."

This verse emphasizes the governance and separation of light and darkness, a recurring theme in the creation narrative. It highlights the divine intent in creating a balanced and orderly universe.

The Kabbalistic view sees this governance as a reflection of the balance between mercy and judgment, light and darkness. This balance is essential in maintaining the order and harmony of the universe, according to divine will.

Tikkun 24

"And God said, 'Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.'"

Here, the focus shifts to the creation of life in the waters and the skies. This verse speaks to the diversity and abundance of life forms, each according to its own kind.

From a mystical perspective, this verse represents the emanation of life force in various forms and dimensions. The aquatic and avian creatures symbolize different aspects of spiritual energy, populating the different realms of the created world.

Tikkun 25

"And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good."

This passage elaborates on the diversity of life created by God. The emphasis on 'after their kind' signifies the uniqueness and purpose of each creation.

In Kabbalah, each creature is seen as a distinct manifestation of divine energy, with its own role in the divine plan. The diversity reflects the multifaceted nature of the divine expression in the world.

Tikkun 26

"And God blessed them, saying, 'Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.'"

This verse conveys the divine blessing for proliferation and the filling of the earth with life. The emphasis on multiplication reflects the abundance inherent in the divine plan.

From a Kabbalistic viewpoint, this blessing is not just a command but a channeling of divine energy into creation, enabling it to flourish and evolve. The act of multiplication is seen as an extension of divine creativity and abundance.

Tikkun 27

"And the evening and the morning were the fifth day."

This concluding statement of the fifth day of creation signifies a transition, marking the completion of another phase in the divine plan. The pattern of evening and morning underscores the ongoing process of creation and revelation.

In Kabbalistic thought, the cyclical nature of evening and morning represents the constant flow of divine energy and the rhythmic balance between concealment and revelation in the divine process.

Tikkun 28

"And God said, 'Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind'; and it was so."

This passage marks the creation of terrestrial life, each species according to its kind. The earth is portrayed as a fertile ground for the manifestation of diverse forms of life.

Each type of creature symbolizes different aspects of divine attributes and energies. Kabbalah sees the diversity of terrestrial life as a reflection of the multifaceted nature of divine expression in the material world.

Tikkun 29

"And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good."

This verse reiterates the diversity and goodness of God's creations. The repeated emphasis on 'after his kind' underscores the uniqueness and intentionality of each form of life.

The affirmation of goodness signifies the alignment of the created world with divine will. In Kabbalah, this goodness reflects the harmony and balance inherent in the divine plan, where each creature plays a specific role in the cosmic order.

Tikkun 30

"And God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'"

This pivotal verse introduces the creation of humanity, made in the divine image. The grant of dominion over other forms of life signifies a special role and responsibility for humans within creation.

In Kabbalistic terms, being made in the 'image of God' implies that humans possess a unique spiritual capacity that reflects divine attributes. The dominion over nature is viewed not as exploitation, but as stewardship, with a responsibility to maintain the balance and harmony of creation.

Tikkun 31

"So God created man in His own image, in the image of God created He him; male and female created He them."

This verse emphasizes the dual aspects of humanity's creation, reflecting the divine image in both male and female forms. It signifies the completeness and balance inherent in the divine plan.

In Kabbalistic thought, the male and female aspects symbolize different qualities of divine energy. Their union represents the harmonious balance of these energies, essential for the sustenance and perpetuation of creation.

Tikkun 32

"And God blessed them, and God said unto them, 'Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.'"

This verse conveys the divine blessing for human proliferation and stewardship over the earth. The command to 'subdue' and 'have dominion' emphasizes the responsibility and authority granted to humanity.

From a mystical perspective, 'subduing' the earth does not imply exploitation but rather a harmonious interaction with nature, guiding the material world towards its divine purpose. The dominion is seen as a moral and spiritual responsibility.

Tikkun 33

"Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

This verse establishes the provision of food for humanity, emphasizing the natural abundance and the interconnectedness of all life forms.

In Kabbalistic terms, this provision symbolizes the divine sustenance that flows through all creation. The mutual dependency of humans and nature reflects the underlying unity of the divine creation.

Tikkun 34

"And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."

This passage extends the provision of sustenance to all living creatures, highlighting the universal care and providence of the divine.

The universal nourishment provided by the divine emphasizes the interconnectedness of all life. In Kabbalah, this reflects the idea that all creation is sustained by the same divine energy, manifesting in different forms.

Tikkun 35

"And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day."

This concluding statement of the sixth day of creation underscores the completion and inherent goodness of the divine work. The repeated pattern of evening and morning marks the transition from creation to the next phase of the divine plan.

The declaration of 'very good' signifies a higher level of divine approval, indicating the completion of a harmonious and balanced creation. In Kabbalistic thought, the culmination of creation with the Sabbath represents the transition from action to contemplation, from formation to sanctification.

Tikkun 36

"Thus the heavens and the earth were finished, and all the host of them."

This verse marks the completion of the creation process. The 'heavens and the earth' encompass the entirety of the cosmos, while 'all the host of them' refers to the diverse forms of life and matter within it.

In Kabbalistic thought, this completion signifies the full emanation of divine energy into the various levels of creation. The heavens and earth, in their completed state, represent the harmonious union of spiritual and physical realms.

Tikkun 37

"And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made."

The concept of divine rest on the seventh day introduces the idea of the Sabbath. This day of rest is not just a cessation of labor but signifies a deeper spiritual state.

In Kabbalah, the Sabbath is viewed as a time of spiritual elevation and reflection. It symbolizes the integration and sanctification of the preceding days of creation, offering a glimpse into the divine tranquility and completeness.

Tikkun 38

"And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

The blessing and sanctification of the seventh day elevate it beyond a mere day of rest. It becomes a day imbued with spiritual significance and divine presence.

The Sabbath, in mystical Judaism, is seen as a time when the spiritual and physical worlds are in closer alignment. It's a day for humanity to connect more deeply with the divine essence and to celebrate the completion and harmony of creation.

Tikkun 39

"These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,"

This verse serves as a transition, summarizing the creation narrative and introducing the subsequent unfolding of events in the earthly realm.

In Kabbalistic interpretation, the term 'generations' refers not just to lineage but to the ongoing process of creation and transformation. It implies a dynamic, ever-evolving universe, guided by divine providence.

Tikkun 40

"And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground."

This passage reflects on a time before the full manifestation of plant life, highlighting the interdependence of natural processes and human cultivation.

From a mystical perspective, this verse alludes to the latent potential within creation, waiting to be actualized. It suggests a partnership between the divine, nature, and humanity in the continual unfolding of creation.

Tikkun 41

"But there went up a mist from the earth, and watered the whole face of the ground."

This verse speaks of a mist arising to nourish the earth, symbolizing the infusion of divine energy into the physical world.

In Kabbalistic terms, this mist can be seen as an expression of the divine presence nurturing creation. It symbolizes the continuous flow of spiritual sustenance from the divine source to the material realm.

Tikkun 42

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

This passage describes the creation of the first human, emphasizing both the physical formation from the earth and the spiritual infusion of life from the divine.

The act of God breathing life into man is seen in Kabbalah as the infusion of a divine spark, the 'neshama', into the physical form. This divine breath represents the spiritual essence that animates human existence.

Tikkun 43

"And the LORD God planted a garden eastward in Eden; and there He put the man whom He had formed."

The establishment of the Garden of Eden represents the creation of an ideal, harmonious environment for the first human.

In mystical thought, Eden is more than a physical location; it is a state of spiritual perfection and closeness to the divine. It symbolizes the potential for harmony between humanity and the divine will.

Tikkun 44

"And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

This verse introduces the tree of life and the tree of knowledge, key elements in the Garden of Eden narrative. They represent profound spiritual concepts.

In Kabbalistic interpretation, the tree of life symbolizes the sefirotic structure of the divine emanations, while the tree of knowledge represents the moral and ethical dimensions of human consciousness.

Tikkun 45

"And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads."

The river flowing from Eden symbolizes the abundance and vitality flowing from the divine source.

This river, in mystical thought, represents the flow of divine energy and wisdom into the world. The division into four streams can be seen as an allegory for the dissemination of this divine influence into various aspects of creation.

Tikkun 46

"The name of the first [river] is Pishon: it is it that compasseth the whole land of Havilah, where there is gold."

This verse describes the first river, Pishon, and its association with the land of Havilah, noted for its gold.

In Kabbalistic thought, the river Pishon and the land of Havilah may symbolize spiritual abundance and enlightenment. Gold, often a metaphor for spiritual value, signifies the richness and purity of divine wisdom.

Tikkun 47

"And the gold of that land is good: there is bdellium and the onyx stone."

The emphasis on the quality of gold and the presence of precious substances in Havilah continues the theme of spiritual richness and beauty.

Bdellium and onyx, in mystical symbolism, can represent various divine attributes or sefirot. Their presence in Havilah alludes to the manifestation of divine qualities in the physical world.

Tikkun 48

"And the name of the second river is Gihon: the same is it that compasseth the whole land of Cush."

Gihon, the second river, and its association with the land of Cush are introduced, continuing the allegorical description of the rivers flowing from Eden.

Gihon, in Kabbalistic symbolism, may represent another aspect of divine flow, perhaps alluding to emotional or prophetic inspiration, as Cush is often associated with spiritual richness in Jewish mysticism.

Tikkun 49

"And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."

The Hiddekel and Euphrates rivers are mentioned, each with its own geographical and spiritual significance.

In Kabbalah, these rivers can symbolize different pathways of divine energy and wisdom. The directions and locations associated with them may represent various aspects of human experience and spiritual journey.

Tikkun 50

"And the LORD God took the man, and put him into the Garden of Eden to dress it and to keep it."

This verse highlights the human role in Eden: to cultivate and maintain the garden, indicating a partnership with the divine in the stewardship of creation.

In mystical thought, "dressing and keeping" the garden symbolizes the spiritual work of humanity - to nurture and safeguard the divine spark within and to engage in the ongoing process of creation and spiritual elevation.

Tikkun 51

"And the LORD God commanded the man, saying, 'Of every tree of the garden thou mayest freely eat.'"

This verse reflects God's generosity and the abundance provided to humanity, with access to the riches of the Garden of Eden.

In Kabbalistic terms, this can be seen as an invitation to partake in the divine emanations, represented by the trees. It signifies the potential for spiritual nourishment and growth.

Tikkun 52

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

The prohibition against eating from the tree of knowledge introduces a moral dimension to the narrative, signifying the complexities of moral awareness and choice.

In mystical thought, this commandment represents the boundary set by the divine to maintain the balance of creation. Eating from this tree symbolizes the awakening of deeper consciousness and the responsibilities that come with it.

Tikkun 53

"And the LORD God said, 'It is not good that the man should be alone; I will make him a help meet for him.'"

This verse introduces the concept of companionship and partnership, recognizing the need for relationship and mutual support in human experience.

From a Kabbalistic perspective, this can be understood as the divine intention to create a harmonious balance between opposing forces, symbolized by the male and female aspects of humanity.

Tikkun 54

"And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof."

This passage illustrates the role of humanity in creation, specifically the authority and responsibility in naming the creatures.

In mystical thought, naming is an act of defining and understanding the essence of things. Adam's role in naming reflects humanity's capacity to discern and categorize the various manifestations of divine creation.

Tikkun 55

"And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him."

Adam's act of naming continues, yet it highlights his own solitude, underscoring the need for a companion who matches his nature and essence.

The act of naming, while signifying dominion and understanding, also reveals Adam's awareness of his unique role and the absence of a corresponding entity with whom he can share his existence.

Tikkun 56

"And the LORD God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof."

This verse describes a divine intervention where Adam is put into a deep sleep, leading to the creation of his companion from his rib.

In Kabbalistic thought, this process symbolizes the separation and subsequent unity of the masculine and feminine aspects of the divine, represented by Adam and his companion. It reflects the idea of balance and harmony in creation.

Tikkun 57

"And the rib, which the LORD God had taken from man, made He a woman, and brought her unto the man."

The formation of woman from man's rib signifies the deep connection and interdependence between the genders.

This creation narrative symbolizes the intrinsic unity of male and female energies. In mystical terms, their reunion represents the harmonization of these energies, essential for the completeness of creation.

Tikkun 58

"And Adam said, 'This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.'"

Adam's recognition of the woman as part of himself emphasizes their profound connection and shared essence.

In Kabbalah, this acknowledgment is seen as a realization of the underlying unity within creation. It symbolizes the reunion of fragmented aspects of the divine.

Tikkun 59

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

This verse establishes the principle of marital union, defining a sacred bond and the merging of lives into a single unit.

This merging is understood in mystical Judaism as a microcosm of divine unity, where separate entities come together to form a harmonious whole, reflecting the underlying unity of all creation.

Tikkun 60

"And they were both naked, the man and his wife, and were not ashamed."

The absence of shame in their nakedness indicates an initial state of innocence and purity in the human condition.

In Kabbalistic terms, this state of being symbolizes the original spiritual purity of humanity, unmarred by external influences or self-consciousness. It represents a state of natural harmony with the divine order.

Tikkun 61

"Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, 'Yea, hath God said, Ye shall not eat of every tree of the garden?'"

The introduction of the serpent, a symbol of cunning, brings a pivotal turn in the narrative, raising questions about divine commandments and the nature of prohibition.

In Kabbalistic thought, the serpent represents the embodiment of the yetzer hara (the evil inclination) or the challenging force that brings about spiritual growth through opposition and choice.

Tikkun 62

"And the woman said unto the serpent, 'We may eat of the fruit of the trees of the garden.'"

The woman's response to the serpent reflects a basic understanding of the divine command, yet also introduces the potential for misunderstanding and deviation.

This dialogue symbolizes human engagement with moral and ethical dilemmas, highlighting the complexities of discernment and the challenges of adhering to spiritual truths.

Tikkun 63

"But of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'"

The woman's elaboration of God's command introduces an additional element, the prohibition of touching, which was not originally stated. This reflects the human tendency to build fences around divine commandments.

In mystical tradition, this addition symbolizes the layers of interpretation and safeguards that humans apply to spiritual laws, sometimes leading to further complexity and potential misinterpretation.

Tikkun 64

"And the serpent said unto the woman, 'Ye shall not surely die.'"

The serpent's contradiction of God's warning represents the introduction of doubt and the challenge to divine authority.

This exchange symbolizes the eternal struggle between faith and doubt, belief and skepticism. In Kabbalah, such challenges are seen as opportunities for spiritual growth and strengthening of faith.

Tikkun 65

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

The serpent's statement introduces the concept of knowledge as a means to divine-like understanding, tempting the human desire for wisdom and autonomy.

In mystical thought, this temptation represents the allure of transcendental knowledge and the risks inherent in pursuing divine wisdom. It reflects the fine line between seeking understanding and overreaching one's spiritual boundaries.

Tikkun 66

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

This pivotal verse describes the act of eating the forbidden fruit, an act driven by desire and curiosity, marking a significant moment in human spiritual history.

In Kabbalistic terms, this moment represents the introduction of duality and moral complexity into the world. The decision to eat the fruit symbolizes the transition from a state of divine simplicity to one of human complexity and the awakening of deeper consciousness.

Tikkun 67

"Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

The newfound awareness of their nakedness signifies a shift in consciousness. This awareness leads to their first creative act in response to this new state of being.

The act of covering themselves is seen as a metaphor for the human response to the realization of moral and spiritual vulnerability. It symbolizes the beginning of human creativity and problem-solving but also the emergence of self-consciousness and shame.

Tikkun 68

"And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden."

This verse portrays the immediate aftermath of the transgression, with Adam and his wife attempting to hide from God. It reflects the instinctive human reaction to hide from one's mistakes or wrongdoings.

In mystical understanding, the act of hiding signifies the separation between humanity and the divine caused by transgression. It represents the first experience of spiritual alienation and the loss of the intimate connection with the divine.

Tikkun 69

"And the LORD God called unto Adam, and said unto him, 'Where art thou?'"

God's question is not one of location but a deeper inquiry into Adam's state of being and consciousness.

In Kabbalah, this question can be seen as an invitation for introspection and acknowledgment of the changed state. It's a call to confront and understand the consequences of one's actions and the new reality they have created.

Tikkun 70

"And he said, 'I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.'"

Adam's response reveals his fear and awareness of his vulnerability, a direct result of his newfound knowledge and the accompanying loss of innocence.

This confession reflects the human realization of moral autonomy and the accompanying burden of responsibility and guilt. In mystical thought, this moment marks the beginning of a more complex spiritual journey for humanity, filled with challenges, growth, and the pursuit of redemption.

"Introduction to the Book of Zohar", item 6

Rav Yehuda Ashlag

(Kabbalah For The Student, p. 112)

6) Our sages have already said that the Creator created the world for no other reason but to delight His creatures. And here is where we must place our minds and all our thoughts, for it is the ultimate aim of the act of the creation of the world. And we must bear in mind that since the Thought of Creation was to bestow upon His creatures, He had to create in the souls a great measure of desire to receive that which He had thought to give them. For the measure of each pleasure and delight depends on the measure of the will to receive it. The greater the will to receive, the greater the pleasure, and the lesser the will, the lesser the pleasure from reception.

Thus, the Thought of Creation itself necessarily dictates the creation of an excessive will to receive in the souls, to fit the immense pleasure that His Almightiness thought to bestow upon the souls. For the great delight and the great desire to receive go hand in hand.

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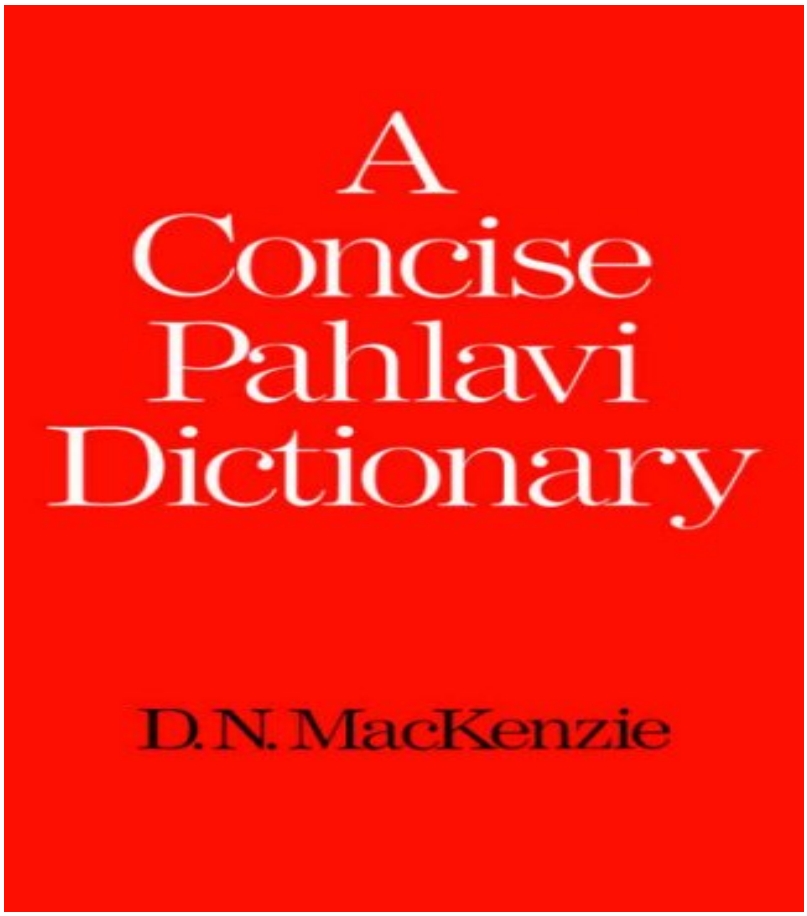

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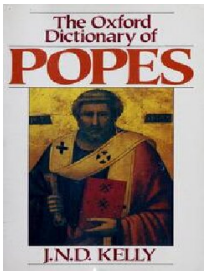

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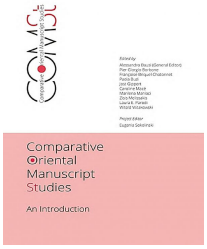

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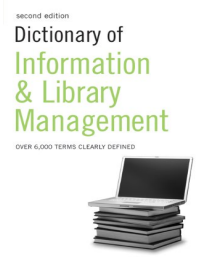

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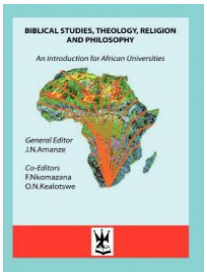

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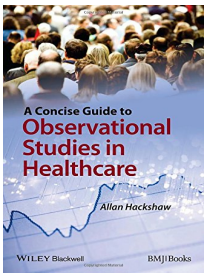

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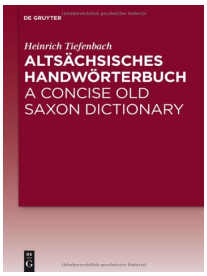

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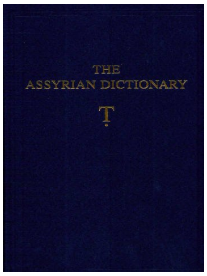

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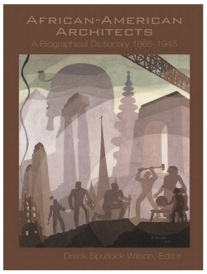

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A CONCISE PAHLAVI DICTIONARY

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PREFACE

THE need for even a short Pahlavi–English dictionary has been obvious for many years, particularly to would-be students of the language. The glossarial part of Professor H. S. Nyberg's *Manual of Pahlavi* is still eagerly awaited, five years after the publication of Part I, although the 'archaistic' tradition of transcription followed therein is no longer universally acceptable. With the partial material at present available, every serious student still has to compile his own dictionary, a formidable task with Pahlavi and made more so by the plethora of different systems of transcription in print. The present dictionary, admittedly introducing yet another transcription, is intended first to relieve the stranger to Pahlavi of the necessity of covering what is now well-travelled ground—the commonest 4,000 simple words—without a unified map, and secondly to urge the practical value of this 'Sasanian' transcription for his journeying further. To have included etymologies and textual references would have changed the emphasis of the work, turning it from a map to a historical atlas-cum-gazetteer, besides retarding its appearance unduly. Such a complete dictionary of Pahlavi is nowhere within sight and must remain so until many more texts are adequately edited.

For his good counsel on what to include in the dictionary I am most grateful to my friend Dr. P. Gignoux of Paris, for without him many common words would have slipped through my net. Most of the labour of compiling the English index, which will surely be appreciated, was undertaken by my wife. The debt I owe to the teaching of the late Professor W. B. Henning, in connection with Pahlavi and all things Iranian, cannot be expressed in words.

It is again a pleasure to acknowledge the support of the School of Oriental and African Studies in financing this publication, and the customary skill of the printers.

D. N. M.

October 1969

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INTRODUCTION

ALMOST every published list of Pahlavi words contains a number of entries of doubtful nature, the uncertainty lying either in their form, their meaning, or even, occasionally, their very existence. The purpose of this dictionary is to provide the student with a representative vocabulary of Pahlavi in which such uncertain words have been reduced to a minimum and marked. It differs from its predecessors in that the Pahlavi words are given in a phonemic transcription representing, as far as it is deducible from the evidence, the pronunciation they would have had in the third century of our era, the period of the rise of the Sasanian empire. The reasons for this departure from the 'archaistic' tradition of Pahlavi studies I have given elsewhere.[1] If one reason stands out it is that of practicality, as most corroborative evidence comes from this period.

To reduce the number of doubtful words it has been necessary to concentrate on the simpler vocabulary of such texts as the *Kārnāmag ī Ardaxšīr*, *Dādestān ī Mēnōg ī Xrad*, *Ardā Wirāz nāmag*, *Bundahišn*, and the *Pahlavi Texts* edited by Jamasp-Asana. Although I have also drawn upon the Pahlavi versions of scriptural texts (*Vendidad*, *Yasna*, and *Vispered*), most of their very special vocabulary has been omitted. So have the many nonce-words and *ad hoc* compounds of religious texts such as the *Dēnkard*, since it is generally a simple matter to analyse Pahlavi compounds, given the elements and provided that the rules of their construction are understood. Those words calling for inclusion whose form or meaning remain doubtful are marked with an asterisk.

By its nature the dictionary cannot claim to contain the entire vocabulary of any particular text. Nor is there any express intention of presenting new solutions to the many problems remaining in the Pahlavi texts. Rather the readings of many scholars have

[1] 'Notes on the transcription of Pahlavi', *Bulletin of the School of Oriental and African Studies*, xxx, pt. 1 (1967), 17–29.

been adopted, eclectically, and grateful acknowledgement is hereby made to all whose discoveries have been assimilated within. Nevertheless, I must retain responsibility for the choice as a whole and for readings and interpretations unclaimed or unpublished elsewhere.

TRANSLITERATION

The script of the Pahlavi books derives ultimately from that of the official Aramaic of the Achaemenian empire. In the course of time, however, a high degree of ambiguity has developed in the script. Table I shows the development of the letters from Imperial Aramaic (with the transliteration and names of letters commonly used by Semitists), through the distinct forms used in the Parthian and Persian inscriptions of the third century A.D., and the archaic manuscript forms of the Psalter fragment (about seventh century),[1] to those of the Zoroastrian books. In addition to the multiple values of the letters listed, some of them may represent combinations of letters in certain contexts, e.g. ·ד or ·ד for ·ד + ·ד.

Since the ambiguities of the script make a mechanical transliteration of one letter by one roman symbol of no practical value, a certain amount of interpretation is essential. This interpretation can be based, either directly or by the use of analogy, on the less ambiguous evidence of the above-mentioned earlier documents of the language. With this help it is possible to go far in distinguishing between the original values ʾ, *ḥ*, *dy*, etc., of ·ד, *n*, *w*, *r* of ·ר, and so on. But it is neither necessary nor desirable to go beyond this by attempting to give closer 'phonetic' values to the letters, such as *r* for written *l*, or *x* for written *ḥ*. For example, ·ר *ḥwl* represents **xwar** 'sun', but to transliterate it **xwr* entails both confusion with the true letter *r* ·ר and the introduction of even greater ambiguity into the interpretation of ·ד. It is better to accept that the scribes wrote *r* and *l* almost indis-

[1] See F. C. Andreas, *Bruchstücke einer Pehlevi-Übersetzung der Psalmen.* Aus dem Nachlass herausgegeben von Kaj Barr. *Sitzungsberichte der Preussischen Akademie der Wissenschaften* (Berlin), 1933, i. 91–152, 11 plates.

TABLE I

	Imperial Aramaic	*Inscriptions*		*Pahlavi*	
		Parthian	*Persian*	*Psalter*	*Book*
' ('ālep̄)*	𐡀	𐭠	𐭠	𐮀	𐭠
b (bēṯ)	𐡁	𐭡	𐭡	𐮁	𐭡
g (gimel)	𐡂	𐭢	𐭢	𐮂	𐭢
d (dāleṯ)	𐡃	𐭣	𐭣	𐮃	= g
h (hē)	𐡄	𐭤	𐭤	𐮄	𐭤
w (wāw)	𐡅	𐭥	𐭥	𐮅	𐭥
z (zayin)	𐡆	𐭦	𐭦	𐮆	𐭦
ḥ (ḥēṯ)	𐡇	𐭧	𐭧	𐮇	= '
ṭ (ṭēṯ)	𐡈	𐭨	𐭨		
y (yōḏ)	𐡉	𐭩	𐭩	𐮉 𐮊	= g
k (kap̄)	𐡊	𐭪	𐭪	𐮋	𐭪
l (lāmeḏ)	𐡋	𐭫	𐭫	𐮌	𐭫
m (mēm)	𐡌	𐭬	𐭬	𐮍	𐭬
n (nūn)	𐡍	𐭭	𐭭	𐮎	= w
s (sāmeḵ)	𐡎	𐭮	𐭮	𐮏	𐭮
' ('ayin)	𐡏	𐭯	= w	= w	= w
p (pē)	𐡐	𐭰	𐭰	𐮐	𐭰
ṣ (ṣāḏē)	𐡑	𐭱	𐭱	𐮑	𐭱
q (qōp̄)	𐡒	𐭲	= m	= m	= m
r (rēš)	𐡓	= '	= w	= w	= w
ś/š (ś/šīn)	𐡔	𐭳	𐭳	𐮔	𐭳
t (tāw)	𐡕	𐭴	𐭴	𐮕	𐭴

* The under- and over-lining of letters in Semitic transcription indicates a fricative pronunciation, *āleph*, *bēth*, etc.

criminately for both phonetic values, *ḥ* for both Iranian *h* and *x*, etc., and to transliterate accordingly.

It is common practice to distinguish the Semitic ideograms in Pahlavi, from the Iranian elements, by transliterating them in capital letters. Thus the same letters לחיכ are transliterated *lḥyk*[1] when they stand for **rahīg** 'child', but *LḤYK*[1] when they represent the ideograms for **dūr** 'far'. However, as the ideograms are often much distorted and disguised forms of the original Aramaic words, it is sufficient for practical purposes to transliterate them by means of a simplified system.

The system adopted hereafter in this book, for both ideographic and Iranian spellings, is designed to avoid the use of diacritics as far as possible and also to parallel the system now conventional for the representation of the related Manichaean Middle Persian and Parthian script. Each letter is throughout given its basic Iranian value(s), thus *c* and *C* for Aramaic *ṣ*, *h* and *H* for Aramaic *ḥ*. *A* represents the capital form of ʾ (*ʾālep̄*). There are three letters which occur only in ideograms: *Q* (in the word *QDM* = **abar**; otherwise it is replaced by *K*), *E*, and *O*. *E* stands for the Aramaic *hē* (when it is not replaced by *ḥēṯ*) and *O* for Aramaic *ʿayin*, the roman letters being descendants of these Semitic forms respectively. Thus *OLE* (= **ōy**) is a form of shorthand for an Aramaic original *ʿlh*, *HCDLWN-* (= ***drūn-**) indicates a corruption of the Aramaic root *ḥṣd*. Purists will find no difficulty in restoring the forms with diacritics.

Pahlavi letters are often distorted, or joined irregularly, in such a way that they coincide with other letters, so producing even greater ambiguity. The commonest distortions are here noted by under- or over-lining the letter value *intended*. Thus:

ه (*g*, etc.),	when it represents		ـب	*b*,	is transliterated		*b̲*
ـز (*z*)	,,	,,	ه	*Y*,	,,		*Y̲*
ـپ (ʾ*c*)	,,	,,	ـپ	ʾ*p*,	,,	,,	ʾ*p̄*.

The full scheme of transliteration is given in Table II. The order is still that of the Aramaic alphabet, taking account of the first value of each letter.

TABLE II

	Ideographic	*Iranian*	*Corrupt*
	A	ʾ	(1)
	H	h	(2H)
	B	b	g, d, y (2)
	G	g	B, Z, K (3)
	D	d	b, z, k
	Y	y	
	E	(min, etc.)	(2H)
	W	w	
	N	n	
	O	—	(e)
	R	r	
	I	i (4)	
	Z	z	G, D, Y
	K	k	
(	K	γ)	
	L	l	
(	Ł	ł)	
	M	m	
	Q	—	
	S	s	
	P	p	
	C	c	P, p̄
	Š	š	
	T	t	DR (5)

[Notes overleaf

Notes

1. [illegible] *'h*, etc., may be a corruption of final *-ydy*, so *-ydy*.
2. [illegible], besides *-yȳ*, etc., may be a corruption of *-h*, so *-h*.
3. The digraphs [illegible] and [illegible], when they follow a verbal ideogram, may represent any 'phonetic complement' (including *zero*). They can be transliterated, purely for mnemonic purposes, by the letters they resemble: [illegible] as *yt* and [illegible] as *ty*.[1]
4. i.e. an otiose stroke.
5. [illegible] *yt*, etc., may be a corruption of [illegible] *-sn*, so *-sn*, and [illegible] (following another letter) may be for [illegible] *-c'*, so *-c'*.

TRANSCRIPTION

The orthographic principles followed, in seemingly haphazard permutation, in the writing of Pahlavi, besides the ideographic, include the phonetic (within the limits of the alphabet), the historical, the pseudo-historical, and others so indeterminable as scarcely to merit the name. The establishment of the original spelling of a word, therefore, very seldom reveals its pronunciation. To determine this it is necessary to examine all the available comparative evidence.

Since the discovery of the Iranian material written in the near-phonetic Manichaean script it has become possible to establish a hypothetical phonemic system for Middle Persian and Parthian of the third century A.D. far more accurate than before, when only the remoter evidence of Old Iranian, New Persian, and loanwords in other languages (particularly Armenian) was available. A description of this phonemic system has been given in my article cited above. Within its terms all the entries in this dictionary are transcribed.

The system comprises the following phonemes:

Vowels

ī	ē	ā	ō	ū
i	(e)(1)	a	(o)(1)	u

[1] But see Kaj Barr, 'Remarks on the Pahlavi ligatures [illegible] and [illegible]', *Bulletin of the School of Oriental Studies*, viii, pt. 2 (1936), 391–403.

Consonants

p	**t**	**č**	**k**	
b	**d**	**ǰ**	**ġ**	
f	**s**	**š**	**x**	**h**
	z	**ž**(2)	**γ**(2)	
m	**n**			
w	**r l**	**y**		

(1) The phonemic status of *e* and *o* is doubtful and they are only marked when there is direct evidence of their occurrence.
(2) Only in non-Persian, i.e. 'learned' or loaned, words.

The phonetic realizations of these phonemes can only be supposed to have been similar to those of the corresponding sounds of present-day Western Iranian speech. The only allophonic variation of importance concerns the voiced stops **b**, (**d**?), **ġ**, and affricate **ǰ**. Between a vowel and a following consonant, in the same morpheme or close juncture, these almost certainly became the fricatives [*β*, (*δ*), *γ*, *ž*] respectively. Thus **abd**, **tiġr**, **duǰdēn** represent pronunciations [**aβd*, *tiγr*, *duždēn*]. How far, or when, this development affected the same phonemes elsewhere in postvocalic position is uncertain. It is sufficient to regard [*β*, *δ*, *γ*, *ž*] as possible realizations of postvocalic **b**, **d**, **ġ**, **ǰ**.[1]

USING THE DICTIONARY

In seeking an unknown word, or one known only in another transcription, it may be necessary first to find it in the Pahlavi key. The English–Pahlavi index is intended to serve as an aid to memory, and for tracing synonyms, etc., but is emphatically not an English–Pahlavi dictionary.

The main entries, with two exceptions, are arranged throughout in the following order:

ǎ, b, č, d, ĕ, f, ġ (γ), h, ĭ, ǰ, k, l, m,
n, ŏ, p, r, s, š, t, ŭ, w, x, y, z (ž).

[1] This [*γ*] is an allophone of the Persian phoneme **ġ**, while **γ** of the transcription is a non-Persian phoneme. Parthian also had a phoneme **ž**, replacing Persian **ǰ**.

The exceptions are:

(i) abstract nouns ending in **-īh** [*-yh*], which immediately follow the words from which they are derived, e.g. **stūrīh** after **stūr**, before **sturg**;

(ii) verbal nouns formed from the present stems by the suffix **-išn** [*-šn'*] and their derivatives in **-išnīg** [*-šnyk'*], **-išnīh** [*-šnyh*], which are all listed under the verb.

Verbs are quoted in the infinitive form, followed by the present stem, except when either of these is not certainly attested. Cross references are made where necessary.

Not all verbal derivatives are included if they are regularly deducible from the 'principal parts' of the verbs given, e.g. actor nouns in **-dār/-tār** [*-t'l*], and past participles in **-dag/-tag** [*-tk'*], corresponding to infinitives in **-dan/-tan** [*-tn'*]; the abstract nouns in **-īh** formed from these (e.g. **-dārīh, -dagīh**); agent nouns in **-āg** [*-'k'*] formed from present stems, etc.

THE ENTRIES

Pahlavi words are always given in **bold** type. The few entries in *italics* are concessions to another transcription, made for reference.

P before a main entry indicates that the word is found only in texts of Parthian origin, namely the *Ayādgār ī Zarērān* and *Draxt ī Asūrīg*.

An asterisk denotes that the transcription or reading of the word is unconfirmed and remains doubtful.

Within square brackets the following information is given:

(i) The transliteration of the Pahlavi spelling. In the case of ideograms this is followed immediately by an indication of the Aramaic (A) origin of the spelling. With verbs this can seldom be given more closely than by the form of the Aramaic root.

When the Pahlavi spelling of the present stem of a verb coincides with part of that of the infinitive, however much they differ in transcription, the transliteration is given in abbreviated form, with a hyphen. Thus *škwp-tn'* denotes 'infinitive *škwptn'* (= **škuftan**), present stem *škwp-* (= **škōf-**)', *YMYTWN-tn'*

denotes 'infinitive *YMYTWNtn'* (= **murdan**), present stem *YMYTWN-* (= **mīr-**)'.

(ii) Evidence supporting the transcription.

For 'learned' words taken from the Avesta the form which the Pahlavi represents, however corruptly, is quoted (as '= Av.').[1] In such cases the Pahlavi transcriptions are more hypothetical than usual, since they can be no more than probable representations of the contemporary pronunciation of these words.

Justification of the transcription of each word would require the discussion of a mass of etymological and comparative evidence far beyond the scope of this dictionary. Only that evidence is included, therefore, which is most closely related and lends itself to concise and regular presentation.

After the vertical stroke the corresponding forms from Manichaean Middle Persian (M) and/or Parthian (P) are given wherever possible. The appearance of only a Parthian form does not necessarily imply that the Pahlavi word is of non-Persian origin. It may be that the identical Middle Persian form is not attested in Manichaean script.

Later forms of the word are quoted from Judaeo-Persian (J—from whatever source) and the earliest New Persian (N—rarely in their Arabic guise, when this has displaced the Persian, Ar.).

When the forms presented are not directly comparable, being from a different dialect or in some way modified (e.g. by popular etymology), they are enclosed in parentheses.

(*Example overleaf*)

[1] In Bartholomaean transcription (*Altiranisches Wörterbuch*) except for *ā*, *β*, *w*, replacing *q*, *w*, *v* respectively.

EXAMPLE

wēn-[I]	-[illegible]	(1)
wēnišn[I]	[illegible]	(2)
dīdan[I]	[illegible]	(3)
wēn-	-[illegible]	(4)
wēnišnīg	[illegible]	(5)
wēnišn	[illegible]	(6)
dīdan	[illegible]	(7)

dīdan, wēn- [*HZYTWN-tn*[1] < A √*ḥzy*; *dytn*[1], *wyn-* | M *dydn*, *wyn-*, N ~, *bīn-*] see.
~**išn**: sight, seeing.
~**išnīg**: visible.
wēn-, ~**išn(-īg)**, v. **dīdan.**

(1) -[illegible] is an ideographic spelling of **wēn-**, present stem of **dīdan.** It consists of the letters *H*, *Z* (reduced to a shape of *G*), *Y*, *T*, *W*, *N*, being a (normal) Pahlavi development from the Aramaic root *ḥzy*. The infinitive (3) has the 'phonetic complement' *-tn*[1], for the **-dan** of **dīdan.**

(7) [illegible] *dytn*[1] spells the infinitive **dīdan**, and (4) **-[illegible]** *wyn-* the present stem **wēn-**.

In Manichaean Middle Persian the corresponding forms are spelt *dydn*, *wyn-* respectively, indicating the same pronunciation. In New Persian the infinitive is still *dīdan*, but the present stem has become, regularly, *bīn-*.

The verbal noun **wēnišn** may be written part ideographically (2) *HZYTWNšn*[1] or 'phonetically' (6) *wynšn*[1]. The derived adjective **wēnišnīg** is attested in the spelling (5) *wynšnyk*[1] (but could occur as *HZYTWNšnyk*[1]).

ABBREVIATIONS

A	Aramaic
Ar.	Arabic
astr.	astrology, astronomy
Av.	Avestan
cal.	calendar
intr.	intransitive
J	Judaeo-Persian
lit.	literally
M	Manichaean Middle Persian
N	(early) New Persian
P	Parthian
pl.	plural
sg.	singular
tr.	transitive

SYMBOLS

~	(the same as) the main entry
*	doubtful transcription, meaning
/	separates alternatives
( )	variant form, spelling
(N . . .)	N, etc., form not directly comparable
= M	the same spelling in M, etc.

abāz dādan ō : 1. attribute, ascribe to; 2. appoint to.
abr ... *add* M *ʾβr* !
a-čār *add* helpless.
delete **a-dištag** ... (*read* **āγištag**)
add **afrāz** [*ʾplʾc* | N *farāz*] acclivity.
afsōn ... *add* M *ʾpswn*.
agār ..., *add* useless.
āgōš [*ʾkwš* | (M *ʾʾwš*, P *ʾgwc*), N *āγōš*] embrace, armful.
add **āγištag** [*ʾgyštk'* | P **ʾgyšt*, N *āγišta*] mixed, defiled.
add **Ahlišwang** [*ʾhlyšwng*] = **Ard.**
delete **Ahrišwang** ...
for **ālum** ...
read **alum** [*ʾlwm* | N ~] millet.
āsnūd(ag) ... *delete* noble.
aswār [*PR/LŠYA* < A *pršyʾ*; ...
āšnāg ... *add* acquainted with.
āštīh ... *add* concord.
ayād ... *read* [*ʾbyḏʾt'* | ...
for **bahr** ... *and* **bahrag** ...
read **bahr(ag)** [*bʾhl(k')* | M *bhr*, N ~*(a)*] part, portion, share, lot; reason.
(az) ān bahrag rāy : on that account, therefore.
for **bahrwar** ...
read **bahr(ag)war** [*bʾhl(k)wl* | N *bahrawar*] partaking, participator, partner.
~**īh** : participation, advantage.
bālāy *add* M *bʾlʾy* .
add **balgam** [*blgm* | N *balγam*] phlegm.
baxtan ... *add* divide.
bayaspān [*byʾspʾn'* | = M] ...
bēlūr ... *for* M *read* P *bylwr*.
[2]**bōy** ... *add* incense.
buland ... *add* aloud.
čandīdan ... | (M *cn-ystn*), J ~] ...
~**išn** : [N *čandiš*] ...
add **čaxrag** [*cʾhlk'* | M *cxr*, N *čarx*] wheel, circle.
čimīg ... *add* caused, justified, reasonable.
dagrand-xwadāy ... *delete* eternal.
dast-gīr [*dstgyl* | N ~] ... *delete*: *dst OHDWN*, ...

did ... *add* other.
add **dīg** [*YTMAL* < A *ʾtmʾl* | N *dī*] yesterday.
delete ***drēm** ... (*read* **balgam**)
drubušt ... *add* protective.
drust [*drw(d)st'* ...
duš-čihr ... *add* ill-natured.
duš-nām [*-nʾm* | (M *dwjnʾm*), N ~] *add* ill-famed.
dušwār [*dwšwʾl* | (M *dwjwʾr*), ...
ēkānag ... *for* obedient *read* loyal, faithful.
~īh : *for* obedience *read* loyalty, faithfulness.
for **Farrōbǎg** ...
read **Farrōbǎy** [*plnb(ʾ)g*] ...
frayād [*pl(y)dʾt'* | N *faryād*] ... *delete* M *pryʾd*.
frazand [*prz/z̄nd* | ...
frušag ... *add* M *prwšg*.
garōdmān ... *read* | P *grdmʾn*.
gazdum [*gcd(w)m, gzd(w)m* | ...
guftār ..., **~īh** : *add* eloquence.
hambār [*hm-, hnbʾl* | ...
add **hamēst** [*hmyst'*] whose good and bad deeds weigh equal.
~(ag)ān [*-(k)ʾn'*] limbo, the neutral station between heaven and hell.
delete **hammist** ..., **~(ag)ān** ...
handarz ... *add* M *ʾndrz*.
hammōxtan, hammōz-, ~išn : *add* learning.
hašt [*TWMNYA* < A *tmnyʾ*; ...
add **hūg** [*HZWLYA* < A *ḥzyrʾ*; *hwk'* | M *hwg*, N *xūg*] pig.
add **hūkar(ag)** [*hwkl(k')* | N *xūkara*] porcupine. (*not* hedgehog)
add ***huzārag** [*hwcʾlk* | N *xuǰāra*] little, small, few.
[1]**ǰadag** ... *add* fortune.
ǰūdan ... | M *jwwdn, jwy-* ...
add **karāwuš** [*klʾwš* | N ~] wine-press.
delete **karbunag** ...
read **karbūg** [*klpwk', klbwk'*] lizard.
kardagān ... *add* service (of the gods).
delete **karxōš** ...
read **mǎ** ... N *ma*] not.
delete **mādayār** ...
mānīg ... *add* house-owner.
mayānǰīg ... *add* arbiter.
for [1–3]**mēz-** *read* [1–2]**mēz-**, v. [1]**mēzišn, mistan**.

Other documents randomly have different content

On the 4th of July they marched twelve miles to Ballintare, the enemy moving in front within view. The next morning's march brought them before Glin Castle, the rebels still offering no opposition.

The Four Masters describe the route taken as having been from Limerick along the northern bank of the Shannon through Clare, the troops ferrying themselves across the river at Glin, but it is most likely that Sir George Carew's biographer gives the correct line of march.

Captain Gawin Harvey's ship, with the ordnance on board, had been anchored in the Shannon for fourteen days awaiting their arrival, and the guns were at once unshipped upon the arrival of the troops.

That night the forces entrenched themselves between the castle and the river, and the next day, under the guise of a parley, they managed to plant the cannon without opposition.

The next day the Knight of Glin, who was not within the castle, asked for a safe conduct to the English camp, which was granted. Upon arrival he demanded to see the President, but was refused unless upon an unconditional surrender. This he would not consent to, and was, therefore, ordered to depart. Seeing his son in the camp, whom he had delivered as a hostage some time previously, he seemed to hesitate, but as he still held out for terms the Earl of Thomond broke off the negotiations, and the Knight and his attendants retired to a neighbouring hill to watch the attack.

Later the Constable of the fortress sent a message to the Earl of Thomond begging an interview, which was granted. He began by stating that the love he bore the Earl, being a Thomond man himself, had induced him to warn the English to depart, as the Earl of Desmond with three thousand Connaught men were only two miles off, and would most likely attack the camp and drive them all into the river. The Earl laughed at his forebodings, and told him to deliver the castle and so save himself and the warders from death. This offer he refused, and the President, hearing he had done so, sent a message to say that he hoped to place his head on a stake in two days' time.

One of the cannon becoming clogged, Sir George Carew ordered it to be filled with a charge in inverted order and the fire put to the mouth, so as to clear the touch-hole by the explosion. This was carried out with great success, much to the relief of the besiegers.

A fire of small shot was kept up from the castle at the ordnance, and the President, placing the Knight's son on one of the cannon, sent a message to the garrison to say he had given them a mark to aim at. The Constable replied that the Knight of Glin might have more sons, and that the child should not deter him from firing.

Sir George Carew, however, removed the child, and commenced the battery. A breach was made into the cellar under the great hall, one gunner only being killed.

Captain Flower then led the attack and entered the hall through the breach, forcing the ward to retire. The flag of the besiegers was hoisted from the turrets of the hall, and night coming on Captain Slingsby was ordered to hold the position until the morning.

A dropping fire was kept up all night. The Constable, seeing that to successfully hold the castle was impossible, tried to escape with some of the warders, but he and others were killed in the attempt, one only getting away. His head was placed upon a stake in the camp as the President had said.

The rest of the garrison retired to the keep. In the morning the attackers burned the heavy wooden door which guarded the stairway, but they had to wait two hours for the smoke to clear away. As soon as it had done so, one of the garrison appeared to ask for the lives of his comrades if they surrendered, but it appears he gave himself up before an answer was returned.

The officers and men then ascended the stairs in single file as the width of the passage necessitated, but met with no opposition, the garrison having retired to the battlements, which were protected only by one door.

Here a terrible hand to hand encounter took place. Some of the warders were killed, while the rest jumped from the parapet into the water below, and were either drowned or killed by the guards stationed beneath the tower.

The English lost ten soldiers and one ensign, while about twenty-one men were wounded. Of the defenders of the castle about eighty men were killed, while the Four Masters state that some women and children also lost their lives. They remark that the place would not have been so easily won had not the "Earl of Desmond's people dispersed from him."

The rebels had burned the town of Glin upon the approach of the Royal troops.

During the rising the castle had been used as a storehouse for the "Sugan Earl's" forces, and a Limerick merchant called Anthony Arthurs seems to

have dispensed his goods from it.

Sir George Carew placed a guard of twenty-one soldiers in it under the command of Captain Nicholas Mordant.

Edmund FitzGerald, Knight of the Valley, was restored to most of his estates in 1603, and six years later he appealed to the Lords of the Council against Patrick Crosby obtaining Glin Castle by the King's letter, on the pretext that it was kept from the Knight to prevent his rebelling. Crosby had undertaken to repair and fortify the fortress at his own cost. The Knight stated he had been pardoned by Lord Mountjoy, that his lands had been restored, and shortly afterwards the castle as well.

The next year Sir Arthur Chichester explains that the building was occupied only by Anthony Arthur, who sold wines in it, and that he had therefore given it to Crosby. He also stated that the Knight's eldest son was abroad.

In 1681 the castle was in the possession of Major FitzGerald.

The present Glin Castle, seat of Desmond FitzJohn Lloyd FitzGerald, Knight of Glin, is situated about a mile west of the town. Over the yard gate is an engraved stone bearing the following inscription: "Edmond Gerrald, Knight of the Vally. Onnor Cartie, his wife. Fear God always and remember the Poor. I.H.S. Anno Domoni, 1615."

Authorities Consulted.

Pacata Hibernia (Dublin reprint, 1810).

J. Dowd, "County of Limerick."

Calendar of State Papers.

Parliamentary Gazetteer.

Carew MSS.

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Journal of Thomas Dineley (*Kilkenny Archæological Society's Journal*).

GREENCASTLE, COUNTY DONEGAL

THIS castle is situated on the west side of the entrance to Lough Foyle, two and a half miles north-east of Moville, in the Barony of Innishowen.

It was erected upon a rock and defended by two towers which contained the chief apartments, while a third tower defended the northern end.

It is built of green fire stone, from which its present name may have been derived.

In Macator's map, which was published in 1629, it is marked as "New Castle," and it is still known in Irish by that name.

Hanmer's "Chronicle" and Grace's "Annals" state that Arx Viridis in Ultonia was thrown down in 1260, so that it is likely that the present building, which was erected by Richard de Burgo, the Red Earl of Ulster, in 1305, replaced a former fortress.

In 1332 William de Burgo, or the "Dun Earl," owned the fortress, which he had inherited from his father, and having taken prisoner Walter, son of Sir Walter de Burgo, he starved him to death in the castle. Sir Arthur Chichester excavated one of the pillars of the dungeon in which it is supposed he was confined, and a mark was discovered that most likely had held a ring to which the prisoner was chained. The "dreary and dismal" prisons are still to be seen.

The Dun Earl was stabbed to death the next year in revenge for the murder.

The following legend is told regarding Walter de Burgo's death. The Earl had a beautiful daughter who one day, in

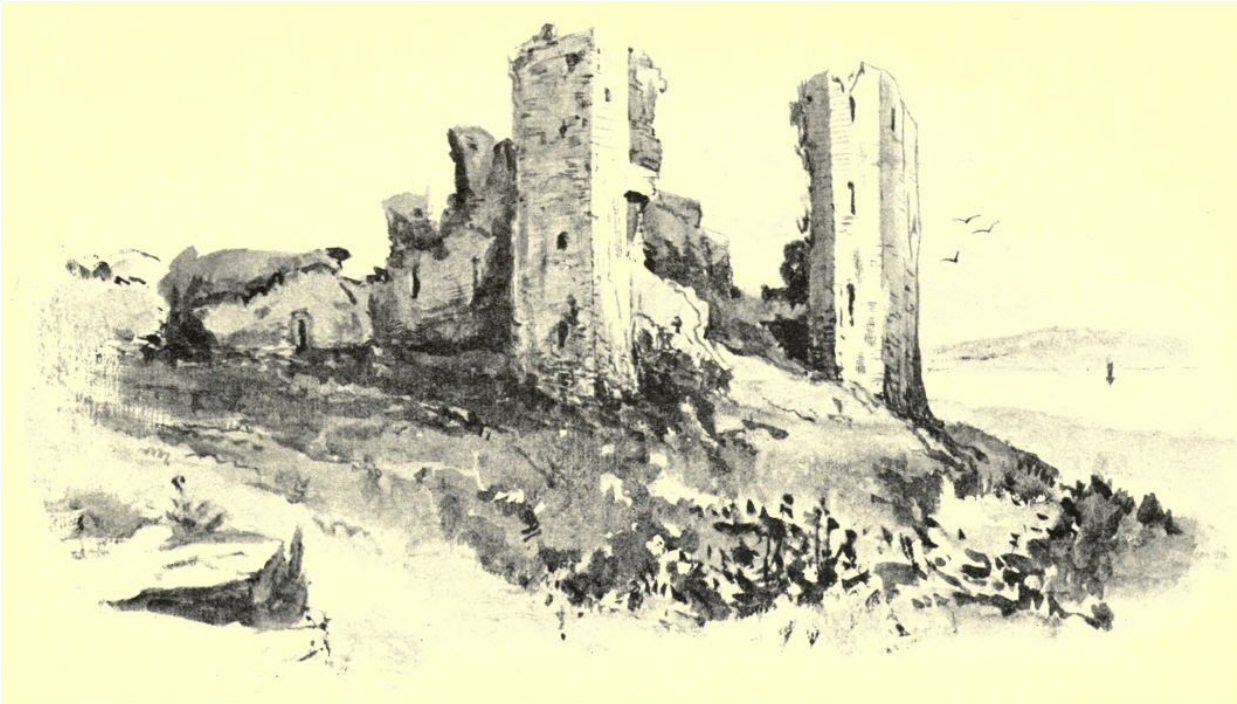

GREENCASTLE, COUNTY DONEGAL.

crossing the sands on the shore under Benevenagh, became engulfed in quicksands, and was nearly losing her life when Sir Walter Burk's son, who was serving in the army of O'Neill and O'Donnell, seeing her danger from the heights above rushed down and saved her from the peril.

The same year this young man was taken prisoner by the girl's father in his war with the O'Donnells and starved to death at Greencastle. The Earl one day, during his unfortunate victim's captivity, discovered his daughter carrying food to the prisoner, and seizing her by the hair, dragged her to the battlements and hurled her over on to the rocks below.

The fortress was for many years in possession of the O'Dohertys.

In 1555 Calvagh O'Donnell went to Scotland to raise forces with the help of Mac Calin (Gillaspick Don), and returning with them and a cannon called *gonna cam*, or "crooked gun," he set to work and demolished the New Castle.

It was, however, reported as wardable in 1586. The last of the O'Dohertys to hold the fortress was knighted by Queen Elizabeth, but shortly afterwards

he went into rebellion, and his estate was forfeited.

In 1610 it was granted with other property to Sir Arthur Chichester with an allowance to maintain the garrison. Two years later he asked to be allowed for horsemen at Greencastle instead of the ten warders, and in 1615 Lord Chichester was granted Greencastle for three lives by letters patent.

In 1752 it was on the Earl of Donegal's estate.

Authorities Consulted.

O'Donovan, "Annals of the Four Masters."
MS. Ordnance Survey.
Stokes, "Pococke's Tour in Ireland in 1752."
State Papers.
Carew MSS.
Parliamentary Gazetteer.
Blackley, "A Tour through Innishowen."

GREENCASTLE, COUNTY DOWN

UPON the northern shore of Carlingford Lough, in the Barony of Mourne, four and a half miles south-west of Kilteel, County Down, are situated the ruins of this castle. It is a very fine specimen of Norman architecture, and was erected soon after the landing of the first English settlers so as to secure communication between the Pale and the outlying district of Lecale, as well as to command the entrance to Carlingford Lough.

At present the remains chiefly consist of the keep, which was a high rectangular building, with square towers at the angles. A winding stair in the south-west turret leads to the top. The stone floor of the great hall, measuring 70 feet by 40, is supported by arches which form vaults in the basement. The upper floors have disappeared, and were probably of wood.

The traces of extensive outworks can be seen round the building. On the west side stands a house which is at present inhabited by a farmer, but which for many years formed the chief residence of the Bagnall family during the seventeenth and eighteenth centuries.

The castle belonged to the Du Burgos or Burkes, Earls of Ulster, and in 1312 Sir Maurice, the son of Thomas, married Catherine, daughter of the "Red Earl" of Ulster, and the next day, being the 16th of August, Thomas, the 2nd Earl of Kildare, "a prudent and wise man," married her sister, Lady Joan de Burgh, also in the castle. The Lady Joan had two other married sisters, one being the

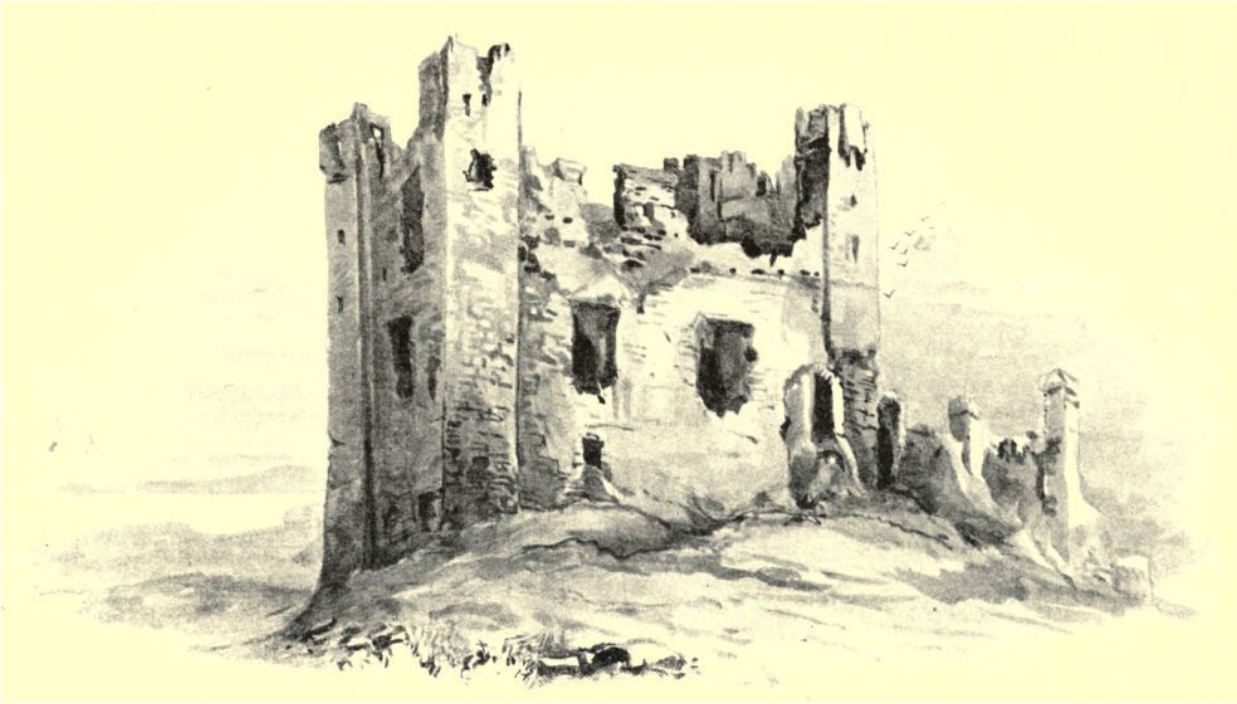

GREENCASTLE, COUNTY DOWN.

wife of King Robert Bruce, and the other Countess of Desmond.

In 1335 there was an order to send six "balistas" to furnish "Viride Castrum," or the Greencastle. The same year William de Logan was ordered to pay Henry de Maunderville 20 marks out of the rents of the late Earl of Ulster, which were in the King's hands, on account of the minority of the heir. This reward was for De Maunderville having twice relieved the castle of Greencastle with men-at-arms when it was besieged by the "felons" of Ulster.

It was again attacked by the Irish in 1343, and this time it was carried by storm and dilapidated, but was shortly afterwards restored.

The late Constable, William de Doun, received pardon in 1356 for having seized and imprisoned Rosea, daughter of Richard Foy.

During Henry IV.'s reign there was only one constable between the castles of Carlingford and Greencastle. It is reported that Stephen Geron received £20 a year for the guardianship of Greencastle and £5 for Carlingford.

In 1403 John Moore, who was then constable, petitioned for a rise of salary, and he was granted £40 a year on condition he spent 10 marks of it on repairs. The amount was to be paid out of the rents of Carlingford, Cooley, and "le Mourne."

None but Englishmen were permitted to hold the appointment in 1495.

Notwithstanding this, when M'Donell made his submission in 1542 he requested to be granted Greencastle, and the lands lying waste around it, for which favour he promised military service.

The Government did not evidently see their way to accede to his request, and seven years later it is reported that the fortress was in a "wretched condition."

In 1552 it was granted to Sir Nicholas Bagnall, in whose family's possession it remained for many years.

Sir Arthur Chichester was granted means to provide ten warders for Greencastle in 1612, but this does not seem to have interfered with the Bagnall possession, as in 1620 Arthur Bagnall held the manors and lordships of Greencastle and Mourne.

Three years later it is recommended that the ward be moved from Culmore to Greencastle, and the stronghold was garrisoned during the rebellion of 1641.

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W. Harris, "County of Down."
R. Praeger, "Official Guide to County Down."
State Papers.
Marquis of Kildare, "Earls of Kildare."
Carew MSS.
Parliamentary Gazetteer.

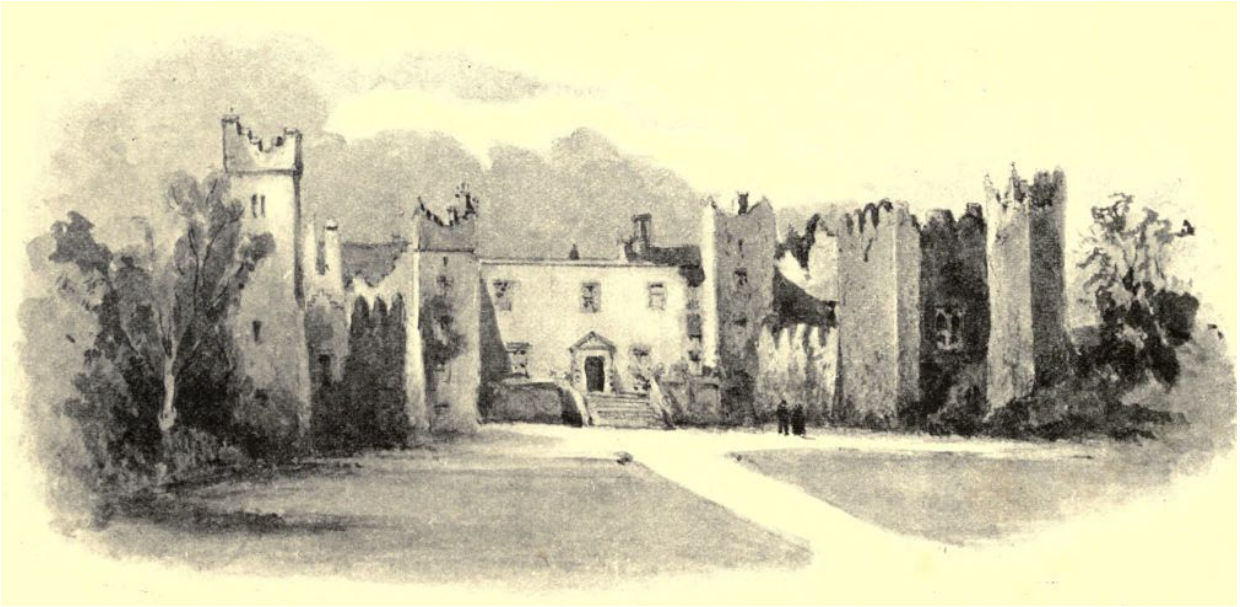

HOWTH CASTLE.

HOWTH CASTLE

ABOUT seven miles east-north-east of Dublin, in the Barony of Coolock, is situated the village of Howth, on the promontory of the same name.

A short way from the town, nestling under the lee of the hill is the castle, the seat of the Earls of Howth.

It is a long battlemented building, with square towers at each end.

A large flight of steps gives admission to the hall, which extends along the whole length of the building. Here is preserved the two-handed sword of Sir Amoricus Tristram (the founder of the St. Laurence family in Ireland) with which he is said to have fought his first Irish battle. Also three inscribed bells, which were removed from the Abbey, are preserved in the castle.

The fortress seems to have undergone much alteration since its first erection, and the great gateway tower, which now flanks the main building on one side, appears to be of sixteenth-century architecture and is no doubt part of the original building.

The stronghold was erected in 1564 by Christopher, the twentieth baron, but whether it was built on the site of an older castle or whether Corr Castle, also situated on the peninsular, was the ancient fortress of the St. Laurence family, does not seem to be known.

The mortar of the early building, like the Tower of London, is reported to have been mixed with blood. Until far into the nineteenth century the castle was surrounded by a fosse.

There are several inscribed and figured stones over the entrance to the stable-yard, and also one built into the wall near the garden gate.

Sir John de Courcy and his sister's husband, Sir Amoricus Tristram, arrived at Howth in 1177. Their companionship in arms is said to have been the outcome of a compact to share each other's fortunes made in the Church of St. Mary at Rouen.

Upon the arrival of the ship at Howth, De Courcy, being ill, remained on board, while Sir Amoricus took command of their forces in the first engagement with the Danes, who fiercely opposed their landing.

After a great battle, in which Sir Amoricus lost seven blood relations, the enemy were completely defeated at the bridge of the Evora, and the lands of

Howth were granted to the victor as a reward of prowess.

He then accompanied Sir John de Courcy to Down, where he also gained possessions and did great deeds of valour. A story is told that after the first battle in the north Sir Amoricus was found leaning on his shield under a hedge, bleeding from three large wounds, and having sustained himself by eating the wild roses and honeysuckle which grew within his reach. His life was despaired of for nine days, but he eventually recovered, and lived to die heroically among a group of outnumbered infantry, having slain his horse so that he could not save himself by flight.

The St. Laurence coat of arms is a shield with cross swords and roses in a bloody field, which may have originated from the wild flowers Sir Amoricus gathered.

An early chronicler says of him that he might "be chosen from amongst a thousand knights for beauty and heroic courage, as well as for humility and courtesy to his inferiors, yielding to none but in the way of gentleness."

After his death his sons gradually lost his northern possessions, and King John confirmed the grant of the lands of Howth to the third baron by charter. It may have been at this time that the family name was changed from Tristram to St. Laurence. There seems to be no historical evidence for the tradition that the name was altered to commemorate a victory gained upon St. Laurence's Day.

In 1575, as Grace O'Mailley was returning from her famous visit to Queen Elizabeth she landed at Howth, but found the castle gates closed, the reason assigned being that it was the dinner hour. Shocked at such want of Irish hospitality she seized the young heir, who was playing on the strand, and carried him off to her castle in Mayo. She refused to restore him until she received a promise that the gates of Howth Castle should never again be closed at dinner hour. This child was Nicholas, afterwards twenty-first baron. A picture at the castle is supposed to represent the incident.

Lord Mountjoy, as Lord Deputy, and Sir George Carew, as Lord President of Munster, landed at Howth in 1599, and spent a night at the castle before proceeding to Dublin.

In 1607 the State Papers report that the old Countess of Kildare and Lady Dowager of Delvin and her children were at Howth in Sir Christopher St. Laurence's house, and the following year it is mentioned that Sir John Talbot's house is near the castle of Howth.

King William slept a night in the castle in 1690, and his room was kept unaltered from the time he had used it.

Dean Swift was a constant visitor at Howth, and an original portrait of him, painted by Bindon in 1735, hangs in the castle.

Near the garden stands the old elm known as “The Tristram Tree,” which has been carefully propped and preserved in every way on account of the tradition attaching to it. It is said that as long as this tree lives there will be an heir to the noble house which was founded by Sir Amoricus Tristram.

To “follow as closely as Lord Howth’s Rat” was at one time a common simile for any faithful or attached animal, and the legend which gave rise to the saying is the following:—

One of the former Lords of Howth had retired to his castle to retrench a somewhat diminished heritage, and one night while living thus in solitary state there was a fearful storm.

Word was brought to the fortress that a ship was being wrecked under the cliffs near the Abbey, and every one rushed off to the spot to render what assistance was possible, and amongst them Lord Howth.

Every effort was, however, unavailing, and the ship went down apparently with all hands. But as morning broke the eager watchers espied a frail, roughly-put-together raft floating towards them, and on this was a beautiful woman, with a wooden chest beside her.

As soon as she landed Lord Howth courteously offered her the hospitality of the castle, and ordered his servants to carry the heavy coffer thither.

She continued to live at Howth Castle, and her host became passionately enamoured of her, and wished to marry her, but she persistently refused his offers, and urged him daily to seek another bride.

At last he gave way to her entreaties, and became affianced to the daughter of a neighbouring nobleman.

As the time for the marriage drew near the fair stranger presented Lord Howth with a ribbon wrought with strange characters, which she told him to wear on his wrist and guard as his luck. Then she left the castle and was heard of no more.

In due course Lord Howth brought home his bride, and with true womanly curiosity she wanted to know why he never removed the ribbon from his arm.

One night, while he was asleep, she untied it, and took it over to the fire to decipher the inscription, but it accidentally ignited, and was burnt to ashes.

Lord Howth was terribly distressed at its loss, declaring that his good fortune would now forsake him.

Shortly after this there was a great feast in the castle. In the midst of the festivities the dogs in the courtyard began to give tongue, as if in pursuit of game, and in a minute a terrified rat had jumped on the banqueting table, and, pausing before Lord Howth, looked up piteously in his face for protection.

He ordered the dogs to be called off, and from that hour the rat never left him.

His wife and family did not approve of his faithful attendant, and his brother persuaded him to go to the Continent, and by thus crossing the sea rid himself of the animal. However, the morning after his arrival in France the rat was found sleeping on his bed. He then pushed on to Marseilles, but not long after his arrival the rat entered his room wet and draggled from its long journey.

The animal approached the fire to dry itself, when the nobleman's brother took up the poker in a rage and killed it with one blow.

"You have murdered me," cried the Earl, and, falling back, he died.

The rat is sometimes said to have been white, and to reappear when evil is about to befall the house of St. Laurence.

The present Lord Howth is the fourth earl.

Authorities Consulted.

D'Alton, "History of Co. Dublin."
Proceedings of the Royal Society of Antiquaries of Ireland.
Brewer, "Beauties of Ireland."
Parliamentary Gazetteer.
Calendar of State Papers.
R. A., "The Abbey of Howth," in *Dublin Penny Journal*.

KILBARRON CASTLE

"Broad, blue, and deep the Bay of Donegal
Spreads north and south, and far a-west before
The beetling cliffs, sublime and shattered wall,
Where the O'Cleary's name is heard no more."
T. D. McGee.

This castle is situated on the shores of Donegal Bay about three miles from the town of Ballyshannon, in the Barony of Kilbarron, County Donegal.

The name Cill-Barrainn signifies "the Church of St. Barrfhionn."

The fortress was built on a high and nearly insulated cliff, and from its romantic and wild situation a tradition falsely sprang up that it had been the stronghold of freebooters. The promontory is nearly circular in form and rises a hundred feet above the sea, along the edge of which a wall was built, while on the landward side a thick wall, the whole width of the neck protected this direction from attack.

To the north of the small open courtyard thus enclosed was the keep, and here are traces of a subterranean passage, now filled up, which was used for "distillery purposes" in the eighteenth century.

The remains of two chambers at the cliff side seem older than the other buildings. The sea wall is pierced by an oblong passage with a small square mouth popularly known as "the murdering-hole."

The castle was probably erected in the thirteenth or fourteenth century by the O'Sgingins, who were ollaves or historians to the great O'Donnells.

In 1391 the Four Masters tell us it was demolished by Donnell, the son of Murtough (O'Conor of Sligo).

The last of the O'Sgingins to be chief historian to O'Donnell in the fourteenth century had no son, and only one beautiful daughter, with whom Cormac O'Cleary, who was on a visit to the Abbey of Assaroe, from Galway, fell in love.

KILBARRON CASTLE

O'Sgingin gave his consent to the marriage, and instead of the wedding gift which it was usual for the bridegroom to present to his wife's father, O'Sgingin asked that if a son were born of the marriage he should be brought up with a knowledge of literature and history.

Hence Kilbarron passed into the O'Cleary family, and this great race of historians occupied it for several centuries.

It is likely Cormac O'Cleary re-edified it, but the "stone houses," of which the building is recorded, were erected by Diarmaid, one of the celebrated sons of Tadhg Cam (or The Stooped) O'Cleary.

The fortunes of the Ollaves of Tirconnell began to wane with that of their patrons, the O'Donnells, although the last O'Cleary to hold lands was not dispossessed until 1632, yet many of their possessions were lost to them at the flight of the Northern Earls in 1607. Most of the estate passed to Lord Folliott and the Bishop of Raphoe.

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KILBRITTAIN CASTLE

THE castle is situated about five miles south of Bandon, at the Kilbrittain inlet from Courtmacsherry Bay, in the County of Cork.

Smith says the castle before being rebuilt "was a stately building environed with a large bawn, fortified with six turrets on the walls." Mr. Jones Stawell erected the present mansion, with which a portion of the ancient castle is incorporated. The kitchen, servants' hall, and housekeeper's room have vaulted roofs, and date from the twelfth century or earlier. There is also a tower and adjoining wall which belonged to the former fortress, as well as the steps leading from the old courtyard. There are supposed to be vaults underneath the building, which are not now accessible, as well as an underground passage leading to the sea.

The castle is pleasantly situated on rising ground between hills. It is usually supposed to have been erected by the Lords Courcey, who received a grant of the lands shortly after the Anglo-Norman landing, but in 1743 Robert Clayton, Bishop of Cork, sent copies of two inscribed stones, found at Kilbrittain, to John, Earl of Egmont. These stones bore the date 1035 in the Arabian characters, which seems to indicate an earlier date of erection. He says: "The stone from which the inscription was taken was found by Mr. Stawell in an old castle, which he has since pulled down, called Kilbrittain, which signifies in Irish the 'church or cell,' or rather the 'burial place of the Britains.' Mr. Stawell says there was likewise the figure of a woman carved in *bas-relief* on another stone, the workmanship of which being most curious. He neglected it, and it has since been lost."

The manor of Kilbrittain passed into the King's hands in 1295 upon the death of John de Courcey, who was slain on the Island of Inchydonny by M'Carthy. Walter de la Haye, the King's escheator, delivered the lands to James Keating in keeping for De Courcey's heir.

Lord Courcey, it is said, borrowed a white weasel or ferret from M'Carthy, and pledged his castle as surety for its safe return, but the animal dying M'Carthy claimed Kilbrittain, and it thus passed out of De Courcey's hands.

In 1430 M'Carthy Reagh and James, Earl of Desmond, "The Usurper," began hostilities, and the castle was stormed by the Earl and given to his

brother Donough, who had assisted at its capture, but it subsequently returned to the M'Carthys.

In 1537 Lady Eleanor M'Carthy resided in the castle after her husband's death. She was sister to Gerald, 9th Earl of Kildare, and, therefore, aunt to Thomas, the "Silken Lord," and his half brothers. After Lord Offaly's rebellion, and execution, and the attainting of the house of Kildare, the young heir Gerald escaped from the Government by the aid of his tutor Thomas Leverous, afterwards Bishop of Kildare, who wrapped him in a blanket, and fled with him although the lad was sick with smallpox. After a hot pursuit they reached Kilbrittain where the Lady Eleanor took charge of her nephew. She subsequently married O'Donnell of Ulster to gain protection for the boy, but finding her husband was treating with the Government to betray him, she sent the future Earl to France and returned to her son's territory in the County Cork.

In 1572 Kilbrittain is spoken of as M'Carthy Reagh's chief dwelling-place, and it is mentioned that he paid a yearly rent of 67 beefs for it to the Earl of Desmond, besides rendering him military service at times. Eighteen plough lands are mentioned as attached to it in 1599.

During the great rebellion of 1641 it was the scene of much bloodshed, a gallows having been erected before the castle windows "for hanging the English." One morning a Richard Mewdon was hanged after two days' imprisonment, having been bound to a Mrs. Stringer with great cruelty. The rope was then put round her neck, but M'Carthy's mother looking out of the window, and thinking to save her, sent a priest to know what religion she was. She, however, boldly declared she was a Protestant.

The castle was shortly afterwards taken by the Bandonians.

Some ancient fir-trees are still to be seen called "M'Carthy's Bagpipes," where the executions took place, and the ground beneath having been cursed by one of his victims no grass will grow on it, although there is plenty of light and air.

After the confiscation of the M'Carthy estates the castle passed to Colonel Thomas Long, who was left at the head of affairs when Henry Cromwell retired. At the Restoration it reverted to the Crown and James II. bestowed it on Donough M'Carthy, Lord Cloncarty, a relative of its former owner.

It was sold in Oueen Anne's reign to the Hollow Sword Blades Company, and it is now in the possession of Colonel W. St. Leger Alcock-Stawell.

To the castle belonged privileges of fairs and markets.

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KILKEA CASTLE

"And, oh! through many a dark campaign
They proved their prowess stern,
In Leinster's plains and Munster's vales,
On king, and chief, and kern.
But noble was the cheer within
The halls so rudely won,
And generous was the steel-gloved hand
That had such slaughter done.
How gay their laugh, how proud their mien,
You'd ask no herald's sign—
Amid a thousand you had known,
The princely Geraldine."

THIS castle was built by Hugh de Lacy, Chief Governor of Ireland, for Walter de Riddlesford, Baron of Bray, who had been granted the surrounding district of Omurethi by Strongbow. De Riddlesford's granddaughter, Emelina inherited the manors of Kilkea and Castledermot through her mother, and she, marrying Maurice FitzGerald, 3rd Baron of Offaly, the property passed to the Geraldines who still possess Kilkea Castle, which is one of the seats of the Duke of Leinster, where some of the family at present reside.

Kilkea signifies the Church of St. Kay, or Caoide, and the barony derives its name from the churchyard situated a few perches north-west of the castle.

The fortress is built on the banks of the River Greese, a tributary of the Barrow, about five miles south-east of Athy. Its position was a particularly exposed one, being

KILKEA CASTLE.

situated in the Marshes which lay between the English pale and the territories of the native Irish. During the centuries since its erection it has undergone many alterations and enlargements down to its final restoration in 1849.

In 1356 Maurice, 4th Earl of Kildare, was commanded by the king to "strengthen and maintain his castles of Kilkea, Rathmore, and Ballymore, under pain of forfeiting the same." In 1426 the castle was enlarged by John FitzGerald, 6th Earl of Kildare. Again, about the year 1573, Gerald, the 11th Earl, repaired Kilkea after he was restored to the title and estates of which his half-brother, the "Silken Thomas," had been dispossessed. Three sculptured stones are still in existence belonging to a chimney-piece placed in the dining-hall by this Earl, and have, after various vicissitudes, been replaced in somewhat their original positions.

This Earl was called the "Wizard Earl," and the haunted room of the castle (which also contains a carved stone) is said to have been the place where he practised the Black Art. A legend regarding him runs thus:—His wife, not liking that he should have any secrets from her, begged him to let her be

witness to some of his transformations and sorcery. At length he consented to give her three trials, but warned her that any sign of fear on her part would be fatal to him. First, the river Greese rose and flowed through the castle; secondly, an animal, half fish, half serpent, crept out of the water and twined round the lady's feet; and thirdly, a ghost flitted to and fro, but all these failed to frighten the Countess. Then the Earl was transformed into a little black bird, which lit on her shoulder; but the devil, in the form of a cat, springing at it, she stretched forth her hand with a cry to protect her lord. Hence he and all his knights were spirited away to the Rath of Mullaghmast, where they sleep by their horses' sides, fully clad in armour, and from thence they ride to Kilkea Castle every seven years. The Earl's steed is shod with silver shoes, and as soon as they are worn out the spell will be broken, and he will return again to Kilkea, when, after about half a century, he will drive the ancient enemies of Ireland out of the country.

A lady writing of the castle in 1817, mentions the grand staircase being of massy oak, and amongst other things speaks of the ancient kitchen containing seven ovens. The building seems to have been somewhat dilapidated when the 3rd Duke of Leinster began to restore it (1849). Nearly all the battlements were thrown down, and its last tenant had made matters worse in searching for treasure. This same man, writing to the Duke in 1839, speaks of a carved oak ceiling in what had once been the castle chapel. This is said to have been on the north side.

During restoration a few quaint-shaped bottles containing liquid were found in a recess, and previously it is stated that an old gentleman sitting at a table, had been discovered built up in some part of the walls, but that he fell to dust at once when air was admitted.

Two underground passages are believed to connect the castle with the churchyard on the one hand, and a pagan tumulus or burial moat on the other.

The grooves of the portcullis by which the main entrance was protected are to be seen at the hall-door, and also the square holes for fixing beams of timber, which added to the security. The hall had a stone vaulted ceiling at the time of restoration, which was removed to give greater height. A new storey was also added to the building at this time.

The "Evil Eye Stone" is carved with a group of grotesque figures, and is situated 17 feet above the ground, in the quoin of the "Guard Room," near the entrance-gate of the ancient bawn of the castle.

Maurice FitzGerald, 3rd Baron of Offaly, seems to have parted temporarily with his interest in Kilkea to Christiana de Marisco, a niece of his wife's, through whom a royal claim on the manor was established. In 1317 it appears to have been in possession of the Wogan family. Sir Thomas de Rokeby, Lord Justice of Ireland, died in the castle in 1356.

In 1414, the O'Mores and O'Dempseys, having invaded the pale, Thomas Cranly, Archbishop of Dublin, and Lord Deputy, accompanied the Royal troops as far as Castledermot, where he and his clergy remained praying for the success of the arms. The opposing forces met at Kilkea, where a battle was fought, in which the Irish were defeated. A great many human bones having been found in a field south of the castle, it is likely to have been the scene of this conflict.

John FitzGerald, 6th Earl of Kildare, nicknamed "Shaun Cam," or Hump-back John, again defeated the native Irish at Kilkea in 1421.

It was here, too, that the "Great Earl," Gerald FitzGerald, 8th Earl of Kildare and Lord Deputy of Ireland, got his death wound. In August, 1513, he started on an expedition against a castle belonging to the O'Carrolls, and now known as Leap Castle, in the King's County. While the Earl was watering his horse at the River Greese, near Kilkea, attended by the Mayor of Dublin and a splendid retinue, he received a wound from one of the O'Mores of Leix, which in a few days proved fatal. He was moved by gentle stages to Kildare, where he died. He was thirty-three years Chief Governor of Ireland.

During the rebellion of the "Silken Thomas," 10th Earl of Kildare, in 1535, Kilkea seems at first to have formed one of the headquarters of his native sympathisers. The surrounding country having, however, been laid waste by the Earl of Ossory, we read that he made an appointment with Sir William Skeffington, the Lord Deputy, to meet him at Kilkea. He waited with his army for three days, but the Lord Deputy being ill, he did not arrive.

In 1537 the King appointed Lord (James) Butler to be Constable of the Castles of Catherlagh (Carlow) and Kilkea. Some years later a Walter Peppard, one of the gentlemen ushers of the King's chamber, seems to have been in possession of the castle.

The 11th Earl lived largely at Kilkea after the restoration of his title and lands. In 1575, when apprehended on suspicion of treason, one of the charges was that he had interviewed and entertained rebels at Kilkea.

Elizabeth, widow of the 14th Earl of Kildare, was granted the Manors of Kilkea and Graney by the King, as she had no jointure. She was a daughter of Lord Delvin, and had married the Earl by dispensation of the Pope, she being a Roman Catholic. In 1618 she wrote a most touching letter from Kilkea to the Privy Council, beseeching them to allow her the guardianship of her little son Gerald, the 15th Earl—then just over six years old—until he should be older and stronger, urging that he was "the only son of his father." The infant Earl died some two years later at Maynooth, being succeeded by his cousin George, known as the "Fairy Earl."

In 1634 the Countess gave Kilkea to the Jesuits, who retained possession of the castle until 1646, in which year the Superior of the Order entertained the Pope's Nuncio sumptuously at the castle.

During the civil war, which began in 1641, Kilkea was taken and re-taken several times; but on the restoration of peace, both the 16th and 17th Earls seem chiefly to have resided there.

In 1668 it was leased to Lord Brabazon, and afterwards, for nearly two centuries, the castle was inhabited by strangers, to whom it was let at different times.

In 1797 it passed into the hands of Thomas Reynolds, the '98 informer through the influence of Lord Edward FitzGerald. He somewhat repaired and furnished the castle. His son gives a graphic description of the wanton destruction of property by the soldiers sent from Dublin to arrest his father. It appears they tore up floors and down wainscotting, in a search for Lord Edward, who it was thought was hidden in the castle.

Shortly after this it became a regular garrison and a refuge for the Loyalists. It was attacked by the insurgents without success.

The castle was leased once more, in 1799, before the family again took possession of their ancient home.

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KILKENNY CASTLE

THERE seems to be a difference of opinion regarding the derivation of this name. The most popular belief is that it signifies the Church of St. Canice or Kenny. Again it is put forward that a settlement of the Gaels having been along the banks of the Nore, the high ground towards the present castle was wooded, and so called Coil or Kyleken-uï, "the wooded head" or "hill near the river," and so it became Cillcannegh or Kilkenny.

The city is situated seventy-two miles south-west of Dublin, in the county of the same designation.

The fortress is said to occupy the site of the ancient Irish castellum of the kings of Ossory. It is built on high ground above the town, and the present entrance is through a handsome gate-house of Caen stone which was brought up the River Nore in boats. The 2nd Duke of Ormond, who succeeded in 1688, spent £1,500 on its erection, but the carving has only been completed in later years. A massive wooden door gives admittance from the Parade.

The castle seems formerly to have been a quadrangular building flanked by towers, having its entrance on the south side opposite the present gate-house. The building now forms three sides of a square, but in 1861 the foundations of the south curtain and the two bastions which protected the entrance were uncovered during alterations.

Thus up to the beginning of the eighteenth century the castle practically had its back to the town, and it is therefore

KILKENNY CASTLE.

likely that the architects of the Norman stronghold followed the ground plan of the old Irish fort, where King Donnchadh held his court during the greater part of the tenth century, and which existed long before the English town was built.

In the northern side of the building is situated the hall, billiard room, ante-room, library, and drawing-room. The west wing is occupied by the private rooms of the family, while the picture gallery forms the eastern block. This wing was added by the 2nd Duke of Ormond. It is 120 feet long by 30 broad, and contains some valuable portraits by Vandyck, Holbein, Lely, Kneller, &c.

The dining-room is part of the original building, and its walls measure some 15 feet in thickness.

The tapestry in the castle is very handsome. Some of it is supposed to have been manufactured in Kilkenny, where Piers, Earl of Ormond, and his wife, Margaret FitzGerald, started a tapestry industry, some of the records of which are still preserved. A set of panels representing the “History of Deceus” is the most valuable tapestry in the castle.

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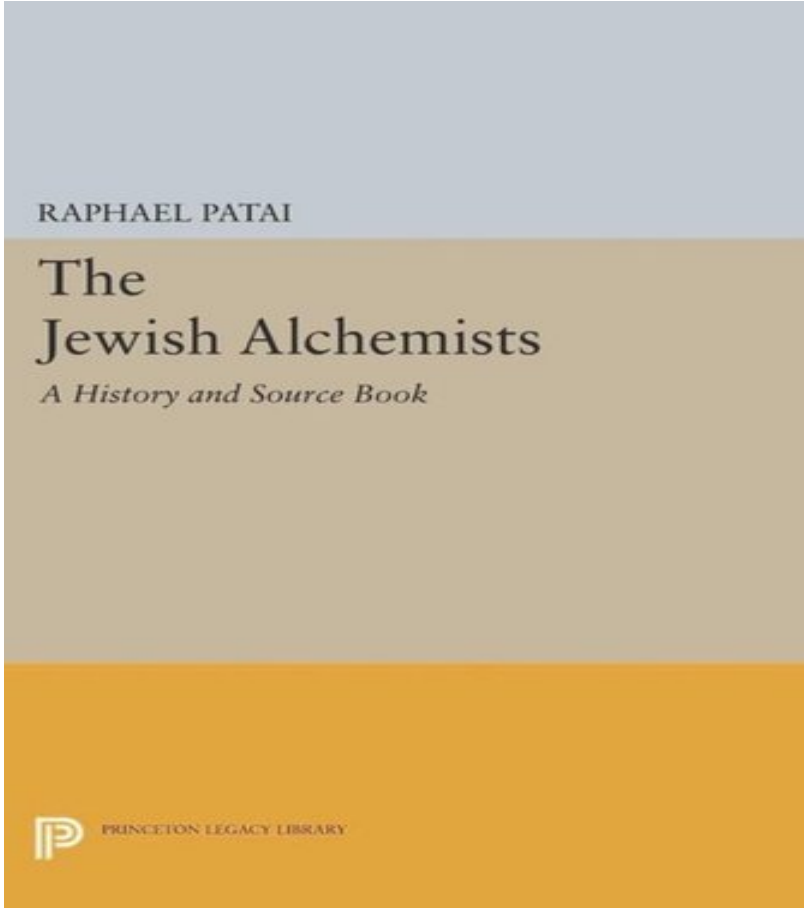

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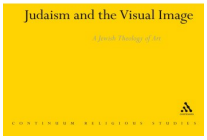

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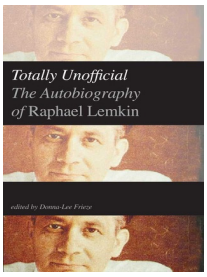

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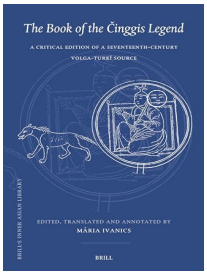

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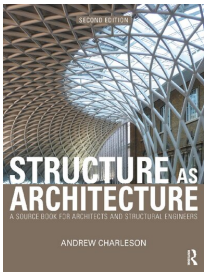

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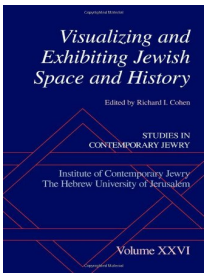

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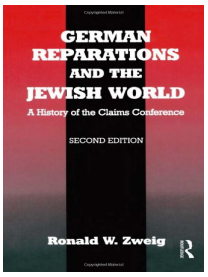

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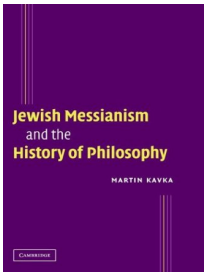

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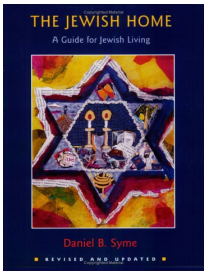

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The Jewish Alchemists

A HISTORY AND SOURCE BOOK

Raphael Patai

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To the memory of
Harry Starr

Whose chance remark on Jews and alchemy,
made many years ago,
first planted the idea of this book
in my mind
and

To my brother
Saul Patai

---

the chemical encyclopedist,
from whom I learned
how much more—and less—
chemistry is than alchemy

The vocable *alchemia* (or some alternate form such as *ars chemica*) appears in the West from the twelfth century onward in reference to the medieval quest for a means of transmuting base metals into gold, for a universal cure, and for the "elixir of immortality" The alchemist's quest was not scientific but spiritual

Mircea Eliade,
"Alchemy" in *Encyclopedia of Religion*

Alchemy is the art of liberating parts of the Cosmos from temporal existence and achieving perfection which for metals is gold, and, for man, longevity, then immortality, and finally, redemption

H J Sheppard,
"Chinese Alchemy" in *Encyclopedia of Religion*

At times alchemy was an organic part of a comprehensive tradition which in some manner embraced all aspects of human existence The transmutation of base metals into gold is certainly not the true goal of alchemy Alchemy treats the soul as a "substance" which has to be purified, dissolved, and crystallized anew

Titus Burckhardt,
Alchemy

Alchemy is usually defined as the art of transmuting base metals into gold

Encyclopedia Americana

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ABBREVIATIONS

A.	Arabic
Berthelot, *Grecs*	Marcellin P. E. Berthelot and Charles Emile Ruelle, *Collection des anciens alchimistes grecs*, 3 vols. (Paris, 1888; reprint London, 1963)
EI[2]	*Encyclopedia of Islam*, new ed. (Leiden, 1960–)
EJ(B)	*Encyclopaedia Judaica* (Berlin, 1928)
EJ(J)	*Encyclopaedia Judaica* (Jerusalem, 1972)
G.	Greek
Ger.	German
H.	Hebrew
I.	Italian
JE	*Jewish Encyclopedia* (New York, 1901–)
L.	Latin
P.	Persian
S.	Spanish
Skt.	Sanskrit

PART ONE

Prelude

Chapter One

INTRODUCTION

SCHOLARS who have written about alchemy are far from agreeing about what alchemy actually is (or was). Some go along with the popular view that alchemy is nothing but the art that tries, or claims to be able, to transmute base metals into gold. This view considers alchemy as a whole a pseudoscience, a misguided attempt at dealing with the properties of matter, which produced a few practical results before it was superseded in the late eighteenth century by Antoine Lavoisier's establishment of modern chemistry. Others, at the opposite extreme of the range of opinions, hold that alchemy is basically a spiritual endeavor whose aim is to transmute the imperfect human soul into a more perfect spiritual entity. This latter view has antecedents as far back as Maria the Jewess, the famed Hellenistic Jewish founder of alchemy.

Several Renaissance alchemists considered the stages in the alchemical work steps in the mysterious process of spiritual regeneration. Thus Heinrich Khunrath (1560–1601) interpreted transmutation itself as a mystical process occurring within the adept's soul. Highly individual is the cosmological-psychological approach of C. G. Jung (1875–1961), who held that "alchemy is pre-eminently concerned with the seed of unity which lies hidden in the chaos of Tiamat [Jung used the name of this ancient babylonian deity to designate the primordial matriarchal world] and forms the counterpart to divine unity."[1] However, the entire construct erected by Jung in his *Psychology and Alchemy* is summarily dismissed by the *Encyclopedia of Religion* with the statement that "Enticed by the resemblance between the dreams of his patients and alchemical symbols," C. G. Jung concluded that "the attribution of life to matter was the foundation of alchemical belief," which belief he "read . . . from his psychoanalytic standpoint as the projection of inner experience onto matter, and thus as the identification of matter with the Self."[2] Further examples of the great variety in the identification and interpretation of alchemy could easily be culled from the huge literature on alchemy.

During the Renaissance, alchemy broke up into competing schools among whom little sympathy was lost. The spiritual alchemists looked down with contempt at those who labored on transmuting metals, and dubbed them "sooty empirics" and "puffers." On the other hand, the claim of being in possession of spiritual truths revealed by God evoked the jealousy and wrath of many churchmen who remained indifferent to

the smell of the retorts but smelled heresy in what they felt were spiritual pretensions of the alchemists, and were scandalized by such alchemical doctrines as the one that identified the philosophers' stone with Christ, since both redeemed base matter. One of the few to take a contrary view on this issue was Luther, who praised alchemy for its verification of Christian doctrine.

The contrary definitions of alchemy bring to mind the old Indian story about the group of blind men who were trying to identify an elephant. Their guide took them to the courtyard where the maharaja's elephants were kept, and let them touch one of the big beasts. One blind man happened to get hold of the elephant's trunk, and exclaimed, "The elephant is a big fat snake!" Another touched the elephant's leg and said, "No, the elephant is like the trunk of a big tree!" The third one grabbed its tail, and cried, "No, no! The elephant is like the hawser of a ship!" And so on, for the elephant's various parts.

The fact is that alchemy was everything its practitioners claimed it was, and its aims comprised everything its historians attributed to it. They included the transmutation of base metals into silver and gold, the doubling or otherwise increasing the weight of gold, the manufacturing of pearls and precious stones, the production of all kinds of tinctures and other substances, the concoction of dyes, and the making of all kinds of remedies for healing every disease of which humankind suffered, and the creation of the quintessence, the fabulous elixir, which healed, rejuvenated, and prolonged life for centuries. Because health, youth, and long life were always at least as important desiderata as riches, most alchemists were also physicians, and used their alchemical expertise for manufacturing remedies, searching for the elixir, and ministering to the sick and the old in any manner they could. All this was part of the practical aspect of alchemy.

Another of its aspects was the theoretical. Everything the alchemists did was based on theories in which they believed, and which were the guarantee that their quest would ultimately be crowned with success. The most important of the alchemical theories was that of the unity of all nature. Wherever alchemy developed—in China, India, the Ancient Near East, the Arab world, Christian Europe—it was built on the theory that all the visible forms of matter, whether mineral, vegetable, animal, or human, were manifold forms of one basic, essential substance. A rock, a piece of iron or gold, a tree, a human body—however different they appeared to be, they were but variant physical manifestations of the one and only essence contained in all of them. This is why a malfunction of a human body (i.e., an illness) could be healed with a remedy derived, or rather an essence extracted, from some mineral, vegetable, or animal

Another Random Scribd Document with Unrelated Content

i I 140 nisTOKV or new yohk. forniidabln .appcanuico in tlic iH'iKlil><>i"li

 lips, and a light cloud to asciMid froin the howl of his pipe. The (•(UiiK'il, of (!o\irsp. supposed liiui cuj^a.^fMl in (loop sleep for tho poodnf theeac(d'ul soul having escaped in the last whitT that curled from his tobacco pipe. In a word, the renowned Walter tlu; Doubter, who had so often slumbered with his contemporaries, now slept with his fathers, and VVilhelmus Kiei't guverued iu his stead. 'i li

li il \ 112 HISTORY OF NEW YORK, BOOK lY. CONTAINING THE CHRONICLED OF THE REIGN OF WILLIAM THE TFSTY. CHAPTER T. SHOWING THE NATURE OF HISTORY IN GENERAL; CONTAINTNO FURTHERMORE THE UNIVERSAL ACQUIREMENTS OF WILLIAM THE TESTY, AND HOW A MAN MAY LEARN SO MUCH AS TO BENDER HIMSELF GOOD FOR NOTHING. When the lofty Thucydides is about to enter upon liis description of the piague that desolated Athens.

 or to protect the injured and defenceless, but merely to gain the vaunted glory of being adroit and successful in massacring their fellow-beings ! What are the great events that constitute a glorious era? — The fall of empires — the desolation of happy countries — splendid cities smoking in their ruins — the proudest works of art tumbled in the dust — the shrieks and groans of whole nations ascending unto heaven ! It is thus the historian may be said to thrive on the miseries of mankind, like birds of prey which hover over the field of battle, to fatten on the mighty dead. It was observed by a great projec a- of inland lock navigation, that rivers, lakes, and oceans, were only formed to feed canals, — In like manner I am tempted to believe, that plots, conspiracies, wars, vi.itories, and massacres, are ordained by Providence only as food for the historian. It is a source of great delight to the philosopher, in studying the wonderful economy of nature, to trace the mutual dependencies of things, how they are created reciprocally for each other, and how the most noxious and apparently unnecessary animal has its uses. Thus those swarms of flies, which are so often execrated as useless vermin, are created for the sustenance of spiders — and s])iders, on the other hand, nro evidently mado to devour flies. So those heroes who have been such scourges to the w(.rld, were bounteously provided as themes for the]ioet and historian, while the poet and the historian were destined to record the aeliievements of heroes ! These, and many similar reflections, naturally arose in my mind, as I took up my pen to commence the reign of William Kieft: for now tlie stream of our history, which hitherto has rolled in a tranquil current, is about to depart forever from its peaceful haunts, and brawl througli many a turbulent and rugged scene. As some sleek ox, sunk in the rich repose of a clover-field, dozing and chewing the cud. will bear repeated blows before it raises itself; so the]trovince of Kieuw JN'ederlands, having waxed fat under the drowsy reign of the Doubter, needed cuffs and kicks to rouse it into action. The reader will now witness the manner in which a j>eaceful community ads'ances towards a state of war; Avhich is apt to be like the a})proach of a horse to a drum, with

much])rancing and little progress, and too often with the wrong end foren)ost. Willielmus Kieft. who, in IG.'U. ascended the gubernatorial chair (to borrow a favorite though clumsy ajipellation of nu)deru phraseologists), was of a lofty descent, his father being ;1 Li' i J .i f ! (k

 inspector of windmills in the ancient town of Saardam ; and our hero, we are tolil, when a boy, made very curious investigations into the nature and operation of these machines, which was one reason why he afterwards cam'^ ^' be so ingenious a governor. His name, according to thf. iuk,..'. authentic crymologists, was a corruption of Kyver ; that is to say, a wrangler or scolder; and expressed the characteristic of his family, which, lor nearly two centuries, had kept the windy town of Saardam in hot water, and produced more tartars and brimstones than any ten families in the place ; and so truly did he inherit this family peculiarity, that he had not been a year in the government of the province, before he was universally denominated William the Testy. His appearance answered to his name. He was a brisk, wiry, waspish little old gentleman ; such a one as may now and then be seen stumping about our city in a broad-skirted coat with huge buttons, a cocked hat stuck on the back of his head, and a cane as high as his chin. His face was broad, but his features were sharp ; his cheeks were scorched into a dusky red, by two fiery little gray eyes; his nose turned up, and the corners of his mouth turned down, pretty much like tiie muzzle of an irritable pug-dog. I have heard it observed by a profound adept in human physiology, that if a woman waxes fat with the progress of years, her tenure of life is somewhat precarious, but if haply she withers as she grows old, she lives forever. Such promised to be the case with William the Testy, who grew tough in proportion as he dried. He had withered, in fact, not through the process of years, but through the tropical fervor of his soul, which burnt like a vehement rushlight in his bosom; ino.iting him to incessant broils and bickerings. Ancient traditions speak much of his learning, and of the gallant inroads he had made into the dead languages in which he had made captive a host of Greek nouns and Latin verbs ; and brought off rich booty in anciejt saws and apothegms ; which he was wont to parade in his public harangues, as a trium])lia"t general of yore, his spolia opima. Of metaphysics he knew enough to confound all hearers and himself into the bargain. In Icjic, he knew the whole family of syllogisms and

dilemmas, and was so proud of his skill that he never suffered even a self-evident fact to pass unargued. It was observed, however, that he seldom got into an argument without getting into a perplexity, and then into a passion with his adversary for not being convinced gratis. I

 He had, moreover, skirmished smartly on the frontiers of several of the sciences, was fond of experimental philosophy, and prided himself upon inventions of all kinds. His abode, which he had tixed at a Bowerie or country-seat at a short distance from the city, just at what is now called Dutch-street, soon abounded with proofs of his ingenuity : patent smokejacks that required a liorse to work them ; Dutch ovens that rousted meat without tire; carts that went before the horses: weather-cocks that turned against the wind ; and other wronglioaded contrivances that astonished and confounded all beholders. The house, too, was beset with paralytic cats and dogs, tlie subjects of his experimental philosophy ; and the ytlling aiid yelping of the latter unhappy victims of science, while aiding in the pursuit of knowledge, soon gained for the place the name of " Dog's Misery," by which it continues to be known even at the present day. It is in knowledge as in swimming ; he who flounders and splashes on the surface, makes more noise, and attracts more attention, than the pearl-diver who quietly dives in quest of treasures to the bottom. The vast acquirements of the new governor were the theme of marvel among the simple burghers of New Amsterdam ; he figured about the place as Icvarned a man as a lionze at Pekin, who has mastered one-half of the Chinese alphabet : and was unanimously pronounced a " universal genius ! " I have known in my time many a genius of this stfjnp ; but, to speak my mind freely, I never knew one who, for the ordinary }\)urposes of life, was worth his weight in straw. In this respect, a little sound judgment and plain common sense is worth all the sparkling genius that ever wrote poetry or invented theories. Let us see how the universal acquirements of William the Testy aided him in the affairs of government. i ;'

CHAPTER II. HOW WILIilAM THE TESTY UNDERTOOK TO CONQUER BY PROCLAMATION— HOW HE WAS A (JREAT MAN ABROAD, BU^f A LITTLE MAN IN HIS OWN HOUSE.

i 1 No sooner had this bustling little potentate been blown by a whiff of fortune into the seat of government than he called iiis council together to make them a speech on the state of affairs.

m .■\ 1 t If ■ i i It li 140 BISTORT OF NEW YORK. Caius Gracchus, it is said, when he harangued the Roman populace, modulated his tone by an oratorical flute or pitchpipe ; Wilhelmus Kieft, not having such an instrument at hand, availed himself of that musical organ or trump wliich nature has implanted in the midst of a man's face ; in other words, he preluded his address by a sonorous blast of the nose ; a preliminary flourish much in vogue among public orators. He then commenced by expressing his humble sense of his utter unworthiness of the high post to which he had been appointed ; which made sorae of the simple burghers wonder why he u.ic artook it, not knowing that it is a point of etiquette with a public orator never to outer ujjon office without declaring himself unworthy to cross the threshold. He then proceeded in a manner highly classic and erudite to speak of government generally, and of the governments of anciont Greece in particular; together with the wars of Rome and Carthage ; and the rise and fall of sundry outlandish empires which the worthy burghers had never read nor heard of. Having thus, after the manner of your learned orators, treated of things in general, he came by a natural, roundabout transition, to the matter in hand, namely, the daring aggressions of the Yankees. As my readers are well aware of the advantage a potentate has of handling his enemies as he pleases in his speeches and bulletins, where he has the talk all on his own side, they may rest assured that William the Testy did not let such an opportunity escape of giving the Yankees what is called "a taste of his quality." In speaking of their inroads into the territories of their High Mightinesses, he compared them to the Gauls who desolated Rome ; the Goths and Vandals who overran the fairest plains of Europe ; but when he came to speak of the unpforalleled audacity with which they of Weatherstield had advr,nced their patches up to the walls of Fort Goed Hooj). and threatened to smother the garrison in onions, tears of rajjc started into his eyes, as though he nosed the very offence in question. Having thus wrought up his tale to a climax, he assumed a most belligerent look, and assured the council that he had devised an instrument, potent in its effects, and which he

trusted would soon drive the Yankees from the land. So saying, he thrust his hand into one of the deep pockets of his broad-skirted coat and drew forth, not an infernal machine, but an instrument in writing, which he laid with great emphasis upon the table. ■ !

 Ionian pitchent at wliich other of tho public TIki burghers gazed at it for a time in silent awe, as a wary hoiisowifo does at a gun, fearful it may go off half-cocked. The dooument in question had a sinister hiok, it is true ; it was crabbed in text, and from a l)roa(l red ribbon dangled tlie threat seal of tlui province, about tlu; size of a buckwheat pancake. Still, after all, it was but an instrument in writing. Herein, liowever, existed the wonder of the invention. The (locument in queshion was a Pkocla.matiox, ordering the Y'ankees to depart instantly from the territories of their Hi'^di Mightinesses under pain of suffering all the forfeitures and punish ;:ients in such case made and provided. It was on the moral effect of this formidable instrument that W'illielmus Kieft calculated; j)ledging his valor as a governor tliat, once fulminated against the Yaidcees, it would, in less tlian two months, drive every mother's son of them across the l)onl'M'S. 'riie council broke up in jierfect wonder, and nothiv.g was talked of for some time among the old men and women of New Amsterdam but the vast genius of the governor, and his new and cheap mode of fighting by proclamation. As to Wilhelnuis Kieft, h;iviiig despatched his proclamation to the frontiers, he put on his co(dedingly common in these modern days, was very rarc^ among the ancients, if we may judge from the rout made about the domestic economy of honest Socrates j which is the only ancient case on record. V'-. \ ^\" , n fm m ;U

li r 148 HISTORY OF NEW YOliK. The great Kieft, liowevev, warded off all the sneers and sarcasms of liis particular friends, who arc ever ready to j .ki! with a man on sore [HMiits of the luiid, by aliej,'iiig that it was a o-overnnient of liis own election, to which he submitted thn)Ugh choice ; adiling at the same time a i)rofound niaxim ft'hich he had found in an ancient author, that "he who would aspire to (/ooem should first learn to obet/." CHAPTER III. IN WHICH ARE RECORDKD THE SAGE PROJECTS OP A RULER OF UNIVERSAL GENIUS THE ART OK EIGHTING BV TROCLAMATiON AND HOW THAT THE VALIANT JACOBUS VAN CURLKT CAME TO BE FOULLY DISHONORED AT FORT GOED liOOP. Never was a more comprehensive, a more expeditious, or, what is still better, a more economical measure devised, than this of defeating tlie Yankees by proclamation — an expedient, likewise, so gentle and humane, there were ten chances to one in favor of its succeeding, — but then there was one chance to ten that it would not succeed — as the ill-natured fates would have it, that single cliance carried the day ! The proclamatif)n was perfect in all its parts, well constructed, well written, well sealed, and well published — all that was wanting to insure its effect was, that the Yankees should stand in awe of it; but, provoking to relate, they treated it with the niost absolute contempt, ajiplied it to an unseemly purpose, and thus did the first warlike proclamation come to a shameful end — a fate which I am credibly informed has befallen but too many of its successors. So far from abandoning the country, those varlets continued their encroachments, squatting along the green banks of the Varsclie river, and founding Hartford, Stamford, Xew Haven, and other border towns. I have already shown how the onion])atches of Pyquag were an eyescore to Jacobus Van Curlct and his garrison ; but now these moss-troopers increased in their atrocities, kidnapping hogs, impounding horses, and sometimes grievously rib-roasting their owners. Our wuithy forefathers could scarcely stir abroad without danger of])eiiig outjockied in horseflesh, or taken in in bargai ling; while, in their absence, sonno daring Yankee pedler wouivi penetrate to their house tin-ware an 1 am wel of my hist heart, amoi draw

there] that valian of a dead li< narrating t is ten cha.n certain of t raise such sliall need oso, to pro Should s nicnt — no headed pe offence at i ancestors i all my hea the sacred tlie honest work woul of Connect nien have observe t)\ inijjartial wrongs ai tliat. thou; t(Mnporary up. who w Tlius th rant it, wl Nieuw N(1 The folio " III tlio m Innili' of Com linvc liiiiiili'ii'i nl-io sowcil 111 iiitciiilcil to s< ClIMlpMMil', wl pticks and pic Diickinjr." I K\ (lilWIir \ t'VV s " I'liosp of prclriicc tlial iMlHTiliinrc 5't liir ditina^' men uBcd to i ■ 1 -All

 good housewives with tlipir household, and nearly rtnn the tiii-ware and wooden bowls. ^ I am well aware of the perils whieh environ me in this part of my history. While raking, with curious hand but f ious licart, among clie mouldering remains ol' former days, anxious to draw therefrom the honey of wisdom, I may fare somewhat like that valiant worthy, Samson, who, in meddling with the carcass of a dead lion, drew a swarm of l)ees about his ears. Thus, while narrating the many misdeeds of the Yanokie or Yankee race, it is ten chances to one but 1 offend the morbid sensibilities of certain of their unreasonable descendants, who may fly out and raise such a buzzing about this unlucky head of mine, that 1 shall need the toagh hide of an Achilles, or an Orlando Furiosi), to i)roteet me from their stings. Should such be the case, 1 should deeply and sincerely laiiK'ut — not my misfortune in giving offence — but the wrongheaded pervt'rseness of an ill-natured generation, in taking off"nee at any thing I say. That their ancestors did use my ancestors ill is true, and 1 am very sorry for it. I would, witii all my heart, the fact were otherwise ; but as I am recording the sacred events of history, I'd not bate one nail's breadth of the honest truth, thougli 1 were sure the whole edition of my work woidd bf^ bought U]) and burnt by the common hangman of Connecticut. And in sooth, now that these testy gentlemen have drawn me out. 1 will make bold to go farther, and ol)serve t)>.at this is one of the grand pur])oses for which we inilt.'irtial historians are sent into the world — to redress wrongs atid r(Mid(>r justice on the heads of the guilty. So that, thougli a powerful nation may wrong its neighbors with temporary impunity, yet sooner or later an historian springs)ip. wlio wreaks amjde chastisement on it in return. Thus these mos.s-troopers of the East little thought, I'll warrant it, while they were harassing the inoffensive province of Nicuw Nederlands, and driving its unha])py governor to his 1 The followiiiir cases in point iipprnr in Hiizard'^ Collection of Stnto TapiTs. " In tlio mciintinu", tlifv of Hartford have not oiicly usnrpod and taken in the innilc of Conncctifott, althoiifth unri(»ht('ougly and ajiaihst tlie laws of nations, but Imvc hindciril our

iiMtioii iti sowlnjj tlieire own purchased broken \ip lands, but have nNii sowed Ihein with come in the night, which the Nederlande;s had broken upand iiitciiiied to sowe : ;ind h.ive beaten the servants of the lilpli and niifrhty the lionorcd cuiiipiiiiie, which were liiboriiiji upon tlieire master's lanilinckink| a hole in his head, with a stick, so that the bloode ran ilowiii' very stioiiiilv dowiie upou his body." " i'liose of Harllord sold a ho.uf?, that belonged to the honored ciinpf nie, under pretiiice that it hud eaten of tlieire grounde grass, wlien they had I'o' any loot ot Inlierltiince Tliey protVered the liopg for fls. if the contniiiisioners w„uld have given &'< tor damage- ; which the commirisiunerH denied, becaase noe man's uwii ho„'g (as men uBvd to say) can tietipagg upon liisowne master's grounde." h . M : ,i 1,

 wit's end, that an historian would evor arise, and give thoin tlieir own, witli interest. Since, tlicn, I am but perforniing my bounden duty as an historian, in avenging the wrongs ot our rerered ancestors, I shall make no further ajjology, and, indeed, when it is considered tliat T have all these ancient borderers of the east in my power, and at the mercy of my pen, I trust that it will be admitted 1 conduct myself with great liumanity and moderation. It was long before William the Testy could be pei-suaded that his much vaunted war measure was inelTeclual; on the contrary, he flew in a passion whenever it was doubteil, swear, ing that though slow in operating, yet when it once began to work, it would soon purge the land of these invader;. When convinced, at length, of the truth, like a shrewd })hysician ho attributed the failure to the quantity, not the quality of the medicine, and resolved to double the dose. He fulminated, therefore, a second proclamation more vehement than tlielirst, forbidding all intercourse with these Yankee intruders ; ordering the Dutcli burghers on the frontiers to buy none of their pacing horses, measly pork, apple sweetmeats, Weathersfield onions, or wooden bowls, and to furnish them with no supplies of gin, gingerbread, or sourkrout. Another interval elapsed, during which tho last proclama' tion was as little regarded as the first, and the nonintercourso was especially set at naught by the young folks of both sexes, if we may judge by the active bundling which took place along the borders. At length one day the inhabitants of New Amsterdam were aroused by a furious barking of dogs, great and small, and beheld, to their sirrprise, the whole garrison of Fort Good Hope straggling into town all tattered and wayworn, with Jacobus Van Curlet at their head, bringing the melaniiholy intelligence of the capture of Fort Good Hope by the Yankees. The fate of this important fortress is an impressive warning to all military commanders. It was neither carried by storm nor famine ; nor was it undermined ; nor bombarded ; nor set on fire l)y red-hot shot; bui, was taken by a stratagem no less singular than eifectual. and Avhieh can never fail of success, whenever an opportunity occurs of putting it in practice. It seems that the

Yankees had received intelligence that the garrison of Jacobus Van (Jurlet liad been reduced nearly oneeighth by tlie death of two of his most corpulent soldiers, who had overeaten themselves on fat salmon caught in the Varsche river. A secret expedition was immediately set on foot to sur

 prise the fortress. The crafty enemy knowing the habits of the garrison to sleep soundly after they had oaten their dinners and smoked their pipes, stole upon tliem at the noontide of a sultry summer's day, and surprised them in the midst of tlieir slumbers. In an instant the flag of their High Mightinesses was lowered, and the Yankee standard elevated in its stead, being a dried codfish, by way of a spread eagle. A strong garrison was appointed, of long-sided, hard-fisted Yankees, with WeathersHeld onions for cockades and feathers. As to Jacobus Van Curlet and his men, they were seized by the nape of the neck, conducted to the gate, and one by one dismissed with a kick in the crupper, as Charles Xllth dismissed the heavy -bottomed Kussians at the battle of Narva ; Jacobus Van Curlet receiving two kicks in consideration of his official dignity. CHAPTER IV. I 1 CONTAINING THE FEARFUL WRATH OF WILLIAM THE TESTY, AND THE ALARM OF NEW AMSTERDAM — HOW THE GOVERNOR DID STRONGLY FORTIFY THE CITY OF THE RISE OP ANTONY THE TRUMPETER, AND THE WINDY ADDITION TO THE ARMORIAL BEARINGS OF NEW AMSTERDAM. Language cannot express the awful ire of William the Testy on hearing of the catastrophe at Fort Goed Hoop. For three good hours his rage was too great for words, or rather the words were too great for him, (being a very small man,) and he was nearly choked by the misshapen, nine-cornered Dutch oaths and epithets which crowded at once into his gullet. At length his words found vent, and for three days he kept up a constant discharge, anathematizing the Yankees, man, woman, and child, for a set of dieven, schobbejacken, deugenieten, twistzoekeren, blaes-kaken, loosen-schalken, kakken-bedden, and a thousand other names, of which, unfortunately for posterity, history does not make mention. Finally, he swore that he would have nothing more to do with such a squatting, bundling, guessing, questioning, swapping, pumpkin-eating, molasses-daubing, shingle-splitting, cider-watering, horse-jookeying, notion-peddling crew — that they might stay at Fort Goed Hoop and rot, before he would dirty his hands by attempting to drive them away; in proof of which he ordered ! I I - I ! \l

 tho new-raised troops to bo inarched forthwith into winter quarters, altiiougli it was not as yet quite midsummer. (Jrcat despondency now fell upon tlie city of New Amsterdam. I|, was feared that the conquerors of Fort Goed Hoop, fluslicd with victory and apple-l)randy, iniyht nuindi on to tlie eapit;il, take it by storm, and antuix the whole province to Connecjticut. The name of Yankee became as terrible amonj; the Kieuw Nederlanders as was that of Gaul amonj; the ancient Uomaiis; insomuch that the good wives of the Manhattoes used it as a bugbear wherewith to frighten their unruly children. Everybody clamored around the governor, imploring him to put the city in a complete])osture of defence, and ho listom'd to their clamors. Nobody could accuse William the Testy of being idle in time of danger, or at any otlier time. lie was never idle, but then ho was often busy to very little puri)0?e. When a youngling he had been impressed with the words of Solomon, " Go to bhe ant, thou sluggard, observe her ways and be wise," in conformity to which he had ever been of a restless, antlike turn ; hurrying hither and thither, nobody knew why or wherefore, busying himself about small matters with an air of great importance and anxiety, and toiling at a grain of m.ustard-seed in the full conviction that he was moving a mountain. In the present instance, he called in all his inventive powers to his aid, and was continually pondering over plans, making diagrams, and worrying about with a troop of workmen and projectors at his heels. At length, after a world of consultation and contrivance, his plans of defence ended in rearing a great flag-staff in the centre of the fort, and perching a windmill on each bastion. These warlike preparations in some measure allayed the public alarm, especially after an additional means of securing the safety of the city had been suggested by the governor's lady. It had already been hinted in this most authentic history, that in the domestic establishment of William the Testy " tlu; gray mare was the better horse;" in other words, that his wife " ruled the roast," and, in governing the governor, governed the province, which might thus be said to be under petticoat government. Now it came to pass, that about this time there lived in

th? Manhattoes a jolly, robustious trumpeter, named Antony Van Corlear, famous for his long wind; and who, as the story goes, could twang so potently upon his instrument, that the effect upon all within hearing was like that ascribed to the Scotch bagpipe when it sings right lustily i' the nose. This sou pleasant, I had Ills litl ;t r()\ sti'llll till' biirglif jinidigious is saitl to h oil the fail gate' To this turned in t seeoiid and kind of pet house, at w as has bee result of th peter to th(of New An; The city dune one's and tidgetii down the ra as does a m the other si Corlear thii th(! horn of (d' Alecto ; tlie ram's which the lie all th the east gn invasion ; of Fort (lO So far fron Now Amst(iial)le, lillin trade with jiroiie to ge The old governor's awe insi)irc the windy 'Tlie bridfie the toll is Heldu ants oi'tlie putr

 Tliis soundor of brass was moreover n lusty bachelor, with a pleasant, burly visapje, a long nose, and huge whiskers. He liiul liis little boH'crii', or retreat in the country, where he ltd ;t r(i\ .stt'ini;^ lite, giving (lances to the wives and (laughters of the burghers ol the Alanliattoes, insomuch that he became a hi(i(ii;^'i(ius favorite with all the wonuMi, young and old. He is s;iiii to have been the iirst to collect that famous toll levied nil tlie fair sex at Kissing liridge, on the liighway to llellK:it.'.» To this sturdy bachelor the eyes of all the women were tinned in this time of darkness and peril, as the very man to sr(^()nd and carry out the plans of defence of the governor. A kiiiilof petticoat council was forthwith lield at tlie government house, at which tln^ governor's lady jjresided ; and this lady, as has been hinted, l)eing all jjotent with the governor, the result of these councils was the elevation of Antony the Trumpeter to the p(;st of commandant of windmills and champion of New Amsterdam. The city being thus fortified and garrisoned, it would luive (lone one's heart good to see the governor snapping his fingers and fidgeting with delight, as the trumpeter strutted up and down the ramparts twanging defiance to the whole Yankee race, as d(jes a mod(frn editor to all the principalities and i)owers on the other side of the Atlantic. In the hands of Antony Van (,'oilcar this windy instrunieiit ap})eared to him as potent as the horn of the paladin Astolpho, or even the more classic liorn ol Alecto ; nay, he had almost the temerity to compare it with the ram's horn celebrated in holy writ, at the very sound of which the walls of Jericho fell down, l!t^ all this as it may, the apprehensions of hostilities from the east gradually di(Hl away. The Yankees made no further invasion ; nay, they declared they had only taken possession of Fort (iced Hoop as being erected within their territories. So far from manifesting hostility, tlu^y continued to throng to New Amsterdam with the most innocent countenances imaginable, filling the market with their notions, being as ready to trade with the Nederlanders as ever — and not a whit more jiroiie to get to the windward of them in a bargain. The old wives of the Manhattoes who took tea with the governor's lady attributed all this affected

moderation to the awe inspired by the military preparations of the governor, and the windy prowess of Antony the Trumpeter, >Tlie bridfie li«>ro nioiiUouocJ by Mr Kniokerbocker still exists; but It is said ttiat the tull is seldom eolli-oted uuw-u'dayti exupptliig un sleif^bing parties, by the desceudaots ol'tbe putriarubs, wbo still prvsurve tbe trudiliuns uf tbe city. T

I V ■A I j1J hfT 154 ntSTORY OF NEW YORK. There were not wanting illiberal ininila, however, who sncorod at the governor for thinking to defend Ins city as ho gov«>rned it, by niero wind; but William Kioft was not to lm j('(!n'd out, of his windmills — ho had seen them perched tipon the ramparts of his native city of Saardani, and was persuiulcd they were connected witli the great science of defence; nay, so much])iqued was he by having them made a matter of riili (ude, that he introduced them into the arms of the city, where they remain to this day, quartered with the ancient beaver of the Manhattoes, an end)lem and memento of his pt)liey. I must not omit to mention that certain wise old burghers of the Maidiattoes, skilful in expounding signs and mysteries, after events have come to pass, consider this early intrusion of the wiiulmill into the escutcheon of our city, which beforo had been wholly occujned by the beaver, as portentous of its after fortune, when the quiet Dutchman would be elbowed aside by the enterprising Yankee, and patient industry overtopped by windy speculation. CHAPTER V. of thk jurisprudence of william the testy, and his admirahle kxi'kdiknts for the sufpre88ION op poverty. Among the wrecks and fragments of ex.alted wisdom which have Hoated down the stream of time from venerable antitpiity, and been picked up by those humble, but industrious wights who I)ly along the shores of literature, v/e find a shrewd ordinance of Charondas the Locrian legislator. Anxious to preserve the judicial code of the State from the additions and amendments of country members and seekers of popularity, he ordained that, whoever proposed a new law should do it with a halter about his necik ; whereby, in case his proposition were rejected, they just hung him up — and there the matter ended. The effect was, that for more than two hundred years there was but one trifling alteration in the judicial code ; and legal matters were so clear and simple that the whole race of lawyers starved to death for want of employment. The Locrians, too, being freed from all incitement to litigation, lived very lovingly together, and were so happy a people that they make S'^arce any figure in history ; it

being only your litigious, quarrelsome, rantipole nations who make much noise in the world.

nisroiiv Of nkw yohk. 166 T havfi boon roiniiidcd of tlicso liistorical facts in comintj courts of law would never be so crowded with petty, vexatious and disgraceful suits, were it not for the herds of])etti Coggers. Tliese tn!nj)er with the passions of the poorer and more ignorant classes ; who, as if q»! fi I I •■ ,' liil ! i '.

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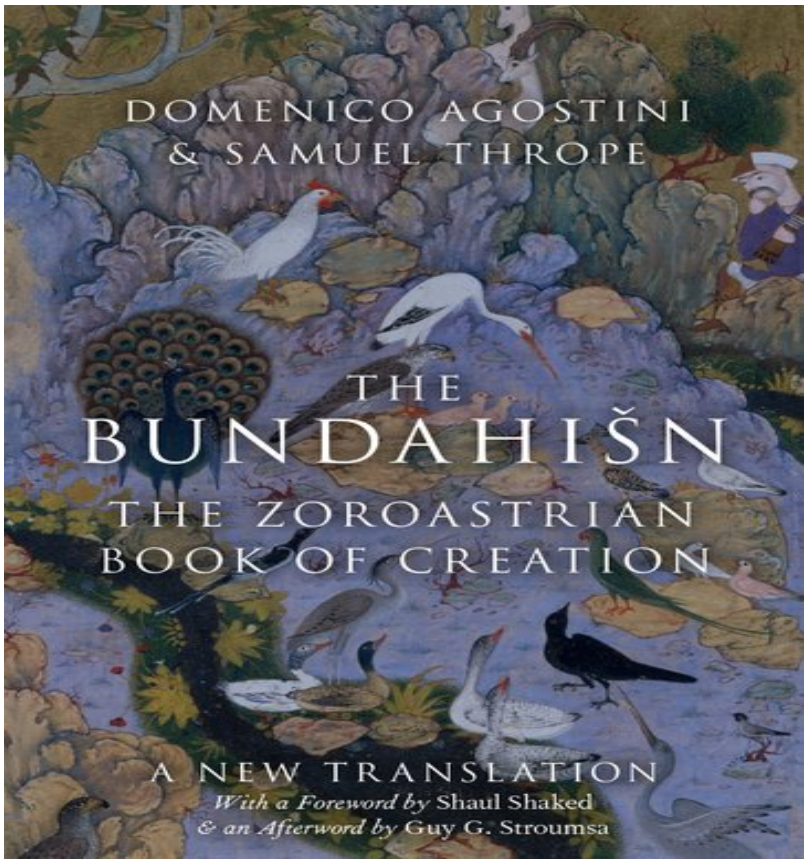

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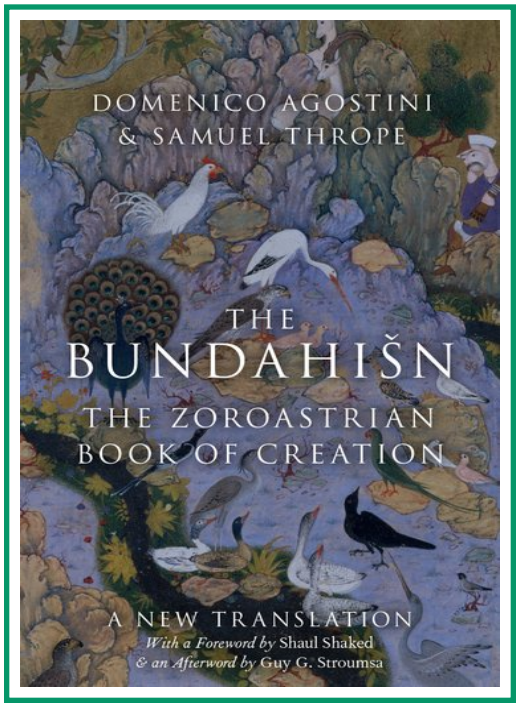

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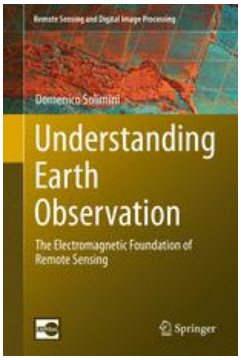

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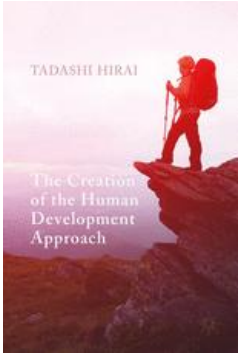

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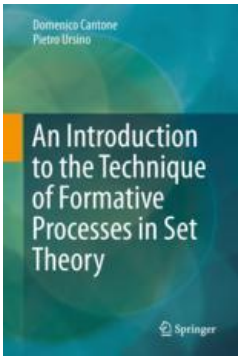

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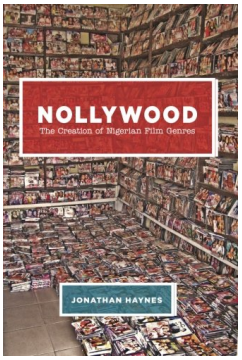

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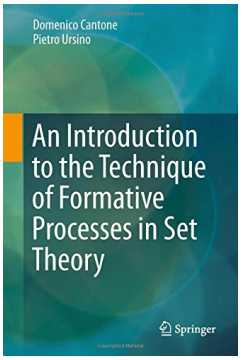

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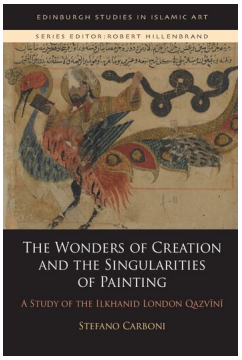

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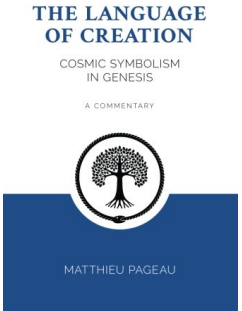

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The Zoroastrian Book of Creation

Edited and translated by

DOMENICO AGOSTINI AND SAMUEL THROPE

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Foreword

The *Bundahišn* Account of Creation: Myth, Speculation, and Paradox

Shaul Shaked

Undertaking a translation of the *Bundahišn*, one of the essential books of Zoroastrianism, requires some courage. Several renowned scholars have worked on this text over the past century and have not managed to bring their work to fruition. It seems almost a miracle that the present translation is now completed. Access to the *Bundahišn* in contemporary English translation based on the latest scholarly literature will certainly benefit those who are interested in the Zoroastrian religion, one of the oldest and still living religions in the world, and perhaps to its contacts with other religions.

This treatise got its written shape more than a millennium ago, perhaps after a period of oral transmission. It presents the Zoroastrian view of the world, beginning with an outline of its history, from creation to its transformation into the new world of eschatology. The world "of the mixture," the actual universe in which we live, receives a detailed description, including an enumeration of minerals, vegetation, the animal kingdom, the types of human beings, and much more. It opens up for us in a compact scope the complex and intricate reflection of a religion that has its roots in the Indo-European tradition. Understanding and translating it is far from a simple matter, for it uses a language and script that are not always easy to interpret due to an adaptation of a variety of Aramaic scripts for rendering the Middle Persian language.

An earlier phase of Zoroastrian literature has partly survived. We still have access to portions of the ancient canon of scriptures, the *Avesta*, which has a long history of oral transmission. The Zoroastrian religion and its scripture suffered also from a tumultuous political history that ended with the Islamic conquest of Iran. How far back was the emergence of the sacred scripture, which was composed in more than one variety of Old Iranian, is not entirely clear. Most scholars nowadays would place the earliest parts of the *Avesta* more than three thousand years ago.

The *Bundahišn* was created in the second major phase of Zoroastrian religious literature, where it occupies a very prominent position. It presents a mature and sophisticated formulation of the original tradition. Zoroastrianism, like other great religious traditions, went through phases of change and adaptation. It is not always easy to follow in detail the transformations that this tradition underwent because so much of its early existence has been lost in the rise and fall of dynasties and the loss of literary and material artifacts. While preserving and promoting several key themes that are part of the ancient scriptures, the *Bundahišn*'s version of the Zoroastrian religion reflects to some extent the intellectual currents prevalent at the time of its composition in the ninth century CE. This includes some elements of Greek thinking and science as well as ideas that became popular in the Islamic period. It deals with the structure of the material world and provides an understanding of how and why the creation of this world was necessary, indeed almost inevitable. Knowledge of the material world is as much a fundamental part of the faith as an understanding of the divine world and of the world to come, the eschatological world.

There is a marked element of dualism in all phases of Zoroastrianism. Dualism is naturally the central theme in the *Bundahišn*'s treatment of the myth of creation. Two types of dualism are clearly present in this account. One is ethical: it distinguishes between good and evil entities. The other is ontological, referring to the distinction between that which is visible and tangible—we may call it "material" (*gētīg* in Middle Persian)—and that which is invisible and intangible, or "spiritual" (*mēnōg* in the language of the Zoroastrian texts). In contrast to the more familiar types of dualism in Judaism, Christianity, Islam, and the Gnostic schools, these two types of dualism operate in Zoroastrianism independently of each other. In other words, the invisible (or spiritual) form of existence is not necessarily good, and the material world is not necessarily evil. Good and evil entities can each be spiritual or material.

Contrary to what we may expect, it is good, and not evil, that is more closely associated with material existence. While both good and evil have a spiritual form of existence, they do not function in the same manner in the material world. The visible world is exclusively a creation of Ohrmazd, while the evil entity, Ahriman, has no real share in the material mode of existence. He is nothing but a destructive spirit; his activity is aimed at creating havoc and bringing about destruction.

The Hellenistic world exercised a strong influence on the formation of late Judaism and on the religions that emerged from it, in particular Christianity

and Islam. The association of evil with the material world is derived from the trends of thought that were developed in the schools of Neoplatonism and Gnosticism. Zoroastrianism, in contrast, rejected the claim that the Evil Spirit is a product of the material world. He is regarded in Zoroastrianism as a spirit who invaded the material world in order to destroy it. It may be noted that the sect of the Dead Sea Scrolls is the only form of ancient Judaism that is close in structure to this Iranian point of view.

There are still further examples of binary thinking in the *Bundahišn*. One of them consists of the opposites "limited" and "unlimited," and the other posits the two complementary notions of "time" and "space" next to each other. These two pairs of terms are important for understanding the theology that lies at the base of the myths recounted in the *Bundahišn*.

The first set of terms is used to describe a noun like "time." The term appears in the first phrase of the first chapter: "Ohrmazd was on high in omniscience and goodness, (he) was in light for an unlimited time" (1:2, translation somewhat modified to emphasize the use of the terminology). The author's aim is to highlight Ohrmazd's unlimited existence in time. This is followed by another phrase: "Light is the throne and place of Ohrmazd. Some call it 'Endless Light' " (1:2). "Endless Light," as we learn from the context, is the unlimited space of Ohrmazd. It imitates "Endless Time," which is also an attribute of Ohrmazd. The Evil Spirit resides symmetrically in what is called "Endless Darkness." But it may be pointed out that he does not have the attribute of "Unlimited Time."

As an element of surprise, we encounter here a third abode, one that is allotted to neither of the two contending powers, Ohrmazd and Ahriman. It is a "void" that serves as a no man's land. The need for this separation, this space that is *located* in no-space, is understandable: there can be no zone shared by the two antagonistic spirits in primordial times. There can be no point of contact between them. We know from the *Bundahišn* narrative that the Evil Spirit was initially unaware of the existence of Ohrmazd.

Another interesting point to note is that the two uncreated spirits are described as both limited and unlimited. This statement appears to go against common sense, but it is required by the logic of the theological narrative. The text gives us a somewhat lame explanation as to how this apparent contradiction is possible (see 1:6–11). When we are dealing with cosmic powers it is impossible to avoid such paradoxes. The upper powers evidently operate on a level that is beyond human comprehension. To justify attributing a duality of finite and infinite to the two powers, the author adduces a range of arguments.

The two spirits are finite in space by the fact that they are limited by the area of space held by their antagonist, and yet they are infinite in the other directions. Both spirits are "finite in their own bodies," although we may observe that as spirits they are not bodies.[1] The omniscience of Ohrmazd implies that all the objects are contained within the all-encompassing knowledge of Ohrmazd, making it necessarily finite. (But does it? We may wonder.) The final paradox of finitude against infinitude establishes that the idea of eschatology implies infinity to the creatures of Ohrmazd in the world to come, while the creatures of Ahriman must be judged as lacking infinity because they are to be destroyed in the world of eschatology. This statement is different from the preceding ones. It distinguishes the creatures of Ohrmazd from those of Ahriman. Does the author forget that the creatures of Ohrmazd are created, hence they lack infinity in time past? The author's position may be valid if it is accepted that the creation of Ohrmazd's creatures is not a creation ex nihilo but consists of transference from the spiritual to the material form of being.

These observations may strike us as highly scholastic, but the *Bundahišn* consists of an enormous intellectual endeavor to articulate the deeper significance of Zoroastrian dualism and its implications.

The narrative of the world's creation is interesting not only because it explains the structure of the material world and how it reflects so perfectly the aim of the battle of good against evil. It tells us not only how Ohrmazd created the world, but also how this creation was, in a sense, an act of creating the deity, who with this act became the Creator (see 1:33). Certain contemporary scholars have denied that Ohrmazd was a creator god. The Zoroastrian tradition celebrates Ohrmazd as a creator. He is present in this capacity in the Zoroastrian calendar.

The *Bundahišn* presents time as a concept without which movement and life cannot fulfill their function and the world cannot really fulfill its destiny (1:35–36). Unlimited time was there before creation, one of the unchanging elements in the immaterial world. But in its function as enabler of change and motion, time had to be re-created as an entity that enables change, as a Time of Long Dominion (1:38). There follow further observations concerning different attributes that were created as a chain of events from the Time of Long Dominion, but we cannot go into this here.

The *Bundahišn* (and other exegetical and speculative works of the second phase of Zoroastrian literature) contains several cases of midrashic-type explanations of words and expressions, pretending that they are based on etymology. An example of this is the explanation of the word *kārezār* (battle,

battlefield), a compound word that can be rendered as "the field of the troops." The author of the *Bundahišn* supplies a pseudo-etymological explanation of this expression: "an action conducted by stratagems" (1:37).[2]

Among the paradoxes encountered in the narrative of creation of the *Bundahišn* are two rare cases of a single deity split into two. Way, a deity of wind and air and also a deity of the void in between, serves as a barrier between the good and evil spirits. Neutrality in the battle is not recognized in Zoroastrian theology, and would hardly be appreciated there. But the function of a barrier is required in the plot of creation. The barrier consists of air and is represented by Way. There is, however, a difficulty in having a good spirit acting as an arbiter between the two antagonistic powers. Can he be an evil entity? Not if he is a deity. The only way to reconcile the double function of Way as a middle entity is by tearing his essence apart. We therefore have in Zoroastrianism two separate entities: one is the "Good Way" and the other is called the "Evil Way." Way is in a sense similar to Zurwān, the deity of Time, who is the source of both good and evil according to the "Zurvanite" story of creation. However, Zurwān is placed *above* the two entities of good and evil, not between them. He can be aloof to some degree. He favors Ohrmazd, but according to the myth of Zurwān, he comes to accept Ahriman as a product of his own seed. He is betrayed and cheated by his evil son but is unable to interfere in the combat that ensues between his sons. Thus we end up having two deities in the narrative who act outside the dualistic pattern. One of them (Zurwān) stands above the dualistic split of the spiritual world, while the other (Way) occupies a place between the two. The conclusion of this primordial ontology is that we have a dualism that is mitigated to a certain extent by a third entity. It may strike us as a paradox that a dualism has to have recourse to a triangular structure, but this is in fact not a very rare phenomenon.

If we wish to create a table of religions arranged typologically according to the worship of deities, and if we make a sequence consisting of monotheism-dualism-polytheism, we shall stumble into an error. Dualism does not refer just to a number between one and many. If dualism is different from monotheism, they are still much closer to each other than the distance that separates both of them from polytheism. All forms of monotheism have within them a certain element of dualism. In a dualistic system based on good and evil fighting each other, the two powers cannot be equal. Worshippers of the deity representing the attribute "good" are urged to loathe the evil power (who is never viewed as a deity).

Monotheism would become a dualism if the evil power is placed at a level that is high enough in the hierarchy. If evil is almost as powerful as the deity, we are dealing with dualism even if the position of these two powers is not entirely symmetrical; in fact, as we have seen, it cannot be. If evil is viewed as low down compared to the deity, the ensuing religion is definitely monotheistic. There is, however, no monotheism that has no dualistic element in it, sometimes called Satan, an angel of God; otherwise the blame of promoting evil would be ascribed to God. On the other hand, every dualism of the ethical type is articulated as a conception of two unequal or asymmetrical powers. It comprises faith in one power who has to deal with a mighty rival. The different polytheistic religions are not easily grouped together under one heading, but in general they are based on a different religious structure, marked by a diffusion of divine sources of power, even if they recognize one divinity as the chief power in the universe. Zoroastrianism, as it emerges from a reading of the *Bundahišn* and other Zoroastrian treatises, may well be viewed historically as a dualistic faith that emerged from an earlier polytheistic religious system, such as is familiar from ancient Indian and other Indo-European literary works.

The book presented in this volume not only offers insights on the structure of Zoroastrianism as a dualistic religion, but can also throw light on other aspects of religion in general.

Introduction

Bundahišn: The Search for Lost Time

Creation, the *Bundahišn* tells us, begins with time. Before the physical world came to be, there was a vast realm of the spirit, infinite in all directions but divided in two: on one side, the dominion of good and light; on the other, darkness and evil—the primordial, opposing forces of the cosmos. Light was the realm of the benevolent deity Ohrmazd, while in the dark resided the vile and ignorant Evil Spirit Ahriman. When Ahriman noticed the light above, he rose to attack it; he was beaten back, but undeterred.

Ohrmazd in his omniscience knew that only by limiting their battle to a fixed amount of time could good ultimately triumph, so he proposed that the two agree to fight for nine thousand years. Ahriman acceded. But when Ohrmazd revealed to him evil's ultimate destruction at the end of the battle, which would be fought within the bounds of the space of the earth, Ahriman collapsed in shock. Then, out of eternity, the wise creator started to fashion time. "From eternity he created Time of Long Dominion; some call it 'finite time.' From Time of Long Dominion he created imperishability; that is, the things of Ohrmazd do not perish. Blisslessness was revealed from imperishability, so that the demons will have no bliss" (1:38). But why time first? Why not the heavens and the earth and "Let there be light," or "In the beginning was the word"? What could this temporal fixation mean?

A central source for our knowledge of Zoroastrianism, the ancient Iranian religion, the *Bundahišn* has been studied by western scholars ever since the first manuscript was brought to Europe in the late eighteenth century, its language parsed by philologists, its geographies and genealogies mined by historians, and its theology dissected by scholars of religion. For though the book's name means "primal creation," the *Bundahišn* discusses not only Zoroastrian cosmogony but cosmology and eschatology as well. Despite having been composed some two millennia after the prophet Zoroaster's revelation, it is nonetheless a concise compendium of ancient

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Zoroastrian knowledge, drawing on and reshaping earlier layers of the tradition.

For the most part, scholars' efforts have focused on what the *Bundahišn* reveals about Zoroastrian theology and anthropology, especially in light of the ethical dualism that is one of its distinguishing features. All of creation is the field for a battle between good and evil: good stars opposed to evil planets, good animals opposed to evil vermin, heroes opposed to witches and sorcerers. In addition to Ohrmazd and Ahriman, the *Bundahišn* tells us that the universe is populated by a host of deities who face off against hordes of demons (*dēw*) and fiends (*druz*). Does that make Zoroastrianism polytheistic or dualistic or perhaps monotheistic? This has been a matter of intense disagreement; the likely answer is that none of these concepts quite fits.

The universe is also split by a second, separate division between the spiritual (*mēnōg*) and material (*gētīg*) realms. Good and evil exist both in the intangible *mēnōg* and in the tangible *gētīg*; Ahriman's first assault on the good occurs only in the realm of the spirit. Considerable energy has been devoted to the question of how the *Bundahišn*'s various chapters portray this double division and to a comparison between it and other Zoroastrian books: the much more ancient sacred scriptures, the *Avesta*, and commentaries and treatises, like the *Bundahišn*, written in the Zoroastrian form of Middle Persian, better known as Pahlavi (one of the precursors of the language of Iran today) in the ninth and tenth centuries CE.

Generally these studies have not touched on the question of time, apart from one important and interesting exception. Non-Iranian sources in Greek, Syriac, Armenian, and Arabic relate an alternative version of the Iranian creation myth. The myth features a primordial god of time, Zurwān, who is the father of both Ohrmazd and Ahriman; Ahriman, the myth says, came into being from his father's moment of doubt during a sacrifice, and then Ohrmazd was born. Puzzlingly, however, this story is not mentioned in extant Zoroastrian literature. Confronted with this incongruity, scholars imagined Zurvanism to be a "heresy" that was originally present in Zoroastrian works but had later been "repressed" and all reference to it "expunged." Passages that were seen as hinting at Zurvanite ideas were collected and analyzed. The most prominent example of this trend is Robert C. Zaehner's 1955 *Zurvan: A Zoroastrian Dilemma*, which includes a number of *Bundahišn* passages with an alleged Zurvanite coloring, including the portion of chapter 1 quoted earlier.

In recent decades the Zurvanite hypothesis has been effectively debunked. (A witty and cogent summary of the debate can be found in Albert de Jong's entry on the subject in *Encyclopædia Iranica*.) As a consequence, any consideration of time's role in creation might seem tainted with revanchist Zurvanism. This is unfortunate not only because of what the *Bundahišn* tells us about time's prominent place in the order of creation but also because time seems central to the order of the work itself. Time—in the guise of calendars, histories, horoscopes, solar and lunar cycles, genealogies, chronologies, and apocalyptic visions—is a recurring theme of the book's thirty-six chapters. And in a wider frame, the overarching structure of the *Bundahišn* mirrors the nine-thousand-year history of the world, proceeding from creation in chapter 1 to the vanquishing of evil at the end of days in chapter 36.

It seems right, then, to introduce the *Bundahišn* through the lens of time. For new readers, the theme of time can mark a trail through what may appear at first like an unfamiliar forest of religious terminology and obscure allusions, though, perhaps, as Seamus Heaney wrote concerning *Beowulf*, those coming to the book for the first time are likely to be as delighted as they are discomfited by the immediate lack of known reference points. For those already familiar with the *Bundahišn*, we offer this temporal reading as an example of how this text might be considered differently: not only as theology, but also as a complex and intentional literary whole.

The *Bundahišn* is conventionally dated to the ninth century CE, when the Abbasid caliphate ruled a domain stretching from Egypt to Central Asia, including all the former territories of the Sasanian Persian Empire, which had been conquered in the first waves of Islamic expansion two hundred years earlier. While Abbasid rule in the capital, Baghdad, remained strong, by the end of the ninth century control was starting to fray around the edges; in Khorasan, in today's southeastern Iran and Afghanistan, and on the shores of the Caspian Sea, former vassals were asserting their independence and modeling their courts and their cultures on those of the long-vanquished Sasanian king of kings. This was the period of the first flowering of classical Persian literature and also of new ways of writing and thinking by Muslim, Christian, and Jewish authors, some of whom were familiar with each other's work. The ongoing transition from mostly oral to mostly written culture—evidenced, for instance, by the writing down of the rabbinic debates in the Babylonian Talmud and the compilations of the *hadith* of the Prophet Muhammad—played an outsized role in this innovation.

The *Bundahišn* is clearly at home in this time. Several chapters refer explicitly to the seventh-century Muslim conquest of Iran. These sections, at least, must postdate that cataclysmic and transformative event, the most important turning point in Iranian history. But beyond these explicit textual markers, the book's philosophical, scientific, and literary features reflect its early Islamic environment. In its scope, eclecticism, and focus on natural history at the expense of discussions of ritual or religious law, the *Bundahišn* resembles Islamic encyclopedias, in particular the contemporary *Epistles of the Brethren of Purity*. The references to creation by emanation in chapter 1 recall Neoplatonic creation theories widely adopted in the Islamic world. As commentary, the *Bundahišn* resembles the style of some late Jewish midrash. The *Bundahišn* is manifestly in conversation with the same amalgam of Hellenistic, Indian, Babylonian, and Iranian medical, scientific, and other intellectual traditions that were available to thinkers at the time.

The *Bundahišn* is not alone. It is one of a group of Zoroastrian works dated to this period that share similar content and concerns. Some of these "Ninth Century Books," as they have been called, like the massive, eclectic *Dēnkard* (Acts of the Dēn) or the wisdom dialogue *Mēnōg ī Xrad* (Spirit of Wisdom), are anonymous or pseudepigraphic. Others, such as the *Dādēstān ī Dēnīg* (Religious Judgments), a series of responsa written by the high priest Manuščihr, or the *Wizīdagīhā* (Anthology) by Manuščihr's brother Zādspram, do name their authors and can be more reliably dated. A close analysis of the priestly genealogy given in chapter 35 of the *Bundahišn* shows that one of the priests named there, Farrōbag son of Ašwahišt, who speaks in the first person and may be a late redactor of the work as a whole, was a contemporary and perhaps relative of Zādspram, who lived in the last quarter of the ninth century.

However, as much as the *Bundahišn* seems to be an Islamic-era work, it is equally clear that it looks back to a much more ancient time. The roots of the Zoroastrian religion lie in the Bronze Age, around the year 1000 BCE. It was at this time that some scholars claim that the priest and poet Zoroaster, perhaps a member of one of the Iranian tribes living in the Central Asian steppes, began promulgating his revelation of the supreme deity Ahura Mazdā (the source of the Middle Persian name Ohrmazd). Expressed in a series of seventeen intricate, elaborate hymns called the *Gāthā*s, Zoroaster's revelation attracted followers and patrons until, some scholars contend, it became—through processes and developments that remain unclear—the state religion of the Achaemenid Persian Empire of Xerxes and Darius. The *Gāthā*s

served as the core of the Zoroastrian sacred scripture, the *Avesta*, written in two dialects of an otherwise unattested eastern Iranian language scholars call Avestan. The *Gāthā*s and the *Yasna Haptaŋhāiti* (Worship of the Seven Chapters) in Old Avestan, a language almost identical to Vedic Sanskrit, make up the more ancient portion of the *Avesta*. The Young Avestan portion includes other hymns, prayers, purity regulations, and more; the *Avesta* as a whole still serves as the ritual text for Zoroastrian worship, the *yasna*. However, a list of the contents of the Sasanian-era *Avesta* preserved in the *Dēnkard* indicates that the sacred scripture originally contained four times as much material. Almost everything that did not bear directly on the ritual ceremony, it seems, was lost.

Early Zoroastrianism remains a subject of fierce debate. Scholars disagree about when and where Zoroaster lived: opinions have ranged from 1500 BCE Kazakhstan to sixth-century BCE Persia. Some scholars doubt if he even lived at all. Some say that Zoroaster (Zaraθuštra in Avestan), whose name appears in the *Gāthā*s, is only one of a number of poet-priests mentioned in the hymns, and not their author in the modern sense. Others contend that Zoroaster is a collective author, like the Homeric poet, and not an individual. Part of the problem lies in the fact that the poetic and self-referential language of the *Gāthā*s is particularly elusive. Even if this were not the case, scholars simply lack enough material to properly understand Old Avestan grammar and vocabulary; the four major contemporary scholars and translators of the *Gāthā*s, Helmut Humbach, Stanley Insler, Jean Kellens, and Martin Schwartz, have produced such radically dissimilar versions that they seem like different poems to the untrained eye.

Just as contentious as the life of the prophet and his work is the issue of Zoroastrianism's innovation and development. Did Zoroaster's dualistic revelation come to reject and supersede an earlier Indo-Iranian polytheistic faith like Vedic Hinduism, or was he continuing an already existing tradition? How and when did Zoroastrianism come from its place of origin to the plains of contemporary Iran, and how much did it change on the way? Was the religion of the Achaemenids, some of whose ceremonial inscriptions refer to Zoroastrian deities like Anāhitā and Mithra, identical to the religion of the *Avesta*? Were they—or, for that matter, the later Parthian dynasty (third century BCE to third century CE)—Zoroastrian in the way that the *Bundahišn* understands it at all? And the biggest question by far is whether and to what degree Middle Persian works can reliably fill in the missing pieces of the *Avesta*, dated to thousands of years before.

As far as the *Bundahišn* goes, it is clear that it is unbreakably linked to the Avestan tradition. Much like Jewish or Christian commentaries on the Bible or Muslim works on the Quran and *hadith*, every page of the *Bundahišn* alludes to or cites a passage from the sacred scriptures. These quotations and references are the bricks of the book, and sometimes only the thinnest layer of narrative mortar binds them together. They include references to lost portions of the *Avesta*, and the *Bundahišn* as a whole seems to be based on the *Avesta*'s now-missing *Dāmdād Nask* (the "bundle" or "book" of creation), one of the twenty-one sections of the Sasanian *Avesta*.

Turning the pages of the *Bundahišn*, however, one will notice that the word *Avesta* (*abestāg*) hardly appears. Instead the *Bundahišn*'s author ascribes his sources to the *dēn*. But what is the *dēn*? It is a central concept of Zoroastrianism that is notoriously difficult to translate. Etymologically, *dēn* (Avestan *daēnā-*) comes from the ancient Iranian word for sight or seeing, and one of its meanings is directly related to vision and envisionment. The *dēn*, as chapter 30 tells us, is a part of the soul, one's own inner consciousness, that appears to the individual after death: the righteous see their *dēn* as a beautiful girl, and the wicked as an ugly hag.

But *dēn* is also used in a way that overlaps somewhat with the modern concept of religion. In this sense, the *dēn* is the good religion (*hu-dēn*), the Mazdā-worshiping religion, Zoroastrianism, in its widest sense: not just the *Avesta* but its commentaries and translations, the *Zand*; not just Zoroastrian works proper, but all wisdom and truth. After Alexander the Great conquered Iran and burned the *Avesta*, a story mentioned briefly in chapter 33 of the *Bundahišn*, the *Dēnkard* tells us that generations of Sasanian kings gathered the scattered fragments of the *dēn* wherever they could be found, even preserved in foreign philosophies and sacred books. That is how wide the *dēn* can be. There are also evil *dēn*s, for instance, the *dēn* of the sorcerers (21E:7) and those of rival religions like Judaism, Christianity, and Islam.

While reading the *Bundahišn*, one can feel torn in time: at once pulled backward to the distant past of revelation and drawn firmly down into the narrator's continuous present as he attempts to map the width and breadth of his living world. Scholars have found it difficult to provide a definitive date for the book's composition: is it essentially a Sasanian—or earlier—book with some later additions, or essentially an Islamic-era composition that reworks more ancient sources? The answer has as much to do with how one sees the Zoroastrian tradition as a whole: conservative and unchanging, innovative and flexible, or somewhere in between.

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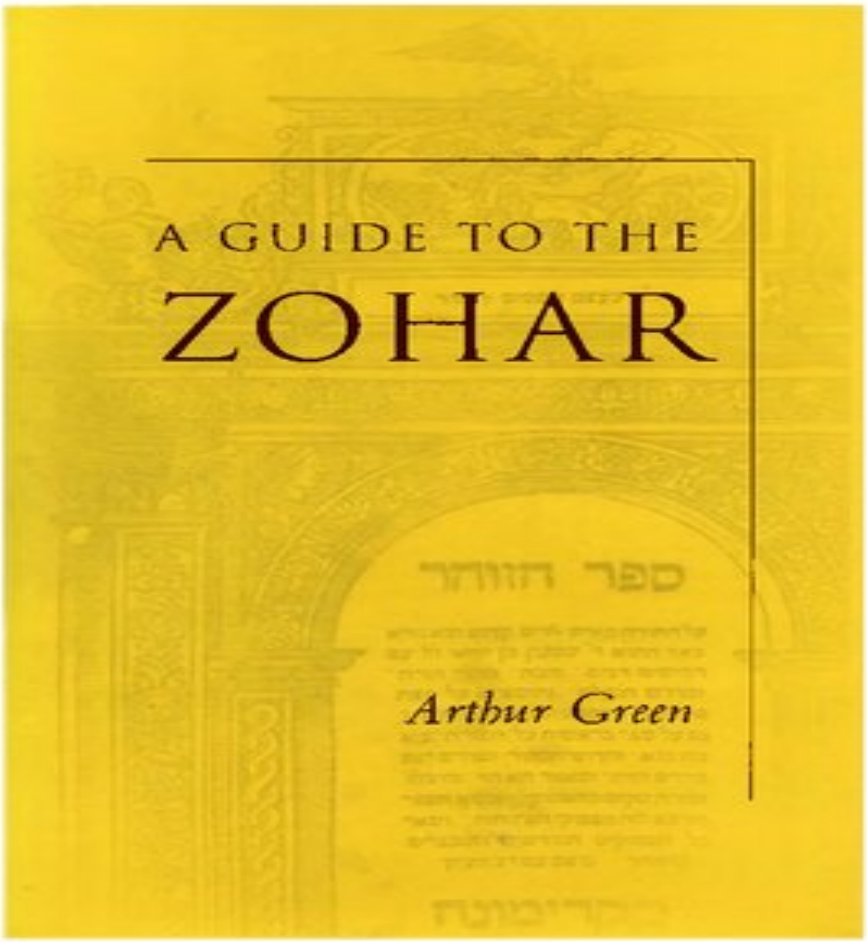

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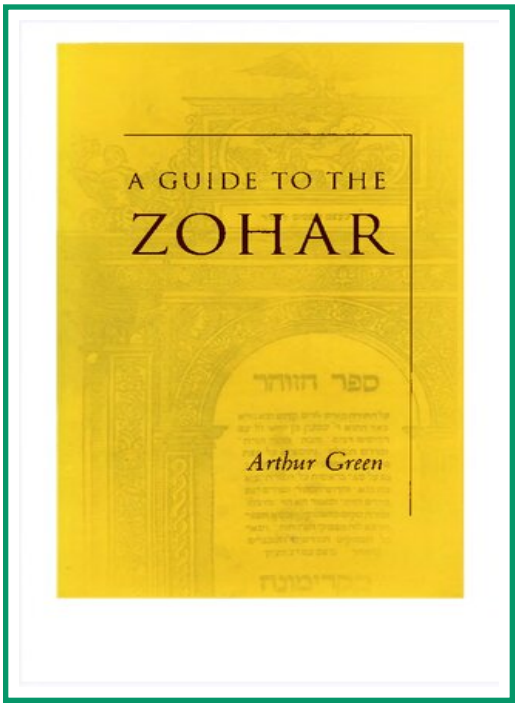

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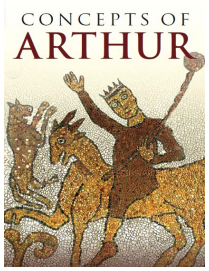

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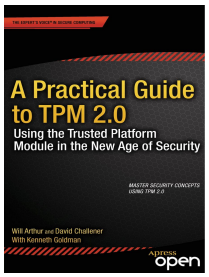

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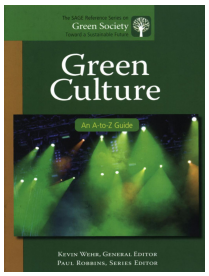

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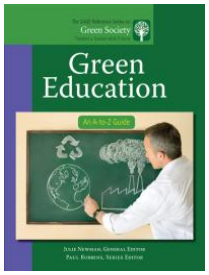

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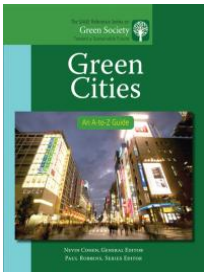

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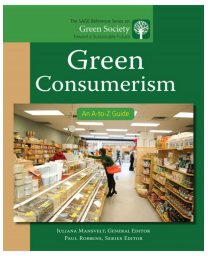

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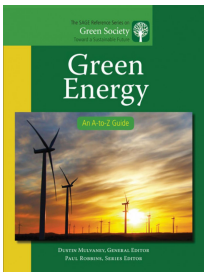

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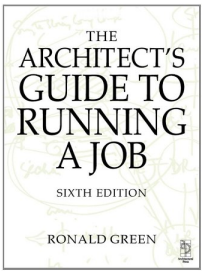

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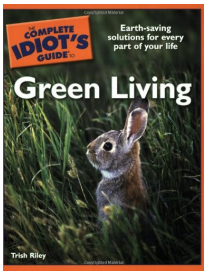

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A GUIDE TO THE ZOHAR

Arthur Green

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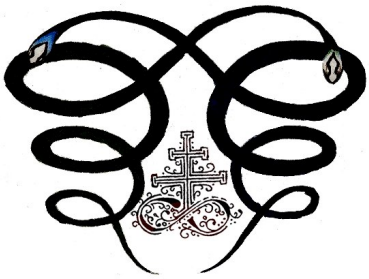

A GUIDE TO THE ZOHAR

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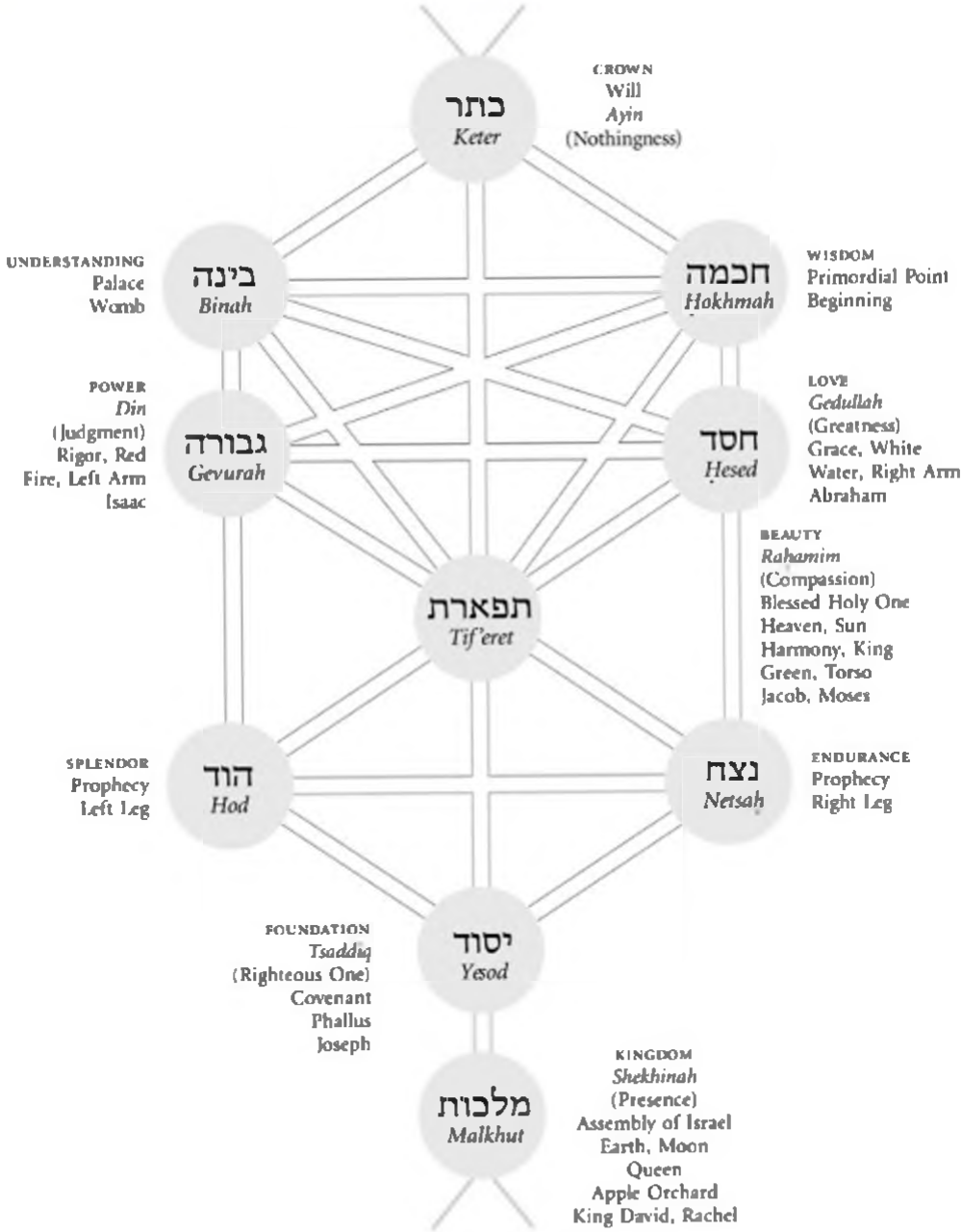

The Ten Sefirot

Preface

The purpose of this *Guide* is to equip readers, including those who lack prior knowledge of Kabbalah, to understand and appreciate the Zohar text. The *Guide* appears in conjunction with Stanford University Press's publication of *The Zohar: Pritzker Edition*, a new translation by Daniel C. Matt. To appreciate the Zohar in its fullest sense, it must be said, the work needs to be read, indeed carefully studied, in the original. Like most of the kabbalistic tradition within which it stands, the Zohar is fascinated with the mysteries of language, in both its oral and written forms. No reading through the "veil" of translation could do justice to the Zohar's rich and creative appropriation of the nuances of Hebrew and Aramaic speech, its startling transformation of countless biblical verses, and its frequent subtle rereadings of the older rabbinic legacy that together constitute much of the Zohar's charm and genius.

Nevertheless, a great deal can be gained through carefully reading and studying the Zohar in this new translation, which is accompanied by a line-by-line commentary. For this gain to be possible, however, the reader needs to be initiated into the symbolic language in which the work was written. Although the Zohar's poetic spirit often transcends the symbolic conventions, they were always present in the background of the writers' imagination. So too, it was assumed, would they be present in the mind of the reader. The Zohar was composed in the hope that it would be passed on and studied in circles of initiates, as indeed it was for many generations.

Translation of the Zohar into western languages began as early as the fifteenth century, when passages were rendered

into Latin for use by Christian devotees of esoteric lore in Renaissance Italy. In the twentieth century, various translations of the entire Zohar, or at least of most sections of it, appeared in German, French, and English. The previous standard English translation is that of Harry Sperling and Maurice Simon, published by the Soncino Press in 1931–34.

The new translation and commentary in the Pritzker Edition of the Zohar bear witness to the high standards of Zohar scholarship that have been achieved in recent decades. These standards are the result of the new attention paid to Kabbalah in academic circles, largely thanks to the writings of Gershom Scholem (1897–1982) and the cadre of scholars he and his successors have trained within the Israeli universities. The first scholar to bring Scholem's approach to kabbalistic studies to North American shores was Alexander Altmann (1906–1987) of Brandeis University, whose students include the current translator of the Zohar, the author of this *Guide*, and indeed a majority of the Kabbalah scholars in the English-speaking world.

To appreciate the Zohar you also need to know something of the historical and literary context in which it appeared. The Zohar makes use of a very wide selection of Jewish texts that preceded it, ranging from the Torah itself to legal, mystical, and philosophical works that were written just shortly before its appearance. It reflects on all of these texts and uses them freely as inspiration for its own unique sort of innovative and sometimes even playful religious creativity. It is also much concerned with the Jews and their history: that recorded in Scripture, the present exile, and the dream of messianic redemption. These too form part of the background needed to understand the

Zohar.

The author of this *Guide*, a teacher of Zohar for several decades, invites the reader to join with him in preparing to read this greatest work of the Jewish mystical tradition. For reasons of pedagogy, this *Guide* begins with a few matters of definition and then turns to history. We briefly outline the development of Kabbalah in the century leading up to the Zohar, considering also the use made in Kabbalah of prior Jewish sources and the relationship between Jewish philosophy and Kabbalah. We then discuss the essential teachings of Kabbalah, especially the symbolic language of the *sefirot*. With these in place, we turn to the Zohar itself, discussing in turn its style of thought and exegesis, its narrative modes, and the historical context within which it was written. Then we treat some key themes within the Zohar, examining its teachings without, hopefully, reducing them to the object of mere "intellectual history." We proceed to discuss the special sections of the Zohar, its language, and its appearance and authorship. From there we go on to examine the Zohar's canonization and editing, its publication in printed form, and its influence on the later history of Judaism and Jewish mysticism in particular.[1]

The "tall order" detailed in the preceding paragraph requires a disclaimer. Monographs and learned articles have been written on each of the subjects just mentioned. Some of them have been the subject of entire books. This introduction does not seek to break new ground in most of these areas. It is rather a digest of what the writer considers to be the finest scholarship and deepest insights regarding the Zohar that have been written since Scholem began the era of modern Kabbalah

scholarship. While responsibility for any misunderstandings or omissions are entirely my own, I wish to acknowledge fully that the insights contained within it are those of three or four generations of scholars who have labored hard as today's *meḥatsdei ḥaqla*, "reapers in the field" of Zohar scholarship. I am grateful to each of them for their contributions to our collective efforts to understand even "a drop in the sea" of the Zohar's profound secrets. Although this *Guide* is written with only minimal footnotes, so as not to burden the reader with scholarly apparatus, references to many of these academic writings (mostly in Hebrew) can be found in the bibliography. The reader is urged to turn from this guide to the Zohar text itself, but also to read the original writings of these scholars, insofar as possible.

Note

1. The reader who seeks a more extensive introduction to the Zohar should turn to Isaiah Tishby's monumental *Wisdom of the Zohar*. The English translation by David Goldstein (London: Littman Library, 1989) is published in three volumes. Tishby offers a thorough historical analysis of many topics covered by the Zohar, followed by selected passages. Although the original Hebrew version was published in 1949–61 and thus predates much of current Zohar scholarship, Tishby's work remains an invaluable source of knowledge.

Part I

INTRODUCTION

PROLOGUE

> I thank God for not having created me in the period before the Zohar was known to the world, because the Zohar kept me a Jew.
>
> *Rabbi Pinḥas of Korzec (eighteenth century)*[1]

The Zohar is the great medieval Jewish compendium of mysticism, myth, and esoteric teaching. It is the central text of the Kabbalah, the grand tradition of Jewish mystical lore that developed in Western Europe in the twelfth and thirteenth centuries. It may be considered the highest expression of Jewish literary imagination in the Middle Ages. The Zohar is also a lush garden of sacred eros, filled to overflowing with luxurious plantings of love between master and disciples; among the mystical companions themselves; between the souls of Israel and *Shekhinah*, God's lovely bride; but most of all between the male and female elements that together make up the Godhead. Revered and canonized by generations of faithful devotees, the Zohar's secret inner universe serves as the basis of kabbalistic faith, both within the boundaries of Judaism and beyond it, to our own day, which has seen a significant revival of interest in Kabbalah and its teachings.

The Zohar is a work of sacred fantasy. To say this about it is by no means to impugn the truth of its insights or to diminish the religious profundity of its teachings. The Middle Ages were filled with fantasy. Angels and demons, heavenly principalities, chambers of heaven and rungs within the soul, secret treasures of the spirit that could be seen only by the elect, esoteric

domains without end—all of these were found in the writings of Jewish, Christian, and Islamic authors throughout medieval times. All of these descriptions partake of fantasy. It may be said that all theological elaborations, insofar as they are allowed to become pictorial, are fantasy. They depict realities that have not been seen except by the inner eye of those who describe them, or by their sacred sources.

In the case of Judaism, prohibitions derived from the second of the Ten Commandments forbade the depiction of such sacred realms in any medium other than words. Perhaps because of this, the literary imagination became extraordinarily rich. All those creative energies that in other contexts might have sought to reify sacred myth in painting, sculpture, manuscript illumination, or stained glass had instead focused on the word, especially on the timeless Jewish project of commentary and exegesis. In this sense the Zohar may be seen as the greatest work of medieval Jewish *iconography*, but one that exists only in the words of the written page, thence to be distilled in the imagination of its devoted students.

Written in a lofty combination of Aramaic and Hebrew, the Zohar was first revealed to the world around the year 1300. The Castilian Kabbalists who distributed it, orally and in small written fragments, presented it as an ancient text they had recently rediscovered. They claimed it had been composed in the circle of those described within its pages, Rabbi Shim'on ben Yohai and his disciples, who lived in the Land of Israel a thousand years earlier, during the second century of the Common Era. The obscurity of the Zohar's origins combined with its unique language and its rich poetic imagery to lend to the work an aura

of unfathomable mystery. While a few of the more critical spirits in each century doubted the Zohar and questioned its authority, the great majority of its readers, and later of Jewry as a whole, believed in the Zohar and venerated it, considering it a holy revelation and a sacred scripture that was to be ranked alongside the Bible and the Talmud as a divinely inspired source of religious truth. Only in modern times, and largely for apologetic reasons, was the Zohar deleted from the canon of what was considered "mainstream" Judaism.

The Zohar is the key text of what is often called *Jewish mysticism*. Before locating the Zohar within the context of the Jewish mystical tradition, we need to turn briefly to the question of mysticism and the multiple ways we use that term when referring to the rich legacy of Judaic materials, stretching from the Bible to the Middle Ages and beyond, to our own day. What do we mean by the term *Jewish mysticism*? The word *mysticism* itself is of Greek and Christian origins and is therefore not native to the traditions of which we speak, none of which saw themselves as "mystical." The equivalent Hebrew terms—*sod* ("secret"), *ḥokhmah nistarah* ("hidden wisdom"), and *kabbalah* ("tradition")—refer to the esoteric nature of these teachings. *Mysticism* is generally taken to describe primarily a certain category of religious *experiences*, and secondarily all the theology, textual sources, religious movements, and so forth that derive from these experiences. Applying the term *mysticism* to the Zohar or to Jewish sources thus requires some adjustment in its usage and certain reservations about the meanings implied.

Mystics share with other religious people an intense awareness of divine presence and a constant readiness to respond to

that presence in both prayer and action. For the mystic, that presence is revealed through powerful and transformative inner experiences. These seem to come from a source that lies beyond the ordinary human mind; they are usually understood as a divine gift, a source of special favor or grace, an act of revelation. The intensity of these experiences lends a sense that the reality they portray represents a deeper source of ultimate truth than do the more usual and widely shared human experiences of sense perception or rational thought.

The experience that lies at the heart of mysticism has been the object of much study and discussion by scholars of religion. Various characteristic types of mystical experience have been outlined and shown to exist across the borders that historically have defined religious traditions and separated them from one another. Mystical experience, whatever its ultimate source, represents a transformation of ordinary human consciousness. Mystics speak of reaching toward another plane of reality. Some of their experiences reflect a slowing down of mental activity to a more restful and contemplative pace; others result from a speeding up of the mind in a rush of ecstatic frenzy. Some mystics describe a fullness of divine presence that overwhelms and floods the mind, while others speak of utter emptiness, a mind that becomes so devoid of content that it can transcend its own existence. There are mystics who see their experiences conveyed by beings outside themselves: God, angels, or heavenly voices speak to them. Others view the experience more internally: a deeper level of the soul is activated, revealing truths or insights that the person was unable to perceive when in an ordinary state of mind. Most of these experiences, as described by those

who undergo them, contain some element of striving toward oneness, a breaking down of illusory barriers to reveal the great secret of the unity of all being. The nature of this oneness and its relationship to the phenomenal world that appears before us are described in a great variety of ways, depending on both the personality of the individual mystic and the theology of the tradition out of which he or she speaks.

All of these mystical phenomena as well as others are well represented within the Zohar. The history of Jewish mysticism reveals a variety of experiential types as well as widely differing styles of recording such experiences and integrating them within the normative canon of Jewish religious life. We should bear in mind that in Jewish mysticism, or even within the specific traditions known as Kabbalah, we do not have before us a single linear development of a particular type of mysticism, but rather a variety of mysticisms against the shared background of Judaism, including its sacred texts, its praxis, its interpretive traditions, and the panorama of Jewish history and life experience in the periods under discussion. Even the Zohar itself reflects a panoply of mystical experiences, as is discussed at length in Chapter Six.

Jewish mystical authors are famously shy about speaking directly of their own experiences. This has to do with a longstanding commitment to esotericism with regard to mystical teachings. The second-century Mishnah had already stated that certain matters could be taught only to one student at a time (or "in a whisper," according to another version),[2] while others could be taught only to a single student who was both "wise and understanding of his own accord," seemingly referring to one

who had some personal experience of such matters. Written accounts of mystical experience, while they do exist, are relatively rare among the Kabbalists. It is much more their way to garb the personal within the metaphysical, or at the very least to modestly ascribe the experience to one of the ancients rather than to themselves. This is very much the case with the Zohar, as will become clear to the careful reader.

A special problem deserving of mention before we get under way, one that lies at the heart of the specific form of Jewish mysticism called Kabbalah, is that of mysticism and language. The mystic receives insights from a source that is "deeper" or "higher" than the ordinary human mind. But how can those insights be conveyed? Language, whether spoken or written, is our ordinary vehicle of communication, itself a product of the mind and one that shares the limitations of its source. In order to communicate a translinguistic or "ineffable" level of insight, the mystic needs to struggle against the barriers of language, perhaps by stretching the ordinary discursive vehicle to new poetic heights, perhaps by discovering within language a previously untapped symbolic stratum, perhaps by speaking in a holier tongue, by recourse to some code, or else by bearing witness to the utter breakdown of language through such phenomena as glossolalia, sacred stammer, or the glorification of silence.

Judaism offers a distinctive approach to this problem through its ancient belief in the creative and mysterious power of language, stemming back to the myth of creation through the word, the basis of the opening chapter of Genesis. Because of this belief, Jewish mystical sources are filled with reflections on

the secrets of language and are often characterized by intense and highly detailed attempts to penetrate inner and hidden levels of speech. Language in general may indeed be a human creation, says the Jewish tradition, but the source of Hebrew, the Holy Tongue, is God. Hebrew is the language of divine speech, that by which God created the world. In some form, though perhaps one hidden to us, that language must have preexisted creation. The Hebrew language as we now have it, seemingly a vehicle of ordinary human speech (though it was seldom spoken among medieval Jews, who used it mainly for the study of sacred writings), bears within it an array of secrets that reveal it to be the premundane language of God. Such a primally charged language, one that offers a key to existence itself, might also be a proper vehicle for the conveying of mystical truth or insights. The nature of God's primordial speech, the question of its relationship to Hebrew as we know it, and the interplay between the language of creation and the languages of revelation and interpretation are all the stuff of kabbalistic discourse, treated frequently within the pages of the Zohar.

Notes

1. *Imrey Pinhas ha-Shalem* (Jerusalem: Mishor, 1988), p. 164, #56.

2. Mishnah Hagigah 2:1; Midrash Tehillim 104:4.

2

THE KABBALISTIC TRADITION: A BRIEF HISTORY UNTIL THE ZOHAR

Jewish mysticism of the Middle Ages is a rereading of earlier Jewish tradition, including both the Bible and the corpus of rabbinic literature. It has to be understood in the context of the great project of medieval Jewry as a whole, the interpretation of a received, authoritative, and essentially complete body of normative Jewish teaching. This body of teaching, canonized in the Geonic age (from eighth to tenth centuries), nominally commanded the loyalty of all Jewry, with the exception of a Karaite minority.[1] But the deeper attachment of Jews to this tradition had to be rewon constantly, especially in the face of both Christian and Muslim polemics against Judaism, ever the religious culture of a threatened minority living in the shadow of one or the other of its giant off-spring. Increasingly, various new intellectual currents that came into fashion among the Jews also occasioned the need for defense or reinterpretation of the tradition. These included Mut'azilite philosophy,[2] Neoplatonism, and Aristotelianism. The classic form for such reinterpretation of authoritative texts was the commentary, whether on one or more books of the Bible or on a part of the Talmudic legacy. Kabbalah, a new sort of mystical-esoteric exegesis that first appeared in the twelfth century, may be seen as another medieval rereading of the received Jewish canon.

To understand the ways in which Kabbalah, and particularly the Zohar, finds its home within the earlier tradition, we need to distinguish five elements that are present in the legacy that medieval Jews received from the Judaism of the Talmudic age.

Although these five are not at all equal either in the amount of text devoted to them or in the degree of formal authority with which they are accredited, each plays an important role in the new configuration of Judaism that Kabbalah represents.

The first of the five elements is *aggadah*, the narrative tradition, contained in the Talmud and the various works of Midrash. Midrash is a hermeneutical term, renderable both as "inquiry" and "homiletics," indicating a way of delving into Scripture that tends toward fanciful and extended rereadings. Much of *aggadah* is legendary in content, expanding biblical history and recreating the biblical landscape in the setting of the rabbinic world. But *aggadah* also includes tales of the rabbis themselves and teachings of wisdom in many forms: maxims, parables, folk traditions, and so forth.

The Kabbalists made great use of the midrashic-aggadic tradition, drawing on both its methods of interpretation and its contents. The hermeneutical assumptions of Midrash—the legitimacy of juxtaposing verses from anywhere within Scripture without concern for dating or context, the rearrangement of words or even occasional substitution of letters, the use of numerology and abbreviation as ways to derive meaning, the endless glorification of biblical heroes and the tarring of villains, and others—were all carried over from Midrash into Kabbalah. Indeed many of these assumptions were used by other sorts of medieval preachers as well. But the content of the aggadic worldview, with its mythical picture of God as Creator and Divine Ruler who sees everywhere; who acts in history, responds to prayer and human virtue, even suspending the laws of nature to rescue His beloved; who mourns with Israel the

destruction of their shared Temple and suffers with them the pain of exile—all this too was faithfully carried over into the kabbalistic imagination. In fact, the Kabbalists were partial to the most highly anthropomorphic and mythical versions of rabbinic tradition, such as those contained in the eighth-century midrashic collection *Pirqei de-Rabbi Eliezer*. Here they stood in sharp contrast to the other emerging intellectual trend of the Middle Ages, Jewish philosophy, which exercised a degree of critical skepticism with regard to the more fantastic claims of the *aggadah* and sought out, whenever possible, those more modest and seminaturalistic viewpoints that could be found among certain of the early rabbis.

The second element is the tradition of *halakhah*, the legal and normative body of Talmudic teaching, the chief subject of study for Jews throughout the medieval era, and thus the main curriculum on which most Kabbalists themselves were educated. The early Kabbalists lived fully within the bounds of *halakhah* and created a meaning system that justified its existence. While later Kabbalah (beginning in the early fourteenth century) contains some elements that are quite critical of *halakhah*, little of this trend is evident in the period before the Zohar. Some transmittors of Kabbalah—Moses Naḥmanides (1194–1270) is the great example—were also active in the realm of halakhic creativity, writing responsa and commentaries on Talmudic tractates. More common was a certain intellectual specialization, undoubtedly reflecting spiritual temperament, spawning Kabbalists who lived faithfully within *halakhah* and whose writings show its patterning of their lives but who devoted their literary efforts chiefly to the realm of mystical exegesis, including

kabbalistic comments on the commandments or on aspects of halakhic practice.

A third element of the rabbinic legacy is the liturgical tradition. While liturgical praxis was codified within *halakhah* and thus in some ways is a subset of it, the texts recited in worship, including a large corpus of liturgical poetry, or *piyyut*, constitute a literary genre of their own. Medieval writers, including the mystics of both Spain and Ashkenaz, were much concerned with establishing the precise, proper wording of each prayer. The text of the prayerbook, mostly fixed by compendia dating from the tenth century, became in the Middle Ages the object of commentaries, many of which sought to find their authors' own theologies reflected in these venerated and widely known texts by the ancient rabbis. This is especially true of the Kabbalists, who devoted much attention to the *kavvanah*, or inner meaning, of liturgical prayer. While not formally canonized or seen as the product of divine revelation, as were the books of Scripture, the liturgical texts were regarded as sufficiently holy and mysterious to deserve and require commentary.

The fourth strand of earlier tradition is that of *merkavah* mysticism. *Merkavah* designates a form of visionary mystical praxis that reaches back into the Hellenistic era but was still alive as late as tenth-century Babylonia. Its roots lie close to the ancient Jewish apocalyptic literature, except that here the voyager taken up into the heavens is usually offered a private encounter with the divine glory, one that does not involve metahistorical predictions. Those who "go down into the *merkavah*" sought visions that took them before the throne of God, allowing them to travel through the divine "palaces"

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Handbook of Chinese Mythology

Lihui Yang and Deming An,

with Jessica Anderson Turner

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PREFACE AND ACKNOWLEDGMENTS

On October 30, 2000, I received an e-mail from William Hansen, a mythologist in classical studies at Indiana University. At the time my husband, Deming, and I were visiting research fellows in the Department of Folklore and Ethnomusicology at Indiana University in Bloomington. Professor Hansen told me that an editor at ABC-CLIO was looking for someone to write a handbook on Chinese mythology as part of its World Mythology series. He wondered if I could write this volume. I was pleased to hear the news of this opportunity. I responded to him swiftly: "Yes, I want to try." In fact, I had long hoped that someday I could introduce Chinese mythology to the West. I was encouraged to accept this great challenge.

I have studied Chinese myths for more than ten years. My PhD dissertation and my postdoctoral research focused on Nüwa myths. I have been conducting fieldwork on myths and relevant folk religion in Henan, Hebei, Gansu, and Shaanxi provinces since 1992, and I currently direct three research projects on mythology. For these reasons, I am familiar with ancient Chinese myths recorded in written accounts and living myths transmitted orally in China today. Additionally, I have learned how most Chinese mythologists think of myths and what they have accomplished in the field.

Since 1996 I have been teaching mythology to undergraduate and graduate students at Beijing Normal University. In this setting I have discussed mythology with students and addressed their questions about Chinese myths. I also frequently discussed Chinese mythology with American scholars and students in classroom and colloquium settings while a research fellow at Indiana University. These experiences have given me an understanding of what nonspecialists are interested in, and what might be the common misunderstandings of and biases toward Chinese myths.

To my knowledge, there are no Chinese mythology books written in English by Chinese mythologists. Although I am aware of several Chinese mythology texts that were originally written in Chinese and then translated into English, these books are quite limited. Among them, perhaps the most notable is *Dragons and Dynasties: An Introduction to Chinese Mythology* (Penguin Books, 1993), which was written in the 1960s by Chinese mythologist Yuan Ke (1916–2001). Because this book and others like it were written many years ago,

they do not reflect new achievements in Chinese mythology, especially those occurring in the past twenty years.

Western scholars have made great contributions to the field of Chinese mythology from as early as the middle of the nineteenth century. Among numerous eminent books and papers, there are some that are exemplary, and thus cited in this book. Derk Bodde's article "Myths of Ancient China," a short but serious article, discusses many important issues pertaining to ancient Chinese myth studies. Anne Birrell's studies of Chinese mythology have been published in several books and are cited within this volume. Her *Chinese Mythology: An Introduction* is a valuable book that provides concise and insightful interpretations and reliable accounts that are translated from primary sources in ancient Chinese writings into English. Anthony Christie's book, *Chinese Mythology,* presents many primary classical Chinese myths and numerous beautiful illustrations. Many of the illustrations are rarely seen in mainland China.

In spite of the important contributions that Western scholars have offered, however, I have found problems with many of the English books on Chinese mythology written by Western researchers. First, the Chinese myths discussed in many of these books are usually limited to the ones recorded in ancient Chinese writings. They seldom, if at all, mention the myths that are spread orally among Han people (the majority of the country's population) and other ethnic groups in contemporary China.

Second, these books usually view Chinese myths from Western values and cultural tradition by nature of being written within Western scholarly circles. For example, these scholars often compare Chinese myths with the classical mythology of Greece and Rome, using the latter as the criterion for comparison and analysis. They sometimes ignore how myths are transmitted and function within Chinese society and culture. Additionally, these scholars often overlook how native Chinese mythologists view myth and what has been accomplished in current research and collection.

Third, their entries and sources are less selective, often including legends, folktales, historical anecdotes, and mythical figures of classical novels. Frequently the sources used in these books are an indiscriminate mix of different (and often historicized) classical documents. Two popular books about Chinese myths, for instance, *Myths and Legends of China* and *A Dictionary of Chinese Mythology,* both written by the English sinologist E. T. C. Werner (1864–1954), found their sources by mixing heterogeneous texts from ancient classics, mythical novels written by novelists in sixteenth-century Buddhist sutras, and classical Taoist texts. Unfortunately, though these two books have been sharply criticized by Chinese mythologists and other sinologists, they continue to be reprinted.

Fourth, an additional problem with many texts written by Westerners sim-

ply has to do with the difficulty of translating Chinese myths into English. Sometimes the original meanings of myths are misunderstood or are translated too literally by Western scholars. For example, in one case, the water god Gonggong's name is translated simply and literally as "Common Work." A similar literal translation might be to interpret Confucius's name ("Kongzi" in Chinese) as "Hole Son," which clearly does not make sense.

For these reasons, it is reasonable to believe that these books provide readers more or less with noncomprehensive, confusing, or even misleading knowledge about Chinese mythology.

This book is a contribution to the many books written by Western scholars on Chinese mythology. It has some special characteristics among English-language books, which include:

1. **Native mythologists' standpoint.** This book makes the most of Western scholars' achievements in Chinese mythology, but it also pays attention to how Chinese people and Chinese mythologists perceive Chinese myths, and what they have done, or are doing, in the field of Chinese myth study, especially in the past twenty years. For example, this book introduces the enormous national project San Tao Jicheng, or the Three Collections of Folk Literature, which formally started in 1984 and is nearly completed. This book, and current Chinese scholarship on mythology, greatly benefit from this project. We also try to represent in this book the recent interpretations some Chinese mythologists and historians make about "the historicizing of Chinese myths."
2. **A more comprehensive picture of Chinese mythology.** This book not only presents the myths from ancient Chinese documents but also introduces living myths that are orally transmitted in contemporary China. Additionally, though this book focuses on the myths of Han Chinese people, it also details many myths of various ethnic groups living in China to illustrate the diversity of myths and people within China. The purpose of this is to give readers an idea of the whole picture of Chinese mythology, and to explain Han myths in a more interrelated background of Chinese mythology and culture.
3. **Emphasis on the relationship between Chinese myths and their social and cultural contexts.** This book not only illustrates myth as texts, it also pays much attention to the relationship between Chinese myths and the social, cultural, and historical contexts in which myths are created, transmitted, and reshaped. Special consideration is paid to questions that have rarely been discussed before: How are myths' existence and transmission influenced by their social and cultural contexts? How were myths thought about, recorded, and changed in different periods of Chinese history? How were myths used and reconstructed as an important cultural resource to

serve people's current needs? And how have myths influenced Chinese culture and society? Thus, this book does not take myths as isolated ancient "dead" stories but tries to show their living forces and interconnections with social and cultural contexts in many ways.

4. **More selected entries and sources.** This book exhibits myths that are often discussed by Chinese scholars and known by Han Chinese people. The types of entries include gods, goddesses, spirits, demigods, places of importance in mythology (e.g., Kunlun Mountain), important mythical animals and plants (e.g., Crow of the Sun; Fusang tree), mythological accessories (e.g., Xirang, the self-growing soil; the elixir of immortality), and mythical themes (e.g., the Flood). Entries refer to that which most Chinese mythologists think of as "myths," excluding legends and tales about some mythical characters such as the Cowboy and Weaving Maiden or the Horse-headed Lady; anecdotes about real historical heroes, and figures of Taoism and Buddhism such as Laozi, Confucius, Guan Yu, Guanyin, and the Eight Immortals; and the like. The sources of this book mainly come from ancient written documents, archeological findings, the national sources collected from the San Tao Jicheng project (some are not published yet and only can be accessed by Chinese scholars), and also from contemporary research including the authors' field research and the research of other Chinese mythologists.

When dynasties in ancient Chinese history are mentioned, their specific time period in the text is not indicated except when necessary for understanding. In the middle of the Introduction is a chronology of Chinese history that details different eras and dynasties in Chinese history. Additionally, to save space and avoid unnecessary repetition, information about the author, the commentator, the time an ancient Chinese text was written, and so on is usually provided only at a particular writing's first mention. Many of these texts are discussed in the Introduction or are listed in the Glossary. Furthermore, all translations in this book are mine or those of my contributors. Regarding sources we cite that are written by Chinese scholars, we follow the traditional Chinese practice of placing the person's family name first, followed by the given name. For example, my family name is Yang, and my given name is Lihui. In China this would appear as Yang Lihui. This tradition is followed throughout the book, though our names appear on the cover in the Western order.

To write this book I organized a team of authors. An Deming is an associate professor of Chinese folklore who works at the Institute of Literature at the Chinese Academy of Social Sciences in Beijing. His research interest is Chinese folk religion, which are closely connected to Chinese myths. He has conducted fieldwork on living myths in villages in northwest China. In this book, about one-

fourth of the entries are written by him. Jessica Anderson Turner is a PhD candidate of the Department of Folklore and Ethnomusicology of Indiana University. She has visited China multiple times and continues to focus her research there. As a 2003–2004 Fulbright Fellow she did field research in southern China. Her current research focuses on revivals of tradition and music in China's developing tourism industry. In this book, her work has been to organize and edit our writing.

Writing this book has been a great challenge for Deming and me. Though both of us have published several books, this is our first written in English. Chinese myths and the ancient classics are familiar to us, but it is hard to translate them properly into a foreign language. Sometimes I spent half a day looking for a suitable English word in various dictionaries! From time to time we had to abandon complicated and delicate ideas and tried instead to express ourselves simply but clearly.

We want to sincerely thank many people for helping us to finish this book. William Hansen not only recommended us to become involved in this myth series but also gave many helpful suggestions for the basic structure of this book and the Introduction. Our colleagues and friends, Ma Changyi, Liu Xicheng, Song Zhaolin, Lü Wei, Liu Zongdi, Bamo Qubumo, Chen Ganglong, Zhang Xia, and many others, generously provided many supportive ideas or precious photographs they took in their fieldwork. The editors at ABC-CLIO, Todd Hallman, Bob Neville, Simon Mason, Vicky Speck, Peter Westwick, Carla Roberts, Michelle Asakawa, Craig Hunt, and many others have helped us greatly with their inspiring suggestions, encouragement, and patience. Deming and I especially show gratitude to Jessica. What she has done for this book goes far beyond what we asked. She not only polished our English but also gave us many bright ideas and useful tips to produce a better English book of Chinese mythology. We also thank her husband, Steve Turner, who worked with an ancient black-and-white drawing of Nüwa and digitally added color, as it is brilliantly shown on the cover of this book. We are also grateful to Lihui's mother and Deming's sister Mingzhu. They helped us immensely by taking care of our daughter, which enabled us to spend time to write this book.

Last but not least, we want to especially thank our daughter, An Xin, for her love and understanding. An Xin came into this world just two months before we began to write this book. She grows along with our writing. During the past two years, she often patiently waited until we finished our writing for the day to play with her. We feel extremely pleased that, at last, we have finished this book and can now play with her lightheartedly!

Yang Lihui
November 15, 2004, Beijing

1

INTRODUCTION

WHAT IS A MYTH?

When the word *myth* is used in everyday conversations, many people think of those things or phenomena that are untrue, unimaginable, or mysterious. For example, many people feel that tales of UFO sightings or personal accounts of UFOs are contemporary myths. Others might say "there are many myths in Hong Kong cinema. One of them is that audiences only like to see martial arts films." Some Chinese people believe that China is creating a myth, a marvelous story, through its incredible progress in the development of a market-oriented economy in today's world. These popular uses of the word *myth* are quite different from the definitions of *myth* used by scholars who study mythology.

In mythology, there are also different definitions of *myth.* In fact, scholars have been arguing about the definition for more than 2,000 years. Among the most common arguments are the ones that myths are stories about gods or remote ancestors, myths are sacred stories, myths are stories that explain how the world and humans came to be in their present forms, and myths encapsulate important information about human thought, feeling, history, and social life.

In China, scholars also have conflicting ideas about the definition of *myth.* For example, Yuan Ke (1916–2001), one of the most distinguished modern mythologists, views the scope of myth in the broadest sense. According to Yuan, fables such as "A Clam Fights with a Snipe" (wherein a clam that is basking in the sunlight is pecked at by a snipe; the clam nips the snipe's bill with its shells, and they both refuse to give in, at which point a fisherman comes by and catches them both), "Fox Borrows the Tiger's Fierceness by Walking in the Latter's Company," mysterious legends of historical emperors and officials, the legend of the White Snake Lady (a white snake transforms into a beautiful lady and marries a young man but is imprisoned under a magic tower by an officious monk), stories of Guanyin (known as Avalokitesvara in Buddhism), and mythic novels like *Journey to the West* (stories about a great, powerful monkey king named Sun

A Nüwa temple fair in Longcheng Village, Qin'an County, Gansu Province, northwest China, 1996. (Courtesy of Yang Lihui)

Wukong) all belong to myth.[1] Though his argument is quite well-known, most Chinese mythologists still concentrate their work on studying myth in a more narrow sense. For instance, Lü Wei, one of the pioneering mythologists in contemporary China, insists that myths are sacred stories that are told in the form of narrative and employ symbols, such as images of gods, and try to understand the cosmos through explaining the origins of the world, humans, and culture. Myths provide sacred evidence to testify to the validity, rationality, and legitimacy of cultural and social institutions.[2] When examining these arguments about myth while looking at the actual situations in which Chinese myths are transmitted, two reminders might be necessary for understanding Chinese mythology.

The first reminder is that *a myth is not necessarily sacred.* Many scholars believe that a myth is a sacred narrative, and it is often told in rituals.[3] By contrast, other scholars argue, "it can be misleading to focus on this quality as primary," stating that myths can also be told for entertainment and have no known connections with solemn ritual.[4] When investigating classical Chinese myths recorded in ancient writings, one may find that it is often hard to discern whether the myth tellers believe their myths to be true. Similarly, the attitude a

myth teller in contemporary China has toward his myths can be very complicated, too. In her fieldwork on Nüwa myths and beliefs from 1993 to 2003, in the Henan, Hebei, and Gansu provinces of northern China, Yang Lihui found that though many people came to Nüwa temples to worship Nüwa, when they were asked whether they believed the myths about Nüwa, the answers were quite varied. Most said "yes," some directly said "no, that's impossible," and others half-believed these stories to be true.[5] They told these myths to express their views and beliefs about gods and ancestors, or to boastfully display their knowledge about remote history or local places, or just for fun. In those places that have no relevant temples, myth tellers are more likely to tell myths for entertainment or traditional education (many people believe that myths can provide knowledge about their past).

The second reminder about myths in China is that *a myth is not necessarily told in the form of prose.* It may also be chanted in the form of verse. Though it is well-known that Homer's epics, in verse form, are a treasure of Greek mythology, in many cultures myths are usually told in prose. Myth is thus often mentioned by scholars as one of the three major genres of "prose narratives," along with legends and folktales.[6] However, in China, some myths are told in the form of an epic or sung as a song. Among Han people in Sichuan, Hubei, Henan, and Shaanxi provinces, for example, a myth may be sung in a brief or a long narrative folk song. It may be sung in wedding ceremonies, funeral rituals, shamans' theurgist rites, or during the occasions of a temple fair. Sometimes several myths are combined together into a long narrative folk song. It may be sung continually in rituals for days. In some other ethnic groups of China, especially groups in the south such as Miao, Yao, Yi, Naxi, Bai, Zhuang, Achang, and Lahu, creation epics are common. Since they tell myths, they are sometimes called "mythic epics" by Chinese folklorists. A famed Miao creation epic, "Ancient Songs of the Miao People" (*Miaozu Guge*), found in the southeast of Guizhou Province and usually antiphonally sung by two or more singers (one asks questions, and the other answers) on traditional festival occasions and in special ceremonies such as weddings or funerals, describes in detail the processes of the creation of the sky and the earth, of making and fixing the huge pillars between sky and earth, the creation of the sun and the moon and the plants and animals, the marriage of the brother-sister human ancestors and their repropagation of humans in this world, and the process of the Miao people's moving around for a better life, finally finding the place where they live today.[7] The myths narrated in this epic are also orally transmitted in prose. Similar situations (a myth can be narrated both in prose and verse) can be found in many other ethnic groups.[8] Therefore, there is no absolute distinction between a myth told in prose form and one in verse.

For ordinary readers, the "minimum definition" of *myth* offered by Stith Thompson in 1955 may be useful. "Myth," he writes, "has to do with the gods and their actions, with creation, and with the general nature of the universe and of the earth."[9]

A GENERAL INTRODUCTION TO CHINESE MYTHOLOGY

By *Chinese mythology,* we mean the body of myths historically recorded and currently transmitted within the present geographic boundaries of China. It should include not only myths transmitted by people of the Han ethnic group but also those by the other fifty-five ethnic groups living in this broad area. Since almost every ethnic group has its own mythical gods and stories about their creative actions, there is not a systematic, integrated, and homogeneous "Chinese mythology" held and transmitted by all the Chinese people. Even among Han people, there is not an integrated system of myths.

Since it is impossible to include in this single volume all the myths transmitted in a total of fifty-six ethnic groups of China, this book will basically introduce those well-known myths that are recorded in ancient writings in the Chinese language and orally transmitted by the Han people (whose predecessor is historically called the "Huaxia Ethnic Group"), which now make up nearly 92 percent of the country's population. Some of these myths have been recorded in ancient writings, and some are still orally transmitted in contemporary China. At the same time, this book will also introduce some relevant myths or mythic motifs of other ethnic groups. In doing so, we aim to give readers a general idea of the whole picture of Chinese mythology with the hope that readers will understand Chinese myths in the broader context of Chinese culture.

Main Sources for the Myths of Ancient China

The earliest written records of ancient myths can be traced back to about 3,000 years ago, though other forms of designs and paintings on shells, bones, and bronzes probably relating to myth appeared earlier than this. Recently, researchers found a bronze vessel named "Suigongxu" (Suigong was a duke of the Sui State, now belonging to modern Shandong Province; "Xu" is an ancient bronze vessel that has a cover and two ears; it functions as a food container), which was dated to the ninth or eighth century BC, the middle of the Western

Map of China. (Digital Wisdom)

Zhou dynasty. The inscription on the inside bottom of the vessel consists of 98 Chinese characters, praising the achievements of the mythic hero Yu. It tells the story that heaven ordered Yu to scatter earth, so Yu went around all the mountains, cutting down the trees in the forests and deepening the seas and rivers to drain all the water on earth into the sea.[10] This inscription shows that the technique of recording myth in Chinese characters had become relatively mature nearly 3,000 years ago. Additionally, it illustrates that at least as late as the middle of the Western Zhou dynasty, the myth about Yu controlling the flood had already been spread, and it had been historicized into a legend about a great hero or a great king in the upper class of society.

But these inscriptions recorded myths very simply. Sometimes the mythological stories they illustrate are hard to understand. Therefore, Chinese scholars rely primarily on accounts of myths recorded in later ancient writings after the Western Zhou dynasty to study these myths.

In China, there is no sacred canon recording myths, beliefs, or sacred history like the Bible or the Koran, nor were there any literati, troubadours, or shamans (sorcerer or sorceress) who collected myths from oral tradition and compiled them into a systematic and integrated mythology, like the Greek collections attributed to Homer and Hesiod. Rather, myths in ancient China were usually spread in scattered and fragmented forms in various written material. These sources contain information about archaeology, literature, philosophy, geography, history, witchcraft, ethnography, religion, folklore, and so on. Many of them preserve only a few myths, but some of them hold a comparatively large number of myths and thus become treasures of ancient Chinese myths. Among them, *Shanhaijing* (*The Classic of Mountains and Seas*), *Chuci* (*The Songs of Chu*), and *Huainanzi* are thought to be the major repositories of Chinese ancient myth.

Shanhaijing

Shanhaijing is an important book in ancient Chinese mythology studies. It is even noted by some as an encyclopedia of ancient China. It describes various mountains and seas, products of the mountains such as plants or medicines, myths, witchcraft, and religion of ancient China. It also records the geography,

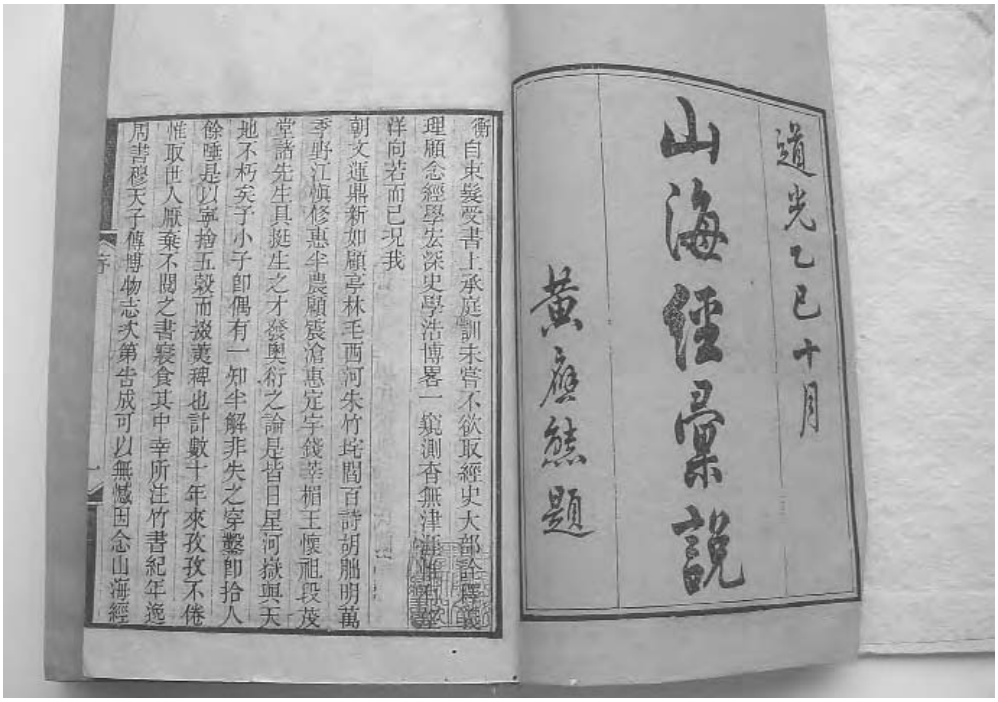

One version of Shanhaijing, *printed in 1845. Preserved in the Library of Literature Institute, Chinese Academy of Social Sciences. (Courtesy of An Deming)*

history, medicine, customs, and ethnicities in ancient times. The book contains eighteen chapters and can be divided into two main parts: the Classic of Mountains, and the Classic of Seas. The Classic of Mountains has five chapters, and the Classic of Seas has the remaining thirteen.

There is no widely accepted conclusion as to who wrote *Shanhaijing* and when it was written.[11] But most scholars believe that *Shanhaijing* was written by many different authors in different times. As for dating *Shanhaijing,* most think this book was written in the period from the middle of the Warring States era to the beginning of the Western Han era (ca. fourth century BC to the early second century BC).[12]

The focus of *Shanhaijing* is also quite controversial. Some scholars think that it is a geographic book, because there are abundant descriptions of various mountains, seas, rivers, roads, mines, and local products. Other scholars argue that *Shanhaijing* is a book about witchcraft, noting numerous descriptions in the text about gods and shamans' activities, such as how they went up and down sky ladders and communicated between gods and humans, how they produced winds and rains, and how they rescued dead gods with the elixir of immortality. This book also describes many sacrificial products and rituals, and even many shamans' names. Some scholars think *Shanhaijing* illustrates how primitive Chinese people in the Central Plain imagined the outside world.[13] Some argue that *Shanhaijing,* especially the chapters of regions beyond the seas and chapters of the great wildness, is in fact a description and interpretation of the ancient calendar system and calendric rites.[14]

Shanhaijing is commonly referred to as one of the treasures of Chinese mythology. Many well-known myths can be found in this book in their early versions, such as myths of Nüwa, Xiwangmu (the Queen Mother of the West), Gun and Yu, Jingwei, Huang Di and Chiyou, and also myths about the sky ladders, the pillars holding up the sky, the three-legged crow carrying the suns, and many others. Most of the time the plots of these myths were recorded only skeletally and fragmentally. For example, chapter 16 describes, "There are ten gods who named Nüwa's gut. Nüwa's gut turned into spirits. They took different routes and settled into the wilderness Liguan." There is no further explanation about Nüwa, the gut spirits, and the mythological event.

But sometimes *Shanhaijing* contains whole stories, written in the concise and condensed style that is common in most ancient Chinese records. For instance, in chapter 17, a text describes the battle between Huang Di, or the Yellow Emperor, and Chiyou:

> Here is Xikun Mountain, where the Gonggong Terrace is located. Archers do not dare to face it in the north. Here there is a goddess dressed in green. Her name is

> the Huang Di's Daughter Ba. Chiyou made weapons and attacked Huang Di. Thus, Huang Di commanded Yinglong (Responding Dragon) to launch an attack against him in the wilderness of the Central Plain. Yinglong began by storing all the water. Chiyou asked Feng Bo (the Wind God) and Yu Shi (the Rain Master) to release a cloudburst. Then Huang Di asked the goddess Ba to descend down from the heavens and the rain was stopped. This eventually killed Chiyou.

The story recorded in this text is quite concise but complete. Besides this myth, myths about the divine bird Jingwei filling up the sea, the hero Kuafu pursuing the sun, and the cultural heroes[15] Gun and Yu controlling the flood are also found in complete forms. For this reason, it is difficult to agree with the argument that the narratives in Chinese myths are weak and that there are only a few Chinese myths narrating full stories.[16]

Chuci

Chuci is an ancient poem collection from the end of the Warring States era and the early Western Han era. It was written mainly by Qu Yuan (ca. 340–278 BC), who was the earliest celebrated poet in ancient China, as well as several other poets. *Chuci* literally means "the Songs of Chu." Originally it was widely used to refer to the songs popular in the Chu area (now Hubei and Hunan provinces in southern China) and sung by the Chu people. Because of this collection, which was compiled by the Han scholar Liu Xiang, *Chuci* became a title for a specific new poem style in the Warring States era represented by Qu Yuan. Its style is characterized by strong local flavor. It used the Chu dialect, was sung in Chu rhythm, and recorded many Chu places and local products. Besides these, differing from the folk songs of the Central Plain at that time whose style followed an orderly four-character poem, the sentences in a song of Chu were of different lengths. A more obvious characteristic of the Chu song is that in the middle of every sentence (and sometimes at the end), a syllable is always used as the mood indicator pronounced as "Xi." Apart from the folk songs of Chu, *Chuci* was also deeply influenced by Chu customs. Chu people believed in witchcraft and liked to offer sacrifices to gods and ghosts. When they offered sacrifices they often composed music and songs to amuse the gods. Qu Yuan was born in the Chu area and deeply influenced by Chu culture. He not only wrote poems by learning from folk sacrificial songs but also adopted a lot of Chu myths and legends to compose his poems. Among his poems, "Tianwen" ("Questions of Heaven") contains the most myths.

"Tianwen" was said to have been written by Qu Yuan after he was unjustly exiled from the royal palace of Chu. When he saw paintings of gods and ances-

*Qu Yuan (*Poems of Chu Yuan, *1638)*

tors on the walls of the ancestral temple of Chu, he wrote this poem on the wall to express his anger and doubt about reality and the universe. The poem asks 172 questions related to popularly spread myths, legends, and pieces of history. Among them are many myths, including myths about Gun and Yu restraining the great flood, Yi shooting down the surplus suns, Gonggong destroying the mountain that supported the heavens, Kunlun Mountain, Zhulong (literally meaning "Torch Dragon"), the eight poles supporting the sky, and the toad on the moon. "Tianwen" sometimes provides rich details about some ancient myths, such as the Gun myth:

When the sparrow hawk and turtle joined together (and offered strategies),
Why did Gun accept their suggestions?
He obeyed everyone's plea to stop the flood,
Why did the Supreme Divinity kill him?
His corpse was abandoned at Yushan,
Why did it not rot for three years?
. . .
He was blocked at Yushan and was not allowed to go west,
How did he surmount those lofty and precipitous peaks?
He metamorphosed into a yellow bear after his death,
Why did those shamans revive him?
. . .

This text contains many details of the Gun myth; some of them cannot be found in other writings. For instance, it states that when Gun began to try to control the flood, there appeared the sparrow hawk and turtle and they joined together. Scholars infer that when Gun tried to control the flood, he might have adopted suggestions and strategies of the sparrow hawk and turtle.[17] Other plots of the Gun myth recorded in this poem also are unique, such as Gun being detained at Yushan, or Yu Mountain, after his death and not allowed to go west. Taking on the image of a yellow bear, he managed to surmount those steep peaks to find shamans to help him come back to life.

However, since this poem was written in the form of questions, stories in the poem usually appear in fragments. Therefore, it is almost impossible to understand a full myth from it. Sometimes the questions were written in such a vague and succinct way that it is difficult really to understand what questions Qu Yuan was actually asking.[18] This shortcoming limits the role that "Tianwen" plays in Chinese myth studies.

Huainanzi

Huainanzi (ca. 139 BC) is a book written and compiled at the beginning of the Western Han dynasty by Liu An, the king of Huainan, and many of his aides. Liu An is said to have enjoyed reading books and playing music. He wanted to accomplish something beneficial to others and become a legacy. So he gathered thousands of literary scholars and alchemists to write *Huainanzi,* which is attributed to the Eclectics, a school of thought that combined various philosophies and flourished during the pre-Qin period.

Huainanzi preserves many ancient myths, legends, and historical accounts. The myths that it contains include the following: Nüwa repairs the broken sky; Yi shoots down the extra nine suns; Chang'e steals the elixir of immortality and

flees to the moon; Yu controls the flood; Gongong butts into Mount Buzhou and destroys the sky pillar and the cords holding up the earth. Some of these myths are recorded only in *Huainanzi,* and some provide important contrasts to other ancient writings. Therefore, many of its records are often cited in studies of Chinese myths. Generally speaking, myths in *Huainanzi* are usually complete. Compared to myths recorded in *Shanhaijing* and "Tianwen," which are usually recorded fragmentally, myths in *Huainanzi* are often written in a more complete form, with detailed story plots. For example, the myth of the goddess Nüwa in *Huainanzi* states that

Nüwa was mending the sky. Originally drawn in the 17th century by Xiao Yuncong. (Yang Lihui, Rethinking on the Source Area of the Cult of Nüwa, *Beijing Shifan Daxue Chubanshe, 1999)*

> in remote antiquity, the four poles supporting the sky collapsed, and the land of the nine divisions of ancient China broke up. The sky could not completely cover the earth, and the earth could not totally carry the world. Fires raged fiercely and did not go out. Floodwater ran everywhere and did not subside. The fierce beasts devoured kind people, and violent birds seized the old and the weak. Nüwa then melted stones of five different colors to patch the sky, cut the legs off of a huge tortoise and set them up to support the four extremities of the sky, slaughtered the Black Dragon to save the people, and collected ashes of reeds to stop the flood. After that the sky got renewed, the four sky pillars were set up again, the flood was stopped, and the nine divisions became peaceful.

This text narrates a complete event: the setting, the reasons of the goddess Nüwa's actions, the process of the solution, and the result. It presents a precious record of an ancient Nüwa myth and thus is often cited by researchers.

Three Features of the Written Records

When we examine the written records of ancient myths in the Chinese language, three features seem to be obvious and often are argued by scholars: that the myths are scattered and fragmented, that they are historicized, and that they have been rewritten as literature and philosophy.

Scattered and Fragmented. Myths in ancient China are preserved in various written accounts, usually in a fragmented form. They were not collected and organized into a single, systematic mythology of China. This phenomenon is usually taken as evidence of the scarcity and undevelopment of Chinese myths. Some scholars explain that this is because Chinese people pay more attention to real life than to the supernatural world. When criticizing the false impression that China has a deficiency of myths, Yuan Ke pointed out three major reasons that caused this characteristic. The first reason comes from the lack of gifted poets like Homer and Hesiod to collect various ancient Chinese myths from oral tradition and retell them in an eloquent style. The second reason is that in ancient times, Chinese writings were usually in "unwieldy and ideographic forms," not yet sophisticated enough to express the complexities of Chinese myths. And the third reason is the negative attitude of ancient Chinese scholars (especially the Confucians) toward the miraculous and marvelous elements in myths.[19] In contrast to the common idea that this characteristic is a disadvantage for the records of Chinese myths, Yuan Ke thinks it has some advantages. Chinese myths have not suffered what Yuan Ke describes as a complete reworking by literati and others, like Homer's and Hesiod's work, and thus remain in a more or less "pristine condition." Additionally, they are "more reliable documentary evidence of a primitive and archaic oral tradition in the world of myth."[20]

Historicized. That early myth records were historicized has been recognized by many scholars. Zhong Jingwen and Yang Lihui have examined the history of myth study in ancient China, pointing out that the historicizing, or rationalizing, of myths is prevalent during the 2,000 years of mythology research before the fall of the Qing dynasty. If a scholar found something strange or incredible in the ancient texts, these findings would be removed or rationalized. An anecdote about Confucius (named Kong Qiu in Chinese, but is popularly respected as Kongzi or Kongfuzi, 551 BC–479 BC) states that when he was asked whether Huang Di was really four-faced as it was popularly said ("face" is pronounced *mian* in Chinese), he replied that in fact this meant that Huang Di sent four officials in four directions to administrate (*mian* also means "direction"). Another example comes from Luo Mi, a scholar in the Southern Song dynasty. When he wrote a book of history, he interpreted the myth of Nüwa repairing the broken sky as a historical event in which the ancient empress Nüwa put down a

rebellion made by one of her dukes. After this rationalization, ancient scholars would then interpret these myths to be accounts of the history of China.[21]

However, recently some Chinese scholars have put forward different ideas. They think that the historicizing of ancient Chinese myths is a presumption or hypothesis made by Chinese scholars themselves. When Chinese scholars began to build a modern discipline of Chinese mythology at the beginning of the twentieth century, they were deeply influenced by Western scholarship and wanted to look for the subject of mythology in historical documents. Thus, there are arguments that these scholars changed history into myths. In the view of some scholars today, there is no such thing as the historicizing of myths. Instead, there was the mythologizing of history.[22]

Confucius (Bettman/Corbis)

Rewritten as Literature and Philosophy. Examples of myth being rewritten as literature and philosophy can be found in Taoist writings, especially in the book *Zhuangzi.* When the famous Taoist philosopher Zhuangzi (or Zhuang Zhou, ca. 369–286 BC; "Zi" is an ancient respectful address for a learned man) adopted ancient myths into his writings, he decorated them with many descriptions and filled them with his Taoist ideas. An example of this is the Hundun myth. Hundun is a god who has no openings on his body whatsoever. The gods Shu and Hu, hoping to pay a debt of gratitude to Hundun, tried to chisel openings into Hundun's body. They chiseled one hole each day. After seven days of their work, Hundun died. Like many other myths or legends appearing in *Zhuangzi,* the Hundun story has clearly been reshaped by Zhuangzi to illustrate his Taoist philosophy. The two meddling gods Shu and Hu are used to symbolize the artificial order (time and direction), while Hundun symbolizes the primeval chaos, which is a natural, unspecified, unified whole. In the story the artificial order destroyed the

natural and harmonic whole. In this example, Zhuangzi used a very simple story to express his idea that one should respect nature and should not insist on doing something that is not natural. He stressed that politicians should let events take their own course, and they should not intervene in this natural order without understanding it completely.

Myths Orally Transmitted among Contemporary Han People

Textual analysis of ancient written recordings has long been the traditional method of Chinese mythologists. Though this method of literary text research is necessary and beneficial to Chinese mythology, it can be abused and cause misleading conclusions about Chinese mythology.[23] Today more and more Chinese mythologists consciously use a synthesis of methods by combining ancient written texts with material from archeological findings and oral tradition.

Concern for myths collected from oral tradition can be traced back to the early decades of the twentieth century.[24] The first large-scale collection of living myths in China occurred during the 1950s and 1960s.[25] But as noted previously, the largest collection of living myths from oral tradition in modern China is the national project San Tao Jicheng, or the Three Collections of Folk Literature.

The San Tao Jicheng Project

Formally begun in 1984 and near completion, San Tao Jicheng aims to be a general investigation of Chinese oral tradition. Managed by the Ministry of Culture, the State Ethnic Affairs Commission, and the China Federation of Literary and Art Circles, the project was carried out by the Society for the Study of Folk Literature and Art, which is now called the Chinese Folk Literature and Art Society. The project does not aim to collect only myths, though. Rather, it consists of three collections: stories (including myths, legends, fairy tales, jokes, and other prose narrative forms), folk songs and rhymes, and proverbs. The participants of this project first collected these stories, folk songs, and proverbs in villages, then chose part of the material and compiled it into a county collection. These county collections were then compiled into volumes for each province. As of 1990, over 4 million proverbs, 3 million folk songs and rhymes, and nearly 2 million stories had been collected. More than 2 million people were involved in this collection project.[26]

In the process of conducting this research, many orally transmitted myths have been collected and published. These myths were mainly gathered from the Han people, but some also spread in the vast areas inhabited by other ethnic

Zhong Jingwen (1903–2002), one of the founders and pioneers of Chinese folkloristics, the former executive deputy chief of the editing board of the San Tao Jicheng project, 1982. (An Deming, A Biography of Zhong Jingwen, *Shandong Jiaoyu Chubanshe, 2003)*

groups living in China. For example, as a result of the project, in Huzhou District, Zhejiang Province, more than twenty myths, all from Han people, were selected for the district's volume of stories.[27] In Sichuan Province, a book titled *Selected Myths from Sichuan Province* was published in 1992. This book contains more than 120 living myths and various versions that are spread among ten ethnic groups in contemporary Sichuan Province. Among them, over ninety myths and versions are collected from the Han, and others are gathered from Tibetan, Yi, Lisu, Qiang, Tujia, Miao, Hui, Naxi, and Mongol peoples.[28]

Some Chinese mythologists pay much attention to these living myths collected from oral tradition, especially from San Tao Jicheng, to study Chinese myths. For example, Zhong Jingwen studied the brother-sister marriage myth using material collected for San Tao Jicheng.[29] Zhang Zhenli, using data that he and his research team collected from Han people in the Central Plain area[30] as well as myths from this area collected in San Tao Jicheng, compared these recently collected myths with ancient ones. He conducted this research to discover relationships between classical myths and modern ones in order to understand how classical myths in this area changed over time, and how they exist in contemporary Henan Province.[31] Yang Lihui used more than 500 myths about Nüwa and the brother-sister marriage, mainly from the San Tao Jicheng project and from her own fieldwork in Han communities in modern Hebei, Henan, and Gansu provinces, in her book, *The Cult of Nüwa: Myths and Beliefs in China.* Stressing a more synthetic approach and the significance of context, she not only discusses the transformation of Nüwa myths during the past 2,000 years but also examines the social and cultural contexts in which myths are told today. She further looks into the functions of Nüwa myths and beliefs and the reasons why they are of great vitality today. Yang indicates several characteristics of the transformation of myths in modern Chinese society, comparing them to their ancient versions. These characteristics mainly include adhesion and the combination of various myth types and motifs, localization, secularization, and the influence of religion.[32] These forms of transformation can be found in many myths that are told orally in contemporary China.

A Myth-telling Performance in Renzu Temple

In 1993, mythologist Yang Lihui did a field study in Huaiyang County, Henan Province, to investigate how myths continue to be told in situational contexts[33] in contemporary Han communities, how classical myths are transformed and in what ways, and how and why people reconstruct them in their social and cultural lives.[34] Huaiyang County is located in the eastern part of Henan Province, 32 kilometers (20 miles) northeast of Zhoukou City. It has an area of 1,469 square kilometers (588 square miles) and a population of 1.24 million. Under its administration are six towns and fourteen villages.[35] Huaiyang is said to be the legendary capital of the god Fuxi's mythic kingdom. In the northern part of the county is the Renzu Temple complex (Temple of the Ancestors of Humans). According to a 1936 report, many temples were intact at the Renzu complex at that time, including several to Fuxi and one to Nüwa. During the Cultural Revolution (1966–1976), many of the temples—including Nüwa's—were destroyed because they were thought to be "feudal superstitions." Yet in 1993, the local government was planning to reconstruct the Nüwa temple because the government

now believes that the worship of human ancestors (Fuxi and Nüwa) can be a cultural resource and can attract tourists and donations. This has encouraged folk beliefs and caused a folk-culture revival.

During the lunar cycle from February 2 to March 3, a festival now is held at the Renzu Temple complex to celebrate Fuxi's birthday. The festival draws tens of thousands of pilgrims daily from nearby villages, counties, and provinces. They come to Renzu for many different purposes: to make supplications to the ancestors; to thank the ancestors for fulfilling their supplications; and to pray for children, happiness, health, wealth, going to college, and many other things. Most of the pilgrims are women. Many of them travel here together in pilgrim associations usually led by women. Some stay for the full month of the celebration.

It is a genuine festival of local community. Outside the temples, business stalls extend for miles, selling local snacks, local handicrafts (such as "mud dogs" and cloth tigers), farm tools, and spiritual statues (Fuxi and Nüwa, Buddha, and even Chairman Mao Zedong). In the temples, there are more lively and exciting scenes. Besides the many vendors' stalls, the area is full of pilgrims: they may dance *danjingtiao* (a folk dance meaning "Carrying Pole Dance"), sing songs praising the ancestors, tell fortunes, and play local operas to please the ancestors. Among them, some women will bring shoes to Nüwa that they embroidered. They sacrifice the shoes to Nüwa by displaying them in the Renzu Temple complex or burning them with incense, paper money, or paper buildings (intended as ancestors' dwellings). By doing these things, they believe the ancestors will receive their tributes and be pleased, and thus will grant them what they hope for.

There are many customs specific to the Renzu Festival. Two that relate to Nüwa's myths and beliefs are *ninigou* and *jingge. Ninigou* ("mud dog") is a general name for toys made of mud. These toys are usually monkeys, swallows, turtles, tigers, or a combination of monkeys riding a tiger or a horse. The craftsmen who make the mud dogs explain their origin with a myth that the ancestors created humans by mud. The ancestors' children want to imitate their mythical activity and thus to remember them. These kinds of festival crafts illustrate how myths exist in local communities, even as toys, therefore making their place in nearly every level of society from ritual to play.

Jingge is a type of folk song that usually is sung to express people's folk beliefs, but sometimes people use the melodies to make fun and sing about their ordinary life. During the Renzu Festival, many pilgrims (especially women) will sing jingge to commemorate and praise the ancestors, simultaneously believing they can obtain the ancestors' blessings by doing so. As for the content, many jingge not only tell the myths of the ancestors but also often end with moral education or propagation—for example, this jingge song:

Remember the beginning of the world is chaos,
Without sky, without earth, without human beings.
Then the deity of sky created the sun, the moon, and the stars,
Then the deity of earth created the grain and grass.
Having the sky and earth, the chaos separated,
Thus appeared Renzu, the brother and sister.
They climbed to the high mountain Kunlun,
To throw the millstone and get married.
They gave birth to hundreds of children,
That's the origin of Baijiaxing (human beings).
Therefore, though people in this world look different,
In fact they belong to the same family.
How wrong it is to struggle for wealth and fame,
Because you can't bring them with you when you go into the grave.
I urge you to be a good person,
Because a good person can be blessed by the Renzu in earth.

A widespread myth at this festival is that of the brother-sister marriage. When Yang and her colleagues met a fifty-year-old woman (an illiterate peasant) who was selling local snacks in the Renzu Temple complex, they asked her if she knew something about the source of the Renzu Temple. She related a legend of why the Renzu Temple was reconstructed during the Ming dynasty. After that, when she was asked why people worshiped the ancestors, she told the brother-sister marriage myth: Once upon a time, there were a brother and his sister. Every day, when they went to school, they fed a stone turtle. One day when they fed the turtle, the turtle told them there would be a great flood. Only the two of them survived the deluge by hiding in the belly of the turtle. They wanted to marry each other in order to re-create human beings. Wondering whether this was proper, they decided to divine by throwing the two pieces of a millstone from two different mountains. The two pieces landed on top of one another, so they got married.

While this myth was being told to Yang, several others surrounded them, listening while the woman spoke. Upon hearing that the ancestors married, an older woman suddenly interrupted, "How can a brother marry his sister?! The two pieces of the millstone did not fall on top of each other, so they did not get married. That's why today brothers and sisters can't marry each other." The younger myth teller looked embarrassed and hesitated to continue. With encouragement from Yang and her colleagues, she concluded the story quickly and roughly: after the marriage, the brother and sister decided to create humans by molding mud. They placed the mud-humans outside to let them dry. But there

A group of pilgrims in the Renzu Temple complex during the temple fair. The leading woman was chanting jingge, 1993. (Courtesy of Yang Lihui)

came a rain. So they hurried to sweep the mud-humans back into their cave. During the process, some people lost their arms, some lost their legs, and some were blinded. That is why today there are some disabled people in this world.

Later Yang and her group caught up with the older lady and asked her to tell what she knew of the brother-sister myth. She told the same tale but in a more detailed and vivid narrative style: the brother and sister threw the two pieces of millstone from different mountains, and the two pieces separated. Therefore, the brother and sister did not get married. Then, they decided to create humans by molding mud. And when the rain came, some were disabled.

Afterward, she ended: "You literate people know human beings originated from monkeys. Why? Because when humans were created by the ancestors, they actually looked like monkeys, because they had fur on their skin. But they gradually changed, gradually changed, and then became human. Their children became more and more handsome and beautiful."

This is a myth-telling event, a moment of transmission and transformation of the myth. Many factors are interplaying in this dynamic process, including

ethics, evolutionism, and belief. They interweave and shape the conduct of the myth-telling performance. This event also shows how a myth is recontextualized and transformed by a creative person. The older lady illustrated her creativity by changing the myth to solve problems of incest and evolutionism that exist in the brother-sister marriage myth. Therefore, she made it more reasonable to the modern moral system and scientific notion. While displaying to the folklorists and others her creative competence of myth telling and her authority in traditional knowledge, she also expressed her views and beliefs about ancestors, ethics, science, and human history.

Myths in Other Ethnic Groups

The Richness of Myth in China's Ethnic Minorities

Many Western readers think China is a single-ethnic country and that Chinese mythology is equally unified, integrated, and homogenous. In addition, because the Han people make up the majority of the population in China, when some Western scholars introduce Chinese myths they usually discuss only the myths of the Han people. But in fact, China has 56 ethnic groups including the Han. Since China boasts many ethnic groups, and almost every ethnic group has its own body of myths, myths spread in the modern geographic boundaries of China are rich not only in amount but also in types, themes, and motifs. For example, there are more than ten myth types explaining the origins of humans:

1. *Humans were made by gods.* Among this type, there are many subtypes, such as: (1) Gods created humans from mud. This subtype can be found in Han, Kazak, and many other ethnic groups. (2) Humans were made from carvings on wood. This type of myth can be found in Manchu, Lahu, and others. (3) Humans were made by combining many plants together. A myth told among the Tujia people states that the goddess Yiluo created humans, using bamboo as their bones, lotus leaf as the liver, cowpea as their gut, radish as their flesh, and a gourd as their head. Then she poked seven apertures into the head (two eyes, two ears, two nostrils, and one mouth) and blew air into them, and after that the human was alive. (4) Gods created humans by cutting a rein into pieces and then scattering them everywhere; these pieces transformed into human beings. This type of myth can be found in the Baima Tibetan ethnic group in Sichuan Province.
2. *Humans were sown from seeds.* A myth told by the Zou people in Taiwan states that a god sowed the seed of humans into the earth, and later humans grew.

3. *Humans were spat out from the mouths of gods and goddesses.* Among the Uighur people, it is popularly said that a goddess inhaled the dust and air of the universe and then spat out the sun, the moon, the earth, stars, and humans.
4. *Humans were made from sound.* A myth spread among the Miao people in Yunnan Province that after a huge flood, only a mother and her son were left. A god turned the mother into a girl to marry the son. When the son realized that the girl he married was none other than his mother, he ran into the wilderness and shouted. His mother followed him and also shouted. Where their voices sounded, there emerged humans.
5. *Humans came from the shadows of deities.* Humans were made by a god and a goddess projecting their shadows onto the earth. This type of myth can be found among the Miao people and other groups.
6. *Humans were created by two gods touching their knees together.* This myth, told by Yamei people in Taiwan, states that the first human couple was created this way.
7. *Humans were transformed from animals.* Among the Yao people in Guangxi Province, a popular myth explains that the great goddess Miluotuo carried a beehive home and refined the bees several times a day. After nine months, the bees were transformed into humans.
8. *Humans were transformed from plants.* A creation myth of the De'ang ethnic people in Yunnan Province describes that 102 tea leaves went around and around in the air for 30,000 years and then metamorphosed into fifty-one young men and fifty-one girls.

Besides these types of myths, there are many other types, themes, and motifs concerning the origin of humans in various ethnic groups, such as a human emerging from a cave, coming out from a huge stone or a gourd, being procreated by animals or plants, being born after a man married a goddess or an animal, being procreated by the sun, or being made from a corpse of a divine creature.[36]

Flood Myths

Most types and themes of Chinese myths are not confined to only one or two ethnic groups but are common to several ethnic groups. Flood myths have been documented among forty-three ethnic groups in China. These myths have different formal characteristics in different ethnic groups. Based on his study of over 400 versions of flood myths, Chen Jianxian, a modern Chinese mythologist, divided the flood myths in China into four principal subtypes:[37]

1. The sibling ancestors received miraculous omens or instructions from gods.

The main plot of this type states that a kind brother and his sister receive a prophecy from a god or goddess that there will be a destructive flood. Usually they are told to watch for omens of the flood (the eyes of a stone tortoise or a stone lion will turn red, a mortar will produce water, etc.). Because of the instruction or warning, the siblings survive the flood by hiding in the stomach of the stone tortoise or the stone lion. In order to re-create human beings, the siblings have to marry each other, but before that, they divine to decide whether they should do so (if they throw two pieces of millstone separately from two mountains but the two pieces still touch when they reach the bottom, or if they create fires on two different mountains but the smoke twists together). After their marriage, the sister gives birth to humans, or the two create humans by molding mud. Chen found that although this type of flood myth is spread in Bai, Manchu, and Hui ethnic groups, it mainly occurs in myths of the Han people. Therefore, he presumes that this type originated from Han people and was transmitted primarily by Hans.

2. The Thunder God's revenge induced the flood.

This subtype states that two brothers, the Thunder God and the ancestor of humans (his name differs in different texts), often quarreled with each other. One day, the human ancestor caught the Thunder God. But when he went out, his two young children (a brother and his sister; their names differ in different texts) set the god free. Before the Thunder God went back to heaven, he sent the siblings one of his teeth (or sometimes a seed of a gourd or pumpkin) and told them there would be a huge flood and they should do what they were told. When the flood came, all humans were destroyed except the brother and sister, who hid in a big gourd that grew from the seed sent by the Thunder God. In order to re-create humans, the siblings divined (their methods are various, and some are similar to the methods mentioned in the first subtype above) and then married. The sister later gave birth to a gourd. They cut the gourd into pieces, and the pieces turned into humans. Alternately, they opened the gourd and from it came the ancestors of many ethnic groups. This type of myth can be found in fifteen ethnic groups—Miao, Yao, Buyi, Dong, Gelao, Hani, Han, Maonan, Mulao, Qiang, She, Shui, Tujia, Zhuang, and Li—but has been mainly transmitted by Miao people. Chen presumes that this type might have begun in Miao regions, especially in southeast Guizhou Province, after which it was diffused to other ethnic peoples in different regions.

3. The only surviving man sought the Heavenly Maiden.

This subtype states that the human ancestor plowed fields with his siblings. Every morning after they tilled, they saw that the plowed field had become uncultivated during the night. They found that a wild boar had done this. When his

Among some Han, Miao, Yao, and Tujia ethnic people, the brother-sister couple ancestors are usually worshipped as Nuogong and Nuomu, the god and goddess who originated the ritual of Nuo to drive away devils. (Yang Lihui, Rethinking on the Source Area of the Cult of Nüwa, *Beijing Shifan Daxue Chubanshe, 1999)*

siblings sought to beat or kill the boar, the human ancestor stopped them. As a reward, he received a prophecy from a god (disguised as the wild boar) that there would be a flood. He survived the flood by hiding inside a skin-covered drum (or a wooden box). He went to heaven and wanted to marry a heavenly maiden. He passed many tests and finally married the girl. They gave birth to three sons, and they became the ancestors of the Tibetan, Naxi, and Bai peoples. This type can be found among Yi, Naxi, Tibetan, Pumi, De'ang, Dulong, Lahu, and Mongol peoples but mainly is spread in the Yi and Naxi groups.

4. The brother and sister plowed the wilderness.

This subtype is a combination of the three types above. A myth of this type collected from Gelao people in western Guizhou Province in southwest China states that two brothers plowed a wild field with their sister. Every morning they saw that the plowed field had become uncultivated during the night. They

found that an old man, who in fact was a god, had done this. The god told them that there would be a flood and instructed the elder brother (who was unkind) to take refuge in a stone boat, and the kind young brother and sister to hide in a huge gourd. As a result, the younger brother and the sister were the only survivors of the flood. They divined to learn whether they should marry to re-create humans (by the similar ways mentioned above). After the verification, they got married and later gave birth to a son. The son married a heavenly maiden and they became the ancestors of humans. This type is spread mainly among Yi and Miao peoples; therefore, Chen has deduced that it may have been formed from a mix of the different types of flood myths of the Yi and Miao peoples.

Among his conclusions, Chen writes that flood myths in China are quite rich not only in amount but also in their forms and types. These subtypes show different social lives and cultural characteristics of different ethnic groups, reflect ethnic identity, and illustrate the cultural communication and fusion between ethnic groups in China.[38] Though his classification and denomination of the subtypes need further analysis,[39] Chen's research provides a good example of how a type of myth is spread in many ethnic groups in China, how these myths relate to or differ from each other in different ethnic groups, and how they are transformed to fit into different ethnic cultures and social life.

Contexts of Myth Telling in Ethnic Minorities

Similar to the contexts of myth telling among the Han people, myths in other ethnic groups also are told on common occasions and in rituals. In the Maonan and Li ethnic groups in southern China, for example, myths are told like other ordinary spoken arts and are not necessarily told in rituals or special occasions. Anyone can tell myths, and there is no strict method for myth tellers to learn the art of telling myths.[40] Nevertheless, in her inspirational book about living myths in Chinese ethnic minorities, Meng Huiying, a folklorist who specializes in the oral tradition and folk belief of Chinese ethnic minorities, points out that the typical living myths rely on rituals and other special occasions when myths are told in heightened performances. Meng divided the rituals in which myths are told into four types according to their different functions: rituals offering sacrifices to heaven or ancestors, funeral rites, weddings, and rituals for daily activities such as rites of passage, praying for children, and building a new house. Examples for the first type of ritual come from the Naxi and Achang peoples. When people in the Naxi ethnic group offer sacrifices to the sky, according to tradition they will invite a *dongba* (shaman) to preside over the ritual. In the ritual, the dongba will chant classic texts (*jing*), which tell about the origin of their ethnic group and how this world was created by their ancestor, Renli'en. The Achang

people divide their ancestors' souls into two types: *dajiagui* (literally meaning "big family ghost") and x*iaojiagui* ("little family ghost"). When offering sacrifices to dajiagui, the shaman will chant a creation epic that lasts one day and one night. The epic is "Zhepama and Zhemima." Zhepama and Zhemima were the first human couple in Achang mythology and belief. The epic describes how the sky and earth were created by these two ancestors, and how they created humans and cultural artifacts in this world. By chanting the creation epic in this ritual, people ask for blessings from their divine ancestors. At the same time, this epic reminds everyone in the community that they are children of the same ancestors. Thus, the mythic epic can be used to maintain the tradition and bring together the members of this ethnic community.[41]

In some ethnic groups, myths are told as part of funeral rites. In the Achang ethnic group, for example, a person is believed to have three souls. After a person dies, one soul will be sent into the grave and one soul will be sent to the ancestors. The third soul will remain in the home to be worshiped. The Achang people believe that only a shaman can properly arrange the three souls. After someone dies, the family will invite all members of the community to attend a funeral and will request that a shaman come and chant the classic texts. Before the shaman arranges for the souls, he will chant for an entire day. The first part of what he chants is the creation epic "Zhepama and Zhemima." Through telling the story of the first couple and how they created this world and humans, the ritual instructs the souls and audience who they are and who their ancestors are. The second part of this ritual is a chant of the history of the nomadic movement of the ancestors, which aims to tell the soul how to travel to meet the ancestors. So the creation epic chanted in funeral rites functions to direct the dead soul toward the ancestors and remind the living that death is not terrible but is a way to leave this world and live in another land with the divine ancestors. In this way the creation epic consoles the dead and the living, and builds a bridge to communicate between the dead and the living.[42]

A third ritual in which myths appear is the wedding. Lan Ke reported how creation myths were told in a wedding ceremony in 1974 in a Jingpo village in Yunnan Province of southwest China. The ceremony continued from morning to night with feasting, music, and dance. When evening came, the singing and dancing stopped, and guests went into the host's bamboo house. In the center of the house, people gathered and sat around a fire pit; then in a very solemn atmosphere, the *jaiwa* (shaman) chanted an epic named "Munau Jaiwa."[43] The main content of this epic is the creation myths and flood myths. It tells that in remote antiquity a flood destroyed the world. Only a girl and her young brother survived by hiding in a wooden drum. They were married following the sugges-

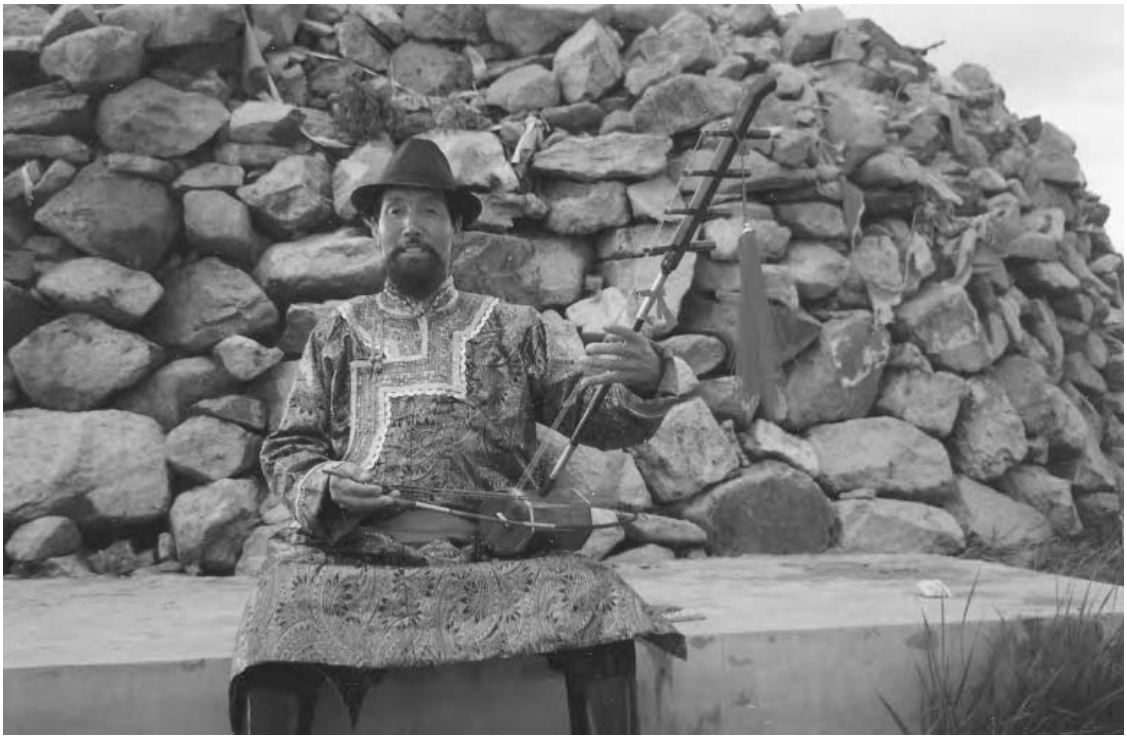

Khesigbuyan, a Mongolian epic singer, chanting "Manggus-yi darsan Üliger" (The hero conquered Manggus, a monster) in front of Oboo, while playing the khuur instrument. Balin You County, Zhaowuda Prefecture, Inner Mongolia, 2000. (Courtesy of Chen Ganglong)

tions of the Mountain God. Then they gave birth to a baby that could not eat or sleep and cried all day. The Mountain God cut the baby into eight parts. Four of the parts became four men, and the others became four women. Later they became the ancestors of some ethnic groups. Among them, the fourth one became the ancestor of the Jingpo people, and he then made a rule that from then on Jingpo people should not marry a sibling or a person with the same family name, and they should choose husbands and wives from certain other clans. This kind of myth told in rituals serves to confirm traditional history and remind people of the rules for marriage.[44]

Other instances in which myths appear include rituals such as praying for children, rituals when building a new house, rites of passage, and offering sacrifices to gods. For example, before the middle of the twentieth century, Wa people in Yunnan Province hunted for human heads to offer to a great god, Muyiji, who created the sky and earth, and to Xi'aobu (Corn God). Every March and April before the sowing of crops, people of the same clan went out to hunt for

heads. The heads they found would be placed on altars, and the shaman would lead the clan in worshiping them, chanting the creation myth *Sigangli:* In the remote past the great god and human ancestor Muyiji ordered one god to create the earth and another to create the sky, the sun, and the moon. Muyiji created animals, plants, and humans. He put humans into a stone cave and led a small bird to peck the stone cave until it opened. The first human to come out was of the Wa people, followed by Han, Lahu, Dai, and Dan. Gradually the Wa people learned to settle down, to speak, and to build houses. They asked for seeds from Muyiji, and Muyiji ordered Xi'aobu to be the corn god. But when the Wa people planted the seeds they did not sprout, and when the harvesttime came, a flood destroyed the village. And then Muyiji told the Wa that they should offer human heads as sacrifices to the gods, and after they did this it would always rain during planting and growing, and there would be no flood during harvest. Later the Wa moved to where they live today in Yunnan Province, and their custom of using heads to offer sacrifices to Muyiji and the corn god was transmitted over time.[45]

Myth Tellers in Ethnic Minorities

Myth tellers play significant roles in maintaining myth traditions. By obtaining relevant knowledge and telling myths to others, they pass on myths from generation to generation and spread myths to many places. Myth tellers endow meaning and life to myths. When discussing myth tellers, scholars usually emphasize the importance of professional shamans. This is true to some degree, but there are others as well. Three kinds of myth tellers in ethnic groups are discussed here: shamans, storytellers or singers, and common persons. It should be noted that these three kinds of myth tellers can be found among the Han people, too.

Shamans. Shamans play an extremely important part in preserving and transmitting traditional knowledge. Myth telling is often part of the work that a shaman does. In many places, shamans are known as the individuals who know the most about myths. In the postscript of his book *Mythological Stories of the Manchu People,* Fu Yingren, a Manchu folklore collector and formerly a shaman himself in Heilongjiang Province of northeast China, introduces the sources of the myths and sacred stories about gods that he gathered, and also the importance of the shaman in transmitting knowledge about gods. He writes that years ago, when shamanism was still popular, shamans were not allowed to tell others at will their knowledge about gods' origins and achievements. This could only be done when a shaman was very old, and he/she then told these sacred stories to his/her favorite students. When the old shaman taught these stories, he/she and the students had to burn incense, wash their hands, and gargle. The students

had to kneel down to listen. During the era of the Republic of China, this strict rule gradually was broken, and Manchu myths were learned by more and more people. Fu himself became a shaman when he was fifteen years old, but he did not succeed at this. Afterward he was able to inquire into many myths and mythological stories because of his former shaman status. Eventually he knew so much about these stories that even older shamans often learned from him. The stories he compiled into his book were all told by shamans who were his relatives.[46]

A talented Yi folklorist, Bamo Qubumo, has written about the learning experience and performance development of a skilled epic performer of Nuosu people, a subgroup of the Yi ethnic people in southeast China's Sichuan Province. Qumo Yynuo was born into a professional *Bimo* (shaman) family in 1977. He began to learn to perform rituals from his father when he was seven years old. When he was fourteen he achieved expert status and began to be a master of ceremonies by himself. At age fifteen he formally began to study the *kenre* (a kind of verbal dueling) tradition. He attended many ceremonies where he chanted epics in the kenre form, and gradually he became a famous and skilled epic performer. Among his knowledge about Yi epics, the *Hnewo* epic tradition is significant. Hnewo can be chanted at weddings, funerals, and during soul-sending ceremonies in the specific narrative form of kenre. It has two forms, female and male. The male parts are all about heaven, and the female parts are all about the earth. There are twelve acts in the female part, which are used especially in wedding ceremonies. There are seven acts in the male part, generally used in funerals and in ceremonies one or two years after a funeral to send the ghost away to the ancestors. The male part tells how the gods were summoned by the god of heaven and how they created the sky and the earth; how one of the gods called the sun and moon, and they appeared; and how the hero Zhyge Alu shot down the surplus suns and moons. The female part explains why the gods in heaven wanted to create humans, how the snow on earth came into being, and how it changed. With his extensive knowledge of Yi culture, Qumo has achieved a wide reputation. He not only inherits the shaman tradition but inherits the epic tradition as well.[47]

Storytellers and Singers. Talented singers or storytellers can also be important bearers of mythological tradition. When the Dong people in southern China offer sacrifices to their ancestors, they gather together to sing songs and dance to entertain the gods. The ritual can be presided over by a shaman or sometimes by a middle-aged singer. People who attend will be divided into groups according to gender. They join hands and make two circles, one inside the other. One circle is male, the other female. In these circles they will sing and dance. Several people

The talented Yi epic singer, Qumo Yynuo, chanting an epic during a wedding ceremony, 2001. (Courtesy of Bamo Qubumo)

will lead the singing and others will follow. The content of the songs includes the creation myths of the Dong people.[48]

In Xiuyan County, Liaoning Province, in northeast China, there are many Manchu people. In the 1980s, researchers collected 115 stories from a distinguished female Manchu storyteller named Li Chengming (1914–). Among the forty-six stories that were published, there are five myths. These myths explain how humans were created by the first brother-and-sister couple after the cosmos was destroyed; why humans lost the paradise of harvesting endless grains because they took these grains for granted; how the sun and the moon were created, and why people could not look at the sun directly with their eyes; how the divine maiden Hailun repaired the broken sky; and how the ancestor of the Manchu people was born after his mother consumed a hawthorn fruit and miraculously became pregnant. Li's repertoire of stories came mainly from her father and grandfather. As an ordinary Chinese farmer, she often told stories to her neighbors and children during the slow seasons in farming, occasions of

working with other people, or during the relaxed long winter nights on her warm *kang* (a brick bed that is warmed by a fire built underneath, popular in northern China).[49] The two collectors of her stories state that in these contexts, the storytellers in Xiuyan County transmit the wealth of stories they inherit from previous generations.[50]

Common People as Bearers of Mythological Tradition. Ordinary people also bear some traditional mythical knowledge though they are not specifically connected to professional or highlighted myth-telling activities. Since their possessions of myth are usually fragmented and scarce and they are often reluctant to tell myths in their daily lives, these people can be called "passive bearers of myth tradition."[51] When Yang Lihui asked some ordinary pilgrims in the Renzu Temple complex whether they knew any stories about Fuxi and Nüwa, most of them could not relate the full myth but did know that humans were created by the ancestors in the remote past. In another small village in Gansu Province, northwest China, when Yang asked several old men and women chatting beside a country road about the flood myth, two of them knew only that there was indeed a flood in remote antiquity that destroyed almost the whole world. And then they sighed deeply about the complicated development of this world and the hardship of their lives. So, though these common people are passive bearers of myth tradition, they also use mythological material to create their own ways to express their views and attitudes about history, the world, and their lives.

MYTHS WITHIN CHINESE HISTORY AND SOCIETY

Myths are neither static nor separate from society. Rather, their existence and transmission are deeply influenced by their social and cultural contexts. In this section, myths in the Chinese language will be put into the context of Chinese history and society. The purpose of this is to illustrate how Chinese myths have continually been transmitted and shaped during the past thousands of years. This section will pay special attention to these questions: How were myths thought about, recorded, and changed in different periods of Chinese history? Who was involved in this? Why did people record myths? And how were myths used and reconstructed as an important cultural resource to serve people's needs?

It may be important to remind readers that the examples used in this section are chosen from the authors' standpoint. Others may select different examples and find different aspects of Chinese history and society to relate to myths. Additionally, since information in written documents about how common Chinese people thought about and told myths in ancient China is limited, the de-

scription in this section, especially the parts about myths in ancient China, will primarily rely on texts written during those periods by intellectuals. A more comprehensive and synthetic study about this topic needs to appear in the future based on more complete data, including analysis not only of written accounts but also of silk paintings, funerary stone carvings, cliff paintings, inscriptions on stone tablets, and other historical materials.

Before continuing on, the reader may wish to peruse the following table for a review of the dynasties and other ruling powers and coordinate dates throughout Chinese history.

A Brief Chronology of Chinese History

Five August Emperors (legendary)	ca. 30th century BC–ca. 21st century BC
Xia dynasty	2070 BC–1600 BC
Shang dynasty	1600 BC–1046 BC
Early Shang dynasty	1600 BC–1300 BC
Later Shang dynasty (Shang/Yin)	1300 BC–1046 BC
Zhou dynasty	1046 BC–256 BC
Western Zhou dynasty	1046 BC–771 BC
Eastern Zhou dynasty	770 BC–256 BC
Spring and Autumn era	(770 BC–476 BC)
Warring States era	(475 BC–221 BC)
Qin dynasty	221 BC–206 BC
Han dynasty	206 BC–AD 220
Western/Former Han dynasty	206 BC–AD 25
Eastern/Later Han dynasty	25–220
Three Kingdoms	220–280
Jin dynasty	265–420
Western Jin dynasty	265–317
Eastern Jin dynasty	317–420
Southern and Northern dynasties	420–589
Sui dynasty	581–618
Tang dynasty	618–907
Five dynasties	907–960
Song dynasty	960–1279
Yuan dynasty	1206–1368
Ming dynasty	1368–1644
Qing dynasty	1616–1911
Republic of China	1912–1949
People's Republic of China	1949–

The Pre–Qin Dynasty Period (before 256 BC)

Many Chinese scholars believe that the emergence of myth is intimately related to the beginning of clan societies. They deduce that Chinese myths might have been created at least 10,000 years ago with the advent of clan societies, flourishing when clan societies were well developed in the middle to late Neolithic era. This hypothesis has been partially confirmed by archeological data. In 1930, for example, Shandingdong Man, dating to about 18,000 years ago, was found at Zhoukoudian, in the Fangshan district of Beijing. Many Chinese archeologists think that Shandingdong Man shows that the social organization of the people had already changed from primitive society to a clan community. Some believe that Shandingdong people had a belief in the existence of the soul. Some scholars even assume that Shandingdong Man might have known some basic and simple myths to accompany those beliefs.[52]

In the middle to late Neolithic era of 3,500–7,000 years ago, prehistoric people within the modern boundaries of China had some complicated ideas related to myths. The patterns and decorations molded or carved on stone, jade, bone, wood, and pottery tell mythical stories. Comparing these relics with ancient writings, we may get an idea about the myths of that time. In Hemudu village in Yuyao County, Zhejiang Province, a bone dagger was found in 1973 that dated back to 7,000 years ago. On the handle of the dagger was a carved pattern depicting two symmetrical birds carrying the sun.[53] This motif of a bird carrying the sun can also be widely found on pottery in many cultural relics from modern Gansu, Shaanxi, Henan, and Shanxi provinces. Classified as the Miaodigou Type of Yangshao Culture (a Neolithic culture of central China), these relics are usually dated to 6,000 years ago. In these relics the bird carrying the sun is sometimes depicted with three legs. This same motif can be found in myths recorded in ancient writings, such as *Shanhaijing, Huainanzi,* and *Lunheng* (*Critical Essays,* written by Wang Chong, 27–ca. 100 CE). According to these texts, there was a crow settling on the sun (some versions say there were ten crows settling on ten suns). The crow functions as the spirit of the sun or, variously, the one who carries the sun across the sky. Sometimes the bird is said to be three-legged. According to an account in *Shanhaijing* (chapter 14), there was a huge tree named *Fusang* (Leaning Mulberry) in the eastern Tang Valley. In its branches rested the ten suns. As soon as one sun came back from its journey crossing the sky, another sun started forth. Each of the ten suns was carried by a crow. An earlier text, "Tianwen," ambiguously mentions the crow of the sun in the story of Yi, asking: "Why did Yi shoot down the suns? Why did the crows shed their feathers?" Wang Yi (ca. second century CE), the commentator of "Tianwen," cited a paragraph from *Huainanzi* to explain these questions, stating that at the time of Yao (a demigod of the three sage

kings), the ten suns rose together and burned up the woods and grass. Yao then ordered the hero Yi to shoot down the ten suns in the sky, and Yi shot down nine of them. The nine crows settling on these suns died, and their feathers fell out. In later versions, the crow of the sun is sometimes said to be three-legged. So it can be concluded to some degree that in the middle to late Neolithic era, the mythical motif of a bird carrying the sun or a bird settling on the sun (the number may be interpreted as plural) is already quite developed. Those written myths are not just single occurrences of such mythical ideas. Instead, they receive support from artifacts found by archaeologists. It may be further assumed that the designs carved on bone or other materials were telling the sun myth in another way, not in spoken language, but in drawings and engravings.

During the Zhou dynasty (1046 BC–256 BC), written records about ancient myths in the Chinese language became more and more visible. An obvious reason for this is the mature writing system of the Zhou. From these records and comments on myths, we can see that Zhou culture and society had an impact on people's views about myth, and thus influenced the transmission and transformation of ancient myths.

The first example demonstrating this relates to the rationalism during the Eastern Zhou dynasty (770 BC–256 BC) and Confucius's historicizing interpretation of the Kui myth. Chinese intellectuals began to rationalize and historicize myths at a very early time.[54] During the Eastern Zhou dynasty this became more popular.[55] Many intellectuals doubted the reality and authenticity of myths (such as the great poet Qu Yuan), and some of them further interpreted myths by rationalizing or historicizing them. A typical example is Confucius's historicizing interpretation of the Kui myth. Kui is a one-legged mythical monster. According to *Shanhaijing* (chapter 14), Kui was said to be a divine beast who lived on Mount Liubo (*liubo* literally means "flowing wave") in the East Sea. It looked like an ox but was gray, hornless, and one-legged. Whenever it came out or dived into the sea, a storm would follow. Its light was like the sunlight and moonlight, and its sound was like thunder. Later it was caught and killed by Huang Di, who made a drum by using its hide as the cover. When struck with the bone of the Thunder God, the drum made a great sound that could be heard over five hundred miles away. Huang Di used the drum to show his power to the whole world. In some versions, this drum made of Kui's skin played an important role in the battle between Huang Di and Chiyou, the god of war and the inventor of military weapons. Huang Di beat the drum many times during the war. The sound it made was so great that it prevented Chiyou from flying away; thus Chiyou was caught and beheaded by Huang Di.

But Confucius cunningly demythologized the Kui myth and rationalized it as real history. According to a story in *Lüshi Chunqiu* (*Annals of Master Lü,*

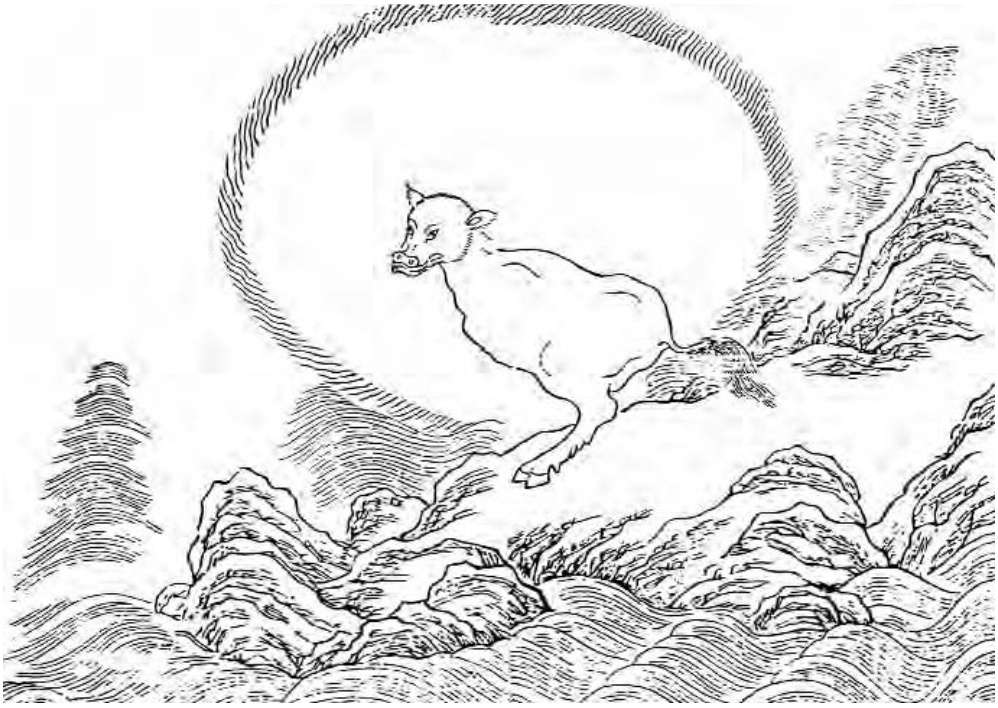

Kui. Originally drawn in the 17th century by Jiang Yinghao. (Ma Changyi, The Classic of Mountains and Seas: Ancient Illustrations with Annotations, *Shandong Huabao Chubanshe, 2001)*

third century BC), a king of the Lu state felt strange about Kui's image, so he asked the erudite Confucius whether Kui was in fact one-legged, which is pronounced *yi zu* in Chinese. Confucius replied that the meaning of *yi zu* is actually "one is enough." In Chinese, the word *yi* means "one," and the word *zu* can be understood as both "foot" and "enough." So, *yi zu* can be interpreted as both "one leg" and "one is enough." Confucius used the term *zu* as a pun to create a fabled lesson from the Kui myth. He described Kui as an accomplished and talented official who contributed much to society. He explained that Kui was the master of music for the sage king Shun, and he adjusted musical tuning and harmonized music. People became convinced that Kui was indeed a model official. Therefore, Confucius explained, if an emperor had an excellent official like Kui, one was enough. In this way, Confucius skillfully dissolved this myth and rationalized the Kui story. He cunningly turned Kui, the one-legged mythical monster, into a virtuous and talented historical official.

Using similar methods, Confucius also rationalized myths that "Huang Di lived for three hundred years" and "Huang Di had four faces." These anecdotes

were frequently cited in later years by many Confucianists. His rational attitude provides an exemplary model for pragmatically dealing with myth and legend.

As the founder and representative of Confucianism, Confucius was not interested in the supernatural realm, though he did not obviously argue against the existence of gods and ghosts. He paid attention to what he considered real in life instead of oddities, violence, disorder, and spirits. Derk Bodde asserts that Confucius's attitude toward myth relates to Confucianism. The Confucianists were, more than any other school of thought, "historically minded," and "always intensely interested in the search for historical precedents which would confirm their own social and political doctrines; on the other hand, their strong humanism tended to make them either indifferent toward supernatural matters, or to seek to explain them in purely rationalistic terms."[56] Zhong Jingwen and Yang Lihui argue that on a wider scale, rationalism was quite common throughout world mythology in certain periods of time. Its emergence also has to do with the development of rational intellect.[57] Some scholars find that the rationalism often used by Chinese scholars in ancient times is just the opposite of euhemerism in Greek studies. Coming from a novel written by a Greek writer, Euhemerus (late fourth century BC), the term *euhemerism* refers to the modification of human hero kings to gods. In contrast, Chinese scholars regularly eliminated the supernatural or marvelous elements in a myth that seemed to them improbable, and then interpreted myths as real history, and the gods as humans.

Another example from the Eastern Zhou dynasty illustrates the political struggle, the integration of ethnic groups, and the systematization of a pantheon of gods during that period. During the Spring and Autumn period (770 BC–476 BC, the first era of the Eastern Zhou), there were many clans living within the boundaries of modern China. Besides the four main ethnic groups of Xia, Shang, Ji, and Jiang, who lived in the Central Plain and formed the primary part of the Huaxia people (the predecessor of the Han people), there were more than one hundred small states and ethnic groups around the areas that now belong to Hebei, Henan, Shaanxi, Shandong, Jiangsu, and Anhui provinces. These ethnic groups all have their own divine ancestors and myths about their ancestors' miraculous birth and marvelous achievements. For example, Shang people believe that the founder of the Shang, Qi, came from a swallow that was sent down by heaven, whereas Zhou people confirm that their founder, Qi (different from the Shang's Qi), was born after his mother, Jiang Yuan, stepped into a huge footprint and became pregnant.

However, the situation began to change considerably during the Warring States era (475 BC–256 BC, the latter era of the Eastern Zhou). At that time, these states began to fight and integrate with each other. During the early part of the

Warring States era, there were just over ten states remaining. Among them, the most powerful were the seven states of Qin, Qi, Chu, Yan, Han, Zhao, and Wei. They struggled to annex other states and expand their land and power. In order to facilitate the amalgamation, to break up the substantial divide between states and ethnic groups, the formerly scattered and independent divine ancestors were connected and re-created into a new pantheon of gods. According to the brilliant historian Gu Jiegang's (1893–1980) research, the divine ancestor of the Chu people was originally Zhurong, but at this time he was changed to Zhuanxu; the ancestor of the Qin was originally born by Nüxiu after she consumed an egg dropped by a swallow, but then he also became the offspring of Zhuanxu. The northern ethnic group Hun (Xiongnu) and the south Yue were originally unrelated to each other and to Huaxia, but then they all became descendants of Yu, who was also said to be a progeny of Zhuanxu in late tradition. Since there were many unrelated gods and ancestors from different ethnic groups now in a new pantheon, scholars in the Warring States era rearranged their relationship to solve the problem: they changed their synchronic relationship to a diachronic one. The two adversary peoples, Shang and Zhou, were suddenly depicted as a brotherhood; the mothers of their founders were supposed to be the wives of the supreme god Di Ku.[58] Moreover, later both Zhuanxu and Di Ku became descendants of Huang Di. In this way, these states and ethnic groups were all attributed to the same lineage, and the amalgamation (especially the bigger states annexing the smaller ones) was thus proved reasonable.[59]

The Han Dynasty (206 BC–220 CE)

Historians consider the Qin and Han dynasties as the first Chinese empire. Though the Qin dynasty is famous in later years for the Great Wall and the Terracotta Warriors (thousands of life-size pottery warriors, horses, and weapons that were unearthed in the 1970s), it was quickly overthrown by the Han dynasty in 206 BC, only fifteen years after it unified the country. The Han dynasty not only boasted a much longer vitality (426 years) but also was very influential in Chinese society and culture long after it ended. Even today, the majority of Chinese people are called "Han," the Chinese language is called "the Han Language," and the Chinese writing system is called "Han Characters."

Written myth texts in the Han dynasty enjoy an important significance in Chinese mythology. Scholars often use the myths that appeared in Han recordings when they investigate myths in early times of ancient China. Myths in Han recordings usually are more complete and detailed, whereas recordings before

the Qin dynasty (primarily the Zhou dynasty) tend to be fragmented and were frequently historicized. Even so, Han writers adopted many living myths from popular tradition into their writings, so they sometimes provided new myth versions. For this reason, although Han writings appeared later than the myths written before the Qin, it does not necessarily mean that myths in Han texts emerged later than those of earlier texts. They might have been popular in earlier times and only were recorded in later years by Han writers.

In the first general history book of China, *Shiji* (*Historical Records*), written by exemplary historian Sima Qian (ca. 145–ca. 86 BC), a number of myths, together with various legends, folktales, and popular customs, are described. Among them are myths of the Five August Emperors (names differ in different texts; in this book, they are Huang Di, Zhuanxu, Di Ku, Yao, and Shun), the remote ancestors of Shang, Zhou, Qin, and Chu peoples. These myths came from earlier written literature, but sometimes they also took their sources from popular living tradition. For instance, the myth of the Shang founder Qi says that Jiandi is a daughter of the Yousong clan and is the second concubine of Di Ku. One day, when she went out to bathe with Di Ku, she saw a swallow dropping an egg. She picked it up and swallowed it. Then she inexplicably became pregnant, and later gave birth to Qi. Compared to the earlier two texts appearing in *Shijing* (*The Classic of Poetry*, compiled in or before 500 BC) and "Tianwen," the story in *Shiji* is more complete and contains several details that cannot be found in the former two texts. Besides this, *Shiji* provides a different version of the miraculous birth story of Houji, Zhou's founder. Guo Biheng deduces in his dissertation that Sima Qian might have adopted these myth versions from living oral tradition.[60]

When discussing the reason why Sima Qian used abundant material from living popular tradition to write a historical book, Guo Biheng notes the lack of written sources in the early ages of the Western Han. After Qinshihuang (the First Emperor) of Qin unified China, he and his assistants felt that those earlier classic writings of philosophy and of histories of other sizeable states were subversive to their rule. To eliminate these potential dangers, in 213 BC they burned all books except for the ones on agriculture, medicine, and divination, as well as the ones collected by the Qin government. But soon after that, in 209 BC, when the leading rebel, Xiang Yu, overthrew the Qin, he burned the Qin palace and those books stored by the Qin government. These two fires destroyed almost all of the books written before this time. For this reason, in the Western Han dynasty, intellectuals were busy rewriting classics of earlier times by recalling them from memory, or by finding new sources from living tradition. This was the case when Sima Qian began to write his historical book. Finding the earlier

Sima Qian (Instructional Resources Corporation)

historical accounts severely deficient, he had to rely on the living popular custom and oral tradition to supplement the shortcoming.[61] What's more, he spent several years visiting places that now belong to Hubei, Hunan, Anhui, Zhejiang, Jiangsu, Shandong, and Henan provinces. He collected abundant historical materials, among them rich folk literature.

But Sima Qian did not accept all the myths he received from oral tradition and writings. Instead, he selected what he wanted and reworked them into his book. The history in his book begins with the story of the five emperors (apparently he did not take the Three Divine Sovereigns as the start because their achievements are more implausible). When he dealt with hundreds of stories about Huang Di, he cast away those versions too vulgar and spectacular for him, and he selected what he felt to be "elegant." According to myths about the battle between Huang Di and Chiyou, when Chiyou attacked Huang Di, Huang Di commanded Yinglong to launch an attack against him in the wilderness. Yinglong began by storing all of the water. Chiyou asked the wind god and rain master to release a cloudburst. Then Huang Di asked the goddess of drought to descend from the heavens, and the rain was stopped. Eventually Huang Di killed Chiyou. Other stories state that Chiyou was able to soar into the sky and overcome the dangerous and difficult obstructions. But Huang Di made a drum from the hide of Kui and beat it many times. The sound it made was so great that it prevented Chiyou from flying away. So Chiyou was caught and killed by Huang Di. Another version states that Chiyou led many ferocious mythical animals to attack Huang Di at the Zhuolu plain. So Huang Di ordered his subjects to blow horns sounding like dragons to threaten them. Sima Qian did not put all of these myth versions into his own rendition of the Huang Di story. About this fierce battle, he says only that Chiyou was a duke under the administration of Huang Di. He did not obey Huang Di and later rebelled against

him. Thus Huang Di called up an army of other dukes and fought with Chiyou. Chiyou was killed at last, and Huang Di was respected by the dukes as "the Son of Heaven." Obviously, Sima Qian abandoned these "mysterious" or "absurd" myths about this battle between gods. Furthermore, he historicized stories that he felt were relevant, as most ancient scholars did in their works.

Toward the late Han dynasty, the predominantly Confucian thought in the Western Han became weakened within society. The "Five Elements" (metal, wood, water, fire, and earth, which were thought to be the basic substances of the world and were sometimes used to explain the origin of all things in the world, or a person's fate) and divination, combined with pseudoscientific reasoning, became extremely popular. Many people believed in mystical prophecy and superstition. In this social context, a philosopher named Wang Chong (27–ca. 100 CE) wrote the book *Lunheng* (*Critical Essays*), criticizing this kind of social phenomenon. He argued that superstitions and mystical prophecies were untrue. His evidence mainly came from real-life experiences. In his book he cited plenty of myths, such as that Nüwa repaired the broken sky, Yi shot down the ten suns, Cangjie invented Chinese characters, Jiandi devoured a swallow egg and gave birth to Qi, Jiang Yuan stepped into a huge footprint and gave birth to Houji, Gonggong butted into a pillar of the sky, and many others. Wang Chong's purpose was not to record living myths, though, but to use his experiences to demonstrate that these "popular sayings" or superstitions were unfounded. For example, he argued that the myth that Nüwa repaired the broken sky was nonsense. He reasoned that the heavens could not be made of stone and that as a human, Nüwa could not reach it to repair the sky with melted stones. He recorded myths in order to criticize them using the argument of common sense. His ideas represent the belief that myths are false knowledge, which is opposite to the idea that myths are historical. His ideas found many supporters in later times as others criticized myth as superstition in other periods of history, even today.

After Han through the Qing Dynasty (220–1911 CE)

Many Chinese people feel that all of Chinese history is a series of dynastic circles, because almost every dynasty repeats a similar story: a heroic founding, an arduous establishment, a prosperous period, a long decline, revolt and rebellion, collapse, and replacement by a new dynasty. Writing about the Han dynasty in the book *China: Tradition and Transformation,* sinologist John K. Fairbank shares this impression, and he thus comments that "as a result, the tremendous

growth and development of Chinese civilization has been all but hidden behind this apparent circular motion in human affairs, and the later history is made into a series of more or less successful attempts to repeat the story of the Earlier Han."[62]

Even so, every dynasty has its own characteristics and problems. After the Han dynasty, China continued to develop and change. During the 1,700 years since the end of the Han dynasty, China has experienced many dynastic changes and cultural expansions, such as the Southern and Northern dynasties (420–589), a period when many ethnic cultures integrated on a large scale; the Tang (618–907) and Song (960–1279) dynasties, in which Chinese culture flourished; and the Yuan (1206–1368) and Qing (1616–1911) dynasties, when China was taken under the rule of "Barbarians," the Mongols and Manchu. In the Qing dynasty, traditional China reached its peak.[63]

Though this period is not as prolific as the pre-Qin through Han dynasties, there are still some remarkable commentaries on classical myths found in documents and literature. These writings about myths are also directly related to the societies in which they existed. Two examples will illustrate this. The first relates to the strong interest in mysteries in the Wei (220–265) and Jin (265–420) dynasties and Gan Bao's (ca. fourth century) *Soushenji* (*In Search of the Supernatural*). The second relates to nationalism in the late Qing dynasty and comments and uses of the ancestors' miraculous birth myth.

Orthodox Confucianism was discredited by the end of the Eastern Han. During the Wei and Jin dynasties the general interest of philosophy shifted from Confucianism to Taoism and metaphysical philosophy and scriptures. Literati and scholars engaged in highly sophisticated discussions. The Buddhists also used discussion to defend their theories. Taoism had been prevalent during the Han dynasty; now, in a time of political, social, and economic instability, intellectuals became more interested in searching for an essential view of the universe. In their "pure conversations" (*qingtan*), literati and scholars tried to find out the "Great Mystery" of the world; hence the philosophical streams of the Jin period are called "The School of Mysteries" (*Xuanxue*). In correspondence to their strong interests in mystery, many literati and scholars were fond of talking about strange and miraculous phenomena: stories about gods, immortals, ghosts, and their powers. They even collected some of these mysteries and compiled them into books. Such works include Zhang Hua's *Bowuzhi* (*A Treatise on Research into Nature*), Guo Pu's commentary on *Shanhaijing,* Gan Bao's *Soushenji,* Ge Hong's *Shenxianzhuan* (*Bibliographies of Immortals*), and Wang Jia's *Shiyiji* (*Researches into Lost Records*), along with many others. Among them, Gan Bao's *Soushenji* is one of the most representative.

Gan Bao was a historian and a member of the literati during the Eastern Jin dynasty (317–420). Influenced by the prevailing interest in mystery, he liked to probe into the occult arts (generally including divination, astrology, and geomancy). Two anecdotes explain Gan Bao's motivation for writing *Soushenji.* One says that his father's servant-girl was buried with his father when he died, but after more than ten years, when the grave was opened, the servant-girl was alive and said the dead man often fetched food for her. Another story depicts that his elder brother died and several days later was revived. He said he had seen some gods and ghosts. These stories touched Gan Bao. He then examined ancient writings to seek other stories about strange and marvelous things. To enrich his compilation, he interviewed many elderly people and widely collected myths, legends, and stories from oral tradition. His purpose was to prove that strange and mystical things could happen, and that gods and ghosts really exist. The original book he wrote was lost before the Southern Song dynasty. The version that exists today was compiled by a Ming scholar named Hu Yingling.

In this book, Gan Bao recorded many myths. Some Chinese mythologists believe that *Soushenji* is the second-best book to preserve ancient myths (the one considered to be the best is *Shanhaijing*).[64] The myths recorded in this text include those of Shennong, Chisongzi (the rain master of Shennong), Feng Bo, Yu Shi, Zhuanxu's three sons, the sage king Shun, Xiwangmu, Chang'e, Panhu, and King Fuyu. Most records of these myths are sketchy in detail, though some are very thorough, such as the Panhu myth (wherein a dog married a girl and they became ancestors of some southern ethnic peoples). Sometimes it even provides different versions of the same story type. In chapter 20, for example, a kind old woman was said to have received a divine prophecy as a reward for her benevolence. She was told that her city would soon be sunk when the eyes of a stone tortoise turned red. The old lady went to see the tortoise every day. When a child learned what this lady was doing, he sneakily rubbed red color onto the tortoise's eyes. The old woman went out of the city, led by a dragon. Soon afterwards the city sunk and became a lake. A similar story can be found in chapter 13. These accounts provide valuable sources for mythology and folk narrative research.

In 1644 the Manchu people, who originally lived in the northeast area of modern China, successfully broke through the Great Wall and became the new rulers of China. The Manchu dynasty developed traditional China to its height in the eighteen century but declined in the nineteenth century. In 1912, with the last emperor's abdication, the Qing dynasty ended, marking the end of ancient Chinese empires.

In the late Qing dynasty, China faced a string of crises: the central government's corruption and disability, oppression of the rulers from another ethnic

group, imperialist invasion, relinquishing of territory and compensation to other countries, the Boxer Movement, and new ideas about China's modernization. Intellectuals commonly considered these crises the Qing government's fault. Some suggested the government should reform, and others hoped the Manchu rulers would be overthrown and a new state would be established. Nationalism increased dramatically. In this atmosphere, many radical nationalists wanted to distinguish the differences among ethnic groups and tried to summon people to resist the domination of the Manchu. Their leader, Sun Yatsen (1866–1925), called on people to dispel "the barbarians" from central China and recover Han conventions. To serve their strong political purposes, many revolutionary scholars discussed myths about the origins of clans. In his book *Huangshi* (*History of the Yellow*), Huang Jie examined ancient writings of the myths of clan origins, arguing that the ancestors of all ethnic groups except Han came from nonhumans. For example, he suggested that the people from southern ethnic groups descended from a dog, and the Tubo, an ancient ethnic group, also descended from a dog. Tujue, another group, came from a female wolf. The Gaoche ethnic group came from a male wolf, and the Dangxiang and Qiang came from a monkey. Huang Jie wrote that these people who came from the marriage between man and animal were so shameful that the sun and the moon would lose their light. Through his research, he strove to show the excellence of Han Chinese in race and culture. By this means Huang wanted to propagate the idea that Han people should resist being ruled by the Manchu government. He suggested that all Han should unite together to fight for this cause.[65] Another scholar, Chen Qubing, utilized the clan origin myth of Manchu to criticize Manchu people in his book *Qing Mishi* (*The Secret History of Qing*). The Manchu origin myth states that two or three girls were bathing in a lake when a magpie carrying a red hawthorn fruit in its mouth passed by, dropping the fruit. One of the girls caught the fruit and ate it. She then became pregnant. Later she gave birth to a boy and named him Aixinjueluo. Soon after, he became the ancestor of the Manchu people. Chen compared this story to the similar origin myth of the Shang people, the Han predecessors. Chen concluded that it was disgraceful that the Manchu people only knew their mother but not their father, and they did not know the difference between man and animal since their ancestors came from a bird. He wrote that the myth showed that Manchu people wanted to deceive others to believe that they came from a divine origin. However, Chen states, the similar miraculous events in the Shang myth were not amazing in the beginning, but were later distorted by other writers. In this way, Chen tried to make the Shang myth sound reasonable and the Manchu myth sound absurd. His deeper goal was to demonstrate the superiority of the Han and the inferiority of the

Manchu. These radical nationalists used myth as a significant cultural resource to serve their political purpose of overthrowing the Manchu dynasty.

Republic of China (1912–1949)

Beginning in the middle of the nineteenth century, China suffered a series of failures and setbacks during conflicts with other foreign powers. As a result, China was forced to open itself to the world and became a semicolonial country. Even after the fall of the Manchu dynasty and the establishment of the Republic of China, China was still often oppressed and bullied by other foreign forces. Stimulated and shamed by these failures, at the end of the nineteenth century and the early part of the twentieth century, many patriotic intellectuals began to search for the reasons why China was so easily defeated by those "barbarians," and tried to uncover the "foul diseases" in Chinese politics, ethics, thought, and scholarship. They attributed one of the main reasons to Chinese traditional culture—a shackle, in their view, that suppressed humanity, creativity, and democracy. They intensely criticized traditional culture, primarily written culture created and carried by ancient nobles and intellectuals, and they hoped to build a new national, scientific, and democratic culture to educate Chinese people and, furthermore, to reconstruct a unified, independent, strong, and modernized China. In 1915 a group of professors at Peking University started a New Culture Movement to fight against Confucianism (which stressed obedience and hierarchy in social relationships), old literature, and the inflexible classical written language. These scholars were advocates for a new culture of antiimperialism and antifeudalism and a new body of literature written in vernacular Chinese. This movement culminated in the May Fourth Movement of 1919 and lasted to the 1920s. They built this new culture mainly by exploring the values of native folk culture and learning from Western and Japanese culture and scientific technology. Therefore, there arose an enthusiasm among intellectuals for studying Chinese folklore as well as foreign scholarship. Folk songs and stories were widely collected and researched, and Western concepts (such as democracy, equality, and liberty) and various social and philosophical thoughts and theories then current in the Western world and Japan (such as Marxism, realism, utilitarianism, pragmatism, and individualism) were introduced to China.

In this circumstance, myth received much academic attention. In fact, Chinese mythology as a subject in a modern sense is commonly thought to formally have begun in 1902, when the word *shenhua* (myth) was translated from Japanese into Chinese for the first time. Later, during the New Culture Movement, with

opened eyes and much knowledge about Western and Japanese scholarship, many scholars began to study Chinese myths and compare them with myths of India, Greece, and northern Europe. The most popular foreign theory they applied was from the English Anthropological School, mainly from E. B. Tylor (1832–1917), J. G. Frazer (1854–1941), and especially Andrew Lang (1844–1913).[66] Maodun (whose real name is Shen Yanbin, 1896–1981), one of the forerunners of modern Chinese mythologists, began to be interested in myth in 1918. At that time he read some English books about the myths and legends of Greece, Rome, India, and Egypt, and some theoretical books about the Anthropological School. From 1925 to 1930 he utilized its theory to discuss myths with regard to meaning, classification, origin, and preservation. He also compared Chinese myths to those of Greece and northern Europe. From today's viewpoint, many of his explanations seem superficial, merely mechanical applications of the anthropological school theory. However, he is the first Chinese mythologist to systematically study ancient Chinese myths by using Western mythological theory.

The cover of the anniversary issue of Geyao [Folk Songs Weekly], *a journal first published in 1922. It promoted the enthusiasm of collecting and researching folk songs in China, and thus played an important role in the history of Chinese folkloristics. (Courtesy of authors)*

In 1937 the Japanese army invaded China, and the War of Resistance against Japan (1937–1945) broke out. To avoid the war, the central government and many institutes and universities in northern China were compelled to move to the south. The formerly isolated border area now became the cultural center. Scholars and students from different disciplines swarmed there. Because of the absence of reference books in the border area, many scholars had to pay attention to rich ethnic cultures and living oral tradition. This produced a new stage of Chinese myth study. Many scholars of literature, sociology, an-

thropology, linguistics, and history investigated living myths, rituals, and beliefs of the ethnic minorities and then compared them to the versions recorded in ancient Chinese writings. Myth was thus probed by putting it into living social and cultural contexts. Functions and social roles of myths were emphasized. Additionally, many scholars in this period studied myth from multiple points of view of different disciplines. A representative scholar of this period is Wen Yiduo (1899–1946), a professor at Qinghua University. His study of myth began in the middle of the 1930s and flourished during the War of Resistance against Japan. He wrote several influential articles discussing myths about Jiang Yuan, Fuxi and Nüwa, dragons, immortals, and others. When examining the Fuxi myth, he analyzed various sources not only from classical written documents but also from orally told myths (from Miao, Yao, and other ethnic peoples) and from archeological relics. He examined the intrinsic relationship between myth and social life from multiple points of view. In an article, he listed forty-nine brother-sister marriage myth versions collected by other ethnographers from Miao, Yao, and other ethnic peoples to demonstrate that Fuxi and Nüwa were in fact gourds. Therefore, the gourd, according to his research, was actually the common ancestor of humans in primitive thought. Though some of his conclusions need more support, his approach of studying myth from multiple points of view still inspires today's mythological study.

The People's Republic of China (1949–Present)

In 1949 the Gongchantang (CCP, or Chinese Communist Party) defeated the Kuomintang (KMT, or National People's Party), the party in power during the Republic of China, and became the new government of the People's Republic of China (PRC). Having experienced large-scale development and demolishment (especially in "the Great Leap Forward" of 1958–1959 and "the Cultural Revolution" of 1966–1976) during the time of Mao Zedong (the highest leader of the CCP, from the 1930s to 1976), with the beginning of Deng Xiaoping's leadership in 1978 China quickened its pace toward an open, strong, and modernized country. Mao's extreme policy of encouraging "class struggle" was replaced by Deng's policy of developing the economy and improving productivity. China's current leadership has continued these policies, securing for China a more important and active role in the global political and economic realms.

These considerable social and political changes have also deeply influenced myth. Corresponding to these changes, myths in the PRC have gone through two stages. The first stage is from 1949 to 1976, when myths were deeply impacted by

Mao Zedong (Bettman/Corbis)

political ideology, especially in the period of the Cultural Revolution. The second stage is from 1978 through the present, when myths have been comparatively released from strong political influences and have been revived and reconstructed.

1949–1976

During this first period, attitudes toward myth seemed contradictory. On one hand, myths were perceived to be created by common laborers, showing the positive efforts of human beings to try to explain and control the world. Mao Zedong, for example, often cited and rewrote myths in his articles or poems. He especially enjoyed using myths related to rebel gods or demigods, such as the myth of Gonggong fighting against Zhuanxu to be the Supreme Divinity and butting Mount Buzhou in his failure. In using this story, Mao, as an outstanding revolutionist, showed his praise of the rebellion against the established order. On the other hand, however, myths were also thought to be negative and passive. This is mainly because myths were usually connected with folk belief, which was considered superstitious and harmful since it encouraged people to obey nature and gods. During the Cultural Revolution, especially in the *Po Si Jiu* (Destroy the Four Old Things) Campaign, which started in 1966, all "old thoughts, old culture, old customs, and old habits" were called on to be eliminated since these were perceived as belonging to the exploiting class and as being backward and improper for the development of socialism. Among the "olds" to be abolished, folk belief stood in obvious violation. In a short period of time, temples, statues of gods, and stories about gods were all considered to be old superstition and thus were destroyed. In the Renzu Temple complex in Henan Province, for instance,

several statues including Nüwa's were demolished along with Fuxi's mausoleum, and Fuxi was dishonored by his statue being paraded through the streets. The temple fair was banned. People were prevented from openly telling myths and visiting the temple for worship, though some of them occasionally went in secret.[67] During this time, telling myths became taboo. Even in 1993, when Yang Lihui did field research at Renzu, some myth tellers were still hesitant to tell myths about Fuxi and Nüwa. When asked by acquaintances what they were doing, some myth tellers laughed at themselves and disclaimed that they were "telling old superstitions." The answer was obviously a strategy: through actively admitting their own backwardness, the myth tellers hoped to protect themselves from political pressure.

1978–Today

Since 1978, China has become more open. The central government has focused its attention on developing the national economy, and it has become more tolerant of folk tradition. Folk beliefs and myths that had been suppressed as feudal superstition have received more space to exist in society. Since the 1980s, especially since the mid-1990s, many local governments have used folk traditions (including myth) as cultural resources to build local identity and to develop the local economy through the marketing of these ideas to locals and tourists. This strategy is vividly described in the phrase "Culture builds the stage, and economy plays the opera." In many cases the central government, local governments, local communities, and tourists all come together to revive folk traditions. For example, the Renzu Festival in Huaiyang County was banned during the Cultural Revolution, but in 1993 the temple fair had not only been restored but the local government and local community were also planning to rebuild the statues that had been destroyed, including Nüwa's. In Hou village, Hongdong County, Shanxi Province, the destroyed Nüwa temple was rebuilt in 1999. The process of revival has involved many interplaying factors. It is supported by the local government, which hopes to propagate and develop the local economy by promoting a unique local culture. The temple was designed by local folk intellectuals who hope to restore the old tradition. Many villagers have engaged in the act of rebuilding the temple, hoping to get both economic benefits and the goddess's blessing.[68] With the rebuilding of these Nüwa temples, related Nüwa myths have been told again. People use relevant myths to validate their special relationship with Nüwa and to find meaning for their current activities. They also use myths to create a local identity. All in all, they utilize myths to serve their modern life.

In summary, the discussion in this section illustrates that myths are an organic part of the whole social and cultural system and are intimately connected

The new Nüwa temple at Hou village, Hongdong County, Shanxi Province, northern China, 2000. (Courtesy of Xu Fang)

with other social and cultural phenomena, such as belief, politics, economy, ethnic identity, morals, and science. Which myths are chosen to be written down, why myths are retold or reconstructed, how myths are evaluated and studied, and whether myths are praised or oppressed are often related to certain social, historical, and cultural contexts. From the relationships among myth, history, and society one can get an idea of how Chinese society and culture have continually changed and developed, and how these changes and developments deeply influence the transmission and transformation of living myths within these contexts.

INFLUENCE OF MYTH ON CHINESE CULTURE AND SOCIETY

The influence of Chinese history and society on myths is only one side of the picture. On the other side, those myths that have been handed down for thou-

sands of years and contain Chinese people's philosophy, art, beliefs, customs, and value systems also have a great influence on Chinese society and culture.

Influence of Myth on Belief

Myths tell stories about gods. Their rise is intimately related to people's beliefs. In China, those gods who play the main roles in myths are also usually the ones worshiped as the central part of belief systems. In She County, Hebei Province, in northern China, for example, there is a large Nüwa palace said to have been built during the Ming dynasty. On every lunar March 15 to 18, there is a Nüwa palace festival. A lot of people from nearby cities and villages visit the palace to worship Nüwa. Nüwa myths are actively transmitted during this occasion, together with some belief legends that are told to prove Nüwa's power and efficacy. One legend states that a daughter-in-law had great filial piety toward her father-in-law. She was so considerate of him that every night in the winter she warmed the quilt for him to sleep with. Rumors about a sexual relationship spread in the community. This young woman felt she was seriously misunderstood, so, one year when she went to worship Nüwa during the temple fair, she jumped from the top of the temple into a large incense pot to test her innocence. She received divine protection from Nüwa, and not even a hair on her head was hurt. Thus, her innocence was confirmed for everyone to see. Another popular legend states that Nüwa protected a high Communist leader by delivering a thick fog when he was chased by Japanese invaders in the 1940s. The fog helped hide him, and he escaped from his pursuers. Such legends illustrate belief in Nüwa's protection and provide strong support for the preservation and transmission of Nüwa myths. Additionally, the fact that Nüwa myths are regularly repeated during the temple fair serves to strengthen and broaden beliefs in Nüwa.[69]

Similar to this situation occurring among Han people, many gods worshiped by other ethnic groups also exist in myths. Myths often form the basic parts of beliefs. For example, among Naxi people in Yongning County, Yunnan Province, a great goddess named Heidi Ganmu is an important presence in myths as well as in beliefs. She is believed to be the goddess who takes charge of population growth and decline, controls the growth of crops, and rules the health and production of livestock. Every lunar July 25, people offer sacrifices to this goddess. Another goddess, Zihong Jiemei, is popularly said to be a goddess in heaven who later married a man surviving a great flood, so she is considered to be the ancestress of humans and is given sacrifices every October. In the Achang ethnic group in Yunnan

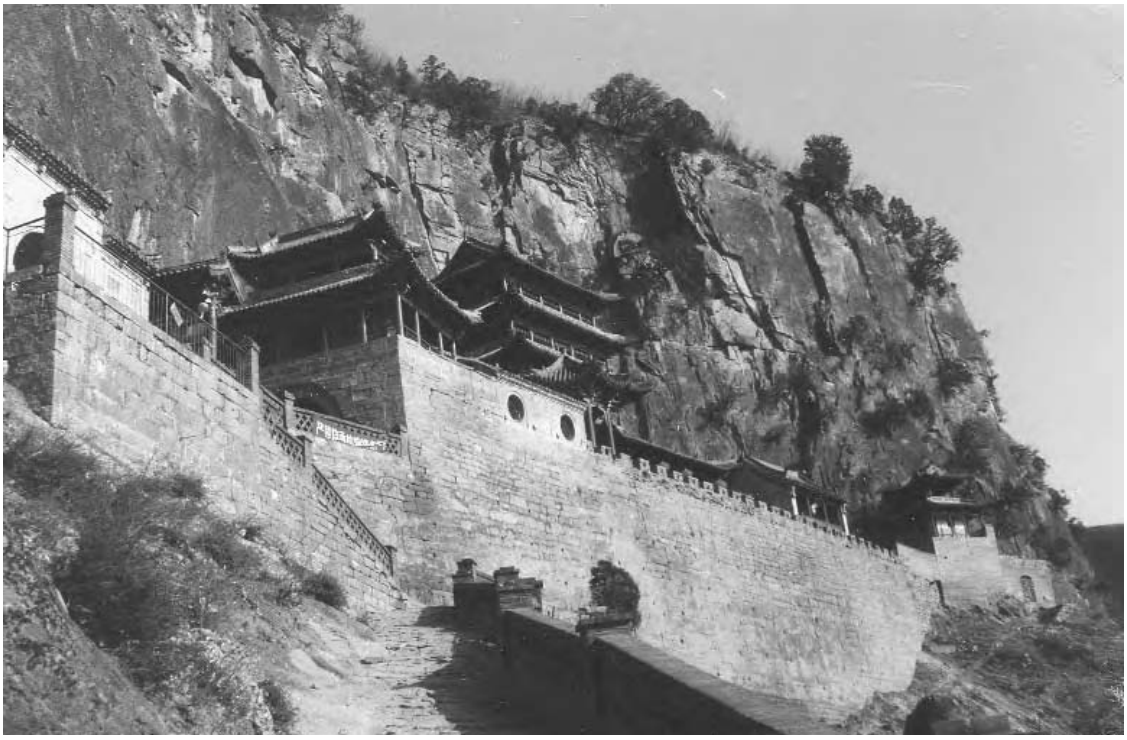

Nüwa palace, She County, Hebei Province, northern China, 1993. (Courtesy of Yang Lihui)

Province, a myth mentions that a brother and sister married and created the sky and heaven, and then produced humans. For this reason, they are worshiped as two great gods and as the ancestors of the Achang people.

Influence of Myth on Literature and Art

Chinese myths have long been thought to be the root of Chinese literature and art. Myths have had a great impact on writers. During the history of Chinese literature, many eminent poets and writers, including Qu Yuan, Tao Yuanming (365–427 CE), Li Bai (701–762), Li He (790–816), Wu Cheng'en (ca. 1500–ca. 1582), Cao Xueqin (ca. 1715–1763), Lu Xun (1881–1936), and Guo Moruo (1892–1978), were all more or less nourished by Chinese myths. Some of them directly took myths as their writing material, and some further absorbed from myths stylistic techniques such as exaggeration, fantasy, and fiction. By doing this, these literary figures developed a strong romantic writing style in Chinese literature, which is thought to originate from myths.

Myths were not fixed when they were woven into literature and art. Instead, they were always rewritten and reconstructed by different writers for different goals and needs. This revives old myths with new meanings in new contexts. A popular animated TV series, *The Legend of Nezha,* provides a typical example.

Until recently, animated cartoon films and TV series in China came mostly from Japan and the United States (particularly Disney films). These programs charmed numerous Chinese children and made them much addicted to these cartoons. Adults in China began to worry about this and to call for Chinese-made animated movies and TV programs. In 2003 *The Legend of Nezha* was produced and achieved great success. The series tells the story of how Nezha, a naïve child with many shortcomings, is trained through a series of struggles with many evils, and finally becomes a virtuous hero who weeds out evil and helps people live in peace. Produced by CCTV (China Central Television), this program aims to make a high-quality show full of Chinese tradition and values while using the modern animation styles that children love to watch. The producers hope to make a nationally recognized art form to give Chinese children an education about traditional Chinese stories and morals. The series combines

Kuafu Chased the Sun. *Originally drawn in the 17th century by Jiang Yinghao. (Ma Changyi,* The Classic of Mountains and Seas: Ancient Illustrations with Annotations, *Shandong Huabao Chubanshe, 2001)*

the traditional stories about Nezha with many other myths or legends. Several famous Chinese mythological figures, such as Nüwa, Gonggong, Jingwei, and Kuafu, were adapted. Their myths were changed for the purpose of propagating values and morals for today's Chinese children to learn and follow. The myth that Kuafu pursued the sun is widely known and is used in the Nezha series. In ancient records, the reason Kuafu pursued the sun is not very clear. Sometimes it is said that he wanted to compete with the sun in a race to see who could run the fastest. Before Kuafu reaches the sun, he dies of thirst. However, in the Nezha series, Kuafu is said to be a leader of a Titan group and the representative of justice and self-devotion. The evil goddess Shiji Niangniang tied up the crow of the sun, the spirit of the sun, to a huge mountain so that the bird could not sit down and the normal order of the universe was disturbed. To save people from the disaster, Nezha asked for help from Kuafu, who at last defeated the wicked spirit of the mountain. After this, in despair because of the evil power, the sun bird wanted to fly to the far northern pole to sink itself into the dead sea, never to rise again. To stop it from doing so and to rescue humans from eternal darkness, Kuafu chased the sun. He finally stopped the crow but was so tired that he died. He was metamorphosed into a forest and continued to help people. Thus the classical Kuafu myth has been rewritten for this TV series, retold in the context of speedy globalization in contemporary China, for the current purpose of instructing children about Chinese heritage and spirit. In addition to its entertainment function, the Kuafu myth serves to help children to build values of justice and the belief that justice will overcome evil in the end.

Influence of Myth on Daily Life

As a traditional genre that was primarily created in the ancient past and has been transmitted for thousands of years, myth has deeply influenced people's ordinary lives throughout history. It often helps to shape people's attitudes toward the world, provides evidence and reasons for their behaviors, and supplies meanings and models for their current lives.

In some ethnic Chinese groups dog meat is thought to be a delicious and nutritious food. However, the Yao and She people usually are forbidden to eat it. The origin of this custom is traced back to the Panhu myth. Panhu was a dog of the divine sovereign, Di Ku. When Di Ku got into trouble during an invasion, Panhu brought the enemy general's head to Di Ku and thus helped him to win the war. As a reward, Panhu received the emperor's daughter as his wife. The dog then carried the princess to the mountains of southern China, where they had many children. Therefore, Panhu is worshiped as the ancestor of the Yao

and She ethnic groups. According to an ethnography written in 1980–1981 about the Yao people of a village on Yao Mountain, Guangxi Province, Yao people worship Panhu as their first ancestor and their protector. They honor him with the title "King Pan." As a result of this belief, Yao people cannot offend a dog in their daily activities, and would not dare to eat dog meat. One of the ethnographers mentions a story that has spread among villagers: a young man in the village told people that he had eaten dog meat, and when his father heard this, as a punishment, he fiercely knocked his son's head with his tobacco pipe. In the Sanjiang and Baise districts, if any one of the Yao people was found to have eaten dog meat by mistake, he would be made to butcher a pig and take a bath in the pig's blood, then offer the pig as a sacrifice to King Pan.[70] A similar taboo against eating dog meat is prevalent among the She people.[71]

In some other ethnic groups in the south, such as the Miao, Zhuang, Tujia, Buyi, Shui, Tibetan, Hani, and Gelao, dogs do not have the benefit of the high status of a remote ancestor, but they are still commonly respected. This is attributed to the belief about the dog's contribution in helping humans obtain the first precious grain seeds. A Tibetan myth collected in Sichuan Province states that in remote antiquity, grain grew tall and produced plentiful seeds. Humans lived easily and were rich. But they did not treasure grain; instead, some of them even used cakes as toilet paper. The God of Heaven was very annoyed at learning this, so he went down to the earth to get back all the grain. While doing so, a dog ran to him. It grasped the bottom of the god's trousers and cried. The god was touched. He left a small portion of seeds from each of

Panhu married a princess and gave birth to three sons and one daughter, who later became the ancestors of She ethnic people. Part of a long cloth painting telling the whole Panhu story. Originally painted in 1759 and now preserved in the National Museum of Chinese History, Beijing. (Song Zhaolin, The Speaking Witchcraft Paintings: An Investigation into Folk Belief in Remote Antiquity, *Xueyuan Chubanshe, 2004)*

the different grains for the dog. Since the grains we have today were left on the earth because of the dog, humans today should give part of their food to dogs.[72] In some other ethnic groups, people say that it was a dog that stole the grain seeds from heaven and brought them to earth, which enables people today to make their living by growing grains. A Miao myth states that in the ancient past, dogs had nine tails. When a dog went to heaven to steal grain seeds, it was discovered by the divine guards. In the process of escaping from the guards and running back to the earth, eight of its tails were cut off. Fortunately, the dog brought back some grain seeds that were stuck to its surviving tail. Because of this, when Miao people celebrate the harvest festival, they feed their dogs first. In the Gelao and Zhuang ethnicities, this type of myth also serves as an etiological myth to describe the shape of a ripe grain plant. Grain plants are bushy, curled, and bent, looking just like a dog's tail.

Influence of Myth on the Chinese Spirit

Chinese scholars maintain that the rich body of Chinese myths is one of the sources of Chinese civilization; myths impact Chinese people's spirits in many ways. Many myths in the Chinese language stress that strong effort is an essential quality of the human spirit; when facing difficulty or calamity, one must rely on his own ability and make every effort to change a bad situation rather than passively obeying fate or God's will. This theme can be found in the myths that Gun and his son Yu restrained the flood, Nüwa melted five-colored stone and repaired the broken sky, Yi shot down the extra nine suns when the world was almost burned out, and others.

Flood is a worldwide mythical theme. It can be widely found in the myths told by people of East and Southeast Asia, Europe, Africa, the Indian Islands, New Guinea, Polynesia, Micronesia, the Americas, and many other places. In Chinese mythology it also appears quite often and shapes many types of stories. Among the flood myths, the Gun-Yu myth is one of the most popular. The culture hero Gun stole Xirang, the growing-soil, from the Supreme Divinity in order to stop the flood. But he failed in his mission and was killed. His son Yu was miraculously born from the belly of his corpse and continued to fight the flood until he succeeded. The Gun-Yu myth stresses how the flood is eventually controlled by great efforts from two generations.

Compared to the flood story in the Bible or other Western flood myths, the Chinese flood myth is distinctive in some ways. The basic difference, as some scholars have suggested, is that in the Chinese version what is emphasized is the

conquest of the flood and the origin of civilization, rather than the flood that occurred to punish human sin.[73] This characteristic is strongly reflected in the Gun-Yu myth. The essence of this myth is not that one should obey God's will or the law of nature, or wait for God's plan. Instead, the human spirit is praised for counting on its own ability and vigorously making every effort to conquer the natural disaster. Eventually the demigod Yu stopped the flood and changed the dejected world into a livable place for humankind. He then became the founder of the first civilized state, the Xia. His achievements won him a high reputation in literature, art, and beliefs. Today, he still is frequently used as an exemplary model to encourage people to actively handle difficult situations and to strive for a better life.

The statue of Great Yu on the campus of China Agricultural University, Beijing, 2005. (Courtesy of Yang Lihui)

In Chinese mythology, another trait of the human spirit that is strongly emphasized in many stories is toughness or unyieldingness. Some stories stress that one should strive bravely and persistently, no matter how hard a task seems, even if it is impossible to succeed. Myths related to this theme include the small bird Jingwei trying to fill up the sea, the hero Kuafu chasing the sun, and Xingtian unflaggingly fighting against the Supreme God after he was beheaded, by using his breasts as his eyes and his navel as his mouth.

Jingwei was formally Yan Di's (the Flame Emperor) daughter, named Nü Wa (different from the great mother and cosmic repairer Nüwa). When Nü Wa was playing in the Eastern Sea she was drowned and never returned. She metamorphosed into a bird called Jingwei. Jingwei was determined to fill the sea, and day after day it carried a pebble or a twig in its mouth and dropped it into the Eastern Sea. It never questioned whether it was possible to fill up the vast sea with its tiny efforts. Chinese people feel sympathetic toward Jingwei's misfortune and admire

the bird for its bravery, toughness, and patience. This myth has appeared in many poems, novels, and operas, combining the diverse themes of pathos, courage, and the refusal to accept defeat. "Jingwei Tries to Fill the Sea" has become an idiom, which often is used to encourage people to learn from Jingwei's spirit and to work bravely and persistently no matter how hard the task.

Similarly, "Kuafu Chased the Sun" is also often used as an idiom. It usually functions as a positive metaphor of human courage, toughness, and persistence. Tao Yuanming, a renowned Jin poet, praised Kuafu in one of his poems:

> Kuafu cherished a great ambition,
> He then competed with the sun in a race.
> At the same time they reached Yu Valley, where the sun set down,
> It seemed neither of them won.
> Because Kuafu possessed such divine power,
> How could the water in the rivers be enough for him to drink, even if they were drunk up?
> His remains metamorphosed into the forest of peach trees,
> And his merit was achieved after his death.

As in Tao's poem, the Kuafu myth appears in many Chinese poems, novels, operas, and cartoon films. Kuafu is usually praised as a tragic but great hero who bravely challenges the difficult and impossible and intrepidly acts in order to realize his dream and ambition.

Endnotes

1. Yuan, Ke. "Defining Myth from a Narrow Sense to a Broad Sense" (in Chinese). *Shehui Kexue Zhanxian* 4 (1982): 256–260. See also his *A Personal Statement to Yuan Ke's Studies* (in Chinese). Hangzhou: Zhejiang Renmin Chubanshe, 1999, 25–60.

2. Lü, Wei. "History of Chinese Myths" (in Chinese). In *History of Chinese Folk Literature,* eds. Qi Lianxiu and Cheng Qiang. Shijiazhuang: Hebei Jiaoyu Chubanshe, 1999, 3.

3. Examples of this kind of argument can be found in many articles collected in the book *Sacred Narrative: Readings in the Theory of Myth,* ed. Alan Dundes. Berkeley, Los Angeles, and London: University of California Press, 1984.

4. Kirk, G. S. "On Defining Myths." In *Sacred Narrative: Readings in the Theory of Myth,* 57. See also his *Myth: Its Meaning and Functions in Ancient and Other Cultures.* Cambridge: Cambridge University Press, 1970, 252–261. Relevant argument can also be found in William Hansen's essay, "Meanings and Boundaries: Reflections on Thompson's 'Myth and Folktales.'" In *Myth: A New Symposium,* eds. Gregory Schrempp and William Hansen. Bloomington and Indianapolis: Indiana University Press, 2002, 19–28.

5. Yang, Lihui. *The Cult of Nüwa: Myths and Beliefs in China* (in Chinese). Beijing: Zhongguo Shehui Kexue Chubanshe, 1997, 144–165. See also her *Rethinking on the Source Area of the Cult of Nüwa* (in Chinese). Beijing: Beijing Shifan Daxue Chubanshe, 1999, 133–214.

6. In his often-cited article, William Bascom adopted *prose narrative* as a comprehensive term for a major category of folklore, and took myth, legend, and folktale as its three main subdivisions. He further created two tables to show the main differences among these three forms of prose narrative. William Bascom. "The Forms of Folklore: Prose Narratives." In *Sacred Narrative: Readings in the Theory of Myth,* 5–29.

7. Yan, Bao, ed. and trans. *Ancient Songs of the Miao People* (in Miao's pronunciation and Chinese-language translation). Guiyang: Guizhou Minzu Chubanshe, 1993.

8. Ma Changyi, a prolific modern Chinese mythologist, also put forward this point in her preface to *Myths and Mythic Stories in Contemporary China* (in Chinese). Several examples are provided in this book. Ma Changyi, comp. *Myths and Mythic Stories in Contemporary China.* Beijing: Zhongguo Guangbo Dianshi Chubanshe, 1996.

9. Thompson, Stith. "Myths and Folktales." In *Myth: A Symposium* (Bibliographical and Special Series of the American Folklore Society), vol. 5 (1955): 104–110.

10. Li, Xueqin. "Studies on Suigongxu and Its Significance" (in Chinese). *Zhongguo Lishi Wenwu* 6 (2002): 4–13.

11. There are more than twenty hypotheses about the author (or authors) and dates of this work. Ye Shuxian, Xiao Bing, and Zheng Zaishu. *The Cultural Explanation of* Shanhaijing: *Imaginary Geography and Contact and Mutual Influence between the East and the West* (in Chinese). Wuhan: Hubei Renmin Chubanshe, 2004, vol. 1, 10.

12. There are still disagreements about the time each chapter was written. Recently, a Chinese linguist named Wang Jianjun reexamined the question about the time of writing of this work, especially the time of writing of each chapter. Basing his research on pragmatics, he concludes that the *Classic of the Great Wilderness, of Regions within the Seas,* and the *Classic of Regions beyond the Seas* were written perhaps in the Warring States era. He suggests that the *Classic of Mountains* was mostly written in the Warring States era but that most of it was supplemented by people in the Qin and Han dynasties. He argues that the last chapter of *Regions within the Seas* was written in the Qin and Han dynasties. Wang Jianjun. "Rearguing the Time of Writing of *Shanhaijing* Based on Studies of Existential Sentences" (in Chinese). Nanjing Shifan Daxue Xuebao 2 (2000): 139–144.

13. Ito, Seiji. *The World of Gods and Monsters in Shanhaijing* (in Chinese). Trans. Liu Yeyuan. Beijing: Zhongguo Minjian Wenyi Chubanshe, 1990.

14. Liu, Zongdi. "Study on *Shanhaijing* from a New Perspective: Focus on the Relationship between 'The Classic of Regions beyond the Seas,' 'The Classic of the Great Wilderness,' and the Ancient Calendar System and Calendric Rites" (in Chinese). PhD diss., Beijing Normal University, 2001.

15. A culture hero is a deity to whom are attributed the early achievements of civilization, such as the discovery of fire; the invention of tools or writing; the origin of agriculture, fishing, and hunting; the domestication of animals; the development of medicine;

and the founding of ceremonies, rituals, and customs. He also acts as the mythic hero who dispels and eliminates the evil gods and monsters, clears up the chaos, and establishes the general order of social life on earth.

16. Examples of such argument can be found in Andrew H. Plaks, *Chinese Narrative* (in Chinese, Lectures in Beijing University), ed. Yue Daiyun and Zhang Wending. Beijing: Beijing Daxue Chubanshe, 1996, 40–48.

17. Yuan, Ke. *Myths of Ancient China: An Anthology with an Annotation* (in Chinese). Beijing: Renmin Wenxue Chubanshe, [1979] 1996, 297–298.

18. For example, in one part of this poem, Qu Yuan asks, "He/She ascended the throne to be the ruler,/Who guided and respected him/her?/Nüwa has her body, and whoever created her?" These two questions, especially the first one, are puzzling. Scholars wonder whether the first question relates to Nüwa, and if it relates to her they still don't know what it means.

19. Yuan, Ke. Foreword to *Chinese Mythology: An Introduction,* by Anne Birrell. Baltimore and London: Johns Hopkins University Press, 1993, xi–xii.

20. Yuan, Ke. Foreword to *Chinese Mythology: An Introduction,* xii.

21. Zhong, Jingwen, and Yang Lihui. "The Rationalism in the History of Myth Study in Ancient China" (in Chinese). In *Proceedings of the Conference on Chinese Myth and Legend,* eds. Li Yiyuan and Wang Qiugui. Taibei: Center for Chinese Studies Research, 1996, vol. 1, 33–59.

22. For example, Chang Jincang argues that the mythological heroes, such as Gun, Yu, and Yi, were heroes in ancient Chinese history. They were mythologized into demigods during the Warring States era. See his "A Basic Question of Chinese Mythology: The Historicizing of Myth or the Mythologizing of History?" (in Chinese). *Shaanxi Shifan Daxue Xuebao* 29, 3 (2000): 5–13. Another scholar, Liu Zongdi, insists that the myth about ten suns living on a tree named Fusang in the eastern sea and being carried by the three-legged crows is actually a historical fact in ancient China. The Fusang tree was a sundial, and the ten suns around it were actually the motion of the sun. So, he thinks, the myth was produced later by misinterpreting the real fact of the ancient calendar system. See his "Study on *Shanhaijing* from a New Perspective: Focus on the Relationship between 'The Classic of Regions beyond the Seas'; 'The Classic of the Great Wilderness' and the Ancient Calendar System and Calendric Rites," 33–34.

23. In his article, Bodde points out the problems that existed in ancient records of Chinese myth, and he criticizes the textual-analysis approach Chinese scholars adopted. Since myths were recorded in fragments, and the texts were full of homophones and characters easily confused with one another, Chinese scholars have committed themselves to seeking new identifications. The identification was based on these arguments: character X of text A seems to be character Y of text B; character Y seems to be character Z of text C; therefore, they concluded that character X of text A was equal to character Z of text C. Bodde suggested that if this approach is excessively used, "it can lead to quite startling results." See "Myths of Ancient China." In *Mythologies in Ancient World,* ed. Samuel Noah Kramer. Chicago: Quadrangle Books, 1961, 377. Yang Lihui also discuss the shortcoming of the tex-

tual research, and she further suggests the advantages of utilizing orally transmitted myths as the data. See her *The Cult of Nüwa: Myths and Beliefs in China,* 225–229.

24. As early as the 1920s, the eminent folklorist Zhong Jingwen gathered myths, legends, and folktales and edited them into volumes. In the 1930s Zhong wrote several articles about the living myths, the myths orally transmitted in modern China. He pointed out that except for those myths that are recorded in ancient documents, most Chinese myths are preserved in later literature and in living folk traditions through oral tellings of myths in various contexts. Studying these living myths will greatly benefit the study of sociology, folklore, religion, ethnic studies, and cultural anthropology. Instead of relying on data from ancient written documents, Zhong used the living myths he collected or that others collected from the oral tradition to study Panhu myths, flood myths, and the myths of origins of plants. See *Essays of Zhong Jingwen's Studies on Folk Literature* (in Chinese), vol. 2. Shanghai: Shanghai Wenyi Chubanshe, 1985.

25. At that time the new government of the People's Republic of China organized many scholars and officials to investigate the society and history of Chinese ethnic groups in order to understand their cultures, identify their ethnic distinctions, and benefit the government's administration of these areas. The investigation of ethnic groups was widely carried out throughout the country, with researchers collecting and compiling a large amount of data about the cultures and histories of Chinese minorities. These data include population, language, economy, social organization, political system, folk custom, trade, communication, and many others. Among them were living myths collected from the oral traditions of these people. Unfortunately, these rich collections have seldom been seriously used to study Chinese myth until recently.

26. He, Jia. "San Tao Jicheng: The Grand Construction Project of Chinese Folk Culture in the Twentieth Century" (in Chinese). http://www.cflas.com.cn/lanmu/santaojicheng/20shijizgmjwhjshongweigongcheng.htm. For general information in English about the work of the Chinese Folk Literature and Art Society, visit their Web site: http://www.cflas.com.cn/English/JianJie/jianjie.htm.

27. Editorial Committee for the Folk Literature Collections in Huzhou District, comp. *The Collection of Stories in Huzhou District* (in Chinese). Hangzhou: Zhejiang Wenyi Chubanshe, 1991.

28. Hou, Guang, and He Xianglu, comps. *Selected Myths from Sichuan Province* (in Chinese). Chengdu: Sichuan Minzu Chubanshe, 1992.

29. Zhong, Jingwen. "Studies on Three Questions of the Brother-Sister Marriage Myth" (in Chinese). In his *The Collection of Selected Essays of Zhong Jingwen.* Beijing: Shoudu Shifan Daxue Chubanshe, 1994, 223–247.

30. Zhang Zhenli, a professor at Henan University, sponsored a research team in 1983 and investigated the living myths in oral tradition and relevant customs in the Central Plain region of China (mainly Henan Province). In 1987 they compiled a sourcebook titled *The Collection of Myths Transmitting in Contemporary Central Plain* (in Chinese). Zhang Zhenli and Cheng Jianjun, comps. Zhengzhou: Zhongguo Minjian Wenyijia Xiehui Henan Fenhui, 1987. In this book are more than 100 living myths.

31. Zhang, Zhenli. S*tudies on the Transformation of Classical Myths Spreading in the Central Plain* (in Chinese). Shanghai: Shanghai Wenyi Chubanshe, 1991.

32. Yang, Lihui. *The Cult of Nüwa: Myths and Beliefs in China,* 82–120.

33. Bauman, Richard. "The Field Study of Folklore in Context." In *Handbook of American Folklore,* ed. Richard M. Dorson. Bloomington: Indiana University Press, 1983, 365–366.

34. For a more general description of Yang's fieldwork on Nüwa myth, see her books *The Cult of Nüwa: Myths and Beliefs in China,* 144–161; and *Rethinking on the Source Area of the Cult of Nüwa,* 133–214.

35. http://www.chinahuaiyang.gov.cn. Updated in July 2004.

36. Ma, Changyi. Preface to *Myths and Mythological Stories in China* (in Chinese), 1–3.

37. Chen, Jianxian. "Types and Distributions of Chinese Flood Myths" (in Chinese). *Minjian Wenxue Luntan* 3 (1996): 2–10.

38. Chen, Jianxian. "Types and Distributions of Chinese Flood Myths" (in Chinese). *Minjian Wenxue Luntan* 3 (1996): 2–10.

39. A Taiwan scholar, Lu Yilu, admits that Chen's classification is the most comprehensive one up to now, but she argues that his denominations of these types are not very proper. See her *Flood Myth: Centered on the South Ethnic Groups and the Aborigines of Taiwan in China* (in Chinese). Taibei: Liren Shuju, 2002, 16–17.

40. Meng, Huiying. *Living Myths: Studies of Myths in Chinese Ethnic Minorities* (in Chinese). Nanjing: Nankai Daxue Chubanshe, 1990, 157–158.

41. Meng, 159–163.

42. Meng, 164.

43. It seems that here, *Munau Jaiwa* should be *Labau Jaiwa.* According to an ethnologist and expert in the Jingpo language and culture, Xiao Jiacheng, *Jaiwa* could mean "poem" or "creation poem," and also means "shaman" in the Jingpo language; *Labau* means history. *Labau Jaiwa* is a well-known creation epic among the Jingpo ethnic people, while *Munau Jaiwa* is a big sacrificial ritual in which the creation epic *Labau Jaiwa* is often chanted. Xiao Jiacheng, comp. and trans. *Labau Jaiwa: The Creation Epic of Jingpo Ethnic People* (in Chinese). Beijing: Minzu Chubanshe, 1992, 1–25.

44. Lan, Ke. "Using the Social Function of Creation Myths to Examine the Essential Characteristic of Myths" (in Chinese). *Yunnan Minzu Xueyuan Xuebao* 4 (1986): 29–30.

45. Lan, 27–28.

46. Fu, Yingren, comp. *Mythological Stories of the Manchu People* (in Chinese). Ha'erbing: Beifang Wenyi Chubanshe, 1985, 133–134.

47. Bamo, Qubumo. "A Field Study of Epic Tradition: Nuosu Epic *Hnewo* as a Case" (in Chinese). PhD diss., Beijing Normal University, 2004.

48. Meng, 150.

49. Zhang, Qizhuo, and Dong Ming, comps. *The Story Collection of Three Storytellers of the Manchu Ethnic People* (in Chinese). Shenyang: Chunfeng Wenyi Chubanshe, 1984, 576–592.

50. Zhang and Dong, 589.

51. Consulting some points achieved in the study of folk narrative, here we call those people who have rich knowledge and are willing to tell myths "creative bearers of myth tradition," while those people who preserve less mythological knowledge, can only tell myths in incomplete forms, and are reluctant to tell myths are "passive bearers of myth tradition." For an example of the argument about the active and passive bearers of tradition, please see Carl Wilhelm von Sydow, *Selected Papers on Folklore.* Copenhagen: Rosenkilde and Bagger, 1948, 203–205, passim.

52. Lü, Wei. "History of Chinese Myths" (in Chinese). In *History of Chinese Folk Literature,* 7–8.

53. The sun is also interpreted as the bodies of the two birds.

54. Xie Xuanjun argues that the rationalization of myths in ancient China began during the shift from the Shang (1600 BC–1046 BC) to Zhou dynasties. See his *Myth and National Spirit* (in Chinese). Jinan: Shandong Jiaoyu Chubanshe, 1986, 342, 189.

55. Lü Wei discusses "The Tide of Rationalizing Myths in Eastern Zhou Dynasty" in his article "History of Chinese Myths" (in Chinese). In *History of Chinese Folk Literature,* 49–58.

56. Bodde, Derk. "Myths of Ancient China." In *Mythologies of the Ancient World,* 373–375.

57. Zhong, Jingwen, and Yang Lihui. "The Rationalism in the History of Myth Study in Ancient China." In *Proceedings of the Conference on Chinese Myth and Legend,* vol. 1, 35.

58. Zhou was originally one of the tribal states under the Shang suzerainty, but it finally replaced the Shang in 1027 BC or 1122 BC.

59. Gu, Jiegang. "Studies on Fabricating History in the Warring States Era, Qin, and Han Dynasties" (in Chinese). In *Critiques of Ancient Chinese History,* eds. Lü Simian and Tong Shuye, vol. 7, bk. 1. Shanghai: Kaiming Shudian, 1941, 17–21.

60. Guo, Biheng. "A Study on the Folk Customs and Folk Literature Recorded in *Shiji"* (in Chinese). PhD diss., Beijing Normal University, 2002, 19–22.

61. Guo, 5.

62. Fairbank, John K., and Edwin O. Reischauer. *China: Tradition and Transformation,* rev. ed. Boston: Houghton Mifflin Company, 1989, 70–71.

63. For a general introduction to Chinese history, please see John K. Fairbank and Edwin O. Reischauer, *China: Tradition and Transformation;* Ray Huang, *China: A Macro History* (New York: M. E. Sharpe, 1988); and Patricia Buckley Ebrey, *The Cambridge Illustrated History of China* (Cambridge University Press, 1999).

64. Yuan, Ke. *The History of Chinese Myth* (in Chinese). Shanghai: Shanghai Wenyi Chubanshe, 1988, 180.

65. Zhong, Jingwen. "Studies of the Folkloristics in Revolutionists' Works in Late Qing Dynasty" (in Chinese). In *Essays of Zhong Jingwen's Studies on Folk Literature,* vol. 1. Shanghai: Shanghai Wenyi Chubanshe, 1982, 240–243.

66. Ma, Changyi. "The Anthropological School and Modern Chinese Mythology" (in Chinese). In *The Classics of Chinese Folklore Studies in Twentieth Century,* ed. Yuan Li. Beijing: Shehui Kexue Wenxian Chubanshe, 2002, 77–114.

67. Yang, Lihui. *The Cult of Nüwa: Myths and Beliefs in China,* 220.

68. Xu, Fang. "The Reconstruction of Folk Tradition: A Study of Nüwa Myth and Belief in Hou Village, Hongdong County, Shanxi Province" (in Chinese). Master's thesis, Beijing Normal University, 2002.

69. Yang, Lihui. *The Cult of Nüwa: Myths and Beliefs in China,* 173–174.

70. Hu, Qiwang, and Fan Honggui. *Yao Ethnic People in Pan Village: From Wandering Cultivation to Settling Down* (in Chinese). Beijing: Minzu Chubanshe, 1983, 235–240.

71. Lu, Kecai, ed. *A General Introduction to Chinese Eating Customs* (in Chinese). Beijing: Shijie Zhishi Chubanshe, 1992, 197. But with the great changes in society and culture, now this taboo is less strict. Young people sometimes do not hesitate to eat dog.

72. Zhu, Guiyuan, Wu Sumin, Tao Lifan, and Zhao Guifang, eds. *A Source Book of Myths in Ethnic Minorities in China* (in Chinese). Vol. 1, *Creation Myths.* Beijing: Zhongyang Minzu Xueyuan, 1984, 3.

73. Bodde, Derk. "Myths of Ancient China." In *Mythologies of the Ancient World,* 402–403. See also Lu Yilu, *The Flood Myths: Centered on the South Ethnic Groups and the Aborigines of Taiwan in China,* 18–21.

2

A TIMELINE OF THE MYTHOLOGICAL WORLD

It is impossible to portray a clear chronology of Chinese mythology because Chinese myths are never worked into an integrated and orderly system. Rather, myths come from different cultural traditions and appear at different times, and these myths are scattered throughout diverse sources. Additionally, the relationships between mythological events and particular gods are usually unfixed and sometimes random. However, if we ignore for a moment these confusing facts and look at the mythological events that happen in these narratives, we can construct a linear timeline of the mythological world according to the content of the myths.

THE EMERGENCE OF GODS

The existence of gods usually is the prerequisite of any other facet of myth. In myths recorded and told in Chinese, there are numerous gods and spirits who take charge of various duties, such as arranging all the parts of heaven and earth, creating water and fire, ordering the directions and seasons, and arranging the underworld. Tian Di (the Supreme Heaven or the God of Heaven) or Shang Di (the Supreme God or the Supreme Divinity) sometimes assumes the position as the highest leader of the random pantheon of the gods. During the Tang or Song dynasty, the disorderly pantheon became systemized and Yu Di, the Jade Emperor who came into being when Taoism and beliefs of the Supreme God were merged together, turned out to be the supreme ruler of the comparatively ordered pantheon of gods.

Some Chinese myths (including myths in Han and other ethnic groups) do not explain where the gods and culture heroes come from and how they come into being: gods already exist when the cosmic creation begins. But some myths do explain their origins, which are rather diverse. Gods and heroes may be born by a divine father and mother, come from an egg or other object, be created from

air or sound, come from another god's corpse, be made by other deities with mud, or may be transformed from a monkey. Among these possible birth stories of gods, the most popular ones in the Chinese language are those of the creator Pangu coming from an egg and the "Gansheng myths" (in which *gan* means "responding with or reacting to an outside influence" and *sheng* means "birth").

Pangu Was Born from the Cosmic Egg

Pangu often appears as the creator of the world, the first god who was born from the cosmic egg. In some versions, he is said to be born from the primeval chaotic formlessness, the contents of which were much like a chicken's egg. He grew up in the egg while shaping heaven and earth. Each day heaven rose ten feet higher, the earth grew ten feet thicker, and Pangu grew ten feet taller. This situation lasted for 18,000 years. By then heaven was extremely high, the earth was extremely deep, and Pangu was extremely tall. Since he had to twist his body in this egg, he got his name Pangu (*pan* means "coil up"; *gu* means "antiquity").

The Gansheng Myths

In Chinese mythology, considerable gods, demigods, and heroes are described as having been born after their mothers experienced a miraculous phenomenon: they became pregnant without having sexual intercourse with men. Instead, these women became pregnant because they swallowed an egg, were exposed to the sunshine in a special way, drank divine water, swallowed mythical pearls, consumed certain plants (such as red hawthorn or Job's tears), dreamed of devouring the suns, responded to a divine animal (a dragon, for example), touched a piece of wood, or reacted to the air, and so forth. Chinese scholars classify these kinds of myths as "Gansheng myths," in which the gods' mothers miraculously became pregnant after they responded to certain outside influences and incidents, which may refer to animals, plants, or astronomical phenomena. In myths in the Chinese language, many important gods, heroes, and divine ancestors boast such Gansheng myths. For example, Fuxi was said to be born after his mother trod in a huge footprint in a marshland and then became pregnant; Huang Di was born after his mother saw a great bolt of lightning one night circling one of the stars in the Great Bear and then became miraculously pregnant; Shennong or the Divine Farmer's mother got pregnant because she was touched by a divine dragon; the sage king Shun was born after his mother saw a great rainbow; the great hero Yu was born after his mother consumed Job's tears (another version

says he came out from his father's belly); the founder of the Shang people, Qi, was miraculously born after his mother ingested a swallow's egg and became pregnant; Houji, the founder of the Zhou people, was born after his mother stepped into a huge footprint in the field. These myths usually function as certifications of these gods' sacred origins and their extraordinary powers and capabilities.

THE EMERGENCE OF THE UNIVERSE

Similar to the existence of gods usually being the prerequisite of any other mythical emergence, the presence of the universe often functions as the foundation for human existence and culture's invention. But sometimes a Chinese myth may start without mentioning the creation of the universe. Many myths begin with the universe already in existence. Among the various myths in Chinese about the emergence of the universe, the following types and motifs are the most well-known.

The Cosmos Came from an Egg

This type of myth is told in relation to the creator Pangu. It posits that at the beginning of time, heaven and earth were in chaotic formlessness like a chicken's egg. Pangu was born within this chaos. After 18,000 years, the egg somehow opened and unfolded. The limpid and light part of it rose and became heaven, and the turbid and heavy part of it sank down and became the earth. In some other versions orally transmitted in contemporary China, the description of the cosmos emerging from an egg is shown more clearly. A myth version collected in Zhejiang Province maintains that Pangu could not bear to be confined to the darkness and stuffiness in the cosmic egg, so he shattered the egg into pieces. The egg white was light so it became heaven whereas the yolk was heavy so it became the earth. The broken shell of it was mixed into the white and the yolk. Two bigger pieces of the shell became the sun and the moon, and the numerous smaller pieces mixed into the white to become the stars. In contrast, those pieces mixed into the yolk became stones.

The Universe Came from a Divine Corpse

This type of myth can be found among many ethnic groups. In myths in Chinese, the most famous one also connects to Pangu. According to many versions

of the Pangu myth, when Pangu was dying, his body began to transform. His breath became the winds and clouds, his voice became the thunder, his left eye became the sun, his right eye became the moon, his four limbs and trunk became the four extremes of the earth and the Five Mountains, his blood became the rivers, his veins became the earth's arteries, his flesh became fields and soil, his hair and beard became the stars, his skin and body hair became plants, his teeth and bones became various metals and rocks, his semen and marrow became pearls and jade, his sweat became the rain and the dew, and the various insects on his body reacted to the wind and turned into human beings.

Parents of the Suns and the Moons

In myths in the Chinese language, it is well-known that the sun(s) and the moon(s) are born by their parents. The divine father is commonly said to be Di Jun, or Emperor Jun, one of the supreme gods in ancient time. The mothers are Di Jun's two consorts, Xihe and Changxi. Xihe gives birth to ten suns. The suns live on the Fusang tree. When one sun finishes its work and comes back home, another sun will go out in its place. Xihe often bathed the suns in the Gan Gulf beyond the East Sea. Changxi is the mother of the twelve moons. She bathed the moons at Mount Riyue (Mount Sun and Moon).

The Separation of Heaven and the Earth

The motif of separating heaven from the earth is quite popular in Chinese mythology. A cluster of myths affirms that at the very beginning of time, heaven and the earth were tightly linked with each other, or there was only a narrow crack between them. Then, by some means they were separated from each other and remained apart through today. Widely spread by people in the ethnic groups of Han, Miao, Yao, Yi, Naxi, Buyi, Dulong, Paiwan (in Taiwan), and others, these myths are quite varied in the ways that they account for the reasons for separations and the means by which this separation occurred (see the entry "Li"). Among these various myths, a prominent one in ancient Chinese writings is the myth that Zhong and Li broke off the connection between heaven and the earth. Chiyou started a revolt and brought disaster to the common people. Influenced by him, people on the earth gradually became corrupt. They began to cheat, steal, disobey their faith, and violate the oath between them and the Supreme Divinity. Many innocent people brought complaints

against them to the Supreme Divinity. The Supreme Divinity thus ordered two of his subordinates, the deities Zhong and Li, to cut off the link between heaven and the earth. From then on, people could never ascend to heaven again, and, correspondingly, the deities could never descend to the earth either.

THE EMERGENCE OF HUMANS

Numerous mythological types and themes explain the origins of humans in Chinese mythology. Among them are that humans were made by gods; that they were sown from seeds; that they were spat out from the mouths of gods and goddesses; that they were made from sound; that they were created by two gods touching their knees together; that they came from an animal's metamorphosis; that a plant metamorphosed into the first human; that humans came out of a cave or emerged from a huge stone or a gourd; that they were procreated by

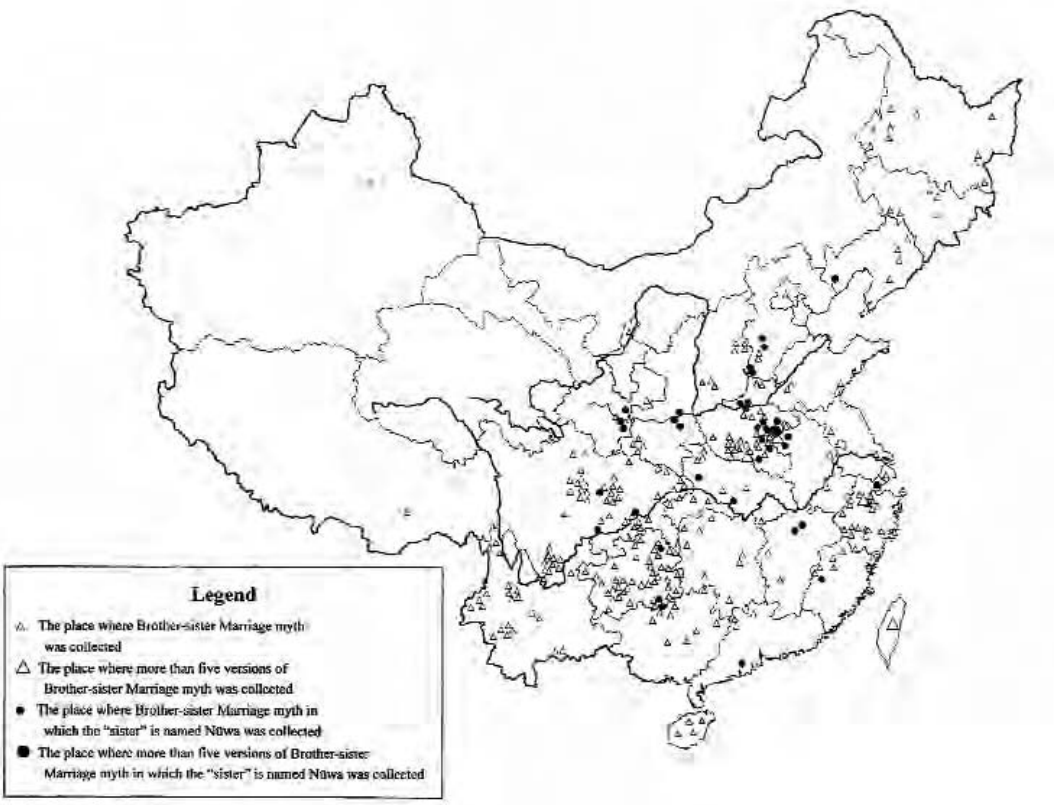

The distribution map of the brother-sister marriage myth in China. (Drawn by Yang Lihui)

animals or plants; that they were born after a man married a goddess, or after a man married an animal; that they were created by the sun; and that they were made from the corpse of a divine creature (see the Introduction to this book for more detail). Among these myths, the most celebrated in the Chinese language are as follows.

Humans Were Created by Nüwa Molding Mud

Among the Han people, the most popular story explaining the origin of humans relates to the goddess Nüwa. It holds that when heaven and the earth had been created, no humans yet existed. So Nüwa created human beings by molding them from yellow earth with her hands. The work drained her strength and took a lot of time, so after she had molded many humans she took a cord and pulled it through the mud, then lifted the cord and shook it. All of the sludge that fell down from the cord became men and women. One version of the myth explains that rich and noble people were those made by Nüwa's hands whereas poor and lowly people were those made by Nüwa dragging a cord through the mud.

Humans Were Re-created by the Brother-Sister Couple

Another widely spread type of myth explaining the origin of today's humans maintains that they were re-created by a sibling couple after their elder generations were annihilated in a big disaster. In China, this brother-sister marriage myth can be found in more than forty ethnic groups, including the Han (see the Introduction). This myth basically states that in remote antiquity, there was a great disaster (flood, fire mixed with oil, uncommon snow, etc.). All humans in the world were destroyed except for a brother and his sister. They wanted to marry each other in order to repopulate the earth but wondered whether this was proper. They agreed that if certain things happened in a test, they should get married. The test in some myth versions was to roll two pieces of a millstone down different sides of a mountain. If the stones touched at the bottom of the mountain, the siblings should marry. In other versions the brother and sister each lit a fire from a different place, and if the two lines of smoke joined each other instead of dispersing, they should marry. Usually these things all happened perfectly, so the two got married. After their marriage, some myths state that the sister gave birth to normal children. Others state that she gave birth to an abnormal fetus (such as a spherical piece of flesh, a gourd, a knife stone, and

A pair of millstones (broken) is worshipped in Fuxi Temple at Tianshui City, Gansu Province, northwest China, to commemorate the first sibling-couple ancestors, 1995. (Courtesy of Yang Lihui)

so on). In these myths Nüwa opens the abnormal fetus or cuts it into pieces, and new humans emerge (see the entry "Nüwa").

THE INVENTION OF CULTURE

China boasts abundant myths about culture heroes and their inventions. These inventions refer to the ordering of human life; acquisition of a livable environment; acquisition of a food supply for humans; creation of crafts, arts, and wisdom; establishment of customs and laws; and so on. In an ancient text in *Shi Ben* (*The Origin of Hereditary Families,* ca. third century BC), many such initial inventions made by gods, goddesses, and heroes were recorded. This text states that Fuxi invented the *qin* (a seven-stringed plucked instrument); Shennong invented the *se* (a twenty-five-stringed plucked instrument, similar to the zither); Nüwa invented the *shenghuang* (a reed-pipe wind instrument); Zhuanxu ordered Feilongshi (literally meaning "flying dragon") to make a large bell, whose sound could shock people and reach far distances; Zhurong invented the market; Goumang invented the *luo* (a net for catching birds); Huang Di asked Xihe to

make the divination for the sun and Changyi to make the divination for the moon; Linglun invented music; Juyong and Cangjie made Chinese characters; Shihuang invented drawing; Boyu created cloth; Yinshou invented the mirror; Chiyou used metal to make weapons; Sorcerer Xian invented divination; Sorcerer Peng invented medicine; Sorcerer Xian (it is still disputed whether these two Sorcerers Xian are the same person) made the brass drum; Fengmeng invented shooting; Hai domesticated the cow and invented the oxcart; Xiangtu invented the horse-drawn carriage; Xizhong invented the cart; Susha first made salt by evaporation; Boyi invented the well; Yao invented the game of Go; Gun invented city walls; Gaotao invented the five chief forms of punishment in ancient China; Shun made the *xiao* (a vertical bamboo flute); Kui invented music; Keshou invented painting; Kunwu invented pottery; and so forth.

Among these numerous myths about the cultural inventions recorded in Chinese, the most prominent and characteristic ones are the stories relating to the inventions of agriculture, fire, Chinese characters, Chinese medicine, and musical instruments.

Inventing Agriculture

The myths concerning agricultural invention mainly tell how gods of agriculture, such as Houji ("Lord Millet" or "Sovereign Millet"), Shennong (the Divine Farmer), Houtu (the Divine Earth), and Shujun, started the technologies of sowing and cultivating, and invented a variety of farm tools. The most famed inventions of agriculture are attributed to Shennong. He is said to have first taught people to sow the five grains (different names are given in different explanations; they sometimes refer to rice, two kinds of millet, wheat, and beans), to examine the land, and to cultivate it according to the land's quality (dry or wet, fertile or barren, high or low, etc.). He rescued people from consuming plants and worms, and from drinking from rivers. In some versions he is said to have tasted the fruits of hundreds of plants and grasses, and recognized their sour or bitter flavors. After this process, he then taught people to take the five grains as their food. Additionally, Shennong is said to have invented numerous important farm tools such as the axe, hoe, and *leisi,* a plowlike farm tool used in ancient China. He cut wood to make the plowshare, and bent a piece of wood to make the handle of the plow. In the process of using these tools, he taught people to open up wastelands and hoe weeds. He also taught people to excavate wells and irrigate land. He invented the way of storing grain seeds. He also invented the calendar and *Jieqi,* which divided the solar year into twenty-four seasonal divisions ("twenty-four Jieqi") indicating the change of climate and timing for agricultural

activities. Because of his great contributions to agriculture, he was respectfully addressed as "the Divine Farmer."

Acquisition of Fire

The most distinguished myth explaining the origin of fire in the mythological world of Chinese language is the myth about Suirenshi (in which *sui* literally means "flint," *ren* means "human," and *shi* here is a respectful address for ancient heroes), the producer of fire in remote antiquity. In a popular version he is said to be inspired by a bird that was pecking a huge tree named Sui, producing a lot of sparks. Imitating it, Suirenshi used a small branch of wood to drill into the tree and produced lots of sparks. That started the practice of making and using fire. From then on, humans began to cook food and thus differed from animals.

Discovery of Chinese Medicine

As one of the great contributions that Chinese people have made to the world, the theories of Chinese medicine claim that the human body is an integral whole and that each part of it is intimately connected and interacts with other parts. Furthermore, the human body is closely connected to nature. Disease is caused because of the internal imbalance of *Yin* and *Yang* (the two opposing principles in nature; the former represents the feminine and negative principle whereas the latter represents the masculine and positive) and therefore can be treated by balancing the two elements in the body through the use of herbal medicine, acupuncture, and moxibustion, and in other ways. Today many Chinese people believe that Chinese medicine can fundamentally put the body into a healthy and harmonious state whereas Western medicine only cures the superficial disease instead of the root cause of that disease.

The most eminent myth about the discovery of Chinese medicine relates to Shennong's contribution. Shennong is popularly said to have tasted, or in some other versions, thrashed with a magic reddish-brown whip, hundreds of herbs in order to figure out their medicinal characteristics and functions. Then he completely knew their flavors and properties of coldness, warmness, mildness, or toxicity, and thereafter used them to cure people's diseases. This work was sometimes dangerous. He once consumed seventy poisonous plants in one day. Sometimes Shennong is described not only as the primogenitor of Chinese traditional medicine but also as a general practitioner of medicine. He is depicted as the first to carefully study the pulse conditions, discern the different

characteristics of medicines, and start the therapies of acupuncture and moxibustion. Shennong also wrote a medical book.

Inventing Chinese Characters

Chinese characters form the oldest writing system still most popularly used today. Compared to the phonetic systems of the West, Chinese characters may look more complex. There are four main parts of their composition, which are pictographs, simple ideographs, compound ideographs, and phonetic ideographs. The pictographic words make up the most basic part of the writing system, and the characters of the phonetic ideographs form about 90 percent of the system.

Myths explaining the mythological invention of Chinese characters are also quite famous. It is widely said that a cultural hero named Cangjie invented the Chinese character. Cangjie had four eyes and had the ability to write when he was born. He examined the constellations, observed the footprints of birds and beasts, and studied the signs visible on turtles' shells and on birds' feathers, on mountains and rivers, and on fingers and palms. From these observations he understood that natural phenomena could be differentiated and marked by pictographic signs. Relying on these signs, he created Chinese characters. This invention was such a great event that afterward the millet fell down like rain from heaven, and ghosts cried during the night.

Inventing Musical Instruments

In ancient China, especially in the Confucianism theory, music played an important role in philosophy, education, ethics, and politics. Besides its function as entertainment, it was also believed to be able to help improve people's temperament and cultivate their morals. Therefore, music was believed to help achieve the larger goal of producing a harmonious and civilized society. For this reason, musical training was usually taken as a necessary part of an intellectual's accomplishments. A talented intellectual often received compliments for his mastery of the *qin,* Chinese chess, calligraphy, and painting.

Corresponding with the important role of music in ancient Chinese culture, abundant myths in Chinese explain the origins of music, various musical instruments, and even some sacred melodies or songs composed by gods. Almost every superior god and goddess is said to have contributed something in this area. For example, it is said that Nüwa invented the *shenghuang* and the *xiao* to entertain the humans she created. Fuxi made the *se* and the *xun* (an egg-shaped

clay wind instrument with finger holes) and composed the melody of "Jiabian." The divine farmer, Shennong, in some myth versions is also depicted to have invented important ancient Chinese musical instruments such as the qin and the se. He made them to help people to be calm, to keep their childlike innocence instead of being evil. He also composed a piece of music named "Fuchi" or "Xiamou." Among these myths about the invention of music, Linglun and his creations are the most famous. Linglun was the governor of music under Huang Di. He was ordered to establish music. So he went to the west of Daxia Marsh, and to the north of Ruanyu Mountain, and located a kind of bamboo from the Xiexi Valley. He made a pipe from it, the sound of which created the base of ancient Chinese musical modes. He then made twelve bamboo pipes and blew them by imitating the phoenix's singing. And that made up the twelve *lü* (a series of standard bamboo pitch pipes used in ancient music). In this way, he invented the five notes of the ancient Chinese five-tone scale (*gong, shang, jiao, zhi,* and *yu,* equivalent to 1, 2, 3, 5, and 6 in numbered musical notation or *do, re, mi, so,* and *la* in Western solfeggio) and the eight sounds made by eight musical instruments, like the *xun, sheng* (a pipe wind instrument made of gourd), drum, bamboo pipe, strings, *qing* (an ancient percussion instrument made from jade or stone), bell, and *zhu* (an ancient percussion instrument made from wood). Because of his great contribution to music, Linglun is respected in later tradition as the God of Music and the divine ancestor of actors. Because of him, musicians and actors are generally called *linglun* or *lingren* (*ren* means "human").

COSMIC DISASTERS AND RESTORATIONS

In Chinese mythology, myths about world calamities in the remote past are quite numerous. They tell how and why the former world or human race was disturbed or even destroyed during the catastrophes, which usually happened in the form of deluge, worldwide fire, rare snow, the collapse of the sky pillars, more than one sun rising in heaven, and so forth. Among some ethnic groups, the mythological world catastrophes occurred in a series and regularly. After the disasters, the stories usually continued with renewal of the world and humans. In myths relayed in Chinese, the most prominent concerning cosmic disasters and their restorations are myths about Gun and Yu controlling the flood, the brother-sister couple re-creating humans after the world deluge, Nüwa repairing the broken sky, and Yi shooting down the surplus nine suns. Since the myth about the sibling couple who became human ancestors was introduced earlier, here the other three are presented.

The Flood and Its Control

Flood myths are especially popular in Chinese mythology. Chinese flood myths usually tell how the flood imperiled the world in ancient times, and therefore how heroes or heroines tried to stop the flood and save the world from the disaster, or how human ancestors tried to re-create humans after the deluge, and how a new cosmic order was eventually rebuilt and a new civilization appeared.

Some Chinese scholars assert that there are three systems of flood myths in Chinese mythology (see the entry "the Floods"). Among them, the Gun-Yu myth is the most popular one, focusing on the theme of flood and the controlling of it. Most versions of this myth state that in the ancient era, the flood brought great damage to the world. The water was so fierce that it gushed up into heaven. Gun wanted to stop the flood. So he stole Xirang, a kind of mythical soil that was able to grow ceaselessly by itself, from the Supreme Divinity without waiting for his permission. Gun used Xirang to barricade against the overflowing water. The Supreme Divinity was angry, so he ordered the fire god Zhurong to kill Gun at the outer edge of Yushan (which literally means "feather mountain"). Gun's corpse did not rot for three years. Later, when his belly was opened with a sword, his son Yu emerged. Yu continued to fight the floodwater. He deepened the seas and lakes, dredged the rivers, and dug mountains, channeling the overflowing water to the east seas. Eventually the demigod Yu stopped the flood and changed the miserable world into a habitable place for humankind. He then became the founder of the first civilized state, Xia. According to a widespread mythological story, Yu spent thirteen years trying to control the deluge. During this period, he was so devoted to his task that he did not go to his home three times when he passed by it. In another story, he had changed into a bear to dig a mountain when his pregnant wife came to bring him food. She felt embarrassed when she saw her husband as a bear, so she ran away. Yu ran after her and she metamorphosed into a stone. When Yu shouted to the stone, "Give back my son!" the stone opened up and out came Qi (literally meaning "open up"), the first ruler of Xia.

The Repair of the Broken Sky

Though the notable myth about Nüwa mending the broken sky is sometimes attributed to flood myth systems (see the entry "the Floods"), the disaster it describes is actually not only a flood. Rather, it is a cosmic catastrophe. In some versions, this calamity was caused by the collapse of the four poles supporting

heaven. In other texts, this cosmic disorder was caused by the breakdown of one of the sky poles, Mount Buzhou (literally means "not full"), in a war between the gods Gonggong and Zhuanxu (names differ in different texts). Gonggong fought with Zhuanxu to be the supreme god but failed in the war. He was so angry that he butted into Mount Buzhou. The collapse of the sky pillar(s) caused great disasters. Fires raged fiercely and could not be extinguished. Water flowed without abating. Ferocious birds and beasts seized and devoured people. At this moment, the goddess Nüwa melted stones of five different colors to patch heaven, and cut the legs off of a huge tortoise and set them up to support the four extremities of heaven. She defeated the fierce Black Dragon to save the people, and collected ashes of reeds to stop the flood. Her arduous work cleared up the terrible mess and put the world in order again. In some versions collected in the twentieth century, Nüwa not only mended the broken sky but also repaired the broken earth that was damaged in the same disaster. Her mythical actions often serve as an etiology to explain why people today can see colorful clouds in heaven (because the goddess mended heaven with colorful stones), and why the current western land of China is high while the east is low (she used the longer legs of the tortoise to support the west, using the shorter legs to support the east).

Yi shooting down the surplus sun birds. Funeral stone carving of the Eastern Han dynasty, Wuliang Shrine, Jiaxiang County, Shandong Province, eastern China. (Feng Yunpeng and Feng Yunyuan, Research on Stone Carving, *1821)*

Shooting Down the Surplus Suns

Another famous cosmic disaster and its restoration in Chinese mythology relate to shooting down the surplus suns. This type of myth can be found in many ethnic groups, such as the Han, Hani, Lahu, Luoba, Lisu, Naxi, Qiang, Tujia, Miao, Yao, Dong, Yi, Zhuang, Li, Buyi, Gelao, Mongol, Hezhe, and others. It usually tells that in ancient ages, there

were several suns appearing in heaven (the number of the suns may be seven, ten, twelve, or another number). The weather became extremely hot, the earth was burned, and the crops all died. Humans suffered greatly from the disaster. Then a hero arrived. He shot down the surplus suns and left only one for the normal use of this world. In this way, he restored the cosmos to regular order.

In myths in the Chinese language, the hero who shot down the extra suns is Yi. He is often set in the time of the sage ruler Yao. Many versions of his myths describe that at the time of Yao, ten suns rose up together in heaven. They burned crops and dried the grasses and woods, and this resulted in the deaths of many humans. In addition, ferocious monsters took this opportunity to devour the remaining humans. So Yi shot down the additional nine suns and left one for the natural cosmic order. Thus the cosmos was renewed again.

CIRCULAR TIME

A rudimentary look at the mythological events listed above may give one an impression that the timeline of Chinese myths is linear. However, a distinguished mythologist, Wang Xiaoliang, who works at a university in Japan, suggests that the timeline in some Chinese myths, such as Nüwa repairing the broken sky and the sibling couple reproducing humans after the flood, is circular. It is different from the linear timeline in Christian mythology. He names this cluster of myths "Circularly Returning to the Original Order." He finds the basic plot structure to be like this: (1) there was a mythical paradise (the original cosmic order); (2) the original paradise was broken (because of humans' rebellion against gods, wars between gods, or the world deluge); (3) the paradise was reconstructed (resumed the initial state, or returned to the original order). Wang points out that the circular timeline in these myths shows the conception that "time is circular," held by many people in ancient times, including the Chinese. These people believed that nature and human life all experienced a circular life cycle, just like the sun rises in the morning, sets down in the evening, and rises up again in the next morning (Wang 1987, 565–572). This circular conception of time deeply influenced many famous Chinese classic novels, such as *Sanguoyanyi* (*Romance of the Three Kingdoms* by Luo Guanzhong, 1328?–1398?), *Shuihuzhuan* (*The Water Margin* by Shi Nai'an, ca. fourteenth century CE), and *Hongloumeng* (*Dream of the Red Chamber,* written by Cao Xueqin, 1715–1763). In these novels, the protagonist(s) all experience an initial order (sacred and orderly time), then go through disasters and adversities in the secular world (the original order is destroyed), and, in the end, return back to the original order again (back to the sacred and orderly time) (Wang 1987, 573–578). Though his argument needs fur-

ther discussion, it provides an inspiring perspective to understand the complexity of the timeline of Chinese mythology.

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3

DEITIES, THEMES, AND CONCEPTS

BA

Ba is the drought deity, the daughter of Huang Di, the Yellow Emperor. She can bring severe drought to the world by withholding water and rain. She is also called Nüba or Hanba (*nü* means "female" and *han* means "drought").

Ba is one of the most ancient goddesses in the written tradition, because her name and function are mentioned in *Shijing* (*The Classic of Poetry,* compiled in or before 500 BC), though this mention is rather simple and concise.

Ba's main function is described with more detail in *Shanhaijing.* She is said to be the daughter of Huang Di and lived on the Terrace of Gonggong, which is located on Xikun Mountain in the north. She was bald and dressed in green. Wherever she lived there always was a drought. When Chiyou attacked Huang Di, he asked Feng Bo (the Wind God) and Yu Shi (the Rain Master) to release a storm. But Huang Di asked Ba to descend from heaven and help him. The rain stopped at once, so Huang Di won the battle and then executed Chiyou. Though Ba made great contributions in the battle, somehow she could not return to heaven after the battle. Wherever she stayed there was a drought. Eventually Shujun, the Cultivation God, complained about this to Huang Di. Later the emperor instructed Ba to live north of the Red River. But Ba was unwilling to be confined; she often fled this area and wandered to other places, bringing drought with her. Therefore, if people wanted to receive rain, they needed to drive her away. The way they usually did this was to dredge the canals in advance, and then pray to her, "Goddess, go north to where you should stay!" It is said that it would rain after Ba was driven away (chapter 17 of *Shanhaijing*).

The image and character of Ba, as well as the custom of "driving Ba away," were also described in *Shenyijing* (*The Classic of Spirits and Strange Things,* which is said to have been written in the Han period, but probably was written in the Six Dynasties era, 386–589 CE). Ba was reportedly two or three *chi* (three chi equals one meter, or 3.3 feet) in height, with two eyes on her head, and she wore no clothes. She looked like a human and walked fast like the wind. Where

she appeared, there was a drought. But if she was captured and plunged into excrement, the drought would be stopped.

The custom of "driving Ba away" was common in numerous variations before 1949 in some regions of Henan, Shandong, Sichuan, and other provinces. In the northern part of Henan Province, for instance, Ba was thought to be the corpse of a newly buried person. If it did not rain for a long time, the anxious farmers would open the new grave with fresh earth on top, dig the corpse out, and whip it, because they believed Ba would water the grave during the night. They called this "beating Drought Ba." They believed it would rain soon after this rite. However, in Sichuan Province in southwest China the ritual was quite different. One man would disguise himself as the Drought Ba and four men would act as warriors. Ba would escape here and there, and the warriors would run after "her" while the audience helped them by shouting or beating the drums. The ritual would last for several hours until Ba was driven away from this area.

See also Chiyou; Feng Bo; Huang Di; Shujun; Yu Shi

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BOYI

Domesticator of beasts and birds, and a capable help to the hero Yu in controlling the great flood and taming all kinds of animals in the world, Boyi also appears as Yi (different from the hero Yi who shoots down the surplus suns) in different myth versions.

As the helper and minister of Yu, Boyi made many glorious contributions to the king and to ordinary people. One of his most famous deeds is helping Yu to prevent frequent floods through water control. This skill is often related to his mythical ability to tame beasts and birds. Boyi could understand the language and characteristics of animals, which enabled him to domesticate some beasts and birds and keep them from hurting human beings. Another of his important deeds is that he invented the digging of wells, one of the most vital facilities in people's lives in early times. According to some versions, because of Boyi's distinguished merits, King Yu abdicated in favor of Boyi, handing the crown over to him. But Yu's son, Qi, killed Boyi, took over as the king, and became the first ruler of Xia, the first civilized state in Chinese history.

See also Houji; Yu

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BUZHOU, MOUNT

A famous sky pillar, one of the mythical mountains holding up heaven; Mount Buzhou was damaged by Gonggong in a war and was partially destroyed, hence its name (*bu* means "not" or "without,"and *zhou* means "complete" or "full").

The concept that heaven is supported by pillars or some other kind of foundation is found in many cultures. In China, this cosmological belief is also quite common among many ethnic groups. The sky holders can be big mountain peaks, huge trees, turtles' feet, deities' or heroes' bodies or corpses, pillars of gold or silver, or other supports. The number of the holders may be four, five, eight, or even twelve, due to variations from different ethnicities, times, and places.

Among these supports holding up heaven, Mount Buzhou is very famous. It is located at the corner of the great wilderness beyond the northwest seas. To the north it overlooks Mount Zhubi and Mount Yuechong, and to the east it overlooks the Youze Marsh, where the river runs underground and its roaring noise can be heard on the plain. Two yellow beasts guard Mount Buzhou. A mythical fruit that looks like a peach but has leaves like a jujube, with blossoms of yellow with calyx red, grows there. If one eats the fruit, one will no longer feel tired or, in one version of the myth, will not feel hungry any longer.

The most well-known myth about Mount Buzhou is that it was damaged by the water god Gonggong in his war with Zhuanxu, sometimes called Zhurong or Shennong (different names are given in different texts). This story was mentioned as early as in the late Warring States era in "Tianwen," which, similar to its other mythological recordings, put a simple and ambiguous question on the logical connection between Gonggong's rage and the tilt of the earth toward the southeast.

A much more detailed story appeared later in *Huainanzi* and *Lunheng.* Detailed accounts also exist in other written works, but with considerable variants.

Huainanzi (chapter 3) states that Gonggong fought with Zhuanxu to be ruler in remote antiquity. In his fury he bumped against Mount Buzhou and caused this pillar of heaven to break and snap the cords of the earth. Since then, heaven tilts toward the northwest, and that is why the sun, moon, and stars continue to this day to move in that direction. The earth also had a piece missing in

the southeast, and that is why the rivers of China flow toward the ocean in the east.

The same story was told in *Lunheng,* but it is connected to the Nüwa myth of repairing the broken sky. In this version Gonggong butted against Mount Buzhou in his unsuccessful war with Zhuanxu, thereby causing the pillar of the sky and the cords of the earth to break. It was then that Nüwa patched up the sky with melted colorful stones and cut off a turtle's feet to hold it up. A similar explanation was given for the variations in the Chinese topography.

In *Liezi* (which was thought to have been written in the Warring States era but probably was compiled during the Jin dynasty, 265–420 CE), though the two stories also are connected, their chronological order is opposite. Nüwa patched the broken sky first because it was defective, followed by Gonggong's damage years later.

Now more and more scholars argue that this story, "Gonggong bumps into Mount Buzhou," has no logical connection with the story that "Nüwa repaired the broken sky." They are loosely bound together with their development and change. Similar mergers of separate stories can be commonly found in Chinese oral tradition, including Chinese mythology.

No matter whom Gonggong fought with, and no matter whether the Gonggong event happened before Nüwa's repair or afterward, Mount Buzhou was damaged by Gonggong, and thereafter a new cosmological order was established.

See also Cords of the Earth; Gonggong; Nüwa; Pillars of the Sky; Shennong; Zhuanxu; Zhurong

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CANCONG

Cancong was the founder of the ancient Shu kingdom (modern Sichuan Province in southwest China) in mythical history, the first ancestor of Shu kings, and a mythological hero who taught the techniques of sericulture (silk production) to humans in local mythology. In his name, *can* means "silkworm" and *cong* means "cluster," which illustrates his strong affinity with sericulture.

The Cancong myth is very scattered and faint in Chinese mythological records, and therefore, we can draw only an outline of this myth from fragmen-

tal texts in some ancient Chinese literature. Cancong appeared as the first ancestor of Shu kings. His descendants were the kings Baihu and Yufu. During these three reigns the population was sparse and people did not practice writing, ritual, and music. Each of these three kings lived for several hundreds of years, and the people who followed them vanished. Like many other mythological ancestors and gods, Cancong also had an unusual appearance in that his eyes bulged in an upright position, which showed his extraordinary powers. He always wore green clothes, thus he was also called "Green God" or "God in Green Clothes." Yuan Ke, an important Chinese mythologist, deduced that the original figure of this god of sericulture is a silkworm, because the color of the silkworm is green (Yuan 1993, 367).

The most important deed Cancong did, according to the mythological record, is teaching people how to rear silkworms. According to *Xianzhuan Shiyi* (*Supplementary Material to "Biographies of Immortals" and to "Biographies of Holy Immortals,"* written in the late Tang dynasty, ca. tenth century CE, now known only in later writings that quote this work) and *Sanjiao Soushen Daquan* (*A Compendium of Information on the Gods of the Three Religions,* written in the Yuan dynasty, 1206–1368 CE), Cancong set himself up as king of Shu and taught people to breed silkworms. He made thousands of golden silkworms and gave every family one golden silkworm at the beginning of every year. The silkworms in each family multiplied prolifically, and after some time people would return the golden silkworms to their king. When Cancong toured the area of his realm to make an inspection, wherever he stopped, people would gather and form silkworm markets. Because people received great benefits from Cancong, they built many temples throughout western China to worship and offer sacrifices to him.

During the twentieth century, especially in 1986, one of the most famous primitive tribal ruins of ancient Shu was uncovered at Sanxingdui (Three Stars Mound), which is located in the northeastern corner of the Sichuan plain. Archaeological studies of the cultural relics found in the many layers of the site revealed a significant civilization existing as early as approximately 5,000 to 3,000 years ago, dating from the late Neolithic age to the Shang dynasty. Among the artifacts were pottery, jade, and gold or bronze figures, such as a gilded wooden walking stick that symbolizes the power of the king of Shu. Other artifacts include a set of bronze masks displaying characteristics of local mythological figures. These characteristics include high noses, wide mouths, and, most noticeably, bulging eyes; some even portray the eyeballs sticking out of the mask like short pillars. Though the origin and race of these Sanxingdui people remain a mystery, many scholars think the bronze masks with protruding eyes are the statues of Cancong, the founding god of the Shu tribe.

See also Leizu

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CANGJIE

Cangjie is the famous culture hero who invented Chinese characters. He is said to be an official historiographer of Huang Di in mythical history.

The records about Cangjie's invention can be found in texts of the Warring States era, and these records are quite detailed in the Han era. These accounts, like many other mythological recordings, are incomplete and sometimes conflict with each other. Cangjie is described in these writings as having remarkable vision and ability. He had four eyes and was able to write when he was born. He examined the constellations, observed the footprints of birds and beasts, and studied the signs visible on turtles' shells, birds' feathers, mountains and rivers, and fingers and palms. From these observations he understood that natural phenomena could be differentiated and marked by pictographic signs. Relying on these signs, he created Chinese characters. This invention was such a great event that afterward millet fell down like rain from heaven, and ghosts cried during the night. Some scholars interpret that such miraculous phenomena show the magical power of writing. But Gao You (third century CE), a scholar who annotated many of the classics, explained that along with the invention of writing, deceit appeared too. Humans began to neglect farming, their essential work, and attend to trifle benefits. Heaven knew they would be hungry, so it rained millet. And the ghosts were afraid that they would be accused by man's writing, so they cried.

The Cangjie myth continues to be told in contemporary China. A story collected in Shaanxi Province describes the mythic process of how Cangjie invented the characters. Cangjie was an official of Huang Di whose main duty was to record things that happened. He used knotted ropes of various sizes and colors to memorize different events and experiences. But it eventually became difficult to recall what each knot meant. Cangjie decided to find an easier way to record human history and thoughts. He visited many thoughtful people for inspiration. Then he lived in seclusion in a cave and created signs based upon pictographs. The word 日

(the sun) was created according to the round shape of the sun, the word 月 (the moon) was created according to the shape of the crescent, the word 人 (human) imitated the profile of a man, and the word 爪 (claw) imitated the footprint of birds and beasts. He called these words *zi* (characters). After this invention he began to teach people everywhere to write these characters. Since the written characters he invented were "as many in number as ten liters of rapeseed," people could not learn and remember that large amount. Even Confucius, the founder of Confucianism and one of the greatest educators in ancient China, only learned 70 percent of the original amount. Cangjie felt very disappointed and annoyed, so he threw the other 30 percent away to foreign countries. That was the origin of other characters of foreign languages.

The Cangjie statue in Qin'an County, Gansu Province, 1997. (Courtesy of An Deming)

Another modern myth spread in Sichuan Province associates Cangjie's invention with Nüwa, the goddess and creator of humans. Cangjie used 女 (meaning "woman") as a character element and combined other components, then created some words with negative meanings, such as 奸 ("wicked") and 妖 ("demon"), because he looked down on women. The great mother of humans, Nüwa, was very upset about this. She accused Cangjie of prejudice and asked him to create some good words with 女. At last, Cangjie invented the words 好 ("good") and 娘 ("mother").

Like most deities of Chinese mythology, Cangjie is part of the popular religion of many people and is respected and worshiped in rituals. During the Song dynasty he was worshiped as the ancestor who founded the professions of the Xu Li group of people, petty officials taking charge of documents and paperwork in government who therefore handled words every day. He was called "King Cang." According to *Shilin Yanyu* (*Records of History and Anecdotes,* written by a Song dynasty writer, Ye Mengde, 1077–1148 CE), every autumn, many Xu Li

in the capital put their money together and held a festival to worship King Cang. They often drank all day during the festival. Today, one can also find evidence of similar worship in Shangdong, Henan, Hebei, Shaanxi, and other provinces, such as Cangjie's Tombs, Cangjie's Temples, and Cangjie's Platforms, where he is said to have invented the characters. These relics illustrate people's great respect for and remembrance of Cangjie. Among them, Cangjie Temple in Baishui County, Shaanxi Province, is the largest tribute. In local legends, Cangjie is said to have been born here, created words here, and been buried here after his death. He also is given the title of respect "The Saint Cang." Since heaven rained millet after Cangjie created words, people in Shaanxi Province hold a magnificent festival every lunar April at the *jieqi* of Gu Yu (literally means "Grain Rain," one of the twenty-four jieqi. In the traditional Chinese calendar, one solar year is divided into twenty-four terms, called "twenty-four jieqi." The word *jieqi* refers to a day marking one of the twenty-four divisions of one solar year). The festival usually lasts seven to ten days. People will offer Saint Cang steamed breads with various patterns and designs, and perform local dramas for his entertainment. They pray for his blessing. Customs relating to writing and characters are quite popular here. Paper with words on it is not allowed to be thrown away. Pillows often are embroidered with characters. Children will worship Saint Cang, instead of Confucius, before they become elementary school students. And students often touch the stone tablet in Cangjie Temple, believing that by doing so their handwriting will become good.

See also Huang Di; Nüwa

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CHANG'E

Chang'e is the spirit of the moon, one of the most well-known goddesses in Chinese mythology. She stole the elixir of immortality from her husband, the great hero Yi, and flew to the moon.

Chang'e was originally called Heng'e, though later the name Chang'e became popularly used. Since the character *heng* in her name happened to be the same character used in a certain Han emperor's name, Heng'e's name had to be

According to Chinese tradition, at the Mid-Autumn Festival, many families will hang a painting of Chang'e and make offerings to her. In this painting, Chang'e is standing under the laurel tree with a maidservant holding a feather fan to serve her, while a rabbit is pounding the elixir of immortality. Beijing, 2004. (Courtesy of An Deming)

changed to Chang'e or to a different Chinese *heng* character due to the taboo of sharing an imperial Han name. Some scholars believe that Chang'e is originally the twelve moons' mother, Changxi, since they both have direct relationships with the moon and their names could be the same in ancient Chinese phonology (Yuan 1993, 463; Gu 1979).

Early traces of the Chang'e myth are found in the initial periods of the Warring States era (fifth century BC). In the divination book of that time, *Guizang* (*The Storehouse of All Things,* now known only through later quotation), which was written for shamans' divination, Chang'e was said to have stolen the elixir of immortality from Xiwangmu, the Queen Mother of the West. She reportedly consumed it, then flew to the moon and became the spirit of the moon. However, the story recorded here was simple and did not mention Yi, Chang'e's husband, at all.

A more complete story about Chang'e appeared in *Huainanzi* at the beginning of the Han dynasty. Yi got the elixir of immortality from Xiwangmu, but Heng'e stole it from him and consumed it. Then she flew to the moon. Yi was very disappointed but could not recover the elixir (chapter 6). Gao You, the Han annotator of many classics, added that Heng'e was Yi's wife.

In some versions, Chang'e is said to metamorphose into an ugly toad after she escapes to the moon. This is usually interpreted as a punishment for her behavior of stealing the precious elixir and forsaking her husband. In Han iconography a toad often appears in the moon, standing on its hind legs, holding a pestle and pounding the elixir of immortality in a mortar. Many scholars think this toad is none other than Chang'e herself. She has been punished and transformed into a toad, and has to pound the elixir for all time (Yuan 1993, 235). Li Shangyin (ca. 813–858 CE), a famous Tang poet, also mentioned that "Chang'e endlessly pounds the elixir of immortality in a mortar" in one of his poems.

In some other versions, however, the creature pounding the elixir in the moon is a rabbit. Since it is pure white, it is often called the "Jade Rabbit." In some later iconography or literature, Chang'e is often depicted as a beautiful goddess, holding the jade rabbit in her arms, or the jade rabbit is pounding the elixir while Chang'e is not working at all.

In fact, the belief that there is a toad or a rabbit in the moon appears quite early too. This belief also can be found in texts from the Warring States era. And it is used to explain the shadow on the surface of the bright moon. Wen Yiduo, a modern Chinese scholar, argued that the earliest mythical creature appearing in the moon was the toad; then the toad and rabbit appeared together; later only the rabbit showed in the moon (Wen 1982, 313–338). Nevertheless, it is evident that the toad and rabbit in the moon (they seem not to have pounded the elixir in the earliest accounts) were originally independent of the Chang'e myth, and

they were combined into it during its development process. In Han dynasty iconography the rabbit can often be seen. Sometimes it is running on the moon, and sometimes it is pounding the elixir in a mortar in front of Xiwangmu, the owner of the elixir of immortality, and her husband, Dongwanggong. However, in as late as the Jin dynasty, the pounding rabbit has somehow changed its hostess and living place. It moves onto the moon and becomes Chang'e's companion and continues its pounding work there.

Chang'e is not the only immortal inhabiting the moon. She has a neighbor named Wu Gang, though there is no clear evidence showing any direct association between them. Wu Gang is also a person who does something wrong and therefore is punished. The theme of "living on the moon as a punishment" is clearly expressed in his story. According to *Youyang Zazu* (*A Miscellany from Youyang,* by a Tang writer, Duan Chengshi, d. 863 CE), a cassia tree and a toad were on the moon. The tree was 5,000 feet high. A man named Wu Gang was chopping at the base of the tree. Since he made a mistake in his quest for immortality, he was punished and made to chop the cassia tree. However, whenever he chopped it, the gash healed itself at once. So he had to do the same futile work forever. This punishment is comparable to that of Sisyphus, the Greek mythical hero who is forced to roll a stone up a steep hill, and whenever he reaches the top, it tumbles down and he has to roll it up again.

After the Six Dynasties era (386–589 CE), Chang'e's unfortunate destiny gradually receives more sympathy. Many poems written during this era and during the Tang dynasty showed, on the one hand, blame of Chang'e for her theft of the elixir and abandonment of her husband, and, on the other hand, sympathy for her lonely and dreary life alone on the cold and shadowy moon. In these poems she often was described as a beautiful goddess, her metamorphosis into the ugly toad gradually becoming forgotten.

Today, Chang'e symbolically represents women's beauty, gentleness, elegance, and quietness. Depictions of Chang'e as a charming and graceful figure frequently appear in oral literature, cartoons, paintings, paper-cuts, poems, operas, novels, and other creative works. In particular, at the Mid-Autumn Festival held every fifteenth of August in the lunar calendar, Chang'e's figure commonly adorns the mooncake boxes along with the bright full moon, the cassia tree, and the jade rabbit.

The Chang'e myth continues to be popularly transmitted in contemporary China. Compared to ancient written recordings, the modern Chang'e myth seems more complex and rational. The myths usually appear as combinations of many mythical fragments relating to Chang'e, Yi, or Xiwangmu; they try to give a reasonable cause for Chang'e's behavior. A common story explains the origin of the Mid-Autumn Festival. In the ancient past, there was a hero named Yi who

was excellent at shooting. His wife was Chang'e. One year, the ten suns rose in the sky together, causing great disaster to people. Yi shot down nine of the suns and left only one to provide light. An immortal admired Yi and sent him the elixir of immortality. Yi did not want to leave Chang'e and be immortal without her, so he let Chang'e keep the elixir. But Fengmeng, one of his apprentices, knew this secret. So, on the fifteenth of August in the lunar calendar, when Yi went hunting, Fengmeng broke into Yi's house and forced Chang'e to give the elixir to him. Chang'e refused to do so. Instead, she swallowed it and flew into the sky. Since she loved her husband very much and hoped to live nearby, she chose the moon for her residence. When Yi came back and learned what had happened, he felt so sad that he displayed the fruits and cakes Chang'e liked in the yard and gave sacrifices to his wife. People soon learned about these activities, and since they also were sympathetic to Chang'e they participated in these sacrifices with Yi. From then on, holding a memorial ceremony on the fifteenth of August in the lunar calendar has become a tradition and has spread throughout the country.

Another common version provides different reasons why Chang'e flees to the moon. After the hero Hou Yi shot down nine of the ten suns, he was pronounced king by the thankful people. However, he soon became a conceited and tyrannical ruler. In order to live long without death, he asked for the elixir from Xiwangmu. But his wife, Chang'e, stole it on the fifteenth of August because she did not want the cruel king to live long and hurt more people. She took the magic potion to prevent her husband from becoming immortal. Hou Yi was so angry when he discovered that Chang'e took the elixir, he shot at his wife as she flew toward the moon, though he missed. Chang'e fled to the moon and became the spirit of the moon. Hou Yi died soon because he was overcome with great anger. Thereafter, people offer a sacrifice to Chang'e on every lunar fifteenth of August to commemorate Chang'e's action.

In spite of her different motivations and causes for flying into the moon, Chang'e is described as a kind, smart, and self-sacrificing lady in both of these versions.

Today during the night of the Mid-Autumn Festival, many Han Chinese families will still offer a sacrifice to the moon by laying out mooncakes (round pastries stuffed with sweet bean paste or salted egg yolk) and round fruits in their yards. They wish for their families' reunion and harmony. Then, they will eat the cakes and fruits while enjoying the beautiful sight of the bright full moon. On this occasion parents will often tell the Chang'e myth to their children. And they may say that when the moon is full, they can see Chang'e, the cassia tree, and the jade rabbit there in the moon.

See also Changxi; Xiwangmu; Yi

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CHANGXI

Mother of the twelve moons, Changxi is also one of Di Jun's wives.

In spite of her high status in mythology, the Changxi myth is quite sparse. Her accomplishment mainly appears in *Shanhaijing,* which states that there was a lady who spent her time bathing the moons. She was Di Jun's wife, named Changxi. Changxi gave birth to the twelve moons and was beginning to bathe them at this time (chapter 16). This text does not mention what the twelve moons did to occupy themselves. Another two chapters of the same book depict that a lady named Xihe gave birth to ten suns and bathed them in the Gan Gulf. The ten suns lived on the Fusang tree. When one sun finished its work and came back home, another sun would go out instead (chapters 14 and 15). This may suggest similarities in how the twelve moons worked.

Though the Changxi myth is not very complete, it contains certain motifs, such as "there is more than one moon in the ancient past," "the moon is born from a goddess," and "bathing (or washing) the moon." These motifs can be found in the stories of many ethnic groups in China. The number of the moons varies—it can be five, seven, nine, ten, twelve, or other numbers. The moons may be created by gods and may be born from goddesses. In *Shanhaijing,* the reason the moons needed to be bathed is unclear. Some myths that are spread in the Miao, Buyi, and Yi ethnic groups explain that the sun and the moon needed to be washed in order to cleanse them of the dust they accumulated during their work and to make them bright again.

Changxi sometimes is identified as Chang'e, who stole the elixir of immortality from her husband, Yi, and flew to the moon to become the spirit of the moon. Some Chinese scholars believe they are actually the same goddess because they both have direct relationships with the moon and their names could be the same in ancient Chinese phonology (Yuan 1993, 463; Gu 1979).

See also Chang'e; Di Jun; Fusang; Twelve Moons; Xihe; Yi

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CHIYOU

Chiyou was the offspring of Yan Di (the Flame Emperor), the god of war, and the inventor of military weapons. He rebelled against Huang Di but failed in the war and was killed. His shackles turned into a maple tree.

Fragmentary versions of the Chiyou myth can be found scattered throughout various ancient texts. In these narratives, Chiyou is depicted as the descendent of Yan Di. He invented military weapons such as the spear, dagger-axe, sword, and halberd. In one version, he had eighty brothers (seventy-one brothers in another version), each of them with an animal body, bronze head, and iron forehead, who spoke in a human language. They used sand and stone as their food. Other versions state that Chiyou took iron and stone as his food and that he had a human body, horned head, ox hooves, four eyes, six hands, and ears and temples like swords and spears. The main event of his life story is recorded in *Shanhaijing.* Chiyou is said to have made weapons and attacked Huang Di. Thus, Huang Di commanded Yinglong to launch an attack against him in the wilderness of the central plain. Yinglong began by storing all the water. Chiyou asked Feng Bo and Yu Shi to release a cloudburst. Then Huang Di asked the drought goddess Ba to descend from heaven and stop the rain. This eventually killed Chiyou (chapter 17).

The war between Chiyou and Huang Di is one of the fiercest battles among gods in Chinese mythology, since both sides were very powerful. There are many stories that describe the process and circumstances of the war. One story states that when Chiyou attacked Huang Di, no one was able to stop him because he butted people with his horns. In one version, Chiyou was said to be able to soar into the sky and surmount the dangerous and difficult obstructions.

But Huang Di made a drum from the hide of Kui, a one-legged mythical beast, and beat it many times. The sound it made was so great that it prevented Chiyou from flying away. So Chiyou was caught and killed by Huang Di. Another version states that Chiyou led many ferocious mythical animals to attack Huang Di at the Zhuolu plain. So Huang Di ordered his subjects to blow horns sounding like dragons to threaten them. Another version said that Chiyou could stir up clouds and mist. When he fought with Huang Di, he made heavy fog for three days. Huang Di's army was caught in it and could not figure out their direction. Huang Di then invented the compass and guided his army out of the fog. Thus, Huang Di defeated Chiyou and killed him. When Chiyou was executed, his head and body were cut off and buried in different places, and his shackles turned into a maple tree.

Even after his death, Chiyou was still considered a powerful and awful god. One version of the myth said that many years after Huang Di won the battle and killed Chiyou, the world became troubled and confused. In order to deter his people from revolting, Huang Di drew Chiyou's picture and showed it to them, after which the world became peaceful again. During the Qin and Han dynasties, Chiyou was worshiped as the god of war by the army leader and even the First Emperor of Qin (*Shiji,* chapter 8).

In addition to myths about Chiyou, he survives in customs and beliefs. According to *Shuyiji* (*A Record of Accounts of Marvels,* written by Ren Fang in the Six Dynasties era), there was a kind of drama called "Chiyou's Game" in Ji Province. When dancing it, the local people formed into groups of twos or threes. They wore horns on their heads and butted each other. This custom probably started the horn-butting game in the Han period. In the villages of Taiyuan, people did not use ox heads when offering sacrifices to Chiyou, because Chiyou was ox-headed himself.

Chiyou is worshiped as the remote ancestor of the Miao ethnic group. Beliefs about him can be found in aspects of Miao's daily life today. For example, Miao people worship oxen and maple trees. Oxen are thought to be a symbol of luck and of heroism, which can bring safety and prosperity. Designs of ox horns are embroidered on their clothes or carved on their silver decorations. In Miao mythology, Jiangyang, an ancestor of the Miao people, was born from the egg of a goddess who was born from a maple tree. In Chenbu, Hunan Province, Miao people believe that the maple god can expel evils. In Wenshan, Maguan, and other Miao areas in Yunnan Province, a traditional festival called Trembling the Flower Mountain is held once every year. It is said that this festival originated from the Chiyou mythic event. After being defeated by Huang Di, Chiyou led his tribes back into the thickly forested mountains. In order to call together the scattered people over the mountains, he planted a long trunk with a colorful red waistband

on the mountain and asked the young to dance and blow reed pipes around it. On hearing the sound, people came from all directions. Chiyou gathered them, and they continued to fight against Huang Di. The custom of dancing and blowing reed pipes around a flower-wreathed pole lasted for generations and has become a traditional festival for the Miao people. The colorful cloth tied to the pole was said to be "Chiyou's flag." A song is sung when the pole is planted. The song narrates how Chiyou, the Miao ancestor, fought with Huang Di, the Han ancestor, and how he was defeated and killed in the end, and thus the Miao people had to flee from the Central Plain toward the southern mountains.

See also Ba; Feng Bo; Huang Di; Yan Di; Yinglong; Yu Shi

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CORDS OF THE EARTH

Cords tied to the earth supposedly prevented it from collapsing. In Chinese mythology, these cords are commonly called Di Wei (*di* means "the earth," and *wei* means, basically, "cords.")

The concept of holder(s) preventing the earth from sinking can be found among many people. In Chinese mythology, the holder could be a divine creature such as a turtle, cow, fish, dragon, or snake that supports the earth from underground. Versions of this motif include four cords tied up to the four corners of the square earth, or several pillars (four, five, eight, etc.) holding the earth in place.

In some ancient texts, the earth cords were said to have been broken off during a war in the remote past. According to *Liezi,* there were flaws in the sky and the earth when it was created; therefore, Nüwa melted stones of five different colors to repair the defective sky, and cut the legs from a huge tortoise and set them up to support the four extremities of the sky. However, sometime after

this, Gonggong fought with Zhuanxu to be the Supreme Emperor and failed. Gonggong was so angry that he butted into Mount Buzhou, one of the sky pillars, and damaged it. The cords of the earth were broken off too. Thereafter, the sky tilted toward the northwest, and that is why the sun, moon, and stars move in that direction. The earth had a flaw in the southeast, and that is why the rivers and rains flow in that direction. The same story was told in *Lunheng,* but the logical connection between Gonggong's war and Nüwa's mending work is just the opposite. It states that because of Gonggong's war with Zhuanxu, the sky pillar Mount Buzhou collapsed and the cords of the earth were snapped. Therefore, Nüwa smelted colorful stones to patch the sky and cut the legs off a tortoise to support the four extremities of the sky. It is clear that these two separate myths gradually became confused and merged into a new syncretic version (Yang 1997, 46–51; Birrell 1993, 69).

Some scholars claim that Di Wei refers to the four corners of the earth, because *wei* also has the meaning of "corner" (Yuan 1985, 151).

See also Buzhou, Mount; Gonggong; Nüwa; Pillars of the Sky; Zhuanxu

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CROW OF THE SUN

The crow of the sun functions as the spirit of the sun or, in some versions, the bearer of the sun across the sky. Sometimes it is said to be three-legged, and its number might be ten, as many as the suns in ancient times.

The belief in a crow settling in the sun (or in each individual sun) or bearing the sun across the sky appears very early in Chinese texts. According to a text in *Shanhaijing,* in the great wilderness there was a huge tree named Fusang (Leaning Mulberry) growing on the top of a mountain. Its trunk reached a height of 300 *li* (about 100 miles). Beside the mountain there was a valley named Tang Valley, in which another Fusang tree was growing. Here was the place from which the ten suns rose and set back down. As soon as one sun came back from its journey crossing the sky, another sun started forth. Each of the ten suns was carried by a crow. Another earlier text, "Tianwen," also mentioned the crow of the sun along with the story of Yi in an ambiguous way, asking: "Why did Yi shoot down the suns? Why did the crows shed their feathers?" Wang Yi, the Han commentator of

A three-legged crow in the sun. Funeral stone carving of the Eastern Han dynasty, Tanghe County, Henan Province, central China. (Reproduced for ABC-CLIO from Shan Xiushan, Wang Rulin, and Li Chenguang, eds., A Collection of Han Pictorial Stone Carvings in Henan Province, *Henan Meishu Chubanshe, 1989)*

"Tianwen," cited a paragraph from *Huainanzi* to explain these questions, which stated that at the time of Yao (a demigod and one of the three sage kings), the ten suns rose together and burned up the woods and grass. Yao then ordered Yi to shoot down the ten suns in the sky, and Yi shot down nine of them. The nine crows settling in these suns died, and their feathers fell out. It seems that the crows in the suns, which function as the suns' spirits, are in some degree different from those who are bearers of the suns, whose main function is to carry each sun across the sky while they are on duty.

In some versions, especially in some texts during and after the Han dynasty, the crow of the sun is sometimes said to be three-legged. For example, both *Huainanzi* and *Lunheng* mention that there was a three-legged crow in the sun (the texts could also be interpreted with a plural reading that there were three-legged crows in the suns). Another version recorded during the Six Dynasties era stated that two sorts of mythical grasses of immortality grew in the northeast and southwest: one was named Di Ri (*di* means "ground," *ri* means "sun"), and the other was named Chun Sheng (*chun* means "spring," *sheng* means "grow"). The three-legged crow liked eating these grasses very much. It descended from heaven to the earth several times in order to eat them. But Xihe, the mother of the ten suns, did not like it to do so. She wanted to control the crow, so she covered its eyes with her hands to stop it from flying down.

See also Fusang; Tang Valley; Xihe; Yi

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DI JUN

Di Jun, or Emperor Jun, is one of the supreme gods in ancient time. He is a companion to Xihe, mother of the suns, and a companion to Changxi, mother of the moons. Many of his descendants are famous culture heroes or demigods.

Scholars presumed that Di Jun was the supreme god of the Yin people in east China. In ancient times, Di Jun was as great to the Yin people as Huang Di was to the Xia people from west China. However, the Di Jun myth can be found in no other documents save for five chapters of *Shanhaijing.* According to Chinese mythologists such as Yuan Ke, this is because Di Jun gradually faded in popularity as a deity since the kingdom of Yin collapsed. Fewer people continued to tell the Di Jun myth during the Warring States era and the early Han period, the time when *Shanhaijing* was compiled (Yuan 1993, 179–181).

One of Di Jun's famous deeds is that he made friends with the phoenix. In the Great Wilderness lived a flock of five-colored birds. They were dancing in pairs. The god Di Jun desired to go down to the earth and make friends with them. These birds looked after his two altars on the earth. This story is recorded in chapter 14 in *Shanhaijing;* according to a text in chapter 16, the five-colored bird is a type of phoenix.

In a story from chapter 18, Di Jun is described as the god who bestowed special power on the archer Yi. He gave Yi a red bow and arrows with white feathers, placing Yi on the earth to help all the countries there. Therefore Yi started his work of saving people from hardship.

A text in chapter 17 concerns Di Jun's bamboo forest. Beyond the northeast seas, in the Great Wilderness around the river, there was a mountain named Mount Fuyu. Beside the mountain there was a mound. It was about 300 *li* (about 100 miles) in circumference. To the south of the mound lay Di Ku's bamboo forest. The bamboo here was so large that just one knot of it could be used to make a boat.

The most spectacular stories associated with Di Jun are about his two consorts, Xihe and Changxi. An account in *Shanhaijing* (chapter 15) relates that beyond the east sea and next to the Gan Gulf was the kingdom of Xihe. A lady named Xihe married Di Jun and gave birth to the ten suns. She spends her time bathing the suns in the Gan Gulf.

Changxi is depicted in chapter 16 in the same book. In the Great Wilderness there was a mountain called Mount Riyue (Mount Sun and Moon). It was in the key position of the heavens. At this mountain there was a lady, Changxi, who also was Di Jun's wife. Changxi had given birth to twelve moons. In the text, Changxi was just beginning to bathe them.

Many of Di Jun's descendants founded their own kingdoms down on the earth. These offspring, such as people in the countries of Zhongrong, Siyou,

Baimin, Heichi, and Sanshen, are also described in *Shanhaijing* (chapters 14 and 15). They all were extraordinary people who possessed special powers, especially the power to control the four beasts: tiger, panther, bear, and brown bear. This power was partly inherited from their divine ancestor, Di Jun.

Among Di Jun's descendants were many skillful craftsmen who invented fundamental items for human beings. Texts in *Shanhaijing* (chapter 18) also state that Di Jun fathered Yanlong, who invented the lute and the zither; Di Jun had eight sons who created songs and dance; and that Di Jun fathered Sanshen, and Sanshen fathered Yijun (also called Qiaorui), who created all sorts of crafts for the people on the earth. In addition, Di Jun sired Yuhao, who fathered Yinliang, who fathered Fanyu, who first invented the boat; Fanyu in turn sired Xizhong, and Xizhong fathered Jiguang, the first person to make a chariot with wood.

Di Jun's most famous and divine son is Houji. Houji brought varieties of grain to people and taught them cultivating and harvesting. He later became the ancestor of the Zhou people. Houji's younger brother, Taixi, fathered Shujun (in another version, Shujun was said to be Houji's grandson). Shujun invented the technique of plowing and took the place of his father and Houji to sow grains.

See also Changxi; Houji; Shujun; Xihe; Yi

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DI KU

Di Ku, or Emperor Ku, also called Gaoxin, is a grandson of Huang Di and one of the Five August Emperors in the mythical history of China. During his reign he oversaw the composition of many Chinese traditional songs and the invention of several musical instruments. By his order, his two sons who fought every day became star gods. He is also known as the father of Houji, ancestor of the Zhou people, and the father of Qi, ancestor of the Shang people. In some accounts he is identified as the father of Yao, one of the three sage kings.

In the mythical history of China, Di Ku is given a very high status. He was identified as one of the Five August Emperors, as well as one of the earliest

rulers of the country (various names are given in different contexts). However, the Di Ku myth is quite sparse in written recordings. In texts compiled in the early to mid-Han dynasty, such as *Shiji* and *Dadai Liji* (*The Elder Dai's Record of Ritual,* ca. first century BC), fragments of Di Ku's mythical deeds are recorded. When he was born, Di Ku showed a divine ability: he could utter his name, "Jun." When he grew up and became the emperor, Di Ku would ride a dragon in the spring and summer, and a horse in the fall and winter.

In a story recorded in *Lüshi Chunqiu* (*Annals of Master Lü,* third century BC), Di Ku was associated with the invention of several traditional musical instruments and songs. Following Di Ku's order, Xianhei composed music for these songs, and Yourui invented musical instruments such as the small drum, drum, bell, chime, reed pipe, pipe, clay ocarina, and flute. When those tasks were complete, Di Ku ordered them to perform. Meanwhile, he commanded a phoenix to dance.

Several other stories related to Di Ku feature his descendants. One of these stories tells of Di Ku's two sons who became star gods. Ebo and Shichen were sons of Di Ku. At first they both lived at Kuanglin, but they could not bear each other and often fought. Di Ku was so displeased with this that he moved Ebo to Shangqiu and assigned him to be in charge of the Chen star. He moved Shichen to Daxia and assigned him to be in charge of the Shen star. From then on Ebo was worshiped by the Shang people, and Shichen was worshiped by the Tang (Yao) people. That is why the Chen star is also called the Shang star. The Shen star is equivalent to stars in Orion, and the Chen star is the same as those in Antares. They never appear in the sky at the same time. This phenomenon is often depicted in literature as an image to symbolize good friends who are separated by distance or persons who are on bad terms. For instance, Du Fu (712–770 CE), the famous poet of the Tang dynasty, wrote in his poem, "It is almost as hard for friends to meet as for the Shen and Shang (Chen) stars."

In a story recorded in *Shiben* (*The Origin of Hereditary Families,* ca. third century BC), Di Ku's four consorts are mentioned. These four ladies were Jiang Yuan, Jiandi, Qingdu, and Changyi. Jiang Yuan gave birth to Houji, the god of grain and ancestor of the Zhou people. Jiandi gave birth to Qi, ancestor of the Shang people. Qingdu bore Di Yao (Emperor Yao), the first of the three sage kings in ancient China. Changyi bore Di Zhi (Emperor Zhi), who inherited Di Ku's crown but resigned and handed over the crown to his brother Yao after nine years.

Another version about Di Ku's companions is from *Shiyiji* (*Researches into Lost Records,* ca. fourth century). It tells of another of Di Ku's consorts, a lady from Zoutu who gave birth to eight sons. Each of them was born after she dreamed that she swallowed the sun. People called these sons "the Eight Gods."

As a famous god and sovereign, Di Ku is also linked with the Panhu myth, the ancestral myth of the Miao, Yao, She, and Li ethnic people in south China. Worried about an imminent invasion, Di Ku issued an imperial decree that if anyone in the world could bring back the enemy general's head, he would be rewarded with the emperor's daughter as a wife, along with many other rewards. Panhu, a mythical dog in the royal palace, accomplished the mission and received the princess as his wife. They thus became ancestors of several ethnic groups in south China.

Some scholars presume that Di Ku also is identified as Di Jun, another mythical sovereign in ancient China. The reasons for this conclusion include the evidence that Di Ku took the same name of "Jun" as Di Jun; they both had a son named Houji; Di Ku's wife, Changyi, and Di Jun's wife, Changxi, actually are the same name; and so on. However, in the scattered myth texts and in the mythological history, Di Ku and Di Jun are usually treated as different gods.

See also Di Jun; Houji; Jiandi; Jiang Yuan; Pangu

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DRAGON

One of the most important mythical creatures in Chinese mythology, the dragon is the controller of the rain, the river, the sea, and all other kinds of water; symbol of divine power and energy; great helper of heroes; and bearer of gods or demigods. In the imperial era it was identified as the symbol of imperial power.

The figure of the dragon appeared within the modern boundaries of China at least 6,000 years ago. In 1987, at the Xishuipo Cemetery Ruins in Puyang County, Henan Province, figures of a dragon and a tiger were unearthed in a tomb. Both of them were made from numerous shells. The dragon measured 1.78 meters (nearly 6 feet) in length and 0.67 meter (2.2 feet) in height. Dating back to over 6,400 years, it is presently the earliest image of a dragon uncovered in Chinese archeology. Thus, it is widely known by the title "the First Dragon of China." In another archeological project a jade coiled dragon was uncovered that dates to around 5,000 years ago. This dragon was discovered in the Hongshan Culture relics (which are mainly located in the area between modern Inner

In Chinese mythology and belief, the dragon often appears as a most powerful and divine creature. People believe that the dragon can fly in the sky and make clouds with its breath; wherever it appears there will be clouds. (Werner Forman/Corbis)

Mongolia, Liaoning Province, and Hebei Province). It is about 26 centimeters (10.4 inches) long and coiled like the letter C. The figure has a snake's body, a boar's head, a tight-lipped snout, and two bulging eyes.

In Chinese mythology and belief, the dragon often appears as a most powerful and divine creature. People believe that the dragon can fly in the sky and make clouds with its breath; wherever it appears there will be clouds. Among its many miraculous abilities, the power of controlling rain and the river is the

most well-known. In people's imaginations, dragons usually live in water and are the controllers of rain. If there is a drought in any area, by praying to a dragon, residents hope to get rain.

In Chinese scholarship, there are mainly two hypotheses concerning the essential characteristics of the dragon. One hypothesis aims to find a real prototype of the dragon. This hypothesis often identifies the dragon with a crocodile, tornado, or lightning, or even the river. Another hypothesis states that the dragon is a joint image of different animals; scholars work to discover each of these components by studying ancient texts. This hypothesis links the dragon with the fanciful images of the snake, lizard, deer, and horse, and states that the dragon is a combination of totems that originally belonged to several main tribes that integrated with each other in ancient China. These hypotheses are only two of the many ideas about the origins of the dragon. However, although people have been probing into facts and stories about the dragon for hundreds of years, the dragon has yet elluded final interpretations.

Although the dragon is a mythological creature, there are abundant detailed descriptions about its figure in classical documents and in oral tradition. Some versions state that there are several varieties of dragons. The dragons that have scales are called Jiao Long (*long* means "dragon" in Chinese), those that have horns are called Qiu Long, and those that do not have horns are called Chi Long. In many texts, the dragon's figure is depicted in a very detailed way. Some say that dragons had hang-scales one *chi* (one third of one meter) in diameter below their jaw. Some say that dragons appear with a horse's head and snake's tail. And in another version a dragon appears with a deer's horns, an ox's ears, a camel's head, a rabbit's eyes, a snake's neck, a clam's abdomen, a fish's scales, a tiger's paws, and an eagle's claws. Some documents note that dragons have a body part on their heads shaped like overlapping hills. This part is called *Chimu.* Without it dragons cannot fly into the sky. It is also said that below a dragon's jaw grows the most valuable pearl.

Another famous attribute regarding the dragon is that dragons may give birth to nine varieties of offspring that are quite different from the dragon's species. Each kind of offspring has a specific name, and they are very dissimilar in appearance, nature, and ability. However, though this belief is well-known, there are no conclusive findings about the names of the dragon's nine varieties of offspring. According to the semantic features in traditional Chinese language, some scholars assert that in early history the Chinese word for "nine" did not mean a certain amount. It was just a word that generally referred to "many" or "a lot." In later times, people considered it to be an exact figure and tried to give names to the nine varying offspring of the dragon. Therefore, several stories about these nine offspring appeared. One of the most popular versions identifies

the dragon's offspring and their abilities. Because of these abilities, they were used, and continue to be used, as decorations, and thus show people's belief in these mythical creatures. The nine offspring are the following: Bixi, which is good at bearing heavy things, and thus its figure is often sculpted as the foundation of stone monuments; Chiwen, keen on looking long distances so that its figure is often painted or sculpted on eaves; Taotie, which is good at drinking water, thus its figure is usually carved on bridges to prevent flood; Yazi, which is fond of fighting, thus its figure is often used to decorate the handles of knives and swords; Bi'an, which hates criminals and therefore its figure often ornaments the gates of prisons; Suanni, keen on smoke and fire so that its figure often appears on the lid of incense burners; Baxia, which likes water very much so that its figure is usually carved on the guardrails of bridges; Jiaotu, which dislikes others to enter its house, thus its figure often appears on the gates of houses; and Pulao, which likes music and roaring, therefore its figure often decorates bells.

The dragon myths are widely spread in China, not only among Han people but also in many other ethnic groups.

A dragon king in Dahuai Village, Tianshui City, Gansu Province. (An Deming, Averting Natural Disaster: A Study of Agricultural Rituals from Farming Villages in Tianshui, Gansu Province. *Beijing: China Social Sciences Press, 2003, 67)*

In the book *Shanhaijing,* numerous gods or demigods are associated with dragons. Most of these divine creatures are described as having a dragon's or snake's appearance. Some of them had a dragon's trunk and a human head, such as Pangu, Fuxi, Nüwa, Huang Di, Yan Di, the Thunder God living in the Thunder Marsh, and gods living in areas from Tianyu Mountain to Nanyu Mountain, from Chanhu Mountain to Qi Mountain, and from Guanling Mountain to Dunti Mountain. Some of them had a bird's head and a dragon's trunk, such as the gods living in the area from Gui Mountain to Qiwu Mountain, and from Zhaoyao Mountain to Qiwei Mountain.

One of the most famous dragons in Chinese mythology is Ying Long, or Responding Dragon. It was he who helped Huang Di overcome Chiyou. He is also said to be the god of rain. In many places people pray to him in order to receive rain. Another famous dragon recorded in *Shanhaijing* is Zhulong or Zhuyin, Torch Dragon or Torch Shadow. He is a deity who composed the universe with his body.

There are many stories in *Shanhaijing* that connect heroes with dragons to explain their miraculous births. In this cluster of myths, the hero's mother had an experience of copulating with a divine dragon before she got pregnant and then gave birth to her hero son. These heroes, including Huang Di, Shennong, Yao, and Shun, all inherited the dragon's powers and did many great deeds while they were growing up.

In *Houhanshu* (*The History of the Eastern Han Dynasty,* compiled by Fan Ye, 398–445 CE) there is a dragon myth told by the Ailaoyi people, an ethnic group of the Han dynasty. It states in detail that Ailaoyi people in southwest China are descendants of a divine dragon. According to this story, in the beginning there was a woman named Shayi who lived in the area of Lao Mountain. One day when she was fishing, she was touched by a tree trunk floating in the water. She then became pregnant and gave birth to ten sons. Thereafter the trunk changed into a dragon. The dragon came out of the water and asked Shayi, "Where are the sons you bore for me?" Seeing the dragon, all the sons were scared and ran away except for the youngest one, who sat with his back against the dragon. And then the dragon licked the boy on his back. In Shayi's own language, "sitting" was pronounced *jiu,* and "back" was pronounced *long.* So the youngest son was named Jiu Long. He had received the dragon father's caresses and was very smart. When Jiu Long grew older, he was elected king by his brothers. These ten brothers married ten sisters who were born in another family nearby. All had their children tattooed with patterns of a dragon on their bodies. This became a convention of their descendants, the Ailaoyi people.

Dragons also appeared as bearers of gods or demigods in many myths. In *Shanhaijing,* these kinds of stories are recorded in several sections. For example,

chapter 6 of that book depicts the god Zhurong with an animal's trunk and a human head, and states that he often rode on two dragons. In chapters 7 and 16, two recordings about Qi (the hero Yu's son, the first king of the Xia dynasty) mention that Qi also had two dragons as bearers. Similar depictions can be found in stories of Huang Di, Zhuanxu, Yuqiang, and Rushou, sporadically appearing in *Hanfeizi, Dadai Liji, Liji,* and *Shanhaijing.*

Not all dragons played beneficial roles for human beings. Some dragons were bad and harmful and often brought disasters to people. One famous example is the black dragon killed by the goddess Nüwa. The black dragon caused a deluge, and this flood could not be stopped until the goddess defeated and killed the dragon.

Some renowned stories tell of dragons' rearing. Several such stories are recorded in *Zuozhuan* (*Chronicle of Zuo,* once attributed to Zuo Qiuming, an ancient historian who lived in the last stage of the Spring and Autumn era, but probably compiled in the Warring States period). One is about a dragon raiser. In ancient times there were people who raised and trained dragons. A famous one was Dongfu, descendent of Yangshu'an. He loved dragons and could understand a dragon's will and interests, and for this reason he raised dragons very well. Many dragons went to him to be tamed and fed. With these dragons Dongfu served King Shun, one of the three sage kings. The king therefore bestowed on him Dong and Huanlong ("Dragon Raiser") as his family name. Another story associated with dragon rearing is of Kongjia, the fourteenth king of the Xia dynasty. Because of his obedience to the god of heaven, Kongjia was given two pairs of dragons to ride; each pair included one male and one female. But Kongjia could not take care of them without a dragon raiser. Then a person named Liulei, who had learned the skill of raising dragons from Huanlong, served Kongjia. Kongjia praised him and granted him the surname Yulong ("Dragon Trainer"). One day a female dragon died. Liulei stealthily chopped its meat and cooked it for the king to eat. Kongjia was so pleased with the meat that soon after, he asked Liulei to cook the same meal for him again. This scared Liulei—where and how could he get more dragon meat? He had to escape from the palace.

Many versions of dragon myths orally transmitted in ethnic groups in contemporary China have more complicated plots. A story told by the Miao people, an ethnic group in southwest China, mentions that it was a divine dragon that created human beings. Long ago there were no human beings in the world, but there was a divine dragon that lived in a cave. One day, many monkeys came to the cave to play. The divine dragon blew to those monkeys, and the monkeys all transformed into human beings. As a result the dragon received high respect and worship from Miao people.

Another ethnic group in southwest China, the Bai, say that it was a dragon that gave birth to a couple that later became the ancestors of human beings. In

remote antiquity, the earth consisted of five separate parts. The east was occupied by birds. The south was occupied by beasts. The west was occupied by insects, and the north had fishes and shrimp. In the center part lived a female monkey who had three heads and six arms. The kings of birds, beasts, insects, and fishes and shrimp were, respectively, the phoenix, the tiger, the bee, and the giant turtle. They often visited the monkey and had intercourse with her. Long afterward, the monkey became pregnant. After 9,900 years, the monkey produced ninety-nine eggs. However, all the eggs except the biggest one were stolen by the kings of the other four areas. Under the monkey's cautious care, the biggest egg hatched a python. Conforming to his monkey mother's request, the python departed to look for those eggs stolen by the kings. He defeated and devoured those birds, beasts, insects, and fishes and shrimp that tried to hinder him along the way. Therefore his appearance changed completely. He became a strange winged creature that had a bull's head, deer's horns, pig's mouth, hawk's paws, and snake's trunk. He had become a divine dragon that could fly up to the sky and control the wind and rain. The four kings were so scared by the dragon that they returned all the eggs to him. The dragon broke the eggs one by one. Each time he broke an egg, a creature appeared. But all of these creatures ran away from the dragon. The only ones who stayed with the dragon were hatched from the last two eggs; they were a man and a woman. It was they who bore human beings in later time.

Besides these rich myth texts, there are numerous dragon stories that belong to the genre of folktale or legend. These kinds of stories are extremely widespread in China. Their motifs and plots are also diverse. One of the most famous dragon tales is about Ye Gao and the dragons. Ye Gao loved dragons very much. He decorated his whole house with dragon's figures. Because of this display of admiration, a dragon was impressed and came down from heaven to visit Ye Gao. At the glance of a real dragon, Ye Gao was terrified and quickly ran away. This story is often used as a fable of "Yegong Hao Long" (literally meaning "Lord Ye loves dragon") to mock the one who claims to love something but is actually afraid of it.

In a lot of areas, especially in the east, northeast, and central parts of China, among Han people there are plentiful stories about Short-Tailed Old Li. Short-Tailed Old Li is a famous dragon god who is said to have had a short tail. The explanations for why his tail was short are various. One popular version states that his father cut off part of his tail. Short-Tailed Old Li was born into a poor family in Shandong Province as a black dragon. When he was first born and started to suck his mother's breasts, she immediately fainted. Then his father came back from the field. Seeing the strange and ugly newborn baby, the man, already tired of the family burden, became very angry. He hit the baby with a spade and cut off part of the baby Li's tail. The dragon was hurt so severely that he broke the

roof of the house and flew away in a cloud of sparks. He never went home again. Many texts state that the place that he flew to was northeast China, where he settled in the Black Dragon River and became the god of that river. He took his mother's family name, Li, so he was called Short-Tailed Old Li. After his mother died, every May 13 of the lunar calendar, the day his mother died, Short-Tailed Old Li flew back to pay respect at his mother's grave. Whenever he came back, it would rain. Therefore people worshiped him as a rain god. They often pray to him for rain.

Texts about the dragon's lineal descendants are also a very important and large part of dragon tales. Differing from the nine varieties of dragon offspring, these descendants all inherited the dragon's nature and power. They are authentic dragon sons or daughters. A renowned story recorded in a document from the Tang dynasty tells of a dragon king's daughter and her ill-fated marriage. A scholar named Liu Yi failed in the examination to become an official. When he was on the journey home, he met a pretty lady who was tending sheep in sadness. She was the daughter of the Dragon King of Dongting Lake and had been married to the son of the Dragon King of the Jing River. But in the years after she got married, her husband treated her badly. Eventually she was banished by her parents-in-law to a desolate place to herd sheep. In obedience to the dragon girl's request and instructions, Liu Yi visited the dragon palace in Dongting Lake and delivered the girl's letter to her family. The dragon girl's uncle, the Dragon King of the Qiantang River, was angry at hearing of his niece's treatment. He flew to the Jing River, defeated the son of the Dragon King of the Jing River, and devoured him. Then the dragon girl was rescued and brought home. The Dragon King of the Qiantang River intended to marry the girl to Liu Yi. Though Liu Yi was fascinated by the girl's beauty and excellence, he refused the Dragon King for ethical reasons. After he went home with countless rare jewels presented to him at the dragon palace, Liu Yi was married twice. But each marriage quickly ended with his wife's death. A month after he got married for the third time, he learned that his third wife was actually the dragon girl. They lived together happily, and eventually both of them became immortals.

As the most powerful divine creature, the dragon's influence is deeply rooted in various facets of Chinese culture and society, not only in oral or literate traditions. The dragon is thought to control rain, and whenever there is a drought people will pray to the dragon for rain. From an ancient era as early as at least the Shang dynasty (1600 BC–1046 BC) to modern times, in China there have been a multitude of rituals of praying for rain. Among many of those rituals, the dragon is often worshiped or given the main role. The ways in which people deal with dragons in the ritual differ greatly in different places and eras. According to *Chunqiu Fanlu* (*Abundant Dew of the Spring and Autumn Annals*), a metaphysical book

by Dong Zhongshu (former Han, d. 104 BC), as a drought appears, if one makes several statues of dragons with clay and then asks boys or young men to pace and dance among these statues, the rain will come. The number of the statues, their color, and the people who dance in the ritual will be changed according to the season.

Some local records of the areas in southwest China compiled during the Qing dynasty describe that in people's minds a drought can most likely be attributed to the laziness of a dragon. They consequently had specific treatments to motivate the dragon in order to receive rain. One of those was to throw a tiger's bone into the pool where a dragon was thought to live. The dragon would be irritated and would fight with the tiger, and this would cause heavy rain. The reason for this is that the dragon and the tiger are the most fierce and powerful creatures, therefore they cannot bear each other. Whenever they see each other, or even sense a part of the other, they will fight. Another method was to throw dirty things into a pool. Because the dragon could not bear filth, it would create rain to clean its pool.

The praying-for-rain ritual is still very popular in many rural areas in contemporary China, and in the ritual a specific dragon king is usually worshiped as the main god of rain. In parts of northwest China, for example, every village has its own local god that is different in name and the powers it has. These kinds of local gods function as the core being that is worshiped in praying-for-rain rituals, and many of them are dragon kings.

Though the dragon shows up very early in Chinese history and culture, and dragon kings have become popular gods in Chinese belief nowadays, the figures of dragon kings actually did not appear until the Eastern Han dynasty, when Buddhism was imported into China. A deity named Naga was linked with the divine dragon originating in Chinese Buddhism. Because it was thought of as the main god that took charge of rain, a vital resource for agricultural society, the dragon king emerging from Chinese Buddhism received positive feedback from people. Inspired by this, Taoist leaders created their own dragon kings to meet ordinary people's needs and hence attract followers. Therefore, many dragon kings emerged from Chinese Buddhism, Taoism, and folk beliefs. People began to believe that in every sea, river, lake, spring, and even well there must be a dragon king reigning, and numerous temples for dragon kings were built throughout the country. Each dragon king was different in power, rank, and ability, but they all were worshiped as important deities by people in different areas.

The dragon's figure is also visible in other kinds of customs. The most well-known examples are the customs of the dragon dance and the dragon boat race. The dragon dance is an activity held primarily at traditional festivals, such as the Spring Festival, Lantern Festival (on January 15 of the lunar calendar), and

many kinds of temple fairs. During these holidays, people will prepare for the dragon dance by constructing a dragon approximately 16 feet long with grass and cloth or with bamboo strips and paper. Conventionally the dragon dance is performed at night, so after shaping a dragon, people will place ornamental candles inside its trunk. These are called dragon lanterns. In the evening several skilled performers will hold the dragon lanterns on handles under its trunk with all of the candles lit, and they will perform the dragon dance in the public square or along main streets. The scale of a dragon dance festival depends on the size of a community or temple. This kind of performance was originally held to bring good weather and good harvests on specific occasions, but nowadays the dragon dance functions as entertainment. At various celebrations, fairs, and new festivals, the dragon dance is performed in a standardized way, and occurs more often in the daytime rather than its traditional evening performance.

The dragon boat race is often held during the Duanwu Festival on May 5 of the lunar calendar in river or lake regions in southern China. Sometimes the race is held among several neighboring villages, and sometimes it is held among teams throughout a county or even an entire province. The scale of the races may be very different according to the region they cover, and the dragon boats, though all carved in the shape of a dragon, also differ in size and quality because of their owners' financial resources. In the race, all participating boats will compete in a race to determine which boat covers the predetermined distance the fastest, while the audience stands along the banks and cheers. This forms the highlight of the Duanwu Festival; accordingly, in many areas in southern China the festival is called the Dragon Boat Festival.

The origin of the dragon boat race, according to a famous legend, is related to Qu Yuan, the first great poet in the Warring States era, who drowned himself in a river on May 5 for the honor of his state and his ambition. When Qu Yuan threw himself into the Miluo River, people rowed boats on the river to rescue him. Though Qu Yuan died, this act brought about the custom of the dragon boat race. However, scholars presume that this custom originated much earlier than the time of Qu Yuan. It was initially a ritual held to avert evil fortune.

During the imperial era from the Han dynasty to the Qing dynasty, the dragon was gradually associated with the symbol of the holy imperial power. Emperors all claimed and tried to testify that they were the sons of heaven as well as the incarnation of a divine dragon. This greatly strengthened the holy image and integrity of royalty in the eyes of ordinary people. Meanwhile, the dragon image that appeared as ornaments on clothes, houses, and many other articles of everyday use was monopolized by emperors. Commoners who dared to use the figure of a dragon to ornament any article of everyday use risked execution. This situation did not change until 1911, when the imperial era ended.

Today more and more ordinary Chinese people identify themselves as descendants of the dragon. And hence the dragon has become a widely accepted symbol of cultural and ethnic identity for contemporary Chinese people.

See also Fuxi; Huang Di; Nüwa; Pangu; Yan Di; Yinglong; Zhulong

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ELIXIR OF IMMORTALITY

Death has been a powerful theme in beliefs, literature, and arts all around the world. Many Chinese myths explain why humans have to die at a certain time. Some also note mythical substances that have the magic power of rejecting death and maintaining life. These mythical substances include special springs, trees, peaches, grasses, drugs of immortality, and numerous other things. For example, *Shanhaijing* mentions the tree of immortality and Chi spring (*chi* means

"red"). Guo Pu (276–324 CE), an annotator of *Shanhaijing,* explained that the tree of immortality could bring longevity to the one who took a concoction made from it, and the Chi spring could help one maintain youthfulness. A story recorded in *Bowuzhi* (*A Treatise on Research into Nature,* third to fifth century CE) states that two officers of Fangfeng, a giant god killed by the god Yu, stabbed themselves in the heart with their daggers and died. Yu felt sympathetic about their death, so he pulled out the daggers and revived them with the herb of immortality. The two then became the pioneers of the Pierced-Chest People.

Among these mythical substances, the elixir of immortality is the most famous, because it is often linked with some powerful or well-known deities, such as Xiwangmu (the Queen Mother of the West), Yi, and Chang'e. A popular story appears in *Huainanzi,* noting that Yi got the elixir of immortality from Xiwangmu, but his wife Heng'e stole it from him and consumed it. Then she became immortal and flew to the moon. Yi was very disappointed but could not regain the elixir.

Xiwangmu is the famous possessor of the precious drug. In Han iconography a rabbit often pounds the elixir in a mortar in front of her, and sometimes also in front of her husband, Dongwanggong. Though Chang'e became immortal and flew to the moon, she was transformed into an ugly toad after she reached the moon and had to endlessly pound the elixir there. However, later, the pounding rabbit somehow moved to the moon too and became Chang'e's companion, continuing its work there.

Xiwangmu does not alone own the elixir of immortality; other deities and even shamans also have it. In a text in chapter 11 of *Shanhaijing,* it is written that east of the Kaiming beast, there were several holy shamans named Peng, Di, Yang, Lü, Fan, and Xiang. They each held the elixir of immortality and surrounded the corpse of the god Zhayu in an attempt to revive him.

See also Chang'e; Fangfeng; Xiwangmu; Yi

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FANGFENG

Fangfeng was a god and giant killed by Yu for arriving late to the assembly of the gods. Yu, the hero who stopped the world flood, assembled all the gods on

Mount Guiji (located in modern Zhejiang Province), but Fangfeng arrived late. Yu was very annoyed, so he killed Fangfeng. Since Fangfeng was nearly as tall as ten meters (33 feet), the executioner had to build a high dike to reach his head. Another legend also describes Fangfeng as a giant and links him with Confucius. It states that many years after Fangfeng's death, one joint of his skeleton was found but no one except Confucius knew about it. He told Fangfeng's story and thought this bone belonged to him. The bone was so huge that it filled an entire cart. Another Fangfeng myth explains the origin of the Pierced-Chest People. Two officers of Fangfeng were angry about Yu's execution of Fangfeng and wanted to seek revenge for their master. They shot at Yu when he traveled into Fangfeng's land. But then there came a large gale, with thunder and heavy rain, and two dragons ascended to the heavens. The two avengers were so terrified that they stabbed themselves in the heart with their daggers and died. Yu felt sympathetic about their death, so he pulled out the daggers and revived them with the herb of immortality. The two men then became the pioneers of the Pierced-Chest People.

Fangfeng was also a god in folk belief. An account from *Shuyiji* recorded the custom of worshiping Fangfeng in the territory of Wu and Yue (now mainly in the areas of Zhejiang, Jiangsu, and Shanghai) during the Six Dynasties era. Fangfeng's figure in his temple was often portrayed as having a dragon head, one eye, ox ears, and two eyebrows that grew together. When the people of Yue held the sacrifice rite for him, they played a piece of music called "Fangfeng's ancient melody," with bamboo pipes that were three *chi* long (three chi is equal to one meter). These pipes sounded like a howl. During the music, three people danced with their hair draped over their shoulders.

The Fangfeng myth and legend are still told in contemporary China, especially in Zhejiang and Jiangsu provinces. Nearly thirty Fangfeng myths and legends were collected in the late 1980s. Contrary to those unclear and fragmented ancient stories in which Fangfeng is portrayed only as a faulted and lesser god of Yu, with his other attributes and functions ambiguous, these modern narratives show strong affection toward Fangfeng. He is depicted as a great culture hero who worked very hard to control the flood and save people but was wrongly killed by Yu. One story collected in 1987 in Deqing County, Zhejiang Province, explains the origin of the sacrifice rite to Fangfeng and the reason Fangfeng is called "king." After Yu controlled the world flood, he held an assembly on Mount Guiji to celebrate the success. But Fangfeng did not arrive until the assembly was ending. Yu was very upset. He thought Fangfeng was too conceited and defiant, so he decided to execute him as a warning to others. Since Fangfeng was so tall, Yu had to make a platform so that the executioner could behead Fangfeng. When Fangfeng was beheaded, the blood that spilled out was white,

not red. This abnormal phenomenon showed that Fangfeng might have been treated wrongly. Yu thus ordered reporters to investigate the true reason for Fangfeng's late arrival at the meeting. They eventually told Yu that when Fangfeng was rushing to Yu's assembly, he encountered a local flood. He stopped to save people from the flood and therefore came to the council very late. Yu felt regret for having wrongly executed Fangfeng. For compensation, he then conferred the honorary title "Fangfeng King" on the dead and ordered a temple built and sacrifices made to him on every August 25. The custom was maintained for 4,000 years, until the initial period of the People's Republic of China.

See also Yu

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FENG BO

The wind god Feng Bo helped Chiyou in a battle against Huang Di. In one version he was shot by the archer Yi. *Feng* means "the wind," and *bo* means "the master" (it is also a respectful title for a male elder). Feng Bo also is known as Feng Shi (Wind Master).

There are several gods of the wind in Chinese mythology and beliefs, such as Feng Bo (or Feng Shi), Feilian, Ji Bo (*Ji* refers to the Ji star), Qiongqi, Yuqiang, and Feng Yi (*Yi* means "female elder"). They come from different times or different regional culture traditions, and some of them gradually become confused in later recounts. For example, Feilian was a wind god worshiped by the Chu people in the south during the Eastern Zhou era. It was a divine bird that could make wind. In later accounts, it is described as having a deer's body, a sparrow's head with horns, a serpent's tail, and the markings of a panther. Unlike Feilian, Ji Bo was an ancient wind god worshiped by the central people. Its function was rooted in the early belief that the Ji star managed the wind. Both Feilian and Ji Bo were identified as Feng Bo in at least the Han dynasty. Another wind god, Feng Yi, appeared in texts as late as the Tang dynasty, and he was sometimes also called Feng Bo. Thereafter he was somehow turned into a female goddess in later literature and customs.

Feng Bo appeared as early as the Warring States era. In a text from *Hanfeizi* (written by Han Fei, ca. 280–233 BC), Feng Bo is depicted as a subordinate god of Huang Di. When Huang Di assembled the deities and ghosts on Mount Tai, he was surrounded by many retinues. Elephants and dragons pulled the cart for him, the divine bird Bifang accompanied him, Chiyou led the way, Feng Bo cleaned the road, Yu Shi (the Rain Master) created sprinkles of rain along the way, tigers and wolves ran ahead, and deities and ghosts followed him. However, later Feng Bo rebelled against Huang Di. When Chiyou attacked Huang Di, he asked Feng Bo and Yu Shi to help him, so they released a storm. But Huang Di ordered the drought goddess Ba to descend from heaven, and the rain was stopped. The defeated Chiyou was killed by Huang Di. The text does not mention how Feng Bo and Yu Shi were treated after the battle.

Some other Feng Bo myths link him to the hero Yi. Since Feng Bo was known to have destroyed men's houses, Yi shot him in his knees. In another version, Yi stopped Feng Bo from damaging houses by shooting him at the Qinqiu Marsh. In one version, Yi killed Feng Bo.

Feng Bo's appearance varied greatly among different accounts. In a text of the Yuan dynasty, he was described as having the head of a dog, red hair, the shape of a ghost, the hips of a panther, and red trousers, and he stood on a cloud and carried on his back a sack full of wind. In the Qing dynasty, however, he was often portrayed as an old man with a white beard, and he always carried the wind sack in his hand and directed the wind coming from the sack in any direction he chose.

See also Ba; Chiyou; Huang Di; Yi; Yu Shi

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FLOODS, THE

Flood is a worldwide mythical theme. It is especially popular in Chinese mythology, as Derk Bodde described: "Of all the mythical themes of ancient China, the earliest and by far the most pervasive is that of flood" (Bodde 1961, 398). Chinese flood myths usually tell about how the flood in ancient times imperiled the world,

and therefore how the heroes or heroines tried to stop the flood and save the world from the disaster; or how human ancestors tried to re-create human races, and eventually how a new cosmic order is rebuilt and a new civilization appears.

Generally, there are three systems of flood myths in Chinese mythology (Lu 2002, 18). The first one relates to the theme "controlling the flood," and it includes many famous classical myths, such as stories of the god Gonggong causing a flood, the goddess Nüwa patching the sky with colorful stones and accumulating the reed ashes to stop the flood, the god Gun stealing Xirang (the self-growing soil) to dam the flood, and Yu channeling the floodwater into the sea and eventually stopping the flood and making the world fit for cultivation. All these myths can be found in texts of the Zhou dynasty. Among them, the Gun-Yu myth is the most representative one in the sense that it intensively stresses how the flood eventually is controlled by great efforts from two generations. It should be added to Bodde's conclusion that these flood myths belong not only to ancient China but are still told in contemporary China as well.

The second system deals with the brother-sister marriage myth, in which a world flood destroyed all of the human beings except a brother and his sister (father and daughter or aunt and nephew in some versions). The surviving siblings had to marry each other to repopulate the human races, because they could not find other partners. After they got married, they bore normal children or, more often, abnormal babies such as a spherical piece of flesh, a gourd, a melon, or a knife-grinding stone. The "abnormal fetuses" somehow turned into humankind when they were cut into pieces, or when they were opened, humans appeared. This type of myth often serves as an etiological myth about the origin and character of human races or certain ethnic groups. It can be found in writings as late as the Six Dynasties, yet it is hard to correspondingly conclude that this type of myth emerged that late in oral tradition. Today it is still one of the most popular myths in China and is told in more than forty ethnic groups throughout the country (Chen 1996).

The third system is more like a local legend than a myth. It usually links with a local flood that sank a city and destroyed all the people except a single kind one. The typical plot of this story is like this: A good-hearted person (an old lady, a dutiful son, etc.) was told by a god that the city she/he lived in would sink and turn into a lake soon. If she/he found the eyes of a stone lion (sometimes a turtle) turning red, she/he should run away at once. So every day she/he went to see whether the lion's eyes had turned red. A butcher man felt curious when he learned what this person was doing. So the next day he deliberately wiped some blood on the stone lion's eyes as a joke. When the old lady or dutiful son saw the red eyes of the lion, she/he rushed up a mountain. While others were laughing at her/him, the city began to sink, and it soon turned into a lake.

This type of legend also can be found in accounts from the Zhou dynasty, and it is usually used to describe the mythical birth of a great man or to explain the origin of a certain lake. For example, Yiyin, the important politician in the Shang dynasty, was said to be born from a hollow mulberry tree that was transformed from his mother. The mother was the sole survivor of the local flood, but when she turned around to see what had happened to her city—which broke the divine forbiddance—she was turned into a hollow mulberry tree.

However, this legend later became connected to the brother-sister marriage myth, and thus the local flood became a worldwide disaster. In Henan Province in central China, the flood is usually said to be a part of a cosmic disaster, which is often depicted as "the sky collapsed and the earth sank." A myth collected in 1982 in Nanyang County says that in the remote past, there were two sibling students, a brother and his elder sister. There was a temple near their school with an iron lion standing in front of it. The siblings liked to ride the lion for fun. One day, a monk told the siblings that they should feed the iron lion every day with steamed bread. They followed his suggestion. After a period of time, the monk told them that they should pay attention to the lion's eyes, and when the eyes became red, they should get into the lion's stomach. One day, when the sister fed the lion again, she found that the lion's eyes had turned red, so she and her younger brother got into the lion's stomach. Then they saw the sky become dark, and heard the wind blowing fiercely with a loud crash. When it became bright again, they climbed out and found that the sky had collapsed and all the other people were dead. They subsisted on the steamed breads in the lion's stomach and hoped to find a house in which to live. On a mountain, they found an old lady (her status was unclear in the story). They asked her what they should do after the near extinction of all humans. The old lady suggested that they roll one piece of a millstone down the mountain, and if the piece happened to cover another piece of the millstone at the foot of the mountain, they should marry each other. Eventually the two pieces came together, and the siblings got married. Soon they bore five boys and five girls, and these siblings married each other too. Thereafter human beings became plentiful and populated this world.

The flood myth is by no means uniquely Chinese, for it is widely found among other peoples of East and Southeast Asia, Europe, Africa, India Islands, New Guinea, Polynesia, Micronesia, the Americas, and many other places. However, compared to the biblical or other Western flood myths, the Chinese flood myth is distinctive in some regards. The basic difference, as some scholars have suggested, is that in the Chinese version what is emphasized is the conquest of the flood and the origin of civilization rather than the flood that came to punish human sin (Bodde 1961, 402–403; Lu 2002, 18–21). This characteristic is strongly illustrated in the Gun-Yu myth. The essence of this myth is not that one should

obey God's will and arrangement or the law of nature. Rather, the spirit is praised for making every effort to conquer the natural disaster, no matter how arduous the task is, in order to save humans. Eventually the demigod Yu stopped the flood and changed the miserable world into a habitable place for humankind. He then became the founder of the first civilized state, Xia. Similarly, the emphasis of the brother-sister marriage myth is not on the flood itself either. The flood only functions as the necessary cause for the sibling incest. The narrative purpose is to explain how humankind was re-created after the cosmic disaster and how a new world order was rebuilt. In some versions, after the repopulation of human beings, the stories also tell how the new descendents get grain seeds or fire, and thereafter start an agricultural civilization. So, as recent research insists, the motifs of "controlling the flood" and "acquisition of the agricultural civilization" contained in the Chinese flood myth make it unique (Lu 2002, 18–19).

See also Gonggong; Gun; Nüwa; Xirang;Yu

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FUSANG

Fusang (literally meaning "Leaning Mulberry") is a world-tree in the east where the ten suns stay, bathe, and rise. It is also known as Fumu (Leaning Tree).

The world-tree is a common mythical motif found in many countries and among numerous ethnic groups. It is usually described in various mythologies as a huge divine tree that links earth with heaven and communicates the human and profane condition to the divine and sacred realm. Among its many parallels in Europe, Australia, North America, and other areas, Fusang is one of the most famous Chinese world-trees. According to texts from *Shanhaijing,* Fusang grew in the water of the Tang Valley. The tree was very high; its trunk reached 300 *li* (100 miles) in height, and its leaves were like the leaves of the mustard plant. The ten suns stayed on the tree and bathed in the valley. Nine of them stayed on the

lower branches of Fusang while the sun that was going to rise stayed on its top branch. The ten suns rose from the Fusang tree one by one. As soon as one sun came back from crossing the sky, another sun went up. Each sun was carried by a crow. In an account from *Huainanzi,* the sun is said to rise from the Yang Valley (the same as the Tang Valley) and be bathed in the Xian Pool. When the sun swept past Fusang it was called First Dawn. When it climbed up Fusang and was prepared to begin its journey, it was called Daybreak.

In some later versions, Fusang is described as a large tree in the east. Its top reached heaven while its trunk curved down and reached the Three Springs of the earth. However, according to *Shizhouji* (*A Record of Ten Mythic Islets,* said to have been written during the Han dynasty but probably written in the Six Dynasties era), Fusang seemed to be not only a kind of tree but also a mythical place that was located in the middle of the Blue Sea. It was thousands of miles in circumference with a palace for an immortal built on it. Fusang trees grew here. Their leaves were like those of the mulberry, and they also produced the same fruit. The biggest one of them was more than 100,000 feet high and 2,000 *wei* wide (one wei is equal to the diameter of a circle created by a person's arms). Since the trees grew in pairs, every pair of them shared the same root and their trunks leaned toward each other; therefore they received the name "Leaning Mulberry." Though the trees were extremely large, their fruits were rare, because the trees produced fruit only once every 9,000 years. The fruit was red, and it tasted very sweet and savory. When the immortals ate the fruit, their bodies would turn a golden color, and they were able to fly and float in the air.

Other legends state that there were Heaven Chickens on the Fusang tree. The chickens nested in the top of the mythical tree and crowed at midnight each night. Every time they crowed, the crows inside the suns followed them. And then all the chickens in the world would follow and crow loudly.

See also Crow of the Sun; Tang Valley; Xihe

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FUXI

Fuxi is a culture hero, a human ancestor, and one of the most powerful primeval gods in Chinese mythology. He also may be called Paoxi or Baoxi in ancient literature.

In one version of the Fuxi myth, Fuxi was born after his mother trod in a huge footprint in a marshland and then became pregnant. According to some ancient written recordings and iconography, he had a human head with a snake's body, though he gradually became fully human and in later years was a king with great dignity. During the Han dynasty Fuxi often became associated with Nüwa, one of the most powerful and ancient goddesses. Nüwa's achievements include creating human beings by molding yellow earth together and patching the broken sky alone, according to early written sources. Fuxi took the role of Nüwa's brother and husband, and Nüwa was his helper and assistant. They often appeared together in funeral stone bas-reliefs of the Han dynasty, portrayed with human heads or upper bodies and serpents' or dragons' lower bodies, sometimes with their tails intertwined. Fuxi holds a pair of compasses or the sun with a three-footed crow inside it, and Nüwa holds either a carpenter's square or the moon with the divine frog inside. These symbols are interpreted as representing the order that Fuxi and Nüwa created subsequently by establishing the rules of the world and the harmony of the universe between yang and yin, which are important notions in traditional Chinese philosophy, medicine, and other systems. Yang represents the male or positive principle in nature while yin represents the feminine or negative principle.

Fuxi and Nüwa. Funeral stone carving of the Han dynasty, Wuliang Shrine, Jiaxiang County, Shandong Province. Both of them were portrayed with human heads and upper bodies and serpents' lower bodies. Their tails intertwined. Fuxi held a pair of compasses while Nüwa held a carpenter's square. They were surrounded by other winged divine creatures with serpent bodies. (Yang Lihui, Rethinking on the Source Area of the Cult of Nüwa, *Beijing Shifan Daxue Chubanshe, 1999, 71)*

During the Han dynasty, Fuxi was confused with another god, Taihao, who appeared as an independent divinity in pre-Han sources. *Tai* means "great" or "supreme," and *hao* means "expansive and limitless." Therefore, Fuxi not only received the honorary name of Taihao but also took Taihao's function as the god who reigns over the east and controls the season of spring. The wood god, Goumang, became his subordinate.

Most of Fuxi's myths refer to Fuxi inventing cultural items in remote antiquity. He gained the reputation of inventor, and is given credit for many important innovations. From these inventions he achieved status as one of the greatest culture heroes in China. One of his famous inventions, for example, was the Eight Trigrams (*Ba Gua,* the eight possible combinations of three whole or broken lines, used in Chinese divination), which later also became very important in traditional Chinese philosophy and belief. According to *Zhouyi,* "Xi Ci Zhuan" ("Appended Texts" of *The Classic of Change,* written approximately in the Qin and early Han eras), Fuxi carefully watched the images in the sky and on the earth, and he thought about the patterns and colors of birds and beasts as well as the suitability of the land. The images and patterns included not only those of his surroundings but also those of his own body. Then he created the Eight Trigrams in order to communicate the virtue of the divinities and to resemble the character of everything on the earth.

Fuxi also is well-known for inventing hunting and fishing nets by imitating the spider's web. A modern version of the Fuxi myth, collected in Sichuan Province in the 1960s, provides a vivid description of this inventing process. After Fuxi and his sister re-created human beings, there were more and more people in the world. These people survived by hunting wild animals. The more they hunted, the more they ate. If they killed nothing, then they ate nothing. People often suffered from hunger. Fuxi felt very worried about this. He tried to solve this serious problem. One day, he found fish jumping in a river, so he caught several big fish with his hands. He then told his children to catch and eat fish likewise. But the ruler of the water, Dragon King, was very upset and horrified that the humans were eating his fish. He was afraid that this would decrease the population of his subjects. Adopting the suggestion of his prime minister, the tortoise, the Dragon King told Fuxi that he and his children could not catch any fish unless they could do this without using their hands. Fuxi was baffled for several days. One day, when he was lying under a tree and thinking about the problem, he saw a spider weaving its web and catching several insects with it. Fuxi was enlightened by this. He wove a rattan net and put it into the river, then waited on the shore. After a moment, he lifted the net. Lots of fish were jumping inside the net. Fuxi was very pleased because he could catch fish much easier now without using his hands! Soon he taught his children to follow him. The Dragon King was

so angry that his eyes protruded from his head from then on. The prime minister tortoise wanted to flatter its king with another idea. But when it crept onto the shoulder of the Dragon King, it was slapped by the king and fell down into an ink plate. That is the reason why the tortoise is black today.

In addition, Fuxi had many other mythical functions. He established the marriage rule. This rule required a young man to give his fiancée two deer skins as an engagement gift. He made some musical instruments, such as the *se* (a twenty-five-stringed plucked instrument, somewhat similar to the zither) and the *xun* (an egg-shaped clay wind instrument with finger holes), and composed the melody of "Jia Bian."

He raised livestock and reined cattle and horses to draw carts and carry heavy goods. He smelted metal and made numerous material objects and tools. He taught people to barbecue food and to pound grain with a mortar and pestle. Fuxi also made cloth and began to rear silkworms. He made coins of copper. He invented written characters for people to record life instead of remembering events by making special knots in cords. He also invented the calendar and laws.

Because he had so many cultural inventions important for human life, he was respected as the first of the Three Divine Sovereigns, along with Nüwa and Shennong, or the Divine Farmer (different names are given in different texts). In a rationalized system of Chinese ancient history, which was primarily formed in the Han dynasty, he was even respected as the first king of the remote past.

In modern Chinese mythology, however, Fuxi is best known as an ancestor of humans. He married his sister and re-created human beings after a great flood. This type of brother-sister marriage myth is widely spread throughout the country, especially in southern and central China. The first couple may only be called "a brother and his sister" rather than by the names Fuxi and Nüwa, or they may take different names in different places and ethnic groups. In some cases they have the title "Fuxi and his sister" or simply "Fuxi and Nüwa." Therefore, Fuxi is known in his first marriage as a human creator to many ethnic groups, including the Han, Miao, Yao, Tujia, Maonan, and Shui.

Fuxi is still worshiped in modern China. Huaiyang County in Henan Province is said to be the capital of King Taihao Fuxi's mythical kingdom and the hometown of Fuxi (Fuxi is said to have been born in Huaiyang). In Huaiyang there is a big temple complex called the Tomb of Taihao, or, more popularly, Renzu Temple (Temple of Human Ancestors). The main god worshiped here is Fuxi. Nüwa is also worshiped here, but her hometown is said to be Xihua, in a nearby county.

Renzu Temple in Huaiyang has a long history. One of the famous legends about its reconstruction refers to Zhu Yuanzhang, the first emperor of the Ming

Pilgrims in front of the Renzu Temple, Huaiyang County, Henan Province, 2005. (Courtesy of Tong Yunli)

dynasty (whose reign lasted from 1368 to 1398). Zhu was chased by his enemies before he ascended the throne of the kingdom, so he hid in Renzu Temple and prayed to Fuxi. He promised Fuxi he would rebuild this rough temple if the ancestor blessed him and protected him from his chasers. Thousands of spiders soon appeared and began to weave webs on the temple door. In minutes the door was covered by cobwebs and looked as if nobody had ever entered the temple. This fooled Zhu's enemies, and they left the temple grounds. Zhu was thus rescued, and he later became the founder of the Ming dynasty. As emperor, Zhu ordered that the temple be reconstructed similar to the structure of his palace. That is why the temple complex looks so grand today.

From February 2 to March 3 in the lunar calendar, the monthlong Renzu Festival is held to celebrate Fuxi's birthday at the Renzu Temple complex. The festival draws thousands of pilgrims daily from nearby villages, counties, and provinces. They come here for many different purposes: to make supplications to the ancestors; to thank the ancestors for fulfilling their supplications; or to pray for children, happiness, health, wealth, or countless other things, such as

entrance into college. The pilgrims, especially women, may dance the *danjing-tiao* (a local dance in which women carry a pole on their shoulders), or sing *jingge* (classic songs, a type of folk song) to commemorate and praise the ancestors. As for the contents, many jingge not only tell the myths of their remote creators but also often end with a moral or propagation. The following is the text of a jingge that Yang Lihui recorded in her fieldwork in Huaiyang in 1993:

Remember the beginning of the world is chaos,
Without sky, without earth, without Human beings.
Then, the deity of sky created the sun, the moon, and the stars,
Then, the deity of earth created the grain and grass.
Having the sky and earth, the chaos separated,
Thus appeared Renzu, the brother and sister.
They climbed to the high mountain Kunlun,
To throw the millstone and get married.
They gave birth to hundreds of children,
That's the origin of Baijiaxing (human beings).
Therefore, though people in this world look different,
Yet in fact they belong to the same family.
How wrong it is struggling for the wealth and fame,
Because you can't bring them with you when you go into the grave.
I persuade you to be a good person,
Because a good person can be blessed by the Renzu on earth.

There is another interesting custom here, that of *ninigou* ("mud dog"), which relates to Fuxi's mythical deeds. Ninigou refers to all toys made of mud, including monkeys, swallows, tortoises, and tigers, and it can also be the clay musical instrument, the *xun.* Why do people make ninigou? The craftsmen explain that this tradition originated with Fuxi, who first made the clay xun and created humans from mud. They want to imitate the mythical activities and thus memorialize their remote ancestors.

See also Dragon; Goumang; Kunlun Mountain; Nüwa

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GONGGONG

The water god who caused a flood disaster and bumped into Mount Buzhou, giving rise to cosmic disorder, Gonggong is known in some ancient texts as Kanghui. He is often portrayed as having a man's head with red hair, and the body of a serpent.

The Gonggong myth appears in writings of the late Warring States era. One question raised in the poem "Tianwen" asks, "Why did the earth tilt toward the southeast during Kanghui's rage?" This illustrates that the myth about Gonggong damaging Mount Buzhou was current at that time.

In the Han dynasty and thereafter, the Gonggong myth contains much more detail. Gonggong is said to have fought with the god Zhuanxu (or Zhurong, Di Ku, or Shengnong; various names are given in different versions) to be the Supreme Divinity in remote times, but he failed. In his fury he bumped against one of the sky pillars, Mount Buzhou, and damaged it. The cords of the earth also broke during this event. His blunder brought cosmic disruption.

This story is sometimes associated with Nüwa, the great mother of human beings and the one who repaired the cosmos, but with considerable differences. According to *Lunheng* and "Bu *Shiji* Sanhuang Benji" ("Biographies of the Three Divine Sovereigns: A Supplement to the *Historical Records,*" written during the Tang dynasty), the Gonggong story is followed by that of Nüwa. The recording in "Bu *Shiji* Sanhuang Benji" combined various myth versions and tried to form a coherent ancient history. Gonggong was described as a rebellious nobleman. He became powerful by using shrewdness and punishment. He ruled with tyranny instead of benevolence. Toward the end of Nüwa's reign, Gonggong fought with Zhurong, the God of Fire, but he failed. He was so angry that he struck his head against Mount Buzhou and caused this sky pillar to collapse, snapping the cords of the earth. To repair this damage, Nüwa melted stones of five different colors to mend the sky. She cut the legs off a huge tortoise and set them up to support the four corners of the sky. Then she collected ashes of reeds to stop the flood. Through her effort, Nüwa cleared up the chaos and put the world in order again. However, in texts from *Liezi* and *Bowuzhi* (*A Treatise on Research into Nature,* written during the Jin dynasty), the chronological order of

these two stories is reversed. That is, Nüwa repaired a defect in the cosmos first, and later Gonggong fought with the god Zhurong and upset the normal established order. Gonggong's damage often served as an etiological myth of the current Chinese topography. Since then, heaven tilts toward the northwest, and that is why the sun, moon, and stars move in that direction. Earth sinks toward the southeast, and that is why the rivers of China flow toward the ocean in the east. The loose connection between these two stories suggests that they might have been independent of each other in early stages of the myths and were loosely combined in later development.

Gonggong is not only the destroyer of the sky pillar and cords of the earth but also plays a chief role in a disastrous flood. A text from *Guoyu* (*Discourses of the States,* from the Spring and Autumn era), for example, states that in ancient times Gonggong abandoned the right way. He wanted to damage the world by damming the rivers, reducing the high land, and blocking up the low land. But the heavens did not give him good fortune, and ordinary people refused to help him. Disasters and disorders spread everywhere. Therefore Gonggong was ruined at last. In another version, from *Huainanzi* (chapter 8), the Gonggong story is linked with that of the mythical sovereigns Shun and Yu. In Shun's time, Gonggong created a flood that swept near the place of Kongsang. At that time, the mountains Longmeng (meaning "Dragon Gate") and Lüliang did not open up and hence blocked the channels. So the flood spread everywhere, and rivers throughout the land joined together. People had to climb the mountains and trees to escape from the vast deluge. Then Shun ordered Yu to dredge the rivers and lakes, open up the waterways, and channel the flood to the east sea. As a result, the flood ran out and the world became dry, and people became settled again.

After his failure, Gonggong came to a sticky end. One version of the myth states that he was killed by the god Zhuanxu because he created the flood disaster. Other versions state that he was killed by Di Ku or Yao because of his tyrannical and conceited domination. A popular story says that he was banished by Yu when Yu brought an end to the flood. But other variants state that Gonggong was exiled to the place of Youzhou by Shun or, in another version, by Yao because Yao wanted to give the throne to Shun but Gonggong opposed this.

See also Buzhou, Mount; Cords of the Earth; Houtu; Nüwa; Pillars of the Sky; Shennong; Shun; Yu; Zhuanxu; Zhurong

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GOUMANG

The wood god and the inventor of the *luo* (a net for catching birds), Goumang is the descendant of Shaohao, the god who reigns over the western region, but he somehow assists Fuxi (also called Taihao) to reign over the eastern region and the spring season. However, in some versions, "Goumang" is a title for the officer of wood, instead of being a special deity.

Goumang often appears with a bird's body and a human face that is square-shaped, and he wears white and rides upon two dragons. He is said to be the offspring of the god Shaohao, and his name is Zhong (different from the god Zhong who separated the heaven from the earth). He assists Fuxi, who takes wood as the emblem of his reign, to rule the eastern region and the season of spring. Both Goumang and Fuxi hold compasses in their hands. When Goumang died, he became the God of Wood.

A legend about Goumang from *Mozi* (written mainly by the philosopher Mo Di, ca. 468–376 BC) suggests that Goumang may also function as the God of Life. The legend states that Zhengmugong, the Duke Mu of the Zheng state, was a man of virtue. One time when he was in the temple during the day, there came a god with a bird's body and a square face, wearing white. The duke was horrified and wanted to run away. Then the god said, "Do not be afraid. The Supreme Divinity ordered me to add nineteen years to your life as an award for your virtue. We hope you will make your state prosperous, with descendants flourishing. Do not lose your state." The duke kowtowed to the god and asked who he was. The god answered: "I am Goumang." In some versions the duke is said to be Qinmugong (the Duke Mu of the Qin state).

As noted previously, the name "Goumang" seems sometimes only a title for the official of wood (Muzheng) instead of a certain deity. A text from *Zuozhuan* shows that "Goumang" is the title for the Muzheng (Official of Wood), and this title was assumed by one of Shaohao's uncles named Zhong (different from the deity Zhong who separated heaven from the earth with another deity, Li).

See also Fuxi; Shaohao

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GUN

Gun is a popular culture hero in Chinese mythology. He stole Xirang, the self-growing soil, from the Supreme Divinity in order to stop the flood, but failed in his mission and was killed by the God of Fire, Zhurong, at Mount Yushan. His corpse turned into a yellow bear and dove into the pool of Yuyuan. His son Yu was miraculously born from the belly of his corpse and continued to fight the flood until he succeeded.

Gun is said to be a descendant of Huang Di. Though there are slim accounts describing his image, the written character for his name (鲧, which includes the radical 鱼, which means "fish") reveals that his figure might have originally been a fish. His myth is mainly recorded in the two written classics of Chinese mythology, *Shanhaijing* and "Tianwen." According to a text from *Shanhaijing* (chapter 18) and the annotations of it by Guo Pu (276–324 CE) and Yuan Ke (1916–2001), there was a flood in ancient times. It was so fierce that it gushed up into the sky. Gun wanted to stop the flood, so he stole Xirang from the Supreme Divinity without waiting for his permission. Xirang was a kind of mythical soil that was able to grow ceaselessly by itself. If it was excavated, it would grow more. Gun used it as a barricade against the overflowing water. The Supreme Divinity was angry, so he ordered the fire god Zhurong to kill Gun at the outskirts of Yushan (which literally means "Feather Mountain"). Gun's corpse was not tampered with for three years. Then, when his belly was opened with a sword, his son Yu emerged. The Supreme Divinity then commanded Yu to spread Xirang to control the floodwater and stabilize the world.

Comparatively, the Gun myth is more detailed in "Tianwen." Though in this text the myth is described in question form and hence it inevitably appears fragmented and sometimes vague, it gives many details of the Gun myth. The following is a translation of this text.

> If Gun was not able to control the flood,
> Why did the others recommend him?
> They all said: "Don't worry!
> Why not let him try and then see whether he can restrain it?"
> When the sparrow hawk and turtle joined together (and offered strategies),
> Why did Gun accept their suggestions?
> He obeyed everybody's advice to stop the flood,
> Why did the Supreme Divinity kill him?

His corpse was abandoned at Yushan,
Why did it not rot for three years?
When his belly was opened up, his son Yu emerged,
How could this miraculously happen? . . .
He was imprisoned at Yushan and was not allowed to go west,
How did he surmount those lofty and precipitous peaks?
He metamorphosed to a yellow bear after his death,
How could those magicians revive him?
He told people to plant black millet,
And to grow cattail and reed.
He had done so much for people,
But why was he rejected, and thus considered a notoriety forever?

From this text, we may infer that when Gun tried to control the flood, he adopted the suggestions of the sparrow hawk and turtle. It could have been they who suggested that Gun steal Xirang from the Supreme Divinity. After Gun was executed and gave birth to Yu from the belly of his corpse, he turned into a yellow bear. Then he managed to climb over the high mountains to the west and ask the powerful shamans to bring him back to life. In other versions he is said to have turned into a yellow dragon, a yellow turtle with three legs, or a black fish. Then he dove into the Yuyuan (which literally means "Feather Pool").

A legend recorded in the Jin dynasty states that after his failure to control the flood, Gun committed suicide by sinking into the Yuyuan. He then turned into a black fish, which often raised its feeler, shook its scales, and lay crosswise in the waves. People who saw it said it was the spirit of the river. Fishermen built Gun's temple on Mount Yushan and offered sacrifices to him throughout the year. Another version written in the Six Dynasties era states that after Gun was executed by Yao at Yushan, he metamorphosed into a yellow bear and dove into the Yuquan (Yu Spring). Thus, when the Guiji people (in modern Zhejiang Province) make offerings at Yu Temple, they do not give bears as sacrifices.

Other myths about Gun can be found in early sources such as *Shujing* (*Book of History,* ca. tenth century BC) and *Lüshi Chunqiu* (*Annals of Master Lü,* third century BC), but these sources have a tendency to historicize or interpret each story. In the *Shujing* Gun was depicted as opinionated and destructive. This source states that in ancient times, the flood brought great damage to the world. The water reached the sky, and people suffered from it. So Di, the Supreme Divinity, asked the gods of the Four Mountains to suggest someone who might be able to stop the flood. The four gods recommended Gun. But the Supreme Divinity was hesitant to use him because he thought Gun was a conceited man who would only damage the human species. Since the four gods urged Di to let Gun

try, the Supreme Divinity finally sent Gun to stop the flood. But nine years later, Gun still had not succeeded. Another story from *Lüshi Chunqiu* describes Gun as a nobleman who competed against Yao for power. The sage king Yao wanted to give his throne to Shun. Gun felt that this was unfair because he thought he himself should be one of the Three Dukes. So he rebelled against Yao and Shun. It is said that when he was angry, he was even more ferocious than a wild animal. In the wilderness, Gun led a group of beasts. If the beasts' horns were put together, they could form a big wall. And if Gun raised his tail, it looked like a flag. In this way he evaded the strengths of Yao and Shun, and Gun wandered in the wilderness worrying about Shun getting the throne. He was later executed at Yushan, his belly cut open with a sword produced in Wu.

Besides being a fallen hero who failed at damming up the flood, Gun is said to be the culture hero who first tamed cattle and invented the plow (*lei* and *si*) and introduced city walls. One interpretation states that he built the inner wall of the city to protect the ruler and the outer wall to guard the common people.

The Gun story told in contemporary China usually appears as a mixture of related myths and other mythical themes and motifs; its plot often is complicated. Gun often is set in an orderly pantheon that formed late. Furthermore, despite his failure and tragic death, Gun often is described in popular literature and folk belief as a respectful hero who tried to save the world and its people. One legend collected in the 1980s in central Sichuan Province explains the origin of the Yellow Dragon Temple located near the headwaters of the Min River. Gun was the grandson of Tian Di (the Emperor of Heaven). One day, he went to Lingxiao Palace (*lingxiao* literally means "reach to the clouds") to worship his grandfather. When he passed by the south gate of the palace in the heavens, he found there was a gap in the Milky Way and the water was flowing down onto the earth. The world of humans was covered by a flood, and people fled to the top of the mountains. Gun remembered that his grandfather dug here and brought home some black mud called Xirang. This created a flaw in the river of heaven and caused water to overflow into the human world. He knew that only Xirang could stop the flood. So, when Gun saw his grandfather, he asked him to put Xirang back where it belonged or scatter it directly onto the earth to stop the water. But Tian Di did not agree with him. Gun asked again and again, and Tian Di became impatient and drove him out of the palace. Gun then decided to steal Xirang and save the humans, but he did not know where to find the special mud in his grandfather's palace. His friends, the divine swallow and turtle, told him that Xirang was in a jade cupboard in Lingxiao Palace. Furthermore, they had a good idea of how to go about getting the magic mud. The next day, Tian Di went to the Grand Cold Palace on the moon to watch Chang'e dance. Gun and his two partners tricked the heavenly guards that protected the mud and made them

drunk. Then they opened the cupboard and caught Xirang. Xirang was so heavy that it overloaded the turtle's shell and created several cracks. Gun and his partners flew to the earth and scattered the mud onto the overflowing waters. The mud quickly began to grow, and soon there appeared mountains and dams. People happily came down from the mountaintops and began to rebuild houses, till the land, and sow seeds.

Tian Di was very angry when he learned of Gun's theft. He ordered Gun, the swallow, the turtle, and the palace guards all to be executed. After Gun was killed at Yushan by the cruel god Zhurong, his corpse did not rot, and his eyes remained open and his heart kept beating. Zhurong then was ordered to open Gun's chest. When he did so, a yellow dragon emerged from Gun's chest and flew toward Canglongshan (Mount Hiding Dragon) above the Min River.

Later, Gun's son Yu grew up and continued to battle the flood. One day, when he investigated the flooding at the Min River, he was caught by a sudden storm and his boat was thrown back and forth by huge waves and became caught in a whirlpool. At this critical moment, the yellow dragon appeared, dove into the river, and carried the boat out of the whirlpool. The places the dragon passed were each channeled, and the floodwater was confined. From then on, the Min River had a stable channel.

Years later, a Yellow Dragon Temple was built near the headwaters of the Min River for commemorating the meritorious yellow dragon. Every June 16, people of many nationalities, including Tibetan, Han, and Qiang, come here to worship the yellow dragon and pray to him for happiness.

See also Chang'e; Shun; Xirang; Yao; Yu; Zhurong

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HE BO

He Bo is the god of the Yellow River who helped Yu stop the flood by providing him a map of the rivers' locations. In some versions he was shot by the hero Yi because he drowned men.

See also Yi; Yu

HOUJI

Houji is an important culture hero who brought varieties of grain to people and taught them cultivating and harvesting; he was widely known as the God of Agriculture. He was miraculously born by Jiang Yuan, the first consort of the god Di Ku, and later became the ancestor of the Zhou people (the Zhou dynasty dates from the eleventh century BC to 256 BC). In many historicizing biographical materials he was set in the time of the sage kings Yao and Shun. In his name, *hou* means "sovereign" or "lord" and *ji* means "millet." Therefore, Houji can be translated as "Lord Millet" or "Sovereign Millet" in English. He was also called Qi ("the Abandoned"; this name is different from another Qi, the ancestor of the Shang people born by Jiandi).

The Houji story appears very early in the first Chinese poetry collection, *Shijing* (*The Classic of Poetry,* also translated as *Book of Odes,* compiled in or before 500 BC). The poem "Shengmin" ("Giving Birth to Our People") highly praised Houji, the ancestor and founder of the Zhou, and minutely described the process of his miraculous birth, his supernatural ability to plant, his great benefits to people by bringing them grains and teaching them cultivating, and the sacrifice rite he invented and offered to God to pray for the harvest:

> The first birth of [our] people,
> Was from Jiang Yuan.
> How did she give birth to a person?
> She had offered a sacrifice to the Supreme Divinity,
> To ward off the misfortune of childlessness.
> By chance she stepped into a huge toe-print made by the Supreme Divinity,
> and her body was stirred.
> She then began to live in a separate room undisturbed.
> Jiang Yuan became pregnant, and she behaved even more devoutly and
> solemnly.
> She gave birth to [a son],
> Who was Houji.
> When her pregnancy had come to full-term,
> Her first-born son was delivered as easy as the birth of a lamb.

His afterbirth didn't burst,
And there was no injury to him.
It was a result of the Supreme Divinity showing his mythical power.
The Supreme Divinity was satisfied and calm,
Accepting and enjoying her offering and sacrifice,
And she easily brought forth her son.
[Scared by his abnormal conception,] Jiang Yuan abandoned her son on a narrow lane,
But the sheep and oxen protected him and fed him.
Jiang Yuan then tried to place him in a forest,
But gave up for there happened to be many wood-cutters there.
She then threw him away on the cold ice,
And a bird sheltered and supported him with its wings.
When the bird flew away,
Houji began to wail.
His cry was so long and loud,
That his voice filled all his surroundings.
[He then was taken back home.]
When he just learned to crawl,
He looked intelligent and knowledgeable,
And was able to feed himself.
When he started to plant large beans,
The beans grew vigorously.
The paddy of millet he planted was abundant;
His hemp and wheat grew strong and thick,
His melons and gourds came in great yields.
The husbandry of Houji,
Developed the technique of helping [the crop's growth].
He cleared away the thick weeds,
And sowed the ground with fine seeds of grain.
The seedlings of crops were ready to burst as soon as they emerged,
And they grew up quickly,
With strong stems and plentiful ears.
Their grains were full,
And Houji had a bumper harvest.
He thus dwelt in Tai as the appointed lord.
The Supreme Divinity bestowed to him fine grains:
The black millet, and the double-kernelled;
The red, and the white.
The black and the double-kernelled millet were planted extensively,
Which made a tremendous harvest.
The red and white millet were planted extensively,

And there was need for many people to carry it on their shoulders and backs at
the harvest.
Being home, he offered sacrifices to the Supreme Divinity.
And how as to the sacrifices?
Some hull the grain, some take it from the mortar;
Some tread it, some winnow it.
It is rattled as it is washed in the dishes,
And the steam emanates as it is distilled.
We consulted seriously about the rites.
We burn southernwood with the fat;
We sacrifice a ram to the Spirit of the path,
Offering roast and broiled flesh,
We pray for a more wonderful coming year.
The offerings are loaded in the wood stands,
And fill the earthenware stands.
As soon as the fragrance ascends,
The Supreme Divinity will receive all the offerings with pleasure;
They are so fragrant and in their peak season.
Houji created the sacrifice rites,
By which to pray for absolution and fortune.
This has lasted through the present day.

Similar stories can be found in later writings. For example, in the chapter "The Basic Annals of Zhou" in *Shiji,* the exemplary historical book written in the early ages of the Western Han dynasty, the Houji story was narrated, clearly based on the poem above, but with some historicization. Houji became the subordinate of Yao and Shun. It said that Houji of the Zhou named Qi. His mother, Jiang Yuan, is the daughter of the Youtai clan. Jiang Yuan is the first consort of Di Ku. When she went out into a field one day, she saw a huge footprint. She was very curious and pleased and so she stepped in it. As soon as she did this, there was a movement in her body as if she had become pregnant. She bore a son in due time. However, since Jiang Yuan's motherhood of this child was miraculous, she considered the baby to be something inauspicious, so she threw it away in a narrow alley. When the oxen and sheep passed the alley, they all detoured to avoid stepping on the baby. Jiang Yuan next attempted to throw it into a forest, but she happened to meet many people in the forest. Jiang Yuan threw it again on the ice, but the birds covered and warmed it with their wings. Jiang Yuan thought Houji must be a god, so she brought the child home and raised it. Because she wanted to abandon it in the beginning, she named it Qi ("the Abandoned"). When he was a child, he was very ambitious. He liked to plant hemp and cereals as a game, and they grew very well. When he grew up, he liked to

sow and cultivate. He conducted research and found the lands fit for grain, and there he sowed grain seeds. People all followed him. When Yao learned of his extraordinary specialty, he chose him to be the Master of Farming. Thus the whole world received benefits from Houji. Later Shun told him to sow grain in order to save people from hunger. At the place called Tai, Shun honored him and gave him the name Houji.

Like many deities in Chinese mythology and belief, Houji also died and was buried. Even after his death, he was still associated with cereals and plants. According to *Shanhaijing* (chapter 18), Houji was buried in the wilderness of Duguang, where the Black River went through. Here grew good-tasting beans, rice, sticky millet, and unsticky millet. There were hundreds of grains that self-seeded here and grew naturally whether it was winter or summer. Here the male phoenix sang while the female phoenix danced freely. The tree of Lingshou (*ling* means "good" or "animated," and *shou* means "long life") bore fruits and flowers, and grasses and trees flourished. Here hundreds of beasts lived together, and grasses would not wither in winter and summer.

Houji enjoys a high status in the traditional pantheon in China, where agriculture plays a key role in people's lives and in the national economy. He is worshiped not only as the god of agriculture but also as the founding ancestor of farming. For instance, in Zouping County, Shandong Province, Houji was said to be the first to teach farmers how to cultivate and harvest crops. He was offered sacrifices in the temple every July 15 of the lunar calendar. Farmers would hang some bad grain outside their gates on this date, by which they hoped that Houji would teach them more about how to make the cereals grow better (Shanman et al. 1988, 44). In Shanxi Province, especially its southern counties like Jishan, Wenxi, Wanrong, and Yuncheng, there are many relics linked to the Houji story, such as the Mountain of King Ji, temples of King Ji or of Ji and Yi (in which both Houji and Boyi are worshiped), Jiang Yuan's Mausoleum, and Ice-pool Village. Houji is believed to have been born there, abandoned there (in the Ice-pool Village, for instance), and to have taught people cultivating there. Among the stones on the Mountain of King Ji are some bright jadelike ones. Their shapes are like types of cereals. Some look like the millets, some like corn, some like sesame, some like the seeds of pumpkins or watermelons, and so on. These stones are called "Stones of Cereals." Local people said they are transformed from the seeds left by Houji and Jiang Yuan after they taught sowing. They often serve to testify to Houji's close relationship with this area and his great contributions to humans.

Houji's descendants continue to make contributions in agriculture, too. In the same chapter of *Shanhaijing*, Houji's grandson, Shujun, is said to be the inventor who started to till by using cattle.

See also Di Ku; Jiang Yuan; Shujun; Shun; Yao

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HOUTU

Houtu is a shadowy figure in Chinese mythology whose gender is ambiguous. He functions as the Deity of Earth. In some versions he is said to be the descendant of Yan Di, son of Gonggong, grandfather of Kuafu, and the assistant god of Huang Di. Both Houtu and Huang Di hold cords and reign over the central part of the world. Houtu also is sometimes described as the ruler of the netherworld. However, Houtu's gender is gradually described as female in later writings and beliefs. In his name, *tu* means "earth" or "soil," and *hou* means "divine sovereign," which can equally be used to address males and females.

The name Houtu appears early in Zhou writings such as *Guoyu* (*Discourses of the States*), *Zuozhuan* (*Chronicle of Zuo*), *Chuci,* and the early Han accounts such as *Liji* (*Record of Ritual*) and *Huainanzi.* However, in these writings "Houtu" has several meanings and the gender it refers to is ambiguous. Sometimes "Houtu" is used as a respectful title for the earth. This usage is similar to the custom of addressing heaven as Huangtian ("Grand Heaven"). Since the earth produces plants, fruits, and grains on which humans live, it is often regarded as a mother figure. Accordingly, Houtu is frequently interpreted as a female (Ma 1990, 37–39; Birrell 1993, 161–162). But sometimes "Houtu" also refers to a certain male god named Houtu. A text from *Guoyu,* for instance, states that Gonggong possessed the world, and he had a son named Houtu. Houtu was able to level and reclaim the ground of the world, so he was worshiped as the God of

Earth. In Wang Yi's annotations to *Chuci,* Houtu also functioned as the ruler of the netherworld, Youdu (which literally means "Dark Capital"). Houtu had a terrible assistant named Tubo ("The Master of the Earth") to guard the gate of Youdu. In addition to these two meanings of the word, "Houtu" sometimes may be used as a title for a kind of mythical official who takes charge of affairs on earth. According to a text from *Zuozhuan,* the title for the Tuzheng (Official of Earth) was "Houtu," namely "She" (the deity of the earth), and this title was assumed by Gonggong's son, named Goulong. In another version from *Huainanzi,* Yu became She after he died of exhaustion in his work controlling the great flood. Gao You wrote that Yu was worshiped as Houtu after his death.

In spite of these variants, Houtu regularly appeared as a female earth deity in later developments, at least after the Sui dynasty. She often is respectfully addressed as Madame Houtu or Goddess Houtu in folk religion and popular literature. Many temples are dedicated to her. In Wanrong County, Shanxi Province, for example, there is a Houtu temple. According to local documents, this temple was first built in the early Han dynasty thanks to the distinguished Emperor Wu. Thereafter, from the Han through the Song dynasties, there were more than ten emperors who went there to offer sacrifices to Houtu. In this place Houtu is popularly called "Houtu the Sacred Mother," and she is portrayed as a graceful and poised queen wearing a coronet, silk cape, and skirt with embroidered phoenixes on it (in Chinese tradition, the phoenix is often used as a symbol of the queen or empress). She is said to have been born on March 18 of the lunar calendar, so a temple fair commemorates her on this day each year. On April 19, 2003 (lunar March 18), the local government sponsored a large Houtu Temple Fair (the official title that year was "The First Houtu

The statue of "Houtu the Sacred Mother" in Houtu Temple, Wanrong County, Shanxi Province, 2003. (Courtesy of Li Hongwu)

Tourism Culture Festival") in order to exploit Houtu as a "Culture Resource" to propagate the rich local culture, attract more travelers and traders, and therefore develop the local economy. Houtu functions as more than a Deity of Earth in the local belief system. Like most mythical gods in Chinese folk belief, Houtu is an almighty goddess in the pantheon. People offer her sacrifices and pray to her for harvest, rain, children, health, wealth, safety when boating in the Yellow River, and the tide when a boat is stranded. In local legends, Houtu often is depicted as a kind, wise, and powerful goddess. One story says she helped Yu solve his problem in channeling the flood to the sea. When Yu channeled the Yellow River, he wrongly opened it toward the west. Because the rocks and stones in the west were extremely hard, his work progressed very slowly. As he worked, Yu felt worried because the flood season would soon come. When Houtu the Sacred Mother heard this news, she drew a map of the Yellow River and thought over possible solutions. Then she had an idea. She ordered one of her divine birds to tell Yu that he should open the channel eastward. Yu took her suggestion and finally succeeded in directing the floodwater toward the east sea. The place where he wrongly dredged later received the name "River Wrongly Opened." At another time, Houtu visited Yu and was sympathetic about his bad living conditions. She used her great power and in minutes made a huge cave for Yu and his helpers to live in. To thank Houtu, Yu suggested naming this cave "the Sacred Mother's Cave." But Houtu was modest; she thought Yu brought more benefits to the world, so she insisted the cave be named "King Yu's Cave." Furthermore, Houtu learned that Yu was unable to supply enough food for his workers, so she and her daughter cooked a large pot of rice gruel every day for the hardworking laborers. No matter how much the laborers took, the pot of gruel was never emptied. The place where Houtu and her daughter cooked was later called "Rice Gruel Temple." In another story, Houtu is described as a heroine who drove off a harmful ogre. A turtle ogre that lived in the Fen River in Shanxi Province often took humans as its food. To eliminate the evil creature, Houtu the Sacred Mother transformed into a man who chopped firewood on the riverbank. The ogre soon found him and rose up from the bottom of the river to eat the man. Houtu then showed her true self and reprimanded the ogre for its evil behavior. The ogre knew that it would be punished by the Sacred Mother, so it fled. But it ran into another deity named Juling and was kicked by him into the Yellow River. Houtu arrived soon after and affixed it in the center of the river. The huge turtle shell then turned into a large island, which is now known as "Chicken-heart-shaped Beach."

See also Gonggong; Huang Di; Kuafu; Yan Di; Youdu; Yu

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HUANG DI

Huang Di, or the Yellow Emperor, is one of the most renowned legendary figures in Chinese mythology and culture. He is the son of Shaodian, the half brother of Yan Di, and the forebear of some ethnic groups and many notable deities. He is also the most important of the Five August Emperors (names differ in different texts). He defeated Yan Di, Chiyou, and other deities and became the most powerful ruler of the central part of ancient China in mythical history. In later tradition he is highly respected as a common ancestor of all Chinese people. Additionally, he is depicted as a great culture hero by inventing almost all of the necessary cultural items in ancient times. In some descriptions he functions as the Thunder God. In his name, *huang* means "yellow," and *di* means "emperor"; therefore he may be called the Yellow Emperor in some English translations. He is also named Xuanyuan.

Huang Di's name was already quite popular in written texts during the Warring States era. From then on, he became more and more prominent in Chinese myths, legends, beliefs, and political lives, and hence diverse versions of stories are told about him.

According to a text from *Shizi* (written in the Warring States era, but now preserved only in later collections), Huang Di is portrayed as a human being with four faces. Another version describes his miraculous birth. His mother, Fubao, saw a great bolt of lightning one night circling one of the stars in the Great Bear. (In traditional Chinese belief, astronomical phenomena are often connected with special and momentous events of the world. The eclipse, the brightness or dimness of the stars, the falling of meteors, and the unusual interaction between stars and planets are taken as the signs of the birth or death of a great man, or the prosperity or decline of a dynasty.) It was so bright that it lit up the area nearby. Then Fubao became pregnant, and after twenty-five months she gave birth to Huang Di. A text from *Dadai Liji* (*The Elder Dai's Records of Ritual,* ca. first century BC) describes that when Huang Di was just born, he was smart; when he was a baby, he could talk; when he was a child, he was quick; when he grew up, he was honest and clever; when he was an elder, he was wise. In some writings, Huang Di was 300 years old when he died.

In writings of the Warring States era and the Han dynasty, Huang Di often appears as the ruler of the central part of the world. A text from *Huainanzi* (chapter 3) sets Huang Di and the other four divine emperors in an orderly pantheon distributed in five directions (east, south, west, north, and center) and five elements (wood, fire, metal, water, and earth; in traditional Chinese philosophy, the whole world is made of these five elements). It says that the east belongs to wood. Its god is Taihao. His subordinate is Goumang. Both of them hold the compasses and control the season of spring. The south belongs to fire. Its god is Yan Di. His subordinate is Zhuming. Both of them hold the beams of steelyards and control the season of summer. The center belongs to earth. Its god is Huang Di. His subordinate is Houtu. Both of them hold the ropes and control the four directions. The west belongs to metal. Its god is Shaohao. His subordinate is Rushou. Both of them hold the carpenter's squares and control the season of autumn. The north belongs to water. Its god is Zhuanxu. His subordinate is Xuanming. Both of them hold the sliding weights of steelyards and control the season of winter.

Huang Di. Funeral stone carving of the Eastern Han dynasty, Wuliang Shrine, Jiaxiang County, Shandong Province. The inscription reads, "Huang Di made numerous creations and transformations. He invented weapons, wells, and the field system. He invented clothes and the house." (Feng Yunpeng and Feng Yunyuan, Research on Stone Carving, *1821)*

Being the most powerful ruler of the center and the other four directions, Huang Di enjoys high status and distinction. A text from *Hanfeizi* (written by Han Fei, ca. 280–233 BC) indicates that when Huang Di assembled the deities and ghosts on Mount Tai, he was surrounded by many entourages. Elephants and dragons pulled the cart for him, the divine bird Bifang accompanied him, Chiyou led the way, Feng Bo cleaned the road, Yu Shi created sprinkles of rain along the way, tigers and wolves ran ahead, and deities and ghosts followed him.

Some Chinese mythologists argue that there must have been several wars between Huang Di and the other four divine emperors, and only after Huang Di

defeated all of them could he become the most powerful (Yuan 1996, 105). According to a text written in the Three Kingdoms era (which now can only be seen in later collections), at the beginning of Huang Di's era he cared about cultivating his temperament and loved his people. He did not like war at all. But the other four emperors boasted about their own directions and colors. (The east belongs to wood, so its color is therefore green; the south belongs to fire, so its color is red; the west belongs to metal, with the color white; and the north, water, has the color black. The center belongs to earth, with the color yellow; therefore Huang Di is called Yellow Emperor.) They conspired to attack Huang Di. Huang Di's soldiers were so concentrated on preparing for the fight that they did not remove their armor. Huang Di sighed and said, "If the ruler on high is in danger, his people will suffer from instability; if the ruler loses his kingdom, his subordinates will have to serve another country. Now I am a ruler on high, but the four emperors attack me and put my army on constant alert. How can I bear this situation?" So he went to the fortified walls and commanded the army himself. In the end, he defeated the four emperors.

Though Huang Di is often depicted in later tradition as a peaceable and benevolent ruler, he fought with various mythological deities. Thus, he is sometimes interpreted as "a warrior-god" (Birrell 1993, 130). The most well-known wars perhaps are the ones between Huang Di and Yan Di, and between Huang Di and Chiyou.

Yan Di is the half brother of Huang Di, the god of the south. In a text from *Xinshu* (*New Documents,* written by a Han dynasty writer, Jia Yi, 201–168 BC), Yan Di is said to have controlled half of the world while Huang Di controlled the other half. Huang Di ruled his kingdom based on benevolence and love, but Yan Di did not follow these principles. Thus they fought at the open plain of Zhuolu (which now belongs to modern Hebei Province). The battle was so fierce and brutal that the victims' blood flowed like a stream that could float the pestles. At last Huang Di killed Yan Di and took his land. The world then became peaceful. In another version, from *Liezi,* when Huang Di fought against Yan Di in the countryside of Banquan, he ordered black bears, grizzly bears, wolves, panthers, cougars, and tigers to be his vanguards, while the eagles, fighting pheasants, falcons, and phoenixes were his banners. Another Huang Di myth states that the battle between the two brothers lasted for a long time. Huang Di fought against his brother many times before finally winning the war.

The battle between Huang Di and Chiyou seems much fiercer and larger in scale. Chiyou is the descendant of Yan Di. In some accounts he is said to have eighty brothers (seventy-one brothers in another version), each with an animal body, bronze head, and iron forehead, speaking a human language. They used sand and stone as their food. Other versions state that Chiyou had a human

body, horned head, ox hooves, four eyes, six hands, and ears and temples like swords and spears. He seems to be a former subordinate of Huang Di (see the text above from *Hanfeizi*), but later he somehow became a rebel. According to a text from *Shanhajing* (chapter 17), Chiyou made weapons and attacked Huang Di, so Huang Di commanded Yinglong to launch an attack against Chiyou in the wilderness of the central plain. Yinglong began by storing all of the water. Chiyou asked Feng Bo and Yu Shi to release a cloudburst. Then Huang Di asked the drought goddess Ba to descend from heaven, and the rain was stopped. Eventually Huang Di killed Chiyou.

There are many stories describing the course and circumstances of the war. One story states that Chiyou was able to soar into the sky and surmount the dangerous and difficult obstructions. But Huang Di made a drum from the hide of Kui, a one-legged mythical creature, and beat it many times. The sound it made was so great that it prevented Chiyou from flying away, and he was caught and killed by Huang Di. Another version states that Chiyou led many ferocious mythical animals to attack Huang Di on the Zhuolu plain. In response, Huang Di ordered his subjects to blow horns sounding like dragons to threaten them. Another version asserts that Chiyou could stir up clouds and mist. When he fought with Huang Di, he made heavy fog for three days. Huang Di's army was caught in it and could not determine their direction. Huang Di then invented the compass cart and guided his army out of the fog. Thus, Huang Di defeated Chiyou and killed him. Some versions maintain that after Huang Di fought against Chiyou many times and still could not win, he retreated with his army to Mount Tai. There was a thick fog lasting for three days. In the fog, Huang Di saw a lady with a woman's head and a serpent's body. He kowtowed, bowed twice, flattened himself against the ground, and did not dare to stand up. The lady said, "I am Xuan Nü [literally means 'Dark Lady,' a Taoist goddess in later tradition]. What do you want to ask me?" Huang Di answered, "I hope I can get myriad attacks, myriad wins." So the goddess taught him the art of war, and he defeated Chiyou in the end.

In some accounts Huang Di is said to "have fought fifty-five times and then the whole world obeyed him." Some Chinese historians believe that Huang Di is a legendary clan leader in primitive China, the same as Yan Di. During the process of their clans' growth and expansion, Huang Di and Yan Di commanded many battles against other clans. They ultimately became the most powerful clan leaders in the central plain. Since their clans formed the basic part of the Huaxia ethnic group, which later made up the main body of Han Chinese, Huang Di and Yan Di were thus worshiped as the ancient ancestors of the Han Chinese and, furthermore, of the whole Chinese nation. Today Han Chinese still identify themselves as "the descendants of Huang Di and Yan Di."

Besides these stories about Huang Di's wars, another big cluster of Huang Di myths refers to his many cultural inventions. In these myths he is depicted as the fountainhead of Chinese culture and civilization. He drilled the wood for fire, and then cooked fresh meat. By following his lead, his people did not suffer stomach diseases from then on. He hollowed a tree trunk to make a boat and cut branches to make oars. Therefore people could go to distant places by water. He tamed cattle and horses to draw carts so that people could use them to carry heavy goods. Inspired by the erigeron that could endlessly rotate in the wind, he made the wood cart. And that is why he was also called Xuanyuan (*xuan* refers to a high-fronted, curtained carriage used in ancient times, and *yuan* refers to the shafts of a cart). He cut trees and used them to build a variety of houses to protect people from wind and rain. He invented hats, crowns, and clothes. He cut wood to make pestles, and dug earth to make mortar. He made a caldron to steam rice. He made coins. He found the way of measuring weight, and invented the clepsydra as a device for measuring time. He started the football game. After he met the goddess Xiwangmu, he made twelve mirrors, and used one in each month. So it was also Huang Di who invented the mirror. He invented coffins for the dead. After he killed Chiyou, he buried him, and that originated the custom of burial. Various myths and legends continue to attribute many inventions and discoveries to him, such as music, writing, Chinese medicine, the art of war, the interpretation of dreams, and astronomy. In other myth versions he is said to have made the rules for wedding ceremonies, distributed lands and built the country, and started rituals and markets. All in all, as an ancient writer noted, "All of the techniques and crafts are started from Xuanyuan" (*Shiwu Jiyuan, The Origin of Items,* written in the Song dynasty, chapter 7).

Among his numerous inventions, the compass cart is famed. A legend collected in the 1980s in Xinzheng County, Henan Province (said to be Huang Di's hometown), explained how Huang Di invented the compass cart. Huang Di was a chieftain in the central plain, and Yan Di was a chieftain in the east. Admiring the better life in the central plain, Yan Di commanded his clan to attack Huang Di's. Though Yan Di failed in the battle, the winner, Huang Di, wanted to ally with him. They became sworn brothers, and their clans were united into one large country. Meanwhile, in the southeast, there was another clan, and its leader was Chiyou. Chiyou also coveted the prosperity of the central plain, so he ordered his people to invade the central plain. Huang Di then commanded his army to fight Chiyou. It was the middle of autumn, and there often was heavy fog. Having difficulty discerning the direction, Huang Di's army was defeated several times. Therefore, Huang Di spent much time in discovering a means for telling the directions. At length he found that a kind of magnetite could help. He then made a carved wooden man with a magnetite hand installed on it. No matter where he

was, the magnetite hand always pointed to the south. Therefore, Huang Di named it Fang ("Direction"). Later Huang Di built a cart and fixed the carved man on it, so it could easily be moved around. Huang Di called the whole system Xuanyuan Fang. Sometime later the name was changed to "compass cart."

In addition to these inventions directly made by Huang Di himself, many cultural items were made by his officials, sometimes under his instructions. For example, according to texts from *Shiben,* he asked Xihe to make a system for observing the sun, Changxi to make a system for observing the moon, Yuqu to create methods to observe the stars, Linglun to make music, Danao to compile the Heavenly Stems and the Earthly Branches (the Ten Heavenly Stems and Twelve Earthly Branches are used in combination to designate years, months, days, and hours), Lishou to formulate arithmetic, Rongcheng to create the calendar, and Juyong and Cangjie to create writing. In other texts, his officers also invented the mortar and pestle, boats, bows and arrows, crowns, cloth, shoes, drums, mirrors, domesticated cattle, and other things. Even one of his four wives, Leizu, is a famous culture heroine. She started sericulture, the cultivation of silkworms and production of silk, and therefore she was worshiped as "the Sericulture Goddess" after she died (one myth version holds that she died while on an inspection tour with Huang Di, so Huang Di honored her as the Road Goddess).

Huang Di has a grand family. Another wife of his, Momu, is also well-known. Though she seems not to have made any special discoveries or creations, she still wins much respect. She was unsightly in appearance, but of great virtues, so Huang Di married her and let her supervise his other concubines. Today some Chinese women without good looks still call themselves "Momu," implying that they have virtue inside.

Huang Di has many distinguished descendants, such as Gun and Yu, the great heroes who controlled the flood; Zhuanxu, the mythical emperor; Zhong and Li, the heroes separating heaven from earth; Shujun, the Cultivation God; and Yuqiang, the Sea God. Huang Di also is said to have originated some ancient ethnic groups, such as Huantou, Miaomin, and Quanrong.

Huang Di has some relationship with Taoism. During the Warring States era, he was adopted into the Taoist philosophy and respected as a great ancient saint who advocated silence and inaction and encouraged the worship of nature. Later he became a god in the Taoist pantheon. Likewise, there are stories that depict Huang Di as an immortal. Some popular legends describe how Huang Di "ascended to heaven" at the end of his secular life. According to the historicized descriptions of Huang Di's life history in *Shiji,* Huang Di gathered copper at Mount Shoushan. He used it to make a big *ding* (a tripod caldron). When the ding had been made, a dragon with a long beard descended from heaven to meet

him. Huang Di rode on it, and more than seventy of his officials and concubines followed him. Since there were too many lower subordinates to ride on the dragon, they grabbed on to the dragon's beard and were dragged along underneath. They were so heavy that they pulled the beard out before the dragon could ascend to heaven. Huang Di's bow also fell. With Huang Di ascending to heaven, people on the ground held his bow and the dragon's beard and cried. From then on, the place was called Ding Hu (*hu* means "beard"), and the bow was called Wuhao (meaning "cry"). Some other sources suggest that Huang Di chose his death date himself. When the day came, he said goodbye to his officials. After he died, he was buried at Mount Qiao (now in Huangling County, Shaanxi Province, in northwest China). But the mountain soon collapsed, and his coffin was found empty except for his sword and shoes.

Today Huang Di's myths and legends are still told in China. In Xinzheng County, for example, nearly twenty Huang Di myths and legends were collected from local oral tradition in the 1980s and were published in 1990. They tell various stories about Huang Di's divine birth and marriage, his wars with Yan Di and Chiyou, his wonderful reign over the mythical kingdom, and his ascension to heaven. One legend explains why the local crab has ten legs rather than the normal eight: Huang Di's officials found a huge stone cave for their industrious emperor to spend his summer. It was very cool inside, and there was a pond in front of it. Huang Di was satisfied with living in the cave except that there were groups of mosquitoes, fleas, scorpions, and mice disturbing him. He said unconsciously to his subordinates, "If only these disturbances could be exterminated." The crab living in the pond heard this and it cleared these pests away. When Huang Di found that it was the crab in the pond that had helped him, he rewarded it with two more legs. Thereafter, only the crab in the local pond has ten legs.

As the prominent hero and common ancestor of Han Chinese people, Huang Di receives great respect in Chinese history. During the Late Imperial era, he was respected as one of the common ancient ancestors of everyone in the Chinese nation (Zhonghua Minzu) in the process of constructing a modern nation. He no longer belonged only to the Han. All of the non-Han ethnic groups, whether Mongolian or Qiang, were also the offspring of Huang Di. Now the collective memory of "the descendants of Huang Di and Yan Di" is widely held by Chinese all over the world. Huang Di has become a cultural symbol that is often used to reinforce the unified identity of Chinese people and to solidify group attachments among the fifty-six ethnic groups in China.

On April 5, the Tomb-sweeping Day of 2003, a large sacrificial ritual offering to Huang Di was held at the Xuanyuan Temple in Huangling County, Shaanxi Province. Among the people who attended the ceremony were many

New statues of Huang Di and Yan Di, Xinzheng County, Henan Province, 2004. (Courtesy of Dai Gaizhen)

important officials of the Communist Party and representatives of overseas Chinese from Hong Kong, Taiwan, Macao (Aomen), Canada, Australia, and Southeast Asia. They came together to worship "the Common Ancestor of the Chinese People" and "the Founder of Human Civilization."

See also Ba; Cangjie; Chiyou; Feng Bo; Goumang; Gun; Houtu; Kui; Li; Leizu; Linglun; Shaohao; Shujun; Yan Di; Yinglong; Yu; Yu Shi; Yuqiang; Zhong; Zhuanxu

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HUNDUN

Hundun is an obscure mythical figure in Chinese mythology. The word *hundun* is used in Chinese language as both a noun and an adjective that literally refers to the primeval chaos as well as a person who is ignorant or muddleheaded. Mythical stories about Hundun may personify these two aspects of his name.

Ancient recordings about Hundun are often quite different from or even contradictory to each other, which perhaps suggests that they come from different narrative traditions. Therefore, it is almost impossible to find a consistent character and function of Hundun.

Perhaps the most often cited Hundun myth appears in *Zhuangzi.* It portrays Hundun as the god of the central region who has not a single aperture. Shu (literally meaning "fast") was the god of the south sea while Hu ("swift") was the god of the north sea. They often met each other at the central region reigned by Hundun. Hundun treated them very well, so Shu and Hu hoped to pay a debt of gratitude to him. They presumed that everyone had seven apertures in his head (two eyes, two ears, two nostrils, and one mouth) with which to see, hear, eat, and breathe, but Hundun had none; therefore, if they could make seven apertures in Hundun's head, they could repay him for his kindness. They tried to chisel openings in Hundun's body. They chiseled one hole each day. However, after seven days of their work, Hundun died.

Like many other myths or legends appearing in this classic, the Hundun story has clearly been reshaped by Zhuang Zhou to illustrate his Taoist philosophy. The two meddling gods Shu and Hu are used to symbolize the artificial order (time and direction), whereas Hundun symbolizes the primeval chaos that is a natural, unspecified, unified whole. In the story the artificial order destroyed

the natural and harmonic whole. Zhuang thus expresses his idea that one should respect nature and not insist on doing something that is not natural; politicians should let things take their own course and should not construct uninformed interventionist policies.

However, contrary to his depiction as a kind and innocent god of the central region in *Zhuangzi,* Hundun is at times described as a bad and ferocious deity in other writings. In an account from *Zuozhuan,* Hundun was said to be Dihongshi's unintelligent son (according to some commentators, Dihongshi is in fact Huang Di, the ruler of the central part of the world), one of the "Four Evil Ones" (Si Xiong), who was later exiled by the sage king Shun. He concealed justice and did not take righteous actions. He liked to treat people cruelly and do harm to them secretly. He made close friends with those evil beings who acted and spoke against justice and virtue. Because he was so muddled and incompetent, he was called Hundun.

Some scholars believe that a minor deity, Dijiang, who appeared in *Shanhaijing* is in fact Hundun (Yuan 1993, 66; Birrell 1993, 98–100). According to a text from *Shanhaijing,* Dijiang lived in a western mountain called Tianshan ("Sky Mountain"). His shape was like a yellow bag, and his color was as red as the cinnabar flame. He had six feet and four wings but no head and face. He knew how to sing and dance. Though Dijiang and Hundun have similar appearances of featureless heads, it remains difficult to conclude that Dijiang can be identified as Hundun himself, because they share few functions and behaviors.

Another account relating to Hundun appears in a later book, *Shenyijing* (*The Classic of Spirits and Strange Things,* once said to have been written by a Han writer, Dongfang Shuo, 154–93 BC, but probably compiled later by an anonymous author). It clearly combines the two contradictory narrative traditions about Hundun in *Zuozhuan* and *Shanhaijing.* It states that there was an animal on the west side of Kunlun Mountain. It looked like a dog with long hair and four feet, or like a brown bear without claws. It had two eyes but could not see. It had two ears but could not hear. It had a stomach yet was without the five internal organs. It had intestines, but they were so straight that food would go immediately through his body. When the creature found someone of virtue, it would run and butt him; but when it found someone of evil, it would lean on him. When doing nothing, it often bit its own tail, turning around and around, looking up at the sky and laughing. It is also called Hundun.

See also Huang Di; Kunlun Mountain; Shun

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JIANDI

Jiandi is the ancestress of the Shang people and the second wife of Di Ku. She ingested a swallow's egg and miraculously gave birth to Qi, the founder of the Shang people.

Most gods or goddesses and heroes or heroines in Chinese mythology have miraculous birth stories. Huang Di, for example, was conceived after his mother saw a great bolt of lightning circling one of the stars in the Great Bear, Houji was conceived after his mother stepped into a huge footprint, Yu was born from the belly of his father's corpse, and there are numerous other stories of miraculous births. The mythical births show the deities' sacred origins, testify to their unusual abilities, and promise their significant achievements.

Myths about Jiandi's miraculous conception and the birth of Qi can be found in some ancient classics. Poems in *Shijing* (*Eulogy of Shang,* for example) mention that the founder of the Shang people comes from a swallow. The famous Zhou poet Qu Yuan clearly names Jiandi in his well-known poem "Tianwen." He asks, "Jiandi stayed on the terrace, why did Di Ku go there and seduce her? The swallow sent two eggs to her, why did she devour them?" Wang Yi, the Han commentator of this poem, explains these questions with the story that when Jiandi was serving Di Ku on the terrace, a swallow passing by dropped its egg. Jiandi was pleased and devoured it. Then she gave birth to Qi.

In another version that appears in *Shiji,* Jiandi is said to be a daughter of the Yousong clan and the second concubine of Di Ku. One day when she went out to take a bath with Di Ku, she saw a swallow dropping an egg. She picked it up and swallowed it. Then she inexplicably became pregnant, and later gave birth to Qi.

In addition to Jiandi's main mythological function as the ancestress of the Shang people, a text in *Lüshi Chunqiu* illustrates another role Jiandi played as a culture heroine: In the Yousong clan there were two beautiful girls (according to some accounts, one was Jiandi and the other was named Jianci). They lived in a terrace nine stories high. Each meal they ate had to be accompanied by drum

music. One day the Supreme Divinity (Di) sent a swallow to visit them. The swallow sweetly sang, repeating "Yiyi." The two girls loved it so much that they tried to catch the swallow. Finally they covered it with a jade basket. When they lifted up the basket after a while, the swallow flew away immediately toward the north, leaving two eggs behind. The girls were so disappointed that they composed a song, singing "Swallow, swallow, you flew away," which is credited with being the origin of northern music. This story does not mention Jiandi's extraordinary conception. But Gao You, the Han commentator of *Lüshi Chunqiu,* wrote that the Supreme Divinity was in fact the God of Heaven; it was he who ordered the swallow to lay two eggs for the girls of the Yousong clan to swallow so that one would give birth to Qi.

A Han dynasty book, *Lienüzhuan* (*Biographies of Exemplary Women,* written by Liu Xiang, 79–8 BC), rationalized and demythologized the Jiandi myth and set Jiandi as an exemplary mother of female virtues who could educate women to obey Confucian ethical rules. The story of Jiandi is set in the time of the sage king Yao. She was the elder sister of the Yousong clan. One day Jiandi and her sisters went out to take a bath in a river of Xuanqiu when they saw a swallow passing by and dropping a colorful egg. They all competed with each other to catch it, and Jiandi won. Protecting it from being seized by her sisters, she put the egg into her mouth, but swallowed it by accident. Then she became pregnant and later gave birth to Qi. Jiandi was good at managing the ways of the world, and she was quite knowledgeable and benevolent. When Qi grew up, she taught him the rules of truth and order, and eventually helped him to succeed. Thus she was respected by honorable men as a model mother who had the virtues of benevolence, reason, and subservience.

Jiandi has some correlation with the ancient custom of worshiping Gaomei, the Supreme Matchmaker. Gaomei was originally and probably a divine stone that was believed to have the magic power of bestowing children to people. Later it became anthropomorphized in some places as a great mother or ancestress like Nüwa, Jiandi, or Jiang Yuan, and its main function became matching people and bestowing children. According to recordings from *Shijing* and *Liji* (*Record of Ritual,* the early Han accounts), as well as some of their Han commentators' annotations, Jiandi reinforced the custom of worshiping Gaomei. They said that every spring when swallows flew back from the south, people would go to the countryside to offer sacrifices to Gaomei and pray for children. The emperor would also lead all of his consorts there, and they usually offered a pig, a sheep, and a bull as the sacrifices. By displaying bows and arrows in front of the statue of Gaomei, they hoped that they could bear intelligent sons. Once when Jiandi went to worship Gaomei with her husband, Di Ku, she caught a falling swallow egg and ate it. Afterwards she became pregnant and gave birth to

the founder Qi. Her mythical experience was interpreted as the effectiveness of Gaomei's sacred power, so the emperors later built a temple to worship Gaomei.

However, according to a text cited by *Taiping Yulan* (*An Imperial Reading of Texts Compiled in the Taiping Era* [977–984 CE], compiled by Li Fang, 925–996 CE, chapter 529), the Gaomei custom originated from the Jiandi story. It states that in 296 CE, the divine Gaomei stone that rested on the sacrificial altar was broken into two pieces. The emperor and many officials wondered why a stone was put on the altar and whether they should salvage it. Then a knowledgeable consultant explained that at the time of Di Ku, Jiandi swallowed an egg and then gave birth to a great son. Thereafter, ordinary people put an egg-shaped stone on the altar to pray for children. The old broken stone thus was buried, and a new one was installed.

There are some Chinese scholars who argue that the role of Gaomei was actually assumed by the ancestress Jiandi in ancient times. For example, Jiandi was in fact the Gaomei worshiped by the Shang people, and Nüwa and Jiang Yuan were the Gaomei worshiped by the Xia and Zhou people (Wen 1982). Thus, rather than believing in a Gaomei stone, people searched for Gaomei magic power from these special goddesses.

See also Di Ku; Houji; Huang Di; Jiang Yuan; Nüwa; Qi; Yu

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JIANG YUAN

Ancestress of the Zhou people, the first consort of Di Ku, and the mother of Houji, Jiang Yuan stepped into a huge footprint in a field and miraculously gave birth to Houji, the God of Agriculture and the founder of the Zhou people.

The Jiang Yuan myth appears very early in the first Chinese poetry collection, *Shijing.* The poem "Shengmin" ("Giving Birth to Our People") highly praised her and her son Houji. It describes in detail her miraculous conception and bearing of Houji:

The first birth of [our] people,
Was from Jiang Yuan.
How did she give birth to a person?
She had offered a sacrifice to the Supreme Divinity,
To ward off the misfortune of childlessness.
By chance she stepped into a huge toe-print made by the Supreme Divinity,
and her body was stirred.
She then began to live in a separate room undisturbed.
Jiang Yuan became pregnant, and she behaved even more devoutly and
solemnly.
She gave birth to [a son],
Who was Houji.
When her pregnancy had come to full-term,
Her first-born son was delivered as easy as the birth of a lamb.
His afterbirth didn't burst,
And there was no injury to him.
It was a result of the Supreme Divinity showing his mythical power.
The Supreme Divinity was satisfied and calm,
Accepting and enjoying her offering and sacrifice,
And she easily brought forth her son.
[Scared by his abnormal conception,] Jiang Yuan abandoned her son on a nar-
row lane,
But the sheep and oxen protected him and fed him.
Jiang Yuan then tried to place him in a forest,
But gave up for there happened to be many wood-cutters there.
She then threw him away on the cold ice,
And a bird sheltered and supported him with its wings.
When the bird flew away,
Houji began to wail.
His cry was so long and loud,
That his voice filled all his surroundings.
. . .

Another version of the Jiang Yuan myth is given in the exemplary historical book *Shiji* ("The Basic Annals of Zhou" chapter), in which Jiang Yuan is said to be the daughter of the Youtai clan and the first consort of Di Ku. One day when she went into a field, she saw a huge footprint. She was very curious and pleased and so she trod in it. As soon as she did this, there was a movement in her body as if she had become pregnant. She bore a son in due time. However, since Jiang Yuan was miraculously pregnant, she considered the baby to be something inauspicious, so she abandoned it in a narrow alley. When the oxen and sheep passed the alley, they all detoured to avoid stepping on the baby. Jiang Yuan attempted to

throw it into a forest, but she happened to meet many people in the forest. Jiang Yuan threw it away again on the ice, but the birds covered and warmed it with their wings. Jiang Yuan thought Houji must be a god, so she brought the child home and raised it. Because she wanted to abandon it in the beginning, she named it Qi ("the Abandoned"), who later became the founder of the Zhou people and the god of agriculture.

Though Jiang Yuan was the receiver of a miraculous conception and wanted to abandon her baby in the beginning, she is portrayed as an ideal woman and an exemplary mother in some historicized writings. A story recorded in *Lienüzhuan,* for instance, presents Jiang Yuan as a model mother who has the female virtues praised by Confucians, such as chastity and constancy. Being set in the time of the emperor Yao, in the story she is said to be the daughter of the Marquis Tai. When she stepped in the huge footprint and became pregnant, she felt very strange and disgusted about the coming baby. She divined and offered sacrifices to the gods in order to abort the fetus. However, her son was born anyway. No matter where she threw him, he received protection and survived. She realized the baby must be something unusual, so she brought it back home. She was a pure and quiet woman with concentrated attention, and she was good at cultivating. So when Houji grew up, she taught him to sow and cultivate. Because of the education she gave him, Houji became a famed minister of agriculture in administration of Yao and Shun. Therefore she was respected by men of honor as a virtuous mother who was pure, chaste, and successful in civilizing her son.

Jiang Yuan is also worshiped in folk belief as a goddess. An article written by a scholar named Cui Yingke in the 1920s introduced the rituals and legends about Jiang Yuan in his hometown in Wenxi County, Shanxi Province. There was a Jiang Yuan mausoleum in this area, popularly called "Goddess Jiang's Temple." On every lunar March 1, a temple fair would be held there to offer sacrifices to Jiang Yuan. Local operas would be performed for her for three days. During the fair, people often polished coins on the stone tablet in front of the mausoleum, by which they believed that the coins would become powerful and thus could keep their holders (especially children) healthy and safe. Stories orally transmitted in that area clearly show that the Jiang Yuan myth may have become localized and demythologized in later times. In the stories, Jiang Yuan is usually portrayed as a miserable farm girl who suffered a lot from her miraculous conception and finally became respected because of her notable son. One legend says that when Goddess Jiang was still a young girl, one snowy day in winter she went to the threshing ground to fetch some firewood. The snow was so heavy that she could hardly walk. Then she found two lines of huge footprints along the road where she should go, and she stepped in them. Because the footprints were made by a god, she got pregnant by stepping in them. When she

was ready to give birth and was going to be brought to bed in her home, her mother made her ride a mule and go to the field to give birth since she felt shamed by her daughter's pregnancy. When the baby was ready to appear, the mule also happened to be ready to give birth. Worried that this might disturb her own childbirth, Goddess Jiang used a gold needle to block the mule's birth canal. From then on the mule could no longer bear offspring. When the baby came out, she threw it into a pool. It was in June, but the pool water suddenly iced up. While the baby lay on the ice, birds flew over to cover and warm him. Since that time, the pool would ice up every June; the village where the pool was located was named "Ice-pool Village." Meanwhile, Jiang's sister-in-law sent a pot of dough drop soup to the field, but the pot was broken halfway there, and the soup flowed down a local hillside, so it later was called "the Hillside of Dough Drop Soup." Believing that Jiang's miraculous conception would bring misfortune to the village, some of her neighbors chased after her and tried to beat her. Goddess Jiang ran away. When they had almost caught her, there suddenly came a gale that blew for three days. When the gale stopped, the people found that Goddess Jiang had disappeared and that a mausoleum appeared in her place. They called the building "Jiang Yuan's Mausoleum."

Another legend states that Goddess Jiang's son loved to cultivate everywhere and was respected as "Ji the Highness." He often asked his mother about his father, to which Goddess Jiang replied, "You have no father." He felt very upset. When the local operas were sung for the goddess in her temple during the fair, the statue of Ji the Highness would always be carried down the Mountain of King Ji to visit his mother. When they met each other, the statue of the son would always be arranged to turn his back to his mother, which was said to be because he still felt upset about being born without a father.

See also Di Ku; Houji

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JIANMU

See Sky Ladder

JINGWEI

Jingwei is a mythical bird that metamorphosed from Yan Di's daughter and indomitably tried to fill up the sea with pebbles.

Yan Di, the Flame Emperor, had a young daughter named Nü Wa (different from the great mother and cosmic repairer Nüwa; *nü* means "female," *wa* means "child"). Nü Wa was playing in the eastern sea but was fatally drowned and never returned. She turned into a bird called Jingwei. Jingwei lived on Fajiu Mountain, located in the north. It looked like a crow but had a colorful head, white beak, and red claws. Its name is derived from the sound of its call, which sounds like "jingwei." It always carried a pebble or a twig in its mouth and dropped it into the eastern sea, where Nü Wa lost her young life. Jingwei tried unyieldingly to fill up the vast sea with its tiny efforts, never stopping.

In one version Jingwei was said to have mated with a sea swallow. Their female children looked much like Jingwei, and the male children looked much

Jingwei. Originally drawn in the 17th century by Hu Wenhuan. (Ma Changyi, The Classic of Mountains and Seas: Ancient Illustrations with Annotations, *Shandong Huabao Chubanshe, 2001, 253)*

like the sea swallow. Because Jingwei was drowned in the eastern sea in its preexistence, it swore not to drink the water of the eastern sea. Thus it was also called Oath Bird. And since it had not yet received revenge for its grudge and resentment, Jingwei was also called Grudge Bird. Jingwei persistently tried to fill up the sea in spite of the great difficulty and impossibility, so it was also called Resolve Bird. Since Jingwei was formerly the emperor's daughter, it was sometimes called Emperor's Daughter Bird.

The myth of Jingwei is well-known to most Han Chinese people. Many feel sympathetic to Jingwei's misfortune and admire the bird for its bravery, toughness, and unyieldingness. This myth continues to appear in many poems, novels, and dramas, combining the diverse themes of pathos, courage, and the refusal to accept defeat. "Jingwei Tries to Fill the Sea" has become an idiom that encourages people to learn from Jingwei's spirit and to work bravely and persistently, no matter how hard the task seems.

See also Yan Di

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KUAFU

Kuafu is the grandson of Houtu and the mythical hero who chased the sun to compete with it in a race but died of thirst in the end. His stick then transformed into a forest of peach trees.

"Chasing the sun" is a striking motif in Chinese mythology, especially in Han Chinese myths. Besides the Kuafu myth, there is another type of myth containing this motif. Being well-known by the common name of "Erlang Carried Mountains and Chased the Sun," the myth usually tells how a hero named Erlang (literally meaning "the second son") carried mountains on a shoulder pole and chased the superfluous suns; eventually he caught them and pressed them down under the mountains. The story is often used to explain the character of the sun's circulation (why it rises every morning and rests during the night, for instance) and the origins of some local mountains or hot springs.

Comparatively, the myth "Kuafu Chased the Sun" is much more popular, and it boasts a rather long recorded history. The earliest and most comprehensive recordings of his myth can be found in *Shanhaijing,* a major repository of

ancient Chinese mythic narratives. A text from that book (chapter 17) states that there was a mountain called Chengdu Zaitian in the great wilderness. A god named Kuafu lived in it. There were two yellow snakes circling his ears and another two yellow snakes in his hands. He was the grandson of Houtu. Kuafu overvalued his own strength, so he wanted to chase the sun's shadow and catch the sun at Yugu (Yu Valley). He felt very thirsty halfway there, so he decided to drink from the river. Since the river water was not enough for him, he then decided to go to the great marsh. But he died of thirst on his way. Another text from the same book (chapter 8) states that Kuafu competed with the sun in a race. He entered into the aureole of the sun. Being very thirsty, he went to drink in the Yellow River and the Wei River, but they were not enough for him. Then he decided to go northward to the great marsh. He died of thirst before he arrived there. His walking stick transformed into a forest of peach trees. Another version appearing in *Liezi* adds that after Kuafu died of thirst in his race with the sun, he abandoned his walking stick. Nourished by the fat from his corpse, the stick turned into a peach tree forest, which extended for thousands of miles.

Some other myth versions portray Kuafu as a divine animal who looked like a big monkey with spotted arms and a panther's tail. He was good at casting and often threw stones at people. Others say that Kuafu died of execution instead of thirst. He was killed by Yinglong, the executioner who also killed Chiyou. Scholars have interpreted that the reason for his execution was that both Chiyou and Kuafu were the descendants of Yan Di (Kuafu's grandfather, Houtu, was said to be the descendant of Yan Di too), so they both fought against Huang Di to seek revenge for the defeated Yan Di. They failed in the battle and were executed by Huang Di's subordinate, Yinglong (Yuan 1996, 144–150).

Among these many myth versions, "Kuafu Chased the Sun" is the most influential one. It sometimes even serves as an etiological myth to explain many local landforms. According to some ancient documents, for instance, there were three mountains in the east of Chenzhou Prefecture (now part of Hunan Province), standing like three legs of a tripod caldron thousands of feet high. They were said to be the legs of the caldron used by Kuafu when he competed with the sun in a race and cooked there along the way. In Anding County (now in Gansu Province), there was a knoll named "Mound of Shaking Shoes," which was said to be formed by the sand and earth shaken out of Kuafu's shoes. When Kuafu was chasing the sun, he took off his shoes and shook them there to pour out the sand and earth bothering him. In Taizhou Prefecture (now part of Zhejiang Province), there was a huge footprint on Mount Fufu, which was said to be made by Kuafu while he was chasing the sun.

A modern fieldwork report from Lingbao County in Henan Province shows that the myth of "Kuafu Chased the Sun" is still told in contemporary China,

and Kuafu is worshiped as a supreme god in the local pantheon (Zhang Zhenli and Cheng 1987, 270–283). Several traces of the Kuafu myth were found in Lingbao County, such as "Mount Kuafu," "Kuafu Valley," and "Kuafu Barrack" (it is said that there were barracks there in ancient times). A Qing stone tablet (1837 CE) in Kuafu Valley was found during the fieldwork, and the epigraph inscribed on it explained why the mountain was named Mount Kuafu: Kuafu was a man who lived at the shore of the east sea. He was good at walking and running very fast. He was familiar with the sunrise, but wondered how it set, so he took a stick and chased the sun. When he ran to this mountain, he was so thirsty that he died there. Therefore, the mountain was called "Mount Kuafu."

A modern Kuafu myth collected in the village of Kuafu Barrack states that Kuafu died of anger rather than thirst. Kuafu wondered how the sun set, so he decided to chase the sun to have a look. When he ran to this mount, he felt very thirsty. He drank some water and took a nap. When he awoke, he saw that the sun was just about to set. Realizing that he could not catch up with the sun, he was extremely angry and at last died of anger. Because he was buried there, the valley got the name "Kuafu Valley," and the mountain was called "Mount Kuafu." Other versions say that after Kuafu died, his stick turned into a forest of peach trees. To commemorate him, later generations planted more peach trees there. A rule was established that these peach trees must not be chopped down. For Kuafu's sake, the peach trees in that area flourished, and the forest extended for hundreds of miles.

Kuafu was worshiped as the god of Mount Kuafu. Until the 1960s, in every lunar October (some versions say February), villagers in Kuafu Valley would offer sacrifices and perform local operas for him. The fair usually lasted for three to five days. The villagers were proud that they were the descendants of Kuafu, and they believed he would protect them.

"Kuafu Chased the Sun" has long been used as an idiom. Though it may occasionally be used to criticize those people who overrate their own ability and act blindly against reality, it is often used as a positive metaphor for man's courage, toughness, persistence, and unyieldingness. Tao Yuanming (365–427 CE), a renowned Jin poet, highly praised Kuafu in one of his poems:

> Kuafu cherished a great ambition,
> He then competed with the sun in a race.
> At the same time they reached Yü Valley, where the sun set down,
> It seemed neither of them won.
> Because Kuafu possessed such divine power,
> How could the water in the rivers be enough for him to drink, even if they
> were drunk up?

His remains metamorphosed into the forest of peach trees,
And his merit was achieved after his death.

The Kuafu myth appears in many other Chinese poems, novels, operas, and cartoon films. Kuafu is usually depicted as a tragic but great hero who bravely challenges the difficult and impossible, and he intrepidly acts in order to realize his dream and ambition.

See also Chiyou; Houtu; Yan Di; Yinglong

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KUI

Kui is the one-legged mythical monster killed by Huang Di. Its hide was used to make a drum for defeating Chiyou.

Descriptions about Kui in ancient writings vary greatly. Among them, the most well-known Kui myth appears in *Shanhaijing.* In that book (chapter 14), Kui was said to be a divine beast who lived on Mount Liubo (*liubo* literally means "flowing wave") in the east sea. It looked like an ox but was gray, hornless, and one-legged. Whenever it came out or dived into the sea, a storm would follow. Its light was like the sunlight and moonlight, and its sound was like the thunder. Later it was caught by Huang Di, who made a drum by using its hide as the cover. When struck with the bone of the Thunder God, the drum made a great sound that could be heard over five hundred miles away. Huang Di used the drum to show his power to the whole world. In some versions, this drum made by Kui's skin played an important role in the battle between Huang Di and Chiyou.

Chiyou was the offspring of Yan Di. He was the god of war and the inventor of military weapons. He had eighty brothers (seventy-one brothers in another

version), each of them with an animal body, bronze head, and iron forehead, who spoke human language. Chiyou was said to be able to soar into the sky and surmount the dangerous and difficult obstructions. When he rebelled against Huang Di, Huang Di had a difficult time defeating him. But eventually Huang Di caught Kui and made a drum from its hide. He thus beat it many times during war. The sound it made was so great that it prevented Chiyou from flying away and escaping him during their great battle. So Chiyou was caught in the end and was beheaded by Huang Di.

Other versions depict Kui as a one-legged horned dragon. Its scales shone like the sun and moon. If it happened to be seen, it would bring a drought to the place where it was seen. Sometimes Kui was said to look like a monkey with a man's face, and had the ability to talk. Kui was also described as a drum-shaped animal with one leg. It was the spirit of the mountain. If one called its name, then it could help one to catch the tiger and panther.

In written texts in which scholars have rationalized to explain history, Kui is said to be a humanized master of music under the administrations of the sage kings Yao and Shun. According to a text from *Shangshu* (*Ancient History,* which may also be called *Shujing, The Classic of History,* traditionally said to have been compiled by Confucius, 551–479 BC, but later mixed with some other texts), Shun appointed Kui to be his official of music and to educate his descendants. Kui answered that if he beat and stroked a stone, all animals would follow his melody and dance. Another recording from *Lüshi Chunqiu* (*Annals of Master Lü,* third century BC) clearly illustrated Kui's role as a culture hero who invented music. Being the master of music of Yao, Kui (originally written as "Zhi," but many commentators thought he was in fact Kui) invented song by imitating the sound he heard in the mountain forest and gully. He made a drum by stretching a beast's hide over an earthen jar. He beat and stroked stone, trying to imitate the sound made by the Supreme Divinity's jade chime stone. The melody he invented was so pleasant and tuneful that all the animals began to dance along with it.

Another popular story related with Kui is that its one-legged character was cunningly interpreted by Confucius as a lesson in life that "one is enough." Confucius used the term *zu* as a pun to create a fabled lesson from the Kui myth. In the Chinese language, *zu* can be used as both a noun meaning "foot" and an adjective meaning "enough." So, *yi zu* can mean either "one leg" or "one is enough" (in which *yi* means "one"). When Confucius was asked whether Kui was really one-legged (*yi zu*), he replied that Kui was indeed *yi zu:* one is enough. Confucius described Kui as an accomplished and talented official who contributed much to society. He explained that Kui was the master of music for the sage king Shun, and he adjusted the tune and harmonized the music. Since

music was highly revered during this time as contributing to the education and governance of society, Kui's work helped to bring order to the world, and people became convinced that Kui was indeed a model official. Therefore, Confucius explained, if an emperor had an excellent official like Kui, one was enough. In this way, Confucius skillfully dissolved this myth and rationalized the Kui story. He turned Kui, the one-legged mythical monster, into a virtuous and talented historical official.

See also Chiyou; Huang Di; Shun; Yao

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KUNLUN MOUNTAIN

One of the most remarkable mythical mountains in Chinese mythology, Kunlun Mountain is the earthly residence of the Supreme Divinity, a paradise of deities and immortals, one of the pillars of the sky that prevents heaven from collapsing, and a sky ladder that links the earth to heaven.

Descriptions about the mystery, grandeur, or magnificence of Kunlun Mountain in ancient writings are indeed abundant. The renowned Zhou dynasty poet Qu Yuan sketchily depicted it in his inquisitive poem "Tianwen." Among those various descriptions, one of the earliest and most comprehensive depictions comes from *Shanhaijing.* In a text from that volume (chapter 11), Kunlun was said to be a huge mountain located in the northwest. It was the earthly residence of the Supreme Divinity and the dwelling of other gods. It was 800 *li* (400 kilometers, or 248 miles) square and 80,000 feet high. On the summit were nine wells, nine gates, and magic grain. The balustrades of the wells were made of jade. The gates were all guarded by the divine beast Kaiming ("Enlightened"), which looked like a big tiger with nine heads and human faces. The magic grain, named *Muhe* (literally meaning "Tree Grain"), was forty feet tall and five spans wide. To the west of Kunlun Mountain were phoenixes that wore snakes on their bodies and stepped on snakes. To the north of the mountain were the Pearl Tree, the Jade Tree, the Tree of Immortality, Tree Grain, the Sweet Spring, and Shirou (meaning "Seeing Flesh"). Shirou was a substance shaped like a cow's liver with two eyes. It could never be completely consumed. Every time it was

eaten, it would regenerate. To the east of Kunlun Mountain were six shamans who surrounded Yayu's corpse and rescued him with the elixir of immortality. Yayu was a deity with a human face and snake body who was killed by the deities Erfu and Wei; the six shamans were ordered to revive him. To the south of the mountain were a six-headed bird, a hornless dragon, snakes, panthers, and others. Kunlun was a place where the deities dwelled. It was so rocky and steep that only the benevolent and talented hero Yi could ascend the mountain.

Another text from *Shanhaijing* (chapter 2) also sets Kunlun Mountain in the west as the earthly capital city of the Supreme Divinity, which is rich in odd animals and plants. It was ruled by the deity Luwu, who had a man's face, tiger's body and paws, and nine tails. He was also the ruler of the nine parts of heaven and the seasons of the Supreme Divinity's garden.

A magic beast named Tulou lived on Kunlun Mountain. It looked like a sheep with four horns, and it ate human beings. There was a bird named Qinyuan, shaped like a bee but as big as a mandarin duck. If it stung other birds and beasts, they would die; and if it stung trees, the trees would wither. Another magic bird, Chunniao, resembled a phoenix and took charge of the Supreme Divinity's clothes and utensils. The Shatang Tree was waterproof; one who consumed its wood would float in water instead of sinking. Also found on the mountain, the Pincao Grass could make one who consumed it forget his troubles and always be happy. Kunlun Mountain was said to be the source of four rivers: the Yellow River, Red River (Chishui), Yang River, and Black River (Heishui).

In various pictures drawn in *Yubenji* (written in the Warring States era, cited by *Shiji*), *Huainanzi, Shiyiji,* and other writings, Kunlun appears as a pillar of the sky (in one version a pillar of the earth) located at the center of the world. This was the paradise of the deities and immortals, the place where the sun and the moon hid in turn while the other one glared out of the blue sky, and a huge divine mountain that contained numerous marvelous and wonderful items. Among them were the Sweet Spring and Emerald Lake (Yaochi); colorful clouds and waters; Tree Grain; the Pearl Tree, the Jade Tree, and the Tree of Immortality; Cinnabar River (Dan Shui), whose water prevented its drinker from death; and Weak River (Ruoshui), whose water was so weak that it could not even float a feather. Some versions state that Kunlun Mountain was composed of three tiers. The lowest one was called Fantong, the middle one was Xuanpu (literally meaning "the Suspending Garden"), and the highest one was Zengcheng (literally meaning "the Increased City"), which was also named the "Palace of Heaven" and was the residence of the Supreme Divinity (Tai Di). Others say that even Zengcheng was nine stories tall. According to a text from *Huainanzi* (chapter 4), however, the first tier of Kunlun Mountain was Liangfeng (Cool Wind Mountain). Anyone who climbed it would receive immortality. The second tier was called

Xuanpu. Persons who climbed this tier would acquire spiritual power and could control the wind and rain. And if one climbed further, one would arrive at heaven, the residence of the Supreme Divinity, and thereafter one would become a spirit. Here Kunlun Mountain functioned not only as a pillar of the sky but also as a sky ladder that connected the earth with heaven. In some later traditions, Kunlun was rebuilt into a Taoist paradise for immortals. An account appearing in *Shiyiji* depicts Kunlun as a mountain that was even higher than the sun and moon. It had nine tiers that were separated from each other by 5,000 kilometers (3,100 miles). The clouds surrounded them and the wind blew from the four directions. Immortals often went there to play by riding on dragons and cranes.

Though Kunlun is quite famous, it became much better known because of its association with an important goddess in Chinese mythology, Xiwangmu, or the Queen Mother of the West. Some sources suggest that Kunlun Mountain is also the residence of the goddess (other versions say that she presides over the Jade Mountain, which is very close to Kunlun). A text from *Shanhaijing* (chapter 16) states that Kunlun Mountain was located south of the west sea, on the shore of the Liusha (meaning "Flowing Sand"), behind the Red River, and in front of the Black River. A spirit dwelled in the mountain. It was human-headed with a tiger's body and white spotted tail. The Weak River circled the bottom of the mountain, and a flaming mountain surrounded it. A deity named Xiwangmu inhabited a cave there. She (or he; the text makes this unclear) wore a Sheng crown and had tiger's teeth and a panther's tail. Other versions say that Kunlun Mountain was surrounded by the Weak River and that only deities and immortals could arrive there by riding on dragons. Three green divine birds flew in and out, fetching food for Xiwangmu. Xiwangmu is popularly known as the keeper of the elixir of immortality and the magic peaches; both of them have the power to keep one's vitality and prevent death. In the Yi myth, the hero Yi is said to have received the elixir of immortality from Xiwangmu. Since the text in *Shanhaijing* (chapter 11, mentioned above) says that only the benevolent and talented hero Yi could ascend the mountain, it might be deduced that Yi scrambled up Kunlun Mountain and asked Xiwangmu for the precious elixir. But, unfortunately, the elixir of immortality was eventually stolen by Yi's wife Chang'e, and Chang'e then flew to the moon and became the spirit of the moon.

Kunlun is a divine space where some important mythological events happened. Besides the Yi and Xiwangmu myths, a Tang dynasty account from *Duyizhi* (*A Treatise on Strange Beings and Things,* by Tang dynasty writer Li Rong, ca. 846–874 CE) states that the great mother Nüwa married her brother on this mountain and they became the first ancestors of the world. At the very beginning of the world, there were no other people except for Nüwa and her elder brother. They lived on the mythical Kunlun Mountain. They wanted to become

husband and wife so that they might have children and populate the earth, but felt shamed by this because of their blood relationship. They prayed to heaven from the top of the mountain: "If Thou wouldst send us two forth as man and wife, then make this smoke gather. If not, then make the smoke disperse." The smoke gathered immediately, so they married. However, Nüwa still felt very shy and ashamed so she weaved grass into a fan to cover her face. That is why brides often hold fans during their wedding ceremonies.

Kunlun still plays a significant role in later traditions, including legends, tales, novels, and operas. In the popular legend of Lady White Snake, for instance, Kunlun appeared as a paradise where the grass of immortality and numerous other precious plants grow. It was presided over by an immortal named Nanji Xianweng (meaning the "Immortal Grandfather of South Pole"). A white crane guarded those treasured plants. The legend states that the special creature, the White Snake, had magic power and transformed into a beautiful lady and married a man named Xu Xian. A green snake changed into her maidservant. When Xu Xian was horrified to death when he unexpectedly saw the original figure of his wife, Lady White Snake flew to Kunlun Mountain and tried to steal the grass of immortality to revive her husband. Her true love moved the Immortal Grandfather, so she was granted her wish. Upon returning home, she boiled the grass and poured the juice into her husband's mouth. After a little while, Xu Xian awakened.

A distinguished Chinese historian, Gu Jiegang, argues that the classical Chinese myth system can be divided into two branches: one is the Kunlun myth system, the other one is the Penglai myth system (Gu 1979). Based on Gu's analysis, another mythologist, Wang Xiaolian, maintains that there are two systems of Chinese mythical paradises. One is the East Paradise, which is made up of those immortals; alchemists; Penglai, the paradise floating on or under the sea; and Guixu ("Returning Mountain") located under the sea and containing five divine mountains. The other is the West Paradise, which is made up of deities; shamans; Kunlun, the earthly residence of the Supreme Divinity; and the head stream of the Yellow River. The two traditions of the paradises are transmitted separately, and they gradually became confused during the late Warring States era (Wang 1987, 529–563).

See also Fusang; Tang Valley; Xihe; Yi

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LEIZU

The first wife of Huang Di, the grandmother of Zhuanxu. She started sericulture, the cultivation of silkworms and production of silk, and was worshiped as the Sericulture Goddess after she died.

As the famed cradle of sericulture in the world, China boasts various myths and legends about the origin of silkworms and silk production. One myth is about Cancong, the founder of the ancient Shu kingdom (now in modern Sichuan Province, southwestern China), and his contribution in teaching the techniques of sericulture to humans in local mythology. Another well-known legend about the silkworm's origin is the "Horse-headed Lady" story, which explains that the silkworm (its head looks like a horse's head) is transformed from a girl wrapped in a horsehide: A father went away with the army while his daughter and horse stayed at home. After a period of time the daughter missed her father very much. One day she joked with the horse that if it brought her father back home, she would marry it. The horse then ran away, located the army, and brought her father back. Upon learning what had happened, the father was shocked, and he killed the horse to prevent it from marrying his daughter. Its hide was exposed to the sun in the yard. When the daughter played in the yard one day, the horsehide suddenly flew over, wrapped her up, and flew away. The father searched for his daughter in the horsehide for several days, and then found she had changed into a silkworm on a mulberry tree. Later the daughter was worshiped as the goddess of sericulture, and people offered sacrifices to her to pray for a good silk harvest. Her figure was a young woman cloaking a horsehide. She was popularly known as the Horse-headed Lady.

Among the variety of sericulture myths and legends, the Leizu myth is a popular one. According to a text from *Shiji* (chapter 1), the exemplary historical

The Leizu temple at Xinzheng County, Henan Province, 2004. (Courtesy of Dai Gaizhen)

book written in the first century BC, Huang Di married a girl from the Xiling clan. Her name was Leizu. As the first wife of Huang Di, she gave birth to two sons, and one of them later fathered Zhuanxu, one of the Five August Emperors in the mythical history of China. In many other ancient writings, Leizu was commonly said to have started sericulture, so she was worshiped as Xiancan, the ancestress of sericulture. One myth version holds that she died on an inspection tour with Huang Di, so Huang Di honored her as the Road Goddess.

The Leizu story continues to be told in contemporary China. For example, a myth collected in the 1980s in Xinzheng County, Henan Province (said to be Huang Di's home), portrays Leizu as a guilty maidservant of Xiwangmu, the Queen Mother of the West. Without getting the goddess's permission, she ate some fruits of a mulberry tree that originally belonged to heaven. She thus was able to vomit silk. In addition, she fed some colorful moths the mulberry leaves, and they changed into the silkworms and were able to produce silk, too. Her actions broke the rule of heaven, so she was punished and ousted from heaven to the earth, where she became an ordinary farm girl. But she brought some silkworms and mulberry tree seeds with her. After she met Huang Di and married him, she taught people of his clan all the techniques of raising the silkworm, reeling the silk, and weaving the silk. Because of her contribution, people

began to wear clothes. For this reason, she was worshiped as the ancestress of sericulture.

Another myth collected in the same period in Dujiangyan City, Sichuan Province, gives more details about Leizu's inventions. This myth states that at the time of Xuanyuan (another name of Huang Di), Leizu, who was Xuanyuan's wife, took charge of food and clothing in the clan. When Xuanyuan led men to hunt wild animals outside, Leizu led women at home in peeling off the animals' hides for clothes and boiling their flesh for food. The animal-skin clothes were uncomfortable for wearing because they were hard, rough, and not ventilated. One day Leizu went out with Xuanyuan to hunt wild pigs. She found herself coming to a place where she had never been. There were lots of mulberry trees, and the silkworms were eating the tree leaves. She found some cocoons there and investigated them. The silk threads that came out of those cocoons were so light, soft, and tough! Leizu was excited when she realized that she could make cloth from the silk. She then picked many cocoons and took them back home. She ordered women to reel the silk from the cocoons. Because the silk thread from each cocoon was very long and there were many women reeling at the same time, the silk threads were often tangled with each other. Leizu had no idea of how to solve this problem.

Later, when she saw Xuanyuan turning a waterwheel, she had an idea. She had a small wooden spinning wheel made with a handle fixed on it. When she turned the handle and reeled the silk, the threads orderly rolled onto the wheel. From then on, the silk threads were never tangled.

Then Leizu began to weave. At first, she tried to imitate the spider's weaving but failed, because the silk was not as sticky as the spider's thread. One day when she went out to fish, she saw a big fish swimming back and forth freely between the reeds. She then thought that she could weave by using a shuttle shaped like a fish to weave back and forth between the silk threads. Her method proved effective. She quickly wove a piece of fabric and formerly named it "silk." She then taught all the women of her clan the skill of weaving. Quickly she faced another puzzle. Since many people now were in the mulberry field gathering the cocoons, the cocoons became rare. To solve this problem, Leizu brought some silkworms home and let them lay eggs there. She fed them mulberry leaves that she picked up from the field and brought back. Because it was so inconvenient to get more leaves, the silkworms soon died of hunger. Leizu then asked Xuanyuan to dig up some of the wild mulberry trees and plant them nearer to her home. A year later, mulberry trees were growing everywhere. Leizu then began to show people how to plant the mulberry tree, how to raise the silkworm, and how to reel and weave the silk. In the end, all the women in the world learned these techniques.

Because of her great contribution to human life, Leizu won considerable respect. She is popularly worshiped by sericulturists as the Sericulture Goddess. In Yuan'an County, Hubei Province, there is a Leizu temple (also named the Temple of the Sericulture Goddess). Since Leizu is said to have been born on March 15 in this county, a temple fair is held on every lunar March 15. During the fair, people play operas in front of the temple and pray for Leizu's blessing and protection of their silk productions. In Yanting County, Sichuan Province, there is a Leizu mausoleum. Leizu is said to have been born there in Leizu Village. On March 31, 2003, a large sacrificial ceremony was held in Mianyang City (to which Yanting County belongs) to commemorate Leizu. Hosted by the local government, the ceremony's purpose was "commemorating Leizu, the Mother of Huaxia [Han Chinese], and developing our Chinese virtues." More than 10,000 people from Sichuan and Shaanxi provinces attended the ceremony.

See also Cancong; Huang Di; Xiwangmu

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LI

The Governor of Fire and the offspring of Zhuanxu, Li cut off the connection between the sky and the earth with another deity, Zhong.

The motif of separating heaven from the earth is worldwide. In China, many myths tell how at the very beginning, the sky and the earth were tightly linked with each other or that there was only a narrow crack between them. Then, by some means, they were separated from each other and remain apart through today. Widely spread in ethnic groups such as the Han, Miao, Yao, Yi, Naxi, Buyi, Dulong, and Paiwan (in Taiwan), these myths are quite varied in the reasons for the separation and the means by which this separation occurred. Some state that the earth was separated from the heavens to punish human sins or to eradicate inconveniences in human life (for instance, humans could not walk upright because there was too little space, and they could not lift the pestle to pound rice freely). Others state that the separation was caused by a deity's action, such as lifting the

sky up and pressing the earth down, setting up a pillar or pillars between them, cutting off their contact with an axe, or using a broom to sweep the sky up high and the earth down low. In some myths the separation was caused by animals. For example, ants bite the sky tower and make it collapse, the ox and wolf cause the separation, or a crab is to blame. One popular myth version asserts that the sky was lifted up by a woman pounding rice using mortar and pestle. She disliked the close connection between the sky and earth and the inconvenience caused by this (it was hard for her to lift the pestle and pound the rice), so she poked the sky with her pestle. The sky felt so much pain that it rose very high to where it is today. Another well-known myth version holds that the separation was caused by a mistake made by a dung beetle. At the very beginning of the world, the Supreme Divinity in the sky asked a dung beetle to send a message to human beings on the earth that they should have one meal every three days. But the dung beetle wrongly told people that they should have three meals a day. People ate much food from then on, and thus they excreted more. The world was soon full of dirty excrement. The Supreme Divinity was shocked when he smelled a foul odor emanating from the earth. Therefore he decided to raise the sky far away from the earth. He punished the dung beetle by making it clean up the excrement on the earth forever.

Among these various myths, a prominent one in ancient Chinese writings is the myth that Zhong and Li broke off the connection between the sky and the earth. The earliest record of this myth can be found in the most ancient Chinese history book, *Shangshu.* A text from this book states that Chiyou started a revolt and brought disaster to the common people. Influenced by him, people on the earth gradually were corrupted. They began to cheat, steal, and rob. However, the Miao people did not obey Chiyou, so he designated five brutal punishments to deal with them. Then, little by little, the Miao people also became corrupt. They began to cheat each other within their own group, mistreat people from other groups, disobey their faith, and violate the oath between them and the Supreme Divinity. Many innocent people brought complaints against them to the Supreme Divinity. The Supreme Divinity thus ordered two of his subordinates, the deities Zhong and Li, to cut off the link between the sky and the earth. From then on, the Miao people could never ascend to the sky again, but at the same time, the deities could never descend to the earth.

The same story also appeared in another notable ancient historical book, *Guoyu,* but here the story was much historicized and demythologized. A king of the Chu state asked one of his officials, "According to *Shangshu,* Zhong and Li broke off the way between the sky and the earth. Why? If not so, could people then ascend to the sky?" The official rationally interpreted that this was not the case. He interpreted that in remote antiquity, human beings did not intermingle with the gods. There were five special officials to take charge of sacrificial affairs.

They clearly directed people to offer sacrifices to gods, and directed the gods in sending their blessings back to people. But at the end of Shaohao's time, human beings began to intermingle with the gods. People lost their awe for the gods, and they offered sacrifices erratically. The gods did not consistently bestow their blessings on humans, either. Famine and calamity occurred frequently. To solve this problem, Zhuanxu ordered Zhong, the Governor of the South, to administer heaven, which belonged to the gods; meanwhile Li, the Governor of Fire, was charged to control the earth, which belonged to humans. Since then, the gods and human beings do not intermingle with each other. And that was interpreted as the real meaning of "cutting off the connection between the sky and the earth."

Another Li myth version recorded in *Shanhaijing* (chapter 16) asserts that Li was one of the grandsons of Zhuanxu. It says that in the great wilderness, there was a "Sun and Moon Mountain," which was the hinge of heaven. Its main peak was Mount Wuju Tianmen (*Tianmen* means "the gate of heaven"), where the sun and the moon set. There was a deity named Xu on it. He had a human face, no arms, and two feet crossing his neck. Zhuanxu fathered Laotong, and Laotong fathered Zhong and Li. The Supreme Divinity ordered Zhong to lift up the sky, and told Li to press down the earth. After Li went down to the earth, he fathered Ye (according to some analysts, Ye is in fact Xu), who stayed at the west pole of the earth and directed the movements of the sun, the moon, and the stars.

See also Chiyou; Sky Ladder; Zhong; Zhuanxu

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LINGLUN

Linglun is the culture hero who invented music and many musical instruments. In written texts that have been heavily historicized, he was said to be the Governor of Music of Huang Di.

There are numerous myths explaining how music and musical instruments were invented in the remote past. Among them, Linglun and his inventions are the most famous. In ancient writings such as *Shiben* (*The Origin of Hereditary Families,* ca. third century BC), *Lüshi Chunqiu (Annals of Master Lü,* third century BC), and *Fengsu Tongyi* (*Popular Customs and Traditions,* second century CE), Linglun was often said to be the Governor of Music under Huang Di, ordered by Huang Di to establish music. So he went to the west of Daxia Marsh, and to the north of Ruanyu Mountain, and located a kind of bamboo from the Xiexi Valley. He made a pipe from it, and its sound made the base of ancient Chinese musical modes. He then made twelve bamboo pipes and blew them by imitating the phoenix's singing. And that made up the twelve *lü* (a series of standard bamboo pitch pipes used in ancient music). In this way, he invented the five notes of the ancient Chinese five-tone scale (*gong, shang, jiao, zhi,* and *yu,* equivalent to 1, 2, 3, 5, and 6 in the numbered musical notation, or *do, re, mi, so,* and *la* in the Western solfeggio), and the eight sounds made by eight musical instruments—the *xun* (an egg-shaped, holed, clay wind instrument), *sheng* (a pipe wind instrument made of gourd), drum, bamboo pipe, strings, *qing* (ancient percussion instrument made from jade or stone), bell, and *zhu* (ancient percussion instrument made from wood).

Because of his great contribution to music, Linglun is respected in later tradition as the God of Music and the divine ancestor of actors. To this day, musicians and actors are generally called Linglun or Lingren (*ren* means "human").

See also Huang Di

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NÜWA

Nüwa is the Great Mother of humans, a culture heroine, and one of the most important and powerful primeval goddesses in Chinese mythology. She repaired the broken sky and created human beings by molding them from yellow earth. In other versions she married her brother and propagated humans.

Nüwa's name appears as early as the late Warring States era in two ancient pieces of Chinese literature, *Shanhaijing* and "Tianwen" in *Chuci.* In the former record, Nüwa's gut turned into ten spirits, and each took different routes and settled into the wilderness. Her mythic action was even more vague and enig-

matic in the latter recording, in which there was a question raised about her creation: "Who shaped the body of Nüwa?" This was interpreted by many scholars as "Nüwa has created humans, but who created her?" These written interpretations of the story that Nüwa's insides turned into spirits imply that Nüwa was the creator of humans.

Nüwa's mythical role and achievements are clearer in records from the Han dynasty. According to *Huainanzi,* Nüwa repaired the broken sky. The four poles supporting the sky collapsed at some point in remote antiquity. The record in *Huainanzi* does not explain why this disaster occurred. In other texts, this cosmic disorder was said to be caused by a war between the gods Gonggong and Zhuanxu. Gonggong lost in the war, and he was so angry that he butted into Mount Buzhou (literally meaning "Not Full"), one of the four pillars supporting the sky. This version of the myth explaining how the sky fell states that only

Nüwa creates humans. A folk paper-cutting made by Miao ethnic people. (From Yang Lihui, Rethinking on the Source Area of the Cult of Nüwa, *Beijing Shifan Daxue Chubanshe, 1999, 23)*

one pillar fell, not all four pillars, as stated in *Huainanzi.* Because this story conflicts with the description in *Huainanzi,* some scholars are suspicious of their logical connection and argue that they may be two separate myths.

The collapse of the sky caused great cosmic chaos. Fires raged fiercely and could not be extinguished. Water overran everywhere and did not ebb away. The violent birds and fierce beasts seized and devoured people. At this crucial moment, Nüwa melted stones of five different colors to patch the sky, and cut the legs off a huge tortoise and set them up to support the four extremities of the sky. Then she defeated the ferocious Black Dragon to save the people, and collected ashes of reeds to stop the flood. Her arduous work cleared up the chaos and put the world in order again. In some versions collected in the twentieth century, Nüwa not only mended the broken sky but also repaired the broken earth that was damaged in the same disaster. Her mythical actions serve as an etiology to explain why people today can see colorful clouds in the sky, and why the western land of China is high while the east is low: Nüwa used colorful stones to patch the sky, and she used the longer legs of the tortoise to support the west, and the shorter legs to support the east.

Another ancient writing, *Fengsu Tongyi* (*Popular Customs and Traditions,* second century CE), records another well-known myth relating to Nüwa. Nüwa created human beings by molding them from yellow earth with her hands, since the sky and the earth had been created but no humans yet existed. The work drained her strength and took a lot of time, so she took a cord and pulled it through the mud, then she lifted the cord and shook it. All of the sludge that fell down from the cord became men and women. Thus, rich and noble people were those made by Nüwa's hands, while poor and lowly people were those made by Nüwa dragging a cord through the mud.

A different explanation of the origin of humans, which appears comprehensively in *Duyizhi* (*A Treatise on Strange Beings and Things,* by Tang dynasty writer Li Rong, ca. 846–874 CE), involves Nüwa's brother-sister marriage. At the very beginning of the world, there were no other people except for Nüwa and her older brother. They lived on the mythical mountain Kunlun. They wanted to become husband and wife so that they might have children and populate the earth, but they felt shamed by this because of their blood relationship. They prayed to heaven from the top of the mountain: "If Thou wouldst send us two forth as man and wife, then make this smoke gather. If not, then make the smoke disperse." The smoke gathered immediately, so they got married. However, Nüwa still felt very shy and ashamed, so she weaved grass into a fan to cover her face (which explains why brides often hold fans during their wedding ceremonies).

Today, Nüwa's myths are still orally spread in modern China. Compared to those myths mentioned above that come from classical texts, most of her mod-

ern myths are the same type while differing in their details and explanations. For example, myths relating to Nüwa's brother-sister marriage today are widely spread with many versions in different ethnic groups, such as the Miao, Yao, Tujia, and Shui. In these versions Nüwa and her brother, often Fuxi, divined to decide whether they should marry to re-create human beings, usually after a great flood. They both agreed if certain things happened, they should get married. First, they rolled two pieces of a millstone down different sides of a mountain, and if the two pieces were recovered, they should marry. Then, they each lit a fire from different places. If the two lines of smoke joined each other instead of dispersing, they should marry. Other trials included one person taking a thread while the other took a needle, and if the needle could be threaded from a long distance, they should marry. If the broken shell of a tortoise could be restored, they should marry. The sister ran around a mountain and her brother ran after her. If he caught her, they should marry. Of course, these things all happened perfectly, so the two were married. A popular ending of this type of myth often serves to explain the origin of the Chinese *Baijiaxing* (literally "100 family names," meaning the main surnames of Chinese). After their marriage, Nüwa gave birth to a spherical piece of flesh. The couple felt so strange about this that they cut the flesh into small pieces and scattered these pieces in the woods. When the pieces touched different species of trees, they turned into human beings. Those people who touched the Li tree (plum tree) took Li as their surname, those people who touched the Tao tree (peach tree) took Tao as their surname, and so on. In central China, including Henan and Hebei provinces, this myth type often ends with an explanation of the origin of disabled people. After Nüwa and Fuxi were married, they created men and women by molding them in clay. Then they dried the wet models in the sun. While they were drying, it began to rain. So they hurriedly swept the models with a broom into a dustpan and carried them into the cave. During this process, some models lost their legs or arms and some were hurt in the eyes and ears. That is why there are both healthy people and disabled people today in this world.

Whereas these contemporary myths are similar to those in ancient recordings, there are other new types of Nüwa myths that are not found in classical literature. In one version collected in Sichuan Province in the 1980s, Nüwa was said to help Shennong, the Divine Farmer, to solve a difficulty of his. The Divine Farmer sowed grain at the beginning of his many seeding works, but it grew into chaff. He did not know what to do. Nüwa squeezed out some of her milk into the empty shell at noon. The chaff began to grow grain from then on, and it always flowers at noon. In another myth collected in the same province, Nüwa later became a member of a systematic pantheon of gods and saved her children for the second time. The supreme god Yu Di (the Jade Emperor) ordered the God

of Plague to extinguish humans on the fifth day of the fifth lunar month. As the creator of humankind, Great Mother Nüwa wanted to stop him from doing this. Accepting the Bodhisattva Guanyin's suggestion, Nüwa told every family in the world to hang some mugwort wormwoods outside their doors. When the God of Plagues went down from heaven to the earth, he saw wild grass everywhere. He thought there were no people living there, so he went back without killing anyone. From then on, people hang mugwort wormwoods outside their doors on May 5 according to the lunar calendar, which forms the main custom in the Duanwu Festival.

Besides these divine deeds, Nüwa also was the first go-between, or Supreme Matchmaker. She encouraged males and females to marry each other in order to have children. Because of marriage between men and women there was no more need for Nüwa to create humans from mud. Nüwa also invented some musical instruments, such as the *shenghuang* (a reed-pipe wind instrument) and *xiao* (a vertical bamboo flute), to entertain the children she created.

Nüwa was depicted in early Chinese literature as having a lady's head and a serpent's body. In most grave paintings of the Han dynasty, she often appeared with her brother, Fuxi. Both had human heads and serpent bodies, with their tails often weaving together. She gradually became an elegant and graceful goddess in later developments.

Corresponding with her noble status in mythology, Nüwa also takes a high position in Chinese beliefs. She was respected in some ancient literature as one of the Three Divine Sovereigns. The other two sovereigns usually are Fuxi and Shennong (different names are given in different texts). In the dynasties of Song, Ming, and Qing, she was offered sacrifices by the feudal governments.

Today, Nüwa is still an important goddess in some regions. In Shexian County, Hebei Province, there is a large temple called Wa Huang Gong (The Palace of Empress Nüwa). Nüwa is said to have patched the broken sky and created humans here in this county. Every year from February 15 to March 18 in the lunar calendar, people gather here to worship Nüwa, their "great-grandmother." Most of the pilgrims come from local counties of Hebei Province; some may even come from Henan and Shanxi provinces. March 15 is said to be Nüwa's birthday. From the late afternoon of March 14 until the early morning of March 15, the pilgrims sit in the yard and inside the palace, which is locally called *zuoye* (sitting during the night). Some sing sacred songs for Nüwa. Some dance for her. By accompanying their great-grandmother during her birthday, they believe they will get Nüwa's blessing and all they hope for children, health, safety, and happiness.

In Huaiyang County, Henan Province, there is a temple complex called the Tomb of Tai Hao, popularly called Renzu Temple (Temple of Human Ancestors).

A team of women performing the folk dance danjingtiao *during the temple fair of the Renzu Temple complex, 2005. (Courtesy of Tong Yunli)*

From lunar February 2 to March 3, the monthlong Renzu Festival at the Renzu Temple complex is held to celebrate Fuxi's birthday. Although Fuxi is the main god worshiped during the festival, Nüwa is also worshiped. Some female pilgrims make embroidered shoes and bring them to Nüwa. They call the shoes Nüwa's Shoes. They sacrifice the shoes to Nüwa by displaying them in Renzu Temple or burning them with incense, paper money, or paper buildings (intended as ancestors' dwellings). Women often dance *danjingtiao* (wherein a pole is carried over one's shoulder) for their ancestors. This local folk dance is sometimes called *danhualan* ("carrying flower baskets on shoulder"). It is usually danced by women and passed on matrilineally.

There is a local legend explaining the origin of this dance and the reason why only women can dance it. After Nüwa repaired the broken sky, she mistakenly reincarnated (transmigrated) into a black dog. Her daughter missed her very much, but she did not know where her mother was. So she made two flower baskets and put them on her shoulder, and then she traveled and danced in many places to look for her mother. At last, she found her mother Nüwa and rescued her. Therefore, women imitate Nüwa's daughter and dance the danjingtiao to

worship and give sacrifice to Nüwa. The one who dances well is considered to have true filial piety and thus can receive more blessings from Nüwa.

See also Buzhou, Mount; Fuxi; Gonggong; Kunlun Mountain; Pillars of the Sky; Shennong; Zhuanxu

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PANGU

In Chinese mythology, Pangu (*pan* means "coil up," and *gu* means "antiquity") is the creator of the world, the first divine human who was miraculously born within the cosmos egg. It is he who separates heaven and earth, and when he dies, his body transforms into the universe.

Though Pangu created the world, his myth did not appear in ancient Chinese literature until as late as the Three Kingdoms era. According to *Sanwu Liji* (*Historical Records of the Three Sovereign Divinities and the Five Gods,* third century CE), Pangu was born in chaos and grew up while shaping the heaven and the earth. At the very beginning, heaven and earth were in chaotic formlessness like a chicken's egg. Within this chaos Pangu was born. After 18,000 years, the egg somehow opened and unfolded. The limpid and light part of it rose and then became heaven, while the turbid and heavy part of it sank down and became the earth. Pangu lived inside heaven and earth. One day he transformed many times and became more divine than heaven and more sacred than earth. Each day heaven rose ten feet higher, the earth grew ten feet thicker, and Pangu grew ten feet taller. This situation lasted for another 18,000 years. By then heaven was extremely high, the earth was extremely deep, and Pangu was extremely tall. Then there appeared the Three Sovereigns, who were the earliest divine lords in Chinese mythical history.

In other variants orally transmitted in contemporary China, Pangu created heaven and earth by stretching himself and shattering the egg's shell into pieces while he was confined in the egg-shaped chaos. The egg white is light, so it became heaven, and the yolk is heavy, so it became earth. Some versions even relate that Pangu cut the connection between heaven and the earth with an adze and chisel. In order to keep heaven and earth from merging again after he separated them, Pangu himself served as a huge pillar by standing between them.

Pangu, the creator of the world and the first divine human who was miraculously born within the cosmos egg. (From Wang Qi and Wang Erbin, comps., Sancaituhui, *Jinchang Baohanlou Kanben, 1609. Preserved in the Library of Literature Institute, Chinese Academy of Social Sciences)*

Another great deed of Pangu is that his body transformed into the universe after his death. This was first recorded in *Wuyun Linianji* (*A Chronicle of the Five Circles of Time,* third century CE), a book compiled during the Three Kingdoms era. When Pangu was dying, his body began to transform: his breath became the winds and clouds, his voice became the thunder, his left eye became the sun, his right eye became the moon, his four limbs and trunk became the four extremes of the earth and the Five Mountains, his blood became the rivers, his veins became the earth's arteries, his flesh became fields and soil, his hair and beard became the stars, his skin and body hair became plants, his teeth and bones became various metals and rocks, his semen and marrow became pearls and jade, his sweat became the rain and the dew, and the various insects on his body reacted to the wind and turned into human beings.

The Pangu myth is widespread. Besides being known to Han people, his myth is also well-known to the Miao, Yao, Lisu, Gelao, Bai, Buyi, Zhuang, and many other ethnic groups. Today people continue to tell the Pangu myth, and its details vary. In some versions Pangu's two main deeds are combined and systematized, and the stories are much more elaborate than those recorded in ancient literature. Moreover, many myths tell about other divine actions of Pangu. One popular version associates Pangu with the brother-sister marriage myth type. Pangu and his sister survived a great flood that destroyed all other people, so

they married each other in order to re create human beings. They subsequently bore a lot of children and then were worshiped as parents of human beings.

A myth told by people in Henan Province in central China describes Pangu as the protector of humankind and the manager of the world. This myth states that the world was still in dimness after Pangu created humans. Pangu was worried about it and had been thinking of a solution for a long time. One day he was attracted to a gleam of light from the east. Along the light beam he found two beautiful sisters. One had fair skin, and the other appeared to glow. The fair one was the elder; her name was Moon, and her sister's name was Sun. Their clothes were made of brilliant golden and silver silk, which lit the whole place where they stayed. Pangu invited them to light the world by standing on the top of a high mountain. The two sisters agreed. Then Pangu suggested to them that they each appear in turn by daytime and nighttime. Sun was afraid of the darkness and did not go out during the night. She also was ashamed to show herself in front of people during the daytime, so her elder sister, Moon, gave her a handful of golden needles. She told Sun that with the needles she could prick the eyes of those who dared to stare at her. From then on, the two sisters gave light to the world day and night.

In another myth spread throughout Gansu Province in northwestern China, Pangu is associated with the mythical cause of earthquakes. In order to separate heaven and earth, Pangu asked a god to lift heaven and tried to find another spirit to hold up the earth. Since the earth was very heavy, Pangu molded an ox with clay and his own saliva. He blew on the clay ox and it came alive. Then this divine ox was made to carry the earth. Additionally, Pangu molded a clay rooster as a supervisor to keep the ox from falling asleep so as to keep the earth from sinking. After thousands of years of supporting the earth on its back, the ox felt so tired that it wished to take a nap. But the rooster insisted on fulfilling Pangu's instruction and did not allow it. The ox was so annoyed that it shook its head and body three times. As a result, the earth on the back of the ox shook as well. That is the origin of earthquakes.

Pangu's appearance is first depicted in *Wuyun Linianji.* He is described as having a dragon's head and a serpent's trunk. In some versions collected today, Pangu is described as a giant with a cat's head, a serpent's trunk, and a tiger's paw. In these myths his extraordinary figure corresponds to his super power. However, in portraits and temple statues, Pangu usually appears as a manlike giant with a horn. A myth told by people in Henan Province gives an explanation for the horn on Pangu's head. In Pangu's time, all people were horned. They used the horn as a weapon in hunting. Moreover, the horn had the very important function of providing a signal at one's time of death. When a person was dying, his horn would get soft and loose. Usually people worked very hard at

hunting, but a person who felt his horn become soft and loose would cease working to wait for death. During a later period, there were so many people whose horns got soft and loose that few people were working. This annoyed the God of Heaven. He sent divine troops and took back the horn of humankind. From then on, ordinary people had no horns, and they became much more industrious than ever before. However, the divine Pangu kept his own horn and mythical powers.

As creator of the universe, Pangu receives a high status in Chinese beliefs. Several temples were built for him in Henan, Guangdong, Jiangxi, and Zhejiang provinces, and in the Guangxi Zhuang Autonomous Region. Many of them were founded before Tang or Song times. In these regions, Pangu continues to be worshiped by people today. For instance, in the Tongbai Mountains region of Henan Province, there is a large Pangu temple on the top of Mount Pangu, which is said to be the former residence of Pangu. During special occasions and ordinary ones, people of this vicinity often go to the temple to worship Pangu, the great god. Every March 3 of the lunar calendar there is a huge temple fair. Pilgrims from rural areas in Henan, Shanxi, Shaanxi, Hebei, Hubei, Anhui, and Shandong

The Pangu temple on Mount Pangu in the Tongbai Mountains region of Henan Province, 2004. (Courtesy of Liu Junqi)

provinces gather here to pay religious homage and offer sacrifices to the god Pangu. These activities actually will last seven or eight days, from March 1 to March 7 or 8. It is said that the number of pilgrims may amount to nearly 100,000. During the fair, besides visiting the temple, people will perform dramas for Pangu for several days and nights. Many people believe that every time dramas are performed, it will rain. They explain that this is because Pangu wants to wash off the garbage many people leave at the fair. This explanation can be conjoined with another of Pangu's mythical powers that people of this vicinity believe in, that Pangu has a special power to create rain three times each year. According to popular Chinese belief, it is only the supreme god, the Jade Emperor, who has the right to send rain. Those gods who create rain without the Jade Emperor's permission will receive a severe penalty. However, some gods who take charge in affairs that are vital to human beings, or who have made great contributions to gods or humankind, will be given special permission by the Supreme God to create rain several times a year. By praying to these gods in times of drought, people may receive rain. Pangu himself belongs to this special group of gods for his great deeds. That is why drought seldom occurs in the Tongbai Mountains region where Pangu is worshiped. Similar beliefs can also be seen in Yudu County, Jiangxi Province. It is said that Yudu used to suffer from heavy droughts each year. However, since a Pangu temple was built, this area has always received favorable weather.

Based on the fact that the Pangu myth was not recorded in literature until as late as the Three Kingdoms era, some Chinese scholars believe that the Pangu myth migrated from non-Han Chinese culture. One of the hypotheses links the Pangu myth to the Panhu myth, the ancestral myth of the Miao, Yao, She, and Li ethnic groups in southern China. Panhu was a dog of Di Ku, a mythical Chinese sovereign. When Di Ku got into trouble during an invasion, it was Panhu that brought the enemy general's head to Di Ku and thus helped him to win the war. As a reward that had been previously promised by its imperial master, Panhu received the emperor's daughter as his wife. The dog then carried the princess to mountains in southern China, where they created children who became the ancestors of the Miao, Yao, She, and Li ethnic groups. However, except for the phonetic similarity between "Pangu" and "Panhu," the two types of myths are actually quite different in theme. Another important assumption supposes that the Pangu myth originated in India. In the *Rig Veda* and *Aitareya Upanishad*, as well as several other texts of the Sutra, stories similar to Pangu's two great deeds are recorded. Nevertheless, many Chinese scholars insist that the Pangu myth is of Han Chinese origin. A deity recorded in two texts in *Shanhaijing* is thought to be the prototype of the Pangu figure. This deity is called Zhulong ("Torch Dragon") or Zhuyin ("Torch Shadow"). He was a god with a

human face and a serpent's trunk, and his body was a thousand miles in length. When his eyes opened there was daylight, and when they closed it became night; his hard breath made winter and his hot exhalation made summer. His appearance and abilities are almost the same as Pangu's. Hence, it is argued that Pangu possibly evolved from this god. *Shanhaijing* was compiled much earlier than the time when the Panhu myth was first recorded, and also earlier than the time when Indian tradition had an impact on Chinese culture. Some scholars have suggested that instead of looking for the non-Han Chinese origin of the Pangu myth, the myth actually could be traced to its pure Han Chinese root. Moreover, modern Chinese mythologists also have found that the two fundamental themes contained in the Pangu myth, the theme of the universe starting from an egg-shaped chaos and the theme of a dying deity's body transforming into the universe, correspond with cardinal concepts in ancient Chinese mythology and cosmology. These ideas, such as the notion that the universe started from chaos and that there are correspondences between humans and the universe, can be found as early as the Zhou dynasty. This is thought to provide additional support for Pangu's Han Chinese origin.

See also Di Ku; Nüwa; Zhulong

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PILLARS OF THE SKY

The pillars of the sky are huge pillars that support the sky, keeping it from collapsing or swinging into the earth. They are sometimes used to separate the sky from the earth.

The motif of "supporting the sky" is worldwide. In China, the motif of sky pillars is also widely spread in many myths. It can be found in Han, Naxi, Yi, Miao, Yao, Bai, Luoba, and other ethnic groups. The number of the sky pillars

may be different in various stories. It may be four, five, eight, or sometimes twelve. The main functions of the sky pillars are to support the sky so that it doesn't fall down, to keep it from swinging out of place, and to separate the heaven from the earth. The pillars may be huge mountains, trees, stone pillars, turtle feet, tiger bones, a deity's body or human's body, a deity's corpse, or pillars made of gold and silver, jade, pearl, iron, and the like.

Corresponding with pillars of the sky, there are also pillars of the earth, which function to protect the earth from collapsing or swinging. They sometimes appear together with the sky pillars in some myths.

One of the earliest recordings about the sky pillars appears in "Tianwen," the written treasure of Chinese mythology. In it, the distinguished poet Qu Yuan expressed his doubt about the sky pillar myth: "Where are the eight sky pillars? Why is there a gap in the southeast?" "Why did the earth tilt toward the southeast during the rage of Kanghui [another name for Gonggong]?" This illustrates that myths about eight sky pillars, and one of them being ruined by the deity Gonggong, were current in the late Warring States era.

During the Han dynasty and thereafter, myths about sky pillars were very detailed. One known myth states that in remote antiquity, the four poles of the sky collapsed, and this caused great cosmic chaos. Fires raged fiercely and could not be put out. Rivers overran their banks and did not decline. Violent birds and fierce beasts seized and devoured people. At this moment, the goddess Nüwa melted stones of five different colors to patch the sky, and she cut the legs off a huge tortoise and set them up to support the four extremities of the sky. Then she defeated the ferocious Black Dragon to save the people and collected the ashes of reeds to stop the flood. Her arduous work cleared up the chaos and put the world in order again.

Another popular myth holds that one of the sky pillars was Mount Buzhou, but it was damaged by the water god Gonggong in his contest with another deity, Zhuanxu (or Zhurong, Di Ku, or Shengnong; various names are given in different versions), to be the Supreme Sovereign.

These two myths are sometimes associated with each other, but with considerable differences. According to *Lunheng* (*Critical Essays,* written by Wang Chong, ca. 27–100 CE) and "Bu *Shiji* Sanhuang Benji" ("Biographies of the Three Divine Sovereigns: A Supplement to the *Historical Records,*" Tang dynasty), the Gonggong story is followed by that of Nüwa. The recording in "Bu *Shiji* Sanhuang Benji" combined various myth versions and tried to form a coherent ancient history, thus: toward the end of Nüwa's reign, Gonggong fought with Zhurong, the God of Fire, but failed. He was so angry that he struck his head against Mount Buzhou and caused this sky pillar to collapse, which snapped the cords holding up the earth. To repair this damage, Nüwa melted stones of five

different colors to mend the sky, and cut the legs off a huge tortoise and set them up to support the four corners of the sky (somehow she reestablished four sky columns instead of one). Then she collected ashes of reeds to stop the flood. Through her effort, Nüwa cleared up the chaos and put the world in order again. However, in texts from *Liezi* (which was said to have been written in the Warring States era but probably was gathered from some original texts and rewritten in the Jin dynasty, 265–420 CE) and *Bowuzhi* (*A Treatise on Research into Nature,* Jin dynasty), the chronological order of these two stories is reversed. That is, Nüwa repaired the broken sky first and supported it with four sky columns, then later Gonggong ruined one of the columns and destroyed the normal established order. Gonggong's damage often served as an etiological myth about the current Chinese topography. Since then, the sky tilts toward the northwest, and that is why the sun, moon, and stars move in that direction. Earth sinks toward the southeast, and that is why the rivers of China flow toward the ocean in the east. The loose connection between these two stories suggests that they might have been independent of each other in early stages of the myths and were loosely combined later.

The sky pillars myths are quite rich among other ethnic groups. A myth collected in the 1990s from the Yi people in Xinping County, Yunnan Province, says that at the very beginning, the sky had not been separated from the earth, and the gods lived together with humans. Because the living space was limited, the gods and humans worked together and made four gold pillars. They used the pillars to sever the sky from the earth, and then the gods lived on high in heaven, and humans lived below on earth. And this formed the basic order of the universe.

A famed Miao creation epic, "Ancient Songs of Miao People" ("Miaozu Guge"), vividly describes in detail the reason for setting up the twelve pillars of sky and earth, the process of making and fixing them, the divine persons who made them, and the places where they are set. This epic is usually sung by two or more singers (one asks questions, and the others answer) on the occasions of traditional festivals and special ceremonies such as weddings or funerals. One version of the epic, which was collected from Guizhou Province and was translated from the Miao language into Chinese and published in the 1990s, goes,

> In remote antiquity, what kind of pillar supported the sky?
> What kind of pillar supported the earth
> So that the sky and the earth would not collapse?
> In remote antiquity, the sky was supported by the Wubei Tree,
> And the earth was supported by the Wormwood Tree,
> So that the sky became round,

And it would not collapse. . . .
A man named Jinsong'ang,
He was very clever.
He had nine arms and nine hands,
Nine legs and nine knees.
He could ascend up to heaven,
And he could descend down to the earth.
He ascended up to the sky and jostled it,
He jostled the outside and inside of the sky,
He jostled the east and the west of the sky,
He looked carefully at the sky,
And he looked carefully at the earth,
The sky was still unstable;
The earth was still unstable. . . .

Fufang was smart,
Fufang had great strength,
He pulled out the Wubei Tree,
He pulled out the Wormwood Tree.
He used the silver pillars to support the sky,
And the gold pillars to support the earth.
The sky then became stable,
The earth then became stable. . . .
The steelyard was smart,
It was the go-between.
It borrowed silver from Grandfather Bao,
It borrowed ten thousand *ba* [one ba equals the amount held in one palm] of silver,
To make a silver pillar,
A silver pillar to support the sky.
It borrowed millions of *liang* [one liang equals 0.05 kilogram] of gold,
To make a gold pillar,
A gold pillar to support the sky. . . .
There were Grandpa Bao and Grandpa Xiong,
There were Grandpa Qi and Grandpa Dang,
The four grandpas,
The four to make the pillars. . . .
The first hit they hammered like a bird flying,
The second hit they hammered like the snow flying in the air,
The hammer hit swiftly like a whirlwind.
The third hit caused the level ground to sink,
The level ground sank into a deep hollow. . . .

They used up the ten thousand ba of silver,
They had been working for twelve days and nights,
And they made twelve pillars. . . .
Fufang was smart,
Fufang set up the pillars.
The pillars supported the sky straightly,
The pillars supported the earth straightly. . . .
The first pillar was set up at Taigong,
The second pillar was set up at Fangxi,
The third pillar was set up at Wengyang,
The fourth pillar was set up at Deyen,
The fifth pillar was set up at Xennin,
The sixth pillar was set up at Paijiu,
The seventh pillar was set up at Paile,
The eighth pillar was set up at the sea.
Then there were four pillars left,
They were all cut off two meters,
Then one was used to support the east,
The second one was used to support the west,
The third one was used to support the left,
And the fourth one was used to support the right.
When the twelve pillars were all set up,
The sky became round,
The earth became stable. . . .

Another version of this epic mentions the change of the sky columns. After the twelve pillars were erected, a drought arrived on the earth. Because the pillars were all the same height, the rain could not fall down. To solve the problem, the four grandfathers cut about one meter (about 3.3 feet) off the gold pillars in the east; meanwhile, they extended the pillars in the west by one half of a meter. In this way, the sky tilted toward the east and the rain began to fall onto the earth, and the land was not dry anymore.

See also Buzhou, Mount; Cords of the Earth; Gonggong; Kunlun Mountain; Nüwa; Zhuanxu; Zhurong

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QI

The founder of the Shang people and the son of Di Ku, Qi was miraculously born by Jiandi after she ingested a swallow's egg and became pregnant.

The most well-known Qi myth is perhaps his birth story. Like most heroes and gods in Chinese mythology, Qi's birth was miraculous. According to a text in *Shiji*, Qi's mother was Jiandi, who was a daughter of the Yousong clan and the second concubine of Di Ku. One day Jiandi went out to take a bath with Di Ku and another person and she saw a swallow dropping an egg. She picked it up and swallowed it. Then she inexplicably became pregnant and later gave birth to Qi. When Qi grew up, he helped Yu restrain the great flood. As a reward, he was bestowed the fief of Shang by the sage king Shun. Later he and his state became very powerful and prosperous.

Another version recorded in *Shiyiji* (chapter 2) is more mystical. It says that at the beginning of the Shang dynasty, a divine woman named Jiandi traveled in the field. She found a black bird dropping its only egg. There were two colorful words written on it, "eight hundred." Jiandi picked it up, covered it with a red silk belt, and protected it under a jade basket. During that night, she dreamed that a mother goddess told her, "You possess this egg, and thus you will give birth to a great son. He will inherit the emblem of Metal" (according to the theory of five elements, the Shang dynasty belongs to metal, *jin*). Jiandi then held the egg to her bosom. After one year, she became pregnant. After fourteen more months, she gave birth to Qi, the founder of the Shang dynasty. As the goddess predicted, the Shang dynasty lasted for 800 years (in fact, historically, the Shang dynasty lasted for approximately 600 years).

Other versions say that Qi was so distinctive and extraordinary, like Yu and Houji, that when he was born, he came out from his mother's back, or breast, instead of her belly.

See also Di Ku; Houji; Jiandi; Shun; Yu

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SHAOHAO

One of the most notable supreme gods in Chinese mythology, Shaohao founded his capital in the east, but later was known as the god who reigns over the west and controls the season of autumn. He is also known as Jintianshi (literally meaning "Metal Sky"), Zhi, Zhuxuan, and Baidi ("White God"; according to the theory of five elements and five colors, the west belongs to metal, and its color is white).

Like most gods in Chinese mythology, Shaohao experienced a miraculous birth, which functions as testimony to his extraordinary and supernatural qualities. One version of his birth story states that during the time of Huang Di, a big star shining like a rainbow fell down to the Hua Islet. A divine lady named Nüjie caught it in her dream. Then she got pregnant and later gave birth to Shaohao (Zhuxuan). Another version maintains that he was the son of *Jin Xing* (the planet Venus) and a beautiful divine lady named Huang'e. Appearing in the Jin dynasty book *Shiyiji* (*Researches into Lost Records*), the story states that Shaohao's mother, Huang'e (literally meaning a beautiful divine woman), lived in a jade palace and wove at night. Sometimes, during the day, she traveled far away by a raft to the boundless reach of Qiongsang, which, in that story, was located on the shore of the west sea. There was a mulberry tree on the shore. It was 8,000 feet in height, and it produced fruit every 10,000 years. If one ate its fruit, one was able to live even longer than heaven. At that time, there was a handsome child-god named "the Son of White God" (here Shaohao became the grandson of White God instead of being the White God himself) who actually was the spirit of Jin Xing (the planet Venus) descended at Qiongsang. He feasted and played with Huang'e. They floated on the sea; meanwhile they played fantastic music and sang songs in response to each other. To discern the wind direction, they set up a mast in the front of their raft, tied thatched grass to the mast as a flag, and carved a jade cuckoo bird on the top of the mast, because the cuckoo bird knew the four seasons. What they did originated the custom of *xiangfeng* (whereby people carve a wooden or copper bird and then put it on the top of their roofs or masts to discern the wind direction). Later Huang'e gave birth to Shaohao. He was also named Qiongsangshi or Jintianshi (*shi* here is a respectful title for gods and nobles). Since five colorful phoenixes came to his yard when he was born, he was also called Fengniaoshi (meaning "Phoenix Bird").

Though the text from *Shiyiji* asserts that Shaohao was born in the west, some ancient writings show that he perhaps originated in the east. An account

recorded in *Shizi* (which was said to have been written during the Warring States era but now is known only in later quotations) holds that Shaohao founded his state at Qiongsang. The five colors of the sun's light shone and enlightened that place. Some Chinese scholars deduced that Qiongsang should be a place close to Qufu, which now belongs to modern Shandong Province, in eastern China (Yuan 1996, 170; Rao 1996, 67). Shaohao Mausoleum was built in Qufu city (according to local legend, during the Song dynasty) and remains there today, just east of Qufu city. Another text in *Shanhaijing* (chapter 14) not only links Shaohao with the east but connects him to Zhuanxu, one of the supreme gods in ancient times. Beyond the east sea was a huge valley. That was the state of Shaohao, where Shaohao nursed Zhuanxu. Some musical instruments once played by young Zhuanxu and later abandoned could be found there.

As for Shaohao's state, perhaps the most notable and striking character of it is that he named all of his officials by using the names of birds. A text recorded in *Zuozhuan* (*Chronicle of Zuo,* Duke Zhao, 17th Year) described that when Shaohao founded his state, phoenixes appeared. He thus decided to give his subordinates bird names. For example, Fengniaoshi (meaning "Phoenix Bird") took charge of the calendar, Xuanniaoshi ("Swallow") took charge of the equinoxes, Bozhaoshi ("Butcherbird") took charge of the summer and winter solstices, Qingniaoshi ("Green Bird") took charge of the beginnings of spring and summer, and Danniaoshi ("Red Bird") took charge of the beginnings of autumn and winter. Besides these five officials, Shaohao named his officers "five Jiu" (five kinds of doves) to preside over assembling people, while the "five Zhi" (five kinds of pheasants) would preside over the handicraft industry and "nine Hu birds" would preside over agriculture. Yuan Ke argues that this story has been heavily historicized. He writes that the Shaohao story is in fact a myth and that Shaohao was a divine vulture bird who founded a bird kingdom beyond the east sea, while all his officials were actually assumed by types of birds (Yuan 1996, 174–175).

However, in later tradition, Shaohao became known as a supreme god who reigned over the west and controlled the season of autumn. According to a text in *Shanhaijing* (chapter 2), the god Shaohao, or White God, lived on a western mountain named Changliu ("Long Flow"). All the beasts there had spotted tails, and all the birds had spotted heads. The mountain was rich in jade with veins running through it. There Shaohao's function was to observe the condition of the sunset. Another text from *Huainanzi* (chapter 3) also sets Shaohao in the west and, furthermore, puts him alongside four divine emperors in an orderly pantheon distributed in five directions (east, south, west, north, and center) and five elements (wood, fire, metal, water, and earth). It states,

> The East belongs to Wood. Its god is Taihao. His subordinate is Goumang. Both of them hold the compasses and control the season of spring. The South belongs to Fire. Its god is Yan Di. His subordinate is Zhuming. Both of them hold the beams of steelyards and control the season of summer. The Center belongs to Earth. Its god is Huang Di. His subordinate is Houtu. Both of them hold the ropes and control the four directions. The West belongs to Metal. Its god is Shaohao. His subordinate is Rushou. Both of them hold the carpenter's squares and control the season of autumn. The North belongs to Water. Its god is Zhuanxu. His subordinate is Xuanming. Both of them hold the sliding weights of steelyards and control the season of winter.

Some scholars believe that with the branches of the Shaohao clan migrating from east to west, the Shaohao myth was thus transmitted, diffused, and inevitably changed in the west. For this reason, Shaohao was transformed from a god who founded his bird kingdom in the east into a god who reigned over the west and autumn (Yuan 1996, 177; Yuan 1993, 162; Rao 1996, 67–68).

Shaohao has some famous relatives and subordinates. Besides Zhuanxu, mentioned above, who is Shaohao's nephew, there are also Rushou, Qiongqi, and Ban. Rushou is Shaohao's minor deity who assisted Shaohao in ruling the west and autumn. A legend recorded in *Guoyu* depicted Rushou as a deity with a human face, tiger's paws, and white fur, holding a broad axe. He followed the Supreme Divinity's order and predicted the extinction of the Guo state. In some versions, the name "Rushou" refers to a title for the official of metal (Jinzheng) instead of a certain deity. A text from *Zuozhuan* (Duke Zhao, 29th Year) states that Shaohao had four younger brothers (other versions say four sons), named Zhong, Gai, Xiu, and Xi. They understood the principles of metal, wood, and water. So Zhong was appointed as Goumang (Official of Wood), Gai was Rushou (Official of Metal), and Xiu and Xi were Xuanming (Official of Water). They all did their best to do their duty, so they were helpful in the orderly administration of Qiongsang.

Qiongqi is Shaohao's unintelligent son. He is depicted in some ancient writings as an animal shaped like a winged tiger (some versions say a dog or ox). He was able to fly and understand human language. He ate people. He was so evil that if he found two people fighting with each other, he would devour the righteous one; if he heard of someone faithful and loyal, he would bite the person's nose; if he heard of someone disobedient and evil, he would kill beasts to present to him. So he was taken as one of the Four Evils (Si Xiong) and later was exiled by the sage king Shun.

Unlike Qiongqi, another son of Shaohao, Ban, has more virtuous achievements. He is said to have invented the bow and arrow.

See also Goumang; Huang Di; Shun; Taihao; Zhuanxu

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SHENNONG

A popular culture hero who started agriculture, Chinese medicine, the market, the Zhaji Sacrificial Rite, and also invented many farm tools and musical instruments, Shennong is one of the Three Divine Sovereigns along with Fuxi and Huang Di (names may differ in different texts; some groups include the goddess Nüwa). In his name, *shen* means "divine" or "sacred," and *nong* means "farmer." Therefore, he can be called the Divine Farmer.

At the end of the Warring States era, Shennong was confused with another renowned god, Yan Di. An example of this confusion can be found in *Shiben* (*The Origin of Hereditary Families,* ca. third century BC). The two gods were mixed together to make a new prominent god named Yan Di Shennongshi (*shi* here is a respectful form of address for gods). However, this combination is comparatively loose, and it influences the Shennong myth less than it does the Yan Di myth. Since the Warring States period, Shennong and Yan Di have continued to appear separately quite often, and Shennong still usually functions as a farmer god (though he sometimes is nominally exhibited as Yan Di Shennongshi), and the content of his myths predominantly refers to the invention of agriculture and Chinese medicine. During the long developing process of his myth, he is rarely depicted as having absorbed Yan Di's main achievements, turning into a god who reigns over the south and fights with Huang Di. By contrast, Yan Di gradually takes Shennong's basic mythological functions as his own. Thus Yan Di shows up in later tradition not only as the God of the South and Spring,

the half brother of Huang Di who fought against Huang Di at Banquan, but also as the God of Agriculture and Medicine by the title Yan Di Shennongshi.

As is widely known, China is a large agricultural country. It boasts a long history of agriculture and a rich farming culture. For instance, China has several gods of agriculture, such as Houji, Houtu, Shennong, and Shujun. Among them, Shennong is the most well-known.

Shennong's name and merit can be easily found in some ancient writings from the Spring and Autumn period, such as *Zhuangzi, Hanfeizi,* and *Guanzi* (which was said to have been written by a prominent politician, Guan Zhong, d. 645 BC, and later compiled by a Han scholar, Liu Xiang, ca. 77 BC–6 BC). From then on, he received much fame and respect. Numerous myths, spreading both in various written accounts and in oral tradition, describe his miraculous birth, his unique features, and his great contributions to humans. In these myths, Shennong is often portrayed as having the head of a dragon or sometimes the head of an ox. Like most gods in Chinese mythology, Shennong also is the subject of miraculous birth stories. One myth states that Shennong's mother was Shaodian's wife (here we can find elements of the Yan Di myth mixed together with the Shennong myth). Her name was Andeng (or Nüdeng in other versions). One day, when she played in Huayang, a divine dragon copulated with her at the place of Changyang. She became pregnant and later gave birth to Shennong. Shennong had a human's face and a dragon's head. He liked to farm very much, so he was called the Divine Farmer. Some versions say that when Shennong was born, nine connecting wells were suddenly and unexpectedly excavated. If one drew water from one of them, the water in the other eight wells would ripple. Others say that when Shennong was three days old he could talk; after five days he could walk; seven days later he had fully grown teeth; and after three years, he knew everything about sowing and reaping.

The greatest mythical achievements Shennong made are devoted to agriculture. He is said to have first taught people to sow grain, and for this reason he was respectfully addressed as the Divine Farmer. One version of his myth appearing in *Guanzi* (chapter 64) holds that Shennong taught people to sow and to grow grain. By this way he greatly benefited humans throughout the world. Another version in the same book (chapter 84) maintains that Shennong planted grain to the south of Mount Qi. From then on, people around the world began to understand the uses of grain and used grain for subsistence. The whole world was changed by his contribution. According to a text from *Huainanzi* (chapter 19), in prehistoric times people ate plants and drank from rivers. They gathered fruit from trees and ate wasps and worms as their meat. They suffered from sickness, poison, and pain. Hence Shennong taught people to sow the five grains (different names are given in

Shennong. Funeral stone carving of the Eastern Han dynasty, Wuliang Shrine, Jiaxiang County, Shandong Province. The inscription reads, "Shennongshi taught people to cultivate according to the land's quality and to sow grains in order to relieve the hungry people." (Feng Yunpeng and Feng Yunyuan, Research on Stone Carving, *1821)*

different explanations; this sometimes refers to rice, two kinds of millet, wheat, and beans). He also taught people to examine the land and to cultivate it according to the land's quality (dry or wet, fertile or barren, high or low, etc.). Another story recorded in *Xinyu* (*New Discourse,* written in the early Han dynasty) states that in ancient times people took flesh and blood as their food and drink, and raw animal fur as their cloth. When it came to Shennong's time, things began to change. Shennong felt that it was very hard for humans to live on reptiles and beasts. So he went out to look for better food. He tasted the fruits of hundreds of plants and grasses and recognized their sour or bitter flavors. After this process, he then taught people to take the five grains as their food.

Shennong's great contributions to agriculture are also shown in his many inventions related to farming. For example, he invented some important farm tools such as the axe, hoe, and *leisi,* a plowlike farm tool used in ancient China. He cut wood to make the plowshare, and he bent a piece of wood to make the handle of the plow. By using these tools, he taught people to open wastelands and hoe weeds. He also taught people to excavate wells and irrigate land. He invented the age-old Chinese way of storing grain seeds: he dipped the seeds in boiled horse urine to protect the seeds against being eaten by worms. He invented the calendar and *jieqi.* (According to the Chinese lunar calendar, the solar year can be divided into twenty-four seasonal divisions, referred to as *jieqi,* which indicate the change of climate and timing

for agricultural activities. They are of great significance to agriculture and are still widely used in rural areas in China.)

Another of Shennong's main contributions, which clearly derives from his agricultural achievements, is that he created Chinese medicine. He tasted, or as it is variously said, he thrashed with a reddish-brown whip hundreds of herbs in order to figure out their medicinal characteristics and functions. Recordings about this are quite abundant in ancient accounts. The text cited above from *Huainanzi* further holds that Shennong tasted the flavors of hundreds of herbs and the sweetness or bitterness of the waters from rivers and wells. Then he told people what they should eat and drink, and what they should avoid. This work was sometimes dangerous. He once consumed seventy poisonous plants in one day. According to a text from *Soushenji* (*In Search of the Supernatural,* written by Gan Bao, ca. 300 CE, chapter 1), Shennong thrashed hundreds of herbs with a reddish-brown whip. Then he completely knew their flavors and properties of coldness, warmness, mildness, and toxicity. Some versions say that Shennong tasted the flavors of herbs and plants to find out their medicinal qualities, and then used them to cure diseases. Additionally, he wrote an important ancient medical book, *Shennong Bencao Jing* (*Classic of Shennong's Materia Medica,* which was attributed to Shennong but was probably written anonymously around the third century BC; it was one of the earliest Chinese medical books). Some sources even suggest the sites where Shennong tasted or thrashed the herbs. A text in *Shuyiji* (*A Record of Accounts of Marvels,* written by Ren Fang, 460?–508? CE, chapter 2) states that the tripod caldron that Shennong used to taste medicine could be found on the Shenfugang (literally meaning the "Sacred Cauldron Hill") of Taiyuan. On Mount Chengyang, there is a place where Shennong purportedly whipped the herbs. The spot came to be known as "Shennong Plain," and the mountain was sometimes called "Mount Medicinal Herb." A Taoist temple named Ziyang was built on it. For years it was popularly said that Shennong distinguished the medicinal herbs there. Another version even depicts Shennong not only as the primogenitor of Chinese traditional medicine but as a general practitioner of medicine as well. This version maintains that Shennong was the first human to carefully study the pulse conditions, discern the different characteristics of medicines, use the therapies of acupuncture and moxibustion, and write a medical book.

Besides these mythical achievements in agriculture and medicine, Shennong also gained fame for inventing many other cultural items. For example, he made the pestle, mortar, bowl, pan, pot, rice steamer, well, and kitchen range. People could then use these innovations to steep and steam rice.

Shennong is also credited with inventing the Zhaji Sacrificial Rite (later it was called the Laji Rite), which was held at the end of each year in order to

thank all the gods for enabling the harvest and to pray for another good harvest in the coming year.

In another development, Shennong asked one of his subordinates to draw pictures of water routes in order to prevent rivers from blocking up. He began to measure lands and seas to set up hypsography (the study of elevation and topography). He also taught people to plant mulberry and hemp trees. People could then make clothes from cloth and silk. He made the bow and arrow, and the whole world was shocked by them. Additionally, Shennong invented some of the most important ancient Chinese musical instruments, such as *qin* (a seven-stringed plucked instrument) and *se* (a twenty-five-stringed plucked instrument). He made them to help people to be calm, to keep their childlike innocence instead of being evil. He also composed a piece of music named "Fuchi" or "Xiamou." He created the sixty-four diagrams for divination. He also started a market for trading—he told all people to come to a certain place at midday with items that they could exchange for others.

Because of Shennong's great contributions to humans, he was highly respected as one of the Three Divine Sovereigns, along with Fuxi, Nüwa, and Huang Di. In some ancient writings Shennong was heavily rationalized into a brilliant and accomplished sage king. "Shennong's time" even became a symbol of the ideal dynasty and golden era in mythical ancient Chinese history. This era was thought to be happy, peaceful, stable, and self-sufficient. According to *Zhuangzi,* the Shennong era was so fantastic that when people slept, they were very quiet; when they were awake, they were happy. They only knew their mother, and had no idea of their father. They lived alongside elk. They sowed and then ate; they weaved and then were clothed. They never thought of doing harm to others, which was the best virtue. Another text from *Shangzi* (traditionally attributed to Shang Yang, ca. 390–338 BC, but probably an essay collection by Shang Yang and some of his followers) holds that during the time of Shennong, men cultivated for food, and women weaved for clothes. Without using punishment and administration, the society was quite stable. Without using soldiers and weapons, Shennong rose up as the king.

The Shennong myth is still popularly told throughout contemporary China. Most Han Chinese know his name and his beneficial deeds of starting farming and identifying medicine. Countless myths vividly describe the tough and sometimes dangerous processes of his inventions. One myth collected in the 1980s in Ba County, Chongqing City (which formerly belonged to Sichuan Province but now is a municipality directly under the central government), says that in remote antiquity, a big flood brought immense destruction to this world. Afterwards, plants and grasses grew overabundantly. Humans had no other food than tree leaves and weeds. One day Emperor Shennong happened to find some grain

seeds adhered to a dog's tail, thus protected from the flood, so he sowed them in a field. Later on one lovely day, Shennong went out to enjoy the day with his wife. When they came to the field where the seeds were planted, they found that the seeds had grown into grain chaffs. Shennong asked his wife to squeeze a little milk from her breast into the empty shells. The chaffs then grew into grains. Those chaffs that got more milk grew into plump grains, whereas those that got less milk grew into wizened grains. After the milk dried in the shells, Shennong took them as seeds and sowed them widely. Since the grain came into being from the milk of Shennong's wife, it is extremely nutritious for humans.

Modern myths are even more varied about the legendary and dangerous process by which Shennong discovered medicine. A myth collected in the 1970s in Zhejiang Province asserts that when humans first populated the earth, they did not know how to cook. They always ate raw animals and plants, so they often became sick. Shennong wanted to help them. He decided to taste everything he saw and identify what people could take as food and what they could use as drugs to cure their diseases. So he carried two bags along with him. He put those plants that could function as food into the left bag, and those plants that could function as medicine into the right bag. Shennong was very uncommon because he had a crystal stomach and he could see clearly every thing and every change in his internal organs. The first plant he tasted was a piece of green leaf. After he ate it, he found that it cleaned everything up and down in his stomach. Since it went up and down in his internal organs like it was going on a tour of inspection, Shennong named it *cha* (literally meaning "inspection"). People later incorrectly called it *cha* (meaning "tea"; the same phonetic sound, in this case *cha,* but with a different character). Shennong put tea into his left bag. Next he tasted a piece of licorice (Glycyrrhiza). He put it into his right bag. The third plant he tasted was a small green flower. It was bitter and sour. When it came into his stomach, Shennong found that it butted everywhere and his knees became swollen. He hurried to consume some tea and was detoxified. Thus he found another medicine, the Achyranthes root. In this way, Shennong tasted hundreds of herbs and was poisoned almost every day, and the tea always helped him to be detoxified. Day by day, the plants and herbs in his two bags greatly increased. There were 47,000 flowers, herbs, roots, or leaves in the left bag, and 398,000 in the right. One day Shennong tasted a yellow flower. As soon as he swallowed it, he watched his intestine break into pieces. He died before he was able to take some tea. Later this herb was popularly known as *Duanchangcao,* the Intestine-breaking Weed. Because Shennong died for humans, he won great respect in the world. He is commemorated and popularly worshiped as "the Medicine King." Today there are many temples for the Medicine King all over the country.

Besides those myths that describe the general process of Shennong tasting herbs, some myth versions further describe how Shennong discovered a special medicine. A myth collected in the 1980s in the Chengdu area of Sichuan Province attributes the origin of ginger to Shennong. It says that in the ancient past, ginger was extremely poisonous. If one touched it, one's hand would decay; if one smelled it, one's nose would rot. All people therefore hated it. Whenever they found it, they would dig it up and place it in the sun to die. Because of this, ginger was almost extinct. It fled from here to there, trying to escape being dug out of the ground. One day ginger fled to a garden. It found many plants flourishing, and an old farmer was irrigating the garden. Ginger admired those garden plants very much, so it asked a white gourd who the old farmer was. The white gourd said that it was Shennong, and it was he who dug them from the wild and then planted them in the garden and took watchful care of them. They lived there happily along with many of their family members. Ginger then complained to Shennong of his injustice for not collecting it as well. Shennong asked ginger its function. When he learned that ginger could do nothing except poison people, Shennong disliked it too. He wanted to step on ginger and exterminate it. Ginger was smart. It quickly went into the ground. As it did this, it lost all of its poison. After half a year, Shennong found a new seedling in the garden. He tasted a piece of it. It tasted a little hot. He felt pleased that he had found a new plant that could detoxify and produce heat, and could be used as both food and medicine. From then on, ginger became a companion to humans, and it was able to stay with many of its family members in the garden.

Some Shennong myths combine many of his mythical achievements and mix them into a detailed and complex story. A long folk narrative poem spread throughout Hubei Province in the Shennongjia area (*jia* means "ladder"; the name Shennongjia came from a legend that Shennong set up a rattan ladder and climbed onto a high mountain to gather herbs; later the rattan ladder turned into a vast primitive forest, which was called Shennongjia), for instance, mixes many different sources and includes long life histories of many gods, including Shennong. Popularly known by the name of Hei'anzhuan ("Story of the Chaos") and transmitted both in written transcriptions (several versions of its handwritten copies have been found through today) and in oral tradition (it is usually sung antiphonally by master singers in funeral rituals), this 3,000-line poem highly rationalizes Shennong as a significant emperor in remote Chinese history. One written version of it collected in the 1980s states that Emperor Shennong is also named Yan Di. He was the son of Shaodian and Andeng. Since he grew up on Lie Mountain, he was also called Lieshanshi. He taught people to cultivate land and rear silkworms. During his time, people suffered greatly from plagues. To cure the plagues, Shennong went into mountains and forests to look for medicines.

He tasted hundreds of herbs. He met seventy-two poisonous plants, and he neutralized these poisons himself by consuming seventy-two other plants and herbs. So he gathered these helpful herbs to cure people's diseases. However, there were thirty-six or thirty-seven poisonous plants that fled into deep forests. That is why today poisonous plants are more likely to be found in mountains and forests while good herbs are found in the plains. After he cured the plagues, he went on to seek the five grains.

Shennong climbed onto Mount Yangtou,
He looked carefully, he examined carefully,
Then he found a seed of millet.
He left it with the Chinese date tree,
And he went to open up a wasteland.
He planted the seed eight times,
Then it produced fruit.
And from then on humans were able to eat millet.
He sought for the rice seed on Mount Daliang,
The seed was hiding in grasses.
He left it with the willow tree,
And he went to open up a paddy field.
He planted the seed seven times,
Then it produced fruit.
And from then on humans were able to eat rice.
He sought for the adzuki bean seed,
And left it with a plum tree.
He planted it one time.
The adzuki bean was easy to plant and was able to grow in infertile fields.
The soybean was produced on Mount Weishi,
So it was difficult for Shennong to get its seeds.
He left one seed of it with a peach tree,
He planted it five times,
Then it produced fruit,
And later tofu was able to be made south of the Huai River.
Barley and wheat were produced on Mount Zhushi,
Shennong was pleased that he got two seeds of them.
He left them with a peach tree,
And he planted them twelve times,
Then later people were able to eat pastry food.
He sought the sesame seed on Mount Wuzhi,
He left the seed with brambles.
He planted it one time.
Then later people were able to fry dishes in sesame oil.

Shennong planted the five grains and they all survived,
Because they were helped by the six species of trees.
Shennong taught people to trade,
Then people received convenience by the way of barter.
Shennong cut wood and made the plough to till,
And that started agriculture. . . .
Shennong established his capital at Chenzhou,
Which was Chouzhou City in Henan Province.
He was on the throne for 140 years,
And he died at Chalin County, Changsha City in Hunan Province.

In this poem, almost all important stories about Shennong are compounded and combined into an integrated full story. Here Shennong is not only identified with Yan Di, the son of Shaodian and Andeng (or, alternatively, Nüdeng), but the last paragraph about him suggests that he is also confused with another famous god, Fuxi, who founded the capital of his mythical kingdom in ancient Chenzhou, now the Huaiyang County in Henan Province.

Shennong is a very important god in Chinese beliefs. He is popularly worshiped as the God of Agriculture or the Ancestor of Farming, and the God of Medicine or the Ancestor of Medicine. In ancient China, emperors of the central government would offer sacrifices to Shennong at the beginning of every spring. The ritual aimed to show the importance of agriculture in the national economy and, furthermore, to urge farmers to cultivate more seriously and diligently. Shennong is also respected as the divine originator of many professions and trades, such as farming, medicine, grain trade, pastry making, salt trade, and even storytelling (he is said to have composed stories and songs to amuse melancholic persons, at the same time using his herbs to cure their illnesses). There are numerous temples, mausoleums, and relics for him scattered throughout China. Many local festivals are held each year to commemorate him, sometimes by the name of "Yan Di Shennongshi." Several towns and cities contend with each other to be his hometown. Shennongjia in Hubei Province, mentioned earlier, is famous for the legend that Shennong tasted herbs there; the idea that his rattan ladder for climbing up the mountain transformed into a deep forest is also well-known. In the same province, Lishan Town in Suizhou City boasts itself as the birthplace of Yan Di Shennongshi. There are several commemorative relics in honor of him there, such as Shennong Temple, Shennong Cave, and Shennong's Nine Wells (which are said to have appeared suddenly when Shennong was born). In Gaoping County, Shanxi Province, one can find a Yan Di mausoleum and a Five Grains temple, and even a Shennong town. According to a local legend, Yan Di Shennongshi tasted herbs

on Mount Yangtou in the town. On every lunar April 8, a big festival is held to commemorate Yan Di Shennong. In Taiwan, there are 130 temples that mainly worship Yan Di Shennong (Zhong 1994, 134). There Shennong is variously called King Yan, God of Five Grains, Shennong the Great Emperor, the Ancestor of Farming, the Great Emperor of Medicine, God of Earth, and God of the Field. He is also worshiped as the patron god of farmers, rice traders, doctors of Chinese medicine, and others. Since it is popularly said that Shennong was born on lunar April 26, festivals are usually held on this day in his temples to celebrate his birthday. On April 25, 1992, for example, in Xianse Temple (*Xianse* means "the Ancestor of Farming"), Sanchong City, Taibei County, people carried Shennong's statue on a truck and traveled around the whole city. Others laid sacrifices outside their gates, burned incense, and set off firecrackers when the statue on the truck passed by. The next day, the mayor of the city presided over the formal ritual of offering sacrifices (in accordance with tradition, a pig and a sheep) to Shennong. Cows and oxen are not offered as a sacrifice because they plough land and help with farming, so farmers should not slaughter them as sacrifice.

See also Fuxi; Houji; Houtu; Huang Di; Nüwa; Shujun; Yan Di

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SHENTU

Shentu always appears with Yulü in myths and beliefs; both are the original Gate Gods.

The earliest record about Shentu and Yulü can be found in an early text from *Shanhaijing,* which cannot be found in today's edition of *Shanhaijing,* and was cited by *Lunheng.* It describes Shentu and Yulü's power and how they become Gate Gods. Among the great seas, there was Dushuo Mountain. On the top of that mountain, a huge peach tree grew. Its branches reached 3,000 *li* (about 1,000 miles). To the northeast of its branches there was the gate of ghosts where all ghosts went in and out. Two deities, Shentu and Yulü, stayed above the gate. They had the responsibility of supervising all of the ghosts. Evil or harmful ghosts would be bound with reed rope and fed to tigers. Being inspired by that, the great mythological emperor Huang Di started and promoted a ritual that was held regularly. He taught people to paint the figures of Shentu, Yulü, and a tiger on door frames, place a statue made from peach wood beside the gate, and hang a reed rope on its top. By doing this at a specific time, all evils might be driven away from people inside the house. From then on the belief in the Gate

The Gate Gods, Shentu and Yulü, responsible for supervising the ghosts. (Courtesy of Yang Lihui)

Gods (Shentu and Yulü) spread. Similar descriptions can also be seen in *Fengsu Tongyi* (*Popular Customs and Traditions,* second century CE) and several other documents compiled in and after the Han dynasty. Many of these documents also mention that the time for doing this custom is the end of each year. These records suggest that at least in the Han dynasty, belief in the Gate Gods and the custom of painting Shentu and Yulü's pictures on door frames before the Chinese New Year had become very popular.

In later times this custom was simplified. People only painted the two deities' pictures on paper and pasted them on door frames before the Chinese New Year. The pictures would not be replaced until the next New Year. Today, in rural areas and in some urban settings, this custom is still common. However, its function has become diverse. Rather than serving to guard the house and protect the family, Gate Gods pictures are used to express happiness and celebration, to decorate, or to entertain.

After the Tang dynasty, several other mythical or legendary figures were also identified as Gate Gods. Besides the version about Shentu and Yulü, another extremely popular version is that the roles of Gate Gods were assumed by Qin Qiong and Yuchi Gong, two fierce generals in the Tang dynasty. Nowadays versions about deities who assume the role of Gate Gods are numerous. However, Shentu and Yulü continue to appear as the early Gate Gods in Chinese New Year pictures in many areas.

See also Huang Di

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SHUJUN

Shujun is a descendent of Di Jun (Emperor Jun); he is also the God of Cultivation and a skillful craftsman who invented many vital cultural items for humans.

In different versions, Shujun's name may appear as Yijun or Shangjun. He was said to be the offspring of Di Jun, the grandson (or nephew in another version) of Houji. It was he who replaced his father and Houji to sow all sorts of grains, and he invented the technique of plowing with a cow. As one of the ministers of Huang Di, he suggested that the divine emperor should relocate Ba, the

drought deity, to the north of the Red River, and hence keep central China safe from frequent drought disasters. He was thus worshiped by people as the God of Cultivation. There is also a recording that identifies Shujun as Qiaorui, a famous craftsman who invented many varieties of crafts, such as the boat, bell, and a plowlike farm tool, for people on earth.

See also Ba; Di Jun; Houji; Huang Di

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SHUN

A demigod, Shun is the second of the three sage kings and the successor of Yao. He is also known as Yu Shun (Yu here is different from another demigod and sage king, Yu) and is sometimes identified as one of the Five August Emperors in the mythical history of China; he is the emperor who abdicated and gave the throne to Yu.

In early texts, stories about Shun and his two wives, Ehuang and Nüying, are recorded often. Both Ehuang and Nüying were King Yao's daughters. They were promised to Shun by King Yao. In accounts from various texts, the marriages were depicted as a result of Yao valuing Shun's virtues and abilities. In addition, through this marriage of his daughters, Yao wanted to further test Shun's ability in dealing with family affairs, which was thought of as a basic and vital ability for a person to have to govern a country. Shun proved his exceeding competence in managing family affairs. His two wives were virtuous, and their family got along very well.

As types of mythical figures, Ehuang and Nüying also showed their intelligence and divine abilities in helping Shun to overcome many difficulties and to administer the country. One of the most renowned examples is that they helped Shun to survive several murders plotted by his father and stepbrother before he succeeded to gain the crown from Yao. Shun's father, a blind man, remarried a pretty woman after Shun's mother died. He soon had a second son, Xiang, who grew to be a very arrogant man. The father only loved his second wife and child. Because he and his second wife wanted to misappropriate Shun's family possessions, and because Xiang coveted Shun's two wives, he often conspired with Xiang to kill Shun, especially after Shun married King Yao's two daughters. One day the father asked Shun to repair the roof of a barn. Before going out, Shun told this to his two wives. The wives said, "They are going to kill you. Please take off

your clothes and put on the coat with the bird pattern before you go." When Shun climbed up to the roof of the barn, his father took away the ladder and set the barn on fire. But Shun flew out of the fire with his magic coat. Days later, the father asked Shun to dredge a well. Shun's wives told Shun to wear a coat with a dragon pattern. As soon as Shun went down into the well, Xiang and his father blocked the mouth of the well. However, Shun swam out of the well with his magic dragon-patterned coat. Xiang and his father also tried to kill Shun by inviting him to drink. They planned to kill Shun after he was drunk. Again, the trap was seen through by Shun's wives. They let Shun go after giving him a bath in water with dissolved magic medicine. Because of the magical medicine Shun did not get drunk throughout the whole day of drinking.

Shun, second of the three sage kings and the successor of Yao. (Wang Qi and Wang Erbin, comps., Sancaituhui, *Jinchang Baohanlou Kanben, 1609. Preserved in the Library of Literature Institute, Chinese Academy of Social Sciences)*

The topic of Shun surviving his parents' and stepbrother's murder attempts is familiar in stories orally transmitted in many places, including Sichuan, Henan, Anhui, and Shanxi provinces. There are a lot of versions of this story. In each, the trick Shun's father and stepbrother plotted tends to be different from that described in others. Most of them do not mention Ehuang's and Nüying's help for Shun in pulling through every trap his father and stepbrother made. For example, a story collected in Chengdu, Sichuan Province, mentions several traps Shun's parents and Xiang made in order to kill Shun. At first they planned to kill Shun as he was asked to dredge the well. But Shun was rescued out of the well by the God of the Earth. Then they wanted to burn him as he was asked to repair the barn roof. But Shun was saved from the fire by the God of Fire. At last, they invited Shun to dinner and let him sit on a specifically prepared chair. The chair was put on a piece of bamboo mat that covered the mouth of a well. They assumed that Shun would drop down into the well and die as

soon as he sat on that chair. However, when Shun sat on the chair, it was very steady. Xiang felt so curious that he lifted a corner of the mat and looked into the well stealthily. Under the mat he found that a dragon was supporting the mat with its head. This scared Xiang, and afterwards he and the parents never dared to do harm to Shun again.

Before being found by Yao, Shun was a farmer cultivating in the Li Mountains. He was so virtuous and filial, even to his parents and stepbrother who treated him badly, that many people recommended him to King Yao. Through further examination of Shun both in virtue and in ability to rule the country, King Yao recognized that Shun was worthy of receiving the throne. Thus Shun was given the crown by Yao. When he went back home as a king, he treated his father as respectfully and cautiously as before. As for his stepbrother Xiang, he conferred on him the title of duke.

It was said that after Shun took power, his wives contributed numerous ideas for keeping the country in perfect order. This was one of the main reasons why Shun became a great king.

In an account from *Shanhaijing* (chapter 12), another of Shun's wives is mentioned. This wife was named Dengbi. She gave birth to two daughters, Xiaoming ("Night Brilliant") and Zhuguang ("Torch Light"). They lived in a large marsh beside the river. Their divine aura was able to illumine a hundred square *li.* These two girls' mythical powers are taken as a reflection of Shun's divine identity.

There is a sad and moving story that describes King Shun and his wives' faithful love, which can be commonly found in both early records and orally transmitted versions. King Shun died when he made an inspection trip to the south. Receiving news of Shun's death, Ehuang and Nüying were plunged into deep sorrow. They cried and tore out their hair day after day, and their tears spattered onto the bamboo trees, which speckled those trees. From then on a kind of spotted bamboo tree appeared. They were called Xiangfei's Bamboo. *Xiangfei* literally means "Xiang Madams." According to another account, when Shun's two wives hastened to the place where Shun died, they both died from overwhelming sadness and weariness beside the Xiang River. Seeing this, the God of Heaven was touched, and he decreed that Shun should be the god of Xiang and his two wives the madams of the river.

In a text told by people in Sichuan Province in southeastern China, Shun is hailed as the hero who shot down nine of the ten suns rising together in the sky. As the ten suns, who were the sons of the God of Heaven, often came out together in the sky, plants and grass were burned. This was hard for the people, who suffered from the heat and drought. When the God of Heaven became aware of this, he ordered the god Shun to administer those suns. Shun shot down nine

of those suns and therefore saved people on the earth. The God of Heaven was so distressed and angry that he drove out Shun from heaven. Shun thus descended to the earth. Because of his great merits, King Yao chose him as his successor. The most popular version of the myth of shooting suns in China is that which identifies the hero who shot the suns as Yi. In some accounts from early texts, there is also a version that depicts King Yao as the hero. But the related story of Shun is seldom found. This version is probably the result of confusing Yao and Shun, who had a lot of similar merits and a very close relationship.

See also Yao; Yi; Yu

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SKY LADDER

The mythical sky ladder connects heaven and the earth. The ladder enables gods and humans to travel between heaven and earth.

The motif of the sky ladder exists in many ethnic groups in China, such as the Han, Buyi, Miao, Yao, Qiang, Naxi, Dulong, and Kazak. The sky ladder can assume the form of a high mountain or mythical tree, and it is sometimes depicted as a rainbow, sky rope, sky tower, or cobweb. Some myth versions explain why humans or sorcerers climbed the sky ladder up to heaven, and why the sky ladders were finally destroyed and therefore humans lost their ability to ascend to heaven. A myth collected in Beichuan County, Sichuan Province, states that in remote antiquity, there was a high mountain that reached the sky. With it,

men on the earth could climb up to the sky, and deities in heaven could descend to the earth. A young man climbed to heaven by going up the mountain and married one of the God of Heaven's daughters. The God of Heaven was very upset. When his daughter descended to the earth with her husband, he gave her many gifts, such as grain, pigs, and chickens, and these were the first of such things in the world. But he also cut the high mountain into two halves. From then on, humans on earth could no longer climb to heaven. The young couple became the ancestors of the Qiang people.

In another myth collected from the Yao people in Liannan County, Guangdong Province, the sky ladder was a tree. It holds that at the very beginning, the sky was very close to the earth. People on the earth could easily get to heaven by climbing the tree. One day, a handsome young man went up to heaven by the tree and fell in love with the Water Goddess. Since the goddess was so devoted to this new love and thus neglected her duty, a flood destroyed the human race on earth. With the help of the goddess's parents, the young couple re-created humans by spreading the seeds of grain and sesame on the earth. The seeds all changed into men and women. To avoid any further trouble made by humans, the supreme god (the Jade Emperor in this story) lifted up the sky. Thereafter, humans could not go up to heaven.

In myths recorded in ancient Chinese writings, sky ladders commonly appear as high mountains and huge trees. The most distinguished sky ladder is Kunlun Mountain, one of the most remarkable mythical mountains in Chinese mythology. Kunlun is said to be the earthly residence of the Supreme Divinity, and the paradise of deities and immortals, one of the pillars of the sky that keeps heaven from collapsing, and a sky ladder that linked the earth to heaven. A text from *Huainanzi* (chapter 4) clearly shows the nature of Kunlun as the sky ladder and even describes the process of climbing it to heaven. It maintains that the first tier of Kunlun Mountain was Liangfeng ("Cool Wind Mountain"). Anyone who climbed it would receive immortality. The second tier was called Xuanpu. Anyone who climbed this tier would acquire spiritual power and could control the wind and rain. And if one climbed further, one would arrive at heaven, the residence of the Supreme Divinity, and thereafter one would become a spirit. In addition to Kunlun Mountain, many other high mountains serve as sky ladders. According to a text in *Shanhaijing,* the treasure of ancient Chinese myths, there was Zhao Mountain to the east of Mount Hua and Green Water. An immortal named Bo Gao often went up to heaven and back down by this mountain (chapter 18). In another text (chapter 7), Dengbao Mountain acted as a sky ladder by which many sorcerers traveled. According to yet another text in *Shanhaijing* (chapter 16), Ling Mountain was the sky ladder with which ten sorcerers went up and down the sky. Abundant medicinal herbs grew there.

In some other versions, the sky ladder is a huge tree. The most noted tree sky ladder in ancient writings is Jianmu (literally meaning "Building Tree"). According to an account in *Huainanzi* (chapter 4), Jianmu grew in the field of Duguang. With it, the gods went up and down between heaven and earth. At midday it had no shadow; shouting to it, there was no echo. Some suggest that perhaps it was the center of the world. In another text in *Shanhaijing* (chapter 18), Jianmu was an enormous tree with a height of 800 feet. It had no branches in the middle, only twigs curled on the top and roots twisted and gnarled. Its fruit was like the seeds of hemp, and its leaves were like those of the Mang tree. Two sentences in this text are quite vague in meaning. According to Yuan Ke's analysis, they state that Taihao once went up to heaven through Jianmu, and it was made by Huang Di (Yuan 1993, 510–513).

Another well-known ancient myth relating to the sky ladder states that the Supreme Divinity had the connection between the sky and the earth cut off. Though it does not clearly mention "sky ladder," it actually tells a story about why and how the sky ladder was destroyed. A text from *Shangshu* states that Chiyou started a revolt and brought disaster to the common people. Influenced by him, people on the earth gradually were corrupted. They began to cheat and steal. However, the Miao people did not obey him at first. Chiyou thus designated five brutal punishments to deal with them. Then, little by little, the Miao people also became corrupt. They began to cheat each other within their own group, mistreat people from other groups, disobey their faith, and violate the oath between them and the Supreme Divinity. Many innocent people brought complaints against them to the Supreme Divinity. The Supreme Divinity thus ordered two of his subordinates, the deities Zhong and Li, to cut off the link between heaven and the earth. From then on, the Miao people could never ascend to heaven again, but at the same time, the deities could no longer descend to the earth.

In the oral traditions of many ethnic peoples, such as the Han, Miao, Qiang, Buyi, and Tujia, the tree of the sky ladder is commonly said to be *Coriaria Sinica maxim.* A myth told by Yang Lihui's mother (sixty-five years old at this writing, and of Han heritage; she heard this story about fifty years before in her hometown in Shehong County, Sichuan Province) in October 2004 explains why the *Coriaria Sinica maxim* tree today becomes so low and curved. In the remote past, the tree was so high that it reached heaven. One year, twelve suns showed up together in the sky. The world became so hot that the earth almost burned. At this time, a hero on the earth climbed to the sky using the tree and smashed the surplus suns with a stick, leaving only one to serve humankind. Though the world order was restored to normal again, the God of Heaven worried that humans would ascend to the sky in the future and intervene with heavenly affairs again, so he cursed,

The *Coriaria Sinica maxim* tree,
Will no longer grow so high any more.
It will bend down at its waist,
Before it reaches the height of three feet.

Since that time, the tree has grown low and curved, and, as a result, the human race can never again use it to ascend to heaven.

Some researchers argue that the sky ladder myth depicts a dichotomous world: humans on the earth and gods in heaven; the people who create and spread the sky ladder myth and a distant other land. The process of climbing the sky ladder is, in fact, a process of changing from man to god, from profane to sacred (Zhuang 2004).

See also Huang Di; Kunlun Mountain; Li; Pillars of the Sky; Taihao

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SUIRENSHI

Suirenshi is a famous Chinese culture hero who invented the technique of making fire by drilling on wood.

The discovery of fire is a widespread motif in worldwide mythology. In China, myths related to this motif can be found not only among Han people but also among many other ethnic groups. The stories might vary among different people; however, most of them center on a hero who first discovered the use of fire and invented the method of making fire. For example, a myth told by Zhuang people in the Guangxi Zhuang Autonomous Region in southwest China mentions that it was the great god Buluotuo who invented the method of making fire. In the ancient past, people ate only raw foods because they did not have the ability to make and use fire. One day Buluotuo saw a large tree that had been burned when it was struck by lightning. Through his observation of this natural phenomenon he discovered that he could cook food by using fire, and he taught this technique to others. People kept the fire going and used it to cook their food, until one day they lost it when it rained. Buluotuo hacked at the tree with his divine ax and got a spark, thus inventing a method for making fire.

In a story spread among the Buyi people in Guizhou Province in southwest China, the name of the hero is Leling. He discovered and taught people the method of making fire by striking together two pieces of stone.

In comparison with these two stories, a myth told by Hani people in southwest China is much more solemn and stirring. It tells of a hero, Azha, who dedicated his life to getting fire. The only source of fire at that time was in a lamp between the eyebrows of a monster. The young hero suffered through many hurdles and eventually got the fire by stealing it. However, as he was leaving to return home, the monster found him. In a fight with the monster he swallowed the fire. Azha killed the monster and returned to his hometown, and afterward he cut open his chest and took out the fire. Hani people hence received warmth and brightness, but Azha died from his struggle and his sacrifice.

*The Fire Driller (Suirenshi) brought fire to humans in Chinese myth. (*The Dragon, Image, and Demon, *1886)*

The most famous fire discovery myth spread among Han people is the story of Suirenshi. According to a text from chapter 869 in *Taiping Yulan* (*An Imperial Reading of Texts Compiled in the Taiping Era* [977–984 CE], compiled by Li Fang, 925–996 CE), Suirenshi was a sage in ancient times. He traveled to very far places in order to find a way to change people's habit of eating raw foods. Once he traveled to the country of Suiming. In this country there was no distinction among the four seasons and between day and night. People never died here. If somebody did grow tired of living in this world, he or she would ascend to the heavens. In this place there was a huge igneous tree named the Sui tree. Its branches spanned an area of thousands of miles, and its trunk was surrounded by clouds. If one took a branch from this tree and drilled on it, there would be fire. When the sage passed by the tree, he noticed

a bird like an owl pecking at the tree. Sparks appeared as it was pecking. Enlightened by the bird, the sage learned the method of making fire by drilling on a small branch of the tree. He taught this to humans when he returned, and was thus called Suirenshi. Literally *sui* means "the tool of fire making," *ren* means "human being" or "the person," and *shi* here is a respectful form of address for gods.

The recordings found in several other early texts have the same plot as the story of Suirenshi inventing a method for making fire by drilling on wood. However, in some versions orally transmitted among Han people today, the method of making fire has been changed to striking stones. The following example was collected in Shangqiu County, Henan Province: In ancient times when Suirenshi was the emperor, people still ate only raw foods. One day there was a fire in the forest that killed a lot of animals. When the fire ended, Suirenshi found many animals' bodies burned. He picked up a piece of the cooked flesh from one animal's body and tasted it. It was much more delicious than when eaten raw. He then directed other people to pick apart and eat the cooked animal flesh. Everyone enjoyed the tasty meat very much. However, the cooked meat was soon gone. Everyone expected another fire to provide cooked food again.

One day a huge bird flew to Suirenshi. It told him that it would like to carry Suirenshi to the sun to get fire. When Suirenshi arrived at the sun palace by riding the bird, he told the princess in the palace his desire. The princess bestowed on him a piece of flint. Then Suirenshi flew back to the earth on the bird's back. Because the princess did not tell him how to use the flint, Suirenshi became angry after waiting a long time for the fire to come out of the flint spontaneously. He threw away the flint in anger, and it struck a stone. Sparks appeared. Upon seeing this, Suirenshi got the idea of making fire by striking stones together. He taught this technique to others. From then on, people no longer suffered from eating only raw foods. And Suirenshi was thus worshiped as a great hero by people in later times.

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TAIHAO

One of the five gods of the directions, the god of the east and the spring season, Taihao is often confused with Fuxi in later tradition. He is also known as Dahao. In his name, *tai* or *da* literally means "great" or "supreme," and *hao* means "expansive and limitless."

In an account from *Shanhaijing* (chapter 18), Taihao is associated with Jianmu, a known sky ladder. As it is described in the text, Jianmu was an enormous tree standing 800 feet in height. Its leaves were green, its trunk was purple, its flowers dark, and its fruit yellow. At the end of this text Taihao is mentioned, though the meaning is vague. The text states that "Taihao once passed by this tree." But today some scholars interpret it to mean that Taihao once went to and from heaven through Jianmu (Yuan 1993, 510–513).

In early texts, Taihao is identified as one of the five gods distributed to rule the five directions (east, south, west, north, and center) and the five elements (wood, fire, metal, water, and earth, which are elements encompassing the whole world in traditional Chinese philosophy). In different texts the names of these five gods may vary. According to a version from *Huainanzi* (chapter 3), Taihao was the god of the east, associated with the element wood. In this account, Taihao is also described as the god controlling the season of spring together with his subordinate Goumang.

During the Han dynasty, Taihao was gradually identified as another great god, Fuxi, who appeared as an independent divinity in pre-Han sources. From then on, "Taihao Fuxishi" became a unique combination that frequently appeared either in written texts or in verbal art. In many accounts they each inherit the merits and powers of the other and merge into one certain god. Fuxi not only received the honorary name of Taihao but also took Taihao's function as the god who reigned over the east and controlled the season of spring. The wood god, Goumang, became Fuxi's subordinate too. In Huaiyang County, Henan Province, for example, there is a big temple complex called the Tomb of Taihao, or, more popularly, Renzu Temple (Temple of Human Ancestors). Huaiyang is said to be the capital of King Taihao Fuxi's mythical kingdom and the hometown of Fuxi. The main god worshiped here is Taihao Fuxishi. From February 2 to March 3 according to the lunar calendar, there is a monthlong temple fair to celebrate Taihao Fuxi's birthday at the Renzu Temple complex. The fair draws thousands of pilgrims daily from nearby villages, counties, and provinces.

See also Fuxi; Goumang; Huang Di; Sky Ladder

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TANG VALLEY

The place where the ten suns stay, rise, and bathe, the Tang Valley is also called Yang Valley in different versions.

Tang Valley is a mythical place closely related to Chinese people's beliefs about the ten suns in ancient times. People believed that each of the ten suns would be on duty one at a time in the sky, and Tang Valley is the place where they replaced each other and rose in turn. The detailed description of this imaginative explanation may be found in several parts of *Shanhaijing.* According to a text in chapter 14, the Tang Valley was located in the eastern great wilderness, in which there was a big tree named Fusang ("Leaning Mulberry"). All the ten suns rose from here in turn. Each of them was carried by a crow. As soon as one sun came back from its journey crossing the sky, another one started forth.

In chapter 10 of *Shanhaijing,* Tang Valley is described as a place where the ten suns stayed and bathed. In the water of the valley there was a large tree. On the lower branches nine of the ten suns stayed, and on the top branch was the sun that would rise next.

In an account from *Huainanzi,* Tang Valley is identified with Yang Valley. This is explained by most Chinese scholars as occurring because "Tang" and "Yang" have a similar pronunciation and shape in Chinese characters.

See also Crow of the Sun; Fusang; Xihe; Yi

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TEN SUNS

See Yi.

TWELVE MOONS

The mythic motif of "formerly several moons" spread in many ethnic groups in China, such as the Han, Yi, Miao, Buyi, and Lisu. It states that there were several moons in remote antiquity. The number of the moons varies from five, seven, nine, or twelve to even sixty-six among different peoples. In most cases the motif is combined with a story explaining how the surplus moons were ruined and thus only one moon was left in the sky. Sometimes the story also contains the motifs of multiple suns and destroying the surplus suns.

A creation epic of the Yi people in Guizhou Province chants that during the time of creation, the sun father and the moon mother married and then gave birth to ninety-nine suns and sixty-six moons. The suns rose up together in the day, and the moons showed up together during the night. The world became so hot that all of the trees died and the rain was exhausted. A god then shot down all the surplus suns and moons, leaving only the youngest sun and moon. But, because they became so sad, they did not rise at all. So another god fixed them in the sky. This was the beginning of the four seasons.

A myth collected from the Lisu people in Yunnan Province describes that after the brother and sister ancestors came out from a gourd that protected them from drowning in the world flood, they found that nine suns and seven moons had risen together in the sky. By using a gold bow and silver arrows they received from the dragon king, they shot down the surplus suns and moons. Then they married each other and procreated the ancestors of the Tibetan, Bai, Keqin, Han, Nu, and Lisu peoples.

Changxi bathing the twelve moons. Originally drawn in the 19th century. (Ma Changyi, The Classic of Mountains and Seas: Ancient Illustrations with Annotations, *Shandong Huabao Chubanshe, 2001, 587)*

In myths in the Chinese language, the renowned story about the multiple moons is that of Changxi and her twelve moon children. Changxi is said to be one of Di Jun's wives. According to a text in *Shanhaijing,* Changxi gave birth to twelve moons and was just beginning to bathe them at this time

(chapter 16). However, it is quite unclear in this text how the twelve moons worked during the night, and why they were bathed by their mother.

See also Changxi; Di Jun; Yi

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XIANGLIU

A minister of Gonggong, Xiangliu (or Xiangyou) is a monster with nine human heads and a snake's body. He was killed by the hero Yu.

The early detailed text of the Xiangliu myth can be found in *Shanhaijing* (chapter 8). It tells the story of Xiangliu's figure and powers, and gives an account of his death. Xiangliu was a minister of Gonggong, the water god who died after failing in a battle against Zhuanxu to be the Supreme Divinity. He had nine heads, each with a human face, and a snake's body that was black. With his nine heads Xiangliu ate foods from nine mountains. The places he passed by became marshes and gullies in which no animals could survive. Afterwards he was killed by Yu, one of the three sage kings (commonly known as Yao, Shun, and Yu). Xiangliu's blood stank of rot, and it poisoned the earth, making it impossible to plant grains at the place where he died. Yu wanted to remove the blood. He dug out the soil three times, but each time the blood soaked deeper into the earth. Yu then built a terrace from the excavated soil for all great gods, which was located in the area

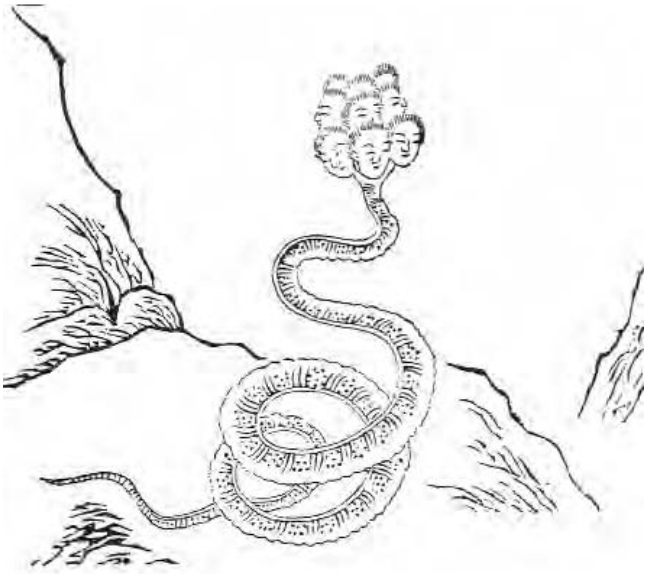

Xiangliu, a monster with nine human heads and a snake's body. Originally drawn in the 17th century by Jiang Yinghao. (Ma Changyi, The Classic of Mountains and Seas: Ancient Illustrations with Annotations, *Jinan: Shandong Huabao Chubanshe, 2001, 466)*

to the north of Kunlun Mountain and to the east of Rouli. A similar account can be found in chapter 17 of *Shanhaijing;* in that text Xiangliu appears as Xiangyou.

Xiangliu's stories are not often told nowadays in China. However, in some areas there are still orally transmitted versions of the Xiangliu myth. One example is a text collected in 1983 from Wan County in Sichuan Province (now part of Chongqing Municipality), located in southwestern China. It tells the story that Xiangliu continued to cause floods and other kinds of harm after he was defeated by Zhurong, so he was killed by the goddess Nüwa. In this story Xiangliu is depicted as a nine-headed poisonous dragon. He not only caused flooding in the Sichuan area but also devoured humans and livestock. Being aware of this, Nüwa fought Xiangliu and finally killed him. The flooding in Sichuan was consequently controlled.

See also Gonggong; Nüwa; Yu

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XIHE

Xihe is the mother of the ten suns and one of Di Jun's wives.

The motif of "creation of the sun" is found in many ethnic groups in China. The sun is sometimes depicted as having been created by gods, sometimes it is transformed from a divine corpse, and sometimes it is born from its parents. For example, a myth in the Buyi ethnic group holds that the god Wengga gave birth to the sky, the earth, day and night, and the sun and the moon. In the Luoba ethnic group in Tibet, the parents of the sun are the sky and the earth.

In myths in the Chinese language, the sun is commonly said to have been born by its mother Xihe and father Di Jun. However, similar to the myth of Changxi, who is the mother of the twelve moons and another wife of Di Jun, the Xihe myth is quite sparse in Chinese mythology texts in spite of Xihe's high status. Her accomplishment can mainly be found in *Shanhaijing.* A text from that book (chapter 15) states that beyond the east sea in the Gan River area was the Xihe kingdom. A lady named Xihe, wife of Di Jun, gave birth to ten suns. She was bathing the ten suns in the Gan Gulf.

Another text from the same book further describes how the ten suns work. The ten suns lived on the Fusang tree, which grew in the water of the Tang Valley.

Xihe bathing the ten suns. Originally drawn in the 19th century. (Ma Changyi, The Classic of Mountains and Seas: Ancient Illustrations with Annotations, *Shandong Huabao Chubanshe, 2001, 572)*

The ten suns stayed in the Fusang tree and bathed in the water there. Nine of the suns stayed on the tree's lower branches while the one that was going to rise stayed on its top branch. The ten suns rose from the Fusang tree one by one. As soon as one sun returned from crossing the sky, another sun went up. Each sun was carried by a crow (chapter 14). In another version in that book, Xihe is portrayed as the driver who steered a cart pulled by six dragons and sent her children out into the sky.

As in the Changxi myth about her bathing the twelve moons, the reason Xihe bathed the suns is unclear in these texts. Some myths spread in the Miao, Buyi, and Yi ethnic groups explain that the sun and the moon need to be washed in order to cleanse them from the dust they accumulate during their work to make them bright again. These versions may provide some help in understanding the myths about bathing the suns and the moons told among Han people.

Xihe is variously said to be the official who takes charge of the seasons and calendar. Xihe's gender seems vague in this case.

See also Changxi; Di Jun; Fusang; Tang Valley; Twelve Moons; Yi

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XINGTIAN

Xingtian is a notable deity who continues to fight against the supreme god even after he is beheaded. In some early texts he is also said to have served as a minister of Yan Di.

According to *Shanhaijing* (chapter 7), Xingtian fought with the supreme god to become the Supreme Divinity, and he lost the battle. The god cut off Xingtian's head and buried it on Changyang Mountain. However, Xingtian persevered. After he lost his head, he used his nipples as his eyes and his navel as his mouth and continued to brandish his shield and battle-ax. By doing this, he expressed his fierce spirit that would never submit or give up.

The solemn and stirring spirit reflected in this story has attracted and encouraged Chinese people for a long time. The hero Xingtian has become a symbol for Chinese people to express their will to resist whatever pressures and dif-

Xingtian, a notable deity who continues to fight against the supreme god even after he is beheaded. Originally drawn in the 17th century by Jiang Yinghao. (Ma Changyi, The Classic of Mountains and Seas: Ancient Illustrations with Annotations, *Shandong Huabao Chubanshe, 2001, 439)*

ficulties they face. Many writers in different eras have composed poetry and prose to express praise and admiration for Xingtian. One of the more famous examples is a poem written by Tao Yuanming (365–427 CE), a well-known poet in the Jin dynasty. This poem states that "Xingtian brandished his shield and battle-ax, his fierce spirit will live forever."

In an account from *Lushi,* a book of history compiled by Luo Mi, a scholar in the Southern Song dynasty, another of Xingtian's great deeds is mentioned. He was one of the ministers of Yan Di. In accordance with Yan Di's command, Xingtian composed music to complement the work of plowing and the harvest. The Chinese character of *xing* in this "Xingtian" is different from that in *Shanhaijing.* However, many scholars argue that they are the same figure.

See also Yan Di

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XIRANG

The mythical self-growing soil, Xirang was able to grow ceaselessly by itself. If it was excavated, it grew more. The heroes Gun and Yu used it to stop the overflowing water.

See also Gun; Yu

XIWANGMU

One of the most popular goddesses in Chinese mythology and folk belief, Xiwangmu was originally a wild beastlike goddess (or god) who became the ruler of punishment, calamity, and disease, but later changed into a refined queen. She was the owner of the elixir of immortality and the divine peaches that can endow longevity on one who eats them. She also was the leader of the goddesses in the Taoist pantheon. At least as late as during the Ming dynasty she was commonly referred to as Wangmu Niangniang (*wangmu* literally means "queen mother," and *niangniang* is a respectful title for a goddess).

The Xiwangmu myth appears early in the book *Shanhaijing,* which depicts Xiwangmu as a wild and fearsome spirit whose gender is quite unclear. Many Chinese scholars maintain that Xiwangmu's image in *Shanhaijing* illustrates that she possessed both female and male features. One account (chapter 2) describes Xiwangmu as a deity of disaster, disease, and punishment. She dwelled on the Jade Mountain, which is very close to Kunlun Mountain, the earthly residence of the Supreme Divinity and a paradise for deities and immortals. She looked like a human but had a panther's tail and tiger's teeth. She was good at roaring, and wore a jade *sheng* on her head. Many Chinese scholars interpret sheng to be a hair ornament, but some argue that wearing a sheng meant "cutting off the animal's hide and wearing it" (Wang 1996, 303). Sheng can also be interpreted as a special part of a loom, which illustrates Xiwangmu's original connection with sericulture (Kominami 1993, 54).

In another text from *Shanhaijing* (chapter 12), Xiwangmu leans against a small table, wearing a jade sheng on her head. To the south of her, three green birds were fetching food for her (in some versions, a single bird—a three-legged crow—fetched her food). They were all situated north of Kunlun Mountain. Another text of the same book (chapter 16) states that Kunlun Mountain was located south of the west sea, on the shore of the Liusha, behind the Red River and in front of the Black River. The Weak River (whose water was so weak that it could not float even a feather) circled the bottom of the mountain, and a flaming mountain surrounded it. A spirit dwelled in the mountain. It was a human-headed creature with a tiger's body and white spotted tail. Xiwangmu inhabited a cave there. She wore a sheng and had tiger's teeth and a panther's tail.

From the Warring States era to the Han dynasty, Xiwangmu's image changed greatly from a wild and ferocious monsterlike deity to a cultivated queen. In a book named *Mutianzizhuan* (*A Biography of Emperor Mu,* traditionally said to have been written in the Western Zhou dynasty or the Warring States period), Xiwangmu became a polite princess when hosting Emperor Mu of Zhou at a banquet. She not only improvised poems to communicate with Emperor Mu but also sang elegantly, though, according to her own poems, she still lived with wild animals and birds. Additionally in this period, her functions increased rapidly. She was believed to control various aspects of human life such as wealth, health, fertility, and calamity, and was described as even more powerful and pervasive than the description of her in *Shanhaijing.* She became popularly known as the keeper of the elixir of immortality, which has the magic power of keeping one's vitality and preventing death. A well-known myth about the elixir is the story of Yi and Chang'e. In the early Han book *Huainanzi,* the hero Yi is said to have asked for the elixir of immortality from Xiwangmu, and

she gave it to him. But his wife Chang'e stole it, then flew to the moon and became the spirit of the moon.

In the Han dynasty, Xiwangmu is popularly depicted to have a consort named Dongwanggong, King Father of the East. There are quite a few stories about him in ancient documents. According to a text in *Shenyijing* (*The Classic of Spirits and Strange Things,* once said to have been written by a Han writer, Dongfang Shuo, 154–93 BC, but seemingly compiled later by an anonymous author), there was a bronze pillar on Kunlun Mountain. It was so big and high that it reached the sky. In fact, it was a pillar of the sky. On top of it there was a huge bird named Xiyou (literally meaning "rare"). Opening its left wing, it covered Dongwanggong; opening the right one, it covered Xiwangmu. When Xiwangmu met Dongwanggong, she had to climb onto its wing. In another account, Dongwanggong lived in a big stone house on the East Wild Mountain. He was about ten feet high, and his hair was as white as snow. He looked like a man but had a bird's face and a tiger's tail. He rode a black bear. With a Jade Maiden he often played the game of throwing chips into a pot.

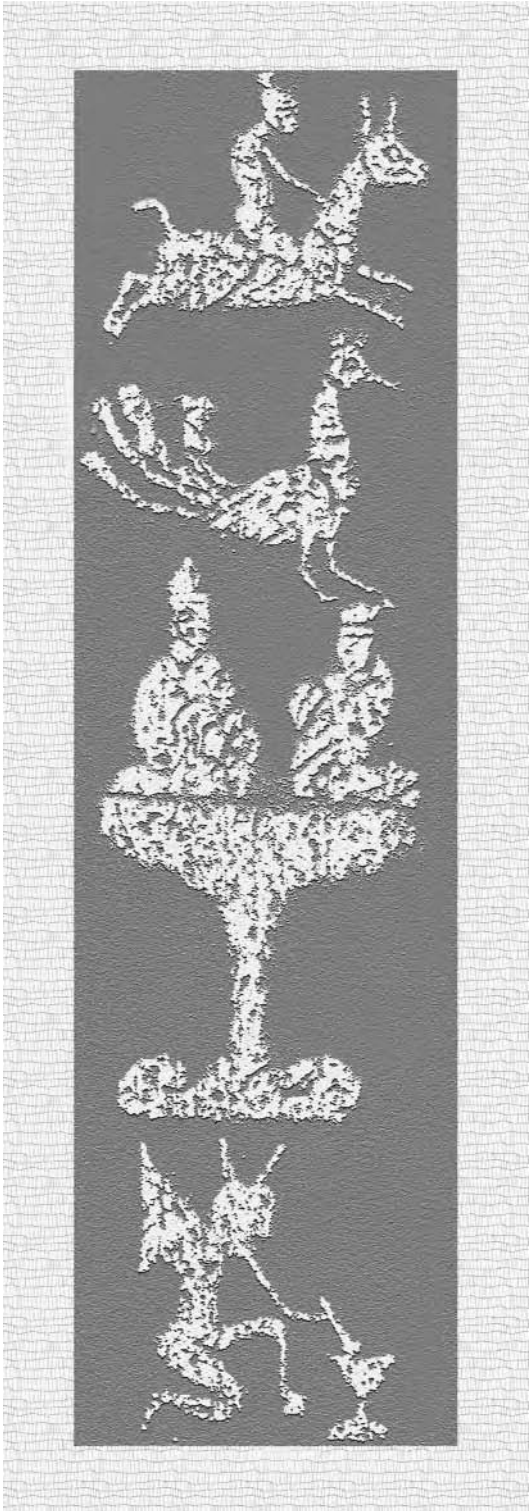

Xiwangmu and Dongwanggong sitting on a bench. Above them are an immortal riding on a deer and a bird possibly fetching food for Xiwangmu. Under them is a rabbit pounding the elixir of immortality. Funeral stone carving of the Eastern Han dynasty, Nanyang City, Henan Province. (Reproduced for ABC-CLIO from Shan Xiushan, Wang Rulin and Li Chenguang, eds., A Collection of Han Pictorial Stone Carvings in Nanyang, *Henan Meishu Chubanshe, 1989, 154)*

When he threw chips into the pot, heaven sighed; when he failed, heaven laughed.

In inscriptions on bronze mirrors from this era, Xiwangmu's and Dongwanggong's names frequently appear together. In most cases, they are described as long-lived immortals who controlled the secret of immortality. Yet people also prayed to them for wealth, safety, honor, and children. On funerary stones and brick bas-reliefs found in Henan, Shaanxi, Hebei, Jiangsu, Shandong, Hunan, Zhejiang, Sichuan, and many other provinces, Xiwangmu is sometimes shown alone, and sometimes she is accompanied by Dongwanggong. She is typically shown as a respectable goddess, sitting on a cloud or a seat made of a dragon and a tiger. She is often surrounded by Jade Rabbit, a toad, birds, or sometimes a three-legged crow, a deer, a dragon, a nine-tailed fox, and immortal servants with wings. The rabbit (sometimes the immortal servants also) usually is pounding the elixir in a mortar in front of Xiwangmu and Dongwanggong.

During the Wei and Jin dynasties, with the flourishing of Taoism, Xiwangmu was further immortalized and became a leader of the female immortals. She also is widely known as the owner of the divine saucer peach, a fruit that has the magic power of endowing longevity. In a book written in this period, *Hanwudi Neizhuan,* or *The Biography of Emperor Wu of Han,* Xiwangmu is depicted as a beautiful and graceful female immortal dressed up in Taoist style. Thousands of immortals accompanied her, and even her two serving maidens were extremely beautiful. She gave four saucer peaches to the emperor (who reigned from 156 to 87 BC). Since the peaches tasted so good, the emperor kept the pits, hoping to plant them when he came back to the central land. But Xiwangmu told him that this kind of peach needed to be harvested for 3,000 years before yielding ripe peaches. The emperor felt disappointed and gave up. In some other Taoist books in this period, Xiwangmu is given a more honorable origin and became the daughter of the highest god in Taoism, Yuanshi Tianzun.

After the Tang and Song dynasties, Xiwangmu becomes more common in folk tradition. She often appears in a later-formed pantheon (far from orderly and stable) as the consort of Yu Di, the Jade Emperor, the highest ruler of heaven and gods. One of their daughters is the famous Weaving Maiden. In legends she is said to secretly descend to the world and marry a cowboy. Her mother felt quite annoyed so she pulled out her hairpin and made a line in the air. The line then turned into the Milky Way that divided the lovers on the two sides of the shore. From then on, on every lunar July 7, the lovers were allowed to meet each other. Magpies would fly over to make the bridge for them. In the renowned mythic novel *Xiyouji* (*Journey to the West,* written by Wu Cheng'en, ca. 1500–1582), which found many of its sources in folk tradition, Xiwangmu is addressed as

Wangmu Niangniang, the bearer of peaches that gave immortality to whoever ate them. She often invited other immortals and gods to the Saucer Peach Banquet. The peaches she used for the banquet were classified into three sorts: the first one ripened every 3,000 years and could make the person who ate it healthy; the second one ripened every 6,000 years and could bring the one who ate it a long life; the third one ripened every 9,000 years and could make the one who ate it as long-lived as heaven and the earth. In the novel, the Monkey King ate many of the best peaches and disturbed the banquet because he was not invited.

Today, the wild and ferocious Xiwangmu can hardly be found in Chinese mythology. Compared to Nüwa, Fuxi, Pangu, and many other ancient gods and goddesses in mythology, modern myths about Wangmu Niangniang are not rich in detail. Wangmu Niangniang usually appears in the stories as a minor character, a divine predictor, an adviser, a helper, an intervener, and so on. Perhaps this is because her original mythological behaviors are slim and pale in comparison to the deeds of others.

A myth collected in the 1980s in Gao County, Yibin District, Sichuan Province, portrays Wangmu Niangniang as the consort of Yu Di and the mother of the sun and the moon. It states that the sun and the moon were siblings. Their parents were Yu Di and Wangmu. In the beginning, the sun and the moon worked together, one shining in the east and west while the other shined in the south and north. Later, because of the sun's sexual harassment of his sister the moon, she confronted him in front of Yu Di. Their father was so angry that he decided to kill his son. At this time Wangmu arrived. She cried and suggested that Yu Di not do so. Finally, Yu Di accepted a minor god's idea and separated the siblings. From then on, the sun worked in the daytime, and the moon came out only during the nighttime.

Occasionally Wangmu Niangniang plays a crucial role in a myth. A myth collected in 1986 in a village of Zhongning County, Ningxia Province, northwest China, attributes the contribution of repairing the broken sky and the earth to Wangmu Niangniang and Lishan Laomu (who sometimes is identified as Nüwa). It holds that Wangmu Niangniang was Lishan Laomu's younger sister. Both of them were good helpers of their elder brother Fuxi. One year, Gonggong fought Zhurong and destroyed the sky pillar Mount Buzhou. The sky then tilted toward the northwest, the earth was damaged at the southeast, and floodwater overflowed everywhere. The two sisters felt sympathetic to humans and decided to repair the damaged sky and earth. They gathered and melted stones of five different colors to patch the sky at the site of Mount Li (now in Shaanxi Province). The firelight they made was absorbed by the sun. Thus it could illuminate the world with sunlight. The fire also melted ice on the earth, so it be-

came a hot spring. The sisters cooperated to accomplish the huge project. Wangmu Niangniang took care of the fire while Lishan Laomu kneaded the stone paste and made numerous stone cakes. She then stuck them in the broken sky. To prevent the stone cakes from falling down from the sky, Lishan Laomu cut the legs off a huge tortoise and set them up to support the four extremities of the sky. Wangmu Niangniang then used the ashes to fill in the flaws on the earth. After their arduous labor, the world was restored again. After they died, people built a temple at Mount Li to commemorate their tremendous accomplishment.

Xiwangmu or Wangmu Niangniang has long played an important role in folk beliefs. In 3 BC, for example, under the disordered social circumstances of the end of the Western Han, numerous people became involved in a movement of worshiping Xiwangmu. They sang and danced to amuse the goddess. Believing that the goddess would come to the world soon and that only those persons having Xiwangmu's special chips would be able to live, swarms of frightened people traveled around the country and passed the chips (a piece of straw or dried hemp) to others. The movement lasted several months and spread to twenty-six prefectures and shocked the capital. Wang Zijin, a modern Chinese historian, argues that the movement illustrates the Han people's strong folk belief in Xiwangmu's power of controlling longevity and also the deep fear of her western origin (Wang 1999, 114–122). In contemporary China, Wangmu Niangniang is much more popular than Nüwa, Fuxi, and Pangu in popular religion. Temples to her can be found almost all over the area populated by Han people. In Jingchuan County, Gansu Province, there is a Wangmu palace. The building's history can be traced to 1,000 years ago, though the current structure was partially rebuilt in 1992. Now the gods worshiped in the temple complex include Wangmu Niangniang, Dongwanggong, the Three Divine Sovereigns, the Five August Emperors, and even Emperor Mu of Zhou and Emperor Wu of Han. On every lunar March 3 and July 18, residents from local towns join those from faraway cities such as Lanzhou, Yinchuan, Xianyang, Xi'an—and even Taiwan—at the palace to worship Wangmu Niangniang, Dongwanggong, and other gods (according to a field report based on two fieldwork studies in 1999 and 2001, many common pilgrims do not know the name "Xiwangmu"). They pray to receive rain during drought, to rid their farms of locusts, to find a wife, to get a child (especially a son), to recover from an illness, and to receive a long life, as well as for luck in entering college, being wealthy, finding a job, regaining what has been lost, and so forth. Many pilgrims believe that Wangmu Niangniang is very powerful and mighty. She can protect her pilgrims' land from locusts when other land next to it is full of locusts (Zhao 2002, 97–108). On the Tai Mountain in Shandong Province can

be found a temple complex named Wangmu Pool. Most of it was built during the Qing dynasty. Every lunar March 3, a Saucer Peach Festival is held to celebrate Wangmu Niangniang's birthday. Pilgrims often try to throw coins into the basins in the center of the pool, believing that they will get the goddess's blessing if they get them in. Some of them like to bring spring water back home, believing the divine water can keep them healthy. According to a report based on two fieldwork studies done in 2000 and 2001, the sacrifices pilgrims offer to the goddess include wine, cigarettes, imitation RMB (renminbi, Chinese currency)—usually with a "10 billion" face value—and even imitation U.S. dollars (Zhao 2002, 109–119).

See also Chang'e; Elixir of Immortality; Feng Bo; Xihe; Xiwangmu; Yao

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YAN DI

God of the south, summer, and fire, Yan Di is one of the Five August Emperors (names differ in different texts) who ruled over the five directions and five elements; he is the half brother of Huang Di. He engaged in an extensive war against Huang Di and lost. In later tradition Yan Di was often confused with Shennong, the Divine Farmer. Afterward he was further respected jointly with Huang Di as the common ancestor of all Chinese people. Literally *yan* means "flame," and *di* means "emperor."

According to an account from *Shiji,* Yan Di was the son of Shaodian. He was born after his mother, Nüdeng, was touched by a divine dragon and became pregnant. Shaodian was also said to be the father of Huang Di, the Yellow Emperor. In this explanation, Yan Di and Huang Di were brothers. This relationship is demonstrated in another account from *Xinshu* (*New Documents,* written by a Han dynasty writer, Jia Yi, 201–168 BC). It states that Yan Di was Huang Di's half brother. The same text describes the war between Yan Di and Huang Di. At the beginning of their time, each of the two brothers controlled half of the world. Huang Di ruled his kingdom based on benevolence and morality, but Yan Di did not follow these principles. This finally caused a war between them at the open plain of Zhuolu (which now belongs to modern Hebei Province). The battle was fierce and brutal. It ended in the failure of Yan Di. Huang Di then executed Yan Di and took over his land. The world therefore became peaceful.

The war between Yan Di and his brother is one of the most noteworthy deeds that Yan Di did; it is also one of the most well-known stories in Chinese mythology. Versions of this myth can easily be found in both written texts and oral traditions. However, as for the end of Yan Di, the explanation is quite different in various accounts. Versions recorded in early texts such as the one cited above from *Xinshu* state that Yan Di was killed by Huang Di. But in stories told by people today, the event is the opposite. For example, a narrative collected in the 1980s in Xinzheng County, Henan Province, says that after being defeated, Yan Di accepted Huang Di's good intentions and became an ally to him. They became sworn brothers, and their clans were united into one large country. This version is a good rationalization for the reason both Yan Di and Huang Di have been identified as common ancestors of Chinese people for a long time.

In early texts, Yan Di is also known as one of the Five August Emperors, gods that were distributed according to the five directions (east, south, west, north, and center) and the five elements (wood, fire, metal, water, and earth). Their names may be different in various stories. According to a popular account, Yan Di was the god of the south and the element of fire. He and his subordinate Zhuming managed the beams of steelyards and controlled the season of summer.

Yan Di, god of the south, summer, and fire. (From Wang Qi and Wang Erbin, comps., Sancaituhui, *Jinchang Baohanlou Kanben, 1609. Preserved in the Library of Literature Institute, Chinese Academy of Social Sciences)*

As an exalted god, Yan Di had many distinguished descendents who are also famous figures in Chinese mythology. One example is his daughter Nü Wa (literally *nü* means "female," and *wa* means "child"). She drowned while playing in the sea. But she was so unyielding to death that she turned into Jingwei, a mythical bird, and indomitably tried to fill up the sea with pebbles. Another of Yan Di's daughters, Yao Ji, is also well-known for her transformation after dying. She changed into a mythical grass that could make the person who ate it attract other people, causing them to fall in love with that person. Besides these uncommon daughters, the two eminent deities Chiyou (the god of war) and Zhurong (the god of the fire and of the south in some myth versions) are also said to be Yan Di's descendents.

In later tradition, Yan Di was confused with another great god, Shennong, the Divine Farmer. He takes Shennong's basic mythological functions as his own. Therefore, in myths recorded or told by people in later times, Yan Di not only appears as the God of the South and Summer, the half brother of Huang Di who fought against Huang Di at Zhuolu, but also as the God of Agriculture and Medicine, and is given the title "Yan Di Shennong Shi" (*shi* here is a respectful form of address for gods.)

See also Chiyou; Huang Di; Jingwei; Shennong; Yao Grass; Zhurong

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YAO

A demigod, Yao was the first of the three sage kings. He is famous for initiating the system of abdicating and handing over the crown to a worthy person, and he is the king who ordered the hero Yi to shoot down nine of the ten suns that appeared together in the sky (in some versions he is identified as the hero who shot down those nine suns). He also is known as one of the Five August Emperors in the mythical history of China.

Yao was said to be one of the sagest sovereigns in the remote antiquity of Chinese history. In numerous Confucian writings, he is praised as an exemplary model for emperors in later eras. His virtues include diligence, thrift, and loving his people. He ruled his country by using his virtues and benevolence to influence people instead of using penalties to punish them. Under his rule, society went along in perfect order. Because of that, Confucians identified the era of Yao and several following eras as a golden age in Chinese history. Yao was worshiped together with his successor, Shun, and later Yu as the three sage kings.

Several texts record stories of Yao, Shun, and Yu. The most renowned is that Yao abdicated and handed over his power to Shun. From then on a political system of abdication in favor of a worthy person was started.

In a text from *Shiji,* Yao is described as a son of Di Ku, a god and one of the Five August Emperors in mythical history. As a benevolent and wise sovereign, he had taught people the knowledge of sowing different crops according to different seasons, ordered Gun and his son Yu to stop the flood successively, and had defeated Gonggong and put down all kinds of turbulence throughout the country. With his administering, people were living in happiness and safety.

The most mythical stories of Yao recorded in early documents are those about his birth and about shooting ten suns rising together in the sky. It was said that Yao was born after his mother copulated with a red dragon. His mother, named Qingdu, was the daughter of a great god. When she grew up, her body was often surrounded by yellow clouds. She did not get married until she was twenty years old. One day, as she was beside a river, with a sudden blast, a red dragon flew to her and had sex with her. She then became pregnant and gave birth to Yao after fourteen months.

The myth of shooting down the extra suns that come out together in the sky is very well-known in China. The most common version of this story tells

Yao, the first of the three sage kings, who is famous for initiating the system of abdicating and handing over the crown to a worthy person. He is also known as one of the Five August Emperors in the mythical history of China. (Instructional Resources Corporation)

that the hero Yi shot down nine suns according to Yao's order. But there is also an account in early texts that identifies Yao as the hero who shot the ten suns, which is not popular today. Some scholars believe that in early times there were two versions of the myth of shooting ten suns, and both were popular among the people. In later times because the one telling of Yi became dominant, the other one passed into silence.

Some early records also describe Yao as a culture hero who invented the famous Chinese game of *weiqi* (or Go, a game played with black and white pieces on a square board of 361 intersections formed by nineteen vertical lines and nineteen horizontal lines). This is often related to his eldest son, Danzhu, who was described as a playboy who did not inherit any of his father's merits. In order to exert a favorable influence on him, Yao invented the game of weiqi. He made the board out of mulberry wood and the pieces with rhinoceros and elephant bones, and then taught the art of weiqi to his son. Danzhu was smart enough in learning the game. He even became the best player. However, Danzhu was finally banished to Danshui because he was still a vicious person. One version even mentions that he was executed by Yao.

The Yao myth is still told by people in many areas of China today. For example, a story orally transmitted in Henan Province tells of the conflict between Yao and Danzhu. In this telling, Danzhu was the only son of King Yao. Differing from his father, he was a very snippy and vicious person. He lived in extreme extravagance and often bullied and oppressed ordinary people. Seeing his son be so

cruel to people, Yao decided to hand over his throne to a virtuous person, Shun, instead of Danzhu. Danzhu was so angry at hearing this that he decided to murder Yao before he gave the crown to Shun. One day he invited Yao to a new palace where he had prepared a trap to murder his father. According to Danzhu's plan, as soon as Yao went into the palace, he would close and lock the gate, and then have it plugged up with clay. Yao would definitely be killed inside. But Yao was so wise that he saw through Danzhu's trick. He ordered Danzhu to lead the way into the palace. As soon as Danzhu stepped through the gate, Yao closed the gate and locked it. Eventually Danzhu dug a grave for himself.

A story collected from Shanxi Province in northern China describes one of Yao's mythical helpers, a divine goat. When Yao was the king, in the Yangxie area a goat with a single horn was born among a shepherd's goats. This goat was very wise in judging right or wrong. Whenever it saw two persons in a quarrel or a fight, it would butt the one who was in the wrong. The shepherd was surprised at this, so he reported this to Gaotao, one of Yao's ministers. Gaotao then told it to King Yao, and suggested the king see it himself. When they got to Yangxie and saw the goat, Gaotao told Yao that the goat was divine and had appeared as an auspicious sign to the wonderful societies ruled by great sage kings. According to Gaotao, the goat had only appeared one time before, during Huang Di's reign. Yao was moved by the gift from the supreme god. He bought the divine goat, and it served Yao's court as a judge of people's character (faithfulness or treachery, and innocence or guilt).

See also Di Ku; Gonggong; Gun; Huang Di; Shun; Yi; Yu

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YAO GRASS

Yao Grass is a mythical grass that transformed from the body of Yan Di's daughter Yao Ji after she died. It had special effects on people who ate it, causing them to be charming and attractive to others.

According to *Shanhaijing* (chapter 5), Yan Di's daughter died on Guyao Mountain. Her body transformed into Yao Grass. Its leaves were very luxuriant, its flowers were yellow, and its fruits looked like those of the dodder plant. It had a specific magical power that could make the person who ate it attract other people and cause people to fall in love with them.

The same chapter of *Shanhaijing* states that Yao Grass grew at Taishi Mountain, appearing like the medicinal plant *atractylodes* with white flowers and black fruit. Anyone who used it would never be confused. However, this type of Yao Grass is different from that which Yan Di's daughter transformed into.

See also Yan Di

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YI

Yi is Chang'e's husband, a great divine archer and a famous culture hero who shoots down nine surplus suns and also wipes out different kinds of monsters. In later tradition, he is often confused with another archer, Houyi.

Among Yi's various accomplishments, the most known is that he eliminates the nine surplus suns disturbing the cosmic order and returns it to normal. Though he is the most popular hero related to this mythological achievement, he finds many counterparts in myths of other ethnic groups in China.

The myth motif of "formerly several suns" is quite popular among the Han, Hani, Lahu, Luoba, Lisu, Naxi, Qiang, Tujia, Miao, Yao, Dong, Yi, Zhuang, Li, Buyi, Gelao, Mongol, Hezhe, and many other ethnic groups. It illustrates that there was more than one sun appearing in the sky in remote antiquity. The number of the suns may be two, three, seven, nine, ten, or twelve, according to different versions. Usually, the motif appears with another one of "eliminating the surplus suns," and they serve as an etiological myth to explain why there is only one sun today. It usually tells that in ancient ages, several suns appeared in the sky. The weather became extremely hot, the earth was burned, and the crops all died. Humans suffered greatly from the disaster. Then a hero showed up. He shot down (sometimes biting down or knocking down with a bamboo pole in different versions) the surplus suns and left only one for the normal use of this

world. In some cases, these motifs about suns show up symmetrically together with the ones of "formerly several moons" and "eliminating the surplus moons."

In ancient written texts in the Chinese language, the number of the multiple suns is usually ten. In some texts of *Shanhaijing,* the goddess Xihe gave birth to ten suns and bathed them in the Gan Gulf. The ten suns lived on the Fusang tree. When one sun finished its work and came back home, another sun would go out in its place. They were all carried by crows (chapters 14 and 15). According to this picture, the ten suns worked in orderly fashion. However, in some other versions, instead of taking duty one by one in order, the ten suns somehow rose up together and thus brought great disaster to the world. The hero who showed up at this time and cleared up the disaster is Yi. The early poem "Tianwen" clearly mentions Yi's story by asking: "Why did Yi shoot down the suns? Why did the crows shed their feathers?" Wang Yi (ca. second century CE), the commentator of "Tianwen," cites a paragraph from *Huainanzi* to explain these questions, stating that at the time of the sage king Yao, the ten suns rose together and burned up the woods and grass. Yao then ordered the hero Yi to shoot down the ten suns in the sky, and Yi shot down nine of them. The nine crows settling on these suns died, and their feathers fell out.

In addition to shooting down the suns, Yi accomplishes other remarkable deeds, such as wiping out various monsters doing harm to people. A text of *Huainanzi* depicts that at the time of Yao, ten suns rose up together in the sky. They burnt crops and killed the grasses and woods, so that humans could not find food. Many ferocious monsters, such as Zhayu (a monster with a dragon's head and leopard's body), Zaochi (whose teeth are as sharp as chisels), Jiuying (a monster with nine heads), Dafeng (an enormous bird), Fengxi (a large wild boar), and Xiushe (a huge snake), all took advantage of this time to devour humans. Yao ordered Yi to eliminate the monsters, and Yi complied. People were so pleased that they respected Yao as their king ("the Son of the Heaven"). Afterward the world became inhabitable and people began to communicate with each other (chapter 8). In some other myths, Yi also punishes the damaging river god, He Bo, and the wind god, Feng Bo. He Bo drowned men, so Yi shot him and blinded his left eye. Feng Bo destroyed people's houses, so Yi shot him in his knees. In another version, Yi stopped Feng Bo from damaging houses by shooting him at the Qinqiu Marsh. Yi is also variously said to have killed Feng Bo.

Another famous Yi myth relates to his wife Chang'e. According to a text in *Huainanzi* (chapter 6), Yi asked for the elixir of immortality from Xiwangmu, the Queen Mother of the West. He got it, but later Chang'e stole it from him and consumed it. Then she flew to the moon. Yi was very disappointed but could not recover the elixir. In some versions, Chang'e is said to transform into a toad after

she escapes to the moon. This is usually interpreted as a punishment for her behavior of stealing the precious elixir and abandoning her husband.

Like many Chinese gods and spirits, Yi eventually died. A popular story attributes Yi's death to his apprentice Fengmeng. Fengmeng learned the shooting art from Yi and gradually became an expert. When he realized that Yi was the only obstacle preventing him from being the best archer in the world, he killed Yi by surprise. In some versions, he used a big peach tree branch to strike Yi down. So, from then on, ghosts all fear peach trees, and for this reason the latter are widely used in rituals. After his death, Yi was worshiped as Zongbu, a god who takes charge of averting disasters.

In many versions, especially in many living myths today, Yi is often identified as Houyi. Some scholars argue that because the Yi myth became divergent during its long transmission, Yi is addressed as Houyi sometimes in later tradition and Yi and Houyi are actually the same person (Hu 1994, 1–17). Others believe that the two are originally two separate great archers but are confused in later traditions (Yuan 1996, 267–272).

The Yi story continues to be popularly transmitted in contemporary China. Compared to his various accomplishments in ancient written recordings, the modern Yi myth usually shows more interest in his shooting down the suns and his wife's escaping to the moon. A myth collected in the 1980s in Ba County, Chongqing Municipality, formerly Sichuan Province, states that when humans just came to this world, there were ten suns in the sky. Sometimes they showed up together, sometimes they appeared in turn. Because of this, there was no night in this world, only day. The suns burnt the earth into cracks, and men died of thirst and hunger. At that time, a man named Houyi appeared. He had great strength, and he decided to shoot down the suns in the sky. His bow was made of tiger's bone, and his arrows were made of dragon's tendons. Using his magic bow and arrows, he shot down nine suns in one breath. The last sun was so scared that it ran away and hid. The world was then cast into a long night. Humans could not live in this environment either, so they asked Houyi not to shoot the last remaining sun. Though Houyi did not shoot it, the last sun still did not dare to appear. So people shouted to it: "Come out, please!" But the sun did not reveal itself. The people in turn sent a magpie, a crow, and a night owl to shout to the sun as an invitation, but the sun still did not rise. Finally, the cock sincerely shouted to the sun: "Oh Brother, Brother [pronounced *gege* in Chinese], come out please!" The sun was touched, so it finally rose. From then on, every morning, the cock shouts to the sun: "Gege, Gege." Hearing its voice, the sun gradually shows up and brings brightness to the world.

In another myth collected in the 1980s in Henan Province, the ten suns are described as the grandsons of the God of Heaven. Every morning they came out

together to play, which caused serious calamity: the crops withered and rivers dried up. To banish the disaster, Houyi shot down nine of them. When he was going to shoot the last one, the sun disappeared. The world became so dark that nothing could be seen. Then an earthworm told Houyi that the sun was hiding on the earth, under a lush purslane. But Houyi could not find it because of the darkness. Later, since humans could not live without the sun, they invited the sun to rise again. When the sun rose up to the sky, to pay a debt of gratitude to the purslane for protecting it from being discovered by Houyi, the sun would never bask the purslane to death. But as soon as the earthworm showed itself, it would be basked to death.

Another group of Yi myths orally transmitted in contemporary China connects Houyi with Chang'e. A version that attributes the origin of the Mid-Autumn Festival to their love story goes like this: In the remote past, there was a hero named Yi who was excellent at shooting. One year, the ten suns rose in the sky together and brought great disaster to people. Yi shot down nine of them and was given the elixir of immortality as a reward. Yi did not want to be immortal without his wife Chang'e with him, so he did not consume it. One day, on the fifteenth of August in the lunar calendar, when Yi went out hunting, his apprentice, Fengmeng, broke into Yi's house and forced Chang'e to give the elixir to him. Chang'e refused to do so. To protect it from being stolen, she swallowed it and flew into the sky. Since she loved her husband very much and hoped to live nearby, she chose the moon for her residence. When Yi came back and learned what had happened, he felt so sad that he displayed the fruits and cakes Chang'e liked in the yard and gave sacrifices to his wife. People were sympathetic to Chang'e, so they participated in these sacrifices with Yi. From then on, on every August 15 in the lunar calendar, people eat moon cakes and round fruits to commemorate Chang'e.

See also Chang'e; Elixir of Immortality; Feng Bo; Kunlun Mountain; Xihe; Xiwangmu; Yao

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YINGLONG

A divine winged dragon who helped Huang Di to overcome Chiyou in a battle, Yinglong is also identified as the god of rain in some texts. *Yinglong* literally means "Responding Dragon."

Several texts about Yinglong are scattered in different sections of *Shanhaijing.* According to Jin dynasty scholar Guo Pu (276–324 CE), who wrote a commentary on *Shanhaijing,* Yinglong was a type of dragon who had wings. As a story in *Shanhaijing* (chapter 17) illustrates, Yinglong made a great contribution to Huang Di in winning the battle against Chiyou. When Chiyou started a war to challenge Huang Di, Huang Di commanded Yinglong to launch an attack against Chiyou in the wilderness of the central plain. Yinglong began by storing all of the water in order to flood and submerge his rivals. Chiyou responded with the same tactic. He asked the gods Feng Bo and Yu Shi to release a gale and a cloudburst in aid of his attacks. Huang Di then asked the drought goddess Ba to descend down from the heavens and cause a drought. With her help, the rain was stopped. In this way, through the use of a drought, Huang Di killed Chiyou.

In another version of the myth found in the same chapter of *Shanhaijing,* the person who killed Chiyou is said to be Yinglong, and it is written that later Yinglong also killed Kuafu. Afterwards he moved to the south to settle down. Because of his arrival in the south and inhabitance there, the south was abundant with rain.

In a text from chapter 14 of *Shanhaijing,* Yinglong is described as a god who had the power of controlling the rain. He dwelled in the remote south after he killed Chiyou and Kuafu. Since he could not ascend to the heavens, there was no

longer a deity to release the rain, and drought occurred frequently on the earth. Whenever and wherever a drought appeared, if the people there made a statue of Yinglong with clay and held a ritual, it would rain. This myth has shaped a complicated praying-for-rain ritual that was practiced in later times.

See also Ba; Chiyou; Dragon; Feng Bo; Huang Di; Kuafu; Yu Shi

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YOUCHAOSHI

A celebrated culture hero, Youchaoshi was the inventor of the house (or "nest") in which people could live. Literally, *you* means "have," *chao* means "nest," and *shi* here is a respectful form of address. Thus, Youchaoshi literally means "the person who invented the nest." He is also known as Youchao or Da Chao (*da* means "great").

Records about Youchaoshi in early texts are not very detailed. According to several similar accounts scattered in different classical documents, Youchaoshi was a sage who invented the nest for people to live in. In the remote past, the world was home to many beasts and birds, many more than there were human beings. People suffered from the animals' disturbances. Then a wise man invented a wooden nest for people to dwell in. People were happy to be safe from harm by different animals, so they chose the wise man as their king. The man was called Youchaoshi.

A myth collected in the 1980s in Ba County, Chongqing Municipality, southwest China, gives a detailed description of the story about Youchaoshi's invention of the house. In ancient times, people had neither clothes to wear nor houses to live in. When it snowed, many people died from frostbite. A man named Youchaoshi worried about this. He was determined to figure out an idea to help people get away from the harmful cold. One day when he napped on the branch of a tree, he dreamed that he flew up to heaven. With a god's indication, he located the god of construction. He asked the god how people could keep from dying in the winter. Though Youchaoshi repeatedly asked for the god's help, the god refused to contribute any ideas, with the excuse that he did not care about the affairs of the earth. At last the god pushed Youchaoshi down on his hands, and he dropped down to the earth. As Youchaoshi awoke from this

dream, he thought of the buildings in heaven and wished they could be made on the earth. He was so frustrated that he pawed at a huge tree. Immediately a furrow appeared in the trunk of the tree that was large enough to accommodate four or five people. Youchaoshi recognized that the god of construction had transmitted a divine power to him in pushing him down on his hands. He then set about fashioning many furrows in trees for people to live. Afterwards, the human population grew larger and larger, whereas large trees became fewer and fewer. Remembering that the buildings he had seen in heaven were made of wood, Youchaoshi tried to construct one by putting small trees onto the branches of large trees. With his efforts, he eventually invented the first house in the shape of a nest.

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YOUDU

Youdu is the capital of the other world that is located below the surface of the earth. It is also the name of a place where the sun sets.

You in Chinese means "dark," and *du* means "capital." According to Chinese people's beliefs, when human beings die, their souls will go to the underground world that is reigned over by the god Houtu. Youdu is the capital of this world. Because it is a very dark place, it is named Youdu, the Dark Capital.

Another version about Youdu describes it as the place where the sun sets. When the sun reaches Youdu it sets, and therefore the whole world is in darkness.

See also Houtu

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YU

Yu is a demigod miraculously born from the belly of Gun's corpse, a hero famous for controlling the world flood, and the successor of Shun. He is the third of the three sage kings; the founder of the first civilized state, Xia; and is some-

times identified as a descendent of Zhuanxu and Huang Di. His name often appears as Da Yu in verbal art (*da* literally means "great").

According to a renowned account recorded in many early texts, Yu was born from the belly of his father's corpse. Yu's father, Gun, was executed by Zhurong (names vary in different versions) for stealing Xirang, the self-growing soil, from the Supreme Divinity in order to stop the flood, though Gun failed in his mission. However, for three years after Gun died, his corpse was not tampered with. When his belly was opened with a sword, Yu emerged out of it.

None of the early records mention how and by whom the belly of Gun's corpse was opened. A reasonable explanation for this vagueness might be found in a detailed description from a story orally transmitted in the Huai River valley. It states that after Gun was executed, his spirit was so unyielding that he conceived a new life in his belly. Learning this news, the Supreme Divinity sent one of his subordinates to inspect it. The subordinate found that Gun's corpse had vitality as if he was still alive. He hacked at Gun's belly with a precious sword the Supreme Divinity granted him. Then the baby Yu was born, riding a dragon from the opened belly.

The greatest deed that Yu performed was that he stopped the world flood. A version tells that Yu was commanded by the Supreme Divinity to spread Xirang to control the floodwaters and stabilize the world. In another popular version, Yu was recommended to King Yao by Shun to fight against the flood. However it is recounted, being born of Gun's indomitable spirit, Yu continued his father's unfinished work as he grew.

It is said that in dealing with this difficult task, Yu suffered and struggled for thirteen years. He devoted himself thoroughly to the mission of stopping the flood, so that he

Yu. Funeral stone carving in the Eastern Han dynasty, Wuliang Shrine, Jiaxiang County, Shandong Province. The inscription reads, "Yu of the Xia was good at examining lands and water, and knew the cosmic principle. He built dams according to seasons. After retiring, he invented the method of cultivating the quietness in one's soul." (Feng Yunpeng and Feng Yunyuan, Research on Stone Carving, *1821)*

did not visit his home even once during this long term. According to a famous story, even when he had three opportunities to pass by his home, he did not go into his house. This virtue of selflessness and strong-mindedness won him great respect from people in later times.

As a wise and astute hero, he sought assistance from different mythical helpers and performed many miracles in battling the flood. Differing from the method of only barricading against the overflowing water with soil his father had used, Yu mainly applied a strategy to channel the floodwater into the sea together with building barricades. Evidence for this can be found in an account in "Tianwen." It states in a questioning style, "The whirlpool was so deep, how could Yu fill it in with mud? How did Yinglong (Responding Dragon) drag on the earth with his tail so that the flood was channeled into the sea?" A similar depiction may be found in another text from *Shiyiji* (*Researches into Lost Records,* ca. fourth century). It mentions that when Yu was on his mission of stopping the flood, Yinglong dragged its tail to channel the water in front of him, while a huge black turtle carrying green mud followed him.

Many stories mention Yu getting help from different gods. One of the popular versions is that he was given a detailed map for controlling flood by He Bo, the god of the Yellow River (*he* literally means "river," and *bo* means "master" or "god"). It was said that He Bo used to be a human being named Fengyi (sometimes Pingyi or Bingyi; names differ in some versions). He was drowned while ferrying the Yellow River. The Supreme Divinity had compassion for him, so that he appointed Fengyi to be the god of the river. When Yu started his mission of flood control with an investigation of the situation at the Yellow River, a god with a white human face and a fish trunk emerged from the water. He told Yu that he was He Bo, and he gave a map of the locations of rivers to Yu. Then he dove into the river again. With this map, Yu got the big picture concerning the situation of world flooding and made reasonable methods to deal with it, which helped him greatly in stopping the flood.

In order to control the flood, Yu defeated and controlled many different monsters that brought disasters to men. One example is that he executed Xiangliu, a nine-headed monster that, wherever it passed, turned land into marshes and gullies in which no animals could survive. Another example is that he controlled Wuzhiqi, the monster in the Huai River. When Yu traveled to Tongbai Mountain on his mission of flood control, several times he encountered gales and thunder made by the monster Wuzhiqi and its mythical followers, which prevented him from starting his work here. Yu became angry. He assembled all the gods and ordered Kui to clear all of the evils. Gods from Tongbai and other mountains who used to follow Wuzhiqi were scared, so they yielded to Yu. Yu put some of them into jail and hence enticed Wuzhiqi, spirit of the Huai River,

to appear. It appeared as a monkey with a green trunk, white head, yellow eyes, and white paws. Its neck reached nearly 100 feet when stretched, and its strength was as powerful as that of nine elephants. The monster was good at talking, very smart and quick to act. After failing several times in choosing a person among his subordinate gods to control the monster, Yu finally found that Gengchen was the right choice, capable of controlling Wuzhiqi. Gengchen drove away all kinds of demons that came to disturb his work. He tied Wuzhiqi's neck with a thick and sturdy chain, pierced its nose with a golden bell, and kept it at the foot of Gui Mountain. From then on the Huai River was under control.

Because he could not only defeat and execute demons or gods who disobeyed his orders but also govern all the gods, Yu was identified by some scholars as the Supreme Divinity. This assumption might be supported by the stories about his banishing Gonggong, the water god, and killing Fangfeng, a god and giant who arrived late to his assembly of gods.

Except for his mythical power, Yu is also praised in various texts for his extraordinary braveness. For example, an account recorded in different early texts depicts that Yu, as a human being, once overcame a dragon. One time in his travels to inspect the south, when Yu was ferried across the Yangzi River, a yellow dragon suddenly appeared on the boat. All the passengers in the boat were terrified except for Yu. Yu said to the dragon with a laugh, "On behalf of the heavens, I'm doing my best to save all the people. For me, I am just temporarily staying in the world, and will be going back home to die. How could you scare me?" During his talk, he looked at the dragon as if he was facing a small worm. The dragon thus fled.

Among the Yu myths, stories about Yu and his wife, a lady from Tushan, are very rich in detail. It is said that Yu did not marry until he was thirty years old, when he passed by Tushan on his travels to control the flood. According to an account from early texts, Yu was afraid that he would transgress the moral rite of passage that required a man to marry by the age of thirty; he therefore prayed for an omen to signify his marriage. Immediately after this, a white fox with nine tails appeared to him. Yu explained this as an omen that he would marry a girl from the Tushan clan. He thus made his marriage with Tushanshi, the girl from Tushan (*shi* here is an address for a married woman).

Some versions tell that on the fifth day after he got married, Yu left his wife and continued his work of controlling the flood. Nevertheless, a lot of stories mention that Yu was working with his wife's help. The most well-known is that about Yu changing into a bear. When Yu was starting to excavate through a mountain in order to channel the flood to the sea, he told Tushanshi, "Please send me food whenever you hear the drum." Then he went to the mountain and changed into a bear to cut off the mountains and rocks. While working, he

stepped on the drum by error. Hearing the drum, Tushanshi brought food to her husband. Yu was unaware of his wife's presence, and he continued to work as a bear. Tushanshi was ashamed of seeing that her husband had changed into a beast, so she fled. At the foot of the mountain, she began to change into a stone. This happened right at the time when she was going to give birth to a baby. When Yu finally found his wife, she had already become a rock. He asked the transformation of his wife to give him back the baby. The rock then split at the side facing the north. From the opening Yu's son, Qi, was born (*qi* literally means "open"). Qi later inherited his father's throne and became the first emperor of Xia, the first civilized state in China.

By working hard for thirteen years, Yu eventually stopped the flood. As a result, the world became dry, and people became settled again. Because of his great contribution to the world and because of his virtues, Yu was chosen by King Shun as the successor to his crown.

In addition to controlling the flood, Yu accomplished many other impressive deeds that were influential in Chinese mythology and history. The most famous one is that he had the earth measured. According to an account from *Shanhaijing* (chapter 9), Yu ordered his subordinate Shuhai to measure the earth from the extreme area of the east to that of the west. He then got the information about the distance between these two extremes. It was 500,109,800 *bu* (*bu* literally means "pace"; according to one version, one bu is about eight feet). In different texts, the details about Yu having the earth measured vary. For instance, in a text from chapter 4 of *Huainanzi,* Yu is said to have both the distance between the east and the west and that between the two poles measured, and the figure is different from that noted in *Shanhaijing.* However, this work is believed to have greatly helped Yu in controlling the flood and ruling the country.

Another of Yu's mythical deeds is that he cast the Nine Cauldrons after succeeding to Shun's throne. Those cauldrons had the divine function to teach people to distinguish between faithfulness and treachery, and to keep evils and demons from harming people, so they were treated as national treasures. In later tradition, though these cauldrons were scattered and disappeared, they were identified as the symbol of the supreme imperial power. It was believed that whoever wanted to be the emperor should possess the Nine Cauldrons.

As a hero who devoted himself to saving people, who made a great contribution to the world, and who showed great spirit in making every effort to complete a task no matter how arduous, Yu has been respected not only as a paragon of sovereigns in later times but also as an exemplary model to encourage people to actively handle difficult situations and to strive for a better life. Besides being a major mythological figure, Yu also has had widespread influence in Chinese

culture and society. For example, in Taoism, the most popular traditional religion in China, there is a renowned ritual dance named the Yu Pace. It is believed to be a powerful magic dance. In important rituals Taoists will perform it while imitating being lame. This dance is said to originate from Yu. One version associates this with Yu's work of controlling the flood. Because he had been keeping at this work for so long, he got rheumatism in one leg and became lame. To commemorate him, people in later times created the ritual dance by imitating his walk, and named it after Yu. Another version says this dance was created by Yu himself by imitating a divine bird's act. When he assembled all the gods, he often danced with this pace.

Furthermore, in many places all over the country, such as Shandong, Henan, Shanxi, Shaanxi, Zhejiang, and Sichuan provinces, one can find many temples to King Yu built in different times. In Hequ County, Shanxi Province, for instance, there is a King Yu temple, built in the Qing dynasty. Every July 15 according to the lunar calendar, people will hold a grand ritual to worship Yu. In the evening, there will be a lantern festival. In Shaoxing City, Zhejiang Province, there is the Tomb of Yu, where Yu is said to be buried (the legendary location of Yu's tomb varies from one version to the next). Beside the tomb, an old King Yu temple has been rebuilt and redecorated many times. Originally this temple was built in the Southern and Northern dynasties (420–589 CE), but it was demolished in later times. Repeatedly, the temple was reconstructed after being destroyed. The temple in existence today was reconstructed in 1934; it is still maintained and kept in good condition. Both the tomb and the temple served as the place where sovereigns in different dynasties offered sacrifices to King Yu. According to early records, the first emperor of the Qin dynasty came here to worship King Yu. This started a rite for emperors in later times to worship King Yu at the Tomb of Yu in Shaoxing. At present, this place is still attractive to Chinese leaders and a lot of ordinary people.

Another place famous for temples of Yu is Beichuan County in Sichuan Province. This is one of the places where Yu is said to have been born. In this county, from the Tang dynasty (618–907) through the present, several temples and memorials for Yu were built. The most impressive one is the Da Yu Memorial. It is an ancient-style building built in 1991 with the support of the local government. Inside, pictures about Da Yu's legendary remains, rubbings of related inscriptions, books and articles studying Yu, and various artworks are presented. As the first memorial to Da Yu in China, it can be taken as a typical symbol for Chinese people nowadays to express their highest respect to the great Yu.

See also Fangfeng; Floods, The; Gonggong; Gun; Huang Di; Shun; Xiangliu; Yao; Yinglong

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YU SHI

The rain god Yu Shi was one of the great aides of Chiyou in the battle against Huang Di. In his name *yu* means "rain" and *shi* means "master."

Yu Shi usually appears in Chinese myth and popular religions together with the wind god Feng Bo. The most famous story about him is from *Shanhaijing* (chapter 17). This text tells how Yu Shi and Feng Bo helped Chiyou in his fight against Huang Di. When Huang Di's subordinate Yinglong attacked Chiyou by storing all water, Chiyou asked Feng Bo and Yu Shi to release a storm. Huang Di sent a request to the drought goddess Ba to descend from heaven and stop the storm. Because of the subsequent drought caused by Ba, Chiyou lost the battle. However, Yu Shi and Feng Bo are remembered and written about for the impressive powers they showed in the war, and the text in *Shanhaijing* recounts these divine powers.

Another account about Yu Shi appears in *Hanfeizi.* It depicts Yu Shi, Feng Bo, and even Chiyou as subordinate gods of Huang Di. When Huang Di assem-

bled the deities and ghosts on Mount Tai, he was surrounded by many retinues. Elephants and dragons pulled the cart for him, the divine bird Bifang accompanied him, Chiyou led the way, Feng Bo cleaned the road, Yu Shi created sprinkles of rain along the way, tigers and wolves ran ahead, and deities and ghosts followed him. The descriptions in this text are quite contrary to those in the above text from *Shanhaijing* that presents these gods as enemies of Huang Di. Chinese scholars have been trying to find an explanation for this paradox; however, no convincing conclusions have been made.

Among the Han people and some ethnic groups such as the Maonan people in southwest China, Yu Shi is still active (as is Feng Bo) in popular religion today. In rituals held to pray for rain, Yu Shi is often worshiped as one of the important gods of rain. However, the Yu Shi in this context holds a higher divine position than the deity who had a close but subordinate relation to Huang Di in the battle between Huang Di and Chiyou. This suggests that Yu Shi may be identified with other deities in different areas and ethnic groups.

See also Ba; Chiyou; Feng Bo; Huang Di; Yinglong

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Wei, Qiutong, and Tan Yazhou. "On the Myths of the Maonan People" (in Chinese). *Chizhou Shizhuan Xuebao* 1 (1996): 61–66.

YULÜ

One of the earliest Gate Gods, Yulü always appears with Shentu in myths and popular religion.

See also Shentu

YUQIANG

Yuqiang is a descendent of Huang Di. He is the god of the north sea and the god of wind. He appears as Yujing in some versions.

In several sections of *Shanhaijing,* Yuqiang's pedigree, appearance, and power are described in detail. In a text from chapter 14, Yuqiang is identified as Yuhao's son. Yuhao was born by Huang Di, the Yellow Emperor. He lived in the east sea, and his son Yuqiang lived in the north sea. They both were sea gods. Two other accounts from *Shanhaijing* (chapters 8 and 17) depict Yuqiang as a

god that had a human face and a bird's body. He pierced his ears with a pair of dark snakes, and he often stepped on two dark (or red, in a record in chapter 17) snakes that served as his bearers. This kind of feature corresponds to his mythical power. From his human face and bird's body, some scholars assume that Yuqiang was also the wind god. He was actually a god who took charge of affairs both about the sea and the wind. This may be substantiated by various accounts in *Huainanzi* and *Lüshi Chunqiu* (*Annals of Master Lü,* third century BC). They all mention that the northwest wind came from Yuqiang.

In *Liezi,* another story is recorded that tells how Yuqiang helped the God of Heaven rearrange the natural order. In the remote area east of the Bohai Sea, there was a bottomless deep into which all water from every river and other source flowed. In this deep there stood the five highest mountains. Each mountain was 30,000 *li* (about 10,000 miles) in height and circumference, and the distance between two mountains was 70,000 li (about 23,000 miles). On the top of these mountains were fantastic scenery and many mythical animals and fruits. Many gods and demigods lived there. They could fly from one mountain to another in one day and night. However, because these mountains did not have roots, they often floated with the waves and were never still. The gods and demigods living there worried about this and complained to the God of Heaven. Yuqiang was in turn asked to deal with the situation. Yuqiang arranged for fifteen huge sea turtles to carry the mountains on their heads. The turtles were divided into three groups. Each group should take a turn in carrying the mountains for 60,000 years. From then on the mountains were fixed. It is obvious that this story has been strongly influenced by the ideas of Taoism; however, it clearly reflects Yuqiang's mythical power and important role among all gods.

See also Huang Di

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Birrell, Anne. *Chinese Mythology: An Introduction.* Baltimore and London: Johns Hopkins University Press, 1993, 185–186.

Christie, Anthony. *Chinese Mythology.* Rev. ed. New York: Peter Bedrick Books, 1985, 71–72.

Yang, Kuan. "The Pictures of Gods for Four Seasons and the Creation Myths in the Silk Paintings of Chu" (in Chinese). *Wenxue Yichan* 4 (1997): 4–12.

ZHONG

Zhong is noted as the god who cut off the connection between the sky and the earth with another god, Li.

See also Li

ZHUANXU

A descendent of Huang Di, Zhuanxu was the God of the North and one of the Five August Emperors in the mythical history of China. He ordered Zhong and Li to separate heaven from the earth. He is also known as Gaoyang.

According to a text from *Shanhaijing* (chapter 18), Zhuanxu was one of Huang Di's great-grandsons. He was the son of Hanliu, a grandson of Huang Di and Leizu. A text from *Shiji* (chapter 1) states that Zhuanxu is the offspring of Huang Di and Leizu. However, in that version Zhuanxu is also known as Huang Di's grandson. This may be taken as textual evidence of the confusing and contradictory elements that often appear in Chinese myths.

In other early texts Zhuanxu's various mythical powers and great deeds are mentioned. Some texts depict him as a god who had two dragons as his bearers, some say that it was he who had arranged the positions of the sun and stars, and some state that he was the god who defeated Gonggong's challenge for power and executed him. Among these, the most well-known versions are the myths about separating the sky and the earth and those about his identity as the God of the North.

The myth of separating the sky and the earth can be found in many early written texts in the Chinese language. The details of the story vary in different accounts, but they each state that it was Zhuanxu who ordered his subordinates Zhong and Li to cut off the link between the sky and the earth, which from then on prevented people from ascending to the sky and also prohibited the deities from descending to the earth.

A text from *Huainanzi* (chapter 3) identifies Zhuanxu and another four gods, Huang Di, Yan Di, Houtu, and Shaohao, as the five great gods corresponding to the five basic directions (east, south, west, north, and center) and the five basic elements (wood, fire, metal, water, and earth). Zhuanxu was the god who ruled the north, which is associated with water. With the help of his subordinate Xuanming, he also ruled the sliding weights of steelyards and controlled the season of winter. In the mythical history of China, the five great gods were historicized and explained as the Five August Emperors in ancient times. There are several versions about the names of these divine sovereigns, and Zhuanxu is included in every version.

After he died, Zhuanxu was said to be buried at Wuyu Mountain with his nine concubines (*Shanhaijing*, chapters 8 and 17). He had many offspring, some of whom were very famous. For example, Zhong and Li, the two deities who separated the sky and the earth, are introduced as Zhuanxu's grandsons in some versions. Another example is Pengzu, known as the great-grandson of Zhuanxu in one text. He is famous in myths and legends for having the longest human life, living

800 years. Zhuanxu also had many offspring who did not inherit their progenitor's virtues, such as the three of his sons who died and became pestilent ghosts. One of them became the ghost who distributes diseases, another became a monster, and the third became the ghost who scares and harms infants and children.

Nowadays, the Zhuanxu myth is not often told, but Zhuanxu is still worshiped in many places as one of the primogenitors of human beings. In Henan, Hebei, and Shandong provinces there are many different places claiming to be Zhuanxu's hometown or the place where his tomb is located. Based on these kinds of "historical remains," each of these places has developed local rituals or customs for Zhuanxu worship. In Neihuang County, Henan Province, for instance, there is a place where people believe Zhuanxu was buried; a tomb was subsequently built for him. Every March 18 in the lunar calendar, a big festival is held here to celebrate Zhuanxu's birthday. On this date in 2003, supported and directed by the local government, the county even had a public worship service for Zhuanxu. It was said that the number of pilgrims and participants from mainland China and areas overseas reached 300,000.

See also Huang Di; Leizu; Li; Yan Di

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ZHULONG

Zhulong is a powerful deity who appears to be part dragon and originates the day and night, the seasons, and the wind. In his name *zhu* means "torch" and *long* means "dragon." He appears as Zhuyin ("Torch Shadow") in other versions.

According to *Shanhaijing* (chapter 17), Zhulong lived on Zhangwei Mountain located north of the Red River, beyond the northwest sea. He was a deity

Zhulong, part dragon, who originates the day and night, the seasons, and the wind. Originally drawn in the 17th century by Jiang Yinghao. (Ma Changyi, The Classic of Mountains and Seas: Ancient Illustrations with Annotations, *Shandong Huabao Chubanshe, 2001)*

with a human face and a snake's trunk. His body was completely red and was 1,000 *li* (about 300 miles) in length. He had vertical eyes in two straight seams. When his eyes opened there was daylight, and when they closed it became night. He never ate, slept, or breathed, and he only swallowed the wind and the rain. This deity could light the darkness to extreme depths under the earth, thus he was called Zhulong ("Torch Dragon").

In a similar account from *Shanhaijing* (chapter 8), Zhulong appears as Zhuyin. In addition to the features and powers mentioned in the version cited above, this text describes Zhuyin as a deity who composed the seasons. When he blew hard it was winter, and when he exhaled hotly it was summer. He neither drank, ate, nor breathed, but when he did breathe in and out his breath would make the wind.

The Zhulong myth has interested many scholars, and many different interpretations of this myth have been put forward. Among them the most controversial hypotheses are those that suggest the myth is a fantastic reflection of actual phenomena that had been seen by ancient people before they composed this myth. For example, some scholars assume that this myth is in fact a reflection of a kind of natural spectacle; some argue that it is a description of an active volcano; some identify it with the northern polar lights. These perspectives that trace the origin of a myth based on modern scientific discoveries have stirred

Chinese mythology scholarship for several years. But a commonly accepted conclusion has not been reached yet, and it may never be reached.

See also Dragon; Pangu

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Birrell, Anne. *Chinese Mythology: An Introduction.* Baltimore and London: Johns Hopkins University Press, 1993, 68–69, 232.

Han, Xiangchu. "A Query about the Idea of Equating the Zhulong Myth with Polar Lights" (in Chinese). *Huanan Shifan Daxue Xuebao* 5 (2003): 42–46.

Zhou, Shuchun. "An Interpretation to Zhulong" (in Chinese). *Zhongguo Lishi Dili Luncong* 3 (1998): 171–175.

ZHURONG

A descendent of Yan Di (or Huang Di in various texts), Zhurong was the god of fire and of the south.

According to *Shanhaijing* (chapter 18), Zhurong was the fifth generation of Yan Di's offspring, and he also had many renowned descendants. Yan Di's wife Tingyao, a lady from the Red River, gave birth to Yanju; Yanju bore Jiebing; Jiebing gave birth to Xiqi; and Xiqi bore Zhurong. Zhurong was consigned to the Jiang River, and he fathered Gonggong, the famous water god. Gonggong in turn fathered Shuqi, whose head was square and flat. It was Shuqi who reoccupied his grandfather's territory along the Jiang River. Gonggong also sired Houtu, the earth deity. Houtu bore Shaming, and Shaming begat the twelve months of the year.

However, in another text from the same chapter of *Shanhaijing* (chapter 16), Zhurong is identified as the descendent of Zhuanxu. Zhuanxu was an offspring of Huang Di (*Shanhaijing,* chapter 18). Therefore, according to this version, Zhurong was the descendent of Huang Di. The reason for this inconsistency appearing in *Shanhaijing,* as some scholars explain, is rooted in the argument that Huang Di and Yan Di originally came from the same clan.

In *Shanhaijing* (chapter 6) there is a text that describes Zhurong's appearance. He was a deity with a human face and a beast's body. He rode on two dragons, an extraordinary feature that is symbolic of his great powers. As another account from *Shanhaijing* (chapter 18) states, in accordance with the Supreme Divinity, Zhurong killed Gun, who stole Xirang from the Supreme Divinity to prevent the flood.

In texts from *Huainanzi* and *Mozi* (written mainly by the philosopher Mo Di, ca. 468–376 BC), as well as other early documents, Zhurong is depicted as a god who ruled the south and controlled fire. This identity as the deity of fire and the south continued and later became more popular in Chinese beliefs. Today *Zhurong* has even become an alternate word for *fire* in many written texts.

In a version of the Gonggong myth, Zhurong is said to be the god who fought with Gonggong and defeated him. After his failure, Gonggong became so angry that he butted into Mount Buzhou and destroyed this sky pillar. Therefore, in some versions of this story, the great goddess Nüwa used colorful stones to patch the sky, and cut off the tortoise legs to support the heaven. In addition to Zhurong, Gonggong's rivals might variously be Di Ku, Zhuanxu, or Shennong, very great gods in Chinese mythology. This is a reflection of Zhurong's high status in both myth and popular religion.

See also Buzhou, Mount; Gonggong; Gun; Huang Di; Pillars of the Sky; Yan Di

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Yuan, Ke, and Zhou Ming, comps. *A Source Book of Chinese Myth Texts* (in Chinese). Chengdu: Sichuansheng Shehui Kexueyuan Chubanshe, 1985, 39–40.

4

PRINT AND NONPRINT RESOURCES

PRINT RESOURCES

There are numerous books and articles presenting and discussing Chinese mythology, history, and culture in English or in Chinese. The following are a selection of them that might be useful for readers to further study these topics.

General Works on Chinese History and Culture

Bai, Shouyi, chief ed. *Zhongguo Tongshi* [A General History of China]. 12 vols., 22 books. In Chinese. Shanghai: Shanghai Renmin Chubanshe, 1989–1999.

As the largest-scale research project about the general history of China ever to be undertaken, this series traces Chinese history from 1.8 million years ago until 1949, when the People's Republic of China was established. With more than 500 historians' and archaeologists' participation, the series reflects new achievements in research that Chinese scholars have made in historical studies in the past twenty years.

Ebrey, Patricia Buckley. *The Cambridge Illustrated History of China.* Cambridge: Cambridge University Press, 1999.

An excellent introduction to the 8,000-year history of Chinese civilization. With more than 200 valuable images, this book vividly and extensively presents the transformation of Chinese society and the developments of Chinese economy, technology, art, attitudes toward women, national policies, migration, and many other facets. Remarkably, it pays much attention to how those transformations and developments influence ordinary Chinese people's lives.

Fairbank, John K., and Edwin O. Reischauer. *China: Tradition and Transformation.* Rev. ed. Boston: Houghton Mifflin Co., 1989.

This book provides a concise but thorough description of Chinese history from the prehistoric period through the post-Mao era. From eminent American sinologists' standpoint, this book not only portrays the tremendous changes Chinese traditions have undergone over the past 3,000 years but also puts forward insightful perspectives on China's contemporary revolution.

Hu, Sheng, chief ed. *Zhonghua Wenming Shihua* [A Narrative History of Chinese Civilization]. 100 vols. In Chinese. Beijing: Zhongguo Dabaike Chubanshe, 1998–2003.

Chiefly edited by a renowned scholar and written by many experts, this encyclopedia-like series comprehensively displays various aspects of Chinese civilization, such as economy, politics, military, philosophy, history, literature, art, scientific technology, cuisine, clothing, traffic, architecture, rituals, and customs. This series is quite readable and thus accessible to common readers.

Huang, Ray. *China: A Macro History.* New York: M. E. Sharpe, 1988.

Fascinating to average readers and scholars, both Westerners and Chinese, this book examines the full sweep of Chinese history from Neolithic times to the present. Written by a distinguished Chinese American historian, the book provides many provocative and insightful interpretations of Chinese history from a macro perspective.

Xiao, Ke, chief ed. *Zhonghua Wenhua Tongzhi* [A General Record of Chinese Culture]. 101 vols. In Chinese. Shanghai: Shanghai Renmin Chubanshe, 1998–1999.

With more than 200 experts' contributions, this massive project aims to comprehensively and systematically reveal the developing history of Chinese culture. It exhibits the components of Chinese culture, historical evolution, and key features and contributions of different local cultures and ethnic cultures. The subjects covered include ancient history, local cultures, ethnic cultures, institutions and rules, education and etiquette, scholarships, science and technology, art and literature, religion and customs, and the cultural exchanges between China and other civilizations in the world.

Books and Articles on Chinese Mythology and Relevant Culture

Birrell, Anne. *Chinese Mythology: An Introduction.* Baltimore and London: Johns Hopkins University Press, 1993.

A very useful book that introduces the most important myths in ancient China. It provides concise and insightful interpretations and reliable accounts that are translated from primary sources in ancient Chinese writings into English. There is a very comprehensive bibliography arranged in three parts: classical Chinese texts; Chinese, Japanese, and Western works related to Chinese mythology; and research works on comparative mythology. In its foreword, renowned scholar on Chinese mythology Yuan Ke discusses the main reasons why people are under the false impression that China lacks a systematic and remarkable mythology.

Bodde, Derk. "Myths of Ancient China." In *Mythologies of the Ancient World,* ed. Samuel Noah Kramer. Chicago: Quadrangle Books, 1961, 369–408.

A short but serious work that is still very useful today. Bodde discusses three problems related to data that scholars of the East and West usually confront when studying myths of ancient China: those of euhemerization, of fragmentation and language, and of chronology. He goes on to examine five examples of creation myths: myths of Pangu, Nüwa, the separation of heaven and earth, the sun(s), and the flood. In his conclusion, Bodde summarizes several features of Chinese mythology.

Bonnefoy, Yves, comp. *Asian Mythologies.* Translated under the direction of Wendy Doniger. Chicago and London: University of Chicago Press, 1993. Originally published as *Dictionnaire des mythologies et des religions des sociétés traditionnelles et du monde antique.* Paris: Flammarion, 1981.

Among discussions of myths in East Asia and inner Asia, abundant Chinese myths are extensively examined in various subjects in part four of this volume. Chapters include "Chinese Cosmogony"; "Sky and Earth, Sun and Moon, Stars, Mountains and Rivers, and the Cardinal Points in Ancient China"; "Ancient Chinese Goddesses and Grandmothers"; "Mythical Rulers in China: The Three Huang and Five Di"; "The Great Flood in Chinese Mythology"; "Myths and Legends about the Barbarians on the Periphery of China and the Land of Chu"; and "Chinese Demons." The book contains illustrations, including black-and-white line drawings and photographs of ancient bronze and funerary ledgers.

Chen, Jianxian, comp. *Ren Shen Gong Wu* [A Collection of Prime Oral Myths of Ethnic Groups in China]. In Chinese. Wuhan: Hubei Renmin Chubanshe, 1994.

This book presents 108 myths from thirty-six ethnic groups in China. Three-fourths of them come from the national project San Tao Jicheng, the largest collection of living myths from oral tradition in modern China. The

compiler, an outstanding Chinese mythologist in China today, successively arranges them according to themes such as "The Origin of Humans," "Humans and Surroundings," "Human Life," "Human's End-result," and "Myths in Series."

Christie, Anthony. *Chinese Mythology.* Rev. ed. New York: Peter Bedrick Books, 1985.

This book begins with the Chinese setting, the early history and cultures, and main sources of Chinese myths. It then presents primary myths such as the myths of Pangu, Nüwa and Fuxi, Gun and Yu, Shennong, Huang Di, and Chiyou, which appear under subject headings such as "The Creation of the World," "Earth, Water, and Air," "The Useful Arts," and "Peasant Myths." Numerous beautiful illustrations are provided, many of which can rarely be seen in mainland China.

Eberhard, Wolfram. *The Local Cultures of South and East China.* Translated by Alide Eberhard. Leiden, the Netherlands: E. J. Brill, 1968.

This book is a revised version of the second volume of the author's *Lokalkulturen im alten China* translated into English. Though some conclusions seem outdated, this influential book written by a prominent sociologist and sinologist provides many interesting and inspiring ideas about the local cultures of the south and the east in ancient China. Among its rich information about ritual, festival, belief, dance, art, and story, abundant myths such as those of Panhu, Yi, Shennong, and the dragon are also discussed.

Hou, Guang, and He Xianglu, comps. *Sichuan Shenhua Xuan* [Selected Myths from Sichuan Province]. In Chinese. Chengdu: Sichuan Minzu Chubanshe, 1992.

As one fruit of the San Tao Jicheng project, this book contains more than 120 living myths and various versions spread among ten ethnic groups in Sichuan Province in the 1980s. The myths are distributed under seven subjects: "Creation of the Cosmos," "Celestial Phenomena," "Animals and Plants," "Totem Ancestors," "Flood and the Procreation of Humans," "Emergence of Culture," and "Gods and Divine Heroes."

Karlgren, Bernhard. "Legends and Cults in Ancient China." *Bulletin of the Museum of Far Eastern Antiquities* 18 (1946): 199–365.

Karlgren was a scholar of Chinese myths who wrote historical analyses of myth writings. He was critical of early Chinese scholars' method of historicization, or the placement of Chinese mythical events into a consistent

whole that can be explained by history. Most Han dynasty and other early authors modified the old traditions in order to make them consistent with the doctrines of their philosophical school. Karlgren called for a rigorous and systematic categorization of recordings in order to place them within their historical and political contexts. He suggested that the texts of classical China should be chronologically separated into those that date back to pre-Han times (before third century BC) and those that were only fabricated during the early or late Han period (206 BC–AD 220).

Liu, Tieliang, and Dong Xiaoping, eds. *Zhongguo Ge Minzu Shenhua* [Fairy Tales of Chinese Nationalities]. 20 vols. (in Chinese) Tianjin: Xinlei Chubanshe, 1991.

Edited and compiled by experts, this picture-story-book series aims to introduce to children many of China's well-known myths, along with some fairy tales, that are spread among the fifty-six ethnic groups of China. The volumes are beautifully illustrated and provide explanations in both Chinese and English.

Lu, Yilu. *Hongshui Shenhua* [Flood Myth: Centered on the South Ethnic Groups and the Aborigines of Taiwan in China]. In Chinese. Taibei: Liren Shuju, 2002.

The first book focusing on the Chinese flood myth. The author compares numerous flood myths spread among ethnic groups in the south, Taiwan, and the Central Plain area of China.

Lü, Wei. "Shenhua Shi" [History of Chinese Myths]. In Chinese. In *Zhonghua Minjian Wenxue Shi* [History of Chinese Folk Literature], eds. Qi Lianxiu and Cheng Qiang. Shijiazhuang: Hebei Jiaoyu Chubanshe, 1999, 1–103.

A helpful work for understanding the historical processes by which ancient Chinese myths undergo considerable transformations.

Ma, Changyi. *Gu Ben Shanhaijing Tu Shuo* [The Classic of Mountains and Seas: Ancient Illustrations with Annotations]. In Chinese. Jinan: Shandong Huabao Chubanshe, 2001.

Ma Changyi, a prolific Chinese mythologist, selected 1,000 illustrations from nine *Shanhaijing* versions produced in the Ming and Qing dynasties and compares these valuable drawings with the written texts. Contrary to the commonly adopted method of analyzing the written texts of *Shanhaijing,* the author tries to understand *Shanhaijing* as part of an integrated tradition, which begins in early Chinese history and tells the stories by combining both written text and drawings. These ancient line drawings are very impressive.

Ma, Changyi, ed. *Zhongguo Shenhuaxue Wenlun Xuancui* [Selected Essays on Chinese Mythology]. 2 vols. In Chinese. Beijing: Zhongguo Guangbo Dianshi Chubanshe, 1994.

These volumes contain ninety-eight essays written from 1903 to 1991. Many of them were quite influential during the century-long history of Chinese myth studies. The editor attempts to outline the development of modern Chinese mythology and to provide a useful reference book for students of mythology.

Maspero, Henri. *Shujing Zhong de Shenhua* [Myths in Shu Jing]. Translated by Feng Yuanjun. Beiping: Shangwu Yinshuguan, 1939. Originally published as "Légends mythologiques dans le Chou Jing," *Journal Asiatique* 204 (1924): 1–100.

The French sinologist Maspero argues that Chinese scholars always historicize Chinese myths by using euhemerism and then interpret myths as real history, understanding gods as humans. He analyzes three examples from *Shang Shu* (*Ancient History,* also called *Shu Jing, The Classic of History,* traditionally said to have been compiled by Confucius, 551–479 BC, but later mixed with some other texts) that relate to the myths of Xihe, the flood, and the separation of heaven and earth.

Meng, Huiying. *Huotai Shenhua* [Living Myths: Studies of Myths in Chinese Ethnic Minorities]. In Chinese. Nanjing: Nankai Daxue Chubanshe, 1990.

An inspirational book about living myths in Chinese ethnic minorities. The author argues that typical living myths rely on rituals and other special occasions on which myths are told in heightened performances. Two chapters about myth tellers and the rituals in which myths are told provide perceptive discussions of living myth traditions.

Walls, Jan, and Yvonne Walls, eds. and trans. *Classical Chinese Myths.* Hong Kong: Joint Publishing Co., 1984.

An interesting story book for ordinary readers. The authors vividly retell forty popular classical Chinese myths. The introduction explores in detail the universal and unique features of all forty myths presented. Two useful lists of mythic motifs and origin motifs are provided as appendices.

Wang, Xiaolian. *Zhongguo de Shenhua Shijie* [The Chinese Mythological World: A Study of the Creation Myths and Relevant Beliefs in Ethnic Groups of China]. 2 vols. In Chinese. Taibei: Shibao Chuban Gongsi, 1987.

This book broadly discusses various myths in ethnic groups in the northeast, southwest, and the Central Plain area of China. Abundant important

Chinese myths, such as those of the wolf ancestor, Zhumeng, Panhu, Fuxi and Nüwa, Kunlun, Kuafu, and many others, are thoroughly explored. Many arguments are very persuasive. The appendix is a long essay that discusses the two forerunners of modern Chinese mythology, Gu Jiegang and Yang Kuan.

Yang, Lihui. *Nüwa de Shenhua Yu Xinyang* [The Cult of Nüwa: Myths and Beliefs in China]. In Chinese. Beijing: Chinese Social Sciences Publishing House, 1997.

This book explores Nüwa's nature and her myth's transformation over the past 2,000 years by using nearly 400 myth versions collected from oral tradition in recent years. The author examines the cult of Nüwa in ancient times and in contemporary China. Chapter 4 contains three field reports from the author's fieldwork in Henan and Hebei provinces in 1993.

Yuan, Ke. *Dragons and Dynasties: An Introduction to Chinese Mythology.* Selected and translated by Kim Echlin and Nie Zhixiong. New York: Penguin Books, 1993. First published by Foreign Languages Press, Beijing, 1991.

Written by the distinguished Chinese mythologist Yuan Ke, selected and translated by Canadian and Chinese scholars, and arranged for Western readers. This volume concisely presents principal ancient Chinese myths in six chapters: "The Gods of Creation," "The Gods Descend to Earth," "War of the Gods," "Divine Heroes," "Three Dynasties," and "Other Favorite Tales."

Yuan, Ke. *Shanhaijing Jiaozhu* [The Classic of Mountains and Seas: A Collation and Annotation]. In Chinese. Chengdu: Bashu Shushe, 1993.

The best collation and annotation book on *Shanhaijing,* the treasure house of ancient Chinese myths. Yuan Ke provides many insightful perspectives in the annotations.

Yuan, Ke. *Gu Shenhua Xuanshi* [Myths of Ancient China: An Anthology with Annotations]. In Chinese. Beijing: Renmin Wenxue Chubanshe, [1979] 1996.

One of the best sourcebooks for studying myths in ancient China. Yuan Ke selects most primary ancient texts from numerous writings and compiles them in an orderly way by listing them under different gods' and goddesses' names. He annotates many ancient words, phrases, and accounts that are often hard to understand even for a trained student of Chinese mythology. After each paragraph, he interprets the relevant myths with rich data, which come mainly from ancient written documents but sometimes from modern

oral tradition of the Han and other ethnic groups, as well as from archeological findings.

Yuan, Ke. *Zhongguo Gudai Shenhua* [Myths in Ancient China]. In Chinese. Beijing: Huaxia Shushe, 2004.

A popular book on ancient Chinese myths, especially welcomed by amateurs and beginners. Yuan Ke collects scattered and fragmented ancient myths from diverse sources and rewrites them into a logical and integrated system. The book was originally published in 1950. The new edition is expanded with many black-and-white line drawings and photographs.

Yuan, Ke. *Zhongguo Shenhua Da Cidian* [A Comprehensive Dictionary of Chinese Mythology]. In Chinese. Chengdu: Sichuan Cishu Chubanshe, 1998.

The most comprehensive dictionary of Chinese mythology through today. The book is made up of two parts. The first part includes numerous entries based on ancient written documents. The entries broadly refer to eight subject areas: gods and goddesses, immortals, and demons; unusual men and heroes; mythical animals, plants, and apparatus; sky; earth; books and series relating to Chinese myths; mythical events; and others. The second part presents myths and mythical stories collected from oral traditions in the fifty-six ethnic groups in China. Yuan Ke collects them from various magazines, books, and collections, and then summarizes their basic plots.

Zhang, Zhenli, and Cheng Jianjun, comps. *Zhongyuan Shenhua Zhuanti Ziliao* [The Collection of Myths Transmitting in Contemporary Central Plain]. In Chinese. Zhengzhou: Zhongguo Minjian Wenyijia Xiehui Henan Fenhui, 1987.

This useful sourcebook contains more than 100 living myths Zhang Zhenli and his research team collected from Han people in the Central Plain area (mainly Henan Province) of China from 1983 to 1987. Relevant ancient written accounts and descriptions of related modern customs based on fieldwork studies are also provided.

NONPRINT RESOURCES

Videos

The Legend of Nezha

This interesting fifty-two-volume animated cartoon tells legendary stories of a little hero named Nezha. Volumes 20 and 21 present stories relating to

the three-legged crow and Kuafu pursuing the sun. The powerful goddess and gods Nüwa, Pangu, Zhurong, and Gonggong are also woven into the cartoon film. Available from http://www.dangdang.com.

Nüwa Mends the Sky

Made in 1985 by the Shanghai Animation Film Studio (Shanghai Meishu Dianying Zhipianchang), this animated cartoon film tells the famous stories of Nüwa creating humans by molding mud, and mending the broken sky. The film won a prize in 1986 at the International Children's Film Festival held in France. Also available from http://www.dianyingke.cn/20040311/mfq/mfdyktc3j04.htm.

Zhonghua Wuqian Nian [The Five-Thousand Years of China: History and Story]

This animated cartoon series intends to display the long Chinese history and the development process during the past 5,000 years of Chinese civilization. The first ten volumes tell famous Chinese myths about Jingwei, Pangu, Nüwa, Kuafu, Shennong, Suirenshi, Yao and Shun, Cangjie, Yi and Chang'e, Huang Di, Yan Di, and Chiyou. Produced in cooperation with the Tianhuo and Xin Zixun Companies, Taiwan. Partially available from http://www.dianyingke.cn/20040311/mfq/mfdyktc3j04.htm, a Web site run by the research project team named "Film Experimental Course," supported by National Audio-Video Teaching Aid Center under the Ministry of Education, China.

Web Sites

Plentiful information about Chinese mythology can be easily found on various Web sites, but most of them are run by amateurs and often provide confusing and misleading knowledge. The following Web sites might be, comparatively, more reliable.

The China Experience: China Culture Index

http://www.chinavista.com/experience/index.html

Run by Xindeco Business Information Company, this site widely and rather comprehensively introduces Chinese culture regarding festivals, folk customs, food and drink, clothing, transportation, arts and crafts, performing arts, architecture, script and calligraphy, literature, and people. Under the catalog of "Literature" are two links: "Chinese Myths and Fantasies," which discusses the history and features of Chinese mythology as well as the style and art of ancient writing; and "Selected Chinese Myths and Fantasies,"

which explores some principal ancient Chinese myths. The sources from ancient writings are declared along with some annotations.

Chinese Folk Literature: Myths and Legends
poetic.ayinfo.cn/sccs/shenhua/

A Chinese Web site popular among Chinese students of folklore and mythology. Though some arguments about myth seem outdated today, it contains many excellent essays written by Chinese folklorists about abundant well-known Chinese myths. It also introduces numerous remarkable legends, folktales, folk songs, and proverbs. Examples from ethnic minorities are also listed.

Chinese Mythology
http://en.wikipedia.org/wiki/Chinese_mythology

A helpful Web site in English that displays Chinese mythology in four sections: "Important Mythologies and Deities," "Mythical Creatures," "Mythical Places," and "Literary Sources of Chinese Mythology." For each mythical name, traditional Chinese, simplified Chinese, and Pinyin are all provided. The site also provides links about Chinese astrology, religion, martial arts, and Chinese mythology in Chinese. However, some entries and sources are less selective.

Chinese Mythology
http://www.pantheon.org/areas/mythology/asia/chinese/articles.html

The Encyclopedia Mythica is an online encyclopedia on mythology, folklore, and legends. It contains entries on gods and goddesses, heroes, legendary creatures, and beings from all over the world. The entries are arranged alphabetically. The section on "Chinese Mythology" contains more than 160 entries. The names of deities and places are transcribed according to the Pinyin system of romanization. Still, some entries and sources are indiscriminative.

Chinese Myths in Remote Antiquity
http://www.chiculture.net/0401/html/

This is a good Chinese Web site run by the Academy of Chinese Studies (Zhongguo Wenhua Yanjiuyuan). The site provides rich information about ancient Chinese mythology in five sections. Section 1 introduces various academic arguments about some fundamental questions relating to myth. Section 2 discusses *Shanhaijing.* Section 3 contains many famous classical Chinese myths. Section 4 focuses on several important gods and goddesses. Section 5 is a game that aims to help players remember mythical figures. Many illustrations are presented.

GLOSSARY

Ba The drought deity; the daughter of Huang Di. She can bring severe drought to the world by withholding water and rain. Also known as Nüba or Hanba.

Boyi Domesticator of beasts and birds; a capable helper of the hero Yu in controlling the great flood and taming all kinds of animals in the world. Also appears as Yi in different versions.

Buzhou, Mount A famous sky pillar; one of the mythical mountains holding up the sky; damaged by Gonggong in a war.

Cancong The founder of the ancient Shu kingdom in mythical history; a mythological hero who taught the techniques of sericulture to humans in local mythology.

Cangjie A culture hero who invented Chinese characters.

Chang'e The goddess of the moon. She stole the elixir of immortality from her husband, the great hero Yi, and flew to the moon.

Changxi Mother of the twelve moons; one of Di Jun's wives.

Chiyou Offspring of Yan Di; the god of war; the inventor of military weapons. He rebelled against Huang Di but failed in the war and was killed.

Chuci *The Songs of Chu;* major repository of Chinese ancient myths; ancient poem collection from the end of the Warring States era and the early Western Han era. It was written mainly by Qu Yuan (ca. 340–278 BC), who was the earliest celebrated poet in ancient China, as well as several other poets.

Cords of the Earth Cords tied to the earth to prevent it from collapsing. Commonly known as Di Wei in Chinese mythology.

Crow of the Sun A mythical bird functioning as the spirit of the sun or, in some versions, the bearer of the sun across the sky. Sometimes it is said to be three-legged.

Culture hero Deity to whom are attributed the early achievements of civilization, such as the discovery of fire; the invention of tools or writing; the origin of agriculture, fishing, and hunting; the domestication of animals; the development of medicine; and the founding of ceremonies, rituals, and customs. Also acts as the mythic hero who dispels and eliminates the evil gods and monsters, clears up the chaos, and establishes the general order of social life on the earth.

Di Jun One of the supreme gods in ancient times; companion to Xihe, mother of the suns; also companion to Changxi, mother of the moons. Many of his descendants are famous culture heroes or demigods.

Di Ku Also called Gaoxin; grandson of Huang Di; one of the Five August Emperors in the mythical history of China. During his reign he oversaw the composition of many Chinese traditional songs and the invention of several musical instruments. By his order, his two sons who fought every day became star gods.

Dragon One of the most important mythical creatures in Chinese mythology; the controller of the rain, the river, the sea, and all other kinds of water; symbol of divine power and energy; great helper of heroes; bearer of gods or demigods. In the Imperial era it was identified as the symbol of imperial power.

Elixir of Immortality Magic drug that can bring longevity and immortality to the one taking it.

Fangfeng A god and giant, killed by Yu for arriving late to the assembly of the gods.

Feng Bo The wind god; helped Chiyou in a battle against Huang Di. In one version he was shot by the archer Yi. Also known as Feng Shi.

Five August Emperors Legendary sovereigns in mythical ancient Chinese history; names differ in different texts, but often refer to Huang Di, Zhuanxu, Di Ku, Yao, and Shun; sometimes said to be Taihao Fuxishi, Yan Di Shennongshi, Huang Di, Shaohao, and Zhuanxu; also variously depicted as the five sovereigns distributed to rule over the five directions and the five elements.

Flood A worldwide mythical theme; the flood in ancient times imperiled the world; heroes or heroines tried to stop the flood and save the world from the disaster. Afterward human ancestors tried to re-create human races, and eventually a new cosmic order was built and a new civilization appeared.

Fusang A world-tree in the east where the ten suns stay, bathe, and rise. Also known as Fumu.

Fuxi Culture hero; human ancestor; one of the most powerful primeval gods in Chinese mythology. May also be called Paoxi or Baoxi in ancient literature. In later tradition he is often said to be Nüwa's brother and husband and is confused with Taihao. He invented many important cultural items and established the marriage rule in remote antiquity. Also known as a human ancestor who procreated humans by marrying his sister.

Gonggong The water god, having a man's head with red hair and a serpent's body, who caused a flood disaster and bumped into Mount Buzhou, giving rise to cosmic disorder. Also known as Kanghui in ancient texts.

Goumang The wood god and the inventor of the *luo* (a net for catching birds); assistant of Fuxi in reigning over the east and the season of spring. In some versions, "Goumang" is a title for the officer of wood.

Gun A popular culture hero. He stole Xirang, the self-growing soil, from the Supreme Divinity in order to stop the flood, but failed in his mission and was killed by the God of Fire, Zhurong, at Mount Yushan. His corpse turned into a yellow bear and

dove into the pool of Yuyuan. His son Yu was miraculously born from the belly of his corpse and continued to fight the flood until he succeeded.

He Bo The god of the Yellow River who helped Yu stop the flood by providing him a map of the rivers' situations. In some versions, he was shot by the hero Yi because he drowned men.

Houji Important culture hero who brought varieties of grain to people and taught them cultivating and harvesting; widely known as the God of Agriculture. He was miraculously born by Jiang Yuan, the first consort of the god Di Ku, and later became the ancestor of the Zhou people. Also named Qi.

Houtu The Deity of the Earth; descendant of Yan Di, son of Gonggong, grandfather of Kuafu, and the assistant god of Huang Di who assisted Huang Di in reigning over the central part of the world. Also described as the ruler of the netherworld. Houtu's gender was ambiguous in early accounts but later was changed to female in writings and popular religion.

Huainanzi Major repository of Chinese ancient myths; a book written and compiled at the beginning of the Western Han dynasty (ca. 139 BC) by Liu An, the king of Huainan, and many of his aides; preserves many ancient myths, legends, and historical accounts.

Huang Di Also named Xuanyuan. The most important of the Five August Emperors; the half brother of Yan Di, and the forebear of some ethnic groups and many notable deities. He defeated Yan Di, Chiyou, and other deities and became the most powerful ruler of the central part of ancient China in mythical history. In later tradition he was highly respected as a common ancestor of all Chinese people. Also a great culture hero who invented almost all of the necessary items in ancient times.

Hundun An obscure mythical figure in Chinese mythology; variously said to be the god of the central region who had not a single aperture but later was killed by two meddling gods by chiseling openings on his body. Also described as a bad and ferocious deity in some other writings.

Jiandi Ancestress of the Shang people; the second wife of Di Ku. She ingested a swallow's egg and miraculously gave birth to Qi, the founder of the Shang people.

Jiang Yuan Ancestress of the Zhou people; the first consort of Di Ku and the mother of Houji. She stepped into a huge footprint in a field and miraculously gave birth to Houji, the God of Agriculture and the founder of the Zhou people.

Jianmu One of the most famous sky ladders in Chinese myth, which enabled gods and humans to travel between heaven and earth.

Jingwei A mythical bird that metamorphosed from Yan Di's daughter, who drowned in the eastern sea, and thus indomitably tried to fill up the sea with pebbles.

Kuafu The grandson of Houtu; the mythical hero who chased the sun to compete with it in a race but died of thirst in the end. His stick then transformed into a forest of peach trees.

Kui A one-legged mythical monster; killed by Huang Di. Its hide was used by Huang Di to make a drum for defeating Chiyou.

Kunlun Mountain One of the most remarkable mythical mountains in Chinese mythology; the earthly residence of the Supreme Divinity; paradise of deities and immortals; one of the pillars of the sky that prevented the heaven from collapsing; a sky ladder that linked the earth to heaven.

Leizu The first wife of Huang Di, the grandmother of Zhuanxu. She started sericulture, the cultivation of silkworms and production of silk, and was worshiped as the Sericulture Goddess after she died.

Li The Governor of Fire; offspring of Zhuanxu. He cut off the connection between heaven and the earth with another deity, Zhong.

Linglun The culture hero who invented music and many musical instruments.

Living Myth A myth orally transmitted in modern China in various contexts.

Nüwa Great Mother of humans; culture heroine; one of the most important and powerful primeval goddesses in Chinese mythology. She repaired the broken sky and created human beings by molding them from yellow earth. In other versions she married her brother and propagated humans.

Pangu The creator of the world; the first divine human, who was miraculously born within the cosmic egg. It was he who separated heaven and earth, and when he died, his body transformed into the universe.

Pillars of the Sky Huge pillars that supported heaven and prevented it from collapsing or swinging; sometimes used to separate heaven from the earth.

Qi The founder of the Shang people; the son of Di Ku. He was miraculously born by Jiandi after she ingested a swallow's egg and then became pregnant.

Sericulture The cultivation of silkworms and production of silk.

Shanhaijing *The Classic of Mountains and Seas;* an important book in ancient Chinese mythology studies and a major repository of Chinese ancient myths; describes various mountains and seas, products of the mountains such as plants or medicines, myths, witchcraft, and religion of ancient China; also records the geography, history, medicine, custom, and ethnicities in ancient times.

Shaohao One of the most notable supreme gods in Chinese mythology. He founded his capital in the east, but later was known as the god who reigns over the west and controls the season of autumn. Also known as Jintianshi, Zhi, Zhuxuan, and Baidi.

Shennong A popular culture hero who started agriculture, Chinese medicine, the market, and the Zhaji Sacrificial Rite, and also invented many farm tools and musical instruments; one of the Three Divine Sovereigns. He was confused with Yan Di in later tradition.

Shentu Always appears with Yulü in myths and popular religion; both are the original Gate Gods.

Shiji *Historical Records;* the first general history book of China, written by an exemplary historian, Sima Qian (ca. 145–ca. 86 BC); presents a number of myths, together with various legends, folktales, and popular customs.

Shujun Descendent of Di Jun; the God of Cultivation; skillful craftsman who invented many vital cultural items for humans.

Shun A demigod; the second of the three sage kings; successor of Yao; also identified as one of the Five August Emperors in the mythical history of China in some versions; the one who abdicated and gave the throne to Yu.

Sky Ladder Mythical ladder that connected heaven and the earth; enabled gods and humans to travel between heaven and earth.

Suirenshi A famous Chinese culture hero who invented the technique of making fire by drilling on wood.

Taihao One of the five gods of the directions; the god of the east and the spring season. He is often confused with Fuxi in later tradition. Also known as Dahao.

Tang Valley The place where the ten suns stay, rise, and bathe. Also called Yang Valley in different versions.

Ten Suns A popular motif in myths in the Chinese language; formerly ten suns that lived on the Fusang tree and rose one by one. In some versions they appeared together in the sky, and nine of them were shot down by the hero Yi.

Three Divine Sovereigns Mythical rulers in ancient Chinese history; names differ in different texts; sometimes said to be Fuxi, Nüwa, and Shennong; sometimes refer to Fuxi, Suirenshi, and Shennong; or variously said to be the Heaven God, the Earth God, and the Human God.

Three Sage Kings Legendary emperors in remote antiquity; traditionally said to be Yao, Shun, and Yu.

"Tianwen" "Questions of Heaven," a poem of *Chuci (Songs of Chu);* asks 172 questions related to popularly spread myths, legends, and pieces of history.

Twelve Moons Born and bathed by Changxi.

Xiangliu Minister of Gonggong; a monster with nine human heads and a snake's trunk who was killed by the hero Yu.

Xihe Mother of the ten suns; one of Di Jun's wives.

Xingtian A notable deity who continued to fight against the supreme god even after he was beheaded. In some early texts he is also said to be a minister of Yan Di.

Xirang A mythical soil that was able to grow ceaselessly by itself; used by the heroes Gun and Yu to stop the overflowing floodwaters.

Xiwangmu One of the most popular goddesses in Chinese mythology and folk religion; originally a wild beastlike goddess (or god); the ruler of punishment, calamity, and disease; later changed into a cultivated queen, the owner of the elixir of immortality and the divine saucer peach that could endow longevity on the one who ate it. Later she was known as the leader of the goddesses of the Taoist pantheon. Now widely known as Wangmu Niangniang.

Yan Di God of the south, summer, and fire, one of the Five August Emperors who ruled over the five directions and five elements; half brother of Huang Di. He had an extensive war with Huang Di but lost. In later tradition he was often confused with Shennong. He was further respected as the common ancestor, together with Huang Di, of all Chinese people.

Yao A demigod; the first of the three sage kings; famous for initiating the system of abdicating and handing over the crown to a worthy person; the king who ordered the hero Yi to shoot down nine of the ten suns that appeared together in the sky; in some versions identified as the hero who shot down those nine suns; also known in one account as one of the Five August Emperors in the mythical history of China.

Yao Grass A mythical grass transformed from the body of Yan Di's daughter after she died. It could make people who ate it charming and attractive.

Yi Chang'e's husband; a great divine archer and a famous culture hero who shot down the nine surplus suns, and also wiped out various kinds of monsters. In later tradition, he was often confused with another archer, Houyi.

Yinglong A divine winged dragon that helped Huang Di to overcome Chiyou; also identified as the god of rain in some versions.

Youchaoshi A culture hero; inventor of the nest for people to live in. Also known as Youchao or Da Chao.

Youdu The capital of the other world that is located below the surface of the earth. Also the name of a place where the sun sets.

Yu A demigod miraculously born from the belly of Gun's corpse; a hero famous for controlling the world flood; successor of Shun; the third of the three sage kings; the founder of the first civilized state, the Xia; identified as a descendent of Zhuanxu and Huang Di in some versions. Often appears as Da Yu in verbal art.

Yu Shi The rain god; one of the great helpers of Chiyou in the battle against Huang Di.

Yulü Always appears with Shentu in myths and popular religion; both are the original Gate Gods.

Yuqiang Descendent of Huang Di; the god of the north sea and the wind. Also appears as Yujing in some versions.

Zhong A god who cut off the connection between heaven and the earth with another god, Li.

Zhuanxu Descendent of Huang Di; the god of the north; one of the Five August Emperors in the mythical history of China; also known as Gaoyang. It was he who ordered Zhong and Li to separate heaven and the earth.

Zhulong A powerful deity who appears to be part dragon and originates the day and night, seasons and wind. Also appears as Zhuyin.

Zhurong Descendent of Yan Di (or Huang Di in various texts); god of fire; god of the south. In one version he is said to be the god who fought with Gonggong and defeated him.

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A CHINESE BESTIARY

Strange Creatures from the

GUIDEWAYS THROUGH MOUNTAINS AND SEAS

Edited, with an introduction, by

RICHARD E. STRASSBERG

A

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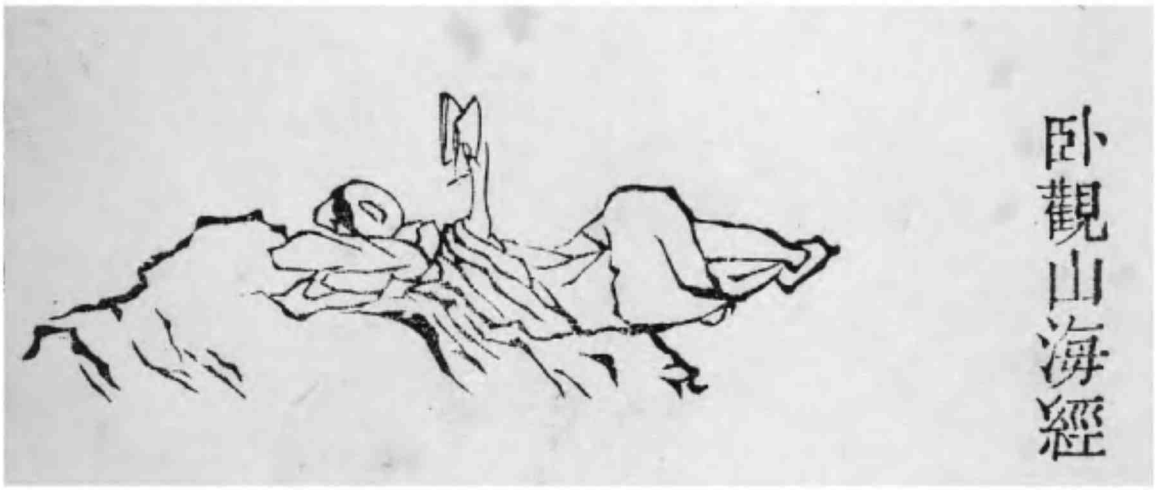

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Edited and Translated with Commentary by

RICHARD E. STRASSBERG

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For all strange creatures

and

in memory of the late Yvonne Linnemayer

and

for Caroline W. Hall

A thing is not strange in itself; it depends on me to make it strange.

GUO PU

Preface to the *Guideways through Mountains and Seas*

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Preface

The *Guideways through Mountains and Seas* (*Shanhaijing*) is a unique and enduring record of a wide range of beliefs held by the ancient Chinese about their world, encompassing religion, mythology, geography, flora, fauna, minerals, and medicine. An encyclopedic cosmography mostly compiled from the Warring States period to the Western Han dynasty (c. 4th–c. 1st cent. B.C.E.), it has been repeatedly hand-copied, reprinted, and re-edited through the centuries into our own time. Since the nineteenth century, it has also attracted the attention of foreign scholars and in recent years has been translated into at least five di erent languages. The early *Guideways* may well have been illustrated, but if so, these images have all been lost, as have those known to have existed during the Six Dynasties, Tang, and Song periods. The earliest surviving set of woodblock illustrations is from a rare edition dated 1597, during the late Ming dynasty, and this set is reproduced here for the first time in its entirety. The modern reader can now survey representations of some 350 gods, heroes, demons, foreign peoples, and other strange creatures from among the more than 550 that the book records. When the *Guideways* was edited and presented to Emperor Ming of the Western Han dynasty in 6 B.C.E., it was already regarded as a compendium of lost knowledge. Today, only a small number of these creatures are familiar to the Chinese, although the animistic and demonological worldview they represent survived throughout the country well into the twentieth century and is still embraced by some.

In titling this present volume a "bestiary," my intention is to suggest a general similarity to works from other premodern cultures in which examples of living anomalies were collected for purposes of instruction, curiosity, and delight. Strictly speaking, the *Guideways* di ers from the bestiaries of the late medieval period in Europe in that these strange creatures were almost never allegorically construed as vehicles of theological virtues or evils. Rather, they were regarded as actual entities found throughout the landscape. A part of the ecology within the cosmos of heaven and earth, they dwelled elusively alongside humankind, which was obliged to learn how to recognize them and to employ the appropriate strategies for coexisting with them. Preserving and transmitting such knowledge was undoubtedly one of the original purposes of the anonymous

compilers of the *Guideways.* It is my hope that this way of presenting a selection of its content in conjunction with these images can enable the modern English-language reader to gain a broader understanding of an important worldview in ancient China. These panoramic images, like dioramas in a *Wunderkammer* or natural history museum, are unique windows opening onto vistas that simulate a sacred geography filled with strikingly unusual denizens. In contrast to the better-known philosophical and historical texts that have survived from early China and mostly propound the ideological concerns of intellectuals, officials, and rulers, the *Guideways* preserves a perspective more characteristic of the beliefs of most traditional Chinese, regardless of social level.

This particular set of illustrations was designed by the artisan Jiang Yinghao (fl. late 16th cent.) and intended for a broad reading public. Though they may have been derived from earlier pictorial traditions, they predominantly reflect a later, more naturalistic style favored by many of the illustrators and commercial engravers of Jiang's time. Jiang, who remains otherwise unknown, clearly had his imagination sparked by reading the text, with the aid of the accumulated commentaries of scholars. Despite a few anacronisms and errors of interpretation, on its own his work represents an aesthetic achievement and is a worthy representative of the art of popular book illustration in late traditional China. This volume brings together versions of this edition from two great libraries. Most of the seventy-six plates are taken from the one preserved in the National Library of China in Beijing. However, damage to parts of plates XLIII and XLIV have made it necessary to substitute these pages from another edition in the Library of Congress in Washington, D.C. May the restoration of these images, like the joining of two halves of a tally, serve as a symbol of the continuing process of cultural collaboration between China and the United States.

In addition to many colleagues who generously shared their knowledge with me, I would like to particularly thank all those who aided me in obtaining the illustrations and helped make possible their reproduction, especially Ms. Sun Beixin, vice director, and the librarians of the Rare Book Collection, National Library of China, Beijing; Dr. Chi Wang and Mr. David Hsu, Chinese Division, Library of Congress, Washington, D.C.; Mr. James Cheng, East Asian Library, U.C.L.A. and Harvard-Yenching Institute Library, Cambridge, Massachusetts; Ms. Daisy Hu and Mr. Jin Shen, Harvard-Yenching Institute Library; Ms. Amy Tsiang, East Asian Library, U.C.L.A.; Ms. Jean Han, East Asiatic Library, U.C. Berkeley; Mme. Monique Cohen, Manuscrits Orientales, Bibliothèque Nationale, Paris; Ms. Frances Wood, Department of Oriental Manuscripts and Printed Books, British Library, London; Mr. Charles Aylmer, Cambridge University Library, Cambridge; Mr. Martin Heidjra, Gest Oriental Library, Princeton University, as well as Professor Noel Barnard for permission to reproduce the drawings of the Chu Silk Manuscript. I should also like to thank professors Cyril Birch and Suzanne Cahill for their helpful comments on the manuscript as well as, at the University of California Press, Sheila Levine, executive editor; Sue Heinemann, project editor; Mimi Kusch, copy editor; Caralyn Bialo, editorial assistant; and Barbara Jellow, designer. The Center for Chinese Studies at UCLA also provided funds to support the drawing of the maps and the compilation of the index.

Undoubtedly, as the *Guideways* continues to be read in an increasingly global culture, there will emerge a greater appreciation of its uniqueness, a deeper understand-

ing of its content, and new solutions to its many textual problems. Some day, archaeologists may even unearth an early edition from the Warring States period that will either confirm our present knowledge or thoroughly surprise us. Until then, it is hoped that readers will experience the same degree of fascination with these strange creatures and their world that I have felt in the process of assembling this volume.

Editorial Notes

ON THE TRANSLATION

For a complete English translation of the *Guideways,* general readers may wish to consult the recent version by Anne Birrell (1999) despite her highly imaginative rendition of the names of places and things. Another English version by Hsiao-Chieh Cheng et al. (1985) may be useful but is also problematical in many places. Specialist readers will probably prefer the more reliable Italian version by Riccardo Fracasso (1996) or the one in French by Rémi Mathieu (1983). The latter two are sinological in style, however, with all names romanized instead according to the phonology of modern standard Mandarin.

While this approach is sufficient for the scholar, it presents two problems for nonspecialists. First, almost all Chinese graphs possess one or more meanings, and the natural tendency when reading is to register their significant references as much as possible in addition to recognizing their sounds. The names of places and things in the *Guideways* can be seen to fall into three categories: those that convey fairly comprehensible meanings that can often be related to the accompanying descriptions; those that register an ambiguous meaning or multiple meanings that may or may not be related to the descriptions; and those that cannot be understood with any certainty even if the graphs may function semantically in other contexts. Romanizing the names conveniently avoids the many problems that arise with translation, but, for the English-language reader, it obscures the native experience of the text by suppressing much of its imagery.

Second, it is certain that the original readers and most later ones before the rise of modern standard Mandarin never pronounced these names exactly as they are romanized today due to di erences in historical phonology and dialect variations. The earliest commentator, Guo Pu, already noticed these problems in the early fourth century C.E. and sought to include his own suggestions, but it is not always clear just how accurate or helpful they are. Although the tradition of reading the text takes note of these suggestions in the absence of other aids, it has not yet been possible to locate a single origin of the text in time or place. Nor are the principles of Guo's phonological methods always obvious: often, he merely states how a graph should be pronounced. Thus, at present there is no reliable means to recover the authentic early pronuncia-

tions as they might have been spoken by an ancient Chinese during the period when the text was first compiled.

Since the focus of this book is on presenting the strange creatures for English-language readers, certain compromises have been inevitable. Regarding pronunciation, I have followed contemporary Western scholarly practice by providing romanizations of all names using the pinyin system. Most are in accord with modern standard Mandarin, but in certain cases as noted, I have, like Fracasso and Mathieu, followed the suggestions of Guo Pu and later Chinese commentators. Though these are probably anachronistic, for the most part, they remain the closest indications we have. In addition, I have undertaken the risky venture of providing translations whenever possible of the names of creatures, places, and things. Though well aware of the risks involved in the more polysemous cases, I o er these translations as reasonable significations that would have occurred to traditional Chinese readers both to facilitate the reader's contact with this difficult text and to stimulate further consideration among specialists of what these names might have meant. In a few cases, I have decided to follow existing translations of names in Birell (1993, 1999) and other previously published works in the hope of contributing to a common nomenclature for Chinese mythology. Nevertheless, I have refrained altogether from translating when the meaning is genuinely undecidable or nonsensical or where the graphs appear to have been solely a transliteration.

To give a more concrete idea of the problems, there is a bird whose name, Qiezhi [no. 199],* can mean "stealing-fat" and a mountain, Lema [see no. 210], whose name can mean "happy-horse." On the other hand, the creature called Conglong [no. 35], if translated, would literally be known as "Onion-Deaf," even though it has no connection with onions or deafness. Some creatures are said to be named after the sound they make, and these can be signified either by meaningful graphs or by onomatopoetic ones. As for ambiguous cases, the graph *ying* in Ying River may be translated as "eminent," "brave," "flower," "heroic," "beauty," "handsome," and so forth. Here, I must admit that my choice may appear subjective in the absence of supporting evidence, and I o er such preferences only as hypotheses awaiting further confirmation.

Classical Chinese does not always indicate whether a noun is singular or plural. In the *Guideways,* it is sometimes stated that many creatures of a type can be found in a place or that such a creature can be found in a number of places. In many cases, it is not certain from the text whether the creature is a type or whether it exists only as an individual. Thus, I have tended to present each creature in the singular, reserving the plural for when the text specifically indicates or clearly implies it.

This book presents translations of sections of the original text relevant to the illustrations of the strange creatures in bold type. These are based on the standard edition, the *Guideways through Mountains and Seas with Supplementary Commentaries* (*Shanhaijing jianshu,* 1809) by Hao Yixing, which includes Guo Pu's commentary as well as his own. Others, such as those of Bi Yuan, Wang Fu, Wu Renchen, and Wang Chongqing, have also been consulted along with the more recent editions of Yuan Ke, Fracasso,

*Numbers in brackets refer to the creatures in the illustrations (see plates).

Mathieu, Cheng et al., and Birrell. Following the translations is additional information that I have gathered and that I hope can shed further light on these strange creatures. Considerable later material about early Chinese mythology has been preserved, though its historicity is often difficult to assess. I have tried to present the *Guideways* as both an early text and one that has continued to be read through two millennia under changing conditions of reception. Regrettably, considerations of time and space have prevented me from adding as much later material as I would have liked.

Measures

The following measures appear in the *Guideways.* There was considerable local variation throughout China during the premodern period as well as di erent official standards through the centuries. Those listed below are approximate equivalences based on data from the seventeenth through the nineteenth century.

1 *bu* 步 = 5 Chinese feet (*chi* 尺) or 60.5 inches
1 *chi* 尺 = a Chinese foot or 14.1 inches (linear), 12.1 inches (itinerary)
1 *li* 里 = 1/3 of a mile or 1821.15 feet
1 *ren* 仞 = 7 Chinese feet or 98.7 inches
1 *xun* 尋 = 8 Chinese feet or 112.8 inches
1 *zhang* 丈 = 10 Chinese feet or 141 inches
1 *jin* 斤 = 1.33 lbs.
1 *shi* 石 = 160 lbs. (weight), 23.4 gallons (volume)

CHINESE DATES AND DYNASTIES

Traditional dates of reigns and events for the Xia and Shang kings and for earlier thearchs are generally indicated based on Legge's translation of *The Bamboo Annals* (1966 ed.) when possible. The reader is advised, though, that these are not to be taken as accurate. Nivison has pointed out that many of the later dates are often a year late (Loewe [1993], 46). The earlier dates are not based on firm historical evidence but are provided simply to suggest how these periods and events were chronologically arranged according to one example of traditional Chinese historiography. For Chinese commentators such as Guo Pu and others up until the modern period, this chronology was sometimes relevant to their understanding of the text. Dates for the Zhou dynasty kings follow Shaughnessy in Loewe (1993), 509. Later dates follow the tables in volume 2 of *Cihai* (Hong Kong, 1979), Wilkinson, *Chinese History: A Manual* (Cambridge, Mass., 1998), and Loewe and Shaughnessy, eds., *The Cambridge History of Ancient China* (Cambridge: Cambridge University Press, 1999), 28–29. The following are generally accepted dates for the more important dynasties and feudal states. However, the historical existence of the Xia dynasty is still a matter of scholarly debate, as are the exact dates of the Shang, the founding of the Zhou, and the origins of many of the feudal states of the Zhou.

Chinese Dynasties

Xia	trad. c. 20th cent.–c. 16th cent. B.C.E.
Erlitou period	c. 1900–1350 B.C.E.
Shang	c. 1600–c. 1045 B.C.E.
Zhou	c. 1045–256 B.C.E.
Western Zhou	c. 1045–771 B.C.E.
Eastern Zhou	770–256 B.C.E.
Spring and Autumn period	770–476 B.C.E.
Warring States period	475–221 B.C.E.
Qin	?–206 B.C.E.
Wei	445–225 B.C.E.
Han	424–230 B.C.E.
Zhao	475–222 B.C.E.
Chu	11th cent.–223 B.C.E.
Yan	11th cent.–222 B.C.E.
Jiang Qi	11th cent.–379 B.C.E.
Tian Qi	410–221 B.C.E.
Jin	?–369 B.C.E.
Qin	221–206 B.C.E.
Han	206 B.C.E.–220 C.E.
Western Han	206 B.C.E.–8 C.E.
Xin (Wang Mang Interregnum)	9–23 C.E.
Eastern Han	25–220 C.E.
Three Kingdoms	220–280
Wei	220–265
Shu-Han	221–263
Wu	222–280
Western Jin	265–316
Eastern Jin	317–420
Six Dynasties	222–589
Sixteen Kingdoms	304–439
Southern Dynasties	420–589
(Liu) Song	420–479
Southern Qi	479–502
Liang	502–557
Chen	557–589
Northern Dynasties	398–581
Northern Wei (Tuoba)	386–534
Eastern Wei	534–550
Western Wei	535–556
Northern Qi	550–577
Northern Zhou	557–581
Sui	581–618
Tang	618–907

Five Dynasties	907–960
Latter Liang	907–923
Latter Tang	923–936
Latter Jin	936–946
Latter Han	947–950
Latter Chou	951–960
Ten Kingdoms	902–979
Wu	902–937
Former Shu	903–925
Wu-Yue	907–978
Chu	927–951
Min	909–945
Southern Han	917–971
Jingnan	924–963
Latter Shu	933–965
Southern Tang	937–975
Northern Han	951–979
Song	960–1279
Northern Song	960–1126
Southern Song	1127–1279
Liao (Qidan/Khitan)	907–1125
Northern Liao	1122–1123
Western Liao	1124–1211
Western Xia (Dangxiang/Tangut)	1032–1227
Jin (Nüzhen/Jirchen)	1115–1234
Yuan (Menggu/Mongol)	1279–1368
Ming	1368–1644
Qing (Manzhou/Manchu)	1644–1911
Republic of China	1912–
Taiwan, ROC	1949–
People's Republic of China	1949–

ABBREVIATIONS

The following abbreviations are used in the notes and bibliography.

B	Birrell, *Chinese Mythology*
Bbcs	*Baibu congshu jicheng*
C	Birrell, trans., *The Classic of Mountains and Seas*
Csjc	*Congshu jicheng chubian*
F	Fracasso, trans., *Libro dei monti e dei mari*
G	Ma, *Guben shanhaijing tushuo*
H	Hao Yixing, ed., *Shanhaijing jianshu*
Hwcs	*Han Wei congshu*

HY	*Harvard-Yenching Institute Sinological Index Series*
ICS	*The Chinese University of Hong Kong the ICS Ancient Chinese Text Concordance Series*
M	Mathieu, trans., *Étude sur la mythologie et l'ethnographie de la Chine ancienne: Traduction annotée du Shanhai jing*
Qszcs	*Qiushuzhai congshu*
S	Cheng et al., trans., *Shan hai ching: Legendary Geography and Wonders of Ancient China*
Sbby	*Sibu beiyao*
Sbck	*Sibu conkan chubian*
Skqs	*Yingyin wenyuange siku quanshu*
Ssjzs	*Shisanjing zhushu*
Y	Yuan Ke, ed., *Shanhaijing jiaozhu*
Zzjc	*Zhuzi jicheng*

Introduction

One day Duke Huan of Qi (r. 685–643 B.C.E.) was out riding beyond the city walls with his renowned prime minister, Guan Zhong (c. 730–645 B.C.E.). Suddenly, he noticed that a tiger lying in ambush had set its sights on him, but inexplicably the tiger refrained from attacking. When the duke questioned Guan Zhong about this unusual behavior, he replied that the duke's gallant mount must have resembled a strange creature known as the *Bo* [nos. 82, 251].* According to the *Guideways through Mountains and Seas* (*Shanhaijing,* c. 4th–1st cent. B.C.E.), the *Bo* resembles a horse with a white body, a black tail, a single horn, and the teeth and claws of a tiger.[1] It is said to devour tigers and leopards. Thus, Guan explained, the tiger was probably avoiding the duke's horse out of fear.[2]

This apocryphal story from the *Master Guan* (*Guanzi,* c. 5th–1st cent. B.C.E.), an encyclopedic compendium on statecraft, articulates the importance of recognizing the *guaiwu,* or "strange creatures," that dwell throughout the landscape. Duke Huan, who had become legendary as the first of the five great hegemons of the Zhou dynasty, is shown displaying his control over the wild periphery. The tiger not only represents a threat to man still feared in many areas of China at that time but, symbolically, other nobles who occasionally challenged the duke's rule. The duke's preeminence among men is matched by his horse's resemblance to one of the more fearsome strange creatures, and the duke's supremacy appears only momentarily threatened before he is cleverly reassured by his prime minister. The original readers of this anecdote were mostly members of the literate elite with political ambitions as officials or advisors in the courts of the feudal states. They understood Guan Zhong's timely reply as an example of his legendary success as an official and read the story as a recommendation that they, too, equip themselves with such useful knowledge of the strange.

The graph *guai* was later glossed in *Explanations and Analyses of Graphs* (*Shuowen jiezi,* 100 C.E.), China's oldest dictionary, as simply *yi* or "portentous anomaly," reflecting the contemporary interest in interpreting omens in the politics of the Han dynasty.[3] In earlier texts, *guai* more broadly denoted nonnormative, suprahuman phenomena as well as the typical psychological responses of awe and fear to such things. The cast of

*Numbers in brackets refer to the creatures in the illustrations (see plates).

strange creatures included animate figures (gods, heroes, demons, monsters, exotic animals, foreign tribes), celestial phenomena (winds, rains, rainbows, stars, comets, brilliant lights), impressive geographical formations (mountains, rocks, minerals, rivers, lakes, seas) as well as unusual flora (plants, trees, flowers). Many of the latter objects were often personified as gods and spirits. It is a characteristic of the traditional Chinese worldview that such creatures were regarded as an intimate part of the natural environment rather than as supernatural or otherworldly. Though elusive and often mobile, they might manifest themselves to people if they desired—for better or worse. In this mechanistic universe, the higher gods, like government officials, were assumed to be responsive to sacrifices and entreaties, provided they were o ered under the correct ritual conditions, while demons might be exorcised with the help of charms, spells, and shamanistic mediums. Some beneficial creatures were enlisted by the culture to aid in conveying departed souls to the next world or in transporting those on spirit-journeys to heaven. Others were of medicinal value if consumed or worn as a talisman. It is possible that some ancient rulers engaged in collecting strange creatures and displayed them as a sign of royal power over the natural world. One legend in the philosophical text *Master Shi* (*Shizi,* 4th cent. B.C.E.) tells of King Yan of Xu (fl. c. 10th cent. B.C.E. or 7th cent. B.C.E.), the ruler of a feudal state in central China. He was said to have personally captured strange fish by diving underwater and to have obtained strange animals by venturing into deep mountains. He then displayed these beasts in the hall of his residence in what must have been an ancient Chinese example of the later *Wunderkammer* of the European Renaissance.[4] Strange creatures were also much in evidence as decorations. They could be found on weapons, ritual bronze vessels, musical instruments, jewelry, textiles, household objects, coffins, and the walls of tombs and as tomb figurines. They were depicted as well in folk art and on murals found in temples, government buildings, and private residences. Despite such attempts to appropriate their power through visual representations, the predominant view of them was that in actuality they were largely indi erent to human concerns. If encountered, especially by travelers through the mountains, they could be unpredictable, threatening, and beyond the limits of rational understanding or control. Thus, strange phenomena were among the subjects that Confucius (551–479 B.C.E.) was said to have avoided speaking of even as he and other philosophers recognized the pervasive presence of gods and spirits and urged a properly respectful attitude toward them.[5]

In ancient China, the population of these strange creatures throughout the landscape was so abundant and their names, natures, and appearances so numerous that it was beyond the capacity of any individual to know every one of them. Nor were the many local deities of ancient Chinese religion fully organized into a stable, universal pantheon. Official cults, ancestral worship, and the propitiation of nature gods and local spirits overlapped, while beliefs periodically underwent metamorphoses because of a variety of changing social and political circumstances. Official religion was limited in its focus and practiced only by those of appropriate lineage, rank, or profession, while the majority of people regardless of their status were motivated by private concerns of personal welfare in their relations with spiritual beings.[6] One can find stories in early texts in which rulers like Duke Huan must consult visitors, courtiers, scholars, official scribe-astrologers, diviners, and shamans, among others, to discover which god is caus-

ing a disturbance and why. Most early Chinese beliefs about particular strange creatures remained localized and were not widely understood. Thus, people were generally dependent on a variety of figures who might happen to possess such information.[7]

The *Guideways* was probably compiled in part to fulfill the need for a reference work that could answer these and other questions about the denizens of both the Chinese and non-Chinese worlds. In its present form, it records more than 500 animate creatures in addition to some 550 mountains, 300 rivers, 95 foreign lands and tribes, 130 kinds of pharmaceuticals (to prevent some 70 illnesses), 435 plants, 90 metals and minerals, as well as specific forms of ritual sacrifice to various mountain gods, all organized within a geographical framework. It is actually composed of several books that were later stitched together by bibliographers and scholars, while each of these sections is itself an aggregate of various strata of information. So diverse is its content that readers for two millennia in China and the West have characterized it in many fashions. It has been called "a legacy of sages and worthies clearly stated in ancient graphs,"[8] "an ancient geography book containing practical help for worldly projects and not just fabulous talk,"[9] "the ancestor of all discussions of the strange,"[10] "the oldest work of fiction,"[11] "a geographic survey and folkloric compendium of the ancient world,"[12] "the garden of Chinese mythology,"[13] "a frightful *mixtum compositum,*"[14] "une sorte d'encyclopédie avant la lettre,"[15] "a catalog of the natural and supernatural fauna and flora,"[16] "a travel guide for the upper classes,"[17] "a voluminous corpus of protoscientific, magico-religious and mythological notions arranged on a cosmological 'support' halfway between reality and fancy,"[18] and "an ancient book of the shamans."[19] Although each of these characterizations has some basis in the text, the book clearly defies ready classification. Traditionally regarded as divinely transmitted, the obvious combination of fact, unverifiable data, the fantastic, and the fabricated has fascinated, puzzled, and repelled readers for centuries.

How, when, where, and by whom the *Guideways* was first created is obscured by legend and remains the subject of much debate among textual scholars.[20] It is probably best understood today as a summary of the knowledge of certain kinds of pragmatic experts in what has been called "natural philosophy and occult thought."[21] Its linguistic style and underlying thought suggest that parts of it first took shape during the Warring States period, perhaps as early as the fourth century B.C.E., when a range of technical literature had already begun to be developed by the exponents of various schools. Though some of its content can also be found in other early texts, the loss of a great deal of the literature and oral traditions of this period over the centuries makes it difficult to identify its prototypes or to compare it to other works of its genre known to have existed. Nevertheless, it is possible to consider its origins by reflecting on the common beliefs of early China, the kinds of governmental activity that required such information, and the intellectual milieu that gave rise to this and other encyclopedic visions of the world.

ORIGINS OF THE *GUIDEWAYS*

It was a supreme god-king of antiquity or thearch who was among those credited in mythology with disseminating knowledge of strange creatures among the population.

Yu the Great (trad. r. 1989–1981 B.C.E. [no. 345]) was later historicized and regarded as the progenitor of China's first dynasty, the Xia.[22] He had been chosen for his virtue by his predecessors, the thearchs Yao (trad. r. 2145–2046 B.C.E.) and Shun (trad. r. 2042–1993 B.C.E.), and empowered to travel throughout the known world to quell the Deluge. He was also credited with establishing a national order by dividing the land into nine provinces and five dependencies as well as facilitating the circulation of local products and tribute to the court. Yu was thus regarded as the divine fountainhead of knowledge about the geography of the natural world as well as a model ruler who brought it and its denizens under control. In a myth dated 606 B.C.E. in *Zuo's Narratives to the Spring and Autumn Annals* (*Chunqiu zuozhuan,* c. late 4th cent. B.C.E.), Yu is cast as an early culture hero:

> In the past when the Xia dynasty still possessed virtue, the distant lands presented images of their strange creatures and the heads of the nine provinces contributed bronze so that vessels were cast which illustrated these creatures. Every kind of strange creature was completely depicted in order that the common people would know the gods and the demons. Thus, when people went to the rivers, lakes, mountains, and forests, they did not encounter these adverse beings nor did the Chimei-Hobgoblins [see no. 287] in the hills and the Wangliang-Goblins in the waters accost them. As a result, harmony was maintained between those above and those dwelling on Earth below while everywhere, the people received the protection of Heaven.[23]

In the historical tradition, Yu's Nine Bronze Vessels also became a symbol of political legitimacy and were later said to have been passed down among rulers through the Shang and Zhou dynasties until they disappeared sometime during the Qin. Although the vessels have remained an enduring artistic motif (fig. 1) of a united Chinese polity, no archaeological evidence has yet surfaced to confirm their existence. And it seems unlikely to, judging from the simplicity of the bronze vessels uncovered from the Erlitou period, which some scholars consider the Xia. The stories of their later disappearance, moreover, imply that humankind in general reverted to greater ignorance about strange creatures than they did during the golden age of Yu.[24]

Yu the Great has traditionally been credited with the origin of the *Guideways* as well as other early cosmographies. Almost every major editor and commentator before the modern period considered him to be the creator of the text, either singly or in conjunction with his officials Yi and/or Boyi (fl. c. 2000 B.C.E. [no. 345]), who are said to have accompanied him on his epic travels.[25] Internal evidence alone would dispute this, but given Yu the Great's lofty cultural status, ascribing the book to him or his officials was a characteristic way of creating authority for the text. Such a genealogy must have also signified the primary professional community that served as a source of much of its earliest information just as the *Ru*-Confucian school traced the origins of many canonical works to Confucius himself or the *yi*-physicians credited Divine Farmer (Shennong) and the Yellow Thearch (Huangdi, both trad. c. 3rd millennium B.C.E.) with having written important medical and pharmacological treatises. Yu appears to have been particularly revered by mediums, shamans, and other occult practitioners,

FIGURE 1. *The Nine Bronze Vessels.* Woodblock illustration of the Nine Bronze Vessels of Yu the Great. A design for an ink cake from a catalogue by the late Ming dynasty artisan Fang Yulu (fl. 1570–1619). From Fang, *Fangshi mopu* (1588). Courtesy the East Asian Library, University of California, Berkeley.

some of whom performed a magical dance known as the "Paces of Yu" used to protect travelers as well as to exorcise demons as early as the Warring States period.[26] The modern writer and literary scholar Lu Xun (1881–1936) suggested in the early 1920s that the *Guideways* originated with the shamans of early China, a view recently elaborated by the contemporary mythologist and commentator Yuan Ke (1916–).[27] It certainly presents a worldview reflecting animistic and demonological beliefs about strange creatures that are often expressed mythologically in a style that utilizes repetitive formulae designed to magically name and enumerate elements of the natural world. Some of its content can be traced back to Shang-dynasty beliefs, and some may even predate this period. Moreover, the *Guideways* appears closely related in some of its religious concerns to the genre of daybooks only recently discovered by archaeologists. These early guides and almanacs addressed popular concerns such as choosing auspicious days for travel and avoiding danger from gods and demons.[28] Thus, Lu Xun's instinctive assessment may well point to the *Guideways*' most distant origins, for when this book is more closely scrutinized, not only are shamans themselves found to be recorded to a greater extent than in any other surviving writing from early China but the range of their expertise in antiquity is probably consistent with much of the book's content.

Most scholars today affirm that the cultures of the many local Chinese ethnicities in antiquity were probably shamanistic in nature and that shamanism was either identical with kingship or closely allied with political authority. In some of the more than 150,000 oracle-bone inscriptions from the late Shang dynasty (c. 1200–1045 B.C.E.), the earliest examples of extended Chinese writing, a form of the graph now read as *wu* appears in connection with the divinations of the royal house. This is generally believed to have denoted people with special vision who possessed various techniques of communicating with spiritual beings. The names of a few individuals such as Shaman Xian [see no. 235] have been recorded, but the evidence from this period is still too sparse to precisely indicate their social identity or the full range of their activities. During the ensuing Zhou dynasty, however, it is clear from texts that among the many skills attributed to the *wu* were spirit-journeying and the invocation of gods through ecstatic trance, thus justifying to some extent the conventional identification of them as "shamans."[29] Despite their presence at the Shang court and later indications that they have generally played a distinct role in local cultures until the modern period, the *wu*-shamans were largely ignored by the literary traditions of the Eastern Zhou philosophers, historians, and other intellectuals who were in competition with them for aristocratic patronage. Hence, the portrait of them that can be constructed is often a fragmented one with largely negative overtones. Further confusion is created by the lack of an inclusive name for the many other varieties of occult practitioners in ancient China and by the anachronistic application of such designations by writers of later times. It is not even clear what these people looked like, although some modern scholars believe that painted figures on a zither excavated from a Warring States tomb in the state of Chu may be depictions of *wu*-shamans engaged in various ritual activities (fig. 2).

The most detailed description of their official religious functions emerged in the course of a purported conversation between King Zhao of Chu (r. 515–489 B.C.E.) and his official Guan Yifu (n.d.) recorded in the *Conversations from the Feudal States* (*Guoyu,* late 5th–4th cent. B.C.E.). Guan stated:

> In antiquity, humans and gods did not maintain direct contact. Those among the people whose essential spirit was capable of absolute concentration and who were, moreover, reverential and serious, whose awareness could correctly distinguish the signs of the realms above and below, whose divine sagacity enabled them to penetrate that which is distant, whose luminous discernment was capable of comprehending this, and whose perception was able to achieve a deep understanding of it—into such people did the gods descend. The men were known as "*xi*" and the women, as "*wu.*" It is they who were charged with determining the dwelling-places of the gods, the proper positions in sacrificial rituals, and the hierarchical order among them so that the descendants of the ancient divine ones would be blessed. They also knew the names and locations of the important mountains and rivers, the ancestors of the ruling house, the management of the a airs of its ancestral temple, as well as the family lineage generation by generation. . . . Thus, the gods bestowed benefits while the people o ered up sacrifices for them to enjoy. Disasters were averted and there was nothing that the people were in want of.[30]

FIGURE 2. Painted image of a *wu*-shaman. Detail of decorative images on a zither excavated from a Warring States–period tomb in Chu (modern Changtaiguan, Xinyang, Henan) in 1957. Henan Provincial Museum.

Guan went on to note the various government positions occupied by *wu*-shamans, indicating that some of them not only played a role in official cults but were also incorporated into the political structure. There was undoubtedly much diversity in the styles of their magical practices and beliefs, reflecting not only hierarchical di erences among them but also the considerable variations of local cultures. Little is known of their social organization, however. Their roles may have been largely, though not exclusively, hereditary, while only the names and myths about a few individuals have been preserved. Although images, charms, demonological texts, and almanacs have recently begun to be excavated from tombs, suggesting an abundant pragmatic literature at the time, no theological texts have survived that can be directly connected with them. Most of the shamans' esoteric expertise was probably transmitted orally and only began to be written down during the Warring States period. Perhaps the *wu*-shamans and other occult practitioners are best defined by the range of their cultural functions. Among the things they were skilled in were herbal medicine, divination, dream interpretation, exorcism, omenology, genealogy, mythology, geography, calendrical and astronomical calculation, sacrifices, sacred performance, rainmaking, as well as certain rites of resurrection. The reader will find that practically all these elements appear in the *Guideways*.[31]

However, developments beginning in the Eastern Zhou and accelerating during the Warring States period suggest that the actual commitment of this information to an organized, written form may have been carried out in connection with others. In a centuries-long process that ultimately undermined the political authority of shamanistic culture, the power of the central Zhou court unraveled as new aristocrats and local clans assumed control in the feudal states and competed with one another for dominance. To aid the most ambitious of these rulers seeking to reunify China under their hegemony, groups of literate intellectuals arose and sought to gain patronage by advocating various schools of text-based knowledge.[32] The diversity of these exponents as well as their interschool rivalry is suggested by the traditional term Hundred Schools of Philosophy, while their predominant social roots in the lower ranks of the military aris-

tocracy are often signified by the term *shi.* Both are imprecise designations, but collectively these literate thinkers did represent a new, highly mobile class proferring a range of ideas throughout the feudal states in response to the challenges of the times. The role of the elite *wu*-shamans in official cults may have been tied to earlier aristocratic social structures, for they appear to have become increasingly subordinated to bureacratic ritual officials and priests connected to the newly dominant families, who often arose from among the ministerial or gentry class. The latter groups sometimes adopted the gods and divine ancestors of those they displaced and usurped the exclusive rights of previous rulers to sacrifice to the important nature gods on behalf of the state, activities which the *wu* sometimes resisted.[33]

In an explosion of writing that could genuinely be called a "textual revolution," the members of the intellectual schools disseminated systems of thought that appropriated or superseded the traditional areas of shamanistic expertise. The Mohists notably continued to champion demonological theology, but others selectively abandoned these older beliefs as new dualistic formulations such as the ethereal and earthly souls gained credence.[34] Legalists such as Han Fei (c. 280–c. 233 B.C.E.) criticized the use of deity imagery in calendrical calculation. The early Daoists of the *Master Zhuang* (*Zhuangzi,* late 3rd–1st cent. B.C.E) refashioned mythology in literary fables to argue for impersonal natural laws and mystical approaches to statecraft. Later scholars of the *Ru*-Confucian school not only followed Confucius in distancing themselves from discussing strange phenomena, but, as in the case of Xun Qing (c. 335–c. 238 B.C.E.), they were also skeptical of those who claimed to know the workings of heaven. All these groups, as well as the author(s) of historical works such as *Zuo's Narratives,* were active in selectively humanizing gods and thearchs to promote them as model political rulers.[35]

Beginning in the fourth century B.C.E., eclectic schools created various blends and more organized, "correlative" cosmological systems based on such archetypes as yin and yang and the Five Agents that were extended in subsequent centuries to become the most influential paradigms especially during the Qin and Han dynasties.[36] Around the third century B.C.E., the *fangshi*-wizards gained credibility as a new, highly competitive breed of charismatic magical practitioners with an alternate cosmology of their own and more sophisticated techniques for achieving longevity.[37] Even in the field of medicine long dominated by herbal and exorcistic methods, new concepts of the body and management of disease began to be practiced. The *yi*-physicians incorporated correlative cosmology and the flow of vital energy into a system that evolved into the "traditional Chinese medicine" known today.[38] In practice, the kinds of distinctions made by new schools of philosophers did not necessarily create a sharp break between earlier beliefs and the newer forms of knowledge. Mythology and deity imagery continued to be adapted to their systems, and many of the texts transmitted by these schools actually became repositories that preserved certain shamanistic traditions. However, the e ect of committing hitherto esoteric orally transmitted knowledge to writing enabled nonspecialists among the literate elite to practice many of these techniques as well as to freely develop them in new directions. Inevitably, the prestige of elite *wu*-shamans eroded. By the end of the second century C.E. the *Ru*-Confucian school and its canon of classical texts had become established as the orthodox ideology of the imperial state. Its members, drawn largely from gentry families, filled the expanding bureaucracy of

the central government, which gradually extended its control into local areas. In the face of relentless political hostility from officials, the *wu* were finally legally proscribed from becoming officials themselves, and henceforth the government sought to confine them, though not always successfully, to a substratum of the popular culture. Finally, the new, more universalistic religions of Daoism and Buddhism, with their superior magical techniques, organized priesthoods, and sacred texts, were beginning to spread among all classes. In particular, the Celestial Masters School of Daoism absorbed many of the occult practices and directly challenged the local authority of the *wu* and the *fangshi,* who appeared increasingly unsophisticated and less efficacious by comparison.[39]

With this new reliance on texts as a basis for authority, one important genre of writing appearing during the Warring States period was the encyclopedic compilation that included the cosmography.[40] These works sought to organize diverse information about the world in an e ort to define a more systematic pattern of totality as a model for a centrally unified China. Earlier works such as the *Book of Changes* (*Yijing,* c. 9th cent. B.C.E.–Han) and the *Book of Songs* (*Shijing,* c. 11th cent. B.C.E.–Han) were joined by the *Government Organization of the Zhou Dynasty* (*Zhouli,* late Warring States period), the *Master Guan, The Compendium of Mr. Lü* (*Lüshi chunqiu,* c. 239 B.C.E.), the glossary *Approaching Refinement* (*Erya,* c. 3rd cent. B.C.E.), "The Tributes of Yu" (*Yugong,* late Warring States), the mythical itinerary *The Chronicle of King Mu* (*Mutianzi zhuan,* Warring States–c. 4th cent. C.E.) and, later, the summary Daoist compendium *Master of Huainan* (*Huainanzi,* c. 139 B.C.E.).[41] Most of these texts were clearly collective e orts by many scholars and in some cases were compiled under official sponsorship. They tended to bring together both existing texts and oral traditions, often organizing their data for handy reference by using cosmological frameworks such as numerical systems, the lunar calendar and the four seasons, and spatial structures. The *Guideways,* China's earliest surviving cosmography, reflects this last tendency by being organized according to a central region surrounded by territories and seas extending in the four directions.

As found in various forms in many premodern cultures, cosmographies typically blend empirical fact, hearsay, and fantasy within a geographical framework, purporting to be accurate descriptions of the world.[42] They assemble a variety of disparate information inscribing prevailing assumptions about normative and anomalous phenomena and often seek to domesticate through discourse what may lie beyond the boundaries of a culture's actual understanding or control. Cosmographies project the possibilities of a totalizing perspective by seamlessly mapping the near and the distant, the known and the unknown, the visible and the hidden, the verifiable and the imaginary. The reader willingly consumed an illusion that all the important objects of reality had been collected and ordered according to a fundamental taxonomy and that these things were now manageable and available for exploitation. Cosmographies have thus proven particularly useful as guides facilitating imperialistic expansion, since they chart strategies for encountering and successfully incorporating the foreign "other." To later readers, they have also revealed the conceptual strategies of power that operated within the dominant culture both internally and in its foreign relations.

Both official and private libraries during the Warring States period possessed various kinds of cosmographies that utilized words and probably images as well. The discourse that they employed to name and describe strange creatures undoubtedly reflected

early Chinese cultural archetypes of centrality and di erence as well as more universal psychological fears of the unknown. It has been noted that the tendency in the West since the ancient Greeks has been to create evolutionary schemes that project such di erences into earlier, less civilized times or onto less technologically advanced, "primitive" peoples. The Chinese, however, attempted to manage the strange by what has been called "the systematic attempt to spatialize all the categories of 'otherness.' "[43] That is, fact and fantasy combined in works such as the *Guideways* to distribute a diverse population of strange creatures throughout a vast, sacred geography where they dwell in the eternal present of mythological time. Although historical events and genealogical sequences may be included, this kind of ordering is essentially beyond linear temporality and is subordinated to the repetitive rhythms of natural processes, myth, and ritual. These books were continually evolving as new intelligence about the world was gathered. Those used in the major feudal states must have particularly grown in scope, detail, and organization, creating totalizing visions that mirrored their political aspirations to achieve hegemony and national reunification.

Certain government activities related to the necessities of statecraft also resulted in the production of written data, some of which found its way into the *Guideways.* Metal, especially copper, was increasingly necessary for the weapons needed by the massive armies of the Warring States. The *Master Guan* urged rulers to survey mountains, take note of those that yielded valuable metals, and even proscribe the common people from trespassing—on pain of death.[44] A more detailed description of the bureacratic organization of the landscape for military purposes including the measurement of distances can be seen from a passage in *Zuo's Narratives,* dated 548 B.C.E.:

> Wei Yan was made marshal of Chu, and Zimu [the chief minister] commissioned him to regulate the government levies and count the number of cuirasses and weapons each fief had to contribute . . . Wei Yan made a register of arable lands, measured the mountains and forests, calculated the area of marshlands, distinguished the highlands and the downs, listed salt tracts, enumerated the borders of flooded areas, measured the area of diked reservoirs, regularized balks to divide the plains between embankments, assigned low wetlands for pasturage, divided fertile land into units shaped like the graph "*jing*" 井 [well]. He determined the levies due, fixing the number of chariots and horses to be contributed, and assessing the numbers of chariot drivers, foot soldiers, and armored soldiers with shields that had to be mustered. He presented the results to Zimu. They were all proper.[45]

The first five chapters of the *Guideways* provide measurements of the distances between each mountain in addition to the location of useful trees, plants, and minerals. The presence of metals including copper is noted in over two hundred places, while a few mountains are specifically prohibited from being climbed.

As geographical knowledge expanded through increased travel, military campaigns, and government-sponsored expeditions, heightened diplomatic relations led to greater contacts with neighboring as well as more distant foreign peoples.[46] *The Bamboo Annals* (*Zhushu jinian,* c. 299 B.C.E.) records strange peoples such as the People with Per-

forated Chests [no. 220] and the Long-Thighs People [no. 240] as visiting the Chinese court as early as the time of the Yellow Thearch.[47] Painted scrolls with extensive colophons that survive from the Six Dynasties period indicate that records were kept of such peoples, including images of their appearance, a practice that may have begun much earlier (see fig. 14, page 56). *Zuo's Narratives,* in an anecdote dated 559 B.C.E., describes one of the Jiang-Rong tribes dwelling in the northwest and details the complex relations between them and neighboring Chinese states after they were displaced by the expanding state of Qin.[48] The sections of the *Guideways* on foreign peoples, though containing much that is fantastic, record information that also appears in these and other early sources as well.

Last, the *Guideways* can be related to an important group of texts that lie somewhat outside the mainstream of those mentioned above. The various performance pieces that were later grouped together in the *Songs of Chu* (*Chuci,* c. 3rd cent. B.C.E.) anthology strongly reflect shamanistic cultural elements, although they were probably written down by poets or other literary figures. Chu was the major feudal state in what is now central and southern China and a strong contender during the Warring States. Its culture was regarded by the other Chinese states, especially those of the Central Plains and to the northeast, as only partially civilized and was characterized by its strong faith in shamanistic religion. Among these texts are "itineraria" such as the poems "On Encountering Sorrow" (*Lisao*) and "The Far-O Journey" (*Yuanyu*) in which the purported author, the disgraced aristocratic official Qu Yuan (c. 339–c. 278 B.C.E.), embarks on spirit-journeys. After losing his influence at court, he goes into exile, visiting mythical realms, and meets gods, goddesses, and strange creatures as well as shamans. Both "The Summons of the Soul" (*Zhaohun*) and "The Great Summons" (*Dazhao*) enact the ritual of recalling the soul back to the recently dead body in the hope of e ecting a resurrection, a common practice carried out by spirit-mediums. "The Nine Songs" (*Jiuge*) is perhaps the most closely related to shamanistic religious performance. Most of its pieces celebrate eroticized encounters with a range of high gods and nature deities who are invoked to appear. But the work that most closely matches the encyclopedic impulse of the *Guideways* is the "Questions of Heaven" (*Tianwen*), a veritable Chinese *Theogony* that extensively records the origins of the world and numerous myths in the form of riddles. After the *Guideways,* this song is the second greatest repository of ancient mythology and often confirms its content. It is worth noting that the earliest commentator, Wang Yi (c. 89–c. 158 C.E.), believed that it was Qu Yuan's ironic commentary on murals in the ancestral temple of the kings of Chu that depicted mythic scenes and strange creatures.[49]

Modern scholars doubt that the *Songs of Chu* were produced by a single author and, more important, see these pieces as literary transformations of religious ideas and practices that could have also functioned as entertainment. This suggests that the *Guideways* may have been similarly committed to writing not by *wu*-shamans themselves but by others. It is not impossible that certain strata of the *Guideways* could have been transcribed by literate *wu*-shamans who, in the era of competing, text-based schools, wished to preserve their knowledge or reinforce their oral authority with a written work of their own. But it is more likely that a broader spectrum of experts including occult philosophers in what was later collectively called the School of Techniques and Calculations

and other, private scholars may have compiled this as a reference text. Scribes in private aristocratic or feudal court libraries could have also contributed to piecing the book together from these and other sources both written and oral. Gradually, it was expanded for purely pragmatic purposes related to government administration as well as to fulfill the needs of patrons to know more about the world and its strange creatures. What does seem clear is that the *Guideways* took form over some time and that its diverse content served a variety of purposes.

Largely because of the unique light that the *Songs of Chu* shines on the spiritual beliefs of late Chu, and based on certain linguistic traces in the text, some scholars in recent years have argued that the *Guideways* itself is largely a product of Chu writers and reflects a worldview that is more characteristic of this feudal state than any other.[50] Chu was the largest of the Zhou feudal states as well as one of the most aggressive and expansionist. It ultimately absorbed more than sixty states and numerous tribal groups. There is still some debate over the origins of the Chu people and their early history. According to some scholars, the core ethnicities may have migrated from the north and eventually by the Eastern Zhou period established themselves in central China along the Han and middle reaches of the Long (Yangtze) River in modern Hubei, then regarded as the South. Among the ancestors claimed by its royal house were the Yellow Thearch, Zhuanxu, Old-Child (Laotong), and Zhurong, all of whom are mentioned in the *Guideways.* It was one of the first states to break away from the ritual authority of the central Zhou court and, over the course of more than five centuries, became a major contender to reunify the Chinese world. By the time it was defeated by Qin in 223 B.C.E., its borders had extended west into Ba-Shu (modern Sichuan), north into the Central Plains area (modern Shaanxi and Henan), east to Wu-Yue (modern Jiangsu and Zhejiang), northeast into Qi and Lu (modern Shandong), and southward into the *Man*-Barbarian areas (modern Hunan and Jiangxi). This area covered each of the five directions, and its government would have had particular need for a cosmography consistent with the framework of the *Guideways.* Although Chu maintained certain common cultural features with other Chinese states and the central Zhou court, it nevertheless also increasingly became di erentiated from them. During its greatest expansion in the Spring and Autumn period, it was highly successful in absorbing the beliefs and artistic styles of the many non-Chinese states on its periphery that it gradually engulfed so that others particularly associated it with shamanistic and demonological practices, the worship of nature gods, and the early Daoist philosophy expressed in such texts as the *Old Master* (*Laozi,* late 3rd cent. B.C.E.) and the *Master Zhuang.* Even during its gradual decline in the Warring States period, it still expanded eastward. After its military defeat, Chu continued to be a major cultural and political force well into the Han dynasty, whose imperial family also originated from this region. Thus, though conclusive proof is still lacking, there is some reason to regard Chu as the place where a critical shaping of the *Guideways* may have occurred, even though its content could also reflect the worldview of a more northern or western state such as Qin. Unfortunately, there is so far no clear indication of what precise form the text took during the Zhou dynasty, and there are no direct references to it among the other early surviving texts, despite instances of similar content. The book evidently escaped the various bibliocausts that occurred under the Qin and early Western Han dynasties, probably ow-

ing to its practical use, but it was not until the first century B.C.E. that it was mentioned by name and began to be edited into the form we now know.

READINGS OF THE TEXT

The first recorded reference to the *Guideways* is an unsympathetic one by the Grand Historian Sima Qian (c. 145–c. 86 B.C.E.) in his *Historical Records* (c. 90 B.C.E.). Notably opposed to the influence of *wu*-shamans and their culture, he compared the book's data on the origin of the Yellow River with the report of the Chinese emissary Zhang Qian (d. 114 B.C.E.), who had traveled to numerous kingdoms in Central Asia on a diplomatic mission from 139–126 B.C.E. on behalf of Emperor Wu of the Western Han (r. 141–87 B.C.E.). Sima Qian wrote that he considered the *Guideways* and a similar cosmography, the now-lost *Basic Annals of Yu* (*Yu benji,* n.d.), unreliable, for Zhang had made no mention of having found the site of Mount Kunlun, the mythological *axis mundi* that figures prominently in the *Guideways.*[51] This attitude reflected the beginning of a bifurcation between various genres of narrative with highly fabricated content on the one hand and official historiography, with its more stringent criteria for factuality, on the other. Such a distinction would grow in Chinese literature and lead some scholars in later centuries to also challenge the *Guideways* as an accurate description of the world. Nevertheless, Sima Qian's remark indicates that in his time, the text must have been an important source normally consulted for geographical matters.[52]

Despite this point of view and even though many of its strange creatures were no longer familiar to readers in the Han, the *Guideways* enjoyed a renewed popularity as a catalogue for interpreting omens.[53] Omenology had long played a role in Chinese politics, but it became particularly important during this period as imperial governments sought to interpret sightings of strange creatures as signs of heaven's will. Officials and private scholars who pursued the ideals of "universal learning" and "knowledge of things," a broad field of inquiry that often focused on natural phenomena and curiosities, regularly reported the appearance of anomalies to the court from as far away as distant provinces to support partisan positions as well as to promote themselves as men of sagely vision. During the reign of Emperor Xuan (r. 74–49 B.C.E.), the imperial court bibliographer Liu Xiang (c. 79–8 B.C.E.) identified a mysterious body found bound and shackled in a cave in Shang Commandery (modern Suide, Shaanxi) as that of the Minister of Erfu [no. 268] based on a passage in the *Guideways.*[54] His son, Liu Xin (46 B.C.E.–23 C.E.), who succeeded him as court bibliographer and edited the first known version of the text, wrote in his preface to it: "The emperor was greatly surprised. Since then, many court scholars have particularly esteemed the *Guideways through Mountains and Seas* and the *Ru*-Confucian erudites have all studied it. They consider it a unique work, a means of investigating auspicious and strange phenomenon as well as of observing the customs of foreign peoples in distant lands."[55] Liu Xin was himself a proponent of omenology in connection with Five Agents cosmology. He also recorded an earlier incident involving Dongfang Shuo (154–93 B.C.E.), a charismatic scholar and *fangshi*-wizard at the court of Emperor Wu. One day, a strange bird was presented to the palace and refused to eat anything until Dongfang Shuo identified it and described its eating habits, claiming to have obtained the information from the *Guideways.*[56] Both

anecdotes reiterate the theme of the Guan Zhong story, suggesting that knowledge of strange creatures continued to be a useful component of political discourse at court, though with the additional element of citing a textual reference to support one's claims.

Liu Xin had been charged by the emperor with carrying on his father's work of recovering surviving texts from the pre-Qin period and assembling an imperial library that comprehended all the valuable knowledge of the time. Many of the Warring States texts that we have today passed through his hands and were substantially edited by him. As a leader in an intellectual and political faction among scholars later called the "Ancient-Text School," he and his associates challenged those in the so-called "New-Text School," whose cultural authority was more dependent on oral traditions and on other, later texts. This power struggle contributed to the collapse of the Western Han dynasty in 8 C.E. and the establishment of Wang Mang's (45 B.C.E.–23 C.E.) short-lived Xin dynasty in which Liu Xin and the Ancient-Text partisans played a major ideological role. When Liu presented his edited version of the *Guideways* to the Western Han imperial court in 6 B.C.E. during a period of intense power struggle between the two factions, he introduced it as a valuable vestige of a remote time, writing that "it contains the events of earlier sages and worthies clearly transcribed in ancient graphs, the nature of these events being both comprehensible and credible."[57]

Liu Xin's editorial contributions to this and other ancient texts were probably considerable. Because his edition only survives through that of the scholar and commentator Guo Pu (276–324) three centuries later, modern scholars are still seeking to uncover Liu Xin's precise role. He may have stitched together several separate cosmographies into one book, noted variant versions of these texts, reorganized the chapters, and perhaps interpolated additional material. In addition, he probably translated the ancient graphs from their archaic styles into the simpler, more standardized calligraphic forms that had evolved during the Han dynasty. But to preserve the mythical authority of the text, he typically refrained from revealing too much about his role.[58]

Some decades later during the Eastern Han, a scholar whom one might have expected to express some reservations about the fabrications in the *Guideways* was the iconoclastic thinker Wang Chong (27–c. 100 C.E.), but he too recognized its usefulness for those involved in court politics. Like Sima Qian, he disparaged shamanistic culture, though he shared the general belief in the existence of dragons and other strange creatures. In one of the essays in his *Judicious Disquisitions* entitled "Special Understanding" (*Lunheng: Bietong,* c. 70–80 C.E.), Wang supported the traditional authorship of Yu the Great and his official Yi, considering them intrepid explorers who never could have written the *Guideways* if they had not personally traveled. He also praised Liu Xiang as an open-minded thinker whose reading of the text enabled him to obtain "universal knowledge" of the world that Liu was able to e ectively employ at court.[59] The *Guideways* continued to be consulted at this time as a practical geography. When Emperor Ming (r. 57–75 C.E.) dispatched the official Wang Jing (d. c. 83 C.E.) to reinforce the dikes along the Yellow River and Bian Canal in 69 C.E., he ordered a copy of it given to Wang along with the "Treatise on Rivers and Canals" chapter of the *Historical Records* (*Shiji: Hequshu*) and the now-lost *Maps to the Tributes of Yu* (*Yugongtu,* n.d.).[60]

The next important mention of the *Guideways* appears in the earliest surviving bibliography, the "Treatise on Literature" in the official *History of the Han Dynasty* (*Han-*

shu: Yiwenzhi, late 1st cent. C.E.) This is generally thought to be based on Liu Xiang and Liu Xin's earlier, now-lost catalogue of the imperial library, the *Seven Classifications* (*Qilue,* c. late 1st cent. C.E.). The *Guideways* was now considered an occult text that had been espoused by members of an eclectic philosophical school called Techniques and Calculations (Shushujia). The works in this category were distinguished from the more orthodox, canonical texts of the *Ru*-Confucian tradition, for the members of this school had by now been relegated to the lesser ranks of specialist practitioners. According to the bibliographer's note, the 190 books in this category all represent lost traditions of knowledge from the Zhou dynasty and are further subdivided into six specialties: astronomy and astrology; calendrical calculation; Five Agents cosmology; milfoil and tortoise-shell divination; other methods of divination; and determinations of forms. The *Guideways* was listed in this last group, which includes six works on geomancy and physiognomy. Some later scholars have felt that this classification is too limited, but the "Treatise" did not yet envision more appropriate categories such as geography and regarded all these texts as essentially practical manuals employed by occult experts.[61] Even in Liu Xin's time, it was felt that there was no longer a direct connection with the original worldview of the *Guideways,* and the bibliographer of the "Treatise" reiterated this by stating, "the book remains but its original expositors are gone."[62]

More than two centuries later, when Guo Pu established what is essentially the final version between 310 and 324 C.E. and added his invaluable commentary, China's political and cultural environment had further changed.[63] Following the collapse of the Han empire, the country fragmented again into smaller, warring states, each adopting the institutions of an imperial dynasty. In the four centuries until reunification under the Sui, Confucianism managed to survive in a less energetic form as an official ideology with limited intellectual appeal. However, the new, more sophisticated religions of Daoism and Buddhism o ered increased possibilities of demonological control as well as new methods of individual spiritual transcendence, in part by developing techniques of the earlier *wu*-shamans and *fangshi*-wizards. Meanwhile, with the decline of a dominant court culture, private scholars seeking to define their identities in a fluid, unstable society cultivated the ideals of "universal knowledge" and "knowledge of things" in more personal ways. They pursued "mystical learning" by speculating on the relationships between the human and the spiritual while seeking greater understanding about strange phenomena. New literary genres spread during this period such as accounts of anomalies and local geographies, religious scriptures, as well as a wide range of manuals of the occult, many of which transmitted ancient mythology and other information related to the content of the *Guideways.*

Guo Pu revived the book in this new intellectual context alongside such other important works of the early and middle fourth century as Gan Pao's (fl. 1st half of 4th cent.) anthology of accounts of anomalies, *Collected Accounts in Search of Spirits* (*Soushenji,* c. 335–49), and Guo Xiang's (d. 312) definitive edition of the *Master Zhuang.* Other cosmographical works of this period such as the anonymous *Guideways to Gods and Anomalies* (*Shenyijing,* late Han–Six Dynasties) is an obvious and highly fantastic imitation of the original *Guideways,* while Chang Qu's (fl. 4th cent. C.E.) *Gazetteer of the Lands South of Lotus Mountain* (*Huayangguo zhi,* c. 347) continued the tradition of including both mythological and historical material within a geographic framework. A

particularly influential event was the rediscovery of the historical chronicle *The Bamboo Annals* and the pseudohistorical itinerary *The Chronicle of King Mu.* The latter purportedly documents the extensive tour of a Western Zhou dynasty king of the mid-tenth century B.C.E. as he encountered various gods and non-Chinese peoples, including the Queen Mother of the West [nos. 65, 275]. Both works were recovered some time around 279/81 C.E from an aristocrat's tomb dated c. 299 B.C.E. and were also edited by Guo Pu, who used them in his commentary to support the factuality of the *Guideways.* Yet another text about strange creatures circulating during this era was the *Master Lie* (*Liezi,* c. 4th cent.), a later Daoist anthology of myths and fables purportedly from the Warring States period.[64]

The Daoist Ge Hong's (283–343) *Biographies of Gods and Transcendents* (*Shenxianzhuan,* before 317), following the model of Liu Xiang's *Biographies of Various Transcendents* (*Liexianzhuan,* 1st cent. B.C.E.), gathered detailed descriptions of some ancient and more recent gods, cultic figures, and magical practioners who together comprised a new, more complex, and universalized pantheon. In another of his writings, *The Master Who Embraces Simplicity,* a chapter titled "Into Mountains and Over Streams" (*Baopuzi: Dengshe,* c. 320) presented beliefs about strange creatures in the landscape and esoteric techniques of managing them consistent with the ethos of Yu's Nine Tripods and the use of the *Guideways* as a guide for travelers:

> All mountains, whether large or small, contain gods and powers, and the strength of these divinities is directly proportional to the size of the mountains. To enter the mountains without the proper recipe is to be certain of anxiety or harm. In some cases people fall ill, are wounded, or become stricken with fear. In other cases, lights and shadows are seen, strange sounds are heard. Lack of the proper recipe can make a large tree fall when there is no wind, or a high rock fall for no apparent reason, striking and killing people. It can confuse such travelers or drive them madly onward so that they fall into ravines. Lack of preparation may cause you to meet with tigers, wolves, or poisonous insects that will harm you. Mountains are not to be entered lightly.[65]

Guo Pu was a scholar of broad interests and skills: a poet expressing Daoist philosophical sentiments, an anthologizer of accounts of anomalies, a proponent of early texts dealing with mythology and the occult, a lexicographer of ancient semantics and phonology, and a practitioner of divination in politics who as a court official employed some of the skills of the earlier *fangshi*-wizards.[66] In his edition of the *Guideways,* he championed it as an important aid in the intellectual and spiritual search of his age. His ideal reader should be an independent thinker unfazed by contemporary opinion who belongs to a select group of cognoscenti. "It is difficult to discuss the meanings of the *Guideways* with anyone who does not possess a universal mind," he stated and expressed the hope that enlightened readers pursuing "universal knowledge" would scrutinize the book. However, he anachronistically argued that it supplemented the themes of the *Master Zhuang,* a work revered by Daoists, Buddhists, and more secular scholars whose skeptical philosophy had little in common with the shamanistic beliefs in the *Guideways.* Nevertheless, Guo maintained that the fantastic quality of the *Guideways*

enabled the enlightened reader to grasp the *Master Zhuang*'s theme of the relativity of rational judgments about reality. He apparently felt no conflict between this position and more animistic and demonological beliefs and argued that what people conventionally regard as the strange is a legitimate part of nature:

> People who read the *Guideways through Mountains and Seas* today all suspect it because of its exaggerations and absurdly extravagant claims and because of its many strange and fanciful expressions. I have often discussed this by quoting Master Zhuang who said "What people know is inferior to what they do not know." I have certainly seen this in the case of the *Guideways.* For, how can one completely describe the vastness of the universe, the abundant forms of life, the benevolent sustenance of yin and yang, the myriad distinctions between things, the admixture of essences bubbling over in conflict, wandering souls and strange divinities who take on form, migrate to mountains and rivers, and adopt beautiful appearances as trees and rocks? Yet,
>
> > Coordinating their diverse tendencies,
> > they resonate as a single echo:
> > Perfecting their transformations,
> > they blend into one image.
>
> People call some things "strange" yet they know not why they call them so; they call some things "familiar," yet they know not why either. What is the reason behind this? A thing is not strange in itself; it depends on me to make it strange. It is from this "me" that its strangeness results: it is not that the thing is fundamentally strange.[67]

Guo's commentary defined the major scholarly issues for a hermeneutical reading of the *Guideways.* These sought to resolve a set of traditional textual problems that included pronunciation and transcription of graphs, identification of geographical places, correction of textual errors, dating and organization of the chapters, identifying the authorship, and interpreting the recorded myths. Simultaneously, Guo Pu also introduced the possibility of more personal, alternative readings by composing some three hundred short poems known as the *Encomiums to the Illustrations of the Guideways through Mountains and Seas* (*Shanhaijing tuzan,* c. 320).[68] Each consists of six lines of four graphs celebrating the images of the strange creatures that circulated during his time. These too form a kind of commentary though often with a playful, irreverent tone that demystifies the authority of the text. Most of the encomiums cleverly paraphrase the original descriptions, but a number express Guo's own delight and amazement at the oddity of the creatures—precisely a perception of their bizarre otherness that Guo's preface urges the enlightened reader to suspend. For example, the Pearl-Turtles [no. 145] are recorded in chapter 4 as living in abundance in the Li River and resembling lungs with eyes, possessing six feet, and containing pearls. Their taste is sweet and sour, and they can cure seasonal epidemics if eaten. Guo's ironic encomium regards them more symbolically from the *Master Zhuang*'s view that usefulness invites exploitation:

These are rareties from the River Li,
Like floating lungs, their shape.
Embodying Heaven, Earth, and Man,
They su er harm, becoming trade.
Possessing so many uses,
How can they possibly escape?[69]

Among other admiring readers who responded in poems to the illustrations of the *Guideways* was the lyric poet Tao Qian (365–427). Tao's poems were typically autobiographical. Having renounced the conventional ladder of success through an official career, he often affirmed instead the purer existence of rural life and literary creativity. With the inevitable glass of wine in hand, Tao composed a cycle of thirteen poems, "On Reading the *Guideways through Mountains and Seas*" (*Du shanhaijing shisanshou*), which he began by announcing his pleasure at perusing the illustrations of the strange creatures. His use of the expression *liuguan* (to randomly contemplate) to describe his process of reading suggests a more constituitive e ort of visualization similar to others of his time who employed a meditative attitude when viewing landscape paintings to engage in "spiritual wandering."[70] These poems reveal three principal responses. Some figures are vehicles for expressing his political frustrations and criticisms. Others are envied for dwelling in utopian environments, and still others are considered tragic characters evoking commiseration. The latter can be seen in poem ten about Spirit-Guardian [no. 133], who su ered drowning, and Xingtian [no. 233], who was punished with decapitation. Tao regarded both sympathetically, for even though they metamorphosed after their deaths, they remained trapped by the resentments of their pasts:

Spirit-Guardian bites hold of twigs
Determined to fill up the deep-blue sea.
Xingtian dances wildly with spear and shield:
His old ambitions still burn fiercely.
After blending with things,
    no anxieties should remain;
After metamorphosing,
    all one's regrets should flee.
In vain do they cling to their hearts from the past.
How can they, a better day, foresee?[71]

Such individualistic responses by the poet eschewed the hermeneutics of the scholarly commentator in favor of an escape to an exotic world full of amazement whose strange creatures could stimulate the creative imagination. This attitude affirming personal meanings of the text through figurative interpretations was later charmingly depicted in an illustration in the *Mustard Seed Garden Manual of Painting* (*Jieziyuan huazhuan,* 1679), in which a recumbent scholar leisurely gazes at the illustrations in a direct allusion to Tao Qian (see frontispiece).[72]

Following the success of Guo Pu's edition, no new commentaries were written for more than a thousand years. Nevertheless, the text continued to circulate at imperial courts as well as among scholars, Daoists, and various other kinds of occult practitioners

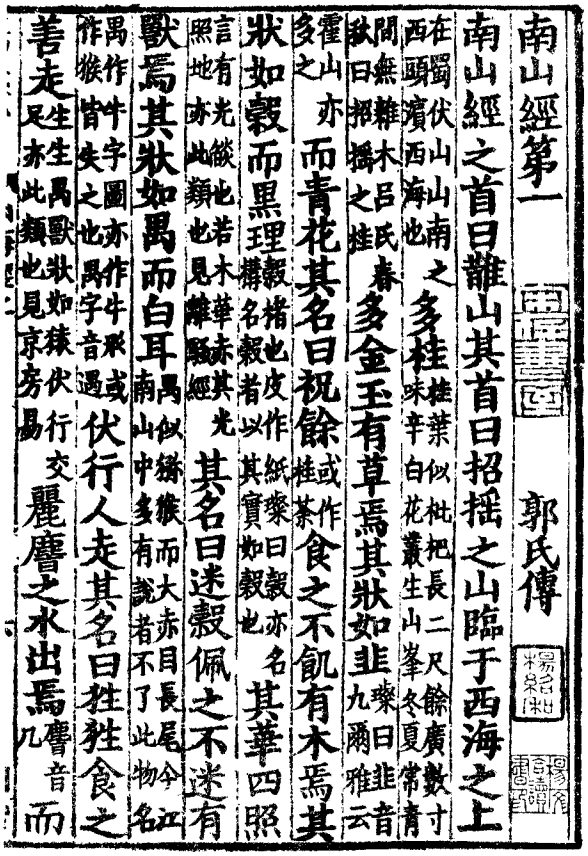
南山經第一　郭氏傳

南山經之首曰䧿山其首曰招摇之山臨于西海之上在蜀伏山山南之西頭濱西海也多桂桂葉似枇杷長二尺餘廣數寸味辛白花叢生山峯冬夏常青間無雜木呂氏春秋曰招摇之桂多金玉有草焉其狀如韭璨曰韭音九爾雅云霍山亦多之而青花其名曰祝餘或作桂茱食之不飢有木焉其狀如穀而黑理穀楮也皮作紙璨曰穀亦名構名穀者以其實如穀也其華四照言有光燄也若木華赤其光照地亦此類也見離騷經其名曰迷穀佩之不迷有獸焉其狀如禺而白耳禺似獼猴而大赤目長尾今江南山中多有說者不了此物名禺作牛字圖亦作牛形或皆失之也禺字音遇伏行人走其名曰狪狪食之善走生生禺獸狀如猿伏行交足亦此類也見京房易麗麐之水出焉麐音九而

FIGURE 3. The first page of chapter 1 from the 1180 printed edition of the *Guideways through Mountains and Seas.* From *Shanhaijing zhuan* (1984 facsimile ed.).

both in handwritten copies and through citations in other texts.[73] A reference to it can also be found in a Tang manuscript of strange creatures from the Silk Road oasis city of Dunhuang (see fig. 20, page 65). In the next major official bibliography after the Han, which was included in the *History of the Sui Dynasty* (*Suishu: Jingjizhi,* 656), the *Guideways* was moved from the "School of Techniques and Calculations" category to the head of the new geography subcategory of the history section in the Four Libraries system.[74] This reflected a growing recognition of it as the *locus classicus* of such later genres as the local gazetteer, which presented information about the geography, history, folklore and customs of individual counties.[75] It remained a credible source of geographical information during the Tang, when it was used by Sima Zhen (fl. 8th cent.) in his commentary to Sima Qian's *Historical Records.*

With the development of commercial woodblock printing in the Song dynasty, elite as well as more popular editions began to be printed. You Mao (1127–1193), a bibliophile who published the earliest surviving edition through a local government printing house (fig. 3) noted in his preface dated March 5, 1180, that he had consulted more than ten existing editions, including one that had already been incorporated into the Song *Daoist Canon* (*Daozang,* printed early 11th cent.).[76] Previously, the scholar Yan Zhitui (531–c. 591) had recognized that the text contained place-names that could not have predated the Han dynasty. However, he attributed this fact to interpolations by later hands

and did not challenge the traditional attribution to Yu the Great and his official, Yi.[77] You was perhaps the first scholar to express doubts about Yu's authorship in print. Not only did he believe that the *Guideways* was mostly compiled sometime just before the Qin period, but he voiced a new, historical appreciation of it. In his opinion, as a record of an archaic cultural mentality, the text was worth preserving simply because of its antiquity, quite apart from any practical use.[78]

The Song dynasty witnessed one of the high points of the scholar culture in the imperial state. Reinvigorated by the more metaphysically inclined ideology of Neo-Confucianism, some intellectuals continued to evince an interest in the *Guideways.* This interest reflected not only the perennial desire to comprehend strange phenomena but the challenge to render such things intelligible in terms of the more rational spirit of the age. Large collections of classical short stories both old and new, such as the *Extensive Records of the Taiping Era* (*Taiping guangji,* printed 981) and *Yijian's Accounts* (*Yijianzhi,* 1161–1198), contained narratives that expanded the conventions of the Han and Six Dynasties anomaly accounts. These included more humanistic themes in the representation of the strange, developing a tendency that had earlier arisen in Tang fiction. Zhu Xi (1130–1200), Neo-Confucianism's most influential formulator who was later canonized as a paragon of intellectual orthodoxy, was quite familiar with the *Guideways* and maintained a particular interest in the religious world of the *Songs of Chu.*[79] He not only defended the legitimate existence of strange creatures but sought to explain them in terms of the concept of cosmic patterns operating in conjunction with the vital energy of things. In response to a question from one of his students, he replied:

> The monsters of the mountains are called "Demons" and "Wangliang." The monsters of the water are called "Dragons" and "Wangxiang." And, the monsters of the earth are called "Fenyang." All these are produced by confused and perverse vital energy and are surely not without a cosmic pattern—you mustn't stubbornly think they do not contain a cosmic pattern. It's like the winter's being cold and the summer's being warm; this is the normal pattern. But there are times when suddenly in the summer it turns cold and in the winter it turns warm—how can we say there isn't a pattern for this! Still, because it isn't an ordinary pattern we consider it strange.[80]

This continuity of interest in the strange despite shifts in intellectual thought can be compared to the long fascination in Europe with the *Marvels of the East,* an ancient Greek tradition beginning in the early fourth century B.C.E. of hybrid monsters and ethnographical oddities believed to dwell in India. These texts underwent several metamorphoses and continued to be transmitted in Europe through the Middle Ages, surviving in pseudoscientific form into the Enlightenment. Its concept of "India" was highly mythical, not only denoting that land but places beyond it as well. Despite the increase in travel and the more factual accounts that appeared over the centuries, many European scholars continued to affirm the existence of these creatures somewhere in the direction of the distant east. There are intriguing parallels between some of these figures and foreign tribes in the *Guideways* such as people with large, heavy ears that they must carry (fig. 4), who may be compared to the People Who Hold Up Their Ears [no. 246]

FIGURE 4. Painted illustration of a Man with Long Ears from *Marvels of the East* (English, 11th cent.). The original caption in Latin states: "Men fifteen feet high and ten broad, who have ears like winnowing fans: at night they lie on one and cover themselves with the other. Their bodies are milk-white. At sight of a man they spread out their ears and flee swiftly" (James [1929], 57). They can be compared to the People Who Hold Up Their Ears [no. 246] and the Pendant-Ears People [no. 328]. By permission of the British Library, Cotton MS Tiberius B.V f.83v.

and the Pendant-Ears People [no. 328]. Similarly, there are also people with a single leg, men with dog's heads, a headless people with faces on their torsos, and people whose heels are reversed. Whether these indigenously emerged from the European and Near Eastern imaginations or represent the dissemination of ancient myths from elsewhere remains to be explored, but just as in China, the representations of these strange creatures in texts confirmed their existence for readers well into a period when a spirit of empiricism and greater exploration of the world began to take hold.[81]

The *Guideways* continued to be reprinted during the succeeding Yuan and Ming dynasties.[82] During the early part of the Ming, editions were sponsored by the official Directorate of Education and circulated in handwritten copies as well as in a new printing of the *Daoist Canon* (c. 1444–45). These largely continued the interests of Song scholasticism and simply reprinted Guo Pu's commentary. It was not until the middle of the sixteenth century, however, that another revival of interest in the book began that continued through the Qing dynasty and into the modern period. The burgeoning commercial economy and urban culture of this period supported a rapid expansion of popular printing and of a wide variety of relatively inexpensive books to serve a broader readership beyond the elite level of scholars. Some of these developments provided additional contexts for appreciating the *Guideways*. Among the newer genres disseminating knowledge of strange creatures was vernacular fiction, notably Wu Cheng'en's (c. 1500–c. 1582) allegory, *The Journey to the West* (*Xiyouji,* printed 1592), which contained numerous demons challenging the spiritual progress of the heroes as

they journeyed to India. Other late-Ming novels such as *Epic Tales Since Creation* (*Kaipi yanyi,* c. early 17th cent.) and *The Investiture of the Gods* (*Fengshen yanyi,* mid–late 16th cent.) retold myths of thearchs and other gods mixed with elements of later mythology and historiography.[83] The immense popularity of fiction among all classes began to alter the reception of the *Guideways* from that of a geographical work to a collection of ancient narratives. This change is suggested by the perceptive literary critic and textual scholar Hu Yinglin (1551–1602), who was one of the first to write about the generic characteristics of "minor narratives" (*xiaoshuo*). This category originally denoted marginal or ideologically unorthodox stories that were gradually excised from official historiography. In the hands of later critics such as Hu Yinglin, "minor narratives" evolved into the closest concept traditional China had to fiction before the modern era. Like You Mao, he considered the *Guideways* an anonymous work of the Warring States period, but in calling it "the origin of stories about the strange," he redefined its position as the fountainhead of a tradition of imaginatively developed narratives that stretched from oral tales and anomaly accounts through Tang and Song classical stories and Yuan and Ming dramas to the vernacular novel and short story.[84]

Travel writing, especially in the form of the travel account, had become a legitimate genre among scholars by the Song and was now being composed in abundance as journeying within China became an important leisure activity as well as a mode of scholarly self-cultivation.[85] This practice also led to a new appreciation of the *Guideways* and of other early cosmographies and geographical works. Xu Hongzu (1586–1641) was inspired to devote his life to exploring the Chinese world by reading such texts and produced monumental travel diaries that recorded his extensive journeys in minute detail. Although China under the Ming had largely turned inward and sought to restrict foreign contacts, events such as the seven naval explorations of the eunuch-admiral Zheng He (1371–1435) to South Asia and East Africa from 1405 to 1433, the continuing visits of tribute-bearing emissaries from neighboring peoples, and the arrival of European traders and missionaries fanned interest in gathering intelligence about foreigners. One result of this interest was the publication of a number of works that continued the tradition of court records of tributary peoples such as the compendium *Records of Foreign Guests* (*Xianbinlu,* 1590–1591), as well as illustrated collections such as the *Illustrations and Records of Foreign Lands* (*Yiyu tuzhi,* Ming dynasty, see fig. 26a, page 72) selections from which were also reproduced in popular encyclopedias.[86]

The range of religious beliefs of the Chinese during the Ming remained complex, with divergent attitudes toward strange creatures. On the one hand, popular religion continued, as it had for centuries, to be largely focused on using shamanistic and demonological practices for personal benefit. This fact was remarked upon by the Jesuit Matteo Ricci (1552–1610), who reported back to his European correspondents on aspects of Chinese life. He noted with evident disapproval the widespread practice of exorcists plastering the walls of houses with pictures of monstrous strange creatures drawn in ink on yellow paper.[87] On a more organized level, the three teachings of Confucianism, Daoism, and Buddhism remained well-established, and proponents spread knowledge of the still-expanding pantheons of gods through such popular illustrated publications as the *Complete Encyclopedia of Gods of the Three Teachings* (*Sanjiao soushen daquan,* Yuan-Ming).[88] Furthermore, the Chinese had become aware of even more gods

and demons from the Tibetans and Central Asians as a result of the earlier Mongol conquest, while Christianity had begun its contacts with the imperial court and among the people in certain cities and trading areas. On the other hand, there was also a minor, though noticeable trend toward iconoclasm among some Confucian scholars who believed that representing gods in temples interfered with a direct comprehension of the moral Way (Dao). They managed to sponsor the destruction of some city gods for a short time and to proscribe the use of images of them in the state cult.[89] But such attempts at visual purification were of limited e ect and in no way diminished the general interest on all social levels in continuing to obtain knowledge about strange creatures.

Among the earliest Ming scholars to closely reexamine the text of the *Guideways* was Yang Shen (1488–1559). An unsuccessful official, he was sentenced to internal exile in Yunnan province in the distant south where aboriginal tribes, non-Chinese local cults, and shamanism were still pervasive. While there, he further questioned the cultural orthodoxy of his time through a penchant for ancient epigraphy and investigations of strange phenomena. Yang's *Additional Comments on the Guideways through Mountains and Seas* (*Shanhaijing bu*), edited by Zhou Shi in 1554, is but a short series of speculations on the meaning of ancient characters in certain passages, but it foreshadowed methods similar to those of later commentators influenced by the School of Evidential Research. Yang also imitated Guo Pu's encomiums by writing a set to another work, now lost, entitled *Encomiums to the Illustrations of Strange Fish* (*Yiyu tuzan,* n.d.).[90]

The first new, full-length commentary since Guo Pu appeared in Wang Chongqing's (1484–1565) edition titled the *Guideways through Mountains and Seas with Explanatory Comments* (*Shanhaijing shiyi*) with a preface by him dated 1537. Wang had earned the metropolitan graduate degree in 1508 and rose to the prestigious positions of minister of both the ministries of rites and personnel in Nanjing. The author of commentaries on the five Confucian classics, he sought to improve on Guo Pu, whose version he regarded as too enamored of the strange and insufficiently concerned with elucidating the rational cosmic patterns of Neo-Confucianism. Despite occasional insights, Wang's views have been regarded by later scholars as largely pedestrian.[91] Nevertheless, the book remained popular among middlebrow readers, who were undoubtedly impressed by the status and orthodox reputation of the commentator. It was to one of the later reprints of Wang's edition in 1597 that the earliest surviving illustrations reproduced here were appended [plates I–LXXVI].

Wang Chongqing's edition was followed in the early Qing dynasty by another popular edition with a commentary by Wu Renchen (c. 1628–c. 1689), the *Guideways through Mountains and Seas with Extensive Commentaries* (*Shanhaijing guangzhu,* 1667).[92] This included Guo Pu's commentary with additional information from other texts gathered by Wu, whom the preface described as "a famous scholar for over thirty years." Wu was from Hangzhou, Zhejiang, and primarily known at this time for his historical scholarship. Later, he served in the Hanlin Academy, where he helped compile the official *History of the Ming Dynasty* (*Mingshi,* printed 1739), especially the treatise on the calendar. The abundant data reflecting Wu's broad reading is often useful in tracing later references to myths, places, and strange creatures in the original text, though it is randomly assembled without sufficient discrimination of his sources. Of similar interest are two

introductory chapters. One collects prefaces and numerous evaluative remarks by scholars through the ages tracing the reception of the text from Liu Xin onward. The other, titled "Remarks on How to Read the *Guideways*" (*Du shanhaijing yu*), employs a genre in the form of random notes favored by late Ming and Qing literary critics to guide readers in appreciating the superior qualities of texts, especially fictional and dramatic works. In addition to dealing with traditional questions of authorship, composition, and etymology, Wu Renchen wisely urged the reader not to assume a correspondence between the geography in the *Guideways* and present-day locations. He also recognized an aesthetic dimension of the language by noting its recurring rhythmic formulas. Wu's version included a di erent set of illustrations in the portrait format, which later became the ones most commonly reproduced (see figs. 26c, 26d, page 72).

The grand bibliographical project known as the *Complete Works of the Four Libraries* (*Siku quanshu,* 1773–1782) sponsored by the Qing court gathered more than ten thousand books known in China at that time, reprinting 3,461 of the most important ones while suppressing others deemed to be seditious. The catalogue of descriptive notes produced by one of the chief editors, Ji Yun (1724–1805), evaluated the acceptable works and expressed an orthodox judgment of them reflecting the highest contemporary standards of scholarship and taste. The *Guideways* is represented by three editions: a palace edition with Guo Pu's commentary, the Wu Renchen edition, and the Wang Chongqing edition. Wang's edition fares the worst: both his commentary and the illustrations are dismissed in two lines, the latter denigrated as inauthentic creations by later commercial artists. Wu's is given a qualified approval. It was one of the works reprinted, although without Wu's illustrations, which Ji Yun also considered spurious. The entry on the palace edition provided the opportunity to discuss traditional historiographical issues. In contrast to the commentators and bibliographers over the centuries who valued its usefulness, Ji Yun reflected the skepticism of those who criticized the *Guideways*' lack of factuality, and he opposed the tendency to regard it as a geographical work. A compiler of anomaly accounts himself, he considered it as the "ancestor of 'minor narratives.'" All three versions were now classified under the "minor narratives" section in the philosophy category of the Four Libraries system to emphasize the bibliographers' recognition of their essential fabrication as opposed to earlier beliefs in their historicity.[93] Ji Yun's opinion, which carried the imprimatur of the Qing court, appeared to denigrate the text from a historiographical point of view, while his classification of it among "minor narratives" further supported the alternative reading earlier suggested by Hu Yinglin. This occurred during the century when the short story writer Pu Songling (1640–1715), the poet Yuan Mei (1716–1798), and Ji Yun himself produced collections of short classical tales about strange phenomena that combined the narrative conventions of earlier anomaly accounts and classical short stories with a new degree of aesthetic imagination and ideological self-consciousness.[94]

The *Complete Works of the Four Libraries* project was finished before the two great Qing dynasty editions of the *Guideways* appeared, which summed up the traditional scholarship of the text. Both were compiled by scholars who were opposed to the judgment of Ji Yun and the other editors of the *Complete Works* and were designed to reassert Guo Pu's belief in the essential factuality of the text. The first was that of Bi Yuan (1730–1797), a high official and noted patron of other scholars who reached the

rank of minister in the ministry of war and vice censor-in-chief. His version, *A Newly Corrected Edition of the Guideways through Mountains and Seas* (*Shanhaijing xinjiaozheng*), was completed in 1781 after a five-year study of the text while he was serving in Xi'an as provincial governor of Shaanxi. Bi's interest in geography was stimulated by his travels, which took him beyond the Jade Gate (modern Yumen, Gansu), China's traditional border in the west. His commentary was appended to Guo Pu's and designed to supplement and correct it by primarily o ering new or alternative opinions on the geographical locations of the mountains and rivers. These were largely based on careful collation of textual sources using the more intensive scholarly methods of the School of Evidential Research, but some reflect his personal experience as a traveler. A few of these identifications are plausible and have gained acceptance, but many remain questionable. More significant is his defense of the fundamental credibility of the *Guideways.* In contrast to Ji Yun, Bi argued that the book was not at all concerned with discussing the strange, for if the language were understood figuratively, even the most fantastic descriptions could be seen to refer to actual creatures or foreign peoples. This argument is not entirely convincing in practice, but it reveals a rare sensitivity to the nature of mythological discourse as di erent from the semiotics of historical writing.[95]

This was also the essential stance of Hao Yixing's more comprehensive *Guideways through Mountains and Seas with Supplementary Commentaries* (*Shanhaijing jianshu,* preface 1804), for Hao also criticized the classification of the text as a "minor narrative" and furthermore supported the authorship of Yu the Great. Hao's synthetic work also included Guo Pu's commentary and encomiums, along with selections from Wu Renchen's and Bi Yuan's editions along with Hao's additional notes. It was originally printed in Yangzhou in 1809 in a fine edition sponsored by the scholar-patron Ruan Juan (1764–1849), a latter-day promoter of ancient texts. Many of Hao's comments address the traditional issues of Guo Pu but are presented with greater detail and superior logic and are based on broader research into other sources. Perhaps his greatest contribution is to internal textual problems such as attempting to resolve contradictions among the di erent recorded versions of myths. In an appendix, he identified and sought to correct more than three hundred misprinted graphs and produced with the help of his wife an updated count of the graphs for each chapter and for the book as a whole.[96] He also appended a collection of Guo Pu's *Encomiums.*

Like those of other traditional commentators, Hao's geographical identifications remain problematical, while many of his opinions have been superceded by modern research. His edition nevertheless summed up the traditional hermeneutical reading of the text and still stands as the single most authoritative one before the modern period.[97] Yet alternative readings continued to appear in various other guises. Perhaps the most creative use of the *Guideways* appeared not long after Hao's edition in Li Ruzhen's (c. 1763–c. 1830) novel *The Fate of Flowers in the Mirror* (*Jinghuayuan,* printed 1828). Li exploited the satiric potential of some of the more fantastic foreign peoples from chapters 7 and 16, placing them among thirty or so island kingdoms visited by a group of fictional Chinese travelers during the Tang dynasty. Like Swift's *Gulliver's Travels* (1726), the novel can be read as an ironic cosmography that parodies the more serious works of the genre. The heroes encounter these peoples and other anomalies in comi-

cal situations designed to critique the society, politics, and culture of the author's own time.[98]

The nineteenth and twentieth centuries witnessed a plethora of cheaper editions of Guo Pu's and Hao Yixing's versions with and without illustrations. In the late Qing period, the reading public expanded further to include a new kind of middle-class reader in the treaty ports with a more modern, international outlook. One indication of the degree to which the *Guideways* still permeated Chinese consciousness is an amusing illustration in an issue of the *Dianshizhai Pictorial* (*Dianshizhai huabao*) of 1884 (fig. 5). This regular supplement to the influential Shanghai newspaper *Shenbao* presented scenes reflecting the influence of modern Japanese and Western illustration styles. They depicted current events, social life and customs, scientific advancements, and occasionally sensationalistic news designed to titillate and entertain. This particular illustration used a strange creature from the *Guideways* to explain a bizarre birth said to have recently taken place in Italy. Titled *A Kind of Xingtian,* the plate, designed by the leading illustrator Wu Rujun (fl. late 19th cent.), depicts a scene in which a female prisoner in Italy is shown after having given birth to a headless child who is represented in the manner of the illustrations of the decapitated rebel Xingtian [no. 233]. The caption explains that when she was bound with rope in prison, she became obsessed with the idea that she would lose her head and then suddenly gave birth to this anomaly. It goes on to quote the passage in the *Guideways* describing Xingtian, slyly suggesting that perhaps the child belongs to this species. Clearly, among the more sophisticated members of this readership, the *Guideways* was now regarded as an amusing source of the absurd, though, ironically, it continued to be used to identify foreigners as strange creatures.

Around this time, however, the book made a deeper impression on the young Lu Xun. Lu later wrote a short reminiscence about an irritating maid he knew as a child, Achang, who finally won his undying a ection after giving him a copy of one of the inexpensive popular editions of the *Guideways.* He had previously seen a version in the library of a relative and became obsessed with its illustrations of strange creatures. Among those that particularly impressed him were the human-headed beasts, the nine-headed snake Minister Liu [no. 244], the Three-Legged Bird [no. 277], the winged Feathered People [no. 216], the single-footed beast Kui [no. 304], the sacklike Dijiang [no. 73], and the ever-popular image of Xingtian.[99] This whetted his lifelong appetite for popular woodblock prints and illustrated books, of which he was to amass a considerable collection and whose artistry he tirelessly promoted.

The New Culture Movement, which arose along with the anti-imperialist protests of May 4, 1919, ushered in a period of fundamental questioning of traditional Chinese culture and an unprecedented openness to Japanese and Western intellectual concepts. As a professor of Chinese literature at Beijing University, Lu Xun was at the forefront of a group of progressive scholars and writers during the 1920s who embraced a new role for the tradition of "minor narratives" as the precursor of a modern Chinese fiction. Influenced by comparative mythological studies from abroad, other figures such as the novelist and short story writer Shen Yanbing (1896–1981) and later the scholars Wu Han (1909–1969), Zheng Dekun (1908–1992), and the poet Wen Yiduo (1899–1946) all sought to redefine the meaning of early stories about gods, demons, and other strange

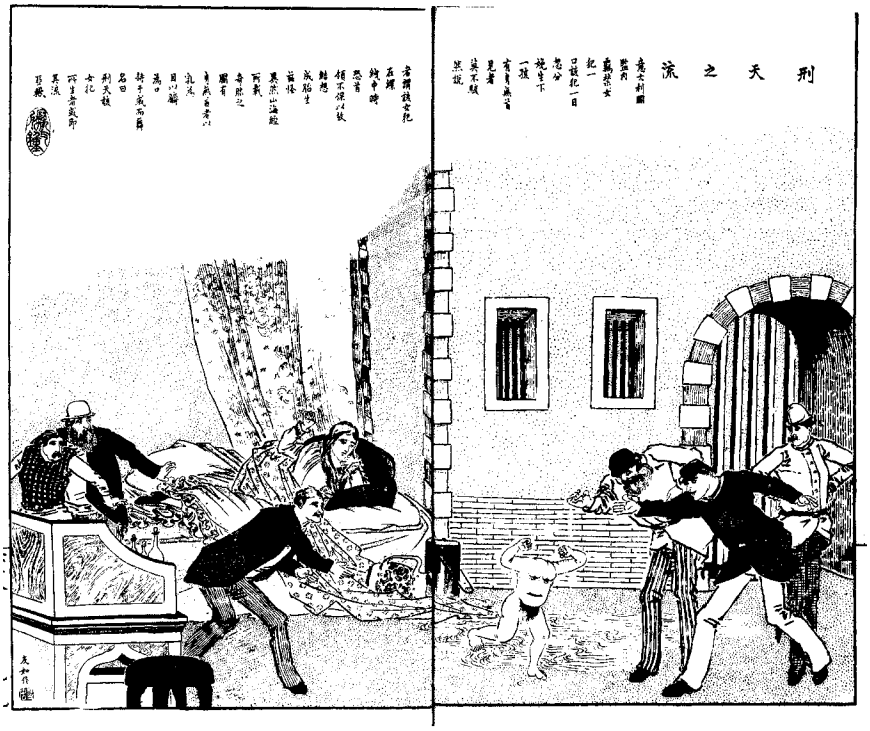

FIGURE 5. Wu Rujun, *A Kind of Xingtian.* Lithograph illustration from *Dianshizhai Pictorial* (1884), a supplement to the Shanghai newspaper *Shenbao.* The caption reads, "In an Italian prison, a female prisoner suddenly gave birth one day to a child with a headless body. Everyone who witnessed this was amazed. Someone explained that when the prisoner had been bound with rope she feared that she would lose her head and this obsessive thought engendered the pregnancy which resulted in the birth of this strange creature. However, the *Guideways through Mountains and Seas* records that in the Land of the Single-Arm People [no. 231] is someone named 'Xingtian' [no. 233] who has a headless body where his nipples became his eyes and his navel became his mouth and who dances holding a spear and shield. Could the child of this female prisoner be one of his kind?" (In the *Guideways,* Xingtian is listed following the entry on the Single-Arm People but is not actually a denizen of this land.) From *Dianshizhai huabao,* series 1, vol. 6, no. 68 (Guangzhou, 1983 rpt.).

creatures. These were now called *shenhua,* literally "divine stories," the modern Chinese term for "myth."[100] Just as myths were seen to have played an archetypal role in the formulation of Western literature, so it was hoped that the recovery and analysis of Chinese myths would aid in the creation of a modern Chinese culture. Lu Xun expounded his ideas about the *Guideways* while he was teaching a new course at Beijing University on traditional Chinese fiction from 1920 to 1924, and these first appeared when his lectures were published in 1923. Although not all of his ideas have stood the test of time, as mentioned earlier, Lu Xun was notably prescient in asserting the origins of the book as a reflection of the *wu*-shaman culture.[101]

Around the same time, modern Chinese historians such as Gu Jiegang (1893–1980) began to radically reassess the classical culture in a similar e ort to both criticize and salvage the past.[102] Originally, Gu was concerned with demystifying the Confucian in-

tellectual tradition through objective, historical inquiry in what was called the National Studies Movement. Later, he and his associates moved on to interests in folklore and popular culture in a continuing e ort to refashion a viable version of traditional Chinese civilization for the modern age. The *Guideways* was not subject to the intense ideological deconstruction of canonical works such as the "Tributes of Yu," which Gu came to regard as a forgery of the *Ru*-Confucian school of the Warring States. He published his opinions on the first five chapters of the *Guideways* in 1934 and also used data from the text for his study of travel in early China. Because of his influence, new studies of its authorship, printed editions, and illustrations appeared in a magazine of historical geography that he founded and named, apparently without irony, *The "Tributes of Yu" Bimonthly* (*Yugong banyuekan*), which ran from 1934 to 1937.[103] His associates in the Folkstudies Movement, which he actively spread during the 1920s and 1930s, conducted further research into relevant aspects of the *Guideways.* Notable examples are Zhong Jingwen's (1902–) 1931 study of the folk medicine obtained from some of the strange creatures and Rong Zhaozu's (1897–1994) study of some of the gods. In the mid-1930s, a volume dedicated entirely to studies of the *Guideways* appeared in the influential Folk Literature Series of Beijing University.[104] These intellectual trends of the Republican period formed the basis for the continuing interest in mythology since the founding of the People's Republic in 1949.[105] In recent decades, there has been a steadily growing interest in the book in China on the part of mythologists, literary and cultural historians, geographers, pharmacologists, ethnologists, archaeologists, art historians, and others from a variety of disciplines who have exploited its diverse material. Yuan Ke (1916–), the leading contemporary scholar of early Chinese mythology, has been a major force in focusing attention on the *Guideways* in recent decades. Having published a colloquial version of the text and a number of critical studies, his work culminated in 1980 in the most complete modern edition so far, the *Guideways through Mountains and Seas, Corrected with Commentary* (*Shanhaijing jiaozhu*). This is the first comprehensive commentary since Hao Yixing's, and although some of the interpretations remain hypothetical, it not only o ers many plausible resolutions to long-standing problems in the text, but it also reinterprets many of its meanings in the light of the mythological, historical, and archaeological knowledge gained since the era of Lu Xun and Gu Jiegang.[106]

Outside of China, the *Guideways* is known to have circulated in Korea and Japan in past centuries and has also been of great interest to Japanese sinologists, especially those studying early Chinese religion. It was also among the first Chinese texts to interest European sinologists in the nineteenth century, some of whom produced partial translations as early as 1839. In recent years, there have been further translations of it into English, Japanese, Russian, German, and French, but the most accurate sinological rendition in a Western language so far is the one in Italian recently published by Ricardo Fracasso in 1996.[107]

The *Guideways* as we now have it comprises eighteen chapters organized into at least three distinct sections: chapters 1 to 5, which have been called the *Guideways through the Five Mountain-Treasuries* (*Wuzangshanjing*) or, more simply, the *Guideways through Mountains* (*Shanjing,* plates I–XL);[108] chapters 6 to 13, which define areas "beyond the seas" and "within the seas," later called by some the *Guideways through Seas* (*Haijing,* plates XLI–LXIII);[109] and the remaining chapters, 14 to 18, which present the "Great

Wilds" together with the final chapter, "Guideway through Lands within the Seas" (*Haineijing,* plates LXIV–LXXVI), which have also been grouped with the second section as part of the *Guideways through Seas.*[110] Based on the most recent count, the text now contains a total of 31,395 graphs in 837 passages.[111]

The first five chapters, which constitute about half of the book, have a conceptual unity and a coherent linguistic style that suggest that it originally circulated independently. The remaining two sections represent somewhat di erent geographies. They contain some duplication of material and variant versions of information within their chapters, indicating that these sections were less subject to close editorial processing and may have been compiled more haphazardly. Given the preponderance of mythological material throughout the chapters of the *Guideways through Seas,* including beliefs that can be traced back to the Shang dynasty or that may be even earlier, it would seem that some of the content of these chapters is actually older than the *Guideways through Mountains,* which most would date to the Warring States period. Strictly speaking, though, the form of the present version can only reliably be dated to the time of Guo Pu.[112] The coherence of each chapter of the *Guideways* derives from the geographical organization of its material, which is arranged to facilitate easy access for reference. The text records a sequence of environmental spheres extending in a given direction each of which usually consists of mountains, bodies of water, or foreign lands. Each sphere is a kind of ecosystem whose strange creatures denote its level of spiritual power. Distinctive topographical features, resident gods and strange creatures, and valuable objects are cataloged in repetitive, formulaic language that may have facilitated memorization and that also conveys a sense of cultural order common to cosmographies.

Because traditional Chinese editorial practice primarily valued the preservation and transmission of information from the past, compilers over the centuries often avoided intervening in the text itself to resolve contradictions, repetitions, or variant versions.[113] There continue to be intricate scholarly debates over the dating, authorship, and even the demarcation of the three major sections. Moreover, ascribing a single date of compilation to any group of chapters is not necessarily an indication of the origin or age of the information in a particular passage. The known editors and commentators such as Liu Xin, Guo Pu, and Hao Yixing were all later scholars who were removed from the mentality of the Warring States period. They did not travel themselves to personally confirm the geography of the *Guideways* but sought to recover its meaning through the standard historiographical and philological methods of their times, maintaining the traditional attitude of preservers, transmitters, and correctors of ancient texts. Even modern scholars have basically followed a textual approach, for, in fact, no individual could possibly retrace all the itineraries that are recorded. In the absence of a pre-Qin or original version, readers can therefore only hope to understand the *Guideways* by reconstructing it as a "virtual text." This process requires sifting through its many strata with the aid of these commentaries, brushing away the encrustrations of later misreadings, judiciously weighing an abundance of hypothetical interpretations, and trying to recontextualize the early meanings in the light of later knowledge as one would assemble and patch the remaining and sometimes ill-fitting shards of an urn unearthed from an ancient tomb for which there is no other surviving model. Nevertheless, the reader

will notice that the e ort to reconstruct an authentic version of the *Guideways* is constantly undermined by destabilizing linguistic, textual, historical, and cultural factors. With each new reading, some more parts may emerge more distinctly. Others remain embedded in the obscurities of ancient discourses and the accidents of transmission. Still, the world according to the *Guideways* is predominantly a coherent one, and this fact becomes increasingly revealed as one journeys along its itineraries.

THE WORLD ACCORDING TO THE *GUIDEWAYS*

The *Guideways* contains a number of worldviews, from simple creation myths of prehistory to the more systematic paradigms of the Warring States, Qin, and Han philosophers. Fundamentally, it signifies its cosmographical intentions by inscribing a largely natural geography of mountains, rivers, lakes, and seas within the contiguous space of heaven and earth. Among its conceptions regarding heaven is one later known as the "Umbrella-Heaven" theory.[114] This was a commonly held belief that heaven is like a rounded cover or canopy supported at key points by sacred mountains above a flat, squared-shaped earth. Chapter 2 records Cleft Mountain in the west, alluding to a myth in which the god Gonggong [no. 314] butted into this pillar of heaven during his power struggle with the thearch Zhuanxu. The mountain was damaged, and the cord tethering heaven to earth snapped. As a result, heaven tilted toward the northwest, which explained why the sun, moon, and stars appear to move there, while a gap was created in the southeast causing that portion of the earth to subside so that many rivers flow in that direction.[115] The names of other mountains in the text, such as the Capital City That Supports Heaven, the Celestial Co er at the Northern Extremity, and Lofty Celestial Terrace Mountain, all located in the remote Great Wilds, also suggest the concept of celestial pillars holding up the sky.[116]

Heaven is referred to here as an amorphous sky zone presided over by the Supreme God Di. One passage notes that it is bureaucratically organized into nine areas and administered by the god Luwu [no. 60], a hybrid deity who is an assistant to Di on Mount Kunlun.[117] Several other mountains are similarly presided over by gods who oversee Di's earthly residences and possessions. In addition to Kunlun, a few special mountains and a particular tree known as the Firm-Tree are identified as places where thearchs and those with special spiritual powers "ascend and descend," indicating that they are ladders to heaven.[118] Heaven can also be reached by a chariot powered by dragons, as in the case of the Xia Sovereign Qi (also called Kai [no. 325]), a shamanic personality and culture hero. Aside from these kinds of figures, though, mobility between heaven and earth is restricted: some sacred places on earth are guarded by fierce creatures, while communication with gods by humans is normally limited to o ering sacrifices or uttering spells. This reflects a myth recorded in the *Guideways* and elsewhere that the primordial connection between heaven and earth, which once allowed people and gods to intermingle, was deliberately severed in antiquity on command from the thearch Zhuanxu to maintain political order between humans and spiritual creatures.[119]

These suggestive glimpses into the celestial realm aside, the *Guideways* is primarily concerned with cataloging strange phenomena on earth. A prefatory statement at the beginning of the *Guideways through Seas* in chapter 6 states:

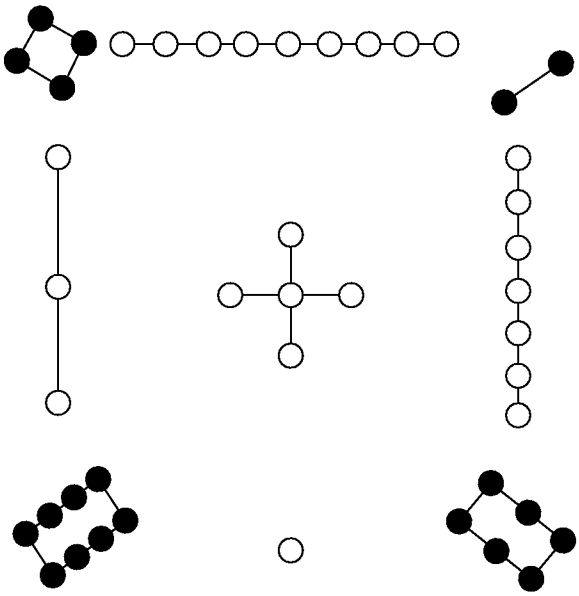

FIGURE 6. The Luo River diagram. In this later version of a magic square that first appeared around the tenth century C.E., each configuration of linked circles in the eight directions and the center represents mathematical values from one to nine. Among their properties is the sum of fifteen when any three are added together, either horizontally, vertically, or diagonally. This form is believed to represent the basic principles of the ancient magic squares. From Hu Wei, *Yitu mingbian* 4:13b (*Skqs* ed., preface 1706). Courtesy the East Asian Library, University of California, Los Angeles.

> All that Earth supports within the six directions, encompassed by the four seas, is illuminated by the sun and moon, crossed by the stars and constellations, and marked by the four seasons which are regulated by the Year-Star [i.e., Jupiter]. Things possessing anomalous forms are those born with divine natures. Whether they are long-lived or short, only the sage can understand their ways.[120]

Earth itself is generally presented in all three sections as an arrangement of flat land masses extending in each of the four directions from a central or inner region. Four seas containing islands entirely surround them with other land masses lying even further beyond. An addendum at the end of the *Guideways through Mountains* in chapter 5 reveals that the squared shape of earth was actually rectangular when measured. Yu the Great is quoted here as stating that the world measures 28,000 *li* east to west but only 26,000 *li* north to south [see no. 214].[121] The conception of earth as composed of concentric zones seems to reflect early Chinese cosmic archetypes such as the "magic squares" believed to have been widely known by the fourth century B.C.E. These can be envisioned from such later versions as the Luo River diagram (fig. 6) promoted by early Daoist and other occult philosophers and is said to have been revealed to ancient thearchs such as Fuxi, Yu the Great, or the Yellow Thearch. Its abstract arrangement and numerology based on nine expressed the ideology of political centrality, which later became one of the cosmological underpinnings of the imperial state.[122] Such a pattern

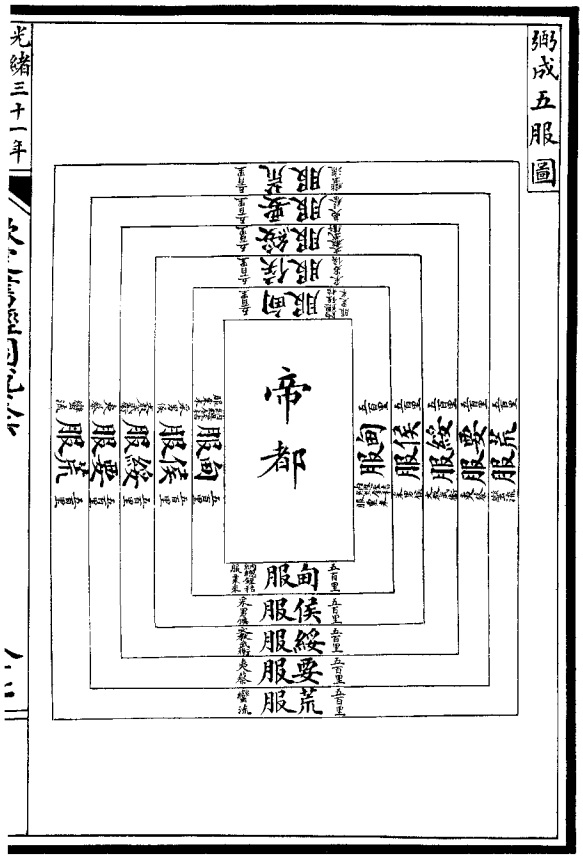

FIGURE 7. *The Five Dependencies of Yu the Great.* This woodblock map from an early twentieth-century edition of the *Documents of Antiquity* (*Shangshu,* Zhou dynasty) represents the late Warring States ideal of Sinocentrism in the "Tributes of Yu" chapter. The sovereign occupies the imperial capital in the center and is surrounded by five zones that are increasingly distant, with the latter two populated by non-Chinese tribes. From Sun et al., eds., *Qinding shujing tushuo* (1905) 3:87a. Courtesy the East Asian Library, University of California, Los Angeles.

is similar to the plan of the Five Dependencies in the "Tributes of Yu" (fig. 7), which was later canonized by the *Ru*-Confucian tradition as an ideal world order. This presents five outer zones surrounding the capital. The first two outer zones are controlled by the ruler and by royal princes respectively. These are followed by a "pacification zone" ruled by those engaged in spreading the central Chinese culture along with the military, then a zone populated by those barbarian tribes bound to the court by treaty and who are generically called the "Yi" and by the people of the steppes. Finally, surrounding all this is a zone simply termed "the wilds," which includes the less tractable Man-Barbarians and nomads. Each of these areas is measured as extending five hundred *li* from the borders of the zone within it, making the wilds at their periphery more than five thousand *li* long on each side.[123]

Two other geographical coordinates comprise this classic Sinocentric worldview—

the Four Seas and the Four Extremities. The former are clearly apparent in the organization of chapters 6 to 13, each presenting a guideway "within the seas," which is complemented by one "beyond the seas" in each of the four directions. In the distant past, the concept of "seas" may have been more metaphorical, referring to any body of water or even a land mass that lay beyond the limits of the home territory.[124] As the local Chinese ethnic cultures expanded and had more direct contact with the oceans to the northeast, east, and south, the term "seas" took on more concrete meaning, while the magical concept of "four" remained more symbolic than real, especially with regard to the "Western Sea." Here, the vast expanses of sandy deserts were imagined as the liquid "Flowing Sands" or the "Sea of Feathers" left by dessicated birds. The perennial difficulty of extending and maintaining Chinese control over Central Asia made exploration difficult and kept geographical knowledge of this direction obscure for centuries. Whether reinforced by faith in the magical number four or supported by travelers' tales of bodies of water such as the Qinghai Lake, the Aral Sea, or the Indian Ocean, the idea of a Western Sea primarily remained a conceptual reference until much later, when it came to refer to the location of the seas surrounding Europe and America. The "Northern Sea," on the other hand, was somewhat easier to explain. It could have referred to the bodies of water in the northeast such as the modern bays of Liaodong and Korea or, perhaps, to distant lakes in Mongolia and Siberia. Throughout the *Guideways,* however, the metaphorical usages of the word "sea" are not distinguished from designations reflecting empirical geographical knowledge. As with the mountains, despite considerable e orts over the centuries, scholars have still not solved many problems surrounding their precise locations.

The Four Extremities, which can also be understood sometimes as four poles, mark the ends of the earth and appear in various and sometimes contradictory passages. The most organized sense can be found in the four chapters titled "Guideways to Lands Beyond the Seas," where powerful gods dwelling at the end of each guideway can be thought of as the rulers of each of these directions: Zhurong in the south, Rushou [no. 74] in the west, Ape-Strength (Yujiang [nos. 253, 329]) in the north, and Goumang [no. 260] in the east. Some of these appear in other Warring States texts, where they are correlated with the Five Agents.[125] There are, in addition, myths of other places identified with the idea of a directional extremity such as Mount Celestial Co er at the Northern Extremity mentioned above, described as a place to which the sea flows and enters. Despite the sense of a flat earth with finite ends, there is no real equivalence in the *Guideways* to the Western concept of terra incognita or any anxiety that one might fall o if one approached the edges of the world. While it was recognized that there were distant places about which not enough was yet known, in the sacred geography of the *Guideways,* the strange creatures located at greater distances are not any more fantastic or threatening than those nearby. This may reflect the limited degree of early maritime as well as land-based travel in China as well as the improbability that anyone might ever reach such faraway places. Even Yu the Great's epic itinerary was confined to the area of the Chinese world conventionally known as Under Heaven.

The various regions, local cultures, and peoples of early China had not yet evolved a universal conception of themselves as a single Chinese nation except by comparison with surrounding barbarians. Sometimes referring to themselves as the Huaxia peoples,

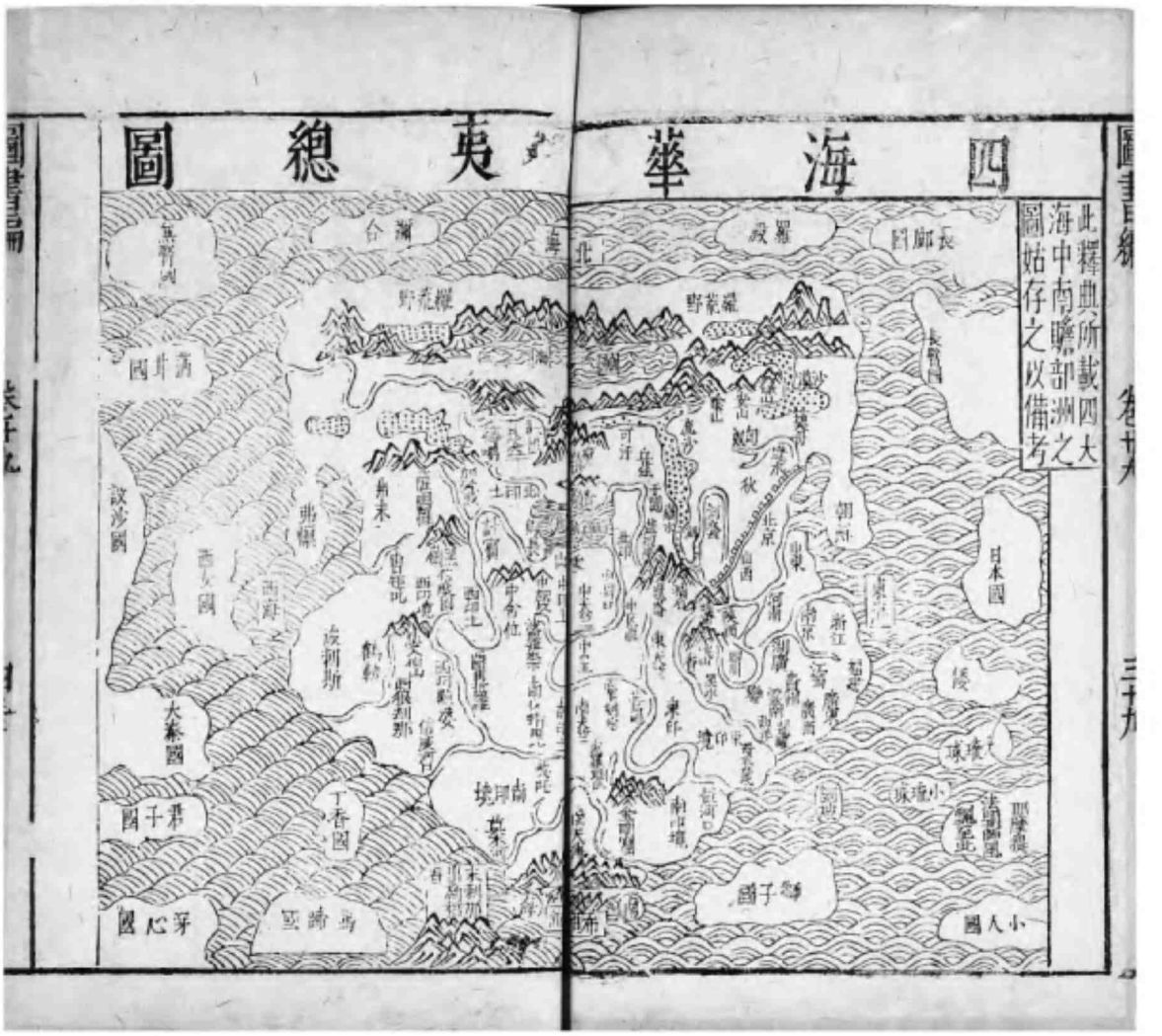

FIGURE 8. "General Map of the Four Seas, China, and the Barbarians." Among the foreign lands in the *Guideways* represented as islands on the periphery are the Land of the Long-Thighs People [no. 240] and the Land of the Long-Arms People [no. 226] (upper right); the Land of the Midgets [no. 298] (lower right); the Land of Gentlemen (lower left); and the Land of the People without Calves (upper left). From Zhang, *Tushu bian* (1613). Bibliothèque Nationale de France, Paris.

they looked to more immediate social and political networks such as the ruling houses, their own family genealogies, or their native areas for a primary sense of identity. The *Guideways* is an early example of a text that propounded the concept of a centrally located Chinese cultural area surrounded by the Four Seas. After the imperial state was established during the Qin-Han period, this was further elaborated and remained the most pervasive worldview throughout the history of traditional China. Until the late nineteenth century, when the pressure of Japanese imperialism necessitated a more realistic understanding of world geography, the Four Seas were widely depicted in maps, especially in a genre known as China and the Barbarians. The earliest extant version of

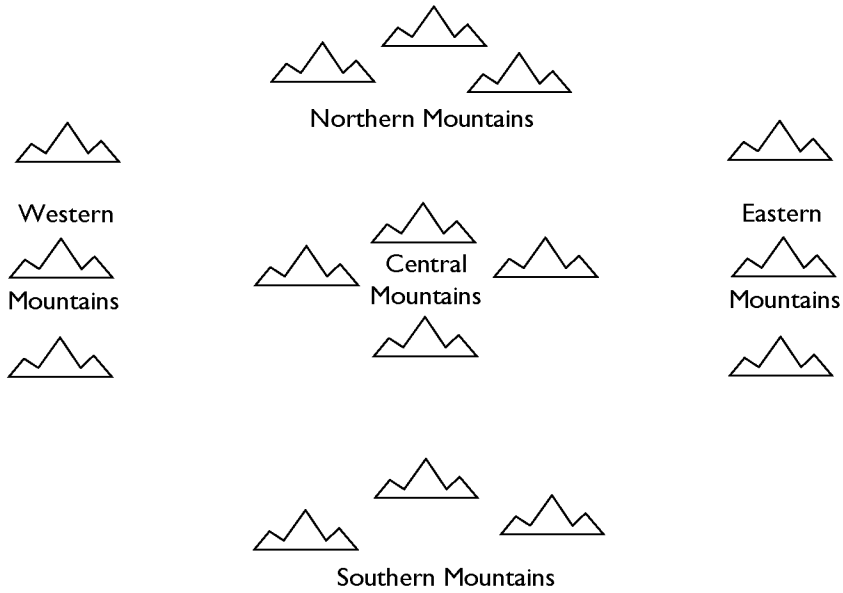

FIGURE 9. The world according to the *Guideways through Mountains* (chapters 1–5).

this is a well-known stone engraving from 1136 that may represent earlier traditions.[126] A notable characteristic of Chinese cartography is the integration of traditional cultural information derived from texts and empirical data. This integration was not only reflected in the design of the map but also in extensive colophons written around and within it. The *Guideways* continued to be a major source of such cultural information about distant foreign lands up until the late nineteenth century. An example can be seen in a map published in 1613 titled "General Map of the Four Seas, China, and the Barbarians" (*Sihai huayi zongtu,* fig. 8).[127] This is a sacred geography of the Buddhist continent of Jambūdvīpa from Korea in the east to Persia in the west though with China given greater centrality and India in the south correspondingly reduced. This map had a primarily conceptual function, and some places from the *Guideways* are represented among the islands in the seas and on the land masses beyond the seas. Even an official map as late as "The Great Qing Dynasty's Complete Map of All Under Heaven" (*Daqing yitong tianxia quantu,* 1819) records similar information in both its design and in colophons.[128]

Each of the three sections of the *Guideways* presents a slightly di erent geography within the Umbrella-Heaven, Four Seas, and Four Extremities frameworks. The first five chapters comprising the *Guideways through Mountains* present what appears to be a known, finite world of five zones of mountains arranged in the order of south, west, north, east, and center.[129] If represented pictorially, these appear similar to a "magic square" pattern (fig. 9).

Each chapter in the *Guideways through Mountains* charts from three to as many as twelve separate strings of mountains or "guideways," making twenty-six in all, with the most extensive treatment given to the Central Mountains. In 1982, the mainland Chinese scholar Wang Chengzu attempted to map these guideways based on indications

in the text such as proximity to major rivers (fig. 10). They do not reflect a geological concept of mountain ranges, and the text does not indicate the relationship between each one, only the direction they individually follow such as from west to east. Although the distances between each mountain are measured, little further indication is given as to the exact route a traveler might take from one to the other, for, as in other sacred cosmographies, much depends on the spiritual vision of the traveler. The primary unity underlying each guideway appears to be religious rather than topographical, for there is no material basis for a particular string of mountains except that each is ruled over by a distinct group of resident gods. Described at the end of each guideway, these usually share a similar appearance requiring the same set of sacrifices. For example, the gods along the ten mountains of the first guideway through the Southern Mountains all have bird bodies with dragon heads. The proper sacrifice to them is a hairy animal with 0 erings of glutinous rice, unhulled rice, and burial of a jade blade and disc. The ceremony uses mats of white rushes. A few of the places described are recognizable landmarks, but most of the mountains recorded still have not been convincingly identified by scholars, and the distances indicated are usually inaccurate by modern measurement, often considerably so. Though the compilers endeavored to include a certain amount of factual information, the large number of unconfirmed places has always posed a problem for later readers. It is improbable that any individual or group could have traveled to chart all the sites recorded in even one chapter of the *Guideways,* and it is doubtful that any early Chinese map that may have been consulted provided such detailed information about all these places. Thus, compilers may well have indulged their imaginations to fill in the vast spaces between recognizable points, a practice by no means unknown in the travel writing and geographies of other premodern cultures.[130]

Similar problems occur with the names and courses of the many rivers, not to mention the relationship of the land masses to the Four Seas. Chapter 4 describes mountains in the east that can be recognized as largely located in the Shandong peninsula; yet it contains the least detailed descriptions and some of the most exaggerated distances. The twelve guideways in chapter 5 recording the Central Mountains are the most abundant and extend from the Yellow River all the way to the Long River. As might be expected, the information becomes even more distorted as one moves to the peripheries, especially the distant south and west. It is noteworthy that the *Guideways* does not mention the Five Marchmounts, although such groupings were already promoted in some early texts as the most important sacred mountains.[131] Only four of these mountains are briefly listed, and of these, only Lotus Mountain (Huashan) [see no. 34] in the west is considered a particularly important mountain whose gods require the highest level of sacrifice.[132] Even more curiously, the Supreme Mountain (Taishan) [see no. 143] in the east, which some of the *fangshi*-wizards and others promoted as the preeminent sacred mountain, is described inaccurately without suggesting any extraordinary distinction.[133] Yet despite this high degree of fabrication, the inclusion of measured distances between the mountains suggests that the *Guideways* was seriously intended to be consulted for practical purposes. This basic geographical concept of a string of mountains is consistent with some of the earliest surviving Chinese maps, particularly one excavated from a tomb at Mawangdui (modern Changsha, Hunan) dating before 168 B.C.E.

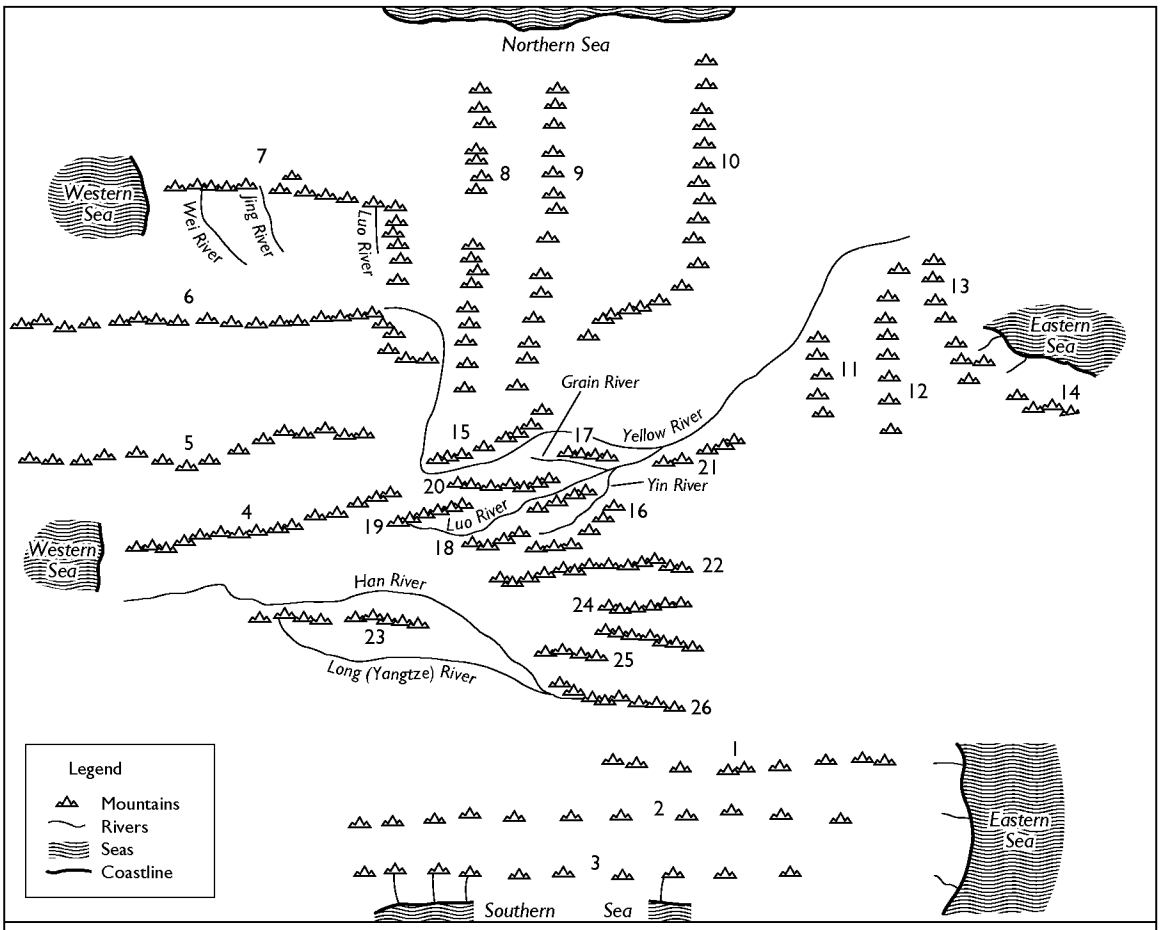

1. First guideway through the Southern Mountains
2. Second guideway through the Southern Mountains
3. Third guideway through the Southern Mountains
4. First guideway through the Western Mountains
5. Second guideway through the Western Mountains
6. Third guideway through the Western Mountains
7. Fourth guideway through the Western Mountains
8. First guideway through the Northern Mountains
9. Second guideway through the Northern Mountains
10. Third guideway through the Northern Mountains
11. First guideway through the Eastern Mountains
12. Second guideway through the Eastern Mountains
13. Third guideway through the Eastern Mountains
14. Fourth guideway through the Eastern Mountains
15. First guideway through the Central Mountains
16. Second guideway through the Central Mountains
17. Third guideway through the Central Mountains
18. Fourth guideway through the Central Mountains
19. Fifth guideway through the Central Mountains
20. Sixth guideway through the Central Mountains
21. Seventh guideway through the Central Mountains
22. Eighth guideway through the Central Mountains
23. Ninth guideway through the Central Mountains
24. Tenth guideway through the Central Mountains
25. Eleventh guideway through the Central Mountains
26. Twelfth guideway through the Central Mountains

FIGURE 10. Modern map of mountains in the *Guideways through Mountains* (chapters 1–5). From Wang Chengzu (1982), 19, map 2.

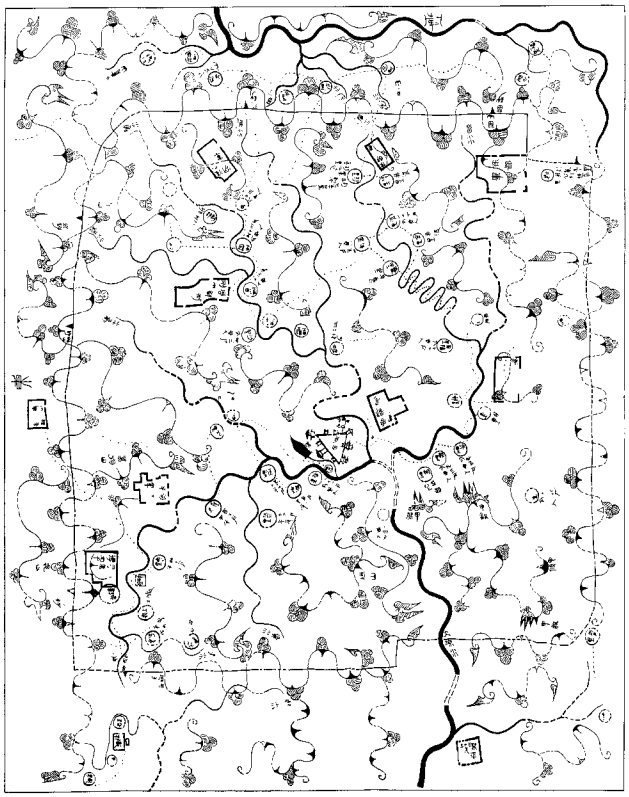

FIGURE 11. Reconstructed version of the garrison map from Mawangdui Tomb Three (modern Changsha, Hunan, before 168 B.C.E.). The area is believed to be in the southern part of the Changsha state of the Western Han, previously a part of Chu. Drawn on silk with ink and colors with the south at the top, its scale is considered quite accurate. The darkened triangles represent mountains and the continuous lines, rivers. This map probably was used for military purposes since it indicates army installations near the sensitive border with the Nanyue tributary state.

that records topographic features, settlements, and military garrisons in the southern part of the Western Han state of Changsha (fig. 11) in the former state of Chu.[134]

All the mountains are consistently presented as lofty zones devoid of human habitation. The geography of the *Guideways* is a natural, sacred, and esoteric one with virtually no mention of feudal states, towns, cities, districts, provinces, or other political divisions.[135] In the *Guideways through Mountains,* only the rivers emanating from each mountain indicate a connection with the world below. These are primarily presented as outflows of the divine essence of the peaks that eventually disappear into larger rivers, lakes, or the surrounding seas. Occasionally, the unique physical appearance of a mountain is described and a sense of hierarchy indicated, reflecting the divine power of the place and its concentration of strange things. Such special status usually determines the magnitude of the sacrifices required. Most are simply referred to as "mountain" (*shan*). However, a few, such as Greater Lotus Mountain [see no. 34], are also accorded a higher status as a "sacred summit" (*zhong*), where many gods dwell, or as a "divine peak" (*shen*),

where a lesser number or just a single god dwells. Several others, including Mount Kunlun, are denoted as "great peaks" (*qiu*) while Bear Mountain is called a *di* and presumably associated with the Supreme God Di or a thearch.[136] A further set of distinctions can be made between those mountains that are directly connected with the Supreme God Di or a thearch, those with resident mountain gods requiring sacrifices, and others where lesser gods and strange creatures dwell more anonymously.

An example of the style of the *Guideways through Mountains* from the third guideway through the Western Mountains in chapter 2 records Mount Kunlun, one of the major sites in ancient Chinese mythology. It is given the most detailed description of any mountain in the book, suggesting that the *Guideways* primarily reflects religious traditions that considered this place as the *axis mundi:*[137]

> Four hundred *li* southwest [of Sophora River Mountain] is Mount Kunlun. It is actually the earthly capital of the Supreme God Di. The god Luwu [no. 60] administers it. His divine form resembles a tiger's body with nine tails, a human face, and tiger's claws. This god administers the nine regions of heaven as well as the cycle of four seasons in the Supreme God's garden. There is an animal here with the form of a goat but with four horns called the Tulou [no. 61] that devours men. There is a bird here with the form of a bee, as large as a mandarin duck called the Qinyuan [no. 62]. If it stings a bird or animal, it dies; if it stings a tree, it withers. There is a bird here called the Quail-Bird, which is in charge of Di's stored treasures. There is a tree here similar to the pear with yellow blossoms and red fruits with the taste of a plum but without pits called the Sand-Pear. It can protect against floods, and eating it can prevent drowning. There is a plant here called the Pin-Plant whose form resembles a sunflower but with the taste of a scallion. Eating it will alleviate fatigue. The Yellow River emanates from here and flows south, then east to Never-Reach River. The Red River emanates from here and flows southeast into the River That Floods Heaven. The Oceanic River emanates from here and flows southwest into the Ugly Mire River. The Black River emanates from here and flows west into the Dayu River. Here, there are many strange birds and animals.[138]

The worldviews of the two remaining sections, composed of chapters 6 to 13 and 14 to 18, are closer to one another and di er from that of the *Guideways through Mountains* in some important respects. In contrast to a finite world of four zones surrounding a central one, the other groups of chapters are based on a more dualistic geography, though one that still reflects the "magic square" pattern. In every direction, an inner zone regarded as closer to or within the known world is separated by a sea from another regarded as located outside or beyond it. Thus, each of the chapters designated as "beyond the seas" (chaps. 6–9) is complemented by a chapter "within the seas" (chaps. 10–13). Similarly, the four chapters of the "Great Wilds" (chaps. 14–17) are complemented by the final chapter 18, "Guideway through Lands within the Seas."[139] The location of a zone of civilized Chinese culture at the very center remains implicit in these two other worldviews, which may be represented as shown in figures 12 and 13.

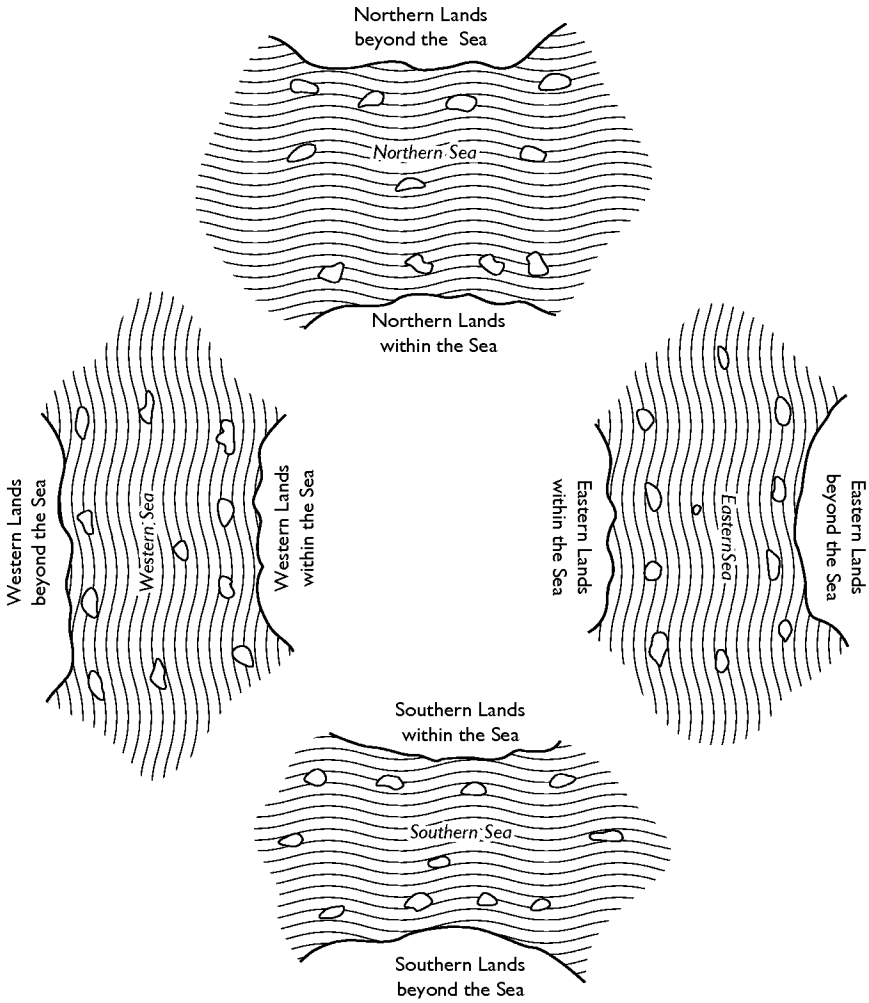

FIGURE 12. The world according to the *Guideways through Seas* (chapters 6–13).

Despite the later, collective title of *Guideways through Seas,* which some have used to designate these two sections, the sections deal relatively little with the Four Seas themselves. Instead, they focus on the strange creatures dwelling on land, including islands with the outer limits of the world marked by the Four Extremities. Each chapter presents only one guideway whose route is tenuously drawn through vast spaces lacking a consistent topography. In these strings, one environmental sphere simply appears after another with no measurement of the distances between them. There are few verifiable places, nor does the text catalogue similar groups of valuable objects as if they might be available to the traveler. Bizarre foreign tribes abound, and everything noted employs a high level of mythological description.

A typical example is from chapter 17, "Guideway through the Great Wilds to the North":

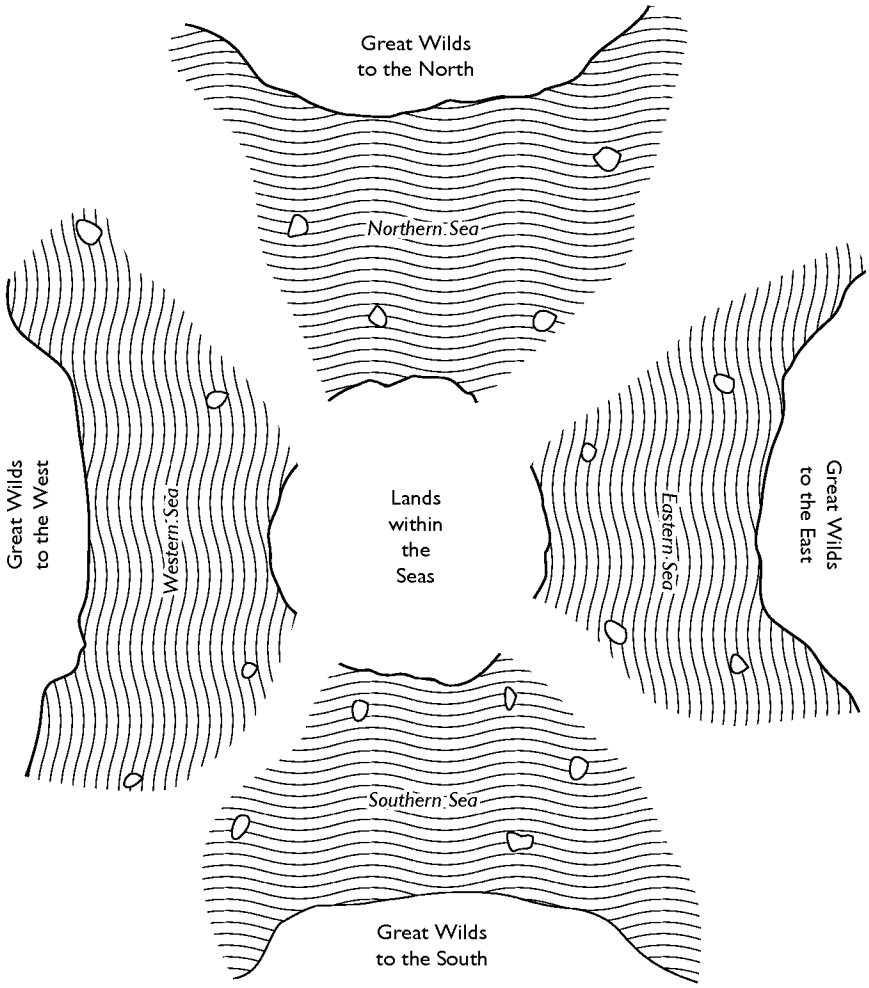

FIGURE 13. The world according to the "Great Wilds" and the "Lands within the Seas" (chapters 14–18).

There is a Land of the Pendant-Ears People [no. 328]. They are surnamed Ren, are the descendants of Ape-Howl (Yuhao), and eat grains.

On an island in the Northern Sea is a god with a human face and a bird's body who wears two green snakes through his ears and treads on two red snakes. He is named Yujiang (Ape-Strength) [no. 329].

In the Great Wilds to the North is a mountain called Celestial-Co er-at-the-Northern-Extremity. The sea flows northward into it. There is a god with nine heads, human faces, and a bird's body named Nine-Headed Feng-Bird [no. 330].

There is also a god here who bites hold of snakes and grasps snakes. His form resembles a tiger's head on a human body with four hooves and long arms. His name is Jiangliang (Strong-and-Good) [no. 331].

In the Great Wilds is a mountain called The Capital City That Supports

> Heaven. There is a person with two yellow snakes through his ears who holds two yellow snakes in his hands named Kuafu the Boaster [no. 247]. Lord Earth begat Trust (Xin) and Trust begat Kuafu. Kuafu overestimated his power and wanted to chase the sun's shadow and catch it in Ape Valley. He went to drink in the Yellow River, but the water was not enough so he wanted to go to the Grand Lake but died before reaching it. Winged-Dragon [no. 305] had already killed Chiyou and then killed Kuafu. Afterward, he went to dwell in the south and for that reason, there is much rain in the south.[140]

In addition to all these geographical frameworks, several other patterns suggest further levels of world organization. One is color. Early Chinese texts identified a group of five principal colors—blue/green, red, white, black, and yellow—as having broad ritual significance, and these were gradually correlated with other systematized phenomena such as the Five Directions in Five Agents cosmology. In the *Guideways,* mountains, bodies of water, strange creatures, and unusual flora are often described in terms of the Five Colors. These may be present individually, in combinations, or in total. Places or things that are white, the color correlated with the west, are the most numerous, followed by red (south), blue/green (east), yellow (center), and black (north). This pattern seems to confirm the primary mythological focus of the *Guideways* on the west and south. Sometimes a creature may be described as exhibiting two or more of these colors simultaneously to emphasize its strangeness. A special category of potent creatures are described as "five-colored" to indicate an extraordinarily high degree of spiritual power. In a few cases, there may be a correspondence between a color and a concept based on homophony.[141] Still, the precise iconographical significance of each color is rarely clear and may reflect empirical logic, arbitrary application, or esoteric beliefs that have been lost.

Another set of cosmic patterns is numerological, with special numbers having magical significance. Three appears most frequently, followed by five, four, and nine, and there are scattered usages of other numbers as well. Nine, as the highest signifier of multiplicity, is reserved for things or beings of particular potency. The nine gates of Mount Kunlun, the nine heads of Minister Liu/You [no. 244], the Nine-Tail Fox [no. 257], and the Nine-Headed Feng-Bird [no. 330] are particularly awesome, fierce, or dominant forms. In a few cases, a number seems to suggest a mystical connection between strange creatures and a place, as in the case of Three-Dangers Mountain [see no. 71] that is home to the triple-bodied Chi-Bird [no. 72], the Three Green-Birds [no. 276], and also associated with the Three-Sprouts People as the site of their exile. In most cases, though, the precise intention behind specific numerological designations, as with colors, remains unclear.

Last, a sense of hierarchical order is suggested by relationships between certain strange creatures. These may be genealogical, bureaucratic, or symbolic or involve domination through military conflict. Some of these relationships are based on older shamanistic practices or ancestral cults or reflect the evolution of a bureaucratized pantheon based on human political ideals. A noteworthy pattern involves a relationship between a dominant creature and snakes, dragons, and birds. In many ancient religions, a primordial level of belief centered around certain terrestrial creatures whose domain

included the underground and the afterlife. Snakes, in particular, inspired dread, not only for their potentially poisonous e ects on the living but also because they were believed to consume the bodies of the dead. Subsequent phases of belief envisioned more powerful deities who were shown to control snakes and who o ered believers some reassurance in higher cosmic powers. In the *Guideways,* a number of potent figures who may be gods or divine shamans are described as grasping snakes, wearing snakes through their ears, or treading on snakes, and these snakes are usually described in terms of symbolic colors as well. An example is the god Strong-and-Good [no. 331], who bites down on one snake and grasps two others.

Other powers that can control snakes are divine birds such as the Yellow-Birds [no. 308] who dwell at Shaman Mountain and who control the Black-Snakes [no. 307] nearby. The latter are described as gluttonous eaters of deer, but more important, they are located close to this mountain where the divine herbs of the Supreme God Di are found. Here, "yellow" (*huang*) may be homophonous with "imperial" or "high god" (*huang*), so these are probably sacred birds who are officials of Di himself.[142] All these patterns of world organization in the *Guideways* constitute an e ort by the compilers to define an intelligible sacred order as existing within a vast, largely unknown natural world. This e ort is further reinforced by defining a typology of the strange creatures to indicate that their manifestly diverse natures embody certain generic characteristics.

THE TYPOLOGY OF THE STRANGE

The more than five hundred strange creatures of the *Guideways* represent the beliefs of di erent historical periods as well as of various local cultures. In cosmographical fashion, they are displayed along the spatial axes of the three main worldviews without any attempt to clearly distinguish their individual origins. With the exception of a relatively few figures who are physically identified as humans, the overwhelming majority are hybrids composed of a basic form, to which additional features have been added. Although hybrid deities can be traced back to far earlier periods, they appear to have particularly flourished in China during the Warring States, only to later decline in popular veneration. Some modern scholars have interpreted their features as indicating a shamanistic ability to travel across the gulf between heaven and earth to communicate with higher gods. Others have regarded the hybrid form as reflecting the identification of ancient humankind with the animal world or as simply a transitional form during the gradual transformation of early animal gods into more anthropomorphic figures.[143] There are very few instances in Chinese mythology of a biological basis for these combinations, however. Unlike some figures in other cultures, such as the Minotaur, these are rarely the result of genetic inheritance or crossbreeding. With few exceptions, neither humans nor animals are indicated as having had sexual relations with gods or one another. Some foreign tribes claim descent from ancient Chinese thearchs, especially the Yellow Thearch, but this fact does not account for the origin of their odd physical characteristics. Even the genealogies of various Dog Peoples [see no. 278], who often claim a dog and a human ancestor, are not mentioned here. Rather, the strange creatures of the *Guideways* predominantly exist as modular constructions whose components may or may not have been assembled according to an underlying logic.

The more rational philosophical schools of this period articulated the natures of things based on their membership in a category often defined by similar physical or behavorial characteristics. Cognition was seen as a process of correct classification based on recognizing the essential features in each thing that associated it with the appropriate group of similar objects. This understanding was prerequisite to maintaining the proper interaction among things and to the exercising of e ective human control over the cosmos. Some of the major thinkers during this period such as Confucius regarded the breakdown of the political order as a failure to maintain these patterns in cognition and in language, resulting in widespread unethical social behavior. From this normalizing viewpoint, strange creatures, by definition, were seen as violating these commonly established categories, and the hybrid particularly exemplified this by the excess as well as by the apparent incommensurability of its multiple features.

In the *Guideways,* a hybrid creature is usually described formulaically. First, it may be classified as a member of a broader species such as god, human, beast, bird, fish, and so on. Then it is said to have a bodily form that resembles a known animal to which are then added additional, unexpected characteristics. For example, Luwu [no. 60] is described as a god whose body resembles that of a tiger but with nine tails, a human face, and tiger's claws and the Huantou People [no. 217] as a people with human faces, wings, and birds' beaks. Six principal patterns in the morphogenesis of these hybrids have been identified: first, generic transformation in which a familiar creature is altered by the addition of unusual characteristics, as in the case of the Lei [no. 10], a wildcat that has a mane and is hermaphroditic; second, multiplication of normal features, as in the Boshi [no. 11], a goat with nine tails and four ears; third, reduction of normal features, as in the Huan [no. 23], a goat without a mouth; fourth, a combination of two or more animals, such as the Zhi-Pig [no. 21], who has the form of a tiger with the tail of an ox and who makes a sound like a dog; fifth, alternate placement of features, as in the Paoxiao [no. 118], whose eyes are under its armpits; and last, those creatures who undergo divine transformation, such as Drum [no. 55], who originally had a dragon's body with a human face but was executed. He then metamorphosed into a Jun-Bird, resembling an owl with red feet, a straight beak, yellow markings, a white head and makes a sound like a swan. In this taxonomy of hybridization, no matter how fantastic the combination or transformation, the essential components are all known forms existing in the natural or human worlds rather than imaginative fabrications.[144] Despite their bizarre appearances, most of the hybrid creatures of the *Guideways* are not monsters in the ancient Greek or medieval European sense. That is, they are not primordial powers that must be overcome by virtuous gods or heroes for human civilization to progress. Admittedly, a few such as Winged-Dragon [no. 305] serve the Supreme God Di and help him to maintain cosmic stability by crushing rebels such as Chiyou. However, most legitimately dwell in the environment alongside humankind and simply represent another, overlapping order with its own principles.

Composite forms of modular construction have a long history in China, for example, in the manufacturing process of early bronze vessels or in such figures as the Taotie animal mask.[145] Yet the proliferation of the hybrid during the latter part of the Zhou dynasty can also be seen to embody a certain kind of cultural logic particular to the age. The definition of a strange creature as a core identity plus additional features mirrors

the pluralistic nature of the feudal state and appears to correspond to an important historical development in the Chinese script. On the one hand, it reflects a concept of superior power through an aggregation of elements rather than through synthesis or evolution. In the centuries-long process of military consolidation, the strongest states usually expanded through the piecemeal conquest of adjacent territories, and this process was often facilitated by polygamous marriages by the rulers as well as by religious syncretism. Totalization was thus achieved through sheer multiplicity. Each state was, therefore, composed of a core local culture in a home territory to which additional, somewhat alien territories were added in accretions, like a hybrid creature with a basic bodily form and additional physical characteristics. These newly acquired territories, which sometimes passed back and forth between contenders many times, were not rapidly assimilated into the home culture, and unless the population was wiped out or exiled, many local cultures continued to maintain their particularity. One may say that each major state was faced with reconciling the increasing quality of "strangeness" to itself as it expanded and annexed culturally di erent appendages. The state of Chu, for example, was among the most successful in practicing this kind of cultural aggregation in which Shang and Zhou elements from the Central Plains coexisted with the more "barbarian" influences of the Ba-Shu, Man, Yi, and Wu-Yue peoples, among others, resulting in a more complex sense of identity.

Simultaneously, in the written language, there was a rapid expansion of the category of graphs later called *xiesheng* (phonetic compounds) that represent a composite method of signification. These were designed to accommodate new distinctions in language and thought to reflect more complex cultural realities and to avoid semantic ambiguity due to the large number of homonyms. The new forms were created by adding either a semantic or phonetic determinative to an existing, primary graph. The determinatives, especially the phonetic ones, were themselves often composed of several other graphs. The resultant "multibodied" graphs enabled the language to gain greater versatility and achieve a wider range of written expression within its fundamentally logographic nature. For example, adding to the phonetic element 莫 (pronounced *mo*) the semantic determinative 手 (hand; *shou*) created the graph 摹 (*mo*) meaning "to rub," adding 言 (words; *yan*) created 謨 (to announce; *mo*), while adding 馬 (horse; *ma*) created 驀 (*mo;* to prance). The phonetic compound 莫, which literally means "dark," "obscure" and by extension "no," "none" or "nothing," is itself composed of three graphs stacked vertically: 草 (grass; *cao,* in its later, combined form as 艹) on top, 日 (sun; *ri*) in the middle, and again 草 below (later simplified into the graph 大 *da* or "big") and defined in the dictionary *Explanations and Analyses of Graphs* as "the sun amidst [i.e., obscured by] the grass." However, these meanings are not operative when 莫 functions as a phonetic. As the final stage in the development of the Chinese script, phonetic compounds presented virtually unlimited possibilities for the invention of new graphs and facilitated a system of indexing widely used in dictionaries. Like the expansion of the feudal states, this method of composite construction with determinatives closely resembles the aggregation of additional physical features to the basic form of a strange creature.[146]

Several reasons may account for why the representation of hybrid creatures later declined. First, the creation of a centralized state during the Qin and Han dynasties grad-

ually consolidated many diverse, local cultural forms into a more unified national culture that was eventually able to assert greater priority over those of the earlier feudal states. With the successful establishment of Confucianism throughout the bureaucracy in the course of the Han dynasty, the hybrid creatures of the *Guideways* were less compelling a reality to many elite readers. Second, the intense ideological focus of the imperial state on the person of the emperor supported the historicization of mythology, which transformed hybrid gods and thearchs into more humanized "sage-kings" for use as political and ethical models, a process that had begun at least as early as the Zhou dynasty and is already observable in the *Guideways.* Third, the rise of new religions such as Daoism and Buddhism, with their individualistic, soteriological goals also promoted humanoid deities as supreme powers in comparison to which the ancient hybrid gods appeared less universal and iconographically more idiosyncratic. The humanoid gods, however, by no means achieved a complete victory. In response to continuing popular belief, some hybrids were subordinated as lower gods or recast as fierce guardians of higher powers in the pantheons of the new religions, while others continued their existence in various popular cults. Some new ones even continued to emerge in later periods.

The hybrid figure as the archetypal representation of the strange was thus appropriate to the general cognitive level of the Warring States. It clearly contrasts with the more rational patterns of organization envisioned in encyclopedic and cosmographical texts that sought to map out a centralized Chinese state based on concepts of human moral authority. To a certain extent, the *Guideways* itself embodies the contradiction exemplified by the disparity between the manifest order of its geographical form and the random spatial distribution and strangeness of its inhabitants. One of its primary methods of containment from within the society of strange creatures is the superimposition of a divine imperial government of thearchs and their officials presided over by a supreme god.

The Supreme God Di

Chief among the strange creatures in the *Guideways* are the gods, who may be divided into two types: the Supreme God Di, who rules the entire cosmos from heaven, and a host of lesser, earthly gods generically denoted as *shen,* who reside at specific mountains, rivers, and in foreign lands.[147] Di is mentioned as early as the Shang dynasty oracle-bone inscriptions as the chief god and ancestor of the royal house, though recently it has been questioned whether the name refers to an individual progenitor or to any one of a class of high gods, all of whom may have been regarded as forebears.[148] Throughout the three sections of the *Guideways,* di erent presentations of Di create further ambiguity about his identity. On the one hand, in the *Guideways through Mountains,* Di is not physically described and appears as a rather distant figure who rules imperially from heaven with the aid of some of the *shen*-gods functioning as his officials on earth. Although he has connections with special mountains, which he directly possesses like royal fiefs, Di himself never appears and is only recorded as intervening in the world to maintain order by punishing lesser gods and other figures who murder or rebel. In these descriptions, he is similar to the Supreme God Di in other Zhou texts

who was transformed to some extent from the Shang royal ancestor into a more abstract ruling deity.[149]

On the other hand, other chapters of the *Guideways* also denote as Di a group of thearchs who may be identified by name such as the Yellow Thearch, Flame Thearch (Yandi), Lesser-Brilliance (Shaohao), Greater-Brilliance (Taihao), Zhuanxu, Thearch Jun (Dijun), Yao, Shun, and Yu the Great [no. 345]. Elsewhere in Chinese mythology, some of these are described as hybrids but here they are not described physically and seem to have already become historicized as humanoid figures who preside over divine bureaucracies and have finite lives in time. Many of them, as noted in the text, lie buried in tombs on earth. Like terrestrial rulers, they may struggle militarily for their position as Supreme God, sometimes against one another and sometimes against rebellious challengers. According to some theories, most of these thearchs were regarded as ancestors of various local ethnic groups, and they continued to be worshiped by ruling houses of the Warring States. Lesser-Brilliance and probably Thearch Jun, for example, were progenitive figures among eastern tribes dwelling in and around modern Shandong province who were sometimes referred to by the more centrally located Chinese as the "Yi-Barbarians."[150] Both the ruling houses of the states of Qin and Chu claimed descent from Zhuanxu. Some of these, such as Thearch Jun, were evidently once important but later disappeared from official pantheons probably because of the military decline and cultural assimilation of their worshipers. Gradually, the Yellow Thearch, a comparatively later figure in mythology, who may originally have been a thunder god or a dragon-snake figure, emerged as the dominant thearch representing the center in Five Agents cosmology. By the Western Han, the Yellow Thearch, along with several other thearchs, were incorporated into the orthodox genealogy of Chinese civilization promoted by the imperial state and, by the Eastern Han, he was further elevated as the supreme god of the Daoist pantheon.[151] In the works of the philosophers and early historians, the thearchs as sage-kings exemplified various paradigms of moral and political behavior, but in the *Guideways,* they are more ambiguously defined as powerful, divine beings. Essentially, they are still strange creatures of a higher order who maintain their authority through warfare and punishment in varying and sometimes contradictory myths.

An important level of organization among the thearchs is created by delineating genealogies of these and other divine figures, some of whom are culture bearers. One example of this is from chapter 16:

> Thearch Jun begat Lord Millet (Houji), who bestowed the hundred kinds of grain on mankind. Lord Millet's younger brother was called Taixi, who begat Shujun. Shujun carried on from his father and Lord Millet by disseminating the hundred grains and invented agriculture.[152]

It is generally thought that such genealogies represent a later phase of ancient Chinese mythology, though it is not clear how they originated or what exactly they signify. These lineages may represent organizations of various cults to reflect social and political changes. Or they may have evolved as a mnemonic device in an orally transmitted mythology. It is characteristic of the *Guideways* that these genealogies usually di er from those in other Warring States texts, while many of the myths recorded about the thearchs

here are also unique among the surviving examples of early Chinese literature.[153] Despite attempts by both traditional commentators and modern scholars to correlate the impersonal Supreme God Di with the individualized thearchs and relate them to other early texts, the persistent ambiguity not only reflects the multiple sources of the *Guideways* but also the fluidity of the concept of Di in antiquity.[154] In the translated captions to these illustrations, therefore, the presentation of Di follows the style of the particular passage in the original text.

Gods (Shen)

The *shen*-gods are a far more diverse group, most of whom function as nature deities rooted in specific places. They exist on several levels of organization, though many are simply individual anomalies. A few are cosmic embodiments who physically personify natural phenomena. Torch-Dragon [no. 336], also called Torch-Darkness, brings nighttime when he closes his eyes and daylight when he opens them, while the winter and summer seasons are caused by his breathing. Dijiang [no. 73] is a yellow sack who glows like fiery cinnabar, and some commentators have interpreted his body as the undi erentiated cosmos in a primordial state of chaos. The God of Thunder [no. 295] is a dragon who causes thunder by using his stomach as a drum. Other *shen*-gods are represented as the resident spirits of specific places. Among the more prominent of these are Bingyi [no. 290], god of the Yellow River; the Two Daughters of the Supreme God Di [no. 214], who are goddesses of the Xiao and Xiang rivers in the Grotto Lake area; and the Queen Mother of the West [nos. 65, 275], who is located on her own mountain.

Another group functions as divine bureaucrats, and its members are early examples of a practice common to later Chinese religion in which diverse gods are arranged in pantheons that ideally mirror the structure of the human government on earth. Each set of mountain gods at the end of the individual guideways in the *Guideways through Mountains* requires specific sacrifices appropriate to their status, like local officials demanding taxes and other payments. In addition to the gods associated with various directions at the end of each of the "Guideways beyond the Seas," there are gods of the winds mentioned in the chapters on the "Great Wilds": Zhedan in the east, Yinyinhu in the south, Shiyi in the northwest, and Wan/Yan in the northeast.[155] Furthermore, there are Yujiang (Ape-Strength) [nos. 253, 329] and Yuhao (Ape-Howl) [see no. 328], gods of the North and East Seas, respectively. Besides Luwu [no. 60], several other gods are specifically identified as officials directly serving the Supreme God Di who oversee his earthly possessions on particular mountains. There are also military subordinates of thearchs or rebels who are called into action in the course of epic power struggles, such as Winged-Dragon [no. 305], Xingtian [no. 233], Minister Liu/You [no. 244], the Master of Rain, and the Lord of Wind [for both, see no. 332].[156]

A notable feature of some gods is their ability to metamorphose. In later Chinese religion, this power is often represented as a definitive attribute of divinity and one of the highest achievements of spiritual cultivation. Here, however, it is not yet conceived of as a process of transcendence but rather occurs as a result of traumatic events. Drum [no. 55] and Qinpi [no. 56] change into birds after being executed by the Supreme God, as does the divine princess Spirit-Guardian [no. 133] after she drowns. Xingtian [no.

233] grows new eyes and a mouth after being decapitated. None of the gods appears to be immortal. Several su er death through conflict, while the gravesites of others are specifically noted.

The remaining strange creatures constitute an unorganized panoply of unique figures whose appearances, powers, and domiciles vary greatly. They are by far the most numerous and are found in all the chapters of the *Guideways.* Most are like the Bo [nos. 82, 251]—independent, hybrid creatures dwelling in the natural environment who may have beneficial or harmful consequences for humans. In general, the distinction between the *shen*-gods and these lower creatures is not always clear, for both kinds may be classified in the text as humans, beasts, birds, snakes, fish, animals with shells, or turtles.

Challengers and Criminals. The Supreme God Di and the thearchs, along with their subordinates, represent a divine political order that is sometimes threatened by challengers. The *Guideways* records a number of myths in which these figures are forced to protect their status though military means. Primordial, epic-scale battles for control, such as those between the Yellow Thearch and his younger brother, the Flame Thearch, and, subsequently, between the Yellow Thearch and the god Chiyou, are played out on earthly battlefields and involve a cast of lesser figures. It is possible that some of these power struggles may have originated in prehistoric wars between tribes whose totems were personified mythologically as prototypes of the thearchs. The Three-Sprouts People [see nos. 71, 218, 313, 335] and the Youyi People [see no. 300] are noted as having been exiled by the Supreme God at some point to the periphery as a result of such conflicts. Among the other major struggles are those between Yu the Great and Gonggong [no. 314], personifier of the Deluge, which also involved execution of the latter's official, Minister Liu/You. While some of these figures su er death or exile, not all are utterly suppressed. Xingtian not only regenerated himself after being decapitated but continues to dance defiantly with shield and battle-ax. Others are pardoned by sympathetic thearchs and relocated to distant areas.

A lesser category of challengers are those who resist the powers of nature and who su er for their hubris. Kuafu the Boaster [no. 247], in the most well-known myth about him, is a Chinese Icarus who chases after the sun and dies of thirst before he can overcome it, though in another account, he appears to be associated with Chiyou and is killed by Winged-Dragon. Spirit-Guardian, like Kuafu, has also been revived in recent decades in mainland China as a heroic resister. A daughter of the Flame Thearch, she drowned in the Eastern Sea and metamorphosed into a bird seeking eternal revenge by carrying twigs and stones from the Western Mountains to fill up the Eastern Sea.

Then there are criminals who murder others, apparently for political reasons, and who are suitably punished by the justice of the Supreme God. Drum, the god of Bell Mountain, killed Baojiang with the help of Qinpi [see no. 55]. Erfu [no. 281], with the help of his minister, Wei [no. 268], killed Yayu [nos. 265, 270], for which the minister was punished by having his right leg fettered and his hands and hair tied behind him to a tree on a mountain. There are several heroic figures who carry out this divine justice. Yi the Archer, for example, killed a demonic creature called Chiseled-Teeth [see no. 224]

who was oppressing the common people east of Mount Kunlun and in another myth pacified the warring feudal states with a vermilion bow and white arrows given him by Thearch Jun. Zhurong [nos. 227, 345], a god of fire, has a dual identity. In one passage, he is a descendant of the Flame Thearch and the father of Gonggong, who is banished to the Long River area. Elsewhere, he is also the executioner of Gun, the father of Yu the Great, who was killed on orders of the Supreme God for having stolen the Expanding Soil in a failed e ort to curb the Deluge. All these events reflect the recurrent political turbulence of the Chinese cosmos. Such conflicts are represented as impersonal power struggles, and the killing is usually noted without detailed descriptions of bloodshed.

Culture Heroes. In China, as elsewhere, a number of gods were credited as culture heroes who bestowed civilization on humankind. In later ages, these attributions tended to become consolidated around several of the orthodox thearchs, but in the *Guideways,* they are more widely distributed among various divine creatures, some of whom subsequently vanished from mythology. Creativity seems to run in the family, for one finds sons carrying on the work of fathers, as Yu the Great did for Gun, or lineages of gods who each invented something. Among the thearchs, Thearch Jun is credited with siring the most inventors, including Lord Millet, the spreader of agriculture; Fanyu, inventor of boats; Auspicious-Light (Jiguang), inventor of carriages; Feast-Dragon (Yanlong), inventor of zithers; and Artisan Chui (Qiaochui), who invented handicrafts. Eight other sons of his are said to have invented song and dance. Lord Millet himself is part of an illustrious nuclear family, for his younger brother Taixi and nephew Shujun both were active in further disseminating the cultivation of grains among humankind.

Some of these figures may have acted as shamanic intermediaries. The Xia Sovereign Kai (Qi) [nos. 228, 325] journeyed between heaven and earth to receive sacred dances and music directly from the Supreme God Di, as narrated in the following passage:

> Beyond the Southwest Sea, south of the Red River and west of the Desert of Shifting Sands, is a man who wears two green snakes through his ears and rides on two dragons, named the Xia Sovereign Kai. Kai ascended to heaven three times as a guest and obtained "The Nine Arguments" (*Jiubian*) and "The Nine Songs," which he brought down when he descended. At this place called the Plain of Celestial Majesty, two thousand ren high, he first sang "The Nine Summons" (*Jiuzhao*).[157]

The Xia Sovereign Kai (trad. r. c. 1978–1965 B.C.E.), whose name was changed in the Han from Qi to avoid the personal name of Emperor Jing (r. 157–141 B.C.E.), was the son of the thearch Yu the Great and was historicized as the second ruler of the Xia dynasty. In mythology, he was born when his mother metamorphosed into a stone out of fright and then broke open upon his father's command—hence his names, both of which mean "to open." Here he appears as a shaman ascending to heaven with the aid of potent creatures. These performance pieces were among the sacred music of heaven, and the first two have been related etymologically to songs and dances of supplication for rain. Versions of this myth in other sources state that Kai actually stole them before descending. Thus, he may be regarded as a trickster figure as well as a culture hero who brought an important religious practice to humankind.[158]

Cures and Omens. In addition to such culture heroes, the Guideways describes a number of far stranger creatures who can bring benefit or harm to humans. Some are simply described as man-eaters, but generally they can also be used for two purposes: as medicinal cures or as omens. Those creatures who have beneficial powers can be eaten, or a part of them can be worn in contact with the body. Parts of others can be made into talismans to be worn from the belt, and a few provide protection if domesticated. Sometimes these practices reflect magical beliefs, as in the case of the Lei [no. 10] who is hermaphroditic and whose flesh, if eaten, can cure jealousy. Such medicinal properties are also possessed by some plants, trees, and minerals. These types of treatments are more preventative than curative and are considered e ective in three areas: physical ailments, psychological conditions, and environmental hazards, including war. Knowledge of natural medicine was partially absorbed into the practices of the *yi*-physicians, while still remaining an area of expertise associated with *wu*-shamans.[159]

As an authoritative omen catalogue, the *Guideways* enabled any literate person to o er an informed opinion on the identity and meaning of such appearances, for the sighting of an omen was interpreted as a sign of heaven's will reflecting either approval of the conduct of government or displeasure over the ruler's lack of virtue.[160] The *Guideways* records more than fifty creatures whose presence could be beneficial or harmful. Most of these are found in the first five chapters and are classified as beasts, followed by birds, fish, snakes, and *shen*-gods. The extent of their e ects may be worldwide or limited to the feudal state, to commanderies and prefectures, or to a city. The vast majority of these events are evil, the most common ones being drought, floods, war, epidemics, panic, forced labor, and violent winds. Less common are the exile of scholars, general calamity, the arrival of cunning visitors, locusts, fire, and general destruction. A minority of creatures, though, are beneficial, harbingers of such things as an abundant harvest, land reclamation, and peace.[161] The Mottled Flying-Fish [no. 57] is a typical example found in the Observation River along the third guideway through the Western Mountains:

> Its form resembles a carp with a fish's body, bird's wings, blue-black markings, a white head, and a red mouth. It often courses in the Western Sea and swims to the Eastern Sea. The Mottled Flying-Fish flies by night and makes a sound like a Luan-Chicken. It has a sweet-and-sour taste. Eating it will cure insanity. If seen by people, it is an omen of a bountiful harvest throughout the world.[162]

Wu-Shamans. The *Guideways* contains a number of passages that make it the greatest single source of information about *wu*-shamans among surviving texts from ancient China. Most of these passages appear in chapters about the west and south, where one finds several mountains with names like Shaman Mountain (Wushan; also Lingshan). One such place serves as a refuge for the Corpse of Geng of the Xia [no. 323], a headless challenger still brandishing a spear and shield who was decapitated by Tang the Founder (r.c. 1557–1546 B.C.E.) in one of the battles to establish the Shang dynasty.[163] Another passage in chapter 15, "Guideway through the Great Wilds in the South," states:

> There is Shaman Mountain. On its western side are found the Yellow-Birds [no. 308], the herbs of the Supreme God Di, and his eight chambers for purification. The Yellow-Birds control the Black-Snakes [no. 307] on Shaman Mountain.[164]

The Yellow-Birds appear to be functionaries of Di assigned to guard his herbs and plants, which probably confer longevity. Knowing the location of such herbs was part of the esoteric wisdom of the *wu*-shamans as revealed in the following passage from chapter 16 about the Great Wilds to the West:

> There is Shaman Mountain where the ten *wu*-shamans Xian, Ji, Ban, Peng, Gu, Zhen, Li, Di, Xie, and Luo ascend and descend and there are all kinds of medicinal herbs.[165]

The commentator Guo Pu considered that their primary purpose in ascending and descending was simply to collect these herbs, though it is possible, as Yuan Ke commented, that this mountain is also a ladder to heaven, enabling communication with the gods.

Another group of *wu*-shamans found in the west whom Guo identified as "divine physicians" are mentioned in chapter 11, "Guideway through Western Lands within the Sea":

> East of the Beast-Facing-East [of Mount Kunlun, no. 269] are the *wu*-shamans Peng, Di, Yang, Lü, Fan, and Xiang, who bear the corpse of Yayu [nos. 108, 265, 270], each holding the Never-Dying Herb (*Busiyao*) to revive him. Yayu has a snake's body and a human face. He was killed by the Minister of Erfu [no. 268].[166]

The concept of longevity in the *Guideways* is presented somewhat di erently from that in the cult of Transcendents promoted by the *fangshi*-wizards.[167] Linguistically, it is denoted in the *Guideways* by the term "never-dying" (*busi*) or "longevity" (*shou*) rather than by "eternal life" (*changsheng*), and the sources of this power are correspondingly vegetable rather than alchemical. In addition to the Never-Dying Herb used to revive Yayu, there is a Never-Dying Tree nearby to the north that probably transfers its powers when its leaves, flowers, or fruit are eaten.[168] There is a Mountain of Never-Dying located east of the Desert of Shifting Sands in the middle of the Black River and the Never-Dying People [no. 222] who are "black, enjoy longevity, and never die."[169] Another reference elsewhere to a Land of the Never-Dying People notes that they eat from the Sweet-Tree.[170] A tribe that dwells in the Land of Xuanyuan [see no. 237] said by commentators to be descendants of the Yellow Thearch is inherently long-lived and said to consider eight hundred years a short life.[171] While not all these places are explicity linked with *wu*-shamans, the shamans are the only ones recorded who make longevity or resurrection available to others.

In early Chinese religion, *wu*-shamans not only officiated at the sacrifices to various gods but apparently maintained a cult of their own consisting of divine shamans.[172] The above groups may thus represent pantheons of such figures with Xian as the primary ancestral god. In chapter 7, he has his own state beyond the seas in the west, the Land of Shaman Xian [see no. 235]. It is located at Mount Dengbao, another place where *wu*-shamans are said to ascend and descend. Yuan Ke believed that the population was a people composed entirely of *wu*-shamans. They may have been descended from Xian,

who is described here as grasping a green snake in his left hand and a red snake in his right hand.[173]

Xian's importance in the cult of *wu*-shamans is confirmed by a passage in the poem "Everlasting Sorrow" in the *Songs of Chu* anthology. Here the poet, traditionally the Chu aristocrat Qu Yuan, invokes Xian for advice about whether he should journey farther away from the court to protest political slander by his enemies. It is significant as one of the earliest visionary descriptions in Chinese literature of a divine descent:

> Shaman Xian was to come down this evening
> So I entreated him with an o ering
> of fragrant rice.
> A hundred gods obscuring everything
> accompanied his descent
> As the gods of Nine-Similar-Peaks
> advanced to welcome him.
> He manifested his divine presence
> in a dazzling blaze of glory
> And announced to me auspicious remarks.[174]

Yet another figure who is probably a shaman but described simply as a person is Bogao. He appears in chapter 18 as ascending and descending Origination Mountain. The commentator Hao Yixing considered him identical to a Bogao mentioned in the *Master Guan,* who was historicized as an official of the Yellow Thearch and ascended to heaven along with him.[175]

Some figures are particularly associated with snakes and dragons. They may either have snake or dragon bodies themselves, such as the mountain gods along some of the guideways, or they may be described as dominating them by wearing snakes through their ears and by grasping hold of or treading on either of these creatures. For example, in addition to Shaman Xian, the god Rushou [no. 74] wears a snake in his left ear and rides on a pair of dragons. Among some modern scholars, this iconography is considered a clear sign of shamanistic powers. Among others, it is thought to be a vestige of ancient beliefs in which people feared and worshiped snakes and dragons.[176] Many of the strange creatures in the *Guideways* with these attributes can thus be regarded as signifying a historical phase in Chinese religious belief in which this form of shamanism superceded even more ancient snake and dragon cults. Such information in the *Guideways* o ers but a hint of the rich and diverse culture of the *wu*-shamans and suggests that it played a role in the early compilation of the text.

Corpses. A unique group that hardly appears in other surviving texts from early China are "corpses." Some of these may also have been considered *wu*-shamans. Although ancient beliefs about the afterlife were diverse and did not achieve a broader, systematic formulation until after the arrival of Buddhism in the second century C.E., many local cultures apparently distinguished between dying, death, burial, and disintegration. When someone lay dying, a ritual was performed by *wu*-shamans and other mediums to summon his wandering soul back to his body, as can be seen in two poems in the

Songs of Chu anthology, "The Summons of the Soul" and "The Great Summons."[177] After death was confirmed, the corpse was not necessarily buried immediately but could be preserved for a period above ground. Following burial, it was referred to as an "interred body." Revival was by then no longer believed possible in most cases, and a slow process of dissolution began which eventually ended with the final extinction of the individual as a spiritual presence. This belief did not prevent a number of techniques being applied, designed to preserve the interred body for as long as possible, such as dressing the body in jade amulets and suits as well as constructing homelike tombs equipped with food and other comforts. Still, it was recognized that in most cases the corpse would eventually disintegrate, and it was said that as a practical matter, ancestors need not be sacrificed to individually after three generations.[178]

The corpses in the *Guideways* were not interred, and many appear to have su ered violent deaths.[179] They could well be called the "living dead," since they possess an ongoing presence in the world that ranges from apparently inactive, though preserved bodies, to those simply described as "people," to *shen*-gods. In the apparently inactive category is the Corpse of Minister Gu, whose hands are bound behind his back like a thief but who is still armed; the Corpse of Erfu [see nos. 268, 281], who, along with his minister Wei, was probably also punished by Di; as well as the Corpse of Wang Ziye, dismembered and buried in di erent places.[180] Most of these are located in the north, the direction traditionally associated with death. The Corpse of Zuzhuang is described as "a person with squared-o teeth and a tiger's tail" and the Corpse of Jubi as "a person with a broken neck, disheveled hair, and one arm missing."[181] Among the more active figures is a strange creature identified by Guo Pu as a god of the Quanrong tribe (the Dog People [nos. 278, 334]) known as the Corpse of King Xuan of the Rong, who is a red animal with the form of a horse without a head.[182] Another god, the Corpse of Shebi [nos. 254, 302], has an animal's body, a human face, and dog's ears with two green snakes through them, while a similar creature, the Corpse of Liling [no. 299], has an animal's body with a human face.[183] The last two figures may be divine shamans. All these corpses, though technically dead, have not disintegrated, and it must be assumed that even the most inanimate continue to possess a magical, demonic power to endure that makes them a notable feature of the landscape.

Another corpse recorded in chapter 7 is more clearly related to *wu*-shamans:

> The Corpse of Woman Chou [no. 317] when alive was burned to death by the ten suns north of the Land of Men [see no. 234]. She shields her face with her right hand. When the ten suns are at their height, Woman Chou is on the summit of the mountain.

Chapter 16 states, "There is a person dressed in green who hides her face with her sleeve called the Corpse of Woman Chou."[184] These passages combine the Shang myth of the ten suns mentioned elsewhere in the *Guideways* with the ancient custom of ritually exposing and even burning female shamans to obtain rain.[185] Here the Corpse of Woman Chou exists in the eternal present of mythology and repeats the ritual action of being burned by the ten suns every time there is a drought. According to one interpretation, she is impersonating Drought-Fury [no. 332], who is also described in chapter 17 as dressed in green. A daughter of the Yellow Thearch, Drought-Fury was sent by

him to curb the winds and rain unleashed by the challenger Chiyou in their epic power struggle. She was unable to return to heaven, however, and was forced to remain on earth, where she causes droughts. Though the Yellow Thearch ordered his daughter to stay north of the Red River and appointed Shujun as Ancestral God of the Fields to police her, she wanders about and must be exorcised. This passage in the "Guideway through the Great Wilds in the North" is particularly noteworthy, because it concludes with a ritual curse to Drought-Fury, which is supposed to cause her to return back north.[186]

Foreign Tribes. Almost no foreign tribes are listed in the *Guideways through Mountains,* since it focuses on the strange inhabitants of the known Chinese world. However, the remaining chapters of the *Guideways through Seas* identifies some ninety-five foreign lands and tribes, two-thirds of whom are described in varying degrees of detail. These tribes inhabit the zones "within the seas" and "beyond the seas" as well as the Great Wilds. Their precise geographical distance from an implied Chinese world at the center is not measured, though their sequential location along each guideway indicates that some dwelled in closer proximity than others. Their precise location is sometimes further complicated by textual errors and the inclusion of multiple versions so that the same tribe may be found in di erent directions and given varying descriptions. Like the geographical places in the *Guideways,* the ethnographic data includes peoples confirmed in historical texts as well as highly fantastic groups located in mythological realms without distinguishing between them.

The *Guideways* presents a discernable rhetoric of the ethnological "other" by using several criteria to distinguish between those tribes that are similar to Chinese in some respect and those that are completely di erent. These are primarily kinship relations, which may be further denoted by Chinese surnames; cultural habits such as clothing or diet; physical appearance; and methods of procreation. Some tribes are said to be descended from the most commonly mentioned thearchs such as Zhuanxu, Thearch Jun, and especially the Yellow Thearch. Or they may be the descendants of those who were defeated, killed, or exiled by a thearch who then extended mercy to the survivors. Among the examples with some basis in historical fact may be the Ba People, who are noted as descended from the thearch Greater-Brilliance and who are probably the ancient inhabitants of the part of modern eastern Sichuan once known as the Land of Ba. Regardless of their degree of similarity to Chinese people, though, most possess some bizarre feature that still renders them fundamentally strange. The Pendant-Ears People [no. 328] are descended from the Yellow Thearch and share a Chinese cultural feature as well, for they are said to also eat grains. But physically, these people have ears that are so long that they must support them with their hands when they walk. The Dog People [nos. 278, 334] were also originally descended from the Yellow Thearch but because they were more directly the o spring of a white, two-headed, hermaphroditic dog, they physically resemble dogs. At the other end of the spectrum are tribes with completely fantastic appearances. The One-Eyed People [nos. 242, 333], the One-Arm People [no. 230], those without calves or intestines, and the Fire-Gluttons [no. 218], who have animal bodies and black hair and emit fire when they open their mouths, are but a few.

In most cases, it is difficult to identify the processes by which the more fantastic tribes were conceptualized and recorded. One possibility is that their names may have orig-

FIGURE 14. Detail of *Illustrated Scroll of Tributary Peoples.* A Song copy of a Liang-dynasty work attributed to the painter Xiao Yi (505–554) in ink and colors on silk. It depicts tributary emissaries to the Chinese court, including Ephthalites (Central Asia), Persia, Shiragi (modern Korea), and Japan. National History Museum, Beijing.

inally been totemic and that their strange features were first represented highly pictorially, either in images or graphs.[187] In the context of the widespread belief in hybrids, these names and signs may have been interpreted literally by later readers distanced from them in time and space, rather as if contemporary Americans regarded the Crow Indians as a people who had the heads and feet of crows. It is also possible that genuine anomalies such as the births of babies with congenital defects generated and periodically confirmed a rich folklore of hybrid peoples.[188] Throughout traditional China

through the modern period, foreigners both near and far continued to be characterized as demons or animals, even to the point of conventionally including such graphic determinants as *quan* (dog) in their names in a manner similar to the description of the Rong tribes [nos. 278, 288, 334]. Historically, some of these people were recorded as living next to and even within the borders of northwestern Chinese states such as Qin and Jin and even interacted with the ruling class politically at court. Such groups were usually distinguished from their more distant kin who were specifically called the Quanrong or Dog-Rong in the *Guideways.*

The ethnographic information in the *Guideways* was one of the aspects of the text that later readers regarded most seriously. In a few cases, representatives of peoples in the *Guideways* were also mentioned in other early texts as having traveled to Chinese courts in antiquity. During the Western Han, some thirty-six lands mentioned in the text appeared again in the *Master of Huainan,* and later, when Liu Xin submitted his version of the *Guideways* to the imperial court, he championed it by claiming that "one can use it to observe the customs of foreign lands and strange peoples."[189] Some modern scholars have argued that this strata of information links the *Guideways* with the later genre of "Illustrations of Tributary Peoples" (fig. 14).[190] These scrolls combining images with descriptive texts were compiled by Chinese rulers who employed painters and scholar-officials to record ethnographic information about foreign emissaries when they visited their courts. They may, in fact, represent a development of some of the original illustrations of the *Guideways,* which most commentators have felt were an integral part of the text in its earliest forms.

THE ILLUSTRATIONS

Liu Xin did not specifically mention any illustrations in the preface to his edition. However, some later scholars have seen in his remark above as well as in certain passages that appear to be captions indications that the text contained or referred to parallel visual information at that time. Further hypotheses about the generic nature of early cosmographies and geographical works support the view that from its inception the text of the *Guideways* may well have been accompanied by images or maps, even though no evidence of these has surfaced so far. According to some, the text, or parts of it, were originally a commentary to pre-existing images, while others have maintained that the images were drawn to illustrate the text.[191] At the end of the third century C.E., it was suggested that the *Guideways* was originally a commentary to the figures of strange creatures on Yu's Nine Bronze Vessels, a theory sometimes advanced by later scholars who accepted the authorship of Yu the Great and his officials.[192] Since almost none of the illustrated texts of the Warring States period have survived, it is difficult to know the precise style of these images or the format of the book. Furthermore, the lack of any explicit mention of illustrations prior to Guo Pu's *Encomiums* has led one recent scholar to assert that all prior versions of the *Guideways* were only written texts and contained no visual material at all.[193]

One difficulty in imagining the nature of the early illustrations, if they indeed existed, is due to the ambiguity of the Chinese graph *tu.* In early Chinese texts, *tu* denoted a range of meanings referring to pictures, maps, plans, diagrams, and tables. Often the

literary context is insufficient to determine exactly which was meant.[194] The figures supposedly engraved on Yu's Nine Bronze Vessels were called *tu* and were presumably regarded as individual portraits. On the other hand, Hao Yixing believed that the original *tu* of the *Guideways* were basically topographical maps that included images of strange creatures at the appropriate places.[195] Just as the understanding and use of the text underwent changes through the centuries, so the sets of accompanying illustrations must certainly have reflected di erent period and local styles.[196] One can therefore only suggest from scattered pieces of surviving evidence the kind of images of strange creatures that existed during a given period and that would most likely resemble to some degree those that might have been included in earlier versions of the *Guideways.*

Designs on pottery, bronze vessels, and decorative objects unearthed from Neolithic, Shang, and Zhou tombs constitute the most abundant evidence today of the pervasiveness of images of strange creatures in early China. However, before the Warring States period, these used relatively few generic types whose precise identification sometimes depends on later scholarly convention. Their meanings continue to be debated, and the styles dictated by the materials and formats probably di er from those of painted illustrations.[197] Some examples of Warring States bronze sculpture o er more complex images of hybrids, and these often employ naturalistic forms. In the tomb of Marquis Yi of Zeng (d. c. 433 B.C.E.), excavated in 1978 in modern Suizhou, Hubei, are a pair of fully sculpted hybrids serving as base supports for a set of chimes. These combine a dragon's head with a long tongue, snakelike ears, a crane's neck, a bird's body and wings, and a turtle's feet. Another genre of hybrids are tomb-guardian figurines designed to protect the deceased from damage by snakes and other malevolent forces. One type that has been recovered from the same Warring States period tomb in Chu that yielded the zither decorated with *wu*-shamans possesses antlers, a beast's head with a long tongue, claws, and a scaly body with a tail and is shown eating a snake. Similar figures continued to be produced through the early Han and, according to one theory, may represent Earth Lord (Tubo), a god of the underworld.[198] But perhaps the most closely related images would have been depicted in murals. Unfortunately, none of these have survived, having been destroyed by war, natural decay, and changing tastes. Later literary evidence suggests that depicting strange creatures on walls was a popular motif for religious, ideological, and decorative purposes and that texts may have helped to explain them.[199]

Fortunately, a decorated coffin from the Warring States period and a silk scroll from the Western Han suggest what early illustrations looked like. The panels of the inner coffin of Marquis Yi of Zeng contain over nine hundred figures executed in gold and black lacquer against a red background (figs. 15a, 15b).[200] Practically all these are hybrids. Many have mutiple features, which make them difficult to classify, but more than 80 percent can be considered to belong to dragon-snake hybrids. Like the tomb figurine of Earth Lord mentioned above, they may be figures with the power to protect the body by controlling snakes or other intruders. In addition, birds, bird-headed animals, a few deer, Feng-Birds, fish, and rats are depicted. Although the iconography of some of the groupings may encode known myths of the time, there is still no agreement about their meanings. However, a number of features can be compared to descriptions of strange creatures in the *Guideways,* for example, humanlike figures grasping

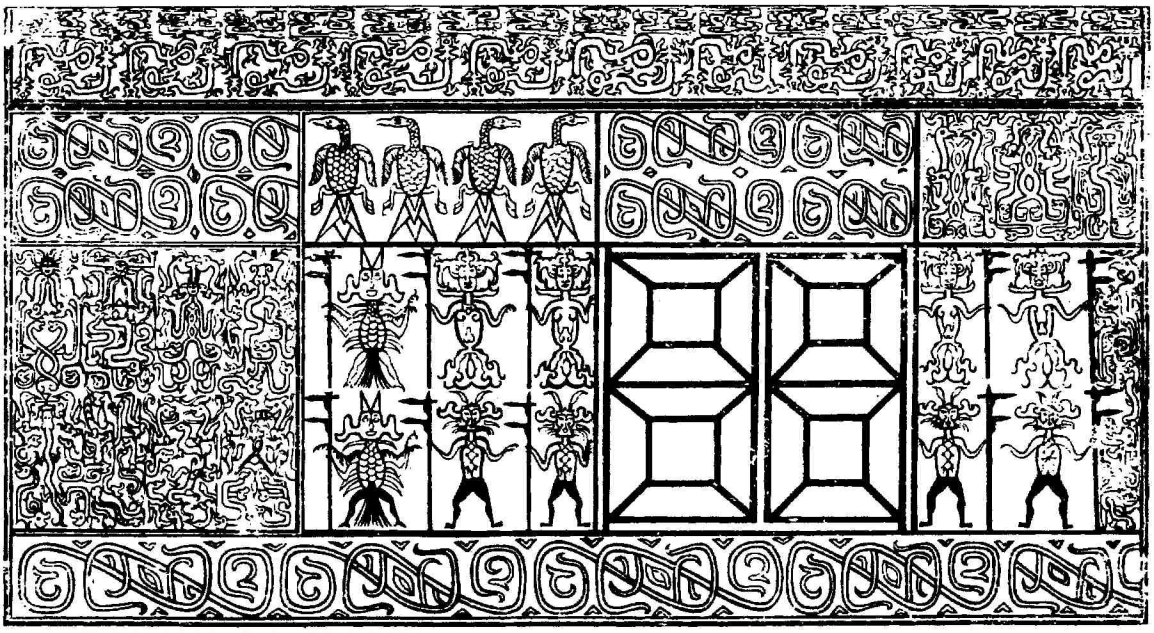

FIGURE 15a (above). Diagram of a reconstructed side view of the inner coffin of Marquis Yi of Zeng decorated with guardian figures excavated in modern Leigudun, Suixian, Hubei. From *Zeng Houyi mu* (1989), 1:39.
FIGURE 15b (left). Detail of a guardian figure on the side of the inner coffin of Marquis Yi of Zeng.

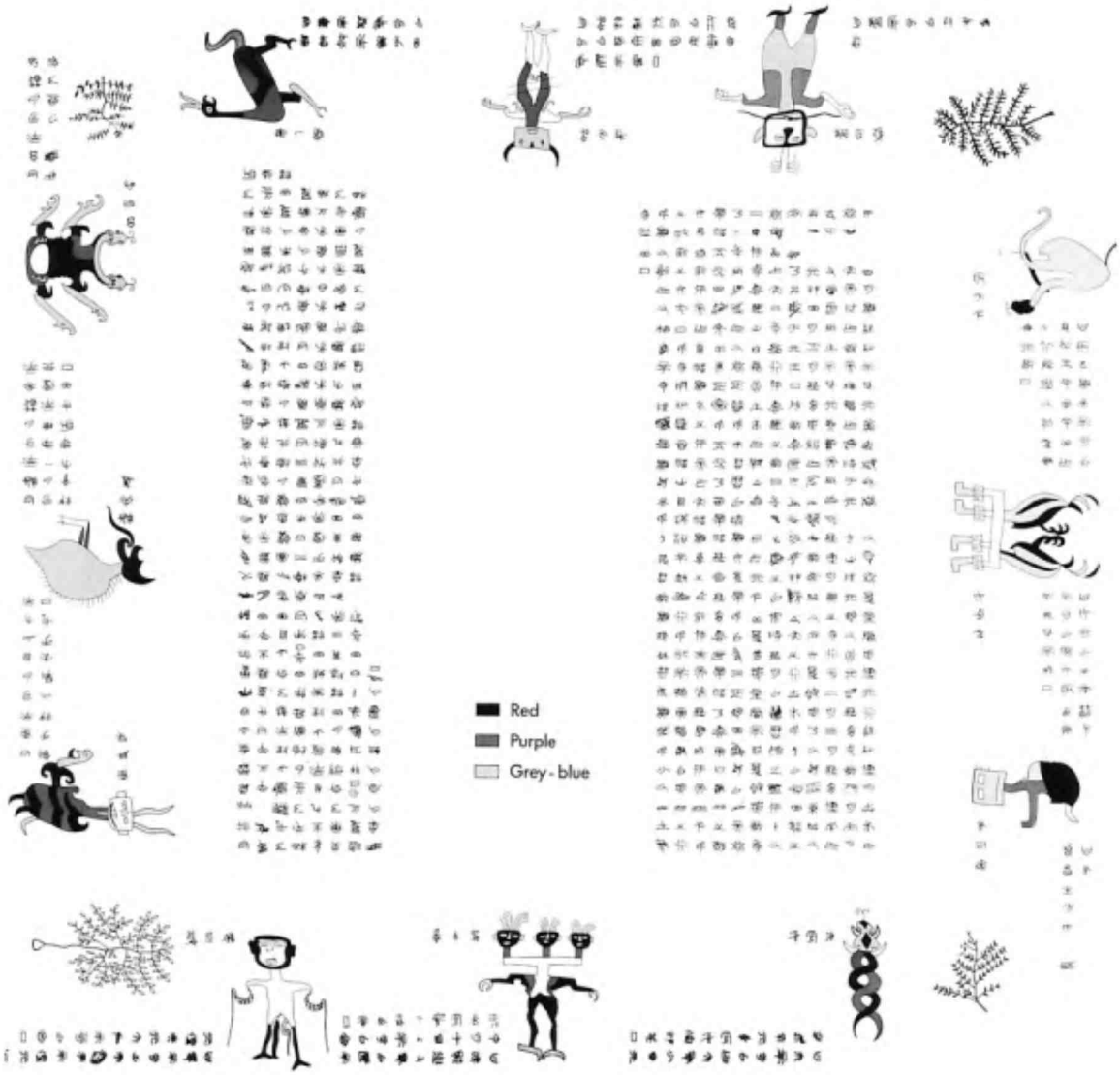

FIGURE 16a. Modern reconstruction of the Chu Silk Manuscript (c. 3rd cent. B.C.E.). From Noel Barnhard (1973).

snakes and those wearing snakes through their ears, winged dragons, winged snakes, multiheaded creatures, and four-footed snakes. Most striking are twenty divine guardians holding halberds along both lengths of the coffin. They guard painted windows believed to be openings permitting the soul to exit from and return to the coffin. Some have human faces with horns, scaly bodies, wings, and tails. Others have animal heads with human faces and appear to be standing on clouds, while a third group have animal faces with horns and whiskers and human bodies. These, too, have been variously interpreted.[201] In contrast to the more naturalistic tendencies in Warring States sculpture, their frontal, iconic delineation is more appropriate to two-dimensional surface decoration. They bear a close stylistic resemblance to the set of divine figures in the Chu Silk

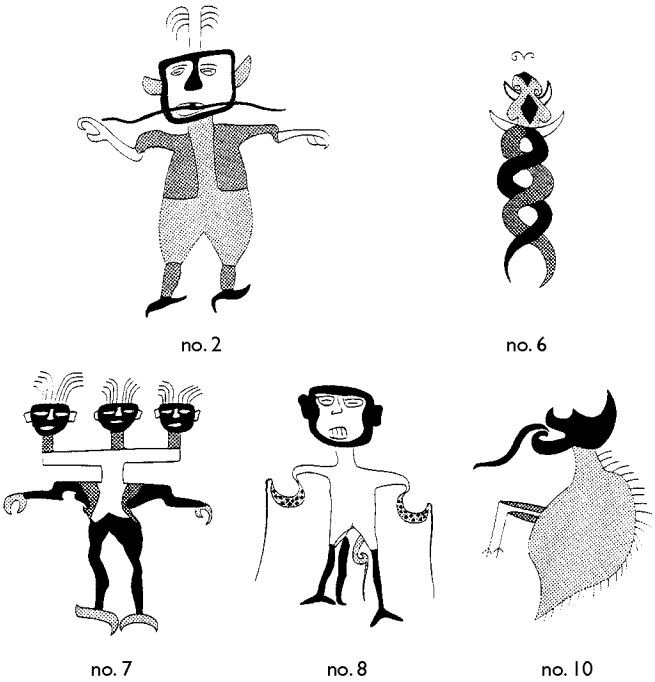

FIGURE 16b. Details of gods from the modern reconstruction of the Chu Silk Manuscript. From Noel Barnhard (1973).

Manuscript (*Chuzengbo,* c. 3rd cent. B.C.E., figs. 16a, 16b), suggesting one fairly consistent style of illustration of strange creatures that could be broadly termed "logographic" in that they reflect a flat, linear sensibility similar to ancient Chinese graphs, especially pictographs.

The Chu Silk Manuscript was obtained in 1942 from a tomb near modern Changsha, Hunan. It contains an occult text arranged in two rectangles that enjoins the reader to sacrifice to the appropriate gods and act in accordance with the proper calendrical periods. This text is surrounded by images of twelve figures depicted with fine black lines and colored in red, brown, and blue as well as four divine trees that support the sky, one in each corner. These figures have now been generally accepted by most scholars as gods personifying the twelve months of the lunar calendar. Similar to Chinese almanacs, the colophons indicate their names and which activities are favorable or not during the period over which each god holds sway. Another more suggestive theory notes the similarity between the names of some of these figures and a group of *wu*-shamans mentioned in the *Guideways.* While none of the images exactly corresponds in all details, several utilize motifs that also appear among the strange creatures. In image 7 (fig. 16b),[202] for example, the three heads with human faces are also a characteristic of the gods of Bitter Mountain, Lesser Chamber, and Greater Chamber Mountains [no. 191].[203] Image 2 has a forked tongue, as do the People with Forked Tongues [no. 223],[204] while image 8 appears to be grasping two snakes, as do a number of figures in the *Guideways.* Image 6 is a snake with a single head and two bodies like the Feiyi [no. 113].[205] Image 10 may be a dragon's head on a bird's body like the gods along the

FIGURE 17. Detail from *Divination Scroll of Astronomical and Weather Forms* (before 168 B.C.E.) in ink and colors on silk. Excavated from Mawangdui Tomb Three (modern Changsha, Hunan) in 1974, it contains over three hundred entries in ink and colors. This section depicts images of clouds, including some with animal forms. Their names, descriptions, and divinatory formulas are written below. This format may be the closest to the original *Guideways* among surviving texts from early China. Hunan Provincial Museum.

first guideway through the Western Mountains [no. 16].[206] Other common features include hybrid bodies, vertical eyes, claws, horns, disheveled hair, reversed forearms, a four-legged snake, and a bird with a single leg.[207] It is unlikely that the original format of the *Guideways* would have resembled the single sheet of the Chu Silk Manuscript. Rather, the text was probably written in the common book format of bamboo slats tied together to form rolls, and the illustrations could have been depicted on accompanying scrolls of silk. It is also possible that in the finest versions intended for rulers both text and images were transcribed together on scrolls of silk.[208] A rare example of this latter format was excavated in 1974 from a Western Han dynasty tomb dated 168 B.C.E. at Mawangdui in modern Changsha (fig. 17), known as the *Divination Scroll of Astronomical and Weather Forms* (*Boshu yunqi zhantu*). Like the Chu Silk Manuscript, it is composed of images together with captions where unusual cloud formations both abstract and more figural appear above several lines of text, each relating to the images' divinatory significance. This work has been considered a product of the School of Techniques and Calculations and is believed to quite possibly predate the Han. If so, its represents an easily expandable format that could have accommodated a text as long as the *Guideways*.[209]

The continuing popularity of images of strange creatures during the Western Han

FIGURE 18. Drawing of a flying tiger, ink on wooden slip (c. 9–25 C.E.). Excavated in 1974 at Jiaquhouguan, Juyan, Gansu, the figure was painted on the reverse side of a wooden writing slip that bears a short inscription. The animal may be an early form of the auspicious creature known as the *bixie* (literally, "warding o evil") that became increasingly popular. Gansu Province Cultural Relics Brigade.

was noted in the *Master of Huainan,* which repeated an earlier anecdote from the *Master Hanfei* (c. before 233 B.C.E.) that many contemporary painters lazily yielded to the temptation of depicting strange creatures that few had seen instead of undertaking the more difficult task of painting readily observed animals.[210] One such example can be seen in an ink sketch of a flying tiger preserved on a fragment of wood found in northwestern China along the Silk Road (fig. 18). This is believed to date from the Xin dynasty, just a few years after Liu Xin presented his version of the *Guideways* to the court. Its simple delineation of form is perhaps the closest indication from this time of what similar illustrations on bamboo, wood, or silk might have looked like.

During the Han, the continuing importance of the *Guideways* and other such texts as omen catalogues is evident in some of the stone engravings at the Wu Liang Shrine (c. 151 C.E.) in modern Jiaxiang, Shandong. Among its abundant compositions are more than twenty now damaged illustrations of strange creatures placed next to columns of text indicating whether their appearance signifies good or evil as well as their e ect on the moral purity of the ruler (fig. 19). A few are strange creatures who have been identified with those mentioned in the *Guideways,* such as the Bifang-Bird [see no. 69], the Shared-Eyes Fish [see no. 230], and the Zhujian beast [no. 102].[211] These juxtapositions of text and images are believed to derive directly from a catalogue format that by this time could also have been written on paper.[212] None of the omen catalogues of the Han survive, but two Tang dynasty scrolls preserved among the Dunhuang manuscripts suggest what they probably looked like. One is an untitled silk scroll belonging to the genre known as "Illustrations of Auspicious Anomalies" (*Ruiyingtu,* fig. 20). Damaged in parts, this scroll probably dates from the eighth or ninth century. It preserves

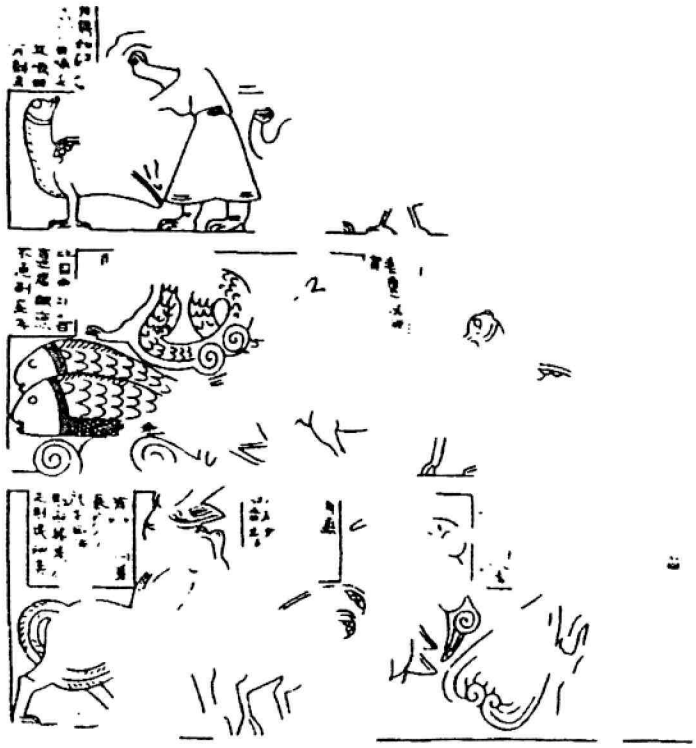

FIGURE 19. Reconstruction of ominous strange creatures engraved in the Wu Liang Shrine (c. 151 C.E.) in modern Jiaxiang, Shandong. The creatures from top to bottom have been identified as the Bifang-Bird [no. 69], the Shared-Eyes Fish [see no. 230], and the Zhujian [no. 102] recorded in the *Guideways,* based on the similarity of the texts of the colophons. From Hayashi (1974), fig. 46.

twenty-two separate images, each one placed above a column of text explaining it. Some of the texts cite earlier sources, including the *Guideways.*[213] Another scroll on paper from about the same period, titled *The Beast of the White Marsh's Illustrations of Strange Creatures* (*Baize jingguaitu,* fig. 21), has also survived, though it is now separated into two fragments. It too contains various strange creatures, two to a column, interspersed with explanations.[214]

It is clear from Guo Pu's commentary, his *Encomiums,* and Tao Qian's poems that the text circulated with illustrations during the Eastern Jin dynasty.[215] However, it is not known if there was a single tradition of illustrations with which all early readers were familiar or if they varied greatly with each version and further changed over time. Nor is it clear whether Guo Pu's illustrations were directly related to those that might have circulated during the Warring States and Qin-Han periods. At some point, as the religious traditions surrounding these creatures declined, the illustrations undoubtedly became artistic interpretations primarily based on imaginative readings of the text rather than depictions of an existing pantheon reflecting a continuous tradition of iconography.

The first illustrations that have been attributed to an individual was a set of 247 by the artist Zhang Sengyou (c. 470–550).[216] Zhang was noted for depicting both Chinese and foreign figures with a heightened sense of physical presence through shading tech-

FIGURE 20. Detail from "Illustrations of Auspicious Anomalies" from Dunhuang, Gansu (c. 8th–9th cent.), ink and colors on paper. The entry to the right on the Jiao-Dragon [no. 274] is missing an image that was not yet painted in. The text below cites the *Guideways* but is actually Guo Pu's commentary to the relevant passage on this creature in chapter 5. The image to the left is identified as Yellow-Dragon (Huanglong). Bibliothèque Nationale de France (P.2683), Paris.

niques and precise detail. Unfortunately, none of his works has survived. These illustrations were said to have been preserved up to the Northern Song dynasty when, in 999, 242 were redrawn by Shu Ya (c. 935–1005), who discovered a damaged set in the Imperial Library. How close Shu Ya's were to the originals remains a question, for his set has also disappeared.[217] Moreover, it is known that paintings were mistakenly attributed to Zhang Sengyou in the Song, so it is quite possible that whatever Shu Ya copied may not have been a genuine work by Zhang. For example, a hand scroll titled *The True Appearances of the Five Planets and Twenty-eight Constellations* (*Wuxing ershibaxiu zhenxingtu,* fig. 22) was mistakenly attributed by some connoisseurs to Zhang Seng-

FIGURE 21. Detail from *The Beast of the White Marsh's Illustrations of Strange Creatures* from Dunhuang, Gansu (c. 8th–9th cent.), ink and colors on paper. The image above depicts a Five-Colored Bird [see no. 303], and its caption indicates that it has a shaved human head and causes disease to break out among the people wherever groups of these birds flock. Below it is the Ruitie. Its caption states, "It has two heads and white wings and is a kind of dragon. Anyone who kills it will also die." One of the heads is missing in the illustration owing to damage. Bibliothèque Nationale de France (P.2682), Paris.

you as early as the Song but is now considered a Tang or later copy of a Tang painting by Liang Lingzan (fl. c. 713–741).[218] Nevertheless, it apparently fulfilled connoisseurs' expectations of what a Zhang Sengyou painting was supposed to look like for quite some time and conceivably could have influenced others. It can at least serve here as a general indication of a fine-art style of depicting certain strange creatures during the Tang and Song periods, if not earlier. Two of these astronomical divinities are represented as hybrid deities clothed as Chinese officials striking standard, dignified poses. The paint-

FIGURE 22. Detail from *The True Appearances of the Five Planets and Twenty-eight Constellations,* ink and colors on silk. This painting was mistakenly attributed as early as the Song to Zhang Sengyou (c. 470–550) but is now thought to be a work or copy of a work by the Tang artist Liang Lingzan (fl. c. 713–741). Osaka Municipal Museum, Osaka.

ing indicates the development of a more humanized portraiture of hybrids that expresses the Chinese impulse to domesticate the threat of the strange by representing divinities as celestial bureaucrats.[219] Such treatments can also be found in earlier centuries, for example, in popular figurines of the twelve calendrical animals as well as in a variety of Daoist and Buddhist religious images.[220]

During the Tang and Song dynasties, the text of the *Guideways* also circulated independently from the illustrations, sets of illustrations circulated separately from the text, and still other sets of illustrations contained only excerpts from the text as captions.[221] One may gain an idea of the high quality of some Song illustrations from an early-nineteenth-century Qing dynasty woodblock version of the ancient glossary, *Approaching Refinement.* This woodblock was based on a hand-copied text from the Yuan, which was said to have been an exact copy of a Song manuscript.[222] *Approaching Refinement* was another ancient work championed by Guo Pu, who produced a commentary to an illustrated edition emphasizing historical phonology. A number of strange creatures are included in its lists of objects, and Guo sometimes refers to these in his commentary on the *Guideways.* The Qing dynasty version was reengraved by an artisan, Peng Wancheng (n.d.) of Dangtu in modern Anhui. Assuming that Peng was relatively faithful to the originals, the compact solidity of the compositions, elegance of the lines, and graphic clarity of the images suggests a Song sensibility when compared to later Ming and Qing interpretations. A representative page presents five strange creatures, each situated in its own landscape and distributed according to the five directions (fig. 23): the Shared-Eyes Fish [see no. 230] in the east; the Shared-Shoulder Beasts [see no. 230] in the west; the Two-Headed Snake in the center; the Shared-Shoulder People [see no. 230] in the north; and the Shared-Wings Birds [see nos. 54, 215, 230] in the south.[223]

FIGURE 23. Woodblock illustrations of strange creatures from a Qing-dynasty printed version of a Song manuscript of *Approaching Refinement.* These five creatures are distributed according to the five directions: the Shared-Eyes Fish [see no. 230] in the east; the Shared-Shoulder Beasts [see no. 230] in the west; the Two-Headed Snake in the center; the Shared-Shoulder People [see no. 230] in the north; and the Shared-Wings Birds [see nos. 54, 215, 230] in the south. From *Erya yintu* 5:31a (1884), Courtesy the East Asian Library, University of California, Los Angeles.

FIGURE 24. *The Ba-Snake [no. 267] Swallowing an Elephant.* Woodblock illustration by Xiao Yuncong (1596–1673) from *Illustrations to the "Questions of Heaven"* (early–mid 17th cent.). Bibliothèque Nationale de France, Paris.

Beginning in the fourteenth century and accelerating during the latter half of the Ming dynasty, the expansion of literacy and the prosperity of the urban areas provided the commercial basis for the rapid growth of printed books ranging from expensive editions to cheap reprints. The reading public broadened beyond the scholar-gentry to include a greater number of educated merchants, scholars with merchant backgrounds, middlebrow readers as well as women and other hitherto more marginally literate groups. Illustrations for classical works as well as for the latest popular literature proliferated, designed by professional artisans of varying degrees of skill who initially were mostly anonymous. However, by the late Ming, many of these artisans began to sign their work and were joined by some notable scholar-artists who occasionally turned to such commercial endeavors for profit. An example of the latter is Xiao Yuncong's (1596–1673) *Illustrations to the "Questions of Heaven"* (*Tianwentu,* fig. 24), which includes a plate illustrating the Ba-Snake [no. 267] swallowing an elephant, one of the subjects also treated in the *Guideways.* Interpretations of popular gods circulated not only through encyclopedias, illustrations of fiction, folk prints, and the decorative arts, but also through special compendia such as *The Complete Collection of Gods of the Three*

Teachings mentioned earlier that anthologized the gods of popular Confucianism, Daoism, and Buddhism with accompanying descriptions. This veritable explosion of images facilitated shifts in visuality that both reflected and further encouraged new ways of reading and looking at things.[224]

That illustrators and engravers began to sign their names to their work indicates a highly competitive market in which publishers sought every means to gain an advantage. This fact did not, however, prevent widespread pirating. Some of these images were quickly disseminated through reprints, reengravings, and other forms of appropriation so that their precise genealogy is often difficult to establish. It is from this period, which entered a heightened phase of activity beginning with the Wanli era (1573–1620), that the earliest surviving illustrations to the *Guideways* date.[225]

The most widely reproduced form of illustrations has been individual portraits of strange creatures by anonymous artisans. They were the most cost efficient, requiring the least amount of labor and technical ability to engrave. The earliest surviving ones slightly predate the scenic tradition of Jiang Yinghao's designs that are reproduced here. They may well represent an older practice, for a preface to the earliest examples of these is dated 1593. This work, *Illustrations to the Guideways through Mountains and Seas* (*Shanhaijing tu*), was edited by the anthologist and dramatist Hu Wenhuan (fl. c. 1593–1596) of Hangzhou in modern Zhejiang and presents sixty-seven plates with brief texts, which Hu claimed were assembled and expanded by him from anonymous sources.[226] A few images are not actually from the text of the *Guideways* and appear to have been added by Hu on his own. Others, such as the illustration of the Heluo-Fish (fig. 25a, no. 92) reappear in later Qing editions of the *Guideways* (fig. 25b). An even earlier work that may be related is the *Illustrations and Records of Foreign Regions* (*Yiyu tuzhi,* c. 14th cent.), a Ming example of the tradition of officially sponsored portraits of tributary peoples. The original version of this book has been dated to the early Ming dynasty, though it only survives in a single edition that is probably a reengraving from the late Ming.[227] Nevertheless, it clearly refers to tributary peoples who visited the Ming capital of Nanjing and also includes other foreign tribes with captions taken from earlier texts. One hundred sixty-eight foreign peoples and strange creatures are represented along with captions, including some from the *Guideways* such as the Feathered People (fig. 26a, no. 216). What is most interesting in these illustrations is that the style of these portraits is almost identical to those selected for a late Ming encyclopedia, the *Collected Illustrations of Heaven, Earth, and Man* (*Sancai tuhui,* c. 1609, fig. 26b). This multivolume work reproduced numerous images from various unnamed sources. The more crudely engraved *All-Purpose, Correct-Way Encyclopedia That Requires No Further Inquiry* (*Wanyong zhengzong buqiuren quanbian,* c. 1607) is also thought to have borrowed some of its 130 or so images for the chapter on various foreign lands from the *Illustrations and Records,* as did yet another encyclopedia of this time, the *Complete Handbook of a Myriad Treasures* (*Wanbao quanshu,* late Ming).[228] Thus, there was an "iconic circuit" of woodblock portraits of strange creatures in the Ming period whose designer(s) and ultimate origin(s) remain unknown.

Images from this portrait tradition continued to be disseminated during the Qing dynasty and were reengraved along with others for Wu Renchen's 1667 edition of the *Guideways,* which printed a total of 144 (fig. 26c). These were grouped together sepa-

FIGURE 25a (left). Woodblock illustration of the Heluo-Fish [no. 92] from *Illustrations to the Guideways through Mountains and Seas* 1:14b, edited by Hu Wenhuan (1593). The caption uses another graph for *He,* giving it the name Eluo-Fish (Eluoyu). National Library of China, Beijing.
FIGURE 25b (right). Woodblock illustration of the Heluo-Fish from the 1786 reprint of Wu Renchen's 1667 edition, *An Expanded and Illustrated Edition of the Guideways through Mountains and Seas with Extensive Commentaries* 5:6b. Courtesy the East Asian Library, University of California, Los Angeles.

rately from the text and organized into the categories of "divinities," "foreign regions," "beasts," "birds," and "fish and reptiles." In one of his prefaces, he claimed that they transmit the style of Shu Ya, though scholars have usually dismissed this.[229] A finer version of Wu Renchen's 1667 edition was recut in 1786 by the Shuyetang of Jinchang (modern Suzhou, Jiangsu) under the title *An Expanded and Illustrated Edition of the Guideways through Mountains and Seas with Extensive Commentaries* (*Zengbu huixiang shanhaijing guangzhu,* fig. 26d). This has been widely reproduced in succeeding editions through the present and is probably the one best known today.[230]

Another example of portraits worth mentioning indicates the parallel practice of hand-painted illustrations that continued alongside printed versions. One set from the Qing period is now in the National Central Library in Taipei. Another set of some 420 images was painted by a poor, unknown scholar, Wang Fu (1692–1759) of Wuyuan, Jiangxi, who at one point had designed decorations for porcelains in the factories at Jingdezhen (modern Jingdezhen, Jiangxi). The originals were preserved locally for five

羽民國在海東南崖巘間有人長頰鳥喙赤目
白首生毛羽能飛不能遠似人而卵生

羽民國
在海東南崖巘間有人長頰鳥喙赤目白首身生毛羽能飛不能遠似人而卵生

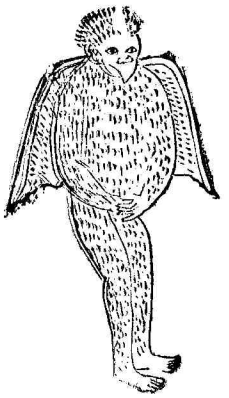

羽民國
為人長頭身生羽毛在結胷國東南

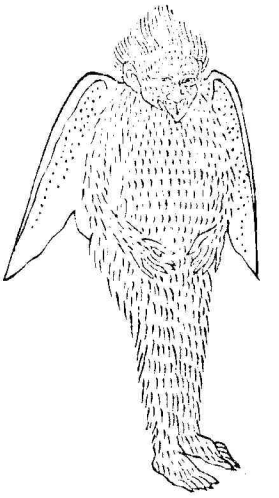

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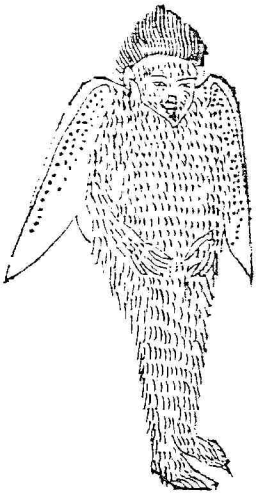

generations, though some were destroyed by war. Finally, the remaining ones were copied lithographically by Yu Jiading (n.d.) and Zha Meike (n.d.), who added others in a similar style for those missing from chapters 6 to 13. A book was finally published along with Wang's own commentary as *A Preserved Edition of the Guideways through Mountains and Seas* (*Shanhaijing cun*) in 1895 (fig. 27). While these images generally follow the forms of the portrait tradition, they are quite painterly in their use of texturing brushstrokes. The animated eyes, facial details, and active poses endow the strange creatures with an unsual degree of playfulness and intimacy. By comparison, the outline style and the sti er poses of the woodblock illustrations distance the strange creatures, rendering them even stranger to viewers whose attitude becomes correspondingly more clinical and voyeuristic.

The more elaborate set of illustrations reproduced here was interspersed with the text of a 1597 reprint of the Wang Chongqing edition, which was originally published without them in 1537. The images may well have been added to enhance the book's marketability sixty years later, for they represented an increased investment by the publisher and utilized a more prestigious visual style associated with scholar culture. They would have had a competitive edge over other editions, which merely reproduced the more utilitarian portrait series or contained no illustrations at all. These images are credited to an otherwise unknown artisan, Jiang Yinghao (n.d.), courtesy name Wulin, who was from Guangling (modern Yangzhou, Jiangsu). Jiang's designs are the earliest surviving examples of what might be termed the "scenic tradition," in which several strange creatures are set in a carefully delineated, panoramic landscape. The origin of some of the individual figures may also derive from the iconic circuit of late Ming portraits. For example, Jiang's figure of the god Yuer [no. 1] is identical to an image in Hu Wenhuan's *Illustrations to the Guideways through Mountains and Seas* (fig. 28). However, the artist also appropriated the elements of literati landscape painting to create compositions of trees, plants, rocks, and water in the mode of the Song dynasty version of *Approaching Refinement.* These forms had been codified in printed painting manuals popular during the late Ming that presented woodblock versions of model landscapes derived from the manners of the great masters of the Song, Yuan, and Ming dynasties. Jiang followed a practice typical among illustrators of selecting elements from this standardized reper-

FIGURE 26a (top left). Woodblock illustration of an inhabitant of the Land of the Feathered People [no. 216] from *Illustrations and Records of Foreign Regions* (probably late-Ming version of an early-Ming edition). By permission of the Syndics of Cambridge University Library, the Wade Collection.
FIGURE 26b (top right). Woodblock illustration of an inhabitant of the Land of the Feathered People [no. 216] from the *Collected Illustrations of Heaven, Earth, and Man* (c. 1609) 14:9b. Courtesy the East Asian Library, University of California, Los Angeles.
FIGURE 26c (bottom left). Woodblock illustration of an inhabitant of the Land of the Feathered People [no. 216] from the *Guideways through Mountains and Seas with Extensive Commentaries* (1667), edition of Wu Renchen. Courtesy the East Asian Library, University of California, Berkeley.
FIGURE 26d (bottom right). Woodblock illustration of an inhabitant of the Land of the Feathered People [no. 216] from *An Expanded and Illustrated Edition of the Guideways through Mountains and Seas with Extensive Commentaries* (1786). Courtesy the East Asian Library, University of California, Los Angeles.

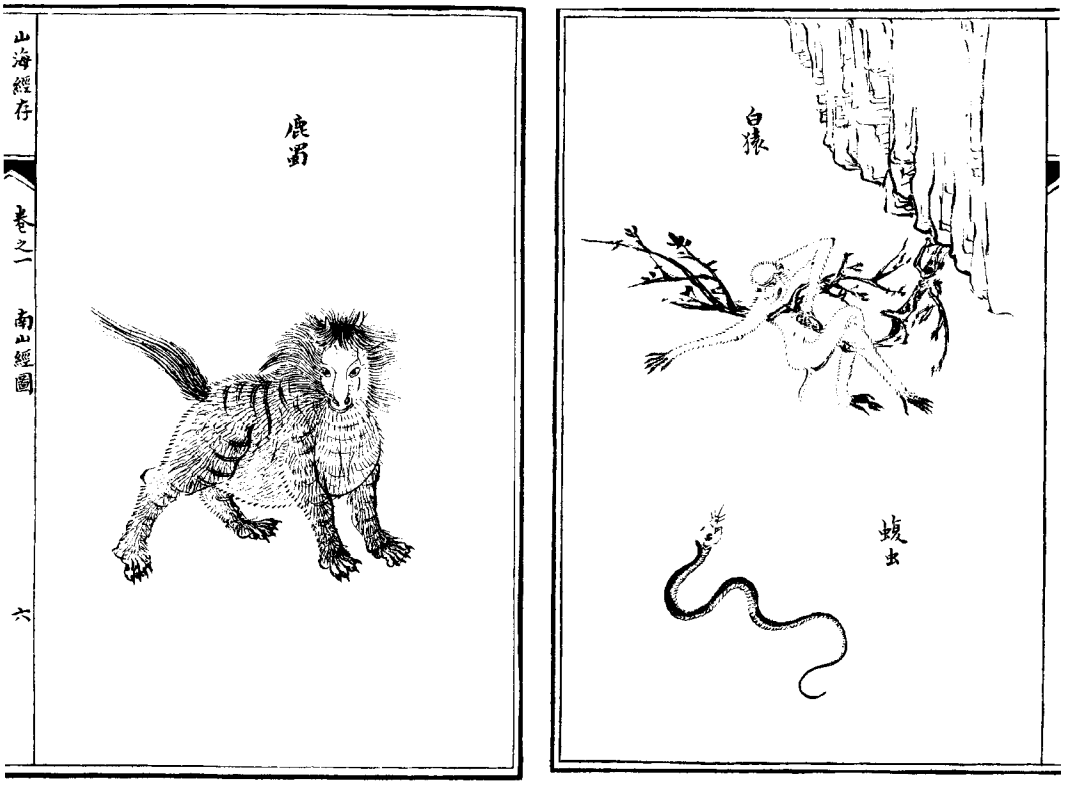

FIGURE 27. Lithographic version of painted illustrations from *A Preserved Edition of the Guideways through Mountains and Seas* (1895) by Wang Fu (1692–1759). The figures clockwise from the upper right are: (a) the White-Gibbon [no. 3]; (b) the Fu-Viper [no. 5]; and Lushu [no. 7].

toire of visual schemata to form individual backgrounds for each of the seventy-six plates. These provide elegant settings for the three hundred fifty or so figures that are represented out of the more than five hundred mentioned in the text. The precise criteria for depicting these particular strange creatures does not seem to be clear, yet it does seem that the more common animals and familiar mythological figures were passed over in favor of the obscure, the unusual, and the bizarre.[231] The designer employed a certain degree of artistic liberty, for the majority of the plates group several creatures together in a single scene, even though the text states that they dwelled at considerable distances from one another.

These panoramic views can be considered a visual realization of the cosmography as a collection and display of anomalies for privileged viewers. In Chinese tradition, only sages or unlucky travelers were said to perceive these spiritually potent or ominous creatures. But by framing them in bucolic scenes employing inviting perspectives, the artist invites us to safely scan a world in which these normally hidden powers stand exposed for our scrutiny in various innocuous attitudes. Rarely do they appear dangerous or threatening, as the text sometimes informs us they can be. On the contrary,

FIGURE 28. Portrait of the god Yuer [no. 1]. This image from Hu Wenhuan's *Illustrations to the Guideways through Mountains and Seas* [1593] can be compared to Plate I in the Jiang Yinghao series, which it predates by four years. From *Shanhaijing tu* 1:6b. National Library of China, Beijing.

their relaxed poses of domesticated contentment elicit curiosity and pleasure as the reader gazes at the exotic from a comfortable distance. Especially with regard to the foreign peoples, the illustrations to the *Guideways* indulge in what might be called an oriental version of "Orientalism" by revealing the same kind of imperialistic attitudes that have characterized many Western depictions of the East. Interestingly, around this time, European illustrators were also depicting natural curiosities in the New World set against composite model landscapes derived from European artistic traditions.

Jiang's designs continued to be reproduced during the first half of the seventeenth century. Seventy-four of the plates were included in another finely engraved edition of the *Guideways* with Guo Pu's commentary published during the Chongzhen era (1628–1644). The text was engraved by Li Wenxiao (n.d.), courtesy name Xiyu, from Jinling (modern Changzhou, Jiangsu), who is known to have been active during this period. The illustrations were engraved by two other artisans, Liu Suming (n.d.), originally named Guohao, and Wang Xingchun (n.d.). Liu was a member of one of the leading book-publishing families of Jianyang, Fujian, and active as an engraver during the Tianqi (1621–1627) and Chongzhen eras. At least eight other works from his hand have

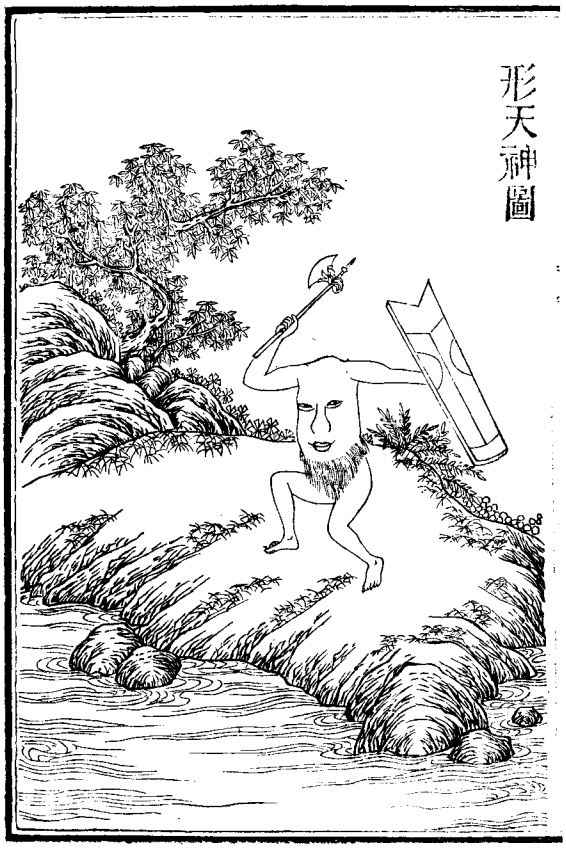

FIGURE 29. Xingtian [no. 233] from *The Imperially Sponsored Collection of Past and Present Illustrations and Texts* (1725). Gest Library, Princeton University.

survived, mostly illustrated novels and plays, indicating that he worked for various publishers in Nanjing and elsewhere.[232] An accomplished illustrator in his own right, he was said to have combined the primitive, folklike style of the Jianyang publishers with the mannerisms of the Anhui school of scholar-painters. However, for this edition, both he and Wang reengraved the original Jiang Yinghao designs with only minor alterations including dropping the first and last plates. Their accurate but not necessarily superior version nevertheless proved popular and eventually made its way to Japan, where another faithful reengraving was later produced in 1902 by the Bunkōdō of Nagoya.

Both the scenic and portrait traditions were appropriately reunited in the grand encyclopedia *The Imperially Sponsored Collection of Past and Present Illustrations and Texts* (*Qinding gujin tushu jicheng,* 1725, see fig. 29), whose illustrations of strange creatures can be considered a continuation of the Song style. This immense compendium sponsored by the Qing court contains several chapters titled "Various Gods of the Mountains and Rivers" (*Shanchuan zhushen*). The primary focus of one of them is on the *Guideways,* with fifty-three illustrations of selected strange creatures. With the exceptions of one image acknowledged to have been taken from the *Collected Images of Heaven, Earth, and Man* and three that contain more than one figure, all the others combine a portrait of an individual creature with a landscape background. Most of the images of the creatures appear to generally follow the Jiang Yinghao or Wu Renchen

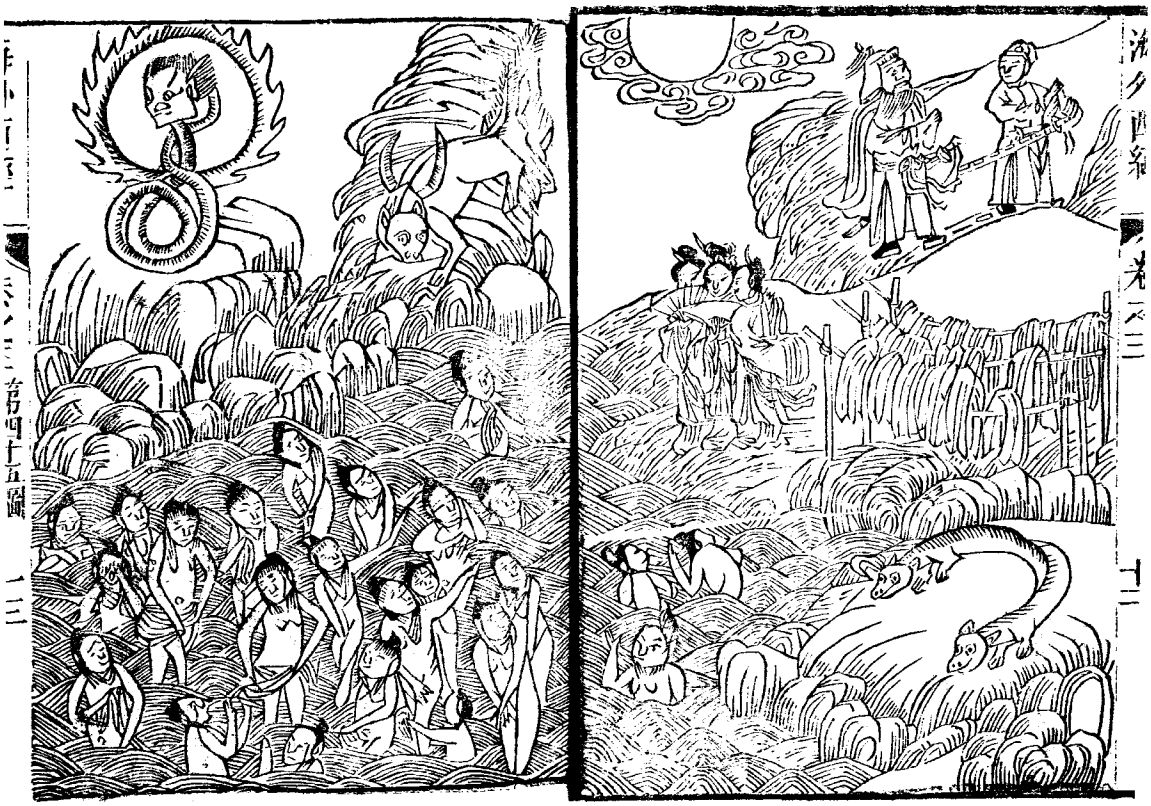

FIGURE 30. Plate LXV from the Haiqinglou edition of the *Guideways* published in 1855 by the artisan Cheng Huoyin (n.d.) of Guocheng, Sichuan. This illustration can be compared to Plate XLVI of the Jiang Yinghao edition containing the same figures, clockwise from the upper right: an inhabitant of the Land of Men [no. 234]; Bingfeng [no. 235]; inhabitants of the Land of Women [no. 236]; an inhabitant of the Land of Xuanyuan [no. 237]; and Yellow-Steed [no. 238]. Courtesy the East Asian Library, University of California, Berkeley.

iconography, but all have been redrawn with greater naturalism and attention to detail such as the figure of Xingtian [no. 233] (fig. 29).[233]

Finally, two more recent series of illustrations, one from the nineteenth century and another from the early twentieth, can be compared to Jiang's and provide some indication of the general decline of the traditional art of Chinese book illustration during this period. A late Qing dynasty set was published by the Haiqinglou in 1855 and signed by an artisan, Cheng Huoyin (n.d.) of Guocheng in modern Sichuan (fig. 30). The crowded spacing and crudely articulated lines are more characteristic of inexpensive, mass-produced folk prints that often represented local gods, New Year's themes, and other auspicious symbols. Although these bold images possess a certain aesthetic appeal for the modern eye, which appreciates primitivism and ethnic authenticity, they rank far below the standards of elite Chinese taste to which the Jiang Yinghao designs aspired. A final series of lithographic images from a version of the *Guideways* printed during the prewar Republican period indicates the further erosion of artistic ambition

FIGURE 31. Lithographic illustrations of strange creatures from *Guideways through Mountains and Seas with Illustrations and Explanations* (Republican period). Top, from right to left: Chui-Spirit [no. 79], Proud-Bug [no. 185], Jimeng [no. 195], Rushou [nos. 74, 241], Minister Liu [no. 244], Tianwu [no. 256] and below, from right to left, Peaceful-Encounter [no. 179], Encircling-Alligator [no. 193], Xingtian [no. 233], Torch-Darkness [see nos. 55, 336], the Corpse of Shebi [nos. 254, 302], and the Concubine of the Master of Rain. From *Shanhaijing tushuo* (n.d.) 1:1b–2a. Courtesy the East Asian Library, University of California, Los Angeles.

amid the economic constraints facing a modern Shanghai publisher of cheap, mass-produced editions (fig. 31). These portraits, from the *Guideways through Mountains and Seas with Illustrations and Explanations* (*Shanhaijing tushuo,* n.d.) were redrawn from earlier editions including one dated 1918.[234] The simply executed figures are bunched together in a small format printed on inexpensive paper; many seem crowded by the texts and encomiums inscribed as colophons. While this work testifies to the continuing interest in the *Guideways* among a wide public, it also makes one appreciate even more the beauty of Jiang Yinghao's designs.

Though all the surviving images reflect the imaginations of artists working in the styles of later Chinese book illustration, they still manage to convey a palpable sense of these strange creatures rooted in antiquity. Through these scenes, the reader can observe a worldview expressed mythologically in which human beings dwell alongside a

host of extrahuman powers who are to be treated with knowledge and respect to avoid calamity. In the succeeding section, the italic text translates the relevant sections of the *Guideways,* which Jiang Yinghao's plates were designed to illustrate, followed by commentary based on the work of subsequent commentators and scholars. Though separated from these strange creatures by time, place, and belief, the modern reader may still derive fascination and significance from them as traditional Chinese readers have for more than two millennia.[235]

PLATES I TO LXXVI FROM THE

Guideways through Mountains and Seas

同象山海經
第一圖

PLATE I

1. YUER 俞兒 The god Yuer does not actually appear in any extant edition of the *Guideways.* However, this image is identical to one found in the beginning of another work of the late sixteenth century, *Illustrations to the Guideways through Mountains and Seas* (*Shanhaijing tu,* 1593) edited by Hu Wenhuan (fl. c. 1593–1596, see fig. 28). Hu acknowledged including several additional figures and in a colophon indicated the original source for Yuer in the "Minor Inquiries" chapter of the compendium *Master Guan* (*Guanzi: Xiaowen,* c. 5th–1st cent. B.C.E.). It states:

> Duke Huan of Qi (r. 685–643 B.C.E.) was on a military campaign northwards against the state of Guzhu. A little more than three miles from the Beier River, he stopped short and stared transfixed. He aimed his bow but drew back and dared not shoot, saying to his attendants, "Do you see that person ahead?" The attendants answered, "We see no one." The Duke said, "This campaign is destined to fail for I am much confused! I have just seen a person only a foot tall with completely human features. He wore a hat and his right arm was raised as he raced o on a horse. This campaign is destined to fail for I am much confused! How could there be a person like this?" Guan Zhong (c. 730–645 B.C.E.) replied, "I have heard that there is a god of climbing mountains, Yuer, who is only one foot tall with completely human features. When a hegemon arises, the god of climbing mountains appears. He races o on a horse to indicate the way. When he raises his arm, it means that there is a river ahead. The right arm means to turn right to cross the river." When they arrived at the Beier River, there was someone there to aid them in crossing who said, "If you cross to the left, the water's depth will reach your hats but if you cross to the right, it is only as deep as your thighs. You can cross successfully to the right." Duke Huan stood and bowed before Guan Zhong on his horse and said, "I am at fault for not realizing your sageliness." Guan Zhong replied, "I have heard that a sage can know things before they appear but just now, I was only able to know this after he appeared. Your humble servant is no sage, merely someone who is able to understand the teachings of others."

Hu Wenhuan noted that Yuer wears a yellow hat and a vermilion gown. During the early Western Han dynasty, a cavalry troop named the Yuer Cavalry rode in the vanguard. It is, perhaps, appropriate that he is represented in the first of the illustrations to the *Guideways* as a spirit who will guide the reader through the mountains to follow.[1]

PLATE II

2. XINGXING 狌狌 *The first guideway through the Southern Mountains begins at the Magpie Mountains. The first peak is Shaking Mountain, which overlooks the Western Sea. Many cinnamon trees and an abundance of metal and jade are found here. There is also a plant like a scallion with green flowers named Celebrating-Abundance, which relieves hunger if eaten, and a luminous tree like the mulberry with black veins known as the Confusion-Mulberry. Wearing a piece of this tree from the belt will cure mental confusion. There is an animal here whose form resembles a Yu-Ape with white ears. It walks crouched*

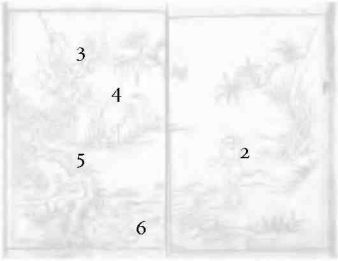

over but runs like a man. It is called the Xingxing. Eating it enhances one's ability to run. The Beautiful-Deer River flows forth from here westward into the sea. In it are found many Yupei, which will cure intestinal parasites if worn from the belt.[2] 𛅰 The commentator Guo Pu (276–324) noted that the Yu-Ape is bigger than a macaque and, in addition to white ears, possesses red eyes and a long tail. The Xingxing is also mentioned in chapter 10 [no. 263] as resembling a pig with a human face as well as in chapter 18, where it is said to be capable of identifying people by name.[3] Its ability to speak may be why *The Compendium of Mr. Lü* (*Lüshi chunqiu,* c. 239 B.C.E.) considered its lips a delicacy.[4] The *History of the Latter [Eastern] Han Dynasty* (*Houhanshu,* mid-5th cent.) located it among the barbarian tribes of the Southwest, and the commentary by Li Xian (651–684) provided more details about the Xingxing's behavior from a now-lost work, *Records of the South* (*Nanzhongji,* n.d.):

> The Xingxing lives in the valleys here [i.e., in Ailao District, near modern Baoshan, Yunnan]. It travels about without any fixed pattern and dwells along with the many other creatures. People capture it by placing wine along its path. It is also fond of

sandals, and the locals weave several tens of pairs of straw sandals, which they attach to each other. The Xingxing in a valley, upon seeing the wine and sandals, knows it is a trap and also knows the name of the trapper. It calls it out and scolds him, saying, "You slave! You are trying to trap me!" and leaves. But then it returns, calling out as it samples the wine. At first, it drinks only a little and puts on a pair of sandals. But if it drinks a few pints, it becomes drunk and can be caught. Since the sandals are all joined together, it cannot leave and so it is grabbed and put in a cage. When someone wishes to fetch it, he goes to the cage and says, "Xingxing! You can come out by yourself," whereupon the Xingxing turns to him and cries.[5]

3. WHITE-GIBBONS (BAIYUAN) 白猿 *Three hundred li farther east is Hall-Court Mountain, where there are many Yan-Trees, many White-Gibbons, and much rock crystal and yellow gold.*[6] 凶 According to Guo Pu, gibbons are also like macaques but with larger arms and longer feet, which enable them to move about speedily. They normally have black and yellow coloring and utter a plaintive cry. This last feature was often employed by later poets as a conventional image of human sorrow. The dictionary *Explanations and Analyses of Graphs* (*Shuowen jiezi,* 100 C.E.) noted the gibbon's ability to throw things.[7] In one of his encomiums to the illustrations to the *Guideways* of his time, Guo Pu celebrated the White-Gibbon's command of archery by comparing it to Yang Youji (fl. c. 575 B.C.E.), a nobleman and legendary archer of Chu:

> The White-Gibbon's skill is without doubt.
> Like Yang Youji it can draw a bow.
> Casting but a glance, it lets out a shout
> Instinctively hitting the mark just so.
> Time after time, it never gives out.
> Its marvelous talent presents an endless show.[8]

This skill at archery is not mentioned in the extant text of the *Guideways.* Perhaps an early artist thought of it because of the White-Gibbon's long arms. The present illustration is more faithful to the text and simply depicts these gibbons as monkeys. Guo Pu also noted that the fruit of the Yan-Tree is red, resembles apples, and is edible.[9]

4. STRANGE BEAST (GUAISHOU) 怪獸 *Three hundred eighty li farther east is Gibbon-Wings Mountain, where there are many strange beasts, strange fish, an abundance of white jade, and many Fu-Vipers [no. 5], strange snakes, and strange trees. This mountain should not be climbed.*[10] 凶 Neither the text of the *Guideways* nor later commentators provided any description of these strange beasts, so the illustration is probably the result of the artist's imagination. The beasts are complemented by the many strange fish found in the surrounding rivers. Here Guo Pu o ered his definition of the strange as "anything with a unique or abnormal appearance." The commentator Hao Yixing (1757–1829) noted that white jade was used in antiquity to decorate the royal crown.[11]

5. FU-VIPER (FUCHONG) 蝮蟲 It is found in abundance on Gibbon-Wings Mountain. Guo Pu noted that it is red in color with needles protruding from its

nose, reaching a weight of more than one hundred *jin* (133 lbs.). It is also known as the Snout-Viper.[12]

6. STRANGE SNAKE (GUAISHE) 怪蛇 Another denizen of Gibbon-Wings Mountain though not otherwise described in the text, the strange snakes like the strange beasts and Fu-Vipers here, are undoubtedly best avoided by humans.[13]

PLATE III

7. LUSHU 鹿蜀 *Three hundred seventy li farther east stands South of the Niu-Trees Mountain, where there is much red-metal on its southern slope and white-metal on its northern slope. There is a beast here whose form resembles a horse with a white head, stripes like a tiger, and a red tail. It makes a sound like a man singing and is called the Lushu. Wearing it from the belt will help people sire many descendants.*[14] 凶 The red tail may signify the Lushu's exceptional potency. Guo Pu in his *Encomiums to the Guideways through Mountains and Seas* (*Shanhaijing tuzan,* c. 320) specified that one should use its skin and hair for a talisman.[15]

8. TWISTING-TURTLE (XUANGUI) 旋龜 *The Strange River flows east from South of the Niu-Trees Mountain into the Xianyi River. In it are found many black turtles that have the form of a turtle but with a bird's head and a viper's tail. They are called Twisting-Turtles and make a sound like wood splitting. Wearing a piece of one from the belt as a talisman will prevent deafness, and it can also remove calluses.*[16]

9. LIU-FISH (LIU) 鰡 *Three hundred li farther east is Root Mountain, where there are many rivers yet no plants or trees. There is a fish here whose form resembles an ox. It dwells in the hills and possesses a snake's tail, wings, and feathers on its ribs. It is said to make a sound like the Lingering-Ox and is called the Liu. It lives during the summer and dies in the winter. Eating it will prevent swellings.*[17] 凶 The Liu-Fish can apparently survive out of water. Guo Pu thought that the description of it living in the summer and dying in the winter referred to hibernation.[18]

10. LEI 類 *Four hundred li farther east is Mount Chanyuan, which contains many rivers yet no plants or trees. It should not be climbed. There is a beast here whose form resembles a wildcat with a mane. It is called the Lei and is both male and female. Eating it will cure jealousy.*[19] 凶 The name Lei can mean "category," "species," or, perhaps in this case, "gender." Jealousy was considered a particular problem among women in traditional China's polygamous society. The ability of the Lei to prevent jealousy appears to be connected to its hermaphroditism. The Chinese were particularly fascinated by such animals, for the presence of both yin and yang natures suggested not only nondependence and personal autonomy but also exceptional fertility. Other early texts also mention the Lei such as the philosophical work *Master Zhuang* (*Zhuangzi,* late 3rd–1st cent. B.C.E.), which praised it as living in accordance with the Daoist Way because it was capable of e ortless self-fertilization. The commentator Yang Shen (1488–1559) noted the existence of a similar animal in Menghua, Yunnan, which the locals called

the Fragrant-Mane. Hao Yixing believed that the Lei was similar to another strange beast known as the Divine-Wildcat. He further noted that in 1803, a Mongolian official who had come to Beijing described a hairy, hermaphroditic animal like a dog that inhabited a tribal area along the Manchurian-Mongolian border. Hao cited this fact as proof of the essential factuality of the *Guideways.*[20]

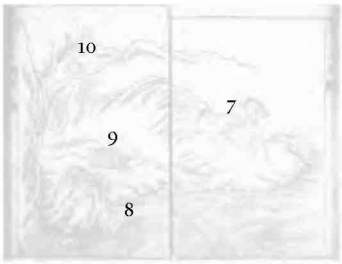

PLATE IV

11. BOSHI 獙訑 *Three hundred li farther east is Foundation Mountain, where much jade can be found on its south slope and many strange trees on its north. There is a beast here whose form resembles a goat with nine tails and four ears, with its eyes on its back. It is called the Boshi. Wearing part of it from the belt will prevent fear.*[21] 凶 Guo Pu's encomium on the Boshi stated that it was specifically its skin that was worn as a talisman, perhaps because the dictionary *Explanations and Analyses of Graphs* refers to displaying the skin of a sheep to frighten oxen and horses. Hao Yixing cited another view

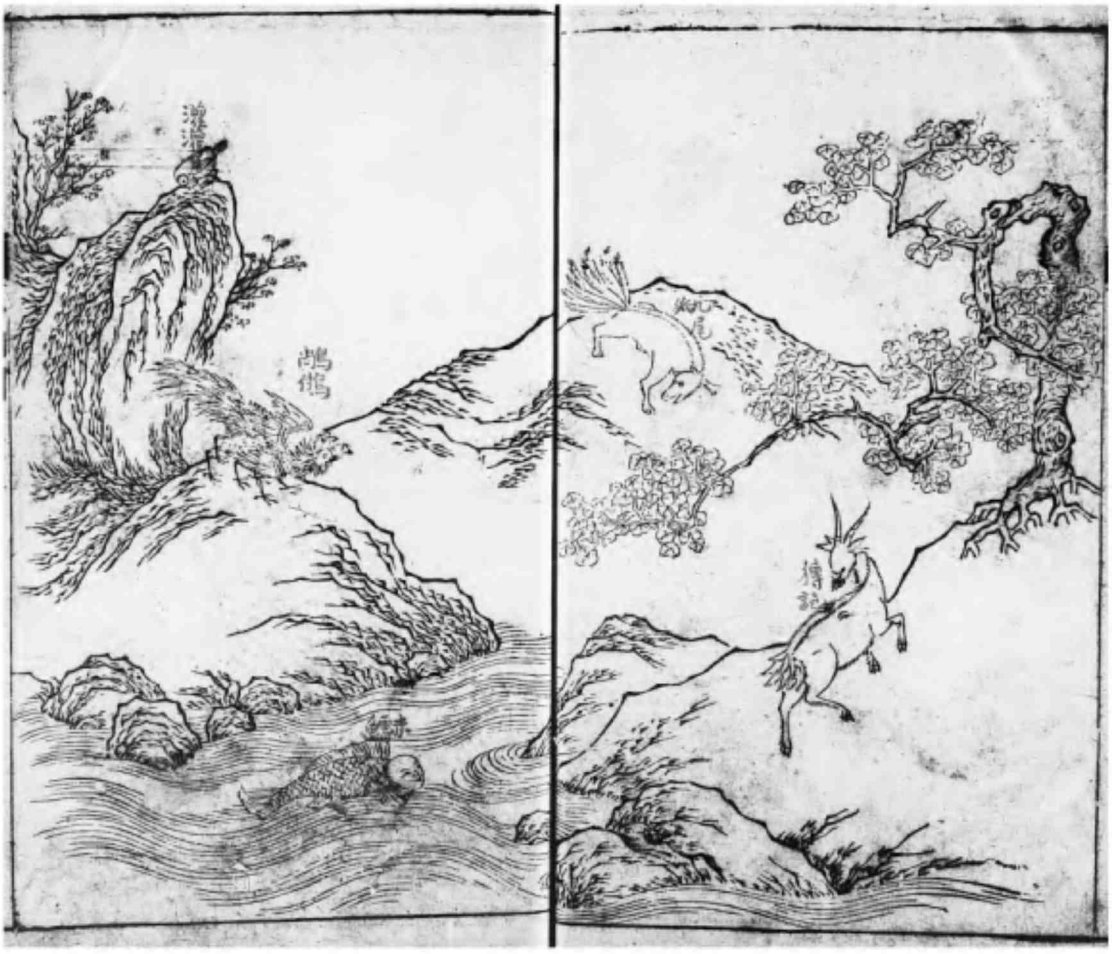

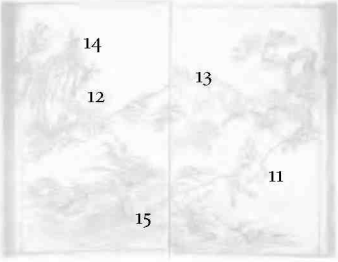

of the power of goats and sheep from the early medical text *The Divine Farmer's Classic of Remedies (Shennong bencaojing,* late 3rd cent. B.C.E.) where the horn of the Gu, a black ram, is recommended for frightening o demons, tigers, and wolves as well as to eliminate fright.[22]

12. CHANGFU-BIRD (CHANGFU) 鵌鳩 *There is a bird dwelling here on Foundation Mountain whose form resembles a chicken with three heads, six eyes, six feet, and three wings. It is called the Changfu. Eating it will prevent sleep.*[23]

13. NINE-TAIL FOX (JIUWEIHU) 九尾狐 *Three hundred li farther east is Green-Hills Mountain, where much jade can be found on its south slope and green cinnabar on its north. There is a beast here whose form resembles a fox with nine tails. It makes a sound like a baby and is a man-eater. Whoever eats it will be protected against insect-poison (gu).*[24] 凶 The ancient Chinese greatly feared a kind of poison man-

ufactured from insects known as *gu.* The graph appears as early as the Shang oracle-bone inscriptions and is a picture of three virulent insects in a container stinging one another, a process that yields an extremely toxic substance. Its many uses and knowledge of its antidotes were associated with *wu*-shamans and others who were considered masters of black magic.[25] Nine-Tail Foxes were generally regarded as auspicious creatures. In one ancient myth, Yu the Great was seeking an omen that he marry and encountered a white fox with nine tails, which he interpreted as a sign that he would be successful. This fox sometimes appears in Han art along with the Queen Mother of the West [nos. 65, 275] in her later role as a goddess of immortality at Mount Kunlun. According to the *Debates in the White Tiger Hall* (*Baihutong,* late 1st cent. C.E.), the fox's nine tails symbolize abundant progeny.[26]

14. GUANGUAN-BIRD (GUANGUAN) 灌灌 *There is a bird here on Green-Hills Mountain whose form resembles a dove and that makes a sound like a man shouting. It is called the Guanguan. Wearing a part of it from the belt will prevent mental confusion.*[27] 凶 *The Compendium of Mr. Lü* considered this bird's flesh a delicacy when roasted. The poet Tao Qian (365–427) also celebrated this bird in the twelfth of his "Thirteen Poems upon Reading the *Guideways through Mountains and Seas*" (*Du shanhaijing shisan shou,* 422):

On Green-Hills Mountain is a unique bird
That speaks and appears of its own accord.
It was born to help those in confusion,
Not to caution the Noble Man.[28]

15. RED RU-FISH (CHIRU) 赤鱬 *The Eminent River flows forth from Green-Hills Mountain southward into Carp-Wings Lake. Many Red Ru-Fish are found in the lake. It has the basic form of a fish with a human face and makes a sound like a mandarin duck. Eating it will prevent scabies.*[29] 凶 According to another version noted by Guo Pu, eating it will protect against epidemics.[30]

PLATE V

16. MOUNTAIN GOD (SHEN) 神 *The ten mountains from the first peak, Shaking Mountain in the Magpie Mountains to Winnower-Tail Mountain, extend 2,950 li in length. The gods of these mountains all have the form of a bird's body with a dragon's head. The proper sacrifice to them is an animal of a single color and the burial of a jade blade. The grain o ering is glutinous rice along with a jade disc and unhulled rice. White reeds should be used for the ceremonial mats.*[31] 凶 The gods of each of the guideways in the *Guideways through Mountains* form distinct groups and often share similar physical features. They must be sacrificed to by representatives of the government, by the local people, and especially by travelers. In earliest times, such a airs were probably carried out by *wu*-shamans and other ritual specialists. In the background of the illustration is the tip of a roof, which is the artist's anachronistic vision of a sacrificial temple reflecting the later, more elaborate architectural style of temples. In ancient China, such local altars and shrines were more likely outdoor stages or simple structures.

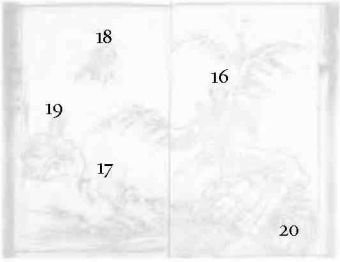

17. POWERCAT (LILI) 狸力 *The second guideway through the Southern Mountains begins at Willow Mountain, which faces the Land of Flowing Yellow Sands to the west, Mount Zhubi to the north, and Mount Changyou to the east. The Eminent River flows forth from Willow Mountain southwest into the Red River. In it can be found much white jade and fine grains of cinnabar. There is a beast here whose form resembles a pig with spurs on its feet. It makes a sound like a dog barking. It is called the Lili. If seen by people, it is an omen that there will be much public earthwork construction in the district.*[32] 凶 Riverbeds were considered the primary source of fine jade, and Hao Yixing quoted the philosophical work *Master Shi* (*Shizi,* 4th cent. B.C.E.), which states that jade can be found in rivers whose courses are squared, while pearls can be found in those that are rounded. Cinnabar had a variety of ritual uses in ancient China such as helping to preserve the body after burial and marking divinations on oracle bones. Flowing Yellow Sands, according to Hao Yixing, refers to a land in the west inhabited by a people known as the Xin Tribe recorded in chapter 18 or as the Feng Tribe in chapter 11. They are said to dwell in an area of three

hundred li. This is one of several places in the *Guideways* with rivers named Eminent and Red.[33]

18. ZHU-BIRD (ZHU) 鵊 *There is a bird dwelling here on Willow Mountain whose form resembles an owl but with human hands instead of feet. It makes a sound similar to a female quail. It is called the Zhu and makes a sound like its name. If seen by people, it is an omen that many officials in the district will be exiled by the ruler.*[34] 凶 Guo Pu associated the Zhu-Bird's significance with two other evil omens: a comet crossing the sky and the death of a whale amid the waves. In the twelfth of his cycle of thirteen poems on the *Guideways,* Tao Qian slyly suggested that this bird must have appeared often during the time of King Huai of Chu (r. 328–299 B.C.E.), who, according to tradition, banished the aristocratic official and tragic poet Qu Yuan (c. 339–c. 278 B.C.E.).[35]

19. CHANGYOU 長右 *Four hundred fifty li to the southeast stands Mount Changyou, which lacks plants and trees, though it contains many rivers. There is a beast here whose form resembles a Yu-Ape with four ears. It is called the Changyou. It makes a sound like a person singing. If seen by people, it is an omen of a great flood in the districts of the commandery.*[36]

20. HUAHUAI 猾褱 *Another three hundred forty li east stands Lofty-Brilliance Mountain, which contains much jade on it southern slope and much metal on its northern slope. There is a beast here whose form resembles a human with pig's bristles. It dwells in a cave and hibernates in winter. It is called the Huahuai, and it makes a sound like chopping wood. If seen by people, it is an omen that there will be conscription in the district.*[37] 凶 Guo Pu commented that another version states that if the Huahuai is seen, there will be chaos in the district.[38]

PLATE VI

21. ZHI-PIG (ZHI) 彘 *One thousand six hundred twenty li east is Floating-Jade Mountain. To the north it overlooks Lake Juqu and to the east, the Zhubi River. There is a beast dwelling here whose form resembles a tiger with an ox's tail. It makes a sound like a barking dog and it is called the Zhi. It is a man-eater.*[39] 凶 Juqu refers to the area later known as the Great Lake in modern Jiangsu. Here, according to Guo Pu, Zhubi is the name of a river rather than the mountain mentioned in no. 17.[40]

22. ZI-FISH (ZI) 鯊 *The Broomstraw River emanates from the north side of Floating-Jade Mountain and flows into Lake Juqu. In it are found many Zi-Fish.*[41] 凶 Guo Pu noted that the Zi-Fish is narrow and flat with a long head and reaches a length of more than a foot. He further stated that in his time these fish flourished in the Great Lake and were known as Knife-Fish. Hao Yixing also noted that these fish could be found in the sea. They may be a kind of mullet.[42]

23. HUAN 䌛 *Two thousand nine hundred li further east is Mount Xun, which contains much metal on its southern slope and much jade on its northern slope. There is a beast*

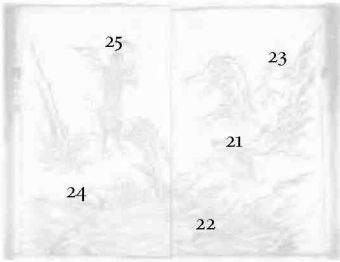

here whose form resembles a goat but without a mouth and which cannot be killed. It is called the Huan.[43] 凶 According to Hao Yixing, these words mean that it does not die because it does not need to eat and is thus self-sufficient. The Huan's complete autonomy and nondependency on nature are an essential part of its strangeness. According to Guo Pu in his encomium, another benefit of not having a mouth is that harmful vapors cannot enter the body.[44]

24. POISON-EAGLE (GUDIAO) 蠱雕 *One thousand four hundred li farther east is Mount Luwu, which lacks plants or trees on its heights but contains much metal and minerals. The Zegeng River emanates from it and flows south into the Surging River. There is a beast here named the Gudiao. It has the basic form of an eagle with a horn, and though it makes a sound like a baby, it is a man-eater.*[45] 凶 Curiously, the *Guideways* classifies the Poison-Eagle as a beast instead of as a bird, perhaps because of its power and malevolence. The portrait in the Wu Renchen edition (1667) consequently depicted this creature with the head of an eagle but with a body resembling a wildcat's.

It would seem that Mount Luwu is connected with the god Luwu [no. 60], although the text does not specifically indicate this.[46]

25. MOUNTAIN GOD (SHEN) 神 *The second guideway through the Southern Mountains from Willow Mountain to Mount Qiwu comprises seventeen mountains along a length of 7,200 li. The gods of these mountains all have a dragon's body with a bird's head. The proper sacrifice to them is an animal of a uniform color and a jade disc buried in the earth. The grain o ering is glutinous rice.*[47]

PLATE VII

26. XI-RHINOCEROS (XI) 犀 *The third guideway through the Southern Mountains begins with Mount Tianyu, below which flow many rivers. It should not be climbed. Five hundred li east stands Pray-and-Pass Mountain. Much metal and jade are found on its heights, while below are found many Xi-Rhinoceros along with Si-Rhinoceros [no. 262] and elephants [see no. 267].*[48] 凶 Guo Pu described the Xi-Rhinoceros as resembling a water bu alo with a pig's head and with elephant's feet, each foot cleft in three. It has a large belly with three horns on its nose, forehead, and on top, respectively. The smallest horn, which is on its nose, does not fall o and is used to facilitate eating. Because the Xi likes to chew on brambles, it often drools blood. The Si-Rhinoceros, which is illustrated in chapter 10, is described here by Guo Pu as also like a water bu alo but blue/green with one horn weighing altogether one thousand *jin* (approx. 1,333 lbs). In early texts, the graphs for both the Xi and Si were used to refer to several animals such as wild oxen, yaks, bu aloes, and rhinoceros, creating some confusion. However, in later periods to the present, both have referred primarily to the rhinoceros, and Guo Pu's description of the Xi would seem to indicate this animal. Xi-Rhinoceros are illustrated again in chapter 10 [no. 264] and are mentioned in ten places altogether in the *Guideways,* while the Si-Rhinoceros appears in nine. Guo Pu's encomiums poke fun at the Xi and Si. The former is derided because of its big nose and the latter because it ironically brings about its own destruction, for its protective hide was found by man to be useful in war.[49]

27. JURU-BIRD (JURU) 瞿如 *There is a bird here on Pray-and-Pass Mountain whose form resembles a Jiao-Duck but with a white head, three feet, and a human face. It makes a sound like its name.*[50] 凶 The Jiao-Duck is said by Guo Pu to be like a wild duck, only smaller with feet close to its tail. It is di erent from the Jiao-Bird [no. 101], though written with the same graph.[51]

28. TIGER-DRAGON (HUJIAO) 虎蛟 *The Yin River emanates from Pray-and-Pass Mountain, flowing southward into the sea. It contains many Tiger-Dragons. The Tiger-Dragon has a fish's body and a snake's tail. It makes a sound like a mandarin duck. Eating it prevents swellings and hemorrhoids.*[52] 凶 Guo Pu noted that this particular dragon was a kind of Jiao-Dragon (no. 274), which has four feet and is snakelike. He also considered it one of the strange creatures found in the Long River (Jiangshui, modern Changjiang, also Yangtze). Some later Chinese scholars identified

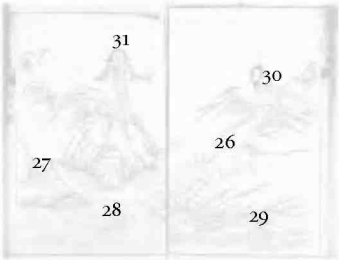

this creature with various kinds of sharks such as the Cuo-Fish, whose young are said to jump back into their mothers' wombs at birth out of fear and must be made to come out. A lost source, *Records of Strange Things on Land and in Water at Linhai* (*Linhai shuitu yiwuzhi,* n.d.), quoted in the encyclopedia *Sources for Beginning Studies* (*Chu-xueji,* 713–42), expressed the opinion that the Tiger-Cuo, which may be the same as this fish, was so named because it has yellow and black patterns and its eyes, ears, and teeth resemble a tiger's; or, according to the same source, because it can metamorphose into a tiger.[53]

29. TUAN-FISH (TUANYU) 鱄魚 *Three thousand three hundred li farther east is Chicken Mountain, which contains much metal on its heights and much fine cinnabar at its feet. The Black River emanates from it and flows southward into the sea. In it dwell many Tuan-Fish. It has the basic form of a carp, but with hog's bristles, and makes a sound like a pig. If seen by people, it is an omen of a great drought throughout the world.*[54]

30. YU-BIRD (YU) 鶾 *Four hundred li east stands Excellent-Hills Mountain, which lacks plants and trees but issues forth a fiery illumination. On its south is a valley called Central Valley from where the Northeast Wind originates. There is a bird here whose form resembles an owl but with a human face, four eyes, and ears. It is called the Yu and makes a sound like its name. If seen by people, it is an omen of a great drought throughout the world.*[55] 凶 Hao Yixing noted several sources mentioning that divine mountains may generate their own fire, which illuminates them.[56]

31. MOUNTAIN GOD (SHEN) 神 *The third guideway through the Southern Mountains extends for 6,530 li along fourteen mountains from Mount Tianyu to South Yu-Ape Mountain. The gods of these mountains all have a dragon's body with a human face. The proper sacrifice to them is a white dog o ered up with a prayer, and the grain o ering is glutinous rice.*[57] 凶 While Guo Pu interpreted this passage to mean that the dog should be o ered up with a prayer, the commentator Bi Yuan (1729–1797) believed that the text here meant that the dog should first be smeared with its own blood. This concludes chapter 1 of the *Guideways,* which presents the three guideways through the Southern Mountains.[58]

PLATE VIII

32. XIAN-ANTELOPE (XIANYANG) 羬羊 *The first guideway through the Western Mountains begins with Lotus Mountain, whose first peak is Money-Arrives Mountain. There are many pine trees on its heights and much washing-stone at its feet. There is a beast here whose form resembles an antelope with a horse's tail that is called the Xianyang. Its fat can cure chapped skin.*[59] 凶 The Xian-Antelope is also found on seven other mountains in the *Guideways.* According to the ancient glossary *Approaching Refinement* (*Erya,* c. 3rd cent. B.C.E.), it is about six feet in size, while the *Explanations and Analyses of Graphs* states that it has short horns. Guo Pu indicated in his encomium that its tail was red. He considered the Xian-Antelope identical to similar ones known in his time in the Land of the Great Moon Tribe (Dayuezhi, also Indoscythe) in the northwest said to be as large as mules.[60]

33. TONGQU-BIRD (TONGQU) 鵠渠 *Forty-five li west stands Pinecone Mountain, from which the Huo River flows northward into the Wei River. The Huo River contains an abundance of copper. There is a bird here named the Tongqu that has the basic form of a pheasant with a black body and red feet. It can restore wrinkled skin.*[61] 凶 Guo Pu wrote in his encomium that this bird can also quell disasters. Pinecone Mountain is one of the relatively few places in the *Guideways* whose location may be identified with some certainty. Hao Yixing stated that this mountain, also known as Pine-Bridge Mountain, stands twenty-seven *li* southeast of the administrative center of Huayin, Shaanxi. He also identified the Huo River as the Libation River. The *Guide to Waterways with Commentary* (*Shuijingzhu,* c. 515–24) recorded it as flowing forth from Pinecone Mountain into the Yellow River, which also shares tributaries with the Wei in this area. The Wei River Valley is itself well known for prehistoric towns, and ancient cities were built along its banks, including Xianyang, capital of the Qin, and Chang'an

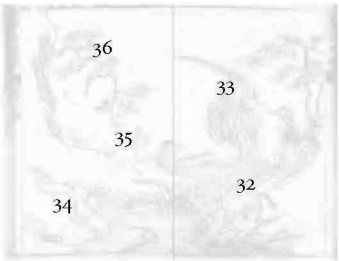

(modern Xian, Shaanxi), capital of the Han as well as of several later dynasties.[62]

34. FEIYI-SNAKE (FEIYI) 肥蟪 *Sixty li farther west stands Greater Lotus Mountain, which is sheer on all four sides. It rises to a height of five thousand ren [approx. forty thousand feet] and covers ten li in area. Neither birds nor beasts can dwell here. There is a snake here called the Feiyi. It has six feet and four wings. If seen by people, it is an omen of a great drought throughout the world.*[63] 凶 Greater Lotus Mountain is located in the southwest of modern Huayin, Shaanxi. It is actually 7,150 feet high and according to a legend was named after its shape. The glossary *Approaching Refinement* indicates that it was accorded a special status along with three other mountains as early as the Warring States period. By the Han, it was regarded as the Sacred Marchmount of the West and was sacrificed to by imperial courts. It was subsequently associated with various Daoist religious cults and has continued to be a place of hermitage through the present. In his encomium, Guo celebrated the location of the later legend of the Jade

Maiden of the Brilliant Star on the mountain, one of whose peaks bears her name. She is associated with a cult of longevity because she o ers a drink that enables humans to become Transcendents. According to another legend cited by Guo, a Feiyi-Snake was once sighted at the foot of a place called Bright Mountain during the time of the future King Tang of the Shang (trad. r. c. 1574/1557–1547 B.C.E.) and interpreted as an omen of the impending overthrow of the Xia dynasty. The Feiyi-Snake is also found on two other mountains in the *Guideways.* Although the graphs of its name are similar to those of the Feiyi-Bird [no. 37], they are di erent creatures.[64]

35. CONGLONG 蔥聾 *One hundred sixty li farther west is Mount Fuyu, which contains much copper on its southern slope and much iron on its northern slope. There is a tree on its summit called the Striped-Trunk Tree. Its fruit is like dates and can cure deafness. Among its plants are many known as the Veined-Plant, whose form resembles a sunflower but with red blossoms and yellow fruit. Its fruit is shaped like a baby's tongue. Eating it will cure mental confusion. The Fuyu River emanates from this mountain and flows northward into the Wei. There are many beasts here known as Conglong. Its form resembles a goat with a red mane.*[65] 凹 Hao Yixing noted several later medicinal texts that recommended dates as a cure for deafness.[66]

36. MIN-BIRD (MIN) 鴟 *Among the birds on Mount Fuyu are many Min-Birds, which resemble the kingfisher but have red beaks. The Min-Bird can protect against fire.*[67] 凹 Guo Pu commented that this bird can protect against fire if raised domestically.[68]

PLATE IX

37. FEIYI-BIRD (FEIYI) 肥遺 *One hundred thirty li farther west is Eminent Mountain, which contains many Niu-Trees and Jiang-Oak. On its northern slope is much iron, and on its southern slope is much copper. The Yu-Ape River emanates from here and flows northward into the Summoning River. The river contains many Bang-Fish, which have the basic form of turtle and make a sound like a goat. Along its northern banks are arrow-bamboo and edible bamboo. Among the beasts here are many Zuo-Oxen and Xian-Antelopes. There is also a bird here whose form resembles a quail with a yellow body and a red beak. It is called the Feiyi. Eating it will cure contagious disease, and it can also kill insects.*[69] 凹 Hao Yixing hypothesized that the "insects" killed by eating the Feiyi-Bird were intestinal worms. Both Eminent Mountain and Yu-Ape River were later recorded in the *Guide to Waterways with Commentary,* which states that the Yu-Ape River flows into the Summoning River, which eventually flows into the Wei. Guo Pu noted that the Niu-Tree resembles the cherry but with smaller leaves, while the Jiang-Oak was used in manufacturing carriages. In his time the edible bamboo continued to be a popular food whose shoots were eaten in winter. He also noted previously that many wild oxen and goats weighing one thousand *jin* could be found dwelling on nearby Lesser Lotus Mountain sixty *li* to the east. He assumed the oxen were descendants of the Zuo-Oxen mentioned in these passages.[70]

38. BRAVE-PIG (HAOZHI) 豪彘 *Fifty-two li west stands Bamboo Mountain, whose summit contains many tall trees. There is an abundance of iron on its north-*

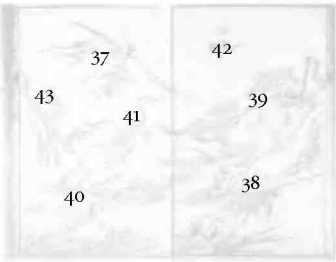

ern slope and a plant here named the Yellow Guan-Plant. Its form resembles that of an ailanthus, while its leaves resemble those of the hemp plant with white flowers and blood-red fruit. Adding it to a bath will cure itching, and it can also cure tumors. The Bamboo River emanates from here and flows northward into the Wei. Along its northern banks grows an abundance of arrow-bamboo and dark-green jade. The Cinnabar River emanates from here and flows southeast into the Luo River. Much rock crystal and many Human-Fish are found in it. There is a beast here whose form resembles a pig but with white bristles with black tips as large as hairpins. It is called the Haozhi.[71] 凶 The Brave-Pig was regarded by some commentators as a porcupine. Guo Pu noted that it was several feet in length and that it shot its quills at things. However, despite this belief, which is still common today, a porcupine does not shoot its quills from a distance but embeds them in the flesh of those who make direct contact with it. Guo also believed that the Brave-Pig was hermaphroditic. Both the Bamboo River and the Cinnabar River were recorded in the *Guide to Waterways with Commentary* and lie within the western part of modern Shaanxi province. The Luo River is

an important waterway that flows into modern Henan province and was later the site of the city of Luoyang, a capital of the Han as well as several later dynasties. There are seven places in the *Guideways* where Human-Fish are said to dwell. This creature is not a merman but a fairly common fish. Guo Pu noted here that it resembles the Ti-Fish and has four "legs," that is, fins. The text describes it later as making a sound like a baby [see no. 125]. Eating it is recommended to cure delusions. According to Sima Qian's (c. 145–c. 86 B.C.E.) *Historical Records* (*Shiji,* c. 90 B.C.E.), candles were made from the fat of the Human-Fish for the tomb of the First Emperor of Qin (r. 246–210 B.C.E).[72]

39. NOISY-APE (XIAO) 𧿹 *One hundred ninety li farther west stands Black-Ewe Station Mountain, from which the Lacquer River emanates and flows northward into the Wei. On the mountain's heights are many white-cherry trees and Jiang-Oak, while below is an abundance of common bamboo and arrow-bamboo. On its northern slope is much copper, while on its southern slope is much Yingyuan-Jade. There is a beast here whose form resembles a Yu-Ape but with longer arms. It is adept at throwing things and is called the Xiao.*[73] 凶 Guo Pu noted that the Noisy-Ape was also depicted in the *Illustrations of Frightening Animals* (*Weishoutu,* n.d.), a work known to him but now lost. The images in this book seem to have circulated independently from those of the *Guideways* yet apparently overlapped the latter in content to some extent.[74]

40. TUOFEI-BIRD (TUOFEI) 橐𦍒 *There is a bird here on Black-Ewe Station Mountain whose form resembles an owl with a human face and one leg called the Tuofei. It appears in wintertime and hibernates in summer. Wearing it against the skin will prevent fear of thunder and lightning.*[75] 凶 Guo Pu noted that it was the feathers of the Tuofei-Bird that were to be worn against the skin. Another version of the text stated that doing so will prevent fear of disasters.[76]

41. FIERCE-LEOPARD (MENGBAO) 猛豹 *Three hundred twenty li west stands South Mountain, which contains many grains of cinnabar on its heights. The Cinnabar River emanates from it and flows north into the Wei. Among the beasts here are many Fierce-Leopards.*[77] 凶 Hao Yixing suggested that South Mountain might be Mount Zhongnan, a well-known site of early ritual importance located to the southwest of modern Xian, Shaanxi. Guo Pu noted that the Fierce-Leopard resembled a bear but was smaller in size with a short, glossy coat of hair. It originates in Shu (modern Sichuan) and eats snakes as well as metal. In another version they are called Fierce-Tigers. Hao thought they were identical to the Mo-Leopard, a white leopard mentioned in other early texts with similar characteristics.[78]

42. SHI-DOVE (SHIJIU) 尸鳩 *Among the birds on South Mountain are many Shi-Doves.*[79] 凶 According to Guo Pu, the Shi-Dove is a kind of cuckoo.[80]

43. BROOKSIDE-DOG (XIBIAN) 溪邊 *Eight hundred fifty li farther west is the Mountain of the Supreme God of Heaven. On its heights are many palms and plum trees, while below are found many reeds and orchids. There is a beast dwelling here whose form resembles a dog called the Xibian. Using its skin as a mat will ward o insect-poison.*[81]

凹 A reader has identified this creature as the Brookside-Dog in the illustration, but there is no reference in the text to a horn. The figure also resembles a Si-Rhinoceros [no. 262], said to dwell three hundred twenty *li* to the east on Mount Bozhong.[82]

PLATE X

44. YINGRU 獿如 *Three hundred eighty li southwest of the Mountain of the Supreme God of Heaven stands Marsh-Mud Mountain. The Rose River emanates from it and flows west into the Zhuzi River. The Muddy River emanates from it and flows southward into the Accumulation River. Its southern slope contains many grains of cinnabar, and its northern slope contains much silver and yellow gold. On its heights grow many cinnamon trees, and there is also a white rock there known as Yu-Stone, which can be used to poison rats. There is a plant here whose form resembles the Gaobo-Plant. Its leaves are like those of the sunflower but with red undersides. Its name is the No-Veins Plant, and it can be used to poison rats. There is a beast here whose form resembles a deer with a white tail, horse's hooves, human hands, and four horns. It is called the Yingru.*[83] 凹 According to Guo Pu, Yu-Stone can also be fed to silkworms to fatten them. Hao Yixing noted other sources that describe it as having a bitter taste, giving o heat, preventing water from freezing, and being poisonous to humans and animals. Mathieu considered it a kind of rock salt. Guo also noted that the Gaobo-Plant was fragrant, and Hao identified it with the Gaoben-Plant, a kind of parsley. Regarding the Yingru, Guo stated that its hands were found in front and wrote in an encomium:

The beast, Yingru, stands
Resembling a four-antlered deer
With horse hooves and human hands
And a white tail to the rear.
His appears to combine three species
As he climbs among rocks and trees.[84]

45. SHUSI-BIRD (SHUSI) 數斯 *There is a bird dwelling here on Marsh-Mud Mountain whose form resembles an owl with human feet called the Shusi. Eating it will cure goiter.*[85] 凹 According to another version of the text, eating the Shusi-Bird can cure epilepsy. Its name could literally mean "Count-This."[86]

46. MIN 犞 *One hundred eighty li farther west stands Yellow Mountain, where there are no plants or trees but much common bamboo and arrow-bamboo. The Gazing River emanates from here and flows westward into the Red River. It contains much jade. There is a beast here whose form resembles an ox that is blue-black with large eyes called the Min.*[87]

47. YINGMU-PARROT (YINGMU) 鸚鵡 *There is a bird here on Yellow Mountain with the basic form of an owl with green wings, a red beak, and a human's tongue. It can speak and is called the Yingmu.*[88] 凹 Guo Pu noted that the Yingmu-Parrot possesses a tongue like that of a child and two toes on both the front and back of

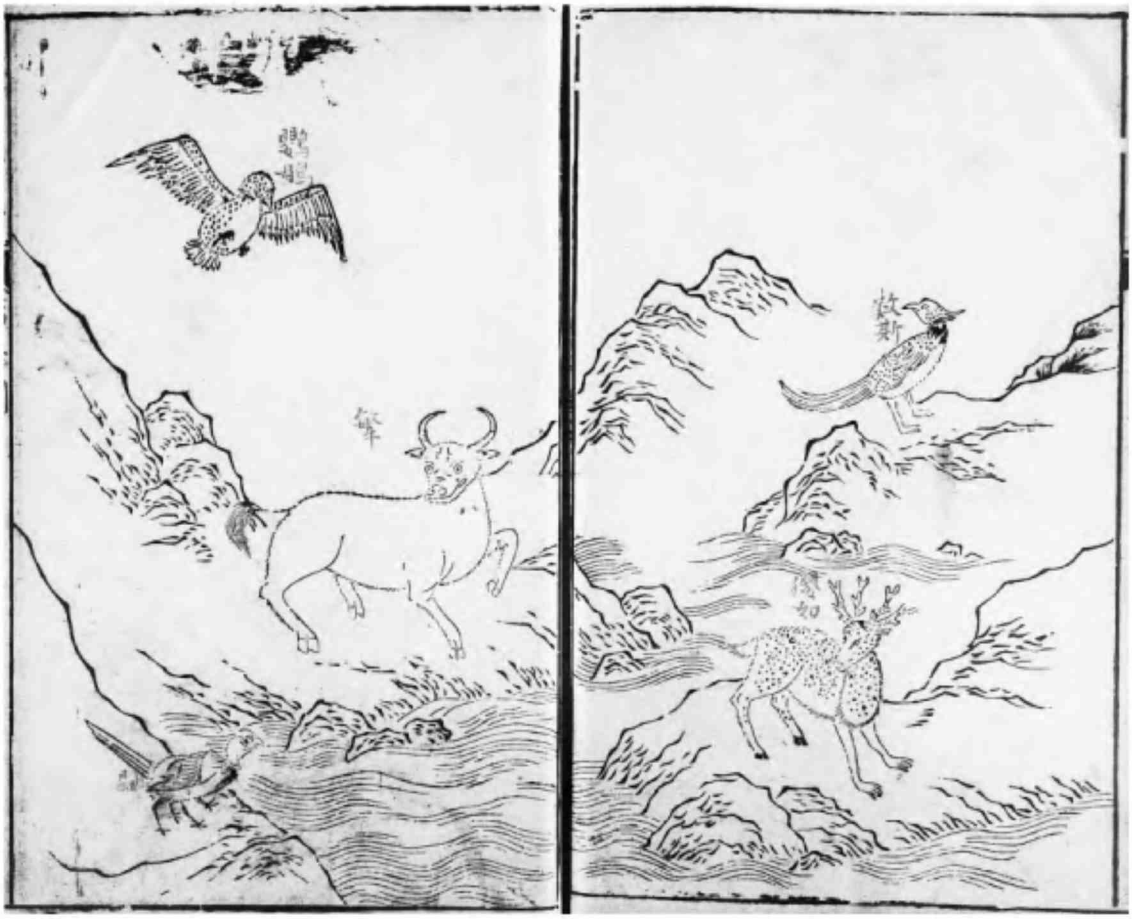

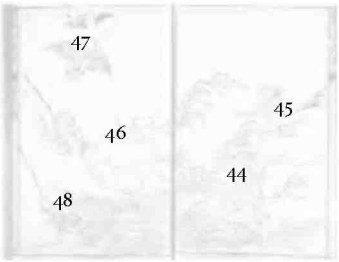

its feet. There are five-colored ones as well as pure red and white ones as large as geese. In an encomium, he wrote:

> The parrot is a clever bird.
> It dwells in forests: pistils and stamens
> are its fare.
> With four toes and claws divided in the middle,
> It uses its beak to get from here to there.
> Inside a cage, happy on its own,
> A secluded branch becomes its throne.[89]

48. LEI-BIRD (LEI) 鸓 *Seven hundred sixty li farther southwest is Verdant Mountain, which contains many palms and plum trees on its heights and common bamboo and arrow-bamboo at its feet. On its southern slope is much yellow gold and jade, while on its northern slope dwell many Yaks [no. 106], Ling-Antelopes, and Musk-Deer. Among its birds are many Lei-Birds. The Lei-Bird resembles a magpie that is red and black but*

with two heads and four feet. It can protect against fire.[90] 凶 Guo Pu noted that the Ling-Antelope resembled a goat with large horns. It eats little and likes to roam among the mountain cli s. The Musk-Deer resembles the Roe-Deer but is smaller and emits a fragrance.[91]

PLATE XI

49. LUAN-BIRD (LUANNIAO) 鸞鳥 *Eight hundred twenty li from the beginning of the second guideway through the Western Mountains stands Lady's-Bed Mountain. On its southern slope is much copper, while on its northern slope is much Shinie-Stone. Among the beasts here are many tigers and leopards as well as Xi- and Si-Rhinoceros. There is a bird here whose form resembles a pheasant with five-colored markings. It is called the Luanniao, and if seen by people, it is an omen that the world will enjoy peace and tranquility.*[92] 凶 The Luan-Bird was regarded since early times as second only to the Feng-Bird and Fenghuang-Bird [nos. 271, 330] among divine birds and has sometimes been confused with them. Scholars have suggested various real birds as possible origins, and its appearance and its significance has varied throughout later Chinese mythology. Like the Feng-Bird, the Luan-Bird is an omen of peace in the world if seen. An early legend perhaps dating from the Warring States period states that the auspicious Luan-Bird was once presented as a tribute by northwestern tribes to King Cheng of the Zhou (r. c. 1042–1006 B.C.E.) to symbolize their submission to his virtuous rule. In chapters 7 and 16 of the *Guideways,* the Luan-Bird appears in paradisical locations where it is said to sing spontaneously, paralleling the Feng-Bird, which breaks out into a dance. In chapter 11, however, it is described exactly like the Feng-Bird: both wear a red snake on their breast while grasping and treading on snakes; or, in a later passage, they are both said to carry shields [see no. 271]. *Explanations and Analyses of Graphs* defined it further as born of the sperm of Red-God, a divinity who is not otherwise identified. It notes that the Luan-Bird is basically red with five-colored markings. It has the basic form of a chicken, sings the five standard pitches, and appears when laudatory hymns to rulers are sung. By the Six Dynasties period, however, the Luan-Bird was associated with the Queen Mother of the West [nos. 65, 275], who, along with Transcendents, was sometimes represented as flying on it to various paradises.[93]

50. FUXI-BIRD (FUXI) 鳧徯 *Four hundred li farther west stands Deer-Terrace Mountain. On its heights is much white jade, and at its feet is much silver. Among the beasts here are Zuo-Oxen, Xian-Antelopes, and Brave-Pigs. There is a bird dwelling here whose form resembles a rooster with a human face. It is called the Fuxi-Bird and makes a sound like its name. If seen by people, it is an omen of war.*[94]

51. VERMILION YAN-BEAST (ZHUYAN) 朱厭 *Six hundred li farther west stands Small-Station Mountain. On its heights is much white jade, and below is much copper. There is a beast dwelling here whose form resembles a gibbon with a white head and red feet. It is called the Zhuyan, and if it is seen by people, it is an omen of a great war.*[95] 凶 Guo Pu in an encomium pondered both the Fuxi-Bird [no. 50] and Vermilion Yan-Beast as marking the boundary of reason:

The Fuxi and Vermilion Yan-Beast,
If seen, mean war.
Di erent species, identical e ect:
A cosmic pattern one cannot ignore.
It must be in their nature to be so.
But, their method is too subtle to explore.[96]

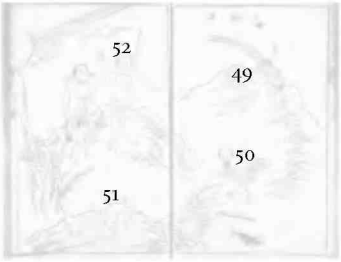

52. MOUNTAIN GODS (SHEN) 神 *The second guideway through the Western Mountains extends for 4,140 li along seventeen mountains from Seal Mountain to Wildweeds Mountain. Ten of the gods here have human faces and horse bodies, while seven of the gods here have human faces and ox bodies with four hooves. The latter grasp a sta with one arm to help them walk, for these are divine flying-beasts. The sacrifice to them is a Lesser Corral with white reeds used for the mats. The sacrifice for the other ten gods is a rooster, a prayer, but no rice o ering.*[97] 凹 Seal Mountain is named after the seals impressed on documents. A Lesser Corral is the second highest sacrifice after the Grand Corral and consists of a sheep and a pig.

53. LIFTER (JUFU) 舉父 *The first mountain along the third guideway through the Western Mountains is called Mount Chongwu. It is located south of the Yellow River. To the north, it looks toward Mount Zhongsui, to the south, it looks toward Yao Lake, to the west it looks toward the Great Mountain of the Supreme God's Fighting Beasts, and to the east it looks toward Yan Gorge. There is a tree growing here with round leaves, white sepals, red blossoms, and black veins. Its fruit is like a Zhi-Citrus, and eating it will help one to produce descendants. There is a beast here whose form resembles a Yu-Ape with leopard and tiger markings on its arms. It is adept at throwing things and is called the Jufu.*[98]

54. MANMAN-BIRD (MANMAN) 蠻蠻 *There is a bird here on Mount Chongwu whose form resembles a wild duck with one wing and one eye. It must find a companion in order to fly and is called the Manman. If seen by people, it is an omen of a great flood throughout the world.*[99] 凶 The Manman-Bird is similar to the Shared-Wings Birds mentioned later in chapters 6 and 16 and described there as one green and one red. The latter birds were represented in Han tomb decorations, and this image was eventually domesticated into a popular symbol of conjugal love. However, the Manman-Bird here is an evil omen.[100]

55. DRUM (GU) 鼓 *Fifteen hundred ten li farther northwest stands Bell Mountain. The son of the god of this mountain is named Drum. He possesses the body of a dragon with a human face. Together with Qinpi, he killed Baojiang on the southern slope of Mount Kunlun. The Supreme God Di then executed them on the eastern part of Bell Mountain known as Yao-Stone Cli . Qinpi then metamorphosed into a Giant E-Hawk [no. 56]. He has the form of an eagle with black markings, a white head, a red beak, and tiger's claws. The sound he makes is like that of a Morning-Swan. If seen by people, he is an omen of a great war. Drum also metamorphosed into a Jun-Bird. He has the form of an owl with red feet, a straight beak, yellow markings, and a white head. He makes a sound like that of a swan, and if he is seen by people, it is an omen of a great drought in the town.*[101] 凶 The god of Bell Mountain, Drum's father, is Torch-Darkness, also known as Torch-Dragon [no. 336]. He is described in chapter 8 as red with a human face and a snake's body. In the *Guideways,* as well as in other early myths, he is a god who controls light and dark and wind and rain and who may have been an early sun god. He is also mentioned in the poem "Questions of Heaven" in the *Songs of Chu* (*Chuci: Tianwen,* c. 300 B.C.E.) anthology in which a riddle asks, "What land does the sun not reach to? How does Torch-Dragon light it?" There is a linguistic linkage of bell and drum, as in the common expression "bells and drums" (*zhonggu*), which provides a symbolic logic to Drum's relationship to this place. He is an example of an evil son of a powerful god who is brought to justice. His ally, Qinpi, is mentioned in other early sources under similar names as another mountain god with a human face and a beast's body. By contrast, in the *Master Zhuang,* where he is called Kanpi, he is praised for obtaining the Way and using it to gain control of Mount Kunlun. Their victim, Baojiang, remains unknown. In this passage, the Supreme God, who is probably the Yellow Thearch (Huangdi), plays a characteristic role as the ultimate guarantor of moral and political

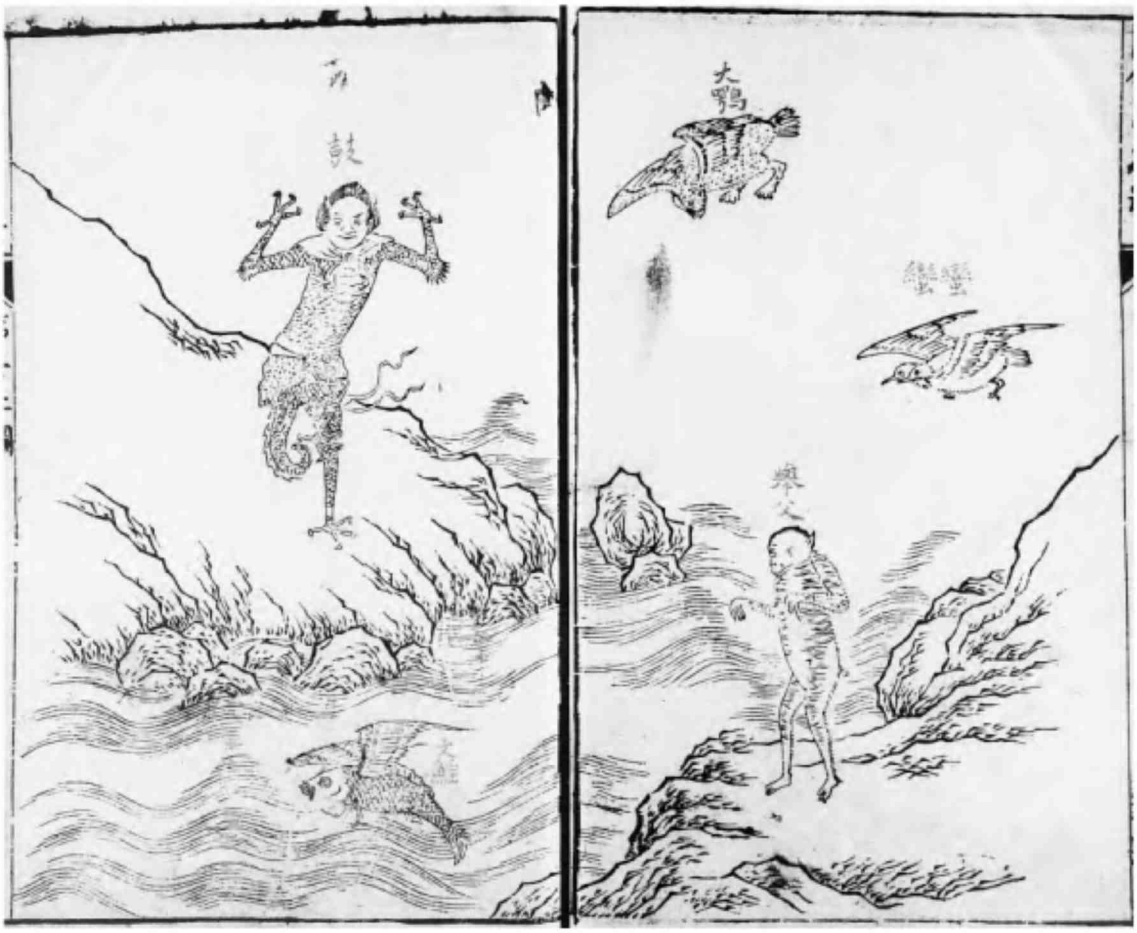

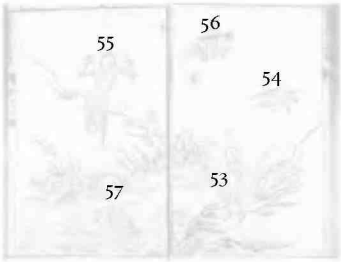

order through the power of execution. But since the criminals are divine, they possess the power to metamorphose.[102]

56. GIANT E-HAWK (DAE) 大鶚 The Giant E-hawk is the metamorphosis of Qinpi [see no. 55].

57. MOTTLED FLYING-FISH (WENYAOYU) 文鰩魚 *One hundred eighty li farther west is Great Vessel Mountain. The Observation River emanates from it and flows west into the Desert of Shifting Sands. In it dwell many Mottled Flying-Fish. Its form resembles a carp with a fish's body, bird's wings, blue-black markings, a white head, and a red mouth. It often courses in the Western Sea and swims to the Eastern Sea. The Mottled Flying-Fish flies by night and makes a sound like a Luan-Chicken. It has a sweet-and-sour taste. Eating it can cure insanity. If seen by people, it is an omen of a bountiful harvest throughout the world.*[103] 凶 The Mottled Flying-Fish was considered another delicacy in *The Compendium of Mr. Lü*. Its ability to swim or fly from the Western Sea to the Eastern Sea suggests that the Four Seas were regarded as contiguous. The Desert of Shifting Sands refers to the Gobi and other

deserts extending westward into Central Asia, while the Western Sea may indicate one of the rivers or lakes in the area such as the Blue Sea, for large bodies of water beyond the borders of early Chinese civilization could be regarded as "seas." As for the Eastern Sea, it may indicate the sea to the east of China or, as Hao Yixing suggested, another large body of water in the west. Guo Pu was unable to identify the Luan-Chicken, but Hao believed it to be the same as the Luan-Bird [no. 49], for some sources such as *Explanations and Analyses of Graphs* describe the latter as a kind of chicken.[104]

PLATE XIII

58. YINGSHAO 英招 *Three hundred twenty li farther west is Sophora River Mountain. The Qiushi River emanates from it and flows north into the You River and contains many snails. On the mountain's heights is much green realgar, the finest quality of Langgan-Stone, yellow gold, and jade. On its southern slope are many grains of cinnabar, while on its northern slope are much glittering yellow gold and silver. This place is actually the location of the Supreme God's Garden of Peace. Yingshao is in charge of it. His form resembles the body of a horse with a human face, tiger's stripes, and bird's wings. Yingshao travels a circuit through the Four Seas and makes a sound like reading books aloud. This mountain provides a view south toward Mount Kunlun, whose aura is fiery brilliant and whose energy is powerfully abundant. To the west is a view of the Grand Lake where Lord Millet (Houji) is buried. In the middle of it is much jade, while along its southern banks are many giant Yao-Trees from whose tops grow many Ruo-Trees. To the north is a view of Mount Zhubi, where the Sophora Tree Demon, Lilun, resides. It is also the dwelling place of hawks and falcons. To the east is a view of the four levels of Constancy Mountain. The Exhausted Demons reside here, each group occupying a corner of the mountain.*[105] 凶

As the guideway approaches Mount Kunlun, the mountains in the vicinity partake of the spiritual power of this *axis mundi.* This is reflected in the increased number of rare objects and strange creatures at Sophora River Mountain, just four hundred *li* to the northeast, as well as on those mountains that can be seen from it. Langgan-Stone is a rare, highly valued mineral that Guo Pu stated resembled pearl. The glossary *Approaching Refinement* considered the Langgan-Stone on nearby Mount Kunlun to be the finest. The Ruo-Tree is a divine tree also said to grow at the Western Extremity, where the sun sets, and is described in chapter 17 as red with green leaves and red blossoms. Like Kunlun, this mountain is also directly connected with the Supreme God, who possesses a garden here administered by Yingshao. Commentators from Guo Pu on have identified it with the mythical Dark Garden, also known as the Suspended Garden, both of which are mentioned in several early texts, though they are usually located on Mount Kunlun. Guo Pu noted that Lord Millet underwent a metamorphosis in the Grand Lake after his death and became its god, while Hao Yixing assumed that this place was Lord Millet Lake mentioned earlier along this guideway at Secret Mountain. However, the *Guideways* also records two other burial sites for Lord Millet. Nothing further is known about Lilun and the Exhausted Demons. Guo Pu considered the latter a generic name for various types.[106]

59. A CELESTIAL GOD (TIANSHEN) 天神 *At Sophora River Mountain there is also the Overflowing River, whose water is clear and flows freely. There is a*

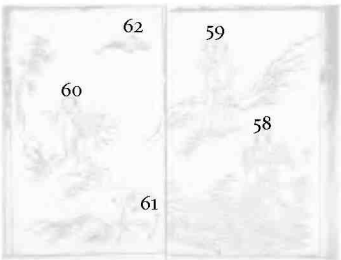

celestial god here whose form resembles an ox with eight feet, two heads, and a horse's tail. He makes a buzzing sound like a beetle. If seen by people, he is an omen of war in the town.[107] 凶 This god apparently has no name.

60. LUWU 陸吾 *Four hundred li farther southwest is Mount Kunlun. It is actually the earthly capital of the Supreme God Di. The god Luwu administers it. His divine form resembles a tiger's body with nine tails, a human face, and tiger's claws. This god administers the nine regions of heaven as well as the cycle of four seasons in the Supreme God's garden.*[108] 凶 Mount Kunlun, the most important mountain in early Chinese mythology, is mentioned in several other entries in the *Guideways* but is described most fully here. Guo Pu, in his encomium, called it a Pillar of Heaven. Four rivers, the Yellow, Red, Black, and Oceanic Rivers, are said to emanate from it, and it abounds in strange beasts and birds. Among the strange flora is a tree called the Sand-Pear with yellow blossoms and red, pitless fruits that taste like plums. This fruit was considered one of the finest delicacies in *The Compendium of Mr.*

Lü. It can protect against floods. Whoever eats it will not drown, because the wood of the tree was believed to be unsinkable. The Pin-Plant also found here has the form of a sunflower and tastes like scallions. It may be a kind of duckweed or mallow and was considered one of the finest vegetables in *The Compendium.* Eating it will cure fatigue. In addition to the Tulou [no. 61] and the Qinyuan-Bird [no. 62] mentioned below, there is also a bird named the Quail-Bird, which is in charge of the hundred storehouses of Di. It is thought by some commentators to be a kind of Feng-Bird [nos. 271, 330]. Another strange creature often located on the mountain but not mentioned here is the Beast-Facing-East [no. 269]. As described in chapter 11, it has a large tiger's body and nine human heads and also serves as a guardian. Guo Pu considered it a specific beast who guards the gates to the mountain, but Yuan Ke suggested that it may have been regarded as identical to Luwu. The "nine regions" of heaven probably refer to the astronomical sectors of the sky believed to be controlled by divine stars and constellations. While some Han-dynasty depictions of Mount Kunlun represent a Nine-Tail Fox, Luwu seems to have disappeared from the pantheon in later Chinese mythology, which established the Queen Mother of the West [nos. 65, 275] as the dominant goddess of Kunlun.[109]

61. TULOU 土螻 *There is a beast here on Mount Kunlun whose form resembles a goat with four horns. It is called the Tulou, and it is a man-eater.*[110]

62. QINYUAN-BIRD (QINYUAN) 欽原 *There is a bird dwelling here on Mount Kunlun whose form resembles a bee but is as large as a mandarin duck. It is called the Qinyuan. Its sting will kill other birds and beasts and cause trees to dry up.*[111]

PLATE XIV

63. HUA-FISH (HUAYU) 鱯魚 *Three hundred seventy li farther west is Happy-Swimming Mountain. The Peach River emanates from it and flows west into Lord Millet Lake, which contains much white jade and many Hua-Fish. It has the form of a snake with four legs and consumes other fish.*[112] 凹 Lord Millet Lake appears earlier along this guideway as the place where Lord Millet is buried [see no. 58]. There it is also said to contain much white jade. This Hua-Fish di ers from no. 164, although both names are written with the same graphs.[113]

64. LONG-RIDE (CHANGCHENG) 長乘 *Four hundred li farther west by water route is the Desert of Shifting Sands and after another two hundred li, one arrives at Wasp Mountain. The god Long-Ride administers it. He is the Nine Powers of Heaven. His divine form resembles a human with a Zhuo-Leopard's tail. On the heights of this mountain is found much jade, while at its feet is much Green-Stone. There are no rivers.*[114] 凹 The Nine Powers of Heaven have not been identified, but Guo Pu stated in his encomium that Long-Ride was born from their energies and embodies their mystery. The Zhuo-Leopard appears in two other places in the *Guideways,* and later sources have described it as a kind of leopard with or without spots. Green-Stone has not yet been further identified. An earlier reader who wrote in the names of some of the strange creatures next to the images mistakenly confused the image of Long-Ride

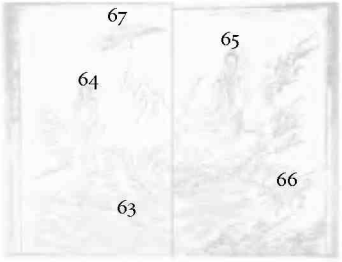

with that of the Queen Mother of the West [nos. 65, 275], and vice versa.[115]

65. QUEEN MOTHER OF THE WEST (XI-WANGMU) 西王母 *Three hundred fifty li farther west is Jade Mountain. This is where the Queen Mother of the West dwells. The Queen Mother of the West resembles a human with a leopard's tail and tiger's teeth. She is adept at whistling and wears a Sheng-Crown on top of her unkempt hair. She administers calamities from heaven as well as five punishments.*[116] 凶 This is probably the earliest surviving description of this goddess. She appears here as dwelling not on Mount Kunlun, where she was later located, but on nearby Jade Mountain. According to Guo Pu, the mountain takes its name from its abundance of jade. Her skillful whistling may be a shamanistic technique used for summoning gods and demons, and this image is underscored by her unkempt hair. Her distinctive Sheng-Crown, which Guo believed was made of jade, has been represented as two discs connected by a rod. While Guo Pu commented that the phrase "calamities of heaven as well as five pun-

ishments" meant that the Queen Mother commanded disasterous and murderous energies, Hao Yixing argued that this referred to two stars named "Calamities" and "Five Punishments." The Queen Mother thus initially appears as a fearsome, avenging goddess. She makes another notable appearance in *The Chronicle of King Mu* (*Mutianzi zhuan,* Warring States–c. 4th cent. C.E.), where she receives the touring Zhou dynasty king in her domain in the west and responds to his ritual song with two of her own. Guo Pu's encomium on her refers to the events of this text, and he interprets a line from it to mean that she is a daughter of the Supreme God. By the Han dynasty, she was recorded as dispensing immortality, usually on Mount Kunlun, and was also paired with the King Father of the East as symbols of yin-and-yang cosmology. Widely represented in Han tomb art, she usually appears as a human rather than as a hybrid, sometimes with some of the creatures mentioned in the *Guideways.* In a further phase of development, her image underwent even more refinement in religious Daoism, becoming by the Tang dynasty a beautiful goddess dispensing peaches of immortality to various humanized gods and Transcendents at the Yao-Stone Pool on Mount Kunlun [see no. 275].[117]

66. JIAO-BEAST (JIAO) 狡 *There is a beast dwelling here on Jade Mountain whose form resembles a dog with leopard's markings and horns like an ox's. It is called the Jiao, and it makes a sound like a barking dog. If it is seen by people, it is an omen of a bountiful harvest throughout the state.*[118] 凶 Guo Pu noted that closer to his own time in 286 C.E., a similar beast was trapped in Fuyi, Shaoling (modern Yancheng, Henan). It had leopard spots and two horns but lacked front feet. Although people regarded it at the time as a Jiao-Beast, Guo doubted that it was the same animal.[119]

67. XINGYU-BIRD (XINGYU) 胜遇 *There is a bird dwelling here on Jade Mountain whose form resembles a pheasant but is red. It is called the Xingyu and consumes fish. It makes a sound like a deer, and if seen by people, it is an omen of a great flood throughout the state.*[120]

PLATE XV

68. ZHENG 猙 *One thousand two hundred sixty li farther west stands Mount Zhang'e. It lacks plants and trees but contains much Yao-Stone and green jade. There are many strange things here. There is a beast dwelling here whose form resembles a red leopard with five tails and a single horn. It makes a sound like stones striking one another and is called the Zheng.*[121]

69. BIFANG-BIRD (BIFANG) 畢方 *There is a bird here on Mount Zhang'e whose form resembles a crane with a single foot, red markings on a green ground, and a white beak. It is called the Bifang and makes a sound like its name. If seen by people, it is an omen of an inexplicable fire in the town.*[122] 凶 The Bifang-Bird appears in two di erent traditions in early mythology. In the *Master Hanfei* (*Hanfeizi,* before 233 B.C.E.), it is an auspicious, divine creature that accompanied the Yellow Thearch's carriage when he traveled through the sky to an assembly of gods and demons on the Supreme Mountain. Here though, it appears as an evil omen associated with fire. Later,

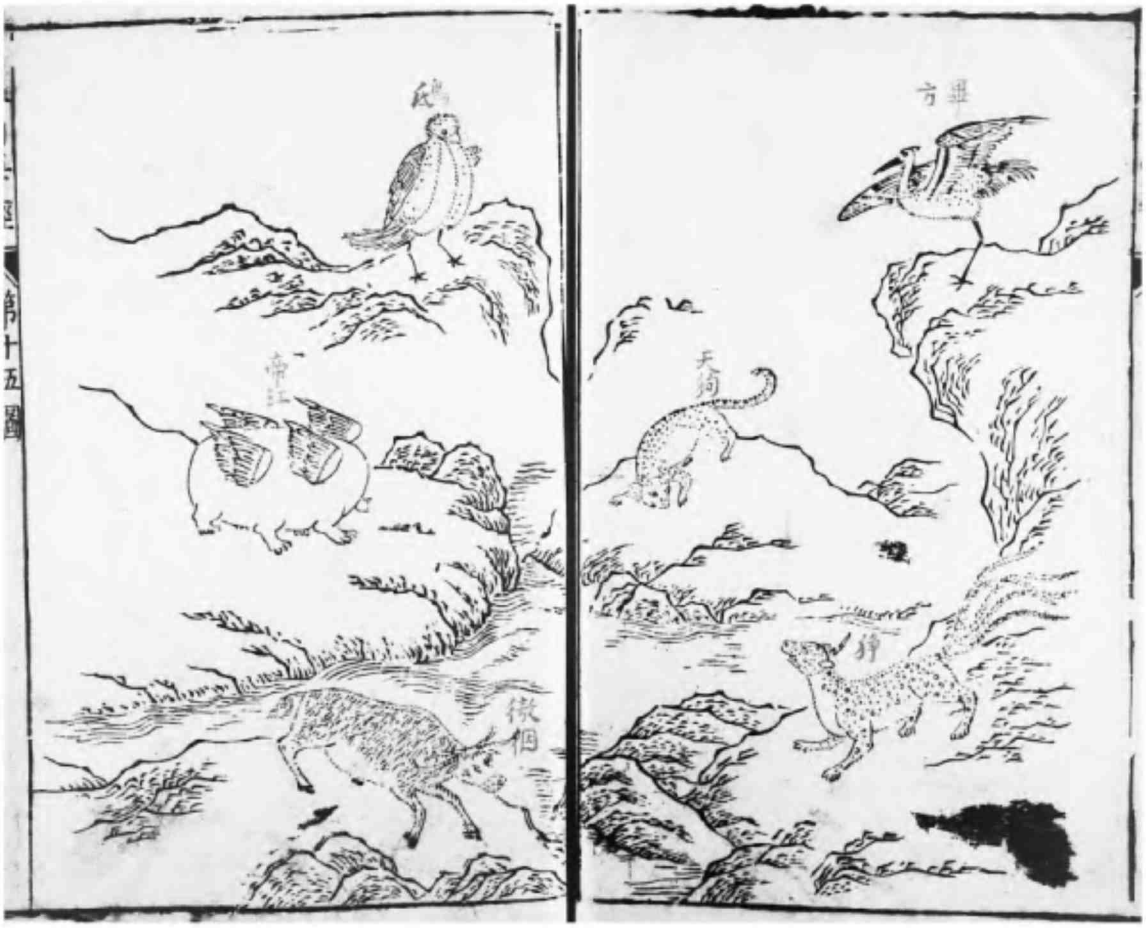

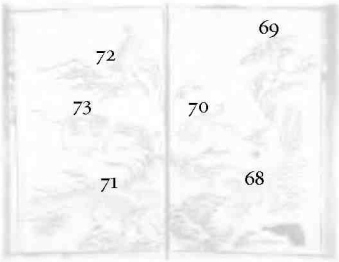

in the *Master of Huainan* (*Huainanzi,* c. 139 B.C.E.), it is said to be born from wood, one of the Five Agents, and is wood's divine essence. It was also represented among the engravings on the walls of the Wu Liang Shrine (c. 151 C.E.). Guo Pu's encomium reiterates the image of the Bifang-Bird as a dangerous bearer of fire and suggests that this characteristic is related to its red color. It appears again in chapter 6 [see no. 216].[123]

70. CELESTIAL-DOG (TIANGOU) 天狗 *Three hundred li farther west stands Dark Mountain. The Muddy-Bath River emanates from it and flows south into Fan-Plant Lake. It contains many cowrie shells. There is a beast here whose form resembles a wildcat but with a white head. It is called the Tiangou and makes a sound like a cat. It can repel evil forces.*[124] 凶 Guo Pu's encomium states that the Celestial-Dog is small in size and can aid the ruler in repelling evil if eaten or worn from the belt as a talisman. He also wrote about the cowrie shells, observing that they were considered valuable and often used as money in ancient China based on their markings and size.[125]

71. AOYIN 徼徇 *Four hundred twenty li farther west stands Three-Dangers Mountain, where the Three Green-Birds dwell. This mountain is one hundred li in circumference. On its heights dwells a beast whose form resembles an ox but with a white body, four horns, and hair like the straw used in rain capes. Its is called the Aoyin and is a man-eater.*[126] 凶 Various commentators believed that this Three-Dangers Mountain is the one located near the later Caves of the Thousand Buddhas in modern Dunhuang, Gansu. It is said to have three peaks, which accounts for its name. Elsewhere in Chinese mythology, a mountain with this name is also mentioned as the place where the Three-Sprouts People [see nos. 218, 313, 335] were exiled after their revolt against the thearch Shun (trad. r. 2042–1993 B.C.E.) was quelled. They were a confederation of southern tribes that advanced northward during the Neolithic period and were said to have been defeated by various thearchs during the third millennium B.C.E. The Three Green-Birds [no. 276] are later recorded in chapters 12 and 16 as bringing food to the Queen Mother of the West. Perhaps they, along with the Three-Sprouts People, were associated with this mountain because of the symbolic significance of the number three.[127]

72. CHI-BIRD (CHI) 鴟 *There is a bird here on Three-Dangers Mountain with one head and three bodies whose form resembles a Lo-Bird. It is called the Chi.*[128] 凶 Guo Pu noted that the Lo-Bird was like an eagle but with black markings and a red throat. The Chi-Bird's three bodies seem a further example of the motif of three at this mountain.[129]

73. DIJIANG 帝江 *Five hundred forty li farther west stands Celestial Mountain. It contains an abundance of metal and jade, and there is green realgar. The Eminent River emanates from it and flows southwest into Hot Valley. There is a god here whose form resembles a yellow sack with a red aura like cinnabar. He has six legs and four wings and exists in a state of confusion with no face or eyes. He knows how to sing and dance for he is, in fact, Dijiang.*[130] 凶 Several other versions of this passage classify Dijiang as a divine bird, which may be explained by his ability to sing and dance like the Luan- and Feng-Birds. Through various lines of associative reasoning and linguistic connections, Dijiang has been seen by commentators as related or identical to a personification of cosmogonic chaos known as Hundun. This conclusion is largely based on reading the line "[he] exists in a state of confusion (*hundun*)" as the proper name Hundun. Hundun most notably appears in a fable in the *Master Zhuang,* though there his name is written with a variant graph:

> The thearch of the Southern Sea was named "Sudden," the thearch of the Northern Sea was named "Hasty," and the thearch of the Center was named "Hundun." Once Sudden and Hasty together paid a visit to Hundun's domain and were treated most courteously by him. They discussed among themselves how to repay his generosity saying, "All men have seven orifices to see, hear, eat, and breathe. Only he does not. Why not drill them for him?" Every day, they drilled one hole, but after seven days, Hundun died.

Here Hundun can be read as a figure of primordial chaos who is a victim of purposeful activity, destroyed by the well-intentioned though dangerously misguided e orts of

humanizing civilization. The fable thus reflects the philosopher's nostalgia for a golden age of primitive society when all life was believed to be in accord with the simple patterns of the natural Way (Dao). It is tempting to see the image of Dijiang as that of the undi erentiated cosmos. His four wings, six legs, and lack of face and eyes indicate directionless movement. His sacklike physique encompassing emptiness suggests creation myths in which the universe comes into existence from the body of a god. There is another historiographical tradition in *Zuo's Narratives to the Spring and Autumn Annals* (*Chunqiu zuozhuan,* c. late 4th cent. B.C.E.) in which Hundun is the evil son of Thearch Hong (Dihong). He is called Hundun, that is, Confusion, because of his lack of moral consciousness. As one of four evil o spring of thearchs, Hundun is finally banished along with the rest by Shun, who sends them all to the periphery to quell demons. Following another line of linguistic reasoning, Yuan Ke (1916–) conflated both traditions by identifying Dijiang with Thearch Hong and also with the Yellow Thearch, the latter considered the Thearch of the Center in Five Agents cosmology. Hundun continued as a personified form into the Han and early Six Dynasties period, when he was canonized as part of various sets of gods; thereafter his image seems to have disappeared from religious pantheons. However, Hundun survived in later Chinese thought as an abstract term denoting an impersonal state of universal chaos before the birth of the bipolar forces yin and yang. It is in this sense that Guo Pu understands him in his encomium by stating that the figure Dijiang is, in substance, cosmic confusion. Despite all these ingenious and suggestive readings, the textual basis in this passage of the *Guideways* for identifying Dijiang (literally, Thearch Long River) with the mythical figure Hundun is slim, and he can simply be regarded as a strange creature in his own right.[131]

PLATE XVI

74. RUSHOU 蓐收 *Two hundred ninety li farther west is Mount You. The god Rushou dwells here. On its heights is much Yingduan-Jade. On its southern slope is much Jinyu-Jade, while on its northern slope is much green realgar. This mountain has a view to the west of the place where the sun sets. The sun's appearance is round, and the god Red-Glow (Hongguang) administers it.*[132] 凶 Yingduan-Jade has been identified with Yingyuan-Jade [see no. 39], a kind of jade suitable for wearing as a necklace. Jinyu-Jade remains unidentified, although it appears in other early texts as a precious stone. Rushou is an ancient god with roots in Shang-dynasty beliefs. Guo Pu described him as the god of metal in Five Agents cosmology with a human face, tiger's claws, and a white tail and who holds a yue-ax, symbolizing his authority to execute others. In chapter 7, Rushou is described again, this time as wearing a snake through his left ear and riding on two dragons, the latter motif typical of divine figures who can travel between heaven and earth [see no. 241]. Guo commented here that he had white hair instead of a white tail indicating, perhaps, a misprint in the text. During the Eastern Zhou, Rushou was paired with another god, Goumang, as brothers representing the west and east, respectively. He was also identified as the god of punishments, hence the yue-ax of execution. Early historians connected him to the thearch Lesser-Brilliance (Shaohao) either genealogically or bureaucratically. His cult continued to be officially supported in the Han, though it began to decline by the end of the dynasty. There was a brief revival as late as the

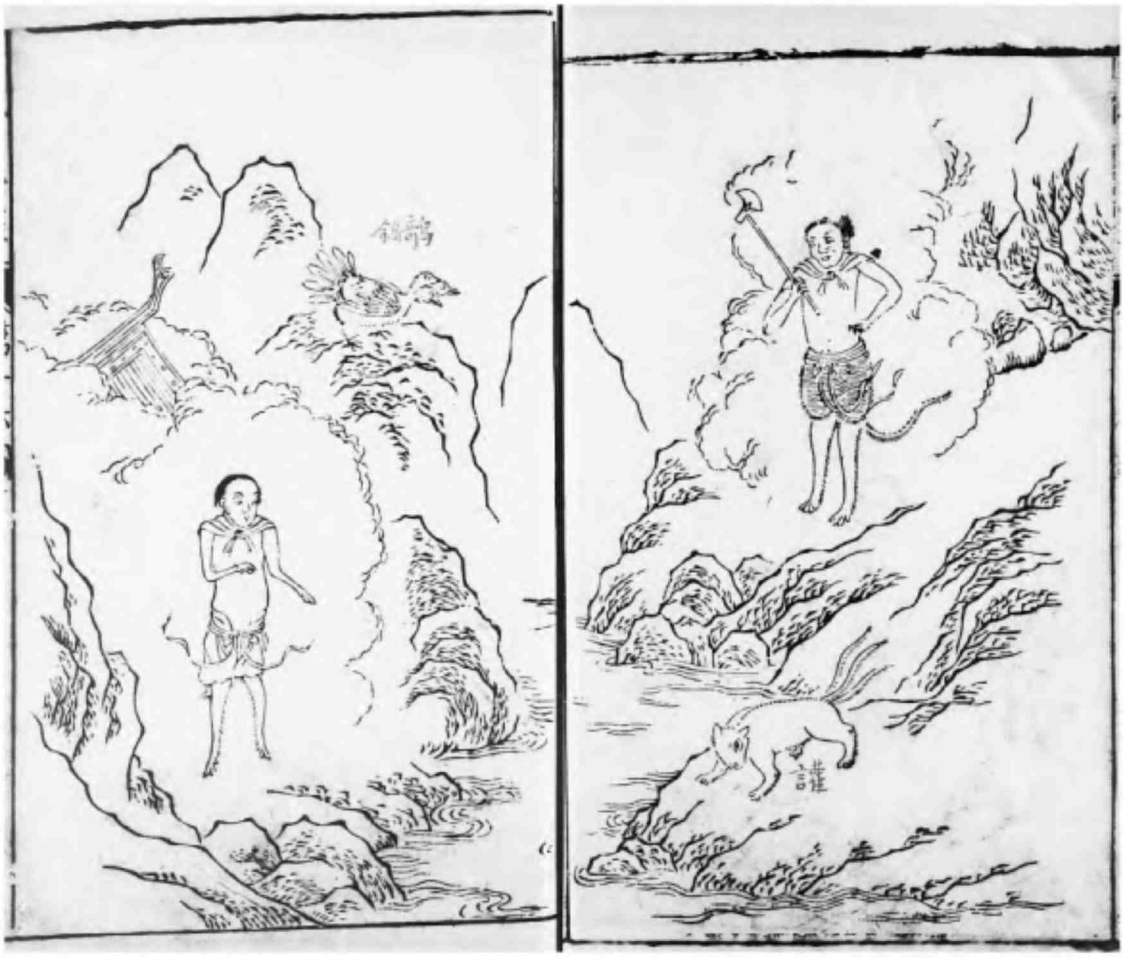

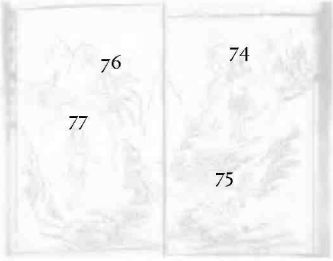

Tang, however. As for Red-Glow, Guo Pu could not identify him, but Hao Yixing believed that he was, in fact, Rushou.[133]

75. HUAN 讙 *One hundred li traveling by water farther west stands Wing-View Mountain, which lacks plants and trees but contains much metal and jade. There is a beast dwelling here whose form resembles a wildcat with one eye and three tails. It is called the Huan, and it is capable of uttering all kinds of sounds. This creature can repel evil forces. If a piece is worn against the skin, it will cure jaundice.*[134]

76. YIYU-BIRD (YIYU) 鵸䳇 *There is a bird dwelling here on Wing-View Mountain whose form resembles a crow with three heads and six tails. It is adept at laughing and is called the Yiyu. Wearing a piece of it against the skin will prevent nightmares. It can also repel evil.*[135] 凶 Guo Pu's encomium noted that both the Yiyu-Bird and the Huan [no. 75] possess features in multiples of three, which may be why this bird is also said to repel evil.[136]

77. MOUNTAIN GOD (SHEN) 神 *The third guideway through the Western Mountains extends for 6,744 li along twenty-three mountains from Mount Chongwu to Wing-View Mountain. The gods of these mountains all have the body of a goat with a human face. The proper sacrifice to them is the burial of a piece of painted jade, and for the grain o ering, millet and hulled rice are used.*[137]

PLATE XVII

78. DANGHU-BIRD (DANGHU) 當扈 *Four hundred ninety li northwest from the beginning of the fourth guideway through the Western Mountains stands Upper-Shen Mountain. There are no plants or trees on its heights but many huge rocks. At its feet grow many hazelnut trees and arrow-thorn bushes. Among the beasts here are many white deer, and among the birds are many Danghu-Birds. The Danghu-Bird's form resembles a pheasant, and it flies by means of its throat feathers. Eating it will prevent the deterioration of eyesight. The Hot River emanates from this mountain and flows east into the Yellow River.*[138] 凶 In his encomium, Guo Pu regarded the way this bird flies as exemplifying the minimalist spirit of the Daoist philosophical text *The Old Master* (*Laozi,* late 3rd cent. B.C.E.) by alluding to it in the last two lines:

> Most birds fly with their wings.
> Whiskers suffice for the Danghu.
> It employs the sparse and eschews the many
> Yet has more than enough to make do.
> As the hub allows a wheel to turn on cue,
> From emptiness does the greatest use ensue.[139]

79. CHUI-SPIRIT (SHENCHUI) 神魌 *One thousand three hundred five li farther northwest stands Hard Mountain, which contains many lacquer trees and much Tufou-Jade. The Hard River emanates from it and flows northward into the Wei. Here are found many Chui-Spirits. The Chui-Spirit's form resembles a human face on a beasts's body with a single foot and a single hand. It makes a sound like chanting.*[140] 凶 Tufou-Jade remains unidentified. Guo Pu considered the Chui-Spirits a kind of Chimei-Hobgoblin [see no. 287], a class of malevolent demons that were popularly believed to dwell in dark, hidden places in the landscape such as marshes, forests, or mountains, causing danger for unwary travelers.[141]

80. MANMAN 蠻蠻 *Two hundred li farther west stands the tail of Hard Mountain. The Luo River emanates from it and flows northward into the Yellow River. Many Manman dwell in it. The Manman's form resembles a rat's body with a turtle's head, and it makes a sound like a dog barking.*[142] 凶 Hao Yixing believed that this Manman was a kind of beaver or otter. Though written with the same graphs, it is di erent from the Manman-Bird [no. 54].[143]

81. RANYI-FISH (RANYI) 冉遺 *Three hundred fifty li farther west stands Mount Yingdi. On its heights are many lacquer trees, and at its feet is much metal and*

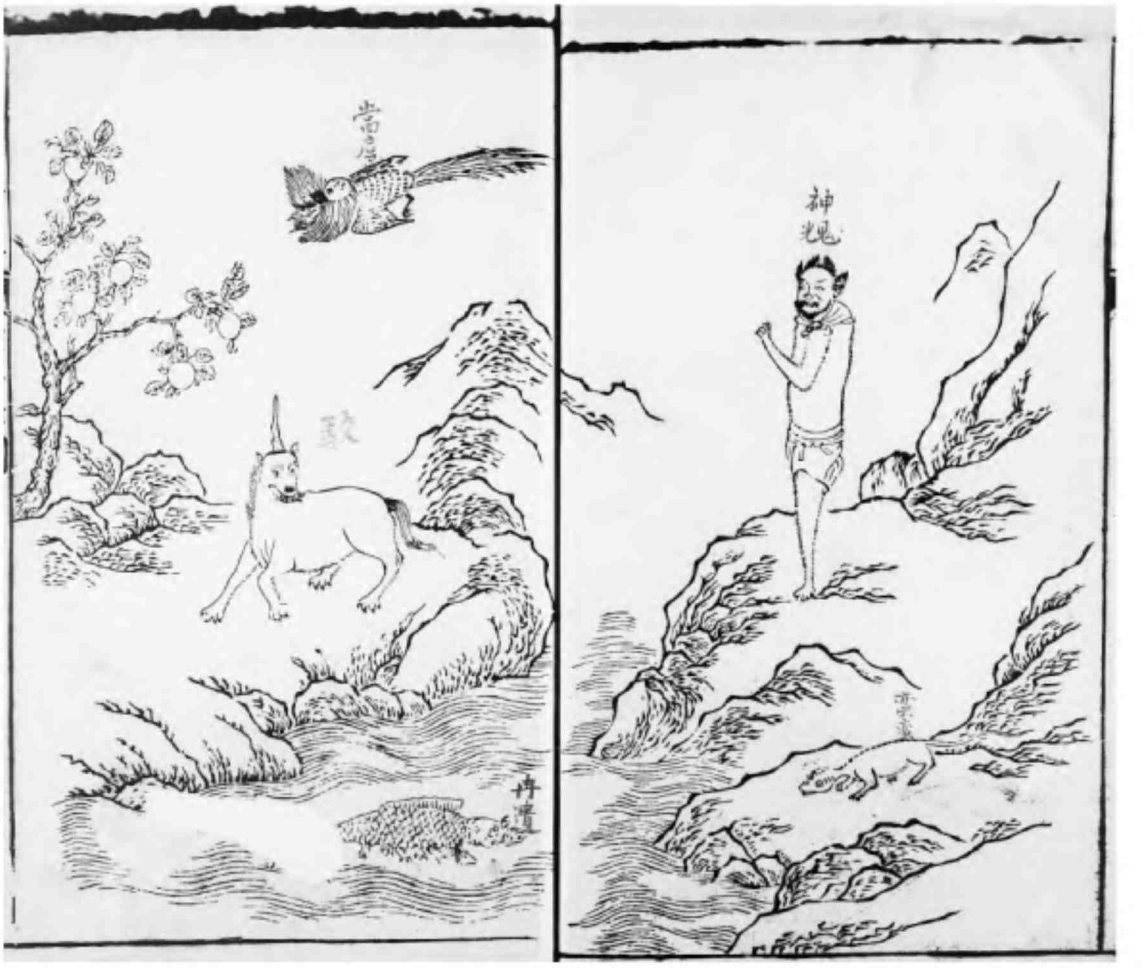

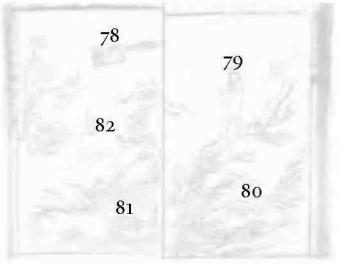

jade. All the beasts and birds here are white. The Yuan River emanates from it and flows northward into Hill-Goat Lake. Many Ranyi-Fish dwell here. The Ranyi-Fish has the body of a fish with a snake's head, six feet, and eyes like a horse's ears. Eating it will prevent blindness. It can also repel evil forces.[144]

82. BO 駮 *Three hundred li farther west stands Mount Winding-Center. There is much jade on its southern slope and much realgar, white jade, and metal on its northern slope. There is a beast dwelling here whose form resembles a horse but with a white body, black tail, a single horn, and tiger's teeth and claws. It makes a sound like a drum and is called the Bo. The Bo devours tigers and leopards. It can also protect against weapons. There is a tree growing here that resembles a wild plum but with round leaves and red fruit that is as large as a papaya. It is called the Huai-Tree, and eating of it will increase one's strength.*[145] 凶 Guo Pu noted that the Bo specifically protects against weapons if domesticated. He also noted that it was depicted in the *Illustrations of Fright-*

ening Animals. The Bo is also mentioned in chapter 8 [no. 251], where it is described as having sawlike teeth and dwelling in the lands within the Northern Sea. It was this animal that Duke Huan of Qi's horse resembled, according to his prime minister, Guan Zhong.[146]

PLATE XVIII

83. THOROUGHLY-ODD (QIONGQI) 窮奇 *Two hundred sixty li farther west stands Mount Gui. There is a beast dwelling on its heights whose form resembles an ox with the needles of a Wei-Porcupine. It is called Qiongqi and makes a sound like a dog howling. It is a man-eater.*[147] 凶 Thoroughly-Odd is said to devour people who wear their long hair untied, a style characteristic of demons and shamans. The victims are consumed beginning with the head. According to another version, they are consumed beginning with the feet, which may have been reflected in di erent early illustrations. Thoroughly-Odd was historicized as another untalented son of a thearch, Lesser-Brilliance, in the same passage of *Zuo's Narratives* that mentioned Hundun [see no. 73]. Like Hundun, he later became a fierce god in the Han. The *Master of Huainan* states that he was born from the Northern Desert Wind. He was one of twelve divinities who were invoked in the official Grand Exorcism held at the end of the lunar year in the imperial palace. Specifically, he ate insect-poison, thus indicating a beneficial aspect. Thoroughly-Odd also appears again in chapter 12 [no. 283], where he is described as resembling a tiger with wings. A later expanded description in the *Guideway to Gods and Anomalies* (*Shenyijing,* Western Han–Six Dynasties), however, presents Thoroughly-Odd as a perverse creature who devours those who are loyal and trustworthy but o ers freshly killed meat to the evil and rebellious. Perhaps because an alternate version of this text describes him as having a human body with a dog's head and as making a sound like a dog, Guo Pu in an encomium pronounced him a "divine dog."[148]

84. SAO-FISH (SAOYU) 鰷魚 *Two hundred twenty li farther west is the Mountain Where Bird and Rat Share a Hole. On its heights are many white tigers and much white jade. The Wei River emanates from here and flows east into the Yellow River. In it dwell many Sao-Fish. The Sao-Fish resembles a sturgeon, and when it swims about, it is an omen of a great army arriving in the town.*[149] 凶 According to Guo Pu, the mountain is home to the Tu-Rat, which resembles the common household rat though with a short tail, and the Tu-Bird, which resembles a yellow swallow. They share a burrow three or four feet deep, indicated in the upper right. The rat is said to dwell within and the bird outside in front. Other early sources state that they are either hermaphroditic or without gender. Guo marveled in his encomium that they achieved domestic harmony although they were seemingly unsuited to each other by nature.[150]

85. RUPI-FISH (RUPI ZHI YU) 鴽魮之魚 *The Flooding River emanates from the west of the Mountain Where Bird and Rat Share a Hole and flows westward into the Han River. Many Rupi-Fish dwell here. The Rupi-Fish has the form of an overturned cooking pan with a bird's head, fish's wings, and a fish's tail. It makes a sound like stone chimes and gives birth to pearls and jade.*[151] 凶 The illustration seems

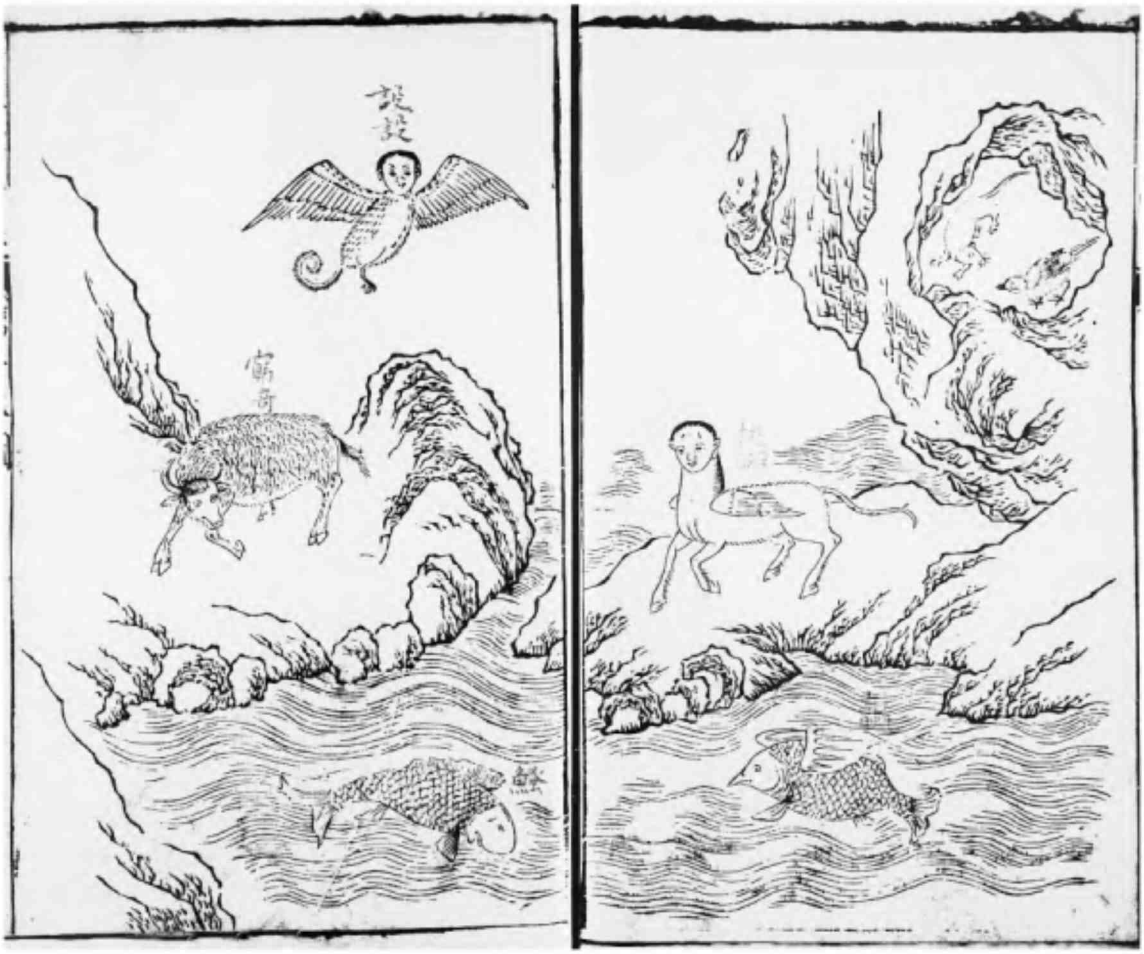

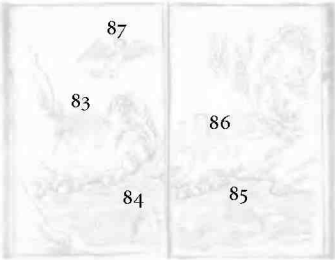

to have been mislabeled by an earlier reader who wrote in the name Luo to indicate the Luo-Fish. The Luo-Fish appears earlier as dwelling in the Misty River, which emanates from Mount Gui [see no. 83]. It has the body of a fish with bird's wings and makes a sound like a mandarin duck. It is an evil omen, for if seen by people there will be a great flood in the town. Though both fishes have wings, the illustration clearly indicates a bird's head, which only the Rupi-Fish possesses.[152]

86. SHUHU 孰湖 *Three hundred sixty li farther southwest is Mount Yanzi. On its heights are many Cinnabar-Trees whose leaves are like the mulberry and whose fruits are as large as gourds, with red calyxes and black markings. Eating from it will cure jaundice, and it can repel fire. On the southern slope of the mountain are many tortoises, and on the northern slope is much jade. The Broomstraw River emanates from it and flows westward into the sea. It contains many fine and rough grinding stones. There is a beast here whose form resembles the body of a horse but with bird's wings, a human face, and a snake's tail.*

It likes to lift people up and is called the Shuhu.[153] 凹 This mountain is mentioned in the poem "On Encountering Sorrow" in the *Songs of Chu* anthology (*Chuci: Lisao*) as a place in the far west where the sun sets. It is not quite clear just why the Shuhu likes to lift people up, though Guo Pu's comment and encomium suggest that it does so as a sign of a ection.[154]

87. A BIRD (NIAO) 鳥 *There is a bird dwelling here on Mount Yanzi whose form resembles an owl but with a human face, the body of a Wei-Monkey [no. 201], and the tail of a dog. It makes a sound like its name. If seen, it is an omen of a great drought in the town.*[155] 凹 The name of this bird is missing in the text. An earlier reader wrote in the graphs *Sheshe* above the illustration, but this name does not appear anywhere in the *Guideways.*

PLATE XIX

88. SLIPPERY-FISH (HUAYU) 滑魚 *Two hundred li north of the beginning of the first guideway through the Northern Mountains stands Seeking-Similarity Mountain. On its heights is much copper, and at its feet is much jade. It lacks plants and trees. The Slippery River emanates from it and flows west into the Zhubi River. In it dwell many Slippery-Fish. This fish's form resembles an eel with a red back, and it makes a sound like quarreling. Eating it will cure tumors.*[156]

89. HUANSHU 臛疏 *Three hundred li north stands Belt Mountain. On its heights is much jade, and below is much green jade. There is a beast here whose form resembles a horse with a single horn that can be used to grind things. It is called the Huanshu, and it can repel fire.*[157]

90. YIYU-BIRD (YIYU) 鵸鵒 *There is a bird dwelling on Belt Mountain whose form resembles a crow though five-colored with red markings. It is called the Yiyu, and it has both male and female organs. Eating it will cure carbuncles.*[158] 凹 This Yiyu-Bird has the same name as no. 76 but is a di erent creature.

91. SHU-FISH (SHUYU) 鯈魚 *The Peng River emanates from Belt Mountain and flows west into Hidden-Lake River. In it dwell many Shu-Fish. The Shu-Fish's form resembles a chicken but with red feathers, three tails, six feet, and four heads. It makes a sound like a magpie. Eating it will cure melancholy.*[159] 凹 An alternate version of this passage preserved in the encyclopedia *Ocean of Jade* (*Yuhai,* 1266) states that these fish have four eyes instead of four heads, and they are depicted thus in the Wu Renchen edition portrait. Hao Yixing noted that in his own time, the Cantonese prized a similar fish also known as the Shu, which he believed to be the same. This fish resembled a chicken with soft scales and with multiple feet and tails, the latter resembling eight belts. They considered it a delicacy when salted and often preserved it for long periods.[160]

92. HELUO-FISH (HELUO ZHI YU) 何羅之魚 *Four hundred li farther north stands Bright-Tower Mountain. The Tower River emanates from it and flows west into the Yellow River. In it dwell many Heluo-Fish. The Heluo-Fish has one head and ten bodies*

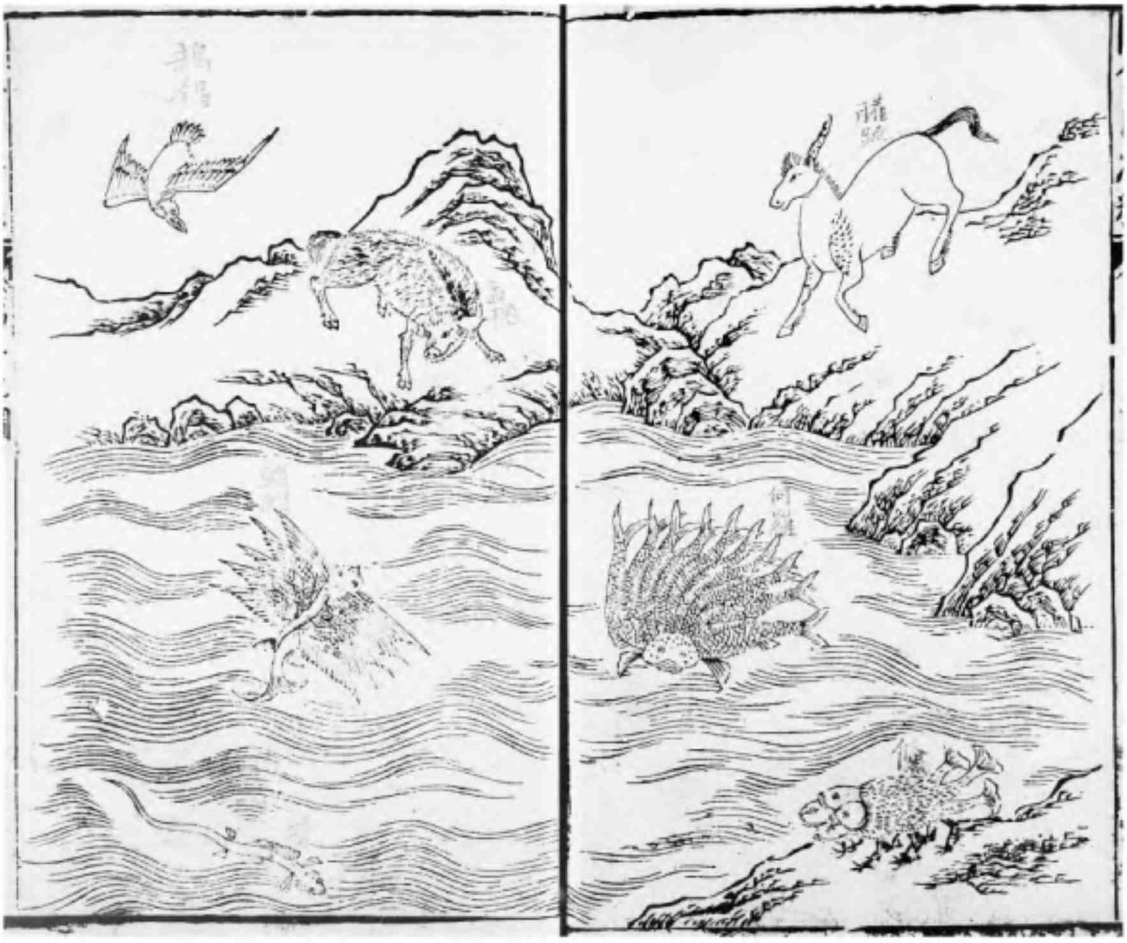

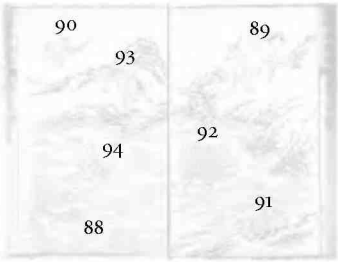

and makes a sound like a barking dog. Eating it will cure tumors.[161] 凶 Yang Shen wrote in his *Encomiums on Strange Fish* (*Yiyu tuzan,* 1544) that the Heluo-Fish transformed itself into a bird known as the Never-Old, which stole rice kernels from the pestle during threshing, only to fall into the mortar and die. It also would let out a cry when it flew by at night and was said to be scared o by thunder. Other commentators have suggested that perhaps this is the same as a ten-headed bird known as the Guhuo and also as the Demon's Carriage.[162]

93. MENGHUAI 孟槐 *There is a beast dwelling here at Bright-Tower Mountain whose form resembles a porcupine with red bristles. It makes a sound like a wildcat and is called the Menghuai. It can repel evil forces.*[163] 凶 According to Guo Pu's encomium, the Menghuai was depicted in the *Illustrations of Frightening Creatures.*[164]

94. XIXI-FISH (XIXI ZHI YU) 鰼鰼之魚 *Three hundred fifty li farther north stands Trickling-Brilliance Mountain. The Raucous River emanates from here and*

flows westward into the Yellow River. In it dwell many Xixi-Fish. The Xixi-Fish's form resembles a magpie with ten wings, and its scales are all on the tip of its feathers. It makes a sound like a magpie and can repel fire. Eating it can prevent jaundice. On the heights of this mountain are many pines and junipers, and at its feet are many palms and Jiang-Oaks. Among the beasts here are Ling-Antelopes, while among the birds are many Fan-Birds.[165] 凹 The Fan-Bird remains unidentified, although Guo Pu suggested that it might be a kind of owl.[166]

PLATE XX

95. CAMEL (TUOTUO) 駝橐 *Three hundred eighty li farther north is Mount Guo. On its heights are many lacquer trees, and at its feet are many paulownia and Ju-Trees. On its southern slope is much jade, and on its northern slope is much iron. The Yi River emanates from here and flows westward into the Yellow River. Among the beasts here are many Camels.*[167] 凹 The Camel normally dwells in the deserts of the northwest and west and was often seen on caravans traveling through northern China. Its inclusion in these illustrations indicates that in the Ming, it was still regarded as an exotic species, especially in the central and southern parts of the country. Guo Pu noted that it has a humped back and is adept at traveling in the desert. It is capable of covering three hundred *li* in a day and carries heavy loads of one thousand *jin*. He also praised its mysterious ability to locate subterranean water. Among caravan travelers through the desert, it was also valued for its ability to warn of oncoming sandstorms by burying its face in the sand. The Ju-Tree is said by Guo to be the Kui-Tree, whose wood grows in joints and is useful for making staves.[168]

96. DWELLING-BIRD (YU[NIAO]) 寓[鳥] *Among the birds living here at Mount Guo are many Dwelling-Birds. The Dwelling-Bird's form resembles a rat with bird's wings. It makes a a sound like a goat and can repel weapons.*[169] 凹 Hao Yixing suggested that the Dwelling-Bird was a species of bat.[170]

97. EAR-RAT (ERSHU) 耳鼠 *Six hundred li farther north stands Cinnabar-Smoke Mountain. On its heights are many ailanthus and juniper trees, and among its plants are many leeks and shallots. There is also fine cinnabar. The Smoky River emanates from here and flows westward into the Wild-Plum River. There is a beast dwelling here whose form resembles a rat but with the head of a rabbit and the body of a Mi-Deer. It makes a sound like an angry dog and uses its tail to fly. It is called the Ershu, and eating it can reduce swelling of the abdomen. It can also protect against all kinds of poison.*[171] 凹 According to other versions of this passage in later texts, the Ear-Rat has the ears rather than the body of a Mi-Deer and flies by means of its whiskers rather than by its tail. However, Hao Yixing considered it similar to the Wu-Rat mentioned in the glossary *Approaching Refinement.* He described it as a kind of flying squirrel also known as the Tail-Flyer and stated that the flesh of its wings was connected to its feet and tail; hence, it only appeared to fly with its tail. In later medicinal texts, the Wu-Rat is said to be efficacious in childbirth if the pregnant woman grasps hold of its fur during delivery, which may be related to the Ear-Rat's e ect on swollen abdomens.[172]

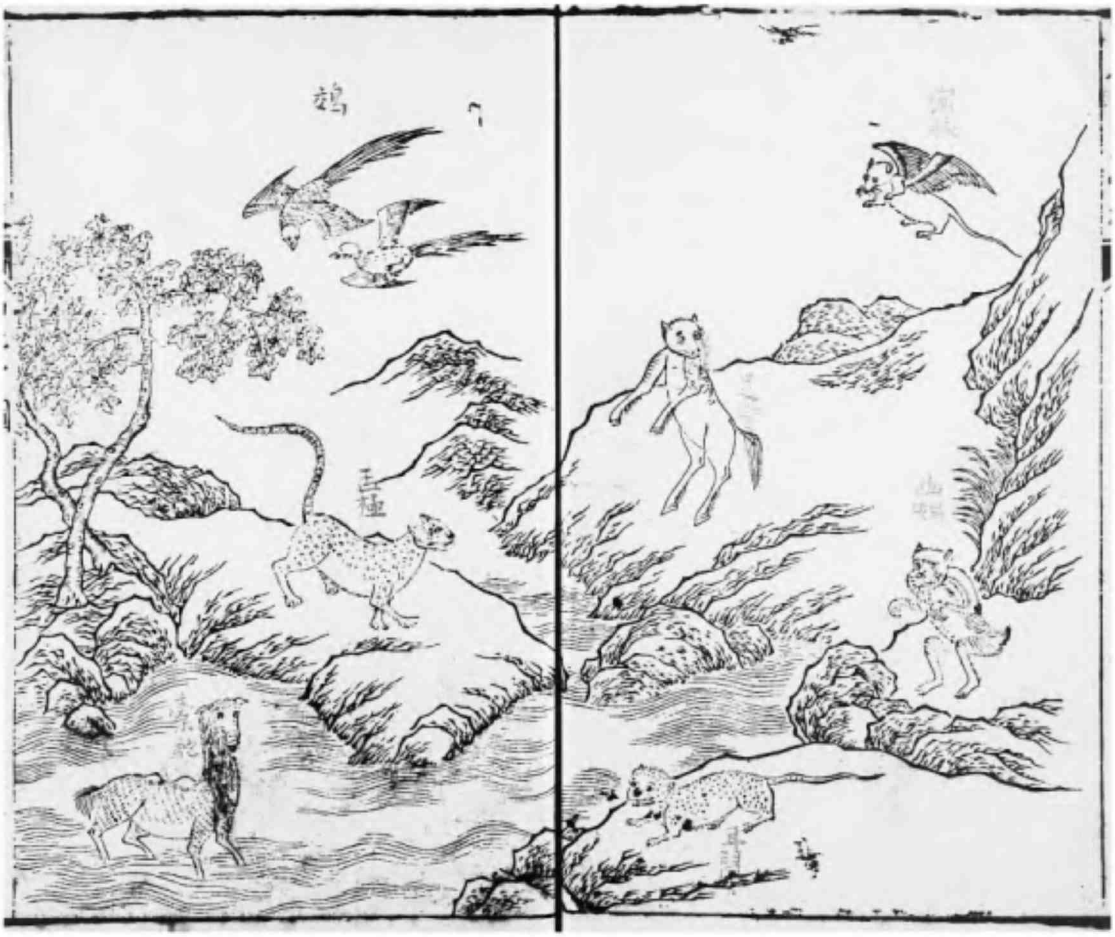

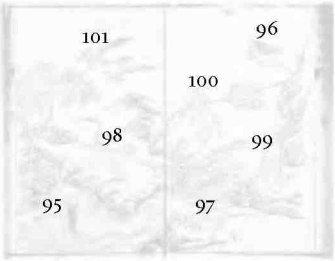

98. MENGJI 孟極 *Two hundred eighty li farther north stands Stone-Man Mountain. Its heights lack plants and trees but contain much Yao-Stone and green jade. The Clearwater River emanates from here and flows westward to the Yellow River. There is a beast dwelling here whose form resembles a leopard with markings on its forehead and a white body. It is called the Mengji and is adept at hiding. It makes a sound like its name.*[173]

99. YOUYAN 幽鴢 *One hundred ten li farther north is Edge-of-Spring Mountain. Many onions, leeks, peaches, and plums grow here. The Bridge River emanates from here and flows westward into the You Lake. There is a beast dwelling here whose form resembles a Yu-Ape but with marks on its body. It is adept at laughing and falls asleep when it sees people. It is called the Youyan, and it makes a sound like its name.*[174] 凶 Guo Pu noted that the Youyan only pretends to sleep when it sees people to protect itself. In his encomium, he ridiculed it as actually quite stupid, for though it appears to be clever, it is easily captured.[175]

100. ZUZI 足訾 *Two hundred li farther north stands Tangled-Vines Mountain. Its heights lack plants and trees. There is a beast here whose form resembles a Yu-Ape but with a mane, an ox's tail, markings on its arms, and horse's hooves. When it sees people, it shouts. Its name is the Zuzi, and it makes a sound like its name.*[176]

101. JIAO-BIRD (JIAO) 鴞 *There is a bird on Tangled-Vines Mountain that dwells in flocks but flies in pairs. Its feathers resemble those of a female pheasant, and it is called the Jiao. The Jiao-Bird makes a sound like its name. Eating it will cure insanity.*[177] 凹 The Jiao-Bird is di erent from the Jiao-Duck [see no. 27], though written with the same graph.

PLATE XXI

102. ZHUJIAN 諸犍 *One hundred eighty li farther north is Single-Sheet Mountain. Its heights lack plants and trees. There is a beast here whose form resembles a leopard but with a long tail, a human head, an ox's ears, and a single eye. It is called the Zhujian. It is adept at angry shouting. When walking, it bites hold of its tail and when seated, coils it.*[178]

103. WHITE YE-BIRD (BAIYE) 白鵺 *There is a bird here on Single-Sheet Mountain whose form resembles a pheasant but with markings on it head, white wings, and yellow feet. It is called the Baiye. Eating it will cure a sore throat, and it can also cure idiocy. The Chestnut-Oak River emanates from this mountain and flows southward into the Bridge River.*[179]

104. NAFU 那父 *Three hundred twenty li farther north is Anointing Mountain. On its heights are many ailanthus and mulberry trees. At its feet is much sand from the desert and many grinding stones. There is a beast dwelling here whose form resembles an ox but with a white tail. It makes a sound like a person calling. It is called the Nafu.*[180]

105. FEARFUL-BIRD (SONGSI) 竦斯 *There is a bird here on Anointing Mountain whose form resembles a female pheasant but with a human face. When it sees people, it jumps. It is called the Songsi and makes a sound like its name. The Jianghan River emanates from this mountain and flows westward into You Lake. It contains many loadstones.*[181]

106. YAK (MAONIU) 旄牛 *Two hundred li north is Marquis Pan Mountain. On its heights grow many pine and junipers, and at its feet grow many hazelnut and arrow-thorn bushes. On its southern slope is much jade, and on its northern slope is much iron. There is a beast dwelling here whose form resembles an ox with hair on its four legs. It is called the Maoniu.*[182] 凹 These creatures, now found mostly in Tibet, were known to Guo Pu, who noted that they also possessed hair on their backs and had beards and long tails. In his encomium, he stated that Yaks were not only in demand for their meat, which brought disaster upon them, but also for their hair and tails, which the military used for banners and various decorations.[183]

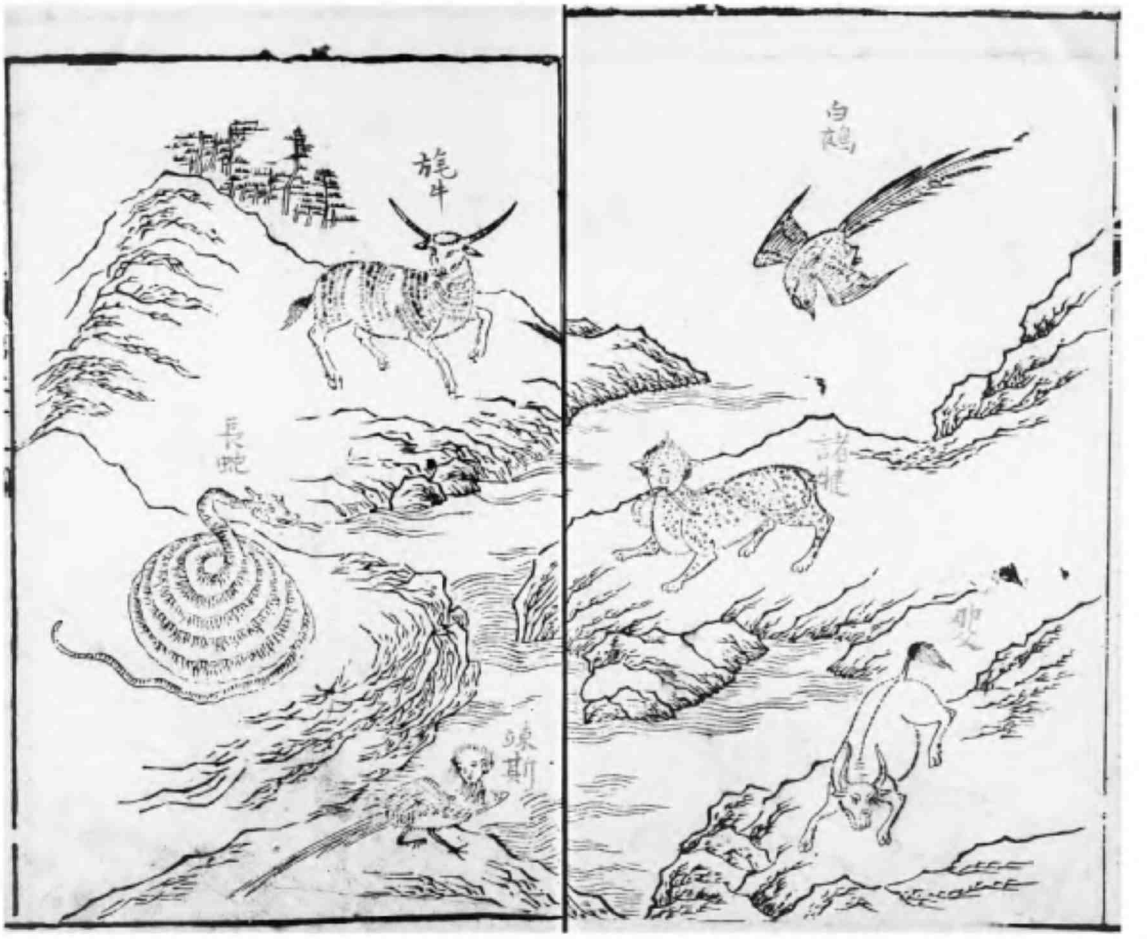

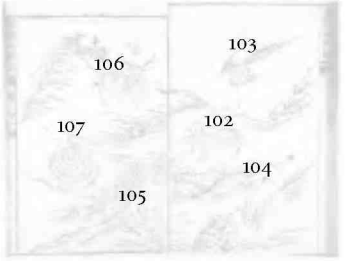

107. LONG-SNAKE (CHANGSHE) 長蛇 *Five hundred ten li farther north is Greater Unity Mountain. There are no plants or trees here. At its feet is much jade. This mountain has four faces that cannot be climbed. There is a snake here named the Long-Snake. Its hair resembles the bristles of a pig, and it makes a sound like wooden clappers.*[184] 凶 Guo Pu noted that the snake was one hundred *xun* long (800 feet) and that it was a kind of Fu-Viper [no. 5]. He considered it among the most harmful of creatures, capable of devouring anything and possessing the most potent poison. Wooden clappers were commonly used to sound the night watch.[185]

PLATE XXII

108. YAYU 窫窳 *Five hundred twenty li farther north stands Lesser Unity Mountain. There are no plants or trees here but much green jade. There is a beast dwelling here whose form resembles an ox but with a red body, a human face, and a horse's hooves. His*

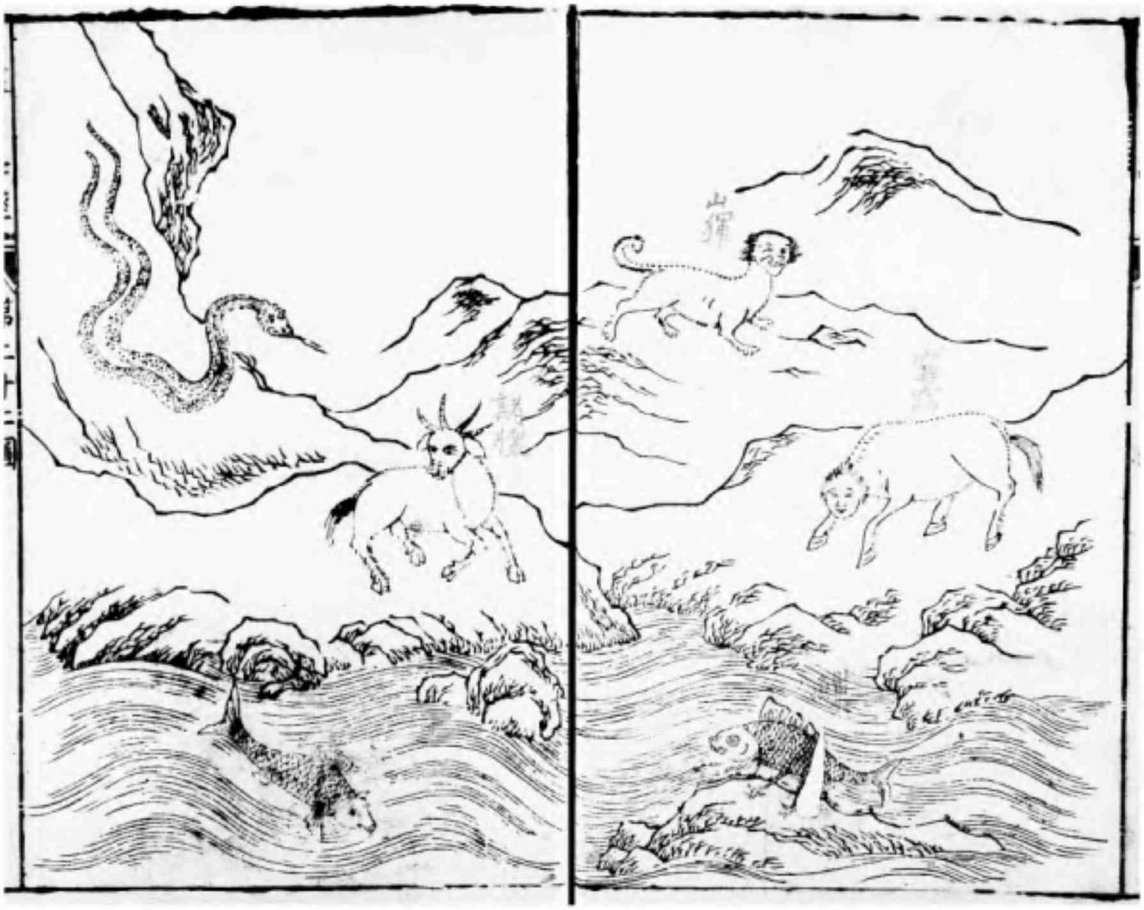

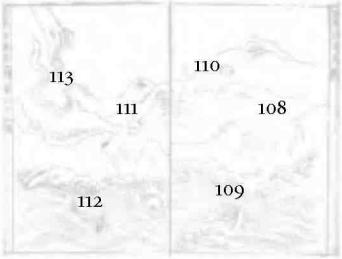

name is Yayu. He makes a sound like a baby and is a man-eater. The Honest River emanates from here and flows eastward into the Geese-Gate River. In it dwell many Peipei-Fish. Eating it will kill a person.[186] 凶

Yayu is mentioned in five places in the *Guideways* with varying descriptions [see nos. 265, 270]. Here he is a malevolent creature. In later chapters, Yayu appears as a god with a snake's body and a human face who was killed by Erfu [no. 281] and his minister, Wei [no. 268]. He was revived by *wu*-shamans and metamorphosed into a creature with a dragon's head who dwells in the Weak River in the southern lands within the sea. Yayu is also mentioned in *Approaching Refinement* as a beast resembling a wildcat with tiger claws, which Yuan Ke considered a mistake. Later descriptions of him sometimes combine elements from one or more of these passages.[187]

109. ZAO-FISH (ZAOYU) 鱢魚 *Two hundred li farther west is Penal-Law Mountain. The Huai Lake River emanates from it and flows eastward into Big Lake. In it dwell many Zao-Fish. The Zao-Fish's form resembles a carp with chicken's legs. Eating it will cure warts.*[188]

110. MOUNTAIN-HUI (SHANHUI) 山渾 *There is a beast here at Penal-Law Mountain whose form resembles a dog but with a human face. It is adept at throwing things and laughs when it sees people. It is called the Shanhui. It moves speedily like the wind, and if seen by people is an omen that great winds will blow throughout the world.*[189] 凶 The Mountain-Hui's tendency to throw things is like that of the Noisy-Ape [no. 39] and Lifter [no. 53].

111. ZHUHUAI 諸懷 *Two hundred li farther north is North Peak Mountain, where many thorny orange, jujube, and hardwood trees grow. There is a beast dwelling here whose form resembles an ox but with four horns, human eyes, and pig's ears. It is called the Zhuhuai. It makes a sound like the cry of a goose and it is a man-eater.*[190]

112. ZHI-FISH (ZHIYU) 鮨魚 *The Zhuhuai River emanates from North Peak Mountain and flows west into the Raucous River. In it dwell many Zhi-Fish. The Zhi-Fish has the body of a fish but with a dog's head. It makes a sound like a baby. Eating it will cure madness.*[191] 凶 According to Guo Pu, this fish was similar to ocean fish known in his own time such as the Tiger-Fish, Deer-Fish, and the Sea-Pig, all of which had the bodies of fish and the heads of animals.[192]

113. FEIYI-SNAKE (FEIYI) 肥遺 *One hundred eighty li farther north stands Murky-Dusk Mountain. There are no trees or plants here but much copper and jade. The Raucous River emanates from here and flows northwest into the sea. There is a snake here with a single head and two bodies. It is called the Feiyi. If seen by people, it is an omen of a great drought throughout the state.*[193] 凶 Double-bodied snakes seemed to be a fixture of the ancient Chinese imagination and appear in a number of decorative motifs. Guo Pu cited the compendium *Master Guan,* which recorded the Wei-Snake, a double-bodied snake eight feet long. The Wei-Snake is said to respond to its name and can be used to locate fish and turtles. This Feiyi-Snake di ers in appearance and location from the Feiyi-Snake [no. 34] that appeared earlier although both are evil omens of droughts.[194]

PLATE XXIII

114. YAO 猺 *Three hundred li farther north stands Dike Mountain. There are many horses here. There is a beast here whose form resembles a leopard but with markings on its head. It is called the Yao.*[195]

115. DRAGON-TURTLE (LONGGUI) 龍龜 *The Dike River emanates from here and flows east into Big Lake. In it dwell many Dragon-Turtles.*[196] 凶 According to Hao Yixing, Dragon-Turtles are probably dragons with the bodies of turtles. He cited a related species mentioned in medical texts, the Jidiao, which has a turtle's body and a snake's head. The fat from this creature was considered finer than butter. It leaks through copper or pottery containers and can only be held in a chicken's eggshell.[197]

116. MOUNTAIN GOD (SHEN) 神 *The twenty-five mountains along the first guideway through the Northern Mountains from Single-Fox Mountain to Dike Moun-*

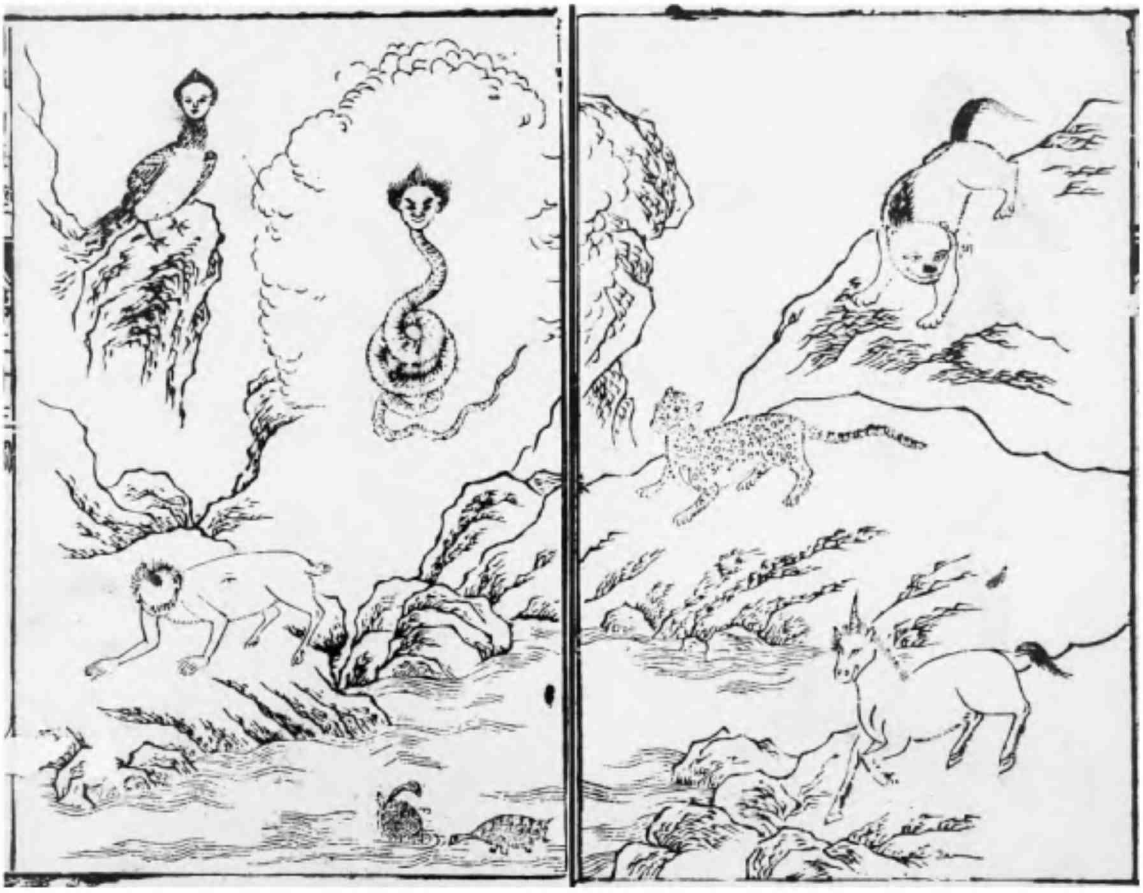

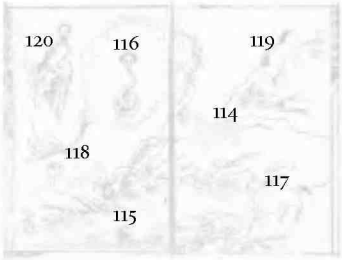

tain extend for 5,490 li. Their gods all have human faces and snakes' bodies. The proper sacrifice to them is the burial of a rooster and pig and burial of a scepter for the jade o ering. There is no grain o ering. The people who live in the Northern Mountains all eat raw food and do not engage in cooking.[198] 凶 Hao Yixing supported this last statement by citing *The Elder Dai's Book of Ritual* (*Dadai liji,* c. 2nd cent. B.C.E.–early 2nd cent. C.E.), which recorded the belief that peoples dwelling in the distant regions along the four directions do not cook their food, as well as the *Master of Huainan,* which stated that the Di-Barbarians in the north do not eat grains.[199]

117. BO-HORSE (BOMA) 駜馬 *Two thousand three hundred sixty li northwest of the beginning of the second guideway through the Northern Mountains stands Honest-Head Mountain. On its heights is much metal and jade, but there are no plants or trees. The Tail-Banner River emanates from here and flows eastward into Imprint Lake. There are many Bo-Horses here. It has an ox's tail with a white body and a single horn. It makes a sound like a person calling out.*[200] 凶 Guo Pu, in his "Rhyme-Prose on the Long

River" (*Jiangfu*), described the Bo-Horse as able to walk on water. It seems similar in appearance to other single-horned horses such as the Bo [no. 82]. In the Han dynasty, the Qilin emerged as a primary figure of this type. Its appearance was regarded as an auspicious political omen, and it became one of the four benevolent creatures in folklore. Curiously, though already recorded in other Zhou-dynasty texts, the Qilin is hardly mentioned in the Guideways.[201]

118. PAOXIAO 狍鴞 *Three hundred fifty li farther north stands Mount Gouwu. On its heights is much jade, and at its feet is much copper. There is a beast dwelling here whose form resembles a goat's body with a human's face. Its eyes are behind its armpits, and it has tiger's teeth and human hands. It makes a sound like a baby and is called the Paoxiao. It is a man-eater.*[202] 凶 Guo Pu associated the Paoxiao with the Taotie, an ancient mythical animal, which *The Compendium of Mr. Lü* stated was depicted on bronze vessels as a head without a body. It noted that the Taotie was supposed to be inclined toward greediness and harmed its own body before it could fully consume its human prey, which thereby gained a measure of revenge against this predator. However, the Paoxiao's features di er from decorations on bronzes, which scholars have conventionally called the "Taotie mask," and Guo's theory seems historically questionable. Nevertheless, he also believed that the Paoxiao had been depicted even earlier on the vessels of Yu the Great, and he expanded on these themes in his encomium:

How gluttonous is the Paoxiao!
Behind his forelegs are his eyes.
He cannot finish his human chow
Before biting himself to gourmandize.
Though also depicted on marvelous vessels,
Those images are said to be contrariwise.[203]

119. DUGU 獨狪 *Three hundred li farther north stands North Raucous Mountain. There are no rocks here. On its southern slope is much green jade, while on its northern slope is much jade. There is a beast dwelling here whose form resembles a tiger but with a white body, a dog's head, a horse's tail, and a pig's bristles. It is called the Dugu.*[204]

120. BANMAO-BIRD (BANMAO) 鶯鵰 *There is a bird dwelling here on North Raucous Mountain whose form resembles a crow with a human's face. It is called the Banmao. It flies at night and sleeps during the day. Eating it will cure heat stroke. The Rainflood River emanates from here and flows eastward into Hilly Lake.*[205]

PLATE XXIV

121. JUJI 居暨 *Three hundred fifty li farther north stands Bridge-Channel Mountain. There are no plants or trees here but much metal and jade. The Dry River emanates from here and flows eastward into the Geese-Gate River. Among the beasts here are many Juji. The Juji's form resembles a Wei-Porcupine, and it makes a sound like a pig.*[206] 凶 Guo Pu described the Wei-Porcupine as a kind of rat with red hair like spines.

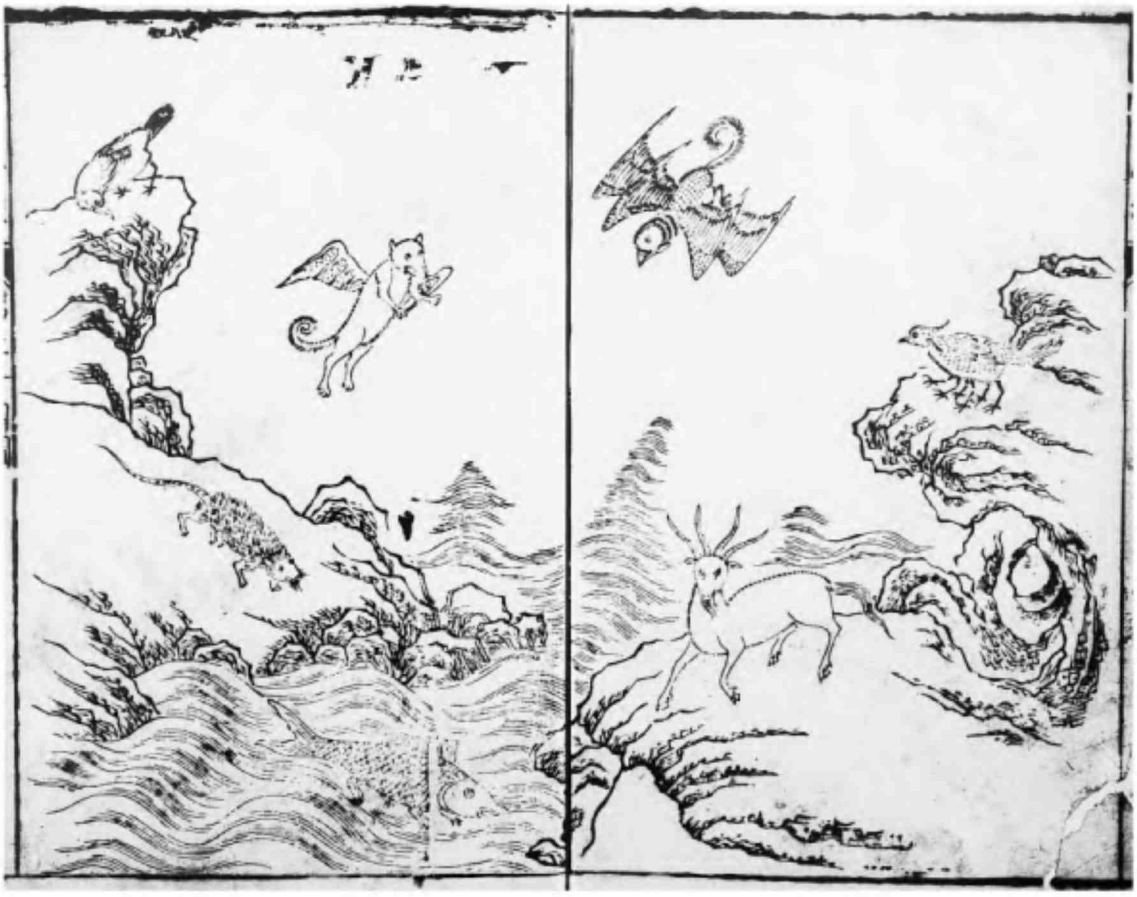

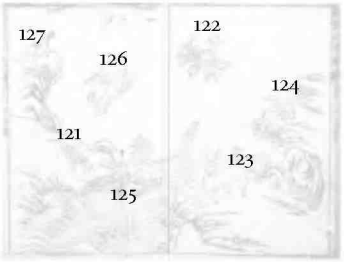

122. RAUCOUS-BIRD (XIAO) 𧿹 *There is a bird dwelling here whose form resembles Kuafu the Boaster [no. 247] but with four wings, one eye, and a dog's tail. It is called the Raucous-Bird, and it makes a sound like a magpie. Eating it will cure abdominal pain, and it can also stop diarrhea.* 凶 Although the text states that the Raucous-Bird resembles Kuafu the Boaster, who has a human form, and Guo's commentary indicates that another version states that it resembles Lifter [no. 53], who is described as a Yu-Ape, there does not seem to be any obvious physical correspondence.[207]

123. HUI 騩 *The first mountains of the third guideway through the Northern Mountains are the Great-Line Mountains whose first peak is Return Mountain. On its heights is much metal and jade, and at its feet there is green jade. There is a beast dwelling here whose form resembles a Ling-Antelope but with four horns, a horse's tail, and spurs. It is called the Hui and is adept at dancing. It makes a sound like its name.*[208]

124. BEN-BIRD (BEN) 𪆫 *There is a bird dwelling here on Return Mountain whose form resembles a magpie with a white body, a red tail, and six feet. It is called the Ben-Bird. It is adept at warning of danger.*[209]

125. HUMAN-FISH (RENYU) 人魚 *Two hundred li farther northeast stands Dragon-Marquis Mountain. There are no plants or trees here, though much metal and jade. The Bursting River emanates from here and flows eastward into the Yellow River. In it dwell many Human-Fish. They resemble catfish with four legs and make a sound like a baby. Eating it will cure idiocy.*[210] 凶 See also Brave-Pig [no. 38].

126. CELESTIAL-HORSE (TIANMA) 天馬 *Two hundred li farther northeast stands Horse-Succeeds Mountain. On its heights are many patterned rocks, and on its northern slope is much metal and jade. There is a beast here whose form resembles a white dog but with a black head. When it sees people, it flies away. It is called Tianma and makes a sound like its name.*[211] 凶 The name Celestial-Horse is phonetically derived. However, the meaning of the graphs bears little resemblance to the creature's physical characteristics except that it can fly. From the Western Han dynasty on, the name Celestial-Horse was generally understood to refer to the powerful horses that Chinese rulers obtained from Central Asia by means of the Silk Road. Although they were important militarily and became celebrated in art and literature, they are clearly di erent from this creature.[212]

127. QUJU-BIRD (QUJU) 鶌鶌 *There is a bird here on Horse-Succeeds Mountain whose form resembles a crow with a white head, a green body, and yellow feet. It is called the Quju. It makes a sound like its name. Eating it will allay hunger, and it can also cure tumors.*[213]

PLATE XXV

128. FLYING-RAT (FEISHU) 飛鼠 *Two hundred seventy li farther northeast stands Celestial-Lake Mountain. On its heights are no plants or trees but many patterned rocks. There is a beast dwelling here whose form resembles a rabbit but with the head of a rat. It uses its back to fly. It is called the Feishu. The Min River emanates from here and then flows beneath the mountain. It contains much yellow earth.*[214]

129. HUMPED-NECK (LINGHU) 領胡 *Three hundred li farther east stands Bright Mountain. On its heights is much jade, and at its feet are much metal and copper. There is a beast here whose form resembles an ox but with a red tail. It has a hump on its neck shaped like an overturned dipper. It is called the Linghu and makes a sound like its name. Eating it will cure insanity.*[215] 凶 Here, in contrast to nos. 126 and 130, the choice of graphs is more appropriate to the physical characteristics of this creature. The ancient glossary *Approaching Refinement* listed an ox similar in appearance named the Bo-Ox, said to be able to cover a distance of three hundred *li* in a day.[216]

130. ELEPHANT-SNAKE (XIANGSHE) 象蛇 *There is a bird here on Bright Mountain. Its form resembles a female pheasant but with five-colored markings. It is both male and female and called the Xiangshe. It makes a sound like its name.*[217] 凶 In his encomium Guo Pu stated that the Elephant-Snake is capable of produc-

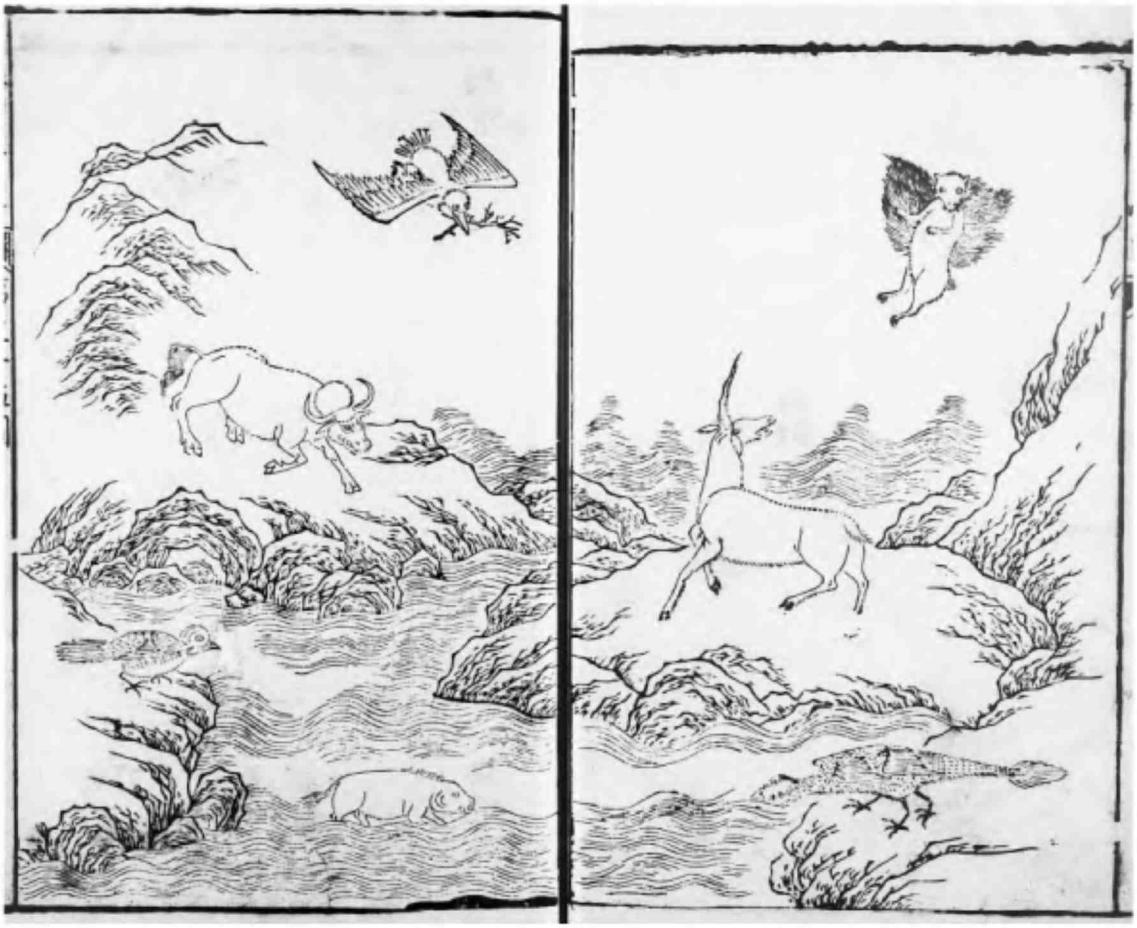

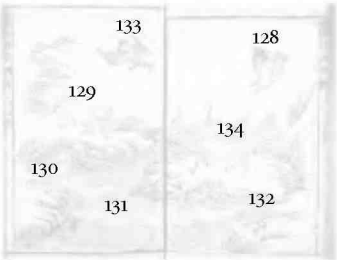

ing o spring by itself. Like the Celestial-Horse [no. 126], this is another case of a phonetically transcribed name whose graphs bear little relation to the creature's description.[218]

131. XIANFU-FISH (XIANFU ZHI YU) 鮨父之魚 *The Lingering River emanates from here and flows southward into the Yellow River. In it dwells the Xianfu-Fish. The Xianfu-Fish's form resembles a carp with a fish's head and a pig's body. Eating it will stop vomiting.*[219]

132. SUANYU-BIRD (SUANYU) 酸與 *Seven hundred fifty li farther northeast and then three hundred li south stands Scenic Mountain. Southward it overlooks Salt-Merchant Lake and to the north it overlooks Small Lake. On its heights are many plants including the sweet potato and many herbs including the Qin-Pepper. On its northern slope is much red earth, and on its southern slope is much jade. There is a bird dwelling here whose form resembles a snake but with four wings, six eyes, and three legs. It is called the*

Suanyu, and it makes a sound like its name. If it is seen by people, it is an omen of panic in the town.[220] 凶 Guo Pu noted that in another version, the Suanyu-Bird is eaten to prevent drunkenness. Guo also noted that the Qin-Pepper was like the common pepper but with thinner leaves.[221]

133. SPIRIT-GUARDIAN (JINGWEI) 精衛 *Three thousand ninety li farther southeast, then northeast, stands Departing-Doves Mountain. On its heights are many mulberry trees. There is a bird dwelling here whose form resembles a crow with a patterned head, white beak, and red feet. It is called Jingwei and makes a sound like its name. She is the younger daughter of the Flame Thearch named Nüwa. Nüwa was swimming in the Eastern Sea when she was unable to return to shore and drowned. She then transformed into the bird Spirit-Guardian and regularly carries twigs and stones from the Western Mountains to fill up the Eastern Sea. The Zhang River emanates from here and flows eastward into the Yellow River.*[222] 凶 One of the relatively few goddesses recorded in ancient Chinese mythology, Spirit-Guardian's story has been seen as exemplifying the motifs of pathos, revenge, and, perhaps, punishment for trespassing in the territory of a sea god. The poet Tao Qian expressed sympathy with her plight in the tenth of his cycle of poems on reading the *Guideways* but saw her desire for revenge as ultimately futile. Later she was considered by Daoists to have become a Transcendent. In modern China, she has been popularized as a symbol of someone refusing to accept defeat.[223]

134. DONGDONG 辣辣 *Two thousand one hundred ten li farther northeast stands Great Play Mountain. There are no plants or trees but much metal and jade. There is a beast dwelling here whose form resembles a goat with one horn and one eye. Its eye is behind its ears. It is called the Dongdong and makes a sound like its name. The Hutuo River emanates from here and flows eastward into the Lou River. The Liquid-Lady River emanates from the southern side of the mountain and flows southward into the Drenching River.*[224] 凶 The commentator Yang Shen believed that the Dongdong was an omen of a good harvest and flourished in the valleys of Geese-Gate Pass (modern Yanmenguan, Shanxi), a traditional border point between China and the barbarian north. This is in the area of the Hutuo, an important river originating at Five-Terraces Mountain in modern Shanxi that flows through the Great-Line Mountains into the western part of Hebei province.[225]

PLATE XXVI

135. YUAN 獂 *Two thousand eight hundred twenty li farther north by land, mountain, and water routes stands Dry Mountain. There are no plants or trees. On its southern slope is much metal and jade, and on its northern slope there is iron, though there are no rivers. There is a beast here whose form resembles an ox but with three feet. It is called the Yuan and makes a sound like its name.*[226]

136. PI [JIU] 羆[九] *Five hundred li farther north stands Order Mountain. The Order River emanates from here and flows eastward into the Yellow River. There is a*

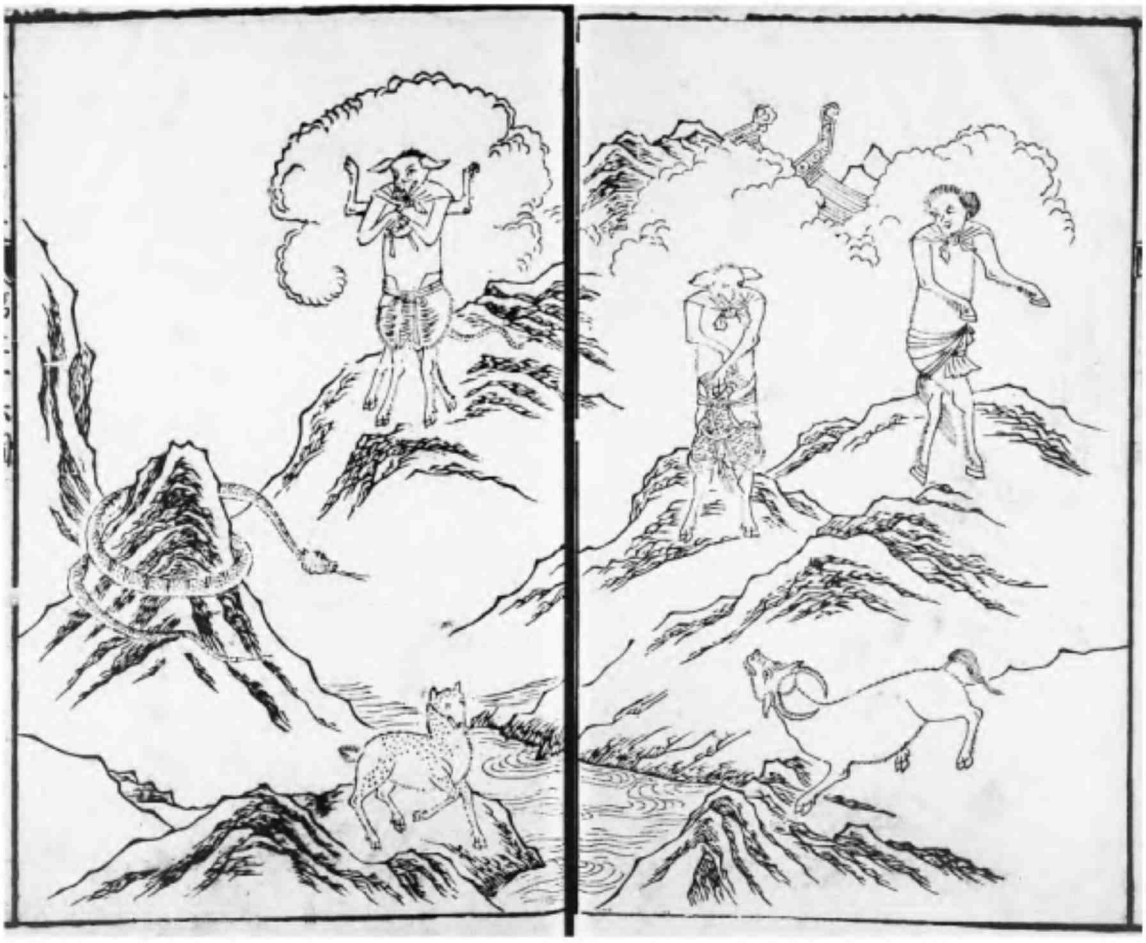

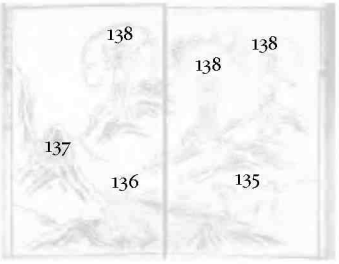

beast dwelling here whose form resembles a Mi-Deer with its anus above its tail. It is called the Pi.[227]

137. GIANT SNAKE (DASHE) 大蛇 *One thousand nine hundred li farther north by land and water stands Inverted Bell and Mufeng Mountains. To the north they provide a view of Cockcrow Mountain, where the winds are violent, and to the west they provide a view of Hidden-Capital Mountain, where the Bathing River emanates. Here dwells the Giant Snake, which has a red head and white body. It makes a sound like an ox. If seen by people, it is an omen of a great drought in the town.*[228] 凶 A mountain also named Hidden-Capital is recorded in chapter 18 located within the Northern Sea. There the river that emanates from it is called the Black River. Among the creatures dwelling on the mountain's heights, all of whom are black, is the Black-Snake. Guo Pu believed that these two places were identical and that the Bathing River was the Black River. In the vicinity is the Great Hidden Land, whose inhabitants, the Hidden People, are said by Guo Pu to dwell naked in caves.[229]

138. MOUNTAIN GODS (SHEN) 神 *The forty-six mountains along the third guideway through the Northern Mountains from the Great-Line Mountains to Wufeng [i.e., Mufeng] Mountain extend for 12,350 li. Twenty gods have the form of a horse's body with a human face, and the o ering to them is the burial of a stem of aquatic grass and of angelica. Fourteen gods have the form of a pig's body and wear jade. The o ering to them is jade, which is not buried. Ten gods have the form of a pig's body with eight feet and a snake's tail. The o ering to them is a jade disc, which is buried. Generally, the grain o erings to all forty-four gods employ glutinous rice and hulled rice, all of which is uncooked.*[230]

PLATE XXVII

139. RONGRONG-FISH (RONGRONG ZHI YU) 鱅鱅之魚 *The first guideway through the Eastern Mountains begins with Mount Suzhu. It provides a view northward of Mount Qianmei. The Food River emanates from it and flows northeast into the sea. In it dwell many Rongrong-Fish. The Rongrong-Fish's form resembles a Plow-Ox and it makes a sound like the grunt of a pig.*[231] 凶 Guo Pu noted that the Plow-Ox has markings like those of a tiger. Hao Yixing believed this Rongrong-Fish was identical to several fishes mentioned in other early sources such as a similarly named fish first presented as tribute to the Han imperial palace in 58 B.C.E., the Yuyu-Fish said to have been presented to the Zhou royal court during the reign of King Cheng (r. c. 1042–1006 B.C.E.), and the Ox-Fish found in the Eastern Sea, which has hairs on its skin that stand up at high tide and flatten at low tide.[232]

140. CONGCONG 從從 *Six hundred li farther south stands Mount Xunzhuang. On its heights are much metal and jade, and at its feet are much green jade and many rocks. There is a beast here whose form resembles a dog with six feet. It is called the Congcong and makes a sound like its name.*[233]

141. ZI-RAT (ZISHU) 蜚鼠 *There is a bird dwelling here on Mount Xunzhuang whose form resembles a chicken but with rat's hair. It is called the Zishu and if seen is an omen of a great drought in the town. The Zhi River emanates from here and flows northward into the Lake River. In it dwell many Needle-Fish. The Needle-Fish resembles a Shu-Fish [no. 91] with a nose like a needle. Eating it will protect against plagues.*[234] 凶 This is another case of a creature whose name suggests one species but is actually classified as another. Guo Pu noted that the Needle-Fish comes from the Eastern Sea and could be found in many rivers in the area of the Long River delta in eastern China.

142. TIAORONG 鯈蠪 *Two thousand three hundred li farther south stands Solitary Mountain. On its heights are much metal and jade and at its feet are many beautiful rocks. The End-of-the Road River emanates from it and flows southeast into the Mian River. Many Tiaorong dwell here. It resembles the form of a yellow snake with fish's wings. There is a brilliant light whenever it enters and leaves the water. If the Tiaorong is seen by people, it is an omen of a great drought in the town.*[235] 凶 In his encomium, Guo Pu also considered the Tiaorong an omen of fire.[236]

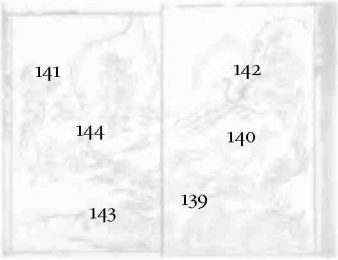

143. DONGDONG 狪狪 *Three hundred li farther south stands the Supreme Mountain. On its heights is much jade, and at its feet is much metal. There is a beast dwelling here that resembles a pig but contains pearls. It is called the Dongdong and makes a sound like its name. The Ring River emanates from here and flows eastward into the Long River. It contains much rock crystal.*[237] 凶 The Supreme Mountain stands about five thousand feet high and is located in modern Taian, Shandong. It was sacrificed to in the state religion from the Zhou dynasty on. Over the centuries, it became the most venerated of sacred Chinese mountains and was regarded as the Marchmount of the East. It was also the center of a cult of Transcendents promoted by *fangshi*-wizards that attracted rulers to make pilgrimages and o er sacrifices, beginning with the First Emperor of Qin in 219 B.C.E. In later popular religion, near its location was the entrance to the underworld, where dead souls were admitted and judged. Curiously, it is not accorded any special status in the *Guideways,* supporting the view of some scholars that the text presents a religious view more characteristic of Western rather than of Eastern China or of late Chu. Unlike Mount

Kunlun, it does not possess extraordinary spiritual power here or a special connection with any gods. Only the Dongdong is found here, which evoked Guo Pu's pity:

> Oysters contain pearls
> So why not a beast?
> The Dongdong is like a pig.
> From what's under its hair,
> it can become deceased.
> There's no other source of its troubles:
> Brought on by itself, to say the least.[238]

144. MOUNTAIN GOD (SHEN) 神 *The twelve mountains of the first guideway through the Eastern Mountains from Mount Shuzhu to Bamboo Mountain extend for 3,600 li. The gods all have a human body with a dragon's face. The proper animal sacrifice to them is a dog of a single color along with a prayer. Fish is used to accompany the Er-Ritual.*[239] 凶 The Er-Ritual involved smearing blood on the sacrifices or on the sacrificial vessels. To the left is the Lingling located at Mount Kongsang, beginning the second guideway. It resembles an ox with tiger markings, makes a sound like its name, and is an omen of a great drought.[240]

PLATE XXVIII

145. PEARL-TURTLES (ZHUBIEYU) 珠蟞魚 *Two thousand one hundred eighty li southwest along the second guideway through the Eastern Mountains stands the first peak of Vine Mountain. There are no plants or trees here. The Li River emanates from here and flows eastward into Yu Lake. In it dwell many Pearl-Turtles. The Pearl-Turtle's form resembles a lung with eyes and six feet, and it possesses pearls. Its flavor is sweet and sour. Eating it will protect against seasonal epidemics.*[241] 凶 *The Compendium of Mr. Lü* considered it a delicacy among fish, and in his encomium, Guo wondered how it could protect itself since it was so desirable. Although illustrated here with two eyes, in later illustrations such as the Wu Renchen portrait, it appears with four eyes. Later textual sources mention a similar creature that has four eyes and spits out pearls, so Hao Yixing suggested that perhaps the text here originally indicated four eyes.[242]

146. CHOUYU 犰狳 *Three hundred eighty li farther south is Exceedingly Lofty Mountain. On its heights are many catalpa and plum trees, and at its feet are many thorny willows. The Zayu River emanates from here and flows eastward into the Yellowwater River. There is a beast dwelling here whose form resembles a rabbit but with a bird's beak, an owl's eyes, and a snake's tail. When it sees people, it falls asleep. It is called the Chouyu and makes a sound like its name. If it is seen, it is an omen of a plague of locusts.*[243] 凶 This creature only feigns sleep to protect itself, according to Guo Pu's encomium.[244]

147. VERMILION-RU (ZHURU) 朱孺 *Six hundred li farther south is Shining Mountain. There are no plants or trees here but much Water-Jade and many giant snakes. There is a beast here whose form resembles a fox with a fish's fins. It is called*

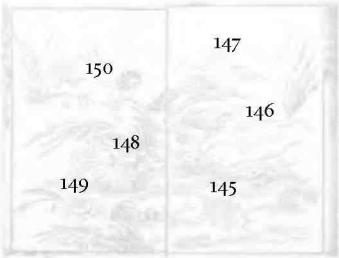

the Zhuru and makes a sound like its name. If seen, it is an omen of a panic in the state.[245] 凶 Guo Pu believed that Water-Jade was a kind of rock crystal.[246]

148. LIHU-BIRD (LIHU) 鵹鵂 *Three hundred li farther south is Mount Luqi. There are no plants or trees here but much gravel. The Gravel River emanates from here and flows southward into the Rainflood River. In it dwell many Lihu-Birds. The Lihu-Bird's form resembles a mandarin duck but with human feet, and it makes a sound like its name. If seen, it is an omen of many earthwork constructions in the state.*[247] 凶 These public works included such projects as excavation of river channels and the building of dikes against floods as well as constructing walls and other fortifications. They were a mixed blessing for the common people, since they required conscripted labor. However, for the elite, it meant employment of officials and profit from government expenditures.

149. BIBI 獙獙 *Two thousand eighty li farther south by land and water stands Mount Gufeng. There are no plants or trees but much metal and jade. There is a beast dwelling*

here whose form resembles a fox but with wings. It makes a sound like a goose and is called the Bibi. If seen, it is an omen of a great drought throughout the world.[248]

150. LONGZHI 蠪姪 *Five hundred li farther south stands Beautiful-Duck Mountain. On its heights are much metal and jade and at its feet are many Needle-Stones. There is a beast here whose form resembles a fox but with nine tails, nine heads, and a tiger's claws. It is called the Longzhi. It makes a sound like a baby but is a man-eater.*[249] 凶 This is another creature whose features are multiplied by the magic number nine. From the description, it could be considered a kind of Nine-Tail Fox [no. 13]. Guo Pu commented that Needle-Stone was used to make needles for medical purposes such as lancing boils. In the *Guideways,* it is found only on this mountain and on Gao's Mountain along the first guideway through the Eastern Mountains.[250]

PLATE XXIX

151. YOUYOU 嵜嵜 *Five hundred li farther south stands Mount Zhen. To the south it faces the Zhen River, and to the east is a view of Marsh Lake. There is a beast dwelling here whose form resembles a horse with a goat's eyes, four horns, and an ox's tail. It makes a sound like a barking dog and is called the Youyou. If seen, it is an omen that deceitful guests will arrive in the state.*[251] 凶 *Guests* here refers to the itinerant persuaders, a class of politicians, military strategists, philosophers, *fangshi*-wizards, and others who traveled from one feudal court to another in search of patronage. Although generally willing to serve loyally any ruler who would employ them, they also included spies, assassins, tricksters, and those who engaged in the numerous intrigues recorded in the literature of the Warring States. The art of correctly judging character was thus a valued, though often elusive, skill that no one in power could a ord to neglect. The Youyou's superior ability to detect such dangerous people prompted Guo Pu's admiration:

> To govern well employ the worthy.
> Losing the right person will failure guarantee.
> Whenever the Youyou makes an appearance
> So do guests filled with dishonesty.
> Hidden is the nature of this response.
> Who can grasp its mystery?[252]

152. JIEGOU 絜鉤 *There is a bird here on Mount Zhen whose form resembles a wild duck but with a rat's tail. It is adept at climbing trees and is called the Jiegou. If seen, it is an omen of epidemics in the state.*[253]

153. MOUNTAIN GOD (SHEN) 神 *The seventeen mountains of the second guideway through the Eastern Mountains from Empty-Mulberry Mountain to Mount Zhen extend for 6,640 li. The gods all have the body of a beast and a human face with a deer horn on its head. The proper animal sacrifice is a chicken of a single color along with a prayer, and for the jade o ering a disc is buried.*[254]

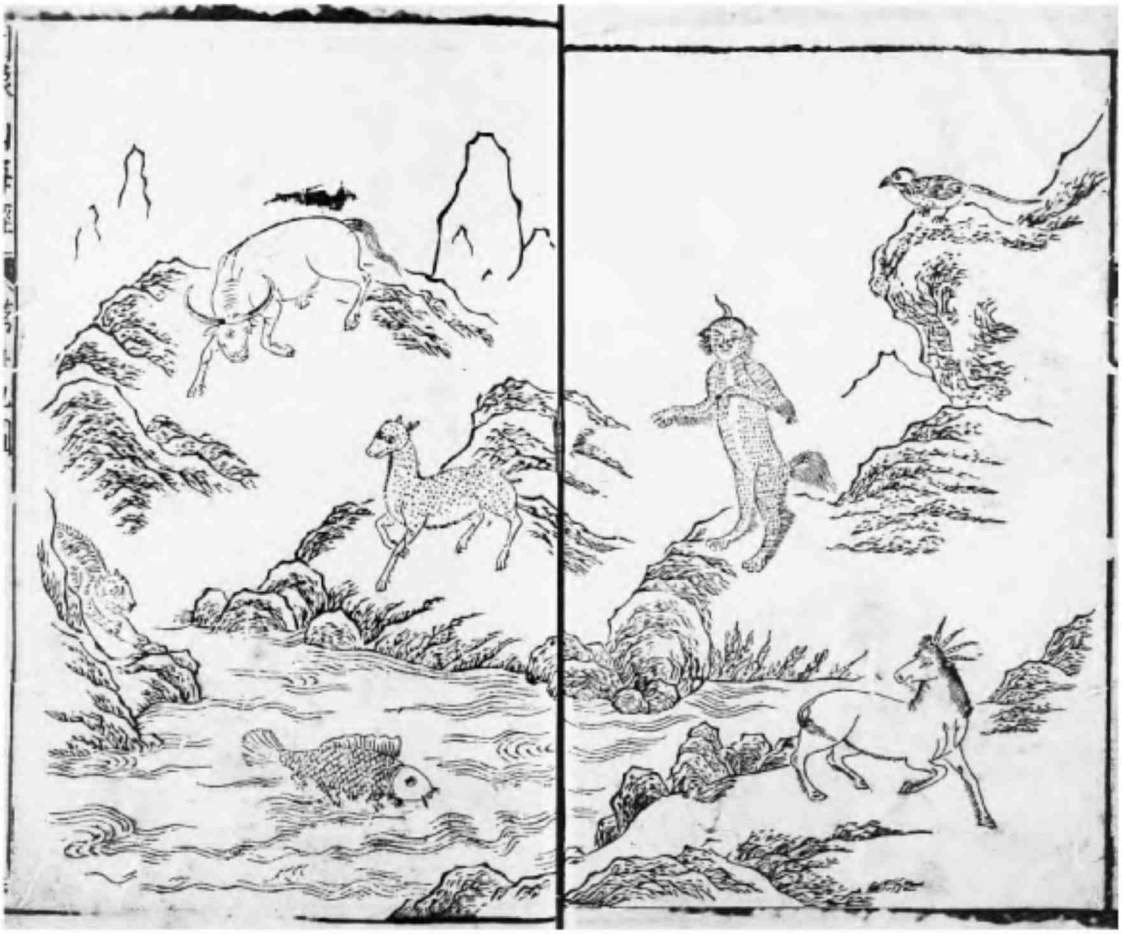

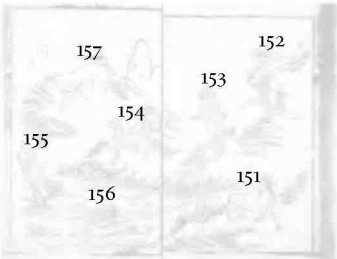

154. WANHU 嬰胡 *The first mountain along the third guideway through the Eastern Mountains is called Mount Shihu. It provides a view northward of Mount Xiang. On its heights are much metal and jade and at its feet are many jujube trees. There is a beast dwelling here whose form resembles a Mi-Deer but with fish's eyes. It is called the Wanhu, and makes a sound like its name.*[255] 凶 Hao Yixing noted that in 1800, a Chinese emissary returning by sea from the Ryukyu Islands (modern Okinawa) recorded that when he moored at Horse-Teeth Mountain, he was presented with two deer with short hair and eyes as small as a fish's, believing them to be metamorphosed fish. Hao asserted that this corresponded to the description of the Wanhu and advanced this as yet another confirmation of the factuality of the *Guideways*.[256]

155. TIGER (HU) 虎 *Eight hundred li south by water stands Fork Mountain. The trees here are mostly peach and plum while the beasts are mostly tigers.*[257] 凶 Tigers, while not quite as strange as the other creatures in the *Guideways*, were widely found

in mountains and forests, often not far from human habitation. Travelers in particular were fearful of encountering them.

156. GEGE-FISH (GEGE ZHI YU) 鮯鮯之魚 *Four thousand seven hundred li southeast by land, water, and through the Desert of Shifting Sands stands Tiptoe Mountain. It occupies an area of two hundred li. There are no plants or trees here, but there are giant snakes. On its heights is much jade. There is a body of water here that occupies an area of forty li and is completely fed by an underground source that bubbles up. It is called Deep Lake. In it dwell many Xi-Turtles. There is a fish dwelling here whose form resembles a carp but with six feet and a bird's tail. It is called the Gege, and it makes a sound like its name.*[258] 凶 Guo Pu described the Xi-Turtle as large and having a thin shell with markings. The commentary to *Approaching Refinement* glossed it as a Divine Turtle whose shell was suitable for divination, while *Explanations and Analyses of Graphs* recorded that it uttered a sound from its stomach.[259]

157. JINGJING 精精 *Nine hundred li farther south by water stands Mount Minyu. On its heights are many plants and trees, much metal and jade, and much red earth. There is a beast here whose form resembles an ox but with a horse's tail. It is called the Jingjing and makes a sound like its name.*[260]

PLATE XXX

158. MOUNTAIN GOD (SHEN) 神 *The nine mountains of the third guideway through the Eastern Mountains from Mount Shihu to the Mountain without Marshes extend for 6,900 li. The gods all have human bodies but with goat's horns. The proper sacrifice to them is a ram, and the grain o ering is millet. If any of these gods is seen, it is an omen of destruction by wind, rain, and floods.*[261] 凶 Yuan Ke noted that agriculture is particularly subject to destruction.[262]

159. GEJU 猲狙 *At the beginning of the fourth guideway through the Eastern Mountains stands North Shouting Mountain. It is located at the Northern Sea. There is a tree growing here whose form resembles a poplar with red flowers. Its fruit is like the jujube but without pits, and its taste is sweet and sour. Eating it will cure malaria. The Food River emanates from here and flows northeastward into the sea. There is a beast here whose form resembles a wolf with a red head and rat's eyes. It makes a sound like a pig and is called the Geju. It is a man-eater.*[263]

160. QI-MAGPIE (QIQUE) 鶀雀 *There is a bird here on North Shouting Mountain whose form resembles a chicken but with a white head, rat's feet, and tiger's claws. It is called the Qique. It, too, is a man-eater.*[264] 凶 The Qi-Magpie also appears in a part of the "Questions of Heaven" poem that ponders strange creatures and ancient myths:

> Where is the Hill-Fish located?
> Where does the Qi-Magpie dwell?[265]

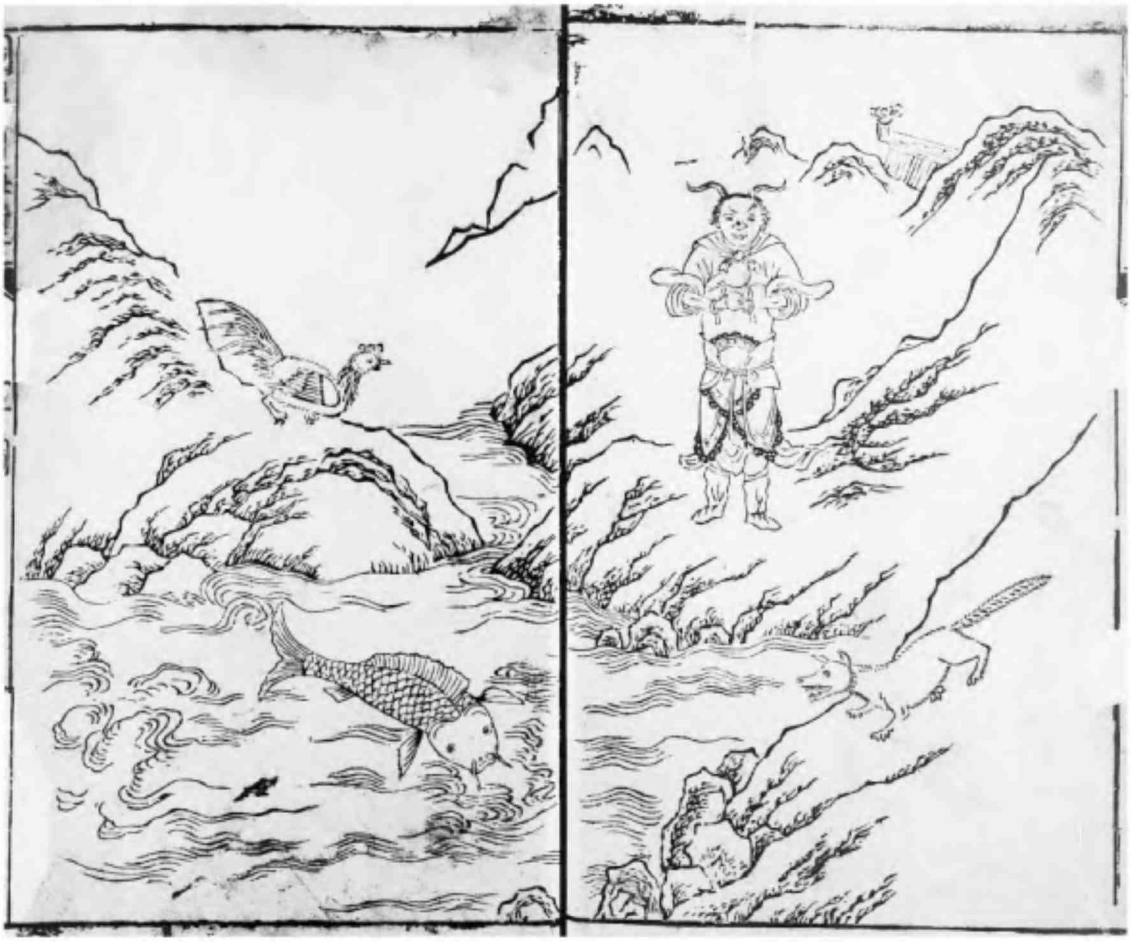

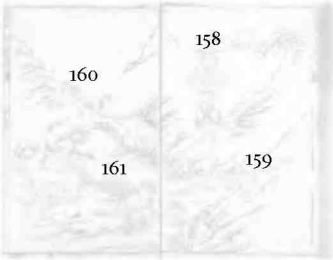

161. QIU-FISH (QIUYU) 鰥魚 *Three hundred li farther south stands Tail-Banner Mountain. There are no plants or trees here. The Deep-Blue River emanates from it and flows westward into the Rolling River. In it dwell many Qiu-Fish, whose form resembles a carp but with a large head. Eating it will cure tumors.*[266] 凶 Various commentators identified this fish as the Qiu-Loach, a small fish that dwells in the mud.[267]

PLATE XXXI

162. BO-FISH (BOYU) 薄魚 *Six hundred twenty li farther southeast stands Woman-Boiling Mountain. There are no plants or trees on its heights. The Gypsum River emanates from here and flows westward into the Cauldron River. In it dwell many Bo-Fish. The Bo-Fish resembles a sturgeon but with a single eye. It makes a sound like vomiting and if seen is an omen of a great drought throughout the world.*[268]

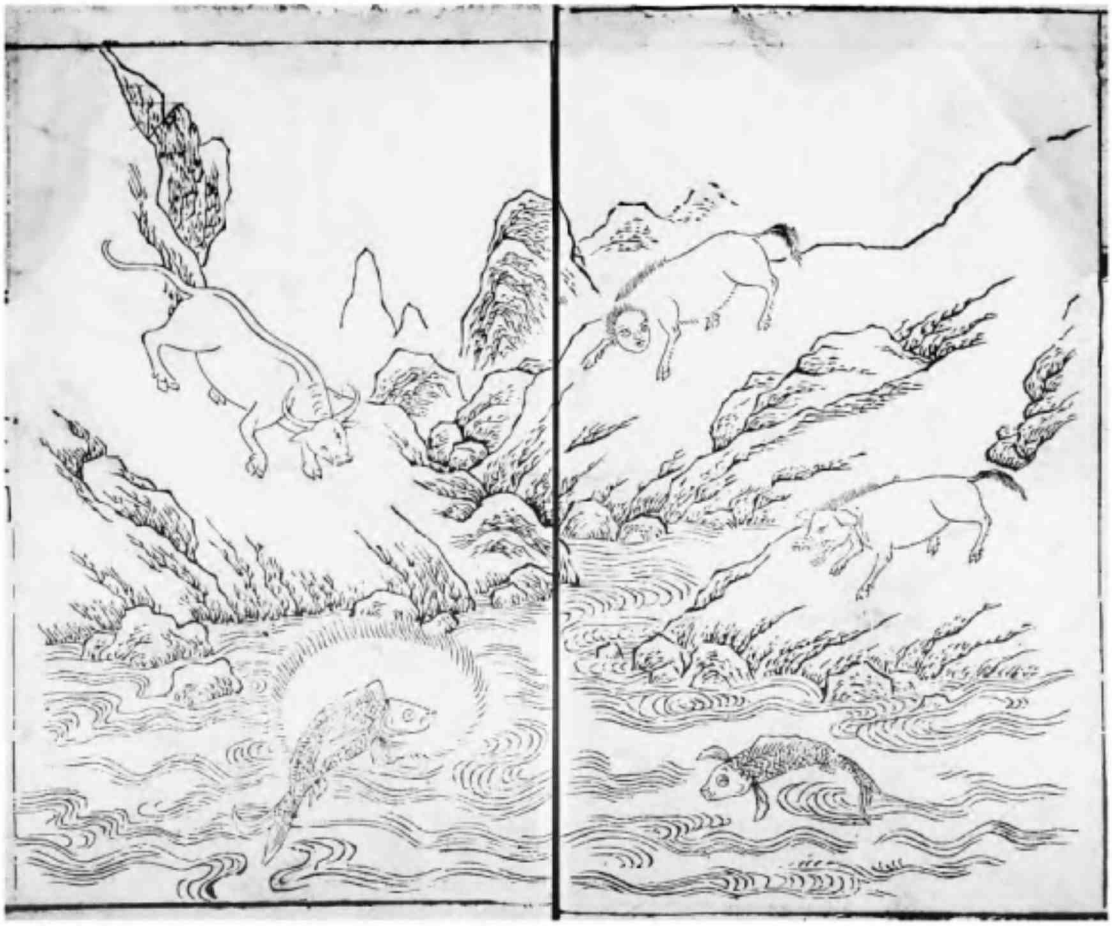

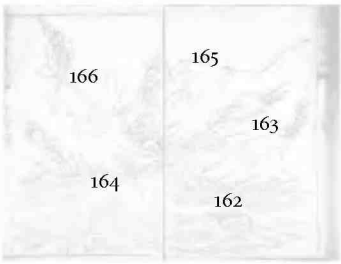

163. ENJOY-ABUNDANCE (DANGKANG) 當康 *Two hundred li farther southeast stands Respectful Mountain. There are much metal and jade here but no stone. The Army River emanates from here and flows northward into Swamp Lake. In it dwell many Qiu-Fish and patterned shells. There is a beast here whose form resembles a pig but with tusks. It is called the Dangkang. It makes a sound like its name and if seen is an auspicious omen of a bountiful harvest throughout the world.*[269] 凶 Hao Yixing cited the *Guideway to Gods and Anomalies,* which describes a similar beast in the south known as the No-Loss, which resembles a deer but has a pig's head with tusks. Enjoy-Abundance likes to follow people around as it searches for leftover grains to feed on. He also hypothesized that there was a phonological connection between the name Dangkang and its signfying a bountiful harvest, pronounced "darang."[270]

164. HUA-FISH (HUAYU) 鱯魚 *Two hundred li farther southeast stands Catalpa Mountain. The Catalpa River emanates from it and flows westward into Excess*

Lake. In it dwell many Hua-Fish. The Hua-Fish's form resembles a fish but with bird's wings. It gives o a brilliant light whenever it leaves or returns to the water and makes a sound like a mandarin duck. If seen, it is an omen of a great drought throughout the world.[271] 凶 This Hua-Fish di ers from no. 63, although both names are written with the same graphs.

165. HEYU 合窳 *Two hundred li farther northeast stands Pointed Mountain, where there are much metal and jade. There is a beast here whose form resembles a pig but with a human face, a yellow body, and a red tail. It is called the Heyu, and it makes a sound like a baby. However, this beast is a man-eater, and it also devours reptiles and snakes. If seen, it is an omen of a great flood throughout the world.*[272] 凶 Hao Yixing noted that this creature as an evil omen of floods is particularly strange from the viewpoint of later Five Agents cosmology in which the symbolic animal "pig" is auspiciously correlated with the water element. However, pigs were generally known to eat snakes.[273]

166. FEI-BEAST (FEI) 蜚 *Two hundred li farther east stands Great Mountain. On its heights are much metal, jade, and ligustrum trees. There is a beast here whose form resembles an ox but with a white head, a single eye, and a snake's tail. It is called the Fei. Water evaporates when it travels through it, and grass dies when it walks through it. If seen, it is an omen of a great plague throughout the world. The Hook River emanates from here and flows northward into the Toiling River. In it dwell many Qiu-Fish.*[274] 凶 The graph *zhen* identified as the ligustrum tree signifies endurance and was defined in *Explanations and Analyses of Graphs* as indicating the hardness of its wood. Guo Pu, however, associated the name with female chastity, a more extended meaning, and stated that its leaves remain intact throughout the winter. Great Mountain is the last of the eight mountains along the fourth and final guideway through the Eastern Mountains, stretching for 1,720 *li.* However, since no gods or sacrifices are mentioned in the text, Hao Yixing considered such a passage to have been lost.[275]

PLATE XXXII

167. NA 難 *The first guideway through the Central Mountains begins at the Bo Mountains, the first of which is Sweet-Jujube Mountain. The Combined River emanates from here and flows westward into the Yellow River. On its heights are many ilex trees, while at its feet is a plant with the stalk of a sunflower, leaves of an almond tree, yellow flowers, and seeds in pods. It is called the Tuo-Plant. Eating it will cure blindness. There is a beast here whose form resembles a Tuo-Rat but with markings on its forehead. It is called the Na. Eating it will cure goiter.*[276]

168. BRAVE-FISH (HAOYU) 豪魚 *Thirty-five li farther east stands Mount Quzhu. On its heights is much bamboo. The Quzhu River emanates from here and flows southward into the Yellow River. In it dwell many Brave-Fish, whose form resembles a sturgeon with a red mouth and tail and feathers. It will cure ringworm.*[277] 凶 Although part of the text appears to have been lost, presumably eating the Brave-Fish will bring about the cure.

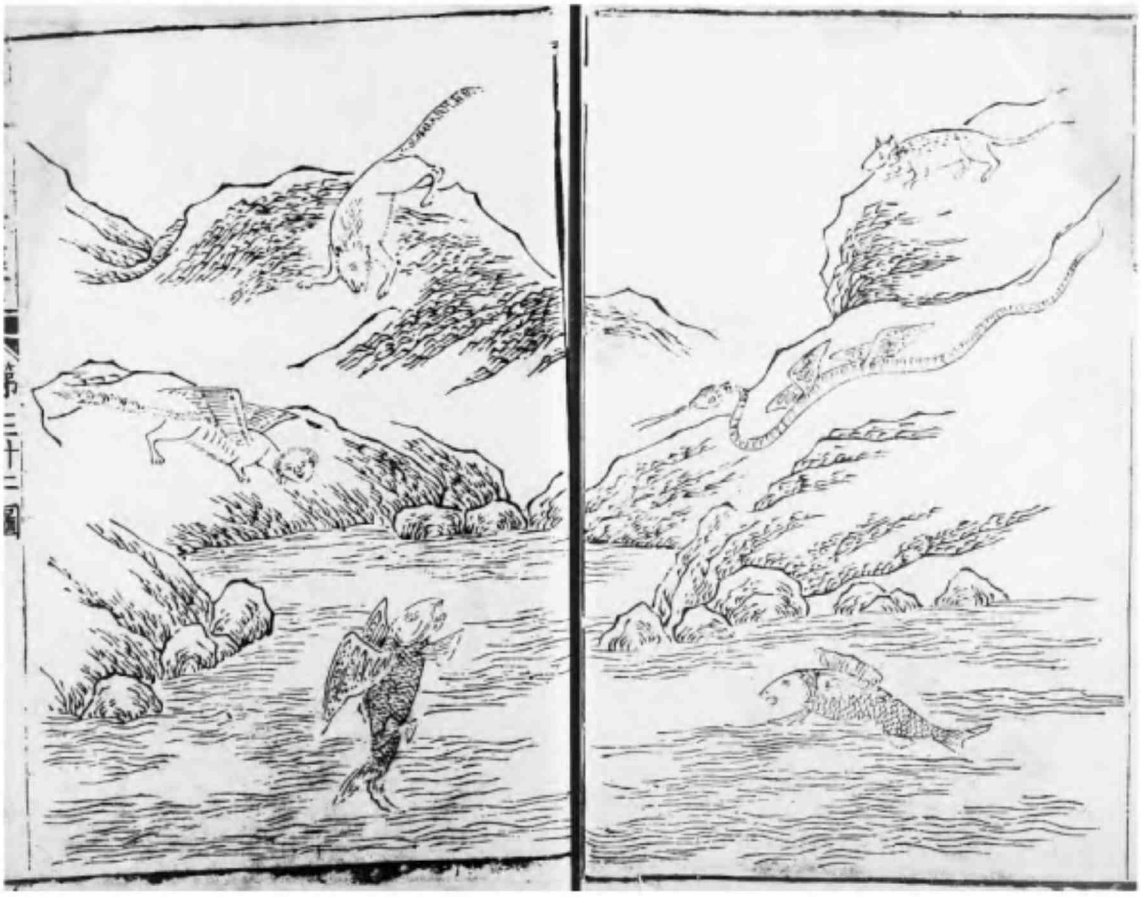

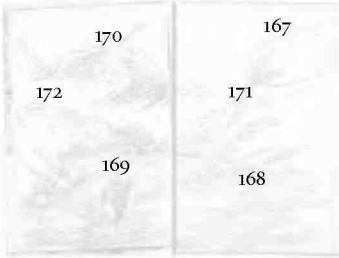

169. FLYING-FISH (FEIYU) 飛魚 *Two hundred seventy-five li farther northeast stands Ox-Head Mountain. There is a plant here called the Demon-Plant. Its leaves resemble the sunflower but with red veins, and its blossoms resemble grain. If worn against the skin, it will cure melancholy. The Toiling River emanates from here and flows westward into the Ju River. Here dwell many Flying-Fish. The Flying-Fish's form resembles a carp. Eating it will cure hemorrhoids.*[278] 凶 This fish di ers from another Flying-Fish [no. 178] found farther to the east.

170. PEIPEI 朏朏 *Forty li farther north stands Surrounding Mountain. Among its trees are many mulberry. There is a beast here whose form resembles a wildcat but with a white tail and a mane. It is called the Peipei. Domesticating it can cure melancholy.*[279] 凶 It is not clear in the *Guideways* just how domesticating this and other strange creatures can produce specific medical benefits. Perhaps the very presence of the creature exudes a kind of positive energy that is transferred to humans over time.

171. CHIMING-SNAKES (MINGSHE) 鳴蛇 *Eight hundred li southwest along the second guideway through the Central Mountains stands Fresh Mountain. There are much metal and jade here but no plants and trees. The Fresh River emanates from here and flows northward into the Yi River. In it dwell many Chiming-Snakes. The Chiming-Snake resembles a snake but with four wings and makes a sound like a chime. If seen, it is an omen of a great drought in the town.*[280]

172. TRANSFORMED-SNAKES (HUASHE) 化蛇 *Three hundred li farther west stands Bright Mountain. There are many rocks here but no plants or trees. The Bright River emanates from here and flows northward into the Yi River. In it dwell many Transformed-Snakes. The Transformed-Snake has a human face, a wolf's body, and bird's wings, while it moves like a snake. It makes a sound like scolding someone and if seen is an omen of a great flood in the district.*[281]

PLATE XXXIII

173. LONGZHI 聾蚳 *Two hundred li farther west stands Mount Kunwu. On its heights is much copper. There is a beast here whose form resembles a pig but with horns. It makes a sound like a human crying and is called the Longzhi. Eating it will prevent blindness.*[282] 凶 The metal from Mount Kunwu was mentioned in several early texts and was famous for producing fine, glistening swords said to be capable of cutting jade. In other sources, Kunwu is mentioned as a tribe and, in chapter 15 of the *Guideways,* as a kind of martial hero.[283]

174. HORSE-BELLY (MAFU) 馬腹 *Four hundred seventy li farther west stands Vine-Channel Mountain. On its heights are much metal and jade, and at its feet are much bamboo and arrow-bamboo. The Yi River emanates from here and flows eastward into the Luo River. There is a beast here called the Mafu. It resembles a human head with a tiger's body. The Horse-Belly makes a sound like a baby and is a man-eater.*[284] 凶 Hao Yixing recorded various sources that noted the existence of a similar creature in the Yi River. According to one of them, the *Record of Knives and Swords* (*Daojianlu,* n.d.), a sword was cast and thrown into the river to quell him in 83 C.E. during the reign of Emperor Zhang of the Eastern Han (r. 75–88 C.E.).[285]

175. FUZHU 夫諸 *The first mountains along the third guideway through the Central Mountains are the Bei Mountains, whose first peak is Tall-Banks Mountain. On its southern slope is much Tufou-Jade, and on its northern slope are much red earth and yellow gold. The god Smoky-Lake (Xunchi) dwells here. This place often produces fine jade. To the north it provides a view of the forests along the Yellow River, whose trees resemble the form of madder bushes and willows. There is a beast here whose form resembles a white deer but with four horns. It is called the Fuzhu. If seen, it is an omen of a great flood in the town.*[286] 凶 The god Smoky-Lake is not described in this passage but was represented by the artist in the next plate as no. 180. However, the text notes at the end of this guideway that, along with the gods Warrior-Net [no. 176] and Peaceful-Encounter [no. 179], he is important enough to require special sacrifices, as mentioned below.

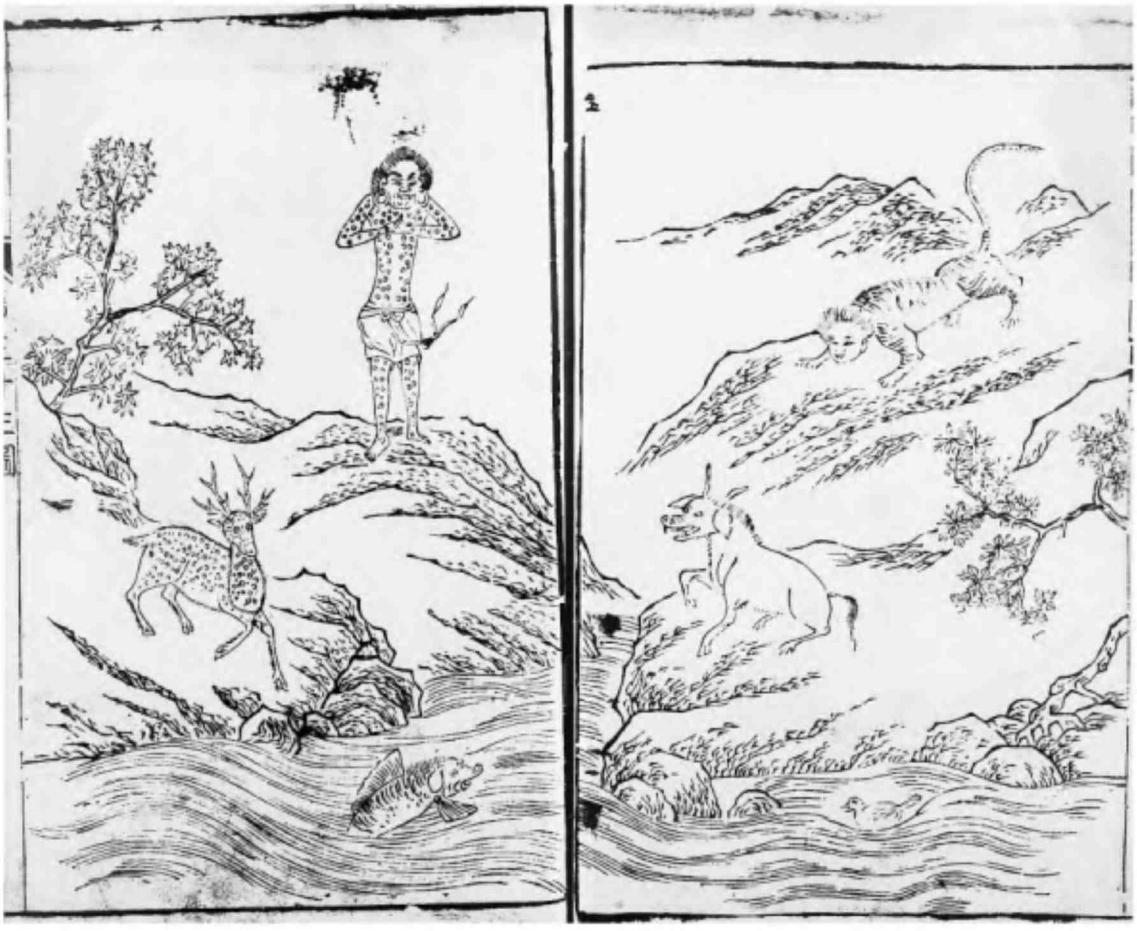

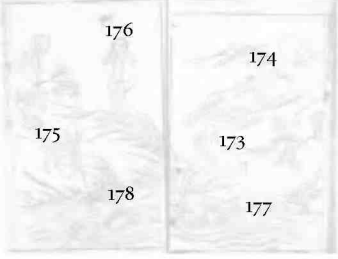

176. WARRIOR-NET (WULUO) 武羅 *Ten li farther east is Green-Waist Mountain. It is actually the secret capital of the Supreme God Di. Northward, it provides a view of the winding course of the Yellow River. Here are many Jia-Birds. Southward, it provides a view of Shan Island. This is where the father of Yu the Great underwent a metamorphosis. Here there are many snails. The god Warrior-Net administers this place. He resembles a human face but with leopard markings, a small waist, white teeth, and he wears earrings. Warrior-Net makes a sound like tinkling jade. This mountain is beneficial for producing daughters.*[287] 凶 Guo was unable to identify the Jia-Bird exactly but hypothesized that it might be a kind of goose. He also noted that in another version, Warrior-Net is described as having a white face instead of white teeth. The commentator Yuan Ke suggested that such characteristics as a narrow waist and white teeth usually denote the feminine and that Warrior-Net was actually a mountain goddess despite the name. The theme of fertility and the e ects of the flora and fauna mentioned below [see no. 177] may further support this. For the proper sacrifice to Warrior-Net, see no. 180. Although the father of Yu the Great, Gun,

is said here to have metamorphosed on Shan Island, a fuller version of his myth is recorded as the final passage in the *Guideways* in chapter 18 [see no. 345]. Various other myths record Gun as both a failed hero and a criminal. He is said to have metamorphosed into a yellow bear, a yellow dragon, or a black fish after being executed, then was restored to life by *wu*-shamans. Guo Pu attempted to reconcile these discrepancies by stating that after Gun metamorphosed the first time as a yellow bear, he was capable of undergoing similar changes anywhere else. Hao Yixing believed that this entire passage must have been interpolated later, since he accepted the traditional attribution of the *Guideways* to Yu the Great, who would not have referred to himself and his father in this way.[288]

177. YAO-BIRD (YAO) 鴢 *The Dam River emanates from Mount Qingyao and flows northward into the Yellow River. In it dwells a bird named the Yao. Its form resembles a wild duck with a green body but with pink eyes and a red tail. Eating it will help produce sons. There is a plant here whose form resembles an orchid with a square-shaped stem, yellow flowers, and red fruit, while its root is like the Gaoben-Plant. It is called the Xun-Plant. Wearing it against the skin will enhance one's beauty.*[289] 凶 Hao Yixing considered the Yao-Bird a kind of cormorant.[290]

178. FLYING-FISH (FEIYU) 飛魚 *Ten li farther east stands Black-Horse Mountain. On its heights are beautiful jujube trees, and on its northern slope is Tufou-Jade. The Returning River emanates from here and flows northward into the Yellow River. In it dwell many Flying-Fish. Its form resembles a pig but with red stripes. Wearing it against the skin will prevent fear of thunder, and it can also protect against weapons.*[291] 凶 These Flying-Fish di er from no. 169.

PLATE XXXIV

179. PEACEFUL-ENCOUNTER (TAIFENG) 泰逢 *Sixty li farther west is Harmony Mountain. Its heights lack plants and trees but contain much Yao-Stone and green jade. It is actually the place where nine tributaries of the Yellow River converge and where the mountain winds about to form five folds. Nine rivers emanate from here. They converge and flow northward into the Yellow River. In them is found much dark-green jade. The auspicious god Peaceful-Encounter is in charge of this place. His form resembles a human but with a tiger's tail. He likes to dwell on the southern slopes of the Bei Mountains, and a blazing light issues forth whenever he comes and goes. The god Peaceful-Encounter can activate the vapors of heaven and earth.*[292] 凶 The sacrifice to Peaceful-Encounter is the same as that for Warrior-Net [no. 176] described above, as well as for Smoky-Lake [no. 180]. *The Compendium of Mr. Lü* recorded an incident about the Xia dynasty ruler Kongjia (trad. r. c. 1611–1603 B.C.E.) who was farming at the foot of the Bei Mountains and was forced to seek refuge in a peasant's cottage when the weather there suddenly changed and strong winds turned the sky dark. Both Guo Pu and Hao Yixing attributed this change to the local god Peaceful-Encounter's power over the weather.[293]

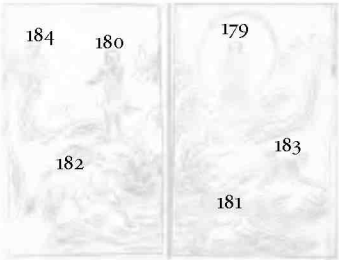

180. SMOKY-LAKE (XUNCHI) 熏池 *The five mountains of the third guideway through the Central Mountains from Tall-Banks Mountain, the first peak of the Bei Mountains, to Harmony Mountain extend for 440 li. The proper sacrifice to Peaceful-Encounter [no. 179], Smoky-Lake, and Warrior-Net [no. 176] is a ram cut in two and the burial of auspicious jade. The remaining two gods require a rooster, which is buried, and, for the grain sacrifice, glutinuous rice is used.*[294] 凶 This figure may be the artist's representation of the god Smoky-Lake, who is not specifically described in the text, or it may be one of the gods of the nine mountains along the fourth guideway, who have human faces and beasts' bodies.

181. YIN 麐 *Fifty li farther west from the beginning of the fourth guideway through the Central Mountains stands Supported-Pig Mountain. On its heights is much Ruan-Stone. There is a beast here whose form resembles a badger but with human eyes. It is called the Yin. The Guo River emanates from here and flows northward into the Luo River. In it can be found much Ruan-Stone.*[295] 凶 Guo Pu described Ruan-Stone as white as ice with a reddish tinge, and in his time it could be found on Geese-Gate Mountain. Hao Yixing stated that it was considered inferior to jade.[296]

182. XIQU 犀渠 *One hundred twenty li farther west stands Mount Li. On its southern slope is much jade, and on its northern slope are many orchids. There is a beast here whose form resembles an ox with a blue-black body. It makes a sound like a baby and is a man-eater. Its name is Xiqu.*[297] 凶 Hao Yixing believed that based on its name and appearance, the Xiqu appeared to be similar to the Xi-Rhinoceros [no. 26].[298]

183. JIE 獬 *The Rongrong River emanates from Mount Li and flows southward into the Yi River. There is a beast here named the Jie. Its form resembles an angry dog but with scales, while its hairs are like pig's bristles.*[299] 凶 Guo surmised that the hairs grew in between the scales. Hao Yixing believed that this creature was a kind of otter.[300]

184. DI-BIRDS (DINIAO) 鴃鳥 *Three hundred li east of the beginning of the fifth guideway through the Central Mountains stands Head Mountain. On its northern slope are many mulberry and oak trees as well as Zhu- and Yuan-Herbs. On its southern slope are much Tufou-Jade and many sophora trees. There is a valley on the northern side named Ji-Tree Valley. Many Di-Birds dwell here. The Di-Bird resembles an owl but with three eyes and also ears. The Di-Bird makes a sound like a deer. Eating it will cure Dian-Sickness.*[301] 凶 Head Mountain is located in modern Yanshi, Henan, and was considered one of the five illustrious mountains of antiquity visited by the Yellow Thearch. According to Hao Yixing, its name indicates that it formed the head of a system of illustrious mountains, which included Greater Lotus Mountain [see no. 34]. The brothers Boyi and Shuqi, righteous Shang aristocrats, are said to have starved themselves to death here rather than serve the founders of the succeeding Zhou dynasty. Zhu- (*Atractylodis macrocephalae*) and Yuan-Herbs (*Daphne genkwa*) are still used in Chinese medicine. The Ji-Tree was identified earlier by Guo Pu as a kind of elm. Dian-Sickness remains unidentified; however, Wang Fu and Hao Yixing suggested that it meant weakness from humidity.[302]

PLATE XXXV

185. PROUD-BUG (JIAOCHONG) 驕蟲 *The first mountain along the sixth guideway through the Central Mountains is called Mount Pingfeng, the first peak of the Silken-Ram Mountains. To the south it provides a view of the Yi and Luo Rivers and to the east it provides a view of Grain-Citadel Mountain. There are no plants or trees here, nor rivers, but much sand and rock. There is a god here whose form resembles a human but with two heads named Jiaochong. He is the chief of stinging insects, and this mountain is actually the dwelling place of bees. The proper sacrifice to him is a rooster, which is o ered up with a prayer but is not killed.*[303] 凶 This Grain-Citadel Mountain is believed to be the same one north of the Relief River where the Western Han dynasty strategist Zhang Liang (d. 189 B.C.E.) found a yellow rock. Zhang kept the rock with him and worshiped it throughout his life. One of the key advisors to Liu Bang (c. 247–195 B.C.E.), founder of the Han dynasty, Zhang was later buried with this rock, which was subsequently sacrificed to during the spring and summer solstices. Yuan Ke located Grain-Citadel Mountain in modern Donge District, Shandong. Guo Pu suggested that the ritual for Proud-Bug involved prayers to exorcise calamities, and Wang

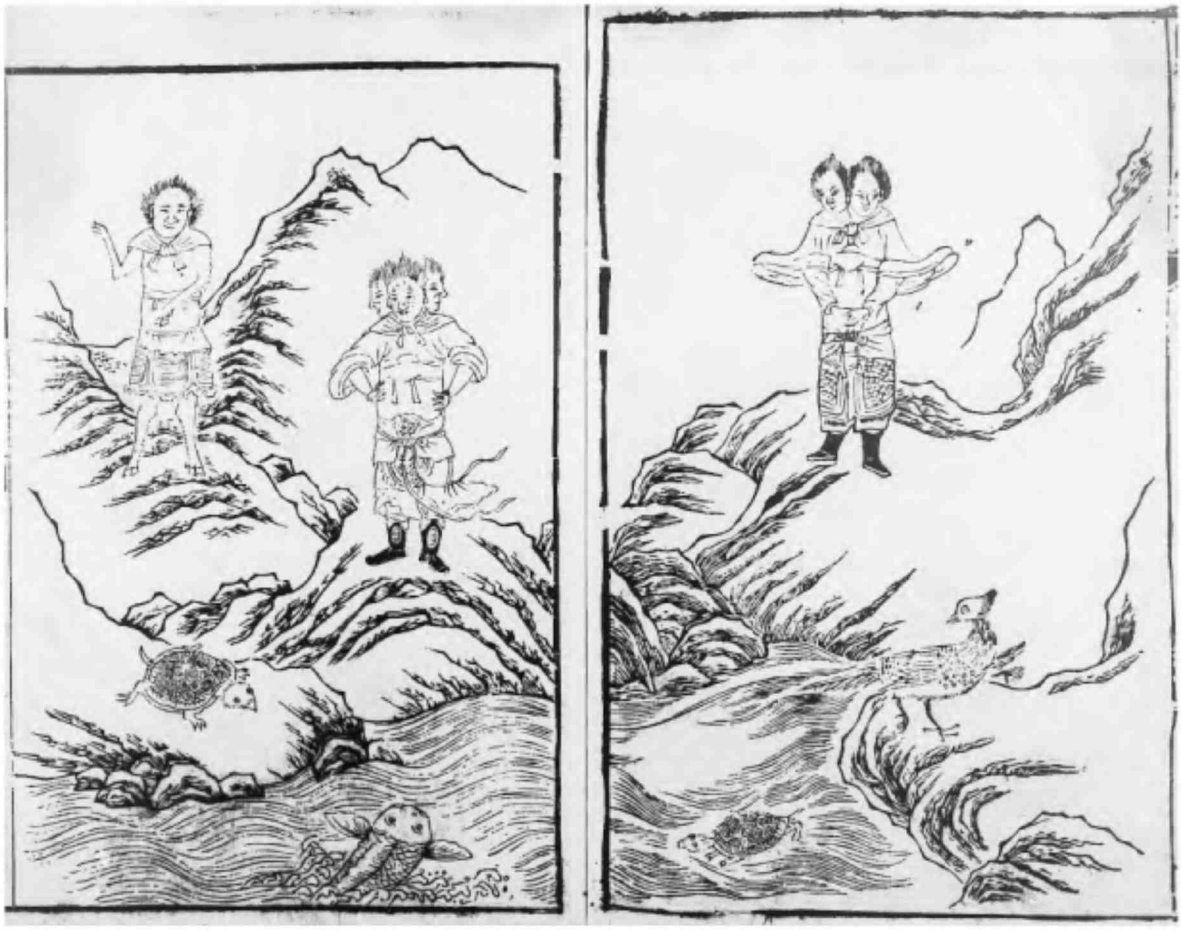

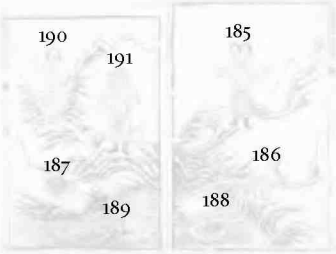

Fu further believed that it included a prayer to prevent stingings, after which the rooster is released.[304]

186. LINGYAO-BIRD (LINGYAO) 鴒鷄 *Twenty li farther west stands Mount Gui. On its northern slope is an abundance of Tufou-Jade. To its west is a valley called Heron Valley. Among its trees are many willow and mulberry. There is a bird here that resembles a mountain pheasant but with a long tail, red as fiery cinnabar, and a green beak. It is called the Lingyao and makes a sound like its name. Wearing it against the flesh can prevent blindness. The Exchanging-Winecups River emanates from its southern side and flows southward into the Luo River. The Yusui River emanates from its northern side and flows northward into the Grain River.*[305]

187. TWISTING-TURTLE (XUANGUI) 旋龜 *Two hundred twenty-two li farther west stands Secret Mountain. On its southern slope is much jade and on its northern slope is much iron. The Brave River emanates from here and flows southward into the Luo River. In it dwell many Twisting-Turtles. Its form resembles the head of a bird*

with a turtle's tail, and it makes a sound like wood splitting. There are no plants or trees here.[306] 凶 This creature appears to be the same as no. 8.

188. THREE-LEGGED TURTLE (SANZUGUI) 三足龜 *Six hundred fifty-six li east of the beginning of the seventh guideway through the Central Mountains stands Great Misery Mountain. There is much Tufou-Jade and much Deer-Jade here. There is a plant here whose form resembles the leaves of an elm with square stem and dark green thorns. It is called the Ox-Thorn. Its roots have dark-green markings. Wearing it against the skin can prevent convulsions and protect against weapons. The Madness River emanates from the south side of the mountain and flows southwest into the Yi River. In it dwell many Three-Legged Turtles. Eating it will prevent serious disease, and it can cure swellings.*[307] 凶 Deer-Jade remains unidentified. Guo Pu noted that similar turtles with three legs and six eyes dwelled in a lake on Noble Mountain in Yangxian District, Wuxing Commandery [modern Huzhou, Zhejiang] in his own time. The turtles are also recorded as dwelling elsewhere in the Central Mountains [see no. 209]. Three-Legged Turtles and Three-Legged Tortoises were mentioned in the glossary *Approaching Refinement,* which calls the turtles Ben and the tortoises Neng.[308]

189. LUN-FISH 鯩魚 *Seventy li farther east stands Half-Rock Mountain. There is a plant here on its summit that flowers, reaching more than ten feet tall with red leaves and red blossoms but without bearing fruit. It is called the Excellent-Glory. Wearing it close to the skin will prevent fear of thunder and lightning. The Laixu River emanates from the south side of the mountain and flows westward into the Yi River. It contains many Lun-Fish that have black patterns and resemble carp. Eating one will prevent sleep.*[309] 凶 According to Guo Pu, the Excellent-Glory first appears as an ear of grain before sprouting leaves. Hao Yixing and other sources state that eating the Lun-Fish will cure swellings.[310]

190. MOUNTAIN GOD (SHEN) 神 *The nineteen mountains along the seventh guideway through the Central Mountains from Don't-Give Mountain, the first peak of the Misery Mountains, to Great Black-Horse Mountain extend for 1,184 li. Sixteen of these gods have the body of a pig but with a human head. The proper sacrifice to them is the burial of a ram of a single color that has been killed and for the jade o ering, burial of a five-colored jade.*[311]

191. MOUNTAIN GOD (SHEN) 神 *The Misery Mountains, Lesser Chamber Mountain, and Greater Chamber Mountain are all Sacred Summits. The proper sacrifice to them is a Grand Corral Sacrifice. The jade o ering involves auspicious jade. These gods all have human faces but with three heads, and the remaining gods of this guideway who are subordinate to them all have pig's bodies and human faces.*[312] 凶 A Grand Corral Sacrifice consists of an ox, a pig, and a sheep.

PLATE XXXVI

192. MOTTLED-FISH (WENYU) 文魚 *The first peak of the Thorn Mountains at the beginning of the eighth guideway through the Central Mountains is Scenic*

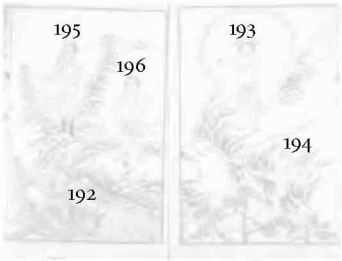

Mountain. On its heights are much metal and jade, and among its trees are many Zhu-Trees and sandalwood. The Ju River emanates from here and flows southeast into the Long River. It contains much cinnabar and many Mottled-Fish.[313]

193. ENCIRCLING-ALLIGATOR (TUOWEI) 蠶圍 *Two hundred fifty li farther northeast stands Proud Mountain. On its heights is much jade and below is much green cinnabar. Among its trees are many pines and junipers as well as many peach-branch bamboo and hooked-tip bamboo. The god Encircling-Alligator dwells here. His form resembles a human face with ram's horns and tiger's claws. He often roams about in the Ju and Zhang Rivers emitting a brilliant light whenever he emerges and returns.*[314] 凹 Guo Pu earlier commented that hooked-tip was a kind of peach-branch bamboo, the latter defined in *Approaching Refinement* as bamboo that had joints spaced about four inches apart.[315]

194. ZHEN-BIRD (ZHENNIAO) 鴆鳥 *One hundred twenty li farther northeast is Lady's-Table Mountain. On its heights is much jade, while at its feet is much yellow gold. Among the beasts here are many leopards and tigers as well as Lü-Goats and*

Mi-, Jing-, and Ji-Deer. Among the birds here are many White Jiao-Birds and Di-Pheasants as well as Zhen-Birds.[316] 凹 According to Guo Pu, the Zhen-Bird is as large as an eagle and purple, with a long neck and red beak. It devours vipers. The male is called Moving-Sun, while the female is called Dark-Harmony. Lü-Goats are mentioned in at least six other places in the *Guideways* and are particularly abundant in the mountains of this area. Guo Pu earlier noted that the Lü is a kind of Black-Ewe but resembles a donkey with split hooves, while its horns resemble those of the Ling-Antelope [see no. 48]. The Jing-Deer is said to be a large deer in *Explanations and Analyses of Graphs.* The Ji-Deer was noted here by Guo as resembling a badger but larger, to which Hao Yixing added that it had a hairy tail and dog's feet. Guo noted here that the White Jiao-Bird is like a small pheasant but with a longer tail and that it cries out as it moves.[317]

195. JIMENG 計蒙 *Eight hundred eighty li farther northeast stands Brilliance Mountain. On its heights is much green jade, and at its feet are many trees. The god Ji-meng dwells here. His form resembles a human with a dragon's head. He habitually roams in the depths of the Zhang Gorge. Whirlwinds and violent storms occur whenever he emerges and returns.*[318]

196. WADING-ALLIGATOR (SHETUO) 涉蠶 *One hundred fifty li farther northeast stands Forked Mountain. On its southern slope is much copper, and on its northern slope is much White Min-Stone. On its heights are much metal and jade, and below is much green cinnabar. Among the trees here are many ailanthus. The god Wading-Alligator dwells here. His form resembles a human's body but with a square head and three legs.*[319] 凹 Min-Stone resembles jade, according to Guo Pu.[320]

PLATE XXXVII

197. MOUNTAIN GOD (SHEN) 神 *The twenty-three mountains along the eighth guideway through the Central Mountains from Scenic Mountain, the first of the Thorn Mountains, to Zither-and-Drum Mountain extend for 2,890 li. Their gods all have bird's bodies but with human faces. The proper sacrifice to them is a rooster o ered up with a prayer and then buried. The jade o ering is a five-colored jade tablet. For the rice o ering, glutinous rice is used. Proud Mountain is a Sacred Summit. Its proper sacrifice is wine along with a Lesser Corral Sacrifice o ered up with a prayer and buried. The jade o ering is a disc.*[321]

198. FINE-TURTLE (LIANGGUI) 良龜 *Three hundred li northeast of the beginning of the ninth guideway through the Central Mountains stands Mount Min. The Long River emanates from here and flows northeast into the sea. In it dwell many Fine-Turtles and many Tuo-Alligators. On the heights of the mountain are much metal and jade, while at its feet is much White Min-Stone. Among its trees are many plum and pear trees, among its beasts are Xi-Rhinoceros, elephants, and Kui-Oxen, and among its birds are red and white pheasants.*[322] 凹 No further description is provided for the Fine-Turtles. Guo Pu noted that the Tuo-Alligators were like lizards but about twenty feet long with colored scales whose skin was used for drums. Yuan Ke noted a myth in *The*

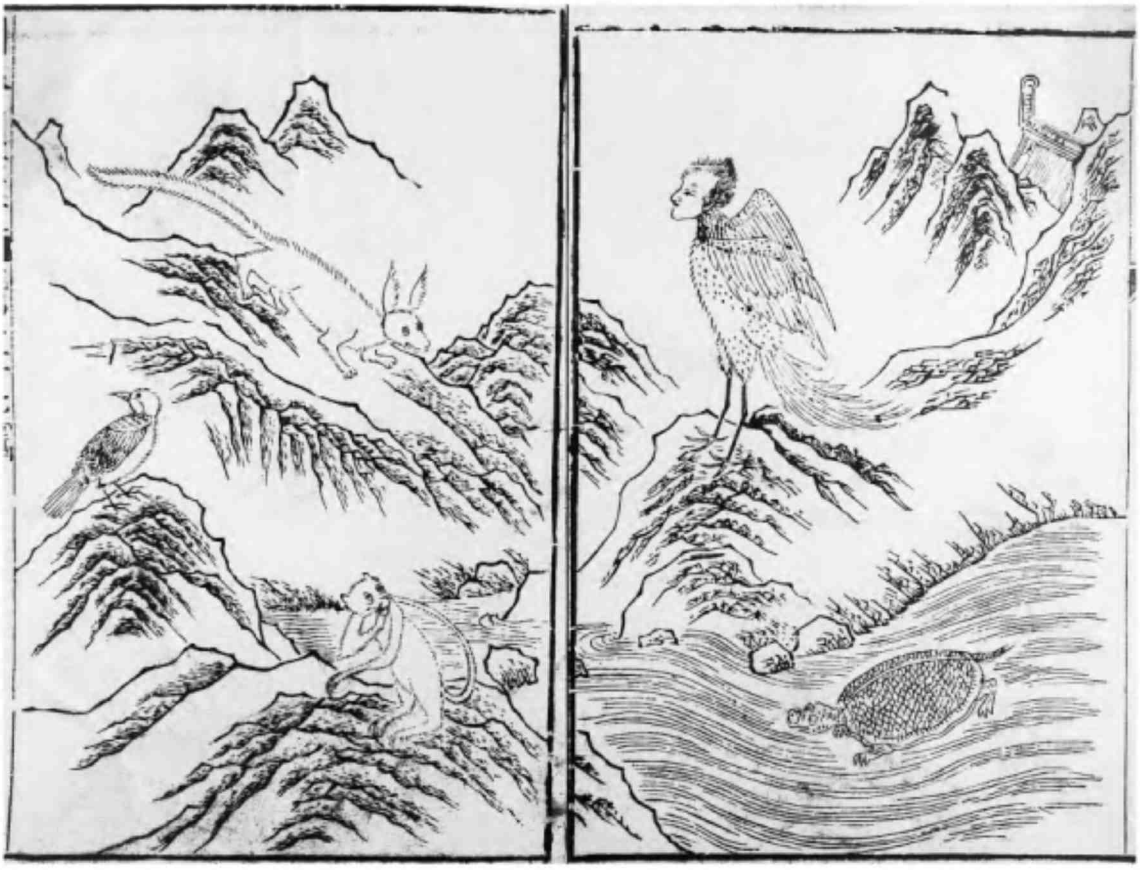

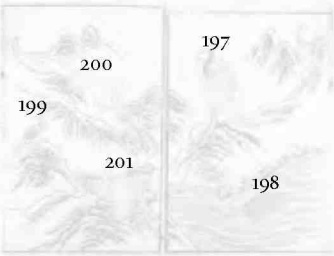

Compendium of Mr. Lü that credits the Tuo-Alligator with being the first musician. Following the command of the thearch Zhuanxu, he curled up and used his tail to beat out sounds on his stomach that were described as harmonious and rich. The Mount Min Range lies in modern Songpan, Sichuan, with its summit in nearby Mao District. Though considered here to be the origin of the Long River, modern geographers locate a northern origin in the Qumalai River in Qinghai province and a southern origin in the Muluwusu and the Wulanmulun Rivers in Tibet. Guo noted that the Kui-Ox existed in Shu (modern eastern Sichuan) in his time and weighed several thousand *jin.* In 318 C.E., one was said to have been killed in Shangyong Commandery in modern Hubei, yielding thirty-eight *dan* (approx. 507 lbs.) of meat. These Kui-Oxen appear to be unrelated to no. 304, and the name may be a variation of the Wei-Ox mentioned in *Approaching Refinement.*[323]

199. STEALING-FAT BIRD (QIEZHI) 竊脂 *Two hundred ninety li farther northeast stands Mount Ju. The North River emanates from here and flows eastward into the Long River. In it dwell many strange snakes and many Zhi-Fish. Among the trees here are many You- and Niu-Trees as well as many plum and catalpa. Among the beasts*

here are many Kui-Oxen, Ling-Antelopes, Chuo-Hares, and Xi- and Si-Rhinoceros. There is a bird here whose form resembles an owl but with a red body and white head. It is called the Qiezhi and it can protect against fire.[324] 凶 Guo Pu considered these strange snakes similar to the Hook-Snake, also known as the Horse-Stumbling Snake found in his time in Yongchang, modern Yunnan. It was several tens of feet long and used its forked tail to grab hold of people, oxen, and horses along river banks, and it then devoured them. The Chuo-Hare was recorded slightly earlier in the *Guideways* and described by Guo Pu as being like a rabbit but with deer's feet and green in color. The Zhi-Fish remains unidentified. The You-Tree was described by Guo as a hardwood tree used for chariots; however, Hao Yixing noted that in the *Explanations and Analyses of Graphs* its wood is considered flexible and used for the edges of wheels.[325]

200. SI-WOLF (SILANG) 狝狼 *Seven hundred li farther east stands Snake Mountain. On its heights is much yellow gold, and below is much clay. Among its trees are many Xun and Yuzhang. Among its plants are many Excellent-Glory and asarum. There is a beast here whose form resembles a fox but with a white tail and long ears. It is called the Si-Wolf. If seen, there will be war in the state.*[326] 凶 According to another version of the text, the Si-Wolf is an omen of chaos in the state. The wood of the Xun-Tree is said to be good for making staves. The Yuzhang has been variously identified. Guo Pu thought it was large like the Qiu-Tree, a kind of catalpa, while others have stated that it is the camphor. The Excellent-Glory reaches a height of more than ten feet and flowers as soon as it grows. With red leaves and red flowers but no fruit, it can prevent fear of thunder if worn against the skin.[327]

201. WEI-MONKEY (WEI) 蜼 *Five hundred li farther east stands Cauldron Mountain. On its southern slope is much metal, while on its northern slope is much White Min-Stone. The Puhong River emanates from here and flows eastward into the Long River. It contains much white jade. Among the beasts here are many Xi-Rhinoceros, elephants, bears, and many gibbons and Wei-Monkeys.*[328] 凶 The Wei-Monkey, according to Guo Pu, is like a macaque and is greenish yellow in color. Its nose points upward, and it has a tail four or five feet long with a forked tip. Whenever it rains, it hangs from trees and sticks its tail or two fingers in its nose to stop it up.[329]

PLATE XXXVIII

202. MOUNTAIN GOD (SHEN) 神 *The sixteen mountains along the ninth guideway through the Central Mountains from Lady's-Table Mountain, the first of the Mount Min Range, to Mount Jiachao extend for 3,500 li. Their gods all have horses' bodies but with dragon heads. The proper animal sacrifice to them is a rooster that is buried, while the grain o ering employs glutinous rice. Mounts Min, Goumi, Wind-and-Rain, and Black-Horse are all Sacred Summits. The proper sacrifice to them is a wine o ering and a Lesser Corral. For the jade o ering, auspicious jade is used. Bear Mountain is a mountain of the Supreme God Di. The proper sacrifice is a wine o ering and a Grand Corral. For the jade o ering, a disc is employed. An exorcism dance with weapons and shields is performed. A prayer is o ered up with a dance in formal caps and gowns holding pieces of fine jade.*[330]

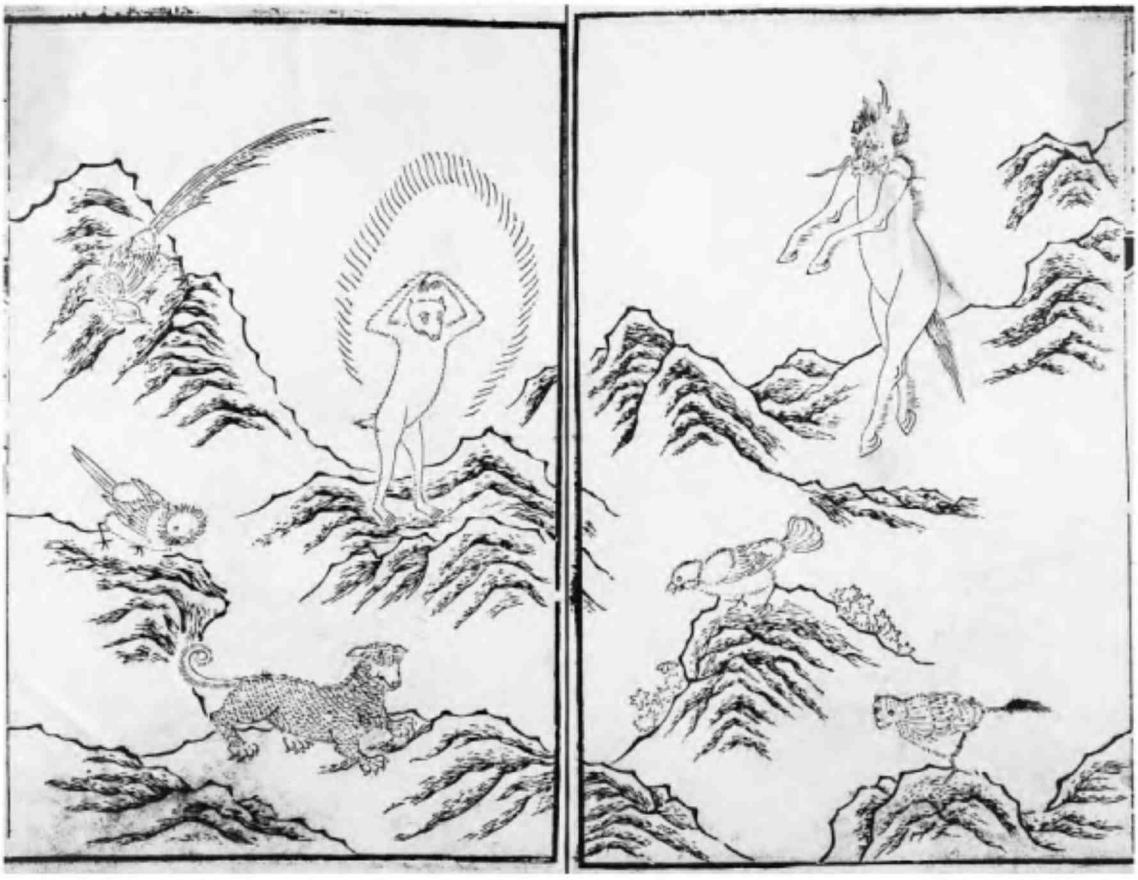

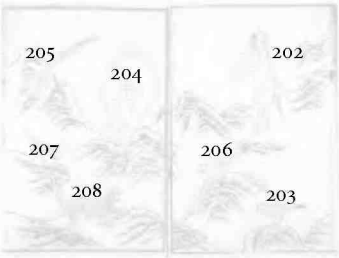

203. TIPTOE-BIRD (QIZHONG) 跂踵 *One hundred forty li from the beginning of the tenth guideway through the Central Mountains stands Mount Fuzhou. Among its trees are many sandalwood. On its southern slope is much yellow gold. There is a bird here whose form resembles an owl but with one foot and a pig's tail. It is called the Qizhong. If it is seen, there will be a great epidemic throughout the state.*[331] 凶

The Tiptoe-Bird's name may suggest the difficulty it must have in walking on one foot, although Hao Yixing thought it might have derived from the Land of the Tiptoe People [no. 249] mentioned in chapter 8, "Northern Lands beyond the Sea." These people, however, have two feet. Guo Pu noted that they walk only on their toes. There is also a Tiptoe Mountain recorded in chapter 4, along the third guideway through the Eastern Mountains [see no. 156], where giant snakes live.[332]

204. PLOWER (GENGFU) 耕父 *Nine hundred li from the beginning of the eleventh guideway through the Central Mountains stands Abundance Mountain. There is a beast here that resembles a gibbon with red eyes, a red mouth, and a yellow body. It is called Harmony-and-Peace (Yonghe), and if seen, there will be a great panic in the state. The god Plower dwells here. He often roams in the depths of the Pure-and-Clear Gorge*

emitting a brilliant light whenever he emerges and returns. If seen, it is an omen that the state will be destroyed. There are nine bells here that sound whenever there is frost. On the heights of Abundance Mountain is much metal, and at its feet are many mulberry, Zuo-Oak, Niu-Trees, and Jiang-Oak.[333] 凶 This illustration seems to combine Harmony-and-Peace with the god Plower by giving an ape a halo. Harmony-and-Peace seems an inappropriate name for the beast considering its malevolent e ect. Plower appears to be similar to other gods who roam in the depths of rivers such as Encircling-Alligator [no. 193] and Jimeng [no. 195], who are said to emit a brilliant light. Guo Pu identified this Pure-and-Clear Gorge with a similarly named river in Xihaojiao District in modern Henan and noted that when the god came down from the mountain into the river, the water turned red and emitted a brilliant light. He also stated that in his time there was a shrine here. Plower was also said to cause droughts.[334]

205. ZHEN-BIRD (ZHEN) 鴆 *Nine hundred twenty li farther northeast stands Yaobi-Stone Mountain. Among its trees are many catalpa and plum. On its northern slope is much green cinnabar, and on its southern slope is much white-metal. There is a bird here whose form resembles a pheasant. It often eats Fei-Bugs and is called the Zhen.*[335] 凶 This Zhen-Bird di ers from no. 194. The Fei-Bug was recorded in *Zuo's Narratives* as having caused disasters in the state of Lu in 722 and 665 B.C.E. It is an oval insect as light as a mosquito that eats the flowering parts of rice plants and stunts their growth, causing famine. It is also said to be malodorous, as Guo Pu noted. The Fei-Bug di ers from the Fei [no. 166], although both names are written with the same graph.[336]

206. BABY-LADLE BIRD (YINGSHAO) 嬰勺 *Forty li farther east stands Mount Zhili. The Relief River emanates from here and flows southward into the Han River. There is a bird here named the Yingshao. Its form resembles a magpie with red eyes, a red beak, and a white body. Its tail is like a ladle, and it makes a sound like its name. There are many Yaks and Xian-Antelope here.*[337] 凶 Guo Pu noted that the tail was shaped like a wine ladle.[338]

207. GREEN PLOWER-BIRD (QINGGENG) 青耕 *One hundred fifty li farther northeast and then northwest stands Mount Jinli. On its heights are many pines and cypress and many beautiful catalpa trees. On its northern slope are much green cinnabar and much metal. Among the beasts here are many leopards and tigers. There is a bird here whose form resembles a magpie with a blue body, a white mouth, white eyes, and a white tail. It is called the Qinggeng. It can protect against epidemics, and it makes a sound like its name.*[339]

208. LIN 獜 *Thirty li southeast stands Mount Yiku. On its heights are many Niu-Trees and Jiang-Oak, as well as many Ju-Trees. There is a beast here whose form resembles a dog with tiger's claws and scales named the Lin. It is adept at jumping about. Eating it can protect against the e ects of wind.*[340] 凶 The Ju-Tree remains unidentified. The reference to wind here probably reflects the belief in Chinese medicine that attributes a variety of maladies to the e ects of this natural phenomenon such as fever, insanity, paralysis, apoplexy, and so on.[341]

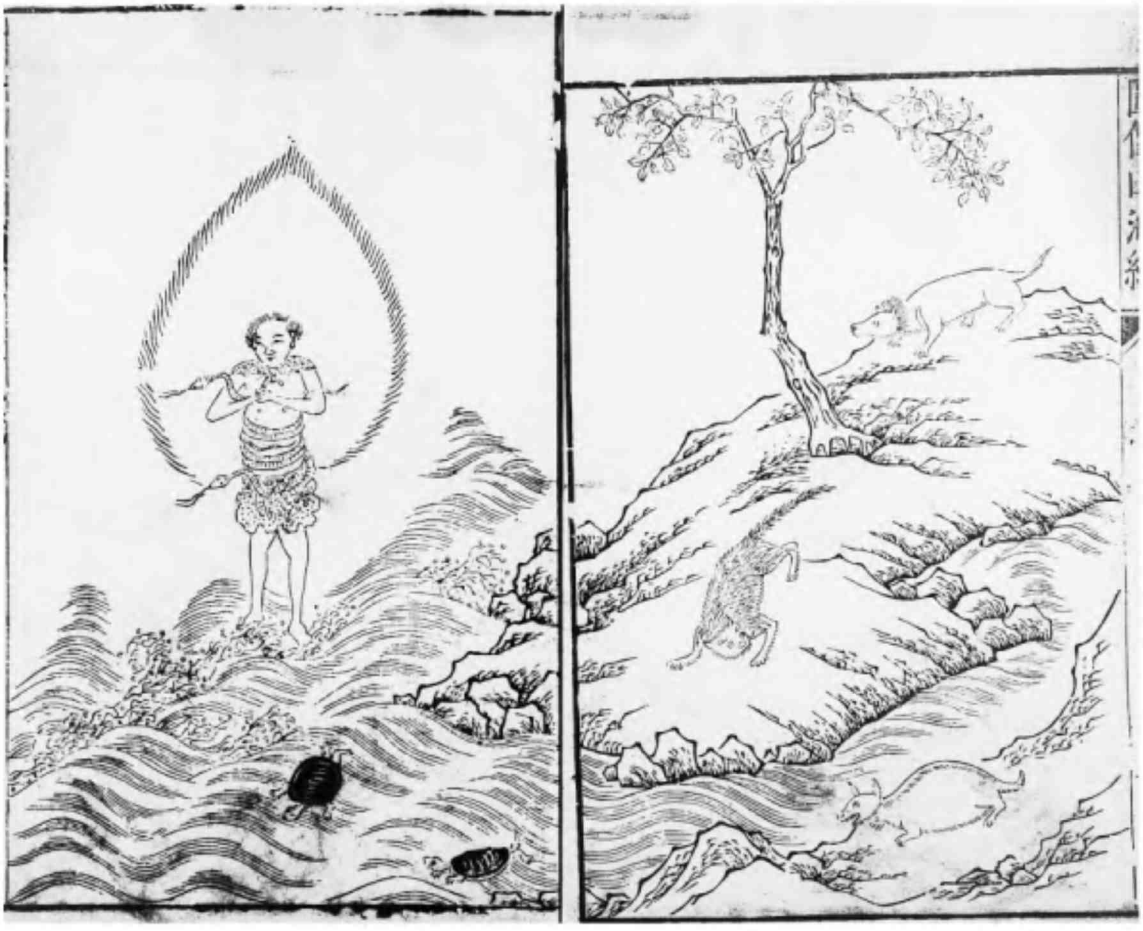

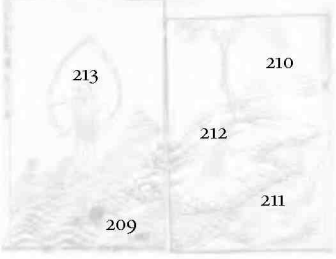

PLATE XXXIX

209. THREE-LEGGED TURTLE (SANZUGUI)
三足龜 *One hundred ninety li farther southeast stands Follow Mountain. On its heights are many pines and junipers, and below is much bamboo. The Follow River flows downward from above, becoming subterranean at its feet. In it dwell many Three-Legged Turtles. The Three-Legged Turtle has a split tail, and eating it cures insect-poisoning and epidemic illnesses.*[342] 凶 Here, too, Guo Pu noted that according to *Approaching Refinement,* these turtles are called Ben [see no. 188].[343]

210. LI 狸 *Eighty li farther southeast stands Happy-Horse Mountain. There is a beast here whose form resembles a porcupine, red as fiery cinnabar. It is called the Li, and if seen, it is an omen of a great epidemic spreading throughout the state.*[344]

211. JURU 狙如 *Thirty-five li farther southeast and then east stands the Mountain That Relies on the Supreme God Di. On its heights is much jade, and at its feet is much*

metal. There is a beast here whose form resembles a Fei-Rat with white ears and a white mouth called the Juru. If it is seen, then there will be a great war in the state.[345] 凶 The Fei-Rat is one of thirteen kinds of rats listed in *Approaching Refinement,* but it remains otherwise unidentified.[346]

212. YIJI 狪即 *Three hundred li farther east stands Fresh Mountain. Among its trees are many You-, Niu-, and Ju-Trees. Among its plants are many wild asparagus. On its southern slope is much metal, and on its northern slope is much iron. There is a beast here whose form resembles a Desert-Dog with a red mouth, red eyes, and a white tail. If seen, a fire will break out in the town. It is called the Yiji.*[347] 凶 The Desert-Dog was said by Hao Yixing to have originated in the deserts extending from the west of China through Central Asia, and he described the dogs of his time from this area as tall, large, fierce, and powerful with thick hair.[348]

213. YUER 于兒 *Four hundred fifty li southeast of the beginning of the twelfth guideway through the Central Mountains stands Grandee Mountain. On its heights is much yellow gold, and at its feet is much green realgar. Among its trees are many mulberry, and among its plants are many bamboo and Chicken-Grain. The god Yuer dwells here. His form resembles a human, but he grasps two snakes. He often roams in the depths of the Long River and emits a brilliant light whenever he emerges and returns.*[349] 凶 The motif of grasping two snakes is associated with a number of powerful strange creatures recorded in later chapters. These include other gods, heroes, and *wu*-shamans, suggesting a higher degree of divine power over these much-feared reptiles that not only were regarded as a danger to the living but were also harmful to the bodies of the dead after burial. This mountain is one of four Sacred Summits along this guideway, and the sacrifice to Yuer involves a prayer o ered up with wine as well as displaying and burying a Lesser Corral and auspicious jade. This god Yuer di ers from no. 1.[350]

PLATE XL

214. THE TWO DAUGHTERS OF THE SUPREME GOD DI (DI ZHI ER NÜ) 帝之二女 *One hundred twenty li farther southeast is Grotto Mountain. On its heights is much yellow gold, and below are much silver and iron. Among its trees are many hawthorn, pear, orange, and pomelo. Among its plants are many Jian-Orchids, Miwu-Lovage, peonies, and Qiongqiong-Selenium. The Two Daughters of the Supreme God Di dwell here. They often roam in the depths of the Long River. They generate the winds of the Li and Yuan Rivers, and they meet in the depths of the Xiao and Xiang Rivers. This is in the area of the Nine Rivers. There are always violent winds and storms when they emerge and return. Here there are many strange gods who resemble humans but wear snakes on their heads and grasp snakes in their left and right hands. There are also many strange birds.*[351] 凶 Grotto Mountain is located in modern Yueyang, Hunan. A number of myths were elaborated over the centuries regarding goddesses of the Xiao and Xiang Rivers, which flow through the ancient state of Chu. In addition to this passage in the *Guideways,* which identifies the two goddesses as daughters of Di, other versions have been preserved in two of "The Nine Songs" (*Jiuge*) cycle in the *Songs*

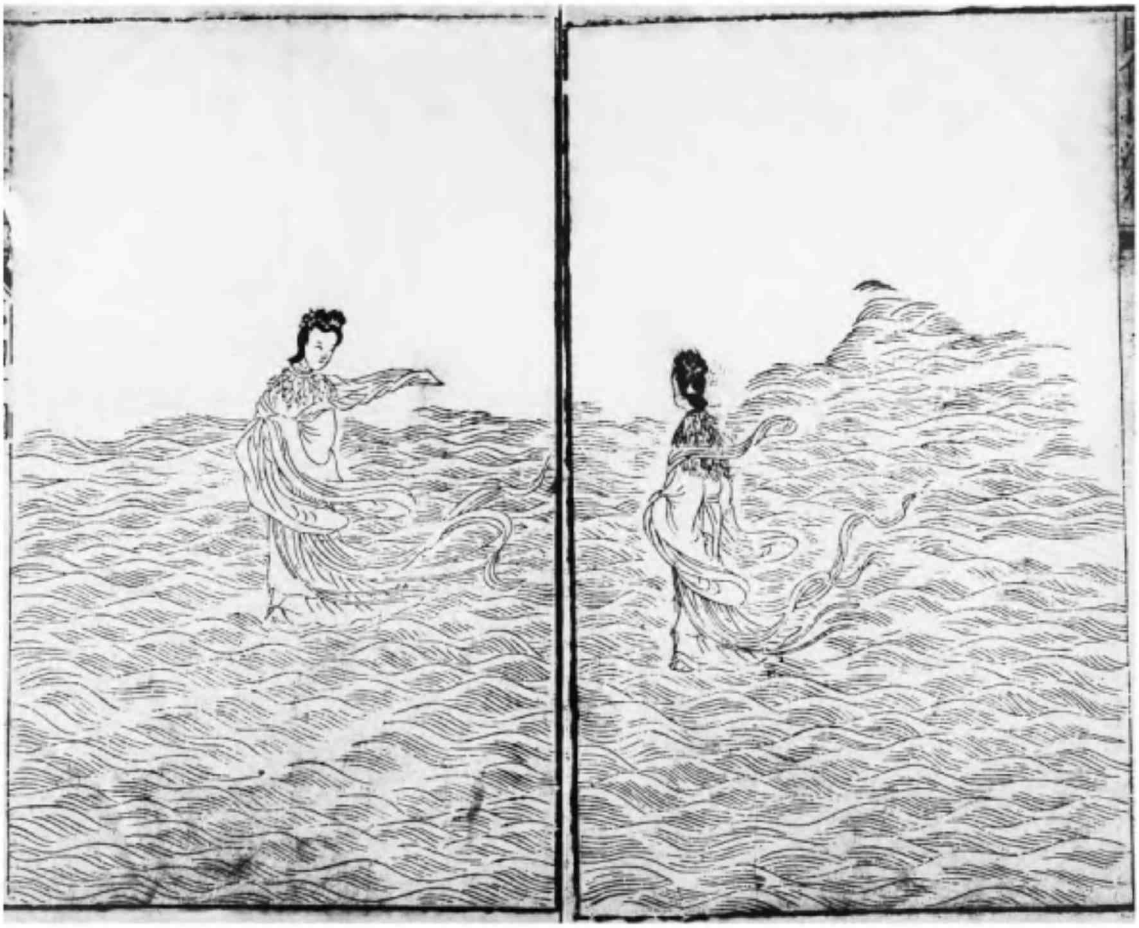

214 214

of Chu titled "The Queens of the Xiang River" (*Xiangjun*) and "The Lady of the Xiang River" (*Xiang furen*). In each, the performer, whose role may derive from a *wu*-shaman, expresses his desire for a single goddess of the river identified as a daughter of Di. In later elaborations, the two goddesses were said to be the thearch Yao's (trad. r. c. 2145–2046 B.C.E.) daughters, who were married to his successor, the thearch Shun, and who followed the latter on his inspection tour of the south. When Shun died en route, they drowned themselves in sorrow in the Xiang River. They are sometimes given the names Ehuang and Nüying, with the former said to be the principal wife and the latter a concubine. Their ability to provoke unpredictable weather was later incorporated into a legend critical of the First Emperor of Qin, who was bu etted by violent winds when he visited Mount Xiang nearby. Upon inquiring about the cause, he was told by scholars that the source was the two goddesses known as the Queens of the Xiang River. Later folklore recorded in the Ming dynasty indicates that their tears were believed to have stained a kind of speckled bamboo that was named after them. The plants mentioned in this passage have been variously identified but were

all thought by Hao Yixing to be fragrant and hence appropriate to a place inhabited by beautiful goddesses. However, the tragic and malevolent atmosphere is also represented by the weather, the snake-holding gods, and the strange birds.[352]

This plate concludes the illustrations of the strange creatures in the first part of the *Guideways,* chapters 1 to 5, later known as the *Guideways through Mountains.* At some point, the following statement was appended to the text culled from late Zhou sources, though it is attributed to Yu the Great:

> Yu said: "I have traveled through 5,370 of the famous mountains in the world over a route of 64,056 *li.* These words speak of the Five Mountain-Treasuries. The other, lesser mountains, being numerous, are not worth recording. From east to west, the world extends for 28,000 *li,* while from north to south, it extends for 26,000 *li.* There are eight thousand *li* of mountains that are the source of rivers and eight thousand *li* of mountains that receive the flow of rivers. Four hundred sixty-seven mountains produce copper, while 3,690 mountains produce iron. These are the areas of heaven and earth, where trees and grains are found, which yields halberds and spears and provides knives and daggers. Of these things, the able obtain more, while the incompetent remain poor. Thus, the Feng sacrifice to the Supreme Mountain and the Shan sacrifice to Mount Liangfu were carried out by seventy-two ruling houses. The measurements of the earth's bounty that lie behind success or failure can be found here and can be used to the benefit of the state."[353]

PLATE XLI

215. THE PEOPLE WITH PROTRUDING CHESTS (JIEXIONG-MIN) 結匈民

Beyond the seas proceeding from the southwest corner to the southeast corner, there is the Land of the People with Protruding Chests in the southwest. The people have chests that protrude.[354] 凶 This plate begins the second half of the *Guideways,* chapters 6–18, which is composed of groups of chapters later collectively called the *Guideways through Seas.* A preface later added at the beginning of the first of these chapters, "Guideway through Southern Lands beyond the Sea," states: "Earth lies within the Six Coordinates [i.e., the four directions plus above and below] and is bounded by the Four Seas. It is illuminated by the sun and moon, crisscrossed by the stars and constellations, organized according to the four seasons, and perennially regulated by the Year-Star [i.e., Jupiter]. Of the things and forms that arise from spiritual forces, some are short-lived and some enjoy longevity. Only a sage can comprehend their Ways."

The People with Protruding Chests have chests that bulge like goiters. To the southeast of this land is Southern Mountain, where insects are perversely called "snakes" and snakes are called "fish." Guo Pu ridiculed the people of South Mountain in his encomium and cited this name swapping as proof of the Daoist philosophical view that names are bestowed by people and are not determined by the objects themselves, leading to a confused understanding of reality. To the east are the Shared-Wings Birds

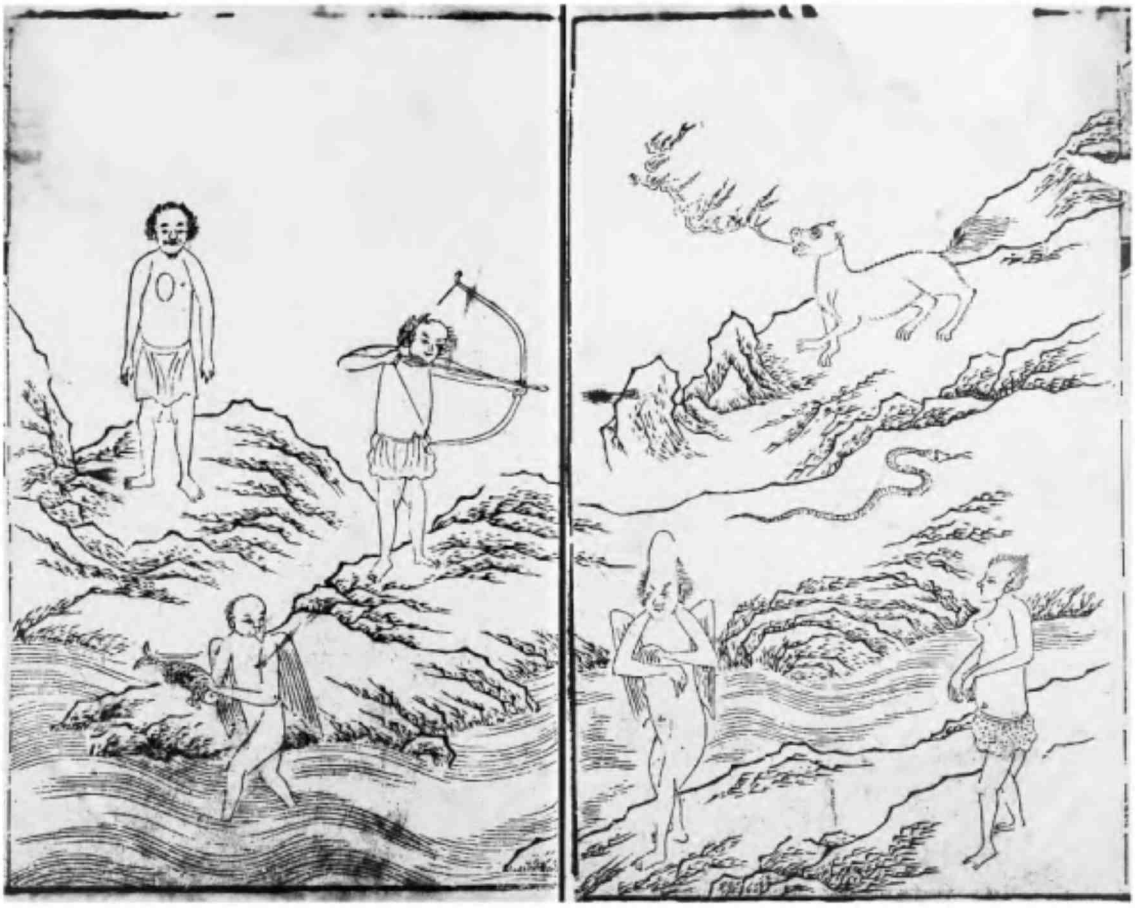

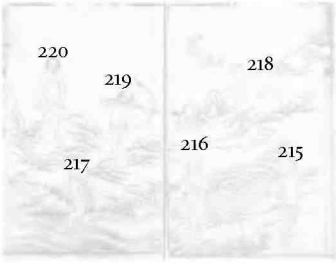

[Biyiniao; see nos. 54, 230], which are green and red in color and must fly in pairs, because they have only one wing each.[355]

216. THE FEATHERED PEOPLE (YUMIN) 羽民

The Land of the Feathered People lies farther east of the Wing-Sharing Birds. The people have long heads, and feathers grow on their bodies. In another version, they are said to be located southeast of the Wing-Sharing Birds and have long cheeks.[356] 凶 Guo Pu noted that in the *Explanations of Divinations in the Storehouse of All Things* (*Guizang qishi,* 2nd cent. C.E.), they were said to have bird beaks, red eyes, and white heads. As early as the Warring States period in such poems as "The Far-O Journey" (*Yuanyou*) in the *Songs of Chu* anthology, a class of Transcendents known as Feathered Men were mentioned. In surviving images from the Eastern Han, they were depicted as feathered, winged people flying among the clouds, and these figures were subsequently incorporated into Daoist religious mythology. Guo Pu noted that in the illustrations of his time, the Feathered People of the *Guideways* were portrayed like these Transcendents, indicating that the two types had become confused. However, the Feathered People in the *Guideways* are

a foreign tribe without any attribute of longevity and are unrelated to these later forms of spiritual cultivation. Further along this route are the Sixteen Gods. They form two groups of eight, have small cheeks and red shoulders, and link hands and control the night for the Supreme God. To the east of them and west of the Blue River is a Bifang-Bird [no. 69]. It is described here as having a human face and a single leg, though some commentators believe that "human face" is a textual error.[357]

217. THE HUANTOU PEOPLE (HUANTOUMIN) 讙頭民 *The Land of Huantou is located south of the Bifang-Bird. The people have human faces, wings, and bird beaks. They are shown in the act of fishing. Another version states that they are located east of the Bifang-Bird and that the place is called the Land of Huanzhu.*[358] 凶 Guo Pu commented that in his time, these people were illustrated as Transcendents, probably similar to the Feathered People [no. 216]. This land and their ancestor [see nos. 313, 335], who is also known by the variant names Huandou and Huanzhu [see no. 218], are recorded in more detail in chapter 15. This is one of the places in the text stating that the strange creature is in the process of performing some action, in this instance, "in the act of fishing." Such passages are believed to refer to the early illustrations.[359]

218. THE FIRE-GLUTTONS (YANHUOMIN) 厭火民 *The Land of the Fire-Gluttons lies south of the Land of Huantou. The inhabitants have the bodies of beasts and are black. Fire is emitted from their mouths. According to another version, they are located east of Huanzhu.*[360] 凶 According to Guo Pu, they were depicted in his time as black monkeys, and the portrait in the Wu Renchen edition followed this description. However, another tradition of inauspicious, fire-emitting animals in the south that circulated in the Ming describes dogs known as Huodou, and this may have been the basis for representing the Fire-Gluttons here as dogs. Further to the northeast is the Land of the Three-Sprouts People [see no. 71], descendants of those who rose in revolt with Huantou [nos. 217, 313].[361]

219. THE ZHI PEOPLE (ZHIMIN) 臷民 *The Land of the Zhi People is located farther east of the Land of the Three-Sprouts People. The people are yellow and shoot at snakes with bows and arrows. Another version states that the Land of the Zhi People lies farther east of the Land of the Three-Hairs People.*[362] 凶 In chapter 15, the Zhi People are described as descended from Without-Excess (Wuyin), a son of the thearch Shun, who came down from heaven to this place. There they are known as Shaman Zhi's People and are surnamed Pan. Inhabiting an earthly paradise, they wear clothes without having to weave the cloth and eat grains without having to farm. Auspicious Luan-Birds [no. 49] spontaneously sing forth, while Feng-Birds [nos. 271, 330] dance about. All kinds of animals harmoniously dwell here in flocks, and all kinds of grains grow in abundance.[363]

220. THE PEOPLE WITH PERFORATED CHESTS (GUAN-XIONGMIN) 貫匈民 *The Land of the People with Perforated Chests lies farther east of the Land of the Zhi People. The people have holes in their chests.*[364] 凶 Guo Pu and Hao Yixing noted that the People with Perforated Chests were mentioned in

The Bamboo Annals (*Zhushu jinian,* c. 299 B.C.E.) and the *Master Shi.* In the former, a quasi-historical chronicle from the states of Jin and Wei, they and the Long-Thighs People [no. 240] were both recorded as paying a visit of submission to the court of the Yellow Thearch in the fifty-ninth year of his reign. A Yuan dynasty work, *Record of Strange Regions* (*Yiyuzhi*), states that in their society, superiors are carried about by inferiors by means of a bamboo pole inserted through the holes in their chests. This may have been the basis for such a depiction in the Wu Renchen edition.[365]

PLATE XLII

221. THE PEOPLE WITH CROSSED SHINS (JIAOJINGMIN) 交脛民 *The Land of the People with Crossed Shins lies farther east of the Land of the People with Perforated Chests. The people have crossed shins.*[366] 凹 In traditional Chinese ethnography, this characteristic was associated with the Vietnamese, whose land as early as the Warring States period was literally called Crossed-Feet (Jiaozhi). Several modern scholars have hypothesized that such strange features were understood in antiquity more symbolically. Later, many readers from the Han dynasty on may have misunderstood this earlier mentality and interpreted such references in a literal and fantastic manner. This tendency could be seen in these illustrations, which naturalistically represent features that appear bizarre. Even when later contact clearly provided evidence to discredit such names, they continued to be used, as in the case of the Vietnamese.[367]

222. THE NEVER-DYING PEOPLE (BUSIMIN) 不死民 *The Never-Dying People dwell farther east of the Land of the People with Crossed Shins. They are black and enjoy longevity, never dying. According to another version, they dwell farther east of the Land of the People with Perforated Chests.*[368] 凹 These people are mentioned again in chapter 15 as bearing the surname Ah and are said to eat of the Sweet-Tree. The illustration here is apparently based on this latter description. The idea of a land of people who never die can also be found in the poem "The Far-O Journey" in the *Songs of Chu* as well as in *The Compendium of Mr. Lü,* in which Yu the Great is said to have visited such a place. The *Guideways* treats them as a foreign tribe that is inherently long-lived. However, Guo Pu and other readers of his time such as Tao Qian mistakenly associated the Never-Dying People with the Feathered People [no. 216] of the Daoist cult of Transcendents who achieved their longevity through esoteric techniques of alchemical and spiritual cultivation. Guo commented that on Round-Hill Mountain is the Never-Dying Tree, which confers long life if eaten, as well as the Red Spring, which has a similar benefit if its waters are drunk. Furthermore, he identified this Never-Dying Tree with the Sweet-Tree.[369]

223. THE PEOPLE WITH FORKED TONGUES (QISHEMIN) 岐舌民 *The Land of the People with Forked Tongues lies farther east of the Never-Dying People.*[370] 凹 Though Guo Pu believed that these people's tongues were forked, Hao Yixing argued that the graph *qi* ("forked") was interchangeable with *fan* ("reversed"). Thus, these may be a people whose tongues are reversed. He cited *The*

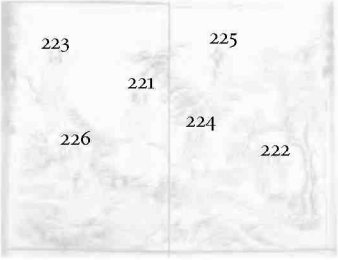

Compendium of Mr. Lü, which characterized the speech of surrounding barbarian tribes as "reversed tongues" (*fanshe*). This land is also called Reversed Tongues in the *Master of Huainan,* where it is listed as one of thirty-six foreign lands, most of which are recorded in the *Guideways.* Commenting on both these texts, Gao You (c. 168–212 C.E.) described the Land of the People with Reversed Tongues in the south as a place whose people have tongues that are attached to the front of their mouths and that move in their throats. Their language was incomprehensible to outsiders. This characteristic probably reflects the eternal difficulty in China of outsiders trying to understand the many local dialects and non-Chinese languages in the south.[371]

224. THE TRICEPHALOUS PEOPLE (SANSHOUMIN) 三首民

The Land of the Tricephalous People lies to the east of Mount Kunlun and the Plain of the Longevity-Flower. The people here have three heads on a single body.[372] 凹 The Plain of the Longevity-Flower is the place where the divine hero Yi the Archer, at the behest

of Thearch Jun, used his bow and arrow to kill Chiseled-Teeth (Zuochi), a man with fangs five or six feet long who had terrorized the people. Though the Tricephalous People have three heads, Guo Pu in his encomium was not overly impressed with this arrangement:

> Although it is said they breathe as one,
> They use di erent paths for respiration.
> When one looks, three can see;
> One eats, all experience satiation.
> In form, they may seem well-rounded.
> Still, something was lacking in their creation.[373]

225. THE ZHOURAO PEOPLE (ZHOURAOMIN) 周饒民 *The Land of the Zhourao People lies farther east of the Land of the Tricephalous People. The people are short and wear caps and sashes.*[374] 凹 The Zhourao are one of several foreign peoples of diminutive stature in the *Guideways.* That they wear Chinese caps and sashes indicates that they are regarded as comparatively civilized. Guo Pu commented that they were only three feet tall, lived in caves, were able to manufacture clever mechanisms, and, like Chinese, ate the five major types of grains. In another version of this passage and in chapter 15, they are called the Jiaoyao and surnamed Ji. There they are said to consume only fine grain. A number of early texts mention them as the smallest people, sometimes no taller than seven inches. In *The Bamboo Annals,* the Jiaoyao are recorded as visiting the thearch Yao in the twenty-ninth year of his reign as a tributary people. They presented a device called "Underwater-Wings" as an example of their technical skills. These were probably used for underwater swimming, for this people was also said to be skilled at diving.[375]

226. THE LONG-ARMS PEOPLE (CHANGBIMIN) 長臂民 *The Land of the Long-Arms People lies farther east of the Land of the Zhourao People. They catch fish in the water by grabbing hold of a fish with each hand.*[376] 凹 Such tribes were also recorded in early sources as dwelling in the south or west, their arms said to span some twenty or thirty feet. Guo Pu cited a reference to these people later preserved in the "Treatise on the Eastern Yi-Barbarians" in the official *History of the Wei Dynasty* (*Weishu,* 554 C.E.):

> During the Huangchu era (220–226) of the Wei dynasty, Wang Qi (n.d.), the governor of Xuantu [Korean: Hyŏnt'o, in modern North Korea-Liaoning-southern Jilin], defeated King Shanshang [Sansang, r. 196–227] of Gaojuli [Koguryŏ, in modern Korea]. He pursued him past the Land of the Woju Tribe [Ŏkcho kuk, in modern northeast Korea], whose eastern boundary bordered the sea close to where the sun rises. Wang asked the elders here if there were any people beyond the sea to the east. They replied that a cloth robe was once recovered from the sea. It resembled Chinese clothing, except that the sleeves were thirty feet long—this must have belonged to one of the Long-Arms People.

Hao Yixing believed that the statement about their grasping fish in each hand referred to how they were depicted in the early illustrations.[377]

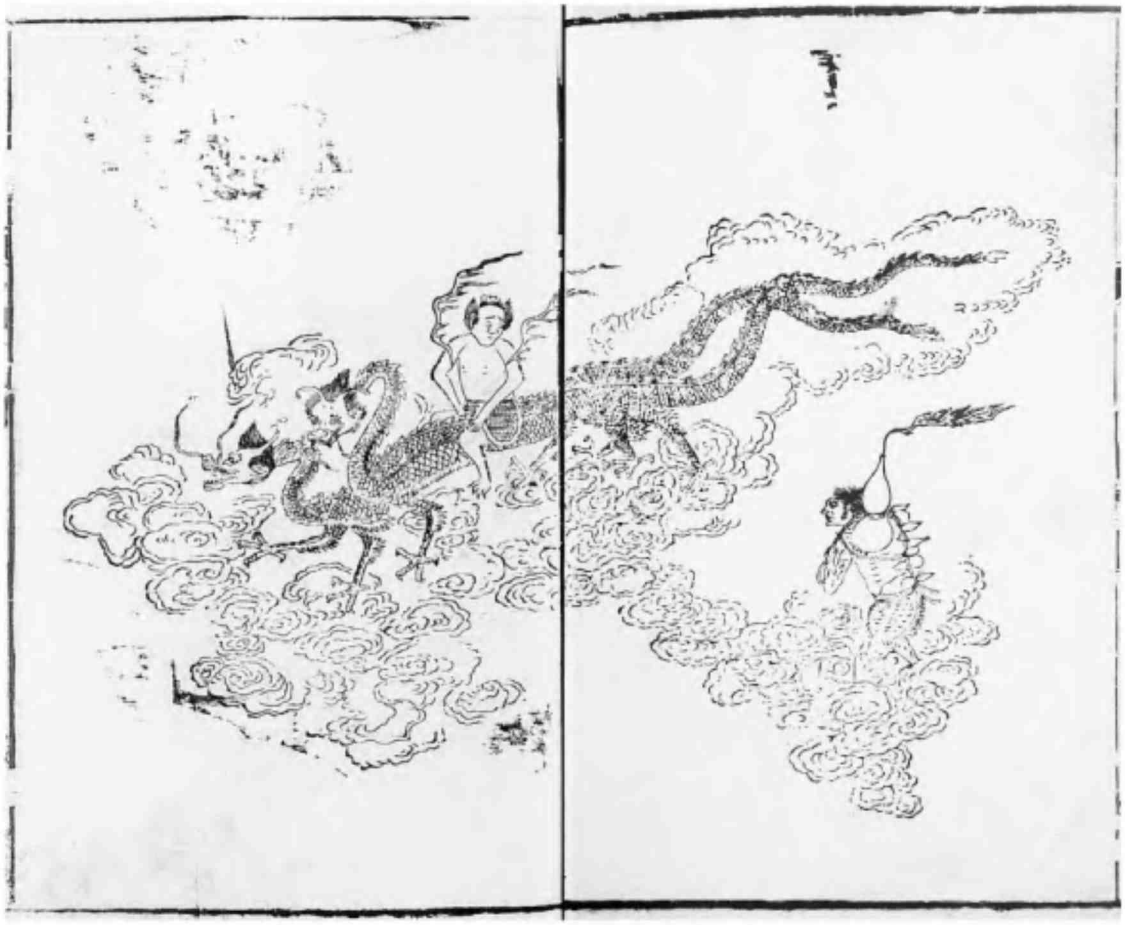

PLATE XLIII

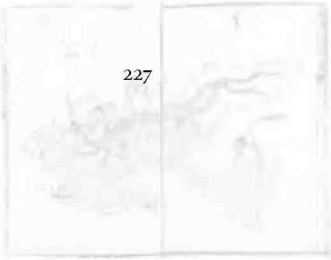

227. ZHURONG 祝融 *Zhurong of the South has the body of a beast and a human face. He rides on two dragons.*[378] 凶 The god Zhurong is located here at the very end of chapter 6, "Southern Lands Beyond the Sea." Varying myths about Zhurong are recorded in other entries in the *Guideways.* In chapter 16, he is the grandson of the thearch Zhuanxu and father of Crown Prince Long-Zither, who is credited with creating musical compositions. Because chapter 18 considers Zhuanxu to be a great-grandson of the Yellow Thearch, Yuan Ke stated that he should be included in the latter's lineage. Alternatively, in chapter 18, he is said to have been born at the Long River, a fourth-generation descendant of the Flame Thearch and father of Gonggong, who unleashed the Deluge. However, the same chapter also records Zhurong as a god of punishments. He is the one who carried out the orders of the Supreme God Di to execute Gun at the sacred altar on Feather Mountain after Gun stole the Expanding Soil to curb the Deluge [see no. 345]. Guo Pu commented here in chapter 6 that he is the god of fire and in chapter 16 further elaborated that he served under the thearch Gaoxin (also

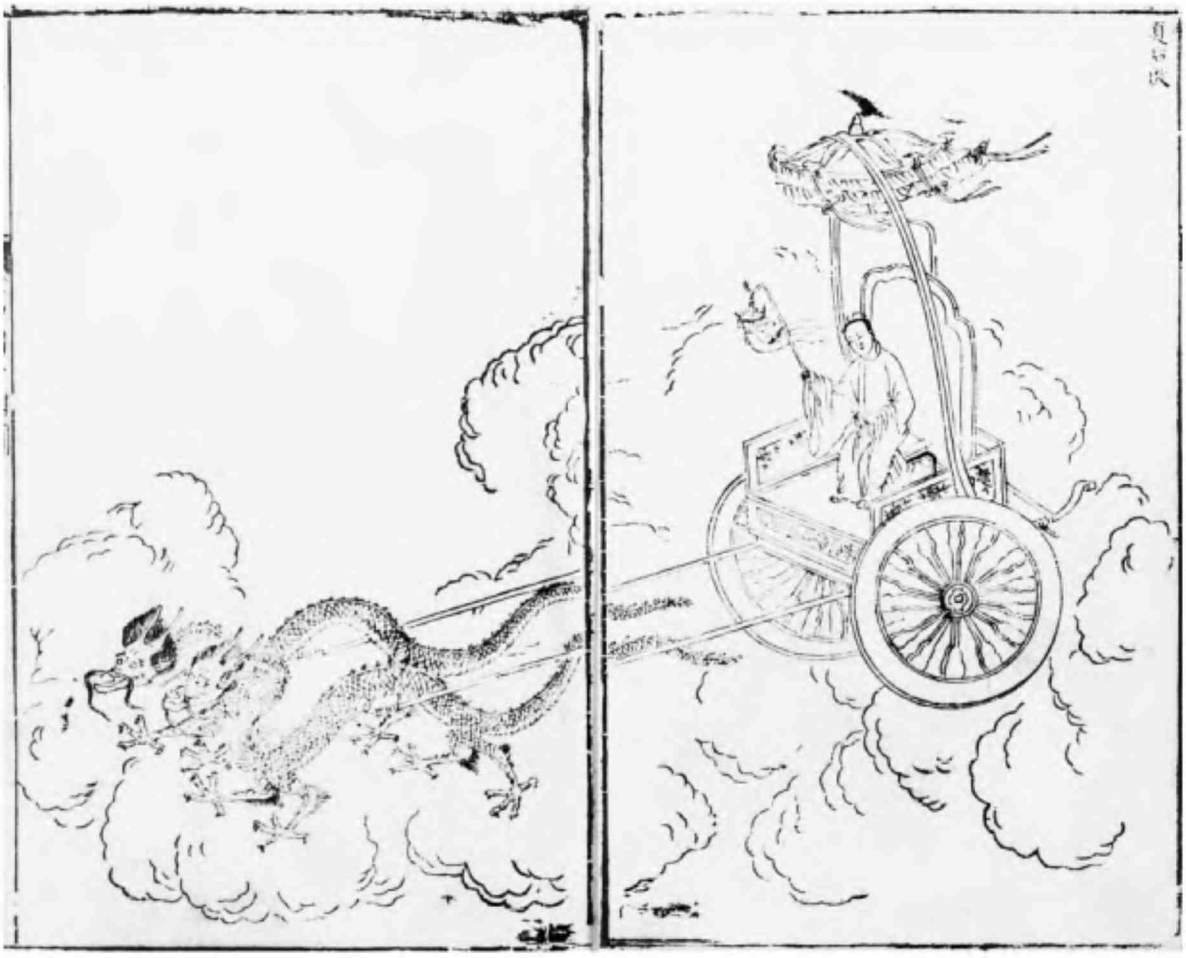

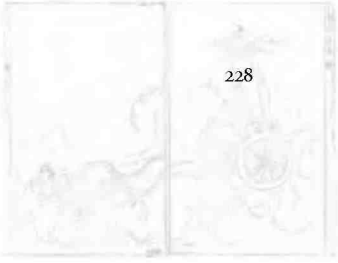

228

known as Thearch Ku [Diku], trad. r. c. 3rd millennium B.C.E.). This reflects his later identity, which more fully emerged by the Western Han and was elaborated in religious Daoism. In pantheons organized according to Five Agents cosmology, he is often portrayed as an assistant of the Flame Thearch associated with the south and with summer. Eventually, Zhurong was located at Transverse Mountain (modern Nanyue, Hunan), the Southern Marchmount, whose highest peak is named after him. This illustration depicts him with one of his divine subordinates who is bearing fire.[379]

PLATE XLIV

228. THE XIA SOVEREIGN QI (XIAHOU QI) 夏后啓 *On the Plain of the Grand Music, the Xia Sovereign Qi danced "The Nine Dai Dances." He rode on two dragons, and the clouds formed a canopy for him three layers high. In his left hand he held a feathered pennant, in his right, a jade ring, and he wore a jade semicircle from his belt. This is north of the Mountain of the Grand Movement. According to another ver-*

sion, this occurred on the Plain of the Great Bestowal.[380] 凹 The Xia Sovereign Qi (trad. r. c. 1978–1965 B.C.E.) is recorded here at the beginning of chapter 7, "Guideway through the Western Lands beyond the Sea," which extends from the southwest corner to the northwest corner of this area. His name, Qi, means "to open up," and he was miraculously born of the union of Yu the Great and a girl of Muddy Mountain, who later metamorphosed into a stone out of fright when Yu transformed himself into a bear. Yu demanded his son, and Qi was born from the stone's north side when it opened up. The second sovereign of the Xia dynasty, he is regarded in some myths as a culture hero who brought divine music and dance to humankind or as a trickster figure who stole the music from heaven. A variant myth is recorded in chapter 16, where he is referred to by a later name, Kai [see no. 325], a Han dynasty usage to avoid the taboo personal name of Liu Qi, Emperor Jing of the Western Han (r. 156–141 B.C.E.). However, other traditions regarded him less favorably. The utilitarian philosopher Mo Di (c. 479–381 B.C.E.), who opposed ceremonial music, described him as a decadent ruler who indulged himself in entertainment and lost heaven's favor. In the "Questions of Heaven" in the *Songs of Chu,* he supplanted his father's choice for a successor and provoked a rebellion in addition to having caused the death and dismemberment of his mother through his miraculous birth.[381]

PLATE XLV

229. THE THREE-BODIES PEOPLE (SANSHENMIN) 三身民 *The Land of the Three-Bodies People is located north of the Xia Sovereign Qi. The people have one head on three bodies.*[382] 凹 The Three-Bodies People are recorded in more detail in chapter 15, where they are said to live near Rebel Mountain and to be the descendants of Thearch Jun and his wife Ehuang [see no. 309]. Surnamed Yao, they eat millet and command four kinds of birds. Guo Pu and other commentators, however, noted that the surname Yao indicates that they were descended from the thearch Shun rather than Jun, while Ehuang is usually considered the wife of Shun.[383]

230. THE ONE-ARM PEOPLE (YIBIMIN) 一臂民 *The Land of the One-Arm People is located north of the Land of the Three-Bodies People. The people have one arm, one eye, and one nostril. There is a yellow horse here with tiger's stripes, one eye, and one foreleg.*[384] 凹 Guo Pu considered the One-Arm People as similar, if not identical, to the Shared-Shoulder People mentioned in *Approaching Refinement,* which recorded the latter as parallel to other single-featured anomalies dwelling in the four directions such as the Shared-Eyes Fish (east), the Shared-Wings Birds [see nos. 54, 215, south], and the Shared-Shoulder Beasts (west). Guo regarded all these as basically possessing only half a body.[385]

231. THE SINGLE-ARM PEOPLE (JIGONGMIN) 奇肱民 *The Land of the Single-Arm People lies north of the Land of the One-Arm People. These people have one arm and three eyes and both male and female genitals. They ride on patterned horses.*[386] 凹 Guo Pu noted that the Single-Arm People's female organs were above their male organs. He also identified the horses as the type known as Lucky-

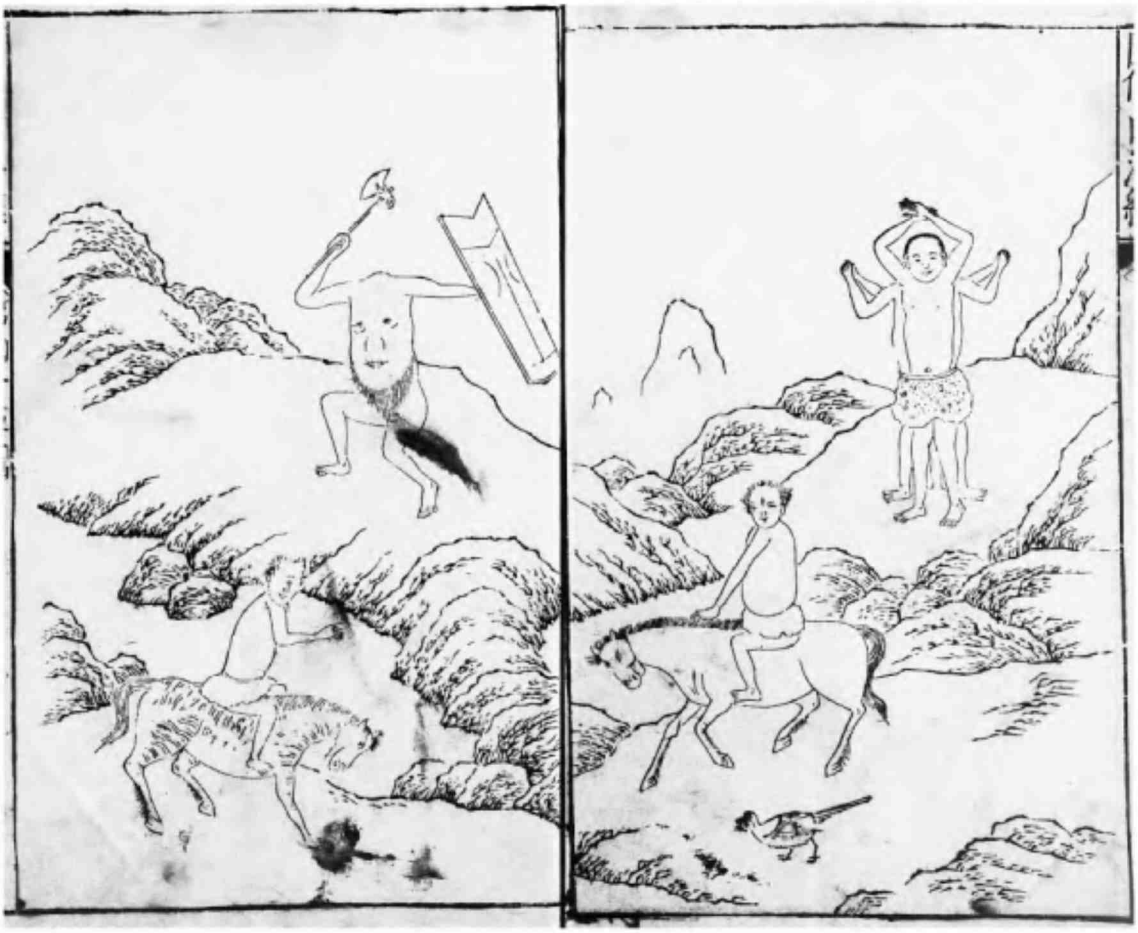

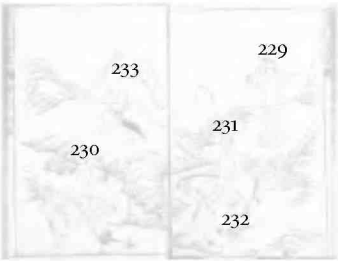

Measure [no. 279] recorded in chapter 12 as being striped with a white body, red hair, and eyes like gold and as adding one thousand years to one's life if eaten. A well-known collection of anomaly accounts, *A Record of Manifold Curiosities* (*Bowuzhi,* late 3rd cent. C.E.), stated:

> The Single-Arm People are adept at creating mechanical things, which they use in hunting. They can manufacture flying carriages which travel far on the wind. During the time of King Tang [of the Shang], a western wind came and blew them in their carriages to Yu Province [modern Henan]. Tang destroyed their carriages so that the common people would not see them. Ten years later, an eastern wind started to blow. The Single-Arm People rebuilt their carriages and were sent home in them, for their land lay forty thousand *li* beyond the Jade Gate [modern Yumenguan, Gansu].

This myth seems to reflect the importance of chariot technology, which along with horses was of decisive military advantage from the earliest periods of Chinese history

onward. Many technical innovations originated among the peoples of Central Asia, which Chinese rulers sought to obtain and these, perhaps, were symbolized by the image of a "flying carriage." This may also record a mass migration of people from the west who were ultimately expelled.[387]

232. A BIRD (NIAO) 鳥 *There is a bird in the Land of the Single-Arm People that has two heads, is red and yellow, and follows alongside them.*[388]

233. XINGTIAN 形天 *Xingtian and the Supreme God Di came to this place and struggled against each other for ultimate power. The Supreme God cut o Xingtian's head and buried him at Eternally Auspicious Mountain. Xiangtian's nipples then transformed into eyes, and his navel became a mouth. He performs a dance with an ax and shield.*[389] 凶 Based on Yuan Ke's reconstruction, Xingtian was originally an official of the Flame Thearch and continued the latter's losing struggle against the Yellow Thearch for the position of Supreme God. He is thus similar to several other figures such as Chiyou and Kuafu the Boaster [no. 247]. After being defeated and decapitated by the Yellow Thearch, Xingtian was buried at Eternally Auspicious Mountain, the birthplace of the Flame Thearch. However, he managed to regenerate himself and continue his defiance, as expressed by his martial dance. The *Master of Huainan* considered him a corpse, for he resembles other strange creatures in the *Guideways* such as the Corpse of Geng of the Xia [no. 323], who was likewise defeated and decapitated but survived. Xingtian's defiant spirit was celebrated by both Guo Pu in an encomium and by the poet Tao Qian. Tao, in the tenth of his "Thirteen Poems upon Reading the *Guideways through Mountains and Seas,*" saw a parallel between Xingtian's and Spirit-Guardian's [no. 133] persistance in overcoming the tragedies of their pasts but questioned their obsessiveness and implied a contrast with the unrealized political ambitions of his youth.[390]

PLATE XLVI

234. A MAN (ZHANGFU) 丈夫 *The Land of Men is located north of the Wei-Birds. They wear proper robes and caps and carry swords.*[391] 凶 The Wei-Birds were recorded as omens of the destruction of the state wherever they fly. The dress of these men indicates that they were regarded as comparatively civilized. Guo Pu probably combined several accounts when he noted that a Wang Meng (trad. c. 1440 B.C.E.) was sent by King Taimou of the Shang (trad. r. c. 1474–1400 B.C.E.) to search for medicinal herbs and followed the Queen Mother of the West [nos. 65, 275] to this place, where he ran out of food and could go no farther. Wang survived by eating the fruit of trees and wearing clothes of bark. Though he never married, he gave birth to two sons who sprang forth from his body, whereupon he died. These were the ancestors of the inhabitants of the Land of Men. In a more historicized version, Wang Meng was recorded in *The Bamboo Annals* as an official of King Taimou, who was dispatched in the twenty-sixth year of his reign to greet the Western Rong tribe when they came to pay a visit of submission. However, no mention is made there of the Queen Mother of the West or of this land. Two other accounts later preserved in the *Imperial Encyclopedia of the Taiping Era* (*Taiping yulan,* 983) stated that the Land of Men lies twenty-thousand *li* beyond

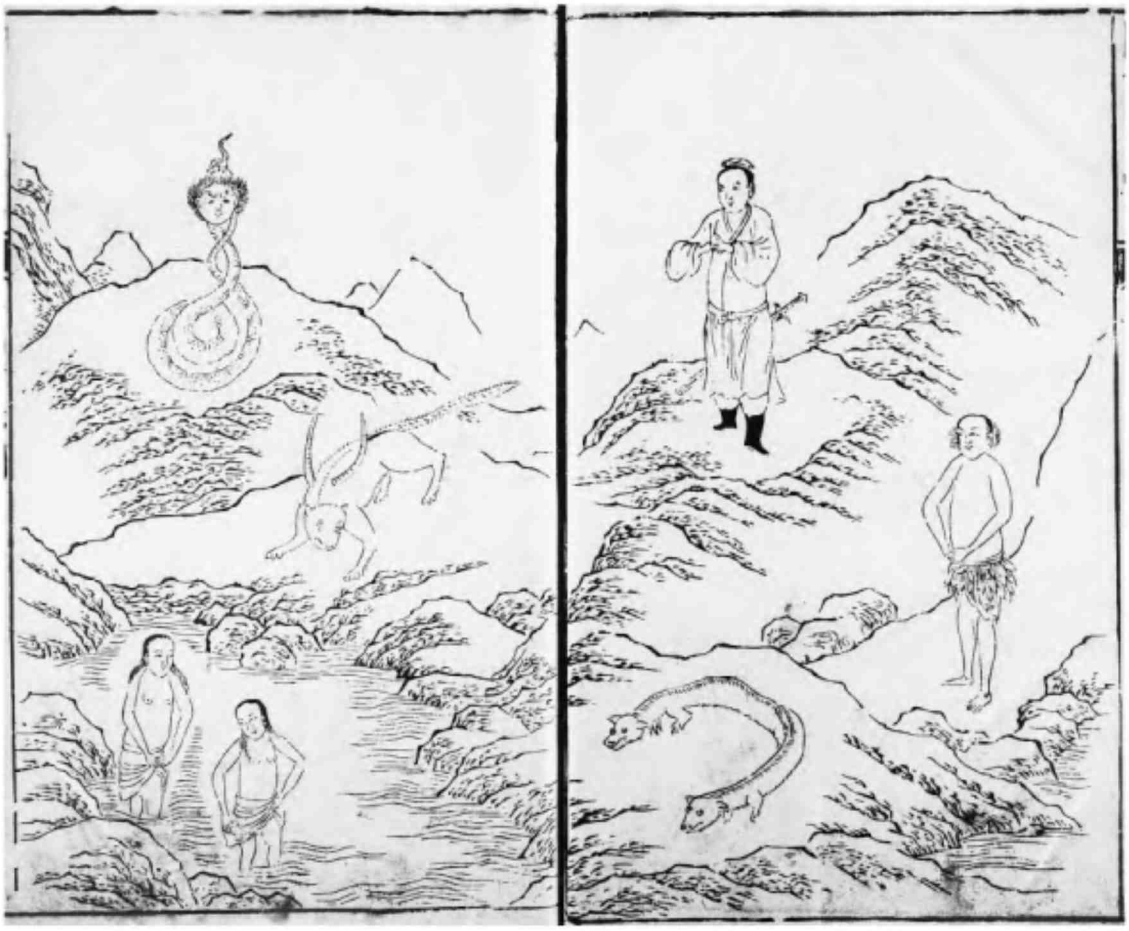

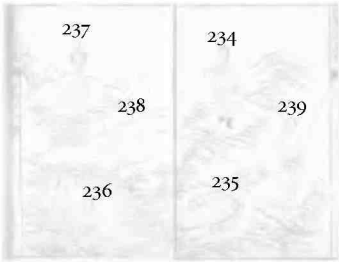

the western frontier marked by the Jade Gate. This land is also recorded in chapter 16 but without any description.[392]

235. BINGFENG 并封 *The Bingfeng dwells east of the Land of Shaman Xian. Its form resembles a pig but with a head both in front and in back. Its color is black.*[393] 凶 Shaman Xian (Wu Xian) is a divine shaman recorded in a number of early texts. He is variously said to have lived during the times of the Divine Farmer (Shennong), the Yellow Thearch, and King Taimou of the Shang. In chapter 16, he is one of ten *wu*-shamans who climb Shaman Mountain to collect herbs. Here he is described as grasping a green snake in his right hand and a red snake in his left. Also active in this land of his descendants are many *wu*-shamans who climb Mount Dengbao, probably also in search of medicinal herbs. Guo Pu considered the Bingfeng as part of a class of two-headed creatures that included two-headed snakes and humorously suggested in his encomium that this characteristic made them particularly obstinate. The modern writer and scholar Wen Yiduo (1899–1946), however, regarded the two-headedness of such creatures as symbolizing

hermaphroditism. Chapter 16 mentions a similar creature known as the Pingpeng though its two heads are on the right and left instead of in the front and back.[394]

236. WOMEN (NÜZI) 女子 *The Land of Women lies north of the Land of Shaman Xian. Two women dwell here in the water, which surrounds them. According to another version, they dwell together in a house.*[395] 凹 These two women are the sole inhabitants of the Land of Women, and in this the place parallels the Land of Men [no. 234]. Guo Pu recorded a myth about a Yellow Lake, where the women bathe and then emerge pregnant. Any sons they give birth to suddenly die after three years. Among other later accounts, the "Treatise on the Eastern Yi-Barbarians" in the *History of the Wei Dynasty* states that there is a land in the sea beyond the Land of Woju [see no. 226] in the northeast inhabited only by women, while Hao Yixing quoted a similar treatise in the *History of the Latter [Eastern] Han Dynasty* (*Houhanshu,* mid-5th cent.) that notes that the women become pregnant by gazing into a divine well. The Land of Women is also mentioned in chapter 16 but without any further description.[396]

237. XUANYUAN'S PEOPLE (XUANYUANMIN) 軒轅民 *The Land of Xuanyuan lies here at the border of Extremity Mountain. Those who do not enjoy longevity live for eight-hundred years. It is located north of the Land of Women. The people have human faces and snake bodies. Their tails twist above their heads.*[397] 凹 Xuanyuan is the personal name of the Yellow Thearch. Extremity Mountain lies just to the north and is a place where people fear to shoot arrows westward for fear of disturbing the thearch's spirit at Xuanyuan's Mountain, a square-shaped formation protected on all sides by four snakes. This mountain is also mentioned in chapter 3 as standing 480 *li* west of Jade Mountain, where the Queen Mother of the West [nos. 65, 275] lives. Guo Pu regarded it as a dwelling place of the Yellow Thearch as well as the location where he took a wife. Yuan Ke noted that the appearance of these people is characteristic of gods and suggested that they may reflect the form of the Yellow Thearch himself.[398]

238. YELLOW-STEED (CHENGHUANG) 乘黃 *The Land of the White People is located north of the Dragon-Fish. The people have white bodies and wear their hair long. Yellow-Steed dwells here. Its form resembles a fox and it has horns on its back. Anyone who rides it can live for two thousand years.*[399] 凹 The Dragon-Fish lives on a hill north of the Plain of Plenty and resembles a carp. According to another version, it resembles a crustacean. Also known as the Tortoise-Fish, it was said to have been ridden by a god as he traveled through the nine regions of the world. These White People are also mentioned in chapter 16, while another White People are recorded in chapter 14. The latter, however, dwell in the east, are descended from Thearch Jun, surnamed Xiao, eat grains, and command four kinds of birds as well as tigers, leopards, and bears. Wearing long, untied hair is a characteristic feature of shamans and other powerful figures such as corpses, while people with white skin were regarded in some other early texts such as the *Master Zhuang* as extremely pure and spiritual. Yellow-Steed was considered by some commentators to be identical with other auspicious yellow horses bearing similar names like Flying-Yellow (Feihuang) and Zihuang. Flying-Yellow was an omen of benevolent rule. Zihuang/Yellow-Steed was described as a horse with dragon

wings that the Yellow Thearch rode when he left the human world and became a Transcendent. Yet another marvelous yellow horse of antiquity was ridden by Boyao, God of the Yellow River, as he led the way for King Mu of the Zhou (r. 956–918 B.C.E) on his ritual tour of the west in *The Chronicle of King Mu.*[400]

239. THE SUSHEN PEOPLE (SUSHENMIN) 肅慎民 *The Land of the Sushen People lies north of the White People. There is a tree here called the Powerful-and-Constant. When ancient thearchs ruled, the people took from this tree.*[401] 凶 According to Guo Pu, the Sushen People originally went about naked, but later when ancient thearchs ruled in China, clothes were made from the bark of the tree. The illustration shows the figure wearing such an outfit. Other sources indicate that some Central Asian peoples made clothing from leaves that were as fine as silk. According to *The Bamboo Annals,* the Sushen People visited the court of King Cheng of the Zhou in the ninth year of his reign (c. 1034 B.C.E.).[402]

PLATE XLVII

240. THE LONG-THIGHS PEOPLE (CHANGGUMIN) 長股民 *The Land of the Long-Thighs People is located north of the Brave-and-Constant Tree. These people wear their hair long. In another version, they are called the Long-Feet People.*[403] 凶 Guo Pu regarded the Brave-and-Constant Tree as providing bark used by the Supreme God Di to clothe humankind in remote antiquity. Concerning the Long-Thighs People, he commented that their legs are thirty feet in length and cited another account that they bear the Long-Arms People [no. 226] on their backs to fish. Perhaps that is why the illustrator chose to show one of them fishing with his hands. Their land is located east of the Red River. According to *The Bamboo Annals,* they came to the Chinese court to pay tribute to the Yellow Thearch in the fifty-ninth year of his reign, accompanied by the People with Perforated Chests [no. 220]. Chapter 16 also records the Long-Shins People [no. 316] as dwelling beyond the Northwest Sea and east of the Red River.[404]

241. RUSHOU 蓐收 *In the West, Rushou wears a snake through his left ear and rides on two dragons.*[405] 凶 The god Rushou [no. 74] was also recorded in chapter 2 as dwelling on Mount You overlooking the place where the sun sets in the west. Here he is located at the very end of the "Guideway through the Western Lands beyond the Seas" and thus parallels the other gods located at the Four Extremities [see nos. 227, 253, 260]. Rushou was recorded in the following anecdote from the *Conversations from the Feudal States* (*Guoyu,* 4th cent. B.C.E.) in which Chou, Duke of Guo, is forewarned that he will lose his state, which, in fact, occurred six years later, in 655 B.C.E.:

> The Duke of Guo dreamed while in his ancestral temple that he saw a god with a human face, white hair, and tiger's claws who was grasping hold of a yue-ax and standing under the western eave. The duke was afraid and started to run away, but the god said, "Do not go! The Supreme God Di has decreed that the army of Jin

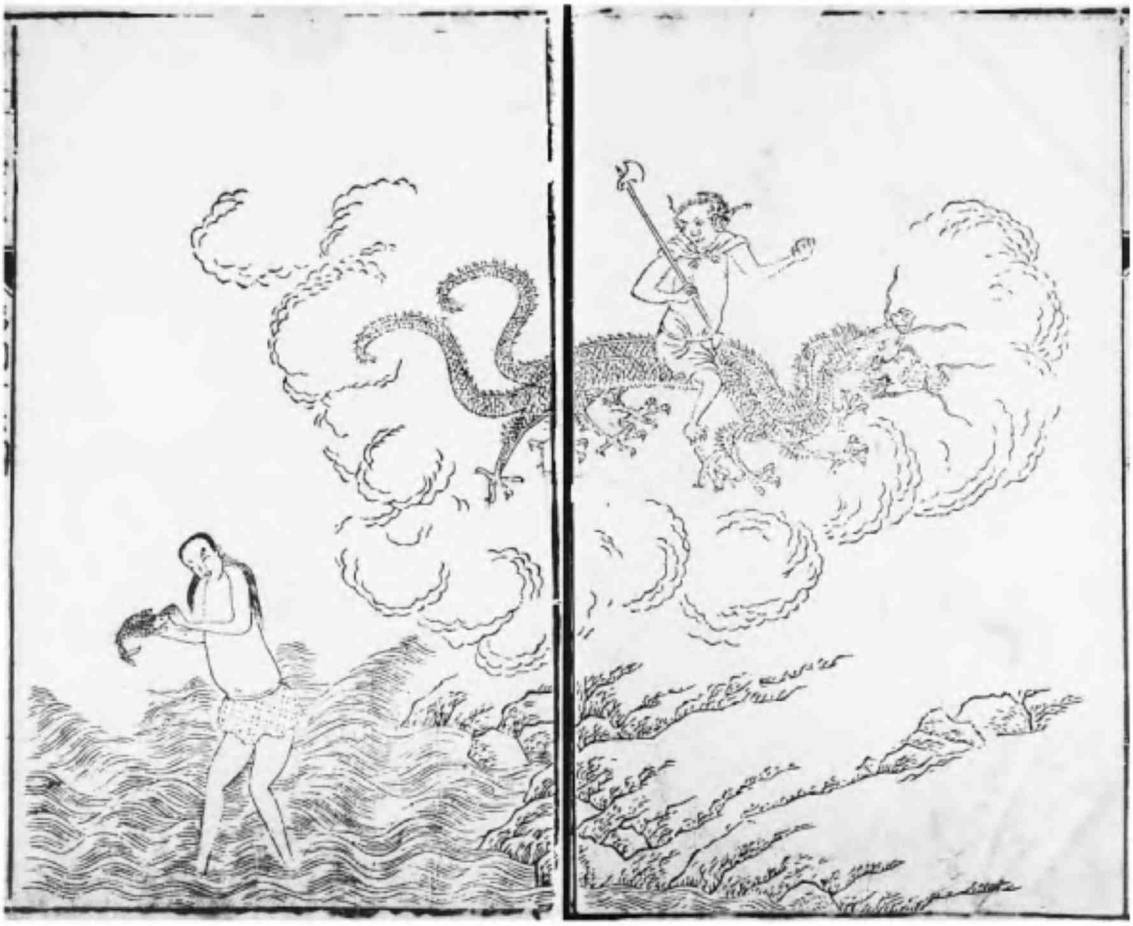

will secretly attack your gate." The duke bowed his head in submission and upon awakening ordered his grand historian, Xiao, to divine the meaning of the dream. Xiao replied, "According to what Your Excellency has said, this was Rushou who is the god of punishments. When heaven decides a matter, the proper god in charge appears."

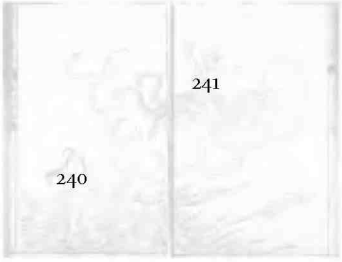

Another description of Rushou may have been preserved in the poem "The Great Summons" in the *Songs of Chu* (*Chuci: Dazhao*) as having the head of a pig, slanting eyes, disheveled hair, long claws, and serrated teeth and being given to wild laughter. In other early sources, he is described as the god of metal, one of the Five Agents, as ruler over the autumn season, the west, and as an official or descendant of the thearch Lesser-Brilliance. He often carries the yue-ax of execution. Based on this feature, he may have earlier been a god in the Shang royal religion who was paired in the Eastern Zhuo together with Goumang [no. 260] as parallel, fraternal dieties within Five Agents cosmology.[406]

PLATE XLVIII

242. THE ONE-EYED PEOPLE (YIMUMIN) 一目民 *The Land of the One-Eyed People lies to the east of Bell Mountain. The people who dwell here have one eye in the middle of their faces.*[407] 凶 These people are mentioned at the beginning of chapter 8, the "Guideway through the Northern Lands Beyond the Sea," which extends from the northeastern corner to the northwestern corner of this area. At the foot of Bell Mountain is where the god Torch-Darkness [see no. 55] dwells. The One-Eyed People are also mentioned in chapter 17, where they are surnamed Wei and are said to be descendants of the thearch Lesser-Brilliance who eat millet. They may be identical to the inhabitants of the Land of the Demon People mentioned in chapter 12. These people also have one eye and the pronunciation of their name, *gui* ("demon"), is close in sound to the surname Wei. Guo Pu in his encomium used the dominant feature of the One-Eyed People to reflect on the nature of vision:

> Four eyes may not be too many;
> For these people, one is not too few.
> The musician Ziye, though blind,
> Required nothing for a clear view.
> Physically, he traveled far and wide
> But found only the infinitesimal
> to be of value.[408]

243. THE FLEXIBLE PEOPLE (ROULIMIN) 柔利民 *The Land of the Flexible People is located east of the Land of the One-Eyed People [no. 242]. The people have one hand and one foot. Their knees are reversed and their feet bend upward. According to another version, their land is called the Land of the Liuli People, and the people's feet bend backward.*[409] 凶 A variation on this theme appears in chapter 17, where the Land of the Niuli People contains people who have no bones and who are said to be the children of the Pendant-Ears People, a variant of the People Who Hold Up Their Ears [no. 246].[410]

244. MINISTER LIU (XIANG LIU) 相柳 *An official of Gonggong [no. 314] is called Minister Liu. He has nine heads and consumes the sustenance provided by nine mountains. The tracks of his collisions with the landscape became lakes and streams. Yu the Great killed Minister Liu, and every place stained by his stinking blood could no longer grow the five varieties of grain. Yu excavated the land to a depth of three ren (twenty-four feet), but it still became soaked with blood three times. Thereupon, he constructed the Terrace of the Thearchs with the land. It stands north of Mount Kunlun and east of the Land of the Flexible People [no. 243]. Minister Liu has nine heads with human faces and a snake's body, which is green. None here dare to shoot arrows northward for fear of Gonggong's Terrace. The terrace is located to the east and is square. Each corner has a snake with tiger stripes whose face looks southward.*[411] 凶 In Chinese mythology, the god Gonggong unleashed the Deluge and struggled for supremacy against the Supreme God Di. The identity of his adversary varies, but in one version preserved in the *Master of*

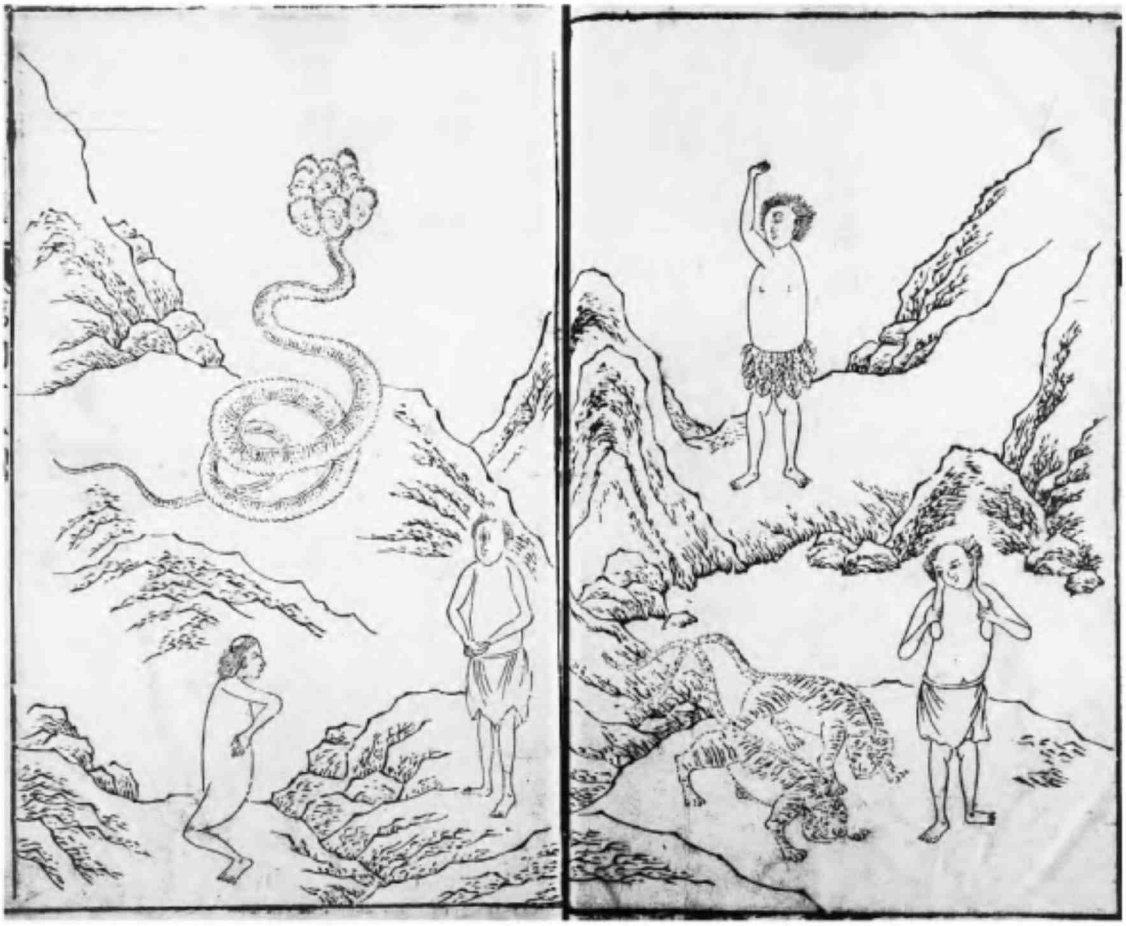

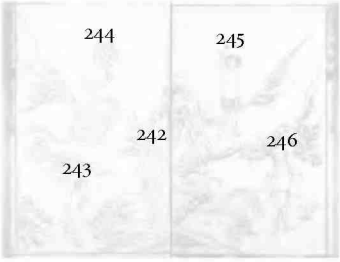

Huainan he fought against Zhuanxu and created Cleft Mountain after colliding with it, a place recorded in chapter 2 as east of Mount Kunlun. This snapped the cord joining heaven and earth, causing Heaven to tilt toward the northwest and a gap to open up on earth in the southeast. In this version, however, it is Yu the Great who restores order by killing Gonggong's official. Yuan Ke saw Gonggong in the line of resisters to the power of the Yellow Thearch and his lineage. His terrace is described as similar to Xuanyuan's Mountain [see no. 237]. In chapter 17, Minister Liu is known as Minister You and similarly described with only slight variations. Hao Yixing noted the apparent contradiction in the location of Mount Kunlun. Here it is in a chapter of lands "beyond the sea" while in chapter 12, both it and the Terrace of the Thearchs are located "within the sea."[412]

245. THE DEEP-EYED PEOPLE (SHENMUMIN) 深目民 *The Land of the Deep-Eyed People lies to the east of Minister Liu. The people raise one arm and have one eye. They are located east of Gonggong's Terrace.*[413] 凹 The text appears to be

corrupt beginning at the point where it speaks of the people raising one arm. Based on Yuan Ke's reconstruction, it should probably read, "The people have deep eyes and raise one arm. According to another version, they are located east of Gonggong's Terrace." Nevertheless, the illustrator has followed the printed text and depicted this deep-eyed person with only one eye. It is possible that these people were depicted raising one arm in the early illustrations. They are mentioned again in chapter 17, where they are said to be surnamed Fen and to eat fish. Guo Pu noted that they were a barbarian tribe with extremely deep-set eyes that obtained its surname during the time of the Yellow Thearch. Here the text suggests that they were earlier depicted eating fish. They are also mentioned in the *Master Shi* along with the People with Perforated Chests [no. 220] and the Long-Thighs People [no. 240] as tribes that came under the influence of the Yellow Thearch and that were thus comparatively civilized.[414]

246. THE PEOPLE WHO HOLD UP THEIR EARS (NIE'ERMIN) 聶耳民 *The Land of the People Who Hold Up Their Ears is located east of the Land of the People without Intestines. The people command two striped tigers. They hold up their ears with their hands, and they dwell on an island in the middle of the sea and capture many strange things that go in and come out of the water. The two tigers are located to the east of these people.*[415] 凶 A similar people is mentioned in chapter 17, where they are called the Pendant-Ears People. They are surnamed Ren, eat grain, and are descended from Ape-Howl (Yuhao), god of the Eastern Sea and a son of the Yellow Thearch. A more fantastic description was later recorded in the Tang dynasty of the Big-Ears People, which may be a further variation. There it was said that when sleeping they used one ear as a mat and another as a blanket. For an interesting comparison with a strange creature recorded in the *Wonders of the East* dating from the European Middle Ages, see figure 4 (page 21).[416]

PLATE XLIX

247. KUAFU THE BOASTER (KUAFU) 夸父 *Kuafu the Boaster chased after the sun and ran to where it sets. He became thirsty and wanted to drink, so he drank from the Yellow River and the Wei River. The water from the Yellow River and the Wei River was not sufficient for him so he went north to drink from the Grand Lake. But before he reached it, he died of thirst on the road. He threw down his sta , which became transformed into the Deng Forest.*[417] 凶 Kuafu is a divine hero who vainly challenged superior power. He is also recorded in more detail in chapter 17. There his divinity is more apparent, for Kuafu is described as wearing two yellow snakes in his ears and as grasping two yellow snakes, which is how he is illustrated here. A grandson of the god Lord Earth (Houtu), who is symbolically correlated with the color yellow in Five Agents cosmology, Kuafu is located at the Capital City That Supports Heaven, a mountain in the Great Wilds to the North where he is said to have died. The text here states that he failed to estimate the limits of his strength when he chased the sun and reached Ape Valley where the sun sets. He sought to drink from the Yellow River and finding it insufficient, was proceeding toward the Grand Lake when he died. It then appends another myth of Kuafu stating that he was killed by Winged-Dragon [no. 305] after the

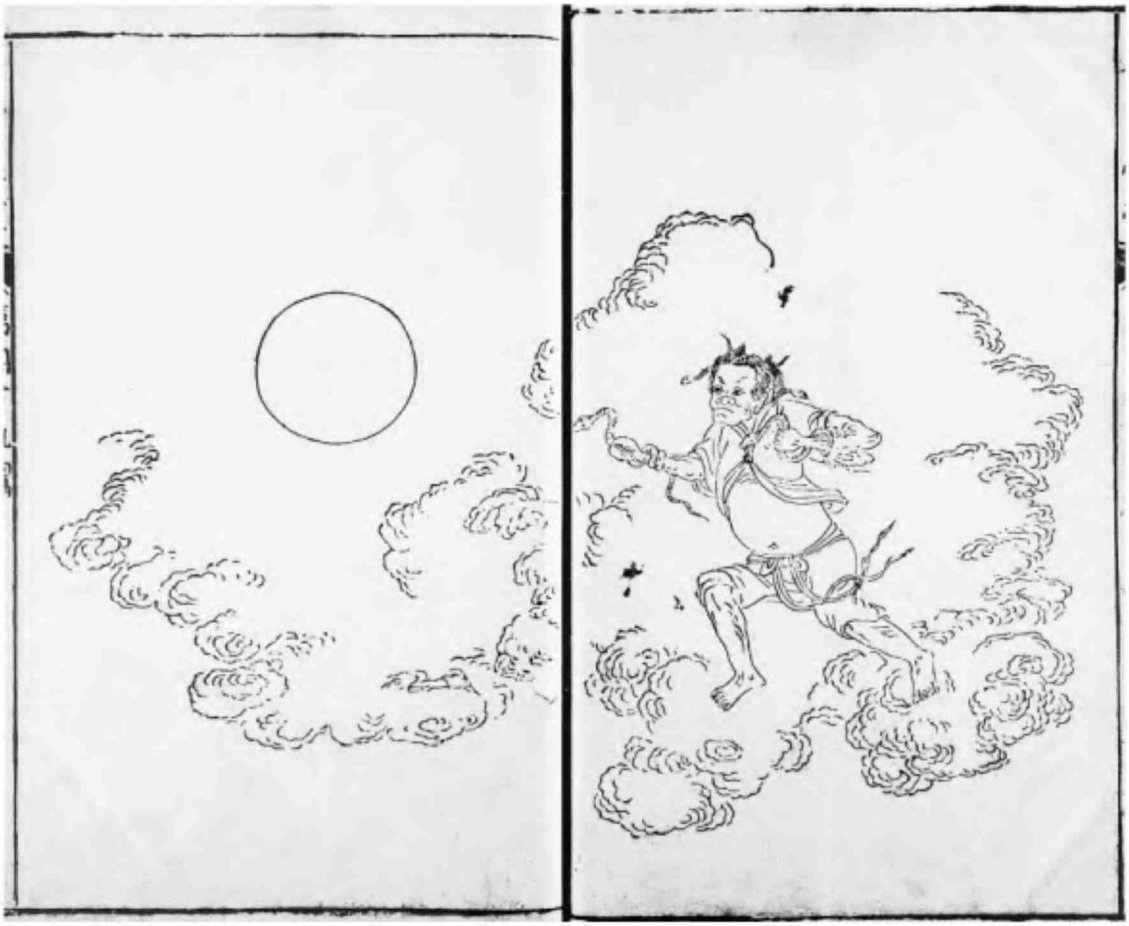

latter had executed the rebel Chiyou. Thus, Kuafu was also regarded as a rebel against the Yellow Thearch. The symbolism of Five Agents cosmology is present in all these myths. Kuafu, representing "earth" (yellow; Lord Earth) is overcome by "water" (thirst; or Winged-Dragon) as he struggles against "fire," or the dominant ruler of Earth (the sun; Yellow Thearch). Grand Lake is mentioned in chapters 11 and 17 as one hundred *li* in circumference located north of Geese-Gate (Yanmen, modern Dai District, Shanxi), where flocks of birds hatch and molt. According to a later more widely known version of Kuafu in the *Master Lie* (*Liezi,* c. late 4th cent.), his sta became a forest by soaking up his decaying flesh. Thus, Kuafu was transformed into the phase "wood" and, as trees, remains dependent on the benevolence of the sun, earth, and water and can still be destroyed by fire. In his encomium, Guo Pu interpreted him philosophically as an example of cosmic mystery and saw Kuafu's physical metamorphosis into the Deng Forest as a kind of triumphant compensation. The modern writer and early mythologist Shen Yanbing (1896–1981), however, regarded Kuafu as representing an ancient tribe of giants analagous to the Greek

Titans, for his name has also been interpreted as simply meaning "giant." In contemporary mainland China, Kuafu is one of several mythical figures along with Spirit-Guardian [no. 133] and Old Fool (Yugong), also known from the *Master Lie,* who have been popularly promoted as heroes challenging nature and transformed by official propaganda into icons of the struggle for modernization. Kuafu has even been honored with a public statue.[418]

PLATE L

248. THE PEOPLE OF BOFU (BOFUMIN) 博父民 *The Land of the People of Bofu lies east of the Land of the People Who Hold Up Their Ears [no. 246]. They are giants who hold a green snake in their right hand and a yellow snake in their left. The Deng Forest lies to their east. There are two trees here.*[419] 凹 This passage of the text is probably corrupt in places. Yuan Ke argued that Bofu is actually Kuafu [no. 247], since both names can mean "giant" and that this is a land of Kuafu's descendants who were also known as Bofu. Hao Yixing believed the two trees were giant ones that constituted the Deng Forest. They are represented to the upper right of the illustration.[420]

249. THE TIPTOE PEOPLE (QIZHONGMIN) 跂踵民 *The Land of the Tiptoe People is located east of the Land of the Juying People. The people are giants with feet that are also gigantic. According to another version, they are called the Big-Heel People.*[421] 凹 According to Yuan Ke's reconstruction, the Juying People are people who hold up their huge goiters with their hands. Based on Gao You's commentary to the *Master of Huainan,* Guo Pu noted that the Tiptoe People walk on their tiptoes and that their heels never touch the ground. Later commentators argued that, based on a confusion of the graph *qi* (toe) with *fan* (to be reversed), these people are actually the Reversed-Heels People whose feet point backward and that, moreover, they are not giants. The illustrator, however, has clearly followed the existing text. A similarly named people whom Hao Yixing and Yuan Ke believed to be identical to these people, the Zhizhong, are recorded in *The Bamboo Annals* as visiting the court of the Xia-dynasty King Gui [i.e., Jie] in the sixth year of his reign (trad. 1583 B.C.E.).[422]

250. TAOTU 騊駼 *Within the Northern Sea dwells a beast whose form resembles a horse. It is named Taotu.*[423] 凹 The location "within the Northern Sea" implies a land area, either continental or an island. Taotu is also recorded in *Approaching Refinement,* where the commentary quotes this passage of the *Guideways* with the additional phrase that he is green, thus leading Hao Yixing to believe that this was part of the original text. Taotu is also mentioned in the *Recovered Documents of Zhou* (*Yizhoushu,* 4th–1st cent. B.C.E.) as a breed of foreign horses presented to King Tang of the Shang.[424]

251. BO 駮 *There is a beast dwelling here within the Northern Sea named the Bo. Its form resembles a white horse with sawlike teeth, and it devours tigers and leopards.*[425] 凹 This appears to be the same creature as the Bo previously recorded in chapter 2 [no. 82]. However, here it appears without a horn or tiger's claws.

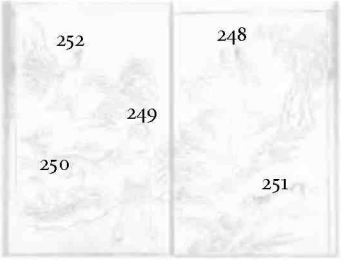

252. LUOLUO 羅羅 *There is a green beast dwelling here within the Northern Sea whose form resembles a tiger. It is called the Luoluo.*[426] 凹 Grouped with the above three beasts is another creature also dwelling within the Northern Sea, the Qiongqiong. It is simply described as a white horse, and according to Guo Pu, it can cover one hundred *li* in a day.[427]

PLATE LI

253. APE-STRENGTH (YUJIANG) 禺彊 *Ape-Strength in the north has a human face and a bird's body. He wears two green snakes through his ears and treads on two green snakes.*[428] 凹 This god dwells at the end of the northern lands beyond the sea. Guo Pu quoted the *Master Zhuang,* which stated that he dwells at the Northern Extremity, and a commentary noting that he is black, possesses hands and feet, and rides on two dragons. The illustrator apparently followed this description as well as the original text. Ape-Strength has been identified by Guo and other commentators with

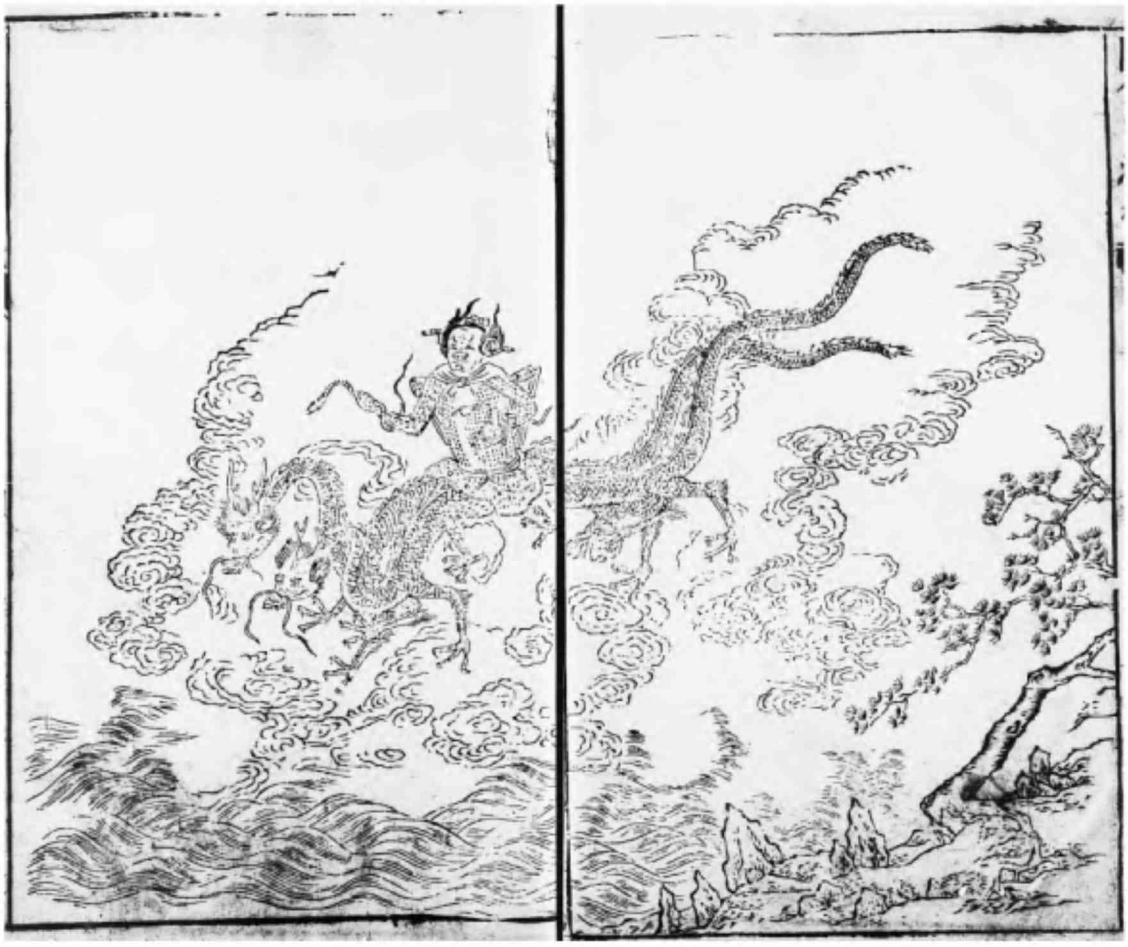

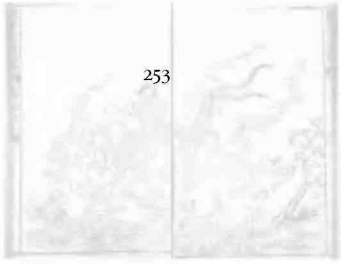

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two other gods mentioned in early texts, Dark-Vastness (Xuanming) and Yujing, both of whom are said to be gods of the Northern Sea. In the Han, the genealogy of the former was traced back to Lesser-Brilliance, and he was said to be an official of Zhuanxu. Yujing is also mentioned in chapter 14 as the grandson of the Yellow Thearch and the son of Yuhao. Yuhao became the god of the Eastern Sea and Yujing, of the Northern Sea. The graph *yu* in both names also means "ape." Etymological arguments have been made by Yuan Ke that the name Yujing suggests a whale and that this god's body is that of a fish and not black. Ape-Strength is similarly recorded again in chapter 17 except that there he treads on two red snakes. He also appears in a later fable in the *Master Lie* about the five sacred mountain-islands of the Transcendents, which were in danger of drifting west. The Supreme God Di commanded Ape-Strength to use fifteen giant tortoises to support the islands on their heads in three shifts, each one lasting for sixty thousand years. Ape-Strength may also be a wind god. The *Master of Huainan* records Ape-Strength as born of the Wind of Cleft Mountain [see no. 314], said to be a violent northwest gale that

harms living things. There a variant graph used for *yu* suggests that his name may literally mean "corner-strength."[429]

PLATE LII

254. THE CORPSE OF SHEBI (SHEBI ZHI SHI) 奢比之尸 *The Corpse of Shebi is located north of the Land of the Giants. He has a beast's body, a human face, and large ears through which he wears two green snakes. According to another version, the Corpse of Ganyu is located north of the Giants.*[430] 凶 The Corpse of Shebi is recorded here in chapter 9, "Eastern Lands beyond the Sea," and was identified by Guo Pu as a god. The Land of the Giants, later recorded again in chapter 14 [see no. 297], is one of several mentioned in early texts. Another in chapter 18 is located in the north, while a third mentioned in the *Master of Huainan* lies in the southeast. Here they are described as gigantic and as piloting boats. Shebi is also recorded again in chapter 14 [no. 302], where he is similarly described, with the additional feature of having dog's ears instead of large ones, the graphs for "dog" (*quan*) and "large" (*da*) being easily confused. Hao Yixing identified Shebi with She-Dragon, who is mentioned in the *Master Guan* as having been banished by the Yellow Thearch to the east, where he became a local god. Variations of his name in other sources include Shebei and Zhubi, the latter said in the *Master of Huainan* to have been born from the Cool-Wind.[431]

255. HONGHONG-RAINBOWS (HONGHONG) 虹虹 *The Honghong-Rainbows are located north of the Land of Gentlemen. Each one has two heads.*[432] 凶 The Land of Gentlemen contains people who wear proper hats and gowns and who carry swords like civilized, upper-class Chinese people. They eat animals and command two tigers who follow by their side. They are recorded as avoiding arguments by yielding to one another. The graph for *hong* is similar to another one with the identical pronunciation that means "rainbow." Rainbows were thought to lack feet and tails. Their two heads may symbolize the conjunction of yin and yang energies, hence, they also functioned as poetic images of love. When appearing over households, rainbows were generally believed to be auspicious, although they could also be evil omens. In some myths, they were associated with divine women. Rainbows were classified into many varieties, and Yuan Ke suggested that the Honghong were specifically evening rainbows, while Mathieu hypothesized that being located in the north, they may be the aurora borealis.[433]

256. TIANWU 天吳 *At Sunrise Valley is a god named Tianwu. He is known as Lord of the Waters and dwells north of the Honghong-Rainbows [no. 255] on land in between two rivers. Tianwu is a beast with eight heads with human faces, eight feet, and eight tails. His back is green and yellow.*[434] 凶 Tianwu is also described in chapter 14 but is said there to have eight heads with human faces, a tiger's body, and ten tails.[435]

257. NINE-TAIL FOX (JIUWEIHU) 九尾狐 *The Land of Green-Hills lies north of Tianwu [no. 256]. The foxes there have four legs and nine tails. According to another version, it is located north of Sunrise Valley.*[436] 凶 Guo Pu described the

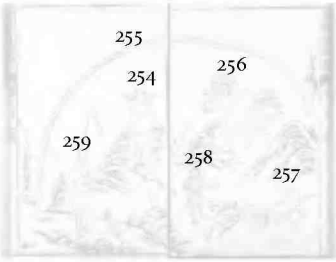

people of this land as relatively civilized, for they eat the five kinds of grains and wear silk. The Nine-Tail Fox is also recorded in chapter 14, where Guo noted that it was an auspicious omen that appeared in a time of peace. However, it is also described in chapter 1 at Green-Hills Mountain as a man-eater who makes a sound like a baby and who can protect against insect-poison if eaten. Nine-Tail Foxes appear elsewhere in Chinese mythology. Yu the Great encountered a white one on Muddy Mountain and considered it an auspicious sign that he marry the girl of the mountain, Nüjiao. Later, in Han iconography, it was one of several animals often depicted with the Queen Mother of the West [nos. 65, 275]. Its nine tails were popularly regarded as representing many sons.[437]

258. THE HAIRY PEOPLE (MAOMIN) 毛民 *The Land of the Hairy People is located north of the Land of the Black-Thighs People. The people here grow hair on their bodies.*[438] 凶 The Black-Thighs People wear clothing made of fish skin and eat seagulls. They are flanked by two birds that they command. Yang Shen consid-

ered their land to be an island in the sea. The Hairy People are also mentioned in chapter 17 as dwelling in the north, where they are said to be surnamed Yi and descended from Generous-Man (Chuoren) [see no. 327]. Generous-Man was killed by Tall-Breastplate (Xiujia), a great-grandson of Yu the Great. Yu then took pity on Generous-Man by secretly establishing the Hairy People in their own land. They are said to eat millet and to command four kinds of birds. According to their surname, the Hairy People are also among the descendants of the Yellow Thearch based on a genealogy of twelve clans recorded in the *Conversations from the Feudal States.* Guo Pu described them as living on an island in the sea some two thousand *li* southeast of Linhai Commandery (modern Linhai, Zhejiang). They are small in stature with hair all over their bodies like boars or bears and dwell naked in caves. He also recorded the following contemporary anecdote, which confirmed for him the information in the *Guideways:*

> In the fourth year of the *Yongjia* era of the Jin dynasty (310), the Commandant-in-chief of Salt Distribution for Wu Commandery, Dai Feng, took possession of a boat along shore that contained four men and women who resembled this description. They could not speak our language and were sent to the office of the counselor-in-chief [in Moling, modern Nanjing, Jiangsu], but only one survived the journey. His Excellency bestowed a wife upon him, and he produced sons, coming and going in the marketplace and gradually learning the language. He said he came from the Hairy People.

Hao Yixing also noted that he had personally seen such a Hairy Person in Beijing in February or March of 1806 and described him as having hair like a bear all over his face as well as his body. He resembled a monkey around the eyes but was otherwise a human. Though he did not understand Chinese, the owner was able to communicate with him by signifying his intentions. Mathieu and other modern commentators have suggested that the Hairy People may originally have been the Ainu people, who ranged from Siberia to Japan.[439]

259. THE LABORING PEOPLE (LAOMIN) 勞民 *The Land of the Laboring People is located north of the Land of the Hairy People [no. 258]. The people are black. According to another version, they are called the Instructed People, and from their faces and eyes to their hands and feet, they are completely black.*[440] 凹 Guo Pu noted that the Laboring People eat fruits and vegetables and possess two-headed birds, illustrated here to the right. That they are also called the Instructed People may be due to the graphs for "labor" (*lao*) and "instruct" (*jiao*) being roughly homophonous. Hao Yixing believed that this land was the same as the Land of Laborers, which he stated was located northeast of Fish-Skin Island, where the Fish-Skin Barbarians live. These places have not been identified, but Hao also stated that both these peoples were completely black from their faces and eyes to their hands and feet.[441]

PLATE LIII

260. GOUMANG 句芒 *Goumang in the east has a bird's body and a human face. He rides on two dragons.*[442] 凹 Guo Pu noted that he is the god of wood in Five

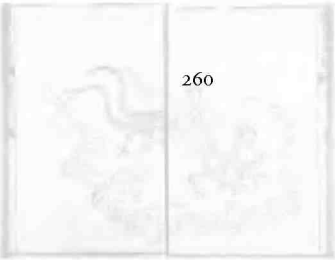

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Agents cosmology, has a square head, and wears white. Located at the end of the eastern lands beyond the sea, Goumang may have originally been a local god worshiped along the eastern coast of China. In other early texts, he is an important god of the east who is sometimes paired with Rushou [nos. 74, 241] of the west as members of a divine bureaucracy. Both appear as messengers of the Supreme God Di bestowing punishments or rewards. The following anecdote in the *Master Mo* is similar to the one quoted earlier about Rushou from the *Conversations from the Feudal States:*

> Once, Duke Mu of Qin [r. 659–621 B.C.E.] was carrying out a sacrifice in his ancestral temple at dawn when a god entered the gate and stood to the left. He had a bird's body, wore white silk with trimmings, and had a dignified, square-shaped face. When Duke Mu saw him, he was fearful and tried to flee. The god said, "Have no fear! The Supreme God Di is pleased with your luminous virtue and has sent me to bestow upon you nineteen more years of life that you may

bring prosperity to your state and family, that your descendants may multiply, and that you may maintain the state of Qin." Duke Mu bowed twice to the ground in submission and said, "May I dare to ask your name, Divine One?" "I am Goumang," he replied.

In the historicized mythology of *Zuo's Narratives,* however, Goumang is already organized into Five Agents cosmology as the god of wood, and the name designates a title in the divine bureaucracy rather than an individual god. Chong, as one of four uncles of the thearch Lesser-Brilliance, was appointed by Lesser-Brilliance as Goumang. The uncle Gai became Rushou (metal), and the uncles Xiu, along with Xi, became Dark-Vastness (water). Similarly, Li [see no. 319], who in the myth of the severing of the ladder between heaven and earth in the *Conversations from the Feudal States* was placed in charge of heaven, is here described as a son of the thearch Zhuanxu appointed to the position of Zhurong (fire) [no. 227], while Ju-Dragon, a son of Gonggong [no. 314], became Lord Earth (earth). In later periods, Goumang's characteristics were further elaborated, and his cult, like that of Rushou, survived to influence both Han and Tang state cults as well as religious Daoism.[443]

This entry marks the end of chapter 9 and the group of four chapters on lands beyond the seas. Directly following it is a note by the Han court bibliographer Liu Xin dated 6 B.C.E. noting that he and other officials had completed their editing of the text for the imperial library. This suggests that the remaining chapters 10 to 18 of the *Guideways* did not originally form part of Liu Xin's edition and were combined with chapters 1 to 9 at a later date, as suggested by Guo Pu.

PLATE LIV

261. THE XIAOYANG PEOPLE (XIAOYANGMIN) 梟陽民 *The Land of the Xiaoyang People is located west of the Land of the Beiqu People. The people have human faces, long lips, black bodies, and are hairy. Their heels are reversed, and when they see people laughing, they also laugh. In their left hands they carry a tube.*[444]

凶 The Land of the Xiaoyang People is located in chapter 10, "Guideway through the Southern Lands within the Sea," which extends westward from the southeast corner. There are a number of similar descriptions of such creatures in early texts. The *Recovered Documents of Zhou,* for example, calls them Fufu and locates them in the Land of Zhoumi in the north, while Guo Pu quoted the *Great Commentary to the Documents of Antiquity* (*Shangshu dazhuan,* 2nd cent. B.C.E.) that the Land of Zhoumi presented some to the court during the reign of King Cheng of the Zhou (r. c. 1042–1006 B.C.E.). He further maintained that such creatures dwelled in Jiaozhi (modern Vietnam) and identified the Xiaoyang with beasts also called Fufu recorded in *Approaching Refinement,* though the graphs are written slightly di erently. Gao You's commentary to the *Master of Huainan* regarded them as mountain spirits. Hao Yixing quoted *A Record of Strange Things* (*Yiwuzhi,* c. 90 C.E.), which described them in more detail:

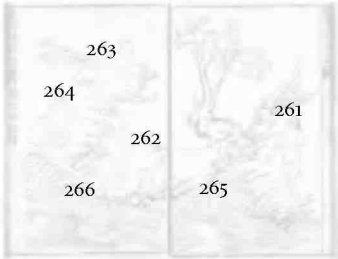

The Xiaoyang like to eat humans, and they have large mouths. When they first capture someone, they laugh so hard that their upper lip rises over their foreheads. Then, after a while, they eat the person. But knowing that the Xiaoyang carries its arm in a tube, people wait until it grabs hold of someone, then they pull its arm through the tube, nail its upper lip to its forehead, and capture it.

Based on this passage, Yuan Ke believed that the Xiaoyang spontaneously laughed rather than only in response to people. Almost identical creatures called Giants of Gan [no. 339] are recorded in chapter 18.[445]

262. SI-RHINOCEROS (SI) 兕 *The Si-Rhinoceros dwell east of Shun's Tomb and south of the Xiang River. Their form resembles an ox that is blue-black with a single horn.*[446] 凶 The tomb of the thearch Shun is described in this chapter as being on the southern slope of the Mountain of the Green Paulownia Trees. Chapter

18 further states that this is in the area of Changsha and Lingling (in modern Hunan) and locates the tomb specifically on the Mountain of Nine Similar Peaks. Si-Rhinoceros are mentioned in nine places in the *Guideways* [see no. 26]. Such animals appear in ancient carvings and apparently dwelled north of the Yellow River as late as the Shang. *The Bamboo Annals* recorded that in the sixteenth year of the reign of King Zhao of the Zhou (c. 962 B.C.E.), huge Si-Rhinoceros were encountered in a military campaign against Chu after the Zhou army crossed the Han River in what is now central China. As late as the Tang, there were still native rhinoceros in the area of present-day Hunan, though exotic species for imperial parks were imported, mostly from Champa in modern Vietnam. Based on epigraphical and archaeological evidence, some modern scholars have argued that the ancient Si was not a rhinoceros at all but a wild bu alo.[447]

263. XINGXING 狌狌 *The Xingxing can identify people by name. They are beasts that resemble pigs but with human faces. They are located west of Shun's Tomb.*[448] 凶 Yuan Ke believed this Xingxing to be a variant of no. 2, although the physical descriptions are di erent. Guo Pu noted that in his time, Xingxing dwelled in Fengxi district, Jiaozhi (modern Vietnam). The Xingxing, written with di erent graphs, is also recorded in chapter 18. There, it is said to be a green beast with a human face, and Guo Pu noted that it can speak. *The Compendium of Mr. Lü* regarded its lips as a delicacy. Other early accounts, however, give further varying descriptions such as the *Recovered Documents of Zhou,* which says that it resembles a yellow dog with a rooster's head and that eating it can cure nightmares. The *Master of Huainan* says it understands the past but not the future, to which Gao You added that it was a beast of the north but with a human face and a beast's body, and it was yellow.[449]

264. XI-RHINOCEROS (XINIU) 犀牛 *Northwest of the Xingxing dwell Xi-Rhinoceros. Their form resembles an ox that is black.*[450] 凶 The Xi-Rhinoceros appears in ten places in the *Guideways* and is also illustrated in chapter 1 [no. 26]. Guo Pu commented here that it resembles a water bu alo with the head of a pig and has short legs and three horns. Rhinoceros horn has long been associated with male potency and was used for decorative carvings such as wine cups. Despite the decimation of the remaining population in the world, the horn continues to be in demand in traditional Chinese medicine.[451]

265. YAYU 窫窳 *Yayu has a dragon's head and dwells in the Weak River west of the Xingxing [no. 263] who know people's names. His form resembles a dragon's head, and he is a man-eater.*[452] 凶 The Weak River is usually said to be located near Mount Kunlun. A creature also named Yayu previously appeared in chapter 3 but was described di erently [see no. 108]. Here he has been transformed from his original appearance as a god with a snake's body and a human face. Yayu was killed by Erfu [no. 281] and his minister, Wei [no. 268], who were later punished by the Supreme God. Yayu is also mentioned in chapter 11 [no. 270], where his corpse was revived by *wu*-shamans west of the Beast-Facing-East [no. 269], guardian of Mount Kunlun. They gave him the Never-Dying Herb, and he then metamorphosed into this form.[453]

266. THE DI PEOPLE (DIREN) 氐人 *The Land of the Di People is located west of the Firm-Tree. The people have a human face and a fish's body, and they lack feet.*[454] 凹 The Firm-Tree, illustrated here, is a kind of "world tree" described as resembling an ox with bark like cap strings or yellow snakes. It grows west of Yayu by the Weak River and is used by supreme gods and thearchs to travel between heaven and earth. Another description and location of it is provided in chapter 18, where it is said to have green leaves, purple veins, black flowers, and yellow fruit. It stands one hundred *ren* (800 ft.) high without any branches and was used by Greater-Brilliance (Taihao) and the Yellow Thearch. Concerning the Di People, Guo Pu noted that they were human from the waist up and fish below. Commentators believed that they are the same as the Hu People recorded in chapter 16, the graph of whose name may be a variant of Di. The Hu People are descended from Lingqi, a grandson of the Flame Thearch, and they can travel between heaven and earth.[455]

PLATE LV

267. BA-SNAKE (BASHE) 巴蛇 *The Ba-Snake devours elephants. After three years, it expels the bones. If a gentleman wears part of it against his skin, he will not su er from heart or lung ailments. It is green, yellow, red, and black. According to another version, it is described as a black snake with a green head. It is located west of the Xi-Rhinoceros [no. 264].*[456] 凹 *Explanations and Analyses of Graphs* defines *ba* as originally a pictograph of a snake eating an elephant. A black snake with a green head that devours elephants at Mount Vermilion-Roll, which Guo Pu believed was the Ba-Snake, is recorded in chapter 18. He and other commentators considered it a kind of python and likened it to other snakes found in the south as far as Jiaozhi (modern Vietnam) that were commonly known to devour deer and that were also used for medicine. A creature similar to the Ba-Snake is mentioned as early as the "Questions of Heaven," which asks, "How can the snake that can swallow an elephant devour its bones?" The *Master of Huainan* states that a long snake was killed by Yi the Archer at Grotto Lake. Later commentators to both texts identified these snakes with the Ba-Snake of the *Guideways.* These myths were further elaborated in the city of Baling (literally, "hill of the Ba-Snake," in modern Hunan) beside Grotto Lake at least since the Song. After it was killed by Yi the Archer, the snake was said to have been buried under a large hill in the city, where a temple was later built to worship its spirit. A pond next to Elephant-Bones Mountain nearby is supposed to be where the Ba-Snake expelled the elephant's bones. Images of the predatory Ba-Snake about to swallow an elephant continued to fascinate the popular imagination, and a fine rendition by the late Ming artist Xiao Yuncong (1596–1673) circulated in a book of woodblock prints titled *Illustrations to the "Questions of Heaven"* (*Tianwentu,* early to mid 17th cent., see fig. 24) around the same time as these illustrations to the *Guideways.*[457]

PLATE LVI

268. THE MINISTER OF ERFU (ERFU ZHI CHEN) 貳負之臣 *The Minister of Erfu is named Wei. Together Wei and Erfu [no. 281] killed Yayu [nos. 108, 265, 270]. The Supreme God Di therefore bound Wei on Mount Shushu. His right leg was*

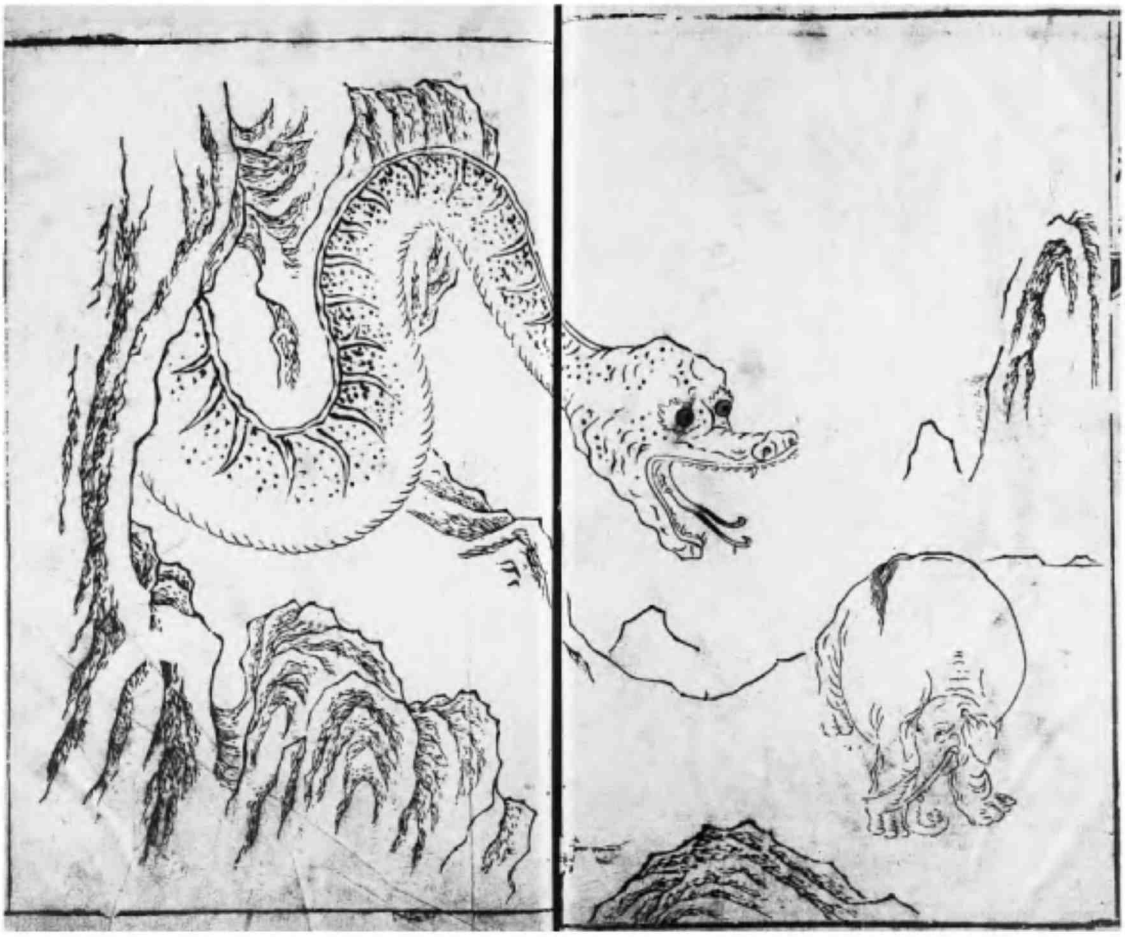

fettered, both his hands and hair were fastened behind his back, and he was tied up to a tree on the mountain. This is northwest of the Land of Kaiti.[458] 凶 The Minister of Erfu is located at the beginning of chapter 11, "Guideway through the Western Lands within the Sea," which extends northward from the southeast corner. The Land of Kaiti is actually recorded at the end of the previous chapter, but according to Wu Chengzhi (fl. early 20th cent.), that section probably belongs here. Erfu is also recorded in chapter 12 as a corpse and as a god with a snake's body and human head [see no. 281], and Wu also believed that this passage in chapter 11 was wrongly placed here by later editors. Guo Pu expressed the view that the Minister of Erfu's long hair was used to tie up his hands. Yuan Ke believed that this description reflected the early illustrations and also identified the Supreme God Di mentioned here with the Yellow Thearch. This is the passage that the court bibliographer Liu Xiang (79–8 B.C.E.) quoted to Emperor Xuan of the Han (r. 74–49 B.C.E.) to explain the discovery of a bound corpse in a cave. His son, Liu Xin, claimed that this passage led to a revival of interest in the *Guideways* among scholars at the time, including

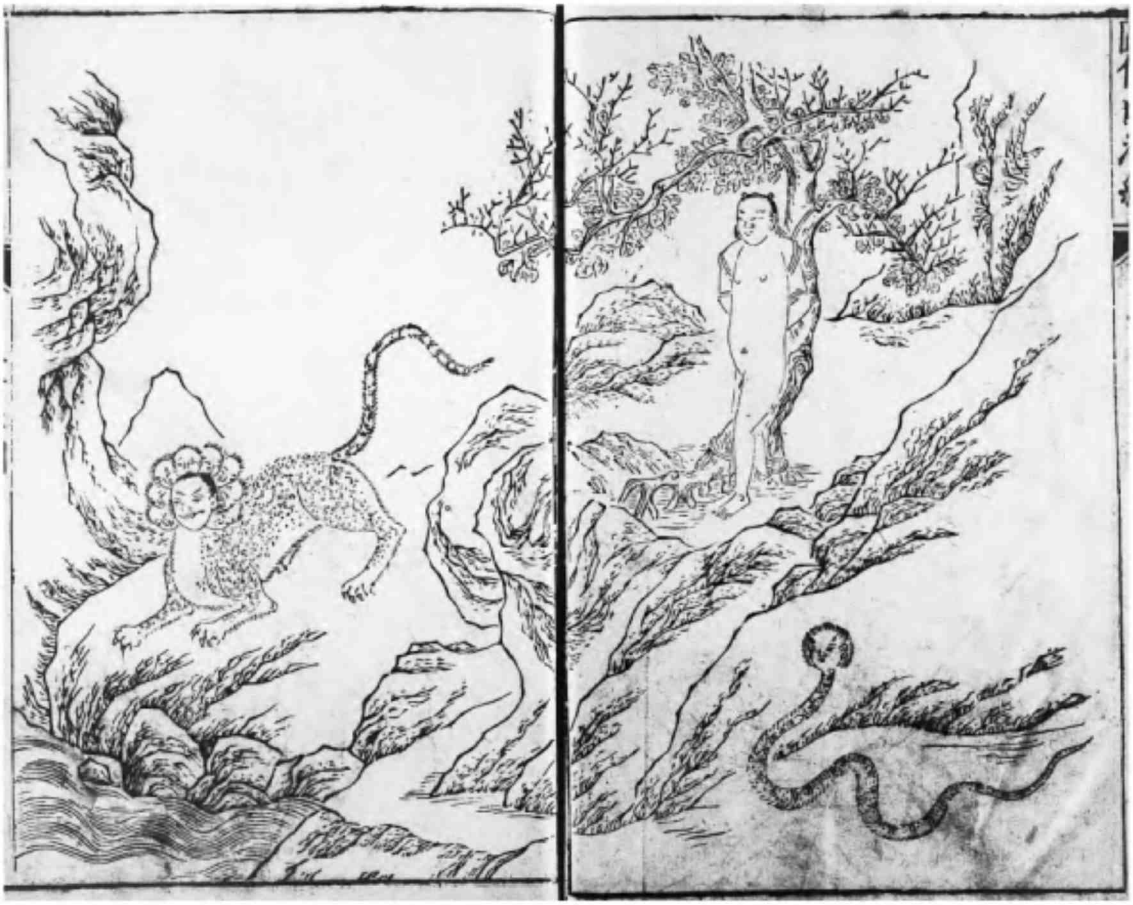

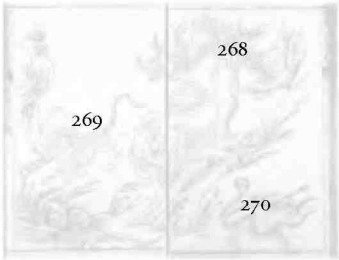

the *Ru*-Confucians. The obvious di erence between the two locations has led commentators to articulate elaborate theories about the ability of corpses or other spiritual figures to transform themselves and move about. Another figure similarly punished is the Corpse of Minister Gu recorded in chapter 18.[459]

269. BEAST-FACING-EAST (KAIMINGSHOU) 開明獸 *The front of Mount Kunlun contains nine gates guarded by a Beast-Facing-East. . . .*[460] *The Beast-Facing-East has a body as large as a tiger's with nine heads, each with a human face. . . . It stands facing eastward on the heights of Mount Kunlun.*[461] 凶 The Beast-Facing-East is mentioned in two places in this chapter. Yuan Ke suggested that he might be identical to the god Luwu [no. 60] mentioned earlier based on their similar forms. Here the *Guideways* o ers a further description of the mythical Mount Kunlun:

> Mount Kunlun within the sea is in the northwest and is the earthly capital of the Supreme God Di. It is eight hundred *li* in circumference and ten thousand *ren*

high (eighty thousand feet). On its heights is the Grain-Tree which is five *xun* (forty feet) high and five arm spans around. The front of Mount Kunlun contains nine wells encompassed by jade railings and nine gates guarded by a Beast-Facing-East. This is where a hundred gods dwell in the caverns of an eight-cornered cli bordered by the Red River. Only Humane Yi the Archer (Ren Yi) can climb to the ridge of this cli .

The Grain-Tree apparently produces an abundant source of food, while the wells are said to be of the highest purity, their water being considered superior in *The Compendium of Mr. Lü.* Yi the Archer is noted for having rescued humankind by shooting down nine of the ten suns, among other deeds. In addition to five rivers flowing forth from the mountain, there is a pool on its south side that is 300 *ren* (2,400 feet) deep.[462]

270. YAYU 窫窳 *East of the Beast-Facing-East are the wu-shamans Peng, Di, Yang, Lü, Fan, and Xiang, who bear the corpse of Yayu, each holding the Never-Dying Herb to revive him. Yayu has a snake's body and a human face. He was killed by the Minister of Erfu [no. 268].*[463] 凶 This apparently is Yayu's original form before he transformed into a snake with a dragon head as well as other shapes [see nos. 108, 265]. This form is identical to that of Erfu [no. 281]. The shamans are acting here as "divine physicians."

PLATE LVII

271. FENGHUANG-BIRD (FENGHUANG) 鳳凰 *West of the Beast-Facing-East are Fenghuang-Birds and Luan-Birds. Both wear and tread on snakes. There is a red snake on their breasts. . . .*[464] *[North of the Beast-Facing-East] are the Fenghuang-Birds, all of whom carry shields.*[465] 凶 The Fenghuang-Bird, also known simply as the Feng-Bird (Feng), appears here with a similar creature, the Luan-Bird [no. 49], as guardians of the environs of Mount Kunlun. The illustrator has apparently taken artistic license by representing the Fenghuang-Bird with a spear. Feng-Birds or Fenghuang-Birds appear in eight places in the *Guideways* and Luan-Birds in ten. The Feng/Fenghuang-Bird is usually given primacy in Chinese mythology; however, the iconography and significance of the Luan-Bird is sometimes indistinguishable from it. Recorded as early as the Shang dynasty oracle-bone inscriptions, the Feng-/Fenghuang-Bird emerged in Zhou texts as a primary omen of political harmony. In what is probably a later interpolation, it is recorded in chapter 1 at Cinnabar Cave Mountain as a symbol of Confucian values. It is described as five-colored and resembling a chicken with the markings of the graph for *virtue* on its head, *duty* on its wings, *ritual* on its back, *humaneness* on its breast, and *trust* on its stomach. It eats, drinks, sings, and dances at will and, if seen, is an omen of world peace. Elsewhere, in chapters 7 and 16, the Feng-Bird and Luan-Bird are found in paradisical places where the people consumed their eggs. Though almost universally mistranslated in the West as the "phoenix," with which it has little in common, the Feng-Bird's origins have been traced by some modern scholars to the ostrich, eagle, pheasant, or peacock. Its depiction has varied over the centuries and be-

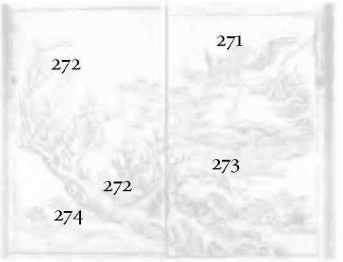

come increasingly flamboyant. Later, it was commonly paired with the Luan-Bird or dragon as an imperial symbol and has become a popular decorative motif denoting yin-yang conjugal harmony.[466]

272. THE THREE-HEADED MAN (SANTOUREN) 三頭人 *On top of the Fuchang-Tree is a Three-Headed Man who oversees the Langgan-Tree.*[467] 凹 Guo Pu was unable to identify the Fuchang-Tree, but the commentator Wu Renchen thought it may be a misprint for the Sand-Pear mentioned instead in a similar passage in the *Master of Huainan,* which locates both it and the Langgan-Tree on Mount Kunlun. Guo identified *langgan* as a kind of pearl, which the *Approaching Refinement* considered as one of the treasures of the northwest. He also cited a now-missing passage in the *Master Zhuang* stating that the Three-Headed Man alternately sleeps and awakes. The artist has apparently illustrated this by creating two images of him. Yuan Ke hypothesized that the man is Li Zhu, who in another myth was dispatched in vain by the Yellow Thearch to search for a treasured black pearl that the thearch had lost while on Mount Kunlun.[468]

273, 274. SIX-HEADED BIRD (LIUSHOUNIAO) 六首鳥 AND JIAO-DRAGON (JIAO) 蛟 *South of the Beast-Facing-East is a tree, a Six-Headed Bird, [and] a Jiao-Dragon.*[469] 凹 Hao Yixing identified the tree as the Red-Tree, said to grow on the south of Mount Kunlun in the *Master of Huainan.* Both he and Yuan Ke identified the Six-Headed Bird with the Chu-Bird [no. 326] described in chapter 16 as a green bird with a yellow body, red feet, and six heads. The Jiao-Dragon is found in five places in the *Guideways.* Guo Pu only noted here that it resembles a snake with four feet and is a type of dragon. However, in chapter 5, where it is found in the Han River, he commented that it had a small head and a narrow neck with a white goiter. Large ones were more than ten arm spans in width and could swallow a person whole. In traditional Chinese belief, it was thought to dwell in watery bodies or to be hidden under the desert sands and was generally regarded as malevolent. These confused images of the Six-Headed Bird and the Jiao-Dragon seem to be the result of the illustrator's misreading of the text as meaning "a bird and a Six-Headed Jiao-Dragon." In addition, probably for the sake of the composition, he decided to locate the bird on the Fuchang-Tree, along with the Three-Headed Man [no. 272].[470]

PLATE LVIII

275. QUEEN MOTHER OF THE WEST (XIWANGMU) 西王母 *The Queen Mother of the West leans on a low table, wears a Sheng-Crown, and carries a sta .*[471] 凹 In contrast to her earlier appearance in chapter 2 [no. 65] at Jade Mountain, the Queen Mother of the West is described more simply here in chapter 12. She is located north of Mount Kunlun toward the beginning of the guideway through the northern lands within the seas, which extends eastward from the northwest corner. In chapter 16, she is recorded again as a god with a human face and a tiger's body with stripes and a tail, both white, and as dwelling on Mount Kunlun. A further description is appended to this that almost repeats the entry here and adds that she lives in a cave. Both Yuan Ke and Hao Yixing believed that the graph *zhang* ("sta ") was mistakenly added later. The illustration here, however, indicates the sta but not the low table, while also including the leopard's tail mentioned in the earlier and later entries. Guo Pu tried to resolve the textual discrepancies in the location of the Queen Mother of the West by stating that she had her primary residence on Mount Kunlun with additional residences on other mountains.[472]

276. THE THREE GREEN-BIRDS (SANQINGNIAO) 三青鳥 *To the south of the Queen Mother of the West are the Three Green-Birds that fetch food for her. They are located north of Mount Kunlun.*[473] 凹 In chapter 2, these birds are said to actually dwell on Three-Dangers Mountain [see no. 71]. In chapter 16, they are described again as having red heads and black eyes and as dwelling on the Mountain of the Queen Mother of the West. They are named Dali, Shaoli, and Green-Bird.[474]

277. THREE-LEGGED BIRD (SANZUNIAO) 三足鳥 Although not mentioned in the text of the *Guideways,* Guo Pu's commentary to the passage on the Queen Mother of the West above [no. 275] notes that she is also brought food by

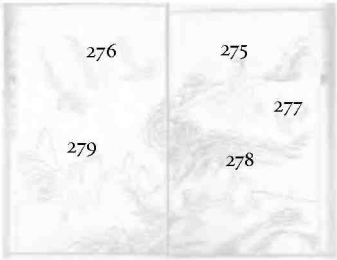

this divine bird. It became a regular part of her entourage in later mythology. According to Yuan Ke, this bird is actually a crow.[475]

278. THE DOG PEOPLE (QUANRONG) 犬戎 *The Land of the Enfeo ed Dogs is also known as the Land of the Dog People. The people have the form of a dog. There is a girl who is kneeling and o ering one of them wine and food.*[476] 凶 The name "Land of the Enfeo ed Dogs" suggests that their ancestor may have achieved merit in the eyes of the Chinese court and was awarded this territory. The text also suggests that the early illustrations depicted a kneeling girl o ering one of them food and wine. Guo Pu commented that they are the o spring of a two-headed, white, hermaphroditic dog sired by Bianming, a descendant of the Yellow Thearch, and that their land is also simply known as the Land of the Canines. The Dog People are also mentioned in chapter 17 as fourth-generation descendants of the Yellow Thearch and as carnivorous. The same passage also notes a red beast resembling a headless horse named the Corpse of King Xuan of the Rong, whom Guo Pu identified as a god of the Dog

People. A number of tribes in the northwest were collectively referred to as the Rong and as the Dog People, and the Dog-Rong were considered the group farthest to the west. The more neighboring Rong tribes occasionally caused military and diplomatic problems for the Chinese feudal states but also interacted with them as tributaries and allies. Some also migrated to areas within the Chinese world in the northwest. Mathieu believed that the association of this particular tribe in the *Guideways* with dogs is totemic and that the descent from a hermaphoditic dog signifies highly endogamous practices. Myths of dog ancestors can also be found in the south and southwest. The most notable of these is the story of the dog Panhu. In early written versions, he is variously credited with fathering the population of a similarly named Land of the Dog People or the southern Man-Barbarian tribes. Even today, some southern minority tribes still claim descent from him. For another di erently described creature in the *Guideways* also named Quanrong who dwells in the Land of the Dog People, see no. 334.[477]

279. LUCKY-MEASURE (JILIANG) 吉量 *There is a patterned horse in the Land of the Dog People with a white body, red mane, and eyes like gold called Lucky-Measure. Anyone who rides on him will live a thousand years.*[478] 凶 There are a number of myths recorded in early texts of extraordinary patterned horses whose names are slight variations of Lucky-Measure. These were obtained by Shang and Zhou dynasty kings from the Dog People through tribute or purchase. Guo Pu's encomium celebrates one legend that such a horse was presented as ransom for Bochang, later King Wen of the Zhou (r. c. 1099–1050 B.C.E.), enabling him to escape imprisonment by the last Shang king, Zhou (trad. r. c. 1150–1099 B.C.E.):

With eyes of gold and mane of red,
He races like a dragon
    and halts like a thoroughbred.
Soaring high like geese and ducks,
Stirring up the dust below—
This is Lucky-Measure
Who rescued a sage
from the village of You.

Attributing divine qualities to Lucky-Measure is similar to the celebration of Yellow-Steed [no. 238] and a further reflection of the military importance to the Chinese of fine Central Asian horses.[479]

PLATE LIX

280. THE DEMON PEOPLE (GUIGUOMIN) 鬼國民 *The Land of the Demon People lies north of the Corpse of Erfu [see no. 281]. The people have human faces with one eye.*[480] 凶 Because of the Demon People's appearance, Hao Yixing and Yuan Ke suggested that they may be the One-Eyed People [no. 242] mentioned in chapters 8 and 17. Yuan also noted, however, that the location of the Land of the Demon People varies in other early texts. The concept of the north as the loca-

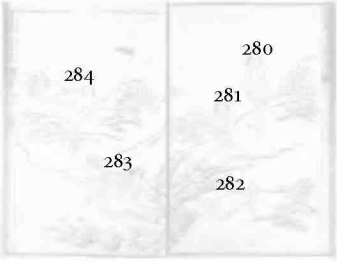

tion of demons or ghosts, which were identified with barbarian tribes, can be seen as early as the Shang dynasty oracle-bones, which recorded a land known as the Realm of the Demon People (Guifang). The *Book of Changes* (*Yijing*, 9th cent. B.C.E.–2nd cent. C.E.) and *The Bamboo Annals* state that King Wuding of the Shang (trad. r. 1273–1224 B.C.E.) conquered it in 1240 B.C.E. after an arduous campaign of three years that was criticized in an ode in the *Book of Songs* (*Shijing*, c. 1000–600 B.C.E.). According to some later beliefs, the souls of the dead became demons who congregated in the north, and cemeteries were deliberately located in this direction.[481]

281. ERFU 貳負 *According to another version, the god Erfu dwells east of the Land of the Demon People. He has a human face and a snake's body.*[482] 凶 The text is appended to the previous entry about the Land of the Demon People. Hao Yixing noted that here, Erfu's appearance is similar to that of Yayu [nos. 265, 270], whom he killed.[483]

282. TAO-DOG (TAOQUAN) 蜪犬 *The Tao-Dog resembles a dog that is green. It is a man-eater and devours its prey head first.*[484] 凶 Guo Pu in his encomium regarded both the Demon People and the Tao-Dog as evil creatures who presided over disasters.[485]

283. THOROUGHLY-ODD (QIONGQI) 窮奇 *Thoroughly-Odd resembles a tiger with wings. He devours people head first, and those he devours wear their hair long. He dwells north of the Tao-Dog. According to another version, he devours people feet first.*[486] 凶 That Thoroughly-Odd prefers to devour those with long hair suggests that he may be particularly dangerous to *wu*-shamans or to demons. His hair is like the spines of hedgehogs, according to Guo Pu. Thoroughly-Odd was also mentioned in chapter 2 [no. 83] where he is said to dwell at Mount Gui and is described as a man-eater resembling an ox with hedgehog's hair who makes a sound like an angry dog. Various other early texts also mention figures named Thoroughly-Odd, though with differing descriptions. *Zuo's Narratives* lists him as a wayward o spring of the thearch Lesser-Brilliance, whose tribe of descendants are finally banished to the periphery and charged with controlling the Chimei-Hobgoblins [see no. 287]. Gao You's commentary to the *Master of Huainan* said that Thoroughly-Odd was born of the Northern Desert Wind. During the Han, he was one of twelve gods who chased away evil demons in the Grand Exorcism ritual and was considered particularly e ective against insect-poison. Guo Pu's encomium praises Thoroughly-Odd's exorcistic ability despite his ugly appearance and calls him a Divine Dog. This description in the *Guideways* was further elaborated in the *Guideway to Gods and Anomalies,* where Thoroughly-Odd was given a morally perverse disposition:

> To the northwest is a beast resembling a tiger with wings who can fly and who also catches and devours men. He understands human language, and when he hears men quarreling, he immediately devours the one who is right. When he hears of someone who is loyal and trustworthy, he immediately eats their nose; if he hears someone who is rebellious and evil, he immediately kills an animal and presents it to him. He is called Thoroughly-Odd and devours all other kinds of birds and beasts.[487]

284. TAFEI 闟非 *Tafei has a human face and a beast's body that is green.*[488] 凶 Tafei is not mentioned elsewhere and it is unclear whether the name refers to an individual creature or to a tribe. Above Tafei is a Giant Wasp.[489]

PLATE LX

285. THE CORPSE OF JUBI (JUBI ZHI SHI) 據比之尸 *The Corpse of Jubi is a person who has a broken neck and long hair and is missing an arm.*[490] 凶 Jubi is another example of the "living dead" who seems to have su ered punishment for a crime or perhaps defeat in war. The *Master of Huainan* later recorded another figure with a similar name, Zhubi, whom Yuan Ke suggested was identical to Jubi. He is recorded as having been born of the Cool-Wind and described as a god by the commentator Gao You.[491]

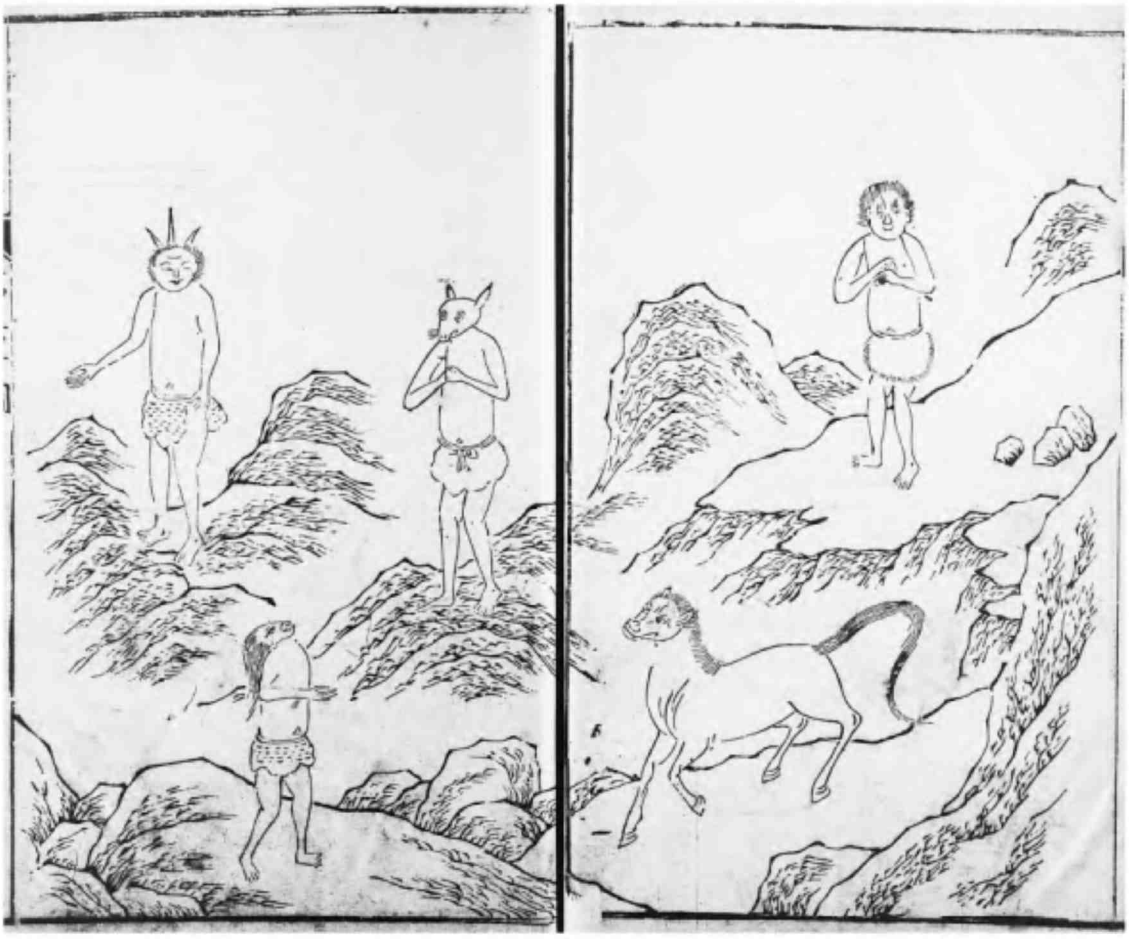

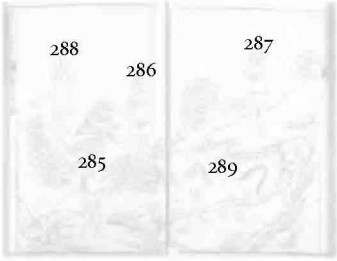

286. RING-DOG (HUAN'GOU) 環狗 *Ring-Dog is a person with a beast's head and a human body. According to another version he is called Wei, and his form resembles that of a yellow dog.*[492] 凶 Hao Yixing believed that the Ring-Dogs were the inhabitants of the Land of the Canines mentioned in several early texts, while Yuan Ke thought they were identical to the Dog-People [no. 278]. The word *wei* commonly denotes a hedgehog.[493]

287. MEI-HOBGOBLINS (MEI) 祕 *A Mei is a creature with a human body, black head, and vertical eyes.*[494] 凶 Most commentators believe that this creature is the same as the Mei-Hobgoblin usually paired with the Chi-Hobgoblin as Chimei, though the graphs for *mei* are slightly di erent in each case. The Chimei are sometimes associated with yet another group, the Wangliang-Goblins. All are dangerous creatures lurking in the mountains and waters who are said to attack unwary travelers, but descriptions of their appearances vary. Hao Yixing thought the Mei was similar to a monster said to be lurking in the west in the poem "The Great Summons" in the *Songs of*

Chu anthology. It has a pig's head, vertical eyes, and long hair. Another description was later provided by the Eastern Han scholar Fu Qian (fl. c. 184–189), who stated that the Chimei have human faces on beasts' bodies and four legs. According to *Zuo's Narratives,* it was to help the common people identify the Chimei and Wangliang and to avoid danger that Yu the Great had the Nine Bronze Vessels cast with illustrations of strange creatures. The same text also states that the thearch Shun while still a minister of the thearch Yao banished four rebellious tribes, including those of Hundun [see no. 73] and Thoroughly-Odd [no. 283], to the four ends of the world to control the Chimei in these barbaric places.[495]

288. RONG 戎 *The Rong are a people with human heads and three horns.*[496] 凶 These people, like the Dog People [no. 278], are also considered one of the Rong tribes, but since they dwell closer to the Chinese heartland, they are somewhat less strange in appearance, though not by much. Mathieu surmised that the three "horns" might actually be a headdress or shamanistic hairstyle. Hao Yixing believed that these people were the Lirong mentioned in the *Recovered Documents of Zhou:*

> In the past, the Lin Clan summoned the ruler of the Lirong to its court, but when he arrived, they failed to treat him according to the proper ritual. The ruler was held without being granted an audience until he escaped and fled. The Lin Clan had him killed, and then the world revolted against them.

The Land of the Lin Clan is mentioned in the next passage in the *Guideways* [see no. 289]. They were considered overbearing nobles whose domain, according to the *Recovered Documents of Zhou,* was later destroyed in a conflict with the rival Shangheng Clan.[497]

289. ZOUWU 騶吾 *In the Land of the Lin Clan is a rare beast as large as a tiger, five-colored, and with a tail longer than its body. It is called the Zouwu. When riding it, one can cover one thousand li in a single day.*[498] 凶 Rare creatures similar to the Zouwu obtained from the Lin Clan are mentioned in several other early texts, though with variant names and appearances. Guo Pu noted a myth in the *Six Bow-Bags* (*Liutao,* c. late 3rd cent. B.C.E.) that is virtually identical to the one about Lucky-Measure [no. 279]. In this case, it is the Zouwu that is obtained from the Land of the Lin Clan and presented to King Zhou of the Shang as a ransom for Bochang, the future King Wen of the Zhou.[499]

PLATE LXI

290. BINGYI 冰夷 *The Gorge of Extreme Verticality is three hundred ren [2,400 feet] deep. Here is the permanent capital of Bingyi. Bingyi has a human face and rides on two dragons. According to another version, this place is known as the Gorge of Extreme Loyalty.*[500] 凶 Bingyi is the god of the Yellow River, and sacrifices to him are recorded as early as the Shang dynasty oracle-bones. Widely mentioned in ancient texts, he was also known as Pingyi and as Lord of the River (Hebo), among other names. Guo Pu commented that early illustrations depicted him riding in all four directions through

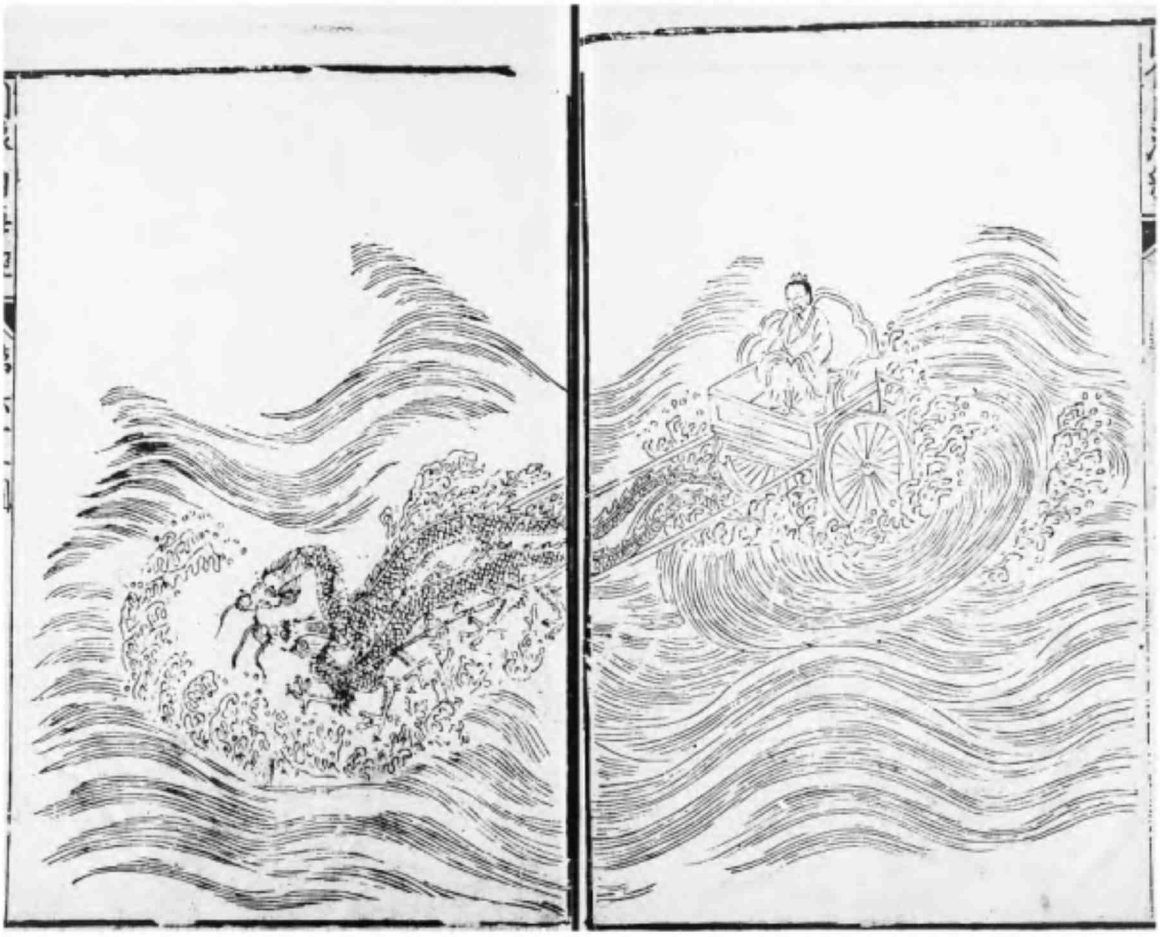

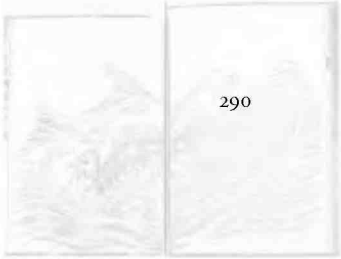

the clouds on chariots pulled by two dragons. In some early accounts, he is described as having a white, human face and a fish's body as in the *Master Shi* when he encountered Yu the Great and bestowed on him the River Diagram, a magic square of the cosmos. The Yellow River was believed to originate at Mount Kunlun, and the cult of this river god was important to the religious life of the northwestern and central Chinese states, eventually spreading to the more southern ones as well. As late as the Warring States period, human and animal sacrifices to the god were still drowned in the river, including young women destined to become the god's "wives." In one of "The Nine Songs" in the *Songs of Chu* anthology, the performer narrates a wedding journey with him in a chariot drawn by two dragons. The *Master Zhuang* noted that the *wu*-shamans and *zhu*-priests in charge of such rituals considered oxen with white foreheads, pigs with turned-up snouts, and humans with piles to be unsuitable o erings to him. Others attempted to pacify him or gain his favor by drowning horses and casting gold, jade, and other valuables into the river. As the personification of the awesome power of the Yellow River, this god was thus regarded as occasionally benevolent but also greedy, unpredictable, and dangerously destructive. Some myths celebrate his pun-

ishment and even execution. The "Questions of Heaven" poem refers to a myth about Yi the Archer shooting Lord of the River to which the Han commentator Wang Yi added the following story:

> Lord of the River transformed himself into a white dragon and was traveling alongside the river when Yi the Archer saw him and shot an arrow at him, hitting his left eye. Lord of the River complained to the Supreme God of Heaven, Di, and said, "Kill Yi to avenge me!" The Supreme God asked, "Why were you struck by an arrow?" and he answered, "I had transformed myself into a white dragon and was traveling about." The Supreme God stated, "If you had only dedicated yourself to carrying out your duties as a god, how would Yi have transgressed? Now you became a beast, and it is natural that someone would shoot at you. Yi acted properly, so what crime has he committed?"

The *Master of Huainan* stated more explicitly that Yi shot at Lord of the River because the latter had drowned people. Lord of the River was historicized in later Chinese religion, which provided various biographies of him as a human who had cultivated spiritual powers or had been appointed after death by the Supreme God. In his encomium, Guo Pu celebrated him as a kind of Daoist Transcendent while alluding to a fable in the *Master Zhuang* in which the proud Lord of the River flows down in autumn to meet Ruo, the god of the Northern Sea, only to discover his relative insignificance:

> Endowed with the essences of flowers,
> Eight precious minerals does he eat.
> Astride dragons, he hides within the torrent,
> Flowing onwards, the sea-god Ruo to meet.
> Indeed he is a Transcendent of the waters:
> "Lord of the River" is his name, complete.

The Lord of the River also appears in chapter 14 in connection with King Hai [no. 300] and the Youyi People.[501]

PLATE LXII

291. GIANT CRAB (DAXIE) 大蟹 *There is a giant crab in the middle of the sea.*[502] 凶 This sea in the north probably refers to the Gulf of Bohai and the Yellow Sea, as the previous entries mention the feudal state of Yan (modern Hebei-Liaoning) and the lands of Chaoxian (modern Liaoning-Korea) and Wo (modern Japan). According to Guo Pu, the crab is one thousand *li* in size. A giant crab is also mentioned in chapter 14 where it is owned by Woman Chou (Nüchou) who is probably identical to the Corpse of Woman Chou [no. 317], a shamaness. Among other early Chinese texts, a giant crab in the Northern Sea is also mentioned in the *Recovered Documents of Zhou* while *The Compendium of Mr. Lü* notes the existence of the giant crab together with the Hill-Fish [no. 292] and states that these barbarian areas, unlike the civilized Chinese states, lack sovereigns. Mathieu suggests that this "Giant Crab" must be the name of an island and notes that the northern Pacific Ocean has always contained large crabs which some local peoples have deified.[503]

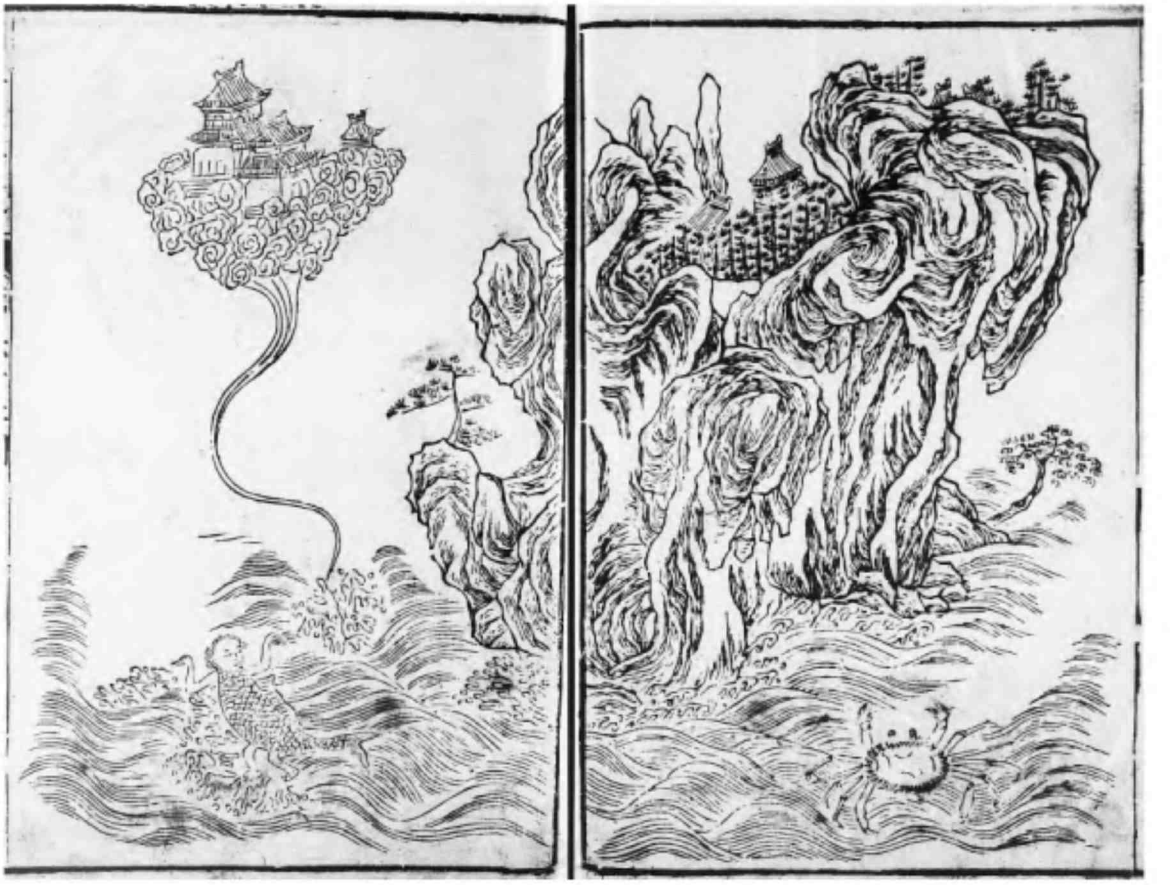

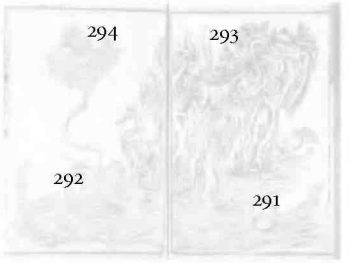

292. HILL-FISH (LINGYU) 陵魚 *The Hill-Fish has a human face, hands, feet, and a fish's body. It dwells in the sea.*[504] 凹 This appears to be a kind of Human-Fish, variations of which are mentioned in seven places in the *Guideways* [see no. 125]. However, as Yuan Ke pointed out, they are all fish with human characteristics rather than mermen or mermaids. The latter appear somewhat later in Chinese mythology, beginning in the Northern and Southern Dynasties period. According to Sima Qian's *Historical Records,* candles in the tomb of the First Emperor of Qin were made from the fat of "Human-Fish."[505]

293. THE TOWN OF MINGZU (MINGZUYI) 明組邑 *The Town of Mingzu is located in the sea.*[506] 凹 This could also illustrate another island in the area, Liegushe. Guo Pu identified it with Gushe Mountain in the *Master Zhuang,* where an austere, light-skinned divinity protects from sickness and ensures a bountiful harvest.[507]

294. MOUNT PENGLAI (PENGLAISHAN) 蓬萊山 *Mount Penglai is located in the sea.*[508] 凹 There is little indication in the *Guideways* of the impor-

tant role of Mount Penglai in later Chinese religion and mythology. Like the Supreme Mountain, it was a major spiritual site promoted by the *fangshi*-wizards, and the relative unimportance of these places in the text suggests that they were originally more significant to eastern Chinese beliefs, whereas the *Guideways* primarily records western and southern myths and presents Mount Kunlun as the *axis mundi.* The search for paradisical isles in the Gulf of Bohai apparently began in the Warring States period and was recorded by Sima Qian in his *Historical Records:*

> Ever since the time of Kings Wei (r. 356–320 B.C.E.) and Xuan (r. 319–301 B.C.E.) of Qi (modern Shandong) and King Zhao (r. 311–279 B.C.E.) of Yan (modern Hebei), expeditions were dispatched to the three divine islands of Penglai, Fangzhang, and Yingzhou. They were said to lie in the Gulf of Bohai not far beyond where men dwelled. Unfortunately, whenever anyone approached them, winds would arise and blow his boat o course. No doubt, some must have arrived there in the past. All the Transcendents and the Never-Dying Herb can be found there. Everything including birds and beasts are white, while the palaces are made of gold and silver. Before some reached these places, they appeared from afar like clouds, but as they arrived, the three divine islands submerged into the sea. As the people approached, winds suddenly arose and carried their boats farther away so that in the end, none of them were able to get there. Every ruler has yearned for these places.

Fangshi-wizards continued to propound myths of Penglai and the other islands to credulous emperors during the Qin and Han dynasties. Some supported costly expeditions to find them, most notably the First Emperor of Qin. Since none were successful, in later centuries the search was gradually abandoned, though Penglai became a major paradise in religious Daoism rivaling Mount Kunlun and a popular symbol of immortality. That this brief entry without further details is the sole mention of it in the *Guideways* may suggest that the cult of Penglai was either in its infancy or that its actual location was regarded as an occult secret not to be widely disseminated.[509]

PLATE LXIII

295. THE GOD OF THUNDER (LEISHEN) 雷神 *The God of Thunder dwells in Thunder Lake. He has a dragon's body and a human head. He drums on his stomach. This place is to the west of Wu.*[510] 凹 The God of Thunder dwells along the guideway through the eastern lands within the sea described in chapter 13, which extends from the northeast corner southward. Yuan Ke argued that Thunder Lake is the Great Lake, also known in antiquity as Thundering Lake, just west of the city of Wu (modern Suzhou, Jiangsu). As the text indicates, this god creates thunder by using his stomach as a drum. In another myth in chapter 14, he appears to have been killed by the Yellow Thearch, who frightens the world by using a bone of the Thunder God to beat a drum made from the skin of the beast Kui [no. 304], which can be heard for five hundred *li.*[511]

296. THE FOUR SNAKES (SISHE) 四蛇 *The thearch Zhuanxu is buried on the southern slope of Carp Mountain, and his nine consorts are buried on the northern*

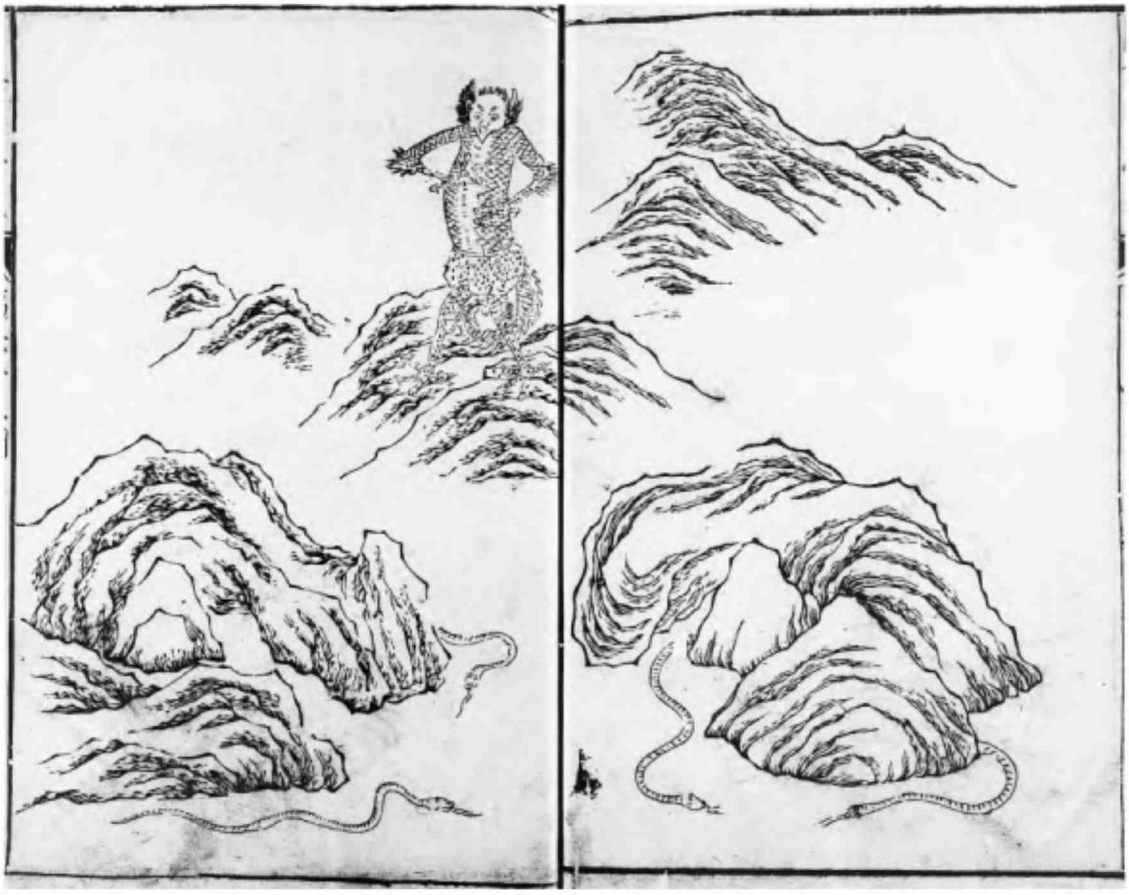

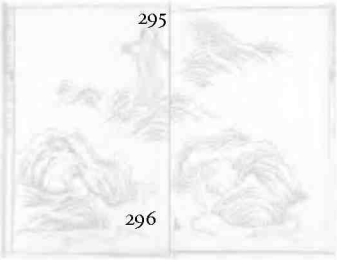

slope. Four snakes protect them.[512] 凹 Guo Pu noted that these snakes are located at the foot of the mountain. This mountain appears in both chapters 8 and 17, written with variant graphs. In the latter entry, it is also identified as the source of the Han River, which geographers locate in modern southwestern Shaanxi. Another name for the mountain may be Mount Bozhong, which in chapter 2 is also identified as the source of the Han River. The tomb, therefore, seems to be in the northwest, and Hao Yixing suggested that it is mistakenly recorded in this chapter. The motif of four guardian snakes also appears at Gongong's Terrace [see no. 244], where each one guards a corner.[513]

PLATE LXIV

297. GIANTS (DAREN) 大人 *There is a Land of the Giants. There is a marketplace of the Giants called Hall of the Giants. There is a Giant crouching on top who extends his two ears.*[514] 凹 Guo Pu considered the Hall of the Giants to be a mountain shaped like a hall on top of which the Giants regularly held their market. This description of a Giant probably referred to an early illustration, though a later version

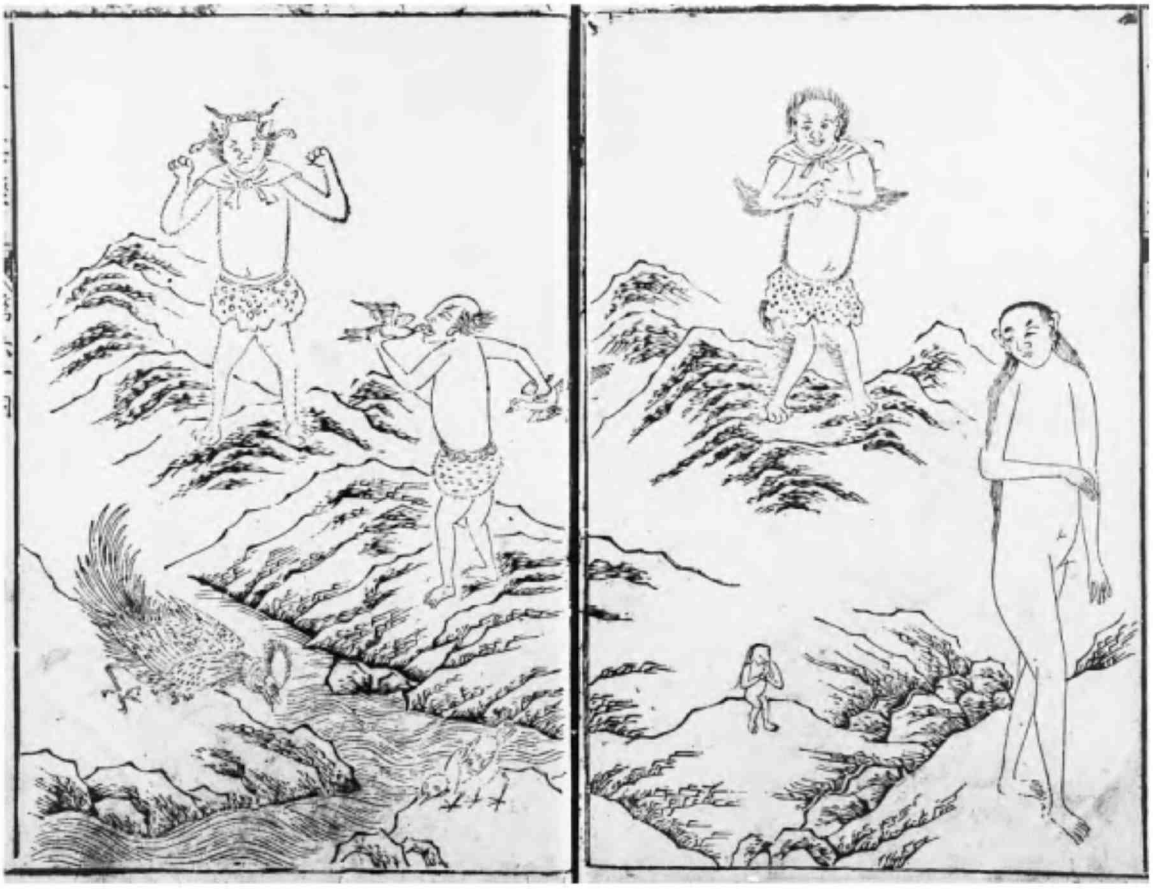

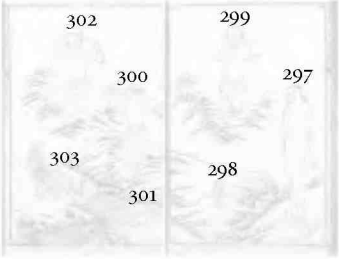

of this passage recorded that he extended his two arms instead of his ears. Mathieu commented that the Giant must be crouching down while selling merchandise at the market. In chapter 12, the market of the Giants is said to be located in the Northern Sea. Commentators such as Yang Shen and Hao Yixing speculated that this may have been a mirage seen by sailors o the coast of Shandong. A Land of Giants is also mentioned in chapter 9, where the people are said to sit down in order to punt their boats. It is also recorded in chapter 17, in which the inhabitants are surnamed Li and eat millet. Yuan Ke argued that several early sources record that they were descended from the Yellow Thearch. All these passages refer to the north or east, leading to speculation that ancient mythology located such a giant people somewhere between China and the Korean Peninsula. Other early Chinese texts contain a number of myths about tribes of giants, some of whom are said to grow to fantastic proportions.[515]

298. MIDGETS (XIAOREN) 小人 *There is a Land of the Midgets who are called the Tiny People.*[516] 凹 Like the Zhourao/Jiaoyao People [nos. 225, 312] in the south, these people also dwell in their own country. Their location close to the Gi-

ants [no. 297] seems highly symbolic, suggesting the extremism that prevails among strange peoples. They are said to dwell at the northeast extremity and to grow only nine inches tall, according to the *Divine Mists of Poetry* (*Shi han shenwu,* Han dynasty), a lost text quoted by Guo Pu. He praised their minimalism in his encomium:

> The Jiaoyao are infinitesimal:
> The Tiny People are also small.
> Just depict four limbs,
> Add the face,
> and that's all.[517]

299. THE CORPSE OF LILING (LILING ZHI SHI) 犁魏之尸 *There is a god with a human face and a beast's body named the Corpse of Liling.*[518] 凶 The first graph of his name indicates a plow ox, while the second is defined in *Explanations and Analyses of Graphs* as "an old spirit."[519]

300. KING HAI 王亥 *There is someone named King Hai who is grasping a bird in each hand and is about to eat their heads. King Hai entrusted his oxen to the leader of the Youyi People and to the Lord of the River. The leader of the Youyi killed King Hai and stole the oxen. But the Lord of the River took pity on the leader of the Youyi who took refuge underwater and emerged to establish his own kingdom among the wild beasts. The people are shown about to eat them. They are called the Yao People. The thearch Shun begat Xi, and Xi begat the Yao People.*[520] 凶 King Hai (trad. d. 1714 B.C.E.) was mentioned in the "Questions of Heaven" and in a number of early myths and historical accounts that vary as to details as well as to his identity. Also known as King Gai in some versions, he is the seventh king of the Shang people, in others, the Marquis of Yin (i.e., Shang) or Crown Prince of Shang during the Xia dynasty. Here the *Guideways* records fragments of a myth that has been loosely reconstructed with other evidence from *The Bamboo Annals* and the "Questions of Heaven": King Hai was visiting the Youyi tribe and entrusted his herd of oxen to them and to Hebo, the Lord of the Yellow River [no. 290]. However, Hai was killed by Mianchen, leader of the Youyi, because he had an a air with Mianchen's wife and impregnated her. Hai's younger brother, Shangjia Wei, succeeded to the Shang throne and avenged him by compelling the Lord of the River to give him military support, killing Mianchen and destroying the Land of the Youyi. The Lord of the River, out of friendship for the Youyi, secretly transformed them into the Yao People (literally, the "shaking people"). In the traditional dating of *The Bamboo Annals,* King Hai was killed in 1714 B.C.E. and avenged four years later by Shangjia Wei. Birrell considers this myth significant as an example of the motif of the first cattle raid found in other cultures, while the Chinese historical tradition regarded King Hai's transgression as indicative of the moral decline of the Shang state, which was reversed by Shangjia Wei's campaign of revenge. The final passage in the *Guideways* presents an alternate genealogy of the Yao People, where they claim a more prestigious ancestor.[521]

301. A CROW (WU) 烏 *In the midst of the Great Wilds to the East is a mountain named Nieyaojundi. On its heights is the Supporting-Tree, whose trunk rises three hun-*

dred li and whose leaves resemble mustard greens. There is a valley here named Hot-Springs Valley. Above Hot-Valley is the Supporting-Tree. When one sun arrives here, another leaves, and they are all borne by a crow.[522] 凹 Guo Pu noted that the crow has three feet in accordance with references to this myth in a number of other early texts. He also identified Hot-Springs Valley with Hot-Valley and the Supporting-Tree with the Supporting-Mulberry Tree. The cycle of ten suns, which set out from and return to the top of this world tree in the east, has been regarded as an important founding myth of the Shang dynasty. It is also mentioned in chapter 9, which states that nine suns rest on the lower branches, while one occupies the topmost. The suns are believed to represent the ten days of the week in the ancient calendar.[523]

302. THE CORPSE OF SHEBI (SHEBI [ZHI] SHI) 奢比〔之〕尸 *There is a god with a human face, dog's ears, and a beast's body. He wears two green snakes through his ears and is called the Corpse of Shebi.*[524] 凹 The Corpse of Shebi is also mentioned in chapter 9 [no. 254] where he is described as having "big ears" instead of "dog's ears," suggesting that the latter is a misprint.[525]

303. FIVE-COLORED BIRD (WUCAI ZHI NIAO) 五彩之鳥 *There are Five-Colored Birds that face one another and flutter their wings. Only Thearch Jun is their companion. The two altars to the thearch at the foot of the mountain are overseen by the Five-Colored Birds.*[526] 凹 Mathieu suggested that the description of the birds may reflect an illustration or sculpture. The divine Luan- and Feng-Birds [nos. 49, 271] are usually described as varieties of five-colored birds. Here Yuan Ke suggested that only Thearch Jun can consort with these birds because he was originally Black-Bird. Guo Pu identified the thearch of the altars they oversee as Shun. In a subsequent passage in this chapter, more Five-Colored Birds are mentioned, following a list of mountains without further comment.[527]

PLATE LXV

304. KUI 夔 *In the Eastern Sea stands Ripples Mountain, which is seven thousand li out in the sea. On its heights is a beast whose form resembles an ox with a blue-black body, no horns, and a single leg. Whenever he enters or comes out of the water, wind and rain arise. His aura is as brilliant as the sun and the moon, and his sound is like thunder. He is called Kui. The Yellow Thearch obtained him and made his skin into a drum, which he beats with the bone of the Thunder-Beast. The sound can be heard for five hundred li and creates terror throughout the world.*[528] 凹 Kui is described with varying appearances in several other early texts. He was historicized in the chapter on the thearch Yao in the *Documents of Antiquity* (*Shangshu,* Zhou dynasty) as an official whom Yao placed in charge of music and who could miraculously make animals dance. In other myths, the use of Kui's skin as a drum to create terror is also part of the power struggle between the Yellow Thearch and Chiyou in which the latter loses his ability to fly and is killed when frightened by the drumbeats. Guo Pu identified the Thunder-Beast with the God of Thunder [no. 295]. The Kui remained a creature in later mythology, in which he is sometimes described as a dragon. The illustrator has reversed the order

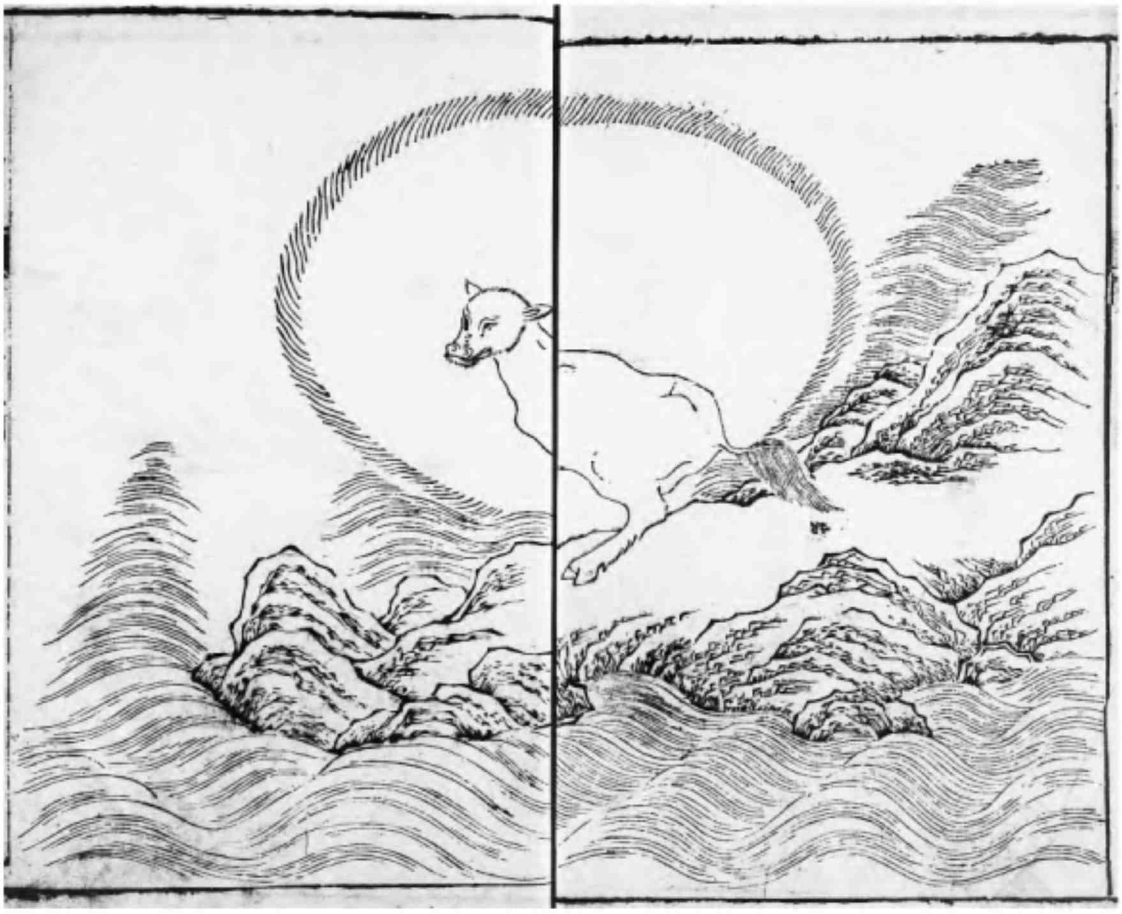

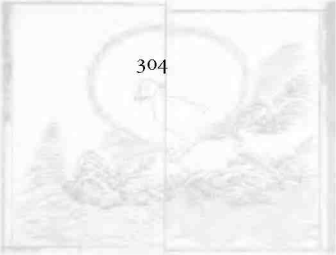

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of images, for the entry on Kui in the text actually follows the next one for Winged-Dragon [no. 305].[529]

PLATE LXVI

305. WINGED-DRAGON (YINGLONG) 應龍 *In the northeast corner of the Great Wilds to the East is Mount Fierce Plow-Ox. Winged-Dragon dwells on its southern extremity. He killed Chiyou and Kuafu the Boaster [no. 247] but could not return to the mountain afterward. Therefore, many droughts fell upon the world. When there is a drought, people make an image of Winged-Dragon in order to obtain rain.*[530] 凶 Winged-Dragon killed Chiyou and Kuafu the Boaster here on the orders of the Yellow Thearch. The droughts occurred on earth below because he could no longer send down rain from the mountain. Guo Pu noted the persistence of the custom of fashioning images of Winged-Dragon in his time but stated his belief that weather responded to natural conditions and could not be induced by human prayers. Another early myth about Winged-Dragon in the "Questions of Heaven" associates him with the e orts of Yu the Great to control the rivers. He is said by the commentator Wang Yi to have used his tail to

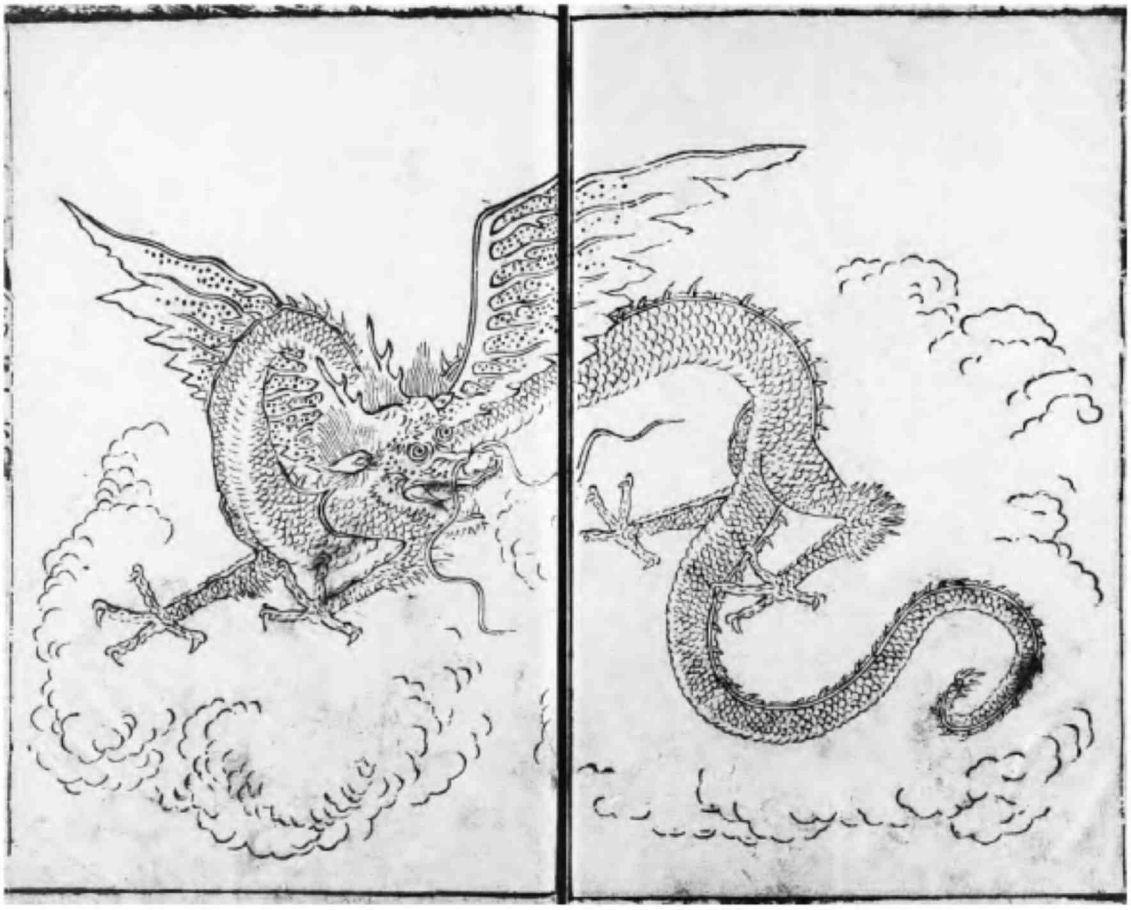

cut channels in the earth to drain o the floodwaters. During the Han dynasty Winged-Dragon was represented as killing Chiyou at the Wu Liang Shrine. Winged-Dragon is also recorded in chapter 17 in connection with the demoness Drought-Fury [see no. 332].[531]

PLATE LXVII

306. CHUTI 跂踢 *Beyond the Southern Sea, west of the Red River, and east of the Desert of Shifting Sands is a beast who has heads on both the right and left sides. It is called Chuti.*[532] 凶 This creature is described here in chapter 15 as dwelling in the Great Wilds to the south. In chapter 11, the Red River was said to originate at the southeast corner of Mount Kunlun in the western lands within the sea and flow into the Southern Sea, while the Desert of Shifting Sands begins at Bell Mountain to the northeast. As with Bingfeng [no. 235], the Chuti's two heads may signify hermaphroditism. Guo Pu noted that it comes from the Land of Yanming, a place otherwise unidentified, though Hao Yixing thought it might have been mentioned in a lost passage. Also found here is another combined creature, the Double-Double (Shuangshuang), actually three green beasts joined together, which the il-

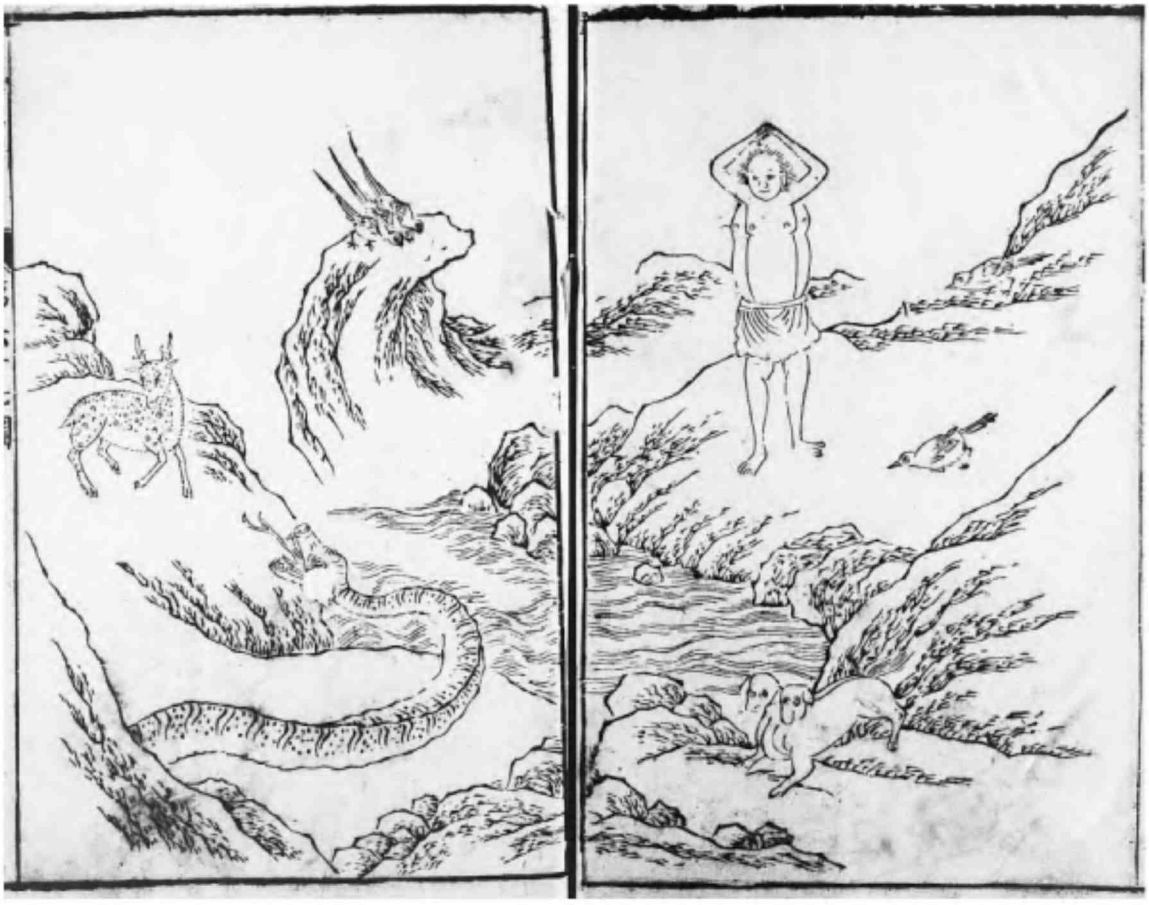

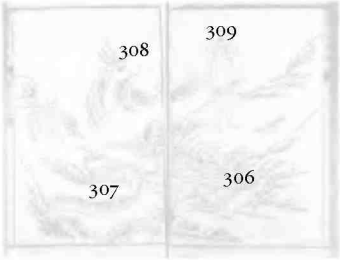

lustrator of the Wu Renchen portraits represented as a creature with three heads.[533]

307. BLACK-SNAKES (XUANSHE) 玄蛇 *South of the Black River are the Black-Snakes that eat deer.*[534] 凶 Guo Pu noted that these resemble pythons found in south China, which are also known to devour deer.[535]

308. YELLOW-BIRDS (HUANGNIAO) 黃鳥 *There is a Shaman Mountain. On its western side are found the Yellow-Birds, the herbs of the Supreme God, and his eight chambers for purification. The Yellow-Birds control these Black-Snakes [no. 307] on Shaman Mountain.*[536] 凶 The graph for "yellow" (*huang*) is a homophone for the graph for "divine majesty" (*huang*), and Yuan Ke identified the Yellow-Birds as a kind of Fenghuang-Bird [no. 271] based on a gloss in the *Approaching Refinement.* These birds are apparently in charge of controlling the Black-Snakes to protect the Supreme God's herbs, which are probably Never-Dying Herbs. This place appears similar to several other mountains in the *Guideways* that shamans are said to climb to collect herbs.[537]

309. THE THREE-BODIES PEOPLE (SANSHENMIN) 三身民 *In the midst of the Great Wilds to the south is Rebel Mountain. It is where the Glorious River reaches its end. There are people here with three bodies. Thearch Jun and his wife Ehuang established this Land of the Three-Bodies People. They bear the surname Yao, eat millet, and command four kinds of birds. There is a square gorge with four corners, each of which connects to other rivers. On the north, it becomes the Black River, and on the south it leads to the Great Wilds. The one on the north is called the Gorge of Lesser Harmony, and the one on the south is called the Vertical Gorge. The latter is where Shun bathed.*[538] 凹 The Three-Bodies People were also recorded in chapter 7 [see no. 229]. Hao Yixing and Yuan Ke believed that it was Shun, rather than Thearch Jun, who begat the Three-Bodies People or that the two figures have been identified with each other here. Ehuang was the wife of Shun, and, as Guo Pu noted, Yao was the surname of Shun. One of the birds that the Three-Bodies People train is indicated to the right.[539]

PLATE LXVIII

310. BUTINGHUYU 不廷胡余 *On an island in the Southern Sea dwells a god who has a human face, wears two green snakes through his ears, and treads on two red snakes. He is called Butinghuyu.*[540] 凹 This god has not been further identified. However, the graphs for *buting* may mean "rebel" or one who does not send tribute to the Chinese court, as in "Rebel Mountain" [see no. 309]. "Huyu" may be a word used by the ancient Ba People in modern Sichuan to denote foreigners.[541]

311. THE CORPSE OF ZUZHUANG (ZUZHUANG ZHI SHI) 祖狀之尸 *There is a person with squared-o teeth and a tiger's tail who is called the Corpse of Zuzhuang.*[542] 凹 The graph *zu* ("ancestor") in the name Zuzhuang (literally, "ancestor shape") is also believed by Mathieu to have denoted ancient phallic images worshiped for fertility and may indicate that this creature was a vestige of an ancient cult.[543]

312. JIAOYAO PEOPLE (JIAOYAOMIN) 焦僥民 *There are midgets whose land is called the Land of the Jiaoyao. They are surnamed Ji and eat fine grains.*[544] 凹 They were mentioned in chapter 6 as the Zhourao People [no. 225]. Guo Pu noted here that they are three feet high. In addition to the Tiny People [no. 298] in the previous chapter, this chapter records yet another midget people, the Mushroom People, but without providing any details.[545]

313. HUANTOU 驩頭 *In the middle of the Great Wilds to the west is someone named Huantou. Gun's wife, Tujing, had a son named Fire-Melt (Yanrong) who begat Huantou. Huatou has a human face with a bird's beak and feathers. He eats fish from the sea and uses his wings as sticks to walk. He consumes Qi-Berries, Black-Millet, Lu-Grain, and the poplar tree. There is a Land of Huantou here.*[546] 凹 Before this passage is a similar one stating that "there is someone with a bird's beak and wings who is catching fish in the sea." It is assumed to also refer to Huantou and probably describes an early illustration, which the artist followed here. The land and people of Huantou were

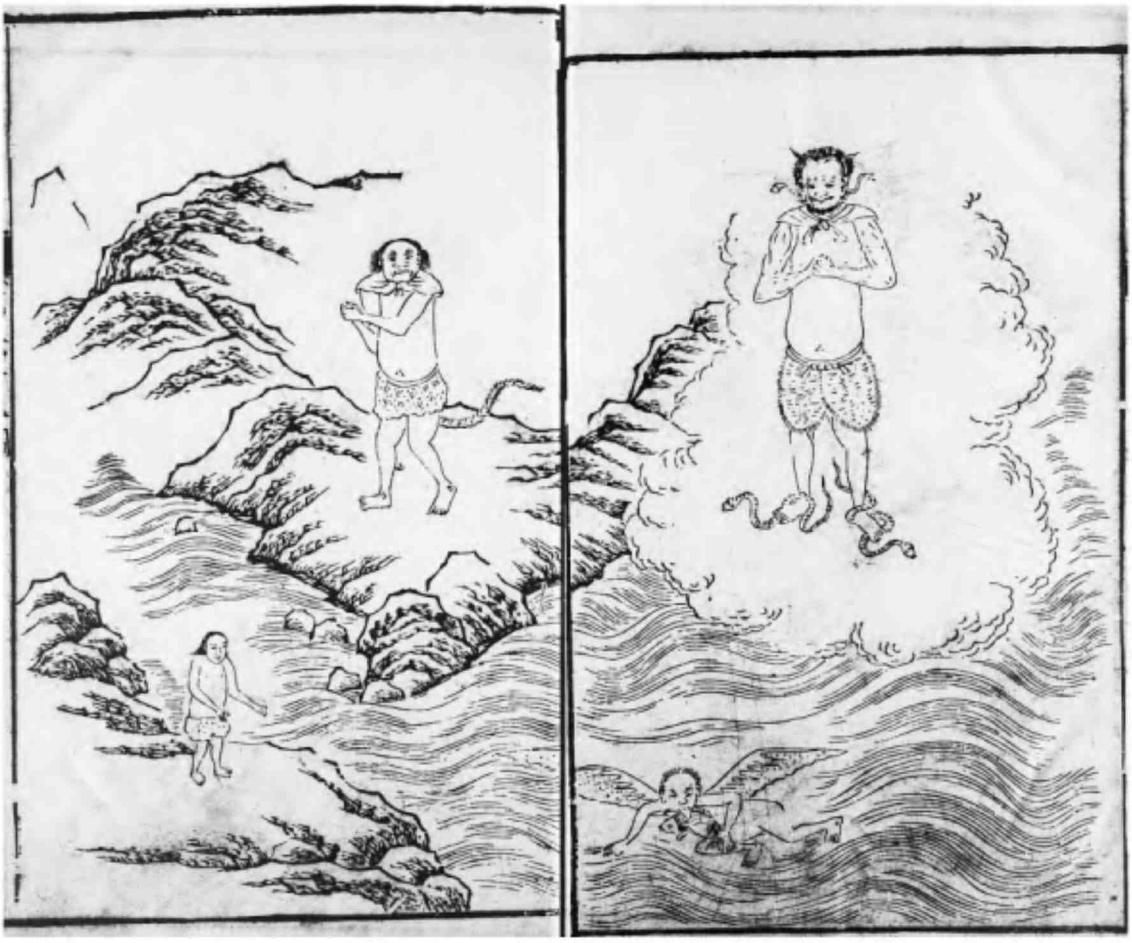

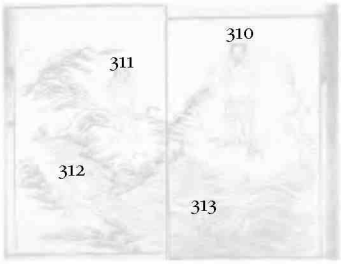

recorded earlier in chapter 6 [no. 217] but appear here again with the addition of a genealogy from Gun. The identification of the items in Huantou's choice of food remains obscure; however, the "Questions of Heaven" mentions that after Gun was revived by *wu*-shamans, they both went about sowing *ju,* written with a variant graph that means "black millet." Myths of Huantou became amalgamated with those about Danzhu as indicated by the alternate name for this land in chapter 6, "Huanzhu." As historicized in a number of early texts, Danzhu was the unworthy son of Yao who was passed over for the succession in favor of the more virtuous Shun, an outsider to the royal lineage. With the aid of the Three-Sprouts People [see nos. 71, 218, 335], he revolted but was defeated and either was killed or committed suicide. The Three-Sprouts People, who had advanced northward during the neolithic period, were exiled back to the distant south, where they are traditionally said to have become the Man-Barbarians, and Yao took pity on Danzhu's descendants and gave them their own land in the south. As Birrell has pointed out, the myth of Danzhu may have served to explain an archaic social practice of eliminating a competitor for tribal power

who advanced a stronger claim of kinship to the previous ruler. In the historical and philosophical texts of the Warring States period, however, the story of Shun also supported the ethical idea of promoting the worthy that was particularly championed by the *Ru*-Confucian school.[547]

PLATE LXIX

314. GONGGONG 共工 *Beyond the Northwest Sea in a corner of the Great Wilds to the West is a mountain that is split called Cleft Mountain. Two yellow beasts guard it. There is a river called Winter-and-Summer River. West of the river stands Wet Mountain, and east of the river is Tent Mountain. There is a Mountain Where Yu Attacked the Land of Gonggong.*[548] 凶 Gonggong is an ancient god who may originally have been a personification of the Deluge, but he was transformed into a violent figure in later mythology. Perhaps he had been venerated under the Shang dynasty and was degraded under the succeeding Zhou. The *Guideways* only records the Mountain Where Yu Attacked the Land of Gonggong here in chapter 16, "Guideway through the Great Wilds to the West." The name of this mountain refers to a historicized myth in which the thearch Yao orders his official, the future thearch Yu the Great, to attack Gonggong while Yu is in the process of quelling the floods. The struggle results in the death of Gonggong's official, Minister Liu [no. 244]. Guo Pu quoted the *Explanations of Divinations in the Storehouse of All Things,* stating that Gongong has a human face, a snake's body, and red hair, a description the illustrator apparently followed. Cleft Mountain is the location of another myth set in an earlier period in which Gongong rebels against the thearch Zhuanxu and splits the mountain in the course of battle. According to versions preserved in the "Questions of Heaven" and the *Master of Huainan,* this destroyed a pillar of heaven, resulting in the sky with its heavenly bodies tilting toward the northwest, while the rivers and the silt they carried flowed into a cavity created in the southeast. Still other myths suggest that Gonggong was either exiled or executed by various thearchs.[549]

315. CRAZY-BIRD (KUANGNIAO) 狂鳥 *There is a five-colored bird with a comb named Crazy-Bird.*[550] 凶 Guo Pu identified this bird with the Dream-Bird (Mengniao) mentioned in *Approaching Refinement,* and Yuan Ke thought that it was another kind of Feng-Bird [nos. 271, 330].[551]

316. THE LONG-SHINS PEOPLE (CHANGJINGMIN) 長脛民 *Beyond the Northwestern Sea east of the Red River is the Land of the Long-Shins People.*[552] 凶 Guo Pu commented that their legs are thirty feet long, and Hao Yixing considered them identical to the Long-Thighs People [no. 240].[553]

317. THE CORPSE OF WOMAN CHOU (NÜCHOU ZHI SHI) 女丑之尸 *There is a person who wears green clothes and covers her face with her sleeve. Her name is the Corpse of Woman Chou.*[554] 凶 Woman Chou is a shamaness who was ritually exposed to end a drought. According to Yuan Ke, the ritual involved impersonating the demon Drought-Fury [no. 332]. In chapter 7, the shamaness covers her

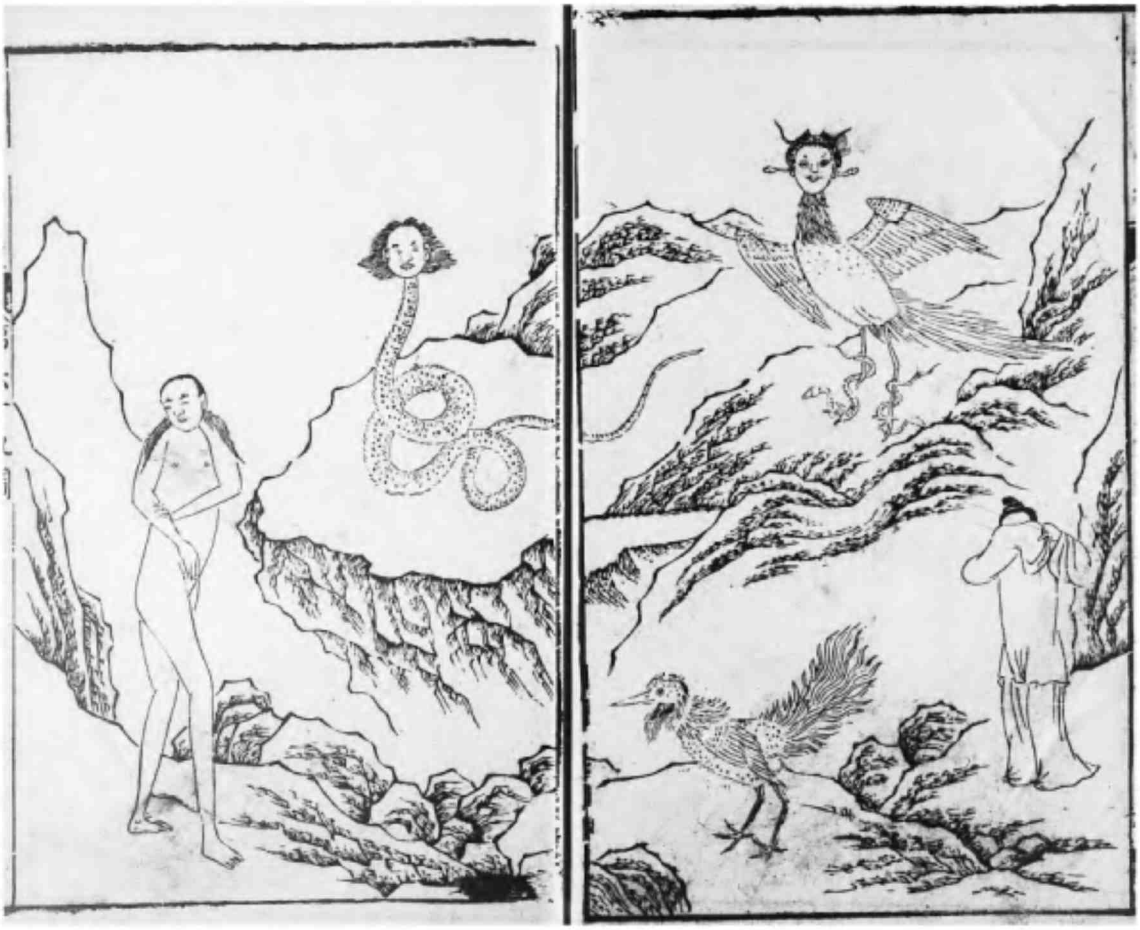

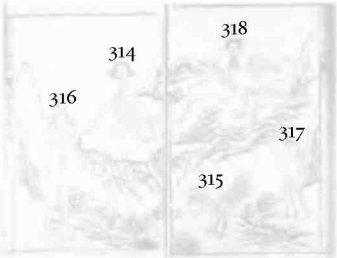

face with her right hand and is described as having been scorched to death on the summit of a mountain by the ten suns when they all came out together, probably during an ancient drought. In another earlier reference in chapter 14, she is said to possess a giant crab [see no. 291], although there she is located in the east.[555]

318. YANZI 弇茲 *On an island in the Western Sea is a god with a human face and a bird's body who wears two green snakes through his ears and treads on two red snakes. His name is Yanzi.*[556] 凶 Hao Yixing suggested that Yanzi appears to belong to the same category of sea and wind gods as Ape-Strength [no. 253].[557]

PLATE LXX

319. BLOW (XU) 噓 *In the midst of the Great Wilds to the West is a mountain named Sun-and-Moon Mountain, which is a pivot of heaven. The Wuju-Gateway-to-Heaven is where the sun and moon enter. There is a god here with a human face and*

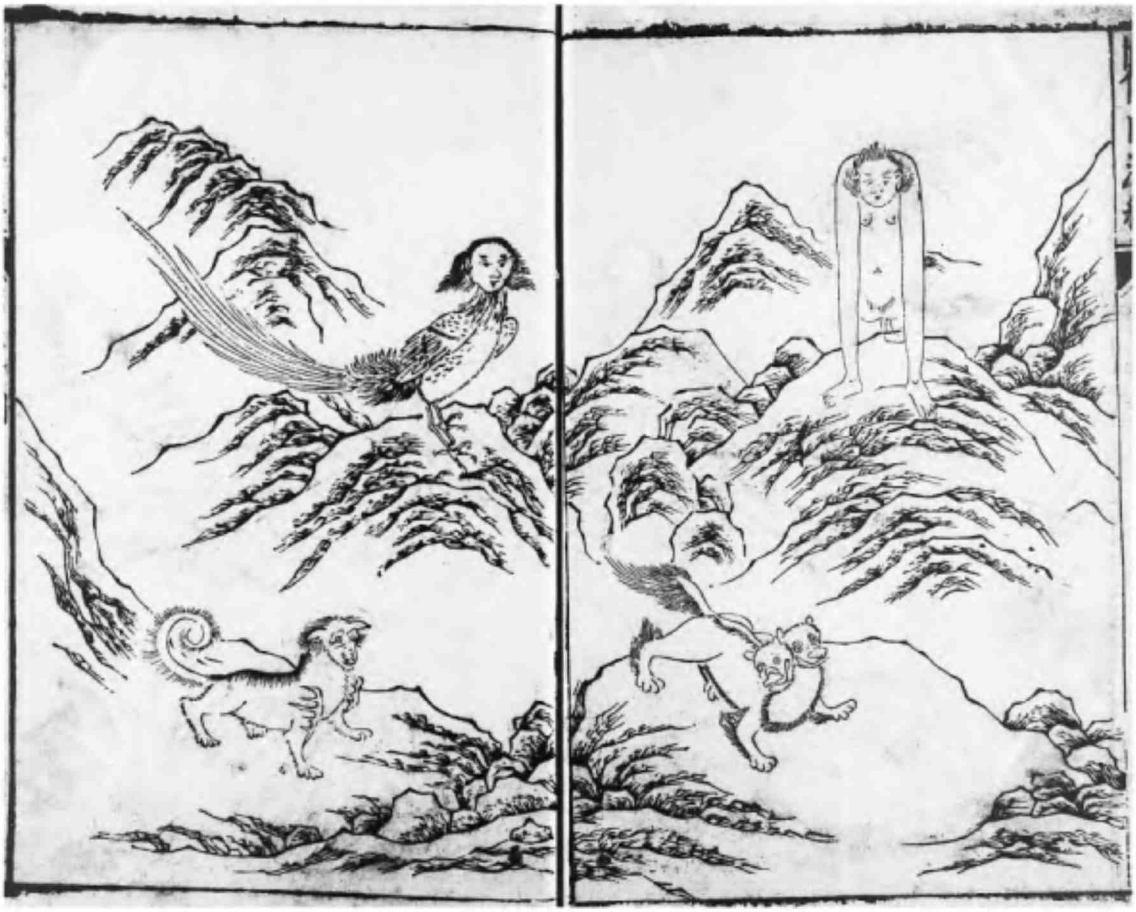

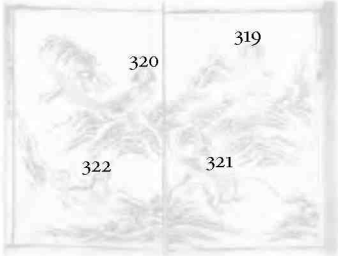

no arms whose two feet are attached to his head. His name is Blow. Zhuanxu begat Old Child (Laotong), and Old Child begat Chong and Li. The Supreme God ordered Chong to elevate heaven so that it would stay above and Li to depress the earth so that it would remain below. On earth below Li begat Ye, who dwells at the Western Extremity, where he coordinates the movements of the sun, moon, and stars, and constellations.[558] 凶 This passage presents a number of textual difficulties. The meaning of the two graphs for Wuju is not clear. Most commentators and translators have understood the actions of Chong and Li to be based on the story recorded in the *Conversations from the Feudal States* in which the thearch Zhuanxu orders them to sever the connection between heaven and earth to prevent social chaos caused by the uncontrolled interactions between humans and gods. Yuan Ke further identified Ye as Blow, though this remains hypothetical. In early China, hereditary officials with responsibilites for astrology and calendrical calculation evolved into the grand historians, such as Sima Qian, who traced his own lineage back to Chong and Li. Although not specifically stated, Blow's name suggests that he may also be a wind god.[559]

320. FIVE-COLORED BIRD (WUSENIAO) 五色鳥 *There is Black-Cinnabar Mountain. There is a Five-Colored Bird with a human face and hair. There are also Green Wen-Birds and Yellow Ao-Birds here. That state will be destroyed whenever these green and yellow birds gather.*[560] 凶 Hao Yixing noted that the Ci-Birds and Zhan-Birds in chapter 7 are also green and yellow and are similarly omens of a state's destruction.[561]

321. PINGPENG 屏蓬 *In the Great Wilds to the West is a mountain called Aoaoju where the sun and moon enter. There is a beast with heads to the left and right called the Pingpeng.*[562] 凶 Guo Pu considered the Pingpeng identical to the Bingfeng [no. 235], although the latter is described as having heads to the front and rear. Another two-headed creature is the Chuti [no. 306]. In such cases, the two heads may signify hermaphroditism.[563]

322. CELESTIAL-HOUND (TIANQUAN) 天犬 *There is a red dog called Celestial-Hound. There will be war wherever he descends.*[564] 凶 Another more benevolent creature, Celestial-Dog [no. 70], is mentioned in chapter 2 as dwelling at Dark Mountain. It resembles a wildcat with a white head, makes a sound like a cat, and guards against evil.[565]

PLATE LXXI

323. THE CORPSE OF GENG OF THE XIA (XIA GENG ZHI SHI) 夏耕之尸 *There is a person without a head who stands brandishing a halberd and shield named the Corpse of Geng of the Xia. Of old, when Tang the Victorious attacked King Jie of the Xia at Mount Zhang and defeated him, Geng was decapitated, and his head fell down in front of him. But Geng stood up without his head and fled from his calamity, finally finding refuge at Shaman Mountain.*[566] 凶 According to the traditional dating of *The Bamboo Annals,* Tang the Victorious conquered Jie in 1558 B.C.E. Guo Pu considered Geng to be similar to Xingtian [no. 233] as a vanquished hero who regenerated himself and continued his resistance.[567]

324. THE THREE-FACED MAN (SANMIAN ZHI REN) 三面之人 *In the Great Wilds to the West is a mountain called the Mountain of the Great Wilds where the sun and moon enter. There is a person here with three faces. He is a son of Zhuanxu with three faces and one arm. The Three-Faced Man never dies. This place is known as the Plain of the Great Wilds.*[568] 凶 Guo Pu noted specifically that it was his left arm that was missing. *The Compendium of Mr. Lü* recorded a "Land of the One-Armed, Three-Faced" once visited by Yu the Great. Guo Pu believed in the probability of such a person by comparing it to the passage later included in the "Treatise on the Eastern Yi-Barbarians" about the Governor of Xuantu, Wang Qi [see no. 226]. Upon arriving at the Land of the Woju (Ŏkcho) Tribe in modern northeast Korea, Wang learned from local elders about a shipwrecked sailor who had two faces. The man couldn't understand Chinese and later died of starvation.[569]

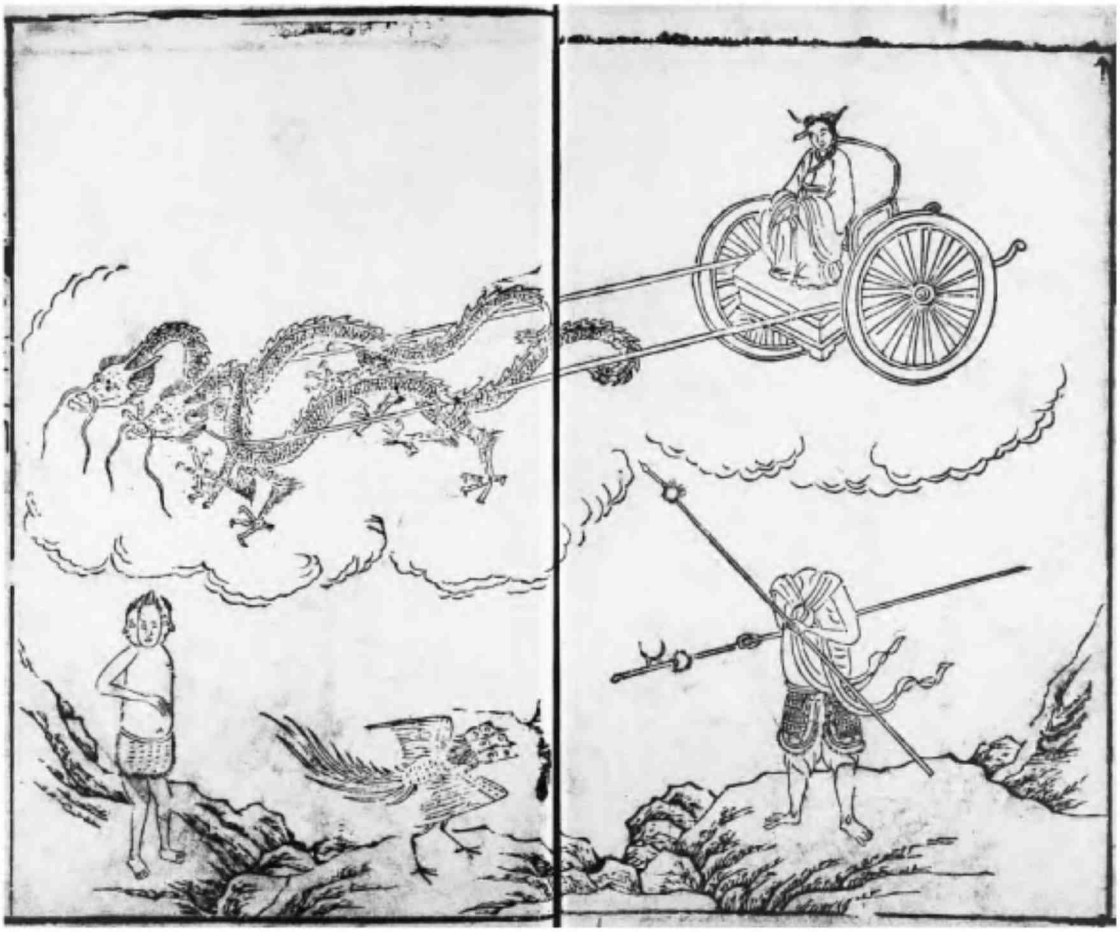

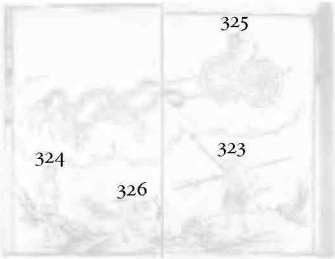

325. THE XIA SOVEREIGN KAI (QI) 夏后開(啓)

Beyond the Southwest Sea, south of the Red River and west of the Desert of Shifting Sands, is a man who wears two green snakes through his ears and rides on two dragons, named the Xia Sovereign Kai. Kai ascended to heaven three times as a guest and obtained "The Nine Arguments" (Jiubian) *and "The Nine Songs," which he brought down when he descended. At this place called the Plain of Celestial Majesty, two thousand ren [16,000 feet] high, he first sung "The Nine Summons"* (Jiuzhao).[570] 凶

The son of Yu the Great, Kai is recorded earlier in chapter 7 [no. 228] by his original name, Qi. At the end of this chapter is a note by an unknown commentator indicating that Qi was changed to Kai to avoid the taboo personal name of Liu Qi, Emperor Jing of the Western Han (r. 157–141 B.C.E.). This note indicates that this chapter of the *Guideways,* and probably chapters 14 to 18 as a group, were more heavily edited after Liu Qi's reign. This passage about the Xia Sovereign Kai (Qi) also locates him elsewhere than the earlier one and presents varying details about his role as a culture hero.[571]

326. CHU-BIRD (CHUNIAO) 鷵鳥 *There is a green bird with a yellow body, red feet, and six heads called the Chu-Bird.*[572] 凹 Hao Yixing identified this bird with another six-headed bird [no. 273] described in chapter 11 as dwelling on a tree near Mount Kunlun south of the Beast-Facing-East [no. 269].

PLATE LXXII

327. THE HAIRY PEOPLE (MAOMIN) 毛民 *There is a Land of the Hairy People. The people are surnamed Yi, eat grains, and command four kinds of birds. Yu the Great begat Balancer of the Feudal States (Junguo), and Balancer begat Yicai who begat Tall-Breastplate (Xiujia). Tall-Breastplate killed Generous-Man (Chuoren), but the Supreme God took pity on Generous-Man and secretly established him in his own kingdom. This was the origin of the Hairy People.*[573] 凹 The Hairy People were earlier recorded in chapter 9 but located in the eastern lands beyond the sea [see no. 258]. Here, they are recorded in chapter 17 as dwelling in the Great Wilds to the North. Yi is one of the twelve surnames granted to sons of the Yellow Thearch, according to the legend preserved in the *Conversations from the Feudal States.*[574]

328. THE PENDANT-EARS PEOPLE (DANERMIN) 儋耳民 *There is a Land of the Pendant-Ears People. They are surnamed Ren, are the descendants of Ape-Howl (Yuhao), and eat grains.*[575] 凹 According to Guo Pu, their ears hang down to their shoulders and are also tatooed. Their surname, Ren, also indicates descent from the Yellow Thearch. Yuan Ke considered these people the same as the People Who Hold Up Their Ears [no. 246]. He also identified Ape-Howl with Yukuo, who was earlier said to be a god of the Eastern Sea [see no. 253].[576]

329. APE-STRENGTH (YUJIANG) 禺彊 *On an island in the Northern Sea is a god with a human face and a bird's body who wears two green snakes through his ears and treads on two red snakes. He is named Yujiang.*[577] 凹 Ape-Strength was also mentioned in chapter 8 [no. 253], where he is said to tread on two green snakes and in chapter 14, where Guo Pu considered him to be identical with Yujing, a son of Yuhao and god of the Northern Sea. The graph *yu* in both cases also signifies "ape."[578]

330. NINE-HEADED FENG-BIRD (JIUFENG) 九鳳 *In the Great Wilds to the North is a mountain called Celestial-Co er-at-the-Northern-Extremity. The sea flows northward into it. There is a god with nine heads, human faces, and a bird's body named Nine-Headed Feng-Bird.*[579] 凹 This creature appears to be a guardian of the mountain and, unlike other Feng-Birds, is considered a god.

331. STRONG-AND-GOOD (JIANGLIANG) 彊良 *There is also a god here who bites hold of snakes and grasps snakes. His form resembles a tiger's head on a human body with four hooves and long arms. His name is Jiangliang.*[580] 凹 Guo Pu noted that this god was also depicted in the *Illustrations of Frightening Animals.* Strong-and-Good continued to be an important god during the Han dynasty. Like

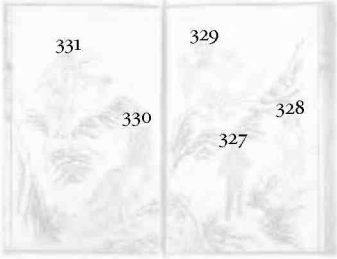

Thoroughly-Odd [nos. 83, 283], he was one of twelve gods invoked to combat demons at the Grand Exorcism and specifically devoured those vengeful spirits who had been publicly executed.[581]

PLATE LXXIII

332. DROUGHT-FURY, DAUGHTER OF THE YELLOW THEARCH (HUANGDINÜ BA) 黃帝女魃 *There is a person who wears green clothes named Drought-Fury, Daughter of the Yellow Thearch. When Chiyou fashioned weapons to war against the Yellow Thearch, the Yellow Thearch commanded Winged-Dragon [no. 305] to attack him on the Plain of Jizhou. Winged-Dragon accumulated water, but Chiyou asked the Lord of the Wind and the Master of Rain to unleash a great storm. The Yellow Thearch then sent down his divine daughter who was named Ba, and the rain ceased. Afterward, Chiyou was killed, but Drought-Fury was unable to ascend back to heaven. Wherever she dwells, there is no rain. Shujun reported this to the Supreme God, who then confined her north of the Red River with Shujun appointed*

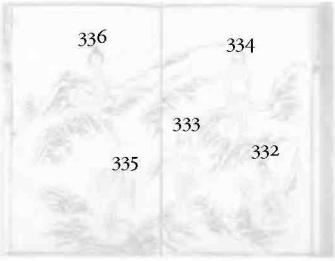

as Ancestral-God of the Fields. Ba occasionally escapes, and anyone who wishes to expell her should utter, "O Goddess, get ye north!" Before doing so, clean out the water channels, and dredge the canals and irrigation ditches.[582] 四 Drought-Fury is a figure widely found in popular religion who was ritually expelled from a locality su ering from lack of rain. Shamanesses such as the Corpse of Woman Chou [no. 317] who were ritually exposed to obtain rain may have been performing impersonations of Drought-Fury. This passage also contains a rare shamanistic curse to ward o Drought-Fury, which is probably an interpolation. Guo Pu noted that in his time such ceremonies were still held, and Drought-Fury continued to appear in later mythology as well. Hao Yixing recorded various later accounts that describe her as bald and as standing from one to three feet tall with additional eyes on her forehead and able to move as rapidly as the wind. The discovery of her body was even officially reported on a few occasions. The location of the critical battle between Chiyou and the Yellow Thearch varies according to the account. Guo Pu located the Plain of Jizhou somewhere in the Central Plains area as Jizhou

was traditionally one of the Nine Regions divided by Yu the Great and was centered around modern Hebei province. Shujun, also known as Shangjun, is mentioned elsewhere in the *Guideways* as a grandson of Lord Millet who was buried with the thearch Shun at the Plain of the Green Paulownia Trees. An Ancestor-God of the Fields who bestows rain is also mentioned in the poem "The Big Field" (*Datian*) in the *Book of Songs*.[583]

333. THE ONE-EYED PEOPLE (YIMUMIN) 一目民 *There are people with one eye in the middle of their faces. According to another version, they are surnamed Wei and are the descendants of Lesser-Brilliance. They eat grains.*[584] 凶 Hao Yixing identified these people with the One-Eyed People [no. 242] mentioned in chapter 8. Yuan Ke, however, identified them with the Demon People [no. 280] in chapter 12 based on the homophony between the surname Wei and the word *gui* ("demon").[585]

334. QUANRONG 犬戎 *There is the Land of the Dog People. There is a god here with a human face and a dog's body named Quanrong.*[586] 凶 The Quanrong tribe, earlier translated here as the Dog People [no. 278], were recorded in chapter 12. They are mentioned again in this chapter several passages before this one, where they are described as descendants of the Yellow Thearch and as hermaphrodites who are also known as the White-Dogs. This passage is then followed by the mention of another figure, the Corpse of King Xuan of the Rong, who is a headless red beast with the form of a horse. Although the creature here named Quanrong is identified as a god, Hao Yixing considered this an error and believed that he is human and one of the Dog People. Mathieu, on the other hand, pointed out that his hybrid form is consistent with that of other gods.[587]

335. THE SPROUTS-PEOPLE (MIAOMIN) 苗民 *Beyond the Northwestern Sea and north of the Black River are people who have wings called the Sprouts-People. Zhuanxu begat Huantou [no. 313], and Huantou begat the Sprouts-People. The Sprouts People are surnamed Li and eat meat.*[588] 凶 Based on their surname, they are also descendants of the Yellow Thearch. According to Guo Pu, they are the same as the Three-Sprouts People [see nos. 71, 218, 313] allied with Huantou, whose land is recorded in chapter 6; however, there they are located in the distant south, where they were banished for rebelling against the Yellow Thearch. Thus, the passage here probably reflects a conflation of myths.[589]

336. TORCH-DRAGON (ZHULONG) 燭龍 *Beyond the Northwestern Sea and north of the Red River is Mount Zhangwei. There is a god here with a human face and a snake's body that is red. His eye is vertical. When he closes it to sleep, it becomes night, and when he opens it to gaze, it becomes day. He neither eats nor sleeps nor breathes, but he can summon the wind and rain. He illuminates the ninefold darkness. This is Torch-Dragon.*[590] 凶 Torch-Dragon is also mentioned in chapter 8 as Torch-Darkness [see no. 55] but is said to dwell at the foot of Bell Mountain, where in addition his exhaling causes winter, his inhaling causes summer, and his breathing causes the wind.[591]

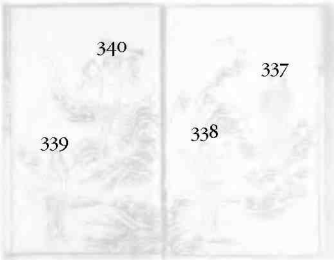

PLATE LXXIV

337. HAN LIU 韓流 *East of the Desert of Shifting Sands and west of the Black River lies the Land of the Morning Clouds and the Land of the Overseer of Hogs. Lei Zu, wife of the Yellow Thearch, gave birth to Changyi, and Changyi descended to dwell at the Ruo River. He begat Han Liu. Han Liu has a long head, acute ears, a human face, a pig's snout, the body of a Lin, thighs as thick as cartwheels, and pig's feet. He married a daughter of Zhuo named Lady E (Enü), who gave birth to the thearch Zhuanxu.*[592] 凶 Han Liu is recorded in the final chapter, chapter 18, "Lands within the Seas." The illustrator apparently read the graph *lin* referring to an auspicious beast as the homophone *lin* ("scales") and thus depicted him with a scaly body.[593]

338. THE BIRD TRIBE (NIAOSHI) 鳥氏 *There is the Land of the Supervisor of Salt. There is a people dwelling here with a bird's head called the Bird Tribe.*[594] 凶 In some later versions of this passage, the Land of the Supervisor

of Salt is written as the Land of the Chief Supervisor and is said to be in the Western Sea. Though they are not necessarily related, commentators have identified the Bird Tribe with peoples of similar features mentioned in other texts such as the Bird People and the Bird Yi-Barbarians, the latter generally located in the east or northeast.[595]

339. THE GIANTS OF GAN (GANJUREN) 贛巨人 *In the South dwell the Giants of Gan. They have human faces, long arms, a black body, hair, and feet turned backward. When they see people laughing, they also laugh, their lips covering their faces. That is when their captives can flee.*[596] 凹 Guo Pu identified these giants with the similarly described Xiaoyang People [no. 261]. Hao Yixing considered the graph *bi* ("arm") a mistake for *chun* ("lips") so that the description should read "long lips" instead of "long arms." However, the illustrator clearly followed the existing text.[597]

340. THE BLACK PEOPLE (HEIREN) 黑人 *There are also Black People dwelling in the south that have a tiger's head and bird's feet. They grasp snakes that they are eating in both their hands.*[598] 凹 The latter statement probably indicates an early illustration.

PLATE LXXV

341. THE YING PEOPLE (YINGMIN) 嬴民 *There are the Ying People who have bird's feet.*[599] 凹 These people are not otherwise described or commented upon, though Mathieu noted that Ying is the surname of the thearch Lesser-Brilliance.[600]

342. YANWEI 延維 *There is a god here in the south with a human head and a snake's body as long as a carriage shaft. He has heads on his left and right side and wears a purple robe and felt hats. His name is Yanwei. A ruler who can encounter Yanwei and sacrifice food to him will dominate the world.*[601] 凹 Yanwei is a god who dwells beyond the Sprouts-People [no. 335], according to the text, and may be their ancestral spirit. Guo Pu considered him identical to a demon of the lake known as Wei-Snake mentioned in a fable in the "Mastering Life" chapter of the *Master Zhuang.* There Wei-Snake is described as the god of a large lake who is as large as a wheel hub and as long as a carriage shaft and wears a purple robe and a vermillion hat. He detests the sounds of thunder and of carriages, sounds that cause him to stand up and raise his head(s). One day, Duke Huan of Qi sees a demon while hunting in a marsh and falls ill. He recovers when he realizes that he has seen Wei-Snake, and it is explained to him that this means he will become ruler over the other feudal states. Yuan Ke cited the hypothesis of Wen Yiduo that the Yanwei/Wei-Snake figure evolved into the Fuxi and Nüwa motif in Han painting and was the ancestral spirit of the Sprouts Tribe.[602]

343. SHADE-BIRDS (YINIAO) 翳鳥 *Within the Northern Sea is Snake Mountain, where the Snake River emanates and flows eastward into the sea. There are five-colored birds who can overshadow an entire township when they fly by. They are called Shade-Birds.*[603] 凹 Guo Pu considered these birds a variety of Feng-Bird [nos. 271, 330]. He also noted that five-colored birds, which he identified as Shade-Birds, were

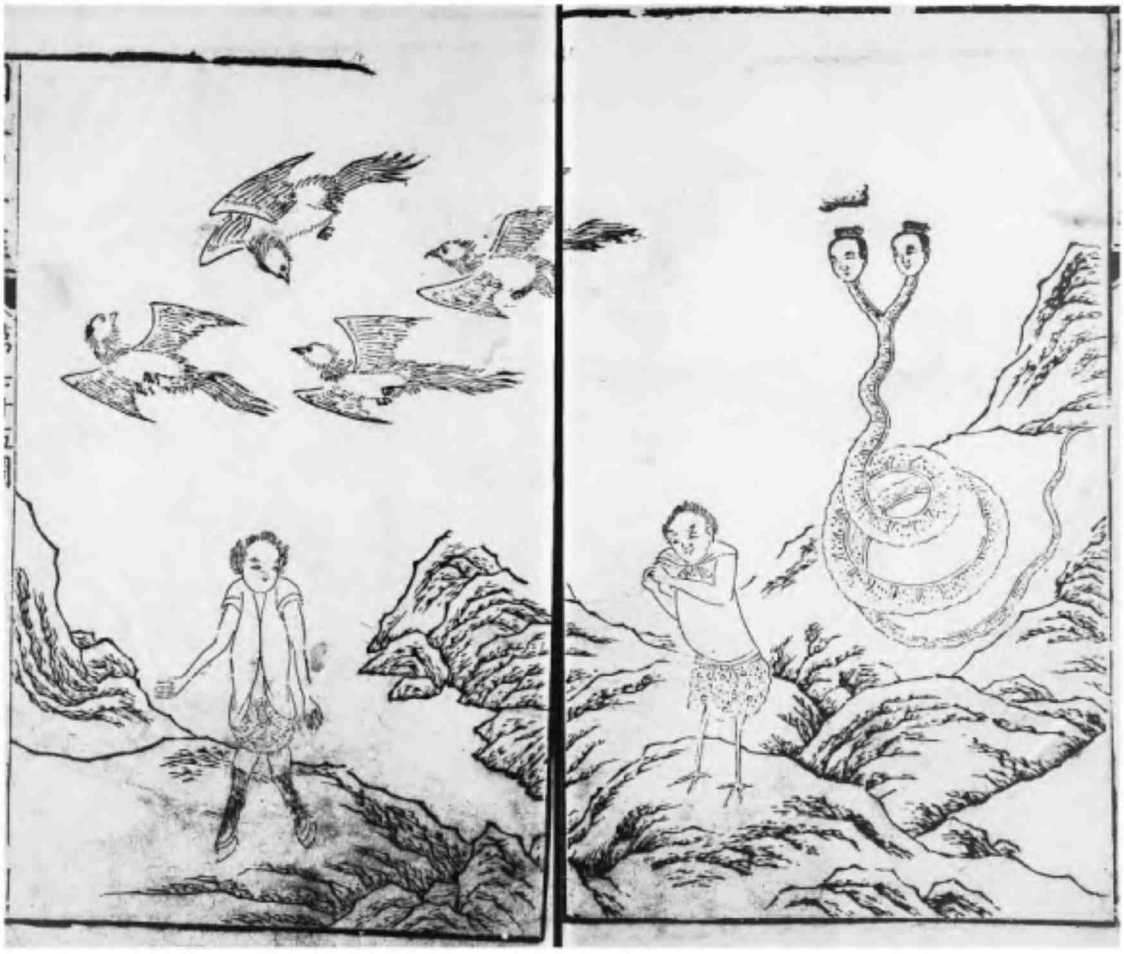

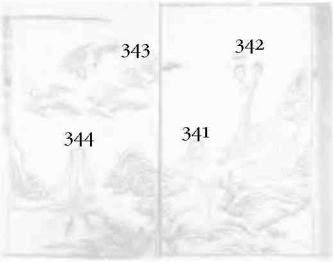

recorded as flying over the capital of Shu (modern Chengdu, Sichuan) in 65 B.C.E. during the reign of Emperor Xuan of the Western Han. A later description of these birds states that when they fly, they blot out the sun.[604]

344. THE DINGLING PEOPLE (DINGLINGMIN) 釘靈民 *There is a Land of the Dingling People. Its people have hairy legs below their knees as well as horse hooves. They are adept at running.*[605] 凶 According to the *Divine Mists of Poetry* quoted by Guo Pu, they can run three hundred *li* in a single day. A later account called this place the Land of the Horse-Calves People and added that the people make a sound like geese and ducks.[606]

PLATE LXXVI

345. YU THE GREAT 禹 *The waters of the Deluge swelled up to heaven. Gun stole the Expanding Soil of the Supreme God Di to dam up the waters of the Deluge without*

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awaiting the command from Di. Di ordered Zhurong [no. 227] to execute Gun at the altar at Feather Mountain. Afterward, Gun gave birth to Yu the Great. Di then commanded Yu to complete the earthworks. He was thus able to define the Nine Provinces.[607] 凶 This final passage in the text pays tribute to Yu the Great, founder of the Xia Dynasty. According to several myths, Yu was born from the belly of Gun three years after Gun was executed at Feather Mountain. The latter was also said to have transformed into a yellow bear or a yellow dragon. Liu Xin in his preface stated that:

> Yu spent four years notching trees along the mountains as he fixed the courses of the great rivers by the tall mountains. Yi and Boyi were in charge of driving out the birds and beasts, naming the mountains and rivers, classifying the plants and trees, and distinguishing the features of watery bodies and land masses. The Four Marchmounts assisted them as they traveled throughout the four directions to where men seldom venture on foot and boats and carriages rarely reach. Within, they distinguished the mountains of the five directions and beyond, they identified the seas in the eight directions. They recorded rare treasures and extraordinary objects, things living in foreign places, the locations on land and sea of plants and trees, birds and beasts, insects, Lin-Beasts and Feng-Birds [nos. 271, 330], wherever auspicious omens hide themselves, and, beyond the Four Seas, the lands in far-o regions and the strange peoples there. Yu defined the Nine Provinces and determined which products were to be submitted as tribute. Yi and the others classified things into beneficial and harmful, writing down the *Guideways through Mountains and Seas* as a record of matters pertaining to sages and worthies, all clearly set down in ancient graphs.

In this final illustration, Yu the Great appears in the upper right inspecting workers who are cutting a channel to drain the floodwaters. To the left is an official holding a sword, probably either Yi or Boyi, though neither appears in the text of the *Guideways.* Like plate I, this plate was also eliminated from later editions.[608]

Notes

Introduction

1. The *Guideways through Mountains and Seas* 山海經 has been commonly translated as the *Classic of Mountains and Seas,* which assumes that the graph *jing* 經 in the title means "classic." However, it was never canonized by any early intellectual or religious tradition, and most bibliographers classified it as either a geographical work or later as a collection of fictionalized "minor narratives" 小說. In the sixteenth century, the commentator Wang Chongqing 王崇慶 (1484–1565) argued that the graph *jing* in the title is better understood as "route" or, as I have translated, "guideway." Recently, this translation has been further elaborated by the modern commentator Yuan Ke 袁珂 (1916–) based on internal evidence and the predominant use of the term in other early Chinese texts. See Y181–83; F4. The origin of the Chinese title *Shanhaijing* remains unknown. The first mention of an early form of the text in Sima Qian's 司馬遷 (c. 145–c. 86 B.C.E.) *Historical Records* 史記 (c. 90 B.C.E.) included *jing* in the title (see *Shiji* [1975 ed.] 10:3179); significantly, he did not use this graph elsewhere when referring to Confucian texts already canonized as "classics." While *jing* meaning "book" appears as early as the *Master Mo* 墨子 (c. late 5th–3rd cent. B.C.E.), especially after the canonization of the Confucian classics in the Western Han, it became fashionable to append *jing* meaning "classic" or "book" to a variety of texts for which special claims of authority were made. Thus, in the minds of later Chinese editors and readers, it was more natural to interpret the graph as "classic," an assumption reinforced by the antiquity of the text. It is also worth noting that, following the *Guideways,* other texts were compiled based on geographical routes that also employed *jing* in the title such as the *Guide to Waterways* 水經 (Han–Three Kingdoms) and the *Guideways to Gods and Anomalies* 神異經 (late Han–4th cent. C.E.). The former was later expanded by Li Daoyuan 酈道元 (d. 527) into the monumental *Guide to Waterways with Commentary* 水經注 (early 6th cent.), often similarly translated as the *Water Classic.* For a further discussion of *jing* as originally meaning "something running throughout an area and serving to define or regulate it," see Lewis (1999), 297–302.

2. *Guanzi* 51 (*Zzjc* ed., 5:276). For a brief discussion of the hegemonic career of the historical Duke Huan and the role of Guan Zhong, see Hsu (1999), 553–57.

3. *Shuowen jiezi* (1977 ed.), 220. The commentator Guo Pu (276–324) later defined the use of *guai* in the *Guideways* as follows: "Whenever the term '*guai*' appears, it always denotes that which is bizarre, unique, and out of the ordinary in appearance" (H1:2a).

4. See *Shizi* 2:3b (*Sbby* ed.). A number of legends about King Yan of Xu 徐偃王 circulated through the centuries, and some still survive in modern Zhejiang and Fujian provinces. The king was evidently a bit of a strange creature himself, for he was said to have had eyes that could not look down and his body was said to contain muscle but no bones. According to historical sources, he ruled the state of Xu in the northwest of modern Jiangsu during the time of King Mu of the Western Zhou (r. 956–918 B.C.E.) and formed a confederation of thirty-six other states that stretched from modern Hubei in the area later considered within the state of Chu to modern Shandong, where the Eastern Yi-Barbarians 東夷 predominated. This alliance threatened the royal

Zhou capital in 942 B.C.E. and forced King Mu to recognize King Yan's influence. Since both Xu and the confederation were regarded as eastern barbarians di erent from the Huaxia 華夏 peoples of the Central Plains area, the legends associating him with strange creatures and suggesting that he was one himself may reflect this ethnic bias. Other legends preserved in the later anomaly account *Record of Manifold Curiosities* 博物志 (3rd cent.) state that he was born from an egg that was rescued by a dog and that he was a humane ruler who fled with thousands of his people rather than defend himself against Chu, which King Mu had ordered to attack him. However, according to another tradition, he was said to have reigned in the seventh century B.C.E. For a historical account of him, see Shaughnessy (1999), 323–25. For various legends, see Yuan, ed., *Zhongguo shenhua chuanshuo cidian* (1985), 322–23; also B125–27.

5. See *Lunyu* 7 (*Ssjzs* ed., 2:2483): "The Master did not speak of strange phenomena, the use of force, rebellions, or the gods." Like their counterparts in ancient Greece, some of the important Chinese philosophers and historians were critical of mythology and popular religious beliefs, while others, particularly the school of Mo Di 墨翟 (c. 479–381 B.C.E.), advocated continued reverence for gods and demons. Even the early Confucians, however, promoted ritual sacrifices, sacred dances, divination, and elaborate funerals. Confucius was also quoted as urging his students to "demonstrate respect for demons and gods so as to keep them at a distance" (*Lunyu* 6 [*Ssjzs* ed., 2:2479]) as an intelligent means of governing the people.

6. See the comprehensive reinterpretation of ancient Chinese religion in Poo (1998), which argues that the conventional distinction between "official" and "popular" is less useful than recognizing a broader "personal religion" in which most believers regardless of status or ideology were motivated by concerns of personal welfare. Pages 92–101 specifically look at the *Guideways* in terms of its reflections of popular beliefs.

7. See, for example, the story dated 541 B.C.E. about an illness of Duke Ping of Jin 晉平公 (r. 557–32 B.C.E.) in *Zuo's Narratives to the Spring and Autumn Annals* 春秋左傳 (c. late 4th cent. B.C.E.). A diviner identifies the demonic cause as the gods Shichen 實沈 and Taitai 臺駘, but neither he nor the court scribe-astrologer can provide any further information about their identities. Finally, a visiting aristocrat, Zichan of Zheng 鄭子產 (fl. mid-6th cent. B.C.E.), is able to o er details of their genealogies and characters. This not only reveals the professional cooperation between spirit-mediums and officials in identifying strange creatures but also the difficulty that both had in this case in providing information about two local gods (*Chunqiu zuozhuan zhengyi: Zhaogong* 1 [*Ssjzs* ed., 2:2023–24]; translated in Legge [1966 ed.] 5:580).

8. Liu Xin (Xiu) 劉歆(秀), "Memorial upon Submitting the *Guideways through Mountains and Seas*" 上山海經表(H: *Xulu* 敘錄: 1b; Y477).

9. Juan Yuan 阮元, "Preface to the Printed Edition of the *Guideways through Mountains and Seas with Commentaries*" 刻山海經箋疏序 (H: *Ruan xu* 阮序: 1a).

10. Hu, *Sibu zheng'e*. In *Shaoshishanfang bicong* 16:3a (*Skqs* ed., 886:332).

11. Ji (1971 ed.) 3:2939.

12. Yuan, foreword (Bxii).

13. Zheng (1933), 127.

14. Kalgren (1946), 269.

15. Mathieu, "Introduction à l'étude de la mythologie de la Chine ancienne: considérations théoriques et historiques" (M:c).

16. Schi eler (1980), 41.

17. Jiang (1966 ed.), 41.

18. Fracasso (1983), 661.

19. Lu Xun (1973 ed.), 9. See also note 27.

20. Some of the complex issues surrounding the origins and transmission of the text have been summarized in FXIII–XXXII and in Fracasso (1993), 359–61. See Meng (1962), Yuan Ke (1978, 1986), and Yuan Xingpei (1979) for representative studies and opinions.

21. See Harper (1999) for a more detailed definition of this area of knowledge primarily based on recently discovered archaeological texts.

22. These and other traditional dates for the reigns of the ancient thearchs are based on the chronology of *The Bamboo Annals* 竹書紀年 (c. 299 B.C.E.), which has been translated in Legge (1966 ed.) 3:105–83. None of these is reliable, but they are conventional and used in the absence

of better data. Regarding Yu the Great, his historical existence and that of the Xia dynasty remain controversial and are as yet unconfirmed by indisputable archaeological evidence. Some modern scholars would identify the Erlitou period and the area around modern Luoyang, Henan, as a plausible time and place for the Xia. There is, however, a wealth of mythology about him, and the traditional Chinese historical view regarded him as a sage ruler. *The Bamboo Annals* notes that he was actually in power for forty-five years, although during most of these, his predecessor Shun was alive. Hence, his own reign as first emperor of the Xia is only counted as eight years. For translations of various myths about Yu, see B9 passim (*Zhushu jinian* 1 [*Sbck* ed., 1:10–11]; Legge 3:117–18).

23. *Chunqiu zuozhuan zhengyi: Xuangong* 3 (*Ssjzs* ed., 2:1868). All translations are mine unless otherwise noted. For other translations, see Legge (1966 ed.) 5:293, Watson (1989), 82, and B153–55. This passage is also discussed in Jiang (1934), 6–12 and Campany (1996), 102–4.

24. The myth of Yu's Nine Bronze Vessels as it evolved through the Han dynasty has been studied in Tang (1979), while a further interpretation is presented in Chang (1983), 95–101. For a recent view of the vessels as symbolic of the monumental impulse in early Chinese art, see Wu (1995), 4–15.

25. For the earliest extant statement of this view, see the preface by the Han dynasty court bibliographer Liu Xin (Xiu) 劉歆(秀, 46 B.C.E.–23 C.E.) in 6 B.C.E., "Memorial upon Submitting the *Guideways through Mountains and Seas*" 上山海經表:

> The *Guideways through Mountains and Seas* appeared during the time of the thearchs Yao 堯 [trad. r. 2145–2046 B.C.E] and Shun 舜 [trad. r. 2042–1993 B.C.E.]. In antiquity, the floodwaters of the Deluge inundated China and the common people lost their homes, fleeing to inaccessible corners of hills and mountains or building nest-like dwellings in trees. Gun 鯀 failed to accomplish his mission of curbing the floods so the thearch Yao appointed Yu the Great to succeed him. Yu spent four years notching trees through the mountains and determining the locations of the high mountains and the courses of the great rivers. Yi 益 and Boyi 伯翳 were responsible for clearing out the birds and beasts, naming the mountains and rivers, classifying the plants and trees, and distinguishing the salient features of the watery bodies and the landforms. The four sacred peaks aided them as they circulated through the four directions to places where men, boats, and carriages rarely reach. In the inner regions, they distinguished the mountains in the five directions while in the outer regions, they di erentiated the seas of the eight directions. They recorded the treasures and rare objects, the products of these strange places as well as where plants, trees, birds, beasts, insects, fish, and Feng-Birds are found on land and water together with hidden omens and strange tribes dwelling in distant lands beyond the four seas. Yu the Great defined the nine provinces and obtained tribute from each territory while Yi and the others classified these things according to whether they were beneficial or harmful, compiling the *Guideways through Mountains and Seas* (H:*Xulu*:1ab).

The original text has been reprinted in Y477–78 and also translated in Eitel (1888) and in S383–85.

In addition to an explicit statement attributed to Yu about his travels recorded in the *Master Guan* and interpolated at the end of chapter 5 (H5:53b–54a); see no. 214. Another reference to Yu in the "Seeking Out People" chapter of *The Compendium of Mr. Lü* 呂氏春秋：求人篇 (c. 239 B.C.E.) also seems especially to connect him with the content of the *Guideways*. This passage notes his travels to the lands of various foreign tribes, each of which is also recorded in the *Guideways*. This fact would suggest that Yu was already considered the author of the *Guideways* in the late Warring States period. The association of Yu the Great with other cosmographies can be seen from a fragment of a pre-Qin text, the *Basic Annals of Yu* 禹本紀 cited in Sima Qian's *Historial Records*. This text contains a description of Mount Kunlun similar to the format of the *Guideways* and is briefly discussed in Campany (1996), 36–37 (*Guanzi* 77 [*Zzjc* ed., 5:382]; *Lüshi chunqiu* 22 [*Zzjc* ed., 6:292]).

26. For a study of the Paces of Yu 禹步, which is still performed by Daoist priests today, see Andersen (1989–1990); also Granet (1925). Harper (1999), 872–73, discusses the "Promptuary of Yu" 禹須臾 among the Shuihudi 睡虎地 almanacs buried in Yunmeng, Hubei, c. 217 B.C.E. that includes a ritual performed before traveling outside a city. He also notes that the Paces of Yu was

employed for both traveling and medical exorcism and assumes that by this time the elite were also capable of performing these occult rituals.

27. Lu Xun 魯迅 (1881–1936), then a professor of Chinese literature at Beijing University, was one of the first modern scholars to recognize the value of the *Guideways* as a source of mythology in his lectures later published in 1923 as *A Brief History of Chinese Fiction* 中國小說史略, although his view that it constituted the origins of Chinese fiction has been largely abandoned. Yuan Ke's arguments on the general origins of the text and the special role traditionally ascribed to Yu the Great are persuasive, although some of his specific comments on pp. 238–40 concerning the supposed evolution of the text from Yu's Nine Bronze Vessels are less so. See Lu (1973 ed.), chap. 2; Yuan (1986).

28. For discussions of the recently discovered daybooks, most of which date from the late third century B.C.E., see Harper (1985, 1997, 1999); also Poo (1998), 69–92.

29. The term "*wu*-shaman" 巫 is used here advisedly for want of a more accurate designation of an unorganized class of spirit-mediums that long existed in almost every traditional Chinese community and whose practices reflected considerable local variations. These shamans generally gained their status either through inheritance or by demonstrating personal charisma, and scattered exponents of these techniques can still be found today. More than a millennium after the Shang, the dictionary *Explanations and Analyses of Graphs* 說文解字 (100 C.E.) glossed *wu* as *zhu* 祝 or "priest-invocator," a temple ritual official who in other texts is distinguished from the *wu*-shamans in status and function. It also considered *wu* a derivation of a homophonic pictograph *wu* 舞 ("dance"), said to represent the fluttering sleeves of female shamans as they danced to invoke the gods to descend. The lexicographer Xu Shen 許愼 (c. 55–c. 149 C.E.) here followed the distinction of *wu* as female and *xi* 覡 as male found in the *Conversations from the Feudal States* 國語 (late 5th–4th cent. B.C.E.). He also paraphrased the *Conversations* by defining *xi* as "those who are capable of maintaining a reverential attitude in serving the gods." Later, the commentator Xu Kai 徐鍇 (920–974) added that *xi* was written with the radical *jian/xian* 見 ("to see/manifest"), because they were capable of seeing or manifesting these gods. In most Chinese texts, however, *wu* has usually referred generically to shamans of both sexes. See *Shuowen jiezi* (1977 ed.), 100. For a discussion of *wu*-shamans recorded in the *Guideways,* see below under "The Typology of the Strange: *Wu*-shamans," 51–53.

30. *Guoyu* 18: *Chuyu* 2 (1978 ed., 2:559–60). For an interpretation of this passage as indicating the central role of shamanism in early Chinese politics, see Chang (1983), 44–45.

31. In the modern period, a number of Chinese scholars, notably Chen, "Shangdai" (1936), and Chang (1981, 1983) have espoused the view that the *wu* were shamans who, with the aid of strange creatures, ascended to heaven to communicate with gods and who also engaged in other ecstatic practices on earth, especially those involving song and dance. However, other scholars, principally Keightley (1983) have pointed out the di erences between the *wu* as recorded in late-Shang-dynasty oracle-bone inscriptions and the Central and Northern Asian shamans studied by Mircea Eliade in *Shamanism: Archaic Techniques of Ecstasy* (Princeton, 1964), in which he considered ecstatic communication their definitive characteristic. More recently, Keightley (1995, 133) has suggested that the practices of the *wu* could be regarded as "shamanism with Chinese characteristics," while noting that much work needs to be done to identify these characteristics, particularly for the Neolithic and Shang periods. More evidence is available from the Eastern Zhou dynasty, however, especially from the *Guideways* itself, providing a broader indication of the range of the activities of the *wu*. This suggests that they may not have been fundamentally di erent from their cultural neighbors. Another view advanced by Mair (1990) based on archaeological and linguistic evidence argues that some of the *wu* of the Shang and Western Zhou periods were non-Chinese "europoids" and that the Archaic Sinitic pronounciation, "*m^{y}ag," is connected to the Ancient Persian "maguš," indicating a class of "magicians" found across the Eurasian continent. For some representative studies of *wu*-shamans, see Chan (1972), Chang (1976, 1981, 1983), Chen (1936), Chow (1978), de Groot (1892–1910) 6:2:1187–1242, Hayashi (1967, 1972), Hu (1956), Keightley (1983, 1989, 1995), Liang (1989), Schafer (1951), Von Falkenhausen (1995), and Zhou (1979). The role of ecstatic practitioners throughout the history of Chinese popular religion has also been explored in Paper (1995). The relationship between *wu*-shamans and the *Guideways* is specifically considered in Cheng (1943), Yuan Ke (1986), and Yuan Xingpei (1979). For surveys of the current

state of the field of early Chinese religion, see the various essays on each period in Overmeyer et al. (1995). For the role of shamans in late Chu religion, see Major (1999), 135–39.

32. The process whereby intellectuals during the Warring States, Qin, and Han periods constructed new forms of political authority through written texts has been extensively studied in Lewis (1999).

33. Guan Yifu, in his response to King Zhao of Chu, also discussed the government establishment in charge of sacred a airs in antiquity and subordinated *xi*- and *wu*-shamans to higher ritual officials, ranking them below *zhu*-priests 祝 in charge of ceremonial a airs, *zong*-scribes 宗 in charge of textual matters such as genealogy, and, finally, the Five Administrators 五官. However, this system probably reflects a Warring States ideal proposed by intellectuals that for rhetorical purposes was transferred back into mythological time, though perhaps with some basis in historical reality. Guan also suggested that this earlier political structure weakened when high-ranking families began to sacrifice to and invoke the higher gods on their own. The tension between these superior ritual officials and *wu*-shamans can be seen in an incident recorded in the "Understanding Demons" chapter of the *Master Mo* 墨子：明鬼 (late 5th to late 3rd cent. B.C.E.). During the time of Duke Wen of Song 宋文公 (r. 610–589 B.C.E.), Guangu 觀辜, identified by commentators as a *zhu*-priest at the state ancestral temple, was murdered by a figure identified as a *wu*-shaman who was enraged at Guangu's failure to follow the proper form in ritual sacrifices. The text clearly implies that the shaman was possessed and speaking righteously on behalf of the gods, while the official is portrayed as arrogant and heedless of the interests of the duke, then still a child. See *Mozi jiangu* 31 (*Zzjc* ed., 4:143); translated in Watson (1963), 98.

Another source indicating the superior position of higher ritual officials over *wu*-shamans is the *Government Organization of the Zhou Dynasty* 周禮 (late Warring States period). Though presenting an idealized view of the early Zhou central government, it probably reflects a certain view of *wu* current during the late Warring States period. The text di erentiates between *wu* and higher ritual officials whose ranks are based on hereditary privilege. The majority of *wu* employed in the Ministry of Rites 春官 are only ad hoc appointments and overseen by non-*wu* administrators in the Division of Priests 大祝 headed by someone of the Lower Magnate 下大夫 rank. Although the text stipulates that a few of the most educated and efficacious *wu* may become ennobled, most remain outside the normal bureaucratic system. They perform at certain public functions such as sacrifices to the gods of mountains and rivers, the annual Great Exorcism 大儺, anointments, healing rituals, funerals, and prayers to relieve droughts and other calamities, carrying out their primary function of communicating with the gods by going into shamanistic trances. See Von Falkenhausen (1995). During the Han, the political position of the *wu* continued to deteriorate under pressure from the Confucian officials until by the latter part of the Eastern Han dynasty, *wu* were proscribed from taking the official examinations. For a study of the final political decline of the *wu* under the Han, see Lin (1989).

34. For an essay on early Chinese philosophical attitudes toward gods and demons, see Qian (1955). The development of the theory of the ethereal and earthly souls is also described in Yu (1964–1965; 1981).

35. For discussions of what some Western scholars have called "reverse euhemerism," that is, the transformation of mythological gods into historical personages in Chinese historiography, see B13–20, Bodde (1961), Boltz (1981), Chang (1976), and Maspero (1924).

36. For discussions of the rise of "correlative" cosmologies or correspondence systems among certain philosophical schools in the Warring States period, see Graham (1986), Henderson (1984), esp. 1–58, and Sivin (1995). Their application to certain early religious pantheons is discussed in Riegel (1989–1990). Although one can trace the origin of these views to the late Warring States period, it was only from the Qin-Han period onward that they were more fully articulated and widely promoted to support the authority of the centralized imperial state.

37. Like the *wu*-shamans, the *fangshi*-wizards were increasingly opposed by the Confucians and other members of the bureaucracy and lost most of their prestige among the elite by the end of the Eastern Han. They practically disappeared as a distinct group by the fourth century C.E., although some of their knowledge, particularly alchemy and the cult of the Transcendents 仙, was absorbed into religious Daoism. A survey of the *fangshi*-wizards, along with biographies of some of them from the early dynastic histories, is presented in DeWoskin (1983).

38. The bifurcation of medical treatment into *wu*-shaman and the more prestigious *yi*-physician 醫 medicine can be seen in the historian Sima Qian's biography of the Warring States physician Bian Que 扁鵲 (fl. c. 501 B.C.E.), who served various rulers and actively opposed shamanistic methods, although such an early date may be anachronistic. See *Shiji* (1975 ed.) 9:2785–794.

39. For an analysis of the patterns of social mobility during the Eastern Zhou period, see Hsu (1965). The e ect on religious practice of the devolution of central Zhou authority is discussed in Bilsky (1975) 1:159–90. The feudal states increasingly developed religious autonomy from the state cult as local rulers directly worshiped heaven, usurping clans appropriated more powerful gods as ancestors, and the pantheons of conquered neighbors were annexed or eliminated. Among the consequences of these shifts were the continuous revision of earlier myths and the creation of new divine genealogies. The competition against popular religion and the *wu*-shamans by the Celestial Masters school is discussed in Robinet (1997), 62–65.

40. For a discussion of the role of these texts during what he has called the "encyclopedic epoch," see Lewis (1999), 287–336. Lewis extends this process of encyclopedic compilation to include Sima Xiangru's 司馬相如 (c. 179–117 B.C.E.) *fu*-rhapsodies 賦, Sima Qian's *Historical Records,* and the bibliographical projects of Liu Xiang 劉向 (c. 79–c. 8 B.C.E.) and his son Liu Xin.

41. Despite the abundance of examples of this genre that once existed, the "Tributes of Yu" 禹貢 (late Warring States) is the only other cosmography to have survived before the Han dynasty. It is a short text only 1,200 graphs in length containing elements of fabrication and purports to describe the world order established by Yu the Great. It was later incorporated as a chapter of the canonical *Documents of Antiquity* 尚書 (Zhou dynasty), in which it was traditionally read as an accurate historical record. Long revered as China's oldest geography, it describes Yu's itinerary in curbing the Deluge and then his division of the world into nine provinces and five dependencies, listing mountains, trading routes, and products submitted as tribute to the central Chinese court. Modern scholars now consider it either slightly earlier or later than the *Guideways,* though some believe it to be as late as the Qin dynasty. Far from being an accurate historical and geographical record, much of it is probably a fabrication by the *Ru*-Confucian school designed to support their mythology of the golden age of the sage-kings. By comparison, the *Guideways,* containing more than thirty thousand graphs, is a far more extensive and eclectic work whose earlier strata are probably much older. For a summary of six di erent views of the date of its authorship, see Yu (1990), 37–40 and for other views Li (1982) and Wang (1982), 4–13. For an annotated reading of the text by the modern historian Gu Jiegang, see Gu ed. (1959), 1–55. An English translation appears in Karlgren (1950), 12–18. It is significant that the *Guideways,* the "Tributes," and the *Basic Annals of Yu* were all connected with Yu the Great. See *Shiji* (1975 ed.) 10:3179. For an astronomical and cosmological interpretation of the myths associated with Yu, see Porter (1996), 27–56.

42. For a discussion of the generic characteristics of the cosmography and its relationship to the later genre of anomaly accounts 志怪 in early medieval China, see Campany (1996), 1–17.

43. See Harbsmeier (1985), 298, who characterized the Chinese worldview as follows: "The spatializing e ectivity of the sino-centric social cosmology consisted in transforming such dangerous temptations to go back to other times into movements away from the center such that distance and direction in space seen from the center alone appear as the only possible coordinates of movement."

44. In the "Measurements of the Earth" chapter in the *Master Guan* 管子：地數, Guan Zhong, in reply to Duke Huan of Qi's question about the extent of the earth, emphasizes the importance of the ruler identifying and taking control of special mountains that are discovered to contain "manifest e ulgences" 見榮, principally metals for military use. Such materials were regarded as divinely present and necessitating sacrifices to the resident gods and severe punishments against unauthorized venturing onto the mountain. See *Guanzi* 77 (*Zzjc* ed., 5:382–83).

45. See *Chunqiu zuozhuan zhengyi: Xianggong 25* (*Ssjzs* ed., 2:1985–986). The translation is from Yee, "Taking the World's Measure" (1994), 98–99, with slight modifications made by me.

46. For studies of travel in early China, see Gu (1962), Jiang (1934, 1937, 1966), Schaberg (1999), and Strassberg (1994), 12–33, 57–62.

47. *Zhushu jinian* 1 (*Sbck* ed.) 1:2b.

48. See *Chunqiu zuozhuan zhengyi: Xianggong 14* (*Ssjzs* ed., 2:1955–56).

49. Wang Yi's 王逸 (c. 89–c. 158 C.E.) opinion has been regarded by some scholars as having implications for the origins of the *Guideways* as well. Most scholars now doubt the traditional attribution to Qu Yuan 屈原 (c. 339–c. 278 B.C.E.) and Song Yu 宋玉 (c. 3rd cent. B.C.E.) of the poems in the *Songs of Chu* anthology that seems to have arisen in the Han dynasty. The major extant edition of the songs with commentaries was edited by the Song scholar Hong Xingzu 洪興祖 (1090–1155) as *The Songs of Chu with Additional Commentaries* 楚辭補注 (first half of 12th cent.). For a complete translation of the anthology, see Hawkes (1962). For translations of "The Nine Songs" 九歌, see Waley (1955). For a recent translation of the "Questions of Heaven" 天問, see Ch'ü Y'üan (1986). For studies of this poem, see Field (1992), who relates the structure of the poem to cosmographs and reads it as an intellectual questioning of certain religious and historical views; also Xiao (1991), 763–996, who considers the role of murals in the genesis of the poem on pp. 844–79. The "Questions of Heaven" and the *Guideways* have been compared in Fu (1969). Wang Yi's opinion about the murals appears in *Chuci buzhu* (1983 ed.), 85.

50. For representative arguments supporting a Chu origin for the *Guideways,* see Meng Wentong (1962) and Yuan Ke (1978). For recent essays on aspects of Chu culture, see Cook and Major, eds. (1999). The geographical expansion and political history of Chu is surveyed in Blakeley (1999).

51. In his postscript comment on his account of Zhang Qian's mission to Central Asia, Sima Qian criticized the *Basic Annals of Yu* and the *Guideways* while praising the geography in the *Documents Classic,* by which he probably meant the "Tributes of Yu." This skepticism reflects his more rationalistic approach to source material as well as his own experience as a widely traveled youth and official. It may also be a critique of Emperor Wu, who was particularly fond of works about strange creatures and supported expeditions of *fangshi*-wizards, who catered to his yearning for the secret of longevity. See *Shiji* (1975 ed.) 10:3179.

52. For discussions of how criteria of factuality and verisimilitude influenced the development of traditional Chinese narrative, especially the genres of anomaly accounts, historical biography, and fiction, see Campany (1991, 1996), Lu (1993), and Porter (1996).

53. For studies of omenology in the Han, see Bielenstein (1984), Powers (1983), Powers (1991), 192 passim, and Wu (1989), 76–85.

54. Liu Xiang's work *Biographies of Various Transcendents* 列仙傳 (1st cent. B.C.E.) follows the model of Sima Qian's biographies, while espousing the beliefs of the *fangshi*-wizards and early Daoists. It has been translated in Kaltenmark (1953). Some scholars have questioned Liu Xiang's authorship, however. See Campany (1996), 40–41, for a brief discussion of the text.

55. Liu Xin, "Memorial upon Submitting the *Guideways through Mountains and Seas*" (H:*Xulu:*1b; Y477–78). The information in the extant version does not exactly conform to the figure, which Liu Xiang identified as the Minister of Erfu, suggesting that the information in the *Guideways* was loosely interpreted in the past or that the text itself was subsequently altered.

56. Liu Xin, "Memorial" (H:*Xulu:*1b; Y477).

57. Liu Xin, "Memorial" (H:*Xulu:*1b; Y477). Liu Xin submitted his version of the *Guideways* shortly before he was briefly forced to leave the court owing in part to partisan opposition to the "Ancient-Text School." For a discussion of the role of the Liu family in restoring a "universal library," see Lewis (1999), 325–32.

58. In addition to his preface, Liu Xin left two colophons announcing the completion of his editorial work at the end of chapters 9 and 13 in the present version. That he did so would suggest that his edition stopped here, although he stated in the preface that he had taken thirty-two chapters and reorganized them into eighteen. Guo Pu's edition, however, contains eighteen chapters but includes an additional group, the present chapters 14 to 18. This disparity creates one of the many difficulties of defining Liu's exact editorial role that textual scholars have since tried to solve though so far without conclusive results.

59. Wang, *Lunheng: Bietong* (*Zzjc* ed., 7:133).

60. *Houhanshu* (1965 ed.) 9:2465.

61. See the discussion in Huang (1994), 8, which argues that the work listed in the "Techniques and Calculations" section is another text entirely di erent from Liu Xin's version of the *Guideways* as well as the views of Yuan Xingpei (1979) and Suh (1993), 24.

62. *Hanshu* (1975 ed.) 3:1774–775.

63. Guo Pu's edition continues to be the basic one followed by all subsequent commentators.

However, later counts of graphs in individual chapters and other quantitative information indicates that there have been minor additions and deletions to the text since Guo Pu's time. Among later printed editions, there are also variations in the graphs themselves as well as in syntax. There is no single urtext, and modern readers have primarily followed the commentary editions of Hao Yixing (1809) and Yuan Ke (1980).

64. For translations of some of these works, see Kan (1996) (*Soushenji*), Graham (1960) (*Liezi*), Legge (1966) (*Zhushu jinian*), Mathieu (1978) (*Mutianzi zhuan*), Watson (1968) (*Zhuangzi*).

65. Translated in Ware (1966), 279–80.

66. Guo Pu 郭璞 (276–324), courtesy name Jingchun 景純, was born in Wenxi, Hedong, in modern Shaanxi province and emigrated to the southeast to avoid the civil war, which led to the collapse of the Western Jin dynasty. He served the succeeding Eastern Jin dynasty under several local commanders as an administrator and as secretarial court gentleman under Emperor Yuan 元帝 (r. 317–322). He was later executed by one of his patrons, General-in-Chief Wang Dun 王敦 (266–324), when he prognosticated Wang's failure if he rebelled. He also achieved note for his poetry, some of which, like "Roaming the Realm of Transcendents" 游仙詩 and "Rhapsody on the Long River" 江賦, included strange creatures. Guo annotated the *Songs of Chu,* the glossary *Approaching Refinement* 爾雅 (c. 3rd cent. B.C.E.) to which he also added a set of encomiums, and *The Chronicle of King Mu* 穆天子傳 (Warring States–Six Dynasties) as well as the poetry of Sima Xiangru. Among his friends was Gan Bao 干寶 (fl. first half of 4th cent.), compiler of *Collected Accounts in Search of Spirits* 搜神記. In addition to his official biography in the *History of the Jin Dynasty* 晉書 (644–646), Guo was later considered to have been a Transcendent himself and was mythologized in various Daoist religious texts. For a short biography of Guo, see Pease (1998). For a discussion of Guo and the *Guideways,* see Yuan (1979), 19–21.

67. Guo Pu, "Zhu Shanhaijing xu" 注山海經敘 (H:*Xulu:*2a; Y478) Translated into English in S387–400; also Eitel (1881), 331–34. The Chinese text has also been reprinted in Y478–80.

68. The *Encomiums* 山海經圖贊 (c. 320) celebrate not only strange creatures but also important places, trees, plants, and minerals. It began to be mentioned in the bibliography sections of the Sui and Tang dynastic histories and was also included in Guo Pu's collected works. However, the set of illustrations to which it was originally appended disappeared. Many of the later printed editions of the *Guideways* with Guo Pu's commentary included the *Encomiums* based on the Ming *Daoist Canon* 道藏 version of c. 1444–45. In particular, the Qing commentator Hao Yixing used this text as a basis for his corrected series, which he appended to the main text in his 1809 edition. Translations of these appear in S265–381. The *Encomiums* were also used as captions in some of the later series of portraits popular during the nineteenth and early twentieth centuries based on those in the 1667 Wu Renchen 吳任臣 edition. However, not all the 265 poems in Hao Yixing's edition match the extant portrait illustrations, and it is believed that there were originally more poems. A few additional ones have been preserved within Guo's commentary to the text. Another series of 303 poems was transcribed during the Yuan dynasty by Cao Zhongliang 曹仲良 (n.d.). This series was recently discovered a few decades ago preserved in the Palace Museum, Beijing, and was published in Shanghai in 1958. It had passed through the hands of late Ming scholars such as Chen Jiru 陳繼儒 (1558–1639) and the painter-calligrapher Dong Qichang 董其昌 (1555–1636) and may transmit a Song version of the text. This set was apparently not seen by Hao Yixing and contains a number of variations from his version. At least two other scholars, Lu Wenchao 盧文弨 (1717–1795) and Yan Kejun (1762–1843) 嚴可均, collected a similar number of poems, some from other sources. In addition, there was another set of encomiums slightly later than Guo Pu's by Zhang Jun 張駿 (310–346), which has not survived. See Guo (1958) and Zhu (1998).

69. H:*tuzan* 圖贊:13b.

70. The scholar and aesthetic theorist Zong Bing 宗炳 (375–443) advocated the use of landscape paintings as part of Daoist self-cultivation involving the viewer's imagining of a journey of the spirit. See Clunas (1997), 83. Zong Bing's remarks are translated in Bush and Shih, trans. (1985), 36–38.

71. Tao, *Jingjie xiansheng ji* (*Sbby* ed.) 4:15a. A summary of Song dynasty readers' responses to this poem follows on pp. 15a–17b. For studies of Guo Pu's encomiums and subsequent poetic responses to the *Guideways* by Tao and other writers, see Davis (1983), Guo (1958), Kadowaki (1985), Lin (1976), Long (1986), Lu Xun (1958), Matsuda, "Tō Enmei" (1984), and Sun (1979).

72. This image actually appeared a few decades earlier as a design for letter paper printed by the Ten Bamboo Studio 十竹齋 (c. 1643) in modern Nanjing, Jiangsu. It was then titled, less appropriately, "Writing a Book" 著書 and is reproduced in Wood (1985), p. 7, with the full set of designs briefly discussed on p. 60. The *Mustard Seed Garden Manual* 芥子園畫傳 (1679) often reproduced earlier images and, in this case, altered the colophon to better suit the scholar's pose of casual reading.

73. The continuing use of the *Guideways* is indicated by an anecdote in the official *History of the Southern Dynasties* 南史 (c. 629), which recorded an incident concerning Emperor Wu of the Liang 梁武帝 (r. 502–549) and a dozen recently acquired female attendants. To pacify the jealousy of the empress, his courtiers cited a passage in the *Guideways* (H3:18a) that supposedly recommends eating the flesh of the Canggeng-Bird 鶬鶊. However, the extant text actually refers to this bird by an alternate name, Yellow-Bird 黃鳥, thought by commentators to be an oriole. The anecdote was transmitted, especially among writers about jealousy, and was later satirized in a pseudo-biography of a Canggeng-Bird by the Ming scholar Yang Shen 楊慎 (1488–1559), a later commentator on etymology in the *Guideways*. See Yenna Wu (1995), 79–81.

74. *Suishu* (1973 ed.) 4:982. The Four Libraries 四部 system (classics 經, history 史, philosophy 子, and collected writings 集) began to evolve during the Six Dynasties and was established as the standard categorization in the "Bibliographical Treatise" in the *History of the Sui Dynasty* 隋書：經籍志 (656). The bibliographers here also noted an unconfirmed tradition that the early Western Han minister Xiao He 蕭何 (d. 193 B.C.E.) obtained a copy of the *Guideways* after gaining the maps of the fallen Qin dynasty from the captured imperial library. This kind of information was credited with his helping the military forces of Liu Bang 劉邦 (c. 256/247–195 B.C.E.) to defeat his rival Xiang Yu 項羽 (232–202 B.C.E.) and establish the Han dynasty.

75. For a summary of some Song views of the *Guideways* as the origin of local gazetteers, see Huang et al. (1993), 96–97.

76. You Mao's 尤袤 (1127–1193) 1180 edition was printed by the Chiyangjunzhai 池陽郡齋 in modern Guichi, Anhui, and survives in only one copy now in the National Library of China, Beijing. It was reprinted in 1983 in a facsimile edition as the *Guideways through Mountains and Seas with Commentary* 山海經傳. See *Shanhaijing zhuan* (1983 reprint). You's preface stated that in the course of thirty years he had investigated an old printed edition from the capital, the Song *Daoist Canon* edition, Liu Xin's edition, and ten other versions. The earliest extant *Daoist Canon* edition is the Ming printing of 1444–45, which is without illustrations and also missing two chapters. For more on these versions, see Fracasso (1993), 363.

77. Yan, *Yanshi jiaxun* 430 (*Sbck* ed., 2:15b–16a).

78. You, *Shanhaijing zhuan,* 1a.

79. The *Songs of Chu* continued to enjoy a high status in the Chinese poetic tradition. That the *Guideways* remained a valuable source of information for scholars can be seen in the quotations from it in Hong Xingzu's edition, especially to illuminate passages in the "Questions of Heaven." See *Chuci buzhu* (1983 ed.), 91. Hong also cited another work, *The Illustrated Guideways through Mountains and Seas* 山海經圖, now lost. Zhu Xi 朱熹 (1130–1200), in his research on the *Songs of Chu,* mistakenly believed that the *Guideways* was based on the "Questions of Heaven." See Ji et al., eds. (1971 ed.) 3:2939.

80. For a study of Zhu Xi's attitude toward spiritual beings, see Gardiner (1995). The translated excerpt of his remarks is taken from Gardiner, 605–6, with minor changes by me. For a broad survey of Neo-Confucian attitudes toward gods and demons, see Qian (1955), 23–43.

81. For a study of the tradition of the *Marvels of the East,* which includes the principal manuscripts and books and a number of illustrations, see Wittkower (1942). For a reproduction of three medieval versions of the text, see James (1929).

82. Except for You Mao's Southern Song edition of 1180, no other early edition has survived before the Ming. The following are the major extant editions from the Ming and Qing periods with locations of original editions or information on reprinted versions:

Shanhaijing 山海經 (The guideways through mountains and seas). Commentary and encomiums by Guo Pu 郭璞. 1444–45 *Daoist Canon* 道藏 edition. Reprint, Taipei: Yiwen yinshuguan, 1962.

Shanhaijing 山海經 (The guideways through mountains and seas). Commentary by Guo Pu. Wu Kuan 吳寬 (1435–1508) 1465 hand-written manuscript copy of Yuan dynasty Tianzizhi 田紫芝 edition. National Library of China.

Shanhaijing 山海經 (The guideways through mountains and seas). Commentary by Guo Pu. 1468 Beijing Directorate of Education 北京國子監 edition. National Library of China; Shanghai Library. Reprint, *Sbck* ed., series 1, vols. 465–66.

Shanhaijing shiyi 山海經釋義 (The guideways through mountains and seas with explanatory comments). Commentary by Wang Chongqing 王崇慶 (1484–1565). Preface 1537. Various Jiajing (1522–1567) era editions. National Library of China; Beijing University Library; Shanghai Library; Chongqing City Library; Changshu Committee for Cultural Artifacts.

Shanhaijing shiyi 山海經釋義 (The guideways through mountains and seas with explanatory comments). With illustrations. Commentary by Wang Chongqing. 1597 Yaoshantang 堯山堂 edition. National Library of China; Capital Library, Beijing; Literature and Art Research Institute, Ministry of Culture, Beijing; Shanghai Library; Zhejiang Library.

Shanhaijing shiyi 山海經釋義 (The guideways through mountains and seas with explanatory comments). With illustrations. Commentary by Wang Chongqing. 1619 Preface. Dayetang 大業堂 edition. Library of Congress; Harvard-Yenching Library; National Central Library, Taipei (illustrations incomplete).

Shanhaijing guangzhu 山海經廣注 (The guideways through mountains and seas with extensive commentaries). Commentary by Wu Renchen 吳任臣 (c. 1628–c. 1689). 1667 edition. Various locations including Library of Congress; University of California, Berkeley Library; Harvard-Yenching Library.

Zengbu huixiang Shanhaijing guangzhu 增補繪象山海經廣注 (An expanded and illustrated edition of the guideways through mountains and seas with extensive commentaries). 1786 edition. Various locations including University of California, Los Angeles and Berkeley, Libraries; Harvard-Yenching Library.

Shanhaijing cun 山海經存 (A preserved edition of the guideways through mountains and seas). Commentary and illustrations by Wang Fu 汪紱 (1692–1759). 1895 Lixuezhai 立雪齋 edition. Various locations including University of California, Berkeley, Library. Reprint, 1984: Hangzhou guji shudian.

Shanhaijing xinjiaozheng 山海經新校正 (A newly corrected editon of the guideways through mountains and seas). Commentary by Bi Yuan 畢沅 (1730–1797). Preface 1781. In 1783 Lingyan shanguan 靈巖山館 edition of Jingxuntang congshu 經訓堂叢書. Various locations including National Library of China; Nanjing Library; Changshu City Library. Reprint, 1969: *Bbtsjc.*

Shanhaijing jianshu 山海經箋疏 (The guideways through mountains and seas with supplemental commentary). Commentary by Hao Yixing 郝懿行 (1757–1825). Preface 1804. 1809 Langhuan xianguan 琅嬛仙館 ed. Various locations including University of California, Berkeley Library; National Library of China.

For a more complete listing of twenty-seven rare editions in mainland Chinese libraries, see *Zhongguo guji* (1985), part 3, 5:19:11a–12a. For further descriptions and comments on the above editions, see Fracasso (1993), 363–64; also Fxxvii–xxxii.

83. For a brief discussion of the role of religion in Chinese vernacular fiction, see Shahar (1998), 1–19.

84. Hu, *Sibu zheng'e,* in *Shaoshishanfang bicong* 16:3a–6b (*Skqs* ed., 886:332–34). For a study of Hu Yinglin's 胡應麟 (1551–1602) theory of "minor narratives" 小說 as a genre, see Laura Wu (1995).

85. See Strassberg (1994) for an anthology of classical Chinese travel writing.

86. For a discussion of the *Records of Foreign Guests* 咸賓錄 (1590–1591), see Yu ed. (1974), 652–654. The *Illustrations and Records of Foreign Regions* 異域圖志 (Ming dynasty) is discussed on p. 70.

87. Ricci (1953), 103.

88. The current version of this book was previously reprinted in 1909 from a Ming edition believed to have been derived from earlier Yuan editions such as the *Collected Gleanings in Search of Spirits* 搜神廣記. It was recently reissued by the Sanqin chubanshe of Xi'an in 1989. See *Daojiao dacidian* (1993), 104.

89. For a study of Ming Confucian iconoclasm, see Sommer (1994). Opposition to the use of

images in Confucian temples can be seen as early as the beginning of the Ming with such influential court scholars as Song Lian 宋濂 (1310–1381), although he did not extend this to include those in Buddhist or other temples.

90. For a study of Yang Shen, see Schorr (1993), especially pp. 118–28, concerning his interest in the strange.

91. For the most part, Wang's version was almost completely ignored by later commentators and dismissed by the official Qing bibliographer Ji Yun 紀昀 (1724–1805). See Ji et al., eds. (1971 ed.) 3: 2993.

92. Reprinted in 1786 as *Zengbu huixiang Shanhaijing guangzhu* 增補繪像山海經廣注 (An expanded and illustrated edition of the guideways through mountains and seas with extensive commentaries). See also note 82 above.

93. For the entries on editions of the *Guideways* in the catalogue of the *Complete Works of the Four Libraries* 四庫全書, see Ji et al., eds. (1971 ed.) 3:2238–2239, 2293.

94. Pu Songling's 蒲松齡 (1640–1715) collection, *Strange Stories From a Chinese Studio* 聊齋志異 were written from 1679 to 1707 and published posthumously. Yuan Mei 袁枚 (1716–1798) authored two collections of stories of the strange entitled *What Confucius Wouldn't Discuss* 子不語 (1788; later retitled *New Tales from Qi Xie* 新齊諧). Ji Yun, who was critical of Pu's eclectic literary style, authored his own collection as *Random Notes from the Cottage of Close Observations* 閱微草堂筆記 (1789–1798). For recent bibliographies of studies and translations of all three works, see the *Indiana Companion to Traditional Chinese Literature* (1998), 2: 270–72, 364–65, 488.

95. See *Shanhaijing xinjiaozheng* 山海經新校正 (1781). In addition to his concern with geography, Bi's commentary also focused on historical linguistics and issues of textual composition such as authorship, dating, and especially the various divisions into chapters.

96. Hao Yixing presented the following two sets of statistics. The first is from the encyclopedia *Ocean of Jade* 玉海 (1266): number of graphs in text, 30,919; number of graphs in (Guo Pu's) commentary, 20,350; total, 51,269. Hao Yixing's own count in the early nineteenth century was: number of graphs in text, 30,825; number of graphs in (Guo Pu's) commentary: 20,383; total, 51,208. The most recent count can be found in the *ICS* concordance, *Shanhaijing zhuzisuoyin* 山海經逐字索引 (1994), 323: total number of graphs in text, 31,395. This latter version has undergone slight textual revision, however (H:*Xulu:*3b–5a).

97. So enduring was Hao Yixing's edition that it was not until 1980 that another attempt at a complete and comprehensive commentary was published, that of Yuan Ke, which remains the only significant Chinese edition to date to use modern scholarship. In the period between these two, the only full-length studies worthy of note are the valiant but misguided e orts of Wu Chengzhi 吳承志 (fl. early 20th cent.), whose *Contemporary Explanations of the Geography of the Guideways through Mountains and Seas* 山海經地理今釋 (printed 1922) and the more recent but equally questionable Wei Tingsheng 衛挺生 and Xu Shengmo 徐聖謨, *A Modern Geographical Study of Shanching with Maps* 山經地理圖考 (1974). Both works again sought to identify the geographical locations of the mountains and rivers utilizing the traditional textual methods of Qing scholarship.

98. For an abridged translation of Li Ruzhen's 李汝珍 (c. 1763–c. 1830) novel, see Li (1965). It is possible that Li was inspired by examples of contemporary Chinese maps of the world, which tended to represent foreign lands from the *Guideways* as island countries. For a study of the religious elements in the novel, see Chan (1989).

99. See the piece "Achang and the *Guideways through Mountains and Seas*" 阿長与山海經 in Lu (1958) 2:226–31. Lu's relationship with the *Guideways* is briefly discussed in Sun (1979).

100. Shen Yanbing 沈雁冰 (1896–1981), under the pen name Mao Dun 矛盾, began writing on Chinese mythology in 1925. In 1929, he published under another alias, Xuanzhu 玄珠, *Zhongguo shenhua yanjiu ABC* 中國神話研究 ABC (*Studies in Chinese Mythology*) in two volumes. This was the first important survey of Chinese myths to use comparative mythology and thematic classifications of material from the *Guideways* as well as other sources. In 1932, Zheng Dekun 鄭德坤 (1908–1992) published an article on the *Guideways* that classified the myths according to disciplinary categories such as philosophy, science, history, and so on. The poet Wen Yiduo 聞一多 (1899–1946), working during the 1930s and 1940s, studied such ancient texts as the *Songs of Chu,* the *Book of Changes,* and the *Book of Songs.* For a brief survey of modern Chinese and Japanese studies of Chinese mythology, see B13–17.

101. See note 27.

102. For a study of Gu Jiegang's work in reevaluating the Chinese intellectual tradition, see Schneider (1971), especially chaps. 2 and 4. It is noteworthy that the work of the Han dynasty bibliographer and editor Liu Xin remerged as an issue among modern Chinese intellectuals, who either castigated him as a forger or gave him qualified recognition as the preserver of ancient texts. Gu fell into the latter camp. His views on Liu are summed up in Schneider, 244–51.

103. For some noteworthy articles on the *Guideways* in the *"Tributes of Yu" Bimonthly* 禹貢半月刊 journal, see He Cijun (1934); Hou (1937); and Zhang (1934). The journal was coedited by the geographer Tan Qixiang 譚其驤 (1911–1992), who later published studies on the geographical locations of some of the places in the *Guideways*.

104. See Zhong (1931) and Ling et al. (1976 rpt.). The latter volume also contains an article by one of Gu Jiegang's students in the Folkstudies Movement, Rong Zhaozu 容肇祖 (1897–1994).

105. For important early-modern Chinese studies of the text, see Cheng (1933), He Guanzhou (1930), He Cijun (1934), Jiang (1934), Ling et al. (1934), Lu (1918), Wang (1934), Xuan (1929), Zhang (1934), Zheng (1933), and Zhong (1931).

106. For a review of Yuan Ke's edition, see Mathieu (1983).

107. Among the more important Japanese scholarship are the studies of Itō (1969 .), Kiuchi (1985), Matsuda (1971 .), Mitarai (1984), Mori Mikisaburō (1944), Mori Yasutarō (1943), and Ogawa (1931). Among early European sinological studies are those of Bazin (1839), Eitel (1888), de Rosny (1891), de Harlez (1894) and de Mély (1897). The following complete translations have appeared in recent years: Kōma (1969) and Maeno (1975) (Japanese); Ianshinoi (1977) (Russian); Mathieu (1983) (French); Cheng et al. (1985), Birrell (1999) (English); Fracasso (1996) (Italian). For a review of Mathieu's edition, see Casu (1988) and for Cheng et al., see Fracasso (1987). For detailed bibliographies on the *Guideways* arranged by subject, see Fracasso (1991), especially 366–67; also Suh (1993), 501–35.

108. The name Five Mountain-Treasuries 五藏山 refers to the strings of major mountains located along the five directions in chapters 1–5. It apparently derives from a statement ascribed to Yu the Great, which was interpolated at some point at the end of chapter 5 (see no. 214). It quotes Yu as stating that he traveled to 5,370 notable mountains along a route of 64,056 *li* and that the major mountains are here recorded as the Five Mountain-Treasuries. Hao Yixing and some modern scholars felt that this statement may be dated to the Zhou-Qin or, more narrowly, to the Warring States period because of a similar statement in the "Measurements of the Earth" chapter of the *Master Guan* 管子：地數. However, Mathieu believes that both passages were interpolated at a far later date (H5:53b–54ab; M372n10; F115n365; Y179–80, 183n2; C103; *Guanzi* 77 [*Zzjc* ed., 5:382]).

109. In Yuan Ke's edition, chapters 14–18 as well as 6–13 are grouped together as the *Guideways through Seas* following the opinion of Bi Yuan. See Y183n2.

110. It is this group that commentators from Guo Pu on have believed were not originally part of Liu Xin's edition. Although they contain many variations from the content of the other chapters, their content is not necessarily from a later date. They may have been submitted separatedly by Liu Xin to the imperial library and later included by Guo. Some scholars consider chapter 18 as separate in origin from chapters 14–17 (H14:la; Y337–38n1).

111. The count of graphs appears in *Shanhaijing zhuzisuoyin* (1994), 323. The number of passages appears in Suh (1993), 6. The eighteen chapters of Guo Pu's edition are as follows:

1. Guideways through the Southern Mountains 南山經
2. Guideways through the Western Mountains 西山經
3. Guideways through the Northern Mountains 北山經
4. Guideways through the Eastern Mountains 東山經
5. Guideways through the Central Mountains 中山經
6. Guideway through the Southern Lands beyond the Seas 海外南經
7. Guideway through the Western Lands beyond the Seas 海外西經
8. Guideway through the Northern Lands beyond the Seas 海外北經
9. Guideway through the Eastern Lands beyond the Seas 海外東經
10. Guideway through the Southern Lands within the Seas 海內南經
11. Guideway through the Western Lands within the Seas 海內西經

12. Guideway through the Northern Lands within the Seas 海內北經
13. Guideway through the Eastern Lands within the Seas 海內東經
14. Guideway through the Great Wilds to the East 大荒東經
15. Guideway through the Great Wilds to the South 大荒南經
16. Guideway through the Great Wilds to the West 大荒西經
17. Guideway through the Great Wilds to the North 大荒北經
18. Guideway through Lands Within the Seas 海內經.

112. The textual history of the *Guideways* has inspired a considerable amount of scholarship over the centuries and produced widely varying views about the dating and early organization of its content as well as slightly di erent graph counts. For a recent survey of the textual issues, including a chart of eleven main theories of the book's date and place of composition, see Fracasso (1993), especially 359–61. A bibliography of articles on textual issues appears in Fracasso (1991), 87–89.

113. Yuan Ke (1983) listed ten common textual problems in the *Guideways* as follows: 1) wrong graphs; 2) missing graphs; 3) later interpolations; 4) reversed order of graphs; 5) incorporating the text within a commentary; 6) incorporating a commentary within the text; 7) lost lines or confused order of lines; 8) incorporation of other texts into the main text; 9) deliberately substituted graphs; 10) miscellaneous problems.

114. The Umbrella-Heaven 蓋天 theory, also known as the Gnomon of the Zhou dynasty 周髀 theory, was traditionally credited to the ancient thearch Fuxi 伏羲 and was said to have been later transmitted by the Duke of Zhou 周公 (r. 1042–1036 B.C.E.). It was particularly associated with the Zhou dynasty period and by the Eastern Han was discredited among official astronomers because of the inaccuracies of its calculations. In one of its later elaborations, earth, though still regarded as square, was seen as convex and highest at the northern extremity, the center of both heaven and earth. For summary discussions of the theory, see Needham (1959) 3:210–16; also Cullen (1993).

115. For this and other myths of Gonggong, see B97–98. It is also discussed in Major (1978), 6, as an astronomical myth enacted on the terrestial plane that describes the tilting of the ecliptic in relation to the celestial equator. See also Porter (1996), 31 *passim.* The *Guideways* only mentions the location of Cleft Mountain 不周之山 in the west, not the accompanying myth itself, the earliest surviving version of which is in the "Patterns of Heaven" chapter of the *Master of Huainan* 淮南子：天文訓 (c. 139 B.C.E.). See *Huainanzi* 3 (*Zzjc* ed., 7:35); H2:16a; Y40n1.

116. Various other mountains in the *Guideways* that may also relate to the concept of heavenly pillars are denoted by remarks in the text that they are "places where the ocean enters." Among this group are "Lofty Celestial Terrace Mountain 天臺高山" and "Celestial Co er at the Northern Extremity" 北極天櫃. The most important mountain in the text that can be regarded as the *axis mundi* is clearly Mount Kunlun 昆侖之丘. See H15:5b, 17:4b; Y380n2.

117. Guo Pu commented that the phrase "nine divisions of heaven" (*tian zhi jiubu* 天之九部) meant "nine areas" (*jiubujie* 九部界) of heaven (H2:21b).

118. The Firm-Tree 建木 is mentioned in chapter 10 as resembling an ox with bark like cap strings or yellow snakes. Its leaves are like netting, its fruit is like that of the Luan-Tree 欒, and its wood is like the Qiu-Tree 藍, which resembles the thorny elm. However, in chapter 18, it is described as having green leaves with purple veins, black blossoms, and yellow fruits. It is one hundred *ren* (approx. eight hundred feet) in height without any branches until the top, where there are nine that swirl upward, entangled, while below are nine huge roots. Its fruit is like hemp seed, and its leaves are like Mang-Grass 芒 (*Miscanthus sinensis*). It was planted by the Yellow Thearch 黃帝 and used by another thearch, Greater-Brilliance (Taihao) 大皞 (both trad. r. c. 3rd millennium B.C.E.) to ascend and descend from heaven. The *Master of Huainan* later stated that it is used by all the thearchs to ascend and descend. For a discussion of mountains in the *Guideways* that are considered ladders to heaven, see Y450–52n13 (H10:4b–5a, 18:4b; B232–33; *Huainanzi* 4 [*Zzjc* ed., 7:57]).

119. The myth in which the divine officials Chong 重 and Li 黎 are ordered by their grandfather, the thearch Zhuanxu 顓頊 (trad. r. c. 3rd millennium B.C.E.), to sever the links between heaven and earth is briefly recorded in chapter 16. See H16:5b; Y403n7. It was elaborated in more detail in the course of Guan Yifu's reply to King Zhao of Chu in the *Conversations from the Feudal States* mentioned above (see notes 30, 33). King Zhao had originally asked Guan the following: "When the *Documents of Zhou* [i.e., "The Prince of Lü on Punishments" chapter of the *Doc-*

uments of Antiquity 尚書：呂刑, early Spring and Autumn period] states that Chong and Li were ordered to sever the connection between Heaven and Earth, what does this mean? Had they not done so, does it mean that the common people would be able to ascend to Heaven?" After describing the proper administration of spiritual matters by *wu*-shamans and other ritual officials in early antiquity, Guan went on to state:

> During the decline of a airs under Lesser-Brilliance (Shaohao 少皞, trad. r. c. 3rd millennium B.C.E.), the nine Li 黎 brothers disrupted the cosmic powers. People and gods intermingled and could not be distinguished by their proper names. Ordinary people o ered up sacrifices and noble families took over the roles of *wu*-shamans and scribe-astrologer, acting without sincerity. The common people found it difficult to carry out sacrifices correctly so they were unable to obtain blessings. The winter sacrifice was not held at the appropriate time; people and gods occupied the same ritual positions. The people neglected their contractual obligations so there was no sense of respect or awe. Gods practiced the ways of men and behaved impurely. Life-giving sustenance was not bestowed from on high so there was nothing to o er up. Manifold disasters arrived and seemed endless. When Zhuanxu succeeded to the throne, he therefore commanded the Director of the South, Chong, to take charge of heaven and establish order among the gods. And he commanded the Director of Fire, Li, to establish order among the people. The old regulations were restored and these two groups no longer infringed upon one another. This is what is meant by the statement "to sever the connections between Heaven and Earth" (*Guoyu* 18: *Chuyu* 2 [1988 ed., 2:562–63]).

For another translation of this and for translations of other versions of this myth, see B91–95.

120. This passage also appears in the "Forms of the Earth" chapter of the *Master of Huainan* 淮南子：墜形訓. See *Huainanzi* 4 (*Zzjc* ed., 7:55); H6:1a; Y184.

121. This passage also appears in the "Measurements of Earth" chapter in the *Master Guan,* where it is spoken by Guan Zhong in response to Duke Huan of Qi's inquiry about the extent of the world. It was believed by later commentators to be a Zhou dynasty interpolation. See *Guanzi* 77 (*Zzjc* ed., 5:382); H5:53b; Y180n8.

122. For a discussion of various geographical concepts of centrality during the Zhou dynasty, see Xiao (1996). For studies of the Luo River Diagram 洛書 and its multivalent applications, see Cammann (1969) and Bergland (1990), and for an elaboration of magic squares in the Han as an expression of correlative cosmology, see Major (1976). Early Chinese textual sources for the Luo River diagram and its derivative, the Yellow River diagram 河圖, are discussed in Bergland, 56–88. Among its many applications were Yu the Great's Nine Provinces and versions of the Paces of Yu dance, which trace the diagram while reenacting Yu's journey throughout the world to curb the Deluge.

123. The text of the "Tributes of Yu" does not specify the exact shape of the five dependencies, but it seems natural that they have been depicted as rectangles, given the general belief that the earth was unequally squared. This description apparently inspired some Han cartographers to also conceptualize Yu's Nine Provinces as concentric squares. For a brief discussion of the Five Dependencies see Yee, "Chinese Maps in Political Culture" (1994), 76. Most Chinese, regardless of their education, continued to believe that the earth was flat well into the nineteenth century, despite the influence of Jesuit and other Western cartographers. For Chinese scholars' resistance to Western depictions of a spherical world that was not Sinocentric, see Smith (1997), 7, 14–15.

124. See Hao Yixing's commentary in H2:19a, which quotes various early sources to the e ect that in early China large bodies of water and those that lay beyond the borders were called "seas" 海. In the same passage, he noted that in the case of a river said to flow into the Eastern and Western Seas, the Eastern Sea in this case was probably a branch of the Western Sea and not the ocean in the east.

125. For a short study of Zhurong, see Yang (1940), 535–37. For a study of the evolution of Rushou and Goumang in some other early cosmologies, see Riegel (1989–1990).

126. For reproductions, see Needham (1959) 3:548; also Smith (1996), 27. These may derive from even earlier lost traditions of world maps by notable cartographers such as Pei Xiu 裴秀 (224–271) and Jia Dan 賈耽 (730–805). There are numerous references in early texts to the use of maps by rulers, military figures, and emissaries during the Zhou, Qin, and Han dynasties. For surveys of the history of Chinese cartography, see Needham (1959); Smith (1996); and Yee (1994).

127. Also reproduced and briefly discussed in Smith (1996), 36.

128. Reproduced in Smith (1996), plates 12–14, and briefly discussed on p. 56. That many of the places selected from the *Guideways* are located elsewhere on these maps suggests that a divergent tradition arose among cartographers that was highly selective and was perpetuated among them without referring back to the original textual source.

129. In the *Guideways* only chapters 14–17 forming the third section follow the later sequence of east, south, west, and north. This fact may cast some light on the place of origin of these chapters or on the dates of their compilation and inclusion with the other sections. Among the arguments made by those who believe in a Chu authorship is the fact that most groups of chapters begin with the south and then proceed to the west.

130. The modern geographer Tan Qixiang 譚其驤 (1911–1992) reported the following conclusions on the measurements in seven individual guideways in the *Guideways through Mountains:* a) more than half the mountains mentioned can be identified today; b) the directions of the guideways are generally accurate with slight deviations; c) most distances between mountains are inaccurate, and the total distances at the end of each chapter are highly exaggerated; d) the most accurate statistics are for the areas covering modern southern Shanxi, central Shaanxi, and western Jiangxi. Unfortunately, Tan's short report does not provide evidence of his methods, and his other conclusions about dating and authorship are unsupported. See Tan (1986), 13–14. In an earlier article (1978), Tan traced the course of the lower Yellow River and its tributaries in the third guideway through the Northern Mountains and asserted that this section of the *Guideways* represents the oldest description of the river's course and probably predates the "Tributes of Yu." Additional assessments of the geographical accuracy of these chapters appears in Wang (1982), 18–21, who concluded that the topographical information is hopelessly confused while arguing that the *Guideways through Mountains* nevertheless represents an advance in geographical thought and is thus later in date than the "Tributes of Yu." He also observed that in general, those mountains whose names employ two graphs utilizing the formula "*X* 山" were more verifiable, while the majority whose names contain four graphs using the formula "*XX* 之 山" were fabricated. All studies to date that have sought to identify the places in the text remain largely hypothetical and unconvincing, since they are mostly based not on direct exploration but on correlations with other traditional texts. For a bibliography of such studies, see Fracasso (1991), 90–92.

131. The Five Marchmounts later became the principal sacred mountains located in each of the five directions. Special groupings first appear in such late Warring States texts as the glossary *Approaching Refinement* and the *Government Organization of the Zhou Dynasty,* though the number and identity of these peaks has varied somewhat over time. By the Han, the following grouping of five mountains was most common and has largely remained so through the later centuries: the Supreme Mountain (Taishan 泰 山) in the east, Transverse Mountain (Hengshan 衡 山) in the south, Lotus Mountain (Huashan 華 山) in the west, Constancy Mountain (Hengshan 恆 山) in the north, and Eminent Mountain (Songshan 嵩 山) in the center. Before the Han, however, there were also other groupings of three, nine, and twelve sacred mountains. Still other groupings were promoted by the Buddhist and Daoist religions. For essays on the Five Marchmounts, see Robson (1995) and Wu (1993). A survey of sacred mountains in Chinese art is presented in Munakata (1991).

132. H2:1b–2a.

133. H4:3ab. Similarly, Mount Penglai 蓬 萊 山 [no. 294], one of the isles of the Transcendents in the Eastern Sea also promoted by the *fangshi*-wizards, is given a perfunctory entry in contrast to the elaborate description of Mount Kunlun. This is especially surprising, since some scholars have connected the authorship of the *Guideways* with the *fangshi*-wizards who were believed to have originated in this eastern area of China.

134. The scale for the central portion of the map has been estimated at between 1:80,000 and 1:100,000 and considered remarkably accurate. The original maps are reproduced and briefly discussed in Yee, "Reinterpreting Traditional Chinese Geographical Maps," 40–46. For a bibliography of more detailed studies, see Yee, "Reinterpreting," 41n13. Various studies and the reconstructed version of the map also appear in *Guditu lunwenji* (1975).

135. In only a few cases are any references made to political divisions, but these have sometimes been used to date the particular passage. For example, Yan Zhitui remarked that names such

as Changsha 長沙, Lingling 零陵, and Guiyang 桂陽 were clearly later interpolations but still believed that the book was originally written by Yu the Great. Similarly, Hao Yixing pointed out that the system of commanderies 郡 and districts 縣 mentioned in some passages was of Zhou dynasty origin, though this also did not change his belief in the traditional authorship of the *Guideways through Mountains,* at least. See H: *Xu* 敘: 1b–2a.

136. See no. 202 and "Plates," note 330.

137. Mount Kunlun has been widely believed to be a geographical place in the west or northwest, and even modern scholars have continued to search for its location. For myths of Mount Kunlun, see Yuan and Zhou eds. (1985), 83–90; also B183–85. An astrological interpretation of Mount Kunlun mythology is presented in Porter (1993).

138. H2:21b–23a. Some commentators and translators regard the Pin-Plant 蘋草 as a duckweed or mallow.

139. Although some believe the compilation of chapters 14–18 to be the latest in date, Yuan Ke argued that they contain some of the earliest material and dated them to no later than the middle Warring States period. See H14:1a; also Yuan (1978), 156–57.

140. H17:4a–5a; C185–86.

141. See, for example, the Yellow-Birds 黃鳥 [no. 308] and their imperial connection based on the homophony *huang* (Y367n2).

142. Y367n2.

143. For views of hybrid gods in China, see Chang (1981), Loewe (1978), and Fracasso (1983).

144. See He (1930), 1350–354.

145. For a recent consideration of composite construction in Chinese art, see Ledderose (1998).

146. See *Shuowen jiezi* (1977 ed.), 27. The examples and terminology are taken from Boltz (1999), 118–23, where this is called "The Determinative Stage" in the development of the Chinese script. Boltz also hypothesizes the parallel process whereby various phonetic determinatives were added to a single semantic determinative, although this is admittedly less easy to document.

147. There are more than thirty creatures explicitly denoted as *shen* in the *Guideways,* although the total number that could be classified as such is greater. See Itō (1969, 1972, 1989) and Matsuda (1984, 1988) for comprehensive studies of these gods and strange creatures and Xu Xianzhi (1989), who views the gods as the totems of primitive tribes and local kinship groups. Thirty-five other studies on the religion, mythology, and divination in the *Guideways* are listed in Fracasso (1991), 93–98. For a collection of specific studies on individual gods that also interprets them anthropologically, see Mitarai (1984).

148. While scholars have generally regarded the Supreme God Di in Shang religion as referring to a single individual, Eno (1990) has argued persuasively that the term Di 帝 in Shang oracle-bone inscriptions indicated a group of high royal ancestors, either individually or collectively. Furthermore, he maintains that the concept of Di as a single, supreme god only appears in Zhou texts. This may have been an adaptation of the Shang concept by the official Zhou dynasty religion, which originally regarded Tian 天 (Heaven) as its supreme god.

149. According to one theory recently proposed by Yuan Ke, the Supreme God Di in the *Guideways* has already been conflated with the Yellow Thearch. Thus, Yuan argues that in most cases when a figure is identified simply as Di, this should be read as signifying the Yellow Thearch. The concept of Di during the Zhou dynasty was not monolithic, though it seems to have been more anthropomorphic than that of the ancestral Zhou god, Tian (Heaven), who, at the hands of some philosophers and historians, evolved into a more impersonal cosmic force. See Y188n1.

150. Lesser-Brilliance was associated with avian imagery. In early mythology, he and his divine bureaucracy employed bird nomenclature in official titles and were probably represented as bird or hybrid bird forms. This was historicized in *Zuo's Commentary* where, in an anecdote dated 525 B.C.E., a nobleman from the Shandong area who claimed descent from Lesser-Brilliance explained the bird nomenclature of the latter's government as symbolic rather than literal. He stated that it was designed to celebrate the appearance of a Feng-Bird at the beginning of his reign. See *Chunqiu zuozhuan zhengyi: Zhaogong* 17 (*Ssjzs* ed. 2:2083); translated in Legge (1966) 5:667–68; also B267–68. For a study of bird motifs in the art of the ancient Yi-Barbarians and their relationship to early mythology, see Wu (1985). In the *Guideways,* the Land of Lesser-Brilliance 少昊之國 is located in the east. However, in another passage, the commentator Hao Yixing also lo-

cated Lesser-Brilliance in the west as a divine official (H2:25b; 14:1a). For a short summary of myths of Lesser-Brilliance, see Yuan ed., *Zhongguo shenhua* (1985), 78–79, and for a discussion of him together with the thearch Greater-Brilliance, see Rao (1996).

151. See the first chapter of Sima Qian's *Historical Records,* "The Basic Annals of the Five Thearchs" 史記：五帝本紀, which represents the culmination of the historicization of the ancient thearchs. Beginning with the Yellow Thearch, it defines the orthodox genealogy of political legitimacy through Zhuanxu, Thearch Ku 帝嚳, Yao, and Shun before turning in subsequent chapters to the dynastic rulers. *Shiji* (1975 ed.) 1:1–48. Myths of the thearchs and their connections with sanctioned violence are discussed in Lewis (1990), 165–212. For a short discussion of the Yellow Thearch in the *Guideways* and comparison of these genealogies with that of Sima Qian, see Xu and Tang (1986). For a summary of various myths and origins of the Yellow Thearch, see Yuan ed., *Zhongguo shenhua* (1985), 347–48; also Wang Zhongfu (1996). Early narratives about the struggle between the Yellow Thearch and Chiyou 蚩尤 are analyzed in Puett (1998).

152. H16:2ab.

153. Thearch Jun 帝俊 appears to be unique to the *Guideways* and does not seem to be mentioned in any other early surviving text. For a study of Thearch Jun, see Kiuchi (1985). For various opinions on the genealogies in the *Guideways,* see Meng (1962), 44–48; Yuan Ke (1978), 1154–156, (1979), 60–68; Yuan Xingpei (1979), 25–29. Among modern scholars who follow an ethnographic interpretation of Chinese mythology, the thearchs have been seen as deified totems of warring tribes who were later historicized by the philosophers and historians, especially the *Ru*-Confucians. For a still valuable but highly opinionated study along these lines, see Karlgren (1946). A survey of many of the modern approaches to Chinese mythology appears in B1–22.

154. This ambiguity in the presentation of Di has led to di erent scholarly interpretations. On the one hand, Suh (1993), 154–59 passim, argues for a distinction between the two types of Di and believes that the similarity between Di in the first five chapters and the Shang royal god reveals the origins of this part in Shang cultural traditions. On the other hand, some modern scholars who regard the pseudohistorical thearchs as heroes of ancient warring tribes attempt a unified interpretation of all the chapters by identifying Di with specific thearchs, especially the Yellow Thearch. For example, in the passage on Mount Kunlun just cited, the commentator Hao Yixing took particular issue with Guo Pu's assertion that Di was the Yellow Thearch, while Yuan Ke and, somewhat more tentatively, Mathieu, supported Guo's argument (H2:21ab; M91n5; Y294–95n2).

155. The god Shiyi 石夷 is also in charge of the duration of the sun and moon. These gods are recorded respectively in H14:5a, 15:3a, 16:1b, 14:7a. See also Y349 nn5–8. Some of these gods can be related to the names of wind gods inscribed in the Shang dynasty oracle bones. For studies of the ancient wind gods, see Hu (1956) and Matsuda (1986).

156. For a study focusing on these more organized gods, see Itō Seiji (1982).

157. H16:9b.

158. See Chang (1981), 540, where the Xia Sovereign Kai (Qi) and similar figures in the *Guideways* are identified as *wu*-shamans. "The Nine Arguments" 九辯 may refer to nine musical movements in the accompaniment. See Chen (1936), 541–43, where he argues that "The Nine Arguments" dance was synonymous with the Dai Dance 代舞 of the Shang, which was a supplication for rain. A poem in the *Songs of Chu* anthology also titled "The Nine Songs" 九歌 contains short pieces invoking a variety of spirits, most of whom are associated with water or rain. Another poem in the anthology titled "The Nine Summonses" 九招 contains invocations to the dead soul of a ruler to return to his body. The Xia Sovereign Kai (Qi) is also mentioned in chapter 7, where he is called Qi and described as dancing "The Nine Dai Dances" 九代 on the Plain of the Grand Music 大樂之野. For further discussion of myths about the Xia Sovereign Kai (Qi), see B83–85 ; H7:1a; Y209–210.

159. This kind of natural medicine is older than what is now called "Traditional Chinese Medicine" 中醫, whose theory integrated yin-yang 陰陽 and Five Agents 五行 cosmology, along with the concept of vital-energy 氣, and was codified in the *Yellow Thearch's Classic of Internal Medicine* 黃帝內經 (c. 1st cent. B.C.E.). Harper (1990), 218n34, argues that despite later competition among professional *yi*-physicians, *fangshi*-wizards, and *wu*-shamans, the pragmatic nature of medical practice during the Qin and Han supported the continuation of earlier methods. Specifically, he finds linguistic parallels between passages in the *Guideways* and a medical text from a tomb in

Fuyang, Anhui, dated c. 165 B.C.E. (214n15). See Zhong (1931), Itō (1969–1971), Shi eler (1980), and Zhao (1986) for specific studies of early Chinese medicine in the *Guideways* and its connection with *wu*-shamans. For further bibliography on this subject, see Fracasso (1991), 98–100.

160. See note 53.

161. Fracasso (1983), 670–71, counted fifty-four events in the first five chapters, of which forty-five are evil, seven are auspicious, and two are neutral. He argued that the information on ominous creatures reflects an art of "teratoscopy" or divination by monsters that flourished from the Warring States period through the Han and was similar in some ways to practices in Babylonia and ancient Italy. Wu Hung o ered a slightly di erent count: fifty-two omens in the *Guideways* as a whole, with forty-seven evil prognostications, the latter all in the first five books. He provided further evidence on the use of the *Guideways* as an omen book in the Han by identifying the caption to a carving of the Bifang-Bird 比方鳥 at the Wuliang Shrine 武梁祠 (c. 151 C.E.) in modern Jiaxiang, Shandong, and suggested that the evil omens depicted at the shrine were all taken from the *Guideways*. See Wu (1989), 76–85. Similarities between the *Guideways* and a demonological occult manuscript recently excavated from a third-century-B.C.E. tomb at Shuihudi, Hubei, are discussed in Harper (1985), especially p. 479.

162. H2:19ab.

163. H16:8b.

164. The text here is problematical. According to Guo Pu, the herb provides longevity. However, the term *bazhai* 八齋 is understood by Hao Yixing as "eight chambers." Other commentators and translators suggest "eight chambers for purification," "eight chambers containing the Herb of the Supreme God Di," "eight plants consumed during a period of purification," and "Eight Purification Rites" (H15:2a, 16:6b, 8b; M549; C167; F203n59; Y366n1).

165. H16:3ab. Yuan Ke suggested that the graph *ling* 靈 be read as *wu* 巫 (*wu*-shaman) based on the usage in the *Songs of Chu* as well as a gloss in the *Explanations and Analyses of Graphs*. See Y396n1.

166. For a discussion of these shamans, see Chow (1978), 72–83 (H11:6a).

167. The cult of the Transcendents is believed to have originated in the eastern states of Yan 燕 and Qi 齊 (modern Hebei-Shandong) and presented a mythology focused on islands in the Eastern Sea such as Penglai [no. 294] where beings who had perfected elixirs of longevity dwelled. It was largely spread by *fangshi*-wizards who gained influence at court during the Qin and Han dynasties by persuading rulers that they could communicate with the Transcendents and obtain the alchemical formulas for the elixirs. By the Six Dynasties, the cult was substantially absorbed by Daoism and has remained popular in Chinese folklore through the modern period. Later commentators from Guo Pu on sometimes mistakenly identify elements in the *Guideways* in terms of this cult, and some modern scholars have continued to find traces of influence in the text from *fangshi*-wizards. Nevertheless, the *Guideways* overwhelmingly represents a much earlier spiritual outlook, particularly with regard to the secrets of longevity obtained from trees and herbs, not alchemical drugs. Although Penglai is mentioned in chapter 12 as a mountain located in the Eastern Sea and given prominence in the late Ming illustrations, there is no detailed description of it in the text, and it clearly does not rival Mount Kunlun as an *axis mundi*. Furthermore, the graph for Transcendent 仙 *(xian)*, does not appear anywhere in the *Guideways*. See H12:6b; Yuan Xingpei (1979), 18–21.

168. Like the Never-Dying Herb 不死藥, the tree is associated with the cult of Mount Kunlun and located nearby. Guo Pu commented elsewhere in chapter 6 that eating another Never-Dying Tree 不死樹 on Round Hill Mountain can produce longevity, as can drinking from the Red Spring on the same mountain (H6:4a; H11:5b, 6a).

169. H18:2b; 6:4a.

170. H15:3a.

171. H7:4a; 16:5a. Xuanyuan 軒轅 is the personal name of the Yellow Thearch.

172. This cult of divine *wu*-shamans continued into the early Han, when it was officially established along with other sacrifices by the first Han emperor Gaozu 高祖 (r. 206–195 B.C.E.). *Hanshu* (1975 ed.) 4:1211.

173. In addition to the people of the Land of Shaman Xian 巫咸國, another tribe identified as shamans is the Zhi People 載民 [no. 219], who are descended from the thearch Shun. They are

surnamed Ban 盼 like one of the *wu* on Shaman Mountain, eat grains, and live in a paradise where they can obtain food and clothing without working. The *Guideways* notes that they are also known as the People of Shaman Zhi 巫載民 but o ers no further description of their activities. This people is also mentioned in chapter 6, where they are described as yellow and able to kill snakes with bows and arrows. According to some commentators, the graph *zhi* 載 should be read as *die,* meaning "abundance" (H6:3a; 15:3b).

174. See *Chuci buzhu* (1983 ed.), 36–37; also translated in Hawkes (1962), 31. Nine-Similar-Peaks 九疑山, where Xian descends, is a mountain in modern Ningyuan, Hunan, and a traditional burial site of the thearch Shun.

175. H18:2b.

176. See, for example, Chang (1983), 65 , Major (1999), 129–131, and He (June, 1934): 28–29.

177. Translated in Hawkes (1962), 101–9 and 109–14, respectively. In "The Great Summons" 大招, the performer of the ritual is specifically identified as Shaman Yang 巫陽. The Song commentator Hong Xingzu identified him with one of the six mentioned in chapter 11 who revived Yayu [no. 265] with the Never-Dying Herb and quoted Guo Pu's commentary to this entry further identifying Yang as a "divine physician" 神醫. See *Chuci buzhu* (1983 ed.), 198. Beginning in the latter half of the sixth century B.C.E., the concept of an ethereal soul (*hun* 魂) and an earthly soul (*po* 魄) developed and gradually became the most common Chinese view of the human spirit. After death, these two souls separated, with the ethereal soul seeking immortality in a heavenly paradise and the earthly soul proceeding to the underworld while still somehow remaining connected with the interred body for a period.

178. For discussions of early Chinese views of death, see Carr (1985), Erkes (1952), Keightley (1991), and Yu (1964–65, 1981). Han views of the hereafter are surveyed in Loewe (1979), 6–9, and (1982), 25–37. In a reinterpretation of the meaning of the Han tomb number one at Mawangdui (c. 168 B.C.E.) near modern Changsha, Hunan, Wu Hung (1992) describes the ritual of summoning the soul during the Warring States and Han and contrasts the arrangements for the corpse with that for the interred body. Another approach to resurrection of the dead in which the living legalistically petition an underworld bureaucracy for release of the soul is not represented in the *Guideways.* It can also be traced to the Warring States period, however, and is discussed in Harper (1994).

179. In certain cases of demonic activity, it was believed that the natural process of the separation of the two souls had been interrupted, perhaps through improper burial or violent death. In an anecdote in *Zuo's Narratives* dated 534 B.C.E., the aristocrat Zichan of Zheng replied to an inquiry about ghosts by stating that even in the case of ordinary people, the ethereal and earthly souls can remain conjoined in the person's body if they have died a violent death, becoming demonic, and that this was even truer in the case of an aristocrat with higher spiritual qualities. This seems similar to the corpses in the *Guideways,* though the passage in *Zuo's Narratives* does not identify them as such. Conversely, the *Guideways* does not mention either the ethereal or the earthly soul. In any event, the corpses in the *Guideways* are not ghosts but strange creatures who are still alive. See *Chunqiu zuozhuan zhengyi: Zhaogong 7* (*Ssjzs* ed., 2:2050); translated in Legge 5:618.

180. Wang Ziye, who may be identified with another mythical figure, King Hai 王亥 [see no. 300], is described by Guo Pu as someone whose "body has been dismembered but whose spirit is intact; whose appearance is bizarre but whose vital-energy is harmonious" (H12:4b). Yuan Ke, however, believes this may be too mystical a reading. However, if these corpses were merely unburied bodies without any spiritual power, they would not have been recorded in the *Guideways* as strange creatures. See Y319–20 (H18:7ab, 12:1b, 12:4b–5a).

181. H12:3a, 15:4b, F207n84.

182. H17:7b.

183. H9:1b, 14:3a.

184. H7:3a, 16:4b.

185. For an interpretation of the ten suns myth as the founding myth of the Shang dynasty, see Allan (1991), 19–56. In the *Guideways,* the ten suns are the children of Xihe 羲和, the wife of Thearch Jun, who dwells in her own land beyond the Southeast Sea and bathes the suns in the Sweet Depths. For translations of these and other myths of Xihe, see B123–25. The ritual exposure of female shamans is discussed in Schafer (1951) and Qiu (1983). In Shang times, female *wu*

as well as certain kinds of physically deformed people termed *wang* 尪 were burned to invoke rain during a drought. By the Warring States period, burning seems to have evolved into exposure for about eight or nine days, a practice that continued into the Han.

186. H17:6b; Y218, 430–34. This exorcistic curse is a unique piece of shamanistic information preserved in the *Guideways*.

187. For a thesis along these lines, see Yu (1992).

188. Legends of dog ancestry are known to have existed among Asian peoples from Siberia to Indonesia. Dubois St. Marc documented legends of the dog-tailed people of Java and reproduced photographs taken there of congenital anomalies such as a child born with a "tail" and a hairy-faced man. See Liu (1932). In China, the myth of the union of the dog Panhu 盤瓠 with a princess, first recorded during the early fourth century C.E., has formed part of the origin myths of local aboriginal tribes in the central and southern regions. See B118–20.

189. *Huainanzi* 4 (*Zzjc* ed., 7:62–64); H:*Xulu:*1b.

190. See He (June, 1934) and Wang (1934).

191. A chapter on maps is included in the "Maps of the Earth" chapter of the *Master Guan* 管子：地圖, and it is reasonable to suppose that many early works concerned with geography were accompanied by some kind of image or map. In addition to the Nine Bronze Vessels of Yu, other hypotheses about the origin of the illustrations to the *Guideways* are that they are: 1) maps recording territories o ering tribute; 2) didactic pictures displayed by *wu*-shamans for an audience during the performance of religious rituals; 3) frescoes in temples and palaces; 4) images of strange creatures in omen or demonological catalogues. For a history of the illustrations, see Fracasso (1988), especially 93–94.

192. The earliest statement connecting the *Guideways* with the Nine Bronze Vessels of Yu appears in the "Rhymeprose on the Capital of Wu" 吳都賦 by Zuo Si 左思 (c. 253–c. 307). See *Wenxuan* (*Sbby* ed.) 5:6b. The view that the text was originally a commentary on the images was later elaborated on by Ouyang Xiu 歐陽修 (1007–72), Yang Shen, and Bi Yuan, among others.

193. See Zhu (1998), 64, who argues that neither Liu Xin nor the "Treatise on Literature" in the *History of the Han Dynasty* mentioned illustrations. While the burden of proof that early illustrations existed remains and may, at this point, only be resolved by archaeological discovery, it is quite possible that the text in its early phases circulated separately from illustrations in some cases, as it did throughout later periods. Zhu, moreover, disregards the internal evidence in the text that seems to suggest references to images.

194. For remarks on the difficulties surrounding the graph *tu* 圖 see Sivin and Ledyard (1994), 26–27, Clunas (1997), 102–111, and Yee, "Chinese Maps in Political Culture," 72n9.

195. H:*Xu:* 3a.

196. Given the presence of variant myths and descriptions of strange creatures in texts as well as the absence of a national religious establishment and an organized priesthood, it is unlikely that there was much consistency in the style or content of divine representations. The remark in the *Master Hanfei* 韓非子 (c. before 233 B.C.E) that artists found it easier to depict ghosts and demons rather than dogs and horses because no one had ever seen the former suggests a considerable range in the details of these images. See *Hanfeizi* 21 (*Zzjc* ed., 5:202); also note 210.

197. For a creative but controversial theory of the meaning of animal decoration on Shang and Zhou bronzes, see Chang (1981). Chang argues that some of these motifs represent mythological animals that act as agents of shamanistic communication between man and the spiritual world of ancestors and gods, citing the *Guideways* as textual confirmation. Among the motifs he discusses are the Taotie 饕餮. Feiyi-Snake 肥遺 [no. 113], Kui 夔 [no. 304], and Dragon 龍 and notes that not only do examples of these types vary considerably in their features but that their designations were applied retroactively by later scholars without much foundation. The comparatively recent identification of the Feiyi-Snake motif, for example, is based on a description in the *Guideways*. It is worth noting that the so-called Taotie widely represented on early bronzes is not mentioned in the *Guideways* at all.

198. For the theory that these tomb guardians are Earth Lord (Tubo) 土伯 and, moreover, that Earth Lord can be considered a transformation of both Earth God (Houtu) 后土 and Yu the Great, see Sun (1973). According to Sun, all three could be represented as a dragon with horns. Early tomb guardians are also briefly discussed in Ho (1991), 86–87.

199. Wang Yi 王逸 (c. 89–c. 158), compiler and annotator of the poems of the *Songs of Chu* believed that the "Questions of Heaven" was composed by the poet Qu Yuan in response to viewing depictions of gods and spirits of the landscape, ancient heroes, and strange creatures on a mural in the ancestral temple of former kings of Chu and in the sacrificial hall for aristocrats and high ministers. The poem was supposedly written by Qu on a wall next to the mural. See *Chuci buzhu* (1983), 85.

200. These have been reproduced and described in detail in *Zenghouyi mu* (1989), 1:26–45.

201. Among the hypotheses are Earth Lord, a kind of occult expert in charge of exorcisms known as the *fangxiangshi* 方相氏, and a kind of Transcendent known as "feathered-man" 羽人 (*yuren*). See *Zenghouyi mu* 1:43.

202. This enumeration of the strange creatures in the Chu Silk Manuscript follows Hayashi (1972).

203. See H5:28b, in which these gods are described as having three heads with human faces. These three special mountains along the seventh guideway through the Central Mountains are identified as *zhong*-level 冢 sacred peaks requiring Grand Corral 太牢 sacrifices.

204. H6:4a.

205. H3:8a.

206. H1:5b.

207. The Chu Silk Manuscript now in the Arthur M. Sackler Gallery of the Smithsonian Institution in Washington, D.C., has been documented and analyzed in Barnard (1973), while the significance of the twelve figures has been studied by Hayashi (1970, 1972), Rao (1972), Rao and Zeng (1985), Li Xueqin (1987), and Li Ling (1985). For brief, updated remarks by Rao and Li Ling at a recent symposium, see Lawton (1991), 175–83. These scholars have all correlated the twelve gods with a set recorded in the early glossary *Approaching Refinement,* which is believed to reflect Chu usage. Hayashi o ered a further hypothesis that five of these bear names similar to those of *wu*-shamans mentioned in the *Guideways,* specifically Peng 彭, Gu 姑, Xie 謝, Yang 陽, and Xiang 相. Thus, he argued, they may also represent divine *wu*-shamans, though it is not clear how these two groups might have been related. This view is specifically rejected in Li Ling (1985), 33–34, who maintains that the figures are only the gods of the twelve months. This conclusion has been further refined by Li Xueqin (1987), and he and Li Ling both now believe that the Chu Silk Manuscript reflects the form of a practical cosmic diagram known as the *Liuren shipan* 六壬式盤 as used by exponents of the School of Techniques and Calculations. The Chu Silk Manuscript was also briefly discussed in Loewe (1978), 102–8, which o ered another set of hypotheses about the shamanistic nature of the twelve figures. For a recent translation of the text see Li Ling and Constance A. Cook (1999).

208. Although pre-Qin sources mention the existence of murals, illustrated books, and maps, it is only beginning in the Han that more detailed descriptions about book formats have survived. In the "Treatise on Literature" in the *History of the Han Dynasty* 漢書：藝文志 (late 1st cent. B.C.E), a number of texts are recorded as written on bamboo slats 篇, while the accompanying illustrations or maps are noted as depicted on scrolls 卷. The Eastern Han scholar Ying Shao 應劭 (c. 140–c. 204) noted that it had been the practice of the Western Han court bibliographer Liu Xiang to first transcribe ancient texts onto bamboo slats for editing, then recopy them onto silk scrolls for the imperial library. Another possibility, the use of closely bound bamboo or wood slips as a surface for illustration as well as text, is suggested by the recent discovery of the Shuihudi manuscripts (c. 3rd cent. B.C.E.). See Harper (1985), 466n13. For a survey of early Chinese writing formats, see Tsien (1988), especially 59–89. Recently, the idea that the *Guideways* originated as captions to a mural has been revived by Yu Quanzhong (1992), who argues that at least as far as chapters 6–9 are concerned, the text derives from captions to an early Zhou mural that preserved Shang worldviews.

209. For a concise description of this piece, see the explanation of plate 53 in *Zhongguo meishu quanji* (1986), vol. 1, 26–27.

210. See *Huainanzi* 13 (*Zzjc* ed., 7:216): "Nowadays, painters like to depict demons and Mei-Hobgoblins and dislike painting dogs and horses. Why? Because demons and Mei-Hobgoblins do not reveal themselves to people while dogs and horses can be seen every day." See also *Hanfeizi* 21 (*Zzjc* ed., 5:202).

211. The colophons to these strange creatures on the Wu Liang Shrine do not exactly coincide with the extant version of the *Guideways*. They may reflect an earlier version of the text or perhaps were based on similar omen catalogs. Yet another possibility is that they may have been free transformations by artisans.

212. For a study of the ideological significance of these and other omen creatures depicted in Han tombs, see Powers (1991), 246–78. The twenty-odd creatures selected for representation in the Wu Liang Shrine were intended as political criticism of contemporary problems such as humane government, political oppression, and official recruitment. The relationship of these creatures to omen books and to the *Guideways* is also discussed in Wu Hung (1989), 79–84.

213. This scroll is in the Bibliothèque Nationale, Paris (P. 2683). The front and end portions are damaged, as are the illustrations in nineteen out of forty-two sections. A commentary added to the text of section 25 on the Jiao-Dragon [no. 274] quotes the *Guideways* but actually paraphrases Guo Pu's commentary. For a discussion and reproduction of the scroll, see Matsumoto (1956).

214. This scroll was divided into two sections: P. 2682 containing nineteen images with texts is preserved in the Bibliothèque Nationale, Paris, and S. 6261 with six images and texts is in the British Library, London. According to a statement in P. 2682, it originally depicted more than one hundred creatures. The Beast of the White Marsh (Baize) 白澤 was said to be a divine, talking animal obtained by the Yellow Thearch when the latter visited a mountain. In response to the Yellow Thearch's inquiry, the Beast told him about 11,520 strange creatures, and the thearch ordered that they be illustrated. Texts titled *The Beast of the White Marsh's Illustrations* 白澤圖 are first mentioned in Ge Hong's *The Master Who Embraces Simplicity* but may well predate the Six Dynasties. For a study and reproduction of these two scrolls, see Rao (1969). A version of the myth of the Beast of the White Marsh has been translated in B235–36.

215. Guo Pu's commentary occasionally contains such comments as "this creature is included in the depictions of frightening creatures" 在畏獸畫中 (see no. 39n74). It is not clear exactly what this refers to. A later description of the set painted by Shu Ya 舒雅 (c. 935–1005) indicated that these images were organized into categories (see note 216). Perhaps "frightening creatures" was such a category or a well-known genre of painting not directly related to the *Guideways* but overlapping some of its content.

216. See the quotation from the *Bibliography of the Era of Dynastic Revival* 中興書目 preserved in the encyclopedia *Ocean of Jade* 玉海 (1266) (*Yuhai* [1964 ed.], 6b).

217. *Yuhai* (1964 ed.), 6b.

218. For comments on this painting, see Cahill (1980), 5, and Liu (1958), 38–40.

219. Another clear example of this mode of pictorially domesticating the strange can be seen in a Song painting, which may be a later copy, now in the National Palace Museum, Taipei. It is said to be the unpredictable god of the Northern Sea, Ape-Strength 禺疆 [no. 253]. The *Guideways* describes him as having a bird's body with a human face wearing two green snakes through his ears as he treads on two green or red snakes. In the painting, however, he has been represented as a quiescent Buddhist monk listening to the doctrine to express the culture's desire to subdue the unruly passions of this demonic natural force. Reproduced in Christie (1996 ed.), 71.

220. For a study and reproduction of tomb guardian statuettes of the twelve calendrical animals, which were especially popular during the Sui and Tang dynasties, see Ho (1991).

221. For more details on these editions, see Fracasso (1988), 94–96.

222. See the preface dated Nov.–Dec., 1801 by Zeng Yu 曾燠 (d. c. 1831), "Preface to the Reprint of the Song Edition of the *Approaching Refinement with Illustrations and Pronunciations*" 爾雅音圖重刊影宋本. In *Erya yintu* (1884 ed.), 1a–2b.

223. The Shared-Wings Birds are described in chapter 6 of the *Guideways* as green and red and dwelling in the south. They possess one wing each, requiring them to fly in pairs. Guo Pu noted that they resemble ducks. In chapter 16, however, they are said to dwell in the Great Wilds to the west (H6:1b, 16:6b).

224. The Ming edition of *The Complete Collection of Gods of the Three Teachings* 三教源流搜神大全, which expanded an earlier Yuan version, was reprinted by the bibliophile Ye Dehui 葉德輝 (1864–1927) in 1909 and more recently in 1989 in a reedited format as *A Catalog of Collected Gods* 搜神譜. For two recent studies on the relationship among illustrations, texts, and

changes in the viewing and reading habits in the Ming and early Qing periods, see Clunas (1997) and Hegel (1998).

225. Because of the nature of traditional Chinese bookprinting, which utilized carved woodblocks instead of movable type, editions could be printed in small numbers as the market demanded, thus costing far less than comparable European methods at the time. Editions could also be reprinted easily enough at later dates, often requiring only a new frontispiece, a more recent preface, and, perhaps, the addition of illustrations. Some surviving editions of the *Guideways* were republished in this way. For a discussion of the material nature of late Ming book production, see Hegel (1998), 72–163, and for information on commercial illustration, see Hegel (1998), 164–289.

226. See the prefaces by Hu Wenhuan 胡文煥 (fl. c. 1593–1596) and Zhuang Rujing 莊如敬 (n.d.), also of Hangzhou, the latter dated 1593. This work was obtained by the modern scholar and bibliophile Zheng Zhenduo 鄭振鐸 (1898–1958), who identified it in 1956 as part of the *Collectanea for Investigating Things and Extending Knowledge* 格致叢書 (late 16th cent.) also edited by Hu of which about 168 titles survive. It is now in the collection of the National Library of China, Beijing.

227. See Moule (1930). He concluded that the book was originally compiled from 1392 to 1430 under the patronage of Zhu Quan 朱權, Prince Ning 寧王 (1378–1448), but not printed until 1489 under the auspices of a prefect, Jin Xian 金銑 (n.d.), who mistakenly considered it a book from the Song. However, the Cambridge copy is incomplete and lacks a title page. It contains a number of textual errors, and the quality of printing is not that of a publication sponsored by an official. Thus, it may be an even later, more popular version, perhaps from the late Ming.

228. See Yu ed. (1974), 650–52, which compares the illustrations of foreign peoples in the Library of Congress version of the *Complete Handbook* with the Cambridge *Records and Illustrations* and concludes that the latter work is the source for the former. Selections of images from the *Collected Illustrations* were published in an English-language edition in Goodhall (1979). For specific remarks on the images related to the *Guideways,* see 12–13 .

229. Ji Yun doubted Wu's claims and considered all the illustrations to be the creations of later artists' imaginations. Therefore, he declined to reproduce any of them when Wu's edition was reprinted in the *Complete Works of the Four Libraries.* See Ji et al., eds. (1971 ed.), 3:2939.

230. This set of portraits was appended to some editions of Hao Yixing's version and has been partially reproduced in C, S, and Y.

231. It is worth noting that a bias against representations of gods developed in the late Ming among certain segments of the Neo-Confucian elite who felt that these were not only without foundation but interfered with the more abstract understanding of the Way (Dao 道). This led to the elimination of such images in state cults, although not in popular religion. Such an attitude, which may also have been held by some elite readers, may explain why the Supreme God Di and the thearchs are not represented in the *Guideways,* with the exception of Yu the Great [no. 345]. Even this figure, however, was later dropped from the Chongchen-period reengravings. See Clunas (1997), 77.

232. The name Suming 素明 appears in the upper righthand corner of plate 1. Wang Xingchun's name appears in the lower lefthand corner of plate LXII and in the upper right of plate LXVI. Although the artistic style of all the plates is fairly consistent, close comparison reveals subtle di erences between the first sixty-one plates and plates LXII–LXXIV, leading to the conclusion that Liu Suming may have been responsible for the first group and Wang Xingchun for the latter. For more information about Liu Suming, see Fang (1988), 220–22. An example of this edition is preserved in the Harvard-Yenching Library, which also preserves a reprint from the same woodblocks but with a di erent title page dated 1689.

233. See *Qinding gujin tushu jicheng: Shanchuan zhushen bu* (1934 reprint) 29:34–42.

234. This edition titled *Shanhaijing tushuo* 山海經圖說 with Guo Pu's commentary was published by the Guangyi shuju 廣益書局 in Shanghai but is undated. The illustrations follow a similar series in a slightly older edition with the same name but with Bi Yuan's commentary published in Shanghai by the Huiwentang 會文堂 in early 1918. The images have clearly been redrawn, but both series can be seen to originally derive from the Ming and Qing portrait tradition. The *Encomiums,* which sometimes appear as colophons, are mistakenly attributed to Hao Yixing instead of to Guo Pu. The 1918 edition was also cheaply printed and probably sold for between twenty-five and forty cents in Chinese money.

235. On plates I–XXII, an earlier Chinese reader wrote in the names of the creatures next to their images, a practice sometimes found in other extant editions of the *Guideways.*

Plates I to LXXVI

1. See "Introduction," 70 and note 226. Beier is also the name of a mountain located in modern Pinglu, Shanxi. Because Yuer does not appear in the text of the *Guideways,* later editions of these illustrations from the seventeenth century onward did not reproduce plate I but began with plate II, which was renumbered as plate I. Plate LXXVI was also dropped (*Shanhaijing tu* 1:6b; *Guanzi* 16 [*Zzjc* ed., 5:277]).

2. H1:1a–2b.

3. In chapter 18, the graphs for Xingxing are written as 猩猩 (H18:4b–5a).

4. *Lüshi chunqiu* 14 (*Zzjc* ed., 6:141).

5. In more recent centuries, the name Xingxing was sometimes used to refer to monkeys such as the orangutan or chimpanzee. Ailao, literally "Sorrowful Cage," was a prosperous barbarian kingdom that entered into tributary relations with the Han court and whose territory was eventually reorganized into districts by the Eastern Han (H1:1b, 10:3b, 18:4b–5a; M3n4; Y275–76nn2–3).

6. "Hall Mountain" is alternately transcribed as 常庭之山 (Changting zhi shan; Eternal-Court Mountain) (H1:1b–2a).

7. See *Shuowen jiezi* (1977 ed.), 282, where the graph for *yuan* (gibbon) is written as 蝯.

8. H: *tuzan* 圖讚:1b.

9. H1:2a.

10. Gibbon-Wings Mountain 猨翼之山 is alternately transcribed here as 稷翼之山 (Jiyi zhi shan; Millet-Wings Mountain). Following the commentator Wang Niansun 王念孫 (1744–1832), Yuan Ke (1916–) suggests that it is probably 即翼之山 (Jiyi zhi shan; Carp-Wings [or Carp-Fins] Mountain) reading 即 (*ji*) as 鯽 (*ji;* Golden-Carp), which is similar to the name of a lake in the region later mentioned in no. 15. This is one of several places whose names contain the graph *yi* 翼 (wings), but it is not clear exactly what this signifies. *Yi* is also the name of one of the twenty-eight constellations, so the word may also possess an astronomical significance (H1:2ab; Y3n1).

11. H1:2a.

12. H1:2b; C3.

13. H1:2b.

14. The Niu-Tree is mentioned in the poem "On the Mountain Is the Thorn-Elm" in the *Book of Songs* 詩經：山有樞 (c. 11th cent. B.C.E.–Han). Commentators noted that it was also known as the "Everlasting-Tree" 萬歲 and provided strong wood for bows and wheels. It appears to be a kind of ilex or oak. Guo Pu interpreted "red-metal" 赤金 as copper and "white-metal" 白金 as silver, even though the *Guideways* generally denotes these elsewhere by the more common terms *chitong* 赤銅 and *yin* 銀, respectively. However, Hao Yixing argued that these referred to purple gold 紫磨金 and white bronze 鋈. Both Fracasso and Mathieu agreed with Guo Pu (H1:2b–3a; F10n3; M6n3; *Maoshi zhengyi* 6 [*Ssjzs* ed., 1:361–62]).

15. H:*tuzan:*1b.

16. H1:3a.

17. Both Guo Pu and Hao Yixing read the graph 留 (*liu;* lingering) as 犁 (*li;* plow). The Plow-Ox 犁牛 is mentioned later in chapter 4 [see no. 139] and described by Guo as "an ox with tiger stripes" (H1:3ab, 4:1ab).

18. H1:3ab.

19. According to Guo Pu, the graph 亶 should be pronounced as 蟬 (*chan*) in Mount Chanyuan (H1:3b).

20. For a short discussion of female jealousy and the *Guideways,* see Yenna Wu (1995), 40, 79–80. In addition to the Lei, chapter 3 of the *Guideways* states that eating the flesh of the Yellow-Bird 黃鳥, which is perhaps an oriole, could also cure jealousy. Chapter 5 mentions the pear-shaped, red-veined leaves of the Yu-Tree 栯木 as having a similar e ect when worn against the body. See also *Zhuangzi yinde* 40:14:79, in which the Old Master (Laozi) 老子 praises the Lei along

with other strange creatures in a fictional dialogue with Confucius 孔子. This chapter has been dated c. 180 B.C.E. (H1:3b, 3:18a, 5:25b; Y5n2).

21. H1:4a.

22. The Chinese denote both goats and sheep as *yang* 羊. The *Explanations and Analyses of Graphs* records that a sheep's skin 祋 (*dui*) was hung high on the city wall to discourage anyone from entering unauthorized areas by frightening their oxen and horses. See *Shuowen jiezi* (1977 ed.), 66 (H1:4a, *tuzan:*1b–2a).

23. H1:4a.

24. It is not clear which mineral "green cinnabar" 青䨻 refers to, though Mathieu quotes various opinions such as green jade or malachite (H1:4b; M11).

25. In later usage, *gu* 蠱 refers both to poison produced by insects and reptiles as well as to shamanistic black magic in general. Guo Pu's commentary notes both meanings, so that eating the Nine-Tail Fox may also undo the e ects of the latter. For more about insect-poison, see Deng (1996); Feng and Shryock (1935); Harper (1990), 225–30 (H1:4b).

26. The myth of Yu the Great's encounter is recorded in the *Spring and Autumn Annals of Wu and Yue* 吳越春秋 (mid-1st cent. C.E.) and is translated in B156. Depictions of the Nine-Tail Fox in Han art are briefly surveyed in Loewe (1979), 108; for a representation on a pictorial tomb relief, see Lim, ed. (1987), 34, 166–67 (*Baihutong zhuzisuoyin* 18:39:12, 22).

27. H1:4b.

28. *Lüshi chunqiu* 14 (*Zzjc* ed., 6:141); Tao, *Jingjie xiansheng ji* (*Sbby* ed.) 4:17a. Another translation of Tao's poem appears in Davis (1983) 1:163.

29. See "Plates," note 10 (H1:5a).

30. H1:5a.

31. This passage records the number of mountains and length of the first guideway through the Southern Mountains as stated in the text. However, Hao Yixing noted that only nine mountains along 2,700 *li* have actually been recorded in the extant version, indicating that a section has been lost. Mathieu noted that Winnower 箕 and Tail 尾 are two constellations appearing in the *Master Zhuang,* while Hao Yixing indicated that a citation of this text in the dictionary *Chapters in Jade* 玉篇 (*Yupian,* c. 6th cent.) reprints it only as Winnower Mountain. According to Guo Pu, the graph 毛 (*mao*) indicates o ering up sacrificial animals that possess the same color. Yuan Ke, however, disagreed and argued that it indicates a class of animals with hair such as pigs, chickens, dogs, and goats that are appropriate to sacrifice. Modern translators such as Mathieu, Fracasso, and Birrell have followed Guo (H1:5ab; F11; M14; C5; Y8n2).

32. Although identically named, this Eminent River is apparently di erent from the one mentioned in no. 15 (H1:5b).

33. *Shizi* (*Sbby* ed.) 2:3b; H1:6a, 11:2a, 18:5a; Y454n2.

34. H1:6a.

35. See Tao, *Jingjie xiansheng ji* (*Sbby* ed.) 4:17a. Translated in Davis (1983) 1:163. The extant versions of Tao's poems identify the bird by other names but later commentators have changed this to the Zhu-Bird to conform to the text of the *Guideways.* See Davis 2:129. See also Yuan Ke's theory that the Zhu-Bird is related to myths of Huantou [no. 313] and Danzhu [see no. 313] through linguistic linkage, the bird motif, and the theme of banishment (Y190n2, 274n2).

36. H1:6a.

37. H1:6b.

38. The forms of the graphs 繇 (*yao;* forced labor) and 亂 (*luan;* chaos) may have been confused with each other, according to commentators (H1:6b; M18n3; Y10n4).

39. The text actually mentions three other mountains standing between Lofty-Brilliance and Floating-Jade. Here and in similar cases below, I have added together the distances between each for the sake of continuity (H1:7ab).

40. H1:7ab.

41. The graph 鮆 should be pronounced as 咨 (*zi*), according to Yuan Ke (H1:7b; Y12n3).

42. H1:7b.

43. Five mountains separate Floating-Jade and Mount Xun (H1:9a).

44. H1:9a, *tuzan:*2b.

45. Two mountains separate Mount Xun and Mount Luwu (H1:9b).

46. The portrait is reproduced in Y14.

47. The distance recorded in the extant version is actually 7,210 *li* (H1:10a).

48. H1:10a.

49. For a discussion of the graph 兕 (*si*) as denoting a kind of wild bu alo in antiquity, see Lefeuvre (1990–1991); also Jenyns (1957). A reader wrote in both the graphs *Xi* and *Si* (H1:10a, *tuzan:*2b–3a; Y273n2).

50. H1:10b.

51. H1:10b.

52. H1:10b–11a.

53. H1:10b.

54. Six mountains stand between Pray-and-Pass Mountain and Chicken Mountain (H1:12a).

55. H1:12b.

56. Hao Yixing noted that in other versions of this passage, the graph 䮘 is written as 䳋 (H1:12b).

57. Hao Yixing noted that the extant version of the text lists only thirteen mountains for a length of 5,730 *li* (H1:13b).

58. Hao and Bi read the graph 祈 (*qi;* to pray) as 釁 (*ji;* to smear with blood and sacrifice). Following this section is a summary statement believed to have been added by early editors that this chapter comprises forty mountains both big and small along a length of 16,380 *li.* However, as Hao noted, based on the counts at the end of each guideway, it should have stated that there are forty-one mountains along a length of 16,680 *li.* This may indicate a copyist's error. However, the extant text records only thirty-nine mountains along 15,640 *li* (H1:13b).

59. H2:1a.

60. Guo Pu noted the pronunciation of the graph 𢦏 as similar to that of 針 (*zhen*). However, Yuan Ke, perhaps following the *Explanations and Analyses of Graphs,* stated that it should be pronounced like the graph 咸 (*xian*). For further notes on the Xian-Antelope, see Itō (1979) (H2:1a, *tuzan:*3b; Y21n2).

61. H2:1b.

62. H2:1b, *tuzan:*4a.

63. H2:1b–2a.

64. H2:2a, *tuzan:*4a.

65. H2:2b–3a. Mount Fuyu is separated from Greater Lotus Mountain by one other mountain. Based on early sources, Mathieu proposed that the Veined-Plant is a kind of grapefruit. See M44n3. However, in the next entry in the *Guideways* about Brittle-Stone Mountain, another plant of the same name is described di erently, as resembling a scallion with white flowers and black fruit that can cure itching (H2:3b).

66. H2:3a.

67. H2:3a.

68. H2:3a.

69. The graph 招 should be pronounced like 韶 (*shao*), according to Guo Pu. Eminent Mountain is separated from Mount Fuyu by one other mountain (H2:3b–4a).

70. Guo Pu also noted that the graph 癘 (*li;* contagious disease) was interpreted in some other early texts as 惡 創 (*echuang;* severe wounds) (H2:2a, 4a; *Shuijingzhu yinde* 19:31b).

71. H2:3b–4a.

72. The modern equivalent of the Yellow Guan-Plant 黃藿 remains unidentified. Guo Pu noted that it was purple and red. *Approaching Refinement* identified it with the Huan-Orchid 芄蘭, while according to Mathieu a commentary to the *Book of Songs* equated it with the *luomo* 籮藦, which may be a kind of asclepiad (*Erya zhushu* 13 [*Ssjzs* ed., 2:2627]; H2:4ab, 3:13b–14a; M50, 50nn1,2; *Shiji* [1975 ed.] 1:265; *Shuijingzhu yinde* 19:30a; Y323n1).

73. One mountain stands between Bamboo Mountain and Black-Ewe Station Mountain. Yuan Ke cited Jiang Shaoyuan's (20th cent.) interpretion of the term *Yingyuan zhi yu* (Yingyuan-Jade) 嬰垣之玉 as a misprint for *Yingdou zhi yu* (Yingdou-Jade) 嬰脰之玉, meaning a kind of jade suitable for necklaces. Guo Pu noted several variations in the transcription of *Yingyuan* (H2:5b; Y27n2, 57n3; Jiang [1966 ed.], 23n10).

74. H2:5b.

75. H2:5b–6a.

76. H2:5b–6a.

77. One mountain separates Black-Ewe Station Mountain from South Mountain. Hao Yixing considered the Cinnabar River a tributary of the Red River mentioned above, but Mathieu suggested that it might have been a textual error confusing this river with the previously mentioned Cinnabar River (H2:6ab; M54n5).

78. H2:6ab.

79. Both Hao Yixing and Mathieu suggested that the graph 尸 be read as 鳲 (*shi*) based on the glossary *Approaching Refinement* (H2:6b; M56n1; *Erya zhushu* 17 [*Ssjzs* ed., 2:2648]).

80. H2:6b.

81. Two mountains stand between South Mountain and the Mountain of the Supreme God of Heaven (H2:7b–8a).

82. H2:8a.

83. Guo Pu noted that the graph 薔 should be pronounced as 色 (*se*). He also indicated alternative names of the Rose River as 蕢 (Kui; Straw Basket) and 菖 (Fu; Fu-Plant) (H2:8a–9a).

84. H2:8a–9a, *tuzan:* 5a; M60nn2,3.

85. H2:9a.

86. H2:9a.

87. H2:9a. It is not clear here if the graph 黄 (*huang*) in the name of the mountain refers to the color yellow or the Yellow Thearch or is a homonym for "imperial."

88. H2:9a.

89. For a study of parrots in China, see Schafer (1959) (H2:9ab, *tuzan:*5a).

90. H2:9b.

91. H2:9b.

92. Lady's Bed Mountain is the fifth mountain along the second guideway through the Western Mountains. Guo Pu identified Shinie-Stone 石涅 as alum 礬石. However, several later commentators have suggested that it denotes another mineral known as "black cinnabar" 玄丹, also 黑丹, which can be used as mascara, writing ink, or fabric dye. It is also said to appear when the king's virtue extends to the hills and mountains (H2:12a; Y35n1).

93. Among the birds that have been suggested as origins for the mythical Luan-Bird are the pheasant, argus, and peacock. A number of inappropriate translations have appeared over the years including "roc," "phoenix," and "simurgh." The latter, appropriated by the American sinologist Edward Schafer (1913–1991), originally denoted a legendary Persian bird, but there is no convincing evidence of a connection with the Chinese Luan. For a detailed inquiry into the Luan-Bird in early and medieval Chinese literature, see Hargett (1989) (H2:12ab; Schafer [1985], 288n251; *Shuowen jiezi* [1977 ed.], 79).

94. One mountain stands between Deer-Terrace Mountain and Lady's-Bed Mountain. Various commentators have identified the name Baihao 白豪 as referring to the Brave-Pig [no. 38] (H2:13a).

95. H2:13b.

96. H:*tuzan:*5b.

97. According to Hao Yixing, the extant text records a distance of 4,670 *li*. He also noted that the graph 鈐 should be read as 祈 (*qi;* prayer). Guo Pu noted that other names for Seal Mountain 鈐山 were Cold Mountain 冷山 and Muddy Mountain 塗山 (H2:14b–15a).

98. The Zhi-Citrus 枳 is said to be found north of the Huai River 淮 and resembles an orange, according to the *Records for Examining the Artisans* 考工記 (Warring States–Han) quoted by Hao Yixing. Mathieu cited identifications of it as the *Poncirus trifoliata.* See also Fracasso, who notes that the tree is thorny. According to Yuan Ke, 虎 (*hu;* tiger) should be read as 尾 (*wei;* tail) so that the phrase "leopard and tiger markings on its arms" would read "markings on its arms and a leopard's tail." Guo Pu noted without explanation that in another version, Lifter is called Boaster (Kuafu 夸夫 [no. 247]). However, there seems to be little connection between the two creatures, leading Yuan Ke to hypothesize that perhaps divine creatures of great power and speed were generically called Boaster the way other mythologies might term such creatures Giant. The graph 淵 (*yuan;* gorge) often designates a deep lake or river at the bottom of a chasm (H2:15ab; F263; M52n3; Y39n9).

99. H2:15b–16a.

100. H2:15b–16a, 6:1b, 16:6b.

101. Three mountains separate Bell Mountain from Mount Chongwu. There is no scholarly agreement on the meaning of Yao-Stone 瑤, which has been translated as "jade," "emerald," "turquoise," "jasper," and so forth. See also F261. The *Guideways* denotes the area of an omen's e ect by various terms expressing di erent degrees of power. Here, the appearance of Gu as a Jun-Bird a ects the *yi* 邑, which has been variously translated. K. C. Chang described it as indicating a walled town or city in early China, which was sometimes organized as an aristocratic estate or fief. Mathieu translated *yi* as "les exploitations agricoles," while Fracasso preferred "area abitativa." In the *Guideways,* it denotes the smallest area in contrast to the larger district 縣, commandery 郡, state 國, and the world 天下. I have translated it as "town," though the size of these places varied, and some might be better thought of as ancient cities (H2:18a–19a; F29, 29n53; M84; Chang [1976], 61).

102. The *Guideways* as well as later sources identifies Torch-Darkness 燭陰 with Torch-Dragon 燭龍, despite several discrepancies. In chapter 8, Torch-Darkness is described as similar to the Torch-Dragon of chapter 17. However, in chapter 8, Bell Mountain is located in the northern lands beyond the seas, while in chapter 17, Torch-Dragon is located on Mount Zhangwei 章尾山 [no. 336] (H2:18a–19a, 8:1ab, 17:8b–9a; Y43n2, 231n1, 438–9; *Zhuangzi yinde* 16:6:32; B68, 232; *Chuci buzhu* [1983 ed.], 93; Hawkes [1962], 49).

103. H2:19ab.

104. H2:19ab; *Lüshi chunqiu* (*Zzjc* ed., 6:142); *Shuowen jiezi* (1977 ed.), 79.

105. The graph 招 should be pronounced as 韶 (*shao*), according to Guo Pu. He also stated that the term 蠃母 (*luomu*) referred to 蜾蠃 (*puluo;* snails) (H2:19a–20b).

106. The Ruo-Tree is further discussed in Y437n2. The *Guideways* also locates the site of Lord Millet's burial elswhere in chapters 11 and 18. In the latter, it is specifically at the paradisical Plain of the Broad Citadel 都廣之野. For other myths of Lord Millet, see B20 (H2:19a–20b, 11:2a, 17:8b, 18:2b–3a; M90n2; Y291n1, 445n2).

107. H2:20b–21a.

108. H2:21a–23a. For a complete translation of this passage, see "Introduction," 39.

109. See the opinions of Guo Pu, Yuan Ke, and Mathieu, which are opposed to that of Hao Yixing that the Supreme God Di mentioned here is the Yellow Thearch 黃帝. For a possible representation of Luwu in Han art, see Powers (1991), 77–79 (H2:21a–23a, *tuzan:*6b; M91n5; Y294n1, 299n3).

110. H2:21b.

111. H2:21b–22a.

112. H2:23a.

113. H2:16b–17a.

114. H2:23ab.

115. H:2:23b, *tuzan:*7a.

116. H2:23b–24a.

117. Hao Yixing noted other early texts where "Xiwangmu" refers to a foreign land. Fracasso, "Holy Mothers" (1988), argues that the various entries in the *Guideways* reflect three separate mythological traditions that cannot be combined into a single figure and rejects attempts to trace her back to the Shang oracle-bone inscriptions that speak of a "Western Mother" 西母. Her meeting with King Mu is recorded in chapter 3 of *The Chronicle of King Mu* (*Mutianzi zhuan* 3 [*Sbck* ed., 3:8–9]). The line that Guo Pu quotes to mean that she is a daughter of the Supreme God (*Mutianzi,* 8) was read by later commentators in various other ways. Some have suggested that she appears in this text as a tribal chieftain, but Guo, who wrote the earliest surviving commentary to it, clearly regarded her here as also a goddess. Cahill (1993), 17, and Mathieu (M100–101n4) note that she appears in the *Guideways* as a shamaness. For studies of her iconography in the Han, see Loewe (1979), 86–126, especially 103–4 for an illustration of the Sheng-Crown 勝; also Wu (1989), 108–41. For a study focusing on the Queen Mother of the West in the Tang, see Cahill (1993). A brief summary and translations of other early textual evidence appears in B171–75 (H2:23b–24a, *tuzan:*7a).

118. H2:24b.

119. H2:24b.

120. The graph 胜 should be pronounced as 姓 (*xing*), according to Guo Pu, and 録 (*lu;* record) is a homophone for 鹿 (*lu;* deer), according to Hao Yixing (H2:24b).

121. Three mountains separate Mount Zhang'e from Jade Mountain (H2:26a).

122. H2:26a.

123. For a reproduction of the Bifang-Bird at the Wu Liang Shrine, see Hayashi (1973), fig. 46; also Wu Hung, 81, 243. (H2:26a, *tuzan:*7b; *Hanfeizi* 10 [*Zzjc* ed., 5:44]; *Huainanzi* 13 [*Zzjc* ed., 7:231]; Y188–89n1).

124. The graph 榴 should be read as 貓 (*mao;* cat), according to Guo Pu (H2:26b).

125. H:*tuzan:*7b.

126. One mountain separates Three-Dangers Mountain from Dark Mountain (H2:27a).

127. H2:27a, 12:1a, 16:4ab.

128. H2:27a.

129. H2:27a.

130. One mountain separates Celestial Mountain from Three-Dangers Mountain (H2:27b–28a).

131. The fable about the Thearch of the Center can be found in *Zhuangzi yinde* 21:7:33–35. For the entry on Hundun in *Zuo's Narratives,* see *Chunqiu zuozhuan zhengyi* 20: *Wengong* 16 (*Ssjzs* ed., 2:1862–63); also Legge (1966 ed.), 5:282–83. For translations and studies of these and other Hundun myths, see B95, 98–100; Eoyang (1989); Giradot (1983), 77–133. While Mathieu and Birrell both follow Chinese commentators by connecting Dijiang with Hundun here, Fracasso refrains from doing so and translates this passage without reference to the personified Hundun. Yuan Ke's identification of Dijiang with Thearch Hong (Dihong) 帝鴻, who appears in chapter 14, is not entirely implausible if one accepts that the graph 江 (*jiang*) may be a variation of 鴻 (*hong*) without the righthand element 鳥 (*niao;* bird). It also reinforces the alternate transcriptions of this passage that indicate that he is a divine bird. Hao Yixing noted other sources that identified Thearch Hong with the Yellow Thearch (H2:28a, 14:4a, *tuzan:*8a; F34; M110; Y56n5).

132. H2:28ab.

133. Hao Yixing believed that the discrepancy between Guo's two descriptions of Rushou was due to a confusion of the graphs 尾 (*wei;* tail) with 毛 (*mao;* hair). For a study of Rushou in early Chinese texts, see Riegal (1989–1990), who notes that the synthesizing tendencies of Warring States religion tended to represent gods in three ways: 1) as agents of heaven bestowing rewards and carrying out punishments; 2) as members of a cosmological system such as the Five Agents correlated with temporal and spatial schemes; 3) as historicized figures incorporated into the divine genealogies of the major ruling houses of the Eastern Zhou (H2:28ab, 7:6a; Y57n2, 227n1).

134. H2:28b–29a.

135. H2:29a.

136. H2:29a, *tuzan:*8a.

137. According to Hao Yixing, the extant text records only twenty-two mountains along 6,240 *li* (6,440 *li* if the Desert of Shifting Sands is included) (H2:29ab).

138. Upper-Shen Mountain is the sixth along the fourth guideway through the Western Mountains. Shen was a feudal state in modern Shaanxi and Shanxi that was destroyed by King Wen of Chu (r. 689–677 B.C.E.). Its remnants remained militarily active until they were later destroyed again by the state of Qin. In the text, Upper-Shen Mountain is located 320 *li* north of Shen Mountain 申山 (H2:30b–31a).

139. The last two lines of Guo's encomium echo chapter 11 of *The Old Master:* "The thirty spokes of a wheel share a single hub but the cart uses the hub's emptiness to function. . . . Therefore, one can take advantage of what exists while making use of what is empty" (H:*tuzan:* 8a; *Laozi zhuzisuoyin* 11A:4:6).

140. Six mountains separate Hard Mountain from Upper-Shen Mountain. The graph 漆 should be read as 柒 (*qi;* lacquer), according to Wang Fu (1692–1759). The graph 欽 should be read as 吟 (*yin;* to chant) according to Guo Pu. For other interpretations, see Hao Yixing 呵欠 (*heqian;* yawning), F36 ("un gemito"), M124 ("un carillon") (H2:33a; Y61n1).

141. Hao Yixing believed that the graph 魏 (*chui*) should be read as 魋 (*tui*) defined in the *Explanations and Analyses of Graphs* as a divine beast (H2:33a; *Shuowen jiezi* [1977 ed.], 189).

142. This Luo River is di erent from the better-known one that flows through the later city of Luoyang (H2:33a).

143. H2:33a.

144. The graph 涴 should be read as 冤 (*yuan*), according to Guo Pu. Though Hao Yixing cited the *Explanations and Analyses of Graphs* as indicating that the graph 眯 (*mi*) meant "a piece of grass getting in the eye," Yuan Ke argued that it meant 厭夢 (*yanmeng;* nightmare) based on a reading in the *Master Zhuang.* See also F37 ("accecati") and M125 ("une optalmie") (H2:33ab; Y62n2).

145. M127n2 identified the Huai-Tree (*Huai*) 櫰 as the similarly pronounced Huai-Tree (*Huai*) 槐, a kind of sophora (H2:33a–34b).

146. See "Introduction," 1 (H2:33a–34a, 8:5b).

147. H2:34ab.

148. H2:34ab, 12:2ab; Y312n1; *Huainanzi* 4 (*Zzjc* ed., 7:65); *Shenyijing* (*Bbcs* ed.), 10b.

149. The graph 銚 if read as *diao* is defined in *Explanations and Analyses of Graphs* as a vessel for warming things, a reading favored by Hao Yixing. See also M130 ("une bouilloire") (H2:34b–35a; *Shuowen jiezi* [1977 ed.], 295).

150. H2:34a–35b, *tuzan:*9a.

151. Hao Yixing noted that the text literally states that the Rupi-Fish has "fish's wings" 魚翼 but cited two other versions that state that it merely has wings (H2:35ab).

152. H2:34b.

153. H2:35b–36a.

154. For the mention of Mount Yanzi in the poem "On Encountering Sorrow," see *Chuci buzhu* (1983 ed.), 27; also Hawkes (1962), 28 (H2:35b–36a, *tuzan:*9b).

155. H2:36a.

156. The text states that the Slippery-Fish makes a sound like 梧 (*wu*), which Guo Pu interpreted as 枝梧 (*zhiwu;* to quarrel). Hao Yixing interpreted it to mean the paulownia 梧桐 and, by extension, the sound of the zither that often was made from the wood of this tree. Since both interpretations are hypothetical, I have followed Guo's simply because of its comparative antiquity. See also M135 ("leur crie ressemble [au son d'une guitare] de sterculie platanifoliée"), while Finsterbush (1952), 16, prefers Guo's explanation. F39n92 reproduces both versions in a footnote maintaining that the sense of the text here remains obscure (H3:1b).

157. H3:1b.

158. H3:2a.

159. According to Guo Pu, the name should be pronounced like the graph 由 (*you*); however, Hao Yixing stated that the graph 鯈 should be read as 鯈 (*shu*) as in the version in the *Ocean of Jade* 玉海 (1266), which also describes the fish as having a red tail instead of red feathers and three tails (H3:2a).

160. The Wu Renchen portrait is reproduced in Y69 (H3:2a).

161. H3:2a.

162. Y69–70n1.

163. H3:2b.

164. H:*tuzan:*10a.

165. H3:2b.

166. H3:2b.

167. H3:2b–3a.

168. H3:3a.

169. H3:3a.

170. H3:3a.

171. One mountain stands between Mount Guo and Cinnabar-Smoke Mountain (H3:3b).

172. H3:3b.

173. H3:3b–4a.

174. H3:4ab.

175. The literal name of the Youyan, Secluded-Quail, does not seem to fit its categorization as a beast. The graph 鵕 (*yan;* quail) should be pronounced like the graph 遏 (*e*) according to Guo Pu, while Yuan Ke noted that Guo's encomium and another version of this passage printed the graph as 頞 (*e;* nose bridge) (H3:4ab, *tuzan:*10a; Y73n7).

176. H3:4b.

177. Guo Pu noted that the graph 鵕 was also pronounced like the graph 渴 (*ke*). According to another version cited by Hao Yixing, only the tail of the Jiao-Bird resembles that of female pheasants, not their feathers (H3:4b).

178. H3:4b–5a.

179. H3:5a.

180. H3:5a.

181. H3:5ab.

182. H3:5b.

183. H3:5b, *tuzan:*10b–11a.

184. One mountain stands between Greater Unity Mountain and Marquis Pan Mountain (H3:6a).

185. H3:6a, *tuzan:* 11a.

186. One mountain stands between Greater and Lesser Unity Mountains (H3:7a).

187. H3:7a, 10:4b, 11:1a, 6a, 18:4b; Y278nn1,4; *Erya zhushu,* 18 (*Ssjzs* ed., 2:2651).

188. H3:7ab.

189. H3:7b.

190. H3:7b–8a.

191. H3:7b–8a.

192. H3:8a

193. H3:8a.

194. H3:8a; *Guanzi* 14 (*Zzjc* ed., 5:237).

195. Three mountains separate Dike Mountain from Murky-Dusk Mountain (H3:8b–9a).

196. H3:9a

197. Most commentators have regarded the text as indicating a single strange creature; however, the ambiguity of the language has led Hao Yixing and Mathieu to consider the possibility that it may refer to "dragons and turtles" (H3:9a; F44n111; M157).

198. According to Hao Yixing, the actual length of this guideway as recorded in the extant version of the text is 5,680 *li* (H3:9a).

199. *Dadai liji zhuzisuoyin* 9.1:52:8,9; H3:9a; *Huainanzi* 1 (*Zzjc* ed., 7:6).

200. Hao Yixing cited both a later passage and another version of the text in which the graphs for 印澤 (Yinze; Imprint Lake) are written as 邛澤 (Qiongze; Hilly Lake [see no. 120]) (H3:11a).

201. The *Guideways* only includes one statement that might refer to a Qilin. In chapter 18, the god Han Liu 韓流, a descendant of the Yellow Thearch, is described as having "the body of a lin" 麟身, which may refer to a Qilin (H3:11a, 18:2a).

202. H3:11ab.

203. The controversial question of the meaning of the Taotie decorations on ancient bronze vessels has been surveyed in Kesner (1991). For a further theory that attempts to relate the rebellious god Chiyou with the Taotie and Paoxiao myths based on their common feature of devouring people, see Y374n2 (H:3:11ab, *tuzan:*11b; *Lüshi chunqiu* 16 [*Zzjc* ed., 6:180]).

204. H3:11b.

205. H3:11b–12a.

206. The graph 彙 should be pronounced as 渭 (*wei*), according to Guo Pu. This Wei is thought by commentators to be the same as the Wei-Porcupine 蝟 mentioned in connection with Thoroughly-Odd [nos. 83, 283] (H3:12ab; M127n4).

207. The assocation with Lifter (Jufu) may result from the similar sound of its name to Boaster (Kuafu) in Chinese, according to Hao Yixing (H3:12ab).

208. The Great-Line Mountains are located in modern Jiyuan and Huolu districts, Henan. Guo Pu noted that the Ling-Antelope 麢羊 resembled a goat with a large horn. It eats little and likes to roam among the mountains (H2:9b, 13ab; M171n4).

209. H3:13b.

210. H3:13b–14a.

211. H3:14a.

212. For a record of the Celestial-Horses from the Western Regions, see *Shiji* (1975 ed.) 10:3157–80, and for the celebration of these and other horses in the Tang, see Schafer (1985), 58–70.

213. The graph 寓 (*yu*) has been glossed by commentators as 疣 (*you;* tumor) (H3:14b; M174n1).

214. One mountain separates Celestial-Lake from Horse-Succeeds Mountain (H3:14b–15a).

215. Hao Yixing noted that the *Explanation and Analyses of Graphs* defines *ling* 領 as meaning "neck" and *hu* 胡 as "protruding chin or jaws" (H3:15a; *Shuowen jiezi* (1977 ed.), 89, 182).

216. H3:15a; *Erya zhushu* 19 (*Ssjzs* ed., 2:2653).

217. H3:15a.

218. H:*tuzan:*12ab.

219. H3:15ab.

220. Three mountains separate Scenic Mountain from Bright Mountain (H3:16ab).

221. H3:16b; *tuzan:*12b.

222. Eleven mountains separate Departing-Doves Mountain from Scenic Mountain (H3:19b–20a).

223. For Tao Qian's poem, see *Jingjie xiansheng ji* (*Sbby* ed.) 4:15 and for a translation, Davis (1983) 1:161–62. The early myth of Spirit-Guardian is briefly discussed in B214–15, and some later versions are mentioned in H3:20a and Y92–93n4.

224. Eleven mountains separate Great-Play Mountain from Departing-Doves Mountain. The graph 液 is pronounced as 懌 (*yi*), according to Guo Pu (H3:23ab).

225. H3:23a.

226. Seven mountains separate Dry Mountain from Great-Play Mountain (H3:24b–25a).

227. The text only identifies this creature as Pi, which usually denotes a species of bear. However, Guo Pu's encomium and Hao Yixing's commentary identify it as the Pijiu (H3:25a; *tuzan:*12b).

228. Three mountains separate Inverted Bell and Mufeng Mountains from Dry Mountain. For the pronunciation of the graphs 錞于 (*chunyu*), see F56n149, 92n274. Mufeng Mountain 母逢之山 could be translated as Mother-Peak Mountain, reading the graph 逢 as 峰 (*feng;* peak). However, see no. 138 and note 230, in which Mufeng is written as 無逢 (*wufeng;* literally, "without peaks") (H3:25b–26a).

229. H3:26a; 18:7b–8a.

230. According to Hao Yixing, the extant text lists forty-seven mountains along 12,440 *li*. The text here prints Mufeng Mountain as Wufeng Mountain 無逢之山, which could mean "mountain without peaks." Since the total number of gods is only forty-four, Hao Yixing speculated that some must control several mountains. See Jiang (1966), 26n10, and Yuan Ke's commentary, which suggest that the graphs "aquatic grass and angelica" 藻苴 are a misprint for "mottled jade scepter" 藻珪 as such sacrifices in the *Guideways* usually involve burial of jade objects (H3:26ab; Y99n1).

231. H4:1ab.

232. H4:1ab.

233. One mountain separates Mount Xunzhuang from Mount Shuzhu (H4:1b).

234. H4:1a–2b.

235. Six mountains separate Solitary Mountain from Mount Xunzhuang (H4:3a).

236. H:*tuzan:*13a.

237. H4:3ab.

238. The later cults of the Supreme Mountain have been studied in Chavannes (1910) and Kroll (1986). For a record of the Eastern Han emperor Guangwu's 漢光武 (r. 25–57 C.E.) pilgrimage to the mountain in 56 C.E., see Strassberg (1994), 57–62 (H:*tuzan:* 13a).

239. According to Hao Yixing, the distance recorded in the extant text is only 3,500 *li* (H4:3b–4a).

240. H4:4ab; F61n164; Y105n1.

241. Vine Mountain is the fifth along the second guideway through the Eastern Mountains (H4:4b–5a).

242. A passage in the now lost *Record of Nanyue* 南越志 (n.d.) reprinted in the Tang dynasty *Encyclopedia for Elementary Studies* 初學記 (early 8th cent.) states that a similar creature has four eyes. This portrait from the Wu Renchen edition is reproduced in Y106 (*Lüshi chunqiu* 14 [*Zzjc* ed.] 6:141–42; H4:4b–5a; *tuzan:* 13b).

243. The graph 犰 should be 犄 (*ji*), according to Hao Yixing (H4:5a).

244. H:*tuzan:*13b.

245. One mountain separates Shining Mountain from Exceedingly Lofty Mountain (H4:5b).

246. H4:5b.

247. H4:5b–6a.

248. Five mountains separate Mount Gufeng from Mount Luqi. If the graph 逢 is read as a variant of 峰 (*feng;* peak), then this mountain could be translated as "maiden peak mountain" (H4:6b).

249. Hao Yixing believed that the graph 垤 should be written as 蛭 (H4:6b).

250. H4:2b, 4:6b.

251. The graph 硜 is pronounced as 真 (*zhen*) according to Guo Pu (H4:6b–7a).

252. H:*tuzan:*14a.

253. H4:7a.

254. H4:7a.

255. H4:7ab.

256. H4:7ab.

257. H4:7b.

258. Four mountains separate Tiptoe Mountain from Forked Mountain (H4:8ab).

259. *Erya* 16 (*Ssjzs* ed., 2:2641; *Shuowen jiezi* (1977 ed.), 282; H4:8a.

260. H4:8b.

261. According to Hao Yixing, the extant text only measures 6,400 *li* (H4:9a).

262. Y113n1.

263. According to Guo Pu, the graph 猲 should be pronounced like the graph 葛 (*ge*). However, Hao Yixing argued that its name should actually be 猲狙 (Gedan) (H4:9a).

264. H4:9b.

265. The text of the "Questions of Heaven" prints the graph 堆; however, most later commentators have followed Liu Zongyuan's 柳宗元 (773–819) "Answers to the 'Questions of Heaven'" 天對, which treated it as a mistranscription for 雀 (*que;* magpie) and assumed that these lines allude to the creatures recorded in the *Guideways.* See also Hawkes's translation of the Qi-Magpie as "monster bird" (H4:9b; *Chuci buzhu* [1983 ed.], 96; Hawkes [1962], 49).

266. H4:9b.

267. H4:9b; M236; Y114n1.

268. One mountain stands between Tail-Banner Mountain and Woman-Boiling Mountain (H4:10a).

269. H4:10ab.

270. H4:10a.

271. The graph 子 is read as 梓 (*zi;* catalpa) as suggested by Hao Yixing (H4:10b).

272. H4:10b.

273. H4:10b.

274. H4:11a.

275. *Shuowen jiezi* (1977 ed.), 119 (H4:11a).

276. The Tuo-Rat remains unidentified (H5:1ab).

277. One mountain separates Mount Quzhu from Sweet-Jujube Mountain. According to a passage in the *Record of Collected Places* 括地志 (Tang dynasty) cited by Hao Yixing, the name of this mountain, literally "Canal-Pig" 渠豬, may be a combination of two di erent names for this mountain, Canal 渠 and Pig 豬. This mountain is also considered part of the Bo Mountains (H5:2a).

278. Seven mountains separate Oxhead Mountain from Mount Quzhu (H5:3ab).

279. Guo Pu gave the pronunciation of the graph 朏 as *pei,* while Wang Fu glossed it as *fei* and Mathieu and Fracasso read it as *ku* (H5:3b; F73; M248; Y120n1).

280. Fresh Mountain is the fourth mountain along the second guideway through the Central Mountains (H5:5b).

281. H5:5b.

282. The description of this Longzhi di ers from another beast also named Longzhi [no. 150]. The graphs for *zhi* are written slightly di erently in both cases. Most Chinese commentators believed them to be identical, however. Concerning the graph 眯 (*mi;* blindness), see note 144 (H5:5b–6a).

283. H5:5b–6a; F75n206; Y62n2, 377–78n3.

284. Two mountains separate Vine-Channel Mountain from Mount Kunwu (H5:6b–7a).

285. H5:7a.

286. Guo Pu noted that other versions record the name of Tall-Bank Mountain 敖岸之山 as Presentation Mountain 獻山 and that the place produced "fine stone" rather than "fine jade." He also was unable to identify the trees in the Yellow River Forest; however, Hao Yixing and Mathieu believed the Qian 蒨 is the Qiancao 蒨草 (*Rubia cordifolia,* i.e., madder bush) and that the Ju 舉 is the willow 柳 (H5:7b; M258nn5,6).

287. Hao Yixing identified the graph 墠 as a variant of 禪 (*shan*) while Guo Pu noted that it should be pronounced like the graph 填 (*tian*) (H5:7b–8b).

288. For various myths of Gun, see B79–81 (H5:7b–8a, 18:10b–11a; F77; M260–61; Y125–26, 472–75).

289. Guo Pu noted that the Gaoben 藁本 was a fragrant plant, and in another version of the text, the Xun-Plant 荀草 is called the Bao-Plant 苞草 (H5:8b–9a).

290. H5:8b–9a.

291. H5:9a.

292. One mountain separates Harmony Mountain from Black-Horse Mountain (H5:9b–10a).

293. H5:10a; *Lüshi chunqiu* 6 (*Zzjc* ed., 6:58).

294. According to Hao Yixing, the distance recorded in the extant text is only 80 *li* (H5:10ab).

295. Supported-Pig Mountain is the second along the fourth guideway. Guo Pu noted that the graph 麋 is also pronounced like the graph 麋 (*mi*). The graph 瑞 is a variant of 礝 (*ruan*), according to Hao Yixing (H5:10b–11a).

296. H5:10b–11a; C74.

297. While Guo Pu pronounced the graph 蒐 as 搜 (*sou*) and believed it to be a kind of madder, Hao Yixing argued that based on the glossary *Approaching Refinement* it refers to a kind of orchid and is properly pronounced like 鬼 (*gui*) (H5:11a).

298. H5:11a.

299. H5:11ab.

300. H5:11ab.

301. Head Mountain is the second along the fifth guideway. Hao Yixing read the graph 錄 as a variant of 鹿 (*lu;* deer) (H5:13ab).

302. H5:13ab; F81; M271–72; Y132–33.

303. If the graph 逢 is read as 峰 (*feng;* peak), then Pingfeng could mean "flat-peak" (H5:16ab).

304. H5:16ab; Y136n1, 137n5; *Hanshu* (1975 ed.) 7:2038.

305. One mountain separates Mount Gui from Mount Pingfeng (H5:16b–17a).

306. Four mountains separate Secret Mountain from Mount Gui (H5:18ab).

307. Great Misery Mountain is the seventh along the seventh guideway through the Central Mountains. The graph 䕷 is a variant of 苦 (*ku;* misery), according to Hao Yixing (H5:23b–24a).

308. Hao Yixing suggested that perhaps Noble Mountain was located in the area of Guiji Commandery (modern Shaoxing, Zhejiang), since there were no other records confirming a Yangxian district in Wuxing (H5:23b–24a; *Erya* 16 [*Ssjzs* ed., 2:2640]).

309. H5:24ab.

310. H5:24ab.

311. According to Hao Yixing, the distance recorded in the extant text is only 1,056 *li* (H5:28a).

312. The final phrase repeats the earlier description of the sixteen gods (H5:28b).

313. The graph 杼 is read as 柱 (*zhu*), according to Guo Pu. This illustration may also be the Jiao-Fish 鮫魚, a kind of shark that is found in the Zhang River 漳水 farther on (H5:28b–29a; G355–56).

314. One mountain separates Proud Mountain from Scenic Mountain. The commentator Wu Renchen read the graph 蠶 as 鼉 (*tuo;* alligator). See also no. 198 (H5:30a; C85; F95).

315. H2:7a, 5:29b; *Erya* 13 (*Ssjzs* ed., 2:2629).

316. H5:30ab.

317. H5:14b, 30ab; *Shuowen jiezi* (1977 ed.), 202, 203; Y134n1.

318. Three Mountains separate Brilliance Mountain from Lady's-Table Mountain (H5:31a).

319. H5:31b; C86; F95.

320. H5:31b.

321. According to Hao Yixing, the distance recorded in the extant text is 3,010 *li.* Portions of

this passage appear to be corrupt. The translation follows the reconstruction of Yuan Ke based on Jiang Shaoyuan. For a more literal rendering, see F97 (H5:33ab; M318–19; Y156n2).

322. H5:34ab.

323. Although the shape of this creature is clearly that of a turtle, the dragon-like face and relatively large size suggest that it might be the artist's attempt to depict a Tuo-Alligator (G366; H5:34ab; Y156n1; *Lüshi chunqiu* 5 [*Zzjc* ed., 6:52]; *Erya* 19 [*Ssjzs* ed., 2:2653]).

324. One mountain separates Mount Ju from Mount Min. The reading North River instead of Long River is based on Guo Pu's annotation (H5:35ab).

325. H5:35ab.

326. One mountain separates Snake Mountain from Mount Ju. The graph 狝 is pronounced as 巳 (*si*), according to Guo Pu as corrected by Hao Yixing (H5:36a).

327. H2:14a, 5:24ab, 36b; F262.

328. H5:36a.

329. H5:36a.

330. According to Hao Yixing, the extant text records the length of this guideway as 3,650 *li*. This passage is corrupt in several places and has been corrected according to the suggestions of Hao Yixing and Yuan Ke: the graph 文 is read as 岷 (*min*), 毛 is read as 用 (*yong*), and 席 is read as 帝 (*di*) (H5:38ab; Y160–61).

331. Mount Fuzhou is the fifth mountain along this guideway. The commentary to this passage contains an encomium by Guo Pu that di ers from the one collected in the *Encomiums* (H5:39a, *tuzan:*18b).

332. H4:8ab, 5:39a, 8:4a; Y242n2.

333. Abundance Mountain is the sixth mountain along this guideway (H5:41b).

334. H5:41b.

335. Two mountains separate Yaobi-Stone Mountain and Abundance Mountain (H5:42a).

336. *Chunqiu zuozhuan zhengyi: Huigong* 1, *Zhuanggong* 29 (*Ssjzs* ed., 2:1718, 1782); H5:42a.

337. Hao Yixing and other commentators considered the graphs 濟水 (Jishui; Relief River) to be a mistake for 淯水 (Yushui; Nurturing River), since the Ji River does not flow into the Han but into the sea. They also argued that 支離之山 (Mount Zhili) was a mistake for 攻離之山 (Mount Gongli) (H5:42ab; Y166nn1,2).

338. H5:42b.

339. One mountain stands between Mount Jinli and Mount Zhili (H5:43a).

340. The graph 軲 is read as 枯 (*ku*), according to Guo Pu (H5:43a).

341. The meaning of protecting against the e ect of wind (*feng* 風) here is ambiguous, but it may be a misprint for a homonym, 瘋 (*feng;* insanity, paralysis, apoplexy). Among various translations and commentaries are "preventing fear of winds from heaven" (Guo Pu, H5:43a); "non resta paralizzato" (F106); "maux de tête" (M343); "gouty arthritis" (S133); rheumatism and other illnesses caused by moisture (Wang Fu, cited in Y167n5); and "lunacy" (C95).

342. Four mountains separate Follow Mountain from Mount Yiku (H5:44a).

343. H5:44a; *Erya* 16 (*Ssjzs* ed., 2:2640).

344. Two mountains separate Happy-Horse Mountain from Follow Mountain (H5:44b).

345. Six mountains separate the Mountain That Relies on the Supreme God Di from Happy-Horse Mountain (H5:45ab).

346. *Erya* 19 (*Ssjzs* ed., 2:2652).

347. Six mountains separate the Mountain That Relies on the Supreme God Di from Fresh Mountain. The expression 膜大 should be read as 膜犬 (*moquan;* desert dog), according to Hao Yixing (H5:46b–47a).

348. H5:46b.

349. Grandee Mountain is the sixth mountain along this guideway. The graphs 夫夫 should be read 大夫 (*dafu;* grandee) and 雞鼓 should be read as 雞穀 (*jigu;* chicken grain), according to Bi Yuan and Hao Yixing. The latter is identified as a kind of dandelion with medicinal properties according to Mathieu (H5:42a, 49b–50a; F254; M340n2; Y176n1).

350. H5:53a.

351. H5:50a–51b; M119n6; F257; C100.

352. For a translation of this and other accounts of the goddesses, see B167–69. A more complex biography of them appears in *Biographies of Virtuous Women* 列女傳 (c. Six Dynasties) 1:1a–1b (*Sbby* ed.). For the poems "The Queens of the Xiang River" and "The Lady of the Xiang," see

Chuci buzhu (1983 ed.), 59–68, translated in Hawkes (1962), 37–39, also Waley (1955), 29–36 (H5:50a–51b).

353. The commentators Bi Yuan and Hao Yixing considered this an interpolation of the late Zhou-Qin period and not part of the original text of the *Guideways,* since clearly these remarks could not have been uttered by Yu the Great. Both Guo Pu and Hao noted that these lines appear in the "Measurements of the Earth" chapter of the compendium *Master Guan,* where they are spoken by Guan Zhong in response to a question by Duke Huan about the extent and bounty of the earth. The text concludes with an early count, perhaps by Liu Xin, of 15,503 graphs for the first five books of the *Guideways.* However, Hao Yixing counted 21,265 graphs, indicating considerable expansion of the work over the centuries (H5:53b–54b; *Guanzi* 77 [*Zzjc* ed., 5:382]).

354. H6:1ab.

355. H6:1ab, *tuzan:*20a.

356. The graph 羽 (*yu*) may mean "wings" and/or "feathers." The illustration here depicts them as having human bodies with wings. However, the portrait in the Wu Renchen edition reproduced in Y187 depicts their entire bodies covered with feathers as well. The text here and in many later places records alternative versions. Some scholars have seen this as the work of Liu Xin, for when alternative versions are noted by Guo Pu, they usually appear within his own commentary (H6:1b–2a).

357. The depiction of Transcendents as Feathered Men was conventional in the Eastern Han. However, such illustrations were derided by the iconoclastic thinker Wang Chong 王充 (27–c. 100 C.E.) in the "Formless Things" chapter of his collection of philosophical essays, *Judicious Disquisitions* 論衡：無形篇 (c. 70–80 C.E.). The Bifang-Bird was earlier described in more detail in chapter 2. Hao Yixing believed that the human face mentioned here is a textual error. This bird was mentioned in the "Ten Faults" chapter of the philosophical work *Master Hanfei* 韓非子：十過 (before 233 B.C.E.) as one of the guardian animals of the Yellow Thearch when he met with a group of demons and gods. In later mythology, it was regarded as the essence of wood, one of the Five Agents (*Chuci buzhu* [1983 ed.], 167; Hawkes [1962], 83; *Hanfeizi* 10 [*Zzjc* ed., 5:44]; H2:26a, 6:2a; *Lunheng* [*Zzjc* ed., 7:15]).

358. H6:2b; Y190nn1, 2.

359. H6:2b; Y190nn1, 2.

360. H6:2b.

361. H6:2b; Y191, 192n4.

362. The graphs 三毛 (*sanmao;* three hairs) appears to be a textual corruption of 三苗 (*sanmiao;* three sprouts) based on homophonic graphs (H6:3ab).

363. The graph 戴 is also pronounced as 替 (*ti*), according to Guo Pu (H6:3a, 15:3b).

364. H6:3b.

365. The Yuan dynasty text *A Record of Strange Regions* 異域志 by Zhou Zhizhong 周致中 (n.d.) cited by Yuan Ke appears to be di erent from the Ming text of the same name discusssed in the "Introduction" (H6:3b; Y194n1, 195, 195n2; *Shizi* 2:4a [*Sbby* ed.]; *Zhushu jinian* 1 [*Sbck* ed., 1:2b]).

366. H6:3b–4a.

367. M383n3.

368. H6:4a.

369. *Chuci buzhu* (1983 ed.), 167; H6:4a, 15:3a; Hawkes (1962), 83; *Lüshi chunqiu* 22 (*Zzjc* ed., 6:292); Y196n1.

370. H6:4ab.

371. H6:4a; *Huainanzi* 4 (*Zzjc* ed., 7:62); *Lüshi chunqiu* 2 (*Zzjc* ed., 6:21).

372. Mount Kunlun is located here in the south between the Land of the Tricephalous People and the Land of the People with Forked Tongues (H6:5a).

373. For more myths of Yi the Archer see B77 (H6:4b–5a, *tuzan:* 21b).

374. H6:5a.

375. For a discussion of this and other midget peoples, see Y200n2 (H6:5a, 15:4b; *Zhushu jinian* 1 [*Sbck* ed., 1:5a]).

376. H6:5b–6a.

377. The entry in the extant text of the *History of the Wei Dynasty* is less detailed than Guo's

description but includes reports of other strange peoples in the area (H6:5b; *Weishu* [1963 ed.] 3:847).

378. H6:7a.

379. Zhurong appears in three chapters in the *Guideways.* For a study of these, see Duan (1986), also Yang, "Danzhu" (1940) (B79; H6:7a, 16:3a, 18:10ab; Y206).

380. H7:1ab.

381. Various opinions exist about the exact name and meaning of the Nine Dai Dances 九代. For a summary of these, see Y209n1. For other myths about the Xia Sovereign Qi, see B83–85, 122–23 (H7:1ab, 16:9b; *Chuci buzhu* [1983 ed.], 98–99; Hawkes [1962], 50; *Mozi jiangu* 8 [*Zzjc* ed., 4:161–62]).

382. H7:1b.

383. H7:1b, 15:2a; Y368n4.

384. H7:2a.

385. The creatures mentioned in *Approaching Refinement* are illustrated in fig. 23 (*Erya zhushu* 9 [*Ssjzs* ed., 2:2615]; H7:2a; Y212n2).

386. According to Guo Pu, an alternate form of the graph 肱 is 弘, and the graph 奇 should be pronounced like 羈 (*ji*) (H7:2a).

387. In the Wu Renchen edition portrait reproduced in Y213, one of the Single-Arm People is depicted riding in a flying carriage (B247; Zhang, *Bowuzhi* 8:8a [*Bbcs* ed.]; H7:2b).

388. H7:2a.

389. Reading 羊 as 祥 (*xiang;* auspicious) (H7:2b).

390. Tao Qian's poem is translated in the "Introduction," 18. For a discussion of the etymology and variations of Xingtian's name, see Y214n1. In the *Master of Huainan,* he is called "the Corpse of Xingcan" 形殘之尸. The myth of Xingtian as a failed hero is discussed in B216–17. For the war between the Flame Thearch and the Yellow Thearch, see Y215n6; B130–37; H7:3b, *tuzan:*22b; *Huainanzi* 4 (*Zzjc* ed., 7:59).

391. H7:3a.

392. H7:3a, 16:5a; *Taiping yulan yinde* 790:4a; *Zhushu jinian* 1 (*Sbck* ed., 1:24b).

393. H7:3b.

394. H7:3b, 16:3ab, 6b, *tuzan:*23a; Y220n1.

395. H7:3b–4a.

396. H7:3b, 16:4b.

397. H7:4a.

398. H2:24b–25a, 7:4ab, 16:5a; Y221n4.

399. H7:4b–5a.

400. For further discussion of Yellow-Steed and yellow horses, see Gu Shi (1976 ed.), 40n1; also Porter (1993), 99n89. Excellent yellow horses used for drawing a chariot in hunting are also mentioned in the poem "Shu is in the Hunting-Fields," in the *Book of Songs* 詩經：大叔于田 (H7:5ab, 14:4ab, 16:2a; *Shijing: Dashu yu tian* [*Ssjzs* ed., 1:338]; Y225n1, 347n2).

401. H7:5b–6a.

402. The text has been reconstructed by Guo Pu and other commentators (G451; H7:5b–6a; Y226; *Zhushu jinian* 2 [*Sbck* ed., 2:5a]).

403. H7:6a.

404. H7:6a, 16:2a; *Zhushu jinian* 1 (*Sbck* ed., 1:2b).

405. H7:6a.

406. The identification of these features with Rushou in the commentary to the poem "The Great Summons" in the *Songs of Chu* 楚辭：大招 was actually made by the Han commentator Wang Yi 王逸 (fl. c. 122–144 C.E.) (*Chuci buzhu* [1983 ed.], 218; *Guoyu* 10: *Jinyu* 4 [1978 ed., 2:356]; Hawkes [1962], 110; H7:6a; Y227–28).

407. H8:1b.

408. In chapter 12, another version of the text states that the Demon People have human faces and snake's bodies, features often denoting divinity. Ziye 子野 was the courtesy name of the Master Musician Kuang 師曠 (fl. c. 557–532 B.C.E.), the most famous musician of ancient China who served Duke Ping of Jin 晉平公 (r. 557–532 B.C.E.) and was noted for his ability to correctly standardize sound pitch. Guo Pu's encomium contains a pun on the graph 眇 (*miao;* infinitesimal), which can also mean "one eyed" (H8:1b, 12:2a, 17:7b, *tuzan:*24a).

409. Hao Yixing noted that the pronunciation of the graph 留 (*liu*) in 留利 (Liuli) is roughly homophonous with 柔 (*rou;* flexible) in 柔利 (Rouli) (H8:1b).

410. The pronunciation of the graphs 牛犁 (Niuli) appears to be roughly homophonous with Liuli and Rouli. See note above (H8:1b, 17:8b; Y232–33n1).

411. H8:1b–2a.

412. For other myths of Gonggong, see B97–98; also Boltz (1981), who interprets Gonggong as a personification of the Deluge and of chaos, with Yu the Great as the restorer of order (H2:16a, 8:1b–2a, 12:2b, 17:5b; *Huainanzi* 3 [*Zzjc* ed., 7:35]; Y233n1).

413. H8:2ab.

414. Hao Yixing noted that the graphs 一目 (*yimu;* one eye) were probably a misprint for 一曰 (*yiyue;* another version states . . .) (H8:2ab, 17:7a; *Shizi* 2:4a [*Sbby* ed.]; Y236n2).

415. H8:2b; F147.

416. While Hao Yixing doubted that the Pendant-Ears People were the same as these people, Yuan Ke and Mathieu believed the two were identical. The Tang myth about the Big-Ears People appears in Li Rong (Yuan) 李冗(元) (fl. 10th cent.), *A Record of Singular and Strange Things* 獨異志 (n.d.) (H8:2b, 17:4a; M418n4; Y237n1).

417. H8:2b–3a.

418. The theory of Shen Yanbing 沈雁冰 (also known as Mao Dun 矛盾 and Xuan Zhu 玄珠, 1896–1981) is briefly stated in Xuan Zhu (1929) 2:1–17. Yuan Ke interpreted Kuafu's name to mean "giant" and traced his lineage back to the Flame Thearch. For a further discussion of Kuafu, see B215–16, which interprets his name to mean "boastful father" or "braggart man." A photograph of the contemporary statue of Kuafu appears as the frontispiece to *Shanhaijing xintan* (1986) (H5:20a, 8:2b–3a, 11:1b–2a, 17:3b, 4b–5a, *tuzan:*24b; B218–19,Y238, 427–28; *Liezi zhuzisuoyin* 5:27:15–5:28:5, 5:28:7–8).

419. H8:3ab.

420. This passage concludes with the phrase "in another version, they are called 'Bofu,'" which contradicts the beginning and supports the view that initially this place was identified as the Land of [the People of] Kuafu 夸父國 (H8:3b; M420–21; Y240n1).

421. H8:4a.

422. Yuan Ke's reconstruction is based on reading the graph 纓 as 癭 (*ying;* goiter) (H8:4b; Y242nn2, 3; *Huainanzi* 4 [*Zzjc* ed., 7:63]; *Zhushu jinan* 1 [*Sbck* ed., 1:19a]).

423. H8:5b.

424. *Erya zhushu* 19 (*Ssjzs* ed., 2:2652); H8:5b; Y247n1; *Yizhoushu zhuzisuoyin* 59:36:9.

425. H8:5b.

426. H8:5b–6a.

427. For a survey of the scholarly problems involving the Qiongqiong 蛩蛩, see F150n105 (H8:5b–6a; Y247n3).

428. Reading the graph 彊 as 強 (*qiang;* strength) (H8:6a).

429. See also Yuan Ke's ingenious but highly speculative theory that myths of Ape-Strength and Yujing provide the foundation for the fable of the Peng-Bird 鵬 and the Kun-Fish 鯤 in the *Master Zhuang.* The story in the *Master Lie* is translated in B185–87. For a Song dynasty portrait said to be Ape-Strength depicted as a pacified Buddhist monk listening to the doctrine, see Christie (1996), 71. For a study of the god Xuanming, see Yang, "Gun" (1940) (C124; H8:6b, 14:5ab, 17:4ab, 18:8b; *Huainanzi* 4 [*Zzjc* ed., 7:65]; *Liezi zhuzisuoyin* 5:26:15; M427–28; Y248–49n1, 350, 465n1; *Zhuangzi yinde* 1/1/1–1/2/2, 16/6/34).

430. H9:1b.

431. *Guanzi* 41 (*Zzjc* ed., 5:242); H9:1b, 12:6b, 14:6b, 17:2a; *Huainanzi* 4 (*Zzjc* ed., 7:63, 65).

432. H9:2a.

433. H9:2a; M433n3; Y255–56n2.

434. H9:2ab.

435. The graph 皆 should be read as 背 (*bei;* back) according to Yuan Ke and other editors (H9:2ab, 14:5a; Y256n2).

436. H9:2b.

437. See Plates, note 26 (B156; H1:4b, 9:2b, 14:4b; Y257n2).

438. H9:5a.

439. Twenty-five clans were established from among the descendants of the Yellow Thearch. Fourteen among his children were elevated to official rank because of their virtue, and twelve of them received surnames. In the *Guideways,* foreign peoples who have these surnames could claim kinship to the rulers of the Chinese feudal states and were regarded as less barbarian than other peoples (*Guoyu* 10: *Jinyu* 4 [1978 ed., 2:356]; H9:5a, 17:3b–4a; M445n1; Y264nn1,2, 425n2).

440. H9:5a.

441. H9:5a; Y265n2.

442. H9:5b.

443. For a discussion of Goumang, see Riegel (1989–1990) (*Chunqiu zuozhuan zhengyi: Zhaogong 29* [*Ssjzs* ed., 2:2124]; *Guoyu* 18: *Chuyu* 2 [1978 ed., 2:559–60]; H9:5b; *Mozi jiangu* 31 [*Zzjc* ed., 4:141–42], Y266n1).

444. The Land of the Beiqu People is not otherwise described (H10:2b–3a).

445. *Erya zhushu* 18 (*Ssjzs* ed., 2:2651); H10:2b-3a; *Huainanzi* 13 (*Zzjc* ed., 7:231); *Yizhoushu zhuzisuoyin* 59:35:14; Y271–73n4.

446. H10:3a.

447. For a discussion of the ancient Si, see Lefeuvre (1990–1991) (H10:3a, 18:6b; Y273n2; *Zhushu jinian* 2 [*Sbck* ed., 2:8b]).

448. H10:3b–4a.

449. In the *Recovered Documents of Zhou,* the Xingxing is written as 生生 (Shengsheng) (H10:4a, 18:4b–5a; *Lüshi chunqiu* 14 [*Zzjc* ed., 6:141]; Y275–76; *Yizhoushu zhuzisuoyin* 59:35:16).

450. H10:4a.

451. H10:4a.

452. H10:4b.

453. H3:7a, 10:4b, 11:6a; Y278nn1–4.

454. H10:5a.

455. H10:5a, 16:10a, 18:4ab; Y280n1, 448, 450–52n13.

456. H10:5a.

457. For various myths of the Ba-Snake, see Yuan ed. (1985), 101–2 (*Chuci buzhu* [1983 ed.], 95–96; H10:5ab, 18:5b; Y281–82; Hawkes [1962], 49; *Huainanzi* 8 [*Zzjc* ed., 7:118]).

458. H11:1ab.

459. Liu Xiang and the Han emperor Xuan are discussed in the "Introduction," 13. (H11:1a, 6a, 12:1b, 2a, 18:7b, *Xulu:*1b; Y285–89).

460. H11:3b.

461. H11:5a.

462. H11:2b–4a, 5a; F167–68; *Lüshi chunqiu* 14 (*Zzjc* ed., 6:142); Y48n4, 294–97, 299n4.

463. H11:6a.

464. H11:5a.

465. H11:5b.

466. For a study of the Feng-Bird in early Chinese texts and a comparison with the phoenix, see Diény (1989–1990); also Matsuda, "Gosai" (1984) (H1:11a, 7:4b, 11:5ab, 16:3b).

467. H11:6ab.

468. *Erya zhushu* 9 (*Ssjzs* ed., 2:2615); H11:6ab; *Huainanzi* 4 (*Zzjc* ed., 7:56); Y192n2, 203–4n6, 302n3.

469. H11:6b.

470. H5:40a, 11:6b, 16:10a; *Huainanzi* 4 (*Zzjc* ed., 7:56); Y303n1.

471. H12:1a.

472. H12:1a, 16:7b, 2:23b–24a; Y306n2.

473. H12:1a.

474. H2:27a, 12:1a, 16:4ab.

475. The graph 鳥 was corrected to 烏 (*wu;* crow) by Yuan Ke based on the Song and *Daoist Canon* editions (H12:1a; Y306n4).

476. 12:1b.

477. For an example of the historian's presentation of the Rong tribes see *Zuo's Narratives:* "14th Year of Duke Xiang." For a note on the Dog People and their horses recorded in the *Recovered Documents of Zhou* see Liu (1907), 4705–6. Versions of the Panhu 盤瓠 myth are trans-

lated in B118–20 and Kan (1996), 160–62. These and related myths are briefly discussed in Kaltenmark (1991), 1026–27. Dog ancestor myths in southern China were recorded in Liu (1932) (*Chunqiu zuozhuan zhengyi: Xianggong* 14 [*Ssjzs* ed., 2:1955–956]; H12:1b, 17:7ab; Legge [1966 ed.] 5:463–64; M483n4; Yuan, ed., *Zhongguo shenhua* [1985], 358; *Yizhoushu zhuzisuoyin* 59:35:19).

478. H12:1b.

479. See also Liu (1907), 4705–6 (H12:1b–2a, *tuzan:*28a; Y310n7).

480. H12:2a.

481. H8:1b, 12:2a, 17:7b; F177n213; Legge (1966 ed.) 3:136; *Maoshi zhengyi: Dang* (*Ssjzs* ed., 1:553); *Zhouyi zhengyi:* Hexagram nos. 63 (*Jiji* 既濟), 64 (*Weiji* 未濟) (*Ssjzs* ed., 1:72, 73); Y311n1; *Zhushu jinian* 1 (*Sbck* ed., 1:39a).

482. H12:2a.

483. H12:2a.

484. H12:2a.

485. H12:2a; *tuzan:*28b.

486. H12:2ab.

487. Guo Pu's encomium on Thoroughly-Odd appears only in his commentary to the text in chapter 2 and not in the collected encomiums appended to the Hao Yixing edition (H2:34a, 12:2ab; *Huainanzi* 4 [*Zzjc* ed., 7:65]; *Shenyijing* 10b [*Bbcs* ed.]; Y312n2).

488. H12:3a.

489. Hao Yixing, quoting *Yi Yin's Orders to the Peoples in the Four Directions* (*Yi Yin sifang ling,* n.d.), suggested that Tafei refers to the Taer People 闒耳, who are listed there as dwelling to the west, as the graphs 非 (*fei*) and 耳 (*er*) are similar in form. Mathieu, however, o ers various other hypotheses based on linguistic arguments (H12:3a; M489n4).

The Giant Wasps 大蠭 along with the Red Ants 朱蛾 are located before the entry for Tafei in the text. According to Guo Pu, these are identical to the Black Wasps 玄蠭 and Red Ants 朱螘 mentioned in the poem "The Summons of the Soul" in the *Songs of Chu.* The Black Wasps have bodies as large as gourds and, according to the commentator Wang Yi, are poisonous while the Red Ants resemble elephants. However, in the poem, both are located in the west rather than the north (*Chuci buzhu* [1983 ed.], 200; G522; H:12:3ab; Hawkes [1962], 104; M489n4).

490. H12:3a.

491. H12:3a; *Huainanzi* 4 (*Zzjc* ed., 7:65).

492. H12:3a.

493. H12:3a; Y314n1.

494. H12:3ab.

495. The Nine Bronze Vessels are discussed in the "Introduction," 4. For the banishment of the four rebellious tribes, see *Chunqiu zuozhuan zhengyi: Wengong* 18 (*Ssjzs* ed., 2:1863); translated in Legge (1966 ed.) 5:283. Fu Qian's description was quoted in a commentary to a passage in the "Basic Annals of the Five Thearchs" chapter of the *Historical Records* that records a variation of this myth from *Zuo's Narratives.* It is also recorded in Yuan, ed., *Zhongguo shenhua chuanshuo cidian* (1985), 449 (*Chuci buzhu* [1983 ed.], 218; H12:3ab; Hawkes [1962], 110; F179n222; *Shiji: Wudi benji* [1975 ed.] 1:38; Y314n2).

496. H12:3b.

497. H12:3b; M491n2; Y315n1; *Yizhoushu zhuzisuoyin* 61:37:21.

498. H12:3b.

499. The passage about Zouwu cited by Guo Pu does not appear in the extant text of the *Six Bow-Bags* (H12:3b; Y315n3).

500. H12:4ab.

501. Hao Yixing suggested that the alternate name for Bingyi's location might be 中極之淵 (Zhongji zhi yuan; Gorge of Extreme Centrality), arguing that the homophonous graphs 忠 (*zhong;* loyalty) and 中 (*zhong;* centrality) were interchangeable in antiquity. Mathieu regarded this segment as a later interpolation, perhaps by Guo Pu. The Confucian concept of "loyalty" does seem inappropriate here (*Chuci buzhu* [1983 ed.], 76–78, 99; H12:4ab, *tuzan:*28b; Hawkes [1962], 42; *Huainanzi* 4 [*Zzjc* ed., 7:233]; M492–93; *Shizi* 2:14a [*Sbby* ed.]; Y316–18; *Zhuangzi yinde* 12/4/82, 42/17/1–44/17/53).

502. H12:6a.

503. H12:6a, 14:6a; *Lüshi chunqiu* 20 (*Zzjc* ed., 6:255); M497n; Y322n1, 354n3; *Yizhoushu zhuzisuoyin* 59:35:6.

504. H12:6a.

505. H12:6a; *Shiji* (1975 ed.) 1:265; Y323n1.

506. H12:6b.

507. G532; H12:5b; M498n2; *Zhuangzi yinde* 2/1/28.

508. H12:6b.

509. Guo Pu's short comments on this passage reiterate the description found in the "Treatise on the *Feng-* and *Shan-*Sacrifices" in the *Historical Records.* See *Shiji* (1975 ed.) 4:1369–370 (H12:6b).

510. H13:2a.

511. For a study of myths of the God of Thunder 雷神, see Wang Sanqing (1996) (H13:2a, 14:8a; Y329–30nn1–3).

512. H13:4ab.

513. H2:6b–7a, 8:2a, 4b–5a, 13:4ab, 17:1a.

514. H14:2ab.

515. Hao Yixing and Yuan Ke read the graphs 兩耳 (*lianger;* "both ears") as 兩臂 (*liangbi;* "both arms") based on a similar passage in the *Imperial Digest of the Taiping Era,* though this interpretation is not accepted by Mathieu. For a brief survey of other myths of giants, see Y252n1, 341n1 (H9:1ab, 12:6b, 14:2b, 17:2ab; M527n2; *Taiping yulan yinde,* 377, 494).

516. H14:3a.

517. H14:3a, *tuzan:*29b.

518. H14:3a.

519. H14:3a; *Shuowen jiezi* (1977 ed.), 188.

520. H14:5b–6a.

521. In the alternate genealogy of the Yao People 搖民 in the *Guideways,* Yuan Ke considered the graph 戲 (*xi*) as a homophone for 易 (*yi*), thus indicating another way the Youyi 有易 tribe was connected with Xi and Shun (B105–8; *Chuci buzhu* [1983 ed.], 106–7; H14:5b–6a; Hawkes [1962], 52; Legge [1966 ed.] 3:122; Y351–54; *Zhushu jinian* 1 [*Sbck* ed.], 1:16ab).

522. H14:6ab.

523. For the myth of the ten suns and the crow, see B35–39; also Allan (1991), 19–46; Loewe (1979), 127–31 (H9:3b–4a, 14:6ab; M541n1).

524. H14:6b.

525. H9:1b, 14:6b; Y355n1.

526. The interpretation of this passage follows Yuan Ke (H14:6b; Y356nn2,3).

527. H14:6b–7a; Y355–56.

528. H14:7b–8a.

529. B134–35; H14:7b–8a; *Shangshu zhengyi* 3 (*Ssjzs* ed., 1:131); Y362.

530. H14:7b.

531. Although the name Yinglong is sometimes translated literally as "responding dragon," Wang Yi and Guo Pu commented that it means "a dragon with wings." The custom of fashioning clay dragons to invoke rain during a drought is discussed in Qiu (1983). An artist's interpretation of the image from the Wu Liang Shrine dated 1821 appears in B133 (B132–34; *Chuci buzhu* [1983 ed.], 91; H14:7b, 17:5a, 6ab; Hawkes [1962], 48).

532. H15:1a.

533. For a reproduction of the Wu Renchen portrait of the Double-Double 雙雙, see Y364 (H11:2a, 4a, 15:1a).

534. H15:1b.

535. H15:1b.

536. H15:2a. See also the "Introduction," note 164.

537. The term 八齋 (*bazhai;* eight chambers) is highly problematic here. Guo Pu left no comment, though Hao Yixing interpreted it as "eight meditation chambers." Mathieu suggested that it signifies eight plants consumed during a ritual of purification. The translation follows Hao in assuming that it refers to eight structures of some kind (*Erya zhushu* 17 [*Ssjzs* ed., 2:2649]; H15:2a; F203n59; M549n3).

538. H15:2a.

539. H15:2a; Y368n4.

540. H15:3a.

541. The graphs 廷 and 庭 can both be read as "court" in the expression *buting* 不庭, or someone who does not send tribute to the court, that is, a rebel.

542. H15:4b.

543. M559n2.

544. H15:4b.

545. H15:4b, 6b.

546. H15:5b.

547. For arguments identifying Huandou with Danzhu, see Yang, "Danzhu" (1940), 529–33 (B193–95; *Chuci buzhu* [1983 ed.], 100–1; H6:2b, 15:3b; Hawkes (1962), 50; F208n92, 257; M563–64n2, 564nn6, 7; Y190nn1, 2).

548. H16:1a, 1b.

549. The text records the name of Cleft Mountain here as 不周負子 (Buzhoufuzi), but the latter two graphs are believed to be a textual error. Earlier, in chapter 2, it was recorded by its more common name, 不周之山 (Buzhou zhi shan). For an interpretation of Gonggong as the personification of the Deluge, see Boltz (1981). Gonggong was identified with several other water gods in Yuan, "Gun" (1940). This could also illustrate the goddess Nüwa 女媧, who was noted by Guo Pu and others as originally a snake with a human face. The *Guideways* only records the Intestines of Nüwa 女媧之腸, ten gods who block the road at the Plain of Broad Grain 粟廣之野 beyond the Mountain Where Yu Attacked the Land of Gonggong 禹攻共工國山 (B97–98 ; G574–76; H2:16a, 16:1a, 1b; Y387n1, 388n4, 389–91).

550. H16:2a.

551. *Erya zhushu* 17 (*Ssjzs* ed., 2:2649); H16:2a; Y392n1.

552. H16:2a.

553. H16:2a.

554. H16:4b.

555. The exposure of female shamans to invoke rain during droughts is discussed in Qiu (1983) and Schafer (1951) (H7:3a, 16:4b; Y218n1).

556. H16:5a.

557. H16:5a.

558. H16:5b–6a.

559. Various alternative translations of this passage have been suggested in F215n131 and M582n11. For a discussion of the myth of the separation of heaven and earth, see the "Introduction," note 119. also Chang (1983), 44–45, and B91–95. Sima Qian traced his lineage back to Chong and Li in his "Biography of the Grand Historian" in the *Historical Records* (H16:5b–6a; *Shiji* [1975 ed.] 10:3285; Y402–4nn1–6).

560. H16:6a.

561. H7:2b, 16:6a; Y405–6nn1–6.

562. H16:6b.

563. H16:6b.

564. H16:6b.

565. H2:26b, 16:6b.

566. H16:8b.

567. *The Bamboo Annals* locates the defeat of Jie by Tang the Victorious at various other places (H16:8b; Legge [1966 ed.] 3:126–27; *Zhushu jinian* 1 [*Sbck* ed., 1:20b]).

568. H16:9a.

569. H16:9a; *Lüshi chunqiu* 22 (*Zzjc* ed., 6:292); *Weishu* (1963 ed.) 3:847.

570. H16:9b.

571. H16:9b.

572. H16:10a.

573. H17:3b–4a.

574. *Guoyu* 10: *Jinyu* 4 (1978 ed., 2:356); H17:3b–4a; Y425n2.

575. H17:4a.

576. *Guoyu* 10: *Jinyu* 4 (1978 ed., 2:356); H14:5a, 17:4a; Y425nn1,2.

577. H17:3b–4a.

578. H8:6a, 14:5a, 17:4ab.

579. H17:4b.

580. H17:4b.

581. In the discussion of the Grand Exorcism in the "Treatise on Ritual and Ceremony" in the *History of the Latter* [*Eastern*] *Han Dynasty* (*Houhanshu: Liyizhi,* late 2nd cent. C.E.), Jiangliang's name was written with variant graphs as 強梁 (H17:4b; *Houhanshu* [1965 ed.] 11:3185; Y427n4).

582. H17:6a–7a.

583. The graph 妖 is an alternate rendering of 魁 (*ba*) in some later texts. This could also be a figure recorded later in the text, Xian, Woman of the Red River 赤水女獻, who similarly wears green clothes. However, Guo Pu and other commentators believed that she is identical to Drought-Fury (B132–34, 66, 77; G612–13; H16:2ab, 17:6a–7a, 18:9b; *Maoshi zhengyi: Datian* [*Ssjzs* ed., 1:476]; Y430–33).

584. H17:7b.

585. H8:1b, 12:2a, 17:7b; Y436n2.

586. H17:8a.

587. H12:1b, 17:8a; M618n6.

588. H17:8a.

589. The text here prints the graph 驩, a variant of 讙 (H6:2b, 17:8a; Y437n3).

590. H17:8b–9a; C188.

591. B68–69, 232; H8:1ab, 17:8b–9a.

592. H18:1b–2a.

593. The Lin 麟, also known as the Qilin 麒麟 and popular in later Chinese folklore as an auspicious beast, is not found anyplace else in the *Guideways,* so the graph may well have been a misprint. On the other hand, no other creature is described as having a scaly body either. Among the other textual problems with this passage is the description of Han Liu's ears by the term 謹耳 (*jiner*). Guo Pu confessed that he did not understand it, while Hao Yixing interpreted it as the final particles 謹兒 (*jiner*). Yuan Ke and others preferred "small ears" and Mathieu, "des oreilles dont il prend soin." I have followed Fracasso, who o ered the hypothesis of "orrechi vigili." The phrase "a daughter of Zhuo" attempts to represent the graphs 淖子 (*zhuozi*). Hao Yixing interpreted this to mean "a daughter of the Zhuoshan Clan" 濁山氏 (Zhuoshanshi) or "a daughter of the Shushan Clan" 蜀山氏 (Shushanshi) based on linguistic and textual arguments (H18:1b–2a; F234, 234–35n228; M626).

594. H18:4a.

595. In some later versions of this passage, the graphs 鹽長 (*yanzhang;* supervisor of salt) are written as 監長 (*jianzhang;* chief supervisor) (H18:4a; F237, 237n243; M630n6; Y448n2).

596. H18:5b.

597. H18:5b.

598. H18:5b.

599. H18:5b.

600. H18:5b; M636n8.

601. H18:6a.

602. H18:6a; Y457n5; *Zhuangzi yinde* 49/19/43–50/19/46.

603. H18:7a; Y461n2.

604. H18:7a; Y461nn2,3.

605. H18:8a.

606. H18:8a.

607. H18:10b–11a.

608. For myths about Yu the Great, see B81–82 . A recent reinterpretation of the origin of myths about Yu and the Deluge based on ancient astronomical events appears in Porter (1996) (H18:10b–11a, *Xulu:*1ab) and a survey of four traditions of Chinese flood myths in Birrell (1997). See also Boltz (1981) and Teiser (1985–1986).

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PREFACE

THE need for even a short Pahlavi–English dictionary has been obvious for many years, particularly to would-be students of the language. The glossarial part of Professor H. S. Nyberg's *Manual of Pahlavi* is still eagerly awaited, five years after the publication of Part I, although the 'archaistic' tradition of transcription followed therein is no longer universally acceptable. With the partial material at present available, every serious student still has to compile his own dictionary, a formidable task with Pahlavi and made more so by the plethora of different systems of transcription in print. The present dictionary, admittedly introducing yet another transcription, is intended first to relieve the stranger to Pahlavi of the necessity of covering what is now well-travelled ground—the commonest 4,000 simple words—without a unified map, and secondly to urge the practical value of this 'Sasanian' transcription for his journeying further. To have included etymologies and textual references would have changed the emphasis of the work, turning it from a map to a historical atlas-cum-gazetteer, besides retarding its appearance unduly. Such a complete dictionary of Pahlavi is nowhere within sight and must remain so until many more texts are adequately edited.

For his good counsel on what to include in the dictionary I am most grateful to my friend Dr. P. Gignoux of Paris, for without him many common words would have slipped through my net. Most of the labour of compiling the English index, which will surely be appreciated, was undertaken by my wife. The debt I owe to the teaching of the late Professor W. B. Henning, in connection with Pahlavi and all things Iranian, cannot be expressed in words.

It is again a pleasure to acknowledge the support of the School of Oriental and African Studies in financing this publication, and the customary skill of the printers.

D. N. M.

October 1969

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INTRODUCTION

ALMOST every published list of Pahlavi words contains a number of entries of doubtful nature, the uncertainty lying either in their form, their meaning, or even, occasionally, their very existence. The purpose of this dictionary is to provide the student with a representative vocabulary of Pahlavi in which such uncertain words have been reduced to a minimum and marked. It differs from its predecessors in that the Pahlavi words are given in a phonemic transcription representing, as far as it is deducible from the evidence, the pronunciation they would have had in the third century of our era, the period of the rise of the Sasanian empire. The reasons for this departure from the 'archaistic' tradition of Pahlavi studies I have given elsewhere.[1] If one reason stands out it is that of practicality, as most corroborative evidence comes from this period.

To reduce the number of doubtful words it has been necessary to concentrate on the simpler vocabulary of such texts as the *Kārnāmag ī Ardaxšīr*, *Dādestān ī Mēnōg ī Xrad*, *Ardā Wirāz nāmag*, *Bundahišn*, and the *Pahlavi Texts* edited by Jamasp-Asana. Although I have also drawn upon the Pahlavi versions of scriptural texts (*Vendidad*, *Yasna*, and *Vispered*), most of their very special vocabulary has been omitted. So have the many nonce-words and *ad hoc* compounds of religious texts such as the *Dēnkard*, since it is generally a simple matter to analyse Pahlavi compounds, given the elements and provided that the rules of their construction are understood. Those words calling for inclusion whose form or meaning remain doubtful are marked with an asterisk.

By its nature the dictionary cannot claim to contain the entire vocabulary of any particular text. Nor is there any express intention of presenting new solutions to the many problems remaining in the Pahlavi texts. Rather the readings of many scholars have

[1] 'Notes on the transcription of Pahlavi', *Bulletin of the School of Oriental and African Studies*, xxx, pt. 1 (1967), 17–29.

been adopted, eclectically, and grateful acknowledgement is hereby made to all whose discoveries have been assimilated within. Nevertheless, I must retain responsibility for the choice as a whole and for readings and interpretations unclaimed or unpublished elsewhere.

TRANSLITERATION

The script of the Pahlavi books derives ultimately from that of the official Aramaic of the Achaemenian empire. In the course of time, however, a high degree of ambiguity has developed in the script. Table I shows the development of the letters from Imperial Aramaic (with the transliteration and names of letters commonly used by Semitists), through the distinct forms used in the Parthian and Persian inscriptions of the third century A.D., and the archaic manuscript forms of the Psalter fragment (about seventh century),[1] to those of the Zoroastrian books. In addition to the multiple values of the letters listed, some of them may represent combinations of letters in certain contexts, e.g. ·ד or ד for ד + ד.

Since the ambiguities of the script make a mechanical transliteration of one letter by one roman symbol of no practical value, a certain amount of interpretation is essential. This interpretation can be based, either directly or by the use of analogy, on the less ambiguous evidence of the above-mentioned earlier documents of the language. With this help it is possible to go far in distinguishing between the original values ʾ, *ḥ*, *dy*, etc., of ·ד, *n*, *w*, *r* of ר, and so on. But it is neither necessary nor desirable to go beyond this by attempting to give closer 'phonetic' values to the letters, such as *r* for written *l*, or *x* for written *ḥ*. For example, ל·ש *ḥwl* represents **xwar** 'sun', but to transliterate it **xwr* entails both confusion with the true letter *r* ר and the introduction of even greater ambiguity into the interpretation of ·ד. It is better to accept that the scribes wrote *r* and *l* almost indis-

[1] See F. C. Andreas, *Bruchstücke einer Pehlevi-Übersetzung der Psalmen.* Aus dem Nachlass herausgegeben von Kaj Barr. *Sitzungsberichte der Preussischen Akademie der Wissenschaften* (Berlin), 1933, i. 91–152, 11 plates.

TABLE I

	Imperial Aramaic	*Inscriptions*		*Pahlavi*	
		Parthian	*Persian*	*Psalter*	*Book*
' (ʾāleṗ)*					
b (bēṯ)					
g (gimel)					
d (dāleṯ)					= g
h (hē)					
w (wāw)					
z (zayin)					
ḥ (ḥēṯ)					= '
ṭ (ṭēṯ)					
y (yōḏ)					= g
k (kaṗ)					
l (lāmeḏ)					
m (mēm)					
n (nūn)					= w
s (sāmeḵ)					
ʿ (ʿayin)			= w	= w	= w
p (pē)					
ṣ (ṣāḏē)					
q (qōṗ)			= m	= m	= m
r (rēš)		= '	= w	= w	= w
ś/š (ś/šīn)					
t (tāw)					

* The under- and over-lining of letters in Semitic transcription indicates a fricative pronunciation, *āleph*, *bēth*, etc.

criminately for both phonetic values, *ḥ* for both Iranian *h* and *x*, etc., and to transliterate accordingly.

It is common practice to distinguish the Semitic ideograms in Pahlavi, from the Iranian elements, by transliterating them in capital letters. Thus the same letters לחיק are transliterated *lḥyk*ˡ when they stand for **rahīg** 'child', but *LḤYK*ˡ when they represent the ideogram for **dūr** 'far'. However, as the ideograms are often much distorted and disguised forms of the original Aramaic words, it is sufficient for practical purposes to transliterate them by means of a simplified system.

The system adopted hereafter in this book, for both ideographic and Iranian spellings, is designed to avoid the use of diacritics as far as possible and also to parallel the system now conventional for the representation of the related Manichaean Middle Persian and Parthian script. Each letter is throughout given its basic Iranian value(s), thus *c* and *C* for Aramaic *ṣ*, *h* and *H* for Aramaic *ḥ*. *A* represents the capital form of ʾ (*ʾālep̄*). There are three letters which occur only in ideograms: *Q* (in the word *QDM* = **abar**; otherwise it is replaced by *K*), *E*, and *O*. *E* stands for the Aramaic *hē* (when it is not replaced by *ḥēṯ*) and *O* for Aramaic *ʿayin*, the roman letters being descendants of these Semitic forms respectively. Thus *OLE* (= **ōy**) is a form of shorthand for an Aramaic original *ʿlh*, *HCDLWN-* (= ***drūn-**) indicates a corruption of the Aramaic root *ḥṣd*. Purists will find no difficulty in restoring the forms with diacritics.

Pahlavi letters are often distorted, or joined irregularly, in such a way that they coincide with other letters, so producing even greater ambiguity. The commonest distortions are here noted by under- or over-lining the letter value *intended*. Thus:

د (*g*, etc.),	when it represents		ـل *b*,		is transliterated	*b̲*
ـل (*z*)	,,	,,	د *Y*,		,,	*Y̲*
س (ʾ*c*)	,,	,,	س ʾ*p*,	,,	,,	ʾ*p̄*.

The full scheme of transliteration is given in Table II. The order is still that of the Aramaic alphabet, taking account of the first value of each letter.

TABLE II

	Ideographic	*Iranian*	*Corrupt*
	A	ʼ	(1)
	H	h	
	B	b	$\underline{g}$, $\underline{d}$, $\underline{y}$ (2)
	G	g	$\underline{B}$, $\underline{Z}$, $\underline{K}$ (3)
	D	d	$\underline{b}$, $\underline{z}$, $\underline{k}$
	Y	y	
	E	(mn, etc.)	
	W	w	
	N	n	
	O	—	
	R	r	
	ı	ı (4)	
	Z	z	$\underline{G}$, $\underline{D}$, $\underline{Y}$
	K	k	
(	K	γ)	
	L	l	
(	Ł	ł)	
	M	m	
	Q	—	
	S	s	
	P	p	
	C	c	$\underline{P}$, $\bar{p}$
	Š	š	
	T	t	$\underline{DR}$ (5)

[*Notes overleaf*

Notes

1. 𐭩𐭥 *'h*, etc., may be a corruption of final *-ydy*, so *-ydy*.

2. 𐭩, besides *-yȳ*, etc., may be a corruption of *-h*, so *-h*.

3. The digraphs 𐭩𐭥 and 𐭩𐭥, when they follow a verbal ideogram, may represent any 'phonetic complement' (including *zero*). They can be transliterated, purely for mnemonic purposes, by the letters they resemble: 𐭩𐭥 as *yt* and 𐭩𐭥 as *ty*.[1]

4. i.e. an otiose stroke.

5. 𐭩𐭥 *yt*, etc., may be a corruption of 𐭩𐭥 *-sn*, so *-sn*, and 𐭩𐭥 (following another letter) may be for 𐭩𐭥 *-c'*, so *-c'*.

TRANSCRIPTION

The orthographic principles followed, in seemingly haphazard permutation, in the writing of Pahlavi, besides the ideographic, include the phonetic (within the limits of the alphabet), the historical, the pseudo-historical, and others so indeterminable as scarcely to merit the name. The establishment of the original spelling of a word, therefore, very seldom reveals its pronunciation. To determine this it is necessary to examine all the available comparative evidence.

Since the discovery of the Iranian material written in the near-phonetic Manichaean script it has become possible to establish a hypothetical phonemic system for Middle Persian and Parthian of the third century A.D. far more accurate than before, when only the remoter evidence of Old Iranian, New Persian, and loanwords in other languages (particularly Armenian) was available. A description of this phonemic system has been given in my article cited above. Within its terms all the entries in this dictionary are transcribed.

The system comprises the following phonemes:

Vowels

ī	**ē**	**ā**	**ō**	**ū**
i	**(e)**[(1)]	**a**	**(o)**[(1)]	**u**

[1] But see Kaj Barr, 'Remarks on the Pahlavi ligatures 𐭩𐭥 and 𐭩𐭥', *Bulletin of the School of Oriental Studies*, viii, pt. 2 (1936), 391–403.

Consonants

p	**t**	**č**	**k**	
b	**d**	**ǰ**	**ǵ**	
f	**s**	**š**	**x**	**h**
	z	**ž**(2)	**γ**(2)	
m	**n**			
w	**r l**	**y**		

(1) The phonemic status of *e* and *o* is doubtful and they are only marked when there is direct evidence of their occurrence.

(2) Only in non-Persian, i.e. 'learned' or loaned, words.

The phonetic realizations of these phonemes can only be supposed to have been similar to those of the corresponding sounds of present-day Western Iranian speech. The only allophonic variation of importance concerns the voiced stops **b, (d?), ǵ,** and affricate **ǰ**. Between a vowel and a following consonant, in the same morpheme or close juncture, these almost certainly became the fricatives [β, (δ), γ, ž] respectively. Thus **abd, tiǵr, duǰdēn** represent pronunciations [*aβd, tiγr, duždēn]. How far, or when, this development affected the same phonemes elsewhere in postvocalic position is uncertain. It is sufficient to regard [β, δ, γ, ž] as possible realizations of postvocalic **b, d, ǵ, ǰ.**[1]

USING THE DICTIONARY

In seeking an unknown word, or one known only in another transcription, it may be necessary first to find it in the Pahlavi key. The English–Pahlavi index is intended to serve as an aid to memory, and for tracing synonyms, etc., but is emphatically not an English–Pahlavi dictionary.

The main entries, with two exceptions, are arranged throughout in the following order:

ă̆, b, č, d, ĕ̆, f, ǵ (γ), h, ĭ̆, ǰ, k, l, m,
n, ŏ̆, p, r, s, š, t, ŭ̆, w, x, y, z (ž).

[1] This [γ] is an allophone of the Persian phoneme **ǵ**, while **γ** of the transcription is a non-Persian phoneme. Parthian also had a phoneme **ž**, replacing Persian **ǰ**.

The exceptions are:

(i) abstract nouns ending in **-īh** [*-yh*], which immediately follow the words from which they are derived, e.g. **stūrīh** after **stūr**, before **sturǵ**;

(ii) verbal nouns formed from the present stems by the suffix **-išn** [*-šn'*] and their derivatives in **-išnīǵ** [*-šnyk'*], **-išnīh** [*-šnyh*], which are all listed under the verb.

Verbs are quoted in the infinitive form, followed by the present stem, except when either of these is not certainly attested. Cross references are made where necessary.

Not all verbal derivatives are included if they are regularly deducible from the 'principal parts' of the verbs given, e.g. actor nouns in **-dār/-tār** [*-t'l*], and past participles in **-daǵ/-taǵ** [*-tk'*], corresponding to infinitives in **-dan/-tan** [*-tn'*]; the abstract nouns in **-īh** formed from these (e.g. **-dārīh, -daǵīh**); agent nouns in **-āǵ** [*-'k'*] formed from present stems, etc.

THE ENTRIES

Pahlavi words are always given in **bold** type. The few entries in *italics* are concessions to another transcription, made for reference.

P before a main entry indicates that the word is found only in texts of Parthian origin, namely the *Ayādgār ī Zarērān* and *Draxt ī Asūrīg*.

An asterisk denotes that the transcription or reading of the word is unconfirmed and remains doubtful.

Within square brackets the following information is given:

(i) The transliteration of the Pahlavi spelling. In the case of ideograms this is followed immediately by an indication of the Aramaic (A) origin of the spelling. With verbs this can seldom be given more closely than by the form of the Aramaic root.

When the Pahlavi spelling of the present stem of a verb coincides with part of that of the infinitive, however much they differ in transcription, the transliteration is given in abbreviated form, with a hyphen. Thus *škwp-tn'* denotes 'infinitive *škwptn'* (= **škuftan**), present stem *škwp-* (= **škōf-**)', *YMYTWN-tn'*

denotes 'infinitive *YMYTWNtn'* (= **murdan**), present stem *YMYTWN-* (= **mīr-**)'.

(ii) Evidence supporting the transcription.

For 'learned' words taken from the Avesta the form which the Pahlavi represents, however corruptly, is quoted (as '= Av.').[1] In such cases the Pahlavi transcriptions are more hypothetical than usual, since they can be no more than probable representations of the contemporary pronunciation of these words.

Justification of the transcription of each word would require the discussion of a mass of etymological and comparative evidence far beyond the scope of this dictionary. Only that evidence is included, therefore, which is most closely related and lends itself to concise and regular presentation.

After the vertical stroke the corresponding forms from Manichaean Middle Persian (M) and/or Parthian (P) are given wherever possible. The appearance of only a Parthian form does not necessarily imply that the Pahlavi word is of non-Persian origin. It may be that the identical Middle Persian form is not attested in Manichaean script.

Later forms of the word are quoted from Judaeo-Persian (J—from whatever source) and the earliest New Persian (N—rarely in their Arabic guise, when this has displaced the Persian, Ar.).

When the forms presented are not directly comparable, being from a different dialect or in some way modified (e.g. by popular etymology), they are enclosed in parentheses.

(*Example overleaf*)

[1] In Bartholomaean transcription (*Altiranisches Wörterbuch*) except for *ã*, *β*, *w*, replacing *q*, *w*, *v* respectively.

EXAMPLE

wēn-[I]	-[illegible]	(1)
wēnišn[I]	[illegible]	(2)
dīdan[I]	[illegible]	(3)
wēn-	-[illegible]	(4)
wēnišnīg	[illegible]	(5)
wēnišn	[illegible]	(6)
dīdan	[illegible]	(7)

dīdan, wēn- [*HZYTWN-tn*[1] < A √*ḥzy*; *dytn*[1], *wyn-* | M *dydn*, *wyn-*, N ~, *bīn-*] see.
~išn: sight, seeing.
~išnīg: visible.
wēn-, ~išn(-īg), v. **dīdan.**

(1) -[illegible] is an ideographic spelling of **wēn-**, present stem of **dīdan.** It consists of the letters *H*, *Z* (reduced to a shape of *G*), *Y*, *T*, *W*, *N*, being a (normal) Pahlavi development from the Aramaic root *ḥzy*. The infinitive (3) has the 'phonetic complement' *-tn*[1], for the **-dan** of **dīdan.**

(7) [illegible] *dytn*[1] spells the infinitive **dīdan**, and (4) -[illegible] *wyn-* the present stem **wēn-.**

In Manichaean Middle Persian the corresponding forms are spelt *dydn*, *wyn-* respectively, indicating the same pronunciation. In New Persian the infinitive is still *dīdan*, but the present stem has become, regularly, *bīn-*.

The verbal noun **wēnišn** may be written part ideographically (2) *HZYTWNšn*[1] or 'phonetically' (6) *wynšn*[1]. The derived adjective **wēnišnīg** is attested in the spelling (5) *wynšnyk*[1] (but could occur as *HZYTWNšnyk*[1]).

ABBREVIATIONS

A	Aramaic
Ar.	Arabic
astr.	astrology, astronomy
Av.	Avestan
cal.	calendar
intr.	intransitive
J	Judaeo-Persian
lit.	literally
M	Manichaean Middle Persian
N	(early) New Persian
P	Parthian
pl.	plural
sg.	singular
tr.	transitive

SYMBOLS

~	(the same as) the main entry
*	doubtful transcription, meaning
/	separates alternatives
( )	variant form, spelling
(N . . .)	N, etc., form not directly comparable
= M	the same spelling in M, etc.

A

a- [ʾ- | M ʾ-] *privative prefix*, un-, -less.
ā [ʾ] then (*generally with a suffixed pronoun*, e.g. **ā-š**).
āb [*MYA* < A *my*ʾ; ʾp̄ | M ʾ*b*, N ~] water.
ābād [ʾp̄ʾt¹ | M ʾ*b*ʾ*d*, N ~] populous, thriving, prosperous.
 ~īh: prosperity.
ābādān [ʾp̄ʾtʾn¹ | N ~] thriving, prosperous, cultivated.
 ~īh: prosperity, cultivation.
abādixšā(y) [ʾp̄ʾthšʾ(*d*), v. **pādixšā(y)**] without authority, powerless.
 ~īh: powerlessness; anarchy.
abādyāwand [ʾp̄ʾtydʾwnd | J ʾ*b*ʾ*dywn*⟨*d*⟩] powerless, weak.
 ~īh: powerlessness, weakness.
abāg [*LWTE* < A *lwt-h* | M ʾ*b*ʾ*g*, N (*a*)*bā*] with.
 ~īh [ʾp̄ʾ*kyh*] company, assistance.
abāgēnīdan, abāgēn- [ʾp̄ʾ*kyn-ytn*¹] accompany.
a-bahr [ʾ*b*ʾ*hl*] portionless, deprived.
abām [ʾp̄ʾ*m* | P ʾ*b*ʾ*myh*, N (*ā*)*wām*] loan, debt.
Ābān [ʾp̄ʾn¹ | M ʾ*b*ʾ*n*, N ~] *cal.* 8th month; 10th day.
aband [ʾp̄*nd*, v. **pand** | M ʾ*bnd*] erring.
 ~īh: error.
¹**abar** [*QDM* < A *qdm*; ʾp̄*l* | M ʾ*br*, N *bar*] up; on, over.
 ~ āmadan: rise (sun).
 ~ āxistan: rise up.
 ~ ăxrāmīdan: step up.
 ~ burdan: undertake.
 ~ madan: cope with, comprehend.
 ~ nigerīdan: consider.
 ~ nihumbīdan: conceal.
 ~ nišastan: sit, be enthroned.
 ~ nišāstan: seat, install.
 ~ rasīdan: come to, upon.
 ~ rasīdan ō: attain.
²**abar** [ʾp̄*l*] higher, superior.
 ~ag [-*g* | M ʾ*brg*] superior.
 ~agān(ag) [-*k*ʾ*n*(*k*)¹] superior.
 ~dar [-*tl*, ʾ*wltl* | M ʾ*brdr*] higher.
 ~dom [-*twm* | M ʾ*brdwm*] highest.
 ~domīh [-*twmyh*] superiority.
abargar [ʾp̄*lgl*] god, divinity.
abarīg(ān) [ʾp̄*lyk*(ʾ*n*)¹] = **abarag**.
abārīg [ʾp̄ʾ*ryk*¹ | M ʾ*b*ʾ*ryg*, J ʾ*b*ʾ*ry*] other.

abarmān [*'p̌lm'n'*] in charge.
abarmānd [*'p̌lm'nd*] inheritance, privilege.
abarmānīg [*'p̌lm'nyk'*] noble.
abar-menišn [*'p̌lmynšn'*] proud, haughty.
abārōn [*'p̌'lwn'* | N *wārūn*] contrary, wrong, sinful.
 ~īh: sin.
abar-ōz [*'p̌l'wc*] stronger.
 ~īh: mastery.
abar-tan [*'p̌ltn'*] arrogant.
 ~īh: arrogance.
abarwēz [*'p̌lwyc* | (M *'brwyj*, N *parwēz*)] triumphant, victorious.
 ~īh: triumph, victory.
abarzēn, v. **²mašk.**
abaxš [*'p̌hš'*] repentant; regret.
 ~īh: repentance.
abaxšāwand [*'p̌hš'wnd*] regretful.
abaxšāyīdan, abaxšāy- [*'p̌hš'd-ytn'* | M *'bxš'y-*, N *baxšūdan, baxšāy-*] forgive, have mercy on.
 ~išn: mercy, forgiveness.
 ~išnīg: forgiving, merciful.
¹abāxtar [*'p̌'htl* | M *'b'xtr*] planet.
²abāxtar [*'p̌'htl* | (N *bāxtar* 'west')] north.
abaydāg [*'p̌yt'k'*, v. **paydāg** | M *'byd'g*] invisible.
 ~īh: invisibility.
abāy-: **abāyēd** [*'p̌'yt'* | M *'b'yḏ*, N *bāyad*] it is necessary, fitting; must (+*infinitive*).
 ~ist [*'p̌'dst'* | N *bāyist*] it was necessary.
 ~istan [*'p̌'dstn'*] be necessary, fitting; desire, want.
 ~išn: necessity.
 ~išnīg: necessary, fitting, seemly.
abāz [*LAWHL* < A *l-'(w)ḥr*; *'p̌'c* | M *'b'c*, N *bāz*, *wā*] back, again, re-.
 ~ dādan ō: attribute, ascribe to.
 ~ dāštan: withhold, restrain, prevent.
 ~ ēstādan az: abandon, desist from.
 ~ kardan: open.
 ~ kardan az: disengage from, wean.
 ~ māndan: remain behind.
 ~ pādan: remain, stay.
 ~ raftan: issue, go forth.
 ~ waštan ō: turn into, become.
 ~ wirāstan: rearrange.
abāzsār [*LAWHLs'l*] rebellious.
 ~īh: rebellion.
āb-čihrag [*'p̌ cyhlk'*] holding the seed, essence of water.
abd [*'p̌d* | M *'βd*, J *'bd-*] wonderful.
 ~ sahistan: seem wonderful (to) > marvel.

~īh: wonder.
āb-dān [*'p̄d'n'*] water-holder.
abdast [*'p̄dst'*] hand-guard.
abdom [*'p̄dwm* | M *'bdwm*] last, final(ly).
~īh: finality, end.
abd-sahist [*'p̄dshst'*] wonderful.
abē- [*'p̄y(y)-* | M *'by-*, N *bē*] without, -less.
~-bar [*-bl*] fruitless.
~-bēš [*-byš*] unharmed.
~-bīm [*-bym*] fearless.
~-bīmīh: fearlessness.
~-bōy [*-bwd*] senseless.
~-bōyīh: senselessness.
~-būd(īh) [*-bwt'*, *-bwtyh*] deficiency.
~-čim [*-cym*] without reason, cause.
abēdān [*'p̄yt'n'*] of use, wanted.
abē-|-gumān [*-gwm'n'*] without doubt, certain.
~-gumānīh: certainty.
~-mizag [*-m(y)ck'*] tasteless.
~-must [*-mwst'*] uncomplaining, content.
~-niyāz [*-nyd'c*] free from want.
~-ōš [*-'wš* | M *'by'wš*, N *bēhōš*] senseless, unconscious.
~-ōšīh: senselessness, unconsciousness.
abēr [*'p̄yl*] very, much.
abē-rāh [*'p̄yl's*] erring.
abesar [*'p̄ysl* | M *'bysr*, N *afsar*] crown.
abesīhēnīdan, abesīhēn- [*'p̄shyn-ytn'*, v. **abesīhīdan**] destroy.
~išn(īh): destruction.
abesīhīdan, abesīh- [*'p̄s(y)h-ytn'* | M *'bysyh-*] perish, be destroyed.
~išn(īh): destruction, ruin.
abespārdan [*'p̄sp'ltn'*) = **abespurdan.**
abespurdan, abespār- [*'p̄spwltn'*, *'p̄sp'l-* | M *'byspwrd*, *'bysp'r-*, N *sipurdan*, *sipār-*] commit, entrust, consign.
abestāg [*'p̄(y)st'k'*] Avesta, the Mazdean scriptures.
abestām [*'p̄st'm*] = **abestān.**
abestān [*'p̄st'n'*] refuge, support, trust.
ābestan [*'p̄ystn'* | P *'bystn*, N *ābistan*] = **ābustan.**
abē-sūd [*'p̄yȳ swt'*] profitless.
~īh: profitlessness.
a-bēš [*'byš*] harmless; unharmed, invulnerable.
~īh: harmlessness; invulnerability.
abē-|-wināh [*-wn's* | M *'bywn'* !] innocent.
~-wizend [*-wznd*] harmless, invulnerable, safe.
abēzag [*'p̄yck'* | M *'bycg*, (N *wēža*)] pure, holy.
~īh: purity, holiness.
abēzār [*'p̄yz'l*, *'p̄yc'l* | N *bēzār*] free.

abǵandan, abǵan- [*LMYTWN-tn*[1] < A √*rm*'; '*p̄kn-* | M '*bgnd*, '*bgn-*, N *afgan-dan*] throw.
abǵār- ['*p̄k'l-*] provide, promote.
ābǵēnag ['*p̄ǵynk*[1], *MYAǵynk*[1] | N *ābgīna*] crystal, glass.
~ēn[*-yn*[1]] crystalline.
ābīǵ ['*p̄yk*[1] | N *ābī*] aquatic, watery.
ābilag ['*p̄lk*[1] | N *~a*] blister.
a-bīm ['*bym*] fearless.
āb-kāmag ['*p̄k'mk*[1] | N *~a*] a thick, sour soup.
abnūs ['*p̄nws* | (N *ābnūs*)] ebony.
a-bōy ['*bwd*] senseless.
~īh: senselessness.
abr ['*bl*, '*p̄l* | N *~*] cloud.
abrang ['*p̄lng* | N *aurang*] glory, splendour.
abrāstan, abrāz- ['*p̄l'stn*[1], '*p̄l'c-* | M '*br'st*, N (*afrāštan*), *afrāz-*] lift, raise.
abrāz ['*p̄l'c* | N *afrāz*] acclivity.
abrēšom ['*p̄lyš(w)m* | M '*bryšwm*, N *~*] silk.
~ēn [*-yn*[1]] silken.
abrōxtan, abrōz- ['*p̄lwhtn*[1], '*p̄lwc-* | M '*brwxt*, '*brwc-*, N *afrōxtan*, *afrōz-*] light, kindle, illuminate, polish.
~išn(īh): illumination.
āb-tazan ['*p̄tcn*[1]] watercourse.
a-bun ['*bwn*[1]] baseless, bottomless.
a-burd-framān ['*bwltplm'n*[1]] disobedient.
~īh: disobedience.
aburnāy ['*p̄(w)ln'd*, v. **purnāy** | N *burnā*] under age, child.
~īh: childhood.
aburnāyaǵ ['*p̄(w)ln'(d)yk*[1]] child.
abus ['*p̄ws*] (*woman*) having just given birth.
~īh: childbirth.
ābus, -tan ['*p̄ws*, *-tn*[1] | M '*bwws*, v. **ābestan**] pregnant.
~īh: pregnancy.
abyōxtan, abyōz- ['*p̄ywhtn*[1], '*p̄ywc-*] join, mix.
āb-zan ['*p̄zn*[1] | N *~*] bath.
[1]**abzār** ['*p̄c'l*, '*p̄z'l* | M '*bc'r*, N *afzār*] instrument, means; spice.
[2]**abzār** ['*p̄z'l* | M '*bz'r*] skill, power; powerful.
~ōmand [-'*wmnd*] skilled, able.
abzāy-, ~išn, v. **abzūdan.**
abzōn ['*p̄zwn*[1] | M, J '*bzwn*, N *afzūn*] increase, growth.
~īǵ [*-yk*[1]] increasing, expansive, bountiful.
~īǵīh: bountifulness.
abzūdan, abzāy- ['*p̄zwtn*[1], '*p̄z'd-* | M '*bz'y-*, N *afzūdan*, *afzāy-*] increase, grow.
~išn: increase, growth.
a-čār ['*c'l*] inevitable.
~aǵ [*-k*[1]] compelled.

a-dād [*'d'tˡ*], **a-dādestān** [*'-DYNA, -d'tst'nˡ*] illegal, unjust.
 ~īh: injustice, illegality.
a-dahm [*'d'hm*] uninitiated.
-ādan [*-'tnˡ* | P *-'dn*, N *~*] *suffix forming secondary infinitives.*
a-dān [*'d'nˡ* | M *'d'n*] ignorant.
 ~īh: ignorance.
***ādān** [*'t'nˡ*] wealthy, solvent; wealth.
 ~īh: wealth.
a-dard [*'dltˡ*] painless.
ādarōg [*'tlwkˡ*], **ātaxš ī ~** : the simplest kind of sacred fire.
ādehīg [*'dhykˡ*] indigenous, domestic.
adēn [*'tynˡ* | M *'dyn*] entry.
***adēn-** [*'dyn-* | = M] bring, lead.
ādišt [*'tyštˡ*] fire-stand.
a-dištag [*'dyštkˡ*] *uninformed.
ādūg [*'twkˡ* | M *''dwg*] capable.
ādur [*'twrˡ* | M *'dwr*, N *ādar*] fire; the god 'Fire'; *cal.* 9th month; 9th day.
ādurestar [*'twrystl*] ashes.
 ~ēn [*-ynˡ*] ashen.
ādur-gāh [*'twrg's*] fire altar.
āfrāh [*'p̄l's* | M *''pr'h*] teaching, doctrine.
a-frasāwand [*'p̄ls'wnd*] imperishable.
āfrīdan, āfrīn- / **āfur-** [*'p̄lytnˡ, 'p̄lyn-, 'p̄wl-* | M *'p(w)ryd, 'pwr-*, P *'fryn-*, N *āfarīdan, āfarīn-*] praise, bless; create.
āfrīn [*'p̄rynˡ* | M *'pryn*, N *āfarīn*] praise, blessing.
 ~agān [*-k'nˡ*] Afrinagan prayers.
afrōšag [*'p̄lwškˡ* | N *~ a*] a sweetmeat made of flour, butter, and honey.
***afsālān** [*'p̄s'l'nˡ* | (N *ābsālān*)] springtime.
afsān [*'p̄s'nˡ* | (M *''ps'ng*), N *afsāna*] story, fable.
afsardan, afsar- [*'p̄sl-tnˡ*] cool down.
afsārdan, afsār- [*'p̄s'l-tnˡ*] cool, freeze, extinguish.
 ~išn: cooling.
afsāy-, v. **afsūdan.**
afsēnistan, afsēn- [*'p̄syn-stnˡ*, v. **abesīhēn-īdan**] destroy.
 ~išn: destruction.
afsōn [*'p̄swnˡ* | N *afsūn*] spell, incantation.
afsōs [*'p̄sws* | N *~*] scorn, mockery.
 ~gar [*-glˡ*] mocker.
afsūdan, afsāy- [*'p̄swtnˡ, 'p̄s'd-*] enchant, protect by spell.
afšāndan, afšān- [*'p̄š'n-tnˡ* | N *~*] spread, scatter, sow.
afšārdan [*'p̄š'ltnˡ* | N *~*] = **afšurdan.**
afšurdan, afšār- [*'p̄šwltnˡ, 'p̄š'l-* | N *~*] press, compress, crush.
āfurīdan, āfur- [*'p̄wl-ytnˡ*, v. **āfrīdan**] create.
 ~išn: creation.
-ag [*-kˡ* | M *-g*, N *-a*] *suffix forming* (i) *adjectives, from nouns and verbal stems,* (ii) *nouns, from adjectives and present stems.*

-āg [-ʾk¹ | M -ʾg, N -ā] *suffix forming agent nouns from present stems.*
a-gāh [ʾgʾs] without rank.
āgāh [ʾkʾs | M ʾgʾ(h), N ~] aware, knowing.
 ~īh: knowledge.
āgāhēnīdan, āgāhēn- [ʾkʾsyn-ytn¹] inform.
āgandan, āgan- [ʾkn-dn¹ | P ʾʾgnd, N ~] fill, stuff.
a-ganǰ [ʾknc!] penniless.
agar [*HT*, for A *hn* | M ʾgr, N ~] if.
agār [ʾkʾl | M ʾgʾr-] inactive, powerless.
 ~īh: inactivity, impotence.
agārēnīdan, agārēn- [ʾkʾlyn-ytn¹] render powerless.
agārīhistan, agārīh- [ʾkʾlyh-stn¹ , M ʾgʾryyh-] become powerless.
ag-dēn [ʾk-, ʾgdyn¹] of evil religion, infidel.
 ~īh: heterodoxy, non-Mazdean religion.
āgenēn [ʾk(y)nyn¹ | M (ʾ)ʾg(y)nyn] together.
āgōš [ʾkwš | (P ʾgwc), N *āyōš*] embrace.
a-gōwāg [ʾgwbʾk¹] speechless, dumb.
aγrē [ʾγ-, ʾklyȳ = Av. *aγrya-*] highest, greatest.
āgrift [ʾglpt¹ = Av. *āgərəpta-*] crime, offence; a degree of sin.
a-griftār [ʾglptʾl] intangible, impalpable.
a-gumān [ʾgwmʾn¹] without doubt, certain.
a-gumēg [ʾgwmyk¹ | M ʾgwmyg] unmixed, pure.
 ~īh: purity.
āgustan [ʾkwstn¹ | M ʾʾgwst] hang up, suspend.
āhan [ʾh(y)n¹, ʾs(y)n¹ | M ʾʾhwn, N ~] iron.
 ~ēn [ʾsynyn¹] iron, of iron.
 ~gar [-kl | N ~] blacksmith.
āhang [ʾhng] pull, draught.
āhanǰīdan [ʾhncytn¹] = **āhixtan.**
ahanūz [ʾhnwc | M ʾhnwn-c, N *hanūz*] yet, still.
āhen = **āhan,** q.v.
āhīd [ʾhyt¹ | M (ʾ)ʾhyd] stain, impurity; confused.
 ~īh: pollution; confusion.
āhixtan, āhanǰ- [ʾhhtn¹, ʾhnc- | M ʾhxtn, (ʾhynz-), N *āhīxtan*, ~] draw out, pull up, extract.
ahlā [ʾhlʾy | (M -ʾhrʾy)] righteous (*of Srōš*).
ahlaw [ʾhlwb¹ | M ʾhlw] righteous.
 ~īh: righteousness.
ahlaw-dād [ʾhlwb dʾt¹] alms, charity.
ahlāyīh [ʾhlʾdyh] righteousness.
ahlomōγ [ʾhlmwk¹ | M ʾhlmwg] heretic.
 ~īh: heresy.
āhōg [ʾhwk¹ | M ʾʾhwg, N *āhō*] fault, blemish.
āhōgēnīdan, āhōgēn- [ʾhwkyn-ytn¹] defile.
a-homānāg [ʾhwmʾnʾk¹] unlike.
ahōš [ʾhwš] deathless, immortal.

~īh: immortality.
āhr ['*hl*] dread, fury.
ahrāftan, ahrām- ['*hl'p̄tn*ᵢ, '*hl'm-* | M '*hr'ptn*, '*hr'm-*] raise, lead up.
Ahreman ['*hl(y)mn*ᵢ | M '*hrmyn*, N ~] the Evil Spirit.
Ahrišwang ['*hlyšwng*] = **Ard.**
āhūg [*TYBA* < A *ṭby'*; '*hwk*ᵢ | M (')'*hwg*, N *āhū*] gazelle.
ahunawar ['*hnwl*] the holiest prayer, beginning *Yaθā ahū wairyō.*
a-hunsand ['*hwnsnd*] dissatisfied.
~īh: dissatisfaction.
ahy [*KZY* < A *k-zy* | M '*hy*] soon(est), first.
ajgahān ['*šgh'n*ᵢ | M '*jg'h'n*, N *ažgahān*] lazy, indolent.
~īh: laziness, indolence.
ak ['*k*ᵢ | N *ǎk*] evil, harm.
-ak [-*k*ᵢ | N ~] *diminutive suffix.*
a-kāmagōmand ['*k'mk'wmnd*] unwilling.
a-kanārag ['*kn'lk*ᵢ | M '*qn'rg*] unlimited, boundless.
~īh: boundlessness.
a-kard ['*krt*ᵢ | (M '*gyrd*)] not done, undone.
Akōman ['*kwmn*ᵢ | M '*qwmn*] Evil Thought, an arch-demon.
akōmand ['*k'wmnd*] evil, harmful.
alā ['*l'y*] oh! alas!
ālag [*ŠTLA*, *ŠTRA* < A *śṭr'*; '*lk*ᵢ | (M ''*rg*)] side.
alālag ['*l'lk*ᵢ | N *lāla*] anemone.
ālāy-, v. **ālūdan.**
Aleksandar ['*lksndl* | M '*lxsyndr*, N *Iskandar*] Alexander (of Macedon).
almās(t) ['*lm's(tᵢ)* | (M '*rm's*), N *almās*] steel; diamond.
ālūdag ['*lwtk*ᵢ] defiled, polluted.
~īh: defilement.
ālūdan, ālāy- ['*lwtn*ᵢ, '*l'd-* | (M '*rwd*), N ~] defile, pollute.
āluh ['*lwh* | M ''*lwf*, N ~] eagle.
ālum ['*lwm*] millet.
amā [*LNE* < A *l-nh* | M '*m'h*, N *mā*] we, us.
āmadan, āy- [*YATWN-tn*ᵢ < A *y'twn*, √'*th* | M '*mdn*, ''*y-*, N ~] come.
amahraspand ['*mhrsp̄nd* | M (')*mhr'spnd*] a Holy Immortal.
a-mar ['*ml*] countless, innumerable.
āmār ['*m'l* | N ~] reckoning, consideration.
āmār- ['*m'l-*] reckon, calculate.
~išn: reckoning.
a-marag ['*mlk*ᵢ] countless.
amaragān ['*mlk'n*ᵢ] generality, commonalty.
~īg [-*yk*ᵢ] general.
~īhā [-*yh'*] in general, generally.
a-marg ['*mlg*] deathless, undying.
~īh: deathlessness, immortality.
āmārgar ['*m'lgl* | N ~] reckoner.
amāwand ['*m'wnd*] powerful, strong.

amāwandīh: power, strength.
ambag [*'mbk'* | N *anbaǰāt*] a preserve, conserve.
ambar [*'mbl, 'nbl* | Ar. *ʿanbar*] ambergris.
ambarag [*'mblk'* | N *anbara*] hairless (*animal*).
P **amburdan** [*h/'mbwltn'* | P *'mb'r-*] = **hambārīdan.**
a-menīdār [*'mynyt'l*] unthinking.
āmēxtan, āmēz- [*'myhtn', 'myc-* | M *'myxtn, 'myz-*, N ~] mix.
~**išn**: mixture; element.
āmiz [*'myc*] side dish, vegetables.
āmōxtan, āmōz-, read **hammōxtan, hammōz-.**
Amurdād [*'m(w)rdt'* | N *murdād*] Immortality, the sixth Amahraspand, guardian of plants and food; *cal.* 5th month; 7th day.
āmurzīdan, āmurz- [*'mwlc-ytn'* | M *'mwrz-yd*, N ~] forgive, pity, have mercy on.
~**išn**: mercy, forgiveness.
P **amwaštan** [*h/'mwštn'* | P *'mwšt*] gather, collect.
an- [*'n-* | M *'n-*] *prevocalic privative prefix*, un-, -less.
ān [*ZK* < A *zk*; *'n'* | M *h'n*, N ~] that, he.
~ **ī**: that of; *with a qualifier preceding a noun, equivalent to a following* **ī** e.g. **ān ī ahlawān ruwān** = **ruwān ī ahlawān**, the souls of the righteous.
-ān [*-'n'* | M *-'n*, N ~] *suffix forming* (i) *present participles*, (ii) *adverbs*, (iii) *plurals.*
ānāb-, ~išn, v. **ānāftan.**
an-ābādān [*n'p't'n'*] uncultivated.
an-abaxšāwand [*'n'phš'wnd*] unrepentant.
~**īh**: unrepentance.
an-abāy [*'n'p'd*] unfitting, improper.
an-abēdān [*n'pyt'n'*] useless, unwanted.
~**īh**: uselessness.
anābuhlag [*'n'pwhlk'* =Av. *anāpərəθa-*] inexpiable, unatonable; the highest degree of sin.
an-abzār [*'n'pz'l*] unskilled, incapable.
~**īh**: inability.
an-ādān [*n't'n'*] insolvent.
~**īh**: insolvency.
an-ādūg [*n'twk'*] incapable.
an-afsēnišn [*'n'psynšn'*] indestructible.
ānāftan, ānāb- [*'n'ptn', 'n'p-* | M *'n'pt*, (*'n'm-*)] avert, reject, frustrate.
~**išn**: avoidance, warding off.
anāg [*'n'k'* | M *'n'g*] evil.
~**īh**: evil, harm.
an-āgāh [*'n'k's* | N *nāgāh*] unaware, unwitting.
anāg-kardār [*'n'k' krt'l*], **-kunišn** [*-kwnšn'*] evil-doer, maleficent.
anagr [*'ngl*] infinite.
~**ān** [*-'n'* | M *'nyr'n*] Infinite Light; *cal.* 30th day.

~-rōšn(īh) [*-lwšn*[1], *-lwšnyh*] Infinite Light.
anāhīd [*'n'hyt*[1] | N *nāhīd*] immaculate; a goddess; *astr.* Venus.
an-āhōǵ [*'n'hwk*[1]] undefiled.
an-ālūd [*'n'lwt*[1]] undefiled.
a-nāmčištīǵ [*'n'mcštyk*[1]] unspecified.
an-āmurzīd [*'n'mwlcyt*[1] | M *'n'mwrz'yd*] merciless.
an-āmurzišn [*'n'mwlcšn*[1]] mercilessness.
anār [*'n'l* | N ~] pomegranate.
anārǵēl [*'n'lgyl* | N *nārgēl*] coconut.
an-arzānīǵ [*'n'lc'nyk*[1]] undeserving, unworthy.
an-ast [*'nAYT*[1]] non-existent.
~īh: non-existence.
ānāst [*'n'st*[1]] spoilt, destroyed.
~īh: destruction.
ānāstaǵ [*'n'stk*[1]] = **ānāst.**
an-āstawān [*'n-'stwb'n*[1], *-'stwp'n*[1]] disbelieving.
~īh: disbelief.
an-āštīh [*'n'štyh*] discord, enmity; disquiet, unrest.
ānay-, v. **ānīdan.**
an-ayād [*'n'byd't*[1]] forgotten.
an-āzarm [*'n'clm*] without respect, dishonoured.
~īh: dishonour.
~īǵ [*-yk*[1]] dis-, un-honoured.
and ['*nd* | = M, N ~] so much, many.
~ čand [*'ndcnd*] as much as, however much.
-andaǵ, v. **-endaǵ.**
andāǵ [*'nd'k*[1] | P *'nd'g*] sorrow.
~(ǵ)ēn [*-(k)yn*[1] | P *'nd'gyn*] sad, sorrowful.
andak [*'ndk*[1] | = M, N ~] little, few.
andar [*BYN* < A *byn* | M *'ndr*, N ~] in, among, towards, concerning.
~ abāyēd: it is necessary.
~ āmadan: come in, enter.
~ āwurdan: bring about, produce.
~ būdan: be contained in.
~ šudan: enter, set (sun).
~ widardan: outstrip.
andaraǵ [*'ndlg*] in, between, among.
andarmāh [*'ndlm'h*] new moon.
andarōn [*'ndlwn*[1] | M *'ndrwn*, N *~rūn*] inside, within.
andarwāy [*'ndlw'd* | (P *'ndrw'z*)] air, atmosphere.
~īǵ [*-yk*[1]] of the air, atmospheric.
and-čand, v. **and.**
andōh [*'ndwh* | M *'ndwx-*, N ~] sorrow.
~ǵēn [*-kn*[1] | N *-gīn*] sad, sorrowful.
anēr [*'n'yl*] non-Aryan, ignoble.
~īh: ignobility, barbarity.

anērān [*'n'yl'n'*] non-Eran, the world beyond Eran.
an-ērang [*'n'ylng*] blameless.
an-espās [*'nsp's*] ungrateful.
 ~īh: ingratitude.
anǵubēn [*DWBŠYA* < A *dbš* ; *'ngpyn'* | N *angubīn*] honey.
anǵūr [*ANBE* < A *'nb'*; *'ngwl* | N ~] grape.
anǵust [*'ngwst'* | (N *angušt*)] finger, toe; unit of length (¾ in.).
 ~arīg [*-lyk'*] finger ring.
 ~bān [*-p'n'*] finger-guard, -stall.
ānīdan, ānay- [*HYTYWN-tn'* < A *hyty*, √ *'th*; *'nytn'*] bring, lead.
anīg [*'nyk'* | (N *pēšānī*)] front, forehead.
anī-z [*AHRN(y)c*, v. **any** | N *nīz*] other also.
anǰīr [*'ncyl* | N ~] fig.
anōdag [*'nwtk'* | M *'nwdg*] strange, alien.
 ~īg [*-yk'*] foreign.
ānōh, *ānōy [*TME* < A *tmh* | M *'nwh, 'wy*] there.
an-ōst [*'n'wst'*] infirm, unreliable.
anōš [*'nwš*] *lit.* immortal, i.e. the next life; elixir, antidote.
 ~ xwardan: risk death, fight to the death.
anōšag [*'nwšk'* | M *'nwšg*, N ~*a*] immortal.
 ~īh: immortality.
 ~-ruwān [*-lwb'n'*] the late, deceased.
an-ōšmār [*'n'wšm'l*] countless, innumerable.
anōš-xwar [*'nwšhwl*] mortal.
***ānōy,** v. **ānōh.**
anšahrīg [*'nštr'yk'*] slave.
an-ummēd [*'n'wmyt'* | J *'nwmyd*, N *naumēd*] hopeless, despairing.
an-uspurrīg [*'n'wspwlyk'*] imperfect.
any [*AHRN* < A *'ḥrn*; (corruptly, *ZK'y* = **ān-ī*) | M *'n(y)*] other.
a-pattūg [*'ptwk'*] impatient.
a-paymān [*'ptm'n'*] immoderate.
 ~īh: immoderation.
***apēdag** [*'pytk'* | P *'pyd(g)*] lost, stray.
 ~dār [*-d'l*] custodian of stray animals.
a-petītīg [*'ptytyk'*] unrepentant, unconfessed.
 ~īh: unrepentance.
a-petyāraǵ [*'p(y)tyd'lk'*] without misfortune, unassailed.
a-pōhišn [*'pwhšn'*] incorruptible.
appar [*'pl* | M *'pr*] robbery, theft.
appār [*'p'l*] taken away, removed.
 ~īh: removal, loss, deprivation.
apparag [*'plg*] robber.
appurdan, appar- [*YHNCLWN-tn'* < A *yhnṣlwn*, √ *nṣl*; *'pl-* | M *'pwrd, 'p(w)r-*] steal.
 ~išn: stealing, theft.
a-pursišnīg [*'pwrsšnyk'*] irresponsible.

a-pus ['*BRE*] without a son, childless.
ār-, v. **ārdan.**
āranǰ ['*lnc* | N ~] elbow.
***a-rāst** ['*r'st*^{1}] untruth.
ārāstan, ārāy- ['*l'stn*^{1}, '*l'd-* | N ~] prepare, arrange, adorn.
 ~išn: arrangement, adornment.
a-rawāg ['*lwb'k*^{1}] immobile.
Ard ['*lt*^{1} | M '*yrd*, N ~] a goddess; *cal.* 25th day.
ārd [*KHMA* < A *qmḥ'*; '*lt*^{1} | N ~] flour.
ardā ['*lt'y* | (M '*rd'w*)] righteous, truthful.
ārdan, ār- [*THNN-tn*^{1} < A √ *ṭḥn*; '*l-tn*^{1}] grind, mill.
ardāyīh ['*lt'dyh* | M '*rd'yyh*] righteousness, rectitude.
ardīg ['*ltyk*^{1} | M '*rdyg*] battle.
ardīkkar ['*ltykkl*, *-ḵl* | M '*rdyqr*] warlike, warrior.
 ~īh: doing battle.
arduš ['*ldwš* = Av. *arəduš-*] a degree of sin.
Ardwahišt ['*rtwhšt*^{1} | M '*rdywhyšt*, (N *urdābihišt*)] Right, the second Amahraspand, guardian of fire; *cal.* 2nd month; 3rd day.
arešk ['*lyšk*^{1} | M (')*ryšk*, N *rašk*] envy, jealousy.
 ~ēn [*-yn*^{1}] envious, jealous.
ārešn ['*lšn*^{1} | M ''*ryšn-*, N (*a*)*riš*] cubit.
arγand ['*lgnd* | N ~] horrible.
arǵawān ['*lgwk'n*^{1} | N *arγawān*] purple.
armēšt ['*lmyšt*^{1}] inactive, infirm.
 ~īh: infirmity.
armēšt-ǵāh [*-g's*] secluded place for the infirm.
ārōyišn ['*lwdšn*^{1}] growth.
 ~īǵ [*-yk*^{1}] growing, vegetable.
ars ['*ls* | M '*rs*, N ~] tear (drop).
artēštār ['*ltyšt'l* | N *artēšdār*!] warrior.
 ~īh: warriorhood.
arus ['*lws*] white.
arwand ['*lwnd*] swift, valiant; river Orontes.
 ~īh: swiftness, valour.
arwēs ['*lwys* | M '*rwys*, N ~] rope.
arz [*KSP*^{1} < A *ksp*; '*lc* | N ~] worth, value.
Arzah ['*lz'h* = Av. *arəzahī-*] the eastern continent of the earth.
arzan [*P*^{g} < A *prg'*; '*lcn*^{1} | N ~] millet.
arzān ['*lc'n* | M '*rz'n*, N ~] valuable, worthy.
 ~īǵ [*-yk*^{1}] worthy.
 ~īǵīh: value, worth, worthiness.
arzīdan, arz- ['*lc-ytn*^{1} | N ~] be worth.
 ~išn: value, worth.
arzīz ['*lcyc* | M '*rzyz*, N ~] tin, lead.
 ~ēn [*-yn*^{1}] tin, leaden.
ārzōǵ ['*lcwk*^{1} | M '*wrzwg*, N *ārzō*] desire, lust.

arzōmand [*'lc'wmnd* | (N *arǰumand*)] valuable, worthy.
 ~īh: value, worth.
Arzūr [*'lzwl*] a demon; a mountain at the mouth of hell.
a-sāg [*'s'k*[1] | M *'s'g*] innumerable, countless.
āsān [*'s'n*[1] | N ~] at rest, easy, peaceful.
 ~īh: rest, ease, peace.
a-sar [*'sl*] endless.
āsāy-, ~išn, v. **āsūdan.**
a-sazāg [*'sc'k*[1]] unfitting, unsuitable.
a-sazišn|īg [*'scšn-yk*[1]] imperishable, permanent.
 ~īh: imperishability, permanence.
a-sēǰ [*'syc*] free from danger.
asēm [*'sym* | = M, N *sīm*] silver.
 ~ēn [*-yn*[1] | N *-īn*] silver(n).
asmān [*'sm'n*[1] | = M, N *āsmān*] sky, heavens; *cal.* 27th day.
āsn [*'sn*[1]], **~ xrad:** innate wisdom.
āsnīdag [*'snytk*[1]] = **āsnūdag.**
āsnūd(ag) [*'snwt(k)*[1]] cleansed, purified; pure, noble.
a-sōhišn [*'swhšn*[1]) unfeeling.
asp [*SWSYA* < A *swsy'*; *'sp̌* | N ~] horse; (chess) knight.
aspānūr [*'sp'nwl*] tomb.
a-spās [*'sp's*] ungrateful.
aspast [*'spst*[1] | N ~] clover, lucerne.
aspinǰ [*'spnc* | P *'spynǰ*, N *sipanǰ*] hospitality; inn.
asprēs [*'splys* | N ~] race-course.
āsrō [*'slwk*[1] = Av. *āθrawa*] priest.
 ~īh: priestly office.
āsrō-kerpa [*'slw(k)*[1]*klpk* = Av. *āθrō kəhrp-*] the form of fire.
āsrōn [*'slwn*[1] = Av. *āθrawan-*] priest.
[1]**ast** [*AYT*[1] < A *'yty* | M *'st*, N ~] is, exists.
 ~īh: existence.
[2]**ast(ag)** [*'st(k)*[1] | M *'st(g)*, N *hasta*] bone; (fruit) stone.
astānag [*'st'nk*[1]] need, misfortune.
 ~ōmand [*-'wmnd*] needy.
āstār [*'st'l* | M *'st'r*] sin.
āstārēnīdan, āstārēn- [*'st'lyn-ytn*[1]] cause to sin.
āstawān [*'stwb'n*[1], *'stwp'n*[1] | M *''stw'n*] confessing, professing.
 ~īh: confession, belief.
astōdān [*'stw(k)d'n*[1] | M *'stwd'n*] sepulchre, ossuary.
astōmand [*'st'wmnd*] corporeal, material.
 ~īh: corporeality.
astuxān [*'sth(w)'n*[1] | N *ustux*^{w}*ān*] bone.
astwand [*'stwnd* | = M] = **astōmand.**
Astwihād [*'stwyd't*[1]] the demon of death.
āsūdan, āsāy- [*'swtn*[1], *'s'd-* | N ~] rest, repose.
 ~išn: rest, peace.

aswār ['*swb'l*, '*sβw'l* | N *suwār*] horseman, rider.
 ~īh: horsemanship, riding.
āsyāb ['*sy'β*] (water-)mill.
āsyāg ['*sy'k*[1] | N *āsyā*] mill(-stone).
aš ['*š*] the evil eye.
āšixtan, āšinj- ['*šyhtn*[1], '*šnc-* | P '*šyxt*] pour, flow, overflow.
aškamb [*KLSE* < A *krs'*; '*škmb*[1] | M '*škmb*, N *šikam*] belly, womb.
 ~ag [-*k*[1] | N *šikamba*] = **aškamb.**
āškārāg ['*šk'l(')k*[1] | M '*šq'rg*, N *āškārā*] obvious, evident.
 ~īh: revelation, confession.
āškārāgēnīdan ['*šk'l'kyn-ytn*[1]] reveal, confess.
aškōb ['*škwp* | N *āškō(b)*] roof, ceiling.
aškom(b) ['*škwm(b*[1])] = **aškamb.**
ašmā [*LKWM* < A *l-kwm* | M '*šm'(h)*, N *šumā*] you (*pl.*).
āšnāg ['*šn'k*[1] | M ''*šn'g*, N *āšnā*] known.
āšnawāg ['*šnw'k*[1] | M '*šnw'g*, N *šunawā*] hearing.
 ~īh: (sense of) hearing.
āšnūdan, āšnaw- [*OŠMEN-tn*[1] < A √ *šm'*; '*šnwtn*[1] | M '*šnwdn*, '*šnw-*, N *šunūdan*, *šunaw-*] hear, understand.
 ~išn: hearing.
ašō ['*šwk*[1] = Av. *ašawa*] righteous.
āšōb ['*šwp* | P ''*šwb*, N ~] disturbance, turmoil.
Aštād ['*št't*[1] | M '*št'd*, N ~] the goddess Rectitude; *cal.* 26th day.
aštag ['*štk*[1]] messenger.
 ~īh: mission.
aštar ['*štl*] whip.
āštīh ['*štyh* | M ''*št*, N *āštī*] peace.
Ašwahišt ['*šwhšt*[1]] = **Ardwahišt.**
āšyān(ag) ['*šyd'n(k)*[1] | (M '*hy'ng*), N *āšyāna*] nest, lair.
ātaxš ['*thš* = Av. *ātarš* | N *ātaš*] fire.
āwādag ['*wb'tk*[1] | J '*w'd*] generation.
āwahan ['*wb'hn*[1]] fortified place, stronghold.
āwām ['*wb'm* | M '*w'm*] time, season.
-āwand [-'*wnd* | M -'*w(y)nd*] *suffix forming adjectives of quality.*
awar [*LPNME* < A *l-pn-h* | M '*wr*] hither! come!
āwar-, v. **āwurdan.**
a-wardāg ['*wlt'k*[1]] undeviating.
a-wardišnīg ['*wltšnyk*[1]] immutable.
 ~īh: immutability.
āwarišn ['*wblšn*[1] | M '*wryšn*] abode, home.
a-warzīd ['*wlcyt*[1]] untilled.
***āwāš-**, v. ***āwištan.**
āwāz ['*β'c* | N ~] voice, sound.
a-wazišnīg ['*wcšnyk*[1]] immobile.
āwēnīdan, āwēn- ['*wyn-ytn*[1] | (P '*bwyn-*)] admonish, blame.
 ~išn: blame, reproach.

āwēnišnīg: blameworthy.
a-wēnišnīg [*'wynšnyk'*] invisible.
awērag [*'wylk'*] = **awērān.**
awērān [*'wyl'n'*, *'pyl'n'* | N *wērān*] desolate, ruined.
awestād [*'wst't'* | M *'wyst'd*, N *ōstād*] master (craftsman).
awestām [*'wst'm* | M *'wyst'm*] province, district.
awestarag [*'wstlk'* | N *ustura*] razor.
awestardan, awestar- [*'wstl-tn'* | P *'wystr-*, N *suturdan*] wipe; shave.
 ~išn: wiping.
awestwār [*'wstwb'l* | M *'wystw'r*, N *ustuwār*] firm, reliable.
 ~īh: reliability, firmness.
awēšān [*OLEš'n*, v. *ōy* | M *'wyš'n*, N *ēšān*] they, those.
a-wināh [*'wn's*] innocent.
a-winast [*'wnst'*] unharmed, immaculate.
awiš [*'wbš* | M *'wyš*] to him, it; *postposition* (= **ō**) to.
awištāb [*'wšt'p̄* | M *'wyšt'b*, N *šitāb*] oppression.
P awištādan, awišt- [*'wšt-'tn'* | P *'wyšt'dn*] stand.
awištāftan, awištāb- [*'wšt'p̄-tn'* | M *'wyšt'b-*, N *šitāftan, šitāb-*] oppress; hasten (*tr.*).
***āwištan, *āwāš-** [*HTYMWN-tn'* < A *ḥtym*, √ *ḥtm*; *'wbštn'* | M *'wyšt*] seal.
a-wiyābānīg [*'wyd'p̄'nyk'* | N *biyābānī*] *astr.* fixed (star).
a-wizīrišnīg [*'wcylšnyk'*] unavoidable, inevitable.
āwurdan, āwar- [*YHYTYWN-tn'* < A *hyty*, √ *'th* | M *''wrd*, *'wr-*, N ~] bring.
āxēzīdan [*'hycytn'*] = **āxistan.**
āxistan, āxēz- [*'hstn'*, *'hyc-* | M *'xyst*, *'xyz-*] rise, stand up.
ăxrāmīdan, ăxrām- [*'hl'm-ytn'* | M *'xr'm-*, N *xirām-īdan*] stride, strut.
axtar [*'htl* | M *'xtr*, N ~] star, constellation, sign of the zodiac.
axtar(ā)mār [*'htl('')m'l*] astrologer.
 ~īh: astrology.
¹axw [*'hw'*] being, existence, world.
²axw [*'hw'* | M *'wx*] mind, will; vital force.
³axw [*'hw'*] lord.
a-xwamn [*'hwmn'*] sleepless.
axwān [*'hw'n'*] = **¹axw.**
a-xwārīh [*'hw'lyh*] unhappiness.
āxwarr [*'hwl* | N *āxur*] manger, stable.
 ~-sālār [*-srd'l*] head groom.
a-xwaš [*'BSYM*] unpleasant; unhappy.
 ~īh: unhappiness.
a-xwēškār [*'hwyšk'l*] undutiful.
ay [*'ȳ* | N ~] that is to say.
āy-, v. **āmadan.**
ayāb [*'ywp* | M *'y'b*, N *yā*] or.
ayāb- v. **ayāftan.**

ayābāg [*'y'p('')k'*] acquisitive, receptive.
~īh: comprehension.
ayād [*'byd't'* | M *'y'd*, N *yād*] memory.
~ kardan: remember.
~gār [*-k'l* | N *~gār*] memoir.
āyaft [*'dypt'* | M *''ypt*, N *āyift*] boon, favour, gift.
ayāftan, ayāb- [*'y'p̌-tn'* | M *'y'pt*, *'y'b-*, N *yāftan*, *yāb-*] obtain, acquire, attain.
ayār [*hdyb'l* | M *hy'r*, N *yār*] helper, friend.
~īh: help, friendship.
ayārdēnīdan, ayārdēn- [*'y'ltyn-ytn'*] boil, agitate.
~išn: agitation.
ayārdīdan, ayārd- [*'y'lt-ytn'* | M *'y'rd-*] be agitated, seethe.
ayārīdan, ayār- [*hdyb'l-ytn'* | N *yār-īdan*] 1. help, assist; 2. be able, dare.
ayārōmand [*hdyb'l'wmnd* | N *yārmand*] helpful, friendly.
~īh: helpfulness, friendliness.
ayāsīdan, ayās- [*'b̲yḏ's-ytn'* | M *'y's-*] remember, be mindful of.
~išn(īh): memory.
ayāstan [*'b̲yḏ'stn'* | M *'y'st*] = **ayāsīdan.**
āyišm [*'dšm̲*] moon.
ayōxšust [*'ywkhšwst'* = Av. *ayōxšusta-* | M *''ywxšyst* !] metal.
~ēn [*-yn'*] metallic.
āyōxtan, āyōz- [*'ywhtn'*, *'ywc-*] join, yoke.
~išn: union, alliance.
[1]**āyōzīdan** [*'ywcytn'*] = **āyōxtan.**
[2]**āyōzīdan, āyōz-** [*'ywc-ytn'* | P *''ywšt*, *''ywz-*] trouble, disturb; strive, struggle.
~išn(īh): endeavour, strife.
[1]**az** [*MN* < A *mn*; *hc* | M *'c*, *'z*, N *~*] from, than.
[2]**az** [*'c'*] dragon.
***az** [*ANE* < A *'nh* | P *'z*] I.
āz [*'c* | M *''z*, N *~*] greed, lust.
azabar [*hcpl* | M *'c 'br*, N *zabar*] above.
āzād [*'c't'* | M *''z'd*, N *~*] 1. noble; 2. free.
āzādīh [*'c'tyh*] 1. freedom; 2. gratitude, thanks.
~ guftan, ~ hangārdan, ~ kardan, pad ~ dāštan: thank, give thanks.
āzār [*'c'l* | N *~*] torment.
āzardan [*'cltn'* | M *''zyrdn*] = **āzārdan.**
āzārdan, āzār- [*'c'l-tn'* | N *~*] torment, injure.
~išn: torment, injury.
[1]**āzarm** [*'clm* | M *''zrm*, N *~*] honour, respect.
[2]**āzarm** [*'clm* | M *''zrm-*] harm, injury.
a-zarmān [*'zlm'n'*] ageless, unaging.
āzarmīg [*'clmyk'*] honoured, respected.
~īh: honour, respect.

azbāy- [*ʾzbʾd-*] invoke.
~išn: invocation.
azd [*ʾzd* | = M] known.
Azdahāg [*ʾcydhʾkˡ* | M *ʾzdhʾg*, (N *aždahā*)] a legendary 'dragon' king, Dahāg.
azdēnīdan, azdēn- [*ʾzdyn-ytnˡ*] inform.
azēr [*hcdl* | N *zēr*] below, under.
azg [*ʾzg* | N *azγ*] branch.
aziš [*hcš* | M *ʾcyš*, *ʾzyš*] from him, it; *postposition* (= **az**) from.
~-keh [*-ks*] inferior, subordinate.
~-meh [*-ms*] superior.
āz-kāmag [*ʾckʾmkˡ*] greedy.
~īh: greediness.
azmūdan, azmāy- [*ʾzmwtnˡ*, *ʾzmʾd-* | N *ā~*] = **uzmūdan.**
āznāwar [*ʾznʾwl* | M *ʾzn*] noble.
azraw-, v. **azruftan.**
azrāy- [*ʾzrʾd-*] adorn.
azruftan, azraw- [(ʾ)*zlwp-tnˡ* | M *ʿzrw-*] go out, be extinguished.
āzurdan [*ʾcwltnˡ* | N *~*] = **āzārdan.**
āzwar [*ʾcwl* | N *~*] greedy.
~īh: greed.

B

b-, v. **būdan.**
babr [*bpl* | N *~*] tiger.
babrag [*bplkˡ*] beaver.
-*bad*, v. **-bed.**
bādag [*bʾtkˡ* | N *~a*] wine, must.
bāγ [*bʾg* | (M *bʾw*), N *~*] garden, orchard.
baγōbaxt [*bkwbhtˡ*, *bʾgwkbʾhtˡ* = Av. *bayō.baxta-*] fortune dispensed by the gods, providence.
bahr [*bʾhl* | M *bhr*, N *~*] part, portion, share, lot.
bahrag [*bʾhlkˡ*], **(az) ān ~ rāy:** on that account.
bahrōmand [*bʾhlʾwmnd* | N *bahramand*] divisible, composite; prosperous.
~īh: compositeness; prosperity.
bahrwar [*bʾhlwl* | N *bahrawar*] endowed, provided.
~īh: endowment, provision, advantage.
bāǰ [*bʾc* | N *~*] tribute, tax.
balādur [*blʾtwr* | N *~*] marking nut.
bālag [*bʾlkˡ* | N *bāl*] wing.
bālāy [*bʾlʾd* | N *bālā*] height, stature.
¹bālēn [*bʾlynˡ*] top, peak.
²bālēn [*bʾlynˡ* | N *bālīn*] cushion, pillow.

~-gāh [*-g'ś*] sleeping-platform, bench, couch.
bālist [*b'lyst*[1] | (M *b'ryst*)] highest; summit; *astr.* exaltation.
~īh: highness, exaltedness.
~īǵ [*-yk*[1]] on high, exalted.
bāliš [*b'lšn*[1] ! | N ~] cushion, pillow.
bām [*b'm* | = M] brilliance, glory, splendour.
bāmbišn [*MLKTA* < A *mlkt'*; *b'nbšn*[1] | M *b'nbyšn*] queen.
bāmdād [*b'md't*[1] | M *b'md'd*, N ~] dawn, morning.
bāmīǵ [*b'myk*[1]] brilliant, glorious.
-bān [*-p'n*[1] | M *-b'n*, N ~] *suffix*, -keeper, -guard.
band [*bnd* | = P, N ~] bond, link.
band-, v. **bastan.**
bandaǵ [*bndk*[1] | P *bndg*, N ~*a*] servant.
bang [*bng* | N ~] henbane.
bānūǵ [*b'nwk*[1] | N *bānū*] lady.
bar [*bl* | N ~] fruit, produce, profit.
bar-, ~išn, v. **burdan.**
[1]**bār** [*b'l* | N ~] time, occasion.
[2]**bār** [*b'l* | N ~] bank, shore.
[3]**bār** [*b'l* | M *b'r*, N ~] fruit.
[4]**bār** [*b'l* | M *b'r*, N ~] load, burden; duty.
bāraǵ [*b'lk*[1] | N ~*a*] mount, horse.
barbut [*blbwt*[1] | N ~] lyre.
bārestān [*b'lst'n*[1]] patient, resigned.
~īh: patience, resignation.
bārīǵ, k [*b'lyk*[1] | N *bārīk* (cf. **tārīǵ**)] thin, fine, subtle.
bār-ǰāmaǵ [*b'ly'mk*[1] | N ~*a*] saddle-bag.
barōmand [*bl'wmnd* | N ~] fruitful, prolific.
barsom [*blswm* | M *brswm*] the bunch of twigs used in the Yasna ceremony.
baršnūm [*blšnwm*] the major purification ritual.
bastan, band- [*ASLWN-tn*[1] < A √ *'sr*; *bstn*[1], *bnd-* | M *bstn*, (*bn-*), P *bnd-*, N ~] tie, bind.
bāstān [*b'st'n*[1] | M *b'yst'n*, N ~] always, often.
bāš [*YHWWNš* | M *b'š*, N ~] be! (*imperative of* **būdan,** q.v.)
baškuč [*bškwc*] gryphon.
bašn [*bšn*[1] | = P] top, peak; stature; mane (v. **buš**).
baw-, ~išn, v. **būdan.**
baxš-, ~išn, v. **baxtan.**
baxt [*b(')ht*[1] | N ~] fortune, fate.
baxtan, baxš- [*HLKWN-tn*[1] < A √ *ḥlq*; *b(')htn*[1], *bhš-* | M *bxt*, *bxš-*, N *baxšīdan*] apportion, distribute.
~išn: bestowal, distribution.
bay [*ORHYA* < A *'lh*; *bk*[1], *bg* | M *by*] god, lord.
im ~: his Majesty. **ōy ~:** his late Majesty.
bayaspān [*by'sp'n*[1]] messenger, envoy.

bayaspān|īh: mission, embassy.
~īg [*-yk*[1]] post-(horse).
bāz [*b'c* | N ~] hawk, falcon.
bāzā [*b'c'y* | (N *bāzū*)] arm.
~bānag [*-p'nk*[1]] arm-guard, brassard.
bazag [*bck*[1] | M *bzg*, N *~a*] sin, evil.
~īh: = **bazag.**
bazakkar [*bckkl* | M *bzkr*] sinful, sinner.
bāzā-zanišnīh [*b'c'y znšnyh* = Av. *bāzu.ǰata-*] a degree of sin.
bazišn [*bcšn*[1]] division, part.
bazm [*bzm* | = M, N ~] meal, feast.
~-āwurd [*-'wlt*[1] | N ~] a sort of canapé.
[1]**bĕ** [*BRA* < A *br'* | M *b'*] but; out; ~ . . . **(enyā),** except.
~ . . . enyā . . . nē: except . . . (otherwise) . . . not.
~ az: without.
[2]**be** [*BRA* | M *b'*, N *bi-*] *particle with verbs, with* **ō**, *of indefinable function.*
-bed [*-pt*[1] | M *-byd*, N *-ba/i/ud*] *suffix*, -lord, -master.
bēdom [*bytwm* | M *bydwm*] furthermost.
bēgānag [*byk'nk*[1] | N *~a*] strange; stranger.
bēgār [*byk'l* | N ~] corvée, forced labour.
bēh [*byh* | N *bih*] quince.
bēl [*byl* | (M *byr*), N ~] spade.
bēlūr [*bylwl* | M *bylwr*, N *bilūr*] crystal.
bērōn [*bylwn*[1] | M *byrwn*, N *bērūn*] outside.
bēš [*byš*] pain, sorrow; harm, hostility.
~ burdan: bear hostility.
bēš-, ~išn, v. **bištan.**
bēšāz [*byš(')z*] healing, medicinal.
bēšāz(ēn)- [*byš'z(yn)-, byš(')c(yn)-* | M *byš'z-*] heal, cure.
~išnīh: healing.
bēš-burdār [*byšbwlt'l*] hostile.
bēšīdan [*byšytn*[1]] = **bištan.**
bēšōmand [*byš'wmnd*] sorrowful.
bēwar [*bywl* | M *bywr*, N ~] myriad, ten thousand.
P bid [*byt*[1] | P *byd*] again.
bidaxš [*bythš*] viceroy.
***bijagān** [*bck'n*[1]] medicinal.
bīm [*bym* | = M, N ~] fear, terror.
~gĕn [*-kn*[1]] fearful, terrible.
~gĕnīh: fearfulness.
~ōmand [*-'wmnd*] fearful.
***bistag** [*bstk*[1] | N *busta*] hazelnut.
bīš [*byš* | N ~] aconite.
bištan, bēš- [*byš-tn*[1] | M *byšt, byš-*] hurt, torment.
~išn: harm, torment.
bizešk [*bcšk*[1] | M *bzyšk*, N *pizišk*] doctor, physician.

bōb [*bwp* | N ~] fine carpet.
bōr [*bwl* | N ~] reddish-brown, bay (horse).
borz [*bwlc* | P *bwrz*] high.
borz-wāng [*bwlcw'ng*] loud.
 ~īhā [*-yh'*] aloud.
bowandag [*bwndk*[1] | M *bwndg*] complete, entire, perfect.
 ~īh: completeness, entirety, completion.
 ~-menišnīh [*-mynšnyh*] right-mindedness.
bōxtag [*bwhtk*[1] | M *bwxtg*] saved.
 ~īh: salvation.
bōxtan, bōz- [*bwhtn*[1], *bwc-* | M *bwxtn, bwz-*] save, redeem.
 ~išn [*-šn*[1] | J *bwzyšn/t*, N *pōziš*] salvation; apology.
bōxtār [*bwht'l* | M *bwxt'r*] saviour.
 ~īh: salvation.
[1]**bōy** [*bwd*] perception, sense.
[2]**bōy** [*bwd* | M *bwy*, N ~] smell, scent.
bōyāg [*bwd'k*[1] | M *bwy'g*, N *bōyā*] scented.
bōy-dār [*bwdd'l* | N ~] scented.
bōyēnīdan, bōyēn- [*bwdyn-ytn*[1]] scent, perfume.
bōyestān [*bwdst'n*[1] | M *bwyst'n*, N *bōstān*] (flower) garden.
 ~bān [*-p'n*[1]] gardener.
bōyīdan, bōy- [*bwd-ytn*[1] | N ~] smell (*intr.*).
bōz-, ~išn, v. **bōxtan.**
brād [*AH* < A *'h*; *bl't*[1] | M *br'd*] brother.
 ~ar [*bl'tl* | M *br'dr*, N *birādar*] brother.
***brādarōd** [*bl'tlwt*[1]] relative, rival, counterpart.
 ~īh: relationship, rivalry.
brāh [*bl'h* | N *barāh*] brilliance, splendour.
brahm(ag) [*bl('')hm(k*[1]*)* | M *brhm(g)*] form, manner, costume.
brahnag [*bl('')hnk*[1] | M *brhng*, N *barahna*] naked.
brām- [*b(w)l'm-* | (P *brm-*)] weep, lament.
 ~ag [*-k*[1] | P *-g*] weeping, lamentation.
brāzīdan, brāz- [*bl'c-ytn*[1] | M *br'z-*, N *barāzīdan*] shine, gleam.
 ~išn: radiance, brightness.
 ~išnīg: shining, radiant.
brēh [*bly(y)h*] fate, destiny.
brēhēnīdan, brēhēn- [*blyhyn-ytn*[1]] 1. create, fashion; 2. decree.
 ~āg [*-'k*[1]] decreeing.
 ~išn: 1. creation; 2. decree, destiny.
brēz-, v. **brištan.**
brēzan [*blycn*[1] | M *bryzn*, N *barēzan*] oven.
brīdan, brīn- [*PSKWN-tn*[1] < A √ *psq*; *blytn*[1], *blyn-* | M *bryd*, N *burīdan*] cut (off), sever.
brīn [*blyn*[1]] cut, division, delimitation; limited, determined.
 ~gar [*-kl*] determiner; decisive.
[1]**brinǰ** [*blnc* | N *biriniǰ*] rice.

[2]**brinǰ** [*blnc* | (M *bryng*), N *birinǰ*] bronze, brass.
~**ēn** [-*yn*[1]] bronze, brazen.
brīnōmand [*blyn'wmnd*] delimited.
brištan, brēz- [*blyštn*[1], *blyc-* | M *bryz-*, N *birištan*] roast.
brūǵ [*blwk*[1] | M *brwg*, N *abrū*] (eye)brow.
būdan, b(aw)- [*YHWWN-tn*[1] < A *yhwwn*, √ *hwh*; *bwtn*[1], *b-* | M *bwdn*, *bw-*, N *būdan*] be, become.
bawišn: becoming, genesis.
būf [*bwp* | N ~], ***būǵ** [*bwk*[1]] owl.
buland [*bwlnd* | = M, N ~] high.
būm [*bwm* | N ~] land, earth, country.
~**-čandaǵ** [-*cndk*[1]] earthquake.
[1]**bun** [*bwn*[1] | = M, N ~] base, foundation, bottom.
[2]**bun** [*bwn*[1] | N ~] = **wan.**
bunaǵ [*bwnk*[1] | N ~*a*] baggage; abode, camp.
~ **dāštan**: dwell, settle.
bun-dahišn(īh) [*bwndhšn*[1], -*yh*] primal creation.
bunīh [*bwnyh*] beginning.
buništ [*bwnyšt*[1] | = M] foundation.
~**aǵ** [-*k*[1]] principle.
bun-kadaǵ [*bwnktk*[1]] original house, home.
bun-xān [*bwnh'n*[1]] source.
bur-, ~**išn**, v. **burīdan.**
burāǵ [*bwl'k*[1]] cutting, sharp.
burām-, v. **brām-.**
burd [*bwlt*[1] | M *bwrd*] patient.
~**īh**: patience.
burdan, bar- [*YBLWN-tn*[1] < A √ *ybl*; *bwltn*[1], *bl-* | M *bwrd*, *br-*, N ~] carry, bear, take, endure.
~**išn**: bearing, behaviour.
burdār [*bwlt'l*] bearer; womb.
~**īh**: patience.
burd-ešnōhr [*bwlt*[1] *šnwhl* | P *bwrdyšnwhr*] grateful, thankful.
burǵ [*bwlg* | (Ar. *burǰ*)] tower.
burīdan, bur- [*bwl-ytn*[1] | M *bwr-*, N ~] = **brīdan.**
~**išn**: cutting.
Burz [*bwlc*] the god of agriculture.
Burzēnmihr [*bwlcynmtr*[1]] the third major Fire of Sasanian Eran, that of husbandmen.
burzīdan, burz- [*bwlc-ytn*[1]] praise, honour.
~**išn**: praise, honour.
~**išnīǵ**: praiseworthy.
buš [*bwš* | N ~] mane.
būšāsp [*bwš'sp* | M *bwšy'sp*, N ~] sleep, sloth; dream.
but [*bwt*[1] | = M, N ~] Buddha; idol.
buz [*AZ* < A ʿ*z*; *bwc* | N ~] goat.

Č

čābuk [*c'p̄wk*[1] | N ~] agile, nimble; excellent.
 ~īh: agility.
čādur [*c'twl* | N ~] sheet, veil.
čaǵād [*ck't*[1] | (N *čakād*), J *čeyād*] peak, summit.
čaǵar [*ckl*] wife (of the second degree).
čāh [*c'h* | N ~] pit, well.
čahār [*ALBA* < A *'rbʿ*; *ch'l* | M *ch'r*, N ~] four.
 ~dah [*ch'ldh* | N ~] fourteen.
 ~-pāy [*ch'lp'd* | N ~ > *čārwā*] quadruped.
čakōk [*ckwk* | N ~, *čakāwak*] lark.
čakuč [*ckwc* | N *čakuš*] hammer.
čambar [*cmbl* | N ~] circle, hoop.
čamišn [*cmšn*[1] | M *cmbyšn* (?)] urination; lavatory.
čand [*cnd* | = M, N ~] how many, much?; so many, much; some, a few.
 ~īh: amount, quantity.
čandal [*cndl* | N ~] sandalwood.
čandīdan, čand- [*cnd-ytn*[1] | (M *cn-ystn*)] tremble, quake.
 ~išn: trembling, movement.
čang [*cng* | M *šnng*, N ~] harp.
 ~-srāy [*-sl'd*] harpist.
čār [*c'l*] = **čārag.**
čarag [*clk*[1] | M *crg*] pasture, grazing; flock.
čārag [*c'lk*[1] | N ~*a*] means, remedy.
 ~garīh [*-glyh*] ability, savoir faire.
čarb [*clp* | P *crb*, N ~] mild, gentle; fatty, oily.
 ~īh: gentleness; fattiness.
 ~išn [*-šn*[1]] fat, oil.
 ~išnōmand [*-šn'wmnd*] oleaginous.
čarm [*clm* | M *crm*, N ~] skin, hide, leather.
čārūǵ [*c'lwk*[1] | N *čārū*] lime, mortar.
 ~ēn [*-yn*[1]] limy.
čarz [*clz* | N ~] bustard.
čāšīdan [*c'š-ytn*[1]] = **čāštan.**
čašm [*AYNE* < A *ʿynh*; *cšm* | = M, N ~] eye.
[1]**čašmaǵ** [*cšmk*[1] | M *cšmg*, N ~*a*] spring, source.
[2]**čašmaǵ** [*cšmk*[1]] renowned.
čašmaǵāh [*cšmk's* | M *cšmg'h*] obvious, public, notorious.
 ~īh: notoriety, condemnation.
čašm-arešk [*cšm 'lyšk*[1]] envious.
 ~īh: envy.
čašm-dīd [*cšm dyt*[1]] visible, obvious.
čāšnīg [*c'šnyk*[1] | M *c'šnyg*, N *čāšnī*] taste.

čāšt [*c'št*[1] | N ~] lunch, meal.
[1]**~ag** [*-k*[1]] food.
[2]**čāštag** [*c'štk*[1]] doctrine.
čāštan, čāš- [*c'š-tn*[1]] teach.
~išn: teaching.
čatrang [*ctlng* | (Ar. *šatranj*)] chess.
***čaw(la)gān** [*cwpk'n*[1] ! | Ar. *ṣawlajān*, N *čaugān*] (curved) polo-stick; polo.
čaxšāgīh [*chš'kyh*] (sense of) taste.
čaxšišn [*chššn*[1] | M, J *cxš-*, N *čaš-*] taste, flavour.
[1]**čē** [*ME* < A *mh* | M *cy*, N *čī*] what, which.
~ rāy: for what, why.
~īh: quiddity, essence.
[2]**čē** [*ME*, v. [1]**čē**] for, because, since, as, that.
čē-ēwēnag [*ME 'dwynk*[1]] how.
~īh: circumstances.
čegām-iz [*cyk'm-c* | M *cyg'myc*], **~-ē(w):** a little; whatever.
čegāmag [*cyk'mk*[1] | N *č(ag)āma*] song, snatch.
čēh-, ~išn, v. [2]**čīdan.**
***čēhag** [*cyhk*[1]] grief.
čehel [*40* | N *čihil*] forty.
čēh-widarag [*cyhwtlg*] = **činwad puhl.**
čēlān [*cyl'n*[1] | = M, N ~] dagger.
~gar [*-kl, -gl* | N ~] swordsmith.
čēr [*cyl* | M *cyr*, N ~] victorious, triumphant, brave.
~īh: bravery.
čērīhistan, čērīh- [*cylyh-stn*[1]] triumph, be victorious.
[1]**čīdan, čīn-** [*cytn*[1], *cyn-* | M *cyydn*, *cyn-*, N ~] gather, pile up.
~išn: gathering.
[2]**čīdan, čēh-** [*cytn*[1], *cyh-* | M *cy-*] mourn, lament, grieve.
~išn: lamentation.
~išnīg: mournful.
[1]**čihr** [*cyhl* | M *cyhr*, N ~] form, shape, appearance, face.
[2]**čihr(ag)** [*cyhl(k*[1]) | M *cyhr*, P *-g*, N ~] seed, origin; nature, essence.
čihrēnīdan, čihrēn- [*cyhlyn-ytn*[1]] form.
čihrīg [*cyhlyk*[1]] natural.
čihr-šnāsīh [*cyhlšn'syh*] physics.
čim [*c(y)m* | M *cym*, N ~] reason, cause, purpose, meaning.
~ (rāy): why?
čim-gōwāgīh [*cym gwb'kyh*] logic.
čimīg [*cymyk*[1]] purposeful.
čīn-, ~išn, v. [1]**čīdan.**
čīnag [*cynk*[1] | P *cyng*, N ~*a*] grain, bait.
činār [*cyn'l* | N ~] oriental plane tree.
činwad [*cynw(p)t*[1]], **~ puhl:** the 'divider bridge' which separates the souls of the righteous dead, who cross, from those of the wicked, who fall off.

čirāγ [*cl'γ* | P *cr'g*, N ~] lamp.
čiš [*MNDOM* | P *cyš*] = **tis**, q.v.
čiyōn [*cygwn*[1] | M *c'wn*, N *čūn*] as, like, how, when.
~ **ka**: as if.
~**īh**: nature, character.
čōb [*cwp* | N ~] wood, stick.
~**ag** [-*k*[1] | N ~*a*] wand, arrow shaft.

D

[1]**dabr** [*dpl*] sinner, deceiver.
[2]**dabr** [*dpl*] *dark-coloured.
dad [*dt*[1] | M *dd*, N ~] wild animal.
[1]**dād** [*d't*[1] | M *d'd*, N ~] law, justice; those scriptures dealing with legal matters.
[2]**dād** [*d't*[1] | N ~] age.
[3]**dād** [*d't*[1]] tooth.
[4]**dād**, v. **ahlaw-dād**.
dādan, dah- [*YHBWN-tn*[1] < A √*yhb*; *d'tn*[1], *dh-* | M *d'dn*, (*dy-*), P *dh-* N ~, *dih-*] 1. give; 2. create.
~**išn** [*dh(y)šn*[1]] giving, donation; creation.
dādār [*d't'l* | N ~] creator.
~**īh**: creatorship.
dādestān [*DYNA* < A *dyn'*; *d'tst'n*[1] | M *d'(d)yst'n*, N *dā(de)stān*] judgement, justice, law; case, process.
dād-gāh [*d't g's*] proper place, fire temple; = **daxmag**.
dādīg [*d'tyk*[1]] legal, concerned with the Law.
dād-meh [*d'tms*] adult, elder.
dādwar [*d'twbl* | (M *d'ywr*, P *d'dbr*), N *dā(d)war*] judge.
~**īh**: judgement.
daftan, dam- [*dptn*[1], *dm-* | M *dm-*, N *dam-īdan*] breathe, blow.
~**išn**: breath.
daftar [*dptl* | N ~] register, account-book.
dagr [*ALYK* < A *'ryk*; *dgl* | M *dgr* > *dyr*, N *dēr*] long.
dagrand [*dglnd* | N *dērand*] long.
~**-xwadāy** [-*hwt'y*] eternal, of long dominion.
dagr|-pattāy [*dgl pt'd*] long-lasting.
~**-zamān** [-*zm'n*[1]] a long time.
~**-zī(w)išn** [-*zywšn*[1]] long-lived.
dah [*10*, *ASLYA* < A *'šr'* | M *dh*, N ~] ten.
dah-, ~išn, v. **dādan**.
Dahāg [*dh'k*[1] | (N *Dahāk*)] = **Azdahāg**.
dahān [*PWME* < A *p(w)m-h* | M *dhyn*, N *dahān*] mouth.
dahibed [*dhywpt*[1] | M *dhybyd*] ruler, lord of the land.

dahigān [*dhywk'n*[1] | N *dihgān*] countryman, farmer.
dahlīz [*d'hlyc* | (M *dhryz*), N ~] portico.
dahm [*d'hm*] virtuous, pious; a full member of the Mazdean community, initiate.
dahom [*d'hwm* | M *dhwm*, N ~] tenth.
dālman [*d'lmn*[1] | N *dāl(man)*] lammergeyer, eagle.
dam-, ~išn, v. **daftan.**
[1]**dām** [*d'm* | = M] creature, creation.
[2]**dām** [*d'm* | = M, N ~] tame animal.
[3]**dām** [*d'm* | P *d'mg*, N ~] net, snare, trap.
dāmād [*d'm't*[1] | M *d'm'd*, N ~] bridegroom, son-in-law.
~īh: condition of a bridegroom, son-in-law.
damēnag [*dmynk*[1]] fan.
damīdan [*dmytn*[1]] = **daftan.**
dān-, ~išn, v. **dānistan.**
-dān [*-d'n*[1] | = M, N ~] *suffix*, -holder, -container.
dān(ag) [*d'n(k)*[1] | N ~*a*] seed, grain.
dānāg [*d'n'k*[1] | M *d'n'g*, N *dānā*] knowing, wise.
~īh: knowledge, wisdom.
dandān [*KKA* < A *kk'*; *dnd'n*[1] | = M, N ~] tooth.
dānistan, dān- [*YDOYTWN-stn*[1] < A √ *yd'*; *d'n-stn*[1] | M *d'n-ystn*, N ~] know.
~išn: knowledge.
~išnōmand [*-šn'wmnd*] knowing.
dar [*BBA* < A *bb'*; *dl* | M *dr*, N ~] door; palace; chapter, subject.
dār [*d'l* | M *d'r-*, N ~] tree, gallows; wood.
dār-, ~išn, v. **dāštan.**
-dār [*-d'l* | M *-d'r*, N ~] *suffix*, -holder, -keeper.
P **darāγ** [*dl'g* | J ~, N *darāy*] bell.
***darak** [*dlk*[1]] section, paragraph.
darband [*BBAbnd* | N ~] gate.
darbās [*dlp's*] palace.
dard [*dlt*[1] | M *drd*, N ~] pain.
~ōmand [*-'wmnd* | M *-wmnd*, N ~*mand*] ill, suffering.
dārēn [*d'lyn*[1] | M *d'rwyn*] wooden.
darǵāh [*dlg's* | N ~] doorway.
dārǵardīh [*d'lkrtyh* | M *d'rgyrdyh*] crucifixion.
dar-handarzbed [*BBA-, dl-hndlcpt*[1]] chamberlain.
darīgbed [*dlykpt*[1]] palace superintendent.
***dārmag** [*d'lmk*[1]] fine, delicate.
darmān [*dlm'n*[1] | M *drm'n*, N ~] remedy, medicine.
darrīdan, darr- [*SDKWN-tn*[1] < A √ *sdq*; *dl-ytn*[1] | N ~] split, tear.
dārūg [*d'lwk*[1] | M *d'rwg*, N *dārū*] drug, medicament.
dār-wāzīg [*d'lw'cyk*[1] | N *dār-bāz*] (pole-)acrobat.
darz [*dlc* | N ~] seam.
~īg [*-yk*[1] | N *darzī*] tailor.

dās [*d'ṣ* | N ~] sickle.
dās^a^r [*d'ṣl* = Av. *dāθra-*] gift, reward.
dast [*YDE* < A *yd-h*; *dst*[1] | = M, N ~] hand.
dastag [*dstk*[1] | N ~*a*] bunch, bundle, group.
dast(a)gird [*YDE-*, *dst-krt*[1] | M *dstygyrd*, N *dastgird*] estate.
dast-gīr [*dst OHDWN*, (v. **griftan**) | N ~] 1. helper; 2. captive.
dast-graw [*dstglwb*[1]] captivity.
dast-kārīh [*YDEk'lyh* | N ~*ī*] handiwork.
dast-šōy [*dstšwd*] = **gōmēz.**
dastwar [*dstwbl* | M *dstwr*, N *dastūr*] authority, priest, minister.
~īh: custom; authority.
dastyār [*dstyd'l* | (P *dstd'r*), N ~] helper.
~īh: help, assistance.
dašn [*dšn*[1] | = M] right hand.
dāšn [*d'šn*[1] | M *d'š(y)n*] gift.
dašnag [*dšnk*[1] | N ~*a*] 1. right hand; 2. dagger.
dašt [*dšt*[1] | = M, N ~] plain, open ground.
daštān [*dšt'n*[1] | N ~] menstruation; menstruous.
~estān [-*st'n*[1]] secluded place for menstruous women.
~-māh [-*m'h*] menstrual cycle.
~ōmand [-*'wmnd*] menstruous.
dāštan, dār- [*YHSNN-tn*[1] < A √ *ḥsn*; *d'štn*[1], *d'l-* | M *d'štn*, *d'r-*, N ~] have, hold, keep, preserve.
pad . . . dāštan: hold by, to; take for.
pad ēd dāštan [cf. N *pindāštan*] consider.
~išn: preservation, maintenance.
dāštār [*d'št'l*] keeper, preserver.
daw-, v. **dawīdan, dawistan.**
[1]**dawāl** [*dwb'l* | N ~] leather, skin.
[2]**dawāl** [*dwb'l* | N ~] deceit, trickery.
[1]**dawīdan, daw-** [*LHTWN-tn*[1] < A √ *rḥṭ*; *dwytn*[1], *dwb-* | M *dw-*, N ~] run.
[2]**dawīdan, daw-** [*dw-ytn*[1]] speak (*daevic*).
[1, 2] **dawistan** [*LHTWN-stn*[1], *dwstn*[1]] = [1, 2] **dawīdan.**
daxmag [*dhmk*[1] | P *dxmg*, N ~*a*] tomb, *dakhma* (a building where corpses are exposed for destruction).
~estān [-*st'n*[1]] cemetery.
daxšag [*dhšk*[1] | M *dxšg*] mark, sign, characteristic; memory.
pad ~ dāštan: remember.
az ~ hištan: forget.
~ōmand [-*'wmnd*] marked.
Day [*ddw*[1] | M *dyy*, N ~] Creator; *cal.* 10th month; 8th, 15th, 23rd days.
dāyag [*d'yk*[1] | M *d'yg-*, N ~*a*] (wet-)nurse.
~ānīh [-*'nyh*] | (N *dāyagī*)] nursing, nurture.
dazīdan, daz- [*dc-ytn*[1]] burn, scorch.
~išn: burning.

dēbāg [*dyp'k*[1] | N *dēbā*] brocade.
dēbahr [*dyp'hl* | P *dybhr*] anger.
 pad ~ dāštan: banish.
dēg [*dyk*[1] | N ~] cauldron.
deh [*MTA* < A *mt'* | M *dyh*, N ~] country, land; village.
 ~gān [*MTA-, d'hk'n*[1]] = **dahigān.**
dēn [*dyn*[1] | = M, N *dīn*] religion; *cal.* 24th day.
dēnār [*dyn'l* | N *dīnār*] (gold) dinar.
dēn-āstawān [*dyn'stwb'n*[1]], **dēn-burdār** [*dynbwlt'l*] believing, faithful.
dēnīg [*dynyk*[1] | N *dīnī*] religious.
dēnōdag [*dynwtk*[1]] female, milch.
dēr, dērand, v. **dagr, dagrand.**
dēs(ag) [*dys(k*[1]*)* | M *dys*] form, appearance.
dēsīdan, dēs- [*dys-ytn*[1] | M *dys-yd*] build.
dēw [*ŠDYA* < A *šyd'*, pl. *šydy'* | N ~] demon, devil.
dēwān [*d(p)yw'n*[1] | N ~] archive, collected writings.
dēwānag [*dyw'nk*[1] | N ~*a*] demonic, mad.
dēwār [*dyw'l* | M *dyw'r*, N ~] wall.
dēw|-ēsnīh [*ŠDYAysnyh* | (M *dyw'snyh*)] idolatry, devil-worship.
 ~-ēzagīh [*ŠDYAyckyh*] = **~-ēsnīh.**
dēwōk [*dywwk*[1] | N *dēwuk*] leech.
dibīr [*dpy(w)r*[1] | M *dbyr*, N ~] scribe.
 ~īh: writing, scribeship.
 ~estān [*-st'n*[1] | N ~] school.
did [*TWB* < A *twb*; *dt*[1]] again, then, further.
dīdan, wēn- [*HZYTWN-tn*[1] < A √ *ḥzy*; *dytn*[1], *wyn-* | M *dydn, wyn-*, N ~, *bīn-*] see.
 ~išn: sight, seeing.
 ~išnīg: visible.
dīdār [*dyt'l* | N ~] sight; visible.
 pad ~ [N *padīdār*] visible.
didom [*dtwm*] second.
dil [*LB(B)ME* < A *lb(b)-h*; *dyl* | = M, N ~] heart.
dilēr [*dylywl, dlyl* | N ~] brave.
diz [*KLYTA* < A *qryt'*; *dc* | M *dyz*, N ~] fortress.
dō [*2, TLYN*[1] < A *tryn* | M *dw*, N *du*] two.
 ~-axwānīg [*2 'hw'nyk*[1]] relating to both worlds.
 ~gānag [*dwk'nk*[1] | M *dwg'ng*, N *dugāna*] double; twin.
dōk [*dwk*[1] | N ~] spindle.
dōl [*dwl* | N ~] bucket; *astr.* Aquarius.
dō|-pahikar [*dwptkl* | N *du-paikar*] *astr.* Gemini.
 ~-pāy [*2 LGLE, dwp'd* | N *du-pā*] biped, human being.
dōs [*dws* | N ~] gum; plaster.
dō-saxwan [*2 shwn*[1]] two-tongued, deceitful.
dōsēn [*dwsyn*[1]] gummy; plastery; *glazed (pottery).
dōst [*dwst*[1] | = M, N ~] friend.

~īh: friendship, love.
[1]**dōš** [*dwš* | N ~] shoulder.
[2]**dōš** [*dwš* | N ~] last night, previous evening.
dōš-, ~išn, v. [1, 2] **dōšīdan,** [1]**dōxtan.**
dōšag [*dwšk*[1]] dear, loving.
~īh: love.
dōšāram [*dwšʾlm* | M *dwšʾrm*] love.
dōšastar [*dwšstl*] west.
[1]**dōšīdan, dōš-** [*dwš-ytn*[1]] like, love.
~išn: liking, pleasure.
[2]**dōšīdan** [*dwšytn*[1]] = [1]**dōxtan.**
dōšīzag [*dwšyck*[1] | (M *dwxš*, J *dwškyzh*), N ~*a*] maiden, virgin.
~īh: maidenhood, virginity.
dōwom [*2wm* | N ~] -second (*in compound numerals*).
[1]**dōxtan, dōš-** [*dwhtn*[1], *dwš-* | N ~] milk.
[2]**dōxtan, dōz-** [*dwhtn*[1], *dwc-* | N ~] sew.
dōys[a]r [*dwysl* = Av. *dōiθra-*] eye.
dōz-, v. [2]**dōxtan.**
drafš [*dlpš* | P *drfš*, N ~] banner.
drafšīdan, drafš- [*dlpš-ytn*[1] | P *drfš-*, N ~] 1. shine; 2. tremble.
drahm [*ZWZN*[1] < A *zwzn* | M *drhm*, N *dir(h)am*] drachm.
dra(h)nāy [*dl(h)nʾd*] length.
dramanag [*dlmnk*[1] | N *dirmana*] wormwood.
drang [*dlng* | N *dirang*] period, duration.
dranjīdan, dranj- [*dlnc-ytn*[1]] speak.
~išn: speech.
draxt [*dl(ʾ)ht*[1] | M *drxt*, N *diraxt*] tree.
drāy-, ~išn, v. **drāyīdan.**
drayā(b) [*dlydʾ(p̄)* | M *dryʾb*, N *daryā(b)*] sea.
~-bār [*-bʾl* | N *-bār*] sea-shore.
drāyān-ǰōyišn [*dlʾdʾn ywdšn*[1]] one who speaks while eating.
~īh: (the sin of) speaking while eating.
drāyīdan / drāyistan, drāy- [*dlʾd-ytn*[1], *-stn*[1] | M *drʾyst*, *drʾy-*, N *darāyīdan*] speak (*daevic*), chatter.
~išn: chatter.
drāz [*dlʾc* | N *dirāz*] long.
***drēm** [*dlym*] phlegm.
driyōš [*dlgwš* | N *daryōš*, *darwēš*] poor, needy.
~īh: poverty.
drō [*KDBA* < A *kdbʾ*; *dlwb*[1] | M *drw*, (N *darōγ*)] lie, deceit.
drōd [*ŠRM* < A *šlm*; *dlwt*[1] | M *drwd*, N *darōd*] health, well-being, prosperity, peace.
drō-dādwarīh [*KDBA dʾtwblyh*] false judgement.
[1]**drōn** [*dlwn*[1] | N *darūna*] bow.
[2]**drōn** [*dlwn*[1] | N *darūn*] consecrated bread, ceremony in which c.b. is used.

drōn yaštan: consecrate the sacrificial bread.
drōš [*dlwš*] mark, branding; punishment.
~**ag** [-*k*[1]] *desolation.
drōšīdan, drōš- [*dlwš-ytn*[1]] brand.
drōšom [*dlwšwm*] mark.
drōz-, v. **druxtan.**
drōzan [*dlwcn*[1] | M, J *drwzn*] lying, liar.
~**īh**: falsehood.
drubušt [*dl(w)pwšt*[1]] fortress.
~**īh**: defence, fortification.
drūdan, *drūn- [*HCDLWN-tn*[1] < A √ *ḥṣd* | M *drʿwd*, (*dwr-*), N *durūdan*, *diraw-*] reap, mow.
drust [*drw(y)st*[1] | (M *dryst*), N *durust*] right; well, healthy.
~**īh**: righteous; health.
drustabed [*drwystpt*[1]] chief physician.
društ [*dlwšt*[1] | N *durušt*] harsh, rough, severe.
~**īh**: harshness, severity.
~**-āwāz, ~-ēwāz** [-ʾ*p̌ʾc*, -ʾ*ywʾc*] harsh-spoken.
druwand [*dlwnd* | M *drwnd*] evil, sinful, unrighteous.
~**īh**: sin, unrighteousness.
druxtan, drōz- [*dlwhtn*[1], *dlwc-* | M *drwxt*, *drwz-*] lie, deceive.
druz [*dlwc* | (P *drwj*)] demon.
dūd [*dwt*[1] | M *dwd*, N ~] smoke.
dūdag [*dwtk*[1] | N ~*a*] family.
dudīgar [*dtykl* | M *dwdygr*, N *dīgar*] second.
duǰ-, = **duš-**.
~**-daft** [*dwšdpt*[1]] ill-breathing, short of breath.
~**-dānāg** [*dwšdʾnʾk*[1]] ignorant.
~**-dēn** [*dwšdyn*[1] | M *dwjdyn-*] of evil religion.
~**-dōys^{a}rīh** [*dwšdwyslyh*] the evil eye.
~**-ǵand** [*dwšgnd* | P *dwjgnd*] stinking.
~**-ǵandīh**: stench.
dum(b) [*dwm*(*b*[1]) | N ~] tail.
~**ōmand** [-ʾ*wmnd*] tailed.
dūr [*LHYK*[1] < A *rḥyq*; *dwl* | M *dwr*, N ~] far, distant, remote.
durǵar [*dwlgl* | N ~] carpenter.
dusraw [*dwslwb*[1]] notorious, dishonoured.
~**īh**: notoriety, dishonour.
duš- [*dwš-* | = M] ill-, evil-.
~**īh**: evil, wickedness.
~**-āǵāh** [*dwšʾkʾs*] foolish, stupid, ignorant.
~**-āǵāhīh**: foolishness, stupidity.
~**-arz** [-ʾ*lc*] worthless.
~**-čašm** [-*čšm*] envious.
~**-čašmīh**: envy.
~**-čihr** [-*cyhl* | M *dwšcyhr*] ugly, hideous.

~-ēwāzīh [-*'yw'cyh* | (M *dwšw'cyh*)] evil speech, calumny.
~-farraǵ [-*plg* | P *dwšfr*] unfortunate.
~-farraǵīh: misfortune.
~-ǵōwišn [-*gwbšn*[1]] of evil speech, ill-spoken.
~-humat [-*hwmt*[1]] evil thought.
~-hūxt [-*hwht*[1] | M *dwšxwptyy*!] evil speech.
~-kām [-*k'm*] ill-will, malevolence.
~-kanīǵ [-*knyk*[1]] hag.
~-kar [-*kl*] difficult.
~-kunišn [-*kwnšn*[1]] of evil behaviour, ill-doing.
dušmat [*dwšmt*[1] = Av. *dušmata-* | M *dwšmtyy*!] evil thought.
dušmen [*dwšm(y)n*[1] | = M, N *dušman*] enemy.
~īh: enmity.
~ādīh [*dwšmn'tyh* | M *dwšmny'dyh*, J *dwšmn'dy*] enmity, hostility.
duš-'-menišn [*dwš-mynšn*[1]] of evil thought, ill-thinking.
~-nām [-*n'm* | N ~] abuse, insult.
dušox [*dwšhw*[1] | M *dwš(w)x*] hell.
~īǵ [-*yk*[1]] hellish.
duš-pādixšā(y) [*dwšp'thš'(d)*] evil ruler.
~īh: evil rule, misrule.
dušrām [*dwšl('')m*] unhappy.
~īh: unhappiness.
dušwār [*dwš'wl* | M *dwšw'r*, N ~] difficult, disagreeable.
~īh: difficulty, trouble, misfortune.
duš-|-wīr [*dwš-wyl*] evil-minded.
~-wurrōyišnīh [-*wlwdšnyh*] heresy.
~-xēm [-*hym*] evil-natured.
~-xwadāyīh [-*hwt'yh*] misrule.
~-xwār [-*hw'l* | N ~] = **duš-wār.**
dušxwaršt [*dwšhwwlšt*[1] | M *dwšxw'štyh*!] evil deed.
duxt [*BRTE* < A *brt-h*; *dwht*[1] | M *dwxt*, N ~] daughter.
~ar [*dwhtl* | N ~] daughter.
duz(d) [*GNBA* < A *gnb'*; *dwc(t)* | M *dwz*, N *duzd*] thief.
~īh [*dwc(d)yh*] theft.
duzīdaǵ [*dwcytk*[1]] stolen; intercalary (days).
duzīdan, duz- [*dwc-ytn*[1] | N *duzdīdan*] steal.
dwārīdan / dwāristan, dwār- [*dwb'l-ytn*[1], *-stn*[1] | M *dw'r-*] run, move (*daevic*).
~išn: abode (of demons), hell.
dwāzdah [*dw'cdh* | M *dw'zdh*, N *duwāzdah*] twelve.
~ān [-*'n*[1]] the zodiac.

E

ē [*'y* | (M *hyb*)] *particle giving the present tense optative sense.*
ē, v. **ēd, ēw.**
ēbārag [*'dyp'lk*[1], *'dw'lk*[1] | N *ēwār*] evening.
ēbgat(īh) [*'ybgt*[1], *-yh* = Av. *aiβi.gati-*] (onslaught of) Evil; the Adversary.
ēbsrūsrim [*'yp-, 'ybslwslym* = Av. *aiβisrūθrima-*] the *gāh* from sunset to midnight.
ēbyānghan [*'yp-, 'ywby'nghn*[1], etc. = Av. *aiβyâṅhana-*] sacred girdle, = **kustīg.**
ēč [*'yc* | (P *'ywyc*), N *hēč*] (*with a negative*) not any.
ēčand, v. **ēw-čand.**
ēd [*HNA* < A *hn'* | M *'yd*] this; v. **dāštan.**
~ **rāy čē** [cf. N *z-ē-rā*] because, since.
ēdar [*LTME* < A *l-tnh* | M *'ydr*, N ~] here.
ēdōn [*'ytwn*[1] | N *ēdūn*] thus, so.
~**īh:** (correct) manner.
ēg [*ADYN*[1] < A *'dyn* | M *'yg*] then, thereupon.
ēk [*'ywk*[1] | M *yk*, N *yak*] one.
ēkānag [*'ywk'nk*[1] | N *yagāna*] submissive, obedient.
~**īh:** submission, obedience.
ēk-dād [*'ywkd't*[1]] sole-created.
ēmēd [*'dmyt*[1]] hope.
ēn [*ZNE* < A *znh* | M *'yn*, N *īn*] this.
-ēn [*-yn*[1] | = M, N *-īn*] *suffix forming adjectives of material or quality.*
-endag [*-ndk*[1] | M *-yndg*, N *-anda*] *suffix forming present participles.*
-ēn-īdan [*-yn-ytn*[1] | M *-yn-ydn*, (N *-ān-*)] *suffixes forming causative and transitive denominative verbs.*
***ēnōkēn** [*'ynw(k)kyn*[1] = Av. ***aēnō.kaēnā-*] heiress (under the obligation of continuing her father's line).
enyā [*'yny'* | (M *'n'y*)] otherwise, moreover.
[1]**ēr** [*'dl* | M *'yr*, v. **azēr**] down, below; low; under.
~ **ud abar:** upside down.
[2]**ēr** [*'yl*] noble; hero.
~**īh:** nobility, good conduct.
Ērān [*'yl'n*[1] | N ~] Eran, (land of) the Aryans.
~**ag** [*-k*[1]] an Eranian, Aryan.
ēraṅg [*'ylng*] blame, condemnation; error, heresy.
~**īh:** = **ēraṅg.**
ēranǰ-, v. [1, 2] **ēraxtan.**
Ērān|-šahr [*'yl'nštr*[1] | N ~] land of the Aryans.
~**-wēz** [*-wyc*] (original) home of the Aryans.
[1]**ēraxtan, ēranǰ-** [*'ylhtn*[1], *'ylnc-* | J *'yrxt*] blame, condemn, damn.

²**ēraxtan, ēranǰ-** [*'ylhtn*¹, *'ylnc-* | M *'yrxt*, (*'yrnz-*)] fight, dispute.
ēraxtār [*'ylht'l*] warrior.
ēr-kaš [*'dlkš* | M *'yrkš*] (*hands* under the armpits *in respectful*) salutation, greeting.
¹**ērmān** [*'ylm'n*¹ | (M *'ry'm'n*), N ~] friend; a god.
~**īh**: friendship.
²**ēr-mān(aǵ)** [*'dlm'n(k)*¹] humble.
ēr-menišnīh [*'dlmynšnyh*] humility.
ēr-tan [*'dltn*¹] humble.
~**īh**: humility.
ērwār [*'ylw'l*] befitting a hero.
ērwāraǵ [*'dlw'lk*¹ | J *'rw'rh*] jaw, cheek.
ēsm [*'ysm*] = **ēzm.**
esp°, v. *sp°*.
ēstādan, ēst- [*YKOYMWN-tn*¹ < A *yqym*, √ *qwm*; *'st'tn*¹, *'wst-'tn*¹ | M *'yst-'dn*, N ~] stand; be, continue (*as auxiliary of the perfect continuous tense*).
~**išn**: permanence, lasting, dwelling.
ēš [*'yš* | N *xēš*] plough.
ešn°, v. *šn°*.
ē(w) [*I*; *HD* < A *ḥd* | M *'yw*, N *-ē*] a, one.
ēwan [*'dwn*¹] stalk, trunk.
ēwān [*'dw'n*¹] bridle.
ēwar [*'ywl* | J *'yβ'r*] certain(ly), assured(ly).
ēwarz [*'dwlc*] movement.
ēwarzīdan, ēwarz- [*'dwlc-ytn*¹] move, travel.
ēwarzīǵ [*'dwlcyk*¹] moving.
¹**ēwāz** [*'yw'c*] word, utterance.
²**ēwāz** [*'yw'c*] sole, only.
~**īǵ** [*-yk*¹] particular, individual.
ēw-bār [*'ywb'l*] once.
ē(w)-čand [*'y(w)cnd*] some, a few.
ēwēn [*'dwyn*¹ | M *'ywyn*, (N *āyīn*)] manner, custom, form, propriety.
pad ~: properly.
¹**ēwēnaǵ** [*'dwynk*¹ | M *'ywyng*] = **ēwēn**; v. **čē-**.
²**ēwēnaǵ** [*'dwynk*¹ | (N *āyīna*)] mirror.
ēw-kard(aǵ) [*'ywkrt(k)*¹, *-kltk*¹] united, joined.
ē(w)-mōǵ [*'y(w)mwk*¹] wearing (only) one shoe.
ēw-sān [*'yws'n*¹ | (N *yak-sān*)] uniform, (a)like.
~**īh**: uniformity, likeness.
ēw-tāǵ [*'ywt'k*¹ | M *'yw t'g*, (N *yaktā*)] alone, single, individual.
ēz-, v. **yaz-**.
~**išn** [*'ycšn*¹] worship.
ēzm [*CYBA* < A *ṣyb'* | N *hēzum*] firewood, fuel.

F

farr-, v. **xwarrah.**
Farrōbāg [*plwb(ʾ)g*] the first major Fire of Sasanian Eran, that of priests and nobles.
farrox [*plhw*[1] | M *prwx*, N ~] fortunate, blessed, happy.
~īh: fortune, joy, happiness.
fīlāsōfā [*pylʾswkpʾy*] philosopher.
frabīh [*plpyh* | (P *frbyw*), N *farbīh*] fat, stout.
Fradadafš [*pldtpš* = Av. *fradaδafšū-*] the south-eastern continent of the earth.
fradāg [*MHL* < A *mḥr*; *plt'k*[1] | N *fardā*] tomorrow.
frādahišnīh [*plʾdhšnyh*] increase, progress.
fradom [*AWLA* < Ar. ! *ʾwlʾ*; *pltwm* | (M *prtwm*)] first.
~īh: first, beginning.
fraǵān [*plkʾn*[1]] base, foundation; origin.
fraǵandan, fraǵan- [*plkn-dn*[1]] lay foundations.
frahang [*plʾhng* | N *farhang*] education; knowledge.
~estān [*-stʾn*[1]] school.
frahanǰ-, v. **frahixtan.**
frahist [*plh(y)st*[1] | (M *prʾyst*)] most (*superlative of* **freh**).
frahixtag [*plhhtk*[1] | N *farhixta*] educated, trained, skilled.
frahixtan, frahanǰ- [*plhhtn*[1], *plʾhnc-* | P *frhynj-*, N *far~*] educate, teach, instruct.
framādār [*plmʾtʾl*] commander, ruler, chief.
framān [*plmʾn*[1] | M *frmʾn*, N *farmān*] order, command; a minor degree of sin.
~-burdār [*-bwltʾl* | N *-bardār*] obedient, submissive.
framāy-, ~išn, v. **framūdan.**
frāmōš [*pl(ʾ)mwš* | M *prʾmwš*, N *farāmōš*] forgotten.
framōšīdan [*plmwšytn*[1]] = **framuštan.**
framūdan, framāy- [*plmwtn*[1], *plmʾd-* | M *prmʾdn*, *prmʾy-*, N *far~*] order, command.
~išn: order, commandment.
frāmuštan, frāmōš- [*pl(ʾ)mwš-tn*[1] | M *prʾmwšt*, *prʾmwš-*, N *farā~*] forget.
franaftan, *franam- [*plnptn*[1], **plnm-* | M *prnpt*, *prnm-*] go, proceed, depart.
franāftan, franām- [*plnʾp̄tn*[1], *plnʾm-* | P *frnʾm-*] 1. lead, conduct, remove, promote; 2. profess, propagate (faith).
~išn: removal, promotion, profession.
frārāst [*plʾlʾst*[1]] a cubit (18 in.).
frārōn [*plʾlwn*[1]] righteous, honest.
~īh: righteousness, honesty.
frasang [*plsng* | N *farsang*] parasang (4 Roman miles).

frasāwand [*pls'wnd*] perishable, transient.
~**īh**: transience.
frasp [*plsp* | N *farasp*] roof-tree, beam, mast.
***fraš** [*plš*] spear.
fraš(a)gird [*plškrt*[1] | M *prš(y)gyrd*] the Restoration (at the end of time).
~**īg** [*-yk*[1]] of Eternity (after the Restoration).
fraš(a)murw [*plšmwlw*[1] | M *fršymwrw*] peacock.
frašn [*plšn*[1]] question.
frawahr [*plw'hl* | M *prwhr-*] man's immortal soul, guardian angel during his lifetime.
frawār [*plw'l* | N *farwār(a)*] bastion.
fraward [*plwlt*[1] | M *frwrd-*] = **frawahr.**
frawardag [*plwltk*[1] | M *prwrdg*] letter, epistle.
***frawārdan, frawār-** [*plw'l-tn*[1]] present, serve (food).
Frawardīgān [*plwltyk'n*[1] | N *farwardagān*] festival of the *frawards*, the last five days of the twelfth month (Spandarmad) and the following five epacts (v. **gāhānīg**).
Frawardīn [*plwltyn*[1] | M *frwrdyn*, N *far~*] *cal.* the first month; 19th day.
frāx [*pl'hw*[1] | N *farāx*] large, wide, spacious, ample, prosperous.
~**īh**: plenty, prosperity.
frāxēnīdan, frāxēn- [*pl'hwyn-ytn*[1]] enlarge, make prosper.
frāy [*pl'y* | M *pr'y*] more, much.
frayād [*plyd't*[1] | M *pry'd*, N *faryād*] help, assistance.
frayādīdan, frayād- [*plyd't-ytn*[1] | M *pry'd-*] help, assist.
~**išn**: help, assistance.
~**išnīg**: helpful.
frāz [*pr'c* | M *pr'z*, N *farāz*] forth, forwards.
~ **abgandan**: throw forward.
~ **az**: after, apart from.
~ **brēhēnīdan**: fashion forth, create.
~ **griftan**: undertake, perform; appoint, decide.
~ **ō**: up to.
frazaftan [*plcptn*[1] | (M *przwps-*)] finish, be perfected.
frazāftan, frazām- [*plc'ptn*[1], *plc'm-* | M *prz'ptn*] finish, complete, perfect.
~**išn**: completion.
frazām [*plc'm* | (N *farǰām*)] end, conclusion.
frazāmēnīdan, frazāmēn- [*plc'myn-ytn*[1]] = **frazāftan.**
frazām-pērōzīh [*plc'm pylwcyh*] final victory.
frazānag [*plc'nk*[1] | P *frz'ng*, N *farzāna*] wise, intelligent.
~**īh**: wisdom, intelligence.
frazand [*prznd* | M *frzynd*, N *farzand*] child, son, offspring.
~**īh**: sonship.
frazēn [*plcyn*[1] | N *farzīn*] (chess) queen (*lit.* 'guard').
frēb [*plyp* | N *firēb*] deceit, deception.
frēftan, frēb- [*plyp-tn*[1] | N *fir~*] deceive.

frēftār [*plypt'l*] deceiver; deceived.
frēg [*plyk*[1] | M *pryyg*] shoulder(-blade).
freh [*plyh* | N *firih*] more, much, = **frāy.**
~-būd(īh) [*-bwt*[1], *bwtyh*] excess.
frēstādan / frēstīdan, frēst- [*ŠDRWN-(y)tn*[1] < A √ *šdr*; *plyst-'tn*[1], *-ytn*[1] | M *pryst-'d*, N *firistādan*] send.
frēstag [*plystk*[1] | M *prystg*, (N *firišta*)] apostle, angel.
frēz [*plyc*] duty, obligation.
~bānīg, ~wānīg [*-p'nyk*[1], *-w'nyk*[1]] obligatory.
~bānīh, ~wānīh [*-p'nyh*, *-w'nyh*] fulfilling duties.
frōd [*plwt*[1] | M *prwd*, N *furō(d)*] down.
~mānd [*-m'nd*] deficiency, shortcoming.
frōg [*plwk*[1] | N *furōy*] brilliance, brightness.
frōgīhistan, frōgīh- [*plwkyh-stn*[1]] shine.
frōxtan, frō(x)š- [*MZBNW-tn*[1] < A *mzbn*, √ *zbn* | M *prwxš-*, N *furōxtan*, *furōš-*] sell.
frušag [*plwšk*[1] | N *furša*] beestings.

G (Γ)

gabr [*gpl*, *gwbl* | M *gbr*, N ? *gōr*] hollow, cavity, womb.
~īh: hollowness.
gač [*gc* | N ~] plaster, gypsum.
-ēn [*-yn*[1]] (made of) plaster.
gad [*gt*[1] = Av. *gaδā-*] club, mace.
gādan, gāy- [*SLYTWN-tn*[1] < A √ *sry* ?; *g'tn*[1] | N ~] copulate with.
gādār [*g't'l*] husband.
gadwar [*gtwl* = Av. *gaδawara-*] bearing a club.
[1]**gāh** [*g's* | M *g'h*, N ~] place, throne, bed.
[2]**gāh** [*g's* | N ~] time; a fifth division of the day; = **gāhānbār.**
[3]**gāh** [*g's*] a Gatha, hymn.
gāhān [*g's'n*[1]] the Gathas; those scriptures dealing with spiritual and theological matters.
gāhānbār [*g's'nb'l* | N *gāhanbār*] the six divisions of the year, the five-day festivals celebrated at the ends of these.
gāhānīg [*g's'nyk*[1]] relating to the Gathas; spiritual; the five epact days at the end of the year.
gāhbed [*g'spt*[1] | N **gahbad*] treasurer, banker.
~īh: treasurership.
gahl [*g(')hl* | N *gāl*] sorghum, giant millet.
gāhūg [*g'hwk*[1]] bier.
gāhwārag [*g'sw'lk*[1] | N *gāhwāra*] cot, cradle.
gāl [*g'l*] household, following.

galōg [*glwk*[1] | N *gulō*] throat.
gām [*g'm* | = M, N ~] pace, step, stride; a yard (3 ft.).
 ~ **ī dō pāy**: a pace (5 ft.).
-gānag [*-k'nk*[1] | M *-g'ng*, N *-gāna*] *suffix forming numerical adjectives*, -fold.
gand [*gnd* | N ~] stench.
gandag [*gndk*[1] | (M *gng*), N ~*a*] foul, stinking.
 ~**īh**: stench.
gandanāg [*gndn'k*[1] | N *gandanā*] leek.
gandum [*H*[g] < A *ḥnṭh* | (M *gnwm*), N ~] wheat.
ganǰ [*gnc* | (M *gnz*), N ~] treasure, treasury.
 ~**war** [*-wbl* | M *-wr*, N ~] treasurer.
gan(n)āg [*gn'k*[1] | (P *gnd'g*)] foul, corrupt (v. **gandag**).
 ~ **mēnōg**: the Evil Spirit.
 ~**īh**: corruption.
gar [*gl*] mountain.
-gar [*-kl*, *-gl* | M *-gr*, N ~] *suffix forming actor nouns.*
-gār [*-k'l* | M *-g'r*, N ~] *suffix forming actor nouns.*
garān [*gl'n*[1] | M *gr'n*, N *girān*] heavy, serious, difficult.
 ~**īh**: heaviness, weight.
garasmān [*glsm'n*[1] | M *gr'sm'n*] = **garōdmān.**
gard [*glt*[1] | N ~] dust.
gardan [*gltn*[1] | M *grdn*, N ~] neck.
gardānāg [*glt'n'k*[1]] die (for gaming).
gardānīdan, gardān- [*glt'n-ytn*[1] | M *grd(y)nydn*, N ~] turn (*tr.*).
gardīdan, gard- [*glt-ytn*[1] | M *grd-*, N ~] turn, revolve.
 ~**išn**: revolution, turning.
garm [*glm* | M *grm*, N ~] warm, hot.
 ~**īh**: warmth, heat.
garm-ābag [*glm'p̄k*[1] | N ~*a*] bath-house.
garmāg [*glm'k*[1] | M *grm'g*, N *garmā*] warmth, heat.
garmōg [*glmwk*[1]] warm, ardent, fervent.
garmōwar(īh) [*glmwk wl(yh)*] heat ordeal.
garmsēr [*glmsyl* | N ~] warm region, lowlands.
garōdmān [*glwtm'n*[1] = Av. *garō dəmāna-* | M *grdm'n*] paradise.
 ~**īg** [*-yk*[1]] (worthy) of paradise.
γarrānāg [*gl'n'k*[1] | M *grn'g ?*] thunder.
γarrānīdan, γarrān- [*gl'n-ytn*[1] | (N *γurrīdan*)] roar, thunder.
 ~**išn**: roaring.
garzag [*glck*[1] | N *garza*] snake, serpent.
garzīdan, garz- [*glc-ytn*[1]] complain; confess.
 ~**išn**: complaint.
 ~**išnīg**: complaining.
gaw [*gw*[1]] hand (*daevic*).
gāw [*TWRA* < A *twr'* | M *g'w*, N ~] ox, bull, cow; *astr.* Taurus.
gāwars [*P*[g] < A *prg'*; *g'wls* | N ~] sorghum, giant millet.

gawazn [*gw'zn*[1] | N ~] deer.
gawdar [*gwtl* | N ~] calf.
gāw-dumb [*g'p̌dwmb* | N ~*dum*] horn, trumpet.
gāw-mēš [*TWRAmyš* | N *gā(w)mēš*] buffalo.
gāy-, v. **gādan.**
Gayōmart [*g'ywkmlt*[1] = Av. *gayō marəta* | (M *gyhmwrd*), N ~] the First Man.
gaz [*gc* | N ~] tamarisk.
gaz-, ~išn, v. **gazīdan.**
gazāg [*gc'k*[1]] biting.
gāzar [*g'cl* | N *gāzur*] fuller, washerman.
gazdum [*gcdwm* | N *každum*!] scorpion; *astr.* Scorpio.
gazīdag [*gzytk*[1] | N *gazīd*] poll-tax.
gazīdan, gaz- [*gc-, gz-ytn*[1] | N ~] bite, sting.
~išn: biting.
gēg [*gdk*[1] | M *gyyg*] thief.
gēhān [*gyh'n*[1] | = M, N *gihān, ǰahān*] world.
~īg [*-yk*[1]] worldly, mortal.
-gēn [*-k(y)n*[1] | M *-gyn*, N *-gīn*] *suffix forming adjectives of quality.*
gēs [*gys* | (M *gyswg*, N *gēsū*)] curls, locks.
gētīg [*gytyk, gytydy* | M *gytyg*, N *gētī*] 1. the material world; 2. worldly.
~īg [*-yk*[1]] worldly.
gil [*TYNA* < A *ṭyn'*; *gl* | N ~] clay.
gilag [*g(y)lk*[1] | N *gila*] complaint, lamentation.
~-ōbār [*-'wp'l*] swallowing complaint, suffering in silence.
gilēn [*TYNAyn*[1] | N *gilīn*] (made of) clay.
gilistag [*glystk*[1]] home, dwelling of demons.
gīr-, ~išnīg, v. **griftan.**
gird [*glt*[1] | M *gyrd*, N ~] round, circular; gathered.
(ō) ~ āmadan: gather, collect (*intr.*).
~ kardan: gather, collect (*tr.*).
~īh: roundness.
girdag [*gltk*[1] | N ~*a*] disk, round.
gišnag [*gšnk*[1] | P *gyšng*] short, small.
gišnīz [*gšnyc* | N ~] coriander.
giyā(h) [*gy'h, gy̌'h* | (M *gy'w*), N ~] grass.
~īzag [*-yck*[1]] a straw, blade of grass.
gizistag [*gcystk*[1] | J *w/βzsth*] accursed, hateful.
gōgird [*gwklt*[1] | M *gwgyrd*, N ~] sulphur.
~ōmand [*-'wmnd*] sulphurous.
gōhr [*gwhl* | M *gwhr*, N *gauhar*] substance, essence, nature; jewel; stock, lineage.
gōhrag [*gwhlk*[1]] = **gōhr.**
~-dānāg [*-d'n'k*[1]] physicist.
[1]**gōhrīg** [*gwhlyk*[1]] natural, essential.
***gōhrīg** [*gw('')hlyk*[1]] equivalent, substitute, indemnity.

***gōkān** [*gwk'n'*] details.
~īg [*-yk'*] detailed; precisely.
gōmēz [*gwmyc* | N *gimēz*] bull's urine (as ritual purifier).
gōmēz- [*gwmyc-* | N *gimēz-*] urinate.
gōn [*gwn'* | N *gūn*] colour, complexion.
~ag [*-k'* | M *gwng*, N *gūna*] = **gōn**; sort, kind, form.
gōr [*gwl* | N ~] onager, wild ass.
gōspand [*KYNA* < A *qnyn'* ?; *gwspnd* | N ~] (small) cattle, sheep.
~-čihrag [*-cyhlk'*] holding the seed of cattle.
gōstān [*gwst'n'*] cattle-stall, cowshed.
[1]**gōš** [*gwš* | = M, N ~] ear.
[2]**Gōš** [*gwš* | N ~] *cal.* 14th day.
gōšag [*gwšk'* | N ~*a*] corner.
gōšōsrūd [*gwš'wslwt'* = Av. *gaošō.srūta-*] acquired, learnt.
gōšt [*BSLYA* < A *bsr'*; *gwšt'* | N ~] meat, flesh.
gōšwār [*gwšw'l* | N ~] ear-ring.
gōw-, ~išn, v. **ǵuftan.**
gōwāg [*gwb'k'* | M *gw'g*, N *gōyā*] speaking, eloquent; speaker.
***gōwizār** [*gwwc'l*] explicit, in detail.
gōy [*gwd* | N ~] ball.
gōz [*gwc* | N ~] walnut.
~ēnag [*gwzynk'* | N *gōzīna*] a walnut sweetmeat.
Gōzihr [*gwcyhl* , Ar. *jawzahr*] *astr.* the Dragon.
~ dumb: the descending node of the moon.
~ sar: the ascending node of the moon.
grāb [*gl'p̌*] womb.
grāmag [*gl'mk'* | P *gr'mg*] possessions, wealth.
grāmīg [*gl'myk'* | M *gr'myg*, N *girāmī*] treasured, dear.
~īh: affection, respect.
[1]**ǵraw** [*glwb'* | P *grww*] cane.
[2]**ǵraw** [*glwb'* | N *giraw*] pledge, security.
~īh, ~(a)gān [*glwk'n'* | M *grwg'n*, N *giraugān*] = [2]**ǵraw.**
grāyīdan, grāy- [*gl'd-ytn'* | P *gr'y-*, N *girāy-*] lean, incline; intend, desire.
ǵriftan, ǵīr- [*OHDWN-tn'* < A √ *'ḥd*; *glptn'*, *gyl-* | M *grypt*, *gyr-*, N *giriftan*, ~] take, hold, restrain.
~išnīg: tangible.
ǵriftār [*glpt'l* | N *gir~*] held, taken; captive.
~ōmand [*-'wmnd*] tangible.
ǵrih [*glyh* | N *girih*] knot.
[1]**ǵrīw** [*CWLE* < A *ṣwr-h*; *glyw'*] neck, throat.
[2]**ǵrīw** [*CWLE*, *glyw'* | M *gryw*] self, soul.
[3]**ǵrīw** [*glyw'* | P *gryw*, N *girī(b)*] a grain measure, *modius*, peck.
ǵrīwag [*glywk'* | N *girīwa*] hill, ridge.
ǵrīwbān [*glywp'n'* | N *girībān*] neck-guard, gorget.
ǵriyistan, ǵriy- [*BK̲YWN-stn'* < A √ *bky*; *gld-stn'* | M *gryy-stn*, N *girīstan*, *giry-*] weep, cry.

grōh [*glwh* | N *gurōh*] group, crowd.
gubrāg [*gwpl'k*[1]] awake, alert, vigilant.
gubrās- [*gwpl's-*] = **wigrās-**, v. **wigrādan.**
guftan, gō(w)- [*YMRRWN-, YMLLWN-tn*[1] < A *ymlwn*, √ *mll*; *gwptn*[1], *gwb-* | M *gwptn, gw-*, N ~, *gō(y)-*] say, speak.
 ~išn: speech.
guftār [*gwpt'l* | N ~] speaker.
 ~īh: (power of) speech.
gugān- [*gwk'n-* | M *gwg'n-*] destroy.
gugār(ī)dan, gugār- [*gwk'l-(y)tn*[1] | N *guwār-īdan*] digest.
gugāy [*gwk'dy* | M *gwg'y*, N *guwāh*] witness.
 ~īh: testimony.
gūh [*gwh* | N ~] dung, excrement.
guhrāyēnīdan, guhrāyēn- [*gw'hl'yn-ytn*[1]] waken, arouse.
gul [*gwl* | N ~] flower, rose.
gumān [*gwm'n*[1] | = M, N ~] doubt.
 ~gar [*-kl*] casting doubt.
 ~īg [*-yk*[1]] doubtful.
 ~īh, ~īgīh: doubt.
gumārdag [*gwm'ltk*[1]] appointee, deputy.
gumārdan, gumār- [*gwm'l-tn*[1] | M *gwm'r-dn*, N *gumāštan, gumār-*] appoint, commission, entrust.
gumbad [*gwmbt*[1] | N ~] dome, fire-temple.
gumēg [*gwmyk*[1] | M *gwmyg*] mixture.
gumēxtan, gumēz- [*gwmyhtn*[1], *gwmyc-* | M *gwmyxtn, gwmyz-*] mix.
 ~išn: mixing, mixture; = **gumēzagīh.**
gumēzag [*gwmyck*[1]] mixture.
 ~īh: the Mixture, (the duration of) this material world.
[1]**gund** [*gwnd* | = P] army, troop; group, gathering.
[2]**gund** [*gwnd* | N ~] testicle.
gung [*g(w)ng* | N ~] dumb.
gurbag [*gwlbk*[1] | N ~*a*] cat.
gurd [*gwlt*[1] | P *gwrd*, N ~] hero.
 [1]**~īh:** heroism, bravery.
gurdag [*gwltk*[1] | N ~*a*] kidney.
[2]**gurdīh** [*gwltyh*] (some piece of) armour.
gurdwār [*gwltw'l*] befitting a hero.
gurg [*gwlg* | N ~] wolf.
gurgānīg [*gwlg'nyk*[1] | N ~*ī*] of (the province) Gurgan.
gursag [*gwlsk*] | N *gurusna* !] hungry.
 ~īh: hunger.
gušn [*gwšn*[1] | N ~] male.
gušnag [*gwšnk*[1] | J *gušna*] hungry.
Gušnasp [*gwšn(')sp*] the second major Fire of Sasanian Eran, that of warriors.
gyāg [*gyw'k*[1] | M *gy'g*, N *ǰāy*] place.

~-rōb [*-lwp* | N *ǰārō(b)*] broom.
ǵyān [*HYA* < A *ḥy'*; *y'n*[1] | M *gy'n*, N *ǰān*] soul, ghost.
~ kandan: give up the ghost; moment of death.
~-abespār [*-'pspʾl* | N *ǰān-sipār*] reckless, desperate; devoted.
~īǵ [*-yk*[1] | M *-yg*] spiritual; vital.
~war [*-wl* | (P *-br*), N *ǰānwar*] animate; animal.

H

h- [*HWE-* < A √ *hwh*; *h-* | M *h-*] be (*defective verb*).
[1]**hād** [*HWEt*[1] ! = Av. *āaṭ*] now, then; that is (= **ā**).
[2]**hād** [*h'tʾ*[1]] a section of the Yasna.
hādamānsᵃr [*h'tkm'nsl* = Av. *haδa.mãθra-*] those scriptures dealing with ritual matters.
~īǵ [*-yk*[1]] concerned with the above.
hādōxt [*h'twht*[1] = Av. *haδaoxta-*] certain scriptural texts; a particular sacrifice.
haft [*hp̄t*[1] | M *hpt*, N ~] seven.
~ād [*70* | M *hpt'd*, N ~] seventy.
~ag [*-k*[1] | N *hafta*] week.
~ān [*-'n*[1]] the seven planets.
haftār [*hp̄t'l* | (N *kaftār* !)] hyena.
haftdah [*hp̄tdh* | N ~, *hifdah*] seventeen.
Haftōring [*hp̄tw(k)lng* = Av. *haptōiringa-*] *astr.* the Great Bear.
haǵriz [*hklc* | M *hgryc*, N *hargiz*] ever; (*with a negative*) never.
halag [*hlk*[1]] foolish, imprudent.
~īh: folly, madness.
halām [*hl'm* | N ~] potted meat.
halīlag [*hlylk*[1] | N ~*a*] myrobalan.
ham [*hm* | = M, N ~] also; same; v. **ō**.
~īh: association, union, harmony.
hamābēr [*hm'p̄yl* | M *h'm'byr*] storehouse.
hamāg [*hm'k*[1] | M *h'm'g*, N *hama*] all.
~-dēn [*-dyn*[1]] a complete religious ceremony.
hamaǵīh [*hmkyh* | N ~*ī*] totality, universality.
hamahl [*hm(')hl*] = **hamāl.**
hamāl [*hm'l* | N ~] equal, peer; comrade,
hambadīg [*hmbtyk*[1]] opponent, adversary.
hambah-, v. [2]**hambastan.**
hambāh-, **~išn**, v. **hambāstan.**
hambān [*hmb'n*[1] | N *anbān(a)*] skin bag.
hamband [*hmbnd*] connected.
~īh: connection.
hamband-, **~išn**, v. [1]**hambastan.**

hambār [*hmb'l* | N *anbār*] store.
hambārīdan, hambār- [*hm-, hnb'l-ytn*[1] | M *hmb'r-*, N *anbārdan*] fill, collect.
hambasān [*hnbs'n*[1] | M *'mbs'n*] enemy, opponent.
 ~īg [*-yk*[1]] inimical, opposing.
hambast [*hmbst*[1] | N *anbast*] compact.
[1]**hambastag** [*hmbstk*[1] | N *anbasta*] formed, composed.
[2]**hambastag** [*hnbstk*[1] | M *hmbst*] collapsed, fallen.
hambāstag [*hmb'stk*[1]] *all.
[1]**hambastan, hamband-** [*hmbstn*[1], *hmbnd-*] form, compose; bind together, intertwine, encircle.
 ~išnīh: binding together, intertwining.
[2]**hambastan, hambah-** [*hnbstn*[1], *hnb'h-* | M *hmbst, hmbh-*] collapse, fall down.
hambāstan, hambāh- [*hnb'stn*[1], *hnb'd-* | M *hmb'stn, hmb'h-*] cast down, demolish.
 ~išn: felling, demolition.
ham-bašn [*hmbšn*[1]] of the same stature.
hambaw-, ~išn, v. hambūdan.
hambāy [*hmb'g* | (M *hmb'w*)] companion, partner; adversary.
hambāz [*hm-, hnb'c* | M *'mb'z*, N *anbāz*] partner.
hambedīg [*hmbytyk*[1]] = **hambadīg.**
hambōš-, ~išn [*hnbwš-, -šn*[1] | N *anbōšiš*] = **hambūs-, ~išn.**
hambōy- [*hnbwd-* | M *hwmbwy-*, N *anbōy-īdan*] smell (*tr.*).
 ~āgīh [*-'kyh*], **~išn:** (sense of) smell.
hambūdan, hambaw- [*hm-YHWWN-tn*[1], v. **būdan;** *hmbwtn*[1]] be united, composed.
 ~išn(īh): union, composition.
hambun [*hmbwn*[1]] (*with a negative*) not at all, not in the least.
hambūsīdan, hambūs- [*hnbws-ytn*[1] | N *anbūsīdan*] come into being, be conceived.
 ~išn: conception.
ham-dādestān [*hm-DYNA, -d'tst'n*[1] | N *ham-dāstān*] agreeable, of the same opinion.
hamdam [*hmdm* | N ~] intimate.
ham-dēsag [*hmdysk*[1]] of the same form, homomorphous.
hamē [*hm'y* | M *hmyw*, N ~] always.
 ~ ka: whenever.
ham-ēdōn [*hm'ytwn*[1] | N *hamēdūn*] likewise, similarly.
hamē|īg [*hm'yyk*[1] | M *hmywyg*] eternal.
 ~īhā [*-yh'*] eternally.
hamēmāl [*hmym'l* | = J] opponent, adversary.
 ~īh: opposition.
hamēnīdan, hamēn- [*hmyn-ytn*[1]] unite, compose.
hamē-rawišnīh, hamē-ud-hamē-rawišnīh [(*hm'y W*) *hm'y lwbšnyh*] eternity.

hamēstār, ~īh [*hmyst'l, -yh*] = **hamēmāl, ~īh.**
hamēšag [*hmyšk*[1] | M *hmyšg*, N *~a*] always.
 ~īh: eternity.
 ~-sōz [*-swc*] ever-burning.
hamē-wahār [*hm'y wh'l* | N *hamēša-bahār*] marigold.
ham-ēwēnag [*hm'dwynk*[1]] of the same kind, homogeneous.
ham-gōhr [*hmgwhl* | M *hmgwhr*] of the same substance or nature, consubstantial.
ham-gōnag [*hmgwnk*[1] | M *hmgwng*] likewise, so.
P **hāmharz** [*h(')mhlc* | P *h'mhyrz*] adjutant, attendant.
hāmīn [*h'myn*[1] |= M] summer.
 ~īg [*-yk*[1]] (of) summer.
hāmist [*KHDE*, v. **hammis**; *h'mst*[1]] all.
ham-kār [*hmk'l* | N *~*] collaborator.
 ~īh: collaboration.
hāmkišwar [*h'mkyšwl* | M *-wr*] universe.
hammis [*KHDE* < A *k-ḥdh*], **az . . . ~:** together with.
hammist [*hmyst*[1]] stagnant, peaceful.
 ~(ag)ān [*-(k)'n*[1]] limbo, the neutral station between heaven and hell.
hammōxtan, hammōz- [*ALPWN-tn*[1] < A √ *'lp*; *hmwhtn*[1], *hmwc-*, *hmwz-* | M *hmwxtn*, N *āmōxtan*, *āmōz-*] teach; learn.
 ~išn: teaching.
hammōxtār [*hmwht'l*] learner.
 ~īh: learning.
hammōz-, ~išn, v. **hammōxtan.**
 ~gār [*hmwck'l* | N *āmōzgār*] teacher.
ham-nibardīh [*hmnpltyh*] (single) combat.
hamōg [*hmwg*] equal, like.
hāmōn [*h'mwn*[1] | N *hāmūn*] level, flat.
hāmōyēn [*h'mwdyn*[1]] all.
ham-pursag [*hmpwrsk*[1]] consulting, taking counsel.
 ~īh: consultation.
ham-|-rānīh [*hml'nyh*] battle, combat.
 ~-sāmān [*-s'm'n*[1]] contiguous.
 ~-sardag [*-sltk*[1]] of the same kind, like.
 ~-sāyag [*-s'dk*[1] | N *hamsāya*] neighbour.
 ~-tāg [*-t'k*[1] | N *hamtā*] equal, peer.
 ~-tan [*-tn*[1]] of the same stature, build.
 ~-tōhmag [*-twhmk*[1]] relative, relation.
hamwar [*hmwl* | N *hamwār*] level, abreast.
hāmwār(ag) [*h(')mw'l, -k*[1] | N *hamwāra*] always.
ham-zamān [*hm ODNA* | N *~*] instantly, immediately.
handām [*hnd'm* | = P, N *andām*] member, limb.
handarz [*hndlc* | N *andarz*] advice, injunction, testament.
handarzēnīdan, handarzēn- [*hndlcyn-ytn*[1]] advise.

handāxtan, handāz- [*hnd'htn*[1], *hnd'c-* | M *hnd'c-*, N *an*~] plan, allot, reckon, judge.
~**išn**: judgement.
handāxtār [*hnd'ht'l*] planner.
handāz-, ~išn, v. **handāxtan.**
~**ag** [*hnd'ck*[1] | N *andāza*] measure, manner; ~ **ī**: like.
handēmān [*hndym'n*[1] | = M] before, in the presence of.
~**īh**: audience, presence.
handēmāngar [*hndym'nkl*] introducer (into the presence).
~**īh**: introduction.
handēšīdan, handēš- [*hndyš-ytn*[1] | M *hndyš-*, N *an*~] think, consider, reflect.
~**išn**: thought, reflection.
handēšīdār [*hndyšyt'l*] thoughtful.
handōxtan, handōz- [*hndwhtn*[1], *hndwc-* | N *an*~] gain, acquire, amass.
~**išn(īh)**: acquisition.
handraxtag [*hndl'htk*[1] | P *'ndrxt*] oppressed.
~**īh**: oppression, suffering.
handūdan, *handāy- [*hndwtn*[1] | (M *'nwd*), N *an*~] smear, plaster, anoint.
hangad [*hngt*[1] | P *'ngd*] fortunate, rich.
~**īh**: fortune, wealth.
hangām [*hng'm* | N ~] time, occasion.
~**īg** [-*yk*[1]] timely.
hangārag [*hng'lk*[1] | N *angāra*] reckoning.
hangārdan, hangār- [*hng'l-tn*[1] | M *hng'r-*, N *an*~] consider, reckon.
~**išn**: consideration.
hangēxtan, hangēz- [*hngyhtn*[1], *hngyc-* | (M *hgjyn-*), N *an*~] arouse, stimulate, stir up.
~**išn**: arousing.
hangirdēnīdan, hangirdēn- [*hngltyn-ytn*[1]] complete, summarize.
hangirdīg [*hngltyk*[1]] complete, perfect; summary.
~**īh**: completion, summary.
hangōšīdag [*hngwšytk*[1] | M *'ngwšydg*] way, manner, likeness.
~ **ī**: like.
hangrāyīdan [*hngl'dytn*[1]] lament.
hangrūdag [*hnglwtk*[1]] lamenting.
hanǰ-, v. **hixtan.**
hanǰaftan [*hncptn*[1] | P *hnjft*, (M *hnzpt*)] be finished.
hanǰāftan, hanǰām- [*hnc'p̄tn*[1], *hnc'm-* | P *hnj'ft*, *hnj'm-*, (M *hnz'pt*, N *anǰāmīdan*)] finish, complete, carry out.
hanǰām [*hnc'm* | N *anǰām*] end, completion, outcome.
hanǰaman [*hncmn*[1] | (P *'njmn*, M *hnzmn*), N *anǰuman*] gathering, assembly, congregation, community.
~**īg** [-*yk*[1]] (notable) member of the community.
hanǰīdan [*hnc-ytn*[1] | N ~] = **hixtan.**

hannām [*hn'm* | = M] = **handām.**
Harborz [*hlbvlc* | N *Alburz*] the mountain range surrounding the world.
harg [*hlg* | cf. M *hr'g*, Ar. *xarǰ*, *xarāǰ*] duty, tribute; work, effort.
***harrōb-** [*hlwp-* | M *hrwb-*] collect, gather.
~išn(īh): collection, gathering.
har(w) [*KRA* < A *kl'*; *hl* | M *hrw*, N *har*] all, each, every.
harwīn [*hlwyn*[1] | M *hrwyn*] *pl.* all.
harwisp [*hlwsp̄*[1] | M *hrwsp*] all.
~īn [*-yn*[1]] *pl.* all.
harzag [*hlck*[1] | N *harza*] loose, free.
hās[a]r [*h'sl* = Av. *hāθra-*] a measure of time (unequal hour, $\frac{1}{12}$ of daylight); a measure of length (= **frasang**, or $\frac{1}{4}$ *frasang*, 1 mile).
haspīn [*hspyn*[1] | = M] rest, repose.
hast, ~īh [*AYT*[1], *-yh*] = [1]**ast, ~īh.**
hašāgird [*hš'klt*[1] | M *hš'gyrd*, N *šāgird*] disciple, pupil.
hašt [*hšt*[1] | = M, N ~] eight.
~ād [*8o* | N ~] eighty.
~dah [*hštdh* | N ~, *hiždah*] eighteen.
[1]**hāwan** [*h'wn*[1] | N ~] a mortar.
[2]**hāwan** [*h'wn*[1] = Av. *hāwani-*] the morning *gāh.*
hāwand [*h'wnd* | M *h'w(y)nd*] like, similar.
~īh: likeness, similarity.
hāwišt [*h'wšt*[1]] disciple, pupil.
~īh: disciplehood.
haxt [*h(')ht*[1]] thigh, haunch, hip.
hāxtan, hāz- [*h'htn*[1], *h'c-*] lead, guide, persuade, convert.
~išn: persuasion, conversion.
hazār [*1,000*, *hc'l* | M *hz'r*, N ~] thousand.
~ag [*-k*[1] | N *~a*] millennium.
hazzān ['/*hz'n*[1]] tomb, ossuary.
hēn [*hyn*[1] | M *hyyn*] army.
~īh: attack, aggression.
hērbed [*hylpt*[1] | N *hērbud*] teacher-priest.
~īh: priestly office.
hērbedestān [*hylptst'n*[1]] priestly school.
~īh: priestly studies.
hērīg [*hylyk*[1] | N *h/xērī*] iris, wallflower.
hēzag [*hyck*[1] | (M *hyjg*), N *hēz*] pail.
hil-, ~išn, v. **hištan.**
hindūg [*hndwk*[1] | M *hyndwg*, N *hindū*] Indian.
~ān [-'*n*[1]] India.
hištan, hil-, (P **hirz-**) [*Š<u>B</u>KWN-tn*[1] < A √ *šbq*; (*hlc-*) | M *hyštn, hyl-*, (P *hyrz-*), N ~] let, leave, abandon, pardon, set, appoint.
~išn: pardon, loosing.
hixr [*hyhl*] excrement.
hixtan, hanǰ- [*hyhtn*[1], *hnc-* | P *hxt*] draw (water).

P hō [*hw*[1] | = P] that, he.
Hōm [*hwm* | N ~] the sacred plant Haoma (*ephedra*).
homānāg [*h(w)m'n'k*[1] | N *hamānā*, J *xumānā*], **ō . . . ~:** like.
~īh: likeness.
hōmāst [*hwm'st*[1]] various series of prayers.
hōm|ēn, -īg [*hwmyn*[1], *-yk*[1]] of Haoma.
~ōmand [*-'wmnd*] prepared with Haoma.
Hordād [*hwrdt*[1] | M *hrwd'd*, N *Xurdād*] Perfection, the fifth Amahraspand, guardian of water; *cal.* 3rd month; 6th day.
hōšag [*hwšk*[1] | M *hwšg*, N *xōša*] ear of corn, cluster; *astr.* Spica, Virgo.
hōšēnīdan, hōšēn- [*hwšyn-ytn*[1]] (cause to) wither.
hōšīdan, hōš- [*hwš-ytn*[1] | M *hwš-*, N *x~*] dry up, wither.
hōy(ag) [*hwy, -k*[1] | M *hwy*] left(-hand).
Hrōm [*hlwm* | M *hrwm*, N *Rūm*] Byzantium, Rome.
~āyīg [*-'dyk*[1]] Greek, Byzantine, Roman.
hu- [*hw-* | = M] good-, well-.
~īh: good, goodness.
hu-bōy [*hwbwd*] sweet-smelling, fragrant.
~īh: fragrance.
hu-čašm [*hwcšm*] unenvious, benevolent.
~īh: benevolence.
hu-čihr [*hwcyhl* | M *hwcyhr*, (N *xujīr*)] fair, beautiful.
hudā(ha)g [*hwd'(h)k*[1] = Av. *hudāh-*] good, beneficent.
~īh: beneficence.
hu-|-dast [*hwdst*[1]] skilful.
~-dēn [*-dyn*[1]] of good (i.e. Mazdean) religion.
~-dōšag [*-dwšk*[1]] very pleasing.
~-ēwāz [*-'yw'c*] of good speech, affable.
~-ēwāzīh: affability.
~-fraward [*-plwlt*[1]] blessed, the late.
hugar [*hwgl*] easy; beneficent.
hu-|-gōwišn [*hwgwbšn*[1]] of good speech.
~-gugār [*-gwk'l*] easily digestible.
~-kunišn [*-kwnšn*[1]] of good behaviour.
~-mānīh [*-m'nyh*] good-mindedness, benevolence.
humat [*hwmt*[1] = Av. *humata-*] good thought.
humāy [*hwm'y* | N ~] a bird of good omen; eagle.
hu-menišn [*hwmynšn*[1]] of good thought.
hu-murwāg [*hwmrwlw'k*[1]] auspicious.
hunar [*hwnl* | M *hwnr*, N ~] virtue, ability, skill.
hunarāwand [*hwnl'wnd* | M *hwnr'wynd*] skilled, virtuous.
~īh: skill, virtue.
hunarōmand [*hwnl'wmnd* | N *hunarmand*] = **hunarāwand.**
hunīdan [*hwnytn*[1]] extract, express (juice).
huniyāg [*hwnyd'k*[1] | N *xunyā*] delightful.
~īh: delight, entertainment.

huniyāgar [*hwnyd'kl* | N *xunyāgar*] entertainer, musician.
hu-niyōxš [*hwnydwhš*] attentive.
hunsand [*hwnsnd* | = P, (N *xursand*)] happy, contented.
 ~īh: happiness, content.
hunušak [*hwnšk*[1] = Av. *hunuš*] offspring (*daevic*).
hunušakēnīdan [*hwnškynytn*[1]] bear daevic offspring.
hu-pādixšā(y) [*hwp'thš'*(*d*)] good ruler.
 ~īh: good rule.
hu-passandagīh [*hwpsndkyh*] satisfaction.
hur [*ŠKL* < A *škr'*; *hwl*] an alcoholic drink, *koumiss.
huram [*hwlm* | N *xurram* !] happy.
 ~īh: happiness.
hurām [*hwl'm*] blissful.
hu-|-ramag [*hwlmk*[1]] having good flocks.
 ~-rust [-*lwst*[1]] well-grown.
 ~-sāzagīh [-*s'ckyh*] agreement.
 ~-spās [-*sp's*] grateful.
husraw [*hwslwb*[1] | (M *hwsrwg*), N *xusraw*] famous, of good repute.
 ~īh: fame, good repute.
hušk [*hwšk*[1] | = M, N *xušk*] dry.
 ~-kūn [-*ŠTE*] impotent.
hu-škōh [*hwškwh*] dignified, splendid.
 ~īh: dignity.
hušnūd(ag) [*hwšnwt*(*k*)[1] | M *hwšnwd*, N *xušnūd*] contented, happy.
 ~īh: contentment, happiness.
hu-tuxš [*hwtwhš*] artisan.
huwaršt [*hwwlšt*[1] = Av. *hwaršta-*] virtue, good deed.
hu-xēm [*hwhym*] of good character, good-natured.
 ~īh: good character.
hūxt [*hwht*[1] = Av. *hūxta-*] good speech.

I

ī [*Y, ZY-* < A *zy* | M *'y*(*g*), N *i*] *relative pronoun*, who, which; *connective particle.*
-īdan [-*ytn*[1] | M -*ydn*, N ~] *suffix forming secondary infinitives.*
-īg [-*yk*[1] | M -*yg*, N -*ī*] *suffix forming adjectives of relation, etc.*
-īh [-*yh* | M -*yh*, -*yy*, N -*ī*] *suffix forming abstract nouns.*
-īhā [-*yh'* | = M, N -*hā*] *suffix forming adverbs; later, plurals.*
-īh-istan [-*yh-stn*[1] | M -*yh-ystn*] *suffixes forming passive and intransitive denominative verbs.*
im [*LZNE* < A *l-znh*; *'m* | M *'ym*, N ~] this.
 ~ čim rāy: for this reason.
 ~ rōz: today.

-(i)m [*-m* | = M, N *-am*] *1st sg. enclitic pronoun*, me, my.
-istan [*-stn*[1] | M *-ystn*, N ~] *suffix forming secondary infinitives*; v. **-īh-istan.**
-(i)š [*-š* | = M, N *-aš*] *3rd sg. enclitic pronoun*, him, his, her, it, its.
-išn [*-šn*[1] | M *-yšn*, N *-iš*] *suffix forming* (i) *verbal nouns*, (ii) *necessitative participles.*
-(i)t [*-t* | = M, N *-at*] *2nd sg. enclitic pronoun*, thee, thy.
-iz [*-(y)c* | M *-yc*, *-yz*] *adverbial enclitic*, also, even.
-īzaǵ [*-yck*[1] | M *-yzg*, N *-īza*] *diminutive suffix.*

J̌

ǰād [*y't*[1]] share, portion.
[1]**ǰadaǵ** [*ytk*[1] | M *jdg*] omen.
[2]**ǰadaǵ** [*ytk*[1]] form, property.
ǰādaǵ [*y'tk*[1] | M *j'dg*] share, portion; case, cause.
ǰādaǵ-gō(w) [*y'tkgwb*[1]] advocate, intercessor.
~**īh**: intercession.
ǰadaǵ-wihīrīh [*ytkwhylyh*] transformation, alteration.
ǰadārīh [*yt'lyh*] maintenance.
***ǰadišn** [*ytšn*[1]] (accidental) quality, property.
~**īǵ** [*-yk*[1]] accidental, non-essential.
ǰādūǵ [*y'twk*[1] | M *j'dwg*, N *jādū*] sorcerer, magician.
~**īh**: sorcery, magic.
***ǰaγ** [*y'h* | N ~] sissoo tree.
ǰaǵar [*ykl* | N *jigar*] liver.
ǰah-, v. **ǰastan.**
ǰahišn [*yhyšn*[1] | J *jhyšn-*] chance, fortune, omen.
ǰahišn-ayār [*yhyšn hdyb'l* | N n. pr. *ǰhšy'r*] fortunate.
~**īh**: good fortune.
ǰahūd [*yhwt*[1] | N *ǰuhūd*] Jew.
[1]**ǰām** [*y'm* | N ~] glass.
[2]**ǰām** [*MANE* < A *m'n-h*; *y'm* | M *j'm*, N ~] vessel, goblet.
[1]**ǰāmaǵ** [*y'mk*[1] | N *ǰāma*] = [2]**ǰām.**
[2]**ǰāmaǵ** [*y'mk*[1] | M *j'mg*, N *ǰāma*] clothing, garment.
ǰang [*yng* | M *jnng*, N ~] struggle, battle, fight.
ǰār [*y'wl* | M *j'r*] time, occasion.
ǰastan, ǰah- [*ystn*[1], *yh-*] happen, occur, chance (to be).
~**išn**, v. **ǰahišn.**
ǰašn [*yšn*[1] | N ~] celebration, festival.
ǰaw [*Šg* < A *ś'rt'* | N ~] barley.
ǰāwēd [*y'wyt*[1] | (P *y'wyd*), N ~] eternal.

ǰāwēdān [*LOLMN* < A *l-ʿlmn*; *yʾwytʾn*ˡ | (P *yʾwydʾn*, M *jʾydʾn*), N ~] eternally, always.
~**ag** [-*k*ˡ | (P -*g*), N ~*a*] eternal, perpetual.
ǰawēn [*Šᵍyn*ˡ | N *ǰawīn*] made of barley.
ǰeh [*yẖ*, *yyh* = Av. *ǰahī*-] the Whore, female arch-demon.
ǰīw [*cyw*ˡ, *yyw*ˡ = Av. *ǰīwya*-] (consecrated) milk.
***ǰomā** [*ywmʾy*] together with; both.
ǰōrdā [*ywltʾy*, -*ʾk* | (P *ywʾrdʾw*), J **ǰwrdʾr*] corn, grain.
ǰō(y) [*ywd*, *ywb*ˡ | N ~] stream, channel.
ǰōy-, ~išn, v. **ǰūdan.**
ǰud [*ywdt*ˡ | M *jwd*] separate, different; anti-.
~ **az** [N *ǰuz*] except, apart from.
ǰudāg [*ywdtʾkˡ* | N *ǰudā*] separate, different.
~**īh**: separation, difference.
ǰūdan, ǰōy- [*ywtn*ˡ, *ywd*- | M *jwwdn*, (*jw*-), (N *jawuān*)] chew; devour (*daevic*).
~**išn**: eating (*daevic*).
ǰud-|-bēš [*ywdt byš*] harmless, antidote.
~**-dādestān** [-*DYNA*] disagreeable, opposing.
~**-dēw** [-*ŠDYA*] anti-demonic.
~**-nāy** [-*nʾd*] a fathom (6 ft.).
ǰud-ristag [*ywdt lystk*ˡ] schismatic, heretic.
~**īh**: heresy.
ǰuγ [*ywg* | N ~] yoke.
ǰumbāgīh [*ywmbʾkyh*] motion.
ǰumbēnīdan, ǰumbēn- [*ywmbyn-ytn*ˡ] (cause to) move.
ǰumbīdan, ǰumb- [*ywmb-ytn*ˡ | N ~] move.
~**išn**: motion, movement.
ǰumbīhistan, ǰumbīh- [*ywmbyh-stn*ˡ] be moved.
ǰuttar [*ywdtl* | M *jwtr*] different, otherwise.
~**īh**: opposite, reverse.
ǰuwān [*ywb̲ʾn*ˡ | (P *yvʾn*), N *ǰawān*] young; a youth.
~**īh**: youth.
ǰuxt [*ywhtˡ* | (P *ywxt*), N *ǰuft*!] pair, couple.

K

ka [*AMT* < A *ʾmty* | M *kʾ*, N *ki*] when; if, since.
kabāh [*kpʾh* | Ar. *qabā*] garment, cloak.
kabārag [*kpʾlkˡ* | N ~*a*] container, vessel.
kābēn [*kʾp̌ynˡ* | N *kābīn*] marriage-portion, dowry (assigned to the bride).
kabīg [*kpyk*ˡ | N *kab/pī*] monkey.
kabīz [*kpyc* | (N *kawīž*)] a grain measure, $\frac{1}{10}$ *grīw*.

kabk [*kpk*ˡ | N ~] partridge.
~-**anjīr** [-ʾ*ncyl* | N ~] a kind of francolin.
kabōd [*kpwt*ˡ | N ~] grey-blue; pigeon.
kabōtar [*kpwtl* | M *kbwtr*, N ~] pigeon.
kāč [*kʾc* | N *kāš*(*ki*)], ~ **ka**: would that, if only.
kādag [*kʾtk*ˡ] game, joke.
kadag [*ktk*ˡ | M *kdg*, N *kada*] house.
~-**bānūg** [-*bʾnwk*ˡ | N *kadbānū*] mistress, lady of the house.
~**īg** [-*yk*ˡ] domestic; servant.
~-**xwadāy** [-*hwtʾy* | P *qdyxwdʾy*, N *kadxudā*] householder, master of the house.
kadām [*ktʾm* | M *kdʾm*, N *kudām*] which, what.
~-**iz-ē(w)** [-*c-HD*] whichever.
kadār [*ktʾl*] who, which.
~-**iz-ē(w)** [-*c-HD*] whoever.
kaf [*kp* | N ~] foam, slime.
kaf-, v. **kaftan.**
kafč [*kpc* | N ~] ladle, skimmer.
~**ag** [-*k*ˡ | N ~*a*] spoon.
kafš, ~**ag** [*kpš*, -*k*ˡ | N *kafš*] shoe.
~**gar** [-*kl* | N ~] shoemaker.
kaftan, kaf- [*kp-tn*ˡ | P *kft*, *kf*-] fall.
kāh [*TBNA* < A *tbn*ʾ | N ~] chaff, straw.
kāh-, ~**išn**, v. **kāstan.**
kahas [*kts* | M *khs*] channel, sewer.
kāhēnīdan, kāhēn- [*kʾhyn-ytn*ˡ] decrease, lessen (*tr.*).
kāhīdan [*kʾhytn*ˡ | N ~] = **kāstan.**
kahist [*ksst*ˡ] least.
kah-rubāy [*khlpʾd* | N ~*rubā*] amber.
kahwan [*khwbn*ˡ | M *qhwn*, N *kuhan*] old.
kākom [*kʾkwm* | N ~] stoat.
~ **ī spēd**: ermine.
kālbod [*kʾlpwt*ˡ | (M *kʾlbyd*), N ~] body, shape, form.
~**ōmand** [-ʾ*wmnd*] corporeal.
kam [*km* | M *kmb*, N ~] little, small, few; v. **kem.**
kām [*kʾm* | = M, N ~] will, desire, purpose.
kām-, v. **kāmistan.**
[1]**kāmag** [*kʾmk*ˡ | N *kāma*] kinds of gruel, or soup.
[2]**kāmag** [*kʾmk*ˡ | N *kāma*] = **kām.**
~-**hanjām** [-*hncʾm*] gaining one's end, successful.
~-**hanjāmīh**: success.
~**ōmand** [-ʾ*wmnd*] willing(ly), desirous.
~-**widār** [-*wtʾl* | N *kām-guδār*] successful, independent.
~-**xwadāy** [-*hwtʾy*] independent, absolute.
kamāl [*kmʾl* | (M *kmʾr*)] head (*daevic*).
~**īg** [-*yk*ˡ] chief (*daevic*).

kamān [*km'n'* | = M, N ~] bow.
~**dār** [-*d'l* | N ~] archer, bowman.
kamar [*kml* | N ~] waist; belt, girdle.
~-**band** [-*bnd* | N ~] belt.
kāmgār [*k'mk'l* | P *k'mg'r*, N ~] powerful, absolute.
kamist [*kmyst'*] least.
~**īh**: **pad** ~**īh**, at least.
kāmistan, kām- [*YCBEN-stn'* < A *yṣbh*, √ *ṣbh*; *k'm-(y)stn'* M *k'm-yst*] want, desire.
kām|-rawāg [*k'm lwb'k'* | N ~*rawā*] successful.
~-**zī(w)išn** [-*zywšn'*] free, independent.
kam-zōr [*kmzwl* | N ~] weak.
~**īh**: weakness.
kan-, v. **kandan.**
kanār [*kn'l* | N ~] side, edge; embrace.
~**ag** [-*k'* | M *kn'rg*, N ~*a*] edge, limit, boundary.
~**agōmand** [-*k'wmnd* | M -*gwmnd*] limited, finite.
kandan, kan- [*HPLWN-tn'* < A √ *ḥpr*; *kn-dn'*, -*tn'* | M *knd*, N ~] dig; raze, destroy.
kanīg [*knyk'* | M *knyg*] girl, maid.
kanīzag [*knyck'* | M *knycg*, N *kanīz(ak)*] = **kanīg.**
kantigr [*kntgl*] quiver.
kāpūr [*k'p̌wl* | Ar. *kāfūr*] camphor.
kar-, v. **kardan.**
[1]**kār** [*k'l* | M *k'r*, N ~] work, deed, affair.
~ **framūdan**: put to use.
[2]**kār** [*k'l*], *pl.* ~**ān**: (other) people.
[3]**kār** [*k'l*] butter.
kār-, v. **kištan.**
karafs [*klps* | N ~] celery.
kār-āgāh [*k'l'k's* | N ~] skilled, experienced.
~**īh**: skill, experience.
karak [*krk'* | N ~] quail.
karān [*kl'n'* | P *kr'n*, N ~] side, edge, end, limit.
kārawān [*k'lw'n'* | P *k'rw'n*, N *kārwān*] caravan, military column.
~**īg** [-*yk'* | N ~*ī*] caravaneer, traveller.
karb [*klp*] priest hostile to Zoroaster.
karbāš [*klb'š* | N *karbaš*, etc.] lizard.
karbunag [*klpnk'*, *klbnk'*] lizard.
kard [*krt'* | M *kyrd*, N ~] action; matter, affair.
kārd [*SKYNA* < A *skyn'*; *k'lt'* | N ~] knife.
[1]**kardag** [*kltk'*] division, section, portion.
[2]**kardag** [*krtk'*, *kltk'* | N *karda*] action.
kārdāg [*k'ld'k'*] traveller, wanderer, migrant.
kardagān [*krt-*, *kltk'n'* | M *kyrdg'n*] action.
kardagār [*krtk'l* | M *kyrdg'r*, N ~] mighty.

kardan, kun-, (P kar-) [*OBYDWN-tn*[1] < A √ʿ*bd*; *krtn*[1], *kwn-*, (*kl-*) | M *kyrdn*, *kwn-*, (P *kr-*), N ~] do, make, act, perform.
~išn, v. **kunišn.**
kardār [*krt-*, *klt'l* | N ~] active; worker, doer.
~īh: activity.
kard-espās [*krtsp̄'s*] servant, attendant.
kārezār [*k'lyc'l* | M *k'ryz'r*, N *kārzār*] battle(-field).
kār-framān [*k'lplm'n*[1] | M *k'rprm'n*, Ar. *qahramān*] manager, overseer.
karg [*klg* | N ~] rhinoceros.
karǵās [*klk's* | N *kargas*] vulture.
kārīg [*k'lyk*[1] | N *kārī*] active; warrior.
~īh: activity.
kark [*klk*[1] | N ~] chicken, hen.
karkēhan [*klkyhn*[1]] chalcedony.
karm [*klm* | P *krm*] action.
karmīr [*klmyr*] red, crimson.
kār-nāmag [*k'ln'mk*[1]] record, chronicle.
karr [*kl* | M *qr*, N ~] deaf.
karxōš [*klhwš* | (N *čarxušt*)] wine-press.
***karzang** [*klcng* | M *kyrzng*, (N *xarčang*)] crab; *astr.* Cancer.
kas [*AYŠ* < A *'yš* | M *ks*, N ~] person, somebody.
~-iz [*-c*] anybody, (*with a negative*) nobody.
kāskēn [*k'skyn*[1]] lapis lazuli.
~(ag) murw [*-k*[1] | N *kāskīna*] ***magpie.**
~ēn [*-yn*[1]] blue-green; of lapis lazuli.
kāstan, kāh- [*k'stn*[1], *k'h-* | N ~] diminish, decrease, lessen.
~išn: decrease, diminution.
kastār [*kst'l*] destroyer, wrongdoer.
~īh: destruction, iniquity.
kāstār [*k'st'l*] diminisher.
kaš [*kš* | N ~] armpit.
kašawag [*kšwk*[1] | N *kašaw*] tortoise.
kašk [*kšk*[1] | N ~] dried buttermilk.
kaštīg [*kštyk*[1] | N *kaštī*] boat, ship.
***kawādak** [*kw'tk*[1]] young; baby; v. **kōdak.**
[1]**kay** [*AYMT* < A *'ymt* | N ~] when?
[2]**kay** [*kd* | N ~] title of the dynasty of Wištāsp (patron of Zoroaster), Kayanian.
~ak [*-k*[1]] ruler hostile to Zoroaster.
kayk [*kdyk*[1] | N ~] flea.
kē [*MNW* < A *mn-w* | M *ky*, N *kī*] who, which.
P **keč** [*kyc* | = P] person, somebody.
kēd [*kyt*[1] | P *qydyg*] soothsayer, magician.
~īgīh [*-ykyh*] soothsaying, prophecy.
keh [*ks* | M *kyh*, N ~] small(er), less(er), young(er).
~tar [*-tl* | N ~] = **keh.**

kem [*kym*] less, fewer; v. **kam.**
kēn [*kyn*¹ | = M, N *kīn(a)*] hate, malice, revenge.
 ~īǵ [*-yk*¹] malicious, vengeful.
kennār [*kn'l*] lyre, harp.
 ~-srāy [*-sl'd*] harpist.
kēnwar [*kynwl* | (M *kynw'r*), N *kīnawar*] vengeful, vindictive.
 ~īh: vindictiveness.
kēr [*kyl* | N ~] penis.
kēsar [*kysl*] Caesar.
kēš [*kyš* = M, N ~] dogma, faith (especially non-Mazdean).
 ~-dār [*-d'l*] sectary, non-Mazdean.
kešīdan, keš- [*k(y)š-ytn*¹ | (M *krš-*), N *kašīdan*] pull, draw.
Kēwān [*kyw'n*¹ | Ar. *kaywān*] *astr.* Saturn.
kēwūd [*kypwt*¹ | M *k'ywd*] box, ark.
kilēl [*klyl* | N *kilīd*)] key.
kirb [*klp* | M *kyrb*] body, form.
kirbaǵ [*krpk*¹ | M *kyrbg*, N *kirfa*] virtue, good deed.
 ~īǵ [*-yk*¹] virtuous, pious.
kirbakkar [*krpkk̲l* | M *kyrbkr*] beneficent.
 ~īh: beneficence.
kirīh- [*O̲BYDWNyh-*, v. **kardan,** *klyh-* | M *kyryh-*] be done, made.
kirm [*klm* | M *krm*, N ~] worm, serpent.
kirrēnīdan, kirrēn- [*klyn-ytn*¹] rend; create (*daevic*).
kirrōǵ [*k(y)lwk*¹ | M *qrwg*] artisan, craftsman; skilled.
 ~īh: arts, crafts, craftsmanship, skill.
kiš [*k(y)š* | M *kš*, N ~] furrow, line.
kišnīz [*kšnyc*] = **ǵišnīz.**
kištan, kār- [*ZLYTWN-tn*¹ < A √ *zr'*; *kyštn*¹, *k'l-* | M *kyšt, k'r-*, N ~] till, furrow; sow.
kištār [*ZLYTWNt'l*] tillage.
kišw, ~ān [*kyšw*¹, *-'n*¹ | P *kyšf'n*] tillage.
 ~(ān)zār [*-c'l* | (N *kištzār*)] field.
kišwar [*kyšwl* | M *kyšwr*, N ~] region, clime, continent.
kišwzār, v. **kišwānzār.**
kōb-, v. **kōftan.**
kōdak [*kwtk*¹ | M *qwdk*, N ~] young, small; baby.
kōf [*kwp* | = M, N *kōh*] hill, mountain; hump.
 ~aǵ [*-k*¹ | N *kōha*] saddle.
 ~īǵ [*-yk*¹ | N *kōhī*] wild, mountain-.
kōftan, kōb- [*kwp-tn*¹ | N ~] beat, pound, crush.
kōr [*kwl* | M *kwr*, N ~] blind.
 ~-dil [*-dyl* | M *-dyl*, N ~] blind-hearted, incorrigible.
kōstan [*kwstn*¹ | = M, N ~] beat, pound.
kōš-, v. **kōxš-.**
kōšk [*kwšk*¹ | N ~] pavilion, palace, kiosk.

kō(x)šīdan, kō(x)š- [*kw(h)š-ytn*[1] | M *kwš-ydn*, N *kōšīdan*] strive, struggle, endeavour.
~išn: strife, combat.
~išnīg: energetic.
kōy [*kwd* | N ~] street, lane.
kū [*AYK* < A *'yk* | M *kw*, N *kū, ki*] where; that; than.
~ gyāg [N *kujā*] where.
~ tā: so that.
kūč(ak) [*kwc(k*[1]) | N *kūčak*] small.
kūk [*kwk*[1]] small, short.
kulāčag [*kwl'ck*[1] | N *kulīča*] small, round bun.
kulāf [*kwl'p̌* | N *kulāh*] cap, bonnet.
~ak [*-k*[1]] | N *~hak*] little cap; calyx.
kulang [*klng* | N ~] crane.
kullag [*kwlk*[1]] locust.
kumīg [*kwmyk*[1]] stomach.
kun-, ~išn, v. kardan, kunišn.
kūn [*ŠTE* < A **št-h*; *kwn*[1] | N ~] rump, buttocks, anus.
kundāg [*knd'k*[1] | M *qnd'-*, N *kundā*] magician, soothsayer.
~īh: magic, astrology.
kundur [*kwndl* | N ~] frankincense.
kunišn [*kwnšn*[1] | M *kwnyšn*] action, deed.
~gar [*-kl* | M *-gr*] doer, performer.
kunjid [*ŠM*[g] < A *šmšm'*; *kwnc(y)t*[1] | N ~] sesame.
kūn-marz [*kwnmlc*] sodomite; sodomy.
kurkum [*kwlkwm*] saffron.
kurrag [*kwlk*[1] | N *~a*] foal, colt.
[1]**kust** [*kwst*[1]] side, direction; district.
[2]**kust** [*kwst*[1] | Ar. *qusṭ*] costus.
kustag [*kwstk*[1] | M *kwstg*] = [1]**kust.**
~bed [*-pt*[1]] district-commander.
kustīg [*kwstyk*[1] | N *~ī*] sacred girdle.
kuštan, kuš- [*NKSWN-tn*[1] < A √ *nks*; *kwš-tn*[1] | M *kwšt, kwš-*, N ~] kill.

L

lab [*lp* | M *lb*, N ~] lip.
lābag [*l'p̌k* | (M *r'b*), P *l'b*, N *lāba*] supplication.
lābakkar [*l'p̌kkl*] suppliant.
~īh: supplication.
lajan [*lcn*[1] | N ~] mud, slime.
larzīdan, larz- [*llc-ytn*[1] | P *lrz-*, N ~] shiver, tremble.
laškar [*lškl* | N ~] army.

~īg [*-yk*[1] | N *~ī*] soldier.
~īgīh: soldiering.
lawzēnag [*lwcynk*[1] | N *~īna*] almond sweetmeat, marzipan.
***lipī** [*lpyh*] a minute (of arc).

M

ma [*AL* < A *'l* | M *m'*, N *~*] not (*prohibitive*).
~ agar [N *magar*] perhaps; lest.
mād [*AM* < A *'m-y*, v. **mādar** | M *m'd*] mother.
[1]**mādag** [*NKB* < A *nqb*; *m'tk*[1] | (M *m'yg*), N *māda*] female.
~īh: femininity.
[2]**mādag** [*m'tk*[1] | (M *m'yg*, N *māya*)] essence, substance.
~īg [*-yk*[1]] essential.
~war [*-wl*] essential, especial, principal.
madan [*mtn*[1] | M *mdn*] come.
madār [*mt'l*] comer.
mādar [*AMYtl* < A *'m-y*; *m'tl* | M *m'dr*, N *~*] mother.
[1]**mādayān** [*m'tgd'n*[1] | M *m'dy'n*] book.
[2]**mādayān** [*m'tyd'n*[1]] essence, basis, core; essential, chief.
mādayār [*m'tgd'l*] steward; (chess) rook, castle.
mādišt [*m'tyšt*[1]] *matter, protoplasm.
mādīyān [*m'tyg'n* | N *~*] mare.
may [*my* | N *~*] hole, pit.
magas [*mks* | P *mgs*, N *~*] fly.
~ ī angubēn: honey-bee.
magind [*mkn*[1]*d* | M *mgyn(d)*] shield, protection.
māh [*BYRH* < A *b-yrḥ*; *m'h* | = M, N *~*] moon, month; *cal.* 12th day.
māhīg [*m'hyk*[1] | M *m'hyg*, N *māhī*] fish; *astr.* Pisces.
māhīgān [*BYRH-*, *m'hyk'n*[1] | M *m'hyg'n*, N *māhiyān*] month.
mahist [*msst*[1], *mhst*[1] | M *mhyst*, N *~*] greatest.
makōg [*mkwk*[1] | M *mkwg*, N *makō(k)*] boat.
mālīdan [*m'łytn*[1] | N *~*] = **muštan.**
man [*L* < A *l-y* | M *mn*, N *~*] I, me.
mān [*m'n*[1] | = M] house, dwelling.
[1]**mān-**, v. **māndan.**
[2]**mān-** [*m'n-* | = M] live, dwell.
~išn: dwelling, sojourn.
[3]**mān-** [*m'n-* | = M, N *~*] resemble.
mānag [*m'nk*[1] | P *m'ng*] mind.
mānāg [*m'n'k*[1] | M *m'n'g*, N *mānā*] like, resembling.
~īh: likeness, resemblance.
mānbān [*m'np'n*[1]] watch-dog.
mānbed [*m'npt*[1]] master of the house.

mānd [*m'nd* | = M] house.
māndag [*m'ndk*[1] | M *m'ndg*, N ~*a*] tired; remiss; fault, sin.
~**īh**: tiredness.
māndan, [1]**mān-** [*KTLWN-tn*[1] < A √*ktr* | M *m'nd*, N ~] stay, remain; v. *also* [2], [3]**mān-**.
mang [*mng*] henbane.
mānīg [*m'nyk*[1]] household member.
mānistan [*KTLWNstn*[1]] = **māndan.**
māništ [*m'nyšt*[1]] abode, dwelling.
~**ag** [-*k*[1]] sedentary, settled.
mānsᵃr [*m'nsl* = Av. *mãθra-*] (holy) word, spell.
~**-bar** [-*bl*] priest.
~**spand** [-*spnd* = Av. *spənta-*] holy word; v. **māraspand.**
[1]**mar** [*ml* | M *mr*, N ~] number, reckoning, account; class.
[2]**mar** [*ml*] scoundrel, felon.
mār [*m'l* | N ~] snake.
mār-, ~**išn**, v. **mārdan.**
marag [*mlk*[1]] number.
mārāg [*m'l'k*[1]] perceptive, sensitive.
Māraspand [*m'rspnd* | N ~] (= **mānsᵃrspand**), *cal.* 29th day.
***marčābuk** [*mlc*[1]*'p̄wk*[1]] brave, valiant.
~**īh**: bravery, valour.
mard [*GBRA* < A *gbr'*; *mlt*[1] | M *m(y)rd*, N ~] man.
mārdan, mār- [*m'l-tn*[1]] perceive, notice, feel.
~**išn**: perception.
~**išnōmand** [-*šn'wmnd*] perceptive.
mardānag [*mlt'nk*[1] | N ~*a*] manly, brave.
~**īh**: manliness, bravery.
mardōm [*ANŠWTA* < A *'nšwt'*; *mltwm* | M *mrdwhm*, N *mardum*] man, mankind, people.
~**īh**: humanity, humanness.
mardōm-zādag [*mltwm z'tk*[1] | N *mardum-zād*] human being.
~**īh**: humanity.
marg [*mlg* | M *mrg*, N ~] death.
~**-arzān** [-*'lc'n*[1]] deserving death.
~**īh**: = **marg.**
~**ōmand** [-*'wmnd*] mortal.
mārīg [*m'lyk*[1] | M *m'ryg-*] word, spell.
marw [*mlw*[1] | M *mrw*, N ~, (*mary*)] herb.
marz [*mlc* | M *mrz*, N ~] boundary, march; *astr.* term.
marzangōš [*mlcngwš* | N ~] marjoram.
marzīdan, marz- [*mlc-ytn*[1] | M *mrzyst*, *mrz-*] copulate.
~**išn(īh)**: copulation, fornication.
marz(o)bān [*mlcp'n*[1] | N ~] margrave, warden of the marches.
-masāy [-*ms'd*] *suffix*, -sized.
mast [*mst*[1] | = M, N ~] bemused, intoxicated.

māst [*m'st*[1] | N ~] curds, sour milk.
mastarg [*mstlg* | (M *mstgrg*)] skull.
mastōg [*mstwk*[1]] intoxicated, drunken.
 ~īh: intoxication, drunkenness.
māš [*m'š* | N ~] vetch, pulse.
[1]**mašk** [*mšk*[1] | N ~] mussuck, skin bag (for liquids).
[2]**mašk** [*mšk*[1] | N *maškō*] tent, pavilion.
 ~abarzēn [-'*plzyn*[1] | M *mškbrzyn*] royal pavilion.
maškīzag [*mškyck*[1] | N ~*a*] small mussuck, skin 'table-cloth'.
maxš [*mhš*] fly.
may [*HS* < A *ḥmr'* ?; *mdy* | M *my*, N ~] wine.
mayān [*mdy'n*[1] | M *my'n*, N *miyān*] middle; among, between.
 ~ag [-*k*[1] | N ~*a*] middling, average.
mayānjīg [*mdy'ncyk*[1] | N *miyānjī*] mediator, intermediary.
 ~īh: mediation.
mayg [*KMCA* < A *qmṣ'*; *mdk*[1] | N ~] locust.
māyišn [*m'dšn*[1]] copulation.
māzandar [*m'z-*, *m'cndl*] arch-(demon), gigantic.
māzanīg [*m'znyk*[1]] (demon) of Mazan.
māzdēsn [*m'zd(y)sn*[1] | M *m'zdys*] Mazda-worshipping, Mazdean.
 ~īh: Mazda-worship, Mazdaism.
mazg [*mzg* (M *mgj*, N *mayz*)] brain, marrow.
mazgit [*mzgt*[1] | N ~] mosque.
mēdyōzarm [*mytywkzlm* = Av. *maiδyōi.zarəmaya-*] spring.
mēγ [*myγ* | P *myg*, N ~] cloud, mist.
meh [*ms* | M *mhy*, *myh*, N ~] great(er), old(er).
mēhan [*myhn*[1] | N ~] home.
mehēnīdan, mehēn- [*msyn-ytn*[1]] increase, magnify.
 ~išn: increase.
mehmān [*m(')hm'n*[1] | P *myhm'n*, N ~] inhabitant, guest; acceptable.
 ~īh: habitation; hospitality.
mehtar [*mstl*, *ms'tl* (< P *ms'dr*) | N ~] elder, senior.
 ~īh: adulthood.
menīdan, men- [*myn-ytn*[1] | M *mn-*, N *man-*] think, consider.
 ~išn: thought, intention, disposition.
 ~išnīg: thoughtful.
mēnōg [*mynwḵ* | M *mynwg*, N *mīnō*] spiritual, heavenly; spirit.
 ~īg [-*yk*[1]] spiritual.
 ~(īg)īh: spirit, spirituality.
mēnōg-wēn [*mynwḵ HZYTWN*] having spiritual insight.
 ~īh: spiritual insight.
mēraγ [*mylk*[1]] young man, husband.
mēš [*HLLN* < A *rḥl* ?; *myš* | = P, N ~] sheep, ewe.
mēšag [*myšk*[1]] urine.
mēš-sār [*myšs'l* | N ~] having a sheep's head (ornament).
mēwag [*mywk*[1] | M *myw*, N *mēwa*] fruit.

mēx [*myh* | P *myx*, N ~] peg, nail.
~ **ī gāh**: *astr*. Polaris, pole star.
[1–3]**mēz-**, v. **mēzīdan, mēzišn, mistan.**
mēzd [*my(ʾ)zd* | N *mēz*] offering, meal.
~**bān** [*-pʾnˈ* | N ~] host.
mēzīdan, [1]**mēz-** [*myc-ytnˈ*] suck.
[2]**mēzišn** [*mycšnˈ*] blinking, twinkling.
mih [*mtˈ*] false, contrary, opposite.
mihōxt [*mytwhtˈ*] falsehood.
[1]**mihr** [*mtrˈ* | M *myhr*, N ~] Mithra; sun; *cal*. 7th month; 16th day.
[2]**mihr** [*mtrˈ*, etc.] contract, bond.
[3]**mihr** [*mtrˈ*, etc.] love, friendship.
mihrbān [*mtrˈpʾnˈ* | P *myhrbʾn*, N ~] friendly, kind.
mihr-drōz [*mtrˈdlwc*] = **mihrōdruǰ.**
mihrōdruǰ [*mtrˈʾw-, mtrwk-dlwc* = Av. *miθrō.drujim*] contract-breaker.
~**īh**: breaking faith.
mihr-zan [*mtrˈznˈ*] = **mihrōdruǰ.**
mij(ag) [*myc(kˈ)* | N *mužʾ(a)*] eyelid; eyelash.
mijūg [*myc-, myšwkˈ* | N *mižū*] lentil.
mīr-, v. **murdan.**
mistan, [3]**mēz-** [*mstnˈ, myc-* | N *mēzīdan*] urinate.
~**išn(īh)**: urination.
mizaǵ [*m(y)ckˈ* | N *maza*] taste.
~**dārīh** [*-dʾlyh*] (sense of) taste.
~**ōmand** [*-ʾwmnd*] tasty.
mizd [*m(y)zd* | N *muzd*] reward, hire, pay.
~**war** [*-wbl* | N *-ūr*] hireling.
***miznē** [*m(y)znydy*] mist, dew.
mōg [*mwkˈ*] shoe.
***moγ-mard** [*mgw-mltˈ, -gGBRA* | N *muγ*] magus.
mōr [*mwl* | N ~] ant.
mōrd [*mwltˈ* | N ~] myrtle.
morwārīd [*mwlwʾlytˈ* | M *mwrwʾryd*, N ~] pearl.
***mowbed** [*mgwptˈ* | N *mōbad*] Mazdean priest.
mōy [*mwd* | N ~] hair.
mōyaǵ [*mwdkˈ* | N *mōya*] lamentation.
mōyēn [*mwdynˈ*] (made of) hair.
mōz [*mwc* | N ~] banana.
mōzaǵ [*mwckˈ* | N *mōza*] shoe.
***mūdaǵ** [*mwtkˈ*] spoilt, destroyed.
muγ [*DKRA* < A *dqlʾ* | N *mux*] date-palm.
muhr [*mwdl* | M *mwhr*, N ~] seal.
~**aǵ** [*mwhlkˈ* | P *mwhrg*, N ~*a*] bead, vertebra, piece (in backgammon, etc.).
***muhrišn** [*mwtlšnˈ*] excrement.
mulān [*mwlʾnˈ*] belly (*daevic*).

P **murd** [*mwlt*[1] | P *mwrt* !] death.
murdan, mīr- [*YMYTWN-tn*[1] < A *ymwtwn*, √ *mwt*; *mwltn*[1] | M *mwrd*, *myr-*, N ~] die.
murdār [*mwrt'l*, *mwld'l* | N ~] carrion.
murnjēnīdan, murnjēn- [*mwlncyn-ytn*[1]] destroy.
murw [*mwlw*[1] | M *mwrw*, (N *mury*)] bird.
murwāg [*mwlw'k*[1] | M *mwrw'*, N *murwā*] omen.
murwīzag [*mwlwyck*[1]] little bird.
murw-nīš [*mwlwnyš*] augur, soothsayer.
[1]**must** [*mwst*[1]] force, violence.
[2]**must** [*mwst*[1]] = **mušt.**
[3]**must** [*mwst*[1]] complaint.
must-abarmānd [*mwst*[1]*'p̂lm'nd*] aggressive, aggressor.
~gar [*-kl*] violent, rebellious.
mustōmand [*mwst'wmnd* | N *mustmand*] complaining, unhappy.
[1]**mušk** [*mwšk*[1] | N ~] musk.
[2]**mušk** [*mwšk*[1] | (N *mūš*)] mouse, rat.
mušt [*mwšt*[1] | N ~] fist.
muštan, māl- [*mwštn*[1], *m'l-* | N ~] rub, sweep.

N

nab [*np* | N *nawa*] grandson.
nabānazdišt [*nb'nzdšt*[1] = Av. *nabānazdišta-*] next of kin.
nāf [*n'p̂* | M *n'p*] family.
~ag [*-k*[1] | N *nāf(a)*] navel.
[1]**naft** [*npt*[1] | = M, N ~] moist, damp; naphtha.
[2]**naft** [*npt*[1]] descendant.
nahang [*nsng*] province.
***nakkīrā** [*nkyl'ȳ*] denying, repudiating.
~yīh: repudiation.
nāl- [*n'l-* | P (*n'r-*), N ~] groan, complain.
nam [*nm* | N ~] moisture.
nām [*ŠM* < A *šm*; *n'm* | = M, N ~] name, fame.
namad [*nmt*[1] | N ~] felt.
nāmag [*MGLTA* < A *mglt'*; *n'mk*[1] | M *n'mg*, N *nāma*] book, letter.
namak [*nmk*[1] | M *nmyhk*, N ~] salt.
namāz [*OSGDE* < A *sgdh*; *nm'c* | = M, N ~] reverence, prostration, prayer.
~ burdan: pay homage.
nām-burdār [*n'm bwlt'l* | N ~] heir, preserving the father's name.
nāmčišt [*n'm-*, *ŠMcšt*[1]], **(pad) ~:** in particular, especially.
~īg [*-yk*[1]] famous, well known.

nāmīg [*n'myk'* | N *nāmī*] famous, renowned.
 ~īh: renown.
nān [*LHMA* < A *lḥm'*; *n'n'* | = M, N ~] bread, food.
nang [*nng* | N ~] shame, modesty.
nar [*ZKL* < A *zkr*; *nl* | M *nr*, N ~] male, manly.
nargis [*nlgs* | N ~] narcissus.
nārīg [*n'(y)lyk'*] woman, lady, wife.
narm [*nlm* | M *nrm*, N ~] meek, humble, soft.
nasā [*ns'y* | M *n(y)s'h*, N ~] corpse, carrion.
nask [*nsk'* | N ~] a division of the Avesta.
nasrušt(īh) [*nslwšt'*, *-yh*] pollution, corruption.
nastaran [*nstln'* | N ~] dog-rose, sweet briar.
nawad [*90* | N ~] ninety.
naxčīr [*nhcyl* | M *nhcyhr*, P *nxcyr*, N ~] game, quarry, chase.
naxōd [*nhwt'* | N ~] chick-pea.
P **naxšag** [*nhšk'* | P *nxšg*] good, fine.
nāxun [*n'hwn'* | N ~] (finger) nail.
naxust [*nhwst'* | M *nxwst*, N ~] first.
nay [*KNYA* < A *qny'*; *n'd* | N ~] reed, cane.
nay-, v. **nīdan.**
nāy [*n'd* | M *n'y*, N ~] tube, flute, clarion; pole, perch (10 ft.).
 ~ pazd-: blow, play the flute.
***nāydāg** [*n'ywt'k'*] deep, unfordable, navigable.
nayestān [*KNYAst'n'* | N ~] reed-bed, cane-brake.
nāyīzag [*n'yck'* | N ~*a*] small reed, straw.
nāy-srāy [*n'dsl'd*] flautist.
nazd [*nzd* | = M, N ~] near.
nazdīk [*nzdyk'* | = M, N ~] near.
 ~īh: proximity.
nazdist [*nzdst'*] first.
nāzišn [*n'cšn'* | N *nāziš*] 1. boasting; 2. kindness.
nāzuk [*n'cwk'* | (M *n'zwg*), N ~] tender, gentle; fickle.
nē [*LA* < A *l'* | M *ny*, N *na*] no, not.
nēk [*nywk'* | M *nyk*, N ~] good, beautiful.
 ~īh: goodness.
nēk-gōhr [*nywk gwhl*] good-natured, virtuous.
 ~īh: goodness, virtue.
nēkōg [*nywkwk'* | M *nyyqww!*, N *nēkō*] = **nēk.**
nēm [*PRG* < A *plg*; *nym* | = M, N ~] half.
 ~ag [*nymk'* | N ~*a*] half, side, direction.
 ~-asp [*-'sp*] centaur; *astr.* Sagittarius.
 ~-rōz [*-lwc* | M *-rwc*, N ~] midday, south.
 ~-tan [*-tn'* | N ~] middle of the body.
nērang [*nylng* | N ~] incantation, charm, spell.
nērōg [*nylwk'* | M *nyrwg*, N *nērō*] strength, power.
 ~ōmand [*-'wmnd*] strong, powerful.

nēst [*LOYT*' < A *l' 'yty* | M *nyst*, N ~] is not.
~**īh**: non-existence.
nēw [*TB* < A *ṭb*; *nyw*' | = M, N ~] good, brave.
~-**ardaxšīr** [*nyw'lthšyl* | N *nard* !] backgammon.
nēzag [*nyck*' | N *nēza*] lance.
nēzūmān, ~**īg** [*nycwm'n*', *-yk*' | M *nyzwm'n*] dextrous, skilful.
~**īh**: skill, artistry.
nibard [*nplt*' | N *nabard*] fight, struggle, battle.
~**ag** [*-k*' | N ~*a*] tried, experienced.
nibardīdan, nibard- [*nplt-ytn*' | P *nbrd'd*] fight, do battle.
nibastan, nibay- [*ŠKBHWN-tn*' < A √ *škb*; *npstn*', *npd-* | M *nbst*] lie down, sleep.
nibāstan, *nibāy- [*np'stn*' | M *nb'st*, *nb'y-*] lay down.
nibēg [*npyk*' | N *niwē*] writing, scripture, book.
nibēm [*npdm* | (P *nbdm-*)] lying, prostrate.
nibištan, nibēs- [*YKTYBWN-stn*' < A *yktbwn*, √ *ktb*; *npštn*' | M *nbyšt*, *nbys-*, N ~] write.
nīdan, nay- [*YD(B)LWN-tn*' < A *ydbrwn*, √ *dbr* | M *nyydn*, *ny-*] lead.
nidom [*nytwm*] least, smallest.
nifrīdag [*nplytk*' | N *nifrīd*] accursed.
nifrīn [*nplyn*' | N ~] curse.
nigāh [*nk's* | M *ng'h*, N ~] look, attention.
~ **dāštan**: watch, keep.
~ **kardan**: look.
~-**dārīh**, ~-**dārišnīh** [*-d'l(šn)yh* | N ~*dārī*] keeping, care.
nigān [*nk'n*' | P *ng'n*] buried.
nigār- [*nk'l-* | M *ng'r-*, N ~] draw, design, paint.
~**ag** [*-k*' | (M *ng'r*, N *nigār*)] image, picture, diagram.
nigāstār [*nk'st'l*] guard; protective.
nigerīdan, niger- [*nkyl-ytn*' | N *nigarīdan*] look, observe.
~**išn**: observation.
~**išnīg**: evident, manifest.
nigēxtan, nigēz- [*nkyhtn*', *nkyc-*] expound.
~**išn**: exposition.
nigēz [*nkyc*] exposition.
nigūn [*nkwn*' | N ~] inverted, upside down.
~**īh**: depth, downward direction.
~**sār** [*-s'l* | M *ngwns'r*] downwards.
nihādag [*nyd'tk*' | M *nyh'dg*] foundation.
nihādan, nih- [*HNHTWN-tn*' < A *hnḥt*, √ *nḥt* | M *nyh'd*, *nyh-*, N ~] put, place, establish.
nihāl [*nh'l* | N ~] sapling, self-planted tree.
nihān [*nyh'n*' | N ~] concealment, secrecy.
~**īg** [*-yk*' | N ~*ī*] secret.
nihang [*nsng*] small, few.

nihuftan, nihumb- [*nhwptn*[1], *nhwmb-* | = M, N ~] cover, hide, conceal, clothe.
nihumbīdan [*nhwmbytn*[1]] = **nihuftan.**
***nikōhīdan, nikōh-** [*nkwh-ytn*[1] | N ~] blame, execrate.
~išn: blame.
~išnīg: blameworthy, execrable.
nīl [*nyl* | N ~] indigo.
nīlōpal [*nylw(k)pl* | N ~, *nīlōfar*] lotus, water-lily.
nimūdan, nimāy- [*nmwtn*[1], *nm'd-* | M *nmwdn*, *nm'y-*, N ~] show, guide.
nirfs- [*nlps-*] wane, decrease.
~išn: decrease, diminution.
nīrmad [*nylmt*[1]] profit, interest.
~ōmand [*-'wmnd*] profitable.
P **nisāg** [*nys'k*[1] | P *nys'g*] bright, splendid.
nīš- [*nyš-* | M *nyyš-ydn*, J ~] see, observe.
nišān-, v. **nišāstan.**
nīšān [*nyš'n*[1] | = M, N *nīšān*] sign, mark, banner.
nišast [*nšst*[1] | N ~] association.
nišastan, nišīn- [*YTYBWN-stn*[1] < A √ *ytb*; *nšstn*[1] | M *nšst*, (*nšyy-*), N ~] sit.
nišāstan, nišān- [*YTYBWN-stn*[1], *-'n-*; *nš'stn*[1], *nš'n-* | M *nš'st*, (*nš'y-*), N ~] set, seat, plant, found.
nišāyišn [*nš'dšn*[1] | M *nš'y-*, v. **nišāstan**] foundation.
nišēb [*nšyp* | N ~] declivity; *astr.* dejection.
~īg [*-yk*[1]] declining.
nišēm [*nšdm* | M *nšym*, N ~*an*] seat, perch.
~ag [*-k*[1]] residence, abode.
nišīn-, v. **nišastan.**
niwāg [*nw'k*[1] | M *nw'g*, N *nawā*] music, song, melody.
***niwē** [*nwyk*[1] | (N *nuwēd*)] good news.
***niwēy-, ~išn,** v. **niwistan.**
***niwēyēnīdan** [*nwykyn-ytn*[1]] = **niwistan.**
niwistan, *niwēy- [*nwstn*[1], *nwyd-* / *nwyk-*] announce, consecrate.
~išn(īh): announcement.
nixwār- [*nswb'l-* | M *nyxw'r-*] hasten.
~išn: haste.
niyābag [*nyd'pk*[1] | M *ny'bg*] becoming, fitting, suitable.
~īh: suitability.
niyāg [*nyd'k*[1] | M *ny'g*, N *niyā*] grandfather, ancestor.
niyāyišn [*nyd'dšn*[1] | N ~*iš*] prayer, praise.
niyāz [*nyd'c* | M *ny'z*, N ~] need, want, misery.
~ōmand [*-'wmnd* | N ~*mand*] needy.
~ōmandīh: poverty.
niyō(x)šidan, niyō(x)š- [*n(y)dwhš-ytn*[1] | M *nywš-*, N *niyōšīdan*] hear.
~išn: hearing.
nizār [*nz'l* | (P *nyz'wr*), N ~] weak, feeble.

~**īh**: weakness.
nizārīh- [*nz'lyh-*] become weak.
nō [*TŠA* < A *tš'* | M *nwh*, N *nuh*] nine.
nōg [*nwk*[1] | M *nwg*, N *naw*] new, recent.
~**-rōz** [*-lwc* | N *nawrōz*] New Year's day.
~**-zād(ag)** [*-z't(k)*[1] | N *nawzād*] new-born.
nohom [*nhwm* | = M, N ~] ninth.
nōzdah [*nwzdh* | N ~] nineteen.
nūn [*KON* < A *k'n* | M, J *nwn*] now.

O

ō [*OL* < A *'l*; *'w* | M *'w*] to, at; v. *also* **ōh**.
~ **gird āmadan**: gather, collect (*intr.*).
~ **ham kardan**: gather (*tr.*).
~ **ham madan**: gather (*intr.*); come to an end.
***ōbad-**, v. **ōbastan**, ***ōftādan**.
ōbārdan, ōbār- [*'wp'l-tn*[1] | M *'wb'rd*] swallow, devour.
ōbastan, ***ōbad-** [*NPLWN-stn*[1] < A √ *npl*; *'wpstn*[1], *'wpt-* (if not **ōft-**, q.v.) | M *'wbyst*, J *'wβst-*] fall.
***ōftādan, ōft-** [*'wpt-* | M *'wpt'd*, N *uft~*] fall.
ōǵār [*'wk'l*] ebb.
ōǵārdan, ōǵār- [*'wk'l-tn*[1]] remove, expel.
***ōǵrā** [*'wgl'y*] declination, dip.
ōh [*KN* < A *kn* | M *'wh*] so, thus; (*with verbs, giving a sense of uncertainty*) may, perhaps.
Ohrmazd [*'whrmzd* | M *'whrm(y)zd*, N *Hŏrmuzd*] Ahura Mazda; *astr.* Jupiter; *cal.* 1st day of the month.
-om [*-wm* | = M, N ~] *suffix forming ordinal numbers from* **panǰom** *onwards.*
-ōmand [*-'wmnd* | M *-wmnd*, N *-mand*] *suffix forming adjectives of quality.*
***ōrēb(īh)** [*'wlyp(yh)*] disappointment.
ōrōn [*'wlwn*[1] | M *'wrwn*] hither.
az . . . ~: since.
ōsān- [*'ws'n-* | = M] throw down.
ōspurdan, ōspar- [*'wspl-tn*[1]] tread, trample.
ōst°, v. *awest°*.
ōst [*'wst*[1]] firm, reliable.
ōstīǵān [*'wstyk'n*[1] | M *hwstyg'n*, N *ustuwān?*] firm, strong, sure, reliable.
~**īh**: reliability.
[1]**ōš** [*'wš* | = M, N *hōš*] consciousness, intelligence.
~**īh**: = **ōš**.
[2]**ōš** [*'wš* | = M] death.

³**ōš** [*'wš*] dawn.
ōšastar [*'wšstl*] east.
ōš(e)bām [*'wšb'm* | M *'wšyb'm*] dawn.
ōšmārag [*'wšm'lk*¹ | N *šumāra*] calculation, reckoning.
ōšmurdan, ōšmār-, (ōšmur-) [*MNYTWN-tn*¹ < A √*mnh*; *'wšmwltn*¹, *'wšm'l-* | M *'(w)šm'r-*, N *šumurdan, šumār-*] count, reckon; consider, notice, remember, study.
~išn: reckoning; consideration, study.
ōšmurdīg [*'wšmwltyk*¹] calculated (*of the solar calendar*).
ōšōmand [*'wš'wmnd*] mortal.
ōšyār [*'wšd'l* | N *h~*] conscious.
ŏwōn [*'wgwn*¹ | M *''wn*] as, so.
ōy [*OLE* < A *'l-h* | M *'wy*, N ~] he, she, that; (*pl.* **awēšān**).
***ōyrišt** [*'w(k)ylšt*¹ = Av. *awaoirišta-*] a degree of sin.
ōz [*'wc*] strength, power.
ōzadan, ōzan- [*YKTLWN-*, *YKTLWN-tn*¹ < A *yqṭlwn*, √*qṭl*; *'wctn*¹ | M *'wzdn*, *'wzn-*] kill.
ōzārak [*'wc'lk*¹ | M *hwz'rk*] little, small, few.
ōzōmand [*'wc'wmnd*] strong, powerful.

P

pa(č)čēn [*pcgn*¹] copy.
***pa(č)čībāg** [*pcyp'k*¹, *PWNc-* | N **pajīw*] *deceptive.
~īh: deceit, hypocrisy.
***pa(č)čībāy-** [*pcyp'd-*, *PWNc-*] deceive.
pad [*PWN*, for **pty* | M *pd*, N *pa*] to, at, in, on.
pad- [*pt-* | M **pd-*] fall.
padām [*pd'm* | (N *panām*)] mask for the mouth, worn by a celebrating priest.
¹**pādan, pāy-** [*NTLWN-tn*¹ < A √ *nṭr*; *p'tn*¹, *p'd-* | M *p'd*, *p'y-*, N *pāyīdan*] protect, watch, defend.
²**pādan, pāy-** [*NTLWN-tn*¹, etc.] stand, wait.
pādāšn [*p'td'šn*¹ | M *p'd'šyn*, N *pādāš*] reward, retribution.
padēx [*ptyhw*¹] flourishing, prosperous.
~īh: prosperity.
padēxēnīdan, padēxēn- [*ptyhwyn-ytn*¹] make flourish, prosper.
pādēz [*p'tyc* | M *p'dyz*, N *pāyēz*] autumn.
pad-ǵōhr [*PWNgwhl*] 1. jewelled; 2. of good stock, well-born.
pādifrāh [*p'tpl's* | M *p'dypr'h*, N **pādafrāh*] punishment, retribution.
padīr-, ~išn, v. **padīriftan.**
padīrag [*ptylk*¹ | M *pdyrg*, N *paδīra*] towards, against, counter-.
(ō) ~ madan: come to meet.
~īh: meeting, opposition.

pādīrān [*p'tgl'n*[1]] restrained, held back.
pādīrān(ēn)īdan, pādīrān(ēn)- [*p'tgl'n(yn)-ytn*[1]] restrain, impede.
padīriftan, padīr- [*MKBLWN-tn*[1] < A *mqbl*, √ *qbl*; *ptgl-ptn*[1] | M *pdyr-yptn*, N *paδīruftan*] receive, accept.
~išn: reception, acceptance.
[1]**padisār** [*ptys'l* | N *padīsār* ?] beginning, basis.
[2]**padisār** [*ptys'l*] bridle, halter.
padisāy [*pts'd* | M *pdys'y*] on account of, for the sake of.
padist [*ptst*[1] | P *pdyst*] promise, vow.
~ (abar) burdan: promise.
padistādan, padist- [*ptyst-'tn*[1] | (P *pdystwd*)] promise, vow.
padistā(ǵ) [*ptyst'k*[1] | (M *pdyst'w*)] = **padist.**
padiš [*ptš* | M *pdyš*] to him, it; *postposition* (= **pad**) to, etc.
padištān [*ptyšt'n*[1] | P *pdyšt''n*] leg.
padišxwar [*ptšhwl*] dish, bowl.
pādixšā(y) [*ŠLYTA* < A *šlyṭ'*; *p'thš'(d)* | M *p'dxš'y*] ruler; powerful, authoritative, authorized.
~īh: sovereignty, authority.
pādixšīr [*p'thšyl*] agreement, treaty.
pad-nērōǵ [*PWNnylwk*[1]] strong.
pad-nigerišn [*PWNnkylšn*[1]] cared for, guarded.
pādofrāh [*p'twpl's*] = **pādifrāh.**
pad-pānag [*PWNp'nk*[1]] guarded, protected.
P **pādrazm** [*p'tlcm*] battle.
pād-rōzaǵ [*p'tlwck*[1] | M *p'drwcg*] fasting.
pād-uzwān [*p't'wzw'n*[1]] reticent.
~ih: reticence.
pad-wizēn [*PWNwcyn*[1]] choice, select.
pādyāb [*p'ty'p̄* | N ~] ritually clean; ceremonial ablution.
~īh: ceremonial ablution.
pādyāwand [*p'tyd'wnd* | J *p'dywnd*] strong, powerful.
~īh: strength, superiority.
pādzahr [*p'tzhl* | N *pā(d)zahr*] bezoar, antidote.
pad-zyān [*PWNzyd'n*[1]] harmful.
pafšār- [*ppš'l-*] shame.
pafšīr- [*ppšyl-*] be ashamed.
~išn(īh): shame.
pah [*p'h*] sheep.
~ast [*-st*[1]] sheep-fold, -pen.
pahikaftan, pahikaf- [*ptkp-tn*[1] | M *phykf-*] fall on, touch, hit, attack.
~išn: attack, fight.
pahikāftan, pahikāf- [*ptk'p̄-tn*[1]] throw on, make fight.
pahikar [*ptkl* | M *phykr*, N *paykar*] picture, image.
pahikār [*ptk'l* | M *phyk''r*, N *paykār*] struggle, battle, dispute.
[1]**pahikār-** [*ptk'l-*] fight, contend with, defeat.
pahikārdan, [2]**pahikār-** [*ptk'l-tn*[1]] request, claim, consult.

pahikōftan, pahikōb- [*ptkwp-tn*[1]] strike.
pahlawīg [**p'hlwbyk*[1] | (M *phlw'nyg*), N *pahlaw(ān)ī*] Parthian; Pahlavi.
pāhlom [*p'hlwm*] excellent, best, foremost.
~**īh**: excellence.
pahlūg [*p'hlwk*[1] | N *pahlū*] side, rib.
pahn [*p'hn*[1] | N ~] wide, broad.
~**āy** [-*'d* | N ~*ā*] width, breadth.
[1]**pahrēxtan, pahrēz-** [*p'hlyhtn*[1], *p'hlyc-* | M *phryz-*, J ~, N *parhēxtan, parhēz-*] abstain, refrain, avoid.
[2]**pahrēxtan, pahrēz-** [*p'hlyhtn*[1], *p'hlyc-* | M (*phrystn*), *phryz-*] care for, tend, protect.
pahrēz [*p'hlyc* | N *parhēz*] defence, care.
***pahrmāh-** [*ptlm'h-* | (N *parmās-*)] touch.
~**āgīh** [-*'kyh*], ~**išn**: touch, feeling.
pāk [*DKYA* < A *dky'*; *p'k*[1] | = M, N ~] clean, pure, holy.
~**īh**: purity, holiness.
pākīzag [*p'kyck*[1] | N ~*a*] pure.
palang [*plng* | N ~] leopard.
~**-mušk** [-*mwšk*[1] | N ~] speckled basil.
pālūdag [*p'lwtk*[1] | N ~*a*] starch jelly, flummery.
pālūdan, pālāy- [*p'lwtn*[1], *p'l'd-* | (M *p'rwdn*, *p'r'y-*), N ~] strain, filter, purify.
pambag [*pmbk*[1] | N *panba*] cotton.
~**ēn** [-*yn*[1]] (made of) cotton.
pānāg [*p'n(')k*[1] | M *p'ng*] guard, protector; shepherd.
~**īh**: protection.
panāh [*pn'h* | = M, N ~] protector; refuge.
pad ~ **griftan**: take refuge with.
~**ih**: protection.
pand [*pnd* | = M, N ~] path; counsel, advice.
panīr [*pnyl* | N ~] cheese.
panǰ [*pnc* | P *pnj*, (M *pnz*), N ~] five.
~**ag** [-*k*[1] | N ~*a*] pentad; hand, paw.
~**āh** [-*'h* | N ~] fifty.
pānzdah [*p'ncdh* | M *p'nzdh*, N ~] fifteen.
[1]**pārag** [*p'lk*[1] | N *pāra*] piece, part, portion.
[2]**pārag** [*p'lk*[1] | M *p'rg*, N *pāra*] gift, offering, bribe.
parāhōm [*pl'hwm* = Av. *para.haoma-*] consecrated drink (the infusion in holy water of pounded *hōm* and pomegranate twigs, sometimes with milk added).
pardag [*pltk*[1] | N *parda*] veil, curtain.
pardaxtan, pardaz- [*pldhtn*[1], *pldc-* | M *prdxt*, N ~], ~ **az**: be done with, freed of.
~ **ō**: set about, undertake.
~**išn**: freedom; undertaking.
pardāxtan, pardāz- [*pld'htn*[1], *pld'c-* | N ~] accomplish.

~ **az**: free (oneself) from.
parǵandan, parǵan- [*plkn-, plgn-dn*[1] | (P *pr'gnd*, N *parāgandan*)] scatter, distribute, disperse.
parǵast [*plgst*[1] | N ~] let it not happen! Heaven forbid!
parǵūd [*plgwt*[1] | P *prgwdg*], ~ **az**: free, exempt from.
parīg [*plyk*[1] | M *pryg*, N *parī*] witch.
paristag [*plstk*[1] | N *pirista*] servant.
~**īh**: service; worship.
paristār [*plst'l* | N *parastār*] maidservant.
paristīdan, parist- [*plst-ytn*[1] | M *pryst-*, N *parastīdan*] serve, worship.
~**išn**: service, worship.
paristōg/k [*plstwk*[1] | P *prstwg*, N *piristū(k)*] swallow.
parnagān [*plnyk'n*[1] | M *prng'n*, N *parniyān*] polychrome damask.
parr [*pl* | M *pr*, N ~] feather, wing.
parrag [*plk*[1], *plg* | P *prg*, N ~*a*] wing.
~**īg** [*-yk*[1]] winged.
parrēxtan, parrēz- [*plyhtn*[1], *plyc-*] remain over, be superfluous.
parrōn [*plwn*[1] | M *prwn*] hence, away.
parrwar [*plwl* | M *prwr*] winged.
pārsīg [*p'lsyk*[1] | N *pārsī*] Persian.
parš [*plš*] spotted, speckled.
parwāl [*plw'l* | (P *prwrz*)] refreshment, nourishment.
parwāl- [*plw'l-* | (P *prwrz'dn*)] foster, nourish.
-**išn**: nourishment.
parwānag [*plw'nk*[1] | M *prw'ng*, N ~*a*] guide, leader.
~**īh**: guidance, leadership.
parwand [*plwnd* | N ~] enclosure, comprehension.
parwand-, v. **parwastan.**
P **parwāngāh** [**plw'ng's*] throne.
parwār [*plyw'l* | N ~] citadel; circumvallation; suburb, surroundings.
parwardan, parwar- [*plwl-tn*[1] | M *prwrdn*, N ~] foster, nourish, cherish, educate.
~**išn**: nourishment, fostering, education.
parwast [*plwst*[1]] enclosure.
parwastan, parwand- [*plwstn*[1], *plwnd-*] surround, enclose, contain, comprise.
parwāz [*plw'c* | N ~] flight.
parzīn [*plcyn*[1] | M *prcyn*, J *przyn*, (N *parčīn*)] fence, hedge.
pas [*AHL* < A *'ḥr*; *BATL* < A *b-'tr*; *ps* | = M, N ~] then, afterwards, behind.
~ **az**: after.
~**īh**: rear.
pās [*p's* | = M, N ~] guard, watch.
~ **dāštan**: keep watch, guard.
pāsbān [*p'sp'n*[1] | M *p'sb'n*, N ~] guardian, watcher.
~**īh**: defence, protection.

pas-dānišnīh [*AHLd'nšnyh*] anti-knowledge.
pasēmāl [*psym'l*, v. **hamēmāl**] defendant, accused.
~īh: (legal) defence.
pasēn [*psyn*[1] | N *pasīn*] final, last.
pāsox [*p'shw*[1] | N ~] = **passox.**
passand [*psnd* | N *pasand*] pleasure, liking.
passandīdan, passand- [*psnd-ytn*[1] | M *psynd-*, N *pasandīdan*] like, approve.
~išn: liking, approval.
~išnīg: likeable.
passāxt [*ps'ht*[1]] test.
passāxtan, passāz- [*ps'htn*[1], *ps'c-* | M *ps'xt*, *ps'c-*] fashion, prepare; insert; test.
~išn: preparation, constitution.
passazag [*psck*[1] | M *pscg*] suitable, fitting.
~īh: suitability.
passox [*pshw*[1] | M *pswx*, N *pāsux*] answer.
past [*pst*[1] | N ~] low; *astr.* dejection.
pašēmān [*pšym'n*[1] | = M, N ~] penitent, repentant.
~īh: penitence, repentance.
pašm [*pšm* | N ~] wool.
~ēn [*-yn*[1] | N *~īn*] woollen.
pašn [*pšn*[1]] bond, agreement.
pāšnag [*p'šnk*[1] | N *~a*] heel.
pāšom [*p(')šwm*] excellent.
paššing [*pšng* | N *pišing*] drop, exudation.
paššinǰag [*pšnck*[1] | N *pišanǰa*] drop.
paššinǰīdan, paššinǰ- [*pšnc-ytn*[1] | N *pišanǰīdan*] sprinkle.
~išn: sprinkling.
pašt(ag) [*pšt(k)*[1] | J *pšt*] pact, bond, agreement.
***pattān** [*pt'n*[1]] noise, resonance.
~ōmand [*-'wmnd*] resonant.
pattāyistan [*pt'dstn*[1]] = **pattūdan.**
pattūdan, pattāy- [*ptwtn*[1], *pt'd-* | P *ptwdn*, M *pt'y-*] stay, remain, last, endure.
pattūg [*ptwk*[1]] enduring, patient, persevering.
~īh: endurance, patience, perseverance.
paxšag [*phšk*[1] | N *paša*] mosquito, gnat.
[1]**pay** [*pdy* | N ~] foot; footstep, track.
~ ī: after.
[2]**pay** [*pdy* | M *pyy*, N ~] sinew, tendon.
pāy [*LGLE* < A *rglh*; *p'dy* | M *p'y*, N ~] foot, leg; foot (12 in.).
[1, 2]**pāy-**, v. [1, 2]**pādan.**
payādag [*pd'tk*[1] | M *py'dg*, N *piyāda*] on foot, foot-soldier, (chess) pawn.
pāyag [*p'd(y)k*[1] | N *pāya*] base, station.
paydāg [*pyt'k*[1] | M *pyd'g*, N *paydā*] visible, obvious, revealed.

~īh: visibility, appearance.
paydāgēnīdan, paydāgēn- [*pyt'kyn-ytn*[1] | M *pyd'gynyd*] reveal, explain.
paydāgīhistan, paydāgīh- [*pyt'kyh-stn*[1]] appear, be revealed.
payg [*pdk*[1] | (P *pdg*), N ~] foot-soldier, courier.
***paygāl** [*pyg'l* | N *payγāla, piyāla*] cup, goblet.
~gar [*-kl*] cup-maker.
paygām [*pgt'm*! | M *pyg'm*, N *pay(γ)ām*] message.
~bar [*-bl* | N *-bar*] messenger, apostle.
pāygōs [*p'tkws* | M *p'ygws*] district, province.
paymān [*ptm'n*[1] | M *pym'n*, N ~] measure, period; moderation; treaty.
ō ~ madan: reach maturity.
~ag [*-k*[1] | N *~a*] period, measure, proportion.
paymānīg [*ptm'nyk*[1]] moderate.
~īh: moderation.
***pāymār** [*PKDWN* < A *pqdwn*; *p'tym'l*] appointment, assignment.
paymāy-, v. **paymūdan.**
paymōg [*ptmwg* | M *pymwg*] clothes, garment.
paymōxtan, paymōz- [*ptmwhtn*[1], *ptmwc-* | M *pymwxt, pymwc-*] don, wear.
paymōzan [*ptmwcn*[1] | M *pymwcn*] garment, dress.
paymūdan, paymāy- [*ptmwtn*[1], *ptm'd-* | N ~] measure.
***pāyram** [*p'tlm*] the commonalty, people.
payrāstan, payrāy- [*pt-, pyl'stn*[1], *pyl'd-* | M *pyr'st, pyr'y-*, N *pērāstan*] arrange, adorn.
payrāyag [*pyl'dk*[1] | M *pyr'yg*, N *pērāya*] ornament, adornment.
payrōg [*ptlwk*[1]] light, brightness.
paywand [*ptwnd* | (M *pywn*), N ~] connection; offspring.
paywand-, v. **paywastan.**
paywāsag [*ptw'sk*[1]] leather bag, wallet.
paywastag [*ptwstk*[1] | N *~a*] continually.
paywastan, paywand- [*ptwstn*[1], *ptwnd-* M *pywst*, (*pywyn-*), N ~] join, connect.
paywāz- [*ptw'c-* | M *pyw'z-*] answer, reply.
~ag [*-k*[1]], **~išn:** response.
paz-, v. **poxtan.**
pāzand [*p'cnd* | N ~] the Pahlavi commentaries on the scriptures (*zand*), transcribed in Avestan letters.
pazd [*pzd* | = P] oppression, persecution.
pazd- [*pzd-* | = M] blow, play (flute).
pazdagīh [*pzdkyh*] expulsion.
pazdēnīdan, pazdēn- [*pzdyn-ytn*[1] | P *pzd-*] frighten, chase.
pāzen [*p'c(y)n*[1] | M *p'cn*, N *pāzan*] ibex.
pazūg [*pzwk*[1] | (N *payūk, xabazdū*)] guinea-worm.
~ ī gūhgard / gūhward: dung worm.
pazzāftan [*pz'ptn* [1] (M *pzpt*, intr.)] (cause to) ripen.

pazzām- [*pz'm-*] mature, ripen (*intr.*).
 ~išn: maturation, ripening.
pazzāmēnīdan [*pz'myn-ytn*[1]] = **pazzāftan.**
pēčīdan, pēč- [*pyc-ytn*[1] | N ~] twist, entwine.
pēm [*pym*] milk.
pēmēnīdan, pēmēn- [*pymyn-ytn*[1]] cause to well up, swell up.
pen [*p(y)n*[1]] mean, miserly, niggardly.
 ~īh: meanness.
pērāmōn [*pyl'mwn*[1] | M *pyr'mwn*, N *~mūn*] around.
pērōz [*pylwc* | M *pyrwz*, N ~] victorious.
 ~īh: victory.
pērōzǵar [*pylwckl* | N ~] victorious.
 ~īh: victory.
pēs [*pys* | N ~] mottled, leprous; leper.
pēsīdan, pēs- [*pys-ytn*[1]] colour, adorn.
 ~išn: adornment.
pestān [*pyst'n*[1] | N ~] breast.
pēš [*LOYN*[1] < A *l-ʿyn*; *pyš* | = M, N ~] before.
[1]**pēšag** [*pyšk*[1] | N *pēša*] trade, craft; guild, caste.
***pēšag** [*pyšk*[1]] limb, member, part.
pēšānīg [*pyš'nyk*[1] | N *pēšānī*] forehead.
pēšār [*pyš'l* | M *pyš'r*] leader, guide.
 ~ būdan: be guilty (of), commit.
pēšārwār [*pyš'lw'l*, v. **pēšyār**] urination.
pēšēmāl [*pyšym'l*, v. **hamēmāl**] plaintiff.
 ~īh: prosecution.
pēšēnīg [*pyšynyk*[1] | (M *pyšyn(g)*, N *pēšīna*)] former; foremost, noble.
pēš-gāh [*pyšg's* | N ~] audience chamber; foremost seat.
pēš-kār [*pyšk'l* | N ~] servant.
pēšōbāy [*pyš(')wp'd* | M *pyšwb'y*, N *pēšwā*] leader, vanguard.
 ~īh: leadership.
pēš-pārag [*pyšp'lk*[1] | N *~a*] an appetizer.
pēšyār [*pyšk'l* | N ~] urine.
petīt [*pytyt*[1] = Av. *paitita-*] penance.
 ~īǵ [*-yk*[1]] penitent.
 ~īǵīh: penitence.
petyārag [*p(y)tyd'lk*[1] = Av. *paityāra-* | M *pty'r*, N *patyāra*] evil, misfortune; adversary; *astr.* detriment.
 ~īh: (onslaught of) evil.
[1]**pid** [*AB*[1] < A *'b-y*; *p(y)t*[1] | M *pyd*] father.
[2]**pid** [*p(y)t*[1] | P *pyd*] meat, flesh.
pidar [*ABYtl*, v. [1]**pid**; *pytl* | M *pydr*, N ~] father.
pih [*pyhw*[1]] food, victuals.
pīh [*TLBA* = A *trb'*; *pyḫ* | N ~] fat, tallow.
pīl [*pyl* | M *pyl*, N ~] elephant; (chess) bishop.
 ~bān [*-p'n*[1] | N ~] elephant-driver.

pillagān [*plk'n*[1] | M *pylg*, N ~] steps, ladder.
pīm [*pym*] pain, pang, sorrow.
 ~gēn [*-kyn*[1]] sorrowful.
pīr [*pyl* | N ~] old, aged, ancient.
 ~īh: age.
piring [*plng* | M *pryng*, (N *pirind*)] monochrome damask.
pist [*pst*[1] | N ~] browned flour.
pistag [*pstk*[1] | N *pista*] pistachio nut.
pišīz [*pśyc* | N ~] small copper coin, 'farthing'.
pōhišn [*pwhšn*[1]] corruption, decay.
pōlāwad [*pwl'pt*[1] | M *pwl'wd*, N *pōlād*] steel.
 ~ēn [*-yn*[1]] (made of) steel.
pondik [*pndk*[1] | Ar. *b/funduq*] hazel-nut.
pōr [*pwl* | N ~] francolin.
pōryōtkēš [*pwlyw(k)tkyś* = Av. *paoiryō.ṯkaēša-*] (one of) the first teachers of the Mazdean religion.
 ~īh: the primal doctrine of the Mazdean religion.
pōst [*pwst*[1] | = M, N ~] skin, hide; bark, shell.
 ~ēn [*-yn*[1] | N *~īn*] (made of) skin.
pōšīdan, pōš- [*pwś-ytn*[1] | N ~] cover, put on, wear.
 ~išn: covering.
potk [*pwtk*[1] | N ~] sledge-hammer.
poxtan, paz- [*APPWN-tn*[1] < A *ṭ 'ph*; *pwhtn*[1], *pc-* | M *pwxtn*, N ~] cook, bake.
pōy- [*pwd-* | (P *pwd-*), N ~] run.
 ~išnīg: running.
pōz(ag) [*pwc(k*[1]) | N *pōz(a)*] snout, muzzle.
pūdag [*pwtk*[1] | N *pūda*] foul, rotten.
 ~īh: rottenness.
[1]**puhl** [*pwhl* | N *pul*] bridge.
[2]**puhl** [*pwhl*] expiation, atonement; punishment.
puhlēnīdan [*pwhlynytn*[1]] cause to atone.
purnāy [*pwln'd*] adult.
purr [*MALE* < A *mlh*; *pwl* | M *pwr*, N ~] full.
 ~-gāh [*-g's*] at the fullness of time, about to die.
 ~-māh [*-m'h*] full moon.
 ~-rawišnīh [*-lwbšnyh*] fullness.
 ~-sardag [*-sltk*[1]] of all kinds.
 ~-xwarrah [*-GDE*] full of glory.
pursīdan, purs- [*pwrs-ytn*[1] | M *pwrs-ydn*, N ~] ask.
 ~išn: question.
 ~išnīg: responsible.
pus [*BRE* < A *br-h*; *pws* | = M, N ~] son.
 ~ar [*BREl*, *pwsl* | M *pwsr*, N ~] son.
 ~yān [*pwsd'n*[1] | M *pwsy'n*] womb.
pušt [*pwšt*[1] | = M, N ~] back; support, protection.

puštag [*pwštk*¹] load (carried on the back).
puštībān [*pwštykp'n*¹ | N ~] supporter, bodyguard.
~**īh**: support, protection.

R

rabih [*lpyh* | M *rbyh*] noon, midday (heat).
rad [*lt*¹ | N ~] (spiritual) chief, master.
~**īh**: office of *rad*.
rād [*l'tʹ* | P *r'd*, N ~] generous, liberal.
~**īh**: generosity, liberality.
radag [*ltk*¹ | M *rdg*, N *rada*] line, rank, row.
radōmand [*lt'wmnd*] having a *rad*.
rad-passāg [*ltps'k*¹] ceremonies of the *gāhānbār* festivals.
radunay [*ltwny* = Av. *ratunaya-*] one under the guidance of a *rad*.
raftan, raw- [*SGYTWN-tn*¹ < A √ *sg'*; *lwb-* | M *rptn*, *rw-*, N ~] go, move, proceed.
~**išn**, v. **rawišn**.
raftār [*lpt'l* | N ~] goer.
rag [*lk*¹ | M *rg*, N ~] vein.
~**īh**: disposition, character.
ray [*lgȳ* | P *rg*] quick, swift.
rāy [*l'g* | N ~] meadow, plain.
rah [*ls*, *lḥ*, *lhȳ* | M *rh*(*y*)] chariot, wagon.
rah-, v. **rastan**.
rāh [*l's* | M *r'h*, N ~] road, way.
rahag [*lhk*¹ | P *rhg*] = **rag**.
rāh-dār [*l'sd'l* | N ~] brigand, highway robber.
~**īh**: brigandage.
rahīǵ [*lsyk*¹, *lhyk*¹ | M *rhyg*, N *rahī*] child, page.
~**īh**: childhood.
rāh-nimāy [*l'snm'd* | (M *r'hnmwd'r*), N ~*numā*] guide.
rām [*l'm* | M *r'm*, N ~] peace; *cal.* 21st day.
ram(ag) [*lm*(*k*¹) | P *rm*, N *ram*(*a*)] herd, flock.
rāmēnīdan, rāmēn- [*l'myn-ytn*¹ | M *r'myn-*] give peace, pleasure.
rāmišn [*l'mšn*¹ | M *r'myšn*, N *rāmiš*] peace, ease, pleasure.
~**īǵ** [*-yk*¹ | N ~*išī*] peaceful, at ease.
rān [*l'n*¹ | N ~] thigh.
P **rān-** [*l'n-*] fight.
randīdan, rand- [*lnd-ytn*¹ | N ~] scratch, grate, abrade.
rang [*lng* | M *rng*, N ~] colour, dye.
ranǰ [*lnc* | P *rnj*, (M *rnz*), N ~] toil, trouble.
~**ag** [*-k*¹ | N ~*a*] troubled.
ranǰēnīdan, ranǰēn- [*lncyn-ytn*¹] trouble.

ranǰwar [*lncwl* | (M *rnzwr*), N *ranǰūr*] troubled, distressed.
rapihwin [*lpys-*, *lpyt-pyn*[1], *-wyn*[1] = Av. *rapiθβina-*] the afternoon *gāh*; south.
~tar [*-tl*] southern.
rasan [*lsn*[1] | N ~] rope.
rasēnīdan, rasēn- [*lsyn-ytn*[1]] bring.
rasīdan, ras- [*YHMTWN-tn*[1] < A *yhmṭwn*, √ *mṭ*ʾ; *ls-ytn*[1] | M *rs-ydn*, N ~] arrive, mature.
rāspīg [*lʾspyk*[1]] second officiating priest.
rāst [*lʾst*[1] | M *rʾst*, N ~] true, straight, direct.
~īh: truth.
rastag [*lstk*[1] | N *rasta*] series, row, progression; element.
rastan, rah- [*lstn*[1], *l*(ʾ)*h-* | N ~] escape.
rastārīh [*lstʾlyh*] escape.
rasūg [*lswk*[1] | (N *rāsū*)] weasel.
Rašn [*lšn*[1] | M *ršn*, N ~] god of Justice; *cal.* 18th day.
raštan, *raz- [*lštn*[1]] colour, dye.
raw-, v. **raftan.**
rawāg [*lwbʾk*[1] | N *rawā*] current.
~īh: currency.
rawāgēnīdan, rawāgēn- [*lwbʾkyn-ytn*[1]] set in motion, propagate.
rawēnīdan, rawēn- [*SGYTWNyn-ytn*[1], v. **raftan**] cause to go, extend.
rawišn [*lwbšn*[1], *SGYTWNšn*[1], v. **raftan** | N *rawiš*] going, motion.
~īh: behaviour; *as a suffix, forms abstract nouns.*
rāy [*lʾd* | M *rʾy*, N *rā*] *postposition*, for, for the sake of.
rāyēnāg [*lʾdynʾk*[1] | M *rʾynʾg*] arranger.
rāyēnīdan, rāyēn- [*lʾdyn-ytn*[1] | M *rʾyn-ydn*] lead, direct, arrange, organize.
~išn: action, function; arrangement.
rāyēnīdārīh [*lʾdynytʾlyh* | M *rʾynydʾryh*] direction, organization.
rāyišn [*lʾdšn*[1]] order, arrangement.
rāyōmand [*lʾdʾwmnd*] rich, majestic.
raz [*lc*, *lz* | N ~] vine; vineyard.
rāz [*lʾc* | M *rʾz*, N ~] secret, mystery.
~īg [*-yk*[1]] secret.
rāz-kirrōg [*lʾc kylwk*[1] | M *rʾz qrwg*] architect, builder.
razm [*lcm* | M *rzm*, N ~] battle.
~-gāh [*-gʾs* | P *-gʾh*, (M *rzmʾh*), N ~] battlefield.
razūr [*lcwl* | M *rzwr*] forest.
rēdak [*lytk*[1] | N ~] lad, page.
rēg [*lyk*[1] | N ~] sand.
rēm [*lym* | M *rym*, N ~] dirt, filth, purulence.
rēman [*lymn*[1] | M *rymn*, N ~] dirty, filthy, purulent.
~īh: filth.
[1]**rēš** [*lyš* | N ~] wound, sore.
[2]**rēš** [*lyš* | N ~] beard.

rēšag [*lyšk*[1] | N *rēša*] root, fibre.
rēšīdan, rēš- [*lyš-ytn*[1] | N ~] wound, hurt.
rēškēn [*lyškn*[1]] hurtful, harmful.
 ~īh: harmfulness.
rēxtan, rēz- [*lyhtn*[1], *lyc-* | P *ryxt*, M *ryz-*, N ~] flow, pour.
 ~išn: flow.
rīdan, riy- [*lytn*[1], *ld-* | N ~] defecate, void.
rist [*lyst*[1] | M *ryst*] dead.
[1]**ristag** [*lystk*[1]] corpse.
[2]**ristag** [*lystk*[1]] way, manner; sect.
rist-āxēz [*lyst'hyc* | M *ryst'hyz*, N ~] resurrection of the dead.
rištag [*l(y)štk*[1] | N *~a*] rope, string, thread.
riy-, v. **rīdan.**
riyahrīh [*ld'hlyh*] scorn, mockery.
rōb [*lwp*] robbery.
rōb- [*lwp-* | N *ruftan*, ~] rub, sweep.
rōbāh [*TALE* < A *t'l'*; *lwp'h* | N ~] fox.
[1]**rōd** [*lwt*[1] | M *rwd*, N ~] river.
[2]**rōd** [*lwt*[1] | N ~] stringed instrument.
rōd-bār [*lwtb'l* | N ~] river bank.
rōdīg [*lwtyk*[1] | (N *rōda*)] intestine, gut; **~ān,** (*pl.*) entrails, guts.
rōyn [*M(H)ŠYA* < A *mšḥ'*; *lwkn*[1] | P *rwgn*, (M *rwyyn*), N *rauγan*] oil, butter.
 ~-xwardīg [*-hwltyk*[1]] sweetmeats.
rōn [*lwn*[1] | M *rwn*] direction.
 ō . . . ~: towards.
rōspīg [*lwspyk*[1] | N *~ī*] whore.
 ~īh: whoredom.
rōstāg [*lw(t)st'k*[1] | (P *rwdyst'g*), N *rōstā*] river-bed; district, province.
rōšn [*lwšn*[1] | M *rwšn*, N *rōšan*] light; bright, light.
 ~īh: light.
rōšn|ag [*lwšnk*[1]] clear, obvious.
 ~gar [*-kl* | (P *-'gr*, M *-ygr*), N *-gar*] illuminator.
[1]**rōy** [*lwd* | M *rwy*, N ~] face.
[2]**rōy** [*lwd* | M *rwy*, N ~] copper, brass.
rōy-, ~išn, v. **rustan.**
rōyan [*lwdyn*[1] | N ~] madder.
rōyēn [*lwdyn*[1] | M *r'wyn*, N *rōyīn*] (made of) copper, brazen.
rōz [*YWM* < A *ywm*; *lwc* | M *rwc/z*, N ~] day.
rōzag [*lwck*[1] | M *rwcg*, N *rōza*] fast, fasting.
rōzāg [*lwc'k*[1]] lightning.
rōzan [*lwcn*[1] | N ~] window.
rōz(b)ānag [*lwc(p)'nk*[1]] window.
rōzēnīdan, rōzēn- [*lwcyn-ytn*[1] | M *rwcyn-*] lighten, brighten.
rōzgār [*lwck'l* | N ~] daytime.
rōzīg [*lwcyk*[1] | N *rōzī*] daily bread, sustenance.

rōz-šabān [*YWM*, *lwc šp'n*[1] | N *šabān(a)rōz*] day and night.
rōzwārag [*lwcw'lk*[1]] daily, everyday.
rōz-ward [*lwcwlt*[1]] changeable, fickle.
rubūdan, rubāy- [*lpwtn*[1], *lp'd-* | M *rbwdn*, *rb'y-*, N ~] snatch, rob.
rūdan, rūn- [*lwtn*[1], *lwn-* | (N *rūda*)] pluck, pull out.
rūrag [*lwlk*[1]] medicinal plant, herb.
rustan, rōy- [*lwstn*[1], *lwd-* | M *rwst*, *rwy-*, N ~] grow.
 ~išn: growth.
ruwān [*lwb'n*[1] | M *rw'n*, N ~] soul.
 ~īg [*-yk*[1] | N *~ī*] spiritual.
ruzd [*lwzd* | M *rwzd*, N *razd*] greedy.
 ~īh: greed.

S

sabuk [*spwk*[1] | N ~] light, easy.
sabz [*spz*, *sbz* | N ~] green, fresh.
sad [*100* | M *sd*, N ~] hundred.
Sadwēs [*stwys* | M *sdwys*] a star (Fomalhaut ?).
[1]**sag** [*KLBA* < A *klb'* | N ~] dog.
[2]**sag** [*sk*[1]] stone.
sāg [*s'k* | P *s'g*] number.
saǵēn [*skyn*[1] | M *sygyn*] stony.
saǵr [*sgl* | N *sēr*] sated, satiate.
 ~īh: satiety.
sahīg [*shyk*[1] | M *shyg*, N *sahī*] worthy.
 ~īh: worthiness.
sahistan, sah- [*MDMEN-stn*[1] = A *mdmh*, √*dmh* | (M *shyd*, *s'y-*)] seem; seem proper.
 ~išn: satisfaction.
sahm [*shm* | = M, N ~] terror.
 ~ǵēn [*-k(y)n*[1] | N *~gīn*] terrible.
 ~genīh: terribleness.
sahōǵ [*shwk*[1]] hare.
sāk [*s'k*[1] | (N *sāw*)] tribute.
sāl [*ŠNT* < A *šnt* | (M *s'r*), N ~] year.
-sālag [*ŠNTk*[1], *s'lk*[1] | N *-sāla*] . . . -years-old.
 ~īh: age (of . . . years).
sālār [*srd'l* | M *s'l'r*, *s'r'r*, N ~] leader, master.
 ~īh: authority.
sālwār [*s'lw'l*] perennial.
sāmān [*s'm'n*[1] | = M, N ~] limit, boundary.
 ~ōmand [*-'wmnd* | M *-wmnd*] bounded.
samōr [*smwl* | N ~] sable (marten).
sān [*s'n*[1] | N ~] kind, manner.

sang [*KYPA* < A *kypʾ*; *CCA* (in error); *sng* | (P *ʾsng*), N ~] stone, rock.
~**sār** [-*sʾl*] stony place.
sanǰ-, v. **saxtan.**
sanwar [*snwl* = Av. *θanwar-*] bow.
sar [*LOYŠE* < A *rʾšh*; *sl* | M *sr*, N ~] head; top, summit; end, beginning.
sarāsar [*slʾsl* | N ~] from end to end.
sard [*slt*[1] | M *srd*, N ~] cold.
~**īh**: coldness.
sardag [*sltk*[1] = Av. *sarəδa-* | (M *sʾrg*), J *srdg*] sort, kind.
sardsēr [*sltsyl* | N ~] cold region, uplands.
sārēnīdan, sārēn- [*sʾlyn-ytn*[1]] provoke.
sargēn [*slgyn*[1] | N *sargīn*] dung, manure.
sarmāg [*slmʾk*[1] | N *sarmā*] coldness.
sarw [*slw(b)*[1] | M *srw*, N ~] cypress.
sās [*sʾs* | N ~] bug.
sāstār [*sʾstʾl* | P *sʾstʾr*] commander; tyrant.
~**īh**: tyranny.
Sawah [*swʾh* = Av. *sawahī-*] the western continent of the earth.
saxt [*s(ʾ)ht*[1] | N ~] strong, hard, severe(ly); very.
~**īh**: strength, severity.
saxtag [*shtk*[1] | (N *saxtiyān*)] morocco leather.
saxtan, sanǰ- [*sʾhtn*[1], *snc-* | N ~] weigh.
sāxtan, sāz- [*sʾhtn*[1], *sʾc-* | (P *sʾc-*), N ~] make, prepare; tolerate.
sāxtārīh [*sʾhtʾlyh*] toleration, forbearance.
saxwan [*MRYA* < A *mlyʾ*; *shwn*[1] | M *sxwn*, N *suxan*] word, speech.
sāy-, v. **sūdan.**
sāyag [*sʾdk*[1] | M *sʾyg*, N *sāya*] shade, shadow.
[1]**saz-** [*sc-* | M *sz-*, N ~] be fitting, proper, worthy.
~**išn(īh)**: fitness, worthiness.
[2]**saz-**, ~**išn**, v. **sazistan.**
sāz-, v. **sāxtan.**
sazāg [*scʾk* | N *sazā*] fitting, worthy.
~**īh**: fitness, worthiness.
~**wār** [-*wʾl* | N *sazāwār*] = **sazāg.**
sazistan, [2]**saz-** [*sc-stn*[1]] pass.
~**išn**: passing, transience.
~**išnīg**: transient, perishable, mortal.
sē [*3*; *TLTA* < A *tltʾ* | M *sh*, N *si*] three.
sēb [*syp̄* | N ~] apple.
sēǰ [*syc* = Av. *ⁱθyeǰah-* | N ~] danger, trouble.
~**ōmand** [-*ʾwmnd* | N ~*mand*] dangerous.
sel [*sl* | N ~] spear, javelin.
sēm [*sym* | N ~] = **asēm.**
[1]**sēn(ag)** [*syn(k)*[1] | N *sīna*] breast, chest.
[2]**sēn murw** [*synmwlw* | (N *sīmurγ*)] a fabulous bird.

se-pāy [*3-p'd* | N *sipā*] three-legged.
sēr, v. **sagr.**
se-šabag [*3-špk'*] three-night-long, trinoctial.
seyom [*3wm* | N ~] -third (*in compound numerals*).
sĕzd [*s(y)zd* | P *syzd*, (N *sĕz[agī?]*)] might, tyranny; tyrannous.
sēzdah [*sycdh* | M *syzdh*, N ~] thirteen.
sĕzdēn [*s(y)zdyn'* | P *syzdyn*] mighty, tyrannous.
sī [*sy*] goose.
sidīg(ar) [*styk'*, *-kl* | M *sdyg*, N *sidīgar*] third.
sīh [*3o* | M *syh*, N *sī*] thirty.
~**om** [*-wm*] thirtieth.
sik [*HLYA* < A *ḥl'*; *sḳ* | N ~] vinegar.
sīsīmbar [*sysymbl*, *-nbl* | N *sīsambar*] sisymbrium, wild-thyme.
***Skandar** [*swkndl* | N *sikandar*] = **Aleksandar.**
snāh [*sn'h*] blow, strike, violence.
sneh [*snyh*] sword.
snēxr [*snyhl*] snow.
snēzag [*snyck'*] snow.
snōy [*snwd*] (rain-, snow-)cloud.
sōfistā [*swkpst'k'*] sophist.
[1]**sōg** [*swk'*] use, profit, advantage.
[2]**sōg** [*swk'*] burning, combustion.
[3]**sōg** [*swk'* | N *sō(y)*] side, direction.
sōgand [*swknd* | M *swgnd*, N *saugand*] oath.
~ **xwardan:** take, swear an oath.
sōhistan, sōh- [*swh-stn'*] touch, feel.
~**išn:** feeling, sense.
~**išnīg:** feeling, sensitive.
sōr [*swl*] salty.
~**ag** [*-k'*] salt (land).
sōsan [*swsn'* | N ~] lily.
Sōšyans [*swkšydns* = Av. *saošyãs*] saviour (especially the final Saviour who will bring about the *frašagird*).
sōxtan, sōz- [*swhtn'*, *swc-* | M *swxt*, *swc-*, N ~] burn.
~**išn:** burning, combustion.
~**išnīg:** burning, flaming.
sōzāg [*swc'k'* | M *swc'gyn*, N *sōzā*] burning.
sōzan [*swcn'* | N ~] needle.
spāh [*sp'h* | N *sipāh*] army.
~**bed** [*-pt'* | N *-bud*] general, commander.
spandān [*spnd'n'* | N *sip~*] mustard seed.
Spandarmad [*spndrmt'*] N *isfandārmuδ*] Holy Thought, the fourth Amahraspand, earth goddess; *cal.* 12th month; 5th day.
spar [*spl* | M *'spr*, N *sipar*] shield.
spar-, v. **spurdan.**
spās [*sp's* | M *'s-*, *'sp's*, N *sipās*] service, gratitude, thanks.

spās dāštan, ~ hangārdan: thank, give thanks.
spās-dār [*sp'sd'l* | N *sip~*] grateful, thankful.
~īh: gratitude.
spās|-ešnās [*sp'sšn's*] grateful.
~ōmand [*-'wmnd*] grateful.
spāš [*sp'š* = Av. *θβāša-*] space, atmosphere.
spaxr [*sp'hl* | M *'spxr*, N **siparx*] merrymaking, revelry.
spazg [*spzg* | (M *'spgj*), N *sipazg-*] slanderous.
~īh: slander.
spēd [*spyt¹* | M *'spyd*, N *sapēd*] white.
~ag [*-k¹* | N *-a*] white (of egg, etc.).
~bāg [*-p'k¹* | N *-bā*] curd soup.
~-dār [*-d'l* | N *-dār*] white poplar, aspen.
spenāg [*sp(y)n'k¹* = Av. *spənta-*, cf. **gannāg**] holy.
~ mēnōg: the Good Spirit.
spīg [*spyk¹* | M *'spyg*, (N *saprīγ*)] 1. brilliance; 2. sprout, shoot.
spihr [*spy(y)hl* | (M *'spyr*), N *sipihr*] sphere, sky, firmament, fate.
~īg [*-yk¹*] heavenly.
spinjānagīh [*spnc'nkyh*] hospitality.
spiš [*spyš* | (N *šipiš*)] louse.
Spitāmān [*spyt'm'n*] of the Spitama family.
spīz- [*spyc-* | M *'spyxtn*, *'spyz-*] 1. shine; 2. sprout.
~išn: 1. brilliance; 2. sprouting.
spōxtan, spōz- [*spwhtn¹*, *spwc-* | M *'spwxt*, N *sip~*] thrust; overstep, disobey; delay, reject.
~išn: delay, rejection; disobedience.
spōz [*spwc* | N *sipōz*] disobedience; delay.
~gār [*-k'l* | N *~*] disobedient; dilatory.
sprahm(ag) [*splhm(k¹)* | M *'sprhm(g)*, N *siparham*] flower, fragrant herb.
spul [*spwl*] spleen.
spurdan, spar- [*spwltn¹*, *spl-* | N *sip~*] tread, trample.
spurrīg [*spwlyk¹* | (M *'spwr*), N *siparī*] entire, complete, perfect.
~īh: completeness, perfection.
spurz [**splz* | P **'spwrz*, N *sipurz*] spleen.
srat [*slt¹* | cf. Ar. *sirāṭ*] street.
sraw [*slwb¹*] word, spell.
srawēnīdan, srawēn- [*slwbyn-ytn¹*] report, broadcast.
sraxtag [*slhtk¹* = Av. *sraxti-*] side, part.
srāy [*sl'd* | N *sarāy*] house, hall.
¹srāy-, ~išn, v. **srūdan.**
srāyīdan, ²srāy- [*sl'd-ytn¹* = Av. *θrāya-*] protect.
~išn: protection.
srešk [*sl(y)šk¹* | (P *srsk*), N *sirišk*] drop, tear.
srištan, *srēš- [*slštn¹* | P *sryš-*, N *sir~*] mix, knead.
srišwadag [*slyšwtk¹* = Av. *θrišwa-*] a third.
srōd [*slwt¹* | M *srwd*, N *surōd*] song.

Srōš [*slwš* | M *srwš*, N *surōš*] the god Obedience; *cal.* 17th day.
~īg [*-yk*[1]] obedient.
srū [*slwb*[1] | N *surū(n)*] horn, nail, prong.
srub [*sl(w)p* | N *usrub*] lead.
~ēn [*-yn*[1]] leaden.
srūdan, srāy- [*slwtn*[1], *sl'd-* | M *sr'y-*, N *sur~*] sing, recite, play (an instrument).
~išn(īh): singing, recitation.
srūwar [*slwbwl*] horned.
srūwēn [*slwbyn*[1]] horny.
stabr [*stpl* | M *'stbr*, N *sitabr*] big, coarse, strong.
~īh: coarseness; strength, force.
stabrag [*stplk*[1] | Ar. *istabraq*] shot silk.
stadan, stān- [*YNSB̲WN-tn*[1] < A *ynsbwn*, √ *nsb* | M *'std*, *'st'n-*, N *sit~*] take.
staft [*stpt*[1] | M *'stpt*] hard, firm; harsh, tyrannous; very.
stahm [*sthm* | N *sitam*] power, oppression.
~ag [*-k*[1]] strong, oppressive.
~(ag)īh: oppression.
stambag [*sthmbk*[1] (*-h-* < **stahm**) | M *'stmbg*, N *sitamba*] oppressive; obstinate.
~īh: oppression; obstinacy.
stān-, v. **stadan.**
star [*stl*] = **stārag.**
stārag [*st'lk*[1] | M *'st'rg*, N *sitāra*] star.
stard [*st'lt*[1]] stunned, stupefied, confounded.
~īh: stupidity, stupefaction.
star-ōšmār, -ōšmur [*stl'wšm'l*, *-'wšmwl*] astrologer.
starwan [*stlwn*[1] | N *sit~*] barren, childless.
stāyīdan [*st'dytn*[1] | M *'st'yd*, N *sit~*] = **stūdan.**
stēγ [*styk*[1] | N *sitēγ*] erect.
stēndag [*styndk*[1]] standing, erect.
stēr [*styl* | N *sitēr*] stater.
stēzag [*styck*[1] | M *'styz-*, N *sitēza*] quarrel, strife.
stī [*sty(ȳ)* = Av. *sti-*] being, existence.
stō [*stwb*[1] | (P *'stwb*, N *sutōh*)] distressed, defeated.
~wīh: distress.
stōr [*stwl* | P *'stwr*, N *sutōr*] horse, mount; large cattle.
~bān [*-p'n*[1] | N *-bān*] (head) groom.
~gāh [*-g's*] stable.
***stōš** [*stwš*] the fourth morning after death.
stōwēnīdan, stōwēn- [*stwbyn-ytn*[1]] defeat, overcome.
stōwīh, v. **stō.**
stūdan, stāy- [*stwtn*[1], *st'd-* | M *'stwd*, *'st'y~*, N *sit~*] praise.
~išn: praise.
~išnīg: praiseworthy.

stūn(ag) [*stwn(k)*[1] | M *'stwn*, N *sutūn*] column, pillar, mast.
stūr [*stwl*] trustee, curator, guardian.
 ~īh: trusteeship.
sturg [*stwlg* | N *suturg*] fierce, contentious; gross, coarse.
sūd [*swt*[1] | M *swd*, N ~] use, profit, advantage.
sudāb [*st'p̄* | N ~] rue.
sūd-abgār [*swt'p̄k'l*] profitable.
sūdag [*swtk*[1]] negligent, indolent.
 ~īh: negligence, indolence.
sūdan, sāy- [*swtn*[1], *s'd-* | N ~] rub.
sūd(ō)mand [*swt('w)mnd* | N *sūdmand*] useful.
suft [*swpt*[1] | N ~] shoulder.
suftan, sumb- [*swptn*[1], *swmb-* | N ~] pierce, bore.
sumb [*swmb*[1] | N ~] hoof.
[1]sūr [*swl* | M *swr*, N ~] meal, feast, banquet.
[2]sūr [*swl*] strong.
sūrāg [*swl(')k*[1]] hole, burrow.
 ~īg [*-yk*[1]] burrowing (animal).
 ~ōmand [*-'wmnd*] holed.
sūrāx [*swl'h* | N ~] hole.
sust [*swst*[1] | = M, N ~] slack, lazy.
 ~īh: slackness, laziness.
[1]suš [*swš* | (N *šuš*)] lung.
***suš** [*swš*] degree (of arc).
suxr [*swhl* | N *surx*] red.
suy [*swd* | M *swy-*] hunger.
***swahistan, swah-** [*swh-stn*[1] | P *swh-*] sigh.
syā [*syd'* | (P *sy'w*, N *siyāh*)] black.
 ~hag [*-hk*[1] | N *-a*] pupil (of eye).

Š

šab [*LYLYA* < A *lyl(y)'*; *šp* | M *šb*, N ~] night.
 ~ag [*špk*[1] | N *~a*] 1. jet, obsidian; 2. . . . -nights-long.
 ~estān [*špst'n*[1] | N ~] gynaeceum, private apartments.
šabīg [*špyk*[1] | N *šabī*] (Mazdean's ritual) under-shirt.
šabīxōn [*špyhwn*[1] | N *~xūn*] night raid.
šād [*š't*[1] | M *š'd*, N ~] happy, joyful.
 ~īh: happiness, joy.
šādurwān [*š't'wlw'n*[1] | N ~] dais, platform; basin, pond, fountain.
šafšēr [*špšyl* | M *šfšyr*] = **šamšēr.**
šagr [*šgl* | M *šgr*, N *šēr*] lion; *astr.* Leo.
P šah- [*šh-* | = P] be able, can.

šāh [*MLKA* < A *mlk'*; *šh* | M *š'h*, N ~] king.
~**ān šāh** [*MLKAn MLKA* | N ~] king of kings.
~**-balūt** [*šhblwt'* | N ~] chestnut.
~**-dānag** [*-d'nk'* | N ~*dāna*] hemp-seed.
~**-esprahm** [*-spllm* | N ~*isparam*] basil royal.
šāhīgān [*šhyk'n'* | M *š'hyg'n*] palace.
šahr [*štr'* | M *šhr*, N ~] land, country; city.
~**estān** [*MDYNA* < A *mdyn'*; *štr'st'n'* | M *šhrst'n*, N ~] province; capital, city.
Šahrewar [*štrywr* | N ~] Best Rule, the third Amahraspand, guardian of metals; *cal.* 6th month; 4th day.
šahryār [*štr'd'l* | M *šhry'r*, N ~] lord, sovereign, ruler.
~**īh**: dominion, reign, sovereignty.
šāhwār [*šhw'l* | P *š'hw'r*, N ~] royal, kingly.
šakar [*škl* | M *šqr*, N ~] sugar.
šalwār [*šlw'l* | N ~] trousers.
šām [*š'm* | = P, N ~] evening meal, supper.
šambalīdag [*šmblytk'* | N *šambalīd*, *-līla*] fenugreek.
šamšēr [*šmšyl* | N ~] sword.
šan [*šn'* | N ~] hemp.
šānag [*š'nk'* | N ~*a*] 1. comb; 2. pitchfork; 3. shoulder-blade.
šanēn [*šnyn'*] hempen.
šarm [*šlm* | M *šrm*, N ~] shame.
~**-gāh** [*-g's* | N ~] pudenda.
~**ǵēn** [*-k(y)n'* | N ~*gīn*] ashamed.
šasab [*šsp* | (P *šhrb*)] satrap.
~**īgān** [*-yk'n'*] satrapal.
šast [*60*| M *šst*, N ~] sixty.
šaš [*ŠTA* < A *št* | M *šš*, N ~] six.
šaw-, v. **šudan.**
***šawāg** [*šwb'k'*] bat, flittermouse.
šāyendag [*š'dyndk'*] able, worthy.
~**ih**: ability, worthiness.
šāyistan, šāy- [*š'd-stn'* | M *š'y-*, N ~] be able; be worthy.
šāyēd [*š'(d)yt'* | N *šāyad*] one can, it is possible.
šāzdah [*š'cdh* | M *š'zdh*, N *šānzdah*] sixteen.
šēb [*šyp* | N ~] declivity.
šēb- [*šyp-* | M *šyb*, N ~] move quickly; be confused.
~**āg** [*-'k'* | N ~*ā*] swift, nimble; viper.
~**išn**: confusion.
šēd [*šyt'* | N ~] bright; sorrel (horse).
***šēdā** [*šyt'y*] bliss.
šēr, v. **šagr.**
šēwan [*šywn'* | N ~] lament.
šiftālūg [*špt'lwk'* | (P *šyft* 'milk'), N *šaftālū*] peach.
šiftēnag [*šp'ynk'* | (P *šyftyn* 'sweet')] a sweetmeat.

šimšār [*šmš'l* | N ~] box tree.
šīr [*HLBA* < A *ḥlb*²; *šyl* | M *šyyr*, N ~] milk.
šīrēn [*šylyn*¹ | M *šyryn*, N ~*īn*] sweet.
 ~**ih**: sweetness.
šīšag [*šyšk*¹ | N *šīša*] bottle, flask.
škaft [*škpt*¹] = **škeft.**
škāftan, škāf- [*šk'p-tn*¹ | M ʿ*šk'pt*, N *šikāftan*] split, burst.
škarag [*šklk*¹ | P ʿ*škr-*] (bird) of prey.
škarwīdan, škarw- [*šklw-ytn*¹ | M ʿ*škrw-st*, N *šikarfīdan*] stumble, stagger.
škastan, šken(n)- [*TBLWN-tn*¹ < A √ *tbr*; *škstn*¹, *škyn-* | M ʿ*škn-*, N *šikastan, šikan-*] break.
 ~**išn**: breaking.
škēbāg [*škyp'k*¹ | P ʿ*škyb-*, N *šikēbā*] patient.
 ~**īh**: patience.
škeft [*škypt*¹ | P ʿ*škyft*, N *šigift*] hard; extraordinary, astonishing; very.
 ~**īh**: hardness; hardship, distress; astonishment.
šken(n)-, ~išn, v. **škastan.**
ških- [*škyh-* | N *šikih-*] be broken.
škōf-, v. **škuftan.**
škōfag [*škwpk*¹ | N *šukōfa*] flower, blossom.
škoft [*škwpt*¹] = **škeft.**
¹**škōh** [*škwh* | M ʿ*škwh*] poor.
 ~**īh**: poverty.
²**škōh** [*škwh* | N *šukōh*] dignity, majesty; fear.
škuftan, škōf- [*škwp-tn*¹ | N *šukuftan*] flower, blossom.
šnās-, v. **šnāxtan.**
šnāsag [*šn'sk*¹ | P ʿ*šn'sg*] knowing, knower; sense.
 ~**īh**: knowledge.
šnāxtan, šnās- [*šn'htn*¹, *šn's-* | M ʿ*šn'xtn*, ʿ*šn s-*, N *šin*~] know, recognize.
šnāyēnīdan, šnāyēn- [*šn'dyn-ytn*¹] please, propitiate.
 ~**išn**: happiness.
šnāyīdan, šnāy- [*šn'd-ytn*¹] praise, propitiate.
 ~**išn**: praise, gratitude.
šnāz [*šn'c* | (N *šinā*(*w*))] swimming.
šnāzīdan, šnāz- [*šn'c-ytn*¹ | M ʿ*šn'z-*, (N *šināw-*)] swim.
šnōhr [*šnwhl* | M ʿ*šnwhr*] gratitude, contentment.
šnōmag [*šnwmk*¹ | M ʿ*šnwm-*] satisfaction, contentment.
šnōšag [*šnwšk*¹ | N *šunōša*] sneeze.
šnūg [*šnwk*¹ | M ʿ*šnwg*] knee.
šnūman [*šnwmn*¹ = Av. *xšnūmaine*] propitiation.
šōn [*šwn*¹] kind, manner.
 ~**īg** [-*yk*¹] customary, ordinary.
šōy-, v. **šustan.**
šōy [*šwd* | N ~] husband.

~mand [*-mnd*] married (woman).
šubān [*šp'n*[1] | P *šwb'n*, N ~] shepherd.
šudan, šaw- [*OZLWN-tn*[1] < A √ *'zl*; *šwb-* | M *šwdn, šw-*, N ~] go.
šus[a]r [*šwsl* = Av. *xšuδra-*] liquid, fluid; semen.
šustan, šōy- [*HLLWN-tn*[1] < A √ *ḥll* | M *šwst, šwy-*, N ~] wash.
šuy [*šwd*] hunger.

T

tā [*OD* < A *'d* | (M *d'*), N ~] until; so that.
tab [*tp* | N ~] fever.
tab-, ~išn, v. **taftan.**
tāb-, ~išn, v. **tāftan.**
tābag [*t'p̄k*[1] | N *tāba*] frying-pan.
tabāh [*tp'h* | N ~] ruined, spoilt, destroyed.
~īh: ruin, destruction.
tabāhīhistan, tabāhīh- [*tp'hyh-stn*[1] | J *tb'hh-*] be ruined.
tabangōg [*tpngwk*[1] | N *tabangō*] box, chest.
tabarzad [*tplzt*[1] | N ~] manna.
tābestān [*t'p̄st'n*[1] | N ~] summer.
tābīdan [*t'p̄ytn*[1] | N ~] = **tāftan.**
tadan, tan- [*ttn*[1], *tn-* | N *tan-*] spin (thread).
tadar(w) [*ttl* | (N *taδarw*)] pheasant.
taftan, tab- [*tp-tn*[1]] grow hot; shine.
~išn: heat, fever.
tāftan, tāb- [*t'p̄-tn*[1] | P *t'b-*, N ~] heat, burn; shine.
~išn: burning.
taftīg [*tptyk*[1] | (P *tft*)] burning, ardent, fervent.
tag [*tk*[1] | N ~] running, attack.
~ kardan abar, ō: attack.
[1]**tāg** [*t'k*[1] | N *tā*] item, unit; alone, single.
[2]**tāg** [*t'k*[1] | N *tā*] branch.
tagarg [*tklg* | M *tgrg*, N ~] hail.
tagīg [*tkyk*[1]] swift, strong.
~īh: speed, strength.
tah [*th* | N ~] bottom.
takōk [*tkwk*[1] | N ~] drinking vessel.
talag [*tlk*[1] | N *tala*] snare, trap.
~-čīn [*-cyn*[1]] fowler.
tambūr [*tm-, tnbwl* | N ~] cither, lute.
~ag [*-k*[1]] tambour (?).
tan [*tn*[1] | = M, N ~] body, person.
tan-, v. **tadan.**
***tanāpuhl** [*tn'p̄whl* = Av. *tanu.pərəθa-* | (N *tanāfūr*)] a degree of sin.

tan-bahr [*tn'b'hl*] physique.
tand [*tnd* | = P] faint, languishing.
 ~īh: faintness, langour.
tan-drust [*tn'drw(y)st'* | N ~] healthy, whole.
 ~īh: health.
tang [*tng* | = M, N ~] narrow, tight.
 ~īh: narrowness; distress.
tanīg [*tn'yk'* | N *tanī*] bodily, corporal.
tanīgard(īg) [*tnykrt(yk)'* | M *tnygyrd*] corporeal.
tanīhā [*tn'yh'* | M *tnyh'*, N *tanhā*] alone.
tanōmand [*tn''wmnd* | N ~] corporeal.
 ~īh: corporeality.
tan-tōhmag [*tn'twhmk'*] (sap) of plants.
tanuk [*tnwk'* | N ~] thin, shallow.
tanūr [*tnwl* | M *tnwr*, N ~] oven.
tar [*LCDr'* < A *l-ṣd*; *tl* | M *tr*] over, through, across.
 ~ kardan, ~ menīdan: abuse, despise.
-tar [*-tl* | (M *-dr*), N ~] *suffix forming comparative adjectives.*
tār [*t'l* | M *t'r*] darkness.
tarāzēnīdan, tarāzēn- [*tl'cyn-ytn'*] weigh.
tarāzūg [*tl'cwk'* | (P *tl'zwg*), N *tarāzū*] balance, scales; *astr.* Libra.
targ [*tlg* | N ~] helmet.
targumān [*tlgm'n'* | M *trgwm'n*] interpreter.
tārīg/k [*t'lyk'* | M *t'ryg*, N *tārīk*!] dark.
 ~īh: darkness.
tarist [*tlst'*] = **tar.**
tar-mānīh [*tlm'nyh*] perversity.
tar-menišn [*tlmynšn'* | N *tarmaništ*] perverse; contemptuous.
 ~īh: perversity; contempt.
tarr [*tl, LCDr* (in error, v. **tar**) | N ~] moist, fresh.
 ~ag [*tlk'* | N ~*a*] vegetable.
tars [*tls* | M *trs*, N ~] fear, respect.
tarsāg [*tls'k'* | M *trs'g*, N *tarsā*] Christian.
tarsāgāh [*tls(')k's*] respectful, reverent.
 ~īh: respect, reverence.
tarsīdan, tars- [*tls-ytn'* | (M *tyrs'dn*), N ~] fear, be afraid.
tarwēnīdan, tarwēn- [*tlwyn-ytn'* | M *trw-*] overcome, conquer.
tās [*t's* | N ~] die (for gaming).
tasum [*tswm* | = M] fourth.
tāšīdan, tāš- [*t'š-ytn'*] cut, cleave; create.
taškanag [*tšknk'*] under-shirt.
tašt [*tšt'* | N ~] bowl.
tāšt [*t'št'*] *certainty.
 ~īg [*-yk'*] certain.
tāwān [*t'(d)w'n'* | N ~] compensation, obligation.
taxl [*t'hl* | (M *thr*), P *txl*, N *talx*] bitter.

~īh: bitterness.
taxt [*t'ht*[1] | N ~] throne.
~ag [*-k*[1] | N ~*a*] tablet, plank, (chess) board.
taxtan, taz- [*t'htn*[1], *tc-* | M *txtn, tz-*] run, flow.
~išnīh: flow.
tāxtan, tāz- [*t'htn*[1], *t'c-* | M *t'c-*, N ~] cause to run, flow; chase; pour.
taxt-gāh [*t'htg'h* | N ~] couch.
taz-, ~išnīh, v. **taxtan.**
tāz-, v. **tāxtan.**
tazāg [*tc'k*[1]] flowing, running.
tāzānag [*t'c'nk*[1] | N *tāz(y)āna*] whip.
tazēnīdan, tazēn- [*tcyn-ytn*[1]] = **tāxtan.**
tazīdan, taz- [*tc-ytn*[1]] = **taxtan.**
[1]**tāzīg** [*t'cyk*[1] | N *tāzī*] swift, fast.
[2]**Tāzīg** [*t'cyk*[1] | N *tāzī*] Arab.
tēmār [*tym'l* | M *tym'r*, N ~] sorrow, grief, care.
[1]**tērag** [*tylk*[1] | N *tēra*] dark, turbid.
[2]**tērag** [*tylk*[1]] (mountain) peak, summit.
tēx [*tyh* | N *tēγ*] sharp edge, ridge; ray.
[1]**tēz** [*tyc* | M *tyz*, N ~] quick.
~īh: speed.
[2]**tēz** [*tyc* | (P *tyj*), N ~] sharp.
~īh: sharpness.
***tīdag** [*tytk*[1] | (N *dīda*)] pupil (of eye).
tigr [*HTYA* < A *ḥty'*; *tgl* | M *tygr*, N *tīr*] arrow.
***tīhōg** [*tyhwk*[1] | N *tīhū*] small grey partridge.
tīr, v. **tigr.**
Tīr [*tyl* | M *tyr*, N ~] a god (confused with Tištar); *astr.* Mercury; *cal.* 4th month; 13th day.
tis [*MNDOM* < A *mnd'm*; *ts* | M, J *tys*] thing, affair.
~-iz [*-c* | M *-yc*] (*with a negative*) no . . . at all.
tišn [*tyšn*[1]] thirst.
tišnag [*tyšnk*[1] | M *tyšng*, N ~*a*] thirsty.
~īh: thirst.
Tištar [*tyštl* | N ~] *astr.* Sirius.
tō [*LK* < A *l-k* | M *tw*, N *tu*] thou, thee.
***tōf** [*twp* | N *tō*] layer.
tōhmag [*twhmk*[1] | M *twhmg*, N *tuxma*] seed; stock, family.
tom [*t(w)m* | M *tm*, N *tam*] darkness.
-tom [*-twm* | (M *-dwm*)] *suffix forming superlative adjectives.*
tōm [*twm* | (M *twhm*, N *tuxm*)] seed, family.
tōrag [*twlk*[1] | N *tōra*] jackal.
tōšag [*twšk*[1] | N *tōša*] provisions.
tōxtan, tōz- [*twhtn*[1], *twc-* | M *twz-*, N ~] atone, expiate.
~išn: atonement, expiation.
tōz [*twc* | N ~] bark, skin.

tru(f)š [*tlw(p)š* | (P *tryfš*), N *turš*] sour.
truftag [*tlwptk*ˡ] stolen; intercalary (days).
tuhīg [*twhyk*ˡ | M *twhyg*, N *tuhī*] empty, vain.
 ~īh: emptiness, void.
tumbag [*twmbk*ˡ | N *~a*] drum.
tund [*twnd* | N ~] sharp, violent.
 ~īh: violence, vehemence.
Tūr [*twl* | N ~] one of a people inimical to Erān, Turanian.
 ~ān [*-ʾn*ˡ | N ~] (land of) the Turanians.
Turk [*twlk*ˡ | N ~] Turk.
tušt [*twšt*ˡ] silent.
tuwān [*twbʾn*ˡ | M *twʾn*, N ~] might, power.
 ~ (+*infinitive*): it is possible to, one can.
 ~āg [*-ʾk*ˡ | N *~ā*] mighty, able.
 ~gar [*-ḵl* | N ~] rich.
 ~garīh: richness, wealth.
 ~īg [*-yk*ˡ] able.
 ~īgīh: ability, power.
 ~-sāmān [*-sʾmʾn*ˡ] the extent of one's ability.
tuxšāg [*twhšʾk*ˡ | M *twxšʾg*, N *tuxšā*] diligent.
 ~īh: diligence, endeavour.
tuxšīdan, tuxš- [*twhš-ytn*ˡ | (M *twxšʿyst*), N ~] strive, endeavour.
 ~išn: endeavour, striving.

U

u- [*AP-* < A *ʾp* | M *ʾw-*] = **ud** (*when followed by a suffixed pronoun*, e.g. **u-š**).
ud [*W* < A *w* | M *ʾwd*, N *u*] and.
udrag [*ʾwdlk*ˡ = Av. *udra-*] otter.
ul [*LALA* < A *l-ʿlʾ* | M *ʾwl*] up(wards).
 ~ āmadan: rise.
 ~īh: upward direction.
ul-āmadān [*LALA YATWNtʾnˡ*, *ʾwlʾmtʾnˡ*] *astr.* ascendant.
***ul-drafš**, v. **xurdruš**.
ummēd [*ʾwmytˡ* | N ~] hope.
 ~wār [*-wʾl* | N ~] hopeful.
Urdwahišt [*ʾwrtwhštˡ*] = **Ardwahišt**.
Urišlīm [*ʾwlyšlym* | N ~] Jerusalem.
urmōd [*ʾwlmwtˡ* | (N *amrōd*)] pear.
***uruspar** [*ʾwlwspl* = Av. *uruθβar-*] intestines, womb; core, essence.
urwāhm(an) [*ʾwlwʾhm(nˡ)* | M *ʾwrwʾhm-*] joyful.
 ~īh: joy, pleasure, delight.
urwar [*ʾwlwl* | M *ʾwrwr*] plant(s), vegetable.

***urwāzistan, urwāz-** [*'wlw'c-* = Av. *urwāza-*] rejoice.
~išn: rejoicing, happiness.
uskārdan, uskār- [*'wsk'l-tn'* | J ~, (N *sigāl-*)] think, consider, discuss.
~išn(īh): consideration, reflection.
uspurrīg [*'wsp̄wlyk'*] = **spurrīg.**
us(t)ōfrīt [*'ws(t)wplyt'* = Av. *usəfriti-*] offering.
ušahin [*'wšhyn'* = Av. *ušahina-*] the night *gāh.*
ušnūg [*'wšnwk'*] = **šnūg.**
uštān [*'wšt'n'* = Av. *uštāna-*] soul, ghost.
~īh: vitality.
~ōmand [*-'wmnd*] living, animate.
uštar [*GMRA* < A *gml'*; *'wštl* | N *uštur*] camel.
~-gāw-palang [*'wštlg'p̄plng* | N ~] giraffe.
uzdehīg [*'wc-*, *'wzdhyk'* | M *'wzdh*] exiled; foreign.
~īh: exile.
uzdēs [*'wc-*, *'wzdys* | M *'wzdys*] idol.
~-parist [*-plst'* | M *-pryst*] idolater.
~-paristīšnīh: idolatry.
~zār [*-c'l* | M *-c'r*] idol-temple.
uzēnag [*'wcynk'* | N *hazīna*] expense, cost; exit.
uzērin [*'wz(')ylyn'* = Av. *uzayeirina-*] the evening *gāh.*
uzīdan [*'wcytn'* | M *'wzyd*, *'wzyh-*] go out.
uzmūdan, uzmāy- [*'wzmwtn'*, *'wzm'd-*] prove, test, try.
~išn: testing.
uzumburd [*'wzmbwlt'* | N *zumurrud*] emerald.
uzwān [*ŠNA* < A *lšn'*; *'wzw'n'* | M *'zw'n*, (N *zabān*)] tongue, language
uzwārdan, uzwār- [*'wzw'l-tn'* | M *'zw'rdn*] know, understand.
~išn: understanding; '*huzwarish*'.

W

wābar [*w'p̄l* | M *w'br*, (N *bāwar*)] truth; belief.
wābarīgān [*w'p̄lyk'n'* | M *w'bryg'n*] true, trustworthy.
~īh: trustworthiness.
wabz [*wpc*, *wpz*] wasp.
wačast [*wcst'* = Av. *wačas-tašti-*] strophe (of the Gathas).
waččag [*wck'*, (*bck'*) | N *bačča*] child, baby, cub.
wad [*SLYA* < A *sry'*; *wt'* | M *wd*, N *bad*] bad, evil.
~īh: badness, evil.
wād [*w't'* | M *w'd*, N *bād*] wind, breath, spirit; *cal.* 22nd day.
wadag [*wtk'*] evil, vile, wicked.
~īh: evil, vileness.
wādām [*w't'm* | N *bādām*] almond.
wādbān [*w'tp'n'* | N *bādbān*] sail.

wad-baxt [*wtb'ht*[1] | N *badbaxt*] unfortunate.
wad-dil [*wtdyl* | M *wddyl*, N *baddil*] coward(ly).
wadgarīh [*wtglyh*] evil-doing.
wād-girdag [*w'tgltk*[1] | (N *gird-bād*)] whirlwind.
wad-gōhr [*wtgwhl* | N *bad-gauhar*] ill-, low-born.
wad-kāmag [*wtk'mk*[1]] malevolent.
~īh: malevolence.
wādrang [*w'tlng* | N *bādrang*] citron.
~-bōy [*-bwd* | N *-bōya*] lemon balm.
wad|-tōhm [*wttwhm*] = **wad-gōhr.**
~-wāzag [*-w'ck*[1] | (N *gawāža*)] abuse.
~-xēm [*-hym*] ill-natured.
waf- [*wp-* | P *wf-*, (N *bāf-*)] weave.
~išn: weaving.
wafr [*wpl* | M *wpr*, N *barf*] snow.
~ēnag [*-ynk*[1]] a sweetmeat.
wayдān [*wγt'n*[1] = Av. *wayδana-*] head (*ahuric*).
wahāg [*wh'k*[1] | M *wh'g*, N *bahā*] trading; value.
~ burdan: value, estimate.
wahār [*wh'l*, (*bh'l*) | M *wh'r*, N *bahār*] spring.
~īg [*-yk*[1] | N *-ī*] spring, vernal.
wahīg [*ZZLA* < A **zmr'* (?); *whyk*[1] | M *whyg*, N **bahī*] kid; *astr.* Capricorn.
wahišt [*whšt*[1] | M *whyšt*, N *bihišt*] paradise.
~īg [*-yk*[1] | N *-ī*] (worthy) of paradise.
Wahman [*whwmn*[1] | M *whmn*, N *bahman*] Good Mind, the first Amahraspand, guardian of cattle; *cal.* 11th month; 2nd day.
wāhmān [**w-n*[1] = *w'hm'n*[1] | M *'w'hm'n*, J *whm'n*, N *bahmān*] so-and-so.
Wahrām [*wlhl'n*[1], *w'hl'm* | M *whr'm*, N *bahrām*] god of war, victory; *astr.* Mars; *cal.* 20th day.
ātaxš ī ~: a major sacred fire.
wak [*wk*[1] | N *bak*] frog.
wālan [*w'ln*[1] | (N *barzan*)] settlement, community
walg [*wlg*] = **warg.**
wālīdan, wāl- [*w'l-ytn*[1] | N *bālīdan*] grow, increase, prosper.
~išn: growth.
wāmīdan, wām- [*w'm-ytn*[1]] vomit.
wan [*wn*[1] | N *bun*] tree; stock, stem.
~ ī gurgānīg: pistachio tree.
~ ī was-tōhmag: the Tree of Many Seeds.
wān-, ~išn, v. **wānīdan.**
wanafšag [*wnpšk*[1] | N *bunafša*] violet.
Wanand [*wnnd*] *astr.* Vega.
wandag [*wndk*[1]] rope, cord.
wāng [*KALA* < A *ql'*; *w'ng* | = M, N *bāng*] voice, cry.
wānīdan, wān- [*w'n-ytn*[1] | M *w'n-yst*] conquer, overcome, destroy.

~išn: conquest, destruction.
wanīgarīh [*AWBDN-, wny-klyh*] waste.
wany [*A(W)BDN*[1] < A *ʾbdn* | M *wny*] lost, destroyed.
wany(b)ūdīh [*AWBDN*[1]*bwtyh, -YHWWNtyh* | M *wny(b)wdyh*] destruction, ruination.
[1]**war** [*wl* | M *wr*, N *bar*] breast.
[2]**war** [*wl*] lake.
[3]**war** [*wl*] oath, ordeal.
[4]**war** [*wl*] shelter, enclosure.
wār-, v. **wārīdan.**
warāy [*wlʾg* | J *brʾy*] crow.
waran [*wln*[1]] desire, lust.
warān [*wlʾn*[1]] ram.
wārān [*wʾlʾn*[1] | M *wʾrʾn*, N *bārān*] rain.
waranīg [*wlnyk*[1]] greedy.
~īh: greed, lust.
wārānīg [*wʾlʾnyk*[1] | N *bārānī*] rain(y).
warāz [*wlʾc* | N *gurāz*] boar.
war-čašm [*wlcšm*] with eye(s) in the breast.
ward-, v. [1]**waštan.**
[1]**wardag** [*wltk*[1] | M *wrdg*, N *barda*] captive, prisoner.
~īh: captivity.
[2]**wardag** [*wltk*[1]] on heat (female animal).
~īh: heat.
***wardānāg** [*wltʾnʾk*[1] | N *gardanā*] (roasting) spit.
wardēnīdan, wardēn- [*wltyn-ytn*[1] | (N *gardānīdan*)] cause to turn; change, alter.
wardišn [*wltšn*[1] | M *wrdyšn*, N *gardiš*] turning, change, metamorphosis.
~īg [*-yk*[1]] transient, changeable.
~(īg)īh: transience, mutability.
wardyūn [*wltywn*[1] | P *wrdywn*, N *gardūn*] vehicle, carriage, chariot.
warg [*wlg* | N *barg*] leaf.
wārīdan, wār- [*wʾl-ytn*[1] | M *wʾr-yst*, N *bārīdan*] rain.
warišn [*wlšn*[1]] conduct, behaviour.
[1]**warm** [*wlm* | N *barm*] memory.
~ kardan: learn by heart, memorize.
[2]**warm** [*wlm* | N *barm*] pool, reservoir.
wārom [*wʾlwm*] mind.
warōmand [*wlʾwmnd*] doubtful.
~īh: doubt.
warr [*LBWŠYA* < A *lbwšʾ*] wool; garment.
warrag [*KNNA* < ?; *wlk*[1] | M *wrg*, N *barra*] lamb, ram; *astr.* Aries.
wars [*wls*] hair.
[1]**warz** [*wlc* | M *wrz*, N *barz*] work, agriculture.
[2]**warz** [*wlc* | M *wrc/z*] miracle, miraculous power.
[3]**warz** [*wlz* | N *gurz*] club, mace.

warz-, ~išn, v. **warzīdan.**
warzāg [*wlc'k*[1] | (N *warzāw*)] ploughing (ox).
warzāwand [*wlc'wnd* | M *wrc'wynd*] having miraculous power, powerful.
warz-būm [*wlcbwm*] cultivated land.
warzīdan, warz- [*wlc-ytn*[1] | N ~] work, act, practise; till; beget.
~išn: work, tillage.
warzīgar [*wlcykl* | M *wrzygr*, N *barzīgar*] worker, peasant.
was [*KBD* < A *kbyr*; *ws* | = M, N *bas*] much, many, enough.
P wasnād [*wsn'd* | = P] for, on account of.
wāspuhr [*w'spwhl*] principal.
wāspuhragān [*w'spwhlk'n*[1]] 1. special, particular; 2. courtier.
~īh: speciality.
wassad [*wst*[1] | N *bussad*] coral.
~ēn [*-yn*[1] | N *-īn*] coralline.
wastar [*wstl* = Av. *wastra-*] clothing, garment.
wastār [*wst'l* | N *bistār*] wilful, obstinate; over-confident.
~īh: obstinacy; over-confidence.
wāstar [*w'stl*] pasture, fodder.
wastarag [*wstlg*] = **wastar.**
wāstaryōš [*w'stlywš* = Av. *wāstryō.fšuyant-*] husbandman.
~īh: husbandry.
was-tōhmag [*wstwhmk*[1]] having many seeds.
was-xwāstag [*KBDhw'stk*[1]] wealthy, rich.
wasyār [*wsy(k)'l* | N *bisyār*] much, many.
P wāš [*w'š* | = P] straw, fodder.
***wašag** [*wšk*[1] | N *ušaʔ*] a kind of beer.
waštag [*wštk*[1]] sick, ill.
~īh: sickness, illness.
[1]**waštan, ward-** [*wštn*[1], *wlt-* | M *wštn*, *wrd-*, N *gaštan*, *gard-*] turn, return, wander; change.
~išn, v. **wardišn.**
[2]**waštan** [*wštn*[1]] = **wārīdan.**
waštīh [*wštyh*] = **waštagīh.**
wattar [*SLYtl*, v. **wad** | M *wtr*, N *bat(t)ar*] worse, bad, evil.
~īh: evil, wickedness.
wattom [*wttwm*] worst.
waxr [*w'hl* | (P *wxr-*)] crooked, distorted.
[1]**waxš** [*whš* | (M *w'xš*)] spirit.
[2]**waxš** [*whš*] profit, interest.
waxš, ~išn, v. [1], [2]**waxšīdan.**
waxšendag [*whšndk*[1] | P *wxšyndg*] blazing, burning.
waxšgar [*whšḳl*] usurer.
[1]**waxšīdan, waxš-** [*whš-ytn*[1] | P *wxš-*] burn, blaze, kindle.
[2]**waxšīdan, waxš-** [*whš-ytn*[1]] grow, wax.
~išn: growth.
waxšīg [*whšyk*[1]] spiritual.

waxšwar [*whšwl* | N *waxšūr*] prophet.
 ~īh: prophethood.
P **wāxtan, wāž-** [*w'htn*[1], *w'c-* | P *w'xtn, w'c-*] say, speak.
[1]**way** [*w'd* = Av. *way-*] bird.
[2]**way** [*w'd* = Av. *wayu-* | P *wyw*] air, atmosphere.
 ~ ī wattar: a demon.
 ~ ī weh: a divinity.
wāy [*w'd* | M *w'y*, N ~] woe.
[1]**wāy-** [*w'd-* | M *w'y-*] fly.
 ~endag [*-(y)ndk*[1] | J *w/β'ynd'*] bird.
wāyīdan, [2]**wāy-** [*w'd-ytn*[1]] blow (of wind).
wayōdagān [*wydwtk'n*[1] | M **wywdg'n*, N *bayōgān(ī)*] nuptials, marriage feast.
waz-, ~išn(-īg), v. **wazīdan.**
wāz [*w'c* | = M, (N *bāj*)] word, speech; 'grace' (before meals).
 ~ griftan: say 'grace'.
[1, 2]**wāz-, ~išn,** v. [1, 2]**wāzīdan.**
P **wāž-,** v. **wāxtan.**
wāzag [*w'ck*[1]] utterance, saying.
wazaγ [*wzγ*| N ~, *bazaγ*] frog.
wāzār [*w'c'l* | M *w'c'r-*, N *bāzār*] market.
wāzāragān [*w'c'lk'n*[1] | M *w'c'rg'n*, N *bāzărgān*] merchant.
 ~īh: trade.
wazīdan, waz- [*wc-ytn*[1] P *wz-*, N ~] move, blow (of wind).
 ~išn: movement.
 ~išnīg: mobile.
[1]**wāzīdan, wāz-** [*w'c-ytn*[1]] move, carry away; fly.
 ~išn: flight.
[2]**wāzīdan, wāz-** [*w'c-ytn*[1] | N *bāzīdan*] play.
wāzīg [*w'cyk*[1] | N *bāzī*] game, play.
wazr [*wzl*] = [3]**warz.**
wēd [*wyt*[1] | N *bēd*] willow.
weh [*ŠPYL* < A *špyr*; *wyh* | M *why, wyh*, N *bih*] better, good.
 ~īh: goodness.
 ~-dēn [*-dyn*[1] | N *bih-dīn*] of the good (Mazdean) religion.
wēhm [**wyyhm* | M *wyhm*] large, wide, broad.
 ~īh: width, breadth.
wēm [*wym* | = P] rock.
wēmār [*wym'l* | M *wym'r*, N *bēmār*] ill, sick.
 ~īh: illness.
wēn [*wyn*[1]] breath.
wēn-, ~išn(-īg), v. **dīdan.**
wēnāb [*wyn'p* | N *bīnāb*] vision.
 ~dāg [*-d'k*[1], *-t'k*[1]] visible.
wēnāg [*wyn'k*[1] | M *wyn'g*, N *bīnā*] seeing.
 ~īh: seeing, sight.

wēnīg [*wynyk*ᵢ | M *wynyg*, N *bīnī*] nose.
wēnōg [*wynwk*ᵢ | N *bunū*] lentil.
wēš [*wyš* | = M, N *bēš*] more.
wēšag [*wyšk*ᵢ | N *bēša*] thick, wood.
 ~estān [*-st'n*ᵢ] woodland.
 ~īg [*-yk*ᵢ] silvan.
wēwag [*wdpk*ᵢ | N *bēwa*] widow.
[1]**wēxtan, wēz-** [*NSHWN-tn*ᵢ < A √ *nsḥ*; *wyhtn*ᵢ, *wyc-* | P *wyxt-*, N *bēxtan*, *bēz-*] sift, select, choose, separate, cleanse, purify, winnow.
 ~išn: selection.
[2]**wēxtan, wēz-** [*wyhtn*ᵢ, *wyc-*] swing, brandish, throw, pour out.
Wīdadafš [*wydtpš* = Av. *wīdaδafšū-*] the south-western continent of the earth.
widang [*wtng* | P *wdng*] trouble, distress, constraint.
widār [*wt'l* | N *gudār*] passage, entrance.
widarag [*wtlg* | M *wdr*, N *guδar*] path, passage.
widardan, wider- [*wtltn*ᵢ, *wt(y)l-* | M *wd(y)r-*, N *guδar-*] pass (by, away), cross, die.
 ~išn(īh): passage, crossing, death.
 ~išnīg: transient.
widārdan, widār- [*wt'l-tn*ᵢ | M *wyd'r-*, N *guδārdan*] let pass, transport; endure, suffer.
widārīdan [*wt'lytn*ᵢ] = **widārdan.**
widaštan [*wtštn*ᵢ | N *guδaštan*] = **widardan.**
widāxtan, widāz- [*wt'htn*ᵢ, *wt'c-* | (P *wd'c-*), N *gudāxtan*, *gudāz-*] melt, dissolve.
widāzīhistan, widāzīh- [*wt'cyh-stn*ᵢ] be melted, dissolved.
wider-, ~išn(-īg, -īh), v. **widardan.**
widerān [*wt(y)l'n*ᵢ | N *guδarān*] transient, dying.
widest [*wt(y)st*ᵢ | N *bidast*] (hand) span (9 in.).
 ~īg [*-yk*ᵢ] span-sized, midget.
widimās [*wtym's* | (M *wyd'm's*)] wonder, miracle.
 ~īg [*-yk*ᵢ] wonderful.
 ~īh: miracle.
widimušt [*wtymwšt* | M *wd(y)mwšt*] astonished.
 ~īh: astonishment.
***wīdwar** [*wytwl*] contented, resigned, consoled.
 ~īh: contentment, resignation, consolation.
wiftag [*wyptk*ᵢ] passive sodomite.
wigrād [*wgl't*ᵢ | N *bīdār*] awake, alert.
wigrādan, wigrās- [*wgl'tn*ᵢ, *wgl's-* | M *wygr'd*, *wygr's-*] awaken, rouse.
 ~išn(īh): awakening.
wih-, v. **wistan.**
wihān(ag) [*wh'n(k)*ᵢ, *(b-)* | M *wh'ng*, N *bahāna*] cause, reason.
wihēz- [*wyhyc-* | M *whyz-*] move, progress.
wihēz(ag) [*wyhyc(k*ᵢ*)*] movement, progression.

~agīg [*-yk*¹] movable; intercalary (year).
wihīr- [*whyl-* | (M *whwr-*)] change.
~išn: change.
wimand [*wymnd* | = M] boundary, frontier, limit.
~īg, ~ōmand [*-yk*¹, *-ʾwmnd*] bounded, limited.
***wimēhgĕn** [*wmyhkn*¹ | M *wymyh-*] *shapely.
wimuštan [*wymwštn*¹ | M *wymrz-* (< P)] spoil, destroy.
win [*wn*¹] vina, lute.
wināh [*wnʾs* | M *wynʾh*, N *gunāh*] sin, crime.
wināhgār [*wnʾsk'l* | M *wnʾhgʾr*, (N *gunāhkār*)] sinner.
~īh: sinfulness.
wināhīdan, wināh- [*wnʾs-ytn*¹ | M *wynʾh-*] spoil, damage, destroy.
~išn: damage, destruction.
winastag [*wnstk*¹] spoilt, corrupt.
windādan, wind- [*HŠKHWN-tn*¹ < A *hškḥ*, √ *škḥ*; *wndʾtn*¹ | M *wyndʾd*, *wynd-*] find, obtain, acquire.
~išn: acquisition, earnings.
~išnīg: findable.
winjišk [*wncšk*¹ | N *gunjišk*, *binjišk*] sparrow.
win(n)ārdan, win(n)ār- [*wynʾl-tn*¹ | M *wynʾr-dn*] order, fix, arrange.
~išn: arrangement.
win(n)irdan [*wynltn*¹ | M *wynyrdn*] be arranged, established; stay.
[1]**wīr** [*wyl* | M *wyyr*] man, hero.
[2]**wīr** [*wyl* | M *wyr-*, N *bīr*] memory, mind.
[3]**wīr** [*wyl* | N *bīr*] thunderbolt.
wirāstan, wirāy-, (P wirāz-) [*wylʾstn*¹, *wylʾd-*, (*wlʾc-*) | M *wyrʾst*, *wyrʾy-*, (P *wyrʾšt*, *wyrʾz-*)] arrange, prepare, cultivate, restore.
~išn(īh): arrangement, preparation.
wirēg [*wlyk*¹ | N *gurēy*] flight, escape.
wirēxtan, wirēz- [*OLYKWN-tn*¹ < A √ *ʿrq*; *wlyhtn*¹, *wlyc-* | P *wryxt*, N *gurēxtan*, *gurēz-*] flee, escape.
wīrōmandīh [*wylʾwmndyh* | M *wyrwmndyy*] memory.
wirōzag [**wlwck*¹ | (P *wrwc*)] lightning.
wis [*wys* | = M] village.
wisāndan, wisān- [*wsʾn-dn*¹] separate.
~išn(īh): separation.
wisāy- [*wsʾd-* | M *wysʾy-*] rest.
wisbed [*wyspt*¹ | M *wysbyd*] village headman.
wisē [*wsydy* | (P *wsyd*), N *gusē*] despatch.
~ kardan: send, despatch.
wisistan, wisin(n)- [*wsstn*¹, *wsyn-* | N *gusistan*, (*gusil-*)] break, split.
wisp [*wsp* | M *wysp*] all, every.
wispurdan, *wispar- [*wspwltn*¹] tread, trample.
wīst [*20*; *wyst*¹ | = M, N *bīst*] twenty.
wistan, *wih- [*ŠDYTWN-tn*¹ < A √ *šdh*; *wstn*¹] shoot, throw.
wistar(ag) [*wstl(g)* | N *bistar*] bedding, cover.

wistardan, wistar- [*wstl-tn*[1] | N *gustardan*] spread.
wistāx [*wst'hw*[1] | M *wyst'h*, N *gustāx, bistāx*] confident, bold.
~īh: confidence, boldness.
wiš [*w(y)š* | M *wyš*, N *guš*] poison, venom, bile.
wišād [*ŠLYTWNt*[1], *wš't*[1] | M *wš'd*, N *gušād*] open, wide, loose.
wišādan, *wišāy- [*ŠLYTWN-tn*[1] < A √ *šrh*; *wš'tn*[1] | M *wyš'dn*, (*wyš'h-*), N *gušādan, gušāy-*] open, loose, free.
wišād-dar [*ŠLYTWNt*[1] *BBA*] hospitable.
wišād-dwārišnīh [*wš't*[1] *dwb'lšnyh*] going about 'open', i.e. without *kustīg*, or *šabīg*.
wišān- [*wš'n-* | = P] shake down.
***wišāy-**, v. **wišādan.**
wiškar [*wškl* | N *bišgar(d)*] hunting-ground, wilderness.
wiškīdan, wiškin(n)- [*wškytn*[1], *wškn-*] divide, separate.
~išn: separation.
wiškōfag [*wškwpk*[1] | N *biškōfa*] blossom.
wiškuftan, wiškōf- [*wškwp-tn*[1] | J *gwškwftn, gwškwβ-*] blossom; hatch.
wišōb-, ~išn(-īg), v. **wišuftan.**
wišōmand [*wš'wmnd*] poisonous, venomous.
wišūdag [*wšwtk*[1] | (M *ghwdg*)] abortion, daevic creature.
wišūdan [*wšwtn*[1]] bear daevic offspring.
wišuftan, wišōb- [*wšwp-tn*[1] | M *wšwb-*, N **gušuftan*] disturb, destroy.
~išn: destruction.
~išnīg: destructible.
***wixšay-** [*whšd-*] forgive, forbear.
~išn(īh): forbearance.
~išnīg: forbearing.
[1]**wiyābān** [*w(y)d'p'n*[1] | P *wy'b'n*, N *bīābān*] desert.
[2]**wiyābān** [*wyd'p'n*[1]] astray, wandering; deluded.
~īh: delusion, deception.
wiyābānēnīdan, wiyābānēn- [*wyd'p'nyn-ytn*[1]] lead astray, deceive.
wiyābān|garīh [*wyd'p'nklyh*] deception.
~īg [*-yk*[1]] wandering, itinerant.
wiyāftan, *wiyāb- [*wd'pt'n*[1] | M *wy'b-*] open (the mouth).
wiyān [*wyd'n*[1] | M *wy'n*, N *giyān*] tent.
wiyōz- [*wydwc-*] loosen, undo.
***wiyufs-** [*wdwps-*] make merry.
~išn: merry-making.
~išnīg: merry.
wizandag [*wzndk*[1]] quaking.
wizandīdan, wizand- [*wznd-ytn*[1]] tremble, quake.
~išn: quaking.
wizār [*wc'l* | M *wc'r*] separation; explanation.
wizārdan, wizār- [*wc'l-tn*[1] | M *wyc'rd, wyc'r-*, J *bz'rd-*, N *guzārdan*] separate; explain, interpret; perform, fulfil, redeem.
~išn: decision; redemption.

wizārd-wars [*wc'lt' wls*] with parted hair.
wizāstan, wizāy- [*wyz'stn', wyz'd-* | M *wyz'y-*, N *guzāy-*] injure, impair, prejudice.
~išn: injury.
~išnīg: injurious.
wizēn [*wcyn'* | N *guzīn*] choice.
wizend [*wz(y)nd* | M *wzynd*, N *guzand*] hurt, harm, injury.
wizēngar [*wcynkl*] chooser; selective.
wizīdan, wizīn- [*wcytn', wcyn-* | M *wcyd*, N *guzīdan*, *guzīn-*] choose, select, prefer, discriminate.
wizīhīdan, wizīh- [*w(y)cyh-ytn'*] be separated.
~īšn(īh): separation; dawn(ing).
wizīn-, v. **wizīdan.**
wizīr [*wcyl*] decision, judgement.
wizīristan, wizīr- [*wcyl-stn'* | J *bzyr-*, N *guzīr-*] be able to dispense with, avoid.
~išnīg: avoidable.
wizistan [*wcstn'* | M *wcyst*] teach.
wizōstan, wizōh/y- [*wcwstn', wcwd-* | (J *bzwb-*, N *pižōhīdan*)] examine, investigate.
~išn: investigation.
wizūdan [*wyzwtn'*] = **wizāstan.**
wizurd [*wcwlt'*] valid, genuine, true.
~īh: validity, truth.
Wōrūbaršt [*w'wklwblšt'* = Av. *wouru.barəštī-*] the north-western continent of the earth.
Wōrūǰaršt [*w'wklwclšt'* = Av. *wouru.ǰarəštī-*] the north-eastern continent of the earth.
wurrōyistan, wurrōy- [*HYMNN-stn'* < A *hymn*, √ *'mn* | M *wrwyst*, (*wrw-*), J **brwy-*, *grww-*, N *brw-*, *girawīdan*] believe; choose.
~išn [*wlwdšn'*] belief.
wuzurg [*LBA* < A *rb'*; *wc(w)lg* | M *wzrg*, N *buzurg*] big, great.
~īh: size, greatness.
wuzurg-framādār [*LBA plm't'l*] prime minister.

X

xāk [*APLA* < A *'pr'*; *h'k'* | N ~] earth, dust.
xām [*h'm* | N ~] crude, raw.
xāmīz [*h'myc* | N ~] pickled meat.
xāmōš [*h'mwš* | N ~] silent.
¹xān [*h'n'* | P *x'n*, N ~] house.
~ ud mān: house and home, dwelling.

²**xān** [*h'n*ᵢ | P *x'n*] spring, source.
xānag [*BYTA* < A *byt'*; *h'nk*ᵢ | N *xāna*] = ¹**xān.**
xandīdan, xand- [**GHBHWN-ytn*ᵢ < A √ *ghk*, or √ **qhqh*; *hnd-ytn*ᵢ | (M *xnyst*), N ~] laugh.
xānīg [*h'nyk*ᵢ | M *x'nyg*, N *xānī*] = ²**xān.**
xar [*HMRA* < A *ḥmr'*; *hl* | N ~] donkey, ass.
xār [*h'l* | M *x'r*, N ~] thorn.
xar-buz [*hlbwc* | M *xrbwz*] oryx.
xar-gōš [*hlgwš* | N ~] rabbit, hare.
xārōmand [*h'l'wmnd*] thorny.
xār-pušt [*h'lpwštᵢ* | N ~] porcupine, hedgehog.
xastan [*hstnᵢ* | M *xst*, N ~] wound, injure.
xašēn [*hšynᵢ* | N *xašīn*] (dark) blue.
xāyag [*h'd(y)kᵢ* | N *xāya*] egg.
~-dēs [*-dys*] oval, egg-shaped.
xayūg [*h(')dwkᵢ* | N *xayū*] saliva, spittle.
xaz [*hz* | N ~] marten.
xēm [*hym*] nature, character.
xěšm ['*yšm*, *hšm* | M *xyšm*, N *xišm*] anger; the demon Wrath.
~ēn [*-ynᵢ* | M *-yn*] angry.
xīndag [*hyndkᵢ* | M *xyndg*] ill, sick.
~īh: illness, sickness.
xīr [*CBWᵢ* < A *ṣbw*; *hyl* | M *xyr*] thing, matter.
xirs [*hls* | N ~] bear.
xišt [*hštᵢ* | (P *hyštyg*), N ~] brick.
xōg [*hwkᵢ* | N *xwk*, *xōy*] nature, character, disposition.
xōn [*DMYA* < A *dm'*; *hwnᵢ* | M *xwn*, N *xūn*] blood.
xormā [T^g < A *tmryn*; *hwlm'kᵢ* | N ~] date.
xrad [*hltᵢ* | M *xrd*, N *xirad*] wisdom, reason.
~īg, ~ōmand [*-ykᵢ*, *-'wmnd* | N *-mand*] wise.
xrafstar [*hlpstl* = Av. *xrafstra-*] reptile, noxious creature.
xrīdan, xrīn- [*ZBNN-tnᵢ* < A √ *zbn* | M *xryd*, *xryn-*, N *xarīdan*, (*xar-*)] buy.
xrōhak [*hlwhkᵢ* | N ~] coral.
xrōs [*DYLKA* < A *dkr'*; *hlws* | P *xrws*, N *xurōs*] cock.
xrōstan [*hlwstnᵢ* | M *xrwst*] call, cry.
xūb [*hwp* | M *xwb*, N ~] good.
~īh: goodness.
xuftan, xufs- [*HLMWN-tnᵢ* < A √ *ḥlm*; *hwptnᵢ*, *hwps-* | M *xwpt*, N *xuftan*, *xusp-*] sleep.
xūg [*HZWLYA* < A *ḥzyr'*; *hwkᵢ* | N ~] pig.
xūkar(ag) [*hwkl(kᵢ)* | N *xūkara*] hedgehog.
xumb [*hwmbᵢ* | M *xwmb*, N ~] jug, pitcher.
xunak [*hwnkᵢ* | M *xwnk*, N *xunuk*] happy; cool.
xurdruš [*hwldlwš*, *-dlpš* = Av. *xrwidruš*] 'with a bloody club' (epithet of *Xěšm*, later misinterpreted as **ul-drafš* '*with raised banner').

xwāb [*hw'b* | N ~] sleep.
xwābar [*hw'pl* | M *xw'br*] beneficent.
 ~īg [*-yk'*] beneficial.
 ~īh: beneficence, benefit.
xwad [*BNPŠE* < A *b-npš-h*; *hwt'* | M *xwd*, N ~] self; indeed.
 ~īh: selfhood, essence.
xwadāy [*hwt'y* | M *xwd'y*, N ~] lord.
 ~īh: lordship, sovereignty.
 ~wār [*-w'l*] lordly.
xwad-dōšag [*hwtdwšk'*] self-indulgent.
 ~īh: self-indulgence.
xwah [*AHTE* < A *'hth* | N ~] sister.
[1, 2]**xwāh-, ~išn**, v. **xwastan, xwāstan.**
xwahar [*AHTEl*, v. **xwah**; *hw'hl* | (M *xw'r*), N *xwāhar*] sister.
xwahl [*hw'hl* | (M *xwhr*), N ~] bent, crooked.
xwā(h)rīh [*hw'(h)lyh* | M *xw'ryy*] happiness, bliss.
xwālist [*hw'lyst'* | (M *xw'ryst*)] sweetest.
xwamn [*hwmn'*, *hmn'* | M *xwmn*] sleep, dream.
 ~-wizār [*-wc'l*] interpreter of dreams, oneirocritic.
xwān [*hw'n'* | M *xw'n*, N ~] tray, table.
xwandan, xwān- [*KRYTWN-*, *KLYTWN-tn'* < A √ *qr'* | M *xwnd*, *xw'n-*, N *xwāndan*] call, summon.
Xwanirah [*hwnyls* = Av. *x^{v}aniraθa-*] the central, inhabited continent of the earth.
[1]**xwar** [*hwl* | M *xwr*, N ~] sun; *cal.* 11th day.
[2]**xwar** [*hwl* = Av. *x^{v}ara-*] a degree of sin.
xwar-, ~išn, v. **xwardan.**
[1]**xwār** [*hw'l* | M *xw'r*, N ~] light, easy; mean, abject.
 ~īh: ease; v. *also* **xwāhrīh.**
[2]**xwār** [*hw'l* | M *xw'r*] food.
xwār-, ~išn, v. **xwārīdan.**
xwaran [*hwln'* | M *xwrn*] banquet.
xwarāsān [*hwl's'n'* | M *xwr's'n*, N ~] sunrise, east.
xwār-bār [*hw'lb'l* | M *xw'r w b'r*, N ~] food and drink.
xwardan, xwar- [*OŠTEN-tn'* < A *'šth*, √ *šth*; *hwltn'* | M *xwrdn*, *xwr-*, N ~] eat, consume.
 ~išn: food.
 ~išnīg: edible.
 ~išnīh: eating, consumption.
xwardār [*hwlt'l*] (legally) edible, not *murdār*.
xwardīg [*hwltyk'* | M *xwrdyg*, N ~*ī*] food.
xwārēn [*hw'lyn'*] edible.
xwārēn- [*hw'lyn-*] cause to eat, drink; feed; irrigate.
xwarg [*hwlg* | J *xwwrg*] ember.
xwārīdan, xwār- [*hw'l-ytn'*] drink.
 ~išn: drink, drinking.

xwarōfrān [*hwl(ʾ)wplʾn*[1] | M *xwrwprʾn*] sunset, west.
xwarrah [*GDE* < A *gdh* | (M *prh*, N *farr*)] fortune, glory, splendour.
~ōmand [*-ʾwmnd*] fortunate, glorious.
xwaršēd, v. **xwarxšēd.**
xwārtar [*hwʾltl*] minor (sins).
xwarwarān [*hwlwlʾn*[1], *-blʾn*[1]] = **xwarōfrān.**
xwar(x)šēd [*hwl(h)šyt*[1] | M *xwrxšyd*, N *xuršēd*] sun.
xwāstag [*NKSYA* < A *nksyʾ*; *hwʾstk*[1] | M *xwʾstg*, N *~a*] property, wealth.
~ōmand [*-ʾwmnd*] wealthy.
xwastan, [1]**xwāh-** [*(Y)PLHWN-tn*[1] < A √ *plḥ*; *hwstn*[1], *hwʾd-* | J *xwh-*, N *xwast*] tread, trample; thresh.
~išn: trampling.
xwāstan, [2]**xwāh-** [*BOYHWN-stn*[1] < A √ *bʿy*; *hwʾstn*[1], *hwʾd-* | M *xwʾstn*, *xwʾh-*, N *~*] seek, want, desire; attract, acquire.
~išn: desire, attraction.
xwastūg [*hwstwk*[1] | N *xustū*] confessing, believing.
~īh: confession, belief, faith.
xwaš [*BSYM* < A *bsym*; *hwš* | M *xwš*, N *~*] pleasant, sweet, nice.
~īh: pleasantness, pleasure.
xwēd [*hwyt*[1] | M *xwyd*, N *~*] moist, fresh.
~īh: moisture, freshness.
xwēdōdah [*hwytw(k)ds*, *-dʾt*[1] = Av. *xᵛaētwadaθa-*] kin-marriage.
xwēn-āhan [*hw(y)n ʾsyn*[1] = Av. *xᵛaēna-* (*ayah-*)] shining metal.
xwēš [*NPŠE* < A *npš-h*; *hwyš* | M *xwy(b)š*, N *~*] (one's) own.
~īh: possession.
~āwand [*hwyšʾwnd* | N *~*] relative, kinsman.
xwēšēnīdan, xwēšēn- [*hwyšyn-ytn*[1]] appropriate, make one's own.
xwēš-kār [*hwyškʾl*] dutiful.
~īh: proper function.
xwēš-tan [*NPŠE tn*[1] | N *~*] self.
xwēy [*hwyd* | N *xway*] sweat, perspiration.
xwistan [*hwystn*[1]] sweat, perspire.
xwurd [*hwlt*[1] | N *~*] small, little.
xwurdag [*hwltk*[1] | N *~a*] something small, particle; *astr.* lunar mansion; (horse's) pastern.
~īh: smallness.

Y

P yad [*yt*[1] | P *yd*] until; so that.
yak, v. **ēk.**
yākand [*yʾknd*, *-nt*[1] | P *yʾkwnd*, N *~*] ruby.
yal [*yl*[1] | N *~*] hero.

yāsaman [*y'smn*[1] | N ~] jasmine.
yask [*ysk*[1] | = M] illness, sickness.
yasn [*ysn*[1] | = M] adoration, worship.
yašt [*yšt*[1] | = M] prayer, worship.
yaštan, yaz- [*YD̄BHWN-tn*[1] < A *ydbḥwn*, √ *dbḥ*; *yštn*[1], *yc-* | M *yz-*] worship, celebrate, recite.
~išn: worship.
yāt [*y'tl* = Av. *yāta-*] a degree of sin.
P **yāwēd(ān)** [*y'wyt('n)*[1] | P *y'wyd('n)*] always, eternally.
yaz-, ~išn, v. **yaštan.**
yazd [*yzdt*[1] | M *yzd*, N ~] god, divinity.
yāzdah [*y'cdh* | M *y'zdh*, N ~] eleven.
yazdān [*yzd'n*[1]] (*pl.*) gods, spirits.
yōǰdahr [*ywšd'sl* | M *ywjdhr*] holy, pure.
~īh: holiness, purity.
yōǰdahrgar [*ywšd'slkl*] purifier.
~īh: purification, sanctification.
yōz [*ywc* | N ~] cheetah, hunting leopard.

Z

zādag [*z'tk*[1] | M *z'dg*, N *zāda*] born; child.
zadan, zan- [*MHYTWN-tn*[1] < A √ *mḥ'*; *ztn*[1], *zn-* | M *zdn, zn-*, N ~] hit, beat, strike, smite.
~išn: blow, smiting.
zādan, zāy- [*YLYDWN-tn*[1] < A √ *yld*; *z'tn*[1] | M *z'd, z'y-*, N ~] bear (offspring); be born.
~išn: birth.
~išnīg: born, engendered, animal.
zadār [*zt'l*] smiter; destructive.
zadūg [*ztwk*[1] | (N *žad*)] gum.
zafar [*zpl* | N ~] mouth, maw (*daevic*).
***zahā** [*zh'(k*[1])] depth.
zahābag [*zh'ṗk*[1] | N *zahāb*] spring, source.
[1]**zahag** [*zhk*[1], (*z'hk*[1]) | M *zhg*, N *zah*] child, offspring.
[2]**zāhag** [*z'hk*[1]] element (water, fire, air, earth).
zahagōmand [*zhk'wmnd*] pregnant, gravid.
zahār [*zh'l* | N ~] womb.
***zahīh** [*zhyh*] = **zahā.**
zahr [*z'hl* | M *zhr*, N ~] poison, venom.
zahrag [*z(')hlk*[1] | N ~*a*] bile, gall.
zalūg [*zlwk*[1] | N *zalū*] leech.
zam [*zm* | P *zmg*] winter.

zamān [*ODNA* < A *'dn'*; *zm'n'*, *zmn'* | M *zm'n*, N ~] time, hour.
~**ag** [*zm'nk'*] = **zamān.**
***zamānīg** [*zm'nyk'*] prescribed.
zāmēnīdan, zāmēn- [*z'myn-ytn'* | M *z'myn-*] lead, send.
zamestān [*zmst'n'* | (M *dmyst'n*), N ~] winter.
zamīg [*z-*, *zmyk'* | M *zmyg*, N *zamī*] earth.
~**īg** [*-yk'*] terrestrial, earthly.
~**-paymānīh** [*-ptm'nyh*] geometry.
zāmyād [**z'md't'* (misreading of *z'myzdt'* = *zām-yazd?*) | M *z'my'd*, N ~] *cal.* 28th day.
zan [*NYŠE* < A *nšh*; *zn'* | = M, N ~](*pl.* **-ān, -īn**) woman, wife.
zan-, ~išn, v. **zadan.**
[1]**zand** [*znd* | N ~] commentary, explanation, Zend.
[2]**zand** [*znd* | = M] district, tribe.
zandag [*zndk'* | N *zanda*] rampant.
zandbed [*zndpt'* | M *zndbyd*] headman of a district, tribe.
zandīk [*zndyk'* | N ~] heretic, Manichaean.
~**īh**: heresy.
zang [*zng*] ankle, shank.
zangīg [*zngyk'* | N *zangī*] negro.
zanjīr [*zncyl* | (P *zyncyhr*), N ~] chain.
zānūg [*z'nwk'* | P *z'nwg*, N *zānū*] knee.
zard [*zlt'* | N ~] yellow.
~**īh**: yellowness.
zardag [*zltk'* | N *zarda*] (egg) yolk.
zardak [*zltk'* | N ~] safflower.
zard|-ālūg [*zlt'lwk'* | N ~*ū*] apricot.
~**-čōbag** [*-cwpk'* | N ~*čōba*] turmeric.
Zardu(x)št [*zltw(h)št'* | (M *zrdrwšt*), N *Zardušt*] Zaraθuštra, Zoroaster.
zargōn [*zlgwn'* | P *zrgwng*, N *zaryūn*] golden, green, fresh.
~**īh**: greenness.
zarīg [*zlyk'* | M *zryg*] sorrow, grief.
~**ōmand** [*-'wmnd*] sad, sorrowful.
zarmān [*zlm'n'* | M *zrm'n-*, N ~] old man; old age, decrepitude.
~**īh**: old age.
zarr [*ZHBA* < A *zhb'*; *DHBA* < A *dhb'* | M *zr-*, N ~] gold.
~**ēn** [*ZHBAyn'*, *zlyn'* | M *zryn*, N ~*īn*] golden.
~**(ī)gar** [*zlykl* | N ~*gar*] goldsmith.
zarwān [*zlwp'n'* | P *zrw'n*] old age.
zastan, zǎy- [*zstn'*, *z('d-*] ask, demand.
zaxm [*ztm*, *z'hm* | (P *jxm*), N ~] wound.
zay [*zydȳ* = Av. *zaya-*] instrument, weapon.
zǎy-, v. **zastan.**
zāy-, ~išn(-īg), v. **zādan.**
zāyč(ag) [*z'yc(k')* | N *zāyča*] horoscope.
zāyistan [*z'dstn'*] = **zastan.**

zayt [*zyt*[1]] olive.
zāz [*z'z* | = M, (N *žāž*)] weed, useless plant.
***zēfān** [*zyp'n*[1] | (N *zīf*)] wrong, vile.
[1]**zēn** [*zyn*[1] | = M] weapon, armour.
[2]**zēn** [*zyn*[1] | N *zīn*] saddle.
zēn-abzār [*zyn'pc'l* | N *zīnafzār*] horse-armour.
zēnāwand [*zyn'wnd*] alert, vigilant.
zēndān [*zynd'n*[1] | = M, N *zindān*] prison.
 ~bān [*-p'n*[1] | N *-bān*] jailer.
 ~īg [*-yk*[1] | N *-ī*] prisoner.
zēnēnīdan, zēnēn- [*zynyn-ytn*[1]] look after, preserve.
zēnhār [*zynh'l* | N *zinhār*] protection.
zēnīg [*zynyk*[1]] armed.
***zibāl** [*zb'l* | N *zībāl*] swift (horse, etc.).
zīh [*zyh* | N *zih*] bow-string.
zīndag [*zy(w)ndk*[1] | M *zyndg*, N *zinda*] alive, living.
 ~īh: life.
zīndakkar [*zywndkkl* | M *zyndkr*] vivifier, reviver.
zīnēnīdan, zīnēn- [*zynyn-ytn*[1]] damage, harm.
zīrak [*zylk*[1] | M *zyr*, N ~] wise, clever.
zīstan, v. **zīwistan.**
zišt [*zyšt*[1] | = P, N ~] hateful, ugly.
zīwēnīdan, zīwēn- [*zywyn-ytn*[1] | M *zywyn-*] vivify, revive.
zī(wi)stan, zī(w)- [*zyw-stn*[1] | M *zywystn, zyw-*, N *zīstan*] live.
zī(w)išn [*zywšn*[1] | M *zyyšn*] life; livelihood.
 ~īh: life, living.
 ~ōmand [*-'wmnd*] living, alive.
ziyānag [*zyd'nk*[1]] young woman.
zīyišn, v. **zī(w)išn.**
zofāy [*zwp'd* | M *zwp'y*] deep; depth.
 ***~īh**: depth.
zofr [*zwpl* | M *zwwpr*, J *zwrf*, (N *žarf*)] deep.
 ~āy [*-'d*] depth.
 ~-pāyag [*-p'dyk*[1]] deep.
zōhr [*zwhl* | M *zwhr*] libation, offering.
zōr [*z('')wl* | M *zwr*, N ~] power, strength.
 ~īg, ~ōmand [*-yk*[1], *-'wmnd* | M *-mnd*, N *~mand*] powerful, strong.
zōt [*zwt*[1] = Av. *zaotar-*] first officiating priest.
 ~īh: office of *zōt*.
zraw-, v. **zruftan.**
[1]**zrēh** [*zlyh* | P *zryh*] sea, lake.
[2]**zrēh** [*zlyh* | N *zirih*] armour.
zruftan, zraw- [*zlwp-tn*[1]] = **azruftan.**
zūd [*zwt*[1] | M *zwd*, N ~] quick(ly).
 ~īh: speed.
zūr [*zwl* | M *z'wr*] false, deceitful.

zūr-ǵuǵāy [*zwlgwk'dy* | M *zwrgwg'y*] false witness.
~īh: false testimony.
zurwān [*zwlw'n'*] time; the god Time, Zurvan.
zuwān [*zwb'n'*] = **uzwān.**
zūzag [*zwzk'* | (N *žūža*)] hedgehog.
zyān [*zyd'n'* | M *zyy'n*, N *ziyān*] loss, harm, damage.
~ǵār, ~ōmand [*-k'l, -'wmnd*] harmful.

ENGLISH-PAHLAVI INDEX

(a.—adjective; anim.—animate; astr.—astronomy, astrology; av.—adverb; cj.—conjunction; n.—noun; pn.—pronoun; pr.—preposition; v.—verb; vi.—intransitive; vt.—transitive.)

a ē(w).
abandon abāz ēstādan az, hištan.
ability čāraggarīh, hunar, šāyendagīh, tuwānīgīh; *extent of one's* ~ tuwān-sāmān.
abject xwār.
able abzārōmand, šāyendag, tuwānāg, tuwānīg.
able, be ~ ayārīdan, šāyistan, P šah-; v. *can*.
ablution pādyāb(īh).
abode āwarišn, bunag, māništ, nišēmag; (*daevic*) dwārišn.
abortion wišūdag.
above azabar.
abrade randīdan.
abreast hamwar.
absolute kāmag-xwadāy, kāmgār.
abstain pahrēxtan.
abuse (n.) dušnām, wad-wāzag.
abuse (v.) tar kardan / menīdan.
accept padīriftan.
acceptable mehmān.
acceptance padīrišn.
acclivity abrāz.
accompany abāgēnīdan.
accomplish pardāxtan.
account mar; v. *reckoning*; *on* ~ *of* padisāy, P wasnād; *on that* ~ ān bahrag rāy.
account-book daftar.
accursed gizistag, nifrīdag.
accused pasēmāl.
aconite bīš.
acquire ayāftan, handōxtan, windādan, xwāstan.
acquired gōšōsrūd.
acquisition handōzišn, windišn.
acquisitive ayābag.
acrobat, pole-~ dārwāzīg.
across tar, tarist.
act (v.) kardan, warzīdan.
action kard, kardag(ān), karm, rāyēnišn.
active kardār, kārīg.
activity kardārīh, kārīgīh.
adjutant P hǎmharz.
admonish āwēnīdan.
adoration yasn; v. *worship*.
adorn ārāstan, azrāy-, payrāstan, pēsīdan.
adornment ārāyišn, payrāyag, pēsišn.
adult dād-meh, purnāy.
adulthood mehtarīh.
advantage bahrwarīh, sōg, sūd; v. *profit*.
adversary hamba/edīg, hambāy, hamēmāl, hamēstār; (*spiritual*) ēbgat, petyārag.
advice handarz, pand.
advise handarzēnīdan.
advocate ǰādag-gō(w).
affability huēwāzīh.
affable huēwāz.
affair kār, kard, tis.
affection grāmīgīh.
afraid, be ~ tarsīdan.
after frāz az, pas az, pay ī.
afterwards pas.
again abāz, did, P bid.
against padīrag.
age dād, -sālagīh; *old* ~ pīrīh, zarmān(īh), zarwān.
aged pīr.
ageless azarmān.
aggression hēnīh.
aggressive mustabarmānd.
agile čābuk.
agility čābukīh.
agitate ayārdēnīdan.
agitated, be ~ ayārdīdan.
agitation ayārdēnišn.

agreeable ham-dādestān.
agreement husāzagīh; pašn, pašt; (*document*) pādixšīr.
agriculture warz.
Ahuramazda Ohrmazd.
air andarwāy, way; *of the* ~ andarwāyīg.
alas alā.
alert gubrāg, wigrād, zēnāwand.
alien anōdag; v. *strange, foreign.*
alike ēwsān.
alive zīndag, zīwišnōmand.
all hamāg, hǎmist, hāmōyēn, har(w), harwīn, harwisp, hambāstag.
alliance āyōzišn.
allot handāxtan.
almond wādām; ~ *sweetmeat* lawzēnag.
alms ahlawdād.
alone ēwtāg, tāg, tanīhā.
aloud borzwāngīhā.
also ham, -iz.
alter wardēnīdan.
alteration ǰadag-wihīrīh.
always bāstān, hamē, hamēšag, hǎmwār, ǰāwēdān, P yāwēd(ān).
amass handōxtan.
amber kahrubā(y).
ambergris ambar.
among(st) andar(ag), mayān.
amount čandīh.
ample frāx.
anarchy abādixšāyīh.
ancestor niyāg.
ancient pīr.
and ud, (u-).
anemone alālag.
angel frēstag; *guardian* ~ frawahr, fraward.
anger dēbahr, xěšm.
angry xěšmēn.
animal gyānwar; zāyišnīg; *tame* ~ dām; *wild* ~ dad.
animate gyānwar, uštānōmand.
ankle zang.
announce niwistan, niwēyēnīdan.
announcement niwēyišn(īh).
anoint handūdan.
answer (n.) passox, (pāsox).
answer (v.) paywāz-.
ant mōr.
anti- ǰud-; *anti-demonic* ǰud-dēw.
antidote anōš, ǰud-bēš, pādzahr.
anti-knowledge pas-dānišnīh.
anus kūn.
any, not ~ ēč.
anybody kas-iz.
apart from frāz az, ǰud az.
apartments, private ~ šabestān.
apology bōzišn.
apostle frēstag, paygāmbar; v. *prophet.*
appear paydāgīhistan.
appearance čihr, dēs(ag), paydāgīh.
appetizer pēšpārag.
apple sēb.
appoint frāz griftan, gumārdan, hištan.
appointee gumārdag.
appointment pāymār.
apportion baxtan.
appropriate xwēšēnīdan.
approval passandišn.
approve passandīdan.
apricot zardālūg.
Aquarius Dōl.
aquatic ābīg.
Arab Tāzīg.
arch-demon māzandar.
archer kamāndār.
architect rāz-kirrōg.
archives dēwān.
ardent garmōg, taftīg.
Aries Warrag.
ark kēwūd.
arm bāzā.
armed zēnīg.
arm-guard bāzābānag.
armour zēn, zrēh, gurdīh.
armpit kaš.
army gund, hēn, laškar, spāh.
around pērāmōn.
arouse guhrāyēnīdan, hangēxtan.
arousing hangēzišn.
arrange ārāstan, payrāstan, rāyēnīdan, win(n)ārdan, wirāstan.
arranged, be ~ win(n)irdan.
arrangement ārāyišn, rāyēnišn, win(n)ārišn, wirāyišn(īh).
arranger rāyēnāg.
arrival rasišn.
arrive rasīdan.
arrogance abartanīh.
arrogant abartan.
arrow tigr; ~ *shaft* čōbag.

artisan hutuxš, kirrōg.
artistry nēzūmānīh.
arts kirrōgīh.
Aryan Ērānag; ~ *home, land* Ērānšahr, Ērānwēz.
as (av.) ŏwōn, čiyōn; (cj.) čē; ~ *if* čiyōn ka.
ascendant ul-āmadān.
ascribe to abāz dādan ō.
ashamed šarmgēn; *be* ~ pafšīr-.
ashen ādurestarēn.
ashes ādurestar.
ask pursīdan, zastan, (zāyistan).
aspen spēd-dār.
ass xar; *wild* ~ gōr.
assembly hanǰaman.
assignment pāymār.
assist ayārīdan, frayādīdan.
assistance abāgīh, dastyārīh, frayād(išn).
association hamīh, nišast.
assured(ly) ēwar.
astonished widimušt.
astonishing škeft.
astonishment škeftīh, widimuštīh.
astray wiyābān; *lead* ~ wiyābānēnīdan.
astrologer axtar(ā)mār, starōšmār (-ōšmur).
astrology axtar(ā)mārīh, kundāgīh.
at ō, pad.
atmosphere andarwāy, way, spāš.
atmospheric andarwāyīg.
atone tōxtan; *cause to* ~ puhlēnīdan.
atonement puhl, tōzišn.
attack (n.) hēnīh, pahikafišn, tag.
attack (v.) pahikaftan, tag kardan abar / ō.
attain abar rasīdan ō, ayāftan.
attendant kardespās, P hămharz.
attention nigāh.
attentive huniyōxš.
attract xwāstan.
attraction xwāhišn.
attribute abāz dādan ō.
audience handēmānīh; ~*-chamber* pēšgāh.
augur murw-nīš.
auspicious humurwāg.
authoritative pādixšā(y).
authority dastwar(īh), pādixšāyīh, sālārīh.
authorized pādixšā(y).
autumn pādēz.
average mayānag.
avert ānāftan.
Avesta abestāg.
avoid pahrēxtan, wizīristan.
avoidable wizīrišnīg.
avoidance ānābišn.
awake gubrāg, wigrād.
awaken wigrādan; v. (*a*) *rouse*.
awakening wigrāsišn(īh).
aware āgāh.
away parrōn.

baby waččag, kōdak, kawādag.
back (av.) abāz.
back (n.) pušt.
backgammon nēwardaxšīr.
bad wad, wattar; v. *evil*.
badness wadīh.
bag, skin ~ hambān, mašk.
baggage bunag.
bait čīnag.
bake poxtan.
balance tarāzūg.
ball gōy.
banana mōz.
banish pad dēbahr dāštan.
bank, river ~ bār.
banker găhbed.
banner drafš, nišān.
banquet sūr, xwaran.
barbarity anērīh.
bark pōst, tōz.
barley ǰaw; ǰawēn.
barren starwan.
base bun, fragān, pāyag.
baseless abun.
basil, royal ~ šāhesprahm; *speckled* ~ palangmušk.
basin šādurwān; v. *bowl*.
basis mādayān, padisār.
bastion frawār.
bat (anim.) šawāg.
bath ābzan, garmābag.
battle ardīg, hamrānīh, ǰang, nibard, pahikār, razm, P pādrazm; *do* ~ nibardīdan; v. *fight*; *doing* ~ ardīkkarīh.
battlefield kārezār, razmgāh.
bay (*horse*) bōr.
be būdan, ēstādan, h-.

bead muhrag.
beam frasp.
bear (anim.) xirs.
bear (v.) burdan; ~ *offspring* zādan, (*daevic*) hunušakēnīdan.
beard rēš.
bearer burdār.
bearing barišn.
beat kōftan, kōstan, zadan.
beautiful hučihr, nēk(ōg).
beaver babrag.
because čē, ēd rāy čē.
become būdan.
becoming (a.) niyābag.
becoming (n.) bawišn.
bed gāh, bālēngāh.
bedding wistar(ag).
bee magas ī angubēn.
beer wašag.
beestings frušag.
before handēmān, pēš.
beget (frazand) warzīdan.
beginning bunīh, fradomīh, padisār, sar.
behaviour barišn, rawišnīh, warišn.
behind pas.
being axw, stī; *come into* ~ hambūsīdan.
belief āstawānīh, wābar, wurrōyišn, xwastūgīh.
believe wurrōyistan.
believing dēn-āstawān / -burdār, xwastūg.
bell P darāγ.
belly aškamb(ag), aškom(b); (*daevic*) mulān.
below ēr, azēr.
belt kamar(-band).
bemused mast(ōg).
bench bālēngāh.
beneficence hudā(ha)gīh, kirbakkarīh, xwābarīh.
beneficent hudā(ha)g, hugar, kirbakkar, xwābar.
beneficial xwābarīg.
benefit xwābarīh.
benevolence hučašmīh, humānīh.
benevolent hučašm.
bent xwahl.
best pāhlom.
bestowal baxšišn.
better weh.
between andarag, mayān.
bezoar pādzahr.
bier gāhūg.
big wuzurg, stabr.
bile wiš, zahrag.
bind bastan; ~ *together* hambastan.
binding together hambandišnīh.
biped dōpāy.
bird murw, way, wāyendag; *little* ~ murwīzag; ~ *of good omen* humāy; ~ *of prey* škarag.
birth zāyišn.
bishop, v. *chess*.
bite gazīdan.
biting (a.) gazāg.
biting (n.) gazišn.
bitter taxl.
bitterness taxlīh.
black syā.
blacksmith āhangar.
blade tēx; ~ *of grass* giyāhīzag.
blame (n.) āwēnišn, ērang(īh), nikōhišn.
blame (v.) āwēnīdan, ēraxtan, nikōhīdan.
blameless anērang.
blameworthy āwēnišnīg, nikōhišnīg.
blaze waxšīdan.
blazing waxšendag.
blemish āhōg.
bless āfrīdan.
blessed farrox, hufraward.
blessing āfrīn.
blind kōr.
blinking mēzišn.
bliss šēdā, xwā(h)rīh.
blissful hurām.
blister ābilag.
blood xōn.
blossom (n.) škōfag, wiškōfag.
blossom (v.) škuftan, wiškuftan.
blow (n.) snāh, zanišn.
blow (v.) daftan, (damīdan); (*wind*) wāyīdan, wazīdan; ~ *flute* pazd-.
blue xašēn; *blue-green* kāskēnēn.
boar warāz.
board taxtag.
boasting nāzišn.
boat kaštīg, makōk.
bodily tanīg.
body kālbod, kirb, tan.
bodyguard puštībān.

boil (vt.) ayārdēnīdan.
bold wistāx; v. *brave.*
boldness wistāxīh.
bond band; mihr, pašn, pašt(ag).
bone ast(ag), astuxān.
bonnet kulāf.
book mādayān, nāmag, nibēg.
boon āyaft.
bore suftan.
born zādag, zāyišnīg; *be* ~ zādan.
both ǰomā; *of* ~ *worlds* dō-axwānīg.
bottle šīšag.
bottom bun, tah.
bottomless abun.
boundary kanārag, marz, sāmān, wimand.
bounded sāmānōmand, wimandīg; v. *delimited.*
boundless akanārag.
boundlessness akanāragīh.
bountiful abzōnīg.
bountifulness abzōnīgīh.
bow (*weapon*) drōn, kamān, sanwar.
bowl padišxwar, tašt.
bowman kamāndār.
bow-string zīh.
box kēwūd, tabangōg; (*tree*) šimšār.
boy, v. *lad, page, son.*
brain mazg.
branch azg, tāg.
brand drōšīdan.
branding drōš.
brandish wēxtan.
brass brinǰ, rōy.
brassard bāzābānag.
brave čēr, dilēr, marčābuk, mardānag, nēw.
bravery čērīh, gurdīh, marčābukīh, mardānagīh.
brazen brinǰēn, rōyēn.
bread nān; *daily* ~ rōzīg.
breadth pahnāy, wēhmīh.
break (vi.) wisistan; v. *broken.*
break (vt.) škastan.
breaking šken(n)išn; ~ *faith* mihrōdruǰih.
breast pestān; sēn(ag), war.
breath damišn, wād, wēn; *short of* ~ duǰdaft.
breathe daftan, (damīdan).
briar, sweet ~ nastaran.
bribe pārag.
brick xišt.
bridegroom dāmād.
bridge puhl.
bridle ēwān, padisār.
brigand rāhdār.
brigandage rāhdārīh.
bright rōšn, šēd, P nisāg.
brighten rōzēnīdan.
brightness, brilliance bām, brāh, brāzišn, frōg, payrōg, spīg.
brilliant bāmīg.
bring ānīdan, āwurdan, rasēnīdan, adēn-; ~ *about* andar āwurdan.
broad pahn, wēhm.
broadcast srawēnīdan.
brocade dēbāg.
broken, be ~ ških-; v. *break.*
bronze brinǰ; brinǰēn.
broom gyāg-rōb.
brother brād(ar).
brow brūg.
brown, reddish-~ bōr.
bucket dōl, hēzag.
Buddha but.
buffalo gāwmēš.
bug sās.
build dēsīdan.
builder rāz-kirrōg.
bull gāw.
bun kulāčag.
bunch, bundle dastag.
burden bār.
buried nigān.
burn (vi.) waxšīdan.
burn (vt.) dazīdan, sōxtan, tāftan, (tābīdan).
burning (a.) sōzāg, taftīg, waxšendag; *ever-*~ hamēšag-sōz.
burning (n.) dazišn, sōg, sōzišn, tābišn.
burrow sūrāg.
burrowing sūrāgīg.
burst škāftan.
bustard čarz.
but bē.
butter kār, rōγn.
buttermilk, dried ~ kašk.
buttock kūn.
buy xrīdan.
Byzantine hrōmāyīg.
Byzantium Hrōm.

Caesar kēsar.
calculate āmār-; v. *reckon.*
calculated ōšmurdīg.
calculation ōšmārag.
calf gawdar.
call xrōstan, xwandan.
calumny dušēwāzīh.
calyx kulāfak.
camel uštar.
camp bunag.
camphor kāpūr.
can šāyistan, tuwān, P šah-; v. *able.*
canapé bazmāwurd.
Cancer Karzang.
cane graw, nay.
cane-brake nayestān.
cap kulāf(ak).
capable ādūg.
capital šahrestān.
Capricorn Wahīg.
captive dastgīr, griftār, wardag; v. *prisoner.*
captivity dastgraw, wardagīh.
caravan kārawān.
caravaneer kārawānīg.
care (n.) nigāhdār(išn)īh, pahrēz; tēmār.
care for pahrēxtan.
cared for pad-nigerišn.
carpenter durgar.
carpet bōb.
carriage wardyūn.
carrion murdār, nasā.
carry burdan; ~ *away* wāzīdan.
carry out hanǰāftan.
case (*law*) dādestān, ǰādag.
cast down hambāstan.
caste pēšag.
castle, v. *chess.*
cat gurbag.
cattle gōspand, stōr.
cattle-stall gōstān.
cauldron dēg.
cause (*reason*) čim, wihān(ag); (*case*) ǰādag.
cavity gabr.
ceiling aškōb.
celebrate yaštan.
celebration ǰašn.
celery karafs.
cemetery daxmagestān.
centaur nēmasp.
ceremonies, religious ~ hamāgdēn, radpassāg.
certain a- / abē-gumān, ēwar, tāštīg.
certainly ēwar.
certainty abēgumānīh, tāšt.
chaff kāh.
chain zanǰīr.
chalcedony karkēhan.
chamberlain dar-handarzbed.
chance (n.) ǰahišn.
chance (v.) ǰastan.
change (n.) wardišn, wihīrišn.
change (vi.) waštan, wihīr-.
change (vt.) wardēnīdan.
changeable rōzward, wardišnīg.
channel ǰō(y), kahas.
chapter dar.
character čiyōnīh; ragīh, xēm, xōg.
characteristic daxšag.
charge, in ~ abarmān.
chariot rah, wardyūn.
charity ahlawdād.
charm nērang; v. *spell.*
chase (n.) naxčīr.
chase (v.) pazdēnīdan, tāxtan, tazēnīdan.
chatter (n.) drāyišn.
chatter (v.) drāyīdan.
cheek ērwārag.
cheese panīr.
cheetah yōz.
cherish parwardan.
chess čatrang; (*pieces*) *K* šāh, *Q* frazēn, *B* pīl, *Kt* asp, *R* mādayār, *P* payādag.
chest sēn(ag); (*box*) tabangōg.
chestnut šāhbalūt.
chew ǰūdan.
chicken kark.
chick-pea naxōd.
chief (a.) mādayān, (*daevic*) kamālīg.
chief, spiritual ~ rad.
child aburnāy(ag), frazand, rahīg, waččag, zādag, zahag.
childbirth abusīh.
childhood aburnāyīh, rahīgīh.
childless apus, starwan.
choice (a.) pad-wizēn.
choice (n.) wizēn.
choose wēxtan, wizīdan, wurrōyistan.
chooser wizēngar.
Christian tarsāg.

chronicle kārnāmag.
circle čambar.
circular gird.
circumstance čē-ēwēnagīh.
circumvallation, citadel parwār; v. *fortification.*
cither tambūr.
citron wādrang.
city šahr, šahrestān.
claim pahikārdan.
clarion nāy.
class mar.
clay gil; gilēn.
clean pāk; *ritually* ~ pādyāb; v. *pure.*
cleanse wēxtan.
cleansed āsnūd(ag), (āsnīdag).
clear rōšnag.
cleave tāšīdan.
clever zīrak; v. *wise.*
clime kišwar.
cloak kabāh.
clothe nihuftan, (nihumbīdan).
clothing ǰāmag, paymōg, wastar(ag).
cloud abr, mēγ, snōy.
clover aspast.
club gad, warz, (wazr); *bearing a* ~ gadwar.
cluster hōšag.
coarse stabr, sturg.
coarseness stabrīh.
cock xrōs.
coconut anārgēl.
coin, small copper ~ pišīz.
cold sard; ~ *region* sardsēr.
coldness sardīh, sarmāg.
collaboration hamkārīh.
collaborator hamkār.
collapse hambastan.
collapsed hambastag.
collect (vi.) ō gird āmadan.
collect (vt.) hambārīdan, harrōb-, P amwaštan.
collection harrōbišnīh.
colour (n.) gōn(ag), rang.
colour (v.) pēsīdan.
colt kurrag.
column stūn(ag); *military* ~ kārawān.
comb šānag.
combat hamnibardīh, hamrānīh, kō(x)šišn; v. *fight.*
combustion sōg, sōzišn.
come āmadan, madan; awar!; ~ *in* andar āmadan; ~ *to, upon* abar rasīdan; ~ *to an end* ō ham madan.
comer madār.
command (n.) framān.
command (v.) framūdan.
commander framāndār, kustagbed, sāstār, spāhbed.
commandment framāyišn.
commentary zand.
commission gumārdan.
commit abespurdan.
commonalty amaragān, pāyram.
community hanǰaman; wālan.
compact hambast.
companion hambāy.
company abāgīh.
compelled ačārag.
compensation tāwān.
complain garzīdan, nāl-.
complaining garzišnīg, mustōmand.
complaint garzišn, gilag, must.
complete (a.) bowandag, hangirdīg, (u)spurrīg.
complete (v.) frazāftan, hangirdēnīdan, hanǰāftan.
completeness hangirdīgīh, spurrīgīh.
completion bowandagīh, frazāmišn, hanǰām.
complexion gōn(ag).
compose hambastan, hamēnīdan.
composed hambastag; *be* ~ hambūdan.
composite bahrōmand.
compositeness bahrōmandīh.
composition hambawišn(īh).
comprehend abar madan.
comprehension ayābagīh; parwand.
compress afšurdan.
comprise parwastan.
comrade hamahl, hamāl.
conceal nihuftan, (abar) nihumbīdan.
concealment nihān.
conceived, be ~ hambūsīdan.
conception hambūsišn.
concerning andar.
conclusion frazām.
condemn ēraxtan.
condemnation čašmagāhīh, ērang(īh); v. *blame.*
conduct (n.) warišn; v. *behaviour good* ~ ērīh.
conduct (v.) franāftan.
confess āškārāgēnīdan, garzīdan.

confessing āstawān, xwastūg.
confession āstawānīh, xwastūgīh; āškārǎgīh.
confidence wistāxīh.
confident wistāx.
confounded stard.
confused āhīd; *be* ~ šēb-.
confusion āhīdīh, šēbišn.
congregation hanǰaman.
connect paywastan.
connected hamband.
connection hambandīh, paywand.
conquer tarwēnīdan, wānīdan.
conquest wānišn.
conscious ōšyār.
consciousness ōš(īh).
consecrate niwistan, niwēyēnīdan.
consecrated bread drōn; ~ *drink* parāhōm.
conserve ambag.
consider abar nigerīdan, pad ēd dāštan, handēšīdan, hangārdan, ōšmurdan, uskārdan.
consideration āmār, hangārišn, ōšmārišn, uskārišn(īh).
consign abespurdan.
consolation wīdwarīh.
consoled wīdwar.
constellation axtar.
constitution passāzišn.
constraint widang.
consubstantial hamgōhr.
consult pahikārdan.
consultation hampursagīh.
consulting hampursag.
consume xwardan.
consumption xwarišnīh.
contain parwastan.
contained, be ~ *in* andar būdan.
container kabārag.
contempt tarmenišnīh.
contemptuous tarmenišn.
contend with pahikār-.
content(ed) abēmust, hunsand, hušnūd, wīdwar.
content(ment) hunsandīh, hušnūdīh, šnōmag, šnōhr, wīdwarīh.
contentious sturg.
contiguous hamsāmān.
continent kišwar; v. Appendix (vi).
continually paywastag.
continue ēstādan.
contract mihr.
contract-breaker mihrdrōz, mihrōdruǰ.
contrary abārōn, mih.
conversion hāzišn.
convert hāxtan.
cook poxtan.
cool (a.) xunak.
cool (v.) afsārdan.
cool down afsardan.
cooling afsārišn.
cope with abar madan.
copper rōy; (a.) rōyēn; v. *coin.*
copulate gādan, marzīdan.
copulation māyišn, marzišn(īh).
copy pa(č)čēn.
coral wassad, xrōhak.
coralline wassadēn.
cord wandag.
core mādayān, uruspar.
coriander g/kišnīz.
corn ǰōrdā.
corner gōšag.
corpor(e)al astōmand, astwand, kālbodōmand, tanīg, tanīgard, tanōmand.
corpor(e)ality astōmandīh, tanōmandīh.
corpse ristag, nasā.
corrupt gannāg, winastag; v. *rotten.*
corruption gannāgīh, nasrušt(īh), pōhišn.
corvée bēgār.
cost uzēnag.
costume brahm(ag).
costus kust.
cot gāhwārag.
cotton pambag; (a.) pambagēn.
couch bālēngāh, taxtgāh.
counsel pand; *taking* ~ hampursag.
count ōšmurdan.
counter- padīrag.
counterpart brādarōd.
countless amar(ag), anōšmār, asāg.
country būm, deh, šahr.
countryman dahigān, (dehgān).
couple ǰuxt.
courier payg.
courtier wāspuhragān.
cover (n.) wistar(ag).
cover (v.) nihuftan, (nihumbīdan), pōšīdan.

covering pōšišn.
cow gāw.
coward wad-dil.
cow-shed gōstān.
crab karzang.
cradle gāhwārag.
craftsman kirrōg.
craftsmanship kirrōgīh.
crane kulang.
create āf(u)rīdan, (frāz) brēhēnīdan, dādan, tāšīdan; (*daevic*) kirrēnīdan.
creation āfurišn, brēhēnišn, (bun-) dahišn; dām.
creator dādār, Day.
creatorship dādārīh.
creature dām; *noxious* ~ xrafstar.
crime āgrift, wināh.
crimson karmīr.
crooked waxr, xwahl.
cross widardan, (widaštan).
crossing widerišn(īh).
crow warāγ.
crowd grōh.
crown abesar.
crucifixion dārgardīh.
crude xām.
crush afšurdan, kōftan.
cry (n.) wāng.
cry (v.) xrōstan; (*weep*) griyistan.
crystal ābgēnag, bēlūr.
crystalline ābgēnagēn.
cub waččag.
cubit ārešn, frārāst.
cultivate wirāstan.
cultivated ābādān; ~ *land* warzbūm.
cultivation ābādānīh.
cup paygāl.
cup-maker paygālgar.
curator stūr.
curds māst.
cure bēšāz(ēn)-.
curls gēs.
currency rawāgīh.
current rawāg.
curse nifrīn.
curtain pardag.
cushion bālēn, bāliš.
custodian (*of stray animals*) apēdagdār.
custom dastwarīh, ēwēn(ag).
customary šōnīg.
cut (n.) brīn.
cut (v.) b(u)rīdan, tāšīdan.
cutting (a.) burāg.
cutting (n.) burišn.
cypress sarw.

daevic creature wišūdag; v. *noxious*.
dagger čēlān, dašnag.
daily rōzwārag.
dais šādurwān.
dakhma daxmag, dādgāh.
damage (n.) wināhišn, zyān; v. *harm*.
damage (v.) wināhīdan, zīnēnīdan; v. *hurt, injure*.
damask, monochrome ~ piring; *polychrome* ~ parnagān.
damn ēraxtan.
damp naft; v. *moist*.
danger sēǰ; *free from* ~ asēǰ.
dangerous sēǰōmand.
dare ayārīdan.
dark tārīg/k, tērag; ~*-coloured* dabr.
darkness tār, tārīg/kīh, tom.
date xormā.
date-palm muγ.
daughter duxt(ar).
dawn bāmdād, ōš, ōš(e)bām.
dawning wizīhišn(īh).
day rōz; ~ *and night* rōz-šabān.
daytime rōzgār.
dead rist.
deaf karr.
dear dōšag, grāmīg.
death marg(īh), ōš, widerišn(īh), P murd; *moment of* ~ gyān kandan; *deserving* ~ margarzān; *risk* ~, *fight to* ~ anōš xwardan.
deathless ahōš, amarg; v. *immortal*.
deathlessness amargīh; v. *immortality*.
debt abām.
decay pōhišn.
deceased anōšagruwān; v. *blessed*.
deceit dawāl, drō, frēb, pa(č)čībāgīh.
deceitful dōsaxwan, zūr.
deceive druxtan, frēftan, pa(č)čībāy-, wiyābānēnīdan.
deceived frēftār.
deceiver dabr; frēftār.
deception frēb, wiyābān(gar)īh.
decide frāz griftan.
decision wizārišn, wizīr.
decisive brīngar.

declination ōgrā.
declining nišēbīg.
declivity nišēb, šēb.
decrease (n.) kāhišn, nirfsišn.
decrease (vi.) nirfs-, kāstan.
decrease (vt.) kāhēnīdan, kāstan.
decree, v. *destiny*.
decree (v.) brēhēnīdan.
decreeing brēhēnāg.
decrepitude zarmān.
deed kār, kunišn; v. *good*, *evil*.
deep zofāy, zofr(-pāyag); (*water*) nāydāg.
deer gawazn.
defeat pahikār-, stōwēnīdan.
defeated stō.
defecate rīdan.
defence pahrēz, pāsbānīh; (*legal*) pasēmālīh.
defend pādan.
defendant pasēmāl.
deficiency abēbūd(īh), frōdmānd.
defile āhōgēnīdan, ālūdan.
defiled ālūdag.
defilement ālūdagīh; v. *pollution*.
degree (*of arc*) suš.
dejection (astr.) nišēb, past.
delay (n.) spōz(išn).
delay (v.) spōxtan.
delicate dārmag.
delight huniyāgīh, urwāhm(an)īh.
delightful huniyāg.
delimitation brīn.
delimited brīnōmand; v. *bounded*, *limited*.
deluded wiyābān.
delusion wiyābānīh.
demand zastan, (zāyistan).
demolish hambāstan.
demolition hambāhišn.
demon dēw, druz; *female* ~ eh; v. Appendix (ii).
demonic dēwānag.
denying nakkīrā.
depart franaftan.
deprivation appārīh.
deprived abahr.
depth nigūnīh, zahā, zahīh, zofāy(īh), zofrāy.
deputy gumārdag.
descendant naft.
desert wiyābān.
design nigār-.
desire (n.) ārzōg, kām(ag), waran, xwāhišn.
desire (v.) abāyistan, grāyīdan, kāmistan, xwāstan.
desirous kāmagōmand.
desist from abāz ēstādan az.
desolate awērag, awērān.
desolation drōšag.
despairing anummēd.
despatch (n.) wisē; (v.), v. *send*.
desperate gyān-abespār.
despise tar kardan / menīdan.
destiny brēh, brēhēnišn.
destroy abesīhēnīdan, (afsēnistan), gugān-, kandan, murnǰēnīdan, wānīdan, wimuštan, wināhīdan, wišuftan.
destroyed ānāst, mūdag, tabāh, wany; *be* ~ abesīhīdan.
destroyer, *destructive* kastār, zadār.
destructible wišōbišnīg.
destruction abesīhišn(īh), afsēnišn, ānāstīh, kastārīh, tabāhīh, wānišn, wany(b)ūdīh, wināhišn, wišōbišn.
detail, *in* ~ gōwizār.
detailed gōkānīg.
details gōkān.
determined brīn.
determiner brīngar.
detriment (astr.) petyārag.
devil dēw.
devil-worship dēw-ēsnīh / -ēzagīh.
devoted gyān-abespār.
devour ōbārdan; (*daevic*) ǰūdan.
dew miznē.
dexterous nēzūmān(īg).
diagram nigārag.
diamond almās(t).
die (*gaming*) gardānāg, tās.
die (v.) murdan, widardan, (widaštan).
difference ǰudāgīh.
different ǰud, ǰudāg, ǰuttar.
difficult duškar, duš(x)wār, garān.
difficulty duš(x)wārīh.
dig kandan.
digest gugār(ī)dan.
digestible hugugār.
dignified huškōh.
dignity huškōhīh, škōh.
dilatory spōzgār.

diligence tuxšāgīh; v. *endeavour.*
diligent tuxšāg.
diminish kāstan.
diminisher kāstār.
diminution kāhišn, nirfsišn.
dinar dēnār.
dip ōgrā.
direct (a.) rāst.
direct (v.) rāyēnīdan.
direction kust(ag), nēmag, rōn, sōg; *downward* ~ nigūnīh; *upward* ~ ulīh; v. *organization.*
dirt rēm.
dirty rēman.
disagreeable duš(x)wār; ǰud-dādestān.
disappear abaydāgīhistan.
disappointment ōrēb(īh).
disbelief anāstawānīh.
disbelieving anāstawān.
disciple hašāgird, hāwišt.
disciplehood hāwištīh.
discord anāštīh.
discriminate wizīdan.
disengage from abāz kardan az.
dish padišxwar.
dishonour anāzarmīh, dusrawīh.
dishonoured anāzarm(īg), dusraw.
disk girdag.
disobedience aburdframānīh, spōz, spōzišn.
disobedient aburdframān, spōzgār.
disobey spōxtan.
dispense with wizīristan.
disperse pargandan.
disposition menišn, ragīh, xōg.
dispute (n.) pahikār.
dispute (v.) ēraxtan; v. *fight.*
disquiet anāštīh.
dissatisfaction ahunsandīh.
dissatisfied ahunsand.
dissolve widāxtan.
dissolved, be ~ widāzīhistan.
distant dūr.
distorted waxr.
distress stōwīh, škeftīh, tangīh, widang.
distressed ranǰwar, stō.
distribute baxtan, pargandan.
distribution baxšišn.
district awestām, kust(ag), pāygōs, rōstāg, zand.
disturb āyōzīdan, wišuftan.
disturbance āšōb.
divide wiškīdan.
divinity abargar, yazd; v. Appendix (i).
divisible bahrōmand.
division bazišn, brīn, kardag.
do kardan.
doctor bizešk.
doctrine āfrāh, čāštag, pōryōtkēšīh.
doer kardār, kunišngar.
dog sag.
dogma kēš.
dog-rose nastaran.
dome gumbad.
domestic ādehīg; kadagīg.
dominion šahryārīh; *of long* ~ dagrand-xwadāy.
don paymōxtan, pōšīdan.
donation dahišn.
done, be ~ kirīh-; *be* ~ *with* pardaxtan az; *not* ~ akard.
donkey xar.
door dar.
double dōgānag.
doubt gumān(īh), warōmandīh; *casting* ~ gumāngar.
doubtful gumānīg, warōmand.
down ēr, frōd.
downwards nigūnsār.
dowry kābēn.
drachm drahm.
dragon az, Azdahāg; (astr.) Gōzihr.
draught āhang.
draw (*pull*) kešīdan; (*picture*) nigār-; ~ *out*, ~ *water* āhixtan, hixtan.
dread āhr.
dream būšāsp, xwamn.
dress paymōzan; v. *garment.*
drink xwārišn; *alcoholic* ~ hur.
drink (v.) xwārīdan; *cause to* ~ xwārēn-.
drinking xwārišn; ~*-vessel* takōk.
drop paššing, paššinǰag, srešk.
drug dārūg.
drum tumbag.
drunken mast(ōg).
drunkenness mastōgīh.
dry hušk.
dry up hōšīdan.
dumb agōwāg, gung.
dung gūh, sargēn.
dung-worm pazūg ī gūhgard.

duration drang.
dust gard, xāk.
dutiful xwēškār.
duty bār, frēz, harg; *fulfilling duties* frēzb/wānīh.
dwell bunag dāštan, mān-.
dwelling ēstišn, mān, mānišn, māništ, xān ud mān; ~ *of demons* gilistag.
dye rang.
dying purr-gāh, widerān.

each harw.
eagle āluh, dālman, humāy.
ear gōš; ~ *of corn* hōšag.
earnings windišn.
ear-ring gōšwār.
earth būm, xāk, zamīg.
earthly zamīgīg.
earthquake būm-čandag.
ease āsānīh, rāmišn, xwārīh; *at* ~ rāmišnīg.
east ōšastar, xwarāsān.
easy āsān, sabuk, xwār.
eat xwardan; *cause to* ~ xwārēn-.
eating xwarišnīh; (*daevic*) jōyišn.
ebb ōgār.
ebony abnūs.
edge kanār(ag), karān; *sharp* ~ tēx.
edible xwarišnīg, xwārēn, xwardār.
educate frahixtan, parwardan.
educated frahixtag.
education frahang, parwarišn.
effort harg.
egg xāyag.
egg-shaped xāyagdēs.
eight hašt.
eighteen haštdah.
eighty haštād.
elbow āranǰ.
elder dādmeh, mehtar.
element āmēzišn, rastag, zāhag.
elephant pīl; ~*-driver* pīlbān.
eleven yāzdah.
eloquent gōwāg.
embassy bayaspānīh.
embers xwarg.
embrace āgōš, kanār.
emerald uzumburd.
emptiness tuhīgīh.
empty tuhīg.
enchant afsūdan.
encircle hambastan.
enclose parwastan.
enclosure parwand, parwast, war.
end abdomīh, frazām, hanǰām, karān, sar; *come to an* ~ ō ham madan; v. *finish*; *from* ~ *to* ~ sarāsar.
endeavour (n.) āyōzišn(īh), tuxšāgīh, tuxšišn.
endeavour (v.) kō(x)šīdan, tuxšīdan; v. *strive*.
endless asar.
endowed bahrwar.
endurance pattūgīh.
endure burdan, pattūdan, widār-(ī)dan.
enduring pattūg.
enemy dušmen.
energetic kō(x)šišnīg.
engendered zāyišnīg.
enlarge frāxēnīdan.
enmity anāštīh, dušmenīh.
enough was.
enter andar āmadan / šudan.
entertainer huniyāgar.
entertainment huniyāgīh.
enthroned, be ~ abar nišastan.
entire bowandag, (u)spurrīg; v. *complete*.
entrails rōdīgān.
entrance widār.
entrust abespurdan, gumārdan.
entry adēn.
entwine pēčīdan.
envious areškēn, čašmarešk, duščašm.
envoy bayaspān.
envy arešk, čašmareškīh, duščašmīh.
epistle frawardag.
equal (a.) hamōg.
equal (n.) hamahl, hamāl, hamtāg.
equivalent gōhrīg.
Eranian Ērānag.
erect stēγ, stēndag.
ermine kākom ī spēd.
erring aband, abērāh.
error abandīh, ērang(īh).
escape (n.) rastārīh, wirēg.
escape (v.) rastan, wirēxtan.
especial mādagwar; v. *special*.
especially (pad-)nāmčišt.
essence čēīh, čihr(ag), gōhr(ag), mādag, mādayān, xwadīh, uruspar.
essential gōhrīg, mādagīg, mādagwar, mādayān.

establish nihādan.
established, be ~ winnirdan.
estate dastagird.
estimate wahāg burdan.
eternal dagrand-xwadāy, hamēīg, ǰāwēd.
eternally hamēīhā, ǰāwēdān(ag), P yāwēdān.
eternity hamēšagīh, hamē-rawišnīh; *of* ~ frašagirdīg.
evening ēbārag; *previous* ~ dōš.
ever hagriz.
every harw, wisp.
everyday rōzwārag.
evident āškārāg, nigerišnīg.
evil (a.) akōmand, anāg, druwand, wad(ag), wattar, duš-; ~ *deed* dušxwaršt; ~ *eye* aš, duǰdōys^{a}rīh; ~ *rule* dušpādixšāyīh; ~ *ruler* dušpādixšā(y); ~ *speech* dušēwāzīh, dušhūxt; ~ *spirit* Ahreman, gannāg mēnōg; ~ *thought* duš(hu)mat; *of* ~ *behaviour* duškunišn; *of* ~ *religion* agdēn, duǰdēn; *of* ~ *speech* duš-gōwišn; *of* ~ *thought* dušmenišn.
evil (n.) ak, anāgīh, bazag(īh), dušīh, petyārag, wad(ag)īh, wattarīh; *onslaught of* ~ ēbgat(īh), petyāragīh.
evil-doer anāg-kardār.
evil-doing wadgarīh.
evil-minded dušwīr.
evil-natured dušxēm.
ewe mēš.
exaltation (astr.) bālist.
exalted bālistīg.
exaltedness bālistīh.
examine wizōstan.
excellence pāhlomīh.
excellent čābuk, pāhlom, pāšom.
except bē . . . (enyā), ǰud az.
excess frehbūd(īh).
excrement gūh, hixr, muhrišn.
execrable nikōhišnīg.
execrate nikōhīdan.
exempt pargūd.
exile uzdehīgīh.
exiled uzdehīg.
existence (h)astīh, axw(ān), stī.
exists (h)ast.
exit uzēnag.
expansive abzōnīg.
expel ōgārdan.
expense uzēnag.
experience kārāgāhīh.
experienced kārāgāh, nibardag.
expiate tōxtan.
expiation puhl, tōzišn.
explain paydāgēnīdan, wizārdan.
explanation wizār, zand.
explicit gōwizār.
exposition nigēz(išn).
expound nigēxtan.
express (*juice*) hunīdan.
expulsion pazdagīh.
extend, cause to ~ rawēnīdan.
extinguish afsārdan.
extinguished, be ~ (a)zruftan.
extract āhixtan; (*juice*) hunīdan.
extraordinary škeft.
exudation paššing.
eye čašm, dōys^{a}r; *evil* ~ aš, duǰdōys^{a}rīh.
eye-lash, -lid miǰ(ag).

fable afsān.
face čihr, rōy.
faint tand.
faintness tandīh.
faith kēš, xwastūgīh; *breaking* ~ mihrōdruǰīh.
faithful dēn-āstawān / -burdār.
falcon bāz.
fall kaftan, ōbastan, ōftādan, pad-.
fall down (*collapse*) hambastan.
fall on pahikaftan.
fallen hambastag.
false mih, zūr; ~ *judgement* drōdādwarīh; ~ *testimony* zūr-gugāyīh; ~ *witness* zūr-gugāy.
falsehood drōzanīh, mihōxt.
fame husrawīh, nām.
family dūdag, nāf, tōmag, tōm.
famous husraw, nāmčištīg, nāmīg.
fan damēnag.
far dūr.
farmer dahigān, (dehgān); v. *husbandman*.
farthing pišīz.
fashion (frāz) brēhēnīdan, passāxtan.
fast (a.) tāzīg; v. *quick, swift*.
fast (n.) rōzag.
fasting pādrōzag.

fat (a.) frabīh.
fat (n.) čarbišn, pīh.
fate baxt, brēh, spihr.
father pid(ar).
fathom ǰudnāy.
fattiness čarbīh.
fatty čarb.
fault āhōg, māndag.
favour āyaft.
fear (n.) bīm, škōh, tars; āhr.
fear (v.) tarsīdan.
fearful bīmgēn, bīmōmand.
fearfulness bīmgēnīh.
fearless abēbīm, abīm.
fearlessness abēbīmīh.
feast bazm, sūr.
feather parr.
feeble nizār; v. *weak*.
feed xwārēn-.
feel mārdan, sōhistan.
feeling (a.) sōhišnīg.
feeling (n.) sōhišn, pahrmāhišn.
felling hambāhišn.
felon mar.
felt namad.
female dēnōdag, mādag.
femininity mādagīh.
fence parzīn.
fervent garmōg, taftīg.
festival gāhānbār; ǰašn.
fever tab, tabišn.
few andak, čand, ēwčand, kam, nihang, ōzārak.
fewer kem.
fibre rēšag.
fickle nāzuk, rōzward.
field kišw(ān)zār.
fierce sturg.
fifteen pānzdah.
fifty panǰāh.
fig anǰīr.
fight (n.) ǰang, nibard, pahikafišn; v. *battle, combat*.
fight (v.) ēraxtan, nibardīdan, pahikār-, P rān-; *make* ~ pahikāftan.
fill āgandan, hambārīdan.
filter pālūdan.
filth rēm, rēmanīh.
filthy rēman.
final(ly) abdom, pasēn.
finality abdomīh.
find windādan.
findable windišnīg.
fine bārīg/k, dārmag, P naxšag.
finger angust.
finger-guard angustbān.
finger ring angustarīg.
finish frazāftan, hanǰāftan.
finished, be ~ frazaftan, hanǰaftan.
finite kanāragōmand; v. *limited*.
fire ādur, ātaxš; *form of* ~ āsrōkerpa; *sacred* ~ ādarōg, Burzēnmihr, Farrōbāg, Gušnasp, ātaxš ī Wahrām.
fire altar ādurgāh.
fire-stand ādišt.
fire temple dādgah, gumbad.
firewood ēs/zm.
firm awestwār, ōst, ōstīgān, staft.
firmament spihr.
firmness awestwārīh.
first ahy, fradom, naxust, nazdist.
fish māhīg.
fist mus/št.
fitness sazišn, sazāgīh; v. *suitability*.
fitting abāyišnīg, niyābag, passazag, sazāg(wār); *be* ~ abāyistan, saz-.
five panǰ.
fix win(n)ārdan.
fixed (*star*) awiyābānīg.
flask šīšag.
flautist nāy-srāy.
flavour čaxšišn.
flea kayk.
flee wirēxtan.
flesh gōšt, pid.
flight parwāz, wāzišn; (*escape*) wirēg.
flock čarag, ram(ag).
flour ārd; *browned* ~ pist.
flourish, make ~ padēxēnīdan.
flourishing padēx; v. *prosperous*.
flow (n.) rēzišn, tazišnīh.
flow (v.) āšixtan, rēxtan, taxtan, (tazīdan); *cause to* ~ tāxtan, tazēnīdan.
flower (n.) gul, sprahm, škōfag.
flower (v.) škuftan.
flowing tazāg.
fluid šus^{a}r.
flummery pālūdag.
flute nāy.
fly (n.) magas, maxš.
fly (v.) wāy-, wāzīdan.
foal kurrag.

foam kaf.
fodder wāstar, P wāš.
following (*household*) gāl.
folly halagīh.
food čāštag, nān, pih, xwār, xwardīg, xwarišn; ~ *and drink* xwār-bār.
foolish dušāgāh, halag.
foolishness dušāgāhīh.
foot pay, pāy; *on* ~ payādag.
foot-soldier payādag, payg.
footstep pay.
for (cj.) čē; (pr.) rāy, P wasnād.
forbear wixšay-; v. *forgive*.
forbearance sāxtārīh, wixšayišn(īh).
forbearing wixšayišnīg.
force must, stabrīh; *vital* ~ axw.
forehead anīg, pēšānīg.
foreign anōdagīg, uzdehīg.
foremost pāhlom, pēšēnīg; ~ *seat* pēšgāh.
forest razūr; v. *wood*.
forget frāmuštan, az daxšag hištan.
forgive abaxšāyīdan, āmurzīdan, wixšay-.
forgiveness abaxšāyišn, āmurzišn.
forgiving abaxšāyišnīg.
forgotten anayād, frāmōš.
form (n.) brahm(ag), čihr, dēs(ag), ēwēn(ag), gōn(ag), ǰadag, kālbod, kirb; *of the same* ~ hamdēsag.
form (v.) čihrēnīdan, hambastan.
formed hambastag.
former pēšēnīg.
fornication marzišn(īh).
forth frāz.
fortification drubuštīh.
fortress diz, drubušt.
fortunate farrox, hangad, ǰahišnayār, xwarrahōmand.
fortune bayōbaxt, baxt, farroxīh, hangadīh, ǰahišn, xwarrah.
forty čehel.
forwards frāz.
foster parwardan, parwāl-.
foul gandag, gannāg, pūdag.
found nišāstan.
foundation bun, buništ, fragān, nihādag, nišāyišn; *lay* ~*s* fragandan.
fountain šādurwān.
four čahār.
fourteen čahārdah.
fourth tasum.
fowler talag-čīn.
fox rōbāh.
fragrance hubōyīh.
fragrant hubōy.
francolin kabkanǰīr, pōr.
frankincense kundur.
free (a.) abēzār, āzād, harzag, kāmzīwišn; ~ *from* pargūd az.
free (v.) wišādan; ~ *oneself from* pardāxtan az.
freed, be ~ *of* pardaxtan az.
freedom āzādīh, pardazišn.
freeze afsārdan.
fresh sabz, tarr, xwēd, zargōn.
freshness xwēdīh.
friend ayār, dōst, ērmān.
friendliness ayārōmandīh.
friendly ayārōmand, mihrbān.
friendship ayārīh, dōstīh, ērmānīh, mihr.
frighten pazdēnīdan.
frog wak, wazaγ.
from az.
front anīg.
frontier wimand.
fruit bar, bār, mēwag.
fruitful barōmand.
fruitless abēbar.
frustrate ānāftan.
frying-pan tābag.
fuel ēs/zm.
fulfil wizārdan.
full purr.
fuller gāzar.
fullness purr-rawišnīh.
function rāyēnišn; *proper* ~ xwēškārīh.
furrow (n.) kiš.
furrow (v.) kištan.
further did; v. *hence*.
furthermost bēdom.
fury āhr.

gain handōxtan.
gaining one's ends kāmag-hanǰām.
gall, v. *bile*.
gallows dār.
game kādag, wāzīg; (*quarry*) naxčīr.
garden bāγ; (*flower*) ~ bōyestān.
gardener bōyestānbān.
garment ǰāmag, kabāh, paymōg, paymōzan, warr, wastar(ag).

gate darband.
Gatha gāh; *relating to the ~s* gāhānīg.
gather (vi.) (ō) gird āmadan, ō ham madan.
gather (vt.) čīdan, gird kardan, ō ham kardan, harrōb-, P amwaštan.
gathered gird.
gathering čīnišn, harrōbišn(īh); (*group*) gund, hanǰaman.
gazelle āhūg.
Gemini Dō-pahikar.
general (a.) amaragānīg.
general (n.) spāhbed.
generally, *in general* amaragānīhā.
generality amaragān.
generation āwādag.
generosity rādīh.
generous rād.
genesis bawišn.
gentle čarb, nāzuk.
gentleness čarbīh.
genuine wizurd.
geometry zamīg-paymānīh.
ghost (*soul*) gyān, uštān; *give up the ~* gyān kandan.
gift āyaft, dāšn, pārag, dās^{a}r.
gigantic māzandar.
giraffe uštar-gāw-palang.
girdle kamar; *sacred ~* ēbyānghan, kustīg.
girl kanīg, kanīzag; v. *daughter*, *maiden*.
give dādan.
giving dahišn.
glass ābgēnag, ǰām.
glazed (*pottery*) dōsēn.
gleam brāzīdan.
glorious bāmīg, xwarrahōmand.
glory abrang, bām, xwarrah.
gnat paxšag.
go franaftan, raftan, šudan; *cause to ~* rawēnīdan.
go forth abāz raftan.
go out uzīdan; (*fire*) (a)zruftan.
goat buz.
goblet ǰām(ag), paygāl.
god abargar, bay, yazd.
goer raftār.
going rawišn.
gold zarr.
golden zarrēn; (*colour*) zargōn.
goldsmith zarr(ī)gar.
good (a.) hudā(ha)g, nēk(ōg), nēw, weh, xūb, hu-, P naxšag; *~ character* huxēmīh; *~ deed* huwaršt, kirbag; *~ repute* husrawīh; *~ rule* hupādixšāyīh; *~ ruler* hupādixšā(y); *~ speech* hūxt; *~ spirit* spenāg mēnōg; *~ thought* humat; *of ~ behaviour* hukunišn; *of ~ character* huxēm; *of ~ religion* hudēn; *of ~ repute* husraw; *of ~ speech* hu-ēwāz, hu-gōwišn; *of ~ stock* pad-gōhr(ag); *of ~ thought* humenišn.
good-mindedness humānīh.
good-natured huxēm, nēk-gōhr.
goodness huīh, nēkīh, nēkgōhrīh, wehīh, xūbīh.
goose sī.
gorget grīwbān.
grace (*prayer*) wāz; *say ~* wāz griftan.
grain čīnag, dān(ag); ǰōrdā.
grandfather niyāg.
grandson nab.
grape angūr.
grass giyā(h).
grate randīdan.
grateful burdešnōhr, huspās, spāsdār, spāsešnās, spāsōmand.
gratitude āzādīh, spās, spāsdārīh, šnāyišn, šnōhr.
gravid zahagōmand; v. *pregnant*.
grazing čarag.
great meh, wuzurg.
Great Bear Haftōring.
greatest aγrē, mahist.
greatness wuzurgīh.
greed āz, āzwarīh, ruzdīh, waranīgīh.
greediness āzkāmagīh.
greedy āzkāmag, āzwar, ruzd, waranīg.
Greek hrōmāyīg.
green sabz, zargōn.
greenness zargōnīh.
greeting ērkaš.
grey-blue kabōd.
grief čēhag, tēmār, zarīg; v. *sorrow*.
grieve čīdan; v. *lament*.
grind ārdan.
groan nāl-.
groom, *head ~* āxwarr-sālār, stōrbān.

gross sturg.
group dastag, grōh, gund.
grow rustan; (*increase*) abzūdan, wālīdan, waxšīdan.
growing ārōyišnīg.
growth ārōyišn, rōyišn; (*increase*) abzāyišn, abzōn, wālišn, waxšišn.
gruel kāmag.
gryphon baškuč.
guard pānǎg, pās; nigāstār; *keep* ~ pās dāštan.
guarded pad-nigerišn, pad-pānag.
guardian pāsbān; (*legal*) stūr.
guest mehmān.
guidance parwānagīh.
guide (n.) parwānag, pēšār, rāhnimāy.
guide (v.) hāxtan, nimūdan.
guild pēšag.
guilty, *be* ~ *of* pēšār būdan.
guinea-worm pazūg.
gum dōs; zadūg.
gummy dōsēn.
guts rōdīg(ān).
gynaeceum šabestān.
gypsum gač.

habitation mehmānīh.
hag duškanīg.
hail tagarg.
hair mōy, wars; (a.) mōyēn.
hairless ambarag.
half nēm(ag).
hall srāy.
halter padisār.
hammer čakuč, potk.
hand dast, panǰag; (*daevic*) gaw; *right* ~ dašn.
hand-guard abdast.
handiwork dastkārīh.
hang (*up*) āgustan.
Haoma Hōm.
happen ǰastan.
happiness farroxīh, huramīh, hunsandīh, hušnūdīh, šādīh, šnāyēnišn, urwāzišn, xwā(h)rīh.
happy farrox, huram, hunsand, hušnūd, šād, xunak.
hard saxt, staft, škeft.
hardness, *hardship* škeftīh.
hare sahōg, xargōš.
harm (n.) ak, anāgīh, āzarm, bēš, bēšišn, wizend, zyān.
harm (v.), v. *hurt*, *damage*.
harmful pad-zyān, rēškēn, zyāngar, zyānōmand.
harmfulness rēškēnīh.
harmless abēš, abēwizend, ǰudbēš.
harmlessness abēšīh.
harmony hamīh.
harp čang, kennār.
harpist čang-srāy, kennār-srāy.
harsh društ, staft.
harshness društīh.
harsh-spoken društ-āwāz / -ēwāz.
haste nixwārišn.
hasten awištāftan, nixwār-.
hatch wiškuftan.
hate kēn.
hateful gizistag, zišt.
haughty abarmenišn.
haunch haxt.
have dāštan.
hawk bāz.
hazelnut bistag, pondik.
he ān, ōy, P hō.
head sar, waγdān; (*daevic*) kamāl.
headman (*district*, *tribe*) zandbed, (*village*) wisbed.
heal bēšǎz(ēn)-.
healing (a.) bēšǎz.
healing (n.) bēšǎz(ēn)išnīh.
health drōd, drustīh, tandrustīh.
healthy drust, tandrust.
hear ǎšnūdan, niyō(x)šīdan.
hearing (a.) ǎšnawāg.
hearing (n.) ǎšnawāgīha, ǎšnawišn, niyō(x)šišn.
heart dil.
heat (n.) garmāg, garmīh, tabišn; (*she-animal*) wardagīh; *on* ~ wardag.
heat (v.) tāftan, (tābīdan).
heaven asmān.
heavenly mēnōg, spihrīg.
heaviness garānīh.
heavy garān.
hedge parzīn.
hedgehog xārpušt, xūkar(ag), zūzag.
heel pāšnag.
height bālāy.
heir nāmburdār; ēnōkēn.
held griftār.
hell dušox, dwārišn.
hellish dušoxīg.

helmet targ.
help (n.) ayārīh, dastyārīh, frayād, frayādišn.
help (v.) ayārīdan, frayādīdan.
helper ayār, dastgīr, dastyār.
helpful ayārōmand, frayādišnīg.
helpfulness ayārōmandīh.
hemp šan.
hempen šanēn.
hempseed šāhdānag.
hen kark.
henbane bang, mang.
hence parrōn.
herb marw, rūrag; *fragrant* ~ sprahm.
herd ram(ag).
here ēdar.
heresy ahlomōγīh, dušwurrōyišnīh, ǰudristagīh, zandīkīh; v. *heterodoxy*.
heretic ahlomōγ, ǰudristag, zandīk.
hero ēr, gurd, wīr, yal; *befitting a* ~ ērwār, gurdwār.
heroism gurdīh.
heterodoxy agdēnīh; v. *heresy*.
hide (n.) čarm, pōst.
hide (v.) nihuftan, (nihumbīdan).
hideous duščihr.
high borz, buland; *on* ~ bālistīg.
higher abar(dar).
highest abardom, aγrē, bālist.
hill grīwag, kōf.
hip haxt.
hire mizd.
hireling mizdwar.
hit pahikaftan, zadan.
hither ōrōn; awar!
hold dāštan, griftan.
hold by, to pad . . . dāštan.
hole maγ, sūrāg, sūrāx.
holed sūrāgōmand.
holiness pākīh, yōǰdahrīh.
hollow gabr.
hollowness gabrīh.
holy abēzag, pāk, spenāg, yōǰdahr; ~ *word* mānsᵃrspand.
homage, pay ~ namāz burdan.
home āwarišn, mēhan; (*daevic*) gilistag.
homogeneous hamēwēnag.
homomorphous hamdēsag.
honest frārōn; v. *righteous*.
honesty frārōnīh.
honey angubēn; ~*-bee* magas ī angubēn.
honour (n.) āzarm, āzarmīgīh, burzišn.
honour (v.) burzīdan.
honoured āzarmīg.
hoof sumb.
hoop čambar.
hope ēmēd, ummēd.
hopeful ummēdwār.
hopeless anummēd.
horn srū; (*trumpet*) gāwdumb.
horned srūwar.
horny srūwēn.
horoscope zāyč(ag).
horrible aryand; v. *terrible*.
horse asp, bārag, stōr.
horse-armour zēnabzār.
horseman aswār.
horsemanship aswārīh.
hospitable wišād-dar.
hospitality aspinǰ, mehmānīh, spinǰānagīh.
host mēzdbān.
hostile bēšburdār.
hostility bēš; *bear* ~ bēš burdan.
hot garm; *grow* ~ taftan.
hour zamān(ag).
house kadag, mān(d), srāy, xān(ag); v. *lady*, *master*; ~ *and home* xān ud mān.
household (*retinue*) gāl; ~ *member* mānīg.
householder kadagxwadāy.
how čiyōn, čē-ēwēnag.
how many, much čand.
human being dōpāy, mardōmzādag.
humanity mardōmīh, mardōmzādagīh.
humble ērmān(ag), ērtan, narm.
humility ērmenišnīh, ērtanīh.
hump kōf.
hundred sad.
hunger gursagīh, suy, šuy.
hungry gursag, gušnag.
hunting-ground wiškar.
hurt (n.), v. *harm*.
hurt (v.) bištan, (bēšīdan), rēšīdan.
hurtful rēškēn.
husband gādār, mērag, šōy.
husbandman wāstaryōš; v. *farmer*.
husbandry wāstaryōšīh; v. *agriculture*.

'huzwarish' uzwārišn.
hyena haftār.
hymn gāh.
hypocrisy pa(č)čibāgīh.

I az, man.
ibex pāzen.
idol but, uzdēs.
idolater uzdēsparist.
idolatry dēw-ēsnīh / -ēzagīh, uzdēs-paristišnīh.
idol-temple uzdēs-zār.
if agar, ka; ~ *only* kāč.
ignobility anērīh.
ignoble anēr.
ignorance adānīh, pas-dānišnīh.
ignorant adān, duǰdānāg, dušāgāh.
ill duš-; v. *sick*.
ill-born wad-gōhr / -tōhm.
ill-breathing duǰdaft.
ill-doing duškunišn.
illegal adād.
illegality adādīh.
ill-natured wad-xēm.
illness wašt(ag)īh, wēmārīh, xīndagīh, yask.
ill-spoken duš-gōwišn.
ill-thinking dušmenišn.
illuminate abrōxtan.
illumination abrōzišn(īh).
illuminator rōšngar.
ill-will duškām.
image nigārag, pahikar.
immaculate anāhīd, awinast.
immediately hamzamān.
immobile arawāg, awazišnīg.
immoderate apaymān; v. *excess*, *deficiency*.
immoderation apaymānīh.
immortal ahōš, amarg, anōš(ag).
immortality ahōšīh, amargīh, anōšagīh.
immutability awardišnīgīh.
immutable awardišnīg.
impair wizāstan, (wizūdan); v. *damage*, *injure*.
impalpable agriftār.
impatient apattūg.
impede pādīrān(ēn)īdan.
imperfect anuspurrīg.
imperishability asazišnīh.
imperishable afrasāwand, asazišn(īg).
impotence agārīh.
impotent hušk-kūn.
improper anabāy.
imprudent halag.
impurity āhīd.
in andar(ag), pad.
inability anabzārīh.
inactive agār, armēšt.
inactivity agārīh.
incantation afsōn, nērang.
incapable anabzār, anādūg.
incline grāyīdan.
incorrigible kōrdil.
incorruptible apōhišn.
increase (n.) abzōn, abzāyišn, frādahišnīh, mehēnišn.
increase (vi.) abzūdan, wālīdan, waxšīdan; (vt.) mehēnīdan.
increasing abzōnīg.
indeed xwad.
indemnity gōhrīg.
independent kāmag-widār / -xwadāy kām-zīwišn.
indestructible anafsēnišn.
India Hindūgān.
Indian hindūg.
indigenous ādehīg.
indigo nīl.
individual ēwtāg, ēwāzīg.
indolence aǰgahānīh, sūdagīh.
indolent aǰgahān, sūdag.
inevitable ačār, awizīrišnīg.
inexpiable anābuhlag.
inferior aziškeh.
infidel agdēn; v. *heretic*.
infinite anagr; ~ *Light* anagrān, anagr-rōšn(īh).
infirm anōst; armēšt.
infirmity armēštīh.
inform āgāhēnīdan, azdēnīdan.
ingratitude anespāsīh.
inhabitant mehmān.
inheritance abarmānd.
inimical hambasānīg.
iniquity kastārīh.
initiate dahm.
injunction handarz.
injure āzārdan, (āza/urdan), wizāstan, (wizūdan), xastan.
injurious wizāyišnīg; v. *harmful*.
injury āzārišn, āzarm, wizāyišn, wizend.

injustice adādīh, adādestānīh.
inn aspinǰ.
innocent awināh, abēwināh.
innumerable amar, anōšmār, asāg.
insert passāxtan.
inside andarōn.
insight, spiritual ~ mēnōgwēnīh; *having* ~ ~ mēnōgwēn.
insolvency anādānīh.
insolvent anādān.
install abar nišāstan.
instantly hamzamān.
instruct frahixtan.
instrument abzār, zay; (*stringed*) rōd.
insult dušnām.
intangible agriftār.
intelligence frazānagīh, ōš(īh).
intelligent frazānag.
intend grāyīdan.
intention menišn.
intercalary (*days*) duzīdag, truftag; (*year*) wihēzagīg.
intercession ǰādag-gōwīh.
intercessor ǰādag-gō(w).
interest, v. *profit*.
intermediary mayānǰīg.
interpret wizārdan.
interpreter targumān; ~ *of dreams* xwamn-wizār.
intertwine hambastan.
intertwining hambandišnīh.
intestine(s) rōdīg, uruspar.
intimate hamdam.
intoxicated mast(ōg).
intoxication mastōgīh.
introduction handēmāngarīh.
introducer handēmāngar
inverted nigūn.
investigate wizōstan.
investigation wizōh/yišn.
invisibility abaydāgīh.
invisible abaydāg, awēnišnīg.
invocation azbāyišn.
invoke azbāy-.
invulnerability abēšīh.
invulnerable abēš, abēwizend.
Iran(ian), v. *Eran(ian)*.
iris hērīg.
iron āhan; (a.) āhanēn.
irresponsible apursišnīg.
irrigate xwārēn-.
is (h)ast; ~ *not* nēst.
issue abāz raftan.
item tāg.
itinerant wiyābānīg.

jackal tōrag.
jailer zēndānbān.
jasmine yāsaman.
javelin sel.
jaw ērwārag.
jealous areškēn.
jealousy arešk.
Jerusalem Urišlīm.
jet šabag.
Jew jahūd.
jewel gōhr.
jewelled pad-gōhr.
join abyōxtan, āyōxtan, (āyōzīdan), paywastan.
joined ēwkard(ag).
joke kādag.
joy farroxīh, šādīh, urwāhm(an)īh.
joyful šād, urwāhm(an).
judge (n.) dādwar.
judge (v.) handāxtan.
judgement dādestān, dādwarīh; handāzišn, wizīr.
jug xumb.
Jupiter (astr.) Ohrmazd.
justice dād, dādestān.

keep dāštan, nigāh dāštan.
keeper dāštār.
keeping nigāhdār(išn)īh.
key kilēl.
kid wahīg.
kidney gurdag.
kill kuštan, ōzadan.
kin, next of ~ nabānazdišt.
kin-marriage xwēdōdah.
kind (a.) mihrbān.
kind (n.) gōn(ag), sān, sardag, šōn; *of the same* ~ hamēwēnag.
kindle (vi.) waxšīdan; (vt.) abrōxtan.
kindness nāzišn.
king šāh; ~ *of kings* šāhānšāh.
kingly šāhwār.
kinsman xwēšāwand.
kiosk kōšk.
knead srištan.
knee (u)šnūg, zānūg.
knife kārd.
knight, v. *chess*.

knot grih.
know dānistan, šnāxtan, uzwārdan.
knowing āgāh, dānāg, dānišnōmand, šnāsag.
knowledge āgāhīh, dānāgīh, dānišn, frahang, šnāsagīh.
known āšnāg, azd.
koumiss hur.

labour, forced ~ bēgār; v. *work*.
lad rēdak.
ladder pillagān.
ladle kafč.
lady bānūg, nārīg; ~ *of the house* kadagbānūg.
lair āšyān.
lake war, zrēh.
lamb warrag.
lament (n.) šēwan.
lament (v.) čīdan, hangrāyīdan.
lamentation brāmag, čēhišn, gilag, mōyag.
lamenting hangrūdag.
lammergeyer dālman.
lamp čirāγ.
lance nēzag.
land būm, deh, šahr.
lane kōy.
langour tandīh.
language uzwān, (zuwān).
languishing tand.
lapis lazuli kāskēn; (a.) kāskēnēn.
large frāx, wēhm; v. *big*.
lark čakōk.
last (a.) abdom, pasēn.
last (v.) pattūdan.
lasting ēstišn.
late (*deceased*) anōšagruwān, hufraward.
laugh xandīdan.
lavatory čamišn.
law dād, dādestān.
lay (*down*) nibāstan; ~ *foundations* fragandan.
layer tōf.
laziness aǰgahānīh, sustīh.
lazy aǰgahān, sust.
lead (n.) arzīz, srub.
lead (v.) ānīdan, franāftan, hāxtan, nīdan, rāyēnīdan, zāmēnīdan, adēn-; ~ *up* ahrāftan.
leaden arzīzēn, srubēn.
leader parwānag, pēšār, pēšōbāy, sālār.
leadership parwānagīh, pēšōbāyīh.
leaf wal/rg.
lean grāyīdan.
learn hammōxtan; ~ *by heart* warm kardan.
learner hammōxtār.
learning hammōxtārīh.
learnt gōšōsrūd.
least kahist, kamist, nidom; *at* ~ pad kamistīh.
leather čarm, dawāl.
leather bag paywāsag; v. *skin bag*.
leave hištan.
leech dēwōk, zalūg.
leek gandanāg.
left(*-hand*) hōy(ag).
leg pāy, padištān.
legal dādīg.
lemon balm wādrangbōy.
length dra(h)nāy.
lentil miǰūg, wēnōg.
Leo Šagr.
leopard palang; *hunting* ~ yōz.
leper, leprous pēs.
less keh, kem.
lessen kāhēnīdan, kāstan.
lesser kehtar.
lest ma agar.
let hištan.
letter frawardag, nāmag.
level hāmōn, hamwar.
liar drōzan.
libation zōhr.
liberal rād.
liberality rādīh.
Libra Tarāzūg.
lie (n.) drō.
lie (v.) druxtan.
lie down nibastan.
life zīndagīh, zī(w)išn(īh).
lift abrāstan.
light (a.) rōšn; (*weight*) sabuk, xwār.
light (n.) payrōg, rōšn(īh).
lighten rōzēnīdan.
lightning rōzag, wirōzag.
like (a.) ēwsān, hamōg, hamsardag, hāwand, mānāg.
like (pr.) čiyōn, handāzag ī, hangōšīdag ī, ō . . . homānāg.
like (v.) dōšīdan, passandīdan.

likeable passandišnīg.
likeness ēwsānīh, hangōšīdag, hāwandīh, homānāgīh, mānāgīh.
likewise hamēdōn, hamgōnag.
liking dōšišn, passand(išn).
lily sōsan.
limb handām, (hannām), pēšag.
limbo hammistagān.
lime čārūg; (a.) čārūgēn.
limit kanārag, karān, sāmān, wimand.
limited brīn, kanāragōmand, wimandīg, wimandōmand; v. *bounded*, *delimited*.
line kiš, radag.
lineage gōhr(ag).
link band.
lion šagr.
lip lab.
liquid šus^{a}r.
little andak, kam, ōzārak, xwurd; *a* ~ čegām-iz-ē(w).
live zī(wi)stan; v. *dwell*.
livelihood zī(w)išn.
liver ǰagar.
living (a.) uštānōmand, zīndag, zī(w)išnōmand.
living (n.) zī(w)išnīh.
lizard karbāš, karbunag.
load bār, puštag.
loan abām.
locks gēs.
locust kullag, mayg.
logic čimgōwāgīh.
long dagr, dagrand, drāz.
long-lasting dagr-pattāy.
long-lived dagr-zī(w)išn.
look (n.) nigāh.
look (v.) nigerīdan, nigāh kardan.
look after zēnēnīdan.
loose (a.) harzag; wišād.
loose (v.) wišādan.
loosen wiyōz-.
loosing hilišn.
lord axw, bay, šahryār, xwadāy; ~ *of the land* dahibed.
lordly xwadāywār.
lordship xwadāyīh.
loss appārīh, zyān.
lost wany; (*stray*) apēdag.
lot bahr.
lotus nīlōpal.
loud borzwāng.
louse spiš.
love (n.) dōstīh, dōšagīh, dōšāram, mihr.
love (v.) dōšīdan.
loving dōšag.
low ēr, past.
low-born wad-gōhr / -tōhm.
lowland garmsēr.
lucerne aspast.
lunar mansion xwurdag.
lunch čāšt.
lung suš.
lust ārzōg, āz, waran, waranīgīh.
lute tambūr, win.
lying drōzan; (*prostrate*) nibēm.
lyre barbut, kennār; v. *harp*.

mace gad, warz, (wazr).
mad dēwānag.
madder rōyan.
made, *be* ~ kirīh-.
magic ǰādūgīh, kundāgīh.
magician ǰādūg, kēd, kundāg.
magnify mehēnīdan.
magpie kāskēn(ag) murw.
Magus moymard; v. *priest*.
maid kanīg, kanīzag, paristār.
maiden dōšīzag.
maidenhood dōšīzagīh.
maintenance dārišn, ǰadārīh.
majestic rāyōmand.
majesty škōh; s.v. bay.
make kardan, sāxtan.
male gušn, nar.
maleficent anāg-kardār.
malevolence duškām, wadkāmagīh.
malevolent wadkāmag.
malice kēn.
malicious kēnīg.
man mard, wīr; (~*kind*) mardōm; *the First* ~ Gayōmart; *old* ~ zarmān; *young* ~ mērag.
manager kārframān.
mane bašn, buš.
manger āxwarr.
Manichaean zandīk.
manifest nigerišnīg; v. *obvious*, *visible*.
mankind mardōm.
manliness mardānagīh.
manly mardānag, nar.

manna tabarzad.
manner brahm(ag), ēwēn(ag), handāzag, hangōšīdag, ristag, sān, šōn, ēdōnīh.
manure sargēn.
many was, wasyār; *so* ~ and, čand.
march (*border*) marz; ~ *warden, margrave* marzobān.
mare mādīyān.
marigold hamēwahār.
marjoram marzangōš.
mark daxšag, drōš(om), nīšān.
marked daxšagōmand.
market wāzār.
marking-nut balādur.
marriage zanīh; ~ *feast* wayōdagān.
marriage portion kābēn.
marrow mazg.
Mars Wahrām.
marten xaz.
marvel abd sahistan.
marzipan ĩawzēnag.
mask padām.
mast frasp, stūn(ag).
master awestād, rad, sālār; ~ *of the house* kadagxwadāy, mānbed.
mastery abarōzīh.
material astwand, astōmand.
matter zīr, kard; (*physical*) mādišt.
maturation pazzāmišn.
mature pazzām-, ō paymān madan, rasīdan.
maw zafar.
Mazdaism māzdēsnīh.
Mazdean māzdēsn, wehdēn; ~ *scriptures* abestāg.
meadow rāγ; v. *pasture*.
meal bazm, čāšt, mēzd, sūr; *evening* ~ šām.
mean pen; xwār.
meaning čim.
meanness penīh.
means abzār, čār.
measure (n.) handāzag, paymān(ag); (*time, length*) hās^{a}r, v. Appendix (vii); *grain* ~ grīw, kabīz.
measure (v.) paymūdan.
meat gōšt, pid; *pickled* ~ xāmīz; *potted* ~ halām.
mediation mayānjīgīh.
mediator mayānjīg.
medicament dārūg.
medicinal bēšāz, biǰagān; ~ *plant* rūrag.
medicine darmān.
meek narm; v. *humble*.
meet, come to ~ ō padīrag madan.
meeting padīragīh.
melody niwāg.
melt widāxtan.
melted, be ~ widāzīhistan.
member handām, (hannām), pēšag.
memoir ayādgār.
memorize warm kardan.
memory ayād, ayāsišn(īh), daxšag, warm, wīr, wīrōmandīh.
menstrual cycle daštānmāh.
menstruation daštān.
menstruous daštān(ōmand).
merchant wāzāragān.
merciful abaxšāyišnīg.
merciless anāmurzīd.
mercilessness anāmurzišn.
Mercury Tīr.
mercy abaxšāyišn, āmurzišn; *have* ~ abaxšāyīdan, āmurzīdan.
merry wiyufsišnīg; v. *happy*; *make* ~ wiyufs-.
merrymaking spaxr, wiyufsišn.
message paygām.
messenger aštag, bayaspān, paygāmbar.
metal ayōxšust, xwēn-āhan.
metallic ayōxšustēn.
metamorphosis wardišn; v. *transformation*.
midday nēmrōz; ~ *heat* rabih.
middle mayān; nēmtan.
middling mayānag.
midget widestīg.
might sēzd, tuwān.
mighty kardagār, sēzdēn, tuwānāg; v. *powerful*.
migrant kārdāg.
milch dēnōdag.
mild čarb.
milk (n.) ǰīw, pēm, šīr; *sour* ~ māst.
milk (v.) dōxtan, (dōšīdan).
mill (n.) āsyāb, āsyāg.
mill (v.) ārdan.
millennium hazārag.
millet ālum, arzan; *giant* ~ gahl, gāwars.
millstone āsyāg.

mind axw, mānag, wārom, wīr.
mindful, be ~ of ayāsīdan, (ayāstan).
minister dastwar; *prime ~* wuzurg-framādār.
minor (*sins*) xwārtar.
minute (*of arc*) lipī.
miracle warz, widimās(īh).
miraculous power, having ~ warz-āwand.
mirror ēwēnag.
miserly pen.
misery niyāz.
misfortune astānag, dušfarragīh, duš(x)wārīh, petyārag.
misrule dušxwadāyīh; v. *evil rule*.
mission aštagīh, bayaspānīh.
mist mēy, miznē.
mistress kadagbānūg.
Mithra Mihr.
mix abyōxtan, āmēxtan, gumēxtan, srištan.
mixing, mixture āmēzišn, gumēzišn, gumēzag(īh), gumēg.
mobile wazišnīg.
mocker afsōsgar.
mockery afsōs, riyahrīh.
moderate paymānīg.
moderation paymān(īgīh).
modesty nang.
modius grīw.
moist naft, tarr, xwēd.
moisture nam, xwēdīh.
monkey kabīg.
month māh, māhīgān.
moon āyišm, māh; *full ~* purrmāh; *new ~* andarmāh.
more frāy, freh, wēš.
moreover enyā.
morning bāmdād.
morocco leather saxtag.
mortal anōšxwar, gēhānīg, marg-ōmand, ōšōmand, sazišnīg.
mortar hāwan; (*lime*) čārūg.
mosque mazgit.
mosquito paxšag.
most frahist.
mother mād(ar).
motion ǰumbāgīh, ǰumbišn, rawišn; *set in ~* rawāgēnīdan.
mottled pēs.
mount bārag, stōr.
mountain gar, kōf.
mourn čīdan.
mournful čehišnīg.
mouse mušk.
mouth dahǎn; (*daevic*) zafar.
movable wihēzagīg.
move ēwarzīdan, ǰumbīdan, raftan, wazīdan, wihēz-; *~ quickly* šēb-; *cause to ~* ǰumbēnīdan, wāzīdan.
moved, be ~ ǰumbīhistan.
movement čandišn, ēwarz, ǰumbišn, wāzišn, wihēz(ag).
moving ēwarzīg.
mow drūdan.
much abēr, frāy, freh, was, wasyār; *as ~ as, however ~* and čand; *so ~* and, čand.
mud laǰan.
music niwāg.
musician huniyāgar.
musk mušk.
mussuck mašk; *small ~* maškīzag.
must (n.) bādag.
must (v.) abāy-.
mustard seed spandān.
mutability wardišn(īg)īh.
muzzle pōz(ag).
myriad bēwar.
myrobalan halīlag.
myrtle mōrd.
mystery rāz.

nail mēx; (*finger*) nāxun, srū.
naked brahnag.
name nām.
naphtha naft.
narcissus nargis.
narrow tang.
narrowness tangīh.
natural čihrīg, gōhrīg.
nature čihr(ag), gōhr(ag); čiyōnīh; xēm, xōg.
navel nāfag.
navigable nāydāg.
near nazd(īk).
necessary abāyišnīg; *be ~* abāyistan. (andar) abāy-.
necessity abāyišn.
neck gardan, grīw.
neck-guard grīwbān.
need astānag, niyāz.
needle sōzan.

needy astānagōmand, driyōš, niyāz-ōmand.
negligence sūdagīh.
negligent sūdag.
negro zangīg.
neighbour hamsāyag.
nest āšyān(ag).
net dām.
never hagriz.
new nōg.
new-born nōgzād(ag).
New Year's day nōgrōz.
news, good ~ niwē.
nice xwaš.
niggardly pen.
night šab; *last* ~ dōš.
night raid šabīxōn.
nimble čābuk, šēbāg.
nine nō.
nineteen nōzdah.
ninety nawad.
ninth nohom.
no nē; ēč.
nobility ērīh.
noble abarmānīg, āsnūd(ag), (āsnī-dag), āzād, āznāwar, ēr, pēšēnīg.
nobody kas-iz.
node of the moon Gōzihr-dumb / -sar.
noise pattān; v. *sound*
non-Aryan anēr.
non-essential ǰadišnīg.
non-existence anastīh, nēstīh.
non-existent anast.
non-Mazdean kēšdār; v. *heretic*.
noon rabih.
north abāxtar.
nose wēnīg.
not nē, ma; ~ *any* ēč; ~ *at all* hambun, tis-iz.
notice mārdan, ōšmurdan.
notoriety čašmagāhīh, dusrawīh.
notorious čašmagāh, dusraw.
nourish parwardan, parwāl-.
nourishment parwāl(išn), parwarišn.
now nūn; hād.
noxious creature xrafstar.
number mar(ag), sāg.
nuptials wayōdagān.
nurse, (*wet-*) dāyag.
nursing, *nurture* dāyagānīh.

oath sōgand, war.
obedience ēkānagīh.
obedient ēkānag, framānburdār, srōšīg.
obligation frēz, tāwān.
obligatory frēzb/wānīg.
observation nigerišn.
observe nigerīdan, nīš-.
obsidian šabag.
obstinacy stambagīh, wastārīh.
obstinate stambag, wastār.
obtain ayāftan, windādan.
obvious āškārāg, čašmagāh, čašmdīd, paydāg, rōšnag.
occasion bār, ǰār, hangām.
occur ǰastan.
offence āgrift.
offering mēzd, pārag, us(t)ōfrīt, zōhr.
offspring frazand, paywand, zahag; (*daevic*) hunušak.
often bāstān.
oh! alā.
oil čarbišn, rōγn.
oily čarb.
old kahwan, meh, pīr; v. *age*.
oleaginous čarbišnōmand.
olive zayt.
omen ǰadag, ǰahišn, murwāg.
on abar, pad.
onager gōr.
once ēwbār.
one ēk, ēw.
oneirocritic xwamn-wizār.
only ēwāz.
open (a.) wišād.
open (v.) abāz kardan, wišādan; (*the mouth*) wiyāftan.
opinion, of the same ~ hamdādestān.
opponent hamba/edīg, hambasān, hamēmāl, hamēstār.
opposing hambasānīg, ǰud-dādestān.
opposite mih; ǰuttarīh.
opposition hamēmālīh, hamēstārīh, padīragīh.
oppress awištāftan.
oppressed handraxtag.
oppression awištāb, handraxtagīh, pazd, stahm, stahm(ag)īh, stambagīh.
oppressive stahmag, stambag.
or ayāb.
orchard bāγ.
ordeal war; *heat* ~ garmōwar(īh).

order (n.) framān, framāyišn.
order (v.) framūdan; win(n)ārdan.
ordinary šōnīg.
organization rāyēnīdarīh.
organize rāyēnīdan; v. *arrange*.
origin čihr(ag), fragān.
ornament payrāyag.
Orontes Arwand.
oryx xarbuz.
ossuary astōdān, hazzān.
other abārīg, any, (anī-z).
otherwise enyā, ǰuttar.
otter udrag.
outcome hanǰām.
out(side) bē(rōn).
outstrip andar widardan.
oval xāyagdēs.
oven tanūr.
over abar, tar, tarist.
overcome stōwēnīdan, tarwēnīdan, wānīdan.
over-confidence wastārīh.
over-confident wastār.
overflow āšixtan.
overseer kārframān.
overstep spōxtan.
owl būf/g.
own xwēš; *make one's* ~ xwēšēnīdan.
ox gāw.

pace gām.
pact pašt(ag); v. *bond*, *treaty*.
page (*boy*) rēdak, rahīg.
Pahlavi pahlawīg.
pail hēzag, dōl.
pain bēš, dard, pīm.
painless adard.
paint (*picture*) nigār-.
pair ǰuxt.
palace dar, darbās, kōšk, šāhīgān.
palace superintendent darīgbed.
pang pīm.
paradise garōdmān, (garasmān), wahišt; (*worthy*) *of* ~ garōdmānīg, wahištīg.
paragraph darak.
parasang frasang.
pardon (n.) hilišn.
pardon (v.) hištan.
part bahr, bazišn, pārag, pēšag, sraxtag.
Parthian pahlawīg.
particle xwurdag.
particular ēwāzīg, wāspuhragān; *in* ~ pad nāmčišt.
partner hambāy, hambāz.
partridge kabk, tīhōg.
pass sazistan, widardan, (widaštan); *let* ~ widār(ī)dan.
passage widār, widarag.
passing sazišn, widerišn(īh).
pastern xwurdag.
pasture čarag, wāstar.
path pand, widarag.
patience bārestānīh, burdīh, burdārīh, pattūgīh, škēbāgīh.
patient bārestān, burd, pattūg, škēbāg.
pavilion kōšk, mašk; *royal* ~ mašk-abarzēn.
paw panǰag.
pawn v. *chess*.
pay mizd.
peace āsānīh, āštīh, drōd, rām(išn); *give* ~ rāmēnīdan.
peaceful āsān, hammist, rāmišnīg.
peach šiftālūg.
peacock fraš(a)murw.
peak bālēn, bašn, čagād, tērag.
pear urmōd.
pearl morwārīd.
peasant warzīgar.
peck (*measure*) grīw.
peer hamahl, hamāl, hamtāg.
peg mēx.
penance petīt.
penis kēr.
penitence petītīgīh, pašēmānīh.
penitent petītīg, pašēmān.
penniless aganǰ.
pentad panǰag.
people mardōm, pāyram; *other* ~ kār.
perceive mārdan.
perception bōy, mārišn.
perceptive mārāg, mārišnōmand.
perch nišēm.
perennial sālwār.
perfect (a.) bowandag, hangirdīg, (u)spurrīg.
perfect (v.) frazāftan.
perfected, *be* ~ frazaftan.
perfection spurrīgīh.
perform frāz griftan, kardan, wizārdan.
performer kunišngar; v. *entertainer*.

perfume bōyēnīdan.
perhaps ma agar.
period drang, paymān(ag).
perish abesīhīdan.
perishable frasāwand, sazišnīg.
permanence asazišnīh, ēstišn.
permanent asazišnīg.
perpetual ǰāwēdānag.
persecution pazd.
perseverance pattūgīh.
persevering pattūg.
Persian pārsīg; v. *Eranian*.
person kas, tan, P keč.
perspiration xwēy.
perspire xwistan.
persuade hāxtan.
persuasion hāzišn.
perverse tarmenišn.
perversity tarmānīh, tarmenišnīh.
pheasant tadar(w).
philosopher fīlāsōfā.
phlegm drēm.
physician bizešk, drustabed.
physicist gōhrag-dānag.
physics čihr-šnāsīh.
physique tanbahr.
pickled meat xāmīz.
picture pahikar, nigārag.
piece pārag; (*backgammon, etc.*) muhrag.
pierce suftan.
pig xūg.
pigeon kabōd, kabōtar.
pile up čīdan.
pillar stūn(ag).
pillow bālēn, bāliš.
pious dahm, kirbagīg; v. *righteous*.
Pisces Māhīg.
pistachio nut pistag; ~ *tree* wan ī gurgānīg.
pit čāh, may.
pitcher xumb.
pitchfork šānag.
pity āmurzīdan.
place (n.) gāh, gyāg; *proper* ~ dādgāh.
place (v.) nihādan.
plain dašt, rāy.
plaintiff pēšēmāl.
plan handāxtan.
plane (*tree*) činār.
planet abāxtar; *the 7) planets* haftān.
plank taxtag.
planner handāxtār.
plant (n.) urwar; *medicinal* ~ rūrag; *useless* ~ zāz.
plant (v.) nišāstan.
plaster (n.) dōs, gač; (a.) dōsēn, gačēn.
plaster (v.) handūdan.
platform šādurwān.
play (n.) wāzīg.
play (v.) wāzīdan; (*instrument*) srūdan, (*flute*) pazd-.
pleasant xwaš.
pleasantness xwašīh.
please šnāyēnīdan.
pleasing hudōšag.
pleasure dōšišn, passand, rāmišn, urwāhm(an)īh, xwašīh; *give* ~ rāmēnīdan.
pledge graw(īh), graw(a)gān.
plenty frāxīh.
plough ēš.
ploughing (*ox*) warzāg.
pluck (*hair, etc.*) rūdan.
poison zahr, wiš.
poisonous wišōmand.
Polaris Mēx ī gāh.
pole (*measure*) nāy.
polish abrōxtan.
poll-tax gazīdag.
pollute ālūdan.
polluted ālūdag.
pollution āhīdīh, nasrušt(īh).
polo, ~*-stick* čaw(la)gān.
pomegranate anār.
pond šādurwān.
pool warm.
poor driyōš, škōh.
poplar spēd-dār.
populous ābād.
porcupine xārpušt.
portico dahlīz.
portion bahr, ǰād(ag), kardag, pārag.
portionless abahr.
possessions grāmag, xwēšīh; v. *property*.
possible, it is ~ šāyēd; tuwān.
post-(*horse*) bayaspānīg.
posterior nišēm.
pound kōftan, kōstan.
pour āšixtan, rēxtan, tāxtan, tazēnīdan; ~ *out* wēxtan.

poverty driyōšīh, niyāzōmandīh, škōhīh.
power abzār, amāwandīh, nērōg, ōz, stahm, tuwān, zōr.
powerful abzār, amāwand, kāmgār, nērōgōmand, ōzōmand, pādixšā(y), pādyāwand, warzāwand, zōrīg, zōrōmand.
powerless abādixšā(y), abādyāwand, agār; *become* ~ agārīhistan; *render* ~ agārēnīdan.
powerlessness abādixšāyīh.
practise warzīdan.
praise (n.) āfrīn, burzišn, niyāyišn, stāyišn, šnāyišn.
praise (v.) āfrīdan, burzīdan, stūdan, (stāyīdan), šnāyīdan.
praiseworthy burzišnīg, stāyišnīg.
prayer namāz, niyāyišn; ahunawar, āfrīnagān, hōmāst.
precisely gōkānīg.
prefer wizīdan.
pregnancy ābusīh.
pregnant ābestan, ābus(tan), zahagōmand.
prejudice wizāstan, (wizūdan).
preparation passāzišn, wirāyišn(īh).
prepare ārāstan, passāxtan, sāxtan, wirāstan.
prescribed zamānīg.
presence handēmānīh; *in the* ~ *of* handēmān.
present frawārdan.
preservation dārišn.
preserve (n.) ambag.
preserve (v.) dāštan, zēnēnīdan.
preserver dāštār.
press afšurdan.
prevent abāz dāštan.
prey, v. *quarry*; (*bird*) *of* ~ škarag.
priest āsrō, āsrōn, dastwar, hērbed, mowbed, mānsᵃrbar; ~ *hostile to Zoroaster* karb; *first officiating* ~ zōt; *second officiating* ~ rāspīg.
priestly office āsrōīh, hērbedīh; ~ *school* hērbedestān; ~ *studies* hērbedestānīh.
prime minister wuzurg-framādār.
principal mādagwar, wāspuhr.
principle buništag.
prison zēndān.
risoner wardag, zēndānīg; v. *captive*.
privilege abarmānd.
proceed franaftan, raftan.
process (*law*) dādestān.
produce (n.) bar.
produce (v.) andar āwurdan.
profess (*faith*) franāftan.
professing āstawān.
profession franāmišn; v. *belief*.
profit bar, nīrmad, sōg, sūd, waxš.
profitable nīrmadōmand, sūdabgār.
profitless abēsūd.
profitlessness abēsūdīh.
progress (n.) frādahišnīh.
progress (v.) wihēz-.
progression rastag; wihēz(ag).
prolific barōmand.
promise (n.) padist(āg).
promise (v.) padist (abar) burdan, padistādan.
promote franāftan, abgār-.
promotion franāmišn.
prong srū.
propagate franāftan, rawāgēnīdan.
proper, *be* ~ saz-; *seem* ~ sahistan.
properly pad ēwēn.
property ǰadag, ǰadišn; (*possessions*) xwāstag.
prophecy kēdīgīh.
prophet waxšwar; v. *apostle*.
prophethood waxšwarīh.
propitiate šnāy(ēn)īdan.
propitiation šnūman.
proportion paymānag.
propriety ēwēn(ag).
prosecution pēšēmālīh.
prosper wālīdan; *make* ~ frāxēnīdan, padēxēnīdan.
prosperity ābād(ān)īh, bahrōmandīh, drōd, frāxīh, padēxīh.
prosperous ābād(ān), bahrōmand, frāx, padēx.
prostrate nibēm.
prostration namāz.
protect pādan, pahrēxtan, srāyīdan; (*by spell*) afsūdan.
protected pad-pānag.
protection magind, pānăgīh, panāhīh, pāsbānīh, pušt, puštībānīh, srāyišn, zēnhār.
protector pānăg, panāh, nigāstār.
protoplasm mādišt.
proud abarmenišn.

prove uzmūdan.
provide abgār-.
provided bahrwar.
providence bayōbaxt.
province awestām, nahang, pāygōs, rōstāg, šahrestān.
provision bahrwarīh; tōšag, xwārbār.
provoke sārēnīdan.
proximity nazdīkīh.
public čašmagāh.
pudenda šarmgāh.
pull (n.) āhang.
pull (v.) kešīdan; ~ *out*, v. *pluck*; ~ *up* āhixtan.
pulse māš.
punishment drōš, pādifrāh, puhl.
pupil hašāgird, hāwišt; (*of eye*) syāhag, tīdag.
pure abēzag, agumēg, āsnūd(ag), (āsnīdag), pāk(īzag), yōǰdahr.
purification yōǰdahrgarīh; *ritual* ~ baršnūm.
purified āsnūd(ag), (āsnīdag).
purifier yōǰdahrgar.
purify pālūdan, wēxtan.
purity abēzagīh, agumēgīh, pākīh, yōǰdahrīh.
purple argawān.
purpose čim, kām(ag).
purposeful čimīg.
purulence rēm.
purulent rēman.
put nihādan; ~ *on* pōšīdan, paymōxtan.

quadruped čahārpāy.
quail karak.
quake čandīdan, wizandīdan.
quaking wizandag; wizandīšn.
quality (*accidental*) ǰadīšn.
quantity čandīh.
quarrel stēzag.
quarry (*prey*) naxčīr.
queen bāmbišn; v. *chess*.
question frašn, pursišn.
quick ray, tēz, zūd.
quiddity čēīh.
quince bēh.
quiver kantigr.

rabbit xargōš.
race-course asprēs.
radiance brāzišn; v. *brilliance*.
radiant brāzišnīg.
raid, *night* ~ šabīxōn.
rain (n.) wārān.
rain (v.) wārīdan, waštan.
rainy wārānīg.
raise abrāstan, ahrāftan.
ram warān, warrag.
rampant zandag.
rank radag; *without* ~ agāh.
rat mušk.
raw xām.
ray tēx.
raze kandan.
razor awestarag.
reap drūdan.
rear pasīh.
rearrange abāz wirāstan.
reason čim, wihān(ag); xrad; *without* ~ abēčim.
rebellion abāzsārīh.
rebellious abāzsār, mustgar.
receive padīriftan.
recent nōg.
reception padīrišn.
receptive ayābag.
recitation srāyišn.
recite srūdan, yaštan.
reckless gyānabespār.
reckon āmār-, handāxtan, hangārdan, ōšmurdan.
reckoner āmārgar.
reckoning āmār(išn), hangārag, mar, ōšmārag, ōšmārišn.
recognize šnāxtan.
record kārnāmag.
rectitude ardāyīh.
red karmīr, suxr.
reddish-brown bōr.
redeem bōxtan, wizārdan.
redemption wizārišn; v. *salvation*.
reed nay, nāyīzag.
reed-bed nayestān.
reflect handēšīdan.
reflection handēšišn, uskārišn(īh).
refrain pahrēxtan.
refreshment parwāl.
refuge abestām/n, panāh; *take* ~ *with* pad panāh griftan.
region kišwar; v. *district*.
register daftar.

regret abaxš; v. *repentance.*
regretful abaxšāwand.
reign šahryārīh; v. *sovereignty.*
reject ānāftan, spōxtan.
rejection spōzišn.
rejoice urwāzistan.
rejoicing urwāzišn.
relationship brādarōdīh.
relation, relative hamtōhmag, xwēšāwand; brādarōd.
reliability awestwārīh, ōstīgānīh.
reliable awestwār, ōstīgān.
religion dēn; v. *Mazdaism, heresy; good, evil.*
religious dēnīg.
remain (abāz) māndan, (mānistan), pādan, pattūdan; ~ *over* parrēxtan.
remedy čār; darmān.
remember ayād kardan, ayāsīdan, (ayāstan), pad daxšag dāštan, ōšmurdan.
remiss māndag.
remote dūr.
removal appārīh, franāmišn.
remove franāftan, ōgārdan.
removed appār.
rend kirrēnīdan.
renown nāmīgīh.
renowned nāmīg.
repentance abaxšīh, pašēmānīh.
repentant abaxš, pašēmān.
reply paywāz-.
report srawēnīdan.
repose, v. *rest.*
reproach āwēnišn.
reptile xrafstar.
repudiating nakkīrā.
repudiation nakkīrāyīh.
repute, good ~ husrawīh.
request pahikārdan; v. *ask.*
resemblance mānāgīh.
resemble mān-.
resembling mānāg.
reservoir warm.
residence nišēmag; v. *dwelling.*
resignation bārestānīh, wīdwarīh.
resigned bārestān, wīdwar.
resonance pattān.
resonant pattānōmand.
respect āzarm, āzarmīgīh, grāmīgīh, tars, tarsāgāhīh.
respected āzarmīg.
respectful tarsāgāh.
response paywāzag, paywāzišn.
responsible pursišnīg.
rest (n.) āsānīh, āsāyišn, haspīn.
rest (v.) āsūdan, wisāy-.
Restoration fraš(a)gird.
restore wirāstan.
restrain abāz dāštan, griftan, pādīrān(ēn)īdan.
restrained pādīrān.
resurrection ristāxēz.
reticence pāduzwānīh.
reticent pāduzwān.
retreat for menstruous women daštānestān.
retribution pādāšn, pādifrāh.
return waštan.
reveal āškārāgēnīdan, paydāgēnīdan.
revealed paydāg; *be* ~ paydāgīhistan.
revelation āškārāgīh.
revelry spaxr; v. *merrymaking.*
revenge kēn.
reverence namāz, tarsāgāhīh.
reverent tarsāgāh.
reverse ǰuttarīh.
revive zīwēnīdan.
reviver zīndakkar.
revolution gardišn.
revolve gardīdan.
reward mizd, pādāšn, dās^{a}r.
rhinoceros karg.
rib pahlūg.
rice brinǰ.
rich hangad, rāyōmand, tuwāngar, was-xwāstag.
richness tuwāngarīh; v. *wealth.*
rider aswār.
ridge grīwag, tēx.
riding aswārīh.
right drust.
righteous ahlā, ahlaw, ardā, ašō, frārōn.
righteousness ahlawīh, ahlāyīh, ardāyīh, frārōnīh.
right-hand dašnag.
right-mindedness bowandag-menišnīh.
rightness drustīh.
ring, v. *finger.*
ripen pazzām-; *cause to* ~ pazzāftan, pazzāmēnīdan.
ripening pazzāmišn.

rise abar āmadan, abar āxistan, ul āmadan.
rival brādarōd.
rivalry brādarōdīh.
river rōd; ~ *bank* rōdbār; ~ *bed* rōstāg.
roar γarrānīdan.
roaring γarrānišn.
roast brištan.
rob rubūdan; v. *steal.*
robber apparag; *highway* ~ rāhdār.
robbery appar, rōb.
rock sang, wēm.
Roman hrōmāyīg.
Rome Hrōm.
roof aškōb.
roof-tree frasp.
rook, v. *chess.*
root rēšag.
rope arwēs, rasan, rištag, wandag.
rose gul.
rotten pūdag; v. *corrupt.*
rottenness pūdagīh.
rough društ.
round gird(ag).
roundness girdīh.
rouse wigrādan, (gubrās-).
row radag, rastag.
royal šāhwār.
rub muštan, sūdan, rōb-.
ruby yākand.
rue sudāb.
ruin(*ation*) abesīhišn(īh), tabāhīh, wany(b)ūdīh.
ruined awērag, awērān, tabāh; *be* ~ tabāhīhistan.
ruler dahibed, pādixšā(y), šahryār.
rump kūn.
run dawīdan, (dawistan), pōy-, taxtan, (tazīdan); (*daevic*) dwārīdan, (dwāristan); *cause* to ~ tāxtan, tazēnīdan.
running (a.) pōyišnīg, tazāg; (n.) tag.

sable samōr.
sacrifice hādōxt.
sad andāg(g)ēn, andōhgēn, zarīgōmand; v. *sorrowful.*
saddle kōfag, zēn.
saddle-bag bārǰāmag.
safe abēwizend.
safflower zardak.
saffron kurkum.
Sagittarius Nēm-asp.
sail wādbān.
sake, *for the* ~ *of* padisāy, rāy.
saliva xayūg.
salt namak; (*land*) sōrag.
salty sōr.
salutation ērkaš.
salvation bōxtagīh, bōxtārīh, bōzišn.
same ham-.
sanctification yōǰdahrgarīh.
sand rēg.
sandalwood čandal.
sapling nihāl.
sated, *satiate* sagr.
satiety sagrīh.
satisfaction hupassandagīh, sahišn, šnōmag.
satrap šasab.
satrapal šasabīgān.
Saturn Kēwān.
save bōxtan.
saved bōxtag.
saviour bōxtār, Sōšyans.
say guftan, P wāxtan.
saying wāzag.
scales tarāzūg.
scatter afšāndan, pargandan.
scent (n.) bōy.
scent (v.) bōyēnīdan.
scented bōyāg, bōydār.
schismatic ǰud-ristag; v. *heretic.*
school dibīrestān, frahangestān, hērbedestān.
scorch dazīdan.
scorn afsōs, riyahrīh.
scorpion, *Scorpio* gazdum.
scoundrel mar.
scratch randīdan.
scribe dibīr.
scribeship dibīrīh.
scriptures nibēg; abestāg, gāhān, hādamāns[a]r, dād.
sea drayā(b), zrēh.
seal (n.) muhr.
seal (v.) āwištan.
seam darz.
sea-shore drayā(b)-bār.
season āwām.
seat (n.) nišēm; *foremost* ~ pēšgāh.
seat (v.) (abar) nišāstan.
second didom, dudīgar.

secrecy nihān.
secret (a.) nihānīg, rāzīg.
secret (n.) rāz.
sect ristag.
sectary kēšdār; v. *heretic*.
section kardag; darak, hād.
security graw(īh), graw(a)gān.
sedentary māništag.
see dīdan, niš-.
seed čihr(ag), dān(ag), tōhmag, tōm; *having many* ~*s* was-tōhmag.
seeing (a.) wēnāg.
seeing (n.) wēnāgīh, wēnišn.
seek xwāstan.
seem, ~ *proper* sahistan.
seemly abāyišnīg.
seethe ayārdīdan.
select (a.) pad-wizēn.
select (v.) wēxtan, wizīdan.
selection wēzišn.
selective wizēngar.
self grīw, xwad, xwēštan.
selfhood xwadīh.
self-indulgence xwad-dōšagīh.
self-indulgent xwad-dōšag.
sell frōxtan.
semen šus^{a}r.
send frēstā/īdan, wisē kardan, zāmēnīdan.
senior mehtar.
sense bōy, sōhišn, šnāsag.
senseless abēbōy, abōy, abēōš.
senselessness abēbōyīh, abōyīh, abēōšīh.
sensitive mārāg, sōhišnīg.
separate (a.) ǰud(āg).
separate (v.) wēxtan, wisāndan, wiškīdan, wizārdan.
separated, be ~ wizīhīdan.
separation ǰudāgīh, wisānišn(īh), wiškin(n)išn, wizār, wizīhišn(īh).
sepulchre astōdān.
series rastag.
serious garān.
serpent garzag, kirm.
servant bandag, kadagīg, kardespās, paristag, pēškār.
serve paristīdan; ~(*food*) frawardan.
service paristagīh, paristišn, spās.
sesame kunǰid.
set hištan, nišāstan; (*sun*) andar šudan.
set about pardaxtan ō.
settle bunag dāštan.
settled māništag.
settlement wālan.
seven haft.
seventeen haftdah.
seventy haftād.
sever b(u)rīdan.
severe(ly) društ, saxt.
severity društīh, saxtīh.
sewer kahas.
shade, shadow sāyag.
shake down wišān-.
shallow tanuk.
shame (n.) nang, pafšīrišn(īh), šarm.
shame (v.) pafšār-.
shank zang.
shape čihr, kālbod.
shapely wimēhgēn.
share bahr, ǰād(ag).
sharp burāg, tēz, tund.
sharpness tēzīh.
shave awestardan.
she = *he*.
sheep mēš, pah.
sheepfold, -pen pahast.
sheet čādur.
shell pōst.
shelter war.
shepherd pānāg, šubān.
shield magind, spar.
shine brāzīdan, drafšīdan, frōgīhistan, tāftan, (tābīdan).
shining brāzišnīg; v. *bright*.
ship kaštīg.
shiver larzīdan.
shoe kafš, mōg, mōzag.
shoe-maker kafšgar.
shoot (n.) spīg.
shoot (v.) wistan.
shore bār.
short gišnag, kūk.
shortcoming frōdmānd; v. *deficiency*.
shoulder dōš, suft; ~*-blade* frēg, šānag.
show nimūdan.
sick, v. *ill*.
sickle dās.
sickness, v. *illness*.
side ālag, karān, kust(ag), nēmag, pahlūg, sōg, sraxtag.
side-dish āmiz.

sift wēxtan.
sigh swahistan.
sight wēnāgīh, wēnišn, dīdār.
sign daxšag, nīšān.
silent tušt, xāmōš.
silk abrēšom; *shot* ~ stabrag; v. *damask*.
silken abrēšomēn.
silvan wēšagīg.
silver (a)sēm; (a.) asēmēn.
similar hāwand; v. *like*.
similarity hāwandīh; v. *likeness*.
similarly hamēdōn.
simurgh sēn-murw.
sin abārōnīh, āstār, bazag(īh), māndag, wināh; *degrees of* ~ āgrift, anābuhlag, arduš, bāzāzanišnīh, framān, ōyrišt, tanāpuhl, xwar, yāt; *cause to* ~ āstārēnīdan.
since (cj.) čē, ēd rāy čē, ka; (pr.) az . . . ōrōn.
sinew pay.
sinful abārōn, bazakkar, druwand.
sinfulness wināhgārīh.
sing srūdan.
singing srāyišn.
single ēwtāg, tāg.
sinner bazakkar, dabr, wināhgār.
Sirius Tištar.
sissoo tree ǰaγ.
sister xwah(ar).
sisymbrium sīsīmbar.
sit (abar) nišastan.
six šaš.
sixteen šāzdah.
sixty šast.
size wuzurgīh, zahā, zahīh.
-sized -masāy.
skilful hudast, nēzūmān(īg).
skill abzār, hunar, hunarāwandīh, kārāgāhīh, kirrōgīh, nēzūmānīh.
skilled abzārōmand, frahixtag, hunarāwand, hunarōmand, kārāgāh, kirrōg.
skimmer kafč.
skin čarm, dawāl, pōst; tōz; (a.) pōstēn; ~*bag* hambān, mašk; ~ '*tablecloth*' maškīzag.
skull mastarg.
sky asmān, spihr.
slack sust.
slackness sustīh.
slander spazgīh.
slanderous spazg.
slave anšahrīg.
sledgehammer potk.
sleep (n.) xwāb, xwamn; būšāsp.
sleep (v.) xuftan, nibastan.
sleeping-platform bālēngāh.
sleepless axwamn.
slime kaf, laǰan.
slope, v. *acclivity*, *declivity*.
sloth būšāsp.
small gišnag, kam, keh, kōdak, kūč(ak), kūk, nihang, ōzārak, xwurd; ~ *thing* xwurdag.
smaller keh(tar).
smallest nidom.
smallness xwurdagīh.
smear handūdan.
smell (n.) bōy; hambōyāgīh, hambōyišn.
smell (vi.) bōyīdan; (vt.) hambōy-.
smite zadan; v. *hit*, *beat*.
smiter zadār.
smiting zanišn.
smoke dūd.
snake garzag, mār; (*viper*) šēbāg.
snare dām, talag.
snatch rubūdan.
sneeze šnōšag.
snout pōz(ag).
snow snēxr, snēzag, wafr.
so ēdōn, hamgōnag, ōh, ŏwōn.
so-and-so wāhmān.
so many and, čand.
so that (kū) tā, P yad.
sodomite kūnmarz, wiftag.
sodomy kūnmarz.
soft narm.
sojourn mānišn.
soldier laškarīg; v. *warrior*.
soldiering laškarīgīh.
sole ēwāz.
sole-created ēkdād.
solvent ādān.
some čand, ēwčand.
somebody kas, P keč.
son frazand, pus(ar).
son-in-law dāmād.
song čegāmag, niwāg, srōd.
sonship frazandīh.
soon(est) ahy.
soothsayer kēd, kundāg, murw-nīš.

soothsaying kēdīgīh.
sophist sōfistā.
sorcerer ǰādūg.
sorcery ǰādūgīh.
sore rēš.
sorghum gahl, gāwars.
sorrel (*horse*) šēd.
sorrow andāg, andōh, bēš, pīm, tēmār, zarīg.
sorrowful andāg(g)ēn, andōhgēn, bēšōmand, pīmgēn, zarīgōmand.
sort gōn(ag), sardag.
soul frawahr, fraward, grīw, gyān, ruwān, uštān.
sound āwāz.
soup kāmag; spēdbāg, ābkāmag.
sour tru(f)š.
source bunxān, čašmag, xān(īg), zahābag.
south nēmrōz, rapihwin.
southern rapihwintar.
sovereign šahryār; v. *king*, *ruler*.
sovereignty pādixšāyīh, šahryārīh, xwadāyīh.
sow afšāndan, kištan.
space spāš.
spacious frāx.
spade bēl.
span (*hand-*) widest.
span-sized widestīg.
sparrow winǰīšk.
speak dranǰīdan, guftan, P wāxtan; (*daevic*) dawīdan, drāyīdan.
speaker gōwāg, guftār.
spear fraš, sel.
special wāspuhragān.
speciality wāspuhragānīh.
speckled parš.
speech dranǰišn, gōwišn, guftārīh, saxwan, wāz; v. *good*, *evil*.
speechless agōwāg.
speed tagīgīh, tēzīh, zūdīh.
spell afsōn, mārīg, nērang, sraw, māns^{a}r.
sphere (*heaven*) spihr.
spice abzār.
spindle dōk.
spirit mēnōg(īh), wād, waxš; ~*s* yazdān; *v. good*, *evil*.
spiritual gyānīg, mēnōgīg, ruwānīg, waxšīg.
spirituality mēnōg(īg)īh.
spit (*roasting*) wardānāg.
spittle xayūg.
spleen spul, spurz.
splendid huškōh, P nisāg.
splendour abrang, bām, brāh, xwarrah.
split darrīdan, škāftan, wisistan.
spoil wimuštan, wināhīdan.
spoilt ānāst(ag), mūdag, tabāh, winastag.
spoon kafčag.
spotted parš.
spread afšāndan, wistardan.
spring, v. *source*.
spring(*time*) wahār, afsālān, mēdyōzarm; (a.) wahārīg.
sprinkle paššinǰīdan.
sprinkling paššinǰišn.
sprout spīg.
stable āxwarr, stōrgāh.
stagger škarwīdan.
stagnant hammist.
stain āhīd.
stalk ēwan.
stand awištādan, ēstādan, pādan; ~ *up* āxistan.
standing stēndag.
star axtar, star, stārag.
starch-jelly pālūdag.
stater (*coin*) stēr.
station pāyag.
stature bālāy, bašn; *of the same* ~ hambašn, hamtan.
stay abāz pādan, māndan, (mānistan), pattūdan, win(n)irdan.
steal appurdan, duzīdan.
stealing apparišn.
steel almās(t), pōlāwad; (a.) pōlāwadēn.
stem wan, (bun); v. *stalk*.
stench gand, gandagīh, duǰgandīh.
step gām.
step up abar āxrāmīdan.
steps pillagān.
steward mādayār.
stick čōb.
still ahanūz.
stimulate hangēxtan.
sting gazīdan.
stinking gandag, duǰgand.
stir up hangēxtan.
stoat kākom.

stock gōhr(ag), tōhmag; v. *good*, *stem*.
stolen duzīdag, truftag.
stomach kumīg; v. *belly*.
stone sa(n)g; *fruit* ~ ast(ag).
stony sagēn; ~ *place* sangsār.
store hambār, hamābēr.
story afsān.
stout frabīh.
straight rāst.
strain (*filter*) pālūdan.
strange(r) anōdag, bēgānag.
straw kāh, P wāš; giyāhīzag, nāyīzag.
stray apēdag; v. *astray*.
stream ǰō(y).
street kōy, srat.
strength amāwandīh, nērōg, ōz, pādyāwandīh, saxtīh, stabrīh, tagīgīh, zōr.
stride (n.) gām.
stride (v.) ăxrāmīdan.
strife āyōzišn(īh), kō(x)šišn, stēzag.
strike (n.) snāh.
strike (v.) pahikōftan, zadan.
string rištag, wandag.
strive āyōzīdan, kō(x)šīdan, tuxšīdan.
striving tuxšišn; v. *endeavour*.
strong amāwand, nērōgōmand, ōstīgān, ōzōmand, pad-nērōg, pādyāwand, saxt, stabr, stahmag, sūr, tagīg, zōrīg, zōrōmand.
stronger abarōz.
stronghold āwahan; v. *fortress*.
strophe wačast.
struggle (n.) ǰang, nibard, pahikār.
struggle (v.) āyōzīdan, kō(x)šīdan; v. *fight*.
strut ăxrāmīdan.
study (n.) ōšmārišn.
study (v.) ōšmurdan.
stuff āgandan.
stumble škarwīdan.
stunned, *stupefied* stard.
stupefaction stardīh.
stupid dušāgāh.
stupidity dušāgāhīh, stardīh.
subject dar.
submission ēkānagīh.
submissive ēkānag, framānburdār.
subordinate aziškeh.
substance gōhr(ag); *of the same* ~ hamgōhr.
substitute gōhrīg.
subtle bārīg/k.
suburb parwār.
success kāmag-hanǰāmīh.
successful kāmag-hanǰām / -widār, kāmrawāg.
suck mēzīdan.
suffer widār(ī)dan; v. *endure*.
suffering (a.) dardōmand.
suffering (n.) čēhag, handraxtagīh.
sugar šakar.
suitability niyābagīh, passazagīh.
suitable niyābag, passazag; v. *fitting*.
sulphur gōgird.
sulphurous gōgirdōmand.
summarize hangirdēnīdan.
summary hangirdīg(īh).
summer hāmīn, tābestān; (a.) hāmīnīg.
summit bālist, čagād, sar, tērag.
summon xwandan.
sun mihr, xwar.
sunrise xwarāsān.
sunset xwarōfrān, xwarwarān.
superfluous, *be* ~ parrēxtan.
superior abar(ag), abaragān(ag), abarīg(ān); azišmeh.
superiority abardomīh; pādyāwandīh.
supper šām.
suppliant lābakkar.
supplication lābag, lābakkarīh.
support abestām/n, pušt, puštībānīh.
supporter puštībān.
sure ōstīgān.
surround parwastan.
surroundings parwār.
suspend āgustan.
sustenance rōzīg.
swallow (n.) paristōg/k.
swallow (v.) ōbārdan.
swear (*oath*) sōgand xwardan.
sweat (n.) xwēy.
sweat (v.) xwistan.
sweep muštan, rōb-.
sweet šīrēn, xwaš.
sweetest xwālist.
sweetmeat rōγn-xwardīg; afrōšag, gōzēnag, lawzēnag, šiftēnag, watrēnag.
sweetness šīrēnīh.
sweet-smelling hubōy.
swell up, *cause to* ~ pēmēnīdan.
swift arwand, raγ, šēbāg, tagīg, tāzīg, zibāl.

swiftness arwandīh.
swim snāzīdan.
swimming snāz.
swing wēxtan.
sword sneh, šamšēr, (šafšēr).
swordsmith čēlāngar.

table xwān; '*table-cloth*' maškīzag.
tablet taxtag.
tail dum(b).
tailed dum(b)ōmand.
tailor darzīg.
take burdan, griftan, stadan; ~ *for* pad . . . dāštan.
taken griftār.
taken away appār.
tallow pīh.
tamarisk gaz.
tambour tambūrag.
tangible gīrišnīg, griftārōmand.
taste čāšnīg, čaxšāgīh, čaxšišn, mizag(dārīh).
tasteless abēmizag.
tasty mizagōmand.
Taurus Gāw.
tax bāǰ.
teach čāštan, frahixtan, hammōxtan, wizistan.
teacher hammōzgār; pōryōtkēš; (*priest*) hērbed.
teaching āfrāh, čāšišn, hammōzišn.
tear (n.) ars, srešk.
tear (v.) darrīdan.
ten dah.
tend pahrēxtan.
tender nāzuk.
tendon pay.
tent mašk, wiyān.
tenth dahom.
term (astr.) marz.
terrestrial zamīgīg.
terrible bīmgēn, sahmgēn.
terribleness sahmgēnīh.
terror bīm, sahm; v. *fear*.
test (n.) passāxt.
test (v.) passāxtan, uzmūdan.
testament handarz.
testicle gund.
testimony gugāyīh; *false* ~ zūr-gugāyīh.
testing uzmāyišn.
than az, kū.
thank āzādīh, spās+dāštan, hangārdan, *etc.*
thankful burdešnōhr, spāsdār.
thanks āzādīh, spās; v. *gratitude*.
that (cj.) čē, kū (tā).
that (pn.) ān, ōy, P hō; ~ *of* ān ī; ~ *is* (*to say*) ay, hād.
theft appar(išn), duz(d)īh.
then ā, did, ēg, hād, pas.
there ānōh/y.
thereupon ēg.
they awēšān.
thicket wēšag.
thief duz(d), gēg.
thigh haxt, rān.
thin bārīg/k, tanuk.
thing tis, (čiš), xīr.
think handēšīdan, menīdan, uskārdan; v. *consider*.
third sidīg; -seyom; (n.) srišwadag.
thirst tišn, tišnagīh.
thirsty tišnag.
thirteen sēzdah.
thirtieth sīhom.
thirty sīh.
this ēd, ēn, im.
thorn xār.
thorny xārōmand.
those awēšān.
thou tō.
thought handēšišn, menišn; v. *consideration*.
thoughtful handēšīdār, menišnīg.
thousand hazār.
thread rištag.
three sē.
three-legged sepāy.
three-night-long se-šabag.
thresh xwastan.
thriving ābād(ān).
throat galōg, grīw.
throne gāh, taxt, P parwāngāh.
through tar, tarist.
throw abgandan, wēxtan, wistan; ~ *down* ōsān-; ~ *forward* frāz abgandan; ~ *on* pahikāftan.
thrust spōxtan.
thunder (n.) γarrānāg.
thunder (v.) γarrānīdan.
thunderbolt wīr.
thus ēdōn, ōh.
thyme, wild ~ sīsīmbar.

tie bastan.
tiger babr.
tight tang.
till kištan, warzīdan.
tillage kištār, kišwān; warzišn.
time āwām, bār, gāh, hangām, ǰār, zamān(ag), zurwān.
timely hangāmīg.
tin arzīz; (a.) arzīzēn.
tired māndag.
tiredness māndagīh.
to ō, pad.
toe angust.
together āgenēn; ~ *with* az . . . hammis, ǰomā.
toil ranǰ.
tolerate sāxtan.
toleration sāxtārīh.
tomb aspānūr, dādgāh, daxmag, hazzān.
tomorrow fradāg.
tongue uzwān, (zuwān).
tooth dād, dandān.
top bālēn, bašn, sar; v. *summit*.
torment (n.) āzār(išn), bēšišn.
torment (v.) āzārdan, (āza/urdan), bištan, (bēšīdan).
tortoise kašawag.
totality hamagīh.
touch (n.) pahrmāhāgīh, pahrmāhišn
touch (v.) pahikaftan, pahrmāh-, sōhistan.
toward(s) andar, ō . . . rōn, padīrag.
tower burg.
track pay.
trade pēšag; wāzār(a)gānīh.
trading wahāg.
trained frahixtag.
trample spurdan, ōspurdan, wispurdan, xwastan.
trampling xwāhišn.
transformation ǰadag-wihīrīh; v. *metamorphosis*.
transience frasāwandīh, sazišn, wardišn(īg)īh.
transient frasāwand, sazišnīg, wardišnīg, widerān, widerišnīg.
transport widār(ī)dan.
trap dām, talag.
travel ēwarzīdan.
traveller kārdāg, kārawānīg.
tray xwān.
tread, v. *trample*.
treasure ganǰ.
treasured grāmīg.
treasurer gāhbed, ganǰwar.
treasurership gāhbedīh.
treasury ganǰ.
treaty pādixšīr, paymān; v. *bond*.
tree dār, draxt, wan; *self-planted* ~ nihāl; ~ *of many seeds* wan ī wastōhmag.
tremble čandīdan, drafšīdan, larzīdan.
trembling čandišn; v. *quaking*.
tribe zand.
tribute bāǰ, harg, sāk.
trickery dawāl; v. *deception*.
tried nibardag.
trinoctial se-šabag.
triumph (n.) abarwēzīh; v. *victory*.
triumph (v.) čērīhistan.
triumphant abarwēz, čēr.
troop gund.
trouble (n.) duš(x)wārīh, ranǰ, sēǰ, widang.
trouble (v.) āyōzīdan, ranǰēnīdan.
troubled ranǰag, ranǰwar.
trousers šalwār.
true rāst, wābarīgān, wizurd.
trumpet gāwdumb.
trunk ēwan; v. *stem*.
trust abestām/n.
trustee stūr.
trusteeship stūrīh.
trustworthiness wābarīgānīh.
trustworthy wābarīgān.
truth rāstīh, wābar, wizurdīh.
truthful ardā; v. *righteous*.
try uzmūdan.
tube nāy.
Turanian Tūr.
turbid tērag.
Turk Turk.
turmeric zard-čōbag.
turmoil āšōb.
turn (vi.) gardīdan, waštan; (vt.) gardānīdan, wardēnīdan; ~ *into* abāz waštan ō.
turning gardišn, wardišn.
twelve dwāzdah.
twenty wīst.
twin dōgānag.
twinkling mēzišn.

twist pēčīdan.
two dō.
two-tongued dō-saxwan.
tyrannous sēzd(ēn), staft.
tyranny sāstārīh, sēzd.
tyrant sāstār.

ugly duščihr, zišt.
unaging azarmān.
unassailed apetyārag.
unatonable anābuhlag.
unavoidable awizīrišnīg.
unaware anāgāh.
uncomplaining abēmušt.
unconfessed apetītīg.
unconscious abēōš.
unconsciousness abēōšīh.
uncultivated anābādān.
undefiled anāhōg, anālūd; v. *immaculate.*
under azēr, ēr.
undershirt šabīg, taškanag.
understand ǎšnūdan, uzwārdan.
understanding uzwārišn.
undertake abar burdan, frāz griftan, pardaxtan ō.
undertaking pardazišn.
undeviating awardāg.
undo wiyōz-.
undone akard.
undutiful axwēškār.
undying amarg; v. *immortal.*
unenvious hučašm.
unfeeling asōhišn.
unfitting anabāy, asazāg.
unfordable nāydāg.
unfortunate dušfarrag, wadbaxt.
ungrateful anespās, aspās.
unhappiness axwārīh, axwašīh, dušrǎmīh.
unhappy axwaš, dušrǎm, mustōmand.
unharmed abēbēš, abēš, awinast.
unhonoured anāzarmīg.
uniform ēwsān.
uniformity ēwsānīh.
uninformed adištag.
uninitiated adahm.
union āyōzišn, hamīh, hambawišn(īh).
unit tāg.
unite hamēnīdan.
united ēwkard(ag); *be* ~ hambūdan.
universality hamagīh.
universe hāmkišwar.
unjust adād.
unlike ahomānāg.
unlimited akanārag.
unmixed agumēg.
unpleasant axwaš.
unreliable anōst.
unrepentance anabaxšāwandīh, apetītīgīh.
unrepentant anabaxšāwand, apetītīg.
unrest anāštīh; v. *turmoil.*
unspecified anāmčištīg.
unsuitable asazāg.
unthinking amenīdār.
until tā, P yad.
untilled awarzīd.
untruth arāst.
unwanted anabēdān.
unwilling akāmagōmand.
unwitting anāgāh.
unworthy anarzānīg.
up abar, ul.
up to frāz ō.
upland sardsēr.
upside down ēr ud abar, nigūn.
upward ul; ~ *direction* ulīh.
urinate gōmēz-, mistan.
urination čamišn, mēzišn, pēšārwār.
urine mēšag, pēšyār; *bull's* ~ gōmēz, dastšōy.
use sōg, sūd; *of* ~ abēdān; *put to* ~ kār framādan.
useful sūd(ō)mand.
useless anabēdān.
uselessness anabēdānīh.
usurer waxšgar.
utterance ēwāz, wāzag.

vain tuhīg.
valiant arwand, marčābuk; v. *brave.*
valid wizurd.
validity wizurdīh.
valour arwandīh, marčābukīh; v. *bravery.*
valuable arzān, arzōmand.
value (n.) arz, arzānīgīh, arzišn, arzōmandīh, wahāg.
value (v.) wahāg burdan.
vanguard pēšōbāy.
Vega Wanand.
vegetable ārōyišnīg, tarrag, urwar; ~*s* āmiz.

vehemence tundīh.
vehicle wardyūn.
veil čādur, pardag.
vein rag, rahag.
vengeful kēnīg, kēnwar.
venom wiš, zahr.
venomous wišōmand.
Venus Anāhīd.
vernal wahārīg.
vertebra muhrag.
very abēr, saxt, staft, škeft.
vessel ǰām(ag), kabārag, takōk.
vetch māš.
viceroy bidaxš.
victorious abarwēz, čēr, pērōz(gar).
victory abarwēzīh, pērōz(gar)īh; *final* ~ frazām-pērōzīh.
victuals pih.
vigilant gubrāg, zēnāwand.
vile wadag, zēfān.
vileness wadagīh.
village deh, wis.
vina (*lute*) win.
vindictive kēnwar.
vindictiveness kēnwarīh.
vine raz.
vinegar sik.
vineyard raz.
violence must, snāh, tundīh.
violent mustgar, tund.
violet wanafšag.
viper šēbāg.
virgin dōšīzag.
virginity dōšīzagīh.
virtue hunar, hunarāwandīh, huwaršt, kirbag, nēk-gōhrīh.
virtuous dahm, hunarāwand, kirbagīg, nēk-gōhr.
visibility paydāgīh.
visible čašmdīd, (pad) dīdār, paydāg, wēnābdāg, wēnišnīg.
vision wēnāb; v. *sight*.
vital gyānīg.
vital force axw.
vitality uštānīh.
vivifier zīndakkar.
vivify zīwēnīdan.
voice āwāz, wāng.
void (n.) tuhīgīh.
void (v.) rīdan.
vomit wāmīdan.
vow (n.) padist(āg).
vow (v.) padistādan.
vulture kargās.

wagon rah.
waist kamar.
wait pādan.
waken guhrāyēnīdan; v. *awaken*.
wall dēwār.
wallet paywāsag.
wallflower hērīg.
walnut gōz; ~ *sweetmeat* gōzēnag.
wand čōbag.
wander waštan.
wanderer kārdāg.
wandering wiyābān(īg).
wane nirfs-.
want (n.) niyāz.
want (v.) abāyistan, kāmistan, xwāstan.
wanted abēdān.
warding off ānābišn.
warlike ardīkkar.
warm garm(ōg); ~ *region* garmsēr.
warmth garmāg, garmīh.
warrior ardīkkar, artēštār, ēraxtār, kārīg; v. *soldier*.
warriorhood artēštārīh.
wash šustan.
washerman gāzar.
wasp wabz.
waste wanīgarīh.
watch (n.) pās.
watch (v.) nigāh dāštan, pādan, pās dāštan.
watchdog mānbān.
watcher pāsbān.
water āb.
watercourse ābtazan; v. *channel*.
water-holder ābdān.
water-lily nīlōpal.
watery ābīg.
wax waxšīdan.
way, v. *path*, *manner*.
we amā.
weak kamzōr, nizār; *become* ~ nizārīh(istan).
weakness kamzōrīh, nizārīh.
wealth ādān(īh), grāmag, hangadīh, tuwāngarīh, xwāstag.
wealthy ādān, was-xwāstag, xwāstagōmand; v. *rich*.
wean abāz kardan az.

weapon zay, zēn.
wear paymōxtan, pōšīdan.
weasel rasūg.
weave waf-.
weaving wafišn.
weed zāz.
week haftag.
weep brām-, griyistan.
weeping brāmag.
weigh saxtan, tarāzēnīdan.
weight garānīh.
well (a.) drust.
well (n.) čāh.
well up, cause to ~ pēmēnīdan.
well-being drōd.
well-born pad-gōhr(ag).
well-grown hurust.
well-known nāmčišt.
west dōšastar, xwarōfrān, xwarwarān.
what čē, kadām.
whatever čegām-iz-ē(w).
wheat gandum.
when čiyōn, ka, kay.
whenever hamē ka.
where kū (gyāg).
which čē, kadām, kadār, kē.
whichever kadām-iz-ē(w).
whip aštar, tāzānag.
whirlwind wād-girdag.
white spēd, arus; (n.) spēdag.
who kē, kadār.
whoever kadār-iz-ē(w).
whole tandrust.
whore ǰeh, rōspīg.
whoredom rōspīgīh.
why čē rāy, čim (rāy).
wickedness dušīh, wattarīh.
wide frāx, pahn, wēhm, wišād.
widow wēwag.
width pahnāy, wēhmīh.
wife nārīg, zan; čagar.
wild kōfīg.
wilderness wiškar.
wilful wastār.
will axw, kām(ag).
willing(ly) kāmagōmand.
willow wēd.
wind wād.
window rōzan, rōz(b)ānag.
wine bādag, may.
wine-press karxōš.
wing bālag, parr(ag).
winged parragīg, parrwar.
winnow wēxtan.
winter zam, zamestān.
wipe awestardan.
wiping awestarišn.
wisdom dānāgīh, frazānagīh, xrad; *innate* ~ āsn-xrad.
wise dānāg, frazānag, xradīg, xradōmand, zīrak.
witch parīg.
with abāg.
wither hōšīdan; *cause to* ~ hōšēnīdan.
withhold abāz dāštan.
within andarōn.
without abē-, bē az.
witness gugāy; *false* ~ zūr-gugāy.
woe wāy.
wolf gurg.
woman nārīg, zan; *married* ~ šōymand; *young* ~ ziyānag.
womb aškamb(ag), aškom(b), burdār, gabr, grāb, pusyān, uruspar, zahār.
wonder abdīh, widimās.
wonderful abd(-sahist), widimāsīg.
wood čōb, dār; wēšag.
wooden dārēn.
woodland wēšagestān.
wool pašm, warr.
woollen pašmēn.
word ēwāz, mārīg, saxwan, sraw, wāz; *holy* ~ mānsᵃr(spand).
work (n.) harg, kār, warz(išn).
work (v.) warzīdan.
worker kardār, warzīgar.
world axw(ān), gēhān; *material* ~ gētīg, gumēzagīh.
worldly gēhānīg, gētīg(īg).
worm kirm.
wormwood dramanag.
worse wattar.
worship (n.) ēzišn, paristagīh, paristišn, yasn, yašt, yazišn.
worship (v.) paristīdan, yaštan.
worst wattom.
worth arz, arzānīgīh, arzišn, arzōmandīh; *be* ~ arzīdan.
worthiness arzānīgīh, sahīgīh, sazāgīh, sazišn, šāyendagīh.
worthless dušarz.
worthy arzān(īg), arzōmand, sahīg, sazāg(wār), šāyendag; *be* ~ saz-, šāyistan.

would that kāč.
wound (n.) rēš, zaxm.
wound (v.) rēšīdan, xastan.
wrath xēšm.
write nibištan.
writing nibēg; *collected* ~*s* dēwān.
wrong abārōn, zēfān.
wrongdoer kastār.

yard gām.
year sāl; *-years-old* -sālag.
yellow zard.
yellowness zardīh.
yet ahanūz.
yoke (n.) ǰuγ.
yoke (v.) āyōxtan, (āyōzīdan).
yolk zardag.
you ašmā.
young ǰuwān, keh, kawādak, kōdak.
younger keh(tar).
youth ǰuwān; ǰuwānīh.

Zaraθuštra, v. *Zoroaster*.
Zend zand.
zodiac dwāzdahān; *sign of the* ~ axtar.
Zoroaster Zardu(x)št.
Zoroastrian, v. *Mazdean*.

APPENDIX

(i) *Divinities*

Ohrmazd
Amahraspandān
  Wahman
  Ardwahišt
  (Urd-, Ašwahišt)
  Šahrewar
  Spandarmad
  Hordād
  Amurdād
Ādur
Anāhīd
Ard (Ahrišwang)
Aštād
Burz
Ērmān
Mihr
Rašn
Srōš
Wahrām
Way ī weh
Zurwān

(ii) *Demons*

Ahreman
Akōman
Arzūr
Astwihād
J̌eh
Way ī wattar
Xēšm

(iii) *Months*

I Frawardīn
II Ardwahišt
III Hordād
IV Tīr
V Amurdād
VI Šahrewar
VII Mihr
VIII Ābān
IX Ādur
X Day
XI Wahman
XII Spandarmad
+ Frawardīgān

(iv) *Days*

1 Ohrmazd
2 Wahman
3 Ardwahišt
4 Šahrewar
5 Spandarmad
6 Hordād
7 Amurdād
8 Day pad Ādur
9 Ādur
10 Ābān
11 Xwar
12 Māh
13 Tīr
14 Gōš
15 Day pad Mihr
16 Mihr
17 Srōš
18 Rašn
19 Frawardīn
20 Wahrām
21 Rām
22 Wād

23 Day pad Dēn
24 Dēn
25 Ard (Ahrišwang)
26 Aštād
27 Asmān
28 Zāmyād
29 Māraspand
30 Anagrān

(v) *Gāhs*

Hāwan—morning
Rapihwin—afternoon
Uzērin—evening
Ēbsrūsrim—sunset to midnight
Ušahin—midnight to dawn

(vi) *Continents*

Central—Xwanirah
Eastern—Arzah
South-eastern—Fradadafš
South-western—Wīdadafš
Western—Sawah
North-western—Wōrūbaršt
North-eastern—Wōrūǰaršt

(vii) *Measures of length*

1 angust		= ¾ in.	'finger'
1 widest	(12 a.)	= 9 in.	'span'
1 pāy	(16 a.)	= 12 in.	'foot'
1 frārāst	(24 a.)	= 1 ft. 6 in.	'cubit'
1 gām	(48 a.)	= 3 ft.	'yard'
1 gām ī dō pāy	(80 a.)	= 5 ft.	'pace'
1 ǰud-nāy	(96 a.)	= 6 ft.	'fathom'
1 nāy	(160 a.)	= 10 ft.	'pole'
1 hās^{a}r i.		= 1,000 'paces'	'mile'
ii.		= frasang	
1 frasang		= 4 'miles'	'parasang'

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tazīdan	
tazišnīh	
nō[1]	
taškanag	
tašt	
tadan	
tadar	

Numerals

1	
2	
3	
4	
5	
6	
7	
8	
9	
10	
11	
12	

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13	
14	
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18	
19	
20	
21	
22	
30	
40	
50	
60	
70	
80	
90	
100	
200	
1,000	

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tarsāgāh
tarsāg
tarsīdan
tarsagāh
tarsagāhīh
tarist
se[I]
tom
tambūr
ānōh[I]
tab
tab-
tabāh
tabāhīh
tabāhīh-
tabāhīhistan
tabangōg
tabarzad
tabišn
taftīg
taftan
taz-
tazāg
tazēn-
tazēnīdan

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tagīg
tag
takōk
tagarg
-tar
tar, tarr
tarāzēn-
tarāzēnīdan
tarāzūg
pīh[I]
targ
tars
dō[I]
targumān
tarwēn-
tarwēnīdan
trufš
trūftag
truš
talag, tarrag
talagčīn
tarmānīh
tarmenišnīh
tarmenišn
tars-

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tanōmandīh	
tanbahr	
tund	
tundīh	
tanīhā	
tandrustīh	
tandrust	
tandrust	
tanīg	
tanuk	
tanūr	
tantōhmag	
Tūr	
Tūrān	
tōrag, Turk	
-tom	
tom, tōm	
tumbag	
tōf	
tōz	
tōz-	
tōzišn	
tōšag	
tušt	
tagīgīh	

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tuhīg	
tōhmag	
tanāpuhl	
tuxš-	
tuxšāgīh	
tuxšāg	
tuxšīdan	
tuxšišn	
tōxtan	
tuwānāg	
tuwānīgīh	
tuwānīg	
tuwāngar	
tuwāngarīh	
tuwān	
tuwānsāmān	
tambūr	
tambūrag	
did[I], tand, tang	
tandīh, tangīh	
tanīgardīg	
tanīgard	
tan	
gāw[I]	
tanōmand	

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tāštīg	
kāh[I]	
šken(n)-[I]	
škastan[I]	
nēw[I]	
xormā[I]	
tēx	
tīhōg	
āhūg[I]	
tis	
tasum	
gil[I]	
gilēn[I]	
tigr, Tīr	
[1-2]tērag	
tēmār	
[1-2]tēz	
tēzīh	
tišn	
tišnagīh	
tišnag	
Tištar	
tīdag	
tan-	
tuhīgīh	

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taxt	
taxtan, tāxtan	
taxtag	
tēx	
tās	
tāwān	
tāwān	
ār-[I]	
ārdan[I]	
[1-2]tāg	
tār	
tārīg/kīh	
tārīg/k	
rōbāh[I]	
tāb-, tāz-	
tāzānag	
[1-2]tāzīg	
tābīdan	
tābag	
tābestān	
tābišn	
tāftan	
tāš-	
tāšīdan	
tāšt	

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pādixšāyīh[I]
wišāy-[I]
wišād[I]
wišād-dar[I]
wišādan[I]
šalwār
šarm
šarmgāh
šarmgēn
šarmgen
nām[I]
šambalīdag
kunjid[I]
nāmčištīg[I]
nāmčišt[I]
šimšār
šamšēr
šasab
šasabīgān
wih-[I]
wistan[I]
šab
šubān
šabīxōn
šabīg

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weh[I]
wehīh[I]
šabag
šabestān
šafšēr
šiftālūg
šiftēnag
šaš[I]
ālag[I]
šahrewar
šahr
frēst-[I]
šahryār
šahryārīh
frēstīdan[I]
šahrestān
frēstādan[I]
ālag[I]
kūn[I]

-(i)t
tah
taxl
taxlīh
taxtgāh

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sālag[I]
škāf-
škāftan
nibay-[I]
nibastan[I]
ških-
šken(n)-
šken(n)išn
škēbāgīh
škēbāg
škeftīh
škeft
1-2škōh
škōhīh
škōf-
škōfag
škoft
škuftan
hur[I], šakar
škarw-
škarwīdan
škarag
škastan
škaft
pādixšāy[I]

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šnāsagīh
šnāsag
šnāyišn
šnāyīdan
šnāz
šnāz-
šnāzīdan
šaw-
šawāg
šōy, šuy
šanēn
šōymand
-išn
šan
šnōhr
šōnīg
šōn
šnūg
šnūman
šnōmag
šnōšag
drōd[I]
šus[a]r
sāl[I]
sālagīh[I]

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°-	*see also* °-
-(i)š	
šāh	
šah-	
dēw[1]	
dēw[1] !	
dēwēsnīh[1]	
dēwēzagīh[1]	
šāhbalūt	
šāy-	
šāhdānag	
šāyendagīh	
šāyendag	
šāhīgān	
šāyistan	
šāyēd	
šāhwār	
šānag	
šām	
šāhesprahm	
šāyēd	
šāzdah	
šādurwān	
šādīh	
šād	

[172]

ǰaw[1]	
ǰawēn[1]	
šēwan	
frēst-[1]	
frēstādan[1]	
hil-[1]	
hilišn[1]	
hištan[1]	
šagr, šīr	
šīrēnīh	
šīrēn	
šēb	
šēb-	
šēbāg	
šēbišn	
šīšag	
šēdā	
šēd	
uzwān[1]	
šnāxtan	
šnāy-	
šnās-	
šnāyēn-	
šnāyēnīdan	
šnāyēnišn	

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čōbag
čagād
čakōk
čakuč
čagar
čirāγ
čarz
čarag
čarm
čarb
čarbīh
čarbišnōmand
čarbišn
čim
čambar
čamišn
sang[I]
čašm
čašmareškīh
čašmarešk
čašmagāh
čašmagāhīh
[1-2]čašmag
čašmdīd
čatrang

[169]

[1-2]čīnag
čīnišn
čegāmag
čegām-iz
čēr
čēlāngar
čēlān
čēlāngar
čērīh
čērīh-
čērīhistan
čim
čim-gōwāgīh
čimīg
[1-2]čīdan
čand, čang
čand-
čandīh
čandal
čang-srāy
čandišn
[1-2]grīw[I]
čandīdan
čōb
čaw(la)gān

[168]

čāšnīg
čāšišn, čaxšišn
čāšt
čāštan
1-2čāštag
čādur
xīr[1]
čēh-
čēh-widarag
čēhag
1-2čihr
čihrēn-
čihrēnīdan
čihrīg
čihrag
čihr-šnāsīh
čēhišnīg
čēhišn
ēzm[1]
čiyōnīh
čiyōn
čīn-
činār
jīw
činwad

[167]

paymānag
paymōxtan
paymōg
paymōz-
paymōzan
paymūdan
padisāy
padist
padiš
padišxwar

-(i)z
čāh
čahār
čahārdah
čahārpāy
čār
čārūgēn
čārūg
čāraggarīh
čārag
čābukīh
čābuk
čāš-
čaxšāgīh
čāšīdan

[166]

pattūgīh
pattūg
paywastan
paywastag
pattūdan
pahikār
1-2pahikār-
pahikārdan
pahikāf-
pahikāftan
pahikōb-
pahikōftan
pahikar
pahikaf-
pahikafišn
pahikaftan
payrāstan
payrōg
pahrmāh-
pahrmāhāgīh
pahrmāhišn
paymāy-
paymānīgīh
paymānīg
paymān

[165]

pattānōmand
pattān
padēxīh
padēxēn-
padēxēnīdan
padēx, [*error for* pih]
padīr-
padīragīh
padīrag
padīriftan
padīrišn
1-2padisār
padist-
padistā(g)
padistādan
padištān
-bed
1-2pid
paywāsag
paywāz-
paywāzag
paywāzišn
paywand
paywand-

[164]

pafšīr-	
pafšīrišnīh	
pafšīrišn	
paz-	
pa(č)čēn	
pa(č)čībāy-	
pa(č)čībāgīh	
pašēmānīh	
pašēmān	
pišīz	
paššing	
pašn	
pašom	
paššinǰ-	
paššinǰīdan	
paššinǰag	
paššinǰišn	
pašm	
pašmēn	
pašt	
paštag	
pad-	
petyārag	
pattāy-	
pattāyistan	

[163]

frašn	
frašagirdīg	
frašagird	
frašamurw	
fradāg	
fradom	
fradomīh	
pardag	
pambagēn	
pambag	
passāxt	
passāxtan	
passox	
passāz-	
passāzišn	
pasēn	
pasēmāl	
pasēmālīh	
brīn-[1]	
brīdan[1]	
passazagīh	
passazag	
past, pist	
pistag	
pafšār-	

[162]

framōšīdan	
framuštan	
framūdan	
frasāwand	
frasāwandīh	
frasp	
parist-	
paristār	
paristīdan	
paristōg/k	
paristagīh	
paristag	
paristišn	
frabīh	
frazānagīh	
frazānag	
frazām	
frazām-	
frazāmēn-	
frazāmēnīdan	
frazām-pērōzīh	
frazāftan	
frazēn, parzīn	
frazaftan	
fraš, parš	

[161]

parwar-	
parwarišn	
Frawardīn	
Frawardīgān	
fraward	
parwardan	
frawardag	
franam-	
parwast	
parwastan	
franaftan	
frušag	
frōd	
frōdmānd	
fragān, pillagān	
parrag	
fragan-, pargan-	
fragandan, pargandan	
framāy-	
framāyišn	
framānburdār	
framān	
framādār	
framōš	
framōš-	

[160]

frawahr
parwāngāh
parwānagīh
parwānag
frawār, parwāl
frawār-, parwāl-
parwālišn
frawārdan
franām-
franāmišn
parwāz
franāftan
Farrōbāg } (read *pln-*)
Farrōbag }
piring
palang
parnagān
palangmušk
parwand
parwand-
parrōn
frōgīh-
frōgīhistan
frōg
parrwar

[159]

frasang
parragīg
pargan-
parwār
pargandan
pargūd
frēg, parīg
frēst-
frēstādan
frēstīdan
pargast
frēstag
frēb
frēb-
frēftār
frēftan
frēz, (frēb)
pardaz-, parrēz-, (frēb-)
frēzwānīh
frēzwānīg
frēzbānīh
frēzbānīg
pardazišn
Fradadafš

[158]

frahixtan	
frahixtag	
frayādišnīg	
frayādišn	
frāy	
frādahišnīh	
frahist	
farroxīh	
farrox	
[1]xwāh-[1]	
xwastan[1]	
frārāst	
frārōnīh	
frārōn	
frāmōš	
frāmōš-	
frāmuštan	
frahist	
parrag	
freh	
pardāxtan	
frehbūdīh	
frehbūd	
pardāz-	
pardaxtan, parrēxtan	

[157]

potk, pūdag	
pazzām-	
pazzāmēn-	
pazzāmēnīdan	
pazzāmēnišn	
pazzāftan	
pazd	
pazd-	
pazdēn-	
pazdēnīdan	
pazdagīh	
pazūg	
pāymār[1]	
parr	
frahang	
frāxīh	
frāxēn-	
frāxēnīdan	
frahangestān	
frāx	
parāhōm	
frahanj-	
frayād-	
frayādīdan	
frayād	

[156]

pōlāwad
purrgāh
purrxwarrah[1]
pōryōtkēš
pōryōtkēšīh
purnāy
purr-rawišnīh
purrmāh
purrsardag
dahǎn[1]
pusyān
pusar
pōstēn
pōst
panǰ, pōz
panǰāh
panǰag, pōzag
pōš-
pōšīdan
pōšišn
puštībānīh
puštībān
pušt
puštag
pūdagīh

[155]

pand, (nēm[1])
pōy-
penīh
pus
frazand
frazandīh
panīr
pondik
pōyišnīg
pad[1], pen
padgōhr
padnērōg
padnigerišn
padwizēn
padzyān
purs-
pursīdan
pursišnīg
pursišn
padpānag
pa(č)čībāy-
pa(č)čībāgīh
frazand
pōr, purr
pōlāwadēn

[154]

1-2pēšag	
pēšpārag	
petyāragīh	
petyārag	
paydāgīh	
paydāgīh-	
paydāgīhistan	
paydāgēn-	
paydāgēnīdan	
paydāg	
paygām	
paygāmbar	
petītīgīh	
petītīg	
petīt	
1-2pid	
panāh	
panāhīh	
1-2puhl	
puhlēn-	
puhlēnīdan	
frāz	
pōhišn	
poxtan	
nēm[1]	

[153]

pērōzgarīh	
pīlbān	
pēm, pīm	
pēmēn-	
pēmēnīdan	
pīmgēn	
pēs-	
pēsīdan	
pēsišn	
pestān	
pēč-	
pēčīdan	
pēš	
pēšānīg	
pēšōbāy	
pēšōbāyīh	
pēšār	
pēšārwār	
pēšgāh	
pēšēnīg	
pēšēmāl	
pēšēmālīh	
pēšōbāy	
pēšōbāyīh	
pēškār, pēšyār	

[152]

padām	
payādag	
1-2pay, pīh	
pas, 1-2pay	
pēs	
pēsišn	
passand	
passand-	
passandišnīg	
passandišn	
passandīdan	
penīh	
pen	
payg	
pīr	
pīl	
payrāy-	
fīlāsōfā	
payrāyag	
pērāmōn	
payrāstan	
pīrīh	
pērōz	
pērōzīh	
pērōzgar	

[151]

pāduzwānīh	
pāduzwān	
pādixšā(y)	
pādixšāyīh	
pādixšīr	
pādyāb	
pādyābīb	
pādāšn	
pādīrān-	
pādīrānēn-	
pādīrānēnīdan	
pādīrānīdan	
pādīrān	
pāymār	
pādēz	
1pādan	
pādofrāh	
pādzahr	
pāygōs	
pādrōzag	
pāyram	
pādrazm	
pādifrāh	
arzan[I], gāwars[I]	
pih	

[150]

pāyag	
pānāgīh	
pānāg	
-bān	
pānagīh	
pānag	
pānzdah	
pākīzag	
pāk	
pālāy-	
pālūdan	
pālūdag	
1-2pārag	
pārsīg	
pāsox	
pāsbānīh	
pāsbān	
pāzen	
pāzand	
pāzen	
pāšnag	
pāšom	
paxšag	
pādyāwand	
pādyāwandīh	

[149]

starōšmur	
starwan	
stardīh	
stard	
stabr	
stabrīh	
stabrag	
staft	
pah, pāy	
pahnāy	
pahn	
pāyag	
paygāl	
1-2pahrēxtan	
pahrēz	
1-2pahrēz-	
pahlawīg	
pahlūg	
pahlom	
pahlomīh	
paygālgar	
pahast	
1pāy-	
pās	

[147]

see also °[illegible]	°[illegible]
1-2sāz-	-[illegible]
sazāgīh	[illegible]
sazāg	[illegible]
sazāgwār	[illegible]
sazistan	[illegible]
1sazišnīh	[illegible]
2sazišnīg	[illegible]
1-2sazišn	[illegible]
gētīg	[illegible] / [illegible]
gētīgīg	[illegible]
stāy-	[illegible]
stāyišnīg	[illegible]
stāyišn	[illegible]
dīdār	[illegible]
stārag	[illegible]
stahm	[illegible]
stambagīh	[illegible]
stambag	[illegible]
stahmīh	[illegible]
stahmagīh	[illegible]
stahmag	[illegible]
stāyīdan	[illegible]
sudāb	[illegible]
stī	[illegible]

[148]

gētīg, stī	[illegible]
stēndag	[illegible]
sidīg, stēγ	[illegible]
sidīgar	[illegible]
stēr	[illegible]
stēzag	[illegible]
stōwīh	[illegible]
stōwēn-	[illegible]
stōwēnīdan	[illegible]
stō	[illegible]
Sadwēs	[illegible]
dīdan	[illegible]
-istan	[illegible]
stūn	[illegible]
stūnag	[illegible]
stōr, stūr	[illegible]
sturg	[illegible]
stūrīh	[illegible]
stōrgāh	[illegible]
stōrbān	[illegible]
stard	[illegible]
*stōš	[illegible]
stūdan	[illegible]
star	[illegible]
starōšmār	[illegible]

[146]

spēd
spēdag
spēdbāg
spenāg
spōxtan
spandān
Spandarmad
sabuk
spul
spurrīgīh
spurrīg
spurdan
spōz
spōz-
spinjānagīh
spōzgār
spōzišn
sabz
spazg
spazgīh
spar
spar-
sprahm
sprahmag
spurz

[145]

sardsēr
sīsīmbar
sīsīmbar

N.B. *Any word with initial* °
may appear written as °

spāh
dēbahr, spihr, spaxr
spāhbed
spās
spāsdār
spāsdārīh
spāsešnās
dēbāg
spāsōmand
spāš
spihr
spihrīg
spenāg
spīg
spīz-
spīzišn
spiš
spitāmān
spēd-dār

[144]

gāy-[1]
gādan[1]
wattar[1]
wattarīh[1]
srawēn-
srawēnīdan
srūwēn
sarw, sraw, srū
srūwar
sarw
bar-[1]
burdan[1]
srub
srubēn
Srōš
srōšīg
srōd
srūdan
sarmāg
srub
srešk
srištan
sardīh
sard, srat
sardag

[143]

darrīdan[1]
sagr
sagrīh
sēm
sēb, sēj
sēj̄ōmand
sēzdah
sezd
sezdēn
kārd[1]
sagēn
dēg, [2]sag, sik
sar
sel
srāy
[1-2]srāy-
srāyišnīh
srāyišn
sarāsar
srāyīdan
sraxtag
wad[1]
sargēn
srišwadag
srešk

[141]

syāhag	
gēhānīg	
gēhān	
sāxtārīh	
saxtīh	
saxt	
saxtan, sāxtan	
sāg, sāk	
sāy-	
sahīgīh	
sahīg, sāyag	
sās	
sān	
saxwan	
sahōg	
sāk	
sārēn-	
sārēnīdan	
sālwār	
sālagīh	
sālag	
sahm	
sāmānōmand	
sāmān	
sahmgēn	

[142]

sahmgen	
sahmgenīh	
sāstār	
sāstārīh	
sāz-	
saxt	
raw-[I]	
rawēn-[I]	
rawēnīdan[I]	
rawišn[I]	
raftan[I]	
saxtag	
sabz	
šast[N]	
sī	
haštād[N]	
sagēn	
nawad[N]	
sēn	
sēnag	
sēn murw	
sēzd	
sēzdēn	
haftād[N]	
darr-[I]	

[139]

marzobān	
marzišnīh	
marzišn	
mardānagīh	
mardānag	
marčābukīh	
marčābuk	
mard	
mardōm	
mardōmīh	
mardōmzādagīh	
mardōmzādag	
čē[I]	
čē-ēwēnagīh[I]	
čē-ēwēnag[I]	
čēīh[I]	
-masāy	
mehtar	
mehtarīh	
mehēn-	
mehēnīdan	
mehēnišn	
mast	
mistan	
mastōgīh	

[140]

mastōg	
mehtar	
mastarg	
mizagōmand	
mizagdārīh	
mizag	
rōγn[I]	
maškabarzēn	
maškīzag	
[1-2]mašk	
deh[I]	
dehgān[I]	
madār	
mih	
madan, [1-3]mihr	
mihrōdruǰ	
mihrōdruǰīh	
mihrdrōz	
mihrzan	
mihrōdruǰ	
mihrōdruǰīh	
mihrbān	
see also °, °,	
giyāh, syā	

[138]

mazgit
miznē
maγ
magas
padīr-[I]
padīrišn[I]
padīriftan[I]
magind
makōg
[1-2]mar
marg
margōmand
margarzān
margīh
marw
šāh[I]
šāhān šāh[I]
marag
bāmbišn[I]
marz
marz-
marčābukīh
marčābuk
marzīdan
marzangōš

[137]

murdār
murwāg
morwārīd
murwīzag
murw
murwnīš
murnǰēn-
murnǰēnīdan
mōrd, murd
murdan
mustōmand
[1-3]must
mustabarmānd
mustgar
mōz
mōzag
[1-2]mušk
mušt
muštan
mūdag
muhrišn
mazg, mizd
mizdwar
frō(x)š-[I]
frōxtan[I]

[136]

[3]mēzišnīh	
[2–3]mēzišn	
mēš	
mijūg	
mēšag	
mēssār	
mēdyōzarm	
mihōxt	
[1]az[I]	
muhrag	
mang, mōy	
saxwan[I]	
mōyēn	
tis[I], čiš[I]	
tis-iz[I]	
mōyag	
muhr	
ōšmār-[I]	
ōšmārišn[I]	
ōšmurdan[I]	
kē[I]	
murdār	
mōg	
mōr	
mulān	

[135]

mēnōgwēnīh[I]	
mēnōgīh	
mēnōgīgīh	
mēnōgīg	
mēwag	
moγmard	
mowbed	
menišnīg	
menišn	
mēzd, mizd	
mēzdbān	
miznē	
mēγ	
mayg	
mērag	
nāmag[I]	
[1]abar[I]	
sah-[I]	
sahistan[I]	
sahišn[I]	
mij	
[1–3]mēz-	
mēzīdan	
mijūg	
mijag, mizag	

[134]

mādzēsn

mahist, māst

māzandar

māš, maxš

rōyn[I]

[1-2]mādayān, mādīyān

mādayār

mādišt

mādagīh

mādagīg

[1-2]mādag

mādagwar

mādar

āb[I], mēx

ābgēnag[I]

mēhan

mēzd

may, meh

šahrestān[I]

mahist

men-

moymard[I]

menīdan

mēnōg

mēnōgwēn[I]

[133]

[2]jām[I]

mān[s2]r

mān[s2]rbar

mān[s2]rspand

māraspand

mānbān

mānbed

mānišn

māzanīg

māzandar

māzdēsnīh

māzdēsn

fradāg[I]

mār

māl-, mār-

mārāg

mārīg

mālīdan

purr[I]

mārišnōmand

mārišn

mārdan

mehmānīh

mehmān

māzdēsnīh

[132]

-(i)m	-𐭩
māh	𐭬𐭠𐭥
māhīgān	𐭬𐭠𐭥𐭲𐭩𐭠𐭩
māhīg	𐭬𐭠𐭥𐭲𐭩
mayān	𐭬𐭠𐭩𐭠𐭩
mayānag	𐭬𐭠𐭩𐭠𐭩𐭲
mayānǰīgīh	𐭬𐭠𐭩𐭠𐭩𐭲𐭩𐭲𐭩
mayānǰīg	𐭬𐭠𐭩𐭠𐭩𐭲𐭩
mehmānīh	𐭬𐭥𐭩𐭠𐭩𐭥
mehmān	𐭬𐭥𐭩𐭠𐭩
māzdēsn	𐭬𐭠𐭩𐭥𐭩𐭥
māyišn	𐭬𐭠𐭩𐭥𐭩𐭥
zan-[1]	𐭩𐭠𐭩𐭥𐭩𐭥-
zanišn[1]	𐭩𐭠𐭩𐭥𐭩𐭥𐭩𐭥
zadan[1]	𐭩𐭠𐭩𐭥𐭩𐭥𐭩𐭩
[1-3]mān-	𐭬𐭠𐭩-
mānāgīh	𐭬𐭠𐭩𐭠𐭩𐭲𐭩𐭥
mānāg	𐭬𐭠𐭩𐭠𐭩𐭲
mānd	𐭬𐭠𐭩𐭩
māndagīh	𐭬𐭠𐭩𐭩𐭠𐭩𐭲𐭩𐭥
māndag, mānīg	𐭬𐭠𐭩𐭩𐭠𐭩𐭲
māništ	𐭬𐭠𐭩𐭥𐭩𐭥𐭩𐭩
māništag	𐭬𐭠𐭩𐭥𐭩𐭥𐭩𐭩𐭲
mān	𐭬𐭠𐭩𐭩
mānag	𐭬𐭠𐭩𐭠𐭩𐭲

[131]

rapihwin	𐭫𐭠𐭥𐭩𐭥𐭥
rapihwintar	𐭫𐭠𐭥𐭩𐭥𐭥𐭩𐭩𐭫
awar[1]	𐭠𐭥𐭠𐭫
rubūdan	𐭫𐭥𐭠𐭩𐭩𐭩
raftār	𐭫𐭠𐭩𐭩𐭫
raz	𐭫
tar[1], (tarr)	𐭩𐭠𐭫
laǰan	𐭠𐭩𐭩
razūr	𐭫𐭠𐭫
razm	𐭫𐭩𐭥
razmgāh	𐭫𐭩𐭥𐭲𐭠𐭥
tar[1]	𐭩𐭠𐭫 = 𐭩𐭠𐭫
Rašn	𐭫𐭠𐭥𐭩𐭥
laškar	𐭫𐭠𐭥𐭩𐭫
laškarīgīh	𐭫𐭠𐭥𐭩𐭫𐭠𐭫𐭲𐭩𐭥
laškarīg	𐭫𐭠𐭥𐭩𐭫𐭠𐭫𐭲𐭩
raštan	𐭫𐭠𐭥𐭩𐭩𐭩𐭩
rištag	𐭫𐭠𐭥𐭩𐭩𐭠𐭩𐭲
radōmand	𐭫𐭠𐭩𐭩𐭠𐭥𐭠𐭩
radīh	𐭫𐭠𐭩𐭠𐭥
rad	𐭫𐭠𐭩
radunay	𐭫𐭠𐭩𐭩𐭠𐭩-
radag	𐭫𐭠𐭩𐭠𐭩𐭲
ēdar[1]	𐭠𐭩𐭠𐭥𐭠𐭫
radpassāg	𐭫𐭠𐭩𐭥𐭩𐭥𐭠𐭩𐭲

[130]

hazār[N]
sīh[N], tō[I]
ragīh
rag
ašmā[I], sīhom[N]
hazārag[N]
larz-
larzīdan
ram
abgan-[I]
abgandan[I]
ramag
ras-
rasēn-
rasēnīdan
rahīg
rasīdan
rastārīh
rastan
rastag
lab
rubāy-
lipī, rabih
rapihwin
rapihwin

[129]

rōzāg
ranjēn-, rōzēn-
ranjēnīdan, rōzēnīdan
lawzēnag
rōzīg
rōzwārag
rōzan
ranjwar
rōzward
rōzgār
ranjag, rōzag
rōzbānag
rōz-šabān
rōšnīh
rōšn
rōšnag
rōšngar
rōdbār
rōdīgān
rōdīg
[1-2]rōd
rūdan
abāg[I]
rōstāg
raz, sad[N]

[128]

rōyan, rōyēn	
randīdan	
pēš[I]	
rōyišn	
sar[I]	
nēstīh[I]	
nēst[I]	
rūn-	
rōn	
ruzd	
ruzdīh	
rōγn-xwardīg	
rōγn	
rūrag	
ǰāwēdān[I]	
amā[I]	
rōspīgīh	
rōspīg	
rōstāg	
randīdan, rustan	
rōb	
rōb-	
rōbāh	
ranǰ, rōz	
rōzānag	

[127]

ristāxēz	
rist	
1-2ristag	
rēz-	
rēzišn	
1-2rēš	
rēšīdan	
rēšag	
rēškēn	
rēškēnīh	
rištag	
rīdan	
rēdak	
raw-	
ruwānīg	
ruwān	
rawāgīh	
rawāgēn-	
rawāgēnīdan	
rawāg	
rawišnīh	
rawišn	
rang	
1-2rōy	
rand-, rōy-	

[126]

rād
daw-[I]
[1]dawistan[I]
[1]dawīdan[I]
(21[N])
wuzurg[I]
wuzurgīh[I]
wuzurg-framādār[I]
dil[I]
warr[I]
dil[I]
riy-
riyahrīh
rēxtan
ray, rah, (22[N])
rah
rasan
rasūg
im[I]
rēg
šab[I]
pāy[I]
rēm
rēmanīh
rēman

[125]

rān-
abāz[I]
abāzsār[I]
abāzsārīh[I]
rān
rahag
ul[I]
ulīh[I]
ulāmadān[I]
rām
nān[I]
rāmēn-
rāmēnīdan
rāmišnīg
rāmišn
rāspīg
rāstīh
rāst
rāz
rāzīg
rāzkirrōg
lābag
lābakkar
lābakkarīh
rādīh

[124]

kadag
mān-[I]
mānistan[I]
māndan[I]

man[I], wīst[N]
nē[I]
rah-
rah-
rah, (23[N])
rāγ, rāy
rāyōmand
rāh
rāhdār
rāhdārīh
rāyēn-
rāyēnāg
rāyēnīdārīh
rāyēnīdan
rāhnimāy
rāyēnišn
rahīgīh
dūr[I], rahīg
dūr[I], rahīg
rāyišn

[123]

kabōtar
kabkanjīr
kabk
kafč
kafčag
kafš
kafšag
kafšgar
kaftan
kaš, kiš
keš-
kešīdan
kišnīz
kašawag
kašk
kaštīg
kadār
kadār-iz-ē(w)
kadār-iz-ē(w)
kadām
kadām-iz-ē(w)
kahas
kadagxwadāy
kadagbānūg
kadagīg

[121]

karbāš
karbunag
karg
kirīh-
aškamb[1]
kirrēn-
kirrēnīdan
kilēl
diz[1]
xwān-[1]
xwandan[1]
kulang
kirrōg
aškamb[1]
kargās
karkēhan
kark
karm, kirm
karmīr
karb, kirb
karafs
karbunag
karzang
kardār
kardārīh

[122]

kardagān
[1-2]kardag
kam
kamāndār
kamān
kamāl
kamālīg
kamistīh
kamist
kamzōr
kamzōrīh
kamar
kamarband
mayg[1]
arz[1]
kastār
kastārīh
kehtar
kaf
kaf-
kabāh
kabārag
kabīg
kabīz
kabōd

[119]

kundur	
kūn	
kūnmarz	
kunǰid	
kunǰid	
kunišngar	
kunišn	
karak, kūk	
kōr	
kulāf	
kulāčag, kulāfak	
kōrdil	
kullag, kurrag	
kurkum	
kumīg	
kustīg	
[1-2]kust	
kōstan	
kustag	
kustagbed	
kōf	
kōb-	
kōfīg	
kirbagīg	
kirbakkar	

[120]

kirbakkarīh	
kirbag, kōfag	
kōftan	
kūč	
kūčak	
kōš-, kuš-	
kōšīdan	
kōšk	
kuštan	
kardār	
kardārīh	
kantigr	
kard	
kandan, kardan	
kardagān	
kardagār	
[2]kardag, kōdak	
kardespās	
ahy[1]	
dandān[1]	
karr, -gar	
kar-	
karān	
karxōš	
[1]sag[1]	

[118]

kan-	
har(w)[1]	
kanār, kennār	
kanāragōmand	
kanārag	
kennārsrāy	
kōxš-	
kōxšīdan	
kōxšišnīg	
kōxšišn	
kawādak	
kōy	
nay[1]	
kundāgīh	
kundāg	
nayestān[1]	
kandan	
kanīg	
kanīzag	
xwān-[1]	
xwandan[1]	
-gen	
nūn[1]	
kun-	
warrag[1]	

[117]

kēnwar	
kēnwarīh	
kayak	
kēr	
kirrōgīh	
kirrōg	
kem	
kēsar	
sang[1]	
kēwūd	
keč	
kēš, kiš	
keš-	
kēšdār	
kešīdan	
kišwān	
kišwānzār	
kišw	
kišwar	
kišwzār	
kištan	
kēdīgīh	
kēd	
-ag, -ak	
ōh[1]	

[115]

1-3kār	
kār-	
wāng[I]	
2kār-ān	
kārāgāh	
kārāgāhīh	
kārdāg	
kārīgīh	
kārīg	
kārēzār	
kārawānīg	
kārawān	
kārnāmag	
kahrubāy	
kālbodōmand	
kālbod	
kārframān	
kārd	
kām	
kām-	
ārd[I]	
kāmistan	
kāmzīwišn	
kāmagōmand	
kāmaghanjām	

[116]

kāmaghanjāmīh	
kāmagxwadāy	
kāmgār	
1-2kāmag	
kāmagwidār	
kāmrawāg	
kāmistan	
kāstār	
kāstan	
kāč	
kābēn	
kāpūr	
kādag	
was[I]	
wasxwāstag[I]	
2kay	
drō[I]	
drōdādwarīh[I]	
keh	
kahist	
gōspand[I]	
kēwān	
kēnīg	
-gēn	
kēn	

[114]

zardčōbag
zam
zamīg
zamān
zastan
zafar
zadār
zadan
zadūg
zaxm

kāh-
kāhēn-
kāhēnīdan
kāhīdan
kāhišn
kāskēnēn
kāskēn
kāskēnag
hammis[I], hǎmist[I]
kahwan
-gānag
kayk
kākom
-gār

[113]

zāy-[I]
zāyišnīg[I]
zāyišn[I]
zādan[I]
[1-2]zrēh
zarrēn
zargōnīh
zargōn
zarīgōmand
zarīg
zarr(ī)gar
kār-[I]
kištār[I]
kištan[I]
zalūg
zraw-
zarwān
zruftan
zarmānīh
zarmān
zardālūg
zardīh
zard
Zardu(x)št
zardag, zardak

[111]

zīndagīh	
zīndakkar	
zīndag	
xrīdan[I]	
zī(wi)stan	
zī(w)išnōmand	
zī(w)išnīh	
zī(w)išn	
zīrak	
zēfān	
zišt	
zayt	
zan-	
zōhr	
duzd[I]	
zuwān	
[1-2]zand	
zang	
zanīh	
zandīkīh	
zandīk	
zangīg	
zandag	
zandbed	
zan	

[112]

zūzag	
zōr, zūr	
zōrōmand	
zūrgugāy	
zūrgugāyīh	
zōrīg	
zurwān	
zofāy	
zofāyīh	
zofr	
zofrāy	
zofr-pāyag	
zanǰīr	
zanišn	
zōtīh, zūdīh	
zōt, zūd	
wahīg[I]	
ān[I]	
any[I]	
nar[I]	
nibēs-[I]	
nibištan[I]	
ōzan-[I]	
ōzadan[I]	
[1-2]zrēh	

[110]

zahag
zahrag
zāmyād
zāmēn-
zāmēnīdan
zādan
zādag
zibāl
ī-[1], zay-
zīh
zī(w)-
zēnhār
zēnāwand
zēnabzār
zēndānīg
zēndān
zēndānbān
zēnēn-, zīnēn-, zīwēn-
zēnēnīdan, zīnēnīdan, zīwēnīdan
zīndagīh
zēnīg, zīndag
[1-2]zēn
xrīn-[1]

[109]

wadtōhm
wattom

zahā
zyānōmand
zyān
zyāngar
ziyānag
zahā, zahag, zāhag
zahār, zahr
zahrag
zaxm
zahābag
zay
zarr[1]
zarrēn[1]
zāy-
zahīh
zāyistan
zāyč
zāyčag
zānūg
zōr
zāz
zahagōmand

[108]

wadgarīh	
widerišnīh	
widerišnīg	
widerišn	
widimās	
widimāsīh	
widimāsīg	
widimuštīh	
widimušt	
widestīg	
widest	
wad	
wadwāzag	
widang	
wadkāmagīh	
wadkāmag	
wadagīh	
wadag	
wider-	
widarag	
1-2pāy-I	
1-2pādanI	
widardan	
widest	
widaštan	

[107]

ašnawišnI	
ašnūdanI	
nišast	
nišastan	
waštīh	
1-2waštan	
waštagīh	
waštag	
xwar-I	
xwardanI	
widāxtan	
wadxēm	
widār	
widār-	
widārīdan	
widārdan	
widāz-	
widāzīh-	
widāzīhistan	
wadbaxt	
wadīh	
wad-dil	
wadgōhr	
wider-	
widerān	

[106]

nišān-, wišān-	-𐭩𐭮𐭩𐭥
wišōmand	𐭩𐭮𐭩𐭥𐭬𐭥𐭬
nišāstan	𐭩𐭮𐭩𐭥𐭮𐭮𐭮𐭥
wišād	𐭩𐭮𐭩𐭥𐭮𐭥
wišād-dwārišnīh	𐭩𐭮𐭩𐭥𐭮𐭥 𐭮𐭥𐭮𐭥𐭩𐭮𐭩𐭥
wišādan	𐭩𐭮𐭩𐭥𐭮𐭮𐭥
nišēm	𐭩𐭮𐭩𐭥𐭬
nišēmag	𐭩𐭮𐭩𐭥𐭬𐭥𐭬
nišēb	𐭩𐭮𐭩𐭥𐭬
nišēbīg	𐭩𐭮𐭩𐭥𐭬𐭥𐭬
wišōb-	-𐭩𐭮𐭩𐭥
wišōbišnīg	𐭩𐭮𐭩𐭥𐭬𐭥𐭩𐭮𐭥
wišōbišn	𐭩𐭮𐭩𐭥𐭬𐭥𐭩𐭮
wišuftan	𐭩𐭮𐭩𐭥𐭬𐭥𐭩𐭮𐭮𐭮
wišūdan	𐭩𐭮𐭩𐭥𐭬𐭥𐭮
wišūdag	𐭩𐭮𐭩𐭥𐭬𐭥𐭮𐭥
wiškīdan	𐭩𐭮𐭩𐭥𐭬𐭥𐭩𐭮𐭮
wašag	𐭩𐭮𐭩𐭥
wiškin(n)-	-𐭩𐭮𐭩𐭥
wiškōf-	-𐭩𐭮𐭩𐭥𐭬𐭥
wiškōfag	𐭩𐭮𐭩𐭥𐭬𐭥𐭬𐭥
wiškuftan	𐭩𐭮𐭩𐭥𐭬𐭥𐭩𐭮𐭮𐭮
wiškin(n)išn	𐭩𐭮𐭩𐭥𐭬𐭥𐭩𐭮
wiškar	𐭩𐭮𐭩𐭥𐭬𐭥
ašnaw-[1]	-𐭩𐭮𐭩𐭥𐭮𐭥𐭬

[105]

wizīhišnīh	𐭪𐭩𐭮𐭩𐭥𐭪
wizīhišn	𐭪𐭩𐭮𐭩𐭥𐭪
wizīn-	-𐭪𐭩𐭥
wizēn	𐭪𐭩𐭥
wizēngar	𐭪𐭩𐭥𐭪𐭥𐭪
wizīr	𐭪𐭩𐭥
wizīr-	-𐭪𐭩𐭥
wizīristan	𐭪𐭩𐭥𐭪𐭥𐭮𐭮𐭮𐭥
wizīrišnīg	𐭪𐭩𐭥𐭪𐭥𐭮𐭩𐭮𐭥
wazīdan, wizīdan	𐭪𐭩𐭥𐭮𐭮𐭥
wizōh/y-	-𐭪𐭩𐭥
wizōh/yišn	𐭪𐭩𐭥𐭩𐭥𐭩𐭮
wuzurg	𐭪𐭩𐭥𐭪
wuzurgīh	𐭪𐭩𐭥𐭪𐭥𐭪
wizurdīh	𐭪𐭩𐭥𐭪𐭥𐭪𐭥
wizurd	𐭪𐭩𐭥𐭪𐭥𐭪
wizōstan	𐭪𐭩𐭥𐭪𐭥𐭮𐭮𐭮𐭥
waččag	𐭪𐭩𐭥
wuzurg	𐭪𐭩𐭥𐭪
wuzurgīh	𐭪𐭩𐭥𐭪𐭥𐭪
wačast	𐭪𐭩𐭥𐭮𐭮𐭥
wizistan	𐭪𐭩𐭥𐭮𐭮𐭮𐭥
wazišnīg	𐭪𐭩𐭥𐭮𐭩𐭮𐭥
wazišn	𐭪𐭩𐭥𐭮𐭩𐭮
nišāyišn	𐭩𐭮𐭩𐭥𐭮𐭩𐭥𐭩𐭮

[104]

wafr	
nifrīn	
wafrēnag	
nifrīdag	
ōbad-/ōft-[1]	
ōbastan[1]	
nibard-	
nibardīdan	
nibard	
nibardag	
nibastan	
wabz	
wafišn	
xwēš[1]	
xwēštan[1]	
nibištan	
[1-2]naft	
waz-	
wizār	
wizār-	
wizārišn	
wizārdan	
wizārdwars	
wizīh-	
wizīhīdan	

[103]

nasrušt	
wisistan	
wisp	
wispurdan	
wistāxīh	
wistāx	
wastār	
wastārīh	
wassadēn	
wassad	
wastōhmag	
wistan	
wastar, wistar	
wistar-	
wastarag, wistarag	
nastaran	
wistardan	
Wīdadafš	
nab	
waf-	
nibāstan	
nibay-	
nibēg	
nibēm	
wabz	

[101]

[3]warz	
warrag	
narm, [1–2]warm	
ōy[I]	
awēšān[I]	
nirfs-	
nirfsišn	
[1 2]warz	
warz-	
warzāwand	
warzāg	
warzbūm	
warzīgar	
warzīdan	
warzišn	
warčašm	
warišn	
ward-	
wardānāg	
wardēn-	
wardēnīdan	
wardyūn	
[1–2]wardagīh	
wardag	
wardišnīh	

[102]

wardišnīgīh	
wardišnīg	
wardišn	
-om	
nam	
nimāy-	
namāz	
wimēhgen	
nimūdan	
namak	
namad	
nasā, wisē	
wisāy-	
wisān-	
wisāndan	
wēz-[I]	
wēxtan[I]	
wisānišnīh	
wisānišn	
namāz[I]	
wasyār	
wisin(n)-	
wasyār	
nask	
nasruštīh	

[100]

xwāstag[I]	
waγdān	
ō[I]	
nar, [1–4]war	
warāγ	
warān	
warōmand	
warōmandīh	
Wahrām	
warāz	
wirāz-	
warg	
walg	
wirēxtan	
wars	
nargis	
wirēg	
wirēz-[I]	
wirēxtan[I]	
wirēz-	
waranīgīh	
waranīg	
wurrōyišn	
waran	
wirōzag	

[99]

nigār-	
nigārag	
nigāstār	
[1]mādag[I]	
mādagīh[I]	
nigēxtan	
kuš-[I]	
kuštan[I]	
niger-	
nakkīrā	
nakkīrāyīh	
nigerīdan	
nigerišnīg	
nigerišn	
nigēz	
nigēz-	
nigēzišn	
wak	
nikōh-	
nikōhīdan	
nikōhišnīg	
nikōhišn	
nigūnīh	
nigūn	
nigūnsār	

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wināhgārīh	
niwāg	
wināh-	-
wināhīdan	
wināhišn	
nang	
wind-	-
windādan	
niwēy-	-
niwēy-	-
niwēyēn-	-
niwēyēnīdan	
niwē, wandag	
wanīgarīh	
niwēyišnīh	
niwēyišn	
windišnīg	
windišn	
wahmān[1], wan, win	
wanand	
nōzdah	
nōg	
nōgzād	
nōgzādag	
nōgrōz	

[98]

niwistan	
winastag	
wanafšag	
winjišk	
nizār	
nizārīh	
nizārīh-	-
nazd	
nazdīkīh	
nazdīk	
wizend	
nazdist	
wizend	
wizand-	-
wizandag	
wizandišn	
wizandīdan	
wazaγ	
wazr	
šaw-[1]	-
šudan[1]	
nigāh	
nigāhdārīh	
nigāhdārišnīh	
nigān	

[96]

wizīh-	
wizīhīdan	
wizīhišnīh	
wizīhišn	
nēzūmānīh	
nēzūmānīg	
nēzūmān	
nēzag	
wēzišn	
wēš, wiš	
nīš-	
nīšān	
wēšagīg	
wēšag	
wēšagestān	
zan[1]	
zanīh[1]	
wēd	
wīdwar	
wīdwarīh	
nidom	
bay[1]	
wināh	
wināhīdan	
wināhgār	

[95]

wigrād	
wigrādan	
nērang	
nērōgōmand	
nērōg	
nīlōpal	
nīrmadōmand	
nīrmad	
nēm, wēm	
wēmār	
wēmārīh	
nēmasp	
wimand	
wimandōmand	
wimandīg	
wimuštan	
nēmag	
nēmrōz	
nēmtan	
nisāg	
wisbed	
wīst	
wēwag	
wiftag	
[1] [2]wēz-	

[94]

nēkīh	𐭩𐭥𐭡
nēkgōhr	𐭩𐭥𐭡𐭪
nēkgōhrīh	𐭩𐭥𐭡𐭪𐭫
nēk	𐭩𐭥𐭡
nēkōg	𐭩𐭥𐭡𐭪
winnirdan	𐭠𐭩𐭥𐭡
wiyufs-	𐭠𐭩𐭥𐭡 -
wiyufsišnīg	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥
wiyufsišn	𐭠𐭩𐭥𐭡𐭪𐭫𐭩
wēnišnīg	𐭠𐭩𐭥𐭡𐭫𐭩𐭥
wēnišn (*v.* dīdan)	𐭠𐭩𐭥𐭡𐭫𐭩
wizāy-	𐭠𐭩𐭥𐭡 -
wizāyišnīg	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥
wizāyišn	𐭠𐭩𐭥𐭡𐭪𐭫𐭩
wizāstan	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥𐭩
wizūdan	𐭠𐭩𐭥𐭡𐭪𐭫𐭩
-endag	- 𐭠𐭩𐭥
nīl, [1-3]wīr	𐭠𐭩𐭥
wirāy-	𐭠𐭩𐭥𐭡 -
wirāyišnīh	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥𐭡
wirāyišn	𐭠𐭩𐭥𐭡𐭪𐭫𐭩
wīrōmandīh	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥𐭡
wigrās-	𐭠𐭩𐭥𐭡𐭪𐭫 -
wigrāsišnīh	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥𐭡
wirāstan	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥𐭩

[93]

was	𐭠𐭩
wis	𐭠𐭩 -
wasnād	𐭠𐭩𐭥𐭩
nixwār-	𐭠𐭩𐭥𐭡𐭪𐭫 -
nixwārišn	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥𐭩
nahang, nihang	𐭠𐭩𐭥
wiyōz-	𐭠𐭩𐭥 -
wayōdagān	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥𐭩
wēn- (*v.* dīdan)	- 𐭠𐭩
zamān[1]	𐭠𐭩
wēnāgīh	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥𐭡
wēnāg	𐭠𐭩𐭥𐭡𐭪𐭫
winnār-	𐭠𐭩𐭥𐭡 -
winnārišn	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥
nēwardaxšīr	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥𐭩𐭥𐭡𐭪𐭫𐭩𐭥
winnārdan	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥𐭩
wēnāb	𐭠𐭩𐭥𐭡
wēnābdāg	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥𐭩𐭥𐭡𐭪𐭫
wēnābdāg	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥𐭩𐭥𐭡𐭪𐭫
niyōxš-	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥 -
niyōxšīdan	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥𐭡𐭪𐭫𐭩𐭥𐭩
niyōxšišn	𐭠𐭩𐭥𐭡𐭪𐭫𐭩𐭥𐭡𐭪𐭫𐭩𐭥
wēnīg	𐭠𐭩𐭥𐭡𐭪𐭫
nēw, wēn	𐭠𐭩
wēnōg	𐭠𐭩𐭥𐭡𐭪𐭫

[91]

nāf, wāz	
1-2wāz-, wāž-	
wāzār	
wāzāragānīh	
wāzāragān	
wāzīg	
naxčīr	
1-2wāzīdan	
nāzuk	
nāfag, wāzag	
wābar	
wābarīgānīh	
wābarīgān	
nāzišn, wāzišn	
wāš, 1-2waxš	
1-2waxš-	
wixšay-	
waxšīg	
waxšgar	
wixšayišnīh	
wixšayišnīg	
wixšayišn	
1-2waxšīdan	
waxšendag	
waxšwar	

[92]

waxšwarīh	
naxšag	
waxšišn	
wahištīg	
wahišt	
wādām	
wādgirdag	
wād	
wādrang	
wādrangbōy	
wādbān	
nabānazdišt	
tā[1]	
weh	
nihānīg	
nihān	
wehīh	
wehdēn	
wihēz	
wihēz-	
wihēzagīg	
wihēzag	
1wiyābān	
wiyāftan	
1-2wēxtan	

[90]

naxōd
nāl-, wāl-, wār-
wārānīg
wārāṇ
nārīg
wālīdan, wārīdan
wālan
wārom
wālišn
nām
wām-
nāmburdār
nāmīgīh
nāmīg
wāmīdan
nāmag
nāmčištīg
nāmčišt
wāspuhr
wāspuhragānīh
wāspuhragān
wāyīdan
wāstar
wāstaryōš
wāstaryōšīh

[89]

gīrišnīg[I]
griftan[I], kardan[I]
nāydāg
wahīg
wihīr-
nārīg
wihīrišn
nāysrāy
nāyīzag
wān-
niyōxš-
niyōxšīdan
niyōxšišn
wāng
wānīdan
nān
Wōrūbaršt
Wōrūǰaršt
nohom
nihumb-
nihumbīdan
Wahman
naxust
nihuftan
wānišn

[87]

daštān	
daštānmāh	
daštānestān	
dašt, yašt	
yaštan	
ǰadārīh	
nišīn-[I]	
nišān-[I]	
nišastan[I], nišāstan[I]	
dudīgar	
dad, did, gad, yad	
-īdan	
gadwar	
didom	
[1-2]ǰadag	
ǰadagwihīrīh	
ǰadišnīg	
ǰadišn	
ud[I]	
niyāyišn	
wihān, wiyān	
nāxun	
wihānag	
niyāg, wahāg	

[88]

nihāl, wahār, waxr	
Wahrām	
wahārīg	
wēhm	
wahmān	
wēhmīh	
niyāz	
wiyābānīh	
wiyābānēn-	
wiyābānēnīdan	
wiyābānīg	
[1-2]wiyābān	
wiyābāngarīh	
niyāzōmand	
niyāzōmandīh	
niyābagīh	
niyābag	
wāxtan	
nihādag	
nay, nāy, [1-2]way, wāy	
[1-2]wāy-	
wāyendag	
wāyendag	
gīr-[I], kun-[I]	
kirīh-[I]	

[86]

dastšōy
dēwān
dibīrīh
dibīr
dibīrestān
1-2dabr, gabr
1xwāh-I
xwastanI
daftan
daftar
diz, gač, gaz
daz-, gaz-, yaz-
gazāg
kām-I
kāmistanI
gačēn
gazdum
gizistag
dazīdan, gazīdan
-īzag
dazišn, gazišn, yazišn
gišnīz
dašn, ǰašn
dašnag, gišnag
daštānōmand

[85]

xōnI
damēnag
zamīgīg
zamīg
zamīgpaymānīh
damīdan
mīr-I
murdanI
uštarI
gōw-I
guftanI
gōw-I
guftanI
zamestān
damišn
yask
dastyār
dastyārīh
dastgraw
dastgīrI
dastwar
dastwarīh
ǰastan
dastag
dast(a)gird

[84]

griftār	
griftārōmand	
griftan	
darz	
garz-	-
darzīg	
garzīdan	
garzag	
garzišnīg	
garzišn	
gard-	-
gardān-	-
gardānāg	
gardānīdan	
dardōmand	
girdīh	
gardīdan	
dard, gard, gird	
gardan	
girdag	
gardišn	
dam-	-
zamānīg	
zamān	
zamānag	

[83]

društēwāz	
društāwāz	
društīh	
društ	
drōd	
garōdmānīg	
garōdmān	
sad[N]	
darak, gilag	
garm	
darmān	
garmāg	
garmābag	
garmīh	
dramanag, garmōg	
garmōwar	
garmōwarīh	
*dramanag	
garmsēr	
darbās	
drubuštīh	
drubušt	
drafš	
drafš-	-
drafšīdan	

[82]

darrīdan
grōh
drahnāy
druxtan
grawīh
drō, 1-2graw
drang
druwand
druwandīh
1-2drōn
graw(a)gān
galōg
drubuštīh
drubušt
druz
dranǰ-, drōz-
dranǰīdan
drōzanīh
drōzan
dranǰišn
drōš
drōš-
drōšīdan
drōšom
drōšag

[81]

garānīh
darhandarzbed
γarrānīdan
garān
γarrānišn
grāmīgīh
grāmīg
grāmag
drāyīdan, grāyīdan
drāz, grāb
draxt
griy-
grih
dargāh
garasmān
1 3grīw
grīwag
grīwbān
driyōš
driyōšīh
darīgbed
dilēr
drēm
griyistan
gilistag

[80]

pākīh[I]	
-īg	
muγ[I]	
ēst-[I]	
ēstādan[I]	
ǰagar	
ōzan-[I]	
ōzadan[I]	
-gar	
dar, gar	
yal	
darr-	
drayā	
drayābār	
drayāb	
draxt	
darāγ	
drāy-, grāy-	
drāyānǰōyišnīh	
drāyānǰōyišn	
drāyistan	
drāyišn	
γarrān-	
drahnāy	
γarrānāg	

[79]

dušmat	
dōšastar	
dušpādixšāy	
dušpādixšāyīh	
dušfarrag	
dušfarragīh	
duščihr	
duščašm	
duščašmīh	
dōšišn	
gōšt	
dūd	
ǰūdan	
dūdag	
gawdar	
gaz-	
yaz-[I]	
yaštan[I]	
nay-[I]	
nīdan[I]	
gazīdan	
gazīdag	
nay-[I]	
nīdan[I]	
pāk[I]	

[78]

dušwār, gōšwār	
dušwārīh	
dušnām	
Gušnasp	
dušwīr	
gušn	
gušnag	
dušwurrōyišnīh	
Gušnasp	
duškām	
dōšagīh	
dōšag, gōšag	
duškanīg	
duškunišn	
duškar	
dušrām	
dušrāmīh	
dušram	
dušramīh	
dušmenīh	
dušmen	
dušmenišn	
dušmenādīh	
dušmenīh	
dušmen	

[77]

dušoxīg	
dušox	
dušxwaršt	
dušhumat	
gōšōsrūd	
dušxwadāyīh	
dušāgāh	
dušāgāhīh	
dōšāram	
dušarz	
dušīh	
duǰdānāg	
yōǰdahr	
yōǰdahrīh	
yōǰdahrgar	
yōǰdahrgarīh	
duǰdēn	
dušgōwišn	
duǰgand	
duǰgandīh	
duǰdōys[a]rīh	
dōšīzagīh	
dōšīzag	
duǰdaft	
[1] ²dōšīdan	

[76]

dōstīh	
dōst	
1-2dawistan	
dōpāy	
gubrāg	
gubrās-	
guftār	
guftārīh	
guftan	
dōpahikar	
duz, ganǰ, gōz, yōz	
dōz-, duz-	
duzīh	
gōzihr	
duzdīh	
duzīdan	
duzīdag	
ganǰwar	
duzd	
1-2dōš, 1-2gōš	
1-2dōš-, duš-	
dušēwāzīh	
dušxēm	
dušxwār	
dušhūxt	

[75]

ǰumbīhistan	
ǰumbēn-	
ǰumbēnīdan	
ǰumbīdan	
dumb	
ǰumbišn	
gumbad	
gumēxtan	
gumēg	
gōmēz	
gōmēz-, gumēz-	
gumēzagīh	
gumēzag	
gumēzišn	
ēn[I]	
rōz-šabān[I]	
dōsaxwan	
dōsēn	
stān-[I]	
stadan[I]	
dusrawīh	
dusraw	
gōspand	
gospandčihrag	
gōstān	

[74]

gurgānīg
gursagīh
gursag
durgar
ǰōrdā
ǰōrdā
1-2gurdīh
gurd
gurdwār
gurdag
dum, rōz[I]
ǰomā
ǰomā
gumānīh
gumānīgīh
gumānīg
gumān
gumāngar
gumār-
gumārdan
gumārdag
ǰumb-
dumbōmand
ǰumbāgīh
ǰumbīh-

[73]

gōn
gōnag
dowom
drustīh
drust
gōwizār
gōzēnag
gugāy
gugāy
gugāyīh
gugāyīh
gugān-
gōkānīg
gōkān
dōgānag
gugār-
gugārīdan
gugārdan
dōk
gōgirdōmand
gōgird
dūr, gōr, gul
dōl
gurbag
gurg

[71]

gōhragdānāg	
gōhrag	
dwāzdahān	
dwāzdah	
duxt, ǰuxt	
[1-2]dōxtan	
duxtar	
[1]daw-, gōw-	
gōwāg	
[1-2]dawāl	
dwār-	
dwārīdan	
dwāristan	
dwārišn	
ǰō(y)	
gabr	
gabrīh	
angubēn[I]	
gōwišn	
gand, gōy, gung, ǰang, ǰōy, ǰuγ	
ǰōy-	
v. Note 3, p. xiv	
ǰuwānīh	
dandān, ǰuwān	
dōs	

[72]

gandanāg	
drahm[I]	
gandagīh	
gandag	
dōys[a]r	
ǰōyišn	
ǰudāgīh	
ǰudāg	
ǰudbēš	
ǰud-dādestān[I]	
ǰud	
ǰudnāy	
-ēnīdan	
[1-2]dawīdan	
ǰuttar	
ǰuttarīh	
ǰudristagīh	
ǰudristag	
ǰud-dēw[I]	
-ēn	
gaw	
[1-2]gund, gung	
drustīh	
drust	
drustabed	

[70]

dagrand	
dagrand-xwadāy	
dagr-zīwišn	
gilagōbār	
gilag	
dagr-pattāy	
dast[1], xwarrah[1]	
xwarrahōmand[1]	
dastkārīh[1]	
dast(a)gird[1]	
samōr	
dēs-	
dēsīdan	
-ēn-	
gūh	
guhrāyēn-	
guhrāyēnīdan	
[2]gōhrīg	
gūhgard (*v.* pazūg)	
gūhward (*v.* pazūg)	
gawazn	
gannāgīh	
gannāg	
gōhr	
[1-2]gōhrīg	

[69]

sumb-	
sumb	
sustīh	
sust	
suft	
suftan	
sanǰ-, sōz-	
sōzāg	
sōzan	
sōzišnīg	
sōzišn	
suš	
sūdōmand	
sūdabgār	
sūd	
sūdan	
sūdagīh	
sūdag	
sūdmand	
panǰāh[s]	
gēg	
dagr, dil	
gīr-	
dilēr	
dagrzamān	

[68]

sang, suy	
sneh	
sālār, snēxr	
sālārīh	
asp[I]	
sōsan	
dēnīg	
sangsār	
snēzag	
Day, dēn, ǰīw	
snōy	
dēwōk	
sanwar	
dēnōdag	
[1-3]sōg	
sōgand	
Skandar	
sōfistā	
Sōšyans	
sōr, [1-2]sūr	
sūrāx	
sūrāgōmand	
sūrāg	
sūragīg	
sōrag, sūrag	

[67]

xwamn	
v. also	
čehel[N]	
ǰeh	
ǰch	
dēs, gēs	
dēsag	
yasn	
andar[I]	
v. Note 3, p. xiv	
dādestān[I]	
sōh-, swah-	
Sawah, snāh	
dēwān	
dēwānag	
gyāg	
gyāgrōb	
dēnār, dēwār, suxr	
dēnāstawān	
sōhistan, swahistan	
sōhišnīg	
sōhišn	
sōxtan	
dēnburdār	

[66]

dāštan
dādār, gādār
dādārīh
dādgāh
dādīg
1-3dād, ǰād, yāt, yazd
dādwar
dādwarīh
dādan, gādan
āy-I
āmadanI
ǰādūgīh
ǰādūg
ǰādag-gōwīh
ǰādag-gōw
ǰādag
dādmeh
dādestān
dō
a-
giyāh
giyāhīzag
dō-axwānīgN
mardI
dō-pāyNI

[65]

dārwāzīg
dārūg
dārgardīh
dālman
dārmag
dārišn
1-3dām, gām, 1-2ǰām
dāmādīh
dāmād
daxmag, 1-2 ǰāmag
daxmagestān
ras-I
rasišnI
rasīdanI
gāhānbār
gāhānīg
gāhān
-īhistan
yāzdah
gāwdumb
gāzar
dahišn, dāšn
daxšagōmand
daxšag
dāštār

[64]

ǰāwēdān, yāwēdān	
ǰāwēdānag	
ǰāwēd, yāwēd	
-dān	
dān, gyān	
baw-[I]	
bāš[I]	
bawišn[I]	
būdan[I]	
gyānwar	
dānag	
ǰār	
gāwars	
dānistan	
appar-[I]	
appurdan[I]	
dānišnōmand	
dānišn	
ǰahūd	
yākand	
yākand	
-dār	
dār, gahl, gāl	
dār-	
dārēn	

[63]

dādan[I]	
dās, [1-3]gāh	
gāhwārag	
dār-[I]	
dārišn[I]	
dāštan[I]	
dās[a]r	
yāsaman	
gahbedīh	
gahbed	
dahigān	
Gayōmart	
dahibed	
dāyagānīh	
dāyag	
ǰahišnayār	
ǰahišnayārīh	
dahišn, ǰahišn	
āwar-[I]	
āwurdan[I]	
dān-	
dānāgīh	
dānāg	
gyānabespār	
gyānīg	

[61]

brīn-
brīnōmand
brīn
brīngar
brēz-
brēzan
brištan
brīdan
brūg
1-2brinǰ
brinǰēn
barišn
baršnūm
xwaš[I]
xwašīh[I]
gōšt[I]
bastan
bistag
babr
babrag
bijagān
bazagīh
bazag, waččag
bazakkar
bazišn

[62]

bizešk
bašn
baškuč

ī[I]
v. also °
-īh
-īh-
dah-, ǰah-
-īhā
ǰaγ
yazdān
gāhūg
dahom
dehgān
Dahāg
gahl
dahlīz
dahm
sēzdah[N]
zarr[I]
zarrēn[I]
xand-[I]
xandīdan[I]
dah-[I]

[59]

burdārīh
burdīh
burd
burdešnōhr
burdan
būm
pus[I]
pusar[I]
būmčandag
bōyīdan
bōb, būf
xwad[I]
buz
bōz-
bōzišn
buš
būšāsp
but
būdan
duxt[I]
bazm
bazmāwurd
bay
bayōbaxt
bar

[60]

bar-
brāh, brēh
brahnag
brahm
brahmag
brahnag
barōmand
brām-
brahmag, brāmag
brāz-
brāzīdan
brāzišnīg
brāzišn
brād
balādur
brādar
brādarōdīh
brādarōd
barbut
brēh
brēhēn-
brēhēnāg
brēhēnīdan
brēhēnišn
barsom

[58]

bowandag
bowandag-menišnīh
1-2bun
bunag
bunkadag
buništ
buništag
būg
bōr
bur-
burāg
burām-
burg
burīdan
buland
borz, Burz
burz-
Burzēnmihr
burzīdan
borzwāng
borzwāngīhā
burzišnīg
burzišn
burišn
burdār

[57]

bidaxš
bid
bēdom
1-2be[I]
bōxtār
bōxtārīh
bōxtan
bōxtagīh
bōxtag
band, bang, 1-2bōy
band-, bōy-
2xwāh-[I]
xwāstan[I]
bōyāg
bōydār
bōyēn-
bōyēnīdan
bandag
bōyestān
bōyestānbān
bunxān
bunīh
bundahišnīh
bundahišn
bowandagīh

[55]

bāzā	
bāzāzanišnīh	
bāzābānag	
baxš-	
baxt	
baxtan	
bādag	
pas[I]	
dar[I]	
darhandarzbed[I]	
darband[I]	
bay	
bēh	
bayaspānīh	
bayaspānīg	
bayaspān	
māh[I]	
māhīgān[I]	
bēwar	
bēgānag	
bēgār	
bēl	
bērōn	
bēlūr	
bīm	

[56]

bīmōmand	
bīmgenīh	
bīmgen	
bēš, bīš	
bēš-	
bēšōmand	
bēšāz	
bēšāz-	
bēšāzēn-	
bēšāzēnišnīh	
bēšāzišnīh	
bēšāz-	
bēšāzēn-	
bēšāzēnišnīh	
bēšāzišnīh	
bēšburdār	
bēšīdan	
bēšaz	
bēšaz-	
bēšazēn-	
bēšazēnišnīh	
bēšazišnīh	
bēšišn	
bištan	
xānag[I]	

[53]

ātaxš	
tigr[1]	
adēn	
āwāš-[1]	-
āwištan[1]	
ādišt	
-ādan	-
ādurgāh	
ādurestar	
ādurestarēn	
ādur	
ādūg	
ādarōg	
ēwN	
b-	-
wihān	
wihānag	
bahr, wahār	
bahrōmand	
bahrōmandīh	
bahrwar	
bahrwarīh	
bahrag	
baxt	

[54]

baxtan	
bāγ	
baγōbaxt	
bāmbišn	
griy-[1]	-
bānūg	
griyistan[1]	
[1-4]bār	
bālāy	
bārǰāmag	
bālēngāh	
[1-2]bālēn	
bārīg/k	
bālistīh	
bālistīg	
bālist	
bālag, bārag	
bārestānīh	
bārestān	
bāliš	
bām	
bāmdād	
bāmīg	
bāstān	
bāǰ, bāz	

[51]

haftān	
haftār	
haftdah	
apetītīgīh	
apetītīg	
haft	
apattūg	
Haftōring	
haftag.	
apaymānīh	
apaymān	
ābtazan	
aš, ā-š (*v.* ā)	
āšyān	
āšyānag	
hašāgird	
aǰgahānīh	
aǰgahān	
āšixtan	
xašēn	
āšnāg	
Ašwahišt	
ašnawāgīh	
ašnawāg	
ašnūdan	

[52]

ašō	
āšōb	
āšinǰ-	
wind-[I]	
windišn[I]	
windādan[I]	
āškārāg	
āškāragīh	
āškāragēn-	
āškāragēnīdan	
āškārag	
aškom	
aškomb	
aškōb	
aškamb	
aškambag	
xešm	
Aštād	
āštīh, haštdah	
hašt, xišt	
aštag	
aštar	
agar[I], ā-t (*v.* ā)	
ādānīh	
ādān	

[50]

afsēnistan
afsēnišn
afsar-
afsardan
abespār-
abespārdan
abespurdan
abestān
abestāg
abestām
paz-[I]
poxtan[I]
azabar
[1]abzār
ābčihrag
aziš, u-š[I] (*v.* u-)
afšān-
afšāndan
afšār-
afšārdan
afšurdan
aziškeh
azišmeh
u-t[I] (*v.* u-)
apetyārag

[49]

afrasāwand
apparišn
abartanīh
abartan, āzardan
abardom
abardomīh
abardar
u-m[I] (*v.* u-)
abesīh-
afsāy-
abesīhēn-
abesīhēnīdan
abesīhēnišnīh
abesīhēnišn
abesīhīdan
afsān
afsār-
afsālān
afsārišn
afsārdan
abesīhišnīh
abesīhišn
abesīh-
abesīhīdan
afsēn-

[47]

abzārōmand
ābzan
abzōnīgīh
abzōnīg
abzōn
abzūdan
abgār-
āzkāmagīh
ābkāmag, āzkāmag
abgan-
1-2abar, abr, appar
appar-
xāk[1]
āfrāh
abarōz
abarōzīh
abrāstan
abrāz
abrāz-
abarag, apparag
āfrīn-
abarīgān
abarīg
abargar
abrēšom

[48]

abrēšomēn
abrēšom
āfrīdan
aburnāy
aburnāyīh
abrōxtan
abrang
abarwēz
abarwēzīh
kan-[1]
kandan[1]
abrōz-
abrōzišnīh
abrōzišn
afrōšag
abaragān
abaragānag
ābilag
1-2āzarm
abarmānd
abarmānīg
abarmān
abarmenišn
āzarmīgīh
āzarmīg

[46]

apēdagdār	
apēdag	
apōhišn	
aband	
abandīh	
abus, ābus	
abusīh, ābusīh	
āfrīn	
āfrīnagān	
abnūs	
apursišnīg	
āzwar	
āfur-	
āzwarīh	
āfurīdan	
aburnāyag	
aburnāy	
aburnāyīh	
aburnāyag	
āfurišn	
āzurdan	
ābustan	
abzāy-	
abzāyišn	
1-2abzār	

[45]

abēwizend	
abdom	
abdomīh	
abyōz-	
abēzār	
ābīg	
abēr, azēr	
abērāh	
awērān	
drūn-[1]	
drūdan[1]	
abēmizag	
abdsahist	
abēsar	
abestāg	
abdast	
ābestan	
abēzār	
abēčim	
abēzagīh	
abēzag	
apetyārag	
abēdān	
abaydāgīh	
abaydāg	

[43]

ačārag, hazārag	
āzārišn	
āzārdan	
abām	
abēmizag	
abēmust	
abāz, āwāz	
abaxš	
abaxšāy-	
abaxšāyišnīg	
abaxšāyišn	
abaxšāwand	
abaxšāyīdan	
abaxšīh	
abādyāwand	
abādyāwandīh	
ābādānīh	
ābādān	
abādixšāy	
abādixšāyīh	
ābādīh, āzādīh	
ābād, āzād	
abd, abē-	
abēōš	
abēōšīh	

[44]

ābdān	
abē-	
abēsūdīh	
abēsūd	
abēbīm	
abēbīmīh	
abēbēš	
abēbōy	
abēbōyīh	
abēbar	
abdīh	
Azdahāg	
abēbūdīh	
abēbūd	
afsōs	
afsōn	
ābgēnagēn	
ābgēnag	
abēgumānīh	
abēgumān	
afsōsgar	
afsūdan	
abēniyāz	
abyōxtan	
abēwināh	

[42]

wēnišn[1] (dīdan)	
dīdan[1]	
astōdān	
āstawānīh	
āstawān	
astag	
estišn	
āb, [1-2]az, āz	
u-[1]	-
[1-2]abāxtar	
abāyist	
abāyistan	
abāyišnīg	
abāyišn	
abāyēd	
abārīg	
Ābān	
abāgīh	
abāgēn-	-
abāgēnīdan	
ačār, appār, āzār, hazār	
āzār-	-
appārīh	
abārōnīh	
abārōn	

[41]

asp	
asazāg	
aswār	
asazišnīh	
asazišnīg	
āyištag 'mixed' [del. adištag]	
est-	-
astuxān	
astuxān	
astānagōmand	
astānag	
astōmand	
astōmandīh	
āstār	
āstārēn-	-
āstārēnīdan	
estādan	
[2]ast	
Astwihād	
āstawānīh	
āstawān	
astōdān	
xastan	
wēn-[1] (*v.* dīdan)	-
astwand	

[40]

āsānīh	
āsān	
asāg	
āhanēn	
āhan	
āhangar	
asēm	
asēmēn	
asēj	
asar	
dah[I]	
band-[I]	
āsrōn	
bastan[I]	
āsrōih	
āsrō	
āsrōkerpa	
asp	
aspās	
aspānūr	
ēbārag	
haspīn	
aspinj	
asprēs	
aspast	

[39]

hammōzgār	
hammōzišn	
amwaštan	
hamkār	
hamkārīh	
amar	
hamrānīh	
amarg	
amargīh	
amaragānīhā	
amaragānīg	
amaragān	
amarag	
hamsāyag	
hamsāmān	
hamsardag	
hamdēsag	
hampursagīh	
hampursag	
ka[I]	
hamtāg	
hamtōhmag	
hamtan	
āsāy-	
āsāyišn	

[38]

hammist
hammistagān
āmiz
āmēz-
āmēzišn
hamēšagīh
hamēšagsōz
hamēšag
mādar[1]
xar[1]
hamwār
hamwārag
hammōxtār
hammōxtārīh
hammōxtan
hamōg
hamzamān[1]
Amurdād
hammōz-
hamwar
āmurz-
āmurzīdan
āmurzišn
hamnibardīh
hammōz-

[37]

ambarag
hambast
[1]hambastan
[1]hambastag
hambašn
hambadīg
hamīh
hambaw-[1]
hambawišnīh[1]
hambawišn[1]
hambūdan[1]
āmēxtan
hamdādestān
hamdādestān[1]
hamēn-
hamgōhr
amenīdār
hamēnīdan
hamgōnag
hamdam
hamēmāl
hamēmālīh
hammistān
hamēstār
hamēstārīh

[36]

hamāg
āmār, hamahl, hamāl
āmār-
āmārgar
hamharz
āmārišn
hamābēr
hambāy
hambān
hambār
hambār-
hambārīdan
hambāstag
hambāz
hambedīg
hamband
hamband-
hambandīh
hambandišnīh
hambun
amburdan
hambawišnīh
hambūdan
ambag
ambar

[35]

ardāyīh
xradōmand
ardīkkar
ardīg, xradīg
ardīkkar
ardīkkarīh
artēštār
artēštārīh
Ard, xrad
ā-m (*v.* ā), ham, im, mād[t]
hamahl
hamē
hamēīhā
hamēīg
hamēwahār
hamē-ud-hamē--rawišnīh
hamēwēnag
hamē-rawišnīh
hamēdōn
homānāg
amāwand
amāwandīh
amahraspand
hamāgdēn

[34]

almāst
armēštīh
armēštgāh
armēšt
xufs-[I]
xuftan[I]
hammōz-[I]
hammōxtan[I]
xrafstar
arz
arz-, hirz-
arzānīgīh
arzānīg
arzān
arzōmand
arzōmandīh
arzīz
arzīzēn
arzīdan
arzan
ārzōg
harzag
arzišn
ārešn
ardā

[33]

ālum, Hrōm
hrōmāyīg
harwispīn
harwisp
harwisp
xrōstan
harrōbišnīh
harrōbišn
āranj
ālūdan
ālūdagīh
ālūdag
Arzah
Arzūr
xrōs[I]
halagīh
Aleksandar
arg, halag
baxš-[I]
baxšišn[I]
baxtan[I]
mēš[I]
šōy-[I]
šustan[I]
almās

[31]

āgāhēnīdan	
agdēnīh	
agdēn	
āgenēn	
-āg	
ak	
āgan-	
akanāragīh	
akanārag	
āgandan	
āgenēn	
Akōman	
āgustan	
aganj	
āgōš	
akard	
ayrē	
ayrē	
hagriz	
ma[1]	
har, xar	
alā	
ālāy-, ārāy-	
ārāyišn	
alālag	

[32]

halām	
ārāstan	
čahār[1]	
Harborz	
xarbuz	
harg	
sik[1], šīr[1]	
ars, xirs	
aryand	
argawān	
arduš, xargōš	
dagr[1], [*error for* dūr]	
halīlag	
areškēn	
arešk	
āluh	
xrōhak	
arawāg	
arus, xrōs	
arwēs	
harwīn	
ārōyišnīg	
ārōyišn	
arwand	
arwandīh	

[29]

ōšmārag	[illegible]
ōšmārišn	[illegible]
ōšmurdīg	[illegible]
ōšmurdan	[illegible]
ōšastar	[illegible]
awišt-	[illegible]
uštānōmand	[illegible]
uštānīh	[illegible]
uštān	[illegible]
awištāb	[illegible]
awištāb-	[illegible]
awištāftan	[illegible]
awištādan	[illegible]
anšahrīg	[illegible]
uštar	[illegible]
uštargāwpalang	[illegible]
xwadāy	[illegible]
xwadāyīh	[illegible]
xwadāywār	[illegible]
xwadīh	[illegible]
xwad-dōšagīh	[illegible]
xwad-dōšag	[illegible]
xwad	[illegible]
hutuxš	[illegible]
Ardwahišt	[illegible]

[30]

buz[I], xaz	[illegible]
hazzān	[illegible]
azbāy-	[illegible]
azbāyišn	[illegible]
azd, azg	[illegible]
azdēn-	[illegible]
azdēnīdan	[illegible]
āznāwar	[illegible]
xūg[I]	[illegible]
azrāy-	[illegible]
azraw-	[illegible]
azruftan	[illegible]
azarmān	[illegible]
azmāy-	[illegible]
azmūdan	[illegible]
āgāh	[illegible]
āgāhīh	[illegible]
akōmand	[illegible]
agār	[illegible]
agārīh-	[illegible]
agārīhistan	[illegible]
agārēn-	[illegible]
agārēnīdan	[illegible]
akāmagōmand	[illegible]
āgāhēn-	[illegible]

[27]

xufs-	
ōbastan	
ōbad-/ōft-	
xuftan	
ōz	
hanǰ-	
ōzōmand	
ōzārak	
hanǰām	
hanǰām-	
hanǰāftan	
uzdehīgīh	
uzdehīg	
hučihr	
uzdēs	
uzdēsparist	
uzdēsparistišnīh	
uzēnág	
anǰīr	
awizīrišnīg	
hanǰīdan, uzīdan	
hanǰamanīg	
hanǰaman	
hanǰaftan	
awazišnīg	

[28]

hučašm	
hučašmīh	
ōzadan	
1-3ōš, xwaš	
hōš-	
ušahin	
ōšōmand	
ōš(e)bām	
ōšīh, xwašīh	
ōšyār	
hōšēn-	
hōšēnīdan	
hōšīdan	
ušnūg	
hušnūdīh	
hušnūd	
hušnūdagīh	
hušnūdag	
mardōm[I]	
mardōmīh[I]	
hōšag, hušk	
huškōh	
huškōhīh	
hušk-kūn[I]	
ōšmār-	

[26]

awestām	
awestād	
ēstādan	
ōstīgānīh	
ōstīgān	
ōst	
awestwār	
awestwārīh	
xandīdan, xwastan	
xwastūgīh	
xwastūg	
ustōfrit	
awestar-	
awestarag	
awestarišn	
awestardan	
ēstišn	
xūb	
ōbār-	
ōbārdan	
hupādixšāy	
hupādixšāyīh	
xūbīh	
hupassandagīh	
hufraward	

[25]

xwamnwizār	
humurwāg	
hād[1]	
humat	
ōsān-	
husāzagīh	
hangēxtan	
uskār-	
uskārišnīh	
uskārišn	
uskārdan	
husrawīh	
husraw	
ōspar-	
ōspurdan	
hangēz-	
anespās, huspās	
anespāsīh	
uspurrīg	
hangēzišn	
handēš-	
handēšīdār	
handēšīdan	
handēšišn	
ēst-	

[23]

Urišlīm	
urwāhm	
urwāhmanīh	
urwāhman	
urwāz-	
urwāzišn	
xwaran	
ōrōn	
urwar	
xwarwarān	
uruspar	
hurust	
xwarōfrān	
huram	
xormā	
huramīh	
urmōd	
huramag	
awarzīd	
xwaršēd	
xwarišnīh	
xwarišnīg	
xwarišn	
awardāg	
xwardār	

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xwardīg	
xwurd	
xwardan	
xwurdagīh	
xwurdag	
abardar	
awardišnīgīh	
awardišnīg	
hōm	
humāy	
homānāgīh	
homānāg	
humānīh	
hōmōmand	
hōmāst	
xumb	
hōmēn	
humenišn	
hōmīg	
ummēd	
ummēdwār	
az[I]	
h-[I]	
-ōmand	
xwamn	

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hunarōmand	
huwaršt	
awinast	
anōš	
anōšxwar	
anōšagīh	
hunušakēnīdan	
anōšag, hunušak	
anōšagruwān	
Urdwahišt	
anōdagīg	
anōdag	
uzērin	
uzdehīgīh	
uzdehīg	
uzērin	
uzdēs	
uzdēsparist	
uzdēsparistišnīh	
uzdēszār	
uzwān	
uzwār-	
uzwārišn	
uzwārdan	
uzmāy-	

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uzmāyišn	
uzumburd	
uzmūdan	
ōgār	
ōgār-	
ōgārdan	
ōyrišt	
xōg, xūg	
hukunišn	
xūkar	
xūkarag	
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fradom[1]	
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hurām	
ulāmadān	
xwarāsān	
xwarxšēd	
xwarwarān	
xwarg	
xurdruš	
xurdruš	
ōrēb	
ōrēbīh	

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awērag, udrag	
anagr-rōšnīh	
anagr-rōšn	
andarmāh	
handarz	
handarzēn-	
handarzēnīdan	
ōyrišt	
hangirdēn-	
hangirdēnīdan	
hangirdīgīh	
hangirdīg	
hudast	
xwistan	
angubēn	
andčand	
xwēš	
xwēšāwand	
xwēšāwandīh	
xwēšēn-	
xwēšēnīdan	
xwēškār	
xwēškārīh	
hangadīh, xwēdīh	
hangad, xwēd	

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dān-[1]	
dānistan[1]	
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xwēdōdah	
-ān	
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huniyāg	
huniyāgar	
awināh	
xwēnāhan	
huniyōxš	
-āwand	
hunsand	
hunsandīh	
Xwanirah	
Hordād	
hunīdan	
xōn	
xunak	
hunar	
hunarāwand	
hunarāwandīh	

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hangārag
hangārišn
hangārdan
handām, hangām
hangāmīg
handāz-
handāzag
handāzišn
xwāb, xwēy
hudēn
usōfrit
handēmānīh
handēmān
handēmāngar
handēmāngarīh
āwēn-
andōh
xwēnāhan
andōhgĕn
handōxtan
hugōwišn
āwēnīdan
owōn
Hindūgān
hugugār

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angūr
angust
angustarīg
angustbān
handōz-
handōzišnīh
handōzišn
hangōšīdag
awēnišnīg, āwēnišnīg
āwēnišn
hudōšag
handūdan
andak, anīg, hōyag
anagr, hugar
handraxtagīh
handraxtag
ōgrā
anagrān, awērān
hangrāyīdan
andarag
andarwāy
andarwāyīg
andarōn
hangrūdag

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anādān	
hūxt	
nih-[1]	
nihādan[1]	
anādūg	
hambah-	
āwahan	
hambāh-	
hambāhišn	
hambār-	
hambārīdan	
āwām	
hambāstan	
hambāz	
āwādag	
dastgraw[1]	
wany[1]	
wany(b)ūdīh[1]	
wany(b)ūdīh[1]	
wanīgarīh[1]	
hubōy	
hambōy-	
hambūs-	
hubōyīh	

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hambōyišn	
hambūsīdan	
hambūsišn	
hambōš-	
hambōšišn	
ambar	
āwarišn	
angūr[1]	
hambasānīg	
hambasān	
[2]hambastan	
[2]hambastag	
awiš	
āwištan	
and, hōy	
huīh	
hudāhagīh	
hudāhag	
handāxtār	
handāxtan	
hudā(ha)gīh	
andāgēn	
andāg, hudā(ha)g	
andāggēn	
hangār-	

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anāstawānīh	
anāstawān	
xwāstagōmand	
anāstag, xwāstag	
ānāb-	
anabāy	
anabaxšāwand	
anabaxšāwandīh	
anābādān	
anabēdānīh	
anabēdān	
anābuhlag	
anabzār	
anabzārīh	
xwābar	
xwābarīh	
xwābarīg	
anāzarm	
anāzarmīh	
anāzarmīg	
anafsēnišn	
ānābišn	
ānāftan	
anāštīh	

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anāgkunišn	
anāgkardār	
anār, 1-2xwār	
xwār-	
xwārbār	
xwārīh	
anārgēl	
xwārēn-	
xwārēn	
xwālist	
xwārīdan	
anālūd	
anarzānīg	
xwārišn	
xwārtar	
hannām	
anāmurzīd	
anāmurzišn	
anāmčištīg	
ānāstīh	
ānāst, arāst	
anāstawānīh	
anāstawān	

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xwahar, xwahl	
xwāhrīh	
awiyābānīg	
xwāb	
1-2xwāh-	
anayād	
huēwāz	
huēwāzīh	
anēr	
Anērān	
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anērang	
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huxēmīh	
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anast[I]	
xwān	
Ohrmazd	
anummēd	
anuspurrīg	
anōst	
anōšmār	
anāgāh	
anāgīh	

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ēmēd	
wurrōy-[I]	
wurrōyistan[I]	
ē(w)mōg	
1kay[I]	
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ēbsrūsrim	
ēč	
ē(w)čand	
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ēd[I]	
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ērānag	
Ērānšaḥr	
ēraxtār	
1-2ēraxtan	
ērīh	
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ērkaš	
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āgrift, hērbed	
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hērbedestān	
adard	
ērtanīh	
ērtan	
xēm	

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ēwkardag	
ēwar	
ēwarz	
ēwarz-	
ēwarzīg	
ēwarzīdan	
agumān	
agumēgīh	
agumēg	
čašm[I]	
ēwmōg	
ēwsānīh	
ēwsān	
ayāb	
1-2āyōz-	
1-2āyōzīdan	
ēwčand	
āyōzišnīh	
1-2āyōzišn	
čwtāg	
kū[I]	
1-2ēr, xīr	
Ērān	
Ērānwēz	

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āsūdan	
asmān	
ēwān	
ēbārag	
1-2ēwāz	
ēwāzīg	
āyōxtan	
agōwāg	
ēwbār	
ēbyānghan	
enyā, hēnīh	
ēwēn	
1-2ēwēnag	
xīndagīh	
xīndag	
hēn	
ēwan	
ēnōkēn	
ēkānagīh	
ēkānag	
ayōxšustēn	
ayōxšust	
ēkdād	
ēk, xayūg	
ēwkard	

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ayār-	
ayārōmand	
ayārōmandīh	
ayārīh	
ayārīdan	
ayās-	
ayāsīdan	
ayāsišnīh	
ayāstan	
ayād	
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āsyāg	
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agdēn	
ēsm	
adēn-	
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adādestānīh[I]	
asōhišn	
aswār	
aswārīh	
āsnīdag	
āhan, āsn, ēg[I]	
āsnūd	
āsnūdag	

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adānīh	
adān	
hixr	
ayārd-	
ayārdēn-	
ayārdēnīdan	
ayārdēnišn	
ayārdīdan	
ayāb-	
ayābāg	
ayābagīh	
ayābag	
āyaft	
ayāftan	
adādīh	
adād	
hixtan	
adādestānīh	
adādestān	
ēbgatīh	
ēbgat	
ēbsrūsrim	
may[I]	
ayār	

[5]

ay, ē, sē[N]	
abahr	
wany[I]	
abīm	
abēš	
abēšīh	
pidar[I]	
[I]pid[I]	
abōy	
abōyīh	
abun	
aburdframānīh	
aburdframān	
seyom[N]	
apus[I]	
abr	
axwaš[I]	
axwašīh[I]	
sepāy[N]	
sešabag[N]	
ēw[I]	
gandum[I]	
gyān[I]	
adahm	
agāh	

[4]

xām
hāmharz
hāmīnīg
hāmīn
xāmīz
hāmwār
hāmōyēn
hāmōn
xāmōš
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āxistan
hāz-
hāzišn
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hādamāns[a]rīg
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axtarāmār
axtarmār
axtarmārīh
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xwahar[I]

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ahōšīh
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hāwišt
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ahlāyīh
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āxrāmīdan
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Ahreman
Ahrišwang
ahlawīh
ahlawdād
ahlaw
Ahreman
ahlomōyīh
ahlomōy
xārpušt

PAHLAVI KEY

THE alphabetical order is that of the Aramaic alphabet, taking account of the first value of each letter only (*see* Table II, p. xiii), thus:

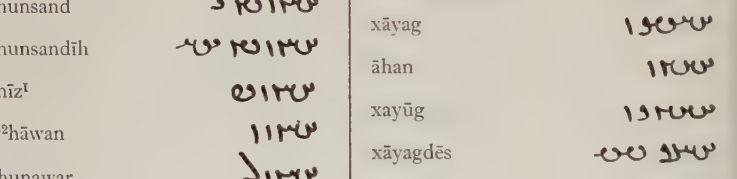

[2]		[1]	
āhan, ʿany[I], [1-3]axw, [1-2]xān		a-, ā, h-	
hāwand		brād[I]	
hāwandīh		haxt	
ahunsand		āhixtan, hāxtan	
ahunsandīh		xāyag	
anīz[I]		āhan	
[1-2]hāwan		xayūg	
ahunawar		xāyagdēs	
ahanūz, anīz[I]		xāyag	
āhōgēn-		āxēz-	
āhōgēnīdan		āxēzīdan	
āhōg, āhūg, xānag		āhīdīh	
āxwarr		āhīd	
āxwarrsālār		axwān	
ahomānāg		axwārīh	
axwamn		āhang	
āhanǰ-		xānīg	
		axwēškār	

[I] = (part) ideogrammatic spelling [N] = numeral

Ref PK 6177 .E5 M3
MacKenzie, David Neil.
A concise Pahlavi dictionary
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8y ago
[deleted]

Daozang english translation
Sorry, this post was deleted by the person who originally posted it.
7
.
12
Comments Section
[deleted]
•
8y ago
Oh god, forget it!

Not only are the vast majority not translated, even if they were, most of them are only legible by people with specific training.

One book you can read which is fairly accurate is early daoist scriptures
https://www.amazon.ca/Early-Daoist-Scriptures-Stephen-Bokenkamp/dp/0520219317

Which has much of the important early material from zhengtong daozang and is very accurate.

For quanzhen material you should just read it as it's own thing and not worry about Dao zang until you have the lay if the land.

3
[deleted]
•
8y ago
I'm 95% sure this doesn't exist. There's like, 1500 books in the taoist canon.

The closest thing I'm aware of to this that exists is "The Taoist Canon: A Historical Companion to the Daozang" which is literally just a 3 volume description of all the books in the taoist canon.

EDIT: As a side note, this is the biggest reason that I think almost nobody on this forum, very much so including myself, really has any idea what they're talking about as far as this religion goes. Most of us are basing our opinion on this religion on just the TTC and the Zhungzhao which is like, 2/~1500 books.

1
u/ostranenie avatar
ostranenie
•
8y ago
As a side note, this is the biggest reason that I think almost nobody on this forum, very much so including myself, really has any idea what they're talking about as far as this religion goes.

If your claim is true, then no one, past or present, "has any idea what they're talking about..." No one has ever read the whole thing. And the Daoist "canon" isn't a canon like other canons: it's a huge grab-bag of texts, some of which have no real business being there. And without even getting into the philosophical-religious thing, there is no such thing as "the Daoist religion": there are dozens of "Daoist religions," each with their own separate names, authoritative texts, lineages, dogmas and teachings, deities, etc.

3
[deleted]
•
8y ago
Yea I agree with everything you wrote.

I'm really not shitting on this forum or anyone here, except people who make really absolute claims about what Taoism is or isn't, because most people's knowledge doesn't go past the two books I previously mentioned.

Again, I am including myself in this, I have read a few books other than those, but it's just a drop in the bucket.

2

5 more replies
guthix111120
•
8y ago
Thank you, rather disappointed to hear of this. Was hoping to learn alot about taoism from ot as my knowledge i barely goes past the fact it's a religion.

2
[deleted]
•
8y ago
I would buy "The Norton Anthology of Taoism" to start with, on top of the two books everyone reads, the dao de jing and the zhungzhao.

1
theghostecho
•
1y ago
Do you have the untranslated Daoist Canon?

1
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r/taoism icon
r/taoism
•
5d ago
Where the rails end [OC]
128 upvotes · 4 comments

Deep Thoughts
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r/taoism
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7d ago
Deep Thoughts
r/taoism - Deep Thoughts
86 upvotes · 17 comments
How do you live and practice daoism?
r/taoism icon
r/taoism
•
7d ago
How do you live and practice daoism?
34 upvotes · 29 comments
How many times you read Tao Te Ching?
r/taoism icon
r/taoism
•
2d ago
How many times you read Tao Te Ching?
29 upvotes · 27 comments
Whither Daoism?--or why I call myself a "Daoist hermit"
r/taoism icon
r/taoism
•
6d ago
Whither Daoism?--or why I call myself a "Daoist hermit"
r/taoism - Whither Daoism?--or why I call myself a "Daoist hermit"
25 upvotes · 6 comments
lol
r/taoism icon
r/taoism
•
9h ago
lol
r/taoism - lol
2
21 upvotes · 8 comments
Tao te Ching: chapters 82 to 100
r/taoism icon
r/taoism
•
2d ago
Tao te Ching: chapters 82 to 100
r/taoism - Tao te Ching: chapters 82 to 100

18 upvotes · 19 comments
What does Taoism say about "Fate"?
r/taoism icon
r/taoism
•
2d ago
What does Taoism say about "Fate"?
17 upvotes · 42 comments
We cannot storm the house of god with our own strength
r/taoism icon
r/taoism
•
4d ago
We cannot storm the house of god with our own strength
16 upvotes · 25 comments
I'm buying Laozi's books, should I buy Zhuangzi's book too?
r/taoism icon
r/taoism
•
2d ago
I'm buying Laozi's books, should I buy Zhuangzi's book too?
15 upvotes · 11 comments
I´ve just realised something that I wish I had realised earlier
r/taoism icon
r/taoism
•
2d ago
I´ve just realised something that I wish I had realised earlier
9 upvotes · 6 comments
Want new employment. What would the dao do?
r/taoism icon
r/taoism
•
6d ago
Want new employment. What would the dao do?
9 upvotes · 16 comments
Opening Lines of the Laozi Ming - Inscription for Laozi (165 CE)
r/taoism icon
r/taoism
•
2d ago
Opening Lines of the Laozi Ming - Inscription for Laozi (165 CE)
8 upvotes
Thoughts on Robert Henricks Translation?
r/taoism icon
r/taoism

•
6d ago
Thoughts on Robert Henricks Translation?
5 upvotes · 2 comments
How would people overcome or change a "God Cap" placed on them by the divines, celestial bureaucracy or whatever that limits their fate pathways?
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r/taoism
•
7d ago
How would people overcome or change a "God Cap" placed on them by the divines, celestial bureaucracy or whatever that limits their fate pathways?
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Daozang and Subsidiary Compilations

The Encyclopedia of Taoism
Reproduced from:

Judith M. Boltz, "Daozang and Subsidiary Compilations"

In The Encyclopedia of Taoism, vol. 1, pp. 28-33
Edited by Fabrizio Pregadio
Routledge, 2008

The Encyclopedia of Taoism

● Table of Contents and List of Contributors

● Introduction

Sample Entries

● Daode jing (Scripture of the Dao and Its Virtue)

● daojia (Taoism; "Lineage[s] of the Way")

● daojiao (Taoism; Taoist teaching; "Teaching[s] of the Way")

● Daozang (Daoist Canon) and Subsidiary Compilations

● jiao (Offering)

● jindan (Golden Elixir)

● Lingbao (Numinous Treasure)

● Quanzhen (Completion of Authenticity)

● Shangqing (Highest Clarity)

● Tianshi dao (Way of the Celestial Masters)

What has popularly come to be known as the Daozang (Taoist Canon) is indisputably the foremost body of texts for research in the field of Taoist studies. The Ming Canon of 1445, or so-called Zhengtong daozang (Taoist Canon of the Zhengtong Reign Period), lies at the heart of all modern editions of the Canon. Its origins are closely linked to catalogues of Taoist writings prepared more than a millennium earlier. Canonic collections to which the Ming Canon is heir were produced under Tang, Song, Jurchen, and Mongol rulerships.

To some extent, each successive Canon may be regarded as the result of a working relationship between church and state. Both parties may very well have had particular needs in mind but if there was any motivation uniting them on this mission, it would have been the desire for ritual order. By joining forces to define a Taoist Canon imperial and clerical leaders could exercise their respective powers of regulatory control. Like all such endeavors, the compilation of every Canon in turn allowed the demarcation of textual authority to be established anew.

Later collections of texts derived from the Zhengtong daozang obviously narrow its boundaries. Those that stand in supplement to it alternatively offer an expansion of canonic limits. All such anthologies, as well as bibliographic guides to the Canon itself, serve to make the vast textual heritage of Taoist teachings more accessible.

Catalogues and Canons through the Ming

There is as yet no definitive study tracing the history of the Daozang. Canonic compilations prior to the Tang are particularly difficult to document, owing to disparate accounts found in a variety of texts ranging from Buddhist polemical writings to historical and topographical works. One of the more frequently cited resources is a stele inscription dating to 1275, but certain portions of this text remain to be verified. A copy of the inscription is appended to the Daozang quejing mulu (Index of Scriptures Missing from the Taoist Canon), presumably compiled by the editors of the Ming Canon. The anonymous text is entitled Daozang zunjing lidai gangmu (Historical Survey of the Revered Scriptures of the Taoist Canon). It will serve here as an anchor for the summary of the early history of the Canon that follows.

The origins of the Ming Canon are commonly traced to the editorial endeavors of Lu Xiujing (406-77), codifier of the Lingbao corpus. His preface to the Lingbao jingmu (Catalogue of Lingbao Scriptures) dates to 437. The catalogue he reportedly submitted to Song Mingdi (r. 465-72) in 471 is assumed to be what is known as the Sandong jingshu mulu (Index of Scriptures and Writings of the Three Caverns). A collection of texts collated under the supervision of the Director of the Bureau of Evaluation in 471 is said to have been approximately a third of the size of that catalogued by Lu.

The titles of two catalogues are dated to the time of Zhou Wudi (r. 560-78). Buddhist accounts speak of a Xuandu [guan] jing mu[lu] (Index of the Scriptures of the [Abbey of the] Mysterious Metropolis), produced in 569 at the Xuandu guan (Abbey of the Mysterious Metropolis) in the capital of Chang'an (Shaanxi). Taoist writings speak of a [Sandong] zhunang [jingmu] ([Catalogue of the Scriptures in] the Pearl Satchel [of the Three Caverns]), produced in 574 at the Tongdao guan (Abbey of the Pervasive Way) in Chang'an.

By the next century, during the early Tang period, additional catalogues of Taoist texts appear to have been compiled in succession. Yin Wencao (622-88) is credited with a Yuwei jingmu (Catalogue of the Scriptures of the Jade Weft Texts). Although there is no apparent trace of this text, the compilation of an Yiqie daojing mu (Catalogue of the Complete Taoist Scriptures) is confirmed by the extant prefaces of the compiler Shi

Chongxuan (or Shi Chong, ?-713) and Tang Xuanzong (r. 712-56). Another catalogue, also lost, accompanied what came to be known as the Kaiyuan daozang (Taoist Canon of the Kaiyuan Reign Period), in reference to the reign period (713-41) during which it was compiled. Entitled Sandong qionggang (Exquisite Compendium of the Three Caverns), this catalogue is ascribed to a Taoist Master named Zhang Xianting. Neither catalogue nor Canon is thought to have survived the An Lushan and Shi Siming uprisings of 755-63. Later efforts to recompile a Canon apparently met a similar fate following the Huang Chao rebellion of 874-84.

Three canonic compilations of significance arose during the Song. A comprehensive search and collation of texts began in the year 990, at the command of Song Taizong (r. 976-97). The catalogue to this initial Canon of the Song bore the title Sandong sifu jingmu (Catalogue of the Scriptures of the Three Caverns and Four Supplements). By 1009, Song Zhenzong (r. 997-1022) had authorized a new recension of the Canon. Seven years later the Minister of Rites Wang Qinruo (962-1025) presented the emperor with a catalogue entitled Baowen tonglu (Comprehensive Register of Precious Literature). The Canon of 1016 came to be known as the Da Song Tiangong baozang (Precious Canon of the Celestial Palace of the Great Song). The successor to this Canon is the Zhenghe Wanshou daozang (Taoist Canon of the Ten-Thousand-Fold Longevity of the Zhenghe Reign Period). Compiled under the aegis of Song Huizong (r. 1100-1125), it is the first Taoist Canon to have been produced in print. Approximately 70,000 blocks were cut for this Canon, a task apparently not completed until 1119 in Fuzhou (Fujian), a major publication center at that time.

The Canon of 1119 served as the foundation for a new compilation undertaken in 1190 by the authority of the Jurchen ruler Zhangzong (r. 1190-1208). Completed in 1192, the Da Jin Xuandu baozang (Precious Canon of the Mysterious Metropolis of the Great Jin) provided in turn the backbone for a Canon edited under the direction of the Quanzhen patriarch Song Defang (1183-1247). It was replaced in 1244 by the [Da Yuan] Xuandu baozang (Precious Canon of the Mysterious Metropolis). Although Khubilai khan (r. 1260-94) later ordered the destruction of both texts and printing blocks of this Canon, small components of it have rather miraculously survived.

The so-called Zhengtong daozang, or Da Ming daozang jing (Scriptures of the Taoist Canon of the Great Ming), may be regarded as the culmination of Taoist canonic compilations undertaken within the imperial age of China. The forty-third Celestial Master Zhang Yuchu (1361-1410) served as the initial editor, by the command of the Yongle Emperor (r. 1403-24). It was only by the grace of his great-grandson the Zhengtong Emperor (r. 1436-49) that publication of the Ming Canon was finally accomplished in 1445. An addendum to the some 1400 titles in this Canon was completed in 1607. This supplemental collection of some fifty titles is given the title Da Ming xu daozang jing (Scriptures in Supplement to the Taoist Canon of the Great Ming). It is more popularly known as the Wanli xu daozang (Supplementary Taoist Canon of the Wanli Reign Period), in reference to its compilation by order of the Wanli Emperor (r. 1573-1620). The responsibility for it fell to the fiftieth Celestial Master Zhang Guoxiang (?-1611).

Modern Editions

Access to the Ming Canon remained limited until the Hanfen lou branch of the Commercial Press in Shanghai issued a threadbound edition in 1923-26. The former Minister of Education Fu Zengxiang (1872-1950) played a major role in the achievement of this landmark in publication. His persuasive endorsement of the academic value of the Canon convinced President Xu Shichang (1855-1939) to authorize a government subsidy for the project.

The copy of the Ming Canon photolithographically reproduced in 1,120 threadbound fascicles by Hanfen lou came from the Baiyun guan (Abbey of the White Clouds) in Beijing. Missing portions of it are known to have been replaced in 1845. Reprints of the Hanfen lou edition have made the Ming Canon even more accessible, beginning with the threadbound copy issued in 1962 by the Yiwen Publishing House in Taipei. Among the more widely available editions in modern binding is the 60-volume Zhengtong daozang produced by the same publishing house in 1977. Another edition, the 36-volume Daozang, appeared in 1988 as a joint publication of Wenwu chubanshe in Beijing, the Shanghai shudian, and the Tianjin guji chubanshe. This new edition overcomes a number of defects in earlier editions, replacing missing texts as well as correcting misplacements, but it also retains and introduces new defects.

A reorganized, punctuated edition of the Taoist Canon is now in print. Intermittent reports on this team effort began to appear as early as 1997 in Zhongguo daojiao (Chinese Taoism), a publication of the Zhongguo daojiao xiehui (Chinese Taoist Association) headquartered at the Baiyun guan in Beijing. The final product is the 49-volume Zhonghua daozang (Taoist Canon of China) published by Huaxia chubanshe in 2003.

Indices

Available indices are not in agreement on the total number of titles contained in the Ming Canon. This discrepancy primarily reflects the occasional difficulty in determining where one text ends and the next begins. The earliest annotated table of contents to the Ming Canon, the Daozang mulu xiangzhu (Detailed Commentary on the Index of the Taoist Canon) ascribed to Bai Yunji, dates to 1626. It has been superceded by the Daozang zimu yinde (Combined Indices to the Authors and Titles of Books in Two Collections of Taoist Literature), compiled in 1935 by Weng Dujian. This volume in the Harvard-Yenching Institute Sinological Index Series lists altogether 1476 titles in the Daozang and indicates which texts are also found in the Daozang jiyao (Essentials of the Taoist Canon) of 1906. An additional list of the texts recorded in the Daozang jiyao alone is followed by indices to both titles and compilers. The closing index to biographies is keyed to seventy-seven hagiographic resources in the Canon.

An index volume accompanying the 60-volume edition of the Zhengtong daozang lists altogether 1487 titles in the Canon. Li Diankui is responsible for this reedition of the Concordance du Tao-tsang compiled under the direction of Kristofer Schipper in 1975. The editors of the Daozang tiyao (A Conspectus of the Taoist Canon), Ren Jiyu and

Zhong Zhaopeng, alternatively list a total of 1473 titles in the Canon. This collection of abstracts for all texts in the Canon also includes a supplement of brief biographical accounts on compilers cited. Another comprehensive guide to the Canon has been under preparation since 1979, with the establishment of the "Projet Tao-tsang" under the auspices of the European Science Foundation. The results of this massive collaborative enterprise, edited by Kristofer Schipper and Franciscus Verellen, have been published in 2004 by the University of Chicago Press under the title The Taoist Canon: A Historical Companion to the Daozang.

The recently published Xinbian daozang mulu (A Newly-Compiled Index to the Taoist Canon) compiled by Zhong Zhaopeng (1999) presents a reorganized table of contents to the Canon. This two-volume threadbound publication lists a total of 1527 titles under six major headings and twenty-two subheadings. Recorded under each title are the fascicle number(s) in the Hanfen lou edition and volume number(s) in the 60-volume Yiwen edition. The few editorial notes recorded after this data in some entries offer clarifications of provenance. The appearance of the 1988 edition late in the course of his work on this index led the compiler to add a chart listing the fascicle numbers of the Hanfen lou edition in correspondence with its thirty-six volumes (labelled Sanjia ben). The second volume of this publication contains indices to compilers and titles.

Subsidiary Compilations

The Daozang jiyao mentioned above is by far the largest of anthologies chiefly derived from the Ming Canon. Other collections of note include the Daoshu shi'er zhong (Twelve Books on the Dao), the Daozang jinghua (Essential Splendors of the Taoist Canon), and the Daozang jinghua lu (Record of the Essential Splendors of the Taoist Canon). Publications that go beyond the Canon include the Daozang xubian (Sequel to the Taoist Canon), the Zhuang-Lin xu daozang (Supplementary Taoist Canon of Zhuang[-Chen Dengyun] and Lin [Rumei]), and the Zangwai daoshu (Taoist Texts Outside the Canon).

Specialized publications not to be overlooked include the collections of texts pertinent to the Taoist heritage that have been recovered from Dunhuang (Gansu) as well as from archaeological sites such as Mawangdui (Hunan) and Guodian (Hubei). In addition to the Tonkō dōkyō (Taoist Scriptures from Dunhuang) compiled by Ōfuchi Ninji (Ōfuchi Ninji 1978-79) there is now in print a five-volume Dunhuang daozang (Taoist Canon of Dunhuang) edited by Li Defan (1999). The study of Taoist institutional history should also be enhanced by the recent publication of a 36-volume Zhongguo daoguan zhi congkan (Collectanea of Monographs of Taoist Temples in China), edited by Gao Xiaojian (2000). This publication will not only supplement monastic records in the Taoist Canon but also surely offer further supplement to the invaluable yet still largely overlooked Daojia jinshi lüe (A Collection of Taoist Epigraphy) compiled by Chen Yuan (1988). The recent appearance of so many new resources is truly without precedent in the field of Taoist studies.

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DAOISM: DAOIST LITERATURE
Compared to Buddhism, the literature of Daoist traditions remains largely unexplored.

Large-scale study in this area was greatly enhanced in 1926 with the appearance of the first widely accessible reprint of the Daozang, or Daoist canon, which, at 1120 fascicles, is the largest repository of Daoist literature ever compiled. Research on Daoism prior to that time was, with few exceptions, generally confined to studies of texts such as the Laozi and Zhuangzi that are widely available in editions outside the canon. For the most part, the West has also had its understanding of the Daoist legacy shaped by what has been summarized from the writings on the subject by Buddhist polemicists and unsympathetic Chinese literati. The one-sided view of Daoist traditions that such limitations promote is easily amended when the resources of the Daozang are taken into account, together with subsidiary compilations and pertinent collections of epigraphy and manuscripts. The social and historical context of much of this material has only recently come under intensive scrutiny. Continued research on the Daoist literary heritage is likely to challenge many long-held perceptions about the nature of religious traditions in Chinese society.

The Daozang

Before 1926, very few copies of the Daoist canon were available outside of those kept in the temple archives of China. The state traditionally sponsored both the compilation and distribution of the Daozang. While it cannot be said that the newly founded Republic of China was a patron of Daoism, the reprinting of the canon between 1923 and 1926 came about only through government subvention. The former minister of education and renowned bibliophile Fu Zengxiang (1872–1950) was instrumental in convincing President Xu Shichang (1855–1939) of the scholarly value of the Daozang and to underwrite its publication by the Commercial Press of Shanghai. The copy that was selected for photographic reproduction in the 1920s and that has since been reprinted in at least three modern editions was the wood-block concertina canon housed in the Baiyun Guan (White Cloud Abbey) of Beijing, the central Daoist seminary of the People's Republic of China. It is thought that this copy of the canon was largely derived from the 1445 printing, apart from the lacunae reconstituted in 1845.

History of compilation

Among the earliest inventories of Daoist writings are those recorded in the bibliographic monograph of Ban Gu's (32–92) Han shu (History of the Han) and Ge Hong's (283–343) Baopuzi. It was not until the late fifth century, well after the establishment of the Shangqing and Lingbao scriptural traditions, that a single, comprehensive catalogue of Daoist texts was attempted. Lu Xiujing (406–477), principal codifier of the Lingbao corpus, undertook the task on the order of Song Mingdi (r. 465–472). The Sandong jingshu mulu (An index to the scriptural writings of the three caverns), which Lu presented to the emperor in 471, was said to list over twelve hundred juan (scrolls or chapters), ranging from scriptures and pharmaceutical works to talismanic diagrams. Nearly three centuries later, Tang Xuanzong (r. 712–756), confident that he was the descendant of Laozi, issued a decree dispatching his envoys throughout the empire in search of all existing Daoist writings. The collection that followed was given the title Sandong qionggang (Exquisite compendium of the three caverns) and reportedly included around thirty-seven hundred or fifty-seven hundred juan. It was the first canon from which multiple copies were to be transcribed for distribution to Daoist temples. But

not long after Xuanzong officially authorized this undertaking in 748, the imperial libraries of the capitals of Chang'an and Luoyang were destroyed during the An Lushan and Shi Siming rebellions, and much of the Sandong qionggang was apparently lost.

Subsequent compilations were attempted upon the command of various Song emperors, who similarly viewed their mandate as part of a larger Daoist dispensation. Song Zhenzong (r. 998–1022) assigned his trusted adviser Wang Qinruo (962–1025) the task of preparing a new catalogue of Daoist texts in the imperial archives. By 1016 an assistant draftsman named Zhang Junfang (fl. 1008–1029) was put in charge of a staff of Daoist priests to make copies of a new canon for distribution to major temples. The Da Song tiangong baozang (Precious canon of the celestial palace of the great sung; 4,565 juan) that resulted was the first definitive edition of what has come simply to be called the Daozang.

A century later Song Huizong (r. 1101–1125) initiated an even more ambitious program for the compilation and dissemination of a new Daoist canon. In 1114 he issued an edict ordering all local officials, clergy, and laity to submit whatever Daoist texts they had to the capital of Kaifeng. A number of Daoist priests answered his call to help with the collation of the incoming literature. Their work culminated in the Zhenghe wanshou Daozang (Daoist canon of the longevity of the Zhenghe reign), the first canon to be printed. The blocks for nearly fifty-four hundred juan were cut sometime around 1118 to 1120. It is not known how many copies of the Daozang were subsequently made and there is also some question as to how much was lost upon the Jurchen takeover in 1127. But it appears that at least some blocks survived, for in 1188 it is reported that Jin Shizong (r. 1161–1189) commanded their removal from Kaifeng to the Tianchang Guan (Abbey of Celestial Perpetuity) in the central capital of the Jurchen empire, the predecessor to the Baiyun Guan in Beijing. His grandson and successor, Jin Zhangzong (r. 1190–1208), had the temple enlarged in 1190 and then appointed two imperial academicians to assist the abbot in reediting the canon. With the carving of additional blocks two years later, the Da Jin xuandu baozang (Precious canon of the arcane metropolis of the great Chin) totaled over sixty-four hundred juan.

In 1215 the capital of the Jurchen fell into the hands of the Mongols and it is not known how much of the enlarged canon of the Jin escaped destruction. But by 1237 work on a new edition was undertaken, sponsored this time by the local administration of Shanxi province. Two Quanzhen masters, Song Defang (1183–1247) and his disciple Qin Zhi'an (1188–1244), oversaw a staff in the hundreds. The Xuandu baozang (Precious canon of the arcane metropolis), completed in 1244, was apparently the largest ever, comprising altogether seven thousand juan. Over a hundred copies were said to have been made, but in 1281 Khubilai Khan decreed that all texts and printing blocks of the Daozang be burnt, save the Dao de jing. Fragments of the 1244 canon were nonetheless spared and, together with what remained of the Jurchen and Song canons, came to serve as the foundation of the Ming Daozang.

The canon currently in print is based on the compilation completed between 1444 and 1445 and a supplement dating to 1607. Ming Chengzu (r. 1402–1424) initiated the

project in 1406 by appointing the forty-third Celestial Master, Zhang Yuchu (1361–1410), as compiler-in-chief. But the final version of the Da Ming Daozang jing (Scriptures of the Daoist canon of the great Ming) was actually completed under the guidance of Shao Yizheng, a prominent Daoist master at the court of Ming Yingzong (r. 1436–1449). The fiftieth Celestial Master, Zhang Guoxiang (d. 1611), supervised the preparation of a 240-juan supplement to the 5,318 juan of this edition. It is known as the Xu Daozang (Supplementary Daoist canon) of the Wanli reign (1573–1619), whereas the fifteenth-century core is sometimes referred to as the Zhengtong Daozang or Daoist canon of the Zhengtong reign (1436–1449).

Organizational divisions

As the title of Lu Xiujing's catalogue of 471 suggests, Daoist writings were traditionally classified according to the "Three Caverns" (sandong). This tripart division became a fundamental organizational feature of the Daozang. Although there has been a tendency in the past to equate these three compartments of texts with the "Three Receptacles" (sanzang) of the Buddhist canon, the closer parallel is actually the Buddhist triyāna or sansheng ("three vehicles"). Rather than being representative of three genres of literature such as the Sūtra, Vinaya, and Abhidharma of the Three Receptacles, the Three Caverns reflect three distinct revelatory traditions. And like the Three Vehicles, the Three Caverns are viewed as a ranking of textual legacies. The Dongzhen section evolved around the Shangqing (Supreme Clarity) scriptures, the Dongxuan around the Lingbao (Numinous Treasure), and the Dongshen around the San huang (Three Sovereigns). Since this categorization gives primacy to the Shangqing traditions, it is assumed that it was devised well before Lu Xiujing compiled his catalogue, perhaps by the end of the fourth or beginning of the fifth century. There is less certainty about the origins of the Four Supplements that follow the Three Caverns, what are known as the Taixuan, Taiping, Taiqing, and Zhengyi components of the canon. The term ssu-fu ("four supplements") does not seem to date before the turn of the sixth century. The first three have commonly been regarded as individual appendices to the Three Caverns, but in fact they appear to have been organized around very specific literary collections. Central to the Tai-xuan division is the Dao de jing. Likewise, the Taiping jing (Scripture on the grand pacification), the Taiqing (Grand Purity) legacy of alchemical writings, and the Zhengyi (Authentic unity), or Celestial Master heritage lie at the heart of the Taiping, Taiqing, and Zhengyi subdivisions. It may be that these four supplements were inspired by demands to establish a more cohesive body of Daoist literature vis-à-vis the rapidly developing corpus of Chinese Buddhist writings. Although the preeminence of the Shangqing revelations was apparently never in question, it seems that by the sixth century there was more awareness of the diversity of inspiration from which they arose. Liturgical texts of the Tang dynasty, moreover, seem to suggest that the arrangement of the canon corresponds to descending ranks of ordination, from the top level of Dongzhen down to the first step of the Zhengyi initiation.

Whatever the underlying significance of the organization of the Daozang, accretions over the centuries have resulted in a less than systematic presentation of texts. Each of the Three Caverns is subdivided into twelve sections: (1) original revelations, (2) divine talismans, (3) exegeses, (4) sacred diagrams, (5) histories and genealogies, (6) codes

of conduct, (7) ceremonial protocols, (8) prescriptive rituals, (9) special techniques (i.e., alchemical, geomantic, numerological), (10) hagiography, (11) hymnody, and (12) memorial communications. The distribution of texts is not always in keeping with either the major headings or these subheadings. No categorical distinctions are applied to the Four Supplements and the Xu Daozang, the contents of which are as diverse as the Three Caverns.

Facets of research

Nearly half of the volumes in the canon either bear dates after 1126 or can be directly linked to new scriptural traditions developing after the Northern Song dynasty. Moreover, the prefaces of at least sixty titles in the Daozang indicate that they circulated in printed editions prior to their incorporation into the canon. Prefaces and colophons, however, are not always reliable guides to the history of a text. Fictive lineages are often invoked in order to establish the historical antiquity of newly codified writings. It is not unusual to find, for example, the provenance of a text traced directly to the founder of the Tianshi Dao (Way of the Celestial Masters), Zhang Daoling (fl. 142 ce). An even larger number of texts are simply presented as the word of divine authority. The names of the deities cited often prove critical to the identification of a text vis-à-vis established scriptural traditions. Other internal dating features that help clarify the historical and social origins of a compilation include reign titles, datable place names and official titles, as well as the titles of canonization granted by imperial decree to various patriarchs and apotheosized cultic figures. The language itself, particularly the use of specialized terminology, also helps determine the setting in which a text arose. The terminus a quo or terminus ad quem of a work can likewise be determined with the help of a number of inventories of Daoist texts.

Contents

The range of literature in the canon is as diverse as the beliefs and practices associated with Daoism since the Han dynasty. Much research to date has concentrated on the scientific significance of Daoist alchemical and pharmaceutical works. Aside from the early Shangqing and Lingbao scriptural traditions, little has been reported on the textual legacy of Daoist revelatory and cultic inspiration. The Daozang, furthermore, has yet to be fully appreciated as a valuable repository of belles-lettres in its own right. The following survey highlights a few of the texts in the canon with enduring literary and religious interest.

Revelation and ritual

As a work ostensibly transmitted from master to disciple, the Dao de jing or Laozi has long been regarded as a revelation in itself. The writings that Laozi reportedly delivered to the gatekeeper Yin Xi on his journey west have served as the inspiration for centuries of instruction on the attainment of the Dao. To the Celestial Masters, the Dao de jing seems to have functioned foremost as a code of behavior for young initiates. It is thought that the Xiang'er commentary on the Laozi (Xiang'er zhu) discovered at Dunhuang was compiled by one of the first, if not the first, patriarch of the Celestial Masters. The commentary extrapolates not only rules of conduct but also techniques of meditative practice from the text and is the only substantial writing associated with the

early Celestial Masters to survive. The apotheosis of Laozi, that is, Taishang Laojun, or Lord Lao the Most High, who appeared before the founder Zhang Daoling was said to have revealed not scriptures but the sacred registers and talismans of divine guardians. Both were essential to the demonifuge mission of the Tianshi Dao. Divine commanders on high could be summoned only by those privy to their names and capable of infusing talismanic communications with their vitality. Countless texts, including even Ge Hong's Baopuzi, purport to preserve the apotropaic talismans of the Celestial Masters. The manipulation of such talismans was and still is thought to keep spectral forces at bay. Throughout the centuries the codifiers of later revelatory and ritual writings have never forgotten the ultimate heritage of the Tianshi Dao as a healing cult. Many anthologies of ritual are based precisely on the understanding that the ultimate mission of their founders was to convey hope in the salvation of humankind from all forms of suffering.

Salvation was also the message behind one of the earliest scriptures recorded in the canon, the Taiping jing (Scripture on the grand pacification). An early version of a text by this title was apparently promoted during the Western Han in support of a faction that sought to influence the direction of the ruling house through its expertise in the interpretation of cosmological omens. What circulates as the Taiping jing can be traced in part to another faction that arose during the Eastern Han on the Shandong Peninsula. Because of the text's link with Zhang Jue, leader of the Yellow Turban peasant rebellion, and the fall of the Han empire, the Taiping jing fell out of favor for several generations. It was not until the sixth century that a new, and much larger, edition of 170 juan appeared, portions of which are preserved in the canon as well as in Dunhuang manuscripts. This edition, the provenance of which can be traced to the Shangqing axis mundi of Maoshan (in present-day Jiangsu), seems to retain many of the major themes promoted in the Han dynasty works. The text was generally regarded as the omen of a more prosperous era. While there is difficulty in distinguishing the second-century text from later accretions, it appears that one consistent feature was the hint of an apocalypse should the divine teachings recorded within not be put into effect. The sixth-century editors enlarged upon this theme by interpolating references to the promise of deliverance by a messianic figure sacred to Shangqing, Housheng Jun, or the Sage-lord to Come. Overall, however, the Taiping jing stresses the importance of creating a utopian society in the present, one in which the political, social, and economic welfare of all could be assured upon the recitation of the scripture and the keeping of behavioral precepts in accordance with the will of the heavens above. This ideal of equity is tempered in part by instructions on techniques for prolonging life, a pastime in which only a select few could indulge.

The common denominator between the practices prescribed for attaining longevity in the Taiping jing and in the Shangqing scriptures is a large body of macrobiotic literature that is traditionally associated with the fangshi or technocrats of Chinese society. The titles of many of these works are recorded in early hagiographies. Central to these guides on the pursuit of a life everlasting is the ability to gain communion with the gods residing within one's own body as well as with those on high. One of the earliest and more provocative instruction manuals on gaining communication with the corporeal hierarchy is the Huangting jing (Scripture of the Yellow Court). The innate ambiguities of

this lengthy verse composed in heptasyllabic meter were apparently thought to be at least partially resolved upon repeated recitation. A revised and less arcane version of the Huangting jing was reportedly among those texts conveyed to Yang Xi (b. 330), the prime recipient of the Shangqing revelations during the years 364 to 370. The most comprehensive record of Shangqing beliefs and practices was made over a century later by the eminent Daoist master Tao Hongjing (456–536). The Zhengao (Declarations of the perfected) that he edited is largely intended to be a verbatim account of the instructions given Yang during the visits of divine transcendents. Central to the expectations of those promoting the new dispensation of Shangqing was the imminent descent of a messiah who could replace the disorder of their age with order. The eschatological scenario for the advent of a savior by the name of Li Hong is set forth in the Shangqing housheng daojun lieji (Annals of the Lord of the Tao, the sage-to-come of Shangqing). The vision of Li Hong's epiphany continued to inspire a number of messianic movements as reflected, for example, in the Dongyuan shenzhou jing (A scripture of spirit spells from the caverned abyss), a composite work dating from the fifth and sixth centuries that has its analogues in the newly compiled dhāraṇī sūtras of that era.

The Shangqing visionaries worked not only toward the restoration of terrestrial order but also toward their own promotion into the ranks of the divine. The methods by which their eschatological hopes could be realized ranged from the rigid control of diet to stringent respiratory exercises and experimentation with pharmaceutical compounds. But the main sustenance for adepts pursuing such a regimen were the vital forces of the sun, moon, and stars. It was thought that the regular and concentrated absorption of these powerful sources of radiance would lead ultimately to one's cosmic transmigration. Feeding on the illumination of astral bodies is among the most fundamental techniques of the Daoist master (central to his private meditative sessions as well as his liturgical performances) and is by and large a technique of visualization, the skill of which is the concern of many manuals predating the Shangqing revelations. Those texts in which the ultimate goal specified is ascent to the celestial realm of Taiqing are commonly regarded as part of a Taiqing scriptural tradition, the origins of which remain unclear. The teachings of these Taiqing manuals were incorporated into both the Shangqing revelations and the slightly later scriptural tradition known as Lingbao. The prolongation of life through the ingestion of astral essences is, for example, a lesson in the Taishang Lingbao wufu xu (Prolegomena on the five talismans of the numinous treasure of the most high), a text originally dating to the late third century and recycled by spokesmen for the Lingbao tradition in the late fourth century.

The major recipient of the Lingbao revelations was Ge Chaofu, a nephew of Ge Hong. In the 390s, Ge Chaofu began ascribing the origin of some twenty-seven Lingbao scriptures to his grand-uncle Ge Xuan (164–244). This set of sacred writings actually owes its inspiration to not only the centuries-old arcana of southern Chinese religious practice and the more recent Shangqing innovations, but also to the Mahāyāna Buddhist traditions of the Nanjing area. The message of Lingbao, as epitomized in the Duren jing (Scripture on the salvation of mankind), was that all could ultimately be released from the cycle of suffering and ascend to the celestial realm by adhering to the

teachings of the Yuanshi Tianzun, or Celestial Worthy of Primordial Commencement. The foremost contribution of the Lingbao tradition was in fact a whole program of liturgical services to be performed on behalf of the living and dead. Equally significant was the articulation of a code of behavior to be followed by the faithful in their struggle to escape the bonds of the mundane realm. As with the Shangqing tradition, a systematic presentation of the Lingbao corpus came some time after the original revelations. What is preserved in the canon from this syncretic development is due to the efforts of Lu Xiujing, the compiler of the first known catalogue of Daoist writings.

Expansion on the Lingbao rituals continued for centuries, as is reflected, for example, in the Wushang huanglu dazhai licheng yi (Protocols on the establishment of the great Zhai retreats of the Yellow Register), a compilation based on the writings of Lu, as well as two major Tang liturgists, Zhang Wanfu (fl. 711) and Du Guangting (850–933), and the Song Daoist masters Liu Yongguang (1134–1206) and Jiang Shuyu (1156–1217). Du Guangting was by far the most prolific Tang liturgist, for in addition to editing a number of Lingbao codes, he also compiled the protocols for various ordination rituals, including those marking the bestowal of the Dao de jing and the divine registers of Shangqing and Zhengyi. He issued, moreover, a series of ritual texts associated with the Scripture of Spirit Spells, as well as with the archaic practice of casting propitiatory prayers inscribed on metal or wood into caves and streams. The diversity of Du's contributions reflects in general the trend of his age toward a consolidation and systematization of diverse ritual practices in which the Daoist priesthood was engaged.

The editorial enterprises of the Tang dynasty soon yielded to a new wave of scriptural innovation during the Song dynasty. The creation of more innovative ritual traditions was apparently stimulated in large part by Song Huizong's patronage of Daoist masters. Among the most influential at his court was Lin Lingsu (1076–1120) of Wenzhou (in present-day Zhejiang). Lin convinced the emperor that he was the incarnation of Changsheng Dadi (Great Sovereign of Long Life) and, as such, was responsible for the salvation of all under his domain. To this end, Lin drew on the soteriological features of the Lingbao legacy and the messianic expectations of the Shangqing tradition to devise what he called the Shenxiao (Divine Empyrean) dispensation. The Gaoshang shenxiao zongshi shoujing shi (Formulary for the transmission of scriptures according to the patriarchs of the exalted divine empyrean) is a record of the evolution of the Shenxiao scriptures from their origins as cosmic script to their bestowal upon the Grand Sovereign himself. Large ritual compendia were eventually compiled based on this new scriptural heritage, with the Duren jing uniformly established as the central focus. Among the largest of such corpora are those associated with the teachings of Ning Benli (1101–1181), also of Wenzhou, namely the Shangqing Lingbao dafa (Great rites of the Shangqing Lingbao legacy), compiled by a disciple named Wang Qizhen, and the Lingbao lingjiao jidu jinshu (Golden writings on salvation, based on the instructions conveyed by the Lingbao legacy), edited originally by Lin Weifu (1239–1302) of Wenzhou.

Another scriptural tradition codified during Song Huizong's reign was the Tianxin Zhengfa (Authentic Rites of the Celestial Heart), the origins of which were traced to the

discovery in 994 of sacred texts at Huagai Shan (in present-day Jiangxi). One of the Daoist masters working on the compilation of a new canon at Kaifeng, Yuan Miaozong (fl. 1086–1116) sought to make amends for a lack of talismanic healing rituals by compiling the Taishang zhuguo jiumin zongzhen biyao (Secret essentials of the most high on assembling the perfected for the relief of the state and delivery of the people). At the heart of this corpus are the instructions on the application of the three talismans central to the Tianxin legacy: San'guang (Three Sources of Radiance; i.e., sun, moon, and stars); Zhenwu (Perfected Martial Lord); and Tiangang (Celestial Mainstay; i.e., Ursa Major).

The best testimony to the diversity of healing ritual from the twelfth to the fourteenth centuries is the Daofa huiyuan (A corpus of Daoist rites), compiled after 1356. The most voluminous work in the canon, this corpus is devoted largely to what are known as leifa ("thunder rites"), based on the practice of quelling demonic forces through the absorption and projection of thunder pneumas. The opening chapters of the work are derived from one of the later Thunder Ritual traditions called Qingwei (Purified Tenuity), codified in part by Zhao Yizhen (d. 1382). Many rituals that evoke the authority of the Zhengyi tradition appear to reflect the influence of the thirty-ninth Celestial Master Zhang Sicheng (d. 1343). Most outstanding of all are the ritual instructions to be enacted on behalf of various astral deities and cultic figures such as the martial lord Guan Yu (d. 219). These therapeutic rites were prescribed for a wide range of ailments, from conjunctivitis to manifestations of possessing spirits. Many attest, moreover, to a long tradition of collaboration between Daoist masters and spirit-mediums.

Hagiography

Not unlike Confucian and Buddhist biographical accounts, Daoist hagiographies were compiled primarily as commemorative works, usually with a didactic message in mind. The lives of transcendents were generally intended to instruct on the paths by which one's divine destiny might be realized, as well as on the rewards inherent in venerating those who gained entry into the celestial ranks. The visionary Yang Xi was reportedly conveyed the full biographies of a number of divine transcendents with whom he was in communication, but only a few survive. Some of his contacts are memorialized in the Liexian zhuan (Lives of the immortals), traditionally attributed to Liu Xiang (77–6 bce) but apparently based on several centuries of oral tradition surrounding various local cults.

More extensive hagiographic accounts were compiled during the Tang dynasty, most notably by Du Guangting. One work of his, the Yongcheng jixian lu (A record of the transcendents assembled at Yongcheng), is entirely devoted to the lives of divine women, starting with an account of the cosmic evolution of the primordial goddess who gave birth to the historical Laozi. Du Guangting was above all a good storyteller and, as his Daojiao lingyan ji (An account of the divine efficacy of the teachings of the Dao) and Shenxian ganyu zhuan (A record of inspirational encounters with divine transcendents) further attest, he was most interested in recording accounts of sacred phenomena. Such works, together with Buddhist miracle tales, contributed significantly to the development of the narrative in Chinese literary history.

By far the most comprehensive hagiographic work in the canon is one compiled by a specialist in Thunder Ritual named Zhao Daoyi (fl. 1297–1307), the Lishi zhenxian tidao tongjian (A Comprehensive mirror on successive generations of perfected transcendents and those who embody the Dao). Largely derivative of earlier works, this text preserves much material that has otherwise been lost. Among more specialized works is the Xuanpin lu (A record of the ranks of the sublime) edited by a prominent literatus named Zhang Yu (1283–c. 1356). The author, who was himself temporarily in residence at Maoshan, dedicates a large portion of his text to the Shangqing heritage, from Yang Xi to the twenty-fifth patriarch Liu Hunkang (1035–1108). A separate account of the Zhengyi patriarchs, the Han Tianshi shijia (A genealogy of the Celestial Masters since the Han), is a composite work, based on editions dating from the fourteenth to the sixteenth century. The imprimatur of the fiftieth Celestial Master, Zhang Guoxiang (d. 1611), is found not only in this text but in the latest hagiography of the canon, the Soushen ji (In search of the sacred), edited by Luo Maodeng (fl. 1593–1598). Also a composite work, this text opens with the biographies of Confucius, Śākyamuni, and Taishang Laojun. Most predominate thereafter are the accounts of apotheosized cultic figures from south of the Yangtze. The dates of birth and ascension recorded in many of these entries give some indication as to the annual cycle of festival days authorized by church and state.

Several hagiographic works honor the Quanzhen heritage founded by Wang Zhe (1113–1170). One of the earliest is the Jinlian zhengzong ji (An account of the true lineage of the golden lotus), completed in 1241 by Qin Zhi'an, editor of the 1244 canon. This work was apparently lost in the book burning of 1281 and only recovered in the Ming. It was unknown to the compilers of a similar hagiography, the Jinlian zhengzong xianyuan xiangzhuan (An illustrated biographical account of the transcendent origins of the true lineage of the golden lotus). Liu Zhixuan and Xie Xichan completed this text in 1326, according to what written documents and stone inscriptions remained. They differ with Qin in attributing the origins of Quanzhen teachings to Laozi, but there is unanimity on the following four patriarchs: Donghua Dijun (Sovereign Lord of Eastern Florescence), Zhongli Quan, Lü Yan (b. 798?), and Liu Cao (fl. 1050). Central to both works are the hagiographies of the founder Wang and his seven disciples, known to the tradition as the Seven Perfected Ones (qi zhen) of Quanzhen: Ma Yu (1123–1183), Tan Chuduan (1123–1185), Liu Chuxuan (1147–1203), Qiu Chuji (1148–1227), Wang Chuyi (1142–1217), Hao Datong (1140–1212), and the single matriarch, Sun Bu'er (1119–1183).

Among hagiographies for individual Quanzhen patriarchs is an anonymous compilation in tribute to Wang Chuyi, the Tixuan zhenren xianyi lu (A record of the marvels manifested by the perfected who embodies sublimity). The nineteen episodes in this text offer a rare view of the therapeutic mission of Quanzhen masters, in the roles of healer, rain-maker, and demon queller. Even more well-known is the patriarch Qiu Chuji, whose journey into Central Asia for an audience with Chinggis Khan is commemorated in the Changchun zhenren xiyou ji (The journey to the west of the perfected Changchun). Qiu's disciple Li Zhichang (1193–1256) completed this work in

1228, following Qiu's death at the Tianchang Abbey in Beijing. The transcendent Lü Yan, conventionally credited with Wang Zhe's enlightenment, is the subject of a lengthy chronicle by Miao Shanshi (fl. 1324), the Chunyang dijun shenhua miaotong ji (Annals of the wondrous communications and divine transformations of the sovereign lord Chunyang). As with similar narrative sequences, this text appears to have evolved from centuries of storytelling traditions that also found their expression in temple wall paintings.

Most numerous of the hagiographies focused on local cults are those dedicated to Xu Sun (239–292?), whose career as a healer and subduer of malevolent dragons was established from Sichuan east to the central Jiangxi River valleys. The earliest text to survive intact is the Xiaodao Wu Xu er zhenjun zhuan (A Hagiography of Wu and Xu, the two perfected lords of the filial way). Xu's association in this account with Wu Meng, the legendary exemplar of filiality, attests to an early ritual tradition that evolved around his cult in Jiangxi, apparently a Tang variation on Lingbao liturgy. The Yulong ji (An anthology of jade beneficence), a later work compiled by the well-known specialist in Thunder Rites, Bai Yuchan (fl. 1209–1224), reveals the extent to which Song Huizong patronized this cult as a symbol of unity in the face of the Jurchen invasions. Veneration of Xu Sun eventually led to the development of a nationalistic cult known as the Jingming Dao (Way of Purity and Perspicacity), generally thought to have been founded by Liu Yu (1257–1308), an abbot of the Yulong Guan, an abbey established in Jiangxi at the putative site of Xu's ascension. Liu's disciple Huang Yuanji (1270–1324) edited the Jingming zhong xiao quanshu (A comprehensive compilation on the Jingming tradition of loyalty and filiality), the biographies of which exemplify the role of Xu's disciples as guarantors of political stability. The traditional attributes of zhong (loyalty) and xiao (filiality) are reinterpreted in this context as metaphors for submission to authority and the suppression of rebellion. Shrines to Xu are still maintained in Taiwan today and, even more remarkably, the Yulong Abbey is officially designated as a historical monument worthy of preservation.

A number of other hagiographic accounts testify to the popularity of local cults at various sacred mountain sites, including Lu Shan on the northern border of Jiangxi, once a popular missionary resort, and Huagai Shan, the source of the Tianxin revelations. Most well-known perhaps is the guardian of Wudang Shan (in present-day Hubei), referred to as Xuanwu (Dark Martial Lord) or Zhenwu (Perfected Martial Lord). How early this deity associated with the north was enshrined in China is not known, but well over three hundred shrines are established in his name on Taiwan today. Xuanwu's role as defender of the Song empire against the Western Xia invasions and other threats is commemorated in the Xuantian shangdi qisheng lu (An account of the revelations conveyed to the sages by the supreme sovereign of the dark celestial realm). A composite work, it is derived largely from the textual counterpart to the wall paintings of a shrine dedicated to the Martial Lord by Song Renzong in 1057. A later anthology reveals in turn that many literati of the thirteenth and fourteenth centuries promoted Xuanwu as the special guardian of the Mongol empire. Similarly, the Da Ming Xuantian shangdi ruiying tulu (An illustrated account of the auspicious responses of the supreme sovereign of the dark celestial realm during the great Ming) is a collection of encomia

dating from 1405 to 1418 that honor the deity's role in establishing the mandate of the Ming.

Topography, epigraphy, and historiography

The chorography of sacred space, in the heavens above, on the earth below, and in the subterranean caverns beyond, is the subject of many works in the Daoist canon. Certainly among the most renowned of such texts from antiquity is the Wuyue zhenxing tu (Mappings of the true form of the Five Sacred Peaks), talismanic variations of which were introduced into the Lingbao textual corpus. The apotropaic value of these diagrams was recognized by Ge Hong and inspired Daoist liturgists for many generations later. The Five Sacred Peaks also serve as a crucial point of reference in Du Guangting's Dongtian fudi yuedu mingshan ji (A record of the celebrated mountains, conduits, sacred peaks, munificent terrains, and caverned heavens). In addition to mapping out the wuyue ("five [sacred] peaks," e.g., Tai Shan in the east, Heng Shan in the south, Song Shan in the center, Hua Shan in the west, and Heng Shan in the north) and the interlocking network of ranges, Du identifies ten major and thirty-six supplementary dongtian or subterranean chambers, as well as seventy-two sites traversed by various transcendents and the twenty-four original parishes established by Zhang Daoling in western Sichuan.

Larger descriptive topographies date from the Song to Ming. The canon preserves individual records for three of the Five Sacred Peaks. That compiled in commemoration of the Sacred Peak of the East, Dai shi (A history of Dai), was presented to Ming Shenzong (r. 1573–1619) on New Year's Day of 1587. In compiling this work the editor, Zha Zhilong (fl. 1554–1586), sought to reinforce the ritual obligations of the court toward Tai Shan, devoting large portions of the text to the history of imperial sacrifices and various temple compounds, as well as the supernatural phenomena witnessed at the site from 78 bce to 1586.

Earlier and less ambitious accounts are available for the sacred peaks of the west and south. The Xiyue Huashan zhi (A treatise on Hua Shan, sacred peak of the West) is attributed to a Wang Chuyi, not to be confused with the Quanzhen patriarch of the same name. This text, derived in part from the Huashan ji (A record of Hua Shan) dating to the Tang, may in fact be the work of the author of an 1183 preface, Liu Dayong. Unlike the treatise on Tai Shan, there is little discussion of ritual traditions in propitiation of the spirits embodied in the mountain. Instead, the compiler was far more interested in recounting stories about supramundane forces and in identifying indigenous plants and minerals with magical properties.

The Nanyue zongsheng ji (An anthology on the collective highlights of the sacred peak of the south) is wholly devoted to the history of Daoist sanctuaries on Heng Shan. The edition of this text in the Daozang is an extract from a fuller account of sacred shrines, including Daoist, Buddhist, and folk, that is printed in the Buddhist canon. Chen Tianfu (fl. 1131–1163), who completed this text in 1163, relies in part on the Nanyue xiaolu (A short account of the sacred peak of the south) compiled by Li Chongzhao in 902. Of considerable interest are Chen's own contributions on the history of rituals on behalf of

the emperor's longevity and national prosperity. As the inventory of canonizations reveals, Song Huizong was a particularly avid patron of the shrines at Heng Shan.

Five topographies in the canon celebrate mountain ranges in Zhejiang, the most famous of which is Tiantai Shan. Central to the Tiantaishan zhi (A treatise on the Tiantai Mountains) is the history of the Tongbo Abbey, located on a peak of that name. It was for centuries the most prominent temple compound in the Tiantai range. Built originally for the Daoist master Sima Chengzhen (647–735), the Tongbo Guan reportedly once housed one of the largest collections of Daoist texts in the country. With the fall of Kaifeng and the reestablishment of the Song mandate at Hangzhou, the temple became an even more important talisman of the state and was evidently at the height of its glory in 1168, following thirty-seven years of construction activity. It later served as a haven for refugees during the fall of the Mongol regime and by 1367 went up in flames.

To the sacred font of the Shangqing revelations is dedicated the largest topography in the canon, the Maoshan zhi (A treatise on Maoshan). The forty-fifth Shangqing patriarch, Liu Dabin (fl. 1317–1328), completed this text in 1328, at a time when the site enjoyed a renewal of royal patronage. His account opens with a comprehensive collection of imperial communications concerning Maoshan, dating from 1 bce to 1319 ce. Other outstanding features include the hagiographies of the three eponymous transcendents surnamed Mao as well as the ranks of Shangqing patriarchs and matriarchs, the history of various shrines and hermitages, an anthology of stone inscriptions dating from 520 to 1314, and a large selection of prose and prosody sustaining the sanctity of the region.

The Daozang also preserves a few works solely comprised of texts carved on stone. Most notable are the anthologies of epigraphy prepared on behalf of the Quanzhen heritage. The largest is the Ganshui xianyuan lu (An account of the origins of transcendents at Ganshui) compiled by the Quanzhen archivist Li Daoqian. The title refers to the Ganhe Garrison (in present-day Shaanxi), where the founder Wang Zhe reportedly achieved enlightenment in 1159. Most numerous are the tomb inscriptions commemorating worthies ranging from Wang Zhe to a contemporary of the editor. Another anthology, the Gongguan beizhi (Epigraphic memorials of palaces and abbeys), is devoted largely to the early history of the Baiyun Guan in Beijing. One inscription marks the conclusion of a massive renovation of the Tianchang Guan, as the earlier abbey was known, in 1179. Also included is the proclamation issued upon the completion of the Jin canon at the Tianchang Guan in 1191.

Zhu Xiangxian (fl. 1279–1308) of Maoshan is the editor of two works commemorating the site where Laozi reputedly left behind the Dao de jing in answer to the gatekeeper Yin Xi's pleas for instruction. One is a set of hagiographic inscriptions entitled Zhongnanshan shuojing tai lidai zhenxian beiji (An epigraphic record of the successive generations of perfected transcendents at the pavilion for the recitation of scripture on Zhongnan Shan). Zhu composed these accounts and had them inscribed on stone following a pilgrimage in 1279 to the Lou Guan (Tiered Abbey) established in honor of Yin Xi's discipleship. He derived much of his data from an earlier work compiled by Yin

Wencao (d. 688), a Daoist master who apparently regarded himself as a descendant of Yin Xi. The second work compiled by Zhu, the Gu Louguan ziyun yanqing ji (An anthology from the abundant felicity of purple clouds at the tiered abbey of antiquity), includes inscriptions on the history of the shrine dating from 625 to 1303.

The historical works in the Daozang do not match the size and scope of those in the Buddhist canon. There are a large number of brief historical surveys embedded in various texts, composed generally to establish the ultimate antiquity and thus authority of a scriptural tradition. The earliest separately compiled history in the Daoist canon is the Lidai diwang chongdao ji (A record of reverence for the Dao on the part of sovereign rulers over successive generations) of Du Guangting. The opening summary of the pre-Tang era is little more than a statistical analysis of the number of temples established and Daoist masters ordained from one period of state patronage to the next. The discussions thereafter focus on the role of Taishang Laojun as the ancestral guardian of the Tang, especially his defense of the empire during the uprising of Huang Chao (d. 884).

The unifying feature of all later histories in the canon continues to be the providential manifestations of Lord Lao. Prototypes of this historiographic approach include the early writings on huahu ("converting the barbarians") that were essentially chronicles of Laozi's incarnations as the supreme preceptor of all peoples. To write a history of the faith was, in other words, to write a hagiography of Lord Lao as the messiah. This approach is exemplified in Jia Shanxiang's (fl. 1086) Youlong zhuan (Like unto a dragon), the title of which is drawn from Confucius's putative characterization of Laozi as recorded in the Shi ji (Records of the historian) of Sima Qian (145–86 bce). Jia concentrates on Lord Lao's role as instructor to the ruling house and the history of the Taiqing Gong (Palace of Grand Clarity, in present-day Luyi, Henan province), the reputed birthplace of the "historical" Laozi.

Nearly a century later, Xie Shouhao (1134–1212), a prominent Daoist master at the site of the Xu Sun cult in Jiangxi, presented an even more comprehensive chronicle to Song Guangzong (r. 1190–1194). In compiling the Hunyuan shengji (A chronicle of the sage from the primordiality of chaos), Xie sought to correct the inconsistencies in Jia's account by drawing on a wider range of readings from the sanjiao, or "three teachings" (i.e., Confucianism, Daoism, and Buddhism). Xie's work is an invaluable source of citations from works no longer extant, such as the early chronicle on Lord Lao compiled by Yin Wencao. He is also particularly attentive to the history of the compilation of the canon. Among those who found Xie's work indispensable was the hagiographer Zhao Daoyi.

Literary Collections and Dialogic Treatises

Among the most informative sources on the beliefs and practices of Daoist masters are their collected writings, editions of which were commonly prepared by devotees. The prime example is of course Tao Hongjing's assiduous collation of Yang Xi's revelatory verse. The writings of Wu Yun (d. 778), an ordained Zhengyi master often summoned by Tang Xuanzong, were brought together more expeditiously. According to a preface

by Quan Deyu (759–818), a scribe named Wang Yan rescued what remained of the master's writings and presented them to the imperial archives. The edition in the canon, the Zongxuan xiansheng wenji (A literary anthology of Master Zongxuan) is that which a disciple Shao Yixuan conveyed to Quan. Among Wu's most well-known compositions is a sequence of verse entitled Buxu ci (Lyrics on pacing the Void) and a lengthy essay arguing that divine transcendence can indeed be learned. The history of a second Tang anthology in the canon, the collected works of the renowned Du Guangting entitled Guangcheng ji (An anthology of Guangcheng), is more obscure. It, too, is a valuable resource on the ritual activities of Daoist masters whose reputations made them favorites at court.

By far the most numerous of literary collections in the canon are those compiled after the Tang. A vast corpus, for example, has evolved around the semi-legendary Lü Yan, claimed as the patriarch of both the Quanzhen and Nanzong (Southern Heritage) traditions. A substantial collection of verse conventionally ascribed to him in truth probably dates no earlier than the thirteenth century. One anthology, the Chunyang zhenren huncheng ji (An anthology of the perfected on arising from turbulence), was prepared by He Zhiyuan, a disciple of Song Defang. He was among those assigned to work on the Canon of 1244, the opportunity of which no doubt led to this edition. What he claimed to be the product of Lü's divine inspiration appears instead to reflect the literary legacy of Wang Zhe and his disciples.

Over a half-dozen works alone purport to be the teachings and writings of founder Wang. A number of the texts were compiled in direct tribute to Ma Yu's discipleship under Wang. The master's basic pedagogy was apparently to recite a verse that would provoke a response from his devotees. Two works, the Chongyang jiaohua ji (An anthology on the proselytism of Chongyang) and the Chongyang fenli shihua ji (An anthology of Chongyang on the ten transformations according to the sectioning of a pear), preserve hundreds of these missives between Wang and Ma. The exchange began, according to legend, when Wang locked himself up for one hundred days on the grounds of his hosts Ma and wife Sun Bu'er and communicated with them merely by submitting a gift of food, often a section of pear, accompanied by instruction in verse. There is unfortunately no comparable record of Sun's responses, although late editions of her writings available outside the canon suggest that at least a few considered her to have been equally literate.

Other texts in the canon reveal that Wang was also willing to entertain the questions of his disciples. Records of such question-and-answer sessions, known as yulu or dialogic treatises, were as popular with the Quanzhen masters as with their Chan Buddhist counterparts. A somewhat redundant example of this genre, the Chongyang shou Danyang erhshisi jue (Twenty-four lessons conveyed by Chongyang to Danyang), is composed of a series of questions and answers attributed to Ma and his master Wang. Among the lessons taught is that the devotee should speak very little, control all emotions, and minimize anxiety and cravings. Further details on Wang's instruction are found in the Chongyang lijiao shiwu lun (Fifteen discourses on the teachings set forth by Chongyang). Moderation in all things appears to be the central message of this

dialogue. According to the concluding statement ascribed to Wang, departure from the mundane realm was to be accomplished mentally, not physically. The closing simile, obviously borrowed from the Buddhist translator and exegete Kumarajiva, is that one's body is like the root-stock of a lotus mired in mud, whereas one's heart-mind is suspended in space as the lotus blossom itself.

The writings associated with Ma Yu are even more numerous than those of his master. Aside from three works based on exchanges with Wang, there are altogether six separate collections of prose and prosody printed under his name in the canon. One compilation, the Dongxuan jinyu ji (An anthology of the gold and jade of Dongxuan), includes a particularly revealing verse that exhorts Buddhist monks and Daoist masters to come together in accord and do away with slander. Another work, the Jianwu ji (An anthology on gradual enlightenment), features onomatopoeic verses that were apparently designed to illustrate, as the title implies, that enlightenment is a gradual process. A significant number of Ma's verses are expressly dedicated to female adepts, including his wife Sun. All men and women of the Dao, he urges, would best bring under control their yima xinyuan, or "horse of the will and monkey of the mind."

Qiu Chuji, the youngest disciple of Wang and eventually the most renowned, has comparably fewer writings to his name in the canon. The Changchunzi Panxi ji (An anthology of Changchunzi from the Pan tributary) preserves compositions dating both from Qiu's seclusion in the upper reaches of the Yellow River valley as well as from his later ritual activities at Qixia (in present-day Shandong). Among his verses are commemorations of various jiao fetes over which he had presided, personal communications to Jin Shizong (r. 1161–1189), and instructions on meditative practices. In addition to Li Zhichang's account of Qiu's later years, the Xuanfeng qinghui lu (A record of a felicitous convocation on the sublime spirit of the Dao), ascribed to Yelü Chucai (1189–1243), provides a record of the sermons delivered before his patron, Chinggis Khan.

All but a fraction of the collected writings associated with the other select members in Wang's circle are lost. The single anthology of Tan Chuduan's teachings in the canon arose directly from the initiative of the junior patriarch Liu Chuxuan. Of the five anthologies attributed to Liu, only one survives, although a dialogic treatise compiled by his disciples reveals somewhat more about his career. Liu's sayings, many of which were inspired by lines in the Dao de jing, were reportedly so popular as to have become part of the local culture of his circuit. The two paragons of filial piety, Wang Chuyi and Hao Datong, are remembered with one anthology each. The Yunguang ji (An anthology from Yunguang), named for the cavern in which Wang secluded himself for nine years, is a valuable supplement to the hagiographic Xianyi lu. The one edition of Hao's teachings to be preserved attests to his training as a diviner and abiding interest in the Yijing.

The influence of the early Quanzhen patriarchs is easily measured by the volume of writings that emerged from later generations. Among those whose teachings expanded upon this legacy are Qiu's successor Yin Zhiping (1169–1251), Liu's disciple Yu

Daoxian (1168–1232), and Hao's disciple Wang Zhijin (1178–1263). Later syncretists for whom there is ample record in the canon include Li Daochun (fl. 1290), Miao Shanshi (fl. 1324), Wang Jie (fl. 1310), Chen Zhixu (fl. 1329–1336), Wang Weiyi (fl. 1294–1304), and Zhao Yizhen (d. 1382). Many of these figures drew equally from the Quanzhen and Nanzong traditions. The fullest documentation on the latter is to be found in late encyclopedic anthologies of the Daozang.

Encyclopedic anthologies

The earliest comprehensive encyclopedic work in the canon is the Wushang biyao (The essentials of unsurpassed arcana). Only two-thirds of the original one hundred juan survives of this anonymous compilation. Citations from a wide selection of texts are organized under 288 headings, ranging from cosmology and sacred topography to the protocols for transmitting divine scriptures and instructions on meditative practices. The origins of this text are revealed in a Buddhist, not Daoist, compilation, namely the Xu gaoseng zhuan (Supplementary biographies of exalted monks) of Daoxuan (596–667), which states that Zhou Wudi (r. 561–578) ordered its compilation following his pacification of the state of Northern Qi in 577. It is thought that work began on this vast anthology as early as 574, when Wudi issued a decree establishing the Tongdao Guan (Abbey of Communication with the Dao) as a symbol of the anticipated political and ideological reunification of the empire. The text is not only an invaluable resource for citations from the original Shangqing and Lingbao revelations, but also for the later codifications they inspired.

Two smaller compendia were compiled a century later by a relatively unknown recluse named Wang Xuanhe (fl. 683). The larger of the works, the Sandong zhunang (Pearl bag of the three caverns) is organized under thirty-four categories dealing with various aspects of conduct befitting an adept and includes extracts from a number of texts on contemplative pursuits that are otherwise lost. The second corpus attributed to Wang is the Shangqing daolei shixiang (A categorical survey of the Dao of Shangqing), which specializes in citations dealing with six types of sacred quarters, from private retreats to the cosmic chambers of revealed literature.

A much larger encyclopedic anthology, the Yunji qiqian (Seven lots from the book-pack of the clouds), was compiled by Zhang Junfang, inspired apparently by his assignment to oversee the copying of a new canon on the order of Song Zhenzong. Zhang states in his preface that his intention was to prepare a reference work for the emperor's personal use. But since the Yunji qiqian was not completed until 1028 or 1029, it was obviously presented to his successor Renzong (r. 1023–1053). The writings Zhang selected for this work date from the earliest revelations to the first decades of the eleventh century. Recorded, for example, in the opening essays on cosmogony and scriptural transmission are unique copies of the prefaces composed for the first catalogues of Shangqing and Lingbao literature. Additional subheadings include sacred topography, behavioral precepts, ritual purification, visualization techniques, and hagiography. Notably absent are any instructions on liturgical procedure, a subject that Zhang clearly considered to be beyond the scope of this corpus.

Two remarkable collections of writings treating "inner alchemy" (neidan) appeared during the Southern Song period. The first in print was the Dao shu (Pivot of the Dao) compiled by the bibliophile Zeng Cao (fl. 1131–1155). Among the rare texts Zeng records is the Baiwen pian (A folio of one-hundred questions), based on a putative exchange between Lü Yan and his mentor, the late Han transcendent Zhongli Quan. The entire last chapter is devoted to the Lingbao pian (A folio on Lingbao), a variant edition of the Lingbao bifa (Conclusive rites of Lingbao), which was also compiled as a tribute to this legendary discipleship. A related theoretical work on the cultivation of the jindan (metallous enchymoma), the Zhong Lü chuandao ji (An Anthology on Zhong [li]'s transmission of the Dao to Lü), is found in both the Dao shu and a later Song collectaneum of neidan literature, the Xiuzhen shishu (Ten writings on the cultivation of perfection). This anonymously compiled anthology also includes many texts associated with the Nanzong, or Southern Heritage, the "five patriarchs" (wuzu) of which are: Liu Cao (d. ca. 1050), Zhang Boduan (d. 1082), Shi Tai (d. 1158), Xue Zixian (d. 1191), and Chen Nan (d. 1213). The establishment of this patriarchy appears to be a rather late innovation inspired by the legacy of the Seven Perfected of Quanzhen. By the early fourteenth century a number of texts began to assert that Liu conveyed the teachings of the venerable Zhongli Quan and Lü Yan to both Wang Zhe in the north and Zhang Boduan in the south.

Zhang Boduan is popularly regarded as the "founder" of Nanzong. His writings were initially viewed as treatises on waidan, "exterior," or laboratory, alchemy. More recent research suggests that they fall, rather, into the mainstream of neidan literature. An edition of the major corpus attributed to him, the Wuzhen pian (Folios on the apprehension of perfection), is recorded in the Xiuzhen shishu, with a preface by Zhang dating to 1075. The same anthology also includes variant editions of similar lyrical sequences ascribed to Shi Tai, Xue Zixian, and Chen Nan. But by far the most dominant in the Xiuzhen shishu are the writings of Chen's putative disciple, the renowned Thunder Ritual specialist Bai Yuchan. Nearly half of the text is devoted to a record of his instructions on jindan and Thunder Ritual traditions, as well as his liturgical activities in Fujian and his accounts of the Xu Sun cult in central Jiangxi. It may be that the Xiuzhen shishu was compiled by devotees of Bai, for the latest work included is a set of texts on jindan by Xiao Tingzhi (fl. 1260), a second-generation disciple.

Other Sources

While the Daozang is the most comprehensive collection of Daoist literature, it is by no means the only source available. Among the number of publications issued during the Qing dynasty, the next largest corpus is the Daozang jiyao (An edition of essentials from Daoist canon). The reedition of this work in 1906 includes 287 titles, compared to nearly fifteen hundred in the canon. Over half of the titles are found in the Daozang as well, but this anthology also contains works otherwise unknown, including tracts attributed to Sun Bu'er and Liu Cao, as well as the writings of later syncretists such as Wu Shouyang (d. 1644).

Perhaps one of the most neglected resources for Daoist literature is epigraphy. Aside from the few, mainly Quanzhen, collections in the canon, there is a wide range of stone

and bronze inscriptions pertinent to the history of the faith. An anthology of epigraphy compiled by Wang Chang (1725–1806), for example, includes a transcription of the Taishang Laojun riyong miaojing (A wondrous scripture of Lord Lao and most high for daily use) carved on stone in 1352 at the Pavilion for the Recitation of Scriptures in Shaanxi. A variant redaction of this text is found in the Daozang and, at 141 words, is among the shortest works in the canon. It is essentially a code of conduct based on many traditional Chinese attributes such as filiality. Study of epigraphic documents will soon be greatly facilitated by the imminent publication of a comprehensive anthology of inscriptions bearing on the history of Daoism, a project begun by Chen Yuan and now being completed by Chen Zhichao at the Chinese Academy of Social Sciences in Beijing.

Scriptures and related sacred writings found in various archives constitute another essential source of Daoist literature. The Dunhuang manuscripts preserved in a number of libraries worldwide, for example, include texts that clarify the early history of several scriptural codifications. One such work, of which only a portion survives in the canon, is the Benji jing (Scripture on the original juncture). Over seventy fragments of this text are in the British and French archives of Dunhuang manuscripts. One of the compilers is known to have taken part in debates before the court of Tang Gaozu (r. 618–626) on the issue of whether the Buddha was a disciple of the Dao. The text itself, designed apparently in part to support this theory, seems to have taken its inspiration from discussions on the cosmogonic concept of pūrvakoṭi (Chin., benji) in the Madhyamāgama and Saṃyuktāgama, Chinese translations of which appeared in the fourth and fifth centuries. Parables in one section of the Benji jing, moreover, were evidently drawn from the Dharmapada. The text reached the height of its popularity during the reign of Tang Xuanzong, who ordered all Daoist priests not only to copy it out but also to recite and lecture on it during official religious festivals. In short, the lessons within were thought to lead to the salvation of the state as well as of the individual.

Later collections of manuscripts and rare blockprints also have much to reveal about the continuity and change in Daoist traditions. Among published works is the Zhuang Lin xu Daozang (Supplementary Daoist canon of the Zhuang and Lin clans) edited by Michael Saso, a collection of Daoist works largely gathered from a Zhengyi fraternity in Xinzhu of north Taiwan. These texts, as well as those recovered by Kristofer Schipper in the Tainan area of south Taiwan, suggest a remarkable continuum of Daoist liturgical practice. A scripture dedicated to Tianfei (i.e., Mazu) in the Schipper Archives of Paris, for example, proves to be a variant of a text in the canon dating to 1409–1412. The manuscript version conveys an image of this well-known Fujianese patroness of seafarers that accommodates a folk vision of her as an avatāra of Guanyin. Tianfei's assimilation to this all-compassionate bodhisattva is promoted in popular narratives on the life of the goddess compiled during the late Ming dynasty. Just as she continues to inspire poets, novelists, and even scriptwriters in this age, so, too, has much of the Daoist literature both in and outside the canon left its mark on centuries of Chinese belles-lettres. Further study of this literature can only disclose how deeply the Daoist heritage pervades all aspects of Chinese society.

See Also

Alchemy, article on Chinese Alchemy; Du Guangting; Fangshi; Ge Hong; Laozi; Lu Xiujing; Millenarianism, article on Chinese Millenarian Movements; Sima Chengzhen; Tao Hongjing; Wang Zhe; Xian; Zhang Dao-ling; Zhang Jue.

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The Daozang (Chinese: 道藏; pinyin: Dàozàng; Wade–Giles: Tao Tsang) is a large canon of Taoist writings, consisting of around 1,500 texts that were seen as continuing traditions first embodied by the Daodejing, Zhuangzi, and Liezi. The canon was assembled by monks c. 400 CE in an attempt to bring together these disparate yet consonant teachings, and it included commentaries and expositions from various masters on material found in the aforementioned core texts of Taoism. The anthology consisted of three divisions (known as grottoes) based on what were seen at that time in Southern China as Taoism's primary focuses: meditation, ritual, and exorcism. These three grottoes were ranked by skill level—with exorcism being the lowest and meditation the highest—and used for the initiation of Taoist masters.

In addition to the Three Grottoes, there were the "Four Supplements" that were added to the canon c. 500 CE. Three were primarily sourced from the older core texts, with the other taken from a separate, established philosophical tradition known as Tianshi Dao.

Unlike many spiritual and religious canons, the Daozang is not considered to be highly organized. Although at present the core divisions have been preserved, substantial forks in the ordering and arrangement of the constituent texts have arisen due to the later addition of commentaries, revelations and texts further elaborating upon earlier iterations.

Timeline

The First Daozang
During the era of Northern and Southern dynasties, this was the first time of an effort was made to compile and categorised scriptures and texts from across China by Lu Xiujing and occurred around 471 and consisted of roughly 1,228 scrolls.
The Second Daozang
In 748, the Tang emperor Tang Xuan-Zong who was a devoted Taoist (the royal family claimed to be the descendants of Laozi) sent clergy to collect more scriptures and texts that expanded the Taoist Canon.
The Third Daozang
Around 1016 of the Song dynasty, the Daozang was revised and many texts collected during the Tang dynasty were removed. This third Daozang consisted of approximately more than 4500 scrolls and was known as Yunji Qiqian.
The Fourth Daozang
In 1444 of the Ming dynasty, a final version was produced consisting of approximately 5300 scrolls.
Many new Daozang were published.

Constituent parts
Three Grottoes (sandong) 三洞 400
Authenticity Grotto (Dongzhen) 洞真部: Texts of Supreme Purity (Shangqing) tradition
This grotto is concerned mainly with meditation and is the highest phase of initiation for a Taoist master.
Mystery Grotto (Dongxuan) 洞玄部: Texts of Sacred Treasure (Lingbao) tradition
This grotto is concerned mainly with rituals and is the middle phase of initiation for a Taoist master.
Spirit Grotto (Dongshen) 洞神部: Texts of Three Sovereigns (Sanhuang) tradition
This grotto is concerned mainly with exorcisms and is the lowest phase of initiation for a Taoist master.
Each of the Three Grottoes contains the following 12 chapters
Main texts (Benwen) 本文類
Talismans (Shenfu) 神符類
Commentaries (Yujue) 玉訣類
Diagrams and illustrations (Lingtu) 靈圖類
Histories and genealogies (Pulu) 譜錄類
Precepts (Jielu) 戒律類
Ceremonies (Weiyi) 威儀類
Rituals (Fangfa) 方法類
Practices (Zhongshu) 像術(衆術)類
Biographies (Jizhuan) 記傳類
Hymns (Zansong) 讚頌類
Memorials (Biaozou) 表奏類
Four Supplements 500
Great Mystery (Taixuan) 太玄部: Based on the Dao De Jing
Great Peace (Taiping) 太平部: Based on the Taiping Jing

Great Purity (Taiqing) 太清部: Based on the Taiqing Jing and other alchemical texts
Orthodox One (Zhengyi) 正一(正乙)部: Based on the Way of the Celestial Masters (Tianshi Dao) tradition.
See also
Ruzang
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Daozang for non-chinese speakers?
By Rocky Lionmouth, June 26, 2018 in Daoist Textual Studies

Rocky Lionmouth
Kool Kat
Rocky Lionmouth
The Dao Bums
1,053 posts
Posted June 26, 2018
Hi!

Idk if this is a silly query but could anyone point me towards english translations of texts from the Daozang?

I've been reading a little from "Daoist Master Chuang" and my interest has reached new peaks, i'd like to at least glance at some of the material talked about in relation to orthodox Taoist practices.

I found this:

http://hanji.sinica.edu.tw/

while leafing through Pregadios index paper but it is wholly in chinese from what i can see.

Any indications towards translations or texts detailing of the teachings of the three caves would be met with gratitude and joy!

Peace!

Like 2
Thanks 1
Taoist Texts
Joss Beaumont, espionnage et chataigne.

Taoist Texts
The Dao Bums
4,141 posts
Posted June 26, 2018
On 6/26/2018 at 9:02 AM, Rocky Lionmouth said:
english translations of texts from the Daozang?

you may wanna get acquainted with the catalog of it first

http://press.uchicago.edu/ucp/books/book/chicago/T/bo3533948.html

the majority of texts in it are prayer and ritual instructions, and as such are not really translatable or readable.

Like 5
Thanks 1
Rocky Lionmouth
Kool Kat
Rocky Lionmouth
The Dao Bums
1,053 posts
Posted June 27, 2018
On 6/26/2018 at 11:09 AM, Taoist Texts said:
the majority of texts in it are prayer and ritual instructions, and as such are not really translatable or readable.

Thanks for the link!

Well, ritual instruction and prayer as far as translateable go a long way to understand certain things, as i'm interested in gleaning some ideas behind more orthodox practices and liturgy. Not for use but context.

Thanks 1
Zhongyongdaoist
Dao Bum
Zhongyongdaoist
The Dao Bums
1,997 posts
Posted June 27, 2018
Also available at:

Archive.org Daozang

The material in the books is an excellent guide, but you really need to bring knowledge to it, to know where to mine more knowledge out of it. At some point I will have to make a recommended reading list, but Saso's work would be on it, as well as others.

ZYD

Like 2
Thanks 2
Rocky Lionmouth
Kool Kat
Rocky Lionmouth
The Dao Bums
1,053 posts
Posted June 28, 2018
Please do ZYD!

I’m delighted trying to digest Saso one subchapter at a time, that stuff is pretty dense already!

exorcist_1699
Dao Bum
exorcist_1699
The Dao Bums
1,355 posts
Posted August 22, 2018
Difficulties in reading the original Taoist canon are :

1) They are in classical Chinese , not modern Chinese;

2) Many are without punctuation ! (that means your reading ability must be very high so as to separate the sentences/phases)

3) In the texts, there are lot of strange jargons , making them nearly not readable ;

Like 4
Rocky Lionmouth
Kool Kat
Rocky Lionmouth
The Dao Bums
1,053 posts
Posted October 8, 2018
On 8/22/2018 at 1:43 AM, exorcist_1699 said:
Difficulties in reading the original Taoist canon are :

1) They are in classical Chinese , not modern Chinese;

2) Many are without punctuation ! (that means your reading ability must be very high so as to separate the sentences/phases)

3) In the texts, there are lot of strange jargons , making them nearly not readable ;

This much i have gathered. Sasos book references a lot of the texts being in need of the oral transmissions to be comprehensible, besides holding high skill in classical chinese and context and terminology.

Wishing my teenage self had stood his ground and taken mandarin or cantonese as special language ed. Alas, he bowed to his parents will and took german. Go figure.

Like 1

Nintendao
念天道
Nintendao
The Dao Bums
1,134 posts
Posted October 8, 2018
I started to see why time and place have such a heavy bearing on the amount of worthwhile translatable meaning, at least without involving lots of historic anthropology side-tracking. Especially if the chant was only a shorthand recording of some practice.. one that could be perfectly demonstrated in mere seconds, vs. painstakingly inscribing each actual detail.

For example, I just invented a move called "the eagle has landed." That is to say I've artfully balanced a silver dollar on the top of my head. Now, if you did not happen to know that I presently have a 25 gram disc of alloyed metals, i.e. a $1 coin from 1972, illustrated with an actual eagle landing on the Moon, then the name of the move becomes unnecessarily mysterious.

Even if I changed the name to the less poetic yet more descriptive "holding a dollar coin atop the head," depending on how it then gets miscontextually translated literally and culturally somewhere down the line, sure they could end up way off and thinking i meant i have "my money on my mind."

The real trick is, you don't even need any coins to do this move. If you simply imagine picking up a 1.5 inch diameter coin with your fingertips, the hand naturally takes on a kind of expanding version of the Beak-hand/Mukula-mudra (synchronicity bonus: eagles have beaks.) Now gracefully raise the arm and rest the five fingertips in a circle around Bai Hui (Du Mai 20). The skull and the hand become respectively reminiscent of the Moon and the Apollo ll lunar lander at the moment in 1969 when the pilot radioed mission control that "the eagle has landed."

76dollar.jpg

hRzsUm-UserView-1.png

Like 2

Thanks 1
dosa
卽心是佛
dosa
The Dao Bums
176 posts
Posted October 8, 2018
What is 道
We don't know it in the language.

Haha 2
Nintendao
念天道
Nintendao
The Dao Bums
1,134 posts
Posted October 9, 2018
道(dào) ≈ MOVEMENT AHEAD

5bbc3f01142b0_LAOTAO478.png.4c1c8727d3ccbee1cac12c4a973e893a.png

Step and stop to move a head. (chì zhǐ, chuò shǒu.)
Dig my toes into the gravel to rest.

A river flows over my face.

Like 1
Thanks 1
Shubin
Dao Bum
Shubin
The Dao Bums
147 posts
Posted October 9, 2018
On 6/26/2018 at 9:02 AM, Rocky Lionmouth said:
Hi!

Idk if this is a silly query but could anyone point me towards english translations of texts

from the Daozang?

I've been reading a little from "Daoist Master Chuang" and my interest has reached new peaks, i'd like to at least glance at some of the material talked about in relation to orthodox Taoist practices.

I found this:

http://hanji.sinica.edu.tw/

while leafing through Pregadios index paper but it is wholly in chinese from what i can see.

Any indications towards translations or texts detailing of the teachings of the three caves would be met with gratitude and joy!

Peace!

It looks like that some people already translated a small part of Daozang into English.

http://dztranslation.org/index.html

I have not gotten a chance to take a closer look on it, but their work already earned my respect.

Like 1
Thanks 3
Rocky Lionmouth

Kool Kat
Rocky Lionmouth
The Dao Bums
1,053 posts
Posted October 9, 2018
@shubin you sir, are a hero.

Thanks 2
Shubin
Dao Bum
Shubin
The Dao Bums
147 posts
Posted October 9, 2018
Not me, I hope I could have such courage and patient to do amazing things like that.

Like 1
Thanks 1
exorcist_1699
Dao Bum
exorcist_1699
The Dao Bums
1,355 posts
Posted October 10, 2018 (edited)
Another sad thing is that you can't use Google 's translate to help , even partly to lessen the difficulties of the job . AI scientists always like to bullshit people about the coming of Singularity as super AI is going to access all knowledge through the world wide net and understood all different languages through Machine Learning and NLP ..etc, yet two huge archives (millions volumes of them in Chinese) of Daozang and Fozang (" 佛蔵" , Buddhist sutra in Chinese ; in fact, nobody knows how huge a volume it is ..) are there talking about deep knowledge of jing, qi, shen , time, consciousness ..etc , so important to human' intelligence , are even not mentioned by those AI scientists; Writing to this point, it makes me think of a Chinese saying you can always come across online : " 無知者無懼 " ;

" Those who are so brave to claim intelligent , unfortunately are those who are so ignorant (of what human intelligence really is) "

Edited October 10, 2018 by exorcist_1699
Like 3
Thanks 1
Shubin

Dao Bum
Shubin
The Dao Bums
147 posts
Posted October 10, 2018 (edited)
On 10/10/2018 at 12:54 AM, exorcist_1699 said:
Another sad thing is that you can't use Google 's translate to help , even partly to lessen the difficulties of the job . AI scientists always like to bullshit people about the coming of Singularity as super AI is going to access all knowledge through the world wide net and understood all different languages through Machine Learning and NLP ..etc, yet two huge archives (millions volumes of them in Chinese) of Daozang and Fozang (" 佛藏" , Buddhist sutra in Chinese ; in fact, nobody knows how huge a volume it is ..) are there talking about deep knowledge of jing, qi, shen , time, consciousness ..etc , so important to human' intelligence , are even not mentioned by those AI scientists; Writing to this point, it makes me think of a Chinese saying you can always come across online : " 無知者無懼 " ;

" Those who are so brave to claim intelligent , unfortunately are those who are so ignorant (of what human intelligence really is) "

I see your points. Talking about Daozang and Fozang, it may be impossible to get 100% correct result from Google or other translating tools.

It seems for me that a lot of people do not need 100% correct content if they are not practicers. Sometimes 80% correct content is good enough for them to make simple decisions or to get feels/verviews, etc.

I found a tiny piece of Daozang from scanned original copies that printed a few hundreds year ago, so I am sure the copies are genuine. If I do a quick browse on 10 pages of them, about 2,000 characters total, could I understand all content of them? Could I get basic ideas 100% correct from the 10 pages?

Edited October 10, 2018 by Shubin
Like 1
Walker
Dao Bum
Walker
The Dao Bums

999 posts
Posted July 9, 2019
On 10/10/2018 at 6:48 AM, Shubin said:
I see your points. Talking about Daozang and Fozang, it may be impossible to get 100% correct result from Google or other translating tools.

It seems for me that a lot of people do not need 100% correct content if they are not practicers. Sometimes 80% correct content is good enough for them to make simple decisions or to get feels/verviews, etc.

I'm sorry, got to strongly disagree with you here. I think you would be lucky to get 10% correct by plugging Buddhist or Daoist canonical works into Google translate, and there's no way for anybody who doesn't smoke as much meth as the Google translate bot evidently does could make decisions on the basis of this stuff.

Let's use the Heart Sutra as an example. Here's what Google gives you:

View the self-Buddhist. It’s as long as a lot of time. See the five elements are empty. All the bitterness. Relics. Color is empty. It’s not empty. The color is empty. Empty is the color. I am thinking about it. It is also true. Relics. It is the empty space of the laws. Not born or not. Not dirty. No increase or decrease. It is colorless in the air. Nothing to think about. No eyes and ears. Colorless sound and fragrance touch. No vision. Even the unconscious world. No ignorance. There is no clearness. Even no death. There is no old death. No bitterness. No wisdom or no. No income. Bodhi. According to Prajna Paramita. Innocent. Nothing. No horror. Stay away from reversing your dreams. Nirvana. The Three Buddhas. According to Prajna Paramita. Aunt Doro, Sancha, and Bodhi. I know that Prajna Paramita is more. It is a great curse. It is a big mantra. It is a curse. There is no curse. Able to eliminate all pain. Really worthwhile. Therefore, it is said that Prajna Paramita is a curse. That is to say cursing.
Uncovering and revealing, Balo’s discovery, Boluo’s discovery, Bodhisattva

"Therefore, it is said that Prajna Paramita is a curse. That is to say cursing." Yeah, um, ok.

Now here're the last few lines from an important neidan poem called 《金丹詩訣》 by Chen Nan:

Once the work is done with sincerity, the spirit is so solid and solid, Yan Rongru is not hungry and thirsty, and Fang Xian Jin Dan is a success. Cui Wei's independent crystal palace, the body is very intentional, in the middle of the night, Huang Po came to the door, as a medium to marry and Jin Gong. Taiyi Xuanzhu Jin Liquid Dan, also returned to the local children's face. If you want to hear a new teacher's language, you can teach him to see a class. In the night, a Büfu 蕖, there are red pills dropping beads, dripping Huachi is Shenshui, Dantian gathers for Danshu. It is called the water and fire essence, this is the two dragons and scorpions, but take the sacred point away from the hole, pure dry can take the flight.

There's a point at which 10% correct is actually just 100% incorrect, because all you can do with stuff like this is waste precious, precious time that could be better spent reading books written or translated by people who actually care about helping you "awaken to reality," instead of a computer program.

That is, of course, unless "this is the two dragons and scorpions, but take the sacred point away from the hole, pure dry can take the flight" makes sense to you! So solid and solid!

On 10/9/2018 at 8:17 AM, Shubin said:

It looks like that some people already translated a small part of Daozang into English.

http://dztranslation.org/index.html

I have not gotten a chance to take a closer look on it, but their work already earned my respect.

Unfortunately what I looked at is so deeply riddled with mistakes as to be close to useless.

~80% of the content in the Daoist Canon is about ritual, btw.

Like 1
Shubin
Dao Bum
Shubin
The Dao Bums
147 posts
Posted August 4, 2019 (edited)
It is good to see different views, and you may be right.

For poems, I do not think any translating tools can do good jobs. For Neidan related poems, It is very hard for any people or professional translators to get a 1,000 years old poem translated 100% correct.

BTW, I tried the first poem of《金丹詩訣》with Google Translate, and the result is not too bad.

半斤真汞半斤铅，隐在灵源太极先。须趁子时当采取，炼成金液入丹田。

Half a catty of mercury, half a catty of lead, hidden in the source of Taiyuan.

When it is necessary to take it, it will be converted into gold liquid into Dantian.

Edited August 4, 2019 by Shubin
alphone
Dao Bum
alphone
The Dao Bums
41 posts
Posted May 23, 2022
Hello friend of Tao,

This is my blog where you can find some English translations of Taoist scriptures :

https://universalalphaomega.blogspot.com

I had a Taoist website that focuses on English translation of Taoist scriptures. The site was shut down, but you can still access its contents through an archived version of the site :

https://web.archive.org/web/20170517120411/http://www.taoistresource.net/doe_idx.htm

Like 1
Thanks 1
Go To Topic Listing
Daoist Textual Studies

All Activity
Home Courtyard Daoist Discussion Daoist Textual Studies Daozang for non-chinese speakers?
Theme Contact Us
Powered by Invision CommunityThe Daoist Canon
From FYSK: Daoist Culture Centre - Database
Jump to navigation Jump to search
The Daoist Canon (道藏 Daozang) is a comprehensive collection of Daoist scriptures. Its compilation began in the Tang dynasty. Daoist books increased day by day after the Wei and Jin dynasties. Chapter "Xialan" (extensive review) of The Inner Book of the Master Who Embraces Simplicity (抱朴子内篇 Baopuzi Neipian) had already registered over 600 volumes of Daoist books by then. During the Southern and Northern Dynasties, Lu Xiujing classified the books into "Three Grottoes" (三洞 Sandong) and compiled The Catalogue of Scriptures of the Three Grottoes (三洞經書目錄 Sandong Jingshu Mulu), the first catalogue of scriptures in the history of Daoism. Afterwards, ritual master Zheng compiled The Catalogue of the Seven Sections of the Jade Apocrypha (玉緯七部經書目 Yuwei Qibu Jing Shumu) according to the classification of the Three Grottoes and the Four Complements (四輔 Sifu). Later, Tao Hongjing compiled The Catalogue and The Catalogue of All the Supreme Scriptures (太上衆經目 Taishang Zhongjing Mu). It was not until the Kaiyuan era of the Tang dynasty (A.D. 713-741) that for the first time Daoist books were compiled into a corpus, namely The Daoist Canon of the Kaiyuan Era, the first Daoist corpus in Chinese history. Daoist books were missing in large numbers due to the turmoil at the end of the Tang dynasty and in the Five Dynasties. After the founding of the Song dynasty, Daoist scriptures were collected and collated on five occasions, and The Daoist Canon was re-compiled. Completed altogether were The Comprehensive Catalogue of Precious Literature (寶文統目 Baowen Tonglu), The Precious Canon of Heavenly Palace (天宮寶藏 Tiangong Baozang), The Daoist Canon of the Wanshou Era, and The Precious Canon of Exquisite Writings (瓊章寶藏 Qiongzhang Baozang). Compiled in the Jin dynasty was The Precious Canon of the Mysterious Metropolis of the Great Jin (大金玄都寶藏 Dajin Xuandu Baozang), and compiled in the Yuan dynasty was The Precious Canon of the

Mysterious Metropolis. These Daoist canons were lost long before after suffering from wars and the burning in the Yuan dynasty. Extant today are The Daoist Canon of the Zhengtong Era (正統道藏 Zhengtong Daozang) printed in the tenth Zhengtong year of the Ming dynasty (1445) and The Supplementary Daoist Canon of the Wanli Era (萬曆續道藏 Wanli Xu Daozang) compiled and printed by Zhang Guoxiang in the 35th Wanli year (1607).

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1.3 The Precious Canon of Heavenly Palace of the Great Song (大宋天宮寶藏 Dasong Tiangong Baozang)
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3.3 Index to the Daoist Canon
4 Other Daoist Compilations
4.1 Collections of Daoist Scriptures Outside the Canon
4.2 The Supplementary Daoist Canon of the Zhuang and Lin Lineages
4.3 Selections from the Daoist Canon

History of the Canon's Compilation

The Daoist Canon of the Kaiyuan Era (開元道藏 Kaiyuan Daozang)

It is the first Daoist canon in Chinese history and was compiled in the Kaiyuan years of the Tang dynasty (A.D. 713-741). After ascending the throne, Emperor Xuanzong of the Tang dynasty ordered more than 40 persons, including Shi Chongxuan, to compile The Pronunciation and Meaning of All Daoist Scriptures (一切道經音義 Yiqie Daojing Yinyi). Subsequently, on this basis, he sent people to search for Daoist scriptures here and there in the Kaiyuan era, and together with those collected in the capital, a corpus named The Exquisite Compendium of the Three Grottos (三洞瓊綱 Sandong Qionggang) was compiled, which consisted of 3,744 volumes (some say there are 5,700 volumes, some say there are 7,300 volumes) altogether. The Daoist Canon of the Kaiyuan Era was compiled according to the classification into Three Grottoes (三洞 Sanding). It was composed of three grottoes, containing 36 books in all. Each of the sections, the Pervasive Perfection (洞真 Dongzhen), the Pervasive Mystery (洞玄 Dongxuan) and the Pervasive Divinity (洞神 Dongshen) consisted of 12 books. In the seventh year of the Tianbao era (748), an imperial order to copy the canon was given in order to spread it widely. At the end of the Tang dynasty and in the Five Dynasties, the

canon was destroyed in wars and is no longer extant.

The Comprehensive Catalogue of Precious Literature (寶文統錄 Baowen Tonglu)
It was one of the Daoist corpuses compiled in the Song dynasty, in the era of Dazhong Xiangfu during the reign of Emperor Zhenzong of the Song dynasty (1008-1016) to be exact. After the rebellion of An Lushan in the Tang dynasty, most of the Daoist books collected in the two capitals were burnt. Later, ordered by Emperor Suzong and Emperor Daizong of the Tang dynasty, the Daoists Shen Fu, Du Guangting and Ji Qiwu searched all over the country for Daoist books, but "few of the precious excellent books still existed" (Volume 52 of The Supreme Yellow Register Fasting Rituals (太上黃籙齋儀 Taishang Huanglu Zhaiyi)), and most had been lost. After the founding of the Song dynasty, more than 7,000 volumes of Daoist books were collected during the reign of Emperor Taizong of the Song dynasty, and Sanqi-Changshi (imperial attendant) Xu Xuan and Zhizhigao (official in charge of imperial documents) Wang Yuchen were ordered to collate, delete and copy them. After this, there were 3,737 volumes. During the first years of the Dazhong Xiangfu era, Emperor Zhenzong of the Song dynasty ordered Prime Minister Wang Qinruo to be in charge, choosing Daoists Zhu Yiqian, Feng Dezhi, etc. to collate the canon. Based on Xu Xuan and Wang Yuchen's edition, they supplemented 622 volumes. There were altogether 4,359 volumes, including 620 volumes of the Pervasive Perfection Section, 1,013 volumes of the Pervasive Mystery Section, 172 volumes of the Pervasive Divinity Section, 1,407 volumes of the Supreme Mystery Section (太玄部 Taixuan Bu), 192 volumes of the Supreme Peace Section (太平部 Taiping Bu), 576 volumes of the Supreme Clarity Section (太清部 Taiqing Bu), and 379 volumes of the Orthodox Oneness Section (正一部 Zhengyi Bu). A catalogue of the corpus was compiled and presented to the emperor and was given the title The Comprehensive Catalogue of Precious Literature. It has been lost today.

The Precious Canon of Heavenly Palace of the Great Song (大宋天宮寶藏 Dasong Tiangong Baozang)
It was one of the Daoist canons compiled in the Song dynasty. Since the compilation of The Comprehensive Catalogue of Precious Literature was not too ideal, in the fifth year of the Dazhong Xiangfu era (1012) Emperor Zhenzong of the Song dynasty appointed Zhang Junfang Zhuzuo-Zuolang (assistant historian) who was to compile the canon specially. Based on the existent Daoist books and scriptures collected from Suzhou, Yuezhou, Taizhou and so on, Zhang Junfang and Daoist priests discussed the stylistic rules, examined different versions, selected and arranged them in the order of the Three Grottoes and the Four Complements (四輔 Sifu), and compiled a corpus of 4,565 volumes. With the item "heaven" in the 1000-Word Writ (千字文 Qianzi Wen) as its first heading and the item "palace" as the last, the canon was titled The Precious Canon of Heavenly Palace of the Great Song. It is not currently extant.

The Longevity Daoist Canon (萬壽道藏 Wanshou Daozang)
It was one of the Daoist canons compiled in the Song dynasty. In the Chongning era of the reign of Emperor Huizong of the Song dynasty (1102-1106), an imperial order was given again to search for Daoist books, and Daoist priests were ordered at the

publishing office to collate The Precious Canon of Heavenly Palace, which added up to 5, 387 volumes. In the Zhenghe era (1111-1118), the emperor ordered to look for missing Daoist books and set up an office in charge of scriptures. He ordered Daoists Yuan Miaozong and Wangdaojian to collate the scriptures and sent them to Minxian County, Fuzhou. Huang Shang, a court scholar, official and prefect of Fuzhou, employed workers to print them. The canon, 5,481 volumes altogether, filled 540 boxes. It was called The Longevity Daoist Canon, or The Longevity Canon of the Zhenghe Era as it was compiled in the Zhenghe era. This is the first printed Daoist canon. In the turmoil of the Jiajing era (1126-1127), it was lost, and in the Jin dynasty, it was completed. Today it does not exist.

The Precious Canon of the Mysterious Metropolis of the Great Jin (大金玄都寶藏 Dajin Xuandu Baozang)
It was a Daoist canon compiled in the Jin dynasty. In the 26th Dading year during the reign of Emperor Shizong of the Jin dynasty (1186), the emperor ordered to give the printing board of The Daoist Canon in the southern capitcal (i.e. today's Kaifeng, Henan) to the Tianchang Temple in Zhongdu (i.e. today's Beijing). In the first Mingchang year during the reign of Emperor Zhangzong of the Jin dynasty (1190), the emperor ordered the temple's inspector Sun Mingdao to search for missing books and re-compile The Daoist Canon. Sun Mingdao sent Daoists looking for the missing scriptures in different places of the country, and got 1,074 volumes. Together with the more than 21,800 books that survived, there were 83,198 books in all. They classified them into Three Grottoes and Four Complements, discussed the stylistic rules, examined different versions, and compiled one corpus, which totaled 602 books, 6,455 volumes and was titled The Precious Canon of the Mysterious Metropolis of the Great Jin. Due to the fire of the Tianchang Temple in the second Taihe year during the reign of Emperor Zhangzong of the Jin dynasty (1202), the canon was burnt and does not exist today.

The Precious Canon of the Mysterious Metropolis (玄都寶藏 Xuandu Baozang)
It was a Daoist canon compiled in the Yuan dynasty. In the ninth year during the reign of Emperor Taizong of the Yuan dynasty (1237), the Daoists Song Defang and Qin Zhi'an searched for the missing scriptures and planned to reprint The Daoist Canon. After eight years of compilation, the canon was completed in the third year during the reign of Empress Naima Zhen of the Yuan dynasty (1244). The canon consisted of over 7,800 volumes in all and was still titled The Precious Canon of the Mysterious Metropolis. The printing board was kept at the Temple of Mysterious Metropolis in Pingyang. In the eighth Zhiyuan year during the reign of Emperor Shizu of the Yuan dynasty (1281), an imperial order was given to burn the printing boards of all Daoist canons except The Book of Dao and Its Virtue (道德經 Daodejing). So the printing board of the Precious Canon of the Mysterious Metropolis was burnt and many scriptures collected were lost as a result. The canon does not exist today.

The Daoist Canon of the Zhengtong Era (正统道藏 Zhengtong Daozang)
It was a Daoist canon compiled in the Ming dynasty. At the beginning of the reign of Emperor Chengzu of the Ming dynasty (1403), Zhang Yuchu, the Celestial Master (天

師 Tianshi) of the 43rd generation was ordered to re-compile The Daoist Canon. After his death in the eighth Yongle year (1410), Zhang Yuqing, the Celestial Master of the 44th generation was ordered to continue the compilation. The board of the canon began to be made in the ninth Zhengtong year during the reign of Emperor Yingzong of the Ming dynasty (1444). Then Daoist Shao Yizheng was ordered to collate and supplement the canon. It was completed and printed in the tenth Zhengtong year (1445). The canon, titled The Daoist Canon of the Zhengtong Era, consisted of 5,305 volumes and filled 480 boxes. The scriptures were classified into Three Grottoes, Four Complements, and Twelve Subsections. The headings, from "tian" to "ying", were taken from the 1,000-Word Writ. Under each heading, there were a few volumes. The canon was spread in the country and kept in famous mountains and Daoist temples. In the 35th Wanli year during the reign of Emperor Shenzong of the Ming dynasty (A.D. 1607), Zhang Guoxiang, the Celestial Master of the 50th generation, was ordered to complement The Daoist Canon. The headings, from "du" to "ying", were also taken from the 1,000-Word Writ. There were altogether 32 sections, 180 volumes. This canon was titled The Supplementary Daoist Canon of the Wanli Era (萬曆續道藏 Wanli Xu Daozang). Together with The Daoist Canon of the Zhengtong Era, there were 5,485 volumes in all which filled 512 boxes. Only the edition of the Ming dynasty now exists. It is the only existent government-compiled Daoist canon of our country. From 1923 to 1926, Shanghai Commercial Press borrowed The Daoist Canon of the Zhengtong Era printed in the Ming dynasty, which was kept in Beijing White Cloud Temple (白雲觀 Baiyun Guan), and photocopied it in the name of Hanfen Tower. The canon was reduced into 6 mo. The books amounted to 1,476 and were included in 1,120 volumes. Today, there is the photocopied edition of The Daoist Canon published in 1987 by Wenwu Press, Shanghai Shudian Press, and Tianjin Guji Press. In addition, a photocopied edition published by Taiwan Yiwen Yinshuguan Press and Taiwan Xinwenfeng Publishing House is in circulation.

Organization of the Canon

The Daoist Canon of the Zhengtong Era (正統道藏 Zhengtong Daozang) is classified into Three Grottoes (三洞 Sanding), Four Complements (四輔 Sifu), and twelve subsections. The "Three Grottoes" refer to those of Pervasive Perfection (洞真 Dongzhen), Pervasive Mystery (洞玄 Dongxuan) and Pervasive Divinity (洞神 Dongshen). When Daoist Lu Xiujing (A.D. 406-477) of Liusong of the Southern Dyansty compiled The Catalogue of Scriptures of the Three Grottoes (三洞經書目錄 Sandong Jingshu Mulu), he classified the Daoist books into three categories: Pervasive Perfection, Pervasive Mystery and Pervasive Divinity. The first kind mainly consists of Scriptures of the Highest Clarity (靈寶經 Lingbao Jing) and is known as the first-class; the second kind mainly consists of Scriptures of the Numinous Treasure (上清經 Shangqing Jing) and is known as the second-class; the third kind mainly consists of The Book of the Three August Ones (三皇經Sanhuang Jing) and is known ad the third-class. This classifying method originated by Lu Xiujing sorted out numerous Daoist books and laid a foundation for the subsequent compilation of The Daoist Canon. The "Four Complements" were first seen in ritual master Meng's The Catalogue of the Seven Sections of the Jade Apocrypha (玉緯七部經書目 Yuwei Qibu Jing Shumu).

Because the classification as Three Grottoes could not include all the Daoist books, the "Four Complements" came into being as a supplement. They refer to the sections of Supreme Clarity (太清 Taiqing), Supreme Peace (太平 Taiping), Supreme Mystery (太玄 Taixuan) and Orthodox Oneness (正一 Zhengyi), which supplement Pervasive Perfection, Pervasive Mystery, Pervasive Divinity and all the above six divisions and the three classes respectively. The twelve subsections are:

Original texts, which refer to the original true texts of the scriptures;
Divine talismans, which refer to the scripts of characters on seals and numinous talismans;
Jade formulae, which refer to the commentaries of Daoist books;
Numinous charts, which refer to the illustrations of the texts or scriptures mainly composed of charts;
Records of lineages, which refer to Daoist scriptures recording the deeds of Perfect Men and Sages' transformation and their merits and ranks;
Precepts, which refer to scriptures about commandments and Ledgers of Merits and Demerits (功過格 gongguo ge);
Rituals, which refer to scriptures about Fasts and Offerings (齋醮 zhaijiao) and rituals;
Methods, which refer to Daoist books on methods of cultivation of perfection, nourishing spiritual nature, worship and refinement;
Techniques, which refer to Daoist books on Outer Alchemy (外丹 waidan) and Divinatory Calculation (術數 shushu);
Biographies, which refer to the biographies and stele inscriptions of immortals and Perfect Men and annals of Daoist temples;
Hymns, which refer to scriptures lauding spirits;
Petitions and memorials, which refer to the petitions and Qingci (Daoist prayers written in vermilion on a kind of special paper) presented in fasts and offerings.
The existent Daoist Canon of the Zhengtong Era is classified into Three Grottoes, Four Complements and twelve subsections. This classifying method has its shortcomings. For example, there is no further classification under the Four Complements so that the stylistic rule is in disorder and reference is not convenient. A recent scholar Chen Yingning re-classified the Daoist Canon in the 1930s. He classified the canon into 14 categories according to the character of the scriptures. We believe that there will be a more scientific and reasonable classification of The Daoist Canon when it is re-compiled. The extant canon, though not so scientific in its levels of classification, is rich in content. In addition to Daoist scriptures, it collects works of the various schools of thought and their exponents during the period from pre-Qin times to the early years of the Han dynasty. It provides valuable materials for the study of philosophic ideas, social history, science and techniques, literature and arts, peoples' conditions and customs, and the national psychology of ancient China. Moreover, it can be used for the study of versions and collations. Presently scholars are planning and preparing for the compilation of a new China Daoist Canon.

Reference Aids
The Catalogue of the Scriptures of the Daoist Canon (道藏經目錄 Daozang Jing Mulu): The author is unknown. It is a four-volume Daoist catalogue. At the very beginning are

"The Origin and Lineage of Daoism" and notes on the use of the canon that explain the classification of Three Grottoes (三洞 Sanding), Four Complements (四輔 Sifu), and twelve subsections. The first volume is the catalogue of the Pervasive Perfection Section (洞真部 Dongzhen Bu), the second volume is the catalogue of the Pervasive Mystery Section (洞玄部 Dongxuan Bu), the third volume is the catalogue of the Pervasive Divinity Section (洞神部 Dongshen Bu), and the fourth volume consists of the catalogue of the Supreme Mystery Section (太玄部 Taixuan Bu), the Supreme Peace Section (太平部 Taiping Bu), the Supreme Clarity Section (太清部 Taiqing Bu), and the Orthodox Oneness Section (正一部 Zhengyi Bu). A catalogue of 1,415 Daoist scriptures, it is arranged in 4,517 volumes and numbered according to the 1000-Word Writ (千字文 Qianzi Wen). Attached to the catalogue is The Supplementary Catalogue of the Scriptures of the Daoist Canon (續道藏經目錄 Xu Daozang Jing Mulu). Numbered from "du" to "ying", it collects 52 Daoist scriptures and is arranged in 180 volumes. At the end of the catalogue is written: Zhang Guoxian collated and printed it by imperial order in the 35th Wanli year of the Ming dynasty (1607). Zhang Guoxiang was the Celestial Master (天師 Tianshi) of the 50th generation. He compiled The Supplementary Daoist Canon (of the Wanli Era) (（萬曆）續道藏 (Wanli) Xu Daozang) by imperial order in the Wanli era. Therefore, The Catalogue of the Scriptures of the Daoist Canon must have been completed at the same time as The Daoist Canon of the Zhengtong Era (正統道藏 Zhengtong Daozang) and The Supplementary Daoist Canon of the Wanli Era. It is collected in the Orthodox Oneness Section of The Daoist Canon of the Zhengtong Era. The Catalogue of the Missing Scriptures of the Daoist Canon (道藏缺經目錄 Daozang Quejing Mulu): The author is unknown. It is a two-volume Daoist catalogue. A note to the title of its first volume says, "It is copied from the former catalogue". A recent scholar Chen Yuan believes that this is just the catalogue of missing scriptures collected in the Daoist canon of the Yuan dynasty, but not in The Daoist Canon of the Zhenggtong Era. It is a catalogue of 768 missing scriptures. Attached at the end is The Detailed Outline of the Venerable Scriptures of the Past Dynasties Collected in the Daoist Canon (道藏尊經歷代綱目 Daozang Zunjing Lidai Gangmu). As for the Three Grottoes and Four Complements, it says that the Supreme Clarity and Orthodox Oneness Sections supplement the Pervasive Divinity Section, which is slightly different from the traditional view that the Supreme Clarity supplements the Pervasive Divinity Section and the Orthodox Oneness Section supplements all the six sections. This catalogue provides reference material for the study of the evolution of The Daoist Canon. It is collected in the Orthodox Oneness Section of The Daoist Canon of the Zhengtong Era.

The Detailed Annotations of the Contents of the Daoist Canon
The Detailed Annotations of the Contents of the Daoist Canon (《道藏目錄詳注》 Daozang Mulu Xiangzhu) (4 volumes) was written by Bai Yunzhai at the White Cloud Temple of Beijing (Mr. Cheng Guofu considers that Bai Yunzhai was from the Temple Facing the Heaven) in the 6th Tianqi year of Emperor Xixong in the Ming dynasty. The book is based on the Daoist Canon, being classified by the Three Grottoes, the Four Complements, and the Twelve Types. Each entry has some interpretations on the title:

the Chongwen Comprehensive Bibliography (《崇文總目》 Chongwen Zongmu) and Reading at the Junzhai (《郡齋讀書志》Junzhai Dushu Zhi) are suitable examples. The book is titled as detailed annotations, but in fact it is fairly brief, and later it was included in the Four Repositories. It is a reference book for the Daoist Canon.

Annotated Bibliography of the Daoist Canon

The Annotated Bibliography of the Daoist Canon' '(道藏提要 Daozang Tiyao) was first published by the China Social Sciences Press in January 1997, with Ren Jiyu as the Editor in Chief and Zhong Zhaopeng as assistant editor. Numerous in volumes and rich in contents, the Daoist Canon of the Zhengtong Era (正統道藏 Zhengtong Daozang) and the Supplementary Daoist Canon of the Wanli Era (萬曆續道藏 Wanli Xu Daozang) of the Ming dynasty are the main materials for the study of Daoism. But it is inconvenient to search for books in the canons, due to their lack of a systematic classification system as well as the unknown authors and times of some books. Imitating the compilation methods of the Comprehensive Annotated Bibliography of the Four Repositories, the Annotated Bibliography of the Daoist Canon adopted the fruits of the research of previous scholars, including Liu Shipei, Chen Yuan, ChenYique, Tang Yongtong, Chen Guofu, Wang Ming, Chen Yingning, and Weng Dujian in China, and Yoshioka Yoshitoyo, Ofuchi Ninji, and Fukunaga Mitsuji in Japan. Aiming at examining the time, author and contents of each book in the canon, it adopts traditional methods of textual criticism and gloss explanation. Besides, it also compares Daoism with Buddhism in their mutual influence. Meanwhile, it judges the dates of texts based on the historic development of Chinese philosophy. As appendixes, it contains a "Brief Introduction to the Authors of Daoist Scriptures", a "Bibliography with New Classification of the Scriptures in the Daoist Canon", a "Bibliography of the Daoist Canon and of the Supplementary Daoist Canon", an "Index to the Authors of Daoist Scriptures", and an "Index to the Books in the Daoist Canon". As a complete and useful reference book with high academic value, it provides readers with great convenience.

Index to the Daoist Canon

The Index to the Daoist Canon (《道藏索引》 Daozang Suoyin) was originally compiled by Kristofer M. Schipper and recomposed by Chen Yaoting. With the subtitle Concordance of the Daozang, it was published by the Shanghai Bookstore Press in 1996. The traditional classification of the voluminous Daoist Canon makes it inconvenient for modern scholars to search scriptures, and they commonly adopt the Concordance du Tao-tsang (《道藏通檢》 Daozang Tongjian) composed by Prof. Kristofer M. Schipper in 1975. With this concordance, it is rather convenient for users to search a text in the canon. In 1989, Prof. Chen Yaoting, the director of the Institute of Religions of the Shanghai Academy of Social Sciences, during his academic visit to France, obtained Prof. Schipper's agreement to recompose his index without any fee. Schipper's index arranges all Daoist books according to clear classifications as petitions, rituals, etc. Moreover, it simplifies the names of the scriptures into the most important parts as clues to related scriptures as well as the original scriptures. Also, it helps the reader to search for scriptures with changed titles. The principles of the recomposition include:

Keeping the concordance.
Following the order of Schipper's index, compiling a United Bibliography of the Titles of the Books in Five Versions of the Daoist Canon, listing the different sections, volumes and numbers of pages of each scripture in each of the five different versions.
Compiling an alphabetical index following Chinese reading habits.
Compiling two new appendixes for readers' convenience. As a fruit of cooperation between Chinese and French scholars, this index of five versions of the Daoist canon is very beneficial for the promotion of Daoist studies worldwide and nationwide.
Other Daoist Compilations
Collections of Daoist Scriptures Outside the Canon
Besides Selections from the Daoist Canon (道藏輯要 Daozang Jiyao), Extracts from the Daoist Canon (道藏精華錄 Daozang Jinghua Lu) compiled by Ding Fubao, "master who guards the oneness", in the era of the Republic of China collects some Daoist scriptures outside the Daoist canon as well. Having collected Daoist books since the 1950s, the Taiwanese scholar Xiao Tianshi compiled Essence of the Daoist Canon (daozang jinghua), bringing together several Daoist scriptures outside the Daoist canon and amounting to more than 800. The Supplementary Daoist Canon of the Zhuang and Lin Lineages (莊林續道藏 Zhuanglin Xu Daozang) compiled by the American scholar Michael Saso collects plenty of Taiwanese Daoist scriptures on talismans, registers and rituals, most of which are secret hand-written copies. At the end of 1994, Bashu Press published The Collection of Daoist Scriptures Outside the Canon (藏外道書 Zangwai Daoshu) in 36 volumes. It is known as "a comprehensive collection of new supplementary Daoist scriptures". Its chief editors are Hu Daojing, Chen Yaoting, Duan Wenjia, Lin Wanqing, etc. The scriptures are not classified into Three Grottoes (三洞 Sandong), Four Complements (四輔 Sifu) and twelve subsections in the traditional way adopted by The Daoist Canon (道藏 Daozang). Instead, they are classified into 11 categories, namely missing ancient Daoist books, scriptures, doctrines, Nourishing Life (攝養 Sheyang), precepts and Moralistic Storybooks (善書 Shanshu), rituals, hagiographies, annals of temples and geographical records, literature and arts, catalogues, and other books. This book is the largest Daoist collection since the edition and publication of The Daoist Canon of the Zhengtong Era (正統道藏 Zhengtong Daozang). Among the books collected, some are the only existing copies throughout the country, some are rare copies, and some have never been published. This collection has a very high reference value.

The Supplementary Daoist Canon of the Zhuang and Lin Lineages
The 25-volume Supplementary Daoist Canon of the Zhuang and Lin Lineages (道藏輯要 Daozang Jiyao) compiled by U.S. Scholar Michael Saso (Su Haihan in Chinese) was published in photocopied form by Chengwen Publication Co. Ltd. Of Taiwan in 1975. The work collected 104 kinds of Daoist scriptures frequently used in the north of Taiwan, including many secret manuscripts of talismans and rituals. It is divided into four parts according to the rituals and usage:

The Golden registers (道藏精華錄 Daozang Jinghua Lu) section, containing 50 volumes of scriptures about Golden Register rituals and Five-Time offerings for

audience rituals (莊林續道藏 Zhuanglin Xu Daozang).
The Yellow registers (藏外道書 Zangwai Daoshu) section, containing 19 volumes of Daoist texts of the numinous treasure (三洞 Sandong), salvation of the dead (四輔 Sifu), refinement and salvation (道藏 Daozang), and blood lake (攝養 Sheyang), etc.
The Ritual Documents (善書 Shanshu) section, containing 10 volumes of texts of talismans, incantations and secret formulae. Its first volume contains the talismans, incantations, registers and formulae brought to Taiwan by Huashan Daoist Wu Jingchun.
The Minor Divine Heaven Rituals of the Lushan Lineage (正統道藏 Zhengtong Daozang), containing 25 volumes of registers and talismans of Divine Heaven lineage granted to lushan Daoists by Celestial Master Zhang on the Dragon and Tiger Mountain. The Supplementary Daoist Canon of the Zhuang and Lin Lineages provides valuable materials for the study of Taiwan Daoism.
Selections from the Daoist Canon
The Daoist Canon (道藏 Daozang) was not re-compiled in the Qing dynasty, but a selected version of The Daoist Canon of the Zhengtong Era (正統道藏 Zhengtong Daozang) (some Daoist books of the Qing dynasty were supplemented in it) ---- The Selections from the Daoist Canon (道藏輯要 Daozang Jiyao) was produced. In the Kangxi era of the Qing dynasty (1662-1722), Jinshi (a successful candidate in the highest imperial examinations) Peng Dingqiu selected about 200 important books from The Daoist Canon of the Zhengtong Era, and divided them into 28 collections according to the names of the 28 constellations. They compose more than 200 volumes, where major Daoist scriptures, rituals and precepts, stele inscriptions, biographies and lineage records are all collected. In the Jiaqing era (1796-1820), Jiang Yuanting compiled the one-volume Catalogue of the Selections from the Daoist Canon, which records 279 Daoist books in 268 books. In the 32nd year of the Guangxu era (1906), because the original Selections from the Daoist Canon were rarely seen, the Temple of the Two Immortals (二仙庵 Erxian An) in Chengdu reprinted it and supplemented the five-volume Sub-catalogue of the Selections from the Daoist Canon compiled by He Longxiang and Daoist books appearing afterwards in the Qing dynasty. The Daoist books and catalogues of Daoist scriptures add up to 319, and newly supplemented Daoist books total 114. The printing board is now kept in Black Sheep Temple (青羊宮 Qingyang Gong) in Chengdu, and Bashu press reprinted the book according to it. In Taiwan, there is the clothbound edition of Selections from the Daoist Canon. The scriptures not collected in The Daoist Canon of the Zhengtong Era of the Ming dynasty in this edition are important references for the study of the Daoist thought and history of the Ming and Qing dynasties.

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Shenxian Zhuan

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Shenxian Zhuan
Traditional Chinese 神仙傳
Simplified Chinese 神仙传
Literal meaning Records of the Gods & Immortals
Records of the Divine Immortals
Transcriptions

The Shenxian Zhuan, sometimes given in translation as the Biographies of the Deities and Immortals, is a hagiography of immortals[1] and description of Chinese gods, partially attributed to the Daoist scholar Ge Hong (283-343). In the history of Chinese literature, the Shenxian Zhuan followed the Liexian Zhuan ("Collected Biographies the Immortals").

Title
The Shenxian Zhuan title combines three words:

shen 神 "spirit; god; divine; supernatural; awareness; consciousness"
xian 仙 "transcendent; immortal; saint; celestial being; alchemist"
zhuan 傳 "commentary on a classic (e.g., Zuozhuan); biography; tradition"
The word shenxian 神仙 can be parsed either as shénxiān "gods and transcendents" or as shénxian "divine transcendent". Shenxian commonly occurs in Standard Chinese usage. Examples (with literal meanings) include both words like shenxianyan 神仙眼 (with "eyes") "seer; clairvoyant" or shenxianyu 神仙魚 ("fish") "angelfish", and phrases like shenxian xiafan 神仙下凡 ("come down to earth) "an immortal becomes incarnate" or shenxianzhongren 神仙中人 ("among people") "the happiest mortal alive".

Scholars have variously translated Shenxian Zhuan as:

Biographies of Taoist divinities and adepts[2]
Lives of the Divine Hsien[3]
Lives of Spirit Immortals[4]
Lives of the Holy Immortals[5]
Lives of Divine Transcendents[6]
Traditions of Divine Transcendents[7]
Biographies of Divine Immortals[8]
Zhuan 傳 is consistently translated as "biographies" or "lives", with the exception of Robert Ford Campany's "traditions", based upon the meaning "to transmit". Livia Kohn criticizes Campany's translation that "ignores the fact that the word was obviously used in dynastic historical and other collections to mean "biography."[9]

Authorship

Pages from a printed edition of Shenxian Zhuan
The Shenxian Zhuan is traditionally attributed to the Jin dynasty scholar and religious practitioner Ge Hong, who is best known as author of the Baopuzi "Master Who

Embraces Simplicity". "The majority of Chinese critics," Sailey notes, "believe that the version which we have today is probably not the same one that Ge Hong wrote."[10]

Ge's autobiography (Baopuzi Outer Chapter 50) records that he completed writing the Shenxian Zhuan and several other books during the Jianwu 建武 era (317–318), when Emperor Yuan of Jin founded the Eastern Jin dynasty.

In all I wrote 著 [Baopuzi] neipian 內篇 in twenty chapters, [Baopuzi] waipian in fifty chapters, one hundred chapters of inscriptions 碑, eulogies 頌, poems 詩, and rhapsodies 賦 and thirty chapters of military dispatches 軍書, proclamations 檄移, memorials to the throne 章表, and memoranda 箋記. I also compiled 撰 biographies of those not listed as a matter of course – Shenxian Zhuan 神仙傳 – in ten chapters and biographies of those who in their nobility refused office – Yinyi zhuan隱逸傳 – in ten chapters. In addition, I made an anthology of three hundred and ten chapters of military affairs 兵事, techniques 方伎, miscellaneous entries 短雜 and oddities 奇要 by copying excerpts 抄 from the five classics, the seven histories and the one hundred philosophers, and made a table of contents.[11]

Compare other translations of this ambiguous description of the Shenxian Zhuan:

"I also compiled a book on those who are not normally listed, which became the Shen hsien chuan in 10 scrolls."[12]
"In addition, he composed writings in which the common people (among the scholar class) were not interested, including the Shen-hsien chuan 神仙傳, in ten chapters."[13]
"I also compiled biographies which are not passed down among the common people – Shenxian Zhuan – in ten chapters."[14][15]
"I also compiled (zhuan 撰) traditions of those not conventionally listed to form Shenxian Zhuan in ten fascicles."[16]
Ge Hong specifically uses the verb zhuan 撰 "compose; write; compile" for the Shenxian Zhuan and Yinyi Zhuan "Biographies of Recluses", which is no longer extant. Thus, Durrant writes, "Most of the biographies are extracted from various earlier works, so Ko is really much more of an editor than an author of Shen-hsien chuan."[17]

Several early sources confirm that Ge Hong wrote the Shenxian Zhuan.[18] The (ca. 429) Sanguozhi commentary by Pei Songzhi (372-451) quotes the Shenxian Zhuan and notes "what was recorded by Ge Hong came close to deluding the masses. But as his writings are so widely circulated, I have selected a few of the events." Liu Xiujing 陸修靜's (437) List of Lingbao texts states that Ge Hong "selected and compiled" the Shenxian Zhuan. The Shui Jing Zhu "Commentary on the Waterways Classic" by Li Daoyuan (d. 527) also attributes the Shenxian Zhuan to Ge. The (6th century) biography of the Shangqing School patriarch Tao Hongjing (456-536) says he "obtained Ge Hong's Shenxian Zhuan and studied it day and night and so mastered its ideas on nourishing life." Campany concludes,

We can therefore be as confident that Ge Hong compiled a work titled Shenxian Zhuan as we can of almost any other authorial attribution in this period of Chinese history. But it is equally certain that the Shenxian Zhuan that has come down to us is not exactly the text that Ge Hong wrote.[19]

Some scholars have questioned Ge's authorship of the Shenxian Zhuan based on textual inconsistencies, particularly with Ge's Baopuzi neipian. Arthur Waley doubted that Ge Hong wrote both the Baopuzi (Inner Chapter 16),[20] and Shenxian Zhuan[21] biographies about Cheng Wei 程偉, whose physiognomy caused his wife to refuse teaching him alchemy.

Not only is the style strangely different, but the Shen Hsien Chuan version is so meagre and so incompetently told that one doubts whether the author of it is even trying to pass himself off as Ko Hung. It seems indeed likely that the Shen Hsien Chuan, though a work of the fourth century, was merely an anonymous series of Taoist biographies, which some mistaken person labeled as Ko Hung's Shen Hsien Chuan and divided into ten chapters.[22]

Kominami Ichirō analyzed the principles for immortality in Ge's two books.[23][page needed]

For Ge Hong in Baopuzi achieving immortality is a technical problem in which self-reliance is paramount. The stories in the Shenxian Zhuan, on the other hand, depict the attainment of immortality as a process based on submission and complete faith in a teacher who bestows the means of immortality on proven disciples. In this latter version, immortality does not come from within oneself, but is derived from external sources.[24]

Kominami hypothesized that Shangqing School editors revised the Shenxian Zhuan from Ge's original text to emphasize their belief in external powers, but Penny finds Kominami's evidence "unconvincing both for the existence of an "original" and its stance on the attainability of immortality."[25] Campany faults arguments against Ge Hong's authorship of the Shenxian Zhuan for committing two fallacies.

One is the fallacy of textual holism: the assumption that if one or a small number of passages are problematic, then the overall attribution of authorship must be in error. … The other fallacy is that of an assumption of consistency, that texts by a single author, whenever they were written during his lifetime, must have originally been completely consistent in their values and priorities as well as in how they handle specific figures, techniques, and events.[26]

Since the Shenxian Zhuan is a compilation of biographies from various sources, textual inconsistencies are predictable.

Textual versions

During the Sui (581-618), Tang (618-907), and Song Dynasties (960-1279), the Shenxian Zhuan was widely known and extensively quoted. Song editions of the

Daozang included the text, but copies were lost when Mongol Yuan dynasty officials burned "apocryphal" Daoist books in 1258-59 and 1280–81.[27] The 1444 Ming dynasty Daozang "Daoist canon" does not contain a complete version of the Shenxian Zhuan, and most received texts were compiled during the Qing dynasty. Scholars have long suspected, writes Barrett, that "the best-known version currently available was actually confected for commercial rather than academic purposes in the sixteenth century from quotations in other sources, and that the direct tradition of the text has been lost."[28]

Some editions of the Shenxian Zhuan have different numbers and arrangements of biographies. Modern versions contain around ninety biographies, which differs from Tang-era versions. Zhang Shoujie 張守節's 736 commentary to the Shiji lists 69 biographies.[29] The Buddhist scholar Liang Su 梁肅 (753-793) reported that the text had 190 biographies. According to Penny, "The unfortunate but inescapable conclusion derived from this text is that modern versions of Shenxian Zhuan are possibly less than half the size of an 8th Century version of Shenxian zhuan, and there is no reliable way of determining which biographies have been lost".[29]

Modern Shenxian Zhuan texts exist in several ten-chapter versions, one five-chapter version (1868 Yiyuan junhua 藝苑捃華), and various one-chapter abstracts.[30] Two ten-chapter versions are commonly available, but neither, concludes Penny, "is entirely satisfactory".[31] First, the 1794 Longwei mishu 龍威秘書 edition, which stems from the 1592 Guang Han Wei congshu 廣漢魏叢書 version recompiled from sources including Taiping guangji 太平廣記 quotations, contains 92 hagiographies. Second, the 1782 Siku Quanshu 四庫全書 edition, which stems from the 1641 Jiguge 汲古閣 edition published by Mao Jin 毛晉, contains 84 hagiographies. The best known one-chapter Ming dynasty versions of the Shenxian zhuan include the ca. 1620 Yimen guangdu 夷門廣牘 and 1646 Shuofu 說郛 versions.[32]

Textual dating

Dating "the original" Shenxian Zhuan text is impossible because its transmission stopped after the Southern Song dynasty (1127–1279) book burnings. Campany concludes,

We can be certain neither that Ge Hong himself wrote even the earliest-attested passages nor that he did not write event he latest attested. What we can be certain of is the date by which each passage existed and was attributed to the Shenxian Zhuan. … Based on these criteria, we can conclude that material concerning 15 adepts is reliably attributed to the Shenxian Zhuan before the year 500, that material about an additional 70 figures is reliably attributed to Shenxian Zhuan by 650, 9 more figures by 700, 22 more by the year 1000, and so on. Imagining these groups of material arranged in concentric circles by source, the earliest at the center, one quickly sees that there is a substantial body of hagiographic text occupying the inner rings, attributable with relative confidence to Shenxian Zhuan and securely datable to the late Tang or earlier. Hence, of the total of 196 hagiographies (in whole or fragmentary form) included in my translation, some percentage of at least 87 is attested in Tang or earlier texts.[33]

Based upon detailed analysis of Shenxian Zhuan editions and fragments, Stephan Peter Bumbacher confirms the possibility that the text "indeed is from Ge Hong's brush"; however, if it is a forgery, "then it must have been fabricated in the time between Ge Hong's death and the earliest testimonies in the early 5th century, most probably during the first decades after his decease."[34]

Translations

The earliest English translations from the Shenxian Zhuan, for instance, Lionel Giles[35] or Eva Wong,[36] were only of selected biographies. Robert Campany[7] wrote the first full translation, which many reviewers have praised. For example, "monumental",[37] "a giant leap forward in our understanding of the religious world of early medieval China",[38] and "magisterial".[39]

Campany's book is more than a critical annotated translation; it is also a painstaking reconstruction of the textual strata. He analyzed Shenxian Zhuan quotations in some forty sources dating from the fifth to seventeenth centuries, and chronologically recompiled them into three groups. Group A are biographies fully attested in works until the end of the Tang dynasty (618-907), Group B are those only mentioned in these sources, and Group C are those ascribed to the Shenxian Zhuan only since the Song dynasty (960-1279).

Reviewers have criticized some of Campany's translations for disregarding conventions (e.g., "traditions" for zhuan "biographies" noted above). For instance,[40] he translates shijie 尸解 (lit. "corpse separation") as "escape by means of a simulated corpse". This obscure Daoist term, usually translated "liberation from the corpse"[41] or "corpse liberation",[42] refers to a method of xian transformation involving a substitute corpse to fake death. Other shijie translations include "release by means of a corpse", "one's soul leaves the body and becomes an immortal after death", and "dissolve bodily into a spirit". Campany lists common elements in Shenxian Zhuan narratives involving shijie transcendence.[43] Employing bianhua simulation of death,[44] an adept will typically pretend to become ill, feign death, and be buried. Later he or she is seen alive, always at a distant place, and when the coffin is opened, instead of a corpse, it contains some other object (talisman, sword, clothing, etc.). Adepts will occasionally change their names as a device to elude detection by spirits in the underworld bureaucracy. In the Baopuzi, Ge Hong ranked shijiexian 尸解仙 "escape by means of a simulated corpse transcendents" as the lowest of three categories, below tianxian 天仙 "celestial transcendents" who ascend into the heavens and dixian 地仙 "earthbound transcendents" who wander in the mountains.

Significance

Campany lists four reasons for studying the Shenxian Zhuan.

For one thing, Ge Hong's works afford us an unparalleled glimpse into certain aspects of Chinese religious life and practice at a critical time in the history of Chinese religions. … For another thing, Ge Hong records elements of religious ideas and disciplines

relating to the quest for transcendence that might otherwise remain unknown to us, and his writings constitute a valuable terminus ante quem for them. … With respect to Daoist religious history proper, furthermore, Ge Hong's writings, and the practices, ideas, and values represented in them, constitute an important voice in ongoing inter- or intrareligious rivalries and self-definitions. … Finally, research on Ge Hong's works has at least two contributions to make to the cross-cultural study of religions. The religion he documents was an extraordinary human response to the phenomenon of death. … [and contributes] new material for an as yet unrealized cross-cultural understanding of hagiography as a type of religious writing, a theme in religious studies heretofore largely dominated by Christian and Islamic categories.[45]

Penny summarizes why the Shenxian Zhuan is important.

The biographies provide a wealth of information about how immortality was viewed in early medieval China, detailing important features of how immortals, and those who sought immortality, lived, their extraordinary abilities, their relationship to other people and society at large, including government at all levels, the way they interacted with other spiritual beings, the drugs they concocted, and how they transformed their environments for themselves.[31]

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神仙傳 chapters 1-5, Internet Archive ebook, 1782 Siku Quanshu edition (in Chinese)
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vte

Chinese mythology

Categories: Chinese classic textsTaoist deitiesTaoist textsTaoist immortals4th-century Taoism

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Shenxian Zhuan

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Shenxian Zhuan

Traditional Chinese	神仙傳
Simplified Chinese	神仙传
Literal meaning	Records of the Gods & Immortals

Records of the Divine Immortals

Transcriptions

The Shenxian Zhuan, sometimes given in translation as the Biographies of the Deities and Immortals, is a hagiography of immortals[1] and description of Chinese gods, partially attributed to the Daoist scholar Ge Hong (283-343). In the history of Chinese literature, the Shenxian Zhuan followed the Liexian Zhuan ("Collected Biographies the Immortals").

Title

The Shenxian Zhuan title combines three words:

shen 神 "spirit; god; divine; supernatural; awareness; consciousness"
xian 仙 "transcendent; immortal; saint; celestial being; alchemist"
zhuan 傳 "commentary on a classic (e.g., Zuozhuan); biography; tradition"

The word shenxian 神仙 can be parsed either as shénxiān "gods and transcendents" or as shénxian "divine transcendent". Shenxian commonly occurs in Standard Chinese usage. Examples (with literal meanings) include both words like shenxianyan 神仙眼 (with "eyes") "seer; clairvoyant" or shenxianyu 神仙魚 ("fish") "angelfish", and phrases like shenxian xiafan 神仙下凡 ("come down to earth) "an immortal becomes incarnate" or shenxianzhongren 神仙中人 ("among people") "the happiest mortal alive".

Scholars have variously translated Shenxian Zhuan as:

Biographies of Taoist divinities and adepts[2]
Lives of the Divine Hsien[3]

Lives of Spirit Immortals[4]
Lives of the Holy Immortals[5]
Lives of Divine Transcendents[6]
Traditions of Divine Transcendents[7]
Biographies of Divine Immortals[8]
Zhuan 傳 is consistently translated as "biographies" or "lives", with the exception of Robert Ford Campany's "traditions", based upon the meaning "to transmit". Livia Kohn criticizes Campany's translation that "ignores the fact that the word was obviously used in dynastic historical and other collections to mean "biography."[9]

Authorship

Pages from a printed edition of Shenxian Zhuan
The Shenxian Zhuan is traditionally attributed to the Jin dynasty scholar and religious practitioner Ge Hong, who is best known as author of the Baopuzi "Master Who Embraces Simplicity". "The majority of Chinese critics," Sailey notes, "believe that the version which we have today is probably not the same one that Ge Hong wrote."[10]

Ge's autobiography (Baopuzi Outer Chapter 50) records that he completed writing the Shenxian Zhuan and several other books during the Jianwu 建武 era (317–318), when Emperor Yuan of Jin founded the Eastern Jin dynasty.

In all I wrote 著 [Baopuzi] neipian 內篇 in twenty chapters, [Baopuzi] waipian in fifty chapters, one hundred chapters of inscriptions 碑, eulogies 頌, poems 詩, and rhapsodies 賦 and thirty chapters of military dispatches 軍書, proclamations 檄移, memorials to the throne 章表, and memoranda 箋記. I also compiled 撰 biographies of those not listed as a matter of course – Shenxian Zhuan 神仙傳 – in ten chapters and biographies of those who in their nobility refused office – Yinyi zhuan隱逸傳 – in ten chapters. In addition, I made an anthology of three hundred and ten chapters of military affairs 兵事, techniques 方伎, miscellaneous entries 短雜 and oddities 奇要 by copying excerpts 抄 from the five classics, the seven histories and the one hundred philosophers, and made a table of contents.[11]

Compare other translations of this ambiguous description of the Shenxian Zhuan:

"I also compiled a book on those who are not normally listed, which became the Shen hsien chuan in 10 scrolls."[12]
"In addition, he composed writings in which the common people (among the scholar class) were not interested, including the Shen-hsien chuan 神仙傳, in ten chapters."[13]
"I also compiled biographies which are not passed down among the common people – Shenxian Zhuan – in ten chapters."[14][15]
"I also compiled (zhuan 撰) traditions of those not conventionally listed to form Shenxian Zhuan in ten fascicles."[16]
Ge Hong specifically uses the verb zhuan 撰 "compose; write; compile" for the

Shenxian Zhuan and Yinyi Zhuan "Biographies of Recluses", which is no longer extant. Thus, Durrant writes, "Most of the biographies are extracted from various earlier works, so Ko is really much more of an editor than an author of Shen-hsien chuan."[17]

Several early sources confirm that Ge Hong wrote the Shenxian Zhuan.[18] The (ca. 429) Sanguozhi commentary by Pei Songzhi (372-451) quotes the Shenxian Zhuan and notes "what was recorded by Ge Hong came close to deluding the masses. But as his writings are so widely circulated, I have selected a few of the events." Liu Xiujing 陸修靜's (437) List of Lingbao texts states that Ge Hong "selected and compiled" the Shenxian Zhuan. The Shui Jing Zhu "Commentary on the Waterways Classic" by Li Daoyuan (d. 527) also attributes the Shenxian Zhuan to Ge. The (6th century) biography of the Shangqing School patriarch Tao Hongjing (456-536) says he "obtained Ge Hong's Shenxian Zhuan and studied it day and night and so mastered its ideas on nourishing life." Campany concludes,

We can therefore be as confident that Ge Hong compiled a work titled Shenxian Zhuan as we can of almost any other authorial attribution in this period of Chinese history. But it is equally certain that the Shenxian Zhuan that has come down to us is not exactly the text that Ge Hong wrote.[19]

Some scholars have questioned Ge's authorship of the Shenxian Zhuan based on textual inconsistencies, particularly with Ge's Baopuzi neipian. Arthur Waley doubted that Ge Hong wrote both the Baopuzi (Inner Chapter 16),[20] and Shenxian Zhuan[21] biographies about Cheng Wei 程偉, whose physiognomy caused his wife to refuse teaching him alchemy.

Not only is the style strangely different, but the Shen Hsien Chuan version is so meagre and so incompetently told that one doubts whether the author of it is even trying to pass himself off as Ko Hung. It seems indeed likely that the Shen Hsien Chuan, though a work of the fourth century, was merely an anonymous series of Taoist biographies, which some mistaken person labeled as Ko Hung's Shen Hsien Chuan and divided into ten chapters.[22]

Kominami Ichirō analyzed the principles for immortality in Ge's two books.[23][page needed]

For Ge Hong in Baopuzi achieving immortality is a technical problem in which self-reliance is paramount. The stories in the Shenxian Zhuan, on the other hand, depict the attainment of immortality as a process based on submission and complete faith in a teacher who bestows the means of immortality on proven disciples. In this latter version, immortality does not come from within oneself, but is derived from external sources.[24]

Kominami hypothesized that Shangqing School editors revised the Shenxian Zhuan from Ge's original text to emphasize their belief in external powers, but Penny finds Kominami's evidence "unconvincing both for the existence of an "original" and its stance on the attainability of immortality."[25] Campany faults arguments against Ge Hong's

authorship of the Shenxian Zhuan for committing two fallacies.

One is the fallacy of textual holism: the assumption that if one or a small number of passages are problematic, then the overall attribution of authorship must be in error. … The other fallacy is that of an assumption of consistency, that texts by a single author, whenever they were written during his lifetime, must have originally been completely consistent in their values and priorities as well as in how they handle specific figures, techniques, and events.[26]

Since the Shenxian Zhuan is a compilation of biographies from various sources, textual inconsistencies are predictable.

Textual versions

During the Sui (581-618), Tang (618-907), and Song Dynasties (960-1279), the Shenxian Zhuan was widely known and extensively quoted. Song editions of the Daozang included the text, but copies were lost when Mongol Yuan dynasty officials burned "apocryphal" Daoist books in 1258-59 and 1280–81.[27] The 1444 Ming dynasty Daozang "Daoist canon" does not contain a complete version of the Shenxian Zhuan, and most received texts were compiled during the Qing dynasty. Scholars have long suspected, writes Barrett, that "the best-known version currently available was actually confected for commercial rather than academic purposes in the sixteenth century from quotations in other sources, and that the direct tradition of the text has been lost."[28]

Some editions of the Shenxian Zhuan have different numbers and arrangements of biographies. Modern versions contain around ninety biographies, which differs from Tang-era versions. Zhang Shoujie 張守節's 736 commentary to the Shiji lists 69 biographies.[29] The Buddhist scholar Liang Su 梁肅 (753-793) reported that the text had 190 biographies. According to Penny, "The unfortunate but inescapable conclusion derived from this text is that modern versions of Shenxian Zhuan are possibly less than half the size of an 8th Century version of Shenxian zhuan, and there is no reliable way of determining which biographies have been lost".[29]

Modern Shenxian Zhuan texts exist in several ten-chapter versions, one five-chapter version (1868 Yiyuan junhua 藝苑捃華), and various one-chapter abstracts.[30] Two ten-chapter versions are commonly available, but neither, concludes Penny, "is entirely satisfactory".[31] First, the 1794 Longwei mishu 龍威秘書 edition, which stems from the 1592 Guang Han Wei congshu 廣漢魏叢書 version recompiled from sources including Taiping guangji 太平廣記 quotations, contains 92 hagiographies. Second, the 1782 Siku Quanshu 四庫全書 edition, which stems from the 1641 Jiguge 汲古閣 edition published by Mao Jin 毛晉, contains 84 hagiographies. The best known one-chapter Ming dynasty versions of the Shenxian zhuan include the ca. 1620 Yimen guangdu 夷門廣牘 and 1646 Shuofu 說郛 versions.[32]

Textual dating

Dating "the original" Shenxian Zhuan text is impossible because its transmission

stopped after the Southern Song dynasty (1127–1279) book burnings. Campany concludes,

We can be certain neither that Ge Hong himself wrote even the earliest-attested passages nor that he did not write event he latest attested. What we can be certain of is the date by which each passage existed and was attributed to the Shenxian Zhuan. … Based on these criteria, we can conclude that material concerning 15 adepts is reliably attributed to the Shenxian Zhuan before the year 500, that material about an additional 70 figures is reliably attributed to Shenxian Zhuan by 650, 9 more figures by 700, 22 more by the year 1000, and so on. Imagining these groups of material arranged in concentric circles by source, the earliest at the center, one quickly sees that there is a substantial body of hagiographic text occupying the inner rings, attributable with relative confidence to Shenxian Zhuan and securely datable to the late Tang or earlier. Hence, of the total of 196 hagiographies (in whole or fragmentary form) included in my translation, some percentage of at least 87 is attested in Tang or earlier texts.[33]

Based upon detailed analysis of Shenxian Zhuan editions and fragments, Stephan Peter Bumbacher confirms the possibility that the text "indeed is from Ge Hong's brush"; however, if it is a forgery, "then it must have been fabricated in the time between Ge Hong's death and the earliest testimonies in the early 5th century, most probably during the first decades after his decease."[34]

Translations

The earliest English translations from the Shenxian Zhuan, for instance, Lionel Giles[35] or Eva Wong,[36] were only of selected biographies. Robert Campany[7] wrote the first full translation, which many reviewers have praised. For example, "monumental",[37] "a giant leap forward in our understanding of the religious world of early medieval China",[38] and "magisterial".[39]

Campany's book is more than a critical annotated translation; it is also a painstaking reconstruction of the textual strata. He analyzed Shenxian Zhuan quotations in some forty sources dating from the fifth to seventeenth centuries, and chronologically recompiled them into three groups. Group A are biographies fully attested in works until the end of the Tang dynasty (618-907), Group B are those only mentioned in these sources, and Group C are those ascribed to the Shenxian Zhuan only since the Song dynasty (960-1279).

Reviewers have criticized some of Campany's translations for disregarding conventions (e.g., "traditions" for zhuan "biographies" noted above). For instance,[40] he translates shijie 尸解 (lit. "corpse separation") as "escape by means of a simulated corpse". This obscure Daoist term, usually translated "liberation from the corpse"[41] or "corpse liberation",[42] refers to a method of xian transformation involving a substitute corpse to fake death. Other shijie translations include "release by means of a corpse", "one's soul leaves the body and becomes an immortal after death", and "dissolve bodily into a spirit". Campany lists common elements in Shenxian Zhuan narratives involving shijie transcendence.[43] Employing bianhua simulation of death,[44] an adept will typically

pretend to become ill, feign death, and be buried. Later he or she is seen alive, always at a distant place, and when the coffin is opened, instead of a corpse, it contains some other object (talisman, sword, clothing, etc.). Adepts will occasionally change their names as a device to elude detection by spirits in the underworld bureaucracy. In the Baopuzi, Ge Hong ranked shijiexian 尸解仙 "escape by means of a simulated corpse transcendents" as the lowest of three categories, below tianxian 天仙 "celestial transcendents" who ascend into the heavens and dixian 地仙 "earthbound transcendents" who wander in the mountains.

Significance

Campany lists four reasons for studying the Shenxian Zhuan.

For one thing, Ge Hong's works afford us an unparalleled glimpse into certain aspects of Chinese religious life and practice at a critical time in the history of Chinese religions. … For another thing, Ge Hong records elements of religious ideas and disciplines relating to the quest for transcendence that might otherwise remain unknown to us, and his writings constitute a valuable terminus ante quem for them. … With respect to Daoist religious history proper, furthermore, Ge Hong's writings, and the practices, ideas, and values represented in them, constitute an important voice in ongoing inter- or intrareligious rivalries and self-definitions. … Finally, research on Ge Hong's works has at least two contributions to make to the cross-cultural study of religions. The religion he documents was an extraordinary human response to the phenomenon of death. … [and contributes] new material for an as yet unrealized cross-cultural understanding of hagiography as a type of religious writing, a theme in religious studies heretofore largely dominated by Christian and Islamic categories.[45]

Penny summarizes why the Shenxian Zhuan is important.

The biographies provide a wealth of information about how immortality was viewed in early medieval China, detailing important features of how immortals, and those who sought immortality, lived, their extraordinary abilities, their relationship to other people and society at large, including government at all levels, the way they interacted with other spiritual beings, the drugs they concocted, and how they transformed their environments for themselves.[31]

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Are there any pantheons that are well and truly dead, with zero worshippers? : r/mythology

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2y ago
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Are there any pantheons that are well and truly dead, with zero worshippers?
61
.
49
u/Fortnite avatar
Fortnite
•
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Comments Section
homoanthropologus
•
2y ago
Yes, there are absolutely pantheons that have zero worshippers.

The tricky part is that they're all probably lost to time entirely, and we know nothing about them. Once we know the name of an old god or the image or really anything, someone is going to come out of the word work and claim them.

But so many cultures and populations have been annihilated in the last few millennia. Their gods surely were annihilated with them.

113
HalfRare
•
2y ago
‘Many years gone, a sect in what is now Afghanistan declared her a goddess, and proclaimed all empty rooms her sacred places. The sect, whose members called themselves The Unforgiven, persisted for two years, until its last adherent finally killed himself, having survived the other members by almost seven months.’ Neil Gaiman on Despair. Maybe the strangest pantheons of all consumed and disappeared with their followers?

16
BraveSupermarket3972
•
2y ago
You’re not wrong

Religions with suicidal, anti-natalist, or nihilistic outlooks tend not to last long

7

6 more replies
Cuofeng
•
2y ago
Who was the venus of willendorf? Who was honored in the Caral temples of Peru? What were the Harrappans of the Indus organizing in their cities?

The Yamnaya migrants wiped out the entire preexisting population of Europe, who did they worship? The arctic Dorset were displaced and erased by the Thule migrations,

leaving no idea about their faiths.

There are nearly infinite extinct pantheons. Humanity creates then constantly. Just pick any culture which we only know a tiny bit about and there is another religion gone forever.

38
schleppylundo
•
2y ago
Thanks to ritual magicians with an ad-hoc approach to theology, no not really. If we know the name and or even just some attributes of an ancient god, then I guarantee someone in the last 40 years has designed and performed a ritual around them for one reason or another that could be considered "worship."

34

TheColorblindDruid
•
2y ago
DabIMON
•
2y ago
Yes, but we don't know about them.

7
u/lucidmotorsofficial avatar
u/lucidmotorsofficial
•
Promoted

CLASSIFIED: Lucid Gravity Discovered [redacted] EV SUV [redacted] Test Results [redacted]
Thumbnail image: CLASSIFIED: Lucid Gravity Discovered [redacted] EV SUV [redacted] Test Results [redacted]
TheColorblindDruid
•
2y ago
So many people here just assuming all that was known, is currently known. The answer is unequivocally yes, especially those lost to time with the civilizations that founded them. We know so little about the past and everything we do know is seen through a heavy filter of winners writing history

7
manickitty

•
2y ago
Sure, but by being dead we no longer know of them.

6
[deleted]
•
2y ago
This is complex because we know or at least the Egyptians knew that there was a Pantheon before the ones we know. Hence Ammit is really important. Thoth may have been a part of the prior Pantheon buts really conjecture.

The Greeks admit the Titans were to some extent pantheon that wasn’t worshipped anymore.

There were at least the Akkadian and Sumer pantheons that are dead and no one actually worships them.

There are temples in South America that allude to several pantheons that are completely dead.

Etc etc etc.

6

1 more reply
ozms13X
•
2y ago
Yeah...the ones worshipped by neanderthals... maybe. Since all gods fall into the archetypes of harvest God, solar God, etc...tbh NO pantheon is completely dead IMO.

10
TheArdorian
•
2y ago
German Gods, the ones worshipped in Antiquity Germania and those from which Norse Mythology original drew inspiration from.

Also Gaelic and Irish Gods, but Paganism kinda brought some of them back though it's very very much bastardized.

Gods of the Caanites and their bronze age contemporaries civilization that they themselves have Pantheons.

Many many more around the world.

5
cannonspectacle
•
2y ago
Does anyone worship the Mesopotamian gods these days?

5
ariadnexanthi
•
2y ago
Yeah there's a decent number of general Mesopotamian revivalists around, but in particular Inanna has a massive following among trans people because of the history of Gala priests in her cult!

4

2 more replies
Corpuscular_Ocelot
•
2y ago
I would be very surprised if Ishtar or Ashur or even Marduk didn't have a few people still "worship" them. There are people who really go looking for old gods to co-opt.

3
ozms13X
•
2y ago
You mean idiots like the jews, sort of reverse co opting Baal and the old Canaanite pantheon or the Babylonian/Sumerian deities. Making them their demons and devils and such. Then again, the muslims did the same thing with their OWN Gods, like the infamous "daughters of Allah" who himself was a part of a pantheon before the foulness of islam. Or christians basically doing it to... everything not their pwecious "God"

3
Viridian_Cranberry68
•
2y ago
There are dozens of extinct hunter gatherer tribes that had oral traditions and no writing. Just a few carvings we can only guess at. Orkney, the Picts, most Native American tribes like the Powhatan.

9

u/Johundhar avatar
Johundhar
•
2y ago
Far more than dozens, surely

4

1 more reply
XenoBiSwitch
•
2y ago
Yes, the end of days is when all the forgotten gods rise up to inflict horrible vengeance on humanity. I pray to all the unknown gods for mercy.

HA! Now, they all have worshippers.

4
u/Koraxtheghoul avatar
Koraxtheghoul
•
2y ago
Most pantheons are dead even if we include revivalist pagans. The Etruscans are one example.

4
ariadnexanthi
•
2y ago
The Roman versions of the gods have a ton of Etruscan heritage in them, people always say the Roman gods are just copied off the Greek gods but that's not giving the Etruscans nearly the credit they deserve. Like Minerva is definitely a syncretism of Athena and Menvra, not just a direct copy of Athena.

I don't think I've met any specific Etruscan revivalists (although I know they exist), but I do know Roman pagans who draw as much inspiration as they can there.

Syncretism complicates this an awful lot 😂

3
u/StandingFuture avatar
u/StandingFuture
•
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airealm.com
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u/Orcasareglorious avatar
Orcasareglorious
•
2y ago
The Jomon pantheon? There are signs it existed at a time, but there is effectively no information about it.

3
ariadnexanthi
•
2y ago
I would LOVE to worship the Lusitanian gods/incorporate them into my existing practice but we barely even know they existed 😭

3
u/Johundhar avatar
Johundhar
•
2y ago
Hittite, Urartaian, Palaic...

I don't know of any neo-pagans worshipping their major gods

3
Brilliant_Ad7481
•
2y ago
Probably a great deal from the first 48,000 years of human existence

3
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The gods in Pantheon
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r/PantheonShow
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3y ago
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The gods in Pantheon
24 upvotes · 17 comments
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[Help with translations!]Hide

Shenxian Zhuan

From Wikipedia, the free encyclopedia

Shenxian Zhuan
Traditional Chinese 神仙傳
Simplified Chinese 神仙传
Literal meaning Records of the Gods & Immortals
Records of the Divine Immortals
Transcriptions

The Shenxian Zhuan, sometimes given in translation as the Biographies of the Deities and Immortals, is a hagiography of immortals[1] and description of Chinese gods, partially attributed to the Daoist scholar Ge Hong (283-343). In the history of Chinese literature, the Shenxian Zhuan followed the Liexian Zhuan ("Collected Biographies the Immortals").

Title

The Shenxian Zhuan title combines three words:

shen 神 "spirit; god; divine; supernatural; awareness; consciousness"
xian 仙 "transcendent; immortal; saint; celestial being; alchemist"
zhuan 傳 "commentary on a classic (e.g., Zuozhuan); biography; tradition"

The word shenxian 神仙 can be parsed either as shénxiān "gods and transcendents" or as shénxian "divine transcendent". Shenxian commonly occurs in Standard Chinese usage. Examples (with literal meanings) include both words like shenxianyan 神仙眼 (with "eyes") "seer; clairvoyant" or shenxianyu 神仙魚 ("fish") "angelfish", and phrases like shenxian xiafan 神仙下凡 ("come down to earth) "an immortal becomes incarnate" or shenxianzhongren 神仙中人 ("among people") "the happiest mortal alive".

Scholars have variously translated Shenxian Zhuan as:

Biographies of Taoist divinities and adepts[2]

Lives of the Divine Hsien[3]
Lives of Spirit Immortals[4]
Lives of the Holy Immortals[5]
Lives of Divine Transcendents[6]
Traditions of Divine Transcendents[7]
Biographies of Divine Immortals[8]
Zhuan 傳 is consistently translated as "biographies" or "lives", with the exception of Robert Ford Campany's "traditions", based upon the meaning "to transmit". Livia Kohn criticizes Campany's translation that "ignores the fact that the word was obviously used in dynastic historical and other collections to mean "biography."[9]

Authorship

Pages from a printed edition of Shenxian Zhuan
The Shenxian Zhuan is traditionally attributed to the Jin dynasty scholar and religious practitioner Ge Hong, who is best known as author of the Baopuzi "Master Who Embraces Simplicity". "The majority of Chinese critics," Sailey notes, "believe that the version which we have today is probably not the same one that Ge Hong wrote."[10]

Ge's autobiography (Baopuzi Outer Chapter 50) records that he completed writing the Shenxian Zhuan and several other books during the Jianwu 建武 era (317–318), when Emperor Yuan of Jin founded the Eastern Jin dynasty.

In all I wrote 著 [Baopuzi] neipian 內篇 in twenty chapters, [Baopuzi] waipian in fifty chapters, one hundred chapters of inscriptions 碑, eulogies 頌, poems 詩, and rhapsodies 賦 and thirty chapters of military dispatches 軍書, proclamations 檄移, memorials to the throne 章表, and memoranda 箋記. I also compiled 撰 biographies of those not listed as a matter of course – Shenxian Zhuan 神仙傳 – in ten chapters and biographies of those who in their nobility refused office – Yinyi zhuan隱逸傳 – in ten chapters. In addition, I made an anthology of three hundred and ten chapters of military affairs 兵事, techniques 方伎, miscellaneous entries 短雜 and oddities 奇要 by copying excerpts 抄 from the five classics, the seven histories and the one hundred philosophers, and made a table of contents.[11]

Compare other translations of this ambiguous description of the Shenxian Zhuan:

"I also compiled a book on those who are not normally listed, which became the Shen hsien chuan in 10 scrolls."[12]
"In addition, he composed writings in which the common people (among the scholar class) were not interested, including the Shen-hsien chuan 神仙傳, in ten chapters."[13]
"I also compiled biographies which are not passed down among the common people – Shenxian Zhuan – in ten chapters."[14][15]
"I also compiled (zhuan 撰) traditions of those not conventionally listed to form Shenxian Zhuan in ten fascicles."[16]

Ge Hong specifically uses the verb zhuan 撰 "compose; write; compile" for the Shenxian Zhuan and Yinyi Zhuan "Biographies of Recluses", which is no longer extant. Thus, Durrant writes, "Most of the biographies are extracted from various earlier works, so Ko is really much more of an editor than an author of Shen-hsien chuan."[17]

Several early sources confirm that Ge Hong wrote the Shenxian Zhuan.[18] The (ca. 429) Sanguozhi commentary by Pei Songzhi (372-451) quotes the Shenxian Zhuan and notes "what was recorded by Ge Hong came close to deluding the masses. But as his writings are so widely circulated, I have selected a few of the events." Liu Xiujing 陸修靜's (437) List of Lingbao texts states that Ge Hong "selected and compiled" the Shenxian Zhuan. The Shui Jing Zhu "Commentary on the Waterways Classic" by Li Daoyuan (d. 527) also attributes the Shenxian Zhuan to Ge. The (6th century) biography of the Shangqing School patriarch Tao Hongjing (456-536) says he "obtained Ge Hong's Shenxian Zhuan and studied it day and night and so mastered its ideas on nourishing life." Campany concludes,

We can therefore be as confident that Ge Hong compiled a work titled Shenxian Zhuan as we can of almost any other authorial attribution in this period of Chinese history. But it is equally certain that the Shenxian Zhuan that has come down to us is not exactly the text that Ge Hong wrote.[19]

Some scholars have questioned Ge's authorship of the Shenxian Zhuan based on textual inconsistencies, particularly with Ge's Baopuzi neipian. Arthur Waley doubted that Ge Hong wrote both the Baopuzi (Inner Chapter 16),[20] and Shenxian Zhuan[21] biographies about Cheng Wei 程偉, whose physiognomy caused his wife to refuse teaching him alchemy.

Not only is the style strangely different, but the Shen Hsien Chuan version is so meagre and so incompetently told that one doubts whether the author of it is even trying to pass himself off as Ko Hung. It seems indeed likely that the Shen Hsien Chuan, though a work of the fourth century, was merely an anonymous series of Taoist biographies, which some mistaken person labeled as Ko Hung's Shen Hsien Chuan and divided into ten chapters.[22]

Kominami Ichirō analyzed the principles for immortality in Ge's two books.[23][page needed]

For Ge Hong in Baopuzi achieving immortality is a technical problem in which self-reliance is paramount. The stories in the Shenxian Zhuan, on the other hand, depict the attainment of immortality as a process based on submission and complete faith in a teacher who bestows the means of immortality on proven disciples. In this latter version, immortality does not come from within oneself, but is derived from external sources.[24]

Kominami hypothesized that Shangqing School editors revised the Shenxian Zhuan from Ge's original text to emphasize their belief in external powers, but Penny finds Kominami's evidence "unconvincing both for the existence of an "original" and its stance

on the attainability of immortality."[25] Campany faults arguments against Ge Hong's authorship of the Shenxian Zhuan for committing two fallacies.

One is the fallacy of textual holism: the assumption that if one or a small number of passages are problematic, then the overall attribution of authorship must be in error. … The other fallacy is that of an assumption of consistency, that texts by a single author, whenever they were written during his lifetime, must have originally been completely consistent in their values and priorities as well as in how they handle specific figures, techniques, and events.[26]

Since the Shenxian Zhuan is a compilation of biographies from various sources, textual inconsistencies are predictable.

Textual versions

During the Sui (581-618), Tang (618-907), and Song Dynasties (960-1279), the Shenxian Zhuan was widely known and extensively quoted. Song editions of the Daozang included the text, but copies were lost when Mongol Yuan dynasty officials burned "apocryphal" Daoist books in 1258-59 and 1280–81.[27] The 1444 Ming dynasty Daozang "Daoist canon" does not contain a complete version of the Shenxian Zhuan, and most received texts were compiled during the Qing dynasty. Scholars have long suspected, writes Barrett, that "the best-known version currently available was actually confected for commercial rather than academic purposes in the sixteenth century from quotations in other sources, and that the direct tradition of the text has been lost."[28]

Some editions of the Shenxian Zhuan have different numbers and arrangements of biographies. Modern versions contain around ninety biographies, which differs from Tang-era versions. Zhang Shoujie 張守節's 736 commentary to the Shiji lists 69 biographies.[29] The Buddhist scholar Liang Su 梁肅 (753-793) reported that the text had 190 biographies. According to Penny, "The unfortunate but inescapable conclusion derived from this text is that modern versions of Shenxian Zhuan are possibly less than half the size of an 8th Century version of Shenxian zhuan, and there is no reliable way of determining which biographies have been lost".[29]

Modern Shenxian Zhuan texts exist in several ten-chapter versions, one five-chapter version (1868 Yiyuan junhua 藝苑捃華), and various one-chapter abstracts.[30] Two ten-chapter versions are commonly available, but neither, concludes Penny, "is entirely satisfactory".[31] First, the 1794 Longwei mishu 龍威秘書 edition, which stems from the 1592 Guang Han Wei congshu 廣漢魏叢書 version recompiled from sources including Taiping guangji 太平廣記 quotations, contains 92 hagiographies. Second, the 1782 Siku Quanshu 四庫全書 edition, which stems from the 1641 Jiguge 汲古閣 edition published by Mao Jin 毛晉, contains 84 hagiographies. The best known one-chapter Ming dynasty versions of the Shenxian zhuan include the ca. 1620 Yimen guangdu 夷門廣牘 and 1646 Shuofu 說郛 versions.[32]

Textual dating

Dating "the original" Shenxian Zhuan text is impossible because its transmission stopped after the Southern Song dynasty (1127–1279) book burnings. Campany concludes,

We can be certain neither that Ge Hong himself wrote even the earliest-attested passages nor that he did not write event he latest attested. What we can be certain of is the date by which each passage existed and was attributed to the Shenxian Zhuan. … Based on these criteria, we can conclude that material concerning 15 adepts is reliably attributed to the Shenxian Zhuan before the year 500, that material about an additional 70 figures is reliably attributed to Shenxian Zhuan by 650, 9 more figures by 700, 22 more by the year 1000, and so on. Imagining these groups of material arranged in concentric circles by source, the earliest at the center, one quickly sees that there is a substantial body of hagiographic text occupying the inner rings, attributable with relative confidence to Shenxian Zhuan and securely datable to the late Tang or earlier. Hence, of the total of 196 hagiographies (in whole or fragmentary form) included in my translation, some percentage of at least 87 is attested in Tang or earlier texts.[33]

Based upon detailed analysis of Shenxian Zhuan editions and fragments, Stephan Peter Bumbacher confirms the possibility that the text "indeed is from Ge Hong's brush"; however, if it is a forgery, "then it must have been fabricated in the time between Ge Hong's death and the earliest testimonies in the early 5th century, most probably during the first decades after his decease."[34]

Translations

The earliest English translations from the Shenxian Zhuan, for instance, Lionel Giles[35] or Eva Wong,[36] were only of selected biographies. Robert Campany[7] wrote the first full translation, which many reviewers have praised. For example, "monumental",[37] "a giant leap forward in our understanding of the religious world of early medieval China",[38] and "magisterial".[39]

Campany's book is more than a critical annotated translation; it is also a painstaking reconstruction of the textual strata. He analyzed Shenxian Zhuan quotations in some forty sources dating from the fifth to seventeenth centuries, and chronologically recompiled them into three groups. Group A are biographies fully attested in works until the end of the Tang dynasty (618-907), Group B are those only mentioned in these sources, and Group C are those ascribed to the Shenxian Zhuan only since the Song dynasty (960-1279).

Reviewers have criticized some of Campany's translations for disregarding conventions (e.g., "traditions" for zhuan "biographies" noted above). For instance,[40] he translates shijie 尸解 (lit. "corpse separation") as "escape by means of a simulated corpse". This obscure Daoist term, usually translated "liberation from the corpse"[41] or "corpse liberation",[42] refers to a method of xian transformation involving a substitute corpse to fake death. Other shijie translations include "release by means of a corpse", "one's soul leaves the body and becomes an immortal after death", and "dissolve bodily into a spirit". Campany lists common elements in Shenxian Zhuan narratives involving shijie

transcendence.[43] Employing bianhua simulation of death,[44] an adept will typically pretend to become ill, feign death, and be buried. Later he or she is seen alive, always at a distant place, and when the coffin is opened, instead of a corpse, it contains some other object (talisman, sword, clothing, etc.). Adepts will occasionally change their names as a device to elude detection by spirits in the underworld bureaucracy. In the Baopuzi, Ge Hong ranked shijiexian 尸解仙 "escape by means of a simulated corpse transcendents" as the lowest of three categories, below tianxian 天仙 "celestial transcendents" who ascend into the heavens and dixian 地仙 "earthbound transcendents" who wander in the mountains.

Significance

Campany lists four reasons for studying the Shenxian Zhuan.

For one thing, Ge Hong's works afford us an unparalleled glimpse into certain aspects of Chinese religious life and practice at a critical time in the history of Chinese religions. … For another thing, Ge Hong records elements of religious ideas and disciplines relating to the quest for transcendence that might otherwise remain unknown to us, and his writings constitute a valuable terminus ante quem for them. … With respect to Daoist religious history proper, furthermore, Ge Hong's writings, and the practices, ideas, and values represented in them, constitute an important voice in ongoing inter- or intrareligious rivalries and self-definitions. … Finally, research on Ge Hong's works has at least two contributions to make to the cross-cultural study of religions. The religion he documents was an extraordinary human response to the phenomenon of death. … [and contributes] new material for an as yet unrealized cross-cultural understanding of hagiography as a type of religious writing, a theme in religious studies heretofore largely dominated by Christian and Islamic categories.[45]

Penny summarizes why the Shenxian Zhuan is important.

The biographies provide a wealth of information about how immortality was viewed in early medieval China, detailing important features of how immortals, and those who sought immortality, lived, their extraordinary abilities, their relationship to other people and society at large, including government at all levels, the way they interacted with other spiritual beings, the drugs they concocted, and how they transformed their environments for themselves.[31]

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神仙傳 chapters 1-5, Internet Archive ebook, 1782 Siku Quanshu edition (in Chinese)
神仙傳 chapters 6-10, Internet Archive ebook, 1782 Siku Quanshu edition (in Chinese)
To Live as Long as Heaven and Earth, review by Louis Komjathy

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Chinese mythology

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More accurately translated as Biographies of Exemplary Transcendents, this Chinese text is one I have really wanted to read but I only see Chinese and French versions.

I've tried to use Google Translate on an online Chinese version I found but it becomes incoherent. I'm specifically wanting to read what the text says about the bigu diet of the sages of ages past.

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https://en.wikipedia.org/wiki/Bigu_(grain_avoidance)

Short article on bigu by Catherine Despeux in Encyclopedia of Taoism (ed. Pregadio)

https://books.google.ch/books?id=R3Sp6TfzhpIC&printsec=frontcover&dq=The+Encyclopedia+of+Taoism.&hl=de&sa=X&redir_esc=y#v=onepage&q=bigu&f=false

On Liexian Zhuan 列仙傳

https://en.wikipedia.org/wiki/Liexian_Zhuan

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List of supernatural beings in Chinese folklore

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Erlang Shen's Heavenly Troops capturing a dragon, in one of the Searching the Mountains for Demons-paintings (zh:搜山图)

Part of a series on
Chinese folk religion
Stylisation of the 禄 lù or 子 zi grapheme, respectively meaning "prosperity", "furthering", "welfare" and "son", "offspring". 字 zì, meaning "word" and "symbol", is a cognate of 子 zi and represents a "son" enshrined under a "roof". The symbol is ultimately a representation of the north celestial pole (Běijí 北极) and its spinning constellations, and as such it is equivalent to the Eurasian symbol of the swastika, 卍 wàn.
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The following is a list of supernatural beings in Chinese folklore and fiction originating from traditional folk culture and contemporary literature.

The list includes creatures from ancient classics (such as the Discourses of the States, Classic of Mountains and Seas, and In Search of the Supernatural) literature from the Gods and Demons genre of fiction, (for example, the Journey to the West, and Investiture of the Gods), as well as works from the Records of the Strange genre (for example Pu Songling's Strange Stories from a Chinese Studio and What the Master Would Not Discuss).

This list contains supernatural beings who are inherently "evil" or that tend towards malevolence, such as ghosts and demons, hobgoblins and sprites, and even some ambivalent deities. [1][2][3] It also includes uncanny or eerie entities that are not necessarily evil or harmful, but which evoke a sense of alienation.

Aoyin (傲因)

The Aoyin (傲因)[4] is a man-eating humanoid monster of the desolate Western regions, described as having a very long tongue, sharp claws, and wearing tattered clothes. This anthropophagous being has a taste for human brains. It may be slain by smashing a

rock on its tongue. It is also known as the Mowei (獏猶).

It is recorded in the Classic of Gods and Aberrations, in the chapter on creatures of the Southwestern Wastelands (神异经·西南荒经).

Ba jiao gui (芭蕉鬼)
Ba jiao gui (Chinese: 芭蕉鬼; pinyin: bā jiāo guǐ; lit. 'banana ghost'[5]) is a female ghost that dwells in a banana tree and appears wailing under the tree at night, sometimes carrying a baby.

In some folktales from Thailand, Malaysia and Singapore, greedy people ask for lottery numbers from the ghost in the hope of winning money. They tie a red string around the tree trunk, stick sharp needles into the tree, and tie the other end of the string to their beds. At night, the ghost appears and begs the person to set her free. In return, she will give them a set of winning numbers. If the person does not fulfil his/her promise to set the ghost free after winning, they will meet with a horrible death. This ghost is similar in some aspects to the Pontianak/Kuntilanak in Malay and Indonesian folklore.

Baigujing (白骨精)
Main article: Baigujing
Also known as Lady White Bone.[6] A cunning, shapeshifting being that developed from the exposed skeleton of a maiden that had absorbed the energy of the sun and moon. In the novel the Journey to the West, she desires to consume the flesh of the travelling monk Tang San Zang in order to obtain immortality and assumes various guises in order to do so.

Banyan Tree Spirits (榕树鬼)
From the perspective of feng shui, Banyan trees easily absorb yin energy, and thus readily shelter abominable spirits.[5][7] These trees are ubiquitous in southern China.

Black Wind Calamity (眚 黑)
A kind of demonic entity manifesting as a black fog or creatures within a black fog,[8] leaving behind grievous and sometimes fatal injuries among the population wherever they went. The beings within the fog are variously dog-like or serpentine. Whenever these black winds struck, the emperor made petitions to heaven, issued decrees of repentance, and granted general pardons.

Creatures emerging from the black vapors are of diverse form. In Shunde and Hejian in Zhili, the area directly administered by the Emperor around Beijing, they appeared as creatures in between dogs and cats. In Hengyang, they appeared as nightmarish spectres that afflicted only women, so that blood streamed out of their mouths with fatal consequences. In Hangzhou, the black fog was followed by "serpentine beings, rolling in cartwheels, with eyes like lightning, and followed by frost and hail". In Shandong, one in the shape of a hairy black barrel came down from a willow tree and disappeared. [9]

Lady White Bone battles Zhu Bajie and Sun Wukong in a puppet show

Chimei (魑魅)

See also: Wangliang and Chi (mythology)

Chimei (魅魅)[10] are wilderness demons. Sometimes regarded as demons of the mountains and forests that are born of aberrant or turbid qi or energy. The character "魅" suggests the supernatural power of enchantment or allurement. Often contrasted with wangliang (魍魎), who are demons of the marshes and rivers. The term chimeiwangliang (魅魅魍魎) means all kinds of demons, goblins and ghouls and is used as a metaphor for bad people in general.

One source describes a disease-causing mei 魅 assuming the form of a snake when killed.[11]

Likely related to the one-horned dragon, or 螭, or a homonymous creature the 螭魅, which is a beast with a human head that likes to bewilder people.

Dame Drowned Old-Lady (尊溺婆)

A specter in the oral traditions of Xiamen (Amoy) in Fujian province.[12] A cloudy mass that suddenly appears to capsize and drown boats. The phenomenon is attributed to the spirit of a woman who, unable to bear her husband's abuse, committed suicide. This vengeful ghost seeks to drag her husband, a fisherman, down with her. Mock paper money is often burned to appease her whenever she appears.

Daolaogui (刀劳鬼)

See also: In Search of the Supernatural (搜神记, Shoushenji)

Documented in Chapter 12 of the text known as the Shoushenji (搜神記) written by Gan Bao (干寶). The Daolaogui (刀劳鬼)[13] are said to generally found in damp and cold places in deep mountains of the Linchuan area of Jiangxi Province. The Daolaogui has a frightening appearance and can shoot a highly poisonous gas or dart from its mouth. The Daolaogui often appears accompanied by strong winds and heavy rain, possibly because they want to hide their voice, which sounds like a grown man roaring.

There are both male and female Daolaogui: the male is dark green, while the female is purple, and male Daolaogui are more toxic than female ones. If the victim is poisoned by the dart, they will swell up quickly, and die within a day. After dying, they will become a Daolaogui themselves unless their corpse is burned. However, the Daolaogui does not move very fast, so one may escape a Daolaogui encounter by holding one's breath and running away quickly. One may also survive partial poisonings by cutting off swollen areas within half a day.

Di fu ling (地缚灵)

Dì fù líng (地缚灵; 地縛靈; 'Earth-bound spirit') refers to ghosts who are bound to certain

locations on Earth, such as their place of burial or a place they had a strong attachment to when they were alive. They are highly circumscribed in their activities, unable to leave the area to which they are bound.

Diao si gui (吊死鬼)
De Groot observes that "self-destruction in China is perpetrated usually by means of a rope", and the victims are usually said to become fearsome ghosts or "hanging-spectres". Diào sǐ guǐ (吊死鬼; 'hanged ghosts') are the ghosts of people who died from hanging due to various reasons (e.g. execution, suicide, accident).[14] They are usually depicted with long red tongues sticking out of their mouths.[15] They are also known as Diao gui (吊鬼). They are known to be capable of seducing others to suicide, or outright hanging others.[14]

Dog demons (狗妖)
See also: Yaoguai
Dog demons do not appear in Chinese folklore as "bloodthirsty demons", but rather "wickedly assume human shape, with the purpose of gratifying their lusts on modest maids and wives", as per De Groot.[16]

E gui (饿鬼)
Main articles: Hungry ghosts in Chinese religion and Preta

Hungry ghosts scroll, Kyoto
È guǐ (餓鬼; 饿鬼; 'hungry ghost') refers to ghosts driven by intense emotional needs in an animalistic way. They are the spirits of people who committed sins out of greed when they were alive and have been condemned to suffer in hunger after death.[17]

The e gui is usually depicted as having green or grey skin, a mouth too small for ingesting food, and sometimes with a potbelly. The ghost suffers from insatiable hunger and roams the streets and kitchens in search of offerings and decomposed food. These hungry ghosts consume anything, including excreted waste and rotten flesh. Some have fire-breathing abilities while others suffer from anorexia. These appear during the Hungry Ghost Festival, observed by the Chinese diaspora in SE Asia and even in Japan, and when people avoid travelling during the night in order to avoid encountering something "unclean".

Fang Liang (方良)
See also: Wangliang, Yaoguai, and Fangxiangshi
The Fang Liang (方良) are demonic, necrophagic creatures that break into tombs to consume the brains of the dead and which can be killed by twigs of the Arborvitae.[18] It has an aspect that is like a cross between a pig and a sheep while being anthropomorphic enough to be represented by human statues. The Rites of Zhou describes the role Fang Xiang Shi, a kind of government-appointed ritual specialist as being to exorcise these creatures or drive them away. The brains of four-eyed variants known as Qi have medicinal value.[18]

Fen Yang (墳羊)
See also: Yaoguai
Literal meaning: "grave goat". A demon of the soil or the earth with a sheep-like aspect.[19][20] A subterranean goat-like demon mentioned in the Guoyu (Discourses of the States) by Confucious. A sheep-like being of the earth, sometimes said to be born in wells. Usually regarded as necrophagous, invading tombs to eat corpses. De Groot claims that they were invoked to explain the process of decomposition, which could not be understood at the time.

Sometimes regarded as a demon with an undeveloped sexuality, and responsible for haunting houses and ruins, as well as afflicting children with epilepsy and inducing miscarriage.[21]

"When water gives birth to water bugs or clams, or mountains give birth to gold and jade, people do not find it strange. But when mountains give birth to Xiaoyang (梟陽), water gives birth to Wangxiang (罔象), wood gives birth to Bifang (畢方), and wells give birth to Fenyang (墳羊), people find it strange."

Gui po (鬼婆)

Bakemono Onibaba
A relatively modern belief, likely influenced by the "onibaba" of Japan, especially through the 1964 movie of the same name. The guǐ pó (鬼婆; 'old woman ghost')) is a ghost that takes the form of a peaceful and friendly old woman. They may be the spirits of amahs who used to work as servants in rich families. They return to help their masters with housekeeping matters or take care of young children and babies. However, there are also evil gui pos with disgusting and violent appearances.

Hanba (旱魃)
Main article: Hiderigami
See also: Nüba
A drought-causing demon.[22] De Groot observes that droughts have always vexed China and were often attributed to demons. The Shi Jing states that there are beings two to three feet in height, with eyes on top of their head, and that move as fast as the wind.

Heibai Wuchang (黑白无常)
Main article: Heibai Wuchang
See also: Ox-Head and Horse-Face
Literally: "Black and White Impermanence".

Heibai Wuchang
Two beings charged with escorting the spirits of the dead to the underworld, thus,

playing the role of psychopomps[23] in Taoist belief. Prominent in the folkloric beliefs of the people of Fujian and in the superstitions of the Chinese diaspora in SE Asia. In many accounts, the two, in their mortal lives, were a pair of yamen guards - Xie Bi'an (谢必安) and Fan Wujiu (范无咎). One of whom drowned and the other committed suicide. Their friendship impressed the Jade Emperor, who made them deities.

Xie Bi'An (谢必安), the White Impermanence (白无常)

The White Guard, 谢必安, is commonly portrayed as a fair complexioned man dressed in a white robe and wearing a tall hat bearing the Chinese words "Become Rich Upon Encountering Me" (simplified Chinese: 一見生財; traditional Chinese: 一見發財), "Become Lucky Upon Encountering Me" (一見大吉), or "You Have Come Too" (你也來了). He holds a hand fan in one hand and a fish-shaped shackle or wooden sign in the other hand. He is usually depicted as the taller of the duo.

Fan Wujiu (范无咎), the Black Impermanence (黑无常)
The Black Guard, 范无咎, is typically represented as a dark-complexioned man in a black robe and wearing a hat similar to the one worn by the White Guard. His name sounds like " The Chinese words on his hat are "Peace to the World" (天下太平) or "Arresting You Right Now" (正在捉你). He holds a hand fan in one hand and a squarish wooden sign in the other hand. The sign bears the words "Making a Clear Distinction Between Good and Evil" (善惡分明) or "Rewarding the Good and Punishing the Evil" (獎善罰惡). A long chain is wrapped around one of his arms.

In popular culture, they often feature in Wuxia movies as disguises adopted by villains, and also feature as tropes in comic books.

Huapigui (画皮鬼)
Main article: The Painted Skin
A man-eating demon that wears human skin to disguise its hideous countenance.[24][25] The Huapigui first appeared in the painted skin record of the famous novel "Strange Tales from a Chinese Studio" in the Qing Dynasty. It is a ferocious ghost who eats humans and wear their victim's skin. Its initial appearance is green due to its rotten form, but it usually takes the form of a beautiful woman it killed. Huapigui means "Painted skin ghost".[24]

Hulijing (狐狸精)
Main article: Fox spirit
A fox capable, through spiritual cultivation, of assuming human form, and of employing sorcery to poison, to bewilder, and to enthrall.[26] Described as clairvoyant and capable of possessing humans. Said to be capable of transcending yin and yang. Often associated with sexual desire. It is capable of ascending to heaven and becoming a celestial fox after immense age. The popular imagination may have been fueled in part by the underground presence of suppressed or outlawed fox spirit cults and other heterodox forms of spirituality in the Song dynasty. These cults often held services in

the secret backrooms of officially sanctioned temples.

De Groot describes them in the Chinese imagination as "the cause of insanity, disease and even death", "entering into men to change them into raving lunatics", a cause of matricide, uxoricide and even patricide, usually from a spirit of "unprovoked malignity". They are sufficiently cunning to sometimes adopt the guise of Buddhist saints. In their more humorous moods, they engage in minor tricks such as cutting off the hair of people.

Hundun (浑沌)

Huntun, a cognate of Hundun
A kind of river god of the Central Plains, also one of the four fiends of ancient China. Described as looking like a yellow sack without eyes or a face, and with six legs and four wings. Represents chaos, muddle-headedness and ignorance.

There is a linguistic connection between Hùndùn 浑沌 and húntun 餛飩 (wonton), and both share an amorphous sack-like appearance.

Jian (蹔)
jiàn (蹔; chien) refers to the "ghost" of a ghost.[27] Just as ghosts frighten men, ghosts of ghosts frighten ghosts. A story in volume 5 of Pu Songling's Strange Stories from a Chinese Studio contained the following line: "A person becomes a ghost after death, a ghost becomes a jian after death."[28]

Jiangshi (僵尸)
Main article: Jiangshi
The jiāngshī (殭屍; 僵屍; chiang-shih; 'stiff corpse') is a ferocious, ravenous corpse reanimated by either natural energy, necromantic arts, or through freakish accident.[29] They can also arise when the higher intellectual soul has left the body, but the lower animal soul remains behind. Characterized by great strength and hunger, they kill living beings to absorb their yang energy, or consume them whole, rather than by drinking blood. When they have acquired enough life force, they are capable of sorcery and flight.

De Groot describes them as follows: "they greatly occupy credulous and superstitious minds in Amoy [Xiamen, Fujian]... there and in the surrounding country, they are deemed to be produced by the sun and moon shining on uncoffined human remains still unburied." He also notes: "the fact that the empire is actually studded with unburied human remains... greatly nourishes belief in these spectres".[29]

Luocha (罗刹)

Raksha statue

Bloodthirsty malevolent demons with ugly appearances derived from Indian legend and entering China through the influence of Buddhism. They are described as evil man-eaters capable of swift and terrifying flight.[30]

In some texts, they are described as jailers in hell tasked with punishing criminals, or as guardians of scripture upon conversion to Buddhism.

They feature in Pu Song Ling's tale "The Raksha Country and the Sea Market" as hideous beings that possess standards of beauty antithetical to that of the Chinese world, and whose society the protagonist has to cope with.

Luo dong shen (落洞神)
A virgin-snatching chthonic deity who dwells in the caves of Western Hunan.[31] Held by villagers as being responsible for the phenomenon of deadly mass hysteria or ultimately fatal delirium amongst the young and unmarried female population of Western Hunan in ancient China.

This chthonic entity allegedly chooses for his wives beautiful and unmarried maidens left over by society. A sign of a girl being selected is the sudden onset of delirium or madness, along with a refusal to eat and extreme fastidiousness. Some girls will claim the god caught a glimpse of them whilst they were passing a certain cave, others claim that the god visits them atop a rainbow. The girls inevitably wither away and slowly starve to death.

Psychologists today regard the phenomenon as the result of mass mental illness caused by either social pressure or frustration of the deep-seated need to find a spouse. Anthropologists regard the legend arising from the influence of the religion of the Miao tribe on Han Chinese beliefs.

Niu tou ma mian (牛頭馬面)
Main article: Ox-Head and Horse-Face
See also: Heibai Wuchang

Niu Tou Ma Mian
Animal-headed psychopomps[32] - one with the head of an ox, and the other the face of a horse, tasked with escorting the souls of the dead to the underworld, retrieving escaped souls, or enforcing various laws of the underworld. In traditional belief, they are high ranking officials of hell, rather than being merely servants.[33] In Taoist belief and folk superstition, they are described as the first beings one encounters at death, or upon arriving at the gates of the underworld. Also represented as torturers and jailors of hell. Their role is the execute gruesome punishments on sinners.

In popular culture, they are often represented as a kind of species of demonic beings.

Nü gui (女鬼)
Nǚ guǐ (女鬼; 'female ghost')), is a vengeful female ghost with long hair in a white or red

dress, a recurring trope in folklore, schoolyard rumor-mongering, urban legend, and popular culture.[34] In folklore, this ghost is the spirit of a woman who committed suicide while wearing a red dress. Usually, she experienced some form of injustice when she was alive, such as being wronged or sexually abused. She returns to take her revenge. A tabloid story tells of a funeral ceremony where family members of a murder victim dress her in red, in the hope that her spirit will return to take revenge on her murderer. In traditional folklore, the colour red symbolizes anger and vengeance. On the other hand, some ancient folktales tell of beautiful female ghosts who seduce men and suck their yang essence or sometimes kill them. This type of female ghost is likened to the Succubus. Paradoxically, the male counterpart of a nü gui, a nán guǐ (男鬼; 'male ghost'), is rarely mentioned.

Penghou (彭侯)

Penghou, an evil tree demon
Main article: Penghou
See also: Yaoguai
Penghou (彭侯, lit. meaning "drumbeat marquis") is a malevolent tree spirit that takes the form of human-headed dog without a tail.[35] It can be found growing in mountain forests and murders passing travelers. It is associated with the essence of the wood element and with camphor trees. It can also be killed, boiled and eaten and tastes like a dog.

Pipagui (琵琶鬼)
"Pipa ghost" is the Chinese transliteration of the Dai language "pibo", which is regarded as the most vicious kind of ghost in society.[36] The Pipagui often gather in tropical where there the climate is humid, poisonous insects, snakes and ants were plenty, causing malaria to be widespread in the area. Historically, the gathering places of the Dai people were generally located in tropical rain forests, where the climate was humid, and the poisonous insects, snakes and ants were inundated, causing malaria to be widespread in the area, and medical conditions were limited at that time. The Dai villagers who believe in ghosts and gods think that this is the haunting of hungry ghosts – "Pipa ghost" comes from this.

"Pi" is a ghost, "Pa" is the name of a ghost, and "Pipa ghost" is a hungry ghost, which will be attached to people. This kind of ghost generally does not have a free body, and the free body is what we call a lonely ghost. "Pipa Ghosts" are generally provided by people, and the supporters cast spells to make "Pipa Ghosts" possessed by people who hate them. Once possessed by them, they will be seriously ill, be in a trance, or die in severe cases. To eliminate this symptom, you need to take tobacco, alcohol, tea, and meat, and sincerely admit your mistake to the caster. These people who can put "Pipa Ghosts" in the village are always frightened. Some young and bold villagers who are jealous of evil have heard that people who are possessed by "Pipa Ghosts" are generally weak in constitution. of. So after the village reached an agreement, these people were driven out of the village and their houses were burnt down, and those who were driven out gradually gathered to form new villages, which people called "ghost

villages".

Qianliyan (千里眼)
A statue of Qianliyan in Perak, Malaysia
A statue of Qianliyan in Perak, Malaysia
Qianliyan is a Chinese sea and door god. He usually appears with Shunfeng'er as a guardian of the temples of the sea goddess Mazu.

Was one of two demons defeated by Mazu, or in alternative mythic accounts, a warrior and soldier of King Zhou of Shang.

Qiongqi (穷奇)
A man-eating monster in the form of a tiger with wings. It is associated with slander, refusing to believe in the words of good men, and enjoying the words of wicked men. One of the four fiends of ancient China.

Shi rou (視肉)
A two-eyed self-regenerating lump of flesh in the shape of an ox liver. It is also known as the Feng (封) and associated with Jupiter (太歲).[37]

This fleshy mass is capable of providing a never-ending supply of meat. Its consumption can lead to the acquisition of powers associated with immortals.

Shui gui (水鬼)
See also: Ghosts in Chinese culture
Shuǐ guǐ (水鬼; 'water ghost') are the spirits of people who have drowned through either accident or by suicide.[38] They are also known as 'water monkeys' (水猴) and are invoked as explanation for drownings. The text Zibuyu ("what the Master would discuss") transmits many such accounts.[39] In Jiaxing, Zhejiang province, there is a tale of a black hand attempting to drag a rice merchant and his ox down into Yellow Mud Canal. In Kuaiji, there is a story of naked, black-faced beings attempting to drag a tailor down into a river with them.

De Groot observes the superstition arising as an attempt to rationalize unexplained drownings or difficulties in the water:

"should a corpse be found in the silt, its arms or legs worked deep into the mud, everyone is sure to believe it is a victim of a water-ghost, drawn down by those limbs with irresistible force. Cramps paralyzing the swimmer are likewise the clutches of a ghost."[40]

According to tradition, being unable to reincarnate, they lurk in the place where they died, drag unsuspecting victims underwater, drowning them to take possession of their bodies. This process is known as tì shēn (替身; 'replace the body'), in which the spirit returns to life in the victim's body while the victim's spirit takes the shui gui's place and

constantly seeks to take control of another living person's body.

Shunfeng'er (順風耳)

Shun Feng'Er, Tianjin
Shunfeng'er is a Chinese sea and door god. Depicted as a red-skinned or browns-skinned demon. His sharp ears are said to be able to distinguish favorable winds from coming storms for ten thousand miles.

He usually appears with Qianliyan as a guardian of the temples of the sea goddess Mazu. He was one of two ruthless generals defeated by Mazu, or else, a warrior of King Zhou of Shang.

Snake Demons (蛇妖)

Bai Suzhen, the white snake in human form
Snake demons (蛇妖) are shapeshifters whose original form is that of a snake.[41] In folklore, they are said to be disease-causing agents, instruments of divine punishment, and sometimes as sexual predators. They are also known as Shejing (蛇精), which literally translates to "Snake Fairy" or "Snake Essence", and which is a synonymous term.

Yen Hui, a disciple of Confucius, is described as having slain a spectre by grabbing it by the hips, causing it to change into a snake, whereupon he killed it by stabbing it with his sword.[42]

In Shen-Mo literature, characters who are "snake demons" or "snake fairies" include Bai Suzhen - the protagonist in Legend of the White Snake and the Python Demon (蟒蛇精), an antagonistic character recorded in the Journey to the West that is eventually slain when the Monkey King bursts out of its belly.

Taotie (饕餮)

Taotie bronze mask
A rapacious creature with the body of a goat and the face and hands of a man, with eyes under its armpits and a lion's maw in its belly. It emits child-like cries but is a greedy and dangerous man-eater. Also known as the Paoxiao (狍鸮). One of the four fiends (四凶) of ancient China and commonly inscribed on ritual bronzes.

Taowu (檮杌)
A kind of human-headed and lion-bodied creature with long dog-like fur, tusk-like teeth and a pig-like mouth. One of the four fiends of ancient China, representing stubbornness.

Tiger Demons (虎妖)
Early Chinese literature mentions shapeshifting tigers in human form,[43] describing them as ravening demons ranging over large areas, consuming large numbers of people. These beings form a recurring part of Chinese literature and primitive belief. Also known as the man-tiger or were-tiger (人虎) and the tiger faeries (虎精). Those slain by them are unable to reincarnate or move on and become servant spirits that do these tiger demons' bidding, and sometimes even become spirits which incite the tiger-demons to slaughter anew.[44]

Tiger demons may take on the form of women and select an unsuspecting male as a husband. Unable to control their hunger, they eventually devour both their husbands and their children.[45]

There is a historical record of a 22-year-old youth in 376 AD who became a tiger-like being and in a deranged mental state, devoured large numbers of people, ultimately dying of hunger in prison whilst awaiting execution. This belief is an early Chinese correlate to the Western lycanthrope and was likely driven by the same primitive fears. Men suspected of being tiger demons were often lynched by mobs in China. Some were even delivered up by magistrates to be put to death with the sanction of the state.[46]

Turou (土肉)
A being in Chinese mythology similar to the Feng (封) or Shirou (視肉)[37] that may have been derived from an accidental encounter with a sea cucumber.

"There is also another thing in the sea called Turou that is pure black and five cun in width. It is as big as an arm of an infant. There is an abdomen but no mouth and eyes. It has 30 legs. It can be stir-fried and taken as food. This is something like a cross between a worm and a fish, and is similar to Feng"

Wang Liang (魍魎)

Wangliang, a wilderness demon
Main article: Wangliang
See also: Yaoguai
Wangliang (魍魎) are malevolent wilderness demons. Sometimes described as the demons of the marshes and rivers, or as apparitions in between trees and rocks,[10][47] and often associated with disease. Sometimes described as having the appearance of a three-year old child with red skin, claws, and long black hair, and with a taste for brains and livers.

The alchemist Ge Hong describes being slain by a wang liang as one of the hazards facing unwary or stupid travelers of mountain valleys.

Often contrasted with Chimei (魅魅), who are the demons of the mountains and forests.

The term "chi mei wang liang" (魅魅魍魎) means all kinds of demons, goblins and ghouls and is used as a metaphor for bad people in general.

Wang Xiang (罔象)
Main article: Wangliang
See also: Yaoguai
A malevolent demon associated with water, also described a fever-causing agency that is usually mentioned in the same breath as the wangliang.[47] In the Discourses of the States, Confucius regards the wangxiang (罔象) as a water demon, and as an entirely different being to the wangliang (魍魎), which is a demon associated with rocks and trees.[47][48] De Groot states that their association with fever may have been due to the observation that malaria occurs near quagmires, bogs and the mud of rivers, said to be the habitat of these beings.

In the Records of the Tripods of Xia, the Wang Xiang (罔象) is described as having the form of a three-year old child with red eyes, long black hair, and claws that is able to escape fetters to "find its (human) food".[47][48]

Wolf Demons (狼妖)
A shapeshifting wolf capable of assuming human form.[49] Tales about ravening anthropomorphic wolf demons do not appear frequently until the Tang dynasty. Tales of shapeshifting wolves who assumed human form at will may have entered China through contact with Turks, Huns and Mongols. Unlike Western lycanthropes, these are beings are not "sudden and impetuous, artless and clumsy", but is a "deceitful were-specter par excellence", per De Groot.

A half-Chinese man from Taiyuan (in Shanxi) surnamed Wang and with a Hunnish mother is said to have discovered his mother was actually a wolf in human form. Another man in the Ming dynasty is said to have turned into a wolf at night in order to consume human beings during a famine.[50] Furthermore, the annals of the Yuan (Mongol) dynasty records that in Henan province, wolves in human disguise broke into human homes at night to snatch babies.[51]

Wutou gui (无头鬼)

Wútóu guǐ (无头鬼; 無頭鬼; 'headless ghost')) are headless ghosts who roam about aimlessly.[52] They are the spirits of people who were killed by decapitation due to various causes (e.g. execution, accident). In some tales, the wutou gui approaches people at night and asks them where his/her head is. The wutou gui is sometimes depicted as carrying his/her head on the side.

Xiaoyang (梟陽)
An ape-like being dwelling in the mountains, with a human face, a hair-covered body, reversed heels and a tendency to laugh loudly.[53] They sometimes are described as forming man-eating tribes. There is a folk saying that it is better to meet a panther or a wolf than to meet with a xiaoyang, indicating the danger they pose.

Yaksha or Yecha (夜叉)

Chinese carving of a yaksha
Fearsome and malevolent demons.[54][55] The Chinese transliteration of the Sanskrit word "yaksha". Demons from Indian folklore that entered into Chinese mythology through the influence of Buddhism. They appear in the Chinese Gods and Demons fiction and Records of the Strange genres of literature. These include the 16th-century classic The Investiture of the Gods and Strange Tales from a Chinese Studio.

There are two categories of yaksha 夜叉 - those that fly through the air, and those that dwell on the earth.

Air-traversing Yaksha (空行夜叉)
Air-traversing Yaksha (空行夜叉) are described as flying through the night with a pair of wings and radiating a strange glowing darkness. They are variously said to have red, blue or yellow complexions and animal heads. They take pleasure in afflicting human beings.

Earth-traversing Yaksha (地行夜叉)
Earth-traversing Yaksha (地行夜叉) are described as having flaming eyebrows, being several meters in height, and having a strange half-moon formation in between their eyes.

Today, used yecha 夜叉 is commonly employed as a metaphor to describe anyone who is both ferocious and unpleasant.

You hun ye gui (游魂野鬼)
yóu hún yě guǐ (游魂野鬼; 'wandering souls and wild ghosts') refer to the wandering spirits of the dead.[56] They roam the world of the living in the Seventh Lunar Month (typically August in the Gregorian calendar) during the Ghost Festival. These spirits include vengeful ghosts seeking revenge on those who offended them before, hungry ghosts (see the E gui section above), and playful spirits who might cause trouble during that period.

Some of these spirits have no living relatives or resting place, while others might lose their way and cannot return to the Underworld in time, so they continue to roam the world of the living after the Seventh Lunar Month. In Taiwan, there are shrines and temples set up for the worship of "You Ying Gong" (有應公; 有应公; Yǒu Yìng Gōng), a name which collectively refers to such "lost" spirits, in the hope that these spirits would not cause harm to the living.[57] There are classified by some scholars from various universities in Taiwan.[58][59][60][61][62] Some of these spirits may become deities known as "Wang Ye" (王爺; 王爷; Wáng yé; 'royal lord').

The Chinese idiom gū hún yě guǐ (孤魂野鬼; 'lonely souls and wild ghosts'), which describes such spirits, is also used to refer to homeless people or those who wander around aimlessly.

Yuan gui (怨鬼)

Yuan gui (冤鬼; yuān guǐ; 'ghost with grievance') are the spirits of persons who died wrongful deaths. Beliefs in such ghosts had surfaced in China from as early as the Zhou dynasty and were recorded in the historical text Zuo Zhuan.[63] These ghosts can neither rest in peace nor be reincarnated. They roam the world of the living as depressed and restless spirits who constantly seek to have their grievances redressed. In some tales, these ghosts approach living people and attempt to communicate with them in order to lead them to clues or pieces of evidence that point out that they died wrongful deaths. The living people then try to help them clear their names or otherwise ensure that justice is served.

Ying ling (嬰灵)

See also: Mizuko kuyō and Toyol

Ying ling (嬰靈; 嬰灵; yīng líng; 'infant spirit') refer to the spirits of dead fetuses.[64] The idea of such spirits are purported to have originated in Japan.[65][66] Memorial services are held for them in Taiwan.[67][68] A writer identified as "Zuigongzi" (lit. "drunk gentleman") wrote an article on thinkerstar.com in 2004 to claim that the stories of ying ling were fabricated.

Zaochi (凿齿)

A long-toothed humanoid monster wielding a large shield in the habit of abducting and eating humans.[69] It was ultimately killed by the archer Yi, who shot it through the heart as it was fleeing.

Anthropologists posit that the legend originates from the actual encounter between early Chinese settlers and the stigmatized aboriginal tribes they found in the southern parts of the country who may have engaged in cannibalism.

Zhi ren (纸人)

icon

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Zhi ren (紙人; 纸人; zhǐ rén; 'paper person') are dolls made from paper that are burnt as offerings to the dead to become the deceased's servants. These dolls usually come in pairs – one male and one female – and are sometimes called jin tong yu nü (金童玉女; jīn tóng yù nǚ; 'golden boy and jade girl'). These dolls are not exactly spirits by themselves, but they can do the bidding of their deceased masters. Making these paper dolls was regarded as an abhorrent profession due to the association with death.[70]

Zhizhujing (蜘蛛精)
In the Journey to the West, seven spider demons capable of assuming the form of lovely maidens and of shooting webs from their navels reside in Silkweb Cave. They desire to eat the flesh of the monk Tang Sanzang. The spider demons are ultimately crushed by Sun WuKong.[71]

Zhong yin shen
Main article: Bardo
Zhong yin shen (中陰身; 中阴身; zhōng yīn shēn; 'intermediate yin body') refers to a spirit in a transition state between their death and when they are reincarnated, as described in Mahayana Buddhism. This period of time is usually 49 days.

Others
A
Ao (媪)
B
Baiye (白鵺)
Bijianshou (比肩兽)
Bifang (毕方)
Bingfeng (并封)
Bi'an (狴犴)
Bixie (辟邪)
Babo'erben (灞波儿奔)
Bingcan (冰蚕)
Bingmo (病魔)
Benbo'erba (奔波儿灞)
Bo (駮)
Baiyanmojun (百眼魔君)
Bishuijinjingshou (避水金晶兽)
Baoyu (薄鱼)
Baiyuan (白猿)
Bailong (白龙)
Bailu (白鹿)
Benfu (奔浮)
Baijueyao (败屬妖)
Banyiguipo (斑衣鱖婆)
Boyi (獙訑)
C
Chiyou (蚩尤)

Chenshimingji (沉石明鸡)

Chaofeng (嘲风)

Citie (呲铁)

Chiru (赤鱽)

Chongwei (虫为)

Chilong (赤龙)

Chenghuang (乘黄)

Chihu (赤虎)

Chishejing (赤蛇精)

Chousheng (仇生)

Chishengui (赤身鬼)

Chaigui (虿鬼)

Changui (产鬼)

Chunshisanniang (春十三娘)

Chikaomahou (赤尻马猴)

Ciluo (茈蠃)

Changgui (伥鬼)

D

Dongmingcao (洞冥草)

Dongxi (东曦)

Dongtai (动态)

Dafeng (大风)

Dapeng (大鹏)

Dangui (丹龟)

Dansheng (担生)

Delang (地狼)

Danxia (丹虾)

Danque (丹雀)

Dufujin (妒妇津)

Donghaikuiniu (东海夔牛)

Daoli (盗骊)

Dijiang (帝江)

Dihong (帝鸿)

Daoshou (倒寿)

Dushelong (毒蛇龙)
Duzugui (独足鬼)
Dujiaomowang (独角魔王)
Duoji (多即)
Damangjing (大蟒精)
Dapengmowang (大鹏魔王)
Dangkang (当康)
Danyu (丹鱼)
Dujiaoyang (独角羊)
Dujiaosidawang (独角兕大王)
Duyao (蠹妖)
Dujiaogui (独脚鬼) or Shanxiao(山魈)
E
Ershu (耳鼠)
Erzhongren (耳中人)
Eshou (讹兽)
F
Fuyao (蝠妖)
Feifei (腓腓)
Fengxi (封豨)
Fengli(风狸)
Fengguanniangzi (凤管娘子)
Fuziguai (蝮子怪)
Fuxi (凫傒)
Fuzhu (夫诸)
Fuyuanjun (福缘君)
Fenyang (羵羊)
Fei (蜚)
Fuchong (蝮虫)
Feishu (飞鼠)
Feitouman (飞头蛮)
Feidanniao (飞诞鸟)
Feiyi (肥遗)
Fengwulao (峰五老)
Fenghuang (凤凰)
Fengyao (蜂妖)

Feilian (飞廉)
Fuyunsou (拂云叟)
Feiniao (吠鸟)
G
Gongzhouchengsanguai (巩州城三怪)
Gu (鼓)
Goutouman (狗头鳗)
Guohou (国后)
Guhuoniao (姑获鸟)
Guozhang (国丈)
Goushe (钩蛇)
Guixu (归墟)
Guzhigong (孤直公)
Guanxiongren (贯匈人)
Guailong (乖龙)
Gubailao (古柏老)
Guiche (鬼车)
Guili (鬼吏)
Gudiao (蛊雕)
H
Heihai'ertaizi (黑孩儿太子)
Huowu (火乌)
Huan (讙)
Heifengguai (黑风怪)
Huangzhangmowang (慌张魔王)
Heilong (黑龙)
Henggongyu (横公鱼)
Huapo (花魄)
Hongni (虹霓)
Huoxing (火星)
Huangpaoguai (黄袍怪)
Heyu (合逾)
Huanglong (黄龙)
Huangfengguai (黄风怪)
Huashe (化蛇)
Huan (患)

Huying (虎鹰)
Huweimowang (虎威魔王)
Hongliuwa (红榴娃)
Huangyalaoxiang (黄牙老象)
Huagai (华盖)
Honglindamang (红鳞大蟒)
Hongnv (虹女)
Hairuo (海若)
Haozhi (豪彘)
Huiyao (虺妖)
Hunshimowang (混世魔王)
Hundun (浑沌)
Huangshijing (黄狮精)
Honghai’er (红孩儿)
Huangmeidawang (黄眉大王)
Haizhizhu (海蜘蛛)
Huayao (花妖)
Huoshu (火鼠)
Humeiniang (胡媚娘)
Heluoyu (何罗鱼)
Heiyujing (黑鱼精)
Haoyu (豪鱼)
Haoqimowang (耗气魔王)
Hushen (虎神)
Huangfengdawang (黄风大王)
Huangfugui (黄父鬼)
Hanli (含利)
Hou (犭孔)
Huodou (祸斗)
Huangui (患鬼)
Hu’aqi (狐阿七)
Hulidaxian (虎力大仙)
J
Junren (菌人)
Jinjiao (金角)
Jinhuamao (金华猫)
Jiuweihu (九尾狐)

Jiutouzhijijing (九头雉鸡精)
Jiu’erquan (九耳犬)
Jiaochong (骄虫)
Jiuweigui (九尾龟)
Jiaoren (鲛人)
Jiuselu (九色鹿)
Jimeng (计蒙)
Jigui/Ma ga/Phi cay (鸡鬼)
Jiaoduan (角端)
Jiangtun (江豚)
Jinjieshibagong (劲节十八公)
Jiutoufuma (九头驸马)
Jiulingyuansheng (九灵元圣)
Jidiao (吉吊)
Jiliang (吉量)
Jufu (举父)
Jietuodawang (解脱大王)
Jiuying (九婴)
Jimeng (计蒙)
Jiaogui (角圭)
Jiao (狡)
Jiaojing (鲛精)
Jiulingyuanshengliusun (九灵元圣六孙)
Jiaomowang (蛟魔王)
Jianglaizhixu (姜赖之墟)
Jiao (蛟)
Jiaolong (角龙) (the monster)
Jiaohu (角虎)
Jiegou (絜钩)
Jiuweishe (九尾蛇)
Jueyuan (攫猿)
Jianke (谏珂)
Jingren (靖人)
Juru (狙如)
Jiuchong (酒虫)
K

Kun (鲲)

Kaimingshou (开明兽)

Kui (夔)

Kuilong (夔龙)

L

Lingmingshihou (灵明石猴)

Lushu (鹿蜀)

Long (龙)

Laojian (老蹇)

Longchu (龙刍)

Liukunmowang (六鲲魔王)

Longbo (龙伯)

Lvtoulang (驴头狼)

Lingyu (陵鱼)

Liu’ermowang (六耳魔王)

Longzhi (蠪姪)

Luotoumin (落头民)

Luoshaniao (罗刹鸟)

Liuzushou (六足兽)

Luozu (罗祖)

Lvlang (绿郎)

Lingguilao (灵龟老)

Lili (狸力)

Lingkongzi (凌空子)

Linggui (灵龟)

Linggandawang (灵感大王)

Lingque (灵鹊)

Lingshuangshiping (灵爽式凭)

Liu’ermihou (六耳猕猴)

Lvshu (驴鼠)

Liuyudawang (六欲大王)

Lvma (驴马)

Luoluo (罗罗)

Lintaojuren (临洮巨人)

Liushen (柳神)
Lulidaxian (鹿力大仙)
Luoyu (蠃鱼)
Luan (鸾)
Luanxiaofuren (鸾萧夫人)
M
Meishanqiguai (梅山七怪)
Mogui (魔鬼)
Mishimowang (迷识魔王)
Mabanshe (马绊蛇)
Mafu (马腹)
Manman (蛮蛮)
Maolong (毛龙)
Miyao (麋妖)
Minniao (民鸟)
Maren (马人)
Manjintai (蔓金苔)
Mihouwang (猕猴王)
Meiweijun (美蔚君)
Muwangbajun (穆王八骏)
Mamian (马面)
Miwang (蜜王)
Mukeniao (木客鸟)
Mo (魔)
Miaogui (庙鬼)
Mingshe (鸣蛇)
Menglangmowang (孟浪魔王)
Mohai (魔獬)
Maorongpo (猫容婆)
Maogui (猫鬼)
N
Nanhaijiaoren (南海鲛人)
Nanhaihudie (南海蝴蝶)
Niumowang (牛魔王)
Niexiaoqian (聂小倩)
Nvegui (疟鬼)

Nigui (泥鬼)
Niuyu (牛鱼)
Nanshandawang (南山大王)
Niutou (牛头)
Nüyecha (女夜叉)
Niunengyan (牛能言)
P
Pixiu (貔貅)
Pufu (朴父)
Panguan (判官)
Pianpian (翩翩)
Pojingshou (破镜兽)
Pipajing (琵琶精)
Peng (鹏)
Paoxiao (咆哮)
Penghou (彭侯)
Pengshe (朋蛇)
Pihandawang 辟寒大王
Pishudawang 辟暑大王
Pichendawang 辟尘大王
Q
Quehuoque (却火雀)
Qiuyu (犰狳) (the monster)
Qiongqi (穷奇)
Qingshidaoren (青狮道人)
Qingyujing (鲭鱼精)
Qingwashen (青蛙神)
Qing’e (青娥)
Qingshiwang (青狮王)
Qilin (麒麟)
Quechenxi (却尘犀)
Qiuniu (囚牛)
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Quzhousanguai (衢州三怪)
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Riji (日及)
Ruishi (瑞狮)
Renmianxiao (人面鸮)
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Ruhe (如何)
Renshe (人蛇)
Ranyiyu (冉遗鱼)
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Sanzuwu (三足乌)
Shijiniangniang (石矶娘娘)
Sanshi (三尸)
Shejing (蛇精)
Sanjiaoshou (三角兽)
Suanni (狻猊)
Shuairan (率然)
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Shituowang (狮驼王)
Shanheshang (山和尚)
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Shile (世乐)
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T
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Taowu (梼杌)

Tianzhi (天织)
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Tongbiyuanhou (通臂猿猴)
Tunkou (吞口)
Tulou (土蝼)
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Zhujiweng (祝鸡翁)

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Between Reason and Revelation
2012
Primary text (edition/translation)
Between Reason and Revelation

Twin Wisdoms Reconciled: An annotated English translation of Nāṣir-i Khusraw's Kitāb-i Jāmiʿ al-ḥikmatayn
I.B. Tauris in association with the Institute of Ismaili Studies

Description
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This is the first English translation of the last known philosophical work of the great eleventh-century Ismaili thinker, poet, and Fatimid emissary, Nāṣir-i Khusraw. Appointed from Cairo by command of the Fatimid Imam-caliph al-Mustanṣir to serve first as a dāʿī, and then as the ḥujjat, for the entire region of Khurasan, he maintained his allegiance to both his mission and his Imam for the rest of his life, even when threatened and driven into exile.

Written during his exile in Badakhshan in the year 1070 CE, Nāṣir-i Khusraw here develops a powerful presentation of both Aristotelian philosophy and Ismaili exegesis, or taʾwīl, and strives to show that they are ultimately in harmony. The work is presented as a learned commentary on a long philosophical poem, written in the previous century and sent to Nasir by the amīr of Badakhshan, ʿAl b. Asad, who copied the poem out in his own hand from memory and asked the poet-philosopher to explicate it.

In doing so, Nasir ranges over a huge span of topics from logic and language to the nature of the physical world, from the spheres of the highest heavens to the plants and animals of the earthly realm, and, most importantly, hidden spiritual realities: the

esoteric (bāṭin) as well as the exoteric (ẓahir) realms. He thus discusses the nature of God, the creation of human beings, and the mysteries concealed in the physical world, itself a reflection of a higher, transcendent realm.

Between Reason and Revelation: Twin Wisdoms Reconciled is an annotated translation of the Persian text prepared by Henry Corbin and Mohammed Muʿin based on the single surviving manuscript of the work, now in the Süleymaniye Mosque Library in Istanbul. It is a work of great philosophical and spiritual insight, which is also a pioneering attempt to tackle difficult intellectual problems in the Persian language; it is at once lucid and lyrical, precise and speculative. Nasir's influence has been immense as both a poet and a thinker, and the Kitāb-i Jāmiʿ al-Ḥikmatayn is his crowning work.

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اخوان الصفا'

Rasā'il Ikhwān al-Ṣafā' ("The Treatises of the Brethren of Purity"),

Rasa'il Ikhwan al-Safa' - Select Bibliography

Stephen Lambden UCMerced.

Under correction and completion - in progress - last uploaded 24-02-12016.

PdF- Rasā'il Ikhwān al-Ṣafā' - Arabic Text.

https://archive.org/details/RasailIkhwanAs-safa
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Dar Sadir Repr. 4 vols. : http://www.booksjadid.org/2013/11/4-pdf_4.html
Reference :

Stanford Encyclopedia of Philosophy : http://plato.stanford.edu/entries/ikhwan-al-safa/
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Ismailimail : https://ismailimail.wordpress.com/2014/01/12/epistles-of-the-brethren-of...
Fifty-two or so Arabic most likely Isma'ili related epistles ultimately set down in the late 4th AH /10th cent. CE.

"The Encyclopedia is divided into fifty-two epistles (rasa'il) of varying lengths, which make up four books. Each book develops different topics: Book 1: the mathematical sciences (14 rasa'il) include theory of number, geometry, astronomy, geography, music, theoretical and practical arts, ethics and logic. Book 2: the natural sciences (17 rasa'il) comprehend matter, form, motion, time, space, sky and universe, generation and corruption, meteorology, minerals, plants, animals, human body, perception, embryology, man as microcosm, development of souls in the body, limit of knowledge, death, pleasure, and language. Book 3: the psychological and rational sciences (10 rasa'il) comprehend intellectual principles (Pythagoras and Ikhwan), universe as macrocosm, intelligence and intelligible, periods and era, passion, resurrection, species of movement, cause and effect, definitions and descriptions. Book 4: the theological sciences (11 rasa'il) include doctrines and religions, way to God, doctrine of Ikhwan, essence of faith, divine law and prophethood, appeal to God, hierarchy, spiritual beings, politics, magic and talisman."

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The Digital Orientalist

Menu
Digitization, Islamic Studies
Manuscripts: The Hunt for Topkapi
Getting images of manuscripts from Topkapi, Istanbul, is notoriously difficult. Here I describe how I succeeded in obtaining them. I am not saying my way is the only way. In fact, if you know of better ways, please do get in contact with me. All I am doing here is share my own experience.

The first step of that experience was to realize, after more than a year, that I was not going to do it without going there myself. I tried several connections, and some of them really went the extra mile for me, but in the end it did not work out.

So, I went there. Istanbul is great and if my readers would like to see a more general guide to manuscript hunting in Istanbul, I would be happy to write it. Please leave a response either here or on Facebook. I planned to stay for a week. This turned out to be too short. My suggestion is to be there for two weeks.

What you need to do at home is:

Know exactly which manuscripts you need. I have found out that the catalogue is lacking many details and contains wrong information. I suggest to use scholarly

literature; you need to know about a call number from someone who has seen the manuscript itself. In my case the “Philologika” articles from Helmut Ritter were helpful. There is no reading room at Topkapi and you will not be allowed to peruse a bunch of manuscripts. You can only go there and say: “I want pictures of the manuscript with call number ####”.
What I took with me was:

2 hard copies and a digital copy of the Topkapi CD Request Form.
2 hard copies and a digital copy of my passport.
2 hard copies and a digital copy of a letter of endorsement from my supervisor, printed on paper with university letterhead.
2 hard copies and a digital copy of a letter explaining my purpose.
2 passport quality photographs (did not need them).
I stayed at the Netherlands Institute in Turkey. This came in really handy as I found out that you really need to either speak Turkish or have someone at your disposal who speaks Turkish to make things happen. The librarian was kind enough to help me out. She translated the letter in which I explained my purpose into Turkish.

With her help, calling to Topkapi, I also learned that you first need to get a letter of approval from the Ministry of Culture and Tourism. They are located in the Atlas Pasaji, on Istiklal Cadessi. Coming from Taksim, it will be on the left, a little before the Galatasaray Lisesi. In the Atlas Pasaji, the entrance is on the left, right next to the Tattoo Parlor (!). You will need a few Turkish words and a letter in Turkish explaining your purpose to talk yourself in. I had to go to the second floor where I was pointed to a door (they’re all bind with no signs). I opened it and saw a civil servant watching a television show on his computer. He only spoke Turkish. A colleague of him came, and his German was very good (English only limited).

The question they will ask you is: “Do you have permission from Ankara?”

The correct answer is: “I do not need to physically hold the manuscript, I only want photographs.”

With that established, they were actually very helpful. However, the letter I needed required a signature of someone who was not there. I agreed to come back the next day. Sometime in the morning, the next day, I actually received an e-mail saying the letter was signed. I went to pick it up and went to Topkapi Palace.

Once you have that letter, it is probably better to call ahead to Topkapi and make an appointment. I did not. When you are there, you can speak to the doorkeeper. You will receive a visitor’s pass and be on your way, from the entrance you take a right. I ended up talking to a lady who was, yet again, very helpful. I was asked again about Ankara and I repeated again that I only needed photographs. I asked her why it is a bit more difficult to get images from Topkapi than it is from Suleymaniye. She said that when

Topkapi Palace was turned into a museum (Topkapi Palace Museum), all the manuscripts were logged as museum items, and so the library (Topkapi Palace Museum Library) uses different protocols in handling the manuscripts than other manuscript libraries do. Unlucky for me, they had not made photos of the manuscripts I was after (ergo: not all manuscripts are digitized). But I was surprised to learn how willing they were to do it, and they did not bill me any extra money.

About the money, the photos are not dirt cheap. For large quantities it is 2 liras per photo. I wanted to see three sizable manuscripts which amounted to €500,-. I think that's a fine price, but I am just saying, it ain't a bargain.

All of the above happened in a span of 3 days. But, of course, those photos needed to be taken, so I returned home empty-handed. She said that from here we would be able to handle it over the Internet. When I had returned home, it took several e-mails and 22 days to finally have the pictures.

In a next post, I will discuss the quality of these pictures, in comparison with other collections that offer digitalization.

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One thought on "Manuscripts: The Hunt for Topkapi"
Shiva Mihan's avatarShiva Mihan
June 22, 2021 at 1:57 am
Thanks for this post. Topkapi is definitely not the easiest place to deal with, but the University of Istanbul is equally difficult, and I am not going to mention impossibilities of

the TIEM. Good luck with your research and I look forward to the next part.

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Medieval Islamic Views of the Cosmos: The Book of Curiosities
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World map from the Fatimid treatise, Book of Curiosities of the Sciences and Marvels for the Eyes; copy of manuscript originally written in the first half of the 11th century. Bodleian Library.

In 2002 the Bodleian Library at Oxford acquired one of the only known copies of an illustrated anonymous cosmography compiled in Egypt during the first half of the 11th century. This manuscript contains a series of early maps and astronomical diagrams, most of which are unparalleled in any other known Greek, Latin or Arabic material. The rhyming title of the volume, كتاب غرائب الفنون وملاح العيون Kitāb Gharā’ib al-funūn wa-mulaḥ al-ʿuyūn, loosely translates as The Book of Curiosities of the Sciences and Marvels for the Eyes. The Bodleian's copy may have been made in the late 12th or early 13th century.

"Its unique maps and diagrams include: diagrams of star-groups and comets; a rectangular map of the world with a graphic scale (the earliest surviving example of such a map); a circular world map; individual maps of islands and ports in the eastern Mediterranean, including Sicily, Tinnis, Mahdia, Cyprus, and the Byzantine coasts of Asia Minor; maps illustrating the Mediterranean Sea as a whole, the Indian Ocean, and the Caspian Sea; and maps of five major rivers (the Nile, Indus, Oxus, Euphrates, and Tigris)" (http://www.bodleian.ox.ac.uk/news/2007_mar_29, accessed 01-23-2014).

"The volume (now given the shelfmark MS. Arab. c. 90) consists of 48 folios (96 pages), each measuring 324 x 245 mm. Pages without illustrations have 27 lines of text per page. The treatise begins with a dedication to an unnamed patron and an abbreviated table of contents. The manuscript copy is incomplete, however, for the copyist has omitted the eighth and ninth chapters of the second book, and the manuscript has lost part of the penultimate chapter and all of the last one.

The Paper

"The lightly glossed, biscuit-brown paper is sturdy, rather soft, and relatively opaque. The paper has thick horizontal laid lines, slightly curved, and there are rib shadows, but no chain lines or watermarks are visible. The thickness of the paper varies between 0.17 and 0.20 mm and measures 3 on the Sharp Scale of Opaqueness; the laid lines are 6-7 wires/cm, with the space between lines less than the width of one line. The paper would appear to have been made using a grass mould. Paper of such construction was produced in Egypt and Greater Syria in the 12th and 13th centuries (greater precision is not possible). For similar Islamic papers, see Helen Loveday, Islamic Paper: A Study of the Ancient Craft (London, 2001); we thank the author for examining and discussing with us the paper in this particular manuscript.

Authorship, date and provenance

"The author of The Book of Curiosities is not named and has not been identified, although he refers to another composition of his titled ي al-Muḥītي (‘The Comprehensive’). On the basis of internal evidence, we can suggest that the treatise was composed in the first half of the 11th century, probably in Egypt. The copy we have today is more recent and appears to have been made some hundred and fifty to two hundred years later. Although the copy is undated and unsigned, the paper, inks, and pigments appear consistent with Egyptian-Syrian products made from the early 13th through the 14th century.ي

"Our author recognized the legitimate authority of the Fāṭimid imāms who came to power in Ifrīqiyah (modern Tunisia) in 909 and ruled at Cairo from 973 until their dynasty was brought to an end by Ṣalāḥ al-Dīn (Saladin) in 1171. At their heyday, the Fāṭimids ruled all over Syria, Egypt and North Africa. Whereas the ʿAbbāsid caliphs of Baghdad were recognized as the rightful leaders of the Muslim community by the Sunnī majority, the Fāṭimid imāms—who claimed to be the biological descendants of the Prophet Muḥammad through his daughter Fāṭimah—were recognized as legitimate by a faithful minority of Ismāʿīlī Muslims. Our author not only opens his work with an explicit acknowledgement of the Fāṭimids but also, further on, gives a brief but highly doctrinaire history of the rise of the dynasty, from the accession of the first imām, al-Mahdī, to the defeat of Abū Yazīd (al-dajjāl, the Antichrist) by his son, al-Qāʾim.ي

"The geographical focus of The Book of Curiosities is Muslim commercial centres of the 9th- to 11th-century eastern Mediterranean, such as Sicily, the textile-producing town of Tinnīs in the Nile Delta, and Mahdīyah in modern Tunisia. The author is equally

acquainted with Byzantine-controlled areas of the Mediterranean, such as Cyprus, the Aegean Sea, and the southern coasts of Anatolia. The author’s occasional use of Coptic terms and Coptic months, together with the allegiance to the Fāṭimid caliphs based in Cairo, suggest Egypt as a likely place of production.ي

"The treatise was almost certainly composed before 1050. The tribal group of the Banū Qurrah are mentioned in chapter 6 of Book 2 as inhabiting the lowlands near Alexandria. As the Banū Qurrah are known to have been banished from the region of Alexandria by the Fāṭimid authorities in 1051–1052, it is very likely that this treatise was written before that date. Since Sicily is described as being under Muslim rule, the treatise could definitely not have been composed later than the Norman invasion of Sicily in 1070.ي

"The last dated event mentioned in the treatise is the construction buildings for merchants in the city of Tinnīs in 1014-1015. Moreover, al-Ḥākim bi-Amr Allāh, the Fāṭimid ruler of Egypt and Syria from 996 to 1021, is referred to in the chapter on Tinnīs as if he were no longer reigning. Therefore, the treatise was probably composed after 1021" (http://cosmos.bodley.ox.ac.uk/content.php/boc?expand=732,Offsite Link accessed 01-23-2014)

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The Topkapı Palace was the administrative center of the Ottoman Empire. The Palace received museum status in 1924. The Topkapı Palace Museum currently has an archive and a library. Part of the archive has been transferred to the Ottoman Archives. You may contact the museum for the documents that has not been transferred to the Ottoman Archives. The Topkapı Palace Museum's library contains 21.438 books in which 18.622 of them are manuscripts. Among the manuscripts, 600 of them have miniature illuminations. The library has a large collection of miniature illuminations consisting of more than 10.000 items.

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Note Wikipedia page about this book: en.wikipedia.org/wiki/Masnavi
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Subject Sufi literature
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Iḥyāʾ ʿulūm al-dīn
Iḥyāʾ ʿulūm al-dīn
The Revival of the Religious Sciences (Iḥyāʾ ʿulūm al-dīn) is widely regarded as the greatest work of Muslim spirituality, and is perhaps the most read work in the Muslim world, after the Qurʾān.
The Revival of the Religious Sciences is divided into four parts, each containing ten chapters. Part one deals with knowledge and the requirements of faith—ritual purity, prayer, charity, fasting, pilgrimage, recitation of the Qurʾān, and so forth; part two concentrates on people and society—the manners related to eating, marriage, earning a living, and friendship; parts three and four are dedicated to the inner life of the soul and discuss first the vices that people must overcome in themselves and then the virtues that they must strive to achieve. Below we list the contents of the book, English translations, and links to printed editions in the original Arabic.

For a listing of Arabic language printed editions you may follow this link here.
Iḥyāʾ ʿulūm al-dīn: In Arabic MS word files with takhrīj (ḥadīth verification) by al-Ḥāfiẓ Zayn al-dīn ʿAbd al-Raḥīm b. al-Ḥussaīn al-ʿIrāqī (died Wednesday, 8th of shaʿbān (8) 806/ 2 February 1404) (in MS word files.) Overview of the Iḥyāʾ by Ḥājī Khalīfa (In Arabic)
Books of the Iḥyāʾ in translation:

First Quarter: Acts of worship (Rubʿ al-ʿibadāt)

Book 1: Book of knowledge (Faris' text)
Al-Ghazālī: The Book of Knowledge, Translated by Kenneth Honerkamp, Louisville, KY: Fons Vitae, 2015.
English translation by N. A. Faris (PDF).
English translation that was a PhD thesis at Hartford Seminary by W. McCall (1940). (See item # 30 for details)
Turkish translation (PDF) 18 mb
Book 2: Foundations of Belief.
Al-Ghazālī: The Principles of the Creed, Translated by Khalid Williams, Louisville, KY: Fons Vitae, 2016.
English translation by N. A. Faris (in HTML and PDF). Review of the Faris translation by Watt (in 1964).
Turkish Translation (PDF) 8.76 mb
Book 3: Mysteries of Purity.
Al-Ghazālī: The Mysteries of Purification, Translated by M. F. Aresmouk and M A. Fitzgerald, Louisville, KY: Fons Vitae, 2017.
English translation by N. A. Faris (PDF). Also .doc format. –
Turkish Translation (PDF) 4.76 megs. New English translation
Book 4: Mysteries of Worship.
Al-Ghazālī: The Mysteries of Prayer, Translated by M A. Fitzgerald, Louisville, KY: Fons Vitae, 2018.
English translation by E. E. Caverley (also in PDF).
Book 5: Mysteries of Zakat (Charity).
Al-Ghazālī: The Mysteries of Charity and the Mysteries of Fasting, Translated by M A. Fitzgerald, Louisville, KY: Fons Vitae, 2018.
English Translation by N. A. Faris (also PDF) and (doc)
Book 6: Mysteries of Fasting.
Al-Ghazālī: The Mysteries of Charity and the Mysteries of Fasting, Translated by M A. Fitzgerald, Louisville, KY: Fons Vitae, 2018.
English translation by N. A. Faris (PDF)
Book 7: Mysteries of Pilgrimage.
Al-Ghazālī: The Mysteries of Pilgrimage, Translated by M A. Fitzgerald, Louisville, KY: Fons Vitae, Forthcoming in 2019.
English translation by I. Umar (AUC [Thesis 340]: 1975 M.A. dissertation) (html) (Author's complete) Proof reading by S. Sharafi courtesy of Nur. Thank you both, you guys are great. (PDF) Also another Arabic edition, M. A. ʿAlī: PDF
Book 8: The Etiquette of the Recitation of the Qurʾān.
Al-Ghazālī: The Etiquette of the Recitation of the Qurʾān, Translated by James Pavlin, Louisville, KY: Fons Vitae, Forthcoming late 2021.
Second English translation to be published as Al-Ghazali on Proper Conduct for the Recitation of the Qur'an Translated by: SHUAIB ALLY, Islamic Texts Society, Cambridge, TBD. Link description.
Book 9: Invocations and Supplications.
Al-Ghazālī: Invocations and Supplications, Translated by Khalid Williams, Louisville, KY: Fons Vitae, Forthcoming.
English translation by K. Nakamura (ITS description).

Book 10: On the Arrangements of Litanies and the Exposition of the Night Vigil.
Al-Ghazālī: On the Arrangements of Litanies and the Exposition of the Night Vigil, Translated by Muhtar Holland and James Pavlin. Louisville, KY: Fons Vitae, Forthcoming.
Second Quarter: Norms of Daily Life (Rubʿ al-ʿadat)
Book 11: On the Manners Related to Eating. English translation by D. Johnson-Davies. (ITS description)
Book 12: On the Etiquette of Marriage:
Arabic original (Word file format only!) with ḥadīth verifications.
English translation* by the late M. Farah. Also in PDF
Partial English translation The Proper Conduct of Marriage in Islām (Ādāb an-Nikāḥ) Book Tweleve of Iḥyāʾ ʿUlūm ad-Dīn by M. Holland: Al-Baz Publishing (1998), 99p.
Persian translation (from Kimiya-i-Saʿadat) (Persian PDF)
French translation (from Algiers) (French PDF)
German translation: Hans Bauer: Al-Ghazālī. Das Buch der Ehe. Kitab adabi n-nikah. Das 12. Buch der Iḥyaʾ ʿulum ad-din. Übersetzt und kommentiert von Hans Bauer (Kandern, Spohr, 2005).
Book 13: On the Etiquette of Acquisition and Earning a Livelihood. Translated as The Book of the Proprieties of Earning and Living, translated by Adi Setia, IBFIM , Kuala Lumpur, 2013, 187pp, ISBN: 9789670149288.
Book 14: The Lawful and Prohibited (Translated)
English translation by YUSUF TALAL DELORENZO published as al-Ghazālī on the Lawful and the Unlawful, Book XIV of the Revival of the Religious Sciences, Islamic Texts Society, Cambridge, 2014. Link description.
English translation by Nicholas Mahdi Lock published as the Book of the Lawful and the Unlawful, IBFIM, Kuala Lumpur, 2013, 258pp, IBN: 9789670149271.
Book 15: On the Duties of Brotherhood.
forthcoming a complete English translation by James Pavlin, Fons Vitae, 2022.
Partial translation by M. Holland. (cover-image) (Arabic edition partial outtakes PDF).
Book 16: On the Etiquette of Seclusion.
forthcoming a complete English translation by James Pavlin, Fons Vitae, 2022.
Book 17: On the Etiquette of Travel
AL-GHAZALI ON CONDUCT IN TRAVEL Translated by: LEONARD LIBRANDE, Islamic Texts Society, Cambridge, 2015
Book 18: On Music and Singing.
Forthcoming in English as AL-GHAZALI ON RESPONSES PROPER TO LISTENING TO MUSIC AND THE EXPERIENCE OF ECSTASY Book XVIII of the Revival of the Religious Sciences Translated by: ANTHONY H. JOHNS forthcoming ITS (link description)
English translation by D. B. MacDonald in three parts (PDF) Part I + II + III, republished as Music and Singing by IBT Books, Kuala Lumpur, 2009, 139pp. ISBN: 9789675062230.
Book 19: On Enjoining Good and Forbidding Evil.
Al-Ghazālī: The Commanding of the Good and Forbidden of the Wrong, Translated by James Pavlin. Louisville, KY: Fons Vitae, Forthcoming, 2022.
Partial translation in Michael Cook’s Commanding Right and Forbidding Wrong in

Islamic Thought, Cambridge: Cambridge University Press, 2000, pp. 427-459.
Book 20: Etiquette of Living and the Prophetic Mannerism:
English translation by Dr. Adi Setia, Louisville, KY: Fons Vitae, published, 2019.
(E-text) rtf (rich text file- word) or (PDF)
Third Quarter: The Ways to Perdition (Rubʾ al-muhlikat)

Book 21: The Marvels of the Heart:
Complete English translation by W. J. Skellie (PhD thesis (PDF), Hartford Seminary—published edition (Fons Vitae March 2010). N.B. that Skellie translated the edition that was published by Zabidi in his commentary on the ihya' which has slight variations from the standard Cairo edition. These have been restored in the Fons Vitae edition.
Partial translation in Freedom and Fulfillment by McCarthy (Boston: Twayne, 1980), pp. 363–382; Reprinted (Louisville, KY: Fons Vitae, 1999), pp. 309–325;
Partial translation in Knowledge of God in Classical Sufism by John Renard (New York: Paulist Press, 2004), pp. 298–326.
Also published as Wonders of the Heart (Malaysia: IBT, 2007), without the complete translator's introduction and notes; includes an index and publishers note.
Book 22: On Disciplining the Soul. English translation by T. J. Winter (ITS description).
Book 23: On Breaking the Two Desires.
English translation by T. J. Winter. (ITS description)
English translation by C. Farah. (HTML E-text) (PDF)
Book 24: Defects of the Tongue
English translation in progress
Book 25: Condemnation of Rancor and Envy (Complete English translation in progress)
Book 26: Condemnation of the World (English translation)
Book 27: Condemnation of Miserliness and Condemnation of the Love of wealth. (English translation)
Book 28: Condemnation of Status and Ostentation. (Complete English translation in progress) Translation of its Arabic Summary.
Book 29: Condemnation of Pride and Conceit. (English translation by M. Rustom as: Al-Ghazālī On the Condemnation of Pride and Self-Admiration, Cambridge: Islamic Texts Society, 2018. ITS description)
Book 30: Condemnation of Self-Delusion. (Complete English translation in progress)
Fourth Quarter: The Ways to Salvation (Rubʿ al-munjiyat)
Book 31: On Repentance.
New English translation forthcoming
English Translation by M. S. Stern. (E-text) (PDF) Also available in (unedited word file)
Part I is now available in html.
German translation: Books 31–36: Richard Gramlich, Muhammad al-Gazzālīs Lehre von den Stufen zur Gottesliebe : die Bücher 31-36 seines Hauptwerkes. Eingel., übers. u. komment. von Richard Gramlich (Wiesbaden, Steiner, 1984).
Book 32: On Patience and Thankfulness.
English translation by H. T. Littlejohn and published as Al-Ghazālī on Patience and Thankfulness, Book XXXII of the Revival of the Religious Sciences, Cambridge: Islamic Texts Society, 2016. (ITS description).

Book 33: On Fear and Hope.
English translation
English translation by W. McKane (E-text) (PDF). Also in complete edited word file. reviewed by Watt in 1964. (pdf)
Book 34: On Poverty and Abstinence.
English translation by A. F. Shaker. Al-Ghazālī on Poverty and Abstinence Book XXXIV of the Revival of the Religious Sciences, Cambridge: Islamic Texts Society, 2019. (ITS description)
Book 35: Faith in Divine Unity and Trust in Divine Providence.
English translation by D. Burrell. (Fons Vitae)
German: Hans Wehr, Al-Gazzālī's Buch vom Gottvertrauen. Das 35. Buch des Ihyaʾ ʿulum ad-dīn. Übers. u. mit Einl. u. Anm. vers. v. Hans Wehr. Halle: Niemeyer, 1940.
Book 36: On Love, Longing, Intimacy and Contentment.
English Translation by Eric Ormsby, published as Al-Ghazālī on Love, Longing, Intimacy and Contentment, Book XXXVI of the Revival of the Religious Sciences, Cambridge: Islamic Texts Society, 2012, ITS description).
For German see above #31.
Book 37: On Intention, Sincerity, and Truth.
Edited Arabic PDF. Edited Arabic MS word.
English translation by Anthony F. Shaker and published as Al-Ghazali on Intention, Sincerity & Truthfulness Book XXXVII of the Revival of the Religious Sciences, Cambridge: Islamic Texts Society, 2014. (ITS description).
German translation by Hans Bauer, Islamische Ethik. Nach den Orignalquellen übersetzt und erläutert. Heft 1: Über Intention, Reine Absicht und Wahrhaftigkeit. (das 37. Buch von Al-Ġazālī) (pdf)
Book 38: On Holding Vigil and Self-Examination.
English translation by: Anthony F. Shaker and published as Al-Ghazālī on Vigilance and Self-examination, Book XXXVIII of the Revival of the Religious Sciences, Cambridge, 2015 Islamic Texts Society
Book 39: On Meditation.
English translation published as Al-Ghazali: The Book of Contemplation (Book 39 of The Revival of the Religious Sciences) Translated by Muhammad Isa Waley. Louisville, KY: Fons Vitae, 2021.
Book 40: On the Remembrance of Death and the Afterlife.
English translation by T. J. Winter and published as Al-Ghazālī on the Remembrance of Death & the Afterlife Book XL of the Revival of the Religious Sciences, Cambridge: Islamic Texts Society, 1989, 2nd ed. 2015. (ITS description) Sample of the book. (PDF) courtesy of the publisher.
Remembrance of Death and the Afterlife. (E-text)
Printed Editions: A link with details on at least fourteen (14) printed editions including the most recent editions printed in the twenty first century follow this page.
Iḥyāʾ ʿulūm al-Dīn was first printed at Būlāq, 1269/1853 followed by a lithograph in India in 1863, then in 1894 on the margins of its commentary which is one of the most reliable editions to date. In the 25 Spetember 1939 Cairo edition by the Ḥalabī press it was edited by a committee of scholars headed by the Azhari scholar Aḥmad saʿad ʿAlī it was printed with the now standard addendum and marginal text of al-ʿIrāqī. All later

publishers would follow suit with few modern exceptions.
al-Ghazālī. Iḥyāʾ ʿulūm al-Dīn. Cairo: Lajnat Nashr al-Thaqāfa al-Islāmiyya, 1356–57 (1937–38). This is the edition that the Dār al-Shaʿab based their editon on. It has been recreated here with the pagination in red on the pdf files. Thanks is due to Prof. Frank Griffel for this information, his help in recreating this edition and providing the scans of the missing pages. Do note that this is a very readable and an accurate edition that is used for scholarly work.
volume 1 (parts 1 -4)
volume 2 (parts 5-8)
volume 3 (parts 9 -12)
volume 4 (parts 13-16). (PDF facsimile)
SUMMARIES: There are many summaries of the Iḥyāʾ, though only a handful are published; the others remain in manuscript form. For more information about the summaries of the Iḥyāʾ in Arabic, see this short article (Arabic html).
Summary by Aḥmad al-Ghazālī (pdf) Lubāb al-iḥyāʾ, published as Mukhtaṣar Iḥyāʾ ʿulūm al-dīn. The publisher claims that it is by Abū Ḥāmid al-Ghazālī, though I believe this is incorrect. (PDF). This book has been translated into English: Imam Al-Ghazālī Mukhtaṣar iḥyāʾ ʿulūm ad-dīn translated from the Arabic, and annotated by Marwan Khalaf. Lympia/Nikosia, Cyprus: SPOHR, 2014.
The Iḥyāʾ was summarized in a book entitled Minhaj al-qaṣidīn by Ibn al-Jawzī (d. 597 AH/1201 CE), (PDF1, PDF2) which was further summarized in Mukhtaṣar minhāj al-qaṣidin by Ibn Qudāma al-Maqdisī (d. 620 AH/1341 CE). (link Arabic HTML). This book has been widely distributed and reprinted several times, one of which by Dār al-Khayr, Damascus, 1998; with ḥadīth verification by M. W. Salman and A. A. H. Abulkhair (PDF) also other editions are available: ʿA. Ḥ. M. Darwish edition:PDF, S. ʿĀref edition: PDF, ʿA. Ḥ. ʿA. Ḥalabī edition: PDF, and ʿA. Q. al-ʾArnāouṭ edition: PDF, and Z. Shāwīsh edition: PDF)
Tahdhīb mūʿaẓat al-mūʾminīn, Jamāl al-Dīn al-Qāsimiī n.p. n.d. Note that he also did a sumarry of Qūt al-Qulūb (PDF), (PDF) .
Modern summary of the Iḥyāʾ comes from Saliḥ Aḥmad al-Shāmī, al-Muhadhab min iḥyaʾ ʿulum al-dīn, 2 vols. (Beirut: Dār al-Qalam, 1993). Sample translation (link) Also another edtion is available from Dār ibn al-Qayīm: PDF. This is an admirable attempt that closely follows the structure of the original book.
The late Saʿid Ḥawwa (d. 1989) wrote a summary for a training curriculum: al-Mustakhlaṣ fī tazkiyat al-anfus (Cairo: Dar al-Salam, 1984). (PDF) The author/activist was a prolific writer.
COMMENTARY: A commentary (sharḥ) of al-Iḥyaʾ by Murtaḍā al-Zabīdī's [d. 1791] Itḥaf al-sada al-muttaqīn bi sharḥ iḥyāʾ ʿulum al-dīn, printed in Cairo 1894 in 10 large volumes. This work is still in print in facsimiles of this edition as well as well as an unreliable DKI edition. Note that the link provided is for the complete 1894 edition. (download page)
Defense: As many were critical of al-Ghazālī there were as many if not more who rallied to his defense:
In his own defense, al-Ghazālī wrote: al-Imlāʾ fī ishkalat al-iḥyāʾ (Notes on issues of the Iḥyāʾ) printed as an appendix in some editions of the Iḥyāʾ (pdf)
ʿAbd al-Qādir al-ʿAydrūs, Taʿarif al-aḥyāʾ bi faḍʾil al-iḥyāʾ (Introducing the living to the

benefits of the Iḥyāʾ) printed as an appendix in some editions of the Iḥyāʾ (pdf). Note the pun in the title, which is, of course, intentional.
al-Suyūṭī, Tashyad al-ʾarkān fī laysa fī al-imkan ʾabdaʿ mimā kān (Fortifying the foundations of [the statement] “the best of all possible worlds”) printed as an appendix in some editions of the Iḥyāʾ (PDF). Note also this work was the basis of a study done in Theodicy in Islamic Thought: The Dispute over Al-Ghazālī’s “Best of All Possible Worlds” by Eric L. Ormsby (Princeton: Princeton University Press, 1984).
Unknown author: Risala fi bayan faḍil iḥyāʾ ʿulum al-dīn (mss in al-Azhar number 1956 [majami 91] folios 76-86).
Unknown author: Risāla fī al-rad ʿala min ʿatraḍa ʿala al-ghazālī fī qawlihi ana al-musabibāt ratabat ʿala al-ʾasbāb (mss in Dār al-Kutub al-miṣriyya [majāmīʿ 210])
Refutations: The Iḥyāʾ has generated some heated discussions mostly revolving around the traditions that al-Ghazālī included.
Ibn al-Jawzī (d. 597 AH) iʿlam al-aḥyaʾ bi aghlat al-iḥyāʾ (not printed and no known mss copies)
al-Dhahabi mentioned that Abū al-Ḥasan b. Sukar wrote Iḥyāʾ mayit al-aḥya fi al-rad ʿala kitab al-iḥyāʾ (not printed and no known mss copies)
Aḥmad b. Munir al-Iskandarī (d. 1284) wrote al-Ḍiyaʾal-mutalali fi taʿqub al-iḥyāʾ lil ghazālī as mentioned by Zabīdī (in commentary above) vol. 1. p .33, ln 10) (not printed and no known mss copies)
A Shiʿa ‘recension’: under the title: al-Maḥajjah al-bayḍā’ fī tahdhīb al-Iḥyāʾ by Muḥammad b. al-Murtaḍa al-madʿū bi-al-Mawla Muḥsin al-Kāshānī (d. 1681) Thanks to Prof. Alger for referring to this book in his monograph on Ghazali. (PDF)
Fatawas (judicial decrees) by scholars and these are too many list or know but Ibn Taymiyya is known to have written one as well as al-Ṭarṭushi. Even in modern times there have been fatwās issued by Saudi ʿulamāʾ. A typical critique along those lines is by ʿA. R. Dimashqīya: PDF.
Miscellaneous:

E-pub Version of the Arabic Text of the Iḥyāʾ
Shamela version of the Iḥyāʾ(link) – Shamela version (online)
List of Personalities mentioned in the Iḥyāʾ. (redone!)
Islamic Text Society: Al-Ghazālī Series (link)
Translations from Fons Vitae. (website and navigate to Ghazali section)
Turkish translation of the Iḥyāʾ.
Urdu translation of the Iḥyāʾ (link)
Sufi Review of Iḥyāʾ (link)
Mawlana Fazil Karim’s Summarized English translation from the Urdu translation. (online)
Manuscripts:

A growing number of Arabic manuscripts are now available online.

King Saud University manuscript collection. A link to one such ms copied in 12th cen AH by ʿA. A. Kanānī, a partial ms. More manuscripts are available here: link2, link3, link4, link5, link6, link7, link8, link9, and a summary here, Mukhtaṣar Iḥyāʾ ʿulūm

al-dīn: link10.
Princeton University Library, has a complete copy of the ihya but it is not available online yet, we can hope. N.B. Princeton is changing where it puts its manuscripts and is migrating to a new site.
Illuminated manuscript. (scanned from the Tunisian National Archives).
Manuscripts from Turkey. (list).
List of Iḥyāʾ manuscripts from Badawi (Arabic word file with minor additions in red), original entry in PDF
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This article relies largely or entirely on a single source. Please help improve this article by introducing citations to additional sources.
Find sources: "Mishkāt al-Anwār" – news · newspapers · books · scholar · JSTOR (November 2024)
Mishkāt al-Anwār or The Niche of Lights is an exegetical text written by the Islamic theologian Al-Ghazali (1058-1111) that discusses the Quran's Verse of Light.

Description
The commentary, probably written toward the end of the author's life, interprets this verse and a related hadith from a Sufi perspective. Among other things, it describes the

metaphysics of light and the relationship between divine light and the human soul. It is written in terse language and cites numerous Quranic passages in its argument.

The text has three chapters. Chapter one analyzes the first sentence of the verse, and chapters two and three expand on the interpretation outlined. God's light, also identified with existence and knowledge, is described as the source underpinning creation. Al-Ghazali frequently uses analogies between the natural and supernatural world in his argument. He describes the role of purification in the soul's attempt to grasp divine illumination and the "holy prophetic spirit".[1]

References

Ġazālī, Muḥammad ibn Muḥammad Abū Ḥāmid al-; Buchman, David (1998). The niche of lights: a parallel English-Arabic text. Islamic translation series. Provoh (Utah): Brigham young university press. ISBN 978-0-8425-2353-0.

Categories: Sunni tafsir11th-century Arabic-language booksBooks by Al-Ghazali

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AbdalAl-Insān

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nzilMa'rifaMaqamMuridMurshidNafsNūrQalandarQayyumQutbSilsilaSufi cosmologySufi
metaphysicsSufi philosophySufi poetrySufi psychologySalikTazkiahWaliYaqeen
Practices
AnasheedDhikrHaḍraMuraqabahQawwaliSamaWhirlingZiyarat
Sufi orders
AkbariAliansAzeemiaBa
'AlawiBadawiBayramiBektashiBurhaniChishtiDarqawiGalibiHaqqaniHurufiIdrisiInayatiIss
awiyyaJelvetiJerrahiKhalwatiKubrawiMadariMahdaviMaizbhandariMalamatiMevleviMour
idiNi'matullāhīNaqshbandiNoorbakshiNuqtaviQadiriQalandariRahmaniRifaʿiSafaviSadiyy
aSalihiyyaSenusiShadhiliSuhrawardiSülaymaniyeShattariTijaniUwaisiZahabiyaZahediZi
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Notable earlyNotable modernSingers
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The Laṭāʾif (Arabic: اللطائف) are special organs of perception and psycho-physiological functioning in Sufi spirituality. Depending on context, the laṭāʾif (plural) are also understood to be the experiential qualities or forms of those perceptions and functions.[1]

The Arabic word laṭīfa (singular) means “subtlety” and the phrase laṭā’if-e-sitta means “six subtleties” (although the number of laṭāʾif can differ depending on the specific Sufi tradition).

The laṭāʾif are viewed as components of Man's spiritual “Organ of Evolution”,[2] known as Qalb (Heart) (See "Disambiguation: Qalb (Heart) or Qalb (laṭīfa)").

The integration of the laṭāʾif into Qalb is considered by some Sufi orders -- especially the Naqshbandi -- to be a central part of the comprehensive spiritual development that produces the Sufi ideal of a Complete Human Being (Al-Insān al-Kāmil).

Different understandings of the laṭāʾif

Not all Sufi orders teach about the laṭā’if. Of those which do, descriptions and understandings can differ depending on the specific Sufi lineage and exponent representing it.

In addition, individual Sufi teachers (see Sheikh (Sufism)) sometimes understand aspects of laṭā’if theory and practice according to how the laṭāʾif have been uniquely revealed to them.[3]

In general, there are at least three major historical understandings of the laṭāʾif:

(13th century) The Kubrāwī order, exemplified by Ala ud-Daula Simnani (1261–1336),

views the laṭāʾif as potential psychospiritual organs/capacities that can be realized as progressive stages in those undergoing spiritual development;
(17th century) The Mujaddidīyya branch of the Naqshbandi order, exemplified by Ahmad Sirhindi (1564–1624), views the laṭāʾif as psychospiritual organs/capacities that are potential receptors of Divine energy[3] when activated in those undergoing spiritual development;
(20th century) The Punjab tradition within the Naqshbandi order, exemplified by Idries Shah (1924–1996), views the laṭāʾif as actual human psycho-physiological organs/capacities that are implicit in everyday life and made explicit in those undergoing spiritual development.
Kubrāwī laṭā'if (13th century)
According to the view of the Kubrawi Order there are seven laṭā'if. They are understood cosmologically as "descending" levels through which reality is created and structured.[4][5]

In the process of spiritual development, the Sufi student is understood to "ascend" back through these levels progressively (see ontological Arcs of Descent and Ascent in Sufism).

The attainment of each level is associated with the activation/realization of a corresponding spiritual organ/capacity, interpreted symbolically through Islamic cosmology and the prophets and messengers in Islam.[6]

In ascending order they are:

Qalab (associated with an experience of the color gray) represents the acquisition of a new organ, an embryonic subtle body. It is understood symbolically as "the Adam of one's being", since Adam was the first human being.
Nafs (color blue) is an organ that corresponds to the animal soul and is a testing ground for struggle with desires and passions. It is understood symbolically as "the Noah of one's being", since Noah faced the same situation in dealing with the hostility of his people.
Qalb (color red) is the organ that will develop to become the True Ego, the real personal individuality. It is understood symbolically as "the Abraham of one's being", since the prophet Abraham historically represents the establishment of real religion.
Sirr (color white) is an organ of superconsciousness. It is understood symbolically as "the Moses of one's being", since the prophet Moses participated in spiritual communication with God through this consciousness.
Ruḥ (color yellow) is an organ through which an individual becomes capable of acting as vice-regent of God. It is understood symbolically as "the David of one's being", since the prophet David fulfilled that role.
Khafī (color black) is the subtle organ that receives spiritual inspiration. It is understood symbolically as "the Jesus of one's being', since the prophet Jesus was characteristic of such inspiration.
Ḥaqq (color green) is the subtle organ that is the final achievement of spiritual development: the True Ego. It is understood symbolically as "the Muḥammad of one's

being”, since Muḥammad was the final prophet.

Naqshbandi laṭāʾif (Mujaddidīyya) (17th century)

According to the view of the Mujaddidīyya branch of the Naqshbandi order there are five laṭāʾif.[7] The reception of each laṭīfa’s “spiritual energy” from its corresponding cosmic realm is interpreted symbolically through the prophets and messengers in Islam, similar to the interpretation of the Kubrawi order:

Qalb (color yellow; located below left breast) (Adam)
Ruḥ (color red; located below right breast) (Abraham/Noah)
Sirr (color white; located above left breast) (Moses)
Khafi (color black; located above right breast) (Jesus)
Ikhfa (color green; located at sternum) (Muḥammad)

In this understanding, the laṭāʾif all have their physical association in the chest and so are said to be “of the Heart” (Qalb, the potential human “Organ of Evolution” -- see "Disambiguation: Qalb (Heart) or Qalb (Laṭīfa)").

Naqshbandi laṭāʾif (Punjab tradition) (20th century)

According to the Punjab tradition within the Naqshbandi order, which emphasizes modern-day psychological aspects of Sufism,[8] there are five laṭāʾif:[9]

Qalb (color yellow; experienced in left side of the body)
Ruḥ (color red; experienced in right side of the body)
Sirr (color white; experienced in solar plexus)
Khafi (color black; experienced in forehead)
Ikhfa (color green; experienced in center of chest)

Comparison of understandings of the laṭāʾif

Laṭīfa	Sufi Tradition	Color Association	Physical Association	Note
Qalb	Kubrawi (1)	Red	(?)	Kubrawi:[4]
Qalb	Naqshbandi (Mujaddidiyya) (1)	Yellow	below left breast	Mujaddidiyya:[10]
Qalb	Naqshbandi (Awaisi) (1)	Red	below left breast	Awaisi:[11]
Qalb	Naqshbandi (Punjab) (1)	Yellow	left side of body	Punjab:[9]
Qalb	Chishti (1)	Red	left breast	[citation needed]
Qalb	Inayati (1)	Red	left breast	Inayati:[12]
Qalb	Khwajagan (1)	Red	left breast	Khwajagan:[13]
Qalb	Burhaniyya (1)	Yellow	below left breast	Burhaniyya:[14]
Ruḥ	Kubrawi (2)	Yellow	(?)	
Ruḥ	Naqshbandi (Mujaddidiyya) (2)	Red	below right breast	
Ruḥ	Naqshbandi (Awaisi) (2)	Yellow	below right breast	
Ruḥ	Naqshbandi (Punjab) (2)	Red	right side of body	
Ruḥ	Chishti (2)	Green	center of chest	
Ruḥ	Inayati (2)	White	right breast	
Ruḥ	Khwajagan (2)	Yellow	right breast	
Ruḥ	Burhaniyya (2)	Red	below right breast	
Sirr	Kubrawi (3)	White	(?)	
Sirr	Naqshbandi (Mujaddidiyya) (3)	White	above left breast	
Sirr	Naqshbandi (Awaisi) (3)	Blue	above left breast	

Sirr	Naqshbandi (Punjab) (3)	White	solar plexus
Sirr	Chishti (3)	White	right breast
Sirr	Inayati (3)	Green	center of chest
Sirr	Khwajagan (3)	White	left breast
Sirr	Burhaniyya (3)	Green	center of chest
Khafi	Kubrawi (4)	Black/Green	(?)
Khafi	Naqshbandi (Mujaddidiyya) (4)	Black	above right breast
Khafi	Naqshbandi (Awaisi) (4)	White	above right breast
Khafi	Naqshbandi (Punjab) (4)	Black	forehead
Khafi	Chishti (4)	Indigo	forehead
Khafi	Inayati (4)	Indigo	forehead
Khafi	Khwajagan (4)	Green	right breast
Khafi	Burhaniyya (4)	White	forehead
Ikhfa	Naqshbandi (Mujaddidiyya) (5)	Green	sternum
Ikhfa	Naqshbandi (Awaisi) (5)	Green	sternum
Ikhfa	Naqshbandi (Punjab) (5)	Green	center of chest
Ikhfa	Chisti (5)	Black	top of head
Ikhfa	Inayati (5)	Black	top of head
Ikhfa	Khwajagan (5)	White	center of chest
Ikhfa	Burhaniyya (5)	Black	top of head
Nafs	Kubrawi (5)	Blue	(?) see "Disambiguation: Nafs (Egoic Self) or Laṭīfa"
Nafs	Chishti (6)	Yellow	below navel "
Nafs	Inayati (6)	Yellow	below navel "
Nafs	Khwajagan (6)	Blue	forehead "
Nafs	Naqshbandi (Awaisi) (6)	colorless	forehead "
Qalab	Kubrawi (6)	Gray	(?) see "Disambiguation: Qalab or Sultan al-Azkar"
Qalab	Chishti (7)	Gray	floor of pelvis "
Qalab	Naqshbandi (Awaisi) (7)	colorless	entire body "
Haqq	Kubrawi (7)	Green	(?)
Ana	(?)	White	center of chest also known as "Ana'iya" [15]
Ana	Junaidiyya [citation needed]	colorless	forehead [16]

Spiritual development and the laṭāʾif

For Sufi traditions that teach the laṭāʾif, spiritual development is undertaken on two dimensions:

refinement of the egoic, psycho-physiological "self", known as "Nafs"[17]
activation (realization/opening/awakening/energizing/illumination (tajalli)) of the laṭāʾif.
The egoic Self is said to proceed through seven stages of development, the primitive stages of which distort or "veil" (see Hijab (Sufism)) full realization of the laṭā'if. In most Sufi traditions, accordingly, a general, progressive refinement of the Nafs precedes any explicit activation of the laṭā'if.

In the Naqshbandi tradition, however, it is the reverse: the activation of specific laṭāʾif is used to facilitate the progressive refinement of the Nafs. This is why the Naqshbandi teaching method is known as "where others end, there marks our beginning" ("indiraj al-nihayat fi'l-bidayat").[18]

See also: "Disambiguation: Nafs (Egoic Self) or Nafs (Laṭīfa)".

Activation of the laṭāʾif
Just as interpretations of the laṭāʾif vary depending on different Sufi traditions and teachers, so do methods of their activation.

The process of activating each laṭīfa consists of various methods, singly or in combination, such as:

Dhikr (“remembrance"): recitation of a Quranic phrase accompanied by postures, breathing, and movement[19]
Muraqabah (“watching”): persistent awareness directed to the part of the body associated with the laṭīfa[20]
Tawajjuh (“attention”): intentional transmission of the laṭīfa directly from teacher to student.[21]
Kubrawi
In the Kubrawi tradition, Sufi Ala ud-Daula Simnani (1261–1336) describes a dhikr type practice that involved certain postures, the rotation of attention and breath to different parts of the physical body, and the recitation of a Quranic credal formula.[22][23]

Khwajagan
In the Khwajagan tradition, Rif‘at Bey describes a practice in which the name of Allah is imagined “written in letters of light” at the physical location associated with a laṭīfa and repeated silently until the color associated with it is seen surrounding the letters.[13]

Naqshbandi (Mujaddidīyya)
In the Mujaddidīyya tradition, the laṭāʾif are opened through practice one-by-one in “ascending” order, beginning with Qalb. Viewed as a progressive activation, each laṭīfa (or progressive combination of laṭāʾif) is considered to be a level of spiritual realization.

The method of opening each laṭīfa typically begins with a direct transmission of Barakah (spiritual Presence) by teacher to student, and can also include physical touch (except for women) and the disclosure of a specific one of the Divine Names of God in Islam.

The student then continues the practice by silent dhikr of the Name, concentrating attention on the laṭīfa’s location; sometimes a visualization of the Name, the corresponding prophet, or the teacher is also added.[24]

Naqshbandi (Awaisi)
In the Awaisi tradition,[25] the laṭāʾif are illuminated through a dhikr cycle that begins with Qalb and continues with the other six laṭāʾif in order. The student inhales vigorously into the Qalb(Heart) with a silent, attentive “Allah” and exhales out to the specific laṭīfa with a silent, attentive “Hu”.

(See also: corresponding video in "External Links").

Naqshbandi (Punjab)
In the Punjab tradition, Idries Shah describes a type of muraqabah in which the student concentrates awareness on the part of the body that is associated with a laṭīfa.[26]

Direct experiences of the laṭāʾif
With rare exceptions, direct and explicit experiences of the laṭāʾif only arise in human beings who have undergone a spiritual evolution. These experiences can be of several different types, singly or in combination, among them:

“Visual” experiences
“Tactile” experiences
Kubrawi
In Persian Sufi Illuminationism (see: Najm al-Din Kubra), all creation is a successive outflow from the original Supreme Light of Lights (Nur al-Anwar) (see: Nūr (Islam)). The cosmology of this tradition is a kind of Emanationism in which immaterial Light descends from the Light of Lights in ever-diminishing intensity. In other words, Creation at all levels of its existence—including that of the laṭāʾif—is made up of varying degrees of Light.

Accordingly, the experiences of the laṭāʾif are both an external “visual” experience of photisms (“acts of light”) and a tactile inner sensation, as described by Henry Corbin.[27]

Khwajagan
The laṭāʾif are experienced primarily as colors seen surrounding the name of Allah at the physical location associated with each laṭīfa, as described by Rifa‘t Bey.[13]

Naqshbandi (Punjab)
Direct and explicit realizations of the laṭāʾif are experienced primarily as differentiated, localized forms of an overall tactile spiritual Presence (“Ḥuḍur”[28]) in the body.[29]

Indirect experiences of the laṭāʾif
Beyond direct and explicit experiences of the laṭāʾif, Sufi traditions can differ in their understanding of how the laṭāʾif affect human experience indirectly and implicitly.

Kubrawi
In traditions similar to the Kubrawi, for example, the laṭāʾif are only activated after the Nafs has been refined by other means.

As a result, the experiences of the laṭāʾif are viewed as higher spiritual capacities and virtues that are unrelated to the conventional experiences and capacities of the lower egoic Self (Nafs).

Naqshbandi
In traditions similar to the Naqshbandi, however, the process of activating the laṭāʾif is

understood to itself contribute to the refinement of the Nafs. This refinement is experienced both as a reduction in specific vices and an increase in corresponding virtues.

Such changes in the egoic Self can therefore be understood as indirect, secondary effects of the (partially or wholly) activated laṭāʾif.

The activation of the Ruḥ laṭīfa, for example, is often connected with overcoming personal weakness and anger and replacing it with healthy strength and assertiveness.

Naqshbandi (Punjab)
Finally, traditions similar to the Naqshbandi (Punjab) understand the laṭāʾif to be spiritual organs/capacities that also underlie ordinary forms of human perception and functioning.

As such, they are thought to be activated and operating implicitly at all times and appear indirectly through the corresponding experiences that they pattern on the conventional mental/emotional/somatic level of the egoic Self.

Naqshbandi influenced [30] spiritual teacher Hameed Ali (A. H. Almaas) (1944–) understands some of these laṭāʾif and psycho-physiological correspondences as follows:[31]

Qalb (Enjoyment)
Ruḥ (Vitality)
Sirr (Confidence)
Khafi (Stillness)
Ikhfa (Sensitivity)
(See also: corresponding video in "External Links").

Disambiguation of the laṭāʾif
Even among traditions that recognize the laṭāʾif, Sufi teachings often include other features or terminology that have ambiguous relationships to the laṭāʾif.

In addition, there is perennial potential for ambiguity in discussing the laṭāʾif (both in primary sources and in their English translation) arising from the way that words in Arabic can have different meanings in different contexts.[32]

Arabic, Quranic, or Sufi meaning of laṭāʾif
The word laṭāʾif is the plural of the transliterated Arabic word laṭīfa, from the tripartite verb la-ṭa-fa, which means “to be subtle”.[33]

It assumed a spiritual meaning in the Qur’an where Al-Laṭīf is one of the 99 names of God in Islam, reflecting His subtle nature.[33][34]

And it was subsequently adopted by Sufism to refer to various aspects of reality that are

not gross, material qualities of the physical world (see, for example, "Disambiguation: Ten, five, or six laṭāʾif").[35]

Transliteration or translation or interpretation of the laṭāʾif
English language authors use one or more of three methods when referring to specific laṭāʾif:

a transliteration of the Arabic word associated with the laṭīfa
a translation of the word's general Arabic meaning
an interpretation of the corresponding experience that is the word's specific Sufi meaning.
Laleh Bahktiar[4] uses both a transliteration and a translation:

Laṭāʾif ("Subtle [Organs]")
Qalabīya ("Mold")
Nafsīya ("Soul")
Qalbīya ("Heart")
Sirrīya ("Secret")
Ruḥīya ("Spirit")
Khafīya ("Inspiration")
Haqqīya ("Seal")
Idries Shah also[36] uses both a transliteration and a translation:

Laṭāʾif ("[Five] Subtleties")
Qalb ("Mind")
Ruḥ ("Spirit")
Sirr ("Consciousness")
Khafi ("Intuition")
Ikhfa ("Deep perception of Consciousness")
Hameed Ali[37] uses a transliteration and an interpretation:

Laṭāʾif
Qalb ("Joy")
Ruḥ ("Strength")
Sirr ("Will")
Khafi ("Peace")
Ikhfa ("Compassion")
Ten, five, or six laṭāʾif
In the version of Sufi cosmology proposed by Ahmad Sirhindi (1564–1624),[38] God created the universe in three stages:

First came the "World of God's Command" (alam al-amr), which emerged instantly when God said, "Be!" The five subtle qualities (laṭāʾif) of God's Command were: Qalb, Ruh, Sirr, Khafi, and Ikhfa.
Then came the "World of God's Creation" (alam al-khalq), which emerged through a process of evolution. The five subtle qualities (laṭāʾif) which patterned that Creation

were: Consciousness (Nafs), Air (Baad), Fire (Nar), Water (Ma), and Earth (Khak). Finally, God created human beings, which combined the “World of God’s Command” with the “World of God's Creation”.
In this usage, then, there are ten laṭā’if in two categories:

five relating to the “World of God’s Command” and
five relating to the “World of God’s Creation”.
In contrast, in most Sufi usages outside this cosmological one (including most of this webpage), there are either:

five laṭāʾif (from the first category alone, the “World of God's Command”) or
six laṭāʾif (the five from the first category . . . plus Nafs from the second category, the “World of God’s Creation”) .
Inter-relationship of laṭāʾif
Most Sufi traditions arrange the individual laṭāʾif in some specific order.

For example, the laṭīfa Qalb is often given first priority because its activation is the student's first orientation to the related presence and importance of Qalb (Heart) -- Man's spiritual "Organ of Evolution".

In the Kubrawi tradition, the laṭāʾif are understood to reflect the hierarchy of successive historical prophets and messengers, beginning with Adam and culminating with Muhammad. The student's spiritual development is thought to unfold from an earlier, more limited revelation to a later, more complete one.

In the Naqshbanbdi (Mujaddidi) tradition, the realization of the laṭāʾif is sometimes understood to be not only progressive but also cumulative; each new laṭīfa's realization is a comprehensive combination of that laṭīfa and all previously realized laṭāʾif.

Finally, in those traditions that emphasize modern day psychological aspects of Sufism, the order of activation of the laṭāʾif is sometimes determined by the individual student's personal history. A student might, for example, have one or another laṭīfa that is less "veiled" than another, in which case it could be the first laṭīfa emphasized for activation.

Nafs (Egoic Self) or Nafs (laṭīfa)
The Nafs in Sufism is considered to be a person's egoic consciousness[39] or egoic, psycho-physiological "Self". It is the subtle (laṭīfa) quality of "God's Creation" that becomes individual and can undergo a spiritual development. This makes it unlike the five laṭā’if of "God's Command", which are transcendent, unchanging qualities.

Ruḥ (Spirit) or Ruḥ (laṭīfa)
The word "Ruḥ" is used in Sufism in two different ways, on two different levels:

"Ruḥ", as one of the laṭā’if described in the foregoing
"Ruh" (Spirit), as the Divine Spirit or “essence” in human beings, created by God from his own Spirit.[40]

Qalb (Heart) or Qalb (laṭīfa)
The word “Qalb”, like “Ruḥ”, is used in Sufism in two different ways, on two different levels:

“Qalb”, as one of the laṭāʾif described in the foregoing
"Qalb" (Heart), as the “Organ of Evolution” in human beings, the potential integration of Ruḥ (the Divine Spirit) and Nafs (the egoic Self).[41]
Sirr (Secret) or Sirr (laṭīfa)
The word "Sirr", like "Ruḥ" and "Qalb", is also used in Sufism in two different ways, on two different levels:

“Sirr”, as one of the laṭā’if described in the foregoing
“Sirr” (“Secret”), as a super-conscious state of Qalb (Heart) or Ruḥ (Spirit) experienced as unity with God.[42]
Laṭāʾif and the Jism Latif
The integration of the laṭāʾif into Qalb (Heart) is understood by Sufism to also represent the development of a corresponding subtle body known, in some traditions, as the "Jism Latif".[43]

Whereas Qalb (Heart) emphasizes the psycho-physiological functions of the laṭāʾif, the Jism Latif emphasizes their underlying spiritual substance and persistent spiritual Presence (“Ḥuḍur”[44]).

The Jism Latif is said to exist in one of ten forms, corresponding to the level of spiritual development an individual has undergone in life. As such, it is also the corresponding level at which a human being survives physical death.[45]

See also: "Disambiguation: Qalab or Sultan al-Azkar".

Qalab or Sultan al-Azkar
The laṭīfa named “Qalab” in the Kubrawi tradition is equivalent to the laṭīfa named “Sulṭan al-Azkar” (“King of Zikrs”[46]) in the Naqshbandi (Awaisi) tradition.[47] Traditions that recognize this laṭīfa consider its realization to be the realization of a subtle body. (See also "Disambiguation: Laṭāʾif and the Jism Latif").

Some (like the Kubrawi) consider Qalab to be a preliminary realization of the subtle body and therefore the first laṭīfa to be activated in spiritual practise. In this perspective, the realization of subsequent laṭāʾif is considered to be a refinement and differentiation of the subtle body.

Other traditions (like the Awaisi) consider Sultan al-Azkar to be a comprehensive realization of the subtle body and therefore the final laṭīfa to be activated in practise.[48] In this perspective, the subtle body is considered to be a unification and integration of previously realized laṭāʾif [49].

Ḥal (State), Maqam (Station), or laṭīfa

In addition to the laṭāʾif, some[50][51] Sufi traditions also speak about two other categories of conscious experience that can arise during spiritual practice:

“Ḥal” (State), is a temporary altered state of consciousness arising from psychological or spiritual influences acting upon a student. They are considered to be gifts from God that arise in experience and disappear, usually immediately.
“Maqam” (Station or Stage), is one of seven permanent stages of a Sufi's spiritual development/embodiment/transformation achieved by his own effort.
There appears to be no consensus that the laṭā’if are directly related to either of the categories Ḥal or Maqam.

Laṭāʾif and the number "Seven"
The number "seven" appears repeatedly in Islam and in Sufism, to reflect the relationships between entities within various categories.

In Islam, "seven" appears in the Quran, in the Hajj pilgrimage, and in the "Seven Heavens", among others. In Sufism, it appears in seven laṭāʾif, seven stages of Nafs development, and seven Maqamat.

In some cases this use of "seven" is understood literally . . . while in other cases it is understood to be a metaphor for an "infinite" or "complete" number of entities.[52]

Additionally, there is not always a consensus about correlating one category of seven things with another.

For example, Ala ud-Daula Simnani explicitly correlates the seven progressive laṭāʾif with the seven ontological levels of Islamic cosmology, whereas other Sufi orders, which recognize only five laṭāʾif, do not.

Divine Names or laṭāʾif
The Divine Names of God in Islam are understood by Sufism to refer (in the great majority of cases) to the relational action, functioning, or appearance of transcendental Divine Attributes/Qualities in immanent, manifest reality.[53]

The laṭāʾif, in contrast, while capable of being experienced indirectly through the somatic, emotional, and mental states they pattern in conventional experience, are primarily direct transcendental experiences of Divine Attributes themselves.[54]

There appears to be no consensus that the laṭā’if are directly related to the Divine Names.

The laṭāʾif outside Sufism
In addition to Sufism itself, the laṭāʾif are also found in certain spiritual teachings whose founders have been influenced by Sufism.

The Fourth Way

The Fourth Way is an approach to human self-development introduced to Europe in the early 20th century by George Gurdjieff (1867-1949) and his student P.D. Ouspensky (1878-1947). Substantial parts of the teaching are thought to be derived from Naqshbandi Sufism.[55]

For example, there are said to be seven Centers (Fourth Way) within human beings that organise specific functions:

Five “lower” centers: the "Intellectual", "Emotional", "Moving", "Instinctive", and "Sexual", which are understood to operate explicitly in humans from birth.[56]
Two “higher” centers: the "Higher Emotional" and "Higher Intellectual", which are understood to operate implicitly in humans but which can become explicit in those who undergo a spiritual development.[57]
In this teaching, the qualities of the Higher Emotional Center (equivalent to Qalb (Heart) in Sufism) are known as “Positive Emotions” or “sacred impulses”.[58]

John G. Bennett (1897-1974), a contemporary student of both Ouspensky and Gurdjieff, researched the sources of Gurdjieff’s teaching and concluded that these Positive Emotions were in fact derived from the laṭāʾif of Sufism.[59]

Nevertheless, specific knowledge and realization of the Positive Emotions as laṭā’if are rarely emphasized in schools of the Fourth Way teaching today.

The Diamond Approach
The Diamond Approach is a spiritual teaching developed by Hameed Ali (A. H. Almaas) (1944–) and Faisal Muqaddam (1946-) beginning in the 1970s. The history of the teaching was influenced both by Idries Shah and by Gurdjieff's Fourth Way.[60]

It confirms the Naqshbandi (Punjab) understanding of five fundamental laṭāʾif and then expands it to include dozens of similar human capacities for which the more general term “Essential Aspects” is adopted.[61]

Unlike the Gurdjieff/Ouspensky Fourth Way, the Diamond Approach uses various mental, emotive, and somatic methods for realizing the laṭāʾif, as a central part of its overall teaching and practice.[62]

(See also: corresponding video in "External Links").

History of the laṭāʾif
The spiritual experiences identified by Sufism as the laṭāʾif have their immediate historical antecedents in the Emanationism of Neoplatonism[63] (3rd century AD), which is known to have influenced the subsequent development of Sufism (see: Platonism in Islamic philosophy). The Emanations of Neoplatonism, in turn, arose from the Theory of forms of Plato (4th century BC).

The general concept of spiritual “subtle centers” originated within Persian Sufism:

Junayd of Baghdad (835–910), al-Hallaj (858–922),[64] and Shahab al-Din Abu Hafs Umar Suhrawardi (1145–1234).[65]

Kubrawi Sufi Najm al-Din Razi (1177–1256) proposed five “inner means of perception” (Qalb, Ruh, Sirr, Khafi, and Ikhfa) that parallel the five physical senses. It's unclear to commentators whether these inner senses were already understood as laṭāʾif at that time.[66]

The earliest systematic formulation of the laṭāʾif is thought to be that of Kubrawi Ala ud-Daula Simnani (1261–1336),[6] who proposed seven laṭāʾif, relating them to the seven ontological levels of Sufi cosmology.[67]

From the 17th to 19th centuries, the Indian Mujaddidis, beginning with Ahmad Sirhindi (1564–1624), returned to a standardized interpretation of five experiential laṭāʾif and associated their locations with parts of the physical body.[68]

The Punjab tradition within the Naqshbandi in the late 19th and 20th centuries continued with five laṭā’if but identified the experience of their physical locations differently and viewed them as spiritual organs/capacities that also underlie ordinary forms of human consciousness.[69]

It is thought by some[70] that, just as with the nominal 99 Names of God in Islam and their underlying Divine Attributes,[71] the number of laṭāʾif and their potential realization by humanity might actually be unlimited.

See also
Al-Insān al-Kāmil
Arcs of Descent and Ascent
Dhikr
Emanationism
Illuminationism
Islamic cosmology
Muraqabah
Neoplatonism
Platonism in Islamic Philosophy
Qalb
Ruh
Subtle Body
Sufi cosmology
Tajalli
Tawajjuh
External links
Article: Marcia K. Hermansen: "Shāh Walī Allāh's Theory of the Subtle Spiritual Centers (Laṭāʾif)"; accessed February 15, 2025.
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Sacred Texts Islam
Mishkât Al-Anwar
("THE NICHE FOR LIGHTS")
by AL-GHAZZALI
[1058-1111 C.E.]

Translation and Introduction by W. H. T. {William Henry Temple} GAIRDNER
[b. 1873, d. 1928]

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Mishkât Al-Anwar
("THE NICHE FOR LIGHTS")
by AL-GHAZZALI
[1058-1111 C.E.]

A TRANSLATION WITH INTRODUCTION
BY
W. H. T. {William Henry Temple} GAIRDNER
[b. 1873, d. 1928]

B.A. OXON; C.M.S. MISSIONARY IN CAIRO; DIRECTOR OF THE SCHOOL FOR ORIENTAL STUDIES, CAIRO
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AUTHOR'S PREFACE

I AM so conscious that my general equipment was insufficient to warrant my having undertaken an introduction to this treatise (in addition to the translation), that my utmost

hope is this,--that what I have written may be regarded by lenient Orientalists as something to elicit--provoke, if you will--the necessary supplementing and formative criticism; or as useful materials to be built into some more authoritative and better informed work: and that they may from this point of view be inclined to pardon what otherwise might seem an unwarrantable piece of rashness and indiscretion.

A still greater presumption remains to be forgiven, but this time on the ground of the great human simplicities, when I venture to inscribe this work, in spite of everything, to the beloved memory of

IGNAZ GOWZIHER

--that golden-hearted man--who in 1911 introduced me to the Mishkât; and to join with his

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name that of

DUNCAN BLACK MACDONALD

who first introduced me to the Mishkât's author. Of these twain, the latter may perhaps forgive the lapses of a pupil because of the filial joy with which, I know well, he will see the two names joined together, howsoever or by whomsoever it was done. As for the former, . . . in Abraham's bosom all things are forgiven.

CAIRO

July, 1923.

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INTRODUCTION

The references in square brackets are to the pages of the Cairo Arabic edition, and to the present English translation.

THE MISHKÂT AL-ANWAR[1] is a work of extreme interest from the viewpoint of al-Ghazzâlî's[2] inner life and esoteric thought. The glimpses it gives of that life and thought are remarkably, perhaps uniquely, intimate. It begins where his autobiographical Al-Munqidh min al-Dalâl leaves off. Its esotericism excited the curiosity and even the suspicion of Muslim thinkers from the first, and we have deeply interesting allusions to it in Ibn Tufaill and Ibn Rushd,[4] the celebrated philosophers of Western Islam, who flourished within the century after al-Ghazzâlî's death in 1111 (A.H. 505)--a fact which, again, increases its importance and interest for us.

[1. The Mishkât al-Anwâr is numbered No. 34 in Brockelmann's Geschichte der Arabischen Literatur (vol. i, p. 423). It was printed in Cairo (matba`at as Sidq, A. H. 1322), to which edition the references in the present work are made. There is another edition in a collection of five opuscules of Ghazzâlî under the title of the first of the five, Faisal al-Tafriqa.

2. The Algazal of the Schoolmen.

3. The Abubacer of the Schoolmen.

4. The Averroes of the Schoolmen.]

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I. DATE, OBJECT, AND GENERAL CONTENTS

There is no way of fixing the Precise date of this treatise; but it falls among his later ones, perhaps among the latest; the most important hint we get from Ghazzâlî himself being that the book was written after his Magnum opus, the Ihyâ'al Ulûm (p. [9]). Other works of Ghazzâlî mentioned by him in this treatise are the Mi`âr al-`Ilm, Mahakk al-Nazar, and al-Maqsad al-Asnâ.

The object of the opuscule is to expound a certain Koran verse and a certain Tradition. The former is the celebrated Light-Verse (S. 24, 35) and the latter the Veils-Tradition. It is divided into three sections, of which the first is considerably the longest.

In this first section he considers the word "light" itself, and its plural "lights," as applied to physical light and lights; to the eye; to the intelligence (i.e. intellect or reason); to prophets; to supernal beings; and finally to Allah himself, who is shown to be not the only source of light and of these lights, but also the only real actual light in all existence.

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In the second section we have some most interesting prolegomena to the whole subject of symbolic language in the Koran and Traditions, and its interpretation. Symbols are shown to be no mere metaphors. There is a real mystical nexus between symbol and symbolized, type and antitype, outer and inner. The symbols are infinitely numerous, very much more numerous than those mentioned in Koran, or Traditions. Every object on earth "perhaps" has its correlative in the unseen, spiritual world. This doctrine of symbols reminds us of the Platonic "ideas" and their earthly copies, and of the "patterns of things in the heavens" and "the example and shadow [on earth] of heavenly things" in the Epistle to the Hebrews. A notable deduction is made from this doctrine, namely, the equal incumbency of keeping the outward letter (zâhir) of the Law as well as its inner meaning (bâtin). Nearly all the most advanced Sûfis were zealous and Minutely scrupulous keepers of the ritual, ceremonial, and other prescriptions of the Sunna law, and Ghazzâlî here supplies a quasi-philosophical basis for this fidelity--a fidelity which some of the bolder and more extreme

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mystics found illogical and "unspiritual".

In the third section the results of this symbology are applied to the Verse and Tradition in question. In the former the beautiful, and undeniably intriguing expressions of the Koran--the Light, the Niche, the Glass, the Oil, Tree, the East and the West--are explained both on psychological and religio-metaphysical lines; and a similar exegesis is applied to the tradition of the Seventy Thousand Veils.

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II. MYSTERIES LEFT VEILED IN THIS TREATISE

In the course of all this Ghazzâlî gives us, incidentally, much that excites our curiosity to the highest degree; though always, when we get to the crucial point, we meet a "perhaps," or a patronizing allusion to the immaturity of his less-initiated reader. (Ghazzâlî's hesitations--"it may be," "perhaps", etc.--are worthy of study in this treatise. They do not so much have the impression of hesitancy in his own mind, as of a desire to "fence" a little with his reader.) He himself writes "incommunicable mystery"' across a number of these passages. Thus, the nature of the human intelligence

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and its peculiar affinity to the divine (pp. 16, 71); the mystic "state" of al-Hallâj, and other "inebriates," and the expressions they emit in their mystic intoxication (p. [20]) --"behind which truths," says Ghazzâlî, "also lie secrets which it is not lawful to enter upon"; the astounding passage (p. [24]) in which to the supreme Adept of the mystical Union with deity are ascribed features and functions of very deity; the real explanation of the word tawhîd, involving as it does the question of the reality of the universe and the nature of the soul's union or identification with deity; the nature of the Commander (al-Mutâ`) of the universe, and whether he be Allah or an ineffable supreme Vicegerent; who that Vicegerent is, and why it must be he and not Allâh who performs the prime function of the cosmos-ruler, viz. the issue of the command for the moving of the primum mobile, whereby all the motions of the Heavenly (and the Sublunary) spheres are set a-going; and the final mystery of Allah-an-sich, a Noumenal Deity, in whose case transcendence is to be carried to such a pitch that gnosticism and agnosticism meet,

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and the validity of every possible or conceivable predication is denied, whether of act or attribute (see p. [55])--all these things are incommunicable mysteries, secrets, from the revealing of which our author turns away at the exact moment when we expect the denouement. The art is supreme--but something more than tantalizing. Who were the adepts to whom he did communicate these thrilling secrets? Were these communications ever written down for or by his brother initiates? Or did he ever communicate them? Was there really anything to communicate? If so, what?

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III. A GHAZZALIAN PHILOSOPHY OF RELIGION

On the whole it is the final section on the Veils-Tradition which, though really of the nature of an appendix, contains the most numerous and the most interesting problems for the study of Ghazzâlî's inner life, thought, and convictions. This tradition speaks of

"Seventy Thousand Veils of Light and Darkness" which veil pure Godhead from the human soul. The origin of the tradition is, it is safe to hazard, Neoplatonic, and it therefore lent itself completely to the gnostic and theosophical mode of

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thought which so soon invaded Muslim Sûfism after its less successful effort to capture orthodox Christianity. Accordingly Muslim mystics seem to have seized upon the tradition with avidity, though they interpret it variously. For an entirely Neoplatonic, theosophical interpretation, as expounded by Rifâ`i dervishes, the translator's "'Way' of a Mohammedan Mystic" may be consulted.[1] According to this version, the soul, in its upward Seven-fold Way to Union with pure Deity, is at every stage stripped of 10,000 of these Veils, the dark ones first and then the bright. After that the naked soul stands face to face with naked Deity, with Absolute Being, with an unveiled Sun, with unadulterated Light. Ghazzâlî's treatment is different. According to him, these Veils are various according to the varieties of the natures which they veil from the One Real. And it is the classification of these natures, which is thus involved, that supplies rich material for an unusually inside view of Ghazzâlî's real views concerning men, doctrines, religions, and sects. It

[1. The Moslem World, year 1912, pp. 171 seqq., 245 seqq.; as separatum, Otto Harrassowitz, pp. 9, 10.]

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is not the orthodox schoolman, the fierce dogmatist, the rigid mutakallim, who is now speaking. We have the sensation of overhearing Ghazzâlî as he speaks aloud to his own soul, or to a circle of initiates. It is hardly less than an outline of a philosophy of religion with which we have to do. He divides mankind into four classes: those veiled with veils of pure darkness; those veiled with veils of mixed darkness and light; those veiled with veils of pure light; and those who attain to the vision of the Unveiled. Every line of this part of the work merits and requires the closest study. It is not possible to give this detailed study here--it has been given elsewhere, and to that the reader must be referred.[1] But a summary of Ghazzâlî's classification of souls and creeds may be given here, for thus, even more effectively than by an extended study, may a vivid preliminary appreciation be gained of the importance of this section for students of the Ghazzâlî problem. He begins at the bottom and works up the light-ladder, rung by rung, to the very top, thus giving a gradation of

[1. Der Islam, year 1914, in Nos. 2 and 3: by the present writer.]

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human natures and human creeds in respect of their approach to absolute truth. Sometimes the grades are definitely identified by the author. In other cases they may be certainly, or nearly certainly, identified from the description he gives. In the following

summary Ghazzâlî's own identifications are given between round brackets; inferred identifications certain or nearly certain, between square brackets.

Class I.--Those veiled with Veils of pure Darkness

Atheists--

(a) Naturist philosophers whose god is Nature,

(b) Egotists whose god is Self.

Subdivisions of (b):--

(1) Seekers after sensual pleasures (the bestial attributes).

(2) Seekers after dominion ("Arabs, some Kurds, and (the very numerous Fools").

(3) Seekers after filthy lucre

(4) Seekers after vainglory

(2-4) (the ferocious attributes).

Class II.--Those veiled with Veils of mixed Darkness and Light

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A. THOSE WHOSE DARKNESS ORIGINATES IN THE SENSES

(1) Image-worshippers. [Polytheists of the Hellenic (? and Indian) type.]

(2) Worshippers of animate objects of physical beauty. (Some of the most remote Turkish tribes.)

(3) Fire-worshippers. [Magians.]

(4) Astrologizing Star-worshippers. [Star-worshippers of Harran: ?Sabîans.]

(5) Sun-worshippers.

(6) Light-worshippers, with their dualistic acknowledgement of a supreme correlative Darkness. (Zoroastrians of the cult of Ormuzd and Ahrimân.)

B. THOSE WHOSE DARKNESS ORIGINATES IN THE IMAGINATION

(who worship a One Being, sitting [spatially] on his throne).

(1) Corporealists. {p. 11}

[Extreme Hanbalites: Zâhirites.]

(2) Karrâmites.

(3) Those who have eliminated all spatial ideas in regard to Allâh except the literal "up-above".

[Ibn Hanbal.[1] Hanbalites.[2]]

C. THOSE WHOSE DARKNESS ORIGINATES IN THE [DISCURSIVE][3] INTELLIGENCE

[Various sorts of Mutakallimîn]

(1) Anthropomorphists in respect of the Seven Attributes of Allah, "Hearing, Seeing," etc., and especially the "Word" of Allah.

(Those who said that the Word of Allah has letters and sounds like ours.) [Early literalists; Hanbalites: early Ash`arites.]

(2) Those who said that the word of Allah

[1. Faisal al-Tafriqa, p. 10.

2. Averroes adds to these (with justice) the Koran; Mohammed himself; the "Early Fathers"; al-Ash'ari; and the early Ash`arites--before the time of Abul Ma'âli," says Averroes, loc. cit. i.e. of al-Juwainî, The Imâm al-Haramain, our author's Shaikh, d. 478 (see his al-Kashf 'an manâhij al-adillâ', ed. Müller, p. 65, Cairo ed., p. 54.)

3. For according to Ghazzâlî the genuine axiomata of the pure intelligence are infallible. See p. [10], and an important autobiographical passage near the beginning of the Munqidh.]

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is like our mental speech (hadith al-nafs.)

[Later Ash`arites.]

Class III.--Those veiled by pure Light

[i.e. purged of all anthropomorphism (tashbîh)]

(1) Those whose views about the Attributes were sound, but who refused to define Allah by means of them: replying to the question "What is the Lord of the World?" by saying, "The Lord, who transcends the ideas of those attributes; He, the Mover and Orderer of the Heavens."

[Hasan al-Basrî, al-Shâfi`î, and others of the bilâ kaifa school.]

(2) Those who mounted higher than the preceding, in declaring that Allah is the mover of only the primum mobile (the Ninth and outermost Heaven), which causes the movement of the other Eight, mediated by their respective Angels.

[Sûfî philosophers. (?) Al-Fârâbî.]

(3) Those who mount higher than these {p. 13} again, in putting a supreme Angel in place of Allah, Who now moves the heavens by commanding this supreme Angel, but not immediately by direct action.

[Sûfî philosophers. Al-Ghazzâlî himself when coram populo (Munqidh, p 11)!]

Class IV.--The Unveiled who Attain

Those who will predicate nothing whatsoever of Allah, and refuse to allow that He even issues the order for the moving of the primum mobile. This Commander (Mutâ`) is now a Vicegerent, who is related to the Absolute Being as the sun to Essential Light or live coal to the Element of Fire.

(1) Adepts who preserve self-consciousness in their absorption in this Absolute, all else being effaced.

(2) Adepts whose self-consciousness is also effaced ("the Fewest of the Few") [al-Hallâj and the extreme Mystics],

(a) who attain to this State with a single leap--as Abraham "al-Khalîl" did, {p. 14}

(b) who attain to it by stages,--as Mohammed "al-Habîb" did [at the Mi`râj].

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IV. GHAZZALI PROBLEMS RAISED BY THE FOREGOING

The mere perusal of this graded scale of systems and of souls shows at once its extraordinary interest because of its revelation of Ghazzâlî's innermost thought about these things, and because of the piquancy and difficulty of some of the problems raised.

In the discussion of the whole subject the reader is referred to, the monograph upon the Mishkât to which allusion has been made. The problems may be indicated here in the form of questions, for the sake of defining them as particularly as possible:--

(1) How is it that some reputable Moslems are grouped with Idolators and Dualists in the second division ("mixed light and dark")?

(2) How is it that Jews and Christians are neither mentioned nor alluded to in this rather full sketch for a philosophy of religion? And where could they have been fitted in if they had been mentioned?

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(3) How is it that the later Ash`arites, the standard orthodox Theologians, are placed so low, viz. in the division where there are still veils of darkness?

(4) How is that the Mu`tazilites are neither mentioned nor alluded to; and that, according. to the differentia of the highest section of the second division, it would be inevitable to place them above the orthodox Ash`arites?

(5) How is it that the most pious believers of the earliest and most venerated type come no higher than the lowest section of the third division?

(6) How is it that to such men is ascribed any special concern about Allah as "mover of the Heavens"[1]

(7) How is it that the various doctrines about the mode of this Moving of the Heavens is made the main if not the sole differentia of the (ascending) grades of this division, though in other works Ghazzâlî treats this very matter with marked coolness[2]? How is it that on this

[1. This is all the more marked because the words are Ghazzâlî's own gloss on a quotation from the Koran; see below.

2. E.g. Tahâfut, pp. 57, 60.]

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is explicitly said to turn the superiority of the schools of Sûfî's over the pious Believers, and the superiority of one school of Sûfî's over another?

(8) How is it that this matter of Moving the Heavens is considered so particularly to threaten the Unity of Allah, and that that Unity is only saved when He is relieved from even the function of Commanding the (outermost) Heaven to be moved?

(9) And who is this Commander who thus commands, and who orders all things, and

who is related to pure Being as the Sun to Elemental Light? And what was "the mystery (in this affair), the disclosure of which this book does not admit of"?

(10) What becomes of a Deity of whom nothing whatsoever can even be said or predicated? And how, then, can a "relation" between Him and His Vicegerent be asserted, still more described as above? And how can this Unknowable, Unimaginable and Inconceivable be nevertheless "reached" by mystic souls?

(11) What was "the book" into which Ghazzâlî himself says he put all his esoteric

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teaching (Jawâhir, p. 31); which he implores any into whose hands it may fall not to publish; which Ibn Tufail denies could have been this Mishkât (Hayy, ed. Gautier, pp. 13-15, trans. Gautier. pp. 12-14), nor any other of the supposed esoteric books that "had come to Andalus"?

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V. THE PROBLEM OF THE VICEGERENT IN IBN RUSHD AND IBN TUFAIL

After this it will cause no surprise that it is this figure of the Vicegerent (al-Mutâ` . . . alladhî amara bi tahrîk il-samâwât) who excited the curiosity and suspicion of thinkers in the century after Ghazzâlî's death. The passage is at least twice singled out, once by Ibn Rushd in the treatise already cited, and once by Ibn Tufail in his Hayy ibn Yaqzân.

(1) Ibn Rushd uses the passage to level at Ghazzâlî a direct accusation of gravest hypocritical insincerity over a matter which Ghazzâlî had ostentatiously singled out as the prime test of orthodoxy, namely.. the doctrine of emanation. According to Ibn Rushd the passage about the Vicegerent was the explicit teaching of this doctrine of the Philosophers, for which,

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elsewhere, Ghazzâlî can find no words strong enough to express his censure and contempt. The words of Ibn Rushd are as follows:

"Then he comes on with his book known as Mishkât al-Anwâr, and mentions therein all the grades of the Knowers of Allah; and says that all of them are veiled save those who believe that Allah is not the mover of the First Heaven, He being the One from Whom this mover of the First Heaven emanated: which is an open declaration on his part of the tenet of the philosophers' schools in the science of theology; though he has said in several places that their science of theology (as distinct from their other sciences) is a

set of conjectures."[1]

It is not within the scope of this Introduction to follow in detail the evidence for and against the truth of this radical accusation. This has been done at length and with considerable minuteness in the monograph in Der Islâm, which has already been cited (pp. 133-145). The

[1. Op. cit., ed. Müller, p. 21, Cairo edition, p. 59. The treatise was written before A.H. 575; date of Mishkât c. 500.]

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reader must be referred to that; and it must suffice here to say that after the full consideration of all the evidence the verdict given there. is Not Guilty. On the other hand, the existence of an esoteric doctrine in regard to this Vicegerent and his function is undeniable (and undenied); and it is clear, from the comparison of the Mishkât itself with the Munqidh, that that doctrine differed vitally from the one professed by Ghazzâlî exoterically (Munqidh, p. 11). Ghazzâlî himself, in a passage of remarkable candour,[1] admits that every "Perfect" man has three sets of opinions (madhâhib), (a) those of his own environment, (b) those he teaches to inquirers according as they are able to receive them, and (c) those which he believes in secret between himself and Allah, and never mentions except to an inner circle of friends or students.

Ibn Rushd's accusation was an attempt to identify the figure of the Vicegerent, al-Mutâ` with that of Al Ma`lûl al Awwal, the First Caused, in the emanational scheme of the Neoplatonizing[2] philosophers of Islâm, with

[1. Mîzân al `Amal, p. 214.

2. The unquestionable Neoplatonism of much of the forms and expression of Ghazzâlî's thought, if not of the thought itself {footnote p. 20} Contd. (see especially pp. 15, 16. 29, 47 seq.]), exposed him in a very special way to this charge of emanational pantheism. And it cannot have made it easier for him to steer clear of such dangers in fact.]

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al-Fârâbi and Ibn Sinâ at their head. This was the Demiurge, the Being who first emanates from the Absolute Being, and mediates between It and all the lower stages or relational existence, with their increasing limitedness and grossness, thus relieving the predicateless Absolute from all part in the creation or administration of the universe.

There can be no doubt that whatever Ghazzâlî's doctrine of the Vicegerent was, and whatever else his esoteric doctrine contained, the emanational theory formed no part of that doctrine. For this particular piece of pseudo-metaphysics he appears to have had a very particular dislike and contempt; and if Ibn Rushd was really serious in levelling his accusation he can hardly be acquitted of being blinded by his bitter prejudice against

"Abû Hâmid". The only possible ground for Ibn Rushd's accusation which I have been able to discover is as follows:--it is a fact that the extreme (ghulât) Imâmites did identify al-Rûh "The Spirit of

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Allah" with the First Emanation[1]. If, as is contended hereafter, Ghazzâlî identified al-Mutâ` with Al-Rûh, and Ibn Rushd was aware of this, he may have thought, or been pleased to think, that Ghazzâlî therefore thought that al-Mutâ` was the First Emanation. This would be an indirect confirmation of the identification which it is attempted presently to prove, namely, al-Mutâ` = al-Rûh.

(2) We now pass to the other criticism of the passage, by Ibn Rushd's contemporary Ibn Tufail, in the introduction to his philosophical romance entitled Hayy Ibn Yaqzân.[2]

Ibn Tufâil's allusion to this perplexing passage is as follows:--

"Some later writers[3] have fancied they have found something tremendous in that passage of his that occurs at the end of al-Mishkât, which (they think) impales Ghazzâlî on a dilemma from which there is no escape. I mean where, after speaking of the various degrees of the

[1. Massignon, Hallâj, p. 661.

2. Ed. Gautier, pp. 14-15, transl. 12-14.

3. Or "a later writer" presumably Ibn Rushd himself, in the passage already cited and discussed.]

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Light-Veiled, and then going on to speak of the true Attainers, he tells us that these Attainers have discovered that this Existing One possesses an attribute which negates unmitigated Unity; insisting that it necessarily follows from this that Ghazzâlî believed that the Absolute Being has within His Essence some sort of plurality: which God forbid!"

The excursus on this passage in the article cited from Der Islâm (pp. 145-151) can only be summarized here. It seems to have escaped the critics quoted by Ibn Tufail, that the Unveiled, according to Ghazzâlî himself, abandoned the position of the last of the Light-Veiled just because of this dread, viz. that the identification of al-Mutâ` with Allah would endanger "the unmitigated Unity" of Deity. Ibn Tufail himself, though he admits the serious contradictions which appear in Ghazzâlî's books, flatly refuses to see in this passage anything so monstrous, or anything sinister at all.

Unfortunately he does not give us his own exegesis of the passage; but it may perhaps

be inferred from his own schematization of the

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grades of being. In this he makes elaborate use of the schema of reflectors, and reflectors of reflectors, which Ghazzâlî has already suggested in this book (pp. [15, 16]). "The essences of the Intelligences of the Spheres" are represented as successive, graded reflections of the Divine Essence. The highest of them is not the essence of the One Real nor is he the Sphere itself, nor is he other than both. He is, as it were, the image of the sun which appears in a polished mirror; for that image is neither the sun, nor the mirror, nor other than them both." It is probable that Ibn Tufail, who professed to have won through to his position after studying al-Ghazzâlî and Ibn Sînâ (the juxtaposition is singular!), would have more or less equated this conception of the highest Essence of the Intelligences of the Spheres with the conception of al-Mutâ` in the Mishkât, though he says nothing about the business of Heaven-moving in relation to this Being. It need not follow that al-Ghazzâlî would have accepted this explanation[1]; though both men were evidently striving equally to avoid a total pantheism, and both

[1. Though his "mirror" schema in Mishkât, p. [15], is near Ibn Tufâil's meaning.]

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disbelieved in the emanational theory as taught by al-Fârâbî and Ibn Sinâ.

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VI. ONE SOLUTION OF THE PROBLEM OF THE VICEGERENT

In the absence of "the book" into which Ghazzâlî put these secret opinions, or inconceivable mysteries, including, we may suppose, the secret of this mysterious Vicegerent, we are not likely to reach any authoritative settlement of the question: nor, even if we be put on the right track, clear up the whole of the mystery. For want of direct help from our author, therefore, the only thing to be done is to examine minutely al-Mishkât itself, to see if it yields any indirect help. It would seem that from this examination two possible solutions emerge. In this section the first of these will be discussed.

This solution, which was first suggested to the writer by the distinguished French Orientalist, M. Louis Massignon, identifies the mysterious figure of this Vicegerent, al-Mutâ`, with the Qutb ("Axis") or some other Supreme Adept. According to the developed doctrine, this Qutb was an earthly Mystic of supremest attainment, who during his lifetime administered

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the affairs of the heavens and the earth. There was nothing about him, during his lifetime, to suggest to any observer that he was, engaged in so stupendous a task, and it was not known till after his death that he had been "the Axis of his time" (qutbu zamânihi).

The beginnings of this doctrine go back far beyond al-Ghazzâlî--a rudimentary form of it was held by even the ultra-orthodox Hanbalites,[1] and a developed form of the conception is expressed quite definitely in al-Hujwîrî's Kashf al-Mahjûb,[2] and must have been widely held, in orthodox circles too, in the fifth century, at the close of which our treatise was written.

Moreover, at least from the time of al-Hallâj, to whom, as we shall see, our author in. this treatise refers in terms by no means of repudiation, the very word under discussion, al-Mutâ` or some other form of the same verb, occurs in significant connexion with supreme sainthood. One of the accusations levelled against al-Hallâj was that he taught that "having

[1. Massignon, Passion d' al-Hallâj, p. 754.

2. p. 214 of trans.]

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attained to sainthood the Adept becomes al-Mutâ` he who says to a thing 'Be!' and it becomes".[1] It sounds startling enough, but it was a true accusation, though it has to be taken in connexion with the whole of Hallâj's philosophy of mystical union with the Divine. For he did definitely adopt from a predecessor, Ibn `Iyâd, the aphorism "Man atâ`a Allaha atâ`ahu kullu shay'",[3] an aphorism which received a later redaction (quite in the spirit of Hallâj, as has been shown), "man hudhdhiba ... fa yasîru mutâ`an, yaqûlu lish shay'i `Kun' fa yakûn," "He who has passed through the mystic askesis becomes Obeyed; he says to this or that, 'Be!' and it is."[4]

Since then al-Hallâj did so teach, and did use this very word, and since al-Ghazzâlî in this treatise betrays a very considerable admiration of al-Hallâj, and a sort of tremulous half-assent to his wildest utterances, including the notorious

[1. Massignon, op. cit., p. 791; ib., p. 472.

2. The sense in which he did use the expression, and the proof that it did not in his thought mean self-deification, is given very clearly in Massignon, op. cit., 519-521.

3. Op. cit., p. 472.

4. Al-Avnî on al-Istakhrî., quoted in a letter by M. Massignon to the writer.]

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"Ana-l Haqq" itself, it would seem that a strong prima-facie case has been made out for identifying the Mutâ` of our treatise, in spite of the cosmic nature of his functions, with some supreme Adept. But only a prima-facie case. To make out the thesis itself, the treatise itself must be interrogated; for it by no means follows that because a Hallâj held an opinion a Ghazzâlî adopted it.

There are, certainly, some passages that do suggest that the solution is along this line.

(1) The description of the adventures of a soul in highest state of Union (Mish., p. [24]) tends to bear out the Identification, or the general idea underlying it. The person there described is a supreme Adept, and in particular al-Hallâj himself. Having reached Union with the One divine Real, he ascends in and with Him "to the throne of the Divine Unity and from thenceforth administers the Command throughout His (or 'his,' for in this extraordinary passage the pronouns remain the same throughout) storied Heavens." The words translated "administers the Command", yudabbîru-l amr, are remarkable, for they contain an Arabic

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word (amr) which, as we shall see presently, is to the last degree significant, being the very word used in the Mutâ` passage (p. [55]), where Ghazzâlî confesses it is an obscure mystery. The Mutâ` (Commander) is said to move the outermost Heaven by precisely the amr (command). The words yudabbîru-l amr could no doubt be translated in a less significant way, owing to the troublesome double meaning of amr, ("affair," "command"), namely, "he disposes things." But in view of the fact that this amr was a notable Sûfî term, and a mysterious problem alluded to by Ghazzâlî in this very treatise, it seems inevitable to take it as "command" here. And a "Command" necessitates an "Obeyed".

(2) On p. [23], where the reference throughout is purely general, and presumably applies to anyone who has the necessary qualifications and attains this supreme mystical "state", Ghazzâlî says that when the mystic Ascent is complete, "if there be indeed any change, it is by way of 'the Descent into the Lowest Heaven', the radiation from above downwards." This also suggests supreme divine activity in the Universe

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below, especially if the word ishrâq refers, as it probably does, to causative activity.

(3) On pp. [13, 14] occurs another passage which strongly supports the general identification, though it leaves its particular and personal reference still obscure. In this the adepts, who in their mystical Ascent (mi`râj) "attained to that supreme attainment", are said to be "the Prophets", who "from thence looked down upon the entire World

Invisible [precisely the world of the Heavens]; for he who is in the world of the Realm Supernal is which Allah, and hath the keys of the Unseen. I mean that from where he is descend the causes of existing things; for the world of sense is one of the effects of yonder-world of causes", etc. This looks almost like a reasoned, philosophic doctrine behind the mystical one, that to attain to the world of Reality is ipso facto to attain to the fount of causation; which involves the ability to direct the Causes which control all the Effects in the Heavens below and the Earth beneath. The Vicegerent does no more than this.

A close scrutiny of these passages leaves, one, nevertheless, with thc impression that the

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Adepts whose celestial adventures are there described are too generalized, or perhaps one should say too pluralized, to be identifiable with this single, solitary figure of al-Mutâ` as he is presented in our passage. As far as these three passages go, this assumption of the reins of the Universe is only granted to Adepts in their mystic "States", to Prophets in their highly exceptional "Ascent". There is nothing to show that two or more such Attainers might not exist at one time, or that even one must always be existing; in other words, there is no trace of the complete and fully developed Qutb doctrine in this treatise. But these considerations make it impossible to identify any one of these Adepts, or all of them together, with the cosmic al-Mutâ`, whose function, related as it is to the very mechanism of the Heavens, is ceaseless, and coextensive with Time itself. And these last four words suggest a further consideration which in itself seems fatal to the proposed identification; namely, that al-Mutâ` was Vicegerent from the very foundation of the world; he is the one "who commanded the Heavens to be moved" (p. [55, 1. 12]). No

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Hallâj, no Adept, no Qutb, no Prophet even, ever claimed, or had claimed for him, such priority as this,[1] or even priority at all. But if not, none of them--and, if so, no terrestrial being at all--can claim to fill the role of this Vicegerent. The three passages were probably intended only to assert and account for the karâmât of the Saints in their wonder-working which was parallel to that of the Koranic Jesus.

The a-priori question of our author's attitude to the Qutb doctrine--whether, consistently with his published writings, he could have sustained such a doctrine in this work--is one which can only be indicated here. Professors R. Nicholson and D.S. Macdonald have both communicated to the writer, in reference to the passage under discussion, their opinion that there is an a-priori impossibility. To al-Ghazzâlî the doctrine was tainted with Imâmism, his special bete noire (see his attack on the Ta`lîmites in his Munqidh;[2] that since an omnipotent.

[1. The question of the priority claimed by a certain school for Mohammed, and of the

nûr Muhammadi, will be considered, later.

2. See Nicholson, The Idea of Personality in Sûfism, p. 46]

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Administrator must also be an infallible Guide (whom Ghazzâlî would not have at any price), there is no room for the former in Ghazzâlî's thought (thus Professor Macdonald). If the Mutâ` is not Mohammed, he is certainly no Saint (thus Professor Nicholson).

Be this as it may, the above considerations, drawn from the study of the text itself, and from the passages which prima facie seemed to point to the Qutb-Mutâ` identification, seem finally, when more closely examined, to rule that identification out.

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VII. ANOTHER SOLUTION

But there are other passages in our treatise which, when carefully studied, lead to the belief that in Ghazzâlî's own mind--though the identification is nowhere explicitly stated or significantly hinted--the Mutâ` is none than al-Rûh, THE SPIRIT OF ALLAH.[1]

In S. 17, 87, Mohammed himself had left this enigmatic entity as a divinely uncommunicated,

[1. Nicholson. The Idea of Personality in Sûfism, pp. 44, 45. The identification had occurred independently to the present writer before appearance of Professor Nicholson's work. It had also occurred independently to Professor D. B. Macdonald.]

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and therefore incommunicable, mystery. The passage runs as follows: "They ask thee of The Spirit: say, The Spirit pertains to my Lord's Word-of-Command, and ye have not been communicated knowledge [of It] save a little." The Arabic of the words italicized is min amri rabbî; and we are again faced, at the outset, with the troublesome double meaning of the word amr. The phrase min amr might merely mean--perhaps did only mean--"a matter of"[1] (my Lord's), a vague phrase, common in Arabic, meaning "something that pertains to" so and so. But in a case like this, we are not concerned with what Mohammed may originally have meant, but what mystic writers have taken him to mean. And enormously though this verse attracted puzzled, and baffled commentators and mystics of all ages, the latter seem to have taken the word amr, with practical unanimity, in the far more significant sense of "Command". The Hebrew root means "speak", and this meaning is implicit in the Arabic root also, which signifies

spoken command. And

[1. The word min is itself tantalizingly ambiguous. It might mean "(derived) from" or "(part) of" or "pertaining to." Under such circumstances one looks round for the vaguest possible phrase to render the preposition.]

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just as later Jewish writers made out of a derivative of this root a Logos doctrine (Memra), so the Mohammedan mystics came near to making a Logos doctrine out of the word amr, taking their start from this very text.

A mystery having been definitely started by this text, a haze of mystification was thrown over the entire subject of "spirit": over angels as "spirits", over the human "spirit", the prophetic "spirit"; the interrelation between these, and the relation of all to "the Spirit"; finally Its relation to Allah. In our treatise there is a full measure of this mystification.

"The Spirit" is ar-Rûh. With this may be absolutely identified Rûh Allah "The Spirit of God"; Rûhuhu "His Spirit"; and al-Rûhu-l Qudsî[1] (or Rûhu-l Qudsî) "The Transcendent Spirit"--all Koranic expressions.

What then are the considerations which suggest that we have in this Figure of Mystery

[1. This is the Arabic for the Christian "The Holy Spirit". But in Arabic as in early Hebrew the word emphasized the idea of separation or transcendence rather than of righteousness or holiness.]

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the key to the mystery of the Vicegerent? On this supposition there would be no wonder that Ghazzâlî left the figure of the latter a mystery, and declined to divulge the secret of it (p. [55]). He could not divulge the whole secret, because by the decree of Allah and the Book, he could not know it himself--"save a little." And, there is no wonder he declined to discuss it, considering the interminable complexities and baffling obscurities of the recorded musings of Sûfî doctors on the theme.

At the very outset we are struck by the fact that the word Mutâ` occurs in the Koran (S. 81, 23), and not only so, but it occurs as an attribute of the mysterious Agent of Revelation, the vision of whom Mohammed saw at the. first (S. 53, 5-16). The text 87, 23, is not definitely cited in Mishkât; and in later Islâm the commentators, with their arid tameness, made a stereotyped identification of this Figure with the Angel Gabriel. But the Koran gives no warrant for this; and there is nothing in the Mishkât to show that Ghazzâlî thus taught. On the contrary, Gabriel is assigned a low place

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in the angelic hierarchy. No one can read those two Koranic passages (in S. 87 and S. 53) without feeling that Mohammed's awful visitant on those two occasions was the One of absolute supreme rank in the heavenlies: not a spirit but the Spirit. And It was mutâ`--"one who is obeyed." Is it not but a very short step from this to al-Mutâ`, The Obeyed-One?

The identification, however attractive, would nevertheless be precarious if there was not so much in the Mishkât itself that supports this identification.

(1) On p. [15] the ultimate kindling-place of the graded Lights, of which the Prophets occupy the lower and terrestrial ranks and the Angelic Beings the higher and celestial, is the theme of discussion. Both these ranks of beings are compared to "lights" and all of them are contrasted with the Highest of all, who is compared to "fire", from whose flame these graded lights are successively lit, from top to bottom. Who and what is this Highest of all next to Allah? He is said to be an Angel with countenances seventy thousand'. . . {p. 37} This is he who is contrasted with all the angelic host, in the words: 'On that day whereon THE SPIRIT ariseth, and the Angels, rank on rank.'" It is thus explicitly clear that this Being is the highest of all possible beings in heaven or earth next to Allah; and so, if the Vicegerent of p. [55] is also the highest of all, it would seem inevitable to equate them.

(2) In the very next page, p. [16], Ghazzâlî schematizes this conception, and, comparing Allah with the Sun (the source of light in the terrestrial system), he compares the highest of the ministrant lights to the Moon (all others being reflections, or reflections-of-reflections, of it). This "Highest is the one who is nearest to the Ultimate Light: . . . that Nighest to Allah, he whose rank comes nighest to the Presence Dominical, which is the Fountainhead of all these Lights" This "Nighest" and "Highest" cannot be other than THE SPIRIT spoken of in the preceding page. And on p. [31]--unless Ghazzâlî has suddenly changed all the symbols--the Sun is said to be the Sovereign, while "the antitype of the Moon will be that Sovereign's Minister (wakîl), for it is through

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the moon that the sun sheds his light on the world in its own absence, and even so it is through his own wakîl that the Sovereign makes his influence felt by subject who never beheld the royal person". Does not this wakîl who stands "highest and nighest" to his Liege-Lord, and who makes himself obeyed by all that Lord's subjects, strongly suggest "the Obeyed One", al-Mutâ`, the Vicegerent of the conclusion, whose function is, precisely, this?

(3) But what perhaps clinches the matter is the tell-tale word amr in that passage about al-Mutâ` himself on p. [55]. Those who stopped short of complete illumination, he says, identified al-Mutâ` with Allah just because he moves the primum mobile (and so all things) "with his Word of Command" (amr). "The explication of which amr (he continues), and what it really is, contains much that is obscure, and too difficult for most

minds, besides going beyond the scope of this book." And then he says that the perfect Illuminati perceived that, al-Mutâ` the Obeyed One is not more than the Highest--other-than-Absolute-Deity, and is related to Him as the sun to Essential Light

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(mysterious enough this!) or as a glowing coal to the Elemental Fire: and therefore they turned their faces from that Being "who commanded (amara) the moving of the Heavens" to the One Existent, Transcendent, Incomparable, Predicateless.

With this word amr thus impressed on us with such penetrating significance we turn back to the Koran text: "The Spirit pertains to my Lord's Word of Command (amr) . . ." Unless the word min introduces a quite upsetting element, the identification between this SPIRIT and the Commander who is Obeyed seems complete.

But the history of the Sûfî teaching on the text shows that min need introduce no such upsetting element, and that the practical identification of Amr with Rûh, of The Word of Command with The Spirit, was with the Mystics a familiar idea. It was the explicit teaching of al-Hallâj[1] and the typical "word of command" which this Divine Spirit gave was the fiat "Kun!"

[1. Massignon, op. cit., pp. 519-21.]

{p. 40} "Be!"[1] We have seen the fascination which this treatise shows al-Hallâj had for al-Ghazzâlî. Does it not seem likely, nay almost certain, that in his meditation on the inscrutable text he followed al-Hallâj in this equation, with whatever mental reserve regarding the Spirit itself--whether divine or creaturely, eternal or originate? Not that it was only Imâmites or extreme Sûfî Sunnites like al-Hallâj who asserted the divinity of The Spirit. The ultra-orthodox Hanbalites "admitted in some manner the eternity of the Rûh Allah".[2] Ibn Hanbal himself had given them the lead with a characteristic hedging aphorism (which reminds us of similar remarks on the Sifat, the Kalâm Allah, and the Qur'ân) "Whoever says that al-Rûh is created, (makhlûq) is a heretic: whoever says that It is eternal (qadîm) is an infidel."[3] His followers held fast on to "uncreate", and it was hard to keep "eternal" from following. No wonder al-Ghazzâlî

[1. This mediation of the creative function would carry with it the mediation of the administrative. In this connexion use would unquestionably be made of S. 7, 53, "the sun, the moon, and the stars are compelled-to-work by His amr--His Word-of-Command--His Spirit--exactly the function of al-Mutâ`.

2. Massignon, op. cit., p. 664.

3. Ib., p. 661.]

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gave a unique and mysterious tinge to his similitude for "The Obeyed", and that It figures, virtually, as an Arian Logos. Th more one reflects on what is said about the function of this Being in M., p. [55], and especially Its comparison with the Sun (Allah being Essential Light), or with glowing coal (Allah being Elemental Fire), the more unique It appears, and: the more mysterious our author's thought about It becomes. For such functions, and such a relation to Absolute Deity, are in very truth entirely unique, in kind as well as degree; and, thus described, the Vicegerent becomes, in a secondary way, as unique a Figure as is Deity Itself. No wonder the passage raised doubts as to the soundness of our author's monotheism! No wonder he was not anxious to go more deeply into the matter, out of consideration for the limited spiritual capacities of his readers! Perhaps, to preserve his own faith in the Unity, Indivisibility, and absolute Uniqueness of Allah,. he was glad to leave the dark problem of the Vicegerent where Allah Himself had left that of--the Spirit--an uncommunicated and incommunicable mystery, which now he only knew in

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part, and only saw as in a glass, darkly.

It remains to consider whether there is any evidence that Ghazzâlî extended the equation Mutâ` = Amr = Rûh to include the Nûr Muhammadî (as suggested tentatively by Professor R. Nicholson in his lectures on "The Idea of Personality in Sûfism'"), the archetypal spirit of Mohammed, the Heavenly Man created in the image of God, and regarded as a Cosmic Power on whom depends the order and preservation of 'the universe. If this could be sustained it would to some extent modify the conclusion reached before that al-Mutâ` had nothing to do with any human being, idealized or not, whether a Prophet or even Mohammed; though even so, there would be a vast difference between this archetypal Spirit and the historical Prophet.

While the germs of this idea, as of every other one, may be found much earlier than Ghazzâlî's century (the fifth), the study of the sketch which M. Massignon gives of the history of the doctrine (Hallâj, pp. 830 seqq.) does not create the impression that it was developed or

[1. Pp. 46, 47, and Lecture III.]

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received in orthodox circles[1] up to Ghazzâlî's time. Professor Nicholson does not find it in an orthodox Sûfî writer earlier than `Abdu-l Qâdir al-Jîlânî (b. 571, d. 561), in the generation immediately succeeding that of Ghazzâlî.[2] After which the doctrine developed and spread amazingly, reaching its height with Ibn al-`Arabî al-Jîlî several centuries later.[3]

Thus the a-priori evidence is this time decidedly against Ghazzâlî's having anything to do with this doctrine. Unless, therefore, very clear actual evidence were found in his

writings, it would be surely justifiable to assert definitely that it is not Ghazzâlîan. It appears not to be found in his works other than al-Mishkât. If this is so, it may be further asserted with confidence that it is not found in al-Mishkât either.

On the contrary, there is much there that shows a relatively simple, primeval conception of Mohammed on the part of Ghazzâlî. For him the archetypal man is Adam, as in the Koran,

[1. It was at first prevalently Imâmite and Shî`ite (Nicholson, Idea of Personality in Sûfism, p. 58).

2. He described Muhammed as al-rûh al-qudus and rûh jasad al-wajûd "the Transcendent Spirit, the Spirit of the body of the Universe."

3. Nicholson, op. cit., p. 59.]

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not Mohammed.[1] An examination of the passage[2] in which the idea of the "Khalîfa" appears shows that here also his thought was not esoteric, and that Mohammed was not in his mind: he is thinking of the whole human race, or of Adam himself, the first and representative human being, the only "Khalîfa" particularized by the Koran. And the one passage in the Mishkât which at first sight does look as if it contained a "high doctrine of the person" of Mohammed, turns out on closer inspection to, prove the exact reverse, viz. that essentially be belonged to this world and to the time-order--to the prophets, above whom are ranked the celestial "Lights" culminating, as we have. seen, in the Supreme Angelical, The Spirit. This passage is on pp. [14, 15]. Here we have the Transcendent Spirit Prophetical (al-Rûh al-qudus al-nabawî) attributed to Mohammed as prophet, by reason of which he is called a Luminous Lamp (sirâj munîr). If this stood by itself we might be suspicious of something esoteric. But immediately after this the other prophets, and even saints, are said to be

[1. M., p. [34].

2. M., p. [22].]

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"Lamps"', and to possess, as Its name implies this Spirit Prophetical. The sequel shows that this Spirit is the Fire from which all the Angelical lights above and the Prophetical lights beneath are lit, and that this Spirit is the Supreme Angelical, "The Spirit," as in the passage already discussed.'

To sum up the conclusion to which I have been led by a consideration of the evidence of the Mishkât itself, top-ether with the a-priori evidence which supplements it and is checked by it,--the heavenly Vicegerent is the Spirit of Allah, the Transcendent Spirit of

Prophecy, the divine Word-of-Command; he is not a Qutb or any Adept; he is not Mohammed nor the archetypal spirit of Mohammed.

Whether this mystery of the Vicegerent was connected in our author's mind with that of the divine-human, archetypal Sûra, as developed by al Hallâj and other advanced Mystics, will be discussed later.

[1. See above, pp. 36-37 The only thing that puzzles is that Ghazzâlî sometimes distributes and pluralizes the Spirit, see p. [15, l. 4] and p. [22. l. 8]. In each case the regulative singular, however, is close by. This reminds one of Rev. iv, 5 and v. 6, compared with Rev. ii. 7.]

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VIII. AL-GHAZZALI AND THE SEVEN SPHERES

The Seven Planetary Heavens played a great part in Platonic,[1] Neoplatonic, and Gnostic-theosophical schemes. The naive adoption by Mohammed (in the Koran) of the Ptolemaic celestial construction was one of the things which added picturesqueness to early Mohammedan tradition and theology; caused endless trouble to generations of later theologians; made it easier for Neoplatonic ideas to graft themselves on to Islam; gave to the raptures of the Mystics sensuous form and greater definition; and afforded to the Philosophers a line of defence, and even of attack, in their war with the Theologians.[2] And the allusions of the Koran were heavily reinforced by the legend of the Mirâj, the exact origin of which is obscure, but which appears in a highly developed form almost from the first. The influences of the Mi`râj are indeed evident in page after page of the Mishkât.

Al-Ghazzâlî's sympathies in regard to this subject were divided. He disliked the Philosophers,

[1. See the Vision of Er in the Republic, bk. X.

2. See Averroes' Ki tab al Kashf an manâhij al adillâ, quoted above on p. 11, note 2.]

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and this made him displeased with their confident assertions about the Heavens, while he detested the "philosophical" profit to which they put them. On the other hand, he was a Sûfî and thus in closest touch with persons who made very similar assertions about the Heavens, and also put them to profit in their own way. Finally, he was an Ash`arite

Theologian, belonging to a school which had recently, after much trouble, eliminated from theology the dangerous ideas to which Mohammed's naive attitude to the Heavens, had given rise.

This uncertainty of touch comes out, as, might be expected, in a treatise like al-Mishkât with its blend of scholasticism and Neoplatonically-tinctured mysticism. The Heavens figure continually in its pages. They seem to play a most important part both in thought and in experience--towards the close of the book a determining part. Yet it is impossible to make. out exactly what that part was, in the mind of al-Ghazzâlî himself.

On p. [23] we have a correlation of the human microcosm and the macrocosm of the

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celestial realm, Ptolemaically construed, in describing the Ascension of a God-united soul. The, adept's body-and-soul structure is conceived of as subsisting in three planes or Spheres, which are correlated with the three lower spheres of the Seven Planetary Heavens. From the highest of these (the Intelligence) the soul takes its departure and ascends through the four upper Heavens (ila saba`i tabaqât) to the Throne [beyond the outermost Heaven]. Thus he "fills all things"' by his upward Ascent just as Allâh did by His downward Descent (nuzûl). In all this the pronoun "he" stands for the soul who is now Allâh-possessed and united, as described in what immediately precedes. It is the upward ascent of Allah (corresponding to His nuzûl illa-l samâ'i-l dunyâ), and not of the Adept only.

On the other hand, in p. [29], this Ascent is described in purely psychological terms, without this schema of the Heavens. And on p. [13] we have the following: "Do not imagine that I mean by the World Supernal the World of the [Seven] Heavens, though they are 'above' in respect of part of our world of sense-perception. {p. 49} These Heavens are equally present to our apprehension and that of the lower animals. But a man finds the doors of the Realm Celestial closed to him, neither does be become of or belonging to that Realm (mala-kûtî), unless this earth to him 'be changed into that which is not earth; and likewise the heavens;'[1] . . . and his 'heaven' come to be all that transcends his sense. This is the first Ascension for every Pilgrim who has set out on his Progress to the nearness of the Presence Dominical." And he continues: "The Angels ... are part of the World of the Realm Celestial, floating even in the Presence of the Transcendence, whence they gaze down upon our world inferior.

The last lines hardly give us the same ultra-spiritualizing impression which is conveyed by their predecessors. And, as we have already seen (Introduction, pp. 12-17), the part played by the Spheres with their Angels in the last section of the book is decisive, and there does not seem to be there any spiritualizing whatever.

[1. S. 14, 48.]

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How far, therefore, these passages are mere word-play, pious picturesqueness, or how far they represent speculation of a rather far-reaching character, is one of the puzzles of the book. In the Tahâfut, demolishing the arrogant claim of the Philosophers to prove their doctrine of the Spheres by syllogistic demonstration (burhân), he said: "The secrets of The Kingdom are not to be scanned by means of such fantastic imaginations as these; Allâh gives none but His Prophets and Saints (anbiyâ' and awliyâ') to scan them, and that by inspiration, not by demonstration."[1] So then there were mysteries and secrets in regard to the Spheres. In the Mishkât we are able to see pretty clearly that Ghazzâlî had his; but we are not able to see just what they were. He has kept this secret well.

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IX. ANTHROPOMORPHISM AND THEOMORPHISM IN AL-MISHKAT

The doctrine of mukhâlafa--that the divine essence and characteristics wholly and entirely "differ from" the human-appears to be

[1. Tah., p. 60. Quoted in the writer's article in Der Islâm, see pp. 134-6, 151, 152, where parts of the subject are gone into in greater detail.]

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assorted, as this treatise's last word, in its most extreme and intransigent form. For the conclusion of the whole matter, the end of the quest for truth for those who "Arrive", is "an Existent who transcends ALL that is comprehensible by human Insight . . . transcendent of and separate from every characterization that in the foregoing we have made."[1]

Nevertheless, the Mishkât itself seems to be one long attempt to modify or even negate this its own bankrupt conclusion. Indeed, it goes unusual lengths in asserting a certain ineffable likeness between Allâh and man. It is true that the usual anthropomorphic expressions--the Hand, the Sessions on the Throne, the Descent to the Lowest Sphere, etc., those

[1. In Ghazzâlî the most extreme Agnosticism and the most extreme Gnosticism meet, and meet at this point; for, as he says (p [25]), things that go beyond one extreme pass over to the extreme opposite." For him "Creed because Incredible" becomes "Gnosis because Agnoston". What saved the Universe for him from his nihilistic theologizing was his ontology (see below, pp. 108 seqq.). What saved God for him from his obliterating agnosticism was the experience of the mystic leap, his own personal mi`râj. This may have been non-rational, but it was to him experience. Even those who regard the

sensational experience of Sûfism as having been pure self-hypnotism cannot condemn them and the sense of reality they brought, in relation to the man who had thought his way out of both atheism and pantheism, and yet would nave been left at the end of the quest, by his thinking alone, with an Unknown and Unknowable Absolute.]

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perennial sources for Mohammedan theologizing-are used and are discounted in the usual way. But they are, in reality, only discounted by being replaced by a Sûfî system of theomorphism. This has three main aspects--

(1) a quasi-Platonic doctrine of terrestrial type and celestial antitype;

(2) the relation of the divine and human rûh (spirit);

(3) the relation of the divine and human sûra ("image," "form").

(1) The whole of the first two parts of the treatise are practically an exposition of an Islamico-Platonic typology. It is not explicitly said that earthly things are more or less faint copies of "the patterns of things in the heavens," though this is probably implicit in what is said, namely, that the heavenly realities (haqâ'iq), (ma`ânî), all have their symbols on earth. These symbols or types, as their Arabic term itself suggests (amthâl), do possess a "resemblance" to their celestial antitypes, for, as al Ghazzâlî remarks, "the thing compared (al-mushabbah, the antitype) is in some sort parallel, and bears resemblance, to the thing compared therewith (al-mushabbah bihi, the type

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or symbol), whether that resemblance be remote or near; a matter again which is unfathomably deep."[1] Ghazzâlî. can hardly be allowed to elude the application of this true principle to Allâh Himself, considering that this very Koran-verse which it is the object of the entire treatise to expound begins with a simile. "Light" is the chosen, or rather the God-given symbol, wherewith Allah is "compared", and which therefore He must "in some sort resemble". This analogy of light floods the whole book. Now Allah is the Sun: now the Light of lights: and at the end, in the same breath in which Abu Hâmid, with the incorrigible inconsistency which so angered Averroes, denied the validity of the similitude, description, relation, or even predication in regard to Allâh, we are told that He stands in relation to His Vicegerent (or "wakeel" in a parallel passage) as the pure Light-essence to the sun, or as the Elemental Fire to a glowing coal. Theomorphism has "in some sort" been admitted.

(2) In the Ihyâ' al `Ulûm Ghazzâlî speaks of the human rûh as amr rabbâni "a divine

[1. M., p. [14].]

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affair" (amr must surely bear here its other meaning); and he is there very anxious, not to say agitated, over the esoteric character of the doctrine; it must be kept a dead secret from the Many! it must not be set forth in a book![1] "The specific characteristic which differentiates humanity [from the lower creation] is something which it is not lawful to indite in a book."[2] The thing that agitates him is the relation of this human rûh to the Spirit of God, rûh Allâh, and its relation to Allâh. The matter is esoteric--it is to be "grudged" to the "commons"--because it is dangerous ground. It is dangerous ground because one has to talk warily in order to avoid a violation of the uniqueness of Allâh, which would involve confusing Creator with created, and so passing gradually to ishrâk, which is the worst "infidelity."

This particular anxiety is not reflected in the present treatise; it is strange that the mystery of rûh does not figure in the list (see above, p. 5) over which the author's favete linquis! is

[1. See Mizân, p. 214, quoted above.

2. Ihyâ, iv, p. 294, quoted in a letter to the writer from Professor R. Nicholson.]

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inscribed.[1] He is mainly occupied with working out what the New Testament calls the "operations", rather than the nature of the spirit. In so doing the singular "spirit" becomes plural "spirits", arwâh, which, as already observed, happens also in the Book of the Revelation. Ghazzâlî works out the theory of the several "spirits" of the human psychology; then the graded "spirits" of the heavenly hosts; and then the Neoplatonic or theosophic idea of the gradation of all these (in maqâmât), and the way in which they are "lit" (muqtabasa) from each other in order: we must not say "derived", for that would involve him in the emanationism be was ever anathematizing yet, for ever incurring the suspicion of.[2] In all this his tone is open, easy, confident. The special mystery of The Spirit had been already discounted in the Koran, so that was harmless. As for the identification of Rûh Mutâ`, if our theory is correct, that was a grand secret. But that secret he never intended even to hint at, and it would really seem as if we had surprised and betrayed a sirr maknûn!

[1. The human 'aql does figure on that list, pp. [6, 7].

2. See the writer's op. cit. in Der Islâm, pp. 138-141.]

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(3) It was the sûra tradition,[1] "ALLAH CREATED ADAM AFTER HIS IMAGE," that above all else led Moslem thinkers into temptation--the temptation of trenching on the uniqueness of Allâh. Its very riskiness seems, however, to have fascinated them supremely from the very outset. Not one of them could let it alone. In this very treatise

Ghazzâlî returns to it again and again. Perhaps it would accord with inner truth to say rather that both he and others returned to that tradition not so much as moths fascinated by a dangerous glare, but as those who are feeling cold return for warmth and cheer to even an alien fire. The aphorism, sacred as a Koran text, was the assertion and pledge that man somehow is, or may become, "like God." The word sûra became the symbol and the guarantee of theomorphism.

In the first allusion in the Mishkât to this tradition (p. [9]), the point of the similarity is the human intelligence (`aql). In virtue of his intelligence, Ghazzâlî hints, man is "after the image of Allâh." The `aql is "Allâh's balance-scale

[1. Gen. i. 27, though Islâm ignores the parentage.]

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upon earth."[1] In its own sphere it is infallible.[2] From the `aql, as from a firm "taking-off" place, souls make their mystic Ascension to the heavenlies.[3] It is because it is thus the specifically human faculty that it is a determinative element in the human sûra.[4]

The second allusion (M., p. [23]) carries us very much further--even to that verge from which Moslem mystics so often looked dizzily down, but from which they so seldom fell, into the pantheistic abyss. Behold a human soul in completest Union (jam`) with Deity, sitting on The Throne, and administering all things in heaven and earth! "Well might one," says our author, "in looking upon such an one," get a new view of this tradition. Is not such a uniate, indeed, "after the image of Allâh"? But, he continues[5], "after contemplating that word more deeply one becomes aware that it has an interpretation like [al-Hallâj's] 'I am the One Real.'"[5] Unfortunately he has omitted to

[1. M., p. [29].

2. Ib., p. [10].

3. Ib., p. [24]

4. Ib., [40].

5. How {to} translate this "Ana-l-Haqq"? Not by Jesus, "I am the Truth", tempting though this is. "I am the Absolute" would be a parallel rendering in modern philosophic parlance. Professor Nicholson's "I am God" is startling, but illuminating because perfectly justifiable: for al-Haqq and Allâh are mutually and exclusively convertible.]

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indicate what precisely that interpretation is. We have a tantalizing author to deal with.

What was that interpretation?

Probably we do not find it in the third passage (pp. [34, 35]), though it is deeply influenced by Hallâjian thought. There is in the celestial world something which "developpe, modalise, et concerte entre elles les creations divines ... une certaine structure interne particuliere a l'acte createur".' This living order, this organised "Presence" (hadar), is symbolized by the word Image, or Form. And this macrocosmic hadra has its earthly counterpart in an analogous human form, or sûra, which has the same "structure interne particuliere" (it is alluded to on p. [22, l. 1], and p. [34, 1. 3], and described in detail on pp. [39-41]). Therefore, man, formed in this Form, is "after the Form, the Image, of this Merciful One (al Rahmân)". Ghazzâlî's explanation of his preference for this variation of the tradition, to which, however, he by no means always adheres, is difficult to follow.

[1. Massignon, op. cit., p, 519, describing Hallâj's doctrine of the divine rûh, and exactly hitting off Ghazzâlî's difficult thought on p. [24, ll. 2, 3], (cf. p, [22, l. 2]). But from this point of view rûh and sûra merge into each other, as a careful comparison of the two Mishkât passages just cited shows.]

{p. 59} But the general idea clearly is that "but for this 'mercy' [i.e. of these two correlative and coincident Forms] every son of Adam would have been powerless to know his Lord, for 'only he who knows himself knows his Lord". The wheel has, indeed, brought us round a strange circle! Through the eternal grace of theomorphism we win back to a higher anthropomorphism, so that the proper study of God is--man! And this from the writer whose last word is that Allah must not have so much as an attribute predicated of Him, or the divine uniqueness will be violated! Truly, thus the whirligig of thought brings in his revenges.

We have already seen many indications that before he wrote this treatise Ghazzâlî must have been deep in the study of al-Hallâj; and the passage we have just been considering may be added to these indications. Yet there is no overt trace in it, or elsewhere in the Mishkât, of al-Hallâj's profoundest thought on this matter of the Divine-Adamic; no trace of that strange Figure--that Epiphany of humanized Deity, or Apotheosis of ideal-Humanity--which was presented by Allah to the angels for worship

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or ever the first man was created, and in which He Himself, on behalf of the human race, swore unto Himself the Covenant (mîthâq) of allegiance. For this conception, which has the closest interrelations with all the moments of the above discussion--rûh, amr, sûra, nûr-Muhammadî--the reader must be referred to the grand work which has brought to light so many hidden things, A Louis Massignon's La Passion d' Al Hosayn-ibn-Mansour al-Hallaj.[l] Ghazzâlî's silence on this so remarkable development of the Sûra tradition would suggest that it was precisely here that he felt it dangerous to follow al-Hallâj. What was possible for the seer might send the theologian over the line where Islam ends and pantheism begins. On the other hand, is it possible that here we

have the explanation of our author's embarrassed words on p. [55] "on account of a Mystery which it is not in the competence of this book to reveal"? His inmost

[1. Pages 485, 599-602. In a note Massignon hazards the tentative suggestion that this epiphanized God (called by al-Hallâj al-Nâsût) in contra-distinction from the unknowable al-Lâhût) is analogical to, or suggestive of Ghazzâlî's Vicegerent (p. 601, n. 5). The suggestion is thrilling, as we see. It must be repeated that there is no overt trace of the doctrine in M.]

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thought may have been, "Perhaps al-Hallâj has penetrated here to something of what the Koran itself [in the Spirit-Verse] left obscure. I neither assert, nor deny. Allâhu a`lam!"

Thus we come to the ultimate question--the ultimate question with every Sûfî writer and book--does he and it escape pantheism? What light comes from this "Niche for Lights" upon this obscure question?

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X. PANTHEISM AND AL-GHAZZALI, IN AL-MISHKAT

The root question in regard to al-Ghazzâlî, and every other advanced mystic and adept in Islâm, is the question of Pantheism: did he succeed in balancing himself upon the edge of the pantheistic abyss, and finding some foothold for his creationist theism, some position that cleared his conscience towards his orthodox co-religionists? Or did he fail in this? The Mishkât contains a good deal that is relevant to this final issue.

It contains much, in the first place, which on the face of it reads like naked pantheism; and in particular the whole passage on

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pp. [19, 201 and [22-4], where not only is the most extreme language of the extreme wing of Sûfism (Ana-l Haqq[1] and the rest) quoted with guarded approval, but there is open eulogy of the formula lâ huwa illâ Huwa "there is no it but HE", which is declared to be more expressive of real, absolute truth than the Mohammedan creed itself lâ ilâha ill-Allâh "there is no god but God". This would seem to be as unreserved an assertion of flat pantheism as could be found in philosophic Hinduism itself. Equally worthy of philosophic Hinduism is Ghazzâlî's "He is everything: He is that He is: none but He has ipseity or heity at all . ."[9](p. [22]). And then gain the experience of the advanced Initiates and Adepts is described in terms of thorough pantheism: to them "the plurality

of things fell away in its entirety. They were drowned in the absolute Unitude[5] and their intelligences were lost in its abyss" (p. [19]); and when they return to earthly illusions again from that world of reality they "confess with one voice that they had seen nought existent there save the One Real

[1. Which, it must be remembered, might not unfairly be translated -I am God---; see footnote above.]

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(Allâh)". Existent! Do words mean what they say?

No, not precisely! with a Ghazzâlî, and with Mohammedan mystics, clinging desperately to orthodoxy! The matter, in fact, turns precisely on this word "existent". What is existence? What is non-existence? It was Ghazzâlî's ontological philosophy that seems to have yielded him a fulcrum on which he could precariously balance the pantheistic and the deistic moments of his religious thought.

This philosophy is poetically stated in our treatise, but in spite of the poetic, imaginative diction it can be recognized as identical with his usual doctrine.[1] It will be found on pp. [17-19, 21, 22]. We have there a picturesque representation of a doctrine well known to the schoolmen of Islâm, that Not-Being is a sort of dark limbo in which the Contingent awaits the creative word Kun "Be!"--compared in this "Light" treatise to a ray of light from the One Self-existing Being. Neither the Greeks nor the schoolmen could

[1. See, for example, Minqiah and the Lesser Madnûn (if that is Ghazzâlî's).]

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ever quite get over the feeling that, in predicating anything of Not-being or a Nonentity, in using the word "is" in a sentence with Not-being or a Nonentity as its subject, you have in some way ascribed, not existence, but a sort of quasi-being, to that subject. Hegel's solution was so to evacuate the category of mere, bare "Being" of all content, and to demonstrate its consequent total impoverishment and inanity, that it could be seen to be, the equivalent of Not-being. This was impossible for the schoolmen, above all for Oriental schoolmen, even of the most contradictory schools, who regarded the category of "pure" being (they would never have said "mere") as the sublimest and most radiant of all the categories, and the very object of the whole quest of life. But the obverse of the Hegelian paradox may nevertheless be seen in their ascription to contingent not-yet-being a sort of quasi-existence. The effect of the creative word was simply to turn this potential into actual being. Thus the universe, always contingent, indeed but formerly potential-contingent, now became actual-contingent.

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All this is schematized in al-Mishkât. The limbo becomes Darkness (p. 30); the

potential-contingent, Dark Things;[1] the divine creator, the Sun; the creative act, a Ray from His real being, whereby a dark Nonentity flashes into being and becomes an Entity, but an Entity that depends continuously on the permanent illumination of that ray, for in the Mohammedan creational scheme, at any rate, Creator is equally capable of being Annihilator.

At this point Ghazzâlî's tortured thought is greatly helped out by the ambiguous word

[1. It is just here that, as it seems to the writer, the Philosophers with their Aristotelian doctrine of the eternity, the formless substrate of things--might well have forced a place for their thought, in spite of the Ghazzâlian wrath against them and it. For when the dark "self-aspect" of these contingencies of the Theologians is considered, prior to their "existence" (p. [59]), is there much to choose between the eternal potentiality asserted of them by Ghazzâlî, and the eternity asserted for hyle by the Philosophers? Ghazzâlî himself quotes a saying of Mohammed (p. [13]), on to which these Philosophers would eagerly have seized proving the point: "Allâh created the creation in darkness, then sent an effusion of His light upon it," For a man who was using this divine light-emanation to typify the act of creation, of Calling out of non-being to being it was dangerous surely to give, apparently so powerful an indication as this of a previous creation in "darkness" (= not being in Ghazzâlî's chosen symbology). It might very well have been claimed by the Philosophers that this creation-in-darkness is precisely their formless, chaotic hyle, eternal as darkness is eternal before the light shines. The Philosophers did pretend to prove their thesis from the Koran; see Averroes' Manâhij, ed. Müller, p. 13 (=Cairo ed. Faisafat Ibn Rushd, p. 12), where the following texts are cited in support, S. 11, 9; 14, 49; 41, 10.]

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wajh, which has two senses, or rather three, Face, Side, Aspect (logical). This gave him a formula: it was not the first time, nor the last, that the ambiguity of the chief word in a theological formula has been welcome to all concerned. He could take the Koran texts "the Wajh of everything faces (muwajjah) to Him and is turned in His direction," and "Whithersoever they turn themselves, there is the Wajh of Allâh;" and the hadîth qudsî, "Everything is a perishing thing except His Wajh;" and could then play on the word. In ancient and mediaeval times the merest plays on words were not considered figures of speech but profundities of thought. Quibbles masqueraded as discoveries. And so this word (a) enabled Ghazzâlî to keep his hold on creationism on the one hand, for these were "things" sure enough, all turned towards the central Sun and dependent for their existence on its creative light; and there was also the sound logical position, that under this aspect (wajh) of relatedness these things have actual being (p. [18j). So the actuality of the universe is saved, and the abyss of pantheism is avoided. And (b), on the other hand, he could say to the

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pantheistic Sûfî (and to himself in that mood), that equally under this "aspect" of

relatedness things, if and when considered an sich, had no existence, were not existent at all. The only Existent was the Wajh Allâh (p. [22]) that is, Allâh Himself, for, as he carefully informs us i (p. [191), Allah cannot possibly be said to be greater" (akbar) than His own wajh; and I must, therefore, be identical therewith. And thus the out-and-out pantheist might well feel his case complete; the last vestige of dualism disappears; Allah is All, and All is Allah, lâ mawjûda ill-Allâh (M. p. [18])! As Ghazzâlî himself put it, Allah is the Sun and besides the sun there is only the sun's light. Quid plura?

Nevertheless, it may be believed that Ghazzâlî himself contrived to use this ontology so as to keep, not lose, his hold on the reality[1] and actuality of things, and that early training, central theological orthodoxy, and strong commonsense proved by its help too strong for the pull towards pantheism, with which his late

[1. I.e. in the modern or western sense of the word, = "objectivity" To the mediaeval eastern thinker the Arabic the word meant rather "ideality." It is a case of the difference between phenomenal and transcendental reality.]

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Sûfism with its Neoplatonic atmosphere and sensational ecstasies undoubtedly did pull him--as Sûfism pulled every Mohammedan mystical devotee. Is it not notable that even in the lyrical passages in this treatise, in which he describes (with a rather scared unction) the Mystics' intoxication and the verbal blasphemies which that state so happily permitted, and which were permitted to that state, Ghazzâlî keeps his head, and preserves the same cautious balance as he does in the ontological sections (see pp. [19, 20])? When these inebriates, he says, became sober again, "and they came under the sway of the intelligence they knew that that had not been actual Identity, but only something resembling Identity" (not homoousion but homoiousion!). If we correctly translate ittihâd[1] thus, the remark is of crucial importance; for the ultimate test of a complete Pantheism is whether things are identical with God, or only united with Him. All classes of mystics without exception assert at least the latter--it is the "Union" of the Christian, as of the Muslim, Catholic; but only

[1. Professor Macdonald prefers "identification," to bring out the verb-aspect of the masdar more clearly.]

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those who have actually surrendered their balance and toppled over into the pantheistic abyss assert the former. And Ghazzâlî did not do so. He goes on to quote yet another "drunken" cry of a soul in Union, "I am He whom I love, and He whom I love is I," and shows how even here a distinction is preserved. And then that other, who likened the Union to a transparent Glass filled with red Wine--

"The glass is thin, the wine is clear.
The twain are alike, the matter is perplexed

For 'tis as though there were wine and no wineglass there,
Or as though there were wine-glass and nought of wine."

And thus comments: "Here there is a difference between saying 'The wine is the wineglass' and "tis as though it were the wineglass'." The former, he tells us, is Identity (tawhîd), the latter Unification (tawhîd), not in the commonalty's meaning of tawhîd, he honestly says (p. [20]), for them this is one of "the mysteries which we are not at liberty to discuss"--but at the same time not inconsistent With that meaning. What he had in mind was,

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perhaps, something like this: "I reject the herd's interpretation of tawhîd, the mere declaration-of-the-oneness of Allâh, as a bare truism, miserable in its inadequacy. I likewise reject the other extreme, the pantheist's interpretation of the word as an absolute denial of the actuality of things, or an assertion that things are Allâh. Against them both I assert that Allâh and the Universe constitute a UNITY, but one wherein the Universe is wholly relative to and dependent on Allâh, for existence or nonexistence; preservation or annihilation. All existing things are and must be 'united' to Allâh. But even this must not be declare, openly, for, then, what about Iblîs, Hell, and the Damned? I must not seem to teach 'universalism' any more than pantheism. Allâhu a'lam! "

It therefore seems to the writer that Ghazzâlî's position, which he tortured rather than explained when he tried to describe and illlustrate it, really amounted to nothing more than the inevitable distinction between absolute and relative being; between things when viewed relationally, in their relation to their

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Author, and things viewed apart from that relation. Neither Author nor Things were to be denied actuality, or reality, as we understand the latter term. As between Allâh and human intelligences he even goes great lengths (in this very treatise of all others) in asserting parallelism and comparability, similarity therefore[1]; but between Allâh and all else ONE fundamental all-sufficient difference had to be asserted; namely, ALLAH is self-subsistent, qayyûm; things are not so. This distinction was the minimum one; yet also the maximum, for it preserved at once Creator and created, and gave actuality to each. There is, in truth, a good deal of wilful paradox in the Mishkât, of Oriental hyperbole, of pious highfalutin[2] intended perhaps to scare the "unco" orthodox of the day, to make their flesh creep a little for their health's sake, and to "wake them out of their dogmatic slumbers". For it is in the Mishkât that we find the following words, too,

[1. And to assert similarity between two things is at once to have asserted two, and a distinction between them. See M, p. [7].

2. Is not this true for all Sûfî writers? Do we not take their language too seriously? It

parades as scientific; it is really poetico-rhetorical.]

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which seem plain and harmless enough: "Being is itself divided into that which has being-in-itself, and that which derives its being from not-itself. The being of this latter is borrowed, having no existence by itself. Nay, if it is regarded in and by itself it is pure not-being. Whatever being it has is due to its relation to not-itself, which is not real being at all . . ." In other words, it is by a purely arbitrary mental abstraction that we "regard derived being in and by itself". The impossibility of really effecting this abstraction is precisely what preserves to derived being its measure of actuality --"whatever being it has . . ."[1] To us these last words are a clear concession of reality to conditioned being. It is true Ghazzâlî denies reality to it in the next sentence. But this only shows that when an Oriental talks of "Real" he means what we mean by "Unconditioned", and that when he is thinking of "Conditioned or Relative" he says "Unreal." The matter has become one of terms.

[1. Gh. has no more use for the Noumenon, for the Ding an sich, than had the post-Kantians; though for how different reasons.]

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It is impossible to demand more than this from Ghazzâlî as philosopher-theologian. He was, perhaps, not more successful than other eastern theologians in finding a place for the universe, philosophically, with or in Allâh. But has western philosophy been any more successful in finding a place for Allâh, philosophically, with or in the universe?

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TRANSLATION

[The references in square brackets are to the pages of the Cairo Arabic edition. {these are written in the form [p. 3], to avoid confusion with the footnote indicators.--jbh}]

THE NICHE FOR LIGHTS
(Mishkât al-Anwâr)

Praise to ALLAH! who poureth forth light; and giveth sight; and, from His mysteries' height, removes the veils of night!

And Prayer for MUHAMMED! of all lights the Light; Sire of them that do the right; Beloved of The Sovereign of Might; Evangelist of the forgiven in his sight; to Him devoted quite; to sinner and to infidel the Arm that knows to fight and smile!

You have asked me, dear brother--and may Allâh decree for you the quest of man's chiefest bliss, make you candidate for the Ascent to the highest height anoint your vision with the light of Reality, and purge your inward parts from all that is not the Real!--You have asked me, I say, to communicate to you the mysteries of the Lights Divine, together with the allusions behind the literal meaning of certain texts in the Koran and certain sayings in the Traditions.

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And principally this text[1]:--

"Allâh is the Light of the Heavens and of the Earth. The similitude of His Light is as it were a Niche wherein is a Lamp: the Lamp within a Glass: the Glass as it were a pearly Star. From a Tree right blessed is it lit, an Olive-tree neither of the East nor of the West, the Oil whereof were well-nigh luminous though Fire touched it not: Light upon Light!

"But as for the Infidels, their deeds are as it were massed Darkness upon some fathomless sea, the which is overwhelmed with billow topped by billow topped by cloud: Darkness on Darkness piled! so that when a man putteth forth his hand he well-nigh can see it not. Yea, the man for whom Allâh doth not cause light, no light at all hath he."

What is the significance of His comparison of LIGHT with Niche, and Glass, and Lamp, and Oil, and Tree?

And this Tradition

"Allâh hath Seventy Thousand Veils of

[1. The Light-Verse in S. 24, 35. The Darkness-Verse. which almost immediately follows, and is mentioned in the exposition, has been added.]

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Light and Darkness: were He to withdraw their curtain, then would the splendours of His Aspect[1] surely consume everyone who apprehended Him with his sight."

Such is your request. But in making it you have assayed to climb an arduous ascent, so high that the height thereof cannot be so much as gauged by mortal eyes [p. 3]. You have knocked at a locked door which is only opened to those who know and "are established in knowledge."[2] Moreover, not every mystery is to be laid bare or made plain, but-

"Noble hearts seal mysteries like the tomb."

Or, as one of those who Know has said--

"To divulge the secret of the Godhead is to deny God."

Or, as the Prophet has said--

"There is a knowledge like the form of a hidden
thing, known to none save those who know God."

If then these speak of that secret, only the Children of Ignorance will contradict them. And howsoever many these Ignorants be, the

[1. Or Countenance; see Introduction, p. 66.

2. Cf. S. 3, 6.]

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Mysteries must from the gaze of sinners be kept inviolate.

But I believe that your heart has been opened by the Light and your consciousness purged of the darkness of Ignorance. I will, therefore, not be so niggardly as to deny you direction to these glorious truths in all their fineness and all their divineness; for the wrong done in keeping Wisdom from her Children is not less than that of yielding her to those who are Strangers to her. As the poet hath it--

"He who bestoweth Knowledge on fools loseth it,
And he who keepeth the deserving from her doeth a wrong."

You must, however, be content with a very summarized explanation of the subject; for the full demonstration of my theme would demand a treatment of both its principles and its parts for which my time is at present insufficient, and for which neither my mind nor my energies are free. The keys of all hearts are in the hands of Allah: He opens them when He pleases, as He pleases, and with what {p. 79} He pleases. At this time, then, it shall suffice to open up to you three chapters or parts, whereof the first is as hereunder follows.

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PART I.--LIGHT, AND LIGHTS: PRELIMINARY STUDIES

1. "Light" as Physical Light; as the Eye; as the Intelligence

The Real Light is Allâh; and the name "light" is otherwise only predicated metaphorically and conveys no real meaning.

To explain this theme: you must know that the word light is employed with a threefold signification: the first [p. 4] by the Many, the second by the Few, the third by the Fewest of the Few. Then you must know the various grades of light that relate to the two latter classes, and the degrees of the reality appertaining to these grades, in order that it may be disclosed to you, as these grades become clear, that ALLAH is the highest and the ultimate Light: and further, as the reality appertaining to each grade is revealed, that Allâh alone is the Real, the True Light, and beside Him there is no light at all.

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Take now the first signification. Here the word light indicates a phenomenon. Now a phenomenon, or appearance, is a relative term, for a thing necessarily appears to, or is concealed from, something other than itself; and thus its appearance and its non-appearance are both relative. Further, its appearance and its nonappearance are relative to perceptive faculties; and of these the most powerful and the most conspicuous, in the opinion of the Many, are the senses, one of which is the sense of sight. Further, things in relation to this sense of sight fall under these categories: (1) that which by itself is not visible, as dark bodies; (2) that which is by itself visible, but cannot make visible anything else, such as luminaries like the stars, and fire before it blazes up; (3) that which is by itself visible, and also makes visible, like the sun and the moon, and fire when it blazes up, and lamps. Now it is in regard to this third category that the name "light" is given: sometimes to that which is effused from these luminaries and falls on the exterior of opaque bodies, as when we say "The earth is lighted up", or "The light of the sun falls on the earth", or "The lamp-light falls on

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wall or on garment"; and sometimes to the luminaries themselves, because they are

self-luminous. In sum, then, light is an expression for that which is by itself visible and [p. 5] makes other things visible, like the sun. This is the definition of, and the reality concerning, light, according to its first signification.

We have seen that the very essence of light is appearance to a percipient; and that perception depends on the existence of two things--light and a seeing eye. For, though light is that which appears and causes-to-appear, it neither appears nor causes-to-appear to the blind. Thus percipient spirit is as important as perceptible light quâ necessary element of perception; nay, 'tis the more important, in that it is the percipient spirit which apprehends and through which apprehension takes place; whereas light is not apprehensive, neither does apprehension takes place through it, but merely when it is present. By the word light, in fact, is more properly understood that visualizing light which we call the eye. Thus men apply the word light to the light of the eye, and say of the weak-sighted that "the light of his eye is

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weak", and of the blear-eyed that "the light of his vision is impaired," and of the blind that "his light is quenched." Similarly of the pupil of the eye it is said that it concentrates "the light of vision, and strengthens it, the eye-lashes being given by the divine wisdom a black colour, and made to compass the eye every way round about, in order to concentrate its "light." And of the white of the eye it is said that it disperses the "light of the eye" and weakens it, so that to look long at a bright white surface, or still more at the sun's light, dazzles "the light of the eye" and effaces it, just as the weak are effaced by the side of the strong. You understand, then, that percipient spirit is called light; and why it is so called; and why it is more properly so called. And this is the second signification, that employed by the Few.

You must know, further, that the light of physical sight is [p. 6] marked by several kinds of defects. It sees others but not itself. Again, it does not see what is very distant, nor what is very near, nor what is behind a veil. It sees the exterior of things only, not their interior; the parts, not the whole; things finite, not

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things infinite. It makes many mistakes in its seeing, for what is large appears to its vision small; what is far, near; what is at rest, at motion; what is in motion, at rest. Here are seven defects inseparably attached to the physical eye. If, then, there be such an Eye as is free from all these physical defects, would not it, I ask, more properly be given the name of light? Know, then, that there is in the mind of man an eye, characterized by just this perfection--that which is variously called Intelligence, Spirit, Human Soul. But we pass over these terms, for the multiplicity of the terms deludes the man of small intelligence into imagining a corresponding multiplicity of ideas. We mean simply that by which the rational man is distinguished from the infant in arms, from the brute beast, and from the lunatic. Let us call it the Intelligence, following the current terminology. So, then, the intelligence is more properly called Light than is the eye, just because in

capacity it transcends these seven defects.

Take the first. The eye does not behold itself, but the intelligence does perceive itself as

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well as others; and it perceives itself as endowed with knowledge, power, etc., and perceives its own knowledge and perceives its knowledge of its own knowledge, and its know, ledge of its knowledge of its own knowledge, and so on ad infinitum. Now, this is a property which cannot conceivably be attributed to anything which perceives by means of a physical instrument like the eye. Behind this, however, [p. 7] lies a mystery the unfolding of which would take long.

Take, now, the second defect: the eye does not see what is very near to it nor what is very far away from it; but to the intelligence near and far are indifferent. In the twinkling of an eye it ascends to the highest heaven above, in another instant to the confines of earth beneath. Nay, when the facts are realized, intelligence is revealed as transcending the very idea of "far" and "near," which occur between material bodies; these compass not the precincts of its holiness, for it is a pattern or sample of the attributes of Allâh. Now the sample must be commensurate with the original, even though it does not rise to the

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degree of equality[1] with it. And this may move you to set your mind to work upon the true meaning of the tradition: "Allah created Adam after His own likeness." But I do not think fit at the present time to go more deeply into the same.

The third defect: the eye does not perceive what is behind the veil, but the intelligence moves freely about the Throne, the Sedile, and everything beyond the veil of the Heavens, and likewise about the Host Supernal, and the Realm Celestial, just as much as about its own world, and its propinquate, (that is its own) kingdom. The realities of things stand unveiled to the intelligence. Its only veil is one which it assumes of its own sake, which resembles the veil that the eye assumes of its own accord in the closing of its eyelids. But we shall explain this more fully in the third chapter of this work.

The fourth defect: the eye perceives only the exterior surfaces of things, but not their interior; may, the mere moulds and forms, not the realities; while intelligence breaks through

[1. Reading ### which both sense and rhyme demand.]

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into the inwardness of things and into their secrets; apprehends the reality of things and their essential spirits; [p. 8] elicits their causes and laws--from what they had origin, how

they were created, of how many ideal forms they are composed, what rank of Being they occupy, what is their several relation to all other created things, and much else, the exposition of which would take very long; wherein I think good to be brief.

The fifth: the eye sees only a fraction of what exists, for all concepts, and many percepts, are beyond its vision; neither does it apprehend sounds, nor yet smells, nor tastes, nor sensations of hot and cold, nor the percipient faculties, by which I mean the faculties of hearing, of smelling, of tasting. nay, all the inner psychical qualities are unseen to it, joy, pleasure, displeasure, grief, pain, delight, love, lust, power, will, knowledge, and innumerable other existences. Thus it is narrow in its scope, limited in its field of action, unable to pass the confines of the world of colour and form, which are the grossest of all entities; for natural bodies are in themselves the grossest of the

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categories of being, and colour and form are the grossest of their properties. But the domain of intelligence is the entirety of existence, for it both apprehends the entities we have enumerated, and has free course among all others beside (and they are the major part), passing upon them judgments that are both certain and true. To it, therefore, are the inward secrets of things manifest, and the hidden forms of things clear. Then tell me by what right the physical eye is given equality with the intelligence in claiming the name of Light? No verily! it is only relatively light; but in relation to the intelligence it is darkness. Sight is but one of the spies of Intelligence [p. 9] who sets it to watch the grossest of his treasures, namely, the treasury of colours and forms; bids it carry reports about the same to its Lord, who then judges thereof in accordance with the dictates of his penetration and his judgment. Likewise are all the other faculties but Intelligence's spies--imagination, phantasy, thought, memory, recollection; and behind them are servitors and retainers, constrained to his service in this present world of his. These, I say, he constrains,

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and among these he moves at will, as freely as monarch constrains his vassals to his service, yea, and more freely still. But to expound this would take us long, and we have already treated of it in the book of my Ihyâ` al-`Ulûm, entitled "The Marvels of the Mind".

The sixth: the eye does not see what is infinite. What it sees is the attributes of known bodies, and these can only be conceived as finite. But the intelligence apprehends concepts, and concepts cannot be conceived as finite. True, in respect of the knowledge which has actually been attained, the content actually presented to the intelligence is no more than finite, but potentially it does apprehend that which is infinite. It would take too long to explain this fully, but if you desire an example, here is one from arithmetic. In this science the intelligence apprehends the series of integers, which series is infinite; further, it apprehends the coefficients of two, three, and all the other integers, and to these also no limit can be conceived; and it apprehends all the different relations between numbers, and to these also no limit can be conceived; and finally it

apprehends

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its own knowledge of a thing, and its knowledge of its knowledge of its knowledge of that thing; and so on, potentially, to infinity.

The seventh: the eye apprehends the large as small. It sees the sun the size of a bowl, and the stars like silver-pieces scattered upon a carpet of azure. But intelligence apprehends that the stars [p. 10] and the sun are larger, times upon times, than the earth. To the eye the stars seem to be standing still, and the boy to be getting no taller. But the intelligence sees the boy moving constantly as he grows; the shadow lengthening constantly; and the stars moving every instant, through distances of many miles. As the Prophet said to Gabriel, asking: "Has the sun moved?" And Gabriel. answered: "No--Yes." "How so?" asked he; and the other replied: "Between my saying No and Yes it has moved a distance equal to five hundred years." And so the mistakes of vision are manifold, but the intelligence transcends them all.

Perhaps you will say, we see those who are Possessed of intelligence making mistakes

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nevertheless, I reply, their imaginative and phantastic faculties often pass judgments and form convictions which they think are the judgments of the intelligence. The error is therefore to be attributed to those lower faculties. See my account of all these faculties in my Mî`âr al-`Ilm and Mahakk al-Nazar. But when the intelligence is separated from the deceptions of the phantasy and the imagination, error on its part is inconceivable; it sees things as they are. This separation is, however, difficult, and only attains perfection after death. Then is error unveiled, and then are mysteries brought to light, and each one meets the weal or the woe which he has already laid up for himself, and "beholds a Book, which reckons each venial and each mortal sin, without omitting a single one".[1] In that hour it shall be said unto him: "We have stripped from thee the Veil that covered thee and thy vision this day is iron."[2] Now that covering Veil is even that of the imagination and the phantasy; and therefore the man who has been deluded by his own fancies, his false beliefs, and his vain

[1. S. 50, 18.

2. S. 22, 50.]

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imaginations, replies: "Our Lord! We have seen Thee and heard Thee! [p.11] O send us back and we will do good.[1] Verily now we have certain knowledge!"

From all which you understand that the eye may more justly be called Light than the

light (so called) which is apprehended by sense; and further that the intelligence should more properly be called Light than the eye. It would be even true to say that between these two there exists so great a difference in value, that we may, nay we must, consider only the INTELLIGENCE as deserving the name Light at all.

2. The Koran as the Sun of the Intelligence

Further you must notice here, that while the intelligence of men does truly see, the things it sees are not all upon the same plane. Its knowledge is in some cases, so to speak, given, that is, present in the intelligence, as in the case of axiomatic truths, e.g. that the same thing cannot be both with and without an origin; or existent and non-existent; or that the same proposition cannot be both true and false; or that the judgment which is true

[1. S. 12, 32.]

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of one thing is true of an identically similar thing; or that, granted the existence of the particular, the existence of the universal must necessarily follow.

For example, granted the existence of black, the existence of "colour" follows; and the same with "man" and "animal"; but the converse does not present itself to the intelligence as necessarily true; for "colour" does not involve "black", nor does "animal" involve "man". And there are many other true propositions, some necessary, some contingent, and some impossible. Other propositions, again, do not find the intelligence invariably with them, when they recur to it, but have to shake it up, arouse it, strike flint on steel, in order to elicit its spark. Instances of such propositions are the theorems of speculation, to apprehend which the intelligence has to be aroused by the dialectic (kalâm) of the philosophers. Thus it is when the light of philosophy dawns that man sees actually, after having before seen potentially. Now the greatest [p. 12] of philosophies is the word (kalâm) of Allah in general, and the Koran in particular.

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Therefore the verses of the Koran, in relation to intelligence, have the value of sunlight in relation to the eyesight, to wit, it is by this sunlight that the act of seeing is accomplished. And therefore the Koran is most properly of all called Light, just as the light of the sun is called light. The Koran, then, is represented to us by the sun, and the intelligence by the Light of the Eye, and hereby we understand the meaning of the verse, which said: "Believe then on Allâh and His Prophet, and the Light which We caused to descend;"[1] and again: "There hath come a sure proof from your Lord, and We have caused a clear Light to descend."[2]

3. The Worlds Visible and Invisible: with their Lights

You have now realized that there are two kinds of eye, an external and an internal; that the former belongs to one world, the World of Sense, and that internal vision belongs to another world altogether, the World of the Realm Celestial; and that each of these two eyes has a sun and a light whereby its seeing is perfected; and that one of these suns is external, the

[1. S. 64,8.

2. S. 4, 174.]

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other internal, the former belonging to the seen world, viz. the sun, which is an object of sense. perception, and the other internal, belonging to the world of the Realm Celestial, viz. the Koran, and other inspired books of Allah. If, then, this has been disclosed to you thoroughly and entirely, then one of the doors of this Realm Celestial has been opened unto you. In that world there are marvels, in comparison with which this world of sight is utterly condemned. He who never fares to that world, but allows the limitations of life in this lower world of sense to settle upon him, is still a(brute beast, an excommunicate from that which constitutes us men; gone astray is he more than any brute beast, for to the brute are not vouched the wings of flight, on which to fly away unto that invisible world. "Such men," the Koran says, "are cattle, nay, are yet further astray!"[1] [p. 13] As the rind is to the fruit; as the mould or the form in relation to the spirit, as darkness in relation to light; as infernal to supernal; so is this World of Sense in relation to the world of the Realm Celestial. For this

[1. S. 7, 178.]

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reason the latter is called the World Supernal or the World of Spirit, or the World of Light, in contrast with the World Beneath, the World of Matter and of Darkness. But do not imagine that I mean by the World Supernal the World of the [Seven] Heavens, though they are "above" in respect of part of our world of sense-perception. These heavens are equally present to our apprehension, and that of the lower animals. But a man finds the doors of the Realm Celestial closed to him, neither does he become of or belonging to that Realm unless "this earth to him be changed into that which is not earth, and likewise the heavens"[1]; unless, in short, all that comes within the ken of his sense and his imagination, including the visible heavens, cause to be his earth, and his heaven come to be all that transcends his sense. This is the first Ascension for every Pilgrim, who has set out on his Progress to approach the Presence Dominical. Thus mankind was consigned back to the lowest of the low, and must thence rise to the world of highest height. Not so is it with the Angels; for they are part of the World of the

[1. S. 14, 48.]

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Realm Celestial, floating ever in the Presence of the Transcendence, whence, they gaze down upon our World Inferior. Thereof spoke the Prophet in the Tradition: "Allâh created the creation in darkness, then sent an effusion of His light upon it," and "Allâh hath Angels, beings who know the works often better than they know them themselves." Now the Prophets, when their ascents reached unto the World of the Realm Celestial, attained the uttermost goal, and from thence looked down upon a totality of the World Invisible; for he who is in the World of the Realm Celestial is with Allâh, and hath the keys [p. 14] of the Unseen. I mean that from where he is the causes of existing things descend into the World of Sense; for the world of sense is one of the effects of yonder world of cause, resulting from it just as the shadow results from a body, or as fruit from that which fructuates, or as the effect from a cause. Now the key to this knowledge of the effect is sought and found in the cause. And for this reason the World of Sense is a type of the World of the Realm Celestial, as will appear when we explain the NICHE, the LAMP, and the TREE. For the thine, compared is in some sort parallel, and

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bears resemblance, to the thing compared therewith, whether that resemblance be remote or near: a matter, again, which is unfathomably deep, so that whoever has scanned its inner meaning had revealed to him the verities of the types in the Koran by an easy way.

I said that everything that sees self and not-self deserves more properly the name of Light, while that which adds to these two functions the function of making the not-self visible, still more properly deserves the name of Light than that which has no effect whatever beyond itself. This is the light which merits the name of "Lamp Illuminant",[1] because its light is effused upon the not-self. Now this is the property of the transcendental prophetic spirit, for through its means are effused the illuminations of the sciences upon the created world. Thus is explained the name given by Allâh to Mohammed, "Illuminant."[2] Now all the Prophets are Lamps, and so are the Learned-but the difference between them is incalculable.

[1. S. 33, 46.

2. S. 46, 33.]

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4. These Lights as Lamps Terrestrial and Celestial: with their Order and Grades

If it is proper to call that from which the light of vision emanates a "Lamp Illuminant", then that from which the Lamp is itself lit may [p. 15] meetly be symbolized by Fire. Now all these Lamps Terrestrial were originally lit from the Light Supernal alone; and of the transcendental Spirit of prophecy it is written that "Its oil were well-nigh luminous though

fire touched it not"; but becomes "very light upon light" when touched by that Fire.[1] Assuredly, then, the kindling source of those Spirits Terrestrial is the divine Spirits Supernal, described by Ali and Ibn Abbas, when they said that "Allâh hath an Angel with countenances seventy thousand, to each countenance seventy thousand mouths, in each mouth seventy thousand tongues wherewith he laudeth God most High". This is he who is contrasted with all the angelic host, in the words: "On the day whereon THE SPIRIT ariseth and the Angels, rank on rank."[2] These Spirits Celestial, then, if they be considered as the kindling-source of the

[1. S. 24, 35; see p. [45] of translation.

2. S. 28, 78.]

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Lamps Terrestrial, can be compared alone with "Fire".[1] And that kindling is not perceived save "on the Mountain's side".[2]

Let us now take these Lights Celestial from which are lit the Lamps Terrestrial, and let us rank them in the order in which they themselves are kindled, the one from the other. Then the nearest to the fountain-head will be of all others the worthiest of the name of Light for he is the highest in order and rank. Now the analogy for this graded order in the world of sense can only be seized by one who sees the light of the moon coming through the window of a house, falling on a mirror fixed upon a wall, which reflects that light on to another wall, whence it in turn is reflected on the floor, so that the floor becomes illuminated therefrom. The light upon the floor is owed to that upon the wall, and the light on the wail to that in the mirror, and the light in the mirror to that from the moon, and the light in the moon to that from the sun, [16] for it is the sun that radiates its light upon the moon. Thus these four lights are ranged one above the other, each

[1. S. 28, 29.

2. S. 28, 29: also 19, 53.]

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one more perfect than the other; and each one has a certain rank and a proper degree which it never passes beyond. I would have you know, then, that it has been revealed to the men of Insight that even so are the Lights of the Realm Celestial ranged in an order; and that the highest is the one who is nearest to the Ultimate Light. It may well be, then, that the rank of Seraphiel is above the rank of Gabriel; and that among them is that Nighest to Allâh, he whose rank comes nighest to the Presence Dominical which is the Fountain-head of all these lights; and that among these is a Nighest to Man, and that between these two are grades innumerable, whereof all that is known is that they are many, and that they are ordered in rank and grade, and that as they have described themselves, so they are indeed--"Not one of us but has his determined place and

standing,"[1] and "We are verily the ranked ones; we are they in whose mouth is Praise."[1]

5. The Source of all these Grades of Light: ALLAH

The next thing I would have you know is

[1. S. 37, 164-7.]

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that these degrees of light do not ascend in an infinite series, but rise to a final Fountain-head who is Light in and by Himself, upon Whom comes no light from any external source, and from Whom every light is effused according to, its order and grade. Ask yourself, now whether the name Light is more due to that which is illumined and borrows its light from an external source; or that which in itself is luminous, illuminating all else beside? I do not believe that you can fail to see the true answer, and thus conclude that the name light is most of all due to this LIGHT SUPERNAL, above Whom there is no light at all, and from Whom light descends upon all other things.

Nay, I do not hesitate to say boldly that the term "light" as applied to aught else than this primary light is purely metaphorical; for all [p. 17] others, if considered in themselves, have, in themselves and by themselves, no light at all. Their light is borrowed from a foreign source; which borrowed illumination has not any support in itself, only in something not-itself. But to call the borrower by the same name as the lender is mere metaphor. Think

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you that the man who borrows riding-habit, saddle, horse, or other riding beast, and mounts the same when and as the lender appoints, is actually, or only metaphorically, rich? Or is it the lender who alone is rich? The latter, assuredly! The borrower remains in himself as poor as ever, and only of him who made the loan and exacts its return can richness be predicated--him who gave and can take away. Therefore, the Real Light is He in Whose hand lies creation and its destinies; He who first gives the light and afterwards sustains it. He shares with no other the reality of this name, nor the full title to the same; save in so far as He calls some other by that name, deigns to call him by it in the same way as a Liege-Lord deigns to give his vassal a fief, and therewith bestows on him the title of lord. Now when that vassal realizes the truth, he understands that both he and his are the property of his Liege, and of Him alone, a property shared by Him with no partner in the world.

You now know that Light is summed up in appearing and manifesting, and you have ascertained the various gradations of the same. You

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must further know that there is no darkness so intense as the darkness of No-being. For[1] a dark thing is called "dark" simply because it cannot appear to anyone's vision; it never comes to exist for sight, though it does exist in itself. But that which has no existence for others nor for itself is assuredly the very extreme of darkness. In contrast with it is Being, which is, therefore, Light; for unless a thing is manifest in itself, [p. 18] it is not manifest to others. Moreover, Being is itself divided into that which has being in itself, and that which derives its being from not-itself. That being of this latter is borrowed, having no existence by itself. Nay, if it is regarded in and by itself, it is pure not-being. Whatever being it has is due to its relation to a not-itself; and this is not real being at all, as you learned from my parable of the Rich and the Borrowed Garment. Therefore, Real Being is Allâh most High, even as Real Light is likewise Allâh.

6. The Mystic Verity of Verities

It is from this starting-point that Allâh's gnostics rise from metaphors to realities, as one

[1. Reading ### for ###.]

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climbs from the lowlands to the mountains; and at the end of their Ascent see, as with the direct sight of eye-witnesses, that there is nothing in existence save Allâh alone, and that "everything perisheth except His Countenance, His Aspect"[1] (wajh); not that[2] it perisheth at some particular moment, but rather it is sempiternally a perishing thing, since it cannot be conceived except as perishing. For each several thing other than Allâh is, when considered in and by itself, pure not-being; and if considered from the "aspect" (wajh) to which existence flows from the Prime Reality, it is viewed as existing, but not in itself, solely from the "aspect" which accompanies Him Who gives it existence. Therefore, the God-aspect is the sole thing in existence. For everything has two aspects, an aspect to itself and an aspect to its Lord: in respect of the first, it is Not-being; but in respect of the God-aspect, it is Being. Therefore there is no Existent except God and the God-aspect, and therefore all things are perishing except the God-aspect from and to all eternity. These gnostics, therefore, have no need

[1. S. 88, 28.

2. Reading ###.]

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await the arising of the Last Uprising in order to hear the Creator proclaim, "To whom is the power this day? To ALLAH! the One, the Not-to-be-withstood"[1]; [p. 19] for that summons is.. pealing in their ears always and for ever. Neither do they understand by the cry "Allah is most great" (Allâhu akbar) that He is only "greater" than others. God forbid! For in. all existence there is beside Him none for Him. to exceed in greatness. No

other attains so much as to the degree of co-existence, or of sequent existence, nay of existence at all, except from the Aspect that accompanies Him. All existence is, exclusively, His Aspect. Now it is impossible that He should be "greater"' than His own Aspect. The meaning is rather that he is too absolutely Great to be called Greater, or Most Great, by way of relation or comparison--too Great for anyone, whether Prophet or Angel, to grasp the real nature of His Greatness. For none knows Allah with a real knowledge but He Himself; for every, known falls necessarily under the sway and within the province of the Knower; a state:

[1. S. 16, 40.]

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which is the very negation of all Majesty, all "Greatness". The full proof whereof I have given in my al-Maqsad al-Asnâ fî ma`ânî asmâ'i llâhi-l Husnâ.

These gnostics, on their return from their Ascent into the heaven of Reality, confess with one voice that they saw nought existent there save the One Real. Some of them, however, arrived at this scientifically, and others experimentally and subjectively. From these last the plurality of things fell away in its entirety. They were drowned in the absolute Unitude, and their intelligences were lost in Its abyss. Therein became they as dumbfounded things. No capacity remained within them save to recall ALLAH; yea, not so much as the capacity to recall their own selves. So there remained nothing with them save ALLAH. They became drunken with a drunkenness wherein the sway of their own intelligence disappeared; so that one[1] exclaimed, "I am The ONE REAL!" and another, "Glory be to ME! How great is MY glory!"[2] and another, "Within this robe is nought but Allâh!"[2] ... But the words of

[1. Al-Hallâj.

2. Abû Yazîd al-Bistâmî. See Massignon's Hallâj, p. 513.]

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Lovers Passionate in their intoxication and ecstasy [p. 20] must be hidden away and not spoken of . . . Then when that drunkenness abated and they came again under the sway of the intelligence, which is Allâh's balance-scale upon earth, they knew that that had not been actual Identity, but only something resembling Identity; as in those words of the Lover at the height of his passion:--

"I am He whom I love and He whom I love is I;
We are two spirits immanent in one body."[1]

For it is possible for a man who has never seen a mirror in his life, to be confronted suddenly by a mirror, to look into it, and to think that the form which he sees in the mirror is the form of the mirror itself, "identical" with it. Another might see wine in a

glass, and think that the wine is just the stain of the glass. And if that thought becomes with him use and wont, like a fixed idea with him, it absorbs him wholly, so that he sings:--

"The glass is thin, the wine is clear!
The twain are alike, the matter is perplexed:

[1. By al-Hallâj.]

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For 'tis as though there were wine and no wineglass there,
Or as though mere were wine-glass and nought of wine!"

He there is a difference between saying, "The wine is the wine-glass," and saying, "'tis as though it were the wine-glass." Now, when this state prevails, it is called in relation to him who experiences it, Extinction, nay, Extinction of Extinction, for the soul has become extinct to itself, extinct to its own extinction; for it becomes unconscious of itself and unconscious of its own unconsciousness, since, were it conscious of its own unconsciousness, it would be conscious of itself. In relation to the man immersed in this state, the state is called, in the language of metaphor, "Identity"; in the language of reality, "Unification." And beneath these verities also lie mysteries which we are not at liberty to discuss.

7. The "God-Aspect": an "advanced" Explanation of the Relation of these Lights to ALLAH

It may be that you desire greatly to know

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the aspect (wajh) [p. 21] whereby Allâh's light is related to the heavens and the earth, or rather the aspect whereby He is in Himself the Light of heavens and earth. And this shall assuredly not be denied you, now that you know that Allâh is Light, and that beside Him there is no light. and that He is every light, and that He is the universal light: since light is an expression for that by which things are revealed; or., higher still, that by and for which they are revealed; yea, and higher still, that by, for, and from which they are revealed: and now that, you know, too that, of everything called light, only that by, for, and from which things are revealed is real--that Light beyond which there is no light to kindle and feed its flame, for It is kindled and fed in itself, from Itself, and for Itself, and from no other source at all. Such a conception, such a description, you are now assured, can be applied to the Great Primary, alone. You are also assured that the heavens and the earth are filled with light appertaining to those two fundamental light-planes, our Sight and our Insight; by which I mean our senses and our intelligence. The first kind of light is

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what we see in the heavens--sun and moon and stars; and what we see in earth--that is, the rays which are poured over the whole face of the earth, making visible all the different colours and hues, especially in the season of spring; and over all animals and plants and things, in all their states: for without these rays no colour would appear or even exist. Moreover, every shape and size which is visible to perception is apprehended in consequence of colour, and it is impossible to conceive of apprehending them without colour. As for the other ideal, intelligential Lights, the World Supernal is filled with them--to wit, the angelic substance; and the World Inferior is also full of them--[p. 22] to wit, animal life and human life successively. The order of the World Inferior is manifested by means of this inferior human light; while the order of the World Supernal is manifested by means of that angelical light. This is the order alluded to in the passage in the Koran, "He it is Who has formed you from the earth, and hath peopled it with you, that He might call you Successors upon the earth" . . . and "Maketh you Successors on

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the earth," and "Verily I have set in the earth a Successor" (Khalîfa).[1]

Thus you see that the whole world is all filled with the external lights of perception, and the internal lights of intelligence; also that the lower lights are effused or emanate the one from the other, as light emanates or is effused from a lamp; while the Lamp itself is the transcendental Light of Prophecy; and that, the transcendental Spirits of Prophesy are lit from the Spirit Supernal, as the lamp is lit from fire; and that the Supernals are lit the one from the other; and that their order is one of ascending grades: further, that these all rise to the Light of Lights, the Origin and Fountainhead of lights, and that is ALLAH, only and alone; and that all other lights are borrowed from Him, and that His alone is real light; and that everything is from His light, nay, He is everything, nay, HE IS THAT HE is, none but He has ipseity or heity at all, save by metaphor. Therefore there is no light but He, while all other lights are only lights from the Aspect which accompanies Him, not from

[1. S. 61, 11; 55, 24; 62, 27; 30, 2. Cf. Mishkât, p.[34].]

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themselves. Thus the aspect and face of everything faces to Him and turns in His direction; and "whithersoever they turn themselves there is the Face of Allâh."[1] So, then, there is no divinity but HE; for "divinity" is an expression by which is connoted that towards which all faces are directed"[2] in worship and in confession--that He is Deity; but which I mean the faces of the hearts of men, for they verily are lights and spirits. Nay, more, just as "there is no deity but He," so there is no heity but He, [p. 23] for "he" is an expression for something which one can indicate; but in every and any case we can but indicate Him. Every time you indicate anything, your indication is in reality, to

Him, even though through your ignorance of the truth of truths which we have mentioned you -know it not. Just as one cannot point to, indicate, sunlight but only the sun, so the relation of the sum of things to Allâh is, in the visible -analogue, as the relation of light to the sun. Therefore "There is no deity but ALLAH" is the

[1. S. 2. 115, see 144, 149, 150.

2. Gh.'s piece of amateur etymology here, by which he appears to derive the root 'lh ("god") from the root wty ("turn"), is about as absurd as my attempt to suggest it in the English.]

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Many's declaration of Unity: that of the Few is "There is no he but HE"; the former is more general, but the latter is more particular, more comprehensive, more exact, and more apt to give him who declares it entrance into the pure and absolute Oneness and Onliness. This kingdom of the One-and-Onliness is the ultimate point of mortals' Ascent: there is no ascending stage beyond it; for "ascending" involves plurality, being a sort of relatively involving two stages, an ascent from and an ascent to. But when Plurality has been eliminated, Unity is established, relation is effaced, all indication from "here" to "there" falls away, and there remains neither height nor depth, nor anyone to fare up or down. The upward Progress, the Ascent of the soul, then becomes impossible, for there is no height beyond the Highest, no plurality alongside of the One, and, now that plurality has terminated, no Ascent for the soul. If there be, indeed, any change, it is by way of the "Descent into the Lowest Heaven", the radiation from above downwards; for the Highest, though It may have mo higher, has a lower. This is the goal of

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goals, the last object of spiritual search, known of him who knows it, denied by him who is ignorant of it. It belongs to that knowledge which is according to the form of the hidden thing, and which no one knoweth save the Learned[1] is Allah. If, therefore, they utter it, it is only denied by the Ignorant of Him.

There is no improbability in the explanation given by these Learned to this "Descent into the Lowest Heaven", [p. 24] namely, that it is the descent of an Angel; though one of those Gnostics[2] has, indeed, fancied a less probable explanation. He, immersed as he was in the divine One-and-Onliness, said that Allah has "a descent into the lowest heaven", and that this descent is His descent, in order to use physical senses, and to set in motion bodily limbs; and that He is the one indicated in the Tradition in which the Prophet says, "I have become His hearing whereby He heareth, His vision whereby He seeth, His tongue wherewith He speaketh."' Now if the Prophet was Allah's hearing and vision and tongue, then Allah and He alone is

[1. Cf. S. 3, 7.

2. Al-Hallâjj.

3. A saying reported by Ibn Adham, d. 170.]

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the Hearer, the Seer, the Speaker; and He is the one indicated in His own word to Moses, "I was sick, and thou visitedst Me not."[1] According to this, the bodily movements of this Confessor of the divine Unity are from the lowest heaven; his sensation from a heaven next above; and his intelligence from the heaven next above that. From that heaven of the intelligence he fares upward to the limit of the Ascension of created things, the kingdom of the One-and-Onliness, a sevenfold way; thereafter "settleth he himself on the throne" of the divine Unity, and therefrom "taketh command"[2] throughout his storied heavens. Well might one, in looking upon such an one, apply to him the saying, "Allah created Adam after the image of the Merciful One"; until, after contemplating that word more deeply, he becomes aware that it has an interpretation like those other words, "I am the ONE REAL," "Glory be to ME!"[3] or those sayings of the Prophet, that Allah said, "I was sick and thou

[1. See St, Matt. xxv.

2. Ar. al amr. See on p. [55], Introduction, pp. 32-40. Or, "controlleth things." And see S, 32, 5.

3. M, p. [19].]

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visitedst Me not," and "I am His hearing, and His vision; and His tongue". But I see fit now to draw rein in this exposition, for I think that you cannot hear more of this sort than the amount which I have now communicated.

8. The Relation of these Lights to ALLAH:
Simpler Illustrations and Explanations

It may well be that you will not rise to the height of these words, for all your pains; it may be that for all your pains you will come short of it after all. Here, then, is something that lies nearer your understanding, and nearer your weakness. The meaning of the doctrine that Allah is [p. 25] the Light of Heavens and Earth may be understood in relation to phenomenal, visible light. When you see hues of spring-the tender green, for example-in the full light of day, you entertain no doubt but that you are looking on colours, and very likely you suppose that you are looking on nothing else alongside of them. As though you should say, "I see nothing alongside of the green." Many have in fact, obstinately maintained this. They have asserted that light is a meaningless term, and that there is nothing but colour with

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the colours. Thus they denied the existence of the light, although it was the most manifest of all things--how should it not be so, considering that through it alone all things become manifest?, for it is the thing that is itself visible and makes visible, as we said before. But, when the sun sank, and heaven's lamp disappeared from sight, and night's shadow fell, then apprehended these men the existence of an essential difference between inherent shadow and inherent light; and they confessed that light is a form that lies behind all colour, and is apprehended with colour, insomuch that, so to speak, through its intense union with the colours it is not apprehended, and through its intense obviousness it is invisible. And it may be that this very intensity is the direct cause of its invisibility, for things that go beyond one extreme pass over to the extreme opposite.

If this is clear to you, you must further know that those endowed with this Insight never saw a single object without seeing Allah along with it. It may be that one of them went further than this and said, "I have never seen a single object, but I first saw Allah"; for

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some of, them only see objects through and in Allah, while others first see objects and then see Allah in and through those objects. It is to the first class that the Koran alludes to in the words, "Doth it not suffice that My Lord seeth all?"[1] and to the second in the words, "We shall shew them our signs in all the world and in themselves." For the first class [p. 26] have the direct intuition of Allah, and the second infer Him from His works. The former is the rank of the Saint-Friends of God, the latter of the Learned "who are established in knowledge".[2] After these two grades there remains nothing except that of the careless, on whose faces is the veil.

Thus you see that just as everything is manifest to man's Sight by means of light, so everything is manifest to man's Insight by means of Allah; for He is with everything every moment and by Him does everything appear. But here the analogy ceases, and we have a radical difference; namely, that phenomenal light can be conceived of as disappearing with the sinking of the sun, and as assuming a veil

[1. S. 41, 53.

2. S. 3, 6.]

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in order that shadow may appear: while the divine light, which is the condition of all appearance, cannot be conceived as disappearing. That sun can never set! It abides for ever with all things. Thus the method of difference (as a method for the demonstration of the Existence of God from His works) is not at our disposal. Were the appearance of Allah conceivable, heaven and earth would fall to ruin, and thence, through difference,

would be apprehended an effect which would simultaneously compel the recognition of the Cause whereby all things appeared. But, as it is, all Nature remains the same and invariable to our sight because of the unity of its Creator, for "all things are singing His praise"[1] (not some things) at all times (not sometimes); and thus the method of difference is eliminated, and the way to the knowledge of God is obscured. For the most manifest way to the knowledge of things is by their contraries: the thing that possesses no contrary and no opposite, its features being always exactly alike when you are looking at it, will very likely elude your

[1. See S. 17, 44.]

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notice altogether. In this case its obscureness results from its very obviousness, and its elusiveness from the very radiance of its brightness. Then glory to Him who hides Himself from His own creation by His utter manifestness, and is veiled from their gaze through the very effulgence of His own light!

But it may be that not even this teaching is intelligible to some limited intelligences, [27] who from our statement (that "Allah is with, everything", as the light is with everything) will understand that He is in every place. Too high. and holy is He to be related to place! So far from starting this vein imagining, we assert to you that He is prior to everything, and above everything, and that He makes everything manifest. Now manifester is inseparable from, manifested, subjectively, in the cognition of the thinker; and this is what we mean by saying. that Allah accompanies or is "with" everything. You know, further, that manifester is prior to, and above, manifested, though He be "with" it; but he is "with" it from one aspect, and "above" it from another. You are not to suppose, therefore, that there is

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here any contradiction. Or, consider, how in the world of sense, which is the highest to which your knowledge can rise, the motion of your hands goes "with" the motion of its shadow, and yet is prior to it as well. And whoever has not wit enough to see this, ought to abandon these researches altogether; for

"To every science its own people;
And each man finds easy that for which he has been created apt."

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PART II.--THE SCIENCE OF SYMBOLISM,
PROLEGOMENA TO THE EXPLANATION OF THE SYMBOLISM OF THE NICHE,

THE LAMP, THE GLASS, THE TREE, THE OIL, AND THE FIRE

The exposition of this symbolism involves, first of all, two cardinal considerations, which afford limitless scope for investigation, but to. which I shall merely allude very briefly here.

First, the science and method of symbolism; the way in which the spirit of the ideal form[1] is captured by the mould of the symbol; the mutual relationship of the two; the inner nature of this correspondence between the

[1. Or Idea = in practically the Platonic sense.]

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world of Sense (which supplies the clay of the moulds, the material of the symbolism) and the world of the Realm Supernal from which the Ideas descend.[1]

Second, the gradations of the several spirits of our mortal clay, and the degree [p. 28] of light possessed by each. For we treat of this latter symbolism in order to explain the former.

(i) THE OUTWARD AND THE INWARD IN SYMBOLISM: TYPE AND ANTITYPE

The world is Two Worlds, spiritual and material, or, if you will, a World Sensual and a World Intelligential; or again, if you will, a World Supernal and a World Inferior. All these expressions are near each other, and the difference between them is merely one of viewpoint. If you regard the two worlds in themselves, you use the first expression; if in respect of the organ which apprehends them, the second; if in respect of their mutual relationship, the third. You may, perhaps, also term

[1. (By Ghazzâlî.) In this Light-Verse, in Ibn Mas'ûd's reading, the words "in the heart of the believer, "follow the words "of His light". And Ubayy b. Ka`b's instead of "the similitude of His light", has "the similitude of the light of the heart of him who believes is like". etc.]

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them the World of Dominance and Sense-perception, and, the World of the Unseen and the Realm Supernal. It were no marvel if the students of the realities underlying the terminology were puzzled by the multiplicity of these terms, and imagined a corresponding multiplicity of ideas. But he to whom the realities beneath the terms are disclosed makes the ideas primary and the terms secondary: while inferior minds take the opposite course. To them the term is the source from which the reality proceeds. We have an allusion to these two types of mind in the Koran, "Whether is the more rightly guided, he who walks with his face bent down, or he who walks in a straight Way, erect?"[1]

1. The two Worlds: their types and antitypes

Such is the idea of the Two Worlds. And the next thing for you to know is, that the supernal world of "the Realm" is a world invisible to the majority of men; and the world of our senses is the world of perception, because it is perceived of all. This World Sensual

[1. S. 67, 22.]

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is the point from which we ascend to [p. 29] the world Intelligential: and, but for this connexion between the two, and their reciprocal relationship, the way upward to the higher sphere would be barred. And were this upward was impossible, then would the Progress to the Presence Dominical and the near approach to Allah be impossible too. For no man shall approach near unto Allah, unless his foot stand at the very centre of the Fold of the Divine Holiness. Now by this World of the "Divine Holiness" we mean the world that transcends the apprehension of the senses and the imagination. And it is in respect of the law of that world--the law that the soul which is a stranger to it neither goeth out therefrom, nor entereth therein--that we call it the Fold of the Divine Holiness and Transcendence. And the human spirit, which is the channel of the manifestations of the Transcendence, may be perhaps called "the Holy Valley".[1]

Again, this Fold comprises lesser folds, some of which penetrate more deeply than others into the ideas of the Divine Holiness.

[1. S. 20, 12.]

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But the term Fold embraces all the gradations of the lesser ones; for you must not suppose that these terms are enigmas, unintelligible to men of Insight. But I cannot pursue the subject further, for I see that my preoccupation with citing and explaining all this terminology is turning me from my theme. It is for you to apply yourself now to the study of the terms.

To return to the subject we were discussing: the visible world is, as we said, the point of departure up to We world of the Realm Supernal; and the "Pilgrim's Progress of the Straight Way"[1] is an expression for that upward course, which may also be expressed by "The Faith," "the Mansions of Right Guidance." Were there no relation between the two worlds, no inter-connexion at all, then all upward progress would be inconceivable from one to the other. Therefore, the divine mercy gave to the World Visible a correspondence with the World of the Realm Supernal, and for this reason there is not a single thing in this world of sense that is not a symbol of something in yonder one. It may well hap

[1. See S. 1, 4.]

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that some one thing in this world may symbolize several things in the World of the Realm Supernal, and equally well that some one thing in the latter may have several symbols [p. 30] in the World Visible. We call a thing typical or symbolic when it resembles and corresponds to its antitype under some aspect.

A complete enumeration of these symbols would involve our exhausting the whole of the existing things in both of the Two Worlds! Such a task our mortal powers can never fulfil; or human faculties have not sufficed to comprehend it in the past; and with our little lives we cannot expound it fully in the present. The utmost I can do is to explain to you a single example. The greater may then be inferred from the less; for the door of research into the mysteries of this knowledge will then lie open to you.

2. An Example of Symbolism, from the Story of Abraham in the Koran

Listen now. If the World of the Realm Supernal contains Light-substances, high and lofty, called "Angels", from which substances the various lights are effused upon the various

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mortal spirits, and by reason of which these angels are called "lords," then is Allah "Lord of lords," and these lords will have differing, grades of luminousness. The symbols, then, of these in the visible world will be, preeminently, the Sun, the Moon, and the Stars.

And the Pilgrim of the Way rises first of all to a degree corresponding to that of a star. The effulgence of that star's light appears to him., It is disclosed to him that the entire world beneath adores its influence and the effulgence of its light. And so, because of the very beauty and superbness of the thing, he is made aware of something which cries aloud saying, "This is my Lord?"[1] He passes on; and as he be. comes conscious of the light-degree next above. it, namely, that symbolized by the moon, lo! in the aerial canopy he beholds that star set, to wit, in comparison with its superior; and he saith, "Nought that setteth do I adore!" And so he rises till he arrives at last at the degree symbolized by the sun. This, again, he sees is greater and higher than the former, but nevertheless admits of comparison therewith, in,

[1. See for this whole passage S. 6, 75-8.]

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virtue of a relationship between the two. [31] But to bear relationship to what is

imperfect carries with it imperfection-the "setting" of our allegory. And by reason thereof he saith: "I have turned my face unto That Who made the heavens and the earth! I am a true believer, and, not of those who associate other gods with Allah!" Now what is meant to be conveyed by this "THAT WHO" is the vaguest kind of indication, destitute of all relation or comparison. For, were anyone to ask, "What is the symbol comparable with or corresponding to this That?' no answer to the question could be conceived. Now He Who transcends all relations is ALLAH, the ONE REALITY. Thus, when certain Arabs once asked the Apostle of God, "To what may we relate Allah?' this reply was revealed, "Say, He, Allah is one! His days are neither ended nor begun; neither is He a father nor a son; and none is like unto Him, no not one[1]; the meaning of which verse is simply that He transcends relation. Again, when Pharaoh said to Moses: "What, pray, is the Lord of the Universe?" as though demanding

[1. S. 112.]

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to know His essence, Moses, in his reply, merely indicated His works, because these were clearer to the mind of his interrogator; and answered, "The Lord of the heavens and the earth."[1] But Pharaoh said to his courtiers, "Ha! marked ye that!" as though objecting to Moses' evasion of his demand to be told Allah's essential nature. Then Moses said, "Your Lord, and your first fathers' Lord." Pharaoh then set him down as insane. He had demanded an analogue, for the description of the divine Essence, and Moses replied to him from His works. And so Pharaoh said, "Your prophet who has been sent you is insane."

3. Fundamental Examples of Symbolism especially from the Story of Moses in the Koran

Let us now return to the pattern we selected for illustrating the symbolic method. The science of the Interpretation of Visions determines for us the value of each kind of symbol; for "Vision is a part of Prophecy." It is clear, is it not, that the sun, when seen in a vision,

[1. For this passage see S. 26, 24-7, and for the whole thought--compare pp. [54, 55]. 9]

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must be interpreted by a Sovereign Monarch, because of their mutual resemblance and their share in a common spiritual idea, to wit, sovereignty over all, and the emanation or effusion of influence and light on to all. The antitype of the moon will be that Sovereign's Minister; for it is through the moon that the sun sheds his light on the world in its own absence; and even so, it is through his own Minister that the Sovereign [p. 32] makes his influence felt by subjects who never beheld the royal person. Again, the dreamer who sees himself with a ring on his finger with which he seals the mouths of men and the secrets of women, is told that the sign means the early Call to Prayer in the month

of Ramadan.[1] Again, for one who sees himself pouring olive oil into an olive-tree the interpretation is that the slave-girl he has wedded is his mother, unrecognized by him. But it is impossible to exhaust the different ways by which symbols of this description may be interpreted, and I cannot set myself the task of enumerating them. I can merely say that just as certain

[1. Because after the idhân, just before morning, food and sexual intercourse are fasted from till the next sunset.]

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beings of the Spirit-World Supernal are symbolized by Sun, Moon and Stars, others may be typified by different symbols. when the Point of connexion is some characteristic other than light.

For example, if among those beings of that Spirit-World there be something that is fixed and unchangeable; great and never diminishing; from which the waters of knowledge, the excellencies of revelations, issue into the heart, even as waters well out into a valley; It would be symbolized by the Mountain.[1] Further, if the beings that are the recipients of those excellencies are of diverse grades, they would be symbolized by the Valley; and if those excellencies, on reaching the hearts of men, pass from heart to heart, these hearts are also symbolized by Valleys.[2] The head of the Valley will represent the hearts of Prophet, Saint, and Doctor, followed by those who come after them. So, then, if these valleys are lower than the first one, and are watered from it, then that first one will certainly be the "Right" Valley,[3] because

[1. S. 28, 29. 46.

2. S. 13, 18.

3. S. 28, 30. See S. 19, 53, and 10, 82.]

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of its signal rightness[1] and superiority. And finally will come the lowest valley which receives its water from the last and lowest level of that "Right" Valley, and is accordingly watered from "the margin of the Right Valley",[2] not [p. 33] from its deepest part and centre.

But if the spirit of a prophet is typified by a lighted Lamp, lit by means of Inspiration ("We have inspired thee with [a] Spirit from Our power"),[3] then the symbol of the source of that kindling is Fire. If some of those who derive knowledge from the prophets live by a merely traditional acceptance of what they are told, and others by a gift of insight, then the symbol for the former, who investigate nothing, is a Fire-brand or a Torch or a Meteor; while the man of spiritual experience, who has therefore something in some sort common with the prophets, is accordingly symbolized by the Warming of Fire, for a

man is not warmed by hearing about fire but by being close to it.

[1. Ghazzâlî here plays on the word ayman, the root of which means dexter or felix.

2. S. 28, 30.

3. S. 42, 52.]

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If the first stage of prophets is their translation into the World of Holy Transcendence away from the disturbances of senses and imagination, that stage is symbolized by "the Holy Valley".[1] And if the Holy Valley may not be trodden save after the doffing of the Two Worlds (that is, this world and the world beyond) and the soul's turning of her face towards the One Real (for this world and the world beyond are co-relatives and both are accidentia of the human light-substance, and can be doffed at one time and donned at another), then the symbol of the putting-off of these Two Worlds is the doffing of his two sandals by the pilgrim to Mekka,[2] what time he changes his worldly garments for the pilgrim's robe and faces towards the holy Kaaba.

Nay, but let us now translate ourselves to the Presence Dominical once more, and speak of its symbols. If that Presence hath something whereby the several divine sciences are engraven on the tablets of hearts susceptible to them, that something will be symbolized by the Pen.[3] That Within those hearts whereon those

[1. S. 20, and 79, 16.

2. S. 20, 12.

3. S. 68.]

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things are engraved will be typified by the Tablet,[1] Book,[2] and Scroll.[3] [p. 34] If there be, above the pen that writes, something which constrains it to service, its type will be the Hand.[4] If the Presence which embraces Hand and Tablet, Pen and Book, is constituted according to a definite order, It will be typified by the Form or Image.[5] And if the human form has its definite order, after that likeness, then is it created "in the Image, the Form, of the Merciful One". Now there is a difference between saying, "In the image of the Merciful One," and, "In the image of Allâh." For it was the Divine Mercy that caused the image of the Divine Presence to be in that "Image." And then Allâh, out of His grace and mercy, gave to Adam a summary "image" or "form," embracing every genus and species in the whole world, inasmuch that it was as if Adam were all that was in the world, or were the summarized copy of the world. And Adam's form--this summarized "image"--was inscribed in the

[1. S. 85, 22 and 7, 44.

2. S. 2, 1.

3. S. 25, 3,

4. S. 48, 36.

5. S. 82, 8; cf. 64, 3.

6. There must, I think, be some corruption in the text here. I suggest reading ### for ###.]

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handwriting of Allâh, so that Adam is the Divine handwriting, which is not the characters of letters (for His Handwriting transcends both characters and letters, even as His Word transcends sound and syllables, and His Pen transcends Reed and Steel, and His Hand transcends flesh and bone). Now, but for this mercy, every son of Adam would have been powerless to know his Sovereign-Lord; for "only he who knows himself knows his Lord." This, then, being an effect of the divine mercy, it was "in the image of the Merciful One," not "in the image of Allâh," that Adam was created. So, then, the Presence of the Godhead is not the same as the Presence of The Merciful One, nor as the Presence of The Kingship, nor as the Presence of the Sovereign-Lordship; for which reason He commanded us to invoke the protection of all these Presences severally. "Say, I invoke the protection of the Lord of mankind, the King of mankind, the Deity of mankind!"[1] If this idea did not underlie the expression [p. 35] "Allâh created man in the image of the Merciful," the words

[1. S. 114.]

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would be linguistically incorrect; they should then have run, "after His image."' But the words, according to Bokhari, run, "After the image of the Merciful."

But as the distinction between the Presence of the Kingship and the Presence of the Lordship call for a long expression, we must pass on, and be content with the foregoing specimen of the symbolic method. For indeed it is a shoreless sea.

But if you are conscious of a certain repulsion from this symbolism, you may comfort yourself by the text, "He sent down from heaven rain, and it flowed in the valleys, according to their capacity;"[2] for the commentaries on this text tell us that the Water here is knowledge, and the Valleys are the hearts of men.

4. The Permanent Validity of the Outward and Visible Sign: an Example

Pray do not assume from this specimen of symbolism and its method that you have any

[1. And so they are quoted on p. [7].

2. S. 13, 19.]

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licence from me to ignore the outward and, visible form, or to believe that it has been annulled; as though, for example, I had asserted that Moses had not really shoes on, did not, really hear himself addressed by the words, "Put thy shoes from off thy feet."[1] God forbid!--The annulment of the outward and visible sign is the tenet of the Spiritualists (Bâtiniyya), who, looked, utterly one-sidedly, at one world, the, Unseen, and were grossly ignorant of the balance that exists between it and the Seen. This aspect they wholly failed to understand. Similarly annulment of the inward and invisible meaning in the opinion of the Materialists. (Hashawiyya). In other words, whoever abstracts and isolates the outward from the whole is a Materialist, and whoever abstracts. the inward is a Spiritualist, while he who joins the two together is catholic, perfect. For this reason the Prophet said, "The Koran has an outward and an inward, an ending and a beginning" (a Tradition which is, however, possibly, traceable to 'Alî, as its pedigree stops short at his name). I assert, on the contrary, that

[1. S. 20, 12.]

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'Moses understood from the command "Put off thy shoes" the Doffing of the Two Worlds, and obeyed the command literally by putting off his two sandals, and spiritually by putting off the Two Worlds. Here you just have this cross-relation between the two, [p. 36] the crossing over from one to the other, from outward word to inward idea. The difference between the true and false positions may be thus illustrated. One man hears the word of the Prophet, "The angels of Allâh enter not a house wherein is a dog or a picture," and yet keeps a dog in the house, because, he says, "The outward sense is not what was meant; but the Prophet only meant, 'Turn the dog of Wrath out of the house of the Heart, because Wrath hinders the knowledge which comes from the Lights Angelical; for anger is the demon of the heart.'" While the other first carries out the command literally; and then says, "Dog is not dog because of his visible form, but because of the inner idea of dog--ferocity, ravenousness. If my house, which is the abode of my person, of my body, must be kept clear of doggishness in concrete form, how much more must the house of

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my heart, which is the abode of man's true and proper essence, be kept clear of doggishness in spiritual idea!" The man, in fact, who combines the two things, he is the

perfect man; which is what is meant when it is said, "The perfect man is the one who does not let the light of his knowledge quench the light of his reverence." In the same way he is never seen permitting himself to ignore one single ordinance of religion, for all the perfection of his spiritual Insight. Such a thing is grievous error; an example of which is the evil which befell some mystics, who called it lawful to put by literal prescriptions of the Shariat as you roll up and put-by a carpet; insomuch that one of them perhaps went so far as to give up the ordinance of prayer, saying, forsooth, that he was always at prayer in his heart! But this is different from the error of those fools of Antinomians (Ibâhiyya) who trifle with sophisms, like the saying of one, "Allah has no need of our works"; or of another, "The heart is full of vices from which it cannot possibly be cleansed," [p. 37] and did not even desire to eradicate anger and lust, because he believes he is

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[not] (?) commanded to eradicate them. These last, verily, are the follies of fools; but, as for the first-named error, it reminds one of the stumble of a high-bred horse, the error of a mystic whom the devil has diverted from the way and "drawn him with delusion as with cords".[1]

To return to our discussion of "the Putting-off of the Shoes." The outward word wakens one to the inward signification, the Putting-off of the Two Worlds. The outward symbol is a real thing, and its application to the inward meaning is a real truth. Every real thing has its corresponding real truth. Those who have realized this are the souls who have attained the degree of the Transparent Glass (we shall see the meaning of this presently). For the Imagination, which supplies, so to speak, the clay from which the symbol is formed, is hard and gross; it conceals the secret meanings; it is interposed between you and the unseen lights. But once let it be clarified, and it becomes like transparent glass, and no longer keeps out the light, but on the contrary becomes a light-conductor. nay, that which keeps that light from being put out.

[1. S. 7, 21.]

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by gusts of wind. The story of the Transparent Glass, however, is coming; meanwhile, remember that the gross lower world of the imagination became to the Prophets of God like a transparent "glass" shade and "a niche for lights"; a strainer, filtering clear the divine secrets; a stepping-stone to the World Supernal. Whereby we may know that the visible symbol is real: and behind it lies a mystery. The same holds good with the symbols of "the Mountain," "the Fire," and the rest.

5. Another Example of this Two-sided and Equal Validity of Outward and Inward

When the Prophet said, "I saw Abdul-Rahmân enter Paradise crawling," you are not to suppose that he did not see him thus with his own eyes. No, awake he saw him, as a

sleeper might see him in a dream, even though the person of Abdul-Rahmân b. `Awf was at the time asleep in his house. [p. 38] The only effect of sleep in this and similar visions is to suppress the authority of the senses over the soul, which is the inward light divine; for the senses preoccupy the soul, drag it back to the -Sense-world, and turn a man's face away from

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the world of the Invisible and of the Realm Supernal. But, with the suppression of sense, some of the lights prophetical may become clarified and prevail, inasmuch as the senses are no longer dragging the soul back to their own world, nor occupying their whole attention. And so it sees in waking what others see in sleep. But if it has attained absolute perfection, it is not limited to apprehending the visible form merely; it passes direct from that to the 'inner idea, and it is disclosed to such an one that faith is drawing the soul of an Abdul-Rahmân to the World Above (described by the word "Paradise"), while wealth and riches are drawing it down to this present life, the World Below. If the influences which draw it to the preoccupations of this world are more stubborn than those which draw it to the other world, the soul is wholly turned away from its journey to Paradise. But if the attraction of faith is stronger, the soul is merely occasioned difficulty, or retarded, in its course, and the symbol for this in the world of sense is a crawl. It is thus that mysteries are shown forth from behind the crystal transparencies

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of the imagination. Nor is this limited to the Prophet's judgment about Abdul Rahmân only, though it was only him he saw at that time. He passess judgment therein on; every man whose spiritual vision is strong, whose faith is firm, but whose wealth has so much multiplied that it threatens to crowd out his faith, only failing to do so because the power of that faith more than counterbalances it. This example illustrates to you the way in, which prophets used to see concrete objects, and have immediate vision of the spiritual, ideas behind them. Most frequently the idea, is presented to their direct inward vision first, and then looks down from thence on to [p. 39] the imaginative spirit and receives the imprint of some concrete object, analogous to the idea. What is conferred by inspiration in sleeping vision or dreams needs interpretation.[1]

(ii) THE PSYCHOLOGY OR THE HUMAN SOUL: ITS FIVE FACULTIES OR SPIRITS

The gradations of human Spirits Luminous;

[1. (Note by Ghazzâlî.) The proportion borne by dreams to the other characteristics of prophethood is as one to forty-six. That borne by waking vision has a greater ratio-as one to three, I believe, for it has been revealed to us that the prophetic characteristics fall definitely into three categories, and of these three one is waking vision.]

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in knowing which we may know the symbolism of the Light-Verse in Koran.

The first of these is the sensory spirit. This is the recipient of the information brought in by the senses; for it is the root and origin of 'the animal spirit, and constitutes the differentia, of the animal genus. It is sound in the infant at the breast.

The second is the imaginative spirit. This .is the recorder of the information conveyed by the senses. It keeps that information filed and ready to hand, so as to present it to the intelligential spirit above it, when the information is called for. It is not found in the infant at the beginning of its evolution. This is why an infant wants to get hold of a thing when he sees it, while he forgets about it when it is out of his sight. No conflict of desire arises in his soul for something out of sight until he gets a little older, when he begins to cry for it and asks to have it, because its image is still with him, preserved in his imagination, This faculty is possessed by some, but not all animals. It is not found, for example, in the moth which perishes

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in the flame. [p. 40] The moth makes for the flame, because of its desire for the sunlight, and, thinking that the flame is a window opening to the sunlight, it hurries on to the flame, and injures itself. Yet, if it flies on into the dark, back it comes again, time after time. Now had it the mnemonic spirit, which gives permanence to the sensation of pain that is conveyed by the tactile sense, it would not return to the flame after being hurt once by it. On the other hand, the dog that has received one whipping runs away whenever it sees the stick again.

Third, the intelligential spirit. This apprehends ideas beyond the spheres of sense and imagination. It is the specifically human faculty. It is not found in the lower animals, nor yet in children. The objects of its apprehension are axioms of necessary and universal application, as we mentioned in the section in which the light of intelligence was given precedence over that of the eye.

Fourth, the discursive spirit. This takes the data of pure reason and combines them,

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arranges them as premises, and deduces from them informing knowledge. Then it takes, for example, two conclusions thus learned, combines them again, and learns a fresh conclusion; and so goes on multiplying itself ad infinitum.

Fifth, the transcendental prophetic spirit. This is the property of prophets and some saints. By it the unseen tables and statutes of the Law are revealed from the other world, together with several of the sciences of the Realms Celestial and Terrestrial, and pre-eminently theology, the science of Deity, which the intelligential and discursive spirit cannot compass. It is this that is alluded to in the text, "Thus did We inspire thee with a spirit from Our power. Thou didst not know what is the Book, nor what is Faith, [p. 41]

but we made that spirit a light wherewith we guide whom We will of our vassals. And thou, verily, dost guide into a straight way."[1] And here, a word to thee, thou recluse in thy rational world of the intelligence! Why should it be impossible that beyond reason there should be a further plane, on

[1. S. 42, 52.]

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which appear things which do not appear on the plane of the intelligence, just as it is possible for the intelligence itself to be a plane above the discriminating faculty and the senses; and for relations of wonders and marvels to be made to it that were beyond the reach of the senses and the discriminative faculty? Beware of making the ultimate perfection stop at thyself! Consider the intuitive faculty of poetry, if thou wilt have an example of everyday experience, taken from those special gifts which particularize some men. Behold how this gift, which is a sort of perceptive faculty, is the exclusive possession of some; while it is so completely denied to others that they cannot even distinguish the scansion of a typical measure from that of its several variations. Mark how extraordinary is this intuitive faculty in some others, insomuch that they produce music and melodies, and all the various grief-, delight-, slumber-, weeping-, madness-, murder-, and swoon-producing modes! Now these effects only occur strongly in one who has this original, intuitive sense. A person destitute of it hears the sounds just as much as the other, but

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the emotional effects are by him only very faintly experienced, and he exhibits surprise at those whom they send into raptures or swoons. And even were all the professors of music in the world to call a conference with a view of making him understand the meaning of this musical sense, they would be quite powerless to do so. Here, then, is an example taken from the gross phenomena which are easiest for you to understand. Apply this now to this peculiar prophetical sense. And strive earnestly to become one of those who experience mystically something [p. 42] of the prophetic spirit; for saints have a specially large portion thereof. If thou canst not compass this, then try, by the discipline of the syllogisms and analogies set forth or alluded to in a previous page, to be one of those 'who have knowledge of it scientifically. But if this, too, is beyond thy powers, then the least thou canst do is to become one of those who simply have faith in it ("Allâh exalts those that have faith among you, and those who acquire knowledge in their several ranks").[1] Scientific knowledge is above faith, and mystic experience is above knowledge. The province of mystic experience

[1. S. 58, 11.]

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is feeling; of knowledge, ratiocination, and of faith, bare acceptance of the creed of

one's fathers, together with an unsuspicious attitude towards the two superior classes.

You now know the five human spirits. So we proceed: they are all of them Lights, for it is through their agency that every sort of existing thing is manifested, including objects of sense and imagination. For though it is true that the lower animals also perceive these said objects, mankind possesses a different, more refined, and higher species of those two faculties they having been created in man for a different, higher, and more noble end. In the lower animals they were only created as an instrument for acquiring food, and for subjecting them to mankind. But in mankind they were created to be a net to chase a noble quarry through all the present world; to wit, the first principles of the religious sciences. For example, a man may, in perceiving with his, visual sense a certain individual, apprehend, through his intelligence, a universal and absolute idea, as we saw in our example of Abdul Rahmân the son of `Awf.

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PART III.--THE APPLICATION TO THE LIGHT-VERSE AND THE VEILS TRADITION

(i) THE EXPOSITION OF THE SYMBOLISM OF THE LIGHT-VERSE

We now come to what the symbolism of this Verse actually signifies. The full exposition of the parallelism between these five classes of Spirit, and the fivefold Niche; Glass, Lamp, Tree, and Oil, [p. 43] could be indefinitely prolonged. But we must be content with shortly indicating the method of the symbolism.

1. Consider the sensory spirit. Its lights, you observe, come through several apertures, the eyes, ears, nostrils, etc. Now the aptest symbol for this, in our world of experience, is the Niche for a lamp in a wall.

2. Take next the imaginative spirit. It has three peculiarities: first, that it is of the stuff that this gross lower world is made of, for its objects have definite and limited size, and shape, and dimension, and are definitely related to the subject in respect of distance. Further,

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one of the properties of a gross substance whereof corporal attributes are predicated is to be opaque to the light of pure intelligence, which transcends these categories of direction, quantity, and distance. But, secondly, if that substance is clarified, refined, disciplined, and controlled, it attains to a correspondence with and a similarity to the ideas of the intelligence, and becomes transparent to light from them. Thirdly, the

imagination is at first very much needed, in order that intelligential knowledge may be controlled by it, so that that knowledge be not disturbed, unsettled, and dissipated, and so get out of hand. The images supplied by the imagination hold together the knowledge supplied by the intellect. Now, in the world of everyday experience the sole object in which you will find these three peculiarities, in relation to physical lights, is Glass. For glass also is originally an opaque substance, but is clarified and refined until it becomes transparent to the light of a lamp, which indeed it transmits unaltered. Again, glass keeps the lamp from being put out by a draught or violent jerking. [p. 44] By what,

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then, could possibly the imagination be more aptly symbolized?

3. The intelligential spirit, which gives cognizance of the divine ideas. The point of the symbolism must be obvious to you. You know it already from our preceding explanation of the doctrine that the prophets are a "Light-giving lamp."

4. The ratiocinative spirit. Its peculiarity is to begin from one proposition, then to branch out into two, which two become four and so on, until by this process of logical division they become very numerous. It leads, finally, to conclusions which in their turn become germs producing like conclusions, these latter being also susceptible of continuation, each with each. The symbol which our world yields for this is a Tree. And when further we consider that the fruit of the discursive reason is material for this multiplying, establishing, and fixing of all knowledge, it will naturally not be typified by trees like quince, apple, pomegranate, nor, in brief, by any other tree whatever, except the Olive. For the quintessence of the fruit of the olive is its oil, which is the material which feeds

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the lamps, and has this peculiarity, as against all other oils, that it increases radiance. Again, if people give the adjective "blessed" to specially fruitful trees, surely the tree the fruitfulness whereof is absolutely infinite should be named Blessed! Finally, if the ramifications of those pure, intellectual propositions do not admit of relation to direction and to distance, then may the antitypical tree will be said to be "Neither from the East nor from the West."

5. The transcendental prophetic spirit, which is possessed by saints as well as prophets if it is absolutely luminous and clear. For the thought-spirit is divided [p. 45] into that which needs be instructed, advised, and supplied from without, if the acquisition of knowledge is to be continuous; while a portion of it is absolutely, clear, as though it were self-luminous, and had. no external source of supply. Applying these, considerations, we see how justly this clear, strong natural faculty is described by the words, "Whose Oil were well-nigh luminant, though Fire touched it not;" for there be Saints whose light shines so bright that it is "well-nigh"' independent of that which Prophets

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supply, while there be Prophets whose light is "well-nigh" independent of that which Angels 'supply. Such is the symbolism, and aptly does zit typify this class.

And inasmuch as the lights of the human spirit are graded rank on rank, then that of Sense comes first, the foundation and preparation for the Imagination (for the latter can only be conceived as superimposed after Sense); those of the Intelligence and Discursive Reason come thereafter. All which explains why the Glass is, as it were, the place for the Lamp's immanence; and the Niche, for the Glass: that is to say, the Lamp is within the Glass, and the Glass within the Niche. Finally, the existence, as we have seen, of a graded succession of Lights explains the words of the text "Light upon Light."

Epilogue: the Darkness Verse

But this symbolism holds only for the 'hearts of true believers, or of prophets and saints, but not for the hearts of misbelievers; 'for the term "light" is expressive of right-guidance alone. But as for the man who is turned from the path of guidance, he is false,

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he is darkness; nay, he is darker than darkness. For darkness is natural; it leads one neither one way nor the other; but the minds of misbelievers, and the whole of their perceptions, are perverse, and support each other mutually in the actual deluding of their owners. They are like a man "in some fathomless sea, overwhelmed [p. 46] by billow topped by billow topped by cloud; darkness on darkness piled!"[1] Now that fathomless sea is the World, this world of mortal dangers, of evil chances, of blinding trouble. The first "billow" is the wave of lust, whereby souls acquire the bestial attributes,[2] and are occupied with sensual pleasures, and the satisfaction of worldly ambitions, so that "they eat and luxuriate like cattle. Hell shall be their place of entertainment!"[3] Well does this wave represent darkness, therefore; since love for the creature makes the soul both blind and deaf. The second "billow" is the wave of the ferocious attributes, which impel. the soul to wrath, enmity, hatred, prejudice,

[1. S. 24, 40.

2. The following tripartite division of the soul, with its analogues, is Platonic (see Republic, bk. iv).

3. S. 12, 47.]

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envy, boastfulness, ostentation, pride. Well is this, too, the symbol of darkness, for wrath is the demon of man's intelligence; and well also is it the uppermost billow, for anger is mostly stronger even than Just; swelling wrath diverts the soul from lust and makes it oblivious of enjoyment; lust cannot for a moment stands up against anger at its

height, Finally, "the cloud" is rank beliefs, and lying heresies, and corrupt imaginings, which become so many veils veiling the misbeliever from the true faith, from knowledge of the Real, and from illumination by the sunlight of the Koran and human intelligence. For it is the property of a cloud to veil the shining of the sunlight. Now these things, being all of them darkness, are well called "darkness on darkness piled", shutting the soul out from the knowledge of things near, [p. 47] let alone things far away; veiling the misbeliever, therefore, from the apprehension of the miraculousness of the Prophet, though he is so near to grasp, so manifest upon the least reflection. Truly it might be said of such an, one that "when a man putteth forth his hand, he can well-nigh see it not."[1] Finally, if all

[1. S. 24, 40.]

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these Lights have, as we, saw, their source and origin in the great Primary, the One Real, then every Confessor of the Unity may well believe that "the man for whom Allâh doth not cause light, no light at all hath he."[1]

And now you must be content with thus much of the mysteries of this Verse.

(ii) THE EXPOSITION OF THE SYMBOLISM OF THE SEVENTY THOUSAND VEILS

What is the signification of the tradition, "Allâh hath Seventy Thousand Veils of Light and Darkness: were He to withdraw their curtain, then would the splendours of His Aspect surely consume everyone who apprehended Him with his sight." (Some read "seven hundred veils;" others, "seventy thousand.")

I explain it thus. Allâh is in, by, and for himself glorious. A veil is necessarily related to those from whom the glorious object is veiled. Now these among men are of three kinds, according as their veils are pure darkness; mixed darkness and light; or pure light.

The subdivisions of these three are very numerous. That much only is certain. I could

[1. S. 24, 40.]

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no doubt make some far-fetched enumeration of these subdivisions; but I have no confidence in the results of such defining and enumerating, for none knows whether they were really intended or not. As for the fixing of the number at seven hundred, or at seventy thousand, this is a matter that only the prophetic power can compass. My own clear impression, however, is that these numbers are not mentioned in the way of definite enumeration at all, for [p. 48] numbers are not infrequently mentioned without any intention of limitation, but rather to denote some indefinitely great quantity:--God

knows best! That point, then, is beyond our competence, and all I can do now is to unfold to you these three main divisions and a few of the subdivisions.

1. Those veiled by Pure Darkness

The first division consists of those who are veiled by pure darkness. These are the atheists "who believe not in Allâh, nor the Last Day."[1] These are they "who love this present life more than that which is to come,"[2] for they do not believe in that which is to come at all. They

[1. S. 4, 37.

2. S. 14, 3.]

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fall into subdivisions.

First, there are those who desire to discover a cause to account for the world, and make Nature that cause. But nature is an, attribute which inheres in material substances, and is immanent in them, and is moreover a, dark one, for it has no knowledge, nor perception, nor self-consciousness, nor consciousness, nor light perceived through the medium of physical sight.

Secondly, their are those whose preoccupation is self, and who in no wise busy themselves. about the quest for causality. Rather, they live the life of the beasts of the field. This veil is, as it were, their self-centred ego, and, their lusts of darkness; for there is no darkness, so intense as slavery to self-impulse and self-love. "Hast thou seen," saith Allâh, "the man who makes self-impulse his god?"[1] and the Prophet, "Self-impulse is the hatefullest of the gods, worshipped instead of Allâh."

This last division may farther be subdivided. There is one class which has thought that this world's Chief End is the satisfaction,

[1. S. 25, 43.]

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of one's wants, lusts, and animal pleasures, whether connected with sex, or food, or drink, or raiment. These, therefore, are the creatures of pleasure; pleasure is their god, the goal of their ambition, and in winning her they believe that they have won felicity. Deliberately and willingly do they place themselves at the level of the beasts of the field; nay, at a viler level than the beasts. Can darkness be conceived more intense than this? Such men are, indeed, veiled by darkness unadulterated. Another class has thought that man's Chief End is conquest and domination--the taking of prisoners, and captives, and life. [49] Such is the idea of the Arabs, certain of the Kurds, and withal very

numerous fools. Their veil is the dark veil of the ferocious attributes, because these dominate them, so that they deem the running down of their quarry the height of bliss. These, then, are content to occupy the level of beasts of prey, nay, one more degraded still. A third class has supposed that the Chief End is riches and prosperity, because wealth is the instrument for the satisfaction of every lust. Their concern is therefore the heaping up and multiplication

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of riches--the multiplication of property, real estate, personal estate, thoroughbreds, flocks, herds, fields and the rest. Such men hoard their pelf underground--you may see them toiling their lives long, embarking on perils by land, perils by sea, up-date, down-lea, piling up wealth, and yet grudging it to themselves--and how much more others! These are they whom the Prophet had in view when he said, "Poor wretch, the slave of money! Poor wretch, the slave of gold!" And, indeed, what darkness is in tenser than that which blinds mankind to the fact that gold and silver are just two metals, unwanted for their own sakes, no better than gravel unless they are made a means to various ends, and spent upon things worth spending on? A fourth class had advanced a step higher than the total folly of these last, and has supposed that the supreme felicity is found in the extension of a man's personal reputation, the spread of his own renown, the increase of his own following and his influence over others. You may see these admiring themselves in their own looking-glasses! One of them, who may be suffering hunger and

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penury at home, will be spending his substance on clothes, and trying to look his smartest therein, [p. 50] just in order to avoid contemptuous glances when he walks abroad!

Innumerable are the varieties of this species, and one and all are veiled from Allâh by pure darkness, and they themselves are darkness. So there is no need to mention all the individual varieties, when once attention has been called to the species. One of these varieties which we should, however, mention is the sort that confesses with their tongues the Creed "There is no god but Allâh," but are probably urged thereto by fear alone, or the desire to beg from Mohammadans, or to curry favour with them, or to get financial assistance out of them, or by a merely fanatical zeal, to support the opinions of their fathers. For if the Creed fails to impel these to good works, by no means shall it secure their elevation from the dark sphere to light. Rather are their patron-saints devils, who lead them from the light into the darkness. But he whom the Creed so touches that his evil deeds displease him and his good deeds give him pleasure, has

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passed from pure darkness even though he be a great sinner still.

2. Those veiled by mixed Light and Darkness

The second division consists of those who are veiled by mixed light and darkness. It consists of three main kinds: first, those whose darkness has its origin in the Senses; secondly, in the Imagination; thirdly, in false syllogisms of the Intelligence.

First, then, those veiled by the darkness of the Senses. These are persons who one and all have got beyond that self-absorption which was the characteristic of all the first division, as they deify something outside the self, and have some yearning for the knowledge of the Deity. The first grade of these consists of the idol-worshippers, the last grade consists of the dualists; between which extremes come other grades.

The first, the idolaters, are aware, in general, that they have a deity whom they must prefer to their dark selves, and believe [p. 51] that their deity is mightier than everything else, and more to be prized that every prize.

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But the darkness of sense veils from them the knowledge that they must transcend the world of sense in this quest; so that they make for themselves from the more precious minerals, gold, silver, gems, etc., figures splendidly fashioned, and then take those images unto themselves as gods. Such men are veiled by the light of Majesty and Beauty from the attributes of Allah and his light: they have affixed these attributes to sense-perceived bodies; which sense has blocked out the light of Allah; for the senses are darkness in relation to the World Spiritual, as we have already shown.

The second class, composed of the remotest Turkish tribes, who have no organized religious community and no definite religious code, believe that they have a deity, and that that deity is some particularly beautiful object; so that when they see a human being of exceptional beauty, or similarly a tree, or a horse, etc., they worship it and call it their god. These are veiled by the light of Beauty mixed with the darkness of Sense. They have penetrated further than the idolaters into the Realm of Light

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in the discovery of Light, for they are worshippers of Beauty in the absolute, not in the individual; and they do not limit it specially to one individual to the exclusion of others; and then, again, the Beauty they worship is of Nature's hand, and not of their own.

The third class say, Our deity must be in His essence Light, glorious in His express image, majestic in Himself, terrible in His presence, intolerant of approach; and yet He must be likewise perceptible. For the imperceptible is meaningless in the opinion of these. Then because they find Fire thus characterized, they worship it and take it unto themselves as lord. Such are veiled by the light of Dominion and of Glory, [p. 52] which are, indeed, two of the Lights of Allah.

The fourth class think that, since we have control over fire, kindling or quenching it at will, it cannot serve as divinity. Only that which possessing the attribute of Dominion and Glory and has us under its absolute sway, and is withal very higher and lifted up-only this avails for divinity. Astrology is the science that is celebrated among this folk, the attribution

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to each star of its special influence: so that some worship Cynosura and others Jupiter, and others some other heavenly body, according to the many influences with which they believe the several stars are endued. These, then, are veiled by Light, the Light of the Sublime, the Luminous, the Potent; which are also three of the Lights of Allâh.

The fifth class support the fourth in their fundamental idea, but they say that it does not befit their Lord to be describable as small or great among light-giving substances, but He must be the greatest of them; and so they worship the Sun, which, they say, is the Greatest of All. Such are veiled by the Light of Greatness, in addition to the former lights; but are still blent with the darkness of the Senses.

The sixth class advance higher still and say, The sun has no monopoly of light; bodies other than the sun have each one its light. So, as the deity must have no partner in lightfulness, they worship Absolute Light, which embraces all lights, and think that It is the Lord of the Universe, and that all good things are attributable to it. Then, since they perceive

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the existence of evils in the world, and will by no means allow them to be attributed to their deity, He being wholly void of evil, they conceive of a struggle between Him and the Darkness, [53] and these two are called by them, as I suppose, Yazdân and Ahriman; which is the sect of the Dualists.

This must suffice for the exemplification of this division, the classes whereof are more numerous than those we have mentioned.

Second, those veiled by some light, mixed with the darkness of the Imagination. These have got beyond the senses, for they assert the existence of something behind the objects of sense, but are unable to get beyond the imagination, and so have worshipped a Being who actually sits on a throne. The meanest grade of these is called the Corporealists; then all the various Karrâmites, into whose writings and opinions we cannot go here, for to multiply words thereon were bootless. But the highest in degree are those who denied to Allah corporality and all its accidentia, except one--direction, and that direction upwards; for (say they) that which is not referable to any direction,

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and cannot be characterized as either within or without the world, does not exist at. all, since it cannot be imagined by the imagination.[1] They failed to perceive that the very first degree of the intelligibilia takes us clean beyond all reference whatsoever to direction and dimension.

Third, those who are veiled by Light divine, mixed with the darkness of false syllogisms of the Intelligence, and who worship a deity, that "Heareth, Seeth, and hath Knowledge, Power, Will, Life", and transcends all directions, including direction upwards; but whose conception of these attributes is relative to their own; so that some of them may even have declared outright that His "speech" is with sounds and letters like ours; while others advanced a step higher, it may be, and said, "Nay, but it is like our thought-speech, both soundless and letterless." Thus, when they were challenged to show that "hearing, sight, life", etc., are real in Allâh they fell back on what was essentially anthropomorphism, though

[1. See Averroes, opusc. cit., p. 61, Cairo ed., p. 51.]

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they repudiated it[1] formally; for they utterly failed to apprehend what [p. 54] the attribution of[1] these ideas to Allah really signifies. Thus they, say, in regard to His will, that it is contingent, like ours; that it is a demanding and a purposing, like ours. All of which opinions are well-known, and we need not go into further details with regard to them: These, then, are veiled by several of the divine Lights, mixed with the. darkness of false syllogisms of the intelligence., All such are various classes of the second division, which consists of those veiled by mixed. light and darkness.

3. Those veiled by Pure Light

The third division are those veiled with, pure Light, and they also fall into several classes. I cannot enumerate all, but only refer to three.

The first of these have searched out and understood the true meaning of the divine. attributes, and have grasped that when thee divine attributes are named Speech, Will

[1. It seems inevitable to read ###. The feminine Pronoun could only refer to ### which makes nonsense. To refer it to a supplied masdar does not seem to be in our author's manner.]

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Power, Knowledge, and the rest, it is not according to our human mode of nomenclature. And this has led them to avoid denoting Him, by these attributes altogether, and to denote Him simply by a reference to His creation, as 'Moses did in his answer to Pharaoh, when the latter asked, "And what, pray, is the Lord of .the Universe?" and he replied, "'The Lord, Whose Holiness transcends even the ideas of

these attributes,' He, the Mover and Orderer of the Heavens."[1]

The second mount higher than these, inasmuch as they perceived that the Heavens are a plurality, and that the mover of every several Heaven is another being, called an Angel, and that these angels form a plurality, and that their relation to the other Lights Divine is as the relation of the stars to[2] all other visible lights.[3] Then they perceived that these Heavens are enveloped by another Sphere, by whose motion all the rest revolve once in twenty-four hours, and that finally The LORD is He Who communicates motion to this outermost Sphere,

[1. See S. 26, 23 ff..

2. Reading ### for ###.

3. Cf. S. 41, 11.]

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which encloses all the rest, on the ground (say they) that plurality must be denied of Him.

The third mount higher than these also, [p. 55], and say that this direct communication of motion to the celestial bodies must be an act of service to the Lord of the Universe, an act of worship and obedience to His command, and rendered by one of His creatures, an Angel, who stands to the pure Light Divine in the relation of the Moon to the other visible lights; and they asserted that the LORD is the Obeyed-One of this Angelic Movent, and that the Almighty must be considered the universal Movent indirectly and by way of command only (amr),[1] but not directly by way of act. The explication of which "command" and what it really is contains much that is obscure, and too difficult for most minds, besides being beyond the scope of this book.

These, then, are grades all of which are veiled by Lights without admixture of Darkness.

4. The Goal Of the Quest

But those who ATTAIN make a fourth

[1. See S. 7, 53.]

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grade, to Whom, in turn, it has been made clear that this Obeyed-One, if identified with, Allâh, would have been given attributes negative of His pure Unity and perfection, on account of a mystery which it is not in the scope of this book to reveal; and that the relation of' this Obeyed-One to THE REAL EXISTENCE is as the relaxation of the Sun to Essential Light, or of the live coal to the Elemental Fire, and so "turned their faces"[1]

from him who moves the heavens and him who issued the command (amara) for their moving, and Attained unto an Existent who transcends ALL that is comprehensible by human Sight or human Insight; for they found IT transcendent of and separate from every characterization that in the foregoing we have made.

And these last are also divided. For one class the whole content of the perceptible is. consumed away--consumed, obliterated, and annihilated; yet the soul itself remains contemplating the absolute Beauty and Holiness and contemplating herself in her beauty, which is conferred on her by this Attainment unto the

[1. See M. pp. [30, 31].]

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Presence Divine [p. 56] In them, then, the seen things, but not the seeing, soul, are obliterated.

And they are passed by others, among whom are the Few of the Few; whom "the splendours of the Countenance sublime consume",[1] and the majesty of the Divine Glory obliterate; so that they are themselves blotted out, annihilated. For self-contemplation there is no more found a place, because with the self they have no longer anything to do. Nothing remaineth any more save the One, the Real; and the import of His word, "All perisheth save His Countenance,"[2] becomes the experience of the soul. To this we have made reference in the first chapter, where we set forth in what sense they named this state "Identity," and how they conceived the same.

Such is the ultimate degree of those who Attain. Some of these souls had not, in their upward Progress and Ascent, to climb step by step the stages we have described; neither did their ascension cost them any length of time; but with their first flight they attained to the

[1. See the Tradition on p. [2].

2. S. 28, 88.]

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knowledge of the Holiness and the confession that His sovereignty transcends everything that it must be confessed to transcend. They were overcome at the very first by the knowledge which overcame the rest at the very last. The onset of God's epiphany came upon them with one rush, so that all that is apprehensible by the sight of Sense or by the insight of Intelligence was by "the splendours of His Countenance utterly consumed". It may be that that first was the way of Abraham, the Friend of Allâh, while the latter was the way of Mohammed, the Beloved of Allâh. Allâh alone knoweth the mysteries of their Progress and of their Stations on the Way of Light.

Such is our account of the classes of the veiled by the Veils; and it were not strange, if, after all these Stations were fully classified and the veils of the Pilgrims Mystical were fully studied, the number of classes were found to amount to Seventy Thousand. Yet, if you look carefully, you shall find that of them all not one falls outside the divisions which we have set forth. For, as we have shown, they must be veiled by their own human attributes

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or by the senses, imagination, discursive intelligence; or by pure light.

This is what has occurred to me by way of answer [57] to your interrogations, though, these came to me at a time when my thought was divided, and my mind preoccupied, and my attention given to other matters than this. May not my suggestion be, then, that you ask forgiveness for me for anything wherein my pen. has erred, or my foot has slipped? For 'tis a, hazardous thing to plunge into the fathomless. sea of the divine mysteries; and hard, hard it is to essay the discovery of the Lights Supernal that are beyond the Veil.

THE END

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This is very cool and brand new: Heindio Uesugi's Old Avestan Dictionary is available as a free pdf from this page (in Japanese; just click the download button immediately below the image of the book cover). It looks very well done; here's the beginning of the Preface, which explains its history:

The Old Avestan Dictionary (OAD) is an attempt at a lexicographic synthesis of Old Avestan studies since the Altiranisches Wörterbuch (1904) by Christian Bartholomae (1855-1925) with a particular focus on aiding the elucidation of the Gāthās based on the line of analysis laid down by Helmut Humbach (1921-2017). The dictionary is accompanied by a new annotated translation of the Gāthās to further facilitate the general reader in discerning the sense behind the respective terms and passages when reading, reciting, or studying the original Avestan texts.

This dictionary is the fruit of a seed planted by Karl Hoffmann (1915-1996). In the years following the war, Hoffmann resumed his research on Vedic texts, which had been interrupted by his military service, and in particular on the Vedic injunctive verbal mood, which would later produce his habilitation thesis Der Injunktiv im Veda (1951, but not published until 1967). He had the idea of completing this work by citing the Avestan parallels.

While he worked on the Vedas, he asked his mother to collect all the Avestan verbal forms along with their translations from Bartholomae's dictionary into a card file so that he could analyze them. In going through the Avestan lexicon based on what he had discovered in Vedic, he noticed that Bartholomae (along with other scholars of his time) seemed to lack a clear idea of the single forms and of the verbal system of the Avesta, and in particular of the Gāthās.

Hoffmann soon realized that the Bartholomaean view of the Avestan verbal system had to be thoroughly revised, a task that seemed to exceed what he had anticipated as part of his research on the Vedic injunctive. He turned to Helmut Humbach to take on the task. In October 1949 or 1950, Hoffmann gave him the stack of cards containing the Avestan verbs and told him: "Schau mal, was du damit machen kannst."

Subsequently, Professor Humbach went on to publish three translations of the Gāthās with commentaries (and one minor edition (in parentheses below)) that would help shift the paradigm in Gāthic studies […]. The project of creating a dictionary became explicit during the preparation of the aforementioned 1991 translation.

However, various circumstances prevented him from completing this dictionary project. Considering his advanced age, he in turn decided to pass on his stack of materials to me, to whom he entrusted the task of completing the work. Although the skeletal framework of the dictionary was already in place, when looking at the details and through our discussions it quickly became apparent that each entry would require a thorough (re)assessment, and that the project would necessitate considerable time.

Until shortly before his passing, racing against time, we worked relentlessly on the dictionary project, going over my revisions, and spending hours debating each detail. […] After his passing, I was left with a promise to fulfill, the promise to complete the work as best I can, and to publish it in the best way possible.

We used Bartholomae back when I was studying Avestan with Stanley Insler half a century ago, and even then it was way out of date. This is a great resource, which I found at Nelson Goering's Facebook post. There a commenter said "The website has only 33 views. How did you end up being among first 30 in the world to know about this?" Nelson responded "saw the announcement in the Indo-Iranian Linguistics group here on FB. Only 159 people in that group to start with, apparently." So you're getting in on the ground floor.

Comments
David Eddyshaw says
February 20, 2025 at 9:19 am
he asked his mother to collect all the Avestan verbal forms

My mother would never have done that. I now realise that I had a deprived childhood.

The dictionary does indeed look very good.
The "Acknowledgments" section ends

Profoundly conscious of the prodigious alignment of the stars and the perspicacious goodwill which carried this vision step by step to fruition, with hands outstretched I thank you and bless you all from the bottom of my heart.

I'm going to have to work harder on my Acknowledgments sections …

Trond Engen says
February 20, 2025 at 10:43 am
While he worked on the Vedas, he asked his mother to collect all the Avestan verbal forms along with their translations

Obviously a native of Old Avesta.

Stephen Goranson says
February 20, 2025 at 5:01 pm
I recall reading somewhere that Parsi priests were careful to chant correctly the

traditional liturgy, many words of which have meanings they no longer understood.
If that is so, it might be interesting to hear now from Zoroastrian priests.

David Marjanović says
February 20, 2025 at 5:41 pm
From what I think I've read, the pronunciation has been preserved – in India at least – much less exactly than that of the Vedas, with lots of substitutions of sounds from the local languages, so historical linguists have to rely on the spellings.

languagehat says
February 20, 2025 at 5:54 pm
I might as well quote this bit from my 2009 post on Beckwith's Empires of the Silk Road:

He then goes on to the issue of Avestan, which causes all kinds of problems in trying to establish chronology and interrelationships, and brings up a point that bothered me back when I studied the language: "it has been remarked, 'The Avestan speech is very closely related to Sanskrit,' so astonishingly close, in fact, that 'we are able to transpose any word from one language into the other by the application of special phonetic laws.' Avestan's extensive case system and verbal conjugation system is not just similar to that of Vedic Sanskrit, it is almost identical to it. That is extremely odd." He gives an example of an Avestan sentence rendered mechanically into Sanskrit: təm becomes tam, yazatəm becomes yajatam, and so on. This "astounding closeness" is what makes people reconstruct a separate branch descending from a Proto-Indo-Iranian language. Beckwith has a different solution, one that I found immediately convincing: "Avestan looks less like an Iranian language than like a phonologically Iranized Indic language. The many inexplicable problems of Avestan… can be accounted for as an artifact of Iranians having adopted an oral religious text… from an Old Indic dialect. As required of Indic religious practitioners, they memorized it exactly, but… it underwent specifically Iranian sound shifts in the mouths of the Iranian-speaking oral reciters." This allows us to get rid of the separate Indo-Iranian branch entirely and makes the overall picture more plausible.

(I might add that the thread is enormously interesting and educational.)

David Eddyshaw says
February 20, 2025 at 9:05 pm
I know nothing about Indo-Aryan, but was interested to discover recently that Pahlavi does the past-tenses-have-ergative-alignment thing, like Middle and Modern Indic languages. Similar origin, in replacing the original finite past tenses with periphrases using past participles, too.

Not sure what to make of that. I suppose it could be pure coincidence; after all, the Maya languages and Sumerian all do something rather similar with ergative alignment, so fancy Sprachbund explanations may well be superfluous.

Y says

February 20, 2025 at 9:36 pm
Georgian, too. Ergative aorist, accusative otherwise.

Lameen says
February 21, 2025 at 2:45 am
Past tense ergativity is also Kurmanji Kurdish, and even a couple of Neo-Aramaic varieties – very much an areal feature. Geoffrey Haig and Eleanor Coghill are two of many good names to search.

David Eddyshaw says
February 21, 2025 at 8:10 am
Presumably the Neo-Aramaic could be plausibly attributed to Iranian influence, in which case perhaps this could be taken as a specifically Iranian-Indic areal phenomenon after all.

Nelson Goering says
February 21, 2025 at 11:35 am
“Avestan looks less like an Iranian language than like a phonologically Iranized Indic language”

That’s a bold claim, but not a very likely one. For one thing, you’d have to assume that the “Indic” language in question was something more archaic in various respects than Vedic. Avestan preserves inherited words like aēšəmō “wrath” (cf. Greek οἶμα “attack (of a predator)”), which are not found in Vedic (nor, as far as I know, anywhere else in Indic). On the other hand, this is found in some other Iranic languages: we have, for example, Middle Persian xešm “wrath”. (Martin Kümmel lists this as a possible example of a PIE laryngeal reflected as Persian x-.) There are also morphological archaisms, like the Old Avestan nominative/vocative masculine plural vīspå̊ŋhō “all”, which metrically can’t be replaced by vīspe, the more innovative form found in both Vedic and Young Avestan (see 32.3a: aṯ yūš daēuuā vīspå̊ŋhō “but all you daiwas”).

There are also things like vāstrəm “pasture” that look like innovations in Old Avestan (to an inherited base), and certainly have no Vedic counterparts. This also has cognates in later Iranic. Same for Old Avestan spādā (dual to spāda- “army”), and probably at least a few more in the Old Avestan corpus (which isn’t huge), if you’d keep looking. Lexicon aside, I’m not sure how you’d explain morphological innovations like the genitive singular xratəuš vs. Vedic krátvas except by the operation of analogy (but not one found in Vedic for this word!) in a living language. (Young Avestan has xratβō, equivalent to the Vedic form, incidentally.) Old Avestan also shows distinctive Iranic semantic innovations, like vaēnahī “you see”, with *√wain- taking on the general semantic function of “see” that is very common in later Iranic. Vedic has the root, but still in the older sense “look for”. We do also have √spas- = Vedic √paś-, √spaś- still in Avestan, but the point is that the broader semantics of *√wain- already seem to be present.

A slightly different type of problem concerns close cognates that fit differently into the metrical patterns of Old Avestan just because of different sound changes in the two

branches. In 45.4d, aṯ hōi dugədā “and his daughter”, disyllabic [dugdɑː] is required metrically, not trisyllabic Vedic duhitā.

I’m not a specialist in Indo-Iranic myself, and I’m sure more (and probably better) examples could be gathered. It’s certainly a claim that immediately rang false, even to a mere dabbler like myself. It sounds like he heard this one comment as a student, which is the sort of thing you say to get people excited, took it very literally, and built some grand claims off the idea without bothering to do even a little double-checking.

I’m also completely puzzled as to how the (rather larger) Young Avestan corpus, which is more conspicuously Iranian (in the normal view, because it’s younger and has had more time to accumulate innovations), is meant to fit into this. I guess you could propose that it’s an artificial attempt to emulate the Iranicized-Indic hymns of Old Avestan? It’s true that Old Avestan casts a long shadow over Young Avestan, but I have a hard time seeing how you’d make this work, if you drilled into the level actual language rather than glib overgeneralizations. (The quotation from Beckwith doesn’t actually give the impression that he’s aware of the difference between Old and Young Avestan. At any rate, his comments about lexical and morphological correspondence, even though they’re slightly exaggerated, only even sort of apply to Old Avestan, so I’ve read his “Avestan” with that adjective in front of it.)

“This allows us to get rid of the separate Indo-Iranian branch entirely”

What a strange thing to say. Even if you did want to explain Old Avestan this way, and ignored Young Avestan entirely, what about Old Persian? I imagine you’d probably even be able to establish Indo-Iranic well enough just on the basis of Middle Iranic, though it would obviously be more complicated. But some innovations, like the merger of *e, a, o > *a (both long and short!), and the relative chronology of palatalization first then vowel merger (e.g. PIE *-kʷe “and (enclitic)” > Vedic ca, Old Persian ca) is also there. I actually wonder how many of the major shared Indo-Iranic phonological or lexical innovations you *couldn’t* recover without Avestan.

languagehat says
February 21, 2025 at 11:39 am
Thanks for the bucket of cold water, which is convincing — I confess it got me excited and I was suckered!

Nelson Goering says
February 21, 2025 at 12:33 pm
I mean, it would be pretty exciting, if true! And you’d hope that anyone making a claim like that in a published book might have something to back it up with.

languagehat says
February 21, 2025 at 12:38 pm
I’m afraid Beckwith is one of those brilliant scholars who’s too reliant on his own brilliance to bother with tedious fact-checking.

Nelson Goering says
February 22, 2025 at 3:46 am
Another striking Iranicism already in Old Avestan struck me this morning: the various forms of gəuš.ā “ears”. The word does exist in Vedic, but only in the meaning “noise, din, sound”. Cognates of this still mean “ear” in various middle and modern Iranic languages (e.g. Sogdian ɣwš, Persian guš, Kurmanji guh, Baluchi goš, Pashto ɣwağ — the last with the extremely common derivative suffix *-ka- added on).

Nelson Goering says
February 22, 2025 at 4:42 am
(I said “various forms”, but actually the word occurs just twice in the Gathas.)

David Marjanović says
February 22, 2025 at 8:05 pm
Avestan also has straightforward phonological archaisms compared to Vedic. The cognate of Vedic medhá- is not *maida- (**maēda-, I guess, but the exact outcome would depend on the stress or something), but mazda-. Vedic (and AFAIK Indic generally) has a (completely regular) merger here that Avestan (and AFAIK Iranic generally) lacks, and clusters like *zdh were sufficiently rare that anyone faced with a Vedic e would guess *ai.

(This is part of the Indic elimination of voiced fricatives; it may be blamed on Dravidian – like the reinterpretation of certain affricates as palatal plosives.)

David Eddyshaw says
February 22, 2025 at 9:22 pm
I’m afraid Beckwith is one of those brilliant scholars who’s too reliant on his own brilliance to bother with tedious fact-checking

I thought something was nagging at my memory: yes – he’s that Beckwith.

https://en.wikipedia.org/wiki/Goguryeo_language

So: Yes indeed. I actually own his Koguryo book. It’s a real object lesson in how not to do it. Here’s an absolutely justified takedown:

https://hal.science/hal-00194111/document

I think he basically doesn’t really understand how comparative linguistics works (I was just talking the other day about otherwise competent linguists who just don’t get comparative linguistics, and, worse, don’t realise that they don’t get it.) The fact that he seems to self-identify as a “philologist” may be a bit of a red flag in this regard.

Brett says
February 22, 2025 at 10:05 pm

@David Eddyshaw: No, no, this was that Beckwith.

J.W. Brewer says
February 22, 2025 at 10:23 pm
Wikipedia offers dozens of Beckwiths, many of whom sound vaguely crackpottish in some ways but still non-murderous, e.g. https://en.wikipedia.org/wiki/Emma_Beckwith

David Eddyshaw says
February 22, 2025 at 10:47 pm
Now, she sounds like my kind of crackpot.

It does seem that the name may be cursed in some way, though,

Indeed, it is possible that the curse has an even wider scope:

https://en.wikipedia.org/wiki/Vathek

Lameen says
February 23, 2025 at 4:46 am
I think he basically doesn't really understand how comparative linguistics works

Yes, that's my memory of his work as well.

I've read two of his non-linguistic books.Warriors of the Cloisters was an enjoyable, if somewhat overstretched, argument that universities are basically a Central Asian Buddhist invention; Empires of the Silk Road was a (well-informed) polemical rewriting of Eurasian history from the perspective of the steppe nomads being the good guys. (I say "good guys", but honestly the book's whole aesthetic felt worryingly fascist-adjacent. Possibly the biggest living fan of the comitatus.)

David Eddyshaw says
February 23, 2025 at 9:18 am
Beckwith's views on Indo-European seem to be basically crank stuff, and certainly betray a lack of understanding of even the basic principles of historical linguistics; see the comments on Appendix A here:

https://web.archive.org/web/20131226105908/http://www.ynlc.ca/ynlc/staff/hitch/review_of_Beckwith.pdf

It seems to me that his opinions on historical linguistics are essentially worthless.

He also wrote a comparative syntax thing called Phoronyms; the snippets of this on Google Books look very dicey. (He disses Alexandra Aikhenvald's opinions on these matters in one footnote, which frankly does not inspire confidence.) It looks like a survey based on questionable analyses of a few of his own pet languages, while lumping together several quite different phenomena under a supposedly unifying label.

I get the impression that he's very keen to picture himself as an "iconoclast." And to present himself that way.

J.W. Brewer says
February 23, 2025 at 9:34 am
I have actually read _Phoronyms_, maybe ten or twelve years ago, and thought it interesting although I did not dig deep enough into surrounding literature to assess with any reliability how plausible/implausible his attempt to draw connections between features of different languages (none IE as best as I can remember) typically treated as distinct by splitter-taxonomists was.

OTOH when I now go back to the online catalog of the New York Public Library (whose copy I read) I cannot seem to find it. Perhaps it has been deaccessioned because They are trying to suppress the Uncomfortable Truths he discovered? They do however seem to have two non-circulating copies of his Koguryo book (a 2004 printing and a 2007 one that may be a revised edition?) in the research collection.

David Eddyshaw says
February 23, 2025 at 9:46 am
Admittedly, judging a book on the basis of Google snippets is hardly fair play …

I'd have no trouble with him finding typological similarities between genetically unrelated languages*; though he seems to be prone to the schoolboy error of supposing that stray typological similarities can actually demonstrate genetic relatedness. (But, mysteriously, not in the case of Japanese and Korean, or of "Altaic" generally.) That wouldn't necessarily undermine the actual comparative-syntax side of the book, though.

* Waama and French share (among many other features): contrastive vowel nasalisation; grammatical gender; default noun-before-adjective ordering; basic SVO clause constituent order, but with personal-pronoun direct and indirect objects preceding the verb … one is driven to the conclusion that either Waama is Romance rather than Oti-Volta, or that the ancestors of the speakers of Waama spent a long period in contact with the speakers of Old French prior to migrating to Benin (or Dahomey, as it then was, of course …)

David Eddyshaw says
February 23, 2025 at 10:23 am
A gushing review of B's work on the Scythians tells me that he says that "much of the Arthurian legends of Britain come from the Ossetians." Another, that he describes himself therein as a "practitioner of what he calls 'classical comparative-historical linguistics'." And I'm an eminent nuclear physicist …

This emperor has no clothes.

Nelson Goering says

February 23, 2025 at 12:51 pm
“clusters like *zdh were sufficiently rare that anyone faced with a Vedic e would guess *ai”

Also a good point! Now that you mention it, the whole phonological conversion process seems a bit vaguely conceived. How would the reciters would have known to convert Indic h so consistently to either j or z (han-/jan- “smite”, but hasta-/zasta- “hand”), depending on a word’s etymology? Either there already was a spoken language pretty close to Old Avestan anyway so that the reciters could automatically substitute sounds in recognized cognates (and remarkably consistently so — no Old Saxon tins-effects* here, as far as I know), or reciters were extraordinarily lucky in how they happened to treat h in every instance. Or they were “Iranicizing” a form of Indic so archaic that it was practically Proto-Indo-Iranic.

*(This means “tax, tribute” is clearly adapted from OHG cins, itself from Latin census. The initial affricate of OHG has been replaced by its usual correspondent in OS: [t] for [ts]. An overgeneralization of the pattern from tin/cin “tin”, or timbar/cimbar “construction”, etc.)

David Eddyshaw says
February 23, 2025 at 2:22 pm
Found a pdf of the phoronyms book. It does reference a good bit of other work on classifiers, in fact, contrary to what I too rashly assumed. And he doesn’t here commit any sins of deducing language-relatedness from typological similarities – quite the contrary, if anything.

However, he does indeed lump together e.g. the “pack” element of both “pack of wolves” and “wolfpack” with classifiers of the kind seen in Mandarin – and more besides. It even has a section on “Russian classifiers” … (which turn out to words of the “pack” and “herd” type, in fact. “Terms of venery” …)

It describes English constructions like “pack of wolves” and “cup ot tea” as “pseudopartitive” (not a term B originated himself – he hasn’t simply invented it for the purpose) and attributes their distinctiveness to the syntax rather than the semantics in fine early-Chomskyan style, which makes it all seem more classifier-like. He asserts that these constructions differ formally from partitive genitive construnctions “in all languages examined.”

He should broaden his sample. Kusaal has formally identical possessor and partitive constructions, and the “pack of wolves” type is the same as the partitive/possessive. There is a difference between two distinct constructions of the noun nam “a plurality (of)”, which is used to pluralise any nominal which for whatever reason can’t make its plural by flexion (the standard orthography misleadingly writes nam as a suffix):

daam “beer”
daannam “beers”

na’ab “chief”
na’anam “chiefs”

But this difference is just in line with a much more general principle in Kusaal, that count nouns as generic dependents preceding another noun form compounds with them, whereas mass nouns do not. This has nothing to do with pseudopartitives versus partitives.

Beckwith does in fact go through quite a number of languages, in the process actually showing that treating all these constructions as aspects of one “phoronym” category is a pretty Procrustean process, even within his chosen language subset.

There’s a lot of stuff talking about the semantics of classification in general, but I can’t see that all that really helps his case that these are all manifestations of one single “phoronym” thing. All it shows is that classifier systems (properly so called) have strong semantic correlations. That doesn’t make “pack” a classifier in “pack of wolves.”

There’s something in all this, I think, and something quite interesting, too; but he’s seized on a partial insight and pushed it far beyond what the facts really support. Rather like what he’s done with “some Old Koguryo words rather look as if they are related to Japanese” or “Central Asia was much more civilised and significant culturally than has often been alleged.”

Japanese is described here as a “Koguryo-Japonic” language, incidentally, en passant, as if this were just an accepted fact rather than a fringe theory.

David Eddyshaw says
February 23, 2025 at 3:24 pm
[That should be daamnam “beers”, sorry. In the orthography I use in my grammar, which, unlike the standard, has consistent criteria for word division, “beers” is daam nám and “chiefs” is nà’-nàm, where nà’ is a bound word, rather than a mere word fragment.]

Y says
February 23, 2025 at 3:58 pm
I figured there would be some entertaining choice words by the late Sasha Vovin on something by Beckwith. There are.

David Eddyshaw says
February 23, 2025 at 4:12 pm
Articles subtitled “A response to …” are often entertaining. Vovin, naturally, does not disappoint.

David Eddyshaw says
February 23, 2025 at 4:31 pm

I was recently reading “Why Nations Fail”, and felt in need of a catchy term for that feeling you get when clearly eminent and knowledgeable authors treat an issue that you happen to know much more about than they do, and you find that their presentation is riddled with errors of fact and displays shocking unfamiliarity with basic sources; while, at the same time, they have a reputation within their own broader discipline of being particularly expert in that very subdomain, a reputation which they leverage into a key part of why people unfamiliar with that subdomain find their overall analyses convincing.

African history, in the case of WNF; historical comparative linguistics, in the case of Beckwith.

Nelson Goering says
February 25, 2025 at 5:49 am
The editorial postscript to that Vovin piece is also quite something. I particularly liked the casual “du moins dans le monde francophone”.

David Eddyshaw says
February 25, 2025 at 9:11 am
Yeah, you can’t really expect decorum from les rosbifs.

There was a long and bitter exchange of articles in Y Cymmrodor

https://en.m.wikipedia.org/wiki/Y_Cymmrodor

between Gwenogvryn Evans and John Morris-Jones, who truly loathed each other personally. I recall reading an editorial note which basically amounted to “bring popcorn.”

(The whole thing is available online.)

Owlmirror says
February 27, 2025 at 11:07 pm
[Kusaal] na’ab “chief”

Is this from the same Arabic word that has been loaned and corrupted (via Persian and Hindi) into the English term “nabob”?

David Eddyshaw says
February 28, 2025 at 7:29 am
I doubt it.

The stem is na’a-, and the -b part is a noun-class suffix. It’s actually the human-plural suffix (cognate with the ba- part of “Bantu”), which appears as a singular suffix in a handful of nouns referring to older relations and other important people.

Mampruli, which has distinctly more words of ultimate Arabic origin than Kusaal, actually

inflects the cognate word regularly: naa “chief”, plural naaba.

The etymon is, however, found only in Western Oti-Volta and Buli/Konni; it seems on first principles to be a plausible candidate to have originated from the unknown mother-tongue of the invaders who actually created the chieftaincy system of the Mossi-Dagomba states in the thirteenth century. They may have been influenced by Islam, though they were probably not actual Muslims (an awful lot of their descendants would have had to have become apostates if they were, which seems unlikely.) So I suppose you could speculate that proto-WOV *nàʔbá was the form of an original loan, and that the -bá was subsequently taken as a noun class suffix by analogy, with Kusaal (like Mooré and Farefare) showing a more conservative stage of the process than Mampruli and Dagbani, in still construing the suffix as singular.

Such a reanalysis is not in itself implausible. In the modern Oti-Volta languages, loan nouns are in fact usually fitted into the class system by analysing the final syllable as a class suffix where possible; as with e.g. Kusaal malif “gun”, plural mali, (cf mɔlif, plural mɔli “kob”), which is ultmately from the Arabic مدفع midfaʿ.

But the language of these invaders is entirely unknown, and although Western Oti-Volta shows a good bit of unique vocabulary compared to the rest of Oti-Volta, none of the relevant words look very Arabic; moreover, they include words like “water”, which do not seem like very likely candidates for borrowing from the language of foreign conquerors.

(When I first started on comparative Oti-Volta work, I overestimated the degree to which WOV is lexically divergent; eventually, I realised that this was an artefact of my knowing WOV languages much better than other Oti-Volta languages, so that I noticed the divergences more. When I started to look at actual numbers, I unsurprisingly found that every major OV branch has a good number of distinctive etyma of its own.)

“Chief” is not reconstructable to proto-Oti-Volta.

David Eddyshaw says
February 28, 2025 at 7:53 am
“Chief” is reconstructable in proto-Gurma, however: Gulmancema bádō, Moba bá̀d, Ncam ūbɔ́tī, Gangam ūbɛ́r, Konkomba ubɔr.This may share its root with Mooré bédré “great, big, fat” and Nawdm bed- “grow, get fat”: so perhaps originally “big man.” Lugal …

Now I think of it, Kusaal na’ab is the only case of this pluralis majestatis use of the -b(a) class suffix which isn’t a word for an older family member. Given the hostility of Kusaasi culture to imposed hierarchy in general, this might not mean much, but I think it’s the same in Mooré and Farefare, and Moorë even uses plural 2nd and 3rd person pronouns as respect singular forms. If “chief” is the sole word in WOV with a human-plural suffix which is not a family relationship term, that might bolster the hypothesis that the final *ba element was not actually a class suffix at all originally, and that proto-WOV *nàʔbá was a loanword.

David Eddyshaw says
February 28, 2025 at 8:34 am
There seems to be a semantic difficulty, in that even the Supreme Leader/King/Emperor is a na'ab, not just the local chiefs, who could reasonably be thought of as "deputies." Even the first Mamprussi king himself is called Naa Gbewaa in Mampruli.

On the other hand, I suppose there are plenty of precedents for words originally meaning "deputy" to get above themselves.

Owlmirror says
February 28, 2025 at 10:00 am
Regarding the semantic issue — one might speculate that even a Supreme Leader/King/Emperor might find it politically expedient to be thought of as a deputy or representative appointed by God/tutelary spirit(s)/ancestral spirit(s).

David Eddyshaw says
February 28, 2025 at 10:24 am
True. Examples do spring to mind …

David Eddyshaw says
February 28, 2025 at 12:30 pm
Though in the Mossi-Dagomba realms, it's actually the tendaannam, so-called "earth-priests", but literally "landowners", who have the religious backing; their approval is necessary for all land transactions, and to be eligible to be a tendaan you need to be able to assert a claim to be a descendant of the first indigenous settler. This is so entrenched as a principle that even the conquest by the Red Hunter's condottieri and the subsequent creation of the chieftaincies has never altered it. Proverbially, the chief owns the people, but he doesn't own the land.

(The resulting political tensions are very much a live issue to this day. We had an instance of that not long ago here on LH, regarding the politics of Tamale, in the Dagomba realm.)

Anyhow, "divine kingship" is very much not a thing in these cultures. Good old-fashioned right of conquest is more like it.

(Afrocentrists seem to be keen on divine kingship, as part of their ahistorical fixation on ancient Egypt. I expect the Golden Bough has got mixed into the stew somewhere along the line, too.)

On the other hand, I think there has been more Muslim influence than is often recognised in quite a few West African cultures that are not themselves Muslim, and Islamic notions of rulership do lend themselves quite readily to the ruler-as-deputy idea. And a piece of originally-Islamic political terminology could easily have been adopted without keeping all its specifically Muslim connotations.

David Eddyshaw says
February 28, 2025 at 1:51 pm
I'd be keener on this idea if there were other cases in West Africa of words for "chief, king" that looked as if they might go back to the Arabic نائب; I can't think of any, but there are literally hundreds of West African languages of which I know nothing at all …

One for the Afrocentrists: Coptic ⲛⲏⲃ, Middle Egyptian nb "lord."
Coincidence! Is there anything it can't do?

David Eddyshaw says
February 28, 2025 at 3:03 pm
There is also a Kusaal verb na'as "honour, respect"; this would do for a cognate, as -s can make causative/factitive derivatives. I've recorded it myself as having the right (low) tone to be cognate with na'ab, though both the Toende Kusaal and the Farefare dictionaries disobligingly show cognates with root high tone.

More to the point, there is a derived abstract noun na'am "chieftaincy", with exact cognates everywhere in Western Oti-Volta, and Buli too.

It's not just a stem na'a- with the mass/liquid/abstract noun class suffix -m: ringing the changes on noun-class membership as a derivation strategy is very common in Oti-Volta (as in Bantu) but na'am actually has a stem-final -m in all these languages.

Moreover, it has an unexpected tone pattern, with the Buli tones showing an exactly parallel irregular tone relationship to "chief" even though the actual Buli tones differ from WOV, with each word individually having the expected tone correspondences to WOV to be cognates, suggesting that the formation is older than proto-WOV itself. Though there's a lot of guesswork involved, I think that the protolanguage underlying proto-WOV and proto-Buli-Konni pretty much has to be put at a time depth of well over a millennium, and probably nearer two (or more), so certainly antedating the formation of the Mossi-Dagomba kingdoms.

So I think the WOV "chief" word is probably "honourable one" rather than "deputy" after all, and the *ba part really is just the human-plural suffix used as singular honorifically. Simple answers are often the best …

Thanks for the interesting question!

Stu Clayton says
February 28, 2025 at 3:24 pm
Simple answers are often the best …

Often they're also the hardest to find. But let's not get too real about this. You take what works for you at the moment, and repent later.

David Marjanović says
February 28, 2025 at 4:37 pm
Is etymological nativization an option? (It would complicate everything most beautifully.)

David Eddyshaw says
February 28, 2025 at 5:30 pm
Yes, possibly.

The tone thing in Buli can possibly be finessed: the tone system of Buli differs from that of WOV, but matching up the correspondences is almost trivially easy from a comparative point of view, and the systems may well have been even more similar – even superficially – relatively recently.

The fact that the cognates of na'as "honour" outside Agolle Kusaal have the "wrong" tones to be related to na'ab may mean that this is just a chance resemblance, too. And I may have got its tones wrong: I'd back my own notes over the Toende Kusaal dictionary, but the Farefare dictionary is pretty reliable on tone.

The tonal peculiarity of na'am could be something of a two-edged sword, too. This peculiarity is specifically that it is the only case in my Kusaal materials of a word with Tone Pattern A (mid tones throughout, except for combining forms, which have all low tones) being derived from a noun* with Tone Pattern L (initial low tone.) If the word was a loan which has been reanalysed in terms of WOV morphophonemics, an imperfect reanalysis might underlie the apparent tonal inconsistency.

To complicate matters even further, it's not out of the question that the proto-WOV stem was *naʔ-b-m- rather than naʔ-m-. Underlying *bm may get broken up by the insertion of an epenthetic vowel when it arises in flexion, but in derivation it appears always to have assimilated to *mm or just *m. I can't see any way that this would help with the odd tone developments, though.

* There are a lot of Tone Pattern A nouns derived from low-initial verbs, but verbs do not distinguish between the A and L patterns at all, and it is not clear whether the verbal A/L pattern is the equivalent of noun Pattern A or of Pattern L, or represents a historical merger of the two. Synchronically it resembles the noun Pattern A most closely (I call it Pattern A in my grammar) but this may be misleading historically.

languagehat says
March 12, 2025 at 10:06 am
See now this Log post, with some very useful examples (images) of Humbach's work.

swaro1993 says
May 23, 2025 at 9:41 am
Finally, someone realised how difficult it is to study avestan without a proper dictionary…
One thing that confuses me though is why the authors omitted Yasna Haptanghaiti from

the translation part and whether the dictionary includes vocabulary from YH or is restricted to just Gathas and Y27.13-15 and Y54.1?

I must have not seen the explanation to this issue in the preface itself so if someone could point me to it I would highly appreciate it, thank you.

Nikolai says
August 17, 2025 at 11:47 am
> One thing that confuses me though is why the authors omitted
> Yasna Haptanghaiti from the translation part and
> whether the dictionary includes vocabulary from YH

Introduction to Part II mentions YH was not included in Part II because they deemed it less contentious (and instead to focus on the Gathas).
Introduction to Part I mentions YH is included in scope of Part I (one could potentially patch-up their translation based on that).

languagehat says
August 17, 2025 at 12:06 pm
Thanks for that!

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My Languages

My Hats

E-mail:
languagehat AT gmail DOT com

My name is Steve Dodson; I'm a retired copyeditor currently living in western Massachusetts after many years in New York City.

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If your comment goes into moderation (which can happen if it has too many links or if the software just takes it into its head to be suspicious), I will usually set it free reasonably quickly… unless it happens during the night, say between 10 PM and 8 AM Eastern Time (US), in which case you'll have to wait. And occasionally the software will decide a comment is spam and it won't even go into moderation; if a comment disappears on you, send me an e-mail and I'll try to rescue it. You have my apologies in advance. Also, my posts should be taken as conversation-starters; there is no

expectation of “staying on topic,”and some of the best threads have gone in entirely unexpected directions. I have strong opinions and sometimes express myself more sharply than an ideal interlocutor might, but I try to avoid personal attacks, and I hope you will do the same.

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An ka taa (resources and lessons for Bambara, Dioula, Malinké, and Mandinka)
Bargery's web site (contains A Hausa-English Dictionary and English-Hausa Vocabulary)
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Favorite rave review, by Teju Cole:
"Evidence that the internet is not as idiotic as it often looks. This site is called Language Hat and it deals with many issues of a linguistic flavor. It's a beacon of attentiveness and crisp thinking, and an excellent substitute for the daily news."

From "commonbeauty"

(Cole's blog circa 2003)

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A Concise Pahlavi Dictionary

ByD. N. Mackenzie
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ABSTRACT
First published in 2004. The purpose of this dictionary is to provide the student with a representative vocabulary of Pahlavi in which such uncertain words have been reduced to a minimum and marked. It includes the commonest 4,000 simple words.

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Author
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According to the authors of this comprehensive guide, the Kabbalah that Madonna popularized is far from authentic. In fact, the Kabbalah is much bigger—and better. Here, readers will discover how it can deliver money, love, health, and many other things.

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- Blends religion/spirituality with New Age mysticism.

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The Study of Kabbalah

Secrets of the Book of Raziel
By Robert Zucker

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Angel Raziel Guards

The Book of Secrets
"Each day the angel Raziel makes proclamation on Mount Horeb, from heaven, of the secrets of men to all that dwell upon the earth, and his voice resounds throughout the world."
- Targum Ecclesiastes. 10, 20
The Book of Raziel originated when G-d gave the Secret Knowledge to the Archangel Raziel. Raziel HaMalach means "Secret of the King."

The Angel Raziel, Reziel, Rezial, Razial, Retziel. HaMalachAccording to the Old Testament, the original Book of Raziel - Sefer Raziel- was inscribed by Adam, the first human being. Legends also say the Book of Raziel was originally inscribed on a sapphire stone.

The Sefer Raziel has been one of the most reprinted mystical manuscripts besides the Sefer Yetzirah (Book of Formation).

The Hebrew word "Raziel" means "Secret(s) of God." Raz- means "secret" and -iel means "of God." In English, it can be spelled several ways, such as: ratziel, razel, razeil, reziel, retziel and other combinations.

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The information contained in the Book of Secrets is not easily revealed. Like most Qabalistic texts, there are riddles and puzzles to figure out to understand the true meaning.

When you study the book in English realize that the translation is based on the understandings of our culture and time- far removed from when the book was originally composed.

If you have a Hebrew edition, see the translation suggestions to translate it for yourself. You will learn much more about Raziel's secrets when you study the original Hebrew words.

Descargar sepher de raziel. Download free Sepher Raziel.

Sefer Raziel

The Book of the Angel Raziel (book review)
By Rabbi Eli Mallon

Go to almost any Jewish bookstore — and you will not find a translation as far as I know. Yet, two translations exist: “Sepher Rezial Hemelach,” translated by Steve Savedow [1] and “Book of Raziel,” translated by Giovanni Grippo [2].

I usually try to write only positive reviews. In the case of both these books, I must begin by mentioning some problems: The first has to do with English-usage itself. I found some of the English unnecessarily difficult to understand. Mr. Savedow translated from the Hebrew rather literally — in some cases, perhaps too literally. There seemed to be many problems with English syntax, some of which might have been from trying to maintain Hebrew syntax in English. Continue reading R. Mallon's review on Sefer Raziel.

'Book of Raziel' on Amazon
Sepher Raziel: A Sixteenth Century
English Grimoire
(Sourceworks of Ceremonial Magic Series) Hardcover – September 8, 2010
by Don Karr (Author), Dr Stephen Skinner (Author)

The Sepher Raziel text is given in two forms: a literal transcription with no changes in spelling or wording and a modern English version. This volume also includes a foreword which offers an overview of Raziel manuscripts, which represent a number of independent traditions, an essay on the literature of Solomonic magic in English, an introduction to the Sepher Raziel manuscript presented, an appendix on incense nomenclature as a supplement to Tractatus Thymiamatus, a list of printed notices and manuscript sources of Sepher Raziel, and a full bibliography of printed works on Solomonic magic and items of related interest.

Sepher Rezial Hemelach: The Book of the Angel Rezial

This is the first English translation from ancient Hebrew of the rare and complete 1701 Amsterdam edition by Steve Savedow. Includes an explanatory text on the holy names of God, the divisions of Heaven and Hell, and the names and hierarchy of the angels and spirits. Paperback: 320 pages. Publisher: Weiser Books (December, 2000). Language: English. Although it is comprehensive and has translations of the text, there has been controversy over Savedow's translations. It is a good starting point if you can't read Hebrew.

Sepher Raziel(German) Paperback – May 1, 2010 by Giovanni Grippo (Author). "Das Buch Razuel."

Liber Salomonis: Sepher Raziel by King Solomon (Author), Tarl Warwick (Editor). Paperback – February 15, 2016

The Liber Salomonis, referred to in its own composition as the Sepher Raziel, claims to be a book given directly to King Solomon by a mysterious prince and sorcerer from the East. Actually written in the Renaissance or perhaps as early as the Medieval period, it synthesizes Kabbalistic and Hermetic lore together and is divided into seven treatises. The subject matter ranges from the high occult of invocation and the names of angels and of the Judeochristian god, to herbal medicine and the creation of incense for the calling of spirits, to the categorization of twenty four beasts and stones to coincide with the hours of the day. With the entire core of the work ruled over by seven angels and seven celestial bodies, the philosophy behind its somewhat apocryphal historical content is nonetheless of extreme interest and is here presented in modernized English for the modern audience. 82 pages.

Download free copy of Sefer Raziel
Another option is to download a free copy of Sefer Raziel. This is a short, public domain, version of the manuscript in English.

If unable to download a copy of the Hebrew Sefer Raziel text, Amazon.com has a 70 page copy of the Hebrew edition in paperback called Book Raziel Hamalach.

On the download page are instructions to find free translation tools on the Internet. You do not have to know how to read Hebrew since these web-based translators do it for you.

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Robert Zucker is an author, publisher and retired college instructor in journalism and internet publishing. Read some of his several manuscripts on Qabalah and Astral Projection. See more books by Bob Zucker.

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Pinchas Giller. Reading the Zohar: The Sacred Text of the Kabbalah. New York: Oxford University Press, 2001. xviii, 246 pp.
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Abstract
Pinchas Giller is one of the finest contemporary scholars of the zoharic corpus. His current study, Reading the Zohar, constitutes an excellent sequel to his earlier book, The Enlightened Will Shine. The Zohar certainly warrants the kind of thoughtful and serious reflection that Giller devotes to it, insofar as the Zohar is a massive, complex corpus consisting of some two dozen distinct strata. In Enlightened, Giller examined major themes in Tikkunei Zohar and Raʿyaʿ Mehemnaʿ. Although these are rich and interesting compositions, chronologically they are among the latest and were undoubtedly written by someone other than whoever was responsible for the foundational writings of the Zohar. In Reading the Zohar, Giller is primarily concerned with three seminal aspects of the zoharic corpus: Sabaʿde-mishpatim, cosmogonic descriptions that are preserved in various strata, and the four interconnected ʿIdrot texts. On its own, an analysis of such disparate and challenging sources would be an admirable undertaking. What makes Giller's study even more ambitious is that he also examines how these particular works were studied and interpreted. In particular, Giller is interested in how the kabbalists of Safed, most notably R. Moses Cordovero and R. Isaac Luria, incorporated these zoharic texts into their distinctive theosophical systems.
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November 2016
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Xiaoyu Zhu
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, in such a way that any vertex of G is incident to at least one edge of each color. The multiset-color
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Donia Conn

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June 2005 · Annales Histoire Sciences Sociales
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Stephen M. Kapunda
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February 2000 · Journal of Multivariate Analysis
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Mastering new skills should be both efficient and enjoyable, and that is exactly what Reading The Zohar was designed for. This tutorial takes you through every stage of discovery and application, offering a structured pathway that simplifies complex tasks into achievable steps.

Each reader begins from a different starting point, so Reading The Zohar accommodates all experience levels. Whether you are learning a completely new system or refining existing knowledge, the guide adapts naturally to your pace and objectives.

From the opening chapter, you are introduced to a clear framework that defines the learning outcomes. The roadmap outlines where you are, where you are going, and what you will gain after completing each stage. This structure removes guesswork and builds momentum.

The initial section explains the environment you will work in. Before executing any task, Reading The Zohar ensures that you understand the necessary tools, requirements, and terminology. Preparation saves time and prevents avoidable confusion later in the process.

Once your foundation is in place, you progress to step-by-step walkthroughs. Each procedure is presented sequentially, using concise language and visual cues that make replication simple. Readers can follow along in real time, applying each instruction immediately.

Every phase ends with a short recap summarizing key actions, common mistakes, and troubleshooting advice. These checkpoints in Reading The Zohar reinforce what you have learned and prepare you for more advanced material ahead.

Practicality drives every lesson. Instead of theoretical discussion alone, examples demonstrate exactly how the concepts manifest in real situations. You will see how a specific command, formula, or principle affects outcomes when applied correctly.

In addition to guided tasks, Reading The Zohar includes optional challenges. These mini-projects test your ability to think independently and encourage problem-solving skills essential for mastery. Solutions and explanations follow each challenge for self-evaluation.

The writing style throughout remains professional yet approachable. Jargon is minimized; explanations favor clarity and relevance. Our goal is for every reader to feel confident enough to act, not intimidated by technical complexity.

Because learning rarely happens in one sitting, progress tracking tools are integrated. You can note completed sections, set reminders, or highlight parts to revisit later. This organization makes Reading The Zohar suitable for both short study bursts and extended sessions.

Each step is interlinked with contextual tips that save time or enhance efficiency. For instance, you might find keyboard shortcuts, automation scripts, or quality-of-life improvements that streamline future work. These small efficiencies compound into major productivity gains.

As the tutorial advances, so does the depth of discussion. Intermediate sections

introduce situational variables—explaining how outcomes shift when conditions change. This adaptive perspective encourages flexible thinking instead of memorization.

Visual aids and infographics complement textual explanations, translating data into clarity. Every diagram in Reading The Zohar serves a purpose: to illustrate relationships that words alone cannot fully convey.

One of the most valuable qualities of Reading The Zohar is scalability. The same step-based logic can be applied to broader projects, larger teams, or long-term initiatives. By following its framework, you can replicate successful processes across different domains.

To sustain engagement, each segment concludes with reflection prompts. These encourage you to assess what you achieved, how confident you feel, and what you intend to apply next. This reflection transforms information into understanding.

Should any obstacle arise, a detailed troubleshooting appendix is available. It lists common errors, probable causes, and verified fixes. This proactive support minimizes downtime and strengthens user autonomy.

Another dimension of Reading The Zohar is collaboration. It encourages sharing insights with peers, inviting discussion, and comparing solutions. Collective learning accelerates improvement and reinforces community expertise.

At a technical level, all resources are formatted for smooth navigation—fast loading, responsive layout, and instant search functionality. These qualities ensure that nothing distracts from your focus while studying.

Security and version control are also addressed. Each iteration of Reading The Zohar carries validation markers so readers know they are using the latest verified edition, maintaining consistency across references.

Upon completing the tutorial, you receive more than factual knowledge—you acquire a repeatable methodology for continuous improvement. This skillset extends beyond the topic itself and into other areas of professional and personal development.

The closing chapters integrate advanced insights, tying earlier lessons into a coherent

system. Here, you learn how to evaluate performance, document findings, and scale solutions effectively.

Finally, Reading The Zohar emphasizes lifelong learning. Technologies evolve, industries shift, and new tools emerge; the habits you form here—curiosity, discipline, and structure—will keep you relevant in any environment.

Take advantage of what this guide offers. Read, apply, reflect, and refine. Each repetition brings deeper understanding and measurable progress. Reading The Zohar exists to make that transformation attainable.

Start now. Follow the steps in Reading The Zohar , and watch as clarity replaces confusion, efficiency replaces effort, and mastery replaces uncertainty. Knowledge is waiting—one well-defined step at a time.

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Just to note, most, if not all English translations of kabbalah seforim are highly inaccurate and are authored by people who don't subscribe to orthodox Judaism, sometimes they aren't even Jewish at all.

The one exception I can think of is Rav Aryeh Kaplan ZT"L, I have had the privilege to learn from his talmidim and have gained tremendously from his works, I would recommend learning his works starting with Inner Space.

As Bluejayke said above, it is incumbent upon a person to spend many years learning the basics of niglah, a.k.a the revealed parts of Torah like Tanach, Shas Bavli and Yerushalmi, Medrash, and Shulchan Aruch well before truly delving into the works of kabbalah head-on. If one has spent time learning these basics he won't need an English translation.

I have only learned the works that Rav Kaplan wrote on the general concepts of kabbalah which, according to Halachah, is permitted to be learned without extensive knowledge of the basics, each person should consult their Rav regarding when is the right time for him to delve into kabbalah on a legitimate level.

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I don't necessarily recommend the translation, especially for people who haven't learned torah for 40 years and/or is older than 40, depending on the opinions (and I would much rather recommend actual chassidus that can be grasped by ones brain even in a simple and practical eat) but here it goes

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Find Extreme UV data source for the Sun
Can you prove equality of two expressions by setting them equal in an equation?
How to neatly align name, Google Scholar metrics (h-index, citations), and profile photo in a CV header?
Recharge battery when it hits 50% or 5%?
How do I work better with a younger colleague
Was the spittle and mud in John 9:6-7, symbolic, a catalyst to faith, or a required act of obedience?
How to properly bevel edges of text?
Generating 40kHz, 60kHz, and 77.5kHz square waves with a single MCU's timers
Live-action horror short film about a man that saw gore and blood as cake/candy/good instead of disturbing
Detect if any ping succeeds
Calculating two highest maximum values of field in QGIS
Complete the integer sequence: 10, 11, 12, 13, 14, 20, ?, ?, ?, ?
Is a proper wire nut connection possible if wires don’t twist?
How to get cash (in Bangkok) with no bank card or passport
Structure of “僕はビールです”
Should wires stripped too small be redone?
Testing binary data for statistical independence
Question feed

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Posted by Zion Nefesh | Nov 25, 2012 | 40

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Holy Zohar text. Daily Zohar -1069
Hebrew translation:

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Tikkun 11

Rabbi Shimon opened and said "בְּרָא שִׁית, בְּרֵאשִׁית" "In the beginning" "created six" and these are six seas that God created. They are the aspect of the six sefirot of Zeir Anpin.

Ecclesiastes 1:7
"כָּל-הַנְּחָלִים הֹלְכִים אֶל-הַיָּם, וְהַיָּם אֵינֶנּוּ מָלֵא; אֶל-מְקוֹם, שֶׁהַנְּחָלִים הֹלְכִים–שָׁם הֵם שָׁבִים, לָלֶכֶת. "
"All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again."

The seventh sea is the aspect of Malchut. The 'rivers' that run into the sea are the aspect of the six Sefirot. They bring the light to nourish Malchut. The sea is not getting full because Malchut provides energy to the lower levels and creates returning light.

Psalms 104:25
"זֶה, הַיָּם גָּדוֹל–וּרְחַב יָדָיִם:
שָׁם-רֶמֶשׂ, וְאֵין מִסְפָּר; חַיּוֹת קְטַנּוֹת, עִם-גְּדֹלוֹת"
"Yonder sea, great and wide, {N}
therein are creeping things innumerable, living creatures, both small and big."

This fish in the sea is the aspect of all the 'consumers' of the Light in Malchut. The small and big students need the 'water' of the Torah.

Proverb 31:15
"וַתָּקָם, בְּעוֹד לַיְלָה–וַתִּתֵּן טֶרֶף לְבֵיתָהּ; וְחֹק, לְנַעֲרֹתֶיהָ."
"She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens."

The ‘maidens’ are the aspect of the seven seas that connect to the Shechina and that gives her the name ‘Bat Sheva’ meaning daughter of seven’.

The low level creatures in the sea are the aspect of the negative side that wish to hold and nourish from the light of the Torah.

The Shechina represents the Light of the Torah in Malchut. The Zohar reveals to us that she accepts the students that come to her with pure desires to dwell and nourish from the water of the seven seas. At the same time she can and will reject the ones that are not pure.

Rabbi Shimon reveals that in the aspect of the יהוה YHVH name, the ו V is the rivers (six Sefirot of Zeir Anpin) that bring the water to the Sea, which is the ה H of Malchut.

Those people with souls that know, come with בְּדָחִילוּ וּרְחִימוּ awe and love to unify the upper levels of Chokmah,י Y and ה Binah build a bridge between the YH and the VH. With that they create a flow of light to the world. Those who are not able to reach the higher level of unification are rejected and stay in the lower levels.

Rabbi Shimon teaches us here that coming with pure soul, awe and love for the Light of the Creator, our souls can ‘drink’ the upper waters and receive nourishment in Malchut from the highest levels.

After he finished his words, all the souls that came to listen to him rose up and blessed him saying “Your mouth reveals the Shechina, Sinai, Sinai, praise worthy are the ears that listen to these words from your mouth.”

They called Rabbi Shimon Sinai Sinai because in the previous study we learned that this is how he was called by the archangel, Metartron. They also used the double name as God used to call Abraham, Jacob and Moses to signify strong connection above and below.

Rabbi Shimon and the Zohar are our connection to mount Sinai, the light of the Torah and the Shechina. With every Zohar study we reveal that light for the whole world. [note color=”#EDC4E8″]With this Zohar section we completed the study of the entire Tikunei Zohar. I want to thank God for guiding me to this work that changed me on the soul level in so many ways. Thanks to Rabbi Shimon who wrote the Zohar to enlighten us and give us this amazing tool to better our souls and life. I want to thank my wife, Esther, for editing and correcting ‘Israeli English’ and pointing me to where I can expand or change the text to bring a clearer explanation.

I wish to thank you for being part of this study, keeping your candles lit and increasing the light of Tikunei Zohar thousands of times fold.

Now that we finished the study of the Tikunei Zohar, it is a good time to celebrate this event with a small meal and blessing of the food. This will help to manifest the light of

the entire book in your life. Even if you joined the study recently you are still part of the global group that some of them studied from the beginning. With the right consciousness you share the merit of the entire group.

Tomorrow we continue the Daily Zohar and start the study of Zohar Pinchas.

with Love Thanks and Blessings to all,

Zion
[/note]

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Throughout the centuries The Zohar was the primary and often the only book used by

Kabbalists, and today it is available to everyone.
Here you will find the original Aramaic version of The Book of Zohar PDF with its Hebrew translation and the Sulam (Ladder) commentary by Kabbalist Rabbi Yehuda Leib HaLevi Ashlag, as well as the English translation of The Zohar with the Sulam (Ladder) commentary by Rabbi Yehuda Ashlag, and commentary by as studied in private lessons with his teacher, Rabbi Baruch Shalom HaLevi Ashlag.

The Zohar PDF
Introduction to the Zohar - A Must-Read Before Approaching the Zohar in English PDF
Before opening The Zohar PDF, it is recommended to become grounded in an introduction to the book, and how to approach it.

Over the generations, kabbalists have often referred to The Zohar as “The Book.” Indeed, it is “the book” of the wisdom of Kabbalah. Today, it is surfacing in order to guide us to the world of perfection and harmony that it describes.

What is so unique about The Zohar and about the wisdom of Kabbalah? Why is the wisdom of Kabbalah more available on a global scale today than in any other epoch?

We constantly develop. Once upon a time, all we needed was to eat, sleep, find shelter, and procreate. Desires for food, sex, family, and shelter are the fundamental survival desires that exist in every individual. As time passes, our desires grow. We start feeling that other people have something—and we start wanting it too. We thus further develop through desires for money, honor, control, and knowledge. The more our desires grow, the more we exert to try and fulfill our desires, and we run after fulfillment and happiness by trying to satisfy the desires that constantly surface in us.

The more we progress from generation to generation, the more we also accumulate suffering. While we have suffered greatly over the course of history, today we suffer in a very unique way compared to the past. The root of our suffering today is a growing inner emptiness. This emptiness becomes expressed as more and more depression, loneliness, stress, anxiety, obesity, divorce, drug abuse, and suicide, among several other problems.

If we are common folk living in cities and towns anywhere in the world, then we are most likely influenced by materialistic values that make us constantly try to keep up with the Joneses. Society tells us that we should continually replace our wardrobe, get a new and better car, find a better job or career, achieve a higher academic title, travel to other parts of the world, and fork out money to buy anything that is on sale, even mostly when we have no need for it.

However, the moment we satisfy the desire is the same moment the satisfaction starts waning, and we are left empty again. New desires then surface, making us once again aim ourselves to replace our new empty sensation with another fulfillment—and we go

for it once again. This process is nothing new. It has been happening throughout our entire history. Today, however, since our desires are bigger than they ever were in the past, then likewise, the feeling of emptiness is also much bigger, and it awakens existential questions more and more: “What’s the point of running after all these pleasures in life if we just get left empty again and again?” Whether or not we verbalize the question as such, ultimately we ask, “What is the meaning and purpose of life?”

The uniqueness of our era is that we have entered a transition phase where, on one hand, we are reaching the satiation of our materialistic desires, and on the other hand, we are asking about the meaning and purpose of life more than ever before. We never asked about the meaning of our lives like we do today. It was never felt as a growing empty void that leaves us with a sense of purposelessness in our material pursuits.

The Zohar appeared precisely in order to answer such questions about the essence of our existence. We had no need for such a book in the past, and it was thus concealed for a long time. Today, however, our need for its wisdom—to reveal our life’s purpose—is the main reason for its appearance. Also, while our desires are bigger than ever before, making us want to take from others and nature more than we ever had in the past, we have also become more globally interdependent than ever before. Our growing global interdependence coupled with our growing desires is a formula for crisis on a global scale. In addition to increasing personal problems, we also experience more and more problems on social, national, and global scales, whether it be increases in crime, mass shootings, terror attacks, nuclear anxiety, natural disasters or the pandemic, the accumulation of suffering in so many fields of our lives causes grave concern about our very survival as we head into an uncertain future. In the past, when we had children, we thought that they would have better lives. That is not the case anymore.

The Zohar predicted this state of the world. There is also an example in history of a similar situation that we can learn from. That example is the story of the Tower of Babel. In the story, people gathered in one place—ancient Babylon—with a goal of building a tower that would reach the heavens. It was the first example of the formula—Interdependence + Egoism = Crisis—in practice. Moreover, it was out of this atmosphere that the wisdom of Kabbalah, the wisdom that The Zohar describes, emerged.

The wisdom of Kabbalah states that we sense only a tiny portion of the true reality that exists, and it provides a method for attaining that much more expansive and higher reality. Moreover, the wisdom of Kabbalah describes our desires’ development over the generations as part of a process leading us to the discovery of this higher reality, and that when we discover it, we will see how the reason we were born, raised, and developed over history was solely for the attainment of the higher reality. Attaining the higher reality is the key to exiting the loop of pursuing pleasures in the midst of growing emptiness. It is the key to finding out why we are alive, and how to achieve an eternal and perfect state during our lifetime instead of dying with half of our desires being left unfulfilled.

In the story of the Tower of Babel, Abraham the Patriarch discovered the workings of our operating system: how we are managed from the higher reality in concealment, in order to gradually lead us to its revelation. Through his own discovery of the higher reality, he found how our entire material development reaches a limit, and that our spiritual development begins from that limit onward. According to Kabbalah, our desires for food, sex, family, money, honor, control, and knowledge are named “the heart,” and our desire to discover the meaning of life is named “the point in the heart.” The point in the heart is also called “a part of the higher reality from above,” and if we approach our desires a certain way, using the method of Kabbalah, then we can attract forces from the higher reality that influence the point in the heart until we literally get “pulled” up into the higher reality through that desire. This is how Abraham discovered the higher reality.

Abraham taught the method that he discovered to the Babylonians of the time who came to study with him. And why did they come to study with him? It was because of the growing divisive atmosphere that the story of the Tower of Babel describes—that some people sought solutions to the ruptures tearing throughout Babylonian society, and Abraham taught the method of how to rise above the differences and discover how nature works from the vantage point of the higher reality.

In kabbalistic terminology, which he used in his book, the wisdom of Kabbalah describes how reality starts expanding from the world of Ein Sof (the world of Infinity), through the worlds of Adam Kadmon, Atzilut, Beria, Yetzira, and Assiya, down to our world that we perceive in our inborn senses. It describes the soul of Adam HaRishon, and how it shattered into 600,000 souls, which fell into the level of our world, and how this soul undergoes development in concealment and exile until it start awakening to its root, and from its detachment in consciousness and sensation, it awakens and ends up discovering the same root in the higher reality that it once fell from, which is ultimately its place in the world of Ein Sof.

While Abraham was not the first kabbalist, he was the first to teach people and groups how to discover the soul and gradually experience the higher reality through it. The higher reality consists of five worlds, each with five levels, each of which then divides into five additional levels. As such, kabbalists define 125 levels (5 x 5 x 5) by which we ascend in our perception and sensation until we attain reality in its entirety. Moreover, this is a process that does not take place in some afterlife, after our death, but it takes place while we are alive here in this world.

When we attain the higher reality, we discover the flip side of our lives. We find how our lives in this world are like an imprint, and the higher reality is its stamp. In other words, we find how this world is the world of consequences or “branches,” and the higher reality is the world of causes or “roots.” Discovering the higher reality thus means discovering the causes for everything taking place in our lives, and how we can affect changes in our lives from its causal level. Our lives in this world are like lives of characters in a movie. They do not know the actors acting them, nor the script running them, nor the director behind the scenes. They simply act out actions that are prepared

for them in advance. When we rise to the higher reality, then we rise from the level of characters in a movie to the level of the director. We get to understand the script behind our lives, and we enter into a conversation with the director about how to best influence the entire production taking place.

The longer we remain at the level of the characters, without discovering the deeper levels of our lives, then the more we will be led down a path of increasing suffering that will make us question its cause and purpose more and more. And the more we suffer, the riper we become to exit our current level of life, and rise into the higher reality. The wisdom of Kabbalah describes this entire process, and provides a method by which we can undertake the ascent to the higher reality.

Likewise, in our times, we find ourselves at a crossroad before two paths: one is the path of suffering, a negative form of development where we get prodded from behind, as we have been doing throughout history; and the other path is the path of light, or the path of Kabbalah, which is an active and conscious way to attract forces from the higher reality that advance us ahead of the suffering, with pleasure and understanding. Kabbalists knew that without implementing the wisdom of Kabbalah, we would reach a state where our very survival is in question. Both The Zohar and Kabbalist Yehuda Ashlag (Baal HaSulam) pointed to the end of the 20th century as the time when the wisdom of Kabbalah would start becoming revealed en masse, because existential questions would emerge much more throughout humanity from that time onward. And the longer we fail to address these questions and advance ourselves along a path of consciousness and understanding, then the longer we would experience an accumulation of suffering. Baal HaSulam called the path of consciousness and understanding “the path of Torah” where he wrote:

“There are two ways to discover the completeness: the path of Torah and the path of suffering. Hence, the Creator eventuated and gave humanity technology, until they have invented the atom and the hydrogen bombs. If the total ruin that they are destined to bring is still not evident to the world, they can wait for a third world war, or a fourth one and so on. The bombs will do their thing and the relics after the ruin will have no other choice but to take upon themselves this work ... If you take the path of Torah, all will be well. And if you do not, then you will tread the path of suffering.”

- Baal HaSulam, “The Solution.” (For more on this topic, see Baal HaSulam’s “Introduction to The Book of Zohar” [item 16], and the essay, “The Peace.”)

Today, nature is developing us by increasing suffering on all scales—personal, social, economic, ecological, and global—and cornering us into a situation where we will need to seek a way out, otherwise we will face destruction. And the way out is to discover the higher reality, the causal forces managing us and how to enter into balance with them. As we develop without understanding our lives’ purpose, we create all kinds of technologies with the aim of improving our lives. However, by creating these technologies “in the dark,” so to speak, they fail to ultimately improve our lives. This is because they fail to respond to our innermost needs that need to be met in order for our

lives to truly improve. Thus, before developing technologies or any other creations in our world, kabbalists say that it is better to “sit and do nothing,” i.e. to contemplate the direction in which we are headed, and how to balance ourselves with the laws of nature working on us, before we set out on conducting actions to better the world.

When Abraham first revealed the wisdom of Kabbalah to the group he taught, some 3,800 years ago, they became known as “the people of Israel,” and the method remained with them for some time. After further development, around 2,000 years ago, the wisdom of Kabbalah entered a state of concealment from the public—a period known as “exile”—and was studied in secret by relatively small groups of kabbalists ever since. The purpose of its concealment and the exile was in order to wait for the time that humanity would need it, and in the process, let humanity intermingle to such an extent that the method would no longer remain with a single group that Abraham once taught. Also, in the process of Kabbalah’s concealment, several researchers of other teachings came into contact with it at some level, and without attaining the higher reality, they blended Kabbalah with religion, mysticism, tarot, magic, witchcraft, and several other teachings. Such mixtures of Kabbalah with other teachings only confuses people, as the sole purpose of the wisdom of Kabbalah is to provide a method for attaining the higher reality, and using it in detachment from that purpose is simply a waste of time. The hidden nature of the wisdom of Kabbalah over history gave it a certain appeal, and in our consumer-oriented society today, there are several organizations and companies marketing services and products with the name “Kabbalah” plastered all over them—which have no connection at all to authentic Kabbalah.

Today, however, the time of Kabbalah’s concealment has ended, and it has become readily available to anybody regardless of age, gender, race, or any other seeming difference. The wisdom of Kabbalah is a higher science. It belongs to no religion or faith, nor does it pose any boundaries or limitations to one who wishes to study it. Any person who wishes to understand the world he or she lives in, to know the soul, to know one’s fate and to learn how to govern it is welcome to study Kabbalah. Through the education that the wisdom of Kabbalah provides, we can grow up to become happy, confident, and secure people in the fullest sense of those terms: by establishing a connection with the causal level of our existence, and being able to toggle the tap that fills our lives with an abundant force from that higher reality. When we learn how to correctly conduct ourselves with these forces, then we match the conditions for revealing them, and we experience life on a whole other level than we currently do.

The Zohar is the book that holds the most powerful force in reality. Why? It is because it was written at the time when the wisdom of Kabbalah shifted from its openness to its exile. It was a time when desires grew in humanity, and upon the heightened desire of that time, it was written by authors who rose from the lowest level of this world to the heights of reality. Their exalted attainments led them to understand the need for such a text in the future, as such attainment brought with it an understanding of how humanity—and creation in general—develops. Therefore, they organized that the book would become concealed immediately after they wrote it.

The authors of The Zohar wrote it for our current generation: to let us discover and turn on the light switch in our reality that appears increasingly darker the more we progress without it. If we want to make a better life for ourselves, for our children, and for our grandchildren, then we need to learn how to approach The Zohar. It is a book like no other: it is a means through which we can connect to the higher reality. When we learn how to approach The Zohar in such a way, we will be able to access the higher reality, the abundance of spiritual fulfillment.

Related Documents

Kabbalist Yehuda Ashlag (Baal HaSulam) wrote four introductions to The Book of Zohar, which are necessary to study in order to gain a proper grounding and approach to The Zohar.

1) Foreword to the Book of Zohar

2) Introduction to the Book of Zohar

3) A Speech for the Completion of the Zohar

4) Preface to the Sulam Commentary

As a means of studying two of these introductions in depth, we recommend the book Introduction to the Book of Zohar by Kabbalist Dr. Michael Laitman. This book contains the full texts of these articles as well as detailed commentary by Dr. Laitman, together with several student questions and Dr. Laitman's answers, in order to become well-acquainted with the fundamental principles and basic concepts required to embark on reading The Zohar.

Before Opening the Zohar
Use this checklist to make sure you have gained a proper grounding and approach to The Zohar before opening it, in order to maximally spiritually benefit from the reading.

1) Take the Short Zohar Introductory Course, “Enter the Zohar”

Starting from light to heavy, we have created a short course that we recommend taking before reading The Zohar, “Enter the Zohar.”

Comprised of a handful of high production quality videos, as well as related materials and activity, in this course, you will learn:

What is The Book of Zohar? Where did it come from? What for? And how can we begin to grasp what is written there? Delve into the “language of branches” and see why The Zohar was written specifically in the way it was.

Understand the reader of The Zohar: understand who we are, how we currently perceive reality – and where is it that we want to get to.

Understand the writers of The Zohar: Who wrote The Zohar? When? And most importantly – Why?
Delve into “the law of equivalence of form” and start uncovering how through this law, The Zohar can help us build a second nature.

See how The Zohar lets us access the perception and sensation of the Creator, the general law of Nature.
How your nature is a will to receive, and what it means to truly reach an unconditional desire to give.
Start the course “Enter the Zohar” »

2) Learn the Fundamental Principles and Basic Concepts of the Wisdom of Kabbalah.

Since The Zohar is a key Kabbalistic text, then it should be approached as one. Without understanding basic Kabbalistic principles and concepts, which span what Kabbalah is and is not, what is the language of roots and branches that Kabbalists write their texts in and how to approach such text in order to reap maximal spiritual benefit, as well as concepts of who we are, what is our perception of reality, where is our free choice, and how to work with our intention during the study of Kabbalah, then you will simply be lost (in a spiritual sense) when reading The Zohar.

Our most recommended course of study to learn Kabbalah's fundamental principles and basic concepts is our course, Kabbalah Revealed at KabU.

Start the course “Kabbalah Revealed” here »

3) Learn Kabbalist Yehuda Ashlag’s Four Introductions to the Book of Zohar

In the related documents section of this page, we have linked to Kabbalist Yehuda Ashlag’s (Baal HaSulam) four introductions to The Zohar, as well as to a book by Kabbalist Dr. Michael Laitman that gives in-depth commentary to two of those introductions.

As well as writing the most comprehensive commentary to The Zohar for our generation, and translating The Zohar’s Aramaic to Hebrew, Baal HaSulam wrote these four introductions to The Zohar in order to calibrate its readers toward a spiritual experience of the text, and not to get lost in empty philosophizing.

4) Review Other Zohar Preparatory Materials

We have created and gathered various materials on how to prepare one’s grounding, approach, and intention to the reading of The Zohar in the section “Preparation for the Zohar.” In this section, you will find the book, The Revelation of the Book of Zohar in

Our Time by Kabbalist Dr. Michael Laitman. It is built of quotes from Dr. Michael Laitman taken from a series of Daily Zohar Lessons, and answers to questions of students, that aim to clarify why The Zohar was written for revelation in our time, the approach to studying The Zohar, the effort during the study of The Zohar, confusion and disturbances while studying The Zohar, and the importance of forming spiritual connections with others through the reading of The Zohar.

5) Watch Zohar Lessons for Beginners

Here are some recorded lessons on The Zohar with the participation of students from around the world, aimed more at beginners, so that you can experience a Zohar reading as it was originally intended: not as an individual undertaking, but as an act that takes place with others.

Zohar Reading, Genesis Part 1

Zohar Reading: How to Tap into the Infinite Force of the Hidden Book

How to Read the Zohar: Genesis, Part 2

Midnight Zohar Lesson with Kabbalist Dr. Michael Laitman

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The Zohar in its original Aramaic language with the Hebrew Sulam (Ladder) commentary by Kabbalist Rabbi Yehuda Leib HaLevi Ashlag (Baal HaSulam)

If you're looking for The Book of Zohar PDF or the wisdom of The Zohar PDF, then here it is in its original Aramaic language, with Hebrew commentary by Kabbalist Yehuda Ashlag.

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Take The Right Steps To Approach The Zohar Properly
Before one approaches The Zohar, it is recommended to be firmly grounded in Kabbalah's fundamental principles

Without the proper grounding, one can very easily be led astray by The Zohar PDF, and instead of attaining spirituality, one will be led into all kinds of imaginary fantasies and stories.

For this reason, Bnei Baruch holds free courses to guide one's first steps to understanding Kabbalah's fundamental principles and how to approach Kabbalistic texts such as The Zohar.

We recommend taking such courses before approaching these texts in order to reap the most spiritual benefit out of them.

Start Your Zohar Journey Now »

Rashbi
The Zohar - English Translation

The Zohar by Rabbi Shimon Bar Yochai
with the Sulam (Ladder) commentary
by Kabbalist Yehuda Ashlag (Baal HaSulam).
Includes Commentary of Kabbalist Dr. Michael Laitman
as studied in private lessons
with Kabbalist Baruch Ashlag (Rabash).

Introduction

"But the wise shall understand that their elevation comes from the Creator, the Tree of Life. And they who are righteous shall shine like the brightness of the firmament" (Daniel 12:3) thanks to the book of Rabbi Shimon, which is The Book of Zohar, from the supernal force that brings all back to the Creator. In the future the children of Israel will taste from the Tree of Life, which is The Book of Zohar; they will leave the exile with the Creator's mercy" (Naso 90).

The List of Abbreviations and Explanations
Original Names and Their Equivalents Accepted in the English Translation
The Example of the Original Text of the Zohar PDF
Literal Translation of the Aforecited Text From Aramaic Into English

Chapters:

Rose

"In the beginning Elokim created" (Elokim is the Creator's name that points to His attitude towards the souls by the force of law). This is when He thought and initially created 13 words to surround the Community of Israel and guard it. Here they are: THE, HEAVEN, AND THE, EARTH, AND THE EARTH, WAS, WITHOUT FORM, AND VOID, AND DARKNESS, WAS UPON, THE FACE, OF THE DEEP, AND THE SPIRIT, up to the word Elokim. more...

Flower Buds

"In the Beginning," Rabbi Shimon quoted the verse, "the flower buds appeared on the earth" (In Hebrew the words "country" and "earth" are designated by the same word Aretz; Shir HaShirim 2:12). "The flower buds" refer to the act of creation. more...

Who Has Created These

And who is He? He is the opening of the eyes, which is the Malchut of the Rosh (head) of Arich Anpin. And you shall see that Atik is concealed and within it lies the answer to the question: WHO HAS CREATED THESE? WHO is called MI, ZAT de Bina, the highest boundary of heaven, and everything depends on Him. Since the question lies in Him, He is concealed. He is called MI, because MI is when the question "Who?" is asked, because beyond him there lies no question. This question is only found at the highest boundary of heaven. more...

"Who Has Created These" of Eliyahu
Rabbi Shimon said, Elazar, my son, reveal the supernal secret, which the dwellers of this world know nothing about. more...

The Mother Lends Her Clothes To Her Daughter

The heavens were created by the name (property) MA (Malchut). However, the phrase "above the heavens" refers to Bina, which is called MI, the heavens that are above ZA. The explanation of this lies in the name of Elokim. MA (Malchut) rises up, includes itself into Bina, and receives its properties. Bina is called Elokim. more...

The Letters By Rabbi Amnon Saba

It is said that when the Creator was about to create the world, all of the letters were still hidden. For two thousand years before the creation of the world, the Creator watched the letters and amused Himself with them. more...

Supernal Wisdom

The word BERESHEET consists of the words BARAH (created) and SHEET (six), meaning that 6 properties were created. And who created them? He who is not mentioned; He who is concealed and unknown, Arich Anpin. more...

The Lock and the Key

There is a lock with a tiny and narrow keyhole inside the gates. This lock is marked and known only by the impression of the key. No one knows about it without having the key. It is written about this secret, BERESHEET BARAHELOKIM - IN THE BEGINNING THE CREATOR CREATED. "In the beginning" is the key in which everything is hidden, as it unlocks and locks. more...

Abraham

When did this key unlock the gates, and prepare everything for the existence and development of generations? This occurred when Abraham appeared, as he is the property of Hesed (mercy), of which it is written: "These are the generations of the heavens and of the earth Be-Ibar'am (with which He created)." more...

The Vision of Rabbi Chiya

"Dust, do not be proud! The pillars of the world will not be delivered into your hands, and Rabbi Shimon shall not be consumed by you!" more...

The Two Points

At the end of all those gates, He set up a gate with many locks, many entrances, and many chambers one on top of the other. He said, "Whoever wants to reach Me must first pass through this gate. Whoever enters through this gate, may enter." This is the first gate to supernal wisdom, the gate of the fear of the Creator, which is Malchut. This is why it is called the "beginning." more...

The Night of the Bride

Rabbi Shimon was sitting and studying the Torah on the night when the Bride, Malchut, was to be joined with her husband, Zeir Anpin. All the friends present in the bridal chamber on that night, following the holiday of Shavuot, are obliged to stand under the wedding canopy (Heb. Houppah) and rejoice in the corrections of the Bride, i.e. study

the Torah, the Prophets, Holy Writings and finally the inner secrets of wisdom, for these are Her corrections (Heb. Tikkunim) and adornments. more...

Heavens and Earth

Rabbi Shimon opened the discussion by saying, "In the beginning God created the heaven and the earth." This verse has to be examined carefully because whoever claims that there is another Creator will be wiped from the face of the world, as it is written, "He who says that there is another Creator, will perish from the earth and from heaven because there is no other Creator besides the Lord." more...

Among all the Wise Men of the Nations, There is None Like You

A philosopher of a remote nation approached me, and said, "You claim that your Creator governs the entire heavens, and all the heavenly hosts are not able to attain Him, nor do they know His place. However, this verse does not add a lot to His greatness, as it is written, ‘as among all the wise men of the nations, and in all their kingdoms, there is none like You.' What kind of a comparison is this, with a human being who is nothing?" more...

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An Essay About Letters

"An Essay About Letters" is taken from the Preface to The Book of Zohar By Rabbi Shimon Bar Yochai with the Sulam (Ladder) Commentary by Kabbalist Yehuda Ashlag, translated and edited by Rabbi Levy I. Krakovsky. more...

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Choose Your Language

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Is there a free version of Ohr Yakar online somewhere?
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BH

Hi, I heard that Rav Moshe Cordovero wrote a comentary on the Zohar called Ohr Yakar. Does anyone know if there is a free version online somwhere like a pdf, or a transcription of it somewhere by any chance?

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Throughout the centuries The Zohar was the primary and often the only book used by Kabbalists, and today it is available to everyone.
Here you will find the original Aramaic version of The Book of Zohar PDF with its Hebrew translation and the Sulam (Ladder) commentary by Kabbalist Rabbi Yehuda Leib HaLevi Ashlag, as well as the English translation of The Zohar with the Sulam (Ladder) commentary by Rabbi Yehuda Ashlag, and commentary by as studied in private lessons with his teacher, Rabbi Baruch Shalom HaLevi Ashlag.

The Zohar PDF
Introduction to the Zohar - A Must-Read Before Approaching the Zohar in English PDF
Before opening The Zohar PDF, it is recommended to become grounded in an introduction to the book, and how to approach it.

Over the generations, kabbalists have often referred to The Zohar as “The Book.” Indeed, it is “the book” of the wisdom of Kabbalah. Today, it is surfacing in order to guide us to the world of perfection and harmony that it describes.

What is so unique about The Zohar and about the wisdom of Kabbalah? Why is the wisdom of Kabbalah more available on a global scale today than in any other epoch?

We constantly develop. Once upon a time, all we needed was to eat, sleep, find shelter, and procreate. Desires for food, sex, family, and shelter are the fundamental survival desires that exist in every individual. As time passes, our desires grow. We start feeling that other people have something—and we start wanting it too. We thus further develop through desires for money, honor, control, and knowledge. The more our desires grow, the more we exert to try and fulfill our desires, and we run after fulfillment and happiness by trying to satisfy the desires that constantly surface in us.

The more we progress from generation to generation, the more we also accumulate suffering. While we have suffered greatly over the course of history, today we suffer in a very unique way compared to the past. The root of our suffering today is a growing inner emptiness. This emptiness becomes expressed as more and more depression, loneliness, stress, anxiety, obesity, divorce, drug abuse, and suicide, among several other problems.

If we are common folk living in cities and towns anywhere in the world, then we are most likely influenced by materialistic values that make us constantly try to keep up with the Joneses. Society tells us that we should continually replace our wardrobe, get a new and better car, find a better job or career, achieve a higher academic title, travel to other parts of the world, and fork out money to buy anything that is on sale, even mostly when we have no need for it.

However, the moment we satisfy the desire is the same moment the satisfaction starts waning, and we are left empty again. New desires then surface, making us once again aim ourselves to replace our new empty sensation with another fulfillment—and we go for it once again. This process is nothing new. It has been happening throughout our entire history. Today, however, since our desires are bigger than they ever were in the past, then likewise, the feeling of emptiness is also much bigger, and it awakens existential questions more and more: “What’s the point of running after all these pleasures in life if we just get left empty again and again?” Whether or not we verbalize the question as such, ultimately we ask, “What is the meaning and purpose of life?”

The uniqueness of our era is that we have entered a transition phase where, on one hand, we are reaching the satiation of our materialistic desires, and on the other hand, we are asking about the meaning and purpose of life more than ever before. We never asked about the meaning of our lives like we do today. It was never felt as a growing empty void that leaves us with a sense of purposelessness in our material pursuits.

The Zohar appeared precisely in order to answer such questions about the essence of our existence. We had no need for such a book in the past, and it was thus concealed for a long time. Today, however, our need for its wisdom—to reveal our life’s purpose—is the main reason for its appearance. Also, while our desires are bigger than ever before, making us want to take from others and nature more than we ever had in the past, we have also become more globally interdependent than ever before. Our growing global interdependence coupled with our growing desires is a formula for crisis on a global scale. In addition to increasing personal problems, we also experience more and more problems on social, national, and global scales, whether it be increases in crime, mass shootings, terror attacks, nuclear anxiety, natural disasters or the pandemic, the accumulation of suffering in so many fields of our lives causes grave concern about our very survival as we head into an uncertain future. In the past, when we had children, we thought that they would have better lives. That is not the case anymore.

The Zohar predicted this state of the world. There is also an example in history of a similar situation that we can learn from. That example is the story of the Tower of Babel. In the story, people gathered in one place—ancient Babylon—with a goal of building a tower that would reach the heavens. It was the first example of the formula—Interdependence + Egoism = Crisis—in practice. Moreover, it was out of this atmosphere that the wisdom of Kabbalah, the wisdom that The Zohar describes, emerged.

The wisdom of Kabbalah states that we sense only a tiny portion of the true reality that exists, and it provides a method for attaining that much more expansive and higher reality. Moreover, the wisdom of Kabbalah describes our desires' development over the generations as part of a process leading us to the discovery of this higher reality, and that when we discover it, we will see how the reason we were born, raised, and developed over history was solely for the attainment of the higher reality. Attaining the higher reality is the key to exiting the loop of pursuing pleasures in the midst of growing emptiness. It is the key to finding out why we are alive, and how to achieve an eternal and perfect state during our lifetime instead of dying with half of our desires being left unfulfilled.

In the story of the Tower of Babel, Abraham the Patriarch discovered the workings of our operating system: how we are managed from the higher reality in concealment, in order to gradually lead us to its revelation. Through his own discovery of the higher reality, he found how our entire material development reaches a limit, and that our spiritual development begins from that limit onward. According to Kabbalah, our desires for food, sex, family, money, honor, control, and knowledge are named "the heart," and our desire to discover the meaning of life is named "the point in the heart." The point in the heart is also called "a part of the higher reality from above," and if we approach our desires a certain way, using the method of Kabbalah, then we can attract forces from the higher reality that influence the point in the heart until we literally get "pulled" up into the higher reality through that desire. This is how Abraham discovered the higher reality.

Abraham taught the method that he discovered to the Babylonians of the time who came to study with him. And why did they come to study with him? It was because of the growing divisive atmosphere that the story of the Tower of Babel describes—that some people sought solutions to the ruptures tearing throughout Babylonian society, and Abraham taught the method of how to rise above the differences and discover how nature works from the vantage point of the higher reality.

In kabbalistic terminology, which he used in his book, the wisdom of Kabbalah describes how reality starts expanding from the world of Ein Sof (the world of Infinity), through the worlds of Adam Kadmon, Atzilut, Beria, Yetzira, and Assiya, down to our world that we perceive in our inborn senses. It describes the soul of Adam HaRishon, and how it shattered into 600,000 souls, which fell into the level of our world, and how this soul undergoes development in concealment and exile until it start awakening to its root, and from its detachment in consciousness and sensation, it awakens and ends up discovering the same root in the higher reality that it once fell from, which is ultimately

its place in the world of Ein Sof.

While Abraham was not the first kabbalist, he was the first to teach people and groups how to discover the soul and gradually experience the higher reality through it. The higher reality consists of five worlds, each with five levels, each of which then divides into five additional levels. As such, kabbalists define 125 levels (5 x 5 x 5) by which we ascend in our perception and sensation until we attain reality in its entirety. Moreover, this is a process that does not take place in some afterlife, after our death, but it takes place while we are alive here in this world.

When we attain the higher reality, we discover the flip side of our lives. We find how our lives in this world are like an imprint, and the higher reality is its stamp. In other words, we find how this world is the world of consequences or “branches,” and the higher reality is the world of causes or “roots.” Discovering the higher reality thus means discovering the causes for everything taking place in our lives, and how we can affect changes in our lives from its causal level. Our lives in this world are like lives of characters in a movie. They do not know the actors acting them, nor the script running them, nor the director behind the scenes. They simply act out actions that are prepared for them in advance. When we rise to the higher reality, then we rise from the level of characters in a movie to the level of the director. We get to understand the script behind our lives, and we enter into a conversation with the director about how to best influence the entire production taking place.

The longer we remain at the level of the characters, without discovering the deeper levels of our lives, then the more we will be led down a path of increasing suffering that will make us question its cause and purpose more and more. And the more we suffer, the riper we become to exit our current level of life, and rise into the higher reality. The wisdom of Kabbalah describes this entire process, and provides a method by which we can undertake the ascent to the higher reality.

Likewise, in our times, we find ourselves at a crossroad before two paths: one is the path of suffering, a negative form of development where we get prodded from behind, as we have been doing throughout history; and the other path is the path of light, or the path of Kabbalah, which is an active and conscious way to attract forces from the higher reality that advance us ahead of the suffering, with pleasure and understanding. Kabbalists knew that without implementing the wisdom of Kabbalah, we would reach a state where our very survival is in question. Both The Zohar and Kabbalist Yehuda Ashlag (Baal HaSulam) pointed to the end of the 20th century as the time when the wisdom of Kabbalah would start becoming revealed en masse, because existential questions would emerge much more throughout humanity from that time onward. And the longer we fail to address these questions and advance ourselves along a path of consciousness and understanding, then the longer we would experience an accumulation of suffering. Baal HaSulam called the path of consciousness and understanding “the path of Torah” where he wrote:

“There are two ways to discover the completeness: the path of Torah and the path of

suffering. Hence, the Creator eventuated and gave humanity technology, until they have invented the atom and the hydrogen bombs. If the total ruin that they are destined to bring is still not evident to the world, they can wait for a third world war, or a fourth one and so on. The bombs will do their thing and the relics after the ruin will have no other choice but to take upon themselves this work ... If you take the path of Torah, all will be well. And if you do not, then you will tread the path of suffering."

- Baal HaSulam, "The Solution." (For more on this topic, see Baal HaSulam's "Introduction to The Book of Zohar" [item 16], and the essay, "The Peace.")

Today, nature is developing us by increasing suffering on all scales—personal, social, economic, ecological, and global—and cornering us into a situation where we will need to seek a way out, otherwise we will face destruction. And the way out is to discover the higher reality, the causal forces managing us and how to enter into balance with them. As we develop without understanding our lives' purpose, we create all kinds of technologies with the aim of improving our lives. However, by creating these technologies "in the dark," so to speak, they fail to ultimately improve our lives. This is because they fail to respond to our innermost needs that need to be met in order for our lives to truly improve. Thus, before developing technologies or any other creations in our world, kabbalists say that it is better to "sit and do nothing," i.e. to contemplate the direction in which we are headed, and how to balance ourselves with the laws of nature working on us, before we set out on conducting actions to better the world.

When Abraham first revealed the wisdom of Kabbalah to the group he taught, some 3,800 years ago, they became known as "the people of Israel," and the method remained with them for some time. After further development, around 2,000 years ago, the wisdom of Kabbalah entered a state of concealment from the public—a period known as "exile"—and was studied in secret by relatively small groups of kabbalists ever since. The purpose of its concealment and the exile was in order to wait for the time that humanity would need it, and in the process, let humanity intermingle to such an extent that the method would no longer remain with a single group that Abraham once taught. Also, in the process of Kabbalah's concealment, several researchers of other teachings came into contact with it at some level, and without attaining the higher reality, they blended Kabbalah with religion, mysticism, tarot, magic, witchcraft, and several other teachings. Such mixtures of Kabbalah with other teachings only confuses people, as the sole purpose of the wisdom of Kabbalah is to provide a method for attaining the higher reality, and using it in detachment from that purpose is simply a waste of time. The hidden nature of the wisdom of Kabbalah over history gave it a certain appeal, and in our consumer-oriented society today, there are several organizations and companies marketing services and products with the name "Kabbalah" plastered all over them—which have no connection at all to authentic Kabbalah.

Today, however, the time of Kabbalah's concealment has ended, and it has become readily available to anybody regardless of age, gender, race, or any other seeming difference. The wisdom of Kabbalah is a higher science. It belongs to no religion or

faith, nor does it pose any boundaries or limitations to one who wishes to study it. Any person who wishes to understand the world he or she lives in, to know the soul, to know one's fate and to learn how to govern it is welcome to study Kabbalah. Through the education that the wisdom of Kabbalah provides, we can grow up to become happy, confident, and secure people in the fullest sense of those terms: by establishing a connection with the causal level of our existence, and being able to toggle the tap that fills our lives with an abundant force from that higher reality. When we learn how to correctly conduct ourselves with these forces, then we match the conditions for revealing them, and we experience life on a whole other level than we currently do.

The Zohar is the book that holds the most powerful force in reality. Why? It is because it was written at the time when the wisdom of Kabbalah shifted from its openness to its exile. It was a time when desires grew in humanity, and upon the heightened desire of that time, it was written by authors who rose from the lowest level of this world to the heights of reality. Their exalted attainments led them to understand the need for such a text in the future, as such attainment brought with it an understanding of how humanity—and creation in general—develops. Therefore, they organized that the book would become concealed immediately after they wrote it.

The authors of The Zohar wrote it for our current generation: to let us discover and turn on the light switch in our reality that appears increasingly darker the more we progress without it. If we want to make a better life for ourselves, for our children, and for our grandchildren, then we need to learn how to approach The Zohar. It is a book like no other: it is a means through which we can connect to the higher reality. When we learn how to approach The Zohar in such a way, we will be able to access the higher reality, the abundance of spiritual fulfillment.

Related Documents

Kabbalist Yehuda Ashlag (Baal HaSulam) wrote four introductions to The Book of Zohar, which are necessary to study in order to gain a proper grounding and approach to The Zohar.

1) Foreword to the Book of Zohar

2) Introduction to the Book of Zohar

3) A Speech for the Completion of the Zohar

4) Preface to the Sulam Commentary

As a means of studying two of these introductions in depth, we recommend the book Introduction to the Book of Zohar by Kabbalist Dr. Michael Laitman. This book contains the full texts of these articles as well as detailed commentary by Dr. Laitman, together with several student questions and Dr. Laitman's answers, in order to become well-acquainted with the fundamental principles and basic concepts required to embark

on reading The Zohar.

Before Opening the Zohar
Use this checklist to make sure you have gained a proper grounding and approach to The Zohar before opening it, in order to maximally spiritually benefit from the reading.

1) Take the Short Zohar Introductory Course, “Enter the Zohar”

Starting from light to heavy, we have created a short course that we recommend taking before reading The Zohar, “Enter the Zohar.”

Comprised of a handful of high production quality videos, as well as related materials and activity, in this course, you will learn:

What is The Book of Zohar? Where did it come from? What for? And how can we begin to grasp what is written there? Delve into the “language of branches” and see why The Zohar was written specifically in the way it was.

Understand the reader of The Zohar: understand who we are, how we currently perceive reality – and where is it that we want to get to.

Understand the writers of The Zohar: Who wrote The Zohar? When? And most importantly – Why?
Delve into “the law of equivalence of form” and start uncovering how through this law, The Zohar can help us build a second nature.

See how The Zohar lets us access the perception and sensation of the Creator, the general law of Nature.
How your nature is a will to receive, and what it means to truly reach an unconditional desire to give.
Start the course “Enter the Zohar” »

2) Learn the Fundamental Principles and Basic Concepts of the Wisdom of Kabbalah.

Since The Zohar is a key Kabbalistic text, then it should be approached as one. Without understanding basic Kabbalistic principles and concepts, which span what Kabbalah is and is not, what is the language of roots and branches that Kabbalists write their texts in and how to approach such text in order to reap maximal spiritual benefit, as well as concepts of who we are, what is our perception of reality, where is our free choice, and how to work with our intention during the study of Kabbalah, then you will simply be lost (in a spiritual sense) when reading The Zohar.

Our most recommended course of study to learn Kabbalah's fundamental principles and basic concepts is our course, Kabbalah Revealed at KabU.

Start the course “Kabbalah Revealed” here »

3) Learn Kabbalist Yehuda Ashlag's Four Introductions to the Book of Zohar

In the related documents section of this page, we have linked to Kabbalist Yehuda Ashlag's (Baal HaSulam) four introductions to The Zohar, as well as to a book by Kabbalist Dr. Michael Laitman that gives in-depth commentary to two of those introductions.

As well as writing the most comprehensive commentary to The Zohar for our generation, and translating The Zohar's Aramaic to Hebrew, Baal HaSulam wrote these four introductions to The Zohar in order to calibrate its readers toward a spiritual experience of the text, and not to get lost in empty philosophizing.

4) Review Other Zohar Preparatory Materials

We have created and gathered various materials on how to prepare one's grounding, approach, and intention to the reading of The Zohar in the section "Preparation for the Zohar." In this section, you will find the book, The Revelation of the Book of Zohar in Our Time by Kabbalist Dr. Michael Laitman. It is built of quotes from Dr. Michael Laitman taken from a series of Daily Zohar Lessons, and answers to questions of students, that aim to clarify why The Zohar was written for revelation in our time, the approach to studying The Zohar, the effort during the study of The Zohar, confusion and disturbances while studying The Zohar, and the importance of forming spiritual connections with others through the reading of The Zohar.

5) Watch Zohar Lessons for Beginners

Here are some recorded lessons on The Zohar with the participation of students from around the world, aimed more at beginners, so that you can experience a Zohar reading as it was originally intended: not as an individual undertaking, but as an act that takes place with others.

Zohar Reading, Genesis Part 1

Zohar Reading: How to Tap into the Infinite Force of the Hidden Book

How to Read the Zohar: Genesis, Part 2

Midnight Zohar Lesson with Kabbalist Dr. Michael Laitman

The Zohar
The Complete Zohar PDF Download
The Zohar in its original Aramaic language with the Hebrew Sulam (Ladder) commentary by Kabbalist Rabbi Yehuda Leib HaLevi Ashlag (Baal HaSulam)

If you're looking for The Book of Zohar PDF or the wisdom of The Zohar PDF, then here it is in its original Aramaic language, with Hebrew commentary by Kabbalist Yehuda Ashlag.

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Take The Right Steps To Approach The Zohar Properly
Before one approaches The Zohar, it is recommended to be firmly grounded in Kabbalah's fundamental principles

Without the proper grounding, one can very easily be led astray by The Zohar PDF, and instead of attaining spirituality, one will be led into all kinds of imaginary fantasies and stories.

For this reason, Bnei Baruch holds free courses to guide one's first steps to understanding Kabbalah's fundamental principles and how to approach Kabbalistic texts such as The Zohar.

We recommend taking such courses before approaching these texts in order to reap the most spiritual benefit out of them.

Start Your Zohar Journey Now »

Rashbi
The Zohar - English Translation

The Zohar by Rabbi Shimon Bar Yochai
with the Sulam (Ladder) commentary
by Kabbalist Yehuda Ashlag (Baal HaSulam).
Includes Commentary of Kabbalist Dr. Michael Laitman

as studied in private lessons
with Kabbalist Baruch Ashlag (Rabash).

Introduction

"But the wise shall understand that their elevation comes from the Creator, the Tree of Life. And they who are righteous shall shine like the brightness of the firmament" (Daniel 12:3) thanks to the book of Rabbi Shimon, which is The Book of Zohar, from the supernal force that brings all back to the Creator. In the future the children of Israel will taste from the Tree of Life, which is The Book of Zohar; they will leave the exile with the Creator's mercy" (Naso 90).

The List of Abbreviations and Explanations
Original Names and Their Equivalents Accepted in the English Translation
The Example of the Original Text of the Zohar PDF
Literal Translation of the Aforecited Text From Aramaic Into English

Chapters:

Rose

"In the beginning Elokim created" (Elokim is the Creator's name that points to His attitude towards the souls by the force of law). This is when He thought and initially created 13 words to surround the Community of Israel and guard it. Here they are: THE, HEAVEN, AND THE, EARTH, AND THE EARTH, WAS, WITHOUT FORM, AND VOID, AND DARKNESS, WAS UPON, THE FACE, OF THE DEEP, AND THE SPIRIT, up to the word Elokim. more...

Flower Buds

"In the Beginning," Rabbi Shimon quoted the verse, "the flower buds appeared on the earth" (In Hebrew the words "country" and "earth" are designated by the same word Aretz; Shir HaShirim 2:12). "The flower buds" refer to the act of creation. more...

Who Has Created These

And who is He? He is the opening of the eyes, which is the Malchut of the Rosh (head) of Arich Anpin. And you shall see that Atik is concealed and within it lies the answer to the question: WHO HAS CREATED THESE? WHO is called MI, ZAT de Bina, the highest boundary of heaven, and everything depends on Him. Since the question lies in Him, He is concealed. He is called MI, because MI is when the question "Who?" is asked, because beyond him there lies no question. This question is only found at the highest boundary of heaven. more...

"Who Has Created These" of Eliyahu

Rabbi Shimon said, Elazar, my son, reveal the supernal secret, which the dwellers of this world know nothing about. more...

The Mother Lends Her Clothes To Her Daughter

The heavens were created by the name (property) MA (Malchut). However, the phrase "above the heavens" refers to Bina, which is called MI, the heavens that are above ZA. The explanation of this lies in the name of Elokim. MA (Malchut) rises up, includes itself into Bina, and receives its properties. Bina is called Elokim. more...

The Letters By Rabbi Amnon Saba

It is said that when the Creator was about to create the world, all of the letters were still hidden. For two thousand years before the creation of the world, the Creator watched the letters and amused Himself with them. more...

Supernal Wisdom

The word BERESHEET consists of the words BARAH (created) and SHEET (six), meaning that 6 properties were created. And who created them? He who is not mentioned; He who is concealed and unknown, Arich Anpin. more...

The Lock and the Key

There is a lock with a tiny and narrow keyhole inside the gates. This lock is marked and known only by the impression of the key. No one knows about it without having the key. It is written about this secret, BERESHEET BARAHELOKIM - IN THE BEGINNING THE CREATOR CREATED. "In the beginning" is the key in which everything is hidden, as it unlocks and locks. more...

Abraham

When did this key unlock the gates, and prepare everything for the existence and development of generations? This occurred when Abraham appeared, as he is the property of Hesed (mercy), of which it is written: "These are the generations of the heavens and of the earth Be-Ibar'am (with which He created)." more...

The Vision of Rabbi Chiya

"Dust, do not be proud! The pillars of the world will not be delivered into your hands, and

Rabbi Shimon shall not be consumed by you!" more...

The Two Points

At the end of all those gates, He set up a gate with many locks, many entrances, and many chambers one on top of the other. He said, "Whoever wants to reach Me must first pass through this gate. Whoever enters through this gate, may enter." This is the first gate to supernal wisdom, the gate of the fear of the Creator, which is Malchut. This is why it is called the "beginning." more...

The Night of the Bride

Rabbi Shimon was sitting and studying the Torah on the night when the Bride, Malchut, was to be joined with her husband, Zeir Anpin. All the friends present in the bridal chamber on that night, following the holiday of Shavuot, are obliged to stand under the wedding canopy (Heb. Houppah) and rejoice in the corrections of the Bride, i.e. study the Torah, the Prophets, Holy Writings and finally the inner secrets of wisdom, for these are Her corrections (Heb. Tikkunim) and adornments. more...

Heavens and Earth

Rabbi Shimon opened the discussion by saying, "In the beginning God created the heaven and the earth." This verse has to be examined carefully because whoever claims that there is another Creator will be wiped from the face of the world, as it is written, "He who says that there is another Creator, will perish from the earth and from heaven because there is no other Creator besides the Lord." more...

Among all the Wise Men of the Nations, There is None Like You

A philosopher of a remote nation approached me, and said, "You claim that your Creator governs the entire heavens, and all the heavenly hosts are not able to attain Him, nor do they know His place. However, this verse does not add a lot to His greatness, as it is written, ‘as among all the wise men of the nations, and in all their kingdoms, there is none like You.' What kind of a comparison is this, with a human being who is nothing?" more...

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An Essay About Letters

"An Essay About Letters" is taken from the Preface to The Book of Zohar By Rabbi

Shimon Bar Yochai with the Sulam (Ladder) Commentary by Kabbalist Yehuda Ashlag, translated and edited by Rabbi Levy I. Krakovsky. more...

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Download The Zohar - Zohar PDF
Original text and translations of The Zohar, including a complete Zohar PDF download.
Download The Zohar

Throughout the centuries The Zohar was the primary and often the only book used by Kabbalists, and today it is available to everyone.
Here you will find the original Aramaic version of The Book of Zohar PDF with its Hebrew translation and the Sulam (Ladder) commentary by Kabbalist Rabbi Yehuda Leib HaLevi Ashlag, as well as the English translation of The Zohar with the Sulam (Ladder) commentary by Rabbi Yehuda Ashlag, and commentary by as studied in private lessons with his teacher, Rabbi Baruch Shalom HaLevi Ashlag.

The Zohar PDF

Introduction to the Zohar - A Must-Read Before Approaching the Zohar in English PDF

Before opening The Zohar PDF, it is recommended to become grounded in an introduction to the book, and how to approach it.

Over the generations, kabbalists have often referred to The Zohar as “The Book.” Indeed, it is “the book” of the wisdom of Kabbalah. Today, it is surfacing in order to guide us to the world of perfection and harmony that it describes.

What is so unique about The Zohar and about the wisdom of Kabbalah? Why is the wisdom of Kabbalah more available on a global scale today than in any other epoch?

We constantly develop. Once upon a time, all we needed was to eat, sleep, find shelter, and procreate. Desires for food, sex, family, and shelter are the fundamental survival desires that exist in every individual. As time passes, our desires grow. We start feeling that other people have something—and we start wanting it too. We thus further develop through desires for money, honor, control, and knowledge. The more our desires grow, the more we exert to try and fulfill our desires, and we run after fulfillment and happiness by trying to satisfy the desires that constantly surface in us.

The more we progress from generation to generation, the more we also accumulate suffering. While we have suffered greatly over the course of history, today we suffer in a very unique way compared to the past. The root of our suffering today is a growing inner emptiness. This emptiness becomes expressed as more and more depression, loneliness, stress, anxiety, obesity, divorce, drug abuse, and suicide, among several other problems.

If we are common folk living in cities and towns anywhere in the world, then we are most likely influenced by materialistic values that make us constantly try to keep up with the Joneses. Society tells us that we should continually replace our wardrobe, get a new and better car, find a better job or career, achieve a higher academic title, travel to other parts of the world, and fork out money to buy anything that is on sale, even mostly when we have no need for it.

However, the moment we satisfy the desire is the same moment the satisfaction starts waning, and we are left empty again. New desires then surface, making us once again aim ourselves to replace our new empty sensation with another fulfillment—and we go for it once again. This process is nothing new. It has been happening throughout our entire history. Today, however, since our desires are bigger than they ever were in the past, then likewise, the feeling of emptiness is also much bigger, and it awakens existential questions more and more: “What’s the point of running after all these pleasures in life if we just get left empty again and again?” Whether or not we verbalize the question as such, ultimately we ask, “What is the meaning and purpose of life?”

The uniqueness of our era is that we have entered a transition phase where, on one hand, we are reaching the satiation of our materialistic desires, and on the other hand, we are asking about the meaning and purpose of life more than ever before. We never asked about the meaning of our lives like we do today. It was never felt as a growing empty void that leaves us with a sense of purposelessness in our material pursuits.

The Zohar appeared precisely in order to answer such questions about the essence of our existence. We had no need for such a book in the past, and it was thus concealed for a long time. Today, however, our need for its wisdom—to reveal our life's purpose—is the main reason for its appearance. Also, while our desires are bigger than ever before, making us want to take from others and nature more than we ever had in the past, we have also become more globally interdependent than ever before. Our growing global interdependence coupled with our growing desires is a formula for crisis on a global scale. In addition to increasing personal problems, we also experience more and more problems on social, national, and global scales, whether it be increases in crime, mass shootings, terror attacks, nuclear anxiety, natural disasters or the pandemic, the accumulation of suffering in so many fields of our lives causes grave concern about our very survival as we head into an uncertain future. In the past, when we had children, we thought that they would have better lives. That is not the case anymore.

The Zohar predicted this state of the world. There is also an example in history of a similar situation that we can learn from. That example is the story of the Tower of Babel. In the story, people gathered in one place—ancient Babylon—with a goal of building a tower that would reach the heavens. It was the first example of the formula—Interdependence + Egoism = Crisis—in practice. Moreover, it was out of this atmosphere that the wisdom of Kabbalah, the wisdom that The Zohar describes, emerged.

The wisdom of Kabbalah states that we sense only a tiny portion of the true reality that exists, and it provides a method for attaining that much more expansive and higher reality. Moreover, the wisdom of Kabbalah describes our desires' development over the generations as part of a process leading us to the discovery of this higher reality, and that when we discover it, we will see how the reason we were born, raised, and developed over history was solely for the attainment of the higher reality. Attaining the higher reality is the key to exiting the loop of pursuing pleasures in the midst of growing emptiness. It is the key to finding out why we are alive, and how to achieve an eternal and perfect state during our lifetime instead of dying with half of our desires being left unfulfilled.

In the story of the Tower of Babel, Abraham the Patriarch discovered the workings of our operating system: how we are managed from the higher reality in concealment, in order to gradually lead us to its revelation. Through his own discovery of the higher reality, he found how our entire material development reaches a limit, and that our spiritual development begins from that limit onward. According to Kabbalah, our desires

for food, sex, family, money, honor, control, and knowledge are named “the heart,” and our desire to discover the meaning of life is named “the point in the heart.” The point in the heart is also called “a part of the higher reality from above,” and if we approach our desires a certain way, using the method of Kabbalah, then we can attract forces from the higher reality that influence the point in the heart until we literally get “pulled” up into the higher reality through that desire. This is how Abraham discovered the higher reality.

Abraham taught the method that he discovered to the Babylonians of the time who came to study with him. And why did they come to study with him? It was because of the growing divisive atmosphere that the story of the Tower of Babel describes—that some people sought solutions to the ruptures tearing throughout Babylonian society, and Abraham taught the method of how to rise above the differences and discover how nature works from the vantage point of the higher reality.

In kabbalistic terminology, which he used in his book, the wisdom of Kabbalah describes how reality starts expanding from the world of Ein Sof (the world of Infinity), through the worlds of Adam Kadmon, Atzilut, Beria, Yetzira, and Assiya, down to our world that we perceive in our inborn senses. It describes the soul of Adam HaRishon, and how it shattered into 600,000 souls, which fell into the level of our world, and how this soul undergoes development in concealment and exile until it start awakening to its root, and from its detachment in consciousness and sensation, it awakens and ends up discovering the same root in the higher reality that it once fell from, which is ultimately its place in the world of Ein Sof.

While Abraham was not the first kabbalist, he was the first to teach people and groups how to discover the soul and gradually experience the higher reality through it. The higher reality consists of five worlds, each with five levels, each of which then divides into five additional levels. As such, kabbalists define 125 levels (5 x 5 x 5) by which we ascend in our perception and sensation until we attain reality in its entirety. Moreover, this is a process that does not take place in some afterlife, after our death, but it takes place while we are alive here in this world.

When we attain the higher reality, we discover the flip side of our lives. We find how our lives in this world are like an imprint, and the higher reality is its stamp. In other words, we find how this world is the world of consequences or “branches,” and the higher reality is the world of causes or “roots.” Discovering the higher reality thus means discovering the causes for everything taking place in our lives, and how we can affect changes in our lives from its causal level. Our lives in this world are like lives of characters in a movie. They do not know the actors acting them, nor the script running them, nor the director behind the scenes. They simply act out actions that are prepared for them in advance. When we rise to the higher reality, then we rise from the level of characters in a movie to the level of the director. We get to understand the script behind our lives, and we enter into a conversation with the director about how to best influence the entire production taking place.

The longer we remain at the level of the characters, without discovering the deeper

levels of our lives, then the more we will be led down a path of increasing suffering that will make us question its cause and purpose more and more. And the more we suffer, the riper we become to exit our current level of life, and rise into the higher reality. The wisdom of Kabbalah describes this entire process, and provides a method by which we can undertake the ascent to the higher reality.

Likewise, in our times, we find ourselves at a crossroad before two paths: one is the path of suffering, a negative form of development where we get prodded from behind, as we have been doing throughout history; and the other path is the path of light, or the path of Kabbalah, which is an active and conscious way to attract forces from the higher reality that advance us ahead of the suffering, with pleasure and understanding. Kabbalists knew that without implementing the wisdom of Kabbalah, we would reach a state where our very survival is in question. Both The Zohar and Kabbalist Yehuda Ashlag (Baal HaSulam) pointed to the end of the 20th century as the time when the wisdom of Kabbalah would start becoming revealed en masse, because existential questions would emerge much more throughout humanity from that time onward. And the longer we fail to address these questions and advance ourselves along a path of consciousness and understanding, then the longer we would experience an accumulation of suffering. Baal HaSulam called the path of consciousness and understanding “the path of Torah” where he wrote:

“There are two ways to discover the completeness: the path of Torah and the path of suffering. Hence, the Creator eventuated and gave humanity technology, until they have invented the atom and the hydrogen bombs. If the total ruin that they are destined to bring is still not evident to the world, they can wait for a third world war, or a fourth one and so on. The bombs will do their thing and the relics after the ruin will have no other choice but to take upon themselves this work ... If you take the path of Torah, all will be well. And if you do not, then you will tread the path of suffering.”

- Baal HaSulam, “The Solution.” (For more on this topic, see Baal HaSulam’s “Introduction to The Book of Zohar” [item 16], and the essay, “The Peace.”)

Today, nature is developing us by increasing suffering on all scales—personal, social, economic, ecological, and global—and cornering us into a situation where we will need to seek a way out, otherwise we will face destruction. And the way out is to discover the higher reality, the causal forces managing us and how to enter into balance with them. As we develop without understanding our lives’ purpose, we create all kinds of technologies with the aim of improving our lives. However, by creating these technologies “in the dark,” so to speak, they fail to ultimately improve our lives. This is because they fail to respond to our innermost needs that need to be met in order for our lives to truly improve. Thus, before developing technologies or any other creations in our world, kabbalists say that it is better to “sit and do nothing,” i.e. to contemplate the direction in which we are headed, and how to balance ourselves with the laws of nature working on us, before we set out on conducting actions to better the world.

When Abraham first revealed the wisdom of Kabbalah to the group he taught, some

3,800 years ago, they became known as “the people of Israel,” and the method remained with them for some time. After further development, around 2,000 years ago, the wisdom of Kabbalah entered a state of concealment from the public—a period known as “exile”—and was studied in secret by relatively small groups of kabbalists ever since. The purpose of its concealment and the exile was in order to wait for the time that humanity would need it, and in the process, let humanity intermingle to such an extent that the method would no longer remain with a single group that Abraham once taught. Also, in the process of Kabbalah’s concealment, several researchers of other teachings came into contact with it at some level, and without attaining the higher reality, they blended Kabbalah with religion, mysticism, tarot, magic, witchcraft, and several other teachings. Such mixtures of Kabbalah with other teachings only confuses people, as the sole purpose of the wisdom of Kabbalah is to provide a method for attaining the higher reality, and using it in detachment from that purpose is simply a waste of time. The hidden nature of the wisdom of Kabbalah over history gave it a certain appeal, and in our consumer-oriented society today, there are several organizations and companies marketing services and products with the name “Kabbalah” plastered all over them—which have no connection at all to authentic Kabbalah.

Today, however, the time of Kabbalah’s concealment has ended, and it has become readily available to anybody regardless of age, gender, race, or any other seeming difference. The wisdom of Kabbalah is a higher science. It belongs to no religion or faith, nor does it pose any boundaries or limitations to one who wishes to study it. Any person who wishes to understand the world he or she lives in, to know the soul, to know one’s fate and to learn how to govern it is welcome to study Kabbalah. Through the education that the wisdom of Kabbalah provides, we can grow up to become happy, confident, and secure people in the fullest sense of those terms: by establishing a connection with the causal level of our existence, and being able to toggle the tap that fills our lives with an abundant force from that higher reality. When we learn how to correctly conduct ourselves with these forces, then we match the conditions for revealing them, and we experience life on a whole other level than we currently do.

The Zohar is the book that holds the most powerful force in reality. Why? It is because it was written at the time when the wisdom of Kabbalah shifted from its openness to its exile. It was a time when desires grew in humanity, and upon the heightened desire of that time, it was written by authors who rose from the lowest level of this world to the heights of reality. Their exalted attainments led them to understand the need for such a text in the future, as such attainment brought with it an understanding of how humanity—and creation in general—develops. Therefore, they organized that the book would become concealed immediately after they wrote it.

The authors of The Zohar wrote it for our current generation: to let us discover and turn on the light switch in our reality that appears increasingly darker the more we progress without it. If we want to make a better life for ourselves, for our children, and for our grandchildren, then we need to learn how to approach The Zohar. It is a book like no other: it is a means through which we can connect to the higher reality. When we learn

how to approach The Zohar in such a way, we will be able to access the higher reality, the abundance of spiritual fulfillment.

Related Documents

Kabbalist Yehuda Ashlag (Baal HaSulam) wrote four introductions to The Book of Zohar, which are necessary to study in order to gain a proper grounding and approach to The Zohar.

1) Foreword to the Book of Zohar

2) Introduction to the Book of Zohar

3) A Speech for the Completion of the Zohar

4) Preface to the Sulam Commentary

As a means of studying two of these introductions in depth, we recommend the book Introduction to the Book of Zohar by Kabbalist Dr. Michael Laitman. This book contains the full texts of these articles as well as detailed commentary by Dr. Laitman, together with several student questions and Dr. Laitman's answers, in order to become well-acquainted with the fundamental principles and basic concepts required to embark on reading The Zohar.

Before Opening the Zohar
Use this checklist to make sure you have gained a proper grounding and approach to The Zohar before opening it, in order to maximally spiritually benefit from the reading.

1) Take the Short Zohar Introductory Course, “Enter the Zohar”

Starting from light to heavy, we have created a short course that we recommend taking before reading The Zohar, “Enter the Zohar.”

Comprised of a handful of high production quality videos, as well as related materials and activity, in this course, you will learn:

What is The Book of Zohar? Where did it come from? What for? And how can we begin to grasp what is written there? Delve into the “language of branches” and see why The Zohar was written specifically in the way it was.

Understand the reader of The Zohar: understand who we are, how we currently perceive reality – and where is it that we want to get to.

Understand the writers of The Zohar: Who wrote The Zohar? When? And most importantly – Why?
Delve into “the law of equivalence of form” and start uncovering how through this law,

The Zohar can help us build a second nature.

See how The Zohar lets us access the perception and sensation of the Creator, the general law of Nature.
How your nature is a will to receive, and what it means to truly reach an unconditional desire to give.
Start the course “Enter the Zohar” »

2) Learn the Fundamental Principles and Basic Concepts of the Wisdom of Kabbalah.

Since The Zohar is a key Kabbalistic text, then it should be approached as one. Without understanding basic Kabbalistic principles and concepts, which span what Kabbalah is and is not, what is the language of roots and branches that Kabbalists write their texts in and how to approach such text in order to reap maximal spiritual benefit, as well as concepts of who we are, what is our perception of reality, where is our free choice, and how to work with our intention during the study of Kabbalah, then you will simply be lost (in a spiritual sense) when reading The Zohar.

Our most recommended course of study to learn Kabbalah's fundamental principles and basic concepts is our course, Kabbalah Revealed at KabU.

Start the course “Kabbalah Revealed” here »

3) Learn Kabbalist Yehuda Ashlag’s Four Introductions to the Book of Zohar

In the related documents section of this page, we have linked to Kabbalist Yehuda Ashlag’s (Baal HaSulam) four introductions to The Zohar, as well as to a book by Kabbalist Dr. Michael Laitman that gives in-depth commentary to two of those introductions.

As well as writing the most comprehensive commentary to The Zohar for our generation, and translating The Zohar’s Aramaic to Hebrew, Baal HaSulam wrote these four introductions to The Zohar in order to calibrate its readers toward a spiritual experience of the text, and not to get lost in empty philosophizing.

4) Review Other Zohar Preparatory Materials

We have created and gathered various materials on how to prepare one’s grounding, approach, and intention to the reading of The Zohar in the section “Preparation for the Zohar.” In this section, you will find the book, The Revelation of the Book of Zohar in Our Time by Kabbalist Dr. Michael Laitman. It is built of quotes from Dr. Michael Laitman taken from a series of Daily Zohar Lessons, and answers to questions of students, that aim to clarify why The Zohar was written for revelation in our time, the approach to studying The Zohar, the effort during the study of The Zohar, confusion and disturbances while studying The Zohar, and the importance of forming spiritual connections with others through the reading of The Zohar.

5) Watch Zohar Lessons for Beginners

Here are some recorded lessons on The Zohar with the participation of students from around the world, aimed more at beginners, so that you can experience a Zohar reading as it was originally intended: not as an individual undertaking, but as an act that takes place with others.

Zohar Reading, Genesis Part 1

Zohar Reading: How to Tap into the Infinite Force of the Hidden Book

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"In the Beginning," Rabbi Shimon quoted the verse, "the flower buds appeared on the earth" (In Hebrew the words "country" and "earth" are designated by the same word Aretz; Shir HaShirim 2:12). "The flower buds" refer to the act of creation. more...

Who Has Created These

And who is He? He is the opening of the eyes, which is the Malchut of the Rosh (head) of Arich Anpin. And you shall see that Atik is concealed and within it lies the answer to the question: WHO HAS CREATED THESE? WHO is called MI, ZAT de Bina, the highest boundary of heaven, and everything depends on Him. Since the question lies in Him, He is concealed. He is called MI, because MI is when the question "Who?" is asked, because beyond him there lies no question. This question is only found at the highest boundary of heaven. more...

"Who Has Created These" of Eliyahu
Rabbi Shimon said, Elazar, my son, reveal the supernal secret, which the dwellers of this world know nothing about. more...

The Mother Lends Her Clothes To Her Daughter

The heavens were created by the name (property) MA (Malchut). However, the phrase "above the heavens" refers to Bina, which is called MI, the heavens that are above ZA. The explanation of this lies in the name of Elokim. MA (Malchut) rises up, includes itself into Bina, and receives its properties. Bina is called Elokim. more...

The Letters By Rabbi Amnon Saba

It is said that when the Creator was about to create the world, all of the letters were still hidden. For two thousand years before the creation of the world, the Creator watched the letters and amused Himself with them. more...

Supernal Wisdom

The word BERESHEET consists of the words BARAH (created) and SHEET (six), meaning that 6 properties were created. And who created them? He who is not mentioned; He who is concealed and unknown, Arich Anpin. more...

The Lock and the Key

There is a lock with a tiny and narrow keyhole inside the gates. This lock is marked and known only by the impression of the key. No one knows about it without having the key. It is written about this secret, BERESHEET BARAHELOKIM - IN THE BEGINNING THE CREATOR CREATED. "In the beginning" is the key in which everything is hidden, as it unlocks and locks. more...

Abraham

When did this key unlock the gates, and prepare everything for the existence and development of generations? This occurred when Abraham appeared, as he is the property of Hesed (mercy), of which it is written: "These are the generations of the heavens and of the earth Be-Ibar'am (with which He created)." more...

The Vision of Rabbi Chiya

"Dust, do not be proud! The pillars of the world will not be delivered into your hands, and Rabbi Shimon shall not be consumed by you!" more...

The Two Points

At the end of all those gates, He set up a gate with many locks, many entrances, and many chambers one on top of the other. He said, "Whoever wants to reach Me must first pass through this gate. Whoever enters through this gate, may enter." This is the first gate to supernal wisdom, the gate of the fear of the Creator, which is Malchut. This is why it is called the "beginning." more...

The Night of the Bride

Rabbi Shimon was sitting and studying the Torah on the night when the Bride, Malchut, was to be joined with her husband, Zeir Anpin. All the friends present in the bridal chamber on that night, following the holiday of Shavuot, are obliged to stand under the wedding canopy (Heb. Houppah) and rejoice in the corrections of the Bride, i.e. study the Torah, the Prophets, Holy Writings and finally the inner secrets of wisdom, for these are Her corrections (Heb. Tikkunim) and adornments. more...

Heavens and Earth

Rabbi Shimon opened the discussion by saying, "In the beginning God created the heaven and the earth." This verse has to be examined carefully because whoever claims that there is another Creator will be wiped from the face of the world, as it is written, "He who says that there is another Creator, will perish from the earth and from heaven because there is no other Creator besides the Lord." more...

Among all the Wise Men of the Nations, There is None Like You

A philosopher of a remote nation approached me, and said, "You claim that your Creator governs the entire heavens, and all the heavenly hosts are not able to attain Him, nor do they know His place. However, this verse does not add a lot to His greatness, as it is written, ‘as among all the wise men of the nations, and in all their kingdoms, there is none like You.' What kind of a comparison is this, with a human being who is nothing?" more...

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An Essay About Letters

"An Essay About Letters" is taken from the Preface to The Book of Zohar By Rabbi Shimon Bar Yochai with the Sulam (Ladder) Commentary by Kabbalist Yehuda Ashlag, translated and edited by Rabbi Levy I. Krakovsky. more...

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הקדמה א Hakdama 1
ונתחיל מ"ש חז"ל כי חמשה שמות יש לנפש, וזה סדרם ממטה למעלה, נפ"ש, רו"ח, נשמ"ה, חי"ה, יחיד"ה. ואין ספק כי לא נפל קריאת השמות הנזכרות, במקרה ובהזדמן. אמנם דע, כי האדם עצמו, הוא הרוחניות אשר בתוך גוף, והגוף הוא לבוש האדם, ואיננו האדם עצמו. וכמש"ה על בשר אדם לא ייסך, וכנזכר בזוהר פרשת בראשית דף כ' ע"ב. ונודע כי האדם מקשר כל ד' עולמות אבי"ע, ולכן בהכרח הוא שיהיו בו חלקים מכל הארבעה עולמות, ואלו החלקים כל חלק מהם, נקרא בשם אחד מן החמשה שמות הנז' שהם נרנח"י כמו שיתבאר. ולא ברגע אחד זוכה לקחת כלם, רק כפי זכיותיו. ובתחלה נוטל חלק אחד הגרוע שבכלם, והוא הנקרא נפש. ואח"כ אם יזכה יותר, יקח גם את הרוח. וכמבואר בכמה מקומות בספר הזוהר, מהם בפרשת ויחי, ומהם בפרשת תרומה, ובפרט בריש פרשת משפטים דף צ"ד ע"ב, וז"ל, ת"ח, בר נש כד אתייליד, יהבין ליה נפש וכו'. ואחר שנתבאר זה, צריך שנודיעך עתה קצת הקדמות בענין דרוש הנזכר: We start with what is written by Chazal, that "there are five names given to the Nefesh," and the order of them from lowest to highest is: Nefesh, Ruach, Neshama, Chaya, and Yechida. Know, that a person (Adam) itself, he is the spirituality that is inside a body; and the body is a garment (Lavush) for the person, but it [the body] is not the person itself. As it says, "the flesh does not cover up the person," just as the Zohar says in Parshat Bereishit, Page 20:2. As it is known, that the person is the source of all four worlds - ABiYah (Atzilus, Beriah, Yetzirah, Asiyah), and it is obvious that there are parts of each world within him, and these parts are what we referred to above (from one of the five names of the souls - Nefesh, Ruach, Neshama, Chaya, Yechida ("NaRaNChaY") as we described). But we do not merit to take them all in one moment; rather, we earn them through our merits. First, we take the coarsest part which is called Nefesh. Afterward, if we merit further, we take the Ruach. And, just as it is described in multiple places in the Sefer haZohar, Parshat Vayechi and Parshat Terumah, and specifically, at the beginning of Parshat Mishpatim, Page 94:2, "When a person is born, he is given a Nefesh." And after we explain this, I need to let you know more of what is said above.
ענין נר"ן וכו', וחלוקא דרבנן, נתבאר עניינם באורך בש"ד, שער הפסוקים בפסוק ומעיל קטן תעשה לו אמו (שמואל א' ב'). (וגם נתבאר בש"ה שער המצות, בפרשת ויחי בדיני האבילות ע"ש, ועוד נחדש 3: The matter of Nefesh, Ruach, Neshama, etc. and its rabbinic subdivisions are

discussed at length in Gate Four of Sha’ar HaP’sukim on the verse “His mother would also make a little robe for him” (I Samuel 2:19). Also explained in Gate Five of the Gate of the Mitzvot, Va’ychi, in the laws of mourning. And we will also add more that is new.
דע, כי כל הנפשות הם מעולם העשיה בלבד, וכל הרוחות הם מעולם היצירה, וכל הנשמות הם מעולם הבריאה. אמנם רוב בני אדם, אין להם כל החמשה חלקים, הנקראים נר"ן וכו', רק חלק הנפש בלבד, נחלקת לחמשה פרצופים, הנקראים - א"א, ואו"א, וזו"ן. והנה האדם טרם שיזכה להשיג רוחו, אשר מעולם היצירה, צריך שיהיה שלם בכל חמשה פרצופי נפש העשיה:
ואע"פ שנודע, שיש מי שנפשו מן מלכות דעשיה, ויש מן יסוד דעשיה וכו', עכ"ז צריך שיתקן כל איש ואיש כל כללות עולם העשיה, ואח"כ יוכל לקבל רוחו אשר מן היצירה, לפי שהיצירה גדול מכל העשיה כלה. וכן עד"ז כדי להשיג נשמתו אשר מן הבריאה, צריך שיתקן האדם כל חלקי רוחו בכל היצירה, ואח"כ יוכל לקבל נשמתו אשר מן הבריאה, ולא יספיק לו כאשר יתקן מקום פרטי, שבו נאחז שרש נשמתו, רק צריך שיתקן כנזכר, עד שיהיה ראוי אל כל העשיה, ואז ישיג רוח היצירה. ועד"ז בשאר העולמות. פירוש הדברים, שיעסוק בתורה ובמצות, אשר היא כפי ערך העשיה כלה, ולא יספיק כפי פרטיות מקום אחיזת נפשו, והרי זה בבחי' קיום התורה והמצות: Know that all of the "Nefashot" are from the world of Asiyah only, and all of the "Ruchot" are from the world of Yetzirah, and all of the "Neshamot" are from the world of Beriah. But, not all people (B'nei Adam) have all of the five parts [of the soul], which are called Nefesh, Ruach, and Neshama, etc. They only have a part of the Nefesh, which is from the world of Asiyah. However, even with this, there are many levels, because Asiyah itself is separated into five "Partzufim" which are called "Arich Anpin" (Yechida), and "Aba" (Chaya), and "Imma" (Neshama), and "Zeir" (Ruach), and "Nukveh" (Nefesh). If a person is worthy to merit and to reach [receive] his Ruach (which is from Yetzirah), he must be complete with all of the five Partzufim from Nefesh of Asiyah. ...
וכן אם חטא ופגם באיזה מקום של העשיה, אע"פ שאיננו מקום אחיזת נפשו, צריך לתקנו. האמנם אם איזה נפש אחרת חסר מלעשות איזו מצוה, אשר היא מעולם העשיה, או אם עשה שום עבירה ופגם בה, אין זה מחוייב לתקן חסרון מצוה, או פגם של עבירה זולתו, אא"כ היו שניהם ממקום אחד, כמו שיתבאר לקמן בע"ה. או אפשר, כי אין שם תקון נופל, אלא בתקון פגם עבירה בלבד, ולא בעשיית קיום כל רמ"ח מצות עשה. או אפשר, והוא הנכון, כי דרך משל, מי שהוא ממלכות דנוקבא דעשיה הנקראת נפש דעשיה, צריך שיתקן כל המלכיות דרוח, ונשמה, וחיה, יחידה של העשיה. והנה מי שלא תקן רק מלכות של עשיה, אין בו רק נפש מן הנפש שבעשיה. ומי שתקן גם ז"א דעשיה, יהיו בו נפש רוח מן העשיה. ואם תקן גם אימא דעשיה, יהיו בו נר"ן מן העשיה. וכן עד"ז, עד שנמצא, כי מי שתקן כל חמשה פרצופים דעשיה, יש לו נרנח"י, וכל חמשה בחינות אלו, כל בחינה מחמשתן, שלימה בשלשה חלקיה, שהם עבור, ויניקה, ומוחין כנזכר בפסוק ומעיל קטן תעשה לו אמו וגו', נקראת נפש שלימה דעשיה, ואז יזכה אל הרוח מן היצירה. וגם בחלקן זה הנקרא רוח, יש בו כל חמשה מדרגות הנז', וכלם נקראים רוח שלם: דיצירה. וכן עד"ז בנשמת הבריאה. וכן בחיה. וכן ביחידה. ואין להאריך בזה עתה: And even if he might know that his soul is from "Malchut of Asiyah" or whether it is from "Yesod of Asiyah," etc, each of these [people] must fix/rectify all of the entire world of Asiyah [meaning, the whole Torah, Mitzvos, and Halachos are from the world of Asiyah. We need to master these first!]. Then, he can receive his Ruach which is from Yetzirah which is higher than the entire Asiyah. Also, even if he is able to reach his Neshama which is from Beriah, a person must fix all of the parts of his Ruach [first] within all of Yetzirah. Then, he will be able to receive his Neshama which is from Beriah, and it is not enough for him to fix only the specific place which is the source ("shoresh") of his Neshama. [In summary, a person has to first fix all of the parts of his Nefesh which is in the world of Asiyah] until he "graduates" from the entire world of Asiyah, and then he

will receive the Ruach (which has its source in the world) of Yetzirah, etc. throughout all the other worlds. Here is the explanation: A person should toil in Torah and Mitzvot in their completion, and he shouldn't stop learning or fulfilling them regardless of where he is in the source of his Nefesh. He should learn Torah and do the Mitzvot (which have their source in the world of Asiyah).

ועתה צריך שנבאר, חלוק אחד שיש, בין הנפש של העשיה, אל שאר החלקים, שמן היצירה, והבריאה, והאצילות. ובזה יתבאר ג"כ תימא גדולה, שאיך אפשר שמי ששרשו במלכות דעשיה, יוכל לעלות עד הכתר דעשיה כנזכר, שא"כ נמצא, שכיון שכל בני ישראל מוכרחים להתגלגל, עד שיושלמו בכל נרנח"י, נמצא שמוכרח הוא שכלם יתעלו בכתר דעשיה, ובכתר דיצירה, ובכתר דבריאה. וכל שאר הבחינות יהיו בטלים. ואמנם זה לא יעלה על הדעת, כי פשוט הוא אצלינו, כי יש מבני ישראל אנשים מבחי 'מלכות, ויש מן היסוד וכו', כנזכר בתחלת ספר התקונים, דאית בהו ראשי אלפי ישראל מצד הכתר, וחכמים מצד החכמה, ונבונים מן הבינה: Similarly, if he sinned ("chet," referring to something missing) or damaged ("pagam") any part of Asiyah, even though this isn't the place that is relevant to his Nefesh['s purpose], he must fix it. Similarly, if some other Nefesh (another person) is missing the performance of any mitzvah that is from the world of Asiyah, or if he did an aveira (sin) and he damaged it [the soul], you are not required to fix his missing mitzvah, nor the damage from his aveira. However, if the two of you are in one place (same room, or you are both from the same shoresh of your soul) as we will explain soon be'ezrat Hashem [you must help him fix it]. Or it is possible [from what we said earlier] that it is there that the fixing was required to be fixed from (a future editor will clarify this). In a way of an analogy -- one who is from "Malchut of Nukvah of Asiyah" which is called "Nefesh from Asiyah," he must fix all of the "Malchuts" of his Ruach, Neshama, Chaya, and Yechida OF ASIYAH. [Skipping for a future editor.] Once a perfects (completes) his Nefesh of Asiyah, then he merits a Ruach from Yetzirah. And within this Ruach, there are all five levels (as we described before), and each of them comprise a complete Ruach of Yetzirah. And also regarding the Neshama from Beriyah. And also with a Chaya. And also with a Yechida. But this is not something we will go into now: ...

ואמנם באור ענין זה הוא תלוי במה שנבאר, כי יש חלוק בין העשיה, לשאר שלשה העולמות שלשתם ביחד. והוא באופן זה, דע, כי בענין העשיה לבדה, הוא באופן זה, כי מי ששרשו במלכות דעשיה, פשוט הוא, כי נפשו היא במלכות דעשיה בדוקא, אמנם עכ"ז, ע"י תקון מעשיו, מזדככת נפשו, מדרגה אחר מדרגה, עד שתתעלה היא עצמה בכתר דעשיה, ותוכלל ותתעלה עד שם ממש. אבל עכ"ז שעלה עד הכתר דעשיה, עדיין שם איננו רק בבחי 'מלכות דכתר דעשיה, כי אין שרשו אלא מבחי 'מלכות, אבל מוכרח הוא שצריך שיזדכך עד שיעלה עד הכתר דעשיה ממש, אע"פ שעדיין אז איננו נקרא, רק מבחי ' מלכות דכתר דעשיה. ועל דרך זה בשאר מדרגות העשיה, כי איננו נקרא רק בבחינת מלכות של המדרגה ההיא: And now we need to explain one difference between [the entire] Nefesh of Asiyah, and the other parts that are from Yetzirah, and Briah, and Atzilut because with this we will explain something big. [Since you are requiring each person to rectify the entire world of Asiyah until his Nefesh reaches Keter of Asiyah,] how is it possible that someone who has the source of his soul in Malchut of Asiyah that he is able to elevate [his soul] all the way to Keter of Asiyah? If that is the case, then if every B'nei Yisroel is obligated to reincarnate until he completes all of the NeRuNChaY (Nefesh, Ruach, Neshama, Chaya, Yechida), we will find that everyone will rise to Keter of Asiyah, and [then] Keter of Yetzirah, and Keter of Briah, and all the other levels [below these] will become nullified (because all of the souls would eventually be on the same level). This is relevant to us because there are people of B'nei Yisrael who have (their source) in the

level of Malchut, and there are those who have their source in Yesod, etc., just as is described at the beginning of Sefer haTikkunim (page 1:2, and re: Korach 1, page 8). There are leaders of thousands of Yisroel on the level of Keter, just as the "wise" are on the level of Chochma, and those that understand ("Nevonim") which are from Binah. ...
ואמנם ביצירה ובריאה ואצילות אין הדבר כן, אמנם מי ששרש רוחו במלכות של היצירה, ותקן והשלים המדרגה הזאת, כאשר יזדכך ויתקן גם היסוד דיצירה, אז יקבל ג"כ רוח אחד מן היסוד דיצירה ממש, והרוח הראשון אשר לו מהמלכות דיצירה, נשאר למטה במלכות דיצירה, כי שם מקומו. וכן כשישלים גם ההוד דיצירה, יניח גם את הרוח הב' אשר לו מן היסוד ביסוד דיצירה, ויקבל רוח א' מן ההוד דיצירה. וכן עד"ז עד הכתר דיצירה. לפי שכיון שתקן את נפשו בכל מדרגות עשיה, יש בו יכולת לקבל רוח, מכל חלקי היצירה כלה, וכן הענין בבחי' הנשמה, אשר לו מן הבריאה: To bring light to what we already explained, there is a difference between [souls at the level of] Asiyah, and the other three worlds (which have another way of functioning). And this is, know, that only with regard to Asyah it is this way (that a Nefesh needs to rise to Keter of Asiyah). Because someone who has his soul source at the level of Malchut of Asiyah [specifically], through the rectification of his actions, and from the merit of his Nefesh moving level after level, until it reaches to Keter of Asiyah -- it is completed and it literally rises until that level. However, even though it rose until Keter of Asiyah, his soul source isn't anything other than the level of Malchut [of Asiyah]. However, it is required to merit until it reaches literally Keter of Asiyah, even though we are only calling it still at the level of Malchut of Keter of Asiyah. Similarly too with the other levels of Asiyah, because we are only calling it Malchut of the level that [its source] is at. ...
וצריך שנבאר טעם אל האמור, והוא, לפי שהעשיה היא למטה בכל העולמות, ולכן היא נתונה שם בין הקליפות הסובבים אותה, ולכן אע"פ שכבר האדם תקן נפשו, כפי בחי' מקום שרשו אשר בעשיה, עכ"ז אם יניחנה שם, יש פחד אולי יתאחזו בה הקליפות אשר שם, ולכן צריך שיזדכך מעשיו יותר ויותר, עד שיעלנה למעלה למעלה כל מה שיוכל, עד מקום שרשו בכתר דעשיה. ואמנם היצירה, מכ"ש שאר העולמות שלמעלה ממנה, אין שום פחד מאחיזת הקליפות אשר בעולם העשיה, ולכן כיון שתקן את רוחו בשרשו אשר ביצירה, הנה אם יתקן יותר, אז ישאר רוחו הראשון שם במקום שרשו, ויקנה רוח שני יותר עליון מלמעלה, ואין צריך להעלות את רוחו הראשון למעלה, כי אין שם פחד: However with Yetzirah, or Briah, or Atzilut, this isn't the way it works. Because one who has the source of his Ruach in Malchut of Yetzirah, and he rectifies and completes this level, then he will merit and be able to rectify Yesod of Yetzirah. So, he will ALSO receive a Ruach from Yesod of Yetzirah, and the first Ruach that he had which was at the level of Machut of Yetzirah remains below at Malchut of Yetzirah because that is its' place. And similarly if he completes also Hod of Yetzirah -- he will have one Ruach from Yesod of Yetzirah, and a second Ruach from Hod of Yetzirah. This is the way it is all the way to Keter of Yetzirah. When he rectifies his Nefesh in all of the levels of Asiyah, he is able to receive a Ruach from each of the levels of Yetzirah, and so too with the level of Neshama which is from Beriah. ...
וז"ס פסוק (שמואל ב י"ד:י"ד) ולא ישא אלהים נפש וחשב מחשבות לבלתי ידח ממנו נדח וגו'. כי כל המחשבות אשר הוא חושב, הוא לבחי' הנפש בלבד, יען היא בעשיה, ויש פחד אולי ידח ממנו נדח, בשביל הקליפות אשר שם. ואמנם התקון אשר הוא עושה אל הנפש מפחד הנזכר הוא, כי לא ישא אלהים נפש. פירוש כי אין השי"ת נושא ומגביה לאדם, לתת לו נפש אחרת יותר מעולה ממה שהוא שרשו, לפי שאם היה עושה כן, היה צריך שתשאר נפשו הראשונה למטה במקומה, והיתה נדחת נדח בקליפות אשר שם, ולכן איננו נותן לו נפש אחרת יותר נשואה וגבוהה, רק הנפש הראשונה לבדה, היא עצמה העולה למעלה כפי מעשיו, עד כתר דעשיה, ואין לו נפש אחרת זולתה. משא"כ ביצירה ושאר העולמות, כי רוחו או נשמתו וכו' נשאר למטה במקום שרשו, ומרויח רוח אחר יותר עליון, כפי תקון מעשיו כנזכר. וז"ס

הקדמה נודעת, כי כל אדם יכול להיות כמרע"ה, אם ירצה לזכך מעשיו, לפי שיכול לקחת לו רוח אחר יותר גבוה, עד רום היצירה, וכן נשמה מרום הבריאה וכו': We must explain the reason for what we said, which is, because Asiyah is the lowest of all of the worlds, the Klipot (impure forces) surround him. Thus, even though an Adam (a person) has rectified his Nefesh, and even though the source of that Nefesh might be at some lower level of Asiyah, nevertheless, if the soul was left at that lower level [when it was rectified], we would be concerned that maybe the Klipot would grasp onto it (because the Klipot are there). Thus, a person needs to merit from his actions more and more, until the source of his Nefesh is in Keter of Asiyah (I assume where the Klipot cannot reach it). However with Yetzirah, and so too the other worlds above it, there is no fear that the Klipot will take hold of the soul as it would in the world in Asiyah. Therefore, when one rectifies the soul which has his source in Yetzirah, even if he rectifies more [a soul on a higher level], that first sould stays in its original place, and he receives a second Ruach which is at a higher level, and the first Ruach does not need to elevate higher, because at that level there is no concern: ...

גם בזה תבין ענין המפורסם בדברי רז"ל, כי רוחיהון דצדיקייא או נשמתיהון, באים ומתעברים באדם, בסוד הנקרא עיבור, לסייעו בעבודת השי"ת, וכמ"ש במדרש הנעלם מכתיבת יד, על הבא ליטהר מסייעים אותו, ר' נתן אומר נשמתם של צדיקים, באות ומסייעים אותו. וכמ"ש בהקדמה פרשת בראשית בספר הזוהר: על רב המנונא סבא, שבא אצל ר"א ורבי אבא, כדמות טעין חמרי וכו': And this is the secret ("sod") (Shmuel 2 14:14) "No Nefesh will be rejected from Hashem," etc. Because all of the thoughts he might think [in fear that the Klipot might grab hold of him] are at the level of Nefesh only (which is at the world of Asiyah), and at that level, there is a fear that maybe he will be pushed away from Hashem because the Klipot are there. However, from the rectifications that he does to his Nefesh, Hashem (Elokim) will not push it away. To recap, Hashem wouldn't raise up a person and give him another Nefesh higher than the one he originally had (at its source level). Because if he did this, the first Nefesh would need to remain below in its original place, and it would be pushed away, meaning -- it would be pushed away [from Hashem] because of the Klipot that are there. Therefore, we do not give him another Nefesh at a higher level -- only the first Nefesh itself rises higher to higher levels according to his actions, until it reaches Keter of Asiyah, and he is not given another higher Nefesh. However, in Yetzirah and the other worlds, [where he receives] his Ruach or his Neshama, these remain below in their source level, and he receives another higher Ruach when he rectifies his actions, as we already described. And this is the secret of "Kadma Nodaat" (Rambam citation); that each Adam (person) is able to reach the level of Moshe Rabbeinu alav haShalom. If he wants to purify his actions, he is able to take a higher level Ruach, and then another higher level Ruach until he reaches the top of Yetzirah, and then he can do the same thing with a Neshama, until he reaches the top of Beriah, etc. ...

והנה אין ספק, כי רוחיהון ונשמתיהון דצדיקים, הם גנוזות וצרורות בצרור החיים, כל אחד במקום שרשו הראוי לו, את ה' אלהיהם ואינם יורדים ממקומם כלל. אבל אותם הרוחין הראשונים שנשארו למטה, בכל בחינה ומדרגה שביצירה, ולא עלו עד למעלה כנזכר, הם היורדים ומתעברים באדם, לסייעו כנזכר, והרוח העיקרי היותר עליון מכולם שקנה ע"י מעשיו, הוא הצרור לעד בצרור החיים, ואינו זז משם, וכן עד"ז בנשמה וח"י: [Rough translation] Also with this, we understand the concept according to רז"ל, that the Ruachs of Tzaddikim, or their Neshamas come and impregnate (Ibur) an Adam, in the secret which is called Ibur, to help him his his avodas Hashem (may He be

blessed). And just as it is written in במדרש הנעלם מכתיבת יד, he comes to purify him, and to help him. Rabbi Natan refers to these as the Neshamas of Tzaddikim, which come to help him. And, just as it said at the beginning of Parshat Bereishit in Sefer haZohar, 'על רב המנונא סבא,שבא אצל ר"א ורבי אבא, כדמות טעין חמרי וכו':
עוד יש טעם שני אל מש"ל כענין החלוק שיש בין העשיה אל שאר העולמות, והוא, כי נודע כי כל העולמות הם כללות י"ס בלבד, והנה העשיה כלה איננה רק ספירה אחת לבדה, והיא ספירת המלכות. ולכן הנפש אשר משם, יכולה לעלות היא עצמה עד הכתר דעשיה, כי הכל ספירה אחת, אבל היצירה היא בחינת ששה ספירות חג"ת נה"י כנודע, והם בחינות נפרדות זו מזו, ולכן מי ששרשו ממלכות דיצירה, אע"פ שנתקן, אין יכול לעלות ולהכלל ולעמוד למעלה ביסוד דיצירה, ולכן צריך שישאר למטה, ויקנה רוח חדש מן היסוד דיצירה, אם ירצה לעלות שם, ע"י מעשיו הטובים. וכן עד"ז בשאר שש קצוות שביצירה כנזכר:
[Rough translation] So with this there is no doubt, that the Ruachs and Neshamas of Tzaddikim, which are bound with life ('Tzarur HaChaim'), each one of them in the source of where their soul is located to that Tzaddik, that they (the Tzaddikim) are with Hashem [in Gan Eden], and we do not say that they lower themselves from their elevated place at all. Rather, the parts of their souls (their Ruachs) that they have already perfected, those parts remain down there (where their place is), in every level in Yetzirah, and they do not rise all the way up (as we described what happens with the Nefesh because of the Klipot in Asiyah). So these (Ruachs and Neshamas of Tzaddikim) come down and come into a person in the form of an Ibur, to help him as we described. And his main Ruach soul which is higher up [in Yetzirah] because he acquired it through his actions, it is and continues to be bound in life, and it does not descend from its place. So too with the Neshama of the Tzaddik, etc.
דע, כי כמו שנתבאר אצלינו, שבכל עולם ועולם יש חמשה פרצופים, א"א, ואו"א, וזו"ן. כך יש כנגדם חמשה בתי 'בנשמות האדם, והם בסדר זה ממטה למעלה, נרנח"י. והנה הנפש ההיא, מנוקבא דז"א. והרוח, מז"א, והנשמה, מאימא. וחיה, מאבא, שהוא חכמה, כי שם מקום החיים, כנודע בסוד והחכמה תחיה בעליה. והיחידה, מא"א, הנקרא כתר, לפי שהוא יחיד ומיוחד, מכל שאר הספירות, שאין לו נקבה,
כנודע מפסוק ראו עתה כי אני אני הוא, הנדרש בסה"ז פרשת בראשית: [Rough Translation] There is another reason that I will explain regarding the difference between a part of the soul a person has in Asiyah, and the part of the soul he has in all of the other worlds. And this explanation is, that we know that all of the other worlds [Yetzirah, Beriah, Atzilus] are comprised of ten sefiros, but the entire Asiyah is only comprised of one Sefirah, and that is the Sefira of Malchut. Therefore, the Nefesh which is there, it is able to elevate itself all the way to 'Keter of Asiyah' because all of Asiyah is only one Sefirah. However, [in the greater picture], Yetzirah [which comprises the emotional attributes of an Adam] comprises six Sefirot -- Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod, as we know. And each one of these is separate one from the other. Thus, one who has the source of his soul in "Malchut of Yetzirah," even though he perfects it, he is not able to elevate that soul and complete it and raise it all the way to the higher levels of Yetzirah; rather, it must stay below [in its place], and the Adam (person) acquires a new Ruach from "Yesod of Yetzirah" if he wants to elevate himself to that level through his good deeds (Torah and Mitzvos). So too concerning all six levels of Yetzirah, as described.
ודע, כי אחר שהאדם זכה ליקח נר"ן, ואח"כ פגם בהם ע"י חטאו, ולכן יצטרך לחזור בגלגול לתקן את אשר עוות, הנה בחזרתו לבא בגלגול, ותבא בו הנפש, אע"פ שתקן את הנפש הזאת, אין הרוח שלו נכנס ובא אצלו, לפי שהרוח הוא פגום, ואיך ישרה וינוח על הנפש הנתקנת, ולכן הרוח ההוא יבא בגלגול באדם אחד, מורכב על נפש הגר. וכן הנשמה באופן זה. והנפש שנתקנה לגמרי, תבא לו רוח אחד מתוקן, של איזה צדיק שנתדמה אליו במעשיו הטובים בפרטם כיוצא בהם, והוא אליו תמורת רוחו של עצמו ממש. וכן

עד"ז אם תקן גם רוחו לגמרי, תבא לו נשמת איזה צדיק כנזכר, ותהיה אליו תמורת נשמתו ממש. וז"ס מ"ש חז"ל גדולים צדיקים במיתתם יותר מבחייהם כו'. והנה כאשר יפטר האיש הזה מן העולם, תלך נפשו עם הרוח ההוא, ועל ידו תקבל השפע הראוי אליה. וכאשר רוחו של עצמו הבאה בגלגול באדם אחר, מורכב על נפש הגר כנזכר, נתקן גם הוא לגמרי, אז הנפש הראשונה אומרת, אלכה ואשובה אל אישי הראשון, כיון שנתקן. וכן הענין בנשמה עם הרוח, אחר פטירת האדם כשחוזרים בגלגול להתקן יחד:

Know, that just as we described, with each and every world there are five partzufim ("faces"), [which are] Arich Anpin, Abba, Imma, and Zeir Anpin. And in each of these, there are the five types of souls of a person, and going from lowest to highest, they are Nefesh, Ruach, Neshama, Chaya, and Yechida. Here, the Nefesh is from Nukveh d'Zeir Anpin; the Ruach is from Zeir Anpin; the Neshama is from Imma; the Chaya is from Abba which is Chochma (wisdom), because Chochma is the place of life in the secret of "והחכמה תחיה בעליה". And the Yechida is from Abba and Imma which are called Keter because it is alone and unified, because, unlike all the other Sefirot, it does not have a female counterpart, just as we know from the passuk "ראו עתה כי אני אני הוא," as is explained in Sefer haZohar, Parshas Bereishis.

[Rough Translation] And know, that after an Adam (a person) merits to take his Nefesh, Ruach, and Neshama, and then he damages (blemishes) them though a sin ('chet' meaning, something missing), [he blemished his Nefesh, his Ruach, and his Neshama], he must then return in a gilgul (in a reincarnation) to rectify what he blemished. When he comes back in a gilgul, he gets only his Nefesh [in the new body]. However, because he blemished his Nefesh, his Ruach is unable to enter his new body and to come with it. Even if he rectified the sin which blemished the Nefesh, it is not possible for a blemished Ruach to join him in this lifetime, because the Ruach also was damaged from his sin, so how can a blemished Ruach rest on a rectified Nefesh? So this Ruach comes in a gilgul into another person -- usually into the Nefesh of a Ger (which has a brand new unblemished Nefesh). So too with the Neshama. Once the Nefesh is rectified completely, he is able to receive a Ruach, [but because his own Ruach is either blemished (damaged), or it is in the body of another person who is in the process of rectifying it], another Ruach (e.g., the Ruach of a Tzaddik which has a similar soul source as he) will come to him. Through the Tzaddik joining his Ruach to this person, the Tzaddik takes part in the good deeds that this person does (and the Tzaddik's own Ruach is elevated from this interaction). Similarly, [in the next gilgul where he receives his Ruach (once it is rectified in the previous gilgul), because he also damaged his Neshama, it is either in a blemished state [so it is incompatible to join the Nefesh and the Ruach], or it could be in the body of another person getting rectified through their actions. While this is happening,] this person can receive a Neshama of a Tzaddik (and the Tzaddik also benefits from the elevation that occurs from this interaction). This is the secret where it is said that "Tzaddikim are greater in their death, more than during their lifetime, etc." And here, when this person dies from the world, his Nefesh goes with the Ruach of the Tzaddik [e.g. to the high level of Gan Eden that the Tzaddik is at], and this way, he receives [a greater level of shefa ('G-dly radiance')] which is of the level of the shefa that the Tzaddik receives at his higher level. When his own Ruach comes from the gilgul in which it was in the other person [e.g., the ger who was rectifying it, once he dies] the Nefesh of the Ger (who rectified his Ruach through his good deeds) [joins him at his level], and the first Nefesh (his Nefesh) says, "I will go and return to my first husband," and it joins with the Ruach (which was just

rectified by the Ger). Similarly, the Neshama re-joins the Nefesh and the Ruach in the same way.

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Chapter 2

בסדר כניסת הנר"ן באדם, בתחלת גלגוליהם בפעם הראשונה החדשה, כמו שיתבאר בע"ה. הנה בעת שנולד גוף האדם ויוצא לאויר העולם, נכנסת בו הנפש שלו, ואם יוכשרו מעשיו, יזכה ויכנס בו הרוח בתשלום שנת השלש עשרה שאז נקרא איש גמור כנודע. ואם יוכשרו עוד מעשיו מאז ואילך, נכנסת בו הנשמה בתשלום שנת העשרים, כנזכר בסבא דמשפטים אבל אם לא תקן את הרוח לגמרי, לא תכנס בו הנשמה, ויהיו בו נו"ר בלבד. וכן אם לא תקן את הנפש לגמרי, אין בו רק נפש בלבד, וישאר מבלי רוח ונשמה, וישארו הרוח והנשמה באתר ידוע לקב"ה, ותמן אזדמן דוכתייהו לכל חד וחד מנהון: In the seder (order) in which a Nefesh, Ruach, and Neshama enter into a person, in the first new gilgul, we will explain (with Hashem's help). Here, at the time the body of the person was born, and comes out into the air of this world, his Nefesh enters into him. If he makes his actions kosher, he will merit that a Ruach will enter into him (around the age of 13), and thus he is called a complete man, as we know. And if he continues to keep his actions kosher moving forward, a Neshama will enter him at the age of 20, as is explained in בסבא דמשפטים. However, if he does not rectify completely his Ruach, a Neshama will not enter into him, and he will only have a Nefesh and a Ruach. Similarly, if he does not rectify his Nefesh completely, he won't have anything except for his Nefesh, and the Ruach and Neshama will remain above.

ואמנם אם לא תקן את הנפש לגמרי בפעם א', ונפטר מן העולם, אז צריך שתחזור הנפש ההיא בגלגול, עד כמה פעמים, עד שתזדכך כל צרכה לגמרי, ואז אע"פ שנשלמה, אין הרוה שלה נכנס בה, כיון שלא נתקן הנפש אלא ע"י גלגול, אם לא בדוחק גדול, כמו שיתבאר לקמן בע"ה. ולכן צריך שיפטר מן העולם, ותחזור הנפש להתגלגל, ואז תזכה אל הרוח שלה. ואם יתקן גם הרוח, אז צריך שיפטר מן העולם, ואח"כ יתגלגל, ותבא בו גם הנשמה, ע"ד הנז' בענין הרוח. ואם לא תקן הרוח, צריך שיתגלגלו כמה פעמים הנפש עם הרוח, עד שיתוקן הרוח, ואז ימות האדם, ויחזור ויתגלגל הנפש והרוח וגם הנשמה, עד שיתוקנו שלשתם, ואז אין לו צורך עוד להתגלגל כלל, כי בהיות גם הנשמה נתקנת, הרי הוא אדם שלם כנודע: However, if he does not rectify his Nefesh completely the first time, when he leaves this world (dies), he will be required to return with his Nefesh in a gilgul (a reincarnation), even many times, until he purifies completely everything that he is required to. And so, after he completes his Nefesh, his Ruach is unable to join him (in

this gilgul). This (the possible need for multiple gilgulim) is not a problem, as we will explain soon, with the help of Hashem (this is explained at the end of Ch. 3). Therefore, [to get his Ruach,] he will need to leave this world, and his Nefesh will need to reincarnate into a second body. In this second gilgul, he will merit for his Ruach to join his Nefesh. And if he rectifies his Ruach [in this second gilgul], he will need to leave this world (and reincarnate into a third body). In this third gilgul, he will merit for his Neshama to join his Nefesh and his Ruach. But if he did not rectify the Ruach [in the previous gilgul], he will be required to reincarnate [possibly] many times, each time the Nefesh will remain with the Ruach, until he rectifies the Ruach. Then, when he dies, he will need to return into another gilgul, where his Neshama will join his Nefesh and his Ruach until the three of them are rectified (completed). Once this happens, he will no longer require any reincarnation because his Neshama is complete, and from this, he becomes an "Adam Shalem" (or, a complete person).

אבל צריך שתדע, כי כאשר נתקנה הנפש וחזרה אח"כ לבא בגלגול, כדי לקחת את הרוח שלה כנזכר, כדי לתקן גם אותו, הנה אם באותו גלגול יחטא האדם איזה חטא, אין פגם ההוא פוגם בנפש, כדי שנאמר שצריכה עוד הנפש ההיא להתגלגל פעם אחרת יחידית להתקן ע"ד הנזכר, לפי שכיון שיש שם רוח, הנה הפגם ההוא פוגם ברוח לבדו עד שיתוקן. ולכן אם יצטרך איזה גלגולים אחרים, כדי לתקן את הרוח, באים נפש ורוח ביחד, ומתגלגלים שניהם, עד ישתלם תקון הרוח, ואז יפטר האדם, ויחזור ויתגלגלו הנפש והרוח, גם הנשמה שלשתם ביחד, עד שישתלם גם תקון הנשמה, ואז בגלגולים ההם, אם חטא אדם, אין הפגם פוגם רק בנשמה לבדה, ע"ד שביארנו בענין תקון הרוח: However, it is important to know, that when a person rectifies the Nefesh and returns afterward in the next gilgul, in order to receive his Ruach (as we described), in order to rectify the Ruach, if (in this gilgul) he sins with whatever 'chet', he does not damage the Nefesh (if he was able to, then his gilgulim could continue forever). So when he receives his Ruach [his purpose would then be to rectify only the Ruach], if he damages it through a sin, it is only the Ruach that is blemished (damaged). So he would require [as many gilgulim as is necessary] to rectify the Ruach, and in these gilgulim, his Nefesh and Ruach will enter the body together until he completes the rectification of his Ruach. Then, when he dies, he will return in a new gilgul with his Nefesh, his Ruach, and his Neshama together in one body, until he completes his Neshama. If he sins, he only damages (blemishes) his Neshama. This is how we explain the concept of Tikkun haRuach.

והנה לפעמים יהיה, שהנפש בעת תקון שלה, נשלמה ונזדככה בתכלית גדול, ואז איננה צריכה לחזור להתגלגל עם הרוח, בעת תקון הרוח, אבל הנפש נשארת למעלה במקום הראוי לה בצרור החיים, והרוח לבדו ירד בגלגול לתקן עצמו, והנה אינו יכול לבא יחידי, אלא מלבוש תוך נפש, ולכן הנה הוא מתלבש תוך נפש הגר, כנזכר בסבא דמשפטים, ומתגלגלים יחד שניהם עד שיתקן הרוח הזה, ואז יפטר מן העולם, ויחזור להתגלגל, ואז תתחבר עמו הנפש הראשונה שלו, ויתגלגלו יחד שניהם, כדי לקבל גם את הנשמה שלהם, עד שתתוקן גם הנשמה גם היא. ולפעמים ג"כ יבא הרוח לבדו בגלגול עם הנשמה, עד שתתקן הנשמה, ואז אין לאדם הזה עוד שום גלגול, ויתחברו שלשתם יחד למעלה בצרור החיים כראוי אליהם: [Rough Translation] It could also be that during his reincarnations, it is not required that his Nefesh reincarnate with the Ruach during those gilgulim in which he is working to rectify the Ruach. The Nefesh can remain above in its place in 'Tzarur HaChaim', and the Ruach alone can go down into a gilgul to rectify itself. Here, a Ruach cannot come down on its own, except by dressing itself into [another] Nefesh. If this happens, here, the Ruach dresses itself into the Nefesh of a Ger (as we explained in בסבא דמשפטים, and it reincarnates alone (without its Nefesh, but together with the Nefesh of a Ger), until the Ruach is rectified. Then the person dies from the world, and

he returns in another gilgul. But, the Ruach that helped this person with his Tikkun of this person's Nefesh reincarnates together with him in order so that this person can also receive his Neshama (and then it helps him rectify his Neshama as well). It could also happen that his Ruach enters into a gilgul with his Neshama [without his Nefesh] until his Neshama is rectified (completed). After the Neshama is rectified, the person no longer needs reincarnation, and the three of them (his Nefesh, Ruach, and Neshama) rejoin together above in 'Tzarur haChaim'.

ודע, כי עכ"ז אותה נפש הגר, כיון שנתחברה בעה"ז עם הרוח ההוא, וסייעו להטיב מעשיו, והיתה מרכבה אליו בעה"ז, ועל ידה זכה הרוח ההוא להתקן, לכן גם נפש הגר ההיא, תעלה עם נפש העיקרית של הרוח ההוא: ויהיו שתיהם במדריגה אחת בעה"ב, שכנים יחד, ולא תתפרד ממנה

And know, that with all of this [where his Ruach is enclothed into the Nefesh of the Ger], since his Ruach is connected in this world with him, it helps him and improves his actions and acts as a merkava for him in this world. Through this, the Ruach can rectify itself, but also, the Nefesh of this Ger elevates together with the Ruach, and the two of them remain on the same level in the Olam Haba because they remain as unified neighbors, and they do not separate [after death].

גם דע, כי לפעמים יהיה, שכאשר תתגלגל הנפש לבדה לתקן עצמה, תשתלם כ"כ במעשיה, עד שתזכה אל מדרגת הרוח שלה, והנה אז אין יכולת אל הרוח שלה לבא עמה כנז"ל, לפי שהכלל הוא שאין שניהם או שלשתם יכולים להתחבר יחד בגלגול אחד, אם לא בדוחק גדול, כמו שיתבאר בדרוש אחר, שם, אלא כל אחת תתגלגל לבדה כנז"ל, כי תחלה צריך לתקן הנפש, ואף אשר נתקנה, אי אפשר לרוח לבא עמה, אבל צריך שימות, ואחר כך תחזור הנפש להתגלגל, ואז תזכה אל הרוח. וכן אחר שנתחברו שניהם נפש ורוח, ונתקנו שניהם, אי אפשר שיקבלו הנשמה שלהם, עד שיתגלגלו פעם אחרת, ואז יזכו אל הנשמה:

Also know, that sometimes it happens that when the Nefesh reincarnates alone to fix itself, if it completes all of its tasks, raising it to the level that it could be able to receive its Ruach [in theory], in that same gilgul, it is not possible to receive its Ruach, as we described earlier. This is because they (the Nefesh and the Ruach, or the Nefesh, the Ruach, and the Neshama) were not together [at the beginning of] this lifetime. But this is not something to be worried about, as we will explain in another explanation [at the end of Ch. 3]. However, each one can reincarnate alone [seemingly in different bodies, at the same time], as we explained above. First the Nefesh needs to rectified, and after it is rectified, it is impossible for the Ruach to join it [in this life]. So the person needs to die, and the Nefesh can reincarnate (not for its own rectification, because it was already rectified in the previous gilgul). Then, when the Ruach joins the Nefesh [in the next gilgul] and they are both rectified (the Nefesh in the previous gilgul, and the Ruach in this gilgul), it is impossible for him to receive his Neshama (until he reincarnates again). Then (in the third gilgul), his Neshama can join his Nefesh and his Ruach.

וצריך לידע, מה נעשה לנפש בעוד שכבר נתקן לבדה בלתי הרוח שלה כנזכר. ואמנם סוד הענין הוא, כי כפי מדרגת הזדככות, ומעלת תקון הנפש ההיא, כך במדרגה ההיא עצמה, יתגלגל אז בגוף האדם ההוא, בעודו בחיים חיותו, נפש אחד של איזה צדיק, אשר כבר נשלם להתקן ולהתגלגל, ולא נצרך להתגלגל, ונכנס כאן ונעשת נפש הצדיק הזה, במקום רוח אל נפש האדם הזה, ולפעמים אפשר שיתגלגלו שם נפשות ראשונים, עד אברהם אבינו ע"ה, וכיוצא בו, כפי תקון והזדככות נפש האדם הזה:

[Need a better translation in the following section.] We also must know what is happening when the Nefesh enters into a gilgul without his Ruach, as we described. The secret of the concept is that according to the level of merits and elevation that this person's Nefesh received, so too, into that same level he will reincarnate. However, in that same body

of the person while he is still alive, he can also receive another Nefesh of a Tzaddik that already completed his Nefesh (and does not require gilgul). This Nefesh of a Tzaddik can enter into his body (via the secret of Ibur), and this Nefesh can come in the place of where a Ruach would ordinarily go [noting that this person's Ruach cannot join him in his lifetime, so the Nefesh of the Tzaddik 'fills the emply slot' where the Ruach would go]. This second Nefesh helps the person perfect himself more fully. Sometimes it is possible that Nefashot of Rishonim, even of Avraham Avinu (alav haShalom), and others like him [they could enter into him as an Ibur] in order to rectify and purify the Nefesh of this person.

וענין זה שהוא גלגול בחיים, נקרא אצל החכמים סוד העבור וזהו ההפרש שיש בין גלגול לעבור. ולפעמים אפשר שיתעבר בו רוח ממש, של אדם צדיק, אפילו שיהיה מרוחות הצדיקים הראשונים, עד האבות נ"ע, אפילו בזמנינו זה האחרון, והכל תלוי כפי ערך מצות שעושה האדם הזה, כי יש מצות שיש בסגולתם כח, להמשיך נפש הצדיק בסוד עבור, ויש מצות ממשיכות רוח צדיק כנזכר: This concept that a person can reincarnate [into him] during his life is called by the Chachamim (Rabbis) as the "secret of the Ibbur." This is the difference between gilgul [reincarnation where one's soul(s) enter the body at birth] versus Ibur [the entering of the souls of a Tzaddik during one's lifetime]. Sometimes, it is possible that not only the Nefesh of a Tzaddik enters into him (via Ibur), but also that Tzaddik's Ruach as well. This can even be the Ruchot of the Tzaddikim haRishonim, even the Avot (who have their souls in Gan Eden). This can even happen in our lifetime. All of this is dependent on the level of mitzvot that this person does. For example, there are mitzvot that have the segula (power) to bring down a "Nefesh" of a certain Tzaddik [in the form of an Ibur], and there are mitzvot that can bring down the "Ruach" of a tzaddik, as we explained.

גם אפשר, שלפעמים יארע כי יתעבר בו נפש איזה צדיק, ואח"כ יזכה ויתעבר בו עוד נפש צדיק אחר יותר גדול מן הראשון. ונמצא כי יש בו נפש מפאת עצמו, והנפש של הצדיק שבאה לו בתחלה, הוא לו במקום רוח: It is also possible that sometimes, a Nefesh of a Tzaddik can come into him (via Ibur), and afterward [through his additional good deeds], another Nefesh of a Tzaddik which is on a higher level from the first can enter into him (via Ibur). How this works is that the Nefesh of the first Tzaddik comes in [in the 'slot'] of where the Ruach would be, and the second Nefesh from the other (higher) Tzaddik would enter [in the 'slot'] where the Neshama would be.

והנפש השנית של הצדיק היותר מעולה, שבאה לו באחרונה, תהיה לו בבחי 'נשמה. ולפעמים יתוקן נפש האדם כ"כ, עד שיזכה להשיג נפש איזה צדיק, ואח"כ ישיג בחי 'רוח ממש של איזה צדיק אחד מעולה מכלם, עד שיוכל להיות, שישיג רוחו של אברהם אבינו ע"ה. וז"ס מ"ש ז"ל במדרשים, ובפרט במדרש שמואל, אין לך דור שאין בו כאברהם אבינו ע"ה, וכיצחק, וכיעקב, ומשה ושמואל וכו'. והנה בהתחלקות פרטים אלו, כשל כח הקולמוס להעלות כלם על ספר, והמשכיל יבין ויקיש מעצמו אל שאר החלוקים והפרטים:

ואמנם הכלל הוא, כי כפי ערך תקון וזכוך מעשה הנפש ההיא של האדם, כך תוכל לזכות, להשיג נשמה מנשמות הראשונים, עד תכלית העליון שבכולם. ואפילו בדורינו זה, יוכל להיות כך. ועד"ז תוכל להקיש ג"כ, כאשר נתגלגלו יחד הנפש והרוח של האדם, וכבר נתקנו שניהם, והנה אינם יכולים להשיג הנשמה שלהם עד גלגול אחר כנזכר. והנה בעודם בחיים אז אירע להם ע"ד הנז"ל, כי נכנס עמהם בסוד העבור, איזו נפש, או רוח, או נשמה, של איזה צדיק, והיא להם בבחינת נשמתם. וכל הפרטים שנתבארו בענין היות הנפש לבדו מתוקנת, הם ג"כ עתה ממש, ואין להאריך:

גם לפעמים יארע, שאחר שנתגלגלו יחד שלשת חלקיו, נר"ן שלו, ונתקנו כולם, כי אז יתעבר בו איזו נפש, או רוח, של איזה צדיק כנזכר, הנה כשיפטר מן העולם, יוכל להתעלות כפי בחי 'הצדיק ההוא שנתעבר בו, ושם בעולם הבא יהיו שניהם במעלה ובמדרגה אחת. וז"ס מ"ש בהקדמת בראשית בספר הזוהר דף

ז 'ע"ב, שנפל הרשב"י ע"ה על פניו, וראה את רב המנונא סבא ז"ל, וא"ל דבההוא עלמא יהוויין שכיבין הוא ורב המנונא סבא, ודי בזה, יחד: Also sometimes it happens, that after a person reincarnates with all three parts of his soul (Nefesh, Ruach, and Neshama), he rectifies them all (and he is still alive) -- a Nefesh or Ruach of a Tzaddik [can come into him in the secret of an Ibur, and that Tzaddik would help him and raise him to a higher level and complete his Nefesh, Ruach, and Neshama]. Then when this person leaves this world, he is able to elevate to the level of the Tzaddik who entered into him (via Ibur), and there in the Olam Haba, the two of them will be together on one level. This is the secret of what is written at the beginning of Bereishit in Sefer haZohar, page 7:2, that haRav Shimon ben Yochai (alav haShalom) fell on his face, and he saw Rav Hamnuna Saba (zichron l'vracha). He [Rav Hamnuna Saba z'l] said to him in the Olam Haba that they would be together as neighbors -- he and Rav Hamnuna Saba [because he entered Rav Shimon ben Yochai as an ibur during his lifetime].

והנה ענין העבור הזה, הוא לשתי סבות, האחת היא, כי ע"י עבור נפש הצדיק באיש הזה, תתוקן נפש האיש הזה, ותזדכך, כדוגמת ערך נפש הצדיק ההוא, ועי"כ תוכל לעלות בעוה"ב, במדרגת מעלת הצדיק ההוא, כנזכר כי הצדיק ההוא יעזרהו ויסייעהו, להוסיף מצות וקדושות יתירות, והנה סבה זו היא לצורך האיש הזה. עוד סבה שנית, לתועלת הצדיק עצמו המתעבר בו, כי כיון שהוא מסייעו להוסיף מצות ותקונם, נוטל חלק בהם, וז"ס מ"ש ז"ל, גדולים צדיקים, שאפילו במיתתם זוכים לבנים וכו'. והוא, כי הוא מזכה אל האיש הזה, ונעשה לו כאב להדריכו ולסייעו, וזוכה בסבתו כנזכר: Here, the Ibur can happen for two reasons. The first is, that through the Ibur of the Nefesh of a Tzaddik into this person, [the Tzaddik] helps him rectify his Nefesh. And through his merits, he [the person] is able to rise in the Olam Haba to the high level of this Tzaddik. The reason is that this Tzaddik helps him and raises him so that he can add on mitzvos and holiness, and this is the reason he enters the person. A second reason is to benefit the Tzaddik himself which enters into the person -- because when he raises the person up and helps him to add mitzvos and rectifications, the Tzaddik gets a part of the benefit from his activities. This is the secret of what the Rabbis would say, that "Great Tzaddikim, even in their death they merit to have children, etc." This is, that the person into which he enters [does mitzvot], and he becomes like a father to him, to help him [like a father helps a child], and in return, the Tzaddik merits, as we described.

ודע, כי הצדיק הזה, כיון שנכנס בו לסייעו בחיים חייתו בסוד העבור כנזכר, ולא בסוד גלגול, לכן הוא קרוב לשכר ורחוק להפסד, כ"א האיש הזה יעשה מצות, נוטל חלק בשכר ההוא. וז"ס מ"ש ז"ל כי הצדיק נוטל חלקו וחלק חבירו בג"ע, והבן סוד העמוק הזה, ואין עתה עת להאריך בו. אמנם אם ירשיע האיש הזה, אין לצדיק ההוא שום עונש והפסד עמו, יען כי הוא איננו מתעבר בו, רק להיטיב אליו, ולא להרע לו, ואדרבא אם האיש ההוא חוזר בו מאשר תקן להטיב, אז הצדיק ההוא נפרש ממנו והולך לו. וטעם הדבר הוא, במה שנתבאר, כי סוד העבור הוא בחיים של האדם, ואיננו דבוק ונקשר עם גוף האדם, כמו הנפש של האדם עצמו בגלגול, שנכנסה בו בעת שנולד, ונתקשרה ונתדבקה שם בתכלית הדבוק, ואינה יכולה לצאת משם עד יום המיתה. משא"כ בנפש הצדיק שנכנסת שם בסוד העבור, כי נכנסת ברצונה, ויוצאת ברצונה. ואם האדם יתמיד בצדקתו, גם הצדיק ההוא יתמיד שכונתו אצלי, כדי ליטול חלק במעשה האיש הזה, ועומד שם עד שיפטר האיש הזה מן העולם, ויעלו שניהם יחד במדרגה אחת כנז"ל. ואם האיש הזה ירשיע מעשיו, אז הצדיק ההוא מואס בחברתו והולך לו, כי הנה איננו עומד שם בקבע, רק בהשאלה, כדמיון אושפיזא המתאכסן בבית בעל הבית, עד זמן שיוכשר בעיניו, ואם אינו מוצא שם נחת רוח הולך לו, ולסבה זו ג"כ כאשר יקרה איזה יסורין אל האיש הזה, אין הצדיק ההוא מרגיש בצער כלל, ואינו סובלם עמו, יען כי איננו דבוק שם רק בהשאלה: [Rough translation] And know, that when this Tzaddik enters into him to help him during his life in the secret of Ibur, as we described, and not in the secret of gilgul (reincarnation), he is close to the reward, and far from a 'hefsed'

(loss). This is, when this person does mitzvos he shares part of his reward with the Tzaddik. This is also the secret of what is written, that "the Tzaddik shares part of his share with his friend in Gan Eden." And understand that this is a deep secret, and we are not going into this in-depth here. However, if the person acts with evil (becomes bad), the Tzaddik does not have any punishment or loss from him, and he is not required to stay in Ibur with him [he is there only for his good, not for his bad]. On the other hand, if the person returns and undoes what he did already to rectify his soul, the Tzaddik can separate from him and go away from him. The reason for this is, from what we explained, that the secret of ibur takes place in the life of an Adam (a person), and [the Tzaddik] is not stuck or connected with the body of the Adam like a Nefesh of the Adam would be. So when a soul enters into the body at the time it is born, it is connected to and stuck there in a complete entanglement, and it is not able to leave from there until the day he dies. Nonetheless, the Nefesh of a Tzaddik that enters into him in the secret of an ibur, he enters at his will, and he leaves at his will. If the person remains in a state of Tzedek, the Tzaddik will always continue to dwell with him (so that he can take part in his actions), and he will stand there until the person leaves from the world, and then they will both go up together to the same [high] level [of the Tzaddik], as explained. But if this person becomes evil in his actions, the Tzaddik will become fed up with his company, and he will leave him. This is because the Tzaddik isn't standing there in a fixed way, but rather, he is on loan, like a hospitalist staying in the owner's house until the time that he sees fit. And if he [the Tzaddik] does not find comfort there, he will go. For this reason, when some suffering happens to this person, the Tzaddik does not feel sorrow [for him] at all, and he doesn't suffer with him. Rather, he is not stuck there, but rather, he has only loaned himself to this person.

הכלל העולה, כי לפעמים יעשה האדם איזו מצוה גדולה, אשר על ידה יזכה שיתעבר בו נפש איזה צדיק מן הראשונים, ואז אפשר להיות כי יתוקן ויזדכך כל כך, עד שתשוב נפשו של האיש הזה, במדרגת נפש הצדיק ההוא ממש, ואז צריך שישלים האדם גם רוחו ונשמתו בתכלית הזכוך, עד אשר יהיו ראויים להתלבש בנפש המזוככת ההיא. ואחרי זה יהיה שקול במדרגת הצדיק ההוא ממש, ויעלה למעלה ממקום שרש נשמתו אשר ממנה חוצבה. וכל זה הוא, לסבת עזר וסיוע הצדיק ההוא:

ודע, כי לפעמים אפשר שתתעלה נפש האדם, עד שתהיה נפשו מעולם האצילות, והוא, כי הנה כלל הדבר הוא, כי הנפש מן עשיה, והרוח מן יצירה, והנשמה מן בריאה, ואמנם בדרך פרט, הנה בכל עולם מאלו, יש. בו בח "נר"ן, ונמצא כי לפעמים יהיו באדם נר"ן, מעשיה יצירה בריאה. ולפעמים יהיו לו נר"ן ממלכות ומז"א ומאימא דעשיה, ולפעמים שלשתם מן היצירה, ולפעמים שלשתם מעולם הבריאה, ולפעמים כלם מן האצילות, נפש, מנוקבא דז"א. רוח, מז"א. נשמה, מאימא. חיה, מאבא. ולפעמים נפש מעשיה, ורוח ונשמה מיצירה. ולפעמים נפש מיצירה, ורוח ונשמה מבריאה. ולפעמים נפש מבריאה, ורוח ונשמה מאצילות. וכן עד"ז בכל פרט ופרט שבכל עולם מד 'עולמות אבי"ע כנודע כי כל עולם מאלו הד ' עולמות, כלול הוא מכל ד 'עולמות אבי"ע, ומי"ס, וכן עשר מעשר עד אין מספר, ואין כח בקולמוס להאריך בכל פרטים אלו כלם, כי עצמו מספר, והמשכיל יבין ויקיש מעצמו:

אבל צריך שתדע, כי מה שאמרנו, שפעמים יהיו לו נר"ן מן היצירה, או מן הבריאה וכו ', אין כונתינו לומר , שאין לו נפש מצד העשיה כלל, כי הנה נודע שאפילו השכינה הנקראת מלכות, היא מקננא בעשיה , ומכ"ש בנפש של האדם. אבל כונתינו לומר, כי הנפש של האדם הבאה מעשיה, תזדכך כל כך, עד שאינה נרגשת, בערך סבת אור הנפש דיצירה שבו, ואז נקרא הכל נפש דיצירה. וכן עד"ז בשאר החלוקות, כי אפילו כשאנו אומרים שיהיו לו נר"ן מן האצילות, הוא בהיותם מתלבשים תוך הנפש ורוח ונשמה, דעשיה יצירה בריאה, אלא שאינם עולים בשם, וכלם נטפלים ונקראים בשם אצילות. ומזה תקיש אל שאר הפרטים הנזכרים:

עוד יש חלוק אחר בבחי 'הגלגול בעצמה אם בענין המתגלגל בבחי 'גלגול בכל גוף שיזדמן, או במתגלגל

ע"י אחיו, אשר זה נקרא סוד היבום, והוא, כי כשבא בבחי 'גלגול לכך, הנה אינם מתגלים ביחד שלשתם הנר"ן, ולא שניהם יחד, אלא הנפש לבדה עד שתתקן, ואח"כ בגלגול אחר, הנפש והרוח לבדם, עד יתוקן הרוח. ואח"כ בגלגול אהר, הנר"ן, עד שתתקן הנשמה, ואז נשלמו גלגוליו כנז"ל. או לפעמים כל אחד משלשתם יתגלגל לבדו בפני עצמו כנז"ל. אבל כשמתגלגל ע"י אחיו, ובא בסוד יבום, יכולים להתגלגל שם יחד שלשתם הנר"ן. אמר הכותב חיים, הנה מן הסבא דמשפטים משם דאפילו בסוד היבום, אינם באים יחד, אלא הנפש והרוח לבדם, ולא הנשמה וצ"ע:

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Chapter 3

בענין הגלגול והיבום והעבור, וז"ל, וראיתי להרחיב יותר בדרוש זה של הגלגול והיבום והעבור. הנה בחי ' העבור היא בחיים כנז"ל, ר"ל, כי לפעמים יזדמן ליד האדם איזו מצוה, ויעשנה כתקנה, ואז יזדמן לו נפש אחד, מן איזה צדיק קדמון, שעשה אותה המצוה עצמה כתקנה, וכיון שנתדמו יחד בענין מצוה זאת, יתעבר בו נפש הצדיק ההוא. ולא עוד, אלא שגם אפשר, שבהיות גם הצדיק ההוא נמצא עמו בזמנו בחייו, תתעבר בו נפשו לסבה הנז', כי כאשר האיש הזה יעשה איזו מצוה, או מצות המתייחסות אל הצדיק ההוא, כי גם הוא עשאם כמוהו כתקנם, אז תתעבר בו נפש הצדיק ההוא, עם היות שניהם ביחד בחיים. וז"ס פסוק ותדבק נפש דוד ביהונתן, כי בהיות שניהם יחד בחיים, נתעברה נפש דוד ביונתן. ואמנם בחי ' הגלגול, צריך להרחיב מעט בענינה, ולכן נתחיל עניינה מאדם הראשון, לכשיובנו הדברים בנקל) - הגהה. אמר הכותב, נראה כי במצוה אחת כתקנה יספיק להמשיך התחלת העבור ולא יצטרך להישתלם בכל המצות עד כאן: Hakdama 3 - Regarding Reincarnation, Yibbum, and Ibur. I saw fit to widen out this explanation of reincarnation, yibbum, and Ibur. Here, regarding Ibur, this [happens] during the life of a person (as explained in Hakdama 2). I wanted to say, that sometimes a person will merit through some mitzvah, and this makes a rectification. And through this rectification, he receives another Nefesh from an ancient Tzaddik (which already departed from the world). This Tzaddik [has a similarity to him in that he also] did the same mitzvah, and when the person does the mitzvah, the Nefesh of the Tzaddik enters into him (like a pregnancy or an additional soul added onto him). Not only this [that this happens from a Nefesh of a Tzaddik that already departed from this world], but it is also possible that this happens when the Tzaddik himself is alive and found with him within this person's lifetime. If this happens (that an Ibur of the Tzaddik happens when he is alive), the Ibur [of a spark of the Tzaddik's Nefesh] enters into him for the reasons we explained. So when this person does this mitzvah or mitzvot which are relevant to the Tzaddik that is with him in his lifetime, a spark of the

Tzaddik's Nefesh enters into him, even though they are both alive at the same time. And this is the secret of the passuk, "Dovid's Nefesh connected to Yonoton." Even though the two of them were alive together, Dovid's Nefesh implanted (Ibur) into Yonoton. However, with regard to reincarnation ("Gilgul"), we need to widen out this concept a bit. Thus, we will begin the concept from Adam haRishon (another editor will fill in missing parts):

דע, כי כאשר חטא אדה"ר, נפגמו כל הנצוצות, של נפשו ורוחו ונשמתו. והענין הוא במה שנודע, כי כמו שגופו של אדם, כלול מכמה נצוצות, ברמ"ח איברים ושס"ה גידים, ויש כמה נצוצות בראשו, וכן בעיניו, וכן בכל אבר ואבר, כן הנפש ההיא. וכמו שדרשו במדרש תנחומא, ובמ"ר, בפרשת נשא על פסוק איפה היית ביסדי ארץ, מלמד שהיה אדה"ר מוטל גולם, וזה תלוי בראשו וכו'. וכדמיון זה, נחלק הרוח שבו. וכן הנשמה שבו. וכשחטא, אז נפגמו רוב הנצוצות של נפשו ורוחו ונשמתו ונתעבר בין הקליפות. וז"ס מ"ש בספר התקונים, בהקדמה על פסוק כצפור נודדת מקנה, כי כמו שהשכינה גלתה בין הקליפות, כן הצדיקים יגלו עמה, ואזלין מנדדין אבתרהא מדוך לדוך. וכפי בחינת הנצוצות, כך גלו במקום המכוון להם בתוך הקליפות, ראש בראש עין בעין וכו'. וז"ס ענין גלות הנשמות הנזכר שם. והנה גם קין והבל בניו, חטאו חטא אחר, זולתי חטא אדם אביהם, וגם הם נטבעו נצוצותיהם בעמקי הקליפות אח"כ

: Know, that when Adam haRishon sinned, he damaged all of the sparks ("nitzutzot") of his Nefesh, his Ruach, and his Neshama. The concept is what we already know, that just as the body of an Adam (a person) includes many sparks, (and these sparks comprise) the 248 limbs and 365 sinues of a body, [so too, each limb is subdivided into many parts], there are many sparks in his head, so too in his eyes, and so too in each and every limb. So too, his Nefesh [also comprised these], just as it was explained in Midrash Tanchuma and in the Midrash Rabbah in Parshat Tisa on the passuk "איפה היית ביסדי ארץ" (edit this, please, and add in missing parts.) And when Adam haRishon sinned, he damaged most of the sparks of his Nefesh, of his Ruach, and his Neshama, and they fell into the Klipot. This is the secret of what is written in the Sefer haTikkunim in the Hakdama on the passuk "כצפור נודדת מקנה" (a bird flying from one birdhouse to another). Because, just like the Shechina goes into the Klipot [to save a person], so too the Tzaddikim also release him (they "fish him out" from the klippot) -- they go into galut from place to place, and if there is a spark (of kedusha), the release it from its place [where it was trapped in the klipot]. "Head in head," [meaning, the sparks that were in the 'head' of kedusha fall to the 'head' of klipah], "eye in the eye," [same concept], etc. And this is the secret of the concept that both Kain and Hevel (his sons) sinned in different sins [notwithstanding the sin their father Adam did], so their sparks (nitzutzot) sunk into the depths of the klipah:

ואמנם בכל דור ודור, יוצאות קצת נצוצות ההם, ובאים בגלגול בעוה"ז, הכל כפי בחינת מחצב נשמות הדור ההוא, או מנצוצי הראש, או מנצוצי העין וכיוצא, ונתקנים בעוה"ז. ויש מי שאף גם שבא בגלגול להתקן, לא נזהר מן החטא, וחזר להשתקע עוד בתוך הקליפות כבראשונה, הוא וכל הנצוצות הנמשכות ממנו ותלויות בו, וזו היא בחינה בינונית, כוללות גלגול ועבור, כי כל נצוצי הנפש, אפילו אותם שנתקנו, באים בגלגול גמור, עם הנצוץ הפרטי המקולקל מעת שנולד, ואינם נפרדים כלל עד יום המיתה

: So in every generation, we take out some of the sparks [from the klipot], and we come into a gilgul (through reincarnation) into this world, and how we come is according to the level of our neshamot in our generation. Or, from the sparks in the head, or from the sparks of the eye, etc., we rectify these in this world. And there are those that come in a gilgul (who are reincarnated) to fix [a serious aveira] (requires further translating; I don't want to say this incorrectly). [When a gilgul or an Ibur happens, all of the 'sparks' of the Nefesh come with him into his new body, even 'sparks' [belonging to body parts] which

were already rectified. The rectified 'sparks' come into the body of the one being reincarnated along with the 'sparks' that were spoiled (through the serious sin that he did in the previous life). All of these 'sparks' come with him from the moment that he is born, and they do not separate from him at all until the day that he dies. ...
אמנם הגלגול של הנצוצות המתוקנות, נקרא עבור, לפי שאינה נוטלת חלק בעבירות של זה הגוף, רק בזכיותיו בלבד. כדרך שנתבאר בנפשות הצדיקים שכבר מתו, ובאות בסוד עיבור ממש בחיים, ולא מיום שנולד. ונמצא, כי הניצוץ שלא נתקן כלל, ע"י קיום המצות המתייחסות לו, או שעבר עבירה מאותם שאין לו תחיה, הוא המתגלגל בגוף השני ונקרא על שמו. והנצוצות שנתקנו במצות, אלא שנפגמו בעבירה קלה, באים בעבור הנז', אע"פ שהוא ג"כ גלגול. אך הנצוצות שלא נפגמו בעבירה אחר שנתקנו במצות, אינם באים כלל, זולתי ע"י עבור בחיים, וגם זה אינו אלא אם יזכה: However, the gilgul of the 'sparks' which were already rectified, they come into the body and have the status of an Ibur -- this means that they do not take part [or get affected by] any aveirot (sins) that this person does in this body; rather, the 'sparks' only take part in the merits (just like what happens with an Ibur of the Nefesh of a Tzaddik who has already passed on). We find that the sparks which were not rectified at all through the fulfillment of the mitzvot that are relevant to him, or through a serious aveira (sin) [the kind of sin where the person won't rise during techiyas hameisim] -- this person must reincarnate into a new body (which is now his body), and the sparks that he previously rectified through the mitzvot (even if they were damaged in a small sin) -- they come with him [into this new body], but with the status of an Ibur (meaning, they are not harmed by the aveiros he does in this new body, but they benefit from his mitzvot), even though the rectified sparks are coming into him in the form of a gilgul (meaning, they are joining him with his new body at the time of his birth). So just as the 'sparks' (of the tzaddikim which come in the form of an Ibur while they are still alive) are not damaged or blemished by an aveira (because the sparks of a Tzaddik do not require rectification or gilgul), so too when they (his sparks from a previous gilgul where they [the sparks] have been rectified) can come into his body while he is still alive (to help him). All of this only happens if the person merits getting a Nefesh or a spark of the Tzaddik through actions. [You can see I am confusing where R' Chaim Vital is referring to sparks of a Tzaddik entering into a body versus his own rectified sparks which enter his body either through birth, and I think also when someone rectifies an aveira that he did - I believe the text is saying that those sparks which previously fell into klipah re-enter his body during his lifetime if/when he does teshuva.]
העולה מזה הוא, כי כאשר הנפש מתגלגלת בעוה"ז, אין עיקר גולגולה, אלא באותו חלק הפרטי הפגום, המתייחס אל הגוף ההוא, ושאר חלקי הנפש שכבר באו בגופות אחרים ונתקנו שם, אינם באות שם אלא בבחינת עבור. ולכן כאשר החלק המתייחס אל הגוף ההוא, יעשה איזו מצוה בעוה"ז, גם שאר חלקי הנפש המתעברת בו, תטול חלקה במצוה ההיא, כי גם היא מסייעתו בעשותו המצוה הזאת, ע"ד הנז"ל בסוד העבור של איזה צדיק אחד. משא"כ כשחוטא זה החלק הפרטיי, כי אז אין לשאר הנפש חלק ולא להרע, בענשו, יען כי היא מסייעתו להטיב: From this, we understand that when a Nefesh reincarnated into this world (and the rectified sparks come into the body, but in the status of an Ibur, but perhaps they can be benefitted because of a minor sin that was previously committed), the purpose of the gilgul of the Nefesh [is not for the sparks] but it is for the specific part of the Nefesh that he damaged (through a serious sin). So the sparks that come with him help the body and the other parts of the Nefesh (because they were already rectified in other bodies this person already had, and they were rectified then). Thus, the nitzutzim (sparks) do not enter the new body except with the

status of an Ibur. Thus, when the part of the body [that was previously involved in a serious aveira in a previous body] does whatever mitzvah it needed to in this world (in this gilgul), so too, all the parts of the Nefesh that came into the body with the status of an Ibur also benefit from the mitzvot this person does in this body. Not only this, but the person in this new body also helps (through his other mitzvos) the nitzutzot which come into his body (since they can benefit from mitzvot which are not the reason he reincarnated into this body [just as the secret of an Ibur can help a tzaddik who enters into his body to help him in the form of an Ibur]). However, if he sins, these sparks or any other parts of his Nefesh that have already been rectified are not punished because they are only there to help him for good, and they are not affected by the bad he does: ...

ונמצא, כי בעת שנולד האדם בגלגול, כל הנפש בכללות חלקיה מתגלגלים שם, אבל עיקר הגלגול איננו, אלא לאותו החלק הפרטיי המתייחס אל הגוף ההוא, הבא ליתקן ממה שפגם בגוף הקודם, ובו תלוי השכר והעונש. אבל שארית חלקי הנפש, נוטלים חלק בשכר, ולא בעונש כנזכר. והנה, כיון שהנפש הזו בכללותה, סובלת עתה היסורין והעונשים, הבאים אל הגוף הזה בחייו, מלבד מה שסבלה כבר בגופים הראשונים, של שאר נצוצותיה, וגם סובלת צער המיתה הזאת, וצער שלאחר המיתה, עי"כ מתכפרים עונותיה הראשונים. ואמנם המצות שעשתה בגלגולים הראשונים, וגם המצות שעשה זה הנצוץ עתה, יש לה חלק בהם כנזכר, ועי"כ נשלמת תקוניה ושלימותה. ואמנם אם היתה נוטלת חלק גם בעבירות שעושה עתה זה הנצוץ, לא היה לעולם שום תקון אל הנפש, בכל הגלגולים שבעולם, כי לעולם האדם חוטא, ומוסיף פשעים על חטאיו הראשונים שקדמו לו בגלגולים אחרים, ואין קץ אליהם. אבל כיון ששאר חלקי הנפש אינם נוטלים חלק ברשעת הנצוץ הזה, אלא בזכיותיו, נמצא שהעבירות נשלמים להתכפר, ואינם נתוספים. והזכיות מתחדשים ונוספים בכל גלגול נצוץ ונצוץ, ועי"כ יש סיום אל בחי' הגלגול, ואל תקוני הנפש, והבן זה היטב. והנה עד"ז נשלמת הנפש בכל נצוצותיה, ע"י הגלגולים עד שיושלמו להתגלגל ולהתקן כל הנצוצות, מראש הנפש ועד רגליה, וכדין יסתיימין רגלין ליתיי משיחא, כנזכר בזוהר פרשת פקודי דף רנ"ח ובסוף פרשת ויקהל: So we find, that from the time a person is born via a gilgul (because he required reincarnation), the entire Nefesh with all of its parts reincarnate with him there (into his new body). However, the purpose of the gilgul is not [to benefit the parts of the Nefesh that were already rectified but perhaps can still benefit from rectifying a minor aveira], but rather, [the rectified parts of the Nefesh] are only there to help the new body [to do the specific mitzvos] (with the purpose of rectifying those specific parts of the Nefesh that were blemished) from a serious aveira that was committed in a previous body (thus requiring gilgul). And, dependant on [whether he rectifies the specific serious aveira in this gilgul] determines whether he is rewarded or punished (in this life). However, the other rectified parts of the Nefesh (which came with him into this new body) do participate in the reward that he receives from his mitzvos, but they do not receive punishment from his aveiros in this new body (because they come into him having the status of an Ibur). So here, when this Nefesh (the person in this new body) suffers issurim (hardships) or punishments which come to him in this new body in this life (the 'theme' of his life and its hardships usually are related to the part of his Nefesh that needs fixing). So whatever hardships or tragedies he suffers in this body are related to what he did to his Nefesh or the sparks of his nefesh in the previous body [to cause him to require reincarnation]. Also, (it is possible that he was reincarnated only for death, because) death itself is a big 'tzar' (suffering), so too what happens after death is also a tzar. But through this tzar (or the hardships in his life), these atone for what he did in previous bodies (in previous gilgulim). At the same time, the mitzvos that he did in previous gilgulim, and also the sparks [which were

created or previously elevated through mitzvot performed in a previous body], these sparks come with him and join him now in this gilgul, and he has these sparks (and the rectified parts of his Nefesh) which take part in his tikkun (of the serious aveiras he committed in a previous gilgul). However, if in this body he continues to sin, or if he increases in his aveiros and doubles and adds onto them, you might think that there will be no end to his needing reincarnation! But, since the rectified parts of his Nefesh that come with him, and the sparks from his previous gilgulim join him with the status of an Ibur, they are not affected by the aveiros he does in his life; they only are benefitted by him if or when he does any mitzvah in this body. So from one gilgul to another, to another, he eventually rectifies his Nefesh and the sparks one spark at a time. And through this, he eventually finishes the need to reincarnate, because he has completed the tikkun (rectification) of his Nefesh. So through this, he completes his Nefesh, and rectifies all of his netzitzut (sparks) through his reincarnations. This continues until he completes his gilgulim and he rectifies all of the nitzutzot (for each body part) from the head of the Nefesh to the feet of the Nefesh. And when he finishes the rectification of the sparks in his feet, then Moshiach will come to complete [I assume the entire body of] Israel, as is explained in the Zohar, Parshat Pikudei, page 258, and in the end of Parshat Vayakhel.

אמנם בבחי 'היבום אינו כן ,והטעם הוא ,לפי שהמתגלגל לסבות אחרות ,מחמת כל שאר העבירות שבתורה ,יש לו תקנה על ידי היסורין שסובל בעוה"ז ,או בגיהנם ,ולכן כל חלקי הנפש אינם צריכים אל הגלגול ,אלא בדרך עבור כנזכר ,והנצוץ הפרטיי הוא המתגלגל .אבל מי שבא בסוד היבום ,הוא לסבת שמת בלא בנים ,והרי הוא כאלו לא הצליח כלל ועיקר ,וכאלו לא היה בעולם ,וגוף הראשון הוי כלא היה , כנזכר בפרשת וישב ולכן צריך שהנפש ההיא שהיה בגוף הראשון בכל חלקיה ,חוזרת להתגלגל לגמרי עתה מחדש לצורך עצמה ,וגוף השני זה הוא גופו העיקרי ,וכשנתקן בו ויפטר מן העה"ז ,הנה בעת תחית המתים לא תשוב הנפש כי אם בו ,אבל בגוף הא 'אינו נכנס בו רק ההוא רוחא דשבק באנתתיה ,כנזכר בסבא דמשפטים .והרי נתבאר חלוק שיש ,בין מי שמת בלא בנים ובא בסוד היבום ,למי שמת לסבת שאר עבירות שבתורה שבא בגלגול כפי ההזדמן ,ולא על ידי יבום .והנה גם כל הפרטים הנז ',נוהגים ברוח ונשמה ,ע"ד מה שביארנו בענין נצוצי הנפש: However, it is not the same concerning [what happens in] 'Yibbum', and the reason for this is that reincarnation happens for reasons other than committing aveirot (sins) of the Torah. For aveirot, there is a rectification [for his sins] which come through hardships and suffering in this world or gehinom. [If the sins came through violating a certain negative mitzvah], then all of the [rectified] parts of his Nefesh do not require gilgul. Rather, they can come with him having the status of an Ibbur, as we already described. So too with the sparks [that were already rectified in a previous lifetime -- they can come with him having the status of an Ibbur]. However, one who comes through the secret of Yibbum, this happens because he died without children (he did not do the mitzvah of 'Pru u'rvu' of having children, which apparently is required in every lifetime). Thus, he is as if his efforts [in his previous lifetimes] were for nothing; it is as if he was never in this world, and it is as if his previous body never existed, as we learn in the Zohar, Parshat Vayeshev. Therefore, his Nefesh that was in the first body (which died without children), and all of its parts reincarnates completes now as if it is a completely new entity [referencing Ch.2, where a body is born with a Nefesh, Ruach, Neshama; and if he damages the Nefesh with a sin, the unblemished Ruach cannot rest on a damaged Nefesh, so the two cannot be together in this lifetime until he reincarnates and fixes the blemish in his Nefesh from whatever sin he did]. This [child born via Yibbum now can reset in this] second body;

this second body becomes his primary body, and if he rectifies it [meaning, if he fixes the issue he created in the first body of dying without having children], then when he dies from this world, in the time [of Moshiach] when techias haMeisim happens, his Nefesh will return [not to the first body, which I assume did not have any serious aveiros which would require gilgul] but to this new second body [which he acquired through Yibbum]. However, the Ruach which was in his first body [has its own interaction between the original husband, his wife, and the new husband and his Ruach; this is not covered yet in the text], goes according to what is written in בסבא דמשפטים. So to explain this part, there is a difference between someone who dies without children, and comes into a new body via Yibbum, and someone who dies (having other aveirot of the Torah) that comes back via gilgul (reincarnation), and not via Yibbum. Also here, recall everything we discussed about a Ruach and a Neshama comes into a body through what we explained concerning 'sparks' (nitzutzei) of the Nefesh.

עוד יש חלוק אחר, בין היבום אל הגלגול, והוא, מה שנתבאר אצלינו בתחלת הדרוש הזה, כי הנה המתגלגל בסוד יבום, כיון שגופו הראשון נחשב כלא היה כלל כנזכר, אשר לסבה זו תבא הנפש בגלגול בכללות חלקיה כנזכר, ונמצא כי זהו בנין חדש ממש, ולכן יתגלגלו עמה גם הרוח והנשמה שלשתם ביחד, אמנם לא בפעם אחת, רק כאשר יזכה ויעשה מצות הראויות אל הרוח, יכנס בו הרוח. וכן בענין הנשמה. כדוגמת מה שביארנו למעלה בתחלת כל הדרוש, בענין תחילת ביאת האדם בעה"ז, בהיותו חדש ממש, אשר עליו נזכר בסבא דמשפטים זכה יתיר, יהבין ליה רוחא וכו', זכה יתיר, יהבין ליה נשמתא וכו' משא"כ במגולגל, כמו שיתבאר. ולכן גם הבא בסוד היבום, שהוה דומה לבנין חדש, יכול להשיג שלשתם נר"ן יחד בפעם ההיא כפי מעשיו כנזכר: There is another distinction, between the Yibbum and Gilgul, and this is what we described at the beginning of this explanation. And that is when a person is reincarnated via the secret of Yibbum (not via Gilgul), it is as if the first body never existed (because it died without having any children). So the Nefesh and all of its parts are born into the child created via Yibbum, as we already described. We find that this [child] is a new creation (a new 'building'), literally, and therefore it can have reincarnated into it [with the Nefesh] also the Ruach, and the Neshama, and all three of them can [immediately] be in one body [rather than having to come together through multiple gilgulim, one after the other]. However, this does not happen all at once; rather, [he gets the Nefesh at birth,] and when he merits it and does mitzvot which would merit a Ruach [e.g., when he becomes Bar Mitzvah], a Ruach enters into him, and so too with a Neshama, just as we explained above at the beginning of the entire explanation about the birth of an Adam (a person) in this world when he was literally new, just as is described in בסבא דמשפטים, that he merits a Ruach in the second reincarnation, and then the Neshama in the third reincarnation, etc. Therefore, in a birth resulting from the secret of Yibbum, he is like a brand new creation (his first life), and he is able to receive all three of his Nefesh, Ruach, and Neshama in one life, according to his actions as we already explained:

וז"ס פסוק אם ישים אליו לבו רוחו ונשמתו אליו יאסוף, הנדרש בענין הבא בסוד היבום, בסבא דמשפטים. וביאורו הוא כאמור, כי כמו שיש כח ביד היבם, להחזיר חלק הנפש של אביו בעה"ז ע"י היבום, כן יש כמ ביבום ההוא, להחזיר ולאסוף אליו כל הנפש ההיא, גם את רוחו ונשמתו יחד. אבל ע"י מעשים טובים, כמש"ה אם ישים אליו לבו: And this is the secret of what is written in the passuk "אם ישים אליו לבו רוחו ונשמתו אליו יאסוף," this happens with the secret of Yibbum, according to בסבא דמשפטים. And our explanation is just as we said -- just as it is within the power of the Yavam (the brother of the deceased husband) to return a part of the Nefesh of his father* [*it appears to me as if I might have mistranslated; I believe the text meant to say

his brother] into this world through Yibbum, so too with this Yibbum, he is able to return and add onto [the child created through Yibbum] all of his Nefesh, and also his Ruach, and his Neshama into one body. However, this happens only through [the child doing] good deeds [the child must earn them]:

אמנם הגלגול שלא ע"י יבום, אין כח בהם להמשיך שלשתם, רק אחד לאחד בלבד כנז"ל, כי בתחלה תתגלגל הנפש לבדה, עד אשר תתוקן לגמרי וימות. אח"כ יתגלגל הרוח לבדו בגוף אחר עד שיתוקן, ואמנם גם הנפש מתגלגלת עמו, אלא שהוא בסוד עבור בלבד, כיון שהיא מתוקנת, ואינה באה עמו אלא לעזרו להיטיב אליו, ולא להרע, ולכן לוקחת חלק במעשה הרוח הטובים, ולא ברעים ממש, ע"ד מש"ל בענין הנפש בעצמה, המתגלגלת כלה עם חלק אחד פרטיי שלה, ויושבת עמו בסוד עבור וכו' וגם בזה יתבאר, איך יש סוף אל גלגולי הנפש, ויכולה להתתקן, כיון שאין לה חלק בעבירות הרוח כנזכר. ואח"כ ימות, ואח"כ תתגלגל הנשמה לתקן עצמה, ואז הנפש והרוח באים בו עמו בסוד עבור לבד כנזכר, עד שתזדכך. ואז אין עוד צורך לאיש ההוא להתגלגל בעה"ז כלל לצורך עצמו, אמנם אפשר שיבא בסוד עבור בעוה"ז: בעוד אדם אחר בחיים, לסייעו ולזכותו, וליטול חלק עמו, כנז"ל באורך: However, in the Gilgul that takes place not through Yibbum [e.g., through a person blemishing his Nefesh via a certain serious aveira], he does not have the power or ability to bring down all three of them [the Nefesh, Ruach, and Neshama in one lifetime], but rather, one at a time [one more in each lifetime], just as we described. This is, in the first lifetime, he gets only the Nefesh until he completes it entirely and then he dies. Then, he is reincarnated with a Ruach alone in another body until he completes it and then he dies, and then the Nefesh can reincarnate with the Ruach. However, with the secret of Ibur, when a soul is completed, it comes into the body only to help it (it cannot be damaged itself by the sins the person commits). And, since it comes into the body having the status of an Ibur, it takes part in the good deeds that are done with the Ruach, and not the bad [it is not affected by the aveiras the body commits]. [Please add translation.] Also with this, we explained, how there is an ending to the reincarnations (gilgulim) of the Nefesh, and a person is able to perfect it, since it is not affected by the sins that are done by the person (who is working on perfecting the Ruach), as we explained. And then he dies, and then he reincarnates with his Neshama with the purpose of perfecting it, and the Nefesh and Ruach come with him but have the status of an Ibur, until the Neshama is perfected. Then, there is no more need for gilgulim in this world for the perfection of his soul. However, he is able to come with the secret of Ibur into this world again in another person who is living -- to help him in his merits, and to give a piece of himself, as we described at length (in Ch. 2):

ועתה נבאר מה שידענו למעלה בתחלת הדרוש לבאר, והוא, כי גם בסוד הגלגול, בדוחק גדול אפשר, שיזכה החדשה קצת להשיג שלשתם ביחד, נר"ן בפעם אחד, בגוף אחד, ולא יצטרך לגלגולים רבים, וישלים תקון שלשתם בגלגול אחד לבדו. והענין הוא, כי הנה כאשר נתגלגל הנפש לבדה בתחלה, אם נתקנה בתכלית הזכוך לגמרי, והנה אז אין הרוח יכול לבא עמה כנז"ל לפי שהיא שלימה, והוא חסר התקון, אמנם יש לו תקנה אחת, כיון שנתקן הנפש לגמרי כנז"ל, והוא, כאשר האדם ישן בלילה, ואז מפקיד נפשו בידו יתברך כנודע, אפשר שתשאר נפשו למעלה דבוקה בבאר העליון, בסוד מיין נוקבים, כמבואר אצלינו בשער התפלה בשכיבת הלילה וע"ש, וכאשר יעור משנתו בבקר, יכנס בו הרוח לבדו, והרי זה כאלו נתגלגל ממש פעם אחרת בגוף אחר, והולך ונתקן עד שיושלם לגמרי, ואז יכולה הנפש לחזור בגוף כבראשונה, כיון ששניהם נתקנים, ויתלבש הרוח בנפש, ותהיה הנפש מרכבה אליו. ואח"כ אם יזדכך הרוח לגמרי, אפשר כי גם יצאו הנפש והרוח בלילה בעת השינה בסוד פקדון כנזכר, וישארו שם למעלה, ואז בבקר בהקיצו משנתו, תכנס בו הנשמה, ותתקן בו. ואחרי שנשלם תקונה יחזרו לבא הנפש והרוח המתוקנים, ויתחברו שלשתם יחד בגוף הזה, ויעשה זה מרכבה לזה כנודע, ולא יצטרך עוד לגלגולים אחרים: And now we will expound on what we explained at the beginning (of

Hakdama 2). That [there is a way for a person can rectify all of his Nefesh, Ruach, and Neshama (NaRaN) even in one gilgul where he does not require another gilgul]. [Further translation required here.] Sometimes a person can reach all of his Nefesh, Ruach, and Neshama together at one time, in one body, and he does not require many gilgulim; he can complete all three [souls] in only one gilgul. The concept is that here, when a person is reincarnated [I assume this means after blemishing his Nefesh, Ruach, and Neshama that were together in one body, in his next gilgul], he is given only a Nefesh. If he merits to rectify it completely, the Ruach is unable to come join it [because only the Nefesh is rectified,] but the Ruach is missing rectification [because it was blemished]. There is one way to fix it, and that is when he fixes the Nefesh completely (as we described above), when that person sleeps at night, he gives away his Nefesh into the hands of Hashem, as we know, "B'yadecha, afkid Ruchi..." Thus, it is possible that his Nefesh can remain above in a sticking (clinging) to the "Be'er haElyon" in the secret of "Mayin Nukvin," as it was explained to us in Sha'ar haTefilah. When one lies down at night, [and the Nefesh returns above,] when he wakes from his sleep in the morning, [instead of his Nefesh returning and entering into him,] his Ruach alone can enter into him, and so it is like he is literally reincarnated again in another body [although he is still in the same body], and so he goes forth and fixes [his Ruach], until he rectifies it completely. Then, his Nefesh can return into that same body, since both [the Nefesh and now the Ruach] are both rectified. So the Ruach is clothed over the Nefesh, and the Nefesh becomes a Merkava (a chariot) to it. And afterward, if he merits to rectify the Ruach completely, both the Nefesh and the Ruach may leave the body at night at the time that he goes to sleep (in the secret of giving them away, as we described), and these souls will remain there above. Then in the morning when he wakes up from his sleep, his Neshama alone will enter into him. And when he rectifies it, and completes it, the Nefesh and the Ruach [that he already rectified] will return, and then all three will connect together in this same body, and [I assume the Nefesh and the Ruach] will become a Merkava (chariot) [for the Neshama], as is known, and this person will no longer require any additional gilgulim.

והנה ענין התקון הזה, נרמז בפסוק נפשי אויתיך בלילה אף רוחי בקרבי אשחרך. פירוש, כי הנה בחי ' הנפש שלי, כאשר נזדככה בתכלית הזכוך, עד שתוכל להתדבק עמך, בסוד ולדבקה בו, אז אויתיך ונשתוקקתי מאד לדבקה בך, וענין תאוה וחשק הזה, הוא בלילה, בעת פקדון הנפשות, שעולות שם בסוד מיין נוקבים, לעורר זווג עליון. ומכח תאוה זו, כיון שהיא מזוככת, ויכולה להתדבק שם דבוק גמור, נשארת שם, ואינה יורדת. וכאשר הגיע השחר, עת ירידת הנפשות, היא אינה יורדת, אלא רוחי ירד ונכנס בקרבי אז בשחר. ולכן לא אשחרך בבחי 'נפשי, אלא בבחי 'רוחי הנכנס אז בקרבי להתקן כנזכר. ולכן ר"ת של תיבות 'בלילה 'אף 'רוחי, הוא באר, לרמוז אל הנז"ל, כי נפשי אויתיך לעלות אל בא"ר העליון כנזכר. ואמנם האדם היודע בעצמו שהשלים בחי 'נפשו, נכון הוא לו שיאמר פסוק זה, של נפשי אויתיך בלילה, וגו ', בכל הכונה הנז"ל, כשישכב על מטתו, ועי"כ ישיג אל סוד הרוח, וכן אל הנשמה, ולא יצטרך עוד לגלגולים אחרים, והבן זה הסוד הנעלם, והזהר בו. ואמנם מה שאנו אומרים פסוק בידך אפקיד רוחי וגו ', איננו מועיל אל הנזכר, כי אין כונתינו בו רק שיעלו נפשותינו בבחי 'פקדון לבד, ויחזרו לירד בבקר. אבל פסוק נפשי אויתיך, הוא להשאיר הנפש למעלה, ולהוריד הרוח או הנשמה כנז"ל). הגהה - אמר שמואל, ענין זה, של פסוק נפשי אויתיך נתבאר בש"ו שער הכונות ע"ש (לקמן הקדמה ו 'אופן אחר)

Related to this concept of rectification, there is a "remez" (a hint) in the passuk, " נפשי אויתיך בלילה אף רוחי בקרבי אשחרך." The explanation is that with "my Nefesh," when he merits to completely purify it, until it is able to cling to You (Hashem), with the secret "לדבקה בך," (to cling to him), with this being a yearning and desire, he is "in the night" at the time

that he deposits his Nefashot, and they go up [with the secret of Mayin Nukvin" to arouse the "zivug haElyon" (the connection with Hashem). And from the strength of this desire when he merits and is able to cling to Him there in a complete clinging, he will remain there and not come back down. And when the morning arrives, and the time for the coming down (returning) of the Nefashot, his Nefesh does not come down. Rather, "My Ruach" (his Ruach) comes down, and it enters "into me," in "the morning." Thus, [this requires a better translation,] his Nefesh does not come down, but rather, his Ruach [comes down] and enters into him [so that he can] rectify it, as we described. Therefore, the Roshei Teivot (first letters of each word of) " 'בלילה 'אף 'רוחי, הוא באר' ", ("Be'er," or the well), and this is a hint, that when my soul desires you and it elevates to the Be'er haElyon, as we described. But, when a person knows within himself that he has completed his Nefesh, it is appropriate for him to say this passuk, " נפשי אויתיך בלילה וגו'" with all of the kavanah (intention) as we described above. So that when he sleeps on his bed, through this, he can reach (receive instead) his Ruach, and so to [afterward] his Neshama, and he wouldn't need any more gilgulim [after this]. But understand this hidden secret, *but you must be careful with it* [warning]. The reason for this is that when we say the passuk, "בידך אפקיד רוחי וגו'" we don't mention it [the Nefesh], and our intention is only that our soul should rise in the way of a deposit ONLY. And it should return and come down [back] to us in the morning. But, the passuk, "נפשי אויתיך" is said [with the intention] that the Nefesh should stay above and that the Ruach or the Neshama should come down [instead of it], as we described above. Shmuel explained the concept of the passuk, "נפשי אויתיך" in Sha'ar 6 of Sha'ar haKavanot, page 131:1.

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Sha'ar HaGilgulim 4

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Chapter 4

בענין הגלגול, ויבאר בו ענין גלגול כפול מה ענינו, וז"ל, עוד יש שני חלוקים אחרים בענין הגלגול לבדו, האחד הוא, כי מי שבפעם אחד החדשה שבא בעה"ז, זכה והשיג נר"ן, ואח"כ חטא ופגם אותם, הנה, האיש הזה כאשר יחזור להתגלגל לתקן, לא יוכל להשיג בגלגול ההוא נר"ן ביחד, אם לא ע"ד התקנה שנתבארה לעיל), בדף הקודם (שיאמר בשכבו על מטתו, פסוק נפשי אויתיך בלילה וכו'. והשני הוא, כי מי שבפעם ראשונה החדשה, לא זכה אלא אל הנפש בלבד, וחטא ופגם אותה, הנה כשיתגלגל, יוכל להשיג נר"ן בגלגול ההוא עצמו, כיון שמתחלה לא נפגמו הרוח והנשמה, יכולים עתה לבא עם הנפש אחר שנתקנה, כאלו היה בפעם א' החדשה, שנאמר בה אז זכה יתיר וכו' כנז"ל, משא"כ כאשר בתחילה באו

ואמנם. כלם ונפגמו כלם, כי אז איך תהיה נפש המתוקנת מרכבה אל הרוח הנפגם, וכן בענין הנשמה
כאשר לא פגם בראשונה רק את הנפש, יכולים לבא שלשתם אח"כ בגלגול כנזכר: Regarding the Gilgul, Explaining The Concept of Double Gilgul: There are two other parts of reincarnation (gilgul). 1) The first is one who in his first life coming to this world (e.g., when he is a 'new neshama'), he is able to merit and obtain his Nefesh, Ruach, and Neshama [in one lifetime, through his merits and performance of the Mitzvahs that are relevant to him]. But [in that lifetime] after he makes a sin ('chet') and he blemishes them (in that first time he has come to this world). Here, when that person returns to reincarnate, to rectify [what he sinned or blemished in his first lifetime], he is unable to receive in this reincarnation his "NaRaN" (Nefesh, Ruach, and Neshama) at once. [This is because even if he rectifies his Nefesh in that life, his blemished Ruach (from the sins of the previous life) and blemished Neshama cannot rest on a perfected Nefesh). He can also rectify his soul as we described (at the end of Ch. 3) by saying as he lays down on his bed the passuk, "נפשי אויתיך בלילה וכו'." The second way 2) is via one who in his first life, he did NOT merit anything other than his Nefesh alone [meaning, he never received his Ruach or his Neshama to blemish them]. This person [with only his Nefesh] sinned and damaged [only] his Nefesh [through the sin]. When he reincarnates [to fix the Nefesh, and he fixes it], he is able to receive his "NaRaN" (his Nefesh, Ruach, and Neshama) in this gilgul itself, since he did not damage his Ruach or his Neshama [in the previous life, because he did not receive them in that life]. Therefore, he can now come with the Nefesh after he has rectified it *as if* it was his first life. As it says with this, "אז זכה יתיר וכו' כנז"ל." However, in the first time that he came to this world, if he came with them all (he receives each of his Nefesh, Ruach, and Neshama, and he blemished them all, [in his next life,] even if he rectifies his Nefesh, how can a rectified Nefesh be a chariot ('merkava') for a blemished Ruach? Similar question with a Neshama. In the case of when in his first life he only blemishes his Nefesh [because he did not merit to receive the Ruach or Neshama], [and here in this same first life he rectifies that blemish, (I am guessing through Teshuvah,)] he is able to receive all three souls in that same lifetime, as we described.
ונלע"ד, כי כל בחי 'תקון, ר"ל קיום המצות התלויות באיברי הנפש, ובחי 'פגם, היא עשיית עבירות של
מל"ת. ונודע, כי השלמת כניסת הנפש בגוף, שהוא הנקרא תקון נפש, אינו אלא ע"י קיום המצות. אמנם
העבירות פוגמים הנפש, ואינם מחסרות נצוצותיה מליכנס, אבל יש ב 'חלוקים אחרים בענין זה, והוא, כי
הנה אם בפעם א', אשר לא השיג אלא נפש, אם לא זכה לתקן אותה כלה ומת, הנה כיון שהגוף הזה הא '
לא השלים לתקן את כל בחי 'הנפש, לכן בעת תחית המתים, אין לו לגוף הא', אלא אותו החלק הפרטיי
אשר תקן הוא בחיים, ולכן כשמתגלגלת הנפש הזאת בגוף אחר להשלים תקונה, יכול להשיג נר"ן, ואז
בחי 'החלקים של הנפש שנתקנו בגוף הזה השני, עם כל כללות הרוח עם הנשמה, הם לזה הגוף הב '
בזמן התחיה, באופן כי אין לגוף הא 'שום חלק ברוח ובנשמה, אבל חולק עם הב 'במקצת הנפש, כפי
החלקים אשר תקן ממנה, ושאר חלקיה הם לשני. וזהו ע"ד הנז"ל בסבא דמשפטים, בענין היבום, כי
הגוף הא 'דלא אצלח בפריה ורביה, אינו זוכה רק לנצוץ פרטיי של הנפש ההיא, והוא אותו הנצוץ דשבק
באנתתיה בביאה א', ושארית חלקי הנפש עם הרוח והנשמה, הם לגוף השני. וז"ס מ"ש בזהר בפרשת
חיי שרה דף קל"א ע"א, דהנהו גופין דלא אצלחו להוו כלא הוו, והדבר הזה מתמיה, כי אין לך אדם
מישראל שאינו מלא מצות כרמון, ולמה יתבטל לגמרי בזמן התחיה, אבל רמז אל האמור, כי הנה עיקר
התענוג העתיד לבא, הוא לבחי 'הרוח והנשמה, והגוף הא 'שאין בו אפילו נפש שלימה, רק נצוץ פרטיי,
ההוא רוחא דשבק באנתתיה וכו', נמצא כי אין לו תענוג, ובערך זה הוי כלא הוי. אבל אם זה הגוף הא',
זכה לתקן את כל הנפש, אלא שאח"כ חזר ופגם בה, הנה כאשר חוזרת להתגלגל הנפש ההיא עם הרוח
והנשמה בגוף הב 'כנזכר, הם מתגלגלים בהתחברות נצוץ נפש אחרת, כדי שתסייעם במצות, וזה נקרא

גלגול כפול, וזכור ענין זה. ואח"כ בעת התחיה, חוזרים הנר"ן בגוף הא, 'וזה הגוף הב 'אינו זוכה אלא לנצוץ של נפש האחרת שבאו עמו, כי זה הנצוץ הוא העקרי בגוף הזה הב, 'כי נפש הראשונה כבר נתקנה בגוף הא 'כלה, ונמצא שהוא יגע לאחרים, וכמו שנתבאר אצלינו על מאמר רב ששת חדאי נפשי, לך קראי': לך תנאי וכו: [Rabbi Chaim Vital says:] It seems according to my understanding that with all of the levels of "Tikkun" (rectification) [of the Nefesh, Ruach, and Neshama], I want to say these specifically refer to performing the mitzvot that are connected to the limbs of the Nefesh. And, the concept of a "blemish" (or "damage," 'pagam') [he doesn't want to say that it is something missing from the completion of the Nefesh, but] it is specifically the doing of an aveira of a negative mitzvah (the doing of a "prohibition," or a "lo ta'ase"). And we understand that the completion of a Nefesh in a body is that it is called "Tikkun Nefesh," this does not happen except through the performance of the mitzvot. But, while the aveiros do damage (blemish) the Nefesh, they do not delay (or hold back) the completion of the Nefesh; [rather, the blemishes are merely a "stain" on the Nefesh]. And so it says that there are two ways regarding this -- [if in his first life he only receives his Nefesh] and he does not merit to complete his Nefesh (through the performance of mitzvot), and he dies, because this first body did not complete all of the parts of the Nefesh, during the time of Techias haMeisim, he would not have that first body. Rather, he would only have those parts [that percentage] of [the Nefesh] that he rectified during his life. So when he reincarnates, [and this Nefesh comes with him into the second body,] and this second body is the one that completes the Nefesh, in this second body, he is able to receive his "NaRaN" (his Nefesh, Ruach, and Neshama). And, with the parts (the percentage) of the Nefesh that he rectified in his second body, he gets also his Ruach and his Neshama [in this second body], and this second body is the body he will have during the time of Techias haMaisim. This is because the first body did not have a part with [a connection to, or he did not receive] the Ruach and the Neshama [in that first body]. However, what happens is that the Nefesh of this person is divided between the first and the second body [e.g., where the first body has 90% of the Nefesh, and the second body has 10% of the Nefesh, but that second body is the one that rectified the Nefesh and received the Ruach and the Neshama], and thus the part of the Nefesh are divided between the first body and the second body. And with this, we reference what is before us in בסבא דמשפטים, regarding Yibbum, that the first body that did not perform the mitzvah of pru u'rvu, it does not merit except the parts (the 'nitzutzot') of the Nefesh that were performed (via mitzvos) in that first body. [And his Nefesh, his Ruach, and his Neshama come in the body of the child of the Yevama during Techias haMeisim; but the first body only merits the nitzutot of that Nefesh that it performed], and the other parts of the Nefesh with its Ruach and its Neshama -- they are with the second body. And this is the secret of what is written in the Zohar in Parshat Chayei Sara, page 131:1, that "bodies" (pleural) that are not successful [in their life, e.g. of creating children who could help them], they are as if they never existed. And if it is said, there is not an Adam (person) of Yisroel that is not full of mitzvot like a Rimon, how is it possible to be fully nullified during the time of Techias haMeisim? The 'remez' (or hint) here is that the main pleasure of the afterlife is [felt by] the levels of Ruach and Neshama, and the first body that did not even complete a Nefesh, but only pieces (or a percentage) of it, we find that it does not experience such a pleasure [because it never received its Ruach or Neshama], and in this way, it is as if it never existed. However, if this first body merited to complete the entire Nefesh (even if it

later blemished or damaged it), when that Nefesh comes back to reincarnate [to fix the minor blemish], [when he reincarnates without receiving his Ruach or Neshama in the first body of his first life], his Ruach and Neshama are able to come with him into his second body so that he can perfect them. So too, [in the case where there is only a minor blemish, in his next gilgul where he reincarnates to fix that minor blemish], [it can happen that NOT ONLY] all of the parts of his Nefesh that are reincarnated [into the second body] [but the nitzutot of his Nefesh can also be] connected to the nitzutzot of ANOTHER NEFESH (e.g., of the Nefesh of a Tzaddik who shares the same soul source as him) so that he [the Tzaddik] can help him with his mitzvot. This is called "Gilgul Kaful" ("Double Gilgul") [because there are two Nefashot which are reincarnated into one body]. When [a Gilgul Kaful happens], when it comes time for Techias haMaisim, the Nefesh, Ruach, and Neshama will return to the first body, and this second body will only merit the nitzutz of the Nefesh of the Tzaddik that came into it, and so this second body will be the main body [of the Tzaddik], because the first Nefesh was already completed in the first body. This is just as what happened with Rav Sheishet, as it said, my soul will be happy, and it will say, "to you I call, and for you I learned," etc.
והנה צריכים אנו לידע, כאשר האדם זכה לנפש ורוח ונשמה, ואח"כ פגם אותם, והנה נתבאר שכשחוזר בגלגול, אין שלשתם באים יחד, רק כל אחד מהם בגלגול בפני עצמו, והנה צריך לידע מה יהיה משפט הנפש והרוח והנשמה האלו, דע, כי כאשר הנפש נתגלגלה בגוף אחר להתקן, ונתקנה, ואז אין הרוח יכול ליכנס שם כנזכר, כי איך יתלבש רוח פגום בתוך נפש נתקנת. ואם נאמר שיתלבש הרוח הנפגם בנפש קודם שנתקנה, גם זה אי אפשר, כי אין הרוח נכנס, עד תשלום תקון הנפש, שהיא למטה ממדרגתו. ואמנם צריך שהרוח ההוא יבא בגלגול אחר לבדו, מורכב על נפש הגר תמורת נפשו, ושם נתקן. וכן עד"ז באה הנשמה בגוף אחד לבדה, מורכבת על נפש הגר. וז"ס מ"ש בסבא דמשפטים דף צ"ח ע"ב, דפגעי נשמתין בנפשי דגיורי וזכו בה וכו', כי הרוח לבדו, או הנשמה לבדה, אינם יכולים להתלבש בגוף אחד, אלא ע"י נפש, ולכן לוקחים תמורתה את נפש הגר, ועל ידה נתקנים: So here, we must know that when an Adam (a person) merits a Nefesh, Ruach, and Neshama [all together the first time he is alive] and he later blemishes (damages) them, as we explained, when he comes back in a gilgul, all three cannot come together; only each one of them in a gilgul of its own. And here we must know what is the law regarding this Nefesh, Ruach, and Neshama. Also, know that when a Nefesh reincarnates into another body to rectify itself, and it [successfully] rectifies itself, the Ruach is unable to enter into that body, as we explained, because how can a blemished Ruach dress itself into a perfected Nefesh? And if you would suggest that the blemished Ruach dresses itself into the blemished Nefesh before the Nefesh was perfected, this also is not possible, because a Ruach cannot enter until the rectification of the Nefesh is completed. This is because the Nefesh is at a lower level (than the Ruach), and so the Ruach is required to come into another gilgul on its own, e.g., resting on the Nefesh of a Ger [who has a new Nefesh], and there (in the Ger) the Ruach is rectified. And the same thing happens with the Neshama - it can only be rectified in the same way -- resting on the Nefesh of a Ger. And this is the secret of what is written in בסבא דמשפטים, p.98:2, that blemished Neshamot [are rectified] in Geirim, and they are merited through them. Specifically, a Ruach alone, or a Neshama alone, cannot dress themselves (rest upon / enter into) the body of another; rather, they could only rest upon a Nefesh. So they rest upon the new Nefesh of the Ger, and through that they are rectified.
ובזה יתבאר לך תימא גדולה, שיש אל מה שתמצא בדברינו, כי רוב בני אדם אינם זוכים רק לנפש, ומועטים הם בדורותינו אלה האחרונים, שיזכו לרוח ונשמה, והרי נודע כי אין בן דוד בא עד שיכלו רוחות

ונשמות להתקן, אבל יובן עם הנזכר, כי גם הרוח או הנשמה נתגלגלו בגופות אחרים, בהיותם מורכבים
על נפש הגר ואז יתוקנו גם הם. ואמנם הנפש העיקריית שלו כאשר זכה להתקן, תוכל לקבל רוח אחר
של איזה צדיק, שנדמה אליו במעשיו, ויהיה לו תמורת רוחו ממש. וכן עד"ז יתקן, עד גדר שיכול להשיג
ג"כ נשמה של איזה צדיק. וכשנפטר הנפש הזה מן העולם, אם עדיין הרוח העיקרי שלה לא נגמר תקונו,
אז ביני וביני הולכת נפש זו עם הרוח של הצדיק ההוא לעה"ב, ועל ידו תקבל השפע הראוי לה. וכאשר
נגמר תקון הרוח שלו בגלגולו בגוף אחר כנז"ל, אז הנפש אומרת אלכה ואשובה אל אישי הראשון,
ומתחברת עם הרוח שלה, וכן הענין בנשמה כאשר נתקנה, חוזרים הנפש והרוח לחזור עמה יחד בכל
הנז"ל: And with this, I can explain to you a big reason for what we find in our midsts, that most of b'nei Adam have only merited a Nefesh, and only a minority of them in our later generations have merited a Ruach or a Neshama. And it is known, that Moshiach ben Dovid will not come until the Ruchos and Neshamot are rectified. But as we described, even the Ruach or the Neshama must be reincarnated into other bodies -- they each require the Nefesh of a Ger, and that is how even they were [already] rectified. However, [returning to the person who already received his Nefesh, Ruach, and Neshama, but then he damaged them -- when he comes into a second gilgul with only his Nefesh], when his Nefesh merits to be rectified, [since he cannot receive his own blemished Ruach], he is able to receive another "Ruach" of a Tzaddik that is similar to him in his actions, and he can be a vehicle for the Tzaddik's Ruach. Through this, he rectifies [the Tzaddik's Ruach], all the way until he is able to receive also a "Neshama" of a Tzaddik. Then, when this Nefesh leaves this world, if his own Ruach is not yet finished being rectified [e.g., it is still alive in this world in another body], between this time (until it is finished being rectified), the Nefesh goes with the Ruach of this Tzaddik to Olam Haba, and through the Tzaddik, it receives the shefa on the level of that Tzaddik. When his Ruach is finished being rectified in the body of another person as we explained above, the Nefesh says, "I will go and return to my first husband," and the Nefesh reconnects with its Ruach (even if the Ruach is still in a body that is alive resting on another Nefesh, it will still return and join with it in the form of an ibur). So too with the Neshama once it is rectified, both his Nefesh and his Ruach will return to the Neshama (even in the form of an ibur if the Neshama is in another person), according to all that we have already learned.

ונבאר עתה ההפרש שיש בענין הגלגול, לצדיק ולרשע. ובזה יובן חלוק הנמצא בפסוקים ובדברי רז"ל, כי
פעמים ראינו שאין הגלגול נוהג אלא עד שלשה גלגולים, בסוד פעמים שלש עם גבר. ובסוד על שלשה
פשעי ישראל ועל ארבעה לא אשיבנו. ובסוד פוקד עון אבות על בנים על שלישים ועל רבעים. ומצאנו
בספר התקונים תקון ס"ט, דצדיק אתגלגל עד אלף דרין, וכיוצא בזה. ואמנם הפסוק עצמו תירץ זה, כי
ענין ארבע דורות הוא לרשע, כמש"ה פוקד עון אבות וגו', לשנאי. אבל למי עושה חסד לאלפים לגלגולם,
לאוהביו ולשומרי מצותי: Now we will describe the difference between the gilgul of a Tzaddik and a Rasha, and this this, we will understand a a piece of what we find in the pesukim and the divrei Razal. Sometimes we see that a person cannot reincarnate more than three times, in the secret of what is written that sometimes it takes three times to succeed. And this is the secret of what is written, " על שלשה פשעי ישראל ועל ארבעה לא אשיבנו." This is also what is written that, "the sins of the father are visited on his children until the third or fourth [generation]." However, we find in Sefer haTikkunim, Tikkun 69, that a Tzaddik can reincarnate until one thousand generations, etc. So we can understand from the passuk itself that the concept of "four generations" refers to the rasha, just as it is written, "the sins of the father are visited [on his children, until the third or the fourth generation]," ...the fourth generation for those who hate me.

However, he who does Chesed, he can reincarnate a thousand times [because he] loves me, and he protects my mitzvot.

ובאור הענין הוא, דע, כי כאשר נפש האדם, אחר שבא מחדש בפעם א', וחטא ופגם בה, הנה אח"כ מתגלגלת בגוף אחד להתקן, וזה נקרא גלגול א'. ואם לא נתקנה אז, חוזרת בגלגול שני. ואם לא נתקנה אז, חוזרת בגלגול שלישי. ומשם ואילך, אין לה עוד תקנה בגלגול, ואז נאמר בה, ונכרתה הנפש ההיא מעמיה לגמרי. אמנם אין זה, רק כאשר לא נתקנה כלל שום תקון בשום פעם מאלו, אבל אם באיזה פעם מאלו השלשה, התחילה לתקן קצת, אינה נכרתת, אמנם יכולה לחזור ולהתקן, אפילו עד אלף דור אם יצטרך. ולכן הראשון שלא תקן כלל, נקרא רשע. והאחרון שתקן קצת, נקרא צדיק. וכל מה שמתגלגל, הולך ומשלים תקונו: And to bring light to this concept, know that when a Nefesh of an Adam (person) after he comes as a new [Nefesh] the first time [in this world], if he sins and he damages it [his Nefesh], afterward, he is required to reincarnate into another body to rectify it. This second body is called his first gilgul. If he does not fix his Nefesh, he must return into a second gilgul. If he still doesn't fix his Nefesh, he must return in a third gilgul. After this, he is no longer a possibility for him to reincarnate, and thus it is said of him, that this Nefesh is cut off ('karet') from the nation, completely. However, this [karet] is only when he did absolutely no rectification at all, in any of the three lifetimes. However, if at any time of these three [lifetimes] the Nefesh was rectified even a little bit [e.g., even if he did ONE mitzvah in any one of the lifetimes, his Nefesh] is NOT cut off. But rather, it is able to return and do rectification even until a thousand generations if it needs. Therefore, [the person who is] a first [life] that does not rectify at all is called a rasha, and after when he rectifies even a small bit [of mitzvas], he is called Tzaddik, and thus he can continue reincarnating and completing his rectification.

ונלע"ד ששמעתי ממורי ז"ל, כי אין זה נוהג אלא בנפש, לפי שהיא מן העשיה, הטבועה בעמקי הקליפות. ולכן לא נזכר בתורה כרת, אלא בנפש, כי נכרתה מן הקדושה, ונטבעה בקליפות. אבל בר"ן, שהם מיצירה ובריאה, שאין שם כ"כ תגבורת אחיזת הקליפות, ודאי הוא שיתוקנו כלם, אלא שיש שנתקנים מהרה, ויש באורך זמן אחר כמה גלגולים. ועוד נבאר טעם ההפרש הנזכר שיש בין הצדיק לרשע, ויובן במ"ש ז"ל על אלישע אחר, לא מידן לדייניה, משום דעסק בתורה וכו'. כי הנה הצדיק העוסק בתורה, ובפרט אם יהיה מן הקדמונים, אין דנים אותו בגיהנם. והנה מוכרח הוא שיתמרקו עונותיו כדי שיכנס בג"ע, ולכן אין לו תקנה אחרת אלא בגלגול, כי על כל עון ועון אשר יש לו שלא נתכפרו לו ע"י יסורין בחייו, וגם לא נכנס בגיהנם לקבל ענשו עליהם, צריך גלגול אחר לכל עון מהם לתקנו, ולכן הוא מתגלגל גלגולים רבים, לכפר ולתקן עונותיו. משא"כ ברשע, שנכנס לגיהנם, ומתמרקים שם כל עונותיו יחד, ואין לו צורך לחזור בגלגולים: [R'Chaim Vital z"l says] And it appears to me according to my understanding that I learned from my teacher z"l, that [the concept of karet haNefesh, and that one might think that there is no rectification of the soul with reincarnation after the three initial gilgulim (the three chances)] that there is no such a thing except with the Nefesh, since it is from the world of Asiyah which is sunk into the depth of the klipot. So there is no mention in the Torah of "Karet" except for the Nefesh. This is because 'Karet' ("cutting off," literally refers only to) cutting off from Kedusha ("holiness"), [where the Nefesh] sinks into the klipot [which is the side of evil]. However, with the Ruach and the Neshama -- since they are from [the worlds of] Yetzirah and Beriah, where there is no strength or grasp by the Klipot (so there is no concept of 'Karet' with the Ruach and the Neshama). [I need a better translation here, but it is basically saying that even if the Nefesh falls into klipah, the Ruach and Neshama can still be rectified in the ordinary way, e.g., by joining onto the Nefesh of a Ger], and while this might take a long time, even multiple reincarnations, [it is still possible to rectify them]. And to

further [explain] the difference between a Tzaddik and a Rasha, and to understand what we said (z"l) regarding Elisha Acher, [again, I need editing of the translation here] he didn't have in his hands a judgement (a 'din'), because he worked hard and engaged himself ('osek') in Torah study, etc. We learn from here, that when a Tzaddik studies Torah, and specifically if he is from one the Rishonim, there is no possible judgement on him that he enter into Gehinom (Gehinom has no rule over him). Rather, he (goes through gilgulim) to clean up his sins so that he can enter into Gan Eden. Therefore, he has no directive other than Gilgul (reincarnation), and through this, each one of his sins that he might have which were not already atoned for through hardships during his life -- they are not purged through receiving punishment by entering Gehinom. But rather, he requires another gilgul (another reincarnation) until every one of his sins are rectified. Therefore, he (the Tzaddik) can reincarnate through many gilgulim to atone for and to rectify his sins. This is not the case, however, for a Rasha. He is required to enter into Gehinom to clean up all of his sins once, and after that, he is not required (or given the opportunity) to return in many gilgulim. [The logic here is that a Tzaddik can go through many gilgulim to rectify each and every part of his soul. However, a Rasha is given the 'easy route,' which is a purge of his sins in Gehinom. The logic is that if he were given additional lifetimes, he might continue to sin. Thus, a Rasha (as we will explain in the next section) is not given the opportunity to reincarnate many times like a Tzaddik can.]

ויש בזה מקום שאלה, כי כפי הנראה לכאורה, שיותר טובה הוא ליכנס לגיהנם למרק תכף כל עונותיו, ולא לחזור בכמה גלגולים. והנלע"ד חיים לתרץ, כי הקב"ה צופה ומביט, כי הרשע הזה אם יחזור בגלגול יוסיף על חטאיו פשערם, וירבה בעבירות על הזכיות, ולכן בראותיו שכבר השלים אותם המצות המועטות המוכרחות לו כפי שרש נפשו, מסלקו מן העולם ומורידו לגיהנם, ומתמרקין עונותיו, ונשארים זכיותיו שלימים, כי חפץ חסד הוא. אמנם הצדיק שעונותיו מועטים מזכיותיו, הם מתמרקים ע"י כל היסורין שסובל בגלגולים, ונשארים לו זכיותיו המרובים הנוספים לו בכל גלגול עד אין קץ, וגם שכרו נפלא ע"ד מ"ש רז"ל רצה הקב"ה לזכות את ישראל לפיכך הרבה להם תורה ומצות: With this, there is a question: It appears that it is better for him (his Nefesh) to enter into Gehinom to clean up all of his sins, and not to return many times in Gilgulim. [R' Chaim Vital says that] It appears according to my understanding to explain that [Gilgul is actually better than Gehinom, because through Gilgul, he can merit by doing the mitzvos and good deeds that he would do in the next body. However, for this Rasha,] Hashem looks into him and recognizes that this Rasha -- if he returned into another Gilgul -- he would only add onto his sins. He would also multiply his sins over his merits. Therefore, he sees that if he already completed the mitzvot that were required of him according to where he is in the source of his Nefesh, [it would be better for him to leave the world,] and so he leaves this world and he enters into Gehinom in order to clean his sins. Thus, his merits remain complete, "כי חפץ חסד הוא." However, with the Tzaddik (where his sins are fewer than his merits), they are cleaned through all the different types of hardships and sufferings that he would experience through Gilgulim. And, his merits remain with him and are multiplied and added to with each Giglul ad infinitum. Also, his reward is beautiful, according to what has been said by the Rabbis z"l, that "Hashem wanted to merit Yisrael, therefore he multiplied on them Torah and Mitzvos."

גלגול רב ששת. כבר נתבאר בדרושים שקדמו, ענין גלגול כפול, והנה זהו ג"כ ענין מ"ש בגמרא על רב ששת, שהיה סגי נהור, וכשהיה עוסק בתורה, היה שמח, ואומר חדאי נפשאי, לך קראי, לך תנאי וכו'. ולכאורה אין הבנה בדברים אלו, כי לעצמו היה מטיב ולא לזולתו, וכמש"ה אם חכמת חכמת לך. גם

נדקדק אומרו נפשי, וגם מה ענין זה אל רב ששת מזולתו: The Gilgul of Rav Sheshet: As we already explained regarding the concept of "Gilgul Kaful" ("Double Gilgul," where two Nefashot come together into one body), this is also what happened to Rav Sheshet who was blind ('full of light'). And, when he was delving into his Torah studies, he was happy, and he said, "חדאי נפשאי, לך קראי, לך תנאי וכו'," (everything I do is for you). It appears as if one might not understand these words [and I need someone to further translate because I don't have the right words; the explanation will be in the next paragraph. Everything Rav Sheishet did, he did it "for you." But who is "for you"?]
ולהבין זה, נקדים תחלה ענין רב ששת, מי היה גלגולו. דע, כי בבא בן בוטא החסיד, מתלמידי שמאי הזקן, שכל ימיו היה מקריב אשם ספק, הוא שחזר עתה להתגלגל ברב ששת, להשלים איזה תקון שהיה צריך לו עדיין, ולפי שהורדוס המלך נקר את עיניו, גם עתה היה ג"כ סגי נהור כנודע. והנה אותיות בב"א הם שש"ת בא"ת ב"ש. ובזה נבא אל הבאור, דע, כי הנה מי שלא השלים תקונו בגלגול א' מוכרח להתגלגל עוד שנית להשתלם, אף אם חסרונו דבר מועט. והנה אם בגלגול א' השלים נפשו, ולא חסר לו כי אם דבר מועט, הנה כשחוזר להתגלגל שנית, כל השכר של התורה והמצות שעשה בגלגול השני הוא לצורך נפשו הבאה עתה בגוף השני הזה להשתלם, וכאשר יקומו בזמן התחיה, תחזור נפשו אל הגוף הראשון, שבו עסק בתורה ובמצות רוב הצריך לו, ולא בא בגוף הב' הזה, אלא בהשאלה. לכן רב ששת ידע בנפשו, כי היה בראשונה בגוף בבא בן בוטא, שהיה אדם גדול בתורה ובחסידות מפורסם, ולא חזר להתגלגל עתה בזה הגוף הב', אלא על דבר מועט שהיה חסר ממנו, ולכן היה גופו עצב על הדבר הזה, כי הנה כל עמלו לוקחו הנפש ההיא, וסופו ללכת לחזור בגוף הא' בזמן התחיה. באופן כי כל מה שהיה עוסק בתורה ובמצות תועלת נפשו הוא, ולא לגופו, ולכן הנפש ראויה לשמוח, ולא הגוף. וז"ש חדאי נפשי וכו': To understand this, we must preface who Rav Sheishet was in his Giglul. Know, that 'Baba Ben Buta' the Chassid, who was a student of Shamai haZaken, spent all of his days as a korban safek ('אשם ספק'). When he returned now in a gilgul as Rav Sheishet, he did so to complete whatever particular rectification he needed to (to fix whatever small damage he did), and when King Hordus took out his eyes in his previous life, so too in this life, (Rav Sheishes) was also blind. This [connection between the two of them] is also seen in the letters of their names. With this, we'll come to the explanation -- know that what rectification one does not complete in a first gilgul, he is required to reincarnate again to complete it, even if it is for something small that is missing. Here, if in the first gilgul he completed [the rectification] of his Nefesh, but he was only missing a small thing, when he returns in his second gilgul, all of the reward of the Torah and mitzvot that he does now in this second gilgul, it is for the benefit of his Nefesh (which was rectified in the first gilgul). So when he comes now into the second body to complete [the minor thing missing], when it comes for a body to rise in Techias HaMeisim, his Nefesh will return to the first body with which he toiled in Torah and mitzvot, as was required of that body (to rectify his Nefesh). He does not return to this second body; he only borrowed it (this body will only rise with the specific nitzutot which were connected to it. Thus, Rav Sheishet knew that his Nefesh was already in the first body of Baba Ben Buta; that he was a great 'Adam' in the Torah and he was a well known chassidic celebrity, and that he did not return to reincarnate into this second body except to borrow it for a small item that he was missing. Thus, his [second] body was sad about this, because for him (Rav Sheishes), the Nefesh in his body would be taken by the other body (that perfected it), and in the end (at the time of Techias HaMeisim), his Nefesh would go and return to the first body. So it was, in a way, that all of what he did as far as his toiling in Torah study was not meant for the happiness of his body, and with this, he said, " חדאי

נפשי וכו'", and not for me (not for my body). Rather, all my efforts I do for you (for his Nefesh which will belong to the other body), and not for me.
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Chapter 5
בענין ההפרש שיש, בין הגלגול, לעבור. והם ב 'מיני גלגול. וב 'מיני עובר. והוא זה, כי הנה בגלגול הא ', הוא כניסת נפש אחת בגוף האדם, מיום שנולד ויוצא לאויר העולם. והב 'הוא, שלפעמים אפשר שיתגלגלו יחד שתי נפשות, וגם זה בעת שנולד האדם, וזה נקרא גלגול כפול, כמו שנתבאר בדרוש שקדם , ובמקומות אחרים. והנה שתיהם הנפשות מתגלגלות יחד ובאות לעולם, בעת שנולד גוף האדם, ואינם נפרדים כלל עד יום המיתה. ושתיהם נקראות נפש אחת, ונעשות נפש אחד, וסובלות הצער והיסורין הבאים אל הגוף ההוא כל ימי חייו, וצער המיתה. אמנם העבור אינו באדם ביום שנולד, כמו שנתבאר למעלה. אבל יש בו ב 'בחינות, האחת הוא, כאשר בא לצורך עצמו של הצדיק, המתעבר באדם להשתלם באיזה דבר שחסר לו, כמו שיתבאר במקומו. והשנית הוא, כאשר בא לצורך האדם, לעזרו ולסייעו בתורה ובמצות. והנה כאשר בא לצורך עצמו, אינו נכנס באדם עד היות בן י"ג שנה ויום אחד, שאז נתחייב האדם בתורה ובמצות, ויכול הוא לתקן גם את עצמו ע"י מצות האדם, ולכן אינו נכנס קודם זמן הזה, רק אחר שנתחייב במצות, ואז נכנס ומתפשט תוך הגוף ההוא, כדמיון שנתפשטה בו נפש האדם עצמה, ושתיהם סובלים היסורין הבאים על הגוף הזה, בהשואה אחת, ויושבת שם עד מלאת לה זמן קצוב לה, לתקן ולהשלים מה שהיא צריכה, ואז יוצאת בחייו, וחוזרת למקומה העליון בג"ע. אבל כאשר בא לתועלת האדם, ולא לצורך עצמו, הנה הוא בא בבחירת עצמו, ולא בהכרח, ולכן איננו כפוף לסבול צער הגוף הזה כלל, ואיננו מרגיש כלל בצערו וביסורין הבאים עליו, ואם מוצא נחת רוח באדם, הוא יושב שם עמו, ואם לאו הוא יוצא משם והולך לו, ואומר סורו נא מעל אהלי האנשים הרשעים האלה וגו': With regard to the difference between a Gilgul (where a Nefesh is reincarnated during the time of birth) to an Ibur (where a Nefesh is enclothed in a body of a person during his life) -- there are two different types of Gilgul, and there are two different types of Ibur, and these are: 1) a gilgul where ONE Nefesh enters into the body of an Adam when he is born and he comes out into the air of the world, and 2) sometimes it is possible that TWO Nefashot will reincarnate together, also when the Adam is born; this is called a "Gilgul Kaful" ("Double Gilgul"), as we explained before (and as we will explain later). Here, both of their Nefashot reincarnate together, and they come into the world at the time the body of the Adam is born, and they [the two Nefashot] are not separated at all until the day of their death. [Watch the tenses in the Hebrew here; the uses of plural and singular forms is interesting.] Both of them are called "one Nefesh" (and they are connected as

one), and they are formed as one Nefesh. And, they both suffer the hardships that come to the body all of their life, and they both experience the pain of death. However, with an Ibur, there is not entry of an Adam at the time of his birth, just as we described above. There are two types [of Ibur]: 1) When a Tzaddik comes for his own benefit, he enters (he 'iburs') into an Adam to complete whatever thing it is missing (for example, if he did not have the chance to do a particular mitzvah in his life), just as it will be explained in its place [in the Hakdama 11]. [The second type of Ibur is] 2) when he comes for the benefit of the Adam, to help and raise him in his (observance of) Torah and mitzvos. [He still benefits from them, but the focus is on the benefit of the other.] When he comes for his own benefit (Ibur Type 1), he does not enter the Adam until he is 13 years old and one day, because only then the child is obligated to Torah and mitzvos. Once he is this age, he [the Adam] can rectify not only himself [his own Nefesh], but also the Neshama of the Ibur. Thus he does not enter before this time (of Bar Mitzvah), only afterwards, when he is obligated to do mitzvot. Then, he will enter and spread into the body, similar to the way that the Nefesh of the Adam himself spreads in the body, and both of the can suffer and experience the hardships that come to this body, and they suffer together, and the ibur remains there for whatever time it was set [by the heavenly court] for it to be there to rectify and complete whatever it needed to, and [when complete,] it can leave while the body is still alive, and it can return to its place above in Gan Eden. However, when it comes for the benefit of the Adam and not for his own benefit (Ibur Type 2), he comes according to his own volition [not according to the decree of a heavenly court], and not based on a directive. Thus he is not obligated to experience the pain of the body at all, and it does not feel at all the hardships and difficulties that come to the body. And if it is no longer comfortable for it to remain with the body, he can leave it at will, as it says, " סורו נא מעל אהלי האנשים הרשעים האלה וגו'."

ועתה נבאר את אשר התחלנו, כי הנה הפסוק אומר פוקד עון אבות על בנים. פירוש, כי עד שלשה נפשות מגולגלות וישנות, עם נפש אחת חדשה, יכולות להתגלגל יחד בגוף אחד, מיום שנולד, באופן שהם ארבעה נפשות יחד. וז"ס על רבעים. גם ז"ס פעמים שלש עם גבר. כי שלשה נפשות מגולגלות, יוכלו להתגלגל עם גבר אחד, הוא הנפש הזה החדש. אבל יותר מזה, אי אפשר להתגלגל ביחד. אמנם אפשר להיות פחות מחשבון זה, כי אפשר להיות שתתגלגל נפש אחת לבדה בגוף אחד, או נפש אחת מגולגלת, עם נפש אחת חדשה בגוף אחד, או שתי נפשות מגולגלות לבדם בגוף אחר, או שנים מגולגלות עם חדשה אחת, או שלשה מגולגלות לבדם, או שלשה מגולגלות עם חדשה אחת. אבל יותר מחשבון זה, אי אפשר להכנס בגוף אחד כנזכר: And now to explain what we started (regarding 'Gilgul Kaful'), as the pasuk says, "פוקד עון אבות על בנים." (Hashem visits the sins of the father on the children.) To explain this, until three Nefashot (referring to the three chances a Nefesh has). When the Nefesh was new [in his first life], he is able to reincarnate alone in a body from the day it was born, and [I could be translating wrong here, but it appears that it says that the reincarnation can be in a way where there could be FOUR Nefashot together in a body, and this is the secret of "על רבעים." Alternatively, this could simply be referring to the 4 lifetimes, meaning the three reincarnations, or three chances a new Nefesh has to do a mitzvah before it is considered a Rasha and is cut off from kedusha.] This is also the secret of 'three times to overcome', because [again, maybe I am mistranslating here, but it appears to say that] three Nefashot are able to be reincarnated into one person, and this is the new Nefesh (which has on top of it three more Nefashot). However, more than this, it is not possible for them to reincarnate

together (into one body). However, it is possible for it to be less than this calculation, because it could be that one Nefesh along is reincarnated into one body, or one Nefesh is reincarnated with another new Nefesh into one body, or two Nefashot are reincarnated together into one body, or two [Nefashot] who are reincarnated with a new [Nefesh], or three [Nefashot] which are reincarnated together, or three [Nefashot] who are with one New [Nefesh]. However more than these calculations, it is not possible to enter into one body, as we described.

ודע, כי אלו המתגלגלים יחד בגוף אחד כנזכר, אינו נוהג אלא בזמן שכלם הם נאחזים בשרש אחד, בסוד וגאל את ממכר אחיו. ואע"פ שזה המגולגל החדש, לא חטא באיזה חטא של המגולגלים אחרים, עכ"ז אם הוא מבחינת הפנימית יותר מכולם, כמו אם הוא מבחינת הגידים שבאבר ההוא של אדה"ר, והם מבחי' הבשר שהוא גרוע מהגידים, צריך זה החדש לנקות הפגם והעפוש שנעשה מחמת עונות הראשונים, כדי שימשך החיות אל כל השרש ההוא: And know that these who are reincarnated together in one body (with a new Neshama) as we described, it only happens when all of them are from the same source, in the secret of what is said, "וגאל את ממכר אחיו." Even though this (body) is a new Nefesh (it is the first time it is in the world), and even though it did not sin with some sin that the other souls who are reincarnated with it have done, with all of this it [the new soul] is more 'pnimiut' that all the others, as if it is at the level of 'veins and sinues' (which connect different body parts, just as it [the new soul] connects the other souls that come with it in the body). Each of the souls in the body are from the same part of Adam HaRishon, and the source of their souls can be from the bones, the sinues, or the flesh. If they are from the flesh, this is worse [lower level] than souls coming from the veins or sinues. This new soul comes to clean the difficult blemishes that were done by the sins of the earlier Nefashot, and this [rectification of this place on the the body of Adam haRishon where all the souls from this same soul source come] bring down life force to the entire source [of that part of the spiritual body where those souls are coming from].

והנה גם בבחי' העבור הוא עד"ז כי אי אפשר שיתעברו באדם, ויתגלגלו בו רק שלושה נפשות הבאות לסייע הנפש ההיא עצמה של האדם הזה, אשר עמו הם ארבעה, אבל לא יותר מזה. אבל פחות אפשר להיות. ואמנם אותם הבאות בסוד גלגול ממש, כלם באות לצורך עצמם, לתקן את אשר עוית, או להשלים איזה מצוה שחסר להם: And here, so too with an ibur, this same way applies: It is impossible to enter into an Adam (to 'ibur' into him) and gilgul into him, [because] only three Nefashot can come to help the Nefesh that is [in] this Adam. So with him, there are four [Nefashot], but not more than this. However, it is possible that there are fewer [Nefashot] than this. It is also possible that they can come in the form of an actual gilgul ('sod gilgul mamesh,' perhaps referring to yibbum). Each of them (the Nefashot coming in the form of ibur) come for their own needs, to rectify whatever minor sins they did (so they come in the form of a gilgul which has the 'citizenship status' of an ibur, and they are called an actual gilgul because they come at time of birth). Or, they come to complete whichever mitzvah they are missing (so they reincarnate as a complete gilgul).

ואודיעך ענין סדר העבור יותר בהרחבה, ונמשיל משל אחד, ונאמר, הגע עצמך, שזה האדם המתגלגל עתה בגוף הזה לתקן עצמו, יש בשרשו עשרה נפשות אחרות עליונות ממנו, והנה אם יזכה האדם הזה, יתעבר בו נפש העשירית, התחתונה מכל העשרה, והוא עליון ממנו עצמו, ולכן עוזרו ומסייעו להתקן. ואם יזכה יותר, יתעבר בו נפש התשיעית. ואם יזכה יותר, יתעבר בו גם נפש השמינית. והרי נתעברו בו שלשה נפשות, ועמו הם ארבעה. ואי אפשר להתעבר בו יותר מזה. אבל אם יזכה יותר, יתעבר בו גם הנפש השביעית, ואז נפש העשירית, יתבטל הארתה בעבור ההוא, בתוך הארת שלשה עבורים העליונים ממנה. וכן עד"ז הולך הענין ונמשך, עד שנמצא שאפשר שיתעברו בו שלשה נפשות גבוהות מכל

העשרה, והם, הא, 'והב, 'והג, 'ואלו השלשה תתגלה הארתם בעבור ההוא לעזרו, ושאר השבעה אחרים תתבטל הארתם שם, מכח הארתם של השלשה עליונים, ויחשבו כאלו אינם. באופן כי אי אפשר להתגלות בסוד עבור, רק שלשה נפשות בלבד, ועם נפש האדם עצמו, הם ארבעה, אבל יותר מזה אי אפשר כנזכר: And I must inform you of the concept of the ORDER of ibur in more depth. [To do this, I will] give an analogy: Say, a person exerts himself to rectify himself when he is in this gilgul in this body. Let's say he has in the source of his souls ten other Nefashot which are at a higher level than he is. If this Adam merits, he can have the 10th [the lowest of the ten Nefashot which are higher than him] Nefesh enter into him in the form of an ibur, and it [the 10th lowest Nefesh] is higher than him. This 10th lowest Nefesh helps him and lifts him, and if he merits further, he can receive the 9th lowest Nefesh (as a second ibur). And if he merits further, the 8th lowest Nefesh can enter into him (as a third ibur), and thus he has received three Nefashot which have entered into him as an ibur [the 10th, the 9th, and the 8th,] so counting him, there are four [Nefashot], and it is not possible for more to 'ibur' into him. But if he merits further, the 7th Nefesh can 'ibur' into him; if this happens, the 10th lowest Nefesh will be nullified as an ibur (it will not be considered as the three Nefashot who are entering into him as an 'ibur' [because the 10th lowest Nefesh no longer helps him, but it is not disconnected from him, and it still gets the benefits from his Torah and mitzvos]). And this is the way it continues until he reaches the top three of the ten highest Neshamot, and they are the 1st, the 2nd, and the 3rd. These are the three that reveal influence to him to help him, and the other seven's influence is nullified due to the greater influence of the higher three Neshamot. You might think that they are as if they are not there (but they do not leave completely); they are just unable to reveal (light) to him through the secret of ibur, because only three Nefashot can enter into him only, and with his own Nefesh, this is four Nefashot. But more than this -- it is not possible, as we already described.

הנה הכתוב אומר, הן כל אלה יפעל אל פעמים שלש עם גבר. פירוש, כי בג 'הגלגולים הראשונים, אז מתגלגל נפש האדם לבדה, בלי שתוף זולתה, תוך הגוף. אבל אם עדיין לא נתקנה בשלשתם, ותצטרך לחזור עוד בג 'הגלגולים שניים, אינה באה לבדה, כיון שאין בה כח לתקן, ולכן באה בשתוף גבר שהוא צדיק אחד המתעבר בו, כדי לסייעו ולהדריכו למוטב. ולכן לא אמר שלש פעמים, שהיה נראה שהוא בשלשה פעמים הראשונות, אמנם אמר פעמים שלש, להורות כי בפעם השניה הכוללת שלשה גלגולים שניים, אז הוא עם גבר זולתו משותף עמו כנזכר:

ענין מתמיה שבאר הסבא דמשפטים, בענין המגולגל בכמה פעמים, באיזה גוף מהם יקום בזמן התחיה. דע, כי הלא נתבאר אצלינו מ"ש בהקדמת התיקונים, על פסוק כצפור נודדת מקנה וגו'. וכן מ"ש בזוהר פרשת פקודי בענין השכינה, איך גלתה בקליפות, עד דמטאת רגלין ברגלין וכו'. ואמרנו, איך גם נשמות הצדיקים גלו בתוך הקליפות עם השכינה. ואמנם בזמנים הקדמונים, היו הנשמות ההם הגולים עמה, בחי 'אותם הניצוצים והחלקים אשר הם מבחי 'מדרגה, ששם עומדת השכינה בגלות בזמן ההוא, ועד"ז בכל דור ודור. ואמנם עתה בדורות אחרונים אלו, כבר השכינה ירדה עד רגלין, וגם הנשמות שבדורות אלו, הם מבחינת הרגלים. ולפי שבתחילה גלו כל הנשמות כולם שם עם השכינה, לכן עתה אותם הנשמות הראשונות העליונות, שכבר עלו ונתקנו, אז הם יורדות להדריך ולהיישיר את אלו הנשמות השפלות, כדי שיתוקנו. ונמצא כי כמה חלקים ונצוצות יש בכל נשמה ונשמה, וכל החלקים ההם נקראים בשם נשמה אחת, וכן הענין בכל נשמה ונשמה, וכאשר יהיה זמן התחיה, כל גוף וגוף יקח חלקו של נשמתו, כפי חלק הזמן שלו באיזו מדרגה היתה:

הנה לפעמים יארע, כי אע"פ שיהיה באדם נפש אחת טהורה ועליונה, יבוא איזה פעם לידי כעס, ואז תצא ממנו, ותכנס במקומה נפש אחרת גרועה, או ג"כ יחלה האדם איזה חולי גדול, ואז תתחלף נפשו בנפש אחרת, או יארע לו חולי הנופל והנכפה, ותתחלף נפשו ותלך באיש אחר, ותכנס בו נפש אחרת. וז"ס צדיק כל ימיו, ובסוף הרשיע. או להפך. וכיון שהדבר כך, אפשר ג"כ שימשך מזה עוד דבר אחר, והוא, כי אם

עד עתה היתה מזומנת אל האיש הזה איזו אשה בת זוגו, כיון שנתחלפה נפשו ונתנה לאיש אחר, אותו איש אחר יקחנה:
דע, כי יש יכולת ביד נפש האדם, או רוחו, או נשמתו, ללקט נצוצותיהם המוטבעות בעמקי הקליפות, ולהעלותם משם, ויתוקנו על ידו, כדוגמת מה שנתבאר אצלינו, בענין טעם הריגת עשרה הרוגי מלכות, ועיין שם:
דע כי יש חלוק בין המתגלגל לסיבת תקון שאר עבירות, למתגלגל לסיבת שלא היו לו בנים, ולא קיים מצות פריה ורביה. כי המתגלגל לסיבת בטול פריה ורביה, אע"פ שיהיה כשמעון בן עזאי שלא הוצרך להתגלגל על בנים, עכ"ז כשיתגלגל איזה פעם באיזה גוף בעת שנולד, לסבת צרכו לתקן איזו פגם אחר, אלא שבא להועיל לאחרים, וכן אם יבא בסוד העבור בחיים כנודע, הנה אי אפשר לו לבא יחידי, משותף עם אחר, לפי שהוא פלגא דגופא, ואינו יכול לבא יחידי. ואפשר כי זה ג"כ נקרא גלגול כפול, כנז"ל בדרושים הקודמים. וזהו המתגלגל שלא ע"י יבום, כנלע"ד חיים:
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Chapter 6
בענין נשמות חדשות וישנות מה עניינם. וכבר נתבאר קצת ענין זה בש"ה שער המצות במצות שלוח הקן. גם נבאר התחלת שורש הנשמות מהיכן התחילה:
דע, כי כאשר נבראו כל העולמות, ואפילו עולם האצילות, נתהוה בתחלה בסוד זווג אחור באחור. ואח"כ חזר להתהוות בבחי 'פנים בפנים. והנה גם בחי 'נשמות של בני אדם, היו כך, כי תחלה נתהוו בבחי ' אחור באחור. ואח"כ מן העת אשר נברא אדם הראשון ואילך, עד ביאת המשיח, התקון הנעשה מאז ואילך, הוא לאותם הנשמות, שאז נתהוו בבחי 'אחור באחור, שיהיו עתה חדשות יוצאות מזווג פנים בפנים. לפי שאחר שנתהוו בתחלה מאחור באחור, ירדו עם גלות השכינה למטה בתוך הקליפות, וכאשר איזה צדיק מכוין איזו כונה גמורה טובה, יכול להמשיך ע"י כונתו ההיא איזו נשמה חדשה, פירוש, שהנשמה שבתוך הקליפה, תתעלה משם ולמעלה, בסוד חדשים לבקרים רבה אמונתך, ושם תתחדש, ואח"כ תרד משם בעה"ז מבח "פנים בפנים, ועתה הם תחלת ברייתם, ונקראים חדשות. ואלו הנשמות מוכנות שלא לחטוא כשאר הנשמות:
אך דע, כי אין בנו כח בכל הזמן הזה רק להמשיך אלו הנשמות החדשות, אותם שהם מן הבי"ע, שהם סוד נשמה רוח נפש כנודע. אבל לעתיד לבא אחר התחיה, יבואו נשמות חדשות יותר מעולות, מעולם האצילות והם מבחי 'הנשמה דאצילות שהיה לאדה"ר, הנקראת בשם זיהרא עילאה, כמו שיתבאר בדרושים הבאים. וז"ס מ"ש בס"ה פרשת פקודי דף רנ"ג ע"א, שמיום שנחרב בית המקדש, לא נכנסו נשמות בהיכל האהבה. כי אלו החדשות דפנים בפנים מן עולם האצילות, לא נכנסו שם. אבל הנשמות שמן הבי"ע החדשות, אפשר שיבואו אפילו בזמן שלאחר החרבן. אבל כל שאר נשמות הבאות בעולם, הם מאותם שהיו כלולות בנשמת אדה"ר, אחר אשר נברא אחור באחור, חזר ונסרו מבחי 'פנים בפנים, והחזירו פנים בפנים. ונמצא כי כל הנשמות הישנות הם באים ממנו:

ודע, כי אדה"ר מתחלק לרמ"ח איברים, על דרך גופו הנכלל מן רמ"ח איברים. גם יש בו בחי 'אחרות, והם מבחי 'כמה מיני שערות התלוים בו לאין קץ. והנה כל נצוצי פרטי הנשמות שבעה"ז, כולם הם מבחי 'אלו שיש באדה"ר כנזכר. ואמנם אלו הפרטים והבחי 'הנז, 'נמשכו אח"כ בגופות האנשים הנולדים מן אדה"ר. ואלו הפרטים הם הנקראים אצלינו שרשי הנשמות, להיותם כולם נמשכות משם מבחי 'אלו של אדם כנזכר. והנה לדעת עתה כל איש ואיש, מה שרש של נשמתו, צריך שידע ויכיר, במי נתחלקו כל פרטי נצוצות איברים ושערות של אדה"ר, וזה יקרא שרשי הנשמות הבאות ממנו, וכן בכל אבר ואבר, ע"ד מה שדרשו חז"ל בפסוק איפה היית ביסדי ארץ:

וכבר ביארנו לך, כי רוב הנשמות הם בחי 'קין והבל, בניו של אדה"ר, ומשם יפרדו אח"כ לכל הנולדים מאז ואילך. ואע"פ שלא נבאר עתה הענין הזה בדיוק גמור, כי אין פה מקום הדרוש הזה, אמנם בדרך משל נבאר ענינן. כי הגע עצמך שנאמר, שהבל הוא בחי 'הראש של הנשמות כלם, נמצא כי נשמת הבל, היא השורש של כל פרטי נצוצי הנשמות שבבני אדם, שהם מבחי 'הראש. וכן אם אברהם אבינו ע"ה הוא בחינת זרוע ימין של אדה"ר, נאמר כי כל פרטי נצוצי הנשמות שבבני אדם מבחי 'הזרוע ימין של אדם, הם נכללים באברהם, והוא שרש שלהם. ועד"ז בכל שאר איברים ושערות של נשמת אדה"ר, ואין כאן מקום דרוש זה:

אמנם נבאר עתה ענין חלוקי פרטי התשובה הצריכה לבני אדם, ובהם יובן קצת מן הדרוש הזה, הנה חלקי התשובה הם שמונה, האחת היא, כי מי שיש בו נפש מעולם העשיה, הנה כשחוטא אדם, גורם להפריד העשיה מן היצירה, בבחי 'פרטיות המקום, שהוא תלוי בו שרש נפשו, ולכן היא תשובתו שיתקן עד שיחזיר להתחבר עשיה ביצירה, בבחי 'המקום ההוא של שרש נפשו. וכן מי שיש בו רוח מן היצירה, וחטא, צריך לחבר יצירה בבריאה בפרטות בחי 'שרשו כנזכר. ומי שיש בו נשמ"ה מן בריאה, צריך לחבר בריאה באצילות עד הנז"ל. והרי אלו שלשה חלקי תשובה תחתונים, כי הם בעולמות בי"ע:

עוד יש חמשה חלקי תשובה יותר עליונים כי הם בעולם האצילות עצמו. הא 'היא, להחזיר המלכות דאצילות למקומה, אשר הוא תחת היסוד, וזה בבחי 'פרטיות שרש נשמתו כנזכר. הב, 'להשיבה יותר למעלה עד נה"י, כי שם מקום אצילותה כנודע. הג, 'להשיבה יותר למעלה, עד חג"ת. הד, 'להשיבה יותר למעלה, עד חב"ד, שהם שלשה מוחין דז"א. והרי ארבעה עליות אלו, וכולם בבחי 'מדרגת ז"א. עוד יש תשובה חמישית עיקריית ועליונה מכלם, והיא להשיבה ולהעלותה עד מקום או"א. ואל חלק זה רמזו בס"ה, ובספר התקונין, וקראוה תשובה דרגא תמינאה, כנודע כי אימא היא תמינאה ממטה למעלה:

וצריך שתדע, כי כפי מעלת מקום נשמת האדם, כך חוזק וחומר פגימת חטאו, כי מי שיהיה לו נפש ממלכות דאצילות, יעלה פגמו עד שם, ויפגום בחלק שרשו אשר שם, ועד"ז בשאר הבחי. 'גם צריך שתדע, כי אם איזה אדם מן הראשונים שקדמו אליו, שהיו מבחי 'בעלי נשמתו, היו לו נפש ורוח מן העשיה ויצירה, וחטא ופגם בחי 'רוחו, והוצרך להתגלגל באדם הזה הב 'אשר נולד עתה, הנה עם היות שהאדם הזה לא נכנסה בו רק בחינת הנפש בלבד, הנה כאשר חוטא, הוא פוגם עד למעלה ביצירה, כאלו נכנס בו גם בחי 'רוח. וכאשר ירצה לשוב בתשובה, צריך שיתקן כאילו היה בו רוח ונפש ונפגמו שניהם, ועד"ז בשאר הפרטים:

גם לענין תקון תשובתו של האדם, צריך האדם עוד אופן גלגולו, באופן אחר שנבאר עתה בקצור, עם שכבר נתבאר אצלינו במקום אחר, והוא, כי הנה אם בסדר גלגולי נשמתו קדמו אליו ע"ד משל, עשרים או שלשים מגולגלים, צריך לדעת אם הראשון שבכל אלו השלשים, היו בו ע"ד משל נר"ן מבי"ע, ופגם בהם, הנה כל השלשים הבאים אחריו, אעפ"י שלא נכנס בהם רק בחי 'נפש בלבד, צריכים להתקן כאלו פגמו בכל בי"ע. לפי שבתחלה בראשון שקדם לכלם, היתה הנפש מקבלת אור מן הנשמה של הבריאה, ועתה צריך להחזיר אליה האור ההוא שהיה לה בתחלה, ואז יושלם תקון תשובתה. וז"ס פסוק כי לקחה מיד ה' כפלים בכל חטאתיה. כי לפעמים יחטא האדם חטא קל מאד, וידקדקו עמו, ונפרעים ממנו כאלו חטא חמור מאד, כפלים מאשר חטא. ולכן אין להרהר אחר מדותיו יתברך, אם יראה האדם כיוצא בדברים אלו, שלכאורה אין הדעת סובלתם, והכל מאתו יתברך בצדק ובמשפט. ואמנם אם מן הראשון עד הט' הראשונים שבאלו השלשים, לא זכו רק אל נפש ורוח, והעשירי זכה גם אל הנשמה, ואחר כך חטא ופגם בה, הנה החטא ראשונים פגימתם וגם תקונם ותשובתם, היא סוד רוח לבד, ומכ"ש נפש. אבל העשירי, וכן כל השאר שממנו ואילך, עד סיום השלשים, פגימתם ותקונם הוא גם בסוד נשמה. ומזה תקיש לשאר פרטי פרטים עצמו מספר. ונמצא, כי אין האדם יכול לשוב בתשובה שלימה כתקנה, עד שידע שרש מקום

אחיזת נשמתו, ובחי 'המגולגלים מבחי 'נשמתו שקדמו אליו אשר על כן החמירו בזוהר שיר השירים ,
בפסוק הגידה לי שאהבה נפשי וכו ,'שצריך האדם לידע מי נשמתו, ועל מה בא לעה"ז, ומה צריכה לתקן ,
כנזכר שם בארך:
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Chapter 7
וז"ל, ועוד נרחיב בדרוש הזה, ענין נשמות החדשות והישנות מי הם. הנה כבר נתבאר כי קצת נשמות יש ,
שלא באו כלולות בנשמת אדה"ר כשנברא, ואלו נקראים נשמות חדשות באמת לגמרי. אבל כל הנשמות
אשר כבר באו כלולות בנשמת אדה"ר, הם הנקראים נשמות ישנות, בערך החדשות האמתיות הנז '.
אמנם יש בהם בעצמם ב 'מדרגות חלוקות. ועתה נבאר ענין אלו הנשמות, כי הנה יש בהם שלש מדרגות ,
האחת היא, הנשמות שלא נכללו בנשמת אדה"ר, ואלו נקראים נשמות חדשים לגמרי. השנית הוא, כי
כשחטא אדה"ר, נודע הוא כי נשרו ממנו איבריו, והלך ונתמעט, עד אשר לא עמד אלא עד ק 'אמה, בסוד
ותשת עלי כפכה. וכמו שאירע זה בבחי 'גופו, כן אירע לו בבחי 'נשמתו. והנה אותם הנצוצות של נשמתו ,
שנשארו קיימות בו אחר החטא, שהם העצמות הנשאר לחלק אדה"ר, הנה כאשר אחר חטאו הוליד את
קין והבל כסברת רז"ל וס"ה, הנה מנצוצות הנז 'יצאו קין והבל, ואלו נקראים מדרגה שניה. השלישית
הוא, אותם הנצוצות של נשמתו, שנסתלקו ממנו כאשר חטא, וחזרו לרדת וליפול לעמקי הקליפות, אשר
לזה רמזו חז"ל וקראום בשם נשירת אברים. ודע, כי מזו המדרגה השלישית, היתה נשמתו של שת, בנו
של אדה"ר:
והנה המדרגה הראשונה, היא נקראת נשמה חדשה לגמרי, ולכן כאשר תרד נשמה זו בעה"ז בגוף איזה
נפש כשנולד, עליו רמזו רז"ל, בריש פרשת משפטים דף צ"ד ע"ב, וז"ל, ת"ח בר נש כד אתייליד, יהבין
ליה נפשא וכו, 'זכה יתיר וכו. 'כי באותה הפעם הא 'שבא לעולם, יכול להשיג מנפש דעשיה, עד נשמה
לנשמה של אצילות, מדרגה אחר מדרגה, כמ"ש זכה יתיר וכו. 'וכל זה בקלות גדול, שלא ע"י טורח
מרובה, וכבר נתבאר למעלה בענין זו המדרגה הא':
אבל אם בפעם ההיא חטא ופגם, וימות, ויצטרך לחזור בעולם, הנה אז יקרא מגולגל וישן, וכבר נתבאר
למעלה, כי הנפש בא לו בעת שנולד, והרוח א"א לבא עד י"ג שנים ויום אחד, והנשמה מבן כ 'שנה ואילך .
ועד"ז הולך וגבה מאד כפי מעשיו, עד שיכול להשיג נר"ן דאצילות, כפי מדרגת שנותיו:
המדרגה השנית, והיא נצוצות הנשמה שנשארו באדה"ר אחר שחטא, אשר מהם הוריש אח"כ לקין והבל
בעו כשנולדו, הנה אלו נקראים נשמות חדשות בבחי 'מה, ולא לגמרי. וכאשר יתוקנו, תהיה מעלתם
גדולה על שאר הנשמות שנשרו ונפלו מאדה"ר כנזכר, כיון שהיה גם בהם כח להשאר קיימים באדם, ולא
נפלו בקליפות, ויש להם מעלה זו בפרטות, והוא, כי כאשר הורישם אדם לקין והבל בניו, אין זה נחשב
לגלגול ממש כשאר המגולגלים, שמת הגוף הא', ונשמתו מתגלגלת בגוף הב, 'אבל זה הם בחיים חייתו
של אדה"ר, שהורישם לבניו כשנולדו, ולכן כל הנצוצות שהיו כלולים בקין והבל, נחשבים כאלו עדיין היו
כלולים באדה"ר עצמו, ולא נשרו ממנו. ונמצא, כי כשבאו כלולות אלו הנצוצות בנשמת אדם, שלא באו

לתקון עצמם, כי אינם שלו, רק שנכללו בו כאלו לא באו כלל דמיין. וגם כשבאו אח"כ כלולות עם נשמת קין והבל בחיי אדם, גם זו אינה נחשבת ביאה כלל, כיון שלא באו שם לצורך עצמם, דכיון שעדיין לא נתחלקו לנצוצות בפני עצמם בגופות שלהם, אלא שהיו כלולות בלבד בגוף בקין והבל, עדיין גם זה אין נחשב להם לביאה כלל. ולכן כאשר איזה נצוץ יתחלק ויבא אח"כ בעולם, בגוף איזה איש, אז תחשב להם ביאה ראשונה חדשה בצד מה ולא לגמרי, כי נקרא ביאה מה שבאו באדם וקין והבל, כמו שיתבאר. ואם אז בפעם ההיא יחטא, ויפגום, וימות, ויחזור לבא בגוף ב', אז יקרא מגולגל וישן:

והנה בפעם הביאה הראשונה, שיבואו בעולם, יקראו נשמה חדשה בצד מה כנזכר, והוא, כי גם היא בפעם זו הראשונה, יכול להשיג כפי מעשיו, נפש דעשיה, ורוח דיצירה, ונשמה דבריאה, ונפש דאצילות, ולא יותר מזה. כנשמה החדשה האמתית, שיכולה להשיג עד נשמה לנשמה דאצילות כנז"ל. וזהו הפרש אחד, שיש בין מדרגה הראשונה, לזו השניה. והטעם הוא, לפי שנודע, כי כשחטא אדם הראשון, נסתלקה ממנו זיהרא עילאה, כנזכר בזוהר בס"ת פרשת קדושים דפ"ג ע"א, והיא בחי' 'נרני"ח מעולם האצילות, כי כל זה נקרא זיהרא עילאה, ואלו לא ירדו לקליפות ח"ו, כנודע שאין קליפות רק בג' עולמות בי"ע. אבל נסתלקו למעלה למקומם. ומכל חלקי האצילות הנקרא זיהרא עילאה, לא נשאר בו רק נפש דאצילות בלבד. ולכן גם עתה כשיבאו הנצוצות שהיו כלולות בקין והבל, ויבאו עתה לעולם בפעם הא', יכולים להשיג ע"י מעשיהם עד נפש דאצילות ולא יותר, כפי מה שהיה להם בתחלה בלבד. אבל הנשמות החדשות לגמרי של המדרגה הראשונה, יכולות בפעם א' להשיג מסוף העשיה עד רום האצילות הנקרא 'זיהרא עילאה כלה. והרי זה יתרון אחד של נצוצות המדרגה הא' על המדרגה הב':

עוד יש להם יתרון אחר, והוא, כי מי שיש לו נשמה חדשה לגמרי, הנקראת מדרגה א', הנה כשיבוא בעולם בפעם ראשונה, יכול להשיג בנקל כפי מעשיו יחד באותו הגוף, מנפש דעשיה עד תשלום נשמה לנשמה דאצילות כנזכר, ויעשה הנפש משכן וכסא אל הרוח, והרוח אל הנשמה וכו'. משא"כ במדרגה השנית, שהם הנצוצות הנכללות בקין והבל, כי אלו אעפ"י שביארנו שיכולים להשיג בפעם א' עד נפש דאצילות, הוא עד ועד בכלל, אינו בנקל ע"ד המדרגה הא', אלא ע"י טורח גדול, כמו שנתבאר בדרושים הקודמים, והוא הנזכר שם בסוד היבום, בלילה בפסוק נפשי אויתיך בלילה וגו', כי אחר שכבר נתקנה הנפש לגמרי, יוצאת מן האדם בלילה כשישן והולכת לו, ואח"כ בבקר נכנסת בו נפש הגר, והרוח של האדם עצמו, ומתלבש הרוח תוך זו הנפש, עד שיתקן הרוח לגמרי, ואז חוזרת נפשו הראשונה לגופו, ועומדים שם ביחד, הנפש שלו כסא אל הרוח שלו עצמו. ואם יזכה אח"כ יותר, יוצאים נפשו ורוחו בלילה, כנזכר, ובבקר נכנסת בו נשמתו, ויושבת שם עד שתתקן לגמרי. ואחר כך נכנסים בו נפשו ורוחו, ועומדים שם שלשתם יחד, וכ"ז ע"י טרח ודוחק גדול, וכונה גדולה, בסוד פסוק אם ישים אליו לבו רוחו ונשמתו אליו יאסוף. פירוש, כי אם יהיה חכם ויודע כונה הנזכרת, בסוד היבום בלילה, וישים לב וכונה, יוכל לאסוף אליו, ר"ל אל זה הגוף עצמו, את רוחו ונשמתו, ולא יצטרך לגלגולים אחרים:

ולפעמים אם האדם הנזכר ישלים לתקן נפשו לגמרי, ולא יהיה יודע לכוין כונה הנזכרת, להמשיך רוחו אליו, לתקנו ע"י יציאת הנפש בלילה, בכונת פסוק נפשי אויתיך בלילה, כמבואר לעיל בדרושים שקדמו, הנה ימות האיש הזה, כדי שאח"כ יבא רוחו להתקן בגוף השני, וכשיתוקן יבא אליו נפשו ביחד עמו כנזכר. ואם גם אז לא ידע לכוין לשלח את הרוח בלילה, ולהביא הנשמה לתקנה ע"י הכונה הנזכרת, הנה ימות שנית, ותבא נשמתו בגוף שלישי להתקן, ואחר תקונו, יכנסו בו נפשו ורוחו ונשמתו ביחד, עם הנשמה כנזכר:

וזהו הטעם נפלא, לקצת צדיקים גמורים, שמתים בקצרות שנים, כי להיות שתקנו נפשם בתכלית השלמות בשנים מועטות, וכיון שאינם יודעים להמשיך רוחם, ולשלח נפשם בכונה הנזכרת, הם מתים בקצרות שנים, כי אין נפשם צריכה להתעכב בעה"ז, ואדרבא ימות, כדי שיבא אח"כ הרוח בגוף שני, ויתוקן גם הוא. וכן עד"ז בצדיקים שזכו לנפש ורוח בתכלית התקון, ולא ידעו לשלחם ולהמשיך הנשמה כנזכר. וז"ס פסוק ימותו ולא בחכמה, כי לפעמים ימותו בני אדם, לחסרון חכמה, שלא ידעו להמשיך רוחם או נשמתם כנזכר:

אמנם דע, כי אין דין זה נוהג, אלא במי שתקן נפשו, ועדיין רוחו ונשמתו פגומים מפעם א'. אבל מי שרוחו ליכנס, הנה כאשר ישלים עתה לתקן הנפש, יכולים לבא הרוח, או גם הנשמה, או נשמתו מתוקנים כבר, ולהתלבש בנפש ההיא, מאחר שהם מתוקנים כמוה. והרי נתבארו ב' היתרונות שיש אל המדרגה הראשונה על השניה:

ועתה נבאר יתרון אחר, שיש אל המדרגה השנית, על הראשונה. והוא, כי מן המדרגה הראשונה, אינם יכולים להשיג נר"ן וכו' בפעם א', אע"פ שיזכו להם רק ע"י מספר השנים. פירוש, כי בעת שנולדו, זוכים לנפש. ובהיותם בן י"ג שנה ויום אחד, אם יזכו מעשיהם, יכנס בהם גם הרוח. ואם יזכו עוד, הנה בהיותם בן כ' שנה, יכנס בהם הנשמה ג"כ. ועד"ז עד סיום הכל. אבל המדרגה הב', יכולים להשיג עד נפש דאצילות, קודם תשלום י"ג שנה ויום אחד. כי כיון שבהיות נצוצות אלו כלולות בקין והבל, היו יחד זוכים אל כל החלקים הנזכרים, גם עתה יכולים להשיג כל החלקים הראוים להם ברגע אחד, ואינו תלוי במספר שנים, אלא כפי מעשיהם, וגם ע"י כונה הנז"ל:

ובזה יתורצו ב' מאמרים החולקים יחד, כי המאמר הנוכר בתחלת פרשת משפטים דף צ"ד ע"ב, וז"ל, ת"ח, בר נש כד אתיליד, יהבין ליה נפשא וכו', זכה יתיר וכו', שהדבר תלוי כפי מעשיו, ולא במספר השנים. מדבר בנשמות של מדרגה השנית, שהיו כלולים בקין והבל, הנקראות חדשות בצד מה. והמאמר הנזכר בסבא דמשפטים דף צ"ח ע"א, נראה שהדבר תלוי במספר השנים, דקאמר כד זכה ליומא דתליסר שנין, אתמר עליה אני היום ילדתיך, ויהבין ליה רוחא. וכד זכה לשנת הכ', יהבין ליה נשמתא, וכדין כתיב עליה כי בן הייתי לאבי וכו'. מדבר במדרגה הראשונה, שהם הנשמות החדשות לגמרי, שמעולם לא נכללו בנשמת אדה"ר:

המדרגה השלישית, והם הנשמות שנפלו בקליפות, אחר שחטא אדה"ר, אשר מהם היתה נשמת שת בן אדם וזולתו, אשר אלו נקראים נשמות ישנות בכל הבחי' הנה הם גרועים מכולם, לפי שכיון שנשרו מן אדם, נפרדו לנצוצות ולחלקים רבים מחמת חטאו של אדם, ולכן באותו הפעם שהיו באדם, היו נקראות ישנות מגלגול אחר בלבד, וכאשר תבא איזו נשמה מהם מאז ואילך בפעם א' בגוף איזה איש וימות, נקרא מגולגל מב' פעמים, וכן כיוצא בזה משם ואילך. ולכן כאשר תבא איזו נשמה ממדרגה הזאת, בגוף איזה אדם, בפעם ראשונה, אין בהם יכולת לתקן, רק חלק אחד בכל גלגול וגלגול, כי הנה בתחלה תבא חלק הנפש להתקן, כיצד, הרי שהיתה הנפש הזאת ממלכות נוקבא דעשיה, צריך שתתקן עד תשלום כתר דעשיה, וכשישלים תקונה זה, ימות האיש הזה, ויבא אח"כ הרוח שלו בגוף שני, ובהשתלם תקונו, ימות גם הוא. ואח"כ תבא הנשמה בגוף שלישי, ובהשלים תקונה, ימות גם הוא. וכבר נתבאר לעיל, כי כשיבוא הרוח להתקן, הנה הוא בא מורכב ומתלבש בנפש הגר. וכן עד"ז הנשמה גם היא. ואמנם אם כאשר תבא הנפש שבתחילה לא תשלים תקונה, צריכה להתגלגל עוד כמה פעמים, עד שתשלים תקונה לבדה. ואח"כ יבא הרוח בגוף אחר ע"י נפש הגר, ויתגלגל לבדו כמה פעמים, עד שישתלם. ואח"כ תבא הנשמה לבדה בגוף אחר, ותתגלגל אם יצטרך כמה פעמים עד שתשתלם כנז"ל:

גם צריך שתדע, כי אף שתיקן הנפש והרוח והנשמה, ואח"כ חטא ופגם בהם, והוצרך להתגלגל, יארע לו ע"ד הנזכר ג"כ, כי לא יוכל לתקן בכל פעם רק הנפש לבדה, או הרוח לבדו, או הנשמה לבדה, ע"ד הנז"ל. אמנם אם תקן נר"ן וכו', עד רום האצילות וכיוצא בזה, והוצרך להתגלגל לסבת תקון זולתו ולא לעצמו, כי לא חטא ולא פגם, הנה איש כזה יכול ליקח עתה בגלגול הזה, כל מה שהיה לו בתחלה בבת אחת, אפילו בקטנותו. וז"ס ענין בריה דר' המנונא סבא, הנזכר בפרשת בלק, ושאר הינוקי הנזכרים בזוהר, שהיו מופלאים במעשיהם וחכמתם. והטעם הוא, לפי שהיו שלמים בחלקיהם נר"ן וכו', בכל מה שהיה להם בתחלה קודם גלגולם זה. ואני חיים הכותב מסופק, אם גם כשיבוא להתגלגל לצורך עצמו, לא לתקן פגם חטא, אלא להשלים חסרון, מה יהיה דינו:

ונבאר עתה, ענין החלוקים שיש בין המדרגה הב', למדרגה השלישית הזאת, והוא, כי המדרגה הב' של הנצוצות של קין והבל, אי אפשר אל הרוח שלהם לצאת מעמקי הקליפות, עד שישתלם תקון נפשם, ואחר כך יצא. וכיון שכן, נמצא שאין תקון אל הרוח שלו ע"י איש זולתו, אלא ע"י עצמו. ולכן או ימות האיש הזה, ורוחו עם נפשו יבא אח"כ בגוף אחד כנז"ל. או אפשר שהוא בעצמו ע"י הכונות הנז"ל, בסוד נפשי אויתיך בלילה, אחר תקון תשלום הנפש, תצא, ויבא בו הרוח לבדו להתקן כנז"ל. וכן הענין הזה בנשמה. אבל הנצוצות המדרגה השלישית יש להם כח באופן אחר, והוא, כי אף שאינם יכולים להשיג בבת אחת כל חלקיהם, הנה יש להם תיקון על ידי כונתם בעת נפילת אפים בתפלה, להוציא את הרוח שלהם מעמקי הקליפות, אע"פ שלא השלים תקון הנפש, בסוד עליית מיין נוקבין בפסוק אליך ה' נפשי אשא וכו'. ויבא הרוח שלו בחיים חייתו בגוף איזה איש אחר שיולד, מורכב בנפש הגר. ואם יזכה יותר אפשר שימשיכנה בבנו עצמו הנולד לו. וצריך שתדע, כי לא שייך תיקון אל הרוח לבדו, כי יכול לצאת מן הקליפה ע"י כונת נפילת אפים, קודם תקון תשלום הנפש. אבל הנשמה אינה יוצאה בשום אופן מעמקי הקליפות, עד

שיושלם תקון הנפש והרוח, וימותו האנשים ההם בעלי הנפש והרוח האלו ,ואח"כ תצא הנשמה ותבא בגלגול להתקן:
ונחזור לבאר ענין הרוח והנפש כנזכר ,כי הנה אעפ"י שיכולים לבא שניהם בעולם ,בשני גופים מחולקים , ע"י כונת נפילת אפים ,ויתוקנו שניהם ,עכ"ז עומדים בשקול גדול האנשים האלה ובכף מאזנים ,איזה מהם ינצח לחבירו ,כי אם האיש ההוא שלקח הרוב ,השלים תקונו קודם שהאחר תקן את הנפש ,נמצא שבעל הרוח הוא העיקר ,ולכן בזמן תחית המתים ,יכנסו הרוח והנפש שניהם בגוף בעל הרוה .אבל אם בעל הנפש השלים תקונו בתחלה ,איני זוכר מה ששמעתי בו .והנלע"ד ששמעתי ,כי שניהם יכנסו בגוף בעל הנפש בתחית המתים ,כי הוא העיקרי:
עוד יש חלוק שקול גדול ,אל האיש ההוא שלקח הרוח הזה ,שיצא ע"י נפילת אפים טרם תשלום תקון הנפש כנזכר ,והוא ,כי אם האיש ההוא יזכה במעשיו ,יוכל להמשיך כל הטוב של הרוח ההוא אליו ,וישאר האחד כלו רע .וז"ס פסוק יגמר נא רע רשעים ותכונן צדיק .כי מי שהרשיע מעשיו ,גומר ליקח כל הרע אליו .וזה אומרו ,יגמור נא רע רשעים ,ואז כל הטוב לוקחו הצדיק ההוא שמזכה מעשיו ,ועי"כ נגמר ומתכונן לגמרי ,וזהו ותכונן צדיק ,כנודע כי האדם מעורב טוב ורע ,טהרה בקליפה ולפעמים מעוטו טוב ,ורובו רע וכו' ,וצריך לזכך כל הרע שבו ,עד שישאר טוב גמור:
אמר הכותב ,כך שמעתי דברים אלו מפי מורי ז"ל ,ואיני זוכר הבנתם היטב ,אבל נ"ל באורם ,כי אפשר שהרע אשר אל הנפש והרוח .שניהם ילכו יחד בגוף האיש הזה מהם ,אשר הרשיע מעשיו .הטוב אשר בנפש והרוח ,ילכו בגוף האיש המטהר מעשיו כנז"ל .ובזה תבין מה היתה יראת דוד המלך ע"ה ,באמרו רבים אומרים לנפשי אין ישועתה לו באלהים סלה .כי דבר זה מתמיה ,שיאמרו גנות באיש הזה גדול כדוד המלך .ולהבין זה נדייק מש"ה ,אין ישועתה לו ,והל"ל אין ישועתה לה ,ויחזור למלת נפשי הנזכרת בתחלה ,אבל יובן עם הנזכר והוא זה ,דע ,כי דוד המלך ע"ה ,היתה נפשו גבוהה עד מאד ,אמנם ע"י חטאו של אדה"ר הקדום ,מאז ירדה אל עמקי הקליפות בסטרא דנוקבא של הקליפה ,וכאשר נולד דוד , היה פעם א 'שיצא מן הקליפות ,ולכן לא התחיל תקונו אלא מבחי 'העשיה הנקראת נפש ובלבד לסבת היותו מגולגל ממדרגה השלישית כנז"ל .וז"ס הנזכר בסבא משפטים דף ק"ג ע"א ,וגם בכמה מאמרים אחרים ,כי דוד היה מסטרא דנוקבא ולא מדכורא ,אלא בעולם המיתה הנקראת נוקבא ,והבן זה:
ולכן אמרו שם אמאי איקרי עובד ,דאעדר אילנא ותקין ליה .והוא ,לפי שהיה טבוע בעמקי הקליפות דנוקבא .וכיון שכן ,נמצא שאי אפשר לדוד שיקח אז ,רק הנפש לבדה ,ואז הרוח שלו יבא בחייו בגוף אחר שיולד .וכיון שדוד חטא בבת שבע ,ופגם בנפשו ,הנה בעל הרוח שלו יזכה להשלים את רוחו בתחלה , טרם שדוד ישלים את הנפש ,ועי"כ נמצא בו בתחית המתים ,אין ישועתה לו לדוד שהוא הגוף ,יען כי הגוף האחר בעל הרוח ,יקח שניהם נפש ורוח ,אבל אל הנפש עצמה אין לה נזק בזה ,רק אל הגוף ,ולזה אמר אין ישועתה לו ,ולא אמר אין ישועתה לה .וזהו המשך לשון הפסוק רבים אומרים ,לסבה שאין בי רק נפש ,כלשון הזה שאין ישועתה לגופו של דוד בתחית המתים:
עוד יש פירוש אחר בפסוק הנזכר של יגמור נא רע רשעים הנזכר ,כי לפעמים יארע שנפש האדם לא תכנס בו שלימה וגמורה ,רק תהיה רובה טוב ,ומעוטה רע .ואמנם מעוט הטוב שבה עם רוב הרע שבה , תכנס בגוף איש אחד ,ואז שני האנשים האלה חברים ,והאיש אשר רובו טוב ,יש בו כח להמשיך כל חלק הטוב אליו ,וכל חלק הרע נדחה אל האיש שרובו רע .ועל השני נאמר ,יגמור נא רע רשעים .ועל הראשון נאמר ,ותכונן צדי"ק ,ע"ד הנז"ל בפירוש הא':
גם אפשר ,ששניהם מחצה על מחצה שקולים ,ואז אם האחד מהם בא לידו איזה עבירה ,ומכ"ש אם השני בא לידו איזה מצוה ,כי אז מתגבר על חבירו ,ומתחיל להמשיך אצלו הטוב מעט מעט ,עד שנשלם זה בטוב וזה ברע ,על הדרך הנזכר ובזה תבין מאמר חז"ל וז"ל ,אחאב שקול היה .וזש"ה)מלכים א 'כ"ו (וכל צבא השמים עומדים עליו מימינו ומשמאלו ,הנאמר בענין אחאב המלך .והנה הוא מתמיה ,כי הכתוב מספר שהקלות של אחאב היו כחמורות של ירבעם ,ואיך אמרו שהיה שקול .אבל הענין הוא ,כי במעשיו לא היה שקול ,אלא מוטה לכף חובה .אמנם בבחי 'נפשו ,היה שקול ,חציה טוב וחציה רע .ואע"פ שלפעמים היתה גוברת עליו בחי 'הרוח ועובד ע"ז ,הנפש עצמה היתה חציה טובה וחציה רעה ,ולכן השי"ת לא דחאו לגמרי ,והיה חפץ שישוב בתשובה אולי ייטב .ולכן אליהו הנביא ז"ל היה רודף תמיד אחריו להשיבו בתשובה ,עד שאירע ענין חטאו בנבות היזרעאלי)מלכים א 'כ"א(:
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Chapter 8
הקדמה קטנה בענין גלגול הנשמות, למה מתגלגלים. דע, כי הנשמות יתגלגלו לכמה סבות, הראשונה הוא, לפי שעבר על איזו עבירה מעבירות שבתורה, ובא לתקן. הב' הוא, לתקן איזו מצוה שחסר ממנו. השלישית היא, שבא לצורך אחרים, להדריכם ולתקנם. והנה הראשונה היא קרוב לחטא, כיון שבתחלה חטא. והב' הוא רחוק מלחטא. והשלישית ודאי שלא יחטא. עוד יש סבות אחרות, ואלו הם, כי לפעמים יתגלגל, ליקח את בת זוגו, כי לא זכה בראשונה לקחתה. ופעמים שכבר לקח בת זוגו, אלא שחטא באיזו עבירה, והוצרך להתגלגל לתקן אותה כנז"ל, ואז אינו בא רק יחידי, כמ"ש הסבא דמשפטים על פסוק אם בגפו יבא וכו'. ופעמים הוא שיש לו זכיות, ולכן אע"פ שהיא אינה צריכה להתגלגל, מחזירים אשתו להתגלגל עמו, בסוד ויצאה אשתו עמו. ופעמים הוא, שלא זכה בראשונה ליקח בת זוגו, אמנם נזדמנה לו אשה לפי מעשיו, ובכל נשמות הנשים שבעולם, אין מי שתהיה קרובה אליו כאשה זו, אעפ"י שאינה בת זוגו ממש, וכאשר חטא ונתגלגל, מגלגלים עמו לאשה הזאת, אעפ"י שהיא אינה צריכה לגלגול, ואעפ"י שאינה בת זוגו ממש:
עוד דע, כי יש כמה שרשים של נשמות, שנשרו בקליפות, הם ונשיהם בת זוגם, והזכרים יכולים לצאת עתה בעה"ז מתוך הקליפות, אבל נקבותיהם אינם יכולים לצאת כלל עד ביאת המשיח, והם עתה טבועות ומסורות בתוך הקליפות הנקבה, ושכחתי מה שמה, אם היא אגרת בת מחלת, או נעמה אמם של שדים. והנה כל השרש של חור בנה של מרים, לא יצאו נשמות הנקבות שלהם עד ביאת המשיח. ונלע"ד ששמעתי ממורי זלה"ה, כי גם אהרן הכהן לא נשא בת זוגו, כי הוא קרוב לשרש נשמת חור בנה של מרים אחותו כמבואר אצלינו:
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Chapter 9
והיא אחת מת 'שאלות, שהיה ששאל דואג ואחיתופל במגדל הפורח באויר. דע, כי מדת הגלגול נוהגת באנשים הזכרים, ולא בנשים הנקבות. וז"ס פסוק דור הולך ודור בא והארץ לעולם עומדת. ר"ל, דור הולך ודור בא, והם האנשים המתגלגלים. אבל הארץ שהם הנשים הנקראות ארץ כנודע, לעולם עומדת, ואינם חוזרות בגלגול. עוד יש טעם אחר, והוא, כי האנשים לפי שמקיימים מצות עסק התורה, אינם יכולים ליכנס בגיהנם, כי אין אור של גיהנם שולטת בהם. וכמ"ש באלישע בן אבויה, לא מידן נדייניה, משום דעסק בתורה. ולא לעלמא דאתי נסקיה, כיון דחטא. ולכן מוכרחים הם להתגלגל, למרק עונותיהם תמורת גיהנם. אבל הנשים שאינם עוסקות בתורה, יכולים ליכנס בגיהנם למרק עונותיהם ואינם צריכים להתגלגל. האמנם אע"פ שאינם מתגלגלות, הנה הם באות לפעמים בסוד העבור, עם נצוצי נשמות חדשות נקבות כנשים. גם דע, כי אפשר שאחר שבאה בסוד העבור באיזו אשה, אם האשה ההיא תתעבר ותהר ותלד בת נקבה, אפשר שאותה שבאה בה בסוד העבור, תתגלגל עתה בבחי 'גלגול גמור, בבתה הנולדת לה עתה:
גם דע, כי לפעמים יתגלגל האיש בגוף נקבה, לסבת איזה עון, כמו משכב זכור וכיוצא בו. והנה הנקבה הזאת שהיא גלגול נשמת זכר, אינה יכולה לקבל הריון ולהתעבר, לפי שאין לה בחי 'מיין נוקבין להעלות ולקבל טפת מיין דוכרין, והנה האשה הזאת צריכה זכות גדול לשתוכל להתעבר ולהוליד, ואין לה מציאות אחר, זולתי שתתעבר בה איזו נשמת אשה נקבה אחרת בסוד העבור, ובכן בכח שתופה עמה, תוכל לעלות מיין נוקבין, ולקבל הריון ותלד. אמנם אי אפשר לה ללדת בנים זכרים לשתי סבות, האחת היא, לפי שהכתוב אומר, אשה כי תזריע וילדה זכר, אבל כאן האשה היא זכר כבעלה, ואינה יכולה ללדת זכרים אלא נקבות. הסבה הב 'היא, לפי שכיון שאותה נשמה של הנקבה שנכנסה בה, לא נכנסה רק בסוד העבור לבד, כדי לסייעה שתתעבר ותלד, ולכן כיון שהאשה הזאת יולדת, אין הנשמה ההיא צריכה עוד להשאר שם בסוד העבור ללא צורך, ואז בעת שיולדת נכנס בה הנשמה ההיא של סוד העבור, ואז הולד ההוא יוצא נקבה ולא זכר, ואז היא שם בבחי 'גלגול ממש, ולא עבור כבתחלה. ונמצא שכל אשה שנשמתה נשמת זכר כנז"ל, אי אפשר שתלד זכר אלא נקבה, ואותה הנקבה אשר תלד, היא היא אותה הנשמה של הנקבה שנכנסה בה בתחלה בסוד העיבור לסייעה כנזכר: Know that sometimes a man may reincarnate into the body of a woman, because of a sin, (cultural context) or something similar. Now this woman who has received the soul of a man, will not be able to conceive and become pregnant. ... This woman will need great merit to enable her to become pregnant and give birth. The only way it can be done is that some other feminine soul must enter her as an ibur. However, she cannot give birth to sons for two reasons. The first is [as follows:] There is a verse that says, "…If a woman puts forth seed, and a male child is born" (Lev. 12:2). In this case, the woman is a male, just like her husband. She cannot give birth to boys, only to girls. The second reason is that the feminine soul that has entered her does so only as an ibur, in order to help her become pregnant and give birth. Once this woman gives birth, that soul does not need to stay there any longer for no reason. And then, at the time that she gives birth, that [feminine] soul enters into the fetus as an actual Gilgul, and not as an Ibur, like it was at first. That is why the child that is born most be female and not male. (the text goes on the explain how sometimes it is possible for her to give birth to a male soul, when the male soul currently in her enters to child, and several other scenarios).
ואמנם לפעמים, ע"י זכות גדול ונפלא, אפשר שבעת שנולד הולד ההוא, תסתלק משם אותה הנשמה הנקבה שהיתה שם בסוד העבור ותלך לה, ויכנס בולד ההוא נשמת זכר ויהיה זכר. וא"כ אח"כ אי אפשר לאשה הזאת לחזור ללדת פעם אחרת, זולתי אם תחזור אותה הנשמה הנקבה להתעבר בה כבראשונה. ולכן אם הולד הא 'היה נקבה, תצטרך למות עתה זו הבת הנקבה, ואולי הנשמה תחזור להתעבר בה באשה הנז 'כבראשונה, ותתעבר ותהר ותלד בת נקבה, שנשמתה היא מזאת הנקבה המתעברת בה

בסוד העבור הנזכר .ועד"ז הולכת בעבור ובגלגול פעמים רבות ,והיא היא ,וכה משפטה תמיד .אמנם אם ילדה זכר ,אז אין הולד הזה צריך למות ,כי אותה הנשמה הנקבה שנתעברה בה בסוד העבור בתחלה והלכה לה בעת שילדה כנזכר ,היא צריכה לחזור שנית להתעבר בה בסוד העבור ,ותהר מן בת ,ותלד נקבה .וגם לזה צריך זכות גדול:

גם אפשר לפעמים ,אע"פ שילדה בתחלה נקבה ,אינה צריכה הבת ההיא למות עתה ,לפי שאפשר שתבא נשמת נקבה אחרת ,ותתעבר באשה הנז 'בסוד העבור ,ותהר ותלד בת ,והנשמה ההיא תתגלגל בה בגלגול ממש כנזכר .ועד"ז בכל הריון והריון שתהר האשה הזאת ,אפשר להתחלף בה כל הבחי 'הנז ' ואמנם לזאת המציאות האחרון ,צריך זכות גדול ונס עצום ,לפי שיש לנו הקדמה אחת בסוד העבור ,כי אין שום נשמה נכנסת בגוף האיש או האשה בסוד העבור בחיים ,אלא אם כן כי יש ביניהם קורבה גדולה זה לזה ,ולכן האשה הזאת ששרשה נשמת זכר ,הצריכה לעיבור נשמת הנקבה ,הנה כדי שתמצא נשמת נקבה בכל תנאיה ,שתצטרך להתעבר מפאת עצמה ,וגם שתהיה קרובה אליה או דומה אליה ,צריך זכות גדול ,ומכ"ש אם יצטרך הדבר לבא בעיבור פעם ופעמים כנז"ל ,ומכ"ש למצא נשמות רבות של נקבות בתנאיה הנז ,'וגם שיבאו בה בסוד העיבור כל אחד ואחד בזמן אחד צריך זכיות גדולים ונסים רבים:

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Chapter 10

בבחי 'הבנים שאדם מוליד ,וגם בענין התלמידים עם הרב שלהם .ועתה נדבר בבחי 'הבנים שאדם מוליד , דע ,כי בין אם האדם לוקח בת זוגו ,בין אם לוקח אשה שאינה בת זוגו ,אין חלוק ביניהם לענין זה ,והוא כי יכול הוא להוליד בנים מן הנצוצות של הנשמות של שרשו עצמו ,או להוליד מנשמות שרשים אחרים .עוד דע ,כי האב הוא נותן חלק מנשמתו אל בניו ,ואותה החלק נעשה לבוש אל נשמת הבן ,ומסייעו ומדריכו בדרך הטובה ,ולסבה זו חייב הבן בכבוד אביו .ואמנם אם אין חלוק בין נשמת האב לנשמת הבן ,רק פחות מת"ק מדרגות ,הנה אז נשאר חלק נשמת האב עם נשמת הבן אפילו לימות המשיח .אבל בתחית המתים או לעולם הבא ,כל דבר חוזר לשרשו ,ונפרדים לגמרי .האמנם אם יש הפרש ביניהם שעור ת"ק מדרגות ,או יותר מת"ק ,אז מתבטלת הגרועה בגדולה ,ומתחברים חבור גמור לעולם ,ועד לא יפרדו , ושניהם הם בשרש אחד:

והנה זה הוא מבחי 'האב עם הבן ,אבל ענין הרב עם התלמיד ,כבר נתבאר אצלינו לקמן ,כי הרב נותן רוחא גו תלמידיה ,ע"ד האב לבנו ,אלא שהוא חבור יותר נמרץ ,כי לעולם ועד נשאר ההוא רוחא עם התלמיד קיים לעולם לא יפרדו ,בסוד ותדבק נפש דוד ביהונתן .וזהו טעם יתרון כבוד הרב מכבוד האב . והנה אם הרב של התלמיד הוא בנו ממש ,יש לו ב 'דבוקים ,אחד לפי שהוא רבו .ואחד לפי שהוא בנו . ולכן אם יש ביניהם יותר מת"ק מדרגות ,אז שניהם מתדבקים זה עם זה ,האב עם בנו ,לפי שהוא רבו . 'והבן עם אביו ,לפי שהוא אביו .ושניהם מתדבקים יחד זה בזה וזה בזה מב 'אלו הבחי 'הנז:

עוד נדבר בענין הבנים הנולדים מן האב ,דע ,כי בהיות האיש מזדווג עם אשתו להוליד בנים ,הנה מכח האב נמשך בחי 'אור מקיף בבן ,ומכח האם נמשך בבן ג"כ בחי 'אור פנימי .והנה אפשר שבעת זווגם

יתקדשו עצמם שניהם בכונות מצוה וקדושה .או יהיה כונת שניהם שלא לשם מצוה ,אלא להנאת עצמם
ולרעה .או יהיה כונת האב לטובה והאם לרעה ,או להפך .ואמנם אם שניהם נתכוונו לדבר מצוה ,יהיה
הולד ההוא צדיק גמור באור המקיף ובאור פנימי .ואם שניהם נתכוונו לרעה ,יהיה הבן ההוא רשע גמור
באור מקיף ובאור פנימי .ואם האב נתכוון לטובה ,ואמו לרעה ,אז יהיה אור המקיף של הבן צדיק .ואור
הפנימי ,רשע .ובהמשך הזמן יכוף המקיף את הפנימי ,ויהיה צדיק גמור ,לפי שהמקיף כולל בתוכו את
הפנימי ,ומהפכו לזכות .ואם האב נתכוון לרעה והאם לטובה ,אז המקיף רע והפנימי טוב ,ובהמשך הזמן
יכוף המקיף הרע את הפנימי הטוב ,ויהיה רשע גם הוא:
והנה אם תרצה לידע ,מי גובר בו ,כח האב או האם ,תוכל להכיר זה כפי קלותו של הבן או כבדותו ,לפי
כי האור הפנימי מוגבל ,ואינו יכול להתנועע .אבל האור המקיף מבחוץ ,מתנועע ,ומניע את האדם למקום
שהוא חפץ .ונמצא כי אם תראה איזה אדם קל כנשר ורץ כצבי בכל מעשיו ,ומהיר במלאכתו ,נמצא שגבר
עליו אור המקיף אשר מכח אביו .ואם הוא עצל וכבד התנועה ,יורה תגבורת אור הפנימי בו מצד האם ,
והכל כפי מעשיהם .רוצה לומר ,כי אם האב נתכוון לשם מצוה בעת התשמיש ,הנה הבן הזה יהיה מהיר
במלאכת שמים ,וגדול מאד בתורה .ואם אביו נתכוון להנאת עצמו ,יהיה הבן הזה מהיר במלאכת העה"ז .
וכן להפך אם יהיה כבד התנועה ,אם אמו נתכוונה לשם מצוה ,יהיה עצל במלאכת העה"ז .ואם לא
נתכוונה לשם מצוה ,יהיה הבן עצל במלאכת שמים:
ובזה תבין טעם כי נמצאים לידים קטנים חריפים לא יוכלו השקט ,ויש ילדים עצלים כבדי התנועה מאד:
וז"ס עשאל אחי יואב שהיה קל ברגליו עד לאין תכלית ,כנודע לרז"ל)שמואל ב ב׳:י״ח (שהיה רץ על
ראשי השבלים ולא היו נכפפים ,ובודאי אין מדרש חז"ל יוצא מידי פשוטו ממש ,והענין מובן עם הנזכר כי
כל בחינתו היתה ,מתגבורת כח האב ,ולא היה בו כח האם כלל ,וגדל בו אור המקיף לגמרי ,והיה מעופפו
באויר:
אמר שמואל ,עוד מצאתי דרוש אחר מחודש על הגלגול ,וכמדומה לי שהוא קצור מכל האמור ,ואמרתי
להעתיקו פה אחר הדרושים הנזכרים וכמעט שהוא סלת מכל האמור:
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TextsExploreCommunityDonate
Log inSign up
Site Language
עבריתEnglish
×
Sha'ar HaGilgulim 11
Source
Translation
Source with Translation
Layout
Font Size
Loading...
Chapter 11
בתכלית הקצור בענין הגלגול ,וז"ל ,ענין הגלגול בתכלית הקצור ,מה שיצטרך בהכרח כל האדם לדעת ,
איך יתנהג לתקן את עצמו .נודע הוא כי ד 'עולמות אבי"ע ,וכל עולם מהם ,יש בו חמשה פרצופים ,א"א ,
ואו"א ,וזו"ן .האמנם אין ענין כלם שוה ,לפי ששלשה עולמות בי"ע ,הם בערך פרטיות אימא וזו"ן דאצילות .
אבל בדוגמת א"א ואבא דאצילות ,לא יש שני עולמות דוגמתם למעלה מבי"ע ,לפי שהם בתכלית של
ההעלם .גם נודע ,כי מכל הבחי 'שנכללו בד 'עולמות אבי"ע ,יוצא נשמות בני אדם ,בסוד בנים אתם לה '
אלהיכם .וא"כ נמצא ,כי בחי 'הנשמות יהיו ממש כדמיון העולמות עצמם בכלל ופרט .כיצד ,הנשמות שיש
מעולם האצילות ,יתחלקו לחמשה בחי 'גם הם ,כנגד ה 'פרצופי האצילות ,כי הנמשכות מן א"א ,נקראות
יחידה .ומן אבא ,נקראות חיה .ומן אימא ,נקראות נשמה .ומן ז"א ,נקראות רוח .ומן נוקביה ,נקראות

נפש .וכלם הם חלקי האצילות .אח"כ יש יותר תחתונות ,והם ,כי הנמשכות מעולם הבריאה ,כלם נקראים נשמה דבריאה .ומן היצירה ,כלה נקראת רוח דיצירה .ומן העשיה ,נקראת נפש דעשיה .והרי זה דרך כלל .ודרך פרט הוא זה ,כי הנה הנשמות יוצאות מן אריך דאצילות ,נחלקות לחמשה בחינות ,כי מכתר דאריך ,נקראת יחידה שביחידה .ומחכמה שבו ,נקראת חיה דיחידה .ומבינה שבו נקראת נשמה דיחידה . ומשש קצוותיו נקראת רוח דיחידה .וממלכות שבו ,נקראת נפש דיחידה .וכל חמשה חלקים הנז 'נקראים בכללותם יחידה .ועד"ז יתחלקו חמשה בחי 'החיה ,שמן אבא דאצילות ,וכלם נקראים חיה .וכן חמשה חלקי הנשמה דמצד אימא ,כלם נקראים נשמה .וכן חמשה חלקי רוח דמז"א ,כלם נקראים רוח .וכן חמשה חלקי נפש דמנוקביה ,כלם נקראים נפש דאצילות:

ועד"ז בשלשה עולמות בי"ע אשר כל עולם מהם בכל חמשה חלקיו ,אינו רק בערך פרצוף אחד פרטי דאצילות כנזכר ,כיצד ,הנה הנשמות שמן אריך של הבריאה ,נקראות יחידה דבריאה .ושמן אבא ,נקראות חיה, ושמן אימא נקראים נשמה .ושמן ז"א נקרא רוח .ושמן נוקביה דבריאה ,נקראות נפש דנשמת הבריאה .וכל חמשה חלקים אלו שמן חמשה פרצופי הבריאה ,נקראים נשמה של הבריאה .וכן הנשמות שבחמשה פרצופי היצירה ,יחידה ,חיה ,נשמה ,רוח ,נפש .וכלם נקראים רוח דיצירה .וכן הנשמות שמחמשה פרצופי העשיה ,יחידה ,חיה ,נשמה ,רוח ,נפש .וכלם נקראים נפש דעשיה .והרי נתבארו ענין הנשמות בכלל ופרט:

והנה כל בחי 'הנשמות הנז ,'כלם נכללו באדה"ר ,והנה אדם היה כלול מרמ"ח איברים ושס"ה גידים גם בבחי 'הנשמות שבו ,באופן כי כל חלק מהנזכר ,נתחלק לסדר הנזכר ,כיצד ,הנה חלק היחידה דאצילות , נחלק לתרי"ג אברים וגידים ,וכל אבר וגיד מהם נקרא שורש א .'וכן החיה ,או הנשמה ,או הרוח ,או הנפש דאצילות ,כל בחי 'מהם נתחלקה לתרי"ג שרשים .וכן כל בחי 'מחמשה פרצופי הבריאה ,נתחלקה לתרי"ג שרשים ,וכלם נקראים נשמה דבריאה כנז"ל .וכן כל בחי 'מחמשה פרצופי היצירה ע"ד הנז"ל .וכן כל ה ' פרצופי העשיה ע"ד הנז"ל .ועוד אפשר שיתחלקו כל חלק מהנזכר חלוק יותר פרטי ,וזה היה ע"י חטאו של אדה"ר ושאר הנבראים:

ולהבין הענין ,נבאר חלק אחד מהם ,וממנו תקיש לכל השאר ,ונתחיל מן נוקבא דעשיה .הנה נוקבא דעשיה ,כוללת תרי"ג איברים וגידים ,ואלו נקראים תרי"ג שרשים גדולים ,ר"ל שפחות מזה אי אפשר להיות ,וכל שרש מאלו ,אינו פחות מתרי"ג נצוצות ,שכל נצוץ נקרא נשמה אחת שלימה ,ונקראים תרי"ג נצוצות גדולים .והנה ע"י הפגם ,יתחלקו התחלקות יותר פרטיי ,והוא ,כי תרי"ג שרשים גדולים ,יתחלקו עד ס 'רבוא שרשים קטנים ולא יותר ,אבל פחות מזה אפשר להיות ,וגם אינו מוכרח שכל שרש גדול , יתחלקו לחשבון שוה בשרש חבירו ,כי הכל לפי הפגם .ויש שרש גדול שיתחלק לאלף שרשים קטנים ,ויש למאה וכיוצא בזה .האמנם בבחינת כל התרי"ג שרשים גדולים ביחד ,אי אפשר שיתחלקו ליותר מס ' רבוא שרשים קטנים .ועד"ז בנצוצות התרי"ג שבכל שרש ושרש ,מתרי"ג שרשים גדולים ,כי כל נצוץ מהם יתחלק לכמה נצוצות .האמנם יש נצוץ גדול שיתחלק לאלף נצוצות קטנים ,ויש למאה ,וכיוצא בזה . האמנם כל תרי"ג הנצוצות הגדולים בכללותם יחד ,אין מתחלקים ליותר מס 'רבוא נצוצות קטנים:

עוד צריך שתדע ,כי כמו שכל כללות תרי"ג שרשים גדולים דנוקבא דעשיה ,הם נפרטים ,כי תחלה יש נשמה אמת ,אב לכל ,והיא בדרך זה ,כי תחלה יש נשמה אחת אב לכלם והוא אדה"ר כולל כלם ,ואח"כ נכללות כלם בג 'אבות ,אברהם ,יצחק ,ויעקב .ואח"כ נכללות כלם לשנים עשר שבטים ,ואחר כך נחלקים לע 'נפש .ואח"כ אלו הע 'נפש ,נחלקים עד ס 'רבוא נצוצות גדולים .כך כל שרש מהתרי"ג גדולים ,נעשה פרצוף כולל תרי"ג ,ויתחלק ע"ד הנזכר ,עד ס 'רבוא נצוצות קטנים .כיצד ,הנה אדם היה כולל כל תרי"ג שרשים גדולים שבפרצוף שלם דנוקבא דעשיה ,והנה אבר כתף השמאלי דאדה"ר ,הוא שרש אחד גדול והוא פרצוף שלם מתחלק לע 'שרשים קטנים ולא יותר .ואלו ע 'שרשים כוללים כל תרי"ג איברים וגידים שבזה הפרצוף ,וכל אלו הע 'שרשים קטנים נחלקים לס 'רבוא נצוצות קטנים .ואמנם קין הוא כולל כל שרש הגדול הזה ,הכולל הע 'שרשים קטנים ,מס 'רבוא נצוצות קטנים ,והוא כדמיון אדה"ר .ויש בשרש הגדול הזה שלשה אבות כוללים כלו ,ואח"כ י"ב שבטים ,ואח"כ ע 'נפש ,ואת"כ נחלקים לס 'רבוא קטנים:

ועתה נבאר פרט הע 'שרשים הקטנים .הנה נתבאר ,שכלם יחד יתחלקו לס 'רבוא נצוצים קטנים ,אבל כל שרש מהם ,אינו מוכרח שיהיה חשבון נצוצותיו בחברו אך הצד השוה שבהם הם כי כל שרש מהם יתחלק לתרי"ג נצוצות פנימיים ועיקריים ,והם הת"ח אשר בשרש ההוא ,ומהם מתפשטים סביבותיהם ענפים , והם בעלי בתים ,ועמי הארץ ,ובאלו אין מספר קבוע כנזכר וזה באורו ,הנה אחד מן הע 'שרשים קטנים

שבאבר כתף השמאלי, הנקרא ע"ש קין, שכלם הם שרש אחד גדול אשר באדה"ר, הנה שרש א 'מאלו הע, 'הוא אבר העקב שברגל השמאלי של הפרצוף הכולל כל שרש קין. ובזה השרש הקטן, יש בו תרי"ג נצוצות, שכלם ת"ח, וסביבותיהם מתפשטים כל שאר נצוצות נשמות בני אדם, בעלי מצוה, וסוחרים, ועמי הארץ, ולאלו אין מספר קבוע כנזכר, כי אין הכרח, רק שכל נצוצות שבעים השרשים הקטנים שבשרש אחד הגדול, לא יהיו יותר מס 'רבוא נצוצות קטנים:

גם דע, כי כל אבר כלול, מבשר, וגידים קטנים, ועצמות, ואין הגידים שבאיברים מכלל השס"ה גידים הגדולים, ונמצא כי התרי"ג נצוצות שבזה העקב, שהם נצוצות הת"ח, הם נחלקים בג 'חלקים הנז', שהם בשר, וגידים, ועצמות. וכן עד"ז שאר נצוצות של בעלי מעשה וכו', כנז"ל, נחלקים בשלשה חלקים הנז', וסדר מעלתם הוא, בראשונה הבשר, ולמעלה ממנה הגידים, ולמעלה משניהם הן העצמות, לבחי 'המוח שבתוכם, ולא הם בעצמם. והרי נתבאר ענין פרצוף נוקבא דעשיה, כי כלו היה נכלל באדם, ומזה תקיש לכל שאר הפרטים עד אריך דאצילות:

ועתה נבאר, ענין אחיזת נשמת האדם בכל העולמות כלם. וכמ"ש ז"ל על פסוק איפה היית ביסדי ארץ. (איוב ל״ח:ד׳) הנה מי שהיה נצוץ נשמות מין אחד, מהנצוצות הפרטיות שבאבר העקב שמאלי, שהוא שרש קטן א 'מן הע 'שרשים קטנים שבשרש הגדול, שהוא אבר כתף השמאלי של פרצוף אדה"ר, מבחי ' נוקבא דעשיה, הנה גם יהיה נאחז במקום ההוא עצמו, בפרצוף ז"א דעשיה, ובפרצוף אימא דעשיה, עד רום המעלות, שהוא בעקב של רגל שמאלי, שהוא השרש הקטן האחד, מן הע 'שרשים קטנים, שבשרש אחד גדול, שהוא אבר כתף השמאלי של א"א דאצילות. וכל אלו החלקים נקראים נשמה אחת. והאדם הזה, עולה ולוקח חלקיו כלם מסופם לראשם כנזכר, כי תחילה לוקח חלקו שבנוקבא דעשיה, שהוא העקב הנז 'ונקרא נפש שבנפש, וכן עולה ונוטל עד חלקו שבאריך דעשיה, בבחי 'העקב הנז"ל, ואז נשלם בכל חלקי נפשו שמעולם העשיה, ועד"ז ברוחו שמן היצירה וכו', עד שעולה לקחת חלקו שבא"א דאצילות, בבחי 'העקב הנזכר, ונשלם בו היחידה שלו מעולם האצילות, ונגמר תשלום נשמתו בכל תלקים. והנה זהו תכלית פרט אחיזת חלק נשמתו בפרטי פרטות:

ואמנם דרך כללות, יש עוד ענין אחר, והוא, כי הגם שנתבאר שנצוץ נפש האדם עצמו, היא לבדה, נקראת נשמת האדם לבדו פרטיית ועיקריית, הנה גם כל נצוצות הנשמות פרטיות שנתחלקו בזה העקב הנזכר, שהוא עקב של כללות כל הפרצוף שבשרש הגדול הנקרא קין, שהוא אבר הכתף השמאלי של אדה"ר, כלם יחד נקראים נשמה אחת שלימה גדולה, כנזכר שתרי"ג נשמות גדולות יש בכל שרש מהגדולים, הנה כל העקב הנזכר הוא אחד מן תרי"ג נשמות גדולות, שיש בשרש אבר הכתף שמאלי שנקרא שרש גדול, ולקמן נבאר תועלת הענין הזה:

ואחר שנתבאר היטב בחי 'הנשמות, ומקום אחיזתם נבאר עתה משפטיהם. דע, כי אין האדם נקרא שלם, עד שיתקן בחייו, ויזכה עד שיקח יחידה דא"א דאצילות כנז"ל. ואמנם מי שלא זכה כי אם ליקח כל אחד בחי, 'דעשיה, הנה זה האיש זכה ליקח נפש שלימה, מכללות כל עולם העשיה, ועד"ז בכל שאר החלקים, עד שיהיה שלם לגמרי כנזכר. והנה תקון האדם, תלוי בדברים רבים, כמו בעשיית כל מצות עשה, ובעסק התורה וכו', כמו שיתבאר. וכפי מה שירבה בהם, כך יושלם תקונו, לזכות לקחת כל חלקי נשמות. וכאשר ח"ו יחטא, ויעבור על שס"ה מל"ת, כך יהיה הפגם שיפגום בחלקי נשמתו, גם אם עשה מ"ע הרבה:

ודע, כי ענין התקון או הפכו שהוא הפגם, הכל הוא במקום אחיזת נשמתו בלבד, ולא בשאר מקומות. וגם זה הוא ע"ד הנז"ל, כי עיקר התקון או הפגם ההוא, במקום אחיזת נשמתו, שהוא נצוץ הפרטי. האמנם גם בכל הנצוצות שהם קרוביו, הוא מתקן או פוגם. כיצד, הנה מי שהיה מן העקב שמאלי, שבפרצוף אבר כתף השמאלי הנקרא שרש קין. אם יתקן, הנה גורם תקון בכל נצוצות העקב הנזכר. ואם יפגום, גורם פגם בכלם, אע"פ שהם כבר תקנו כל צרכם לגמרי, והנוגע לנצוצותם הפרטיות דכל אחת מהם, אינם נקראים שלימים ומתוקנים לגמרי, עד אשר לא ישאר שום נצוץ קטן או גדול מכל נצוצי העקב, כי אם שלם לגמרי, כי הם כל העקב הזה, נקרא נצוץ נשמה גדולה אחת כנז"ל, ולכן כל הנצוצות ההם, אפילו אם יהיה שמואל הנביא ע"ה אחד מהם, לא נקרא שלם, עד שיושלמו כל הנצוצות של זה העקב להתקן, אפילו הגרוע שבכלם. ולכן כלם באים לסייע את הנצוץ הפגום בעה"ז לתקנו. האמנם שאר נצוצות כל אבר הכתף השמאליי, אין להם לא תקון ולא פגם מחמת נצוצות זה העקב כלל:

הכלל העולה, כי כל שרש ושרש מהשרשים הקטנים שבכל אבר, הנקרא שרש גדול מתרי"ג שרשים גדולים שבפרצוף אדה"ר, הנה כל השרש הקטן ההוא, נקרא נשמה אחת גדולה, וכלם מסייעים זה לזה

כנזכר .ואמנם לא פגם אחד פוגם בכל החלקים אשר בכל העולמות כנז"ל ,אבל יש חטא שפוגם בנפשו אשר מצד העשיה ,ויש פוגם בחלק רוחו אשר ביצירה וכו 'כנודע .ובהיות נצוץ פרטיי שלו פוגם בעשיה ,גם כל נצוצי העקב הנז 'שבעשיה ,יש בהם פגם כמוהו כנזכר ,וכן בשאר העולמות .אבל פשוט שעיקר העונש , מתמעט בכל נצוצותיו ,אלא שהשפע הנמשך בעקב ההוא ,אלא אל הנצוץ הפרטיי הזה ,או השכר אינו מחמת פגם זה הנצוץ הפרטיי:

ועתה נבאר התקון והפגם בפרטות .ונתחיל בבחי 'תקון הנפש אשר מעולם העשיה ,כי היא היותר תחתונה מן הכל ,והיא הנכנסת באדם בעת לידתו תחלת הכל .כי כבר ידעת ,כי אין חלק עליון נכנס ,עד ישתלם תקון התחתון ,כי תחלה צריך שיושלם תקון כניסת כל חלקי הנפש דעשיה ,ואח"כ יתחיל להכנס בו חלקי הרוח שביצירה ,וכשיושלם יכנס הנשמה דבריאה וכו ,'עד תשלום הכל .ואמנם התנאים והחלוקים שיש בענין זה ,יתבאר בשער זה ש"ח שער הגלגול .דע ,כי כל תקון האדם שיזכה לנפש דעשיה ,הוא ע"י קיום מצות עשה שהם רמ"ח .וכל הפגם ההוא ,או בחסרון קיומם ,או בעבורו על אחת משס"ה מל"ת .כי עסק התורה הוא לקנות הרוח שביצירה ,כמו שיתבאר:

ודע ,כי האדם צריך שיקיים כל התרי"ג מצות .ואם חסר אחת מהם ,עדיין נפשו חסירה ,כפי שעור המצות שחסרו ממנו. ואמנם הרמ"ח מ"ע נחלקים לחמשה חלוקות ,א ,'הם המצות אשר האדם נמנע מלקיימם כגון מצות שהם תלויות בזמן שב"ה היה קיים ,כמו הקרבנות וכיוצא בהם .ואלו אין האדם חוזר בגלגול לקיימם ,כי מה תועלת יש בגלגול ,אמנם כשיבנה ב"ה יקיימם .הב ,'הם המצות שיכול האדם לקיימם ,כמו ציצית ותפילין וכיוצא בזה ,ואלו אם לא קיימם ,צריך בהכרח שיחזור להתגלגל פעמים רבות ,עד שישלים את כלם .באופן כי מי שכבר נתגלגל וקיים קצת מצות ,די לו בגלגולו זה ,כשקיים המצות החסירות ממנו , שלא קיימם מעולם כלל .ודע ,כי כשיתגלגל על כך ,אפשר שיחטא ויבואו על ידו עבירות רבות:

ג ,'הם המצות שאין חובה עליו לקיימם ,אלא אם כן באה לידו ,כגון תרומות ומעשרות ושלוח הקן ,שאינו מחוייב לרדוף אחריהם ,אלו ג"כ מוכרח הוא שיתגלגל לקיימם ,אמנם כיון שלא הוצרך להתגלגל אלא לסבה זו ,מובטח הוא שלא יחטא בזה הגלגול הב .'הד ,'הם מצות שאין יכולת בידו לקיימם ,אם לא כאשר האלהים אנה לידו ,כמו פדיון הבן ,ויבום ,וחליצה ,או גט ,שאינו מחוייב לגרשה ,אא"כ לא תמצא חן בעיניו כנודע ,לפי שקשים גרושין וכו ,'ומזבח מוריד עליו דמעות ,וכיוצא באלו יש בהם חלוק ,כי אם לא נזדמנו לו אינו חוזר להתגלגל ,אבל יבא בסוד העבור לפי שעה בלבד ,עד אשר יקיים אותם ,ותכף מסתלק מן העולם והולך לו ,אבל אם באו לידו ולא קיימם ,אז מוכרח הוא להתגלגל ,אבל לא קבלתי ממורי ז"ל אם מובטח לו שלא יחטא בענין החלוק השלישי אם לאו:

גם נסתפקתי בענין שאר המצות ,ובפרט באותם שאינו מחוייב לרדוף אחריהם ,כמו מעקה ושלוח הקן ,וכיוצא ,אם רצה לקיימם ,אלא שלא היה בידו יכולת לקיימם ,כגון שהיה עני ולא יכול לקנות בית לעשות מעקה ,אם נאמר שזה נקרא אנוס ,ויספיק לו העיבור ,או אם יצטרך גלגול גמור .ובמקום אחר כתבנו , שנראה שנפטר מן הגלגול ,ויספיק לו סוד העבור איך אפשר לומר שיתגלגל אלא שהשם יתברך יזמין לו בודאי המצוה ההיא ,ויתן לו יכולת לקיימה .החמישית היא מצוה פרטיית ,והיא לפרות ולרבות ,והיא מהמצות שמחוייב האדם לרדוף לקיימה ,וגם יש יכולת בידו לקיימה ,וזו היא חמורה מכל המצות ,והוא ,כי מי שמת בלא בנים ולא קיים אותה לא די במה שיתגלגל ,אלא ששאר המתגלגלים על ידו על חסרון איזה מצוה כנז"ל ,הנה כל גוף וגוף מהם יקום ויחיה בזמן התחיה ,ויכנס בו נצוצות נשמתו כפי שיעור המצות שקיים בהיותו באותו גוף .אבל זה שמת בלא בנים כל חלקי נצוצות נשמתו ,יכנסו בגוף השני שנתגלגל בו בסוד היבום ,ואז קיים מצות פריה ורביה .אבל הגוף הראשון שלא קיימה ,אין נכנס בה רק ההוא רוחא קדמאה דיהיב באנתתיה כשנשאה בביאה א 'כנודע .הששית היא ,מצוה פרטיית ,והיא לעסוק בתורה , והיא שקולה כנגד כל המצות ,כי ת"ת כנגד כלם .ויש בה ד 'פירושים ,שסימנם פרד"ס ,פשט ,רמז ,דרש , סוד .וצריך לטרוח ולעסוק בכלם ,עד מקום שיד שכלו מגעת ,ויבקש לו רב שילמדהו ,ואם חסר אחת מארבעתם כפי השגתו ,יתגלגל על זה:

גם צריך שתדע ,כי האדם צריך לקיים כל תרי"ג מצות ,במעשה ,וכן בדיבור ,ע"ד מה שאמרו רז"ל כל העוסק בפרשת עולה ,כאלו הקריב עולה וכו .'וכן במחשבה ,אם לא קיים כלם בשלשה בחי 'אלו ,יתגלגל , עד שיקיים כל התרי"ג מצות בשלשה בחי 'אלו:

עוד דע ,כי התרי"ג מצות מתחלקות בתרי"ג איברים וגידים של אדה"ר ,שנקראים תרי"ג שרשים גדולים , ובכל אבר ואבר מהם יש מצות פרטיות ,כנזכר כי בכל אבר הכתף השמאלי ,יש אחד עשרה מ"ע וט"ו

מל"ת .וכל מי שהוא מן הכתף הזה ,מחוייב להשלים אלו המצות יותר מכל שאר התרי"ג .ולא נתברר לי היטב ענין זה ,כי כיון שכל אדם מחוייב להשלים כל התרי"ג מצות כנז"ל ,מה הוא החיוב המשונה שיש בין אלו המצות הפרטיות שבכל אבר אל שאר התרי"ג כלם:

גם שמעתי ממורי ז"ל ,כי אינו דומה מי ששאר הנצוצות שהם מן משרש נפשו אשר קדמו אליו קיימו כל המצות ,למי שהנצוצות הקודמות אליו לא קיימו גם הם אלו המצות שלא קיים גם הוא ,ולא ידעתי מה הוא החלוק שיש בין זה לזה .והרי נתבאר ענין קיום המ"ע:

ונבאר ענין מל"ת ,דע ,כי יש מצות ל"ת שתשובה ויום הכיפורים מכפרים .ויש שצריך גם כן יסורין לכפרם . אבל יש עבירות חמורות ,כמו כריתות ומיתות ב"ד וכיוצא ,שאינם מתכפרים עד שימותו .ויש באלו חלוק , כי אם היא עבירה שאינם מאותם שגופם כלה ואשם קם בתחית המתים ,כמ"ש ז"ל ואלו שאין להם חלק לעה"ב ,המינים והאפיקורסים וכו .'הנה הנפש הזאת תתגלגל ,לתקן מה שחטא ,וגופו הראשון כלה ונאבד כנזכר .ואם אינה מבחי 'זו ,הנה הגוף הראשון אינו נאבד ,אמנם הנפש ההיא מתגלגלת בגוף הזה השני ,בהצטרפות איזה נצוץ אחד משרשו שנכנס שם ,שהוא בעל הגוף ההוא ,ושם נתקן זה המגולגל עמו הנקרא אורח ,ולא בעל הבית:

גם דע ,כי האדם המחטיא לחבירו באיזו עבירה שצריך גלגול ,אבל הוא עצמו לא חטא ,יבא בעיבור עם המתגלגל ,עד יתקן החטא ,ואף זה שהחטיאו יסתלק משם .ודע ,כי לא די לאדם עצמו פרטיות אחרות אחיזת נפשו למעלה ,רק כל חלקי העשיה והיצירה וכו ,'וזה מסייע למה שכתבתי פה ,שאע"פ שיש מצות פרטיות בכל אבר ,צריך שישלים כל התרי"ג מצות .אמנם נלע"ד פי 'הדברים באופן אחר ,והוא ,כי אם נפש האדם דרך משל מנוקבא דעשיה ,לא יספיק לו כאשר יתקן בחי 'ההיא לבדה ,ועי"כ יכנס בו בחי ' הרוח שלו ,שהיא מנוקבא דיצירה .אלא צריך שיתקן גם כל חלקי הנפש ,שהם מחלקו של עשיה .כגון נפש ממלכות ז"א דעשיה ,וממלכות דאימא ואבא ואריך דעשיה ,כי כל אלו הם חלקי נפשו בשלמות ,שהם נרנח"י שיש בעשיה ,וכולם נקראים נפש דעשיה שלימה .ואז יתחיל לשבות נפש שברוח דיצירה שבחלקו . דאל"כ אלא שצריך שישלים כל העשיה בכללותה ,א"כ אין בעולם רק נפש אחת לבדה .וגם זה מוכיח כי אין צורך לאדם לתקן רק שרש הקטן אשר ממנו חוצב:

ועתה נבאר ענין הרוח והנשמה ,אעפ"י שכבר נתבאר עניינם למעלה ,כי תקון הרוח דיצירה הוא ע"י עסק התורה כהלכתה לשמה בתורה שבע"פ משנה ותלמוד וכו .'ותקון הנשמה דבריאה ,תלוי בידיעת סודות ורזי התורה הפנימיים בחכמת הזוהר .ובמקום אחר כתבנו ,כי העושה מצות עשה בלי כונה מתקן עולם העשיה שהיא נפש .והעוסק בתורה בלי כונה ,מתקן היצירה שהיא הרוח .והעושה מצוה או העוסק בתורה בכונה ,מתקן בריאה שהיא נשמה .ובמקום אחר כתבתי ,כי המחשבה והתדבקות בהוי"ה דס"ג , ובאהיה יה"ו ,ובאהיה אשר אהיה ,הם תועלת הנשמה הבאה מן בריאה .ועסק התורה בדיבור ,הוא תועלת הרוח שמן היצירה .וקיום מצות מעשיות ,ובפרט התלוים בהליכת הרגלים ,כגון בקור חולים ,ולוית אורחים ומתים ,תועלת הנפש שמן העשיה:

אמר הכותב חיים ,זהו הנלע"ד באמת בענין הגלגול הוא זה ,הנה הנפש לשתהיה שלימה לעלות אל מקומה ,הוא ע"י שני תנאים ,האחד הוא הנקרא תקון שלמות הנפש ,והוא קיום כל רמ"ח מ"ע .והשני הוא תקון פגם הנפש ,אם עשתה שום עבירה משס"ה מצות ל"ת .ונודע כי אין הרוח נכנס בגוף ,עד שתשתלם הנפש בשני חלקים הנז .'והנה אם הנפש ההיא ,שהיא נצוץ אחד פרטיי ,שאי איפשר לו להתחלק יותר ,כי בפחות מזה איננו נקראת נפש גמורה ,אם השלימה בשני התנאים הנז ,'כבר נקראת נפש שלימה ,מוכנת לקבל את הרוח .ואחר כך אם יחטא האדם ,אין הפגם ההוא פוגם בנפש ,כי אם ברוח:

השני הוא ,אע"פ שהשלימה כל הרמ"ח מ"ע ,אם עשתה עבירה מאותם המונעות תחית המתים מאותו הגוף ,תתגלגל הנפש הזאת בגוף שני היא לבדה ,ושם תתקן פגם העבירה הנז .'כי המצות כבר עשאתה ואח"כ בעת התחיה תכנס בזה הגוף השני ,והגוף הראשון ימהה מן העולם .ומכ"ש שיהיה כן ,אם לא השלימה כל רמ"ח מצות עשה בגוף הראשון:

והשלישי הוא אם לא השלימה כל רמ"ח מ"ע בגוף הראשון ,ולא נפגמה בשום עבירה ,או גם אם נפגמה באיזו עבירה ,שאינה מאותם העבירות שגופו כלה בתחית המתים ,כי אז תתגלגל היא לבדה כולה בגוף שני גלגול ממש ,ואח"כ בעת התחיה ,תתחלק הנפש ההיא לחלקים עם היות כי אין שום חלק מהם נקרא נפש גמורה כנז"ל .ואותם החלקים שעשו המ"ע הנכונים להם בגוף הא ,'יחזרו שם בעת התחיה ,כי בו נתקיימו המצות ההם .ואע"פ כן הוצרכו להתגלגל החלקים ההם בגוף השני ,כי אינם נפש אחת גמורה ,

וצריכים להמצא גם הם בגוף השני ,בקיום שאר המצות החסרות .ואם עברה איזה עבירה בגוף הראשון ,
יתקנוהו עתה בגוף השני ,וסובלת יסורין וצער מיתה עמו ,והחלקים שעשו המצות שחסרו בגוף השני ,
יקומו בגוף השני בזמן התחיה ,כי בו נעשו .ואם איזו עבירה נפגמה בגוף השני ,אין עונשה נוגע כלל
לחלקים הראשונים .ואם זה הגוף השני השלים תשלום רמ"ח מצות עשה ,וגם לא נפגם בשום עבירה ,אז
יכניס בו גם כל הרוח בחייו ,וכן אחר התחיה יכנס כל הרוח ,עם קצת חלקי הנפש בגוף השני:
הרביעי הוא ,אם השלימה הנפש כל רמ"ח מ"ע בגוף הראשון ,ונפגמה באיזו עבירה קלה כנזכר ,כי אז
תתגלגל בגוף השני עם נפש אחרת חדשה ,וזה נקרא גלגול כפול .ואם תקבל צער יסורין ומיתה על עונש
עבירה שלה ,ולא על עונש עבירות הנעשות בגוף הב .'אך במצות הנעשות בגוף הב ,'יש לה שכר ,ובעת
התחיה היא תחזור לגוף הא ,'והגוף הב 'יקח הנפש החדשה ,כי היא העיקרית שלו .ודע ,כי זאת הנפש
החדשה ,אם לא תהיה משרשי הנפש הראשונה ממש ,לא תתגלגל עמה ,אלא אם כן יהיו ב 'נצוצות
נפשות אלו שתיהם משרש אחד ממש:
גם דע ,כי זה הגלגול של הנפש הראשונה ,נקרא עבור בצד מה ,כיון שאינה נוטלת עונש על העבירות של
הגוף הב ,'וגם כי סופה לשוב בתחיה בגוף הראשון .וזה הענין עצמו בחלוקה הג ,'והיא בהתגלגל קצת
חלקי הנפש שכבר נתקנו עם שאר חלקיה בגוף הב ,'כי בחי 'גלגולי החלקים שנתקנו ,יקרא עבור לסבה
הנז 'בצד מה:
ונלע"ד ,כי בזו החלוקה הד ,'איננה גלגול גמור לנפש הא ,'רק כל זמן שצריכה לשבת שם ,עד תשלום
הפגם של הגוף הראשון ,כי אז סובלת הצער והיסורין של הגוף הב .'וכשהשלימה, תצא בחייו ,ותלך
למעלה ,ואם לא הושלם עונשה רק עם המיתה ,תשב שם עד תסבול צער מיתת הגוף השני ,ולכן ענין זה
נקרא עיבור הדומה לגלגול .וכן הענין בחלוקה השלישית ,כי החלקים הראשונים ישבות בסוד גלגול גמור ,
עד יקיימו מצות החסרות ,וכשיושלמו ,יצאו להם בעודו בחיים .ואם לא הושלמו ,תשב שם עד שימות:
וממקום אחר נראה חלוק אחר בשתי החלוקות הנז ,'כי כאשר אלו המצות החסרות מזו להנפש ,עדיין לא
קיימום שום נצוץ מן הנצוצות שקדמו אליו ,והם משרש נפשו ,צריך שיבא בגלגול גמור עד יום המיתה ,
ואם נתקיימו ע"י הנצוצות שקדמו אליו ,די לו הגלגול הנז 'שנקרא עיבור .ובמקום אחר נתבאר ,כי גם
לצורך קיום מצוה יספיק עיבור:
אמר שמואל ,כל זה לקטתי מליקוטי בתר לקוטי ,מהעמרים אשר עמר אבא מארי ז"ל ,והוא סלת מנופה)
מכל דרושי גלגולי הנשמות באר היטב):
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Chapter 12
בענין נשמות החדשות והישנות:
כבר נתבאר למעלה ,כי כל הנשמות כלם היו בתחלה כלולות באדה"ר ,וכשחטא נשרו איבריו ,ונתמעטה
קומתו .ובארנו פי 'ענין זה ,שהוא שירדו הנשמות אל עמקי הקליפות ,ולא נשתיירו בו אלא קצתם ,שהוא
סוד מאה אמות .במארז"ל על פסוק ותשת עלי כפכה .והנה באדה"ר היו כלולות קצת נשמות חדשות

שלא באו לעולם, ואלו נקראות נשמות חדשות אמיתיות. ולמטה מהם היה מדרגה אחרת, והם הנשמות שנשתיירו כלולות בו, ולא נשרו ממנו, ואלו נקראים ג"כ חדשות, אבל לא בערך הראשונות הנז"ל. והנה כאשר אלו הנשמות שממדרגה ב', יבאו בגוף בגלגול, אחר שמת אדה"ר ונפרדו ממנו, עדיין אז יקראו חדשות. והטעם הוא, לפי שיצירת האדם הא' היתה בבחי' זווג עליון אחור באחור ולכן עד שתחזור לבא עם ההיא בבחי' זווג עליון דפנים בפנים, אז תקרא פעם א' שבאה לעולם, ונקראת חדשה, ואם גם אחר מיתת אדה"ר, לא זכתה הנשמה ההיא לבא פעם אחרת בעולם, אלא בבחינת זווג אחור באחור, עכ"ז תקרא עתה פעם א' שבאה לעולם, אע"פ שלא באה ע"י זווג פנים בפנים, לפי שכבר באה עתה אחר מיתת אדם הראשון:

ואחר מדרגה זו, יש עוד מדרגה שלישית תחתיה, והיא מהנשמות שנשתיירו באדה"ר, שמהם הוריש אדם לקין והבל בניו כשנולדו, ומדרגה זו שוה אל המדרגה הב', כי גם בהיותם בקין והבל, אינם שם בבחי' פעם א', כיון שלא באו בקין והבל אחר מיתת אדם, אלא בחייו הנחילם להם, לכן אין היותם כללות בקין והבל נחשבת אפילו לפעם א', אלא הרי הם כאלו עדיין היו כלולות באדם. וכאשר מתו קין והבל, אם יחזרו נשמות אלו לבא בעולם, אפילו שיבאו מבחי' זווג אחור באחור תקרא אז פעם א' שבאה בעולם, ותקרא חדשה. ומשם ואילך אם תמות ותתזור לבא בעולם, אז נקראת מגולגלת. אך אע"פ שדינה שוה אל המדרגה הב' עכ"ז בבחי' אחרות, הם גרועות אלו הנשמות שנכללו בקין והבל מהנשמות שנשתיירו באדם עצמו, ואינם נקראים כ"כ חדשות כמותם:

ואחריה מדרגה רביעית גרועה מכולם, והם הנשמות שנשרו מאדם עצמו אל עמקי הקליפות, כי אלו ישנות נקראים. ואפילו בפעם א' שבאו לעולם, אחר שנפלו בקליפות, נקראים נשמות ישנות מגולגלות. ואחריה מדרגה ה' גרועה מכלם והם נשמות הבאות בגוף הגרים המגיירים. ואמנם כל המדרגות הנז"ל ירדו אל הקליפות, חוץ מן המדרגה הראשונה, שהם הנקראים חדשות אמיתיות. אבל שאר המדרגות כולם ירדו אל הקליפות. וזהו הצד השוה שבהם. אלא שעדיין יש בהם חלוק, ואינם שוים במדרגת נפילתם, והוא, כי אותם שנשתיירו באדם הנקראים מדרגה שניה, אין בהם רק פגם אחד, שנפגמו בחטאו של אדם. ואותם שהנחיל לקין והבל בניו, והם המדרגה הג', יש בהם שני פגמים, פגם חטאו של אדם, ופגם עצמם של קין והבל, כי גם חטאו, כנזכר בספר התקונין תקון ס"ט:

ודע, כי כאשר הגיע זמן צאת הנשמה מתוך הקליפות לבא בעה"ז, הם צריכות בתחלה לבא בעבור במעי של המלכות נקבה העליונה, כדי להטהר להנקות שם מחלאת טומאת זוהמת הקליפות, אשר נתעכבו בה בהיותה בתוכם:

ואמנם זמן שהייתם שם אינו שוה, כי כפי גדר הנשמה, כך יהיה לה כח וזכות להתעכב שם בבטן המלאה, עד שתזדכך לגמרי ותתחדש:

ונבאר סדר החמשה מדרגות הנז', הנה המדרגה הראשונה, שהם הנשמות הנקראים חדשות אמיתיות, יכולות להשתהות בסוד עבור בבטן המלכות י"ב חדשים, ואח"כ יורדות בגוף בעה"ז, ולכן דוגמת זה מצינו עבור באשה י"ב חדש, כנזכר בגמרא מעשה דאשתהי תריסר ירחי, ואכשר רבה תוספאה. והמדרגה הב', והם הנשמות שנשתיירו באדם, ונקראים חדשות ולא לגמרי, אין בהם כח להשתהות במעי המלכות רק ט' חדשים בלבד, ואח"כ באות לעולם. והמדרגה הג', והם נשמות קין והבל, אשר גם הם חדשות בצד מה, אלא שאינם לא כראשונות ולא כשניות, לפי שיש בהם ב' מיני פגם, הנה אלו אין בהם יכולת להשתהות במעי המלכות רק שבעה חדשים בלבד. והמדרגה הד', והיא שאר הנשמות שנשרו מן אדה"ר, וירדו אל הקליפות, אע"פ שיצאו משם, וירדו ובאו לעה"ז בפעם א', הרי הם כשאר מדרגות הראשונות הבאות בפעם שניה, וכלם נקרא נשמות ישנות מגולגלות כנזכר, ולכן בין אלו שממדרגה הרביעית בבואם בפעם ראשונה, ובין אותם שממדרגות הראשונות בבואם בפעם שנית ומשם ואילך, כל אלו הם אינם מתעכבות בבטן המלכות רק מ' יום כנגד יצירת הולד, ואח"כ תיכף יורדות בעולם. והמדרגה הה', והם נשמות הגרים, אינם יכולות להתעכב בבטן המלכות רק שלשה ימים בלבד, כדי קליטת זרע, ואח"כ באות בעה"ז.

ודע, כי כפי יתרון זמן עכובם בסוד העבור תוך המלכות, כך יתרון גודל הארתם וזכוכם מחלאת הקליפות:

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Chapter 13

וגם היא נקשרת עם האמור ,וז"ל ,גם דע הקדמה אחרת והיא ,כי כל אלו הנשמות כאשר יוצאות מתוך הקליפות לעלות אל הקדושה בסוד העבור כנזכר ,אינם יוצאות אלא על ידי תפלותיהם של ישראל ,כי אז הם יוצאות ועולות אל הקדושה בסוד מ"ן כנודע ,או ג"כ יוצאות ע"י איזה יחוד שמייחד האיש הצדיק בעה"ז ,כמבואר אצלינו בשער רוח הקדש ,מציאות היחודים ועניינם .או יוצאות ע"י איזו מצוה שיעשה האדם בעה"ז .ודע ,כי יש נשמות שע"י איזו פגם שיש בתחתונים ,או מחמת פגם שיש בהם עצמם שחטאו בתחלה בהיותם בעה"ז ,וע"י זה הם יורדות בעמקי הקליפות ,ואם אז נזדמנה יציאת ועליית איזו נשמה מתוך הקליפה להתעבר במעי המלכות ולהתקן שם כנזכר ,יש יכולת באותה נשמה שבמלכות לאחוז אותם הנשמות שהם פגומות קודם שירדו אל הקליפות ולהעמידם ממקומם ,ולהחזירם עמה למעלה במעי המלכות בסוד העבור ,ושם יתוקנו כלם ,ואח"כ יבואו בעולם:

והענין הוא ,כי בהיות הנשמה במעי המלכות ,תמיד היא שם מעלה מיין נוקבין למעלה ,ובכח אותם המיי"ן נוקבין שהיא מעלה ,יכולה להעלות עמם לאותה הנשמה כנז .'אמנם אי אפשר זה ,אם לא ע"י שיניח קצת רוחא וישדי בגוה .פי ,'שהנשמה הראשונה שהיא במלכות ,נותנת כח אחר ממנה באותה נשמה הפגומה , והיא מתלבשת בההיא רוחא ,ונתקנה על ידה ,וזה הרוח נשאר תמיד קשור עמה עד זמן התחיה ,ואז מתפרשים זה מזה:

גם דע ,כי אם אותה הנשמה שהיתה מעוברת בבטן המלכות ,היא ממדרגת אותם הנשמות שעומדות בעיבור י"ב חדשים ,יש בה יכולת וכח ,שגם אותה הנשמה הפגומה שעכבה עמה ,תעמוד כמוה י"ב חדש , אפי 'שאינה אלא ממדרגה הגרוע שבכלם ,שהיא נשמת הגרים ,שאינם מתעכבות רק עד שלשה ימים .וכן אם הראשונה היא ממדרגת ט 'או ז 'חדשים ,ואחרת היא גרועה יותר ,שהיא מבחי 'מ 'יום ,או ג 'ימים , תעמוד כמוה ט 'חדשים או ז 'חדשים .ואם הדבר הוא להפך ,שהראשונה המעכבת מאת האחרת ,אינה אלא ממדרגה ט 'חדשים ,והב 'שנתעכבה על ידה ,היא מדרגה י"ב חדש ,אז שתיהם עומדות י"ב חדש . באופן שלעולם אזלינן בתר רווחא ועלויא דמלתא:

והנה אני מסופק בזה איך שמעתי ממורי ז"ל ,והמשל בזה ,כי אם הנשמה החדשה שהיתה מדרגת קין ,והבל ,שזמנה שבעה חדשים ,ועכבה עמה נשמה אחרת שהיתה ממדרגת אדם הראשון שנשתיירו בו , שהיתה זמנה ט 'חדשים ,אלא שהיתה נשמה ישנה ,שבאה שני פעמים לעולם .אם נאמר ,שכיון שזו הנשמה השניה היא ממדרגת ט 'חדשים ,א"כ עתה שנתעכבה ,ונתקנה ע"י הראשונה ,א"כ גם אם זו הנשמה תהיה משבעה חדשים ,גם שתיהם מתעכבים ט 'חדשים:

גם דע ,כי יארע לפעמים ,שנשמה אחת תעכב נשמה אחת מלירד אל הקליפות כנזכר ,וזה ע"י דשדי חד רוחא בגוה כנזכר ,ואח"כ מכח שתופם יחד ,יהיה כח בשתיהם לעכב עוד נשמה שלישית אחרת מלירד אל הקליפות ,וזה ע"י דשדי הנשמה השנית בשלישית חד רוחא ,וגם הנשמה הא 'שדי חד רוחא בשלישית .ועד"ז אפשר עד עשר נשמות ,זו קשורה בזו ,עד שנמצא כי בנשמה העשירית ,יש בה חד רוחא מן הנשמה הא ,'וכן חד רוחא מן כל א 'משאר הט 'נשמות שקדמו אל זו העשירית ,וכפי זה נמצא , כי הראשונה יש לה ט 'רוחין בט 'נשמות שתחתיה ,והב 'יש לה ח 'רוחין וכו ,'והעשירית אין לה רק כח שבה ,ואין תחתיה מי שקבלה ממנה רוחא כלל ,ונמצא ג"כ כי כל הט 'נשמות אחרונות משועבדות אל הראשונה ,כי היא אליהם כדמיון אב לכלם ,והוא מדריך ומתקן לכלם ,ע"י ההוא רוחא דשדי בגווה דכל

חדא וחדא מנייהו, וכיון שכן נמצא שהוא נוטל חלק עם כל הט' בכל המצות שהם עושים, והוא מחוייב להדריכם בדרך טובה, ובטובתם יקח גם הוא חלקו. אבל הם אינם נוטלים חלק במעשיו, ולכן אינם מחוייבים להדריכו. ועכ"ז השניה, כל השמונה נשמות שאחריה, משועבדות לה, והיא אינה משועבדת להם, וכן עד"ז בכלם. וז"ס מ"ש חז"ל, והביאו הרמב"ם ז"ל בהלכות שכנים פ"ג וז"ל, ה' גנות המספקות מים ממעין א', ונתקלקל המעיין, כלם מתקנות עם העליונה וכו'. וברור הענין הוא כך הוא, דע, כי אין לך צדיק וצדיק שבעולם, שאין לו שתי נשמות, כנזכר בזוהר ריש פרשת נה בתוספתא, על פסוק אלה תולדות נח נח, וכן משה משה שמואל שמואל וכו', תרין זמנין) הגהה - אמר שמואל, הנה באור התוספתא הזאת ביארתיה בשער ב' שער מאמרי רשב"י בפרשת נח, ולכן לא חזרתי וכתבתי אותה פה ומצאת שם כי תדרשה):

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Chapter 14

הקדמה קטנה בענין הגלגולים:

דע, כי אע"פ שתמצא כתוב אצלינו במקומות רבים, כי פלוני נתגלגל בפלוני, ואחר כך בפלוני וכו', אל תטעה לומר כי הנשמה הראשונה עצמה, היא המתגלגלת תמיד. אבל הענין הוא, כי הנה כמה שרשים לאין קץ נתחלקו נשמות בני אדם, ובשרש אחד מהם יש כמה נצוצות נשמות לאין קץ, ובכל גלגול וגלגול נתקנים קצת נצוצות מהם, ואותם נצוצות שלא נתקנו, חוזרים להתגלגל להתקן. ואותם שכבר נתקנו, אינם מתגלגלים, אמנם עולים ועומדים במדרגה הראויה להם:

ובזה תבין מה שהודעתיך בענין נדב ואביהו, כמה פעמים נתגלגלו, וכמו שנתבאר בפסוק ויהי נא פי שנים ברוחך אלי, כי נדב ואביהו היו תחלה באליהו ז"ל, ואח"כ היו באלישע, מלבד כמה גלגולים. והענין הוא, כי נדב ואביהו הם שרש נשמה אחת, ותלויים בהם נשמות נצוצות פרטיות לאין קץ, ובכל גלגול היו נתקנים כמה נצוצות וחלקי השרש ההוא, ואותם נצוצות שעדיין לא נתקנו, הם היו אשר בקש אלישע ליקחם מן אליהו. כי אותם שנתקנו עלו במדרגתם הראוי להם. ולהיות כי אלישע היה מעורב בשתי בחי', כי אע"פ שעיקר נצוץ נשמתו היה משרש יוסף הצדיק כמבואר אצלנו, עכ"ז היה מעורב משרש נדב ואביהו, שהם מבחי' קי"ן. וכמו שהודענוך כי נקרא אלישע, להורות כי בקין כתיב ואל קין ואל מנחתו לא שעה מפני חטאו, ובאלישע שנתקן חטאו של קין, נקרא אלישע, כי הקב"ה שעה לו, וקבלו. ואותיות לא שעה, נהפכו ונעטו אל"י שע"ה. ובעבור כי היה לו אותו הנצוץ מן שרש קין בתחלה, לכן רצה שגם אלו הנצוצות של נדב ואביהוא, שיתחברו עמו, כמש"ה ויהי נא פי שנים ברוחך אלי, וזכה להם, מחמת אותו נצוץ של קין שהיה בו מתחלה כנזכר. ומזה תקיש ותבין לכל הגלגולים שבעולם, כי אין הראשונים ממש אותם המתגלגלים, אלא הם בחי' נצוצות שלהם שלא נתקנו בתחלה:

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Chapter 15
ובה יתבאר טעם, למה מצינו היות צדיקים גדולים, בני רשעים גמורים. וכמו שמצינו באברהם, שהיה בן תרח, כומר גדול, ועושה פסילים למכור לכל העולם ולהחטיאם. ובזה יתבאר, למה הקליפות מתאוים כ"כ להחטיא את האדם, עד כי גרמו להחריב בית המקדש, ולהגלות שכינתו יתברך בין הגוים, ולהכעיס את השי"ת אשר בראם. וסוד הענין דע, כי ע"י חטאו של אדה"ר, נפלו כל הנשמות לתוך עמקי הקליפות.
והנה הקליפות הם שיורי הזוהמא והפסולת שנברר מן הקדושה במיתת המלכים של אדום, כמבואר אצלינו והקליפות האלו הם בעצמם, הנקראים בשם דרגא דמותא. אבל הקדושה, היא אלהים חיים ומלך עולם, ולכן הם רודפים אחר הקדושה הנקראת חיים, כדי ליזון ולהחיות ממנה. ובעוד שהקדושה בתוכה, הם חיים ונזונים ממנה. וכשאין קדושה בתוכה, הם מתים, ואין להם חיות ושפע, ולכן הם טורחים אחר הקדושה, ומחטיאים את נשמת האדם הקדושה, כי אז גורמים אל הקדושה, ואל אותה הנשמה שתכנס ברשותם, והם חיים ונזונים על ידה. לפי שהנשמה הקדושה אי אפשר לה להכרת ממקום הקדושה, כי הבורא יתברך חשב מחשבות לבלתי ידח ממנו נדח, אפילו נצוץ קטן של נשמה קדושה, וממקום קדושתו יתברך משפיע, וממשיך מזון אל אותם הנשמות שבתוך הקליפות ההם, ומאותו השפע נותנים גם הקליפות, ולכן רודפים להחטיא את האדם, כאחד הרודף וטורח אחר מזונותיו, ולא יבוזו לגנב כי יגנוב למלא נפשו כי ירעב:
והנה כאשר נחרב בית המקדש, גלתה שכינה בין הקליפות, לפי שהנשמות שגלו ביניהם, אין בהם כח ויכולת לצאת מתוכם, כיון שנפגמו בחטאם. וע"כ שכינתו יתברך, אשר עליה נאמר כי ה' אלהיך אש אוכלה, נכנסת ביניהם כדי ללקט אותם נצוצות נשמות אטר בתוכם, ומבררת אותם ומעלה אותם למקום הקדושה, ומחדשם, ומורידם בעה"ז, בגופות האנשים. ובזה תבין היטב סוד גלות שכינה. ומיום שנחרב בית המקדש, זו מלאכתו יתברך, עד שיכלה מלאכתו ללקוט כל הנשמות שנפלו בין הקליפות של האדם הבליעל ונתערבו בו מראשו ועד רגליו, ועד שיגמר ללקט אפילו אותם שנפלו עד הרגלים, אין המשיח נגלה, ואין ישראל נגאלים. כמבואר אצלינו בזוהר בפרשת פקודי וז"ל, כד מטו רגלין ברגלין, כדין כתיב ועמדו רגליו ביום ההוא על הר הזיתים. ואמנם אין השכינה מלקטת אותם, אלא ע"י מעשה התחתונים ותפלותיהם, בסוד תנו עז לאלהים. וכפי גדר מעשה התחתונים, כך גדר הוצאות הנשמות והנצוצות ההם.
ואלו כל ישראל היו שבים בתשובה גמורה, היה כח בשכינתו יתברך להוציא כל הנשמות משם ברגע אחד. אבל חטאתינו מתישים כחה, וכמש"ה צור ילדך תשי. וכאשר יכלו הנשמות מלצאת משם, אז גם שכינתו יתברך תצא משם, ויסתלק חיותם, וימותו הקליפות, והרשעה כלה בעשן תכלה, וז"ס פסוק בלע המות לנצח וגו'. ר"ל, שהקליפות הנקראות מות, יכלו ויבולעו ברגע אחד, מסבת הסתלקות שכינתו יתברך מתוכם. וכל נצוצות נשמות אשר ביניהם כנזכר: And behold, when the temple was destroyed, the divine presence was exiled among the husks, because the souls that were exiled among them did not have the power to extract themselves from them, since they were blemished by their sins. That is why His divine presence, may He be blessed, about which it is stated, For the Lord your God is a consuming fire (Deuteronomy 4:24),

enters among them — in order to gather those sparks of souls among them, separate and elevate them to the place of holiness, renew them, and bring them down to this world into the bodies of people. And with this, you can understand the secret of the exile of the divine presence. And this is His work, may He be blessed, from the time that the temple was destroyed until the end of the work of collecting all of the souls that fell among the husks of the Scoundrel Man and got mixed into him, from his head to his feet. And until He finishes collecting even the ones that fell to the feet, the Messiah will not be revealed and the Jewish people will not be redeemed, as it is explained for us in the Zohar, Parshat Pekudei (51:737). And these are its [words]: When the feet reach the feet, like that which is written, On that day, He will set His feet on the Mount of Olives (Zechariah 14:4)." However the divine presence only collects them by way of the actions of the earthly ones and their prayers via the secret of, give might to God [alluding to Psalms 68:35]. And according to the level of the actions of the earthly ones, so too is the level of the extraction of those souls and sparks. And if all of the Jewish people was to completely repent, His divine presence would have the power to instantly extract all of the souls from there. But our sins weaken its power, which is as it is written, You neglected the Rock that begot you (Deuteronomy 32:18). And when the souls are finished exiting from there, His divine presence, may He be blessed, will then exit from them and withdraw their life-force. Then the husks will die, and evil will end like smoke [alluding to the amidah prayer of the high holidays]. And this is the secret of the verse, He will swallow up death forever, etc. (Isaiah 25:8). It means to say that the husks, which are called death, will end and be swallowed up instantly, as a result of the removal of His divine presence, may He be blessed, from within them. And all of the sparks of the souls that are among them [will be redeemed], as mentioned.

ונחזור לענין, כי בהיות השכינה בתוכם, מוכרח הוא שיקבלו מזון ושפע וחיות, ואין השכינה גולה ביניהם, אלא לסבת הנשמות. ולכן כל מגמתם היא, להמשיך הנשמות בתוכם, ולעכבם שלא יצאו, כדי שיחיו ויתפרנסו על ידם. והנה כפי גדול ערך הנשמה, כך גודל ערך השפע הנמשך אליהם. ולכן בהיות איזו נשמה יקרת הערך, אינם מניחים אותה לצאת מתוכם, וכל מגמתם לטנפה ולטמאה ככל הבא מידם, כדי לעכבה אצלם תמיד. ולפעמים שהם מתייראים אולי איזה צדיק גדול יעשה איזה מצוה גדולה, ויהיה יכולת בידו להוציא אותה הנשמה מתוכם, ולהמשיכה בטפת זרעו בהזדווגו בקדושה עם אשתו, ולכן בראותם איזה רשע פגום בתכלית, טורחים הרבה ומקטריגים לפני השי"ת על הנשמה ההיא, להכניסה בטפת זרעו המזוהמת, כדי שעי"כ תתקלקל הנשמה ההיא יותר מבתחלה ותפגום בתכלית, ועי"כ תחזור לידם פגומה מאד, ולא תצא עוד מתוכם. והנה הקב"ה חושב מחשבות לבלתי ידח ממנו נדח, ובפרט זו הנשמה הטהורה והמעולה, ואז שומע לקולם, ומכניס במקום הרע ההוא, וכיון שיצאת מתחת ידם, הקב"ה עוזר אותה, והיא מתנערת מעפר שריפת חטאתה וטומאתה, ומכשרת במעשיה, כמרגלית המתרחצת ומראה זכותה לעיני הכל, ולא די כי אותה הנשמה נתקנת, אלא גם אביו שהולידו זוכה ע"י בנו וחזר בתשובה ע"ד מה שנתבאר אצלינו בענין איוב, שהיה גלגול תרח אבי אברהם, אשר שב בתשובה ע"י בנו אברהם. והקב"ה מרמה בקליפות, כי חשב מחשבות לבלתי ידח ממנו נדח:

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Chapter 16

ובה יתבאר שכל מי שנשמתו חדשה, צריך לקיים כל תרי"ג מצות. דע, כי כל מי שהוא נשמה חדשה, צריך לקיים כל התרי"ג מצות. ונודע, כי יש כמה שרשים מחולקים בהם כל הנשמות שבעולם, וכל שרש מהם, הוא אבר א' מאברי נשמות אדה"ר, כמו שיתבאר. וכל שרש מהם, מתחלק לנצוצות נשמות לאין קץ, כמו שיתבאר וכו'. והנה כל נצוץ ונצוץ מהם, צריך אם הוא חדש, לקיים כל תרי"ג מצות, לפי שאין אבר שאינו כלול מכל רמ"ח איברים כנודע, אבל מי שאינו חדש, אלא נתגלגל וחזר בעה"ז, אין צריך שישלים עתה, רק אותם המצות החסרות ממנו שלא קיימם בגלגול הא' שקדם. ובזה יתבאר לך מה שמצינו בתלמוד, כי חכם פלוני היה זהיר במצוה פרטיית יותר משאר המצות, וחכם א' היה זהיר במצוה אחרת. וכמו שמצינו שהיה שואל אמורא פלוני לחבירו אבוך במאי הוה זהיר טפי, וחבירו השיבו שהיה זהיר בציצית או תפילין וכיוצא בזה. וכפי הנראה שזה הורס את המשנה, האומר והוי זהיר במצוה קלה כבחמורה. אבל סוד הענין הוא, כי כל חכם וחכם היה זהיר באותה המצוה שהיתה חסירה ממנו בגלגול הקודם, או כלה, או פרט מפרטיה. וגם ז"ס מה שמצינו בתלמוד כי פלוני היה בורר לו מדות אלו, ופלוני היה בורר לו מדות אחרות, כמ"ש שאלו לפלוני במה הארכת ימים. א"ל, מימי לא עברתי על מדותי וגו', כל א' בורר לו מדות, כפי בחי' גלגולו:

ואמנם אינו דומה מי שהנצוצות הנשמות הקודמות אליו בשרש נשמתו, קיימו כל תרי"ג מצות, אע"פ שזה הנצוץ עתה שלו לא קיימם למי שהנצוצות הקודמות אליו, גם הם לא קיימוה. וכמו שיתבאר בדרושים הבאים בע"ה:

ודע, כי המצות שיכול האדם לקיימם, ובאה לידו איזו מצוה מהם, ולא קיימם, או אם היה יכולת בידו לעשותם ולא עשה, מוכרח הוא שיתגלגל עד שיקיימה. ואמנם המצות שאין יכולת באדם לקיימם אם לא כאשר השי"ת אנה לידו, כמו, בפדיון הבן, ויבום, וחליצה, וגט, וכיוצא בזה. יש בזה חלוק, כי אם השי"ת אנה לידו אחת מהם ולא קיימה, דינו כדין הראשונים, שיתגלגל בהכרח לקיימה. אבל אם לא באה לידו, איננו מחוייב גלגול על מצות אלו, אבל יבא בסוד עבור באיזה אדם שבאו לידו, ויקיים אותם, ואח"כ ילך לו ויחזור למקומו ככלותו לעשותם:

ואמנם הבחי' השלישית, והם המצות שהוא מן הנמנע לקיימם בזמן הזה, כמו מצות הקרבנות וכיוצא בזה, והנה נתבאר שהאדם מוכרח לקיים כל התרי"ג מצות, ולהתגלגל עד שיקיים אותם, ואמנם בזמן הזה לא יתגלגל לקיימם, כיון שאין יכולת לקיימם. אמנם אחר ביאת המשיח שיבנה בית המקדש במהרה בימינו אמן, אז יתגלגלו בגלגול ממש כדי לקיימם, ואל זה רמז ר' ישמעאל בן אלישע כ"ג כשהטה את הנר בליל שבת, שאמר אכתוב על פנקסי, לכשיבנה בית המקדש אביא חטאת שמנה:

והנה יש חלוק בענין הנזכר והיא, כי מה שנתעצל מלקיים איזו מצוה שאינה חובה, כמו הק"ש והתפילין וכיוצא בזה, אמנם היא מצוה שאינו מחוייב לרדוף אחריה, כמו שלוח הקן דכתיב ביה כי יקרא קן צפור וכו', או שלא היה לו בית וכו', ונמנע מלעשות מעקה וכיוצא באלו, כי לא נזדרז לחפש אחריהם ולקיימם, הנה האיש הזה מחוייב גלגול כנזכר, אבל מובטח הוא שלא יחטא בגלגול הזה. אבל אם באה לידו המצוה ונזדמנה לו, ולא רצה לקיימה, והנה הוא מחוייב גלגול, וכשיתגלגל איננו מובטח כמו הראשון שלא יחטא. אבל מי שנתגלגל על שעבר איזו עבירה, זה יחטא בודאי, כמבואר בדרושים שקדמו:

עוד צריך שתדע, כי האדם צריך לקיים כל התרי"ג מצות, במעשה, ובדבור, ובמחשבה. וכמ"ש ז"ל על פסוק זאת התורה לעולה ולמנחה וכו', כל העוסק בפרשת עולה, כאלו הקריב עולה וכו'. וכוונו בזה שהאדם מחוייב לקיים כל התרי"ג מצות בדבור, וכן עד"ז במחשבה. ואם לא קיים כל התרי"ג בשלשה בחי' הנז', מחוייב להתגלגל עד שישלים אותם. עוד דע, כי האדם מחויב לעסוק בתורה בד' מדרגות, שסימנם פרד"ס: פשט, רמז, דרוש, סוד. וצריך שיתגלגל עד שישלים אותם:

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Chapter 17
והיא מקושרת עם האמור, שהאדם מחוייב לעסוק בתורה בארבעה מדרגות שבה, והיא זאת, דע, כי כללות כל הנשמות הם ס' רבוא ולא יותר. והנה התורה היא שרש נשמות ישראל, כי ממנה חוצבו, ובה נשרשו. ולכן יש בתורה ס' רבוא פירושים, וכלם כפי הפשט. וס' רבוא ברמז. וס' רבוא בדרש. וס' רבוא בסוד. ונמצא, כי מכל פי 'מן הס' רבוא פרושים, ממנו נתהווה נשמה אחת של ישראל, ולעתיד לבא כל אחד ואחד מישראל, ישיג לדעת כל התורה כפי אותו הפירוש המכוון עם שרש נשמתו, אשר ע"י הפרוש ההוא נברא ונתהווה כנזכר. וכן בג"ע אחר פטירת האדם, ישיג כל זה. וכן בכל לילה כאשר האדם ישן, ומפקיד נשמתו ויוצאה ועולה למעלה, הנה מי שזוכה לעלות למעלה, מלמדים לו שם אותו הפירוש, שבו תלוי שרש נשמתו. ואמנם הכל כפי מעשיו ביום ההוא, כך באותה הלילה ילמדוהו, פסוק אחד, או פרשה, כפי פלונית, כי אז מאיר בו יותר פסוק ההוא משאר הימים. ובלילה האחרת יאיר בנשמתו פסוק אחר, מעשיו של אותו היום, וכלם ע"ד הפי 'ההוא אשר תלויה בו שרש נשמתו כנזכר. ומורי ז"ל, בכל ערב וערב היה מסתכל בתלמידיו העומדים לפניו, ורואה בהם איזה פסוק מאיר יותר באיש ההוא מצחו מצד השרות נשמתו המאירה שם. והיה מבאר לו קצת מן הפירוש של הפסוק ההוא, כפי הפירוש השייך אל נשמתו כנזכר, וקודם שהיה ישן האיש ההוא, היה מכוין אל הפירוש ההוא שבאר לו קצתו, והיה קורא בפיו הפסוק ההוא, כדי שכאשר תעלה נפשו למעלה בפקדון בשינתו ילמדוהו עוד תשלום. ועי"כ הנפש מזדככת, ועולה למעלה מדרגות גדולות לאין קץ, ויתגלו לו דברים אחרים, גם אם החומר לא ירגיש בהם כשיקיץ. וכבר נתבאר, כי ס' רבוא פירושי התורה הם כלם כפי הפשט, וכנגדם באגדה, וכנגדם בקבלה, וכו', הנרמזים בר"ת פרדס. לפי שאין נשמה מישראל שאינה כלולה מד 'בחי 'אלו. ואמנם יש נשמה שמשיגה שני מיני פירושים, ויש יותר ויותר. והנה נשמתו של מרע"ה היתה משגת כל ס' רבוא פירושים שבתורה, וכמ"ש רז"ל שידע אפילו כל מה שתלמיד ותיק עתיד לחדש, וטעם הדבר הוא, לפי שנשמתו היתה כוללת כל ס' רבוא נשמות ישראל, ולכן גם שאר חכמי ישראל ישיגו כ"כ פירושים בתורה, כפי בחי ' הנשמות הנכללות בו: And it is connected with that which was said, that man is required to occupy himself with the Torah on its four levels. And this is it: You should know that the sum of all souls is 600,00 and no more. But behold, the Torah is the root of the souls of the Jewish people, for they were hewn from it, and they were implanted in it. And hence there are 600,000 explanations in the Torah, all of them according to the straightforward meaning [peshat], 600,000 in hints [remez], 600,000 in exegesis [derash], and 600,000 in the esoteric teachings [sod]. So it comes out that every soul in Israel is made from one of the 600,000 explanations. And in the future to come, each and every Jew will grasp knowledge of all of the Torah according to that explanation which is directed to

the source of his soul, through which it was created and made, as mentioned above. And likewise, in the Garden of Eden, after a man's death, he will grasp all this. And so too, every night when a person sleeps and deposits his soul and it exits [his body] and ascends above, there they teach that explanation that the root of his soul depends upon to whoever merits to ascend. Of course, everything is according to his deeds that day — according to that, will they teach him one verse or a certain section that night, so that verse will be clearer to him then than on other days. And on a different night, another verse will be clarified to his soul, according to his deeds on that day. But all of them will be according to that explanation upon which the root of his soul depends, as mentioned. And my teacher [Ari], may his memory be blessed, would gaze at his students standing before him each evening and see which verse was shining more on his forehead from the angle of the residence of his soul shining there. So he would clarify something of the explanation of that verse according to the explanation relevant to his soul, as discussed. And before that man would sleep, he would have this explanation, which he explained a little, in mind and would read this verse orally so that when his soul ascended above as a deposit during his sleep, they would teach him the rest as well. And the soul is purified through this and ascends countless great levels; and other things would be revealed to it, even if [his] physicality would not notice it when he awoke. And it has already been explained that the 600,000 explanations of the Torah are all according to the straightforward meaning, and likewise corresponding to them in the Aggadah [homiletical teachings], and likewise corresponding to them in the Kabbalah, etc. which are hinted to in the initials, PaRDeS. That is because there is no soul in Israel that is not made up of these four aspects. Of course, there will be a soul in Israel that, grasps two types of understandings, and there are those [with] more and more. So behold, our teacher Moses grasped all 600,000 explanations of the Torah. And it is like the rabbis, may their memory be blessed, said — that he knew even that which a senior student would develop in the future. And the reason for the thing is because his soul included all of the 600,00 souls of Israel. And therefore even the other sages of Israel grasped many explanations of the Torah, according to the aspects of the souls included in him.

והנה פעם אחת בא איש אחד לפני מורי ז"ל, ונסתכל בו, ואמר לו ענין אחד, ונכתבהו פה, אולי ממנו תוכל להקיש ולהבין איזה ענין אחר, בענין קיום המצות, וזה מ"ש לו:

דע, כי המצות כלם, יש בהם זכרים ונקבות בין במצות עשה בין במצות לא תעשה ואמנם אין לך אבר מרמ"ח אברי נשמות אדם הא', שאינו כלול מבשר וגידים ועצמות כנודע, ואמנם הבשר והעצמות הם מצות עשה שבאבר ההוא, והגידים הם מל"ת. ולקמן יתבאר בעהי"ת שאין הגידים אלו שבכללות האברים, כאותם הגידים האחרים שמספרם שס"ה גידים כנודע לקמן בע"ה. וא"ל, כי שרש מחצב נשמתו, היא באבר הכתף השמאלי של אדה"ר, מבחי' פרצוף לאה העומדת שם מאחוריו. ומספר המצות אשר באבר הזה הנקרא כתף שמאלי, הם י"א מצות עשה, כמנין ו"ה, שהם ב' אותיות אחרונות של ההוי"ה. והם בגימטריא כתף באופן זה הנקרא הכאה, כיצד, תכה וי"ו פעמים ה"י, הם ש"ל, ו"ו פעמים ה"י הם ק"ף, הרי תק"י, תסיר מהם י"א כמספר ו"ה, ישאר עם הכללות ת"ק, כמנין כתף. ואמנם מספר מצות ל"ת שבאבר הכתף הם ט"ו, כמנין שני אותיות הראשונות של הוי"ה שהם י"ה, וכמ"ש חז"ל י"ה עם שמי שס"ה, ו"ה עם זכרי רמ"ח. וגם שני אותיות אלו הם בגימטריא כתף, באופן זה, יו"ד פעמים ה"י, הם, ש. יו"ד פעמים ה"ה, הם ר. הרי ת"ק, כמנין כתף. ואמנם עשר מצות ל"ת, הרמוזים באות י', הם זכרים. וה' הנשארים, הנרמזים באות ה' ראשונה, הם נקבות. והשש מצות עשה הרמוזים באות ו', הם זכרים. וה' הנרמזים באות ה' אחרונה, הם נקבות:

והנה העשר מצות ל"ת הזכרים, לא קבלתים ממורי ז"ל, ואלו הם השאר החמשה מצות לא תעשה הנקבות, שבאות ה' ראשונה, הם אלו, א', לא תרצח, ובכללה שלא להלבין פני חברו ברבים, דאזיל

סומקא ואתי חוורא, והרי הוא כאלו שופך דמים. ב. לא תגנובו, שהוא אזהרת ממון. ג. לא תבשל גדי בחלב אמו. ד. לא תאכל חלב. ה. לא תאכל דם:
וששׁ מצות עשה שבאות ו', הם אלו, א, וחי אחיך עמך, והיא קרובה למצות צדקה, ובאורו שתבקש המצאה לאחיך, שיוכל לחיות עמך ולהתפרנס. ב. לאכול מעשר שני בירושלים. ג. ועשית מעקה לגגך. ד. פרו ורבו ומלאו את הארץ. ה. למול את הבן, ובפרט בנו עצמו של האדם. ו. ואהבת לרעך כמוך:
וחמשה מצות עשה הנקבות, סבאות ה' אחרונה, הם אלו, א, הלואה לעני, וסימניך אם כסף תלוה את עמי, אל תקרי אם, אלא אם בצירי. ב. מצות ציצית, ובכללה ליתנה על הכתף, לפי ששרש הנפש הנזכר היא מן הכתף:
ג. כי יקרא קן צפור, וסימנך שלח תשלח את האם. ד. להשמיט בשביעית. ה. לזכור יציאת מצרים:
גם דע, כי האדם שאינו עוסק בתורה, פוגם בספירת הת"ת, שבכל עולם מד' עולמות אבי"ע, כי התורה היא בת"ת שבכל עולם. האמנם יש בה ד' מדרגות וסימנם פרד"ס, והם, פשט, רמז, דרש, סוד. ומי שזכה לירד לעומק ארבעתם זוכה לסוף כל המעלות, ועליו נאמר יעשה למחכה לו. האמנם מי שלא רצה לעסוק אפילו בפשטי התורה והמקרא, פוגם בת"ת שבעשיה. ומי שלא רצה להביא ראיה לדבר, פוגם בת"ת שביצירה. ומי שלא עסק בדרשות התורה, פוגם בת"ת שבבריאה. ומי שלא עסק בסודות התורה, פוגם בת"ת שבאצילות:
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Chapter 18
כבר הודעתיך כי ד' עולמות הם, וסדרם אבי"ע. והנה כל עולם ועולם מאלו הד', כלול מארבעתם באופן זה, כי בעולם האצילות, אבא נקרא אצילות, ואימא בריאה, וז"א יצירה, ונוקבא עשיה, ועד"ז בכל עולם מהם. האמנם בחי' א"א, להיותו נעלם מאד, אינו נזכר. ודע, כי מן עולם אצילות יוצאות נשמות, ומן הבריאה רוחין קדישין, ומן היצירה מלאכים, ומן העשיה אופנים:
והנה האדם התחתון, כולל כל העולמות הנזכר, ובתחלה זוכה לנפש דעשיה, ואם לא זכה אל הרוח מפני שחטא ופגם את הנפש, והכניסה ע"י מעשיו בתוך הקליפות, אומרים לו יתוש קדמך ומעולה ממך, מפני שהיתוש לא עשה מעשה פגם למעלה כדי שיכניס בקליפות. אבל אם לא חטא בנפש ההיא, אז הוא בסוד אופנים. ואמנם צריך שתדע, כי לפעמים יהיה באדם נפש בלבד, ויהיה יותר חשוב ומעולה ממי שיש בו רוח. והענין הוא במה שנבאר, כי כל עולם ועולם כלילו מארבעתם ונמצא כי גם הנפש דעשיה כלולה מבחי' נר"ן ונשמה לנשמה, וארבעתם מן העשיה, וכלם נקראים נפש בלבד דרך כללות. והנה לפעמים אדם א' שיהיה מבחי' נשמה דעשיה, וכיון שהתחיל להאיר ולהתקן קצת, תכף מאירה בו בחי' הנשמה של כללות דרוח דיצירה, אעפ"י שעדיין לא נתלבשה בו ממש לגמרי, כי כבר הודעתיך, שאי אפשר שהרוח שביצירה יתלבש ממש לגמרי באדם, אלא עד שיתוקן נפשו בכל חלקי העשיה לגמרי, אבל מאיר בו הארה בלבד, ויהיה אדם א' שהוא מבחי' נפש דעשיה, ויש בו ג"כ נפש מן היצירה, הנקרא נפש של הרוח כנזכר, ואדם זה בודאי שהוא גרוע מן הראשון:

גם דע, כי יש אדם שיוכל להשיג עד נפש מעולם האצילות, והוא ממלכות דאצילות. וכן יותר למעלה מכל בחי' אצילות. ודע, כי אם יזכה האדם להיות בו רוח מן היסוד דאצילות, יהיה נקרא איש האלהים, בעלה דמטרוניתא, ועליו נאמר צדיק מושל יראת אלהים. כי כמו שיש צדיק אחד, אשר בפטירתו עולה בסוד מ"ן במלכות דאצילות, כן יש צדיק שעולה בסוד מ"ד ביסוד דאצילות. ובזה תבין מ"ש בזוהר בפרשת תרומה דף קס"ו ע"ב בפסוק אור זרוע לצדיק, אור שכבר נזרע, והענין הוא, כי אחר החרבן נתפרדו ז"א מנוקבא, והגנן העליון שהוא יסוד, איננו זורע גנתו. אמנם גנתו מזרעת מאיליה, מן הספיחים שיצאו וצמחו בה מתחלה, ומהם חוזרת וצומחת. והנה הספיחים הם נשמות הצדיקים, אשר טרם החרבן זרעם הגנן בגנה העליונה וצמחו בה. וכאשר חוזרת ונפטרים מן העה"ז, חוזרים לעלות שם בה בסוד מ"ן, או ביסוד שהוא הגנן העליון בסוד מ"ד, ומהם חוזרת וצומחת. וז"ס פסוק אור זרוע לצדיק, שכבר האורות האלו נזרעו בתתלה בגנה העליונה, והם עצמם שחוזרים ונזרעים, ואין זה זרע חדש והבן זה:

והוא. עוד דע, כי האדם מתעסק בעשית המצות לבד, הנה הוא זוכה אל הנפש הנקרא עשיה ולא יותר דומה, לאשה שהלך בעלה למדינת הים, והניחה ערומה רעבה וצמאה, והיא דומה אל השכינה היושבת בגלות, וביתה נחרב ויושבת בגלות בחושך, כך נפש האדם בהיותה בלתי רוח שהיא בעלה, אין לה לא אור ולא שכל להשכיל. ואם ישתדל עוד האדם הזה, לעסוק גם בתורה, ולומד והוגה ושונה בה תמיד בתורה שבע"פ, ועוסק תמיד לשמה בה, אז יזכה גם אל הרוח שהוא מן יצירה. ואז ידמה לאשה שבא בעלה, ודר עמה בביתה תמיד, ומלבישה, ומאכילה, ומשקה, וחוזרת למעלתה. כך האדם הזה, כשיבא בו הרוח, וישרה תוך נפשו, אז תתמלא נפשו ברוח חכמה, ותתעלה נפשו מעשיה ליצירה:

ואם ישתדל עוד האדם הזה, ויעסוק בחכמה הנעלמת, ובסודות התורה, אז יזכה גם אל הנשמה, שהיא מן הבריאה, ותאיר הנשמה ברוח שבו, ותוסיף מעלה על מעלתו, וחכמה על חכמתו, ואז נקרא אדם שלם, אשר עליו נאמר, ויברא אלהים את האדם בצלמו. וסוד הענין הוא, כי בהיות האדם נפש לבדה, אין לו השפעה, אלא משם אדנ"י בלבד, וכשיעסוק בתורה לשמה, זוכה גם אל הרוח הבא משם יהו"ה, וכשיעסוק בסודות התורה, זוכה גם לנשמה, וימשך עליו כח והשפעה גם משם אהי"ה. ובהתחבר באדם שלשה שמות אלו, יעלו בגימטריא יב"ק. ואז יאמר עליו, ה' הושיעה המלך יעננו ביום קראנו ר"ת יב"ק, ואז יהיה האדם בנפש מן עשיה, ורוח מן יצירה, ונשמה מן בריאה. ואם יתקן עצמו יותר, אז יהיו לשלשת מן היצירה, ואם יתקן עצמו ביותר, יהיו השלשה מן בריאה, ואם יתקן עצמו ביותר, יהיו לו כל השלשה מהאצילות:

ענין הנבראים. דע, כי ד' יסודות הם, וסימנם ארמ"ע, ר"ת, אש, רוח, מים, עפר. והם הם עצמם ארבע אותיות ההוי"ה, כמבואר בזוהר ריש פרשת וארא ומהארבעה יסודות אלו שהם רמוזים בארבע אותיות ההוי"ה, מהם נתהוו ונבראו כל הברואים שבע"ז. וכפי היסוד שנתגבר בנברא ההוא, על שאר היסודות, כך היה השנוי שמן הנברא ההוא אל זולתו, ואמנם ידעת, כי ד' אותיות ההוי"ה מצטרפים בי"ב צרופים, ועל ד"ז הולכים ומתרבים הצרופים, משונים זה מזה, ממדרגה אל מדרגה וממספר אל מספר, עד שהם מספר ס' רבוא צרופים, ע"י הנקודות שבהם כנודע. ומן הצרופים ששים רבוא הנזכר, יש בחינותיהם במספרם בארבע היסודות, וע"כ היה כח בארבע היסודות להרכיב ולהוליד נבראים משונים זה מזה לאין קץ, וכלם מבחי' ארבע היסודות בלבד. אמנם שינויהם הוא, כפי כח היסוד הגובר בנברא ההוא כנז"ל, וכמ"ש הרמב"ם ז"ל בהלכות יסודי התורה והנשמות של בני אדם שהם מארבע היסודות בכל איבריה, יש בכל אחד הארבעה יסודות בכל הצרופים ששים רבוא הנזכר, וע"כ הנשמות מתחלקות לכמה חלקים כפי הצרופים, וכל חלק וחלק יש בו פרצוף שלם, הנקרא אדם. והחלוק הזה מתחלק לאין קץ. ובזה תבין סוד הגלגול, שהוא גלגול החלקים שלם, וביאתם כל אחד בזמן הראוי לו והבן זה:

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Chapter 19
כבר ביארנו במקום אחר, בדרוש שרש הנשמות של המלאכים וב"א מה הפרש יש ביניהם, כי אלו יוצאים מזווג הנשיקין העליון, ואלו מזווג התחתון שביסוד. ובזה נתבאר לכמה מדרגות נתחלקו וע"ש. ונמצאו כמה מדרגות שונות יש בשרשי הנשמות עד אין קץ. ואמנם כמה וכמה מיני נשמות נמשכו מזווג העולם העליון, וירדו למטה ע"י הפגם, ואין ירידתם שוה, כי זו יורדת מדרגה אחת, וזו שתים וכו', והם כמה מיני ירידות, שיורדות הנשמות ע"י הפגם:
והנה נמצאו בהם ב' חלקים, האחת היא, שבעבור הפגם ירדה למטה, וכשבאה בעוה"ז, יוצאה מתוך המדרגה שלמטה אשר ירדה לשם. הב' הוא, שהנשמה אשר מחצב שרשה, הוא במקום ההוא עצמו, אשר משם יוצאות לבא בעה"ז. ולכן אין דיניהם שוה. ואמנם עיקר תקון זה הוא, או בלילה בעת פקדון נפשו, באמרו בעת השכיבה בידך אפקיד רוחי וגו', כי אז תעלה נשמתו בזווג יותר עליון, וחוזר לצאת משם בריה חדשה, בסוד חדשים לבקרים. וכן יכול לעלות ממדרגה למדרגה עד שיעלו עד שרשו ממש. או ביום בסוד נפילת אפים, בכונת פסוק אליך ה' נפשי אשא, יכולה לעלות ממדרגה למדרגה וישתלם כפי מעשיו, עד שרשו ממש כנזכר. והנה הנשמה שהיא מלמעלה, אלא שירדה למטה מחמת הפגם כנזכר, המשל בזה אם היא מעולם האצילות, ועל ידי הפגם ירדה עד עולם העשיה, ומשם יצאה לבא בעה"ז בגוף האדם, הנה כפי מעשיו, יש בו יכולת להתקן ולעלות עד האצילות, ויבא משם מאותו הזווג דאצילות, ויוכלל עד שם בחיים חיותו, ואין צריך להתגלגל כדי להתקן. ועליותה היא ביום, ע"י נפילת אפים דשחרית כנזכר, כי אז הוא זווג יעקב ברחל, הנקראת עקרת הבית, כי היא הספירה העשירית שבאצילות, והיא עיקריית מכלל העשר ספירות דאצילות, כמבואר אצלינו. אבל הנשמה שרשה למטה, אלא שעתה ע"י מעשיה הטובים, רוצה לעלות למעלה ממקום שורשה, אין עלייתה גדולה כעלית מי ששרשו למעלה ויורד וחוזר לעלות, ולכן אינה יכולה לעלות אלא בלילה, ע"י פסוק בידך אפקיד רוחי כנזכר, כי אז הוא זווג יעקב בלאה, שאינה מכלל הי"ס, אלא בחינת אחור דמלכות של התבונה כנודע, אבל הצד השוה שבהם שבכל הנשמות הוא, כי כלם יכולות ע"י מעשיהם לעלות ממדרגה למדרגה עד אין קץ, וכל זה אם ישים אליו לבו ויכוין לכך) הגהה - אמר שמואל, אגב שהזכרתי ענין המלאכים, אכתוב הקדמה קטנה על ענין הנזכר, וז"ל, דע, כי המלאכים דבריאה, גדולה מעלתם על נשמת הצדיקים, שהם מעולם היצירה. ועד"ז מלאכים יצירה, גדולים מנשמת דעשיה. אבל הנשמות של בריאה, גדולות ממלאכים דבריאה עצמה, ומכ"ש ממלאכים דיצירה. ועד"ז ביצירה ועשיה. גם דרך פרט הוא ע"ד הנזכר, כי הנשמות דכתר דבריאה, גדולים ממלאכים דכתר דבריאה. אמנם המלאכים דכתר דבריאה, גדולים מנשמת דחכמה דבריאה. ועד"ז בכל שאר הפרטים לאין קץ:
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Source
Translation

Source with Translation
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Chapter 20
הקדמה מענין בת זוגו של אדם:
כבר ביארנו לעיל, אם משפט הגלגול נוהג בנשים כאנשים או לאו. ודע, כי הנה רז"ל אמרו בפ"ק דסוטה
על פסוק אלהים מושיב יחידים ביתה מוציא אסירים בכושרות, כי יש זווג א 'וב. ומ"ש וקשה לזווגם
כקריעת ים סוף, איירי בזווג ב, דע, כי אין הבנת זווג א 'וב 'כפשטו, כי כמה זווגים שניים הם טובים מן
הראשונים, כמו שראינו בעינינו מעשים בכל יום. אבל באור הענין הוא יובן, במ"ש הסבא דמשפטים
בזהר, על פסוק אם בעל אשה הוא ויצאה אשתו עמו. והענין הוא, דע, כי כאשר האדם הוא חדש, ר"ל כי
אז היא הפעם הראשונה שבא בעוה"ז, ואז בת זווגו נולדת עמו כנודע, וכשיגיע זמן לקיחתו אותה,
מזדמנת לו ברגע, בלי שום טורח כלל ועיקר. ואמנם אם האדם הזה חטא איזה חטא, והוצרך להתגלגל
בסבתו, אלא שהוא מאותם שכתוב בהם ויצאה אשתו עמו, כנזכר בסבא דמשפטים, שמגלגלים גם לבת
זווגו, שתחזור להתגלגל עמו לטובתו, הנה האדם הזה כשיגיע זמן לקיחתו אותה, אינה מזדמנת לו ברגע,
אלא אחר טורח גדול, לפי שכיון שנתגלגל על סבת איזה עון, יש מקטרגים עליו למעלה, ורוצים למנוע
אותה ממנו, ומכניסים בהם קטטות. וע"ז אמרו, קשה לזווגם כקריעת ים סוף, והוא באופן הנזכר, כי הוא
נקרא זווג שני, ר"ל כי היא בת זוגו האמיתית, אלא שכבר נזדווגה לו פעם אחרת בתחלה, ועתה בזה
הגלגול נקרא זווג שני, כי האשה היא עצמה ראשונה, אבל הזווג הוא שני. ולזה לא אמרו זווג שנית, אלא
זווג שני, שחוזר אל הזווג ולא לאשה:
ובזה יתבאר לך, איך לפעמים נושא אדם אשה ברגע בלי שום טורח וקטטה כלל, ולפעמים אינו נושא
אשה אלא ע"י קטטות גדולות עד שישאנה, ואחר שנשאה הם בשלום ושלוה, וזה יורה על היות זווג גמור,
אלא שהוא זווג פעם ב', ואלו לא היתה בת זוגו, לא היה שלום ביניהם אחר שנשאה אותה:
והנה האחת הוא, כי הגלגול באנשים, ולא בנשים. כי הנשים מקבלות עונשן בגיהנם בעוה"ב. משא"כ
באנשים הלומדים תורה, כנזכר בדרושים אחרים). הגהה - אמר שמואל, וז"ס כמוס עמדי, בפסוק הן כל
אלה יפעל אל פעמים שלש, והוא סוד הגלגול ונאמר בו עם גבר, זהו האדם ולא האשה. (וטעם לזה הוא,
כי סוד הגלגול באות ו', שהוא שש קצוות, שבהם נאמר שש שנים יעבוד, וכנזכר בזוהר בפרשת פנחס
בר"מ כי אות י 'הוא גלגל, ועם אות ו 'הוא גלגול) הגהה - אמר שמואל, נלע"ד, כי אות י 'הנזכרת כאן,
היא אות י 'אחרונה של אדנ"י, ולכן גלגול דקאמר בגימטריא ס"ו, והוא אדנ"י עם הכולל. (אבל בשביעית
שהיא הנקבה מלכות, אין בה גלגול, כמ"ש ובשביעית יצא לחפשי חנם. ואמנם לפעמים גם האשה
מתגלגלת כאשר היא סבת בעלה, שהוצרך להתגלגל, ומביאים אשתו עמו, כנזכר בסבא דמשפטים,
בפסוק אם בעל אשה הוא ויצאה אשתו עמו:
גם דע, כי מי שהיה ת"ח, והיה גדול ומופלא בדורו בחכמתו, וחטא, וחזר בגלגול, הנה יש שני מיני עונות,
אשר לסבתם יגרמו לו שתתעלם חכמתו ממנו עתה, ולא נכרת בו חכמה כלל:
גם דע, כי כל הבעלי תורה אשר בדור הזה עתה, הם בחי 'אנשי דור המדבר, שעליהם נאמר כימי צאתך
מארץ מצרים אראנו נפלאות, וכמבואר אצלינו בפסוק הנך שוכב עם אבותיך וקם וגו'. וזהו הטעם
שנשותיהם מושלות עליהם לפי שבימיהם עשו הערב רב את העגל ולא מיחו בהם, אבל הנשים לא רצו
לתת נזמי הזהב לעגל, ולכך הם מושלות עתה עליהם נשיהם:
גם דע, כי אם ימצאו בדור אחר ב 'נשמות משרש אחד, בשני אחים, או בשני חברים, יהיו שניהם שונאים
ומקטרגים זה לזה בטבעם בלי ידיעה, דאע"ג דאינהו לא חזי מזלייהו חזי, לפי ששניהם זה חפץ לינק מן
השרש ההוא יותר מחבירו, והם מקנאים זה לזה בטבעם, ולכן אם ישיגו לדעת ברוח הקדש, כי שניהם
משרש א', אז ודאי יהיו אוהבים זה לזה. ודע, כי אין זה, אלא כאשר הם שניהם בחיים בעה"ז. אבל
הנשמות של הצדיקים שכבר מתו, הם חושקים והם תאבים מאד לתקן ולהיטב ולהשלים תקון הנשמות
אשר בחיים בעה"ז שהם מן השרש שלהם, כי אז אין להם מעשה, כדי שיקנאו בחיים לומר שהם רוצים
להשלים יותר מהם. כמש"ה, כי אין מעשה וחשבון בשאול אשר אתה הולך שמה וגו', ואדרבה יש להם
תועלת גדול במעשים טובים של החיים אשר הם מן שרשם:

גם דע, כי כבר נתבאר בדרושים אחרים, כי ע"י חטאם של קין והבל, נתערבו כל הנשמות בתוך הקליפות, וזה נקרא ערוב הטוב ברע, ומאז והילך הולכים ומתבררים הנשמות מתוך הקליפות, כצרוף הכסף הטוב מן הסיגים, והברור הזה נמשך עד אשר יושלמו להתברר כל הנשמות שנפלו ברמ"ח איברים של אדם הבליעל, עד שיושלם להתברר עד סיום קומתו, שהוא עד סוף רגליו של אדם דקדושה, מתוך רגליו דאדם דקליפה, אשר לזה רמזו רז"ל בזוהר פרשת פקודי, עד דמטי רגלין ברגלין, כדין כתיב ועמדו רגליו ביום ההוא. וכיון שיתבררו כל הנשמות לגמרי, אז אין אדם דקליפה שהוא הסיגים צריכים להסירם ע"י מעשה, כי מאליו יפול ויבולע בבל יראה ובל ימצא, כי הקדושה שהיא החיים הובדלה מן הסיגים הנקראים מות, ואין להם עוד חיות כלל, ובעיבן יכלו, וזש"ה בלע המות לנצח וגו', כי לא יבולע עד שיתבררו כל הנשמות כלם. לכן בר"ת 'בלע המות' לנצח ר"ת הבל, לרמוז כי עד שיושלם גלגולו של הבל, שהוא מרע"ה המתגלגל בכל דור ודור, לברר כל הנשמות בתוך הסיגים, וכשיכלו, אז יבא המשיח, ואז בלע המות לנצח: ובזה תבין מש"ה, הנך שוכב עם אבותיך וקם והוא א' מן המקראות שאין להם הכרע) הגהה - אמר שמואל, לאפוקי ממאן דפירוש שאין להם הכרע, ר"ל, איני יכול להכריע אם נדרש לפניו או לאחריו). פירוש, כי מלת וקם, נמשכו לפניו ולאחריו, ושניהם אמת, כי הנה עתיד משה עצמו יחזור בגלגול בדרא בתראה ואז יקום, וזהו הנך שוכב עם אבותיך וקם. גם אז בדרא בתראה, יתגלגלו כל דור המדבר עם הערב רב, וזהו וקם העם הזה וגו'. והענין הוא, כי אין לך דור ודור שמרע"ה אינו בתוכו בסוד וזרח השמש ובא השמש, דור הולך ודור בא, כדי לתקן את הדור ההוא. וגם דור המדבר עצמו, עם הערב רב, כלם יתגלגלו בדרא בתראה, כימי צאתך מארץ מצרים. וגם משה יקום בתוכם, כי כלם הם מסוד הדעת, משה, ודור המדבר, וגם הערב רב, כמבואר אצלינו בפרשת שמות. וזש"ה אח"כ, אשר הוא בא שמ"ה, והם אותיות מש"ה, כי משה יתגלגל עמהם כנזכר. וז"ס כל הת"ח שבדור הזה, נשותיהם שולטות עליהם, לפי שהם מזמן דור המדבר, שהם לא נתנו נזמיהם לעגל. והאנשים חטאו, ונתנו נזמיהם לעגל. אמר שמואל, וכ"כ לעיל ע"ש:

עוד דע, כי כל הנשמות ע"י חטאו של אדה"ר, נתערבו טוב ברע, ולכן לפעמים יהיה, שקצת טוב שבנפש הצדיק, נתערב ברשע וקצת רע של הרשע, נתערב בצדיק. ובזה תבין מש"ה, אשר יש צדיקים שמגיע אליהם כמעשה הרשעים וכו'. כי כמה צדיקים יש שהם עוברים איזו עבירה פרטיית, ונכשלים במה שלא יכשל רשע אחד. וכן להפך כמה רשעים גמורים עושים קצת מצות פרטיות בתכלית עשייתם ונזהרים בהם כל ימיהם. גם תבין בזה ענין צדיק גמור, ורשע גמור, ובינוני. כי הכל תלוי כפי חלקי נצוצות הטוב שבו, וכפי מספר חלקי נצוצי הרע שבו. ועוד כי אופני העבירות או המצות שעושים, הם כפי ערך בחי' הנצוצות שבו, ובאיזה אבר ושרש הם, אם טוב ואם רע, כך הם חושקים ותאבים אל המצות או אל העבירות ההם יותר מזולתם ורודפים תמיד אחריהם:

והנה לסבה זו החמירו בס"ה, שצריך האדם למרדף בתר חייביא, ולמזכה להו כמאן דרדיף בתר חייו וכו', והענין הוא, כי ברדוף הצדיק אחר הרשע לזכותו, אולי הרשע ההוא יש בו אותם נצוצות טובות שנאבדו ממך, ונצוצותיו הרעות נתנו לך, וע"י שתתחברו יחד בחשק ואהבה, אז הטוב שבו יוסר ממנו ויותנו בך, ואז אתה נשלם בכל הטוב, והוא נשלם בכל הרע. וז"ס צדיק נוטל חלקו וחלק חבירו בג"ע, רשע נוטל חלקו וחלק חבירו בגיהנם. וזש"ה אם רעב שונאך האכילהו לחם. וכמ"ש ז"ל על פסוק כי תראה חמור שונאך, אין הכתוב מדבר אלא באדם רשע שמותר לשנאותו כמש"ה הלא משנאך ה' אשנא, ואמר אם רעב שונאך תאכילהו לחם, ר"ל מחמת נצוץ טוב שבו, ומתאוה ורעב לעשות טובה, האכילהו לחם לחמה של תורה ומצות, ותזכהו, כי עי"כ גחלים שהם נצוצי הרע שבך, אתה חותה על ראשו, ויתחברו עמו, ויוסרו ממך. וכמש"ה, ונשא השעיר עליו את כל עונותם אל ארץ גזירה, ונצוצי הטוב שבו יוסרו ממנו, וה' ישלימם לך, ונמצא שאתה שלם בטוב, והוא שלם ברע. וכמ"ש ז"ל, אל תקרי ישלם לך, אלא ישלימהו לך, ולפי שהשי"ת טוב אינו מזכיר שמו על הרעה, כמש"ה כי גחלים אתה חותה על ראשו. אבל על הטוב הזכיר שמו, כמש"ה וה' ישלם לך כנזכר כי הוא עושה הטוב הזה:

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Chapter 21
והיא מיוסדת בעניני התשובה והגלגול .דע, כי התשובה היא באימא .והגלגול הוא באבא .ולכן כל מי שחטא, אם יעשה תשובה, אז אימא עילאה הנקרא תשובה, יש בידה לתקן פגם האדם, ובזה יספיק .אבל אם לא עשה תשובה, אז צריך שיתגלגל בגלגול לתקן עונו, וזה ע"י אבא, כי הוא הנקרא מחשבה כנודע, ועליו נאמר וחשב מחשבות לבלתי ידח ממנו נדח, והוא המחזירו בגלגול לתקנו .ונבאר עתה עניני התשובה, עם שכבר התחלנו לבאר חלקי התשובה שהם שמנה בהקדמה ששית:
ועתה נבאר באופן אחר, ובו יתבאר מאמר ר 'מתיא בן חרש ז"ל, בפרק בתרא דיומא בענין ד 'חלקי כפרה, עבר אדם על מצות עשה, והנה כללות הענין הוא, כי תשובה ר"ל, תשוב ה .'והענין הוא כמה (שהודעתיך כי האדם כלול מכל העולמות, ואע"פ שלא זכה עדיין אל כלם, רק אל נפש דעשיה, במה עכ"ז מוכן הוא לקבל את כלם לכשיתקן מעשיו, וזה תלוי ביד האדם, כפי מעשיו כך ישיג מיצירה, או מבריאה, או מאצילות .וז"ס פסוק ויוצר רוח האדם בקרבו, שארז"ל שהנפש של האדם נגדלת בהיות בתוכו והבן זה .ואמנם הפרש גדול יש בין הזוכה לזה או לזה, והוא, כי הנה הודענוך כלל אחר, כי נפש האדם כלולה ברמ"ח איברים שלה, ובשס"ה גידים שלה .וכן הרוח .או הנשמה .והנה כשהאדם חוטא פוגם באיברי פרטיי מאברי הנפש, או הרוח, או הנשמה .וכפי מה שיש בו, כך הוא גדולת חטאו .אם יש לו נפש, פוגם בנפש, ואם רוח ברוח, ואם נשמה בנשמה:
וכן עד"ז כפי גדולת הנפש של האדם, כך היא גדולת תוקף יצרו וכמ"ש ז"ל כל הגדול מחבירו, יצרו גדול הימנו .והענין כך הוא במה שידעת כי גם את זה לעומת זה עשה האלהים וכמו שיש אבי"ע, ושבעה היכלות בכל עולם מהם, מבחי 'הקדושה .כן ישנם בבחינת הקליפות .וז"ס צופה רשע לצדיק, כי רוצה להדמות אל הקדושה, כקוף בפני אדם .ובזה תבין תוקף חומר חטאו של אדה"ר שגרם קלקול ופגם בכל העולמות, עד סוף כל הדורות .והסבה היא, עמ"ש כי כפי תוקף גדולת נשמתו, כך תוקף הפגם שפגם .וכן עד"ז בצדיקים וחסידים גמורים כגון ריב"ז, כי חטא קל אצלו, והוא חמור מכמה חטאות של אחרים .ונמצא כפי זה, כי מי שיש לו נפש מן עשיה, אינו פוגם רק בעשיה בלבד, כי עד שם השגת ידו ולא יותר .ועד"ז גם כן כאשר ישוב בתשובה, הוא מתקן בעשיה, שהוא המקום אשר פגם:
וכבר הודעתיך כי ד 'אותיות של הוי"ה, מתחלקות בד 'עולמות אבי"ע, ובכל אות מהם יש הוי"ה אחת, והם, אות י 'והוי"ה אחת מהם דע"ב, באצילות .ואות ה 'והוי"ה אחת מהם דס"ג, בבריאה .ואות ו 'והוי"ה אחת מהם דמ"ה, ביצירה .ואות ה 'והוי"ה דב"ן, בעשיה .נמצא, כי החוטא פוגם כביכול בד 'עולמות הנזכרים, וגם בשמו הגדול יתברך .וז"ס פסוק ויצאו וראו בפגרי האנשים הפושעים בי, פירוש, בשמי ממש .כל אחד כפי מדרגת נפשו, כמו שביארנו .ועד"ז כששב בתשובה, מתקן בשמו הגדול ממש, בארבעה אותיותיו .וז"ס ארבעה חלוקי כפרה, ותשובה לד 'מיני חטאות .נמצא, כי הארבעה חטאות פוגמים בארבעה אותיות ההוי"ה, וארבעה מיני תשובות וכפרות, חוזרים לתקן ארבעה אותיות הוי"ה:
ואחר שהקדמנו לך ההקדמות הנז', נבאר עתה לשון המאמר, וזה עניינו, הא, 'עבר אדם על מ"ע, לא זזו משם עד שמוחלים לו וכו .'וקודם שנבאר עניינו, נחזור להקדים הקדמה אחרת, והענין הוא, דע, כי תשובה, ר"ל, תשוב ה .'וארבעה מיני תשובות הם, לפי שלפעמים תרד העשיה, שהיא ה"א תתאה, אל שלשה ראשונות של י"ס דקליפה, וזה נקרא גלות שכינה .ואם החטא יותר חמור, יוריד האדם בחטאו את העשיה, בשלשה אמצעיות של הקליפות .ואם יותר חמור, יורידנה בשלשה תחתונות של הקליפה .ואם החטא יותר חמור, יורידנה במלכות הרשעה העשירית שבי"ס של הקליפות .הם הם ארבע בחי 'של גלות

שכינה שהיא העשיה, היורדת בתוך הקליפות:
אמנם מי שפוגם ביצירה, או בבריאה, או באצילות, אינו גורם שיורדין אל הקליפות, כי הקליפות למטה מעולם העשיה עומדות, אבל הוא באופן אחר, ובו ארבעה מדרגות הנז 'ממש, והוא, כי היצירה יורדת בעשיה, בשלשה ראשונות שבה. ולפעמים בשלשה אמצעיות. ולפעמים בשלשה תחתונות. ולפעמים במלכות של עשיה. והרי הם ארבעה מדרגות בירידת היצירה בעשיה, וגם הם נקראים גלות אל עולם היצירה, יען ירד מקדושתו החמורה, אל קדושה קלה שבעשיה. ועל דרך זה מדרגות אלו הארבעה הם בירידת הבריאה ביצירה, ונקרא גלות הבריאה. וכן על דרך זה בירידת האצילות אל הבריאה, ונקרא גלות האצילות, בארבעה מיני מדרגות עצמם הנזכר וכל אלו נקראים גלות שכינה:
הכלל העולה, כי ארבעה סיגים הם, וכל סוג כלול מארבע מינים. פירוש, כי ארבעה עולמות הם, וכנגדם יש ארבעה מיני תשובות כוללות. ובכל עולם מהם, יש ארבעה מיני תשובה פרטית:
ונתחיל לבאר הראשונה, וממנה יתבארו כל ארבעה אחרות, וזה החלי לבאר בע"ה, הא 'הוא, אם עבר אדם על מצות עשה, ועשה תשובה וכו', כי הנה אז פוגם בעולם העשיה, וכששב בתשובה, לא זז משם, עד שמוחלים לו מיד, לפי שע"י מה שעבר על מצות עשה, גרם להוריד מלכות העשיה, ולהפריד הה"א מן הת"ת, ויורדות בשלשה ראשונות של הקליפות בלבד. וכששב בתשובה, בנקל הוא להעלותה משם, ותקף נתקנת. כמו שהודעתיך, כי השלשה ראשונות דקליפה, הם עצמם חוזרות להיות קדושה. והם סוד מ"ש רז"ל, וכן ירדן שנטל מזה ונתן לזה. ולכן תכף בשובו בתשובה, עולה מלכות דעשיה שהיא הה"א, למעלה למקומה, וחוזרת להתחבר עם הת"ת, וזה נקרא תשובה, תשוב ה. 'והרי זו בחי 'אחת בעשיה עצמה:
בחי 'ב 'בעשיה עצמה, והוא, אם הפריד גם הת"ת מן בינה, באופן שגרם שירדה העשיה, עד שלשה אמצעיות דקליפה, כפי מה שחטא במצות עשה. וכששב בתשובה, גם כן הוי תשובה, תשוב ה, 'כי תשוב ה: 'תתאה, עד ה 'עילאה, בינה. ואז יעלה גם הת"ת עמה:
בחי 'ג 'בעשיה עצמה, והוא, אם חטא במצות עשה, באופן שפגם גם בבינה, וגרם להורידה, וירדה העשיה עד שלשה אחרונות דקליפה, וכשיושב גם כן הוי תשובה, תשוב ה, 'כי התשובה שהיא בינה, ג"כ תרד עד המלכות, ואז יחזרו מלכות ות"ת, כי ע"י ירידת הבינה, תגרום חיבורם, וזהו תשובה:
בחי 'ד, 'והיא, אם חטא במצות עשה, באופן שפגם גם בחכמה, והפרידה מן הכתר, ואז כשישוב בתשובה, הוי ג"כ תשובה, כי תשוב ה 'עילאה בינה אל הכתר, ואז גם חכמה יעלה עמה, והרי נתבאר 'חלוק כפרה הא:
חלוק כפרה הב, 'אם עבר אדם על מצות ל"ת ועשה תשובה וכו, 'אז תשובה תולה, וי"ה מכפר, כי אז בחטאו פוגם ביצירה בת"ת, ונפרדה המלכות, ונסתלקו גם השש קצוות. וכששב בתשובה, אז המלכות חוזרת למקומה בסוד תשובה, תשוב ה. 'אמנם אותם השש קצוות, החלל שיש ביניהם, רוצה היא לעלות שם למעלה במקומה להתחבר עמהם, ואינה יכולה עדיין לעלות שם, ונמצאת תלויה עד שיבואו אורות הבריאה, הנקראים יום הכפורים, ואז עולה עד שם, וזהו תשובה תולה, ויה"כ מכפר. וגם בזה יש ד 'בחינות שזכרנו בעשיה, אלא שכלם הם בסוד ירידת היצירה אל העשיה, ולא בקליפות כנז"ל:
חלוק כפרה הג, 'אם עבר אדם על חייבי כריתות, פגם בבריאה, ואז כשישוב בתשובה ויוה"כ תולין ע"ד הנזכר, כי ת"ת ומלכות שניהם אינם יכולים לעלות למעלה ממקומם, עד אשר יבואו יסורין מן או"א, וימרקו העון ההוא, בסוד פסוק יסור יסרני יה, שהוא או"א. ובסוד פסוק מן המצר קראתי י"ה, כי מהם הצרות והיסורין. וגם בה יש ארבעה בחי 'כנזכר:
חלוק כפרה הד 'הוא, אם עבר אדם על חלול ה, 'כי אז פוגם באצילות, הנקרא עולם החיים, שאין שם מות כלל, וגרם מיתה בעולם החיים הנצחיים, ולכן תשובה וי"ה תלוין, כי אין אחד משלשה עולמות יכול לעלות למעלה ממקומו ע"ד הנז"ל, עד יום המיתה, מדה כנגד מדה, והיא ממרקת הכפרה לגמרי, וגם בזה יש ד 'בחי 'הנז"ל:
ועתה נבאר ג"כ השינוי, שיש בין חטא לעון, ופשע. דע, כי הפשע הוא, כאשר יודע האדם את רבו, ומכוין למרוד בו להכעיסו, ואז גורם שהקליפות יקחו כל השפ"ע ההוא, תמורת הפש"ע, ואינם נותנים כלל ממנו אל התחתונים, ישראל. ועון הוא, כאשר עושה כרצונו, אלא שאינו להכעיס, רק שאוכל נבילות לתאבון, ואז גורם שהקליפות יקחו ג"כ השפע היורד, אמנם אחר שלוקחים אותו, חוזרים הם ומורידים מן השפע ההוא שלקחו, ונותנים לנו קצת, כי ז"ס הגלות כנודע. ובזה תבין מ"ש ז"ל ב 'מאמרים במסכת יומא פרק בתרא

חד אמר ,גדולה תשובה שזדונות נעשות לו כשגגות ,כי זה מדבר בזדון הנקרא פשע ,שבתחלה גרם שהקליפות היו לוקחים כל השפע כלו לעצמם ,ועתה ע"י התשובה גרם שגם שהקליפות שיקחו כל השפע , עכ"ז חוזרים ומורידים לנו מן השפע ההיא על ידי עצמם ,אחר שלקחוהו לעצמם .וחד אמר שזדונות נעשות לו כזכיות ,הוי בעון ,שאינו חוטא אלא לתאבון ,כי אז כששב בתשובה גורם שהקליפות לא יקחו מן השפע היורד כלל לעצמם ,ומנע מהם אפילו השפע שהיו לוקחים לעצמם:

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Chapter 22

מדברת בענין עונש הנשמות של הרשעים ,וגלגוליהם ,ובאיזה דבר מתגלגלים .ועתה אכתוב מעט בענין עונש הנשמות של הרשעים בעוה"ז ,שמתגלגלים ובאים בכמה גלגולים לכפר עונם .ודע ,כי כמעט אין אדם בארץ אשר ימלט מגלגולים אלו .ודע ,כי הנה הרשעים אחר מיתתם ,נכנסים בגיהנם ,ומקבלים שם ענשם ,ומתכפר להם .ומשפטם י"ב חדש .ויש רשעים שכתוב בהם ואת נפש אויבך יקלענה בתוך כף הקלע ,ואינם זוכים ליכנס לגיהנם אחר פטירתם למרק עונם ,אמנם נפשם הולכת מדחי אל דחי בגלגולים משונים ,עד ימרק ענשו קצת ויוכל ליכנס אח"כ בגיהנם י"ב חדש להתכפר לגמרי .ולאלו אין זמן קצוב ,כי לפעמים ילכו בגלגולים ההם עשרים שנים ,או מאה ,או אלף ,והכל תלוי כפי ערך העונות שעשה בתחלה בעה"ז .אמנם הצדיקים ות"ח ,אין אור של גיהנם שולטת בהם ,כמ"ש ז"ל על אלישע אחר לא מידן נדייניה משום דעסק באורייתא ,ולכן הם צריכים להתגלגל בעה"ז למרק איזה חטא אשר להם ,כי אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא ,והנה ,הצדיק אחר פטירתו מן העוה"ז ,הוא מוכן לעלות במדרגה במעלות גדולות בעוה"ב ,אבל לא בפעם אחד ,האמנם תכף אחר פטירתו יענישוהו ,למרק העונות היותר חמורים אשר לו ,ואז יכניסוהו במחיצה אחת במעלה ,ובהגיע תור עלייתו למחיצה יותר עליונה ,יחזירוהו להענישו למרק החטאים היותר קלים מן הראשונים ,ואז יעלה במדרגה שנית יותר עליונה ,אח"כ יחזרו להענישוהו עוד על דקדוקי מצות שהם כחוט השערה ,בסוד וסביביו נשערה מאד ,ואז יעלוהו במחיצתו האמיתיית הראוייה אליו .ולקמן יתבאר מציאות ענשים אלו איך עניינם:

והנה הצדיקים גמורים כדוד המלך ע"ה ודניאל ,הוצרכו להתבשר מאתו יתברך ,שינוחו בעה"ב ולא יצטרכו לעונשים ולגלגולים האלה ,וכמ"ש דוד המלך ע"ה לולי האמנתי לראות בטוב ה' בארץ החיים וגו' . וכתיב אחת שאלתי מאת ה' אותה אבקש שבתי בבית ה' כל ימי חיי וגו' .ונתבשר ע"י אביגיל הנבואה , באמרה והיתה נפש אדוני צרורה בצרור החיים וגו' .גם דניאל נתבשר ,ואתה לך לקץ ותנוח ותעמוד . ועכ"ז מצינו במדרש הנעלם של הזוהר בכתיבת יד ,בפסוק על כל הטובה אשר עשה ה' לדוד ולישראל עמו ,שישב דוד בעה"ב שבעה שנים אחר פטירתו ,קודם שהכניסוהו בירושלים של מעלה .גם מצינו בשמואל הנביא שקול כמשה ואהרן ,כשהעלהו שאול באוב ,שאמר למה הרגזתני לעלות ,וארז"ל שנתיירא אולי היה יום הדין הגדול .כנראה שאפילו שכבר עומד לדין בעת פטירתו ,עדיין יש דינים ועונשים אחרים .גם ריב"ז שלא הניח מקרא ומשנה וכו' ,והיה בוכה בעת פטירתו ,כנזכר במסכת ברכות ומה יעשו שאר הצדיקים שאינם דומים אליהם ,ומכ"ש שאר בני האדם בעו"ה ,ואין להאריך במקום שראוי

לקצר:
וכבר כמה פעמים הייתי עם מורי ז"ל הולך בשדה, והיה אומר לי, הנה איש אחד הנקרא בשם כך, והוא צדיק ות"ח, ולסבת עון אחד פלוני שעשה בחייו, הוא עתה מתגלגל תוך אבן זה, או צומח זה, וכיוצא בו, וכמו שיתבאר לקמן. ומעולם לא הכיר בו מורי ז"ל, והיינו חוקרים אחר הנפטר ההוא, ומצאנו דבריו כנים ואמיתיים ואין להאריך בדברים אלו, כי לא יכלם ספר. ולפעמים היה מסתכל מרחוק ת"ק אמה בקבר אחד, שבין עשרים אלף קברים אחרים, והיה רואה נפש המת הנקבר שם עומד על הקבר ההוא, והיה אומר לנו הקבר ההוא קבור בו איש פלוני ושמו פלוני, ומענישים אותו עונש פלוני, על עון פלוני. והיינו חוקרים על האיש ההוא, ומצאנו דבריו אמתיים, וכאלה רבות וגדולות לא יכילם רעיון:
ונחזור אל הדרוש שלנו, כי הנה אחר פטירת האדם, נפרעים ממנו על חטאתיו, קודם שיכניסוהו בגיהנם, בהרבה מציאיות של עונש, וכלם נקראים גלגולים. רוצה לומר, כי יתגלגל או בדומם, או בצמח, או בחי, או במדבר. וכמעט רוב בני האדם לא ימלטו מלהתגלגל בגלגולים אלה. והטעם הוא, כי אינו יכול לקבל ענשו, עד שיהיה מוגשם בגוף ונפש, ואז בהתגלגלו שם, סובל ומרגיש הצער ההוא, ועי"כ מתכפרים עונותיו. ואמנם כפי ערך חטא האדם, כך בחי 'אופני גלגולו, אם בצומח, אם בב"ח וכו'. ולכן אפילו הצדיקים ות"ח, יש קצתם אשר מתגלגלים ע"ד הנז"ל, מחמת שבחייהם בא לידם איזה עון, הצודק כפי עונש הגלגול ההוא, ואח"כ עולים במעלה הראויה להם, כי בהכרח העון צריך להמחק, והקב"ה אינו ותרן, כי הוא תמים פעלו, כי כל דרכיו משפט. ואע"פ שהוא צדיק גמור, לא יקבל ממנו שום שוחד על מצוה כמ"ש ז"ל, ולא עוד אלא שגם כשירצו להעלותו במדרגה יותר עליונה, חוזרים ומתגלגלים אותו בגלגולים הנז', אם עדיין נשאר להם למרק איזה עון שצריך גלגול כזה:
ופעם אחת הייתי עם מורי ז"ל, וא"ל, כי היה רואה בעיניו איש אחד, מזמן דור התנאים שמגולגל בעז אחת נקבה, לסבת שהיה משמש מטתו לאור הנר, ונודע דהויין ליה בנים נכפים, ונמצא שגרם לבניו שיהיו נכפים, ושימותו בקטנותם, וה"ז שופך דמים ממש. ולא עוד אלא ששופך דם בניו. ופעם אחרת אמר לנו, שהיה רואה בעיניו חכם אחד גדול מדור שלפנינו זה כמה שנים, שהגיע זמנו להעלות עתה למחיצה יותר עליונה ממה שהיה בתחלה, ולכן עתה בעת ההיא עצמה, ראה בעיניו שחזרו להענישו על דקדוקי מצות קלות כנז"ל, כדי להעלותו אל המעלה הגדולה ההיא, כי כפי ערך המעלה שמעלים אותו, צריך שיזדכך יותר, אפילו בדקדוקי מצות כחוט השערה כנז"ל. ומכלל הדברים שהיה נענש אז, לשתי סבות, האחת, על שהסיח עצמו מן התפלין, באומרו יהר"מ שלא נגע לריק ולא נלד לבהלה, כמו שאומרים אחר קדושת ובא לציון גואל, ולהיותו מכוין בתפלה ההיא, הסיח דעתו מן התפילין, ונענשין על זה הדקדוק הקל. ומה יעשה מי שאינו מכוין בתפלתו, ולא בתפילין שעל ראשו. גם נענש, לפי שיום שבת אחת יצא לרשות הרבים, ונכנס מעט עפר תוך מנעליו, והלך בו ארבע אמות ברשות הרבים בלי כונה. ובזה תבין כי אין מנוחה אל הצדיקים בעה"ב כמ"ש ז"ל על פסוק ילכו מחיל אל חיל. והטעם הוא, כי בכל מדרגה ומדרגה שעולים, צריכים מרוק מחדש כנז"ל:
וראוי עתה לבאר, מה ענין גלגולים אלו. הנה נתבאר אצלינו, כי כל העולמות כלם, נבראו מברורי אותם ז' מלכים שמלכו בארץ אדום אשר מתו, והיותר זך הוברר בעולם האצילות, ואחריו הוברר לצורך עולם הבריאה, ואחריו ליצירה, ואחריו לעשיה. והיותר זך שבעשיה, הוא האדם. והוברר תחלה, ואחריו ב"ח בלי מדבר, ואחריו הצומח, ואחריו הדומם. ואמנם הצדיק ע"י מעשיו, וע"י המצות שעושה באכילתו וכיוצא, יש כח לברור עוד מחלק הדומם, להעלותו אל הצומח, ואל החי, ואל האדם. כמבואר אצלינו בשער המצות בפ' עקב, במצות ברכת המזון:
ואמנם הרשע ע"י מעשיו, גורם להפך שמורידים ולא מעלים, ויש מיני עונות שגורמים שחלק האדם ירד עד בחי 'הדומם, ויש עד הצומח, ויש עד החי בלי מדבר. ולכן כנגד זה, יש רשע שאחר מותו מתגלגל באבן דומם, כפי מה שחטא בחייו, ויש רשע שמתגלגל בצומח ויש שמתגלגל בבעלי חיים, כי ע"י עונם נמשל כבהמות נדמו, ובמעלה אחת הם עומדים ונדמים זה לזה. והנה אלו המתגלגלים בגלגולים אלו, יושבים שם זמן קבוע, עד שימרק עונו שגרם לו להתגלגל שם בצומח, וככלות זמנו עולה ומתגלגל בבעל חי, וככלות זמנו עולה ומתגלגל באדם ממש:
ואמנם ענין זה הגלגול שמתגלגל באדם, הוא בא 'מב 'פנים, הא, 'ענין אלו הנשמות של הרשעים אחר שמתו, ולא זכו ליכנס בגיהנם, נכנסים בגופות בני אדם החיים בע"ה, ומדברים ומספרים כל הקורות אותם שם כנודע רחמנא לשזבן. והב 'הוא, כי מתעברים באדם בסוד עבור, כנז"ל בדרושים שקדמו,

ומתדבקים בו בהסתר גדול ,ואז אם האדם ההוא יחטא ,מתגבר עליו נפש ההיא המתעברת בו ,ומחטיאו ,
ומסיתו לדרך רע ,ע"ד מה שנתבאר אצלינו בדרושים הקודמים ,שכאשר נשמת הצדיק מתעברת באדם ,
מסייעו להיטב .כך נפש הרשע מסיתו להרשיע וכבר נתבאר אצלנו ענין זה ,כי לפעמים המתעבר באדם ,
הוא לתועלת עצמו ,כדי להתקן עצמו המתעבר עצמו .ולפעמים הוא תועלת האדם ,כדי שהנפש ההיא
מסייעתו להטיב .וב 'בחי 'אלו ,ישנם גם בנפש הרשע המתעבר באדם ,או יהיה לתועלת הנפש ההיא
המתעברת ,לפי שהאדם הזה הוא צדיק ,או יהיה האדם רשע ותתעבר בו הנפש ההיא להחזיקו ברשעתו ,
עד יאבדוהו מן העולם ח"ו .והנה שהנפש המתגלגלת באדם באחד מב 'פנים הנזכר ,השלים זמנו הקצוב
לו לעמוד שם ,ונתכפרו עונותיו ,אז יוכל לבא אח"כ בעה"ז בגלגול גמור אמיתי ,ויולד בגוף בעה"ז כשאר
בני אדם:
ונחזור לענין ,כי ראוי שתדע ,כי לא בכל זמן יש כח אל המגולגלים הנז ,'בדומם ובצומח וכו ,'לעלות משם
ולהתקן ,כי לכל זמן ועת לכל חפץ .אמנם זהו זמן עלייתם ,דע ,כי מי שנתגלגל בדומם ,וגזרו עליו זמן
קצוב של כך וכך שנים ,הנה כאשר יגיע זמן עלייתו מן הדומם ,להתגלגל במדרגת הצומח ,אינו עולה רק
בארבעה חדשים אמצעיים שבי"ב חדשי השנה ,והם ,אב ,אלול ,תשרי ,חשון .ואם זמן הקצוב להם
לעלות ,נשלם בארבעה חדשים אלו ,עולה .ועם לאו ,צריך להמתין עד שנה אחרת ,בארבעה חדשים
אמצעיים הנז ,'אשר בה .וזמן עלייתם מן הצומח אל החי ,הוא בארבעה חדשים ראשונים ,שהם ,ניסן ,
אייר ,סיון ,תמוז .וזמן עלייתם מן החי אל האדם ,הוא בד 'חדשים אחרונים ,שהם ,כסליו ,טבת ,שבט ,
אדר:
ואמנם אע"פ שסדר עלייתם הוא ע"ד הנז"ל מן הדומם אל הצומח ,ומן הצומח אל החי ,ומן החי אל
המדבר .הנה לפעמים ויעלה המגולגל שתי מדרגות יחד ,כמו מי שנתגלגל בתחלה בדומם שהוא העפר ,
ותבא איזו בהמה ותאכל עשב ,ובו מעורב מעט עפר ,אשר בו היה מגולגל הנפש ההיא ,והנה עתה נפש
זו נתגלגלה בבהמה ההיא ,ועלה ב 'מדרגות יחד ,שהוא מן הדומם אל הב"ח .או באופן אחר ,כי אם יהיה
מגולגל בצומח ,שהוא הירקות ופירות האילן ,ויאכלם האדם ,נמצא כי המגולגל ההוא עלה מן הצומח אל
האדם ,והם ב 'מדרגות ביחד .ולפעמים יעלה המגולגל כל המדרגות בפעם אחת ,שהוא מן הדומם לאדם ,
כגון הרי שהאדם אכל מעט עפר שנתערב בתוך התבשיל ,ובאותו עפר היה מגולגל אחד ,נמצא שעלה מן
הדומם לאדם:
ודע ,כי המגולגל במים ובמלח ,אינם נקראים דומם רק צומח ,והטעם הוא ,לפי שהמים הם חיים ונגרים
ונובעים ואינם דוממים כמו העפר .והמלח נעשה מן המים ,ולכן נקרא גם הוא צומח .וז"ש רז"ל במסכת
שבת ,הנוטל מלח מן המחצב שלו ,חייב משום קוצר .וידוע הוא ,כי אין קצירה אלא בצומח:
והנה ענין המגולגלים נתבאר עניינם במקומות רבים ,וכנזכר בפסוק הצילה מחרב נפשי מיד כלב יחידתי ,
גם רמזו רז"ל באמרם ריש תורא בדיקולא סליק לאגרא וכו ,'כי הרואה שור שחור בימי ניסן ,יברח ממנו ,
ויעלה לגג ,מפני שהשטן מרקד בין קרניו .והענין הוא ,כי השור שהוא דינא קשיא ,יותר מוכן להתגלגל בו
הנפש ,יותר משאר הבהמות ,ולכן יברח ממנו ,משא"כ בשאר הבהמות .לפי שקדם לנו ,שאין זמן עליית
המגולגל בצומח לב"ח ,אלא מניסן ואילך ,לכן ביומי ניסן ,שאז נכנס בו המגולגל הרשע ההוא ,אולי ע"י
תוספת העבור ההוא הרע ,יזיק למי שיפגע בו .אבל אחר שהורגל בו ,אינו מזיק ,ולכן אין קפידא אלא
בחדש הא 'לעלייתו ,הוא חדש ניסן ,שהשור באכלו העשב הצומח ,נתגלגל בו הרשע ההוא ,שהיה
בתחלה בצומח ההוא .וכבר נתבאר אצלינו בשער הפסוקים בענין יונוס ויומברוס ,בני בלעם הרשע ,שעשו
את העגל בחדש תמוז ,ועליו נאמר בתבנית שור אוכל עשב) .הגהה - ובמקום אחר מ"כ משם מהרח"ו
ז"ל ,כי עשב ר"ת שבעה עשר בתמוז:
וענין המתגלגל בדומם ,נתבאר בענין נבל הכרמלי ,שכתוב בו וימת לבו בקרבו ,והוא היה לאבן .וסוד
הענין יובן במש"ל ,כי לבן נתגלגל בבלעם ,ואח"כ בנבל הכרמלי .והנה בלעם הרשע ,היה לקראת נחשים ,
ואין כחו אלא בפיו לקלל בני אדם ,וכשנהרג בלעם נתגלגל באבן אחת ,שהיא בחי 'דומם ,לכפר לחישתו
בפיו כנזכר .וכשנתגלגל אח"כ בנבל הכרמלי ,כי אז היתה תחלת ביאתו בעולם הזה להתקן ,הנה כשאירע
אותו המעשה שחרף את דוד ,ואמר מי דוד ומי בן ישי וגו ,'ורצה דוד להרגו ,יען כי בא לתקן דבור הרע
של בלעם ,והיסיף פשע ,וחזר וחטא בדבור ,לקלל את דוד מלך ישראל ,ואז זכר נבל וידע כי בתחלה
נתגלגל באבן לתקן דבור הרע של בלעם ,ועתה חזר לקלקולו ,ולכן וימת לבו בקרבו בזכרו כי הוא היה
לאבן בתחלה כנזכר ,ולכן לא כתיב ויהי ,אלא והוא היה לאבן .והנה נבל היה אדם גדול ,ואין תימא איך

ידע זה .גם אפשר שהגיד לו איזה נביא או חכם .גם אפשר דמזליהו חזי ,אע"ג דאיהו לא חזי .גם ענין הגלגול בדומם ,נרמז אצלינו בפסוק כי אבן מקיר תזעק ,כי יש מגולגלים באבן שבקיר שהיא בדומם ,או בכפיס מעץ יעננה שהוא הצומח ,ומשם זועקים מרוב העונש אשר להם שם ,ועוד יתבארו קצת פסוקים אחרים עתה בע"ה:

והנה נבאר עתה קצת מיני מגולגלים ,דע ,כי המדבר לשון הרע וכיוצא בו ,מתגלגל באבן דומם ,כמו שביארנו בענין נבל ,שכתוב בו ויהי לאבן ,כי תמורת הדבור הוא דומם:

המאכיל נבלות לישראל ,מתגלגל בעלה האילן ,והוא הצומח ,ואז ענשו הוא ,שהרוח מכה בעלה ההוא , ומחזירתו לכאן ולכאן ,ואין לו מנוחה .וכשנשלם זמן הקצוב לו ,נעקרת העלה ההיא מן האילן ,ונובלת ונופלת לארץ .וזהו בדוגמת מיתה ממש אצלו שנכרת ונעקר מן העולם .וז"ס פסוק והעלה נובל .כי מי שמאכיל נבלות לישראל ,מתגלגל בעלה הנובלת לארץ .גם ז"ס כי תהיו כאלה נובלת עליה .ולפעמים כי אחר שהעלה הזאת נובלת ,חוזר להתגלגל בעלה אחרת ,וגם היא נובלת עד כמה פעמים ,ע"ד האדם שמתגלגל בעה"ז כמה פעמים כפי העונש הראוי להם:

ויש מי שמתגלגלים במים ,והם גם כן נקראים צומח ,כנז"ל והם אלו ,מי ששופך דמים בעה"ז ,מתגלגל במים ,וסימניך על הארץ תשפכנו כמים ,ונאמר שופך דם האדם באדם דמו ישפך ,וענשו הוא שעומד בקלוח המים ,ושם המים נקלחים עליו תמיד ,והוא רוצה לקום ולעמוד ,והמים מפילים אותו בכל רגע ,ואין לו מנוחה כלל ,ותמיד הוא מתגלגל סביב במקום קלוח המים ההם .גם נרמז זה בפסוק)שמואל ב י"ד (כי מות נמות וכמים הנגרים ארצה .גם כל מי שמיתתו בחנק ,ולא נענש בב"ד של מטה ,מתגלגל במים ,ושם נחנק בכל רגע כנזכר:

והנה הבא על אשת איש ,אשר מיתתו בתנק ,מתגלגל בריחיים ,שנותנים בהם החטים ,וטוחנים על ידי המים המגלגלים הריחים ,ושם נידונים האיש והאשה ההיא ,בסוד תטחן לאחר אשתי:

גם המזלזל בנטילת ידים ,מתגלגל במים .וז"ס פסוק אזי עבר על נפשנו המים הזדונים ברוך ה' שלא נתננו טרף לשניהם .כי הנה ר"ת 'נתננו טרף' לשניהם ,ר"ת נטל .וז"ס מ"ש ז"ל האוכל בלא נטילת ידים נעקר מן העולם ,ונדון במים כנז"ל .גם ממילא רמז להפך ואמר ,ברוך ה' שלא נתננו טרף לשניהם ,ר"ת שנטל ,כי ע"י שנטלנו ידינו ,לא נתננו טרף לשניהם של המים הזדונים הנז"ל ,ולכן ברוך ה' ,שלא עשנו כמו הרשעים ,שאינם נוטלים ידיהם ,גם מי שאינו מברך ברכת הנהנין ,ומזלזל בהם ,גוזל אביו ואמו חבר הוא לאיש משחית ,וגם הוא מתגלגל במים:

ויש מי שמתגלגלים בבעלי חיים ,והנה הפרנס המתגאה על הצבור יתגלגל בדבורים .וכמ"ש רב נחמן בר יצחק ,לא יאי יהרותא לנשי ,חדא שמה כרכושתא ,וחדא שמה זבורתה .והם דבורה הנביאה ,שנתגאה על ברק ,ושלחה אחריו לקראו והיא לא רצתה ללכת אצלו גם חולדה הנביאה ,בזתה לצדקיהו המלך ,ואמרה אמרו לאיש הזה אשר שלח אתכם אלי) ,מלכים ב' כ"ב (כמ"ש ז"ל והנה בתוך דבריהם רמזו ,כי דבורה היא בעלת גאוה ,ולכן אינה עושה מלאכה ,וגם היא דברנית ,כי בכל שעה לא תשקוט פיה .ולכן פרנס המתגאה על הצבור ,וכן מי שמדבר דברים שלא כהוגן ,שניהם מתגלגלים בדבורה ,שיש בה שני מדות אלו:

ודע ,כי אין לך שום אחד מאלו המתגלגלים כנזכר ,או שום נשמה שנענשת בב"ד של מעלה ,שאין לפניו כרוז אחד שמכריז ענשו ועונו תמיד בכל הזמן ההוא שהיא מתגלגל שם ,או שנענש שם כנזכר ,ואינו זז מאצלו .גם יש עמו שוטר א' ,שמעניש אותו באותו ענש הראוי לו ,או שמגלגלו באותו גלגול הראוי לו ,כגון מי שנתגלגל במים ,הנה השוטר ההוא עומד עליו תמיד ,להפילו במים בכל רגע ,עד זמן הקצוב לו .גם רוב המתגלגלים או הנענשים כנזכר ,יש לפניהם ב"ד שדנים אותו בעת גלגולו או ענשו ,ומשנים את ענשו ,כפי הדין והמשפט הראוי לו ,מעונש זה אל עונש אחר ,מעת לעת:

אמר שמואל ,עוד מצאתי לקוטים קרובים אל הנזכר ,ואע"פ שבתוך דברי הרב ז"ל ,נראה שאינם מפי מורי הרב ז"ל ,המשביר בר הגדול זלה"ה ,כאשר כתב הוא כן ,עכ"ז לא נמנעתי מלהציגם לפניך ,וז"ל ,זה מצאתי בקונטרס הר"א הלוי ז"ל .ונלע"ד בלי ספק שאינו ממורי ז"ל ,הבא על הבהמה ,יתגלגל בעטלף .
הבא על הנדה ,יתגלגל בגויה .הבא על אשת איש ,יתגלגל בחמור .הבא על אמו ,יתגלגל באתון נקבה .
הבא על הזכר ,יתגלגל בשפן או בארנבת ,כפי מה שחטא או בועל נבעל .הבא על כלתו ,יתגלגל בפרדה .
הבא על הגויה ,יתגלגל בקדשה יהודית .הבא על אשת אביו ,יתגלגל בגמל .הבא על אשת אחיו ,יתגלגל בפרד זכר .הבא על אחותו בת אביו או בת אמו ,יתגלגל בחסידה ,ויהרגוהו חברותיה כמ"ש ז"ל .וז"ס

פסוק ואיש כי יקח את אחותו בת אביו או בת אמו חסד הוא .וכן הבא על חמותו .השוכב עם בהמה חיה
ועוף ,יתגלגל בעורב .המסתכל תמיד בעריות ומביע בהם ,יתגלגל בראה שרואה למרחוק יותר מכל
העופות .וכל זה אם לא עשה תשובה:
אמר שמואל ,עוד הקדמה זאת ,כבר העתקתי אותה בשער מאמרי רז"ל ,דף ועכ"ז לא רציתי מלהסירה
מכאן ,שהוא מקומה האמיתי ,והוא בשכר נשמות הצדיקים ,ואחרתיה עד אחר חבוט הקבר:
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Sha'ar HaGilgulim 23
Source
Translation
Source with Translation
Layout
Font Size
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Chapter 23
והיא בענין עונש חבוט הקבר .כבר נודע מ"ש ז"ל בפרקי ר 'אליעזר ,במאמר פרקי חבוט הקבר ,איך בא
עליו המלאך על קברו ,ושואל לו מה שמך ,ומשיבו גלוי וידוע לפניו יתברך שאיני יודע שמי וכו .'ובלי ספק
יש לתמוה ,מה צורך לשאלה זו ,וגם למה הוא שוכח שמו ,ומה מעלה ומה מוריד ענין זה במציאות ענשו .
האמנם דע ,כי כל הנשמות כלם היו כלולים באדה"ר קודם שחטא ,כמו שביארנו כמה פעמים ,וכאשר
חטא ,נשרו איבריו ממנו ,שהם אותם הנשמות שהיו כלולות בו ,ונפלו לעמקי הקליפות ולא נשאר בו
באדה"ר רק בחי 'מאה אמה ,כמבואר אצלינו במקומו ,והנה לא כל הנשמות שוות ,כי אין הפגמים שוים ,
כי האיברים אשר נמצאו יותר נאחזים באותו החטא שחטא אדם הראשון ,הם נפלו לתוך הקליפה יותר
בעומק מן המקום שנפלו שאר האיברים ,שהיו יותר רחוקים מן הפגם ההוא ,כי ודאי הוא שאין כל
הנשמות שוות ,כי יש נשמה שנתאוות וחשקה יותר בחטא ההוא מנשמה אחרת .ונמצא כי כפי ערך בחי '
פגם הנשמה ,כך בחי 'מקום נפילתה בעמקי הקליפות .והענין הוא ,כמה שתדע ,כי גם את זה לעומת זה
עשה האלהים ,וכמו שיש אדה"ר דקדושה ,כן יש אדם בליעל בקליפות ,ויש בו רמ"ח איברים ושס"ה גידין .
וכפי האיברים שחטאו באדה"ר ,כך כפי בחינתם ג"כ אותם האיברים כיוצא בהם ,אשר באדם בליעל ,
לקחו אותם הנשמות שנעשו מאדה"ר ,ונתלבשו בתוך הקליפות ההם ,ונעשה להם לבושים מאותם
הקליפות אשר כיוצא בהם ממדרגת מקומם ,כי כל דרכיו יתברך משפט בקו היושר ולא בערבוביא ,רק כל
נשמה נפלה כפי מדרגתה באבר א 'מן האדם הבליעל הדומה אליה .ונמצא כי כל אותם הנשמות שנשרו
מאדם ,שהיו מלובשים בגדי קדש קודם שחטאו ,ועתה בנפלם בתוך הקליפות ,התנצלו מעדיים ובגדי
תפארתם ולבשו לבושי קדרות שהם הקליפה .ונמצא כפי זה ,כי אין לך נשמה ,שאין לך בחי 'קליפה
אחת ,העשויה לה כעין מלבוש המיוחס לה ,כפי בחינתה ומדרגת חטאה ,בהיותה כלולה באדם הראשון
כשחטא כנזכר ,ואותה הקליפה מלבשת אותה ,ומלפפתה כל ימי חייה מסביב לה ,לפי שהנשמה היא
קדושה ורוחנית ,ומלתבשת בתוך הקליפה המזוהמת ההיא:
וז"ס פסוק כי אם עונותיכם היו מבדילים וכו ',כי אותה הקליפה הנעשת מפני העון ,מלבישתו ומבדלת בין
הנשמה ,אל ה 'אלהים שממנה חוצבה ,והאור הנמשך אליה מאתו יתברך אינו נמשך ומאיר בה מחמת
קליפתה ,אשר סובבת עליה ,וענין זה נרמז במ"ש ז"ל מלמד שבא נחש על חוה והטיל בה זוהמא וכו .'
וגם על האדם ועל זרעו הבאים אחריו עד ימות המשיח ,אין אדם נצול ממנה ,לפי שכלם היו אז כלולים
באדה"ר כשחטא .וזהו הצד השוה ,שבכל הנשמות אפילו באותם שמתו בעטיו של נחש ,היה בהם הטלת

זוהמא הנזכר:
האמנם לא כלם שוים ,ויש הפרש ביניהם כנז"ל ,כי כל נשמה נפגמה כפי מדרגה וקרובה אל החטא שחטא אדה"ר .ודע ,כי כל החטאים והעונות שחוטא האדם בפני עצמו ,זולת מה שחטא אדה"ר ,ודאי הוא שהאדם ממשיך עליו קליפה וזוהמת הנחש ,כפי ערך חטאו .האמנם הכל תלוי בתשובת האדם ,כי ע"י התשובה יכול לדחות מעליו הזוהמה ההיא שנדבקה בו ע"י חטאתיו ,אפילו אם הם חטאים גדולים .אבל הזוהמה והקליפה שנדבקה בכל הנשמות כאשר חטא אדה"ר ,אינו תלוי בתשובה ,ומוכרח הוא למות , ואח"כ יתוקן הפגם ההוא ע"י המיתה .ואע"פ שהקב"ה קבל גם תשובת אדה"ר ,ונתכפר לו עונו ,עכ"ז הזוהמה והקליפה שנדבק בו כשחטא ,לא הוסר ונפרד ממנו אלא אחר המיתה .וטעם הדבר הוא ,לפי שחטאו של אדם היה גדול עד מאד ,מכמה סבות אין מקום לבאורם .וז"ס אותם שמתו בעטיו של נחש שהם בנימין וישי ,וכלאב ,ולוי ,ויהושע בן נון ,שלא חטא בעון העגל כנזכר בזהר פרשת תשא ,שאע"פ שלא היה להם שום חטא כלל ,עכ"ז אותה קליפה וזוהמה שנדבקה בהם בחטאו של אדה"ר ,לא נפרדה מהם עד אחר המיתה .וז"ס אמרם ז"ל שמתו בעטיו של נחש ,ר"ל ,בשביל זוהמת הנחש ,שהטיל באדם וחוה:
ואמנם צריך לבאר טעם למה המיתה מפרדת הקליפה מן האדם ,ודע ,כי הקדושה נקראת חיים ,כמש"ה ראה נתתי לפניך את החיים ואת הטוב ,וכתיב ואתם הדבקים בה 'אלהיכם חיים כלכם היום ,לפי שהקב"ה נותן שפע ומזון לכל ברואיו .אבל הסטרא אחרא שמסלקים השפע והחיות מן הנבראים נקרא מות ,כמש"ה ואת המות ואת הרע .והנה האיש החוטא ,ממשיך עליו סטרא אחרא הנקרא מות ,ולכן אין הקליפה ההיא נפרדת מן האדם אלא אחר מיתה ,כי אז נקבר האדם ובשרו מתעכל בעפר ,ונפרד ממנו הקליפה שנדבקה בו בזוהמת הנחש שהטיל בחוה ובאדם:
ובזה תבין ענין חבוט הקבר ,וזה עניינו ,והוא ,כי אחר מיתת האדם ואחרי קבורתו בעפר הארץ, אז תכף ומיד ,באים ד 'מלאכים ,ומשפילים קרקע הקבר ,ומעמיקים אותו למטה ,ונשאר חלל בקבר כשעור קומת האדם הנקבר שם ,כנזכר במסכת פרק חבוט הקבר וע"ש .ואז מחזירים נפשו בגופו כמו בחייו ,והטעם הוא ,לפי שהקליפה היא דבוקה עדיין וקשורה עם הנפש ועם הגוף ואיננה נפרדת מהם ,ולכן צריך שיחזור נפשו בגופו ביחד .ואז המלאכים הנזכרים אוחזים בו כל אחד מקצה ,ומנערים אותו ,וחובטים אותו במקלות של אש ,כדרך שאוחזים בטלית בשתי קצוותיה ,ומנערים אותה מן האבק הנדבק בה ,עד שנפרדה מהם הקליפה ההיא לגמרי ,ולכן נקרא חבוט הקבר ,כאדם שחובט טליתו ומנערה .וע"כ צריך להעמיק הקבר ,כדי שיהיה מקום לחלל לנערו ולחבטו .ואמנם לא כל האנשים שוים ,כי הצדיקים אשר בחייהם נתרחקו מן היצה"ר ,והיו מכניעים עצמם וחובטים עצמם ביסורין הבאים עליהם ,וגם ע"י התורה והמצות שמתישים כחו של אדם ,עד שנמצא כשהגיע זמנם ליפטר מן העולם ,ולקבל חבוט הקבר ,אין צריכים צער גדול ,כי בחבטה כל שהיא מספיק להם להפרידה מהם .משא"כ ברשעים ,שאדרבה ע"י תענוגיהם בעה"ז הם מקשרים ומחזקים יותר את הקליפה בגופם ובנפשם .ונמצא כי ז"ס למה אין אדם נצול מחבוט הקבר ,כנזכר בפרק חבוט הקבר:
וכמו שביארנו לעיל ,באותם שמתו בעטיו של נחש ,שאין להם תקנה להפרידה ,זולת ע"י המיתה והיבוט הקבר ,זולתי אותם הנז 'שם בפרק חבוט הקבר ,ע"י איזו מצוה הסגולית לזה הדבר ,אבל כל שאר בני אדם כלם ,צריכים חבוט הקבר ,אלא שיש הפרש בין חבוט רב למעט כנזכר ,וכל א 'וא 'הוא סובל ענשו , כפי מדרגת קליפתו ,וכפי עוצם דבקותה .ואמנם אפילו אותם הנצולים מחבוט הקבר כנזכר ,הנה אותם המצות הסגוליות לזה כנזכר ,הם המפרידות את הקליפות מהם בלי צער אחר מיתתם ,אבל מוכרח הוא שימותו ,כנז"ל בענין שמתו בעטיו של נחש:
ושמעתי ממורי ז"ל ,כי כל הנקבר בע"ש אחר חמש שעות ביום ,ושעה חמישית בכלל ,אינו רואה חבוט הקבר ,כי קדושת שבת מפריד ממנו הקליפה בלי צער חבוט הקבר .וז"ס יום הששי בהא יתירה ,כי משעה חמישית של יום הששי ולמעלה ,כבר קדושת שבת מאירה אז:
ובזה יתבאר ענין טעם ,למה הרשעים שוכחים את שמם כנז"ל .הנה נתבאר למעלה ,כי אין שום נשמה בעולם ,שאין לה לבוש אחד של קליפה מזוהמת הנחש ,ואותה הקליפה היא סוד היצה"ר ,הנכנס באדם מיום שנולד ,כי הנה ע"י חטאו של אדה"ר ,נשתרש ונדבק עמו היצר הרע .והקליפה ההיא עם אותה הנשמה מעת שחטא אדה"ר ואילך ,עד שכמעט נעשו שניהם הנשמה והקליפה ,כעיסה אחת מעורבת מסלת וסובין ,קשורים יחד בתכלית .ובזה תבין סוד ,למה היצה"ר יש כ"כ כח בידו להטות לאדם להנהיגו

בדרך רע ,לפי שהוא בעה"ב גמור תוך גוף האדם כנזכר .והנה נתבאר כי אין כל הקליפות שוים ,כי כל קליפה וקליפה הוא נצוץ נפש רעה מסטרא אחרא ,מאבר פרטיי שברמ"ח איברי אדם הבליעל הטמא , ע"ד מה שנבאר בדרושים שקדמו ,בענין נצוצות נשמות הקדושה שכל אחת ואחת היא מנצוץ אבר פרטיי שבאדם העליון הקדוש .וכמו שנשמות הקדושות כל אחת ואחת יש לה שם ידוע ,כפי בחי 'אבר שממנו חוצבה ,וכמו שארז"ל על פסוק אשר שם שמות בארץ ,אל תקרי שמות ,אלא שמות .כך כל נצוץ ונצוץ שבקליפה ,יש לה שם ידוע בפני עצמו .ונמצא כי היצה"ר שבאיש הזה ,אינו כעין היצה"ר של האיש האחר .ונמצא כי כאשר נולד האדם ,וקוראים לו אביו ואמו שם אחד העולה בדעתם ,אינו באקראי ובהזדמן ,כי אם הקב"ה משים בפיו השם ההוא המוכרח אל הנשמה ההיא ,כמש"ה אשר שם שמות בארץ ,כפי מקום האבר שבאדם העליון ,אשר ממנו חוצב ,והשם הזה נרשם למעלה בכסא הכבוד כנודע , ולכן ארז"ל שמא גרים .גם זהו טעם אל ר 'יהושע בן קרחה ור"מ דהוו בדקי בשמא .והנה גם את זה לעומת זה עשה האלהים ,וכמו שיש שם קבוע אל הנשמה הקדושה אשר באדם ,והוא השם שקוראים לו אביו ואמו בעת שנמול כנודע ,כך יש שם קבוע בקליפה ,שהוא היצה"ר הנכנס באדם מיום שנולד ,ונמצא שכל אדם יש לו שני שמות ,אחד מצד הקדושה ,ואחד מצד הקליפה .והנה אם האדם בהיותו בחיים חיותו בעה"ז ,היה יכול להשיג ולדעת מה שם הקליפה ההיא אשר בו ,היה יכול לחקור מהיכן נחצבה ,ובאיזה בחינה היא באדם הבליעל ועי"כ היה יודע מקום הפגם ,ומציאותו תקון הצריך לו ,והיה יכול לתקן הפגם ההוא בנקל ,ועי"כ היתה הקליפה ההיא נפרדת ממנו בנקל בחייו ,ולא היה צריך להפרידה ממנו ע"י חבוט הקבר כלל .ולכן כשנפטר האדם הצדיק ,אינם שואלים ממנו מה שמו מסטרא אחרא ,כי כיון שבחייהם טרחו וסבלו היסורין להפריד מעליהם הקליפה ההיא כנ"ל ,ובקלות גדול נגמרת להפרד ע"י חבוט הקבר . אבל הרשע ,שאדרבא גרם לקשרה בחוזק גדול בו ,צריכים מכות ועונשים גדולים להפרידה ממנו בחבוט הקבר .ואלו היה יודע בחייו שמו דמסטרא אחרא, היה מתקן הדבר בחייו בקלות גדול ,ולכן מכים אותם הכאות נמרצות ,על שאינם יודעים אותו השם כנזכר ,ולא חקרו לדעת אותו בחייהם ,כיון שלא רצו לטרוח במעשיהם ,כדרך שטרחו הצדיקים:

אמר שמואל ,עוד מצאתי הקדמה אחרת בענין חבוט הקבר טובה מאד ,וז"ל ,ענין חבוט הקבר מה ענייננו , וכבר נתבאר אצלינו למעלה ועי"ש ,ואמנם נתבאר שם ,כי ע"י חטאו של אדה"ר ,גרם ערוב טוב ברע בכל הנשמות כלם .וכמו שנתבאר זה בענין קין והבל .והנה ז"ס פסוק ויקרא האדם שמות וגו ,'כי כמו אשר קרא מצד נשמות הקדושות ,כך קרא להם נשמות מצד שמות דקליפה ,לפי שכאשר חטא האדם בעץ הדעת טוב ורע ,גרם כי כמו שחוצבים נפש לאדם ממחצב הקדושה ,כך חוצבים לו נפש ממדרגת הקליפה .ואמנם כבר הודעתיך ,כי בעולם העשיה הרע גובר על הטוב וגם כי הם מעורבים .וביצירה ,הם שוים ,ומעורבים .ובבריאה הטוב גובר על הרע ,ואינם מעורבים:

והנה יש אנשים שיש להם נפש ממלכות דעשיה שבקליפה ,ויש מי שיש לו נר"ן מהקליפות ,ואמנם מי שלא הרשיע כ"כ ,כי עדיין לא ניתן בו נשמה מן הקליפות ,אין תקונם מפח נפש ,וע"י תשובה יכולים להתקן ,וכאשר יתגלגלו בעה"ז ויקבלו ענשם ,יהיו כדמיון ירבעם בן נבט וחבריו שאין להם חלק לעה"ב , שהוא שיעלו נשמותיהם למעלה בבחי 'מ"ן בזווג העליון של או"א ,הנקרא עה"ב ,אמנם יעלו בבחי 'מ"ן בזווג זו"ן .אבל מי שיש לו נר"ן מן הקליפות ,צריך שיתרקבו עצמותיהם ויאכלו את בשרם .וז"ס רות וערפה ,כי ערפה שבה אל עמה ואל אלהיה .וזה ג"כ סוד פסוק הכסיל חובק את ידיו ואוכל את בשרו ,ומכלים את עצמם ,וכדי להפריד מהם הנפש ההיא ,לכן הוצרך ענין חבוט הקבר ,שחובטים אותם כדי להפריד מהם הנפש ההיא .ואפילו בארץ ישראל ,יש מעט מחבוט הקבר ,לפי שהנולדים בארץ ישראל בפרוד מהם בא ,ודבר זה תלוי כפי מעשה האדם ,אם לטוב ואם לרע:

ודע ,כי כל מי שיש לו קנאה במילי דשמיא ,עליו ארז"ל אין אדם מקנא לאשתו ,אא"כ נכנסה בו רוח טהרה .אבל מי שיש לו קנאה במילי דעלמא ,הוא מהם ,לפי שהיא קנאה הנמשכת מן החיצונים ,ועל כן עצמותיהם מתרקבים .וכמ"ש במסכת שבת על ר 'אחאי בר יאשיה ,על פסוק ורקב עצמות קנאה .אמנם המקנא במילי דעלמא ,עצמותיו מרקיבין ,והעש אוכלם:

וסוד הדבר כמה שהודעתיך ,כי ש"ע נהורין הם בקדושה ,וכשנעשים שע"ח נהורין ,אז הם בגימטריא חשמ"ל ומלבו"ש ,כי הוא נעשה כמין מלבוש וכסוי מקיף על ד 'עולמות אבי"ע ,מאלו השע"ח נהורין .ועי"כ אין החצונים שולטים באותם האורות .ונודע הוא כי ד 'מלבושים הם לד 'מלבושי עולמות אבי"ע .וכל אחד עב מחבירו ,ושל העשיה עב מכלם ,לפי ששם עיקר אחיזת הקליפות ,וצריך שיהיה עב ביותר מהשאר .

והנה כמו שיש ש"ע נהורין בקדושה, ישנו בחיצונים, ונקראים בהפוך ע"ש, וז"ס פסוק כי כבגד יאכלם עש, עש יאכלם, והוא האוכל ומרקיב עצמות המת:
גם כי כמו שיש תולע בקדושה, בסוד ותולעת שני, ובסוד אל תראי תולעת יעקב, והוא שם אבגית"ץ, שהוא בגימטריא תולע, והוא סוד החסד שבשבעה שמות שם בן מ"ב, והוא הכהן, וזהו ונת"ן לכהן הזרוע והלחיים וכו', ומלת ונתן בגימטריא שם הנזכר, גם הוא בגימטריא שו"ר, שעליו נאמר בגמרא שור שחור ביומי דניסן, לפי שהוא שם מ"ב, שהוא גבורה חזקה. ואמנם יש כנגדו בקליפות תולע, האוכל בשר המת בקבר, אשר עליו נאמר הכסיל חובק את ידיו ואוכל את בשרו, ועליו נאמר אם יאדימו כתולע כצמר יהיו.
האמנם מי שהיה צדיק בעה"ז, יכול לתקן הכל בהיותו בחיים בעה"ז, כדמיון רב אחאי בר יאשיה, שלא היתה בו קנאה במילי דעלמא, שהיא קנאה הנמשכת מן הקליפות, ולכן לא שלטו בו במיתתו לא התול"ע ולא הע"ש החיצונים. ובדוד הע"ה אמר, אף בשרי ישכון לבטח, עד שתמצא שכבר נמצאו אותם הארבעה שאע"פ שמתו, לא מתו אלא בעטיו של נחש, וכמו שנתבאר עניינם אצלינו:
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Chapter 24
מדברת בענין שכר הנשמות של הצדיקים. ואע"פ שכבר העתקתיה בשער מאמרי רז"ל כי שם מקומה האמיתית וע"ש. עכ"ז חזרתי והעתקתיה פה כמו שמצאתיה, וז"ל, והנה אחר שדברנו בעונש הנשמות של הרשעים, נדבר קצת בשכר נשמות הצדיקים. ובזה יתבאר חלוק א' שמצינו בדברי רז"ל, מאמרים שונים. כי פעמים נזכר בדבריהם, פלוני יש לו חלק לעה"ב, או הרי הוא בן העה"ב, או הרי הוא מזומן לחיי העה"ב, וזה ענין פרטותם, דע, כי אחר פטירת נשמת הצדיק מן העה"ז, אם אינו בר עונשין, כי הוא צדיק גמור, הנה יש בהם שלשה כתות כת אחת היא, שבאותה שעה עצמה שנפטרים מן העולם, וגם אחר פטירתם, תמיד הם עולים בסוד מ"ן עילאין, ביסוד אימא עילאה בינה, הנקראת עה"ב כנודע, ושם מעוררים זווג העליון ההוא, ומזדווג אבא באימא, וכת זו נקראת בני העה"ב. פירוש, כמו שז"א הנקרא בן אימא עילאה, הוא לבדו עולה בסוד מ"ן עד או"א, ומזווגם. כן הצדיק הזה נקרא בן העה"ב, שהיא אימא עילאה, והוא לבדו גורם הזווג העליון ההוא:
הכת הב', גרועה מזו הראשונה, והוא, כי יש צדיק שאינו כדאי לעלות לבדו ולעורר זווג או"א, אבל צריך שיצטרף ויתחבר עם נשמת הצדיק אחר עליון ממנו, ובאמצעותו יעורר הזווג ההוא העליון, ועל כיוצא באלו ארז"ל כל ישראל יש להם חלק לעה"ב. כי כל ישראל הכשרים, אע"פ שאינם מן הצדיקים הגמורים, יש להם חלק מועט, בהצטרפם עם שאר הנשמות, לעלות עד זווג העה"ב העליון, אבל הם אינם לבדם בני העה"ב, כבן בית העולה לבית אביו יחידי, בלי שתוף איש אחר שיעלהו אצלו:
הכת הג', גדולה משתי הכתות הנז', ועל אלו נאמר מזומן לחיי עה"ב. והענין הוא, כי זה מדבר לעה"ב העיקרי, שאינו אחר פטירת האדם, אלא מדבר לעתיד לבא, שאז כתיב והיה אור הלבנה כאור החמה. והענין הוא, כי אז יחזרו או"א פעם אחרת לעלות בסוד עבור בתוך א"א, כמו שהיה בעת בריאת העולם. ונודע, כי כל חזרת העבור, הוא לחדש המוחין שלהם, ועי"כ יהיה בהם כח להגדיל אור הלבנה כאור

החמה שהם זו"ן .והנה המוחין ההם נקראים חיי העה"ב, כי הם החיים שלהם, כנודע כי המוחין נקראים חיי המלך .בסוד מ"ש ז"ל כל המניח תפילין מאריך ימים, שנאמר ה 'עליהם יחיו .כי הם החיים הנמשכים אל העה"ב שהיא אימא .ולכן מי שיהיה אז כדאי והגון לעלות בסוד מ"ן למעלה בא"א, לעורר הזווג העליון שבא"א, לצורך עבור המוחין של או"א, עליו נאמר מזומן לחיי העה"ב .ובזה תבין ענין שמואל הנביא ע"ה, שאמר למה הרגזתני לעלות אותו, שנתיירא מיום הדין הגדול לעתיד לבא .ואע"פ שכבר ידע שהוא מבני עה"ב, עדיין היה מסופק אם היה כדאי להיות מן המזומנים לחיי עה"ב:

עוד יש כת רביעית, והם אותם המפורשים במסכת סנהדרין פרק חלק וז"ל, ואלו שאין להם חלק לעה"ב, שלשה מלכים וד 'הדיוטות וכו .'כי אלו, אעפ"י שיסבלו ענשם אינם אפילו מן הכת השנית היותר גרועה, שהיא אשר יש להם חלק לעה"ב אחר פטירתם, בסיוע נשמות אחרות, כי אלו אינם עולות כלל לעה"ב, לעורר מ"ן בזווג או"א, אמנם נשארים למטה בסוד מ"ן שבמלכות נוקבא דז"א ולא יותר:

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Chapter 25

בענין בריאת ההרים והגבעות והמעיינות והיכן רומזים, וז"ל, וראיתי להביא פה דרוש אחד ממורי ז"ל, בענין ההרים והגבעות שברא הבורא יתברך בעה"ז .וכן בענין המעיינות .דע, כי כמו שהארץ העליונה, נחלקת לז ' נחלקת לשבעה חלקים, שהיא המלכות, הנקראת לסבה זו בת שבע .כן הארץ התחתונה, נחלקת לז ' אקלמי"ם כנודע .וכן כל חלקי הארץ הזאת, אשר בה אין דבר באה למטה, שאין כנגדה למעלה שר ממונה על הדבר ההוא .והנה ההרים הגדולים הגבוהים אשר בארץ הזאת, יש עליהם שרים מחולקים על כל אחד מהם למעלה, ובערך גבהות ההר התחתון על ההר האחר, כך ערך גבהות ומעלת השר ההוא התחתון, על השר של ההר האחר הנמוך ממנו, כנודע, כי השמים הם בכל פעולתם ודמיוניהם דומים אל הארץ הזו התחתונה .ודע, כי ההרים אלו בכל יום ויום מעת בריאת העולם ואילך, הם הולכים וגדולים, אבל אין הגדול ניכר בהם .וכן להפך, יש הרים שמתמעטים ומנמיכין ע"ד מ"ש ז"ל בענין א"י, שהיתה ת ' פרסה, ונזדעזעה ונקצרה .ויש הרים שגדלים ומתגברים, ודבר זה כפי מעלת וגדול השר שעליהם למעלה בשמים, או כפי מעט כחו .ולפעמים שהשר של החי הוא שלמעלה מתבטל לגמרי ממעלתו, ואז גם ההר ההוא שלו התחתון, מתבטלת מעלתו ולא מציאותו, והוא כי הוא מתדבק ומתחבר עם הר אחר ומתבטל בו, ואינו ניכר מפני עצמו .ולפעמים יהיה הדבר בהפך, כי השר של ההר ההוא, מסירים ממנו קצת ממשלתו, ונחלקת ממשלתו, ונתנה חציה לשר אחר, וחציה נשארת אליה, ואז גם למטה אותו ההר שהיה תחת ממשלתו, נבקע ונחלק לשנים .ולכן תראה לפעמים סלע גדול שנבקע לשנים ממש, ואין בבקיעה ההיא עפר אחר החולק באמצע, רק הסלע עצמו נחלק ונבקע לשתי בקיעות:

וענין המעיינות, הם כנגד הבחינות של המעיינות של מ"ן שיש בארץ העליונה מלכות, וכנגדם למטה המעיינות שבארץ הזאת, הם בחי 'מ"ן עולים מן התהום למעלה, על פני כל הארץ .אבל הגשמים היורדים על הארץ, מן הגשמים הם בתי 'מ"ד .ונמצא כי אין לך מעין למטה בקרקע, שאין כנגדו למעלה בארץ העליונה אור אחד עליון, המעלה מ"ן מן המלכות אל ז"א, כל ימי המשך המעיין התחתון .וכאשר איזה

מעיין או באר מים למטה בארץ נסתם ויבש, גם כחו למעלה נתייבש, ואינו מעלה מ"ן. גם לפעמים תראה שנתחדש מחדש, ויצא מעין או מקור מים חיים מן הבאר למטה, מה שלא היה מתחילה, וזה יורה כי גם למעלה נתחדש איזה אור עליון, או איזו נשמה המעלה אז מ"ן מן הנקבה אל ז"א:
גם בענין האילנות שבארץ הזאת, יש על כל אחת שר למעלה, וכשזה נופל זה מתייבש. ולא עוד, אלא שבכל פעם שנופלים עלה האילן למטה, גם איזה כח עליון חסר מן השר העליון למעלה בעת ההיא, וממה שכתבתי לך עתה, תוכל להקיש ולהבין מדעתך דברים הנפלאים אם עיני שכל לך:
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Chapter 26
הקדמה כ"ו והיא מדברת בענייני הנשמות:
דע, כי אין שום נשמה בעולם, שתהיה ח"ו ערומה מבלי לבוש אחד, שבו מתלבשת בעה"ז. וענין הלבוש הזה נרמז בזוהר, בפרשת משפטים בדברי ר' ייבא סבא, על פסוק שארה כסותה ועונתה. ועל פסוק לא ימשול למכרה בבגדו בה. ונבאר עתה מה ענין הלבוש הזה שיש אל הנשמה, הנה כל מה שאירע ליוסף הצדיק בעה"ז, עם אדונתו אשת פוטיפרע, שיצאו י' טפות זרע מבין צפרני רגליו, כמש"ה ויפוזו זרועי ידיו. כמו כן אירע למעלה ביוסף הצדיק העליון, שהוא ספירת היסוד. וכאשר יצאו אותם עשר טפות ונצוצות נשמות קדושות מן היסוד העליון הזכר לבטלה, ולא נתקבלו ברחם הנקבה העליונה, נאחזו הקליפות באותם הנשמות. וכבר הודעתיך כמה בחי' פרצופים יש למעלה תלויים בזו"ן, ובכל הפרצופים ההם יש בהם בחי' היסוד שבהם. ונמצא כי מכל בחי' יסוד שיש למעלה, יצאו ממנו נצוצות נשמות לבטלה, ונאחזו בהם הקליפות, כי כל היסודות נרמזים ביוסף הצדיק. והנה חמש בחי' זווגים יש שם למעלה, ומכל יסוד מהם יצאו נצוצות כנזכר:
וזה סדרם כפי מעלת מדרגתם:
זווג א':
הוא ז"א הנקרא ישראל, עם נוקביה הנקראת רחל, וזמן זווג זה, הוא במוסף דשבת, כי אז רחל נגדלת בכל ארך ז"א ממש כמוהו, ואז מזדווגים יחד ע"י היסוד האמיתי של ז"א:
זווג ב':
הוא זווג יעקב עם רחל, וזמנו בשחרית של ימי החול, והוא מזדווג עמה ע"י היסוד שלו האמיתי:
זווג ג':
הוא זווג יעקב עם לאה, אחר חצות לילה, ואז שניהם נגדלים, ומתפשטים בארך כל ז"א כלו, ע"י מציאות יסוד אחד שבו:
זיוג ד':
הוא זווג ישראל עם לאה, במנחה דימי החול, והיא אינה מתפשטת רק בשעור חציו העליון, שהוא עד החזה שלו, ואז הוא מזדווג עמה ביסוד שהיה לו בתחלה אל ז"א, בהיותו בבחי' שש קצוות בלבד, כמבואר אצלינו בענין התפלות:

זווג ה':
הוא זווג יעקב עם לאה, בתפלת ערבית דימי החול, והוא בחצי העליון של ז"א, ואז הוא ע"י בחי 'היסוד האחר:
הרי מצינו חמשה מיני זווגים, ולהם חמשה מיני יסודות, ומכל אלו היסודות יצאו טפות קרי, ואמנם אלו הטפות הם סוד לבושי הנשמות. ודע, כי לבושים האלו תמיד נשארים דבקים עם הנשמות, ואין הלבוש הזה נפרד מן הנשמה שבתוכו לעולם, אפילו לאחר התחיה. ודע, כי ג"כ הוא בכל מיני הלבושים שלוקחום שאר הנשמות:
ונבאר עתה כל אלו החמשה בחי', הבחי' א', שהוא הזווג היותר מעולה שבכלם, הוא זווג ישראל עם רחל. והנה יש בו ב' בחי', משא"כ בשאר הזווגים, והוא, שביסוד האמיתי של ישראל שהוא המזדווג עם רחל, יש בו חמשה חסדים וחמשה גבורות, הנמשכים שם ממוחין דאימא, וגם חו"ג ממוחין דאבא. כי הנה היסוד דאבא המתלבש תוך ז"א, הנה הוא מגיע ומתפשט עם סיום היסוד דז"א ממש, והנה העשר גבורות, שהם, חמשה דאבא, וחמשה דאימא, הם בחי' עשרה הרוגי מלכות, אשר נשמותיהם נתלבשו באלו הטיפות. והחמשה גבורות דאבא, הם. ר' עקיבא, רשב"ג, ר' ישבב הסופר, ר' ישמעאל בן אלישע כ"ג, ור' יהודה בן בבא. ונלע"ד, כי סדרם כך ממש, כי ר' עקיבא הוא חסד שבגבורות. ורשב"ג גבורה שבגבורות וכו'. ואל תתמה אם נשמת ר' עקיבא הוא משרש קין שהוא מאימא, כנזכר בדרושים אחרים, ולבוש נשמתו יהיה מאבא, ועד"ז בכל אחד ואחד מהאחרים כפי מה שהוא, ודע כי אין בזה קפידא, והטעם הוא, כי כבר ביארנו במקום אחר איך חסדים דאימא, הם מתלבשים ביסוד אבא, ושם נקראים גבורות דאבא. ועוד כי הנה הכל מתערבים בהיותם בתוך היסוד, ולכן יש ליוסף קורבה עם כל השבטים להיותו מבחי' היסוד. ושאר לבושי הנשמות חמשה הרוגי מלכות הנשארים, הם מן חמש גבורות דאימא. והנה לפי שאלו העשרה הנזכר, הם (הנז' לבושים מבחי' הגבורות והדינים), לכן הוצרכו ליהרג, לפי שהקליפות הם נאחזות מאד בגבורות כנודע, ובפרט מטפות קרי כמו אלה העצומים והגדולים:
והעשרה חסדים דאו"א, הם לבושי הנשמות של עשרה תלמידי הרשב"י ע"ה, הנזכר בזוהר ובאדרא רבא קדישא, ובספר התקונין, והם, ר"א בנו, ור' אבא, ור' יהודה, ור' יצחק וכו' (הגהה - אמר שמואל, צ"ע בדברי מורינו ז"ל, שהרי תלמידי הרשב"י ע"ה, לא היו זולתי תשעה בלבד, כאשר נזכרו בתחלת האדרא רבא דף קכ"ז ע"ב, וז"ל, תנא אתמנו חבריא קמיה דר"ש, ואשתכחו, ר"א בריה א', ר' אבא ב', ר' יהודה ג', ר"י בר יעקב ד', ר' יצחק ה', ר' חזקיה בר רב ו', ר' חייא ז', ר' יוסי ח', ר' ייסא ט', וכו' וכו'. ועוד איתא בסוף האדרא דף קמ"ד ע"ב, וז"ל, והוו קראו להו ר"ש, שבעה אנן עיני ה', דכתיב שבעה אלה עיני ה', ועלן אתמר. א"ר אבא, אנן שתא בוציני, דנהרן משביעאה, אנת הוא שביעאה דכלא, ודא הוא בתר דמיתו אינהו תלתא. הרי מפורש שאינם כי אם ט' בלבד, ואם לומר שמא עם רשב"י הם עשרה כאמור, גם זה לא יתכן, שמורינו ז"ל כבר כתב, שרשב"י עצמו הוא בחי' היסוד עצמו, ואינו מכלל העשרה חסדים וצ"ע. ואולי נוכל לדחוק עצמנו ולתרץ, שמונה עמהם את ר' ייסא זוטא, אשר נתחבר אח"כ עמהם, כמו שא"ל ר' אבא ע"ה, יתיר תהא מר' ייסא חברנא וכו', עוד איתא בפרשת תרומה סעד לדברינו, וז"ל, ואנא מאן יהיב לי וכו', כ"ש אנא למהוי בינייהו בדף קנ"ד ע"א א"כ מכאן סעד לדברי, כי רב ייסא השלים מנין עשרה, מלבד הרשב"י ע"ה כנלע"ד. (ולהיותם בחי' חסדים, לא הוצרכו ליהרג, לפי שאין הקליפות נאחזות בהם.
ואמנם השלשה חברים שמתו באדרא רבא קדישא, שהם, ר' יוסי בר יעקב, ור' חזקיה, ור' ייסא, הם היו בחי' שלשה חסדים של אימא המגולים, המתפשטים בתנ"ה של ז"א, כי אלו הם העולות למעלה להאיר בזעיר אנפין כמבואר אצלינו ולכן שלשה חברים ההם נסתלקו אז, ועלו למעלה:
והנה רשב"י ע"ה הוא בחי' היסוד עצמו, שממנו יצאו אותם העשרה טיפין, ולכן הוצרך ללמדם תורה ולתקנם. האמנם בעשר הגבורות, שהם עשרה הרוגי מלכות, לא מצינו להם רבי מיוחד שלימד לכלם, והטעם הוא במה שנתבאר אצלינו בסוד התפילין הנעשים כסברת ר"ת ז"ל, על פסוק והבוטח בה' חסד יסובבנו, כי החסדים של אבא, אינם עומדים בתוך היסוד של אבא, לפי שהוא מקום צר, ולכן יצאו לחוץ ומקיפין את היסוד דאבא מבחוץ, ונמצא, כי החסדים דאבא כלם עומדים תוך היסוד דאימא, המלביש את יסוד דאבא. משא"כ בגבורות, כי הם נפרדות, אלו ביסוד דאבא, ואלו ביסוד דאימא, ולכן אי אפשר לכנות ולסמן ולקבוע להם רבי אחד ויסוד אחד מיוחד ללמד לכלם. ודע, כי מתשובתו של מורי זלה"ה, ראיתי שאין זה אלא דחיה בעלמא, לפי שאני הקשתי לו על טעם הנזכר, דא"כ יהיו להם ב' מלמדים, כנגד ב' היסודות, ודחה אותי בדברים, ולא רצה להשיב לי, כנראה שלא רצה לגלות כל הצורך בזה, ואין אני יודע

הסבה .ודע, כי להיות אלו העשרה תלמידי רשב"י ע"ה מבחי 'החסדים, ובפרט מן הזווג המעולה שבכלם,
שהוא מישראל עם רחל, לכן זכו שנתבאר ונגלה להם כל סודות התורה, שלא מתוך צער כלל, מה שלא
יהיה כן עד דרא דמלכא משיחא, כנזכר בזוהר בכמה מקומות:

'זווג ב':

שהוא יעקב עם רחל, ונודע כי אין כל הדינים מרובים ברחל כמו בלאה, וגם כי יעקב הוא מן הארת המוחין
דאבא בלבד אשר בתוך ז"א, ולכן אין ביסוד שלו, רק חמשה חסדים, וה 'גבורות של אבא בלבד. והנה
בחי 'היסוד הזה, הוא רבינו הקדוש ז"ל, אשר סדר המשכות ותלמידיו בני ישיבתו, הם טפות החו"ג שיצאו
ממנו, והם, ר 'חייא, ור 'אושעיא, ובר קפרא, ולוי בר סיסי, ור 'חנינא בר חמא, ורב, וכיוצא בהם:

'זווג הג':

כפי סדר מעלת הזווגים, הוא יעקב עם לאה, אחר חצות לילה, כי אז אע"פ שלאה יש בה דינים, להיותה
עתה מבחי 'לאה, אחר חצות לילה נמתקים הדינים שבה. ועוד, כי עתה אחר חצות לילה, היא ויעקב
מתפשטים בכל ערך ז"א כלו, משא"כ בזווג הקודם לזה של יעקב ורחל. והנה ביסוד של הזווג הזה, יצאו
ממנו עשר טפות, שהם, חמשה חסדים, וחמשה גבורות מן אבא. ולכן בשני הזווגים אלו, שהם הזווג
השני של יעקב ברחל, וזווג הג 'של יעקב בלאה דאחר חצות, אין בהם הריגה, לפי שהם מיסוד דיעקב,
שהוא מצד מוחין דאבא, ואינם דאימא שהם דינים:

ודע, כי בזה הזווג השלישי, נכלל בו עוד זווג אחר, אע"פ שלא כתבנוהו לעיל, והוא, כי נודע, דבקדרותא
דצפרא, הוא יותר רחמים ממה שהוא בחצות לילה האחרונה, לפי שכבר אז כמעט נקרא יום, ואז חוזרים
יעקב ולאה הנז', להזדווג שנית, כנזכר בזוהר בפרשת שמות דף י 'ע"א. ומהזווג ההוא יוצאים ב 'טפות
בלבד, האחת כוללת חמשה חסדים, והשנית כוללת חמשה גבורות, ואלו השתי טפות, הם מעולות יותר
מכל העשרה הנז 'שיצאו מזווג שלאחר חצות לילה, והרי הם י"ב טפות:

ודע, כי הנה קודם חצות לילה, היו יעקב ולאה מהחזה ולמעלה של ז"א, כמו שיתבאר בזווג החמישי
לקמן. ואחר חצות לילה, נתארכו ונתפשטו בכל קומת ז"א כנזכר, ולכן רושם הראשון של היסוד הא ',
שהיה ליעקב קודם חצות לילה, לא נתבטל, לפי שלא חזרו יעקב ולאה אחר חצות אחור באחור, כדי
שנאמר שנתבטל בחינתם הראשונה. אמנם בהיותם עדיין פנים בפנים, נשארו במציאותם, אלא שנתארך
קומתם יותר, ונתפשטו עד למטה, ולכן מה שהיה להם בתחלה לא נתבטל. ונמצא, כי יש עוד עשר טפות
אחרות שיצאו מהיסוד, שהיה קודם חצות, אלא שלא יצאו רק אחר חצות לילה. וכן עד"ז יש עוד שנים
אחרות היוצאים משם, מזמן קדרותא דצפרא, והם מעולים מן אלו העשרה. ואמנם אלו הי"ב השניים הם
גרועים במעלה מן הי"ב הראשונים. ואפשר שאלו השנים השניים של קדרותא דצפרא, יוכללו עם עשרה
ראשונים, לפי שהם מעולים יותר מן העשרה שניים. והבט נא וראה, כי בזה הזווג השלישי, נכללו בו
ארבעה זווגים, ומהם ארבעה ועשרים טיפות, וארבעתם נקראים זווג אחד, ולכלם יש יסוד אחד שממנו
יצאו, לפי ששתי היסודות אחד של קודם חצות זה, ואחד שלאחר חצות, זה נכלל בזה, והכל יסוד אחד.
ובסוף הדרוש הזה נבאר, מי הם אלו הארבעה ועשרים טפות, ומי הוא הרב שלהם:

'זווג הד':

כפי מעלת סדר הזווגים, הוא זווג ישראל ולאה במנחה בימי החול. ולפי שהם עומדים מן החזה דז"א
ולמעלה, אין שם מקום התפשטות אל החו"ג, ולכן החסדים מתקבצים בזרוע ימין, והגבורות בזרוע
שמאל. ולכן אינם נקראים רק בשם שתי טפות בלבד. ולהיות הזווג הזה דמנחה עם לאה, שהם דינים
קשים, לכן היו טפות אלו בחי 'ב 'אחים, פפוס ולוליאנוס, הנקראים הרוגי לוד כנודע, וגברה מעלתם
להיותם מבחי 'ישראל, ולא יש שם יסוד ניכר ממש, ולכן אין להם יסוד ורבי מיוחד:

'זווג הה':

והוא האחרון שבכלם כפי סדר מעלתם, הוא יעקב ולאה קודם חצות לילה, ואלו הם דינים גמורים,
ונקראים הרוגי ביתר. והיסוד והרבי שלהם, הוא ר 'אלעזר המודעי, אשר נהרג שם בביתר כנודע. ודע, כי
יש חלוק והפרש בין אלו החמשים טפות או יותר, הנכללים בחמש הזווגים הנז ', ובין כל שאר הנשמות,
ויש לאלו מעלה גדולה ועצומה, על כל שאר הנשמות, והוא, כי כל שאר הנשמות, הם באים מן אתערותא
דנוקבא, שהיא מתעוררת אל הזווג בתחלה, ומתאוה אל הזכר, ואח"כ מתעורר הזכר גם הוא. והנה כיון
שהזכר לא היה בו התעוררות מרצונו, אלא שיתעורר על ידה, לכן אותם הטפות של החו"ג הנמשכות
בזווג ההוא, אינם נמשכות מן הדעת עצמו של הזכר, אשר משם נמשכת תשוקתו, אמנם נמשכות מן

החו"ג המתפשטים בו למטה בשש קצוותיו כנודע, אחר שנתלבשו אותם הטפות, ונתעכבו שם בהיותם למטה בו"ק. אבל אלו החמשים טפות שבחמשה הזווגים הנז', מאתערותא דדכורא אינון בלבד, כיון שהם טפות קרי, מורה על כי הזכר אותה נפשו להזדווג בנוקביה, ולהשפיע בה טפות אלו, ולא מצאה, יען כי נוקביה היתה אז למטה בעולם הבריאה, או כיוצא בזה, ואז יצאו לבטלה. ובזה תבין היטב, סבה אל טפות הקרי, איך הם לבטלה. ונמצא כי כיון שטפות אלו נמשכים מאתערותא דדכורא עצמו, כי מאליו נתעורר, והנה אין התעוררות הזווג אלא ממוח הדעת, ולכן ודאי כי טפות אלו נמשכו ממוח הדעת עצמו מן החו"ג אשר שם, וכשנמשכו דרך השש קצוות שבו, לא נתעכבו ונתלבשו שם, רק עברו דרך מעבר לבד, ונשארו בזכותם הראשון, ולכן מעלתם גדולה ועצומה, על כל שאר הנשמות עד אין קץ:

והנה כל זה שאמרנו, הוא בענין הלבושים של הנשמות, אשר מהם נעשים רמ"ח איברים, והנשמה מתלבשת בתוכם. ודע, כי כל הלבושים, אינם כי אם מהחסדים הראשונים, שבזמן אצילות זו"ן, ולא מן החסדים של אח"כ כנזכר. ולפי שגם בחי 'הנשמות של כל אלו הלבושים הנז"ל, כלם הם גם כן ע"ד הנז"ל, מבחי 'מוח הדעת עצמו, ולא מהתפשטותו למטה, לכן נתנו להם אלו הלבושים שהם הטפות הנז', אשר הם מן הדעת עצמו. האמנם אע"פ שביארנו כי יש קשר אמיץ בין כל אלו הטיפות הנז', עכ"ז כל זה הוא במציאות הטפות עצמם, שהם הלבושים. אבל הנשמות עצמם המתלבשות בתוכם, כל נשמה מהם, היא מן השרש שלה, ואינם כלם מן שרש אחד. אמנם הצד השוה שבהם כי כלם הם מבחי 'מוח הדעת עצמו למעלה, אבל אינם קשורות יחד, כי אינם משרש אחד כלם:

גם דע, כי באלו הטפות שהם בחי 'לבושים, יש בהם פנימיות וחיצוניות, כי יש טפות שנמשכות מן המוחין עצמם המלובשים תוך נה"י דאבא או דאימא, ויש טפות נמשכות מן החיצוניות, שהם הלבושים של המוחין הנז', והם הכלים של נה"י דאו"א. ושתי בחי 'אלו, שייכי בין בז"א בין ביעקב. ואמנם כל ב 'בחי ' אלו, כלם הם מן המוח של הדעת עצמו למעלה כנזכר:

ודע, כי כל אלו הטפות והלבושים הנז"ל, שהם בעשרה הרוגי מלכות, ובעשרה תלמידי רשב"י, ובהרוגי לוד וביתר, כלם כנז"ל, הם מבחי 'הפנימיות. ועוד כנגדם טפות אחרים וכנגדם וכמספרם, והם מבחי ' החצוניות. ואמנם לא ביאר לי מורי ז"ל עניינם, מי הם הצדיקים אשר לקחו הלבושים האלה:

ודע, כי כל בחי 'אלו הטפות והלבושים הנז"ל, הם הנקראים בדברי הנביאים, בלשון שארית. אלא שאותם שהם מבחי 'ישראל, נקראים שארית ישראל, וכמש"ה שארית ישראל לא יעשו עולה וגו'. ואותם שהם מן בחי 'יעקב, נקראים שארית יעקב. וכמש"ה, והיה שארית יעקב בגוים. ולפי שיש חמשה בחי 'בחמשה הזווגים הנז"ל, לכן כנגדם נזכר בדברי הנביאים פעמים רבות שארית יעקב שארית ישראל. גם נזכר ב ' פעמים שאר בפסוק, שאר ישוב, שאר יעקב, כנגד שארית ישראל, ושארית יעקב:

ונבאר עתה, מי הם הטפות של הזווג השלישי. דע, כי אע"פ שכפי סדר מעלת הזווגים האלו, הטפות של הזווג השלישי, הם גדולים משל הרביעי וחמישי. אמנם לענין תולדותם וביאתם בעה"ז, הם אחרונים שבכל החמשה זווגים, ואלו הם עתידים לבא בדור אחרון, קודם ביאת משיחנו בעהי"ת. ולפי שהם עתידים לבא בגלות זה האחרון, לכן נרמז ביאתם בנבואת ישעיה הנביא ע"ה, בפסוק משא דומה אלי קורא משעיר וגו'. וכבר נתבאר בזוהר, כי נבואה זו, נאמרה על גלות זה האחרון. והענין הוא במה שנודע מספר הזוהר בפרשת בא, כי ליל הוא קודם חצות, ולילה הוא לאחר חצות. והם ענין שתי הכתות הנז"ל בזווג השלישי, אשר כלם הם מן הזווג של אחר חצות לילה, אלא שהי"ב מהם הם מכללות החצי הראשון של הלילה, ועליהם נתנבא ישעיה ע"ה, שהשכינה צועקת מתוך גלותה בשעיר, שהיא גלות אדום, ואומרת לשי"ת, שומר מה מלילה, שהם הכת האחת של הי"ב טפות, שמן הזווג שאחר חצות לילה, הנקרא לילה. וכנגד הכת האחרת, שהם הי"ב טפות, שיצאו מזווג כללות חצי הראשונה של לילה, כי ליל, אמר שומר מה מליל. והקב"ה הנקרא שומר, משיב לה, כמט"ה אמר שומר אתא בוקר וגם לילה, אתא בקר, הם אותם הנולדים מזווג קדרותא דצפרא שהוא בקר. וכנגד העשרים הנולדים מזווג שלאחר חצות, אמר וגם לילה. גם אמר אם תבעיון בעיו, פי, 'כי להיות ארבעה ועשרים טפות אלו, של השתי כתות הנז', באים בדרא בתראה, לכן צריכים שישתדלו להרבות בתשובה, ובשאלות ובתחנונים לפני הקב"ה, שיושיעם מן הגלות ויגאלם. ולכן בפסוק שאר ישוב שאר יעקב, נזכרו שתי פעמים שאר, כנגד ב 'הכתות הנז 'כאשר כתבתי לעיל וע"ש). הגהה - אמר שמואל, צ"ע, שכפי הדרוש הזה היה לו הפסוק להקדים מלת ליל בתחלה, היל"ל שומר מה מליל שומר מה מלילה, וצ"ע:

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Chapter 27
דע, כי אין לך אדם שאין לו נשמה, בבחי 'אור מקיף ואור פנימי, דוגמת מה שנתבאר אצלנו בדרוש הצלם של המוחין דז"א. והנה כאשר נולדו נדב ואביהוא ובאו לעולם, אז היתה יאשית והתחלת תקון שרש קין, של בחינת הב 'שורש מאדה"ר שהיא היותר מעולה, ושם באו כלולים כל הנשמות שבשרש הנזכר, בצלם של נדב ואביהוא, בבחי 'או"מ עליהם. אבל עדיין לא נטהרו כל הנשמות ההם, זולתי שתי נצוצות נדב ואביהוא עצמם, וכל שאר הנשמות של השורש הנזכר, שבאו כלולות שם בצלם אור מקיף של נדב ואביהוא, כל נשמה ונשמה מהם היתה מעורבת בתוך קליפת הרע שלה. וכאשר נולדה נשמה אחרת, מאותם שהיו כלולות בו בצלם נדב ואביהוא, ובאה בעה"ז, אז אותה הנשמה היתה נקיה וטהורה מן קליפתה, וכל שאר הנשמות של השרש הזה, באו כלולות בצלם של זו הנשמה שנטהרה, ועדיין כלם נתונות תוך:
קליפתם. ועד"ז נמשך הדבר, כי היתה נשמה אחרת נטהרת ומתגלת שם מתוך קליפתה, ואז באה לעה"ז, וכל השאר של השרש הזה שעדיין לא נטהרו, היו באות כלולות בצלם, בסוד או"מ של הנשמה שכבר נטהרה ובאה בעה"ז:
וכבר הודעתיך, כי אין טהרת הנשמות וביאתם בעה"ז, כפי סדר מעלתם ומדרגתם, רק כפי המזדמן, כפי זכיות השעה ההיא של האדם התחתון, אשר המשיך הנשמה ההיא בטפת זרעו, כמבואר בדרושים הקודמים כי לפעמים הנשמות שהם יותר גבוהות ומעולות, עומדות בעמקי הקליפות, ואינם יכולים לצאת משם, עד זמן רב שיזדמן איזה זכות מתייחס אליהם להוציאם. ונשמות הגרועות מהם, יוכלו לצאת משם, קודם האחדות לסבב זכות הנעשה אז, המייתחס אליהם. ולפעמים שאדם חוטא איזה חטא ולבא בעה"ז, ורוצים הקליפות לאבדו ולהטעותו, ואז ממשיכים לו נשמה אחת משרשו, שהיתה טבועה ביון בעה"ז, ומעורבת עם כמה קליפות וחיצונים, ומוציאם אותם משם, וממשיכים אותה משם, בבחי ' מצולת הקליפות, צלם על האדם ההוא שחטא, כדי להחטיאו יותר. ולפעמים יארע כי הנשמה הזאת שהמשיכוה עליו, היא נשמה גדולה, אלא שהיתה טבועה בעמקי הקליפות, והקליפות חשבו כי כבר היא אבודה ביניהם ולא תשוב לקדמותה, והקב"ה עוזרה, ומתנערת מקליפתה, ומראה כחה וקדושתה, ואדרבה מסייעת את האדם ההוא להיטיב. וז"ס פסוק עת אשר שלט האדם באדם לרע לו, ר"ל, עת אשר שלט האדם הבליעל של הקליפה, באדם שהיא הנשמה הקדושה, והוא טעה, כי חשב שהיתה לטובתו של הקליפה, ואדרבה הוא לרע לו, כנזכר בסבא דמשפטים. ואח"כ הנשמה ההיא מזדככת ונטהרת, ובאה גם היא אח"כ בעה"ז ע"ד הנז"ל:
קצורו של דבר דע, כי הנשמות כלם ע"י חטאו של אדה"ר או של קין והבל וכיוצא, נתערבו טוב ברע, פירוש, כי ירדו בעמקי הקליפות, בתוך האדם הבליעל, ונתעלמו שם. וכאשר הגיע זמן איזה נשמה מהם לבא בגוף בעה"ז, מחמת זכיות איזה האדם בעה"ז כנזכר, אי אפשר לה להתגלגל תכף בגוף בעה"ז, בצאתה מעמקי הקליפות, אבל צריך שאחר שתצא מעמקי הקליפות, שתכלל בבחי 'צלם ואור מקיף שלשה פעמים על ראש שלשה אנשים זה אחר זה, שיהיו מן השרש שלו, ואח"כ תכנס בגוף הנולד אח"כ,

ותהיה בו בבחי 'נשמה של אור פנימי גמור, ואז בפעם הזאת נקרא גלגול א 'שלה, ומשם ואילך תתגלגל גלגולים אחרים כפי הצורך כנודע. ולפעמים יארע, שג 'אנשים שקדמו לו שבא הוא כלול הוא בצלם אור מקיף שלהם, לא נתקנו בתחלה בזמנם ככל הצורך, ואז כאשר יתגלגל האדם הזה בגלגול הא ', יתגלגלו גם הם יחד עמו להשלים תקונם. האמנם אין הגוף הזה נקרא, אלא ע"ש האדם הזה החדש שנתגלגל פעם א 'זו, והשלשה אחרים הם שם כאורחים אע"פ שהם ממש מגולגלים שם עד יום המיתה:
גם דע, כי האיש הזה מחדש שבא עתה בגלגול בפעם א ', יש לו טורח גדול להכניע יצרו, אע"פ שנשמתו תהיה גבוהה מאד, לפי שזה הוא התחלת הזדככו מן הקליפות, כי אפילו בהיותו בבחי 'צלם, היה מעורב בקליפתו כנז. 'גם לטעם הנזכר, מוכרח הוא שהאיש הזה יהיה עצב מאד כל ימיו, ודואג בקרבו תמיד ללא סבה, אבל הסבה האמיתית הוא, כי הקליפות מהם המשכת העצבון כנודע. וז"ס טעם מספיק אל דוד המלך ע"ה, ידידו יתברך ומצינו בו שהיה יצרו מתגבר עליו בבת שבע ובאביגיל, והוא פלא גדול, אלא הטעם מובן עם הנזכר, כי אז היתה התחלת יציאתו מעמקי הקליפות. ובזה תבין כמה פסוקים שהיה אומר דוד המלך ע"ה על עצמו, טבעתי ביון מצולה וכו ', וכיוצא, ודע כי לטעם הנזכר, אין עונות האיש הזה החדש נחשבים לפניו יתברך כשאר בני אדם, לפי שעדיין הוא נתון בין הקליפות, וטרחו גדול לצאת מתוכם. וז"ס ארז"ל אלמלא אתה דוד והוא שאול, הייתי מאבד כמה דוד מפני שאול, והבן זה מאד:
ולפעמים יארע כי האיש הזה החדש, תהיה נשמתו מעולה וגבוה מאד, ואינו יכול להכניע יצרו, ואל"כ בקלות גדול היה יכול להיות חסיד גדול. בזה יתבאר לך סוד נמרץ, כי לפעמים חטא קטן של אדם אחד, יענש עליו מאד. ועון גדול של אדם אחר, אינו נענש עליו. וז"ס הצור תמים פעלו כי כל דרכיו משפט וכו ', ודי בזה למשכילים. ולכן אין להרהר אחר מדותיו יתברך, אף לא אחר הצדיקים, אף אם יחטאו. גם צריך שתדע, כי מי שהוא מבחי 'קין השנית המעולה, הנה עם היותו מעורב טוב ברע, הנה הטוב שבו גדול מאד, אלא שהוא מעורב בקליפות רעות רבות ומזוהמות, והרע הוא מרובה בו על הטוב, והסבה היא לפי שכל שרש קין הוא מן הגבורה, שבהם נאחזים הקליפות והחיצונים:
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Chapter 28
דע, כי ז"א יש לו שלשה מוחין, שהם חו"ב, וביניהם המוח השלישי הנקרא דעת, הכלול מחו"ג, תרין עיטרין. וכאשר חטא אדה"ר, גרם שירד מוח הדעת למטה בין ב 'הכתפות של ז"א, בשליש העליון של הת"ת, שהוא עד מקום החזה, ושם נפרדו החסדים בכתף ימין, והגבורות בכתף שמאל. ונודע, כי קין והבל נולדו אחר שחטא אדה"ר, והנה קין הוא מן אלו הגבורות שבכתף השמאלי, אחר ירידתם שם, כי אז אין להם כ"כ הארה כמו בהיותם למעלה במוח עצמו, והרי זה גרעון אחר. עוד גרעון ב ', כי אלו היה הדעת למעלה במקומו בראשו, היה חיצוניות הנפש, מן העצם והבשר של הראש עצמו, כי נודע שאין נשמה שאין בה פנימיות וחיצוניות שהוא הלבוש שלה. ונמצא כי הפנימיות שהוא מן הגבורות של מוח הדעת, היה מתייחס עם החיצוניות שלה, שהיא עצם ובשר של הראש מצד שמאל. אבל כיון שירד מוח הדעת למטה, נמצא כי פנימיות נשמת שרש של קין, הם ממוח הגבורות שבדעת, וחיצוניותם הוא מאבר כתף

השמאלי, ואינם מתייחסים יחד, והרי יש להם גרעון אחר בבחי 'פנימיותם, שאינם מאירים עתה, כמו אלו היו למעלה במקומם בראש. וגרעון שני בבחי 'חיצוניותם, שהם ממקום תחתון, שהוא מן הכתף, ולא ממקום העליון הראוי להם שהוא מן הגלגלתא:

ודע, כי אעפ"י שבעה"ז אין כח ביד האדם לתקן גרעונות אלו, אפילו ע"י מעשים טובים, עכ"ז אם האדם יטיב מעשיו בעה"ז, זוכה כי לעתיד לבא בימי המשיח בע"ה, יתוקנו הפגמים האלה, והדעת יעלה למעלה במקומו בראש, ואז יאירו פנימיות הנשמות הנז 'כמתחלה בהיותם למעלה בראש, וגם חיצוניותם יהיה אז ממקים עליון הראוי להם, שהוא מן הגלגלתא:

ודע, כי אני מסופק בענין החצוניות אשר להם עתה, שהוא מן הכתף השמאלי, אם אמר לי מורי ז"ל, שישאר גם אז בימות המשיח, עם פנימיות הנשמות הנזכר, כיון שעתה בעולם הזה נתחבר יחד. או אם הוא הפך זה. גם דע, כי כמו שירד הדעת למטה בין הכתפים בהטאו של אדה"ר, כן ירדה בחי 'פרצוף לאה מאחורי הדעת של ז"א, כי שם היתה מקומה תחלה. ועתה אחר חטאו של אדה"ר, ירדה גם היא למטה, באחור הכתפים, כנודע כי לאה יוצאת מן המלכות של אימא, שבמוח הדעת של ז"א. המלובש תוך היסוד דאימא כנודע:

ודע, כי כל אלו הנשמות שהזכרנו בדרושים אלו, שהם כמו ר 'עקיבא וזולתו, שהם אחד משרש קין, כלם הם מן גבורת ההוד שבדעת, שהיא הגבורה החמשית. וגם כל הנשמות היוצאות מגבורת ההוד אשר בדעת של לאה, כלם הם קרובים אל שרש של ר 'עקיבא כנזכר, ונקראים שרש אחד. ועד"ז תקיש בשרש הבל, שהוא מן החסדים שבדעת:

ענין שרש קין וממנו תקיש לשרש הבל. דע, כי כל אלו הנצוצות של נשמות התלויות בשרש קין, כלם היו תלויים בו בקין. וכאשר חטא, כל הנצוצות ההם נתערבו בקליפות וכל הנצוצות המעולות והחשובות, ירדו למטה יותר מכל השאר, כי אלו נפלו לעמקי הקליפות, לפי שעון קין היה פוגם במחשבה עליונה, כנזכר בספר התקונין, תקון ס"ט. והנה ר 'עקיבא בן יוסף, מקום אחיזת שורש נפשו, הוא בזרועות, בסוד וידו אוחזת בעקב עשו, כמבואר בדרושים אלו, והנה היד לפעמים האדם משפיל אותה עד העקב, ולפעמים יכולה להעלותה עד הראש, משא"כ בשאר איברים. ולכן אלו הזרועות יפלו לעמקי הקליפות עד העקב. וכאשר ר 'עקיבא נהרג, נתעלה ועלה עד המחשבה העליונה, וז"ס מ"ש הקב"ה למרע"ה על הריגת ר 'עקיבא, שתוק, כך עלה במחשבה, כדי לתקן הפגם. ונמצא כי כל הנשמות שהם מבחי 'אלו הזרועות יכולות ע"י מעשיהם הטובים, לעלות במעלה רמה ונשאה לאין קץ, יותר מכמה אנשים שקדמו אליהם בזמנים הראשונים וזכור זה:

גם דע, כי אע"פ שאיזו נשמה משרש קין הנזכר, תבא לעה"ז בפעם ראשונה, שאז נקראת חדשה, צריך להשלים נפשו רוחו ונשמתו ממה שנפגמו בהיותם כלולות בנפשו של קין כשחטא, וצריכה לתקן ולהשלים בחי 'חלקה אשר בשרש הנזכר:

הנה נתבאר למעלה בענין המ"ע ומצות ל"ת, איך הם תלויים ברמ"ח איברי נשמת אדם הראשון, ואין לך אבר שאינו כלול מן בשר וגידים ועצמות. ודע, כי העצמות היא הבחי 'היותר מעולה, בבחי 'המוח שבתוכו בפנים, ולא בבחי 'העצמות עצמם. ואחריו במעלה הם הגידים יען כי חיות האדם עובר בתוכם, שהוא הדם המתפשט בתוך העורקים של גוף האדם, וגם כי הם מקושרים כל האיברים כלם, ומעמידים אותם בבחי 'קומה אחת. והגרוע שבשלשתם הוא הבשר. והנה בכל בחי 'מאלו השלשה, שהם, בשר, וגידים, ועצמות, יש בהם נשמות, הנקרא שרשי הבחינה ההיא, והם הת"ח אשר שם, וסביבותיהם נמשכים הענפים שהם בעלי בתים, ובעלי מעשה, ועמי הארץ. וענין זה שייך בכל בחי 'מאלו השלשה, שבכל אבר ואבר. ודע, כי יש איברים ארוכים כמו הזרועות והשוקים, ואז יש הרחק גדול בין הנפשות אשר באבר ההוא בין זו לזו. אבל מי שהוא מן אבר הכתף וכיוצא בו, הנה כל הת"ח אשר שם מחוברים יחד וקרובים זה לזה קורבה גדולה:

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Chapter 29
הקדמה כ"ט בענין בריאת אדם הראשון ותולדותיו:
דע, כי אם אדה"ר כאשר נברא ביום ששי, היה מתעכב וממתין מלהזדווג עם חוה אשתו, עד ליל שבת, היו כל העולמות נתקנים כמו שהודעתיך. ולפי שבו ביום שהיה חול עלה למטה והוליד, לכן יצא קין מעורב טוב עם רע, כמו שיתבאר. גם אם קין לא היה חוטא, היה הוא הבכור, והיה הוא ותאומתו כדוגמת חכמה ובינה, והיו הבל ותאומתו כדוגמת ת"ת ומלכות:
וכן עד"ז יצאו אח"כ עשו ויעקב כדוגמת קין והבל. ואלו היה עשו ראוי וצדיק, היה לו יתרון עם יעקב, כי היה הבכור במקום חכמה, ויעקב במקום ת"ת. וכיון שחטא עשו, נטלה ממנו הבכורה, ונטל יעקב פי שנים, חלקו וחלק אחיו עשו, ולכן נקרא יעקב כנגד ת"ת, וישראל כנגד חכמה. גם בזה תבין ענין, ויאהב יצחק את עשו כי ציד בפיו:
ונחזור לענין, כי כאשר חטא אדם בע"ש, ועי"כ היה כח בנחש להטיל זוהמא בחוה אשתו, ואז נולדו קין והבל מעורבים מטוב ורע, אך היה שנוי ביניהם, והוא, כי קין היה רובו רע ומעוטו טוב, והבל היה להפך. ואמנם זה הענין הוזכר אצלינו בהרבה מקומות, וצריך להודיעך ביאורו, ומה ענין רובו או מיעוטו וזכרהו:
דע, כי קין היה בו נר"ן מבי"ע דקדושה, ושלשה אלו נתערבו בקליפות דרע בנר"ן, אמנם הבל היו בו נר"ן קדושות כנזכר בקין, אמנם תערובת הרע של הקליפה, לא נתערבה רק בנפש ורוח שבו, אבל הנשמה היתה כלה טוב, בלי תערובת רע. וזה ענין אומרו רובו טוב ומעוטו רע, כי לא היה שוה בשוה בשלשה חלקיו. אמנם קין, היו שלשתם מעורבים טוב ברע:
ונניח עתה מלבאר גלגולי קין, ונבאר גלגול הבל אחיו, כבר נתבאר אצלינו, כי אין הרוח מתגלגל, עד אשר תתגלגל הנפש בתחלה ותושלם להתקן, ואח"כ בא הרוח ומתגלגל להתקן, ואחר תקון הרוח, מתגלגלת הנשמה. והנה הבל היו בו נפש ורוח מקולקלים ומעורבים רע בטוב, אבל הנשמה היתה טובה לגמרי.
והנה כאשר נתגלגלה כדי להתקן, הנה התחלה הנפש להתגלגל בסדר הנזכר, ונתנה לשת בנו של אדה"ר, ואז נסתלק ממנה הרע שבה, ונתנה בבלעם הרשע. והנה ב 'בחי 'אלו הטוב והרע של הנפש, שהיו כלולים בהבל, נרמזו בשמו. כי הטוב שבה, היא ה 'של הבל, וזו נתנה לשת כנזכר, וז"ס כל שת"ה תחת רגליו, אותיות שת"ה הם שת ה', וכבר ידעת כי מזמור זה נאמר על משה, שעליו נאמר ותחסרהו מעט מאלהים והנה הוא שת עצמו כמו שיתבאר. והרע שבנפש הבל, הם שתי אותיות ב"ל, וז"ס ומשפטים בל ידעום, כי שתי אותיות מורים על הקליפות, ואלו שתי אותיות נתנו אל בלעם, ב"ל מן בלעם:
וכבר הודעתיך, כי אפילו בחי 'הרע, כאשר מצטרפת ונבררת מתוך הטוב, בהכרח הוא שיהיה בה קצת ערוב נצוצי קדושה, וז"ס בלעם, שהיה נביא מכח הנצוצות האלו. גם ז"ס שאמרו רז"ל שהיה שקול כמשה, וזה להיותם מבחי 'אחת, כי גם משה היה מן שת מהטוב שבו, כמו שיתבאר. ולכן נתגלגל הטוב המועט שהיה בבלעם, ונתן בנבל הכרמלי, ושם התחיל להתקן. ולפי שבלעם אין כחו אלא בפיו בלשון הרע ובקללות, לכן כשהרגו פנחס, נתגלגל באבן דומם, לתקן לשון הרע שהיה בפיו, שהוא הפך הדומם. וכמו שנתבאר אצלינו גלגולי אדם בדצח"ם. וכאשר נבל אחז דרכו, ופגם יותר בלשון הרע שאמר על דוד המלך ע"ה, באומרו מי דוד ומי בן ישי וכו', ואדרבה חזר וקלקל את אשר עותו מתחלה, ולא די שלא תקן, אלא שקלקל, לכן כתיב בו ויהי לאבן, כי מזלייהו חזי, מה שנתגלגל תחלה והיה לאבן דומם כנזכר, וראה שקלקל יותר, ואז וימת לבו בקרבו:
והרי נתבאר, כי נפש הטוב דהבל, נתנה לשת ושם נתקנה לגמרי. ונפש הרע דהבל, אשר עדיין היו בה קצת נצוצי קדושה, נתגלגלה בבלעם, ואח"כ בנבל, ולכן יש בו בנבל אותיות ב"ל מבלעם והבל:

ואחר שנתקנה הנפש לגמרי, אז כבר יכול הרוח להתקן, ואמנם נודע, כי הרוח בא משש קצוות, חג"ת נה"י, אבל כללותו הוא שלשה קוים, ימין, ושמאל, ואמצע. ואמנם הרוח הזה, נתגלגל בנח הצדיק, והוא בחי 'התפשטות הו"ק של הת"ת. ואח"כ כשהוליד שלשה בנים, אז הרוח הכולל שלשה קוים כנזכר, נתגלגל בשלשתם, והם, יפת, כנגד חסד. חם, כנגד גבורה. שם, כנגד ת"ת. וזו הבחי 'של הת"ת שבשם, היא בחי 'ספירת ת"ת בעצמה, אשר גם יש בה כללות כל הו"ק. ואמנם הרוח הזה לא נתקן, ולא הוברר הרע שבו לגמרי, כמו שנתקנה הנפש בשת כנזכר, ולכן כיון שעדיין נשאר מעורב מטוב ורע, לכן מן חם בן נח יצא טבי עבדו של ר"ג, ולכן נקרא טבי, ע"ש שהוא מבחי 'הטוב שהיתה עדיין מעורבת ברע, ועתה נתנה בטבי:

אח"כ נתגלגל הנשמה במרע"ה, ולפי שמעולם לא נתערב בה שום קליפה דרע כנז"ל, והיה טוב בלי רע, לכן נאמר בו ותרא אותו כי טוב הוא, לאפוקי הנפש והרוח שהיו מעורבים מטוב ורע כנזכר. ואמנם כבר הודעתיך, כי הגם שכל זמן שאין הנפש נתקנה לגמרי, אין הרוח בא עד שתתקן הנפש, וכן אין הנשמה באה עד שיתוקן הרוח, האמנם אחר שכבר נתקן הרוח, יכולה הנפש שכבר נתקנה בתחלה, לבא עתה להתחבר עם הרוח הנתקן. ולכן אחר שנתקנה הנשמה, יכולים הנפש והרוח שכבר נתקנו בתחלה, לבא עתה להתחבר עם הנשמה הנתקנת. והנה משה שהנשמה שלו היתה נתקנת, יכלו לבא בו גם הנפש והרוח שכבר נתקנו כנזכר, ולכן כל הבחינות של גלגולי הנפש והרוח נרמזו במשה באופן זה, כי הנה ש' של שת היא במשה, ושתי אותיות ש"ם כלם במשה, וה' של הבל היא במשה:

ובזה תבין פסוק ראה אתה אומר ואתה אמרת ידעתיך בשם, ולא נמצאת אמירה זו נזכרת בשום פסוק, אבל ירמוז אל מה שכתוב, כי שם נתגלגל במשה. ועליו)גם נח (רמז ואתה אמרת ידעתיך בשם. גם נח נתגלגל בו, ועליו רמז וגם מצאת ח"ן בעיני, הם אותיות נ"ח למפרע. ויען היות שם נגלה באותיות משה, הזכיר בו ידיעה, כמש"ה ידעתיך בשם, שהוא נודע ונגלה. אבל בנח שלא נרמז שמו במשה, לא הזכיר בו ידיעה, אלא מציאה, וגם מצאת חן, כמי שמוצא מציאה טמונה ונסתרת, ולכן חזר ואמר ויאמר אם נא מצאתי חן בעיניך הודיעני נא את דרכיך, ולא אמר אם נא ידעתני בשם, ואם מצאתי חן, לפי שבחי 'שם כבר היתה פשוטה לו, כיון שנרמזה ונגלתה בשמו. אבל בחי 'נח איני יודע אם היא כלולה בי, כיון שלא נרמז בשמי, ולכן אם גם נח כלול בי, ועי"כ מצאתי חן בעיניך, תמורת נח הודיעני נא את דרכיך ואדעך, למען אמצא חן בעיניך, כי גם בענין נח תהיה לי ידיעה מבוררת שמצאתי חן בעיניך להיות נכלל בי:

אמר שמואל, עוד מצאתי לקוטים מפוזרים, נעים ונדים מהדרושים הנז 'באדה"ר, ואמרתי להעתיקם פה, אע"פ שאין להם שייכות כ"כ פה, וז"ל, דע, כי קודם שחטא אדה"ר, היה בו כללות כל ד 'עולמות אבי"ע, בכל חמשה בחי 'שבכל עולם מהם, שהוא, יחידה, חיה, נשמה, רוח, נפש. ואחר שחטא, נסתלקו ממנו קצתם, וחזרו למקומם בקדושה, וזו מדרגה אחת. וקצתם נשארו בו באדם, ולא שלטו בהם הקליפות וזו מדרגה שנית. וקצתם נשארו ממנו, ונפלו לתוך הקליפות, נשמות הזכרים שהיו באדם, נפלו בקליפה דכורא. ונשמות הנקבות שהיו בחוה נפלו בקליפה נוקבא, וזו מדרגה שלישית. ודע שהמדרגה השניה, נחלקת לשתים, הא 'היא, הנשמות שנשארו באדם, לצורך גופו ועצמו. והשנית היא, הנשמות שנשארו בו, אמנם כשנולדו בניו קין והבל, הנחילם להם ונתנו בהם:

ונבאר עתה כללות כל השלשה מדרגות הנז"ל בקצור, וקודם לכן צריך שנקדים כמה הקדמות. נודע, כי ד' עולמות אבי"ע, הם נקראים או"א וזו"ן. ונודע, כי באבא אין שום קליפה נאחזת בו, ובאימא בג 'ראשונות שבה, ובזו"ן בכתרים שלהם. ובכל שאר בחינותיהם יש בהם אחיזת הקליפות כשבני אדם חוטאים:

ונבא אל הבאור, הנה כל הבחי 'הנז', שאין הקליפה נאחזת בהם, נקראת זיהרא עילאה דאדה"ר, זולתי בחי 'הנפש שבהם. ונמצא, כי בחי 'יחידה חיה נשמה רוח, דכל עולם האצילות הנקרא אבא כנזכר, וכן בחי 'או"א של עולם הבריאה הנקרא אימא כנזכר וכן בחי 'עשרים כתרים שבזו"ן של עולם הבריאה, ושמנים כתרים שבאו"א וזו"ן דיצירה, ובאו"א וזו"ן דעשיה, סך כלם עשרה פרצופים, וכל פרצוף מהם כלול מי"ס, וכל ספירה מהם כלולה מעשר, ויש בה בחי 'כתר, נמצא שהם ק 'כתרים בעשר פרצופים הנז', והנה גם כל כתר מהם כלול מי"ס, וארבעה בחי 'עליונות שבו, שהם, יחידה חיה נשמה רוח שבכל כתר מן ק 'כתרים הנזכר, נקרא זיהרא עילאה, ובכל בחי 'אלו נסתלקו לגמרי מן אדם, ועלו למקום קדושתם.

באופן שהם ב 'בחי 'דזיהרא, הא 'היא זיהרא עילאה דאצילות, שהם יחידה חיה נשמה רוח שבעולם האצילות. והב 'היא, זיהרא עילאה שבשלשה עולמות בי"ע, והיא כוללות כל ב 'פרצופים או"א, שהם חיה, ונשמה של עולם הבריאה, וכ"ש א"א הנקרא יחידה דבריאה. וכן ד 'בחי 'הנקראות יחידה, חיה, נשמה,

רוח, שבכל כתר מק 'כתרים שיש בעשרה פרצופים, שיש מזו"ן דבריאה עד סוף נוקבא דעשיה, כל זה נקרא זיהרא עילאה של שלשה עולמות בי"ע כנזכר. וב 'מיני זיהרא אלו, נסתלקו לגמרי מן אדם, וזו נקראת מדרגה א':

מדרגה ב', גם היא נקראת זיהרא עילאה, שאין קליפה נאחזת בה, אמנם להיות גרועה מעט מהמדרגה הראשונה, לא נסתלקה לחזור למקומה לגמרי, אמנם נשארה באדם, והיא בחי 'נפש דעולם האצילות, וזו בחי 'אחת דאצילות. הבחי 'הב 'היא, הנפש שבק 'כתרים הנז 'שבשלשה עולמות בי"ע, ושתיהם נשארו באדם ממש כנזכר. ונקראים המדרגה השנית. המדרגה הג 'היא, כל שאר הספירות, שיש בעשר פרצופין הנז, 'זולת המאה כתרים הנז, 'כי כ"ם נשרו ממנו וירדו למקום הקליפות כנז"ל:

ועתה אכתוב, מה שנסתפק לי, כי לא קבלתי ממורי ז"ל, והוא זה, כי הנה שמעתי ממנו, כי המדרגה הזו השניה, נחלקת לשתים, האחת העליונה היא, הנשמות שנשארו תמיד באדם עצמו בגופו. השנית הגרועה ממנה, היא הנשמות שהוריש לקין והבל כשנולדו, ואפשר כי אין עלוי וגרעון הנז, 'רק לאותה הבחי, 'אבל לבחינות אחרות אפשר שזאת הב 'מעולה מן הראשונה. גם נסתפקתי, מה הם הנשמות שנשארו באדם, ומה הם הנשמות שהוריש קין להבל, ואיך נתחלקה מדרגה זו השנית לשתי חלוקות, וכיצד סדר חלוקתם. ואמנם ידעת מה שכתבתי, כי קין והבל היו בהם ב 'בחי, 'אחד נשמותיהם של קין והבל עצמם, שהם מג 'עולמות בי"ע לבד, כשאר נשמות בני אדם, שאינם מהמדרגה השנית הנזכר.

והשנית היא, החלק הב 'מן המדרגה הב 'הנזכר שכתבנו, שהורישה אדם אביהם להם, ויש בה כללות כל המשכת ד 'עולמות אבי"ע, מן סוף הנפש של עולם העשיה, ועד תחילת הנפש דעולם האצילות, וזו היא בחי 'מעולה מאד מאד:

גם כתבנו, כי שתי חלקי זו המדרגה הב 'שוים, זולתי לענין בחי 'א 'לבדה הנזכר שם. גם כתבנו, כי קין והבל לקחו נפש דאצילות, נראה כי יותר גבוהה ומעולה חלק הב 'ממדרגה הב, 'שהיא של קין והבל, יותר מנשמות שנשתיירו באדם לצורך עצמו, לא נשארה באדם ממש, וגם לא נסתלקה לגמרי, אבל נשארה חופפת ומרחפת על ראש אדם, עד שנולדו קין והבל ולקחוה, ועוד בחי ' חלקיהם אשר בשלשה עולמות בי"ע. גם כתבנו, כי אחר שחטא אדה"ר, לקח חנוך זיהרא דאריך, ואדם זיהרא דאבא, וחוה דאימא, והבל דז"א, וקין דנוקבא. ולא ידעתי אם כל זה הוא בחלקי האצילות, או בחלקי בי"ע וכ"ז צ"ע:

גם בענין שלשה ראשונות, שהם, אריך, ואו"א דבריאה כנז"ל, לא שמעתי ממורי ז"ל, מי לקחם, אם אדם, אם קין והבל בניו, וכ"ז צ"ע. ובמקום אחר כתבתי, כי מרע"ה שהיא גלגול הבל לקחם:

עוד כתבתי, כי דעת דז"א, הוא נעשה מתרין פרקין דשתי זרועות דא"א, אותם המחוברים בתרין כתפין דאריך, ואלו נקראים ירושה, שהורישו או"א לבניהם זו"ן, ושאר ד 'פירקין שבשתי זרועות, נשארו לעצמם, ונקראים אחסנתא דאו"א. ונודע, כי קין והבל, מזה הדעת דז"א יצאו, ונמצא כי אדם וחוה, שהם נקראים או"א, לקחו לעצמם בחי 'ד 'פירקין הנז, 'שמהם נעשו חו"ב כפולים לשניהם, ותרין פרקין שהורישו לבניהם, הם הנקראים דעת דז"א כנזכר. וכן נראה בפירוש במקום אחר, כי שאר המוחין השאיר אדם לעצמו, והדעת לבדו הוא שהוריש לקין והבל בניו, נמצא שנוכל לומר, שכל חלקי הדעת הוריש לקין והבל, מן הדעת שבנפש דאצילות, עד הדעת דנוקבא דעשיה. ומה שנשאר באדם לעצמו, הם שאר חלקי המוחין חו"ב שבו, המתפשטים בכל י"ס גופו. כי כן גם החו"ג של הדעת שהוריש לקין ולהבל, גם הם מתפשטים בכל גוף ז"א בי"ס שבו כנודע, וזה מוכרח. ובזה יובן גריעות נשמת קין והבל, מנשמות שנשתיירו באדם עצמו לפי שעיקר אחיזת הקליפות הוא בדעת, בסוד עץ הדעת טוב ורע, כמבואר אצלינו. אבל בבחי ' עצמם, יותר מאירות הנשמות הבאות מן הדעת, מהנשמות של תרין מוחין חו"ב, כי יש להם כמה לבושים ומסכים, כנודע ממעלת נדב ואביהוא על אלעזר ואיתמר, כמו שכתבנו במקום אחר, ושם נתבאר היטב, ענין קין והבל בכל אלו הספקות שנסתפקתי, וגם איך הגבורות שהם עיטרא דנוקבא יצא מהם קין ונצוצותיו זכרים וע"ש היטב:

הקדמה קטנה בסוד היבם, וז"ל, הנה האדם כאשר נתחייב לבא בגלגול ומת, ואח"כ נולד לו בן, אחר מיתתו שהניח אשתו מעוברת, הנה האיש ההוא מתגלגל ובא בגוף הבן ההוא, וז"ס היבום. וז"ס אביי האמורא, כי נולד אחר שמת אביו, ואז נתגלגל אביו ממש, ולכן נקרא אביי ע"ש אביו שנתגלגל בו. ונלע"ד שאין זה ממורי ז"ל, אלא להר"א הלוי ז"ל:

הקדמה קטנה, יש נפשות שאינם מבחי 'שרש קדושת שבת עצמו, אלא מכללות תוספת השבת, ואין להם

רק אותה בחינה לבדה. גם אינה יכולה לעלות יותר מאותה בחינה, כיון שאין שרשה אלא משם:
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Chapter 30
בענין קיום המצות, וז"ל, עוד צריך שתדע בענין הנזכר, של קיום המצות, הנה כל אבר מרמ"ח איברים נשמת אדם הא, 'נכלל בו כל רמ"ח איברים, ולכן תלוי בו כל שעור קומת אדה"ר, מן הראש עד העקב. המשל בזה מי שהוא מאבר הכתף כנז"ל, והנה יש בו כללות רמ"ח מן הראש ועד העקב וכו, 'הנה מי ששורש נשמתו היא בפרטיות העקב של הכתף הזה, אינו צריך להשלים כל הכתף ולתקן כל הפגמים שבו, רק בחי 'העקב לבדו. ואם איזה נצוץ נשמה שמבחי 'העקב הזה, עשה איזה פגם, הנה כל הנצוצות של העקב הזה צריכים לתקן הפגם הזה בעדו, כי כל הנצוצות הנתלים בעקב הזה, כלם ערבים זה לזה, לתקן כל אחד מהם פגם של חבירו, וכשיושלם זה העקב להתקן, אין צורך לשום נצוץ שבו להתגלגל כלל, לתקן שום פגם של שאר נצוצי הכתף:
גם דע, כי כאשר איזה נצוץ מאלו הנצוצות של העקב הנזכר, עשה עבירה אחת, אשר לסבתה הוצרך להתגלגל לתקן הפגם ההוא, הנה הוא מתגלגל עם נצוץ אחר חבירו שבעקב הזה ונתקן עמו. אבל אם העבירה שעשה, היא מאותם שלסבתה גופו כלה, ואינו קם בתחית המתים כנזכר, הנה הנצוץ ההוא שחטא, הוא לבדו מתגלגל בלי שותף בגוף אחר, וגופו הא 'נאבד וכלה. האמנם אם אינו מתגלגל רק לסבת תשלום איזה מצוה שחסר ממנו, אז אינו צריך להתגלגל עם נצוץ אחר, רק הוא לבדו מתגלגל בגוף שני, וכן עד כמה גלגולים הולך ומתגלגל הוא לבדו, עד שישלים כל התרי"ג מצות, ואז כל אותם הגופים שנתגלגל בהם, נוטל לזמן התחיה אותו החלק הנשלם בו, וכלם קמים בתחיה. והרי נתבאר כאן עוד חלק אחד שיש בין המתגלגל להשלים מצוה, למתגלגל לתקן פגם עבירה:
גם דע, כי אם איזה נצוץ של זה העקב, ישלים לתקן נפשו, הנה כל הנצוצות של העקב ההוא אשר קדמו אליו, יתגלו עתה בו, ויאירו בו, ויהיו מאירים בתוך גופו יחד, ויעזרוהו בכל דרכיו לעבודת קונו. ואם יחטא, יחזרו להסתלק ממנו ח"ו, וזה נקרא סוד העבור. והכל כפי מעשיו, כי כפי שעור או בחי 'המצות שעושה, כך יתגלו בו הנצוצות הנז'. וכפי בחי 'העבירות שעשה, או כשיעור מספרם, יסתלקו ממנו הנצוצות. ועד"ז בחלק נצוצות הרוח, אם תקן נצוץ רוחו. וכן בנצוצות הנשמה, אם תקן נצוץ נשמתו:
גם דע, כי כפי ערך מעשיו הטובים או הרעים, כך יהיה קרוב או רחוק הנצוצות ההם עמו, כי לפעמים יהיו איזה נצוצות מרוחקים ממנו הרבה, או קרובים אליו. ויש שיהיו מקיפין אותו מרחוק, ויש שיהיו מקיפין אותו בסמוך, וחופפים עליו:
גם דע, כי אפילו אם הנצוצות שהם משרש העקב הנזכר, חסר מנצוץ אחד מהם איזו מצוה, וצריך שיתגלגל עם איזה נצוץ אחר משרשו, אינו מתגלגל אלא עם הנצוץ היותר דומה לו, שבכל נצוצי העקב הזה, אע"פ שכלם הם משרש העקב הזה:
גם דע, כי אם איזה אדם יגרום להחטיא את חבירו, אע"פ שאין שניהם משרש אחד, צריכים שניהם להתגלגל, אותו שהחטיאו יתעבר בו, לסייעו לתקן מה שהחטיאו בתחלה:

דע, כי אע"פ שנתבאר למעלה, כי כל אבר שיש ברמ"ח איברי נשמת אדה"ר, הוא שורש אחד בפני עצמו, ובו נכללים נצוצות נשמות לאין קץ, עכ"ז צריך שתדע, כי כאשר חטאו אדה"ר וחוה אשתו, וקין והבל בניו, הנה אז נתערבו כל נצוצות הנשמות כלם יחד זה בזה, נצוצות של אדם בקין והבל, ונצוצות קין באדם והבל, ונצוצות הבל באדם וקין, וכיוצא בזה. ולכן לפעמים תהיה נפש האדם מן קין, ותכנס בו רוח א' מן אדה"ר, לפי שכשנתערבו יחד, ונצוצות אדם עם נצוצות קין באו פעמים הרבה, שנתדבקו יחד רוח מבחי' אדם עם נפש מבחי' קין. וכן כיוצא בזה בענין הנשמה עם הרוח והנפש. ונמצא, כי אם האדם הזה השלים לתקן את הנפש אשר בו, שהיא מבחי' קין, עד שתהיה דומה ממש במציאות השואה אחת עם הרוח ההוא שמבחי' אדה"ר, הנה יכנס הרוח ההוא ויתלבש בנפש ההוא, אע"פ שאין שניהם ממקור האחד ומסוג אחד, כי זה מאדם וזה מן קין:

ואמנם ענין ערובים אלו, נמשכים עד ביאת המשיח ואליהו ז"ל, אבל משם ואילך, כל דבר ישוב לשרשו, כי הרוח שמבחי' קין, יתחבר יחד עם הנפש הדומה אליו, אשר מבחי' קין. והרוח שמבחי' אדה"ר, יתחבר עם הנפש מבחי' אדם הראשון, אותה הדומה אליה בפרטות. וז"ס פסוק הנה אנכי שולח לכם את אליה הנביא לפני בא יום ה' הגדול והנורא והשיב לב אבות על בנים ולב בנים על אבות. פירוש, כי יחזיר וישיב כל אחד ואחד משרשו הראוי לו בפרטות. והבן זה. ואמנם טעם הדבר הזה נעשה ע"י אליהו ז"ל הוא, כי גם אליהו ז"ל היה מעורב ע"ד הנז"ל, כי נפשו היתה מבחי' נדב ואביהוא, שהם מבחי' קין כמו שיתבאר לקמן, אבל רוחו היה מבחינה אחרת, ולא קבלתי פרטותיו בו ממורי ז"ל, ואע"פ שעוד יש טעמים אחרים בענין:

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Chapter 31

דע, כי כל הנשמות ורוחות ונפשות שבכל הנבראים בעה"ז, כלם כלולים ונתלים באדה"ר, כי הנה אדה"ר היה כולל כל החמשה חלקים הנז"ל הנקרא ממטה למעלה נרנח"י הנמשכות מן חמשה פרצופין, י"ס, הנקראים ממעלה למטה א"א ואו"א וזו"ן. ונתחיל לבאר בחי' הנפש, וממנה תקיש אל הרוח ונשמה וכו'. דע, כי נפש אדה"ר כלולה ברמ"ח איברים ושס"ה גידים, ומספר כלם הם תרי"ג. ונמצא היות נפש האדם כלולה מתרי"ג שרשים. ואמנם כל אבר ואבר מרמ"ח איבריו, וכל גיד וגיד משס"ה גידיו, יש לו פרצוף אחד שלם, כולל כל התרי"ג איברים וגידים שבו ממש. ולכן כל אבר או גיד מהם, נקרא שרש אחד גדול ושלם. אמנם לפעמים ע"י העבירות והפגמים, גורם שאלו התרי"ג הגדולים יתחלקו ויתפרדו עד ס' רבוא שרשים קטנים, וגם הם נקראים שרשים ממש, אלא שהם קטנים ולא כראשונים. אבל יותר מס' רבוא שרשים קטנים, אי אפשר להם להתחלק, כי אין גלגול יותר מס' רבוא. כנזכר בתקונין תקון ס"ט. וכן עד"ז כל אבר ואבר, וכל גיד וגיד שבאדה"ר, הנקרא שרש אחד גדול כנזכר, הנה הוא נחלק לתרי"ג נצוצות נשמות כנזכר, ונקראים נצוצות גדולים, וכלם שרש אחד. ולפעמים ע"י הפגם יתחלקו גם הם לס' רבוא נצוצות קטנים, באופן כי הם תרי"ג שרשים גדולים, ולא פחות מזה. אבל אפשר להתחלק עד שעור ס' רבוא שרשים קטנים ולא יותר. ועד"ז בכל שרש מהתרי"ג הגדולים יש בו נצוצות גדולים כמספר תרי"ג, ולא

פחות .אבל יותר אפשר להם להתחלק עד ס 'רבוא נצוצות קטנים ,ולא יותר .האמנם יותר מתרי"ג ,ועד ס '
רבוא ,אפשר שיתחלקו ,עד עשרה אלפים ,וכיוצא בזה עד ס 'רבוא ולא יותר .ודע כי ,כל זה בחלק הנפש .
וכן עד"ז כי יש שיתפרד עד אלף ,ויש עד אלפים ,ויש ממש ,הוא בחלק הרוח .וכן עד"ז בחלק הנשמה:
וסבת הפרש התחלקות הנזכר בין רב למעט הוא ,כפי הפגם והעונות .ודע ,כי קין והבל ,הם ב 'כתפות
אדה"ר ,קין בשמאל ,והבל בימין .ובחי 'הכתף הזה ,הוא אותו הפרק והאבר המחבר את הזרוע עם הגוף ,
והוא דבוק ממש ומחובר בגוף ,ונוטה מעט לצד אחורי הגוף מלמעלה .וכיון שהדבר כן ,נמצא כי קין והבל
כל אחד מהם ,נתחלקו איבריו עד ס 'רבוא נצוצות קטנים .וכל זה גרם להם חטאם הנודע ,וז"ס מ"ש
בתקונין תקון ס"ט ,כי מרע"ה הוא בקדמיתא הבל ,ואתפשטותיה עד שתין רבוא ,ואתגלגלו נצוצותיו בכל
דור ודור ,בסוד דור הולך ודור בא ,והבן זה:
ויש מעלה אחת לאלו השתי כתפות שבהם נתלים קין והבל ,כי הנה מוח הנקרא דעת ,הנמשך בגוף דרך
חוט השדרה ,בתחלה נמשך דרך ב 'כתפות אלו ,ומשם יורד עוד ונמשך עד היסוד ,ומשם יוצאת טפת
הזרע .ובהגיע טפת הזרע מן הכתף היסוד נקרא היסוד כפת תמרים ,והם אותיות כתף .גם בהתחבר יחד
ב 'הכתפות ביסוד ,שיורדת הטפה משניהם עד היסוד ,אז כתיב שתי כתפות חוברות יהיו לו אל שני
קצותיו וחובר ,כי אז מתחברים ביסוד .גם אז היסוד נאמר בו האלף לך שלמה ,כי שלמה שהוא היסוד
הנקרא את בריתי שלום ,ואז עולה למנין אלף ,שהם בגימטריא ב 'פעמים כתף .האמנם כל כתף לבדו ,
הוא בגימטריא ת"ק ,כמנין אותיות הנעלמות במלוי שד"י כנודע:
ונבאר עתה ענין הכתף השמאלי של אדם ,הנקרא שרש קין .דע ,כי הנה הכתף הזה נקרא אבר א 'כנזכר ,
ונודע כי כל אבר כלול בשר וגידים ועצמות .ודע ,כי אלו הגידים שבכל אבר ואבר ,אינם מכלל השס"ה
גידים הידועים שאינם מכלל הרמ"ח איברים ,אבל הם העורקים הקטנים שבפרטות כל אבר ואבר .והנה
אבר הכתף הזה ,בשלשה בחינותיו ,שהם ,בשר ,וגידים ,ועצמות ,מתחלק עד ס 'רבוא נצוצות נשמות ,
הכלולות בפרצוף אחד שלם ,מן הראש ועד העקבים .והנה העקב השמאלי שבפרצוף ההוא ,מתחלק
ליותר מן תרי"ג נצוצות נשמות ,ומכללם הם ,נשמת חזקיה מלך יהודה .ונשמת ר 'עקיבא בן יוסף .ונשמת
עקביא בן מהללאל .וכמו שיבאר פרטיהם לקמן .ושלשלת יחוס נשמת השרש הזה .ואמנם בחי 'טפת
הזרע ,הנמשכת ממקום העקב הזה עד היסוד ,לפעמים נעשת יעקב ,ולפעמים נעשת עקביא בן מהללאל ,
ולפעמים עקיבא ,וכיוצא בזה:
ודע ,כי כל בחינת העקב ,היא המלכות שבאותו פרצוף ,ולכן יש יכולת בכל הנשמות שבעקב הזה ,לעלות
למעלה עד סוד המחשבה ,בסוד נקבה תסובב גבר .ולסבה זו זכה ר 'עקיבא לעלות עד המחשבה ,וכמו
שרמזו רז"ל באמרם עליו ,שתוק ,כך עלה במחשבה ,והבן זה:
ודע ענין א 'בשתי כתפות אלו ,כי כאשר יש פגם מחמת איזה עון ,בכתף אחד מהם ,או אם הפגם הוא
בכתף השמאלי ,כמו אם נפגם בחטאו של קין שעומד שם ,אז גם הכתף הימני נפגם ,וכן כיוצא בזה .ולכן
מי ששרשו מן הכתף השמאלי הנזכר ,יהיו בו שערות ארוכות בכתפו הימין והשמאל ,אלא ששערות
השמאל יהיו מרובים על של ימין ,לפי כי שם עיקרם .אבל כאשר נפגם כתף הימני בחטאו של שרש הבל
הנאחז שם ,אז אין הסימן הנזכר ניכר רק בכתף ימין לבד .ונמצא כי מי שהוא מאבר כתף השמאלי ,יהיו
בכתף השמאלי שערות ארוכים יותר משאר השערות של הגוף ,וזה להורות כי שם הוא מקום אחיזתו
באדה"ר .ובשער רוח הקדש בפרק הכרת הפרצוף נתבאר קצת מענין אותיות הנר"ן וכו ,'ע"ש:
ועתה אוסיף קצת ביאור בענין אלו השתי כתפות דאדה"ר .כבר הודעתיך ,איך נצח והוד דעתיק יומין ,
מתלבשים תוך חו"ג ,תרין דרועין דא"א ,ואח"כ תרין דרועין דאריך ,נתלבשו בתרין מוחין חו"ב דאו"א .
ותרין כתפין דאריך ,נתלבשו במוח דעת דז"א ,הנחלק לתרין עיטרין ,הנקראים חו"ג כנודע ,ומהם נמשך
אור המקיף אל נוקבא דז"א .גם ידעת ,כי עתיק יומין אין בו רק ט 'ספירות ,והם הנקראים בפרשת נח
בזהר ,בשם ט 'היכלין ,דלאו אינון היכלין ולאו אינון נהורין וכו .'כמו שנתבאר אצלינו בבאור ריש אדרא
זוטא וע"ש .ולא הוזכרה בחי 'מלכות בעתיק יומין כלל ,ולכן שרש המלכות לא נרמזה אלא בספירת ההוד
שבו ,כנודע כי לעולם עומד הזכר בנצח ,והנקבה בהוד .והנה ההוד של עתיק יומין ,מתלבש בגבורה
דא"א ,והיא הכתף השמאלי דא"א ,הנקרא עיטרא דגבורה ,והבן זה השם של עיטרא מה עניינה ,בסוד
עטרת בעלה ,כי שם נרמזת ונאחזת המלכות כנזכר .ונמצא כי מזה הכתף השמאלי ,נמשך נצוץ אור
אחד ,להיותו בחי 'אור מקיף אל נוקבא דז"א ,ולכן שרש קין אשר הוא מצד נוקבא דז"א ,נאחז בכתף
שמאלי של אדה"ר .ואמנם הכתף הימני הוא מן נצח דעתיק יומין ,ובו סוד ז"א דכורא ,ולכן שרש הבל הוא

בכתף ימני של אדם .וכבר נודע כי המלכות אפשר לה לעלות למעלה ממקום הזכר ,בסוד עטרת בעלה ,
ובפרט בבחי 'או"מ כנזכר ,ולכן תדע גודל מעלת הכתף השמאלי של אדם הראשון כמה הוא:
עוד ביאר לי ענין התרי"ג איברים באופן זה ,דע ,כי כל הנשמות כלולות באדם הראשון ,ובו נחלקים
לשרשים רבים ,וזה עניינם ,בתחלה הם נחלקים לג 'אבות ,ואח"כ לי"ב שבטים ,ואח"כ לע 'נפש ,ואח"כ
מתחלקים עוד ,עד ששים רבוא שרשים קטנים ,ומהם נכללת נשמת אדם הראשון .והנה הכתף הימני של
אדה"ר ,מתחלקים פרטיו ,ע"ד פרטי הכלל הנזכר ,כי תחלה נחלק לשלשה אבות ,ואח"כ לי"ב שבטים ,
ואח"כ לע 'נפש .וכל אלו הם בחי 'ע 'שרשים קטנים שבו ,וכלם אינם רק שרש אחד פרטי ,משרשים
גדולים של אדה"ר .ואמנם אין בו רק ע 'שרשים קטנים ,וכלם יחד הם פרצוף אדם אחד ,ואח"כ אלו הע '
שרשים מתמלקים עד ס 'רבוא נצוצות נשמות .ואינם נקראים שרשים אלא נצוצות:
והנה כל שרש א ,'מאלו השבעים שרשים קטנים שבכתף הימני הנזכר ,הנה יש לו פרצוף אחד שלם ,וכל
ס 'רבוא נצוצות שבכתף הימני ההוא ,הם נקראים שרש א 'גדול שבאדה"ר ,והוא הנקרא בשם שרש הבל
בנו של אדה"ר .ועד"ז הוא בכתף שמאלי של אדה"ר, כי יש בו שלשה אבות ,ונחלקים לי"ב שבטים ,
ונחלקים לע 'נפש ,ואלו הע 'נקראים ע 'שרשים קטנים שבו ,ולא עוד .וכל הע 'שרשים אלו ,מתחלקים ג"כ
לס 'רבוא נצוצות ,ואינם נקראים שרשים .וכל שרש מאלו השבעים ,יש לו פרצוף א 'שלם ,וכל אלו הע '
שרשים ,הם נקראים בשם שרש קין בנו של אדה"ר:
והנה משרש א 'של אלו ע 'שרשים בו נאחזים ר 'עקיבא ,עקביא בן מהללאל ,חזקיה המלך ,כנז"ל בדרוש
שקדם .וזה השרש הנזכר ,הנה הוא נחלק ליותר מתרי"ג נצוצות ,וכלם יחד הם פרצוף אחד שלם ,
ובפרצוף השרש הזה ,שם נאחזים חזקיהו המלך ,ור 'עקיבא ,ועקביא בן מהללאל .האמנם חזקיהו המלך
הוא נאחז בראש הפרצוף הזה ,אבל ר 'עקיבא ועקביא בן מהללאל וזולתם הם נאחזים בעקב של הפרצוף
הזה:
ונלע"ד חיים ,כי כפי מה שביארנו עתה ,וממה שביארנו בדרוש שקדם ,נמצא כי זה השרש הנזכר הוא
בחי 'העקב של כללות הכתף הזה ,שהוא שרש א 'מן חשבון הע 'שרשים של קין ,ובראש עקב זה חזקיהו ,
ובסוף עקב זה שהוא פרטות העקב של העקב ,שם הם ר 'עקיבא ועקביא כנלע"ד:
ואמנם בדרוש הקודם נתבאר ,כי הנשמות הנכללות באדם ,מתתלקים לתרי"ג שרשים גדולים ,ואח"כ
נחלקים לס 'רבוא שרשים קטנים ,ופה ביארנו שמתחלקים באופן אחר ,שהם שלשה אבות ,וי"ב שבטים ,
וע 'נפש בלבד ,ואחר כך נחלקים לס 'רבוא שרשים קטנים .אמנם אם נדקדק ,תראה כי הכל הולך אל
מקום אחד ,ותראה איך התרי"ג נחלקים לס 'רבוא ,כי הנה אותיות ת"ר מן תרי"ג ,הם מתחלקות ת"ר
אלף ,שהם ס 'רבוא .ואות הג ',היא בחי 'שלשה אבות .ואות י 'היא בחי 'ע 'נפש ,כי הנה שש קצוות הם
כנגד ס 'רבוא כנודע ,ותוסיף י 'על ששים ,יהיו ע 'נפש .גם ב 'אותיות י"ג ,הם בחי 'י"ב שבטים ,והאחד
הוא כללותם ,הרי איך תרי"ג הוא כללות כל החלוקים הנז':
ונחזור לענין קין והבל כי הנה תרין עיטרין ,הם עיטרא דחסד ועיטרא דגבורה ,הגנוזים תוך או"א ,והנה
אדם וחוה הם או"א ,והבל הוא עיטרא דחסד ,וקין הוא עיטרא דגבורה:
עוד סדר לי מורי ז"ל ענין שרשי הנשמות באופן אחר ,וזה עניינו ,הנה נתבאר למעלה ,כי יש באדם ,נפש
מעשיה ,ורוח מיצירה ,ונשמה מבריאה ,ונפש מנוקבא דז"א דאצילות ,ורוח מז"א דאצילות ,ונשמה מבינה
דאצילות ,ונשמה לנשמה הנקראת חיה ,מאבא דאצילות ,ויחידה מכתר הנקרא א"א דאצילות .והנה כל
שרש ושרש משרשי הנשמות ,יש לו חלק בכל אלו המדרגות הנז ',האמנם זה סדר חלוק השרשים של
הנשמות הנה ראשית חלוקם ,הם נחלקים לחמשה שרשים ,והם ,א"א ,ואו"א ,וזו"ן .וכאשר נברא העולם ,
נתחלקו חמשה שרשים אלו באופן זה ,זיהרא עילאה דאדם ,אשר זכה בה אח"כ חנוך ,היא בחי 'א"א .
ואדם לקח בחי 'אבא ,וחוה אימא ,והבל ז"א ,וקין נוקבא דז"א .ומן הראוי היה שיקדים הבל שהוא בז"א
של קין שהוא בנוקביה ,אבל לפי שחטא אדם ועירב טוב ברע ,גרם פגם זה שקין נולד בתחלה קודם הבל ,
כמבואר אצלנו בשער הפסוקים ,בפסוק והאדם ידע את חוה אשתו וע"ש .והנה כל שאר הנשמות
שבעולם ,נולדים מה 'שרשים אלו הנז ',שהם בעולם האצילות .האמנם שאר הנשמות הנולדים מחמשה
שרשים דבי"ע ,כנודע כי בכל עולם מהם יש חמשה שרשים אלה ,הנה כלם טפילים ונגררים לאלו
החמשה שרשים דאצילות ,ונכללים בהם ,באופן שכל הנשמות שבעולם ,מושרשים בחמשה שרשים הנז ',
וכל שרש מהם נחלק לי"ס שבו ,ונמצאו כלם חמשים שרשים בכל עולם ,ואלו חמשים דאצילות שרש
לכלם ,ונכללים בהם .עוד מתחלקים אלו החמשים שרשים לכמה מדרגות ,כמו שיתבאר במקום אחר

בע"ה:
והנה כל שרש ושרש משרשי הנשמות, כולל פרצוף אחד שלם ברמ"ח איברים ושס"ה גידים, וכללותם תרי"ג, והם יחד בנין פרצוף הנשמה בכללותה, הנקרא שרש אחד, אבל בפרטה הם תרי"ג נצוצות, אשר כלם הם ת"ח. ועוד יש בכל שרש מהם נצוצות הרבה, וכלם הם עמי הארץ, העוסקים בישוב העולם, כי כל שרש מהם דומה לאילן אחד, שמוציא פירות, שהם הת"ח, ועלים וענפים ועצים וקליפין וכו', והם עמי הארץ. והנה כאשר בא עת יציאת נצוצות נשמות אלו בעה"ז, אפשר שימצאו יחד שנים או שלשה או עשרה נצוצות וכיוצא, וכלם בזמן אחד ובדור אחד, עם היותם כלם משרש אחד, והוא כי הנה אפשר שיבאו יחד בעה"ז ב' נצוצות, אחת מעין ימני, ואחת מעין שמאלי שבשרש ההוא, או שיבואו יחד חמשה נצוצות, שהם חמשה פרקים ראשונים של חמשה אצבעות יד ימין. או שיבוא עשרה פרקין ראשונים של עשר אצבעות יד ימין ויד שמאל, וכן כיוצא בזה, וכן עד"ז ימצאו יחד בדור אחד כמה נצוצות שהם מבחי' הגידים, אלא שהם סמוכים זה לזה. ולכן אל תתמה, אם ימצאו יחד ר' עקיבא ועקביא בן מהללאל, וכן אם ימצאו יחד בדור אחד של אמוראים, אביי, ורמי בר חמא, ורב דימי מנהרדעא, אע"פ שכלם משרש קין, מאבר כתף שמאלי של אדם הראשון, כמו שיתבאר לקמן בע"ה:
עוד יש סבה אחרת אל הנזכר, והוא במה, שנתבאר אצלינו, כי כאשר גלתה השכינה בתוך הקליפות, גלו עמה כל הנשמות של הצדיקים, וכפי בחי' המצות שיעשה איזה צדיק מן השרש ההוא, וכפי הזמן ההוא, כך יוכל להוציא נצוץ אחד או שנים וכו' מתוך הקליפות, ויעלה אותם משם, ויבאו בעה"ז, ואע"פ שלא יהיו הנצוצות סמוכים זה לזה בשרש ההוא, כי הכל תלוי כפי הזמן, וכפי המצות שיעשה הצדיק של שרש ההוא כנזכר:
עוד ענין אחר קרוב אל הדרוש הנזכר, הנה אדה"ר היו לו נפש מעשיה, ורוח מן יצירה, ונשמה מן הבריאה, ועליהם נר"ן דאצילות, מנוקבא דז"א, ומז"א, ומאימא. ואלו השלשה שהם מעולם האצילות, נקראים זיהרא עילאה דאדם, הנזכר בסתרי תורה בפרשת קדושים דף פ"ג ע"א, וכבר נתבאר בזוהר, כי קודם שנולדו קין והבל, חטא אדה"ר, ואז נסתלקה ממנו זיהרא עילאה, שהם שלשה חלקי האצילות הנז', ובזה נתקיים גזרתו יתברך, כי ביום אכלך ממנו מות תמות, כי נסתלקו ממנו שלשה חלקי האצילות כנזכר, ואין לך מיתה קשה מזו. והנה כשהוליד קין והבל, אז נתנה נפש דאצילות, שנסתלקה מאדם, ונתחלקה בשניהם בקין והבל, ולקמן יתבאר בע"ה ענין גלגול קין מבחי' נפש דאצילות שזכה בה, איך נתגלגלה ונתפשטה בקינן ומהללאל, עד שנתגלגלה בנדב ואביהוא בני אהרן, שהיו שניהם תרי פלגי גופא, כנזכר בזהר פרשת פינחס ובפרשת אחרי מות. וזש"ה ויהי אנשים אשר היו טמאים לנפש אדם ממש, הנדרש על נדב ואביהוא, כמ"ש רז"ל. והענין הוא, כי הם הם בחי' נפש דאצילות דאדם הראשון ואח"כ לקחם פינחס במעשה זמרי, כנזכר בזהר. וכמו שיתבאר לקמן בע"ה. גם יתבאר, איך אע"פ שקין והבל לקחו נפש דאצילות דאדם, כדי לתקנה, לפי שחטא אדם בעץ הדעת וערב טוב ברע כנודע:
אמנם הרוח דאצילות של אדם הא', לקהו אליהו הנביא ז"ל, ולכן עלה בשמים, ולא מת כשאר בני אדם, כי היה דומה למלאך ה' צבאות, ולא לבני אדם, ואח"כ נעשה מלאך בשמים כנודע. וזהו טעם שלעולם לא הזכיר באליהו ז"ל, אלא בחי' רוח, וכמש"ה ויהי נא פי שנים ברוחך אלי, וכתיב נחה רוח אליהו על אלישע, וכתיב ורוח ה' ישאך. אמנם לא זכה אל הרוח הזה דאצילות, עד שהרגו לזמרי במעשה שטים, לפי שמוכרח הוא שאין הרוח שוכן באדם אלא עד היות בו נפש ולכן כאשר פינחס הרג לזמרי, זכה ולקח נפש דאצילות, שהיתה בנדב ואביהוא. ואחר שזכה לנפש דאצילות הזאת, אז זכה לחלק הרוח דאצילות, ועליו נתבשר הנני נותן לו את בריתי שלום, כי הרוח הוא מן הת"ת והיסוד כנודע, ושניהם נקראים שלום, כנודע מפסוק שלום שלום לרחוק ולקרוב, ת"ת ויסוד:
וחלק הנשמה של אצילות, לקחה חנוך בן ירד, ולכן היה מלאך בשמים, הנקרא מטטרו"ן כנודע. ולכן לא מת כבני אדם גם הוא. ודע, כי בחי' זו הנשמה דאצילות, היא הנקראת שרו של עולם, להיותה נמשכת מעולם האצילות, והיא שולטת על העולמות כלם. ובזה יתורץ הקושיא הנודעת בענין חנו"ך ומטטרו"ן, דאם שניהם אחד, א"כ בעולם היצירה, הנקראת עולם דמטטרון, מי היה אז שר העולם, בהיות חנוך עדיין למטה בארץ בעה"ז. אבל הענין יובן, במ"ש בזהר ריש פרשת נח, בתוספתא על פסוק נח נח, כי כל צדיק יש לו תרין רוחין, חד בארעא לתתא, וחד בשמיא לעילא וכו', והבן זה. וז"ס הנה בשמים עדי, זהו חנוך, שהוא בגימטריא עד"י. וסהדי במרומים, זה אליהו ז"ל, כי שניהם מלאכים בשמים כנזכר. וז"ס עדות ביהוסף שמו, והענין הוא, כי יוסף הצדיק, זכה לנשמה זו של חנוך, הנקרא עדי כנזכר, ולכן ויהי יוסף יפה

תואר, כי זכה ליפיו של אדה"ר, הנמשכת לו מפאת אותה הנשמה עילאה דאצילות. ואמנם לא זכה אליה יוסף, עד אותה הלילה שהיתה מקץ שנתים ימים, שנגזרה עליו גזירה לצאת אז מן הסוהר, וביום ההוא עלה לגדולה, וזש"ה בצאתו על ארץ מצרים:

ויובן זה, במה שנתבאר בדרושים הקודמים, כי כניסת הרוח או הנשמה באדם, היא בלילה בהקיצו משנתו. גם בזה יובן מ"ש חז"ל על סיום הפסוק שפת לא ידעתי אשמע, כי באותה הלילה בא גבריאל, ולמדו ע 'לשון. והענין הוא, כי הנה חנו"ך מטטרו"ן, הוא מלך על ע 'שרים של ע 'אומות, ויודע ע 'לשונותיהם. וכאשר נכנסה בו בלילה ההיא נשמת מטטרו"ן כנזכר, לכן ברגע אחד למד כל ע 'לשון. והנה גם נשמה זו דחנוך, נתגלגלה בר 'ישמעאל בן אלישע כ"ג, כמבואר אצלינו, כי הוא גלגולו של יוסף הצדיק, ולכן גם ר 'ישמעאל הנזכר היה יפה תאר מאד, כנודע למאמר רז"ל וגם ז"ס מה שנזכר בפרקי היכלות, כשהיה עולה ר 'ישמעאל הנזכר למרום, היה קורא אותו מטטרו"ן הדר זיוי. האמנם צורך גלגול נשמה זו בר 'ישמעאל הנזכר, הוא לשתי סבות, הראשונה היא, לפי שהקב"ה אמר כי ביום אכלך ממנו מות תמות, והנה לא נמצאה נשמה זו באדה"ר כשמת, ולא סבלה ממש עונש המיתה, אמנם נסתלקה ממנו כשחטא. ועוד הוסיף על זה סבת שנית, כי גם יוסף הצדיק חטא, על שגרם לאחיו שימכרוהו, וגירה והסית אותם עליו ע"י חלומותיו, ובהביא דבתם רעה אל אביהם, ולכן הוצרכה נשמה זו להתגלגל בר 'ישמעאל בן אלישע כ"ג, כדי שתסבול עליו ממש עונש המיתה. ודע, כי אדם הראשון זכה קודם שחטא, אל נרנ"ח מן מלכות ות"ת ובינה וחכמה דאצילות, מארבעתם יחד. ומרע"ה זכה אל הדעת דאצילות. ושלשה אבות אברהם יצחק ויעקב, זכו לחג"ת דאצילות, זה בחסד, וזה בגבורה, וזה בת"ת:

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Chapter 32

ובה יתבאר מאמר חז"ל במסכת ברכות פ"א וז"ל תנא מיכאל באחת גבריאל בשתים אליהו בארבע וכו '.

מה ענין ארבע עפיפות אלו לאליהו כבר נתבאר למעלה בדרושים שקדמו, כי אדה"ר קודם שחטא, היה בו נר"ן מיצירה עשיה בריאה, ועליהם נר"ן, ממלכות ותפארת ובינה דאצילות. גם נתבאר, כי כל הנשמות היו אז כלולות באדה"ר, זולת הנשמות החדשות ממש, שלא זכה בהם אדה"ר, ולא נכללו כלל. והנה אחר שחטא בעץ הדעת, נשרו ממנו איבריו בכל המקומות שהיה הולך, כמ"ש ז"ל שאירע לו כמו שאירע ליפתח הגלעדי בעון בתו, וכמש"ה ויקבר בערי גלעד, ולא כתיב בעיר גלעד, ובאורו הוא, כי כל אותם הנשמות הנכללות באיברי נשמתו של אדם הראשון, נשרו ממנו כשחטא, ונפלו לתוך עמקי הקליפות כל אחד ואחד, כפי הבחי' הראויה להם ממש. האמנם נר"ן שלו מן האצילות, הנזכר בזוהר בפרשת קדושים, בשם זיהרא עילאה, לא נפלו חס ושלום בקליפות, אבל נסתלקו ממנו בחי' הרוח והנשמה כשחטא, ופרחו למעלה. והנפש של אצילות, היא נשארה עמו פורחת עליו, אבל לא נסתלקה ממש. וכבר נתבאר בדרושים הקודמים, כי חנוך אחר שזכה אל נפשו ורוחו ונשמתו, מן העשיה ויצירה ובריאה, זכה ליקח גם עד בחי' נשמה דאצילות, שנסתלקה מאדם כשחטא:

ונבאר עתה, ענין הנפש של אדם מעולם האצילות, אשר נשארה פורחת עליו, ולא נסתלקה כנזכר. כי הנה כאשר הוליד את קין והבל בניו, לקחו הם בחי' נר"ן, המגיע להם מעשיה יצירה בריאה, ועוד לקחו בחי' הנפש דאצילות של אדם אביהם. ונודע כי כל נשמה יש בה בחי' אור מקיף ואור פנימי, והנה הנפש הזאת היתה בבחי' אור מקיף ואור פנימי. אח"כ כאשר נתגייר יתרו חותן משה, זכה אל חלק הנפש של אצילות שנתנה לקין כנזכר, אלא שלא לקח רק בחי' אור פנימי שלה לבד, ואז כתיב בה, וחבר הקיני נפרד מקין, כמו שיתבאר במקומו. ונדב ואביהוא, לקחו אור המקיף דנפש דאצילות דאדם, הנתן לקין בנו כנזכר: וכאשר נולד פינחס, כתיב ואלעזר בן אהרן לקח לו מבנות פוטיאל לו לאשה ותלד לו את פינחס, וארז"ל פוטיאל זה יוסף, שפטפט ביצרו, וזה יתרו שפטם עגלים לע"ז. וסוד הענין הוא, כי פינחס בעת שנולד, היה כלול משתי נצוצות נשמות. וזהו פוטיאל, לשון טפין, כי היה משני טפין של נשמות, נצוץ אחד היה משרש נשמת יוסף הצדיק. ונצוץ שני, משרש נשמת יתרו. ובחי' ב' נשמות אלה, נקרא פנחס. ואל תתמה, איך נתערב הנצוץ של יתרו, עם הנצוץ של יוסף, כי כבר ידעת, שיוסף הוא ביסוד, אשר שם נמשכים טפות הזרע של כל החו"ג, ומתערבים בו, ולכן אין לתמוה איך נתערבה נצוץ נשמת יתרו, שהיא משרש אחר, עם נצוץ השרש של יוסף. ונמצא כי פינחס לקח נצוץ משרש יתרו, שהוא מן בחי' אור פנימי דנפש אדם הראשון דאצילות. אח"כ כאשר מתו נדב ואביהוא במעשה הקטרת שחטאו בו, ואירע אח"כ ענין פינחס שהרג לזמרי, וזכה שנכנסו בו בחי' נפשות נדב ואביהוא, שהיו מבחי' אור המקיף של נפש דאדם מן האצילות. וזה גרם לו, היות כבר בו נצוץ משרש יתרו, שהוא מאור פנימי דנפש דאצילות, ועי"כ נשלם עתה בפינחס נפש דאצילות, באור פנימי ובאור מקיף. אלא שהאור פנימי נכנס בו בסוד גלגול ממש, אחר שנולד וגדל. והאור המקיף בסוד עבור בלבד, כשנולד:

וכיון שהיה חלוק זה בו, לכן היה בו ענין אחר, והוא, כי צריך שתדע, שהנשמה הבאה לאדם בעת שנולד, בסוד גלגול ממש, אעפ"י שתהיה מורכבת ומעורבת משתי נצוצות, כנזכר בענין פינחס, שהיה בו נצוץ מיוסף ונצוץ מיתרו הכל נקרא נשמה אחת, ואינה צריכה לבחי' אחרת שתחברם. אבל הנשמה הבאה בסוד עבור אחר שנולד האדם, כגון נפש נדב ואביהוא שנתעברו בפינחס, הנה צריכה היא שתבא עוד עמה נצוץ נשמה אחרת חדשה, רוצה לומר שזאת תהיה פעם ראשונה שבאה לעולם, ולא תהיה ישנה ומגולגלת, וזו החדשה היא מחברת את זו הנפש דנדב ואביהוא, הבאה בסוד עבור להתעבר עם נפש פינחס, של בחי' גלגול ממש. ולכן הוצרך להתעבר עוד בפינחס, נפש חדשה אחרת, והיא הנקראת בשם אליהו התשבי מתושבי גלעד, והוא משרש גד, והיא נשמה חדשה כנזכר, ובאה עתה בו, כדי לקשר ולחבר יחד את נפש נדב ואביהוא, עם נפש פינחס עצמו, שהיתה בו בגלגול גמור מיום שנולד:

ואמנם עוד צריכה נשמה אחרת חדשה גם כן, כדי לקשר ולחבר נשמה חדשה הנקראת אליהו התשבי, עם שאר הנשמות הישנות שהם נפש פינחס ונפש נדב ואביהוא, ולכן הוצרך עוד לבא בפינחס נשמה אחרת חדשה, והיא הנקראת ג"כ אליהו משרש בנימין, הנזכר בדברי הימים, בפסוק ויערשיה וזכרי ואליהו בני ירוחם. וכמ"ש אליהו ז"ל בעצמו אל החכמים, מבני בניה של רחל. וכמו שיתבאר ענין זה, בסיום הדרוש הזה:

ונמצא, כי ד' בחי' נכללו בפינחס, האחת, היא נפש פינחס עצמו כשנולד, כי אע"פ שהיתה כלולה מב' טפין דיוסף ויתרו, נקראים נפש אחת. הב', היא נפש נדב ואביהוא, כשבאה בסוד עבור, וגם זו נפש אחת נקראת ולא שתים, כנודע מספר הזהר בפרשת אחרי מות דנדב ואביהוא תרי פלגי גופא הוו. והשלישית,

היא נפש הנקראת אליהו התשבי משרש גד .הרביעית, היא נפש הנקראת אליהו דשרש בנימין .וז"ס מ"ש חז"ל הנז"ל, תנא מיכאל באחת וכו', ואליהו בארבע וכו', והבן זה:
אח"כ כאשר אירע מעשה דבת יפתח הגלעדי שארז"ל שיפתח היה שופט, ולא רצה לילך לבית אליהו שיתיר לו נדרו, וגם אליהו לא רצה לילך אצלו, כי אמר מאן דחייס לכיבי אזל לאסיא, ואז בין דא לדא הלכה הבת של יפתח, ושניהם נענשו, כי יפתח להיותו הוא בעצמו בעל הדבר, נענש עונש, שבכל מקום שהיה הולך, היו נושרים איבריו, וכמש"ה ויקבר בערי גלעד לשון רבים .ואליהו נענש, שנסתלקה ממנו שכינה, כמ"ש רז"ל על פסוק לפנים ה 'עמו הנאמר על פינחס, בספר שופטים, דנראה לפנים היה ה 'עמו ולא עתה, ואז גם אותה הנפש שנכנסה בו בסוד העבור של נדב ואביהוא, נסתלקה ממנו והלכה לה, ונתגלגלה בשמואל הנביא, כמו שיתבאר לקמן .וז"ס מ"ש רז"ל כי ו 'של בריתי שלום היא קטיעא. גם אמרו בזוהר בפרשת אחרי מות, כי י 'של פינחס הוא זעירא:
והענין הוא, כי במעשה זמרי זכה אל עבור זה דנדב ואביהוא, כי כשרצו להרגו פרחה ממנו נשמתו, ואז נכנס בו עבור דנדב ואביהוא, כנזכר בפרשת פינחס בזוהר וכשנאבד ממנו בחטא בת יפתח את העבור הנזכר, אז היתה ו 'קטיעא, כי בחי 'הו 'היא ספירת היסוד הנקרא בריתי שלום, ונקטעה אז, כשנסתלקה ממנו שכינה ועבור נדב ואביהוא, והנה אז במעשה דבת יפתח לא נשאר בו רק אותו הנצוץ של טפת שרש יוסף בלבד, כי עבור נדב ואביהוא הלכו בשמואל כנזכר .וגם נצוץ טפת יתרו נסתלקה ממנו:
ואז נולד חיאל בית האלי אשר בנה את יריחו, ונכנסה בו בגלגול גמור, כמו שיתבאר .והטעם הוא, כי עבור נדב ואביהוא, וגם אליהו דשבט גד, ואליהו דבנימין כנז"ל, הנה אינם שם בפינחס, רק דרך השאלה בסוד העבור, ואינם העיקריים בגוף ההוא, ולכן אין החטא ההוא דבת יפתח פוגם בהם .וכן נצוץ דטפת יוסף, אינה קרובה לחטא, החטא ההוא בנצוץ יתרו .לפי שנצוץ יתרו, היא באה מן קין, וכשבאה ביתרו, היה שם כומר, מפטם עגלים לע"ז, ולכן עיקר החטא היה מנצוץ של יתרו, ולכן נסתלק, ונתגלגל בחיאל בית האלי:
והבט וראה, כי אותיות חיאל, הם אותיות אלי"ה, אם תחליף ח 'בה 'באותיות אחע"ה .גם האלי הם אותיות אליה .וז"ס בית האל"י, בית אליה .פירוש, בית מושב אליהו ז"ל, כי אליהו מושבו היה בגוף פינחס, כי הוא נצוץ טפת יתרו כנזכר .ונמצא כי עיקר הגוף ההוא, הוא של פינחס, ולא של אליהו, רק נקרא בית מושב אליהו ז"ל:
והנה ארז"ל כי חיאל הוה גברא רבא, שהיו הולכים לביתו, אחאב המלך ואליהו ז"ל .האמנם עבירה א ' שחטא, במעשה דבת יפתח, גרמה לו עבירה זו שבנה את יריחו, כי הם דומות .כי ענין בת יפתח היתה בענין נדר כנודע .וכן עבירה זו היתה, שעבר על הנדר שהדיר והחרים יהושע, שלא יבנו את יריחו .ולפי שיריחו מיותסת לשרש קין, כמש"ה ובני קני חותן משה עלו מעיר התמרים שהיא יריחו, לכן ביקש חיאל שהוא משרש קין, לבנות את יריחו .ואחר כך נשתנה שמו ונקרא אליהו התשבי, לפי שכיון שנדב ואביהוא עדיין לא נתקנו בו כנזכר, וגם בחי 'פינחס עצמו דבן יתרו, חטא בבת יפתח, וגם אליהו דשבט בנימין לא נתעבר בו, אלא לקשרו עם הנשמות האחרות כנז"ל, נמצא כי העיקר עתה הוא אליהו דשרש גד, ולכן לא נקרא עתה פינחס, אלא אליהו התשבי, המורה על נשמת שבט גד:
ואז כשחזרה בו הנבואה, בהיותו נקרא אליהו התשבי, אחר שמת שמואל, חזרו להתעבר בו נדב ואביהוא, ונשלמו הם להתקן בענין הר הכרמל, כאשר נפלו כל העם על פניהם, ואמרו ה 'הוא האלהים, ואז נמחל להם עון שלהם, שקוצצו בנטיעות ופגמו בשכינה, ונתקן זה באמרם ה 'הוא האלהים, והבן זה .גם לפי שבתחלה חטאו על שהציצו בשכינה בהר סיני, כמש"ה ויראו את אלהי ישראל כו', ועתה נתקן בנפילת אפים, שלא להציץ באש היורד מן השמים .גם זהו טעם שנקרא אליהו ולא פינחס, לפי שבגלל עבודה זו זכה לשנוי זה השם, וכמו שיתבאר לקמן בענין אלישע הנביא וע"ש .ואחר שנתקנו, לא הוצרכו לעמוד שם ונסתלקו להם נדב ואביהוא:
והנה איזבל אשת אחאב, היתה מכשפה גדולה, כנז 'בפסוק שהדיחה את ישראל בכשפיה וידעה בכשפיה שנסתלקו נדב ואביהוא מן אליהו אשר עליהם נתבשר הנני נותן לו את בריתי שלום שהוא היותו חי לעולם .ואז אמרה לו, כי כעת מחר אשים את נפשך כנפש האחד מהם, כיון שנסתלק ממנו גזרת החיים והשלום .גם רמז אל נדב ואביהוא שנשרפו באש הקטרת, וז"ס כנפש אחד מהם .וכיון שהרגיש אליהו שנאבד ממנו מתנה זו, נתיירא, וברח להר חורב .וז"ש וירא וילך לו אל נפשו, ר"ל, לפי שלא היתה רק נפשו יחידית מפני כך נתיירא מן איזבל:

ואח"כ חזר להרויחה במערת הר חורב פעם אחרת, עד שעלה בסערה השמים, ואז אליהו התשבי שהוא משבט גד, נתעלה בשמים, ונשאר שם, ושוב לא ירד עוד, ואליהו דשבט בנימין זה, נתגלגל אח"כ באותו עלה, כשנפטרו ואח"כ 'וכו. וזכרי בני ירוחם ואליהו ויערשיהו, והוא מש"ה הנזכר בספר דברי הימים,
ונתחבר עם אותו אליהו התשבי שעלה בשמים ונשאר שם זה אליהו דשבט בנימין, הוא העולה ויורד תמיד לעשות נסים אל הצדיקים, ולדבר עמהם. ולהיות כי החכמים היו יודעים שאליהו היה כלול מד 'בחי ', לא היו יודעים איזו בחי 'מהם, היא היורדת ועולה ומדבר עמהם, ונחלקו בסברותיהם, עד שהודיעם, ואמר להם, רבותי מה אתם חלוקים עלי, מבני בניה של רחל אני, שכך כתיב ויערשיה ואליה וכו, 'והודיעם כי זו הבחינה היא המדברת עמהם, ובחי 'זו הנקראת אליהו דבנימין, נתחברה עם הבחינה הנקראת טפת יתרו שנתנה לחיאל בית האלי, ומת ונטלה אליהו עמו:
אמר הכותב נלע"ד, כי שתיהם נתגלגלו באליהו של בנימין. ואותה הבחי 'הנקראת טפה דיוסף, נתנה אליהו אל יונה בן אמיתי בן הצרפית, כשהחיה אותו. וז"ס מ"ש בזוהר בפרשת ויקהל דף קצ"ז ע"א וז"ל, תנא יונה מחיליה דאליהו קא אתי, ודא איהו בן אמיתי, כד"א ודבר ה 'בפיך אמת. וז"ס מ"ש רז"ל תנא דבי אליהו, אותו הנער שהחייתי, משיח בן יוסף הוא, כי להיותו מטפת יוסף, ולכן הוא יהיה משיח בן יוסף במהרה בימינו, ומה שישאר אחר כך לעתיד לבא לחלק אליהו עצמו האמיתי, הוא אותו אליהו דשבט בנימין. ועבור נדב ואביהוא, נתנו אל אלישע הנביא בסוד עבור, כשעלה לשמים. וז"ס מה ששאל אלישע, ויהי נא פי שנים ברוחך אלי. ובספר הקנה כתוב, פי שנים הם נדב ואביהוא. והענין הוא, כי נ"א ר"ת נדב ואביהוא, שהם פי שנים שנתעברו ברוחו של אליהו. גם ר"ת "נא "פי "שנים "ברוחך "אלי. הוא נפש בא, ר"ל, כי נדב ואביהוא, שהם מבחי 'נפש דאצילות דאדה"ר כנז"ל, שבא אליך בעבור שהרגת לזמרי, תתנם עתה אלי:
והנה אלישע הוא משרש חנוך הנקרא מטטרו"ן, שהוא מצד נשמה דאצילות הנקראת זיהרא עילאה דאדה"ר, ולכן הוצרך ליקח נפש זו דנדב ואביהוא, שהם נפש דזיהרא עילאה דאדם, שהיו באליהו. ולפי שאליהו זכה לרוח דזיהרא עילאה כנז"ל, לזה אמר ברוחך אלי. גם רמז ברוחך, אל מה שנתבאר אצלינו, כי אביהוא נפשו ורוחו משרש קין, אבל נדב נפשו משרש אחר, ורוחו משרש קין בלבד, ויען שרוהו לבד היא משרש זה של קין, לכן אמר ברוחך:
ולכן נקרא שמו אלישע, לרמוז, כי בקין נאמר ואל קין ואל מנחתו לא שעה, ויען שנתקן קין נקרא אלישע, כלומר, לי שעה הקב"ה, מה שלא שעה אל קין בהיותו בלי תקון. וכבר רמזתי לך למעלה, כי פינחס נקרא אליהו, להורות על עבור נדב ואביהוא, הבאים מן קין שנתקנו בו. ולכן שלשה אותיות אלי שבאליהו, ישנם ג"כ באלישע, להורות כי גם אלישע השלים לתקן בג 'אותיות אלו, כמו אליהו:
וז"ס מה שצחקו בו הילדים, וא"ל עלה קרח עלה קרח, והענין הוא, במה שיתבאר לקמן, כי קרח בן יצהר, הוא רוחו של קין מצד הרע, ולכן ירד חיים שאולה, וא"ל הילדים לביישו ולגדפו, כי הנה קרח ירד שאולה, וצריך לעלות, ואתה נמשך משרש קרח, ואיך אתה רוצה לעלות. גם רמזו, כי הנה קרח בן יצהר גלחו משה, והיה קרח בשערותיו כנודע, ולכן גם אלישע היה קרח בשערותיו כמוהו, כי שרש נשמתו יש בה חלק ואחיזה מן קרח. וזה גרם שנתעברו בו אחר כך נפש נדב ואביהוא, שגם הם משרש נשמת קרח. גם כמו שמרע"ה הזכיר שם בן מ"ב, והרג את המצרי שהוא נפש קין מצד הרע, כן אלישע הזכיר שם בן מ"ב, והרג מ"ב ילדים אלו כנזכר בזוהר:
ואחר כך נתגלגל בחזקיהו מלך יהודה לרמוז אל מ"ש ז"ל כי בימי המבול תלאו הקב"ה לקין ברפיון, ועליו נאמר וימח את כל היקום. ועתה כשנתקן, נקרא חזקיהו, כי בו נתחזק קין מרפיונו ובו נתקנו ג 'אותיות יה"ו מן אליהו הנביא, ובחזקיהו זכה אל חלק א 'משלשה חלקי הבכורה הראוים לקין שהיה בכורו של אדה"ר, והם, כהונה, ומלכות, וחלק בכורה, כנזכר בתרגום פסוק ראובן בכורי אתה וגו'. ועתה בחזקיהו לקח כתר המלכות, וז"ס מ"ש ז"ל בקש הקב"ה לעשות לחזקיהו משיח וכו'. והטעם הוא, לפי שהוא מן קין הבכור, והיה ראוי ליקח כתר המלכות, ולהיות משיח לעתיד לבא, ונתבטל, מפני שלא אמר שירה:
אחר כך נתגלגל במתתיה בן חשמונאי, שהיה כ"ג ומלך, ואז זכה ביחד לשני חלקי הבכורה. ואח"כ נתגלגל בעקביא בן מהללאל, וכבר ביארנו, כי קין נרמז בסוד עקב עשו, ולכן נקרא שמו עקביא, ולפי שעקביא זה תקן ג"כ בחי 'מהללאל בן קינן, לכן נקרא עתה עקביא בן מהללאל. ואחר כך נתגלגל בריב"ז, ולכן בעת פטירתו, אמר הכינו כסא לחזקיהו מלך יהודה שבא ללוותו, להיותו משרש גלגול נשמתו. וגם בו זכה כתר כהונה של קין הבכור. אחר כך נתגלגל בר 'עקיבא בן יוסף, וגם בו נרמז בחי 'העקב של עשו,

כנזכר בעקביא .ובזה תבין מ"ש במסכת רות של הזוהר ,כי יששכר הוא ר 'עקיבא ,וכמו שיתבאר לקמן כי
גם יששכר הוא משרש של זה קין .אחר כך נתעבר בסוד עבור משני גאונים ,הנקראים רב אחאי ,ורב
אחא משבחא גאון ,כדי לתקנם .כי הם משרש נפש אחאב המלך ,ובהם נתקנו שלשה אותיות אחא של
אחאב ע"י עבור הנזכר ,אבל הבית של אחאב ,נתקנה ברבי אברהם גאליד ,כמו שהודעתיך בסדר גלגולי
שרש נפש אחאב המלך:
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Source
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Source with Translation
Layout
Font Size
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Chapter 33
הנה נתבאר ,כי זיהרא עילאה דאדה"ר ,הם נשמה רוח נפש שלו ,מצד עולם האצילות .והנה חנוך שהוא
מטטרו"ן ,הוא נשמה דזיהרא עילאה .ואמנם קין לקח נפש של זיהרא עילאה דאדם .וכבר ידעת ,כי כל
הנפשות היו כלולות באדה"ר ,וכשחטא נתמעט ,ולא נשאר בו רק התרומה ,הנקראת תרי ממאה ,חלתו
של עולם .והנה בבחי 'הנפש שהיא מצד העשיה ,נשארו בו תרי ממאה היותר מובחרים שבכל הנפשות .
וגם בחי 'תרומת נפש זו נתנה לקין ,ושאר חלקי כל הנפשות פרחו מאדם כשחטא ,ונשרו ממנו:
וכבר הודעתיך כי קין מעורב מטוב ורע ,והוא מוליד נשמות דוגמת הבל אחיו ,כנזכר בסוף אדרא רבא
דפרשת נשא .והנה מהטוב שבו ,מוליד נשמות צדיקים .ומבחי 'הרע שבו ,מוליד נשמות רשעים .והנה
מבחי 'הטוב שבו ,יצאו קינן ומהללאל ,כנזכר בזוהר בפרשת תרומה דף קס"ח ע"א .ואחר כך נולד ראובן
בכור יעקב ,והיה ראוי שיטול חלק הבכורה של קין בכור אדה"ר ,ובשביל מעשה דבלהה אבד בכורה זו ,
כמ"ש התרגום על פסוק ראובן בכורי אתה יתר שאת ויתר עז ,שהם ,בכירותא ,כהונתא ומלכותא .וסוד
יתר שאת ,היא הכהונה הנרמזת בקין ,הלא אם תטיב שאת .וכיון שחטא ,אבד הכהונה הנקרא שאת .
ואחר ששב ראובן בתשובה זכה שהביא הדודאים ונולד בסבתם יששכר ,והוא מצד הטוב של קין הבכור .
וזהו מה שאמרה חוה בלידת קין ,ותאמר קניתי איש את ה ,'לרמוז כי חוה ולאה שתיהם בחי 'בינה ,
הנקראת אימא עילאה כנודע אצלינו .ורמזה לומר ,כי תקון שלמות קין ,יהיה בישששכר ,הנולד ע"י אותה
הקניה ,שקנתה לאה מן רחל את יעקב ,ע"י הדודאים ,כמש"ה כי שכר שכרתיך בדודאי בני ,ונולד הבן
ההוא ,והיה חלק ה 'מצד הטוב ,והוא יששכר .ולהיותו מבחי 'נפש הנקראת עשיה כנז"ל ,יש בו אחיזה אל
הקליפות וזוהמת הנחש כנודע ,ולכן עשו שהוא הנחש נאחז בהם ,ונקרא עקב עשו ,כי הם בעשיה ,
הנקראת עקב .ויעקב חטפם מעשו ,בסוד וידו אוחזת בעקב עשו ,ואח"כ נולד יששכר מבחי 'הנפש הזו .
ואח"כ מבחי 'עקב זה ,נולד ר 'עקיבא בן יוסף ,ע"ש העקב הזה .וכמו שרמזנו בדרוש שקדם ,ממ"ש בשם
מדרש רות מהזוהר ,כי יששכר הוא רבי עקיבא:
אחר כך באו נדב ואביהוא מצד הטוב של קין ,וז"ס הבכור נדב ואביהוא ,והקשו בזוהר בפרשת אחרי
מות ,דהיל"ל ואלעזר בתוספות וא"ו ,אך הענין לרמוז ,כי קין בכורו של אדם הראשון ,והנה הבכור הזה
שהיה בכור הא 'שקדם בעולם שהיה קין ,הנה הוא נתגלגל בנדב ואביהוא אבל אלעזר ואיתמר הם
משרש א ,'ולכן לא נזכר תוספת וא"ו באלעזר ,שלא להחבירו עם נדב ואביהוא .ואמנם נדב היתה רוחו
לבד מבחינת קין ,וז"ס פסוק ורוח נדיבה תסמכני .אבל נפשו היתה משרש זקנו ,עמינדב אבי אלישבע

אמו, ולקח ממנו שלשה אותיותיו האחרונות, והם נדב:
אבל אביהוא, היו נפשו ורוחו מן קין, ולכן נקרא אביהוא, לרמוז כי כל בחינותיו הם מן קין, שנטל נפש אדם עצמו, הנקרא אב לכל העולם, וזהו אביהוא, כי הנה הוא עצמו בחי 'אדם אבי כל העולם. וז"ס אנחנו טמאים לנפש אדם, כי נדב ואביהוא, הם נפש אדה"ר ממש. האמנם לפי שנדב לא היה בו מבחי 'נפש אדם, רק חלק הרוח שבו בלבד, משא"כ באביהוא שכל חלקיו היו מנפש אדם, לכן אמר לנפש אדם, ולא אמר לנפשות אדם בלשון רבים, כי עיקר נפש אדם הוא באביהוא לבדו. והנה אביהוא נמשך משרש נחשון אחי אמו, כי גם הוא משרש קין הנקרא נפש, ולפי שעיקר אחיזת זוהמת נחש באדה"ר, היא בנפש דעשיה כנז"ל, לכן נקרא נחשון ע"ש הנחש. והענין הוא, כי הנחש העליון, מסיר ומסלק ב 'המוחין דנוקבא שהם ב 'פעמים אור אור, כמבואר אצלינו בכונת ואהבת את ה 'אלהיך, והם בגימטריא נחשון, להורות, כי נחשון במעשיו הטובים, החזירם בנוקבא:
וכאשר עוד נתגלגל בישי אבי דוד, אז נתקן לגמרי בחי 'קין, ולכן נקרא נחש, כמ"ש הפסוק אשר בא אל אביגיל בת נחש, ואמרו רז"ל בת מי שמת בעטיו של נחש, לרמוז כי ישי גמר להתקן כל זוהמת הנחש, שנתערבה בנפש זו של קין. אך עכ"ז מת בעטיו של נחש, בחטאו של אדם. ואז בישי נשלם לגמרי יותר מנחשון:
ונחזור לענין נדב ואביהוא, כי הנה להיותם בחי 'נפש הנקראת עשיה, נתאחז בהם זוהמת הנהש, וחטאו במעשה הקטרת, ונענשו ומתו. והנה אליהו הנביא שהוא פינחס, היא נפש זיהרא עילאה דאדם, ולכן נתעברו בו נפש נדב ואביהוא במעשה זמרי, כי גם הם נפש אדם מצד נפש דעשיה כנז"ל. ואמנם אלו לא חטאו ישראל במעשה העגל, היתה זוהמת הנחש נפסקת לגמרי כנודע. ואע"פ שנדב ואביהוא היו חוטאים במעשה הקטרת, היה מספיק להם שימותו בלבד, אבל כיון שחטאו ישראל בעגל, גרמו להחזיר דבוק זוהמת הנחש בנפש אדם, ואז נשרפו נדב ואביהוא ולא הספיק במה שימותו מבלי שריפה. וזהו טעם ואחיכם כל בית ישראל יבכו את השריפה, כי חטא ישראל בעגל גרמו השריפה הזאת של נפש אדה"ר, אב לכל העולם, ולכן כל ישראל כלם יבכו את השריפה. וזהו טעם היות נדב ואביהוא שקולים ככל ישראל, ושקולים כמשה ואהרן, כי הנה הם נפש אדה"ר עצמו כנזכר. וכאשר נתעברו בפנחס, אז כתיב זכר נא מי הוא נקי אבד, כנזכר בזוהר פרשת פנחס והענין הוא, כי נדב ואביהוא שהם ר"ת נ"א, והם משרש קין אותיות נק"י, לא נאבדו, כי נתעברו בפנחס, כי גם הוא מקין, וכשחטא פנחס במעשה דבת יפתח כנז"ל נסתלקו ממנו עבור נדב ואביהוא, והלכו בשמואל הנביא בדרוש שקדם:
ודע, כי קרח בן יצהר, הוא מבחי 'הרוח של קין מצד הרע שלו, כמו שנתבאר בפסוקים, ויקח קרח וע"ש, כי נתלבש זה הרוח הרע של קין בו, ולכן היה מקטרג להבל אחיו שהוא מרע"ה. משא"כ יתרו, כי גם הוא מן קין, כמש"ה וחבר הקיני נפרד מקין, אלא שהוא מבחי 'הטוב של קין, ולכן נתן את צפורה בתו למשה, והטיב עמו, והאכילו לחם. משא"כ בקרח שהיה מצד הרע של קין כנזכר. וקרח חשב, כי בו יתוקן קין הבכור, ולכן נתגבר על משה שהוא הבל, וטעה בזה, כי אין תקון קין בקרח, לפי שהוא מצד הרע שבו, אלא בזרע היוצא ממנו, והוא שמואל הנביא, שהוא מצד הטוב של קין. וז"ש רז"ל קורח ניבא ולא ידע, כי ראה אש יוצאה מאמתו, והבן זה. וז"ס וירא את הקיני, כי קני הוא קין, ושמואל הוא מן קין. ונרמז בתיבת אוי מי יחיה משמו אל אותיות משמואל, פירוש, כי למעלה אמר וירא את עמלק וכו, 'שהוא מצד הרע של קין, כמו שנתבאר במקומו, ואמר כי אוי לו לעמלק כשיבא שמואל, שהוא אשר זרז לשאול על מלחמת עמלק, שנאמר וישסף שמואל את אגג:
וז"ס מ"ש בזוהר בפרשת ויצא, כי מ"ש ויגע בכף יריכו, דא אינון נדב ואביהוא. גם אמרו בסבא דמשפטים דף קי"א, כי שמואל חטף מסמאל, אותה הירך שלקח מן יעקב. והענין הוא, כי נדב ואביהוא הם תרין ירכין נצח והוד, שמשם נשרשים הנביאים, ובהם נאחז סמא"ל כנז"ל, וכשבא שמואל חטף מסמא"ל את הירך ההוא, שהם נדב ואביהוא, וזכה לנבואה על ידיהם, כי ירכין תמן אינון נביאים. וקודם שמואל שהיה הירך ביד סמאל, אין חזון נפרץ ונפסקה הנבואה, כמ"ש חז"ל. וז"ס מ"ש ז"ל במסכת ברכות בפ"ה על פסוק אם ראה תראה בעני אמתיך, שאמרה חנה, אלך ואסתתר ותשתה מי סוטה, ואז בהכרח שיהיו לה בנים. וזה יובן במ"ש הסבא דמשפטים, כי שמואל חטף הירך מן סמא"ל, ונתן לו תמורתה ירך הסוטה, ולכן אמרה חנה לשי"ת, כ"א לא תוכל היא ללדת את שמואל, ולחטוף הירך מן סמא"ל, תלך ותסתר, ואז יאבד סמא"ל שני הירכין ירך יעקב והוא שמואל, וירך הסוטה, כי היא טהורה, ולא ישלוט בה:
גם ז"ס משה ואהרן בכהניו ושמואל בקוראי שמו, כי שקול שמואל כמשה ואהרן והטעם הוא, לפי שהיו בו

נדב ואביהוא, השקולים כמשה ואהרן, כמ"ש ז"ל על פסוק בקרובי אקדש. גם דע, כי כמו דאלישע לקח שלשה אותיות אלי מן אליהוא כנז"ל בדרוש שקדם. כן שמואל לקח שני אותיות א"ל שבאליהו, לרמוז על לקיחתו את נדב ואביהוא, שהיו בתחלה באליהו כנזכר שם:

ואמנם צריכים אנו לבאר ענין שמואל, ולכן נתחיל נדב ואביהוא, דע, כי כמו שנדב ואביהוא חטאו במעשה הקטרת וגם ישראל שחטאו במעשה העגל, גרמו להם לישרף, כנז"ל בפסוק ואחיכם כל בית ישראל יבכו את השריפה אשר שרף ה'. כן אהרן גרם מיתתם, לפי שהוא עשה העגל ומתו בסבתו, כמש"ה ובאהרן התאנף ה' מאד להשמידו, זה כלוי בנים וכו'. ואמנם אהרן הכהן, הוא משרש הבל בן אדה"ר, כמו שנתבאר בדרושים שקדמו, כי שרש הבל נחלק לכמה בחי' שרשים. והנה שני שרשי נשמות, יש בשרשי הבל, והם, שרש הרן אחי אברם. ושרש נחור. והנה נחור, נתגלגל בחור בנה של מרים. והרן, נתגלגל באהרן הכהן. וכבר הודעתיך, כי חו"ר לקח ג' אותיות מן נחור, ואות נ' של נחור נשארה לשרש אחאב מלך ישראל, כמבואר אצלינו ואמנם אהרן, ג' אותיות מן הרן, ונוסף עליו אות א'. וגם לוט בן הרן, משרש הבל, ולכן ר"ת ואת "לוט "בן "הרן, הוא הבל למפרע, כי לוט והרן שניהם משרש הבל, ומן לוט נמשך רחבעם המלך, כמבואר אצלינו. ונמצא כי מרע"ה, ואהרן אחיו, וחור בן מרים, ולוט, ואחאב, כלם משרש הבל בן אדם, רק שהם שרשים מחולקים זה מזה, וכלם משרש הבל:

ונחזור בענין אהרן, כי הוא הרן בן אחי אברם. והרן בא לתקן חטא אדה"ר שעבד ע"ז, ולא די שלא תקן, אלא שגם עתה לא האמין בה' אלא עד שיצא אברהם מכבשן האש, כמ"ש ז"ל ולכן נשרף הרן באור כשדים. ואח"כ נתגלגל באהרן לתקן חטא הנזכר, ואדרבא חטא במעשה העגל, והוצרך ליהרג, והיה מן הראוי לו שימסור עצמו להריגה, כשקמו עליו הערב רב וא"ל קום עשה לנו אלהים, והוא טעה, כי חשב שהיה מספיק במה שהרגו את חור, שגם הוא משרש הבל כנזכר. וז"ס ויבן מזבח לפניו וארז"ל ויבן מזבח מן הזבוח לפניו, שהוא חור. ולכן נמנע, ולא מסר עצמו להריגה, וחטא בזה, ולא נתקן חטא זה, עד אוריה הכהן, כמו שיתבאר לקמן. ואמנם תחלה נתגלגל ביעבץ השופט, ואז חטא, שתמיד היה נודר נדרים כמ"ש ז"ל על פסוק ויקרא יעבץ לאלהי ישראל, ויאמר אם ברך תברכני, ולכן נתגלגל אחר כך בתולע בן פואה השופט, ונקרא תולע, ע"ש התולעת, שאין כחה אלא בפיה, ורמז בזה שבא לתקן ענין הנדרים שיצאו מפיו. ואז חטא באופן אחר, כמ"ש ז"ל על פסוק והוא יושב בשמיר בהר אפרים, כי קבע ישיבתו בעיר א', ולא היה מסבב כל המדינות לשפוט את העם, ועי"כ נמנעים העם מלבא אצלו לדין לפניו, מסבת טורח הדרך, ולכן נתגלגל אח"כ בשמואל הנביא, ותקן חטא הנזכר, וסבב כל המקומות לשפוט את ישראל, כנזכר בפסוק. ואז נתעברו בו נדב ואביהוא, הנקראים ירכי קשוט, דמתמן נביאים, וזכה לנבואה על ידם כנז"ל. וכאשר הוליד את אביה בנו, הוריש לו אביהוא, ונתגלגל בו, ולכן שמותיהם שוים. אבל נדב נשאר בשמואל, וז"ס ומשנהו אביה וגו'. פירוש, כי נדב נשאר בשמואל, ומשנהו שהוא אביהוא, משנה של שמואל, נתגלגל בבנו, ונקרא אביה. ואחר כך נפטר שמואל, ונתגלגל באביה בן ירבעם. וכמו שנאמר בשמואל ויספדו לו כל ישראל, כך נאמר באביה בן ירבעם, וספדו לו כל ישראל, יען כי נמצא בו דבר טוב, ואמרו במדרש איכה בזוהר, כי דבר טוב, הוא משיח בן יוסף שיצא ממנו. והטעם, כי הוא גלגול שמואל כנזכר:

ואחר כך חזר אהרן, ונתגלגל עוד באוריה הכהן מקרית יערים, ואז נהרג ע"י יהויקים המלך, ובזה נמחל לו ההריגה שנתחייב במעשה העגל כנזכר. ואמנם גם נדב ואביהוא נתגלגלו עמו אז באוריה הכהן, בסוד גלגול ממש, לפי שהם מתו על ידו, כנז"ל על פסוק ובאהרן התאנף ה'. ולכן נקרא אוריה ע"ש אהרן, כי הם דומים בשמותיהם. גם שניהם היו כהנים. ואע"פ שנתקן באוריה כשנהרג, ע"כ זה הנה גרם שנדב ואביהוא בניו המתגלגלים עמו שם נהרגו עמו בסבתו, ולכך הוצרך להתגלגל שנית:

בזכריה הנביא הכהן, חבירו של חגי ומלאכי. וגם אז נתגלגלו עמו בניו נדב ואביהוא בגלגול ממש. ולכן אוריה הכהן שבא לתקן חטאו של אהרן, נקרא כהן, לרמוז אל אהרן הכהן הראשון, אבל זכריהו שבא לצורך נדב ואביהוא, לא נקרא בשם כהן, אע"פ שהיה כהן, כמש"ה ואעידה לי עדים נאמנים, את אוריה הכהן ואת זכריהו בן יברכיהו. גם רמז ענין, כי באוריה לא הזכיר בן, אבל בזכריהו הזכיר בן, לרמוז כי אוריה האב, וזכריהו הבן שהם נדב ואביהוא בניו, והם העיקרים בזכריהו. אבל אהרן הכהן אביהם, עיקרו היה באוריהו. ולכן נקראים עדים נאמנים, לפי ששניהם נפש אחת כנזכר, וכל א' משניהם היו בו מגולגלים שני עדים, בחי' אהרן, ובחי' שני בניו. גם לכן אוריה נתנבא תוכחות, כיון שעדיין היה צריך ליהרג. אבל זכריהו נתנבא דברי נחמות ובנין בית שני כנזכר בספרו:

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Chapter 34
והיא מיוסדת בענין שרשי הנשמות של קין והבל .דע, כי הבל הוא הכתף הימני של אדה"ר, והוא בחי '
עיטרא דחסד שנשארו בז"א .ונמצא כי הוא מסוד הדעת, וכבר הודעתיך, כי הדעת הוא מכריע בן חו"ב ,
ולכן צריך שהדעת עצמו יהיו בו שלשה בחינות, והם, חג"ת .והנה משה תחלה היה הבל בן אדה"ר ,
ואח"כ נתגלגל בשת, ואח"כ בנח, ואח"כ בשם בן נח .וז"ס ואתה אמרת ידעתיך בשם, רמז גלגולו בשם .
וגם מצאת חן בעיני, רמז גלגולו בנח אביו. כי נח הם אותיות חן, בסוד ונח מצא חן .וכבר הודעתיך במקום
אחר, כי ענייני הגלגולים האלה, הם בסוד נר"ן, ולכן אל תתמה, איך נח ושם היו יחד בזמן א, 'עם היותם
בחי 'אחת .גם לכן נרמז שם, בשתי אותיות ראשונות של משה .ונמצא כי שם ונח ומשה, כלם הם שרש
א, 'והם מבחי 'החסד, שהוא הבל בן אדם .וז"ס הנאמר במשה, כי מן המים משיתיהו, הם מימי החסד
הנזכר .והנה כאשר משה קבל התורה מסיני, נכלל בכל שלשה בחינותיו הנז, 'ונתעלה בסוד הדעת
המכריע, אשר משם הוא בחי 'תורח שבכתב .גם ז"ס מימינו אש דת למו, כי התורה נתנה מצד הגבורה ,
והוא מצד גבורה שבדעת כנזכר:
וכבר הודעתיך, כי עד מראה הסנה, עדיין משה לא תקן מאותיות הבל ושת, אלא אות ש 'משת, ואות ה '
מהבל, הנרמזים בשם משה .ושלשה אותיות הבל, לא נתקנו עדיין בו .וזהו הטעם שגרשום ומנשה בני
משה, שהוליד קודם מראות הסנה, לא היו כ"כ צדיקים, והיו בלתי הגונים) .הגהה - אמר שמואל, לא
ידעתי, מאן דכר שמיה דמנשה כאן, כי משה לא היו לו בנים, זולתי גרשום ואליעזר הנזכרים בפרשת
יתרו .(גם טעם אחר, לפי שכל ישראל היו בניו ונצוצות נשמתו, כי ז"ס מ"ש מז"ל שקול משה כנגד כל
ישראל, כי היה כדוגמת אדה"ר הכולל כל הנשמות, ולכן אין לחוש אם גרשום ומנשה לא היו ראוים, כי
כבר היו כל ישראל בניו:
ונתזור לענין, כי בסנה נתקן משה גם באותיות הב"ל, ולכן נאמר וירא מלאך ה 'אליו בלב"ת אש, לרמוז ,
כי תחלה אותיות לב"ת, לא נתקנו, ולכן נקראת לב"ת אש, מצד הדין, יען כי לא נתקנו .ועתה בסנה
נתקנו .ולהורות על התקון הזה, נאמר בו משה משה שני פעמים, להורות כי בפעם הזאת היא משה
מתוקן, משא"כ במשה הא 'שהוא קודם הסנה .ולהורות, כי אף בתחלה לא היה הפגם כ"כ, לכן לא פסיק
טעמא ביניהו: כנזכר באדרת נשא להורות, כי לא היה כל כך פגם גדול
והנה אח"כ, באו הלל ושמאי, ושניהם משרש הבל, אלא שהלל הוא מצד החסד של הבל, ושמאי הזקן
מצד הגבורה של הבל .ולכן תמצא כי אמר השי"ת למשה 'היה 'לך 'לעזרני, ונרמז בר"ת הלל, ולכן משה
והלל, שניהם היו ענותנים כנודע, כי הם מצד החסד שבהבל, ולכן שניהם נרמזים בשם בן ע"ב, היוצא
מפסוקים ויסע, וינזי, ויט. בשני שמות שבו, הסמוכים זה לזה, והם מה"ש לל"ה, שהם אותיות משה הלל:
האמנם שמאי, מצד הגבורה שבהבל הנזכר, ולכן תמצא כי הלל בגימטריא אדנ"י, שהיא בחי 'פנים
שבמלכות .אבל שמאי הם אחורים, כמבואר אצלינו ולכן שמאי הזקן היה קפדן גדול, לפי שהיה מן
הגבורה .ולכן יש בשמאי שני אותיות ש"ם מן משה, ומן שם בן נח .ושני אותיות א"י, הם סוד א"י הבל

אחיך, כי להיות שמאי מצד הגבורה של הבל, לכן נרמז בו חטאו של הבל, שחטא בשתי אותיות א"י מן אדנ"י, הנרמזים בא"י הבל אחיך, כנזכר בתקונין תקון ס"ט:
והנה שמאי הזקן, חטא ע"י קפדנותו, שבאו לידו כמה גרים ולא קבלם להתגייר, כמ"ש ז"ל ולכן נתגלגל אח"כ בשמעון בן עזאי, שלא נשא אשה, והיה בורא נפשות גרים, ע"י עסקו בתורה, כמו שהיה אברהם איש החסד עושה, כנזכר בפרשת לך, בפסוק ואת הנפש אשר עשו בחרן. וכמו שנודע, כי כל אתערו דנפשין דגיורין, הם מצד החסד שהוא אברהם בעוד שהיה פרוש מן האשה, שהיתה עקרה. וכן במרע"ה, שהיה בורא נפשות לגרים, כשפירש מן האשה, לפי שהיה בסוד החסד דהבל. והנה עי"כ נתמתקה גבורת שמאי ונהפכה לחסד. ולכן נרמז בו ב 'אותיות ש"מ מן שמאי, ושלשה אותיות עו"ן, לרמוז כי שמעון בן עזאי, תקן עון שמאי, שהיה דוחה את הגרים:
ואמנם ר 'עקיבא, היה משרש קין כמבואר אצלינו, והוא מצד עיטרא דגבורה כנודע, והמתיק את הגבורה, והפכה לחסד, והיה בורא נפשות לגרים, באותם כ"ד שנים שפירש מאשתו בת כלבא שבוע, והלך ללמוד תורה, והביא עמו:
וצ"ע:
כ"ד אלף תלמידים כנודע. ואמנם ר 'עקיבא עצמו שרש נפשו היתה מן פנימיות הקדושה, אלא שע"י חטא קדמון יצאת אל הקליפות, ואח"כ חזרה בקדושה. ואע"פ שנקרא גר, אינו גר ממש. אבל שאר נפשות הגרים אינם כך, כי עיקר מציאותם והוייתם היא מן אותה הקליפה הנקראת קליפת נוגה, שפעמים היא מסאבא, ופעמים חוזרת אל הקדושה, כנזכר בפרשת ויקהל בספר הזוהר, וז"ס מ"ש רז"ל קשים גרים לישראל כספחת וכו '. והענין הוא, כי האיש ההוא שהיה בתחלתו גוי, כאשר בא להתגייר, נכנס בו נפש אחת, מתולדות הנפשות של הצדיקים בהיותם בג"ע הארץ, כנזכר בפרשת שלח לך. ואחר אשר נתגייר, זוכה ונכנסה בו נפש אחרת קדושה ממש, כשאר נפשות בני ישראל. ואז נקרא גר צדק, כי יש לו ממש נפש קדושה מן המלכות, הנקראת צדק כנודע. והנה אותה הנפש הנשארת עתה בו, והיא אותה שהיתה בו בהיותו גוי, הנקראת נפש הגר, והיא אשר החזירתו למוטב בהכרח הוא שתהיה לה איזו אחיזה אל הקליפה, ולכן בהיותה עתה בגוף הגר הזה אחר שנתגייר, בהכרח היא מחטיאה קצת אל הנפש הקדושה האחרת אשר בגר הזה. וז"ס קשים גרים לישראל כספחת כי נפש הגר הראשונה, מחטיאה את נפש השניה הנקראת ישראל. ובזה תבין סוד ר 'עקיבא ע"ה, שהיה בתחלתו עם הארץ, שונא ת"ח מ 'שנה, באמרו מי יתן לי ת"ח ואנשכנו כחמור. ונמשך לו זה מצד אותה נפש הגר הראשונה. אבל נפשו האמיתית היתה קדושה לגמרי בתכלית, ודי בזה:
ונחזור לענין, כי בן עזאי ור 'עקיבא היו בוראים נפשות הגרים, כשפירשו מן האשה, כי שניהם קדושים, להיותם, זה מצד הגבורה דהבל, וזה מצד הגבורה דקין. ומצד קורבא זו לקח בן עזאי בתו של ר 'עקיבא כנודע. ואע"פ שלא בא עליה, וחזר ושלחה כנודע, עכ"ז כבר נתבאר אצלינו במצות הקדושין, כי על ידי הקדושין נותן האיש באשה בחי 'או"מ מכח רוחו של האיש, ובן עזאי כשקדש בת ר 'עקיבא, יהיב בה ההוא רוחא בסוד או"מ, ונשאר תמיד עמה, ומצד זה יש לבן עזאי קורבה עם ר 'עקיבא תמיד, כנודע אצלינו. גם ז"ס מ"ש ז"ל שהיה אומר בן עזאי על ר 'עקיבא, כל חכמי ישראל דומים עלי כקליפת השום, חוץ מקרח זה, ובלי ספק אין להאמין שיתגאה בן עזאי על כל חכמי ישראל בלשון הזה, וגם שאפילו לר 'עקיבא יזכירנו לגנאי בשם קורח ח"ו. אבל סוד הדברים, דע, כי כל החכמים או רובם הם בוראים נפשות לגרים, ע"י עסקם בתורה. האמנם יש חלוק ביניהם, כי יש מי שאין בהם יכולת רק להביא נפשות אל הגרים, באותה הקליפה הנקראת נוגה כנזכר, אבל ר 'עקיבא ובן עזאי, אחר שהיו מביאים אותם משם, היו מכניסים אותה במקום הקדושה ונתקנת שם, ואח"כ היו ממשיכים אותם משם, ונותנים אל הגרים. ובבחי 'זו היו מעולים ר 'עקיבא ובן עזאי על כל חכמי הדור, וז"ש כל חכמי ישראל לפני כקליפת השום, חוץ מן הקרח הזה. וסוד הדבר, במה שידעת כי באבר אות ברית קדש שבאדם יש שתי נקבים הימני מוציא טפת זרע קדוש, והשמאלי מוציא מי רגלים עכורים, מזון אל הקליפות. וביניהם קליפה דקה כקליפת השום, וקליפה זו היא הנקראת אצלינו קליפת נוגה. והנה כל חכמי הדור ההוא, היו מוציאים נפשות הגרים מקליפת השום הנזכר בלבד. אבל הם, היו מכניסים אותם אל נקב הקדושה הימיני, ומחזירין אותה לקדושה ממש. ואח"כ היו ממשיכים אותם משם לחוץ בגופות הגרים. ורצה לתת טעם, למה גם ר 'עקיבא היה בו כח זה כמוהו, ולכן הזכירו בשם קרח, והענין הוא במה שהודעתיך, כי קרח בן יצחק גם הוא נמשך משרש קין, והנה אמרו בזוהר כי למה נקרא שמו קרח, לפי שהיה לוי, והלוי צריך

שיגלח כל שערו ולהיות קרח, מפני חוזק הדין והגבורה שבו, והנה גם ר 'עקיבא היה משרש קין שהוא עיטרא דגבורה, וע"י חסידותו גלח כל שערות וכחות הדין והמתיקם, ולכן היה קרח, ועי"כ היה בו כח להביא נפשות הגרים ממקום הקדושה עצמה, כדוגמת בן עזאי מצד החסד, שמשם אתערו דנפשין דגיורי. וז"ס מה שנקרא ר 'עקיבא חסיד, עם היותו מעיטרא דגבורה. וכמ"ש בגמרא שבקוהו ר 'עקיבא לחסידותיה. וכן בספר הזוהר בפרשת פקודי, קראוהו סבא חסידא:

והנה גם אביי, החזיק כדרכו של בן עזאי, להמשיך נפשות אל הגרים כמוהו, ע"י עסק התורה, אע"פ שלא פירש מן האשה, כמו שיתבאר טעמו של דבר. וז"ס מ"ש בפ"ק דקדושין אמר אביי הריני כבן עזאי בשוקי דטבריא, ולא היה אומר כן אלא כשהיה שמח שמחה יתירה. והענין הוא, כי הנה אביי גם הוא משרש קין, שהוא עיטרא דגבורה, וכאשר היה ממתק הגבורה, ומהפכה לחסד, שאז נקראת הגבורה שמחה, בסוד יין המשמח, אז היה כבן עזאי בורא נפשות הגרים מצד החסד, דמתמן אתערו גיורין כנזכר:

ונבאר טעם אל כל הנז"ל, כי הנה נתבאר אצלינו, כי בכל אלו שזכרנו שהם משרש קין, אין בהם מי שיהיה נפשו רוחו ונשמתו שלשתם משרש קין, אלא אביי, וזה הוא ענין גדול, שזכה שלא יהיה בו ערוב אחר, אלא כל חלקיו משרש אחד, ושלשתם משרש קין, אשר שם הוא סוד נפשות הגרים, ולכן היה בו כח ויכולת באביי לברא אותם, שלא ע"י פרישתו מן האשה כלל. אבל ר 'עקיבא, שלא היה לו משרש קין רק נפש בלבד, אבל רוחו היה משרש אחר, לכן הוצרך לפרוש מן האשה. אבל בן עזאי שהיה מן הגבורה של הבל, הוצרך ליותר מזה, והוא שלא נשא אשה כלל. ובזה תבין מ"ש אביי, הריני כב"ע בשוקי דטבריא, והיל"ל כר 'עקיבא, כיון ששניהם משרש קין. אבל הטעם הוא, כי בענין בריאת נפשות הגרים, גדלה מעלת בן עזאי על ר 'עקיבא, לפי שבן עזאי לא נשא אשה כלל. ואמנם אביי, להיות נפשו ורוחו ונשמתו מן קין, לכן היה שקול כבן עזאי ממש, אע"פ שלא פירש מן האשה, משא"כ בר 'עקיבא. ולפי שאביי כל חלקיו משרש קין, לא היתה הלכה כמותו לגבי רבא חבירו, שהיה מן הבל, כמו שנתבאר אצלינו. וזהו טעם למה אביי היה יתום, ולא ראה לא אביו ולא אמו, וכמו שנרמז שמו בפסוק "אשר "בך "ירוחם "יתום, ר"ת אביי. והענין הוא, כי כיון שנפשו ורוחו ונשמתו כלם הם משרש אחד של קין, וכבר הודעתיך בדרושים שקדמו, כי כל שרש קין, נקרא בחי 'נפש בלבד, כי הוא מצד המלכות הנקראת נפש, בסוד נפש אדם. ולכן נקרא יתום כי כשהוא מבחי 'נפש בלבד, נקרא יתום, כמ"ש בספר התקונין תקון י"א, שבסוף הספר, בענין נפרעין מנכסי יתומים, כי בהסתלקות הנשמה, אשתארו נפשא ורוחא יתמין וכו'. וכיון שאביי היה יתום, להיות כל חלקיו מן קין כנזכר, לכן היה בו כח אף בלי פרישתו מן האשה, לברא נפשות הגרים, אשר גם הם יתומים בלי אב ואם, כנודע מפשט הענין. והענין הוא, כי סוד תערובת קין בכל נצוצות שאר הנשמות, הם שלא ע"י אב ואם, וכלם נקראים יתומים. וכן הגרים הם יתומים, כי אין להם אב ואם מישראל, שיוליד נפשות שלהם:

ואל תתמה, היאך בכל דורו של בן עזאי, לא נמצא מי שיברא נפשות הגרים, והרי ר 'ישמעאל בן אלישע כ"ג, שנתבאר אצלינו שהוא נצוץ נשמת יוסף הצדיק, ולמה לא היה בו כח זה כמוהו. אבל הענין הוא במה שנתבאר אצלינו, כי כל אותם עשרה הרוגי מלכות, הם עשר טפות זרע שיצאו מן יוסף, ולפי שיוסף הוא עצמו ר 'ישמעאל, וחטא, כי פגם באותם הנצוצות שהוציאם לעמקי הקליפה, לכן לא היה בו כח לברא נפשות גרים. ולכן תמצא כי עונש ר 'ישמעאל קשה מכל עשרה הרוגי מלכות כי הוא גרם להם, ע"י הוצאות טפת זרע הנזכר. וכדמיון מ"ש ביוסף, ויפשיטו את יוסף את כתנתו, כן הפשיטו עור פניו של ר 'ישמעאל. גם נדמה ר 'ישמעאל ליוסף, בהיותו יפת תאר כמוהו, כנזכר בפרקי היכלות. וכמו שיוסף נשבה בין הגוים במצרים, כן נשבה ר 'ישמעאל, כנזכר כששאלו ר"י בן חנניא, וא"ל מי נתן למשסה יעקב, והשיב הלא ה 'זו חטאנו לו, רמז לו, כי בעון נצוצות טיפי הזרע של יוסף שירדו בקליפות במקום הרגלים, אשר שם הוא סוד המשסה ברגלים, לכן נשבה בין הגוים, וזהו מי נתן למשסה יעקב, שהם אותם הטפות כנזכר, והשיב הלא ה 'זו חטאנו לו:

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Chapter 35
בענין קין והבל .כבר נתבאר כי קין והבל, לקחו גם נפש דאצילות, שהיתה באדה"ר .והענין הוא, כי הנה נודע שכל העולמות קשורים זה בזה, ואחר שהאדם משלים לתקן חלק עולם העשיה, יכול לעלות עד עולם היצירה, ועד"ז ג"כ יעלה עד עולם האצילות .כנזכר בס"ה ריש פרשת משפטים, זכה יתיר יהבין ליה .
וכבר נתבאר לעיל בדרושים שקדמו, כי אין זה רק בנשמה חדשה, כי אז יכול לעלות מעולם לעולם כנזכר שם .ונמצא כי כל העולמות קשורים זה בזה, וזה כסא לזה, וזה לזה .והנה יש בחי 'נשמות, שמעולם לא השיגו, רק לתקן בחלק נפש של עשיה בלבד, ויש שזכו עד היצירה, ויש עד הבריאה, ויש שזכו לתקן עד האצילות, ומועטים הם בכל שרשי הנשמות, שימצא שרש שזכה לתקן עד האצילות .ואין מעלה זו נמצאת, אלא בשרשי הנשמות של קין והבל, כי להיותם נשמה חדשה בצד מה, כמבואר אצלינו לכן זוכים לתקן וליקח אפילו נפש דאצילות, אבל לא יותר מזה .אבל כל שאר השרשים, שהם נקראים נשמות ישנות כמבואר אצלינו, לא זכו ליקח נפש דאצילות, והלואי שיזכו אל נשמה דבריאה:
ודע, כי בשרשי הנשמות של קין והבל עצמם, יש ב 'בחינות, הא 'היא, בחי 'נשמותיהם של קין והבל עצמם בלבד, נשמות שנשרו, שהיא מעולם בי"ע בלבד נשאר .ויש בחינה שנית עליונה, והיא אותו החלק של אדם הראשון עצמו, שהוריש ממנו אל קין והבל בניו .ונ"ל שהוא נצוץ מנפש האב עצמו, שנותן בנפש הבן להדריכם כנודע ובבחי 'הזאת הב', יש בה המשכת כל העולמות, שהוא מנפש דעולם העשיה עד הנפש של עולם האצילות, והיא בכלל .וכל מי שנשמתו מזו הבחי 'הב', מעלתו גדולה, כי יש בה כח ויכולת לתקן בפעם הראשונה ויבא בעולם, מנפש דעשיה, עד נפש דאצילות .ויזכה ע"י מעשיו לקחת נפש בידו, דאצילות .אך לא רוח, או נשמה דאצילות, לפי שאינם נקראים נשמה חדשה לגמרי, כנז"ל בדרושים שקדמו .וכבר ביארתי בדרושים שקדמו, כי גם בזאת הבחי 'השנית, שהיא אשר הוריש אדם לקין והבל בניו, יש בה ב 'בחי', והם, אור מקיף, ואור פנימי .וכל הנשמות של בחי 'זו השנית, שביארנו בדרושים שקדמו, כגון, יששכר, ור 'עקיבא, וחזקיהו, כלם הם מן האור הפנימי של בחי 'זו, וגם אליהו הנביא ז"ל, היה מן האור הפנימי של בחי 'זו השנית .ואח"כ נתעברו בו נדב ואביהוא, כי הם היו מן האור המקיף דנפש דאצילות של בחי 'זו השנית:
ונבאר עתה שרש קין והבל, היכן נאחזים בנשמת אדה"ר .דע, כי קין הוא בחי 'זרוע שמאלי שבכל הפרצופים שבכל העולמות, בין בא"א, בין באו"א, בין בזו"ן שבאצילות ושבבי"ע .וכנגדו הוא הבל בחי ' זרוע ימני שבכל הפרצופים שבכל העולמות .ודע, כי בשלשה עולמות התחתונים שהם בי"ע, נקראים זרועות .אבל בעולם האצילות, נקראים כנפים .ונמצא כי קין הוא בכנף השמאל דאצילות, והבל בכנף ימין .
ובחי 'זו של הכנפים ושל הזרועות, יש בהם בחי 'אור מקיף ואור פנימי כנזכר .ודע, כי כל הנשמות הבאים מזו הבחי 'הב 'של קין והבל, שהורישם אדם אביהם, לא זכו ליקח בעה"ז רק עד הכנפים של מלכות דאצילות, הנקראת נפש דאצילות .וכל השרשים של הנשמות שיש בבחי 'זו השנית, יכולים להשיג בעה"ז, ליקח עד שם בפעם א 'אבל משם ולמעלה, אי אפשר להם להשיג בפעם א', אלא עד שיבאו בגלגול שני .
ויען אשר מי שהוא מזו הבחי 'השנית, יכול להשיג בפעם א 'אפילו נפש דאצילות, לכן כל הצדיקים האלו, נקראים מלאכים .ובכל מקום שתמצא בחי 'שם מלאך, מכונה לאיזה צדיק, אינו אלא משרש הזה הנזכר .
ולכן נאמר בפנחס, בענין רחב הזונה, ותקח האשה את שני האנשים, ותצפנו בלשון יחיד, כי לא הוצרכה להטמין אלא את האחד, אבל פינחס לא הוצרך לכך, לפי שנקרא מלאך, והוא נקרא כן, לפי שהוא מן שרש קין זה .ולכן אליהו ז"ל היה מלאך, כי הוא מן השרש הזה של קין .גם ר 'יהודה בר אלעאי ז"ל, היה מזו הבחי 'הב 'של קין, ולכן רמזו ז"ל בתלמוד עליו, שבכל ע"ש היה רוחץ פניו ידיו ורגליו ומקבל שבת,

והיה דומה למלאך ה 'צבאות .גם יהודה וחזקיה בני ר 'חייא ,נקראים מלאכים ,להיותם משרש הזה השני של קין .וכמו שרמזו בזה בתלמוד באמרם ,פליגי בה תרי אמוראי בארעא ,יהודה וחזקיה ,ולקבליהו תרין מלאכי ברקיעא וכו .'ואמנם חנוך שלקח זיהרא עילאה דאדם ,שהיא עד נשמה דאצילות ,היה מלאך יותר עליון וגדול מן אליהו .ונמצא כי מי שהוא מבחי 'עולם האצילות ,נקרא מלאך ,ויכול לעלות במעלת מלאך וזכור זה:

ונבאר עתה ,ענין הזרוע והכנף הזה הנזכר השמאל שבו שרש קין ,וממנו יובן הזרוע והכנף הימני אשר להבל .דע ,כי קין הוא אבר הכתף השמאליי של אדה"ר ,כנז"ל בדרושים שקדמו .ויש באבר הזה שלשה בחי ,'שהם ,בשר ,וגידים ,ועצמות .והנה בבי"ע ,בכל חמשה פרצופים שבכל עולם משלשתם ,יש שרש אל קין בזרוע השמאל ,באבר הכתף שבכל פרצוף מהם ,אבל אין שם בחי 'כנף .אבל בחמשה פרצופים שבאצילות ,יש בהם בחי 'כתף ,בבשר וגידים ועצמות ,ועוד בחי 'כנף .ונמצא כי שרשי נשמה אשר בבחי ' זו השנית של קין ,יש לה בחי 'הכתף עצמו ,שהוא הבשר והגידים והעצמות ,וגם יש לה בחי 'הכנף היוצא משם ,שהם הנוצות היוצאות מאבר הכתף הנזכר ,וזה באצילות .אבל בבי"ע ,לא יש כנף רק בחי 'כתף לבדו כנזכר .וכבר נתבאר בדרושים שקדמו ,ענין הכתף הזה השמאלי:

ועתה נבאר ענין הכנף ,דע כי הכנף השמאלי הזה ,אשר בו נאחז שרשי נשמת קין ,יש בה שלשה אלפים נוצות .אלף גדולים ,ואלף בינוניים ,ואלף קטנים .ובכל נוצה ונוצה מאלו ,יש מאה וחמשים שערות ,שהם בחינת נצוצי הנשמות .והנה בכל נוצה מהם ,יש לה גומא אחת באבר הכתף ,אשר שם תקועה הנוצה , וצומחת משם .עוד יש בכל נוצה בקצה שלה העליון התקוע בגומא ,בחי 'הדם הנבלע בתוכה כנודע .גם הנוצה עצמה בראשיתה ,שהוא קצה שלה התקוע בגומא ,יש עוד למעלה ממנו קצת קנה חלק בלי שער , ואחר בחי 'זו נמשך עוד הקנה הנזכר ונתארך ,וצומחים בו שערות משתי צדדיו ,ועד"ז נמשך עד סיום הנוצה .והנה השערות עצמם הצומחות משני צדי הקנה ,יש בהם שערות גדולות ארוכות ,ויש בהם שערות קצרות קטנות .והנה השערות הקטנות ,הם נצוצות נשמות של הילדים הקטנים שמתים בקטנותם .ויש בהם כמה בחי ',כי אין כל השערות הקטנות שוים בארכם ,וזה מובן .וכן עד"ז יש כמה מדרגות בשערות הגדולים ,וכפי ארכם כך ארך שנותיהם של הנשמות ההם בעה"ז .ודע כי הנוצה בעצמה ,מעלתה גדולה יותר מן הגומא שממנה צומחת ,ויותר מן הדם הנבלע בתוכם ,בתחלת קצה הקנה במקום תקיעתו בגומא .והנה הנוצה ,מעלתו גדולה מן השערות הצומחים בשתי צדדיה ,והשערות הארוכים מעולים מן הקצרים:

גם דע ,כי כל נוצה יש בה ק"ן נצוצות נשמות כנז"ל ,והם כמספר כנ"ף .וחשבון הזה של ק"ן ,הוא ע"ש קין , שיש בו אותיות ק"ן י .'ואמנם הכנף הימני שהוא בחי 'הבל ,מתחלקת הנוצה שבו באופן אחר ע"ש הבל , והוא ,כי כל נוצה מהם נחלקת לחמשה חלקים ,וכל חלק כלול מן ל"ב נצוצות ,וזה הב"ל ,ה 'פעמים ל"ב . ונמצא כי גם הם מספרם ק"ן נצוצות כמו בשל קין ,אלא שהק"ן נצוצות של קין ,שבכל נוצה כל נצוץ מהם נחלק בפני עצמו ,ונקרא ק"ן .אבל של הבל ,נחלקים לחמשה חלקים ,וכל חלק לל"ב נצוצות ,וזהו בלבד ההפרש שבין קין להבל:

ואבאר לך קצת נשמות שבבחי 'זו השנית של קין ,ועם היות כי כל הכתף כלו ,וכל הכנף כלו הוא שרש קין ,אבאר עתה אחד מן השרשים אשר בקין ,הנה בחי 'הגידים אשר באבר הכתף השמאליי ,שבארבע עולמות אבי"ע ,ומלבד זה יש לבחי 'הזאת ,שרש ואחיזה בכנף השמאליי אשר במלכות דאצילות ,שיש שם ג"כ בחי 'כנף כנז"ל ,ואחיזה זו היא בנוצה של מספר עז"ר ,מן האלף נצוצות הגדולים .ויש בנוצה זו ק"ן נצוצי נשמות ,ואלו הק"ן נצוצות שיש בנוצה זו ,הם שרש אחד מיוחד בבחי 'הכנף ,זולת בחינתו אשר לו בגידים של הכתף עצמו כנז"ל .והנה הגומא של הנוצה הזו ,היא אביי .והדם אשר בגומא זאת ,הוא רמי בר חמא .וקצת הקנה התקוע שם נחלק לשנים ,לפי שטפת הדם אשר בתוך הקנה בקצהו זה ,מפסיקו לשתי בחי 'משא"כ אחר צאת הקנה מן הגומא ,שכלו בחי 'אחת .והנה צד השמאלי שבקצה הקנה הנזכר ,הוא שמואל הנביא .וצד הימני ,לא הגיד לי מורי ז"ל .ושאר הקנה אחרי צאתו מן הגומא ,כל מקום שהוא בלתי שער ,הוא חזקיה מלך יהודה .ושאר הקנה המתפשט בין השערות ,ונחלק לכמה חלקים , ונמצא כי כל שתי שערות ימני ושמאלי יש ביניהם מעמיד אחד של קנה ,שבו נאחזים שתיהם ,ובחי ' מעמיד אחד שיש בנוצה הזאת ,הוא ר 'עקיבא בן יוסף .ויהודה וחזקיה בני ר 'חייא ,הם מנוצה אחרת שבאלף הגדולים ,ונוצה ההיא היא יותר גדולה מזו הנוצה שמספרה עז"ר .ור 'יהודה בר אלעאי ,הוא מן נוצה אחרת קטנה מן הנוצה שמספרה עז"ר ,ולכן היה תלמידו של ר 'עקיבא ,ונצוץ נפש הרשב"א זלה"ה ,

ונצוץ נפש מהר"י קארו ז"ל בעל ספר ב"י ,וספר השלחן ערוך ,אשר היה בדור שלפנינו ,הם מזו הנוצה של ר 'יהודה בר אלעאי:

ונבאר יתרון שיש לקין על הבל אחיו ,יתרון גדול מאד ,ואל תתמה כי מספר הזוהר נראה ,כי קין רשע גמור ,והבל צדיק .כי דע ,שבהכרח הוא ,שהבכור יהיה לו יתרון על הפשוט ,וכמ"ש בתקונים תקון ס"ט , על פסוק הלא תיטב שאת .ולא עוד ,אלא שמצינו שנתייחד לו הדבור והיה נביא ,כמש"ה ויאמר ה 'לקין .

ולא עוד ,אלא שמצינו שהיה בנו בכורו של אדה"ר ,יציר כפיו של הקב"ה ,ואם אדם יצור כפיו ,חטא להפליא ,כמ"ש רז"ל במסכת סנהדרין דף ל"ח ,אין לתמוה ממה שחטא קין בנו ,ילוד אשה .האמנם כללו של דבר ,כי קין והבל כל אחד מהם ,היה כלול מטוב ורע ,טוב מסטרא דאדם ,ורע מסטרא דזוהמת הנחש ,שהיה מן החסד ,נאחז בו הרע יותר מהבל ,אלא שלפי שקין הוא בגבורה .שהטיל במוה:

ונחזור לענינינו ,כי קין מצד הגבורה ,והבל מצד החסדים .וכבר הודעתיך כי הגבורות של עתיק יומין , המתלבש תוך א"א ,אשר מהגבורות ההם יצאה אימא עילאה ,הנה הם נתגלו זמן רב ,קודם שנתגלו החסדים .ועוד כי הגבורות תמיד הם מגולים ,ולכן מי שהוא מזו הבחי 'השנית של קין כנז"ל ,יכול לעלות ממדרגה אל מדרגה ,ומגבורות אל גבורות ,עד הגבורות של עתיק יומין ,וינק משם השפע שלו .משא"כ בהבל ,כי הוא מן החסדים שאחרו מלהתגלות .ולא עוד ,אלא שהם סתומים תמיד ,ואין להם כ"כ גלוי .

וזהו הטעם מ"ש ז"ל במדרש רבה בפרשת חוקת א"ר חוניא וכל יקר ראתה עינו ,זה ר 'עקיבא ,דברים שלא נגלו למשה ,נגלו לר 'עקיבא .גם זהו מ"ש באותיות דר 'עקיבא ,כי אמר משה לשי"ת על ר 'עקיבא , יש לך אדם כזה ואתה נותן התורה על ידי וכו ',והיה משה נרתע ,כיון שראה מזלו של ר 'עקיבא ,דורש על כל קוץ וקוץ תלי תלים של הלכות .וקרוב לזה נזכר במסכת שבת פרק ר 'עקיבא .והטעם הוא ,לפי שהיה ר 'עקיבא יכול להשיג יותר ממשה ,לסבה הנז"ל ,כי הוא מן קין ,ומשה מן הבל .גם זהו מ"ש במסכת שבת פרק ר 'עקיבא ,שבשעה שעלה משה למרום ,מצאו להקב"ה שהיה קושר כתרים לאותיות ,א"ל מי מעכב על ידך ,א"ל צדיק אחד עתיד לעמוד ,ועקיבא בן יוסף שמו וכו '.והענין הוא ,כי מי שהוא משרש הבל ,אין בו יכולת להשיג רק עד כתרי אותיות ,שהם התגין ,ולא יותר .וז"ש שמצאו שהיה קושר קשרים לאותיות .אבל מי שהוא משרש קין מבחינתו השנית כנז"ל ,יש בו יכולת להשיג אפילו עד הטעמים ,או יותר למעלה ג"כ .האמנם אח"כ מרע"ה השיג הכל ע"י מעשיו העצומים:

גם יש סבה אחרת ,אל יתרון מי שהוא מצד אימא שהוא קין ,על מי שהוא מהחו"ג של אבא .ונודע כי נה"י דאימא ,המלובשים תוך ז"א עד החזה ,אשר בתוכם המוחין של אימא ,אין שם רק לבוש וכסוי אחד בלבד ,והאורות היוצאים משם ,הם גדולים ומאירים מאד ,ולכן הנשמות היוצאות משם ,אורם גדול ומגולה .אבל הנשמות הבאות מן אבא ,אורם מועט ,לפי שמוחין דאבא שבז"א ,הם מכוסים בב 'כסויים , עד מקום החזה של ז"א ,הוא אחד מנה"י דאבא עצמו ,ואחד הוא מנה"י דאימא אשר על נה"י דאבא כנודע .וכן מן החזה דז"א ולמטה ,מוחין דאימא מגולים לגמרי ,ומוחין דאבא מכוסים בכסוי אחד ,שהוא מן היסוד דאבא כנודע .ולכן הנשמות שהם מן החסדים המגולים ,או מן הגבורות המגולים ,הם יותר מעולים מן הנשמות של מקום המכוסה ,אע"פ שהם הגבוהים בבחי 'מקום .וז"ס מ"ש בגמרא עולם הפוך ראיתי , עליונים למטה ותחתונים למעלה:

גם יש טעם אחר אל הנז"ל ,והוא ,כי אבא אינו מאיר כלל רק ע"י החו"ג של אימא ,כי הם עוברים דרך שם ,ולכן הם גדולים ומאירים יותר מהם .גם טעם אחר ,כי הגבורות הם היוצאות תחלה דרך היסוד כנז"ל ,ולכן היה קין בכור ,בסוד אשת חיל עטרת בעלה ,כי הגבורה נקבה והחסד זכר .ודע ,כי לעתיד לבא ,כל שרש קין יהיו כהנים .ושרש הבל שהיו עד עתה כהנים ,אז יהיו לוים .באופן ,כי כל מה שהיה עד עתה בחי 'לוים מצד הגבורה ,דוגמת קרח לוי ,שהיה משרש קין ,כלם יקחו אז את הכהונה ,שהיא חלק הבכורה ,כנודע מתרגום פסוק ראובן בכורי אתה .וז"ס פסוק והכהנים הלוים בני צדוק .והנה לא נמצא בשום נביא ,שיזכיר הכהנים בשם לוים ,אלא ביחזקאל ,לפי שהוא היה משרש קין הבכור ,כמבואר אצלינו .ולכן נבא נבואה זו ,כי לעתיד לבא אותם שהיו עד עתה כהנים ,יהיו אז לויים .וכן מי שהיו לויים , יהיו אז כהנים בני צדוק .וכל שרש הבל שעתה הם כהנים ,יהיו אז לויים:

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ובה יתבארו השרשים בפרטות, וז"ל, ועתה אכתוב כמה מיני שרשים של נשמות שקבלתי ממורי ז"ל, ויש מהם שהרחיב הבאור בו יותר מזולתו, ולכן אתחיל ברב הבאור, ואשלים במעט הבאור. השרש האחד המתייחס לקין בנו של אדם, וכמו שהרחבנו בעניינו בדרושים שקדמו, ועוד נשארו קצת פרטים מפוזרים, ואקבצם ואסדרם עתה יחד פה. ואח"כ אבאר בקצרה שרשים אחרים. הנה אע"פ שבספר הזוהר והתקונין אמרו, כי קין הוא מן הזוהמא שהטיל נחש, והבל הוא מסטרא דאדם, כבר ידעת מה שאמרו שם במאמרים אחרים, וגם באדרת נשא, דקין והבל כל חד מתרוייהו אחידן בעץ הדעת טוב ורע. והענין הוא דע, כי הנה ע"י חטאו של אדה"ר, נתערב טוב ברע, וכאשר אח"כ הוליד קין והבל, יצאו שניהם מורכבים מטוב ורע, אלא שקין להיותו מבחינת הגבורות, היה רובו רע מן זוהמת הנחש, ומעוטו טוב מצד אדם. אבל הבל רובו טוב מצד אדם, ומעוטו רע מצד זוהמת הנחש. אמנם בחי 'הטוב שבקין, הוא בתכלית המעלה במאד מאד, לפי שהיה הבכור, ולקח הבכורה של חלק הטוב:

ואח"כ התחיל קין להתקן בקינן ומהללאל, כנזכר בזוהר בפרשת תרומה. ואחר כך כשנולדו יעקב ועשו, היו בבחי 'הבל וקין, ואז כתיב וידו אוחזת בעקב עשו. פירוש, כי אותו חלק הבכורה של הטוב שבקין, שנתערב עם הרע כנזכר, והיה עתה בעשו, לקחו ממנו יעקב. וע"ש אותו העקב שלקח ממנו, נקרא יעקב. ובדרוש שקדם נתבאר, איך הבכורה של הטוב נפלה בעקב הקליפות, והבן זה. וכשהוליד יעקב את יששכר, הוריש לו אותו החלק הטוב של הבכורה של קין שלקח מעשו כנזכר, וזש"ה וישכב עמה בלילה הוא גבי יששכר, ולא כתוב ההוא, לרמוז כי הוא יעקב עצמו הנקרא כן ע"ש העקב הנזכר, נתן אותו בלאה בשכבו אז עמה, ומשם יצא יששכר. וז"ס מ"ש במדרש רות של הזהר, כי מן יששכר, יצא ר 'עקיבא. והענין הוא, כי הוא סוד העקב הנזכר כמו שיתבאר:

ואח"כ נתגלגל בנדב ואביהוא, כי שניהם אחד, כנזכר בספר הזוהר בפרשת אחרי מות, ובפרשת פינחס כי תרוייהו אינון תרי פלגא גופא. ואח"כ נתעברו בסוד עבור בפינחס שהוא אליהו הנביא ז"ל, והיו עמו עד מעשה דבת יפתח, ואז נסתלקו ממנו. וכשהלך אל מערת הר חורב חזר ולקחם, כנזכר בזוהר. ובאותו זמן שנסתלקו ממנו, נתגלגלו בסוד גלגול גמור בשמואל הנביא, ואח"כ חזרו ונתעברו באליהו הנביא כנזכר, ואח"כ חזרו ונתעברו באלישע הנביא, ואח"כ נתגלגלו בחזקיהו מלך יהודה, ואח"כ נתגלגלו במתתיהו בן יוחנן כ"ג חשמונאי, אח"כ נתגלגלו בעקביא בן מהללאל, ואחר כך נתגלגלו בריב"ז הכהן, ואח"כ נתגלגלו בר 'עקיבא בן יוסף. וז"ס מ"ש ז"ל כי שלשה חיו ק"כ שנה, משה, וריב"ז, ור 'עקיבא. משה עשה מ 'שנה בבית פרעה, ומ 'במדין, ומ 'פרנס את ישראל. ריב"ז מ 'שנה עסק בפרקמטיא, ומ 'שנה למד, ומ 'שנה לימד. ר 'עקיבא מ 'שנה עם הארץ היה, ומ 'שנה למד, ומ 'שנה לימד. והענין הוא, כי שרש נשמות אלו יש להם אחיזה ושייכות וקורבה עם מרע"ה, כי כל הנשמות כלולות בו, ובפרט נשמות הצדיקים. וכבר ביארנו במקום אחר, כי כל מה שאנו מדברים בשרש הזה, הוא בבחי 'הנפש בלבד, שנתגלגלה בהם. אבל בחלק הרוח, או הנשמה שלהם, יש מהם שאינם מן השרש הזה:

ואח"כ נתגלגלו ברב ייבא סבא, הנזכר בזהר פרשת משפטים. ואח"כ נתגלגל באביי. וז"ש חז"ל במסכת כי ריב"ז לא הניח מקרא משנה וכו', והויות דאביי ורבא. ואח"כ נתעברו בא 'מרבנן סבוראי, הנקרא רב אחאי, והוא אותו שהזכירוהו בתלמוד, פריך רב אחאי. ואחר כך נתעברו ברב אחא משבחא, גאון, בעל השאלתות, וא"ל מורי ז"ל, כי כמדומה לו, שזה רב אחאי, הוא עצמו רב אחא משבחא. ואח"כ נתגלגלו

ברב דוסתאי גאון .ואח"כ נתגלגלו ברבי אהרן הלוי ,רבו של מגיד משנה ,והוא בן בנו של רבינו זרחיה הלוי ,בעל ספר המאורות .ואח"כ נתגלגלו בדון וידאל דיטולושא ,בעל ספר מגיד משנה .ואח"כ בר 'שאול טרישטי .ואח"כ בר 'יהושע סוריאנו .ואח"כ בבחור אחד שמו אברהם .ודע ,כי הרב המגיד משנה ,היה לו שייכות וקורבה עם הרמב"ם ז"ל ,ולכן עשה וחבר ספר מגיד משנה ,ביאור לספר היד של הרמב"ם ז"ל:
ובענין ריב"ז ור 'עקיבא ,ששניהם היו עמי הארץ במ 'שנה הראשונים שלהם כנזכר ,הסבה היא ,לפי שהנפש שלהם היתה מבחי 'טפת זרע אחת ,מאותם עשר טפין ,שיצאו מיוסף הצדיק מעשר אצבעותיו , לכן היו מ 'שנה עמי הארץ ,מ 'הראשונים ,ונתאחזו בהם הקליפות קצת בימים ההם ,ובפרט ר 'עקיבא , שהיה אומר במסכת פסחים דמ"ט ,מי יתן לי ת"ח ואנשכנו כחמור .ומזה תקיש לכמה דברים אחרים , שהיו בו בהיותו ע"ה עם היות שאמרו בגמרא דבת כלבא שבוע חזיתיה דהוא צנוע ומעלי ,ובהכרח שהיו לריב"ז ור 'עקיבא חטאת נעורים ,ולסבה זו הוצרכו להתגלגל אח"כ בכל אותם הגלגולים שכתבנו למעלה .
גם לסבה זו נכנסה נפש קדושה ומעולה של ר 'עקיבא בהיותו בן גרים ולא מזרע ישראל ,לפי שהיא טפת זרע לבטלה שיצאה מיוסף ,בעת הרהורו באשת אדוניו ,שהיתה גויה .והאמת הוא ,כי נפשו של ר 'עקיבא איננה כשאר נפשות הגרים הנבראת מזווג הצדיקים בג"ע ,כנזכר בזוהר פרשת שלח לך ,אמנם היא נפש קדושה וגדולה מאד ,אלא שבחטאו של אדם ושל קין בנו ,יצאה ונפלה לעמקי הקליפה .וגם אח"כ גרם ענין הנזכר שיצאה מטפת זרע יוסף כנזכר ,ולכן הוכרחה ליכנס בעת ביאתם בעה"ז בגוף גר .וכבר נתבאר לעיל בדרושים שקדמו ,כי הנפש הזו שנכנסת בגוף הגר אחר שנתגייר ,הנה היא מתלבשת בתוך נפש אחרת ,הנעשת מתולדת זווג של הצדיקים בג"ע כנזכר ,והיא נקראת נפש הגר הראשונה באמת , הנזכר בסבא דמשפטים דף ואותה נפש הגר ,גרמה לו להיותו ע"ה מ 'שנה הראשונים ,בסוד מה שנתבאר אצלינו במרז"ל קשים גרים לישראל כספחת וכו .'ועוד כי כיון שר 'עקיבא היה בן גרים ,הנקרא יוסף כנודע ,ואמרז"ל מסכת סנהדרין דף צ"ד ,גיורא עד תלתא דרי לא תבזי ארמאה באפיה דקשה ולא עברא זוהמא מיניה עד תלתא דרי ,לכן כיון שר 'עקיבא היה בן גרים ,מוכרח הוא שיתאחזו בו הקליפות והחיצונים באותן מ 'שנה הראשונים כשהיה עם הארץ:
גם בשרש קין א"ל ,כי ריב"ז ור 'עקיבא ,היו בחי 'ב 'זרועותיו ימין ושמאל של מרע"ה ,מעורבים בשרש קין , ולכן מרע"ה וריב"ז ור 'עקיבא ,היו שנותיהם שוים ק"כ שנה כנז"ל .ולכן בקש משה מהשי"ת ,שתנתן התורה ע"י ר 'עקיבא ,כנזכר במסכת שבת בפרק ר 'עקיבא ,וכנזכר באותיות דר 'עקיבא:
גם א"ל ,כי מרע"ה הרג לעוג מלך הבשן ,ובו היה כלול נצוץ נשמת ר"ש בן נתנאל ירא חטא ,בקליפה ההיא ,ולכן הוא ר"ת בש"ן ,וזהו עוג מלך הבשן .ומפני אותו נצוץ קדושה המעורבת בעוג ,הנקרא ירא חטא ,היה משה מתייירא להרגו ,וא"ל השי"ת אל תירא אותו .ואח"כ הנצוץ ההוא היו תלמידו של ריב"ז:
גם א"ל מורי ז"ל כי שלשה היו שטעו בענין הקץ ,הא 'יעקב אבינו ע"ה ,כשקרא לבניו ואמר האספו ואגידה לכם את אשר יקרא אתכם באתרית הימים ונעלם ממנו הקץ .הב 'הוא שמואל הנביא ע"ה ,שטעה בענין אליאב ,ואמר אך נגד ה 'משיחו ,כי חשב שממנו יצא המשיח .הג 'ר 'עקיבא ,שטעה וחשב כי בן כוזיבא היה משיח ה .'ולכן אותיות יעקב הם עקיבא ,לרמוז כי טעותם שוה ,ולכן שלשתם נתגלגלו כדי לתקן טעות זה:
גם א"ל מורי ז"ל ,כי נצוצות נשמות שורש קין ,היו נתונות בתוך הקליפה של סיסרא ,כמבואר אצלינו שם . כי לכך יעל נתנה היתד ברקתו ,כי שם מוח הדעת של החו"ג ,אשר משם שרש קין כנזכר לעיל ,והנה גם נצוץ ר 'עקיבא שם היה ,ולכן נולד ר 'עקיבא מבני בניו של סיסרא כמ"ש רז"ל .גם א"ל מורי ז"ל ,כי אביי הוא רב ייבא סבא דמשפטים ,ואביי נרמז בר"ת פסוק "אך "בי "ישוב "יהפך וגו ,'ואמר יהפוך לרמוז על הפוך ייב"א לאב"יי ,וזהו יהפוך ידו ,כי היודי"ן נהפכו בסוף השם ,ולא רצה מורי ז"ל לגלות לי סבת יהפוך זה מה ענינו:
אח"כ הגיד לי מורי ז"ל בארוכה ,הרבה אנשים שהיו מזה השרש הנזכר של קין ,ועוד יש אחרים ג"כ ,אלא שלא ביאר לי כלם .וזהו מה ששמעתי ממנו ,ואלו הם הנז 'בארבעה ועשרים ,קין .קינן .מהללאל .יובל . יבל .למך .יששכר .שלה בן יהודה .יתרו .נדב .אביהוא .נחשון בן עמינדב .נתנאל בן צוער .קרח .דתן . אבירם .פינחס .עתניאל בן קנז .כרמי אבי עכן .שמגר בן ענת .שמשון .אלקנה .שמואל הנביא .אביה בן שמואל .חבר הקיני .יעל אשת חבר הקיני .אפלל .סמי חבר אבי סוכו .ישבח אבי איש תמוע .ישוב .לחם . ישי אבי דוד .אבישי בן צרויה .שמעה אחי דוד .דואג .ואחתופל .אביה בן רחבעם .אליהו הנביא .אלישע הנביא .יונה בן אמיתי .חיאל בית האלי .נבות היזרעאלי .מיכה המורשתי .נחום האלקושי .חזקיהו מלך

יהודה .מנשה בן חזקיהו .אוריה הכהן .זכריהו בן יברכיהו .יחזקאל הנביא .אליהו בן ברכאל הבוזי .חנניה
חבר דניאל .נדביה בן יכניה המלך .עני בן אליועני:
ואלו הם מן כת התנאים, מתתיהו בן יוחנן כ"ג חשמונאי .יוסי בן יוחנן איש ירושלים .נתאי הארבלי .עקביא
בן מהללאל .ריב"ז .ר 'עקיבא בן יוסף .ר 'יוסי הגלילי .יונתן בן הרכינס .חנניה בן חזקיה בן גוריון .אבא
שאול .ר 'ישמעאל בן אלישע כ"ג .ר 'גמליאל .ר 'נהוראי סבא בס"ה בפרשת תצוה .רב ייבא סבא
דמשפטים .ר 'חוצפית התורגמן .ר 'יהודה בן אלעאי .ר 'יוסי בן משולם קהלא קדישא .ר 'אחאי בר ישעיה .
גם אחד מחבירי רשב"י שנמצאו באדרא רבא דנשא, ולא רצה מורי ז"ל לגלותו, ולא ידעתי הטעם .גם יש
קצת תנאים אחרים שיש להם אחיזה בשרש קין, ולא נתבאר לי מה ענין אחיזה זו, ואלו הם, ר 'שמעיא
חסידא, של פרשת בלק, רבו של ההוא ינוקא .ר 'צדוק הכהן .ר 'קסמא אביו של ר 'יוסי בן קסמא .ר '
כרוספדאי חמיד לבא, בפרשת שלח לך בס"ה ובספר התקונין:
ואלו הם האמוראים, רב הונא ריש גלותא דבבל בזמן רבינו הקדוש, שהעלו את ארונו לא"י, במערת ר '
חייא בטבריא .יהודה וחזקיה בני ר 'חייא .ר 'לוי בר סיסי .ר 'שמעון בן יהוצדק .ר 'צדוק תלמידו של רבינו
הקדוש .ר 'ירמיה בר אבא בימי רב .עולא בר קושב בימי ריב"ל .ר 'שילא שנעשה לו הנס בפרק הרואה
במסכת ברכות .רב ייבא סבא אמורא, תלמיד רב, והוא אביו של רב חנא, וחמיו של אשיאן בן נדבך .
פינחס אחי שמואל .ר 'מיאשא בזמן ר 'יוחנן .ר 'ייסא אמורא, והוא ר 'אסי הכהן .ר 'חלקיה בר אבא .ר '
שמן בר אבא .ר 'עקיבא האמורא .מר עוקבא .ר 'זריקא .רב סחורה .אביי .רב ביבי בר אביי .רמי בר
חמא .רמי בר יחזקאל .רב דימי מנהרדעא .רב נחומי .רב משרשיה .נתן דצוציתא ריש גלותא .רב שמואל
בר שילת .רב .ימר .ר 'אבין נגרא .ר 'תנחום דמן נוי .רב ייבא אבי רב סמא .ורב ספרא בימי רבינא .רמי
בר תמרי .רפרם בר פפא .ר 'זעירא בר הלל .רב זעירי מדהבת .רבין ורב דימי דסלקו מארץ ישראל
לבבל .רב חנא בגדתאה .ר 'חייא מדפתי .רב שישא בריה דרב אידי .איו .אבדימי באלה רב יהודה
הנדואה .רב מלכיו .רב חמא בר בוזי .יהושע בר זרנוקי, הנקרא בגמרא חייא בר זרנוקי והוא שבוש .
שבחת בריה דרבינא .רב טביומי .שבתי אוצר פירי, הוא אחד מן הקליפות שבשרש זה של קין:
ואלו הם רבנן סבוראי, רב אחאי .רבא מפמבדיתא .ואלו הם גאונים, ר 'אחא משבחא גאון .ר 'דוסתאי
גאון .ר 'צמח גאון הא 'בנו של רב פלטוי גאון .רב נהילאי גאון הראשון:
ואלו הם פוסקים, הרשב"א .רבינו אהרן נכדו של ר 'זרחיה הלוי .דון וידאל די טולושא שחבר מגיד משנה .
ה"ר יוסף קארו בעל ספר בית יוסף והשלחן ערוך:
ודע, כי כל אלו שכתבנו, הם משרש קין מן הבחי 'הב 'הנז"ל, ואינם אלא בבחי 'הנפש שלהם לבד, אבל
הרוח או הנשמה שלהם, היו משרש אחר, זולתי אביי לבדו, הנקרא נחמני, שנר"נ שלו היו לו משרש קין
מבחי 'הב 'הנז"ל .אבל כל האחרים נפשם לבד היתה משרש הנזכר ולא לקחו מוחם ונשמתם אשר היתה
ראויה להם כפי נפשם משרש קין הנזכר, כנזכר בדרושים שקדמו, כי ע"י חטאו של אדה"ר, נתערבו בחי '
רוח משרש אדם, עם נפש משרש קין או הבל, וכן להפך .ורוח מהבל בנפש מן קין, וכן להפך:
והנה כבר ביארנו במקום אחר בשער רוח הקדש ענין נשמות התנאים והאמוראים, היכן נאחזים בי"ס
העליונות דאצילות .ונבאר עתה קצת נצוצות הנפשות הנן"ל שבשרש קין הנזכר, היכן הם נאחזים .כבר
נתבאר אצלינו, ענין החו"ג המתפשטים בשש קצוות ז"א, בבחינת הגדלות ובבחינת הקטנות .ונתחיל
בגבורות הגדלות, גבורת הגדלות העולה דרך עליה מן היסוד לנצח, הוא חזקיהו המלך .והגבורה העולה
עד החסד, הוא יחזקאל הנביא .וגבורה העולה מיסוד להוד, הוא ר 'עקיבא בן יוסף .והעולה עד הגבורה ,
הוא עקביא בן מהללאל .והגבורה העולה מיסוד אל שני השלישים התחתונים המגולים שבת"ת, הוא
ריב"ז .ומן הנשאר שליש החסד אחר התחלקו הוא מ"ר, והוא מנשה בן חזקיהו, שליש העליון, אליהו בן
ברכאל הבוזי ממשפחת רם, נמצא כי זה מ"ר וזה ר"ם .וכאשר עולה אח"כ בדעת, הוא שמואל הנביא מן
הרמתים והבן זה:
ופעם אחרת א"ל מורי ז"ל, כי אליהו בן ברכאל הבוזי ממשפחת רם, הוא בשליש העליון המכוסה
שבת"ת, וזה הוא ממשפחת רם .ואלקנה ושמואל הנביא בנו, שהם מן הרמתים, הוא בבחי 'הדעת, שהוא
הרמה העליונה, הכולל שתיהם, דע, ושליש עליון שבת"ת .ואמנם בבחי 'הקטנות, שהוא שם אלהים
כנודע, יש בו ג 'בחי', שהם, בחי 'המוח, ובחינת החסדים, ובחי 'הגבורות .והנה המוח שעולה בנצח, הוא
רמי בר חמא .והחסד העולה בנצח, הוא אביי .והגבורה, רב ביבי בנו .ואח"כ עולה בחסד, שהוא הזרוע
ימיני .והמוח הוא רב סחורא .והחסד, פינחס אחי מר שמואל, והוא בחינת גבורת הגדלות, המכה תוך

הקטנות .והגבורה, הוא רב שמואל בר שילת .והמוח העולה בהוד, הוא רב משרשייא, תלמיד אביי .
והגבורה, רמי בר תמרי .והחסד, רפרם בר פפא, ואחר כך עולה בגבורה .והנה המוח הוא רב זריקא .
והחסד, ר 'זעירא בר הלל .והגבורה, רב זערי מדהבת .והת"ת בשני שלישים התחתונים המגולים, המוח,
עולא בר קושב .והגבורה, רבין דסליק לארץ ישראל מבבל .והחסד, רב חנא בגדתאה .והת"ת בשליש
עליון המכוסה, המוח, ר 'מיאשיה שבזמן ר 'יוחנן .והגבורה, רב שילא, שנעשה לו הנס במסכת ברכות .
והחסד, שבחת בריה דרבינא:
גם א"ל מורי ז"ל פעם אחרת, כי ר 'יוסי הגלילי, הוא מן פאה שמאלית שבראש, מבחי 'שם א"ל שד"י ,
אשר בפרצוף כתף השמאלי שבפרצוף של שרש קין הנזכר, כי יוסף בגי 'פאה .ויונתן בן הרכינס, הוא מן
הגבורה הנקראת גבורה שבחמשה גבורות שבדעת של ז"א .ור 'עקיבא בן יוסף, הוא מן הגבורה
הנקראת הוד, שבחמשה גבורות שבדעת הנזכר .ולהיות כי יונתן בגבורה, ור 'עקיבא בהוד, לכן היה יונתן
יותר חריף ומפולפל ממנו, כנזכר במסכת יבמות דתלמוד בבלי ותלמוד ירושלמי בענין צרת הבת .ור '
חוצפית התורגמן הוא מן גבורת ההוד שבדעת מצד אבא, והאור של גבורה זו, בוקע ועובר דרך גבורת
ההוד שבדעת דמצד אימא, כי אבא גניז גו אימא כנודע, ומשם בוקע ויוצא עד הדעת של לאה שבאחורי
הדעת של זעיר חוץ ממנו, ולכן נקרא חוצפית, כי הוא עז וחצוף לעבור בתוך אימא, ולבקוע ולצאת לחוץ .
ובהכרח הוא, שבעברו דרך דעת דאימא, ישאר שם קצת אור ממנו, ובזה יש לו קרוב גדול עם שרש קין
הנזכר .וכן כל שאר הנצוצות של שרש ר 'חוצפית התורגמן, שראשיתם לבן בן נחור, כמבואר לקמן כלם ,
יש להם קורבה עם השרש זה של קין הנזכר לסבה הנזכרת, שעוברים דרך שם בצאתם לחוץ:
ויחזקאל הנביא, הוא מטפת זרע אדה"ר קודם שנולד קין בנו, דוגמת מה שהודעתיך בענין מיכה
המורשתי ונחום האלקושי וע"ש .וזהו הטעם שתמיד נזכר ביחזקאל, בן אדם עמוד על רגליך .והענין הוא ,
לרמוז כי הוא משרש קין בן אדה"ר, ולכן אמר עמוד על רגליך, הוא כמ"ש ז"ל בפסוק, וימח את כל היקום ,
שתלאו הקב"ה לקין בימי המבול ברפיון .והנה יתזקאל הוא מבחי 'הרגלים של קין, כמו שיתבאר ,
והרגלים הם המקימים את האדם על רגליו .וזהו וימח את כל היקום כו 'כל היקום שהם סוד הרגלים ,
כמבואר במקומו .ומה שהיה קין תלוי ברפיון מחמת חטאו, נתחזק עתה ע"י יתזקאל, ולכן עתה נקרא
יחזקאל לשון חוזק, גם נאמר לו עמוד על רגליך, להתחזק ולהתקומם בהם:
ונבאר עתה ענין רב משרשיא, ובו יתבאר ענין יחזקאל וחזקיהו .הנה השם הזה, הוא מבחי 'או"א ,
הנקראים יה כנודע .גם נודע כי משם י"ה, נמשך תוספת שבת ונמצא כי רב משרשיא, הוא סוד תוספת
שבת גמור, אשר בשרש הזה של קין הנז"ל, נשארו ד 'אותיות משרש, וזה עניינם, כי שני השיני"ן, הם
שני שמות מצפ"ץ מצפ"ץ, שהם בגימטריא ש 'ש, 'והם שני שמות של תוספת שבת, הנזכר בספר הזוהר
בפרשת יתרו בר"מ, בפסוק זכור את יום השבת, בענין ז 'שמות הנזכרים שם, בענין תוספת שבת .נשארו
שני אותיות מ"ר, והם עולים בגימטריא כמספר החמשה שמות אחרים הכתובים שם, שהם, ה 'ה 'א"ל
אלהי"ם אדנ"י, שהם בגי 'רל"ד, וחשבון ז 'השמות עצמם, הרי הכל רמ"א .הרי נתבאר כי רב משרשיא ,
הוא בחי 'תוספת שבת אשר בשרש נצוצות קין הנז, 'והוא כללות ז 'השמות השבת עם מקורם, שהוא יבם
י"ה) .הגהה - אמר שמואל, עם הכולל .עוד אמר שמואל, נלע"ד שיותר טוב הוא, עם חשבון החמשה
שמות עצמם וכללותם הם ר"מ, להיות כי השני שמות הלכו בשני שמות מצפ"ץ מצפ"ץ:
והנה חזקיה המלך הוא בחי 'הראש של זה השרש של קין, והענין הוא כמש"ל, כי ארז"ל כי קין תלאו
הקב"ה ברפיון בימי המבול, ונתקן ונתחזק בגלגול חזקיה .וזהו חזקיה, חז"ק י"ה, כי בו נתחזק בחי 'ראש ,
שרש קין הנקרא י"ה, שהוא בחי 'הראש, שבו או"א .וכשא"ל ישעיה כי מת אתה ולא תחיה, חשב שעדיין
לא תקן בחינת הראש הנקראת י"ה, וזהו אמרתי לא אראה י"ה .ונמצא כי חזקיה התחיל לתקן בחי '
הראש של השרש הנזכר, ולכן נרמז בו שם י"ה .וגם ברב משרשיה נשלם בחינת הראש להתקן, ולכן יש
בו אותיות שר"ש י"ה, כי הראש הנקרא י"ה שם הוא שרש הבל .ונמצא, כי חזקיה ורב משרשיה, שניהם
בראש שרש קין .ואמנם ביחזקאל הנביא, נתחזק קין בבחי 'הרגלים .וז"ס פסוק, בן אדם עמוד על רגליך
כנזכר' וגו':
ודע, כי שמעון בן עזאי, ושמעון בן זומא, הם שני שמות שיני"ן של רב משרשיא .ולכן נשא בן עזאי בתו
של רבי עקיבא, כי אע"פ ששנים אלו אינם מן השרש הנזכר, עכ"ז יש להם קורבה גדולה עם השרש הזה .
וכן גם כן אירע לאליהו הנביא ז"ל, כי יען שהיה בא מן בנות פוטיאל, שהוא יתרו שבא מן קין כנז"ל, לכן
נתעברו בו אח"כ, נפשות נדב ואביהוא, שהם מן קין .וכן ג"כ הענין באלישע הנביא, וביונה בן אמיתי, שיש

להם קורבה גדולה עם השרש הנזכר ,ולא ביאר לי מורי ז"ל יותר ,בענין הקורבה אשר להם:
ואמנם מ"ש חזקיהו ,אני אמרתי בדמי ימי וגו ,'הענין הוא ,כי חזקיהו אע"פ שהוסיפו לו חמשה עשר שנים ,
משלו הוסיפו לו ,כמ"ש ז"ל ולא מלא כל שנותיו הקצובות לו ,וחסרו ממנו .ושאר שנותיו הקצובות לו ,
השלימם ברב דימי מנהרדעא ,כי הוא היה גלגול חזקיה עצמו ,בלי עירוב שום נצוץ אחר עמו ,אלא הוא
לבדו .וז"ש חזקיה ,אני אמרתי בדמי ימי פוקדתי יתר שנותי ,כי ברב דימי הנזכר ,בו פוקדתי והשלמתי
ימי ,ויתר שנותי הקצובים לי ,שלא השלמתים בתחלה .וא"ל מורי ז"ל ,כי אחת מן המצות שהיה זהיר
בהם רב דימי הנזכר ,היא מצות לויה אל האורחים ואל המתים .גם בענין ר 'עקיבא ,א"ל מורי ז"ל ,כי ס"ת
אור זרו"ע לצדי"ק ולישר"י ל"ב שמח"ה ,הוא ר 'עקיבא כי הפסוק הזה נאמר עליו ,ומכאן ראיה כי עקיבא
הוא בה"א לבסוף ,ולא באל"ף:
הגהה - אמר שמואל ,כן כתבתי בספר חכמות נשים שלי .שתקנתי בסדר הגט ,שמה שנראה יותר)
מבואר ,לכתוב שם עקיבא בה"א לבסוף:
אמר שמואל ,אע"פ שאבא מארי ז"ל הסתיר דבריו במקום הזה ,זכורני כי מפה אל פה ,יום א 'גילה לי ,כי
בפסוק זה היתה רמוזה ,קורבת נשמתו ז"ל ,עם נשמת הרב הגדול מורינו זלה"ה .ואמר ,כי זה יצחק
מדבר על הרב הגדול זלה"ה:
ועוד רמזו ז"ל שם אבא מארי בפסוק זה ,ח 'של "חזה ,יו"ד של ציון ,יו"ד של קרי"ת ,מ 'של מועדנו ,הוא
חיים .וא"ל ,שבזמן הרב הגדול ז"ל ,לא היה אפשר כלל להבנות ירושלם ,האמנם בזמן אבא מארי זלה"ה
היתכן ,שאם יעשו ישראל תשובה ,שיהיה אבא מארי ז"ל משיח בן יוסף .וזהו מה שרמז כאן ,עיניך
תחזינה ירושלם ,ולא עיני ,אלה דברי מורי אבי זלה"ה .ולכן ראה ראיתי ,כי היה מפחד אבי זלה"ה מאד
מאומות העולם שלא יהרגוהו ח"ו ,ואח"כ בעונות הדור, גם זה חלף הלך לו כמו הנס הראשון שהיה
בשנת שנפטר בה מורנו הרב הגדול ז"ל ,וזש"ה והיה בכזיב מלשון כל אדם כוזב) .בדפו"י כתוב כאן
שנפטר בשנת של"ה ,בטעות ,ולהלן דף קמ"ט כתוב שנפטר שנת של"ב):
גם הגיד לי אבא מארי ז"ל ,כי בפסוק אחד נרמז שמו ושמי יחד ,להודיע קורבתינו גם בנשמות ,והוא
מש"ה ,או מי יחי"ה משומ"ו א"ל ,נרמז בו חיים שמואל .ואי איישר חילי בע"ה ,אכתוב לפניך בספר זה
בעהי"ת ,כמה צואות שמסר הרב מורינו הרב הגדול לאבא מארי ז"ל ,מיום דעתו אותו עד יום פטירתו ,
ואציגם לפניך ,לבל יהיה זה בלקט שכחה ,והם כמוסות עמדי בקונטרסים נפרדים:
גם בענין חבר הקיני א"ל מורי ז"ל ,כי ז"ס פסוק ,וחבר הקיני נפרד מקין ,כי הנה יתרו הוא משרש קין ,
וחבר הקיני הוא מבני בניו של יתרו ,וגם הוא מן קין ,ולכן נקרא חבר הקיני ,לשון קין .ולהיות כי קין היה
מעורב מטוב ורע ,וביתרו נתקן ונברר אוכל מתוך פסולת ,ונפרד הטוב מן הרע ,כי הרע נשאר בקליפות ,
והטוב לקחו יתרו ,לכן נאמר בו נפרד מקין:
גם בענין שמשון ,א"ל מורי ז"ל ,כי ז"ס פסוק ,וישלח ה 'את ירובעל ואת בדן ,ואחז"ל בדן זה שמשון ,
דאתי מדן .והענין הוא ,כי שמשון הוא גלגול נדב בן אהרן הכהן ,ולכן נקרא בד"ן ,שהוא אותיות נד"ב
בהפוך .ולפי שנדב מת ולא רצה לקחת אשה ,כי אמר אין בבנות ישראל הגונה לנו ,כמ"ש ז"ל לכן נענש
שמשון ,בהיותו טוחן עם נשי פלשתים בבית האסורים .ויען בני אהרן נכנסו שתויי יין ,לכן היה שמשון נזיר
מן הבטן ,לתקן מה שעוות:
גם בענין אליהו ז"ל ,א"ל מורי ז"ל ,כי הנה הוא נרמז בפסוק "אם "ללצים "הוא "יליץ "ולעניים "יתן "חן ,
ר"ת הוא אליה"ו ח"י .והענין הוא כמ"ש ז"ל בס"ה בר"מ כי מרע"ה היה רבן של כל ישראל ,והמתורגמן
שלו היה אהרן הכהן ,כמש"ה הוא יהיה לך לפה וגו 'לפי שמשה היה כבד פה וכבד לשון ,ובאחרית הימים
בדורו של משיח ,יבא משה בגלגול וילמד תורה לישראל ,וגם אז יהיה ערל שפתים ,והמתורגמן שלו אז
יהיה אליהו ז"ל ,שהוא חי וקיים .וז"ס פסוק פינחס בן אלעזר בן אהרן הכהן ,וזש"ה אם ללצים הוא יליץ ,
כי כאשר יצטרך מתורגמן למשה ,הנה אליהו חי הוא יליץ ,ויהיה מתורגמן שלו:
גם בענין אביי ורב ביבי בנו ,א"ל מורי ז"ל ,כי הנה הכתוב אומר ,חז"ה ציו"ן קרי"ת מועדנו וגו ,'ואם
תחליף מ 'של מועדנו ביו"ד בא"ת ב"ש ,יהיו ר"ת יצחק .וכבר ביאר לי מורי ז"ל ,מי הוא ענין שם זה של
יצחק הרמוז כאן:
נחזור למקומנו ,גם ר"ת חזה ציון קרית מועדנו ,הם חצק"מ ,בגימטריא רח"ל ,לרמוז כי הוא בחי 'רחל
נוקבא דז"א .וגם היא ציון קרית מועדנו היוצאת מן החזה של ז"א כנודע ,ולזה אמר חזה ציון ,בלשון
תרגום ,ולא אמר ראה בלשון הקדש ,לרמוז אל הנז"ל .גם אביי נרמז בר"ת א"הל ב"ל יצען "יסע .גם רב

ביבי בנו ,נרמז בר"ת ב"ל י"צען "בל "יסע ,ולא רצה מורי ז"ל לגלות לי עוד ,תכלית עירוב אלו הדברים בפסוק זה מה עניינם:

גם בענין רמי בר חמא א"ל ,כי הנה הוא נרמז בר"ת פסוק מה רב טובך אשר צפנת ליריאיך .והענין הוא , כי הנה נתבאר בדרושים הקודמים ,כי בכל שרש ושרש של שרשי הנפשות ,יש תרי"ג נצוצות של ת"ח, והאחרים הם בעלי מצות ועמי הארץ וכו ,'והם הענפים שבשרש ההוא .וידעת במסכת ב"ב דף י"ב ,ענין בת רב חסדא ,שנשאת תחלה לרמי בר חמא ,ואחר כך לרבא .והענין הוא ,כי בת רב חסדא היא המלכות בתו של אברהם אבינו איש החסד ,שכתוב בו ורב חסד .וזהו מה רב טובך כי מ"ה היא המלכות בתו של אברהם ,כנזכר בהקדמת פרשת בראשית בזוהר ,והיא בת רב טובך ,שהוא רב החסד ,וזהו רב חסדא , והנה היא צפונה ליריאיך ,שהם רמי ורבא ,שהם הדעת והיסוד כמו שיתבאר .והענין הוא ,כי הנה שני זווגים יש למעלה ,האחד הוא עליון בסוד הדעת ,שהוא זווג שם הוי"ה עם שם אהי"ה ,ושניהם בגימטריא מ"ז .והב 'הוא למטה ,בסוד זווג הוי"ה ואלהי"ם ,והוי"ה ואדנ"י .ואמנם רב"א ,הוא אותיות בא"ר ,שהוא הזווג התחתון שביסוד ,כי רבא בגימטריא ב 'זווגים התחתונים ,שהם ארבעה שמות הנזכרים שהם ענין המלכות בשבעה היכלותיה ,המזדווגת עם הת"ת כנודע .ולזה עני רבא בתרה ואני אחרון ,לפי שהוא זווג תחתון .אבל רמי בסוד זווג העליון אשר בדעת ,כי אם תצרף שני זווגים התחתונים העולים רבא כנזכר , עם זווג העליון העולה מ"ז כנזכר ,יהיה הכל בגימטריא נ"ר ,שהוא בגימטריא רמ"י .גם לשון רמ"י הוא מענין רם ,שהוא הדעת הר"ם למעלה ,והוא רוממות הדעת ,שהוא שער החמשים ,הנקרא נתיב לא ידעו עיט .וזהו ענין רמי בר חמא ,כי חמא בגימטריא מ"ט שערים ,ורמ"י הוא שער החמשים הכולל נ"ר זווגים הנזכרים .ולכן ר"ת "מה "רב "טובך "אשר ,בגימטריא רמ"י ,ולכן רמי שהוא העליון ,נשא תחלה לבת רב חסדא ,ורבא לקחה אח"כ ,וזכור ענין זה ,כי רמ"י בר חמא הוא שער החמשים ,שהוא הדעת העליון שבשרש קין הנז"ל:

גם בענין ר 'ירמיה הנז"ל ,א"ל מורי ז"ל ,כי עליו אמרו בתלמוד דידן ,במסכת ב"ב דכ"נ ,בעי ר 'ירמיה ,רגל אחד בפנים ורגל אחד בחוץ מהו ,ואמרו שם כי על דא אפקוה לר 'ירמיה מבי מדרשא .וזה היה בענין הגוזל המדדה בתוך חמשים אמה במ 'י"ט .וכבר ידעת ,כי זה ר 'ירמיה ,תמיד היה שואל שאלות ,כמ"ש הרבה פעמים בעי ר 'ירמיה .והנה להיות כי הוא נתכוין לטובה ,להגדיל תורה ויאדיר בשאלותיו וביישוהו ואפקוהו מבי מדרשא ,לכן יש לו שכר טוב גדול למעלה ,כי כל השאלתות הנשאלות במתיבתא דרקיע , הוא שואל אותם ,ונשאלות ע"י .ונלע"ד שא"ל מורי ז"ל ,שהוא עומד בפתח מתיבתא דרקיע:

ואמנם כונת שאלתו ,רגל אחד בפנים וכו ,'היה ע"ד הסוד ,בענין ז"א ,שהוא הגוזל המדדה בתוך חמשים אמה ,שהם נ 'שערי בינה .ונודע ,כי כשנכנסים בו המוחין ,הם מתלבשים בשתי רגלי אימא ,נצח והוד דילה .ובתחלה נכנס רגל אחד בפנים בתוך ז"א ,ואח"כ נכנס רגל הב ,'ואמנם הטעם למה אפקוהו מבי מדרשא כששאל ,איני זוכר מה ששמעתי ממורי ז"ל:

גם א"ל מורי ז"ל ,כי לפי ששרש קין מן הגבורות הנקראות אש ,לכן מי שהוא משרש קין ,מתפעל ומתבהל מאד כשרואה המים ,וגם ליכנס בתוכם ,לפי שהמים מכבים את האש .גם יש לו סימן א ,'כי הוא מתפחד מאד מן השדים והמזיקים .והטעם הוא ,כי כל המזיקין יצאו מתולדת קין בארקא כנזכר בזוהר .גם א"ל ,כי קין היה בעל מעשה וציור במלאכות .כנודע ביבל ויובל תולדותיו .אבל הבל ,הוא בעל ,דבור ,בסוד הבל הפה .ולכן מי שהוא משרש הבל ,הוא דרשן ודברן ,ומי שהוא מן קין ,אין לו כ"כ כח הדבור ,כמו שיש לו כח בציור ומעשיות מלאכות המעשיות:

גם בענין ר 'עקיבא ,שהיה מבני בניו של סיסרא ,כבר נתבאר למעלה טעמו של דבר .ועתה נרחיב בו הביאור ,בלי ספק שראוי לתת טעם ,מה כחו גדול של סיסרא ,עד שהכוכבים ממסלותם ,הוצרכו לירד מן השמים להלחם עמו .אבל הענין הוא ,כי סיסרא קליפת הרע ,היונקת מן הדעת של ז"א ,והוא יונק מכל בחינותיו ,שהם עשר הויו"ת ,חמשה חסדים וה 'גבורות ,שהם בגימטריא ר"ס מן סיסרא .ונודע ,כי כל עשר הויות הנזכרים שבדעת ז"א ,הם במלוי אלפי"ן ,כי ז"א הוא בחי 'שם הוי"ה פשוט שעולם כ"ו ,ומלא באלפי"ן שהוא בגימטריא מ"ה ,והנה כ"ו ומ"ה ,הם בגימטריא סי"א מן סיסרא .וזהו הכח העצום שהיה לסיסרא .והנני מסופק ,אם אלו החמשה חסדים וחמשה גבורות הם מצד אבא ,או מצד אימא .ואיני זוכר אם שמעתי ממורי ז"ל כי הם מצד אימא ,ולכן היה שר צבא של יבין מלך כנען ,ע"ש שהיה יונק מן הבינה . או אם הם מצד אבא ,שבו שם ההוי"ה דיודי"ן ,שהוא בגימטריא ע"ב ,כמנין יבין ,אלא שלהיות דאבא גניז גו אימא ואינו נגלה אלא מתוכה ,לכן נקרא יבי"ן על שם הבינה ,ושכחתי מה ששמעתי:

והנה כל השרש של קין הנזכר, שהם מצד החמש גבורות דאימא, אשר היא ג"כ נקראת גבורות, לכן נאחזו בהם הקליפות, וכל נצוצות שרש זה, ירדו לעמקי הקליפות, בסוד הדעת של אדם בליעל, שהוא סוד הדעת כנזכר. וכן ר 'עקיבא שהוא משרש קין, היה בקליפה הזאת, ואח"כ יצא ממנה, ונולד סיסרא, מבני בניו של סיסרא כנודע:

גם ר 'שמואל בר שילת, שהיה מבני בניו של המן הרשע כנודע כי גם הוא היה נתון בקליפת סיסרא, כי המן וסיסרא שניהם ממקור א 'הם, כי שניהם הם בקליפת הדעת, ונודע כי רב שמואל בר שילת היה משרש קין כנז"ל. וז"ס פסוק "הכוכבים "ממסלותם "נלחמו, ר"ת המן עם סיסרא. ולפי שהדעת דז"א נבקע, ויוצא ממנה הארה אל לאה שבאחורי הדעת, שהוא סוד הדל"ת קשר של תפילין של ראש, אשר כנגד יסוד דאימא שבתוך הדעת דז"א, ואז החסדים יוצאים מצד הרקת הימיני שבראש, והגבורות מן הרקת השמאלית, לכן כתיב והלמה סיסרא מחקה ראשו, ומחצה וחלפה רקתו, כי הכניעה אותה הממשלה שהיתה לסיסרא, בהיותו יונק מן המקום ההוא כנזכר. ולכן נקמה זו היתה ע"י יעל אשת חבר הקני, שהוא משרש קין כנזכר, הנתון בקליפת סיסרא. וכבר הודעתיך גלגול יעל ומציאותה, שהיא משרש קין הנזכר, בסוד אביי דאתי מדבית עלי, ואביי הוא מן קין, והנה יע"ל ועל"י הכל א 'הוא, כמבואר אצלינו במקומו:

גם טעם עשרה הרוגי מלכות, ר 'עקיבא וחביריו, שמעתי ממורי זלה"ה, כי ע"י שנהרגו על קדוש ה', זכו הם ללקט ולברור כל הנצוצות של הנשמות, אשר למטה ממדרגתם, הנתונים בעמקי הקליפות, ועל ידם מוצאים ומוברר‌ים, והם מעלים אותם אל הקדושה להשתלם ולהתקן:

עוד יש טעם אחר והוא, כי עד הזמן ההוא, היה כח אל הנשמות שמתוך הקליפות לצאת, ולהעלות בסוד מ"ן אל המלכות, ומאז ואילך אין עוד כח ויכולת אל המעשה הזה, ולכן הוכרחו הם ליהרג, כדי לעלות למעלה בסוד מ"ן, וישמשו שם במקומם בבחי 'מ"ן אל המלכות. ועוד יש בזה תועלת אחד, כי על ידי עמידתם אצלה למעלה בסוד מ"ן, יקנו הנצוצות שתחתיהם מציאות תקוה להתקן. והענין הוא במה שנתבאר אצלינו, כי עשרה אלו, הם כללות כל ישראל, כי הנה הם בחי 'עשר שבטים, ועשרה טפות זרע שיצאו מיוסף הצדיק, כמבואר בדרושים שקדמו:

שאר השרשים בקצרה:

השרש השני של קין, והיא מבחינת שרש קין עצמו הראשונה, שהיא הגרועה מאד מן השרש הנ"ל, שהוא מבחי 'הנשמות שהוריש אדם לבנו קין והבל, שהיא גבוהה ועליונה מאד מאד כנז"ל. והנה אסא המלך, הוא מהשרש הזה השני הגרועה הזה, והוא מבחינת קין עצמו. וזש"ה) מלכים א 'ט"ו (באסא אין נקי, כמ"ש ז"ל, מלמד שעשה אנגריא בת"ח. וקין נרמז באותיות אין נקי. ואח"כ נתגלגל אסא בגלגולים אחרים, כדי לתקן חטא הנז"ל, ולא נתבאר לי עוד נשמות אשר בשרש הזה:

השרשים אשר בהבל בן אדה"ר, גם הם נחלקים לב 'בחי', הא 'היא, העליונה והמובחרת, שהוריש אדם אביו לו. והב 'היא גרועה, שהיא מצד הבל עצמו. ואמנם לא נתבאר לי ענין הנשמה הפרטיית שבכל בחי ' מהם, זולתי כי מרע"ה היה מן הבחי 'הראשונה המעולה, אשר הוריש אדם להבל. גם רב המנונא סבא הנזכר בזוהר. ונלע"ד כי הבנתי מדברי מורי זלה"ה, כי גם ר"א הגדול, ורשב"י, ור 'יהודה נשיאה הנקרא רבינו הקדוש גם הם מבחי 'מרע"ה:

עוד יש שרשים אחרים מהבל, ואיני יודע מאיזו בחי 'הם, ועכ"ז אכתוב עניינם. דע, כי הרן ונחור שניהם אחי אברהם, הם ב 'שרשים של הבל. ונבאר תחלה שרש הרן, ואלו הם, הרן, אהרן הכהן, יעבץ, תולע בן פואה, שמואל הנביא, אוריה הכהן) הגהה - אמר שמואל, צ"ע, כי למעלה בשרש קין דף ק"ו ט"ב מנה אוריה הכהן עם זכריהו בן יברכיהו, וכאן מנה אותם בשרש הבל. ואפשר לתרץ, שאין כל השרשים שוים, כי אלו הם בנפש ואלו ברוח, (זכריהו בן יברכיהו, אוריה החתי, שמעון בן שטח, ר 'שמעון בן נתנאל, ר ' יוחנן בן החורנית, חנן בן אבישלום, יהודה בן תימא, ר 'יהודא נשיאה האמורא, ר 'שמעון בן שטח האמורא, רב חננאל תלמיד רב, ר 'יהודה בר יחזקאל, ר 'אידי בר אבין, רב עינא, ר 'אילא:

שרש אחר, הוא נחור אחי אברהם ונחלק לב 'שרשים, אות נ 'של נחור היא שרש אחד, ואלו הם, נחור, אחאב המלך, ינאי המלך, נחום איש גם זו, ר 'אלעזר בן עזריא, אלישע אחר, ר 'אלעזר בן תדאי, ר ' יהודה בן אלעזר הקפר, ר 'הלל האמורא, ר 'אלעזר בן פדת, ר 'פרנך, ר 'בנאה, ר 'טבלא, בר קפרא, רב נהילאי גרים, רב אחא משבחא גאון בעל השאלתות. ר 'אחאי שהזכירוהו בגמרא פשיט רב אחאי, ודע, כי כל אלו הם מבחי 'נפש של השרש הנזכר, כי נפשם דוקא היתה מן השרש הנזכר. ויש גאון

אחרים שהיה רוחם משרש זו ,ואלו הם ,רפרם בר פפא ,ר 'נהוראי הנקרא ר 'אלעזר בן ערך ,ר 'אלעזר בן
יהודה בן נקוסאי ,ויש אחרים שהיתה נשמתם משרש זה ,ואלו הם ,ר' אלעזר בן פרטא ,קסמא:
אות חו"ר מנחור .הם שרש שני שבו ,ואלו הם ,נחור ,חור בנה של מרים:
שרש אחר מן הבל ,לוט בן הרן ,רחבעם המלך ,שאול המלך ,יהושפט המלך ,צדקיהו המלך ,שמעון
הצדיק ,יהודה בן חשמונאי ,שמעון בן זומא ,שמעון בן ננס ,שמעון אחי עזריא ,ר 'אלעאי אביו של ר '
יהודה ,איסי בר יהודה ,רב ברונא רב שעורים .רבא ,רב אחא בריה דרב איקא ,רב חסדא ,רב בנימין בר
יפת ,רב חנינא סבא ,רבי אלעא האמורא ,ר 'אבא בר ממל ,רחב"א מפומבדיתא ,רב אבדימי אביו ,ר '
יצחק בר אבדימי ,אבוה בר היהי ,בנימין בר איהי אחיו ,רב אחא גאון מפומבדיתא ,רב חנינא גאון ,ר '
יוסף בן מיגאס רבו של הרמב"ם ז"ל:
שרש אחר מן הבל ,לבן בן נחור ,בלעם ,נבל הכרמלי ,ברזלי הגלעדי ,אסא המלך) ,הגהה - אמר שמואל ,
צ"ע ,כי למעלה מנאו בשרש ב 'של קי"ן ,באותיות אין נקי ,(יהושפט המלך ,יהויכין המלך ,זרובבל ,זכריה
בן קבוטל ,רשב"ג הנהרג ,ר 'אלעזר בן ערך ,ר 'יהודה בר בבא ,ר 'חוצפית התורגמן ,בבא בן בוטא ,ר"ש
בר נחמני ,רב ששא ,רבינא ,רב נחשון גאון ,ר 'זרחיא הלוי בעל המאורות:
שרש שת בן אדה"ר ,שת ,נחשון בן עמינדב ,רב שמעיא חסידא ,הנזכר בזוהר פרשת בלק ,שמעון
העמסוני ,יהודה בן תימא:
שרש תרח אבי אברהם ,תרח ,איוב ,אבידן בימי רבינו הקדוש ,איבו ,מצד הנפש .אבימי מצד הרוח ,נחום
איש גם זו ,מצד הנשמה:
שרש יעקב אבינו ע"ה ,יעקב ,ירמיהו הנביא ,דניאל ,אנטיגנוס איש סוכו ,ר"א בן דהבאי ,רב פפא ,הר"ן
מפרש על הרי"ף ז"ל .שתי טפות של יעקב ,הא 'באביגיל אחות דוד .והב 'נתגלגלה באביגיל הנביאה ,
אשת נבל הכרמלי:
שרש אליעזר עבד אברהם ,אליעזר ,כלב בן יפונה ,בניהו בן יהוידע ,זכריהו בן יהוידע ,שמעיה בבחינת
נפש 'בבחי ,אבטליון אחיו .הרוח:
שרש זיהרא עילאה דאדה"ר ,זיהרא עילאה דאדם ,חנוך ,יוסף ,יהושע ן' נון ,אחיה השילוני ,אלישע
הנביא ,יהושע בן פרחיא ,ר 'יהושע בן חנניא ,ר 'ישמעאל בן אלישע כ"ג מצד הרוח ,אלישע אביו מצד
הנפש .ר 'יוסי בן קסמא ,ר 'חנינא בן חכינאי ,יערשיה בספר דברי הימים ,ר 'הושעיא רבה ,ר 'הושעיא
זעירא דמן חברייא ,רב הושעיא ,ריב"ל ,רב יחזקאל אבי רב יהודה ,רב יימר בר שלמיא ,שבחת בריה
דרבינא ,רב חנינא סבא ,רב עינא סבא ,רב עוירא סבא .רב יהודאי גאון ,רב שר שלום גאון ,רבינו ישעיה
הראשון והאחרון:
שרש אחר ,ער בן יהודה ,זרח ,עכן ,עדינו העצני ,נחום המדי ,נחום הלבלר ,ר 'יהודה בן דמא ,ר 'ברכיה
חבר ר 'אבהו במדרש רבה:
שרש אחר ,אונן בן יהודה ,פרץ בן יהודה:
שרש אחר ,יאיר בן מנשה ,עמוס הנביא:
שרש אחר ,שמה אחי דוד .שמאי הזקן ,נחמיה העמסוני ,נחמיה איש בית דלי ,שמעון בן עזאי ,ר 'יוחנן בן
ברוקא ,ר 'שמלאי ,ר"ש בן לקיש:
שרש אחר ,יואב בן צרויה ,יואש המלך:
שרש אחר ,חושי הארכי ,הושע בן בארי ,ר 'חנינא בן דוסא ,ר 'יוסי בר יעקב ,אחד מחבירי רשב"י באדרת
נשא .ר 'פנחס בן יאיר ,ר 'חנינא בן עקשיא ,ר 'אפס ,ר 'יוחנן ,עולא ,רפרם בר פפא ,יהודה אבי ר 'שמעון
בן פזי ,ר 'אחא מדפתי ,מר זוטרא האחרון ,רבינו סעדיא גאון ,הריטב"א ,הרשב"ץ ,המכונה דודאן .הר"י
דילאון הספרדי:
שרש אחר ,ברוך בן נריה ,ר 'יעקב התנא ,ר 'יעקב איש כפר נבוריא ,ר 'יוחנן החורנית ,ר 'ישמעאל בר '
יוסי ,ר 'ינאי ,יהוצדק אבי ר 'שמעון ,מר זוטרא חסידא ,אמימר ,מרימר ,מר ינוקא ,מר קשישא בני ר '
חסדא:
שרש אחר ,ר 'יהודה בן בתירא ,ר 'אלעזר המודעי ,ר 'נחמיה בעל התוספתא ,ר 'נחמיה האמורא בריה
דרב נהילאי ,שמואל חבירו של רב ,דוד בן זכאי ריש גלותא בימי רבינו סעדיא גאון:
שרש אחר ,יהודה בן טבאי ,נחבי בן ופסי ,מנחם חבר הלל הזקן ,ר 'חנניא בן תרדיון ,ר 'יוחנן הסנדלר ,ר '
מנחם בר יוסי, ר 'מנחם סתימאה ,רב עיליש ,רב עובדיא ,רב מרדכי ,ר 'בון ,רב זביד בר כהנא ,רב זביד

מנהרדעא:
שרש אחר, ר' חנינא בן דוסא, ר' מאיר, ר' ישבב הסופר, ר' יצחק בן אלישיב:
שרש אחר, אדמון, ר' כרוספדאי האמורא:
שרש אחר, יהודה בן תימא, רב נחמן:
ונבאר עתה קצת פרטים מאלו השרשים הנז"ל. שמעתי ממורי ז"ל, כי ר"ת "אשר "חלב "זבחימו הם אחז, והוא סוד גלגול המלך אחז בן יותם. ואיני יודע כונת הענין למה נרמז כאן:
גם נחור אחי אברהם, נתגלגל באחאב המלך ולכן עבד ע"ז, וזהו פירושו אחאב, אחיו של אברהם אבינו. ולפי שעבד ע"ז, נתגלגל ביהודה בן גרים, והרגו הרשב"י ע"ה בהסתכלות עיניו בו, כנזכר במסכת שבת יען שהוא הרג לנבות היזרעאלי:
גם ער ואונן, נתגלגלו הם עצמם בפרץ וזרח, בני יהודה אביהם. גם איוב נתגלגל בר' איבו האמורא, ולכן אותיותיהם שוות:
גם א"ל מורי זלה"ה, כי ר' חנינא בן תרדיון, ר"ת רחב"ת, ונרמז בפסוק והארץ הנה רחבת ידים לפניכם בענין שכם ודינה:
גם אחיה השילוני, מעלתו גדולה ממעלת שמואל הנביא, כמבואר אצלינו בשער רוח הקדש בסדר מדרגת הנביאים וע"ש:
גם ענין אביגיל אשת דוד, ואביגיל אחותו. הנה יעקב אבינו ע"ה, חטא כי לא בטח בה' מאד, כמש"ה למה תאמר יעקב ותדבר ישראל נסתרה דרכי מה' וכו', כי הוא הבטיחו כי לא אעזבך וכו', והוא עשה כל אותם השנים בבית לבן הרשע לשמור צאנו, ונכנע לפניו, וכל זה כדי לקחת בנותיו לנשים, נמצא שעבד לבן בסבת אשה, וזש"ה ויעבוד יעקב באשה, ולכן ענשו הוא כי ובאשה שמר:
ובאור ענין זה הוא סוד נמרץ נכון להעלימו, דע, כי אמרו בס"ה בפרשת משפטים, כי כל אדם מניח חד רוחא באתתא בביאה ראשונה, כשעושה אותה כלי. והנה ההוא רוחא, הוא חלק נצוץ מנשמתו. והנה יעקב הניח חד רוחא ברחל, וחד רוחא בלאה. ואמנם רוחא דאנח ברחל, נמשך ונכנס בבנימין בנה. וז"ס ויהי בצאת נפשה כי מתה וגו', כי אותו הרוח דיהיב בה נקרא נפש שלה כנודע, ויצא הנפש ההוא ממנה, כדי ליכנס בבנימין בנה, ולכן לא נולד בנימין, עד צאת נפשה דרחל. ואמנם רוחא דיהיב בלאה, נתגלגל באביגיל הנביאה, אשת נבל הכרמלי. ומן הראוי היה שיהיה זכר, אלא שנהפך לאשה נקבה, בעון הנזכר שעבד ללבן בסבת אשה, ולכן ההוא רוחא דיהיב בלאה, שהיה נצוץ חלק ביעקב, באשה שמר ממש, והיה אביגיל, וז"ס מ"ש אביגיל לדוד, אשר הביא שפחתך לאדוני בלשון זכר, ולא אמר הביאה לשון נקבה, לרמוז כי שרשה זכר ולא נקבה. ולכן תמצא, כי פעם אחת נכתב בנביאים אביגיל חסר יו"ד, לרמוז כי נמשכת מיעקב אבינו, שעשה הגל עם לבן, והוא אביג"ל:
והענין הוא במה שביארנו, כי לבן נתגלגל בנבל הכרמלי, ולפי שעבד יעקב ללבן, נתגלגל ההוא רוחא דיליה באביגיל, ונשאת לנבל, לעבוד אותו כאשה לבעלה. ואמנם סוד הענין, למה הוצרכו כל אלו הגלגולים. דע, כי יעקב הוא מעין שופריה דאדם והנה אדם יצאו ממנו ב' טפות קדושות של זרע בנחש הקדמוני, ולכן הוצרך לטרוח כל אותם שנים, לשמור צאנו של לבן הארמי מסוד הנחש, עד יקח ממנו אותם ב' טפות, שהם לאה ורחל, כנזכר בזוהר פרשת בהר סיני ואח"כ כאשר נתגלגל לבן בנבל, עדיין היה בו כח מנחש הקדמוני, ולכן הוצרך לטרוח כל אותם שנים לשמור צאנו של לבן הארמי, עד יחזור ויקח טפת ההוא רוחא דשבק יעקב בלאה כנזכר, והיא אביגיל, ולקחה לאשה. ודוד המלך ע"ה, שהוא גלגולו של אדה"ר, גם כן הוצרך להוציא מן נבל טפה זו האחרת, שעדיין היתה ביד הנחש, ולכן הוצרך דוד לעשות ביעקב ללבן, לשמור צאנו של לבן, כמש"ה (שמואל א כ"ה:ט"ז חומה היו עלינו האנשים וכו', עד שאח"כ לקח את אביגיל את אשתו, והיתה לאשה לדוד עצמו:
ופעם אחרת נלע"ד ששמעתי ממורי ז"ל, כי נענש יעקב, על שנשא שתי אחיות בנות לבן, ולכן ההוא רוחא דיהיב בלאה, נתגלגל באשה שהיא אביגיל הנביאה, ושתי נשיו הם, אביגיל אשת דוד ואביגיל אחותו:
גם ענין נבל נתגלגל בשלשה גלגולים בסדר שלשה אותיות שמו, ל' לבן. ב' בלע"ם. נ' נבל. ושלשתם נרמזו בפסוק אחד, והוא זה קורא דגר ולא ילד וגו', כי דגר הוא לבן, שקבץ אבנים ועשר יגר שהדותה, תרגומו של גל הוא דגורא. גם אמרז"ל שלא היו לו בנים עד שבא יעקב לביתו, כמש"ה ויברך ה' אותך לרגלי וגו', וזש"ה ולא ילד. אח"כ נתגלגל בבלעם, שהיתה לו נפש רחבה, כמ"ש ז"ל על פסוק אם יתן לי בלק מלא ביתו כסף וזהב, ועליו נאמר עושה עושר ולא במשפט אלא לקלל את הבריות, ולפי שמת בחצי

ימיו כמ"ש בגמרא לדידי חזי לי ספרא דבלעם וכתיב ביה בר תלתי ותלת שנין הוה בלעם רשיעה ,כד קטיל יתיה פנחס וכו ,'ולזה אמר הכתוב בחצי ימיו יעזבנו) .הגהה - אמר שמואל ,נלענ"ד שכתוב בגמרא בלעם סגירא כד קטיל יתיה פנחס לסטאה וכו .('גם כיון על היות בלעם הגלגול האמצעי ,וכנגד גלגולו בנבל הכרמלי שהיה אחרון שלשה הגלגולים שלו ,אמר ובאחריתו יהיה נבל כמשמעו ,לכן נבל הם אותיות לבן ממש למפרע:

גם בענין יוסף הצדיק נאמר בו ועשה לו כתונת פסי"ם ,והוא ר"ת פתחו"ן סגרו"ן יוס"ף מטטרו"ן ,או משה . והענין הוא כמש"ל כי יוסף ומטטרו"ן ,הם משרש זיהרא עילאה דנשמת אדה"ר .גם אותם ב 'השמות האחרים ,נודע שהם ב 'שמות ממספר ע 'שמות של שר הפנים:

גם בענין בניהו בן יהודע הכהן ,כבר נתבאר אצלינו כי יען שהרג ליואב ,לכן נתגלגל יואב ביואש המלך , ונתחלפה אות ב 'בש 'בא"ת ב"ש ,ובניהו נתגלגל בזכריהו בן יהודע הכהן ,והרג יואש לזכריהו ,ונהרג אחיו של ,זכריהו ג"כ ,לפי שהטיח דברים כנגד כל ישראל כמ"ש חז"ל ולכן נתגלגל אחר כך בשמעיה הגר ,וזה לעונש כי זכריה אבטליון ,ואז הכהן הגדול הטיח דברים 'כנגדו ,וא"ל יזלון בני עממיא לשלם כנודע ,והטיח דברים כנגד ישראל כנז"ל היה תחילה כהן:

גם בענין ר 'אלעזר בן ערך ,דע כי הנפש שלו היתה בסוד נפש הגרים ,והרוח שבאה בלי נפש המתיחסת לו:

גם בענין בבא בן בוטא ,כבר הודעתיך כי הוא נתגלגל ברב ששת ,והם אותיות מחולפת בא"ת ב"ש ,ולפי שהורדוס המלך נקר עיניו ,לכן גם בגלגולו ברב ששת שהיה סגי נהור ,כי בהכרח הוא לחזור עתה כמו שהיה בראשונה:

גם בענין עמוס הנביא ,דע כי שרש נפשו היתה מבחי 'עולם הנקודים ,כמבואר בספרינו שהם בחי 'שבעה מלכי אדום שמתו ,והם חמש גבורות מנצפ"ך שהם כפולות ,ונודע כי הם בגי 'תק"ע ,לפי ששני פעמים מנצפ"ך הם תק"ס ,ובחינת כללות עשר עצמם הרי תק"ע ,וז"ס אשר היה בנקודים מתקו"ע:

גם בענין ר 'טרפון ,דע ,כי הוא מן הרפ"ח נצוצין הנודעים ,כמנין טרף מטרפו"ן .ונודע ,כי הם חמש גבורות מנצפ"ך ,שהם המ"ן ,והם בגימטריא פ"ר ,וכשתחלקם לחמשה חלקים ,יהיה כל חלק מהם נ"ו ,ואלו הם שני אותיות ו"ן מן טרפו"ן ,ונמצא כי שם טרפו"ן ,הוא חלק אחד שהוא בגימטריא נ"ו מן החמשה גבורות , שכלם הם בגימטריא טרף נצוצות ,וכללות כל זה נקרא טרפון:

גם א"ל מורי ז"ל ,כי הוא ראה בעיניו את ר 'יהושע בן קרחה ,ואת ר 'יהושע בנו של ר 'עקיבא ,ואינם איש אחד ,הפך מ"ש רש"י ז"ל בפ"ק דשבועות בסוגיא דבהרת ששניהם אחד:

גם הרמב"ם ז"ל שחבר ספר היד הנקרא משנה תורה ,והרמב"ן ז"ל ,שרשם הוא בשתי פאות ז"א בדיקנא דיליה ,בתקון האחד הנקרא א"ל ,וכבר נתבאר אצלינו ,כי הפאה נקרא א"ל ,והוא סוד אל שדי ,שהוא בגימטריא משה ,ולכן ב 'הפוסקים האלה נקראו משה .אמנם הרמב"ם הוא מן פאה השמאלית ולכן לא זכה לידע חכמת הזהר ,אבל הרמב"ן ז"ל הוא מן פאה הימנית .ולכן זכה אליה כנודע .ולפי שנודע ,כי א"ל הנזכר הוא קוצין תקיפין אשר שם ,שהיא בחי 'המלכות ,ושם מקור הדינים ,לפי שהם בחינת שערות וקוצין תקיפין ,ועוד כי הם בחינת המלכות כנזכר ,אשר עליהם נאמר ואל זועם בכל יום ,ולכן אפילו הר"ם בן נחמני ז"ל ,שהוא מפאה הימנית ,לא זכה אל חכמה זו אלא בזקנותו ,כנזכר בספרים ,כי בבחרותו לא היה מאמין בה ,עד אשר רבו ר 'עזריאל גרם לו שילמדהו ,על ידי אותה הפעולה שעשה ,שבא אצלו בקפיצת הדרך כנודע:

עוד דע ,כי רחב הזונה ,היתה נשמה קדושה מאד ,ולא לחנם נשאת ליהושע בן נון ,וכמו שנודע ממ"ש ז"ל ששרתה עליה נבואה ,כשאמרה ונחבאתם שמה שלשה ימים עד שוב הרודפים .גם בס"ה בפסוק ונתתם לי אות אמת ,הפליגו לדבר בחכמתה ,שנתכוונה בשאלתה זאת .והענין הוא ,כי רחב הזונה באה משרש קין הנז"ל ,ולכן שאלה מהם ונתתם לי אות אמת ,כנגד מ"ש לו וישם ה 'לקין אות ,ואמרו רז"ל שהוא אות ו 'של ההוי"ה שבתפארת הנקרא אמת .והענין הוא ,כי כל נפשות הגרים הם מן המלכות נקבה ,בסוד גר צדק ,והיא שאלה מהם ,שיעלו אותה על הת"ת הזכר ,הנקרא אמת ,אשר משם נשמות בני ישראל .והם השיבו לה ,הנה אנחנו באים בארץ ,שהיא בחי 'המלכות .ועוד כי משה שהוא מן הת"ת כנודע ,מת במדבר ,ואנו הבאים בארץ שהיא המלכות ,אין בנו כח להעלותך ,האמנם יכולים אנו להעלותך עד היכל הרצון של הנקבה ,דכתיב ביה כחוט השני שפתותיך ,כנזכר בזוהר בפרשת פקודי וזש"ה את תקות חוט השני הזה .אבל היא היתה רוצה לעלות בהיכל הרצון העליון הזכר ,הנקרא ת"ת ,אשר שם אתגניז נשמת

מרע"ה כנודע שם בפרשת פקודי:
והנה ענין החוט הזה, הוא מ"ש בס"ה בפסוק אם מחוט ועד שרוך נעל, שהוא חוט של חסד של אברהם, אשר על ידו מתעוררים נפשות הגרים, בסוד ההוא אתערו דעבד אברהם בסטרא אחרא, כנזכר בפרשת תרומה בפסוק ועורות תחשים ונקרא חוט השני, להיותו בנקבה, וכמש"ה כחוט השני שפתותיך, שהוא דין, להיותו בנקבה. ואמנם היא בראותה שאינה יכולה לעלות עד הת"ת, לא רצתה לקשור תקות חוט שהיא המלכות הנקראת תקוה, ולא החוט שהוא היסוד לבדו, בסוד חוט דאברהם דאתער לנפשי דגיורי, אמנם ותקשור תקות השני בחלון, שהם שני היריכים נצח והוד. ואח"כ נתגלגלה בזכר, והוא חבר הקיני, ורחב נהפכה לחבר. וגם הוא משרש קין כנז"ל. ואח"כ נתגלגל חבר הקיני בחנה אם שמואל, ולפי שקשרה תקות השני שהם נצח והוד כנזכר, לכן ילדה את שמואל שנתנבא מנצח והוד. וזהו מה שרמזה חנה הנביאה בשירה שלה, רחב פי על אויבי, גם אמרה אשה קשת רוח אנכי, ר"ל, כי בהיותה תחלה בגלגול רחב הזונה, היתה קשת רוח מסטרא דמסאבא. ואמנם יעל אשת חבר הקיני, זכתה גם היא ונתגלגלה בזכר, והוא עלי הכהן, הפוך יעל ששמש באהל שילה כנודע שהיה אהל ולא בית, וזש"ה מנשים באהל תבורך, כי יעל נתברכה יותר משאר נשים, וזהו תבורך מנשים יעל. וביאר מה ענין ברכה זו אשר לה על שאר הנשים, ואמר מנשים באהל תבורך, כי מהיותה תחלה ממדרגת נשים נהפכה לזכר, ושמש בכהונה באהל שילה כנזכר:
הגהה - אמר שמואל, נלע"ד לומר, כי להיות כי חבר הקיני נתגלגל בחנה אם שמואל, לכן היתה חנה (עקרה, להיותה גלגול איש כנודע לנו, ולא נפקדה עד שהתפלל עליה עלי הכהן, שהיה גלגול אשה, והיא יעל אשת חבר. ומסטרא דיליה נפקדה חנה, וזה אצלי כפתור ופרח כן נראה לענ"ד):
ענין קין ותולדותיו יובל ויבל וכו', הנה נתבאר אצלינו, כי כמו שיש בחי 'ז"א בעולם האצילות, ונקרא ישראל, כך יש פרצוף א 'הנקרא יעקב, שהוא בחי 'אחורים דאבא, שנפלו למטה בעת מיתת מלכי אדום. וכמו שבחי 'ז"א הנקרא ישראל, יש בו כללות קין והבל, שהם חו"ג שבו, וכל שרשי אדה"ר. כן בפרצוף יעקב הנזכר, יש בו ב 'בחי', הנקראות קין והבל, וכל שרשי אדה"ר. והנה בחי 'קין אשר בז"א, הוא קין עצמו בן אדה"ר. ובחי 'קין אשר בפרצוף יעקב, הוא יובל מבני בניו של קין, כמש"ה ותלד עדה את יובל. ולכן יובל זה היה לוטש נחשת וברזל, להיותו מבחי 'הגבורות של קין, ונודע כי הגבורות הם מן אימא, הנקראת יובל, היא שנת החמשים שנה, ולכן נקרא ע"ש זה יובל. ובחי 'יובל הזה, נרמז בפסוק ועל יובל, טרם ישלח שרשיו, כי גם בו יש כל השרשים הנאחזים בקין שבז"א. והנה יובל זה הוא מוכרח להתקן ע"י משה ביאת המשיח שיבא במהרה בימינו אמן, וז"ס יובילו שי למורא. ויובל זה עתיד להיות נתקן ע"י משה רבינו ע"ה, בסוד העבור שיתעבר בו, כי גם במשה יש קצת נצוצות משרש קין, אע"פ ששרשו מן הבל, ובפרט האחרון הסמוך לימות ביאת המשיח, אשר הוא נקרא בשם בית יעקב, כמבואר לקמן כי דור זה נקרא בית יעקב, ולכן יובל זה שהוא בפרצוף יעקב יתוקן עתה, וזה ע"י מרע"ה כנזכר. וז"ס "ויתעבר "ה ' בי "למענכם, ר"ת יובל, והבן זה. והנה הודעתיך, כי גם יששכר בן יעקב הוא משרש קין, שהוא בחי '" חמש גבורות שבז"א, מצד אימא עילאה בינה, ולכן מבני יששכר יודעי בינה לעתים. גם נרמז בר"ת יודעי בינה לעתים, הוא ר"ת יובל, והוא במה שהודעתיך, כי יש כמה בחי 'בקין, והנה בני בניו הם יבל ויובל, ואמנם יששכר הוא מבחי 'יבל:
ענין לוט בן הרן, כבר הודעתיך לעיל, כי הוא אחד מן השרשים של הבל בן אדה"ר, ונשלים עתה עניינו, דע כי לוט בן הרן, הוא מבחי 'אבר בהן יד הימנית של אדה"ר, ובהן זה נמשך מסוד הבינה, ולכן בהן ובינה הם אותיות שוות, אלא שיש אות יו"ד מיותרת במלת בינה, כי בהן חסר ו'. והענין הוא, כי בינה היא ר"ת "בינה "יסוד "נצח "הוד. ובהן, ר"ת בינה הוד נצח, ולהיות בהן זה מקום הדינים כמבואר אצלינו בריש אדרת נשא, בענין ההוא עלמא דאתפרש לז"ן עיבר, כמנין בהן, וכלהו מארי דיבבא, ולכן כאשר חטא אדה"ר, ואח"כ הוליד את הבל, נתערבו נצוצותיו עם קליפות הרע של נצוצות הבל וקין, ובעת הגלגולים מתגלים, יחזור כל דבר אל שרשו כמבואר אצלינו, ואז זה הבהן ששרשו ומקומו באדם עצמו, שלט בו תערובת צד הרע אשר בהבל ולקחו עמו ונתערבו בו, ובבחי 'זה אנו אומרים כי לוט בן הרן, הוא משרש הבל, אבל כפי האמת אינו רק מבהן אדם שנתערב בהבל, ולכן נרמז הבל בר"ת ואת "לוט "בן "הרן. ולפי שלוט היה אז פגום, ונאחז ומעורב בקליפת הבהן אשר שם שדי בהן הנודעים בחכמת הכשוף המתגלים בצפרנים, ולכן א"ל אברהם הפרד נא מעלי, כי אע"פ שאברהם אבינו ולוט שניהם משרש אדה"ר עצמו, עכ"ז כיון שאתה נפרדת מן אדם, ונתערבת בקליפות הרע של הבל, ולא נתקנת עדיין, הפרד נא גם עתה

מעלי .וז"ש כי אנשים אחים אנחנו ,כי שניהם משרש אדם עצמו:
והנה לוט זה ,היו בו שני נצוצות נשמות פרדות טובות ,רות ונעמה ,ושתיהם נתערבו בהבל כנזכר ,ואח"כ
יצאו ממנו ,ונברכו ונתקנו .ולפי שזה הבהן הוא מסוד הבינה הנקראת נעמי כנודע ,לכן יצאה נעמה
העמונית ממנו ,ששמה כשם נעמי .והנה שמעון בן זומא ,גם הוא משרש הבהן הנזכר ,ובהן זה יש בו ס '
רבוא נצוצות נשמות ,כמו שהודעתיך ,כי אין לך אבר מאיברי אדה"ר ,שאינו נחלק לס 'רבוא נצוצות
לפעמים כפי העונות ,ולפעמים פחות ,אבל לא יותר מזה .והנה בן זומא שהיה מן הבהן הזה ,הוצרך
להתעבר ולהתגלגל עם כל אלו הס 'רבוא של הבהן הזה ,כי הם נצוציו ,כדי לתקנם .וז"ס מ"ש ז"ל ,כי בן
זומא ראה אוכלוסא בהר הבית ,ואמר לא נבראו כל אלה אלא לשמשני .והענין הוא ,כיון שכלם הם
נצוצותיו ותלויים בו ,והוא מתעבר ומתגלגל כדי לתקנם .וכבר נתבאר אצלינו ,כי כל צדיק שמתגלגל עם
איזו נפש כדי לתקנה ולעזרה ,הוא נוטל חלק עמו באותם המצות שעושה ,ונמצא כי כל ס 'רבוא ההם
שהיו נצוציו ,נבראו לשמשו ,כי הם הטורחים ועושים המצות ,והוא נוטל חלקו עמהם בלי יגיעה:
בענין השרשים של הנשמות ,זכרנו למעלה שרש אחד מן הבל ,שתחלתה הוא לבן בן נחור ,ובכללה ר '
חוצפית התורגמן .דע ,כי השרש הזה ,כיון שהוא של הבל ,הוא מבחי 'אבא כנודע .וכבר ביארתי בענין
בלק ובלעם ,איך כל האורות שהם מצד אבא ,בוקעים ויוצאים דרך הכלים דאימא ,אשר אבא גנוז בתוכה
כנודע ,וממנה יוצאים אל אחורי דעת דז"א אל לאה אשר שם .ואח"כ ממנה מתגלים ויוצאים לחוץ .
ובהכרח הוא שבעבור אורות אבא דרך אימא מתערבים יחד ,ונמצא כי זה השרש הנז"ל שבכללו הוא
בלעם ,ע"ש שנבלע תוך העקבים של לאה הנעלמים תוך כתר רחל ,הנה הם עוברים בדרך השרש
הראשון של קין ,שהוא אשר מכללם הוא ר 'עקיבא וריב"ז ,ומתערבים שם ,ויש להם קצת אחיזה וקורבה
אלו עם אלו ,לסבה הנזכרת ,ונכלל שרש הנזכר של הבל ,תוך שרש הראשון של קין ,ונקרא ע"ש קין ,
ולשלו יחשב .וז"ס שנקרא ר 'חוצפית התורגמן ,כי הוא חצוף וחזק לצאת מן אבא ,ועובר ובוקע תוך אורות
בינה שהם קין כנודע ,ומשם יוצא לחוץ:
ענין משה והלל הזקן ,אשר שניהם שוים במדת הענוה ,ושנותיהם שוות ,הנה הם סוד ב 'שמות משם בן
ע"ב ,והם ,מה"ש ,לל"ה ,הסמוכים זה לזה ,בע"ב שמהן של ויסע ויב"א וי"ט .וזהו מה שרמז השי"ת
למשה כשעלה למרום ,וא"ל "היה "לך "לעזרני ר"ת הלל ,הנזכר בפרק ר 'עקיבא במסכת שבת וכפי מה
שהבנתי מדברי מורי ז"ל ,אע"פ שלא אמרו בפירוש ,הוא כי משה והלל משרש אחד הם .וכן ר 'אליעזר
שהתפלל עליו משה ,ואמר י"ר שיצא זה מחלצי .וכן רבינו הקדוש .וכן רשב"י .וכמו שהודעתיך למעלה
בדרוש הנשמות ,הנמשכות מחמשה בחי 'זווגים עליונים ,והודעתיך כי רשב"י ע"ה ,ורבינו הקדוש הם
בחי 'היסודות בזעיר ,או ביעקב ,וגם משה הוא ביסוד דאבא:
יש נפשות ,שאינם מבחי 'שרש קדושת שבת עצמו ,אלא מכללות תוספת שבת ,ואין להם רק אותה
בחינה לבדה ,גם אינה יכולה לעלות יותר מאותה בחינה ,כיון שאין שרשה אלא משם:
ענין כלב בן יפונה ,וענין המרגלים .דע ,כי אליעזר עבד אברהם ,הוא היה בכלל ארור כנען ,ונכנס לכלל
ברוך ,כאשר אמר לו לבן בא ברוך ה' ,כמ"ש חז"ל ולפי שזכה לבן למעלה זו ,להוציאו מכלל ארור ,לכן
נתקן גם הוא ,ונתגלגל בנבל הכרמלי ,ושניהם גלגולי בלעם ,כמבואר אצלינו וז"ש ז"ל למנצח על מות
לב"ן ,הוא נבל והנה לולי שלמעלה לא נתקיימה ברכת לבן לאליעזר ,לא נכתבה בתורת ה 'אמת ,ומהכרח
זה קיימו רז"ל מדרש זה ,שיצא מכלל ארור וגו .'ולפי שלבן גרם לאליעזר שיתוקן ,ויתגלגל בכלב בן יפונה ,
לכן נקרא בן יפונה ,בנו של לבן ,שכתוב בו ואנכי פניתי הבית לאליעזר ,כי כבנו יחשב ,כיון שהכניסו לכלל
ברוך ,ונתקן ונתגלגל בכלב ע"י ברכתו ,כי כלב בן מצרון היה ,ולא בן יפונה ,כי מחמת קושיא זו ארז"ל גם
כן בו דרשה אחרת בן שפנה מעצת מרגלים .ואמנם בחינת כלב היא שם ההוי"ה דההי"ן ,שהיא בן והיא
בגימטריא כל"ב ,וכבר הודעתיך כי הוי"ה זו ,תורה על מציאות ההוא רוחא דדכורא דעייל בנוקבא ,לעורר
בה בחי 'מ"ן ,ושם זה מורה על הנקבה בהיותה אחור באחור עם הזכר כנודע:
ועתה נבאר ענין המרגלים ,דע ,כי אלו העשרה מרגלים טרם שהלכו לרגל את הארץ ,נתעברו בהם
נשמות השבטים ,עשרה בני יעקב ממש ,וז"ס מ"ש להם יוסף לאחיו מרגלים אתם ,רמז להם שהיו
עתידים להתעבר במרגלים .גם ז"ס מ"ש בריש פרשת שלח לך ,כלם אנשים ראשי בני ישראל המה ,כי
הם ממש בני ישראל סבא ,ולכן לא כתיב ראשי אלפי ישראל ,אלא ראשי בני ישראל .ואמנם אחר
שנתייעצו בעצמם להוציא דבה על הארץ ,והיו רוצים לחזור לבא אל משה ולדבר תועה ,אז נסתלקו מהם
נשמות השבטים שנתעברו בהם ,כנודע כי מי שהוא מבחי 'עבור מסתלק כשירצה ,משא"כ בבחי 'גלגול .

וזהו הטעם מש"ה בתחלה ,וישובו מתור הארץ מקץ מ 'יום ,ואח"כ שהזכיר ששבו ,חזר והזכיר ההליכה ,
באמרו וילכו ויבואו אל משה ואל אהרן ,והיל"ל ויבואו ,ולא וילכו ,ורז"ל דרשו כפי הפשט מקיש הליכתם
לביאתם וכו .'והענין הוא כפי הסוד ,כי וילכו חוזר אל נשמות השבטים, שהלכו ונסתלקו מהם ,כאשר שבו
מתור הארץ בעצה רעה .ומלת ויבאו ,חוזר אל המרגלים בעצמם ,שבאו לבדם בלתי עבור נשמות
השבטים בהם .ואמנם ביהושע וכלב לבדם ,נשאר בהם סוד העבור ,כי אפרים בן יוסף נתעבר ביהושע ,
ויהודה בכלב ,לפי שלא חטאו .וזש"ה ,וכלב בן יפונה ויהושע בן נון חיו מן האנשים ההם ההולכים ,פירוש ,
כי אלו נשארו חיים ,מבחינת נשמות השבטים אביהם שנתעברו בהם ,ולא נסתלקו מהם אח"כ בביאתם ,
כי כמו שבהליכתם היו עמהם ,כך היו בביאתם ,וזש"ה חיו מן האנשים ההם ההולכים וכו .'ויחזור אומרו
האנשים ההם ,אל אפרים ויהודה שהיו עמהם בהליכתם ,וז"ש ההולכים ,ירמוז כי אלו חיו מן האנשים
שהלכו ,ולא מאותם שבאו שלא כמו ההליכה .ולפי שכלב נתעבר בו יהודה ,לכן נאמר בו ,יען כי מלא
אחרי ה ',יצה ,כי יהודה הוא חבור יהו"ה ד ',וירמוז ,שהוא סוד האחורים הנתקנים מן ד 'שביהודה ,לשם
יהו"ה שבו .ולפי שנתקיים בכלב עבור יהודה ,אמר יען כי מלא אחרי יהו"ה ,המתקן את אחור של ההוי"ה
כנזכר .גם מפני שכל"ב הוא בחי 'אליעזר עבד אברהם ,לכן כתוב בו ויבא עד חברון .ואמרו רז"ל שהלך
להשתטח על קברי האבות ,כי אברהם הוא הראש שלהם ,והוא היה עבדו ,לכן עתה הלך שם .וגם כי
הנה כלב ואלעזר הם בחי 'שם הוי"ה דב"ן כנז .'ואמנם אליעזר נקרא ע"ש שהוא בחי 'התעוררות החתן ,
והוא משמש ועובד אל החסד שהוא אברהם ,וזהו אליעזר עבד אברהם ,ר"ל ,עז"ר א"ל ,כי הוא עוזר לשם
א"ל ,שהוא חסד אל ,והוא אברהם ,וע"כ הלך להשתטח עליו:
ועתה נבאר שאר גלגולי כלב ,דע ,כי נתגלגל בבניהו בן יהוידע ,בסוד פנים אל פנים .ועיין בפרשת
בראשית בזוהר בהקדמה והבן זה ,וגם בו נרמז ב"ן ,בגימטריא כל"ב ,ובו נאמר לך פגע בו ליואב בן
צרויה .ואח"כ בניהו נתגלגל בזכריהו בן יהוידע ,ויואב נתגלגל ביואש המלך ,בחלוף בי"ת בשי"ן בא"ת
ב"ש ,ואז הרג יואש לזכריהו במצות ויעזוב אתכם)דברי הימים ב כ"ד:כ' (לפרוע מה שנהרג על ידו
בתחלה .נבזראדן כלבא שבוע .שמעיה נפש .אבטליון רו"ח .וכבר ביארתי זה במקום אחר .כלאב בן דוד ,
הוא הוי"ה זו דב"ן ,כזה ,יו"ד ה"ה וא"ו ה"ה .יפונה בגימטריא אהי"ה דההי"ן קנ"א:
הגהה - אמר שמואל ,השתא אתי שפיר ,מש"ה ובניהו בן יהוידע בן איש חי ופרכינן בגמרא אטו כוליה)
עלמא בני מתי נינהו ,ומתרצי הכי ,בן צדיק שנקרא חי אפילו במיתתו .וראוי להבין ,אמאי למד הפסוק
החדוש הזה בפסוק הזה של ובניהו בן יהוידע ,יותר מבשאר הצדיקים .האמנם עמ"ש הרב זלה"ה ,אתי
שפיר ,שבניהו היה גלגול של כלב ,וכלב נתלבשה בו נשמת יהודה ,והרי הם שלשה פעמים ב"ן ,בבניהו
בן אחד ,בכלב בן שני ,ביהודה בן שלישי .ושלשתם נרמזו בזה הפסוק ובניהו הרי ב"ן אחד .ב"ן הרי ב"ן
שני .חי ,רמז ליהודה ,בן שלישי .ונתכנה יהודה במלת ח"י ,לרמוז לגלגול יהודה בכלב ,שנשארה חיותו בו
ולא פירש ממנו ,ואח"כ בניהו זכה לשתיהם ,לכן נקרא בן ,ובניהו בן יהוידע בן איש חי כנלע"ד:
ענין הלל ושמאי .הנה הלל הוא בחי 'הפנים של המלכות ,הנקראת רחל ,ולכן הלל הוא בגי 'אדנ"י ,שהוא
הפנים שלה ,ולכן הוא חסד ולא די"ן .אבל שמאי הוא בחי 'האחור של לאה ,כי שמאי בגימטריא קפ"ד
וקס"ו ,שהם האחורים של ההוי"ה דע"ב ס"ג ,היוצאים מן זעיר אנפין וניתנים אל לאה .ולהיותו בחי '
אחורים הוא דין וגבורה .ולכן הלל ושמאי ,הם חו"ג .ולפי שלאה קדמה אל רחל ,כן דברי ב"ש קודמים
לדברי ב"ה בכל התלמוד .והנה בן עזאי היא משרש שמאי ,כמבואר אצלינו ,אלא שהוא למטה ברחל ,ולכן
עז מן עזאי ,הוא שם אדנ"י ס"ה ,ועם חשבון י"ב אותיותיו במלואם .ושתי אותיות א"י מן עזאי ,הם א"י מן
שמאי .גם הם א"י של אדנ"י ראשונה ואחרונה .גם הם סוד א"י הבל אחיך ,להורות כי הם מבחינת
הגבורות שהיו בהבל ,אשר בהם היה הפגם והחטא שחטא הבל ,וזכור זה .והנה נתקנו אח"כ בשמאי
ועזאי ,שהם א"י של אדנ"י:
אמר שמואל ,לבל יהי הספר הזה חסר כלום ,כתבתי ג"כ פה לקוטים מאשר מצאתי מכתיבת יד מורי
זלה"ה ,אעפ"י שרובם ככלם כבר נכתבו למעלה במקומם ,וזה ביאורם" ,הארץ "ברקים "מטר "עשה
מוצא "רוח "מאוצרותיו ,הם ר"ת הבל עמרם ,כי עמרם הוא המוציא רוחו של הבל ,ונתנו במשה .גם "
ברקים "למטה "עשה "מוצא ,ר"ת בלעם ,כי גם הוא הרע של בלעם שבהבל":
ודע ,כי גם שת הוא הבל ,וכמו שחוה ילדתו בת ק"ל שנה ,כן יוכבד למשה ,כי כשיוכבד הגיעה לבת ק"ל
שנה ,נתעברה בה רוח חוה ,ושבה לימי עלומה ,ותלד את משה .יתרו הוא קין ,ולכן נקרא קיני .גם נקרא
יתרו ,יתר ו 'בסוד וישם ה 'לקין אות יתירה ,זו ו 'כנזכר בתקונין דף קי"ח ע"א .והנה קין נתערב מטוב

ורע ,והרע בא במצרי ,ונהרג ע"י משה זה הבל ,על דבר שלומית בת דברי ,מדה כנגד מדה ,כי גם הוא הרג להבל על התאומה יתירה .והטוב של קין בא ביתרו ,ונתן בתו למשה ,לתקן ענין התאומה הנזכר .
וכשהרג משה את המצרי ,נתקן:
בכך ,ויצאה נפשו ,ואז נדבקה בנפש יתרו ,ונתגייר .גם נפש קרח ,היא נפשו של קין ,וכפי זה נמצא שנתגלגל קין ג' פעמים .גם שם נתבאר אחיזת נפש שאול ושמואל:
ענין יעקב ,שהוא האור היוצא מדופני היסוד של אבא המתלבש תוך ז"א ,ויוצאת הארתו מחוץ לז"א ,אבל האור מהיסוד דאבא תוך חלל הגוף ובטן ז"א ,נקרא משה .ויש בו ה' בחינות ,האחת למעלה בדעת של ז"א .כי גם שם מתלבש יסוד דאבא .השנית ,בשליש עליון שבת"ת דז"א ,מקום מכוסה תוך יסוד דאימא , ועל מקום זה נאמר ויסתר משה פניו .השלישית ,בשני שלישים התחתונים דת"ת מקום נגלה ,ומשם היתה נגלת נבואת משה .הרביעית ביסוד דז"א ,כי שם נתלבש עטרת יסוד דאבא ,וזו בחי' שת בן אדה"ר ,וז"ס חשופי שת .החמישית ההבל היוצא מפי יסוד דז"א ולחוץ ,וזו בחינת הבל בן אדה"ר ,כי כל אלו שרש א' הם .ודור המדבר ,הם האורות היוצאים מן הדעת של יעקב הנזכר ,באחורי הדעת שבו , ונקרא לאה אשת יעקב ,ולכן נקרא דור דעה .ושם נתבאר באופן אחר ,כי הרושם שעושים האורות הנזכרים בין גוף זעיר לגוף יעקב הנזכר ,הנקרא דור דעה .נדב ואביהוא ,הם רוח ונפש דזיהרא עילאה דאצילות ,שהיו תחלה כלולים באדם הראשון ,והורישם לקין בנו .רשב"י ע"ה ,היתה נשמתו מבחי' אור לקחה חנוך ,זיהרא עילאה דאצילות .נדב ואביהוא ,נצח והוד ,ונתגלגלו בשמואל .מקיף:
ענין מרע"ה ,ורבינו הקדוש ,ורשב"י ע"ה ,ועשרה הרוגי מלכות ,כלם הם מבחי' יסוד שבז"א .אלא שהם יסודות חלוקים ,או דאבא או דאימא ,או דז"א ,או דיעקב .אמנם מרע"ה ,עלה דרך קו אמצעי ,גם עד הדעת דז"א .ובלוחות השניות ,הוא יותר למטה ,כי אבד אלף חלקי אורות שהיו בו בזמן לוחות ראשונות , ונשאר בו חלק אחד מאותם האלף .ורשב"י ע"ה בתחלתו היה למטה ביסוד הראוי לו כנזכר ואח"כ בזמן האדרא רבא ,עלה לאותה מדרגה תחתונה שהיה בה מרע"ה ,בזמן לוחות שניות .רב המנונא סבא ,נצוץ אחד מנצוצי מרע"ה ,המתגלגל בכל דור ודור עד ס' רבוא נצוצות .בלעם גלגול לבן ,וכשנהרג ע"י פינחס ,נתקן קצת ,ונתגלגל פעם שלישית בנבל הכרמלי .אותיות לבן גלגול א':
כפי הבחי' השנית ,שהיתה באדם בעת שחטא ,כך צריך שיהיה כשיתגלגל .כיצד ,הרי שהאדם הזה היה לו כשחטא נר"ן מבי"ע ,וגם נפש מאצילות ,ונתגלגל ,אע"פ שהשלים תקונו בשלימות אל נר"ן דבי"ע ,עדיין נקרא פגום ומעוות ,עד שיתקן גם הנפש דאצילות .וז"ס צדיק ורע לו ,כי הוא צדיק גמור בערך מה שיש בו עתה ,אבל רע לו ,כי עדיין צריך להשלים מדרגתו הראשונה ,אע"פ שעשה מצות גדולות ורבות .ויש שבתחלה לא היה בו רק נפש דעשיה לבד ,וחטא ,ועתה כשנתגלגל ותקן נפש דעשיה ,והספיק לו מצות מועטות ,ונקרא צדיק מתוקן וטוב לו:
ענין אינון תרין רוחין הנז' בזוהר ,הענין הוא ,כי נשמת האדם הבאה מאימא על ידי התלבשותה בז"א ,יש לה ב' בחינות ,הא' מן ראש ז"א עד החזה שבו ,כי זה נשמה מכוסת כנודע ,ונעשת באדם בחי' צלם של אור מקיף על ראשו .והשנית ,בחי' אורות אימא המתגלים מן החזה ולמטה ,וזו נעשת נשמה פנימית באדם .וזו השנית ,מתלבשת תוך הרוח הבא אל האדם מז"א עצמו .ונתבאר שם ,כי אפשר ע"י החטא , שתרד נשמה הפנימית הזאת דרך מרגלותיו כלה בקליפות ,ונשמת הצלם תכנס בסוד פנימית .ודע ,כי גם אפשר שאם יחטא יותר ,תרד מעט מעט גם הצלם הנזכר כלה לגיהנם .ועל זה נאמר ,ונכרתה הנפש וכו' ,
כי לא נשאר לו שום שרש למעלה בקדושה:
ובבחי' ב' הנשמות הנז' שיש לכל צדיק ,בכפל שמו ,נח נח ,משה משה ,כבר הודעתיך ,כי כל שרש מן שרשי הנשמות ,יכול להתחלק עד ס' רבוא נצוצות נשמות ,ויש שרש שכלם יתבררו מן הקליפות ,ויתוקנו כל ס' רבוא .ויש שרש ,שאפשר שאיזה נצוץ קטן מהם ישאר באחרונה ,שלא יוכל להתקן אפילו לעתיד ,ממעוט הקדושה שבו ,ומרבוי סיום קליפותיה ,ועל זה נאמר ויצאו וראו בפגרי האנשים וגו' לבא:
הלל ,היה נצוץ אחד מס' רבוא נצוצות ,שרש נשמת מרע"ה ,המתגלגל בכל דור ודור ,ולכן שניהם היו ענותנים ,וחיו ק"כ שנה:
פסוק כי שבעתים יקם קין ,יק"ם ר"ת ,יתרו ,קי"ן ,קרח ,מצרי .כי נפש קין ,להיותה נפש נאחזה בזוהמת הנחש מאד ,וגבר הרע שבה על הטוב שבה ,ונתגלגלה במצרי שהיה גוי .ומשה שהוא הבל ,רצה לתקנו ,והוברר הרע שבה ,והעלהו לבחי' הטוב שבה אל הקדושה ,ואז ,שם בן מ"ב ,על ידי שהרגו בשם המפורש ,נכנסה ביתרו שהיה גוי ,ועי"כ נתגייר גם הוא ,ביום שהרג את המצרי .ולהיות נפש זו מן בחי' הרע של

נפש קין, לכן אמרו בס"ה, כי תחלת תקון קין היה ביתרו, כמ"ש על פסוק קניתי איש את ה' .אמנם הטוב הראשון שבה, כבר נתגלגל בקינן ומהללאל, כנזכר אצלינו:
אבל הרוח לא נכנס בגוי, כי הוא עליון מן בחי 'הנפש, ואמנם עדיין היה מעורב ברע, ואותו הרע נכנס בקרח, בסוד ויקח קרח, לקח מקח רע לעצמו, ומכח זה הרע נתקוטט עם משה, שהיה הבל אחיו, כמו שנתקוטט אז. והטוב שבזה הרוח, נתגלגל בשמואל הנביא, שהיה מזרעו:
ונשמת קין, נכנסה ביתרו אחר שנתגייר, בכח נפש המצרי שנתקנה כנזכר, ואז נשלם תקון חטא קין שהרג להבל, ולקח תאומתו, ועתה זן ומפרנס את משה, והחייהו, והחזיר לו תאומתו, והיא צפורה. והרי נתבאר, כי לא נתקן קין מחטאו של הבל, אלא ביתרו, וזה ע"י משה כנזכר, בתחלה בהריגת המצרי, ועד סוף ביתרו כנזכר:
והטוב שבהבל, נתגלגל בשת. והרע, באנוש בנו, ולכן עבד ע"ז. הרן, נתגלגל באהרן, ולוט בנו, ושניהם הם משרש הבל. רבא חבר אביי משרש לוט, ונתן בבתו הצעירה, ומשם יצאה נעמה העמונית, וגם שם היה נכלל רבא. ותרח אבי אברהם, נתגלגל ונתקן באיוב. שתי בנות לוט, הם, רות ונעמה:
ואלו הם קצת מיני עשבים שלמדתי ממורי ז"ל, אע"פ שלא באר לי פרטות הדברים אלא דרך כלל:
עשב הדודאים, והם בלשון תרגום יברוחין, וכן בלשון ערבי יברו"ח, ומוציאים פירות הנקראים תפוחים שוטים. הנה אחיזתם למעלה בלהט החרב המתהפכת, ולכן נקראים תפוחים שוטים, ולכן גורמים שטות לאדם האוכלם כנודע. וסגלתם הוא, שאם יכרכום תוך קלף צבי, ויתלום בצואר האדם, יועילו, שאם ירימו חרב על האדם הנושא אותם להרגו, תהפך החרב על האדם, ותהרוג בעליו. גם קליפת התפוחים האלה יבשה וכתישה לאבק דק, יועיל מאד לכחול העינים רעות:
עשב הנקרא טוטומיליו, כי כשחותכים ממנו יוצא חלב, מועיל להקפת כסף חי, וצריך שיהיו בראשו חמשה ענפים, ובכל ענף חמשה זרעונין, וצריך ללקטו בעת ידוע, לא קבלתי ממנו:
עשב הנקרא מושקטיליא, ובערבי אכליל דהב, והזרע שלו הוא כעין ג 'או ד 'מחטין צומחין בראשו, ארוכות שיעור חצי אצבע או יותר, וריחו כריח מור. סגולתה היא, לעשות בה אל כימיא של הזהב. גם סגולתה היא למשוח הבהקים במין שלה:
עשב אחר יש, שעליו דומים לעלי עדשים, והפרח מור"אדו, והפרחים בעצמם דומים לפרחי העדשים, ויש שהפרח שלו הוא אמרילייו. מין העשב הנזכר טרוף באצבעך עם מעט שמן זית וחומץ, יועיל למשוח בו הרגלים והשוקים והידים הנבקעות, שדומה בקיעתם כמו מין ממיני הגרב והתכוך, ומשח בו ערב ובקר כמה פעמים:
עשב אחד יש, שעליו שלו ארוכות ורחבות מאד כעלי החזרת ויותר מהם, ויהיה ארכם כשעור שתי זרתות, ובאמצע מוצא העלים, יוצא קנה אחד ארוך וגבוה מאד יותר מן אמה וחצי, אשר בקנה ההוא גדל הזרע, וכל הקנה הזה צומח בו כמין צמר גפן ממש, אלא שאינו לבן כמוהו. המיץ שלו יועיל להשקות למי שיש בו חולי ההשתנה, שאינו יכול להתעכב ומשתין בכל שעה:
עשב אחד יש שהוא נמוך, וקנה הזרע שלו קצר, וכלו כדמיון כוסות קטנים רבים דבוקים זה בזה, מסבבים כל הקנה, המיץ שלו יועיל לעינים הרעות. גם יועיל לעינים הטובים להאירם ביותר:
עשב אחד יש גבהו זרת, וכשמוציא זרע, יוציא כעין קלח אחד, ויוצאים ממנו מזה ומזה עלים קטנים כעין עלי עשב החרדל הדק גם הפרח כפרח החרדל ממש, וגוונו אמירילייו כפרח החרדל, גם זה טוב לעינים:
עשב אחד יש, עליו כעלי הבצלים קצת, אלא שהם קצרים כשעור זרת, ואינו גדל אלש בין הסלעים הקשים והגבוהים, והנה הגדל בסלע עצמו אינו טוב, אבל הגדל למעלה מן הסלע הוא טוב, ויועיל להאיר עינים החשוכות שאינם רואים בטוב. וזה עניינו, יעשה ממנו מעגו"ן עם אגוז אחד בעל שלשה צלעות בלבד, ועשר צמוקים שחורים, ודבש דבורים, ויאכל ממנו בכל בקר על הצום:
עשב אחד יש, שעליו רחבים מאד למטה במקום דבוקם אל הקלח, והולכים ומתקצרים מעט בראשם, וציורם הוא ממש כציור עלי הקארד"ו האדום יועיל לרפואת הצרעת:
עשב אחד יש קטן, ושרשו כמין בצלים קטנים כשעור הזיתים, ובראשו יש פרח אמירילייו אם תעשהו מעגון עם דבש דבורים, טוב להאיר העינים. ע"כ מה שלמדתי במיני העשבים ממורי זלה"ה:
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Sha'ar HaGilgulim 37

Chapter 37
ונשמטה ממקומה ושייך בדף קכ"ה ט"ב ד"ה אמר שמואל:
אמר שמואל, ראיתי והסכמתי לכתוב אחר כל זה, ציון מקום קברות הצדיקים, אשר מהם הם מפורממים, ומהם לא שזפתם עין, ומקצת מהנז' נתפרסמו לעין כל:
ועתה אכתוב מקום קברות הצדיקים, כפי אשר קבלתי ממורי זלה"ה, וכבר הודעתיך כי הוא היה רואה ומסתכל בנשמות הצדיקים, בכל מקום ובכל זמן, ומכ"ש בהיותו על קבריהם, ששם נפשותיהם עומדות כנודע, גם מרחוק עיניו יביטו בנפש הצדיק העומד על הקבר שלו, ועי"ז היה יודע קבר כל צדיק וצדיק, והיה מדבר עמהם, ולומד מהם כמה סתרי תורה. וכבר נסיתי כמה נסיונות וחקרתי בתכלית החקירות, ומצאתי דבריו כנים ואמתיים, ואין להאריך בזה עתה, כי הם דברים נוראים ונפלאים ולא יכלם ספר:
במדינת צפת ת"ו, במערב, יש שם בית קברות ליהודים, ובתוכו בית א', ובנין כיפה עגולה גבוה באמצע גגו כמין קובה, ובצפון הבית ההוא נקב קטן פתוח למערה ההיא, ובאותה מערה אומרים העולם, כי שם קבור הושע בן בארי, ואינו כך, אמנם הוא קבור שם ר' יהושע התנא, וטעו העם, וקראוהו הושע:
בלכתך מצפת, לצד מערב לבית הקברות הנז"ל, יש שם באר א', ונקרא בור של גויזו, והנה שם יותר רחוק מעט לצד מערב, קבור ר' שמעון בן חלפתא, ואין בו שום היכר. בלכתך מן הכפר הנקרא דהריאה התחתונה של מערב צפת ת"ו, לרדת אל הנהר אשר שם טוחנים קמח, תלך בדרך ההיא ותגיע עד המקום שכבר משם נראים מימי הנהר קצת, גם מן המקום ההוא מתחיל לירד מן הנהר אל הנהר הנזכר, והנה שם לשמאל הדרך יש רחוב קטן בין הסלעים, ולדרום של הרחוב ההוא יש סלע גבוה, ונראה כעין כותל א', שם קבור ר' חייא הנזכר באד"ר דנשא:
בהגיעך למטה, כאשר תרד עוד בדרך ההוא עצמו רחוק מעט, תמצא שם לצד מזרח הדרך סלע א' יחידי, גבוה וזקוף בקומה זקופה, ושם תחת הסלע ההוא עצמו קבור ר' נחוניא בן הקנה. כנגד הסלע הזה מכוון ממנו ביושר לצד צפון באמצע ההר, יש שם סלע א' גדול, ושם בקיעה א' גדולה מפסיק הסלע לשנים, שם קבור ר"י נפחא הנזכר באדרא רבא דנשא:
הגהה - אמר שמואל, הרי מפורש כאן שאינו קבור עם רשב"י ובנו ר"א במירון כמו שאומרים העולם (שהציון הג' אשר שם הוא רבי יצחק):
בהגיעך למטה בהר, יש שם באטא"ן אחד שמתקנים בו הבגדים, והוא הבאטאן היותר גדול אשר בנהר ההוא. והנה בהר שלמזרח הבאטאן ההוא, יש בראש ההר מכוון כנגד הבאטאן חפירה גדולה נכנסת בהר ההיא, ושם קבור רבי אבא הנזכר באד"ר דפרשת נשא:
בלכתך מכפר הדהריאה הנזכר שבמערב צפת, בדרך הנמשך ממנה תחת בית הקברות, והולך לצד צפון, ונמשך עד נחל מים הנקרא כראל כמו שיתבאר למטה. ואמנם בדרך הזה יש אילני זתים רבים, ובהגיעך שם תתחיל לרדת בהר ההוא לראש נהר המים הנזכר שבו טוחנים החטים, ושם חפירה אחת, כי הוא מקום מחצב אבנים, ושם קבור עדינו העצני. ורחוק ממנו מעט יש מחצב אחד, ושם קבור רבי חוצפית התורגמן:
ומשם תרד עוד למטה באמצע מורד ההוא, ושם סלע גדול, אורכו קרוב לעשרה אמות, וכן רחבו, והוא סלע יחידי בפ"ע שוכב ומוטה ע"ג קרקע, ותחתיו חלול ונבדל מן הקרקע מצד צפונו, ושם תחתיו קבור

יהוידע הכהן:
מן הדרך הנז"ל, ההולך מן המקום הדהריאה הנזכר אל הכראל הנזכר, יש שם דרך אחד שבו יורדים מן צפת אל ראש ההר לטחון החטים, ותרד שם מעט בדרך ההוא, ושם כמו שליש שפוע הדרך וההר, יש שם חרוב אחד, ושם קבור בריה דרב ספרא הנזכר בזוהר פרשת תרומה:
יותר למטה בדרך הזה לצד מזרח, יש פתח אחת של מערה בגגה למעלה, ובצד מערב המערה למטה, יש כמין ג' בקיעות, ושם בפנים קבורים יוסי בן יועזר, ויוסי בן משולם, ויוסי בן יוחנן, כנגד ג' בקיעות ממנו:
למזרח צפת תוב"ב, בלכתך מצפת אל כפר אבנית, יש שם ב' הרים גדולים מאד, ונקרא הדרך שביניהן בין גיבליין, והנה באמצע אורך הדרך הזה, שבין ב' ההרים, שם לצד דרום הדרך בראש ההר ההוא, שם קבור רבי כרוספדאי חמיד לבא, הנזכר בסוף ספר התקונים תיקון ע', ובזוהר פרשת שלך לך:
גם בלכתך מצפת מדרך בין גבליין הנז"ל, באותו ההר אשר לצד ימינך, שהוא למעלה מן הארת אל קראת של הישמעאלים, תעלה משם ותלך כל ראש ההר ההוא מצפונו לדרומו, ושם כמו חפירה תחת הסלע לצד ימינך, ושם קבור אנטיגנוס אי"ס. ותלך מעט יותר לצד דרום, ושם חפירה ג"כ תחת הסלע לצד ימינך, ושם קבור נתן דצוציתא:
לדרום צפת תוב"ב, לצד דרום המגדל, יש מעיין א', ונקרא מעין החדש ושם קרוב אליה מערה אחת, וקורים אותה אולד יעקב, ושם כנגד המעיין ממש לצד צפון, בנין נאה ובתים נאים, וכל העולם אומרים כי שם קבור רבי דוסא בן הרכינס, וכן האמת, ואין צדיק אחר קבור שם אלא הוא לבדו:
משם תלך בדרך ההולך לצד דרום, ושם רחוב אחד קורין לו אל מידאן, ושם מרגז אחד לישמעאלים, ולמטה מדה המרגז, יש עמק אחד למזרח הבקיעה, והרחוב ההוא והוא גיא גדולה מאד חצובה בין סלעים, ושם קבור ר' בנימין בר יפת:
משם תלך להלאה לצד דרום אחר סיום שכונת כל בתי הישמעאלים, יש מקום גדול מאד, כולו מלא אבנים קטנים גבוהים, ושם גל אחד גבוה מכולם, ושם היתה בית הכנסת קדוש קדמון מאד, ובמקום ההיכל קבור שם בנימין הצדיק התנא:
שם סמוך לו עמק אחד קטן, שם קבור נחום איש גם זו. ודע, כי כל מקום הגלים ההם היתה עיר אחת גדולה מאד וקדושה:
לצפון צפת תוב"ב, בלכתך מצפת לצד צפון ללכת אל כפר עין זייתון, דרך אילן אחד של חרוב, שם קבור יש"ו הנוצרי. ויש שם ב' דרכים, האחד הימני הולך לעין זיתון הנזכר. והב' השמאלי הולך אל הכרל הנזכר.
והנה באמצע ב' הדרכים האלו, יש שם בקעה גדולה של אילני זתים, ולקצה הצפוני של בקעה זו יש שם נחל מים שוטף, שיורד מן בור אחד הנקרא גפאר בין צפת ובין עין זיתון, ושם גשר אחד, ועוברים בו מימי הנחל ההוא, וזה הנחל נמשך ויורד לצד צפון של הבקעה הנזכר, ובאילן של זית האחרון שבכלם, שם קבורה אמיה של ר' כרוספדאי חמיד לבא, הנזכר בזהר פרשת שלח לך:
בלכתך מצפת דרך צפון לגוש חלב, יש שם נחל מים הנקרא כראל, ונ"ל שמימי ביריה ועין זיתון יורדים בנחל ההוא, והנה בדרך הזה עצמו ההולך לגוש חלב, כשתתרחק מן הכרל ת' אמות לצד צפון בדרך הזה עצמו, יש אבן אחת גדולה ארוכה נטויה בצד הדרך הזה לצד שמאל, ושם תחתיה קבור רבי נתן הבבלי:
ותלך משם לצד מערב ממש, ושם בהר מקום גדול מלא חפירות, נראה מקום מחצב אבנים בין הסלעים, ושם קבור ר"ש בן מנסיא:
ומשם תלך לצד צפון, נוטה מעט למערב דרך אלכסון, עד אשר תגיע לנחל אחד עמוק מאד, בין הרים גבוהים מאד, ותחילת הנחל הזה ראשיתו מתחיל מן עמק א' שבין ההרים, אשר אצל כפר קיזמיאה, ובעמק ההוא יש בור אחד הנקרא ביר אלשיך, ושם בעמק ההוא פרשת דרכים, למירון, ולגוש חלב, ולבאריתא, ולדרום הבור ההוא הנזכר, מתחיל נחל אחד יבש מבלי מים, ונמשך בין ב' ההרים גבוהים וארוכים מאד, ונמשך קצה הנחל הזה עד הנחל של צפת שטוחנין בו קמח הנז"ל:
והנה בלכתך מן קבר ר"ש בן מנסיא לצד צפון, נטה קצת באלכסון למערב, עד הגיעך אל סוף קצה ההר ההוא, אשר הנחל העמוק הנז"ל הוא תחתיו, והנה שם למעלה בראש ההר סלע אחד ומעט מישור, אצלו קבור שם רב ייבא סבא הנזכר בזוהר פרשת משפטים:
ורחוק ממנו לצד מזרח כמו מאתיים אמות, שם קבור אוריה הכהן. והנה בזה ההר יש כמו קבוץ סלעות בעגול ממנו, ובאמצעותם הוא המקום שנתקבצו שם הרשב"י ע"ה ותלמידיו ללמוד שם ספרא דצניעותא דפרשת תרומה, ובאותו מקום עצמו קבור ר' יוסי דפקיעין הנזכי בזוהר פרשת בלק. בדרך צפת, שהולכים

בו לגוש חלב, באמצע הדרך אשר מן הכר"אל אל ביר אלשיך, שם באמצע הדרך לצד מזרח קרוב לו כמו עשר אמות או פחות מעט, יש סלע אחד קטן הרבה ונמוך, ושם קבור בן הא הא:
בדרך הנזכר אחר שתעבור מן הכראל, יש הר אחד גבוה לצד מזרח בימינך, ודרך ההר הזה עולים בו והולכים בו לעין זיתון, תעלה משם בדרך ההוא לראש ההר, ושם בראש ההר קבור ר"י בן ברוקה:
בדרך הנזכר בהגיעך בבי"ר א"ל שי"ך תעמוד שם ופניך כלפי צפון, ואז תראה לצד שמאלך ציון אחד, קבור שם רבי יוסי דמן יוקראת:
בדרך שעולים בו לכפר קיומיאה, והוא כן כמו שאומרים העולם והנה בצד ימינך יש הר גבוה, תעלה בהר ההוא כמו חמשים אמה או יותר, ושם תמצא מערה אחת מכוונת ממנו, כנגד ציון ר"י דמן יוקראת, ובמערה ההיא ב 'פתחים, פתח אחד קטן במערבה ופתח אחד ע"ג המערה, ותכנס דרך הפתח הזה שבגג, ושם במערה ההוא קבור רבי כרוספדאי האמורא. ואמר לי מורי ז"ל, כי מעלתו גדולה כמעלת התנאים. גם קבורים עמו שם שני צדיקים אחרים לא ידעתי שמם:
בדרך הנזכר, אצל העומק ההוא שבו בור אל שיך, יש בו פרשת דרכים הולכים לצד צפון. האחד הימיני, הוא עומד לצד מזרח ההר ההוא, שבו כפר ברית"א. והשמאלי עולים בו לגוש חלב:
והנה בדרך ימיני, כאשר תגיע במקום שנכנס בין ב 'ההרים, הר אחד לימין, והי אחד של כפר בריתא לשמאל, תמנה כמו מאה אמות רחוק משם, ותמצא מישור אחד קטן, ובו אילני זתים כמו עשרים אילנות, ושם יש חפירה אחת עמוקה לאורך הדרך עשויה מחמת מימי הגשמים היורדים דרך שם בימי החורף.
ובתחילה עומד הדרך לצד ימין החפירה ההיא, ואח"כ נוטה הדרך ועובר באמצע החפירה ועומד הדרך לצד שמאל החפירה ההיא, ובאותו המקום ממש שנוטה הדרך הנזכר יש שם אילן זית א 'ובשרשו כמו אצטבא של אבנים. והנה כנגד האילן לצד מזרח יש סלע אחד, ובו ב 'חפירות וגם בקיעות, והנה בבקעה אשר לצפון הסלע ההוא, שם קבור רבי יוסי בר יעקב שנפטר בזמן האדרא רבא דנשא כנזכר שם:
והנה בשדה ההוא שם מקום שנתקבצו שם לעשות האדרא ההוא, ורשב"י ע"ה ישב בחפירה ההיא הצפונית ששם קבור ר 'יוסי הנזכר, ובחפירה הדרומית שם ישב ר 'אבא, ובמקום האילן הנזכר שם ישב ר 'אלעזר:
בזה הדרך הנזכר אצל ביר אלשיך לצד צפון, יש הר אחד גבוה מאד המפסיק בין ב 'הדרכים הנז', והנה תעלה מן הדרך הזה דרך אמצע ההר ההוא עד למעלה, אצל שטח ההר ההוא למעלה בראשו, יש שם סלעים רבים, ושם בניהם עומק אחד, ושם כמו פתח מערה אחת, תרד דרך שם ותמצא שם מקום רחב למטה כמו מערה אחת, ושם קבורים אלקנה אביו של שמואל הנביא ע"ה. ור 'בנאה האמורא:
הגהה - אמר שמואל, גם זה הוא שלא כמו שאומרים העולם שהוא קבור עם בנו שמואל הנביא בעירו (ברמתה):
בכפר ביירייא מערה אחד, ואומרים העולם ששם קבור אבא שאול, ומורי ז"ל לא הודה בזה ואמר שהוא צדיק אחד, ולא הגיד לי שמו:
בלכתך מן כפר ברייא לצד צפון אל כפר אבני"ת, דרך שנוטעים שם אילנות וורדים רבים, הנקראים אל ראיי"ש בתחילת הדרך ההוא, אחר:
צאתך מן המעיין של בריי"א, רחוק כמו ת 'אמה לשמאל הדרך, תמצא שם מורד אחד עמוק ומשופע וצר בין הרים ההם, ושם קבור בניהו בן יהוידע:
בכפר אבני"ת יש שם מערה, שבה קבורים אביי ורבא. והנה הפתח לצד מערב, ובתוכה הרבה כוכים, ההנה בכוך שבקרן מזרחית דרומית ממש, שם קבור אביי. והכוך הסמוך לו העומד בצד דרום ממש, שם קבור רב דימי מנהרדעא. והכוך הסמוך לו אשר בצד דרום ג"כ, והוא כוך יותר רחב מכוך ר 'דימי הנזכר, ושם קבור רבא, והוא בכוך האמצע שבצד דרום, ושאר הכוכין לא הגיד לי מה הם:
למערב צפת תוב"ב, בכפר כנספארדי, מערה אחת ואומרים ששם קבור נחום איש גם זו ואינו כן, אלא נחמיה העמסוני. וטעו העם:
(הגהה - אמר שמואל, כבר כתבנו לעיל, שהוא קבור אצל בנימין הצדיק):
בכפר מירון, שם קבור הרשב"י ע"ה, ור"א בנו, כמו שאומרים העולם:
לצפון צפת תוב"ב, בכפר עין זיתון, שם ציון אחד, ובו קבור ר"י בר אלעאי, כמו שאומרים העולם, והוא קבור בקרן מערבית צפונית בצד מערב של הציון הלזה. למטה במערה שתחת הציון הזה לצפון הציון הזה הראשון, ושם בראשו מערה אחת, ואומרים כי שם קבור רבי אלעאי אביו של ר 'יהודה הנזכר, וכן

הוא האמת. והנה הוא קבור בכוך הב' שבצד מזרח, סמוך לקרן דרומית מזרחית:
בלכתך מכפר עין זיתון לכפר עלמא, אצל מערת ר' אלעאי, עד מעין אחד אשר שם נקרא עין אל טינ"י, והנה לימין הדרך ההוא, יש הר גבוה מאד, ובאמצע שפוע עליית ההר, יש סלע א', שם קבור ר' נהוראי סבא הנזכר בזוהר פרשת תצוה:
בלכתך מן עין זיתון לכפר גברייתין, יש שם הר א' גדול, יורדים ממנו אל הכפר הנזכר עצמו, ושם באמצע הדרך ההר ההוא קבורים יחד בקבר אחד, יונתן בן הרכינס, ור' יצחק בן אלישיב:
בלכתך מן כפר גוש חלב לצד צפון בבקעה אחת אשר שם, תלך שעור ת"ק אמה, ושם בבקעה ההיא קבור יואל בן פתואל:
לדרום צפת ת"ו בכפר עכברא, שם מערה אחת בתוך הפרדסים, ויצא מפתחה מעין מים להשקות הפרדסים, ופתחה צר מאד, תכנס לתוכה ולצד המזרח קבור שם ר' ינאי לבדו, ולא ככתוב בספר היחוס שקבורים שם ג"כ ר' דוסתאי ור' נהוראי:
בכפר חוקאב יש לצד דרומו הר גדול חצוב ביושר כמו כותל אחד, ושם כמו מערה אחת גדולה חצובה בסלע ההוא כנגד הכפר, ומשם עולים לחפירות אחרות אשר בסלע ההוא, קרוב מאד וסמוך אל המערה ההיא, ובמקומות אלו ר"ל במערה ובחפירות הנז', שם קבורים, ר' זריקא. ור' סמא. ואושעיא זעירא דמן חבריה יחד. ומר עוקבא שם לבדו קבור במקום אחד. ור' לויטס איש יבנה שם לבדו במקום אחד:
ובשטח ראש ההר הגדול הנזכר, יש דרך אחד שהולכים שם מכפר עוקבי, ושם בסוף שטח ההר למעלה לצד מערב, יש כמו גומא וחפירה אחת בין הסלעים כמו בקעה, ושם קבור אדמון דפרק ב' דייני גזירות. ועוד שם סמוך מאד בקעה שנית, ושם קבור עקביא בן מהללאל:
בטבריה בתוך העיר עצמה, יש בסופה לצד דרום בשפת הים, בית הכנסת גדול ליהודים, ויש שם קדושה גדולה מזמן קדמון, אבל אינו במקום כותל הדרומי שבו ההיכל עכשיו, אלא באמצע האורך בית הכנסת בקשת הב'. באותו קרן זוית שבצד מערב, שם היה מורי ז"ל קובע מקום תפילתו בהיותו שם, לפי שיש שם קדושה נפלאה:
מחוץ לטבריה, כנגד כותל הצפוני של החומה, וקרוב אליו, יש שם כמו שנים או שלשה כוכין, ואומרים כי הם קברי צדיקים, ואיני זוכר מה שאומרים העולם. ונלע"ד שאומרים שר' יצחק נפחא אחד מהם, והודה לי מורי שהם קברי צדיקים. ונלע"ד שא"ל, שהוא כמו שאומרים בני אדם:
תלך עוד משם בשדה לצד מערב החומה, נוטה באלכסון קצת לצד דרום, ושם חצר אחד מוקף כתלים ובתוכו ציונים וארונות רבים, ובכוך הסמוך לפתח החצר שם קבור ריב"ז:
תלך עוד משם לצד מערב החצר, ושם ציון אחד ושם קבור הרמב"ם ואביו ז"ל כמו שאומרים העולם. ורחוק ממנו מעט לצד מערב, יש כמו חצר קטנה מאד, ואומרים כי שם קבורים ר' יוחנן האמורא, והאחר שכחתיו. ומורי ז"ל אמ"ל, כי האחד הוא רב חננאל תלמידו של רב. והשני הוא צדיק אמר ושכחתיו, ונ"ל ששמעתי ממנו שהוא רב כהנא:
אח"כ תלך מעט לצד צפון ונוטה לצד מערב, ושם בהר ההוא אשר שם קוברים מתיהם אנשי טבריה, ויש שם אכסדרה אחת בנויה בג' כותלים וקורין אותה העולם מערת ר' חייא ובניו. ודע, כי באותם החלונות שיש בכותל הצפוני, שם קבורים ר' חייא ויהודה וחזקיה בניו. ורב המנונא סבא הנזכר תמיד בספר הזוהר. ורב הונא ריש גלותא, שהיה בזמן רבינו הקדוש, והעלו ארונו למערת ר' חייא, כנזכר בתלמוד. תעלה משם במעלה ההר ההוא לצד מערב ונוטה מאד לצד דרום, ושם במערת ר' עקיבא. וכבר הזכירו חז"ל, כי כשנכנסו אליהו הנביא ז"ל ויהושע הגרסי, נפתחה להם המערה הפנימית וקברוהו, וכשיצאו נסתמה, ולא נשארה אלא המערה החיצונה הזאת, אשר כל העולם נכנסים לתוכה. והנה המקום האמיתי המכוון כנגד קברו אשר בתוך המערה ההיא הפנימית שנסתם פתחה הוא, כי הנה פתח המערה הזאת היא במזרחה, ובקרן מערבית דרומית ממש באותו זווית, היא מכוון כנגד קברו אשר בתוך המערה ההיא הפנימית שנסתם פתחה:
לדרום של טבריה, בלכתך אל מרחצות של המים החמין, יש שם קברות הצדיקים רחוקים זה מזה, ואינם במקום אחד, וכבר הוזכרו שמותם בספר היחוס והם, ר' מאיר, ור' ירמיה דאפקוהו מבי מדרשא, על ששאל אותה שאלה זרה כנז"ל, והוא סתם בעי ר' ירמיה הנזכר בתלמוד. ועוד ג' צדיקים אחרים איני זוכר שמותם, והוא כמו שנזכר בספר היחוס, וכמו שאומרים העולם:
ונלע"ד כי הודה לי מורי ז"ל על ר' מאיר, שהוא קבור מעומד כמו שאומרים בני אדם:

בלכתך דרך ים טבריה אל חמי טבריה ,באמצע הדרך ממש ,במקום שיש דקלים רבים בשפת הים ההוא ,
מכוון כנגד מגדל אחד אשר בראש ההר ,שם הוא בארה של מרים:
במזרח ים טבריה ,יש כפר אחד ושמו כפר תנחום ,אומרים כי שם קבור נחום האלקושי .ונלע"ד שמורי
ז"ל הודה בזה:
ע"כ מקום ציון קבורת הצדיקים זכותם יגן עלינו אמן כן יהי רצון:
Loading...
We use cookies to give you the best experience possible on our site. Click OK to continue using Sefaria. Learn More.OK
TextsExploreCommunityDonate
Log inSign up
Site Language
עבריתEnglish
×
Sha'ar HaGilgulim 38
Source
Translation
Source with Translation
Layout
Font Size
Loading...
Chapter 38
אמר שמואל ,עד פה עזרני האל יתברך ,להשלים ספרי הרב הגדול אבא מארי זלה"ה ,דבר לא נעדר
מהם ,מקטן ועד גדול ,מוגהים כיד ה 'הטובה עלי ,ואח"כ מצאתי באמתחותי קונטרסים ג"כ מכתיבת יד
אבא מארי ז"ל ,מדברים הנוגעים אליו לשרש נשמתו ,מצואות שצוהו הרב הגדול המשביר ז"ל ,וכדומה לי
שהרב אבא מארי ז"ל רצה להסתיר אותם לרוב ענותנותו ,שלא להודיע שרש נשמתו לרבים ,ואני בעניי
פחדתי ,פן אחרי יהיה הלקט ההוא שכחה ,לכן גמרתי בלבי לעבור על רצונו ,ועמו ז"ל הסליחה ,ורציתי
לכתוב אותם על ספר ,ויוחקו למען יעמדו ימים רבים ,ואענוותוניה וחסידותיה דמר הגדול קא סמיכנא ,ולא
חיישינא לחטאת ח"ו ,כי גדולה עבירה לשמה ,ומהאל יתברך שאלתי ,שימחול לי כל עונותי ,ויעבור על כל
פשעי ,ויהיה עם פי והגיוני ,יהיו לרצון אמרי פי וכו ,'וזה החלי בע"ה צור גואלי:
אלו הם הדברים שא"ל מורי זלה"ה ,הנוגעים לי ולשרש נשמתי:
ביום ר"ח אדר שנת השל"א ליצירה א"ל ,כי בהיותו במצרים ,התחיל להשיג השגתו ,ושם נאמר לו ,שיבא
לעיר צפ"ת תוב"ב ,כי שם הייתי אני חיים דר שם ,כדי שילמדני .וא"ל ,כי לא בא לדור בצפ"ת תוב"ב ,אלא
בעבורי ,ולא עוד אלא שאפילו עיקר ביאתו בגלגול הזה ,לא היה אלא בעבורי להשלים אותי ,ולא בא
לצורך עצמו ,כי לא היה צריך לבא:
גם אמר לי ,שלא היה מוטל עליו ללמד לשום אדם ,זולתי אני לבדי ,ובהיות שאני אלמוד ,לא יצטרך הוא
להתקיים בעה"ז:
גם א"ל ,שהיתה נשמתי למעלה מכמה מלאכי רום ,גדולה בתכלית המעלה ,ושהייתי יכול לעלות ע"י
נשמתי על ידי מעשי ,למעלה מרקיע ערבות .ושאלתי לו שיודיעני מי הוא נשמתי ,ולא רצה לבאר כל
הפרטים ,אמנם אמר לי דרך כללות ענין זה ,כי תחלה הייתי אני ,הרב ה"ר וידאל די טולושא ,בעל ספר
מגיד משנה ,ונקרא שמו כשמי עתה .ואחריו הייתי בגלגול איש אחד ,ושמו ר 'יהושע סוריאנו ,והיה אדם
עשיר וזקן ובעל צדקה ,ומשכים ומעריב בבתי כנסיות ובתי מדרשות .ואחריו הייתי גם כן בגלגול בבחור
אחד ,ושמו אברהם בחור בן י"ג שנה ,ונפטר בשנת י"ד .ואחריו באתי עתה בגלגול בפעם הזאת ,ונקרא
שמי חיים ,בשם הראשון דון וידאל בעל ספר מגיד משנה .וא"ל שמה שהוצרכתי להתגלגל עתה ,היה
לסבת שבגלגול אחר מן הקודמים אלו ,לא הייתי מאמין הרבה בחכמת הזוהר ,וכפי דבריו הבנתי ,שהיה
כשהייתי בגלגול מגיד משנה ,ולא רצה לגלות הענין ,וא"ל, כי הענין שאני צריך לתקן עתה בגלגול זה ,
הוא לעסוק בחכמת הזוהר ,וא"ל ,כי לפי שבהיותי בגלגול בעל מגיד משנה ,הייתי מעיין גדול ,וחריף

בחכמות העיון ,ולכן אינני חפץ עתה מאד לטרוח בחכמת העיון .וא"ל ,כי כל אלו הגלגולים הנזכרים אינם רק מבחי 'נפש שלי בלבד ,כי בחינת הרוח ונשמה יש בהם דברים מגולגלים אחרים:
גם א"ל ,שבהיותי בן י"ג שנה ,נתעבר בי נפש דר 'אלעזר בן ערך תלמיד ריב"ז ,ואח"כ בהיותי בן עשרים שנה ,נתעבר בי נפש דר 'אלעזר בן שמוע ,תלמידו של ר 'עקיבא ,כי להיותו אחד מעשרה הרוגי מלכות , מעלתו גדולה מר 'אלעזר בן ערך .ושעתה בשנת השל"א ליצירה ,שאני בן כ"ט שנים ללידתי ,היה בי רוח של ר 'עקיבא ע"ה ,מרחפת ומחופפת עלי להתעבר בי בעה"י ,מזה נראה כי נפשו מגולגלת בי עם נפשי: אח"כ ביום א 'דחו"מ של פסח ,הלכתי עמו לכפר אחד הנקרא עכברא ,ושם נכנסנו במערת ר 'ינאי ,בתוך הפרדס שיוצא מעין אחד מפתח המערה עצמה ,ופתחה צר עד מאד ,וא"ל כי אין קבור שם רק ר 'ינאי לבדו ,אך ר 'דוסתאי ור 'נהוראי ,ככתוב בספר יחוס של הצדיקים ,אינם קבורים שם ,ושם הדביק נפשו בנפש ר 'ינאי .ובכלל דבריו א"ל ר 'ינאי ,אני הוא ר 'ינאי בעל הציון הלזה ,ודע ,כי כה אמר לך השי"ת, לך ואמרת אל האיש הזה חיים ויטאל הבא עמך ,שישמור עצמו מן הרכילות ,ומן לשון הרע ,ומן שיחה בטילה ,ויהיה שפל רוח מאד ,ואני אהיה עמו בכל מקום:
גם א"ל מורי זלה"ה ביום ההוא ,כי נפשי יש לה שייכות ואחיזה בנפשו של מרע"ה ,כי כל כללות הנשמות נכללו בו ,ובפרט נשמות הצדיקים .ויש לי חלק בחינת נפשי בדוקא ממנו ,אבל בבחי 'הרוח והנשמה לא היה מדבר אז מה עניינם .ושנפש הזו נתגלגלה אח"כ כמה גלגולים ,עד שנתגלגלה אח"כ בריב"ז ,ואח"כ בר 'עקיבא ,ואח"כ נתגלגלה כמה גלגולים ,עד שנתגלגלה באביי הנקרא נחמני חבירו של רבא .וא"ל כי ז"ס מ"ש רז"ל בגמרא כי שלשה חיו ק"ך שנה ,והם ,משה ,וריב"ז ,ור 'עקיבא .ומשה עשה מ 'שנה בבית פרעה ,ומ 'שנה במדין ,ומ 'שנה פרנס את ישראל .וכן ריב"ז ,מ 'שנה עסק בפרקמטיא ומ 'שנה למד ומ ' שנה לימד .וכן ר 'עקיבא ,מ 'שנה היה עם הארץ ,ומ 'שנה למד ,ומ 'שנה לימד .וגם גלגולו אח"כ באביי , נרמז במ"ש חז"ל כי ריב"ז לא הניח מקרא ומשנה והויות דאביי ורבא ,והבן ענין זה .ואחר כך נתלבשה נפש זו באחד מרבנן סבוראי ,הנקרא רב אחאי ,וז"ש בתלמוד עליו ,פריך רב אחאי ,וא"ל כי כמדומה לו שרב אחאי זה ,הוא עצמו רב אחא משבחא ,בעל השאלתות .ואח"כ נפש זו נתגלגלה ברב דוסתאי גאון . ואחר כך עברו כמה גלגולים ,עד שנתגלגלה בר 'אהרן הלוי ,נכדו של הר"ז הלוי בעל המאור .ואח"כ נתגלגלה בהרב בעל מגיד משנה .ואח"כ בר 'יהושע סוריאנו .ואח"כ בבחור אברהם הנז"ל .ואח"כ נתגלגלה בי אני עכשיו הצעיר חיים:
וא"ל כי יש לו שייכות וקורבה עם הרמב"ם ז"ל ,ולכן עשה באור המגיד משנה ,על ספר היד להרמב"ם זלה"ה כנודע .ואמר לי כי לסבת היותו ר 'אלעזר בן ערך תלמיד ריב"ז שהוא שרש נפשי כנז"ל ,לכן בא עתה להתעבר בי ,בהיותי בן י"ג שנה ,כדי להשלים מה שחסר לריב"ז רבו ,והוא המדריכני עתה , ומסייעני ,כי התלמיד חייב בכבוד רבו:
גם רבי אלעזר בן שמוע נתעבר בי ,בשנת העשרים ,כדי להשלים חלק ר 'עקיבא רבו ,לסבה הנזכרת כי הוא תלמידו .וא"ל ,כי זה הוא הסימן ,אל היותי מגולגל מר 'עקיבא ,כי בכל עת שאני רואה קבוץ עם להרוג איזה אדם ,אני מתעלף ,לפי שנפשי זוכרת הצער שסבלה ,בזמן שנהרג ר 'עקיבא ע"ה ,וכן הוא האמת .גם נתן לי סימן אחר ,כי בהיותי בחור ,היה לי חשק גדול ,ללמוד בפרקי ר"א ,והטעם היה ,לפי שהיה רבו של רבי עקיבא:
גם א"ל ,כי לסבה שהיו ריב"ז ,ור 'עקיבא ,שניהם עמי הארץ ,בתחלת בחרותם ,בארבעים שנה הראשונים ,ובפרט ר 'עקיבא ,שהיה אומר מי יתן לי ת"ח ואנשכנו כחמור ,ומזה תבין שאר דברים כשהיה ע"ה מ 'שנה ובהכרח שהיה להם חטאת נעורים .וא"ל ,כי הסבה היא ,לפי שהיתה נפשם בחי 'טפת זרע , מאותם עשר טיפין שהוציא יוסף הצדיק מבין עשר אצבעותיו ,כמאמר רז"ל וע"כ היו עמי הארץ מ 'שנה הראשונים ,ונאחזו בהם החצונים קצת באותם הימים ,ולסבה זו הוצרכו להתגלגל אחר כך בכל הגלגולים הנזכרים ,ולסבה הנזכרת נכנסה נפש גדולה וקדושה כזו בר 'עקיבא ,שהיה בן גרים ,ולא מזרע ישראל . והסבה היא ,לפי שהיא טפת זרע יוסף ,שיצאה מבין צפורניו ,בעת הרהורו באשת אדוניו כנודע .ונודע מ"ש בזהר בפרשת ויקרא דף י"ד ריש ע"ב ,כי הגר קשה לאעברא זוהמא מיניה ,אפילו עד תלתא דרי . ואח"כ כיון שר 'עקיבא היה בן גרים ,בהכרח שנאחזו בו החצונים בהיותו ע"ה כנזכר .וא"ל ,שלסבה היותי מגולגל מהם ,שלכן אירע לידי החטא ההוא ,שקשרו אותי ביום חתונתי בכניסתי לחופה ,עמדתי קשור ט ' חדשים רצופים ,ובהכרח היה שהוצאתי קרי לבטלה בזמן ההוא ,וזה נמשך לי להיותי מטפת זרע יוסף הצדיק ע"ה כנז"ל .ומסבת היות ר 'עקיבא בן גרים כנזכר ,דהא קשה לאעברא זוהמא מיניה .וגם טעם

אחר היה, כי הגאוה הגדולה שהיתה בי בהיותי בחור, אע"פ שלא היתה בגלוי לפני בני אדם, אלא
במחשבתי לבד ביני לבין עצמי, זה גרם לי החטא הנזכר, כנודע שעבירה גוררת עבירה:
וא"ל, כי אלו השני דברים הנזכרים שהם הקרי לבטלה בעת היותי קשור כנזכר, וגם ענין גאוה הגדולה
שהיתה לי בימי בחרותי, הם שני החטאות שיש לי עתה בגלגולי זה, והם החטאים היותר גדולים שיש לי
בכל ימי היי, ושלכך צריך אני עתה לתקנם. והוא, כנגד הגאוה צריך אני להתנהג בשפלות הרוח, עד קצה
האחרון. וכנגד קרי לבטלה, צריך אני להזהר שלא אשמש מטתי עד אחר חצות לילה, ושאשהא על הבטן
עד שיכלו כל טפות הזרע לגמרי ולא יצאו אח"כ לחוץ, ושלא אדבר עם אשתי דברים רבים בעת הזווג,
ושאתענה פ"ד ימים רצופים, כנזכר אצלי בתקון העונות וע"ש. והם כנגד פ"ד שנים שנתעכב יעקב אבינו
ע"ה מטפת קרי, עד שנשא לאה והוליד לראובן:
גם א"ל, כי לסבה שהייתי בגלגול אחד מן הקודמים, בלתי מאמין הרבה בחכמת ספר הזהר, שצריך עתה
שאעסוק תמיד בכל יכולתי בחכמת הזוהר, ושזה הוא העיקר הגדול, שאני צריך לעשות עתה בגלגול זה.
גם א"ל, כי לסבה הנז"ל, צריך שלא אקשה קושיות רבות בזוהר, עד אשר אלמד עמו זמן ידוע אצלו,
ואח"כ יהיה לי רשות להקשות ולשאול, כל מה שאני רוצה לחקור ולידע בספר הזוהר. גם א"ל יש בידי
עתה ג"כ עון של הליצנות בגלגול זה:
אח"כ יום אחד א"ל, כי שלשה הגלגולים הנז"ל שקדמו אלי, היה ענשם מפני עונם לכשהוצרכו להתגלגל
מפני הסבות אלו אשר נזכיר, כי הרב מגיד משנה, נתגלגל עיקר גלגולו על שחטא בשוגג בעון נדה, וע"כ
בא להתגלגל בי, לתקן עון של הנדה הנזכר, וע"כ בא אלי עון זה, כי בלילה הראשונה שנכנסתי לחופה,
לא פירשתי מאשתי בראותה דם בתולים בבעילה א', ואלו לא בא לידי עון זה, הייתי אני משלים שנותיו
של הרב המגיד, שלא מלא שנותיו ומת קודם זמנו, ומה שחסרו משנותיו הם מ"ד שנים, והייתי גם כן
מוסיף עליהם שנים יתירות. וכיון שבא לידי עון הנזכר עצמו, אע"פ שהוא דם בתולים, ואינו כ"כ עון,
ובפרט שהיה בשוגג, עכ"ז כיון שכל עיקר ביאתי בעולם היתה לכך ולא תקנתי, לכן אין לי אלא אלו מ"ד
שנים בלבד. וז"ס פסוק ויש נספה בלא משפט וגו' ח"ו, כי מספיק זה להכריע עון נדה הקודם, כיון שזו
היתה עיקר סבת ביאתי בעולם, אע"פ שזה החטא של עתה אינו חטא גמור. ואמר לי, שהיה אפשר
שבהמשך הזמן, היה אפשר שיתוקן זה ע"י תשובה. ואח"כ התעניתי שלשה ימים רצופים כמו שנכתוב
למטה, ואז א"ל שכבר נתבטלה הגזרה תלי"ת:
גם כן אירע דבר אחד אל הר"ב מגיד משנה, אשר גם עליה נתגלגל, אף על פי שעיקר גלגולו היה לסבת
עון הנדה כנז"ל, והוא שפעם אחד בא לידו דין אשת איש, והתירה לינשא, וטעה בדין, וא"ל הרב, כי גם
אני טעיתי קרוב לזה, כי בהיותי בחור, בא לפני מורי מהר"ם אלשיך נר"ו, דין אחד של אשת איש, והיינו
נושאים ונותנים יחד בדין זה, ואמרתי לו שדעתי נוטה להתירה, ואמר גם הוא שלזה דעתו נוטה, והתירה.
ויען אשר לא עיינתי היטב בדין ההוא טעיתי בו, וא"ל כי לא נזדמן אז הדין ההוא לפני, אלא לתקן עון
ההוא, ואז אלולי שעיינתי בו, לא הייתי טועה, והייתי מתקן מה שעבר, ושע"כ עתיד לחזור ולבא דין אחר
כיוצא בו לידי, שישאל ממני חכם אחד סברתי בדין ההוא, ואשיב לו האמת, ובזה יתוקן עון הנזכר, כי
לתקן פגם הדבור, וגם עתה בדבור בלבד, בדבור תליא מילתא, אלא לא היה במעשה אלא בדבור תליא מילתא:
וסבת גלגול הר' יהושע סורינו, נתגלגל לסבה אחת, שפעם אחת אכל חלב בידיעה ובמזיד ולא נזהר בו,
וא"ל כי לסבה זאת אני מתקן עתה מאד העון הנזכר, ונתן לי הסימן הזה, שאני יושב שתי שעות בנקור
הבשר, וכמעט שאני משליך כפלים כמוהו מן הבשר עם החלב, ושמכאן ואילך אזהר ג"כ שלא יכנס בפי
כל ימי חיי שום בשר נקור, זולתי אם יהיה ע"י מומחה וחסיד. וא"ל ג"כ, כי קודם גלגול ר' יהושע סוריאנו,
קדם לו ממש גלגול אחר, באיש אחד, שמו ר' שאול טרישטי, ונזדמן לו עון אחד והוא זה, כי הוא היה
מוהל, ומתחלה לא היה בקי, ומל ולד אחד, ומת מחמת המילה, והיה זה שוגג קרוב למזיד. ועון הנדה של
הרב המגיד הקודם זה, גרם שפיכות דמים שחטא ר' שאול טרישטי, ושתי עונות אלו גרמו עון חלב
במזיד, להר' יהושע סוריאנו, שנתגלגל בו ר' שאול הנזכר, מיד אחר שמת. ונמצא שהרב המגיד היה
שוגג, ואחריו ר' שאול שוגג קרוב למזיד, ור' יהושע אחריו מזיד גמור, כי עבירה גוררת עבירה, ונתן לי
סימן, כי עתה אני בגלגול הזה, אני נזהר מאד ומתרחק מהיות מוהל או שוחט, ואדרבא אינני יכול
להסתכל כאשר מוהלים, או כאשר שוחטים, ולפעמים אני נזהר אפילו מלהרוג פרעושים. ואחר רבי
יהושע, נתגלגל בבחור אחד, ושמו אברהם, ומת בן י"ג שנים בכרת על אכילת חלב, בגלגול ר' יהושע
שהיה במזיד כנז"ל:

אח"כ ביום פסח שני י"ד לאייר ,הגיד לי הדברים יותר מבוארים וא"ל ,דע לך ,כי אע"פ שאמרו בס"ה ,כי
קין הוא זוהמת הנחש ,והבל הוא מסטרא דאדם .פי' הדברים הם כך ,כי ע"י חטאו של אדה"ר ,נתערב
טוב ברע ,ויצאו קין והבל ,שניהם מורכבים מטוב ורע ,אלא שקין רובו רע מזוהמת הנחש .והבל רובו טוב
מצד אדם ,ומעוטו רע מצד הנחש .אבל חלק קין הטוב ,הוא דבר גדול במאד מאד ,לסבה שהיה בכור ,
ולקח הבכורה של חלק הטוב ,כנזכר בזוהר פרשת בראשית דף ל"ו ע"ב ,בסוד ואתה תשופנו עקב .ואח"כ
התחיל קין להתקן בקינן ומהללאל כנזכר בזוהר פרשת תרומה ואח"כ כשיצאו יעקב ועשו ,היו בסוד הבל
וקין .וכשנולדו ,נולד יעקב וידו אוחזת בעקב עשו ,הוא אותו חלק הטוב של הבכורה ,שלקח עשו ,שהיה
הטוב של קין שנתערב עם הרע כנז"ל ,בסוד ואתה תשופנו עקב .וע"ש עקב ההוא שלקה ממנו ,נקרא
יעקב .ואח"כ כשהוליד יששכר ,הוריש לו אותו החלק הטוב שלקח מן עשו ,שהיה מן הטוב של קין .וז"ס
וישכב עמה בלילה הוא .כי הוא יעקב עצמו הנקרא כן ,על שם העקנ הנזכר ונתנו בלאה בסוד זווג ,ומשם
יצאה יששכר .וז"ש במדרש הנעלם של רות כי מן יששכר יצא ר' עקיבא ,שהוא העקב הנזכר .ואח"כ
נתגלגל בנדב ואביהוא ,כי הם תרי פלגי גופא ,כנזכר בזוהר פרשת אחרי מות .ואח"כ נתעברו בסוד עבור
בפינחס שהוא אליהו הנביא זלה"ה ,עד הזמן שהלך במערה ,כי אבדם ע"י מעשה דבת יפתח ,ונסתלקה
ממנו הנבואה .ואחר כך חזר ולקחם במערת הר חורב ,כנזכר בזוהר .ובאותו הזמן נסתלסו מאליהו ז"ל ,
נתגלגלו בסוד גלגול בשמואל הנביא ע"ה .וא"ל מורי ז"ל ,כי זהו הטעם שהראו לו בחלום ,שהיה מקומי
בעק"ב מקום שמואל הנביא ע"ה .ואח"כ חזרו ונתעברו באליהו ז"ל .ואח"כ חזרו ונתעברו באלישע הנביא
ז"ל .ואח"כ נתגלגלו בחזקיהו מלך יהודה ז"ל .ואח"כ נתגלגלו במתתיהו בן חשמונאי כ"ג .אח"כ נתגלגלו
בעקביא בן מהללאל .ואחר כך לריב"ז .ואח"כ בר' עקיבא בן יוסף ז"ל .ואח"כ ברב ייבא סבא דפרשת
משפטים .ואח"כ באביו ואח"כ בר' אחאי הנזכר בגמרא פריך ר' אחאי ז"ל ,ברב אחא משבחא גאון בעל
השאלתות ,ואח"כ נתגלגל בר' דוסתאי גאון .ואח"כ בר' אהרן הלוי ,נכדו של ה"ר זרחיה הלוי בעל המאור ,
ואח"כ בדון וידאל די טולשא ,בעל מגיד משנה .ואח"כ בר' שאול טרישטי .ואח"כ בר' יהושע סוריאנו .
ואח"כ בבחור אחד שמו אברהם .ואח"כ בי אני הצעיר חיים:
אח"כ הגיד לי בארוכה ,הרבה אנשים שהם משרש נשמתי ,וכלם מבחינת הנפש שלי .ועוד יש אנשים
אחרים ,גם מבחי' נפשי ,ואלו הם הנזכרים בפה ,קין .קינן .יובל .מהללאל .יששכר .שלה בן יהודה .נדב
ואביהוא .יבל .למך אביו .נחשון בן עמינדב .נתנאל בן צוער .קרח .דתן ואבירם .יתרו .פנחס .עתניאל בן
קנז .כרמי .אבי עכן .שמגר בן ענת .שמשון .אלקנה .שמואל הנביא .אביה בן שמואל .חבר הקני .יעל
אשה חבר הקני .רחב הזונה .עלי הכהן .אפלל .סמי חבר אבי שוכוה .ישבח אבי אשתמוע .ישובי לחם .
ישי אבי דוד .אבישי בן צרויה .שמעא אחי דוד .דואג ואחיתופל .אביה בן רחבעם .אליהו הנביא .אלישע
הנביא .יונה בן אמיתי .חיאל בית האלי .נבות היזרעאלי .מיכה המורשתי .נחום האלקושי .חזקיהו המלך .
מנשה בן חזקיהו .אוריה הכהן .זכריהו בן יברכיהו .יחזקאל .אליהו בן ברכאל הבוזי .חנניא חבר דניאל .
נדביה בן יכניה המלך .ענני בן אליועני:
ואלו הם מן כת התנאים ,מתתיהו בן חשמונאי כ"ג .יוסי בן יוחנן איש ירושלים .נתאי הארבלי .עקביא בן
מהללאל .ריב"ז .ר' עקיבא בן יוסף .ר' יוסי הגלילי .ר' נהוראי סבא בזוהר סוף פרשת תצוה .רב ייבא סבא
דמשפטים .יונתן בן הרכינס .חנינא בן חזקיהו .בן גוריון .אבא שאול .ר' ישמעאל בן אלישע כ"ג .ר'
חוצפית התורגמן .ר' יוסי בן משולם קהלא קדישא .ר' יהודה בר אלעאי .ר' אחא בר יאשיה .רבן גמליאל
וא"ל מורי ז"ל ,כי אחד מחבירי רשב"י ,שנמצאו באדרא רבא שהוא מן השרש של נפשי ,ולא רצה לגלותו
אז ,וגם לא רצה לפרש הטעם .ויש ג"כ קצת מן תנאים אחרים שיש לי קצת אחיזה בהם ,ואיני יודע
ביאורם ,ואלו הם ,רב שמעיא חסידא ,רבו של הינוקא דפרשת בלק .ר' צדוק הכהן .ר' קיסמא אביו של ר'
יוסי בן קסמא .ור' כרוספדאי חמיד לבא דזוהר שלח לך:
ואלו הם האמוראים ,רב הונא שהיה ריש גלותא בבבל ,בזמן רבינו הקדוש ,שהעלו ארונו בימי ר' חייא .
יהודה וחזקיה בני ר' חייא .לוי בר סיסי .ר' שמעון בן יהוצדק .רב ייבא סבא אמורא תלמיד רב ,והוא אביו
של רב חנא ,וגם הוא חמיו של אשיאן בן נדבך .פינחס אחי שמואל .ר' מיאשא בזמן ר' יוחנן .ר' שילא
דמסכת ברכות שנעשה לו הנס .רב ייסא אמורא ,והוא רב אסי הכהן .ר' צדוק תלמיד רבינו הקדוש .ר'
ירמיה בר אבא ,בימי רב .ר' חלקיה בר אבא .רב שמן בר אבא .מר עוקבא .ר' זריקא .ר' סחורה .ר'
עקיבא אמורא .עולא בר קושב בימי ריב"ל .אביי הנקרא נחמני .רמי בר חמא .רב ביבי בר אביי .רב דימי
מנהרדעא ,ר' נחומי .ר' משרשיא .רמי בר יחזקאל .ר' יימר .ר' שמואל בר שילת .ר' אבין נגרא .נתן

דצוציתא ריש גלותא .ר 'תנחום דמן נוי .רב ייבא אבי רב סמא .ר 'ספרא בימי רבינא .רמי בר תמרי .
רפרם בר פפא .ר 'זעירא בר הלל .ר 'זעירי מדהבת .רבין ורב דימי דסלקו מבבל לא"י .ר 'חנא בגדתאה .
שבחת בריה דרבינא .ר 'חמא בר בוזי .ר 'שישא בריה דר 'אידי .ר 'חייא מדפתי .יהושע בר זרנוקי ,ונקרא
בגמרא חייא בר זרנוקי ,והוא שבוש .איו .אבדימי .באלי .ר 'יהודה הנדואה .ר 'טביומי .ר 'מלכיו:
ואלו הם רבנן סבוראי ,ר 'אחאי .רבה מפומבדיתא:
ואלו הם גאונים ,ר 'אחא משבחא .ר 'דוסתאי גאון .ר 'צמח גאון הראשון ,בריה דרב פלטוי גאון .ר 'נהילאי
גאון הראשון:
ואלו הם הפוסקים ,הרשב"א ז"ל .רבינו אהרן נכדו של הר"ז הלוי .דון וידאל די טולושא ,בעל מגיד משנה .
הר"י יוסף קארו בעל ספר ב"י על הטורים .אחי כה"ר משה ויטאל יצ"ו .ואני הצעיר חיים .ודע ,כי כל אלו
הם משרש בחי 'הנפש בלבד ,אבל הרבה מהם יש שהיה רוחם משרש אחר ,ואפילו ר 'עקיבא ,היתה
רוחו משרש אחר ,זולתי אביי לבדו ,שהיו נר"ן שלו כלם מזה השרש שלי .ונמצא ,כי כל אלו הגלגולים
הנז"ל שזכרתי ,מן קין ועד אני חיים ,הכל הם מן בחי 'נפש לבד .ושבתי אוצר פירי ,הוא אחד מהקליפות
של שרש נפשי:
בענין השגתי ,שאל את נשמתי ,ואמרה לו שאתענה מ 'יום רצופים בשק ואפר ,ואחר כך אתענה בה"ב
תמיד ,עד תשלום שתי שנים ומחצה ,ואז אשיג השגה גמורה כמוהו ממש ,בלתי שום תערובת דסטרא
אחרא ,כמו שאירע לאחרים:
יום אחד חזר לשאול ,והשיבו לו שאתנהג חדש א 'שלם בשק ואפר ותענית ,ושאתנהג בשפלות ,ושלא
אתלוצץ בשום אדם ,וא"ל כי כל עיקר השגתי תלויה בשתי עניינים אלו הנז 'בפרטות ,שהם, השפלות ,
ושלא להתלוצץ:
יום אחד חזר לשאול ,והשיבו לו ,כי להשיג השגה אמיתית כמוהו ממש ,לא היה אפשר עד מלאת לי שתי
שנים ומחצה .אמנם אם בתוך הזמן הנזכר ,אתנהג בתשובה ,ובפרט שאתענה מ 'יום רצופים בשק ,ואישן
כל אלו הלילות בשק ,שאז יבא לי התעוררות רוח הקדש ,משלשה לשלשה חדשים בפתע פתאום ,ואחר
ב 'שנים ומחצה הנז ,'אשיג ממש כמוהו באמיתיות .וסבת קצבת שתי שנים ומחצה הוא ,כי ישבתי
בבחרותי שתי שנים ומחצה ,בלתי עסק בתורה ,ומעשים שלי לא היו אז רצויים כתקנם ,ולכן הייתי צריך
תשובה שתי שנים ומחצה אחרים ,כמספר הימים ההם ממש:
יום אחד חזר לשאול ,והשיבו לו ,שאתענה מ 'יום רצופים בשק ואפר ובכי ,ובפרט שאשכב כל אלו המ 'יום
בלילה על הקרקע לבוש שק ,גם אשים אבן אחת תחת ראשי ,ואכוון בשם הוי"ה העולה בגימטריא אב"ן ,
כזה ,יו"ד ה"ה וא"ו ה"ה .ואח"כ אתענה בה"ב בכל אלו ההנהגות הנז ,'עד תשלום שתי שנים ומחצה ,
ושאתנהג בכל הזמן הזה בענוה ושפלות גדול עד תכלית האחרון ,ושאזהר ג"כ עד תכלית מן הכעס ומן
ההקפדות:
יום אחר חזר וא"ל ,שאזהר מאד ,כי כפי מה שהגידו לו ,הוא מוכרח שבהמשך הזמן הנזכר ,שתתערב
מחשבתי ,ולא ארצה לסבול עול התשובה כ"כ ,ולכן כיון שהבחירה תלויה בידי ,שאזהר ואתחזק בדבר
הזה במאד מאד:
יום אחד אמר לי ,כי אז בשבוע ההיא היה רואה רוח טהרה אחת שהיה מסבב אותי ,ושזה מורה כי
בהכרח אני צריך להשיג השגה גמורה ,ואע"פ שאני אדחה אותה ,יכריחוני מן השמים ,עד שאשיגה
בעהי"ת ,ושאשיג השגה גמורה אמיתית כמוהו:
יום אחד אמר לי ,כי כל זה שאני עתיד להשיג עתה ,הוא מחמת חשקי בו ,ושנשמתו הוא מסייעתני מאד ,
וכמעט שהוא מתעבר בי .וא"ל כי יש לי קורבה עמו ,ובפרט כי בפעם אחרת בגלגול אחר ,הייתי תלמידו
ג"כ כמו עתה ושאדבק עמו תמיד במחשבתי ,ויועיל לי מאד:
יום אחד א"ל ,שאזהר מאד לומר הללויה אודה ה 'בכל לבב וגו ,'ואח"כ אכוין בשם מנצפ"ך ,ואעשה כך
תמיד כשאקום בכל לילה אחר חצות ,כי מועיל מאד אל ההשגה:
גם א"ל ,שאזהר מאד לשים תמיד תפילין כסברת ר"ת ,שהם סוד צרוף שם יהה"ו ,היוצא מר"ת 'יתהלל
המתהלל 'השכל 'וידוע אותי וכו .'ולכן הנחת אלו התפילין מועיל מאד אל ההשגה ואל ההשכל והידיעה':
גם אמר לי ,כי עיקר ההשגה זו תלויה ע"י כונת האדם ,וזהירותו בכל ברכות הנהנין ,לפי שעל ידם
מתבטל כח אותם הקליפות הנמצאות במאכלות החומריות ,ומתדבקים באדם האוכלם ,וע"י הברכות
האלו הנאמרות בכוונה ,הוא מסיר מהם הקליפות ,ומזכך החומר שלו ,ונעשה שכלי וזך ,ושאזהר בו מאד:

גם צוה אותי, שאקרא בכל יום הקביעות של מקרא, ומשנה, ותלמוד, וקבלה, עם הכונות שמסר לי, ואזהר בו מאד, ככתוב בספרי:
גם החמיר לי מאד בענין השבת, לשמור ולכבד יותר מכל שאר המצות כלם:
יום א' הייתי לפניו, ונתעכבתי חדש ימים שלא עשיתי שום יחוד מן היחודים שסדר לי, והכיר בפרצופי, וא"ל אם תעזבני יום יומים אעזבך, ואתה גורם בזה נזק גדול, שתגרום שיתפרשו ממך הנשמות שרוצות להדבק בך, ונתתי לו טענה שלא הייתי רוצה אלא לעסוק בתורה באותו זמן, ובפרט שלא היו באים כפי הראוי אותם הנשמות בגלוי, והשיב לי שעכ"ז לא אמנע מלעשות היחודים ההם בכל יום, כי הוא גדול מעסק התורה, כי הוא מיחד העולמות העליונים, והוא עסק התורה ויחוד הכל יחד, והזהרני שכאשר אייחד היחודים, שלא תהיה כונתי בלבד להמשיך הנשמה, אלא לתקן למעלה:
גם א"ל כשהלכתי עמו לטבריא במערת ר' עקיבא, כי א"ל ר' עקיבא, שאזכור עשרה פעמים את ר' עקיבא זה אחר זה, קודם כל תפילה מן השלשה תפלות, ערב בקר וצהרים, וע"י זה יתעבר בי, וסייעני מאד. וא"ל שאין צורך לומר ר' עקיבא, אלא עקיבא בלבד:
גם אמר לי, כי עד חג הסוכות של שנת השל"ד ליצירה, אני צריך סיוע ממש, שהוא יעזרני בעת היחוד, אבל משם והלאה איני צריך לסיוע כלל, כי כבר אז נשלמים שתי שנים ומחצה שחטאתי בהם, שמנעתי עצמי מעסק התורה, וגם כי עד אז אפילו אם הוא מסייעני, הוא במקרה שהיא אפשר להיות בקביעות, אבל משם והלאה יהיה בעהי"ת בקביעות:
גם צוה אותי, שלא אמנע מלייחד היחודים שמסר לי, ושאם אלך להשתטח על קברי הצדיקים יהיה בערב ר"ח, או בט"ו יום לחדש, כי אז יש יותר הכנה מכל שאר הימים. ושלא אלך לא בשבת, ולא בי"ט, ולא בר"ח, כי אז נפשותם עולות למעלה ואינם מושבות על הקבר. ופעם אחד שלחני על קברי הצדיקים בחה"מ להתפלל עליהם, אבל לא נשתטחתי, וא"ל כי היחוד של היודי"ן והווי"ן של י"ג חוורתי דרישא, אייחד אותו יותר בקביעות משאר היחודים. ובליל החול יהיה אחר חצות לילה, כי אז הוא עת רצון. ובלילי שבת אייחד אותו אפילו קודם חצות, אחר סעודת בלילה. ובר"ח אייחד היחוד שהוא מיוסד על שם שד"י, כי יחוד זה הוא סוד ר"ח, כי שם שד"י במלואו הוא ראש חדש. ואפילו להשתטח על הצדיקים ביום ר"ח, הוא טוב היחוד הזה הנזכר של ר"ח. גם היחוד של פסוק חדשים לבקרים, הוא טוב לעשותו בלילי החול אהר חצות לילה, או בלילי שבת קודם חצות, כי בשני זמנים אלו מתפשטת לאה בכל אורך ז"א:
גם בלילי שבת קודם חצות, אייחד היחוד של עשרה הויו"ת שבדעת. גם צווני, שאקרא בכל ליל שבת אחר הסעודה וברכת המזון, קודם חצות, מסכת עירובין, בסוד הערוב, בסוד ע"ב רי"ו. ודע, כי עיקר כל אלו היחודים, הם או על קברי הצדיקים, או בכל חצות לילה אחר עבור חצות לילה, אפילו שלא על קברי הצדיקים יועיל, ואחר חצות לילה היא עת רצון, ואז היא שעה הנבחרת מכל השעות האחרות:
גם אמר לי, כי רב ייבא סבא ע"ה, הוא יותר קשור עם ר' יהושע סוריאנו, שאכל חלב כנז"ל, ואם אתקן זה יתקשר עמי רב ייבא סבא יותר מן השאר. וריב"ז קשור עם הרב מגיד משנה, על ענין הנדה. ור' עקיבא, קשור יותר עם ר' שאול טרשטי, על ענין שפיכות דם הנז"ל. וענין ר' עקיבא הוא, מחמת מה שנכשל גם הוא במת מצוה, שהרכיבו על כתפו כמה מלין, ואמרו לו חכמים, שעל כל פסיעה ופסיעה היה שופך דמים, ולכן הוא קשור עם ר' שאול. אבל בשנים האחרים, לא רצה לגלות, כיון שלא גלוהו רז"ל, אבל ענין ר' עקיבא כבר גלוהו רז"ל, ולכן יש לו רשות לגלותו:
גם א"ל, שראה כתוב במצחי, פסוק לחשוב מחשבות לעשות בזהב ובכסף וגו', לרמוז אל עון בטול זמן, שבטלתי בחכמת אל כימיי"א:
גם צוה לי, בענין הסרת הסכין מעל השלחן, להזהר מאד להסיר אותו לגמרי, ולא יספיק לכסותו בלבד, ובפרט אני שהוא משרש קין, שהוא סוד כלי זיי"ן:
גם א"ל, כי עתה בגלגול זה, אני מתקן את יובל, שהוא משרש נפשי, לוטש כל חורש נחשת וברזל מצד הגבורות, ואיני מתקן אותו כראוי, ולכן לפעמים כשהסכין בידי, אני חותך ידי ואצבעותי בלי מתכוין, או על ידי כל כלי ברזל. ואמר לי, כי בחינת יובל הוא בחי' קין אשר בפרצוף יעקב, כי גם הוא כולל קין והבל וכל השרשים, כמו ז"א הנקרא ישראל, הכולל קין והבל הראשונים, בני אדם הראשונים, ושהוא מוכרח לתקן את יובל הזה קודם ביאת המשיח, בסוד יובילו שי למורה וזה יובל נתעבר במרע"ה להתקן בו, כי גם במרע"ה יש בו קצת נצוצות של קין. וזה נרמז בר"ת, ויתעבר "ה" 'בי "למענכם, ר"ת יובל. וז"ש פסוק ועל יובל ישלח וברשיו, כי יש בו כל שרשי קין כמו שיש בז"א הנזכר, כי קין בחי' קין בז"א, ויובל הוא בחי' קין

בפרצוף העליון הנקרא יעקב כנודע ,ונמצא כי יובל זה התחיל להתקן ע"י מרע"ה ,ולכן נרמז בר"ת ויתעבר ה 'בי למענכם הנזכר:
גם פעם אחת הלכתי עם מורי ז"ל ,אל מקום שנתוועדו שם חבירי רשב"י ע"ה ,כשעשו אדרא רבא דנשא .
ושם במזרח הדרך ,יש בה סלע אחד ,ובו ב 'בקיעות גדולות ,ובאותה הבקיעה של צד צפון ,שם ישב הרשב"י ע"ה ,בזמן האדרא .ובבקיעה של צד דרום שם ישב ר 'אבא .ואצל האילן שכנגד שני בקיעות אלו במערב שלהם ,שם ישב ר 'אלעזר .ומורי זצ"ל ישב בבקיעה הצפונית ,במקום רשב"י ע"ה .ואני ישבתי בבקיעה הדרומית ,במקום ר 'אבא ,שלא בידיעה ,ואח"כ הגיד לי מורי ז"ל הענין ,ולא ידעתי אם ענין הנז"ל ,שאחד מחבירי האדרא הוא משרש נפשי ,והוא ר 'אבא .וע"כ ישבתי במקומו שלא בידיעה .וענין ישיבתנו בשתי בקיעות אלו הנז ,'אני מסופק אם הדבר היה להיפך מהנזכר:
א"ל כי בהיותי קטן ,קללתי פעם א 'את אמי ע"ה ,וצוה אותי להתענות ג 'ימים רצופים לילה ויום ,ולכוין שהם ע"ב שעות ,והוא כנגד תרין עיטרין דחו"ג דאו"א ,הגנוזים בג 'אבות חג"ת ,והם ע"ב כנודע ,כי שם ע"ב הוא בחג"ת .ולפי שגרמתי לסלק אלו התרין עיטרין מן הבן העליון לכן אכוין להחזירם אליו ע"י אלו העב"ש שעות ,שיש בג 'תעניות אלו .וא"ל שאתענה אלו השלשה ימים הנז 'שלשה ימים ,קודם יום שבועות ,ואכוין ג"כ בסוד פסוק היו נכונים .לשלשת ימים ,כי אז פסקה זוהמתן של ישראל ,ועל ידי התענית הזה יפסק ג"כ ממני זוהמת החומר אשר בי ,כדי לקבל כח ידיעת סודות התורה בליל שבועות .ובליל שבועות למדתי עמו כל אותה הלילה בסודות התורה .ולא ישנתי כלל כל אותה הלילה .וגם עמו א"ל ,כי אלו השלשה התעניות ,יועילו לבטל גזרת המ"ד שנים שחסרו מהרב מגיד משנה כנז"ל וע"ש:
יום אחד בשבוע ששי של ספירת העומר ,א"ל שאכוין בשבוע ההיא ,שהוא כנגד יסוד כנודע ,ושאכוין בו לתקן פגם שפגמתי בו ,בהיותי נקשר בחופתי כנז"ל:
יום אחד הייתי בתעניתי ,בכיתי מאד ,והרביתי דברים לפני השי"ת ,לומר שלמה היה מונע ממני דרכי התשובה ,ולא היה משים בלב מורי ז"ל שילמדני כרצוני ,והרבה דברים כאלה ,והלכתי לביתו והכיר הענין בפרצופי ,וא"ל ,כי באותה שעה רצו להענישני בב"ד של מעלה ,על שהטחתי דברים כלפי מעלה לולי שנזדמן לי סניגור אחד עלי ,לומר שמחשבתי היתה לטובה .וא"ל ,שאזהר מלדבר פעם אחרת דברים אלה ,כי יותר ממה שהעגל רוצה לינק פרה רוצה להניק ,אלא שיש זמן קצוב לכל דבר ,כנזכר בפסוק עת לכל זמן ועת לכל חפץ ,ואיך הייתי אומר ח"ו שהקב"ה היה מונע ממני דרכי התשובה ואדרבא מי היה גורם ומכניס בלבי כל זה התעוררות של התשובה ,לולי השי"ת ברחמיו קרובים על בריותיו ,וא"ל כי מה שמנע ממני עד אז ,להגיד לי רצוני ,היה סבת זמן קצוב ,ואז באותו היום נשלם הזמן ,ושמהיום ההוא ואילך לא יסתיר ממני כל אשר אשאל ממנו ,וכן עשה מאז והלאה:
גם א"ל ,כי בגלגול הקודם קיימתי מצות שחיטה ,ועתה ,בגלגול הזה הזהרני במאד מאד ,שלא אשחוט כלל ועיקר ,ולא עוד שלא שהזהרני ג"כ ,שלא להמית שום בריה ,אפילו כינים ופרעושים כלל ועיקר:
גם מורי ז"ל ,לא היה הורג פרעושים וכינים ,ושום רמש חי כלל ועיקר ,וא"ל שלהיות שרש נפשי מן קין ,שהרג את הבל ,וגם מפני ר 'שאול טרישטי שנתגלגל עמי ממש ,על עון שפיכות דם כשמל התנוק כנז"ל ,ומת מתחת ידו ,שצריך שאזהר שלא להמית שום דבר חי בעולם ,וגם שלא לשחוט כלל .וא"ל ,כי יען אשר אני נצוץ חדש ,שעל כן מוכרח אני לקיים מצות פריה ורביה כי עדיין לא קימתיה .ואמר לי כי המצות אשר אני הסר מהם הם י"א בלבד ,אע"פ שאני חדש .ואחר שאשלים אותם ,אז צריך שאקיים מצות שלוח הקן ,אע"פ שכבר קיימתיה בגלגול אחר .וזו המצוה ,היא תקון אחרון שבכל התקונים שאני צריך לתקן .וכונת הענין ,להורות על שלוח הנפש ,שכבר נגמרה להתקן ,על האחד עשר מצות הנז .'ואז יבא הרוח לבדו ,ויתוקן גם הוא .ואחר שיתוקן גם הוא ,אז תבא גם הנפש שכבר היא מתוקנת ,ותהיה אז כסא אל הרוח המתוקן .והבן ענין זה מאד וזכרהו ,כי זה שרש גדול ,ואל תשכחהו .וא"ל ,כי אלו הי"א מצות הם מאותם שאינם מצויות בתכלית ההרחק ,וא"ל כי אחת מהם היא מצות זרוע לחיים וקיבה:
ופעם אחרת ביאר לי הענין היטב וא"ל ,כי הנה יש מצות עשה ולא תעשה זכרים ,ומצות עשה ולא תעשה נקבות .והנה אין לך אבר מכל רמ"ח איברים שיש באדה"ר ,שלא יהיה כלול ,מן בשר וגידים ועצמות .והנה הבשר והעצמות ,הם מצות עשה וגידים ,הם מצות לא תעשה .והנה שרש נפשי ,היא באבר כתף השמאלי של אדה"ר ,מבחי 'לאה אשר עומדת שם מאחוריו .והמצות עשה אשר באבר הזה ,הם י"א ,כמנין ו"ה ,ב 'אותיות אחרונות של ההוי"ה ,והם במספר כתף ,באופן זה ,וי"ו פעמים ה"י ,בגימטריא ש"ל .ו"ו פעמים ה"י ,בגימטריא ק"ף .הרי תק"י ,תסיר י"א כמנין ו"ה ,ישאר ת"ק כמנין כתף:

והמצות ל"ת, הם ט"ו, כמנין ב 'אותיות י"ה הראשונות של ההוי"ה, וכמ"ש חז"ל י"ה עם שמי שס"ה, ו"ה עם זכר"י רמ"ח. וגם הם בגימטריא כת"ף, באופן זה, יו"ד פעמים ה"י, הם בגימטריא ש. 'יו"ד פעמים ה"ה הם בגימטריא ר. 'הרי ת"ק, כמנין כת"ף. והנה העשרה הרמוזים באות י, 'הם עשר מל"ת זכרים.
והחמשה הרמוזים באות ה 'ראשונה, הם חמש מצות לא תעשה נקבות. והששה הרמוזים באות ו, 'הם ששש מצות עשה זכרים. וחמשה הרמוזים באות ה 'אחרונה, הם חמש מצות נקבות. והנה העור שיש באבר הזה של הכתף, בו נרמזו כל ההארות אשר יש בפנים באבר הזה:
וא"ל מורי ז"ל, כי בחטאו של קין, ירדה נפשי עד העקב, ואבא מארי ז"ל כשהוליד אותי, העלה אותה עד מקום הטבור, ואני צריך עתה לתקנה, ולהעלותה עד מקומה לגמרי. ואמנם העשרה מצות לא תעשה הזכרים, לא קבלתי אותם ממורי ז"ל. אבל החמשה מצות לא תעשה הנקבות, הם אלו, אחת לא תרצח, ובכללה שלא להלבין פני חבירו ברבים. ב, 'לא תגנובו ממון. שלישית, לא תבשל גדי בחלב אמו. רביעית לא תאכל חלב. חמשית לא תאכל דם. וששה מצות עשה הזכרים, הם אלו, אחת, וחי אחיך עמך, והיא קרובה ממש אל מצות הצדקה, והיא לבקש המצאה אל אחיך, שיוכל לחיות עמך כנודע. ב, 'לאכול מעשר שני בירושלם. שלישית ועשית מעקה לגגך. ד 'מצות פריה ורביה חמישית, למול את הבן, ובפרט בנו ממש. ששית, ואהבת לרעך כמוך. וחמש מצות עשה הנקבות, ואלו הם, אחת, ההלואה לעני, וסימניך אם כסף תלוה את עמי, אל תקרי אם בחיריק, אלא אם בצרי. שתים, מצות ציצית, וגם בכללה ליתנה על הכתף, לפי ששרשו הוא מן הכתף. שלישית, מצות שלוח הקן, וסימניך שלח תשלח את האם. רביעית, שמטה בשביעית, חמישית, לזכור יציאת מצרים:
גם הזהיר מורי ז"ל לי, ולכל החברים שהיינו עמו בחברה ההיא, שקודם תפלת שחרית, נקבל עלינו מ"ע של ואהבת לרעך כמוך, ויכוין לאהוב לכל אחד מישראל כנפשו, כי עי"ז תעלה תפלתו כלולה מכל ישראל, ותוכל לעלות ולעשות תקון למעלה. ובפרט אהבת החברים שלנו, צריך כל אחד ואחד ממנו לכלול עצמו כאלו הוא אבר אחד מן החברים האלו. ולמאד הזהירני מורי ז"ל בענין זה, ואם איזה חבר ח"ו שעומד בצרה, או יש לו איזה חולה בביתו, או בבניו, ישתתף בצערו, ויתפלל עליו, וכן בכל דבריו ישתתף לכל חבריו עמו:
גם עשיתי תקון תעניתי ע"י מורי ז"ל, על עון שאירע לי בימי חופתי, אחר שנקשרתי והזרעתי לבטלה. ועל עון כבוד אב ואם. ועל יין נסך ששתיתי עם ישראל אחד שנשתמד, והטעה אותי, וא"ל שהיה אז בא לעיר צפת תוב"ב, לחזור לדת ישראל, ולא היה אלא לפנים, ואח"כ חזר לסורו הרע, ועל עון הגאוה, ועל הליצנות, ועל שפיכת דם כנז"ל שידעת ועל בטול ק"ש ותפילין:
גם א"ל מורי ז"ל, כי לפי שאני משרש קין, שהוא סוד הגבורות הנקרא אש, לכן אני מתפעל מאד, ומתבהל מאד מראיית המים, כי האש בהכנסה תוך המים, נכבה ומתבטלת, וגם לפי שהמזיקין יצאו מתולדת קין כנודע, לכן אני מתפחד מאד מן המזיקין:
גם א"ל, כי קין הוא בסוד ציור ומעשה. והבל הוא הבל העליון של הפה, שהוא דבור. ולכן שרשו של הבל, הם דרשנים ודברנים. אבל אני להיותי מן קין, אינו דברן ובעל דברים, ואין לי כ"כ כח הדבור, כמו שיש לי כח בציור מלאכות המעשיות. גם בענין המשניות שאני מחוייב לגרסם על פה, א"ל מורי ז"ל, שהם סדר נשים, ושאר הסדרים איני מחוייב:
גם א"ל, כי הימים הנכונים להתענות אני בהם שני ימים רצופים, הם יום שלישי ויום רביעי בשבוע, כפי שרש נשמתי:
גם א"ל, כי אין לך אדם שאין לו יום אחד קבוע בשבוע, ויום אחד קבוע בחדש, שהוא יום יפה לו לכל דבריו, כי מזלו תלוי באותו יום, כפי שרש נשמתו. ובאותו יום אין לו פחד משום דבר רע ופגע רע, ולא ימות באותו יום. וז"ס ושוב יום אחד לפני מיתתך, כי באותו יום אין פחד שימות בו, ולכן שוב בתשובה באותו יום. כי משם ואילך יש פחד בשאר הימים. וא"ל, כי היום הנכון לי, שהוא כפי שרש נשמתי בכל שבוע, הוא יום שני בשבוע. והיום הנכון לי בחדש, שהיא כפי שרש נשמתי, הוא יום י"ג בהדש:
גם א"ל כונה אחרת בקדושה, וא"ל, כי אעפ"י שכל אדם צריך לכוין בה, אני צריך לה יותר משאר כל אדם, והוא, כי הנה שלשה קדושות הם, א 'קדושת שחרית דעמידה, והיא נקדישך ונעריצך. ב 'קדושת מנחה דעמידה, והיא נקדישך ונעריצך. ג 'קדושת ובא לציון, שאנו אומרים בליל מ"ש אחר העמידה. וכבר ידעת כונת הקדושה, שהוא דלוג עליית מלכות למעלה ממקומה, לקבל דעת, כי דעתה קלה, וז"ס הדלוג שאנו מדלגים כשאנו אומרים ג"כ קדוש ק"ק, כנזכר בפרקי היכלות. וכבר ידעת, כי בכל עליה היא ע"י שם בן

מ"ב, ולכן צריך שתכוין בקדושת העמידה דמנחה דחול, בשני אותיות ראשונות של אבגית"ץ. ובקדושת העמידה דשחרית דחול, תכוין בשתי אותיות ג"י האמצעיות. ובקדושת ובא לציון דמ"ש, תכוין בשתי אותיות ת"ץ האחרונות. כי שם זה הא', הוא כולל כל שם בן מ"ב, והוא עיקרו של שם בן מ"ב, לפי שהוא בסוד ספירת החסד המתפשט בכלם כנודע, ולכן כל הכונות הם בשם זה בלבד:

פעם אחת שאלתי למורי ז"ל בע"ש, על השגת נשמתי. וא"ל פסוק זה, ולמן חמדת כל ישראל הלא לך. וחיליתי פניו שיבאר לי דבריו, ולא רצה לבאר יותר מזה, ואמרתי לו אם היה פי' דבריו, שאני משרש שאול המלך, שעליו נאמר הפסוק הזה, והשיב לי שלא היה רצונו לפרש ולבאר כונת דבריו:

פעם אחרת חזרתי לשאול לו על ענין נשמתי, ואמר לי שהייתי יכול להשיג יותר מן המלאכים, מצד גודל ערך נשמתי, ושביאת נשמתי לעולם היתה לצורך גדול בעולם, ושלא היה בידו ורשותו לבאר יותר מזה, כי לא ניתן לו רשות. ושאם היה מגלה לי הענין, שהייתי כמעט פורח באויר מרוב השמחה על הענין, אלא שלא ניתן רשות לאמרו אז:

גם מהר"י ארזי"ן ז"ל הגיד לי, כי ליל אחת של שבת, הלך לבית מורי ז"ל בחצות לילה, מרוב הקנאה שעלה בלבו לומר, למה הוא גדול בשנים יותר ממני, והיה משועבד לי לשמוע הדרוש ממני, והלך לבכות לפני מורי ז"ל אז על הדבר ההוא, והשיב לו, כי הוא ז"ל לא בא לעולם אלא ללמד אותי בלבד ושכל שאר החברים לא היו יכולים ללמוד אפילו אות אחת ממנו, אלא כלם היו צריכים ללמוד עמי. וגם ענין זה אני שמעתי מפי מורי ז"ל. גם שאל ממנו, שכיון שהיו אנשים גדולים משרש נפשו, שא"כ איך ישתעבד לי, והשיב לו שאין הדבר תלוי בזה אלא בנפש האדם עצמו, שתהיה היא ממקום גבוה:

גם הר"י באגילייר יצ"ו אמר לי, כי מורי ז"ל הגיד לו, על ענין קורבתו של מורי ז"ל עמי, שהטעם היה כי שלשה אותיות אב"י, נרמזו בשם עקיבא, ושהם ממטה למעלה. ולא רצה לבאר לי יותר מזה, וגם אמר לי, כי עלי נאמר, מה שהיה הוא שיהיה, ר"ת משה. והענין הוא, כי כמו שר' עקיבא למד תורה לכ"ד אלף תלמידיו ולכל העולם, שכן אהיה אני עתה בעהי"ת:

פעם אחת הייתי יושב לפני מורי ז"ל אחר סעודת המנחה של שבת, והייתי מפציר בו, שיבאר לי בענין השגתי, ובענין שרש נפשי, ובתוך הדברים א"ל פסוק זה אם "ללצים "הוא "יליץ "ולענוים "יתן "חן, והפצרתי בו שיבארהו לי, והשיב לי, כי הנה ר"ת פסוק זה הוא, אליהו חי, והענין הוא, מ"ש ברע"מ, כי, כמ"ש והוא יהיה לך לפה, לפי שמשה היה משה רבן של כל ישראל, והמתורגמן שלו הוא אהרן הכהן, כבד פה וכבד לשון, ולעתיד לבא בדורו של משיח, יבוא מרע"ה בגלגול, וילמד תורה לכל ישראל, וגם יהיה הוא ערל שפתים, והמתורגמן שלו יהיה אליהו הנביא ז"ל, שהוא חי וקים, והוא פינחס בן אלעזר בן אהרן הכהן, אחיו של מרע"ה. וזש"ה, אם ללצים הוא יליץ ולענוים יתן חן, ר"ל אם ללצים, כי כשיצטרך מרע"ה מליץ ומתורגמן, הנה אליהו ז"ל שהוא חי יליץ, ויהיה מתורגמן שלו, ולא רצה לבאר לי יותר, איך לקשר ענין זה עם הויכוח הראשון שהיינו מווכחים יחד:

יום אחד א"ל, כי א"ל אז בתפלתו, כי אני עתיד לראות מלאך אחד פנים בפנים ולדבר עמי, והפצרתי בו, כי אמר לי מה שמו, ואמר לי שהוא אליהו ז"ל:

יום אחד א"ל, כי אז התחיל חלק הרוח שלי להתנוצץ בי, דרך תוספת נשמה בכל ע"ש במקרה, עד יעברו שני שנים ומחצה הנז"ל, שהם מתחילים מן ר"ח אייר השל"א, עד ר"ח תשרי השל"ד, ואח"כ אקנה חלק הרוח ההוא בשלימות, ואז אשיג השגה גמורה בע"ה כנז"ל. והטעם הוא, כי הנפש אין בה יכולת רק לקיום המצות במעשה, אמנם להשלים חלק השגת ידיעת התורה, והשגת רוח הקדש, צריך בחי' חלק הרוח, ונמצא כי ענין השגתי תלויה עד שאקנה חלק הרוח שלי בקביעות ובשלימות בעהי"ת. וא"ל, כי זה הנצוץ של חלק הרוח שלי, שהוא בא ג"כ משותף עם נצוץ רוחו של ר' עקיבא, ומתלבש בו. והטעם לזה, לפי שכמו שנפשי היא ג"כ משותפת דרך גלגול ממש, עם נפש ר' עקיבא, כמו שיתבאר למטה, כן חלק רוחי, אינו בא אלא משותף ממש ברוחו של ר' עקיבא. וכאשר אקנה רוחי בשלימות, יהיה ג"כ רוחו של ר' עקיבא משותף עמי. ונמצא כי אני צריך תחלה להשלים את נפשי בשתי שנים ומחצה הנזכר. ואחר תשלומה לגמרי, אז אזכה אל הרוח שלי, וגם יבא משותף עם רוחו של ר' עקיבא, כי אין הרוח יכול ליכנס באדם, עד תשלום תקון הנפש לגמרי, אם לא בדרך מקרה בתוספת בע"ש, וגם לזה צריך תשובה ומעשים טובים. וא"ל, כי אין מי שיהיה עמי בסוד גלגול ממש מכל אותם שהם מן השרש שלי, רק ר' עקיבא לבדו, כי הוא ממש עמדי בסוד גלגול ממש, אך האחרים של שרום נשמתי אם יתדבקו עמי, הוא בסוד עבור לבד, ולא בסוד גלגול:

ופעם אחרת א"ל ,כי גם כל אותם הנשמות נצוצות של אותם האנשים ,שהם מן תחלת הדרגת נפש ר '
עקיבא ,עד אני הצעיר חיים ,כי כלם הם מגולגלים בי בגלגול גמור ,ומשותפים עם נפשי בגלגול הזה ,
ואפשר שאם אזכה יותר ,יתערבו בי גם מן אותם אשר הם קודמים אל ר 'עקיבא ,כמו ריב"ז וכיוצא בו ,
בסוד עבור בלבד .וטעם הדבר הוא ,לפי שאין בכל הנצוצות של השרש הזה ,כ"כ קרוב אל נצוץ נפשי ,
כמו נצוץ נפש ר 'עקיבא ,כי נצוץ נפשי קרובה וסמוכה אליו יותר מכלם ,ולכן הוא מתגלגל עמי יותר מכל
שאר הנצוצות .וכמו שנצוץ נפש ר 'עקיבא ,עלה באותה המדרגה הנקראת מחשבה ,גם אני אוכל לעלות
כפי מעשי במעלה גדולה עד מאד ,יותר מכמה נצוצות אשר קדמו אלי .וא"ל ,כי נפשי ונפש ר 'עקיבא ,הם
סמוכות יחד בשרש הנפשות .אמנם ר 'עקיבא לא היתה לו אלא מצד קין ,בבחי 'נפש בלבד ,כי הרוח שלו
מבחי 'קין גם כן אשר היתה ראויה אל הנפש ההיא שלו ,לא לקחה אז ,אמנם לקח רוח אחרת משרש
הבל או אדם .וגם אני יש ל 'מזומנות ב 'בחי 'של הרוח ,אחת היא בחי 'הרוח הראויה אל נפשי ,שהיא
משרש קין .והב ,'בחי 'רוח משרש אחר .כמו שביארנו ,כי ע"י חטאו של אדה"ר נתערבו הנשמות ,בחי '
רוח מן שרש הבל ,עם בחי 'נפש משרש קין ,וכן להפך .ובחינת רוח משרש אדם ברוח של קין או של
הבל ,וכן להפך .והנה בחי 'הרוח אשר לי מצד קין ,הוא גדול במאד מאד מן הרוח אשר לי מצד הערוב
כנזכר ,ואם אזכה אקח את הרוח הזה אשר נוגע לי מצד קין .וכן עד"ז הוא בנשמה .וא"ל ,כי אחר הנצוץ
של ר 'עקיבא ,אין קרוב אלי יותר מנצוץ אביי ,לפי שאביי זכה ליקח נר"ן כלם מן השרש שלי ,שהם מבחי '
קין ,משא"כ באחרים כנז"ל .וא"ל ,כי אביי הוא רב ייבא סבא עצמו הנזכר בזוהר דמשפטים ,ואביי נרמז
בר"ת פסוק "אך "בי "ישוב "יהפוך ,ר"ת אביי .ואמר יהפוך ר"ל אל הפוך ,ייבא לאביי ,וזהו יהפוך .ושאלתי
למורי ז"ל שיבאר לי סבת הפוך זה מה עניינו ,ולא רצה לבאר לי:
יום אחד אמר לי ,כי שרש נפשי ,היא טפת זרע יוסף שיצאה מבין צפרניו ,מאותם העשר טפות כנודע:
גם א"ל ,כי הנפש היתירה שבאה לי בסוד תוספת שבת ,היא גבוה ומעולה מאד ,וכמעט שהיא מבחינת
רק פעם אחת או שתים ,' ,כי אז עדיין לא זכיתי לנפש יתירה הנז ,וא"ל אותו היום .האצילות:
בענין נפשי א"ל ,כי הנה כאשר חטא קין ,היו אז כל הנצוצות של זה השרש ,כלם כלולים בו ,כלם ממנו ,
עד הנצוצות שיהיו עד ביאת המשיח ,וגם נצוץ נפשי היתה כלולה בו ,וע"י חטאו נתערבו כל הנצוצות
בקליפות ,וכל הנצוצות המעולות והחשובות ירדו למטה מכל השאר בעמקי הקליפות ,לפי שעון קין היתה
במחשבה העליונה ,כנזכר בתקונין .והנה ר 'עקיבא מקומו הוא בזרועות ,בסוד וידו אוחזת בעקב עשו
כמבואר לעיל ,כי הוא העקב של היד השמאלי של ז"א ,והנה היד לפעמים האדם משפיל אותה עד העקב ,
ולפעמים יכול להעלותה עד הראש .ולכן נפלו זרועות אלו עד העקב ,ואח"כ ע"י שנהרג ר 'עקיבא ,נתעלה
ועלה עד המחשבה העליונה .וכמ"ש הקב"ה למשה כך עלה במחשבה ,כדי לתקן מה שפגם .וא"ל ,כי גם
אני וכל הדומים אלי ,נוכל לעלות ע"י מעשינו ,להיותינו מבחי 'הזרועות ,לעלות במעלה רמה ונשאה עד
אין קץ ,יותר מכמה אנשים הקודמים אלינו בזמנים הראשונים .ואמנם מקום נצוץ נפשי ,הוא בכתפות
שבזרועות ,ונתן לי סימן בזה ,כי יש לי שם שערות ארוכות ,ונמצא שאני כלול מחו"ג ,להיותי בסוד
הכתפים .והנה עדיין הנצוץ הפרטי של נפשי לא נתגלגל ,ולא בא עדיין בעולם הוא לבדו אלא עתה ,
ובערך זה אני חדש .אבל בערך שיצאתי כלול בנפש קין כנז ,'אני צריך להשלים נר"ן שלי שנפגמו ,בהיותי
שם מחמת חטאו של קין ,וצריך אני להשלים חלקי אשר שם ,והנה נצוץ נפשי ,קרוב וסמוך אל נצוץ נפש
ר 'עקיבא ,יותר מכל השאר ,ולכן הוא מתגלגל עמי יותר מכל השאר:
אמר לי מורי זלה"ה ,כי שלשה הם שטעו בקץ ,יעקב כשקרא לבניו ונעלם ממנו הקץ .וכן ר 'עקיבא יש בו
אותיות יעקב ,לרמוז כי טעותם וטעה וחשב שבן כוזיבא היה משיח .וכן שמואל טעה בענין אליאב ,שחשב
שממנו יצא משיח ,וכמש"ה)שמואל א ט״ז:ו׳ (אך נגד ה 'משיחו .ולכן שלשתם נתגלגלו לתקן טעות זה:
אמר לי מורי ז"ל ,כי נפשו של ר 'עקיבא אינה כשאר נפשות הגרים ,הנעשת מזיווג נשמות הצדיקים בגן
עדן הארץ ,כנזכר בפרשת שלח לך ,אבל היא נפש גבוהה מאד ,אלא שבחטאו של אדם ושל קין ,יצאה
אל החיצונים ,והוכרחה ליכנס בגוף גר ,והנה היא באה מלובשת בתוך נפש אחרת ,הנקרא נפש הגר ,
הנזכר בסבא דמשפטים .ואותה נפש הגר גרמה לו להיותו ע"ה מ 'שנה ,בסוד קשים גרים לישראל
כספחת והבן זה .וכן היה בריב"ז ,שהיה ע"ה מ 'שנה .והטעם היה ,לפי ששרש הנפש שלהם היתה
מטפת זרע יוסף כנזכר .ולכן גם אני באתי לידי הטא הנז"ל ,בהיותי נקשר ונאסר ט 'חדשים כנז"ל:
גם א"ל ,כי ריב"ז ור 'עקיבא ,היו ב 'זרועות ימין ושמאל של מרע"ה ,מעורבים בקין ,וכן היו שלשתם שוים
בשנים ,כל אחד חי ק"כ שנה ,ולכן רצה מרע"ה שתנתן התורה ע"י ר 'עקיבא ,כנזכר שם באותיות דר '

עקיבא .וגם מרע"ה הכה לעוג מלך הבשן ,ובו היה אז מעורב נצוץ ר 'שמעון בן נתנאל ר"ת בש"ן ,וזהו עוג מלך הבשן .ולכן היה מרע"ה מתיירא ממנו מן עוג להמיתו ,מפני אותו נצוץ של קדושה שהיה ירא חטא שהיה בו ,ואח"כ היה הנצוץ ההוא תלמידו של ריב"ז:

ערב שבת במנחה ,ראה כתוב במצחי בלשון הזה ,הכינו כסא לחזקיהו מלך יהודה ,להורות שנגלה בי נפשו ,בסוד תוספת שבת .ואחר כך באיתן יום עצמו ,נתכעסתי בביתי ,ונסתלק ממני .ואח"כ עשיתי תשובה באותו השבוע ,ובע"ש השני ראה מורי ז"ל ,שהיו נדבקים בי בסוד תוספת שבת ,רוחו של חזקיה , ורוחו של ר 'עקיבא ,וחזרתי להתכעס באותו יום בביתי ,וא"ל שנסתלקו .ואח"כ בו ביום עשיתי תשובה לכל הכעס ההוא ,וא"ל כי בא אלי רוחו של בן עזאי בלבד ,אע"פ שאינו מן השרש שלי ,וזה לפי שהיה חתנו של ר 'עקיבא ,וא"ל כי בבקר ע"ש ראה כתוב עקיבה בהא:

יום שבת אחד עיינתי שני פסוקים ע"ד האמת ,וא"ל מורי ז"ל בבקר ביום השבת ,שראה לבן עזאי שהיה נותן לי ב 'מתנות טובות ,ושאומר מה חדוש חדשתי ביום השבת ההוא ,וספרתי לו ,וא"ל לפי שבאותה הלילה של ליל שבת ,עלה בדעתי פתאום וקריתי משנה אחת של בן עזאי ,שלשה או ארבעה פעמים , שלכך הוא נתן לי אותם ב 'מתנות הנז .'ובימי החול של אותה השבוע א"ל ,שהיה רואה בי שהיה בי תוספת רוח מצד רוחו של אביי כנז 'בזוהר בפרשת צו שהת"ח יש לו תוספת רוח בחול ,כמו שיש לע"ה בשבת:

ביום שבת אחר א"ל ,כי ראה כתוב במצחי שם הוי"ה מאירה מאד ,וזה להורות כי שם ה 'נקרא עלי .וא"ל , כי גם כל נצוצות שיש בשרש נפשי מן חזקיהו עד נפשי ,כלם באו בי בסוד תוספת שבת ההוא ,אפילו פנימיות רוחו של חזקיהו ע"ה בא אלי אז:

ביום ר"ח תמוז א"ל ,כי ראה את נפש רב דימי מנהרדעא ,שהיתה מוכנת להתעבר בי ,לפי שהיא משרש נפשי .וגם לפי שביום ההוא לויתי מת מצוה אחד ,ורב דימי היתה המצוה הזאת תדירית בידו ,לעשות מצוה לויה אל האורחים ואל המתים ,וע"כ היה רוצה להתעבר בי ,וא"ל כי חזקיהו המלך לא מלא שנותיו , ואע"פ שהוסיפו לו ט"ו שנים ,משלו הוסיפו לו ,ועדיין חסרו לו שנים אחרות ,ושאר שנותיו השלימום רב דימי הנזכר ,כי הוא היה גלגול חזקיה המלך עצמו ,בלתי שום ערוב נצוץ אחר עמו ,אלא הוא לבדו .וז"ש חזקיהו ,אני אמרתי בדמ"י ימי וגו ,'פוקדתי יתר שנותי וגו ,'כי ברב דימי היו שאר שנותיו ושאר ימיו .ואני חיים ראיתי ,ששלח לי רבא ע"ה האמורא שלום ב 'פעמים ,אחת בתוך תפלתי ,ואחת בחלום .וא"ל מורי זלה"ה ,כי רצה רבא ע"ה לעשות שלום עם רב דימי המתלוה עמי ,על שהיה עמו בקטטה ,ממה שעשה לו תלמידו רב אדא בר אהבה ,על ענין הגרוגרות שהביא רב דימי בספינה כנזכר בתלמוד:

יום שבת אחד ,נגלה בי רב משרשיא ,וא"ל מורי ז"ל ,כי ז"ס תוספת שבת גמור מצד שרש נפשי .והענין הוא ,כי שם זה הוא מבחינת או"א הנקראים י"ה ,ונודע כי מזה הוא תוספת שבת ,ושאר אותיות הוא משרש ,והנה הב 'שינין ,הם ב 'שמות מצפ"ץ ,שכל אחד מהם עולה בגימטריא ש ',והם ב 'אותיות של תוספת שבת הנזכר בר"מ בפרשת יתרו מן אותם הז 'שמות הכתובים שם ,נשארו ב 'אותיות מ"ר ,והם בגימטריא שאר החמשה שמות הנז ',שהם ,ה ,'ה ,'אלהי"ם ,א"ל ,אדנ"י ,הנזכר שם ,שהם בגימטריא רל"ד ,ושבעה השמות עצמם הרי הם רמ"א .נמצא כי שם זה הוא תוספת שבת של שרש נפשי ,והוא כללות ז 'שמות השבת ,ומקורם שהוא שם י"ה:

וא"ל מורי ז"ל ,כי חזקיהו המלך ,הוא בחי 'הראש של זה השרש של קין ,ויען שהיה קין תלוי ברפיון בימי המבול ,כמ"ש חז"ל נתקן ונתחזק ע"י חזקיהו. ומשם התחיל להתחזק בחי 'הראש .וזהו חזקיהו ,חזק י"ה . וזש"ה ,אמרתי לא אראה י"ה בארץ החיים ,כי הנה הוא בא לחזק בחי 'הראש של זה השרש שהוא י"ה , כנודע ששם זה הוא בראש .והוא חשב תחלה ,שעדיין לא נתקן ונשלם בחי 'הראש של קין להשתלם בזה רב משרשיא ,כי יש בו אותיות שר"ש י"ה ,כי השורש הוא בראש ,וגם שם הוא שם י"ה .ונמצא כי חזקיה המלך ,ורב משרשי"ה ,שניהם בראש קין .ואמנם ביחזקאל הנביא ,נתחזק קין בבחינת הרגלים ,וז"ס בן אדם עמוד על רגליך ,כי היה בחינת בן אדה"ר ,וא"ל שיעמוד על רגליו ,ויחזקם ויתקנם ,כי משם נמשך , ולכן נקרא יחזקאל ,לשון חוזק .והנה שמעון בן עזאי ושמעון בן זומא הם ב 'שיני"ן שהם ממשרשי"ה ולכן נשא בן עזאי בתו של ר"ע ,כי אע"פ ששנים אלו אינם משרשי כנז"ל ,עכ"ז יש להם קורבה גדולה עם שרשי ,וכן אירע לאליהו הנביא ז"ל שנתעברו בו נשמת נדב ואביהו ,שהם מן קין ,יען היה בא מבנות פוטיאל שהוא יתרו שבא מן קין ,כמ"ש רז"ל כן הענין באלישע ויונה שיש להם קורבה גדולה בשר"ש נפשי ,ולא רצה לגלות לי יותר בזה:

יום שבת אחד ,נתגלו בי רמי בר יחזקאל ,ורב ביבי בר אביי .וא"ל מורי ז"ל ,כי באותה הלילה אמרו לו בחלום ,כי רב ביבי נרמז בפסוק זה בר"ת והוא פסוק 'חזה 'ציון 'קרית 'מועדינו 'אהל 'בל 'יצען 'בל 'יסע , ר"ת אביי .וגם מורי ז"ל נרמז בפסוק זה בר"ת ,והוא פסוק "חזה "ציון "קרית "מועדינו ,כאשר יתחלפו אות מ 'ביו"ד בא"ת ב"ש ,יהיה יצחק ,שם מורי ז"ל .גם א"ל בחלום ,כי ר"ת "חזה "ציון "קרית "מועדינו ,ר"ת בגימטריא רחל ,שהוא סוד נוקבא דז"א ,הנקראת רחל .וגם היא נקראת ציון קרית מועדינו ,היוצאת בחזה דז"א ,ולזה אמר חזה ציון בלשון תרגום ,ולא אמר ראה בלשון הקדש ,לרמוז אל הנז"ל .וגם אביי אביו של רב ביבי ,רמוז בר"ת של מלות אהל בל יצען בל יסע .ולא רצה לגלות לי תכלית הדברים אלו מה עניינם:
בענין אשתי א"ל ,כי הנה אין בכל הנצוצות של שרש נפשי כ"כ קרוב אלי ,כמו נצוץ של ר 'עקיבא ,והוא קרוב עמי יותר מכלם ,וכל מה שאירע לו אירע לי ,וא"ל כי אשתי חנה ,היא גלגול כלבא שבוע ,חמיו של ר ' עקיבא .ויען כי נרבע כנקבה ,בא בגלגול אשה אחת ,שהיתה מרבניתיה דאביי ,יען גם הוא היה משרש ר ' עקיבא כנודע ,ועליה אמרו בתלמוד אמר אביי אמרה לי אם .ואח"כ נתגלגלה באשתי חנה ,יען היא גלגול זכר ,אי אפשר להיות לי ממנה בנים זכרים אלא נקבות ,ואפילו נקבות לא תלד לפי שהיא זכר ,אלא בהצטרפות נשמת נקבה אחרת עמה שתתעבר בה ,וא"ל שנתעברה בה נפש אשת טורנסרופוס הרשע , שנשאת אח"כ לר 'עקיבא כנודע ,וזהו לסבת הקורבה שיש לר 'עקיבא עם אשתי ,שהיא מגלגול חמיו כנזכר .ואז נתעברה מבתי אנגיל"א .וכשנולדה ,נתגלגלה בבתי הנזכרת ונפרדה מאשתי .ואחר שמתה בתי אנגיל"א הנזכרת אז יצטרך שתחזור להתעבר פעם ב 'באשתי ,ואז תחזור לילד בת אחרת ,ותהיה גלגול אשת טורנסרופוס הרשע הנזכר ממש ,ואם תחיה הבת הנזכרת ההיא ,יצטרך שנפש נקבה אחרת תתעבר בה ,ותוליד בת אחרת ,ותתגלגל הנפש באותה הבת ,והנה אם אותה הנפש תשאר עם אשתי בבחי 'עבור ולא תפרד ממנה ,אז אפשר שהולד אשר תלד שיהיה זכר ,ואמר לי שתמות זאת ,ואח"כ אשא אשה אחרת ,עם עושר גדול מופלג ,דוגמת ר 'עקיבא עם אשת טורנסרופוס כן יבא לי העושר מפאת אשה ג"כ כמוהו .ופעם אחרת א"ל ,כי אחר אשר אזכה להשלים את נפשי ,אקח את רוחי ,וכמו שנפשי משותפת עם נפש ר 'עקיבא כנ"ל ,כן רוחי יבא גם כן משותף עם רוחו של ר 'עקיבא ג"כ ,ואז אזכה ליקח בת זוגי האמיתית .וכמו שנפשי ורוחי משותפים עם נפשו ורוחו של ר 'עקיבא ,כך תבא נפש בת זוגי האמיתית ,משותפת עם נפש אשת ר 'עקיבא האמיתית ,שהיא בת כלבא שבוע .ויען אשר יש מעלה יתירה לבת כלבא שבוע ,לפי ששהתה כ"ד שנים לבעלה ללמוד תורה ,לכן גם אשתי המשותפת עמה כנזכר ,יש לה מעלה גדולה מאד ,ואינו יכול לזכות בה ,עד שאשלים את נפשי ויבא בי רוחי .אמר שמואל , א"ל מורי ז"ל ,כי בת זוגו האמיתית היא אדונתי אמי מב"ת:
ערב ר"ח אלול שנת השל"א שלחני מורי ז"ל ,למערת אביי ורבא ,ושם נשתטחתי על קבר אביי זלה"ה , וייחדתי יחוד תחלה של הפה וחוטם דעתיקא קדישא ,ונפלה עלי שינה ואיקץ ולא ראיתי דבר .אח"כ חזרתי ונשתטחתי פעם אחרת על קבר אביי עצמו ,ויחדתי היחוד שכתוב מכתיבת יד מורי עצמו) .הגהה - אמר שמואל ,כבר כתבתי בשער רה"ק דף ק"י ד"ה יחוד א .('ובהיותי מחבר ומשלב אותיות יהו"ה אדנ"י כנודע ,נתערבה מחשבתי ,ולא הייתי יכול לחברם ,ואחדל מלחשוב בחבור ההוא ,ואז נתדמה אלי במחשבתי כאלו קול אומר לי חזור בך חזור בך פעמים רבות ,והייתי מחשב בדעתי לומר ,הנה זהו לשון עקביא בן מהללאל אל בנו כנודע ,ואז חזרתי לחשוב בחבור ההוא וגמרתיו ,ואז נדמה במחשבתי ,כאלו אומרים לי ,אלהים יראה לו השה לעולה בני ,ובאלו היו מבארים לי פירושו ,והוא ,כי מה שהייתי דואג על שלא הועלתי ביחוד הא 'שאינו כן ,אמנם הועיל והצליח לפני השי"ת ,וזהו אלהים יראה לו השה וכו ' ,ויתדמה במחשבתי כאלו היו מבארים לי ,כי בפסוק הזה נרמז כל היחוד הא 'שעשיתי ,כי ר"ת של "אלהים יראה "לו "השה בגימטריא מ"ו ,כמנין יחוד יהו"ה אהי"ה) ,הגהה - אמר שמואל ,עם כולל אחד בתיבות (" ור"ת "השה "לעולה "בני הוא הבל ,והוא סוד הבל הפה העליון שכונתי ביחוד ההוא .ונדמה לי כאלו היו אומרים לי ,בר"ת של תיבת "לו "השה "לעולה ,היא הלל הזקן .ואיני מבין עניינו:
והנה כל זה נתדמה לי אז במחשבתי ,ואחר כך נפלה עלי חרדה ורעדה גדולה עד מאד בכל איברי ,וידי רועדות זו לזו ,גם שפתי היו רועדות דבר גוזמא ,ומתנועעות במהירות ובתכיפות ובמרוצה גדולה ,וכאלו קול היה יושב על לשוני בין שפתי ,והיה אומר במרוצה גדולה יותר ממאה פעמים בלשון ,מה אומר ,מה אומר ,ואני הייתי מחזיק את עצמי ואת שפתי שלא לנענעם ולא יכולתי גם להשקיטם כלל ,ואח"כ חשבתי לשאול על החכמה ואז היה הקול מתפוצץ בפי ובלשוני ואומר החכמה החכמה יותר מעשרים פעמים . ואח"כ חזר ואמר ,החכמה והמדע ,החכמה והמדע ,עד כמה פעמים .ואח"כ חזר ואמר החכמה והמדע

נתון לך .ואח"כ חזר ואמר החכמה והמדע נתון לך מן השמים, כידיעת ר 'עקיבא .ואח"כ חזר ואמר, ויותר מר 'עקיבא .ואח"כ אומר, וכרב ייבא סבא, ואח"כ אומר, ויותר מרב ייבא סבא .ואח"כ אומר שלום עליך, ואח"כ אומר מן שמיא משדרין לך שלמא .וכל זה היה במהירות גדול, דבר נפלא פעמים רבות בהקיץ, ואני נופל על פני, משתטח בכוך של אביי:

ואח"כ הלכתי אצל מורי ז"ל, וא"ל כי הועלתי מאד, במה שעשיתי שני היחודים הנזכרים זה אחר זה, ושבסדר זה ראוי לעשותם, ומה שלא נענתי ביחוד האחד היה, שהמתינו לו עד שאייחד שני היחודים. וא"ל מורי זלה"ה, כי בחזרתי משם ונכנסתי לביתו, שראה את נפש בן יהוידע הולך עמדי, וא"ל כי אינו מן השרש שלי, אלא הטעם הוא, כי הוא מתגלה עם כל המייחד יחוד עליון, כי זה דרכו תמיד בחיו כנזכר אצלינו במקום אחר:

וא"ל מורי ז"ל, כי אמרו לו אז במנחה, שאם אזכה באותו יום שבת הבא הראשון אל רב ייבא סבא, שישאר בי תמיד, ולא יסתלק בשאר הגלגולים שלי, ועל ידו אזכה אל הארות גדולות, ובפרט בתפלת העמידה בברכת השנים ובאת צמח דוד עבדך, ובשומע תפלה .וטעם הדבר הוא לפי שגם ר 'ייבא סבא מתגלה אל הצדיקים כמו בניהו בן יהוידע, כמבואר אצלינו, ונוסף על זה שהוא משרשי, ולכן אם אזכה שיתגלה בי, יגלה לי נפלאות גדולות בע"ה:

ליל מ"ש ההיא, יחדתי יחוד, אחר חצות לילה, כשקמתי ממטתי, ואירע לי כנזכר לעיל, והזהירני רב ייבא סבא, שע"י היחוד מכתיבת ידי מורי ז"ל, אשיג בחכמה כל מה שארצה, ושאייחדנו שלשה פעמים בכל יום באופן זה, בנפילת אפים בשחרית, ונפילת אפים במנחה ובק"ש של ערבית .ובזה אשיג כל מה שארצה. וליל יום שני חזרתי לייחד אחר חצות לילה, וא"ל רב ייבא סבא, ולמה לא יחדת היחוד ההוא כמו שצויתיך לעשותו שלשה פעמים בכל יום כנז"ל, כי בזה תשיג השגה שלימה לאין קץ, ולך לך אצל רבך ה"ר יצחק אשכנזי, ואמור לו שילמדך איך תעשהו בשלשה זמנים הנז', ואמור לו שידבר עמי, ואני אלמדהו לו, והוא ילמדהו לך .ואינך יודע כמה אתה גדול לפני הש"י, כי אדם גדול אתה כר 'עקיבא וחביריו, ותשיג מה שלא תשיג שום אדם בדור הזה, אפילו האר"י רבך, ואתה עתיד שידבר לך המלאך אליהו ז"ל פה אל פה בהקיץ, ולכן כאשר תייחד יחוד הזה, תעלהו בסוד)מ"ן (אליהו שהוא שם בן, והוא סוד מ"ן, ותעלהו בסוד נדב ואביהוא, שהם סוד הנפש, ותעלה אותי ג"כ עמהם, ובזה תשיג שידבר לך אליהו הנביא ז"ל, ושאר מלאכים, ואינך יודע כמה גדלה מעלתך מכל אנשי הדור הזה, ובנים יתן לך הש"י, גם עושר, שלא תצטרך לשום אדם .ואז בבקר הלכתי אצל מורי ז"ל, וספרתי לו כל הנז"ל, ואח"כ למד לי איך אעשה היחוד הנז', בשלשה התפלות, בנפילת אפים דשחרית, ומנחה, וק"ש של ערבית .וכבר ביארתיו בסוף היחוד של כתיבת ידי מורי ז"ל וע"ש .גם ענין יחוד נדב ואביהוא ואליהו ז"ל, כבר כתבתיו אחר היחוד הא 'של הפה (והחוטם דעתיקא קדישא) .הגהה - אמר שמואל, ועיין ביחוד הג 'דף:

ביום שבת איכה, חלמתי שהיה אומר לי מורי ז"ל, ענין זווג אחד של אמוראים, והיה קורא עליהם, מה רב טובך אשר צפנת ליריאך .ובבקר הלכתי וספרתי לו הענין, ופירש לי הענין וא"ל, כי הוא סוד גדול, וא"ל, כי בע"ש ראה כתוב במצחי, רמי בר חמי, ואותיות נר, ולא הבין הדבר, עד שגלו לו הדבר ע"י חקירה .והענין הוא, כי כבר ביארנו, כי תרי"ג נצוצות תלמידי חכמים, יש בכל שרש נפש ונפש .והנה בת רב חסדא הנז' בגמרא, הוא בחי 'המלכות, בת אותו שכתוב בו ורב חסד, וזהו ג"כ סוד ורב טובך .והנה זווג העליון היא סוד הדעת, הוי"ה ואהי"ה, שהם בגימטריא מ"ז, ושם הוא סוד רמי בר חמא כמו שנבאר .ולכן לקח אותה תחלה, ואח"כ לקחה רבא, שהם אותיות באר, שהוא זווג תחתון דיסוד, כי רבא בגימטריא, יהו"ה אלהי"ם יהו"ה אדנ"י, והם ב 'זווגים תחתונים, שהם בגימטריא באר, שהם המלכות בשבע היכלותיה עם הת"ת כנודע .ולזה אמר רבא ואנא בתראה .אמנם רמי בר חמא, הוא העליון, כי אם תצרף ב 'זווגים תחתונים שהם בא"ר ורב"א, עם זווג העליון העולה מ"ז כנז', יהיו שלשתם בגימטריא נ"ר .והם בגימטריא רמ"י. והנה רמ"י הוא בחי 'רוממות הדעת כנודע והוא שער החמשים, נתיב לא ידעו עיט, וזהו רמ"י בר חמא, כי חמא בגימטריא מ"ט, ורמי הוא שער החמשים של שרש נפשי, סוד דעת העליון של שרש נפשי .וזהו ענין פסוק מה רב טובך שחלמתי, כי מה שהיא המלכות כנודע, הוא בת רב טובך, שהוא רב חסדא, והיא צפונה ליריאיך רמי ורבא, סוד הדעת והיסוד .וגם ר"ת של מ"ה "רב "טובך "אשר, בגימטריא רמ"י, וזכור ענין זה כי רמ"י היא שער החמשים של שרש נפשי:

כבר ביארנו במקום אחר, ענין נשמות התנאים והאמוראים היכן הם, ועתה נבאר הכל בפרטות קצת מנצוצות שרש נפשי, וכבר ידעת כי יש בז"א חמשה חסדים מתפשטים, וגם ה 'גבורות:

אמר הכותב, נ"ל, כי כל זה בפרצוף עצמו, של אבר העקב שבפרצוף הכולל של קין, אשר כלו הוא פרצוף הגבורות של מוח הדעת דזעיר. הנה בחי 'הגבורות של הגדלות הם כך, גבורה של הגדלות, העולה דרך עליה מן יסוד לנצח, הוא חזקיהו המלך. והגבורה העולה עד החסד, הוא יחזקאל הנביא. גבורת הגדלות העולה מן היסוד אל ההוד, הוא ר 'עקיבא. והעולה עד הגבורה, הוא עקביא בן מהללאל. והגבורה העולה בשני שלישים תחתונים מגולים שבת"ת, הוא ריב"ז. ומן הנשאר שליש החסד אחר התחלקו, הוא מ"ר והוא מנשה בן חזקיהו המלך. שליש העליון הוא אליהו בן ברכאל הבוזי ממשפחת רם, זה מ"ר, וזה ר"ם. ואח"כ עולה בדעת, והוא שמואל הנביא מן הרמתים, והקטנות של שם אלהי"ם כנודע:

ונבאר בו שלשה הבחי', שהם, בחי 'המוח, ובחי 'החסדים, ובחינת הגבורות. הנה המוח שעולה בנצח, הוא רמי בר חמא. והחסד העולה בנצח, הוא אביי. והגבורה, רב ביבי בנו. ואחר כך עולה בחסד, שהוא הזרוע הימני והמוח, הוא רב סחורא. והגבורה, רב שמואל בר שילת. והחסד, פנחס אחי מר שמואל, והוא בחינת:

גבורת הגדלות, המכה תוך הקטנות. וההוד, המוח, הוא רב משרשיה, תלמיד אביי. והגבורה, רמי בר תמרי. והחסד, רפרם בר פפא. ואח"כ עולה בגבורה, המוח, ר 'זריקא. והגבורה, ר 'זעירא מדהבת. והחסד, ר 'זעירא בר הלל. והת"ת בשני שלישים המגולים התחתונים, המוח, עולא בר קושב. והגבורה, רבי"ן דסליק ונחית מא"י לבבל. והחסד, רב חנא בגדתאה. והת"ת בשליש עליון המכוסה, המוח, ר 'מיאשא שבזמן ר 'יוחנן. והגבורה, ר 'שילא שנעשה לו הנס כנז 'במסכת ברכות החסד, שבחת בריה דרבינא:

ומורי ז"ל צוה אותי, שתמיד אכוין בכל אלו הנז', בכל שבוע ושבוע, נחלקים כפי הימים, והוא, שאכוין באותם שהם בנה"י, בשלשה ימים אב"ג. ובחג"ת, בשלשה ימים דה"ו. ובדעת, ביום ששי אחר ה 'שעות, כי כבר ידעת כי אז מתחיל קצת תוספת שבת. ודע, כי כל זה היה כתוב אצלי מימי מורי ז"ל בנייר קטן, ושם באחרית הכל, ראיתי כתוב רב חמא בר בוזי, בלתי שום פירוש, ואיני יודע אם צריך לכוין בו ביום שבת, ושכחתי הענין:

פעם אחרת אחר יום א', צוה אותי גם כן, שאכוין בכל ימי השבוע בכל תפלה ותפלה, באלו התנאים והאמוראים והצדיקים שאכתוב עתה, וזה סדרם, יום א 'בשחרית, רב ייבא סבא. מנחה, אביי. ערבית, רב. ביבי בנו. יום שני בשחרית, רב ייבא אמורא. מנחה וערבית, אביה בן רחבעם. יום ג 'בשחרית, רב דימי מנהרדעא. מנחה, רב דימי דסליק לא"י. ערבית, רב ייסא אמורא. יום ד 'בשחרית, רב אהאי בר יאשיה. מנחה, רב שישא בריה דרב אידי. ערבית, רב חייא מדפתי. יום תמשי בשחרית, יהושע בר זרנוקי. מנחה, רב איו. ערבית, אבדימי. יום ו 'כלו, נחום האלקושי. יום שבת כלו, מיכה המורשתי. ודע, כי גם זה מצאתי כתוב בנייר קטן, ובאחרית כל הנזכר, מצאתי כתוב שמות אלו, ולא אזכיר עניינם, ואלו הם, רב ביבי. רב זריקא. רב טביומי. רב כרוספדאי חמיד לבא. ר 'צדוק הכהן. רב קיסמא, רב שמעיא חסידא. ונלע"ד עתה, שצוני לכוין בהם כל אחד מהם בשבעה הימים של השבוע, כסדר אבג"ד הו"ז:

פעם אחרת א"ל, כי אליהו בן ברכאל הבוזי ממשפחת רם, הוא בשליש העליון המכוסה של הת"ת, וז"ש ממשפחת רם. ואלקנה ושמואל הנביא בנו, הם מן הרמתים, שהוא בדעת עצמו. שהוא הרמה העליונה הכולל שתיהם. ולי אני הצעיר א"ל פעם אחרת, שאני גבורת הוד העליונה, אשר בדעת עצמו. ור 'יוסי הגלילי, הוא מן הפאה השמאלית שבראש, מן בחי 'א"ל שדי, שבפרצוף כתף שמאלי שבפרצוף של שרש נפשי. ויונתן בן הרכינס, הוא מן הגבורה של הגבורה שבחמש גבורות שבדעת. ור 'עקיבא הוא מן גבורת הוד שבדעת. ואני מן גבורות הוד שבדעת לאה חיצונה. ויחזקאל הנביא, הוא מטפת אדה"ר, קודם שנולד קין. דוגמת מה שהודעתיך בענין מיכה המורשתי, ונחום האלקושי. ור 'חוצפית המתורגמן, הוא מן גבורת ההוד שבדעת שמצד אבא, ובוקע האור שלה, ועוברת עד הדעת של לאה החיצונה וממה שנשאר שם הוא שרש נפשי. ונלע"ד שא"ל מורי ז"ל, כי הוא מוכרח שבעברה דרך דעת אימא, תעבור דרך גבורת ההוד של דעת דזעיר שמצד אימא, לפי שבאבא גניז גו אימא, והנשאר בדעת דהוד דזעיר דמצד אימא, שם יש לו קרוב גדול עמי. וכן כל שאר השרשים של מורי ז"ל הר"ם אלשיך הם באים ועוברים על דרך הנז 'ויש לי שייכות עמהם. עוד א"ל מורי זלה"ה, כי להיות יונתן בן הרכינס ז"ל מגבורת הגבורה של הדעת, ור 'עקיבא מן גבורת ההוד של הדעת, לכן היה יונתן בן הרכינס חריף ממנו כנזכר ובירושלמי דיבמות:

ביאור ענין שרשי הנשמות מה עניינם. דע, כי כל הנשמות תלויים באדה"ר, כי הוא כולל כל חמשה שרשי

הנשמות, שהם, אריך, ואו"א, וזו"ן. והנה רמ"ח איברים ושס"ה גידים הם באדם, והם תרי"ג שרשים, ר"ל שכל אבר אחד מאלו הרמ"ח, וכל גיד אחד מאלו השס"ה גידים, יש בו פרצוף אחד בכל תרי"ג איברים וגידים, ונקראים שרש אחד:

והנה כל אבר כלול מבשר גידים ועצמות כמ"ש ז"ל לענין טומאה, ולענין אבר מן החי. אבל אין הגידים אלו ענין שס"ה גידים, כי השס"ה גידים הם גידים בפ"ע, זולת הרמ"ח איברים. אבל הגידים הנכללים באיברים, הם העורקים הקטנים המתפשטים תוך הבשר והאבר ואינם מכלל השס"ה גידים:

ונמצא כי תרי"ג שרשים הם באדה"ר, וכל שרש מהם יש בו תרי"ג נצוצות של נשמות שכל נצוץ מהם נקרא נשמה אחת. וכל זה בחצוניות הנפש, כמו שיתבאר למטה, וזה אמיתות ועיקריות הענין. אמנם ע"י העונות והפגם של התחתונים, מתחלקים שתי הבחינות הנזכר לכמה חלקים, פירוש, כי התרי"ג שרשים גדולים, יכולים להפרד ולהתחלק עד ששים רבוא שרשים קטנים. וכן התרי"ג נצוצות גדולים, שבכל שרש מהתרי"ג שרשים גדולים, יכולים להפרד אל ששים רבוא נצוצות קטנים. אבל דע, כי אינו מוכרח שיתחלקו אל התרי"ג, או אל ס' רבוא. אבל הכוונה היא, שפחות מן תרי"ג שרשים גדולים, או פחות מן תרי"ג נצוצות גדולים בכל שרש מן התרי"ג, א"א להיות. וכן יותר מן ס' רבוא שרשים קטנים, או יותר מס' רבוא נצוצות קטנים בכל שרש מן התרי"ג, א"א להיות. אבל החשבון אשר באמצע אפשר להיות, כי יש שמתחלק לאלף, ויש לאלפים, ויש לעשרת אלפים וכיוצא בזה, והכל כפי מדרגת העון. והטעם נזכר בתקונין תקון ס"ט דלית גלגול יתיר מס' רבוא, אבל פחות מס' רבוא, עד הרי"ג, אפשר להיות, כפי מעוט העון ומדרגתו:

והנה קין והבל, הם שני איברי הכתף של אדה"ר, הבל בכתף הימני, וקין בכתף השמאל. והוא בחי' פרק הכתף שבגוף, המחבר את הזרוע עם הגוף. והנה מחמת החטא אשר חטאו שניהם כנזכר בתקונים תקון ס"ט, פגמו למעלה, ונתחלק כל שרש משניהם, שהוא תרי"ג נשמות גדולים, לס' רבוא נצוצות, שכל נצוץ מהם, הוא נשמה אחת. וז"ש בתיקונים שם, דמשה אתפשטותיה עד ס' רבוא וכו', לפי שהוא מן שרש הבל. והנה שרש הדעת היורד דרך חוט השדרה, תחלה יורד אל שתי כתפות אלו, ואח"כ יורד עד יסוד, להמציא טפת הזרע. והנה בהגיע טפת הזרע מן הכתף אל היסוד, אז נקרא היסוד כפת תמרים, כי אותיות כפ"ת וכת"ף הם שוים. וכאשר יורד משתי הכתפים ביחד אל היסוד, אז כתיב שתי כתפות חוברות על שתי קצותיו וחובר, כי אז מתחברים ביסוד, ואז כתיב האלף לך שלמה, כי היסוד נקרא שלמה. וז"ש הכתוב את בריתי שלום, ואז הוא סוד האלף, כי ב' פעמים כתף, הם בגימטריא אלף. אבל כתף א' לבדו, הוא בגימטריא ת"ק, כמנין אותיות המלוי לבדו הנעלם משם שד"י שביסוד, ובהתחברם הם אל"ף:

ועתה אבאר ענין השרשים הנזכר, כי הנה מחמת חטאו של אדה"ר, נתערבו נצוצות משאר איברי אדה"ר, בקליפת הרע של שרשי קין והבל, ובעת הגלגולים מתגלים יחד יחזור כל דבר לשרשו:

והנה עתה אבאר שרש קין לבדו, אשר בו תלוי נצוץ נפשי אני חיים. שרש קין, הוא פרק הכתף השמאלי, המחבר הזרוע עם הגוף, ויש בו בשר וגידים ועצמות, כי כבר נודע, כי אינו נקרא אבר, אלא שיהיה בו בשר וגידים ועצמות. וכבר נתבאר לעיל, שהגידים האלו הם העורקים הקטנים, שאינם בכללי השס"ה גידים הנז"ל. ושלשה חלקים אלו שבאבר הזה, מתחלקות לס' רבוא נצוצות קטנים. וכל אבר של הכתף הזה, הוא פרצוף אחד שלם. ואמנם שרש נצוץ נפשי, היא בפרק העקב השמאלי שבפרצוף זה, שהוא כתף השמאלי של אדה"ר מהבחי' השנית. ובזה העקב השמאלי של זה הפרצוף של קין, יש בו יותר מתרי"ג נצוצות קטנות, והם הנפשות הנז"ל שכלם הם משרש נפשי, שכתבנום בפרטות למעלה, מן קין ועד נפשי אני חיים. ויש עוד אחרים זולת הנז"ל, ולא ביארם לי מורי זלה"ה כל הנצוצות שבעקב ההוא:

ואבאר עתה, ענין זה העקב השמאלי שבפרצוף קין, שהוא כל אבר כתף השמאלי של אדה"ר כנזכר. דע, כי טפת הזרע הנמטכת מן העקב הזה, עד היסוד של ז"א, לפעמים נעשת יעקב, ולפעמים נעשת עקיבא, ולפעמים עקביא, וכיוצא בזה, ואין להאריך בפרטים אלו. ודע, כי סוד עקב לעולם הוא סוד המלכות ולכן יש כח בכל נצוצות של זה העקב לעלות למעלה עד המחשבה בסוד נקבה תסובב גבר. ומצד זה זכה ר' עקיבא לעלות במחשבה, והבן זה. והנה נפשי שלי אני הצעיר חיים, היא מזה העקב הנזכר, של פרצוף כתף שמאלי של אדה"ר. ולכן יש לי שערות ארוכות בכתפי השמאלי כנז"ל, שנתן לי מורי ז"ל סימן, שמן הכתף השמאלי של אדם, שם הוא אחיזת נפשי. ואמנם יש לי שערות ארוכות גם בכתפי הימני, אלא שבכתף השמאלי הם מרובים יותר, וטעם הענין הוא, כי כאשר נפגם צד הימני, כמו המשל בחטאו של הבל שנפגם כתף הימני, אז אין הסימן ניכר אלא בימין לבדו. אבל כאשר מחמת פגם נפגם צד השמאלי,

כמו המשל בחטאו של קין, שנפגם כתף השמאלי, אז גם הפגם ההוא מגיע עד כתף הימני, וכן כיוצא בזה, ולכן יש בי שערות גם בכתף הימין, אלא שבכתף השמאלי הם יותר מרובים לפי ששם הוא עיקרם, אבל כשאין הפגם רק בימין, אז אין הסימן ניכר רק בימין לבדו והבן זה:

ודע, כי אין האדם צריך לתקן כל הפגמים שיש בכל השרש שלו, כמו המשל מי שהיא מאבר הכתף השמאלי של אדה"ר, שהוא נקרא שרש קין, ואמנם הוא מן אבר פרטיי שיש בפרצוף ההוא, כמו מן העקב הנזכר, אין שום נצוץ מזה העקב, צריך להשלים ולתקן כל הפגם שיש בכל הפרצוף הזה, רק אבר העקב בלבד. ונמצא, כי כל הנצוצות שהם מזה העקב השמאלי שבפרצוף הזה של כנף השמאלי של אדה"ר, כלם ערבים זה לזה, לתקן כלם כל אחד מהם בעבור כלם, וכן כלם בעבור האחד מהם, וכאשר יושלם להתקן זה העקב אין צורך אל זה העקב להתגלגל כלל, אע"פ ששאר הכתף הזה לא יהיה מתוקן:

ודע, כי כשאיזה נצוץ אחד מן הנצוצות של זה העקב חטא ועשה עבירה, והוצרך להתגלגל ולהתקן, אז הוא מתגלגל עם נצוץ אחד משל העקב הזה עצמו, והוא נתקן יחד עמו. אך אם העון חמור מאותם שגופו כלה ואין לו תחיה ח"ו, אז מתגלגל הוא לבדו, וגופו הא 'נאבד לגמרי:

גם אם הוא מתגלגל להשלים איזו מצוה שחסר לו להשלים, ולא להתקן פגם של עבירה או חטא, אז ג"כ הוא מתגלגל לבדו כ"כ פעמים, עד שישלים המצות. והגופות שלהם, כל אחד נוטל חלק כפי מה שהשלים בו. ודע, כי כשחסר מאיזה נצוץ)נלע"ד שצ"ל כשנפגם (מצוה אחת, איננו חסר ומגלגל עם נצוץ שני, אעפ"י שהוא משרשו, אלא עם נצוץ הדומה לו בלבד, ולא עם שאר נצוצות אע"פ שהם משרשו:

ודע, שאם האדם יחטא לחבירו, אז אפילו שאין שניהם משרש אחד, צריכים להתגלגל שניהם ואותו שהחטיאו יתעבר בו לסייעו שיעשה מצות לתקן מה שהחטיאו. ודע, כי אם האדם יהיה נפשו שלימה ומתוקנת לגמרי, אז יתגלו בו כל נצוצות אשר בזה העקב, ויהיו מאירים בגופו. והנה כדי שיהיה מתוקן, צריך שיתגלו במצחו, ויוכר שם למי שחננו ה 'דיעה להסתכל בפרצוף, צריך שיתגלו שם במצחו, כל מציאות התרי"ג נצוצות שיש לשרש ההוא של הנפש, או אל הרוח, או אל הנשמה. שאלו התרי"ג, הם הת"ח שיש בכל שרש ושרש. והנה יש הרבה שאינם ניכרים בפירוש, אבל הם נכללים עם האחרים הגדולים מהם. והענין הוא, כי יש כמה נצוצות גדולות, שהם עיקרי התרי"ג נצוצות הקטנות, כי כאשר אלו מתגלים, אז ודאי שכל השאר מתגלים עמהם, אלא שלסבת גודל הארת אלו העיקריים, אינם ניכרים האחרים. ולא ביאר לי מורי ז"ל, כמה נצוצות הם אשר הם העיקריים. והנה אם לא יהיה נפשו או רוחו או נשמתו מתוקנת לגמרי, אז כפי המצות שעושה, כך נצוצות יתגלו בו מן תרי"ג של הנפש, או מתרי"ג של הרוח, או מתרי"ג של הנשמה. ויש נצוצות שהם מרוחקים הרבה ממנו, ויש קרובים מאד, ויש מקיפים אותו מרחוק, ויש מקיפים עליו וחופפים עליו בסמוך. והכל הוא כפי מעשה האדם, וכאשר יחטאו יחזרו להסתלק ממנו ח"ו, וכפי שעור החטא כך יהיה מספר הנצוצות אשר יסתלקו ממנו:

גם בענין שרשי הנשמות, דע, כי כל הנשמות היו כלולים באדה"ר. והנה כל שרש נשמות אדה"ר, הם שלשה אבות. ואח"כ נחלקים לי"ב שבטים. ואח"כ נחלקים לשבעים נפש. וכל חלק מאלו הע 'נחלקים לכמה חלקים, עד שנמצאו כל החלקים של השרשים כלם, שיש בנשמת אדה"ר, הם ששים רבוא שרשים קטנים:

והנה אם תדקדק תראה, כי התרי"ג הם כללות ס 'רבוא, כי הס 'רבוא הם שש מאות אלף רגלי, והם ב 'אותיות ת"ר של תרי"ג. ואות ג 'של תרי"ג, הם שלש אבות. ואות י 'של תרי"ג, הם סוד ע 'נפש. כי הנה שש קצוות הם, בסוד ס 'רבוא כנודע, והיו"ד היא משלמת לע 'נפש כנודע, גם ב 'אותיות י"ג, הם י"ב שבטים, ואחד יתר הוא מציאותם. הרי שהם תרי"ג, וכוללים כל המציאיות הנז"ל:

והנה קין, שהוא שרש אחד מן השרשים שבנשמת אדם, והוא הכתף השמאלי של אדם, ונחלק ע"ד הנזכר, שהוא ג 'אבות, וי"ב שבטים, וע 'נפש, ואין עוד נחלק יותר, רק עד ע 'נפש, שהם ע 'שרשים ולא יותר. כי אינו דומה לאדם הראשון, שיש לו שרשים ס 'רבוא. אבל לפי שקין הוא אחד ממספר השרשים של אדה"ר, לכן יש בו ג"כ מציאות אדם, להיותו נחלק כמוהו, לשלשה אבות, וי"ב שבטים, וע 'נפש, שהם ע 'שרשים ולא יותר. אבל אינו דומה לגמרי אל אדם, הנחלק לס 'רבוא שרשים. ואמנם אלו הע 'שרשים של קין, נחלקים עד ס 'רבוא נצוצות לבד. אך השרשים אינם רק ע 'שרשים. וכן עד"ז בכתף הימני של אדה"ר, והוא שרש הבל, ויש בו ג"כ ג 'אבות, ואח"כ נחלקים לי"ב שבטים, ואח"כ נחלקים לשבעים נפש, שהם שבעים שרשים ולא יותר, וכללות כלם יחד, הם ס 'רבוא נצוצות נשמות ולא יותר. ודע, כי כל שרש ושורש מאלו הע 'שרשים שיש בקין או בהבל, יש בו פרצוף שלם אחד, וכללות הפרצוף הזה, נקרא שרש

אחד, כי אין לך שרש ושרש מכל השרשים כלם, שאינו בחינת פרצוף גמור:
והנה שרש נפשי אני חיים, הוא שרש אחד מן הע 'שרשים של קין, ויש בו פרצוף אחד שלם, ויש בו יותר מתרי"ג נצוצות נשמות, ור 'עקיבא, ור 'עקביא בן מהללאל, וגם אני חיים, אנחנו הם מן העקב של זה הפרצוף. וחזקיהו המלך, הוא בראש פרצוף זה. ודע, כי תרין כתפין הנז 'דאדה"ר, שהם בחי 'קין והבל, רוצה לומר, כי הנה או"א, הם אדם וחוה, ותרין עטרין דגניזין בהון, שהם חו"ג, אלו הם הבל חסד, קין, גבורה:
אמר שמואל, מצאתי הגהה אחת וז"ל, והנלע"ד, כי אין העקב הזה הכולל של כל פרצוף קין, אלא עקב אחת פרטיי, של אחד מהע 'שרשים של קין, כי בכל שרש יש עקב אחד, אך זה השרש כלו של ר 'עקיבא, איני יודע אם הוא העליון, או התחתון, או אחד משאר הע 'שרשים, ואינו מוכרח שכל השרש הזה, הוא העקב לבדו שבכל כללות פרצוף קין, הכולל ע 'שרשים וצ"ע:
גם בענין השרש של נפשי, ביאר לי מורי ז"ל פעם אחרת ענין זה. דע, כי נצח והוד דעתיק יומין, מתלבשים בשני זרועות א"א, והנה משתי הידים של ב 'זרועות של א"א, נעשו חו"ב אל או"א. ומן ב 'הכתפות, הם סוד תרין עיטרין, הנקראים חו"ג, דאחסינו לברא קדישא ז"א. והנה אלו הארבעה מוחין, שהם תרין מוחין דאו"א, ותרין עיטרין, הם סוד אוה"מ של ז"א, ואח"כ נתנוצצו מן אלו הארבעה מוחין, שלשה נצוצות, השנים הם מב' מוחין דאו"א, והאחד הוא חבור התרין עיטרין הנזכר יחד, ונתלבשו אלו השלשה נצוצות שמצד אור המקיף, בנה"י של הבינה, שהם מוחין פנימיים דז"א, נמצא כי נה"י של הבינה, הם שלשה מוחין הפנימים דז"א, ומתלבשים בהם שלשה נצוצות, מן הארבעה מוחין המקיפין. והד 'מוחין הראשונים, הם אור המקיף אליו, והנה לפי שהמוחין הפנימים אינם רק שלשה, שהם נה"י דאבא כנזכר, לכן לא נתנוצצו מן הארבעה מוחין המקיפים, רק שלשה נצוצות, ונצוץ השלישי הוא מן התרין עיטרין ביחד, להכנס ביסוד הבינה, הנעשה דעת בזעיר אנפין:
והרי בזה ירד מדרגה אחת שהוא מן הארבעה אל שלשה, ואח"כ במלכות ירד מדרגה שנית. והוא כי מן שלשה, ירד אל שנים, כי הנה נצח והוד של ז"א, נעשו מוחין פנימים אליה, ולא מן היסוד. והנה אותם השלשה פנימיים של הז"א, שהם נה"י דבינה, הם אור מקיף אל המלכות, ומהם התנוצצו שתי נצוצות לבד, אחד הוא כללות נצח והוד, שבהם ב 'מוחין או"א. והשני, הוא חד עיטרא של הז"א, והיא עיטרא דגבורה לבד. הרי כי תחלה היו המקיפים ארבעה ואח"כ שלשה, ואח"כ שנים:
ועתה אבאר השרש של נפשי, הנה אין מציאות המלכות נזכר בעתיק יומין, כי אין בו רק מציאות ט 'היכלין, הנזכרים בריש אדרת האזינו, ולכן שרש המלכות שבו, לא נרמזה רק בסוד ההוד שבו, כי כבר ידעת, כי המלכות היא לעולם בהוד. והנה הוד זה מתלבש בחד עיטרא, הנקרא גבורה דא"א, והיא סוד הכתף השמאלי, ושם נרמזה המלכות. ומזה הכתף השמאלי, נמשך נצוץ אחד, להיות אור מקיף אל המלכות. והנה קין שהוא מצד מציאות המלכות, נרמז בכתף שמאלי של אדה"ר, כי שם שרשו הראשון. ואמנם כנגדו, הוא נצח דעתיק יומין, בכתף הימני דא"א, ובו סוד הת"ת. ולכן הבל נרמז כאן, וכאן הוא שרשו. ובזה תבין מעלת כתפות אלו, ובפרט כתף השמאלי, כי כבר ידעת, כי אי אפשר למלכות, ובפרט בסוד אור המקיף לעלות למעלה מן הזכר, הרי כי הוד דעתיק היא מלכות, ונתלבשה בעטרא דגבורה דכתף ז"א, שהיא מלכות, ועקב הכתף מלכות שבו, ומזה העקב שגם הוא במלכות, משם הוא ר 'עקיבא ועקביא:
ענין שורש נפשי. הנה נודע כי בז"א יש תרין מוחין חו"ב, וביניהם הוא המוח הג 'הנקרא דעת, הכלול מחו"ג. וכאשר חטא אדה"ר הוריד הדעת למטה בין ב 'הכתפים של ז"א, בשליש עליון דגופא, ושם ירד חסד בכתף ימני, וגבורה בכתף שמאל. והנה קין והבל, נולדו אחרי שחטא אדה"ר, ושרש קין הוא מן אלו הגבורות, שירדו לכתף שמאל אחרי ירידתם טם, כי אז אין להם כ"כ הארה כמו בהיותם למעלה במוח עצמו. והנה השרש של נפשי הוא מן קין. והנה כל השרש שלי, כגון ר 'עקיבא וכו', וכיוצא בו כלם, הם מן גבורת ההוד, שהיא הגבורה החמשית. והנה יש כאן תערובת אחד, והוא, כי הנה כאשר הנשמה יוצאה מכאן, יש לה פנימיות וחיצוניות בהכרח, כי הנה יש לה בחינה מן המוח עצמו שהוא גבורת ההוד אשר שם, וגם מן הכתף השמאל עצמו. ואם הדעת היה למעלה במקומו בראש, היה חיצוניות הנפש מן העצם והבשר של הגלגלתא עצמה, אך עתה הוא מן הכתף, ואין החיצוניות והפנימיות מתייחסים יחד. ונמצא שפנימיות נפשי, הוא מן המוח העליון הנקרא דעת. וחיצוניותה ולבושה, הוא מן הכתף השמאלי. ונמצא שיש לה פחת א 'בבחינת פנימיותה, כי אינה מאירה עתה כמו אם היתה למעלה במקומה. ופחת ב 'בבחי '

חיצוניותה ,שהיא מן הכתף ,ולא מן הגלגלתא .וב 'בחי 'אלו הם בגוף ,רוצה לומר ,כלי ומלבוש של הנפש .
וכנגדם יש ב 'בחי 'פנימיות וחיצוניות בנפש עצמה ,הנקראת אורות .וע"ל בדרושי של לבושי הנשמות עצמם:
והנה ע"י תקון האדם ,על ידי מעשיו בעה"ז יוכל לתקן אז הפגם לא עתה ,רק אחר כך בימות המשיח ,כי אז מכח מעשיו הטובים שקדמו אל האדם עתה בעה"ז ,יתוקן אז הפגם בימות המשיח ויעלה הדעת למעלה ,ואז תאיר פנימיות נפשי כבתחלה .וגם חיצוניות נפשי ,תהיה אז מלמעלה מן גלגלתא .אבל בענין חיצוניות נפשי שיש לי עתה ,שהיא מן הכתף השמאלי ,אני מסופק אם אמר לי מורי ז"ל שישאר לעולם עמי ,כיון שעתה היא מחוברת עם נפשי ,או אם הוא הפך מזה:
והנה כמו שנתבאר ,שירד הדעת למטה בחטאו של אדה"ר ,כן ירדה בחי 'לאה מאחורי הדעת של ז"א ששם מקומה תחלה ,ועתה ירדה גם היא עם הדעת באחורי הכתפים ,כנודע כי לאה יוצאה ממלכות דבינה והדעת ביסוד דבינה .והנה מעיקר גבורת ההוד עצמה שבדעת דז"א ,הוא ר 'עקיבא ,ונפש שלי אני חיים ,היא מאותה ההארה ,אשר יוצאה מן גבורת ההוד שהוא ר 'עקיבא ,אל ההוד שבדעת דלאה .ונמצא שאני לא בהוד דדעת דז"א ,ולא בהוד דדעת דלאה ,אלא מהארה אמצעית הנמשכת ויוצאה מהוד דדעת דז"א ,להאיר אל הוד דדעת דלאה .ואפשר שזהו מה שפעמים היה אומר לי מורי ז"ל ,שאני מן הוד דדעת דז"א .ופעמים אומר לי שאני מן הוד דדעת של לאה .ופעמים אומר לי שאני מן כנף שבכתף השמאלי ,ור ' עקיבא הוא הקנה אמצעי המעמיד ,ואני הוא הנוצה והשער היוצא מן הקנה המעמיד ,כמו שנבאר למטה בעהי"ת:
גם א"ל מורי ז"ל ,כי פנימיות של נפשי ,היא מן גבורת ההוד שיש במוח ממש שלמעלה ,רק שירד למטה ,וחיצוניות נפשי היא מן החסד שבכתף שמאלי .כנזכר:
גם דע ,כי כמו שביארנו ענין חלוק אדם הראשון ,אל תרי"ג שרשים גדולים ,וס 'רבוא שרשי קטנים .וכן כל שרש מן התרי"ג נחלק עד ס 'רבוא נצוצות קטנים ,וכל זה הוא בבחינת הנפש .וכן עד"ז חשבון הזה הוא ,ואין להאריך כי זה הוא דבר פשוט ,וכן הוא בענין הנשמה וכו ,ממש בבחינת הרוח:
אמר שמואל ,הואיל ואתא לידן ,אחוה דעי גם אני ,ממה שהגיד לי אבא מארי ז"ל ,כי שרש נפשי אני שמואל ,מנצוץ ר 'מאיר ע"ה .וגם אני בחלומי כך הגיד לי הוא עצמו ,וא"ל אתה נצוץ נפשי ,וספרתי הדברים למורי זלה"ה ,וא"ל כך הוא האמת .ועוד חדש לי ,כי ר 'מאיר ע"ה ,נתגלגל בזקני ע"ה ,ושמו ה"ר יוסף ויטאל ז"ל סופר התפילין ,ולהיות כי ר 'מאיר ע"ה היה סופר גדול בדורו כנודע במשנה ,לכן גם זקני הר"י הנזכר ע"ה ,היה סופר גדול ,ובקי ואומן לא קם כמוהו .והרב הגדול האר"י זלה"ה ,אמר למורי אבי זלה"ה ,שחצי העולם היה נזון בזכות זקני ע"ה ,באמצעות התפילין הכשרים שהיה עושה .ואח"כ נתגלגל זקני זלה"ה בי אני הצעיר שמואל ויטאל ,ולכן גם אני יש לי יכולת בכתיבה מעט ודי בזה .כי א"ל מורי זלה"ה יום אחד ,למה אני שותק לדבריך ,ושומע מה שאתה אומר ,ואיני גוער בך כמשפט האב לבן ,
אעפ"י שאתה לפעמים מכעיס אותי ,וגם יש בינינו אהבה גדולה יותר מדאי ,להיות שאתה אבי ,ודי בזה:
ועתה אכתוב ,מה שהגיד לי מורי ז"ל ,ז 'ימים קודם שנפטר לחיי עה"ב .ודע ,כי מן השעה הראשונה שדבר עמי א"ל שאזהר מאד שלא אגלה עניינו של השגתו וידיעתו לבני אדם ,לפי שהוא לא בא רק לתקן אותי בלבד ואח"כ על ידי יתוקנו אחרים ,והתרה בי שאם אגלה עניינו ,שימשך נזק גדול לו ולי ולכל העולם כלו .ונתגלגלו הדברים שמורי הר"ם אלשיך נר"ו ,ידע הדברים ,וגזר עלי שאגיד לו הענין ,ומכח גזרתו הוכרחתי לגלות לו ,ואז משם ואילך נתרבו הנכנסים בבית מורי ז"ל ,ואני הייתי חושב שעשיתי מצוה גדולה לזכות כל אותם שהיו חוזרים בתשובה .ופעמים רבות היה מורי ז"ל מוכיח אותי על זה ,שלא היה לו פנאי ללמוד עמי מרוב הנכנסים ,והיה אומר לי ,הלא אתה גרמת כל זה שיכנסו כל אלו ,ואני איש עניו ,
ואע"פ שנמשך לי נזק מענין זה ,איני יכול לדחותם .ובהמשך הימים רצה לשלח את כלם מעליו ,ולא רצו לילך ,והפצירו בו דברים של גוזמא ,עד שא"ל אתם רוצים לגרום לי נזק שאחזור לבחי 'עבור בעבורכם ,
והם היו אנשים גדולים ,והפצירו מאד ,ולא יכול להם ,ולא עברו כמשלש חדשים ,עד שיום אחד לקחני בסתר וא"ל ,כבר ידעת כמה התריתי בך על הדבר הזה ,וכמה נזק נמשך לך מזה ,שאלמלא כך הייתי מעלה אותך למעלה מגלגל ערבות .והנה עתה דע לך ,כי נמשך לי נזק גדול מגלויי סודות אלו להם ,כי אינם עדיין)בלתי (מתוקנים לזה ,ואני מוכרח להגיד לך כל אשר תשאל ממני ,כמו שאמרתי לך פעמים רבות ,ובעבורך שומעים הם ,ואינם כדאים עדיין לשמעם ,ויש לי נזק גדול מזה .לכן שמע נא עצתי ,ואל תשאל לי בפניהם דבר ,והניחה לי ויפרדו כלם מעלי ,ותשאר אתה לבדך ,ואעלה אותך למעלה מגלגל

ערבות ,ולא שמעתי ולא רציתי לשמוע בקולו ,באמור לו שלא יהיה נחשב לי עון בזה לדחות כל תשובת האנשים ההם בעבור תועלתי ,וא"ל וכי אין אני יודע אם הוא עון או לאו ,סוף דבר לא רציתי לעשות רצונו בזה .ובשמעו את תשובתי התחיל לבאר לי קצת ענייני נפשי כמו שאכתוב עתה בע"ה ,וחשב בזה אולי אתפתה לדבריו ,בשמעי מעלת נפשי ,ואתרצה להועיל לי לבדי ,ועכ"ז לא רציתי ,ואז נתעכבנו יחד כל היום עד שקיעת החמה ,ולא יכול לי .וא"ל ,דע כי אין עוד זמן אלא היום הזה בלבד ,ואם לא תודה לדברי , אין עוד תקון אל הנזק הנמשך לי ולך ולכל העולם ע"י גלוי הסודות האלו להם ,שעדיין אין רשות מלמעלה בדבר הזה .ואני בעונותי רציתי להיות חסיד שוטה ,ואמרתי לו מה שיארע לכלם ,יארע לי ,ואם הם לא ילמדו גם אני לא אלמוד ,ולא יאמרו בשמים שבשביל תועלתי ,לא חששתי אל תועלת כל הצדיקים האלו הנכנסים ללמוד ,ובפרט כי לא חשבתי ושערתי בעצמי מה שהיה בעו"ה ,ואחר שלשה ימים הוכה במגפה , יום ערב שבת פרשת מטות ומסעי ,יום ר"ח אב שנת השל"ב ליצירה, וביום שלישי ח 'באב ,נפטר לחיי עה"ב ,וחל"ש ,זכרו לחיי עולם הבא:

ועתה אבאר את אשר הגיד לי אז ,ביום ההתראה ,מענין שרש נפשי ,א"ל דע ,שאין לי רשות עדיין לומר לך למה באת לעולם ,ומי אתה ,ואלו הייתי מגיד לך פרט הענין ,היית פורח באויר מרוב שמחה ,אבל אגיד לך עתה קצת ממה שאני רשאי עתה להגיד לך ,ודע ,כי העולם כלו תלוי בתקון עצמך תחלה ,ולכן שמע נא אל דברי עצתי ,ותשגיח תחלה עליך בלבד ,וא"ל דע ,כי השרש של חיצוניות לבוש נפשך ,הוא מן אבר הכתף השמאלי של אדה"ר ,והיא בחי 'נפש קין מצד הטוב שבו .ודע ,כי בכל אבר יש בשר וגידים ועצמות , והעצמות הוא היותר מעולה לבחי 'המוח שבתוכו הפנימי ,ולא בבחי 'עצמו .ואחריו במעלה הם הגידים , יען חיות האדם עובר ומתפשט בתוכם ,שהוא הדם המתפשט בתוך העורקים של גוף האדם ,והם המקשרים כל האיברים כלם ומעמידים אותם .והגרוע שבשלשתם הוא הבשר .והנה שרש נפשי ,הוא מפאת הגידים הקטנים ,המתפשטים בבשר האבר ,ואינם מהשס"ה גידים הגדולים .ומספר הת"ח אשר בשלשה בחינות ,כל שרש מהס 'רבוא שרשים הקטנים ,הם תרי"ג ת"ח ,והנה בכל בחינה מאלו השלשה , יש שרשים שהם הת"ח שבכל שרש ושרש ,ר"ל שבכל אבר ואבר .וסביבותיהם נמשכים הענפים ,שהם הבעלי בתים ,ובעלי מעשה ,ועמי הארץ ,בכל בחינה ובחינה שבאבר .ונפשי היא א 'מן תרי"ג ת"ח עצמם אשר בשרש נפשי .ויש חלוק גדול בין זה השרש של נפשי לשאר השרשים ,כי המשל בזה ,מי שהוא מאבר זרוע ,או מן הרגל ,יש הרחקה גדולה לנפשות בין זה לזו .אבל מי שהוא בשרש הכתף ,כל הת"ח אשר בי ,הם מחוברים יחד ,וקרובים בקורבה גדולה בין זה לזה:

והנה סדר השרש של נפשי הוא זה ,שמואל הנביא ,ואחריו חזקיהו מלך יהודה ,ואחריו ריב"ז ואחריו ר ' עקיבא בן יוסף ,ואחריו רב ייבא סבא דמשפטים ,ואחריו אביי האמורא הנקרא נחמני ,ואחריו אני חיים ויטאל .וזהו טעם למ"ש ריב"ז ,כשנפטר הכינו כסא לחזקיהו מלך יהודה שבא .ואע"פ שיש נפשות רבות בשרש א ',אל תחשוב כי סדרם האמיתי הוא ,כסדר תולדתם והויתם בעולם ,כי לפעמים הנשמות והשרשים שהם יותר מעולים וגדולים ,הם בעמקי הקליפות ,ואינם יכולות לעלות עד זמן מרובה .ונשמות אחרות גרועות במעלה מהם יוכלו לבא בעולם קודם האחרות .גם דע ,כי לפעמים מתגלגלים בגוף אחד יחד ,שלשה או ארבעה נשמות ,אבל יותר מארבעה אי אפשר .וזש"ה ,פוקד עון אבות על בנים על שלשים ועל רבעים:

ואבאר ענין נפשי ,וממנו תלמוד לשרשים אחרים .דע ,כי הרב מגיד משנה ,חטא בשוגג ,בעון נדה , והוצרך להתגלגל על החטא הזה .גם אדם אחד נקרא ר 'שאול טרישטי ,הוצרך להתגלגל בעון שפיכות דמים ,כי רצה למול תינוק אחד ,ולא היה בקי ,ומת מתחת ידו ,והיה החטא הזה שוגג קרוב למזיד .ואחריו ממש ,היה איש א 'נקרא ר 'יהושע סוריאנו ,והוצרך להתגלגל על עון אחד ,שאכל חלב כנז"ל .והנה שלשה נפשות אלו הנזכרים הם ענפים של נפשי ,ולכן באו מגולגלות עם נפשי ממש ,ונמצא כי אני כלול מארבעה נפשות יחד מגולגלים ,כי כלם צריכים למרק עון זה .ואע"פ שאני לא חטאתי בזה ,עכ"ז להיותי מבחי ' הגידים ,צריך אני לנקות העפוש שנעשה מחמת העונות הנזכרים ,כדי שימשך החיות אל כל השרש . ונמצא כי שלשה נפשות הנזכרים הם ישנות ומגולגלים ,אבל נצוץ נפשי עצמה ,חדשה היא ,כי מן היום אשר חטא קין ,והטבעו נצוצות נפשו בתוך הקליפות ,עדיין לא יצאה נצוץ נפשי הזאת ,אלא בפעם הזאת . ודע ,כי אין זה נקרא חדש ממש ,אחר שכבר בא לעולם כלול בנפש קין עצמו ,וכמו שנבאר בע"ה דרוש זה של נשמות חדשות וישנות בדרוש אחר .ודע שיותר מג 'נפשות מגולגלות ואחד חדש ,אי אפשר להיות , כנז"ל בפסוק על שלישים ועל רבעים .וזהו סוד פסוק פעמים שלש עם גבר ,כי שלשה נפשות מגולגלים ,

יוכלו להתגלגל עם גבר אחד ,ולא יותר מזה ,אבל אפשר להיות פחות מזה ,כמו אפשר להיות נשמה א '
מגולגלת לבדה ,או א 'מגולגלת עם א 'חדשה ,או שנים מגולגלות לבדם ,או שלשה מגולגלים עם חדשה
אחת ,אבל יותר מזה אי אפשר לבא בגוף אדם אחד:
גם ידעת ענין עבור בחיים ,שהוא דומה קצת לגלגול ,וכמו שיתבאר במקומו בע"ה ,וכמו שנתבאר בענין
הגלגול ,כך הוא בענין העבור ,כי אי אפשר שיתגלו בסוד העבור ,רק שלשה נפשות הבאות לסייע את
הנפש עצמה של האדם ,אשר עמו הם ארבעה ,ולא יותר מזה .ויש חלוק והפרש בין גלגול לעבור ,
הגלגול הוא ,שהם מתגלגלים ובאים ביחד מעת הלידה ממש ,ואינם נפרדים כלל עד יום המיתה ,וכלם
נעשים נפש אחת ממש ,וסובלים הצער והיסורין של הגוף ההוא .אבל העבור נחלק לשני בחינות ,האחד
הוא ,כאשר בא לצורך עצמו של המתעבר ,כמו שיתבאר במקומו בע"ה .והשני הוא ,כשבא לצורך האדם .
וכאשר הוא בא לצורך עצמו ,אז אינו בא עד שיהיה בן י"ג שנים ויום אחד ,כי קודם זמן זה אין מעשה
האדם עולה בשם ,שעדיין אינו מחויב במצות ,וכל כונת ביאתו היא לעובות תקון לעצמו ,ולכן אינו בא עד
היות האדם הזה בן י"ג שנים ויום אחד ,ואז נכנס ומתפשט בגוף האדם הזה ,כדמיון נפש האדם עצמה ,
וסובלת עמה היסורין והצער של הגוף הזה ,כמו נפש האדם עצמה ,ויושבת בדרך זה שם ,עד שנשלם
זמן הקצוב לה ,לתקן ולהשלים מה שהוא צריך ,ואח"כ יוצאה משם ,וחוזרת למקומה העליון .אבל כאשר
בא לצורך האדם לסייעו ולזכותו ,אז הוא בא ג"כ אחר היותו בן י"ג שנים ,אבל הוא בא בבחירת עצמו ,
ואין הוא כפוף לסבול צער האדם וגופו כלל ,ואינו מרגיש כלל בצער הגוף וביסוריו ,ואם מוצא נחת רוח
באדם ,אז הוא יושב שם עמו ,ואם לאו יוצא משם ,ואומר סורו מעל אהלי האנשים הרשעים האלה:
ואבאר ענין השרש של נפשי ,ומזה תלמוד לאחרים ,א"ל מורי ז"ל ,שאם אזכה יתעבר בי ג"כ אביי ,ואם
אזכה יותר ,יתעבר בי ג"כ רב ייבא סבא ,ואם אזכה יותר ,יתעבר בי ג"כ ר 'עקיבא ,ולפעמים יתעברו בי
אחד מהם ,או שניהם ,או שלשתם .אבל יותר משלשתם א"א .אבל אם אזכה יותר ,אז יתעבר בי ריב"ז ,
עם ר 'עקיבא ,ועם רב ייבא סבא .אמנם אביי יתבטל הארת עבורו בתוכם ,וכן כיוצא בזה ,עד שלשה
הראשונים שבכלם ,שהם ,שמואל הנביא וחזקיהו וריב"ז .וכל השאר יתבטלו הארת עבורם בתוכם:
אח"כ א"ל דרוש שרש נפשי יותר מבואר ,דע ,כי קין והבל לקחו גם נפש האצילות של אדה"ר .והענין הוא ,
כי נודע שכל העולמות קשורים זה בזה ,ואחר שהאדם משלים לתקן חלק העשיה ,יכול לעלות עד
היצירה ,וכן על דרך זה עד האצילות ,כנזכר בריש משפטים .אבל כל זה הוא ,כאשר בא נשמה חדשה ,
כמבואר במקום אחר .והנה נמצא ,כי כל העולמות קשורים זה בזה ,וזה כסא לזה .והנה יש בחינות
נשמות ,שמעולם לא השיגו רק לתקן נפש דעשיה לבד .ויש שזכו עד יצירה ,ויש שזכו עד בריאה ,ויש
שזכו עד אצילות .ומועטים הם בכל השרשים שימצא שרש שזכה לתקן עד אצילות ,ואין זה נמצא כמו
בקין והבל ,כי להיותם נקראים נשמה חדשה בצד מה ,כמבואר אצלינו ,לכן זכו ליקח עד נפש דאצילות
ולא יותר מזה .אבל שאר השורשים שהיו נשמות ישנות כמבואר אצלינו ,לא זכו אל אצילות ,והלואי אל
הבריאה .ודע ,כי גם בקין והבל יש ב 'בחינות הנז ,'אחת היא בחינתם של נפשות קין והבל עצמם בלבד ,
שהיא מן הבריאה ולמטה ,כשאר השרשים הישנות .ויש בחי 'שנית עליונה ,והיא אותו החלק של אדה"ר
עצמו ,שהוריש לקין והבל כשנולדו ,שלא ירדו לקליפות בחטא אדה"ר .ונלע"ד ,שהוא נצוץ מנפש האב ,
שנותן בנפש הבן להדריכו כנודע ,והיא נצוץ א 'מן הכתרים ,הנקראים חלקו)נ"א חלתו (של עולם ,
שנשתיירו באדם עצמו .והנצוץ שהוריש לקין ,גדול משל הבל ,כי הוא הבכור ואחיו הגדול:
ויש בבחי 'הזאת השנית ,המשכת כל העולמות ,מן נפש של עשיה ,ועד נפש של אצילות ,כפי מה שהם
באדה"ר עצמו כנודע .וכל מי שהוא ,מזו הבחי 'השנית ,מעלתו גדולה ,כי יש יכולת בידו לתקן בפעם א '
שיבא בעולם ,עד נפש דאצילות ,אך לא יותר מזה ,כי אינם נקראים נשמות חדשים לגמרי .וכל השרש של
נפשי ,הם מזו הבחינה השנית .וכבר ביארתי במקום אחר ,כי גם בזו הבחי 'הב ,'יש בה ב 'בחי ,'והם ,אור
פנימי ,ואור מקיף .וכל השרש שלי ,הם מן אור הפנימי .וגם אליהו הנביא ז"ל ,הוא מן האור הפנימי של
בחי 'זו .וכל בחינה זו יש בה מן אור פנימי של נפש דאצילות ,עד בי"ע .אבל נדב ואביהוא ,היו מן אור
המקיף של נפש דאצילות של בחי 'זו השנית:
ודע ,כי קין הוא בכתף של זרוע שמאלי בכל העולמות ,בין באריך ,בין באבא ,בין באימא ,בין בז"א ,בין
בנוקביה ,בין בעשיה ויצירה ובריאה .וכנגדו הוא הבל כתף זרוע ימני .והנה בשלשה עולמות בי"ע ,
נקראים זרועות .אבל בעולם האצילות ,אינם נקראים זרועות ,אלא כנפים .והבל נקרא כנף ימין .וקין ,כנף
שמאל .ובחי 'זו של הזרועות ושל הכנפים ,יש בהם אור פנימי ואור מקיף כנזכר:

והנה קין והבל של בחי 'השנית, לא זכו ליקח, רק עד הכנפים של מלכות דאצילות, הנקראת נפש דאצילות. וכל השרשים האלו, יכולים להשיג וליקח בפעם ראשונה שיבואו בעולם עד שם. אבל משם ולמעלה, אי אפשר להם להשיג, עד גלגול שני:

ודע, כי כל מי שהוא מבחי 'זו השנית, יש להם יכולת להגיע בפעם א', 'עד נפשו דאצילות, ולכן נקראים מלאכים. ובכל מקום שתמצא מכונה בחי 'מלאך לאיזה צדיק, אינו אלא משרש זה. ולכן פנחס נאמר בו ותצפנו ברחב הזונה שלא הוצרכה להטמין את פינחס, לפי שהיה מלאך, כי הוא משרש זה. ולכן אליהו הנביא היה מלאך. גם יהודה וחזקיה בני ר 'הייא, נקראו מלאכים, כמ"ש ז"ל בתלמוד פליגי בה תרי אמוראי בארעא, ולקבליהו תרי מלאכי ברקיעא וכו. 'כי יהודה וחזקיה נקראו מלאכים, לפי שהיו משרש זה של בחי 'השנית של קין:

גם ר 'יהודה בר אלעאי היה משרש זה של קין השנית אמרו עליו שם בתלמוד, כשהיה רוחץ פניו ידיו ורגליו, ומקבל שבת, היה דומה למלאך ה 'צבאות, והבן זה. ואמנם חנוך שלקח גם זוהרא עילאה דאדה"ר, שהוא עד נשמה דאצילות ג"כ, אלא שהיה מלאך של חלק שרשו, לכן היה מלאך יותר גדול מאליהו ז"ל, כי כל מי שהוא מבחי 'אצילות נקרא מלאך, ויכול לעלות במעלת מלאך וזכור זה:

ונבאר ענין כנף זה מה עניינו. דע, כי קין הוא אבר הכתף השמאלי של אדה"ר כנז"ל, ויש בו שלשה בחי ', שהם, בשר, וגידים, ועצמות כנז"ל. ובבי"ע, בכל חמשה פרצופים שבכל עולם מהם, יש שרש אל קין בזרוע שמאלי שבכל אחת מהם, באבר הכתף. אמנם אין שם בחי 'כנף, אבל בעולם האצילות, יש שם בחי 'כנף, זולת הבשר וגידים ועצמות אשר באבר הכתף אשר שם. ונמצא, כי זה השרש של בחי 'השנית של קין, יש לה באצילות בחי 'הכתף עצמו, שהוא הבשר והגידים והעצמות, וגם יש לה אחיזה בכנף היוצא משם, שהם הנוצות היוצאות מאבר הכתף הנזכר אשר באצילות, כי משם ולמטה לא יש בחינת כנף, רק כתף לבדו כנז"ל:

ואבאר ענין אבר הכתף, כי ענין אבר הכתף עצמו, כבר ביארנו לעיל. דע, כי כנף השמאלי שהוא של קין, יש בה ג 'אלפים נוצות, מן מוחין דגדלות ויניקה ועבור, אלף גדולים, ואלף בינונים, ואלף קטנים. ובכל נוצה מאלו, יש בה ק"ן ניצוצי נשמות. ובכל נוצה יש בה בחי 'גומא אחת, שצומחת שם הנוצה, ויש בה בחי 'דם הנבלע תוך הנוצה, והנוצה עצמה בראשיתה במקום שהיא תקועה, יש בה קצת קנה בלתי שערות יוצאים מצידיה ויש בה יותר למעלה קצת קנה, שאינה תקועה, וגם שם אין שערות. ומשם ולמעלה יש קנה באמצע, ושתי שערות בשני צדדיו. וכן עד"ז עד סוף הנוצה כלה. גם השערות, יש בהם גדולים וארוכים ויש בה קצרים וקטנים. ודע, כי השערות הקטנים, הם נצוצות נשמות, המתים בקטנותם כשהם קטנים. ודע כי הנוצה היא גדולה במעלתה יותר מן הגומא, ומן הדם. וקנה הנוצה, גדול מן השערות, והשערות הארוכים, הם גדולים מן הקצרים. וכל נוצה, יש בה ק"ן נצוצות נשמות, כמנין כנף. והחשבון הזה של ק"ן נצוצות בכל נוצה, הוא ע"ש קין, שיש בו אותיות ק"ן. וזהו בכנף השמאלי שהיא שלו, אבל בכנף הימיני שהיא של הבל, מתחלקת הנוצה באופן אחר ע"ש הבל, והוא שנחלקת כל נוצה מהם למטה, לחמשה חלקים, וכל חלק כלול מל"ב, וזהו הבל, ה 'פעמים ל"ב, והם ג"כ מספר ק"ן נצוצות כמו בשל קין, אלא שהק"ן נצוצין של קין שבכל נוצה, נחלקת כל נצוץ בפני עצמה, ונקראת קן. אבל של הבל, נחלקים לחמשה חלקים, וכל חלק לל"ב נצוצות, וזהו ההפרש שביניהם בלבד:

ואבאר ענין כנף השמאלי, כי הנה כל הכתף כלו, וכל הכנף כלו, הוא כללות שרש קין, בבחי 'החיצוניות כנז"ל. אבל השרש שלי האמיתי הפרטי, שהוא מן הבחינה השנית של קין היא מבחינת הגידים, שיש באבר הכתף השמאלי כנז"ל, שיש בארבע עולמות אבי"ע. ומלבד זה יש ג"כ אל השרש שלי, בחינתו בכנף השמאלי, אשר במלכות דאצילות, שיש שם ג"כ כנף, והוא בנוצה של מספר עז"ר, מן אלף נוצות הגדולים, ויש בה ק"ן נצוצות נשמות, ואלו הק"ן נצוצות שבנוצה הזאת, הם הנשמות האמתיות סנקראים שרש שלי בבחי 'הכנף, זולת בחינתו בגידים של הכתף עצמו כנז"ל:

והנה הגומא של נוצה זו, הוא אביי. והדם אשר בגומא זו, הוא רמי בר חמא. וקצה הקנה התקוע שם, נחלק לשנים, לפי שטפת הדם אשר בתוך הקנה, מפסיקו לשתי בחינות. משא"כ אחר צאת הקנה חוץ מן הגומא. וצד השמאלי הוא, שמואל הנביא. וצד הימיני, לא הגיד לי מורי ז"ל. ושאר הקנה שהוא בלתי שער, הוא חזקיהו מלך יהודה. ואח"כ משם ואילך נחלק הקנה ומתפשט בין השערות, וכל בחי 'מהם של הקנה עצמו, הם מעמידים השערות. ונמצא שבכל שתי השערות ימיני ושמאלי, יש ביניהם מעמיד אחד. ואני הצעיר חיים, הוא מן שער א 'שמאליי שבנוצה זו, והמעמיד שלי, ר 'עקיבא בן יוסף. ויהודה וחזקיה

בני ר 'חייא ,אינם מזו הנוצה שלי שמספרה עזר ,אבל הם מנוצה אחרת ,והיא יותר גדולה מזו הנוצה של עור .ונצוץ נפש אחי כה"ר משה ויטאל יצ"ו ,הוא מזו הנוצה של יהודה וחזקיה הנז .'ור 'יהודה בר אלעאי ז"ל ,הוא מן נוצה אחרת ,קטנה מזו הנוצה של עזר ,ולכן היה תלמידו של ר 'עקיבא .ונצוץ נפש הרשב"א ז"ל ,ונצוץ הר"י קארו ז"ל בעל ספר בית יוסף ,הוא מזו הנוצה של ר 'יהודה בר אלעאי:

ודע ,כי יש לקין על הבל יתרון גדול מאד ,והוא ,כי כבר הודעתיך ,כי הגבורות של עתיק יומין אשר בתוך א"א ,אשר מהם יצאה אימא עילאה ,הנה הם מתגלים זמן רב קודם החסדים ,ועוד כי הגבורות הם תמיד מגולים ,ולכן מי שהוא מזו הבחי 'הב 'של שרש קין ,יכול לעלות ממדרגה למדרגה ,ומגבורה לגבורה עד גבורה דעתיק יומין ,וינק משם .משא"כ בחי 'הבל ,כי הוא מן החסדים הסתומים תמיד ,ואין להם כ"כ גלוי . וזהו הטעם מ"ש חז"ל במ"ר פרשת חקת א"ר חוניא וכל יקר ראתה עינו ,זה ר 'עקיבא וחבריו ,שדברים שלא נגלו למרע"ה נגלו לר 'עקיבא .וגם זהו מ"ש באותיות של ר 'עקיבא ,וגם במסכת שבת בפרק ר ' עקיבא שהיה אומר מרע"ה להשי"ת ,יש לך אדם כזה ,ואתה נותן התורה על ידי ,לפי שהיה יכול ר ' עקיבא להשיג יותר ממנו לטעם הנז"ל .וז"ש רז"ל במסכת שבת שם ,שבשעה שעלה משה למרום ,מצאו להקב"ה שהיה קושר כתרים לאותיות ,א"ל מי מעכב על ידך ,א"ל יש לי אדם אחד ועקיבא בן יוסף שמו וכו .'והענין הוא ,כי אין יכולת במי שהוא משרש הבל להשיג ,רק עד כתרי אותיות שהם התגין ,אך שרש קין של בחי 'השנית הנז"ל ,יש בו יכולת להשיג עד הטעמים ,או יותר גם כן .האמנם מרע"ה השיג הכל ע"י מעשיו העצומים:

גם יש סבה אחרת ,למי שהוא משרש קין ,שהוא מן אימא ,למי שהוא מצד אבא מהחו"ג של אבא ,והענין הוא ,כי נה"י דאימא המתלבשים בז"א ,הנה עד החזה של ז"א ,אין שם רק כסוי ולבוש אחד בלבד ,והאור היוצא משם הוא רב וגדול ,והנשמה היוצאת משם אורה גדול ומגולה ,אבל הנשמה הבאה מצד אבא , אורה מועט ,לפי שאבא הוא מכוסה בשני כסויים עד החזה דז"א ,אחד שלו ,ושל אימא .וכן מן החזה ולמטה ,אימא מגולת לגמרי ,ואבא מכוסה בכסוי אחד ,ולכן הנשמות שהם מן החסדים המגולים ,או מן הגבורות המגולות ,הם יותר מועילים מן הנשמות של מקום המכוסה ,אע"פ שהם גבוהים בבחי 'מקום . וז"ש בגמרא עולם הפוך ראיתי עליונים למטה ותחתונים למעלה וכו':

גם יש טעם שני ,והוא ,כי אבא אינו מאיר כלל ,רק ע"י החו"ג של אימא ,שעוברים דרך שם ,ולכן הם גדולים מהם .גם טענה אחרת ,כי הגבורות הם היוצאות תחלה דרך היסוד כנז"ל ,ולכן היה קין בכור , בסוד אשת חיל עטרת בעלה .ודע ,כי לעתיד לבא ,כל שרש קין יהיו כהנים .ושרש הבל שהיו כהנים עד עתה ,יהיו לוים .באופן ,כי מה שהיה עד עתה בחינת לוים ,היו מצד הגבורה ,דוגמת קרח שהיה משרש קין ,כלם יקחו אז הכהונה ,שהיא חלק בכורתם .וז"ס פסוק והכהנים והלוים בני צדוק ,כי לא תמצא ענין זה רק ביחזקאל ,כי לפי שהיה הוא משרש זה של קין ,לכן נבא נבואת אלו של לעתיד לבא ,שאותם שהיו לויים עד עתה ,יהיו אז כהנים בני צדוק .ושרש הבל שהיו כהנים ,אז יהיו לוים:

ודע ,כי אם ימצאו בדור אחד שתי נשמות משרש אחד בשני אחים ,או בשני חברים ,יהיו שונאים ומקטרגים זה לזה בטבעם ,כי זה רוצה לאחוז ולליינק יותר מזה ,ומקנאים זה בזה בטבעם בלתי ידיעה . ואמנם אם יהיה להם השגת ידיעה שהם מן שרש אחד ,אז ודאי שלא יהיו מקטרגים זה לזה .גם דע ,כי אין זה אלא בהיותם בחיים ,אבל הנשמות של הצדיקים הנפטרים ,הם חפצים מאד להשלים את הנפשות ואת הנשמות הבאים משרש שלהם שהם עודם בחיים ,כי אז כבר אין להם מעשה ,כדי שיהיה להם קנאה לומר שרוצים להשיג זה יותר מזה ,כי אין מעשה ודעת בשאול אשר אתה הולך שמה ,ואדרבה יש להם תועלת גדול במעשים של החיים:

ועתה אבאר ענין השרש של נפשי ,הנה צריך שתדע ,כי אין לך אדם שאין לו אור פנימי ואיר מקיף ,דוגמת הצלם שעל ראש ז"א .והנה כשיצאו נדב ואביהוא בעולם ,שאז היתה ראשית תקון שרש הזה של קין , הנה שם באו כלולים בלבד כל הנשמות של זה השרש ,כלולים בצלם שלהם בבחי 'מקיף עליהם .אבל עדיין אז לא נשארו ,רק בחי 'נצוצות נדב ואביהוא לבדם ,וכל שאר הנשמות של זה השרש שהיו אז כלולים בצלם אור מקיף שלהם ,היו כלם מעורבות כל אחד ואחד בתוך קליפתו .ואח"כ כשיצאה נשמה אחרת של זה השרש ובאת לעולם ,אז אותה הנשמה לבדה נטהרה ונתגלת ,וכל שאר נשמות השרש הזה ,היו באות כלולות בצלם בסוד אור מקיף שלה ,אבל כלם נתונות עדיין כל אחת ואחת בקליפתה .וכן היה הדבר נמשך ,עד ביאת הרב מגיד משנה בעולם .והנה הוא נתעסק בחכמת הפילוסופיא ,שהיה בימי הבדרשי המכונה ר 'ידעיה הפניני ז"ל כנודע ,ונזכר בשו"ת הרשב"א ז"ל ,והר"ב המגיד משנה נטה

אחריהו ,ולא היה מאמין בחכמת הקבלה ,ולכן רצו החצונים להטעותו מחמת עון זה ,והוציאו את נצוץ נפשי מעמקי הקליפות ,עם כמה חיצונים אחרים ,כדי להטעותו ע"י ,כי הם חשבו שכבר אני הייתי אבוד ביניהם מכמה זמן ,ושח"ו כבר הייתי במדרגתם כמותם .ואח"כ להיות נצוץ נפשי ממקום גבוה ,ובפרט שהיתה משרשו של הרב מגיד משנה עצמו ,גברה הקדושה של נפשי על הקליפות ,וכפיתי אותם , ואדרבה חזקתי אותו וסיעתיו .בסוד פסוק עת אשר שלט האדם באדם לרע לו ,כנזכר בסבא דמשפטים , ואז נשארתי תמיד בסוד צלם על ראשו של הרב מגיד משנה ,אע"פ שאינו ממדרגתי ואז התחלתי לצאת מעמקי הקליפות:

ודע ,כי כל הנשמות הנתונות בעמקי הקליפות ,אי אפשר להם לצאת מהם ולהתגלגל תכף ולבא בעולם , אבל צריך שיבא תהלה שלשה פעמים ,בסוד צלם אור מקיף על שלשה אנשים שיהיו משרשו ,ואח"כ יבא הוא לבדו בעולם בסוד נשמה פנימיות ממש ,ואז תקרא פעם א ',כי תחלה באה דרך כללות עם נצוצות אחרים ,ומשם ואילך נקרא גלגולים ,והנה אני נצוץ נפשי היתה בסוד צלם על ראש הרב המגיד ,ואח"כ פעם שנית הייתי צלם על ראש ר 'שאול ,ואח"כ פעם שלישית בר 'יהושע הנז"ל ,ועתה בפעם הזאת באתי בבחי 'הנשמה הפנימית ממש ,וזו הפעם הא 'שבאתי לעולם .ועתה נתגלגלו עמי השלשה אנשים הנזכרים ,ובאים עמי ונתחברו עמי לטעם הנז"ל לתקן את עצמם .ולפי שזאת הפעם הראשונה שיצאתי מעמקי הקליפות ,לכן יש לי טורח גדול להכניע את יצרי ,וזאת היא סבת העצבות והדאגה שיש לי תמיד בעצמי .וא"ל ,כי אין עונותי נחשבים כ"כ לפני השי"ת ,כמו עונות זולתי ,לפי שאני עדיין בין הקליפות , וצריך טורח גדול לצאת מתוכם ,ולולי זה כמעט בקלות גדול הייתי יכול להיות חסיד גדול כפי גודל נשמתי , רק מפני היות זו פעם א 'שיצאתי מבין הקליפות .וענין זה אירע לדוד המלך ע"ה ,כמבואר אצלי במקום אחר:

גם יש בזה טעם אחר ,והוא ,כי מי שהוא משרש קין ,הנה הטוב שבו הוא גדול מאד ,אלא שהוא מעורב בקליפות רבות מזוהמות ורעות ,והרע הוא מרובה על הטוב .והסבה היא ,לפי שהיא משרש הגבורות , שבהם נאחזים הדינים והקליפות .וא"ל מורי זלה"ה ,כי כמו שאני הייתי בבתי 'צלם שלשה פעמים כנז"ל , ועתה היא פעם א 'שבאתי בבחי 'נשמה פנימית ממש מגולגלת ,כן הנצוץ שהוא מתחיל עתה להתקן בי , בסוד צלם על ראשי ע"ד הנז"ל ,הוא יובל הנזכר בפרשת בראשית ,כמש"ה ושם אחיו יובל וכו ',כי גם הוא משרש קין .וכל ההכאות והפצעים שיש לי תמיד בידי ,ע"י הכאות בסכינים וכלי ברזל הוא ,ממני לפי שאיני מתקן אותו כראוי ,ויש בו עדיין קליפות ,וכבר ביארתי קצת ענין זה של יובל בדרושים ראשונים וע"ש:

גם א"ל מורי ז"ל ,כי עתה ביום הזה הנזכר ,יום כ"ח לתמוז שנת השל"ב ,כי כבר אני מתוקן עתה בבחי ' הנפש של עשיה ,עד בחי 'זרוע השמאלי של נוקבא דעשיה בלבד:

גם א"ל מורי ז"ל ,שיהיו לי בנים מן השרש שלי ,וא"ל שיהיו לי שתי נשים אחרות ,ומכאן עד שנה זו ,או עד שנה וחצי ,אקח אשה אחת ושמה אור"ה בואינ"ה ,ואח"כ אקח אשה אחרת ושמה ,והיא בת זוגתי . והנה בפסח שעבר א"ל ,שלא יצאה בת זוגתי בעולם ,ואפשר שיצאה עתה בסוד עבור ואיני יודע:

הגהה - אמר שמואל ,כך שמעתי מפי אבא מארי זלה"ה ,כי אמי הרבנית גמי"לה מב"ת ,היתה בת זוגו) האמיתית ,וכן היה הוא אומר לה בפני כמה פעמים ,ואותה השנה שמת בה הרב הגדול זלה"ה ,נולדה אמי גמי"לה הנז 'מב"ת:

כלל העולה מכל הנז"ל ,כי אדה"ר לא נכללו בו הנשמות של או"א דבריאה ,אלא מזו"ן ולמטה .והנה הם עשר פרצופים ,זו"ן דבריאה ,ואו"א וזו"ן דיצירה, ואו"א וזו"ן דעשיה .והנה כל פרצוף מאלו העשר כלול מי"ס ,ועשר מעשר ,הרי הם עשרה פרצופים ,והם אלף ספירות ,הרי כל פרצוף מאה ספירות ,ועשר שבהם הם בחי 'כתרים ,נמצא כי בעשר הפרצופים ,יש ק 'כתרים ואלו בלבד נשתיירו באדה"ר אחר החטא ,ונקראים מאה אמה אשר נתמעט ,וכל התשע מאות ספירות ,נפלו אל הקליפות .וגם באלו המאה כתרים ,היה פגם ,כי נסתלק מכל כתר שבהם ,אותם הט 'ספירות ראשונות שבו ,ונקרא זיהרא עילאה , ונשארו הי"ס שבכל כתר מהם באור הנפש שלהם ,שהם המלכות התחתונה שבכל כתר מהם .הרי ג ' בחי ',בנשמות שהיו כלולות באדה"ר קודם שחטא ,בעשרה פרצופים שיש מז"א דבריאה ,עד סוף נוקבא דעשיה ,האחת היא ,בחי 'האורות הנקראים ,יחידה ,חיה ,נשמה ,רוח ,שבמאה הכתרים ההם ,ואלו נסתלקו ממנו כשחטא ,ועלו למעלה ,ונקראים זיהרא עילאה דחנוך .השנית גרועה ממנה שנשארה באדה"ר אחר שחטא ,ולא נסתלקו ,גם לא ירדו אל הקליפות ,והיא בחי 'האור הנקרא נפש שבמאה

הכתרים, שבכל ספירה מי"ס שבכל פרצוף, מעשר הפרצופים הנזכרים. הבחי' הג' הגרועה מכלם, והם כל הנשמות, שהם כל אורות ט' בחי' התחתונות, שבכל ספירה מעשר ספירות, שבכל פרצוף מעשר פרצופים הנזכרים, ואלו ירדו לעמקי הקליפות, ובכל יום עולים מעט מעט ונתקנים:

והנה זיהרא עילאה, נתחלקה לב' מיני זיהרא אלו, האחד בעולם האצילות, והם, יחידה, חיה, נשמה, רוח שבאצילות. הבחי' השנית, זיהרא דשלשה עולמות בי"ע, והם, יחידה, חיה, נשמה, ורוח, אשר במאה הכתרים, שיש בעשרה פרצופים שיש מז"א דבריאה, עד סוף נוקבא דעשיה, ואלו נסתלקו לגמרי מאדם.

עוד יש זיהרא שנית גרועה, וגם היא נחלקת לשתים, האחת היא נפש שבאצילות. הב', הנפש שיש במאה הכתרים:

שבעשרה הפרצופים של בי"ע כנז"ל. ואלו נשארו באדה"ר, וחלק מהם נשארו לו. וחלק מהם, הורישו לקין והבל כשנולדו. עוד יש מדרגה שלישית, והם אותם תשע מאות ספירות, שיש בעשר הפרצופים הנז"ל, זולת מאה הכתרים שלהם, ואלו נשרו, ונתלבשו בקליפות:

גם אמר לי, כי בחטאו של קין, נפגמו נפשו ורוחו ונשמתו, ונתערבו בקליפות. וזש"ל, כי קין רובו רע, אך הבל לא פגם רק נפשו ורוחו. וזש"ל, כי הבל רובו טוב. והנה נפשו נפרדה הטוב שבה, ונתנה בקינן, וממנו ואילך, ונתקנה בו. וחלק הרע, נתנה במצרי, וגם בה היה קצת נצוצות טובות שלא נבררו עדיין, וחלק הרוח הרע אשר גם הוא היה בו קצת תערובת טוב, לקחו קרח בסוד עבור, כשחלק עם משה. והרוח הטוב, נתגלגל בשמואל הנביא, ושם נתקן. ואחר שנהרג המצרי, לקח יתרו הנפש הרע שבו שכבר נתקנה ע"י מה שנהרג, וע"י כך נתגייר. ואח"כ לקח חלק נשמת קין מבחי' הטוב. ונשמת הרע המעורבת בקצת טוב, נתנה בעמלק בן אליפז, והנה יותר תקן שמואל חלק הרוח, ממה שתקן יתרו חלק הנשמה, וכבר הודעתיך כמה גלגולים אחרים שנתגלגלו פעמים אחרות קודם זה ואחר זה:

כפי הנז"ל, כי בחי' שרש קין הוא בזרוע שמאלי ממש, אלא שאח"כ מענין סימן השערות שיש לי, נראה שהיא בכתף שמאלי. עוד כתבתי, כי התחיל בזרוע, וסיים בכתף. ובפרט נראה בפירוש שהוא בכתף המחבר הזרוע עם הגוף. והנה כתבתי כי כל זרוע מחובר עם שלשה קשרים ופירקין, ומשתי פירקין השלישיים שבשתי הזרועות דא"א, והם העליונים המחוברים בשתי כתפות דאריך, מהם נעשה דעת של ז"א כלול מחו"ג, ונודע כי בדעת זה נשרשו קין והבל בני אדם, וצ"ע:

ודע, כי קין הוא מן שלשה גבורות תנ"ה, פחות שליש עליון שבגבורת הת"ת, להיותה מכוסית בעטרת היסוד דאימא כנודע. ונדב ואביהוא הם משתי גבורות נצח והוד מן הכתרים שבהם, אלא שהם בבחי' נפש שבהם בלבד. וגם שאינה אלא מן אוה"מ שבהם. ואליהו ז"ל מן אור הפנימי שבהם. וכל שרש נפש ר' עקיבא, הוא מגבורת ההוד, מבחי' הכתר שבה, בבחי' נפש שבה. ונמצא, שהיא נפש של הרוח, כי ההוד נקרא רוח, שהוא אחד מן השש קצוות. ואיני יודע, אם שרש ר' עקיבא היא מאור פנימי או אור מקיף. גם דע, כי שרשו היא מן עקב זה ההוד, שהיא המלכות של חמשה גבורות שבדעת:

פעם אחת שאלתי למורי ז"ל, איך היה אומר לי שנפשי היתה כ"כ מעולה כנז"ל, והרי הקטן שבדורות הראשונים, היה צדיק וחסיד, שאין אני מגיע לעקבו. ואמר לי, דע לך, כי אין גדולת הנפש תלויה כפי מעשה האדם, רק כפי הזמן והדור ההוא. כי מעשה קטן מאד בדור הזה שקול בכמה מצות גדולות שבדורות אחרים כי בדורות אלו הקליפה גוברת מאד מאד לאין קץ, מש"כ בדורות ראשונים. ואלו הייתי בדורות הראשונים, היו מעשי וחכמתי נפלאים מכמה צדיקים הראשונים. ושחז"ל על נח תמים היה בדורותיו, ואלו היה בדורות צדיקים היה יותר צדיק, ולכן שלא אצטער על זה כלל, כי בלי ספק יש לנפשי מעלה גדולה על כמה צדיקים הראשונים מזמן תנאים ואמוראים:

פעם אחרת אמרתי לו, כי אין אני פתי להאמין בעצמי, שלא מצאת בכל הדור הזה ראוי ללמוד חכמה זו אלא אני לבדי, וכי אין אני מכיר את עצמי ואת מעשי, כי יש גדולים וצדיקים ובעלי מעשה יותר ממני בדור הזה, ומה לי אם תשבחני, ואני יודע בי שאיני ראוי. והנה מהר"י קארו ז"ל. והרדב"ז ז"ל רבך. ומורי הר"ם אלשיך. וה"ר אברהם הלוי. והרי"ג. והרר"ז ז"ל וכו'. אז אמר לי, וכי מה קרוב היה לך עמי מעולם, ומה הנאה יש לי ממך, ואדרבא אתה צעיר וקטן שבכלם, ולא היה לי לקרבך, אלא לאלו, שהם גדולי הדור, והיה לי בזה כבוד גדול, זה יורה כי לא בחרתי בך על הנם, אלא לגודל מעלתך על כלם. והנה אל תחשוב בלבך, כי מעלת בני אדם היא כפי דעת הבריות, ואלו ידעת כמה מומין נסתרים יש בבני אדם, היתה תמיה, אלא שאיני רוצה לגלות סתרי בני אדם, והוי יודע, כי כבר בחנתי ושקלתי כלם בכף מאזנים, ולא מצאתי כלי זך ונקי וראוי כמוך, ודי לך בזה, כי אין לי רשות לדבר בפירוש כל הדברים וע"ז נאמר כי

האדם יראה לעינים וה 'יראה ללבב, ולכן חזק ויאמץ לבבך, ושמח בחלק נפשך ובמעלתה, ודי בזה:
גם ספרה לי מרת רחל מב"ת אשת הר"י אבילדין יצ"ו, כי כשהיה מורי הר"ם אלשיך ז"ל לומד בבית המדרש שבחצר שלה, ראתהו יושב ועצב, ותשאלהו על מה אתה נעצב, ויאמר לה וכי לא אצטער על ר ' חיים ויטאל שהוא תלמידי, ועתה אינו רוצה ללמדני כתלמיד בענין חכמת הקבלה. ותאמר לו וכי הוא גדול ממך בחכמה זאת, ויספר לה איך בחיי מורי האשכנזי ז"ל, הלך יום אחד לפניו, ויבך ויתחנן לו שילמדהו בחכמה הזאת הוא בעצמו, שלא על ידי, וישיבהו, כי הוא לא בא בעה"ז אלא ללמדני לי לבדי, כי אי אפשר שתתגלה חכמה זו, כי אם על ידי. ולא עוד, אלא כי לולי שאחז"ל כי בכל אדם מתקנא חוץ מבנו ותלמידו, הייתי אני מתקנא בו לרוב מעלת נשמתו, ולמה שעתיד להשיג דבר שאין לו שעור. גם בנו הר"מ אלשיך ז"ל ספר לי כן משם אביו מורי הר"ם אלשיך ז"ל:
גם מורי האשכנזי ז"ל, ספר לי דברים כיוצא באלו, שעברו בינו לבין ה"ר שלמה סאגיס ז"ל, שהיה מתקנא בי, ולא היה רוצה ללמוד חכמה זו עמי אלא עמו, ולא רצה מורי זלה"ה ללמדו, וא"ל אם רצונך ללמוד, תלמוד עם ה"ר חיים, ואם אינך רוצה ללמוד עמו, לא תלמוד כל ימיך חכמה זו:
אמר לי מורי ז"ל, שאלך לדור בעה"ק ירושלם תוב"ב, כי שם מקום דירתי האמיתית, ושם עיקר השגתי וכל טובתי:
כללות קצור ענין שרש נפשי, קין הוא אבר א 'מן רמ"ח אברים, הכוללים כל קומת אדה"ר. ואבר הזה הוא בחי 'חמש גבורות של הדעת, והם בחי 'פנימיות האבר הזה. ויען כי בחטא אדה"ר ירדו אל הכתף השמאלי, לכן זה הכתף כלו הוא בחי 'חיצוניות שרש קין, כי הוא שרש א 'גדול, מתרי"ג שרשים גדולים, הכוללים כל קומת אדה"ר, ושרש הזה של קין נחלק לתרי"ג נצוצי נשמות גדולים. ואמנם שרש הגדול הזה מתחלק לשבעים שרשים קטנים, אשר כל שרש מהם אינו פחות מתרי"ג נצוצות קטנות של נשמות, וכללות כל ע 'השרשים הקטנים האלו, הם ס 'רבוא נצוצות קטנות נשמות. והנה כל כללות קין נקרא שרש א 'גדול, והוא פרצוף א 'גדול הנקרא קין, ונחלק לע 'שרשים קטנים, והם ע 'פרצופים קטנים. ופרצוף א ' מאלו הע 'פרצופים קטנים, הוא פרק עקב השמאלי של פרצוף הגדול הנקרא קין. וזהו הפרצוף הקטן שהוא עקב שמאלי של קין, הוא הנקרא שרש נפשי באמת. וכלנו קרובים זה לזה, ובפרצוף זה, יש יותר מתרי"ג נצוצים קטנים, וכלם תלמידי חכמים, זולת ענפים אחרים שהם בעלי בתים. באופן, כי שרש נפשי, הוא עקב השמאלי, של אבר כתף השמאלי של אדה"ר. וזה בבחי 'החיצוניות של שרש נפשי:
אך בחינת הפנימיות של שרש נפשי, היא המלכות שבגבורה, הנקראת הוד שבדעת, וזו המלכות היא בחי 'לאה, שמקומה אחורי הדעת, אלא שהיא עדיין בפנים, בבחי 'זכר של כל כללות קין. ונפש ר 'עקיבא, היא עקב השמאלי, של פרצוף של כל כללות קין, בעקב ההוד של המלכות הכתר של הדעת, מבחי ' הגבורות דגדלות הקטן הנזכר, באופן שהיא מלכות של לאה הנז '. אך נפשי אני חיים, היא הארה היוצאת מן זו המלכות של לאה, ונמשכת להאיר אל המלכות של לאה החיצונה, שבאחורי הדעת שהיא נקבה גמורה. ועדיין יש לדעת, כי כל זה הוא מבחי 'הכתר של ההוד, בבחי 'מלכות של הכתר הנזכר, כי כל קין אינו אלא מבחי 'הכתרים, הנקרא חלתו של עולם כנודע. ואם תדקדק יותר, תמצא כי שרש נפשי, היא במלכות של ההוד של הכתר, של כללות עיטרא דגבורה, שהיא פנימית, ומתלבש תוך חיצוניותה, שהיא מלכות של ההוד של הכתר, דכל פרצוף הגדול, הנקרא אבר כתף שמאלי של אדה"ר. ופרטיות נפשי, היא הארה היוצאת מן המלכות של המלכות של הוד שבכתר עיטרא דגבורות, ומאירה במלכות של המלכות שבהוד של הכתר של לאה החיצונה, אשת יעקב הנקרא ז"א:
בתמוז שנת השל"א, אמרתי למורי זלה"ה, שילמדני יחוד א 'כדי להשיג השגה, ואמר לי לא תוכל עדיין, והפצרתי בו, ויתן לי יחוד קצר, ובחצי הלילה קמתי וייחדתיו, וארגיש זעזוע בגופי, וראשי כבידה עלי, והתחיל דעתי להשטות, ונעקם פי לצד אחד, וחדלתי מלייחד עוד. ובבקר א"ל מורי ז"ל, הלא אמרתי לך, כי יקרך כבן זומא שנפגע ולולי שאתה ר 'עקיבא לא היה לך רפואה, אז נגע על שפתי בכוונה ידועה לו, שלשה ימים בכל בקר, ונתרפאתי. ובערב ר"ח אלול אמר לי, כבר אתה ראוי, ושלחני למערת אביי כנז"ל:
בשנת השל"ב, יצאנו אל השדה, ועברנו על קבר גוי אחד קדמון יותר מאלף שנים, וראה נפשי על ציונו, ובקש להמיתני ולהזיקני, והיו מלאכים רבים, ונשמות צדיקים שלא ישוערו, מימיני ומשמאלי, ולא יכול לי, ויצוני מורי ז"ל, שבחזרתי לא אחזור בדרך הזה עוד, ואח"כ הלך עמי נפש הגוי רחוקה ממני, ושם בשדה נתכעסתי עם הרב יהודה משען, ותחל נפש הגוי להתחבר בי, ותחטאני עוד, ולא רציתי לשמוע דרשת מורי ז"ל, והתחיל לבכות ויאמר, הנה כל הנשמות הצדיקים והמלאכים הלכו להם, ע"י הכעס, ולפיכך שלט

בו הנפש ההיא ,ומה אעשה ,והלואי שיזקוהו ויניחוהו חי ,כי אוכל לרפאתו ,אבל ירא אני פן ימיתוהו ,ולא יתקיים כל מה שאני חושב שיתוקן העולם על ידו כנודע לי ,ואיני יכול להגיד כי לא ניתן רשות להגיד ,וכי לריק יגעתי ,ונחרב העולם ,ולא אכל כל הלילה מרוב צערו ודאגתו ,והלכתי וחזרתי בדרך ההוא לבדי , וכשהגעתי על קברו ,רוח נשאתני ממש ,וראיתי עצמי רץ באויר ,גבוה עשרים קומה מעל גבי הקרקע ,עד שהגעתי למדינה בעת צאת הכוכבים ,והניחוני שם ,והלכתי לישן בריא עד אור הבקר ,ורציתי לקום ,והיו איברי נחלשים אחד לאחד ,והרגישו בי ,והוליכנו עד פתח מורי ז"ל לאט לאט ,ובהגיעי שם ,לא נותרה בי נשמה כלל כענין יונה ,והשכיבני מורי ז"ל על מטתו ,וסגר הדלת ,והתפלל ,ואח"כ נכנס לאותו בית הוא לבד ,והיה הולך בבית וחוזר על המטה ,וגוהר עלי בה ,וכה עשה עד חצי היום שהייתי מת לגמרי ,ובחצי היום ראיתי בעצמי ,כי חזרה נשמתי בי מעט מעט ,עד שפתחתי עיני ,וקמתי ,וברכתי ברכת מחיה המתים ,וכל זה אמת ויציב בלי שום ספק:

אמר שמואל ,עוד אכתוב לקוטים אחרים .הנלע"ד בלי ספק ,כי נודע שאצילות נמשך עד סוף העשיה , ומתלבש תוך בריאה ,שגם היא מתפשטת שם ,והבריאה מתלבשת ביצירה ,שגם היא מתלבשת עד שם . ונמצא ,כי בעשיה מתלבשים ארבעה עולמות אבי"ע ,זה בתוך זה ,וביצירה שלשה לבד ,והם אב"י . ובבריאה שנים ,והם א"ב .והאצילות אינו אלא א':

והנה בחי 'קין והבל ,הם כוללים כל בחי 'אצילות שיש ,מתחלת נפש דאצילות ,עד סוף האצילות אשר עד סוף העשיה .וזהו מה שהורישם אדם אביהם ,אבל הם עצמם ,הם כל בחי 'בי"ע ,המלבישים את כל חלקי נפש האצילות הנזכר ,המתפשטים עד סוף העשיה ,והם הנפש של הכתרים שבבי"ע ,ר"ל מלכות שבכתרים .ועוד יש בהי 'יותר עליונות מאלו ,שהם ט"ס עליונות שבכל כתר מהם ,והם נקראים ,זיהרא דיחידה וחיה ונשמה ורוח .וכל שאר בחי 'זולת הכתרים ,הם שאר כל הנשמות ,שהם למטה מבחי 'ירושת אדם לקין והבל הנזכר:

וזהו הסדר הקצר שצוני מורי ז"ל ,בענין ההשגה כפי הצריך לנשמתי ,ראשונה שאתנהג תמיד בזו ההנהגה ,להזהר בקצה האחרון ,מן הכעס וההקפדה ,והעצבון ,והגאוה ,והרכילות ,והליצנות ,ולשון הרע , ושיחה בטלה ,וקרי ,ונדה ,וחלב ,והלבנת פנים ,ושחיטה ,והריגת שום חי ,אפילו מן הרמשים .ואתנהג בשפלות ,ובשמחה ,ושתיקה ,וביראת חטא .ואקבע בכל יום מקרא משנה תלמוד קבלה בכוונתיהם ועיקר עסקי יהיה בספר הזוהר .כל היום תהיה יראת ההוי"ה דב"י נגד עיני תמיד .תמיד אחשוב להדבק בנפש מורי ז"ל ,קודם כל תפלה ,אתדבק בר 'עקיבא ז"ל ,בהזכירי שמו י 'פעמים רצופים ,תפלת לדוד הטה אלי אזנך בכונה גדולה .לקום אחר חצות בכל לילה ,לבכות על גלות השכינה רחל אחר חצות בעולם הבריאה , ועל חרבן בית המקדש ,וגלות ישראל ,ולבכות על העונות .התמדת היחודים ,ובפרט לילי החול אחר חצות .יחוד של יודי"ן ווי"ן ,ויחוד של פסוק חדשים לבקרים .ולילי ר"ח אחר חצות לילה יחוד של שם שד"י , ולילי שבת קודם חצות אחר הסעודה ב 'יחודים הנז"ל בלילי החול ,יחוד של עשר הויו"ת שבדעת:

גם הזהירני בשמירת שבת ובכבודו ,בכל הפרטים ,במעשה ,ובדבור ,יותר מכל המצות כלם ,וכן בכל ברכת הנהנין בכונה ,ותפילין של ר"ת בכל יום .גם אטרח להבין מה שאני מבין בספר הזוהר בכל מאמר ומאמר בלי ליאות ,עד שאבין .שמחה גדולה כשאעסוק בתורה ובמצוה ובתפלה .עסק התורה באופן זה , קביעות מקרא ,משנה ,תלמוד ,קבלה ,בכונותיהם .ויכוין לקשור נפשך בשרשה העליון ע"י התורה ,ועי"כ יתוקן האדם העליון .ולקום אחר חצות ,ולכוין במזמור הללויה ,ואחר סיומו בשם מנצפ"ך:

הנהגה השנית היא מ 'יום רצופים בלי לילותיהם בצום ושק ואפר במקום הנחת תפילין של ראש ,ובכיה על העונות ,ובלילה אשכב על הקרקע בלבוש שק ,ותחת ראשי אבן אחת ,ואכוין בהויי"ת ב"ן דההי"ן , בתוספת א 'בין ב 'ווי"ן ,והיא בגימטריא אבן .ואחר תשלום מ 'יום רצופים הנז ,'אתנהג בכל הנהגה זו , שהיא צום ושק ואפר ובכי ביום ,ושק על הקרקע ואבן בכונה גדולה בלילה ,ואתנהג כן בכל יום בה"ב ,בכל שבוע ,ואתנהג כן ב"ה עד תשלום שנתים וחצי .ודע ,כי אלו מ 'יום ,וכן בה"ב ,אינם אלא בימים הראוים להתענות בהם ,ולא בשום יום מן הימים שאסור להתענות בהם ,כגון ,שבת ,ור"ח ,וי"ט ,וט"ו בשבט ,וט"ו באב וכו':

קצור ענין שרש נפשי ,קין הוא אבר כתף השמאלי כלו ,והוא שרש אחד ואבר אחד ,מתרי"ג שרשים שבאדה"ר .ונחלק לע 'שרשים קטנים ,והשרש של נפשי ,היא בשרש אחד מאלו הע ,'ואיני יודע אם הוא היותר גדול שבהם ,או הקטן שבהם וכו .'ופשוט הוא אצלי ,שנפשי עצמה היא מבחי 'העקב הנקרא מלכות .וגם שהיא מבחי 'לאה העליונה ,אך יש לי בזה ב 'מיני ספיקות ,האחד הוא ,ששרש נפשי היא

האחרון שבשבעים, והיא העקב של כללות כל הכתף כלו, שהיא מלכות התחתונה, ולא עוד אלא שנצוץ נפשי בעקב של זה העקב. הב' הוא, ששרשי בשרש העליון של ע' השרשים, ופרטיות נצוץ נפשי היא בעקב שבשרש הזה לבדו. והרי זה בחיצוניות, ר"ל בלבוש החיצון של נפשי. ומלבד אור הנפש שבלבוש הזה, עוד יש לבוש פנימי של נפשי, והיא שבגבורת ההוד, ממלכות שבמוח הדעת, מלבד אור הנפש שבלבוש הזה, הרי הם ב' כלים וב' אורות, וכלם נקראים נפש אחד:

כלל הדברים כי נפשי היא מן בחי' הגדלות שהוא הנשמה דמצד אימא, מן הגבורות שבה, בספירת הדעת דז"א, בהוד שבדעת שבמלכות שבכתר הדעת, וזה בכל פרצוף מן ה' פרצופים, וזה בכל עולם מד' עולמות אבי"ע. ואדם עצמו, הוא מבחי' קין ולמעלה, והוא מג' ראשונות כח"ב, שבכל מלכות שבכל הכתרים שבי"ס ז"א. ומה שהוריש אדם לקין הוא, כל הגבורות של הדעת, והז' תחתונות שבמלכות שבכתר. וקין עצמו מכל ט' תחתונות שבדעת. ותולדותיו, מז' תחתונות שבכל ספירה מי"ס ז"א:

הנה כבר נתבאר, כי הם ב' בחי', בחי' קין, ובחי' נפש אדם, שהוריש לקין. וזו הבחי' הב', נחלקת לשתים, אם מפאת אבר הזרוע והכתף עצמו. ואם מפאת הנוצות והכנפים. ועוד יש בחי' אחרות, והם אלו, כי כל בחי' ובחי' נחלקת לשתים, אור פנימי, ואור מקיף. וכבר ידעת, כי אור הפנימי קטן מן אור המקיף, כדי להיותו קטן, יכול להתלבש וליכנס בפנים ולהתצמצם. וכל בחי' שרש נשמתי, או כל הנוצות של כנף זו, הם בחי' אור פנימי, בין במלכות דאצילות, שהם כנפים וזרועות. ובין בזרועות דבי"ע. וכן מהר"י קארו ז"ל, בעל ספר בית יוסף על הטורים, מנוצת ר' יהודה בר אלעאי הנז"ל:

ובזה תבין, מ"ש לי בחלום שמקומי בעה"ב, הוא אצל הר"י ז"ל, ואח"כ עליתי יותר במקום שמואל הנביא ז"ל, כי הכל אחוזים בזו הכנף. ודע, כי גם אליהו ז"ל הוא מן השרש שלי, מאור הפנימי ג"כ. האמנם נדב ואביהוא בני אהרן הכהן, הם מן אור המקיף של שרש נשמתי, ולכן הוצרכו להתעבר באליהו ז"ל, שהוא אור פנימי גרוע מהם. ועל ידם זכה כל מה שזכה, והבן זה. ודע, כי כל מי שהוא מזו הבחינה של נפש אדם הניתן בקין, להיותה מבחי' נפש דאצילות כנז"ל, יכולים כל הנשמות שהם משרש זה, לעלות ולתקן עד נפש דאצילות והיא בכלל. ולכן כל מי שתקן עד זה נקרא מלאך, ולכן תמצא כי אליהו ז"ל נקרא מלאך.

וכן יהודה וחזקיה, נאמר עליהם בגמרא שהם תרי אמוראי בארעא, ולקבליהו תרי מלאכי ברקיעא, להיותם משרש זה. וכן אמרו עליו על ר' יהודה בר אלעאי שהיה מתעטף בליל שבת בסדינים המצויצים, ודומה למלאך ה' צבאות, והוא לסבה הנזכרת. וכן פינחס שהוא אליהו, נאמר עליו ותקח האשה את ב' האנשים, ותצפנו, ולא תאמר ותצפנם, כי פינחס היה מלאך, ולא הוצרכה להצפינו. וגם הוא נקרא מלאך, להיותו משרש זה. וכן בכל מקום שתמצא שם מלאך מכונה לאיזה חכם, או לתנא, או לנביא, כלם הם מבחי' זו, ושמור כלל זה:

ואמנם חנו"ך שהוא מטטרו"ן, להיות שנטל גם זיהרא עילאה דאדם, שהיא נשמה דאצילות, היה מלאך גדול מאליהו, כי אליהו לא היה יכול להשיג רק עד נפש דאצילות, וז"ס בס"ה אליהו לתתא מהאי באר הוא, ונודע, כי מקור הבאר הוא תחתיתו, שמשם נובע מ"ן, והוא שם הוי"ה במלוי ההי"ן, שהוא בגימטריא ב"ן, ולכן אליהו בגימטריא ב"ן, כי הוא מקור התחתון של הבאר, הנובע הנשמות דמ"ן. ולכן אליהו ז"ל יתקן כל הנשמות בביאת המשיח, ואז והשיב לב אבות על בנים בעהי"ת והמשכיל יבין:

ועתה אבאר מציאות נשמתי. דע, כי אין לך אדם שאין לו נשמה בחי' אור פנימי, ובחי' אור מקיף. והאור המקיף, דוגמתו היא, דוגמת הצלם שעל ראש ז"א, כמבואר אצלינו וזה האור המקיף, הוא סוד אך בצלם יתהלך איש. ודע, כי זו הבחי' של קין, שהוא שרש נשמתי, לא התחילה ליתקן עד נדב ואביהוא. וז"ס, פסוק ויהי אנשים אשר היו טמאים לנפש אדם, נפש אדם ממש, שהנחילה לקין בנו, והיא נפש דאצילות.

ואמנם דע, כי כל הנשמות נתערבו טוב עם רע, מעת שחטא אדם, ומעת שחטאו קין והבל, כנזכר בתקונים. והנה נשמת נדב ואביהוא, התחיל בתחלה ליתקן, והוברר הטוב ההוא מן הרע שבו. ואמנם כל שאר הנשמות אשר משרש בחי' זו, עדיין לא הוברר, וכלם באו בסוד צלם מקיף כל אחת, בעת הנגזר לה לצאת מן הקליפות, על ראש נדב ואביהוא, ועדיין היו אז כל אחת ואחת מעורבים הטוב עם רע שלו.

ואח"כ, כשחזרה הנשמה אחרת להתקן מזה השרש באדם אחד, היא לבדה נתגלת, אך כל שאר הנשמות שבכל שרש הזה, באו בסוד צלם מקיף על ראש האיש ההוא:

וכן נמשך לעולם, עד שבאה נשמת הרב מגיד משנה בעולם, ואז כל הנשמות של שורש הזה שלא נטרדו מקליפתם, באו עליו בסוד צלם מקיף כנז"ל. והנה הרב מגיד משנה, כבר ידעת שהיה בימי בדרשי, שהיו עוסקים בחכמת הפילוסופיא, ולא בחרו בחכמת הקבלה, כנזכר בשו"ת הרשב"א זלה"ה, ובקשו החצונים

להטעות את הרב מגיד משנה ,לסבת עון הנזכר ,שלא היה מאמין בחכמת הקבלה .ואז הוציאו את נפשם שהיתה נתונה בעמקי הקליפות מזמן רב מימות קין ,והם נתיאשו ממני ,וחשבו כי כבר הייתי מחברתם , והוציאוני אותי ,וגם כמה חיצונים אחרים ,להתעבר בהרב מגיד משנה ,ולהטעותו ,לאבדו מן העולם . ולהיות שנשמתי היתה ממקום גבוה כנז"ל ,מעם מקום ר 'עקיבא ז"ל ,ובפרט שנתעברתי בהרב מגיד משנה ,שגם הוא משרש נשמתי ,ואז נתחברנו יחד ,ואדרבא גברה כחי על החיצונים ,וחזקתיו וסייעתיו ,כי הם חשבו שכבר הייתי אבוד ביניהם מזמן רב ,וכי כבר הייתי במדרגתם ח"ו ,וגברה הקדושה אשר בי , והכנעתים ,וכפפתי אותם ,ונשארתי אז בסוד צלם מקיף על ראש הרב מגיד משנה ,אעפ"י שאינו ממדרגתי כי אני גבוה מאד ,עכ"ז להיותו משרשי ,נשארתי עמו בסוד צלם מקיף ,ואז היתה התחלתי לצאת מעמקי הקליפות:

וכדי שתבין זה ,אודיעך פסוק עד אשר שלט האדם באדם לרע לו ,כי האדם הוא אדם בליעל ,והם החיצונים ,ושולטים באדם הקדוש ,בנשמות הקדושות ,מחמת עון אדם וקין והבל בניו ,שעירבו טוב ברע . וכפי גדלות הנשמה הקדושה ,כן גדלות הרע שלה ,כי כפי האבר שנאחזת בקדושה ,כן תתערב באבר שכנגדו בטומאה .וז"ס כל הגדול מחבירו ,יצרו גדול ממנו .וזה ג"כ היה ענין דוד הע"ה ,שהיתה נשמה גדולה ,ובפגם אדם נתערבה ברע גדול מאד בעמקי הקליפות ,ולכן יצא אדמוני ,ועשה ענין דבת שבע ואביגיל ,ולא נחשב לו כלום ,והטעם הוא ,כפי שאז היתה הפעם הא 'שיצא מעמקי הקליפות ,ובא משותף עם רע גדול מאד ,ואינו מן התימא אם יעשה מה שעשה ובפרט כי הקב"ה הניחו ביד יצרו להרבות שכרו . וז"ס מ"ש ז"ל אלמלא אתה שאול ,והוא דוד ,הייתי מאבד כמה דוד מפני שאול ,וזה דבר תימא ,כי הצור תמים פעלו .אלא הענין הוא כנזכר ,כי אם הנשמה גדולה מאד ,ובפרט אם אז יוצאת מעמקי הקליפות , הקב"ה מניחו ביד יצה"ר ,להרבות שכרו ,לראותו שנשמתו גדולה ,ולא יוכל הרע עמו .ולכן אפילו שיעשה איזה דבר אשר לא טוב ,לא אשם בזה .מטא"כ אם רואה הקב"ה ,שהאדם חלש ,ונשמתו שפלה ,שמביאו בגלגול תם ,שאפילו שירצה להרע ,אין בו כח .ולכן אל תתמה ,אם אנשים גדולים מאד יעשו איזה עון , שלא יעשהו פחות ממנו מאד במעלה .וז"ס פסוק כי האדם יראה לעינים וה 'יראה ללבב וגו ,'הם שני לבבות טוב ורע ,והרע שלו גדול עד מאד ,והטוב שהוא עושה אפילו שהוא מועט יותר גדול מאדם אחר , וז"ש דוד ויעלני מבור שאון מטיט היון וגו ,'ויתן בפי שיר חדש וגו ,'ודי בזה למבין:

וא"ל מורי ז"ל ,כי גם אני להיות שנשמתי בתכלית הגדולה והקדושה ,הניחני הקב"ה ביד היצה"ר שלי , שאלולי גודל נשמתי ,היה היצה"ר שלי יכול לאבדני ח"ו מן העולם ,לכן אין עונותי שקולים א 'מני אלף , כמו לאנשים אחרים ,כי נסתלקה מהם בחירתם ,לסבת חולשת נפשם .אמנם אני שעומד עתה בתחלת נקיון ,אין עונותי נחשבים לכלום בפני עונות אחרים ,כי זו היא הפעם הא 'שיצאתי מן הקליפות ובאתי לעולם ,ואלולי זה בקלות מועט הייתי יכול להיות חסיד גדול מאד מאד כפי גודל נשמתי:

ועוד טעם אחר ,כי הטוב של קין ,להיותו בכור ,כמו שנבאר למטה בעהי"ת ,הנה הטוב שלו גדול בתכלית המעלה ,יותר מכל שאר הנשמות .אמנם להיות שרשו בכתף הגבורה ,ששם הדינים הם מתגברים ,לכן הטוב של קין עם היותו גדול ,בא מעורב עם זוהמא רבא וקליפות גדולות ,והרע של קין מרובה מן הטוב , עם היותו גדול מאד:

ודע ,כי לעולם כשהנשמה היא גדולה מאד ,אי אפשר להוציאה מן הקליפות ,אלא ע"י מרמה ותחבולה , וכמו שאירע לי ,שלהיותם החיצונים חושבים ,שכבר הייתי אבוד ביניהם ח"ו ,לא חששו על הענין ,והוציאני הקב"ה מביניהם ,על צלם מקיף הרב מגיד משנה ,והם חשבו כי אדרבא לטובתם היה ,ונהפכתי להם לאויב .וכן תראה ,כי הנשמות רבות גדולות ,באים בבני עמי הארץ ,ולפעמים בבני רשעים ,כגון אברהם מתרח ,ולא הספיק זה ,אלא כמ"ש חז"ל וכן נזכר בזוהר ,כי תרח ארתח למאריה ,שנזדווג עם אשתו בנדה ,ואז יצא אברהם אבינו ע"ה ,כי עי"כ רימה השי"ת את החיצונים ,והמשיך באותה טפה נשמת אברהם אבינו ע"ה ,ולא ידעו החיצונים כי זהו תקונו .וזהו הטעם שתרח נתגלגל באיוב ,ולכן נדון בשחין , כי הבא על הנדה לוקה בצרעת .וכן לסבה זו הושלך אברהם להתלבן בכבשן האש והבן זה:

וכן דוד המלך ע"ה ,לא יצא מן החיצונים ,אלא באותו מעשה הנזכר לרז"ל על פסוק הן בעון חוללתי , שחשב ישי אבי דוד שבא אל פילגשו ,והיתה אשתו ממש .וכן אשתו ראתה טפת דם בסוף הזיוג ,וזש"ה ובחטא יחמתני אמי ,כי אלולי כך ,לא הניחוהו החיצונים לצאת לעולם .וכן זהו הטעם ,של תמר ,ורות , ורחב הזונה ,וכל נשמות הגרים ,וכל מלכי בית דוד ,והמטיח ,שבאים מן רות המואביה ,ומזווג יהודה ותמר ,וכן ר 'עקיבא בן גרים ,שהוא מבני בניו של סיסרא ,כי זו היא המרמה ותחבולה שהקב"ה עושה עם

הקליפה, ומרמה אותה להוציא נשמה עשוקה בתוכם והבן זה:
ונחזור לענייננו, כי להיות זאת הפעם הראשונה שיצאתי מן הקליפה, לכן יש לי טורח להכניע את יצרי, וזו
היא סיבת העצבות שיש בלבי תמיד, כי כל העצבון בא מן החצונים. והנה כבר אמרתי, כי נפשי באה
בסוד צלם על ראש הרב מגיד משנה, אע"פ שהוא קטן ממדרגתי. ודע, כי כל הנשמות הנתונים בעמקי
הקליפות, אי אפשר להם לצאת מהם ולהתגלגל תכף לבא בעולם, עד שיהיו שלשה פעמים בסוד צלם,
מקיף על שלשה אנשים שיהיו משרשו, ואח"כ יכול להתגלגל ולבא בעולם בסוד נשמה פנימית ממש, ואז
יקרא גלגול א'. והנה כן אירע לנפשי, כי באתי תחלה בסוד צלם מקיף בשלשה אנשים מן שרש נשמתי,
אע"פ שאינם ממדרגתי. הא' היה בהרב מגיד משנה ז"ל, ואח"כ באיש אחד הנקרא ר' יהושע סוריאנו.
ואח"כ באיש אחד הנקרא ר' שאול טרישטי. ואח"כ בי אני הצעיר חיים, בסוד נשמה פנימית ממש. ודע, כי
אני הוא נשמה חדשה כנז"ל, שזו היא פעם ראשונה שבאתי לעולם, אמנם נתגלגלו גם כן עמי שלשה
אנשים הנזכרים, באופן שיש עתה בי ארבעה נשמות, שלי החדשה, ושלשה מגולגלות ישנות. ודע, כי אלו
השלשה אנשים, אע"פ ששנים מהם אינם חכמים, עכ"ז כבר כתבתי למעלה, כי אין לך נשמה של ת"ח,
שאין לה ענפים של בעלי בתים ועמי הארץ ואנשי מעשה, לסבת היותם משרשי, וגם שאני הייתי בסוד
צלם על ראשם, לכן נתגלגלו בי עתה לצורך עצמם. והפגם של הרב המגיד משנה הוא, שבא לידו עון
שוגג של נדה. ור' שאול טרישטי היה אחריו, וחטא בעון שפיכות דמים בשוגג, כי רצה למול ילד אחד, ולא
היה בקי, ומת התנוק מתחת ידו, ונמצא שהוא שוגג קרוב למזיד. ור' יהושע סוריאנו היה אחריו, וחטא
שאכל חלב במזיד. ולכן שלשתם הוצרכו להתגלגל עם נשמתי, לתקן את חטאתם, ולהיות שאני הוא
מבחי' הגידים, ואני צריך לנקות העפוש שיש בתוכם מחמת עונותיהם, כדי לתקן כל השרש ולהמשיך
בחי' הדם והחיות לכל האבר, אע"פ שלא חטאתי עמהם, כיון שהם הענפים שלי צריך אני לתקנם:
עוד א"ל מורי ז"ל בענין דרוש הנשמות. דע, כי אדה"ר היה כולל כל הנשמות שבעולם, וכשחטא נתמעט,
כמ"ש חז"ל בפסוק ותשת עלי כפכה, ולא נשאר בי רק התרומה. וז"ס שנקרא אדה"ר חלתו של עולם ופי'
תרומה, תרי ממאה לבד בכל בחינותיו. ואמנם מצד נפש אדם העשיה, נשארו באדם תרי ממאה היותר
מובחרים, כי לכן נקרא תרומה, שנאמר בה והרמותם את חלבו ממנו, שהוא המשובח שבכלם. וזאת
התרומה הנחילה אדם לקין בנו, כי הוא הבכור, ונולד אחר חטא האדם, ונפש זו נתגלגלה בנדב ואביהוא,
והם תרי ממאה. וז"ס מש"ה בהם, אנחנו טמאים לנפש אדם, והיל"ל לנפשות אדם, אלא פירושו,
ששניהם מבחי' נפש של אדם ממש כנזכר. ושאר תשעים ושמנה חלקים של נפש אדם, פרחו ממנו
ונסתלקו בעת פגם כשחטא, וזהו ג"כ מש"ה הבכור נדב, ויש בו פסק טעמא, כלומר הבכור הראשון
שבעולם שהיה קין, הוא נדב, וג"כ אביהוא, ר"ל, כי הוא אבי, שהוא נפש אדם הא', אב לכל העולם:
והטעם שאביהוא נתכנה יותר אל האדם הוא, כי אביהוא היו נפשו ורוחו מבחי' קין, לכן נקרא אביהוא,
שהוא הוא עצמו, בין בנפש בין ברוח. אמנם נדב לא היה בו מצד קין, אלא הרוח לבד, וז"ס ורוח נדיבה
תסמכני. אמנם נפשו של נדב, היה משרש עמינדב אבי אמו, ולכן לקח ממנו אותיות נדב. אמנם אביהוא,
הוא שרש נחשון אחי אמו, ונקרא נחשון, לפי שעיקר זוהמת הנחש באדם הראשון, היה בחלק נפש
העשיה, ולכן כשנתגלגל אחר כך נחשון בישי אבי דוד, נאמר בו אביגיל בת נחש, וארז"ל שהיא ישי,
ונקרא נחש, לפי שמת בעטיו של נחש ופירושו הוא, כי תקן כל זוהמת הנחש שנתערבה בנפש אדה"ר,
אך עכ"ז מת בעטיו של נחש, ועל ידי זה נתקן הבל:
והנה אם ישראל בעת מתן תורה, לא היו עושים העגל, כבר נפסקה הזוהמא מהם, ואע"פ שנדב ואביהוא
חטאו מצד עצמם, כמש"ה ואל אצילי בני ישראל לא שלח ידו וגו', עכ"ז היה מספיק להם שימותו מיתת
עצמם, אך לא ע"י שריפה. חזרה זוהמת הנחש להתדבק בנפש אדם, שהם נדב ואביהוא, ולכן הוצרכו
להשרף. וזהו ענין פסוק ואחיכם כל בית ישראל יבכו את השריפה אשר שרף ה', כי הם גרמו שריפתם,
לא המיתה עצמה, ולכן כל בית ישראל יבכו עליהם, יען כי הם שקולים ככל ישראל, כי הם נפש אדם
עצמו. והנה מי שעשה העגל, היה אהרן אביהם, ולכן נשרפו בניו בסבתו. וזהו ובאהרן התאנף ה' מאד
להשמידו, ואין השמד אלא כלוי בנים, ולא נשרפו אלא נדב ואביהוא, שהם נפו אדם כנזכר:
ודע, כי אהרן הכהן הוא משרש הבל, ותחלה נתגלגל, בהרן, אהרן, נדב, חור, יעבץ, הרן, שמואל, אוריה
הכהן, אוריה החתי, כדאיתא למעלה בענין השרשים, ומצאת שם כי תדרשם באורך. והרן הוא גלגול
הבל, וגם נחור אחי הרן הוא מן הבל. והנה אהרן הוא אותיות הרן. וחור בנה של מרים, הם אותיות נחור.
והנה הרן בא לתקן העון של ע"ז שעבר אדם הא', כמש"ה ויצו ה' אלהים וגו' ואין צו אלא ע"ז. וגם עתה

בהרן לא האמין בשם יתברך אלא בספק .והנה לא נמצא יותר בדרוש הזה ,ולמעלה כבר נתבאר כל זה
וע"ש:
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Sha'ar HaGilgulim 39
Source
Translation
Source with Translation
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Font Size
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Chapter 39
בקשר החברים כלם עם אבא מארי זלה"ה:
ועתה אבאר הקשר שיש לי עם החברים שלי ,א"ל מורי ז"ל כי הנה נתבאר איך כל הנשמות כלם היו תחלה כלולות באדה"ר ,ואח"כ מפני שחטא ,נשרו איבריו ,ונתמעט קומתו .וכבר ביארנו ,כי פי 'הדבר הוא ,ענין ירידת הנשמות אל עמקי הקליפות ,ולא נשתיירו בו אלא קצתם ,שהוא סוד מאה אמות ,כמ"ש חז"ל על פסוק ותשת עלי כפכה .והנה היו באדה"ר קצת נשמות חדשות שלא באו מעולם ,והיו כלולות בו קודם שחטא ,ונסתלקו, ואלו הם נקראים נשמות חדשות האמיתיות .ואח"כ יש מדרגה אחרת ,והם הנשמות שנשתיירו באדם הראשון ,ואלו עדיין נקראות חדשות ,אבל לא בערך הראשונות .וכאשר אלו הנשמות יבאו בגלגול בפעם ראשונה ,אחר שמת אדה"ר ונפרדו ממנו ,אז נקראות חדשות .והטעם הוא , לפי כי יצירת אדה"ר עדיין אינה נחשבת לפעם א ,'לפי שיצירתו היתה בבחי 'אחור באחור כנודע ולכן אינה נחשבת ,עד שיבא פנים בפנים ,ואז תקרא פעם א ,'ואם גם אחרי מיתת אדם לא תזכה נשמה זו לבא בעולם ,אלא ע"י זווג אחור באחור ,עכ"ז כבר נקרא עתה פעם א 'ג"כ ,כיון שבא אחר מיתת אדה"ר: ואחר מדרגה זו ,היא מדרגת קין והבל ,שהם מאותם הנשמות אשר נשתיירו באדה"ר ,והורישם לקין והבל בחייו .וגם בחי 'זו אינה נחשבת עדיין לפעם א .'אבל כאשר נשמות אלו יחזרו לבא בעולם אחר מיתת קין והבל ,אפילו אם יבאו בבחי 'אחור באחור ,תקרא פעם א ,'ותקרא ג"כ נשמה חדשה .ומשם ואילך אם תחזור פעם אחרת ,אז תקרא מגולגלת ,כי אפילו שניתן מן אדם לקין והבל ,כיון שלא היה אחר מיתתו אלא בהיותו חי עדיין הנחילם לבניו ,אינו נחשב לביאת פעם א 'בפני עצמה ,אמנם עכ"ז הם גרועים מן אותם שנשארו באדה"ר ממש ,ואינם כ"כ נקראים חדשות כמותם:
ואח"כ מדרגה אחרת ,הם הנשמות שנפלו בעמקי הקליפות בחטאו של אדה"ר ,כי אלו בפעם ראשונה שיבואו לעולם נקראים מגולגלות:
ואח"כ מדרגה אחרת ,והם הנשמות הבאים בגרים ,והנה כל פרטי הנשמות כלם ירדו אל הקליפות ,חוץ מן החדשות הגמורות האמיתיות ,שהם מדרגה א 'הנז"ל .אבל כל השאר ירדו אל הקליפות ,אלא שאינם שוות במדרגתם ,כי אותם אשר נשתיירו באדם עצמו ,אין בהם רק פגם אחד של אדם .ואותם אשר הנחיל לקין והבל בניו ,יש בהם ב 'מיני פגם ,אחד של אדם ,ואחד של קין והבל עצמם ,שחטאו גם הם ,כנזכר בתקונין:
ודע ,כי כאשר הנשמות יוצאות מעמקי הקליפות ,כדי לבא בעולם ,הם צריכות בתחלה להתעבר במלכות , כדי להטהר ולהתנקות מאותם הקליפות והזוהמות שהיו בתוכם כבראשונה ,וכפי גדר הנשמה ,כך יהיה בה כח וזכות להתעכב שם ,כי בחי 'החדשות הגמורות ,הם יכולות להתעכב במלכות ,בסוד עבור י"ב חדש ,ואח"כ באות בעולם ,ולכן יש עבור של י"ב חדש ,כנזכר בגמרא במעשה דרבא תוספאה ,ובחי 'הב ,

שהם הנשמות שנשתיירו באדם, כי אלו גם הם חדשות, אבל לא כבראשונות, ולכן אינם עומדות בסוד עבור במלכות רק ט 'חדשים בלבד, ואח"כ באות בעולם. ובחינה השלישית, והיא נשמת קין והבל, גם הם נקראים חדשות אבל לא בראשונות ולא בשניות, שאלו יש בהם ב 'מיני פגם כנז"ל, ולכן אלו עבורם ז 'חדשים בלבד. ובחי 'הד 'שהם שאר הנשמות שנשרו מאדה"ר, ירדו אל הקליפות, אע"פ שהם עדיין בפעם א, 'או שאר בחי 'הנשמות הראשונות כשבאו בפעם ב, 'אז כלם נקראים נשמות מגולגלות כנז"ל. וכל אלו אינם יכולות להתעכב בעבור במלכות רק מ 'יום כנגד יצירת הולד, ואח"כ באות בעולם. ובחינה החמשית והם נשמות הגרים, אלו אינם מתעכבות רק עבור שלשה ימים בלבד כדי קליטת הזרע, ואח"כ באות בעולם. ודע, כי כפי זמן התעכבם בעבור במלכות, כך יהיה גודל הארתם והזדככותם מן הקליפות:

גם דע הקדמה אחרת, כי הנה כל אלו הנשמות כאשר יוצאות מתוך הקליפות, אינם יוצאות אלא ע"י התפלות של ישראל, שעולות בסוד מ"ן כנודע, או ג"כ ע"י איזה יחוד שמיחד האדם איזה צדיק שיהיה, או ג"כ ע"י איזו מצוה שיעשה האדם. והנה יש נשמות שע"י איזה פגם שיש בתחתונים, או מחמת פגם עצמם שחטאו בראשונה בהיותם בעה"ז, ועי"ז הם יורדות אל הקליפות אז, ואם אז נזדמן יציאת ועליית איזו נשמה מתוך הקליפה להתעבר במלכות ולהתקן כנז"ל, יש יכולת באותה נשמה שבמלכות, לאחוז באותם הנשמות הנפגמות קודם שירדו אל הקליפות, ולהעמידם במקומם, ולהחזירם עמם למעלה בתוך המלכות בסוד העבור, ושם יתוקנו כלם יחד, ואח"כ יבאו בעולם. והענין הוא, כי בהיות הנשמה במעי המלכות, היא שם תמיד מעלה מ"ן למעלה, ובכח אותם המ"ן שהיא מעלה, יכולה להעלות עמה לאותה הנשמה הנזכרת. אמנם אי אפשר זה, אם לא על ידי שיניח קצת רוחא דשדי בגווה, פי 'שהנשמה הראשונה שהיא במלכות, נותנת כח א 'ממנה, באותה נשמה הפגומה, והיא מתלבשת בהאי רוחא, ועל ידה היא נתקנת, וזה הרוח נשאר תמיד עמה קשור, עד זמן תחית המתים, ואז הם מתפרשות:

ודע, כי אם הנשמה שהיתה מעוברת, כבר היא ממדרגת אותם הנשמות, שעומדות בעבור י"ב חדש, יש בה כח ויכולת, שגם הנשמה שהיא פגומה שעכבה עמה, תעמוד עמה ג"כ י"ב חדש, אפילו שאינה אלא ממדרגה התחתונה שבכלם, שהיא של שלשה ימים, שהם נשמות הגרים. וכן אם הראשונה מבחי 'ט 'או ז 'חדשים, והאחרת גרועה יותר שהיא מבחי 'מ 'יום, או שלשה ימים, תעמוד כמוה ט 'או ז 'הדשים. ואם הדבר להפך, שהראשונה המעכבת את האחרת, אינה אלא מן מדרגת ט 'חדשים, והשנית שנתעכבה על ידה היא ממדרגת י"ב חדש, אז שתיהם עומדות י"ב חדש, באופן שלעולם אזלינן לרווחא דמילתא ולעלוייא:

אמר לי מורי ז"ל, כי כל החברים האלו שהיו עמי, כלם הם מגולגלים מבחי 'מ 'יום בלבד. אבל אני חדש מבחי 'קין והבל בפעם אחד שבאתי לעולם, וזמני הוא עבור של שבעה חדשים, וא"כ נמצא עכבתי אותם, שלא יפלו אל הקליפות, וזכו על ידי להתעכב גם הם כמוני שבעה חדשים. ואני שיש לי בכל אחד מאלו קצת מהרוח שלי מורכב בהם, וכלם יונקים ע"י, ולכן אני צריך להשתדל לתקנם, כי אני מתקן את עצמי ע"י תקנתם כמו שאבאר למטה:

והנה אני מסופק בזה איך א"ל מורי ז"ל, אם אמר שגם אלו המגולגלים, אם יהיו מבחי 'אדם עצמו, רק שבאו שני פעמים, כיון ששרשם הא 'הוא מתשעה חדשים, א"כ עתה שנתעכבו ונתקנו ע"י זאת הנשמה, א"כ גם את זאת הנשמה תהיה משבעה חדשים, גם שניהם מתעכבים ט 'חדשים. ואם כך שמעתי, יש לי ספק גם בעצמי, כי הנה אני יודע כי קצת מהחברים האלו הם מבחי 'אדם, וא"כ נתעכבנו אני והם ט 'חדשים:

ונחזור אל הענין, כי הנה לא תכנתי אני יחד את כל נשמות החברים הנז', אבל בראשונה עכבתי נשמה אחת, ואחר כך ע"י שתופי ושתוף הנשמה ההיא שעכבתי, שנינו עכבנו את הנשמה האחרת, ונמצא כי בנשמה ההיא יש בה ב 'רוחין, אחד שלי, ואחד מן הנשמה הראשונה שעכבתי אני. וכן עד"ז בכלם, עד הסוף. ונמצא כי הנשמה העשירית, יש בה חד רוחא ממני, וכן רוח אחת מכל התשעה חברים שקדמו אליה, ולא ביאר לי מורי ז"ל סדרם. אבל כפי הסדר שסדר מורי ז"ל בענין חזרת קריאת הדרושים, הבנתי כי סדרם כך, כי תחלה הוא אני הצעיר חיים ויטאל, ואחר כך ה"ר יונתן סאגיס ז"ל, ואחר כך מהר"י ארזין ז"ל, ואחר כך מהר"י הכהן ז"ל. והשאר לא ידעתי, ואין לתמוה אם אני קודם להם כנז"ל שאני עכבתים, אם כן איך יש בהם חברים גדולים ממני בשנים וקדמו בעולם אלי, והענין הוא, כי אע"פ שאני קדמתי להם בבחי 'עבור, עכ"ז בזמן יציאת הנשמות בעה"ז, אפשר שיקדמו הם:

ובאור הענין הוא, דע, כי אחר שהנשמה היתה בסוד עבור במלכות, יש נשמה שתכף אחר זמן עבורה,

יורדת אל העה"ז ,ויש שיורדת אל עולם הבריאה ועומדת שם ,ומשרתת לפני השי"ת ,כשאר המלאכים אשר שם .ואח"כ לזמן קצוב ,או בזמן שיזדמן איזו תפלה ,או איזה זכות ,או איזה מצוה של איזו אדם בעולם ,אז תרד ותבא בעה"ז .וז"ס פסוק חי ה 'אשר עמדתי לפניו ,הנזכר באליהו הנביא ז"ל .כי אליהו ז"ל ,אחר צאת נפשו מסוד העבור דמלכות דאצילות ,ירדה אל הבריאה ,ושם ממש נתעכב שם ,והיה משרת לפני השי"ת כשאר מלאכי השרת אשר שם .ואל זה רמזו בזוהר פרשת אחרי מות בדף ס"ח , בענין פסוק חי ה 'אשר עמדתי לפניו וע"ש .ויש נשמה שיורדת בעולם היצירה ,ונשארת שם ע"ד הנזכר. ויש נשארת בעולם העשיה בעה"ז .אבל כלם הם יוצאות מן מלכות דאצילות ,רק שזו נשארת בבריאה ע"ד הנז"ל ,וזו ביצירה ,וזו בעשיה .והנה כל זה תלוי במעשה התחתונים בעה"ז ,כי יש תפלה שאין בה כח רק לעלות הנשמה בעבור במלכות ,ויש תפלה אחרת יותר בכונה ,ומקובלת לפני השי"ת ,ויש בה כח להוריד ולהביא את הנשמה בעה"ז ,ויש תפלה שאינה יכולה להורידה רק בעולם הבריאה ,וכן כיוצא בזה , ואין זה תלוי בענין גדרי הנשמה בעצמה ,רק כפי פעולות התחתונים המתייחסות אל הנשמות ההם ,וגם כפי האדם עצמו הפועל הפעולה ההיא ,כך ישיג ויהיה כח בידו להמשיך נשמה אחת בבנו ,אותה שהיא יותר קרובה אליו כפי בחי 'שרש נשמתו ,והנשמה האחרת תשאר ,עד שיהיה לה גואל הקרוב אליה יותר , ואין דבר זה תלוי במעלת הנשמה או בפחיתותה להתעכב יותר מחבירתה:

והנה הנשמה אשר תכף אחר הולדה ממלכות דאצילות ,יורדת בעה"ז בלי הפסק בינתים ,זו ודאי יש לה יתרון ,כי אינה מתלבשת בשום עולם ,רק עוברת בו דרך מעבר בלבד .אבל המתעכבת למעלה ,הנה היא מתלבשת באותו עולם ,ובאה אה"כ מלובשת .וגם אינו דומה המתעכב בבריאה ,אל המתעכב ביצירה ,או בעשיה ,כי לבוש הבריאה ,הוא זך ודק עד מאד משל יצירה ,ושל יצירה זך משל עשיה .והנה לפעמים שהנשמה המתעכבת ומתלבשת באיזו עולם ,היא גדולה במעלה ,מן הנשמה היורדות ברגע בעה"ז בלי שום הפסק ולבוש ,לפי שמעלתה גדולה מן האחרת .אמנם בכל נשמה בעצמה יש בה שנוי ,כי אם הנשמה עצמה תרד ברגע ,תהיה יותר מאירה מן כאשר תתעכב באיזה עולם ואחר כך תרד .וא"ל מורי ז"ל ,כי גם נצוץ נפשי ,לא ירדה תכף אחר צאתה מן העבור בעולם הזה ,אמנם נתעכבה למעלה ,ולא הגיד לי באיזה עולם נתעכבה:

ונחזור לענין ,כי א"ל מורי ז"ל ,כי אני מוכרח להשתדל שאלו החברים שלי ,יתקנו מעשיהם ,לפי שאני יש לי רוחא בהם ,ונמשך לי ריוח אם הם יהיו צדיקים ,אבל הם אין להם רוחא בי ,ואין להם תועלת במעשי , באופן שבכל המצות שהם עושים ,יש לי חלק בהם ע"י ההוא רוחא שלי שבהם .וברור הענין כך הוא ,דע , אין לך צדיק וצדיק שאין לו ב 'נשמות ,כנזכר בזוהר בריש פרשת נח בתוספתא על נח נח ,משה משה , שמואל שמואל .וזה פירושו ,כי הנה יש בחי 'נשמה פנימית ,וזו באה עם האדם .ויש נשמה מקפת ,וזו עומדת על ראש האדם בעולם העליון למעלה ,וזו בחי 'צנור שיש לאדם לעלות למעלה ,ע"י אותה הנשמה .וכאשר ח"ו אותה הנשמה הפנימית של האדם היא חוטאת ,היא יורדת למטה בקליפות מעט ,עד שתרד כלה ,והכל כפי גדר הענין של העונות .וכאשר ירדה כלה למטה בקליפות ,אז הנשמה המקפת יורדת בתוך פנימיות האדם ,ונמצא כי שתיהם ירדו ממעלתם .וגם נמצא ,שאין עתה אל האדם רק נשמה אחת ,כי האחרת ירדה אל הקליפות .וז"ס פסוק ונכרתה הנפש ההיא ,כי היא נכרתת ונכנסת בקליפות .אבל הצדיק ,יש לו ב 'נשמות קיימות ,אחת בבחי 'מקיף ,ואחת בבחי 'פנימית .וז"ש פרשת נח ענין נה נח וכו ,'שכל צדיק יש לו ב 'נשמות .והנה דרך אותה הנשמה המקפת שיש לי ,משם נמשך כל אור ושפע הנמשך לאלו החברים ,מצד ההוא רוהא די הוא בגוייהו ,והכל עובר דרך שם ,ואז מאותו האור שלהם ,הנמשך להם דרך שם ,נמשך אלי גם כן מאותו האור שלהם וחלק שלהם ,אל נשמתי הפנימית . ולכן אני צריך ומוכרח להשתדל שיתוקנו על ידי ,וילמדו על ידי .אבל בנשמה הפנימית שלי אין להם שתוף בה ,ולכן אינם יונקים מן המצות שלי:

ועתה נדבר בבחי 'הקשר של החברים ,ואני עמהם עם מורינו ז"ל ,וגם קשר שלהם עצמם זה עם זה .ועי ' בספרנו איך בדעת יש ז 'קצוות דחסדים ,המתפשטים בגופא .וכנגדם שבעה גבורות .והם שרשים לחסדים וגבורות המתפשטים למטה בגוף .ואלו הארבעה עשר שרשים שבדעת ,הם נשמות שנים עשר שבטים ,ואפרים ומנשה .גם כבר ידעת ,כי כל טפות הזרע אינם באות ,אלא מן הדעת דז"א ,הכולל חו"ג . ואמנם יש טפות זרע ,נמשכות ממוח הדעת עצמו ,בהיותו במקומו למעלה בראש .ויש נמשכות מהחו"ג , שנמשכו ונתפשטו בגוף ,שהוא ו"ק דז"א:

והנה נפשי מהגבורה החמשית ,הנקראת הוד שבדעת ממש ,בהיותו בראש בבחי 'מוחין דגדלות מצד

אימא .הר"י הכהן ,מן הגבורה הנמשכת בזרוע ימין ,הנקרא חסד .ה"ר יונתן סאגיס ,בגבורה הב ',
הנמשכת בזרוע שמאל ,הנקראת גבורה .ה"ר יעקב ארזין ,בגבורה הג ',הנמשכת בגוף ,הנקרא ת"ת .
ה"ר יוסף ן 'טבול ,בגבורה הרביעית ,הנמשכת בירך ימין ,הנקרא נצה .נמצא כי אלו הד 'נפשות ,מד '
גבורות דגדלות ,המתפשטות בד 'קצוות הנקראים חגת"ן דזעיר ,ויונקין מן נפשי ,שאני בגבורת ההוד
העליונה שבדעת שבראש ז"א .ה"ר יהודה משען וה"ר גדליה הלוי ,וה"ר שבתי מנשה ,הם מן חב"ד
דז"א ,ממוחין דקטנות דז"א ,דמצד אבא .ה"ר שמואל אוזידא ,וה"ר אברהם גבריאל ,וה"ר אליא פלקו"ן ,
הם מחב"ד דז"א ,ממוחין דקטנות מצד אימא .ואמנם בחי 'התפשטות חמשה גבורות דקטנות אינם
ניכרות ,אלא המוחין דקטנות בלבד:
גם דע ,כי אין אור נשמה בעולם ,שאין לה כלי ולבוש אחד ,שבו מתלבשת בעה"ז ,והלבוש הזה נזכר
בזוהר פרשת משפטים ברב ייבא סבא ז"ל ,על פסוק שארה כסותה ועונתה לא יגרע .ועל פסוק בבגדו
בה .וענין לבוש הזה של אלו החברים ,דע ,כי הנה מה שאירע ליוסף הצדיק עם אדונתו במצרים ,שיצאו
עשרה טיפי זרע מבין נצוצי רגליו ,כמש"ה ויפוזו זרועי ידיו ,ג"כ היה כן בעולם העליון .כי הנה יוסף הצדיק ,
הוא דוגמת היסוד ,ואז בעת ההיא ,יצאו נצוצות לבושי אורות נשמות מיסוד העליון של הזכר לבטלה ,ולא
נתנו בנקבה ,ולכן נאחזו בהם הקליפות .ובכל בחי 'יסוד שיש למעלה ,יצאו נצוצות של נשמות לבטלה
בקליפות כי כל היסודות נרמזים ביוסף .והנה חמשה מיני זווגים יש שם למעלה ,ובכל יסוד מהם ,יצאו
נצוצות של נשמות לבטלה כנזכר ,ואלו הם כפי סדר מעלתם:
זווג א ,'הוא ישראל שהוא ז"א ,עם רחל .וזווג זה הוא בשבת במוסף ,כי אז רחל נגדלת בכל אורך ז"א
ממש כמוהו ,ואז מזדווגים יהד ע"י יסוד האמיתי של ז"א:
זווג ב ,'הוא זווג יעקב עם רחל ,בשחרית בימי החול ,ומזדווג עמה ביסוד שלו האמיתי:
זווג ג ,'הוא זווג יעקב עם לאה ,אחר חצות לילה ,ואז מתפשטים שניהם באורך כל הז"א כלו ,ואז הוא
מציאות יסוד אחד שלו:
זווג ד ,'הוא זווג ישראל עם לאה ,במנחה דחול ,ואינה היא מתפשטת רק בחציו העליון ,שהוא עד החזה
שלו ,ואז הוא מזדווג עמה ביסוד הא 'שהיה לו אל הז"א בהיותו בסוד ו"ק כמבואר אצלינו בענין התפלות:
הזווג ה ,'הוא זווג יעקב עם לאה ,בתפלת ערבית דחול ,והוא בחציו העליון של ישראל ,ואז הוא מציאות
עמה יסוד אחר:
והנה הם חמשה מיני זווגים ,וחמשה מיני יסודות ,ומכל אלו היסודות יצאו טפות קרי .והנה אלו הטפות ,
הם סוד לבושי קצת הנשמות ,ואלו הלבושים תמיד נשארים עם הנשמות ,ואינם נפרדים מהם ,אפילו אחר
התחיה .וכן בכל מיני הלבושים שלוקחות שאר הנשמות .וז"ס פסוק ותנח בגדה אצלה:
ונבאר כל אלו החמשה בחי 'הבחי ',הא 'שהוא זווג היותר מעולה מכלם ,הוא זווג ישראל עם רחל .והנה
יש בו ה 'בחי ',משא"כ בשאר הזווגים .והוא ,שביסוד ישראל האמיתי ,שהוא המזדווג עם רחל ,יש בו חו"ג
הנמשכים שם ממוחין דאימא ,גם ממוחין דאבא ,כי הנה היסוד דאבא שבתוך ז"א ,הוא מגיע ומתפשט עד
היסוד דז"א ממש ,והנה העשר גבורות ,שהם חמש דאבא ,וחמש דאימא ,הם בחי 'עשרה הרוגי מלכות ,
אשר נתלבשו נשמותיהם באלו הטפות .וחמש גבורות דאבא ,הם אלו ,ר 'עקיבא ,רשב"ג ,ר 'ישבב
הסופר ,ר 'ישמעאל בן אלישע כ"ג ,ר 'יהודא בן בבא .ונלע"ד כי סדורם הוא כך ממש ,ר 'עקיבא חסד
שבגבורה .רשב"ג גבורה שבגבורה וכו .'ואל תתמה ,אם ר 'עקיבא הוא משרש קין כנז"ל שהוא מאימא ,
ולבושו הוא מאבא ,ועד"ז בשאר כל אחד כפי מה שהוא ,כי אין בזה קפידא כמו שיתבאר לקמן ,וגם כי
ביסוד הכל מתערב ,ויש ליוסף קורבה עם כל השבטים כלם ,להיותו בחינת יסוד .ושאר הרוגי מלכות הם
מחמת גבורות דאימא:
והנה לפי שעשרה הרוגי מלכות אלו ,הם בחי 'גבורות כלם ,לכך הוצרכו ליהרג ,כי הקליפות נאחזים
בגבורה מאד ,ובפרט בטפות קרי של יוסף הצדיק ,כמו אלו העצומים הגדולים:
ועשרה חסדים דאו"א ,הם לבושי הנשמות של עשרה תלמידי הרשב"י ע"ה ,שהם ,ר"א בנו ,ור 'אבא ,ור '
יהודה ,ור 'יצחק נפחא .ולהיותם בחי 'חסדים ,לא הוצרכו ליהרג ,כי הקליפות אינם נאחזות בהם .ואותם
השלשה ,שהם ר 'יוסי בר יעקב ,ור 'חזקיה ,ור 'ייסא ,שמתו באדרא רבא ,הם היו בחי 'שלשה חסדים של
אימא ,המגולים בתנ"ה דז"א ,כי אלו הם העולות למעלה ,ומסתלקות להאיר למעלה ,ולכך ג"כ נסתלקו אז
שלשה חברים אלו ,ועלו למעלה .והנה הרשב"י ע"ה הוא היסוד עצמו ,שממנו יצאו טפות ,ולכך בא הוא
לתקנם וללמדם:

ואמנם בגבורות, שהם עשרה הרוגי מלכות, לא מצינו להם רבי מיוחד, והטעם היא, כי כבר נתבאר בפסוק והבוטח בה' חסד יסובבנו, בענין תפילין של ר"ת, אע"פ שגם משם נראה להפך גם כן, עכ"ז הענין הוא, כי החסדים של אבא, אינם תוך היסוד של אבא, לפי שהוא צר, ולכן יצאו לחוץ, ומקיפים את היסוד מבחוץ, ונמצא כי החסדים דאבא ואימא, כלם הם תוך יסוד אחד של אימא. אבל הגבורות הם נפרדות, אלו ביסוד דאבא, ואלו ביסוד דאימא. ולכן אי אפשר לכנות להם רבי מיוחד ויסוד מיוחד. וראיתי מדברי מורי זלה"ה, שלא אמר לי אלא דרך דחיה, ולא השיב לי כל הצורך, כי אח"כ הקשתי לשאול לו על הנזכר, שא"כ יהיו להם שני מלמדים כנגד ב' יסודות, ודחה אותו, ולא רצה להשיב ואיני יודע הסבה. ודע, כי להיות אלו העשרה חברים מבחי' חסדים של הזיוג העליון שבכלם, שהם ישראל ורחל כנז"ל, לכן נתבארו ונתגלו להם כל סודות התורה, שלא מתוך צער כלל, מה שלא יהיה כך עד דרא דמלכא משיחא, כנזכר בזוהר בכמה מקומות:

זווג ב', שהוא זווג יעקב עם רחל, ונודע כי רחל אין בה דינים כמו בלאה, וגם כי יעקב הוא מן הארת מוחין דאבא בלבד, ולכן אין כאן רק חו"ג של אבא בלבד. והנה רבינו הקדוש שסדר המשניות הוא היסוד עצמו, ותלמידיו בני ישיבתו, הם הטפות שיצאו ממנו, והם, ר' חייא, ור' אושעיא, ובר קפרה, ולוי בר סיסי, ור' חנינא בר חמא. ורב, וכיוצא באלו:

זווג הג', כפי סדר מעלת הזווגים, הוא זה השלישי, והוא זווג יעקב עם לאה אחר חצות לילה, כי אע"פ שהיא לאה ויש בה דינים, הנה היא בחי' אחר חצות, שהם נמתקים, וגם שמתפשטת בכל ארך הז"א כלו, משא"כ בזווג הקודם לזה של יעקב ורחל. ואלו הם עשרה, שהם, חמשה חסדים, וחמשה גבורות מאבא. ולכן בשני זווגים האלו, שהם, השני של יעקב ורחל, והג' של יעקב ולאה דאחר חצות, אין בהם הריגה, לפי שהם מבחי' יעקב, שהוא מצד אבא. ונודע כי בקדרותא דצפרא, אז הם יותר רחמים, לפי שכמעט כבר אז נקרא יום, ואז יש זווג ב' של יעקב ולאה הנז', אשר חוזרים בזווג פעם שנית, כנזכר בפרשת שמות דף י' ע"א, ויוצאים ב' טפות לבד, הא' כוללת חמשה חסדים, השנית כוללת חמשה גבורות, ואלו השתי טפות הם מעולות יותר מכל העשרה, כנזכר שיצאו מזווג שאחר חצות, ואלו הי"ב טפות הם החברים שלי, שהיינו לומדים עם מורי ז"ל, והוא עצמו ז"ל הוא היסוד, שממנו יצאו אלו הי"ב טפות הנז':

ודע, כי הנה קודם חצות, היו יעקב ולאה עד החזה של ישראל, כמו שנבאר בזווג החמשי, ואחר חצי הלילה נתפשטו עד סופו, ולכן רושם הראשון של היסוד הא' של קודם חצות לא נתבטל, לפי שלא חזרו יעקב ולאה אחר חצות בסוד אחור באחור, אבל בהיותם פנים בפנים נתפשטו עד למטה, ולכן מה שהיה להם בתחלה לא נתבטל. ונמצא שיש עשרה טפות אחרות, שהם יוצאים מבחי' אותו יסוד של קודם חצות, אבל אינם יוצאות אלא אחר חצות לילה. ועוד יש שנים אחרים מזמן קדרותא דצפרא כנז"ל, והם יותר מעולים מכל אלו העשרה. ואמנם אלו הי"ב שניים הם יותר גרועים במעלה מן השנים עשר ראשונים, ואפשר שאלו השנים של קדרותא דצפרא מן בחי' הב', יוכללו עם העשרה ראשונים, לפי שהם מעולים יותר מן העשרה השניים, וע"כ אלו הי"ב השניים, קדמו ללמוד עם מורינו זלה"ה בישיבתו, קודם שנכנסו אנחנו שהם הי"ב הראשונים. והטעם הוא, לפי שהם מבחי' קודם חצות, וגם אין להם יסוד ורבי בפני עצמו, לפי שבחי' שתי היסודות של קודם חצות ואחר חצות זה נכלל בזה, והכל יסוד א'. ודע וראה איך נכללו ארבעה זווגים בזה הזווג השלישי, וארבעתם נקראים זווג א' לסבות הנזכרות, ואחר כך בסוף הדרוש נבאר ענין כל החברים מי הם:

זווג הד', כפי סדר מעלת הזווגים, הוא זווג ישראל עם לאה במנחה. ולפי שהם מן החזה ולמעלה, אין שם מקום התפשטות אל החו"ג. ולכן החסדים מתקבצים בזרוע ימין, והגבורות בזרוע שמאל. והם נקראים ב' טפות לבד. ולהיות זווג דמנחה עם לאה, שהם דינים קשים לכן היו כנגדם הרוגי לוד, והם שני אחים פפוס ולוליאנוס. וגברה מעלתם להיותם מבחי' ישראל ולא יש שם יסוד ניכר ממש, ולכן אין להם רבי ויסוד מיוחד:

זווג הה', והוא האחרון שבכלם, הוא יעקב ולאה קודם חצות לילה, ואלו הם דינים גמורים, ואלו הם הרוגי ביתר. והיסוד שלהם הוא ר"א המודעי ע"ה, שנהרג בביתר כנודע. ודע, כי כל אורות הנשמות של בני ישראל, יש להם לבושים מפנימיות וחיצוניות, שהם ממוחין ואיברים, היורדים ונעשים טפות זרע, ממיני היסודות הנזכרים, שלא ע"י קרי:

והנה יש חלוק והפרש בין אלו החמשים טפות או יותר הנזכר, של חמשה זווגים הנז', לכל שאר הנשמות. ויש להם מעלה גדולה ועצומה מכל השאר, לפי שכל שאר הנשמות הם באים שלא ע"י קרי, אלא ע"י זוג

מן אתערותא דנוקבא, שמתעוררת אל הזווג ומתאוה אליו, ואחר כך מתעורר גם הוא, ולכן כיון שהזכר לא היה בו התעוררות מרצונו, אלא שנתעורר על ידה. לכן אותם הטפות של החו"ג הנמשכות בזווג ההוא, אינם נמשכות מהדעת עצמו שלו, רק מן החו"ג שנתפשטו בו למטה בשש קצותיו, אחר שנתלבשו ונתעכבו שם למטה. אבל אלו הטפות הנז"ל, להיותם נמשכים מבלי התעוררות הנקבה כי הם טפות קרי כנז"ל ודאי שמאתערותא דדכורא לחודיה נפקו. והזכר אותה נפשו להזדווג בנוקביה ולא מצאה, כי היתה למטה בבריאה או כיוצא, ואז יצאו לבטלה. וכיון שהם באים מאתערותא דדכורא, ודאי שהם גדולים מאד, ואינם נמשכים אלא ממוח הדעת עצמו של חו"ג אשר שם למעלה, כי שם מקום התעוררת התאוה. וכאשר יוצאים מהיסוד, לא ירדו מתחלה ונתלבשו בשש קצוותיו של הזכר, רק עברו משם דרך מעבר בלבד, ויצאו מן היסוד. ולכן מעלת אלו הנשמות הם גדולה לאין קץ, על שאר הנשמות:

והנה כל זה שאמרנו, הוא בענין הלבושים והכלים של הנשמות עצמם הנקראים אורות, שמהם נעשה רמ"ח איברים, שהנשמה מתלבשת בהם. ולפי שגם בחי 'אורות הנשמות של כל אלו הנז"ל כלם, הם ג"כ ע"ד הנזכר, מבחי 'הדעת עצמו, ולא מן התפשטות למטה, לכן נתנו להם אלו הלבושים, שהם הטפות הנז', שהם מן הדעת ג"כ. והנה אע"פ שביארנו, כי יש קשר אמיץ בין כל אלו הטפות הנז', כל זה היא בבחי 'הטפות והלבושים. אבל אורות הנשמות עצמם שלהם, כל אחד הוא מן השרש שלו, אבל כלם הם מבחי הדעת עצמו, רק שאינם קשורים ואינם משרש אחד:

גם דע, כי באלו הטפות עצמם, שהם בחי 'הלבושים, יש בהם פנימיות וחיצוניות, כי יש טפות שנמשכות מן החיצוניות, שהוא הלבוש של נה"י דאבא או נה"י דאימא, שבז"א או ביעקב, ויש טפות שנמשכות מן פנימיותם, שהוא מן המוחין עצמם, שבתוך נה"י דאבא או אימא וכו'. והנה כל הנז"ל, הם טפות לבושים מן הפנימיות, שהם המוחין ממש. ועוד יש טפות אחרות דוגמתם ממש בכל הנז"ל, אלא שהם מבחי ' טפות החיצוניות של הלבושים הנז'. אבל גם הם נמשכות מן הדעת עצמו למעלה, אלא שהם מבחי ' החיצוניות, שהם הלבוש דנה"י דאבא וכו' כנז"ל. ולא ביאר לי מורי זלה"ה מי הם, רק אותם של הזווג השלישי, כמו שנבאר בעהי"ת:

והנה כל בחי 'אלו הטפות הנז"ל, הם הנקראים בדברי הנביאים, בלשון שארית, ואותם שהם מבחי 'ישר נקראים בלשון שארית, כמש"ה שארית ישראל לא יעשו עולה וגו' ואותם שהם מבחי 'יעקב, נקראים בלשון יעקב, כמש"ה והיה שארית יעקב בגוים וגו'. ויש חמשה בחי 'כנז"ל בחמשה הזיווגים, ולכן כנגדם נזכרים בדברי הנביאים פעמים רבות, שארית ישראל ושארית יעקב:

ואבאר ענין אלו החברים של מורי ז"ל. דע, כי אע"פ שסדר מעלת הטפות הנז"ל, כבר נתבאר למעלה. אמנם דע, כי אלו הטפות של הזווג הג', של יעקב ולאה אחר חצות לילה, הם אחרונים מכלם, לענין ביאתם בעה"ז, אעפ"י שאין זה סדר מעלתם כנזכר. ולפי שהם באים בגלות זה האחרונים, נרמזו בנבואת ישעיה הנביא, בפסוק משא דומה אלי קורא משעיר שומר מה מלילה שומר מה מליל וגו'. כי נבואה זו, היא על גלות האחרון הזה, כנזכר בזוהר. וכבר ידעת, כי ליל הוא קודם חצות, ולילה הוא אחר חצות, כנזכר בזוהר פרשת בא. והם ב 'כתות הנז', של החברים שבישיבת מורי זלה"ה ובכלם הם מן זווג שלאחר חצות לילה. אלא שקצתם הם מכללות חצי לילה הראשונה כנז"ל, וכנגדם אמר שהשכינה צועקת מתוך גלותה בישובה בשעיר, שהוא גלות אדום, ואומרת לשי"ת, שומר מה מלילה שומר מה מליל, שהם הכת האחת שהיא מן הזווג שלאחר חצות הנקראים לילה. וכן שומר מה מליל, מה תעשה מאלו הכת השנית, שבאים מחצות הלילה הראשונה, הנקרא ליל, רק שיצאו בחצות לילה האחרונה כנז"ל. ומשיב לה הקב"ה, אמר שומר אתא בקר, שהם אותם הארבעה הנולדים מזווג קדרותא דצפרא. וגם לילה, הם העשרים הנולדים מזווג שלאחר חצות הנקרא לילה:

ואמר עוד אם תבעיון בעיו, כי להיות הכיתות האלו בדרא בתראה של המשיח, הם צריכים להרבות בתשובה, ולהרבות בשאלות ותחנונים ותפלות. גם פסוק של שאר ישוב שאר יעקב אל אל גבור אמר ב ' פעמים שאר, כנגד ב 'כתות אלו. וא"ל מורי זלה"ה, כי כיון שאני ואלו החברים כלנו הם מן בחי 'זווג שלאחר הצות, שלפיכך נזהר מאד לקום ממש בחצות הלילה, ושזה יועיל לנו מאד, ומאד הזהירנו בדבר הזה:

והנה אמר לי מורי ז"ל, כי אלו החברים יבלנו, לא יתקיימו כלם, ועדיין צריכים ברור להתברר ולהחליף ולשים אחרים במקומם קצת מהם, וכמו שאבאר בעהי"ת, ואכתוב עתה את החברים הנכנסים עמנו ללמוד, אע"פ שאיני יודע אותם שיתחלפו אחרים במקומם. הכת שלי, שהם שלאחר חצות לילה ממש,

אלו הם, אני הצעיר חיים ויטאל. ה"ר יונתן סאגיס ז"ל. מהר"י ארזין ז"ל. מהר"י הכהן ז"ל. ה"ר גדליה הלוי ז"ל. ה"ר שמואל אוזידא. ה"ר יהודה משען. ה"ר אברהם גבריאל. ה"ר שבתי מנשה. ה"ר יוסף ן ' טבול. ה"ר אליא פלקין. והנה הכת הזאת, היא מפנימיות המוחין של הדעת כנז"ל:

ויש עוד כת אחרת כנגדה, והם מן הלבושים של נה"י וכו', שנקראים חיצוניות הלבושים כנז"ל, והם אלו, מורי הר"ם אלשיך. וה"ר משה נאגר"ה. וה"ר יצחק ארחא. וה"ר שלמה אבסבאן. וה"ר מרדכי גאליקו. וה"ר יעקב מסעוד ז"ל. וה"ר יוסף אלטון ז"ל. וה"ר משה מינץ ז"ל. וה"ר משה יונה. וה"ר אברהם גואקיל ז"ל:

והכת השנית, שהם מפנימיות המוחין ג"כ של הדעת, מזווג אחר חצות, אלא שהם מבחי 'קודם חצות כנז"ל, הם אלו, הרי"ט צהלון. ה"ר יוסף הכהן. ה"ר יעקב אלטראץ. וה"ר דוד הכהן. וה"ר יצחק קרישפי. וה"ר שמעון אורי. ואחיו ה"ר ישראל אורי ז"ל. וה"ר אברהם ארובץ. וה"ר משה אלשיך ז"ל. וה"ר ישראל הלוי. וה"ר יוסף קנפיליאש. וה"ר יהודה אשכנזי. וה"ר נפתלי אשכנזי. שהיו קרובי מורי זלה"ה. וכבר אמרתי שאיני יודע זה בפירוש אם כל אלו הנזכרים הם מכללם, אבל דרך כללות שמעתי מן מורי ז"ל, על שלשה חברות אלו:

ועוד כת רביעית, שהם הלבושים של חצוניות, והם כנגד כת שנית דפנימיות הנז', והם אלו, ה"ר אברהם הלוי. ה"ר משה משמש. ה"ר יאודה רומאנו. אבל דרך פרטיות לא שמעתי ממורי ז"ל, רק בענין החברים של הכת שלי הראשונה. והנעל"ד היותר אמיתי בענין כת השנית של הפנימיות, הם, הרי"ט צהלון. וה"ר יעקב אלטראץ. וה"ר יצחק קרישפי. וה"ר ישראל הלוי. וה"ר משה אלשיך. וה"ר דוד הכהן. וה"ר יוסף הכהן. וה"ר אברהם ארובאץ. וה"ר יוסף קנפילאש. גם ה"ר אליא אל מרירי אע"פ שלא נכנס עמהם, נ"ל שהיה מכללם. וה"ר שמעון אורי, נ"ל יותר בפירוש שלא היה מכללם:

ובענין כת הזקנים שהיא כנגד הכת שלנו אלא שהיא מן החיצוניות כנז"ל, נ"ל שמורי זלה"ה מהר"ם אלשיך, היה כנגד בחינתי. והנה מורי ז"ל, היה רוצה להכניס עמנו בחברתינו, למהר"ם אלשיך, והר"ם נאגר"ה, ולה"ר יעקב מסעוד, ולה"ר שבתי מיוחס. וא"ל, כי אלו הם מן אותם שתי טפות, שהם של אשמורת הבקר, אלא שהם מבחי 'קודם חצות, אלא שהם באשמורת ולכן אפשר להם להתחבר עמנו. גם ענין פרטיות שלנו לא ידעתי מי הם אותם שהם באשמורת הבקר של הזווג דאחר חצות ממש. גם אני מסופק, אם מאלו הארבעה הנזכרים יש בהם שנים שהם מכלל כת שלנו ממש, לפי שלא נכנסו בחברתי רק עשרה, וצריכים להיות שנים עשר. והשנים האחרים הם מקדרותא דצפרא של קודם חצות באחר חצות. והנה ב 'ימים קודם שנפטר מורי ז"ל א"ל, כי אפילו אותם החברים שהיו בכת הא 'עמדי, היו צריכים להתברר ברור אחר, ויכנסו אחרים תחת קצת מהם. וסוד הענין הוא, ע"ד מה שביארנו בפסוק אם רעב שונאך האכילהו לחם, כי הנה אלו החברים אינם שלימים ר"ל שיש בהם, מי שיש בהם מעוט מן אותה בחי 'של הלבוש הנשמה המעולה הנז"ל, שהם מן הטפות שלאחר חצות כנז"ל, ואין כלם שוים בהם, כי יש מהם שרובו טוב ומעוטו רע, ויש מהם שרובו רע ומעוטו טוב, ויש בינוני, וכיוצא בזה יש כמה מדרגות, וא"ל כי אותם שרובם טוב, ישארו כך בודאי, כי אותם האחרים אשר רובם רע ומעוטם טוב, יקחו הרע של הנזכרים, ויתנו להם הטוב שבהם, ואז ישארו אלו כלם טובים, ואלו כלם רעים:

וא"ל מורי ז"ל, כי זהו היה כונתו לקבץ אותם, כי ע"י החברה והאהבה שיש בין החברים, ימשכו זה בזה, וילך הטוב אצל מי שרובו טוב, ויושלם ממנו. וילך מעוט הרע ויצטרף עם מי שרובו רע, ואז אותם כלם שהם מבחי 'הרע ילכו, וישארו האחרים שהם שלימים מבח "הטוב:

וא"ל מורי ז"ל, כי לסבה זו צריך האדם מאד מאד שיתחבר עם אותם הרשעים אשר רובם רע ומעוטם טוב, להחזירם בתשובה, כי ע"י זה יקח הוא הטוב אשר בהם. ובפרט אם פגע באיזה אדם שיש בו חלק הטוב שחסר בו משרש נשמתו עצמו, שיקחנו ויושלם בו. ולכן הזהירני מורי ז"ל במאד מאד, לאהוב את החברים הנזכרים שלי, וללמדם, כי ע"י זה אברור חלק הטוב שלי המעורב בהם, ואקחהו, ואשתלם אני. ואמנם מי שהוא בינוני וממוצע, זה תלוי כפי מעשיו, ואם ירצה יהיה כלו טוב, או להפך:

וא"ל מורי ז"ל, אז ביום הנזכר, כי ה"ר אליא פלקון ז"ל, היה מעשיו ממוצעים, וז"ס מ"ש חז"ל על פסוק 'מי יפתה את אחאב וכו' וארז"ל אחאב שקול היה, ומפני זה לא יכלו וכל צבא השמים עומדים עליו וגו', להענישו, עד שיטה לצד הרע. ובעוד שקול לא יכלו להענישו. וגם מן אחאב עד הר"א פלקון, שהם משרש א', נשאר תמיד בינוני ושקול. וזהו הטעם שהיה מורי ז"ל רצה לסלקו מתוך חברתינו ולא היה מסיר אותו להיותו שקול, עד שאירע אותו הכעס הגדול בע"ש עם הר"י ארזין ז"ל, ואז התחיל ונטה לצד הרע, אבל

עכ"ז היה מעוטו טוב עדיין ,ואז הוסר מחברתינו .ועל מהר"י ארזי"ן א"ל ,שאם היה בא אביו לצפ"ת תוב"ב בשנה ההיא ,שגם הוא יהיה נפסד ,ומלבד זה גם בו ביום שדחה להר"א פלקין ז"ל ,היה רוצה לדחותו בודאי גם הוא:

ה"ר יונתן סאגיס ז"ל ,רובו טוב ואין בו ספק שיטה לצד הרע .ה"ר גדליה הלוי ז"ל ,ג"כ רובו טוב ואין בו ספק .הר"י הכהן ,היה רובו טוב ,ויש בו ספק ,ולא מפני חסרון האמונה במורי זלה"ה ,רק סיבה אחרת , ולא רצה מורי ז"ל לפרשה .ה"ר שמואל אוזידא ז"ל ,רובו טוב ,ויש בו ספק שיחזור בו .ה"ר אברהם גבריאל ,וה"ר שבתי מנשה ,והרב יאודה משען ,וה"ר יוסף ן 'טבול מגרמי ,נדחו לגמרי .אבל בהר"י משען יש קצת ספק עדיין .ולי הצעיר חיים א"ל מורי ז"ל ,שהיה עתיד לבא אלי נסיון גדול אחד ,אם אעמוד באהבת מורי ז"ל .אח"כ א"ל מורי ז"ל ,שכונתו היה להשליך כל החברים ,ושלא ישאיר עמו אלא שלשה או ארבעה בלבד:

וא"ל מורי ז"ל ,כי אני מחוייב לזכות לחייביא ,יותר משאר בני אדם ,לפי שכל הרשעים שבדור הזה ,הם בחי 'הערב רב ,אשר רובם או קרוב לכלם הם משרש קין ,שנתערבו נצוצותיו הטובות ברע ורובו רע ולכן אני מחוייב לתקנם כי הם מן השרש שלי .ולא די זה ,אלא אפילו הרשעים של הדורות של הראשונים שכבר עברו מימי קדם ,שהם בגיהנם ,יכול אני לתקנם ע"י מעשי ,ולהעלותם מגיהנם ולהכניסם בגופות שיחזרו לבא בעולם הזה להתקן .והסבה היא ,לפי שנפשי מן העקריות שבשרש קין ,וגם שאני באתי עתה בדרא בתראה כנז"ל .וגם כי אני באתי מבחי 'הטפות העליונות ,שהם מן המוח של הדעת ממש, ולא משש קצוות המתפשטים בגוף ,ולכן יש בידי כח אל הנזכר אם ארצה להיטיב מעשי יותר ,ואמר כי לסבה הנזכרת ,אם אני הייתי מזכה לחייביא שבזה הדור ,הרו שומעים לקולי מאד ,והיו דברי נכנסים באזניהם , ובאותו שבוע עצמו שנפטר ,למד לי מורי ז"ל יחוד א ,'להעלות ע 'נצוצות שנשתיירו עתה עדיין בגיהנם בין הקליפות ,והם מן שרש קין ומשרש נפשי .והזהירני ג"כ מן קצת דברים כמו שאכתוב ,ולמדני להעלותם על ידי שרשיהם ,אשר הם מיוחדים עמהם:

וזה עניינו ,הנה הם ז 'בחינות ,ובכל אחת קצת נצוצות ,והם כנגד שבעה ספירות וזה סדרם ,קרח בחסד , ובו שלשה עשר נצוצות .יתרו בגבורה ,ובו ששה נצוצות .יובל בת"ת ,ובו ט 'נצוצות .דתן ואבירם בנצח והוד ,ובהם י"ב נצוצות .יבל ביסוד ,ובו שמנה נצוצות .למך במלכות ,ובו כ"ב נצוצות .וצוני להעלותם ע"י שרשיהם ,והם אלו ,קרח עם אלישע הנביא .יתרו עם ריב"ז .יובל עם רב יהודה הנדואה .דתן ואבירם עם רבן גמליאל .יבל אם באלי הנזכר בגמרא .למך עם רב מלכיו:

וצוני להעלותם על ידי ז 'מלאכים ,והם ,אוריאל ,רפאל ,גבריאל ,מיכאל ,נוריאל ,ר"ת ארגמן ,אכתריאל , מטטרון .וכלם בנקודיהם ,כל אות ואות מכלם ,נקודה בשתי נקודות שב"א קמ"ץ:

וצוני שאזהר מכמה דברים המתייחסים אליהם ,והם ,עין .אזן .פה .הסתכלות ברע חוטם .ושיחה בטילה . וידיעה בחכמת האמת מאד ,כל מה שאוכל .וצוני להעלותם ע"י כונות קצת שמות:

וראה והבן כי כל נצוץ ,הוא י 'אחת ,כי כל נשמה כלולה מי"ס ,ולכן י"ג נצוצין כנגד שם ק"ל דאלפי"ן ,וי"ב נצוצין כנגד ק"כ צרופי אלהים ,וכן כלם עד המלכות ,שהם כ"ב נצוצין ,כנגד כ"ב אותיות במלוי הוי"ה אדנ"י:

ונלע"ד ,כי שרש נפשי ביחוד ,הוא עם ריב"ז בגבורה ,ולכן אסדרם כפי מה שסדרם מורי ז"ל בקצור ,כל א ' בפני עצמו ,ואלו הם ,קרח בחסד ,י"ג נצוצין .אלישע .יו"ד ,יו"ד ה"א ,יו"ד ה"א וא"ו ,יו"ד ה"א וא"ו .ה"א , עין ,חוץ לארבע אמות .חסד מיכאל אוריאל .דתן ואבירם ,י"ב נצוצין .רבן גמליאל ,ק"כ צרופי אלהים , הסתכלות בדעה .נצח הוד ,רפאל גבריאל .יתרו ששה נצוצין ,ריב"ז ,יה ,יוד הא ואו הא ,אוזן משמוע לשון הרע ,שיחה בטילה ,גבורה .מיכאל .יבל שמנה נצוצין .באלי .יה אדני ,חוטם ריח מבואות המטונפות ,וריח עריות .יסוד ,נוריאל .יובל ,ט 'נצוצין ,רב יהודה הנדואה ,יהוה אדני ,פה שיחה בטלה ליצנות ,ת"ת , אכתריאל ,למך כ"ב נצוצין ,רב מלכיו ,יוד הא ואו הא ,אלף דלת נון יוד .ידיעה ועסק בחכמת האמת , מלכות מטטרון:

גם צוני שאזהר מכמה דברים אלו ,פסיעה גסה .גאוה .מעוט אכילה .כונת תפלה בברכת השיבה להזהר בכבוד החברים .מלח להיות על השלחן שלא לשתות מים אחר המזון .בברכת הנהנין .שופטינו:

גם הזהירני עוד לזה בעת נקדישך ,לכוין ולחבר הרגלים ,ולכוין בשם אבגית"ץ כנז"ל ,וכמבואר במקומו ולכוין בעת לבושי של שבת ,בשם זהרריאל ,כמבואר במקומו .ושלא ליגע בזקן להסיר ממנו שום שער , אפילו דרך עסק .ולכוין ששני פעמים זקן ,הם שדי ,כנזכר במקומו .ושלא לחבר ולשלב עשר אצבעות יד

ימין ושמאל אלו עם אלו .ולכוין בשם אהו"ה ,שהוא בגימטריא אצבע כמבואר במקומו) .הגהה - אמר
שמואל ,בהיותנו מונים הו"ה ביודי"ן והם ב"ן ואלף קי"א הרי כמספר אצבע קס"ג .(ולהזהר שלא יגעו
הרצועות של התפילין בקרקע ולכוין כי רצועה בגי 'ש"ע ,במספר ב 'פעמים א"ל במלואו ,שהוא הק"פ
כנזכר במקומו ולהסתכל בכוס של ברכה ,ולכוין במים שאתה נותן בתוך היין ,שהוא בגימטריא ט 'יודי"ן ,
שיש בארבעה שמות ע"ב ס"ג מ"ה ב"ן .ע"כ הוא מה שאמר לי ביום הנז"ל ,ג 'ימים קודם שחלה ז"ל:
עוד א"ל מורי ז"ל ,שאזהר מאד לקום בחצות לילה ,לסבה הנז"ל שאני מזווג יעקב ולאה אחר חצות ,ואם
איזה פעם לא הייתי יכול להיות נעור כל חצות אחרונה ,שאקום ואעשה הסדר הנודע ,ואחזור לישן ,ואקום
קודם אילת השחר עכ"פ ,שהוא זווג קדרותא דצפרא הנז"ל:
עוד א"ל מורי ז"ל ,כי עתה כבר התחלתי לתקן פגם עון קין ,ולכן כשאני מחשב באותו סדר שסדר לי מורי
ז"ל ,שאכוין בעת שמצולות ים גוברים עלי להעציבני ולהחטיאני ,לכוין בנוצר חסד לאלפים כנודע ובמלת
לאלפים ,שאכוין לשם אדנ"י ואלהי"ם ,שהם ב 'אלפי"ן .והם כך בגימטריא ,וא"ל כי בזה השם של אלהים
הנזכר ,יהיה מלואו אלפי"ן ,והוא בגי 'ארץ .וזה אכוין תמיד בכל יום ,ואהיה מכוין בו תמיד ,ומחשב בו ,
ויועיל לי מאד ,ובפרט ביום שאעסוק בתורה ,אני צריך להזהר יותר בזה הענין .וסוד הענין הוא ,לפי שקין
הביא זרע פשתן וכבר ביארנו ענינו באורך כי הוא מכחיש כח הקרקע ומה שהיתה המלכות נקראת ארץ ,
חזרה להיות יבשה ,ולכן נגזר על קין נע ונד תהיה בארץ .והנה שם אלהי"ם דמלוי אלפי"ן כנזכר הוא
במלכות ,בזמן שנקראת ארץ ,שהוא כנוי לשם הנזכר .ותכוין לתקן פגם שנפגמת לעשותה יבשה ע"י
הפשתן ,ואתה חוזר לתקנה ולעשותה ארץ ע"י מלוי זה .והנה כל החיצונים נדבקים בקליפת הרע שנדבק
בקין ,וכלם הם רוצים להדביק ולהשיג אות אלף שבמלוי אות ה 'של אלהים הנזכר ,ואינם יכולים להשיגה:
עוד א"ל מורי ז"ל, כי עתה אשתי מעוברת ,ואם תהיה נקבה ,לא יהיה כמוה במציאות בשכל כ"כ גדול .
ואם יהיה זכר ,לא יהיה כמוהו בעולם ,ולא ימצא בכל המציאות אהבה כ"כ עזה מן האב לבן ,כמו שתהיה
לי עמו ,ושהוא עתיד ללמדני חכמת הקבלה ,ואינו מן השרש שלי ומדרגתו גבוהה שלשה אלפים מדרגות
למעלה ממדרגתי ,ולעולם לא יתפרד מן השרש שלי ,אפילו לאחר התחיה ,כמו שביארתי במקום אחר ,כי
ביש הבדל חמש מאות מדרגות או יותר בין האב לבן ,הם נעשים שרש אחד ,ובפרט אני עמו ,לשתי
בחינות: האחת בחי 'אב ובן ,והשנית בחי 'רב ותלמיד ,ויהיה לו קשר עמי להיות רב שלי
עוד צוה אותי ,שאזהר מאד לומר אחר עלינו לשבח ,ועל כן נקוה לך ,פסוק והיה ה .למלך על כל הארץ .
ואכוין שמתחיל באות ו ,'ומסיים באות ד ,'והוא בגימטריא עשרה .ושאכוין למש"ה ,הלא אנכי טוב לך
מעשרה בנים ,ואכוין להאיר ולהמשיך אותם העשרה בנים בלאה ,וכמו שנבאר באותו הפסוק:
עוד צוה אותי יחוד אחד שאעשה אותו בליל שבת ,ונראה לי שגם לילי החול יועיל ,וזו כונתו בקצור ,
שאדבק ואקשר נפשי) ,הגהה - נל"ש ,שצ"ל נשמתי במקום נפשי ,(בנפש שמעון הפקולי ,ואכוון לקשר
בחי 'נשמתי בנשמתו בעולם הבריאה ,וזה ע"י שם אכתריאל כלו נקוד בקמץ ,ואכוין לקשר נשמתי
בנשמתו ,בכל עשר ספירות דבריאה .ולכן צריך לכוין שם הנזכר עשר פעמים ,בי"ס דבריאה .ותמיד
אקשר נשמתי בנשמתו ע"י זה השם .אחר כך אכוין לקשר רוחי ,ברוח ריב"ז ,בעולם היצירה ,ע"י שם
חפניאל ,כלו נקוד בפתח .ואכוין שם זה עשרה פעמים ,בי"ס ביצירה ע"ד הנז"ל .ואחר כך אכוין לקשר
נפשך) ,הגהה - נל"ש ,שצ"ל נפשי (בנפש רב ייבא סבא בעולם העשיה ,ע"י שם יוהך ,כלו נקוד בצירי ,
ואכיון שם זה עשרה פעמים בי"ס דעשיה ע"ד הנז"ל .וכאשר אכוין בשם זה של יוהך ,צריך לצייר אותו
בצורת אדם אחד ,ותנוק מורכב על כתפו ,ושם יוה"ך כתוב על לבו .והנה ר"ת של שלשה שמות אלו ,הם
אח"י ,בגימטריא י"ט ,והם סוד הי"ט ברכות ,שסדר שמעון הפקולי לפני ר"ג .וא"ל מורי זלה"ה ,כי בעת
ההיא הייתי יכול לקשר נשמתי עם שמעון הפקולי אפילו בעולם הבריאה ,ע"י איזו מצוה ,או איזה תקון
שיש בי ,ויש בי כח להתדבק בו אפילו בעולם הבריאה .אבל עם ריב"ז ,לא הייתי יכול להדבק בו רק
בעולם היצירה בלבד ,וזה כפי המצות שיש לי ,אשר על ידם יכול להדבק בו .אבל ברב ייבא סבא ,אין בי
כח עדיין להדבק בו ,אלא בעולם העשיה .ונמצא כי אין הדבר תלוי במדרגה ומעלת הצדיקים הנז ,'רק כפי
המצות הסגוליות אשר עשיתי ,שעל ידם נוכל להתדבק בזה יותר מבזה ,כי יש מצוה אחת אשר עשאה
רב ייבא סבא ,ואני עשיתיה דוגמתו ,ולכן נתקשרתי עמו בעולם העשיה .ויש מצוה אחרת שעשאה ריב"ז ,
ואני עשיתיה ג"כ בחשק גדול מאד ,ולכן ע"י אני יכול להדבק עמו אפילו בעולם היצירה .וכן עד"ז לשמעון
הפקולי .ושמעון הפקולי אינו ממש מן השרש שלי ,אבל הוא מן אותו הכת אשר נכנסו ונתקשרו בהיכל
אהבה ,דוגמת ר 'עקיבא ,כנזכר בזוהר פרשת פקודי בהיכל הנזכר .וזה שמעון הפקולי הוא אחד מהם ,

ובענין זה יש להם התקשרות זה עם זה:
עוד א"ל מורי ז"ל, כי בהיות נצוצות שרש קין בתוך קליפת סיסרא, כמבואר שם אצלינו, ושם היה נשמת ר' עקיבא, כי לכן נולד מבני:
בניו של סיסרא כנודע:
וא"ל, כי גם נפשי היתה נתונה שם:
עוד א"ל, כי בעת שאשכב בפסוק בידך אפקיד רוחי, בשם הוי"ה אשר בפסוק זה, שאכוין שהיא במלוי ההי"ן, הנקרא שם ב"ן. ובפרט לי, שאני מגולגל כפול, כי יש אתי חלק נפשי, וחלק ר' עקיבא. וגם שאזהר שאהיה תמיד בכל עת יראת ה', שהוא שם זה של מלוי ההין על פני. ולא אסירהו מלבי תמיד, כי שם זה נקרא מערת המכפלה, כי היו"ד היא ב' יודי"ן, וה"ה ב' ההי"ן, והו"ו ב' ווי"ן, וה"ה ב' ההי"ן:
עוד הזהיר אותי מורי ז"ל מאד, בענין סדר תפלה לדוד, הנאמרת אחר קדושת ובא לציון, שאומר אותו בכונה גדולה, לפי שעיקר הארתי הוא מן היצירה, לפי שכל המזמורים הם בעולם היצירה, ומשם שרש נשמתי והשגתי, כי כל המזמורים הם בחי' גבורות כנודע, והנה נשמתי היא מן הגבורות כנודע:
עוד בכונת התפילת של שחרית, בברכת אב הרחמן שמע קולנו, ביארתי שם כונה אחת בענין זו ההוי"ה אשר כאן וע"ש. ותדע נא, כי הוא מוכרחת אלי, והיא לעלות האדם במעלה ע"י כונה זו:
עוד ביארתי שם, כי מה שיכוין האדם בקימו בחצות הלילה, לבכות ולהתאבל על החרבן, העיקר הוא לפי שהנקודה העצמיית והשרשית של רחל, מתחלת אז בעת חצות לילה ממש, לרדת בעולם הבריאה וסבת ירידתה בגלות הוא, ללקט נצוצות הנשמות שנתפזרו בין הקליפות, ולכן אנו בוכים ומצטערים על גלות השכינה, כי אנו גרמנו לה שע"י חטאנו, הרכבנו טוב ברע ורע בטוב כנודע. וא"ל מורי ז"ל, כי בפרט מי שיודע בעצמו שהוא משרש קין, אשר זוהמת הנחש מתרבה בו, ובזוהמא ההיא נטבעים הנשמות הטהורות, ולכן ידו במעל הזה יותר משאר בני אדם, ולכן הזהרני מאד מורי ז"ל בענין בכיה זו, שאני מוכרח יותר משאר בני אדם:
ספר לי ה"ר יצחק הכהן ז"ל, כי בעת פטירת מורי ז"ל, כשיצאתי מאצלו, נכנס הוא אצלו, ויבכה לפניו ויאמר, וכי זו היא התקוה שהיינו כלנו מתאוים בחייך, לראות טובה ותורה וחכמה גדולה בעולם וישיבהו אלו מצאתי אפילו אחד בלבד צדיק גמור בכם, לא סלקוני מהעה"ז קודם זמני, ועודנו מדבר עמו, שאל עלי ואמר היכן הלך חיים, וכי בשעה כזאת הלך מאצלי, ויצטער מאד, והבין מדבריו כי היה ברציני למסור לו איזה דבר סתר, אז אמר לו מה נעשה מכאן ואילך, ויאמר תאמר לחברים משמי שמהיום והלאה לא יתעסקו כלל בחכמה זו שלמדתים, כי לא הבינו אותה כראוי, ויבאו ח"ו לידי כפירה ואבוד נפש. ואמנם הרח"ו לבדו יעסוק בה לבדו בלחישה בסתר, ויאמר וכי ח"ו אין עוד לנו תקוה, ויאמר לו, אם תזכו אני אבא לכם ואלמדכם, ויאמר לו איך תבא ותלמדנו אחר שאתה נפטר עתה מהעה"ז, ויאמר לו אין לך עסק בנסתרות, איך תהיה ביאתי לכם, אם בחלום אם בהקיץ, אם במראה, ותכף א"ל קום צא מהר, כי אתה כהן, והגיע זמני, כי אין פנאי להאריך בשום דבר, ויצא מהר, וטרם שיצא ממפתן הבית, פתח פיו, ויצאה נשמתו בנשיקה זלה"ה:
הגהה - אמר שמואל עד כאן הגיעו לידי בקונטרסים כל מה שאירע לאבא מארי עם רבו זלה"ה, מיום (דעתו אותו, עד יום שנפטר לחיי העה"ב. וכמו כן אירע לי עם אבא מארי זלה"ה ביום פטירתו. גם הוא אמר לי שלא אפחד מכלום, כי כל מה שארצה אשאל ממנו בקברו, והוא ישיב לי, וכן אירע לי כמה פעמים, ששאלתי על קברו כל מה שרציתי, והשיב לי כל שאלתי, זכר צדיק לברכה:
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Chapter 40
אמר שמואל ,עוד מצאתי קונטרס קטן בין אמתחותי ,ממקצת לשונות מספר התקונין ומספר הזוהר שהם צריכים עיון ,והנה לא רציתי לסמוך להניחם על ראשי ,או להגיה אותם במקומותם ,שמא הלקט ההוא יהיה ח"ו שכחה ,לכן אמרתי אשימם בספר ויוחקו ,והיה כל מבקש אותם יבא לבקש אותם במקום הזה , וזה החלי בעזר אל גואלי:
בספר התקונין תקון כ"ב דף ס"ה ע"ב שורה כ"ג ,וז"ל ,כי בשמחה תצאו ובשלום תובלון .בשמחה סליק לחשבן אדנ"י ,בר מאת ש 'דאיהו תלת מאה .ואתון בשמחה איהי מחשבה .ש 'איהי תלת אבהן .בחמה איהי ה"ס ,ואיהו שכינתא וכו 'וקשה דאתוון בחמה סלקי נ"ה ולא ס"ה ,וצ"ע .אמר שמואל ,גם בדפוס המגיה תמה בזה .ואני חדשתי ,שמא אותיות בחמה במילואם שהם עשרה ,וזהו החשבון כזה ,בי"ת חי"ת מ"ם ה"א הרי נ"ה ועשרה:
שם בספר התקונין תקון מ"ז דף פ"ו ע"א ,בשורה כ"א ,וז"ל ,נעשה אדם ,דא פקודא למגזר ית גיורא ,ואי איהו מקיים יבום וחליצה ,איהו בצלמנו כדמותנו .וקשה דאי לא הוו תרווייהו הורתם ולידתם בקדושה , קייל"ן דאין האחד מייבם או חולץ לאשת אחיו .ואי הורתם ולידתם בקדושה ,לא הוי גיורא ,אלא ברייהו דגיורי וישראל גמורים הם ,וצ"ע:
בספר הזוהר ,בפרשת וירא דף ק"כ ע"א ,שורה י"ח ,וז"ל ,וירא את המקום מרחוק דא יעקב ,כמה דאתמר מרחוק, דלא זכה ביה וכו 'ראיה בעינוי ,דהא כד אתא יעקב ,מית הוה אברהם ,ואסתלק מעלמא ,כשנדקדק בשנותיהם ,תמצא יעקב בן י"ג שנים כשמת אברהם ,וכן ארז"ל על פסוק ויזד יעקב 'תימא ,וכו .נזיד ,תבשיל עדשים היה לאבלו של אברהם שנסתלק ה 'שנים ,כדי שלא יראה לעשו יוצא לתרבות רעה, בשנת הי"ג .וי"ל עם הנזכר ,כי עד דכתיב ויגדלו הנערים שהיו בן י"ג שנה גמורים ושלימים ,אז ניכר היות עשו הרשע ,ויעקב איש תם יושב אהלים .וקודם זה איננו ניכר ,וזו היא הראיה שלא ראהו אברהם שלם כפי הצורך ,אכן ראיה גופניית ודאי ראהו:
שם בספר הזוהר פרשת תולדות דף קל"ה ע"א שורה ל"ב ,וז"ל ,השתא דמית אברהם ,דיוקניה הוה ביה , ואשתאר ביה ביצחק ,דכל מאן דחמי ליה ליצחק ,הוה אמר דא אברהם וכו 'וקשה כי רז"ל אמרו שלעולם היה יצחק בדיוקנו של אברהם ,מפני הליצנים שלא יאמרו מאבימלך נתעברה שרה .והכא אמרו ,דהשתא דמית אברהם אשתאר ביה דיוקניה ,וטז"ס ויברך אלהים את יצחק בנו ,כי הברכה הזו היתה ,שנשארה דיוקנו בו להעיד שהיא בנו ,וזהו מלת בנו שהיא מיותרת ,ואחר שכתוב ויברך אלהים וגו 'סמיך אברהם הוליד את יצחק ,לפרש מה ענין הברכה הנז 'ועוד קשה מלת אע"ג שאמר למעלה מזה ,וז"ל ,אר"י מ"ש דעד הכא לא כתיב בן אברהם ,והשתא אמר ,אלא אע"ג ויברך אלהים את יצחק בנו ,השתא דמית אברהם .וא"כ קשה מלת אע"ג ,שהיא להפך והיל"ל משום דכתיב וכו 'וצ"ע:
שם בספר הזוהר בפרשת ויצא דף קנ"א:
ע"א שורה כ"ז ,וז"ל ,ר 'חייא ור 'חזקיה הוו יתבי תחות אילני דחקל אונו וכו 'אמר השתא אתינא לאודעאה ,דירושלם קריב איהו לאתחרבא וכו 'וקשה ,דהא ירושלם אתחרבת בימי ריב"ז ,ובתר כן הווה דרא דתלמידו ר 'אליעזר ,ובתריה דרא דר 'עקיבא ,ובתריה דרא דרשב"י ,ובתריה דרא דתלמידוי ר 'חייא ור 'חזקיה הנזכר פה וכו .'ואפשר לומר ,דחזרה להתיישב בבני אדם ,תחת ממשלת קיסר רומי הרשעה , והודיעו כי גם עתה תחזור להתחרב .ואף זה קשה גם כן ,דהרי עשר גליות גלו סנהדרין ,והאחרונה היתה בטבריא ,כנראה דאין עוד לא היה ישוב בירושלם אחר חורבן טיטוס .ואפשר לומר ,כי הני ר 'חייא ור 'חזקיה היו חכמים בזמן ריב"ז ,ואין אלו דרא דרשב"י:
שם בספר הזוהר בפרשת ויצא דף קנ"ג ע"ב שורה כ"ה ,וז"ל ,וע"ד יוסף ובנימין תרין צדיקים נינהו וגו ', ואנן הכי תנן ,בשעה דשאיל יוסף לבנימין ,אמר ליה אית לך בנין וכו 'וצריך לתקן תחלה לשון הזוהר ,יען הוא מוטעה ,ואכתוב פה הגהתו ,כפי הנמצא בספרים ישנים .וז"ל ,ואנן הכי תנן ,בשעה דשאיל יוסף לבנימין ,אמר ליה אית לך אנתו ,אמר ליה אין .אמר ליה אית לך בנין ,א"ל לא .אבל בנין זמינין .א"ל ואיך

יקרון .א"ל ע"ש אחוי ,אחי וראש גרא ונעמן וכו .'וראוי לדקדק בזאת הסוגיא ,בענין בנימין דאקרי צדיק ,על
דלא שמש ערסיה כל הנהו שנין דאתאבל יעקב על יוסף ,ופירש ואמר כי כשירד למצרים ,שאל לו יוסף ,
אם היה לו בנים ,והשיב לו שעדיין לא היו לו בנים ,וא"ל יוסף ואם יולדו לך מה יהיה שמותם ,והשיב לו
שיקראם ע"ש יוסף ,אחי וראש ,כנדרש בגמרא אחי ,שהיה אחי וכו .'וחזר והקשה שהרי בירידתם
למצרים ,נאמר ובני בנימין בלע ובכר ,והיו מכלל ע 'נפש שירדו מצרימה ,ותירץ ,כי אחר שאתא בנימין
לוות יוסף למצרים ,ואשתכח ליוסף כאשר נגלה להם ,ואמר אני יוסף אחיכם ,אז הדר בנימין עם אחיו
לאיץ כנען ,ושמש ערסיה ,ונולדו לו בנים .וז"ש בנימין הדר לביתיה ,ושמש ערסיה וכו ,'וצ"ע ,כי כפי
הנראה מענין יהודה ,שהיו עצמותיו מגולגלים בארון מפני החרם שקבל עליו ,אם לא אביאנו אליך וחטאתי
לאבי כל הימים ,משמע דלא אהדר בנימין לארץ כנען .ואם נאמר דאהדר ,ומה שהיו עצמותיו מגולגלים ,
בעבור דקיל"ן דחרם על תנאי מפי עצמו צריך הפרה אפילו שיתקיים ,קשה ג"כ ,שהרי תכף אחר שעלו
אחיו לארץ כנען ,והעלו עמהם העגלות ,הורידו עמהם ליעקב למצרים ,ולא היה שהות לבנימין להוליד
אפילו בן אחד ,כ"ש עשרה בנים .ואפילו אם יהיו לו עשרה נשים ,כי הרי כלם ירדו למצרים נולדים ,חוץ
מיוכבד שנולדה בין החומות ,ומכ"ש שכל השבטים נולדו עמהם תאומה אחת ונשאו אותה ,ולא יתכן
שבנימין הנקרא צדיק ,ישא תשעה נשים אחרות ארורות מבנות כנען ,וכמו שהקשה רבי נחמיה לר 'יהודה
במדרש ועיי"ש .ואם נאמר שנולדו עמו עשרה תאומות ,הוא פלא עצום .ועוד שאפילו לזה לא היה זמן
שנתעברו ושיולדו כלם וירדו למצרים:
אמר שמואל ,ונוסף על זה ,שמוכרח לומר שכלם מתו קודם שירדו למצרים ,וכמו שפרש"י ז"ל לדברי
האמור תאומות נולדו עם השבטים ,צ"ל שכלם מתו קודם שירדו למצרים ,הואיל ולא נמנו בתוך הע 'נפש ,
זולתי סרח בת אשר ,או יוכבד כמ"ד ,וצ"ע:
שם בספר הזוהר פרשת ויצא דף קס"א ע"א ,שורה ה ,'וז"ל ,ויסר ביום ההוא את התישים .ר"א פתח
ואמר מי יגור באהלך ,אלא יעקב בחין שעתא דמזליה הוה ,דשרי ליה לאיניש למבחן שעתיה עד לא יתוב
לארעיה ,ואי מזליה קאים כמא דעביד שפיר ,ואי לאו לא יושיט רגלוי ,עד דיסלק לגבי כו ,'צ"ע שכל הדף
ההוא אין לו הבנה במ"ש ,אם דשרי ליה לאיניש למבחן מזליה עד לא יתוב לארעיה ,ואי מזליה קאים וכו ,
ואם במ"ש וכד בעא קב"ה יעקב לנטלא אגריה ,לא אשכח עשרה מכל זיניא עד אמר ר 'אלעזר וכו .'וצ"ע:
שם בספר הזוהר בפרשת משפטים דף קט"ו ע"ב שורה כ"ז ,וז"ל ,ודאי שבועה לא חלה ,אלא על דבר
שיש בו ממש ,נדר חל אפילו על דבר שאין בו ממש ,והא אוקמוה מתני .'וקשה דבמסכת נדרים ,ובמסכת
שבועות תנן איפכא ,חומר בשבועה שחלה על דבר שאין בו ממש כדבר שיש בו ממש ,משא"כ בנדרים .
וכ"כ הרמב"ם ז"ל בהלכות נדרים פ"ג .ואם נרצה להחליף דברי הזוהר ונגיה כדברי המשנה כנזכר אי
אפשר ,כי הרי מדבריו נשמע שבא להזכיר חומר הנדר יותר מהשבועה ,כי כך כתב ולא עוד אלא יתיר
אמרו נדרים ע"ג שבועות עולים ,וכל הנשבע כאלו נשבע במלך עצמו ,וכל הנודר כאלו נודר בחיי המלך ,
והנה כל זה חומרא בנדרים היא .גם לקמן ביארו בפירוש באמרם ובודאי עלמא דאתי בינה ,וחלין על דבר
שאין בו ממש .אמר שמואל ,אולי נוכל להגיה בזוהר ,לומר חומר בנדרים שחלים על דבר מצוה כרשות ,
משא"כ בשבועה:
שם בספר הזוהר בפרשת תצוה דף ק"ף ע"ב שורה ב ,'וז"ל ,וע"ד בתהלה לדוד ,בכלהו כתיב ו 'בכל את
ואת ,בר מאלין תרין דלא כתיב ו ,'דהא ו 'שמא דקב"ה .ולמעלה מזה ביאר אותם ואמר ,ואילין ר 'וק '
וסמכין לו בסמיכו אתוון דשקר ,אבל אינון אשתמודען לגביהו יתיר ,וע"ד בתהלה לדוד וכו .'קשה ,כי כפי
זה יש טעות בספרי תהלים שלנו ,בפסוק רצון יראיו יעשה ואת שועתם ישמע ויושיעם וצ"ל את שועתם
בלא ו ,'כפי דברי הזוהר .ופסוק של חנון ורחום ה 'ארך אפים וגדל חסד ,הרי כתוב ורחום בו 'וגדל בו .'
ואולי ע"ד הנזכר בפרשת פינתס בר"מ דף רנ"ד ע"א ,על פסוק ויהי ביום כלות משה ,כלת כתיב ,ושם
עצמו הקשו שהרי כלות כתיב בוא"ו ,ותירצו דהכי כתיב חסר בתורה למעלה בשמים ,ולא בתורה שנתנה
לנו דנעו מעגלותיה .ואולי גם זה שאמר בקרא דרצון יראיו יעשה דלא כתיב ו ,'הוי בתהלים שלמעלה
בשמים .אמר שמואל ,ק"ל בדברי מורי ז"ל ,פסוק של חנון ורחום מאן דכר שמיה ,וצ"ע:
שם בספר הזוהר בפרשת תצוה דף קפ"ג ע"א שורה י"א ,וז"ל ,וכ"ש דביומא דשבועות ,אזדמן נהמא
עילאה ,דאיהו אסותא בכלא וכו .'זה מובן ,כי לחם מצה דפסח ,היא מלכות .אבל לחם דשבועות ,היה
חמץ ,והוא כנגד נהמא עילאה ,ת"ת ,תורה שבכתב ,אסותא דכלא ,כמש"ה ולכל בשרו מרפא .אמנם מ"ש
אח"כ וע"ד מקריבין חמץ לאתוקדא ע"ג מדבחא ,אין לזה הבנה כנודע דשתי הלחם דעצרת היו חמץ ,אבל

אינם נקרבים ע"ג המזבח, אף לא היו נשרפות, אבל נאכלות לכהנים. וכמו שכתב הרמב"ם ז"ל בהלכות מעשה הקרבנות בפרק י"ב, ובהלכות תמידין ומוספין פ"ח. והרי אלו שתי טעיות שכתב שנשרפות, וגם שהם על המזבח, גם אומרו ומקריבין תרי נהמי אחרים כחדא, יש טעות, כי שתי הלחם עצמם הם החמץ, דאלו מנחת נסכים הבאה בכל יום עם קרבן התמיד מצה היא, כנזכר בהלכות מעשה הקרבנות פי"ב, והיכי קאמר תרין נהמין אחרנין, וחמץ אתוקדא בינייהו, משמע דחמץ אינו תרין נהמין, ובפרט באמרו דאתוקדא בינייהו, משמע כי שלשה הם, אחד חמץ, ושנים מצה, ושלשתם נשרפות, וזה שקר מפורסם. ודע, שיש נסחא אחרת, דלא כתיב מלת אחרנין, אף לא מלת בינייהו, וכפי נסחא זו אינם אלא תרין נהמין בלבד, אבל עדיין קשה, כי אינם נשרפות אלא נאכלות לכהנים. וא"ת דעל הקומץ הקרב על גבי המזבח איירי, אי אפשר, דאין קומץ בשתי הלחם, כנזכר בהלכות מעשה הקרבנות בפי"ב, והיינו יכולים לומר דבשתי הלחם שלא נמצאו כשרים איירי, דאז נשרפות, כנזכר בהלכות תמידין ומוספין פ"ח. ועכ"ז דוחק הוא, להעמיד דברי הזוהר באבדו שני הכבשים, כנזכר בדבריו דבדברי הפסוק עצמו מדבר, וצ"ע:

שם בספר הזהר פרשת ויקרא דף ב 'ע"ב שורה א', וז"ל, מה כתיב ולא יכול משה לבא אל אהל מועד כי שכן עליו הענן, צ"ע טובא, כי תחלה הקשה, כי כיון דכתיב ולא יכול משה לבא אל אהל מועד יען כי שכן עליו הענן, א"כ היכי כתיב ויכס הענן את ההר, ויבא משה בתוך הענן, ויהי שם מ 'יום ומ 'לילה. ותירץ דהכי איצטריך אז, בגין לקבלה אורייתא זמנא אחרא וכו'. וקשה דהאי קרא בלוחות הראשונות כתיב בסוף פרשת משפטים, אך בארבעים יום אחרונים לא כתיב דעל בגו עננא. גם במ"ש אח"כ, א"ר יוסי, אי הכי, הא כתיב ויקם משה את המשכן, וכתיב ויהי משה בהר, וכתיב ויקרא אל משה, דמשמע דמשה הוה בטורא בההוא זמנא דקרא ליה. קשה טובא, דקרא דויהי משה, הוי בסוף משפטים, והיאך הפסיקו ונתנו בין סוף פרשת פקודי, אחר פסוק ולא יכול משה, לראש פרשת ויקרא, והרי ויהי משה בהר הוי במתן תורה יום שבועות, וקרא דלא יכול משה, הוי ר"ח ניסן בשנה שניה, וצ"ע טובא:

שם בספר הזהר בפרשת בחקתי דף קי"ג ע"א שורה כ"א, וז"ל, אם בחקתי תלכו ואת משפטי תשמרו, כד"א משפט לאלהי יעקב וגו', צ"ע דנראה דגריס, משפט בהאי פסוקא, ובס"ת דילן כתיב, ואת מצותי תשמרו. ואולי יש לומר דפסוקא אחרינא הוא, בפרשת בהר סיני, ועשיתם את חקותי ואת משפטי תשמרו ועשיתם אותם ושם מקום דרוש זה, אלא שהמעתיקים טעו וכתבוהו פה בפרשה זאת:

שם בספר הזהר בפרשת חקת דף ק"ף ע"א שורה כ"ד, וז"ל, ובעי נעל דההוא מיתא, ולא אזיל ביה וכו', זה לא נמצא לו שרש כלל, ויש נסחא אחרת יותר נכונה והיא זאת, ובההוא נעל ההוא מיתא לא אזל בין חייא וכו', כלומר דע"י חליצת הנעל ההוא, גורמת האשה ההיא אל המת ההוא, שלא יצטרך להיות נידח בעה"ז בין החיים לבקט לו מנוח, יען כי אינו יכול לעלות למקומו כשאר המתים, יען כי ע"י זה הנעל אתתא נטלה ליה וכו', ושכיך גופיה דההוא מיתא:

שם בספר הזהר בפרשת האזינו דף רפ"ח ע"א שורה ח', וז"ל, עד דהוה יתיב, אמר הא ר 'פינחס בן יאיר הכא, נראה דרשב"י ע"ה נפטר אחר ר 'פנחס חמיו. ובגמרא דידן מייתי ההוא עובדא דרבינו הקדוש, שזמן לסעודה לר 'פינחס, ולא רצה, וגבה טורא בינייהו, וכבר היה אז נשיא והנה עתה בשעת פטירת הרשב"י לא היה רבינו הקדוש ז"ל נשיא, אף לא גדול בשנים, כי רבינו הקדוש ור"א בר"ש היו שוים בשנותיהם כנודע. ואפשר דתרי ר 'פינחס הוו, והראשון היה חמיו של הרשב"י, ונפטר מקודם. והב 'היה בן בנו של זה הא', והיה בימי רבינו הקדוש ז"ל:

מעשה של הרוח

אמר הצעיר שמואל ויטאל, היום אביעה חידות, ממה שאירע לי במצרים יע"א, ממעשה שאירע לאסתר ת"מ, בת הר 'יהודה וייסר יצ"ו, שנפגעה ונשארה בפגיעותה ובכאב לב יותר משני חדשים אחר שנשאת, ואח"כ יום אחד הפצירו בי, שאלך ואבקר אותה, והלכתי לבקר אותה, ומצאתיה כמשפט הנפגעים. ונסתפקתי אם הוא מזיק, או שד, או רוח רעה של ישראל. ויעצתי אותם להביא פליל אחד מן הגוים שיבקר אותה, וכן עשו. ובאמצע הענין דבר המזיק אשר בקרבה בקול רם ואמר שהוא גוי, ונכנס בה לתאוותו בה, ובכלל דבריו אמר, כי הוא הכה אותי הכאה קטנה בשוקי, אשר בעבור זה נכאבתי בשוקי, כדי שלא אוכל ללכת לרפא אותה. ואחר כך טרח עליה הפליל הגוי, ואמר שכבר חבש את המזיק בצלוחית אחת קטנה, וטמן אותה בארץ כדרכו לעשות עמהם:

ואח"כ פתע פתאום והנה קול אחד צועק מפי הנערה, ומדבר ואומר, הן אני נשארתי לבדי יחידי בגוף הנערה הזאת, ואני רוח יהודי אחד, ולכן תמהרו ותקראו לי להחכם ר 'שמואל ויטאל יצ"ו, כדי שירפאני

ויוציאני מזה ,ותכף קראו אותי ,והוכרחתי לילך אצלה מפני הכבוד הבאים ,ובשעה שנכנסתי אצלה ,לא נתאמת לי עדיין ,אם הוא רוח יהודי ,או שד ,או מזיק ,וישבתי בצדה ,והיא מוטלת כאבן דומם ,מכוסת בשמיכה לבנה אחת ,ועל הספק אמרתי שלום על ישראל ,ותכף נתנענע שפתי הנערה ,והשיבה לי ,ברוך הבא ,שלום עליכם ברכה וטובה .אמרתי לו יהודי אתה ,והשיב לי הן .אמ"ל אם יהודי אתה ,אמור שמע ישראל ,אמר שמע ישראל וכו .'ואז התחלתי לדבר עמו ,והיה משיב לי כהוגן ,כל מה שאני שואל ממנו , עד ששאלתי לו מי הוא ,ומי אביו ,ומאיזה ארץ הוא ,ואימתי מת ,והיכן נקבר ,וכמה שנים חי ,ומה היה ענשו ,ומה היא חטאתו ,ומי הוא המגולגל כאן ,אם הנפש או הרוח ,ומי הוא פקיד עליו ,ואם הוא יושב יחידי כאן ,או אם יש עמו שומר אותו ,ועל הכל השיב לי כהוגן וכשורה ,אין בהם נפתל או עקש בדבריו , מבלתי שהוצרכתי לגזור עלי .בגזירה כשאר הרוחות ,כידוע דרכם לכל יודעי מדע:

אח"כ שאלתיו ,ועתה מה אתה רוצה ,והשיב לי שאתקן אותו ,ואוציא אותו מן הגוף הזה בחכמתי הגדולה , שהוא מכיר אותי ,ממה שמכריזים עלי בשמים .אמרתי לו ,א"כ ,כיצד נשתבחת ואמרת ,אני הכתי ל"ח שמואל בשוקו כדי שלא יבוא עוד אצלי ,השיב לי אינו הוא ח"ו ,כ"א אותו הגוי שהיה מזיק עמי ,ואמר שהכה אותי ושקר וכזב ,וכדי להשתבח בעצמו אמר כך ,אבל אין לו יכולת ח"ו ליגע בי .אמרתי לו ,א"כ למה באת אלי בחלום הלילה בליל שלישי ליל י"ז בתמוז ,וצערת אותי ,והשיב לי אמת כי אני הוא באתי , אבל המצער אותך היה אותו המזיק הגוי ,ואני לא חטאתי לך כלל .אמרתי לו ,ואתה למה באת עמו , והשיב לי כדי לבקש ממך תקון:

סוף סוף אמרתי לו ,עתה מה אתה רוצה ,והשיב רצוני שתתקן את נפשי ואת רוחי ,ותוציאני מן הגוף הזה .אמרתי לו כן אעשה ,למחר חזר וא"ל ,ולמה תעכב שתי רוחות בצער כזה ,רוחי ורוח הנערה הזאת , ויש לאל ידך לעשות ,וחלה פני מאד .סוף סוף השבעתיו שבועה חמורה ,שלא יכזב ויצא ויחזיר ויכנס בה , וגם שלא יזיק ביציאתו ,לא לנערה עצמה ,ולא למשפחתה ,ולא לעומדים שם בעת יציאתו מן הגוף ,ולא לשום א 'מישראל ,וגם שלא ישב עוד פה מצרים ,אלא תכף ומיד ילך לדרכו לגיהנם להתרפאות שם:

ומלבד זה גזרתי עליו כל הנז"ל בחרם ובנדוי וכו ,'ואח"כ אמרתי לו שיתן לנו אות אמת ביציאתו ,ושיאמר שלום עליכם ביציאתו ,וכן עשה .וכן דבר ג"פ .ואח"כ קראתי לעשרה ת"ח שימצאו שם ,והתחלתי לדפוק בדפק שלו הימין ,וכונתי בפסוק הפקד עליו רשע ושטן יעמד על ימינו ,ככתוב אצלי באורך וגם בכונות אחרות ידועות אצלי ,לתקן נפשו ורוחו ,ואח"כ נענע בשפתיו ,ואומר עמנו בקול רם בתחלה ,מזמור יענך ה 'ביום צרה כלו .ומזמור ויהי נעם וגו .'יושב בסתר עליון וכו .'אנא בכח וכו ,'כלו .וכונתי בשם קר"ע שט"ן . ואח"כ מזמור בקראי ענני אלהי צדקי וכו':

ואח"כ תפלה זאת ,בשם האל המיוחד ,גדול אתה וגדול שמך בגבורה ,אנא ה 'הנכבד והנורא ,המהודר והמפואר והמקודש ,המרומם והמבורך ,הבוחן והחוקר ,המיושר והנשגב ,הנעלם והמכוסה המתקף בע"ב שמות הא 'המיוחד ,הצח והטהור ,השומע זעקות ,המקבל תפלות ,העונה בצרות ,הט אזנך ,אל תפלתי ואל תחנתי ואל בקשתי שאני מתפלל לפניך ושואל ממך ,ואתה תשמע מן השמים מכון שבתך ,וקבל ברחמים וברצון רוח זה העומד לפנינו ,המגולגל בנערה הזאת ,הנקראת פב"פ ,הנקרא שמו פב"פ ,וקבל תפלתינו שאנו מתפללים עליו ,לתקן נפשו ורוחו ,ולהוציאו מן הגלגול הזה ,ולהכניסו אח"כ בדינה של גיהנם ,ולמלט נפשו ורוחו מיד כף הקלע של המזיקים ,ומן הצער שהוא בו ,ויתחשב גלגול זה ובשת זה שנתבייש בו ,לכפרת כל עונותיו וחטאתיו ופשעיו ,ויהיו דברינו אלה דברי סניגוריא לפניך על הנפש והרוח הזה ,ויגלו רחמיך על מדותיך עליו ,בזכרנו לפניך י"ג מדות של רחמים ,אל מלך יושב על כסא רחמים וגו , ',ויעבור וגו ,'ובעת אמור י"ג מדות ה 'אל רחום וחנון ,יתקע בשופר ,כמנהג כל הסליחות .ואחר כך יאמר י"ג מדות של מיכה הנביא מי אל כמוך וכו .'ואח"כ יאמר פסוק דברי עונות גברו מני וגו .'ופסוק אשרי תבחר ותקרב ישכון חצירך וגו .'ופסוק וירדו כל עבדיך אלה אלי וגו .'ויאמר פסוק זה ג"פ .ואח"כ יאמר צא הקים רגל ,ג"פ צא צא .ויכוין הכונות אשר בפסוק זה ככתוב אצלי .ותכף בהיותו מסיים מלת צא ג"פ ,וצעק בקול גדול ,ואמר עליכם השמאלית של הנערה למעלה בפני כל העם ,ויצא מאצבע קטנה של רגלה ,ותכף ומיד ישבה הנערה ,ופתחה עיניה והביטה בי , שלום ג"פ ,והשבתי לו לך לשלום ,לך לשלום ג"פ .ונתבוישה ממני ,ואמרה מה אלו האנשים עושים ,כי לא ידעה מאומה מכל מה שעשינו ,ונשקה ידי ואכלה ושתה:

וזה נעשה על ידי ,יום ה 'כ"ו לתמוז ,שנת התכ"ו ליצירה פה מצרים יע"א .וכתבתי כ"ל זה למזכרת לבאים אחרינו ,למען ידעו כי יש אלהים בישראל:

הצעיר שמואל ויטאל ס"ט:

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•
8y ago
[deleted]

Daozang english translation
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7
.
12
Comments Section
[deleted]
•
8y ago
Oh god, forget it!

Not only are the vast majority not translated, even if they were, most of them are only legible by people with specific training.

One book you can read which is fairly accurate is early daoist scriptures
https://www.amazon.ca/Early-Daoist-Scriptures-Stephen-Bokenkamp/dp/0520219317

Which has much of the important early material from zhengtong daozang and is very accurate.

For quanzhen material you should just read it as it's own thing and not worry about Dao zang until you have the lay if the land.

3
[deleted]
•
8y ago
I'm 95% sure this doesn't exist. There's like, 1500 books in the taoist canon.

The closest thing I'm aware of to this that exists is "The Taoist Canon: A Historical Companion to the Daozang" which is literally just a 3 volume description of all the books in the taoist canon.

EDIT: As a side note, this is the biggest reason that I think almost nobody on this forum, very much so including myself, really has any idea what they're talking about as far as this religion goes. Most of us are basing our opinion on this religion on just the TTC and the Zhungzhao which is like, 2/~1500 books.

1
u/ostranenie avatar
ostranenie
•
8y ago
As a side note, this is the biggest reason that I think almost nobody on this forum, very much so including myself, really has any idea what they're talking about as far as this religion goes.

If your claim is true, then no one, past or present, "has any idea what they're talking about..." No one has ever read the whole thing. And the Daoist "canon" isn't a canon like other canons: it's a huge grab-bag of texts, some of which have no real business being there. And without even getting into the philosophical-religious thing, there is no such thing as "the Daoist religion": there are dozens of "Daoist religions," each with their own separate names, authoritative texts, lineages, dogmas and teachings, deities, etc.

3
[deleted]
•
8y ago
Yea I agree with everything you wrote.

I'm really not shitting on this forum or anyone here, except people who make really absolute claims about what Taoism is or isn't, because most people's knowledge doesn't go past the two books I previously mentioned.

Again, I am including myself in this, I have read a few books other than those, but it's just a drop in the bucket.

2

5 more replies
guthix111120
•
8y ago
Thank you, rather disappointed to hear of this. Was hoping to learn alot about taoism from ot as my knowledge i barely goes past the fact it's a religion.

2
[deleted]
•
8y ago
I would buy "The Norton Anthology of Taoism" to start with, on top of the two books everyone reads, the dao de jing and the zhungzhao.

1
theghostecho
•
1y ago
Do you have the untranslated Daoist Canon?

1
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How do you live and practice daoism?
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•
7d ago
How do you live and practice daoism?
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How many times you read Tao Te Ching?
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How many times you read Tao Te Ching?
29 upvotes · 27 comments
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Whither Daoism?--or why I call myself a "Daoist hermit"
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2
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r/taoism - Tao te Ching: chapters 82 to 100

18 upvotes · 19 comments
What does Taoism say about "Fate"?
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r/taoism
•
2d ago
What does Taoism say about "Fate"?
17 upvotes · 42 comments
We cannot storm the house of god with our own strength
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•
4d ago
We cannot storm the house of god with our own strength
16 upvotes · 25 comments
I'm buying Laozi's books, should I buy Zhuangzi's book too?
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r/taoism
•
2d ago
I'm buying Laozi's books, should I buy Zhuangzi's book too?
15 upvotes · 11 comments
I´ve just realised something that I wish I had realised earlier
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•
2d ago
I´ve just realised something that I wish I had realised earlier
9 upvotes · 6 comments
Want new employment. What would the dao do?
r/taoism icon
r/taoism
•
6d ago
Want new employment. What would the dao do?
9 upvotes · 16 comments
Opening Lines of the Laozi Ming - Inscription for Laozi (165 CE)
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•
2d ago
Opening Lines of the Laozi Ming - Inscription for Laozi (165 CE)
8 upvotes
Thoughts on Robert Henricks Translation?
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r/taoism

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6d ago
Thoughts on Robert Henricks Translation?
5 upvotes · 2 comments
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Introduction
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Daozang and Subsidiary Compilations

The Encyclopedia of Taoism
Reproduced from:

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Routledge, 2008

The Encyclopedia of Taoism

● Table of Contents and List of Contributors

● Introduction

Sample Entries

● Daode jing (Scripture of the Dao and Its Virtue)

● daojia (Taoism; "Lineage[s] of the Way")

● daojiao (Taoism; Taoist teaching; "Teaching[s] of the Way")

● Daozang (Daoist Canon) and Subsidiary Compilations

● jiao (Offering)

● jindan (Golden Elixir)

● Lingbao (Numinous Treasure)

● Quanzhen (Completion of Authenticity)

● Shangqing (Highest Clarity)

● Tianshi dao (Way of the Celestial Masters)

What has popularly come to be known as the Daozang (Taoist Canon) is indisputably the foremost body of texts for research in the field of Taoist studies. The Ming Canon of 1445, or so-called Zhengtong daozang (Taoist Canon of the Zhengtong Reign Period), lies at the heart of all modern editions of the Canon. Its origins are closely linked to catalogues of Taoist writings prepared more than a millennium earlier. Canonic collections to which the Ming Canon is heir were produced under Tang, Song, Jurchen, and Mongol rulerships.

To some extent, each successive Canon may be regarded as the result of a working relationship between church and state. Both parties may very well have had particular needs in mind but if there was any motivation uniting them on this mission, it would have been the desire for ritual order. By joining forces to define a Taoist Canon imperial and clerical leaders could exercise their respective powers of regulatory control. Like all such endeavors, the compilation of every Canon in turn allowed the demarcation of textual authority to be established anew.

Later collections of texts derived from the Zhengtong daozang obviously narrow its boundaries. Those that stand in supplement to it alternatively offer an expansion of canonic limits. All such anthologies, as well as bibliographic guides to the Canon itself, serve to make the vast textual heritage of Taoist teachings more accessible.

Catalogues and Canons through the Ming

There is as yet no definitive study tracing the history of the Daozang. Canonic compilations prior to the Tang are particularly difficult to document, owing to disparate accounts found in a variety of texts ranging from Buddhist polemical writings to historical and topographical works. One of the more frequently cited resources is a stele inscription dating to 1275, but certain portions of this text remain to be verified. A copy of the inscription is appended to the Daozang quejing mulu (Index of Scriptures Missing from the Taoist Canon), presumably compiled by the editors of the Ming Canon. The anonymous text is entitled Daozang zunjing lidai gangmu (Historical Survey of the Revered Scriptures of the Taoist Canon). It will serve here as an anchor for the summary of the early history of the Canon that follows.

The origins of the Ming Canon are commonly traced to the editorial endeavors of Lu Xiujing (406-77), codifier of the Lingbao corpus. His preface to the Lingbao jingmu (Catalogue of Lingbao Scriptures) dates to 437. The catalogue he reportedly submitted to Song Mingdi (r. 465-72) in 471 is assumed to be what is known as the Sandong jingshu mulu (Index of Scriptures and Writings of the Three Caverns). A collection of texts collated under the supervision of the Director of the Bureau of Evaluation in 471 is said to have been approximately a third of the size of that catalogued by Lu.

The titles of two catalogues are dated to the time of Zhou Wudi (r. 560-78). Buddhist accounts speak of a Xuandu [guan] jing mu[lu] (Index of the Scriptures of the [Abbey of the] Mysterious Metropolis), produced in 569 at the Xuandu guan (Abbey of the Mysterious Metropolis) in the capital of Chang'an (Shaanxi). Taoist writings speak of a [Sandong] zhunang [jingmu] ([Catalogue of the Scriptures in] the Pearl Satchel [of the Three Caverns]), produced in 574 at the Tongdao guan (Abbey of the Pervasive Way) in Chang'an.

By the next century, during the early Tang period, additional catalogues of Taoist texts appear to have been compiled in succession. Yin Wencao (622-88) is credited with a Yuwei jingmu (Catalogue of the Scriptures of the Jade Weft Texts). Although there is no apparent trace of this text, the compilation of an Yiqie daojing mu (Catalogue of the Complete Taoist Scriptures) is confirmed by the extant prefaces of the compiler Shi

Chongxuan (or Shi Chong, ?-713) and Tang Xuanzong (r. 712-56). Another catalogue, also lost, accompanied what came to be known as the Kaiyuan daozang (Taoist Canon of the Kaiyuan Reign Period), in reference to the reign period (713-41) during which it was compiled. Entitled Sandong qionggang (Exquisite Compendium of the Three Caverns), this catalogue is ascribed to a Taoist Master named Zhang Xianting. Neither catalogue nor Canon is thought to have survived the An Lushan and Shi Siming uprisings of 755-63. Later efforts to recompile a Canon apparently met a similar fate following the Huang Chao rebellion of 874-84.

Three canonic compilations of significance arose during the Song. A comprehensive search and collation of texts began in the year 990, at the command of Song Taizong (r. 976-97). The catalogue to this initial Canon of the Song bore the title Sandong sifu jingmu (Catalogue of the Scriptures of the Three Caverns and Four Supplements). By 1009, Song Zhenzong (r. 997-1022) had authorized a new recension of the Canon. Seven years later the Minister of Rites Wang Qinruo (962-1025) presented the emperor with a catalogue entitled Baowen tonglu (Comprehensive Register of Precious Literature). The Canon of 1016 came to be known as the Da Song Tiangong baozang (Precious Canon of the Celestial Palace of the Great Song). The successor to this Canon is the Zhenghe Wanshou daozang (Taoist Canon of the Ten-Thousand-Fold Longevity of the Zhenghe Reign Period). Compiled under the aegis of Song Huizong (r. 1100-1125), it is the first Taoist Canon to have been produced in print. Approximately 70,000 blocks were cut for this Canon, a task apparently not completed until 1119 in Fuzhou (Fujian), a major publication center at that time.

The Canon of 1119 served as the foundation for a new compilation undertaken in 1190 by the authority of the Jurchen ruler Zhangzong (r. 1190-1208). Completed in 1192, the Da Jin Xuandu baozang (Precious Canon of the Mysterious Metropolis of the Great Jin) provided in turn the backbone for a Canon edited under the direction of the Quanzhen patriarch Song Defang (1183-1247). It was replaced in 1244 by the [Da Yuan] Xuandu baozang (Precious Canon of the Mysterious Metropolis). Although Khubilai khan (r. 1260-94) later ordered the destruction of both texts and printing blocks of this Canon, small components of it have rather miraculously survived.

The so-called Zhengtong daozang, or Da Ming daozang jing (Scriptures of the Taoist Canon of the Great Ming), may be regarded as the culmination of Taoist canonic compilations undertaken within the imperial age of China. The forty-third Celestial Master Zhang Yuchu (1361-1410) served as the initial editor, by the command of the Yongle Emperor (r. 1403-24). It was only by the grace of his great-grandson the Zhengtong Emperor (r. 1436-49) that publication of the Ming Canon was finally accomplished in 1445. An addendum to the some 1400 titles in this Canon was completed in 1607. This supplemental collection of some fifty titles is given the title Da Ming xu daozang jing (Scriptures in Supplement to the Taoist Canon of the Great Ming). It is more popularly known as the Wanli xu daozang (Supplementary Taoist Canon of the Wanli Reign Period), in reference to its compilation by order of the Wanli Emperor (r. 1573-1620). The responsibility for it fell to the fiftieth Celestial Master Zhang Guoxiang (?-1611).

Modern Editions

Access to the Ming Canon remained limited until the Hanfen lou branch of the Commercial Press in Shanghai issued a threadbound edition in 1923-26. The former Minister of Education Fu Zengxiang (1872-1950) played a major role in the achievement of this landmark in publication. His persuasive endorsement of the academic value of the Canon convinced President Xu Shichang (1855-1939) to authorize a government subsidy for the project.

The copy of the Ming Canon photolithographically reproduced in 1,120 threadbound fascicles by Hanfen lou came from the Baiyun guan (Abbey of the White Clouds) in Beijing. Missing portions of it are known to have been replaced in 1845. Reprints of the Hanfen lou edition have made the Ming Canon even more accessible, beginning with the threadbound copy issued in 1962 by the Yiwen Publishing House in Taipei. Among the more widely available editions in modern binding is the 60-volume Zhengtong daozang produced by the same publishing house in 1977. Another edition, the 36-volume Daozang, appeared in 1988 as a joint publication of Wenwu chubanshe in Beijing, the Shanghai shudian, and the Tianjin guji chubanshe. This new edition overcomes a number of defects in earlier editions, replacing missing texts as well as correcting misplacements, but it also retains and introduces new defects.

A reorganized, punctuated edition of the Taoist Canon is now in print. Intermittent reports on this team effort began to appear as early as 1997 in Zhongguo daojiao (Chinese Taoism), a publication of the Zhongguo daojiao xiehui (Chinese Taoist Association) headquartered at the Baiyun guan in Beijing. The final product is the 49-volume Zhonghua daozang (Taoist Canon of China) published by Huaxia chubanshe in 2003.

Indices

Available indices are not in agreement on the total number of titles contained in the Ming Canon. This discrepancy primarily reflects the occasional difficulty in determining where one text ends and the next begins. The earliest annotated table of contents to the Ming Canon, the Daozang mulu xiangzhu (Detailed Commentary on the Index of the Taoist Canon) ascribed to Bai Yunji, dates to 1626. It has been superceded by the Daozang zimu yinde (Combined Indices to the Authors and Titles of Books in Two Collections of Taoist Literature), compiled in 1935 by Weng Dujian. This volume in the Harvard-Yenching Institute Sinological Index Series lists altogether 1476 titles in the Daozang and indicates which texts are also found in the Daozang jiyao (Essentials of the Taoist Canon) of 1906. An additional list of the texts recorded in the Daozang jiyao alone is followed by indices to both titles and compilers. The closing index to biographies is keyed to seventy-seven hagiographic resources in the Canon.

An index volume accompanying the 60-volume edition of the Zhengtong daozang lists altogether 1487 titles in the Canon. Li Diankui is responsible for this reedition of the Concordance du Tao-tsang compiled under the direction of Kristofer Schipper in 1975. The editors of the Daozang tiyao (A Conspectus of the Taoist Canon), Ren Jiyu and

Zhong Zhaopeng, alternatively list a total of 1473 titles in the Canon. This collection of abstracts for all texts in the Canon also includes a supplement of brief biographical accounts on compilers cited. Another comprehensive guide to the Canon has been under preparation since 1979, with the establishment of the "Projet Tao-tsang" under the auspices of the European Science Foundation. The results of this massive collaborative enterprise, edited by Kristofer Schipper and Franciscus Verellen, have been published in 2004 by the University of Chicago Press under the title The Taoist Canon: A Historical Companion to the Daozang.

The recently published Xinbian daozang mulu (A Newly-Compiled Index to the Taoist Canon) compiled by Zhong Zhaopeng (1999) presents a reorganized table of contents to the Canon. This two-volume threadbound publication lists a total of 1527 titles under six major headings and twenty-two subheadings. Recorded under each title are the fascicle number(s) in the Hanfen lou edition and volume number(s) in the 60-volume Yiwen edition. The few editorial notes recorded after this data in some entries offer clarifications of provenance. The appearance of the 1988 edition late in the course of his work on this index led the compiler to add a chart listing the fascicle numbers of the Hanfen lou edition in correspondence with its thirty-six volumes (labelled Sanjia ben). The second volume of this publication contains indices to compilers and titles.

Subsidiary Compilations

The Daozang jiyao mentioned above is by far the largest of anthologies chiefly derived from the Ming Canon. Other collections of note include the Daoshu shi'er zhong (Twelve Books on the Dao), the Daozang jinghua (Essential Splendors of the Taoist Canon), and the Daozang jinghua lu (Record of the Essential Splendors of the Taoist Canon). Publications that go beyond the Canon include the Daozang xubian (Sequel to the Taoist Canon), the Zhuang-Lin xu daozang (Supplementary Taoist Canon of Zhuang[-Chen Dengyun] and Lin [Rumei]), and the Zangwai daoshu (Taoist Texts Outside the Canon).

Specialized publications not to be overlooked include the collections of texts pertinent to the Taoist heritage that have been recovered from Dunhuang (Gansu) as well as from archaeological sites such as Mawangdui (Hunan) and Guodian (Hubei). In addition to the Tonkō dōkyō (Taoist Scriptures from Dunhuang) compiled by Ōfuchi Ninji (Ōfuchi Ninji 1978-79) there is now in print a five-volume Dunhuang daozang (Taoist Canon of Dunhuang) edited by Li Defan (1999). The study of Taoist institutional history should also be enhanced by the recent publication of a 36-volume Zhongguo daoguan zhi congkan (Collectanea of Monographs of Taoist Temples in China), edited by Gao Xiaojian (2000). This publication will not only supplement monastic records in the Taoist Canon but also surely offer further supplement to the invaluable yet still largely overlooked Daojia jinshi lüe (A Collection of Taoist Epigraphy) compiled by Chen Yuan (1988). The recent appearance of so many new resources is truly without precedent in the field of Taoist studies.

Judith M. BOLTZ

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DAOISM: DAOIST LITERATURE
Compared to Buddhism, the literature of Daoist traditions remains largely unexplored.

Large-scale study in this area was greatly enhanced in 1926 with the appearance of the first widely accessible reprint of the Daozang, or Daoist canon, which, at 1120 fascicles, is the largest repository of Daoist literature ever compiled. Research on Daoism prior to that time was, with few exceptions, generally confined to studies of texts such as the Laozi and Zhuangzi that are widely available in editions outside the canon. For the most part, the West has also had its understanding of the Daoist legacy shaped by what has been summarized from the writings on the subject by Buddhist polemicists and unsympathetic Chinese literati. The one-sided view of Daoist traditions that such limitations promote is easily amended when the resources of the Daozang are taken into account, together with subsidiary compilations and pertinent collections of epigraphy and manuscripts. The social and historical context of much of this material has only recently come under intensive scrutiny. Continued research on the Daoist literary heritage is likely to challenge many long-held perceptions about the nature of religious traditions in Chinese society.

The Daozang

Before 1926, very few copies of the Daoist canon were available outside of those kept in the temple archives of China. The state traditionally sponsored both the compilation and distribution of the Daozang. While it cannot be said that the newly founded Republic of China was a patron of Daoism, the reprinting of the canon between 1923 and 1926 came about only through government subvention. The former minister of education and renowned bibliophile Fu Zengxiang (1872–1950) was instrumental in convincing President Xu Shichang (1855–1939) of the scholarly value of the Daozang and to underwrite its publication by the Commercial Press of Shanghai. The copy that was selected for photographic reproduction in the 1920s and that has since been reprinted in at least three modern editions was the wood-block concertina canon housed in the Baiyun Guan (White Cloud Abbey) of Beijing, the central Daoist seminary of the People's Republic of China. It is thought that this copy of the canon was largely derived from the 1445 printing, apart from the lacunae reconstituted in 1845.

History of compilation

Among the earliest inventories of Daoist writings are those recorded in the bibliographic monograph of Ban Gu's (32–92) Han shu (History of the Han) and Ge Hong's (283–343) Baopuzi. It was not until the late fifth century, well after the establishment of the Shangqing and Lingbao scriptural traditions, that a single, comprehensive catalogue of Daoist texts was attempted. Lu Xiujing (406–477), principal codifier of the Lingbao corpus, undertook the task on the order of Song Mingdi (r. 465–472). The Sandong jingshu mulu (An index to the scriptural writings of the three caverns), which Lu presented to the emperor in 471, was said to list over twelve hundred juan (scrolls or chapters), ranging from scriptures and pharmaceutical works to talismanic diagrams. Nearly three centuries later, Tang Xuanzong (r. 712–756), confident that he was the descendant of Laozi, issued a decree dispatching his envoys throughout the empire in search of all existing Daoist writings. The collection that followed was given the title Sandong qionggang (Exquisite compendium of the three caverns) and reportedly included around thirty-seven hundred or fifty-seven hundred juan. It was the first canon from which multiple copies were to be transcribed for distribution to Daoist temples. But

not long after Xuanzong officially authorized this undertaking in 748, the imperial libraries of the capitals of Chang'an and Luoyang were destroyed during the An Lushan and Shi Siming rebellions, and much of the Sandong qionggang was apparently lost.

Subsequent compilations were attempted upon the command of various Song emperors, who similarly viewed their mandate as part of a larger Daoist dispensation. Song Zhenzong (r. 998–1022) assigned his trusted adviser Wang Qinruo (962–1025) the task of preparing a new catalogue of Daoist texts in the imperial archives. By 1016 an assistant draftsman named Zhang Junfang (fl. 1008–1029) was put in charge of a staff of Daoist priests to make copies of a new canon for distribution to major temples. The Da Song tiangong baozang (Precious canon of the celestial palace of the great sung; 4,565 juan) that resulted was the first definitive edition of what has come simply to be called the Daozang.

A century later Song Huizong (r. 1101–1125) initiated an even more ambitious program for the compilation and dissemination of a new Daoist canon. In 1114 he issued an edict ordering all local officials, clergy, and laity to submit whatever Daoist texts they had to the capital of Kaifeng. A number of Daoist priests answered his call to help with the collation of the incoming literature. Their work culminated in the Zhenghe wanshou Daozang (Daoist canon of the longevity of the Zhenghe reign), the first canon to be printed. The blocks for nearly fifty-four hundred juan were cut sometime around 1118 to 1120. It is not known how many copies of the Daozang were subsequently made and there is also some question as to how much was lost upon the Jurchen takeover in 1127. But it appears that at least some blocks survived, for in 1188 it is reported that Jin Shizong (r. 1161–1189) commanded their removal from Kaifeng to the Tianchang Guan (Abbey of Celestial Perpetuity) in the central capital of the Jurchen empire, the predecessor to the Baiyun Guan in Beijing. His grandson and successor, Jin Zhangzong (r. 1190–1208), had the temple enlarged in 1190 and then appointed two imperial academicians to assist the abbot in reediting the canon. With the carving of additional blocks two years later, the Da Jin xuandu baozang (Precious canon of the arcane metropolis of the great Chin) totaled over sixty-four hundred juan.

In 1215 the capital of the Jurchen fell into the hands of the Mongols and it is not known how much of the enlarged canon of the Jin escaped destruction. But by 1237 work on a new edition was undertaken, sponsored this time by the local administration of Shanxi province. Two Quanzhen masters, Song Defang (1183–1247) and his disciple Qin Zhi'an (1188–1244), oversaw a staff in the hundreds. The Xuandu baozang (Precious canon of the arcane metropolis), completed in 1244, was apparently the largest ever, comprising altogether seven thousand juan. Over a hundred copies were said to have been made, but in 1281 Khubilai Khan decreed that all texts and printing blocks of the Daozang be burnt, save the Dao de jing. Fragments of the 1244 canon were nonetheless spared and, together with what remained of the Jurchen and Song canons, came to serve as the foundation of the Ming Daozang.

The canon currently in print is based on the compilation completed between 1444 and 1445 and a supplement dating to 1607. Ming Chengzu (r. 1402–1424) initiated the

project in 1406 by appointing the forty-third Celestial Master, Zhang Yuchu (1361–1410), as compiler-in-chief. But the final version of the Da Ming Daozang jing (Scriptures of the Daoist canon of the great Ming) was actually completed under the guidance of Shao Yizheng, a prominent Daoist master at the court of Ming Yingzong (r. 1436–1449). The fiftieth Celestial Master, Zhang Guoxiang (d. 1611), supervised the preparation of a 240-juan supplement to the 5,318 juan of this edition. It is known as the Xu Daozang (Supplementary Daoist canon) of the Wanli reign (1573–1619), whereas the fifteenth-century core is sometimes referred to as the Zhengtong Daozang or Daoist canon of the Zhengtong reign (1436–1449).

Organizational divisions

As the title of Lu Xiujing's catalogue of 471 suggests, Daoist writings were traditionally classified according to the "Three Caverns" (sandong). This tripart division became a fundamental organizational feature of the Daozang. Although there has been a tendency in the past to equate these three compartments of texts with the "Three Receptacles" (sanzang) of the Buddhist canon, the closer parallel is actually the Buddhist triyāna or sansheng ("three vehicles"). Rather than being representative of three genres of literature such as the Sūtra, Vinaya, and Abhidharma of the Three Receptacles, the Three Caverns reflect three distinct revelatory traditions. And like the Three Vehicles, the Three Caverns are viewed as a ranking of textual legacies. The Dongzhen section evolved around the Shangqing (Supreme Clarity) scriptures, the Dongxuan around the Lingbao (Numinous Treasure), and the Dongshen around the San huang (Three Sovereigns). Since this categorization gives primacy to the Shangqing traditions, it is assumed that it was devised well before Lu Xiujing compiled his catalogue, perhaps by the end of the fourth or beginning of the fifth century. There is less certainty about the origins of the Four Supplements that follow the Three Caverns, what are known as the Taixuan, Taiping, Taiqing, and Zhengyi components of the canon. The term ssu-fu ("four supplements") does not seem to date before the turn of the sixth century. The first three have commonly been regarded as individual appendices to the Three Caverns, but in fact they appear to have been organized around very specific literary collections. Central to the Tai-xuan division is the Dao de jing. Likewise, the Taiping jing (Scripture on the grand pacification), the Taiqing (Grand Purity) legacy of alchemical writings, and the Zhengyi (Authentic unity), or Celestial Master heritage lie at the heart of the Taiping, Taiqing, and Zhengyi subdivisions. It may be that these four supplements were inspired by demands to establish a more cohesive body of Daoist literature vis-à-vis the rapidly developing corpus of Chinese Buddhist writings. Although the preeminence of the Shangqing revelations was apparently never in question, it seems that by the sixth century there was more awareness of the diversity of inspiration from which they arose. Liturgical texts of the Tang dynasty, moreover, seem to suggest that the arrangement of the canon corresponds to descending ranks of ordination, from the top level of Dongzhen down to the first step of the Zhengyi initiation.

Whatever the underlying significance of the organization of the Daozang, accretions over the centuries have resulted in a less than systematic presentation of texts. Each of the Three Caverns is subdivided into twelve sections: (1) original revelations, (2) divine talismans, (3) exegeses, (4) sacred diagrams, (5) histories and genealogies, (6) codes

of conduct, (7) ceremonial protocols, (8) prescriptive rituals, (9) special techniques (i.e., alchemical, geomantic, numerological), (10) hagiography, (11) hymnody, and (12) memorial communications. The distribution of texts is not always in keeping with either the major headings or these subheadings. No categorical distinctions are applied to the Four Supplements and the Xu Daozang, the contents of which are as diverse as the Three Caverns.

Facets of research

Nearly half of the volumes in the canon either bear dates after 1126 or can be directly linked to new scriptural traditions developing after the Northern Song dynasty. Moreover, the prefaces of at least sixty titles in the Daozang indicate that they circulated in printed editions prior to their incorporation into the canon. Prefaces and colophons, however, are not always reliable guides to the history of a text. Fictive lineages are often invoked in order to establish the historical antiquity of newly codified writings. It is not unusual to find, for example, the provenance of a text traced directly to the founder of the Tianshi Dao (Way of the Celestial Masters), Zhang Daoling (fl. 142 ce). An even larger number of texts are simply presented as the word of divine authority. The names of the deities cited often prove critical to the identification of a text vis-à-vis established scriptural traditions. Other internal dating features that help clarify the historical and social origins of a compilation include reign titles, datable place names and official titles, as well as the titles of canonization granted by imperial decree to various patriarchs and apotheosized cultic figures. The language itself, particularly the use of specialized terminology, also helps determine the setting in which a text arose. The terminus a quo or terminus ad quem of a work can likewise be determined with the help of a number of inventories of Daoist texts.

Contents

The range of literature in the canon is as diverse as the beliefs and practices associated with Daoism since the Han dynasty. Much research to date has concentrated on the scientific significance of Daoist alchemical and pharmaceutical works. Aside from the early Shangqing and Lingbao scriptural traditions, little has been reported on the textual legacy of Daoist revelatory and cultic inspiration. The Daozang, furthermore, has yet to be fully appreciated as a valuable repository of belles-lettres in its own right. The following survey highlights a few of the texts in the canon with enduring literary and religious interest.

Revelation and ritual

As a work ostensibly transmitted from master to disciple, the Dao de jing or Laozi has long been regarded as a revelation in itself. The writings that Laozi reportedly delivered to the gatekeeper Yin Xi on his journey west have served as the inspiration for centuries of instruction on the attainment of the Dao. To the Celestial Masters, the Dao de jing seems to have functioned foremost as a code of behavior for young initiates. It is thought that the Xiang'er commentary on the Laozi (Xiang'er zhu) discovered at Dunhuang was compiled by one of the first, if not the first, patriarch of the Celestial Masters. The commentary extrapolates not only rules of conduct but also techniques of meditative practice from the text and is the only substantial writing associated with the

early Celestial Masters to survive. The apotheosis of Laozi, that is, Taishang Laojun, or Lord Lao the Most High, who appeared before the founder Zhang Daoling was said to have revealed not scriptures but the sacred registers and talismans of divine guardians. Both were essential to the demonifuge mission of the Tianshi Dao. Divine commanders on high could be summoned only by those privy to their names and capable of infusing talismanic communications with their vitality. Countless texts, including even Ge Hong's Baopuzi, purport to preserve the apotropaic talismans of the Celestial Masters. The manipulation of such talismans was and still is thought to keep spectral forces at bay. Throughout the centuries the codifiers of later revelatory and ritual writings have never forgotten the ultimate heritage of the Tianshi Dao as a healing cult. Many anthologies of ritual are based precisely on the understanding that the ultimate mission of their founders was to convey hope in the salvation of humankind from all forms of suffering.

Salvation was also the message behind one of the earliest scriptures recorded in the canon, the Taiping jing (Scripture on the grand pacification). An early version of a text by this title was apparently promoted during the Western Han in support of a faction that sought to influence the direction of the ruling house through its expertise in the interpretation of cosmological omens. What circulates as the Taiping jing can be traced in part to another faction that arose during the Eastern Han on the Shandong Peninsula. Because of the text's link with Zhang Jue, leader of the Yellow Turban peasant rebellion, and the fall of the Han empire, the Taiping jing fell out of favor for several generations. It was not until the sixth century that a new, and much larger, edition of 170 juan appeared, portions of which are preserved in the canon as well as in Dunhuang manuscripts. This edition, the provenance of which can be traced to the Shangqing axis mundi of Maoshan (in present-day Jiangsu), seems to retain many of the major themes promoted in the Han dynasty works. The text was generally regarded as the omen of a more prosperous era. While there is difficulty in distinguishing the second-century text from later accretions, it appears that one consistent feature was the hint of an apocalypse should the divine teachings recorded within not be put into effect. The sixth-century editors enlarged upon this theme by interpolating references to the promise of deliverance by a messianic figure sacred to Shangqing, Housheng Jun, or the Sage-lord to Come. Overall, however, the Taiping jing stresses the importance of creating a utopian society in the present, one in which the political, social, and economic welfare of all could be assured upon the recitation of the scripture and the keeping of behavioral precepts in accordance with the will of the heavens above. This ideal of equity is tempered in part by instructions on techniques for prolonging life, a pastime in which only a select few could indulge.

The common denominator between the practices prescribed for attaining longevity in the Taiping jing and in the Shangqing scriptures is a large body of macrobiotic literature that is traditionally associated with the fangshi or technocrats of Chinese society. The titles of many of these works are recorded in early hagiographies. Central to these guides on the pursuit of a life everlasting is the ability to gain communion with the gods residing within one's own body as well as with those on high. One of the earliest and more provocative instruction manuals on gaining communication with the corporeal hierarchy is the Huangting jing (Scripture of the Yellow Court). The innate ambiguities of

this lengthy verse composed in heptasyllabic meter were apparently thought to be at least partially resolved upon repeated recitation. A revised and less arcane version of the Huangting jing was reportedly among those texts conveyed to Yang Xi (b. 330), the prime recipient of the Shangqing revelations during the years 364 to 370. The most comprehensive record of Shangqing beliefs and practices was made over a century later by the eminent Daoist master Tao Hongjing (456–536). The Zhengao (Declarations of the perfected) that he edited is largely intended to be a verbatim account of the instructions given Yang during the visits of divine transcendents. Central to the expectations of those promoting the new dispensation of Shangqing was the imminent descent of a messiah who could replace the disorder of their age with order. The eschatological scenario for the advent of a savior by the name of Li Hong is set forth in the Shangqing housheng daojun lieji (Annals of the Lord of the Tao, the sage-to-come of Shangqing). The vision of Li Hong's epiphany continued to inspire a number of messianic movements as reflected, for example, in the Dongyuan shenzhou jing (A scripture of spirit spells from the caverned abyss), a composite work dating from the fifth and sixth centuries that has its analogues in the newly compiled dhāraṇī sūtras of that era.

The Shangqing visionaries worked not only toward the restoration of terrestrial order but also toward their own promotion into the ranks of the divine. The methods by which their eschatological hopes could be realized ranged from the rigid control of diet to stringent respiratory exercises and experimentation with pharmaceutical compounds. But the main sustenance for adepts pursuing such a regimen were the vital forces of the sun, moon, and stars. It was thought that the regular and concentrated absorption of these powerful sources of radiance would lead ultimately to one's cosmic transmigration. Feeding on the illumination of astral bodies is among the most fundamental techniques of the Daoist master (central to his private meditative sessions as well as his liturgical performances) and is by and large a technique of visualization, the skill of which is the concern of many manuals predating the Shangqing revelations. Those texts in which the ultimate goal specified is ascent to the celestial realm of Taiqing are commonly regarded as part of a Taiqing scriptural tradition, the origins of which remain unclear. The teachings of these Taiqing manuals were incorporated into both the Shangqing revelations and the slightly later scriptural tradition known as Lingbao. The prolongation of life through the ingestion of astral essences is, for example, a lesson in the Taishang Lingbao wufu xu (Prolegomena on the five talismans of the numinous treasure of the most high), a text originally dating to the late third century and recycled by spokesmen for the Lingbao tradition in the late fourth century.

The major recipient of the Lingbao revelations was Ge Chaofu, a nephew of Ge Hong. In the 390s, Ge Chaofu began ascribing the origin of some twenty-seven Lingbao scriptures to his grand-uncle Ge Xuan (164–244). This set of sacred writings actually owes its inspiration to not only the centuries-old arcana of southern Chinese religious practice and the more recent Shangqing innovations, but also to the Mahāyāna Buddhist traditions of the Nanjing area. The message of Lingbao, as epitomized in the Duren jing (Scripture on the salvation of mankind), was that all could ultimately be released from the cycle of suffering and ascend to the celestial realm by adhering to the

teachings of the Yuanshi Tianzun, or Celestial Worthy of Primordial Commencement. The foremost contribution of the Lingbao tradition was in fact a whole program of liturgical services to be performed on behalf of the living and dead. Equally significant was the articulation of a code of behavior to be followed by the faithful in their struggle to escape the bonds of the mundane realm. As with the Shangqing tradition, a systematic presentation of the Lingbao corpus came some time after the original revelations. What is preserved in the canon from this syncretic development is due to the efforts of Lu Xiujing, the compiler of the first known catalogue of Daoist writings.

Expansion on the Lingbao rituals continued for centuries, as is reflected, for example, in the Wushang huanglu dazhai licheng yi (Protocols on the establishment of the great Zhai retreats of the Yellow Register), a compilation based on the writings of Lu, as well as two major Tang liturgists, Zhang Wanfu (fl. 711) and Du Guangting (850–933), and the Song Daoist masters Liu Yongguang (1134–1206) and Jiang Shuyu (1156–1217). Du Guangting was by far the most prolific Tang liturgist, for in addition to editing a number of Lingbao codes, he also compiled the protocols for various ordination rituals, including those marking the bestowal of the Dao de jing and the divine registers of Shangqing and Zhengyi. He issued, moreover, a series of ritual texts associated with the Scripture of Spirit Spells, as well as with the archaic practice of casting propitiatory prayers inscribed on metal or wood into caves and streams. The diversity of Du's contributions reflects in general the trend of his age toward a consolidation and systematization of diverse ritual practices in which the Daoist priesthood was engaged.

The editorial enterprises of the Tang dynasty soon yielded to a new wave of scriptural innovation during the Song dynasty. The creation of more innovative ritual traditions was apparently stimulated in large part by Song Huizong's patronage of Daoist masters. Among the most influential at his court was Lin Lingsu (1076–1120) of Wenzhou (in present-day Zhejiang). Lin convinced the emperor that he was the incarnation of Changsheng Dadi (Great Sovereign of Long Life) and, as such, was responsible for the salvation of all under his domain. To this end, Lin drew on the soteriological features of the Lingbao legacy and the messianic expectations of the Shangqing tradition to devise what he called the Shenxiao (Divine Empyrean) dispensation. The Gaoshang shenxiao zongshi shoujing shi (Formulary for the transmission of scriptures according to the patriarchs of the exalted divine empyrean) is a record of the evolution of the Shenxiao scriptures from their origins as cosmic script to their bestowal upon the Grand Sovereign himself. Large ritual compendia were eventually compiled based on this new scriptural heritage, with the Duren jing uniformly established as the central focus. Among the largest of such corpora are those associated with the teachings of Ning Benli (1101–1181), also of Wenzhou, namely the Shangqing Lingbao dafa (Great rites of the Shangqing Lingbao legacy), compiled by a disciple named Wang Qizhen, and the Lingbao lingjiao jidu jinshu (Golden writings on salvation, based on the instructions conveyed by the Lingbao legacy), edited originally by Lin Weifu (1239–1302) of Wenzhou.

Another scriptural tradition codified during Song Huizong's reign was the Tianxin Zhengfa (Authentic Rites of the Celestial Heart), the origins of which were traced to the

discovery in 994 of sacred texts at Huagai Shan (in present-day Jiangxi). One of the Daoist masters working on the compilation of a new canon at Kaifeng, Yuan Miaozong (fl. 1086–1116) sought to make amends for a lack of talismanic healing rituals by compiling the Taishang zhuguo jiumin zongzhen biyao (Secret essentials of the most high on assembling the perfected for the relief of the state and delivery of the people). At the heart of this corpus are the instructions on the application of the three talismans central to the Tianxin legacy: San'guang (Three Sources of Radiance; i.e., sun, moon, and stars); Zhenwu (Perfected Martial Lord); and Tiangang (Celestial Mainstay; i.e., Ursa Major).

The best testimony to the diversity of healing ritual from the twelfth to the fourteenth centuries is the Daofa huiyuan (A corpus of Daoist rites), compiled after 1356. The most voluminous work in the canon, this corpus is devoted largely to what are known as leifa ("thunder rites"), based on the practice of quelling demonic forces through the absorption and projection of thunder pneumas. The opening chapters of the work are derived from one of the later Thunder Ritual traditions called Qingwei (Purified Tenuity), codified in part by Zhao Yizhen (d. 1382). Many rituals that evoke the authority of the Zhengyi tradition appear to reflect the influence of the thirty-ninth Celestial Master Zhang Sicheng (d. 1343). Most outstanding of all are the ritual instructions to be enacted on behalf of various astral deities and cultic figures such as the martial lord Guan Yu (d. 219). These therapeutic rites were prescribed for a wide range of ailments, from conjunctivitis to manifestations of possessing spirits. Many attest, moreover, to a long tradition of collaboration between Daoist masters and spirit-mediums.

Hagiography

Not unlike Confucian and Buddhist biographical accounts, Daoist hagiographies were compiled primarily as commemorative works, usually with a didactic message in mind. The lives of transcendents were generally intended to instruct on the paths by which one's divine destiny might be realized, as well as on the rewards inherent in venerating those who gained entry into the celestial ranks. The visionary Yang Xi was reportedly conveyed the full biographies of a number of divine transcendents with whom he was in communication, but only a few survive. Some of his contacts are memorialized in the Liexian zhuan (Lives of the immortals), traditionally attributed to Liu Xiang (77–6 bce) but apparently based on several centuries of oral tradition surrounding various local cults.

More extensive hagiographic accounts were compiled during the Tang dynasty, most notably by Du Guangting. One work of his, the Yongcheng jixian lu (A record of the transcendents assembled at Yongcheng), is entirely devoted to the lives of divine women, starting with an account of the cosmic evolution of the primordial goddess who gave birth to the historical Laozi. Du Guangting was above all a good storyteller and, as his Daojiao lingyan ji (An account of the divine efficacy of the teachings of the Dao) and Shenxian ganyu zhuan (A record of inspirational encounters with divine transcendents) further attest, he was most interested in recording accounts of sacred phenomena. Such works, together with Buddhist miracle tales, contributed significantly to the development of the narrative in Chinese literary history.

By far the most comprehensive hagiographic work in the canon is one compiled by a specialist in Thunder Ritual named Zhao Daoyi (fl. 1297–1307), the Lishi zhenxian tidao tongjian (A Comprehensive mirror on successive generations of perfected transcendents and those who embody the Dao). Largely derivative of earlier works, this text preserves much material that has otherwise been lost. Among more specialized works is the Xuanpin lu (A record of the ranks of the sublime) edited by a prominent literatus named Zhang Yu (1283–c. 1356). The author, who was himself temporarily in residence at Maoshan, dedicates a large portion of his text to the Shangqing heritage, from Yang Xi to the twenty-fifth patriarch Liu Hunkang (1035–1108). A separate account of the Zhengyi patriarchs, the Han Tianshi shijia (A genealogy of the Celestial Masters since the Han), is a composite work, based on editions dating from the fourteenth to the sixteenth century. The imprimatur of the fiftieth Celestial Master, Zhang Guoxiang (d. 1611), is found not only in this text but in the latest hagiography of the canon, the Soushen ji (In search of the sacred), edited by Luo Maodeng (fl. 1593–1598). Also a composite work, this text opens with the biographies of Confucius, Śākyamuni, and Taishang Laojun. Most predominate thereafter are the accounts of apotheosized cultic figures from south of the Yangtze. The dates of birth and ascension recorded in many of these entries give some indication as to the annual cycle of festival days authorized by church and state.

Several hagiographic works honor the Quanzhen heritage founded by Wang Zhe (1113–1170). One of the earliest is the Jinlian zhengzong ji (An account of the true lineage of the golden lotus), completed in 1241 by Qin Zhi'an, editor of the 1244 canon. This work was apparently lost in the book burning of 1281 and only recovered in the Ming. It was unknown to the compilers of a similar hagiography, the Jinlian zhengzong xianyuan xiangzhuan (An illustrated biographical account of the transcendent origins of the true lineage of the golden lotus). Liu Zhixuan and Xie Xichan completed this text in 1326, according to what written documents and stone inscriptions remained. They differ with Qin in attributing the origins of Quanzhen teachings to Laozi, but there is unanimity on the following four patriarchs: Donghua Dijun (Sovereign Lord of Eastern Florescence), Zhongli Quan, Lü Yan (b. 798?), and Liu Cao (fl. 1050). Central to both works are the hagiographies of the founder Wang and his seven disciples, known to the tradition as the Seven Perfected Ones (qi zhen) of Quanzhen: Ma Yu (1123–1183), Tan Chuduan (1123–1185), Liu Chuxuan (1147–1203), Qiu Chuji (1148–1227), Wang Chuyi (1142–1217), Hao Datong (1140–1212), and the single matriarch, Sun Bu'er (1119–1183).

Among hagiographies for individual Quanzhen patriarchs is an anonymous compilation in tribute to Wang Chuyi, the Tixuan zhenren xianyi lu (A record of the marvels manifested by the perfected who embodies sublimity). The nineteen episodes in this text offer a rare view of the therapeutic mission of Quanzhen masters, in the roles of healer, rain-maker, and demon queller. Even more well-known is the patriarch Qiu Chuji, whose journey into Central Asia for an audience with Chinggis Khan is commemorated in the Changchun zhenren xiyou ji (The journey to the west of the perfected Changchun). Qiu's disciple Li Zhichang (1193–1256) completed this work in

1228, following Qiu's death at the Tianchang Abbey in Beijing. The transcendent Lü Yan, conventionally credited with Wang Zhe's enlightenment, is the subject of a lengthy chronicle by Miao Shanshi (fl. 1324), the Chunyang dijun shenhua miaotong ji (Annals of the wondrous communications and divine transformations of the sovereign lord Chunyang). As with similar narrative sequences, this text appears to have evolved from centuries of storytelling traditions that also found their expression in temple wall paintings.

Most numerous of the hagiographies focused on local cults are those dedicated to Xu Sun (239–292?), whose career as a healer and subduer of malevolent dragons was established from Sichuan east to the central Jiangxi River valleys. The earliest text to survive intact is the Xiaodao Wu Xu er zhenjun zhuan (A Hagiography of Wu and Xu, the two perfected lords of the filial way). Xu's association in this account with Wu Meng, the legendary exemplar of filiality, attests to an early ritual tradition that evolved around his cult in Jiangxi, apparently a Tang variation on Lingbao liturgy. The Yulong ji (An anthology of jade beneficence), a later work compiled by the well-known specialist in Thunder Rites, Bai Yuchan (fl. 1209–1224), reveals the extent to which Song Huizong patronized this cult as a symbol of unity in the face of the Jurchen invasions. Veneration of Xu Sun eventually led to the development of a nationalistic cult known as the Jingming Dao (Way of Purity and Perspicacity), generally thought to have been founded by Liu Yu (1257–1308), an abbot of the Yulong Guan, an abbey established in Jiangxi at the putative site of Xu's ascension. Liu's disciple Huang Yuanji (1270–1324) edited the Jingming zhong xiao quanshu (A comprehensive compilation on the Jingming tradition of loyalty and filiality), the biographies of which exemplify the role of Xu's disciples as guarantors of political stability. The traditional attributes of zhong (loyalty) and xiao (filiality) are reinterpreted in this context as metaphors for submission to authority and the suppression of rebellion. Shrines to Xu are still maintained in Taiwan today and, even more remarkably, the Yulong Abbey is officially designated as a historical monument worthy of preservation.

A number of other hagiographic accounts testify to the popularity of local cults at various sacred mountain sites, including Lu Shan on the northern border of Jiangxi, once a popular missionary resort, and Huagai Shan, the source of the Tianxin revelations. Most well-known perhaps is the guardian of Wudang Shan (in present-day Hubei), referred to as Xuanwu (Dark Martial Lord) or Zhenwu (Perfected Martial Lord). How early this deity associated with the north was enshrined in China is not known, but well over three hundred shrines are established in his name on Taiwan today. Xuanwu's role as defender of the Song empire against the Western Xia invasions and other threats is commemorated in the Xuantian shangdi qisheng lu (An account of the revelations conveyed to the sages by the supreme sovereign of the dark celestial realm). A composite work, it is derived largely from the textual counterpart to the wall paintings of a shrine dedicated to the Martial Lord by Song Renzong in 1057. A later anthology reveals in turn that many literati of the thirteenth and fourteenth centuries promoted Xuanwu as the special guardian of the Mongol empire. Similarly, the Da Ming Xuantian shangdi ruiying tulu (An illustrated account of the auspicious responses of the supreme sovereign of the dark celestial realm during the great Ming) is a collection of encomia

dating from 1405 to 1418 that honor the deity's role in establishing the mandate of the Ming.

Topography, epigraphy, and historiography

The chorography of sacred space, in the heavens above, on the earth below, and in the subterranean caverns beyond, is the subject of many works in the Daoist canon. Certainly among the most renowned of such texts from antiquity is the Wuyue zhenxing tu (Mappings of the true form of the Five Sacred Peaks), talismanic variations of which were introduced into the Lingbao textual corpus. The apotropaic value of these diagrams was recognized by Ge Hong and inspired Daoist liturgists for many generations later. The Five Sacred Peaks also serve as a crucial point of reference in Du Guangting's Dongtian fudi yuedu mingshan ji (A record of the celebrated mountains, conduits, sacred peaks, munificent terrains, and caverned heavens). In addition to mapping out the wuyue ("five [sacred] peaks," e.g., Tai Shan in the east, Heng Shan in the south, Song Shan in the center, Hua Shan in the west, and Heng Shan in the north) and the interlocking network of ranges, Du identifies ten major and thirty-six supplementary dongtian or subterranean chambers, as well as seventy-two sites traversed by various transcendents and the twenty-four original parishes established by Zhang Daoling in western Sichuan.

Larger descriptive topographies date from the Song to Ming. The canon preserves individual records for three of the Five Sacred Peaks. That compiled in commemoration of the Sacred Peak of the East, Dai shi (A history of Dai), was presented to Ming Shenzong (r. 1573–1619) on New Year's Day of 1587. In compiling this work the editor, Zha Zhilong (fl. 1554–1586), sought to reinforce the ritual obligations of the court toward Tai Shan, devoting large portions of the text to the history of imperial sacrifices and various temple compounds, as well as the supernatural phenomena witnessed at the site from 78 bce to 1586.

Earlier and less ambitious accounts are available for the sacred peaks of the west and south. The Xiyue Huashan zhi (A treatise on Hua Shan, sacred peak of the West) is attributed to a Wang Chuyi, not to be confused with the Quanzhen patriarch of the same name. This text, derived in part from the Huashan ji (A record of Hua Shan) dating to the Tang, may in fact be the work of the author of an 1183 preface, Liu Dayong. Unlike the treatise on Tai Shan, there is little discussion of ritual traditions in propitiation of the spirits embodied in the mountain. Instead, the compiler was far more interested in recounting stories about supramundane forces and in identifying indigenous plants and minerals with magical properties.

The Nanyue zongsheng ji (An anthology on the collective highlights of the sacred peak of the south) is wholly devoted to the history of Daoist sanctuaries on Heng Shan. The edition of this text in the Daozang is an extract from a fuller account of sacred shrines, including Daoist, Buddhist, and folk, that is printed in the Buddhist canon. Chen Tianfu (fl. 1131–1163), who completed this text in 1163, relies in part on the Nanyue xiaolu (A short account of the sacred peak of the south) compiled by Li Chongzhao in 902. Of considerable interest are Chen's own contributions on the history of rituals on behalf of

the emperor's longevity and national prosperity. As the inventory of canonizations reveals, Song Huizong was a particularly avid patron of the shrines at Heng Shan.

Five topographies in the canon celebrate mountain ranges in Zhejiang, the most famous of which is Tiantai Shan. Central to the Tiantaishan zhi (A treatise on the Tiantai Mountains) is the history of the Tongbo Abbey, located on a peak of that name. It was for centuries the most prominent temple compound in the Tiantai range. Built originally for the Daoist master Sima Chengzhen (647–735), the Tongbo Guan reportedly once housed one of the largest collections of Daoist texts in the country. With the fall of Kaifeng and the reestablishment of the Song mandate at Hangzhou, the temple became an even more important talisman of the state and was evidently at the height of its glory in 1168, following thirty-seven years of construction activity. It later served as a haven for refugees during the fall of the Mongol regime and by 1367 went up in flames.

To the sacred font of the Shangqing revelations is dedicated the largest topography in the canon, the Maoshan zhi (A treatise on Maoshan). The forty-fifth Shangqing patriarch, Liu Dabin (fl. 1317–1328), completed this text in 1328, at a time when the site enjoyed a renewal of royal patronage. His account opens with a comprehensive collection of imperial communications concerning Maoshan, dating from 1 bce to 1319 ce. Other outstanding features include the hagiographies of the three eponymous transcendents surnamed Mao as well as the ranks of Shangqing patriarchs and matriarchs, the history of various shrines and hermitages, an anthology of stone inscriptions dating from 520 to 1314, and a large selection of prose and prosody sustaining the sanctity of the region.

The Daozang also preserves a few works solely comprised of texts carved on stone. Most notable are the anthologies of epigraphy prepared on behalf of the Quanzhen heritage. The largest is the Ganshui xianyuan lu (An account of the origins of transcendents at Ganshui) compiled by the Quanzhen archivist Li Daoqian. The title refers to the Ganhe Garrison (in present-day Shaanxi), where the founder Wang Zhe reportedly achieved enlightenment in 1159. Most numerous are the tomb inscriptions commemorating worthies ranging from Wang Zhe to a contemporary of the editor. Another anthology, the Gongguan beizhi (Epigraphic memorials of palaces and abbeys), is devoted largely to the early history of the Baiyun Guan in Beijing. One inscription marks the conclusion of a massive renovation of the Tianchang Guan, as the earlier abbey was known, in 1179. Also included is the proclamation issued upon the completion of the Jin canon at the Tianchang Guan in 1191.

Zhu Xiangxian (fl. 1279–1308) of Maoshan is the editor of two works commemorating the site where Laozi reputedly left behind the Dao de jing in answer to the gatekeeper Yin Xi's pleas for instruction. One is a set of hagiographic inscriptions entitled Zhongnanshan shuojing tai lidai zhenxian beiji (An epigraphic record of the successive generations of perfected transcendents at the pavilion for the recitation of scripture on Zhongnan Shan). Zhu composed these accounts and had them inscribed on stone following a pilgrimage in 1279 to the Lou Guan (Tiered Abbey) established in honor of Yin Xi's discipleship. He derived much of his data from an earlier work compiled by Yin

Wencao (d. 688), a Daoist master who apparently regarded himself as a descendant of Yin Xi. The second work compiled by Zhu, the Gu Louguan ziyun yanqing ji (An anthology from the abundant felicity of purple clouds at the tiered abbey of antiquity), includes inscriptions on the history of the shrine dating from 625 to 1303.

The historical works in the Daozang do not match the size and scope of those in the Buddhist canon. There are a large number of brief historical surveys embedded in various texts, composed generally to establish the ultimate antiquity and thus authority of a scriptural tradition. The earliest separately compiled history in the Daoist canon is the Lidai diwang chongdao ji (A record of reverence for the Dao on the part of sovereign rulers over successive generations) of Du Guangting. The opening summary of the pre-Tang era is little more than a statistical analysis of the number of temples established and Daoist masters ordained from one period of state patronage to the next. The discussions thereafter focus on the role of Taishang Laojun as the ancestral guardian of the Tang, especially his defense of the empire during the uprising of Huang Chao (d. 884).

The unifying feature of all later histories in the canon continues to be the providential manifestations of Lord Lao. Prototypes of this historiographic approach include the early writings on huahu ("converting the barbarians") that were essentially chronicles of Laozi's incarnations as the supreme preceptor of all peoples. To write a history of the faith was, in other words, to write a hagiography of Lord Lao as the messiah. This approach is exemplified in Jia Shanxiang's (fl. 1086) Youlong zhuan (Like unto a dragon), the title of which is drawn from Confucius's putative characterization of Laozi as recorded in the Shi ji (Records of the historian) of Sima Qian (145–86 bce). Jia concentrates on Lord Lao's role as instructor to the ruling house and the history of the Taiqing Gong (Palace of Grand Clarity, in present-day Luyi, Henan province), the reputed birthplace of the "historical" Laozi.

Nearly a century later, Xie Shouhao (1134–1212), a prominent Daoist master at the site of the Xu Sun cult in Jiangxi, presented an even more comprehensive chronicle to Song Guangzong (r. 1190–1194). In compiling the Hunyuan shengji (A chronicle of the sage from the primordiality of chaos), Xie sought to correct the inconsistencies in Jia's account by drawing on a wider range of readings from the sanjiao, or "three teachings" (i.e., Confucianism, Daoism, and Buddhism). Xie's work is an invaluable source of citations from works no longer extant, such as the early chronicle on Lord Lao compiled by Yin Wencao. He is also particularly attentive to the history of the compilation of the canon. Among those who found Xie's work indispensable was the hagiographer Zhao Daoyi.

Literary Collections and Dialogic Treatises

Among the most informative sources on the beliefs and practices of Daoist masters are their collected writings, editions of which were commonly prepared by devotees. The prime example is of course Tao Hongjing's assiduous collation of Yang Xi's revelatory verse. The writings of Wu Yun (d. 778), an ordained Zhengyi master often summoned by Tang Xuanzong, were brought together more expeditiously. According to a preface

by Quan Deyu (759–818), a scribe named Wang Yan rescued what remained of the master's writings and presented them to the imperial archives. The edition in the canon, the Zongxuan xiansheng wenji (A literary anthology of Master Zongxuan) is that which a disciple Shao Yixuan conveyed to Quan. Among Wu's most well-known compositions is a sequence of verse entitled Buxu ci (Lyrics on pacing the Void) and a lengthy essay arguing that divine transcendence can indeed be learned. The history of a second Tang anthology in the canon, the collected works of the renowned Du Guangting entitled Guangcheng ji (An anthology of Guangcheng), is more obscure. It, too, is a valuable resource on the ritual activities of Daoist masters whose reputations made them favorites at court.

By far the most numerous of literary collections in the canon are those compiled after the Tang. A vast corpus, for example, has evolved around the semi-legendary Lü Yan, claimed as the patriarch of both the Quanzhen and Nanzong (Southern Heritage) traditions. A substantial collection of verse conventionally ascribed to him in truth probably dates no earlier than the thirteenth century. One anthology, the Chunyang zhenren huncheng ji (An anthology of the perfected on arising from turbulence), was prepared by He Zhiyuan, a disciple of Song Defang. He was among those assigned to work on the Canon of 1244, the opportunity of which no doubt led to this edition. What he claimed to be the product of Lü's divine inspiration appears instead to reflect the literary legacy of Wang Zhe and his disciples.

Over a half-dozen works alone purport to be the teachings and writings of founder Wang. A number of the texts were compiled in direct tribute to Ma Yu's discipleship under Wang. The master's basic pedagogy was apparently to recite a verse that would provoke a response from his devotees. Two works, the Chongyang jiaohua ji (An anthology on the proselytism of Chongyang) and the Chongyang fenli shihua ji (An anthology of Chongyang on the ten transformations according to the sectioning of a pear), preserve hundreds of these missives between Wang and Ma. The exchange began, according to legend, when Wang locked himself up for one hundred days on the grounds of his hosts Ma and wife Sun Bu'er and communicated with them merely by submitting a gift of food, often a section of pear, accompanied by instruction in verse. There is unfortunately no comparable record of Sun's responses, although late editions of her writings available outside the canon suggest that at least a few considered her to have been equally literate.

Other texts in the canon reveal that Wang was also willing to entertain the questions of his disciples. Records of such question-and-answer sessions, known as yulu or dialogic treatises, were as popular with the Quanzhen masters as with their Chan Buddhist counterparts. A somewhat redundant example of this genre, the Chongyang shou Danyang erhshisi jue (Twenty-four lessons conveyed by Chongyang to Danyang), is composed of a series of questions and answers attributed to Ma and his master Wang. Among the lessons taught is that the devotee should speak very little, control all emotions, and minimize anxiety and cravings. Further details on Wang's instruction are found in the Chongyang lijiao shiwu lun (Fifteen discourses on the teachings set forth by Chongyang). Moderation in all things appears to be the central message of this

dialogue. According to the concluding statement ascribed to Wang, departure from the mundane realm was to be accomplished mentally, not physically. The closing simile, obviously borrowed from the Buddhist translator and exegete Kumarajiva, is that one's body is like the root-stock of a lotus mired in mud, whereas one's heart-mind is suspended in space as the lotus blossom itself.

The writings associated with Ma Yu are even more numerous than those of his master. Aside from three works based on exchanges with Wang, there are altogether six separate collections of prose and prosody printed under his name in the canon. One compilation, the Dongxuan jinyu ji (An anthology of the gold and jade of Dongxuan), includes a particularly revealing verse that exhorts Buddhist monks and Daoist masters to come together in accord and do away with slander. Another work, the Jianwu ji (An anthology on gradual enlightenment), features onomatopoeic verses that were apparently designed to illustrate, as the title implies, that enlightenment is a gradual process. A significant number of Ma's verses are expressly dedicated to female adepts, including his wife Sun. All men and women of the Dao, he urges, would best bring under control their yima xinyuan, or "horse of the will and monkey of the mind."

Qiu Chuji, the youngest disciple of Wang and eventually the most renowned, has comparably fewer writings to his name in the canon. The Changchunzi Panxi ji (An anthology of Changchunzi from the Pan tributary) preserves compositions dating both from Qiu's seclusion in the upper reaches of the Yellow River valley as well as from his later ritual activities at Qixia (in present-day Shandong). Among his verses are commemorations of various jiao fetes over which he had presided, personal communications to Jin Shizong (r. 1161–1189), and instructions on meditative practices. In addition to Li Zhichang's account of Qiu's later years, the Xuanfeng qinghui lu (A record of a felicitous convocation on the sublime spirit of the Dao), ascribed to Yelü Chucai (1189–1243), provides a record of the sermons delivered before his patron, Chinggis Khan.

All but a fraction of the collected writings associated with the other select members in Wang's circle are lost. The single anthology of Tan Chuduan's teachings in the canon arose directly from the initiative of the junior patriarch Liu Chuxuan. Of the five anthologies attributed to Liu, only one survives, although a dialogic treatise compiled by his disciples reveals somewhat more about his career. Liu's sayings, many of which were inspired by lines in the Dao de jing, were reportedly so popular as to have become part of the local culture of his circuit. The two paragons of filial piety, Wang Chuyi and Hao Datong, are remembered with one anthology each. The Yunguang ji (An anthology from Yunguang), named for the cavern in which Wang secluded himself for nine years, is a valuable supplement to the hagiographic Xianyi lu. The one edition of Hao's teachings to be preserved attests to his training as a diviner and abiding interest in the Yijing.

The influence of the early Quanzhen patriarchs is easily measured by the volume of writings that emerged from later generations. Among those whose teachings expanded upon this legacy are Qiu's successor Yin Zhiping (1169–1251), Liu's disciple Yu

Daoxian (1168–1232), and Hao's disciple Wang Zhijin (1178–1263). Later syncretists for whom there is ample record in the canon include Li Daochun (fl. 1290), Miao Shanshi (fl. 1324), Wang Jie (fl. 1310), Chen Zhixu (fl. 1329–1336), Wang Weiyi (fl. 1294–1304), and Zhao Yizhen (d. 1382). Many of these figures drew equally from the Quanzhen and Nanzong traditions. The fullest documentation on the latter is to be found in late encyclopedic anthologies of the Daozang.

Encyclopedic anthologies

The earliest comprehensive encyclopedic work in the canon is the Wushang biyao (The essentials of unsurpassed arcana). Only two-thirds of the original one hundred juan survives of this anonymous compilation. Citations from a wide selection of texts are organized under 288 headings, ranging from cosmology and sacred topography to the protocols for transmitting divine scriptures and instructions on meditative practices. The origins of this text are revealed in a Buddhist, not Daoist, compilation, namely the Xu gaoseng zhuan (Supplementary biographies of exalted monks) of Daoxuan (596–667), which states that Zhou Wudi (r. 561–578) ordered its compilation following his pacification of the state of Northern Qi in 577. It is thought that work began on this vast anthology as early as 574, when Wudi issued a decree establishing the Tongdao Guan (Abbey of Communication with the Dao) as a symbol of the anticipated political and ideological reunification of the empire. The text is not only an invaluable resource for citations from the original Shangqing and Lingbao revelations, but also for the later codifications they inspired.

Two smaller compendia were compiled a century later by a relatively unknown recluse named Wang Xuanhe (fl. 683). The larger of the works, the Sandong zhunang (Pearl bag of the three caverns) is organized under thirty-four categories dealing with various aspects of conduct befitting an adept and includes extracts from a number of texts on contemplative pursuits that are otherwise lost. The second corpus attributed to Wang is the Shangqing daolei shixiang (A categorical survey of the Dao of Shangqing), which specializes in citations dealing with six types of sacred quarters, from private retreats to the cosmic chambers of revealed literature.

A much larger encyclopedic anthology, the Yunji qiqian (Seven lots from the book-pack of the clouds), was compiled by Zhang Junfang, inspired apparently by his assignment to oversee the copying of a new canon on the order of Song Zhenzong. Zhang states in his preface that his intention was to prepare a reference work for the emperor's personal use. But since the Yunji qiqian was not completed until 1028 or 1029, it was obviously presented to his successor Renzong (r. 1023–1053). The writings Zhang selected for this work date from the earliest revelations to the first decades of the eleventh century. Recorded, for example, in the opening essays on cosmogony and scriptural transmission are unique copies of the prefaces composed for the first catalogues of Shangqing and Lingbao literature. Additional subheadings include sacred topography, behavioral precepts, ritual purification, visualization techniques, and hagiography. Notably absent are any instructions on liturgical procedure, a subject that Zhang clearly considered to be beyond the scope of this corpus.

Two remarkable collections of writings treating "inner alchemy" (neidan) appeared during the Southern Song period. The first in print was the Dao shu (Pivot of the Dao) compiled by the bibliophile Zeng Cao (fl. 1131–1155). Among the rare texts Zeng records is the Baiwen pian (A folio of one-hundred questions), based on a putative exchange between Lü Yan and his mentor, the late Han transcendent Zhongli Quan. The entire last chapter is devoted to the Lingbao pian (A folio on Lingbao), a variant edition of the Lingbao bifa (Conclusive rites of Lingbao), which was also compiled as a tribute to this legendary discipleship. A related theoretical work on the cultivation of the jindan (metallous enchymoma), the Zhong Lü chuandao ji (An Anthology on Zhong [li]'s transmission of the Dao to Lü), is found in both the Dao shu and a later Song collectaneum of neidan literature, the Xiuzhen shishu (Ten writings on the cultivation of perfection). This anonymously compiled anthology also includes many texts associated with the Nanzong, or Southern Heritage, the "five patriarchs" (wuzu) of which are: Liu Cao (d. ca. 1050), Zhang Boduan (d. 1082), Shi Tai (d. 1158), Xue Zixian (d. 1191), and Chen Nan (d. 1213). The establishment of this patriarchy appears to be a rather late innovation inspired by the legacy of the Seven Perfected of Quanzhen. By the early fourteenth century a number of texts began to assert that Liu conveyed the teachings of the venerable Zhongli Quan and Lü Yan to both Wang Zhe in the north and Zhang Boduan in the south.

Zhang Boduan is popularly regarded as the "founder" of Nanzong. His writings were initially viewed as treatises on waidan, "exterior," or laboratory, alchemy. More recent research suggests that they fall, rather, into the mainstream of neidan literature. An edition of the major corpus attributed to him, the Wuzhen pian (Folios on the apprehension of perfection), is recorded in the Xiuzhen shishu, with a preface by Zhang dating to 1075. The same anthology also includes variant editions of similar lyrical sequences ascribed to Shi Tai, Xue Zixian, and Chen Nan. But by far the most dominant in the Xiuzhen shishu are the writings of Chen's putative disciple, the renowned Thunder Ritual specialist Bai Yuchan. Nearly half of the text is devoted to a record of his instructions on jindan and Thunder Ritual traditions, as well as his liturgical activities in Fujian and his accounts of the Xu Sun cult in central Jiangxi. It may be that the Xiuzhen shishu was compiled by devotees of Bai, for the latest work included is a set of texts on jindan by Xiao Tingzhi (fl. 1260), a second-generation disciple.

Other Sources

While the Daozang is the most comprehensive collection of Daoist literature, it is by no means the only source available. Among the number of publications issued during the Qing dynasty, the next largest corpus is the Daozang jiyao (An edition of essentials from Daoist canon). The reedition of this work in 1906 includes 287 titles, compared to nearly fifteen hundred in the canon. Over half of the titles are found in the Daozang as well, but this anthology also contains works otherwise unknown, including tracts attributed to Sun Bu'er and Liu Cao, as well as the writings of later syncretists such as Wu Shouyang (d. 1644).

Perhaps one of the most neglected resources for Daoist literature is epigraphy. Aside from the few, mainly Quanzhen, collections in the canon, there is a wide range of stone

and bronze inscriptions pertinent to the history of the faith. An anthology of epigraphy compiled by Wang Chang (1725–1806), for example, includes a transcription of the Taishang Laojun riyong miaojing (A wondrous scripture of Lord Lao and most high for daily use) carved on stone in 1352 at the Pavilion for the Recitation of Scriptures in Shaanxi. A variant redaction of this text is found in the Daozang and, at 141 words, is among the shortest works in the canon. It is essentially a code of conduct based on many traditional Chinese attributes such as filiality. Study of epigraphic documents will soon be greatly facilitated by the imminent publication of a comprehensive anthology of inscriptions bearing on the history of Daoism, a project begun by Chen Yuan and now being completed by Chen Zhichao at the Chinese Academy of Social Sciences in Beijing.

Scriptures and related sacred writings found in various archives constitute another essential source of Daoist literature. The Dunhuang manuscripts preserved in a number of libraries worldwide, for example, include texts that clarify the early history of several scriptural codifications. One such work, of which only a portion survives in the canon, is the Benji jing (Scripture on the original juncture). Over seventy fragments of this text are in the British and French archives of Dunhuang manuscripts. One of the compilers is known to have taken part in debates before the court of Tang Gaozu (r. 618–626) on the issue of whether the Buddha was a disciple of the Dao. The text itself, designed apparently in part to support this theory, seems to have taken its inspiration from discussions on the cosmogonic concept of pūrvakoṭi (Chin., benji) in the Madhyamāgama and Saṃyuktāgama, Chinese translations of which appeared in the fourth and fifth centuries. Parables in one section of the Benji jing, moreover, were evidently drawn from the Dharmapada. The text reached the height of its popularity during the reign of Tang Xuanzong, who ordered all Daoist priests not only to copy it out but also to recite and lecture on it during official religious festivals. In short, the lessons within were thought to lead to the salvation of the state as well as of the individual.

Later collections of manuscripts and rare blockprints also have much to reveal about the continuity and change in Daoist traditions. Among published works is the Zhuang Lin xu Daozang (Supplementary Daoist canon of the Zhuang and Lin clans) edited by Michael Saso, a collection of Daoist works largely gathered from a Zhengyi fraternity in Xinzhu of north Taiwan. These texts, as well as those recovered by Kristofer Schipper in the Tainan area of south Taiwan, suggest a remarkable continuum of Daoist liturgical practice. A scripture dedicated to Tianfei (i.e., Mazu) in the Schipper Archives of Paris, for example, proves to be a variant of a text in the canon dating to 1409–1412. The manuscript version conveys an image of this well-known Fujianese patroness of seafarers that accommodates a folk vision of her as an avatāra of Guanyin. Tianfei's assimilation to this all-compassionate bodhisattva is promoted in popular narratives on the life of the goddess compiled during the late Ming dynasty. Just as she continues to inspire poets, novelists, and even scriptwriters in this age, so, too, has much of the Daoist literature both in and outside the canon left its mark on centuries of Chinese belles-lettres. Further study of this literature can only disclose how deeply the Daoist heritage pervades all aspects of Chinese society.

See Also

Alchemy, article on Chinese Alchemy; Du Guangting; Fangshi; Ge Hong; Laozi; Lu Xiujing; Millenarianism, article on Chinese Millenarian Movements; Sima Chengzhen; Tao Hongjing; Wang Zhe; Xian; Zhang Dao-ling; Zhang Jue.

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Daozang

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This article includes a list of references, related reading, or external links, but its sources remain unclear because it lacks inline citations. Please help improve this article by introducing more precise citations. (December 2019) (Learn how and when to remove this message)
The Daozang (Chinese: 道藏; pinyin: Dàozàng; Wade–Giles: Tao Tsang) is a large canon of Taoist writings, consisting of around 1,500 texts that were seen as continuing traditions first embodied by the Daodejing, Zhuangzi, and Liezi. The canon was assembled by monks c. 400 CE in an attempt to bring together these disparate yet consonant teachings, and it included commentaries and expositions from various masters on material found in the aforementioned core texts of Taoism. The anthology consisted of three divisions (known as grottoes) based on what were seen at that time in Southern China as Taoism's primary focuses: meditation, ritual, and exorcism. These three grottoes were ranked by skill level—with exorcism being the lowest and meditation the highest—and used for the initiation of Taoist masters.

In addition to the Three Grottoes, there were the "Four Supplements" that were added to the canon c. 500 CE. Three were primarily sourced from the older core texts, with the other taken from a separate, established philosophical tradition known as Tianshi Dao.

Unlike many spiritual and religious canons, the Daozang is not considered to be highly organized. Although at present the core divisions have been preserved, substantial forks in the ordering and arrangement of the constituent texts have arisen due to the later addition of commentaries, revelations and texts further elaborating upon earlier iterations.

Timeline

The First Daozang
During the era of Northern and Southern dynasties, this was the first time of an effort was made to compile and categorised scriptures and texts from across China by Lu Xiujing and occurred around 471 and consisted of roughly 1,228 scrolls.
The Second Daozang
In 748, the Tang emperor Tang Xuan-Zong who was a devoted Taoist (the royal family claimed to be the descendants of Laozi) sent clergy to collect more scriptures and texts that expanded the Taoist Canon.
The Third Daozang
Around 1016 of the Song dynasty, the Daozang was revised and many texts collected during the Tang dynasty were removed. This third Daozang consisted of approximately more than 4500 scrolls and was known as Yunji Qiqian.
The Fourth Daozang
In 1444 of the Ming dynasty, a final version was produced consisting of approximately 5300 scrolls.
Many new Daozang were published.

Constituent parts
Three Grottoes (sandong) 三洞 400
Authenticity Grotto (Dongzhen) 洞真部: Texts of Supreme Purity (Shangqing) tradition
This grotto is concerned mainly with meditation and is the highest phase of initiation for a Taoist master.
Mystery Grotto (Dongxuan) 洞玄部: Texts of Sacred Treasure (Lingbao) tradition
This grotto is concerned mainly with rituals and is the middle phase of initiation for a Taoist master.
Spirit Grotto (Dongshen) 洞神部: Texts of Three Sovereigns (Sanhuang) tradition
This grotto is concerned mainly with exorcisms and is the lowest phase of initiation for a Taoist master.
Each of the Three Grottoes contains the following 12 chapters
Main texts (Benwen) 本文類
Talismans (Shenfu) 神符類
Commentaries (Yujue) 玉訣類
Diagrams and illustrations (Lingtu) 靈圖類
Histories and genealogies (Pulu) 譜錄類
Precepts (Jielu) 戒律類
Ceremonies (Weiyi) 威儀類
Rituals (Fangfa) 方法類
Practices (Zhongshu) 像術(衆術)類
Biographies (Jizhuan) 記傳類
Hymns (Zansong) 讚頌類
Memorials (Biaozou) 表奏類
Four Supplements 500
Great Mystery (Taixuan) 太玄部: Based on the Dao De Jing
Great Peace (Taiping) 太平部: Based on the Taiping Jing

Great Purity (Taiqing) 太清部: Based on the Taiqing Jing and other alchemical texts
Orthodox One (Zhengyi) 正一(正乙)部: Based on the Way of the Celestial Masters (Tianshi Dao) tradition.
See also
Ruzang
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The Taoist Canon - maintained by David K. Jordan at UCSD. See also his overview of the canons of all three major Chinese religions, Buddhism, Confucianism and Taoism, here.
Daoist Studies Daozang project - maintained by James Miller at Queen's University
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Rocky Lionmouth

Daozang for non-chinese speakers?
By Rocky Lionmouth, June 26, 2018 in Daoist Textual Studies

Rocky Lionmouth
Kool Kat
Rocky Lionmouth
The Dao Bums
1,053 posts
Posted June 26, 2018
Hi!

Idk if this is a silly query but could anyone point me towards english translations of texts from the Daozang?

I've been reading a little from "Daoist Master Chuang" and my interest has reached new peaks, i'd like to at least glance at some of the material talked about in relation to orthodox Taoist practices.

I found this:

http://hanji.sinica.edu.tw/

while leafing through Pregadios index paper but it is wholly in chinese from what i can see.

Any indications towards translations or texts detailing of the teachings of the three caves would be met with gratitude and joy!

Peace!

Like 2
Thanks 1
Taoist Texts
Joss Beaumont, espionnage et chataigne.

Taoist Texts
The Dao Bums
4,141 posts
Posted June 26, 2018
On 6/26/2018 at 9:02 AM, Rocky Lionmouth said:
english translations of texts from the Daozang?

you may wanna get acquainted with the catalog of it first

http://press.uchicago.edu/ucp/books/book/chicago/T/bo3533948.html

the majority of texts in it are prayer and ritual instructions, and as such are not really translatable or readable.

Like 5
Thanks 1
Rocky Lionmouth
Kool Kat
Rocky Lionmouth
The Dao Bums
1,053 posts
Posted June 27, 2018
On 6/26/2018 at 11:09 AM, Taoist Texts said:
the majority of texts in it are prayer and ritual instructions, and as such are not really translatable or readable.

Thanks for the link!

Well, ritual instruction and prayer as far as translateable go a long way to understand certain things, as i'm interested in gleaning some ideas behind more orthodox practices and liturgy. Not for use but context.

Thanks 1
Zhongyongdaoist
Dao Bum
Zhongyongdaoist
The Dao Bums
1,997 posts
Posted June 27, 2018
Also available at:

Archive.org Daozang

The material in the books is an excellent guide, but you really need to bring knowledge to it, to know where to mine more knowledge out of it. At some point I will have to make a recommended reading list, but Saso's work would be on it, as well as others.

ZYD

Like 2
Thanks 2
Rocky Lionmouth
Kool Kat
Rocky Lionmouth
The Dao Bums
1,053 posts
Posted June 28, 2018
Please do ZYD!

I’m delighted trying to digest Saso one subchapter at a time, that stuff is pretty dense already!

exorcist_1699
Dao Bum
exorcist_1699
The Dao Bums
1,355 posts
Posted August 22, 2018
Difficulties in reading the original Taoist canon are :

1) They are in classical Chinese , not modern Chinese;

2) Many are without punctuation ! (that means your reading ability must be very high so as to separate the sentences/phases)

3) In the texts, there are lot of strange jargons , making them nearly not readable ;

Like 4
Rocky Lionmouth
Kool Kat
Rocky Lionmouth
The Dao Bums
1,053 posts
Posted October 8, 2018
On 8/22/2018 at 1:43 AM, exorcist_1699 said:
Difficulties in reading the original Taoist canon are :

1) They are in classical Chinese , not modern Chinese;

2) Many are without punctuation ! (that means your reading ability must be very high so as to separate the sentences/phases)

3) In the texts, there are lot of strange jargons , making them nearly not readable ;

This much i have gathered. Sasos book references a lot of the texts being in need of the oral transmissions to be comprehensible, besides holding high skill in classical chinese and context and terminology.

Wishing my teenage self had stood his ground and taken mandarin or cantonese as special language ed. Alas, he bowed to his parents will and took german. Go figure.

Like 1

Nintendao
念天道
Nintendao
The Dao Bums
1,134 posts
Posted October 8, 2018
I started to see why time and place have such a heavy bearing on the amount of worthwhile translatable meaning, at least without involving lots of historic anthropology side-tracking. Especially if the chant was only a shorthand recording of some practice.. one that could be perfectly demonstrated in mere seconds, vs. painstakingly inscribing each actual detail.

For example, I just invented a move called "the eagle has landed." That is to say I've artfully balanced a silver dollar on the top of my head. Now, if you did not happen to know that I presently have a 25 gram disc of alloyed metals, i.e. a $1 coin from 1972, illustrated with an actual eagle landing on the Moon, then the name of the move becomes unnecessarily mysterious.

Even if I changed the name to the less poetic yet more descriptive "holding a dollar coin atop the head," depending on how it then gets miscontextually translated literally and culturally somewhere down the line, sure they could end up way off and thinking i meant i have "my money on my mind."

The real trick is, you don't even need any coins to do this move. If you simply imagine picking up a 1.5 inch diameter coin with your fingertips, the hand naturally takes on a kind of expanding version of the Beak-hand/Mukula-mudra (synchronicity bonus: eagles have beaks.) Now gracefully raise the arm and rest the five fingertips in a circle around Bai Hui (Du Mai 20). The skull and the hand become respectively reminiscent of the Moon and the Apollo ll lunar lander at the moment in 1969 when the pilot radioed mission control that "the eagle has landed."

76dollar.jpg

hRzsUm-UserView-1.png

Like 2

Thanks 1
dosa
卽心是佛
dosa
The Dao Bums
176 posts
Posted October 8, 2018
What is 道
We don't know it in the language.

Haha 2
Nintendao
念天道
Nintendao
The Dao Bums
1,134 posts
Posted October 9, 2018
道(dào) ≈ MOVEMENT AHEAD

5bbc3f01142b0_LAOTAO478.png.4c1c8727d3ccbee1cac12c4a973e893a.png

Step and stop to move a head. (chì zhǐ, chuò shǒu.)
Dig my toes into the gravel to rest.

A river flows over my face.

Like 1
Thanks 1
Shubin
Dao Bum
Shubin
The Dao Bums
147 posts
Posted October 9, 2018
On 6/26/2018 at 9:02 AM, Rocky Lionmouth said:
Hi!

Idk if this is a silly query but could anyone point me towards english translations of texts

from the Daozang?

I've been reading a little from "Daoist Master Chuang" and my interest has reached new peaks, i'd like to at least glance at some of the material talked about in relation to orthodox Taoist practices.

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http://hanji.sinica.edu.tw/

while leafing through Pregadios index paper but it is wholly in chinese from what i can see.

Any indications towards translations or texts detailing of the teachings of the three caves would be met with gratitude and joy!

Peace!

It looks like that some people already translated a small part of Daozang into English.

http://dztranslation.org/index.html

I have not gotten a chance to take a closer look on it, but their work already earned my respect.

Like 1
Thanks 3
Rocky Lionmouth

Kool Kat
Rocky Lionmouth
The Dao Bums
1,053 posts
Posted October 9, 2018
@shubin you sir, are a hero.

Thanks 2
Shubin
Dao Bum
Shubin
The Dao Bums
147 posts
Posted October 9, 2018
Not me, I hope I could have such courage and patient to do amazing things like that.

Like 1
Thanks 1
exorcist_1699
Dao Bum
exorcist_1699
The Dao Bums
1,355 posts
Posted October 10, 2018 (edited)
Another sad thing is that you can't use Google 's translate to help , even partly to lessen the difficulties of the job . AI scientists always like to bullshit people about the coming of Singularity as super AI is going to access all knowledge through the world wide net and understood all different languages through Machine Learning and NLP ..etc, yet two huge archives (millions volumes of them in Chinese) of Daozang and Fozang (" 佛蔵" , Buddhist sutra in Chinese ; in fact, nobody knows how huge a volume it is ..) are there talking about deep knowledge of jing, qi, shen , time, consciousness ..etc , so important to human' intelligence , are even not mentioned by those AI scientists; Writing to this point, it makes me think of a Chinese saying you can always come across online : " 無知者無懼 " ;

" Those who are so brave to claim intelligent , unfortunately are those who are so ignorant (of what human intelligence really is) "

Edited October 10, 2018 by exorcist_1699
Like 3
Thanks 1
Shubin

Dao Bum
Shubin
The Dao Bums
147 posts
Posted October 10, 2018 (edited)
On 10/10/2018 at 12:54 AM, exorcist_1699 said:
Another sad thing is that you can't use Google 's translate to help , even partly to lessen the difficulties of the job . AI scientists always like to bullshit people about the coming of Singularity as super AI is going to access all knowledge through the world wide net and understood all different languages through Machine Learning and NLP ..etc, yet two huge archives (millions volumes of them in Chinese) of Daozang and Fozang (" 佛藏" , Buddhist sutra in Chinese ; in fact, nobody knows how huge a volume it is ..) are there talking about deep knowledge of jing, qi, shen , time, consciousness ..etc , so important to human' intelligence , are even not mentioned by those AI scientists; Writing to this point, it makes me think of a Chinese saying you can always come across online : " 無知者無懼 " ;

" Those who are so brave to claim intelligent , unfortunately are those who are so ignorant (of what human intelligence really is) "

I see your points. Talking about Daozang and Fozang, it may be impossible to get 100% correct result from Google or other translating tools.

It seems for me that a lot of people do not need 100% correct content if they are not practicers. Sometimes 80% correct content is good enough for them to make simple decisions or to get feels/verviews, etc.

I found a tiny piece of Daozang from scanned original copies that printed a few hundreds year ago, so I am sure the copies are genuine. If I do a quick browse on 10 pages of them, about 2,000 characters total, could I understand all content of them? Could I get basic ideas 100% correct from the 10 pages?

Edited October 10, 2018 by Shubin
Like 1
Walker
Dao Bum
Walker
The Dao Bums

999 posts
Posted July 9, 2019
On 10/10/2018 at 6:48 AM, Shubin said:
I see your points. Talking about Daozang and Fozang, it may be impossible to get 100% correct result from Google or other translating tools.

It seems for me that a lot of people do not need 100% correct content if they are not practicers. Sometimes 80% correct content is good enough for them to make simple decisions or to get feels/verviews, etc.

I'm sorry, got to strongly disagree with you here. I think you would be lucky to get 10% correct by plugging Buddhist or Daoist canonical works into Google translate, and there's no way for anybody who doesn't smoke as much meth as the Google translate bot evidently does could make decisions on the basis of this stuff.

Let's use the Heart Sutra as an example. Here's what Google gives you:

View the self-Buddhist. It’s as long as a lot of time. See the five elements are empty. All the bitterness. Relics. Color is empty. It’s not empty. The color is empty. Empty is the color. I am thinking about it. It is also true. Relics. It is the empty space of the laws. Not born or not. Not dirty. No increase or decrease. It is colorless in the air. Nothing to think about. No eyes and ears. Colorless sound and fragrance touch. No vision. Even the unconscious world. No ignorance. There is no clearness. Even no death. There is no old death. No bitterness. No wisdom or no. No income. Bodhi. According to Prajna Paramita. Innocent. Nothing. No horror. Stay away from reversing your dreams. Nirvana. The Three Buddhas. According to Prajna Paramita. Aunt Doro, Sancha, and Bodhi. I know that Prajna Paramita is more. It is a great curse. It is a big mantra. It is a curse. There is no curse. Able to eliminate all pain. Really worthwhile. Therefore, it is said that Prajna Paramita is a curse. That is to say cursing.
Uncovering and revealing, Balo’s discovery, Boluo’s discovery, Bodhisattva

"Therefore, it is said that Prajna Paramita is a curse. That is to say cursing." Yeah, um, ok.

Now here're the last few lines from an important neidan poem called 《金丹詩訣》 by Chen Nan:

Once the work is done with sincerity, the spirit is so solid and solid, Yan Rongru is not hungry and thirsty, and Fang Xian Jin Dan is a success. Cui Wei's independent crystal palace, the body is very intentional, in the middle of the night, Huang Po came to the door, as a medium to marry and Jin Gong. Taiyi Xuanzhu Jin Liquid Dan, also returned to the local children's face. If you want to hear a new teacher's language, you can teach him to see a class. In the night, a Büfu 蕖, there are red pills dropping beads, dripping Huachi is Shenshui, Dantian gathers for Danshu. It is called the water and fire essence, this is the two dragons and scorpions, but take the sacred point away from the hole, pure dry can take the flight.

There's a point at which 10% correct is actually just 100% incorrect, because all you can do with stuff like this is waste precious, precious time that could be better spent reading books written or translated by people who actually care about helping you "awaken to reality," instead of a computer program.

That is, of course, unless "this is the two dragons and scorpions, but take the sacred point away from the hole, pure dry can take the flight" makes sense to you! So solid and solid!

On 10/9/2018 at 8:17 AM, Shubin said:

It looks like that some people already translated a small part of Daozang into English.

http://dztranslation.org/index.html

I have not gotten a chance to take a closer look on it, but their work already earned my respect.

Unfortunately what I looked at is so deeply riddled with mistakes as to be close to useless.

~80% of the content in the Daoist Canon is about ritual, btw.

Like 1
Shubin
Dao Bum
Shubin
The Dao Bums
147 posts
Posted August 4, 2019 (edited)
It is good to see different views, and you may be right.

For poems, I do not think any translating tools can do good jobs. For Neidan related poems, It is very hard for any people or professional translators to get a 1,000 years old poem translated 100% correct.

BTW, I tried the first poem of《金丹詩訣》with Google Translate, and the result is not too bad.

半斤真汞半斤铅，隐在灵源太极先。须趁子时当采取，炼成金液入丹田。

Half a catty of mercury, half a catty of lead, hidden in the source of Taiyuan.

When it is necessary to take it, it will be converted into gold liquid into Dantian.

Edited August 4, 2019 by Shubin
alphone
Dao Bum
alphone
The Dao Bums
41 posts
Posted May 23, 2022
Hello friend of Tao,

This is my blog where you can find some English translations of Taoist scriptures :

https://universalalphaomega.blogspot.com

I had a Taoist website that focuses on English translation of Taoist scriptures. The site was shut down, but you can still access its contents through an archived version of the site :

https://web.archive.org/web/20170517120411/http://www.taoistresource.net/doe_idx.htm

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Daoist Textual Studies

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The Daoist Canon (道藏 Daozang) is a comprehensive collection of Daoist scriptures. Its compilation began in the Tang dynasty. Daoist books increased day by day after the Wei and Jin dynasties. Chapter "Xialan" (extensive review) of The Inner Book of the Master Who Embraces Simplicity (抱朴子内篇 Baopuzi Neipian) had already registered over 600 volumes of Daoist books by then. During the Southern and Northern Dynasties, Lu Xiujing classified the books into "Three Grottoes" (三洞 Sandong) and compiled The Catalogue of Scriptures of the Three Grottoes (三洞經書目錄 Sandong Jingshu Mulu), the first catalogue of scriptures in the history of Daoism. Afterwards, ritual master Zheng compiled The Catalogue of the Seven Sections of the Jade Apocrypha (玉緯七部經書目 Yuwei Qibu Jing Shumu) according to the classification of the Three Grottoes and the Four Complements (四輔 Sifu). Later, Tao Hongjing compiled The Catalogue and The Catalogue of All the Supreme Scriptures (太上衆經目 Taishang Zhongjing Mu). It was not until the Kaiyuan era of the Tang dynasty (A.D. 713-741) that for the first time Daoist books were compiled into a corpus, namely The Daoist Canon of the Kaiyuan Era, the first Daoist corpus in Chinese history. Daoist books were missing in large numbers due to the turmoil at the end of the Tang dynasty and in the Five Dynasties. After the founding of the Song dynasty, Daoist scriptures were collected and collated on five occasions, and The Daoist Canon was re-compiled. Completed altogether were The Comprehensive Catalogue of Precious Literature (寶文統目 Baowen Tonglu), The Precious Canon of Heavenly Palace (天宮寶藏 Tiangong Baozang), The Daoist Canon of the Wanshou Era, and The Precious Canon of Exquisite Writings (瓊章寶藏 Qiongzhang Baozang). Compiled in the Jin dynasty was The Precious Canon of the Mysterious Metropolis of the Great Jin (大金玄都寶藏 Dajin Xuandu Baozang), and compiled in the Yuan dynasty was The Precious Canon of the

Mysterious Metropolis. These Daoist canons were lost long before after suffering from wars and the burning in the Yuan dynasty. Extant today are The Daoist Canon of the Zhengtong Era (正統道藏 Zhengtong Daozang) printed in the tenth Zhengtong year of the Ming dynasty (1445) and The Supplementary Daoist Canon of the Wanli Era (萬曆續道藏 Wanli Xu Daozang) compiled and printed by Zhang Guoxiang in the 35th Wanli year (1607).

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History of the Canon's Compilation

The Daoist Canon of the Kaiyuan Era (開元道藏 Kaiyuan Daozang)

It is the first Daoist canon in Chinese history and was compiled in the Kaiyuan years of the Tang dynasty (A.D. 713-741). After ascending the throne, Emperor Xuanzong of the Tang dynasty ordered more than 40 persons, including Shi Chongxuan, to compile The Pronunciation and Meaning of All Daoist Scriptures (一切道經音義 Yiqie Daojing Yinyi). Subsequently, on this basis, he sent people to search for Daoist scriptures here and there in the Kaiyuan era, and together with those collected in the capital, a corpus named The Exquisite Compendium of the Three Grottos (三洞瓊綱 Sandong Qionggang) was compiled, which consisted of 3,744 volumes (some say there are 5,700 volumes, some say there are 7,300 volumes) altogether. The Daoist Canon of the Kaiyuan Era was compiled according to the classification into Three Grottoes (三洞 Sanding). It was composed of three grottoes, containing 36 books in all. Each of the sections, the Pervasive Perfection (洞真 Dongzhen), the Pervasive Mystery (洞玄 Dongxuan) and the Pervasive Divinity (洞神 Dongshen) consisted of 12 books. In the seventh year of the Tianbao era (748), an imperial order to copy the canon was given in order to spread it widely. At the end of the Tang dynasty and in the Five Dynasties, the

canon was destroyed in wars and is no longer extant.

The Comprehensive Catalogue of Precious Literature (寶文統錄 Baowen Tonglu)
It was one of the Daoist corpuses compiled in the Song dynasty, in the era of Dazhong Xiangfu during the reign of Emperor Zhenzong of the Song dynasty (1008-1016) to be exact. After the rebellion of An Lushan in the Tang dynasty, most of the Daoist books collected in the two capitals were burnt. Later, ordered by Emperor Suzong and Emperor Daizong of the Tang dynasty, the Daoists Shen Fu, Du Guangting and Ji Qiwu searched all over the country for Daoist books, but "few of the precious excellent books still existed" (Volume 52 of The Supreme Yellow Register Fasting Rituals (太上黃籙齋儀 Taishang Huanglu Zhaiyi)), and most had been lost. After the founding of the Song dynasty, more than 7,000 volumes of Daoist books were collected during the reign of Emperor Taizong of the Song dynasty, and Sanqi-Changshi (imperial attendant) Xu Xuan and Zhizhigao (official in charge of imperial documents) Wang Yuchen were ordered to collate, delete and copy them. After this, there were 3,737 volumes. During the first years of the Dazhong Xiangfu era, Emperor Zhenzong of the Song dynasty ordered Prime Minister Wang Qinruo to be in charge, choosing Daoists Zhu Yiqian, Feng Dezhi, etc. to collate the canon. Based on Xu Xuan and Wang Yuchen's edition, they supplemented 622 volumes. There were altogether 4,359 volumes, including 620 volumes of the Pervasive Perfection Section, 1,013 volumes of the Pervasive Mystery Section, 172 volumes of the Pervasive Divinity Section, 1,407 volumes of the Supreme Mystery Section (太玄部 Taixuan Bu), 192 volumes of the Supreme Peace Section (太平部 Taiping Bu), 576 volumes of the Supreme Clarity Section (太清部 Taiqing Bu), and 379 volumes of the Orthodox Oneness Section (正一部 Zhengyi Bu). A catalogue of the corpus was compiled and presented to the emperor and was given the title The Comprehensive Catalogue of Precious Literature. It has been lost today.

The Precious Canon of Heavenly Palace of the Great Song (大宋天宮寶藏 Dasong Tiangong Baozang)
It was one of the Daoist canons compiled in the Song dynasty. Since the compilation of The Comprehensive Catalogue of Precious Literature was not too ideal, in the fifth year of the Dazhong Xiangfu era (1012) Emperor Zhenzong of the Song dynasty appointed Zhang Junfang Zhuzuo-Zuolang (assistant historian) who was to compile the canon specially. Based on the existent Daoist books and scriptures collected from Suzhou, Yuezhou, Taizhou and so on, Zhang Junfang and Daoist priests discussed the stylistic rules, examined different versions, selected and arranged them in the order of the Three Grottoes and the Four Complements (四輔 Sifu), and compiled a corpus of 4,565 volumes. With the item "heaven" in the 1000-Word Writ (千字文 Qianzi Wen) as its first heading and the item "palace" as the last, the canon was titled The Precious Canon of Heavenly Palace of the Great Song. It is not currently extant.

The Longevity Daoist Canon (萬壽道藏 Wanshou Daozang)
It was one of the Daoist canons compiled in the Song dynasty. In the Chongning era of the reign of Emperor Huizong of the Song dynasty (1102-1106), an imperial order was given again to search for Daoist books, and Daoist priests were ordered at the

publishing office to collate The Precious Canon of Heavenly Palace, which added up to 5, 387 volumes. In the Zhenghe era (1111-1118), the emperor ordered to look for missing Daoist books and set up an office in charge of scriptures. He ordered Daoists Yuan Miaozong and Wangdaojian to collate the scriptures and sent them to Minxian County, Fuzhou. Huang Shang, a court scholar, official and prefect of Fuzhou, employed workers to print them. The canon, 5,481 volumes altogether, filled 540 boxes. It was called The Longevity Daoist Canon, or The Longevity Canon of the Zhenghe Era as it was compiled in the Zhenghe era. This is the first printed Daoist canon. In the turmoil of the Jiajing era (1126-1127), it was lost, and in the Jin dynasty, it was completed. Today it does not exist.

The Precious Canon of the Mysterious Metropolis of the Great Jin (大金玄都寶藏 Dajin Xuandu Baozang)
It was a Daoist canon compiled in the Jin dynasty. In the 26th Dading year during the reign of Emperor Shizong of the Jin dynasty (1186), the emperor ordered to give the printing board of The Daoist Canon in the southern capitcal (i.e. today's Kaifeng, Henan) to the Tianchang Temple in Zhongdu (i.e. today's Beijing). In the first Mingchang year during the reign of Emperor Zhangzong of the Jin dynasty (1190), the emperor ordered the temple's inspector Sun Mingdao to search for missing books and re-compile The Daoist Canon. Sun Mingdao sent Daoists looking for the missing scriptures in different places of the country, and got 1,074 volumes. Together with the more than 21,800 books that survived, there were 83,198 books in all. They classified them into Three Grottoes and Four Complements, discussed the stylistic rules, examined different versions, and compiled one corpus, which totaled 602 books, 6,455 volumes and was titled The Precious Canon of the Mysterious Metropolis of the Great Jin. Due to the fire of the Tianchang Temple in the second Taihe year during the reign of Emperor Zhangzong of the Jin dynasty (1202), the canon was burnt and does not exist today.

The Precious Canon of the Mysterious Metropolis (玄都寶藏 Xuandu Baozang)
It was a Daoist canon compiled in the Yuan dynasty. In the ninth year during the reign of Emperor Taizong of the Yuan dynasty (1237), the Daoists Song Defang and Qin Zhi'an searched for the missing scriptures and planned to reprint The Daoist Canon. After eight years of compilation, the canon was completed in the third year during the reign of Empress Naima Zhen of the Yuan dynasty (1244). The canon consisted of over 7,800 volumes in all and was still titled The Precious Canon of the Mysterious Metropolis. The printing board was kept at the Temple of Mysterious Metropolis in Pingyang. In the eighth Zhiyuan year during the reign of Emperor Shizu of the Yuan dynasty (1281), an imperial order was given to burn the printing boards of all Daoist canons except The Book of Dao and Its Virtue (道德經 Daodejing). So the printing board of the Precious Canon of the Mysterious Metropolis was burnt and many scriptures collected were lost as a result. The canon does not exist today.

The Daoist Canon of the Zhengtong Era (正统道藏 Zhengtong Daozang)
It was a Daoist canon compiled in the Ming dynasty. At the beginning of the reign of Emperor Chengzu of the Ming dynasty (1403), Zhang Yuchu, the Celestial Master (天

師 Tianshi) of the 43rd generation was ordered to re-compile The Daoist Canon. After his death in the eighth Yongle year (1410), Zhang Yuqing, the Celestial Master of the 44th generation was ordered to continue the compilation. The board of the canon began to be made in the ninth Zhengtong year during the reign of Emperor Yingzong of the Ming dynasty (1444). Then Daoist Shao Yizheng was ordered to collate and supplement the canon. It was completed and printed in the tenth Zhengtong year (1445). The canon, titled The Daoist Canon of the Zhengtong Era, consisted of 5,305 volumes and filled 480 boxes. The scriptures were classified into Three Grottoes, Four Complements, and Twelve Subsections. The headings, from "tian" to "ying", were taken from the 1,000-Word Writ. Under each heading, there were a few volumes. The canon was spread in the country and kept in famous mountains and Daoist temples. In the 35th Wanli year during the reign of Emperor Shenzong of the Ming dynasty (A.D. 1607), Zhang Guoxiang, the Celestial Master of the 50th generation, was ordered to complement The Daoist Canon. The headings, from "du" to "ying", were also taken from the 1,000-Word Writ. There were altogether 32 sections, 180 volumes. This canon was titled The Supplementary Daoist Canon of the Wanli Era (萬曆續道藏 Wanli Xu Daozang). Together with The Daoist Canon of the Zhengtong Era, there were 5,485 volumes in all which filled 512 boxes. Only the edition of the Ming dynasty now exists. It is the only existent government-compiled Daoist canon of our country. From 1923 to 1926, Shanghai Commercial Press borrowed The Daoist Canon of the Zhengtong Era printed in the Ming dynasty, which was kept in Beijing White Cloud Temple (白雲觀 Baiyun Guan), and photocopied it in the name of Hanfen Tower. The canon was reduced into 6 mo. The books amounted to 1,476 and were included in 1,120 volumes. Today, there is the photocopied edition of The Daoist Canon published in 1987 by Wenwu Press, Shanghai Shudian Press, and Tianjin Guji Press. In addition, a photocopied edition published by Taiwan Yiwen Yinshuguan Press and Taiwan Xinwenfeng Publishing House is in circulation.

Organization of the Canon

The Daoist Canon of the Zhengtong Era (正統道藏 Zhengtong Daozang) is classified into Three Grottoes (三洞 Sanding), Four Complements (四輔 Sifu), and twelve subsections. The "Three Grottoes" refer to those of Pervasive Perfection (洞真 Dongzhen), Pervasive Mystery (洞玄 Dongxuan) and Pervasive Divinity (洞神 Dongshen). When Daoist Lu Xiujing (A.D. 406-477) of Liusong of the Southern Dyansty compiled The Catalogue of Scriptures of the Three Grottoes (三洞經書目錄 Sandong Jingshu Mulu), he classified the Daoist books into three categories: Pervasive Perfection, Pervasive Mystery and Pervasive Divinity. The first kind mainly consists of Scriptures of the Highest Clarity (靈寶經 Lingbao Jing) and is known as the first-class; the second kind mainly consists of Scriptures of the Numinous Treasure (上清經 Shangqing Jing) and is known as the second-class; the third kind mainly consists of The Book of the Three August Ones (三皇經Sanhuang Jing) and is known ad the third-class. This classifying method originated by Lu Xiujing sorted out numerous Daoist books and laid a foundation for the subsequent compilation of The Daoist Canon. The "Four Complements" were first seen in ritual master Meng's The Catalogue of the Seven Sections of the Jade Apocrypha (玉緯七部經書目 Yuwei Qibu Jing Shumu).

Because the classification as Three Grottoes could not include all the Daoist books, the "Four Complements" came into being as a supplement. They refer to the sections of Supreme Clarity (太清 Taiqing), Supreme Peace (太平 Taiping), Supreme Mystery (太玄 Taixuan) and Orthodox Oneness (正一 Zhengyi), which supplement Pervasive Perfection, Pervasive Mystery, Pervasive Divinity and all the above six divisions and the three classes respectively. The twelve subsections are:

Original texts, which refer to the original true texts of the scriptures;
Divine talismans, which refer to the scripts of characters on seals and numinous talismans;
Jade formulae, which refer to the commentaries of Daoist books;
Numinous charts, which refer to the illustrations of the texts or scriptures mainly composed of charts;
Records of lineages, which refer to Daoist scriptures recording the deeds of Perfect Men and Sages' transformation and their merits and ranks;
Precepts, which refer to scriptures about commandments and Ledgers of Merits and Demerits (功過格 gongguo ge);
Rituals, which refer to scriptures about Fasts and Offerings (齋醮 zhaijiao) and rituals;
Methods, which refer to Daoist books on methods of cultivation of perfection, nourishing spiritual nature, worship and refinement;
Techniques, which refer to Daoist books on Outer Alchemy (外丹 waidan) and Divinatory Calculation (術數 shushu);
Biographies, which refer to the biographies and stele inscriptions of immortals and Perfect Men and annals of Daoist temples;
Hymns, which refer to scriptures lauding spirits;
Petitions and memorials, which refer to the petitions and Qingci (Daoist prayers written in vermilion on a kind of special paper) presented in fasts and offerings.
The existent Daoist Canon of the Zhengtong Era is classified into Three Grottoes, Four Complements and twelve subsections. This classifying method has its shortcomings. For example, there is no further classification under the Four Complements so that the stylistic rule is in disorder and reference is not convenient. A recent scholar Chen Yingning re-classified the Daoist Canon in the 1930s. He classified the canon into 14 categories according to the character of the scriptures. We believe that there will be a more scientific and reasonable classification of The Daoist Canon when it is re-compiled. The extant canon, though not so scientific in its levels of classification, is rich in content. In addition to Daoist scriptures, it collects works of the various schools of thought and their exponents during the period from pre-Qin times to the early years of the Han dynasty. It provides valuable materials for the study of philosophic ideas, social history, science and techniques, literature and arts, peoples' conditions and customs, and the national psychology of ancient China. Moreover, it can be used for the study of versions and collations. Presently scholars are planning and preparing for the compilation of a new China Daoist Canon.

Reference Aids
The Catalogue of the Scriptures of the Daoist Canon (道藏經目錄 Daozang Jing Mulu): The author is unknown. It is a four-volume Daoist catalogue. At the very beginning are

"The Origin and Lineage of Daoism" and notes on the use of the canon that explain the classification of Three Grottoes (三洞 Sanding), Four Complements (四輔 Sifu), and twelve subsections. The first volume is the catalogue of the Pervasive Perfection Section (洞真部 Dongzhen Bu), the second volume is the catalogue of the Pervasive Mystery Section (洞玄部 Dongxuan Bu), the third volume is the catalogue of the Pervasive Divinity Section (洞神部 Dongshen Bu), and the fourth volume consists of the catalogue of the Supreme Mystery Section (太玄部 Taixuan Bu), the Supreme Peace Section (太平部 Taiping Bu), the Supreme Clarity Section (太清部 Taiqing Bu), and the Orthodox Oneness Section (正一部 Zhengyi Bu). A catalogue of 1,415 Daoist scriptures, it is arranged in 4,517 volumes and numbered according to the 1000-Word Writ (千字文 Qianzi Wen). Attached to the catalogue is The Supplementary Catalogue of the Scriptures of the Daoist Canon (續道藏經目錄 Xu Daozang Jing Mulu). Numbered from "du" to "ying", it collects 52 Daoist scriptures and is arranged in 180 volumes. At the end of the catalogue is written: Zhang Guoxian collated and printed it by imperial order in the 35th Wanli year of the Ming dynasty (1607). Zhang Guoxiang was the Celestial Master (天師 Tianshi) of the 50th generation. He compiled The Supplementary Daoist Canon (of the Wanli Era) (（萬曆）續道藏 (Wanli) Xu Daozang) by imperial order in the Wanli era. Therefore, The Catalogue of the Scriptures of the Daoist Canon must have been completed at the same time as The Daoist Canon of the Zhengtong Era (正統道藏 Zhengtong Daozang) and The Supplementary Daoist Canon of the Wanli Era. It is collected in the Orthodox Oneness Section of The Daoist Canon of the Zhengtong Era. The Catalogue of the Missing Scriptures of the Daoist Canon (道藏缺經目錄 Daozang Quejing Mulu): The author is unknown. It is a two-volume Daoist catalogue. A note to the title of its first volume says, "It is copied from the former catalogue". A recent scholar Chen Yuan believes that this is just the catalogue of missing scriptures collected in the Daoist canon of the Yuan dynasty, but not in The Daoist Canon of the Zhenggtong Era. It is a catalogue of 768 missing scriptures. Attached at the end is The Detailed Outline of the Venerable Scriptures of the Past Dynasties Collected in the Daoist Canon (道藏尊經歷代綱目 Daozang Zunjing Lidai Gangmu). As for the Three Grottoes and Four Complements, it says that the Supreme Clarity and Orthodox Oneness Sections supplement the Pervasive Divinity Section, which is slightly different from the traditional view that the Supreme Clarity supplements the Pervasive Divinity Section and the Orthodox Oneness Section supplements all the six sections. This catalogue provides reference material for the study of the evolution of The Daoist Canon. It is collected in the Orthodox Oneness Section of The Daoist Canon of the Zhengtong Era.

The Detailed Annotations of the Contents of the Daoist Canon
The Detailed Annotations of the Contents of the Daoist Canon (《道藏目錄詳注》 Daozang Mulu Xiangzhu) (4 volumes) was written by Bai Yunzhai at the White Cloud Temple of Beijing (Mr. Cheng Guofu considers that Bai Yunzhai was from the Temple Facing the Heaven) in the 6th Tianqi year of Emperor Xixong in the Ming dynasty. The book is based on the Daoist Canon, being classified by the Three Grottoes, the Four Complements, and the Twelve Types. Each entry has some interpretations on the title:

the Chongwen Comprehensive Bibliography (《崇文總目》 Chongwen Zongmu) and Reading at the Junzhai (《郡齋讀書志》Junzhai Dushu Zhi) are suitable examples. The book is titled as detailed annotations, but in fact it is fairly brief, and later it was included in the Four Repositories. It is a reference book for the Daoist Canon.

Annotated Bibliography of the Daoist Canon

The Annotated Bibliography of the Daoist Canon' '(道藏提要 Daozang Tiyao) was first published by the China Social Sciences Press in January 1997, with Ren Jiyu as the Editor in Chief and Zhong Zhaopeng as assistant editor. Numerous in volumes and rich in contents, the Daoist Canon of the Zhengtong Era (正統道藏 Zhengtong Daozang) and the Supplementary Daoist Canon of the Wanli Era (萬曆續道藏 Wanli Xu Daozang) of the Ming dynasty are the main materials for the study of Daoism. But it is inconvenient to search for books in the canons, due to their lack of a systematic classification system as well as the unknown authors and times of some books. Imitating the compilation methods of the Comprehensive Annotated Bibliography of the Four Repositories, the Annotated Bibliography of the Daoist Canon adopted the fruits of the research of previous scholars, including Liu Shipei, Chen Yuan, ChenYique, Tang Yongtong, Chen Guofu, Wang Ming, Chen Yingning, and Weng Dujian in China, and Yoshioka Yoshitoyo, Ofuchi Ninji, and Fukunaga Mitsuji in Japan. Aiming at examining the time, author and contents of each book in the canon, it adopts traditional methods of textual criticism and gloss explanation. Besides, it also compares Daoism with Buddhism in their mutual influence. Meanwhile, it judges the dates of texts based on the historic development of Chinese philosophy. As appendixes, it contains a "Brief Introduction to the Authors of Daoist Scriptures", a "Bibliography with New Classification of the Scriptures in the Daoist Canon", a "Bibliography of the Daoist Canon and of the Supplementary Daoist Canon", an "Index to the Authors of Daoist Scriptures", and an "Index to the Books in the Daoist Canon". As a complete and useful reference book with high academic value, it provides readers with great convenience.

Index to the Daoist Canon

The Index to the Daoist Canon (《道藏索引》 Daozang Suoyin) was originally compiled by Kristofer M. Schipper and recomposed by Chen Yaoting. With the subtitle Concordance of the Daozang, it was published by the Shanghai Bookstore Press in 1996. The traditional classification of the voluminous Daoist Canon makes it inconvenient for modern scholars to search scriptures, and they commonly adopt the Concordance du Tao-tsang (《道藏通檢》 Daozang Tongjian) composed by Prof. Kristofer M. Schipper in 1975. With this concordance, it is rather convenient for users to search a text in the canon. In 1989, Prof. Chen Yaoting, the director of the Institute of Religions of the Shanghai Academy of Social Sciences, during his academic visit to France, obtained Prof. Schipper's agreement to recompose his index without any fee. Schipper's index arranges all Daoist books according to clear classifications as petitions, rituals, etc. Moreover, it simplifies the names of the scriptures into the most important parts as clues to related scriptures as well as the original scriptures. Also, it helps the reader to search for scriptures with changed titles. The principles of the recomposition include:

Keeping the concordance.
Following the order of Schipper's index, compiling a United Bibliography of the Titles of the Books in Five Versions of the Daoist Canon, listing the different sections, volumes and numbers of pages of each scripture in each of the five different versions.
Compiling an alphabetical index following Chinese reading habits.
Compiling two new appendixes for readers' convenience. As a fruit of cooperation between Chinese and French scholars, this index of five versions of the Daoist canon is very beneficial for the promotion of Daoist studies worldwide and nationwide.
Other Daoist Compilations
Collections of Daoist Scriptures Outside the Canon
Besides Selections from the Daoist Canon (道藏輯要 Daozang Jiyao), Extracts from the Daoist Canon (道藏精華錄 Daozang Jinghua Lu) compiled by Ding Fubao, "master who guards the oneness", in the era of the Republic of China collects some Daoist scriptures outside the Daoist canon as well. Having collected Daoist books since the 1950s, the Taiwanese scholar Xiao Tianshi compiled Essence of the Daoist Canon (daozang jinghua), bringing together several Daoist scriptures outside the Daoist canon and amounting to more than 800. The Supplementary Daoist Canon of the Zhuang and Lin Lineages (莊林續道藏 Zhuanglin Xu Daozang) compiled by the American scholar Michael Saso collects plenty of Taiwanese Daoist scriptures on talismans, registers and rituals, most of which are secret hand-written copies. At the end of 1994, Bashu Press published The Collection of Daoist Scriptures Outside the Canon (藏外道書 Zangwai Daoshu) in 36 volumes. It is known as "a comprehensive collection of new supplementary Daoist scriptures". Its chief editors are Hu Daojing, Chen Yaoting, Duan Wenjia, Lin Wanqing, etc. The scriptures are not classified into Three Grottoes (三洞 Sandong), Four Complements (四輔 Sifu) and twelve subsections in the traditional way adopted by The Daoist Canon (道藏 Daozang). Instead, they are classified into 11 categories, namely missing ancient Daoist books, scriptures, doctrines, Nourishing Life (攝養 Sheyang), precepts and Moralistic Storybooks (善書 Shanshu), rituals, hagiographies, annals of temples and geographical records, literature and arts, catalogues, and other books. This book is the largest Daoist collection since the edition and publication of The Daoist Canon of the Zhengtong Era (正統道藏 Zhengtong Daozang). Among the books collected, some are the only existing copies throughout the country, some are rare copies, and some have never been published. This collection has a very high reference value.

The Supplementary Daoist Canon of the Zhuang and Lin Lineages
The 25-volume Supplementary Daoist Canon of the Zhuang and Lin Lineages (道藏輯要 Daozang Jiyao) compiled by U.S. Scholar Michael Saso (Su Haihan in Chinese) was published in photocopied form by Chengwen Publication Co. Ltd. Of Taiwan in 1975. The work collected 104 kinds of Daoist scriptures frequently used in the north of Taiwan, including many secret manuscripts of talismans and rituals. It is divided into four parts according to the rituals and usage:

The Golden registers (道藏精華錄 Daozang Jinghua Lu) section, containing 50 volumes of scriptures about Golden Register rituals and Five-Time offerings for

audience rituals (莊林續道藏 Zhuanglin Xu Daozang).
The Yellow registers (藏外道書 Zangwai Daoshu) section, containing 19 volumes of Daoist texts of the numinous treasure (三洞 Sandong), salvation of the dead (四輔 Sifu), refinement and salvation (道藏 Daozang), and blood lake (攝養 Sheyang), etc.
The Ritual Documents (善書 Shanshu) section, containing 10 volumes of texts of talismans, incantations and secret formulae. Its first volume contains the talismans, incantations, registers and formulae brought to Taiwan by Huashan Daoist Wu Jingchun.
The Minor Divine Heaven Rituals of the Lushan Lineage (正統道藏 Zhengtong Daozang), containing 25 volumes of registers and talismans of Divine Heaven lineage granted to lushan Daoists by Celestial Master Zhang on the Dragon and Tiger Mountain. The Supplementary Daoist Canon of the Zhuang and Lin Lineages provides valuable materials for the study of Taiwan Daoism.
Selections from the Daoist Canon
The Daoist Canon (道藏 Daozang) was not re-compiled in the Qing dynasty, but a selected version of The Daoist Canon of the Zhengtong Era (正統道藏 Zhengtong Daozang) (some Daoist books of the Qing dynasty were supplemented in it) ---- The Selections from the Daoist Canon (道藏輯要 Daozang Jiyao) was produced. In the Kangxi era of the Qing dynasty (1662-1722), Jinshi (a successful candidate in the highest imperial examinations) Peng Dingqiu selected about 200 important books from The Daoist Canon of the Zhengtong Era, and divided them into 28 collections according to the names of the 28 constellations. They compose more than 200 volumes, where major Daoist scriptures, rituals and precepts, stele inscriptions, biographies and lineage records are all collected. In the Jiaqing era (1796-1820), Jiang Yuanting compiled the one-volume Catalogue of the Selections from the Daoist Canon, which records 279 Daoist books in 268 books. In the 32nd year of the Guangxu era (1906), because the original Selections from the Daoist Canon were rarely seen, the Temple of the Two Immortals (二仙庵 Erxian An) in Chengdu reprinted it and supplemented the five-volume Sub-catalogue of the Selections from the Daoist Canon compiled by He Longxiang and Daoist books appearing afterwards in the Qing dynasty. The Daoist books and catalogues of Daoist scriptures add up to 319, and newly supplemented Daoist books total 114. The printing board is now kept in Black Sheep Temple (青羊宮 Qingyang Gong) in Chengdu, and Bashu press reprinted the book according to it. In Taiwan, there is the clothbound edition of Selections from the Daoist Canon. The scriptures not collected in The Daoist Canon of the Zhengtong Era of the Ming dynasty in this edition are important references for the study of the Daoist thought and history of the Ming and Qing dynasties.

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Shenxian Zhuan

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Shenxian Zhuan
Traditional Chinese 神仙傳
Simplified Chinese 神仙传
Literal meaning Records of the Gods & Immortals
Records of the Divine Immortals
Transcriptions

The Shenxian Zhuan, sometimes given in translation as the Biographies of the Deities and Immortals, is a hagiography of immortals[1] and description of Chinese gods, partially attributed to the Daoist scholar Ge Hong (283-343). In the history of Chinese literature, the Shenxian Zhuan followed the Liexian Zhuan ("Collected Biographies the Immortals").

Title
The Shenxian Zhuan title combines three words:

shen 神 "spirit; god; divine; supernatural; awareness; consciousness"
xian 仙 "transcendent; immortal; saint; celestial being; alchemist"
zhuan 傳 "commentary on a classic (e.g., Zuozhuan); biography; tradition"
The word shenxian 神仙 can be parsed either as shénxiān "gods and transcendents" or as shénxian "divine transcendent". Shenxian commonly occurs in Standard Chinese usage. Examples (with literal meanings) include both words like shenxianyan 神仙眼 (with "eyes") "seer; clairvoyant" or shenxianyu 神仙魚 ("fish") "angelfish", and phrases like shenxian xiafan 神仙下凡 ("come down to earth) "an immortal becomes incarnate" or shenxianzhongren 神仙中人 ("among people") "the happiest mortal alive".

Scholars have variously translated Shenxian Zhuan as:

Biographies of Taoist divinities and adepts[2]
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Zhuan 傳 is consistently translated as "biographies" or "lives", with the exception of Robert Ford Campany's "traditions", based upon the meaning "to transmit". Livia Kohn criticizes Campany's translation that "ignores the fact that the word was obviously used in dynastic historical and other collections to mean "biography."[9]

Authorship

Pages from a printed edition of Shenxian Zhuan
The Shenxian Zhuan is traditionally attributed to the Jin dynasty scholar and religious practitioner Ge Hong, who is best known as author of the Baopuzi "Master Who

Embraces Simplicity". "The majority of Chinese critics," Sailey notes, "believe that the version which we have today is probably not the same one that Ge Hong wrote."[10]

Ge's autobiography (Baopuzi Outer Chapter 50) records that he completed writing the Shenxian Zhuan and several other books during the Jianwu 建武 era (317–318), when Emperor Yuan of Jin founded the Eastern Jin dynasty.

In all I wrote 著 [Baopuzi] neipian 內篇 in twenty chapters, [Baopuzi] waipian in fifty chapters, one hundred chapters of inscriptions 碑, eulogies 頌, poems 詩, and rhapsodies 賦 and thirty chapters of military dispatches 軍書, proclamations 檄移, memorials to the throne 章表, and memoranda 箋記. I also compiled 撰 biographies of those not listed as a matter of course – Shenxian Zhuan 神仙傳 – in ten chapters and biographies of those who in their nobility refused office – Yinyi zhuan隱逸傳 – in ten chapters. In addition, I made an anthology of three hundred and ten chapters of military affairs 兵事, techniques 方伎, miscellaneous entries 短雜 and oddities 奇要 by copying excerpts 抄 from the five classics, the seven histories and the one hundred philosophers, and made a table of contents.[11]

Compare other translations of this ambiguous description of the Shenxian Zhuan:

"I also compiled a book on those who are not normally listed, which became the Shen hsien chuan in 10 scrolls."[12]
"In addition, he composed writings in which the common people (among the scholar class) were not interested, including the Shen-hsien chuan 神仙傳, in ten chapters."[13]
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"I also compiled (zhuan 撰) traditions of those not conventionally listed to form Shenxian Zhuan in ten fascicles."[16]
Ge Hong specifically uses the verb zhuan 撰 "compose; write; compile" for the Shenxian Zhuan and Yinyi Zhuan "Biographies of Recluses", which is no longer extant. Thus, Durrant writes, "Most of the biographies are extracted from various earlier works, so Ko is really much more of an editor than an author of Shen-hsien chuan."[17]

Several early sources confirm that Ge Hong wrote the Shenxian Zhuan.[18] The (ca. 429) Sanguozhi commentary by Pei Songzhi (372-451) quotes the Shenxian Zhuan and notes "what was recorded by Ge Hong came close to deluding the masses. But as his writings are so widely circulated, I have selected a few of the events." Liu Xiujing 陸修靜's (437) List of Lingbao texts states that Ge Hong "selected and compiled" the Shenxian Zhuan. The Shui Jing Zhu "Commentary on the Waterways Classic" by Li Daoyuan (d. 527) also attributes the Shenxian Zhuan to Ge. The (6th century) biography of the Shangqing School patriarch Tao Hongjing (456-536) says he "obtained Ge Hong's Shenxian Zhuan and studied it day and night and so mastered its ideas on nourishing life." Campany concludes,

We can therefore be as confident that Ge Hong compiled a work titled Shenxian Zhuan as we can of almost any other authorial attribution in this period of Chinese history. But it is equally certain that the Shenxian Zhuan that has come down to us is not exactly the text that Ge Hong wrote.[19]

Some scholars have questioned Ge's authorship of the Shenxian Zhuan based on textual inconsistencies, particularly with Ge's Baopuzi neipian. Arthur Waley doubted that Ge Hong wrote both the Baopuzi (Inner Chapter 16),[20] and Shenxian Zhuan[21] biographies about Cheng Wei 程偉, whose physiognomy caused his wife to refuse teaching him alchemy.

Not only is the style strangely different, but the Shen Hsien Chuan version is so meagre and so incompetently told that one doubts whether the author of it is even trying to pass himself off as Ko Hung. It seems indeed likely that the Shen Hsien Chuan, though a work of the fourth century, was merely an anonymous series of Taoist biographies, which some mistaken person labeled as Ko Hung's Shen Hsien Chuan and divided into ten chapters.[22]

Kominami Ichirō analyzed the principles for immortality in Ge's two books.[23][page needed]

For Ge Hong in Baopuzi achieving immortality is a technical problem in which self-reliance is paramount. The stories in the Shenxian Zhuan, on the other hand, depict the attainment of immortality as a process based on submission and complete faith in a teacher who bestows the means of immortality on proven disciples. In this latter version, immortality does not come from within oneself, but is derived from external sources.[24]

Kominami hypothesized that Shangqing School editors revised the Shenxian Zhuan from Ge's original text to emphasize their belief in external powers, but Penny finds Kominami's evidence "unconvincing both for the existence of an "original" and its stance on the attainability of immortality."[25] Campany faults arguments against Ge Hong's authorship of the Shenxian Zhuan for committing two fallacies.

One is the fallacy of textual holism: the assumption that if one or a small number of passages are problematic, then the overall attribution of authorship must be in error. … The other fallacy is that of an assumption of consistency, that texts by a single author, whenever they were written during his lifetime, must have originally been completely consistent in their values and priorities as well as in how they handle specific figures, techniques, and events.[26]

Since the Shenxian Zhuan is a compilation of biographies from various sources, textual inconsistencies are predictable.

Textual versions

During the Sui (581-618), Tang (618-907), and Song Dynasties (960-1279), the Shenxian Zhuan was widely known and extensively quoted. Song editions of the

Daozang included the text, but copies were lost when Mongol Yuan dynasty officials burned "apocryphal" Daoist books in 1258-59 and 1280–81.[27] The 1444 Ming dynasty Daozang "Daoist canon" does not contain a complete version of the Shenxian Zhuan, and most received texts were compiled during the Qing dynasty. Scholars have long suspected, writes Barrett, that "the best-known version currently available was actually confected for commercial rather than academic purposes in the sixteenth century from quotations in other sources, and that the direct tradition of the text has been lost."[28]

Some editions of the Shenxian Zhuan have different numbers and arrangements of biographies. Modern versions contain around ninety biographies, which differs from Tang-era versions. Zhang Shoujie 張守節's 736 commentary to the Shiji lists 69 biographies.[29] The Buddhist scholar Liang Su 梁肅 (753-793) reported that the text had 190 biographies. According to Penny, "The unfortunate but inescapable conclusion derived from this text is that modern versions of Shenxian Zhuan are possibly less than half the size of an 8th Century version of Shenxian zhuan, and there is no reliable way of determining which biographies have been lost".[29]

Modern Shenxian Zhuan texts exist in several ten-chapter versions, one five-chapter version (1868 Yiyuan junhua 藝苑捃華), and various one-chapter abstracts.[30] Two ten-chapter versions are commonly available, but neither, concludes Penny, "is entirely satisfactory".[31] First, the 1794 Longwei mishu 龍威秘書 edition, which stems from the 1592 Guang Han Wei congshu 廣漢魏叢書 version recompiled from sources including Taiping guangji 太平廣記 quotations, contains 92 hagiographies. Second, the 1782 Siku Quanshu 四庫全書 edition, which stems from the 1641 Jiguge 汲古閣 edition published by Mao Jin 毛晉, contains 84 hagiographies. The best known one-chapter Ming dynasty versions of the Shenxian zhuan include the ca. 1620 Yimen guangdu 夷門廣牘 and 1646 Shuofu 說郛 versions.[32]

Textual dating

Dating "the original" Shenxian Zhuan text is impossible because its transmission stopped after the Southern Song dynasty (1127–1279) book burnings. Campany concludes,

We can be certain neither that Ge Hong himself wrote even the earliest-attested passages nor that he did not write event he latest attested. What we can be certain of is the date by which each passage existed and was attributed to the Shenxian Zhuan. … Based on these criteria, we can conclude that material concerning 15 adepts is reliably attributed to the Shenxian Zhuan before the year 500, that material about an additional 70 figures is reliably attributed to Shenxian Zhuan by 650, 9 more figures by 700, 22 more by the year 1000, and so on. Imagining these groups of material arranged in concentric circles by source, the earliest at the center, one quickly sees that there is a substantial body of hagiographic text occupying the inner rings, attributable with relative confidence to Shenxian Zhuan and securely datable to the late Tang or earlier. Hence, of the total of 196 hagiographies (in whole or fragmentary form) included in my translation, some percentage of at least 87 is attested in Tang or earlier texts.[33]

Based upon detailed analysis of Shenxian Zhuan editions and fragments, Stephan Peter Bumbacher confirms the possibility that the text "indeed is from Ge Hong's brush"; however, if it is a forgery, "then it must have been fabricated in the time between Ge Hong's death and the earliest testimonies in the early 5th century, most probably during the first decades after his decease."[34]

Translations

The earliest English translations from the Shenxian Zhuan, for instance, Lionel Giles[35] or Eva Wong,[36] were only of selected biographies. Robert Campany[7] wrote the first full translation, which many reviewers have praised. For example, "monumental",[37] "a giant leap forward in our understanding of the religious world of early medieval China",[38] and "magisterial".[39]

Campany's book is more than a critical annotated translation; it is also a painstaking reconstruction of the textual strata. He analyzed Shenxian Zhuan quotations in some forty sources dating from the fifth to seventeenth centuries, and chronologically recompiled them into three groups. Group A are biographies fully attested in works until the end of the Tang dynasty (618-907), Group B are those only mentioned in these sources, and Group C are those ascribed to the Shenxian Zhuan only since the Song dynasty (960-1279).

Reviewers have criticized some of Campany's translations for disregarding conventions (e.g., "traditions" for zhuan "biographies" noted above). For instance,[40] he translates shijie 尸解 (lit. "corpse separation") as "escape by means of a simulated corpse". This obscure Daoist term, usually translated "liberation from the corpse"[41] or "corpse liberation",[42] refers to a method of xian transformation involving a substitute corpse to fake death. Other shijie translations include "release by means of a corpse", "one's soul leaves the body and becomes an immortal after death", and "dissolve bodily into a spirit". Campany lists common elements in Shenxian Zhuan narratives involving shijie transcendence.[43] Employing bianhua simulation of death,[44] an adept will typically pretend to become ill, feign death, and be buried. Later he or she is seen alive, always at a distant place, and when the coffin is opened, instead of a corpse, it contains some other object (talisman, sword, clothing, etc.). Adepts will occasionally change their names as a device to elude detection by spirits in the underworld bureaucracy. In the Baopuzi, Ge Hong ranked shijiexian 尸解仙 "escape by means of a simulated corpse transcendents" as the lowest of three categories, below tianxian 天仙 "celestial transcendents" who ascend into the heavens and dixian 地仙 "earthbound transcendents" who wander in the mountains.

Significance

Campany lists four reasons for studying the Shenxian Zhuan.

For one thing, Ge Hong's works afford us an unparalleled glimpse into certain aspects of Chinese religious life and practice at a critical time in the history of Chinese religions. … For another thing, Ge Hong records elements of religious ideas and disciplines

relating to the quest for transcendence that might otherwise remain unknown to us, and his writings constitute a valuable terminus ante quem for them. … With respect to Daoist religious history proper, furthermore, Ge Hong's writings, and the practices, ideas, and values represented in them, constitute an important voice in ongoing inter- or intrareligious rivalries and self-definitions. … Finally, research on Ge Hong's works has at least two contributions to make to the cross-cultural study of religions. The religion he documents was an extraordinary human response to the phenomenon of death. … [and contributes] new material for an as yet unrealized cross-cultural understanding of hagiography as a type of religious writing, a theme in religious studies heretofore largely dominated by Christian and Islamic categories.[45]

Penny summarizes why the Shenxian Zhuan is important.

The biographies provide a wealth of information about how immortality was viewed in early medieval China, detailing important features of how immortals, and those who sought immortality, lived, their extraordinary abilities, their relationship to other people and society at large, including government at all levels, the way they interacted with other spiritual beings, the drugs they concocted, and how they transformed their environments for themselves.[31]

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Further reading

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Shenxian Zhuan

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Ge Hong specifically uses the verb zhuan 撰 "compose; write; compile" for the

Shenxian Zhuan and Yinyi Zhuan "Biographies of Recluses", which is no longer extant. Thus, Durrant writes, "Most of the biographies are extracted from various earlier works, so Ko is really much more of an editor than an author of Shen-hsien chuan."[17]

Several early sources confirm that Ge Hong wrote the Shenxian Zhuan.[18] The (ca. 429) Sanguozhi commentary by Pei Songzhi (372-451) quotes the Shenxian Zhuan and notes "what was recorded by Ge Hong came close to deluding the masses. But as his writings are so widely circulated, I have selected a few of the events." Liu Xiujing 陸修靜's (437) List of Lingbao texts states that Ge Hong "selected and compiled" the Shenxian Zhuan. The Shui Jing Zhu "Commentary on the Waterways Classic" by Li Daoyuan (d. 527) also attributes the Shenxian Zhuan to Ge. The (6th century) biography of the Shangqing School patriarch Tao Hongjing (456-536) says he "obtained Ge Hong's Shenxian Zhuan and studied it day and night and so mastered its ideas on nourishing life." Campany concludes,

We can therefore be as confident that Ge Hong compiled a work titled Shenxian Zhuan as we can of almost any other authorial attribution in this period of Chinese history. But it is equally certain that the Shenxian Zhuan that has come down to us is not exactly the text that Ge Hong wrote.[19]

Some scholars have questioned Ge's authorship of the Shenxian Zhuan based on textual inconsistencies, particularly with Ge's Baopuzi neipian. Arthur Waley doubted that Ge Hong wrote both the Baopuzi (Inner Chapter 16),[20] and Shenxian Zhuan[21] biographies about Cheng Wei 程偉, whose physiognomy caused his wife to refuse teaching him alchemy.

Not only is the style strangely different, but the Shen Hsien Chuan version is so meagre and so incompetently told that one doubts whether the author of it is even trying to pass himself off as Ko Hung. It seems indeed likely that the Shen Hsien Chuan, though a work of the fourth century, was merely an anonymous series of Taoist biographies, which some mistaken person labeled as Ko Hung's Shen Hsien Chuan and divided into ten chapters.[22]

Kominami Ichirō analyzed the principles for immortality in Ge's two books.[23][page needed]

For Ge Hong in Baopuzi achieving immortality is a technical problem in which self-reliance is paramount. The stories in the Shenxian Zhuan, on the other hand, depict the attainment of immortality as a process based on submission and complete faith in a teacher who bestows the means of immortality on proven disciples. In this latter version, immortality does not come from within oneself, but is derived from external sources.[24]

Kominami hypothesized that Shangqing School editors revised the Shenxian Zhuan from Ge's original text to emphasize their belief in external powers, but Penny finds Kominami's evidence "unconvincing both for the existence of an "original" and its stance on the attainability of immortality."[25] Campany faults arguments against Ge Hong's

authorship of the Shenxian Zhuan for committing two fallacies.

One is the fallacy of textual holism: the assumption that if one or a small number of passages are problematic, then the overall attribution of authorship must be in error. … The other fallacy is that of an assumption of consistency, that texts by a single author, whenever they were written during his lifetime, must have originally been completely consistent in their values and priorities as well as in how they handle specific figures, techniques, and events.[26]

Since the Shenxian Zhuan is a compilation of biographies from various sources, textual inconsistencies are predictable.

Textual versions

During the Sui (581-618), Tang (618-907), and Song Dynasties (960-1279), the Shenxian Zhuan was widely known and extensively quoted. Song editions of the Daozang included the text, but copies were lost when Mongol Yuan dynasty officials burned "apocryphal" Daoist books in 1258-59 and 1280–81.[27] The 1444 Ming dynasty Daozang "Daoist canon" does not contain a complete version of the Shenxian Zhuan, and most received texts were compiled during the Qing dynasty. Scholars have long suspected, writes Barrett, that "the best-known version currently available was actually confected for commercial rather than academic purposes in the sixteenth century from quotations in other sources, and that the direct tradition of the text has been lost."[28]

Some editions of the Shenxian Zhuan have different numbers and arrangements of biographies. Modern versions contain around ninety biographies, which differs from Tang-era versions. Zhang Shoujie 張守節's 736 commentary to the Shiji lists 69 biographies.[29] The Buddhist scholar Liang Su 梁肅 (753-793) reported that the text had 190 biographies. According to Penny, "The unfortunate but inescapable conclusion derived from this text is that modern versions of Shenxian Zhuan are possibly less than half the size of an 8th Century version of Shenxian zhuan, and there is no reliable way of determining which biographies have been lost".[29]

Modern Shenxian Zhuan texts exist in several ten-chapter versions, one five-chapter version (1868 Yiyuan junhua 藝苑捃華), and various one-chapter abstracts.[30] Two ten-chapter versions are commonly available, but neither, concludes Penny, "is entirely satisfactory".[31] First, the 1794 Longwei mishu 龍威秘書 edition, which stems from the 1592 Guang Han Wei congshu 廣漢魏叢書 version recompiled from sources including Taiping guangji 太平廣記 quotations, contains 92 hagiographies. Second, the 1782 Siku Quanshu 四庫全書 edition, which stems from the 1641 Jiguge 汲古閣 edition published by Mao Jin 毛晉, contains 84 hagiographies. The best known one-chapter Ming dynasty versions of the Shenxian zhuan include the ca. 1620 Yimen guangdu 夷門廣牘 and 1646 Shuofu 說郛 versions.[32]

Textual dating

Dating "the original" Shenxian Zhuan text is impossible because its transmission

stopped after the Southern Song dynasty (1127–1279) book burnings. Campany concludes,

We can be certain neither that Ge Hong himself wrote even the earliest-attested passages nor that he did not write event he latest attested. What we can be certain of is the date by which each passage existed and was attributed to the Shenxian Zhuan. … Based on these criteria, we can conclude that material concerning 15 adepts is reliably attributed to the Shenxian Zhuan before the year 500, that material about an additional 70 figures is reliably attributed to Shenxian Zhuan by 650, 9 more figures by 700, 22 more by the year 1000, and so on. Imagining these groups of material arranged in concentric circles by source, the earliest at the center, one quickly sees that there is a substantial body of hagiographic text occupying the inner rings, attributable with relative confidence to Shenxian Zhuan and securely datable to the late Tang or earlier. Hence, of the total of 196 hagiographies (in whole or fragmentary form) included in my translation, some percentage of at least 87 is attested in Tang or earlier texts.[33]

Based upon detailed analysis of Shenxian Zhuan editions and fragments, Stephan Peter Bumbacher confirms the possibility that the text "indeed is from Ge Hong's brush"; however, if it is a forgery, "then it must have been fabricated in the time between Ge Hong's death and the earliest testimonies in the early 5th century, most probably during the first decades after his decease."[34]

Translations

The earliest English translations from the Shenxian Zhuan, for instance, Lionel Giles[35] or Eva Wong,[36] were only of selected biographies. Robert Campany[7] wrote the first full translation, which many reviewers have praised. For example, "monumental",[37] "a giant leap forward in our understanding of the religious world of early medieval China",[38] and "magisterial".[39]

Campany's book is more than a critical annotated translation; it is also a painstaking reconstruction of the textual strata. He analyzed Shenxian Zhuan quotations in some forty sources dating from the fifth to seventeenth centuries, and chronologically recompiled them into three groups. Group A are biographies fully attested in works until the end of the Tang dynasty (618-907), Group B are those only mentioned in these sources, and Group C are those ascribed to the Shenxian Zhuan only since the Song dynasty (960-1279).

Reviewers have criticized some of Campany's translations for disregarding conventions (e.g., "traditions" for zhuan "biographies" noted above). For instance,[40] he translates shijie 尸解 (lit. "corpse separation") as "escape by means of a simulated corpse". This obscure Daoist term, usually translated "liberation from the corpse"[41] or "corpse liberation",[42] refers to a method of xian transformation involving a substitute corpse to fake death. Other shijie translations include "release by means of a corpse", "one's soul leaves the body and becomes an immortal after death", and "dissolve bodily into a spirit". Campany lists common elements in Shenxian Zhuan narratives involving shijie transcendence.[43] Employing bianhua simulation of death,[44] an adept will typically

pretend to become ill, feign death, and be buried. Later he or she is seen alive, always at a distant place, and when the coffin is opened, instead of a corpse, it contains some other object (talisman, sword, clothing, etc.). Adepts will occasionally change their names as a device to elude detection by spirits in the underworld bureaucracy. In the Baopuzi, Ge Hong ranked shijiexian 尸解仙 "escape by means of a simulated corpse transcendents" as the lowest of three categories, below tianxian 天仙 "celestial transcendents" who ascend into the heavens and dixian 地仙 "earthbound transcendents" who wander in the mountains.

Significance

Campany lists four reasons for studying the Shenxian Zhuan.

For one thing, Ge Hong's works afford us an unparalleled glimpse into certain aspects of Chinese religious life and practice at a critical time in the history of Chinese religions. … For another thing, Ge Hong records elements of religious ideas and disciplines relating to the quest for transcendence that might otherwise remain unknown to us, and his writings constitute a valuable terminus ante quem for them. … With respect to Daoist religious history proper, furthermore, Ge Hong's writings, and the practices, ideas, and values represented in them, constitute an important voice in ongoing inter- or intrareligious rivalries and self-definitions. … Finally, research on Ge Hong's works has at least two contributions to make to the cross-cultural study of religions. The religion he documents was an extraordinary human response to the phenomenon of death. … [and contributes] new material for an as yet unrealized cross-cultural understanding of hagiography as a type of religious writing, a theme in religious studies heretofore largely dominated by Christian and Islamic categories.[45]

Penny summarizes why the Shenxian Zhuan is important.

The biographies provide a wealth of information about how immortality was viewed in early medieval China, detailing important features of how immortals, and those who sought immortality, lived, their extraordinary abilities, their relationship to other people and society at large, including government at all levels, the way they interacted with other spiritual beings, the drugs they concocted, and how they transformed their environments for themselves.[31]

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Further reading

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vte

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61
.
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Comments Section
homoanthropologus
•
2y ago
Yes, there are absolutely pantheons that have zero worshippers.

The tricky part is that they're all probably lost to time entirely, and we know nothing about them. Once we know the name of an old god or the image or really anything, someone is going to come out of the word work and claim them.

But so many cultures and populations have been annihilated in the last few millennia. Their gods surely were annihilated with them.

113
HalfRare
•
2y ago
‘Many years gone, a sect in what is now Afghanistan declared her a goddess, and proclaimed all empty rooms her sacred places. The sect, whose members called themselves The Unforgiven, persisted for two years, until its last adherent finally killed himself, having survived the other members by almost seven months.’ Neil Gaiman on Despair. Maybe the strangest pantheons of all consumed and disappeared with their followers?

16
BraveSupermarket3972
•
2y ago
You’re not wrong

Religions with suicidal, anti-natalist, or nihilistic outlooks tend not to last long

7

6 more replies
Cuofeng
•
2y ago
Who was the venus of willendorf? Who was honored in the Caral temples of Peru? What were the Harrappans of the Indus organizing in their cities?

The Yamnaya migrants wiped out the entire preexisting population of Europe, who did they worship? The arctic Dorset were displaced and erased by the Thule migrations,

leaving no idea about their faiths.

There are nearly infinite extinct pantheons. Humanity creates then constantly. Just pick any culture which we only know a tiny bit about and there is another religion gone forever.

38
schleppylundo
•
2y ago
Thanks to ritual magicians with an ad-hoc approach to theology, no not really. If we know the name and or even just some attributes of an ancient god, then I guarantee someone in the last 40 years has designed and performed a ritual around them for one reason or another that could be considered "worship."

34

TheColorblindDruid
•
2y ago
DabIMON
•
2y ago
Yes, but we don't know about them.

7
u/lucidmotorsofficial avatar
u/lucidmotorsofficial
•
Promoted

CLASSIFIED: Lucid Gravity Discovered [redacted] EV SUV [redacted] Test Results [redacted]
Thumbnail image: CLASSIFIED: Lucid Gravity Discovered [redacted] EV SUV [redacted] Test Results [redacted]
TheColorblindDruid
•
2y ago
So many people here just assuming all that was known, is currently known. The answer is unequivocally yes, especially those lost to time with the civilizations that founded them. We know so little about the past and everything we do know is seen through a heavy filter of winners writing history

7
manickitty

•
2y ago
Sure, but by being dead we no longer know of them.

6
[deleted]
•
2y ago
This is complex because we know or at least the Egyptians knew that there was a Pantheon before the ones we know. Hence Ammit is really important. Thoth may have been a part of the prior Pantheon buts really conjecture.

The Greeks admit the Titans were to some extent pantheon that wasn’t worshipped anymore.

There were at least the Akkadian and Sumer pantheons that are dead and no one actually worships them.

There are temples in South America that allude to several pantheons that are completely dead.

Etc etc etc.

6

1 more reply
ozms13X
•
2y ago
Yeah...the ones worshipped by neanderthals... maybe. Since all gods fall into the archetypes of harvest God, solar God, etc...tbh NO pantheon is completely dead IMO.

10
TheArdorian
•
2y ago
German Gods, the ones worshipped in Antiquity Germania and those from which Norse Mythology original drew inspiration from.

Also Gaelic and Irish Gods, but Paganism kinda brought some of them back though it's very very much bastardized.

Gods of the Caanites and their bronze age contemporaries civilization that they themselves have Pantheons.

Many many more around the world.

5
cannonspectacle
•
2y ago
Does anyone worship the Mesopotamian gods these days?

5
ariadnexanthi
•
2y ago
Yeah there's a decent number of general Mesopotamian revivalists around, but in particular Inanna has a massive following among trans people because of the history of Gala priests in her cult!

4

2 more replies
Corpuscular_Ocelot
•
2y ago
I would be very surprised if Ishtar or Ashur or even Marduk didn't have a few people still "worship" them. There are people who really go looking for old gods to co-opt.

3
ozms13X
•
2y ago
You mean idiots like the jews, sort of reverse co opting Baal and the old Canaanite pantheon or the Babylonian/Sumerian deities. Making them their demons and devils and such. Then again, the muslims did the same thing with their OWN Gods, like the infamous "daughters of Allah" who himself was a part of a pantheon before the foulness of islam. Or christians basically doing it to... everything not their pwecious "God"

3
Viridian_Cranberry68
•
2y ago
There are dozens of extinct hunter gatherer tribes that had oral traditions and no writing. Just a few carvings we can only guess at. Orkney, the Picts, most Native American tribes like the Powhatan.

9

u/Johundhar avatar
Johundhar
•
2y ago
Far more than dozens, surely

4

1 more reply
XenoBiSwitch
•
2y ago
Yes, the end of days is when all the forgotten gods rise up to inflict horrible vengeance on humanity. I pray to all the unknown gods for mercy.

HA! Now, they all have worshippers.

4
u/Koraxtheghoul avatar
Koraxtheghoul
•
2y ago
Most pantheons are dead even if we include revivalist pagans. The Etruscans are one example.

4
ariadnexanthi
•
2y ago
The Roman versions of the gods have a ton of Etruscan heritage in them, people always say the Roman gods are just copied off the Greek gods but that's not giving the Etruscans nearly the credit they deserve. Like Minerva is definitely a syncretism of Athena and Menvra, not just a direct copy of Athena.

I don't think I've met any specific Etruscan revivalists (although I know they exist), but I do know Roman pagans who draw as much inspiration as they can there.

Syncretism complicates this an awful lot 😂

3
u/StandingFuture avatar
u/StandingFuture
•
Promoted

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u/Orcasareglorious avatar
Orcasareglorious
•
2y ago
The Jomon pantheon? There are signs it existed at a time, but there is effectively no information about it.

3
ariadnexanthi
•
2y ago
I would LOVE to worship the Lusitanian gods/incorporate them into my existing practice but we barely even know they existed 😭

3
u/Johundhar avatar
Johundhar
•
2y ago
Hittite, Urartaian, Palaic...

I don't know of any neo-pagans worshipping their major gods

3
Brilliant_Ad7481
•
2y ago
Probably a great deal from the first 48,000 years of human existence

3
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Shenxian Zhuan

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Shenxian Zhuan
Traditional Chinese 神仙傳
Simplified Chinese 神仙传
Literal meaning Records of the Gods & Immortals
Records of the Divine Immortals
Transcriptions

The Shenxian Zhuan, sometimes given in translation as the Biographies of the Deities and Immortals, is a hagiography of immortals[1] and description of Chinese gods, partially attributed to the Daoist scholar Ge Hong (283-343). In the history of Chinese literature, the Shenxian Zhuan followed the Liexian Zhuan ("Collected Biographies the Immortals").

Title

The Shenxian Zhuan title combines three words:

shen 神 "spirit; god; divine; supernatural; awareness; consciousness"
xian 仙 "transcendent; immortal; saint; celestial being; alchemist"
zhuan 傳 "commentary on a classic (e.g., Zuozhuan); biography; tradition"

The word shenxian 神仙 can be parsed either as shénxiān "gods and transcendents" or as shénxian "divine transcendent". Shenxian commonly occurs in Standard Chinese usage. Examples (with literal meanings) include both words like shenxianyan 神仙眼 (with "eyes") "seer; clairvoyant" or shenxianyu 神仙魚 ("fish") "angelfish", and phrases like shenxian xiafan 神仙下凡 ("come down to earth) "an immortal becomes incarnate" or shenxianzhongren 神仙中人 ("among people") "the happiest mortal alive".

Scholars have variously translated Shenxian Zhuan as:

Biographies of Taoist divinities and adepts[2]

Lives of the Divine Hsien[3]
Lives of Spirit Immortals[4]
Lives of the Holy Immortals[5]
Lives of Divine Transcendents[6]
Traditions of Divine Transcendents[7]
Biographies of Divine Immortals[8]
Zhuan 傳 is consistently translated as "biographies" or "lives", with the exception of Robert Ford Campany's "traditions", based upon the meaning "to transmit". Livia Kohn criticizes Campany's translation that "ignores the fact that the word was obviously used in dynastic historical and other collections to mean "biography."[9]

Authorship

Pages from a printed edition of Shenxian Zhuan
The Shenxian Zhuan is traditionally attributed to the Jin dynasty scholar and religious practitioner Ge Hong, who is best known as author of the Baopuzi "Master Who Embraces Simplicity". "The majority of Chinese critics," Sailey notes, "believe that the version which we have today is probably not the same one that Ge Hong wrote."[10]

Ge's autobiography (Baopuzi Outer Chapter 50) records that he completed writing the Shenxian Zhuan and several other books during the Jianwu 建武 era (317–318), when Emperor Yuan of Jin founded the Eastern Jin dynasty.

In all I wrote 著 [Baopuzi] neipian 內篇 in twenty chapters, [Baopuzi] waipian in fifty chapters, one hundred chapters of inscriptions 碑, eulogies 頌, poems 詩, and rhapsodies 賦 and thirty chapters of military dispatches 軍書, proclamations 檄移, memorials to the throne 章表, and memoranda 箋記. I also compiled 撰 biographies of those not listed as a matter of course – Shenxian Zhuan 神仙傳 – in ten chapters and biographies of those who in their nobility refused office – Yinyi zhuan隱逸傳 – in ten chapters. In addition, I made an anthology of three hundred and ten chapters of military affairs 兵事, techniques 方伎, miscellaneous entries 短雜 and oddities 奇要 by copying excerpts 抄 from the five classics, the seven histories and the one hundred philosophers, and made a table of contents.[11]

Compare other translations of this ambiguous description of the Shenxian Zhuan:

"I also compiled a book on those who are not normally listed, which became the Shen hsien chuan in 10 scrolls."[12]
"In addition, he composed writings in which the common people (among the scholar class) were not interested, including the Shen-hsien chuan 神仙傳, in ten chapters."[13]
"I also compiled biographies which are not passed down among the common people – Shenxian Zhuan – in ten chapters."[14][15]
"I also compiled (zhuan 撰) traditions of those not conventionally listed to form Shenxian Zhuan in ten fascicles."[16]

Ge Hong specifically uses the verb zhuan 撰 "compose; write; compile" for the Shenxian Zhuan and Yinyi Zhuan "Biographies of Recluses", which is no longer extant. Thus, Durrant writes, "Most of the biographies are extracted from various earlier works, so Ko is really much more of an editor than an author of Shen-hsien chuan."[17]

Several early sources confirm that Ge Hong wrote the Shenxian Zhuan.[18] The (ca. 429) Sanguozhi commentary by Pei Songzhi (372-451) quotes the Shenxian Zhuan and notes "what was recorded by Ge Hong came close to deluding the masses. But as his writings are so widely circulated, I have selected a few of the events." Liu Xiujing 陸修靜's (437) List of Lingbao texts states that Ge Hong "selected and compiled" the Shenxian Zhuan. The Shui Jing Zhu "Commentary on the Waterways Classic" by Li Daoyuan (d. 527) also attributes the Shenxian Zhuan to Ge. The (6th century) biography of the Shangqing School patriarch Tao Hongjing (456-536) says he "obtained Ge Hong's Shenxian Zhuan and studied it day and night and so mastered its ideas on nourishing life." Campany concludes,

We can therefore be as confident that Ge Hong compiled a work titled Shenxian Zhuan as we can of almost any other authorial attribution in this period of Chinese history. But it is equally certain that the Shenxian Zhuan that has come down to us is not exactly the text that Ge Hong wrote.[19]

Some scholars have questioned Ge's authorship of the Shenxian Zhuan based on textual inconsistencies, particularly with Ge's Baopuzi neipian. Arthur Waley doubted that Ge Hong wrote both the Baopuzi (Inner Chapter 16),[20] and Shenxian Zhuan[21] biographies about Cheng Wei 程偉, whose physiognomy caused his wife to refuse teaching him alchemy.

Not only is the style strangely different, but the Shen Hsien Chuan version is so meagre and so incompetently told that one doubts whether the author of it is even trying to pass himself off as Ko Hung. It seems indeed likely that the Shen Hsien Chuan, though a work of the fourth century, was merely an anonymous series of Taoist biographies, which some mistaken person labeled as Ko Hung's Shen Hsien Chuan and divided into ten chapters.[22]

Kominami Ichirō analyzed the principles for immortality in Ge's two books.[23][page needed]

For Ge Hong in Baopuzi achieving immortality is a technical problem in which self-reliance is paramount. The stories in the Shenxian Zhuan, on the other hand, depict the attainment of immortality as a process based on submission and complete faith in a teacher who bestows the means of immortality on proven disciples. In this latter version, immortality does not come from within oneself, but is derived from external sources.[24]

Kominami hypothesized that Shangqing School editors revised the Shenxian Zhuan from Ge's original text to emphasize their belief in external powers, but Penny finds Kominami's evidence "unconvincing both for the existence of an "original" and its stance

on the attainability of immortality."[25] Campany faults arguments against Ge Hong's authorship of the Shenxian Zhuan for committing two fallacies.

One is the fallacy of textual holism: the assumption that if one or a small number of passages are problematic, then the overall attribution of authorship must be in error. … The other fallacy is that of an assumption of consistency, that texts by a single author, whenever they were written during his lifetime, must have originally been completely consistent in their values and priorities as well as in how they handle specific figures, techniques, and events.[26]

Since the Shenxian Zhuan is a compilation of biographies from various sources, textual inconsistencies are predictable.

Textual versions

During the Sui (581-618), Tang (618-907), and Song Dynasties (960-1279), the Shenxian Zhuan was widely known and extensively quoted. Song editions of the Daozang included the text, but copies were lost when Mongol Yuan dynasty officials burned "apocryphal" Daoist books in 1258-59 and 1280–81.[27] The 1444 Ming dynasty Daozang "Daoist canon" does not contain a complete version of the Shenxian Zhuan, and most received texts were compiled during the Qing dynasty. Scholars have long suspected, writes Barrett, that "the best-known version currently available was actually confected for commercial rather than academic purposes in the sixteenth century from quotations in other sources, and that the direct tradition of the text has been lost."[28]

Some editions of the Shenxian Zhuan have different numbers and arrangements of biographies. Modern versions contain around ninety biographies, which differs from Tang-era versions. Zhang Shoujie 張守節's 736 commentary to the Shiji lists 69 biographies.[29] The Buddhist scholar Liang Su 梁肅 (753-793) reported that the text had 190 biographies. According to Penny, "The unfortunate but inescapable conclusion derived from this text is that modern versions of Shenxian Zhuan are possibly less than half the size of an 8th Century version of Shenxian zhuan, and there is no reliable way of determining which biographies have been lost".[29]

Modern Shenxian Zhuan texts exist in several ten-chapter versions, one five-chapter version (1868 Yiyuan junhua 藝苑捃華), and various one-chapter abstracts.[30] Two ten-chapter versions are commonly available, but neither, concludes Penny, "is entirely satisfactory".[31] First, the 1794 Longwei mishu 龍威秘書 edition, which stems from the 1592 Guang Han Wei congshu 廣漢魏叢書 version recompiled from sources including Taiping guangji 太平廣記 quotations, contains 92 hagiographies. Second, the 1782 Siku Quanshu 四庫全書 edition, which stems from the 1641 Jiguge 汲古閣 edition published by Mao Jin 毛晉, contains 84 hagiographies. The best known one-chapter Ming dynasty versions of the Shenxian zhuan include the ca. 1620 Yimen guangdu 夷門廣牘 and 1646 Shuofu 說郛 versions.[32]

Textual dating

Dating "the original" Shenxian Zhuan text is impossible because its transmission stopped after the Southern Song dynasty (1127–1279) book burnings. Campany concludes,

We can be certain neither that Ge Hong himself wrote even the earliest-attested passages nor that he did not write event he latest attested. What we can be certain of is the date by which each passage existed and was attributed to the Shenxian Zhuan. … Based on these criteria, we can conclude that material concerning 15 adepts is reliably attributed to the Shenxian Zhuan before the year 500, that material about an additional 70 figures is reliably attributed to Shenxian Zhuan by 650, 9 more figures by 700, 22 more by the year 1000, and so on. Imagining these groups of material arranged in concentric circles by source, the earliest at the center, one quickly sees that there is a substantial body of hagiographic text occupying the inner rings, attributable with relative confidence to Shenxian Zhuan and securely datable to the late Tang or earlier. Hence, of the total of 196 hagiographies (in whole or fragmentary form) included in my translation, some percentage of at least 87 is attested in Tang or earlier texts.[33]

Based upon detailed analysis of Shenxian Zhuan editions and fragments, Stephan Peter Bumbacher confirms the possibility that the text "indeed is from Ge Hong's brush"; however, if it is a forgery, "then it must have been fabricated in the time between Ge Hong's death and the earliest testimonies in the early 5th century, most probably during the first decades after his decease."[34]

Translations

The earliest English translations from the Shenxian Zhuan, for instance, Lionel Giles[35] or Eva Wong,[36] were only of selected biographies. Robert Campany[7] wrote the first full translation, which many reviewers have praised. For example, "monumental",[37] "a giant leap forward in our understanding of the religious world of early medieval China",[38] and "magisterial".[39]

Campany's book is more than a critical annotated translation; it is also a painstaking reconstruction of the textual strata. He analyzed Shenxian Zhuan quotations in some forty sources dating from the fifth to seventeenth centuries, and chronologically recompiled them into three groups. Group A are biographies fully attested in works until the end of the Tang dynasty (618-907), Group B are those only mentioned in these sources, and Group C are those ascribed to the Shenxian Zhuan only since the Song dynasty (960-1279).

Reviewers have criticized some of Campany's translations for disregarding conventions (e.g., "traditions" for zhuan "biographies" noted above). For instance,[40] he translates shijie 尸解 (lit. "corpse separation") as "escape by means of a simulated corpse". This obscure Daoist term, usually translated "liberation from the corpse"[41] or "corpse liberation",[42] refers to a method of xian transformation involving a substitute corpse to fake death. Other shijie translations include "release by means of a corpse", "one's soul leaves the body and becomes an immortal after death", and "dissolve bodily into a spirit". Campany lists common elements in Shenxian Zhuan narratives involving shijie

transcendence.[43] Employing bianhua simulation of death,[44] an adept will typically pretend to become ill, feign death, and be buried. Later he or she is seen alive, always at a distant place, and when the coffin is opened, instead of a corpse, it contains some other object (talisman, sword, clothing, etc.). Adepts will occasionally change their names as a device to elude detection by spirits in the underworld bureaucracy. In the Baopuzi, Ge Hong ranked shijiexian 尸解仙 "escape by means of a simulated corpse transcendents" as the lowest of three categories, below tianxian 天仙 "celestial transcendents" who ascend into the heavens and dixian 地仙 "earthbound transcendents" who wander in the mountains.

Significance

Campany lists four reasons for studying the Shenxian Zhuan.

For one thing, Ge Hong's works afford us an unparalleled glimpse into certain aspects of Chinese religious life and practice at a critical time in the history of Chinese religions. … For another thing, Ge Hong records elements of religious ideas and disciplines relating to the quest for transcendence that might otherwise remain unknown to us, and his writings constitute a valuable terminus ante quem for them. … With respect to Daoist religious history proper, furthermore, Ge Hong's writings, and the practices, ideas, and values represented in them, constitute an important voice in ongoing inter- or intrareligious rivalries and self-definitions. … Finally, research on Ge Hong's works has at least two contributions to make to the cross-cultural study of religions. The religion he documents was an extraordinary human response to the phenomenon of death. … [and contributes] new material for an as yet unrealized cross-cultural understanding of hagiography as a type of religious writing, a theme in religious studies heretofore largely dominated by Christian and Islamic categories.[45]

Penny summarizes why the Shenxian Zhuan is important.

The biographies provide a wealth of information about how immortality was viewed in early medieval China, detailing important features of how immortals, and those who sought immortality, lived, their extraordinary abilities, their relationship to other people and society at large, including government at all levels, the way they interacted with other spiritual beings, the drugs they concocted, and how they transformed their environments for themselves.[31]

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神仙傳 chapters 1-5, Internet Archive ebook, 1782 Siku Quanshu edition (in Chinese)
神仙傳 chapters 6-10, Internet Archive ebook, 1782 Siku Quanshu edition (in Chinese)
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More accurately translated as Biographies of Exemplary Transcendents, this Chinese text is one I have really wanted to read but I only see Chinese and French versions.

I've tried to use Google Translate on an online Chinese version I found but it becomes incoherent. I'm specifically wanting to read what the text says about the bigu diet of the sages of ages past.

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The wiki entry on bigu 辟谷 is excellent.

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Short article on bigu by Catherine Despeux in Encyclopedia of Taoism (ed. Pregadio)

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On Liexian Zhuan 列仙傳

https://en.wikipedia.org/wiki/Liexian_Zhuan

English Translation

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List of supernatural beings in Chinese folklore

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Erlang Shen's Heavenly Troops capturing a dragon, in one of the Searching the Mountains for Demons-paintings (zh:搜山图)

Part of a series on
Chinese folk religion
Stylisation of the 禄 lù or 子 zi grapheme, respectively meaning "prosperity", "furthering", "welfare" and "son", "offspring". 字 zì, meaning "word" and "symbol", is a cognate of 子 zi and represents a "son" enshrined under a "roof". The symbol is ultimately a representation of the north celestial pole (Běijí 北极) and its spinning constellations, and as such it is equivalent to the Eurasian symbol of the swastika, 卍 wàn.
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The following is a list of supernatural beings in Chinese folklore and fiction originating from traditional folk culture and contemporary literature.

The list includes creatures from ancient classics (such as the Discourses of the States, Classic of Mountains and Seas, and In Search of the Supernatural) literature from the Gods and Demons genre of fiction, (for example, the Journey to the West, and Investiture of the Gods), as well as works from the Records of the Strange genre (for example Pu Songling's Strange Stories from a Chinese Studio and What the Master Would Not Discuss).

This list contains supernatural beings who are inherently "evil" or that tend towards malevolence, such as ghosts and demons, hobgoblins and sprites, and even some ambivalent deities. [1][2][3] It also includes uncanny or eerie entities that are not necessarily evil or harmful, but which evoke a sense of alienation.

Aoyin (傲因)

The Aoyin (傲因)[4] is a man-eating humanoid monster of the desolate Western regions, described as having a very long tongue, sharp claws, and wearing tattered clothes. This anthropophagous being has a taste for human brains. It may be slain by smashing a

rock on its tongue. It is also known as the Mowei (獏猶).

It is recorded in the Classic of Gods and Aberrations, in the chapter on creatures of the Southwestern Wastelands (神异经·西南荒经).

Ba jiao gui (芭蕉鬼)
Ba jiao gui (Chinese: 芭蕉鬼; pinyin: bā jiāo guǐ; lit. 'banana ghost'[5]) is a female ghost that dwells in a banana tree and appears wailing under the tree at night, sometimes carrying a baby.

In some folktales from Thailand, Malaysia and Singapore, greedy people ask for lottery numbers from the ghost in the hope of winning money. They tie a red string around the tree trunk, stick sharp needles into the tree, and tie the other end of the string to their beds. At night, the ghost appears and begs the person to set her free. In return, she will give them a set of winning numbers. If the person does not fulfil his/her promise to set the ghost free after winning, they will meet with a horrible death. This ghost is similar in some aspects to the Pontianak/Kuntilanak in Malay and Indonesian folklore.

Baigujing (白骨精)
Main article: Baigujing
Also known as Lady White Bone.[6] A cunning, shapeshifting being that developed from the exposed skeleton of a maiden that had absorbed the energy of the sun and moon. In the novel the Journey to the West, she desires to consume the flesh of the travelling monk Tang San Zang in order to obtain immortality and assumes various guises in order to do so.

Banyan Tree Spirits (榕树鬼)
From the perspective of feng shui, Banyan trees easily absorb yin energy, and thus readily shelter abominable spirits.[5][7] These trees are ubiquitous in southern China.

Black Wind Calamity (眚 黑)
A kind of demonic entity manifesting as a black fog or creatures within a black fog,[8] leaving behind grievous and sometimes fatal injuries among the population wherever they went. The beings within the fog are variously dog-like or serpentine. Whenever these black winds struck, the emperor made petitions to heaven, issued decrees of repentance, and granted general pardons.

Creatures emerging from the black vapors are of diverse form. In Shunde and Hejian in Zhili, the area directly administered by the Emperor around Beijing, they appeared as creatures in between dogs and cats. In Hengyang, they appeared as nightmarish spectres that afflicted only women, so that blood streamed out of their mouths with fatal consequences. In Hangzhou, the black fog was followed by "serpentine beings, rolling in cartwheels, with eyes like lightning, and followed by frost and hail". In Shandong, one in the shape of a hairy black barrel came down from a willow tree and disappeared. [9]

Lady White Bone battles Zhu Bajie and Sun Wukong in a puppet show

Chimei (魑魅)

See also: Wangliang and Chi (mythology)

Chimei (魅魅)[10] are wilderness demons. Sometimes regarded as demons of the mountains and forests that are born of aberrant or turbid qi or energy. The character "魅" suggests the supernatural power of enchantment or allurement. Often contrasted with wangliang (魍魎), who are demons of the marshes and rivers. The term chimeiwangliang (魅魅魍魎) means all kinds of demons, goblins and ghouls and is used as a metaphor for bad people in general.

One source describes a disease-causing mei 魅 assuming the form of a snake when killed.[11]

Likely related to the one-horned dragon, or 螭, or a homonymous creature the 螭魅, which is a beast with a human head that likes to bewilder people.

Dame Drowned Old-Lady (尊溺婆)

A specter in the oral traditions of Xiamen (Amoy) in Fujian province.[12] A cloudy mass that suddenly appears to capsize and drown boats. The phenomenon is attributed to the spirit of a woman who, unable to bear her husband's abuse, committed suicide. This vengeful ghost seeks to drag her husband, a fisherman, down with her. Mock paper money is often burned to appease her whenever she appears.

Daolaogui (刀劳鬼)

See also: In Search of the Supernatural (搜神记, Shoushenji)

Documented in Chapter 12 of the text known as the Shoushenji (搜神記) written by Gan Bao (干寶). The Daolaogui (刀劳鬼)[13] are said to generally found in damp and cold places in deep mountains of the Linchuan area of Jiangxi Province. The Daolaogui has a frightening appearance and can shoot a highly poisonous gas or dart from its mouth. The Daolaogui often appears accompanied by strong winds and heavy rain, possibly because they want to hide their voice, which sounds like a grown man roaring.

There are both male and female Daolaogui: the male is dark green, while the female is purple, and male Daolaogui are more toxic than female ones. If the victim is poisoned by the dart, they will swell up quickly, and die within a day. After dying, they will become a Daolaogui themselves unless their corpse is burned. However, the Daolaogui does not move very fast, so one may escape a Daolaogui encounter by holding one's breath and running away quickly. One may also survive partial poisonings by cutting off swollen areas within half a day.

Di fu ling (地缚灵)

Dì fù líng (地缚灵; 地縛靈; 'Earth-bound spirit') refers to ghosts who are bound to certain

locations on Earth, such as their place of burial or a place they had a strong attachment to when they were alive. They are highly circumscribed in their activities, unable to leave the area to which they are bound.

Diao si gui (吊死鬼)
De Groot observes that "self-destruction in China is perpetrated usually by means of a rope", and the victims are usually said to become fearsome ghosts or "hanging-spectres". Diào sǐ guǐ (吊死鬼; 'hanged ghosts') are the ghosts of people who died from hanging due to various reasons (e.g. execution, suicide, accident).[14] They are usually depicted with long red tongues sticking out of their mouths.[15] They are also known as Diao gui (吊鬼). They are known to be capable of seducing others to suicide, or outright hanging others.[14]

Dog demons (狗妖)
See also: Yaoguai
Dog demons do not appear in Chinese folklore as "bloodthirsty demons", but rather "wickedly assume human shape, with the purpose of gratifying their lusts on modest maids and wives", as per De Groot.[16]

E gui (饿鬼)
Main articles: Hungry ghosts in Chinese religion and Preta

Hungry ghosts scroll, Kyoto
È guǐ (餓鬼; 饿鬼; 'hungry ghost') refers to ghosts driven by intense emotional needs in an animalistic way. They are the spirits of people who committed sins out of greed when they were alive and have been condemned to suffer in hunger after death.[17]

The e gui is usually depicted as having green or grey skin, a mouth too small for ingesting food, and sometimes with a potbelly. The ghost suffers from insatiable hunger and roams the streets and kitchens in search of offerings and decomposed food. These hungry ghosts consume anything, including excreted waste and rotten flesh. Some have fire-breathing abilities while others suffer from anorexia. These appear during the Hungry Ghost Festival, observed by the Chinese diaspora in SE Asia and even in Japan, and when people avoid travelling during the night in order to avoid encountering something "unclean".

Fang Liang (方良)
See also: Wangliang, Yaoguai, and Fangxiangshi
The Fang Liang (方良) are demonic, necrophagic creatures that break into tombs to consume the brains of the dead and which can be killed by twigs of the Arborvitae.[18] It has an aspect that is like a cross between a pig and a sheep while being anthropomorphic enough to be represented by human statues. The Rites of Zhou describes the role Fang Xiang Shi, a kind of government-appointed ritual specialist as being to exorcise these creatures or drive them away. The brains of four-eyed variants known as Qi have medicinal value.[18]

Fen Yang (墳羊)
See also: Yaoguai
Literal meaning: "grave goat". A demon of the soil or the earth with a sheep-like aspect.[19][20] A subterranean goat-like demon mentioned in the Guoyu (Discourses of the States) by Confucious. A sheep-like being of the earth, sometimes said to be born in wells. Usually regarded as necrophagous, invading tombs to eat corpses. De Groot claims that they were invoked to explain the process of decomposition, which could not be understood at the time.

Sometimes regarded as a demon with an undeveloped sexuality, and responsible for haunting houses and ruins, as well as afflicting children with epilepsy and inducing miscarriage.[21]

"When water gives birth to water bugs or clams, or mountains give birth to gold and jade, people do not find it strange. But when mountains give birth to Xiaoyang (梟陽), water gives birth to Wangxiang (罔象), wood gives birth to Bifang (畢方), and wells give birth to Fenyang (墳羊), people find it strange."

Gui po (鬼婆)

Bakemono Onibaba
A relatively modern belief, likely influenced by the "onibaba" of Japan, especially through the 1964 movie of the same name. The guǐ pó (鬼婆; 'old woman ghost')) is a ghost that takes the form of a peaceful and friendly old woman. They may be the spirits of amahs who used to work as servants in rich families. They return to help their masters with housekeeping matters or take care of young children and babies. However, there are also evil gui pos with disgusting and violent appearances.

Hanba (旱魃)
Main article: Hiderigami
See also: Nüba
A drought-causing demon.[22] De Groot observes that droughts have always vexed China and were often attributed to demons. The Shi Jing states that there are beings two to three feet in height, with eyes on top of their head, and that move as fast as the wind.

Heibai Wuchang (黑白无常)
Main article: Heibai Wuchang
See also: Ox-Head and Horse-Face
Literally: "Black and White Impermanence".

Heibai Wuchang
Two beings charged with escorting the spirits of the dead to the underworld, thus,

playing the role of psychopomps[23] in Taoist belief. Prominent in the folkloric beliefs of the people of Fujian and in the superstitions of the Chinese diaspora in SE Asia. In many accounts, the two, in their mortal lives, were a pair of yamen guards - Xie Bi'an (谢必安) and Fan Wujiu (范无咎). One of whom drowned and the other committed suicide. Their friendship impressed the Jade Emperor, who made them deities.

Xie Bi'An (谢必安), the White Impermanence (白无常)

The White Guard, 谢必安, is commonly portrayed as a fair complexioned man dressed in a white robe and wearing a tall hat bearing the Chinese words "Become Rich Upon Encountering Me" (simplified Chinese: 一見生財; traditional Chinese: 一見發財), "Become Lucky Upon Encountering Me" (一見大吉), or "You Have Come Too" (你也來了). He holds a hand fan in one hand and a fish-shaped shackle or wooden sign in the other hand. He is usually depicted as the taller of the duo.

Fan Wujiu (范无咎), the Black Impermanence (黑无常)
The Black Guard, 范无咎, is typically represented as a dark-complexioned man in a black robe and wearing a hat similar to the one worn by the White Guard. His name sounds like " The Chinese words on his hat are "Peace to the World" (天下太平) or "Arresting You Right Now" (正在捉你). He holds a hand fan in one hand and a squarish wooden sign in the other hand. The sign bears the words "Making a Clear Distinction Between Good and Evil" (善惡分明) or "Rewarding the Good and Punishing the Evil" (獎善罰惡). A long chain is wrapped around one of his arms.

In popular culture, they often feature in Wuxia movies as disguises adopted by villains, and also feature as tropes in comic books.

Huapigui (画皮鬼)
Main article: The Painted Skin
A man-eating demon that wears human skin to disguise its hideous countenance.[24][25] The Huapigui first appeared in the painted skin record of the famous novel "Strange Tales from a Chinese Studio" in the Qing Dynasty. It is a ferocious ghost who eats humans and wear their victim's skin. Its initial appearance is green due to its rotten form, but it usually takes the form of a beautiful woman it killed. Huapigui means "Painted skin ghost".[24]

Hulijing (狐狸精)
Main article: Fox spirit
A fox capable, through spiritual cultivation, of assuming human form, and of employing sorcery to poison, to bewilder, and to enthrall.[26] Described as clairvoyant and capable of possessing humans. Said to be capable of transcending yin and yang. Often associated with sexual desire. It is capable of ascending to heaven and becoming a celestial fox after immense age. The popular imagination may have been fueled in part by the underground presence of suppressed or outlawed fox spirit cults and other heterodox forms of spirituality in the Song dynasty. These cults often held services in

the secret backrooms of officially sanctioned temples.

De Groot describes them in the Chinese imagination as "the cause of insanity, disease and even death", "entering into men to change them into raving lunatics", a cause of matricide, uxoricide and even patricide, usually from a spirit of "unprovoked malignity". They are sufficiently cunning to sometimes adopt the guise of Buddhist saints. In their more humorous moods, they engage in minor tricks such as cutting off the hair of people.

Hundun (浑沌)

Huntun, a cognate of Hundun
A kind of river god of the Central Plains, also one of the four fiends of ancient China. Described as looking like a yellow sack without eyes or a face, and with six legs and four wings. Represents chaos, muddle-headedness and ignorance.

There is a linguistic connection between Hùndùn 浑沌 and húntun 餛飩 (wonton), and both share an amorphous sack-like appearance.

Jian (蹔)
jiàn (蹔; chien) refers to the "ghost" of a ghost.[27] Just as ghosts frighten men, ghosts of ghosts frighten ghosts. A story in volume 5 of Pu Songling's Strange Stories from a Chinese Studio contained the following line: "A person becomes a ghost after death, a ghost becomes a jian after death."[28]

Jiangshi (僵尸)
Main article: Jiangshi
The jiāngshī (殭屍; 僵屍; chiang-shih; 'stiff corpse') is a ferocious, ravenous corpse reanimated by either natural energy, necromantic arts, or through freakish accident.[29] They can also arise when the higher intellectual soul has left the body, but the lower animal soul remains behind. Characterized by great strength and hunger, they kill living beings to absorb their yang energy, or consume them whole, rather than by drinking blood. When they have acquired enough life force, they are capable of sorcery and flight.

De Groot describes them as follows: "they greatly occupy credulous and superstitious minds in Amoy [Xiamen, Fujian]... there and in the surrounding country, they are deemed to be produced by the sun and moon shining on uncoffined human remains still unburied." He also notes: "the fact that the empire is actually studded with unburied human remains... greatly nourishes belief in these spectres".[29]

Luocha (罗刹)

Raksha statue

Bloodthirsty malevolent demons with ugly appearances derived from Indian legend and entering China through the influence of Buddhism. They are described as evil man-eaters capable of swift and terrifying flight.[30]

In some texts, they are described as jailers in hell tasked with punishing criminals, or as guardians of scripture upon conversion to Buddhism.

They feature in Pu Song Ling's tale "The Raksha Country and the Sea Market" as hideous beings that possess standards of beauty antithetical to that of the Chinese world, and whose society the protagonist has to cope with.

Luo dong shen (落洞神)
A virgin-snatching chthonic deity who dwells in the caves of Western Hunan.[31] Held by villagers as being responsible for the phenomenon of deadly mass hysteria or ultimately fatal delirium amongst the young and unmarried female population of Western Hunan in ancient China.

This chthonic entity allegedly chooses for his wives beautiful and unmarried maidens left over by society. A sign of a girl being selected is the sudden onset of delirium or madness, along with a refusal to eat and extreme fastidiousness. Some girls will claim the god caught a glimpse of them whilst they were passing a certain cave, others claim that the god visits them atop a rainbow. The girls inevitably wither away and slowly starve to death.

Psychologists today regard the phenomenon as the result of mass mental illness caused by either social pressure or frustration of the deep-seated need to find a spouse. Anthropologists regard the legend arising from the influence of the religion of the Miao tribe on Han Chinese beliefs.

Niu tou ma mian (牛頭馬面)
Main article: Ox-Head and Horse-Face
See also: Heibai Wuchang

Niu Tou Ma Mian
Animal-headed psychopomps[32] - one with the head of an ox, and the other the face of a horse, tasked with escorting the souls of the dead to the underworld, retrieving escaped souls, or enforcing various laws of the underworld. In traditional belief, they are high ranking officials of hell, rather than being merely servants.[33] In Taoist belief and folk superstition, they are described as the first beings one encounters at death, or upon arriving at the gates of the underworld. Also represented as torturers and jailors of hell. Their role is the execute gruesome punishments on sinners.

In popular culture, they are often represented as a kind of species of demonic beings.

Nü gui (女鬼)
Nǚ guǐ (女鬼; 'female ghost')), is a vengeful female ghost with long hair in a white or red

dress, a recurring trope in folklore, schoolyard rumor-mongering, urban legend, and popular culture.[34] In folklore, this ghost is the spirit of a woman who committed suicide while wearing a red dress. Usually, she experienced some form of injustice when she was alive, such as being wronged or sexually abused. She returns to take her revenge. A tabloid story tells of a funeral ceremony where family members of a murder victim dress her in red, in the hope that her spirit will return to take revenge on her murderer. In traditional folklore, the colour red symbolizes anger and vengeance. On the other hand, some ancient folktales tell of beautiful female ghosts who seduce men and suck their yang essence or sometimes kill them. This type of female ghost is likened to the Succubus. Paradoxically, the male counterpart of a nü gui, a nán guǐ (男鬼; 'male ghost'), is rarely mentioned.

Penghou (彭侯)

Penghou, an evil tree demon
Main article: Penghou
See also: Yaoguai
Penghou (彭侯, lit. meaning "drumbeat marquis") is a malevolent tree spirit that takes the form of human-headed dog without a tail.[35] It can be found growing in mountain forests and murders passing travelers. It is associated with the essence of the wood element and with camphor trees. It can also be killed, boiled and eaten and tastes like a dog.

Pipagui (琵琶鬼)
"Pipa ghost" is the Chinese transliteration of the Dai language "pibo", which is regarded as the most vicious kind of ghost in society.[36] The Pipagui often gather in tropical where there the climate is humid, poisonous insects, snakes and ants were plenty, causing malaria to be widespread in the area. Historically, the gathering places of the Dai people were generally located in tropical rain forests, where the climate was humid, and the poisonous insects, snakes and ants were inundated, causing malaria to be widespread in the area, and medical conditions were limited at that time. The Dai villagers who believe in ghosts and gods think that this is the haunting of hungry ghosts – "Pipa ghost" comes from this.

"Pi" is a ghost, "Pa" is the name of a ghost, and "Pipa ghost" is a hungry ghost, which will be attached to people. This kind of ghost generally does not have a free body, and the free body is what we call a lonely ghost. "Pipa Ghosts" are generally provided by people, and the supporters cast spells to make "Pipa Ghosts" possessed by people who hate them. Once possessed by them, they will be seriously ill, be in a trance, or die in severe cases. To eliminate this symptom, you need to take tobacco, alcohol, tea, and meat, and sincerely admit your mistake to the caster. These people who can put "Pipa Ghosts" in the village are always frightened. Some young and bold villagers who are jealous of evil have heard that people who are possessed by "Pipa Ghosts" are generally weak in constitution. of. So after the village reached an agreement, these people were driven out of the village and their houses were burnt down, and those who were driven out gradually gathered to form new villages, which people called "ghost

villages".

Qianliyan (千里眼)
A statue of Qianliyan in Perak, Malaysia
A statue of Qianliyan in Perak, Malaysia
Qianliyan is a Chinese sea and door god. He usually appears with Shunfeng'er as a guardian of the temples of the sea goddess Mazu.

Was one of two demons defeated by Mazu, or in alternative mythic accounts, a warrior and soldier of King Zhou of Shang.

Qiongqi (穷奇)
A man-eating monster in the form of a tiger with wings. It is associated with slander, refusing to believe in the words of good men, and enjoying the words of wicked men. One of the four fiends of ancient China.

Shi rou (視肉)
A two-eyed self-regenerating lump of flesh in the shape of an ox liver. It is also known as the Feng (封) and associated with Jupiter (太歲).[37]

This fleshy mass is capable of providing a never-ending supply of meat. Its consumption can lead to the acquisition of powers associated with immortals.

Shui gui (水鬼)
See also: Ghosts in Chinese culture
Shuǐ guǐ (水鬼; 'water ghost') are the spirits of people who have drowned through either accident or by suicide.[38] They are also known as 'water monkeys' (水猴) and are invoked as explanation for drownings. The text Zibuyu ("what the Master would discuss") transmits many such accounts.[39] In Jiaxing, Zhejiang province, there is a tale of a black hand attempting to drag a rice merchant and his ox down into Yellow Mud Canal. In Kuaiji, there is a story of naked, black-faced beings attempting to drag a tailor down into a river with them.

De Groot observes the superstition arising as an attempt to rationalize unexplained drownings or difficulties in the water:

"should a corpse be found in the silt, its arms or legs worked deep into the mud, everyone is sure to believe it is a victim of a water-ghost, drawn down by those limbs with irresistible force. Cramps paralyzing the swimmer are likewise the clutches of a ghost."[40]

According to tradition, being unable to reincarnate, they lurk in the place where they died, drag unsuspecting victims underwater, drowning them to take possession of their bodies. This process is known as tì shēn (替身; 'replace the body'), in which the spirit returns to life in the victim's body while the victim's spirit takes the shui gui's place and

constantly seeks to take control of another living person's body.

Shunfeng'er (順風耳)

Shun Feng'Er, Tianjin
Shunfeng'er is a Chinese sea and door god. Depicted as a red-skinned or browns-skinned demon. His sharp ears are said to be able to distinguish favorable winds from coming storms for ten thousand miles.

He usually appears with Qianliyan as a guardian of the temples of the sea goddess Mazu. He was one of two ruthless generals defeated by Mazu, or else, a warrior of King Zhou of Shang.

Snake Demons (蛇妖)

Bai Suzhen, the white snake in human form
Snake demons (蛇妖) are shapeshifters whose original form is that of a snake.[41] In folklore, they are said to be disease-causing agents, instruments of divine punishment, and sometimes as sexual predators. They are also known as Shejing (蛇精), which literally translates to "Snake Fairy" or "Snake Essence", and which is a synonymous term.

Yen Hui, a disciple of Confucius, is described as having slain a spectre by grabbing it by the hips, causing it to change into a snake, whereupon he killed it by stabbing it with his sword.[42]

In Shen-Mo literature, characters who are "snake demons" or "snake fairies" include Bai Suzhen - the protagonist in Legend of the White Snake and the Python Demon (蟒蛇精), an antagonistic character recorded in the Journey to the West that is eventually slain when the Monkey King bursts out of its belly.

Taotie (饕餮)

Taotie bronze mask
A rapacious creature with the body of a goat and the face and hands of a man, with eyes under its armpits and a lion's maw in its belly. It emits child-like cries but is a greedy and dangerous man-eater. Also known as the Paoxiao (狍鸮). One of the four fiends (四凶) of ancient China and commonly inscribed on ritual bronzes.

Taowu (檮杌)
A kind of human-headed and lion-bodied creature with long dog-like fur, tusk-like teeth and a pig-like mouth. One of the four fiends of ancient China, representing stubbornness.

Tiger Demons (虎妖)
Early Chinese literature mentions shapeshifting tigers in human form,[43] describing them as ravening demons ranging over large areas, consuming large numbers of people. These beings form a recurring part of Chinese literature and primitive belief. Also known as the man-tiger or were-tiger (人虎) and the tiger faeries (虎精). Those slain by them are unable to reincarnate or move on and become servant spirits that do these tiger demons' bidding, and sometimes even become spirits which incite the tiger-demons to slaughter anew.[44]

Tiger demons may take on the form of women and select an unsuspecting male as a husband. Unable to control their hunger, they eventually devour both their husbands and their children.[45]

There is a historical record of a 22-year-old youth in 376 AD who became a tiger-like being and in a deranged mental state, devoured large numbers of people, ultimately dying of hunger in prison whilst awaiting execution. This belief is an early Chinese correlate to the Western lycanthrope and was likely driven by the same primitive fears. Men suspected of being tiger demons were often lynched by mobs in China. Some were even delivered up by magistrates to be put to death with the sanction of the state.[46]

Turou (土肉)
A being in Chinese mythology similar to the Feng (封) or Shirou (視肉)[37] that may have been derived from an accidental encounter with a sea cucumber.

"There is also another thing in the sea called Turou that is pure black and five cun in width. It is as big as an arm of an infant. There is an abdomen but no mouth and eyes. It has 30 legs. It can be stir-fried and taken as food. This is something like a cross between a worm and a fish, and is similar to Feng"

Wang Liang (魍魎)

Wangliang, a wilderness demon
Main article: Wangliang
See also: Yaoguai
Wangliang (魍魎) are malevolent wilderness demons. Sometimes described as the demons of the marshes and rivers, or as apparitions in between trees and rocks,[10][47] and often associated with disease. Sometimes described as having the appearance of a three-year old child with red skin, claws, and long black hair, and with a taste for brains and livers.

The alchemist Ge Hong describes being slain by a wang liang as one of the hazards facing unwary or stupid travelers of mountain valleys.

Often contrasted with Chimei (魅魅), who are the demons of the mountains and forests.

The term "chi mei wang liang" (魅魅魍魎) means all kinds of demons, goblins and ghouls and is used as a metaphor for bad people in general.

Wang Xiang (罔象)
Main article: Wangliang
See also: Yaoguai
A malevolent demon associated with water, also described a fever-causing agency that is usually mentioned in the same breath as the wangliang.[47] In the Discourses of the States, Confucius regards the wangxiang (罔象) as a water demon, and as an entirely different being to the wangliang (魍魎), which is a demon associated with rocks and trees.[47][48] De Groot states that their association with fever may have been due to the observation that malaria occurs near quagmires, bogs and the mud of rivers, said to be the habitat of these beings.

In the Records of the Tripods of Xia, the Wang Xiang (罔象) is described as having the form of a three-year old child with red eyes, long black hair, and claws that is able to escape fetters to "find its (human) food".[47][48]

Wolf Demons (狼妖)
A shapeshifting wolf capable of assuming human form.[49] Tales about ravening anthropomorphic wolf demons do not appear frequently until the Tang dynasty. Tales of shapeshifting wolves who assumed human form at will may have entered China through contact with Turks, Huns and Mongols. Unlike Western lycanthropes, these are beings are not "sudden and impetuous, artless and clumsy", but is a "deceitful were-specter par excellence", per De Groot.

A half-Chinese man from Taiyuan (in Shanxi) surnamed Wang and with a Hunnish mother is said to have discovered his mother was actually a wolf in human form. Another man in the Ming dynasty is said to have turned into a wolf at night in order to consume human beings during a famine.[50] Furthermore, the annals of the Yuan (Mongol) dynasty records that in Henan province, wolves in human disguise broke into human homes at night to snatch babies.[51]

Wutou gui (无头鬼)

Wútóu guǐ (无头鬼; 無頭鬼; 'headless ghost')) are headless ghosts who roam about aimlessly.[52] They are the spirits of people who were killed by decapitation due to various causes (e.g. execution, accident). In some tales, the wutou gui approaches people at night and asks them where his/her head is. The wutou gui is sometimes depicted as carrying his/her head on the side.

Xiaoyang (梟陽)
An ape-like being dwelling in the mountains, with a human face, a hair-covered body, reversed heels and a tendency to laugh loudly.[53] They sometimes are described as forming man-eating tribes. There is a folk saying that it is better to meet a panther or a wolf than to meet with a xiaoyang, indicating the danger they pose.

Yaksha or Yecha (夜叉)

Chinese carving of a yaksha
Fearsome and malevolent demons.[54][55] The Chinese transliteration of the Sanskrit word "yaksha". Demons from Indian folklore that entered into Chinese mythology through the influence of Buddhism. They appear in the Chinese Gods and Demons fiction and Records of the Strange genres of literature. These include the 16th-century classic The Investiture of the Gods and Strange Tales from a Chinese Studio.

There are two categories of yaksha 夜叉 - those that fly through the air, and those that dwell on the earth.

Air-traversing Yaksha (空行夜叉)
Air-traversing Yaksha (空行夜叉) are described as flying through the night with a pair of wings and radiating a strange glowing darkness. They are variously said to have red, blue or yellow complexions and animal heads. They take pleasure in afflicting human beings.

Earth-traversing Yaksha (地行夜叉)
Earth-traversing Yaksha (地行夜叉) are described as having flaming eyebrows, being several meters in height, and having a strange half-moon formation in between their eyes.

Today, used yecha 夜叉 is commonly employed as a metaphor to describe anyone who is both ferocious and unpleasant.

You hun ye gui (游魂野鬼)
yóu hún yě guǐ (游魂野鬼; 'wandering souls and wild ghosts') refer to the wandering spirits of the dead.[56] They roam the world of the living in the Seventh Lunar Month (typically August in the Gregorian calendar) during the Ghost Festival. These spirits include vengeful ghosts seeking revenge on those who offended them before, hungry ghosts (see the E gui section above), and playful spirits who might cause trouble during that period.

Some of these spirits have no living relatives or resting place, while others might lose their way and cannot return to the Underworld in time, so they continue to roam the world of the living after the Seventh Lunar Month. In Taiwan, there are shrines and temples set up for the worship of "You Ying Gong" (有應公; 有应公; Yǒu Yìng Gōng), a name which collectively refers to such "lost" spirits, in the hope that these spirits would not cause harm to the living.[57] There are classified by some scholars from various universities in Taiwan.[58][59][60][61][62] Some of these spirits may become deities known as "Wang Ye" (王爺; 王爷; Wáng yé; 'royal lord').

The Chinese idiom gū hún yě guǐ (孤魂野鬼; 'lonely souls and wild ghosts'), which describes such spirits, is also used to refer to homeless people or those who wander around aimlessly.

Yuan gui (怨鬼)

Yuan gui (冤鬼; yuān guǐ; 'ghost with grievance') are the spirits of persons who died wrongful deaths. Beliefs in such ghosts had surfaced in China from as early as the Zhou dynasty and were recorded in the historical text Zuo Zhuan.[63] These ghosts can neither rest in peace nor be reincarnated. They roam the world of the living as depressed and restless spirits who constantly seek to have their grievances redressed. In some tales, these ghosts approach living people and attempt to communicate with them in order to lead them to clues or pieces of evidence that point out that they died wrongful deaths. The living people then try to help them clear their names or otherwise ensure that justice is served.

Ying ling (嬰灵)

See also: Mizuko kuyō and Toyol

Ying ling (嬰靈; 嬰灵; yīng líng; 'infant spirit') refer to the spirits of dead fetuses.[64] The idea of such spirits are purported to have originated in Japan.[65][66] Memorial services are held for them in Taiwan.[67][68] A writer identified as "Zuigongzi" (lit. "drunk gentleman") wrote an article on thinkerstar.com in 2004 to claim that the stories of ying ling were fabricated.

Zaochi (凿齿)

A long-toothed humanoid monster wielding a large shield in the habit of abducting and eating humans.[69] It was ultimately killed by the archer Yi, who shot it through the heart as it was fleeing.

Anthropologists posit that the legend originates from the actual encounter between early Chinese settlers and the stigmatized aboriginal tribes they found in the southern parts of the country who may have engaged in cannibalism.

Zhi ren (纸人)

icon

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Zhi ren (紙人; 纸人; zhǐ rén; 'paper person') are dolls made from paper that are burnt as offerings to the dead to become the deceased's servants. These dolls usually come in pairs – one male and one female – and are sometimes called jin tong yu nü (金童玉女; jīn tóng yù nǚ; 'golden boy and jade girl'). These dolls are not exactly spirits by themselves, but they can do the bidding of their deceased masters. Making these paper dolls was regarded as an abhorrent profession due to the association with death.[70]

Zhizhujing (蜘蛛精)
In the Journey to the West, seven spider demons capable of assuming the form of lovely maidens and of shooting webs from their navels reside in Silkweb Cave. They desire to eat the flesh of the monk Tang Sanzang. The spider demons are ultimately crushed by Sun WuKong.[71]

Zhong yin shen
Main article: Bardo
Zhong yin shen (中陰身; 中阴身; zhōng yīn shēn; 'intermediate yin body') refers to a spirit in a transition state between their death and when they are reincarnated, as described in Mahayana Buddhism. This period of time is usually 49 days.

Others
A
Ao (媪)
B
Baiye (白鵺)
Bijianshou (比肩兽)
Bifang (毕方)
Bingfeng (并封)
Bi'an (狴犴)
Bixie (辟邪)
Babo'erben (灞波儿奔)
Bingcan (冰蚕)
Bingmo (病魔)
Benbo'erba (奔波儿灞)
Bo (駮)
Baiyanmojun (百眼魔君)
Bishuijinjingshou (避水金晶兽)
Baoyu (薄鱼)
Baiyuan (白猿)
Bailong (白龙)
Bailu (白鹿)
Benfu (奔浮)
Baijueyao (败屬妖)
Banyiguipo (斑衣鱖婆)
Boyi (獙訑)
C
Chiyou (蚩尤)

Chenshimingji (沉石明鸡)

Chaofeng (嘲风)

Citie (呲铁)

Chiru (赤鱽)

Chongwei (虫为)

Chilong (赤龙)

Chenghuang (乘黄)

Chihu (赤虎)

Chishejing (赤蛇精)

Chousheng (仇生)

Chishengui (赤身鬼)

Chaigui (虿鬼)

Changui (产鬼)

Chunshisanniang (春十三娘)

Chikaomahou (赤尻马猴)

Ciluo (茈蠃)

Changgui (伥鬼)

D

Dongmingcao (洞冥草)

Dongxi (东曦)

Dongtai (动态)

Dafeng (大风)

Dapeng (大鹏)

Dangui (丹龟)

Dansheng (担生)

Delang (地狼)

Danxia (丹虾)

Danque (丹雀)

Dufujin (妒妇津)

Donghaikuiniu (东海夔牛)

Daoli (盗骊)

Dijiang (帝江)

Dihong (帝鸿)

Daoshou (倒寿)

Dushelong (毒蛇龙)
Duzugui (独足鬼)
Dujiaomowang (独角魔王)
Duoji (多即)
Damangjing (大蟒精)
Dapengmowang (大鹏魔王)
Dangkang (当康)
Danyu (丹鱼)
Dujiaoyang (独角羊)
Dujiaosidawang (独角兕大王)
Duyao (蠹妖)
Dujiaogui (独脚鬼) or Shanxiao(山魈)
E
Ershu (耳鼠)
Erzhongren (耳中人)
Eshou (讹兽)
F
Fuyao (蝠妖)
Feifei (腓腓)
Fengxi (封豨)
Fengli(风狸)
Fengguanniangzi (凤管娘子)
Fuziguai (蝮子怪)
Fuxi (凫傒)
Fuzhu (夫诸)
Fuyuanjun (福缘君)
Fenyang (羵羊)
Fei (蜚)
Fuchong (蝮虫)
Feishu (飞鼠)
Feitouman (飞头蛮)
Feidanniao (飞诞鸟)
Feiyi (肥遗)
Fengwulao (峰五老)
Fenghuang (凤凰)
Fengyao (蜂妖)

Feilian (飞廉)
Fuyunsou (拂云叟)
Feiniao (吠鸟)
G
Gongzhouchengsanguai (巩州城三怪)
Gu (鼓)
Goutouman (狗头鳗)
Guohou (国后)
Guhuoniao (姑获鸟)
Guozhang (国丈)
Goushe (钩蛇)
Guixu (归墟)
Guzhigong (孤直公)
Guanxiongren (贯匈人)
Guailong (乖龙)
Gubailao (古柏老)
Guiche (鬼车)
Guili (鬼吏)
Gudiao (蛊雕)
H
Heihai'ertaizi (黑孩儿太子)
Huowu (火乌)
Huan (讙)
Heifengguai (黑风怪)
Huangzhangmowang (慌张魔王)
Heilong (黑龙)
Henggongyu (横公鱼)
Huapo (花魄)
Hongni (虹霓)
Huoxing (火星)
Huangpaoguai (黄袍怪)
Heyu (合逾)
Huanglong (黄龙)
Huangfengguai (黄风怪)
Huashe (化蛇)
Huan (患)

Huying (虎鹰)
Huweimowang (虎威魔王)
Hongliuwa (红榴娃)
Huangyalaoxiang (黄牙老象)
Huagai (华盖)
Honglindamang (红鳞大蟒)
Hongnv (虹女)
Hairuo (海若)
Haozhi (豪彘)
Huiyao (虺妖)
Hunshimowang (混世魔王)
Hundun (浑沌)
Huangshijing (黄狮精)
Honghai’er (红孩儿)
Huangmeidawang (黄眉大王)
Haizhizhu (海蜘蛛)
Huayao (花妖)
Huoshu (火鼠)
Humeiniang (胡媚娘)
Heluoyu (何罗鱼)
Heiyujing (黑鱼精)
Haoyu (豪鱼)
Haoqimowang (耗气魔王)
Hushen (虎神)
Huangfengdawang (黄风大王)
Huangfugui (黄父鬼)
Hanli (含利)
Hou (犭孔)
Huodou (祸斗)
Huangui (患鬼)
Hu’aqi (狐阿七)
Hulidaxian (虎力大仙)
J
Junren (菌人)
Jinjiao (金角)
Jinhuamao (金华猫)
Jiuweihu (九尾狐)

Jiutouzhijijing (九头雉鸡精)
Jiu’erquan (九耳犬)
Jiaochong (骄虫)
Jiuweigui (九尾龟)
Jiaoren (鲛人)
Jiuselu (九色鹿)
Jimeng (计蒙)
Jigui/Ma ga/Phi cay (鸡鬼)
Jiaoduan (角端)
Jiangtun (江豚)
Jinjieshibagong (劲节十八公)
Jiutoufuma (九头驸马)
Jiulingyuansheng (九灵元圣)
Jidiao (吉吊)
Jiliang (吉量)
Jufu (举父)
Jietuodawang (解脱大王)
Jiuying (九婴)
Jimeng (计蒙)
Jiaogui (角圭)
Jiao (狡)
Jiaojing (鲛精)
Jiulingyuanshengliusun (九灵元圣六孙)
Jiaomowang (蛟魔王)
Jianglaizhixu (姜赖之墟)
Jiao (蛟)
Jiaolong (角龙) (the monster)
Jiaohu (角虎)
Jiegou (絜钩)
Jiuweishe (九尾蛇)
Jueyuan (攫猿)
Jianke (谏珂)
Jingren (靖人)
Juru (狙如)
Jiuchong (酒虫)
K

Kun (鲲)

Kaimingshou (开明兽)

Kui (夔)

Kuilong (夔龙)

L

Lingmingshihou (灵明石猴)

Lushu (鹿蜀)

Long (龙)

Laojian (老蹇)

Longchu (龙刍)

Liukunmowang (六鲲魔王)

Longbo (龙伯)

Lvtoulang (驴头狼)

Lingyu (陵鱼)

Liu’ermowang (六耳魔王)

Longzhi (蠪姪)

Luotoumin (落头民)

Luoshaniao (罗刹鸟)

Liuzushou (六足兽)

Luozu (罗祖)

Lvlang (绿郎)

Lingguilao (灵龟老)

Lili (狸力)

Lingkongzi (凌空子)

Linggui (灵龟)

Linggandawang (灵感大王)

Lingque (灵鹊)

Lingshuangshiping (灵爽式凭)

Liu’ermihou (六耳猕猴)

Lvshu (驴鼠)

Liuyudawang (六欲大王)

Lvma (驴马)

Luoluo (罗罗)

Lintaojuren (临洮巨人)

Liushen (柳神)
Lulidaxian (鹿力大仙)
Luoyu (蠃鱼)
Luan (鸾)
Luanxiaofuren (鸾萧夫人)
M
Meishanqiguai (梅山七怪)
Mogui (魔鬼)
Mishimowang (迷识魔王)
Mabanshe (马绊蛇)
Mafu (马腹)
Manman (蛮蛮)
Maolong (毛龙)
Miyao (麋妖)
Minniao (民鸟)
Maren (马人)
Manjintai (蔓金苔)
Mihouwang (猕猴王)
Meiweijun (美蔚君)
Muwangbajun (穆王八骏)
Mamian (马面)
Miwang (蜜王)
Mukeniao (木客鸟)
Mo (魔)
Miaogui (庙鬼)
Mingshe (鸣蛇)
Menglangmowang (孟浪魔王)
Mohai (魔獬)
Maorongpo (猫容婆)
Maogui (猫鬼)
N
Nanhaijiaoren (南海鲛人)
Nanhaihudie (南海蝴蝶)
Niumowang (牛魔王)
Niexiaoqian (聂小倩)
Nvegui (疟鬼)

Nigui (泥鬼)
Niuyu (牛鱼)
Nanshandawang (南山大王)
Niutou (牛头)
Nüyecha (女夜叉)
Niunengyan (牛能言)
P
Pixiu (貔貅)
Pufu (朴父)
Panguan (判官)
Pianpian (翩翩)
Pojingshou (破镜兽)
Pipajing (琵琶精)
Peng (鹏)
Paoxiao (咆哮)
Penghou (彭侯)
Pengshe (朋蛇)
Pihandawang 辟寒大王
Pishudawang 辟暑大王
Pichendawang 辟尘大王
Q
Quehuoque (却火雀)
Qiuyu (犰狳) (the monster)
Qiongqi (穷奇)
Qingshidaoren (青狮道人)
Qingyujing (鲭鱼精)
Qingwashen (青蛙神)
Qing’e (青娥)
Qingshiwang (青狮王)
Qilin (麒麟)
Quechenxi (却尘犀)
Qiuniu (囚牛)
Qiqingdawang (七情大王)
Qingwen (青鳶)
Qingniu (青牛)
Qiangliang (强良)
Qiongshu (邛疏)

Quzhousanguai (衢州三怪)
Qinzhimaoren (秦之毛人)
Qingchunshijiedawangxiaoyuewang (青春世界大王小月王)
Qingfeng (青凤)
Qidaosheng (七大圣)
Qiantangjun (錢塘君)
Qingji (庆忌)
Quexiandawang (缺陷大王)
Qiyu (契俞)
Quru (瞿如)
Qinglong (青龙)
Qionggui (穷鬼)
Qionglang (琀琅)
Qinyuan (钦原)
Qizhong (跂踵)
R
Ruyizhenxian (如意真仙)
Riji (日及)
Ruishi (瑞狮)
Renmianxiao (人面鸮)
Renhu (人虎)
Ruhe (如何)
Renshe (人蛇)
Ranyiyu (冉遗鱼)
S
Sanzuwu (三足乌)
Shijiniangniang (石矶娘娘)
Sanshi (三尸)
Shejing (蛇精)
Sanjiaoshou (三角兽)
Suanni (狻猊)
Shuairan (率然)
Sanzugui (三足龟)
Shen (蜃)
Sandaxian (三大仙)
Shangfu (尚付)

Songhu (耸弧)
Shangyang (商羊)
Shanjiao (山椒)
Sixiong (四凶)
Shexian (蛇衔)
Shengsheng (狌狌)
Shihoumowang (狮吼魔王)
Sanshidawang (三尸大王)
Shuihu (水虎)
Sibuxiang (四不像)
Shimaoguai (狮毛怪)
Shuiluogui (水落鬼)
Suanyu (酸与)
Shangao (山膏)
Shituowang (狮驼王)
Shanheshang (山和尚)
Sanzubie (三足鳖)
Sidashenhou (四大神猴)
Shanqingjun (善庆君)
Sangku (丧哭)
Shanzhizhu (山蜘蛛)
Shituolingsanmowang (狮驼岭三魔王)
Saitaisui (赛太岁)
Shuangjing (双睛)
Suoming (索冥)
Shile (世乐)
Shuoyinmowang (铄阴魔王)
Shanshao (山臊)
Sunwukong (孙悟空)
Sunxiaosheng (孙小圣)
Shawujing (沙悟净)
Shuhu (孰胡)
Shelujing (麝鹿精)
T
Taotie (饕餮)
Taowu (梼杌)

Tianzhi (天织)
Tieshangongzhu (铁扇公主)
Tongbiyuanhou (通臂猿猴)
Tunkou (吞口)
Tulou (土蝼)
Tiebeiqiuwang (铁背虬王)
Tenghua (藤花)
Taige (鲐鲐)
Tuofei (橐蜚)
Tianhu (天狐)
Tiaoshen (跳神)
Techushi (特处士)
Tianlu (天鹿)
Tianyucao (天雨草)
Tongren (瞳人)
Taisui (太岁)
W
Wuzhiqi (无支祁)
Wangxiang (罔象)
Wangyuyu (王馀鱼)
Wangmushizhe (王母使者)
Wutongshen (五通神)
Waguai (蛙怪)
Wenmingdawang (文明大王)
Wanshenglongwang (万圣龙王)
Wenwen (文文)
Wujing (鼯精)
Weiyi (委蛇)
Wuzushou (五足兽)
Woquan (偓佺)
Wenyaoyu (文鳐鱼)
Wangtianhou (望天吼)
Woquan (偓佺)
Wushang (无伤)
Wangliang (魍魉)
Wuwenhua (郧文化)
X

Xianzhuzhilong (衔烛之龙)
Xuhao (虚耗)
Xiwangmu (西王母)
Xiezijing (蝎子精)
Xiebao (谢豹)
Xiexiaoyao (蝎小妖)
Xishu (奚鼠)
Xiezhi (獬豸)
Xuanfeng (玄蜂)
Xuanwu (玄武)
Xixi (鳛鳛)
Xianli (仙狸)
Xiaoniao (枭鸟)
Xiangliu (相柳)
Xiquan (犀犬)
Xiaoyangmowang (消阳魔王)
Xixuejuren (吸血巨人)
Xingyunmowang (兴云魔王)
Xiaofu (啸父)
Xiushe (修蛇)
Xuanyu (玄鱼)
Xuangui (旋龟)
Xingtian (刑天)
Xinang (溪囊)
Xiyou (希有)
Xiaofengmowang (啸风魔王)
Xuansu (玄俗)
Xinang (傒囊)
Xurongwang (獝狨王)
Y
Yazi (睚眦)
Yaojiao (鳐鲛)
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Yigui (缢鬼)
Yinglong (应龙)
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Yingshengchong (应声虫)
Yigui (役鬼)
Yumiangongzhu (玉面公主)
Yumianniangniang (玉面娘娘)
Yingmu (影木)
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Between Reason and Revelation
2012
Primary text (edition/translation)
Between Reason and Revelation

Twin Wisdoms Reconciled: An annotated English translation of Nāṣir-i Khusraw's Kitāb-i Jāmiʿ al-ḥikmatayn
I.B. Tauris in association with the Institute of Ismaili Studies

Description
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Author
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Eric Ormsby
Original author
Nasir-i Khusraw
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Ismaili Texts and Translations Series
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2012
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Extent
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Height
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This is the first English translation of the last known philosophical work of the great eleventh-century Ismaili thinker, poet, and Fatimid emissary, Nāṣir-i Khusraw. Appointed from Cairo by command of the Fatimid Imam-caliph al-Mustanṣir to serve first as a dāʿī, and then as the ḥujjat, for the entire region of Khurasan, he maintained his allegiance to both his mission and his Imam for the rest of his life, even when threatened and driven into exile.

Written during his exile in Badakhshan in the year 1070 CE, Nāṣir-i Khusraw here develops a powerful presentation of both Aristotelian philosophy and Ismaili exegesis, or taʾwīl, and strives to show that they are ultimately in harmony. The work is presented as a learned commentary on a long philosophical poem, written in the previous century and sent to Nasir by the amīr of Badakhshan, ʿAl b. Asad, who copied the poem out in his own hand from memory and asked the poet-philosopher to explicate it.

In doing so, Nasir ranges over a huge span of topics from logic and language to the nature of the physical world, from the spheres of the highest heavens to the plants and animals of the earthly realm, and, most importantly, hidden spiritual realities: the

esoteric (bāṭin) as well as the exoteric (ẓahir) realms. He thus discusses the nature of God, the creation of human beings, and the mysteries concealed in the physical world, itself a reflection of a higher, transcendent realm.

Between Reason and Revelation: Twin Wisdoms Reconciled is an annotated translation of the Persian text prepared by Henry Corbin and Mohammed Muʿin based on the single surviving manuscript of the work, now in the Süleymaniye Mosque Library in Istanbul. It is a work of great philosophical and spiritual insight, which is also a pioneering attempt to tackle difficult intellectual problems in the Persian language; it is at once lucid and lyrical, precise and speculative. Nasir's influence has been immense as both a poet and a thinker, and the Kitāb-i Jāmiʿ al-Ḥikmatayn is his crowning work.

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Rasā'il Ikhwān al-Ṣafā' - Bibliography

اخوان الصفا'

Rasā'il Ikhwān al-Ṣafā' ("The Treatises of the Brethren of Purity"),

Rasa'il Ikhwan al-Safa' - Select Bibliography

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Dar Sadir Repr. 4 vols. : http://www.booksjadid.org/2013/11/4-pdf_4.html
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http://www.iis.ac.uk/library/manuscript-tradition-printed-text-transmiss...

Ismailimail : https://ismailimail.wordpress.com/2014/01/12/epistles-of-the-brethren-of...
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The Digital Orientalist

Menu
Digitization, Islamic Studies
Manuscripts: The Hunt for Topkapi
Getting images of manuscripts from Topkapi, Istanbul, is notoriously difficult. Here I describe how I succeeded in obtaining them. I am not saying my way is the only way. In fact, if you know of better ways, please do get in contact with me. All I am doing here is share my own experience.

The first step of that experience was to realize, after more than a year, that I was not going to do it without going there myself. I tried several connections, and some of them really went the extra mile for me, but in the end it did not work out.

So, I went there. Istanbul is great and if my readers would like to see a more general guide to manuscript hunting in Istanbul, I would be happy to write it. Please leave a response either here or on Facebook. I planned to stay for a week. This turned out to be too short. My suggestion is to be there for two weeks.

What you need to do at home is:

Know exactly which manuscripts you need. I have found out that the catalogue is lacking many details and contains wrong information. I suggest to use scholarly

literature; you need to know about a call number from someone who has seen the manuscript itself. In my case the “Philologika” articles from Helmut Ritter were helpful. There is no reading room at Topkapi and you will not be allowed to peruse a bunch of manuscripts. You can only go there and say: “I want pictures of the manuscript with call number ####”.
What I took with me was:

2 hard copies and a digital copy of the Topkapi CD Request Form.
2 hard copies and a digital copy of my passport.
2 hard copies and a digital copy of a letter of endorsement from my supervisor, printed on paper with university letterhead.
2 hard copies and a digital copy of a letter explaining my purpose.
2 passport quality photographs (did not need them).
I stayed at the Netherlands Institute in Turkey. This came in really handy as I found out that you really need to either speak Turkish or have someone at your disposal who speaks Turkish to make things happen. The librarian was kind enough to help me out. She translated the letter in which I explained my purpose into Turkish.

With her help, calling to Topkapi, I also learned that you first need to get a letter of approval from the Ministry of Culture and Tourism. They are located in the Atlas Pasaji, on Istiklal Cadessi. Coming from Taksim, it will be on the left, a little before the Galatasaray Lisesi. In the Atlas Pasaji, the entrance is on the left, right next to the Tattoo Parlor (!). You will need a few Turkish words and a letter in Turkish explaining your purpose to talk yourself in. I had to go to the second floor where I was pointed to a door (they’re all bind with no signs). I opened it and saw a civil servant watching a television show on his computer. He only spoke Turkish. A colleague of him came, and his German was very good (English only limited).

The question they will ask you is: “Do you have permission from Ankara?”

The correct answer is: “I do not need to physically hold the manuscript, I only want photographs.”

With that established, they were actually very helpful. However, the letter I needed required a signature of someone who was not there. I agreed to come back the next day. Sometime in the morning, the next day, I actually received an e-mail saying the letter was signed. I went to pick it up and went to Topkapi Palace.

Once you have that letter, it is probably better to call ahead to Topkapi and make an appointment. I did not. When you are there, you can speak to the doorkeeper. You will receive a visitor’s pass and be on your way, from the entrance you take a right. I ended up talking to a lady who was, yet again, very helpful. I was asked again about Ankara and I repeated again that I only needed photographs. I asked her why it is a bit more difficult to get images from Topkapi than it is from Suleymaniye. She said that when

Topkapi Palace was turned into a museum (Topkapi Palace Museum), all the manuscripts were logged as museum items, and so the library (Topkapi Palace Museum Library) uses different protocols in handling the manuscripts than other manuscript libraries do. Unlucky for me, they had not made photos of the manuscripts I was after (ergo: not all manuscripts are digitized). But I was surprised to learn how willing they were to do it, and they did not bill me any extra money.

About the money, the photos are not dirt cheap. For large quantities it is 2 liras per photo. I wanted to see three sizable manuscripts which amounted to €500,-. I think that's a fine price, but I am just saying, it ain't a bargain.

All of the above happened in a span of 3 days. But, of course, those photos needed to be taken, so I returned home empty-handed. She said that from here we would be able to handle it over the Internet. When I had returned home, it took several e-mails and 22 days to finally have the pictures.

In a next post, I will discuss the quality of these pictures, in comparison with other collections that offer digitalization.

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One thought on "Manuscripts: The Hunt for Topkapi"
Shiva Mihan's avatarShiva Mihan
June 22, 2021 at 1:57 am
Thanks for this post. Topkapi is definitely not the easiest place to deal with, but the University of Istanbul is equally difficult, and I am not going to mention impossibilities of

the TIEM. Good luck with your research and I look forward to the next part.

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A: New Valley Governorate, Egypt

Medieval Islamic Views of the Cosmos: The Book of Curiosities
Circa 1025
Permalink
Book of curiosities
Image Source: upload.wikimedia.org
World map from the Fatimid treatise, Book of Curiosities of the Sciences and Marvels for the Eyes; copy of manuscript originally written in the first half of the 11th century. Bodleian Library.

In 2002 the Bodleian Library at Oxford acquired one of the only known copies of an illustrated anonymous cosmography compiled in Egypt during the first half of the 11th century. This manuscript contains a series of early maps and astronomical diagrams, most of which are unparalleled in any other known Greek, Latin or Arabic material. The rhyming title of the volume, كتاب غرائب الفنون وملاح العيون Kitāb Gharā’ib al-funūn wa-mulaḥ al-ʿuyūn, loosely translates as The Book of Curiosities of the Sciences and Marvels for the Eyes. The Bodleian's copy may have been made in the late 12th or early 13th century.

"Its unique maps and diagrams include: diagrams of star-groups and comets; a rectangular map of the world with a graphic scale (the earliest surviving example of such a map); a circular world map; individual maps of islands and ports in the eastern Mediterranean, including Sicily, Tinnis, Mahdia, Cyprus, and the Byzantine coasts of Asia Minor; maps illustrating the Mediterranean Sea as a whole, the Indian Ocean, and the Caspian Sea; and maps of five major rivers (the Nile, Indus, Oxus, Euphrates, and Tigris)" (http://www.bodleian.ox.ac.uk/news/2007_mar_29, accessed 01-23-2014).

"The volume (now given the shelfmark MS. Arab. c. 90) consists of 48 folios (96 pages), each measuring 324 x 245 mm. Pages without illustrations have 27 lines of text per page. The treatise begins with a dedication to an unnamed patron and an abbreviated table of contents. The manuscript copy is incomplete, however, for the copyist has omitted the eighth and ninth chapters of the second book, and the manuscript has lost part of the penultimate chapter and all of the last one.

The Paper

"The lightly glossed, biscuit-brown paper is sturdy, rather soft, and relatively opaque. The paper has thick horizontal laid lines, slightly curved, and there are rib shadows, but no chain lines or watermarks are visible. The thickness of the paper varies between 0.17 and 0.20 mm and measures 3 on the Sharp Scale of Opaqueness; the laid lines are 6-7 wires/cm, with the space between lines less than the width of one line. The paper would appear to have been made using a grass mould. Paper of such construction was produced in Egypt and Greater Syria in the 12th and 13th centuries (greater precision is not possible). For similar Islamic papers, see Helen Loveday, Islamic Paper: A Study of the Ancient Craft (London, 2001); we thank the author for examining and discussing with us the paper in this particular manuscript.

Authorship, date and provenance

"The author of The Book of Curiosities is not named and has not been identified, although he refers to another composition of his titled ي al-Muḥītي (‘The Comprehensive’). On the basis of internal evidence, we can suggest that the treatise was composed in the first half of the 11th century, probably in Egypt. The copy we have today is more recent and appears to have been made some hundred and fifty to two hundred years later. Although the copy is undated and unsigned, the paper, inks, and pigments appear consistent with Egyptian-Syrian products made from the early 13th through the 14th century.ي

"Our author recognized the legitimate authority of the Fāṭimid imāms who came to power in Ifrīqiyah (modern Tunisia) in 909 and ruled at Cairo from 973 until their dynasty was brought to an end by Ṣalāḥ al-Dīn (Saladin) in 1171. At their heyday, the Fāṭimids ruled all over Syria, Egypt and North Africa. Whereas the ʿAbbāsid caliphs of Baghdad were recognized as the rightful leaders of the Muslim community by the Sunnī majority, the Fāṭimid imāms—who claimed to be the biological descendants of the Prophet Muḥammad through his daughter Fāṭimah—were recognized as legitimate by a faithful minority of Ismāʿīlī Muslims. Our author not only opens his work with an explicit acknowledgement of the Fāṭimids but also, further on, gives a brief but highly doctrinaire history of the rise of the dynasty, from the accession of the first imām, al-Mahdī, to the defeat of Abū Yazīd (al-dajjāl, the Antichrist) by his son, al-Qāʾim.ي

"The geographical focus of The Book of Curiosities is Muslim commercial centres of the 9th- to 11th-century eastern Mediterranean, such as Sicily, the textile-producing town of Tinnīs in the Nile Delta, and Mahdīyah in modern Tunisia. The author is equally

acquainted with Byzantine-controlled areas of the Mediterranean, such as Cyprus, the Aegean Sea, and the southern coasts of Anatolia. The author’s occasional use of Coptic terms and Coptic months, together with the allegiance to the Fāṭimid caliphs based in Cairo, suggest Egypt as a likely place of production.ي

"The treatise was almost certainly composed before 1050. The tribal group of the Banū Qurrah are mentioned in chapter 6 of Book 2 as inhabiting the lowlands near Alexandria. As the Banū Qurrah are known to have been banished from the region of Alexandria by the Fāṭimid authorities in 1051–1052, it is very likely that this treatise was written before that date. Since Sicily is described as being under Muslim rule, the treatise could definitely not have been composed later than the Norman invasion of Sicily in 1070.ي

"The last dated event mentioned in the treatise is the construction buildings for merchants in the city of Tinnīs in 1014-1015. Moreover, al-Ḥākim bi-Amr Allāh, the Fāṭimid ruler of Egypt and Syria from 996 to 1021, is referred to in the chapter on Tinnīs as if he were no longer reigning. Therefore, the treatise was probably composed after 1021" (http://cosmos.bodley.ox.ac.uk/content.php/boc?expand=732,Offsite Link accessed 01-23-2014)

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The subject of this two-volume publication is an inventory of manuscripts in the book treasury of the Topkapı Palace in Istanbul, commissioned by the Ottoman sultan Bayezid II from his royal librarian ʿAtufi in the year 908 (1502–3) and transcribed ...

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About
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The Topkapı Palace was the administrative center of the Ottoman Empire. The Palace received museum status in 1924. The Topkapı Palace Museum currently has an archive and a library. Part of the archive has been transferred to the Ottoman Archives. You may contact the museum for the documents that has not been transferred to the Ottoman Archives. The Topkapı Palace Museum's library contains 21.438 books in which 18.622 of them are manuscripts. Among the manuscripts, 600 of them have miniature illuminations. The library has a large collection of miniature illuminations consisting of more than 10.000 items.

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Iḥyāʾ ʿulūm al-dīn
Iḥyāʾ ʿulūm al-dīn
The Revival of the Religious Sciences (Iḥyāʾ ʿulūm al-dīn) is widely regarded as the greatest work of Muslim spirituality, and is perhaps the most read work in the Muslim world, after the Qurʾān.
The Revival of the Religious Sciences is divided into four parts, each containing ten chapters. Part one deals with knowledge and the requirements of faith—ritual purity, prayer, charity, fasting, pilgrimage, recitation of the Qurʾān, and so forth; part two concentrates on people and society—the manners related to eating, marriage, earning a living, and friendship; parts three and four are dedicated to the inner life of the soul and discuss first the vices that people must overcome in themselves and then the virtues that they must strive to achieve. Below we list the contents of the book, English translations, and links to printed editions in the original Arabic.

For a listing of Arabic language printed editions you may follow this link here.
Iḥyāʾ ʿulūm al-dīn: In Arabic MS word files with takhrīj (ḥadīth verification) by al-Ḥāfiẓ Zayn al-dīn ʿAbd al-Raḥīm b. al-Ḥussaīn al-ʿIrāqī (died Wednesday, 8th of shaʿbān (8) 806/ 2 February 1404) (in MS word files.) Overview of the Iḥyāʾ by Ḥājī Khalīfa (In Arabic)
Books of the Iḥyāʾ in translation:

First Quarter: Acts of worship (Rubʿ al-ʿibadāt)

Book 1: Book of knowledge (Faris' text)
Al-Ghazālī: The Book of Knowledge, Translated by Kenneth Honerkamp, Louisville, KY: Fons Vitae, 2015.
English translation by N. A. Faris (PDF).
English translation that was a PhD thesis at Hartford Seminary by W. McCall (1940). (See item # 30 for details)
Turkish translation (PDF) 18 mb
Book 2: Foundations of Belief.
Al-Ghazālī: The Principles of the Creed, Translated by Khalid Williams, Louisville, KY: Fons Vitae, 2016.
English translation by N. A. Faris (in HTML and PDF). Review of the Faris translation by Watt (in 1964).
Turkish Translation (PDF) 8.76 mb
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Al-Ghazālī: The Mysteries of Purification, Translated by M. F. Aresmouk and M A. Fitzgerald, Louisville, KY: Fons Vitae, 2017.
English translation by N. A. Faris (PDF). Also .doc format. –
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Book 4: Mysteries of Worship.
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Al-Ghazālī: The Mysteries of Charity and the Mysteries of Fasting, Translated by M A. Fitzgerald, Louisville, KY: Fons Vitae, 2018.
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Al-Ghazālī: The Mysteries of Charity and the Mysteries of Fasting, Translated by M A. Fitzgerald, Louisville, KY: Fons Vitae, 2018.
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Book 7: Mysteries of Pilgrimage.
Al-Ghazālī: The Mysteries of Pilgrimage, Translated by M A. Fitzgerald, Louisville, KY: Fons Vitae, Forthcoming in 2019.
English translation by I. Umar (AUC [Thesis 340]: 1975 M.A. dissertation) (html) (Author's complete) Proof reading by S. Sharafi courtesy of Nur. Thank you both, you guys are great. (PDF) Also another Arabic edition, M. A. ʿAlī: PDF
Book 8: The Etiquette of the Recitation of the Qurʾān.
Al-Ghazālī: The Etiquette of the Recitation of the Qurʾān, Translated by James Pavlin, Louisville, KY: Fons Vitae, Forthcoming late 2021.
Second English translation to be published as Al-Ghazali on Proper Conduct for the Recitation of the Qur'an Translated by: SHUAIB ALLY, Islamic Texts Society, Cambridge, TBD. Link description.
Book 9: Invocations and Supplications.
Al-Ghazālī: Invocations and Supplications, Translated by Khalid Williams, Louisville, KY: Fons Vitae, Forthcoming.
English translation by K. Nakamura (ITS description).

Book 10: On the Arrangements of Litanies and the Exposition of the Night Vigil.
Al-Ghazālī: On the Arrangements of Litanies and the Exposition of the Night Vigil, Translated by Muhtar Holland and James Pavlin. Louisville, KY: Fons Vitae, Forthcoming.
Second Quarter: Norms of Daily Life (Rubʿ al-ʿadat)
Book 11: On the Manners Related to Eating. English translation by D. Johnson-Davies. (ITS description)
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Persian translation (from Kimiya-i-Saʿadat) (Persian PDF)
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Book 13: On the Etiquette of Acquisition and Earning a Livelihood. Translated as The Book of the Proprieties of Earning and Living, translated by Adi Setia, IBFIM , Kuala Lumpur, 2013, 187pp, ISBN: 9789670149288.
Book 14: The Lawful and Prohibited (Translated)
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English translation by D. B. MacDonald in three parts (PDF) Part I + II + III, republished as Music and Singing by IBT Books, Kuala Lumpur, 2009, 139pp. ISBN: 9789675062230.
Book 19: On Enjoining Good and Forbidding Evil.
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Book 26: Condemnation of the World (English translation)
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Book 40: On the Remembrance of Death and the Afterlife.
English translation by T. J. Winter and published as Al-Ghazālī on the Remembrance of Death & the Afterlife Book XL of the Revival of the Religious Sciences, Cambridge: Islamic Texts Society, 1989, 2nd ed. 2015. (ITS description) Sample of the book. (PDF) courtesy of the publisher.
Remembrance of Death and the Afterlife. (E-text)
Printed Editions: A link with details on at least fourteen (14) printed editions including the most recent editions printed in the twenty first century follow this page.
Iḥyāʾ ʿulūm al-Dīn was first printed at Būlāq, 1269/1853 followed by a lithograph in India in 1863, then in 1894 on the margins of its commentary which is one of the most reliable editions to date. In the 25 Spetember 1939 Cairo edition by the Ḥalabī press it was edited by a committee of scholars headed by the Azhari scholar Aḥmad saʿad ʿAlī it was printed with the now standard addendum and marginal text of al-ʿIrāqī. All later

publishers would follow suit with few modern exceptions.
al-Ghazālī. Iḥyāʾ ʿulūm al-Dīn. Cairo: Lajnat Nashr al-Thaqāfa al-Islāmiyya, 1356–57 (1937–38). This is the edition that the Dār al-Shaʿab based their editon on. It has been recreated here with the pagination in red on the pdf files. Thanks is due to Prof. Frank Griffel for this information, his help in recreating this edition and providing the scans of the missing pages. Do note that this is a very readable and an accurate edition that is used for scholarly work.
volume 1 (parts 1 -4)
volume 2 (parts 5-8)
volume 3 (parts 9 -12)
volume 4 (parts 13-16). (PDF facsimile)
SUMMARIES: There are many summaries of the Iḥyāʾ, though only a handful are published; the others remain in manuscript form. For more information about the summaries of the Iḥyāʾ in Arabic, see this short article (Arabic html).
Summary by Aḥmad al-Ghazālī (pdf) Lubāb al-iḥyāʾ, published as Mukhtaṣar Iḥyāʾ ʿulūm al-dīn. The publisher claims that it is by Abū Ḥāmid al-Ghazālī, though I believe this is incorrect. (PDF). This book has been translated into English: Imam Al-Ghazālī Mukhtaṣar iḥyāʾ ʿulūm ad-dīn translated from the Arabic, and annotated by Marwan Khalaf. Lympia/Nikosia, Cyprus: SPOHR, 2014.
The Iḥyāʾ was summarized in a book entitled Minhaj al-qaṣidīn by Ibn al-Jawzī (d. 597 AH/1201 CE), (PDF1, PDF2) which was further summarized in Mukhtaṣar minhāj al-qaṣidin by Ibn Qudāma al-Maqdisī (d. 620 AH/1341 CE). (link Arabic HTML). This book has been widely distributed and reprinted several times, one of which by Dār al-Khayr, Damascus, 1998; with ḥadīth verification by M. W. Salman and A. A. H. Abulkhair (PDF) also other editions are available: ʿA. Ḥ. M. Darwish edition:PDF, S. ʿĀref edition: PDF, ʿA. Ḥ. ʿA. Ḥalabī edition: PDF, and ʿA. Q. al-ʾArnāouṭ edition: PDF, and Z. Shāwīsh edition: PDF)
Tahdhīb mūʿaẓat al-mūʾminīn, Jamāl al-Dīn al-Qāsimiī n.p. n.d. Note that he also did a sumarry of Qūt al-Qulūb (PDF), (PDF) .
Modern summary of the Iḥyāʾ comes from Saliḥ Aḥmad al-Shāmī, al-Muhadhab min iḥyaʾ ʿulum al-dīn, 2 vols. (Beirut: Dār al-Qalam, 1993). Sample translation (link) Also another edtion is available from Dār ibn al-Qayīm: PDF. This is an admirable attempt that closely follows the structure of the original book.
The late Saʿid Ḥawwa (d. 1989) wrote a summary for a training curriculum: al-Mustakhlaṣ fī tazkiyat al-anfus (Cairo: Dar al-Salam, 1984). (PDF) The author/activist was a prolific writer.
COMMENTARY: A commentary (sharḥ) of al-Iḥyaʾ by Murtaḍā al-Zabīdī's [d. 1791] Itḥaf al-sada al-muttaqīn bi sharḥ iḥyāʾ ʿulum al-dīn, printed in Cairo 1894 in 10 large volumes. This work is still in print in facsimiles of this edition as well as well as an unreliable DKI edition. Note that the link provided is for the complete 1894 edition. (download page)
Defense: As many were critical of al-Ghazālī there were as many if not more who rallied to his defense:
In his own defense, al-Ghazālī wrote: al-Imlāʾ fī ishkalat al-iḥyāʾ (Notes on issues of the Iḥyāʾ) printed as an appendix in some editions of the Iḥyāʾ (pdf)
ʿAbd al-Qādir al-ʿAydrūs, Taʿarif al-aḥyāʾ bi faḍʾil al-iḥyāʾ (Introducing the living to the

benefits of the Iḥyāʾ) printed as an appendix in some editions of the Iḥyāʾ (pdf). Note the pun in the title, which is, of course, intentional.
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Unknown author: Risala fi bayan faḍil iḥyāʾ ʿulum al-dīn (mss in al-Azhar number 1956 [majami 91] folios 76-86).
Unknown author: Risāla fī al-rad ʿala min ʿatraḍa ʿala al-ghazālī fī qawlihi ana al-musabibāt ratabat ʿala al-ʾasbāb (mss in Dār al-Kutub al-miṣriyya [majāmīʿ 210])
Refutations: The Iḥyāʾ has generated some heated discussions mostly revolving around the traditions that al-Ghazālī included.
Ibn al-Jawzī (d. 597 AH) iʿlam al-aḥyaʾ bi aghlat al-iḥyāʾ (not printed and no known mss copies)
al-Dhahabi mentioned that Abū al-Ḥasan b. Sukar wrote Iḥyāʾ mayit al-aḥya fi al-rad ʿala kitab al-iḥyāʾ (not printed and no known mss copies)
Aḥmad b. Munir al-Iskandarī (d. 1284) wrote al-Ḍiyaʾal-mutalali fi taʿqub al-iḥyāʾ lil ghazālī as mentioned by Zabīdī (in commentary above) vol. 1. p .33, ln 10) (not printed and no known mss copies)
A Shiʿa ‘recension’: under the title: al-Maḥajjah al-bayḍā’ fī tahdhīb al-Iḥyāʾ by Muḥammad b. al-Murtaḍa al-madʿū bi-al-Mawla Muḥsin al-Kāshānī (d. 1681) Thanks to Prof. Alger for referring to this book in his monograph on Ghazali. (PDF)
Fatawas (judicial decrees) by scholars and these are too many list or know but Ibn Taymiyya is known to have written one as well as al-Ṭarṭushi. Even in modern times there have been fatwās issued by Saudi ʿulamāʾ. A typical critique along those lines is by ʿA. R. Dimashqīya: PDF.
Miscellaneous:

E-pub Version of the Arabic Text of the Iḥyāʾ
Shamela version of the Iḥyāʾ(link) – Shamela version (online)
List of Personalities mentioned in the Iḥyāʾ. (redone!)
Islamic Text Society: Al-Ghazālī Series (link)
Translations from Fons Vitae. (website and navigate to Ghazali section)
Turkish translation of the Iḥyāʾ.
Urdu translation of the Iḥyāʾ (link)
Sufi Review of Iḥyāʾ (link)
Mawlana Fazil Karim’s Summarized English translation from the Urdu translation. (online)
Manuscripts:

A growing number of Arabic manuscripts are now available online.

King Saud University manuscript collection. A link to one such ms copied in 12th cen AH by ʿA. A. Kanānī, a partial ms. More manuscripts are available here: link2, link3, link4, link5, link6, link7, link8, link9, and a summary here, Mukhtaṣar Iḥyāʾ ʿulūm

al-dīn: link10.
Princeton University Library, has a complete copy of the ihya but it is not available online yet, we can hope. N.B. Princeton is changing where it puts its manuscripts and is migrating to a new site.
Illuminated manuscript. (scanned from the Tunisian National Archives).
Manuscripts from Turkey. (list).
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Mishkāt al-Anwār or The Niche of Lights is an exegetical text written by the Islamic theologian Al-Ghazali (1058-1111) that discusses the Quran's Verse of Light.

Description
The commentary, probably written toward the end of the author's life, interprets this verse and a related hadith from a Sufi perspective. Among other things, it describes the

metaphysics of light and the relationship between divine light and the human soul. It is written in terse language and cites numerous Quranic passages in its argument.

The text has three chapters. Chapter one analyzes the first sentence of the verse, and chapters two and three expand on the interpretation outlined. God's light, also identified with existence and knowledge, is described as the source underpinning creation. Al-Ghazali frequently uses analogies between the natural and supernatural world in his argument. He describes the role of purification in the soul's attempt to grasp divine illumination and the "holy prophetic spirit".[1]

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Categories: Sunni tafsir11th-century Arabic-language booksBooks by Al-Ghazali

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metaphysicsSufi philosophySufi poetrySufi psychologySalikTazkiahWaliYaqeen
Practices
AnasheedDhikrHaḍraMuraqabahQawwaliSamaWhirlingZiyarat
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'AlawiBadawiBayramiBektashiBurhaniChishtiDarqawiGalibiHaqqaniHurufiIdrisiInayatiIss
awiyyaJelvetiJerrahiKhalwatiKubrawiMadariMahdaviMaizbhandariMalamatiMevleviMour
idiNi'matullāhīNaqshbandiNoorbakshiNuqtaviQadiriQalandariRahmaniRifaʿiSafaviSadiyy
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The Laṭāʾif (Arabic: اللطائف) are special organs of perception and psycho-physiological functioning in Sufi spirituality. Depending on context, the laṭāʾif (plural) are also understood to be the experiential qualities or forms of those perceptions and functions.[1]

The Arabic word laṭīfa (singular) means “subtlety” and the phrase laṭā’if-e-sitta means “six subtleties” (although the number of laṭāʾif can differ depending on the specific Sufi tradition).

The laṭāʾif are viewed as components of Man's spiritual “Organ of Evolution”,[2] known as Qalb (Heart) (See "Disambiguation: Qalb (Heart) or Qalb (laṭīfa)").

The integration of the laṭāʾif into Qalb is considered by some Sufi orders -- especially the Naqshbandi -- to be a central part of the comprehensive spiritual development that produces the Sufi ideal of a Complete Human Being (Al-Insān al-Kāmil).

Different understandings of the laṭāʾif

Not all Sufi orders teach about the laṭā’if. Of those which do, descriptions and understandings can differ depending on the specific Sufi lineage and exponent representing it.

In addition, individual Sufi teachers (see Sheikh (Sufism)) sometimes understand aspects of laṭā’if theory and practice according to how the laṭāʾif have been uniquely revealed to them.[3]

In general, there are at least three major historical understandings of the laṭāʾif:

(13th century) The Kubrāwī order, exemplified by Ala ud-Daula Simnani (1261–1336),

views the laṭāʾif as potential psychospiritual organs/capacities that can be realized as progressive stages in those undergoing spiritual development;
(17th century) The Mujaddidīyya branch of the Naqshbandi order, exemplified by Ahmad Sirhindi (1564–1624), views the laṭāʾif as psychospiritual organs/capacities that are potential receptors of Divine energy[3] when activated in those undergoing spiritual development;
(20th century) The Punjab tradition within the Naqshbandi order, exemplified by Idries Shah (1924–1996), views the laṭāʾif as actual human psycho-physiological organs/capacities that are implicit in everyday life and made explicit in those undergoing spiritual development.
Kubrāwī laṭā'if (13th century)
According to the view of the Kubrawi Order there are seven laṭā'if. They are understood cosmologically as "descending" levels through which reality is created and structured.[4][5]

In the process of spiritual development, the Sufi student is understood to "ascend" back through these levels progressively (see ontological Arcs of Descent and Ascent in Sufism).

The attainment of each level is associated with the activation/realization of a corresponding spiritual organ/capacity, interpreted symbolically through Islamic cosmology and the prophets and messengers in Islam.[6]

In ascending order they are:

Qalab (associated with an experience of the color gray) represents the acquisition of a new organ, an embryonic subtle body. It is understood symbolically as "the Adam of one's being", since Adam was the first human being.
Nafs (color blue) is an organ that corresponds to the animal soul and is a testing ground for struggle with desires and passions. It is understood symbolically as "the Noah of one's being", since Noah faced the same situation in dealing with the hostility of his people.
Qalb (color red) is the organ that will develop to become the True Ego, the real personal individuality. It is understood symbolically as "the Abraham of one's being", since the prophet Abraham historically represents the establishment of real religion.
Sirr (color white) is an organ of superconsciousness. It is understood symbolically as "the Moses of one's being", since the prophet Moses participated in spiritual communication with God through this consciousness.
Ruḥ (color yellow) is an organ through which an individual becomes capable of acting as vice-regent of God. It is understood symbolically as "the David of one's being", since the prophet David fulfilled that role.
Khafī (color black) is the subtle organ that receives spiritual inspiration. It is understood symbolically as "the Jesus of one's being', since the prophet Jesus was characteristic of such inspiration.
Ḥaqq (color green) is the subtle organ that is the final achievement of spiritual development: the True Ego. It is understood symbolically as "the Muḥammad of one's

being”, since Muḥammad was the final prophet.

Naqshbandi laṭāʾif (Mujaddidīyya) (17th century)

According to the view of the Mujaddidīyya branch of the Naqshbandi order there are five laṭāʾif.[7] The reception of each laṭīfa’s “spiritual energy” from its corresponding cosmic realm is interpreted symbolically through the prophets and messengers in Islam, similar to the interpretation of the Kubrawi order:

Qalb (color yellow; located below left breast) (Adam)
Ruḥ (color red; located below right breast) (Abraham/Noah)
Sirr (color white; located above left breast) (Moses)
Khafi (color black; located above right breast) (Jesus)
Ikhfa (color green; located at sternum) (Muḥammad)

In this understanding, the laṭāʾif all have their physical association in the chest and so are said to be “of the Heart” (Qalb, the potential human “Organ of Evolution” -- see "Disambiguation: Qalb (Heart) or Qalb (Laṭīfa)").

Naqshbandi laṭāʾif (Punjab tradition) (20th century)

According to the Punjab tradition within the Naqshbandi order, which emphasizes modern-day psychological aspects of Sufism,[8] there are five laṭāʾif:[9]

Qalb (color yellow; experienced in left side of the body)
Ruḥ (color red; experienced in right side of the body)
Sirr (color white; experienced in solar plexus)
Khafi (color black; experienced in forehead)
Ikhfa (color green; experienced in center of chest)

Comparison of understandings of the laṭāʾif

Laṭīfa	Sufi Tradition	Color Association	Physical Association	Note
Qalb	Kubrawi (1)	Red	(?)	Kubrawi:[4]
Qalb	Naqshbandi (Mujaddidiyya) (1)	Yellow	below left breast	Mujaddidiyya:[10]
Qalb	Naqshbandi (Awaisi) (1)	Red	below left breast	Awaisi:[11]
Qalb	Naqshbandi (Punjab) (1)	Yellow	left side of body	Punjab:[9]
Qalb	Chishti (1)	Red	left breast	[citation needed]
Qalb	Inayati (1)	Red	left breast	Inayati:[12]
Qalb	Khwajagan (1)	Red	left breast	Khwajagan:[13]
Qalb	Burhaniyya (1)	Yellow	below left breast	Burhaniyya:[14]
Ruḥ	Kubrawi (2)	Yellow	(?)	
Ruḥ	Naqshbandi (Mujaddidiyya) (2)	Red	below right breast	
Ruḥ	Naqshbandi (Awaisi) (2)	Yellow	below right breast	
Ruḥ	Naqshbandi (Punjab) (2)	Red	right side of body	
Ruḥ	Chishti (2)	Green	center of chest	
Ruḥ	Inayati (2)	White	right breast	
Ruḥ	Khwajagan (2)	Yellow	right breast	
Ruḥ	Burhaniyya (2)	Red	below right breast	
Sirr	Kubrawi (3)	White	(?)	
Sirr	Naqshbandi (Mujaddidiyya) (3)	White	above left breast	
Sirr	Naqshbandi (Awaisi) (3)	Blue	above left breast	

Sirr	Naqshbandi (Punjab) (3)	White	solar plexus
Sirr	Chishti (3)	White	right breast
Sirr	Inayati (3)	Green	center of chest
Sirr	Khwajagan (3)	White	left breast
Sirr	Burhaniyya (3)	Green	center of chest
Khafi	Kubrawi (4)	Black/Green	(?)
Khafi	Naqshbandi (Mujaddidiyya) (4)	Black	above right breast
Khafi	Naqshbandi (Awaisi) (4)	White	above right breast
Khafi	Naqshbandi (Punjab) (4)	Black	forehead
Khafi	Chishti (4)	Indigo	forehead
Khafi	Inayati (4)	Indigo	forehead
Khafi	Khwajagan (4)	Green	right breast
Khafi	Burhaniyya (4)	White	forehead
Ikhfa	Naqshbandi (Mujaddidiyya) (5)	Green	sternum
Ikhfa	Naqshbandi (Awaisi) (5)	Green	sternum
Ikhfa	Naqshbandi (Punjab) (5)	Green	center of chest
Ikhfa	Chisti (5)	Black	top of head
Ikhfa	Inayati (5)	Black	top of head
Ikhfa	Khwajagan (5)	White	center of chest
Ikhfa	Burhaniyya (5)	Black	top of head
Nafs	Kubrawi (5)	Blue	(?) see "Disambiguation: Nafs (Egoic Self) or Laṭīfa"
Nafs	Chishti (6)	Yellow	below navel "
Nafs	Inayati (6)	Yellow	below navel "
Nafs	Khwajagan (6)	Blue	forehead "
Nafs	Naqshbandi (Awaisi) (6)	colorless	forehead "
Qalab	Kubrawi (6)	Gray	(?) see "Disambiguation: Qalab or Sultan al-Azkar"
Qalab	Chishti (7)	Gray	floor of pelvis "
Qalab	Naqshbandi (Awaisi) (7)	colorless	entire body "
Haqq	Kubrawi (7)	Green	(?)
Ana	(?)	White	center of chest also known as "Ana'iya" [15]
Ana	Junaidiyya [citation needed]	colorless	forehead [16]

Spiritual development and the laṭāʾif

For Sufi traditions that teach the laṭāʾif, spiritual development is undertaken on two dimensions:

refinement of the egoic, psycho-physiological "self", known as "Nafs"[17]
activation (realization/opening/awakening/energizing/illumination (tajalli)) of the laṭāʾif.
The egoic Self is said to proceed through seven stages of development, the primitive stages of which distort or "veil" (see Hijab (Sufism)) full realization of the laṭā'if. In most Sufi traditions, accordingly, a general, progressive refinement of the Nafs precedes any explicit activation of the laṭā'if.

In the Naqshbandi tradition, however, it is the reverse: the activation of specific laṭāʾif is used to facilitate the progressive refinement of the Nafs. This is why the Naqshbandi teaching method is known as "where others end, there marks our beginning" ("indiraj al-nihayat fi'l-bidayat").[18]

See also: "Disambiguation: Nafs (Egoic Self) or Nafs (Laṭīfa)".

Activation of the laṭāʾif
Just as interpretations of the laṭāʾif vary depending on different Sufi traditions and teachers, so do methods of their activation.

The process of activating each laṭīfa consists of various methods, singly or in combination, such as:

Dhikr (“remembrance"): recitation of a Quranic phrase accompanied by postures, breathing, and movement[19]
Muraqabah (“watching”): persistent awareness directed to the part of the body associated with the laṭīfa[20]
Tawajjuh (“attention”): intentional transmission of the laṭīfa directly from teacher to student.[21]
Kubrawi
In the Kubrawi tradition, Sufi Ala ud-Daula Simnani (1261–1336) describes a dhikr type practice that involved certain postures, the rotation of attention and breath to different parts of the physical body, and the recitation of a Quranic credal formula.[22][23]

Khwajagan
In the Khwajagan tradition, Rif‘at Bey describes a practice in which the name of Allah is imagined “written in letters of light” at the physical location associated with a laṭīfa and repeated silently until the color associated with it is seen surrounding the letters.[13]

Naqshbandi (Mujaddidīyya)
In the Mujaddidīyya tradition, the laṭāʾif are opened through practice one-by-one in “ascending” order, beginning with Qalb. Viewed as a progressive activation, each laṭīfa (or progressive combination of laṭāʾif) is considered to be a level of spiritual realization.

The method of opening each laṭīfa typically begins with a direct transmission of Barakah (spiritual Presence) by teacher to student, and can also include physical touch (except for women) and the disclosure of a specific one of the Divine Names of God in Islam.

The student then continues the practice by silent dhikr of the Name, concentrating attention on the laṭīfa’s location; sometimes a visualization of the Name, the corresponding prophet, or the teacher is also added.[24]

Naqshbandi (Awaisi)
In the Awaisi tradition,[25] the laṭāʾif are illuminated through a dhikr cycle that begins with Qalb and continues with the other six laṭāʾif in order. The student inhales vigorously into the Qalb(Heart) with a silent, attentive “Allah” and exhales out to the specific laṭīfa with a silent, attentive “Hu”.

(See also: corresponding video in "External Links").

Naqshbandi (Punjab)
In the Punjab tradition, Idries Shah describes a type of muraqabah in which the student concentrates awareness on the part of the body that is associated with a laṭīfa.[26]

Direct experiences of the laṭāʾif
With rare exceptions, direct and explicit experiences of the laṭāʾif only arise in human beings who have undergone a spiritual evolution. These experiences can be of several different types, singly or in combination, among them:

“Visual” experiences
“Tactile” experiences
Kubrawi
In Persian Sufi Illuminationism (see: Najm al-Din Kubra), all creation is a successive outflow from the original Supreme Light of Lights (Nur al-Anwar) (see: Nūr (Islam)). The cosmology of this tradition is a kind of Emanationism in which immaterial Light descends from the Light of Lights in ever-diminishing intensity. In other words, Creation at all levels of its existence—including that of the laṭāʾif—is made up of varying degrees of Light.

Accordingly, the experiences of the laṭāʾif are both an external “visual” experience of photisms (“acts of light”) and a tactile inner sensation, as described by Henry Corbin.[27]

Khwajagan
The laṭāʾif are experienced primarily as colors seen surrounding the name of Allah at the physical location associated with each laṭīfa, as described by Rifa‘t Bey.[13]

Naqshbandi (Punjab)
Direct and explicit realizations of the laṭāʾif are experienced primarily as differentiated, localized forms of an overall tactile spiritual Presence (“Ḥuḍur”[28]) in the body.[29]

Indirect experiences of the laṭāʾif
Beyond direct and explicit experiences of the laṭāʾif, Sufi traditions can differ in their understanding of how the laṭāʾif affect human experience indirectly and implicitly.

Kubrawi
In traditions similar to the Kubrawi, for example, the laṭāʾif are only activated after the Nafs has been refined by other means.

As a result, the experiences of the laṭāʾif are viewed as higher spiritual capacities and virtues that are unrelated to the conventional experiences and capacities of the lower egoic Self (Nafs).

Naqshbandi
In traditions similar to the Naqshbandi, however, the process of activating the laṭāʾif is

understood to itself contribute to the refinement of the Nafs. This refinement is experienced both as a reduction in specific vices and an increase in corresponding virtues.

Such changes in the egoic Self can therefore be understood as indirect, secondary effects of the (partially or wholly) activated laṭāʾif.

The activation of the Ruḥ laṭīfa, for example, is often connected with overcoming personal weakness and anger and replacing it with healthy strength and assertiveness.

Naqshbandi (Punjab)
Finally, traditions similar to the Naqshbandi (Punjab) understand the laṭāʾif to be spiritual organs/capacities that also underlie ordinary forms of human perception and functioning.

As such, they are thought to be activated and operating implicitly at all times and appear indirectly through the corresponding experiences that they pattern on the conventional mental/emotional/somatic level of the egoic Self.

Naqshbandi influenced [30] spiritual teacher Hameed Ali (A. H. Almaas) (1944–) understands some of these laṭāʾif and psycho-physiological correspondences as follows:[31]

Qalb (Enjoyment)
Ruḥ (Vitality)
Sirr (Confidence)
Khafi (Stillness)
Ikhfa (Sensitivity)
(See also: corresponding video in "External Links").

Disambiguation of the laṭāʾif
Even among traditions that recognize the laṭāʾif, Sufi teachings often include other features or terminology that have ambiguous relationships to the laṭāʾif.

In addition, there is perennial potential for ambiguity in discussing the laṭāʾif (both in primary sources and in their English translation) arising from the way that words in Arabic can have different meanings in different contexts.[32]

Arabic, Quranic, or Sufi meaning of laṭāʾif
The word laṭāʾif is the plural of the transliterated Arabic word laṭīfa, from the tripartite verb la-ṭa-fa, which means “to be subtle”.[33]

It assumed a spiritual meaning in the Qur’an where Al-Laṭīf is one of the 99 names of God in Islam, reflecting His subtle nature.[33][34]

And it was subsequently adopted by Sufism to refer to various aspects of reality that are

not gross, material qualities of the physical world (see, for example, "Disambiguation: Ten, five, or six laṭāʾif").[35]

Transliteration or translation or interpretation of the laṭāʾif
English language authors use one or more of three methods when referring to specific laṭāʾif:

a transliteration of the Arabic word associated with the laṭīfa
a translation of the word's general Arabic meaning
an interpretation of the corresponding experience that is the word's specific Sufi meaning.
Laleh Bahktiar[4] uses both a transliteration and a translation:

Laṭāʾif ("Subtle [Organs]")
Qalabīya ("Mold")
Nafsīya ("Soul")
Qalbīya ("Heart")
Sirrīya ("Secret")
Ruḥīya ("Spirit")
Khafīya ("Inspiration")
Haqqīya ("Seal")
Idries Shah also[36] uses both a transliteration and a translation:

Laṭāʾif ("[Five] Subtleties")
Qalb ("Mind")
Ruḥ ("Spirit")
Sirr ("Consciousness")
Khafi ("Intuition")
Ikhfa ("Deep perception of Consciousness")
Hameed Ali[37] uses a transliteration and an interpretation:

Laṭāʾif
Qalb ("Joy")
Ruḥ ("Strength")
Sirr ("Will")
Khafi ("Peace")
Ikhfa ("Compassion")
Ten, five, or six laṭāʾif
In the version of Sufi cosmology proposed by Ahmad Sirhindi (1564–1624),[38] God created the universe in three stages:

First came the "World of God's Command" (alam al-amr), which emerged instantly when God said, "Be!" The five subtle qualities (laṭāʾif) of God's Command were: Qalb, Ruh, Sirr, Khafi, and Ikhfa.
Then came the "World of God's Creation" (alam al-khalq), which emerged through a process of evolution. The five subtle qualities (laṭāʾif) which patterned that Creation

were: Consciousness (Nafs), Air (Baad), Fire (Nar), Water (Ma), and Earth (Khak). Finally, God created human beings, which combined the “World of God’s Command” with the “World of God's Creation”.
In this usage, then, there are ten laṭā’if in two categories:

five relating to the “World of God’s Command” and
five relating to the “World of God’s Creation”.
In contrast, in most Sufi usages outside this cosmological one (including most of this webpage), there are either:

five laṭāʾif (from the first category alone, the “World of God's Command”) or
six laṭāʾif (the five from the first category . . . plus Nafs from the second category, the “World of God’s Creation”) .
Inter-relationship of laṭāʾif
Most Sufi traditions arrange the individual laṭāʾif in some specific order.

For example, the laṭīfa Qalb is often given first priority because its activation is the student's first orientation to the related presence and importance of Qalb (Heart) -- Man's spiritual "Organ of Evolution".

In the Kubrawi tradition, the laṭāʾif are understood to reflect the hierarchy of successive historical prophets and messengers, beginning with Adam and culminating with Muhammad. The student's spiritual development is thought to unfold from an earlier, more limited revelation to a later, more complete one.

In the Naqshbanbdi (Mujaddidi) tradition, the realization of the laṭāʾif is sometimes understood to be not only progressive but also cumulative; each new laṭīfa's realization is a comprehensive combination of that laṭīfa and all previously realized laṭāʾif.

Finally, in those traditions that emphasize modern day psychological aspects of Sufism, the order of activation of the laṭāʾif is sometimes determined by the individual student's personal history. A student might, for example, have one or another laṭīfa that is less "veiled" than another, in which case it could be the first laṭīfa emphasized for activation.

Nafs (Egoic Self) or Nafs (laṭīfa)
The Nafs in Sufism is considered to be a person's egoic consciousness[39] or egoic, psycho-physiological "Self". It is the subtle (laṭīfa) quality of "God's Creation" that becomes individual and can undergo a spiritual development. This makes it unlike the five laṭā’if of "God's Command", which are transcendent, unchanging qualities.

Ruḥ (Spirit) or Ruḥ (laṭīfa)
The word "Ruḥ" is used in Sufism in two different ways, on two different levels:

"Ruḥ", as one of the laṭā’if described in the foregoing
"Ruh" (Spirit), as the Divine Spirit or “essence” in human beings, created by God from his own Spirit.[40]

Qalb (Heart) or Qalb (laṭīfa)
The word “Qalb”, like “Ruḥ”, is used in Sufism in two different ways, on two different levels:

“Qalb”, as one of the laṭāʾif described in the foregoing
"Qalb" (Heart), as the “Organ of Evolution” in human beings, the potential integration of Ruḥ (the Divine Spirit) and Nafs (the egoic Self).[41]
Sirr (Secret) or Sirr (laṭīfa)
The word "Sirr", like "Ruḥ" and "Qalb", is also used in Sufism in two different ways, on two different levels:

“Sirr”, as one of the laṭā’if described in the foregoing
“Sirr” (“Secret”), as a super-conscious state of Qalb (Heart) or Ruḥ (Spirit) experienced as unity with God.[42]
Laṭāʾif and the Jism Latif
The integration of the laṭāʾif into Qalb (Heart) is understood by Sufism to also represent the development of a corresponding subtle body known, in some traditions, as the "Jism Latif".[43]

Whereas Qalb (Heart) emphasizes the psycho-physiological functions of the laṭāʾif, the Jism Latif emphasizes their underlying spiritual substance and persistent spiritual Presence (“Ḥuḍur”[44]).

The Jism Latif is said to exist in one of ten forms, corresponding to the level of spiritual development an individual has undergone in life. As such, it is also the corresponding level at which a human being survives physical death.[45]

See also: "Disambiguation: Qalab or Sultan al-Azkar".

Qalab or Sultan al-Azkar
The laṭīfa named “Qalab” in the Kubrawi tradition is equivalent to the laṭīfa named “Sulṭan al-Azkar” (“King of Zikrs”[46]) in the Naqshbandi (Awaisi) tradition.[47] Traditions that recognize this laṭīfa consider its realization to be the realization of a subtle body. (See also "Disambiguation: Laṭāʾif and the Jism Latif").

Some (like the Kubrawi) consider Qalab to be a preliminary realization of the subtle body and therefore the first laṭīfa to be activated in spiritual practise. In this perspective, the realization of subsequent laṭāʾif is considered to be a refinement and differentiation of the subtle body.

Other traditions (like the Awaisi) consider Sultan al-Azkar to be a comprehensive realization of the subtle body and therefore the final laṭīfa to be activated in practise.[48] In this perspective, the subtle body is considered to be a unification and integration of previously realized laṭāʾif [49].

Ḥal (State), Maqam (Station), or laṭīfa

In addition to the laṭāʾif, some[50][51] Sufi traditions also speak about two other categories of conscious experience that can arise during spiritual practice:

“Ḥal” (State), is a temporary altered state of consciousness arising from psychological or spiritual influences acting upon a student. They are considered to be gifts from God that arise in experience and disappear, usually immediately.
“Maqam” (Station or Stage), is one of seven permanent stages of a Sufi's spiritual development/embodiment/transformation achieved by his own effort.
There appears to be no consensus that the laṭā’if are directly related to either of the categories Ḥal or Maqam.

Laṭāʾif and the number "Seven"
The number "seven" appears repeatedly in Islam and in Sufism, to reflect the relationships between entities within various categories.

In Islam, "seven" appears in the Quran, in the Hajj pilgrimage, and in the "Seven Heavens", among others. In Sufism, it appears in seven laṭāʾif, seven stages of Nafs development, and seven Maqamat.

In some cases this use of "seven" is understood literally . . . while in other cases it is understood to be a metaphor for an "infinite" or "complete" number of entities.[52]

Additionally, there is not always a consensus about correlating one category of seven things with another.

For example, Ala ud-Daula Simnani explicitly correlates the seven progressive laṭāʾif with the seven ontological levels of Islamic cosmology, whereas other Sufi orders, which recognize only five laṭāʾif, do not.

Divine Names or laṭāʾif
The Divine Names of God in Islam are understood by Sufism to refer (in the great majority of cases) to the relational action, functioning, or appearance of transcendental Divine Attributes/Qualities in immanent, manifest reality.[53]

The laṭāʾif, in contrast, while capable of being experienced indirectly through the somatic, emotional, and mental states they pattern in conventional experience, are primarily direct transcendental experiences of Divine Attributes themselves.[54]

There appears to be no consensus that the laṭā’if are directly related to the Divine Names.

The laṭāʾif outside Sufism
In addition to Sufism itself, the laṭāʾif are also found in certain spiritual teachings whose founders have been influenced by Sufism.

The Fourth Way

The Fourth Way is an approach to human self-development introduced to Europe in the early 20th century by George Gurdjieff (1867-1949) and his student P.D. Ouspensky (1878-1947). Substantial parts of the teaching are thought to be derived from Naqshbandi Sufism.[55]

For example, there are said to be seven Centers (Fourth Way) within human beings that organise specific functions:

Five “lower” centers: the "Intellectual", "Emotional", "Moving", "Instinctive", and "Sexual", which are understood to operate explicitly in humans from birth.[56]
Two “higher” centers: the "Higher Emotional" and "Higher Intellectual", which are understood to operate implicitly in humans but which can become explicit in those who undergo a spiritual development.[57]
In this teaching, the qualities of the Higher Emotional Center (equivalent to Qalb (Heart) in Sufism) are known as “Positive Emotions” or “sacred impulses”.[58]

John G. Bennett (1897-1974), a contemporary student of both Ouspensky and Gurdjieff, researched the sources of Gurdjieff’s teaching and concluded that these Positive Emotions were in fact derived from the laṭāʾif of Sufism.[59]

Nevertheless, specific knowledge and realization of the Positive Emotions as laṭā’if are rarely emphasized in schools of the Fourth Way teaching today.

The Diamond Approach
The Diamond Approach is a spiritual teaching developed by Hameed Ali (A. H. Almaas) (1944–) and Faisal Muqaddam (1946-) beginning in the 1970s. The history of the teaching was influenced both by Idries Shah and by Gurdjieff's Fourth Way.[60]

It confirms the Naqshbandi (Punjab) understanding of five fundamental laṭāʾif and then expands it to include dozens of similar human capacities for which the more general term “Essential Aspects” is adopted.[61]

Unlike the Gurdjieff/Ouspensky Fourth Way, the Diamond Approach uses various mental, emotive, and somatic methods for realizing the laṭāʾif, as a central part of its overall teaching and practice.[62]

(See also: corresponding video in "External Links").

History of the laṭāʾif
The spiritual experiences identified by Sufism as the laṭāʾif have their immediate historical antecedents in the Emanationism of Neoplatonism[63] (3rd century AD), which is known to have influenced the subsequent development of Sufism (see: Platonism in Islamic philosophy). The Emanations of Neoplatonism, in turn, arose from the Theory of forms of Plato (4th century BC).

The general concept of spiritual “subtle centers” originated within Persian Sufism:

Junayd of Baghdad (835–910), al-Hallaj (858–922),[64] and Shahab al-Din Abu Hafs Umar Suhrawardi (1145–1234).[65]

Kubrawi Sufi Najm al-Din Razi (1177–1256) proposed five “inner means of perception” (Qalb, Ruh, Sirr, Khafi, and Ikhfa) that parallel the five physical senses. It's unclear to commentators whether these inner senses were already understood as laṭāʾif at that time.[66]

The earliest systematic formulation of the laṭāʾif is thought to be that of Kubrawi Ala ud-Daula Simnani (1261–1336),[6] who proposed seven laṭāʾif, relating them to the seven ontological levels of Sufi cosmology.[67]

From the 17th to 19th centuries, the Indian Mujaddidis, beginning with Ahmad Sirhindi (1564–1624), returned to a standardized interpretation of five experiential laṭāʾif and associated their locations with parts of the physical body.[68]

The Punjab tradition within the Naqshbandi in the late 19th and 20th centuries continued with five laṭā’if but identified the experience of their physical locations differently and viewed them as spiritual organs/capacities that also underlie ordinary forms of human consciousness.[69]

It is thought by some[70] that, just as with the nominal 99 Names of God in Islam and their underlying Divine Attributes,[71] the number of laṭāʾif and their potential realization by humanity might actually be unlimited.

See also
Al-Insān al-Kāmil
Arcs of Descent and Ascent
Dhikr
Emanationism
Illuminationism
Islamic cosmology
Muraqabah
Neoplatonism
Platonism in Islamic Philosophy
Qalb
Ruh
Subtle Body
Sufi cosmology
Tajalli
Tawajjuh
External links
Article: Marcia K. Hermansen: "Shāh Walī Allāh's Theory of the Subtle Spiritual Centers (Laṭāʾif)"; accessed February 15, 2025.
Book: Idries Shah: "The Sufis"; accessed February 15, 2025.
Book: Henry Corbin: "The Man of Light in Iranian Sufism"; accessed February 15, 2025.

Book: Jamal Elias: "The Throne Carrier of God"; accessed February 15, 2025.
Book: Najam al-Razi: "The Path of God's Bondsmen from Origin to Return"; accessed February 15, 2025.
Book: Arthur Buehler: "Sufi Heirs of the Prophet"; accessed February 15, 2025.
Book: A. H. Almaas: "Essence"; accessed February 15, 2025.
Video: "Idries Shah — the Latifas" on YouTube; accessed December 8, 2023.
Video: "Pir Zia Sufi Subtle Centers Lataif" on YouTube; accessed December 29, 2023.
Video: "Awaisi Dhikr to Illuminate Lataif" on YouTube; accessed January 20, 2025.
Video: "Diamond Approach: How Music Evokes the Lataif" on YouTube; accessed May 28, 2025.

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Mishkât Al-Anwar
("THE NICHE FOR LIGHTS")
by AL-GHAZZALI
[1058-1111 C.E.]

Translation and Introduction by W. H. T. {William Henry Temple} GAIRDNER
[b. 1873, d. 1928]

{First published as Monograph Vol. XIX by the Royal Asiatic Society, London 1924.

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Mishkât Al-Anwar
("THE NICHE FOR LIGHTS")
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[1058-1111 C.E.]

A TRANSLATION WITH INTRODUCTION
BY
W. H. T. {William Henry Temple} GAIRDNER
[b. 1873, d. 1928]

B.A. OXON; C.M.S. MISSIONARY IN CAIRO; DIRECTOR OF THE SCHOOL FOR ORIENTAL STUDIES, CAIRO
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AUTHOR'S PREFACE

I AM so conscious that my general equipment was insufficient to warrant my having undertaken an introduction to this treatise (in addition to the translation), that my utmost

hope is this,--that what I have written may be regarded by lenient Orientalists as something to elicit--provoke, if you will--the necessary supplementing and formative criticism; or as useful materials to be built into some more authoritative and better informed work: and that they may from this point of view be inclined to pardon what otherwise might seem an unwarrantable piece of rashness and indiscretion.

A still greater presumption remains to be forgiven, but this time on the ground of the great human simplicities, when I venture to inscribe this work, in spite of everything, to the beloved memory of

IGNAZ GOWZIHER

--that golden-hearted man--who in 1911 introduced me to the Mishkât; and to join with his

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name that of

DUNCAN BLACK MACDONALD

who first introduced me to the Mishkât's author. Of these twain, the latter may perhaps forgive the lapses of a pupil because of the filial joy with which, I know well, he will see the two names joined together, howsoever or by whomsoever it was done. As for the former, . . . in Abraham's bosom all things are forgiven.

CAIRO

July, 1923.

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INTRODUCTION

The references in square brackets are to the pages of the Cairo Arabic edition, and to the present English translation.

THE MISHKÂT AL-ANWAR[1] is a work of extreme interest from the viewpoint of al-Ghazzâlî's[2] inner life and esoteric thought. The glimpses it gives of that life and thought are remarkably, perhaps uniquely, intimate. It begins where his autobiographical Al-Munqidh min al-Dalâl leaves off. Its esotericism excited the curiosity and even the suspicion of Muslim thinkers from the first, and we have deeply interesting allusions to it in Ibn Tufaill and Ibn Rushd,[4] the celebrated philosophers of Western Islam, who flourished within the century after al-Ghazzâlî's death in 1111 (A.H. 505)--a fact which, again, increases its importance and interest for us.

[1. The Mishkât al-Anwâr is numbered No. 34 in Brockelmann's Geschichte der Arabischen Literatur (vol. i, p. 423). It was printed in Cairo (matba`at as Sidq, A. H. 1322), to which edition the references in the present work are made. There is another edition in a collection of five opuscules of Ghazzâlî under the title of the first of the five, Faisal al-Tafriqa.

2. The Algazal of the Schoolmen.

3. The Abubacer of the Schoolmen.

4. The Averroes of the Schoolmen.]

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I. DATE, OBJECT, AND GENERAL CONTENTS

There is no way of fixing the Precise date of this treatise; but it falls among his later ones, perhaps among the latest; the most important hint we get from Ghazzâlî himself being that the book was written after his Magnum opus, the Ihyâ'al Ulûm (p. [9]). Other works of Ghazzâlî mentioned by him in this treatise are the Mi`âr al-`Ilm, Mahakk al-Nazar, and al-Maqsad al-Asnâ.

The object of the opuscule is to expound a certain Koran verse and a certain Tradition. The former is the celebrated Light-Verse (S. 24, 35) and the latter the Veils-Tradition. It is divided into three sections, of which the first is considerably the longest.

In this first section he considers the word "light" itself, and its plural "lights," as applied to physical light and lights; to the eye; to the intelligence (i.e. intellect or reason); to prophets; to supernal beings; and finally to Allah himself, who is shown to be not the only source of light and of these lights, but also the only real actual light in all existence.

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In the second section we have some most interesting prolegomena to the whole subject of symbolic language in the Koran and Traditions, and its interpretation. Symbols are shown to be no mere metaphors. There is a real mystical nexus between symbol and symbolized, type and antitype, outer and inner. The symbols are infinitely numerous, very much more numerous than those mentioned in Koran, or Traditions. Every object on earth "perhaps" has its correlative in the unseen, spiritual world. This doctrine of symbols reminds us of the Platonic "ideas" and their earthly copies, and of the "patterns of things in the heavens" and "the example and shadow [on earth] of heavenly things" in the Epistle to the Hebrews. A notable deduction is made from this doctrine, namely, the equal incumbency of keeping the outward letter (zâhir) of the Law as well as its inner meaning (bâtin). Nearly all the most advanced Sûfis were zealous and Minutely scrupulous keepers of the ritual, ceremonial, and other prescriptions of the Sunna law, and Ghazzâlî here supplies a quasi-philosophical basis for this fidelity--a fidelity which some of the bolder and more extreme

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mystics found illogical and "unspiritual".

In the third section the results of this symbology are applied to the Verse and Tradition in question. In the former the beautiful, and undeniably intriguing expressions of the Koran--the Light, the Niche, the Glass, the Oil, Tree, the East and the West--are explained both on psychological and religio-metaphysical lines; and a similar exegesis is applied to the tradition of the Seventy Thousand Veils.

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II. MYSTERIES LEFT VEILED IN THIS TREATISE

In the course of all this Ghazzâlî gives us, incidentally, much that excites our curiosity to the highest degree; though always, when we get to the crucial point, we meet a "perhaps," or a patronizing allusion to the immaturity of his less-initiated reader. (Ghazzâlî's hesitations--"it may be," "perhaps", etc.--are worthy of study in this treatise. They do not so much have the impression of hesitancy in his own mind, as of a desire to "fence" a little with his reader.) He himself writes "incommunicable mystery"' across a number of these passages. Thus, the nature of the human intelligence

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and its peculiar affinity to the divine (pp. 16, 71); the mystic "state" of al-Hallâj, and other "inebriates," and the expressions they emit in their mystic intoxication (p. [20]) --"behind which truths," says Ghazzâlî, "also lie secrets which it is not lawful to enter upon"; the astounding passage (p. [24]) in which to the supreme Adept of the mystical Union with deity are ascribed features and functions of very deity; the real explanation of the word tawhîd, involving as it does the question of the reality of the universe and the nature of the soul's union or identification with deity; the nature of the Commander (al-Mutâ`) of the universe, and whether he be Allah or an ineffable supreme Vicegerent; who that Vicegerent is, and why it must be he and not Allâh who performs the prime function of the cosmos-ruler, viz. the issue of the command for the moving of the primum mobile, whereby all the motions of the Heavenly (and the Sublunary) spheres are set a-going; and the final mystery of Allah-an-sich, a Noumenal Deity, in whose case transcendence is to be carried to such a pitch that gnosticism and agnosticism meet,

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and the validity of every possible or conceivable predication is denied, whether of act or attribute (see p. [55])--all these things are incommunicable mysteries, secrets, from the revealing of which our author turns away at the exact moment when we expect the denouement. The art is supreme--but something more than tantalizing. Who were the adepts to whom he did communicate these thrilling secrets? Were these communications ever written down for or by his brother initiates? Or did he ever communicate them? Was there really anything to communicate? If so, what?

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III. A GHAZZALIAN PHILOSOPHY OF RELIGION

On the whole it is the final section on the Veils-Tradition which, though really of the nature of an appendix, contains the most numerous and the most interesting problems for the study of Ghazzâlî's inner life, thought, and convictions. This tradition speaks of

"Seventy Thousand Veils of Light and Darkness" which veil pure Godhead from the human soul. The origin of the tradition is, it is safe to hazard, Neoplatonic, and it therefore lent itself completely to the gnostic and theosophical mode of

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thought which so soon invaded Muslim Sûfism after its less successful effort to capture orthodox Christianity. Accordingly Muslim mystics seem to have seized upon the tradition with avidity, though they interpret it variously. For an entirely Neoplatonic, theosophical interpretation, as expounded by Rifâ`i dervishes, the translator's "'Way' of a Mohammedan Mystic" may be consulted.[1] According to this version, the soul, in its upward Seven-fold Way to Union with pure Deity, is at every stage stripped of 10,000 of these Veils, the dark ones first and then the bright. After that the naked soul stands face to face with naked Deity, with Absolute Being, with an unveiled Sun, with unadulterated Light. Ghazzâlî's treatment is different. According to him, these Veils are various according to the varieties of the natures which they veil from the One Real. And it is the classification of these natures, which is thus involved, that supplies rich material for an unusually inside view of Ghazzâlî's real views concerning men, doctrines, religions, and sects. It

[1. The Moslem World, year 1912, pp. 171 seqq., 245 seqq.; as separatum, Otto Harrassowitz, pp. 9, 10.]

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is not the orthodox schoolman, the fierce dogmatist, the rigid mutakallim, who is now speaking. We have the sensation of overhearing Ghazzâlî as he speaks aloud to his own soul, or to a circle of initiates. It is hardly less than an outline of a philosophy of religion with which we have to do. He divides mankind into four classes: those veiled with veils of pure darkness; those veiled with veils of mixed darkness and light; those veiled with veils of pure light; and those who attain to the vision of the Unveiled. Every line of this part of the work merits and requires the closest study. It is not possible to give this detailed study here--it has been given elsewhere, and to that the reader must be referred.[1] But a summary of Ghazzâlî's classification of souls and creeds may be given here, for thus, even more effectively than by an extended study, may a vivid preliminary appreciation be gained of the importance of this section for students of the Ghazzâlî problem. He begins at the bottom and works up the light-ladder, rung by rung, to the very top, thus giving a gradation of

[1. Der Islam, year 1914, in Nos. 2 and 3: by the present writer.]

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human natures and human creeds in respect of their approach to absolute truth. Sometimes the grades are definitely identified by the author. In other cases they may be certainly, or nearly certainly, identified from the description he gives. In the following

summary Ghazzâlî's own identifications are given between round brackets; inferred identifications certain or nearly certain, between square brackets.

Class I.--Those veiled with Veils of pure Darkness

Atheists--

(a) Naturist philosophers whose god is Nature,

(b) Egotists whose god is Self.

Subdivisions of (b):--

(1) Seekers after sensual pleasures (the bestial attributes).

(2) Seekers after dominion ("Arabs, some Kurds, and (the very numerous Fools").

(3) Seekers after filthy lucre

(4) Seekers after vainglory

(2-4) (the ferocious attributes).

Class II.--Those veiled with Veils of mixed Darkness and Light

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A. THOSE WHOSE DARKNESS ORIGINATES IN THE SENSES

(1) Image-worshippers. [Polytheists of the Hellenic (? and Indian) type.]

(2) Worshippers of animate objects of physical beauty. (Some of the most remote Turkish tribes.)

(3) Fire-worshippers. [Magians.]

(4) Astrologizing Star-worshippers. [Star-worshippers of Harran: ?Sabîans.]

(5) Sun-worshippers.

(6) Light-worshippers, with their dualistic acknowledgement of a supreme correlative Darkness. (Zoroastrians of the cult of Ormuzd and Ahrimân.)

B. THOSE WHOSE DARKNESS ORIGINATES IN THE IMAGINATION

(who worship a One Being, sitting [spatially] on his throne).

(1) Corporealists. {p. 11}

[Extreme Hanbalites: Zâhirites.]

(2) Karrâmites.

(3) Those who have eliminated all spatial ideas in regard to Allâh except the literal "up-above".

[Ibn Hanbal.[1] Hanbalites.[2]]

C. THOSE WHOSE DARKNESS ORIGINATES IN THE [DISCURSIVE][3] INTELLIGENCE

[Various sorts of Mutakallimîn]

(1) Anthropomorphists in respect of the Seven Attributes of Allah, "Hearing, Seeing," etc., and especially the "Word" of Allah.

(Those who said that the Word of Allah has letters and sounds like ours.) [Early literalists; Hanbalites: early Ash`arites.]

(2) Those who said that the word of Allah

[1. Faisal al-Tafriqa, p. 10.

2. Averroes adds to these (with justice) the Koran; Mohammed himself; the "Early Fathers"; al-Ash'ari; and the early Ash`arites--before the time of Abul Ma'âli," says Averroes, loc. cit. i.e. of al-Juwainî, The Imâm al-Haramain, our author's Shaikh, d. 478 (see his al-Kashf 'an manâhij al-adillâ', ed. Müller, p. 65, Cairo ed., p. 54.)

3. For according to Ghazzâlî the genuine axiomata of the pure intelligence are infallible. See p. [10], and an important autobiographical passage near the beginning of the Munqidh.]

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is like our mental speech (hadith al-nafs.)

[Later Ash`arites.]

Class III.--Those veiled by pure Light

[i.e. purged of all anthropomorphism (tashbîh)]

(1) Those whose views about the Attributes were sound, but who refused to define Allah by means of them: replying to the question "What is the Lord of the World?" by saying, "The Lord, who transcends the ideas of those attributes; He, the Mover and Orderer of the Heavens."

[Hasan al-Basrî, al-Shâfi`î, and others of the bilâ kaifa school.]

(2) Those who mounted higher than the preceding, in declaring that Allah is the mover of only the primum mobile (the Ninth and outermost Heaven), which causes the movement of the other Eight, mediated by their respective Angels.

[Sûfî philosophers. (?) Al-Fârâbî.]

(3) Those who mount higher than these {p. 13} again, in putting a supreme Angel in place of Allah, Who now moves the heavens by commanding this supreme Angel, but not immediately by direct action.

[Sûfî philosophers. Al-Ghazzâlî himself when coram populo (Munqidh, p 11)!]

Class IV.--The Unveiled who Attain

Those who will predicate nothing whatsoever of Allah, and refuse to allow that He even issues the order for the moving of the primum mobile. This Commander (Mutâ`) is now a Vicegerent, who is related to the Absolute Being as the sun to Essential Light or live coal to the Element of Fire.

(1) Adepts who preserve self-consciousness in their absorption in this Absolute, all else being effaced.

(2) Adepts whose self-consciousness is also effaced ("the Fewest of the Few") [al-Hallâj and the extreme Mystics],

(a) who attain to this State with a single leap--as Abraham "al-Khalîl" did, {p. 14}

(b) who attain to it by stages,--as Mohammed "al-Habîb" did [at the Mi`râj].

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IV. GHAZZALI PROBLEMS RAISED BY THE FOREGOING

The mere perusal of this graded scale of systems and of souls shows at once its extraordinary interest because of its revelation of Ghazzâlî's innermost thought about these things, and because of the piquancy and difficulty of some of the problems raised.

In the discussion of the whole subject the reader is referred to, the monograph upon the Mishkât to which allusion has been made. The problems may be indicated here in the form of questions, for the sake of defining them as particularly as possible:--

(1) How is it that some reputable Moslems are grouped with Idolators and Dualists in the second division ("mixed light and dark")?

(2) How is it that Jews and Christians are neither mentioned nor alluded to in this rather full sketch for a philosophy of religion? And where could they have been fitted in if they had been mentioned?

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(3) How is it that the later Ash`arites, the standard orthodox Theologians, are placed so low, viz. in the division where there are still veils of darkness?

(4) How is that the Mu`tazilites are neither mentioned nor alluded to; and that, according. to the differentia of the highest section of the second division, it would be inevitable to place them above the orthodox Ash`arites?

(5) How is it that the most pious believers of the earliest and most venerated type come no higher than the lowest section of the third division?

(6) How is it that to such men is ascribed any special concern about Allah as "mover of the Heavens"[1]

(7) How is it that the various doctrines about the mode of this Moving of the Heavens is made the main if not the sole differentia of the (ascending) grades of this division, though in other works Ghazzâlî treats this very matter with marked coolness[2]? How is it that on this

[1. This is all the more marked because the words are Ghazzâlî's own gloss on a quotation from the Koran; see below.

2. E.g. Tahâfut, pp. 57, 60.]

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is explicitly said to turn the superiority of the schools of Sûfî's over the pious Believers, and the superiority of one school of Sûfî's over another?

(8) How is it that this matter of Moving the Heavens is considered so particularly to threaten the Unity of Allah, and that that Unity is only saved when He is relieved from even the function of Commanding the (outermost) Heaven to be moved?

(9) And who is this Commander who thus commands, and who orders all things, and

who is related to pure Being as the Sun to Elemental Light? And what was "the mystery (in this affair), the disclosure of which this book does not admit of"?

(10) What becomes of a Deity of whom nothing whatsoever can even be said or predicated? And how, then, can a "relation" between Him and His Vicegerent be asserted, still more described as above? And how can this Unknowable, Unimaginable and Inconceivable be nevertheless "reached" by mystic souls?

(11) What was "the book" into which Ghazzâlî himself says he put all his esoteric

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teaching (Jawâhir, p. 31); which he implores any into whose hands it may fall not to publish; which Ibn Tufail denies could have been this Mishkât (Hayy, ed. Gautier, pp. 13-15, trans. Gautier. pp. 12-14), nor any other of the supposed esoteric books that "had come to Andalus"?

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V. THE PROBLEM OF THE VICEGERENT IN IBN RUSHD AND IBN TUFAIL

After this it will cause no surprise that it is this figure of the Vicegerent (al-Mutâ` . . . alladhî amara bi tahrîk il-samâwât) who excited the curiosity and suspicion of thinkers in the century after Ghazzâlî's death. The passage is at least twice singled out, once by Ibn Rushd in the treatise already cited, and once by Ibn Tufail in his Hayy ibn Yaqzân.

(1) Ibn Rushd uses the passage to level at Ghazzâlî a direct accusation of gravest hypocritical insincerity over a matter which Ghazzâlî had ostentatiously singled out as the prime test of orthodoxy, namely.. the doctrine of emanation. According to Ibn Rushd the passage about the Vicegerent was the explicit teaching of this doctrine of the Philosophers, for which,

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elsewhere, Ghazzâlî can find no words strong enough to express his censure and contempt. The words of Ibn Rushd are as follows:

"Then he comes on with his book known as Mishkât al-Anwâr, and mentions therein all the grades of the Knowers of Allah; and says that all of them are veiled save those who believe that Allah is not the mover of the First Heaven, He being the One from Whom this mover of the First Heaven emanated: which is an open declaration on his part of the tenet of the philosophers' schools in the science of theology; though he has said in several places that their science of theology (as distinct from their other sciences) is a

set of conjectures."[1]

It is not within the scope of this Introduction to follow in detail the evidence for and against the truth of this radical accusation. This has been done at length and with considerable minuteness in the monograph in Der Islâm, which has already been cited (pp. 133-145). The

[1. Op. cit., ed. Müller, p. 21, Cairo edition, p. 59. The treatise was written before A.H. 575; date of Mishkât c. 500.]

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reader must be referred to that; and it must suffice here to say that after the full consideration of all the evidence the verdict given there. is Not Guilty. On the other hand, the existence of an esoteric doctrine in regard to this Vicegerent and his function is undeniable (and undenied); and it is clear, from the comparison of the Mishkât itself with the Munqidh, that that doctrine differed vitally from the one professed by Ghazzâlî exoterically (Munqidh, p. 11). Ghazzâlî himself, in a passage of remarkable candour,[1] admits that every "Perfect" man has three sets of opinions (madhâhib), (a) those of his own environment, (b) those he teaches to inquirers according as they are able to receive them, and (c) those which he believes in secret between himself and Allah, and never mentions except to an inner circle of friends or students.

Ibn Rushd's accusation was an attempt to identify the figure of the Vicegerent, al-Mutâ` with that of Al Ma`lûl al Awwal, the First Caused, in the emanational scheme of the Neoplatonizing[2] philosophers of Islâm, with

[1. Mîzân al `Amal, p. 214.

2. The unquestionable Neoplatonism of much of the forms and expression of Ghazzâlî's thought, if not of the thought itself {footnote p. 20} Contd. (see especially pp. 15, 16. 29, 47 seq.]), exposed him in a very special way to this charge of emanational pantheism. And it cannot have made it easier for him to steer clear of such dangers in fact.]

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al-Fârâbi and Ibn Sinâ at their head. This was the Demiurge, the Being who first emanates from the Absolute Being, and mediates between It and all the lower stages or relational existence, with their increasing limitedness and grossness, thus relieving the predicateless Absolute from all part in the creation or administration of the universe.

There can be no doubt that whatever Ghazzâlî's doctrine of the Vicegerent was, and whatever else his esoteric doctrine contained, the emanational theory formed no part of that doctrine. For this particular piece of pseudo-metaphysics he appears to have had a very particular dislike and contempt; and if Ibn Rushd was really serious in levelling his accusation he can hardly be acquitted of being blinded by his bitter prejudice against

"Abû Hâmid". The only possible ground for Ibn Rushd's accusation which I have been able to discover is as follows:--it is a fact that the extreme (ghulât) Imâmites did identify al-Rûh "The Spirit of

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Allah" with the First Emanation[1]. If, as is contended hereafter, Ghazzâlî identified al-Mutâ` with Al-Rûh, and Ibn Rushd was aware of this, he may have thought, or been pleased to think, that Ghazzâlî therefore thought that al-Mutâ` was the First Emanation. This would be an indirect confirmation of the identification which it is attempted presently to prove, namely, al-Mutâ` = al-Rûh.

(2) We now pass to the other criticism of the passage, by Ibn Rushd's contemporary Ibn Tufail, in the introduction to his philosophical romance entitled Hayy Ibn Yaqzân.[2]

Ibn Tufâil's allusion to this perplexing passage is as follows:--

"Some later writers[3] have fancied they have found something tremendous in that passage of his that occurs at the end of al-Mishkât, which (they think) impales Ghazzâlî on a dilemma from which there is no escape. I mean where, after speaking of the various degrees of the

[1. Massignon, Hallâj, p. 661.

2. Ed. Gautier, pp. 14-15, transl. 12-14.

3. Or "a later writer" presumably Ibn Rushd himself, in the passage already cited and discussed.]

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Light-Veiled, and then going on to speak of the true Attainers, he tells us that these Attainers have discovered that this Existing One possesses an attribute which negates unmitigated Unity; insisting that it necessarily follows from this that Ghazzâlî believed that the Absolute Being has within His Essence some sort of plurality: which God forbid!"

The excursus on this passage in the article cited from Der Islâm (pp. 145-151) can only be summarized here. It seems to have escaped the critics quoted by Ibn Tufail, that the Unveiled, according to Ghazzâlî himself, abandoned the position of the last of the Light-Veiled just because of this dread, viz. that the identification of al-Mutâ` with Allah would endanger "the unmitigated Unity" of Deity. Ibn Tufail himself, though he admits the serious contradictions which appear in Ghazzâlî's books, flatly refuses to see in this passage anything so monstrous, or anything sinister at all.

Unfortunately he does not give us his own exegesis of the passage; but it may perhaps

be inferred from his own schematization of the

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grades of being. In this he makes elaborate use of the schema of reflectors, and reflectors of reflectors, which Ghazzâlî has already suggested in this book (pp. [15, 16]). "The essences of the Intelligences of the Spheres" are represented as successive, graded reflections of the Divine Essence. The highest of them is not the essence of the One Real nor is he the Sphere itself, nor is he other than both. He is, as it were, the image of the sun which appears in a polished mirror; for that image is neither the sun, nor the mirror, nor other than them both." It is probable that Ibn Tufail, who professed to have won through to his position after studying al-Ghazzâlî and Ibn Sînâ (the juxtaposition is singular!), would have more or less equated this conception of the highest Essence of the Intelligences of the Spheres with the conception of al-Mutâ` in the Mishkât, though he says nothing about the business of Heaven-moving in relation to this Being. It need not follow that al-Ghazzâlî would have accepted this explanation[1]; though both men were evidently striving equally to avoid a total pantheism, and both

[1. Though his "mirror" schema in Mishkât, p. [15], is near Ibn Tufâil's meaning.]

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disbelieved in the emanational theory as taught by al-Fârâbî and Ibn Sinâ.

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VI. ONE SOLUTION OF THE PROBLEM OF THE VICEGERENT

In the absence of "the book" into which Ghazzâlî put these secret opinions, or inconceivable mysteries, including, we may suppose, the secret of this mysterious Vicegerent, we are not likely to reach any authoritative settlement of the question: nor, even if we be put on the right track, clear up the whole of the mystery. For want of direct help from our author, therefore, the only thing to be done is to examine minutely al-Mishkât itself, to see if it yields any indirect help. It would seem that from this examination two possible solutions emerge. In this section the first of these will be discussed.

This solution, which was first suggested to the writer by the distinguished French Orientalist, M. Louis Massignon, identifies the mysterious figure of this Vicegerent, al-Mutâ`, with the Qutb ("Axis") or some other Supreme Adept. According to the developed doctrine, this Qutb was an earthly Mystic of supremest attainment, who during his lifetime administered

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the affairs of the heavens and the earth. There was nothing about him, during his lifetime, to suggest to any observer that he was, engaged in so stupendous a task, and it was not known till after his death that he had been "the Axis of his time" (qutbu zamânihi).

The beginnings of this doctrine go back far beyond al-Ghazzâlî--a rudimentary form of it was held by even the ultra-orthodox Hanbalites,[1] and a developed form of the conception is expressed quite definitely in al-Hujwîrî's Kashf al-Mahjûb,[2] and must have been widely held, in orthodox circles too, in the fifth century, at the close of which our treatise was written.

Moreover, at least from the time of al-Hallâj, to whom, as we shall see, our author in. this treatise refers in terms by no means of repudiation, the very word under discussion, al-Mutâ` or some other form of the same verb, occurs in significant connexion with supreme sainthood. One of the accusations levelled against al-Hallâj was that he taught that "having

[1. Massignon, Passion d' al-Hallâj, p. 754.

2. p. 214 of trans.]

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attained to sainthood the Adept becomes al-Mutâ` he who says to a thing 'Be!' and it becomes".[1] It sounds startling enough, but it was a true accusation, though it has to be taken in connexion with the whole of Hallâj's philosophy of mystical union with the Divine. For he did definitely adopt from a predecessor, Ibn `Iyâd, the aphorism "Man atâ`a Allaha atâ`ahu kullu shay'",[3] an aphorism which received a later redaction (quite in the spirit of Hallâj, as has been shown), "man hudhdhiba ... fa yasîru mutâ`an, yaqûlu lish shay'i `Kun' fa yakûn," "He who has passed through the mystic askesis becomes Obeyed; he says to this or that, 'Be!' and it is."[4]

Since then al-Hallâj did so teach, and did use this very word, and since al-Ghazzâlî in this treatise betrays a very considerable admiration of al-Hallâj, and a sort of tremulous half-assent to his wildest utterances, including the notorious

[1. Massignon, op. cit., p. 791; ib., p. 472.

2. The sense in which he did use the expression, and the proof that it did not in his thought mean self-deification, is given very clearly in Massignon, op. cit., 519-521.

3. Op. cit., p. 472.

4. Al-Avnî on al-Istakhrî., quoted in a letter by M. Massignon to the writer.]

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"Ana-l Haqq" itself, it would seem that a strong prima-facie case has been made out for identifying the Mutâ` of our treatise, in spite of the cosmic nature of his functions, with some supreme Adept. But only a prima-facie case. To make out the thesis itself, the treatise itself must be interrogated; for it by no means follows that because a Hallâj held an opinion a Ghazzâlî adopted it.

There are, certainly, some passages that do suggest that the solution is along this line.

(1) The description of the adventures of a soul in highest state of Union (Mish., p. [24]) tends to bear out the Identification, or the general idea underlying it. The person there described is a supreme Adept, and in particular al-Hallâj himself. Having reached Union with the One divine Real, he ascends in and with Him "to the throne of the Divine Unity and from thenceforth administers the Command throughout His (or 'his,' for in this extraordinary passage the pronouns remain the same throughout) storied Heavens." The words translated "administers the Command", yudabbîru-l amr, are remarkable, for they contain an Arabic

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word (amr) which, as we shall see presently, is to the last degree significant, being the very word used in the Mutâ` passage (p. [55]), where Ghazzâlî confesses it is an obscure mystery. The Mutâ` (Commander) is said to move the outermost Heaven by precisely the amr (command). The words yudabbîru-l amr could no doubt be translated in a less significant way, owing to the troublesome double meaning of amr, ("affair," "command"), namely, "he disposes things." But in view of the fact that this amr was a notable Sûfî term, and a mysterious problem alluded to by Ghazzâlî in this very treatise, it seems inevitable to take it as "command" here. And a "Command" necessitates an "Obeyed".

(2) On p. [23], where the reference throughout is purely general, and presumably applies to anyone who has the necessary qualifications and attains this supreme mystical "state", Ghazzâlî says that when the mystic Ascent is complete, "if there be indeed any change, it is by way of 'the Descent into the Lowest Heaven', the radiation from above downwards." This also suggests supreme divine activity in the Universe

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below, especially if the word ishrâq refers, as it probably does, to causative activity.

(3) On pp. [13, 14] occurs another passage which strongly supports the general identification, though it leaves its particular and personal reference still obscure. In this the adepts, who in their mystical Ascent (mi`râj) "attained to that supreme attainment", are said to be "the Prophets", who "from thence looked down upon the entire World

Invisible [precisely the world of the Heavens]; for he who is in the world of the Realm Supernal is which Allah, and hath the keys of the Unseen. I mean that from where he is descend the causes of existing things; for the world of sense is one of the effects of yonder-world of causes", etc. This looks almost like a reasoned, philosophic doctrine behind the mystical one, that to attain to the world of Reality is ipso facto to attain to the fount of causation; which involves the ability to direct the Causes which control all the Effects in the Heavens below and the Earth beneath. The Vicegerent does no more than this.

A close scrutiny of these passages leaves, one, nevertheless, with thc impression that the

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Adepts whose celestial adventures are there described are too generalized, or perhaps one should say too pluralized, to be identifiable with this single, solitary figure of al-Mutâ` as he is presented in our passage. As far as these three passages go, this assumption of the reins of the Universe is only granted to Adepts in their mystic "States", to Prophets in their highly exceptional "Ascent". There is nothing to show that two or more such Attainers might not exist at one time, or that even one must always be existing; in other words, there is no trace of the complete and fully developed Qutb doctrine in this treatise. But these considerations make it impossible to identify any one of these Adepts, or all of them together, with the cosmic al-Mutâ`, whose function, related as it is to the very mechanism of the Heavens, is ceaseless, and coextensive with Time itself. And these last four words suggest a further consideration which in itself seems fatal to the proposed identification; namely, that al-Mutâ` was Vicegerent from the very foundation of the world; he is the one "who commanded the Heavens to be moved" (p. [55, 1. 12]). No

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Hallâj, no Adept, no Qutb, no Prophet even, ever claimed, or had claimed for him, such priority as this,[1] or even priority at all. But if not, none of them--and, if so, no terrestrial being at all--can claim to fill the role of this Vicegerent. The three passages were probably intended only to assert and account for the karâmât of the Saints in their wonder-working which was parallel to that of the Koranic Jesus.

The a-priori question of our author's attitude to the Qutb doctrine--whether, consistently with his published writings, he could have sustained such a doctrine in this work--is one which can only be indicated here. Professors R. Nicholson and D.S. Macdonald have both communicated to the writer, in reference to the passage under discussion, their opinion that there is an a-priori impossibility. To al-Ghazzâlî the doctrine was tainted with Imâmism, his special bete noire (see his attack on the Ta`lîmites in his Munqidh;[2] that since an omnipotent.

[1. The question of the priority claimed by a certain school for Mohammed, and of the

nûr Muhammadi, will be considered, later.

2. See Nicholson, The Idea of Personality in Sûfism, p. 46]

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Administrator must also be an infallible Guide (whom Ghazzâlî would not have at any price), there is no room for the former in Ghazzâlî's thought (thus Professor Macdonald). If the Mutâ` is not Mohammed, he is certainly no Saint (thus Professor Nicholson).

Be this as it may, the above considerations, drawn from the study of the text itself, and from the passages which prima facie seemed to point to the Qutb-Mutâ` identification, seem finally, when more closely examined, to rule that identification out.

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VII. ANOTHER SOLUTION

But there are other passages in our treatise which, when carefully studied, lead to the belief that in Ghazzâlî's own mind--though the identification is nowhere explicitly stated or significantly hinted--the Mutâ` is none than al-Rûh, THE SPIRIT OF ALLAH.[1]

In S. 17, 87, Mohammed himself had left this enigmatic entity as a divinely uncommunicated,

[1. Nicholson. The Idea of Personality in Sûfism, pp. 44, 45. The identification had occurred independently to the present writer before appearance of Professor Nicholson's work. It had also occurred independently to Professor D. B. Macdonald.]

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and therefore incommunicable, mystery. The passage runs as follows: "They ask thee of The Spirit: say, The Spirit pertains to my Lord's Word-of-Command, and ye have not been communicated knowledge [of It] save a little." The Arabic of the words italicized is min amri rabbî; and we are again faced, at the outset, with the troublesome double meaning of the word amr. The phrase min amr might merely mean--perhaps did only mean--"a matter of"[1] (my Lord's), a vague phrase, common in Arabic, meaning "something that pertains to" so and so. But in a case like this, we are not concerned with what Mohammed may originally have meant, but what mystic writers have taken him to mean. And enormously though this verse attracted puzzled, and baffled commentators and mystics of all ages, the latter seem to have taken the word amr, with practical unanimity, in the far more significant sense of "Command". The Hebrew root means "speak", and this meaning is implicit in the Arabic root also, which signifies

spoken command. And

[1. The word min is itself tantalizingly ambiguous. It might mean "(derived) from" or "(part) of" or "pertaining to." Under such circumstances one looks round for the vaguest possible phrase to render the preposition.]

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just as later Jewish writers made out of a derivative of this root a Logos doctrine (Memra), so the Mohammedan mystics came near to making a Logos doctrine out of the word amr, taking their start from this very text.

A mystery having been definitely started by this text, a haze of mystification was thrown over the entire subject of "spirit": over angels as "spirits", over the human "spirit", the prophetic "spirit"; the interrelation between these, and the relation of all to "the Spirit"; finally Its relation to Allah. In our treatise there is a full measure of this mystification.

"The Spirit" is ar-Rûh. With this may be absolutely identified Rûh Allah "The Spirit of God"; Rûhuhu "His Spirit"; and al-Rûhu-l Qudsî[1] (or Rûhu-l Qudsî) "The Transcendent Spirit"--all Koranic expressions.

What then are the considerations which suggest that we have in this Figure of Mystery

[1. This is the Arabic for the Christian "The Holy Spirit". But in Arabic as in early Hebrew the word emphasized the idea of separation or transcendence rather than of righteousness or holiness.]

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the key to the mystery of the Vicegerent? On this supposition there would be no wonder that Ghazzâlî left the figure of the latter a mystery, and declined to divulge the secret of it (p. [55]). He could not divulge the whole secret, because by the decree of Allah and the Book, he could not know it himself--"save a little." And, there is no wonder he declined to discuss it, considering the interminable complexities and baffling obscurities of the recorded musings of Sûfî doctors on the theme.

At the very outset we are struck by the fact that the word Mutâ` occurs in the Koran (S. 81, 23), and not only so, but it occurs as an attribute of the mysterious Agent of Revelation, the vision of whom Mohammed saw at the. first (S. 53, 5-16). The text 87, 23, is not definitely cited in Mishkât; and in later Islâm the commentators, with their arid tameness, made a stereotyped identification of this Figure with the Angel Gabriel. But the Koran gives no warrant for this; and there is nothing in the Mishkât to show that Ghazzâlî thus taught. On the contrary, Gabriel is assigned a low place

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in the angelic hierarchy. No one can read those two Koranic passages (in S. 87 and S. 53) without feeling that Mohammed's awful visitant on those two occasions was the One of absolute supreme rank in the heavenlies: not a spirit but the Spirit. And It was mutâ`--"one who is obeyed." Is it not but a very short step from this to al-Mutâ`, The Obeyed-One?

The identification, however attractive, would nevertheless be precarious if there was not so much in the Mishkât itself that supports this identification.

(1) On p. [15] the ultimate kindling-place of the graded Lights, of which the Prophets occupy the lower and terrestrial ranks and the Angelic Beings the higher and celestial, is the theme of discussion. Both these ranks of beings are compared to "lights" and all of them are contrasted with the Highest of all, who is compared to "fire", from whose flame these graded lights are successively lit, from top to bottom. Who and what is this Highest of all next to Allah? He is said to be an Angel with countenances seventy thousand'. . . {p. 37} This is he who is contrasted with all the angelic host, in the words: 'On that day whereon THE SPIRIT ariseth, and the Angels, rank on rank.'" It is thus explicitly clear that this Being is the highest of all possible beings in heaven or earth next to Allah; and so, if the Vicegerent of p. [55] is also the highest of all, it would seem inevitable to equate them.

(2) In the very next page, p. [16], Ghazzâlî schematizes this conception, and, comparing Allah with the Sun (the source of light in the terrestrial system), he compares the highest of the ministrant lights to the Moon (all others being reflections, or reflections-of-reflections, of it). This "Highest is the one who is nearest to the Ultimate Light: . . . that Nighest to Allah, he whose rank comes nighest to the Presence Dominical, which is the Fountainhead of all these Lights" This "Nighest" and "Highest" cannot be other than THE SPIRIT spoken of in the preceding page. And on p. [31]--unless Ghazzâlî has suddenly changed all the symbols--the Sun is said to be the Sovereign, while "the antitype of the Moon will be that Sovereign's Minister (wakîl), for it is through

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the moon that the sun sheds his light on the world in its own absence, and even so it is through his own wakîl that the Sovereign makes his influence felt by subject who never beheld the royal person". Does not this wakîl who stands "highest and nighest" to his Liege-Lord, and who makes himself obeyed by all that Lord's subjects, strongly suggest "the Obeyed One", al-Mutâ`, the Vicegerent of the conclusion, whose function is, precisely, this?

(3) But what perhaps clinches the matter is the tell-tale word amr in that passage about al-Mutâ` himself on p. [55]. Those who stopped short of complete illumination, he says, identified al-Mutâ` with Allah just because he moves the primum mobile (and so all things) "with his Word of Command" (amr). "The explication of which amr (he continues), and what it really is, contains much that is obscure, and too difficult for most

minds, besides going beyond the scope of this book." And then he says that the perfect Illuminati perceived that, al-Mutâ` the Obeyed One is not more than the Highest--other-than-Absolute-Deity, and is related to Him as the sun to Essential Light

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(mysterious enough this!) or as a glowing coal to the Elemental Fire: and therefore they turned their faces from that Being "who commanded (amara) the moving of the Heavens" to the One Existent, Transcendent, Incomparable, Predicateless.

With this word amr thus impressed on us with such penetrating significance we turn back to the Koran text: "The Spirit pertains to my Lord's Word of Command (amr) . . ." Unless the word min introduces a quite upsetting element, the identification between this SPIRIT and the Commander who is Obeyed seems complete.

But the history of the Sûfî teaching on the text shows that min need introduce no such upsetting element, and that the practical identification of Amr with Rûh, of The Word of Command with The Spirit, was with the Mystics a familiar idea. It was the explicit teaching of al-Hallâj[1] and the typical "word of command" which this Divine Spirit gave was the fiat "Kun!"

[1. Massignon, op. cit., pp. 519-21.]

{p. 40} "Be!"[1] We have seen the fascination which this treatise shows al-Hallâj had for al-Ghazzâlî. Does it not seem likely, nay almost certain, that in his meditation on the inscrutable text he followed al-Hallâj in this equation, with whatever mental reserve regarding the Spirit itself--whether divine or creaturely, eternal or originate? Not that it was only Imâmites or extreme Sûfî Sunnites like al-Hallâj who asserted the divinity of The Spirit. The ultra-orthodox Hanbalites "admitted in some manner the eternity of the Rûh Allah".[2] Ibn Hanbal himself had given them the lead with a characteristic hedging aphorism (which reminds us of similar remarks on the Sifat, the Kalâm Allah, and the Qur'ân) "Whoever says that al-Rûh is created, (makhlûq) is a heretic: whoever says that It is eternal (qadîm) is an infidel."[3] His followers held fast on to "uncreate", and it was hard to keep "eternal" from following. No wonder al-Ghazzâlî

[1. This mediation of the creative function would carry with it the mediation of the administrative. In this connexion use would unquestionably be made of S. 7, 53, "the sun, the moon, and the stars are compelled-to-work by His amr--His Word-of-Command--His Spirit--exactly the function of al-Mutâ`.

2. Massignon, op. cit., p. 664.

3. Ib., p. 661.]

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gave a unique and mysterious tinge to his similitude for "The Obeyed", and that It figures, virtually, as an Arian Logos. Th more one reflects on what is said about the function of this Being in M., p. [55], and especially Its comparison with the Sun (Allah being Essential Light), or with glowing coal (Allah being Elemental Fire), the more unique It appears, and: the more mysterious our author's thought about It becomes. For such functions, and such a relation to Absolute Deity, are in very truth entirely unique, in kind as well as degree; and, thus described, the Vicegerent becomes, in a secondary way, as unique a Figure as is Deity Itself. No wonder the passage raised doubts as to the soundness of our author's monotheism! No wonder he was not anxious to go more deeply into the matter, out of consideration for the limited spiritual capacities of his readers! Perhaps, to preserve his own faith in the Unity, Indivisibility, and absolute Uniqueness of Allah,. he was glad to leave the dark problem of the Vicegerent where Allah Himself had left that of--the Spirit--an uncommunicated and incommunicable mystery, which now he only knew in

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part, and only saw as in a glass, darkly.

It remains to consider whether there is any evidence that Ghazzâlî extended the equation Mutâ` = Amr = Rûh to include the Nûr Muhammadî (as suggested tentatively by Professor R. Nicholson in his lectures on "The Idea of Personality in Sûfism'"), the archetypal spirit of Mohammed, the Heavenly Man created in the image of God, and regarded as a Cosmic Power on whom depends the order and preservation of 'the universe. If this could be sustained it would to some extent modify the conclusion reached before that al-Mutâ` had nothing to do with any human being, idealized or not, whether a Prophet or even Mohammed; though even so, there would be a vast difference between this archetypal Spirit and the historical Prophet.

While the germs of this idea, as of every other one, may be found much earlier than Ghazzâlî's century (the fifth), the study of the sketch which M. Massignon gives of the history of the doctrine (Hallâj, pp. 830 seqq.) does not create the impression that it was developed or

[1. Pp. 46, 47, and Lecture III.]

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received in orthodox circles[1] up to Ghazzâlî's time. Professor Nicholson does not find it in an orthodox Sûfî writer earlier than `Abdu-l Qâdir al-Jîlânî (b. 571, d. 561), in the generation immediately succeeding that of Ghazzâlî.[2] After which the doctrine developed and spread amazingly, reaching its height with Ibn al-`Arabî al-Jîlî several centuries later.[3]

Thus the a-priori evidence is this time decidedly against Ghazzâlî's having anything to do with this doctrine. Unless, therefore, very clear actual evidence were found in his

writings, it would be surely justifiable to assert definitely that it is not Ghazzâlîan. It appears not to be found in his works other than al-Mishkât. If this is so, it may be further asserted with confidence that it is not found in al-Mishkât either.

On the contrary, there is much there that shows a relatively simple, primeval conception of Mohammed on the part of Ghazzâlî. For him the archetypal man is Adam, as in the Koran,

[1. It was at first prevalently Imâmite and Shî`ite (Nicholson, Idea of Personality in Sûfism, p. 58).

2. He described Muhammed as al-rûh al-qudus and rûh jasad al-wajûd "the Transcendent Spirit, the Spirit of the body of the Universe."

3. Nicholson, op. cit., p. 59.]

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not Mohammed.[1] An examination of the passage[2] in which the idea of the "Khalîfa" appears shows that here also his thought was not esoteric, and that Mohammed was not in his mind: he is thinking of the whole human race, or of Adam himself, the first and representative human being, the only "Khalîfa" particularized by the Koran. And the one passage in the Mishkât which at first sight does look as if it contained a "high doctrine of the person" of Mohammed, turns out on closer inspection to, prove the exact reverse, viz. that essentially be belonged to this world and to the time-order--to the prophets, above whom are ranked the celestial "Lights" culminating, as we have. seen, in the Supreme Angelical, The Spirit. This passage is on pp. [14, 15]. Here we have the Transcendent Spirit Prophetical (al-Rûh al-qudus al-nabawî) attributed to Mohammed as prophet, by reason of which he is called a Luminous Lamp (sirâj munîr). If this stood by itself we might be suspicious of something esoteric. But immediately after this the other prophets, and even saints, are said to be

[1. M., p. [34].

2. M., p. [22].]

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"Lamps"', and to possess, as Its name implies this Spirit Prophetical. The sequel shows that this Spirit is the Fire from which all the Angelical lights above and the Prophetical lights beneath are lit, and that this Spirit is the Supreme Angelical, "The Spirit," as in the passage already discussed.'

To sum up the conclusion to which I have been led by a consideration of the evidence of the Mishkât itself, top-ether with the a-priori evidence which supplements it and is checked by it,--the heavenly Vicegerent is the Spirit of Allah, the Transcendent Spirit of

Prophecy, the divine Word-of-Command; he is not a Qutb or any Adept; he is not Mohammed nor the archetypal spirit of Mohammed.

Whether this mystery of the Vicegerent was connected in our author's mind with that of the divine-human, archetypal Sûra, as developed by al Hallâj and other advanced Mystics, will be discussed later.

[1. See above, pp. 36-37 The only thing that puzzles is that Ghazzâlî sometimes distributes and pluralizes the Spirit, see p. [15, l. 4] and p. [22. l. 8]. In each case the regulative singular, however, is close by. This reminds one of Rev. iv, 5 and v. 6, compared with Rev. ii. 7.]

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VIII. AL-GHAZZALI AND THE SEVEN SPHERES

The Seven Planetary Heavens played a great part in Platonic,[1] Neoplatonic, and Gnostic-theosophical schemes. The naive adoption by Mohammed (in the Koran) of the Ptolemaic celestial construction was one of the things which added picturesqueness to early Mohammedan tradition and theology; caused endless trouble to generations of later theologians; made it easier for Neoplatonic ideas to graft themselves on to Islam; gave to the raptures of the Mystics sensuous form and greater definition; and afforded to the Philosophers a line of defence, and even of attack, in their war with the Theologians.[2] And the allusions of the Koran were heavily reinforced by the legend of the Mirâj, the exact origin of which is obscure, but which appears in a highly developed form almost from the first. The influences of the Mi`râj are indeed evident in page after page of the Mishkât.

Al-Ghazzâlî's sympathies in regard to this subject were divided. He disliked the Philosophers,

[1. See the Vision of Er in the Republic, bk. X.

2. See Averroes' Ki tab al Kashf an manâhij al adillâ, quoted above on p. 11, note 2.]

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and this made him displeased with their confident assertions about the Heavens, while he detested the "philosophical" profit to which they put them. On the other hand, he was a Sûfî and thus in closest touch with persons who made very similar assertions about the Heavens, and also put them to profit in their own way. Finally, he was an Ash`arite

Theologian, belonging to a school which had recently, after much trouble, eliminated from theology the dangerous ideas to which Mohammed's naive attitude to the Heavens, had given rise.

This uncertainty of touch comes out, as, might be expected, in a treatise like al-Mishkât with its blend of scholasticism and Neoplatonically-tinctured mysticism. The Heavens figure continually in its pages. They seem to play a most important part both in thought and in experience--towards the close of the book a determining part. Yet it is impossible to make. out exactly what that part was, in the mind of al-Ghazzâlî himself.

On p. [23] we have a correlation of the human microcosm and the macrocosm of the

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celestial realm, Ptolemaically construed, in describing the Ascension of a God-united soul. The, adept's body-and-soul structure is conceived of as subsisting in three planes or Spheres, which are correlated with the three lower spheres of the Seven Planetary Heavens. From the highest of these (the Intelligence) the soul takes its departure and ascends through the four upper Heavens (ila saba`i tabaqât) to the Throne [beyond the outermost Heaven]. Thus he "fills all things"' by his upward Ascent just as Allâh did by His downward Descent (nuzûl). In all this the pronoun "he" stands for the soul who is now Allâh-possessed and united, as described in what immediately precedes. It is the upward ascent of Allah (corresponding to His nuzûl illa-l samâ'i-l dunyâ), and not of the Adept only.

On the other hand, in p. [29], this Ascent is described in purely psychological terms, without this schema of the Heavens. And on p. [13] we have the following: "Do not imagine that I mean by the World Supernal the World of the [Seven] Heavens, though they are 'above' in respect of part of our world of sense-perception. {p. 49} These Heavens are equally present to our apprehension and that of the lower animals. But a man finds the doors of the Realm Celestial closed to him, neither does be become of or belonging to that Realm (mala-kûtî), unless this earth to him 'be changed into that which is not earth; and likewise the heavens;'[1] . . . and his 'heaven' come to be all that transcends his sense. This is the first Ascension for every Pilgrim who has set out on his Progress to the nearness of the Presence Dominical." And he continues: "The Angels ... are part of the World of the Realm Celestial, floating even in the Presence of the Transcendence, whence they gaze down upon our world inferior.

The last lines hardly give us the same ultra-spiritualizing impression which is conveyed by their predecessors. And, as we have already seen (Introduction, pp. 12-17), the part played by the Spheres with their Angels in the last section of the book is decisive, and there does not seem to be there any spiritualizing whatever.

[1. S. 14, 48.]

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How far, therefore, these passages are mere word-play, pious picturesqueness, or how far they represent speculation of a rather far-reaching character, is one of the puzzles of the book. In the Tahâfut, demolishing the arrogant claim of the Philosophers to prove their doctrine of the Spheres by syllogistic demonstration (burhân), he said: "The secrets of The Kingdom are not to be scanned by means of such fantastic imaginations as these; Allâh gives none but His Prophets and Saints (anbiyâ' and awliyâ') to scan them, and that by inspiration, not by demonstration."[1] So then there were mysteries and secrets in regard to the Spheres. In the Mishkât we are able to see pretty clearly that Ghazzâlî had his; but we are not able to see just what they were. He has kept this secret well.

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IX. ANTHROPOMORPHISM AND THEOMORPHISM IN AL-MISHKAT

The doctrine of mukhâlafa--that the divine essence and characteristics wholly and entirely "differ from" the human-appears to be

[1. Tah., p. 60. Quoted in the writer's article in Der Islâm, see pp. 134-6, 151, 152, where parts of the subject are gone into in greater detail.]

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assorted, as this treatise's last word, in its most extreme and intransigent form. For the conclusion of the whole matter, the end of the quest for truth for those who "Arrive", is "an Existent who transcends ALL that is comprehensible by human Insight . . . transcendent of and separate from every characterization that in the foregoing we have made."[1]

Nevertheless, the Mishkât itself seems to be one long attempt to modify or even negate this its own bankrupt conclusion. Indeed, it goes unusual lengths in asserting a certain ineffable likeness between Allâh and man. It is true that the usual anthropomorphic expressions--the Hand, the Sessions on the Throne, the Descent to the Lowest Sphere, etc., those

[1. In Ghazzâlî the most extreme Agnosticism and the most extreme Gnosticism meet, and meet at this point; for, as he says (p [25]), things that go beyond one extreme pass over to the extreme opposite." For him "Creed because Incredible" becomes "Gnosis because Agnoston". What saved the Universe for him from his nihilistic theologizing was his ontology (see below, pp. 108 seqq.). What saved God for him from his obliterating agnosticism was the experience of the mystic leap, his own personal mi`râj. This may have been non-rational, but it was to him experience. Even those who regard the

sensational experience of Sûfism as having been pure self-hypnotism cannot condemn them and the sense of reality they brought, in relation to the man who had thought his way out of both atheism and pantheism, and yet would nave been left at the end of the quest, by his thinking alone, with an Unknown and Unknowable Absolute.]

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perennial sources for Mohammedan theologizing-are used and are discounted in the usual way. But they are, in reality, only discounted by being replaced by a Sûfî system of theomorphism. This has three main aspects--

(1) a quasi-Platonic doctrine of terrestrial type and celestial antitype;

(2) the relation of the divine and human rûh (spirit);

(3) the relation of the divine and human sûra ("image," "form").

(1) The whole of the first two parts of the treatise are practically an exposition of an Islamico-Platonic typology. It is not explicitly said that earthly things are more or less faint copies of "the patterns of things in the heavens," though this is probably implicit in what is said, namely, that the heavenly realities (haqâ'iq), (ma`ânî), all have their symbols on earth. These symbols or types, as their Arabic term itself suggests (amthâl), do possess a "resemblance" to their celestial antitypes, for, as al Ghazzâlî remarks, "the thing compared (al-mushabbah, the antitype) is in some sort parallel, and bears resemblance, to the thing compared therewith (al-mushabbah bihi, the type

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or symbol), whether that resemblance be remote or near; a matter again which is unfathomably deep."[1] Ghazzâlî. can hardly be allowed to elude the application of this true principle to Allâh Himself, considering that this very Koran-verse which it is the object of the entire treatise to expound begins with a simile. "Light" is the chosen, or rather the God-given symbol, wherewith Allah is "compared", and which therefore He must "in some sort resemble". This analogy of light floods the whole book. Now Allah is the Sun: now the Light of lights: and at the end, in the same breath in which Abu Hâmid, with the incorrigible inconsistency which so angered Averroes, denied the validity of the similitude, description, relation, or even predication in regard to Allâh, we are told that He stands in relation to His Vicegerent (or "wakeel" in a parallel passage) as the pure Light-essence to the sun, or as the Elemental Fire to a glowing coal. Theomorphism has "in some sort" been admitted.

(2) In the Ihyâ' al `Ulûm Ghazzâlî speaks of the human rûh as amr rabbâni "a divine

[1. M., p. [14].]

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affair" (amr must surely bear here its other meaning); and he is there very anxious, not to say agitated, over the esoteric character of the doctrine; it must be kept a dead secret from the Many! it must not be set forth in a book![1] "The specific characteristic which differentiates humanity [from the lower creation] is something which it is not lawful to indite in a book."[2] The thing that agitates him is the relation of this human rûh to the Spirit of God, rûh Allâh, and its relation to Allâh. The matter is esoteric--it is to be "grudged" to the "commons"--because it is dangerous ground. It is dangerous ground because one has to talk warily in order to avoid a violation of the uniqueness of Allâh, which would involve confusing Creator with created, and so passing gradually to ishrâk, which is the worst "infidelity."

This particular anxiety is not reflected in the present treatise; it is strange that the mystery of rûh does not figure in the list (see above, p. 5) over which the author's favete linquis! is

[1. See Mizân, p. 214, quoted above.

2. Ihyâ, iv, p. 294, quoted in a letter to the writer from Professor R. Nicholson.]

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inscribed.[1] He is mainly occupied with working out what the New Testament calls the "operations", rather than the nature of the spirit. In so doing the singular "spirit" becomes plural "spirits", arwâh, which, as already observed, happens also in the Book of the Revelation. Ghazzâlî works out the theory of the several "spirits" of the human psychology; then the graded "spirits" of the heavenly hosts; and then the Neoplatonic or theosophic idea of the gradation of all these (in maqâmât), and the way in which they are "lit" (muqtabasa) from each other in order: we must not say "derived", for that would involve him in the emanationism be was ever anathematizing yet, for ever incurring the suspicion of.[2] In all this his tone is open, easy, confident. The special mystery of The Spirit had been already discounted in the Koran, so that was harmless. As for the identification of Rûh Mutâ`, if our theory is correct, that was a grand secret. But that secret he never intended even to hint at, and it would really seem as if we had surprised and betrayed a sirr maknûn!

[1. The human 'aql does figure on that list, pp. [6, 7].

2. See the writer's op. cit. in Der Islâm, pp. 138-141.]

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(3) It was the sûra tradition,[1] "ALLAH CREATED ADAM AFTER HIS IMAGE," that above all else led Moslem thinkers into temptation--the temptation of trenching on the uniqueness of Allâh. Its very riskiness seems, however, to have fascinated them supremely from the very outset. Not one of them could let it alone. In this very treatise

Ghazzâlî returns to it again and again. Perhaps it would accord with inner truth to say rather that both he and others returned to that tradition not so much as moths fascinated by a dangerous glare, but as those who are feeling cold return for warmth and cheer to even an alien fire. The aphorism, sacred as a Koran text, was the assertion and pledge that man somehow is, or may become, "like God." The word sûra became the symbol and the guarantee of theomorphism.

In the first allusion in the Mishkât to this tradition (p. [9]), the point of the similarity is the human intelligence (`aql). In virtue of his intelligence, Ghazzâlî hints, man is "after the image of Allâh." The `aql is "Allâh's balance-scale

[1. Gen. i. 27, though Islâm ignores the parentage.]

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upon earth."[1] In its own sphere it is infallible.[2] From the `aql, as from a firm "taking-off" place, souls make their mystic Ascension to the heavenlies.[3] It is because it is thus the specifically human faculty that it is a determinative element in the human sûra.[4]

The second allusion (M., p. [23]) carries us very much further--even to that verge from which Moslem mystics so often looked dizzily down, but from which they so seldom fell, into the pantheistic abyss. Behold a human soul in completest Union (jam`) with Deity, sitting on The Throne, and administering all things in heaven and earth! "Well might one," says our author, "in looking upon such an one," get a new view of this tradition. Is not such a uniate, indeed, "after the image of Allâh"? But, he continues[5], "after contemplating that word more deeply one becomes aware that it has an interpretation like [al-Hallâj's] 'I am the One Real.'"[5] Unfortunately he has omitted to

[1. M., p. [29].

2. Ib., p. [10].

3. Ib., p. [24]

4. Ib., [40].

5. How {to} translate this "Ana-l-Haqq"? Not by Jesus, "I am the Truth", tempting though this is. "I am the Absolute" would be a parallel rendering in modern philosophic parlance. Professor Nicholson's "I am God" is startling, but illuminating because perfectly justifiable: for al-Haqq and Allâh are mutually and exclusively convertible.]

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indicate what precisely that interpretation is. We have a tantalizing author to deal with.

What was that interpretation?

Probably we do not find it in the third passage (pp. [34, 35]), though it is deeply influenced by Hallâjian thought. There is in the celestial world something which "developpe, modalise, et concerte entre elles les creations divines ... une certaine structure interne particuliere a l'acte createur".' This living order, this organised "Presence" (hadar), is symbolized by the word Image, or Form. And this macrocosmic hadra has its earthly counterpart in an analogous human form, or sûra, which has the same "structure interne particuliere" (it is alluded to on p. [22, l. 1], and p. [34, 1. 3], and described in detail on pp. [39-41]). Therefore, man, formed in this Form, is "after the Form, the Image, of this Merciful One (al Rahmân)". Ghazzâlî's explanation of his preference for this variation of the tradition, to which, however, he by no means always adheres, is difficult to follow.

[1. Massignon, op. cit., p, 519, describing Hallâj's doctrine of the divine rûh, and exactly hitting off Ghazzâlî's difficult thought on p. [24, ll. 2, 3], (cf. p, [22, l. 2]). But from this point of view rûh and sûra merge into each other, as a careful comparison of the two Mishkât passages just cited shows.]

{p. 59} But the general idea clearly is that "but for this 'mercy' [i.e. of these two correlative and coincident Forms] every son of Adam would have been powerless to know his Lord, for 'only he who knows himself knows his Lord". The wheel has, indeed, brought us round a strange circle! Through the eternal grace of theomorphism we win back to a higher anthropomorphism, so that the proper study of God is--man! And this from the writer whose last word is that Allah must not have so much as an attribute predicated of Him, or the divine uniqueness will be violated! Truly, thus the whirligig of thought brings in his revenges.

We have already seen many indications that before he wrote this treatise Ghazzâlî must have been deep in the study of al-Hallâj; and the passage we have just been considering may be added to these indications. Yet there is no overt trace in it, or elsewhere in the Mishkât, of al-Hallâj's profoundest thought on this matter of the Divine-Adamic; no trace of that strange Figure--that Epiphany of humanized Deity, or Apotheosis of ideal-Humanity--which was presented by Allah to the angels for worship

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or ever the first man was created, and in which He Himself, on behalf of the human race, swore unto Himself the Covenant (mîthâq) of allegiance. For this conception, which has the closest interrelations with all the moments of the above discussion--rûh, amr, sûra, nûr-Muhammadî--the reader must be referred to the grand work which has brought to light so many hidden things, A Louis Massignon's La Passion d' Al Hosayn-ibn-Mansour al-Hallaj.[l] Ghazzâlî's silence on this so remarkable development of the Sûra tradition would suggest that it was precisely here that he felt it dangerous to follow al-Hallâj. What was possible for the seer might send the theologian over the line where Islam ends and pantheism begins. On the other hand, is it possible that here we

have the explanation of our author's embarrassed words on p. [55] "on account of a Mystery which it is not in the competence of this book to reveal"? His inmost

[1. Pages 485, 599-602. In a note Massignon hazards the tentative suggestion that this epiphanized God (called by al-Hallâj al-Nâsût) in contra-distinction from the unknowable al-Lâhût) is analogical to, or suggestive of Ghazzâlî's Vicegerent (p. 601, n. 5). The suggestion is thrilling, as we see. It must be repeated that there is no overt trace of the doctrine in M.]

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thought may have been, "Perhaps al-Hallâj has penetrated here to something of what the Koran itself [in the Spirit-Verse] left obscure. I neither assert, nor deny. Allâhu a`lam!"

Thus we come to the ultimate question--the ultimate question with every Sûfî writer and book--does he and it escape pantheism? What light comes from this "Niche for Lights" upon this obscure question?

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X. PANTHEISM AND AL-GHAZZALI, IN AL-MISHKAT

The root question in regard to al-Ghazzâlî, and every other advanced mystic and adept in Islâm, is the question of Pantheism: did he succeed in balancing himself upon the edge of the pantheistic abyss, and finding some foothold for his creationist theism, some position that cleared his conscience towards his orthodox co-religionists? Or did he fail in this? The Mishkât contains a good deal that is relevant to this final issue.

It contains much, in the first place, which on the face of it reads like naked pantheism; and in particular the whole passage on

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pp. [19, 201 and [22-4], where not only is the most extreme language of the extreme wing of Sûfism (Ana-l Haqq[1] and the rest) quoted with guarded approval, but there is open eulogy of the formula lâ huwa illâ Huwa "there is no it but HE", which is declared to be more expressive of real, absolute truth than the Mohammedan creed itself lâ ilâha ill-Allâh "there is no god but God". This would seem to be as unreserved an assertion of flat pantheism as could be found in philosophic Hinduism itself. Equally worthy of philosophic Hinduism is Ghazzâlî's "He is everything: He is that He is: none but He has ipseity or heity at all . ."[9](p. [22]). And then gain the experience of the advanced Initiates and Adepts is described in terms of thorough pantheism: to them "the plurality

of things fell away in its entirety. They were drowned in the absolute Unitude[5] and their intelligences were lost in its abyss" (p. [19]); and when they return to earthly illusions again from that world of reality they "confess with one voice that they had seen nought existent there save the One Real

[1. Which, it must be remembered, might not unfairly be translated -I am God---; see footnote above.]

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(Allâh)". Existent! Do words mean what they say?

No, not precisely! with a Ghazzâlî, and with Mohammedan mystics, clinging desperately to orthodoxy! The matter, in fact, turns precisely on this word "existent". What is existence? What is non-existence? It was Ghazzâlî's ontological philosophy that seems to have yielded him a fulcrum on which he could precariously balance the pantheistic and the deistic moments of his religious thought.

This philosophy is poetically stated in our treatise, but in spite of the poetic, imaginative diction it can be recognized as identical with his usual doctrine.[1] It will be found on pp. [17-19, 21, 22]. We have there a picturesque representation of a doctrine well known to the schoolmen of Islâm, that Not-Being is a sort of dark limbo in which the Contingent awaits the creative word Kun "Be!"--compared in this "Light" treatise to a ray of light from the One Self-existing Being. Neither the Greeks nor the schoolmen could

[1. See, for example, Minqiah and the Lesser Madnûn (if that is Ghazzâlî's).]

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ever quite get over the feeling that, in predicating anything of Not-being or a Nonentity, in using the word "is" in a sentence with Not-being or a Nonentity as its subject, you have in some way ascribed, not existence, but a sort of quasi-being, to that subject. Hegel's solution was so to evacuate the category of mere, bare "Being" of all content, and to demonstrate its consequent total impoverishment and inanity, that it could be seen to be, the equivalent of Not-being. This was impossible for the schoolmen, above all for Oriental schoolmen, even of the most contradictory schools, who regarded the category of "pure" being (they would never have said "mere") as the sublimest and most radiant of all the categories, and the very object of the whole quest of life. But the obverse of the Hegelian paradox may nevertheless be seen in their ascription to contingent not-yet-being a sort of quasi-existence. The effect of the creative word was simply to turn this potential into actual being. Thus the universe, always contingent, indeed but formerly potential-contingent, now became actual-contingent.

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All this is schematized in al-Mishkât. The limbo becomes Darkness (p. 30); the

potential-contingent, Dark Things;[1] the divine creator, the Sun; the creative act, a Ray from His real being, whereby a dark Nonentity flashes into being and becomes an Entity, but an Entity that depends continuously on the permanent illumination of that ray, for in the Mohammedan creational scheme, at any rate, Creator is equally capable of being Annihilator.

At this point Ghazzâlî's tortured thought is greatly helped out by the ambiguous word

[1. It is just here that, as it seems to the writer, the Philosophers with their Aristotelian doctrine of the eternity, the formless substrate of things--might well have forced a place for their thought, in spite of the Ghazzâlian wrath against them and it. For when the dark "self-aspect" of these contingencies of the Theologians is considered, prior to their "existence" (p. [59]), is there much to choose between the eternal potentiality asserted of them by Ghazzâlî, and the eternity asserted for hyle by the Philosophers? Ghazzâlî himself quotes a saying of Mohammed (p. [13]), on to which these Philosophers would eagerly have seized proving the point: "Allâh created the creation in darkness, then sent an effusion of His light upon it," For a man who was using this divine light-emanation to typify the act of creation, of Calling out of non-being to being it was dangerous surely to give, apparently so powerful an indication as this of a previous creation in "darkness" (= not being in Ghazzâlî's chosen symbology). It might very well have been claimed by the Philosophers that this creation-in-darkness is precisely their formless, chaotic hyle, eternal as darkness is eternal before the light shines. The Philosophers did pretend to prove their thesis from the Koran; see Averroes' Manâhij, ed. Müller, p. 13 (=Cairo ed. Faisafat Ibn Rushd, p. 12), where the following texts are cited in support, S. 11, 9; 14, 49; 41, 10.]

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wajh, which has two senses, or rather three, Face, Side, Aspect (logical). This gave him a formula: it was not the first time, nor the last, that the ambiguity of the chief word in a theological formula has been welcome to all concerned. He could take the Koran texts "the Wajh of everything faces (muwajjah) to Him and is turned in His direction," and "Whithersoever they turn themselves, there is the Wajh of Allâh;" and the hadîth qudsî, "Everything is a perishing thing except His Wajh;" and could then play on the word. In ancient and mediaeval times the merest plays on words were not considered figures of speech but profundities of thought. Quibbles masqueraded as discoveries. And so this word (a) enabled Ghazzâlî to keep his hold on creationism on the one hand, for these were "things" sure enough, all turned towards the central Sun and dependent for their existence on its creative light; and there was also the sound logical position, that under this aspect (wajh) of relatedness these things have actual being (p. [18j). So the actuality of the universe is saved, and the abyss of pantheism is avoided. And (b), on the other hand, he could say to the

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pantheistic Sûfî (and to himself in that mood), that equally under this "aspect" of

relatedness things, if and when considered an sich, had no existence, were not existent at all. The only Existent was the Wajh Allâh (p. [22]) that is, Allâh Himself, for, as he carefully informs us i (p. [191), Allah cannot possibly be said to be greater" (akbar) than His own wajh; and I must, therefore, be identical therewith. And thus the out-and-out pantheist might well feel his case complete; the last vestige of dualism disappears; Allah is All, and All is Allah, lâ mawjûda ill-Allâh (M. p. [18])! As Ghazzâlî himself put it, Allah is the Sun and besides the sun there is only the sun's light. Quid plura?

Nevertheless, it may be believed that Ghazzâlî himself contrived to use this ontology so as to keep, not lose, his hold on the reality[1] and actuality of things, and that early training, central theological orthodoxy, and strong commonsense proved by its help too strong for the pull towards pantheism, with which his late

[1. I.e. in the modern or western sense of the word, = "objectivity" To the mediaeval eastern thinker the Arabic the word meant rather "ideality." It is a case of the difference between phenomenal and transcendental reality.]

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Sûfism with its Neoplatonic atmosphere and sensational ecstasies undoubtedly did pull him--as Sûfism pulled every Mohammedan mystical devotee. Is it not notable that even in the lyrical passages in this treatise, in which he describes (with a rather scared unction) the Mystics' intoxication and the verbal blasphemies which that state so happily permitted, and which were permitted to that state, Ghazzâlî keeps his head, and preserves the same cautious balance as he does in the ontological sections (see pp. [19, 20])? When these inebriates, he says, became sober again, "and they came under the sway of the intelligence they knew that that had not been actual Identity, but only something resembling Identity" (not homoousion but homoiousion!). If we correctly translate ittihâd[1] thus, the remark is of crucial importance; for the ultimate test of a complete Pantheism is whether things are identical with God, or only united with Him. All classes of mystics without exception assert at least the latter--it is the "Union" of the Christian, as of the Muslim, Catholic; but only

[1. Professor Macdonald prefers "identification," to bring out the verb-aspect of the masdar more clearly.]

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those who have actually surrendered their balance and toppled over into the pantheistic abyss assert the former. And Ghazzâlî did not do so. He goes on to quote yet another "drunken" cry of a soul in Union, "I am He whom I love, and He whom I love is I," and shows how even here a distinction is preserved. And then that other, who likened the Union to a transparent Glass filled with red Wine--

"The glass is thin, the wine is clear.
The twain are alike, the matter is perplexed

For 'tis as though there were wine and no wineglass there,
Or as though there were wine-glass and nought of wine."

And thus comments: "Here there is a difference between saying 'The wine is the wineglass' and "tis as though it were the wineglass'." The former, he tells us, is Identity (tawhîd), the latter Unification (tawhîd), not in the commonalty's meaning of tawhîd, he honestly says (p. [20]), for them this is one of "the mysteries which we are not at liberty to discuss"--but at the same time not inconsistent With that meaning. What he had in mind was,

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perhaps, something like this: "I reject the herd's interpretation of tawhîd, the mere declaration-of-the-oneness of Allâh, as a bare truism, miserable in its inadequacy. I likewise reject the other extreme, the pantheist's interpretation of the word as an absolute denial of the actuality of things, or an assertion that things are Allâh. Against them both I assert that Allâh and the Universe constitute a UNITY, but one wherein the Universe is wholly relative to and dependent on Allâh, for existence or nonexistence; preservation or annihilation. All existing things are and must be 'united' to Allâh. But even this must not be declare, openly, for, then, what about Iblîs, Hell, and the Damned? I must not seem to teach 'universalism' any more than pantheism. Allâhu a'lam! "

It therefore seems to the writer that Ghazzâlî's position, which he tortured rather than explained when he tried to describe and illlustrate it, really amounted to nothing more than the inevitable distinction between absolute and relative being; between things when viewed relationally, in their relation to their

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Author, and things viewed apart from that relation. Neither Author nor Things were to be denied actuality, or reality, as we understand the latter term. As between Allâh and human intelligences he even goes great lengths (in this very treatise of all others) in asserting parallelism and comparability, similarity therefore[1]; but between Allâh and all else ONE fundamental all-sufficient difference had to be asserted; namely, ALLAH is self-subsistent, qayyûm; things are not so. This distinction was the minimum one; yet also the maximum, for it preserved at once Creator and created, and gave actuality to each. There is, in truth, a good deal of wilful paradox in the Mishkât, of Oriental hyperbole, of pious highfalutin[2] intended perhaps to scare the "unco" orthodox of the day, to make their flesh creep a little for their health's sake, and to "wake them out of their dogmatic slumbers". For it is in the Mishkât that we find the following words, too,

[1. And to assert similarity between two things is at once to have asserted two, and a distinction between them. See M, p. [7].

2. Is not this true for all Sûfî writers? Do we not take their language too seriously? It

parades as scientific; it is really poetico-rhetorical.]

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which seem plain and harmless enough: "Being is itself divided into that which has being-in-itself, and that which derives its being from not-itself. The being of this latter is borrowed, having no existence by itself. Nay, if it is regarded in and by itself it is pure not-being. Whatever being it has is due to its relation to not-itself, which is not real being at all . . ." In other words, it is by a purely arbitrary mental abstraction that we "regard derived being in and by itself". The impossibility of really effecting this abstraction is precisely what preserves to derived being its measure of actuality --"whatever being it has . . ."[1] To us these last words are a clear concession of reality to conditioned being. It is true Ghazzâlî denies reality to it in the next sentence. But this only shows that when an Oriental talks of "Real" he means what we mean by "Unconditioned", and that when he is thinking of "Conditioned or Relative" he says "Unreal." The matter has become one of terms.

[1. Gh. has no more use for the Noumenon, for the Ding an sich, than had the post-Kantians; though for how different reasons.]

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It is impossible to demand more than this from Ghazzâlî as philosopher-theologian. He was, perhaps, not more successful than other eastern theologians in finding a place for the universe, philosophically, with or in Allâh. But has western philosophy been any more successful in finding a place for Allâh, philosophically, with or in the universe?

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TRANSLATION

[The references in square brackets are to the pages of the Cairo Arabic edition. {these are written in the form [p. 3], to avoid confusion with the footnote indicators.--jbh}]

THE NICHE FOR LIGHTS
(Mishkât al-Anwâr)

Praise to ALLAH! who poureth forth light; and giveth sight; and, from His mysteries' height, removes the veils of night!

And Prayer for MUHAMMED! of all lights the Light; Sire of them that do the right; Beloved of The Sovereign of Might; Evangelist of the forgiven in his sight; to Him devoted quite; to sinner and to infidel the Arm that knows to fight and smile!

You have asked me, dear brother--and may Allâh decree for you the quest of man's chiefest bliss, make you candidate for the Ascent to the highest height anoint your vision with the light of Reality, and purge your inward parts from all that is not the Real!--You have asked me, I say, to communicate to you the mysteries of the Lights Divine, together with the allusions behind the literal meaning of certain texts in the Koran and certain sayings in the Traditions.

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And principally this text[1]:--

"Allâh is the Light of the Heavens and of the Earth. The similitude of His Light is as it were a Niche wherein is a Lamp: the Lamp within a Glass: the Glass as it were a pearly Star. From a Tree right blessed is it lit, an Olive-tree neither of the East nor of the West, the Oil whereof were well-nigh luminous though Fire touched it not: Light upon Light!

"But as for the Infidels, their deeds are as it were massed Darkness upon some fathomless sea, the which is overwhelmed with billow topped by billow topped by cloud: Darkness on Darkness piled! so that when a man putteth forth his hand he well-nigh can see it not. Yea, the man for whom Allâh doth not cause light, no light at all hath he."

What is the significance of His comparison of LIGHT with Niche, and Glass, and Lamp, and Oil, and Tree?

And this Tradition

"Allâh hath Seventy Thousand Veils of

[1. The Light-Verse in S. 24, 35. The Darkness-Verse. which almost immediately follows, and is mentioned in the exposition, has been added.]

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Light and Darkness: were He to withdraw their curtain, then would the splendours of His Aspect[1] surely consume everyone who apprehended Him with his sight."

Such is your request. But in making it you have assayed to climb an arduous ascent, so high that the height thereof cannot be so much as gauged by mortal eyes [p. 3]. You have knocked at a locked door which is only opened to those who know and "are established in knowledge."[2] Moreover, not every mystery is to be laid bare or made plain, but-

"Noble hearts seal mysteries like the tomb."

Or, as one of those who Know has said--

"To divulge the secret of the Godhead is to deny God."

Or, as the Prophet has said--

"There is a knowledge like the form of a hidden
thing, known to none save those who know God."

If then these speak of that secret, only the Children of Ignorance will contradict them. And howsoever many these Ignorants be, the

[1. Or Countenance; see Introduction, p. 66.

2. Cf. S. 3, 6.]

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Mysteries must from the gaze of sinners be kept inviolate.

But I believe that your heart has been opened by the Light and your consciousness purged of the darkness of Ignorance. I will, therefore, not be so niggardly as to deny you direction to these glorious truths in all their fineness and all their divineness; for the wrong done in keeping Wisdom from her Children is not less than that of yielding her to those who are Strangers to her. As the poet hath it--

"He who bestoweth Knowledge on fools loseth it,
And he who keepeth the deserving from her doeth a wrong."

You must, however, be content with a very summarized explanation of the subject; for the full demonstration of my theme would demand a treatment of both its principles and its parts for which my time is at present insufficient, and for which neither my mind nor my energies are free. The keys of all hearts are in the hands of Allah: He opens them when He pleases, as He pleases, and with what {p. 79} He pleases. At this time, then, it shall suffice to open up to you three chapters or parts, whereof the first is as hereunder follows.

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PART I.--LIGHT, AND LIGHTS: PRELIMINARY STUDIES

1. "Light" as Physical Light; as the Eye; as the Intelligence

The Real Light is Allâh; and the name "light" is otherwise only predicated metaphorically and conveys no real meaning.

To explain this theme: you must know that the word light is employed with a threefold signification: the first [p. 4] by the Many, the second by the Few, the third by the Fewest of the Few. Then you must know the various grades of light that relate to the two latter classes, and the degrees of the reality appertaining to these grades, in order that it may be disclosed to you, as these grades become clear, that ALLAH is the highest and the ultimate Light: and further, as the reality appertaining to each grade is revealed, that Allâh alone is the Real, the True Light, and beside Him there is no light at all.

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Take now the first signification. Here the word light indicates a phenomenon. Now a phenomenon, or appearance, is a relative term, for a thing necessarily appears to, or is concealed from, something other than itself; and thus its appearance and its non-appearance are both relative. Further, its appearance and its nonappearance are relative to perceptive faculties; and of these the most powerful and the most conspicuous, in the opinion of the Many, are the senses, one of which is the sense of sight. Further, things in relation to this sense of sight fall under these categories: (1) that which by itself is not visible, as dark bodies; (2) that which is by itself visible, but cannot make visible anything else, such as luminaries like the stars, and fire before it blazes up; (3) that which is by itself visible, and also makes visible, like the sun and the moon, and fire when it blazes up, and lamps. Now it is in regard to this third category that the name "light" is given: sometimes to that which is effused from these luminaries and falls on the exterior of opaque bodies, as when we say "The earth is lighted up", or "The light of the sun falls on the earth", or "The lamp-light falls on

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wall or on garment"; and sometimes to the luminaries themselves, because they are

self-luminous. In sum, then, light is an expression for that which is by itself visible and [p. 5] makes other things visible, like the sun. This is the definition of, and the reality concerning, light, according to its first signification.

We have seen that the very essence of light is appearance to a percipient; and that perception depends on the existence of two things--light and a seeing eye. For, though light is that which appears and causes-to-appear, it neither appears nor causes-to-appear to the blind. Thus percipient spirit is as important as perceptible light quâ necessary element of perception; nay, 'tis the more important, in that it is the percipient spirit which apprehends and through which apprehension takes place; whereas light is not apprehensive, neither does apprehension takes place through it, but merely when it is present. By the word light, in fact, is more properly understood that visualizing light which we call the eye. Thus men apply the word light to the light of the eye, and say of the weak-sighted that "the light of his eye is

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weak", and of the blear-eyed that "the light of his vision is impaired," and of the blind that "his light is quenched." Similarly of the pupil of the eye it is said that it concentrates "the light of vision, and strengthens it, the eye-lashes being given by the divine wisdom a black colour, and made to compass the eye every way round about, in order to concentrate its "light." And of the white of the eye it is said that it disperses the "light of the eye" and weakens it, so that to look long at a bright white surface, or still more at the sun's light, dazzles "the light of the eye" and effaces it, just as the weak are effaced by the side of the strong. You understand, then, that percipient spirit is called light; and why it is so called; and why it is more properly so called. And this is the second signification, that employed by the Few.

You must know, further, that the light of physical sight is [p. 6] marked by several kinds of defects. It sees others but not itself. Again, it does not see what is very distant, nor what is very near, nor what is behind a veil. It sees the exterior of things only, not their interior; the parts, not the whole; things finite, not

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things infinite. It makes many mistakes in its seeing, for what is large appears to its vision small; what is far, near; what is at rest, at motion; what is in motion, at rest. Here are seven defects inseparably attached to the physical eye. If, then, there be such an Eye as is free from all these physical defects, would not it, I ask, more properly be given the name of light? Know, then, that there is in the mind of man an eye, characterized by just this perfection--that which is variously called Intelligence, Spirit, Human Soul. But we pass over these terms, for the multiplicity of the terms deludes the man of small intelligence into imagining a corresponding multiplicity of ideas. We mean simply that by which the rational man is distinguished from the infant in arms, from the brute beast, and from the lunatic. Let us call it the Intelligence, following the current terminology. So, then, the intelligence is more properly called Light than is the eye, just because in

capacity it transcends these seven defects.

Take the first. The eye does not behold itself, but the intelligence does perceive itself as

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well as others; and it perceives itself as endowed with knowledge, power, etc., and perceives its own knowledge and perceives its knowledge of its own knowledge, and its know, ledge of its knowledge of its own knowledge, and so on ad infinitum. Now, this is a property which cannot conceivably be attributed to anything which perceives by means of a physical instrument like the eye. Behind this, however, [p. 7] lies a mystery the unfolding of which would take long.

Take, now, the second defect: the eye does not see what is very near to it nor what is very far away from it; but to the intelligence near and far are indifferent. In the twinkling of an eye it ascends to the highest heaven above, in another instant to the confines of earth beneath. Nay, when the facts are realized, intelligence is revealed as transcending the very idea of "far" and "near," which occur between material bodies; these compass not the precincts of its holiness, for it is a pattern or sample of the attributes of Allâh. Now the sample must be commensurate with the original, even though it does not rise to the

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degree of equality[1] with it. And this may move you to set your mind to work upon the true meaning of the tradition: "Allah created Adam after His own likeness." But I do not think fit at the present time to go more deeply into the same.

The third defect: the eye does not perceive what is behind the veil, but the intelligence moves freely about the Throne, the Sedile, and everything beyond the veil of the Heavens, and likewise about the Host Supernal, and the Realm Celestial, just as much as about its own world, and its propinquate, (that is its own) kingdom. The realities of things stand unveiled to the intelligence. Its only veil is one which it assumes of its own sake, which resembles the veil that the eye assumes of its own accord in the closing of its eyelids. But we shall explain this more fully in the third chapter of this work.

The fourth defect: the eye perceives only the exterior surfaces of things, but not their interior; may, the mere moulds and forms, not the realities; while intelligence breaks through

[1. Reading ### which both sense and rhyme demand.]

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into the inwardness of things and into their secrets; apprehends the reality of things and their essential spirits; [p. 8] elicits their causes and laws--from what they had origin, how

they were created, of how many ideal forms they are composed, what rank of Being they occupy, what is their several relation to all other created things, and much else, the exposition of which would take very long; wherein I think good to be brief.

The fifth: the eye sees only a fraction of what exists, for all concepts, and many percepts, are beyond its vision; neither does it apprehend sounds, nor yet smells, nor tastes, nor sensations of hot and cold, nor the percipient faculties, by which I mean the faculties of hearing, of smelling, of tasting. nay, all the inner psychical qualities are unseen to it, joy, pleasure, displeasure, grief, pain, delight, love, lust, power, will, knowledge, and innumerable other existences. Thus it is narrow in its scope, limited in its field of action, unable to pass the confines of the world of colour and form, which are the grossest of all entities; for natural bodies are in themselves the grossest of the

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categories of being, and colour and form are the grossest of their properties. But the domain of intelligence is the entirety of existence, for it both apprehends the entities we have enumerated, and has free course among all others beside (and they are the major part), passing upon them judgments that are both certain and true. To it, therefore, are the inward secrets of things manifest, and the hidden forms of things clear. Then tell me by what right the physical eye is given equality with the intelligence in claiming the name of Light? No verily! it is only relatively light; but in relation to the intelligence it is darkness. Sight is but one of the spies of Intelligence [p. 9] who sets it to watch the grossest of his treasures, namely, the treasury of colours and forms; bids it carry reports about the same to its Lord, who then judges thereof in accordance with the dictates of his penetration and his judgment. Likewise are all the other faculties but Intelligence's spies--imagination, phantasy, thought, memory, recollection; and behind them are servitors and retainers, constrained to his service in this present world of his. These, I say, he constrains,

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and among these he moves at will, as freely as monarch constrains his vassals to his service, yea, and more freely still. But to expound this would take us long, and we have already treated of it in the book of my Ihyâ` al-`Ulûm, entitled "The Marvels of the Mind".

The sixth: the eye does not see what is infinite. What it sees is the attributes of known bodies, and these can only be conceived as finite. But the intelligence apprehends concepts, and concepts cannot be conceived as finite. True, in respect of the knowledge which has actually been attained, the content actually presented to the intelligence is no more than finite, but potentially it does apprehend that which is infinite. It would take too long to explain this fully, but if you desire an example, here is one from arithmetic. In this science the intelligence apprehends the series of integers, which series is infinite; further, it apprehends the coefficients of two, three, and all the other integers, and to these also no limit can be conceived; and it apprehends all the different relations between numbers, and to these also no limit can be conceived; and finally it

apprehends

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its own knowledge of a thing, and its knowledge of its knowledge of its knowledge of that thing; and so on, potentially, to infinity.

The seventh: the eye apprehends the large as small. It sees the sun the size of a bowl, and the stars like silver-pieces scattered upon a carpet of azure. But intelligence apprehends that the stars [p. 10] and the sun are larger, times upon times, than the earth. To the eye the stars seem to be standing still, and the boy to be getting no taller. But the intelligence sees the boy moving constantly as he grows; the shadow lengthening constantly; and the stars moving every instant, through distances of many miles. As the Prophet said to Gabriel, asking: "Has the sun moved?" And Gabriel. answered: "No--Yes." "How so?" asked he; and the other replied: "Between my saying No and Yes it has moved a distance equal to five hundred years." And so the mistakes of vision are manifold, but the intelligence transcends them all.

Perhaps you will say, we see those who are Possessed of intelligence making mistakes

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nevertheless, I reply, their imaginative and phantastic faculties often pass judgments and form convictions which they think are the judgments of the intelligence. The error is therefore to be attributed to those lower faculties. See my account of all these faculties in my Mî`âr al-`Ilm and Mahakk al-Nazar. But when the intelligence is separated from the deceptions of the phantasy and the imagination, error on its part is inconceivable; it sees things as they are. This separation is, however, difficult, and only attains perfection after death. Then is error unveiled, and then are mysteries brought to light, and each one meets the weal or the woe which he has already laid up for himself, and "beholds a Book, which reckons each venial and each mortal sin, without omitting a single one".[1] In that hour it shall be said unto him: "We have stripped from thee the Veil that covered thee and thy vision this day is iron."[2] Now that covering Veil is even that of the imagination and the phantasy; and therefore the man who has been deluded by his own fancies, his false beliefs, and his vain

[1. S. 50, 18.

2. S. 22, 50.]

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imaginations, replies: "Our Lord! We have seen Thee and heard Thee! [p.11] O send us back and we will do good.[1] Verily now we have certain knowledge!"

From all which you understand that the eye may more justly be called Light than the

light (so called) which is apprehended by sense; and further that the intelligence should more properly be called Light than the eye. It would be even true to say that between these two there exists so great a difference in value, that we may, nay we must, consider only the INTELLIGENCE as deserving the name Light at all.

2. The Koran as the Sun of the Intelligence

Further you must notice here, that while the intelligence of men does truly see, the things it sees are not all upon the same plane. Its knowledge is in some cases, so to speak, given, that is, present in the intelligence, as in the case of axiomatic truths, e.g. that the same thing cannot be both with and without an origin; or existent and non-existent; or that the same proposition cannot be both true and false; or that the judgment which is true

[1. S. 12, 32.]

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of one thing is true of an identically similar thing; or that, granted the existence of the particular, the existence of the universal must necessarily follow.

For example, granted the existence of black, the existence of "colour" follows; and the same with "man" and "animal"; but the converse does not present itself to the intelligence as necessarily true; for "colour" does not involve "black", nor does "animal" involve "man". And there are many other true propositions, some necessary, some contingent, and some impossible. Other propositions, again, do not find the intelligence invariably with them, when they recur to it, but have to shake it up, arouse it, strike flint on steel, in order to elicit its spark. Instances of such propositions are the theorems of speculation, to apprehend which the intelligence has to be aroused by the dialectic (kalâm) of the philosophers. Thus it is when the light of philosophy dawns that man sees actually, after having before seen potentially. Now the greatest [p. 12] of philosophies is the word (kalâm) of Allah in general, and the Koran in particular.

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Therefore the verses of the Koran, in relation to intelligence, have the value of sunlight in relation to the eyesight, to wit, it is by this sunlight that the act of seeing is accomplished. And therefore the Koran is most properly of all called Light, just as the light of the sun is called light. The Koran, then, is represented to us by the sun, and the intelligence by the Light of the Eye, and hereby we understand the meaning of the verse, which said: "Believe then on Allâh and His Prophet, and the Light which We caused to descend;"[1] and again: "There hath come a sure proof from your Lord, and We have caused a clear Light to descend."[2]

3. The Worlds Visible and Invisible: with their Lights

You have now realized that there are two kinds of eye, an external and an internal; that the former belongs to one world, the World of Sense, and that internal vision belongs to another world altogether, the World of the Realm Celestial; and that each of these two eyes has a sun and a light whereby its seeing is perfected; and that one of these suns is external, the

[1. S. 64,8.

2. S. 4, 174.]

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other internal, the former belonging to the seen world, viz. the sun, which is an object of sense. perception, and the other internal, belonging to the world of the Realm Celestial, viz. the Koran, and other inspired books of Allah. If, then, this has been disclosed to you thoroughly and entirely, then one of the doors of this Realm Celestial has been opened unto you. In that world there are marvels, in comparison with which this world of sight is utterly condemned. He who never fares to that world, but allows the limitations of life in this lower world of sense to settle upon him, is still a(brute beast, an excommunicate from that which constitutes us men; gone astray is he more than any brute beast, for to the brute are not vouched the wings of flight, on which to fly away unto that invisible world. "Such men," the Koran says, "are cattle, nay, are yet further astray!"[1] [p. 13] As the rind is to the fruit; as the mould or the form in relation to the spirit, as darkness in relation to light; as infernal to supernal; so is this World of Sense in relation to the world of the Realm Celestial. For this

[1. S. 7, 178.]

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reason the latter is called the World Supernal or the World of Spirit, or the World of Light, in contrast with the World Beneath, the World of Matter and of Darkness. But do not imagine that I mean by the World Supernal the World of the [Seven] Heavens, though they are "above" in respect of part of our world of sense-perception. These heavens are equally present to our apprehension, and that of the lower animals. But a man finds the doors of the Realm Celestial closed to him, neither does he become of or belonging to that Realm unless "this earth to him be changed into that which is not earth, and likewise the heavens"[1]; unless, in short, all that comes within the ken of his sense and his imagination, including the visible heavens, cause to be his earth, and his heaven come to be all that transcends his sense. This is the first Ascension for every Pilgrim, who has set out on his Progress to approach the Presence Dominical. Thus mankind was consigned back to the lowest of the low, and must thence rise to the world of highest height. Not so is it with the Angels; for they are part of the World of the

[1. S. 14, 48.]

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Realm Celestial, floating ever in the Presence of the Transcendence, whence, they gaze down upon our World Inferior. Thereof spoke the Prophet in the Tradition: "Allâh created the creation in darkness, then sent an effusion of His light upon it," and "Allâh hath Angels, beings who know the works often better than they know them themselves." Now the Prophets, when their ascents reached unto the World of the Realm Celestial, attained the uttermost goal, and from thence looked down upon a totality of the World Invisible; for he who is in the World of the Realm Celestial is with Allâh, and hath the keys [p. 14] of the Unseen. I mean that from where he is the causes of existing things descend into the World of Sense; for the world of sense is one of the effects of yonder world of cause, resulting from it just as the shadow results from a body, or as fruit from that which fructuates, or as the effect from a cause. Now the key to this knowledge of the effect is sought and found in the cause. And for this reason the World of Sense is a type of the World of the Realm Celestial, as will appear when we explain the NICHE, the LAMP, and the TREE. For the thine, compared is in some sort parallel, and

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bears resemblance, to the thing compared therewith, whether that resemblance be remote or near: a matter, again, which is unfathomably deep, so that whoever has scanned its inner meaning had revealed to him the verities of the types in the Koran by an easy way.

I said that everything that sees self and not-self deserves more properly the name of Light, while that which adds to these two functions the function of making the not-self visible, still more properly deserves the name of Light than that which has no effect whatever beyond itself. This is the light which merits the name of "Lamp Illuminant",[1] because its light is effused upon the not-self. Now this is the property of the transcendental prophetic spirit, for through its means are effused the illuminations of the sciences upon the created world. Thus is explained the name given by Allâh to Mohammed, "Illuminant."[2] Now all the Prophets are Lamps, and so are the Learned-but the difference between them is incalculable.

[1. S. 33, 46.

2. S. 46, 33.]

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4. These Lights as Lamps Terrestrial and Celestial: with their Order and Grades

If it is proper to call that from which the light of vision emanates a "Lamp Illuminant", then that from which the Lamp is itself lit may [p. 15] meetly be symbolized by Fire. Now all these Lamps Terrestrial were originally lit from the Light Supernal alone; and of the transcendental Spirit of prophecy it is written that "Its oil were well-nigh luminous though

fire touched it not"; but becomes "very light upon light" when touched by that Fire.[1] Assuredly, then, the kindling source of those Spirits Terrestrial is the divine Spirits Supernal, described by Ali and Ibn Abbas, when they said that "Allâh hath an Angel with countenances seventy thousand, to each countenance seventy thousand mouths, in each mouth seventy thousand tongues wherewith he laudeth God most High". This is he who is contrasted with all the angelic host, in the words: "On the day whereon THE SPIRIT ariseth and the Angels, rank on rank."[2] These Spirits Celestial, then, if they be considered as the kindling-source of the

[1. S. 24, 35; see p. [45] of translation.

2. S. 28, 78.]

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Lamps Terrestrial, can be compared alone with "Fire".[1] And that kindling is not perceived save "on the Mountain's side".[2]

Let us now take these Lights Celestial from which are lit the Lamps Terrestrial, and let us rank them in the order in which they themselves are kindled, the one from the other. Then the nearest to the fountain-head will be of all others the worthiest of the name of Light for he is the highest in order and rank. Now the analogy for this graded order in the world of sense can only be seized by one who sees the light of the moon coming through the window of a house, falling on a mirror fixed upon a wall, which reflects that light on to another wall, whence it in turn is reflected on the floor, so that the floor becomes illuminated therefrom. The light upon the floor is owed to that upon the wall, and the light on the wail to that in the mirror, and the light in the mirror to that from the moon, and the light in the moon to that from the sun, [16] for it is the sun that radiates its light upon the moon. Thus these four lights are ranged one above the other, each

[1. S. 28, 29.

2. S. 28, 29: also 19, 53.]

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one more perfect than the other; and each one has a certain rank and a proper degree which it never passes beyond. I would have you know, then, that it has been revealed to the men of Insight that even so are the Lights of the Realm Celestial ranged in an order; and that the highest is the one who is nearest to the Ultimate Light. It may well be, then, that the rank of Seraphiel is above the rank of Gabriel; and that among them is that Nighest to Allâh, he whose rank comes nighest to the Presence Dominical which is the Fountain-head of all these lights; and that among these is a Nighest to Man, and that between these two are grades innumerable, whereof all that is known is that they are many, and that they are ordered in rank and grade, and that as they have described themselves, so they are indeed--"Not one of us but has his determined place and

standing,"[1] and "We are verily the ranked ones; we are they in whose mouth is Praise."[1]

5. The Source of all these Grades of Light: ALLAH

The next thing I would have you know is

[1. S. 37, 164-7.]

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that these degrees of light do not ascend in an infinite series, but rise to a final Fountain-head who is Light in and by Himself, upon Whom comes no light from any external source, and from Whom every light is effused according to, its order and grade. Ask yourself, now whether the name Light is more due to that which is illumined and borrows its light from an external source; or that which in itself is luminous, illuminating all else beside? I do not believe that you can fail to see the true answer, and thus conclude that the name light is most of all due to this LIGHT SUPERNAL, above Whom there is no light at all, and from Whom light descends upon all other things.

Nay, I do not hesitate to say boldly that the term "light" as applied to aught else than this primary light is purely metaphorical; for all [p. 17] others, if considered in themselves, have, in themselves and by themselves, no light at all. Their light is borrowed from a foreign source; which borrowed illumination has not any support in itself, only in something not-itself. But to call the borrower by the same name as the lender is mere metaphor. Think

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you that the man who borrows riding-habit, saddle, horse, or other riding beast, and mounts the same when and as the lender appoints, is actually, or only metaphorically, rich? Or is it the lender who alone is rich? The latter, assuredly! The borrower remains in himself as poor as ever, and only of him who made the loan and exacts its return can richness be predicated--him who gave and can take away. Therefore, the Real Light is He in Whose hand lies creation and its destinies; He who first gives the light and afterwards sustains it. He shares with no other the reality of this name, nor the full title to the same; save in so far as He calls some other by that name, deigns to call him by it in the same way as a Liege-Lord deigns to give his vassal a fief, and therewith bestows on him the title of lord. Now when that vassal realizes the truth, he understands that both he and his are the property of his Liege, and of Him alone, a property shared by Him with no partner in the world.

You now know that Light is summed up in appearing and manifesting, and you have ascertained the various gradations of the same. You

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must further know that there is no darkness so intense as the darkness of No-being. For[1] a dark thing is called "dark" simply because it cannot appear to anyone's vision; it never comes to exist for sight, though it does exist in itself. But that which has no existence for others nor for itself is assuredly the very extreme of darkness. In contrast with it is Being, which is, therefore, Light; for unless a thing is manifest in itself, [p. 18] it is not manifest to others. Moreover, Being is itself divided into that which has being in itself, and that which derives its being from not-itself. That being of this latter is borrowed, having no existence by itself. Nay, if it is regarded in and by itself, it is pure not-being. Whatever being it has is due to its relation to a not-itself; and this is not real being at all, as you learned from my parable of the Rich and the Borrowed Garment. Therefore, Real Being is Allâh most High, even as Real Light is likewise Allâh.

6. The Mystic Verity of Verities

It is from this starting-point that Allâh's gnostics rise from metaphors to realities, as one

[1. Reading ### for ###.]

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climbs from the lowlands to the mountains; and at the end of their Ascent see, as with the direct sight of eye-witnesses, that there is nothing in existence save Allâh alone, and that "everything perisheth except His Countenance, His Aspect"[1] (wajh); not that[2] it perisheth at some particular moment, but rather it is sempiternally a perishing thing, since it cannot be conceived except as perishing. For each several thing other than Allâh is, when considered in and by itself, pure not-being; and if considered from the "aspect" (wajh) to which existence flows from the Prime Reality, it is viewed as existing, but not in itself, solely from the "aspect" which accompanies Him Who gives it existence. Therefore, the God-aspect is the sole thing in existence. For everything has two aspects, an aspect to itself and an aspect to its Lord: in respect of the first, it is Not-being; but in respect of the God-aspect, it is Being. Therefore there is no Existent except God and the God-aspect, and therefore all things are perishing except the God-aspect from and to all eternity. These gnostics, therefore, have no need

[1. S. 88, 28.

2. Reading ###.]

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await the arising of the Last Uprising in order to hear the Creator proclaim, "To whom is the power this day? To ALLAH! the One, the Not-to-be-withstood"[1]; [p. 19] for that summons is.. pealing in their ears always and for ever. Neither do they understand by the cry "Allah is most great" (Allâhu akbar) that He is only "greater" than others. God forbid! For in. all existence there is beside Him none for Him. to exceed in greatness. No

other attains so much as to the degree of co-existence, or of sequent existence, nay of existence at all, except from the Aspect that accompanies Him. All existence is, exclusively, His Aspect. Now it is impossible that He should be "greater"' than His own Aspect. The meaning is rather that he is too absolutely Great to be called Greater, or Most Great, by way of relation or comparison--too Great for anyone, whether Prophet or Angel, to grasp the real nature of His Greatness. For none knows Allah with a real knowledge but He Himself; for every, known falls necessarily under the sway and within the province of the Knower; a state:

[1. S. 16, 40.]

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which is the very negation of all Majesty, all "Greatness". The full proof whereof I have given in my al-Maqsad al-Asnâ fî ma`ânî asmâ'i llâhi-l Husnâ.

These gnostics, on their return from their Ascent into the heaven of Reality, confess with one voice that they saw nought existent there save the One Real. Some of them, however, arrived at this scientifically, and others experimentally and subjectively. From these last the plurality of things fell away in its entirety. They were drowned in the absolute Unitude, and their intelligences were lost in Its abyss. Therein became they as dumbfounded things. No capacity remained within them save to recall ALLAH; yea, not so much as the capacity to recall their own selves. So there remained nothing with them save ALLAH. They became drunken with a drunkenness wherein the sway of their own intelligence disappeared; so that one[1] exclaimed, "I am The ONE REAL!" and another, "Glory be to ME! How great is MY glory!"[2] and another, "Within this robe is nought but Allâh!"[2] ... But the words of

[1. Al-Hallâj.

2. Abû Yazîd al-Bistâmî. See Massignon's Hallâj, p. 513.]

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Lovers Passionate in their intoxication and ecstasy [p. 20] must be hidden away and not spoken of . . . Then when that drunkenness abated and they came again under the sway of the intelligence, which is Allâh's balance-scale upon earth, they knew that that had not been actual Identity, but only something resembling Identity; as in those words of the Lover at the height of his passion:--

"I am He whom I love and He whom I love is I;
We are two spirits immanent in one body."[1]

For it is possible for a man who has never seen a mirror in his life, to be confronted suddenly by a mirror, to look into it, and to think that the form which he sees in the mirror is the form of the mirror itself, "identical" with it. Another might see wine in a

glass, and think that the wine is just the stain of the glass. And if that thought becomes with him use and wont, like a fixed idea with him, it absorbs him wholly, so that he sings:--

"The glass is thin, the wine is clear!
The twain are alike, the matter is perplexed:

[1. By al-Hallâj.]

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For 'tis as though there were wine and no wineglass there,
Or as though mere were wine-glass and nought of wine!"

He there is a difference between saying, "The wine is the wine-glass," and saying, "'tis as though it were the wine-glass." Now, when this state prevails, it is called in relation to him who experiences it, Extinction, nay, Extinction of Extinction, for the soul has become extinct to itself, extinct to its own extinction; for it becomes unconscious of itself and unconscious of its own unconsciousness, since, were it conscious of its own unconsciousness, it would be conscious of itself. In relation to the man immersed in this state, the state is called, in the language of metaphor, "Identity"; in the language of reality, "Unification." And beneath these verities also lie mysteries which we are not at liberty to discuss.

7. The "God-Aspect": an "advanced" Explanation of the Relation of these Lights to ALLAH

It may be that you desire greatly to know

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the aspect (wajh) [p. 21] whereby Allâh's light is related to the heavens and the earth, or rather the aspect whereby He is in Himself the Light of heavens and earth. And this shall assuredly not be denied you, now that you know that Allâh is Light, and that beside Him there is no light. and that He is every light, and that He is the universal light: since light is an expression for that by which things are revealed; or., higher still, that by and for which they are revealed; yea, and higher still, that by, for, and from which they are revealed: and now that, you know, too that, of everything called light, only that by, for, and from which things are revealed is real--that Light beyond which there is no light to kindle and feed its flame, for It is kindled and fed in itself, from Itself, and for Itself, and from no other source at all. Such a conception, such a description, you are now assured, can be applied to the Great Primary, alone. You are also assured that the heavens and the earth are filled with light appertaining to those two fundamental light-planes, our Sight and our Insight; by which I mean our senses and our intelligence. The first kind of light is

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what we see in the heavens--sun and moon and stars; and what we see in earth--that is, the rays which are poured over the whole face of the earth, making visible all the different colours and hues, especially in the season of spring; and over all animals and plants and things, in all their states: for without these rays no colour would appear or even exist. Moreover, every shape and size which is visible to perception is apprehended in consequence of colour, and it is impossible to conceive of apprehending them without colour. As for the other ideal, intelligential Lights, the World Supernal is filled with them--to wit, the angelic substance; and the World Inferior is also full of them--[p. 22] to wit, animal life and human life successively. The order of the World Inferior is manifested by means of this inferior human light; while the order of the World Supernal is manifested by means of that angelical light. This is the order alluded to in the passage in the Koran, "He it is Who has formed you from the earth, and hath peopled it with you, that He might call you Successors upon the earth" . . . and "Maketh you Successors on

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the earth," and "Verily I have set in the earth a Successor" (Khalîfa).[1]

Thus you see that the whole world is all filled with the external lights of perception, and the internal lights of intelligence; also that the lower lights are effused or emanate the one from the other, as light emanates or is effused from a lamp; while the Lamp itself is the transcendental Light of Prophecy; and that, the transcendental Spirits of Prophesy are lit from the Spirit Supernal, as the lamp is lit from fire; and that the Supernals are lit the one from the other; and that their order is one of ascending grades: further, that these all rise to the Light of Lights, the Origin and Fountainhead of lights, and that is ALLAH, only and alone; and that all other lights are borrowed from Him, and that His alone is real light; and that everything is from His light, nay, He is everything, nay, HE IS THAT HE is, none but He has ipseity or heity at all, save by metaphor. Therefore there is no light but He, while all other lights are only lights from the Aspect which accompanies Him, not from

[1. S. 61, 11; 55, 24; 62, 27; 30, 2. Cf. Mishkât, p.[34].]

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themselves. Thus the aspect and face of everything faces to Him and turns in His direction; and "whithersoever they turn themselves there is the Face of Allâh."[1] So, then, there is no divinity but HE; for "divinity" is an expression by which is connoted that towards which all faces are directed"[2] in worship and in confession--that He is Deity; but which I mean the faces of the hearts of men, for they verily are lights and spirits. Nay, more, just as "there is no deity but He," so there is no heity but He, [p. 23] for "he" is an expression for something which one can indicate; but in every and any case we can but indicate Him. Every time you indicate anything, your indication is in reality, to

Him, even though through your ignorance of the truth of truths which we have mentioned you -know it not. Just as one cannot point to, indicate, sunlight but only the sun, so the relation of the sum of things to Allâh is, in the visible -analogue, as the relation of light to the sun. Therefore "There is no deity but ALLAH" is the

[1. S. 2. 115, see 144, 149, 150.

2. Gh.'s piece of amateur etymology here, by which he appears to derive the root 'lh ("god") from the root wty ("turn"), is about as absurd as my attempt to suggest it in the English.]

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Many's declaration of Unity: that of the Few is "There is no he but HE"; the former is more general, but the latter is more particular, more comprehensive, more exact, and more apt to give him who declares it entrance into the pure and absolute Oneness and Onliness. This kingdom of the One-and-Onliness is the ultimate point of mortals' Ascent: there is no ascending stage beyond it; for "ascending" involves plurality, being a sort of relatively involving two stages, an ascent from and an ascent to. But when Plurality has been eliminated, Unity is established, relation is effaced, all indication from "here" to "there" falls away, and there remains neither height nor depth, nor anyone to fare up or down. The upward Progress, the Ascent of the soul, then becomes impossible, for there is no height beyond the Highest, no plurality alongside of the One, and, now that plurality has terminated, no Ascent for the soul. If there be, indeed, any change, it is by way of the "Descent into the Lowest Heaven", the radiation from above downwards; for the Highest, though It may have mo higher, has a lower. This is the goal of

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goals, the last object of spiritual search, known of him who knows it, denied by him who is ignorant of it. It belongs to that knowledge which is according to the form of the hidden thing, and which no one knoweth save the Learned[1] is Allah. If, therefore, they utter it, it is only denied by the Ignorant of Him.

There is no improbability in the explanation given by these Learned to this "Descent into the Lowest Heaven", [p. 24] namely, that it is the descent of an Angel; though one of those Gnostics[2] has, indeed, fancied a less probable explanation. He, immersed as he was in the divine One-and-Onliness, said that Allah has "a descent into the lowest heaven", and that this descent is His descent, in order to use physical senses, and to set in motion bodily limbs; and that He is the one indicated in the Tradition in which the Prophet says, "I have become His hearing whereby He heareth, His vision whereby He seeth, His tongue wherewith He speaketh."' Now if the Prophet was Allah's hearing and vision and tongue, then Allah and He alone is

[1. Cf. S. 3, 7.

2. Al-Hallâjj.

3. A saying reported by Ibn Adham, d. 170.]

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the Hearer, the Seer, the Speaker; and He is the one indicated in His own word to Moses, "I was sick, and thou visitedst Me not."[1] According to this, the bodily movements of this Confessor of the divine Unity are from the lowest heaven; his sensation from a heaven next above; and his intelligence from the heaven next above that. From that heaven of the intelligence he fares upward to the limit of the Ascension of created things, the kingdom of the One-and-Onliness, a sevenfold way; thereafter "settleth he himself on the throne" of the divine Unity, and therefrom "taketh command"[2] throughout his storied heavens. Well might one, in looking upon such an one, apply to him the saying, "Allah created Adam after the image of the Merciful One"; until, after contemplating that word more deeply, he becomes aware that it has an interpretation like those other words, "I am the ONE REAL," "Glory be to ME!"[3] or those sayings of the Prophet, that Allah said, "I was sick and thou

[1. See St, Matt. xxv.

2. Ar. al amr. See on p. [55], Introduction, pp. 32-40. Or, "controlleth things." And see S, 32, 5.

3. M, p. [19].]

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visitedst Me not," and "I am His hearing, and His vision; and His tongue". But I see fit now to draw rein in this exposition, for I think that you cannot hear more of this sort than the amount which I have now communicated.

8. The Relation of these Lights to ALLAH:
Simpler Illustrations and Explanations

It may well be that you will not rise to the height of these words, for all your pains; it may be that for all your pains you will come short of it after all. Here, then, is something that lies nearer your understanding, and nearer your weakness. The meaning of the doctrine that Allah is [p. 25] the Light of Heavens and Earth may be understood in relation to phenomenal, visible light. When you see hues of spring-the tender green, for example-in the full light of day, you entertain no doubt but that you are looking on colours, and very likely you suppose that you are looking on nothing else alongside of them. As though you should say, "I see nothing alongside of the green." Many have in fact, obstinately maintained this. They have asserted that light is a meaningless term, and that there is nothing but colour with

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the colours. Thus they denied the existence of the light, although it was the most manifest of all things--how should it not be so, considering that through it alone all things become manifest?, for it is the thing that is itself visible and makes visible, as we said before. But, when the sun sank, and heaven's lamp disappeared from sight, and night's shadow fell, then apprehended these men the existence of an essential difference between inherent shadow and inherent light; and they confessed that light is a form that lies behind all colour, and is apprehended with colour, insomuch that, so to speak, through its intense union with the colours it is not apprehended, and through its intense obviousness it is invisible. And it may be that this very intensity is the direct cause of its invisibility, for things that go beyond one extreme pass over to the extreme opposite.

If this is clear to you, you must further know that those endowed with this Insight never saw a single object without seeing Allah along with it. It may be that one of them went further than this and said, "I have never seen a single object, but I first saw Allah"; for

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some of, them only see objects through and in Allah, while others first see objects and then see Allah in and through those objects. It is to the first class that the Koran alludes to in the words, "Doth it not suffice that My Lord seeth all?"[1] and to the second in the words, "We shall shew them our signs in all the world and in themselves." For the first class [p. 26] have the direct intuition of Allah, and the second infer Him from His works. The former is the rank of the Saint-Friends of God, the latter of the Learned "who are established in knowledge".[2] After these two grades there remains nothing except that of the careless, on whose faces is the veil.

Thus you see that just as everything is manifest to man's Sight by means of light, so everything is manifest to man's Insight by means of Allah; for He is with everything every moment and by Him does everything appear. But here the analogy ceases, and we have a radical difference; namely, that phenomenal light can be conceived of as disappearing with the sinking of the sun, and as assuming a veil

[1. S. 41, 53.

2. S. 3, 6.]

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in order that shadow may appear: while the divine light, which is the condition of all appearance, cannot be conceived as disappearing. That sun can never set! It abides for ever with all things. Thus the method of difference (as a method for the demonstration of the Existence of God from His works) is not at our disposal. Were the appearance of Allah conceivable, heaven and earth would fall to ruin, and thence, through difference,

would be apprehended an effect which would simultaneously compel the recognition of the Cause whereby all things appeared. But, as it is, all Nature remains the same and invariable to our sight because of the unity of its Creator, for "all things are singing His praise"[1] (not some things) at all times (not sometimes); and thus the method of difference is eliminated, and the way to the knowledge of God is obscured. For the most manifest way to the knowledge of things is by their contraries: the thing that possesses no contrary and no opposite, its features being always exactly alike when you are looking at it, will very likely elude your

[1. See S. 17, 44.]

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notice altogether. In this case its obscureness results from its very obviousness, and its elusiveness from the very radiance of its brightness. Then glory to Him who hides Himself from His own creation by His utter manifestness, and is veiled from their gaze through the very effulgence of His own light!

But it may be that not even this teaching is intelligible to some limited intelligences, [27] who from our statement (that "Allah is with, everything", as the light is with everything) will understand that He is in every place. Too high. and holy is He to be related to place! So far from starting this vein imagining, we assert to you that He is prior to everything, and above everything, and that He makes everything manifest. Now manifester is inseparable from, manifested, subjectively, in the cognition of the thinker; and this is what we mean by saying. that Allah accompanies or is "with" everything. You know, further, that manifester is prior to, and above, manifested, though He be "with" it; but he is "with" it from one aspect, and "above" it from another. You are not to suppose, therefore, that there is

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here any contradiction. Or, consider, how in the world of sense, which is the highest to which your knowledge can rise, the motion of your hands goes "with" the motion of its shadow, and yet is prior to it as well. And whoever has not wit enough to see this, ought to abandon these researches altogether; for

"To every science its own people;
And each man finds easy that for which he has been created apt."

Next: PART II.--The Science Of Symbolism.
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Sacred Texts Islam Index Previous Next
PART II.--THE SCIENCE OF SYMBOLISM,
PROLEGOMENA TO THE EXPLANATION OF THE SYMBOLISM OF THE NICHE,

THE LAMP, THE GLASS, THE TREE, THE OIL, AND THE FIRE

The exposition of this symbolism involves, first of all, two cardinal considerations, which afford limitless scope for investigation, but to. which I shall merely allude very briefly here.

First, the science and method of symbolism; the way in which the spirit of the ideal form[1] is captured by the mould of the symbol; the mutual relationship of the two; the inner nature of this correspondence between the

[1. Or Idea = in practically the Platonic sense.]

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world of Sense (which supplies the clay of the moulds, the material of the symbolism) and the world of the Realm Supernal from which the Ideas descend.[1]

Second, the gradations of the several spirits of our mortal clay, and the degree [p. 28] of light possessed by each. For we treat of this latter symbolism in order to explain the former.

(i) THE OUTWARD AND THE INWARD IN SYMBOLISM: TYPE AND ANTITYPE

The world is Two Worlds, spiritual and material, or, if you will, a World Sensual and a World Intelligential; or again, if you will, a World Supernal and a World Inferior. All these expressions are near each other, and the difference between them is merely one of viewpoint. If you regard the two worlds in themselves, you use the first expression; if in respect of the organ which apprehends them, the second; if in respect of their mutual relationship, the third. You may, perhaps, also term

[1. (By Ghazzâlî.) In this Light-Verse, in Ibn Mas'ûd's reading, the words "in the heart of the believer, "follow the words "of His light". And Ubayy b. Ka`b's instead of "the similitude of His light", has "the similitude of the light of the heart of him who believes is like". etc.]

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them the World of Dominance and Sense-perception, and, the World of the Unseen and the Realm Supernal. It were no marvel if the students of the realities underlying the terminology were puzzled by the multiplicity of these terms, and imagined a corresponding multiplicity of ideas. But he to whom the realities beneath the terms are disclosed makes the ideas primary and the terms secondary: while inferior minds take the opposite course. To them the term is the source from which the reality proceeds. We have an allusion to these two types of mind in the Koran, "Whether is the more rightly guided, he who walks with his face bent down, or he who walks in a straight Way, erect?"[1]

1. The two Worlds: their types and antitypes

Such is the idea of the Two Worlds. And the next thing for you to know is, that the supernal world of "the Realm" is a world invisible to the majority of men; and the world of our senses is the world of perception, because it is perceived of all. This World Sensual

[1. S. 67, 22.]

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is the point from which we ascend to [p. 29] the world Intelligential: and, but for this connexion between the two, and their reciprocal relationship, the way upward to the higher sphere would be barred. And were this upward was impossible, then would the Progress to the Presence Dominical and the near approach to Allah be impossible too. For no man shall approach near unto Allah, unless his foot stand at the very centre of the Fold of the Divine Holiness. Now by this World of the "Divine Holiness" we mean the world that transcends the apprehension of the senses and the imagination. And it is in respect of the law of that world--the law that the soul which is a stranger to it neither goeth out therefrom, nor entereth therein--that we call it the Fold of the Divine Holiness and Transcendence. And the human spirit, which is the channel of the manifestations of the Transcendence, may be perhaps called "the Holy Valley".[1]

Again, this Fold comprises lesser folds, some of which penetrate more deeply than others into the ideas of the Divine Holiness.

[1. S. 20, 12.]

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But the term Fold embraces all the gradations of the lesser ones; for you must not suppose that these terms are enigmas, unintelligible to men of Insight. But I cannot pursue the subject further, for I see that my preoccupation with citing and explaining all this terminology is turning me from my theme. It is for you to apply yourself now to the study of the terms.

To return to the subject we were discussing: the visible world is, as we said, the point of departure up to We world of the Realm Supernal; and the "Pilgrim's Progress of the Straight Way"[1] is an expression for that upward course, which may also be expressed by "The Faith," "the Mansions of Right Guidance." Were there no relation between the two worlds, no inter-connexion at all, then all upward progress would be inconceivable from one to the other. Therefore, the divine mercy gave to the World Visible a correspondence with the World of the Realm Supernal, and for this reason there is not a single thing in this world of sense that is not a symbol of something in yonder one. It may well hap

[1. See S. 1, 4.]

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that some one thing in this world may symbolize several things in the World of the Realm Supernal, and equally well that some one thing in the latter may have several symbols [p. 30] in the World Visible. We call a thing typical or symbolic when it resembles and corresponds to its antitype under some aspect.

A complete enumeration of these symbols would involve our exhausting the whole of the existing things in both of the Two Worlds! Such a task our mortal powers can never fulfil; or human faculties have not sufficed to comprehend it in the past; and with our little lives we cannot expound it fully in the present. The utmost I can do is to explain to you a single example. The greater may then be inferred from the less; for the door of research into the mysteries of this knowledge will then lie open to you.

2. An Example of Symbolism, from the Story of Abraham in the Koran

Listen now. If the World of the Realm Supernal contains Light-substances, high and lofty, called "Angels", from which substances the various lights are effused upon the various

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mortal spirits, and by reason of which these angels are called "lords," then is Allah "Lord of lords," and these lords will have differing, grades of luminousness. The symbols, then, of these in the visible world will be, preeminently, the Sun, the Moon, and the Stars.

And the Pilgrim of the Way rises first of all to a degree corresponding to that of a star. The effulgence of that star's light appears to him., It is disclosed to him that the entire world beneath adores its influence and the effulgence of its light. And so, because of the very beauty and superbness of the thing, he is made aware of something which cries aloud saying, "This is my Lord?"[1] He passes on; and as he be. comes conscious of the light-degree next above. it, namely, that symbolized by the moon, lo! in the aerial canopy he beholds that star set, to wit, in comparison with its superior; and he saith, "Nought that setteth do I adore!" And so he rises till he arrives at last at the degree symbolized by the sun. This, again, he sees is greater and higher than the former, but nevertheless admits of comparison therewith, in,

[1. See for this whole passage S. 6, 75-8.]

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virtue of a relationship between the two. [31] But to bear relationship to what is

imperfect carries with it imperfection-the "setting" of our allegory. And by reason thereof he saith: "I have turned my face unto That Who made the heavens and the earth! I am a true believer, and, not of those who associate other gods with Allah!" Now what is meant to be conveyed by this "THAT WHO" is the vaguest kind of indication, destitute of all relation or comparison. For, were anyone to ask, "What is the symbol comparable with or corresponding to this That?' no answer to the question could be conceived. Now He Who transcends all relations is ALLAH, the ONE REALITY. Thus, when certain Arabs once asked the Apostle of God, "To what may we relate Allah?' this reply was revealed, "Say, He, Allah is one! His days are neither ended nor begun; neither is He a father nor a son; and none is like unto Him, no not one[1]; the meaning of which verse is simply that He transcends relation. Again, when Pharaoh said to Moses: "What, pray, is the Lord of the Universe?" as though demanding

[1. S. 112.]

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to know His essence, Moses, in his reply, merely indicated His works, because these were clearer to the mind of his interrogator; and answered, "The Lord of the heavens and the earth."[1] But Pharaoh said to his courtiers, "Ha! marked ye that!" as though objecting to Moses' evasion of his demand to be told Allah's essential nature. Then Moses said, "Your Lord, and your first fathers' Lord." Pharaoh then set him down as insane. He had demanded an analogue, for the description of the divine Essence, and Moses replied to him from His works. And so Pharaoh said, "Your prophet who has been sent you is insane."

3. Fundamental Examples of Symbolism especially from the Story of Moses in the Koran

Let us now return to the pattern we selected for illustrating the symbolic method. The science of the Interpretation of Visions determines for us the value of each kind of symbol; for "Vision is a part of Prophecy." It is clear, is it not, that the sun, when seen in a vision,

[1. For this passage see S. 26, 24-7, and for the whole thought--compare pp. [54, 55]. 9]

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must be interpreted by a Sovereign Monarch, because of their mutual resemblance and their share in a common spiritual idea, to wit, sovereignty over all, and the emanation or effusion of influence and light on to all. The antitype of the moon will be that Sovereign's Minister; for it is through the moon that the sun sheds his light on the world in its own absence; and even so, it is through his own Minister that the Sovereign [p. 32] makes his influence felt by subjects who never beheld the royal person. Again, the dreamer who sees himself with a ring on his finger with which he seals the mouths of men and the secrets of women, is told that the sign means the early Call to Prayer in the month

of Ramadan.[1] Again, for one who sees himself pouring olive oil into an olive-tree the interpretation is that the slave-girl he has wedded is his mother, unrecognized by him. But it is impossible to exhaust the different ways by which symbols of this description may be interpreted, and I cannot set myself the task of enumerating them. I can merely say that just as certain

[1. Because after the idhân, just before morning, food and sexual intercourse are fasted from till the next sunset.]

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beings of the Spirit-World Supernal are symbolized by Sun, Moon and Stars, others may be typified by different symbols. when the Point of connexion is some characteristic other than light.

For example, if among those beings of that Spirit-World there be something that is fixed and unchangeable; great and never diminishing; from which the waters of knowledge, the excellencies of revelations, issue into the heart, even as waters well out into a valley; It would be symbolized by the Mountain.[1] Further, if the beings that are the recipients of those excellencies are of diverse grades, they would be symbolized by the Valley; and if those excellencies, on reaching the hearts of men, pass from heart to heart, these hearts are also symbolized by Valleys.[2] The head of the Valley will represent the hearts of Prophet, Saint, and Doctor, followed by those who come after them. So, then, if these valleys are lower than the first one, and are watered from it, then that first one will certainly be the "Right" Valley,[3] because

[1. S. 28, 29. 46.

2. S. 13, 18.

3. S. 28, 30. See S. 19, 53, and 10, 82.]

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of its signal rightness[1] and superiority. And finally will come the lowest valley which receives its water from the last and lowest level of that "Right" Valley, and is accordingly watered from "the margin of the Right Valley",[2] not [p. 33] from its deepest part and centre.

But if the spirit of a prophet is typified by a lighted Lamp, lit by means of Inspiration ("We have inspired thee with [a] Spirit from Our power"),[3] then the symbol of the source of that kindling is Fire. If some of those who derive knowledge from the prophets live by a merely traditional acceptance of what they are told, and others by a gift of insight, then the symbol for the former, who investigate nothing, is a Fire-brand or a Torch or a Meteor; while the man of spiritual experience, who has therefore something in some sort common with the prophets, is accordingly symbolized by the Warming of Fire, for a

man is not warmed by hearing about fire but by being close to it.

[1. Ghazzâlî here plays on the word ayman, the root of which means dexter or felix.

2. S. 28, 30.

3. S. 42, 52.]

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If the first stage of prophets is their translation into the World of Holy Transcendence away from the disturbances of senses and imagination, that stage is symbolized by "the Holy Valley".[1] And if the Holy Valley may not be trodden save after the doffing of the Two Worlds (that is, this world and the world beyond) and the soul's turning of her face towards the One Real (for this world and the world beyond are co-relatives and both are accidentia of the human light-substance, and can be doffed at one time and donned at another), then the symbol of the putting-off of these Two Worlds is the doffing of his two sandals by the pilgrim to Mekka,[2] what time he changes his worldly garments for the pilgrim's robe and faces towards the holy Kaaba.

Nay, but let us now translate ourselves to the Presence Dominical once more, and speak of its symbols. If that Presence hath something whereby the several divine sciences are engraven on the tablets of hearts susceptible to them, that something will be symbolized by the Pen.[3] That Within those hearts whereon those

[1. S. 20, and 79, 16.

2. S. 20, 12.

3. S. 68.]

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things are engraved will be typified by the Tablet,[1] Book,[2] and Scroll.[3] [p. 34] If there be, above the pen that writes, something which constrains it to service, its type will be the Hand.[4] If the Presence which embraces Hand and Tablet, Pen and Book, is constituted according to a definite order, It will be typified by the Form or Image.[5] And if the human form has its definite order, after that likeness, then is it created "in the Image, the Form, of the Merciful One". Now there is a difference between saying, "In the image of the Merciful One," and, "In the image of Allâh." For it was the Divine Mercy that caused the image of the Divine Presence to be in that "Image." And then Allâh, out of His grace and mercy, gave to Adam a summary "image" or "form," embracing every genus and species in the whole world, inasmuch that it was as if Adam were all that was in the world, or were the summarized copy of the world. And Adam's form--this summarized "image"--was inscribed in the

[1. S. 85, 22 and 7, 44.

2. S. 2, 1.

3. S. 25, 3,

4. S. 48, 36.

5. S. 82, 8; cf. 64, 3.

6. There must, I think, be some corruption in the text here. I suggest reading ### for ###.]

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handwriting of Allâh, so that Adam is the Divine handwriting, which is not the characters of letters (for His Handwriting transcends both characters and letters, even as His Word transcends sound and syllables, and His Pen transcends Reed and Steel, and His Hand transcends flesh and bone). Now, but for this mercy, every son of Adam would have been powerless to know his Sovereign-Lord; for "only he who knows himself knows his Lord." This, then, being an effect of the divine mercy, it was "in the image of the Merciful One," not "in the image of Allâh," that Adam was created. So, then, the Presence of the Godhead is not the same as the Presence of The Merciful One, nor as the Presence of The Kingship, nor as the Presence of the Sovereign-Lordship; for which reason He commanded us to invoke the protection of all these Presences severally. "Say, I invoke the protection of the Lord of mankind, the King of mankind, the Deity of mankind!"[1] If this idea did not underlie the expression [p. 35] "Allâh created man in the image of the Merciful," the words

[1. S. 114.]

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would be linguistically incorrect; they should then have run, "after His image."' But the words, according to Bokhari, run, "After the image of the Merciful."

But as the distinction between the Presence of the Kingship and the Presence of the Lordship call for a long expression, we must pass on, and be content with the foregoing specimen of the symbolic method. For indeed it is a shoreless sea.

But if you are conscious of a certain repulsion from this symbolism, you may comfort yourself by the text, "He sent down from heaven rain, and it flowed in the valleys, according to their capacity;"[2] for the commentaries on this text tell us that the Water here is knowledge, and the Valleys are the hearts of men.

4. The Permanent Validity of the Outward and Visible Sign: an Example

Pray do not assume from this specimen of symbolism and its method that you have any

[1. And so they are quoted on p. [7].

2. S. 13, 19.]

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licence from me to ignore the outward and, visible form, or to believe that it has been annulled; as though, for example, I had asserted that Moses had not really shoes on, did not, really hear himself addressed by the words, "Put thy shoes from off thy feet."[1] God forbid!--The annulment of the outward and visible sign is the tenet of the Spiritualists (Bâtiniyya), who, looked, utterly one-sidedly, at one world, the, Unseen, and were grossly ignorant of the balance that exists between it and the Seen. This aspect they wholly failed to understand. Similarly annulment of the inward and invisible meaning in the opinion of the Materialists. (Hashawiyya). In other words, whoever abstracts and isolates the outward from the whole is a Materialist, and whoever abstracts. the inward is a Spiritualist, while he who joins the two together is catholic, perfect. For this reason the Prophet said, "The Koran has an outward and an inward, an ending and a beginning" (a Tradition which is, however, possibly, traceable to 'Alî, as its pedigree stops short at his name). I assert, on the contrary, that

[1. S. 20, 12.]

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'Moses understood from the command "Put off thy shoes" the Doffing of the Two Worlds, and obeyed the command literally by putting off his two sandals, and spiritually by putting off the Two Worlds. Here you just have this cross-relation between the two, [p. 36] the crossing over from one to the other, from outward word to inward idea. The difference between the true and false positions may be thus illustrated. One man hears the word of the Prophet, "The angels of Allâh enter not a house wherein is a dog or a picture," and yet keeps a dog in the house, because, he says, "The outward sense is not what was meant; but the Prophet only meant, 'Turn the dog of Wrath out of the house of the Heart, because Wrath hinders the knowledge which comes from the Lights Angelical; for anger is the demon of the heart.'" While the other first carries out the command literally; and then says, "Dog is not dog because of his visible form, but because of the inner idea of dog--ferocity, ravenousness. If my house, which is the abode of my person, of my body, must be kept clear of doggishness in concrete form, how much more must the house of

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my heart, which is the abode of man's true and proper essence, be kept clear of doggishness in spiritual idea!" The man, in fact, who combines the two things, he is the

perfect man; which is what is meant when it is said, "The perfect man is the one who does not let the light of his knowledge quench the light of his reverence." In the same way he is never seen permitting himself to ignore one single ordinance of religion, for all the perfection of his spiritual Insight. Such a thing is grievous error; an example of which is the evil which befell some mystics, who called it lawful to put by literal prescriptions of the Shariat as you roll up and put-by a carpet; insomuch that one of them perhaps went so far as to give up the ordinance of prayer, saying, forsooth, that he was always at prayer in his heart! But this is different from the error of those fools of Antinomians (Ibâhiyya) who trifle with sophisms, like the saying of one, "Allah has no need of our works"; or of another, "The heart is full of vices from which it cannot possibly be cleansed," [p. 37] and did not even desire to eradicate anger and lust, because he believes he is

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[not] (?) commanded to eradicate them. These last, verily, are the follies of fools; but, as for the first-named error, it reminds one of the stumble of a high-bred horse, the error of a mystic whom the devil has diverted from the way and "drawn him with delusion as with cords".[1]

To return to our discussion of "the Putting-off of the Shoes." The outward word wakens one to the inward signification, the Putting-off of the Two Worlds. The outward symbol is a real thing, and its application to the inward meaning is a real truth. Every real thing has its corresponding real truth. Those who have realized this are the souls who have attained the degree of the Transparent Glass (we shall see the meaning of this presently). For the Imagination, which supplies, so to speak, the clay from which the symbol is formed, is hard and gross; it conceals the secret meanings; it is interposed between you and the unseen lights. But once let it be clarified, and it becomes like transparent glass, and no longer keeps out the light, but on the contrary becomes a light-conductor. nay, that which keeps that light from being put out.

[1. S. 7, 21.]

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by gusts of wind. The story of the Transparent Glass, however, is coming; meanwhile, remember that the gross lower world of the imagination became to the Prophets of God like a transparent "glass" shade and "a niche for lights"; a strainer, filtering clear the divine secrets; a stepping-stone to the World Supernal. Whereby we may know that the visible symbol is real: and behind it lies a mystery. The same holds good with the symbols of "the Mountain," "the Fire," and the rest.

5. Another Example of this Two-sided and Equal Validity of Outward and Inward

When the Prophet said, "I saw Abdul-Rahmân enter Paradise crawling," you are not to suppose that he did not see him thus with his own eyes. No, awake he saw him, as a

sleeper might see him in a dream, even though the person of Abdul-Rahmân b. `Awf was at the time asleep in his house. [p. 38] The only effect of sleep in this and similar visions is to suppress the authority of the senses over the soul, which is the inward light divine; for the senses preoccupy the soul, drag it back to the -Sense-world, and turn a man's face away from

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the world of the Invisible and of the Realm Supernal. But, with the suppression of sense, some of the lights prophetical may become clarified and prevail, inasmuch as the senses are no longer dragging the soul back to their own world, nor occupying their whole attention. And so it sees in waking what others see in sleep. But if it has attained absolute perfection, it is not limited to apprehending the visible form merely; it passes direct from that to the 'inner idea, and it is disclosed to such an one that faith is drawing the soul of an Abdul-Rahmân to the World Above (described by the word "Paradise"), while wealth and riches are drawing it down to this present life, the World Below. If the influences which draw it to the preoccupations of this world are more stubborn than those which draw it to the other world, the soul is wholly turned away from its journey to Paradise. But if the attraction of faith is stronger, the soul is merely occasioned difficulty, or retarded, in its course, and the symbol for this in the world of sense is a crawl. It is thus that mysteries are shown forth from behind the crystal transparencies

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of the imagination. Nor is this limited to the Prophet's judgment about Abdul Rahmân only, though it was only him he saw at that time. He passess judgment therein on; every man whose spiritual vision is strong, whose faith is firm, but whose wealth has so much multiplied that it threatens to crowd out his faith, only failing to do so because the power of that faith more than counterbalances it. This example illustrates to you the way in, which prophets used to see concrete objects, and have immediate vision of the spiritual, ideas behind them. Most frequently the idea, is presented to their direct inward vision first, and then looks down from thence on to [p. 39] the imaginative spirit and receives the imprint of some concrete object, analogous to the idea. What is conferred by inspiration in sleeping vision or dreams needs interpretation.[1]

(ii) THE PSYCHOLOGY OR THE HUMAN SOUL: ITS FIVE FACULTIES OR SPIRITS

The gradations of human Spirits Luminous;

[1. (Note by Ghazzâlî.) The proportion borne by dreams to the other characteristics of prophethood is as one to forty-six. That borne by waking vision has a greater ratio-as one to three, I believe, for it has been revealed to us that the prophetic characteristics fall definitely into three categories, and of these three one is waking vision.]

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in knowing which we may know the symbolism of the Light-Verse in Koran.

The first of these is the sensory spirit. This is the recipient of the information brought in by the senses; for it is the root and origin of 'the animal spirit, and constitutes the differentia, of the animal genus. It is sound in the infant at the breast.

The second is the imaginative spirit. This .is the recorder of the information conveyed by the senses. It keeps that information filed and ready to hand, so as to present it to the intelligential spirit above it, when the information is called for. It is not found in the infant at the beginning of its evolution. This is why an infant wants to get hold of a thing when he sees it, while he forgets about it when it is out of his sight. No conflict of desire arises in his soul for something out of sight until he gets a little older, when he begins to cry for it and asks to have it, because its image is still with him, preserved in his imagination, This faculty is possessed by some, but not all animals. It is not found, for example, in the moth which perishes

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in the flame. [p. 40] The moth makes for the flame, because of its desire for the sunlight, and, thinking that the flame is a window opening to the sunlight, it hurries on to the flame, and injures itself. Yet, if it flies on into the dark, back it comes again, time after time. Now had it the mnemonic spirit, which gives permanence to the sensation of pain that is conveyed by the tactile sense, it would not return to the flame after being hurt once by it. On the other hand, the dog that has received one whipping runs away whenever it sees the stick again.

Third, the intelligential spirit. This apprehends ideas beyond the spheres of sense and imagination. It is the specifically human faculty. It is not found in the lower animals, nor yet in children. The objects of its apprehension are axioms of necessary and universal application, as we mentioned in the section in which the light of intelligence was given precedence over that of the eye.

Fourth, the discursive spirit. This takes the data of pure reason and combines them,

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arranges them as premises, and deduces from them informing knowledge. Then it takes, for example, two conclusions thus learned, combines them again, and learns a fresh conclusion; and so goes on multiplying itself ad infinitum.

Fifth, the transcendental prophetic spirit. This is the property of prophets and some saints. By it the unseen tables and statutes of the Law are revealed from the other world, together with several of the sciences of the Realms Celestial and Terrestrial, and pre-eminently theology, the science of Deity, which the intelligential and discursive spirit cannot compass. It is this that is alluded to in the text, "Thus did We inspire thee with a spirit from Our power. Thou didst not know what is the Book, nor what is Faith, [p. 41]

but we made that spirit a light wherewith we guide whom We will of our vassals. And thou, verily, dost guide into a straight way."[1] And here, a word to thee, thou recluse in thy rational world of the intelligence! Why should it be impossible that beyond reason there should be a further plane, on

[1. S. 42, 52.]

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which appear things which do not appear on the plane of the intelligence, just as it is possible for the intelligence itself to be a plane above the discriminating faculty and the senses; and for relations of wonders and marvels to be made to it that were beyond the reach of the senses and the discriminative faculty? Beware of making the ultimate perfection stop at thyself! Consider the intuitive faculty of poetry, if thou wilt have an example of everyday experience, taken from those special gifts which particularize some men. Behold how this gift, which is a sort of perceptive faculty, is the exclusive possession of some; while it is so completely denied to others that they cannot even distinguish the scansion of a typical measure from that of its several variations. Mark how extraordinary is this intuitive faculty in some others, insomuch that they produce music and melodies, and all the various grief-, delight-, slumber-, weeping-, madness-, murder-, and swoon-producing modes! Now these effects only occur strongly in one who has this original, intuitive sense. A person destitute of it hears the sounds just as much as the other, but

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the emotional effects are by him only very faintly experienced, and he exhibits surprise at those whom they send into raptures or swoons. And even were all the professors of music in the world to call a conference with a view of making him understand the meaning of this musical sense, they would be quite powerless to do so. Here, then, is an example taken from the gross phenomena which are easiest for you to understand. Apply this now to this peculiar prophetical sense. And strive earnestly to become one of those who experience mystically something [p. 42] of the prophetic spirit; for saints have a specially large portion thereof. If thou canst not compass this, then try, by the discipline of the syllogisms and analogies set forth or alluded to in a previous page, to be one of those 'who have knowledge of it scientifically. But if this, too, is beyond thy powers, then the least thou canst do is to become one of those who simply have faith in it ("Allâh exalts those that have faith among you, and those who acquire knowledge in their several ranks").[1] Scientific knowledge is above faith, and mystic experience is above knowledge. The province of mystic experience

[1. S. 58, 11.]

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is feeling; of knowledge, ratiocination, and of faith, bare acceptance of the creed of

one's fathers, together with an unsuspicious attitude towards the two superior classes.

You now know the five human spirits. So we proceed: they are all of them Lights, for it is through their agency that every sort of existing thing is manifested, including objects of sense and imagination. For though it is true that the lower animals also perceive these said objects, mankind possesses a different, more refined, and higher species of those two faculties they having been created in man for a different, higher, and more noble end. In the lower animals they were only created as an instrument for acquiring food, and for subjecting them to mankind. But in mankind they were created to be a net to chase a noble quarry through all the present world; to wit, the first principles of the religious sciences. For example, a man may, in perceiving with his, visual sense a certain individual, apprehend, through his intelligence, a universal and absolute idea, as we saw in our example of Abdul Rahmân the son of `Awf.

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PART III.--THE APPLICATION TO THE LIGHT-VERSE AND THE VEILS TRADITION

(i) THE EXPOSITION OF THE SYMBOLISM OF THE LIGHT-VERSE

We now come to what the symbolism of this Verse actually signifies. The full exposition of the parallelism between these five classes of Spirit, and the fivefold Niche; Glass, Lamp, Tree, and Oil, [p. 43] could be indefinitely prolonged. But we must be content with shortly indicating the method of the symbolism.

1. Consider the sensory spirit. Its lights, you observe, come through several apertures, the eyes, ears, nostrils, etc. Now the aptest symbol for this, in our world of experience, is the Niche for a lamp in a wall.

2. Take next the imaginative spirit. It has three peculiarities: first, that it is of the stuff that this gross lower world is made of, for its objects have definite and limited size, and shape, and dimension, and are definitely related to the subject in respect of distance. Further,

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one of the properties of a gross substance whereof corporal attributes are predicated is to be opaque to the light of pure intelligence, which transcends these categories of direction, quantity, and distance. But, secondly, if that substance is clarified, refined, disciplined, and controlled, it attains to a correspondence with and a similarity to the ideas of the intelligence, and becomes transparent to light from them. Thirdly, the

imagination is at first very much needed, in order that intelligential knowledge may be controlled by it, so that that knowledge be not disturbed, unsettled, and dissipated, and so get out of hand. The images supplied by the imagination hold together the knowledge supplied by the intellect. Now, in the world of everyday experience the sole object in which you will find these three peculiarities, in relation to physical lights, is Glass. For glass also is originally an opaque substance, but is clarified and refined until it becomes transparent to the light of a lamp, which indeed it transmits unaltered. Again, glass keeps the lamp from being put out by a draught or violent jerking. [p. 44] By what,

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then, could possibly the imagination be more aptly symbolized?

3. The intelligential spirit, which gives cognizance of the divine ideas. The point of the symbolism must be obvious to you. You know it already from our preceding explanation of the doctrine that the prophets are a "Light-giving lamp."

4. The ratiocinative spirit. Its peculiarity is to begin from one proposition, then to branch out into two, which two become four and so on, until by this process of logical division they become very numerous. It leads, finally, to conclusions which in their turn become germs producing like conclusions, these latter being also susceptible of continuation, each with each. The symbol which our world yields for this is a Tree. And when further we consider that the fruit of the discursive reason is material for this multiplying, establishing, and fixing of all knowledge, it will naturally not be typified by trees like quince, apple, pomegranate, nor, in brief, by any other tree whatever, except the Olive. For the quintessence of the fruit of the olive is its oil, which is the material which feeds

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the lamps, and has this peculiarity, as against all other oils, that it increases radiance. Again, if people give the adjective "blessed" to specially fruitful trees, surely the tree the fruitfulness whereof is absolutely infinite should be named Blessed! Finally, if the ramifications of those pure, intellectual propositions do not admit of relation to direction and to distance, then may the antitypical tree will be said to be "Neither from the East nor from the West."

5. The transcendental prophetic spirit, which is possessed by saints as well as prophets if it is absolutely luminous and clear. For the thought-spirit is divided [p. 45] into that which needs be instructed, advised, and supplied from without, if the acquisition of knowledge is to be continuous; while a portion of it is absolutely, clear, as though it were self-luminous, and had. no external source of supply. Applying these, considerations, we see how justly this clear, strong natural faculty is described by the words, "Whose Oil were well-nigh luminant, though Fire touched it not;" for there be Saints whose light shines so bright that it is "well-nigh"' independent of that which Prophets

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supply, while there be Prophets whose light is "well-nigh" independent of that which Angels 'supply. Such is the symbolism, and aptly does zit typify this class.

And inasmuch as the lights of the human spirit are graded rank on rank, then that of Sense comes first, the foundation and preparation for the Imagination (for the latter can only be conceived as superimposed after Sense); those of the Intelligence and Discursive Reason come thereafter. All which explains why the Glass is, as it were, the place for the Lamp's immanence; and the Niche, for the Glass: that is to say, the Lamp is within the Glass, and the Glass within the Niche. Finally, the existence, as we have seen, of a graded succession of Lights explains the words of the text "Light upon Light."

Epilogue: the Darkness Verse

But this symbolism holds only for the 'hearts of true believers, or of prophets and saints, but not for the hearts of misbelievers; 'for the term "light" is expressive of right-guidance alone. But as for the man who is turned from the path of guidance, he is false,

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he is darkness; nay, he is darker than darkness. For darkness is natural; it leads one neither one way nor the other; but the minds of misbelievers, and the whole of their perceptions, are perverse, and support each other mutually in the actual deluding of their owners. They are like a man "in some fathomless sea, overwhelmed [p. 46] by billow topped by billow topped by cloud; darkness on darkness piled!"[1] Now that fathomless sea is the World, this world of mortal dangers, of evil chances, of blinding trouble. The first "billow" is the wave of lust, whereby souls acquire the bestial attributes,[2] and are occupied with sensual pleasures, and the satisfaction of worldly ambitions, so that "they eat and luxuriate like cattle. Hell shall be their place of entertainment!"[3] Well does this wave represent darkness, therefore; since love for the creature makes the soul both blind and deaf. The second "billow" is the wave of the ferocious attributes, which impel. the soul to wrath, enmity, hatred, prejudice,

[1. S. 24, 40.

2. The following tripartite division of the soul, with its analogues, is Platonic (see Republic, bk. iv).

3. S. 12, 47.]

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envy, boastfulness, ostentation, pride. Well is this, too, the symbol of darkness, for wrath is the demon of man's intelligence; and well also is it the uppermost billow, for anger is mostly stronger even than Just; swelling wrath diverts the soul from lust and makes it oblivious of enjoyment; lust cannot for a moment stands up against anger at its

height, Finally, "the cloud" is rank beliefs, and lying heresies, and corrupt imaginings, which become so many veils veiling the misbeliever from the true faith, from knowledge of the Real, and from illumination by the sunlight of the Koran and human intelligence. For it is the property of a cloud to veil the shining of the sunlight. Now these things, being all of them darkness, are well called "darkness on darkness piled", shutting the soul out from the knowledge of things near, [p. 47] let alone things far away; veiling the misbeliever, therefore, from the apprehension of the miraculousness of the Prophet, though he is so near to grasp, so manifest upon the least reflection. Truly it might be said of such an, one that "when a man putteth forth his hand, he can well-nigh see it not."[1] Finally, if all

[1. S. 24, 40.]

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these Lights have, as we, saw, their source and origin in the great Primary, the One Real, then every Confessor of the Unity may well believe that "the man for whom Allâh doth not cause light, no light at all hath he."[1]

And now you must be content with thus much of the mysteries of this Verse.

(ii) THE EXPOSITION OF THE SYMBOLISM OF THE SEVENTY THOUSAND VEILS

What is the signification of the tradition, "Allâh hath Seventy Thousand Veils of Light and Darkness: were He to withdraw their curtain, then would the splendours of His Aspect surely consume everyone who apprehended Him with his sight." (Some read "seven hundred veils;" others, "seventy thousand.")

I explain it thus. Allâh is in, by, and for himself glorious. A veil is necessarily related to those from whom the glorious object is veiled. Now these among men are of three kinds, according as their veils are pure darkness; mixed darkness and light; or pure light.

The subdivisions of these three are very numerous. That much only is certain. I could

[1. S. 24, 40.]

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no doubt make some far-fetched enumeration of these subdivisions; but I have no confidence in the results of such defining and enumerating, for none knows whether they were really intended or not. As for the fixing of the number at seven hundred, or at seventy thousand, this is a matter that only the prophetic power can compass. My own clear impression, however, is that these numbers are not mentioned in the way of definite enumeration at all, for [p. 48] numbers are not infrequently mentioned without any intention of limitation, but rather to denote some indefinitely great quantity:--God

knows best! That point, then, is beyond our competence, and all I can do now is to unfold to you these three main divisions and a few of the subdivisions.

1. Those veiled by Pure Darkness

The first division consists of those who are veiled by pure darkness. These are the atheists "who believe not in Allâh, nor the Last Day."[1] These are they "who love this present life more than that which is to come,"[2] for they do not believe in that which is to come at all. They

[1. S. 4, 37.

2. S. 14, 3.]

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fall into subdivisions.

First, there are those who desire to discover a cause to account for the world, and make Nature that cause. But nature is an, attribute which inheres in material substances, and is immanent in them, and is moreover a, dark one, for it has no knowledge, nor perception, nor self-consciousness, nor consciousness, nor light perceived through the medium of physical sight.

Secondly, their are those whose preoccupation is self, and who in no wise busy themselves. about the quest for causality. Rather, they live the life of the beasts of the field. This veil is, as it were, their self-centred ego, and, their lusts of darkness; for there is no darkness, so intense as slavery to self-impulse and self-love. "Hast thou seen," saith Allâh, "the man who makes self-impulse his god?"[1] and the Prophet, "Self-impulse is the hatefullest of the gods, worshipped instead of Allâh."

This last division may farther be subdivided. There is one class which has thought that this world's Chief End is the satisfaction,

[1. S. 25, 43.]

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of one's wants, lusts, and animal pleasures, whether connected with sex, or food, or drink, or raiment. These, therefore, are the creatures of pleasure; pleasure is their god, the goal of their ambition, and in winning her they believe that they have won felicity. Deliberately and willingly do they place themselves at the level of the beasts of the field; nay, at a viler level than the beasts. Can darkness be conceived more intense than this? Such men are, indeed, veiled by darkness unadulterated. Another class has thought that man's Chief End is conquest and domination--the taking of prisoners, and captives, and life. [49] Such is the idea of the Arabs, certain of the Kurds, and withal very

numerous fools. Their veil is the dark veil of the ferocious attributes, because these dominate them, so that they deem the running down of their quarry the height of bliss. These, then, are content to occupy the level of beasts of prey, nay, one more degraded still. A third class has supposed that the Chief End is riches and prosperity, because wealth is the instrument for the satisfaction of every lust. Their concern is therefore the heaping up and multiplication

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of riches--the multiplication of property, real estate, personal estate, thoroughbreds, flocks, herds, fields and the rest. Such men hoard their pelf underground--you may see them toiling their lives long, embarking on perils by land, perils by sea, up-date, down-lea, piling up wealth, and yet grudging it to themselves--and how much more others! These are they whom the Prophet had in view when he said, "Poor wretch, the slave of money! Poor wretch, the slave of gold!" And, indeed, what darkness is in tenser than that which blinds mankind to the fact that gold and silver are just two metals, unwanted for their own sakes, no better than gravel unless they are made a means to various ends, and spent upon things worth spending on? A fourth class had advanced a step higher than the total folly of these last, and has supposed that the supreme felicity is found in the extension of a man's personal reputation, the spread of his own renown, the increase of his own following and his influence over others. You may see these admiring themselves in their own looking-glasses! One of them, who may be suffering hunger and

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penury at home, will be spending his substance on clothes, and trying to look his smartest therein, [p. 50] just in order to avoid contemptuous glances when he walks abroad!

Innumerable are the varieties of this species, and one and all are veiled from Allâh by pure darkness, and they themselves are darkness. So there is no need to mention all the individual varieties, when once attention has been called to the species. One of these varieties which we should, however, mention is the sort that confesses with their tongues the Creed "There is no god but Allâh," but are probably urged thereto by fear alone, or the desire to beg from Mohammadans, or to curry favour with them, or to get financial assistance out of them, or by a merely fanatical zeal, to support the opinions of their fathers. For if the Creed fails to impel these to good works, by no means shall it secure their elevation from the dark sphere to light. Rather are their patron-saints devils, who lead them from the light into the darkness. But he whom the Creed so touches that his evil deeds displease him and his good deeds give him pleasure, has

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passed from pure darkness even though he be a great sinner still.

2. Those veiled by mixed Light and Darkness

The second division consists of those who are veiled by mixed light and darkness. It consists of three main kinds: first, those whose darkness has its origin in the Senses; secondly, in the Imagination; thirdly, in false syllogisms of the Intelligence.

First, then, those veiled by the darkness of the Senses. These are persons who one and all have got beyond that self-absorption which was the characteristic of all the first division, as they deify something outside the self, and have some yearning for the knowledge of the Deity. The first grade of these consists of the idol-worshippers, the last grade consists of the dualists; between which extremes come other grades.

The first, the idolaters, are aware, in general, that they have a deity whom they must prefer to their dark selves, and believe [p. 51] that their deity is mightier than everything else, and more to be prized that every prize.

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But the darkness of sense veils from them the knowledge that they must transcend the world of sense in this quest; so that they make for themselves from the more precious minerals, gold, silver, gems, etc., figures splendidly fashioned, and then take those images unto themselves as gods. Such men are veiled by the light of Majesty and Beauty from the attributes of Allah and his light: they have affixed these attributes to sense-perceived bodies; which sense has blocked out the light of Allah; for the senses are darkness in relation to the World Spiritual, as we have already shown.

The second class, composed of the remotest Turkish tribes, who have no organized religious community and no definite religious code, believe that they have a deity, and that that deity is some particularly beautiful object; so that when they see a human being of exceptional beauty, or similarly a tree, or a horse, etc., they worship it and call it their god. These are veiled by the light of Beauty mixed with the darkness of Sense. They have penetrated further than the idolaters into the Realm of Light

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in the discovery of Light, for they are worshippers of Beauty in the absolute, not in the individual; and they do not limit it specially to one individual to the exclusion of others; and then, again, the Beauty they worship is of Nature's hand, and not of their own.

The third class say, Our deity must be in His essence Light, glorious in His express image, majestic in Himself, terrible in His presence, intolerant of approach; and yet He must be likewise perceptible. For the imperceptible is meaningless in the opinion of these. Then because they find Fire thus characterized, they worship it and take it unto themselves as lord. Such are veiled by the light of Dominion and of Glory, [p. 52] which are, indeed, two of the Lights of Allah.

The fourth class think that, since we have control over fire, kindling or quenching it at will, it cannot serve as divinity. Only that which possessing the attribute of Dominion and Glory and has us under its absolute sway, and is withal very higher and lifted up-only this avails for divinity. Astrology is the science that is celebrated among this folk, the attribution

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to each star of its special influence: so that some worship Cynosura and others Jupiter, and others some other heavenly body, according to the many influences with which they believe the several stars are endued. These, then, are veiled by Light, the Light of the Sublime, the Luminous, the Potent; which are also three of the Lights of Allâh.

The fifth class support the fourth in their fundamental idea, but they say that it does not befit their Lord to be describable as small or great among light-giving substances, but He must be the greatest of them; and so they worship the Sun, which, they say, is the Greatest of All. Such are veiled by the Light of Greatness, in addition to the former lights; but are still blent with the darkness of the Senses.

The sixth class advance higher still and say, The sun has no monopoly of light; bodies other than the sun have each one its light. So, as the deity must have no partner in lightfulness, they worship Absolute Light, which embraces all lights, and think that It is the Lord of the Universe, and that all good things are attributable to it. Then, since they perceive

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the existence of evils in the world, and will by no means allow them to be attributed to their deity, He being wholly void of evil, they conceive of a struggle between Him and the Darkness, [53] and these two are called by them, as I suppose, Yazdân and Ahriman; which is the sect of the Dualists.

This must suffice for the exemplification of this division, the classes whereof are more numerous than those we have mentioned.

Second, those veiled by some light, mixed with the darkness of the Imagination. These have got beyond the senses, for they assert the existence of something behind the objects of sense, but are unable to get beyond the imagination, and so have worshipped a Being who actually sits on a throne. The meanest grade of these is called the Corporealists; then all the various Karrâmites, into whose writings and opinions we cannot go here, for to multiply words thereon were bootless. But the highest in degree are those who denied to Allah corporality and all its accidentia, except one--direction, and that direction upwards; for (say they) that which is not referable to any direction,

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and cannot be characterized as either within or without the world, does not exist at. all, since it cannot be imagined by the imagination.[1] They failed to perceive that the very first degree of the intelligibilia takes us clean beyond all reference whatsoever to direction and dimension.

Third, those who are veiled by Light divine, mixed with the darkness of false syllogisms of the Intelligence, and who worship a deity, that "Heareth, Seeth, and hath Knowledge, Power, Will, Life", and transcends all directions, including direction upwards; but whose conception of these attributes is relative to their own; so that some of them may even have declared outright that His "speech" is with sounds and letters like ours; while others advanced a step higher, it may be, and said, "Nay, but it is like our thought-speech, both soundless and letterless." Thus, when they were challenged to show that "hearing, sight, life", etc., are real in Allâh they fell back on what was essentially anthropomorphism, though

[1. See Averroes, opusc. cit., p. 61, Cairo ed., p. 51.]

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they repudiated it[1] formally; for they utterly failed to apprehend what [p. 54] the attribution of[1] these ideas to Allah really signifies. Thus they, say, in regard to His will, that it is contingent, like ours; that it is a demanding and a purposing, like ours. All of which opinions are well-known, and we need not go into further details with regard to them: These, then, are veiled by several of the divine Lights, mixed with the. darkness of false syllogisms of the intelligence., All such are various classes of the second division, which consists of those veiled by mixed. light and darkness.

3. Those veiled by Pure Light

The third division are those veiled with, pure Light, and they also fall into several classes. I cannot enumerate all, but only refer to three.

The first of these have searched out and understood the true meaning of the divine. attributes, and have grasped that when thee divine attributes are named Speech, Will

[1. It seems inevitable to read ###. The feminine Pronoun could only refer to ### which makes nonsense. To refer it to a supplied masdar does not seem to be in our author's manner.]

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Power, Knowledge, and the rest, it is not according to our human mode of nomenclature. And this has led them to avoid denoting Him, by these attributes altogether, and to denote Him simply by a reference to His creation, as 'Moses did in his answer to Pharaoh, when the latter asked, "And what, pray, is the Lord of .the Universe?" and he replied, "'The Lord, Whose Holiness transcends even the ideas of

these attributes,' He, the Mover and Orderer of the Heavens."[1]

The second mount higher than these, inasmuch as they perceived that the Heavens are a plurality, and that the mover of every several Heaven is another being, called an Angel, and that these angels form a plurality, and that their relation to the other Lights Divine is as the relation of the stars to[2] all other visible lights.[3] Then they perceived that these Heavens are enveloped by another Sphere, by whose motion all the rest revolve once in twenty-four hours, and that finally The LORD is He Who communicates motion to this outermost Sphere,

[1. See S. 26, 23 ff..

2. Reading ### for ###.

3. Cf. S. 41, 11.]

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which encloses all the rest, on the ground (say they) that plurality must be denied of Him.

The third mount higher than these also, [p. 55], and say that this direct communication of motion to the celestial bodies must be an act of service to the Lord of the Universe, an act of worship and obedience to His command, and rendered by one of His creatures, an Angel, who stands to the pure Light Divine in the relation of the Moon to the other visible lights; and they asserted that the LORD is the Obeyed-One of this Angelic Movent, and that the Almighty must be considered the universal Movent indirectly and by way of command only (amr),[1] but not directly by way of act. The explication of which "command" and what it really is contains much that is obscure, and too difficult for most minds, besides being beyond the scope of this book.

These, then, are grades all of which are veiled by Lights without admixture of Darkness.

4. The Goal Of the Quest

But those who ATTAIN make a fourth

[1. See S. 7, 53.]

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grade, to Whom, in turn, it has been made clear that this Obeyed-One, if identified with, Allâh, would have been given attributes negative of His pure Unity and perfection, on account of a mystery which it is not in the scope of this book to reveal; and that the relation of' this Obeyed-One to THE REAL EXISTENCE is as the relaxation of the Sun to Essential Light, or of the live coal to the Elemental Fire, and so "turned their faces"[1]

from him who moves the heavens and him who issued the command (amara) for their moving, and Attained unto an Existent who transcends ALL that is comprehensible by human Sight or human Insight; for they found IT transcendent of and separate from every characterization that in the foregoing we have made.

And these last are also divided. For one class the whole content of the perceptible is. consumed away--consumed, obliterated, and annihilated; yet the soul itself remains contemplating the absolute Beauty and Holiness and contemplating herself in her beauty, which is conferred on her by this Attainment unto the

[1. See M. pp. [30, 31].]

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Presence Divine [p. 56] In them, then, the seen things, but not the seeing, soul, are obliterated.

And they are passed by others, among whom are the Few of the Few; whom "the splendours of the Countenance sublime consume",[1] and the majesty of the Divine Glory obliterate; so that they are themselves blotted out, annihilated. For self-contemplation there is no more found a place, because with the self they have no longer anything to do. Nothing remaineth any more save the One, the Real; and the import of His word, "All perisheth save His Countenance,"[2] becomes the experience of the soul. To this we have made reference in the first chapter, where we set forth in what sense they named this state "Identity," and how they conceived the same.

Such is the ultimate degree of those who Attain. Some of these souls had not, in their upward Progress and Ascent, to climb step by step the stages we have described; neither did their ascension cost them any length of time; but with their first flight they attained to the

[1. See the Tradition on p. [2].

2. S. 28, 88.]

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knowledge of the Holiness and the confession that His sovereignty transcends everything that it must be confessed to transcend. They were overcome at the very first by the knowledge which overcame the rest at the very last. The onset of God's epiphany came upon them with one rush, so that all that is apprehensible by the sight of Sense or by the insight of Intelligence was by "the splendours of His Countenance utterly consumed". It may be that that first was the way of Abraham, the Friend of Allâh, while the latter was the way of Mohammed, the Beloved of Allâh. Allâh alone knoweth the mysteries of their Progress and of their Stations on the Way of Light.

Such is our account of the classes of the veiled by the Veils; and it were not strange, if, after all these Stations were fully classified and the veils of the Pilgrims Mystical were fully studied, the number of classes were found to amount to Seventy Thousand. Yet, if you look carefully, you shall find that of them all not one falls outside the divisions which we have set forth. For, as we have shown, they must be veiled by their own human attributes

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or by the senses, imagination, discursive intelligence; or by pure light.

This is what has occurred to me by way of answer [57] to your interrogations, though, these came to me at a time when my thought was divided, and my mind preoccupied, and my attention given to other matters than this. May not my suggestion be, then, that you ask forgiveness for me for anything wherein my pen. has erred, or my foot has slipped? For 'tis a, hazardous thing to plunge into the fathomless. sea of the divine mysteries; and hard, hard it is to essay the discovery of the Lights Supernal that are beyond the Veil.

THE END

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Old Avestan Dictionary.
February 20, 2025 by languagehat 49 Comments
This is very cool and brand new: Heindio Uesugi's Old Avestan Dictionary is available as a free pdf from this page (in Japanese; just click the download button immediately below the image of the book cover). It looks very well done; here's the beginning of the Preface, which explains its history:

The Old Avestan Dictionary (OAD) is an attempt at a lexicographic synthesis of Old Avestan studies since the Altiranisches Wörterbuch (1904) by Christian Bartholomae (1855-1925) with a particular focus on aiding the elucidation of the Gāthās based on the line of analysis laid down by Helmut Humbach (1921-2017). The dictionary is accompanied by a new annotated translation of the Gāthās to further facilitate the general reader in discerning the sense behind the respective terms and passages when reading, reciting, or studying the original Avestan texts.

This dictionary is the fruit of a seed planted by Karl Hoffmann (1915-1996). In the years following the war, Hoffmann resumed his research on Vedic texts, which had been interrupted by his military service, and in particular on the Vedic injunctive verbal mood, which would later produce his habilitation thesis Der Injunktiv im Veda (1951, but not published until 1967). He had the idea of completing this work by citing the Avestan parallels.

While he worked on the Vedas, he asked his mother to collect all the Avestan verbal forms along with their translations from Bartholomae's dictionary into a card file so that he could analyze them. In going through the Avestan lexicon based on what he had discovered in Vedic, he noticed that Bartholomae (along with other scholars of his time) seemed to lack a clear idea of the single forms and of the verbal system of the Avesta, and in particular of the Gāthās.

Hoffmann soon realized that the Bartholomaean view of the Avestan verbal system had to be thoroughly revised, a task that seemed to exceed what he had anticipated as part of his research on the Vedic injunctive. He turned to Helmut Humbach to take on the task. In October 1949 or 1950, Hoffmann gave him the stack of cards containing the Avestan verbs and told him: "Schau mal, was du damit machen kannst."

Subsequently, Professor Humbach went on to publish three translations of the Gāthās with commentaries (and one minor edition (in parentheses below)) that would help shift the paradigm in Gāthic studies […]. The project of creating a dictionary became explicit during the preparation of the aforementioned 1991 translation.

However, various circumstances prevented him from completing this dictionary project. Considering his advanced age, he in turn decided to pass on his stack of materials to me, to whom he entrusted the task of completing the work. Although the skeletal framework of the dictionary was already in place, when looking at the details and through our discussions it quickly became apparent that each entry would require a thorough (re)assessment, and that the project would necessitate considerable time.

Until shortly before his passing, racing against time, we worked relentlessly on the dictionary project, going over my revisions, and spending hours debating each detail. […] After his passing, I was left with a promise to fulfill, the promise to complete the work as best I can, and to publish it in the best way possible.

We used Bartholomae back when I was studying Avestan with Stanley Insler half a century ago, and even then it was way out of date. This is a great resource, which I found at Nelson Goering's Facebook post. There a commenter said "The website has only 33 views. How did you end up being among first 30 in the world to know about this?" Nelson responded "saw the announcement in the Indo-Iranian Linguistics group here on FB. Only 159 people in that group to start with, apparently." So you're getting in on the ground floor.

Comments
David Eddyshaw says
February 20, 2025 at 9:19 am
he asked his mother to collect all the Avestan verbal forms

My mother would never have done that. I now realise that I had a deprived childhood.

The dictionary does indeed look very good.
The "Acknowledgments" section ends

Profoundly conscious of the prodigious alignment of the stars and the perspicacious goodwill which carried this vision step by step to fruition, with hands outstretched I thank you and bless you all from the bottom of my heart.

I'm going to have to work harder on my Acknowledgments sections …

Trond Engen says
February 20, 2025 at 10:43 am
While he worked on the Vedas, he asked his mother to collect all the Avestan verbal forms along with their translations

Obviously a native of Old Avesta.

Stephen Goranson says
February 20, 2025 at 5:01 pm
I recall reading somewhere that Parsi priests were careful to chant correctly the

traditional liturgy, many words of which have meanings they no longer understood.
If that is so, it might be interesting to hear now from Zoroastrian priests.

David Marjanović says
February 20, 2025 at 5:41 pm
From what I think I've read, the pronunciation has been preserved – in India at least – much less exactly than that of the Vedas, with lots of substitutions of sounds from the local languages, so historical linguists have to rely on the spellings.

languagehat says
February 20, 2025 at 5:54 pm
I might as well quote this bit from my 2009 post on Beckwith's Empires of the Silk Road:

He then goes on to the issue of Avestan, which causes all kinds of problems in trying to establish chronology and interrelationships, and brings up a point that bothered me back when I studied the language: "it has been remarked, 'The Avestan speech is very closely related to Sanskrit,' so astonishingly close, in fact, that 'we are able to transpose any word from one language into the other by the application of special phonetic laws.' Avestan's extensive case system and verbal conjugation system is not just similar to that of Vedic Sanskrit, it is almost identical to it. That is extremely odd." He gives an example of an Avestan sentence rendered mechanically into Sanskrit: təm becomes tam, yazatəm becomes yajatam, and so on. This "astounding closeness" is what makes people reconstruct a separate branch descending from a Proto-Indo-Iranian language. Beckwith has a different solution, one that I found immediately convincing: "Avestan looks less like an Iranian language than like a phonologically Iranized Indic language. The many inexplicable problems of Avestan… can be accounted for as an artifact of Iranians having adopted an oral religious text… from an Old Indic dialect. As required of Indic religious practitioners, they memorized it exactly, but… it underwent specifically Iranian sound shifts in the mouths of the Iranian-speaking oral reciters." This allows us to get rid of the separate Indo-Iranian branch entirely and makes the overall picture more plausible.

(I might add that the thread is enormously interesting and educational.)

David Eddyshaw says
February 20, 2025 at 9:05 pm
I know nothing about Indo-Aryan, but was interested to discover recently that Pahlavi does the past-tenses-have-ergative-alignment thing, like Middle and Modern Indic languages. Similar origin, in replacing the original finite past tenses with periphrases using past participles, too.

Not sure what to make of that. I suppose it could be pure coincidence; after all, the Maya languages and Sumerian all do something rather similar with ergative alignment, so fancy Sprachbund explanations may well be superfluous.

Y says

February 20, 2025 at 9:36 pm
Georgian, too. Ergative aorist, accusative otherwise.

Lameen says
February 21, 2025 at 2:45 am
Past tense ergativity is also Kurmanji Kurdish, and even a couple of Neo-Aramaic varieties – very much an areal feature. Geoffrey Haig and Eleanor Coghill are two of many good names to search.

David Eddyshaw says
February 21, 2025 at 8:10 am
Presumably the Neo-Aramaic could be plausibly attributed to Iranian influence, in which case perhaps this could be taken as a specifically Iranian-Indic areal phenomenon after all.

Nelson Goering says
February 21, 2025 at 11:35 am
“Avestan looks less like an Iranian language than like a phonologically Iranized Indic language”

That’s a bold claim, but not a very likely one. For one thing, you’d have to assume that the “Indic” language in question was something more archaic in various respects than Vedic. Avestan preserves inherited words like aēšəmō “wrath” (cf. Greek οἶμα “attack (of a predator)”), which are not found in Vedic (nor, as far as I know, anywhere else in Indic). On the other hand, this is found in some other Iranic languages: we have, for example, Middle Persian xešm “wrath”. (Martin Kümmel lists this as a possible example of a PIE laryngeal reflected as Persian x-.) There are also morphological archaisms, like the Old Avestan nominative/vocative masculine plural vīspå̊ŋhō “all”, which metrically can’t be replaced by vīspe, the more innovative form found in both Vedic and Young Avestan (see 32.3a: aṯ yūš daēuuā vīspå̊ŋhō “but all you daiwas”).

There are also things like vāstrəm “pasture” that look like innovations in Old Avestan (to an inherited base), and certainly have no Vedic counterparts. This also has cognates in later Iranic. Same for Old Avestan spādā (dual to spāda- “army”), and probably at least a few more in the Old Avestan corpus (which isn’t huge), if you’d keep looking. Lexicon aside, I’m not sure how you’d explain morphological innovations like the genitive singular xratəuš vs. Vedic krátvas except by the operation of analogy (but not one found in Vedic for this word!) in a living language. (Young Avestan has xratβō, equivalent to the Vedic form, incidentally.) Old Avestan also shows distinctive Iranic semantic innovations, like vaēnahī “you see”, with *√wain- taking on the general semantic function of “see” that is very common in later Iranic. Vedic has the root, but still in the older sense “look for”. We do also have √spas- = Vedic √paś-, √spaś- still in Avestan, but the point is that the broader semantics of *√wain- already seem to be present.

A slightly different type of problem concerns close cognates that fit differently into the metrical patterns of Old Avestan just because of different sound changes in the two

branches. In 45.4d, aṯ hōi dugədā “and his daughter”, disyllabic [dugdɑː] is required metrically, not trisyllabic Vedic duhitā.

I’m not a specialist in Indo-Iranic myself, and I’m sure more (and probably better) examples could be gathered. It’s certainly a claim that immediately rang false, even to a mere dabbler like myself. It sounds like he heard this one comment as a student, which is the sort of thing you say to get people excited, took it very literally, and built some grand claims off the idea without bothering to do even a little double-checking.

I’m also completely puzzled as to how the (rather larger) Young Avestan corpus, which is more conspicuously Iranian (in the normal view, because it’s younger and has had more time to accumulate innovations), is meant to fit into this. I guess you could propose that it’s an artificial attempt to emulate the Iranicized-Indic hymns of Old Avestan? It’s true that Old Avestan casts a long shadow over Young Avestan, but I have a hard time seeing how you’d make this work, if you drilled into the level actual language rather than glib overgeneralizations. (The quotation from Beckwith doesn’t actually give the impression that he’s aware of the difference between Old and Young Avestan. At any rate, his comments about lexical and morphological correspondence, even though they’re slightly exaggerated, only even sort of apply to Old Avestan, so I’ve read his “Avestan” with that adjective in front of it.)

“This allows us to get rid of the separate Indo-Iranian branch entirely”

What a strange thing to say. Even if you did want to explain Old Avestan this way, and ignored Young Avestan entirely, what about Old Persian? I imagine you’d probably even be able to establish Indo-Iranic well enough just on the basis of Middle Iranic, though it would obviously be more complicated. But some innovations, like the merger of *e, a, o > *a (both long and short!), and the relative chronology of palatalization first then vowel merger (e.g. PIE *-kʷe “and (enclitic)” > Vedic ca, Old Persian ca) is also there. I actually wonder how many of the major shared Indo-Iranic phonological or lexical innovations you *couldn’t* recover without Avestan.

languagehat says
February 21, 2025 at 11:39 am
Thanks for the bucket of cold water, which is convincing — I confess it got me excited and I was suckered!

Nelson Goering says
February 21, 2025 at 12:33 pm
I mean, it would be pretty exciting, if true! And you’d hope that anyone making a claim like that in a published book might have something to back it up with.

languagehat says
February 21, 2025 at 12:38 pm
I’m afraid Beckwith is one of those brilliant scholars who’s too reliant on his own brilliance to bother with tedious fact-checking.

Nelson Goering says
February 22, 2025 at 3:46 am
Another striking Iranicism already in Old Avestan struck me this morning: the various forms of gəuš.ā “ears”. The word does exist in Vedic, but only in the meaning “noise, din, sound”. Cognates of this still mean “ear” in various middle and modern Iranic languages (e.g. Sogdian ɣwš, Persian guš, Kurmanji guh, Baluchi goš, Pashto ɣwağ — the last with the extremely common derivative suffix *-ka- added on).

Nelson Goering says
February 22, 2025 at 4:42 am
(I said “various forms”, but actually the word occurs just twice in the Gathas.)

David Marjanović says
February 22, 2025 at 8:05 pm
Avestan also has straightforward phonological archaisms compared to Vedic. The cognate of Vedic medhá- is not *maida- (**maēda-, I guess, but the exact outcome would depend on the stress or something), but mazda-. Vedic (and AFAIK Indic generally) has a (completely regular) merger here that Avestan (and AFAIK Iranic generally) lacks, and clusters like *zdh were sufficiently rare that anyone faced with a Vedic e would guess *ai.

(This is part of the Indic elimination of voiced fricatives; it may be blamed on Dravidian – like the reinterpretation of certain affricates as palatal plosives.)

David Eddyshaw says
February 22, 2025 at 9:22 pm
I’m afraid Beckwith is one of those brilliant scholars who’s too reliant on his own brilliance to bother with tedious fact-checking

I thought something was nagging at my memory: yes – he’s that Beckwith.

https://en.wikipedia.org/wiki/Goguryeo_language

So: Yes indeed. I actually own his Koguryo book. It’s a real object lesson in how not to do it. Here’s an absolutely justified takedown:

https://hal.science/hal-00194111/document

I think he basically doesn’t really understand how comparative linguistics works (I was just talking the other day about otherwise competent linguists who just don’t get comparative linguistics, and, worse, don’t realise that they don’t get it.) The fact that he seems to self-identify as a “philologist” may be a bit of a red flag in this regard.

Brett says
February 22, 2025 at 10:05 pm

@David Eddyshaw: No, no, this was that Beckwith.

J.W. Brewer says
February 22, 2025 at 10:23 pm
Wikipedia offers dozens of Beckwiths, many of whom sound vaguely crackpottish in some ways but still non-murderous, e.g. https://en.wikipedia.org/wiki/Emma_Beckwith

David Eddyshaw says
February 22, 2025 at 10:47 pm
Now, she sounds like my kind of crackpot.

It does seem that the name may be cursed in some way, though,

Indeed, it is possible that the curse has an even wider scope:

https://en.wikipedia.org/wiki/Vathek

Lameen says
February 23, 2025 at 4:46 am
I think he basically doesn't really understand how comparative linguistics works

Yes, that's my memory of his work as well.

I've read two of his non-linguistic books.Warriors of the Cloisters was an enjoyable, if somewhat overstretched, argument that universities are basically a Central Asian Buddhist invention; Empires of the Silk Road was a (well-informed) polemical rewriting of Eurasian history from the perspective of the steppe nomads being the good guys. (I say "good guys", but honestly the book's whole aesthetic felt worryingly fascist-adjacent. Possibly the biggest living fan of the comitatus.)

David Eddyshaw says
February 23, 2025 at 9:18 am
Beckwith's views on Indo-European seem to be basically crank stuff, and certainly betray a lack of understanding of even the basic principles of historical linguistics; see the comments on Appendix A here:

https://web.archive.org/web/20131226105908/http://www.ynlc.ca/ynlc/staff/hitch/review_of_Beckwith.pdf

It seems to me that his opinions on historical linguistics are essentially worthless.

He also wrote a comparative syntax thing called Phoronyms; the snippets of this on Google Books look very dicey. (He disses Alexandra Aikhenvald's opinions on these matters in one footnote, which frankly does not inspire confidence.) It looks like a survey based on questionable analyses of a few of his own pet languages, while lumping together several quite different phenomena under a supposedly unifying label.

I get the impression that he's very keen to picture himself as an "iconoclast." And to present himself that way.

J.W. Brewer says
February 23, 2025 at 9:34 am
I have actually read _Phoronyms_, maybe ten or twelve years ago, and thought it interesting although I did not dig deep enough into surrounding literature to assess with any reliability how plausible/implausible his attempt to draw connections between features of different languages (none IE as best as I can remember) typically treated as distinct by splitter-taxonomists was.

OTOH when I now go back to the online catalog of the New York Public Library (whose copy I read) I cannot seem to find it. Perhaps it has been deaccessioned because They are trying to suppress the Uncomfortable Truths he discovered? They do however seem to have two non-circulating copies of his Koguryo book (a 2004 printing and a 2007 one that may be a revised edition?) in the research collection.

David Eddyshaw says
February 23, 2025 at 9:46 am
Admittedly, judging a book on the basis of Google snippets is hardly fair play …

I'd have no trouble with him finding typological similarities between genetically unrelated languages*; though he seems to be prone to the schoolboy error of supposing that stray typological similarities can actually demonstrate genetic relatedness. (But, mysteriously, not in the case of Japanese and Korean, or of "Altaic" generally.) That wouldn't necessarily undermine the actual comparative-syntax side of the book, though.

* Waama and French share (among many other features): contrastive vowel nasalisation; grammatical gender; default noun-before-adjective ordering; basic SVO clause constituent order, but with personal-pronoun direct and indirect objects preceding the verb … one is driven to the conclusion that either Waama is Romance rather than Oti-Volta, or that the ancestors of the speakers of Waama spent a long period in contact with the speakers of Old French prior to migrating to Benin (or Dahomey, as it then was, of course …)

David Eddyshaw says
February 23, 2025 at 10:23 am
A gushing review of B's work on the Scythians tells me that he says that "much of the Arthurian legends of Britain come from the Ossetians." Another, that he describes himself therein as a "practitioner of what he calls 'classical comparative-historical linguistics'." And I'm an eminent nuclear physicist …

This emperor has no clothes.

Nelson Goering says

February 23, 2025 at 12:51 pm
“clusters like *zdh were sufficiently rare that anyone faced with a Vedic e would guess *ai”

Also a good point! Now that you mention it, the whole phonological conversion process seems a bit vaguely conceived. How would the reciters would have known to convert Indic h so consistently to either j or z (han-/jan- “smite”, but hasta-/zasta- “hand”), depending on a word’s etymology? Either there already was a spoken language pretty close to Old Avestan anyway so that the reciters could automatically substitute sounds in recognized cognates (and remarkably consistently so — no Old Saxon tins-effects* here, as far as I know), or reciters were extraordinarily lucky in how they happened to treat h in every instance. Or they were “Iranicizing” a form of Indic so archaic that it was practically Proto-Indo-Iranic.

*(This means “tax, tribute” is clearly adapted from OHG cins, itself from Latin census. The initial affricate of OHG has been replaced by its usual correspondent in OS: [t] for [ts]. An overgeneralization of the pattern from tin/cin “tin”, or timbar/cimbar “construction”, etc.)

David Eddyshaw says
February 23, 2025 at 2:22 pm
Found a pdf of the phoronyms book. It does reference a good bit of other work on classifiers, in fact, contrary to what I too rashly assumed. And he doesn’t here commit any sins of deducing language-relatedness from typological similarities – quite the contrary, if anything.

However, he does indeed lump together e.g. the “pack” element of both “pack of wolves” and “wolfpack” with classifiers of the kind seen in Mandarin – and more besides. It even has a section on “Russian classifiers” … (which turn out to words of the “pack” and “herd” type, in fact. “Terms of venery” …)

It describes English constructions like “pack of wolves” and “cup ot tea” as “pseudopartitive” (not a term B originated himself – he hasn’t simply invented it for the purpose) and attributes their distinctiveness to the syntax rather than the semantics in fine early-Chomskyan style, which makes it all seem more classifier-like. He asserts that these constructions differ formally from partitive genitive construnctions “in all languages examined.”

He should broaden his sample. Kusaal has formally identical possessor and partitive constructions, and the “pack of wolves” type is the same as the partitive/possessive. There is a difference between two distinct constructions of the noun nam “a plurality (of)”, which is used to pluralise any nominal which for whatever reason can’t make its plural by flexion (the standard orthography misleadingly writes nam as a suffix):

daam “beer”
daannam “beers”

na’ab “chief”
na’anam “chiefs”

But this difference is just in line with a much more general principle in Kusaal, that count nouns as generic dependents preceding another noun form compounds with them, whereas mass nouns do not. This has nothing to do with pseudopartitives versus partitives.

Beckwith does in fact go through quite a number of languages, in the process actually showing that treating all these constructions as aspects of one “phoronym” category is a pretty Procrustean process, even within his chosen language subset.

There’s a lot of stuff talking about the semantics of classification in general, but I can’t see that all that really helps his case that these are all manifestations of one single “phoronym” thing. All it shows is that classifier systems (properly so called) have strong semantic correlations. That doesn’t make “pack” a classifier in “pack of wolves.”

There’s something in all this, I think, and something quite interesting, too; but he’s seized on a partial insight and pushed it far beyond what the facts really support. Rather like what he’s done with “some Old Koguryo words rather look as if they are related to Japanese” or “Central Asia was much more civilised and significant culturally than has often been alleged.”

Japanese is described here as a “Koguryo-Japonic” language, incidentally, en passant, as if this were just an accepted fact rather than a fringe theory.

David Eddyshaw says
February 23, 2025 at 3:24 pm
[That should be daamnam “beers”, sorry. In the orthography I use in my grammar, which, unlike the standard, has consistent criteria for word division, “beers” is daam nám and “chiefs” is nà’-nàm, where nà’ is a bound word, rather than a mere word fragment.]

Y says
February 23, 2025 at 3:58 pm
I figured there would be some entertaining choice words by the late Sasha Vovin on something by Beckwith. There are.

David Eddyshaw says
February 23, 2025 at 4:12 pm
Articles subtitled “A response to …” are often entertaining. Vovin, naturally, does not disappoint.

David Eddyshaw says
February 23, 2025 at 4:31 pm

I was recently reading “Why Nations Fail”, and felt in need of a catchy term for that feeling you get when clearly eminent and knowledgeable authors treat an issue that you happen to know much more about than they do, and you find that their presentation is riddled with errors of fact and displays shocking unfamiliarity with basic sources; while, at the same time, they have a reputation within their own broader discipline of being particularly expert in that very subdomain, a reputation which they leverage into a key part of why people unfamiliar with that subdomain find their overall analyses convincing.

African history, in the case of WNF; historical comparative linguistics, in the case of Beckwith.

Nelson Goering says
February 25, 2025 at 5:49 am
The editorial postscript to that Vovin piece is also quite something. I particularly liked the casual “du moins dans le monde francophone”.

David Eddyshaw says
February 25, 2025 at 9:11 am
Yeah, you can’t really expect decorum from les rosbifs.

There was a long and bitter exchange of articles in Y Cymmrodor

https://en.m.wikipedia.org/wiki/Y_Cymmrodor

between Gwenogvryn Evans and John Morris-Jones, who truly loathed each other personally. I recall reading an editorial note which basically amounted to “bring popcorn.”

(The whole thing is available online.)

Owlmirror says
February 27, 2025 at 11:07 pm
[Kusaal] na’ab “chief”

Is this from the same Arabic word that has been loaned and corrupted (via Persian and Hindi) into the English term “nabob”?

David Eddyshaw says
February 28, 2025 at 7:29 am
I doubt it.

The stem is na’a-, and the -b part is a noun-class suffix. It’s actually the human-plural suffix (cognate with the ba- part of “Bantu”), which appears as a singular suffix in a handful of nouns referring to older relations and other important people.

Mampruli, which has distinctly more words of ultimate Arabic origin than Kusaal, actually

inflects the cognate word regularly: naa “chief”, plural naaba.

The etymon is, however, found only in Western Oti-Volta and Buli/Konni; it seems on first principles to be a plausible candidate to have originated from the unknown mother-tongue of the invaders who actually created the chieftaincy system of the Mossi-Dagomba states in the thirteenth century. They may have been influenced by Islam, though they were probably not actual Muslims (an awful lot of their descendants would have had to have become apostates if they were, which seems unlikely.) So I suppose you could speculate that proto-WOV *nàʔbá was the form of an original loan, and that the -bá was subsequently taken as a noun class suffix by analogy, with Kusaal (like Mooré and Farefare) showing a more conservative stage of the process than Mampruli and Dagbani, in still construing the suffix as singular.

Such a reanalysis is not in itself implausible. In the modern Oti-Volta languages, loan nouns are in fact usually fitted into the class system by analysing the final syllable as a class suffix where possible; as with e.g. Kusaal malif “gun”, plural mali, (cf mɔlif, plural mɔli “kob”), which is ultmately from the Arabic مدفع midfaʿ.

But the language of these invaders is entirely unknown, and although Western Oti-Volta shows a good bit of unique vocabulary compared to the rest of Oti-Volta, none of the relevant words look very Arabic; moreover, they include words like “water”, which do not seem like very likely candidates for borrowing from the language of foreign conquerors.

(When I first started on comparative Oti-Volta work, I overestimated the degree to which WOV is lexically divergent; eventually, I realised that this was an artefact of my knowing WOV languages much better than other Oti-Volta languages, so that I noticed the divergences more. When I started to look at actual numbers, I unsurprisingly found that every major OV branch has a good number of distinctive etyma of its own.)

“Chief” is not reconstructable to proto-Oti-Volta.

David Eddyshaw says
February 28, 2025 at 7:53 am
“Chief” is reconstructable in proto-Gurma, however: Gulmancema bádō, Moba bá̀d, Ncam ūbɔ́tī, Gangam ūbɛ́r, Konkomba ubɔr.This may share its root with Mooré bédré “great, big, fat” and Nawdm bed- “grow, get fat”: so perhaps originally “big man.” Lugal …

Now I think of it, Kusaal na’ab is the only case of this pluralis majestatis use of the -b(a) class suffix which isn’t a word for an older family member. Given the hostility of Kusaasi culture to imposed hierarchy in general, this might not mean much, but I think it’s the same in Mooré and Farefare, and Moorë even uses plural 2nd and 3rd person pronouns as respect singular forms. If “chief” is the sole word in WOV with a human-plural suffix which is not a family relationship term, that might bolster the hypothesis that the final *ba element was not actually a class suffix at all originally, and that proto-WOV *nàʔbá was a loanword.

David Eddyshaw says
February 28, 2025 at 8:34 am
There seems to be a semantic difficulty, in that even the Supreme Leader/King/Emperor is a na'ab, not just the local chiefs, who could reasonably be thought of as "deputies." Even the first Mamprussi king himself is called Naa Gbewaa in Mampruli.

On the other hand, I suppose there are plenty of precedents for words originally meaning "deputy" to get above themselves.

Owlmirror says
February 28, 2025 at 10:00 am
Regarding the semantic issue — one might speculate that even a Supreme Leader/King/Emperor might find it politically expedient to be thought of as a deputy or representative appointed by God/tutelary spirit(s)/ancestral spirit(s).

David Eddyshaw says
February 28, 2025 at 10:24 am
True. Examples do spring to mind …

David Eddyshaw says
February 28, 2025 at 12:30 pm
Though in the Mossi-Dagomba realms, it's actually the tendaannam, so-called "earth-priests", but literally "landowners", who have the religious backing; their approval is necessary for all land transactions, and to be eligible to be a tendaan you need to be able to assert a claim to be a descendant of the first indigenous settler. This is so entrenched as a principle that even the conquest by the Red Hunter's condottieri and the subsequent creation of the chieftaincies has never altered it. Proverbially, the chief owns the people, but he doesn't own the land.

(The resulting political tensions are very much a live issue to this day. We had an instance of that not long ago here on LH, regarding the politics of Tamale, in the Dagomba realm.)

Anyhow, "divine kingship" is very much not a thing in these cultures. Good old-fashioned right of conquest is more like it.

(Afrocentrists seem to be keen on divine kingship, as part of their ahistorical fixation on ancient Egypt. I expect the Golden Bough has got mixed into the stew somewhere along the line, too.)

On the other hand, I think there has been more Muslim influence than is often recognised in quite a few West African cultures that are not themselves Muslim, and Islamic notions of rulership do lend themselves quite readily to the ruler-as-deputy idea. And a piece of originally-Islamic political terminology could easily have been adopted without keeping all its specifically Muslim connotations.

David Eddyshaw says
February 28, 2025 at 1:51 pm
I'd be keener on this idea if there were other cases in West Africa of words for "chief, king" that looked as if they might go back to the Arabic نائب; I can't think of any, but there are literally hundreds of West African languages of which I know nothing at all …

One for the Afrocentrists: Coptic ⲛⲏⲃ, Middle Egyptian nb "lord."
Coincidence! Is there anything it can't do?

David Eddyshaw says
February 28, 2025 at 3:03 pm
There is also a Kusaal verb na'as "honour, respect"; this would do for a cognate, as -s can make causative/factitive derivatives. I've recorded it myself as having the right (low) tone to be cognate with na'ab, though both the Toende Kusaal and the Farefare dictionaries disobligingly show cognates with root high tone.

More to the point, there is a derived abstract noun na'am "chieftaincy", with exact cognates everywhere in Western Oti-Volta, and Buli too.

It's not just a stem na'a- with the mass/liquid/abstract noun class suffix -m: ringing the changes on noun-class membership as a derivation strategy is very common in Oti-Volta (as in Bantu) but na'am actually has a stem-final -m in all these languages.

Moreover, it has an unexpected tone pattern, with the Buli tones showing an exactly parallel irregular tone relationship to "chief" even though the actual Buli tones differ from WOV, with each word individually having the expected tone correspondences to WOV to be cognates, suggesting that the formation is older than proto-WOV itself. Though there's a lot of guesswork involved, I think that the protolanguage underlying proto-WOV and proto-Buli-Konni pretty much has to be put at a time depth of well over a millennium, and probably nearer two (or more), so certainly antedating the formation of the Mossi-Dagomba kingdoms.

So I think the WOV "chief" word is probably "honourable one" rather than "deputy" after all, and the *ba part really is just the human-plural suffix used as singular honorifically. Simple answers are often the best …

Thanks for the interesting question!

Stu Clayton says
February 28, 2025 at 3:24 pm
Simple answers are often the best …

Often they're also the hardest to find. But let's not get too real about this. You take what works for you at the moment, and repent later.

David Marjanović says
February 28, 2025 at 4:37 pm
Is etymological nativization an option? (It would complicate everything most beautifully.)

David Eddyshaw says
February 28, 2025 at 5:30 pm
Yes, possibly.

The tone thing in Buli can possibly be finessed: the tone system of Buli differs from that of WOV, but matching up the correspondences is almost trivially easy from a comparative point of view, and the systems may well have been even more similar – even superficially – relatively recently.

The fact that the cognates of na'as "honour" outside Agolle Kusaal have the "wrong" tones to be related to na'ab may mean that this is just a chance resemblance, too. And I may have got its tones wrong: I'd back my own notes over the Toende Kusaal dictionary, but the Farefare dictionary is pretty reliable on tone.

The tonal peculiarity of na'am could be something of a two-edged sword, too. This peculiarity is specifically that it is the only case in my Kusaal materials of a word with Tone Pattern A (mid tones throughout, except for combining forms, which have all low tones) being derived from a noun* with Tone Pattern L (initial low tone.) If the word was a loan which has been reanalysed in terms of WOV morphophonemics, an imperfect reanalysis might underlie the apparent tonal inconsistency.

To complicate matters even further, it's not out of the question that the proto-WOV stem was *naʔ-b-m- rather than naʔ-m-. Underlying *bm may get broken up by the insertion of an epenthetic vowel when it arises in flexion, but in derivation it appears always to have assimilated to *mm or just *m. I can't see any way that this would help with the odd tone developments, though.

* There are a lot of Tone Pattern A nouns derived from low-initial verbs, but verbs do not distinguish between the A and L patterns at all, and it is not clear whether the verbal A/L pattern is the equivalent of noun Pattern A or of Pattern L, or represents a historical merger of the two. Synchronically it resembles the noun Pattern A most closely (I call it Pattern A in my grammar) but this may be misleading historically.

languagehat says
March 12, 2025 at 10:06 am
See now this Log post, with some very useful examples (images) of Humbach's work.

swaro1993 says
May 23, 2025 at 9:41 am
Finally, someone realised how difficult it is to study avestan without a proper dictionary…
One thing that confuses me though is why the authors omitted Yasna Haptanghaiti from

the translation part and whether the dictionary includes vocabulary from YH or is restricted to just Gathas and Y27.13-15 and Y54.1?

I must have not seen the explanation to this issue in the preface itself so if someone could point me to it I would highly appreciate it, thank you.

Nikolai says
August 17, 2025 at 11:47 am
> One thing that confuses me though is why the authors omitted
> Yasna Haptanghaiti from the translation part and
> whether the dictionary includes vocabulary from YH

Introduction to Part II mentions YH was not included in Part II because they deemed it less contentious (and instead to focus on the Gathas).
Introduction to Part I mentions YH is included in scope of Part I (one could potentially patch-up their translation based on that).

languagehat says
August 17, 2025 at 12:06 pm
Thanks for that!

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My Languages

My Hats

E-mail:
languagehat AT gmail DOT com

My name is Steve Dodson; I'm a retired copyeditor currently living in western Massachusetts after many years in New York City.

If your preferred feed is Twitter, you can follow @languagehat to get links to new posts here as they appear. (I don't otherwise participate in Twitter.)

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If your comment goes into moderation (which can happen if it has too many links or if the software just takes it into its head to be suspicious), I will usually set it free reasonably quickly… unless it happens during the night, say between 10 PM and 8 AM Eastern Time (US), in which case you'll have to wait. And occasionally the software will decide a comment is spam and it won't even go into moderation; if a comment disappears on you, send me an e-mail and I'll try to rescue it. You have my apologies in advance. Also, my posts should be taken as conversation-starters; there is no

expectation of “staying on topic,”and some of the best threads have gone in entirely unexpected directions. I have strong opinions and sometimes express myself more sharply than an ideal interlocutor might, but I try to avoid personal attacks, and I hope you will do the same.

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Vocabolario Etimologico della Lingua Italiana
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Dicționare ale limbii române
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LBG (Lexikon zur byzantinischen Gräzität = Lexicon of Byzantine Greek)
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An ka taa (resources and lessons for Bambara, Dioula, Malinké, and Mandinka)
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Favorite rave review, by Teju Cole:
"Evidence that the internet is not as idiotic as it often looks. This site is called Language Hat and it deals with many issues of a linguistic flavor. It's a beacon of attentiveness and crisp thinking, and an excellent substitute for the daily news."

From "commonbeauty"

(Cole's blog circa 2003)

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A Concise Pahlavi Dictionary

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ABSTRACT
First published in 2004. The purpose of this dictionary is to provide the student with a representative vocabulary of Pahlavi in which such uncertain words have been reduced to a minimum and marked. It includes the commonest 4,000 simple words.

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The Study of Kabbalah

Secrets of the Book of Raziel
By Robert Zucker

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Angel Raziel Guards

The Book of Secrets
"Each day the angel Raziel makes proclamation on Mount Horeb, from heaven, of the secrets of men to all that dwell upon the earth, and his voice resounds throughout the world."
- Targum Ecclesiastes. 10, 20
The Book of Raziel originated when G-d gave the Secret Knowledge to the Archangel Raziel. Raziel HaMalach means "Secret of the King."

The Angel Raziel, Reziel, Rezial, Razial, Retziel. HaMalachAccording to the Old Testament, the original Book of Raziel - Sefer Raziel- was inscribed by Adam, the first human being. Legends also say the Book of Raziel was originally inscribed on a sapphire stone.

The Sefer Raziel has been one of the most reprinted mystical manuscripts besides the Sefer Yetzirah (Book of Formation).

The Hebrew word "Raziel" means "Secret(s) of God." Raz- means "secret" and -iel means "of God." In English, it can be spelled several ways, such as: ratziel, razel, razeil, reziel, retziel and other combinations.

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How to Study Sefer Raziel
The information contained in the Book of Secrets is not easily revealed. Like most Qabalistic texts, there are riddles and puzzles to figure out to understand the true meaning.

When you study the book in English realize that the translation is based on the understandings of our culture and time- far removed from when the book was originally composed.

If you have a Hebrew edition, see the translation suggestions to translate it for yourself. You will learn much more about Raziel's secrets when you study the original Hebrew words.

Descargar sepher de raziel. Download free Sepher Raziel.

Sefer Raziel

The Book of the Angel Raziel (book review)
By Rabbi Eli Mallon

Go to almost any Jewish bookstore — and you will not find a translation as far as I know. Yet, two translations exist: “Sepher Rezial Hemelach,” translated by Steve Savedow [1] and “Book of Raziel,” translated by Giovanni Grippo [2].

I usually try to write only positive reviews. In the case of both these books, I must begin by mentioning some problems: The first has to do with English-usage itself. I found some of the English unnecessarily difficult to understand. Mr. Savedow translated from the Hebrew rather literally — in some cases, perhaps too literally. There seemed to be many problems with English syntax, some of which might have been from trying to maintain Hebrew syntax in English. Continue reading R. Mallon's review on Sefer Raziel.

'Book of Raziel' on Amazon
Sepher Raziel: A Sixteenth Century
English Grimoire
(Sourceworks of Ceremonial Magic Series) Hardcover – September 8, 2010
by Don Karr (Author), Dr Stephen Skinner (Author)

The Sepher Raziel text is given in two forms: a literal transcription with no changes in spelling or wording and a modern English version. This volume also includes a foreword which offers an overview of Raziel manuscripts, which represent a number of independent traditions, an essay on the literature of Solomonic magic in English, an introduction to the Sepher Raziel manuscript presented, an appendix on incense nomenclature as a supplement to Tractatus Thymiamatus, a list of printed notices and manuscript sources of Sepher Raziel, and a full bibliography of printed works on Solomonic magic and items of related interest.

Sepher Rezial Hemelach: The Book of the Angel Rezial

This is the first English translation from ancient Hebrew of the rare and complete 1701 Amsterdam edition by Steve Savedow. Includes an explanatory text on the holy names of God, the divisions of Heaven and Hell, and the names and hierarchy of the angels and spirits. Paperback: 320 pages. Publisher: Weiser Books (December, 2000). Language: English. Although it is comprehensive and has translations of the text, there has been controversy over Savedow's translations. It is a good starting point if you can't read Hebrew.

Sepher Raziel(German) Paperback – May 1, 2010 by Giovanni Grippo (Author). "Das Buch Razuel."

Liber Salomonis: Sepher Raziel by King Solomon (Author), Tarl Warwick (Editor). Paperback – February 15, 2016

The Liber Salomonis, referred to in its own composition as the Sepher Raziel, claims to be a book given directly to King Solomon by a mysterious prince and sorcerer from the East. Actually written in the Renaissance or perhaps as early as the Medieval period, it synthesizes Kabbalistic and Hermetic lore together and is divided into seven treatises. The subject matter ranges from the high occult of invocation and the names of angels and of the Judeochristian god, to herbal medicine and the creation of incense for the calling of spirits, to the categorization of twenty four beasts and stones to coincide with the hours of the day. With the entire core of the work ruled over by seven angels and seven celestial bodies, the philosophy behind its somewhat apocryphal historical content is nonetheless of extreme interest and is here presented in modernized English for the modern audience. 82 pages.

Download free copy of Sefer Raziel
Another option is to download a free copy of Sefer Raziel. This is a short, public domain, version of the manuscript in English.

If unable to download a copy of the Hebrew Sefer Raziel text, Amazon.com has a 70 page copy of the Hebrew edition in paperback called Book Raziel Hamalach.

On the download page are instructions to find free translation tools on the Internet. You do not have to know how to read Hebrew since these web-based translators do it for you.

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Robert Zucker is an author, publisher and retired college instructor in journalism and internet publishing. Read some of his several manuscripts on Qabalah and Astral Projection. See more books by Bob Zucker.

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Pinchas Giller. Reading the Zohar: The Sacred Text of the Kabbalah. New York: Oxford University Press, 2001. xviii, 246 pp.
April 2005AJS Review 29(01):171 - 173
DOI:10.1017/S0364009405270095
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Abstract
Pinchas Giller is one of the finest contemporary scholars of the zoharic corpus. His current study, Reading the Zohar, constitutes an excellent sequel to his earlier book, The Enlightened Will Shine. The Zohar certainly warrants the kind of thoughtful and serious reflection that Giller devotes to it, insofar as the Zohar is a massive, complex corpus consisting of some two dozen distinct strata. In Enlightened, Giller examined major themes in Tikkunei Zohar and Raʿyaʿ Mehemnaʿ. Although these are rich and interesting compositions, chronologically they are among the latest and were undoubtedly written by someone other than whoever was responsible for the foundational writings of the Zohar. In Reading the Zohar, Giller is primarily concerned with three seminal aspects of the zoharic corpus: Sabaʿde-mishpatim, cosmogonic descriptions that are preserved in various strata, and the four interconnected ʿIdrot texts. On its own, an analysis of such disparate and challenging sources would be an admirable undertaking. What makes Giller's study even more ambitious is that he also examines how these particular works were studied and interpreted. In particular, Giller is interested in how the kabbalists of Safed, most notably R. Moses Cordovero and R. Isaac Luria, incorporated these zoharic texts into their distinctive theosophical systems.
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, in such a way that any vertex of G is incident to at least one edge of each color. The multiset-color
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Mastering new skills should be both efficient and enjoyable, and that is exactly what Reading The Zohar was designed for. This tutorial takes you through every stage of discovery and application, offering a structured pathway that simplifies complex tasks into achievable steps.

Each reader begins from a different starting point, so Reading The Zohar accommodates all experience levels. Whether you are learning a completely new system or refining existing knowledge, the guide adapts naturally to your pace and objectives.

From the opening chapter, you are introduced to a clear framework that defines the learning outcomes. The roadmap outlines where you are, where you are going, and what you will gain after completing each stage. This structure removes guesswork and builds momentum.

The initial section explains the environment you will work in. Before executing any task, Reading The Zohar ensures that you understand the necessary tools, requirements, and terminology. Preparation saves time and prevents avoidable confusion later in the process.

Once your foundation is in place, you progress to step-by-step walkthroughs. Each procedure is presented sequentially, using concise language and visual cues that make replication simple. Readers can follow along in real time, applying each instruction immediately.

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Practicality drives every lesson. Instead of theoretical discussion alone, examples demonstrate exactly how the concepts manifest in real situations. You will see how a specific command, formula, or principle affects outcomes when applied correctly.

In addition to guided tasks, Reading The Zohar includes optional challenges. These mini-projects test your ability to think independently and encourage problem-solving skills essential for mastery. Solutions and explanations follow each challenge for self-evaluation.

The writing style throughout remains professional yet approachable. Jargon is minimized; explanations favor clarity and relevance. Our goal is for every reader to feel confident enough to act, not intimidated by technical complexity.

Because learning rarely happens in one sitting, progress tracking tools are integrated. You can note completed sections, set reminders, or highlight parts to revisit later. This organization makes Reading The Zohar suitable for both short study bursts and extended sessions.

Each step is interlinked with contextual tips that save time or enhance efficiency. For instance, you might find keyboard shortcuts, automation scripts, or quality-of-life improvements that streamline future work. These small efficiencies compound into major productivity gains.

As the tutorial advances, so does the depth of discussion. Intermediate sections

introduce situational variables—explaining how outcomes shift when conditions change. This adaptive perspective encourages flexible thinking instead of memorization.

Visual aids and infographics complement textual explanations, translating data into clarity. Every diagram in Reading The Zohar serves a purpose: to illustrate relationships that words alone cannot fully convey.

One of the most valuable qualities of Reading The Zohar is scalability. The same step-based logic can be applied to broader projects, larger teams, or long-term initiatives. By following its framework, you can replicate successful processes across different domains.

To sustain engagement, each segment concludes with reflection prompts. These encourage you to assess what you achieved, how confident you feel, and what you intend to apply next. This reflection transforms information into understanding.

Should any obstacle arise, a detailed troubleshooting appendix is available. It lists common errors, probable causes, and verified fixes. This proactive support minimizes downtime and strengthens user autonomy.

Another dimension of Reading The Zohar is collaboration. It encourages sharing insights with peers, inviting discussion, and comparing solutions. Collective learning accelerates improvement and reinforces community expertise.

At a technical level, all resources are formatted for smooth navigation—fast loading, responsive layout, and instant search functionality. These qualities ensure that nothing distracts from your focus while studying.

Security and version control are also addressed. Each iteration of Reading The Zohar carries validation markers so readers know they are using the latest verified edition, maintaining consistency across references.

Upon completing the tutorial, you receive more than factual knowledge—you acquire a repeatable methodology for continuous improvement. This skillset extends beyond the topic itself and into other areas of professional and personal development.

The closing chapters integrate advanced insights, tying earlier lessons into a coherent

system. Here, you learn how to evaluate performance, document findings, and scale solutions effectively.

Finally, Reading The Zohar emphasizes lifelong learning. Technologies evolve, industries shift, and new tools emerge; the habits you form here—curiosity, discipline, and structure—will keep you relevant in any environment.

Take advantage of what this guide offers. Read, apply, reflect, and refine. Each repetition brings deeper understanding and measurable progress. Reading The Zohar exists to make that transformation attainable.

Start now. Follow the steps in Reading The Zohar , and watch as clarity replaces confusion, efficiency replaces effort, and mastery replaces uncertainty. Knowledge is waiting—one well-defined step at a time.

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Tikkunei Zohar in English or Hebrew

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Plain Hebrew translation:
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Hebrew translation with commentary:
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Plain English translation:
https://www.amazon.com/Tikkunei-Zohar-Revealed-English-Commentary/dp/1506134823

English Translation with commentary:
https://www.amazon.com/Tikkunei-Zohar-Revealed-English-Commentary/dp/1506134823

Just to note, most, if not all English translations of kabbalah seforim are highly inaccurate and are authored by people who don't subscribe to orthodox Judaism, sometimes they aren't even Jewish at all.

The one exception I can think of is Rav Aryeh Kaplan ZT"L, I have had the privilege to learn from his talmidim and have gained tremendously from his works, I would recommend learning his works starting with Inner Space.

As Bluejayke said above, it is incumbent upon a person to spend many years learning the basics of niglah, a.k.a the revealed parts of Torah like Tanach, Shas Bavli and Yerushalmi, Medrash, and Shulchan Aruch well before truly delving into the works of kabbalah head-on. If one has spent time learning these basics he won't need an English translation.

I have only learned the works that Rav Kaplan wrote on the general concepts of kabbalah which, according to Halachah, is permitted to be learned without extensive knowledge of the basics, each person should consult their Rav regarding when is the right time for him to delve into kabbalah on a legitimate level.

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At http://en.wikipedia.org/wiki/Tikunei_haZohar#External_links there are links to:

An anonymous translation of the Intro and Tikkunim 1 through 17.
en:Wikisource where there is a budding English translation project where anyone may contribute.
TZ with Hebrew translation.
The TZ-with-Hebrew (as well as the rest of the Zohar) found in #3 above, from ha-zohar.com, has also been arranged in a 4-up (meaning 4 per page) for concise printing on letter paper, available here: http://zohar.altervista.org/

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B"H

I don't necessarily recommend the translation, especially for people who haven't learned torah for 40 years and/or is older than 40, depending on the opinions (and I would much rather recommend actual chassidus that can be grasped by ones brain even in a simple and practical eat) but here it goes

http://files.kabbalahmedia.info/files/eng_t_ml-sefer-zohar.pdf

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That's the Hakdama of the Zohar –
Nissim Nanach
CommentedMar 9, 2021 at 1:24
@nissim oh brutal, maybe Hashem doesn't want people who only speak English tu read tikunei Zohar then, maybe He wants them to learn other things first, such as chitas –
B"H Bi'ezras -- Boruch Hashem
CommentedMar 9, 2021 at 4:14
If you think reading "nefesh habehamis this, nefesh ha'elokis that" is going to save the world, go for it. B'hai sifra yifqun beih min galuta berachamei. In this book [of the Zohar the Jews] will get up out of exile in a goodness. This is especially true of the Tikkunim which being in `Asiyah is already full of pikudim for example BRASYT = TReY SBT Two Shabbats, YRA BST, Have Fear of Heaven and Humility etc. etc. –
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@nissim but the rebbe injured much more about the Torah than any of us do, and if he said that every soul should learn chitas, them we should probably trust him, and that statement applies equally to the chawseedis as explained by chabad, the current tanya is at one of the pretty intense parts right now, it's hawshgawcha prawteess of you start now, but I can't force anything, I'm just saying that the Rebbe, who knows much more than anyone here, says that it's something that every soul from the nation of Yisroyayl must do, even someone who never put on tefillin the Rebbe said to learn it –
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Tikkun 11

Rabbi Shimon opened and said "בְּרָא שִׁית, בְּרֵאשִׁית" "In the beginning" "created six" and these are six seas that God created. They are the aspect of the six sefirot of Zeir Anpin.

Ecclesiastes 1:7
"כָּל-הַנְּחָלִים הֹלְכִים אֶל-הַיָּם, וְהַיָּם אֵינֶנּוּ מָלֵא; אֶל-מְקוֹם, שֶׁהַנְּחָלִים הֹלְכִים–שָׁם הֵם שָׁבִים, לָלֶכֶת. "
"All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again."

The seventh sea is the aspect of Malchut. The 'rivers' that run into the sea are the aspect of the six Sefirot. They bring the light to nourish Malchut. The sea is not getting full because Malchut provides energy to the lower levels and creates returning light.

Psalms 104:25
"זֶה, הַיָּם גָּדוֹל–וּרְחַב יָדָיִם:
שָׁם-רֶמֶשׂ, וְאֵין מִסְפָּר; חַיּוֹת קְטַנּוֹת, עִם-גְּדֹלוֹת"
"Yonder sea, great and wide, {N}
therein are creeping things innumerable, living creatures, both small and big."

This fish in the sea is the aspect of all the 'consumers' of the Light in Malchut. The small and big students need the 'water' of the Torah.

Proverb 31:15
"וַתָּקָם, בְּעוֹד לַיְלָה–וַתִּתֵּן טֶרֶף לְבֵיתָהּ; וְחֹק, לְנַעֲרֹתֶיהָ."
"She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens."

The ‘maidens’ are the aspect of the seven seas that connect to the Shechina and that gives her the name ‘Bat Sheva’ meaning daughter of seven’.

The low level creatures in the sea are the aspect of the negative side that wish to hold and nourish from the light of the Torah.

The Shechina represents the Light of the Torah in Malchut. The Zohar reveals to us that she accepts the students that come to her with pure desires to dwell and nourish from the water of the seven seas. At the same time she can and will reject the ones that are not pure.

Rabbi Shimon reveals that in the aspect of the יהוה YHVH name, the ו V is the rivers (six Sefirot of Zeir Anpin) that bring the water to the Sea, which is the ה H of Malchut.

Those people with souls that know, come with בְּדָחִילוּ וּרְחִימוּ awe and love to unify the upper levels of Chokmah,י Y and ה Binah build a bridge between the YH and the VH. With that they create a flow of light to the world. Those who are not able to reach the higher level of unification are rejected and stay in the lower levels.

Rabbi Shimon teaches us here that coming with pure soul, awe and love for the Light of the Creator, our souls can ‘drink’ the upper waters and receive nourishment in Malchut from the highest levels.

After he finished his words, all the souls that came to listen to him rose up and blessed him saying “Your mouth reveals the Shechina, Sinai, Sinai, praise worthy are the ears that listen to these words from your mouth.”

They called Rabbi Shimon Sinai Sinai because in the previous study we learned that this is how he was called by the archangel, Metartron. They also used the double name as God used to call Abraham, Jacob and Moses to signify strong connection above and below.

Rabbi Shimon and the Zohar are our connection to mount Sinai, the light of the Torah and the Shechina. With every Zohar study we reveal that light for the whole world. [note color=”#EDC4E8″]With this Zohar section we completed the study of the entire Tikunei Zohar. I want to thank God for guiding me to this work that changed me on the soul level in so many ways. Thanks to Rabbi Shimon who wrote the Zohar to enlighten us and give us this amazing tool to better our souls and life. I want to thank my wife, Esther, for editing and correcting ‘Israeli English’ and pointing me to where I can expand or change the text to bring a clearer explanation.

I wish to thank you for being part of this study, keeping your candles lit and increasing the light of Tikunei Zohar thousands of times fold.

Now that we finished the study of the Tikunei Zohar, it is a good time to celebrate this event with a small meal and blessing of the food. This will help to manifest the light of

the entire book in your life. Even if you joined the study recently you are still part of the global group that some of them studied from the beginning. With the right consciousness you share the merit of the entire group.

Tomorrow we continue the Daily Zohar and start the study of Zohar Pinchas.

with Love Thanks and Blessings to all,

Zion
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Throughout the centuries The Zohar was the primary and often the only book used by

Kabbalists, and today it is available to everyone.
Here you will find the original Aramaic version of The Book of Zohar PDF with its Hebrew translation and the Sulam (Ladder) commentary by Kabbalist Rabbi Yehuda Leib HaLevi Ashlag, as well as the English translation of The Zohar with the Sulam (Ladder) commentary by Rabbi Yehuda Ashlag, and commentary by as studied in private lessons with his teacher, Rabbi Baruch Shalom HaLevi Ashlag.

The Zohar PDF
Introduction to the Zohar - A Must-Read Before Approaching the Zohar in English PDF
Before opening The Zohar PDF, it is recommended to become grounded in an introduction to the book, and how to approach it.

Over the generations, kabbalists have often referred to The Zohar as “The Book.” Indeed, it is “the book” of the wisdom of Kabbalah. Today, it is surfacing in order to guide us to the world of perfection and harmony that it describes.

What is so unique about The Zohar and about the wisdom of Kabbalah? Why is the wisdom of Kabbalah more available on a global scale today than in any other epoch?

We constantly develop. Once upon a time, all we needed was to eat, sleep, find shelter, and procreate. Desires for food, sex, family, and shelter are the fundamental survival desires that exist in every individual. As time passes, our desires grow. We start feeling that other people have something—and we start wanting it too. We thus further develop through desires for money, honor, control, and knowledge. The more our desires grow, the more we exert to try and fulfill our desires, and we run after fulfillment and happiness by trying to satisfy the desires that constantly surface in us.

The more we progress from generation to generation, the more we also accumulate suffering. While we have suffered greatly over the course of history, today we suffer in a very unique way compared to the past. The root of our suffering today is a growing inner emptiness. This emptiness becomes expressed as more and more depression, loneliness, stress, anxiety, obesity, divorce, drug abuse, and suicide, among several other problems.

If we are common folk living in cities and towns anywhere in the world, then we are most likely influenced by materialistic values that make us constantly try to keep up with the Joneses. Society tells us that we should continually replace our wardrobe, get a new and better car, find a better job or career, achieve a higher academic title, travel to other parts of the world, and fork out money to buy anything that is on sale, even mostly when we have no need for it.

However, the moment we satisfy the desire is the same moment the satisfaction starts waning, and we are left empty again. New desires then surface, making us once again aim ourselves to replace our new empty sensation with another fulfillment—and we go

for it once again. This process is nothing new. It has been happening throughout our entire history. Today, however, since our desires are bigger than they ever were in the past, then likewise, the feeling of emptiness is also much bigger, and it awakens existential questions more and more: “What’s the point of running after all these pleasures in life if we just get left empty again and again?” Whether or not we verbalize the question as such, ultimately we ask, “What is the meaning and purpose of life?”

The uniqueness of our era is that we have entered a transition phase where, on one hand, we are reaching the satiation of our materialistic desires, and on the other hand, we are asking about the meaning and purpose of life more than ever before. We never asked about the meaning of our lives like we do today. It was never felt as a growing empty void that leaves us with a sense of purposelessness in our material pursuits.

The Zohar appeared precisely in order to answer such questions about the essence of our existence. We had no need for such a book in the past, and it was thus concealed for a long time. Today, however, our need for its wisdom—to reveal our life’s purpose—is the main reason for its appearance. Also, while our desires are bigger than ever before, making us want to take from others and nature more than we ever had in the past, we have also become more globally interdependent than ever before. Our growing global interdependence coupled with our growing desires is a formula for crisis on a global scale. In addition to increasing personal problems, we also experience more and more problems on social, national, and global scales, whether it be increases in crime, mass shootings, terror attacks, nuclear anxiety, natural disasters or the pandemic, the accumulation of suffering in so many fields of our lives causes grave concern about our very survival as we head into an uncertain future. In the past, when we had children, we thought that they would have better lives. That is not the case anymore.

The Zohar predicted this state of the world. There is also an example in history of a similar situation that we can learn from. That example is the story of the Tower of Babel. In the story, people gathered in one place—ancient Babylon—with a goal of building a tower that would reach the heavens. It was the first example of the formula—Interdependence + Egoism = Crisis—in practice. Moreover, it was out of this atmosphere that the wisdom of Kabbalah, the wisdom that The Zohar describes, emerged.

The wisdom of Kabbalah states that we sense only a tiny portion of the true reality that exists, and it provides a method for attaining that much more expansive and higher reality. Moreover, the wisdom of Kabbalah describes our desires’ development over the generations as part of a process leading us to the discovery of this higher reality, and that when we discover it, we will see how the reason we were born, raised, and developed over history was solely for the attainment of the higher reality. Attaining the higher reality is the key to exiting the loop of pursuing pleasures in the midst of growing emptiness. It is the key to finding out why we are alive, and how to achieve an eternal and perfect state during our lifetime instead of dying with half of our desires being left unfulfilled.

In the story of the Tower of Babel, Abraham the Patriarch discovered the workings of our operating system: how we are managed from the higher reality in concealment, in order to gradually lead us to its revelation. Through his own discovery of the higher reality, he found how our entire material development reaches a limit, and that our spiritual development begins from that limit onward. According to Kabbalah, our desires for food, sex, family, money, honor, control, and knowledge are named “the heart,” and our desire to discover the meaning of life is named “the point in the heart.” The point in the heart is also called “a part of the higher reality from above,” and if we approach our desires a certain way, using the method of Kabbalah, then we can attract forces from the higher reality that influence the point in the heart until we literally get “pulled” up into the higher reality through that desire. This is how Abraham discovered the higher reality.

Abraham taught the method that he discovered to the Babylonians of the time who came to study with him. And why did they come to study with him? It was because of the growing divisive atmosphere that the story of the Tower of Babel describes—that some people sought solutions to the ruptures tearing throughout Babylonian society, and Abraham taught the method of how to rise above the differences and discover how nature works from the vantage point of the higher reality.

In kabbalistic terminology, which he used in his book, the wisdom of Kabbalah describes how reality starts expanding from the world of Ein Sof (the world of Infinity), through the worlds of Adam Kadmon, Atzilut, Beria, Yetzira, and Assiya, down to our world that we perceive in our inborn senses. It describes the soul of Adam HaRishon, and how it shattered into 600,000 souls, which fell into the level of our world, and how this soul undergoes development in concealment and exile until it start awakening to its root, and from its detachment in consciousness and sensation, it awakens and ends up discovering the same root in the higher reality that it once fell from, which is ultimately its place in the world of Ein Sof.

While Abraham was not the first kabbalist, he was the first to teach people and groups how to discover the soul and gradually experience the higher reality through it. The higher reality consists of five worlds, each with five levels, each of which then divides into five additional levels. As such, kabbalists define 125 levels (5 x 5 x 5) by which we ascend in our perception and sensation until we attain reality in its entirety. Moreover, this is a process that does not take place in some afterlife, after our death, but it takes place while we are alive here in this world.

When we attain the higher reality, we discover the flip side of our lives. We find how our lives in this world are like an imprint, and the higher reality is its stamp. In other words, we find how this world is the world of consequences or “branches,” and the higher reality is the world of causes or “roots.” Discovering the higher reality thus means discovering the causes for everything taking place in our lives, and how we can affect changes in our lives from its causal level. Our lives in this world are like lives of characters in a movie. They do not know the actors acting them, nor the script running them, nor the director behind the scenes. They simply act out actions that are prepared

for them in advance. When we rise to the higher reality, then we rise from the level of characters in a movie to the level of the director. We get to understand the script behind our lives, and we enter into a conversation with the director about how to best influence the entire production taking place.

The longer we remain at the level of the characters, without discovering the deeper levels of our lives, then the more we will be led down a path of increasing suffering that will make us question its cause and purpose more and more. And the more we suffer, the riper we become to exit our current level of life, and rise into the higher reality. The wisdom of Kabbalah describes this entire process, and provides a method by which we can undertake the ascent to the higher reality.

Likewise, in our times, we find ourselves at a crossroad before two paths: one is the path of suffering, a negative form of development where we get prodded from behind, as we have been doing throughout history; and the other path is the path of light, or the path of Kabbalah, which is an active and conscious way to attract forces from the higher reality that advance us ahead of the suffering, with pleasure and understanding. Kabbalists knew that without implementing the wisdom of Kabbalah, we would reach a state where our very survival is in question. Both The Zohar and Kabbalist Yehuda Ashlag (Baal HaSulam) pointed to the end of the 20th century as the time when the wisdom of Kabbalah would start becoming revealed en masse, because existential questions would emerge much more throughout humanity from that time onward. And the longer we fail to address these questions and advance ourselves along a path of consciousness and understanding, then the longer we would experience an accumulation of suffering. Baal HaSulam called the path of consciousness and understanding “the path of Torah” where he wrote:

“There are two ways to discover the completeness: the path of Torah and the path of suffering. Hence, the Creator eventuated and gave humanity technology, until they have invented the atom and the hydrogen bombs. If the total ruin that they are destined to bring is still not evident to the world, they can wait for a third world war, or a fourth one and so on. The bombs will do their thing and the relics after the ruin will have no other choice but to take upon themselves this work ... If you take the path of Torah, all will be well. And if you do not, then you will tread the path of suffering.”

- Baal HaSulam, “The Solution.” (For more on this topic, see Baal HaSulam’s “Introduction to The Book of Zohar” [item 16], and the essay, “The Peace.”)

Today, nature is developing us by increasing suffering on all scales—personal, social, economic, ecological, and global—and cornering us into a situation where we will need to seek a way out, otherwise we will face destruction. And the way out is to discover the higher reality, the causal forces managing us and how to enter into balance with them. As we develop without understanding our lives’ purpose, we create all kinds of technologies with the aim of improving our lives. However, by creating these technologies “in the dark,” so to speak, they fail to ultimately improve our lives. This is because they fail to respond to our innermost needs that need to be met in order for our

lives to truly improve. Thus, before developing technologies or any other creations in our world, kabbalists say that it is better to “sit and do nothing,” i.e. to contemplate the direction in which we are headed, and how to balance ourselves with the laws of nature working on us, before we set out on conducting actions to better the world.

When Abraham first revealed the wisdom of Kabbalah to the group he taught, some 3,800 years ago, they became known as “the people of Israel,” and the method remained with them for some time. After further development, around 2,000 years ago, the wisdom of Kabbalah entered a state of concealment from the public—a period known as “exile”—and was studied in secret by relatively small groups of kabbalists ever since. The purpose of its concealment and the exile was in order to wait for the time that humanity would need it, and in the process, let humanity intermingle to such an extent that the method would no longer remain with a single group that Abraham once taught. Also, in the process of Kabbalah’s concealment, several researchers of other teachings came into contact with it at some level, and without attaining the higher reality, they blended Kabbalah with religion, mysticism, tarot, magic, witchcraft, and several other teachings. Such mixtures of Kabbalah with other teachings only confuses people, as the sole purpose of the wisdom of Kabbalah is to provide a method for attaining the higher reality, and using it in detachment from that purpose is simply a waste of time. The hidden nature of the wisdom of Kabbalah over history gave it a certain appeal, and in our consumer-oriented society today, there are several organizations and companies marketing services and products with the name “Kabbalah” plastered all over them—which have no connection at all to authentic Kabbalah.

Today, however, the time of Kabbalah’s concealment has ended, and it has become readily available to anybody regardless of age, gender, race, or any other seeming difference. The wisdom of Kabbalah is a higher science. It belongs to no religion or faith, nor does it pose any boundaries or limitations to one who wishes to study it. Any person who wishes to understand the world he or she lives in, to know the soul, to know one’s fate and to learn how to govern it is welcome to study Kabbalah. Through the education that the wisdom of Kabbalah provides, we can grow up to become happy, confident, and secure people in the fullest sense of those terms: by establishing a connection with the causal level of our existence, and being able to toggle the tap that fills our lives with an abundant force from that higher reality. When we learn how to correctly conduct ourselves with these forces, then we match the conditions for revealing them, and we experience life on a whole other level than we currently do.

The Zohar is the book that holds the most powerful force in reality. Why? It is because it was written at the time when the wisdom of Kabbalah shifted from its openness to its exile. It was a time when desires grew in humanity, and upon the heightened desire of that time, it was written by authors who rose from the lowest level of this world to the heights of reality. Their exalted attainments led them to understand the need for such a text in the future, as such attainment brought with it an understanding of how humanity—and creation in general—develops. Therefore, they organized that the book would become concealed immediately after they wrote it.

The authors of The Zohar wrote it for our current generation: to let us discover and turn on the light switch in our reality that appears increasingly darker the more we progress without it. If we want to make a better life for ourselves, for our children, and for our grandchildren, then we need to learn how to approach The Zohar. It is a book like no other: it is a means through which we can connect to the higher reality. When we learn how to approach The Zohar in such a way, we will be able to access the higher reality, the abundance of spiritual fulfillment.

Related Documents

Kabbalist Yehuda Ashlag (Baal HaSulam) wrote four introductions to The Book of Zohar, which are necessary to study in order to gain a proper grounding and approach to The Zohar.

1) Foreword to the Book of Zohar

2) Introduction to the Book of Zohar

3) A Speech for the Completion of the Zohar

4) Preface to the Sulam Commentary

As a means of studying two of these introductions in depth, we recommend the book Introduction to the Book of Zohar by Kabbalist Dr. Michael Laitman. This book contains the full texts of these articles as well as detailed commentary by Dr. Laitman, together with several student questions and Dr. Laitman's answers, in order to become well-acquainted with the fundamental principles and basic concepts required to embark on reading The Zohar.

Before Opening the Zohar
Use this checklist to make sure you have gained a proper grounding and approach to The Zohar before opening it, in order to maximally spiritually benefit from the reading.

1) Take the Short Zohar Introductory Course, “Enter the Zohar”

Starting from light to heavy, we have created a short course that we recommend taking before reading The Zohar, “Enter the Zohar.”

Comprised of a handful of high production quality videos, as well as related materials and activity, in this course, you will learn:

What is The Book of Zohar? Where did it come from? What for? And how can we begin to grasp what is written there? Delve into the “language of branches” and see why The Zohar was written specifically in the way it was.

Understand the reader of The Zohar: understand who we are, how we currently perceive reality – and where is it that we want to get to.

Understand the writers of The Zohar: Who wrote The Zohar? When? And most importantly – Why?
Delve into “the law of equivalence of form” and start uncovering how through this law, The Zohar can help us build a second nature.

See how The Zohar lets us access the perception and sensation of the Creator, the general law of Nature.
How your nature is a will to receive, and what it means to truly reach an unconditional desire to give.
Start the course “Enter the Zohar” »

2) Learn the Fundamental Principles and Basic Concepts of the Wisdom of Kabbalah.

Since The Zohar is a key Kabbalistic text, then it should be approached as one. Without understanding basic Kabbalistic principles and concepts, which span what Kabbalah is and is not, what is the language of roots and branches that Kabbalists write their texts in and how to approach such text in order to reap maximal spiritual benefit, as well as concepts of who we are, what is our perception of reality, where is our free choice, and how to work with our intention during the study of Kabbalah, then you will simply be lost (in a spiritual sense) when reading The Zohar.

Our most recommended course of study to learn Kabbalah's fundamental principles and basic concepts is our course, Kabbalah Revealed at KabU.

Start the course “Kabbalah Revealed” here »

3) Learn Kabbalist Yehuda Ashlag’s Four Introductions to the Book of Zohar

In the related documents section of this page, we have linked to Kabbalist Yehuda Ashlag’s (Baal HaSulam) four introductions to The Zohar, as well as to a book by Kabbalist Dr. Michael Laitman that gives in-depth commentary to two of those introductions.

As well as writing the most comprehensive commentary to The Zohar for our generation, and translating The Zohar’s Aramaic to Hebrew, Baal HaSulam wrote these four introductions to The Zohar in order to calibrate its readers toward a spiritual experience of the text, and not to get lost in empty philosophizing.

4) Review Other Zohar Preparatory Materials

We have created and gathered various materials on how to prepare one’s grounding, approach, and intention to the reading of The Zohar in the section “Preparation for the Zohar.” In this section, you will find the book, The Revelation of the Book of Zohar in

Our Time by Kabbalist Dr. Michael Laitman. It is built of quotes from Dr. Michael Laitman taken from a series of Daily Zohar Lessons, and answers to questions of students, that aim to clarify why The Zohar was written for revelation in our time, the approach to studying The Zohar, the effort during the study of The Zohar, confusion and disturbances while studying The Zohar, and the importance of forming spiritual connections with others through the reading of The Zohar.

5) Watch Zohar Lessons for Beginners

Here are some recorded lessons on The Zohar with the participation of students from around the world, aimed more at beginners, so that you can experience a Zohar reading as it was originally intended: not as an individual undertaking, but as an act that takes place with others.

Zohar Reading, Genesis Part 1

Zohar Reading: How to Tap into the Infinite Force of the Hidden Book

How to Read the Zohar: Genesis, Part 2

Midnight Zohar Lesson with Kabbalist Dr. Michael Laitman

The Zohar
The Complete Zohar PDF Download
The Zohar in its original Aramaic language with the Hebrew Sulam (Ladder) commentary by Kabbalist Rabbi Yehuda Leib HaLevi Ashlag (Baal HaSulam)

If you're looking for The Book of Zohar PDF or the wisdom of The Zohar PDF, then here it is in its original Aramaic language, with Hebrew commentary by Kabbalist Yehuda Ashlag.

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Take The Right Steps To Approach The Zohar Properly
Before one approaches The Zohar, it is recommended to be firmly grounded in Kabbalah's fundamental principles

Without the proper grounding, one can very easily be led astray by The Zohar PDF, and instead of attaining spirituality, one will be led into all kinds of imaginary fantasies and stories.

For this reason, Bnei Baruch holds free courses to guide one's first steps to understanding Kabbalah's fundamental principles and how to approach Kabbalistic texts such as The Zohar.

We recommend taking such courses before approaching these texts in order to reap the most spiritual benefit out of them.

Start Your Zohar Journey Now »

Rashbi
The Zohar - English Translation

The Zohar by Rabbi Shimon Bar Yochai
with the Sulam (Ladder) commentary
by Kabbalist Yehuda Ashlag (Baal HaSulam).
Includes Commentary of Kabbalist Dr. Michael Laitman
as studied in private lessons
with Kabbalist Baruch Ashlag (Rabash).

Introduction

"But the wise shall understand that their elevation comes from the Creator, the Tree of Life. And they who are righteous shall shine like the brightness of the firmament" (Daniel 12:3) thanks to the book of Rabbi Shimon, which is The Book of Zohar, from the supernal force that brings all back to the Creator. In the future the children of Israel will taste from the Tree of Life, which is The Book of Zohar; they will leave the exile with the Creator's mercy" (Naso 90).

The List of Abbreviations and Explanations
Original Names and Their Equivalents Accepted in the English Translation
The Example of the Original Text of the Zohar PDF
Literal Translation of the Aforecited Text From Aramaic Into English

Chapters:

Rose

"In the beginning Elokim created" (Elokim is the Creator's name that points to His attitude towards the souls by the force of law). This is when He thought and initially created 13 words to surround the Community of Israel and guard it. Here they are: THE, HEAVEN, AND THE, EARTH, AND THE EARTH, WAS, WITHOUT FORM, AND VOID, AND DARKNESS, WAS UPON, THE FACE, OF THE DEEP, AND THE SPIRIT, up to the word Elokim. more...

Flower Buds

"In the Beginning," Rabbi Shimon quoted the verse, "the flower buds appeared on the earth" (In Hebrew the words "country" and "earth" are designated by the same word Aretz; Shir HaShirim 2:12). "The flower buds" refer to the act of creation. more...

Who Has Created These

And who is He? He is the opening of the eyes, which is the Malchut of the Rosh (head) of Arich Anpin. And you shall see that Atik is concealed and within it lies the answer to the question: WHO HAS CREATED THESE? WHO is called MI, ZAT de Bina, the highest boundary of heaven, and everything depends on Him. Since the question lies in Him, He is concealed. He is called MI, because MI is when the question "Who?" is asked, because beyond him there lies no question. This question is only found at the highest boundary of heaven. more...

"Who Has Created These" of Eliyahu
Rabbi Shimon said, Elazar, my son, reveal the supernal secret, which the dwellers of this world know nothing about. more...

The Mother Lends Her Clothes To Her Daughter

The heavens were created by the name (property) MA (Malchut). However, the phrase "above the heavens" refers to Bina, which is called MI, the heavens that are above ZA. The explanation of this lies in the name of Elokim. MA (Malchut) rises up, includes itself into Bina, and receives its properties. Bina is called Elokim. more...

The Letters By Rabbi Amnon Saba

It is said that when the Creator was about to create the world, all of the letters were still hidden. For two thousand years before the creation of the world, the Creator watched the letters and amused Himself with them. more...

Supernal Wisdom

The word BERESHEET consists of the words BARAH (created) and SHEET (six), meaning that 6 properties were created. And who created them? He who is not mentioned; He who is concealed and unknown, Arich Anpin. more...

The Lock and the Key

There is a lock with a tiny and narrow keyhole inside the gates. This lock is marked and known only by the impression of the key. No one knows about it without having the key. It is written about this secret, BERESHEET BARAHELOKIM - IN THE BEGINNING THE CREATOR CREATED. "In the beginning" is the key in which everything is hidden, as it unlocks and locks. more...

Abraham

When did this key unlock the gates, and prepare everything for the existence and development of generations? This occurred when Abraham appeared, as he is the property of Hesed (mercy), of which it is written: "These are the generations of the heavens and of the earth Be-Ibar'am (with which He created)." more...

The Vision of Rabbi Chiya

"Dust, do not be proud! The pillars of the world will not be delivered into your hands, and Rabbi Shimon shall not be consumed by you!" more...

The Two Points

At the end of all those gates, He set up a gate with many locks, many entrances, and many chambers one on top of the other. He said, "Whoever wants to reach Me must first pass through this gate. Whoever enters through this gate, may enter." This is the first gate to supernal wisdom, the gate of the fear of the Creator, which is Malchut. This is why it is called the "beginning." more...

The Night of the Bride

Rabbi Shimon was sitting and studying the Torah on the night when the Bride, Malchut, was to be joined with her husband, Zeir Anpin. All the friends present in the bridal chamber on that night, following the holiday of Shavuot, are obliged to stand under the wedding canopy (Heb. Houppah) and rejoice in the corrections of the Bride, i.e. study

the Torah, the Prophets, Holy Writings and finally the inner secrets of wisdom, for these are Her corrections (Heb. Tikkunim) and adornments. more...

Heavens and Earth

Rabbi Shimon opened the discussion by saying, "In the beginning God created the heaven and the earth." This verse has to be examined carefully because whoever claims that there is another Creator will be wiped from the face of the world, as it is written, "He who says that there is another Creator, will perish from the earth and from heaven because there is no other Creator besides the Lord." more...

Among all the Wise Men of the Nations, There is None Like You

A philosopher of a remote nation approached me, and said, "You claim that your Creator governs the entire heavens, and all the heavenly hosts are not able to attain Him, nor do they know His place. However, this verse does not add a lot to His greatness, as it is written, ‘as among all the wise men of the nations, and in all their kingdoms, there is none like You.' What kind of a comparison is this, with a human being who is nothing?" more...

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An Essay About Letters

"An Essay About Letters" is taken from the Preface to The Book of Zohar By Rabbi Shimon Bar Yochai with the Sulam (Ladder) Commentary by Kabbalist Yehuda Ashlag, translated and edited by Rabbi Levy I. Krakovsky. more...

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Choose Your Language

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Stack Overflow for Teams is now called Stack Internal. Bring the best of human thought and AI automation together at your work.

Is there a free version of Ohr Yakar online somewhere?
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BH

Hi, I heard that Rav Moshe Cordovero wrote a comentary on the Zohar called Ohr Yakar. Does anyone know if there is a free version online somwhere like a pdf, or a transcription of it somewhere by any chance?

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The Zohar

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Download The Zohar - Zohar PDF
Original text and translations of The Zohar, including a complete Zohar PDF download.
Download The Zohar

Throughout the centuries The Zohar was the primary and often the only book used by Kabbalists, and today it is available to everyone.
Here you will find the original Aramaic version of The Book of Zohar PDF with its Hebrew translation and the Sulam (Ladder) commentary by Kabbalist Rabbi Yehuda Leib HaLevi Ashlag, as well as the English translation of The Zohar with the Sulam (Ladder) commentary by Rabbi Yehuda Ashlag, and commentary by as studied in private lessons with his teacher, Rabbi Baruch Shalom HaLevi Ashlag.

The Zohar PDF
Introduction to the Zohar - A Must-Read Before Approaching the Zohar in English PDF
Before opening The Zohar PDF, it is recommended to become grounded in an introduction to the book, and how to approach it.

Over the generations, kabbalists have often referred to The Zohar as “The Book.” Indeed, it is “the book” of the wisdom of Kabbalah. Today, it is surfacing in order to guide us to the world of perfection and harmony that it describes.

What is so unique about The Zohar and about the wisdom of Kabbalah? Why is the wisdom of Kabbalah more available on a global scale today than in any other epoch?

We constantly develop. Once upon a time, all we needed was to eat, sleep, find shelter, and procreate. Desires for food, sex, family, and shelter are the fundamental survival desires that exist in every individual. As time passes, our desires grow. We start feeling that other people have something—and we start wanting it too. We thus further develop through desires for money, honor, control, and knowledge. The more our desires grow, the more we exert to try and fulfill our desires, and we run after fulfillment and happiness by trying to satisfy the desires that constantly surface in us.

The more we progress from generation to generation, the more we also accumulate suffering. While we have suffered greatly over the course of history, today we suffer in a very unique way compared to the past. The root of our suffering today is a growing inner emptiness. This emptiness becomes expressed as more and more depression, loneliness, stress, anxiety, obesity, divorce, drug abuse, and suicide, among several other problems.

If we are common folk living in cities and towns anywhere in the world, then we are most likely influenced by materialistic values that make us constantly try to keep up with the Joneses. Society tells us that we should continually replace our wardrobe, get a new and better car, find a better job or career, achieve a higher academic title, travel to other parts of the world, and fork out money to buy anything that is on sale, even mostly when we have no need for it.

However, the moment we satisfy the desire is the same moment the satisfaction starts waning, and we are left empty again. New desires then surface, making us once again aim ourselves to replace our new empty sensation with another fulfillment—and we go for it once again. This process is nothing new. It has been happening throughout our entire history. Today, however, since our desires are bigger than they ever were in the past, then likewise, the feeling of emptiness is also much bigger, and it awakens existential questions more and more: “What’s the point of running after all these pleasures in life if we just get left empty again and again?” Whether or not we verbalize the question as such, ultimately we ask, “What is the meaning and purpose of life?”

The uniqueness of our era is that we have entered a transition phase where, on one hand, we are reaching the satiation of our materialistic desires, and on the other hand, we are asking about the meaning and purpose of life more than ever before. We never asked about the meaning of our lives like we do today. It was never felt as a growing empty void that leaves us with a sense of purposelessness in our material pursuits.

The Zohar appeared precisely in order to answer such questions about the essence of our existence. We had no need for such a book in the past, and it was thus concealed for a long time. Today, however, our need for its wisdom—to reveal our life’s purpose—is the main reason for its appearance. Also, while our desires are bigger than ever before, making us want to take from others and nature more than we ever had in the past, we have also become more globally interdependent than ever before. Our growing global interdependence coupled with our growing desires is a formula for crisis on a global scale. In addition to increasing personal problems, we also experience more and more problems on social, national, and global scales, whether it be increases in crime, mass shootings, terror attacks, nuclear anxiety, natural disasters or the pandemic, the accumulation of suffering in so many fields of our lives causes grave concern about our very survival as we head into an uncertain future. In the past, when we had children, we thought that they would have better lives. That is not the case anymore.

The Zohar predicted this state of the world. There is also an example in history of a similar situation that we can learn from. That example is the story of the Tower of Babel. In the story, people gathered in one place—ancient Babylon—with a goal of building a tower that would reach the heavens. It was the first example of the formula—Interdependence + Egoism = Crisis—in practice. Moreover, it was out of this atmosphere that the wisdom of Kabbalah, the wisdom that The Zohar describes, emerged.

The wisdom of Kabbalah states that we sense only a tiny portion of the true reality that exists, and it provides a method for attaining that much more expansive and higher reality. Moreover, the wisdom of Kabbalah describes our desires' development over the generations as part of a process leading us to the discovery of this higher reality, and that when we discover it, we will see how the reason we were born, raised, and developed over history was solely for the attainment of the higher reality. Attaining the higher reality is the key to exiting the loop of pursuing pleasures in the midst of growing emptiness. It is the key to finding out why we are alive, and how to achieve an eternal and perfect state during our lifetime instead of dying with half of our desires being left unfulfilled.

In the story of the Tower of Babel, Abraham the Patriarch discovered the workings of our operating system: how we are managed from the higher reality in concealment, in order to gradually lead us to its revelation. Through his own discovery of the higher reality, he found how our entire material development reaches a limit, and that our spiritual development begins from that limit onward. According to Kabbalah, our desires for food, sex, family, money, honor, control, and knowledge are named "the heart," and our desire to discover the meaning of life is named "the point in the heart." The point in the heart is also called "a part of the higher reality from above," and if we approach our desires a certain way, using the method of Kabbalah, then we can attract forces from the higher reality that influence the point in the heart until we literally get "pulled" up into the higher reality through that desire. This is how Abraham discovered the higher reality.

Abraham taught the method that he discovered to the Babylonians of the time who came to study with him. And why did they come to study with him? It was because of the growing divisive atmosphere that the story of the Tower of Babel describes—that some people sought solutions to the ruptures tearing throughout Babylonian society, and Abraham taught the method of how to rise above the differences and discover how nature works from the vantage point of the higher reality.

In kabbalistic terminology, which he used in his book, the wisdom of Kabbalah describes how reality starts expanding from the world of Ein Sof (the world of Infinity), through the worlds of Adam Kadmon, Atzilut, Beria, Yetzira, and Assiya, down to our world that we perceive in our inborn senses. It describes the soul of Adam HaRishon, and how it shattered into 600,000 souls, which fell into the level of our world, and how this soul undergoes development in concealment and exile until it start awakening to its root, and from its detachment in consciousness and sensation, it awakens and ends up discovering the same root in the higher reality that it once fell from, which is ultimately

its place in the world of Ein Sof.

While Abraham was not the first kabbalist, he was the first to teach people and groups how to discover the soul and gradually experience the higher reality through it. The higher reality consists of five worlds, each with five levels, each of which then divides into five additional levels. As such, kabbalists define 125 levels (5 x 5 x 5) by which we ascend in our perception and sensation until we attain reality in its entirety. Moreover, this is a process that does not take place in some afterlife, after our death, but it takes place while we are alive here in this world.

When we attain the higher reality, we discover the flip side of our lives. We find how our lives in this world are like an imprint, and the higher reality is its stamp. In other words, we find how this world is the world of consequences or “branches,” and the higher reality is the world of causes or “roots.” Discovering the higher reality thus means discovering the causes for everything taking place in our lives, and how we can affect changes in our lives from its causal level. Our lives in this world are like lives of characters in a movie. They do not know the actors acting them, nor the script running them, nor the director behind the scenes. They simply act out actions that are prepared for them in advance. When we rise to the higher reality, then we rise from the level of characters in a movie to the level of the director. We get to understand the script behind our lives, and we enter into a conversation with the director about how to best influence the entire production taking place.

The longer we remain at the level of the characters, without discovering the deeper levels of our lives, then the more we will be led down a path of increasing suffering that will make us question its cause and purpose more and more. And the more we suffer, the riper we become to exit our current level of life, and rise into the higher reality. The wisdom of Kabbalah describes this entire process, and provides a method by which we can undertake the ascent to the higher reality.

Likewise, in our times, we find ourselves at a crossroad before two paths: one is the path of suffering, a negative form of development where we get prodded from behind, as we have been doing throughout history; and the other path is the path of light, or the path of Kabbalah, which is an active and conscious way to attract forces from the higher reality that advance us ahead of the suffering, with pleasure and understanding. Kabbalists knew that without implementing the wisdom of Kabbalah, we would reach a state where our very survival is in question. Both The Zohar and Kabbalist Yehuda Ashlag (Baal HaSulam) pointed to the end of the 20th century as the time when the wisdom of Kabbalah would start becoming revealed en masse, because existential questions would emerge much more throughout humanity from that time onward. And the longer we fail to address these questions and advance ourselves along a path of consciousness and understanding, then the longer we would experience an accumulation of suffering. Baal HaSulam called the path of consciousness and understanding “the path of Torah” where he wrote:

“There are two ways to discover the completeness: the path of Torah and the path of

suffering. Hence, the Creator eventuated and gave humanity technology, until they have invented the atom and the hydrogen bombs. If the total ruin that they are destined to bring is still not evident to the world, they can wait for a third world war, or a fourth one and so on. The bombs will do their thing and the relics after the ruin will have no other choice but to take upon themselves this work ... If you take the path of Torah, all will be well. And if you do not, then you will tread the path of suffering."

- Baal HaSulam, "The Solution." (For more on this topic, see Baal HaSulam's "Introduction to The Book of Zohar" [item 16], and the essay, "The Peace.")

Today, nature is developing us by increasing suffering on all scales—personal, social, economic, ecological, and global—and cornering us into a situation where we will need to seek a way out, otherwise we will face destruction. And the way out is to discover the higher reality, the causal forces managing us and how to enter into balance with them. As we develop without understanding our lives' purpose, we create all kinds of technologies with the aim of improving our lives. However, by creating these technologies "in the dark," so to speak, they fail to ultimately improve our lives. This is because they fail to respond to our innermost needs that need to be met in order for our lives to truly improve. Thus, before developing technologies or any other creations in our world, kabbalists say that it is better to "sit and do nothing," i.e. to contemplate the direction in which we are headed, and how to balance ourselves with the laws of nature working on us, before we set out on conducting actions to better the world.

When Abraham first revealed the wisdom of Kabbalah to the group he taught, some 3,800 years ago, they became known as "the people of Israel," and the method remained with them for some time. After further development, around 2,000 years ago, the wisdom of Kabbalah entered a state of concealment from the public—a period known as "exile"—and was studied in secret by relatively small groups of kabbalists ever since. The purpose of its concealment and the exile was in order to wait for the time that humanity would need it, and in the process, let humanity intermingle to such an extent that the method would no longer remain with a single group that Abraham once taught. Also, in the process of Kabbalah's concealment, several researchers of other teachings came into contact with it at some level, and without attaining the higher reality, they blended Kabbalah with religion, mysticism, tarot, magic, witchcraft, and several other teachings. Such mixtures of Kabbalah with other teachings only confuses people, as the sole purpose of the wisdom of Kabbalah is to provide a method for attaining the higher reality, and using it in detachment from that purpose is simply a waste of time. The hidden nature of the wisdom of Kabbalah over history gave it a certain appeal, and in our consumer-oriented society today, there are several organizations and companies marketing services and products with the name "Kabbalah" plastered all over them—which have no connection at all to authentic Kabbalah.

Today, however, the time of Kabbalah's concealment has ended, and it has become readily available to anybody regardless of age, gender, race, or any other seeming difference. The wisdom of Kabbalah is a higher science. It belongs to no religion or

faith, nor does it pose any boundaries or limitations to one who wishes to study it. Any person who wishes to understand the world he or she lives in, to know the soul, to know one's fate and to learn how to govern it is welcome to study Kabbalah. Through the education that the wisdom of Kabbalah provides, we can grow up to become happy, confident, and secure people in the fullest sense of those terms: by establishing a connection with the causal level of our existence, and being able to toggle the tap that fills our lives with an abundant force from that higher reality. When we learn how to correctly conduct ourselves with these forces, then we match the conditions for revealing them, and we experience life on a whole other level than we currently do.

The Zohar is the book that holds the most powerful force in reality. Why? It is because it was written at the time when the wisdom of Kabbalah shifted from its openness to its exile. It was a time when desires grew in humanity, and upon the heightened desire of that time, it was written by authors who rose from the lowest level of this world to the heights of reality. Their exalted attainments led them to understand the need for such a text in the future, as such attainment brought with it an understanding of how humanity—and creation in general—develops. Therefore, they organized that the book would become concealed immediately after they wrote it.

The authors of The Zohar wrote it for our current generation: to let us discover and turn on the light switch in our reality that appears increasingly darker the more we progress without it. If we want to make a better life for ourselves, for our children, and for our grandchildren, then we need to learn how to approach The Zohar. It is a book like no other: it is a means through which we can connect to the higher reality. When we learn how to approach The Zohar in such a way, we will be able to access the higher reality, the abundance of spiritual fulfillment.

Related Documents

Kabbalist Yehuda Ashlag (Baal HaSulam) wrote four introductions to The Book of Zohar, which are necessary to study in order to gain a proper grounding and approach to The Zohar.

1) Foreword to the Book of Zohar

2) Introduction to the Book of Zohar

3) A Speech for the Completion of the Zohar

4) Preface to the Sulam Commentary

As a means of studying two of these introductions in depth, we recommend the book Introduction to the Book of Zohar by Kabbalist Dr. Michael Laitman. This book contains the full texts of these articles as well as detailed commentary by Dr. Laitman, together with several student questions and Dr. Laitman's answers, in order to become well-acquainted with the fundamental principles and basic concepts required to embark

on reading The Zohar.

Before Opening the Zohar
Use this checklist to make sure you have gained a proper grounding and approach to The Zohar before opening it, in order to maximally spiritually benefit from the reading.

1) Take the Short Zohar Introductory Course, “Enter the Zohar”

Starting from light to heavy, we have created a short course that we recommend taking before reading The Zohar, “Enter the Zohar.”

Comprised of a handful of high production quality videos, as well as related materials and activity, in this course, you will learn:

What is The Book of Zohar? Where did it come from? What for? And how can we begin to grasp what is written there? Delve into the “language of branches” and see why The Zohar was written specifically in the way it was.

Understand the reader of The Zohar: understand who we are, how we currently perceive reality – and where is it that we want to get to.

Understand the writers of The Zohar: Who wrote The Zohar? When? And most importantly – Why?
Delve into “the law of equivalence of form” and start uncovering how through this law, The Zohar can help us build a second nature.

See how The Zohar lets us access the perception and sensation of the Creator, the general law of Nature.
How your nature is a will to receive, and what it means to truly reach an unconditional desire to give.
Start the course “Enter the Zohar” »

2) Learn the Fundamental Principles and Basic Concepts of the Wisdom of Kabbalah.

Since The Zohar is a key Kabbalistic text, then it should be approached as one. Without understanding basic Kabbalistic principles and concepts, which span what Kabbalah is and is not, what is the language of roots and branches that Kabbalists write their texts in and how to approach such text in order to reap maximal spiritual benefit, as well as concepts of who we are, what is our perception of reality, where is our free choice, and how to work with our intention during the study of Kabbalah, then you will simply be lost (in a spiritual sense) when reading The Zohar.

Our most recommended course of study to learn Kabbalah's fundamental principles and basic concepts is our course, Kabbalah Revealed at KabU.

Start the course “Kabbalah Revealed” here »

3) Learn Kabbalist Yehuda Ashlag's Four Introductions to the Book of Zohar

In the related documents section of this page, we have linked to Kabbalist Yehuda Ashlag's (Baal HaSulam) four introductions to The Zohar, as well as to a book by Kabbalist Dr. Michael Laitman that gives in-depth commentary to two of those introductions.

As well as writing the most comprehensive commentary to The Zohar for our generation, and translating The Zohar's Aramaic to Hebrew, Baal HaSulam wrote these four introductions to The Zohar in order to calibrate its readers toward a spiritual experience of the text, and not to get lost in empty philosophizing.

4) Review Other Zohar Preparatory Materials

We have created and gathered various materials on how to prepare one's grounding, approach, and intention to the reading of The Zohar in the section "Preparation for the Zohar." In this section, you will find the book, The Revelation of the Book of Zohar in Our Time by Kabbalist Dr. Michael Laitman. It is built of quotes from Dr. Michael Laitman taken from a series of Daily Zohar Lessons, and answers to questions of students, that aim to clarify why The Zohar was written for revelation in our time, the approach to studying The Zohar, the effort during the study of The Zohar, confusion and disturbances while studying The Zohar, and the importance of forming spiritual connections with others through the reading of The Zohar.

5) Watch Zohar Lessons for Beginners

Here are some recorded lessons on The Zohar with the participation of students from around the world, aimed more at beginners, so that you can experience a Zohar reading as it was originally intended: not as an individual undertaking, but as an act that takes place with others.

Zohar Reading, Genesis Part 1

Zohar Reading: How to Tap into the Infinite Force of the Hidden Book

How to Read the Zohar: Genesis, Part 2

Midnight Zohar Lesson with Kabbalist Dr. Michael Laitman

The Zohar
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The Zohar in its original Aramaic language with the Hebrew Sulam (Ladder) commentary by Kabbalist Rabbi Yehuda Leib HaLevi Ashlag (Baal HaSulam)

If you're looking for The Book of Zohar PDF or the wisdom of The Zohar PDF, then here it is in its original Aramaic language, with Hebrew commentary by Kabbalist Yehuda Ashlag.

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Take The Right Steps To Approach The Zohar Properly
Before one approaches The Zohar, it is recommended to be firmly grounded in Kabbalah's fundamental principles

Without the proper grounding, one can very easily be led astray by The Zohar PDF, and instead of attaining spirituality, one will be led into all kinds of imaginary fantasies and stories.

For this reason, Bnei Baruch holds free courses to guide one's first steps to understanding Kabbalah's fundamental principles and how to approach Kabbalistic texts such as The Zohar.

We recommend taking such courses before approaching these texts in order to reap the most spiritual benefit out of them.

Start Your Zohar Journey Now »

Rashbi
The Zohar - English Translation

The Zohar by Rabbi Shimon Bar Yochai
with the Sulam (Ladder) commentary
by Kabbalist Yehuda Ashlag (Baal HaSulam).
Includes Commentary of Kabbalist Dr. Michael Laitman

as studied in private lessons
with Kabbalist Baruch Ashlag (Rabash).

Introduction

"But the wise shall understand that their elevation comes from the Creator, the Tree of Life. And they who are righteous shall shine like the brightness of the firmament" (Daniel 12:3) thanks to the book of Rabbi Shimon, which is The Book of Zohar, from the supernal force that brings all back to the Creator. In the future the children of Israel will taste from the Tree of Life, which is The Book of Zohar; they will leave the exile with the Creator's mercy" (Naso 90).

The List of Abbreviations and Explanations
Original Names and Their Equivalents Accepted in the English Translation
The Example of the Original Text of the Zohar PDF
Literal Translation of the Aforecited Text From Aramaic Into English

Chapters:

Rose

"In the beginning Elokim created" (Elokim is the Creator's name that points to His attitude towards the souls by the force of law). This is when He thought and initially created 13 words to surround the Community of Israel and guard it. Here they are: THE, HEAVEN, AND THE, EARTH, AND THE EARTH, WAS, WITHOUT FORM, AND VOID, AND DARKNESS, WAS UPON, THE FACE, OF THE DEEP, AND THE SPIRIT, up to the word Elokim. more...

Flower Buds

"In the Beginning," Rabbi Shimon quoted the verse, "the flower buds appeared on the earth" (In Hebrew the words "country" and "earth" are designated by the same word Aretz; Shir HaShirim 2:12). "The flower buds" refer to the act of creation. more...

Who Has Created These

And who is He? He is the opening of the eyes, which is the Malchut of the Rosh (head) of Arich Anpin. And you shall see that Atik is concealed and within it lies the answer to the question: WHO HAS CREATED THESE? WHO is called MI, ZAT de Bina, the highest boundary of heaven, and everything depends on Him. Since the question lies in Him, He is concealed. He is called MI, because MI is when the question "Who?" is asked, because beyond him there lies no question. This question is only found at the highest boundary of heaven. more...

"Who Has Created These" of Eliyahu

Rabbi Shimon said, Elazar, my son, reveal the supernal secret, which the dwellers of this world know nothing about. more...

The Mother Lends Her Clothes To Her Daughter

The heavens were created by the name (property) MA (Malchut). However, the phrase "above the heavens" refers to Bina, which is called MI, the heavens that are above ZA. The explanation of this lies in the name of Elokim. MA (Malchut) rises up, includes itself into Bina, and receives its properties. Bina is called Elokim. more...

The Letters By Rabbi Amnon Saba

It is said that when the Creator was about to create the world, all of the letters were still hidden. For two thousand years before the creation of the world, the Creator watched the letters and amused Himself with them. more...

Supernal Wisdom

The word BERESHEET consists of the words BARAH (created) and SHEET (six), meaning that 6 properties were created. And who created them? He who is not mentioned; He who is concealed and unknown, Arich Anpin. more...

The Lock and the Key

There is a lock with a tiny and narrow keyhole inside the gates. This lock is marked and known only by the impression of the key. No one knows about it without having the key. It is written about this secret, BERESHEET BARAHELOKIM - IN THE BEGINNING THE CREATOR CREATED. "In the beginning" is the key in which everything is hidden, as it unlocks and locks. more...

Abraham

When did this key unlock the gates, and prepare everything for the existence and development of generations? This occurred when Abraham appeared, as he is the property of Hesed (mercy), of which it is written: "These are the generations of the heavens and of the earth Be-Ibar'am (with which He created)." more...

The Vision of Rabbi Chiya

"Dust, do not be proud! The pillars of the world will not be delivered into your hands, and

Rabbi Shimon shall not be consumed by you!" more...

The Two Points

At the end of all those gates, He set up a gate with many locks, many entrances, and many chambers one on top of the other. He said, "Whoever wants to reach Me must first pass through this gate. Whoever enters through this gate, may enter." This is the first gate to supernal wisdom, the gate of the fear of the Creator, which is Malchut. This is why it is called the "beginning." more...

The Night of the Bride

Rabbi Shimon was sitting and studying the Torah on the night when the Bride, Malchut, was to be joined with her husband, Zeir Anpin. All the friends present in the bridal chamber on that night, following the holiday of Shavuot, are obliged to stand under the wedding canopy (Heb. Houppah) and rejoice in the corrections of the Bride, i.e. study the Torah, the Prophets, Holy Writings and finally the inner secrets of wisdom, for these are Her corrections (Heb. Tikkunim) and adornments. more...

Heavens and Earth

Rabbi Shimon opened the discussion by saying, "In the beginning God created the heaven and the earth." This verse has to be examined carefully because whoever claims that there is another Creator will be wiped from the face of the world, as it is written, "He who says that there is another Creator, will perish from the earth and from heaven because there is no other Creator besides the Lord." more...

Among all the Wise Men of the Nations, There is None Like You

A philosopher of a remote nation approached me, and said, "You claim that your Creator governs the entire heavens, and all the heavenly hosts are not able to attain Him, nor do they know His place. However, this verse does not add a lot to His greatness, as it is written, ‘as among all the wise men of the nations, and in all their kingdoms, there is none like You.' What kind of a comparison is this, with a human being who is nothing?" more...

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An Essay About Letters

"An Essay About Letters" is taken from the Preface to The Book of Zohar By Rabbi

Shimon Bar Yochai with the Sulam (Ladder) Commentary by Kabbalist Yehuda Ashlag, translated and edited by Rabbi Levy I. Krakovsky. more...

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The Zohar PDF

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We constantly develop. Once upon a time, all we needed was to eat, sleep, find shelter, and procreate. Desires for food, sex, family, and shelter are the fundamental survival desires that exist in every individual. As time passes, our desires grow. We start feeling that other people have something—and we start wanting it too. We thus further develop through desires for money, honor, control, and knowledge. The more our desires grow, the more we exert to try and fulfill our desires, and we run after fulfillment and happiness by trying to satisfy the desires that constantly surface in us.

The more we progress from generation to generation, the more we also accumulate suffering. While we have suffered greatly over the course of history, today we suffer in a very unique way compared to the past. The root of our suffering today is a growing inner emptiness. This emptiness becomes expressed as more and more depression, loneliness, stress, anxiety, obesity, divorce, drug abuse, and suicide, among several other problems.

If we are common folk living in cities and towns anywhere in the world, then we are most likely influenced by materialistic values that make us constantly try to keep up with the Joneses. Society tells us that we should continually replace our wardrobe, get a new and better car, find a better job or career, achieve a higher academic title, travel to other parts of the world, and fork out money to buy anything that is on sale, even mostly when we have no need for it.

However, the moment we satisfy the desire is the same moment the satisfaction starts waning, and we are left empty again. New desires then surface, making us once again aim ourselves to replace our new empty sensation with another fulfillment—and we go for it once again. This process is nothing new. It has been happening throughout our entire history. Today, however, since our desires are bigger than they ever were in the past, then likewise, the feeling of emptiness is also much bigger, and it awakens existential questions more and more: “What’s the point of running after all these pleasures in life if we just get left empty again and again?” Whether or not we verbalize the question as such, ultimately we ask, “What is the meaning and purpose of life?”

The uniqueness of our era is that we have entered a transition phase where, on one hand, we are reaching the satiation of our materialistic desires, and on the other hand, we are asking about the meaning and purpose of life more than ever before. We never asked about the meaning of our lives like we do today. It was never felt as a growing empty void that leaves us with a sense of purposelessness in our material pursuits.

The Zohar appeared precisely in order to answer such questions about the essence of our existence. We had no need for such a book in the past, and it was thus concealed for a long time. Today, however, our need for its wisdom—to reveal our life's purpose—is the main reason for its appearance. Also, while our desires are bigger than ever before, making us want to take from others and nature more than we ever had in the past, we have also become more globally interdependent than ever before. Our growing global interdependence coupled with our growing desires is a formula for crisis on a global scale. In addition to increasing personal problems, we also experience more and more problems on social, national, and global scales, whether it be increases in crime, mass shootings, terror attacks, nuclear anxiety, natural disasters or the pandemic, the accumulation of suffering in so many fields of our lives causes grave concern about our very survival as we head into an uncertain future. In the past, when we had children, we thought that they would have better lives. That is not the case anymore.

The Zohar predicted this state of the world. There is also an example in history of a similar situation that we can learn from. That example is the story of the Tower of Babel. In the story, people gathered in one place—ancient Babylon—with a goal of building a tower that would reach the heavens. It was the first example of the formula—Interdependence + Egoism = Crisis—in practice. Moreover, it was out of this atmosphere that the wisdom of Kabbalah, the wisdom that The Zohar describes, emerged.

The wisdom of Kabbalah states that we sense only a tiny portion of the true reality that exists, and it provides a method for attaining that much more expansive and higher reality. Moreover, the wisdom of Kabbalah describes our desires' development over the generations as part of a process leading us to the discovery of this higher reality, and that when we discover it, we will see how the reason we were born, raised, and developed over history was solely for the attainment of the higher reality. Attaining the higher reality is the key to exiting the loop of pursuing pleasures in the midst of growing emptiness. It is the key to finding out why we are alive, and how to achieve an eternal and perfect state during our lifetime instead of dying with half of our desires being left unfulfilled.

In the story of the Tower of Babel, Abraham the Patriarch discovered the workings of our operating system: how we are managed from the higher reality in concealment, in order to gradually lead us to its revelation. Through his own discovery of the higher reality, he found how our entire material development reaches a limit, and that our spiritual development begins from that limit onward. According to Kabbalah, our desires

for food, sex, family, money, honor, control, and knowledge are named “the heart,” and our desire to discover the meaning of life is named “the point in the heart.” The point in the heart is also called “a part of the higher reality from above,” and if we approach our desires a certain way, using the method of Kabbalah, then we can attract forces from the higher reality that influence the point in the heart until we literally get “pulled” up into the higher reality through that desire. This is how Abraham discovered the higher reality.

Abraham taught the method that he discovered to the Babylonians of the time who came to study with him. And why did they come to study with him? It was because of the growing divisive atmosphere that the story of the Tower of Babel describes—that some people sought solutions to the ruptures tearing throughout Babylonian society, and Abraham taught the method of how to rise above the differences and discover how nature works from the vantage point of the higher reality.

In kabbalistic terminology, which he used in his book, the wisdom of Kabbalah describes how reality starts expanding from the world of Ein Sof (the world of Infinity), through the worlds of Adam Kadmon, Atzilut, Beria, Yetzira, and Assiya, down to our world that we perceive in our inborn senses. It describes the soul of Adam HaRishon, and how it shattered into 600,000 souls, which fell into the level of our world, and how this soul undergoes development in concealment and exile until it start awakening to its root, and from its detachment in consciousness and sensation, it awakens and ends up discovering the same root in the higher reality that it once fell from, which is ultimately its place in the world of Ein Sof.

While Abraham was not the first kabbalist, he was the first to teach people and groups how to discover the soul and gradually experience the higher reality through it. The higher reality consists of five worlds, each with five levels, each of which then divides into five additional levels. As such, kabbalists define 125 levels (5 x 5 x 5) by which we ascend in our perception and sensation until we attain reality in its entirety. Moreover, this is a process that does not take place in some afterlife, after our death, but it takes place while we are alive here in this world.

When we attain the higher reality, we discover the flip side of our lives. We find how our lives in this world are like an imprint, and the higher reality is its stamp. In other words, we find how this world is the world of consequences or “branches,” and the higher reality is the world of causes or “roots.” Discovering the higher reality thus means discovering the causes for everything taking place in our lives, and how we can affect changes in our lives from its causal level. Our lives in this world are like lives of characters in a movie. They do not know the actors acting them, nor the script running them, nor the director behind the scenes. They simply act out actions that are prepared for them in advance. When we rise to the higher reality, then we rise from the level of characters in a movie to the level of the director. We get to understand the script behind our lives, and we enter into a conversation with the director about how to best influence the entire production taking place.

The longer we remain at the level of the characters, without discovering the deeper

levels of our lives, then the more we will be led down a path of increasing suffering that will make us question its cause and purpose more and more. And the more we suffer, the riper we become to exit our current level of life, and rise into the higher reality. The wisdom of Kabbalah describes this entire process, and provides a method by which we can undertake the ascent to the higher reality.

Likewise, in our times, we find ourselves at a crossroad before two paths: one is the path of suffering, a negative form of development where we get prodded from behind, as we have been doing throughout history; and the other path is the path of light, or the path of Kabbalah, which is an active and conscious way to attract forces from the higher reality that advance us ahead of the suffering, with pleasure and understanding. Kabbalists knew that without implementing the wisdom of Kabbalah, we would reach a state where our very survival is in question. Both The Zohar and Kabbalist Yehuda Ashlag (Baal HaSulam) pointed to the end of the 20th century as the time when the wisdom of Kabbalah would start becoming revealed en masse, because existential questions would emerge much more throughout humanity from that time onward. And the longer we fail to address these questions and advance ourselves along a path of consciousness and understanding, then the longer we would experience an accumulation of suffering. Baal HaSulam called the path of consciousness and understanding “the path of Torah” where he wrote:

“There are two ways to discover the completeness: the path of Torah and the path of suffering. Hence, the Creator eventuated and gave humanity technology, until they have invented the atom and the hydrogen bombs. If the total ruin that they are destined to bring is still not evident to the world, they can wait for a third world war, or a fourth one and so on. The bombs will do their thing and the relics after the ruin will have no other choice but to take upon themselves this work ... If you take the path of Torah, all will be well. And if you do not, then you will tread the path of suffering.”

- Baal HaSulam, “The Solution.” (For more on this topic, see Baal HaSulam’s “Introduction to The Book of Zohar” [item 16], and the essay, “The Peace.”)

Today, nature is developing us by increasing suffering on all scales—personal, social, economic, ecological, and global—and cornering us into a situation where we will need to seek a way out, otherwise we will face destruction. And the way out is to discover the higher reality, the causal forces managing us and how to enter into balance with them. As we develop without understanding our lives’ purpose, we create all kinds of technologies with the aim of improving our lives. However, by creating these technologies “in the dark,” so to speak, they fail to ultimately improve our lives. This is because they fail to respond to our innermost needs that need to be met in order for our lives to truly improve. Thus, before developing technologies or any other creations in our world, kabbalists say that it is better to “sit and do nothing,” i.e. to contemplate the direction in which we are headed, and how to balance ourselves with the laws of nature working on us, before we set out on conducting actions to better the world.

When Abraham first revealed the wisdom of Kabbalah to the group he taught, some

3,800 years ago, they became known as “the people of Israel,” and the method remained with them for some time. After further development, around 2,000 years ago, the wisdom of Kabbalah entered a state of concealment from the public—a period known as “exile”—and was studied in secret by relatively small groups of kabbalists ever since. The purpose of its concealment and the exile was in order to wait for the time that humanity would need it, and in the process, let humanity intermingle to such an extent that the method would no longer remain with a single group that Abraham once taught. Also, in the process of Kabbalah’s concealment, several researchers of other teachings came into contact with it at some level, and without attaining the higher reality, they blended Kabbalah with religion, mysticism, tarot, magic, witchcraft, and several other teachings. Such mixtures of Kabbalah with other teachings only confuses people, as the sole purpose of the wisdom of Kabbalah is to provide a method for attaining the higher reality, and using it in detachment from that purpose is simply a waste of time. The hidden nature of the wisdom of Kabbalah over history gave it a certain appeal, and in our consumer-oriented society today, there are several organizations and companies marketing services and products with the name “Kabbalah” plastered all over them—which have no connection at all to authentic Kabbalah.

Today, however, the time of Kabbalah’s concealment has ended, and it has become readily available to anybody regardless of age, gender, race, or any other seeming difference. The wisdom of Kabbalah is a higher science. It belongs to no religion or faith, nor does it pose any boundaries or limitations to one who wishes to study it. Any person who wishes to understand the world he or she lives in, to know the soul, to know one’s fate and to learn how to govern it is welcome to study Kabbalah. Through the education that the wisdom of Kabbalah provides, we can grow up to become happy, confident, and secure people in the fullest sense of those terms: by establishing a connection with the causal level of our existence, and being able to toggle the tap that fills our lives with an abundant force from that higher reality. When we learn how to correctly conduct ourselves with these forces, then we match the conditions for revealing them, and we experience life on a whole other level than we currently do.

The Zohar is the book that holds the most powerful force in reality. Why? It is because it was written at the time when the wisdom of Kabbalah shifted from its openness to its exile. It was a time when desires grew in humanity, and upon the heightened desire of that time, it was written by authors who rose from the lowest level of this world to the heights of reality. Their exalted attainments led them to understand the need for such a text in the future, as such attainment brought with it an understanding of how humanity—and creation in general—develops. Therefore, they organized that the book would become concealed immediately after they wrote it.

The authors of The Zohar wrote it for our current generation: to let us discover and turn on the light switch in our reality that appears increasingly darker the more we progress without it. If we want to make a better life for ourselves, for our children, and for our grandchildren, then we need to learn how to approach The Zohar. It is a book like no other: it is a means through which we can connect to the higher reality. When we learn

how to approach The Zohar in such a way, we will be able to access the higher reality, the abundance of spiritual fulfillment.

Related Documents

Kabbalist Yehuda Ashlag (Baal HaSulam) wrote four introductions to The Book of Zohar, which are necessary to study in order to gain a proper grounding and approach to The Zohar.

1) Foreword to the Book of Zohar

2) Introduction to the Book of Zohar

3) A Speech for the Completion of the Zohar

4) Preface to the Sulam Commentary

As a means of studying two of these introductions in depth, we recommend the book Introduction to the Book of Zohar by Kabbalist Dr. Michael Laitman. This book contains the full texts of these articles as well as detailed commentary by Dr. Laitman, together with several student questions and Dr. Laitman's answers, in order to become well-acquainted with the fundamental principles and basic concepts required to embark on reading The Zohar.

Before Opening the Zohar
Use this checklist to make sure you have gained a proper grounding and approach to The Zohar before opening it, in order to maximally spiritually benefit from the reading.

1) Take the Short Zohar Introductory Course, “Enter the Zohar”

Starting from light to heavy, we have created a short course that we recommend taking before reading The Zohar, “Enter the Zohar.”

Comprised of a handful of high production quality videos, as well as related materials and activity, in this course, you will learn:

What is The Book of Zohar? Where did it come from? What for? And how can we begin to grasp what is written there? Delve into the “language of branches” and see why The Zohar was written specifically in the way it was.

Understand the reader of The Zohar: understand who we are, how we currently perceive reality – and where is it that we want to get to.

Understand the writers of The Zohar: Who wrote The Zohar? When? And most importantly – Why?
Delve into “the law of equivalence of form” and start uncovering how through this law,

The Zohar can help us build a second nature.

See how The Zohar lets us access the perception and sensation of the Creator, the general law of Nature.
How your nature is a will to receive, and what it means to truly reach an unconditional desire to give.
Start the course “Enter the Zohar” »

2) Learn the Fundamental Principles and Basic Concepts of the Wisdom of Kabbalah.

Since The Zohar is a key Kabbalistic text, then it should be approached as one. Without understanding basic Kabbalistic principles and concepts, which span what Kabbalah is and is not, what is the language of roots and branches that Kabbalists write their texts in and how to approach such text in order to reap maximal spiritual benefit, as well as concepts of who we are, what is our perception of reality, where is our free choice, and how to work with our intention during the study of Kabbalah, then you will simply be lost (in a spiritual sense) when reading The Zohar.

Our most recommended course of study to learn Kabbalah's fundamental principles and basic concepts is our course, Kabbalah Revealed at KabU.

Start the course “Kabbalah Revealed” here »

3) Learn Kabbalist Yehuda Ashlag’s Four Introductions to the Book of Zohar

In the related documents section of this page, we have linked to Kabbalist Yehuda Ashlag’s (Baal HaSulam) four introductions to The Zohar, as well as to a book by Kabbalist Dr. Michael Laitman that gives in-depth commentary to two of those introductions.

As well as writing the most comprehensive commentary to The Zohar for our generation, and translating The Zohar’s Aramaic to Hebrew, Baal HaSulam wrote these four introductions to The Zohar in order to calibrate its readers toward a spiritual experience of the text, and not to get lost in empty philosophizing.

4) Review Other Zohar Preparatory Materials

We have created and gathered various materials on how to prepare one’s grounding, approach, and intention to the reading of The Zohar in the section “Preparation for the Zohar.” In this section, you will find the book, The Revelation of the Book of Zohar in Our Time by Kabbalist Dr. Michael Laitman. It is built of quotes from Dr. Michael Laitman taken from a series of Daily Zohar Lessons, and answers to questions of students, that aim to clarify why The Zohar was written for revelation in our time, the approach to studying The Zohar, the effort during the study of The Zohar, confusion and disturbances while studying The Zohar, and the importance of forming spiritual connections with others through the reading of The Zohar.

5) Watch Zohar Lessons for Beginners

Here are some recorded lessons on The Zohar with the participation of students from around the world, aimed more at beginners, so that you can experience a Zohar reading as it was originally intended: not as an individual undertaking, but as an act that takes place with others.

Zohar Reading, Genesis Part 1

Zohar Reading: How to Tap into the Infinite Force of the Hidden Book

How to Read the Zohar: Genesis, Part 2

Midnight Zohar Lesson with Kabbalist Dr. Michael Laitman

The Zohar
The Complete Zohar PDF Download
The Zohar in its original Aramaic language with the Hebrew Sulam (Ladder) commentary by Kabbalist Rabbi Yehuda Leib HaLevi Ashlag (Baal HaSulam)

If you're looking for The Book of Zohar PDF or the wisdom of The Zohar PDF, then here it is in its original Aramaic language, with Hebrew commentary by Kabbalist Yehuda Ashlag.

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Take The Right Steps To Approach The Zohar Properly
Before one approaches The Zohar, it is recommended to be firmly grounded in

Kabbalah's fundamental principles

Without the proper grounding, one can very easily be led astray by The Zohar PDF, and instead of attaining spirituality, one will be led into all kinds of imaginary fantasies and stories.

For this reason, Bnei Baruch holds free courses to guide one's first steps to understanding Kabbalah's fundamental principles and how to approach Kabbalistic texts such as The Zohar.

We recommend taking such courses before approaching these texts in order to reap the most spiritual benefit out of them.

Start Your Zohar Journey Now »

Rashbi
The Zohar - English Translation

The Zohar by Rabbi Shimon Bar Yochai
with the Sulam (Ladder) commentary
by Kabbalist Yehuda Ashlag (Baal HaSulam).
Includes Commentary of Kabbalist Dr. Michael Laitman
as studied in private lessons
with Kabbalist Baruch Ashlag (Rabash).

Introduction

"But the wise shall understand that their elevation comes from the Creator, the Tree of Life. And they who are righteous shall shine like the brightness of the firmament" (Daniel 12:3) thanks to the book of Rabbi Shimon, which is The Book of Zohar, from the supernal force that brings all back to the Creator. In the future the children of Israel will taste from the Tree of Life, which is The Book of Zohar; they will leave the exile with the Creator's mercy" (Naso 90).

The List of Abbreviations and Explanations
Original Names and Their Equivalents Accepted in the English Translation
The Example of the Original Text of the Zohar PDF
Literal Translation of the Aforecited Text From Aramaic Into English

Chapters:

Rose

"In the beginning Elokim created" (Elokim is the Creator's name that points to His attitude towards the souls by the force of law). This is when He thought and initially

created 13 words to surround the Community of Israel and guard it. Here they are: THE, HEAVEN, AND THE, EARTH, AND THE EARTH, WAS, WITHOUT FORM, AND VOID, AND DARKNESS, WAS UPON, THE FACE, OF THE DEEP, AND THE SPIRIT, up to the word Elokim. more...

Flower Buds

"In the Beginning," Rabbi Shimon quoted the verse, "the flower buds appeared on the earth" (In Hebrew the words "country" and "earth" are designated by the same word Aretz; Shir HaShirim 2:12). "The flower buds" refer to the act of creation. more...

Who Has Created These

And who is He? He is the opening of the eyes, which is the Malchut of the Rosh (head) of Arich Anpin. And you shall see that Atik is concealed and within it lies the answer to the question: WHO HAS CREATED THESE? WHO is called MI, ZAT de Bina, the highest boundary of heaven, and everything depends on Him. Since the question lies in Him, He is concealed. He is called MI, because MI is when the question "Who?" is asked, because beyond him there lies no question. This question is only found at the highest boundary of heaven. more...

"Who Has Created These" of Eliyahu
Rabbi Shimon said, Elazar, my son, reveal the supernal secret, which the dwellers of this world know nothing about. more...

The Mother Lends Her Clothes To Her Daughter

The heavens were created by the name (property) MA (Malchut). However, the phrase "above the heavens" refers to Bina, which is called MI, the heavens that are above ZA. The explanation of this lies in the name of Elokim. MA (Malchut) rises up, includes itself into Bina, and receives its properties. Bina is called Elokim. more...

The Letters By Rabbi Amnon Saba

It is said that when the Creator was about to create the world, all of the letters were still hidden. For two thousand years before the creation of the world, the Creator watched the letters and amused Himself with them. more...

Supernal Wisdom

The word BERESHEET consists of the words BARAH (created) and SHEET (six), meaning that 6 properties were created. And who created them? He who is not mentioned; He who is concealed and unknown, Arich Anpin. more...

The Lock and the Key

There is a lock with a tiny and narrow keyhole inside the gates. This lock is marked and known only by the impression of the key. No one knows about it without having the key. It is written about this secret, BERESHEET BARAHELOKIM - IN THE BEGINNING THE CREATOR CREATED. "In the beginning" is the key in which everything is hidden, as it unlocks and locks. more...

Abraham

When did this key unlock the gates, and prepare everything for the existence and development of generations? This occurred when Abraham appeared, as he is the property of Hesed (mercy), of which it is written: "These are the generations of the heavens and of the earth Be-Ibar'am (with which He created)." more...

The Vision of Rabbi Chiya

"Dust, do not be proud! The pillars of the world will not be delivered into your hands, and Rabbi Shimon shall not be consumed by you!" more...

The Two Points

At the end of all those gates, He set up a gate with many locks, many entrances, and many chambers one on top of the other. He said, "Whoever wants to reach Me must first pass through this gate. Whoever enters through this gate, may enter." This is the first gate to supernal wisdom, the gate of the fear of the Creator, which is Malchut. This is why it is called the "beginning." more...

The Night of the Bride

Rabbi Shimon was sitting and studying the Torah on the night when the Bride, Malchut, was to be joined with her husband, Zeir Anpin. All the friends present in the bridal chamber on that night, following the holiday of Shavuot, are obliged to stand under the wedding canopy (Heb. Houppah) and rejoice in the corrections of the Bride, i.e. study the Torah, the Prophets, Holy Writings and finally the inner secrets of wisdom, for these are Her corrections (Heb. Tikkunim) and adornments. more...

Heavens and Earth

Rabbi Shimon opened the discussion by saying, "In the beginning God created the heaven and the earth." This verse has to be examined carefully because whoever claims that there is another Creator will be wiped from the face of the world, as it is written, "He who says that there is another Creator, will perish from the earth and from heaven because there is no other Creator besides the Lord." more...

Among all the Wise Men of the Nations, There is None Like You

A philosopher of a remote nation approached me, and said, "You claim that your Creator governs the entire heavens, and all the heavenly hosts are not able to attain Him, nor do they know His place. However, this verse does not add a lot to His greatness, as it is written, ‘as among all the wise men of the nations, and in all their kingdoms, there is none like You.' What kind of a comparison is this, with a human being who is nothing?" more...

Show complete book

An Essay About Letters

"An Essay About Letters" is taken from the Preface to The Book of Zohar By Rabbi Shimon Bar Yochai with the Sulam (Ladder) Commentary by Kabbalist Yehuda Ashlag, translated and edited by Rabbi Levy I. Krakovsky. more...

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Chapter 1
הקדמה א Hakdama 1
ונתחיל מ"ש חז"ל כי חמשה שמות יש לנפש, וזה סדרם ממטה למעלה, נפ"ש, רו"ח, נשמ"ה, חי"ה, יחיד"ה. ואין ספק כי לא נפל קריאת השמות הנזכרות, במקרה ובהזדמן. אמנם דע, כי האדם עצמו, הוא הרוחניות אשר בתוך גוף, והגוף הוא לבוש האדם, ואיננו האדם עצמו. וכמש"ה על בשר אדם לא ייסך, וכנזכר בזוהר פרשת בראשית דף כ' ע"ב. ונודע כי האדם מקשר כל ד' עולמות אבי"ע, ולכן בהכרח הוא שיהיו בו חלקים מכל הארבעה עולמות, ואלו החלקים כל חלק מהם, נקרא בשם אחד מן החמשה שמות הנז' שהם נרנח"י כמו שיתבאר. ולא ברגע אחד זוכה לקחת כלם, רק כפי זכיותיו. ובתחלה נוטל חלק אחד הגרוע שבכלם, והוא הנקרא נפש. ואח"כ אם יזכה יותר, יקח גם את הרוח. וכמבואר בכמה מקומות בספר הזוהר, מהם בפרשת ויחי, ומהם בפרשת תרומה, ובפרט בריש פרשת משפטים דף צ"ד ע"ב, וז"ל, ת"ח, בר נש כד אתייליד, יהבין ליה נפש וכו'. ואחר שנתבאר זה, צריך שנודיעך עתה קצת הקדמות בענין דרוש הנזכר: We start with what is written by Chazal, that "there are five names given to the Nefesh," and the order of them from lowest to highest is: Nefesh, Ruach, Neshama, Chaya, and Yechida. Know, that a person (Adam) itself, he is the spirituality that is inside a body; and the body is a garment (Lavush) for the person, but it [the body] is not the person itself. As it says, "the flesh does not cover up the person," just as the Zohar says in Parshat Bereishit, Page 20:2. As it is known, that the person is the source of all four worlds - ABiYah (Atzilus, Beriah, Yetzirah, Asiyah), and it is obvious that there are parts of each world within him, and these parts are what we referred to above (from one of the five names of the souls - Nefesh, Ruach, Neshama, Chaya, Yechida ("NaRaNChaY") as we described). But we do not merit to take them all in one moment; rather, we earn them through our merits. First, we take the coarsest part which is called Nefesh. Afterward, if we merit further, we take the Ruach. And, just as it is described in multiple places in the Sefer haZohar, Parshat Vayechi and Parshat Terumah, and specifically, at the beginning of Parshat Mishpatim, Page 94:2, "When a person is born, he is given a Nefesh." And after we explain this, I need to let you know more of what is said above.
ענין נר"ן וכו', וחלוקא דרבנן, נתבאר עניינם באורך בש"ד, שער הפסוקים בפסוק ומעיל קטן תעשה לו אמו (שמואל א' ב'). (וגם נתבאר בש"ה שער המצות, בפרשת ויחי בדיני האבילות ע"ש, ועוד נחדש 3: The matter of Nefesh, Ruach, Neshama, etc. and its rabbinic subdivisions are

discussed at length in Gate Four of Sha’ar HaP’sukim on the verse “His mother would also make a little robe for him” (I Samuel 2:19). Also explained in Gate Five of the Gate of the Mitzvot, Va’ychi, in the laws of mourning. And we will also add more that is new.
דע, כי כל הנפשות הם מעולם העשיה בלבד, וכל הרוחות הם מעולם היצירה, וכל הנשמות הם מעולם הבריאה. אמנם רוב בני אדם, אין להם כל החמשה חלקים, הנקראים נר"ן וכו', רק חלק הנפש בלבד, נחלקת לחמשה פרצופים, הנקראים - א"א, ואו"א, וזו"ן. והנה האדם טרם שיזכה להשיג רוחו, אשר מעולם היצירה, צריך שיהיה שלם בכל חמשה פרצופי נפש העשיה:
ואע"פ שנודע, שיש מי שנפשו מן מלכות דעשיה, ויש מן יסוד דעשיה וכו', עכ"ז צריך שיתקן כל איש ואיש כל כללות עולם העשיה, ואח"כ יוכל לקבל רוחו אשר מן היצירה, לפי שהיצירה גדול מכל העשיה כלה. וכן עד"ז כדי להשיג נשמתו אשר מן הבריאה, צריך שיתקן האדם כל חלקי רוחו בכל היצירה, ואח"כ יוכל לקבל נשמתו אשר מן הבריאה, ולא יספיק לו כאשר יתקן מקום פרטי, שבו נאחז שרש נשמתו, רק צריך שיתקן כנזכר, עד שיהיה ראוי אל כל העשיה, ואז ישיג רוח היצירה. ועד"ז בשאר העולמות. פירוש הדברים, שיעסוק בתורה ובמצות, אשר היא כפי ערך העשיה כלה, ולא יספיק כפי פרטיות מקום אחיזת נפשו, והרי זה בבחי' קיום התורה והמצות: Know that all of the "Nefashot" are from the world of Asiyah only, and all of the "Ruchot" are from the world of Yetzirah, and all of the "Neshamot" are from the world of Beriah. But, not all people (B'nei Adam) have all of the five parts [of the soul], which are called Nefesh, Ruach, and Neshama, etc. They only have a part of the Nefesh, which is from the world of Asiyah. However, even with this, there are many levels, because Asiyah itself is separated into five "Partzufim" which are called "Arich Anpin" (Yechida), and "Aba" (Chaya), and "Imma" (Neshama), and "Zeir" (Ruach), and "Nukveh" (Nefesh). If a person is worthy to merit and to reach [receive] his Ruach (which is from Yetzirah), he must be complete with all of the five Partzufim from Nefesh of Asiyah. ...
וכן אם חטא ופגם באיזה מקום של העשיה, אע"פ שאיננו מקום אחיזת נפשו, צריך לתקנו. האמנם אם איזה נפש אחרת חסר מלעשות איזו מצוה, אשר היא מעולם העשיה, או אם עשה שום עבירה ופגם בה, אין זה מחוייב לתקן חסרון מצוה, או פגם של עבירה זולתו, אא"כ היו שניהם ממקום אחד, כמו שיתבאר לקמן בע"ה. או אפשר, כי אין שם תקון נופל, אלא בתקון פגם עבירה בלבד, ולא בעשיית קיום כל רמ"ח מצות עשה. או אפשר, והוא הנכון, כי דרך משל, מי שהוא ממלכות דנוקבא דעשיה הנקראת נפש דעשיה, צריך שיתקן כל המלכיות דרוח, ונשמה, וחיה, יחידה של העשיה. והנה מי שלא תקן רק מלכות של עשיה, אין בו רק נפש מן הנפש שבעשיה. ומי שתקן גם ז"א דעשיה, יהיו בו נפש רוח מן העשיה. ואם תקן גם אימא דעשיה, יהיו בו נר"ן מן העשיה. וכן עד"ז, עד שנמצא, כי מי שתקן כל חמשה פרצופים דעשיה, יש לו נרנח"י, וכל חמשה בחינות אלו, כל בחינה מחמשתן, שלימה בשלשה חלקיה, שהם עבור, ויניקה, ומוחין כנזכר בפסוק ומעיל קטן תעשה לו אמו וגו', נקראת נפש שלימה דעשיה, ואז יזכה אל הרוח מן היצירה. וגם בחלקן זה הנקרא רוח, יש בו כל חמשה מדרגות הנז', וכלם נקראים רוח שלם: דיצירה. וכן עד"ז בנשמת הבריאה. וכן בחיה. וכן ביחידה. ואין להאריך בזה עתה: And even if he might know that his soul is from "Malchut of Asiyah" or whether it is from "Yesod of Asiyah," etc, each of these [people] must fix/rectify all of the entire world of Asiyah [meaning, the whole Torah, Mitzvos, and Halachos are from the world of Asiyah. We need to master these first!]. Then, he can receive his Ruach which is from Yetzirah which is higher than the entire Asiyah. Also, even if he is able to reach his Neshama which is from Beriah, a person must fix all of the parts of his Ruach [first] within all of Yetzirah. Then, he will be able to receive his Neshama which is from Beriah, and it is not enough for him to fix only the specific place which is the source ("shoresh") of his Neshama. [In summary, a person has to first fix all of the parts of his Nefesh which is in the world of Asiyah] until he "graduates" from the entire world of Asiyah, and then he

will receive the Ruach (which has its source in the world) of Yetzirah, etc. throughout all the other worlds. Here is the explanation: A person should toil in Torah and Mitzvot in their completion, and he shouldn't stop learning or fulfilling them regardless of where he is in the source of his Nefesh. He should learn Torah and do the Mitzvot (which have their source in the world of Asiyah).

ועתה צריך שנבאר, חלוק אחד שיש, בין הנפש של העשיה, אל שאר החלקים, שמן היצירה, והבריאה, והאצילות. ובזה יתבאר ג"כ תימא גדולה, שאיך אפשר שמי ששרשו במלכות דעשיה, יוכל לעלות עד הכתר דעשיה כנזכר, שא"כ נמצא, שכיון שכל בני ישראל מוכרחים להתגלגל, עד שיושלמו בכל נרנח"י, נמצא שמוכרח הוא שכלם יתעלו בכתר דעשיה, ובכתר דיצירה, ובכתר דבריאה. וכל שאר הבחינות יהיו בטלים. ואמנם זה לא יעלה על הדעת, כי פשוט הוא אצלינו, כי יש מבני ישראל אנשים מבחי 'מלכות, ויש מן היסוד וכו', כנזכר בתחלת ספר התקונים, דאית בהו ראשי אלפי ישראל מצד הכתר, וחכמים מצד החכמה, ונבונים מן הבינה: Similarly, if he sinned ("chet," referring to something missing) or damaged ("pagam") any part of Asiyah, even though this isn't the place that is relevant to his Nefesh['s purpose], he must fix it. Similarly, if some other Nefesh (another person) is missing the performance of any mitzvah that is from the world of Asiyah, or if he did an aveira (sin) and he damaged it [the soul], you are not required to fix his missing mitzvah, nor the damage from his aveira. However, if the two of you are in one place (same room, or you are both from the same shoresh of your soul) as we will explain soon be'ezrat Hashem [you must help him fix it]. Or it is possible [from what we said earlier] that it is there that the fixing was required to be fixed from (a future editor will clarify this). In a way of an analogy -- one who is from "Malchut of Nukvah of Asiyah" which is called "Nefesh from Asiyah," he must fix all of the "Malchuts" of his Ruach, Neshama, Chaya, and Yechida OF ASIYAH. [Skipping for a future editor.] Once a perfects (completes) his Nefesh of Asiyah, then he merits a Ruach from Yetzirah. And within this Ruach, there are all five levels (as we described before), and each of them comprise a complete Ruach of Yetzirah. And also regarding the Neshama from Beriyah. And also with a Chaya. And also with a Yechida. But this is not something we will go into now: ...

ואמנם באור ענין זה הוא תלוי במה שנבאר, כי יש חלוק בין העשיה, לשאר שלשה העולמות שלשתם ביחד. והוא באופן זה, דע, כי בענין העשיה לבדה, הוא באופן זה, כי מי ששרשו במלכות דעשיה, פשוט הוא, כי נפשו היא במלכות דעשיה בדוקא, אמנם עכ"ז, ע"י תקון מעשיו, מזדככת נפשו, מדרגה אחר מדרגה, עד שתתעלה היא עצמה בכתר דעשיה, ותוכלל ותתעלה עד שם ממש. אבל עכ"ז שעלה עד הכתר דעשיה, עדיין שם איננו רק בבחי 'מלכות דכתר דעשיה, כי אין שרשו אלא מבחי 'מלכות, אבל מוכרח הוא שצריך שיזדכך עד שיעלה עד הכתר דעשיה ממש, אע"פ שעדיין אז איננו נקרא, רק מבחי ' מלכות דכתר דעשיה. ועל דרך זה בשאר מדרגות העשיה, כי איננו נקרא רק בבחינת מלכות של המדרגה ההיא: And now we need to explain one difference between [the entire] Nefesh of Asiyah, and the other parts that are from Yetzirah, and Briah, and Atzilut because with this we will explain something big. [Since you are requiring each person to rectify the entire world of Asiyah until his Nefesh reaches Keter of Asiyah,] how is it possible that someone who has the source of his soul in Malchut of Asiyah that he is able to elevate [his soul] all the way to Keter of Asiyah? If that is the case, then if every B'nei Yisroel is obligated to reincarnate until he completes all of the NeRuNChaY (Nefesh, Ruach, Neshama, Chaya, Yechida), we will find that everyone will rise to Keter of Asiyah, and [then] Keter of Yetzirah, and Keter of Briah, and all the other levels [below these] will become nullified (because all of the souls would eventually be on the same level). This is relevant to us because there are people of B'nei Yisrael who have (their source) in the

level of Malchut, and there are those who have their source in Yesod, etc., just as is described at the beginning of Sefer haTikkunim (page 1:2, and re: Korach 1, page 8). There are leaders of thousands of Yisroel on the level of Keter, just as the "wise" are on the level of Chochma, and those that understand ("Nevonim") which are from Binah. ...
ואמנם ביצירה ובריאה ואצילות אין הדבר כן, אמנם מי ששרש רוחו במלכות של היצירה, ותקן והשלים המדרגה הזאת, כאשר יזדכך ויתקן גם היסוד דיצירה, אז יקבל ג"כ רוח אחד מן היסוד דיצירה ממש, והרוח הראשון אשר לו מהמלכות דיצירה, נשאר למטה במלכות דיצירה, כי שם מקומו. וכן כשישלים גם ההוד דיצירה, יניח גם את הרוח הב' אשר לו מן היסוד ביסוד דיצירה, ויקבל רוח א' מן ההוד דיצירה. וכן עד"ז עד הכתר דיצירה. לפי שכיון שתקן את נפשו בכל מדרגות עשיה, יש בו יכולת לקבל רוח, מכל חלקי היצירה כלה, וכן הענין בבחי' הנשמה, אשר לו מן הבריאה: To bring light to what we already explained, there is a difference between [souls at the level of] Asiyah, and the other three worlds (which have another way of functioning). And this is, know, that only with regard to Asyah it is this way (that a Nefesh needs to rise to Keter of Asiyah). Because someone who has his soul source at the level of Malchut of Asiyah [specifically], through the rectification of his actions, and from the merit of his Nefesh moving level after level, until it reaches to Keter of Asiyah -- it is completed and it literally rises until that level. However, even though it rose until Keter of Asiyah, his soul source isn't anything other than the level of Malchut [of Asiyah]. However, it is required to merit until it reaches literally Keter of Asiyah, even though we are only calling it still at the level of Malchut of Keter of Asiyah. Similarly too with the other levels of Asiyah, because we are only calling it Malchut of the level that [its source] is at. ...
וצריך שנבאר טעם אל האמור, והוא, לפי שהעשיה היא למטה בכל העולמות, ולכן היא נתונה שם בין הקליפות הסובבים אותה, ולכן אע"פ שכבר האדם תקן נפשו, כפי בחי' מקום שרשו אשר בעשיה, עכ"ז אם יניחנה שם, יש פחד אולי יתאחזו בה הקליפות אשר שם, ולכן צריך שיזדכך מעשיו יותר ויותר, עד שיעלנה למעלה למעלה כל מה שיוכל, עד מקום שרשו בכתר דעשיה. ואמנם היצירה, מכ"ש שאר העולמות שלמעלה ממנה, אין שום פחד מאחיזת הקליפות אשר בעולם העשיה, ולכן כיון שתקן את רוחו בשרשו אשר ביצירה, הנה אם יתקן יותר, אז ישאר רוחו הראשון שם במקום שרשו, ויקנה רוח שני יותר עליון מלמעלה, ואין צריך להעלות את רוחו הראשון למעלה, כי אין שם פחד: However with Yetzirah, or Briah, or Atzilut, this isn't the way it works. Because one who has the source of his Ruach in Malchut of Yetzirah, and he rectifies and completes this level, then he will merit and be able to rectify Yesod of Yetzirah. So, he will ALSO receive a Ruach from Yesod of Yetzirah, and the first Ruach that he had which was at the level of Machut of Yetzirah remains below at Malchut of Yetzirah because that is its' place. And similarly if he completes also Hod of Yetzirah -- he will have one Ruach from Yesod of Yetzirah, and a second Ruach from Hod of Yetzirah. This is the way it is all the way to Keter of Yetzirah. When he rectifies his Nefesh in all of the levels of Asiyah, he is able to receive a Ruach from each of the levels of Yetzirah, and so too with the level of Neshama which is from Beriah. ...
וז"ס פסוק (שמואל ב י"ד:י"ד) ולא ישא אלהים נפש וחשב מחשבות לבלתי ידח ממנו נדח וגו'. כי כל המחשבות אשר הוא חושב, הוא לבחי' הנפש בלבד, יען היא בעשיה, ויש פחד אולי ידח ממנו נדח, בשביל הקליפות אשר שם. ואמנם התקון אשר הוא עושה אל הנפש מפחד הנזכר הוא, כי לא ישא אלהים נפש. פירוש כי אין השי"ת נושא ומגביה לאדם, לתת לו נפש אחרת יותר מעולה ממה שהוא שרשו, לפי שאם היה עושה כן, היה צריך שתשאר נפשו הראשונה למטה במקומה, והיתה נדחת נדח בקליפות אשר שם, ולכן איננו נותן לו נפש אחרת יותר נשואה וגבוהה, רק הנפש הראשונה לבדה, היא עצמה העולה למעלה כפי מעשיו, עד כתר דעשיה, ואין לו נפש אחרת זולתה. משא"כ ביצירה ושאר העולמות, כי רוחו או נשמתו וכו' נשאר למטה במקום שרשו, ומרויח רוח אחר יותר עליון, כפי תקון מעשיו כנזכר. וז"ס

הקדמה נודעת, כי כל אדם יכול להיות כמרע"ה, אם ירצה לזכך מעשיו, לפי שיכול לקחת לו רוח אחר יותר גבוה, עד רום היצירה, וכן נשמה מרום הבריאה וכו': We must explain the reason for what we said, which is, because Asiyah is the lowest of all of the worlds, the Klipot (impure forces) surround him. Thus, even though an Adam (a person) has rectified his Nefesh, and even though the source of that Nefesh might be at some lower level of Asiyah, nevertheless, if the soul was left at that lower level [when it was rectified], we would be concerned that maybe the Klipot would grasp onto it (because the Klipot are there). Thus, a person needs to merit from his actions more and more, until the source of his Nefesh is in Keter of Asiyah (I assume where the Klipot cannot reach it). However with Yetzirah, and so too the other worlds above it, there is no fear that the Klipot will take hold of the soul as it would in the world in Asiyah. Therefore, when one rectifies the soul which has his source in Yetzirah, even if he rectifies more [a soul on a higher level], that first sould stays in its original place, and he receives a second Ruach which is at a higher level, and the first Ruach does not need to elevate higher, because at that level there is no concern: ...

גם בזה תבין ענין המפורסם בדברי רז"ל, כי רוחיהון דצדיקייא או נשמתיהון, באים ומתעברים באדם, בסוד הנקרא עיבור, לסייעו בעבודת השי"ת, וכמ"ש במדרש הנעלם מכתיבת יד, על הבא ליטהר מסייעים אותו, ר' נתן אומר נשמתם של צדיקים, באות ומסייעים אותו. וכמ"ש בהקדמה פרשת בראשית בספר הזוהר: על רב המנונא סבא, שבא אצל ר"א ורבי אבא, כדמות טעין חמרי וכו': And this is the secret ("sod") (Shmuel 2 14:14) "No Nefesh will be rejected from Hashem," etc. Because all of the thoughts he might think [in fear that the Klipot might grab hold of him] are at the level of Nefesh only (which is at the world of Asiyah), and at that level, there is a fear that maybe he will be pushed away from Hashem because the Klipot are there. However, from the rectifications that he does to his Nefesh, Hashem (Elokim) will not push it away. To recap, Hashem wouldn't raise up a person and give him another Nefesh higher than the one he originally had (at its source level). Because if he did this, the first Nefesh would need to remain below in its original place, and it would be pushed away, meaning -- it would be pushed away [from Hashem] because of the Klipot that are there. Therefore, we do not give him another Nefesh at a higher level -- only the first Nefesh itself rises higher to higher levels according to his actions, until it reaches Keter of Asiyah, and he is not given another higher Nefesh. However, in Yetzirah and the other worlds, [where he receives] his Ruach or his Neshama, these remain below in their source level, and he receives another higher Ruach when he rectifies his actions, as we already described. And this is the secret of "Kadma Nodaat" (Rambam citation); that each Adam (person) is able to reach the level of Moshe Rabbeinu alav haShalom. If he wants to purify his actions, he is able to take a higher level Ruach, and then another higher level Ruach until he reaches the top of Yetzirah, and then he can do the same thing with a Neshama, until he reaches the top of Beriah, etc. ...

והנה אין ספק, כי רוחיהון ונשמתיהון דצדיקים, הם גנוזות וצרורות בצרור החיים, כל אחד במקום שרשו הראוי לו, את ה' אלהיהם ואינם יורדים ממקומם כלל. אבל אותם הרוחין הראשונים שנשארו למטה, בכל בחינה ומדרגה שביצירה, ולא עלו עד למעלה כנזכר, הם היורדים ומתעברים באדם, לסייעו כנזכר, והרוח העיקרי היותר עליון מכולם שקנה ע"י מעשיו, הוא הצרור לעד בצרור החיים, ואינו זז משם, וכן עד"ז בנשמה וח"י: [Rough translation] Also with this, we understand the concept according to רז"ל, that the Ruachs of Tzaddikim, or their Neshamas come and impregnate (Ibur) an Adam, in the secret which is called Ibur, to help him his his avodas Hashem (may He be

blessed). And just as it is written in במדרש הנעלם מכתיבת יד, he comes to purify him, and to help him. Rabbi Natan refers to these as the Neshamas of Tzaddikim, which come to help him. And, just as it said at the beginning of Parshat Bereishit in Sefer haZohar, 'על רב המנונא סבא,שבא אצל ר"א ורבי אבא, כדמות טעין חמרי וכו':
עוד יש טעם שני אל מש"ל כענין החלוק שיש בין העשיה אל שאר העולמות, והוא, כי נודע כי כל העולמות הם כללות י"ס בלבד, והנה העשיה כלה איננה רק ספירה אחת לבדה, והיא ספירת המלכות. ולכן הנפש אשר משם, יכולה לעלות היא עצמה עד הכתר דעשיה, כי הכל ספירה אחת, אבל היצירה היא בחינת ששה ספירות חג"ת נה"י כנודע, והם בחינות נפרדות זו מזו, ולכן מי ששרשו ממלכות דיצירה, אע"פ שנתקן, אין יכול לעלות ולהכלל ולעמוד למעלה ביסוד דיצירה, ולכן צריך שישאר למטה, ויקנה רוח חדש מן היסוד דיצירה, אם ירצה לעלות שם, ע"י מעשיו הטובים. וכן עד"ז בשאר שש קצוות שביצירה כנזכר:
[Rough translation] So with this there is no doubt, that the Ruachs and Neshamas of Tzaddikim, which are bound with life ('Tzarur HaChaim'), each one of them in the source of where their soul is located to that Tzaddik, that they (the Tzaddikim) are with Hashem [in Gan Eden], and we do not say that they lower themselves from their elevated place at all. Rather, the parts of their souls (their Ruachs) that they have already perfected, those parts remain down there (where their place is), in every level in Yetzirah, and they do not rise all the way up (as we described what happens with the Nefesh because of the Klipot in Asiyah). So these (Ruachs and Neshamas of Tzaddikim) come down and come into a person in the form of an Ibur, to help him as we described. And his main Ruach soul which is higher up [in Yetzirah] because he acquired it through his actions, it is and continues to be bound in life, and it does not descend from its place. So too with the Neshama of the Tzaddik, etc.
דע, כי כמו שנתבאר אצלינו, שבכל עולם ועולם יש חמשה פרצופים, א"א, ואו"א, וזו"ן. כך יש כנגדם חמשה בתי 'בנשמות האדם, והם בסדר זה ממטה למעלה, נרנח"י. והנה הנפש ההיא, מנוקבא דז"א. והרוח, מז"א, והנשמה, מאימא. וחיה, מאבא, שהוא חכמה, כי שם מקום החיים, כנודע בסוד והחכמה תחיה בעליה. והיחידה, מא"א, הנקרא כתר, לפי שהוא יחיד ומיוחד, מכל שאר הספירות, שאין לו נקבה,
כנודע מפסוק ראו עתה כי אני אני הוא, הנדרש בסה"ז פרשת בראשית: [Rough Translation] There is another reason that I will explain regarding the difference between a part of the soul a person has in Asiyah, and the part of the soul he has in all of the other worlds. And this explanation is, that we know that all of the other worlds [Yetzirah, Beriah, Atzilus] are comprised of ten sefiros, but the entire Asiyah is only comprised of one Sefirah, and that is the Sefira of Malchut. Therefore, the Nefesh which is there, it is able to elevate itself all the way to 'Keter of Asiyah' because all of Asiyah is only one Sefirah. However, [in the greater picture], Yetzirah [which comprises the emotional attributes of an Adam] comprises six Sefirot -- Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod, as we know. And each one of these is separate one from the other. Thus, one who has the source of his soul in "Malchut of Yetzirah," even though he perfects it, he is not able to elevate that soul and complete it and raise it all the way to the higher levels of Yetzirah; rather, it must stay below [in its place], and the Adam (person) acquires a new Ruach from "Yesod of Yetzirah" if he wants to elevate himself to that level through his good deeds (Torah and Mitzvos). So too concerning all six levels of Yetzirah, as described.
ודע, כי אחר שהאדם זכה ליקח נר"ן, ואח"כ פגם בהם ע"י חטאו, ולכן יצטרך לחזור בגלגול לתקן את אשר עוות, הנה בחזרתו לבא בגלגול, ותבא בו הנפש, אע"פ שתקן את הנפש הזאת, אין הרוח שלו נכנס ובא אצלו, לפי שהרוח הוא פגום, ואיך ישרה וינוח על הנפש הנתקנת, ולכן הרוח ההוא יבא בגלגול באדם אחד, מורכב על נפש הגר. וכן הנשמה באופן זה. והנפש שנתקנה לגמרי, תבא לו רוח אחד מתוקן, של איזה צדיק שנתדמה אליו במעשיו הטובים בפרטם כיוצא בהם, והוא אליו תמורת רוחו של עצמו ממש. וכן

עד"ז אם תקן גם רוחו לגמרי, תבא לו נשמת איזה צדיק כנזכר, ותהיה אליו תמורת נשמתו ממש. וז"ס מ"ש חז"ל גדולים צדיקים במיתתם יותר מבחייהם כו'. והנה כאשר יפטר האיש הזה מן העולם, תלך נפשו עם הרוח ההוא, ועל ידו תקבל השפע הראוי אליה. וכאשר רוחו של עצמו הבאה בגלגול באדם אחר, מורכב על נפש הגר כנזכר, נתקן גם הוא לגמרי, אז הנפש הראשונה אומרת, אלכה ואשובה אל אישי הראשון, כיון שנתקן. וכן הענין בנשמה עם הרוח, אחר פטירת האדם כשחוזרים בגלגול להתקן יחד:

Know, that just as we described, with each and every world there are five partzufim ("faces"), [which are] Arich Anpin, Abba, Imma, and Zeir Anpin. And in each of these, there are the five types of souls of a person, and going from lowest to highest, they are Nefesh, Ruach, Neshama, Chaya, and Yechida. Here, the Nefesh is from Nukveh d'Zeir Anpin; the Ruach is from Zeir Anpin; the Neshama is from Imma; the Chaya is from Abba which is Chochma (wisdom), because Chochma is the place of life in the secret of "והחכמה תחיה בעליה". And the Yechida is from Abba and Imma which are called Keter because it is alone and unified, because, unlike all the other Sefirot, it does not have a female counterpart, just as we know from the passuk "ראו עתה כי אני אני הוא," as is explained in Sefer haZohar, Parshas Bereishis.

[Rough Translation] And know, that after an Adam (a person) merits to take his Nefesh, Ruach, and Neshama, and then he damages (blemishes) them though a sin ('chet' meaning, something missing), [he blemished his Nefesh, his Ruach, and his Neshama], he must then return in a gilgul (in a reincarnation) to rectify what he blemished. When he comes back in a gilgul, he gets only his Nefesh [in the new body]. However, because he blemished his Nefesh, his Ruach is unable to enter his new body and to come with it. Even if he rectified the sin which blemished the Nefesh, it is not possible for a blemished Ruach to join him in this lifetime, because the Ruach also was damaged from his sin, so how can a blemished Ruach rest on a rectified Nefesh? So this Ruach comes in a gilgul into another person -- usually into the Nefesh of a Ger (which has a brand new unblemished Nefesh). So too with the Neshama. Once the Nefesh is rectified completely, he is able to receive a Ruach, [but because his own Ruach is either blemished (damaged), or it is in the body of another person who is in the process of rectifying it], another Ruach (e.g., the Ruach of a Tzaddik which has a similar soul source as he) will come to him. Through the Tzaddik joining his Ruach to this person, the Tzaddik takes part in the good deeds that this person does (and the Tzaddik's own Ruach is elevated from this interaction). Similarly, [in the next gilgul where he receives his Ruach (once it is rectified in the previous gilgul), because he also damaged his Neshama, it is either in a blemished state [so it is incompatible to join the Nefesh and the Ruach], or it could be in the body of another person getting rectified through their actions. While this is happening,] this person can receive a Neshama of a Tzaddik (and the Tzaddik also benefits from the elevation that occurs from this interaction). This is the secret where it is said that "Tzaddikim are greater in their death, more than during their lifetime, etc." And here, when this person dies from the world, his Nefesh goes with the Ruach of the Tzaddik [e.g. to the high level of Gan Eden that the Tzaddik is at], and this way, he receives [a greater level of shefa ('G-dly radiance')] which is of the level of the shefa that the Tzaddik receives at his higher level. When his own Ruach comes from the gilgul in which it was in the other person [e.g., the ger who was rectifying it, once he dies] the Nefesh of the Ger (who rectified his Ruach through his good deeds) [joins him at his level], and the first Nefesh (his Nefesh) says, "I will go and return to my first husband," and it joins with the Ruach (which was just

rectified by the Ger). Similarly, the Neshama re-joins the Nefesh and the Ruach in the same way.

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Chapter 2

בסדר כניסת הנר"ן באדם, בתחלת גלגוליהם בפעם הראשונה החדשה, כמו שיתבאר בע"ה. הנה בעת שנולד גוף האדם ויוצא לאויר העולם, נכנסת בו הנפש שלו, ואם יוכשרו מעשיו, יזכה ויכנס בו הרוח בתשלום שנת השלש עשרה שאז נקרא איש גמור כנודע. ואם יוכשרו עוד מעשיו מאז ואילך, נכנסת בו הנשמה בתשלום שנת העשרים, כנזכר בסבא דמשפטים אבל אם לא תקן את הרוח לגמרי, לא תכנס בו הנשמה, ויהיו בו נו"ר בלבד. וכן אם לא תקן את הנפש לגמרי, אין בו רק נפש בלבד, וישאר מבלי רוח ונשמה, וישארו הרוח והנשמה באתר ידוע לקב"ה, ותמן אזדמן דוכתייהו לכל חד וחד מנהון: In the seder (order) in which a Nefesh, Ruach, and Neshama enter into a person, in the first new gilgul, we will explain (with Hashem's help). Here, at the time the body of the person was born, and comes out into the air of this world, his Nefesh enters into him. If he makes his actions kosher, he will merit that a Ruach will enter into him (around the age of 13), and thus he is called a complete man, as we know. And if he continues to keep his actions kosher moving forward, a Neshama will enter him at the age of 20, as is explained in בסבא דמשפטים. However, if he does not rectify completely his Ruach, a Neshama will not enter into him, and he will only have a Nefesh and a Ruach. Similarly, if he does not rectify his Nefesh completely, he won't have anything except for his Nefesh, and the Ruach and Neshama will remain above.

ואמנם אם לא תקן את הנפש לגמרי בפעם א', ונפטר מן העולם, אז צריך שתחזור הנפש ההיא בגלגול, עד כמה פעמים, עד שתזדכך כל צרכה לגמרי, ואז אע"פ שנשלמה, אין הרוה שלה נכנס בה, כיון שלא נתקן הנפש אלא ע"י גלגול, אם לא בדוחק גדול, כמו שיתבאר לקמן בע"ה. ולכן צריך שיפטר מן העולם, ותחזור הנפש להתגלגל, ואז תזכה אל הרוח שלה. ואם יתקן גם הרוח, אז צריך שיפטר מן העולם, ואח"כ יתגלגל, ותבא בו גם הנשמה, ע"ד הנז' בענין הרוח. ואם לא תקן הרוח, צריך שיתגלגלו כמה פעמים הנפש עם הרוח, עד שיתוקן הרוח, ואז ימות האדם, ויחזור ויתגלגל הנפש והרוח וגם הנשמה, עד שיתוקנו שלשתם, ואז אין לו צורך עוד להתגלגל כלל, כי בהיות גם הנשמה נתקנת, הרי הוא אדם שלם כנודע: However, if he does not rectify his Nefesh completely the first time, when he leaves this world (dies), he will be required to return with his Nefesh in a gilgul (a reincarnation), even many times, until he purifies completely everything that he is required to. And so, after he completes his Nefesh, his Ruach is unable to join him (in

this gilgul). This (the possible need for multiple gilgulim) is not a problem, as we will explain soon, with the help of Hashem (this is explained at the end of Ch. 3). Therefore, [to get his Ruach,] he will need to leave this world, and his Nefesh will need to reincarnate into a second body. In this second gilgul, he will merit for his Ruach to join his Nefesh. And if he rectifies his Ruach [in this second gilgul], he will need to leave this world (and reincarnate into a third body). In this third gilgul, he will merit for his Neshama to join his Nefesh and his Ruach. But if he did not rectify the Ruach [in the previous gilgul], he will be required to reincarnate [possibly] many times, each time the Nefesh will remain with the Ruach, until he rectifies the Ruach. Then, when he dies, he will need to return into another gilgul, where his Neshama will join his Nefesh and his Ruach until the three of them are rectified (completed). Once this happens, he will no longer require any reincarnation because his Neshama is complete, and from this, he becomes an "Adam Shalem" (or, a complete person).

אבל צריך שתדע, כי כאשר נתקנה הנפש וחזרה אח"כ לבא בגלגול, כדי לקחת את הרוח שלה כנזכר, כדי לתקן גם אותו, הנה אם באותו גלגול יחטא האדם איזה חטא, אין פגם ההוא פוגם בנפש, כדי שנאמר שצריכה עוד הנפש ההיא להתגלגל פעם אחרת יחידית להתקן ע"ד הנזכר, לפי שכיון שיש שם רוח, הנה הפגם ההוא פוגם ברוח לבדו עד שיתוקן. ולכן אם יצטרך איזה גלגולים אחרים, כדי לתקן את הרוח, באים נפש ורוח ביחד, ומתגלגלים שניהם, עד ישתלם תקון הרוח, ואז יפטר האדם, ויחזור ויתגלגלו הנפש והרוח, גם הנשמה שלשתם ביחד, עד שישתלם גם תקון הנשמה, ואז בגלגולים ההם, אם חטא אדם, אין הפגם פוגם רק בנשמה לבדה, ע"ד שביארנו בענין תקון הרוח: However, it is important to know, that when a person rectifies the Nefesh and returns afterward in the next gilgul, in order to receive his Ruach (as we described), in order to rectify the Ruach, if (in this gilgul) he sins with whatever 'chet', he does not damage the Nefesh (if he was able to, then his gilgulim could continue forever). So when he receives his Ruach [his purpose would then be to rectify only the Ruach], if he damages it through a sin, it is only the Ruach that is blemished (damaged). So he would require [as many gilgulim as is necessary] to rectify the Ruach, and in these gilgulim, his Nefesh and Ruach will enter the body together until he completes the rectification of his Ruach. Then, when he dies, he will return in a new gilgul with his Nefesh, his Ruach, and his Neshama together in one body, until he completes his Neshama. If he sins, he only damages (blemishes) his Neshama. This is how we explain the concept of Tikkun haRuach.

והנה לפעמים יהיה, שהנפש בעת תקון שלה, נשלמה ונזדככה בתכלית גדול, ואז איננה צריכה לחזור להתגלגל עם הרוח, בעת תקון הרוח, אבל הנפש נשארת למעלה במקום הראוי לה בצרור החיים, והרוח לבדו ירד בגלגול לתקן עצמו, והנה אינו יכול לבא יחידי, אלא מלבוש תוך נפש, ולכן הנה הוא מתלבש תוך נפש הגר, כנזכר בסבא דמשפטים, ומתגלגלים יחד שניהם עד שיתקן הרוח הזה, ואז יפטר מן העולם, ויחזור להתגלגל, ואז תתחבר עמו הנפש הראשונה שלו, ויתגלגלו יחד שניהם, כדי לקבל גם את הנשמה שלהם, עד שתתוקן גם הנשמה גם היא. ולפעמים ג"כ יבא הרוח לבדו בגלגול עם הנשמה, עד שתתקן הנשמה, ואז אין לאדם הזה עוד שום גלגול, ויתחברו שלשתם יחד למעלה בצרור החיים כראוי אליהם: [Rough Translation] It could also be that during his reincarnations, it is not required that his Nefesh reincarnate with the Ruach during those gilgulim in which he is working to rectify the Ruach. The Nefesh can remain above in its place in 'Tzarur HaChaim', and the Ruach alone can go down into a gilgul to rectify itself. Here, a Ruach cannot come down on its own, except by dressing itself into [another] Nefesh. If this happens, here, the Ruach dresses itself into the Nefesh of a Ger (as we explained in בסבא דמשפטים, and it reincarnates alone (without its Nefesh, but together with the Nefesh of a Ger), until the Ruach is rectified. Then the person dies from the world, and

he returns in another gilgul. But, the Ruach that helped this person with his Tikkun of this person's Nefesh reincarnates together with him in order so that this person can also receive his Neshama (and then it helps him rectify his Neshama as well). It could also happen that his Ruach enters into a gilgul with his Neshama [without his Nefesh] until his Neshama is rectified (completed). After the Neshama is rectified, the person no longer needs reincarnation, and the three of them (his Nefesh, Ruach, and Neshama) rejoin together above in 'Tzarur haChaim'.

ודע, כי עכ"ז אותה נפש הגר, כיון שנתחברה בעה"ז עם הרוח ההוא, וסייעו להטיב מעשיו, והיתה מרכבה אליו בעה"ז, ועל ידה זכה הרוח ההוא להתקן, לכן גם נפש הגר ההיא, תעלה עם נפש העיקרית של הרוח ההוא: ויהיו שתיהם במדריגה אחת בעה"ב, שכנים יחד, ולא תתפרד ממנה

And know, that with all of this [where his Ruach is enclothed into the Nefesh of the Ger], since his Ruach is connected in this world with him, it helps him and improves his actions and acts as a merkava for him in this world. Through this, the Ruach can rectify itself, but also, the Nefesh of this Ger elevates together with the Ruach, and the two of them remain on the same level in the Olam Haba because they remain as unified neighbors, and they do not separate [after death].

גם דע, כי לפעמים יהיה, שכאשר תתגלגל הנפש לבדה לתקן עצמה, תשתלם כ"כ במעשיה, עד שתזכה אל מדרגת הרוח שלה, והנה אז אין יכולת אל הרוח שלה לבא עמה כנז"ל, לפי שהכלל הוא שאין שניהם או שלשתם יכולים להתחבר יחד בגלגול אחד, אם לא בדוחק גדול, כמו שיתבאר בדרוש אחר, שם, אלא כל אחת תתגלגל לבדה כנז"ל, כי תחלה צריך לתקן הנפש, ואף אשר נתקנה, אי אפשר לרוח לבא עמה, אבל צריך שימות, ואחר כך תחזור הנפש להתגלגל, ואז תזכה אל הרוח. וכן אחר שנתחברו שניהם נפש ורוח, ונתקנו שניהם, אי אפשר שיקבלו הנשמה שלהם, עד שיתגלגלו פעם אחרת, ואז יזכו אל הנשמה:

Also know, that sometimes it happens that when the Nefesh reincarnates alone to fix itself, if it completes all of its tasks, raising it to the level that it could be able to receive its Ruach [in theory], in that same gilgul, it is not possible to receive its Ruach, as we described earlier. This is because they (the Nefesh and the Ruach, or the Nefesh, the Ruach, and the Neshama) were not together [at the beginning of] this lifetime. But this is not something to be worried about, as we will explain in another explanation [at the end of Ch. 3]. However, each one can reincarnate alone [seemingly in different bodies, at the same time], as we explained above. First the Nefesh needs to rectified, and after it is rectified, it is impossible for the Ruach to join it [in this life]. So the person needs to die, and the Nefesh can reincarnate (not for its own rectification, because it was already rectified in the previous gilgul). Then, when the Ruach joins the Nefesh [in the next gilgul] and they are both rectified (the Nefesh in the previous gilgul, and the Ruach in this gilgul), it is impossible for him to receive his Neshama (until he reincarnates again). Then (in the third gilgul), his Neshama can join his Nefesh and his Ruach.

וצריך לידע, מה נעשה לנפש בעוד שכבר נתקן לבדה בלתי הרוח שלה כנזכר. ואמנם סוד הענין הוא, כי כפי מדרגת הזדככות, ומעלת תקון הנפש ההיא, כך במדרגה ההיא עצמה, יתגלגל אז בגוף האדם ההוא, בעודו בחיים חיותו, נפש אחד של איזה צדיק, אשר כבר נשלם להתקן ולהתגלגל, ולא נצרך להתגלגל, ונכנס כאן ונעשת נפש הצדיק הזה, במקום רוח אל נפש האדם הזה, ולפעמים אפשר שיתגלגלו שם נפשות ראשונים, עד אברהם אבינו ע"ה, וכיוצא בו, כפי תקון והזדככות נפש האדם הזה:

[Need a better translation in the following section.] We also must know what is happening when the Nefesh enters into a gilgul without his Ruach, as we described. The secret of the concept is that according to the level of merits and elevation that this person's Nefesh received, so too, into that same level he will reincarnate. However, in that same body

of the person while he is still alive, he can also receive another Nefesh of a Tzaddik that already completed his Nefesh (and does not require gilgul). This Nefesh of a Tzaddik can enter into his body (via the secret of Ibur), and this Nefesh can come in the place of where a Ruach would ordinarily go [noting that this person's Ruach cannot join him in his lifetime, so the Nefesh of the Tzaddik 'fills the emply slot' where the Ruach would go]. This second Nefesh helps the person perfect himself more fully. Sometimes it is possible that Nefashot of Rishonim, even of Avraham Avinu (alav haShalom), and others like him [they could enter into him as an Ibur] in order to rectify and purify the Nefesh of this person.

וענין זה שהוא גלגול בחיים, נקרא אצל החכמים סוד העבור וזהו ההפרש שיש בין גלגול לעבור. ולפעמים אפשר שיתעבר בו רוח ממש, של אדם צדיק, אפילו שיהיה מרוחות הצדיקים הראשונים, עד האבות נ"ע, אפילו בזמנינו זה האחרון, והכל תלוי כפי ערך מצות שעושה האדם הזה, כי יש מצות שיש בסגולתם כח, להמשיך נפש הצדיק בסוד עבור, ויש מצות ממשיכות רוח צדיק כנזכר: This concept that a person can reincarnate [into him] during his life is called by the Chachamim (Rabbis) as the "secret of the Ibbur." This is the difference between gilgul [reincarnation where one's soul(s) enter the body at birth] versus Ibur [the entering of the souls of a Tzaddik during one's lifetime]. Sometimes, it is possible that not only the Nefesh of a Tzaddik enters into him (via Ibur), but also that Tzaddik's Ruach as well. This can even be the Ruchot of the Tzaddikim haRishonim, even the Avot (who have their souls in Gan Eden). This can even happen in our lifetime. All of this is dependent on the level of mitzvot that this person does. For example, there are mitzvot that have the segula (power) to bring down a "Nefesh" of a certain Tzaddik [in the form of an Ibur], and there are mitzvot that can bring down the "Ruach" of a tzaddik, as we explained.

גם אפשר, שלפעמים יארע כי יתעבר בו נפש איזה צדיק, ואח"כ יזכה ויתעבר בו עוד נפש צדיק אחר יותר גדול מן הראשון. ונמצא כי יש בו נפש מפאת עצמו, והנפש של הצדיק שבאה לו בתחלה, הוא לו במקום רוח: It is also possible that sometimes, a Nefesh of a Tzaddik can come into him (via Ibur), and afterward [through his additional good deeds], another Nefesh of a Tzaddik which is on a higher level from the first can enter into him (via Ibur). How this works is that the Nefesh of the first Tzaddik comes in [in the 'slot'] of where the Ruach would be, and the second Nefesh from the other (higher) Tzaddik would enter [in the 'slot'] where the Neshama would be.

והנפש השנית של הצדיק היותר מעולה, שבאה לו באחרונה, תהיה לו בבחי 'נשמה. ולפעמים יתוקן נפש האדם כ"כ, עד שיזכה להשיג נפש איזה צדיק, ואח"כ ישיג בחי 'רוח ממש של איזה צדיק אחד מעולה מכלם, עד שיוכל להיות, שישיג רוחו של אברהם אבינו ע"ה. וז"ס מ"ש ז"ל במדרשים, ובפרט במדרש שמואל, אין לך דור שאין בו כאברהם אבינו ע"ה, וכיצחק, וכיעקב, ומשה ושמואל וכו'. והנה בהתחלקות פרטים אלו, כשל כח הקולמוס להעלות כלם על ספר, והמשכיל יבין ויקיש מעצמו אל שאר החלוקים והפרטים:

ואמנם הכלל הוא, כי כפי ערך תקון וזכוך מעשה הנפש ההיא של האדם, כך תוכל לזכות, להשיג נשמה מנשמות הראשונים, עד תכלית העליון שבכולם. ואפילו בדורינו זה, יוכל להיות כך. ועד"ז תוכל להקיש ג"כ, כאשר נתגלגלו יחד הנפש והרוח של האדם, וכבר נתקנו שניהם, והנה אינם יכולים להשיג הנשמה שלהם עד גלגול אחר כנזכר. והנה בעודם בחיים אז אירע להם ע"ד הנז"ל, כי נכנס עמהם בסוד העבור, איזו נפש, או רוח, או נשמה, של איזה צדיק, והיא להם בבחינת נשמתם. וכל הפרטים שנתבארו בענין היות הנפש לבדו מתוקנת, הם ג"כ עתה ממש, ואין להאריך:

גם לפעמים יארע, שאחר שנתגלגלו יחד שלשת חלקיו, נר"ן שלו, ונתקנו כולם, כי אז יתעבר בו איזו נפש, או רוח, של איזה צדיק כנזכר, הנה כשיפטר מן העולם, יוכל להתעלות כפי בחי 'הצדיק ההוא שנתעבר בו, ושם בעולם הבא יהיו שניהם במעלה ובמדרגה אחת. וז"ס מ"ש בהקדמת בראשית בספר הזוהר דף

ז 'ע"ב, שנפל הרשב"י ע"ה על פניו, וראה את רב המנונא סבא ז"ל, וא"ל דבההוא עלמא יהוויין שכיבין הוא ורב המנונא סבא, ודי בזה, יחד: Also sometimes it happens, that after a person reincarnates with all three parts of his soul (Nefesh, Ruach, and Neshama), he rectifies them all (and he is still alive) -- a Nefesh or Ruach of a Tzaddik [can come into him in the secret of an Ibur, and that Tzaddik would help him and raise him to a higher level and complete his Nefesh, Ruach, and Neshama]. Then when this person leaves this world, he is able to elevate to the level of the Tzaddik who entered into him (via Ibur), and there in the Olam Haba, the two of them will be together on one level. This is the secret of what is written at the beginning of Bereishit in Sefer haZohar, page 7:2, that haRav Shimon ben Yochai (alav haShalom) fell on his face, and he saw Rav Hamnuna Saba (zichron l'vracha). He [Rav Hamnuna Saba z'l] said to him in the Olam Haba that they would be together as neighbors -- he and Rav Hamnuna Saba [because he entered Rav Shimon ben Yochai as an ibur during his lifetime].

והנה ענין העבור הזה, הוא לשתי סבות, האחת היא, כי ע"י עבור נפש הצדיק באיש הזה, תתוקן נפש האיש הזה, ותזדכך, כדוגמת ערך נפש הצדיק ההוא, ועי"כ תוכל לעלות בעוה"ב, במדרגת מעלת הצדיק ההוא, כנזכר כי הצדיק ההוא יעזרהו ויסייעהו, להוסיף מצות וקדושות יתירות, והנה סבה זו היא לצורך האיש הזה. עוד סבה שנית, לתועלת הצדיק עצמו המתעבר בו, כי כיון שהוא מסייעו להוסיף מצות ותקונם, נוטל חלק בהם, וז"ס מ"ש ז"ל, גדולים צדיקים, שאפילו במיתתם זוכים לבנים וכו'. והוא, כי הוא מזכה אל האיש הזה, ונעשה לו כאב להדריכו ולסייעו, וזוכה בסבתו כנזכר: Here, the Ibur can happen for two reasons. The first is, that through the Ibur of the Nefesh of a Tzaddik into this person, [the Tzaddik] helps him rectify his Nefesh. And through his merits, he [the person] is able to rise in the Olam Haba to the high level of this Tzaddik. The reason is that this Tzaddik helps him and raises him so that he can add on mitzvos and holiness, and this is the reason he enters the person. A second reason is to benefit the Tzaddik himself which enters into the person -- because when he raises the person up and helps him to add mitzvos and rectifications, the Tzaddik gets a part of the benefit from his activities. This is the secret of what the Rabbis would say, that "Great Tzaddikim, even in their death they merit to have children, etc." This is, that the person into which he enters [does mitzvot], and he becomes like a father to him, to help him [like a father helps a child], and in return, the Tzaddik merits, as we described.

ודע, כי הצדיק הזה, כיון שנכנס בו לסייעו בחיים חייתו בסוד העבור כנזכר, ולא בסוד גלגול, לכן הוא קרוב לשכר ורחוק להפסד, כ"א האיש הזה יעשה מצות, נוטל חלק בשכר ההוא. וז"ס מ"ש ז"ל כי הצדיק נוטל חלקו וחלק חבירו בג"ע, והבן סוד העמוק הזה, ואין עתה עת להאריך בו. אמנם אם ירשיע האיש הזה, אין לצדיק ההוא שום עונש והפסד עמו, יען כי הוא איננו מתעבר בו, רק להיטיב אליו, ולא להרע לו, ואדרבא אם האיש ההוא חוזר בו מאשר תקן להטיב, אז הצדיק ההוא נפרש ממנו והולך לו. וטעם הדבר הוא, במה שנתבאר, כי סוד העבור הוא בחיים של האדם, ואיננו דבוק ונקשר עם גוף האדם, כמו הנפש של האדם עצמו בגלגול, שנכנסה בו בעת שנולד, ונתקשרה ונתדבקה שם בתכלית הדבוק, ואינה יכולה לצאת משם עד יום המיתה. משא"כ בנפש הצדיק שנכנסת שם בסוד העבור, כי נכנסת ברצונה, ויוצאת ברצונה. ואם האדם יתמיד בצדקתו, גם הצדיק ההוא יתמיד שכונתו אצלי, כדי ליטול חלק במעשה האיש הזה, ועומד שם עד שיפטר האיש הזה מן העולם, ויעלו שניהם יחד במדרגה אחת כנז"ל. ואם האיש הזה ירשיע מעשיו, אז הצדיק ההוא מואס בחברתו והולך לו, כי הנה איננו עומד שם בקבע, רק בהשאלה, כדמיון אושפיזא המתאכסן בבית בעל הבית, עד זמן שיוכשר בעיניו, ואם אינו מוצא שם נחת רוח הולך לו, ולסבה זו ג"כ כאשר יקרה איזה יסורין אל האיש הזה, אין הצדיק ההוא מרגיש בצער כלל, ואינו סובלם עמו, יען כי איננו דבוק שם רק בהשאלה: [Rough translation] And know, that when this Tzaddik enters into him to help him during his life in the secret of Ibur, as we described, and not in the secret of gilgul (reincarnation), he is close to the reward, and far from a 'hefsed'

(loss). This is, when this person does mitzvos he shares part of his reward with the Tzaddik. This is also the secret of what is written, that "the Tzaddik shares part of his share with his friend in Gan Eden." And understand that this is a deep secret, and we are not going into this in-depth here. However, if the person acts with evil (becomes bad), the Tzaddik does not have any punishment or loss from him, and he is not required to stay in Ibur with him [he is there only for his good, not for his bad]. On the other hand, if the person returns and undoes what he did already to rectify his soul, the Tzaddik can separate from him and go away from him. The reason for this is, from what we explained, that the secret of ibur takes place in the life of an Adam (a person), and [the Tzaddik] is not stuck or connected with the body of the Adam like a Nefesh of the Adam would be. So when a soul enters into the body at the time it is born, it is connected to and stuck there in a complete entanglement, and it is not able to leave from there until the day he dies. Nonetheless, the Nefesh of a Tzaddik that enters into him in the secret of an ibur, he enters at his will, and he leaves at his will. If the person remains in a state of Tzedek, the Tzaddik will always continue to dwell with him (so that he can take part in his actions), and he will stand there until the person leaves from the world, and then they will both go up together to the same [high] level [of the Tzaddik], as explained. But if this person becomes evil in his actions, the Tzaddik will become fed up with his company, and he will leave him. This is because the Tzaddik isn't standing there in a fixed way, but rather, he is on loan, like a hospitalist staying in the owner's house until the time that he sees fit. And if he [the Tzaddik] does not find comfort there, he will go. For this reason, when some suffering happens to this person, the Tzaddik does not feel sorrow [for him] at all, and he doesn't suffer with him. Rather, he is not stuck there, but rather, he has only loaned himself to this person.

הכלל העולה, כי לפעמים יעשה האדם איזו מצוה גדולה, אשר על ידה יזכה שיתעבר בו נפש איזה צדיק מן הראשונים, ואז אפשר להיות כי יתוקן ויזדכך כל כך, עד שתשוב נפשו של האיש הזה, במדרגת נפש הצדיק ההוא ממש, ואז צריך שישלים האדם גם רוחו ונשמתו בתכלית הזכוך, עד אשר יהיו ראויים להתלבש בנפש המזוככת ההיא. ואחרי זה יהיה שקול במדרגת הצדיק ההוא ממש, ויעלה למעלה ממקום שרש נשמתו אשר ממנה חוצבה. וכל זה הוא, לסבת עזר וסיוע הצדיק ההוא:

ודע, כי לפעמים אפשר שתתעלה נפש האדם, עד שתהיה נפשו מעולם האצילות, והוא, כי הנה כלל הדבר הוא, כי הנפש מן עשיה, והרוח מן יצירה, והנשמה מן בריאה, ואמנם בדרך פרט, הנה בכל עולם מאלו, יש. בו בח "נר"ן, ונמצא כי לפעמים יהיו באדם נר"ן, מעשיה יצירה בריאה. ולפעמים יהיו לו נר"ן ממלכות ומז"א ומאימא דעשיה, ולפעמים שלשתם מן היצירה, ולפעמים שלשתם מעולם הבריאה, ולפעמים כלם מן האצילות, נפש, מנוקבא דז"א. רוח, מז"א. נשמה, מאימא. חיה, מאבא. ולפעמים נפש מעשיה, ורוח ונשמה מיצירה. ולפעמים נפש מיצירה, ורוח ונשמה מבריאה. ולפעמים נפש מבריאה, ורוח ונשמה מאצילות. וכן עד"ז בכל פרט ופרט שבכל עולם מד 'עולמות אבי"ע כנודע כי כל עולם מאלו הד ' עולמות, כלול הוא מכל ד 'עולמות אבי"ע, ומי"ס, וכן עשר מעשר עד אין מספר, ואין כח בקולמוס להאריך בכל פרטים אלו כלם, כי עצמו מספר, והמשכיל יבין ויקיש מעצמו:

אבל צריך שתדע, כי מה שאמרנו, שפעמים יהיו לו נר"ן מן היצירה, או מן הבריאה וכו ', אין כונתינו לומר , שאין לו נפש מצד העשיה כלל, כי הנה נודע שאפילו השכינה הנקראת מלכות, היא מקננא בעשיה , ומכ"ש בנפש של האדם. אבל כונתינו לומר, כי הנפש של האדם הבאה מעשיה, תזדכך כל כך, עד שאינה נרגשת, בערך סבת אור הנפש דיצירה שבו, ואז נקרא הכל נפש דיצירה. וכן עד"ז בשאר החלוקות, כי אפילו כשאנו אומרים שיהיו לו נר"ן מן האצילות, הוא בהיותם מתלבשים תוך הנפש ורוח ונשמה, דעשיה יצירה בריאה, אלא שאינם עולים בשם, וכלם נטפלים ונקראים בשם אצילות. ומזה תקיש אל שאר הפרטים הנזכרים:

עוד יש חלוק אחר בבחי 'הגלגול בעצמה אם בענין המתגלגל בבחי 'גלגול בכל גוף שיזדמן, או במתגלגל

ע"י אחיו, אשר זה נקרא סוד היבום, והוא, כי כשבא בבחי 'גלגול לכך, הנה אינם מתגלים ביחד שלשתם הנר"ן, ולא שניהם יחד, אלא הנפש לבדה עד שתתקן, ואח"כ בגלגול אחר, הנפש והרוח לבדם, עד יתוקן הרוח. ואח"כ בגלגול אהר, הנר"ן, עד שתתקן הנשמה, ואז נשלמו גלגוליו כנז"ל. או לפעמים כל אחד משלשתם יתגלגל לבדו בפני עצמו כנז"ל. אבל כשמתגלגל ע"י אחיו, ובא בסוד יבום, יכולים להתגלגל שם יחד שלשתם הנר"ן. אמר הכותב חיים, הנה מן הסבא דמשפטים משם דאפילו בסוד היבום, אינם באים יחד, אלא הנפש והרוח לבדם, ולא הנשמה וצ"ע:

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Chapter 3

בענין הגלגול והיבום והעבור, וז"ל, וראיתי להרחיב יותר בדרוש זה של הגלגול והיבום והעבור. הנה בחי ' העבור היא בחיים כנז"ל, ר"ל, כי לפעמים יזדמן ליד האדם איזו מצוה, ויעשנה כתקנה, ואז יזדמן לו נפש אחד, מן איזה צדיק קדמון, שעשה אותה המצוה עצמה כתקנה, וכיון שנתדמו יחד בענין מצוה זאת, יתעבר בו נפש הצדיק ההוא. ולא עוד, אלא שגם אפשר, שבהיות גם הצדיק ההוא נמצא עמו בזמנו בחייו, תתעבר בו נפשו לסבה הנז', כי כאשר האיש הזה יעשה איזו מצוה, או מצות המתייחסות אל הצדיק ההוא, כי גם הוא עשאם כמוהו כתקנם, אז תתעבר בו נפש הצדיק ההוא, עם היות שניהם ביחד בחיים. וז"ס פסוק ותדבק נפש דוד ביהונתן, כי בהיות שניהם יחד בחיים, נתעברה נפש דוד ביונתן. ואמנם בחי ' הגלגול, צריך להרחיב מעט בענינה, ולכן נתחיל עניינה מאדם הראשון, לכשיובנו הדברים בנקל) - הגהה. אמר הכותב, נראה כי במצוה אחת כתקנה יספיק להמשיך התחלת העבור ולא יצטרך להישתלם בכל המצות עד כאן: Hakdama 3 - Regarding Reincarnation, Yibbum, and Ibur. I saw fit to widen out this explanation of reincarnation, yibbum, and Ibur. Here, regarding Ibur, this [happens] during the life of a person (as explained in Hakdama 2). I wanted to say, that sometimes a person will merit through some mitzvah, and this makes a rectification. And through this rectification, he receives another Nefesh from an ancient Tzaddik (which already departed from the world). This Tzaddik [has a similarity to him in that he also] did the same mitzvah, and when the person does the mitzvah, the Nefesh of the Tzaddik enters into him (like a pregnancy or an additional soul added onto him). Not only this [that this happens from a Nefesh of a Tzaddik that already departed from this world], but it is also possible that this happens when the Tzaddik himself is alive and found with him within this person's lifetime. If this happens (that an Ibur of the Tzaddik happens when he is alive), the Ibur [of a spark of the Tzaddik's Nefesh] enters into him for the reasons we explained. So when this person does this mitzvah or mitzvot which are relevant to the Tzaddik that is with him in his lifetime, a spark of the

Tzaddik's Nefesh enters into him, even though they are both alive at the same time. And this is the secret of the passuk, "Dovid's Nefesh connected to Yonoton." Even though the two of them were alive together, Dovid's Nefesh implanted (Ibur) into Yonoton. However, with regard to reincarnation ("Gilgul"), we need to widen out this concept a bit. Thus, we will begin the concept from Adam haRishon (another editor will fill in missing parts):

דע, כי כאשר חטא אדה"ר, נפגמו כל הנצוצות, של נפשו ורוחו ונשמתו. והענין הוא במה שנודע, כי כמו שגופו של אדם, כלול מכמה נצוצות, ברמ"ח איברים ושס"ה גידים, ויש כמה נצוצות בראשו, וכן בעיניו, וכן בכל אבר ואבר, כן הנפש ההיא. וכמו שדרשו במדרש תנחומא, ובמ"ר, בפרשת נשא על פסוק איפה היית ביסדי ארץ, מלמד שהיה אדה"ר מוטל גולם, וזה תלוי בראשו וכו'. וכדמיון זה, נחלק הרוח שבו. וכן הנשמה שבו. וכשחטא, אז נפגמו רוב הנצוצות של נפשו ורוחו ונשמתו ונתעבר בין הקליפות. וז"ס מ"ש בספר התקונים, בהקדמה על פסוק כצפור נודדת מקנה, כי כמו שהשכינה גלתה בין הקליפות, כן הצדיקים יגלו עמה, ואזלין מנדדין אבתרהא מדוך לדוך. וכפי בחינת הנצוצות, כך גלו במקום המכוון להם בתוך הקליפות, ראש בראש עין בעין וכו'. וז"ס ענין גלות הנשמות הנזכר שם. והנה גם קין והבל בניו, חטאו חטא אחר, זולתי חטא אדם אביהם, וגם הם נטבעו נצוצותיהם בעמקי הקליפות אח"כ

: Know, that when Adam haRishon sinned, he damaged all of the sparks ("nitzutzot") of his Nefesh, his Ruach, and his Neshama. The concept is what we already know, that just as the body of an Adam (a person) includes many sparks, (and these sparks comprise) the 248 limbs and 365 sinues of a body, [so too, each limb is subdivided into many parts], there are many sparks in his head, so too in his eyes, and so too in each and every limb. So too, his Nefesh [also comprised these], just as it was explained in Midrash Tanchuma and in the Midrash Rabbah in Parshat Tisa on the passuk "איפה היית ביסדי ארץ" (edit this, please, and add in missing parts.) And when Adam haRishon sinned, he damaged most of the sparks of his Nefesh, of his Ruach, and his Neshama, and they fell into the Klipot. This is the secret of what is written in the Sefer haTikkunim in the Hakdama on the passuk "כצפור נודדת מקנה" (a bird flying from one birdhouse to another). Because, just like the Shechina goes into the Klipot [to save a person], so too the Tzaddikim also release him (they "fish him out" from the klippot) -- they go into galut from place to place, and if there is a spark (of kedusha), the release it from its place [where it was trapped in the klipot]. "Head in head," [meaning, the sparks that were in the 'head' of kedusha fall to the 'head' of klipah], "eye in the eye," [same concept], etc. And this is the secret of the concept that both Kain and Hevel (his sons) sinned in different sins [notwithstanding the sin their father Adam did], so their sparks (nitzutzot) sunk into the depths of the klipah:

ואמנם בכל דור ודור, יוצאות קצת נצוצות ההם, ובאים בגלגול בעוה"ז, הכל כפי בחינת מחצב נשמות הדור ההוא, או מנצוצי הראש, או מנצוצי העין וכיוצא, ונתקנים בעוה"ז. ויש מי שאף גם שבא בגלגול להתקן, לא נזהר מן החטא, וחזר להשתקע עוד בתוך הקליפות כבראשונה, הוא וכל הנצוצות הנמשכות ממנו ותלויות בו, וזו היא בחינה בינונית, כוללות גלגול ועבור, כי כל נצוצי הנפש, אפילו אותם שנתקנו, באים בגלגול גמור, עם הנצוץ הפרטי המקולקל מעת שנולד, ואינם נפרדים כלל עד יום המיתה

: So in every generation, we take out some of the sparks [from the klipot], and we come into a gilgul (through reincarnation) into this world, and how we come is according to the level of our neshamot in our generation. Or, from the sparks in the head, or from the sparks of the eye, etc., we rectify these in this world. And there are those that come in a gilgul (who are reincarnated) to fix [a serious aveira] (requires further translating; I don't want to say this incorrectly). [When a gilgul or an Ibur happens, all of the 'sparks' of the Nefesh come with him into his new body, even 'sparks' [belonging to body parts] which

were already rectified. The rectified 'sparks' come into the body of the one being reincarnated along with the 'sparks' that were spoiled (through the serious sin that he did in the previous life). All of these 'sparks' come with him from the moment that he is born, and they do not separate from him at all until the day that he dies. ...
אמנם הגלגול של הנצוצות המתוקנות, נקרא עבור, לפי שאינה נוטלת חלק בעבירות של זה הגוף, רק בזכיותיו בלבד. כדרך שנתבאר בנפשות הצדיקים שכבר מתו, ובאות בסוד עיבור ממש בחיים, ולא מיום שנולד. ונמצא, כי הניצוץ שלא נתקן כלל, ע"י קיום המצות המתייחסות לו, או שעבר עבירה מאותם שאין לו תחיה, הוא המתגלגל בגוף השני ונקרא על שמו. והנצוצות שנתקנו במצות, אלא שנפגמו בעבירה קלה, באים בעבור הנז', אע"פ שהוא ג"כ גלגול. אך הנצוצות שלא נפגמו בעבירה אחר שנתקנו במצות, אינם באים כלל, זולתי ע"י עבור בחיים, וגם זה אינו אלא אם יזכה: However, the gilgul of the 'sparks' which were already rectified, they come into the body and have the status of an Ibur -- this means that they do not take part [or get affected by] any aveirot (sins) that this person does in this body; rather, the 'sparks' only take part in the merits (just like what happens with an Ibur of the Nefesh of a Tzaddik who has already passed on). We find that the sparks which were not rectified at all through the fulfillment of the mitzvot that are relevant to him, or through a serious aveira (sin) [the kind of sin where the person won't rise during techiyas hameisim] -- this person must reincarnate into a new body (which is now his body), and the sparks that he previously rectified through the mitzvot (even if they were damaged in a small sin) -- they come with him [into this new body], but with the status of an Ibur (meaning, they are not harmed by the aveiros he does in this new body, but they benefit from his mitzvot), even though the rectified sparks are coming into him in the form of a gilgul (meaning, they are joining him with his new body at the time of his birth). So just as the 'sparks' (of the tzaddikim which come in the form of an Ibur while they are still alive) are not damaged or blemished by an aveira (because the sparks of a Tzaddik do not require rectification or gilgul), so too when they (his sparks from a previous gilgul where they [the sparks] have been rectified) can come into his body while he is still alive (to help him). All of this only happens if the person merits getting a Nefesh or a spark of the Tzaddik through actions. [You can see I am confusing where R' Chaim Vital is referring to sparks of a Tzaddik entering into a body versus his own rectified sparks which enter his body either through birth, and I think also when someone rectifies an aveira that he did - I believe the text is saying that those sparks which previously fell into klipah re-enter his body during his lifetime if/when he does teshuva.]
העולה מזה הוא, כי כאשר הנפש מתגלגלת בעוה"ז, אין עיקר גולגולה, אלא באותו חלק הפרטי הפגום, המתייחס אל הגוף ההוא, ושאר חלקי הנפש שכבר באו בגופות אחרים ונתקנו שם, אינם באות שם אלא בבחינת עבור. ולכן כאשר החלק המתייחס אל הגוף ההוא, יעשה איזו מצוה בעוה"ז, גם שאר חלקי הנפש המתעברת בו, תטול חלקה במצוה ההיא, כי גם היא מסייעתו בעשותו המצוה הזאת, ע"ד הנז"ל בסוד העבור של איזה צדיק אחד. משא"כ כשחוטא זה החלק הפרטיי, כי אז אין לשאר הנפש חלק ולא להרע, בענשו, יען כי היא מסייעתו להטיב: From this, we understand that when a Nefesh reincarnated into this world (and the rectified sparks come into the body, but in the status of an Ibur, but perhaps they can be benefitted because of a minor sin that was previously committed), the purpose of the gilgul of the Nefesh [is not for the sparks] but it is for the specific part of the Nefesh that he damaged (through a serious sin). So the sparks that come with him help the body and the other parts of the Nefesh (because they were already rectified in other bodies this person already had, and they were rectified then). Thus, the nitzutzim (sparks) do not enter the new body except with the

status of an Ibur. Thus, when the part of the body [that was previously involved in a serious aveira in a previous body] does whatever mitzvah it needed to in this world (in this gilgul), so too, all the parts of the Nefesh that came into the body with the status of an Ibur also benefit from the mitzvot this person does in this body. Not only this, but the person in this new body also helps (through his other mitzvos) the nitzutzot which come into his body (since they can benefit from mitzvot which are not the reason he reincarnated into this body [just as the secret of an Ibur can help a tzaddik who enters into his body to help him in the form of an Ibur]). However, if he sins, these sparks or any other parts of his Nefesh that have already been rectified are not punished because they are only there to help him for good, and they are not affected by the bad he does: ...

ונמצא, כי בעת שנולד האדם בגלגול, כל הנפש בכללות חלקיה מתגלגלים שם, אבל עיקר הגלגול איננו, אלא לאותו החלק הפרטיי המתייחס אל הגוף ההוא, הבא ליתקן ממה שפגם בגוף הקודם, ובו תלוי השכר והעונש. אבל שארית חלקי הנפש, נוטלים חלק בשכר, ולא בעונש כנזכר. והנה, כיון שהנפש הזו בכללותה, סובלת עתה היסורין והעונשים, הבאים אל הגוף הזה בחייו, מלבד מה שסבלה כבר בגופים הראשונים, של שאר נצוצותיה, וגם סובלת צער המיתה הזאת, וצער שלאחר המיתה, עי"כ מתכפרים עונותיה הראשונים. ואמנם המצות שעשתה בגלגולים הראשונים, וגם המצות שעשה זה הנצוץ עתה, יש לה חלק בהם כנזכר, ועי"כ נשלמת תקוניה ושלימותה. ואמנם אם היתה נוטלת חלק גם בעבירות שעושה עתה זה הנצוץ, לא היה לעולם שום תקון אל הנפש, בכל הגלגולים שבעולם, כי לעולם האדם חוטא, ומוסיף פשעים על חטאיו הראשונים שקדמו לו בגלגולים אחרים, ואין קץ אליהם. אבל כיון ששאר חלקי הנפש אינם נוטלים חלק ברשעת הנצוץ הזה, אלא בזכיותיו, נמצא שהעבירות נשלמים להתכפר, ואינם נתוספים. והזכיות מתחדשים ונוספים בכל גלגול נצוץ ונצוץ, ועי"כ יש סיום אל בחי' הגלגול, ואל תקוני הנפש, והבן זה היטב. והנה עד"ז נשלמת הנפש בכל נצוצותיה, ע"י הגלגולים עד שיושלמו להתגלגל ולהתקן כל הנצוצות, מראש הנפש ועד רגליה, וכדין יסתיימין רגלין ליתיי משיחא, כנזכר בזוהר פרשת פקודי דף רנ"ח ובסוף פרשת ויקהל: So we find, that from the time a person is born via a gilgul (because he required reincarnation), the entire Nefesh with all of its parts reincarnate with him there (into his new body). However, the purpose of the gilgul is not [to benefit the parts of the Nefesh that were already rectified but perhaps can still benefit from rectifying a minor aveira], but rather, [the rectified parts of the Nefesh] are only there to help the new body [to do the specific mitzvos] (with the purpose of rectifying those specific parts of the Nefesh that were blemished) from a serious aveira that was committed in a previous body (thus requiring gilgul). And, dependant on [whether he rectifies the specific serious aveira in this gilgul] determines whether he is rewarded or punished (in this life). However, the other rectified parts of the Nefesh (which came with him into this new body) do participate in the reward that he receives from his mitzvos, but they do not receive punishment from his aveiros in this new body (because they come into him having the status of an Ibur). So here, when this Nefesh (the person in this new body) suffers issurim (hardships) or punishments which come to him in this new body in this life (the 'theme' of his life and its hardships usually are related to the part of his Nefesh that needs fixing). So whatever hardships or tragedies he suffers in this body are related to what he did to his Nefesh or the sparks of his nefesh in the previous body [to cause him to require reincarnation]. Also, (it is possible that he was reincarnated only for death, because) death itself is a big 'tzar' (suffering), so too what happens after death is also a tzar. But through this tzar (or the hardships in his life), these atone for what he did in previous bodies (in previous gilgulim). At the same time, the mitzvos that he did in previous gilgulim, and also the sparks [which were

created or previously elevated through mitzvot performed in a previous body], these sparks come with him and join him now in this gilgul, and he has these sparks (and the rectified parts of his Nefesh) which take part in his tikkun (of the serious aveiras he committed in a previous gilgul). However, if in this body he continues to sin, or if he increases in his aveiros and doubles and adds onto them, you might think that there will be no end to his needing reincarnation! But, since the rectified parts of his Nefesh that come with him, and the sparks from his previous gilgulim join him with the status of an Ibur, they are not affected by the aveiros he does in his life; they only are benefitted by him if or when he does any mitzvah in this body. So from one gilgul to another, to another, he eventually rectifies his Nefesh and the sparks one spark at a time. And through this, he eventually finishes the need to reincarnate, because he has completed the tikkun (rectification) of his Nefesh. So through this, he completes his Nefesh, and rectifies all of his netzitzut (sparks) through his reincarnations. This continues until he completes his gilgulim and he rectifies all of the nitzutzot (for each body part) from the head of the Nefesh to the feet of the Nefesh. And when he finishes the rectification of the sparks in his feet, then Moshiach will come to complete [I assume the entire body of] Israel, as is explained in the Zohar, Parshat Pikudei, page 258, and in the end of Parshat Vayakhel.

אמנם בבחי 'היבום אינו כן ,והטעם הוא ,לפי שהמתגלגל לסבות אחרות ,מחמת כל שאר העבירות שבתורה ,יש לו תקנה על ידי היסורין שסובל בעוה"ז ,או בגיהנם ,ולכן כל חלקי הנפש אינם צריכים אל הגלגול ,אלא בדרך עבור כנזכר ,והנצוץ הפרטיי הוא המתגלגל .אבל מי שבא בסוד היבום ,הוא לסבת שמת בלא בנים ,והרי הוא כאלו לא הצליח כלל ועיקר ,וכאלו לא היה בעולם ,וגוף הראשון הוי כלא היה , כנזכר בפרשת וישב ולכן צריך שהנפש ההיא שהיה בגוף הראשון בכל חלקיה ,חוזרת להתגלגל לגמרי עתה מחדש לצורך עצמה ,וגוף השני זה הוא גופו העיקרי ,וכשנתקן בו ויפטר מן העה"ז ,הנה בעת תחית המתים לא תשוב הנפש כי אם בו ,אבל בגוף הא 'אינו נכנס בו רק ההוא רוחא דשבק באנתתיה ,כנזכר בסבא דמשפטים .והרי נתבאר חלוק שיש ,בין מי שמת בלא בנים ובא בסוד היבום ,למי שמת לסבת שאר עבירות שבתורה שבא בגלגול כפי ההזדמן ,ולא על ידי יבום .והנה גם כל הפרטים הנז ',נוהגים ברוח ונשמה ,ע"ד מה שביארנו בענין נצוצי הנפש: However, it is not the same concerning [what happens in] 'Yibbum', and the reason for this is that reincarnation happens for reasons other than committing aveirot (sins) of the Torah. For aveirot, there is a rectification [for his sins] which come through hardships and suffering in this world or gehinom. [If the sins came through violating a certain negative mitzvah], then all of the [rectified] parts of his Nefesh do not require gilgul. Rather, they can come with him having the status of an Ibbur, as we already described. So too with the sparks [that were already rectified in a previous lifetime -- they can come with him having the status of an Ibbur]. However, one who comes through the secret of Yibbum, this happens because he died without children (he did not do the mitzvah of 'Pru u'rvu' of having children, which apparently is required in every lifetime). Thus, he is as if his efforts [in his previous lifetimes] were for nothing; it is as if he was never in this world, and it is as if his previous body never existed, as we learn in the Zohar, Parshat Vayeshev. Therefore, his Nefesh that was in the first body (which died without children), and all of its parts reincarnates completes now as if it is a completely new entity [referencing Ch.2, where a body is born with a Nefesh, Ruach, Neshama; and if he damages the Nefesh with a sin, the unblemished Ruach cannot rest on a damaged Nefesh, so the two cannot be together in this lifetime until he reincarnates and fixes the blemish in his Nefesh from whatever sin he did]. This [child born via Yibbum now can reset in this] second body;

this second body becomes his primary body, and if he rectifies it [meaning, if he fixes the issue he created in the first body of dying without having children], then when he dies from this world, in the time [of Moshiach] when techias haMeisim happens, his Nefesh will return [not to the first body, which I assume did not have any serious aveiros which would require gilgul] but to this new second body [which he acquired through Yibbum]. However, the Ruach which was in his first body [has its own interaction between the original husband, his wife, and the new husband and his Ruach; this is not covered yet in the text], goes according to what is written in בסבא דמשפטים. So to explain this part, there is a difference between someone who dies without children, and comes into a new body via Yibbum, and someone who dies (having other aveirot of the Torah) that comes back via gilgul (reincarnation), and not via Yibbum. Also here, recall everything we discussed about a Ruach and a Neshama comes into a body through what we explained concerning 'sparks' (nitzutzei) of the Nefesh.

עוד יש חלוק אחר, בין היבום אל הגלגול, והוא, מה שנתבאר אצלינו בתחלת הדרוש הזה, כי הנה המתגלגל בסוד יבום, כיון שגופו הראשון נחשב כלא היה כלל כנזכר, אשר לסבה זו תבא הנפש בגלגול בכללות חלקיה כנזכר, ונמצא כי זהו בנין חדש ממש, ולכן יתגלגלו עמה גם הרוח והנשמה שלשתם ביחד, אמנם לא בפעם אחת, רק כאשר יזכה ויעשה מצות הראויות אל הרוח, יכנס בו הרוח. וכן בענין הנשמה. כדוגמת מה שביארנו למעלה בתחלת כל הדרוש, בענין תחילת ביאת האדם בעה"ז, בהיותו חדש ממש, אשר עליו נזכר בסבא דמשפטים זכה יתיר, יהבין ליה רוחא וכו', זכה יתיר, יהבין ליה נשמתא וכו' משא"כ במגולגל, כמו שיתבאר. ולכן גם הבא בסוד היבום, שהוה דומה לבנין חדש, יכול להשיג שלשתם נר"ן יחד בפעם ההיא כפי מעשיו כנזכר: There is another distinction, between the Yibbum and Gilgul, and this is what we described at the beginning of this explanation. And that is when a person is reincarnated via the secret of Yibbum (not via Gilgul), it is as if the first body never existed (because it died without having any children). So the Nefesh and all of its parts are born into the child created via Yibbum, as we already described. We find that this [child] is a new creation (a new 'building'), literally, and therefore it can have reincarnated into it [with the Nefesh] also the Ruach, and the Neshama, and all three of them can [immediately] be in one body [rather than having to come together through multiple gilgulim, one after the other]. However, this does not happen all at once; rather, [he gets the Nefesh at birth,] and when he merits it and does mitzvot which would merit a Ruach [e.g., when he becomes Bar Mitzvah], a Ruach enters into him, and so too with a Neshama, just as we explained above at the beginning of the entire explanation about the birth of an Adam (a person) in this world when he was literally new, just as is described in בסבא דמשפטים, that he merits a Ruach in the second reincarnation, and then the Neshama in the third reincarnation, etc. Therefore, in a birth resulting from the secret of Yibbum, he is like a brand new creation (his first life), and he is able to receive all three of his Nefesh, Ruach, and Neshama in one life, according to his actions as we already explained:

וז"ס פסוק אם ישים אליו לבו רוחו ונשמתו אליו יאסוף, הנדרש בענין הבא בסוד היבום, בסבא דמשפטים. וביאורו הוא כאמור, כי כמו שיש כח ביד היבם, להחזיר חלק הנפש של אביו בעה"ז ע"י היבום, כן יש כמ ביבום ההוא, להחזיר ולאסוף אליו כל הנפש ההיא, גם את רוחו ונשמתו יחד. אבל ע"י מעשים טובים, כמש"ה אם ישים אליו לבו: And this is the secret of what is written in the passuk "אם ישים אליו לבו רוחו ונשמתו אליו יאסוף," this happens with the secret of Yibbum, according to בסבא דמשפטים. And our explanation is just as we said -- just as it is within the power of the Yavam (the brother of the deceased husband) to return a part of the Nefesh of his father* [*it appears to me as if I might have mistranslated; I believe the text meant to say

his brother] into this world through Yibbum, so too with this Yibbum, he is able to return and add onto [the child created through Yibbum] all of his Nefesh, and also his Ruach, and his Neshama into one body. However, this happens only through [the child doing] good deeds [the child must earn them]:

אמנם הגלגול שלא ע"י יבום, אין כח בהם להמשיך שלשתם, רק אחד לאחד בלבד כנז"ל, כי בתחלה תתגלגל הנפש לבדה, עד אשר תתוקן לגמרי וימות. אח"כ יתגלגל הרוח לבדו בגוף אחר עד שיתוקן, ואמנם גם הנפש מתגלגלת עמו, אלא שהוא בסוד עבור בלבד, כיון שהיא מתוקנת, ואינה באה עמו אלא לעזרו להיטיב אליו, ולא להרע, ולכן לוקחת חלק במעשה הרוח הטובים, ולא ברעים ממש, ע"ד מש"ל בענין הנפש בעצמה, המתגלגלת כלה עם חלק אחד פרטיי שלה, ויושבת עמו בסוד עבור וכו' וגם בזה יתבאר, איך יש סוף אל גלגולי הנפש, ויכולה להתתקן, כיון שאין לה חלק בעבירות הרוח כנזכר. ואח"כ ימות, ואח"כ תתגלגל הנשמה לתקן עצמה, ואז הנפש והרוח באים בו עמו בסוד עבור לבד כנזכר, עד שתזדכך. ואז אין עוד צורך לאיש ההוא להתגלגל בעה"ז כלל לצורך עצמו, אמנם אפשר שיבא בסוד עבור בעוה"ז: בעוד אדם אחר בחיים, לסייעו ולזכותו, וליטול חלק עמו, כנז"ל באורך: However, in the Gilgul that takes place not through Yibbum [e.g., through a person blemishing his Nefesh via a certain serious aveira], he does not have the power or ability to bring down all three of them [the Nefesh, Ruach, and Neshama in one lifetime], but rather, one at a time [one more in each lifetime], just as we described. This is, in the first lifetime, he gets only the Nefesh until he completes it entirely and then he dies. Then, he is reincarnated with a Ruach alone in another body until he completes it and then he dies, and then the Nefesh can reincarnate with the Ruach. However, with the secret of Ibur, when a soul is completed, it comes into the body only to help it (it cannot be damaged itself by the sins the person commits). And, since it comes into the body having the status of an Ibur, it takes part in the good deeds that are done with the Ruach, and not the bad [it is not affected by the aveiras the body commits]. [Please add translation.] Also with this, we explained, how there is an ending to the reincarnations (gilgulim) of the Nefesh, and a person is able to perfect it, since it is not affected by the sins that are done by the person (who is working on perfecting the Ruach), as we explained. And then he dies, and then he reincarnates with his Neshama with the purpose of perfecting it, and the Nefesh and Ruach come with him but have the status of an Ibur, until the Neshama is perfected. Then, there is no more need for gilgulim in this world for the perfection of his soul. However, he is able to come with the secret of Ibur into this world again in another person who is living -- to help him in his merits, and to give a piece of himself, as we described at length (in Ch. 2):

ועתה נבאר מה שידענו למעלה בתחלת הדרוש לבאר, והוא, כי גם בסוד הגלגול, בדוחק גדול אפשר, שיזכה החדשה קצת להשיג שלשתם ביחד, נר"ן בפעם אחד, בגוף אחד, ולא יצטרך לגלגולים רבים, וישלים תקון שלשתם בגלגול אחד לבדו. והענין הוא, כי הנה כאשר נתגלגל הנפש לבדה בתחלה, אם נתקנה בתכלית הזכוך לגמרי, והנה אז אין הרוח יכול לבא עמה כנז"ל לפי שהיא שלימה, והוא חסר התקון, אמנם יש לו תקנה אחת, כיון שנתקן הנפש לגמרי כנז"ל, והוא, כאשר האדם ישן בלילה, ואז מפקיד נפשו בידו יתברך כנודע, אפשר שתשאר נפשו למעלה דבוקה בבאר העליון, בסוד מיין נוקבים, כמבואר אצלינו בשער התפלה בשכיבת הלילה וע"ש, וכאשר יעור משנתו בבקר, יכנס בו הרוח לבדו, והרי זה כאלו נתגלגל ממש פעם אחרת בגוף אחר, והולך ונתקן עד שיושלם לגמרי, ואז יכולה הנפש לחזור בגוף כבראשונה, כיון ששניהם נתקנים, ויתלבש הרוח בנפש, ותהיה הנפש מרכבה אליו. ואח"כ אם יזדכך הרוח לגמרי, אפשר כי גם יצאו הנפש והרוח בלילה בעת השינה בסוד פקדון כנזכר, וישארו שם למעלה, ואז בבקר בהקיצו משנתו, תכנס בו הנשמה, ותתקן בו. ואחרי שנשלם תקונה יחזרו לבא הנפש והרוח המתוקנים, ויתחברו שלשתם יחד בגוף הזה, ויעשה זה מרכבה לזה כנודע, ולא יצטרך עוד לגלגולים אחרים: And now we will expound on what we explained at the beginning (of

Hakdama 2). That [there is a way for a person can rectify all of his Nefesh, Ruach, and Neshama (NaRaN) even in one gilgul where he does not require another gilgul]. [Further translation required here.] Sometimes a person can reach all of his Nefesh, Ruach, and Neshama together at one time, in one body, and he does not require many gilgulim; he can complete all three [souls] in only one gilgul. The concept is that here, when a person is reincarnated [I assume this means after blemishing his Nefesh, Ruach, and Neshama that were together in one body, in his next gilgul], he is given only a Nefesh. If he merits to rectify it completely, the Ruach is unable to come join it [because only the Nefesh is rectified,] but the Ruach is missing rectification [because it was blemished]. There is one way to fix it, and that is when he fixes the Nefesh completely (as we described above), when that person sleeps at night, he gives away his Nefesh into the hands of Hashem, as we know, "B'yadecha, afkid Ruchi..." Thus, it is possible that his Nefesh can remain above in a sticking (clinging) to the "Be'er haElyon" in the secret of "Mayin Nukvin," as it was explained to us in Sha'ar haTefilah. When one lies down at night, [and the Nefesh returns above,] when he wakes from his sleep in the morning, [instead of his Nefesh returning and entering into him,] his Ruach alone can enter into him, and so it is like he is literally reincarnated again in another body [although he is still in the same body], and so he goes forth and fixes [his Ruach], until he rectifies it completely. Then, his Nefesh can return into that same body, since both [the Nefesh and now the Ruach] are both rectified. So the Ruach is clothed over the Nefesh, and the Nefesh becomes a Merkava (a chariot) to it. And afterward, if he merits to rectify the Ruach completely, both the Nefesh and the Ruach may leave the body at night at the time that he goes to sleep (in the secret of giving them away, as we described), and these souls will remain there above. Then in the morning when he wakes up from his sleep, his Neshama alone will enter into him. And when he rectifies it, and completes it, the Nefesh and the Ruach [that he already rectified] will return, and then all three will connect together in this same body, and [I assume the Nefesh and the Ruach] will become a Merkava (chariot) [for the Neshama], as is known, and this person will no longer require any additional gilgulim.

והנה ענין התקון הזה, נרמז בפסוק נפשי אויתיך בלילה אף רוחי בקרבי אשחרך. פירוש, כי הנה בחי ' הנפש שלי, כאשר נזדככה בתכלית הזכוך, עד שתוכל להתדבק עמך, בסוד ולדבקה בו, אז אויתיך ונשתוקקתי מאד לדבקה בך, וענין תאוה וחשק הזה, הוא בלילה, בעת פקדון הנפשות, שעולות שם בסוד מיין נוקבים, לעורר זווג עליון. ומכח תאוה זו, כיון שהיא מזוככת, ויכולה להתדבק שם דבוק גמור, נשארת שם, ואינה יורדת. וכאשר הגיע השחר, עת ירידת הנפשות, היא אינה יורדת, אלא רוחי ירד ונכנס בקרבי אז בשחר. ולכן לא אשחרך בבחי 'נפשי, אלא בבחי 'רוחי הנכנס אז בקרבי להתקן כנזכר. ולכן ר"ת של תיבות 'בלילה 'אף 'רוחי, הוא באר, לרמוז אל הנז"ל, כי נפשי אויתיך לעלות אל בא"ר העליון כנזכר. ואמנם האדם היודע בעצמו שהשלים בחי 'נפשו, נכון הוא לו שיאמר פסוק זה, של נפשי אויתיך בלילה, וגו ', בכל הכונה הנז"ל, כשישכב על מטתו, ועי"כ ישיג אל סוד הרוח, וכן אל הנשמה, ולא יצטרך עוד לגלגולים אחרים, והבן זה הסוד הנעלם, והזהר בו. ואמנם מה שאנו אומרים פסוק בידך אפקיד רוחי וגו ', איננו מועיל אל הנזכר, כי אין כונתינו בו רק שיעלו נפשותינו בבחי 'פקדון לבד, ויחזרו לירד בבקר. אבל פסוק נפשי אויתיך, הוא להשאיר הנפש למעלה, ולהוריד הרוח או הנשמה כנז"ל). הגהה - אמר שמואל, ענין זה, של פסוק נפשי אויתיך נתבאר בש"ו שער הכונות ע"ש (לקמן הקדמה ו 'אופן אחר)

Related to this concept of rectification, there is a "remez" (a hint) in the passuk, " נפשי אויתיך בלילה אף רוחי בקרבי אשחרך." The explanation is that with "my Nefesh," when he merits to completely purify it, until it is able to cling to You (Hashem), with the secret "לדבקה בך," (to cling to him), with this being a yearning and desire, he is "in the night" at the time

that he deposits his Nefashot, and they go up [with the secret of Mayin Nukvin" to arouse the "zivug haElyon" (the connection with Hashem). And from the strength of this desire when he merits and is able to cling to Him there in a complete clinging, he will remain there and not come back down. And when the morning arrives, and the time for the coming down (returning) of the Nefashot, his Nefesh does not come down. Rather, "My Ruach" (his Ruach) comes down, and it enters "into me," in "the morning." Thus, [this requires a better translation,] his Nefesh does not come down, but rather, his Ruach [comes down] and enters into him [so that he can] rectify it, as we described. Therefore, the Roshei Teivot (first letters of each word of) " 'בלילה 'אף 'רוחי, הוא באר' ", ("Be'er," or the well), and this is a hint, that when my soul desires you and it elevates to the Be'er haElyon, as we described. But, when a person knows within himself that he has completed his Nefesh, it is appropriate for him to say this passuk, " נפשי אויתיך בלילה וגו'" with all of the kavanah (intention) as we described above. So that when he sleeps on his bed, through this, he can reach (receive instead) his Ruach, and so to [afterward] his Neshama, and he wouldn't need any more gilgulim [after this]. But understand this hidden secret, *but you must be careful with it* [warning]. The reason for this is that when we say the passuk, "בידך אפקיד רוחי וגו'" we don't mention it [the Nefesh], and our intention is only that our soul should rise in the way of a deposit ONLY. And it should return and come down [back] to us in the morning. But, the passuk, "נפשי אויתיך" is said [with the intention] that the Nefesh should stay above and that the Ruach or the Neshama should come down [instead of it], as we described above. Shmuel explained the concept of the passuk, "נפשי אויתיך" in Sha'ar 6 of Sha'ar haKavanot, page 131:1.

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Sha'ar HaGilgulim 4

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Chapter 4

בענין הגלגול, ויבאר בו ענין גלגול כפול מה ענינו, וז"ל, עוד יש שני חלוקים אחרים בענין הגלגול לבדו, האחד הוא, כי מי שבפעם אחד החדשה שבא בעה"ז, זכה והשיג נר"ן, ואח"כ חטא ופגם אותם, הנה, האיש הזה כאשר יחזור להתגלגל לתקן, לא יוכל להשיג בגלגול ההוא נר"ן ביחד, אם לא ע"ד התקנה שנתבארה לעיל), בדף הקודם (שיאמר בשכבו על מטתו, פסוק נפשי אויתיך בלילה וכו'. והשני הוא, כי מי שבפעם ראשונה החדשה, לא זכה אלא אל הנפש בלבד, וחטא ופגם אותה, הנה כשיתגלגל, יוכל להשיג נר"ן בגלגול ההוא עצמו, כיון שמתחלה לא נפגמו הרוח והנשמה, יכולים עתה לבא עם הנפש אחר שנתקנה, כאלו היה בפעם א' החדשה, שנאמר בה אז זכה יתיר וכו' כנז"ל, משא"כ כאשר בתחילה באו

ואמנם. כלם ונפגמו כלם, כי אז איך תהיה נפש המתוקנת מרכבה אל הרוח הנפגם, וכן בענין הנשמה
כאשר לא פגם בראשונה רק את הנפש, יכולים לבא שלשתם אח"כ בגלגול כנזכר: Regarding the Gilgul, Explaining The Concept of Double Gilgul: There are two other parts of reincarnation (gilgul). 1) The first is one who in his first life coming to this world (e.g., when he is a 'new neshama'), he is able to merit and obtain his Nefesh, Ruach, and Neshama [in one lifetime, through his merits and performance of the Mitzvahs that are relevant to him]. But [in that lifetime] after he makes a sin ('chet') and he blemishes them (in that first time he has come to this world). Here, when that person returns to reincarnate, to rectify [what he sinned or blemished in his first lifetime], he is unable to receive in this reincarnation his "NaRaN" (Nefesh, Ruach, and Neshama) at once. [This is because even if he rectifies his Nefesh in that life, his blemished Ruach (from the sins of the previous life) and blemished Neshama cannot rest on a perfected Nefesh). He can also rectify his soul as we described (at the end of Ch. 3) by saying as he lays down on his bed the passuk, "נפשי אויתיך בלילה וכו'." The second way 2) is via one who in his first life, he did NOT merit anything other than his Nefesh alone [meaning, he never received his Ruach or his Neshama to blemish them]. This person [with only his Nefesh] sinned and damaged [only] his Nefesh [through the sin]. When he reincarnates [to fix the Nefesh, and he fixes it], he is able to receive his "NaRaN" (his Nefesh, Ruach, and Neshama) in this gilgul itself, since he did not damage his Ruach or his Neshama [in the previous life, because he did not receive them in that life]. Therefore, he can now come with the Nefesh after he has rectified it *as if* it was his first life. As it says with this, "אז זכה יתיר וכו' כנז"ל." However, in the first time that he came to this world, if he came with them all (he receives each of his Nefesh, Ruach, and Neshama, and he blemished them all, [in his next life,] even if he rectifies his Nefesh, how can a rectified Nefesh be a chariot ('merkava') for a blemished Ruach? Similar question with a Neshama. In the case of when in his first life he only blemishes his Nefesh [because he did not merit to receive the Ruach or Neshama], [and here in this same first life he rectifies that blemish, (I am guessing through Teshuvah,)] he is able to receive all three souls in that same lifetime, as we described.
ונלע"ד, כי כל בחי 'תקון, ר"ל קיום המצות התלויות באיברי הנפש, ובחי 'פגם, היא עשיית עבירות של
מל"ת. ונודע, כי השלמת כניסת הנפש בגוף, שהוא הנקרא תקון נפש, אינו אלא ע"י קיום המצות. אמנם
העבירות פוגמים הנפש, ואינם מחסרות נצוצותיה מליכנס, אבל יש ב 'חלוקים אחרים בענין זה, והוא, כי
הנה אם בפעם א', אשר לא השיג אלא נפש, אם לא זכה לתקן אותה כלה ומת, הנה כיון שהגוף הזה הא '
לא השלים לתקן את כל בחי 'הנפש, לכן בעת תחית המתים, אין לו לגוף הא', אלא אותו החלק הפרטיי
אשר תקן הוא בחיים, ולכן כשמתגלגלת הנפש הזאת בגוף אחר להשלים תקונה, יכול להשיג נר"ן, ואז
בחי 'החלקים של הנפש שנתקנו בגוף הזה השני, עם כל כללות הרוח עם הנשמה, הם לזה הגוף הב '
בזמן התחיה, באופן כי אין לגוף הא 'שום חלק ברוח ובנשמה, אבל חולק עם הב 'במקצת הנפש, כפי
החלקים אשר תקן ממנה, ושאר חלקיה הם לשני. וזהו ע"ד הנז"ל בסבא דמשפטים, בענין היבום, כי
הגוף הא 'דלא אצלח בפריה ורביה, אינו זוכה רק לנצוץ פרטיי של הנפש ההיא, והוא אותו הנצוץ דשבק
באנתתיה בביאה א', ושארית חלקי הנפש עם הרוח והנשמה, הם לגוף השני. וז"ס מ"ש בזהר בפרשת
חיי שרה דף קל"א ע"א, דהנהו גופין דלא אצלחו להוו כלא הוו, והדבר הזה מתמיה, כי אין לך אדם
מישראל שאינו מלא מצות כרמון, ולמה יתבטל לגמרי בזמן התחיה, אבל רמז אל האמור, כי הנה עיקר
התענוג העתיד לבא, הוא לבחי 'הרוח והנשמה, והגוף הא 'שאין בו אפילו נפש שלימה, רק נצוץ פרטיי,
ההוא רוחא דשבק באנתתיה וכו', נמצא כי אין לו תענוג, ובערך זה הוי כלא הוי. אבל אם זה הגוף הא',
זכה לתקן את כל הנפש, אלא שאח"כ חזר ופגם בה, הנה כאשר חוזרת להתגלגל הנפש ההיא עם הרוח
והנשמה בגוף הב 'כנזכר, הם מתגלגלים בהתחברות נצוץ נפש אחרת, כדי שתסייעם במצות, וזה נקרא

גלגול כפול, וזכור ענין זה. ואח"כ בעת התחיה, חוזרים הנר"ן בגוף הא, 'וזה הגוף הב 'אינו זוכה אלא לנצוץ של נפש האחרת שבאו עמו, כי זה הנצוץ הוא העקרי בגוף הזה הב, 'כי נפש הראשונה כבר נתקנה בגוף הא 'כלה, ונמצא שהוא יגע לאחרים, וכמו שנתבאר אצלינו על מאמר רב ששת חדאי נפשי, לך קראי': לך תנאי וכו: [Rabbi Chaim Vital says:] It seems according to my understanding that with all of the levels of "Tikkun" (rectification) [of the Nefesh, Ruach, and Neshama], I want to say these specifically refer to performing the mitzvot that are connected to the limbs of the Nefesh. And, the concept of a "blemish" (or "damage," 'pagam') [he doesn't want to say that it is something missing from the completion of the Nefesh, but] it is specifically the doing of an aveira of a negative mitzvah (the doing of a "prohibition," or a "lo ta'ase"). And we understand that the completion of a Nefesh in a body is that it is called "Tikkun Nefesh," this does not happen except through the performance of the mitzvot. But, while the aveiros do damage (blemish) the Nefesh, they do not delay (or hold back) the completion of the Nefesh; [rather, the blemishes are merely a "stain" on the Nefesh]. And so it says that there are two ways regarding this -- [if in his first life he only receives his Nefesh] and he does not merit to complete his Nefesh (through the performance of mitzvot), and he dies, because this first body did not complete all of the parts of the Nefesh, during the time of Techias haMeisim, he would not have that first body. Rather, he would only have those parts [that percentage] of [the Nefesh] that he rectified during his life. So when he reincarnates, [and this Nefesh comes with him into the second body,] and this second body is the one that completes the Nefesh, in this second body, he is able to receive his "NaRaN" (his Nefesh, Ruach, and Neshama). And, with the parts (the percentage) of the Nefesh that he rectified in his second body, he gets also his Ruach and his Neshama [in this second body], and this second body is the body he will have during the time of Techias haMaisim. This is because the first body did not have a part with [a connection to, or he did not receive] the Ruach and the Neshama [in that first body]. However, what happens is that the Nefesh of this person is divided between the first and the second body [e.g., where the first body has 90% of the Nefesh, and the second body has 10% of the Nefesh, but that second body is the one that rectified the Nefesh and received the Ruach and the Neshama], and thus the part of the Nefesh are divided between the first body and the second body. And with this, we reference what is before us in בסבא דמשפטים, regarding Yibbum, that the first body that did not perform the mitzvah of pru u'rvu, it does not merit except the parts (the 'nitzutzot') of the Nefesh that were performed (via mitzvos) in that first body. [And his Nefesh, his Ruach, and his Neshama come in the body of the child of the Yevama during Techias haMeisim; but the first body only merits the nitzutot of that Nefesh that it performed], and the other parts of the Nefesh with its Ruach and its Neshama -- they are with the second body. And this is the secret of what is written in the Zohar in Parshat Chayei Sara, page 131:1, that "bodies" (pleural) that are not successful [in their life, e.g. of creating children who could help them], they are as if they never existed. And if it is said, there is not an Adam (person) of Yisroel that is not full of mitzvot like a Rimon, how is it possible to be fully nullified during the time of Techias haMeisim? The 'remez' (or hint) here is that the main pleasure of the afterlife is [felt by] the levels of Ruach and Neshama, and the first body that did not even complete a Nefesh, but only pieces (or a percentage) of it, we find that it does not experience such a pleasure [because it never received its Ruach or Neshama], and in this way, it is as if it never existed. However, if this first body merited to complete the entire Nefesh (even if it

later blemished or damaged it), when that Nefesh comes back to reincarnate [to fix the minor blemish], [when he reincarnates without receiving his Ruach or Neshama in the first body of his first life], his Ruach and Neshama are able to come with him into his second body so that he can perfect them. So too, [in the case where there is only a minor blemish, in his next gilgul where he reincarnates to fix that minor blemish], [it can happen that NOT ONLY] all of the parts of his Nefesh that are reincarnated [into the second body] [but the nitzutot of his Nefesh can also be] connected to the nitzutzot of ANOTHER NEFESH (e.g., of the Nefesh of a Tzaddik who shares the same soul source as him) so that he [the Tzaddik] can help him with his mitzvot. This is called "Gilgul Kaful" ("Double Gilgul") [because there are two Nefashot which are reincarnated into one body]. When [a Gilgul Kaful happens], when it comes time for Techias haMaisim, the Nefesh, Ruach, and Neshama will return to the first body, and this second body will only merit the nitzutz of the Nefesh of the Tzaddik that came into it, and so this second body will be the main body [of the Tzaddik], because the first Nefesh was already completed in the first body. This is just as what happened with Rav Sheishet, as it said, my soul will be happy, and it will say, "to you I call, and for you I learned," etc.
והנה צריכים אנו לידע, כאשר האדם זכה לנפש ורוח ונשמה, ואח"כ פגם אותם, והנה נתבאר שכשחוזר בגלגול, אין שלשתם באים יחד, רק כל אחד מהם בגלגול בפני עצמו, והנה צריך לידע מה יהיה משפט הנפש והרוח והנשמה האלו, דע, כי כאשר הנפש נתגלגלה בגוף אחר להתקן, ונתקנה, ואז אין הרוח יכול ליכנס שם כנזכר, כי איך יתלבש רוח פגום בתוך נפש נתקנת. ואם נאמר שיתלבש הרוח הנפגם בנפש קודם שנתקנה, גם זה אי אפשר, כי אין הרוח נכנס, עד תשלום תקון הנפש, שהיא למטה ממדרגתו. ואמנם צריך שהרוח ההוא יבא בגלגול אחר לבדו, מורכב על נפש הגר תמורת נפשו, ושם נתקן. וכן עד"ז באה הנשמה בגוף אחד לבדה, מורכבת על נפש הגר. וז"ס מ"ש בסבא דמשפטים דף צ"ח ע"ב, דפגעי נשמתין בנפשי דגיורי וזכו בה וכו', כי הרוח לבדו, או הנשמה לבדה, אינם יכולים להתלבש בגוף אחד, אלא ע"י נפש, ולכן לוקחים תמורתה את נפש הגר, ועל ידה נתקנים: So here, we must know that when an Adam (a person) merits a Nefesh, Ruach, and Neshama [all together the first time he is alive] and he later blemishes (damages) them, as we explained, when he comes back in a gilgul, all three cannot come together; only each one of them in a gilgul of its own. And here we must know what is the law regarding this Nefesh, Ruach, and Neshama. Also, know that when a Nefesh reincarnates into another body to rectify itself, and it [successfully] rectifies itself, the Ruach is unable to enter into that body, as we explained, because how can a blemished Ruach dress itself into a perfected Nefesh? And if you would suggest that the blemished Ruach dresses itself into the blemished Nefesh before the Nefesh was perfected, this also is not possible, because a Ruach cannot enter until the rectification of the Nefesh is completed. This is because the Nefesh is at a lower level (than the Ruach), and so the Ruach is required to come into another gilgul on its own, e.g., resting on the Nefesh of a Ger [who has a new Nefesh], and there (in the Ger) the Ruach is rectified. And the same thing happens with the Neshama - it can only be rectified in the same way -- resting on the Nefesh of a Ger. And this is the secret of what is written in בסבא דמשפטים, p.98:2, that blemished Neshamot [are rectified] in Geirim, and they are merited through them. Specifically, a Ruach alone, or a Neshama alone, cannot dress themselves (rest upon / enter into) the body of another; rather, they could only rest upon a Nefesh. So they rest upon the new Nefesh of the Ger, and through that they are rectified.
ובזה יתבאר לך תימא גדולה, שיש אל מה שתמצא בדברינו, כי רוב בני אדם אינם זוכים רק לנפש, ומועטים הם בדורותינו אלה האחרונים, שיזכו לרוח ונשמה, והרי נודע כי אין בן דוד בא עד שיכלו רוחות

ונשמות להתקן, אבל יובן עם הנזכר, כי גם הרוח או הנשמה נתגלגלו בגופות אחרים, בהיותם מורכבים
על נפש הגר ואז יתוקנו גם הם. ואמנם הנפש העיקריית שלו כאשר זכה להתקן, תוכל לקבל רוח אחר
של איזה צדיק, שנדמה אליו במעשיו, ויהיה לו תמורת רוחו ממש. וכן עד"ז יתקן, עד גדר שיכול להשיג
ג"כ נשמה של איזה צדיק. וכשנפטר הנפש הזה מן העולם, אם עדיין הרוח העיקרי שלה לא נגמר תקונו,
אז ביני וביני הולכת נפש זו עם הרוח של הצדיק ההוא לעה"ב, ועל ידו תקבל השפע הראוי לה. וכאשר
נגמר תקון הרוח שלו בגלגולו בגוף אחר כנז"ל, אז הנפש אומרת אלכה ואשובה אל אישי הראשון,
ומתחברת עם הרוח שלה, וכן הענין בנשמה כאשר נתקנה, חוזרים הנפש והרוח לחזור עמה יחד בכל
הנז"ל: And with this, I can explain to you a big reason for what we find in our midsts, that most of b'nei Adam have only merited a Nefesh, and only a minority of them in our later generations have merited a Ruach or a Neshama. And it is known, that Moshiach ben Dovid will not come until the Ruchos and Neshamot are rectified. But as we described, even the Ruach or the Neshama must be reincarnated into other bodies -- they each require the Nefesh of a Ger, and that is how even they were [already] rectified. However, [returning to the person who already received his Nefesh, Ruach, and Neshama, but then he damaged them -- when he comes into a second gilgul with only his Nefesh], when his Nefesh merits to be rectified, [since he cannot receive his own blemished Ruach], he is able to receive another "Ruach" of a Tzaddik that is similar to him in his actions, and he can be a vehicle for the Tzaddik's Ruach. Through this, he rectifies [the Tzaddik's Ruach], all the way until he is able to receive also a "Neshama" of a Tzaddik. Then, when this Nefesh leaves this world, if his own Ruach is not yet finished being rectified [e.g., it is still alive in this world in another body], between this time (until it is finished being rectified), the Nefesh goes with the Ruach of this Tzaddik to Olam Haba, and through the Tzaddik, it receives the shefa on the level of that Tzaddik. When his Ruach is finished being rectified in the body of another person as we explained above, the Nefesh says, "I will go and return to my first husband," and the Nefesh reconnects with its Ruach (even if the Ruach is still in a body that is alive resting on another Nefesh, it will still return and join with it in the form of an ibur). So too with the Neshama once it is rectified, both his Nefesh and his Ruach will return to the Neshama (even in the form of an ibur if the Neshama is in another person), according to all that we have already learned.

ונבאר עתה ההפרש שיש בענין הגלגול, לצדיק ולרשע. ובזה יובן חלוק הנמצא בפסוקים ובדברי רז"ל, כי
פעמים ראינו שאין הגלגול נוהג אלא עד שלשה גלגולים, בסוד פעמים שלש עם גבר. ובסוד על שלשה
פשעי ישראל ועל ארבעה לא אשיבנו. ובסוד פוקד עון אבות על בנים על שלישים ועל רבעים. ומצאנו
בספר התקונים תקון ס"ט, דצדיק אתגלגל עד אלף דרין, וכיוצא בזה. ואמנם הפסוק עצמו תירץ זה, כי
ענין ארבע דורות הוא לרשע, כמש"ה פוקד עון אבות וגו', לשנאי. אבל למי עושה חסד לאלפים לגלגולם,
לאוהביו ולשומרי מצותי: Now we will describe the difference between the gilgul of a Tzaddik and a Rasha, and this this, we will understand a a piece of what we find in the pesukim and the divrei Razal. Sometimes we see that a person cannot reincarnate more than three times, in the secret of what is written that sometimes it takes three times to succeed. And this is the secret of what is written, " על שלשה פשעי ישראל ועל ארבעה לא אשיבנו." This is also what is written that, "the sins of the father are visited on his children until the third or fourth [generation]." However, we find in Sefer haTikkunim, Tikkun 69, that a Tzaddik can reincarnate until one thousand generations, etc. So we can understand from the passuk itself that the concept of "four generations" refers to the rasha, just as it is written, "the sins of the father are visited [on his children, until the third or the fourth generation]," ...the fourth generation for those who hate me.

However, he who does Chesed, he can reincarnate a thousand times [because he] loves me, and he protects my mitzvot.

ובאור הענין הוא, דע, כי כאשר נפש האדם, אחר שבא מחדש בפעם א', וחטא ופגם בה, הנה אח"כ מתגלגלת בגוף אחד להתקן, וזה נקרא גלגול א'. ואם לא נתקנה אז, חוזרת בגלגול שני. ואם לא נתקנה אז, חוזרת בגלגול שלישי. ומשם ואילך, אין לה עוד תקנה בגלגול, ואז נאמר בה, ונכרתה הנפש ההיא מעמיה לגמרי. אמנם אין זה, רק כאשר לא נתקנה כלל שום תקון בשום פעם מאלו, אבל אם באיזה פעם מאלו השלשה, התחילה לתקן קצת, אינה נכרתת, אמנם יכולה לחזור ולהתקן, אפילו עד אלף דור אם יצטרך. ולכן הראשון שלא תקן כלל, נקרא רשע. והאחרון שתקן קצת, נקרא צדיק. וכל מה שמתגלגל, הולך ומשלים תקונו: And to bring light to this concept, know that when a Nefesh of an Adam (person) after he comes as a new [Nefesh] the first time [in this world], if he sins and he damages it [his Nefesh], afterward, he is required to reincarnate into another body to rectify it. This second body is called his first gilgul. If he does not fix his Nefesh, he must return into a second gilgul. If he still doesn't fix his Nefesh, he must return in a third gilgul. After this, he is no longer a possibility for him to reincarnate, and thus it is said of him, that this Nefesh is cut off ('karet') from the nation, completely. However, this [karet] is only when he did absolutely no rectification at all, in any of the three lifetimes. However, if at any time of these three [lifetimes] the Nefesh was rectified even a little bit [e.g., even if he did ONE mitzvah in any one of the lifetimes, his Nefesh] is NOT cut off. But rather, it is able to return and do rectification even until a thousand generations if it needs. Therefore, [the person who is] a first [life] that does not rectify at all is called a rasha, and after when he rectifies even a small bit [of mitzvas], he is called Tzaddik, and thus he can continue reincarnating and completing his rectification.

ונלע"ד ששמעתי ממורי ז"ל, כי אין זה נוהג אלא בנפש, לפי שהיא מן העשיה, הטבועה בעמקי הקליפות. ולכן לא נזכר בתורה כרת, אלא בנפש, כי נכרתה מן הקדושה, ונטבעה בקליפות. אבל בר"ן, שהם מיצירה ובריאה, שאין שם כ"כ תגבורת אחיזת הקליפות, ודאי הוא שיתוקנו כלם, אלא שיש שנתקנים מהרה, ויש באורך זמן אחר כמה גלגולים. ועוד נבאר טעם ההפרש הנזכר שיש בין הצדיק לרשע, ויובן במ"ש ז"ל על אלישע אחר, לא מידן לדייניה, משום דעסק בתורה וכו'. כי הנה הצדיק העוסק בתורה, ובפרט אם יהיה מן הקדמונים, אין דנים אותו בגיהנם. והנה מוכרח הוא שיתמרקו עונותיו כדי שיכנס בג"ע, ולכן אין לו תקנה אחרת אלא בגלגול, כי על כל עון ועון אשר יש לו שלא נתכפרו לו ע"י יסורין בחייו, וגם לא נכנס בגיהנם לקבל ענשו עליהם, צריך גלגול אחר לכל עון מהם לתקנו, ולכן הוא מתגלגל גלגולים רבים, לכפר ולתקן עונותיו. משא"כ ברשע, שנכנס לגיהנם, ומתמרקים שם כל עונותיו יחד, ואין לו צורך לחזור בגלגולים: [R'Chaim Vital z"l says] And it appears to me according to my understanding that I learned from my teacher z"l, that [the concept of karet haNefesh, and that one might think that there is no rectification of the soul with reincarnation after the three initial gilgulim (the three chances)] that there is no such a thing except with the Nefesh, since it is from the world of Asiyah which is sunk into the depth of the klipot. So there is no mention in the Torah of "Karet" except for the Nefesh. This is because 'Karet' ("cutting off," literally refers only to) cutting off from Kedusha ("holiness"), [where the Nefesh] sinks into the klipot [which is the side of evil]. However, with the Ruach and the Neshama -- since they are from [the worlds of] Yetzirah and Beriah, where there is no strength or grasp by the Klipot (so there is no concept of 'Karet' with the Ruach and the Neshama). [I need a better translation here, but it is basically saying that even if the Nefesh falls into klipah, the Ruach and Neshama can still be rectified in the ordinary way, e.g., by joining onto the Nefesh of a Ger], and while this might take a long time, even multiple reincarnations, [it is still possible to rectify them]. And to

further [explain] the difference between a Tzaddik and a Rasha, and to understand what we said (z"l) regarding Elisha Acher, [again, I need editing of the translation here] he didn't have in his hands a judgement (a 'din'), because he worked hard and engaged himself ('osek') in Torah study, etc. We learn from here, that when a Tzaddik studies Torah, and specifically if he is from one the Rishonim, there is no possible judgement on him that he enter into Gehinom (Gehinom has no rule over him). Rather, he (goes through gilgulim) to clean up his sins so that he can enter into Gan Eden. Therefore, he has no directive other than Gilgul (reincarnation), and through this, each one of his sins that he might have which were not already atoned for through hardships during his life -- they are not purged through receiving punishment by entering Gehinom. But rather, he requires another gilgul (another reincarnation) until every one of his sins are rectified. Therefore, he (the Tzaddik) can reincarnate through many gilgulim to atone for and to rectify his sins. This is not the case, however, for a Rasha. He is required to enter into Gehinom to clean up all of his sins once, and after that, he is not required (or given the opportunity) to return in many gilgulim. [The logic here is that a Tzaddik can go through many gilgulim to rectify each and every part of his soul. However, a Rasha is given the 'easy route,' which is a purge of his sins in Gehinom. The logic is that if he were given additional lifetimes, he might continue to sin. Thus, a Rasha (as we will explain in the next section) is not given the opportunity to reincarnate many times like a Tzaddik can.]

ויש בזה מקום שאלה, כי כפי הנראה לכאורה, שיותר טובה הוא ליכנס לגיהנם למרק תכף כל עונותיו, ולא לחזור בכמה גלגולים. והנלע"ד חיים לתרץ, כי הקב"ה צופה ומביט, כי הרשע הזה אם יחזור בגלגול יוסיף על חטאיו פשערם, וירבה בעבירות על הזכיות, ולכן בראותיו שכבר השלים אותם המצות המועטות המוכרחות לו כפי שרש נפשו, מסלקו מן העולם ומורידו לגיהנם, ומתמרקין עונותיו, ונשארים זכיותיו שלימים, כי חפץ חסד הוא. אמנם הצדיק שעונותיו מועטים מזכיותיו, הם מתמרקים ע"י כל היסורין שסובל בגלגולים, ונשארים לו זכיותיו המרובים הנוספים לו בכל גלגול עד אין קץ, וגם שכרו נפלא ע"ד מ"ש רז"ל רצה הקב"ה לזכות את ישראל לפיכך הרבה להם תורה ומצות: With this, there is a question: It appears that it is better for him (his Nefesh) to enter into Gehinom to clean up all of his sins, and not to return many times in Gilgulim. [R' Chaim Vital says that] It appears according to my understanding to explain that [Gilgul is actually better than Gehinom, because through Gilgul, he can merit by doing the mitzvos and good deeds that he would do in the next body. However, for this Rasha,] Hashem looks into him and recognizes that this Rasha -- if he returned into another Gilgul -- he would only add onto his sins. He would also multiply his sins over his merits. Therefore, he sees that if he already completed the mitzvot that were required of him according to where he is in the source of his Nefesh, [it would be better for him to leave the world,] and so he leaves this world and he enters into Gehinom in order to clean his sins. Thus, his merits remain complete, "כי חפץ חסד הוא." However, with the Tzaddik (where his sins are fewer than his merits), they are cleaned through all the different types of hardships and sufferings that he would experience through Gilgulim. And, his merits remain with him and are multiplied and added to with each Giglul ad infinitum. Also, his reward is beautiful, according to what has been said by the Rabbis z"l, that "Hashem wanted to merit Yisrael, therefore he multiplied on them Torah and Mitzvos."

גלגול רב ששת. כבר נתבאר בדרושים שקדמו, ענין גלגול כפול, והנה זהו ג"כ ענין מ"ש בגמרא על רב ששת, שהיה סגי נהור, וכשהיה עוסק בתורה, היה שמח, ואומר חדאי נפשאי, לך קראי, לך תנאי וכו'. ולכאורה אין הבנה בדברים אלו, כי לעצמו היה מטיב ולא לזולתו, וכמש"ה אם חכמת חכמת לך. גם

נדקדק אומרו נפשי, וגם מה ענין זה אל רב ששת מזולתו: The Gilgul of Rav Sheshet: As we already explained regarding the concept of "Gilgul Kaful" ("Double Gilgul," where two Nefashot come together into one body), this is also what happened to Rav Sheshet who was blind ('full of light'). And, when he was delving into his Torah studies, he was happy, and he said, "חדאי נפשאי, לך קראי, לך תנאי וכו'," (everything I do is for you). It appears as if one might not understand these words [and I need someone to further translate because I don't have the right words; the explanation will be in the next paragraph. Everything Rav Sheishet did, he did it "for you." But who is "for you"?]
ולהבין זה, נקדים תחלה ענין רב ששת, מי היה גלגולו. דע, כי בבא בן בוטא החסיד, מתלמידי שמאי הזקן, שכל ימיו היה מקריב אשם ספק, הוא שחזר עתה להתגלגל ברב ששת, להשלים איזה תקון שהיה צריך לו עדיין, ולפי שהורדוס המלך נקר את עיניו, גם עתה היה ג"כ סגי נהור כנודע. והנה אותיות בב"א הם שש"ת בא"ת ב"ש. ובזה נבא אל הבאור, דע, כי הנה מי שלא השלים תקונו בגלגול א' מוכרח להתגלגל עוד שנית להשתלם, אף אם חסרונו דבר מועט. והנה אם בגלגול א' השלים נפשו, ולא חסר לו כי אם דבר מועט, הנה כשחוזר להתגלגל שנית, כל השכר של התורה והמצות שעשה בגלגול השני הוא לצורך נפשו הבאה עתה בגוף השני הזה להשתלם, וכאשר יקומו בזמן התחיה, תחזור נפשו אל הגוף הראשון, שבו עסק בתורה ובמצות רוב הצריך לו, ולא בא בגוף הב' הזה, אלא בהשאלה. לכן רב ששת ידע בנפשו, כי היה בראשונה בגוף בבא בן בוטא, שהיה אדם גדול בתורה ובחסידות מפורסם, ולא חזר להתגלגל עתה בזה הגוף הב', אלא על דבר מועט שהיה חסר ממנו, ולכן היה גופו עצב על הדבר הזה, כי הנה כל עמלו לוקחו הנפש ההיא, וסופו ללכת לחזור בגוף הא' בזמן התחיה. באופן כי כל מה שהיה עוסק בתורה ובמצות תועלת נפשו הוא, ולא לגופו, ולכן הנפש ראויה לשמוח, ולא הגוף. וז"ש חדאי נפשי וכו': To understand this, we must preface who Rav Sheishet was in his Giglul. Know, that 'Baba Ben Buta' the Chassid, who was a student of Shamai haZaken, spent all of his days as a korban safek ('אשם ספק'). When he returned now in a gilgul as Rav Sheishet, he did so to complete whatever particular rectification he needed to (to fix whatever small damage he did), and when King Hordus took out his eyes in his previous life, so too in this life, (Rav Sheishes) was also blind. This [connection between the two of them] is also seen in the letters of their names. With this, we'll come to the explanation -- know that what rectification one does not complete in a first gilgul, he is required to reincarnate again to complete it, even if it is for something small that is missing. Here, if in the first gilgul he completed [the rectification] of his Nefesh, but he was only missing a small thing, when he returns in his second gilgul, all of the reward of the Torah and mitzvot that he does now in this second gilgul, it is for the benefit of his Nefesh (which was rectified in the first gilgul). So when he comes now into the second body to complete [the minor thing missing], when it comes for a body to rise in Techias HaMeisim, his Nefesh will return to the first body with which he toiled in Torah and mitzvot, as was required of that body (to rectify his Nefesh). He does not return to this second body; he only borrowed it (this body will only rise with the specific nitzutot which were connected to it. Thus, Rav Sheishet knew that his Nefesh was already in the first body of Baba Ben Buta; that he was a great 'Adam' in the Torah and he was a well known chassidic celebrity, and that he did not return to reincarnate into this second body except to borrow it for a small item that he was missing. Thus, his [second] body was sad about this, because for him (Rav Sheishes), the Nefesh in his body would be taken by the other body (that perfected it), and in the end (at the time of Techias HaMeisim), his Nefesh would go and return to the first body. So it was, in a way, that all of what he did as far as his toiling in Torah study was not meant for the happiness of his body, and with this, he said, " חדאי

נפשי וכו'", and not for me (not for my body). Rather, all my efforts I do for you (for his Nefesh which will belong to the other body), and not for me.
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Chapter 5
בענין ההפרש שיש, בין הגלגול, לעבור. והם ב 'מיני גלגול. וב 'מיני עובר. והוא זה, כי הנה בגלגול הא ', הוא כניסת נפש אחת בגוף האדם, מיום שנולד ויוצא לאויר העולם. והב 'הוא, שלפעמים אפשר שיתגלגלו יחד שתי נפשות, וגם זה בעת שנולד האדם, וזה נקרא גלגול כפול, כמו שנתבאר בדרוש שקדם , ובמקומות אחרים. והנה שתיהם הנפשות מתגלגלות יחד ובאות לעולם, בעת שנולד גוף האדם, ואינם נפרדים כלל עד יום המיתה. ושתיהם נקראות נפש אחת, ונעשות נפש אחד, וסובלות הצער והיסורין הבאים אל הגוף ההוא כל ימי חייו, וצער המיתה. אמנם העבור אינו באדם ביום שנולד, כמו שנתבאר למעלה. אבל יש בו ב 'בחינות, האחת הוא, כאשר בא לצורך עצמו של הצדיק, המתעבר באדם להשתלם באיזה דבר שחסר לו, כמו שיתבאר במקומו. והשנית הוא, כאשר בא לצורך האדם, לעזרו ולסייעו בתורה ובמצות. והנה כאשר בא לצורך עצמו, אינו נכנס באדם עד היות בן י"ג שנה ויום אחד, שאז נתחייב האדם בתורה ובמצות, ויכול הוא לתקן גם את עצמו ע"י מצות האדם, ולכן אינו נכנס קודם זמן הזה, רק אחר שנתחייב במצות, ואז נכנס ומתפשט תוך הגוף ההוא, כדמיון שנתפשטה בו נפש האדם עצמה, ושתיהם סובלים היסורין הבאים על הגוף הזה, בהשואה אחת, ויושבת שם עד מלאת לה זמן קצוב לה, לתקן ולהשלים מה שהיא צריכה, ואז יוצאת בחייו, וחוזרת למקומה העליון בג"ע. אבל כאשר בא לתועלת האדם, ולא לצורך עצמו, הנה הוא בא בבחירת עצמו, ולא בהכרח, ולכן איננו כפוף לסבול צער הגוף הזה כלל, ואיננו מרגיש כלל בצערו וביסורין הבאים עליו, ואם מוצא נחת רוח באדם, הוא יושב שם עמו, ואם לאו הוא יוצא משם והולך לו, ואומר סורו נא מעל אהלי האנשים הרשעים האלה וגו': With regard to the difference between a Gilgul (where a Nefesh is reincarnated during the time of birth) to an Ibur (where a Nefesh is enclothed in a body of a person during his life) -- there are two different types of Gilgul, and there are two different types of Ibur, and these are: 1) a gilgul where ONE Nefesh enters into the body of an Adam when he is born and he comes out into the air of the world, and 2) sometimes it is possible that TWO Nefashot will reincarnate together, also when the Adam is born; this is called a "Gilgul Kaful" ("Double Gilgul"), as we explained before (and as we will explain later). Here, both of their Nefashot reincarnate together, and they come into the world at the time the body of the Adam is born, and they [the two Nefashot] are not separated at all until the day of their death. [Watch the tenses in the Hebrew here; the uses of plural and singular forms is interesting.] Both of them are called "one Nefesh" (and they are connected as

one), and they are formed as one Nefesh. And, they both suffer the hardships that come to the body all of their life, and they both experience the pain of death. However, with an Ibur, there is not entry of an Adam at the time of his birth, just as we described above. There are two types [of Ibur]: 1) When a Tzaddik comes for his own benefit, he enters (he 'iburs') into an Adam to complete whatever thing it is missing (for example, if he did not have the chance to do a particular mitzvah in his life), just as it will be explained in its place [in the Hakdama 11]. [The second type of Ibur is] 2) when he comes for the benefit of the Adam, to help and raise him in his (observance of) Torah and mitzvos. [He still benefits from them, but the focus is on the benefit of the other.] When he comes for his own benefit (Ibur Type 1), he does not enter the Adam until he is 13 years old and one day, because only then the child is obligated to Torah and mitzvos. Once he is this age, he [the Adam] can rectify not only himself [his own Nefesh], but also the Neshama of the Ibur. Thus he does not enter before this time (of Bar Mitzvah), only afterwards, when he is obligated to do mitzvot. Then, he will enter and spread into the body, similar to the way that the Nefesh of the Adam himself spreads in the body, and both of the can suffer and experience the hardships that come to this body, and they suffer together, and the ibur remains there for whatever time it was set [by the heavenly court] for it to be there to rectify and complete whatever it needed to, and [when complete,] it can leave while the body is still alive, and it can return to its place above in Gan Eden. However, when it comes for the benefit of the Adam and not for his own benefit (Ibur Type 2), he comes according to his own volition [not according to the decree of a heavenly court], and not based on a directive. Thus he is not obligated to experience the pain of the body at all, and it does not feel at all the hardships and difficulties that come to the body. And if it is no longer comfortable for it to remain with the body, he can leave it at will, as it says, " סורו נא מעל אהלי האנשים הרשעים האלה וגו'."

ועתה נבאר את אשר התחלנו, כי הנה הפסוק אומר פוקד עון אבות על בנים. פירוש, כי עד שלשה נפשות מגולגלות וישנות, עם נפש אחת חדשה, יכולות להתגלגל יחד בגוף אחד, מיום שנולד, באופן שהם ארבעה נפשות יחד. וז"ס על רבעים. גם ז"ס פעמים שלש עם גבר. כי שלשה נפשות מגולגלות, יוכלו להתגלגל עם גבר אחד, הוא הנפש הזה החדש. אבל יותר מזה, אי אפשר להתגלגל ביחד. אמנם אפשר להיות פחות מחשבון זה, כי אפשר להיות שתתגלגל נפש אחת לבדה בגוף אחד, או נפש אחת מגולגלת, עם נפש אחת חדשה בגוף אחד, או שתי נפשות מגולגלות לבדם בגוף אחר, או שנים מגולגלות עם חדשה אחת, או שלשה מגולגלות לבדם, או שלשה מגולגלות עם חדשה אחת. אבל יותר מחשבון זה, אי אפשר להכנס בגוף אחד כנזכר: And now to explain what we started (regarding 'Gilgul Kaful'), as the pasuk says, "פוקד עון אבות על בנים." (Hashem visits the sins of the father on the children.) To explain this, until three Nefashot (referring to the three chances a Nefesh has). When the Nefesh was new [in his first life], he is able to reincarnate alone in a body from the day it was born, and [I could be translating wrong here, but it appears that it says that the reincarnation can be in a way where there could be FOUR Nefashot together in a body, and this is the secret of "על רבעים." Alternatively, this could simply be referring to the 4 lifetimes, meaning the three reincarnations, or three chances a new Nefesh has to do a mitzvah before it is considered a Rasha and is cut off from kedusha.] This is also the secret of 'three times to overcome', because [again, maybe I am mistranslating here, but it appears to say that] three Nefashot are able to be reincarnated into one person, and this is the new Nefesh (which has on top of it three more Nefashot). However, more than this, it is not possible for them to reincarnate

together (into one body). However, it is possible for it to be less than this calculation, because it could be that one Nefesh along is reincarnated into one body, or one Nefesh is reincarnated with another new Nefesh into one body, or two Nefashot are reincarnated together into one body, or two [Nefashot] who are reincarnated with a new [Nefesh], or three [Nefashot] which are reincarnated together, or three [Nefashot] who are with one New [Nefesh]. However more than these calculations, it is not possible to enter into one body, as we described.

ודע, כי אלו המתגלגלים יחד בגוף אחד כנזכר, אינו נוהג אלא בזמן שכלם הם נאחזים בשרש אחד, בסוד וגאל את ממכר אחיו. ואע"פ שזה המגולגל החדש, לא חטא באיזה חטא של המגולגלים אחרים, עכ"ז אם הוא מבחינת הפנימית יותר מכולם, כמו אם הוא מבחינת הגידים שבאבר ההוא של אדה"ר, והם מבחי' הבשר שהוא גרוע מהגידים, צריך זה החדש לנקות הפגם והעפוש שנעשה מחמת עונות הראשונים, כדי שימשך החיות אל כל השרש ההוא: And know that these who are reincarnated together in one body (with a new Neshama) as we described, it only happens when all of them are from the same source, in the secret of what is said, "וגאל את ממכר אחיו." Even though this (body) is a new Nefesh (it is the first time it is in the world), and even though it did not sin with some sin that the other souls who are reincarnated with it have done, with all of this it [the new soul] is more 'pnimiut' that all the others, as if it is at the level of 'veins and sinues' (which connect different body parts, just as it [the new soul] connects the other souls that come with it in the body). Each of the souls in the body are from the same part of Adam HaRishon, and the source of their souls can be from the bones, the sinues, or the flesh. If they are from the flesh, this is worse [lower level] than souls coming from the veins or sinues. This new soul comes to clean the difficult blemishes that were done by the sins of the earlier Nefashot, and this [rectification of this place on the the body of Adam haRishon where all the souls from this same soul source come] bring down life force to the entire source [of that part of the spiritual body where those souls are coming from].

והנה גם בבחי' העבור הוא עד"ז כי אי אפשר שיתעברו באדם, ויתגלגלו בו רק שלושה נפשות הבאות לסייע הנפש ההיא עצמה של האדם הזה, אשר עמו הם ארבעה, אבל לא יותר מזה. אבל פחות אפשר להיות. ואמנם אותם הבאות בסוד גלגול ממש, כלם באות לצורך עצמם, לתקן את אשר עוית, או להשלים איזה מצוה שחסר להם: And here, so too with an ibur, this same way applies: It is impossible to enter into an Adam (to 'ibur' into him) and gilgul into him, [because] only three Nefashot can come to help the Nefesh that is [in] this Adam. So with him, there are four [Nefashot], but not more than this. However, it is possible that there are fewer [Nefashot] than this. It is also possible that they can come in the form of an actual gilgul ('sod gilgul mamesh,' perhaps referring to yibbum). Each of them (the Nefashot coming in the form of ibur) come for their own needs, to rectify whatever minor sins they did (so they come in the form of a gilgul which has the 'citizenship status' of an ibur, and they are called an actual gilgul because they come at time of birth). Or, they come to complete whichever mitzvah they are missing (so they reincarnate as a complete gilgul).

ואודיעך ענין סדר העבור יותר בהרחבה, ונמשיל משל אחד, ונאמר, הגע עצמך, שזה האדם המתגלגל עתה בגוף הזה לתקן עצמו, יש בשרשו עשרה נפשות אחרות עליונות ממנו, והנה אם יזכה האדם הזה, יתעבר בו נפש העשירית, התחתונה מכל העשרה, והוא עליון ממנו עצמו, ולכן עוזרו ומסייעו להתקן. ואם יזכה יותר, יתעבר בו נפש התשיעית. ואם יזכה יותר, יתעבר בו גם נפש השמינית. והרי נתעברו בו שלשה נפשות, ועמו הם ארבעה. ואי אפשר להתעבר בו יותר מזה. אבל אם יזכה יותר, יתעבר בו גם הנפש השביעית, ואז נפש העשירית, יתבטל הארתה בעבור ההוא, בתוך הארת שלשה עבורים העליונים ממנה. וכן עד"ז הולך הענין ונמשך, עד שנמצא שאפשר שיתעברו בו שלשה נפשות גבוהות מכל

העשרה, והם, הא, 'והב, 'והג, 'ואלו השלשה תתגלה הארתם בעבור ההוא לעזרו, ושאר השבעה אחרים תתבטל הארתם שם, מכח הארתם של השלשה עליונים, ויחשבו כאלו אינם. באופן כי אי אפשר להתגלות בסוד עבור, רק שלשה נפשות בלבד, ועם נפש האדם עצמו, הם ארבעה, אבל יותר מזה אי אפשר כנזכר: And I must inform you of the concept of the ORDER of ibur in more depth. [To do this, I will] give an analogy: Say, a person exerts himself to rectify himself when he is in this gilgul in this body. Let's say he has in the source of his souls ten other Nefashot which are at a higher level than he is. If this Adam merits, he can have the 10th [the lowest of the ten Nefashot which are higher than him] Nefesh enter into him in the form of an ibur, and it [the 10th lowest Nefesh] is higher than him. This 10th lowest Nefesh helps him and lifts him, and if he merits further, he can receive the 9th lowest Nefesh (as a second ibur). And if he merits further, the 8th lowest Nefesh can enter into him (as a third ibur), and thus he has received three Nefashot which have entered into him as an ibur [the 10th, the 9th, and the 8th,] so counting him, there are four [Nefashot], and it is not possible for more to 'ibur' into him. But if he merits further, the 7th Nefesh can 'ibur' into him; if this happens, the 10th lowest Nefesh will be nullified as an ibur (it will not be considered as the three Nefashot who are entering into him as an 'ibur' [because the 10th lowest Nefesh no longer helps him, but it is not disconnected from him, and it still gets the benefits from his Torah and mitzvos]). And this is the way it continues until he reaches the top three of the ten highest Neshamot, and they are the 1st, the 2nd, and the 3rd. These are the three that reveal influence to him to help him, and the other seven's influence is nullified due to the greater influence of the higher three Neshamot. You might think that they are as if they are not there (but they do not leave completely); they are just unable to reveal (light) to him through the secret of ibur, because only three Nefashot can enter into him only, and with his own Nefesh, this is four Nefashot. But more than this -- it is not possible, as we already described.

הנה הכתוב אומר, הן כל אלה יפעל אל פעמים שלש עם גבר. פירוש, כי בג 'הגלגולים הראשונים, אז מתגלגל נפש האדם לבדה, בלי שתוף זולתה, תוך הגוף. אבל אם עדיין לא נתקנה בשלשתם, ותצטרך לחזור עוד בג 'הגלגולים שניים, אינה באה לבדה, כיון שאין בה כח לתקן, ולכן באה בשתוף גבר שהוא צדיק אחד המתעבר בו, כדי לסייעו ולהדריכו למוטב. ולכן לא אמר שלש פעמים, שהיה נראה שהוא בשלשה פעמים הראשונות, אמנם אמר פעמים שלש, להורות כי בפעם השניה הכוללת שלשה גלגולים שניים, אז הוא עם גבר זולתו משותף עמו כנזכר:

ענין מתמיה שבאר הסבא דמשפטים, בענין המגולגל בכמה פעמים, באיזה גוף מהם יקום בזמן התחיה. דע, כי הלא נתבאר אצלינו מ"ש בהקדמת התיקונים, על פסוק כצפור נודדת מקנה וגו'. וכן מ"ש בזוהר פרשת פקודי בענין השכינה, איך גלתה בקליפות, עד דמטאת רגלין ברגלין וכו'. ואמרנו, איך גם נשמות הצדיקים גלו בתוך הקליפות עם השכינה. ואמנם בזמנים הקדמונים, היו הנשמות ההם הגולים עמה, בחי 'אותם הניצוצים והחלקים אשר הם מבחי 'מדרגה, ששם עומדת השכינה בגלות בזמן ההוא, ועד"ז בכל דור ודור. ואמנם עתה בדורות אחרונים אלו, כבר השכינה ירדה עד רגלין, וגם הנשמות שבדורות אלו, הם מבחינת הרגלים. ולפי שבתחילה גלו כל הנשמות כולם שם עם השכינה, לכן עתה אותם הנשמות הראשונות העליונות, שכבר עלו ונתקנו, אז הם יורדות להדריך ולהיישיר את אלו הנשמות השפלות, כדי שיתוקנו. ונמצא כי כמה חלקים ונצוצות יש בכל נשמה ונשמה, וכל החלקים ההם נקראים בשם נשמה אחת, וכן הענין בכל נשמה ונשמה, וכאשר יהיה זמן התחיה, כל גוף וגוף יקח חלקו של נשמתו, כפי חלק הזמן שלו באיזו מדרגה היתה:

הנה לפעמים יארע, כי אע"פ שיהיה באדם נפש אחת טהורה ועליונה, יבוא איזה פעם לידי כעס, ואז תצא ממנו, ותכנס במקומה נפש אחרת גרועה, או ג"כ יחלה האדם איזה חולי גדול, ואז תתחלף נפשו בנפש אחרת, או יארע לו חולי הנופל והנכפה, ותתחלף נפשו ותלך באיש אחר, ותכנס בו נפש אחרת. וז"ס צדיק כל ימיו, ובסוף הרשיע. או להפך. וכיון שהדבר כך, אפשר ג"כ שימשך מזה עוד דבר אחר, והוא, כי אם

עד עתה היתה מזומנת אל האיש הזה איזו אשה בת זוגו, כיון שנתחלפה נפשו ונתנה לאיש אחר, אותו איש אחר יקחנה:
דע, כי יש יכולת ביד נפש האדם, או רוחו, או נשמתו, ללקט נצוצותיהם המוטבעות בעמקי הקליפות, ולהעלותם משם, ויתוקנו על ידו, כדוגמת מה שנתבאר אצלינו, בענין טעם הריגת עשרה הרוגי מלכות, ועיין שם:
דע כי יש חלוק בין המתגלגל לסיבת תקון שאר עבירות, למתגלגל לסיבת שלא היו לו בנים, ולא קיים מצות פריה ורביה. כי המתגלגל לסיבת בטול פריה ורביה, אע"פ שיהיה כשמעון בן עזאי שלא הוצרך להתגלגל על בנים, עכ"ז כשיתגלגל איזה פעם באיזה גוף בעת שנולד, לסבת צרכו לתקן איזו פגם אחר, אלא שבא להועיל לאחרים, וכן אם יבא בסוד העבור בחיים כנודע, הנה אי אפשר לו לבא יחידי, משותף עם אחר, לפי שהוא פלגא דגופא, ואינו יכול לבא יחידי. ואפשר כי זה ג"כ נקרא גלגול כפול, כנז"ל בדרושים הקודמים. וזהו המתגלגל שלא ע"י יבום, כנלע"ד חיים:
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Chapter 6
בענין נשמות חדשות וישנות מה עניינם. וכבר נתבאר קצת ענין זה בש"ה שער המצות במצות שלוח הקן. גם נבאר התחלת שורש הנשמות מהיכן התחילה:
דע, כי כאשר נבראו כל העולמות, ואפילו עולם האצילות, נתהוה בתחלה בסוד זווג אחור באחור. ואח"כ חזר להתהוות בבחי 'פנים בפנים. והנה גם בחי 'נשמות של בני אדם, היו כך, כי תחלה נתהוו בבחי ' אחור באחור. ואח"כ מן העת אשר נברא אדם הראשון ואילך, עד ביאת המשיח, התקון הנעשה מאז ואילך, הוא לאותם הנשמות, שאז נתהוו בבחי 'אחור באחור, שיהיו עתה חדשות יוצאות מזווג פנים בפנים. לפי שאחר שנתהוו בתחלה מאחור באחור, ירדו עם גלות השכינה למטה בתוך הקליפות, וכאשר איזה צדיק מכוין איזו כונה גמורה טובה, יכול להמשיך ע"י כונתו ההיא איזו נשמה חדשה, פירוש, שהנשמה שבתוך הקליפה, תתעלה משם ולמעלה, בסוד חדשים לבקרים רבה אמונתך, ושם תתחדש, ואח"כ תרד משם בעה"ז מבח "פנים בפנים, ועתה הם תחלת ברייתם, ונקראים חדשות. ואלו הנשמות מוכנות שלא לחטוא כשאר הנשמות:
אך דע, כי אין בנו כח בכל הזמן הזה רק להמשיך אלו הנשמות החדשות, אותם שהם מן הבי"ע, שהם סוד נשמה רוח נפש כנודע. אבל לעתיד לבא אחר התחיה, יבואו נשמות חדשות יותר מעולות, מעולם האצילות והם מבחי 'הנשמה דאצילות שהיה לאדה"ר, הנקראת בשם זיהרא עילאה, כמו שיתבאר בדרושים הבאים. וז"ס מ"ש בס"ה פרשת פקודי דף רנ"ג ע"א, שמיום שנחרב בית המקדש, לא נכנסו נשמות בהיכל האהבה. כי אלו החדשות דפנים בפנים מן עולם האצילות, לא נכנסו שם. אבל הנשמות שמן הבי"ע החדשות, אפשר שיבואו אפילו בזמן שלאחר החרבן. אבל כל שאר נשמות הבאות בעולם, הם מאותם שהיו כלולות בנשמת אדה"ר, אחר אשר נברא אחור באחור, חזר ונסרו מבחי 'פנים בפנים, והחזירו פנים בפנים. ונמצא כי כל הנשמות הישנות הם באים ממנו:

ודע, כי אדה"ר מתחלק לרמ"ח איברים, על דרך גופו הנכלל מן רמ"ח איברים. גם יש בו בחי 'אחרות, והם מבחי 'כמה מיני שערות התלוים בו לאין קץ. והנה כל נצוצי פרטי הנשמות שבעה"ז, כולם הם מבחי 'אלו שיש באדה"ר כנזכר. ואמנם אלו הפרטים והבחי 'הנז, 'נמשכו אח"כ בגופות האנשים הנולדים מן אדה"ר. ואלו הפרטים הם הנקראים אצלינו שרשי הנשמות, להיותם כולם נמשכות משם מבחי 'אלו של אדם כנזכר. והנה לדעת עתה כל איש ואיש, מה שרש של נשמתו, צריך שידע ויכיר, במי נתחלקו כל פרטי נצוצות איברים ושערות של אדה"ר, וזה יקרא שרשי הנשמות הבאות ממנו, וכן בכל אבר ואבר, ע"ד מה שדרשו חז"ל בפסוק איפה היית ביסדי ארץ:

וכבר ביארנו לך, כי רוב הנשמות הם בחי 'קין והבל, בניו של אדה"ר, ומשם יפרדו אח"כ לכל הנולדים מאז ואילך. ואע"פ שלא נבאר עתה הענין הזה בדיוק גמור, כי אין פה מקום הדרוש הזה, אמנם בדרך משל נבאר ענינן. כי הגע עצמך שנאמר, שהבל הוא בחי 'הראש של הנשמות כלם, נמצא כי נשמת הבל, היא השורש של כל פרטי נצוצי הנשמות שבבני אדם, שהם מבחי 'הראש. וכן אם אברהם אבינו ע"ה הוא בחינת זרוע ימין של אדה"ר, נאמר כי כל פרטי נצוצי הנשמות שבבני אדם מבחי 'הזרוע ימין של אדם, הם נכללים באברהם, והוא שרש שלהם. ועד"ז בכל שאר איברים ושערות של נשמת אדה"ר, ואין כאן מקום דרוש זה:

אמנם נבאר עתה ענין חלוקי פרטי התשובה הצריכה לבני אדם, ובהם יובן קצת מן הדרוש הזה, הנה חלקי התשובה הם שמונה, האחת היא, כי מי שיש בו נפש מעולם העשיה, הנה כשחוטא אדם, גורם להפריד העשיה מן היצירה, בבחי 'פרטיות המקום, שהוא תלוי בו שרש נפשו, ולכן היא תשובתו שיתקן עד שיחזיר להתחבר עשיה ביצירה, בבחי 'המקום ההוא של שרש נפשו. וכן מי שיש בו רוח מן היצירה, וחטא, צריך לחבר יצירה בבריאה בפרטות בחי 'שרשו כנזכר. ומי שיש בו נשמ"ה מן בריאה, צריך לחבר בריאה באצילות עד הנז"ל. והרי אלו שלשה חלקי תשובה תחתונים, כי הם בעולמות בי"ע:

עוד יש חמשה חלקי תשובה יותר עליונים כי הם בעולם האצילות עצמו. הא 'היא, להחזיר המלכות דאצילות למקומה, אשר הוא תחת היסוד, וזה בבחי 'פרטיות שרש נשמתו כנזכר. הב, 'להשיבה יותר למעלה עד נה"י, כי שם מקום אצילותה כנודע. הג, 'להשיבה יותר למעלה, עד חג"ת. הד, 'להשיבה יותר למעלה, עד חב"ד, שהם שלשה מוחין דז"א. והרי ארבעה עליות אלו, וכולם בבחי 'מדרגת ז"א. עוד יש תשובה חמישית עיקריית ועליונה מכלם, והיא להשיבה ולהעלותה עד מקום או"א. ואל חלק זה רמזו בס"ה, ובספר התקונין, וקראוה תשובה דרגא תמינאה, כנודע כי אימא היא תמינאה ממטה למעלה:

וצריך שתדע, כי כפי מעלת מקום נשמת האדם, כך חוזק וחומר פגימת חטאו, כי מי שיהיה לו נפש ממלכות דאצילות, יעלה פגמו עד שם, ויפגום בחלק שרשו אשר שם, ועד"ז בשאר הבחי. 'גם צריך שתדע, כי אם איזה אדם מן הראשונים שקדמו אליו, שהיו מבחי 'בעלי נשמתו, היו לו נפש ורוח מן העשיה ויצירה, וחטא ופגם בחי 'רוחו, והוצרך להתגלגל באדם הזה הב 'אשר נולד עתה, הנה עם היות שהאדם הזה לא נכנסה בו רק בחינת הנפש בלבד, הנה כאשר חוטא, הוא פוגם עד למעלה ביצירה, כאלו נכנס בו גם בחי 'רוח. וכאשר ירצה לשוב בתשובה, צריך שיתקן כאילו היה בו רוח ונפש ונפגמו שניהם, ועד"ז בשאר הפרטים:

גם לענין תקון תשובתו של האדם, צריך האדם עוד אופן גלגולו, באופן אחר שנבאר עתה בקצור, עם שכבר נתבאר אצלינו במקום אחר, והוא, כי הנה אם בסדר גלגולי נשמתו קדמו אליו ע"ד משל, עשרים או שלשים מגולגלים, צריך לדעת אם הראשון שבכל אלו השלשים, היו בו ע"ד משל נר"ן מבי"ע, ופגם בהם, הנה כל השלשים הבאים אחריו, אעפ"י שלא נכנס בהם רק בחי 'נפש בלבד, צריכים להתקן כאלו פגמו בכל בי"ע. לפי שבתחלה בראשון שקדם לכלם, היתה הנפש מקבלת אור מן הנשמה של הבריאה, ועתה צריך להחזיר אליה האור ההוא שהיה לה בתחלה, ואז יושלם תקון תשובתה. וז"ס פסוק כי לקחה מיד ה' כפלים בכל חטאתיה. כי לפעמים יחטא האדם חטא קל מאד, וידקדקו עמו, ונפרעים ממנו כאלו חטא חמור מאד, כפלים מאשר חטא. ולכן אין להרהר אחר מדותיו יתברך, אם יראה האדם כיוצא בדברים אלו, שלכאורה אין הדעת סובלתם, והכל מאתו יתברך בצדק ובמשפט. ואמנם אם מן הראשון עד הט' הראשונים שבאלו השלשים, לא זכו רק אל נפש ורוח, והעשירי זכה גם אל הנשמה, ואחר כך חטא ופגם בה, הנה החטא ראשונים פגימתם וגם תקונם ותשובתם, היא סוד רוח לבד, ומכ"ש נפש. אבל העשירי, וכן כל השאר שממנו ואילך, עד סיום השלשים, פגימתם ותקונם הוא גם בסוד נשמה. ומזה תקיש לשאר פרטי פרטים עצמו מספר. ונמצא, כי אין האדם יכול לשוב בתשובה שלימה כתקנה, עד שידע שרש מקום

אחיזת נשמתו, ובחי 'המגולגלים מבחי 'נשמתו שקדמו אליו אשר על כן החמירו בזוהר שיר השירים ,
בפסוק הגידה לי שאהבה נפשי וכו ,'שצריך האדם לידע מי נשמתו, ועל מה בא לעה"ז, ומה צריכה לתקן ,
כנזכר שם בארך:
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Chapter 7
וז"ל, ועוד נרחיב בדרוש הזה, ענין נשמות החדשות והישנות מי הם. הנה כבר נתבאר כי קצת נשמות יש ,
שלא באו כלולות בנשמת אדה"ר כשנברא, ואלו נקראים נשמות חדשות באמת לגמרי. אבל כל הנשמות
אשר כבר באו כלולות בנשמת אדה"ר, הם הנקראים נשמות ישנות, בערך החדשות האמתיות הנז '.
אמנם יש בהם בעצמם ב 'מדרגות חלוקות. ועתה נבאר ענין אלו הנשמות, כי הנה יש בהם שלש מדרגות ,
האחת היא, הנשמות שלא נכללו בנשמת אדה"ר, ואלו נקראים נשמות חדשים לגמרי. השנית הוא, כי
כשחטא אדה"ר, נודע הוא כי נשרו ממנו איבריו, והלך ונתמעט, עד אשר לא עמד אלא עד ק 'אמה, בסוד
ותשת עלי כפכה. וכמו שאירע זה בבחי 'גופו, כן אירע לו בבחי 'נשמתו. והנה אותם הנצוצות של נשמתו ,
שנשארו קיימות בו אחר החטא, שהם העצמות הנשאר לחלק אדה"ר, הנה כאשר אחר חטאו הוליד את
קין והבל כסברת רז"ל וס"ה, הנה מנצוצות הנז 'יצאו קין והבל, ואלו נקראים מדרגה שניה. השלישית
הוא, אותם הנצוצות של נשמתו, שנסתלקו ממנו כאשר חטא, וחזרו לרדת וליפול לעמקי הקליפות, אשר
לזה רמזו חז"ל וקראום בשם נשירת אברים. ודע, כי מזו המדרגה השלישית, היתה נשמתו של שת, בנו
של אדה"ר:
והנה המדרגה הראשונה, היא נקראת נשמה חדשה לגמרי, ולכן כאשר תרד נשמה זו בעה"ז בגוף איזה
נפש כשנולד, עליו רמזו רז"ל, בריש פרשת משפטים דף צ"ד ע"ב, וז"ל, ת"ח בר נש כד אתייליד, יהבין
ליה נפשא וכו, 'זכה יתיר וכו. 'כי באותה הפעם הא 'שבא לעולם, יכול להשיג מנפש דעשיה, עד נשמה
לנשמה של אצילות, מדרגה אחר מדרגה, כמ"ש זכה יתיר וכו. 'וכל זה בקלות גדול, שלא ע"י טורח
מרובה, וכבר נתבאר למעלה בענין זו המדרגה הא':
אבל אם בפעם ההיא חטא ופגם, וימות, ויצטרך לחזור בעולם, הנה אז יקרא מגולגל וישן, וכבר נתבאר
למעלה, כי הנפש בא לו בעת שנולד, והרוח א"א לבא עד י"ג שנים ויום אחד, והנשמה מבן כ 'שנה ואילך .
ועד"ז הולך וגבה מאד כפי מעשיו, עד שיכול להשיג נר"ן דאצילות, כפי מדרגת שנותיו:
המדרגה השנית, והיא נצוצות הנשמה שנשארו באדה"ר אחר שחטא, אשר מהם הוריש אח"כ לקין והבל
בעו כשנולדו, הנה אלו נקראים נשמות חדשות בבחי 'מה, ולא לגמרי. וכאשר יתוקנו, תהיה מעלתם
גדולה על שאר הנשמות שנשרו ונפלו מאדה"ר כנזכר, כיון שהיה גם בהם כח להשאר קיימים באדם, ולא
נפלו בקליפות, ויש להם מעלה זו בפרטות, והוא, כי כאשר הורישם אדם לקין והבל בניו, אין זה נחשב
לגלגול ממש כשאר המגולגלים, שמת הגוף הא', ונשמתו מתגלגלת בגוף הב, 'אבל זה הם בחיים חייתו
של אדה"ר, שהורישם לבניו כשנולדו, ולכן כל הנצוצות שהיו כלולים בקין והבל, נחשבים כאלו עדיין היו
כלולים באדה"ר עצמו, ולא נשרו ממנו. ונמצא, כי כשבאו כלולות אלו הנצוצות בנשמת אדם, שלא באו

לתקון עצמם, כי אינם שלו, רק שנכללו בו כאלו לא באו כלל דמיין. וגם כשבאו אח"כ כלולות עם נשמת קין והבל בחיי אדם, גם זו אינה נחשבת ביאה כלל, כיון שלא באו שם לצורך עצמם, דכיון שעדיין לא נתחלקו לנצוצות בפני עצמם בגופות שלהם, אלא שהיו כלולות בלבד בגוף בקין והבל, עדיין גם זה אין נחשב להם לביאה כלל. ולכן כאשר איזה נצוץ יתחלק ויבא אח"כ בעולם, בגוף איזה איש, אז תחשב להם ביאה ראשונה חדשה בצד מה ולא לגמרי, כי נקרא ביאה מה שבאו באדם וקין והבל, כמו שיתבאר. ואם אז בפעם ההיא יחטא, ויפגום, וימות, ויחזור לבא בגוף ב', אז יקרא מגולגל וישן:

והנה בפעם הביאה הראשונה, שיבואו בעולם, יקראו נשמה חדשה בצד מה כנזכר, והוא, כי גם היא בפעם זו הראשונה, יכול להשיג כפי מעשיו, נפש דעשיה, ורוח דיצירה, ונשמה דבריאה, ונפש דאצילות, ולא יותר מזה. כנשמה החדשה האמתית, שיכולה להשיג עד נשמה לנשמה דאצילות כנז"ל. וזהו הפרש אחד, שיש בין מדרגה הראשונה, לזו השניה. והטעם הוא, לפי שנודע, כי כשחטא אדם הראשון, נסתלקה ממנו זיהרא עילאה, כנזכר בזוהר בס"ת פרשת קדושים דפ"ג ע"א, והיא בחי' 'נרני"ח מעולם האצילות, כי כל זה נקרא זיהרא עילאה, ואלו לא ירדו לקליפות ח"ו, כנודע שאין קליפות רק בג' עולמות בי"ע. אבל נסתלקו למעלה למקומם. ומכל חלקי האצילות הנקרא זיהרא עילאה, לא נשאר בו רק נפש דאצילות בלבד. ולכן גם עתה כשיבאו הנצוצות שהיו כלולות בקין והבל, ויבאו עתה לעולם בפעם הא', יכולים להשיג ע"י מעשיהם עד נפש דאצילות ולא יותר, כפי מה שהיה להם בתחלה בלבד. אבל הנשמות החדשות לגמרי של המדרגה הראשונה, יכולות בפעם א' להשיג מסוף העשיה עד רום האצילות הנקרא 'זיהרא עילאה כלה. והרי זה יתרון אחד של נצוצות המדרגה הא' על המדרגה הב':

עוד יש להם יתרון אחר, והוא, כי מי שיש לו נשמה חדשה לגמרי, הנקראת מדרגה א', הנה כשיבוא בעולם בפעם ראשונה, יכול להשיג בנקל כפי מעשיו יחד באותו הגוף, מנפש דעשיה עד תשלום נשמה לנשמה דאצילות כנזכר, ויעשה הנפש משכן וכסא אל הרוח, והרוח אל הנשמה וכו'. משא"כ במדרגה השנית, שהם הנצוצות הנכללות בקין והבל, כי אלו אעפ"י שביארנו שיכולים להשיג בפעם א' עד נפש דאצילות, הוא עד ועד בכלל, אינו בנקל ע"ד המדרגה הא', אלא ע"י טורח גדול, כמו שנתבאר בדרושים הקודמים, והוא הנזכר שם בסוד היבום, בלילה בפסוק נפשי אויתיך בלילה וגו', כי אחר שכבר נתקנה הנפש לגמרי, יוצאת מן האדם בלילה כשישן והולכת לו, ואח"כ בבקר נכנסת בו נפש הגר, והרוח של האדם עצמו, ומתלבש הרוח תוך זו הנפש, עד שיתקן הרוח לגמרי, ואז חוזרת נפשו הראשונה לגופו, ועומדים שם ביחד, הנפש שלו כסא אל הרוח שלו עצמו. ואם יזכה אח"כ יותר, יוצאים נפשו ורוחו בלילה, כנזכר, ובבקר נכנסת בו נשמתו, ויושבת שם עד שתתקן לגמרי. ואחר כך נכנסים בו נפשו ורוחו, ועומדים שם שלשתם יחד, וכ"ז ע"י טרח ודוחק גדול, וכונה גדולה, בסוד פסוק אם ישים אליו לבו רוחו ונשמתו אליו יאסוף. פירוש, כי אם יהיה חכם ויודע כונה הנזכרת, בסוד היבום בלילה, וישים לב וכונה, יוכל לאסוף אליו, ר"ל אל זה הגוף עצמו, את רוחו ונשמתו, ולא יצטרך לגלגולים אחרים:

ולפעמים אם האדם הנזכר ישלים לתקן נפשו לגמרי, ולא יהיה יודע לכוין כונה הנזכרת, להמשיך רוחו אליו, לתקנו ע"י יציאת הנפש בלילה, בכונת פסוק נפשי אויתיך בלילה, כמבואר לעיל בדרושים שקדמו, הנה ימות האיש הזה, כדי שאח"כ יבא רוחו להתקן בגוף השני, וכשיתוקן יבא אליו נפשו ביחד עמו כנזכר. ואם גם אז לא ידע לכוין לשלח את הרוח בלילה, ולהביא הנשמה לתקנה ע"י הכונה הנזכרת, הנה ימות שנית, ותבא נשמתו בגוף שלישי להתקן, ואחר תקונו, יכנסו בו נפשו ורוחו ונשמתו ביחד, עם הנשמה כנזכר:

וזהו הטעם נפלא, לקצת צדיקים גמורים, שמתים בקצרות שנים, כי להיות שתקנו נפשם בתכלית השלמות בשנים מועטות, וכיון שאינם יודעים להמשיך רוחם, ולשלח נפשם בכונה הנזכרת, הם מתים בקצרות שנים, כי אין נפשם צריכה להתעכב בעה"ז, ואדרבא ימות, כדי שיבא אח"כ הרוח בגוף שני, ויתוקן גם הוא. וכן עד"ז בצדיקים שזכו לנפש ורוח בתכלית התקון, ולא ידעו לשלחם ולהמשיך הנשמה כנזכר. וז"ס פסוק ימותו ולא בחכמה, כי לפעמים ימותו בני אדם, לחסרון חכמה, שלא ידעו להמשיך רוחם או נשמתם כנזכר:

אמנם דע, כי אין דין זה נוהג, אלא במי שתקן נפשו, ועדיין רוחו ונשמתו פגומים מפעם א'. אבל מי שרוחו ליכנס, הנה כאשר ישלים עתה לתקן הנפש, יכולים לבא הרוח, או גם הנשמה, או נשמתו מתוקנים כבר, ולהתלבש בנפש ההיא, מאחר שהם מתוקנים כמוה. והרי נתבארו ב' היתרונות שיש אל המדרגה הראשונה על השניה:

ועתה נבאר יתרון אחר, שיש אל המדרגה השנית, על הראשונה. והוא, כי מן המדרגה הראשונה, אינם יכולים להשיג נר"ן וכו' בפעם א', אע"פ שיזכו להם רק ע"י מספר השנים. פירוש, כי בעת שנולדו, זוכים לנפש. ובהיותם בן י"ג שנה ויום אחד, אם יזכו מעשיהם, יכנס בהם גם הרוח. ואם יזכו עוד, הנה בהיותם בן כ' שנה, יכנס בהם הנשמה ג"כ. ועד"ז עד סיום הכל. אבל המדרגה הב', יכולים להשיג עד נפש דאצילות, קודם תשלום י"ג שנה ויום אחד. כי כיון שבהיות נצוצות אלו כלולות בקין והבל, היו יחד זוכים אל כל החלקים הנזכרים, גם עתה יכולים להשיג כל החלקים הראוים להם ברגע אחד, ואינו תלוי במספר שנים, אלא כפי מעשיהם, וגם ע"י כונה הנז"ל:

ובזה יתורצו ב' מאמרים החולקים יחד, כי המאמר הנוכר בתחלת פרשת משפטים דף צ"ד ע"ב, וז"ל, ת"ח, בר נש כד אתיליד, יהבין ליה נפשא וכו', זכה יתיר וכו', שהדבר תלוי כפי מעשיו, ולא במספר השנים. מדבר בנשמות של מדרגה השנית, שהיו כלולים בקין והבל, הנקראות חדשות בצד מה. והמאמר הנזכר בסבא דמשפטים דף צ"ח ע"א, נראה שהדבר תלוי במספר השנים, דקאמר כד זכה ליומא דתליסר שנין, אתמר עליה אני היום ילדתיך, ויהבין ליה רוחא. וכד זכה לשנת הכ', יהבין ליה נשמתא, וכדין כתיב עליה כי בן הייתי לאבי וכו'. מדבר במדרגה הראשונה, שהם הנשמות החדשות לגמרי, שמעולם לא נכללו בנשמת אדה"ר:

המדרגה השלישית, והם הנשמות שנפלו בקליפות, אחר שחטא אדה"ר, אשר מהם היתה נשמת שת בן אדם וזולתו, אשר אלו נקראים נשמות ישנות בכל הבחי' הנה הם גרועים מכולם, לפי שכיון שנשרו מן אדם, נפרדו לנצוצות ולחלקים רבים מחמת חטאו של אדם, ולכן באותו הפעם שהיו באדם, היו נקראות ישנות מגלגול אחר בלבד, וכאשר תבא איזו נשמה מהם מאז ואילך בפעם א' בגוף איזה איש וימות, נקרא מגולגל מב' פעמים, וכן כיוצא בזה משם ואילך. ולכן כאשר תבא איזו נשמה ממדרגה הזאת, בגוף איזה אדם, בפעם ראשונה, אין בהם יכולת לתקן, רק חלק אחד בכל גלגול וגלגול, כי הנה בתחלה תבא חלק הנפש להתקן, כיצד, הרי שהיתה הנפש הזאת ממלכות נוקבא דעשיה, צריך שתתקן עד תשלום כתר דעשיה, וכשישלים תקונה זה, ימות האיש הזה, ויבא אח"כ הרוח שלו בגוף שני, ובהשתלם תקונו, ימות גם הוא. ואח"כ תבא הנשמה בגוף שלישי, ובהשלים תקונה, ימות גם הוא. וכבר נתבאר לעיל, כי כשיבוא הרוח להתקן, הנה הוא בא מורכב ומתלבש בנפש הגר. וכן עד"ז הנשמה גם היא. ואמנם אם כאשר תבא הנפש שבתחילה לא תשלים תקונה, צריכה להתגלגל עוד כמה פעמים, עד שתשלים תקונה לבדה. ואח"כ יבא הרוח בגוף אחר ע"י נפש הגר, ויתגלגל לבדו כמה פעמים, עד שישתלם. ואח"כ תבא הנשמה לבדה בגוף אחר, ותתגלגל אם יצטרך כמה פעמים עד שתשתלם כנז"ל:

גם צריך שתדע, כי אף שתיקן הנפש והרוח והנשמה, ואח"כ חטא ופגם בהם, והוצרך להתגלגל, יארע לו ע"ד הנזכר ג"כ, כי לא יוכל לתקן בכל פעם רק הנפש לבדה, או הרוח לבדו, או הנשמה לבדה, ע"ד הנז"ל. אמנם אם תקן נר"ן וכו', עד רום האצילות וכיוצא בזה, והוצרך להתגלגל לסבת תקון זולתו ולא לעצמו, כי לא חטא ולא פגם, הנה איש כזה יכול ליקח עתה בגלגול הזה, כל מה שהיה לו בתחלה בבת אחת, אפילו בקטנותו. וז"ס ענין בריה דר' המנונא סבא, הנזכר בפרשת בלק, ושאר הינוקי הנזכרים בזוהר, שהיו מופלאים במעשיהם וחכמתם. והטעם הוא, לפי שהיו שלמים בחלקיהם נר"ן וכו', בכל מה שהיה להם בתחלה קודם גלגולם זה. ואני חיים הכותב מסופק, אם גם כשיבוא להתגלגל לצורך עצמו, לא לתקן פגם חטא, אלא להשלים חסרון, מה יהיה דינו:

ונבאר עתה, ענין החלוקים שיש בין המדרגה הב', למדרגה השלישית הזאת, והוא, כי המדרגה הב' של הנצוצות של קין והבל, אי אפשר אל הרוח שלהם לצאת מעמקי הקליפות, עד שישתלם תקון נפשם, ואחר כך יצא. וכיון שכן, נמצא שאין תקון אל הרוח שלו ע"י איש זולתו, אלא ע"י עצמו. ולכן או ימות האיש הזה, ורוחו עם נפשו יבא אח"כ בגוף אחד כנז"ל. או אפשר שהוא בעצמו ע"י הכונות הנז"ל, בסוד נפשי אויתיך בלילה, אחר תקון תשלום הנפש, תצא, ויבא בו הרוח לבדו להתקן כנז"ל. וכן הענין הזה בנשמה. אבל הנצוצות המדרגה השלישית יש להם כח באופן אחר, והוא, כי אף שאינם יכולים להשיג בבת אחת כל חלקיהם, הנה יש להם תיקון על ידי כונתם בעת נפילת אפים בתפלה, להוציא את הרוח שלהם מעמקי הקליפות, אע"פ שלא השלים תקון הנפש, בסוד עליית מיין נוקבין בפסוק אליך ה' נפשי אשא וכו'. ויבא הרוח שלו בחיים חייתו בגוף איזה איש אחר שיולד, מורכב בנפש הגר. ואם יזכה יותר אפשר שימשיכנה בבנו עצמו הנולד לו. וצריך שתדע, כי לא שייך תיקון אל הרוח לבדו, כי יכול לצאת מן הקליפה ע"י כונת נפילת אפים, קודם תקון תשלום הנפש. אבל הנשמה אינה יוצאה בשום אופן מעמקי הקליפות, עד

שיושלם תקון הנפש והרוח, וימותו האנשים ההם בעלי הנפש והרוח האלו ,ואח"כ תצא הנשמה ותבא בגלגול להתקן:
ונחזור לבאר ענין הרוח והנפש כנזכר ,כי הנה אעפ"י שיכולים לבא שניהם בעולם ,בשני גופים מחולקים , ע"י כונת נפילת אפים ,ויתוקנו שניהם ,עכ"ז עומדים בשקול גדול האנשים האלה ובכף מאזנים ,איזה מהם ינצח לחבירו ,כי אם האיש ההוא שלקח הרוב ,השלים תקונו קודם שהאחר תקן את הנפש ,נמצא שבעל הרוח הוא העיקר ,ולכן בזמן תחית המתים ,יכנסו הרוח והנפש שניהם בגוף בעל הרוה .אבל אם בעל הנפש השלים תקונו בתחלה ,איני זוכר מה ששמעתי בו .והנלע"ד ששמעתי ,כי שניהם יכנסו בגוף בעל הנפש בתחית המתים ,כי הוא העיקרי:
עוד יש חלוק שקול גדול ,אל האיש ההוא שלקח הרוח הזה ,שיצא ע"י נפילת אפים טרם תשלום תקון הנפש כנזכר ,והוא ,כי אם האיש ההוא יזכה במעשיו ,יוכל להמשיך כל הטוב של הרוח ההוא אליו ,וישאר האחד כלו רע .וז"ס פסוק יגמר נא רע רשעים ותכונן צדיק .כי מי שהרשיע מעשיו ,גומר ליקח כל הרע אליו .וזה אומרו ,יגמור נא רע רשעים ,ואז כל הטוב לוקחו הצדיק ההוא שמזכה מעשיו ,ועי"כ נגמר ומתכונן לגמרי ,וזהו ותכונן צדיק ,כנודע כי האדם מעורב טוב ורע ,טהרה בקליפה ולפעמים מעוטו טוב ,ורובו רע וכו' ,וצריך לזכך כל הרע שבו ,עד שישאר טוב גמור:
אמר הכותב ,כך שמעתי דברים אלו מפי מורי ז"ל ,ואיני זוכר הבנתם היטב ,אבל נ"ל באורם ,כי אפשר שהרע אשר אל הנפש והרוח .שניהם ילכו יחד בגוף האיש הזה מהם ,אשר הרשיע מעשיו .הטוב אשר בנפש והרוח ,ילכו בגוף האיש המטהר מעשיו כנז"ל .ובזה תבין מה היתה יראת דוד המלך ע"ה ,באמרו רבים אומרים לנפשי אין ישועתה לו באלהים סלה .כי דבר זה מתמיה ,שיאמרו גנות באיש הזה גדול כדוד המלך .ולהבין זה נדייק מש"ה ,אין ישועתה לו ,והל"ל אין ישועתה לה ,ויחזור למלת נפשי הנזכרת בתחלה ,אבל יובן עם הנזכר והוא זה ,דע ,כי דוד המלך ע"ה ,היתה נפשו גבוהה עד מאד ,אמנם ע"י חטאו של אדה"ר הקדום ,מאז ירדה אל עמקי הקליפות בסטרא דנוקבא של הקליפה ,וכאשר נולד דוד , היה פעם א 'שיצא מן הקליפות ,ולכן לא התחיל תקונו אלא מבחי 'העשיה הנקראת נפש ובלבד לסבת היותו מגולגל ממדרגה השלישית כנז"ל .וז"ס הנזכר בסבא משפטים דף ק"ג ע"א ,וגם בכמה מאמרים אחרים ,כי דוד היה מסטרא דנוקבא ולא מדכורא ,אלא בעולם המיתה הנקראת נוקבא ,והבן זה:
ולכן אמרו שם אמאי איקרי עובד ,דאעדר אילנא ותקין ליה .והוא ,לפי שהיה טבוע בעמקי הקליפות דנוקבא .וכיון שכן ,נמצא שאי אפשר לדוד שיקח אז ,רק הנפש לבדה ,ואז הרוח שלו יבא בחייו בגוף אחר שיולד .וכיון שדוד חטא בבת שבע ,ופגם בנפשו ,הנה בעל הרוח שלו יזכה להשלים את רוחו בתחלה , טרם שדוד ישלים את הנפש ,ועי"כ נמצא בו בתחית המתים ,אין ישועתה לו לדוד שהוא הגוף ,יען כי הגוף האחר בעל הרוח ,יקח שניהם נפש ורוח ,אבל אל הנפש עצמה אין לה נזק בזה ,רק אל הגוף ,ולזה אמר אין ישועתה לו ,ולא אמר אין ישועתה לה .וזהו המשך לשון הפסוק רבים אומרים ,לסבה שאין בי רק נפש ,כלשון הזה שאין ישועתה לגופו של דוד בתחית המתים:
עוד יש פירוש אחר בפסוק הנזכר של יגמור נא רע רשעים הנזכר ,כי לפעמים יארע שנפש האדם לא תכנס בו שלימה וגמורה ,רק תהיה רובה טוב ,ומעוטה רע .ואמנם מעוט הטוב שבה עם רוב הרע שבה , תכנס בגוף איש אחד ,ואז שני האנשים האלה חברים ,והאיש אשר רובו טוב ,יש בו כח להמשיך כל חלק הטוב אליו ,וכל חלק הרע נדחה אל האיש שרובו רע .ועל השני נאמר ,יגמור נא רע רשעים .ועל הראשון נאמר ,ותכונן צדי"ק ,ע"ד הנז"ל בפירוש הא':
גם אפשר ,ששניהם מחצה על מחצה שקולים ,ואז אם האחד מהם בא לידו איזה עבירה ,ומכ"ש אם השני בא לידו איזה מצוה ,כי אז מתגבר על חבירו ,ומתחיל להמשיך אצלו הטוב מעט מעט ,עד שנשלם זה בטוב וזה ברע ,על הדרך הנזכר ובזה תבין מאמר חז"ל וז"ל ,אחאב שקול היה .וזש"ה)מלכים א 'כ"ו (וכל צבא השמים עומדים עליו מימינו ומשמאלו ,הנאמר בענין אחאב המלך .והנה הוא מתמיה ,כי הכתוב מספר שהקלות של אחאב היו כחמורות של ירבעם ,ואיך אמרו שהיה שקול .אבל הענין הוא ,כי במעשיו לא היה שקול ,אלא מוטה לכף חובה .אמנם בבחי 'נפשו ,היה שקול ,חציה טוב וחציה רע .ואע"פ שלפעמים היתה גוברת עליו בחי 'הרוח ועובד ע"ז ,הנפש עצמה היתה חציה טובה וחציה רעה ,ולכן השי"ת לא דחאו לגמרי ,והיה חפץ שישוב בתשובה אולי ייטב .ולכן אליהו הנביא ז"ל היה רודף תמיד אחריו להשיבו בתשובה ,עד שאירע ענין חטאו בנבות היזרעאלי)מלכים א 'כ"א(:
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Chapter 8
הקדמה קטנה בענין גלגול הנשמות, למה מתגלגלים. דע, כי הנשמות יתגלגלו לכמה סבות, הראשונה הוא, לפי שעבר על איזו עבירה מעבירות שבתורה, ובא לתקן. הב' הוא, לתקן איזו מצוה שחסר ממנו. השלישית היא, שבא לצורך אחרים, להדריכם ולתקנם. והנה הראשונה היא קרוב לחטא, כיון שבתחלה חטא. והב' הוא רחוק מלחטא. והשלישית ודאי שלא יחטא. עוד יש סבות אחרות, ואלו הם, כי לפעמים יתגלגל, ליקח את בת זוגו, כי לא זכה בראשונה לקחתה. ופעמים שכבר לקח בת זוגו, אלא שחטא באיזו עבירה, והוצרך להתגלגל לתקן אותה כנז"ל, ואז אינו בא רק יחידי, כמ"ש הסבא דמשפטים על פסוק אם בגפו יבא וכו'. ופעמים הוא שיש לו זכיות, ולכן אע"פ שהיא אינה צריכה להתגלגל, מחזירים אשתו להתגלגל עמו, בסוד ויצאה אשתו עמו. ופעמים הוא, שלא זכה בראשונה ליקח בת זוגו, אמנם נזדמנה לו אשה לפי מעשיו, ובכל נשמות הנשים שבעולם, אין מי שתהיה קרובה אליו כאשה זו, אעפ"י שאינה בת זוגו ממש, וכאשר חטא ונתגלגל, מגלגלים עמו לאשה הזאת, אעפ"י שהיא אינה צריכה לגלגול, ואעפ"י שאינה בת זוגו ממש:
עוד דע, כי יש כמה שרשים של נשמות, שנשרו בקליפות, הם ונשיהם בת זוגם, והזכרים יכולים לצאת עתה בעה"ז מתוך הקליפות, אבל נקבותיהם אינם יכולים לצאת כלל עד ביאת המשיח, והם עתה טבועות ומסורות בתוך הקליפות הנקבה, ושכחתי מה שמה, אם היא אגרת בת מחלת, או נעמה אמם של שדים. והנה כל השרש של חור בנה של מרים, לא יצאו נשמות הנקבות שלהם עד ביאת המשיח. ונלע"ד ששמעתי ממורי זלה"ה, כי גם אהרן הכהן לא נשא בת זוגו, כי הוא קרוב לשרש נשמת חור בנה של מרים אחותו כמבואר אצלינו:
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Chapter 9
והיא אחת מת 'שאלות, שהיה ששאל דואג ואחיתופל במגדל הפורח באויר. דע, כי מדת הגלגול נוהגת באנשים הזכרים, ולא בנשים הנקבות. וז"ס פסוק דור הולך ודור בא והארץ לעולם עומדת. ר"ל, דור הולך ודור בא, והם האנשים המתגלגלים. אבל הארץ שהם הנשים הנקראות ארץ כנודע, לעולם עומדת, ואינם חוזרות בגלגול. עוד יש טעם אחר, והוא, כי האנשים לפי שמקיימים מצות עסק התורה, אינם יכולים ליכנס בגיהנם, כי אין אור של גיהנם שולטת בהם. וכמ"ש באלישע בן אבויה, לא מידן נדייניה, משום דעסק בתורה. ולא לעלמא דאתי נסקיה, כיון דחטא. ולכן מוכרחים הם להתגלגל, למרק עונותיהם תמורת גיהנם. אבל הנשים שאינם עוסקות בתורה, יכולים ליכנס בגיהנם למרק עונותיהם ואינם צריכים להתגלגל. האמנם אע"פ שאינם מתגלגלות, הנה הם באות לפעמים בסוד העבור, עם נצוצי נשמות חדשות נקבות כנשים. גם דע, כי אפשר שאחר שבאה בסוד העבור באיזו אשה, אם האשה ההיא תתעבר ותהר ותלד בת נקבה, אפשר שאותה שבאה בה בסוד העבור, תתגלגל עתה בבחי 'גלגול גמור, בבתה הנולדת לה עתה:
גם דע, כי לפעמים יתגלגל האיש בגוף נקבה, לסבת איזה עון, כמו משכב זכור וכיוצא בו. והנה הנקבה הזאת שהיא גלגול נשמת זכר, אינה יכולה לקבל הריון ולהתעבר, לפי שאין לה בחי 'מיין נוקבין להעלות ולקבל טפת מיין דוכרין, והנה האשה הזאת צריכה זכות גדול לשתוכל להתעבר ולהוליד, ואין לה מציאות אחר, זולתי שתתעבר בה איזו נשמת אשה נקבה אחרת בסוד העבור, ובכן בכח שתופה עמה, תוכל לעלות מיין נוקבין, ולקבל הריון ותלד. אמנם אי אפשר לה ללדת בנים זכרים לשתי סבות, האחת היא, לפי שהכתוב אומר, אשה כי תזריע וילדה זכר, אבל כאן האשה היא זכר כבעלה, ואינה יכולה ללדת זכרים אלא נקבות. הסבה הב 'היא, לפי שכיון שאותה נשמה של הנקבה שנכנסה בה, לא נכנסה רק בסוד העבור לבד, כדי לסייעה שתתעבר ותלד, ולכן כיון שהאשה הזאת יולדת, אין הנשמה ההיא צריכה עוד להשאר שם בסוד העבור ללא צורך, ואז בעת שיולדת נכנס בה הנשמה ההיא של סוד העבור, ואז הולד ההוא יוצא נקבה ולא זכר, ואז היא שם בבחי 'גלגול ממש, ולא עבור כבתחלה. ונמצא שכל אשה שנשמתה נשמת זכר כנז"ל, אי אפשר שתלד זכר אלא נקבה, ואותה הנקבה אשר תלד, היא היא אותה הנשמה של הנקבה שנכנסה בה בתחלה בסוד העיבור לסייעה כנזכר: Know that sometimes a man may reincarnate into the body of a woman, because of a sin, (cultural context) or something similar. Now this woman who has received the soul of a man, will not be able to conceive and become pregnant. ... This woman will need great merit to enable her to become pregnant and give birth. The only way it can be done is that some other feminine soul must enter her as an ibur. However, she cannot give birth to sons for two reasons. The first is [as follows:] There is a verse that says, "…If a woman puts forth seed, and a male child is born" (Lev. 12:2). In this case, the woman is a male, just like her husband. She cannot give birth to boys, only to girls. The second reason is that the feminine soul that has entered her does so only as an ibur, in order to help her become pregnant and give birth. Once this woman gives birth, that soul does not need to stay there any longer for no reason. And then, at the time that she gives birth, that [feminine] soul enters into the fetus as an actual Gilgul, and not as an Ibur, like it was at first. That is why the child that is born most be female and not male. (the text goes on the explain how sometimes it is possible for her to give birth to a male soul, when the male soul currently in her enters to child, and several other scenarios).
ואמנם לפעמים, ע"י זכות גדול ונפלא, אפשר שבעת שנולד הולד ההוא, תסתלק משם אותה הנשמה הנקבה שהיתה שם בסוד העבור ותלך לה, ויכנס בולד ההוא נשמת זכר ויהיה זכר. וא"כ אח"כ אי אפשר לאשה הזאת לחזור ללדת פעם אחרת, זולתי אם תחזור אותה הנשמה הנקבה להתעבר בה כבראשונה. ולכן אם הולד הא 'היה נקבה, תצטרך למות עתה זו הבת הנקבה, ואולי הנשמה תחזור להתעבר בה באשה הנז 'כבראשונה, ותתעבר ותהר ותלד בת נקבה, שנשמתה היא מזאת הנקבה המתעברת בה

בסוד העבור הנזכר .ועד"ז הולכת בעבור ובגלגול פעמים רבות ,והיא היא ,וכה משפטה תמיד .אמנם אם ילדה זכר ,אז אין הולד הזה צריך למות ,כי אותה הנשמה הנקבה שנתעברה בה בסוד העבור בתחלה והלכה לה בעת שילדה כנזכר ,היא צריכה לחזור שנית להתעבר בה בסוד העבור ,ותהר מן בת ,ותלד נקבה .וגם לזה צריך זכות גדול:

גם אפשר לפעמים ,אע"פ שילדה בתחלה נקבה ,אינה צריכה הבת ההיא למות עתה ,לפי שאפשר שתבא נשמת נקבה אחרת ,ותתעבר באשה הנז 'בסוד העבור ,ותהר ותלד בת ,והנשמה ההיא תתגלגל בה בגלגול ממש כנזכר .ועד"ז בכל הריון והריון שתהר האשה הזאת ,אפשר להתחלף בה כל הבחי 'הנז ' ואמנם לזאת המציאות האחרון ,צריך זכות גדול ונס עצום ,לפי שיש לנו הקדמה אחת בסוד העבור ,כי אין שום נשמה נכנסת בגוף האיש או האשה בסוד העבור בחיים ,אלא אם כן כי יש ביניהם קורבה גדולה זה לזה ,ולכן האשה הזאת ששרשה נשמת זכר ,הצריכה לעיבור נשמת הנקבה ,הנה כדי שתמצא נשמת נקבה בכל תנאיה ,שתצטרך להתעבר מפאת עצמה ,וגם שתהיה קרובה אליה או דומה אליה ,צריך זכות גדול ,ומכ"ש אם יצטרך הדבר לבא בעיבור פעם ופעמים כנז"ל ,ומכ"ש למצא נשמות רבות של נקבות בתנאיה הנז ,'וגם שיבאו בה בסוד העיבור כל אחד ואחד בזמן אחד צריך זכיות גדולים ונסים רבים:

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Chapter 10

בבחי 'הבנים שאדם מוליד ,וגם בענין התלמידים עם הרב שלהם .ועתה נדבר בבחי 'הבנים שאדם מוליד , דע ,כי בין אם האדם לוקח בת זוגו ,בין אם לוקח אשה שאינה בת זוגו ,אין חלוק ביניהם לענין זה ,והוא כי יכול הוא להוליד בנים מן הנצוצות של הנשמות של שרשו עצמו ,או להוליד מנשמות שרשים אחרים .עוד דע ,כי האב הוא נותן חלק מנשמתו אל בניו ,ואותה החלק נעשה לבוש אל נשמת הבן ,ומסייעו ומדריכו בדרך הטובה ,ולסבה זו חייב הבן בכבוד אביו .ואמנם אם אין חלוק בין נשמת האב לנשמת הבן ,רק פחות מת"ק מדרגות ,הנה אז נשאר חלק נשמת האב עם נשמת הבן אפילו לימות המשיח .אבל בתחית המתים או לעולם הבא ,כל דבר חוזר לשרשו ,ונפרדים לגמרי .האמנם אם יש הפרש ביניהם שעור ת"ק מדרגות ,או יותר מת"ק ,אז מתבטלת הגרועה בגדולה ,ומתחברים חבור גמור לעולם ,ועד לא יפרדו , ושניהם הם בשרש אחד:

והנה זה הוא מבחי 'האב עם הבן ,אבל ענין הרב עם התלמיד ,כבר נתבאר אצלינו לקמן ,כי הרב נותן רוחא גו תלמידיה ,ע"ד האב לבנו ,אלא שהוא חבור יותר נמרץ ,כי לעולם ועד נשאר ההוא רוחא עם התלמיד קיים לעולם לא יפרדו ,בסוד ותדבק נפש דוד ביהונתן .וזהו טעם יתרון כבוד הרב מכבוד האב . והנה אם הרב של התלמיד הוא בנו ממש ,יש לו ב 'דבוקים ,אחד לפי שהוא רבו .ואחד לפי שהוא בנו . ולכן אם יש ביניהם יותר מת"ק מדרגות ,אז שניהם מתדבקים זה עם זה ,האב עם בנו ,לפי שהוא רבו . 'והבן עם אביו ,לפי שהוא אביו .ושניהם מתדבקים יחד זה בזה וזה בזה מב 'אלו הבחי 'הנז:

עוד נדבר בענין הבנים הנולדים מן האב ,דע ,כי בהיות האיש מזדווג עם אשתו להוליד בנים ,הנה מכח האב נמשך בחי 'אור מקיף בבן ,ומכח האם נמשך בבן ג"כ בחי 'אור פנימי .והנה אפשר שבעת זווגם

יתקדשו עצמם שניהם בכונות מצוה וקדושה .או יהיה כונת שניהם שלא לשם מצוה ,אלא להנאת עצמם
ולרעה .או יהיה כונת האב לטובה והאם לרעה ,או להפך .ואמנם אם שניהם נתכוונו לדבר מצוה ,יהיה
הולד ההוא צדיק גמור באור המקיף ובאור פנימי .ואם שניהם נתכוונו לרעה ,יהיה הבן ההוא רשע גמור
באור מקיף ובאור פנימי .ואם האב נתכוון לטובה ,ואמו לרעה ,אז יהיה אור המקיף של הבן צדיק .ואור
הפנימי ,רשע .ובהמשך הזמן יכוף המקיף את הפנימי ,ויהיה צדיק גמור ,לפי שהמקיף כולל בתוכו את
הפנימי ,ומהפכו לזכות .ואם האב נתכוון לרעה והאם לטובה ,אז המקיף רע והפנימי טוב ,ובהמשך הזמן
יכוף המקיף הרע את הפנימי הטוב ,ויהיה רשע גם הוא:
והנה אם תרצה לידע ,מי גובר בו ,כח האב או האם ,תוכל להכיר זה כפי קלותו של הבן או כבדותו ,לפי
כי האור הפנימי מוגבל ,ואינו יכול להתנועע .אבל האור המקיף מבחוץ ,מתנועע ,ומניע את האדם למקום
שהוא חפץ .ונמצא כי אם תראה איזה אדם קל כנשר ורץ כצבי בכל מעשיו ,ומהיר במלאכתו ,נמצא שגבר
עליו אור המקיף אשר מכח אביו .ואם הוא עצל וכבד התנועה ,יורה תגבורת אור הפנימי בו מצד האם ,
והכל כפי מעשיהם .רוצה לומר ,כי אם האב נתכוון לשם מצוה בעת התשמיש ,הנה הבן הזה יהיה מהיר
במלאכת שמים ,וגדול מאד בתורה .ואם אביו נתכוון להנאת עצמו ,יהיה הבן הזה מהיר במלאכת העה"ז .
וכן להפך אם יהיה כבד התנועה ,אם אמו נתכוונה לשם מצוה ,יהיה עצל במלאכת העה"ז .ואם לא
נתכוונה לשם מצוה ,יהיה הבן עצל במלאכת שמים:
ובזה תבין טעם כי נמצאים לידים קטנים חריפים לא יוכלו השקט ,ויש ילדים עצלים כבדי התנועה מאד:
וז"ס עשאל אחי יואב שהיה קל ברגליו עד לאין תכלית ,כנודע לרז"ל)שמואל ב ב׳:י״ח (שהיה רץ על
ראשי השבלים ולא היו נכפפים ,ובודאי אין מדרש חז"ל יוצא מידי פשוטו ממש ,והענין מובן עם הנזכר כי
כל בחינתו היתה ,מתגבורת כח האב ,ולא היה בו כח האם כלל ,וגדל בו אור המקיף לגמרי ,והיה מעופפו
באויר:
אמר שמואל ,עוד מצאתי דרוש אחר מחודש על הגלגול ,וכמדומה לי שהוא קצור מכל האמור ,ואמרתי
להעתיקו פה אחר הדרושים הנזכרים וכמעט שהוא סלת מכל האמור:
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TextsExploreCommunityDonate
Log inSign up
Site Language
עבריתEnglish
×
Sha'ar HaGilgulim 11
Source
Translation
Source with Translation
Layout
Font Size
Loading...
Chapter 11
בתכלית הקצור בענין הגלגול ,וז"ל ,ענין הגלגול בתכלית הקצור ,מה שיצטרך בהכרח כל האדם לדעת ,
איך יתנהג לתקן את עצמו .נודע הוא כי ד 'עולמות אבי"ע ,וכל עולם מהם ,יש בו חמשה פרצופים ,א"א ,
ואו"א ,וזו"ן .האמנם אין ענין כלם שוה ,לפי ששלשה עולמות בי"ע ,הם בערך פרטיות אימא וזו"ן דאצילות .
אבל בדוגמת א"א ואבא דאצילות ,לא יש שני עולמות דוגמתם למעלה מבי"ע ,לפי שהם בתכלית של
ההעלם .גם נודע ,כי מכל הבחי 'שנכללו בד 'עולמות אבי"ע ,יוצא נשמות בני אדם ,בסוד בנים אתם לה '
אלהיכם .וא"כ נמצא ,כי בחי 'הנשמות יהיו ממש כדמיון העולמות עצמם בכלל ופרט .כיצד ,הנשמות שיש
מעולם האצילות ,יתחלקו לחמשה בחי 'גם הם ,כנגד ה 'פרצופי האצילות ,כי הנמשכות מן א"א ,נקראות
יחידה .ומן אבא ,נקראות חיה .ומן אימא ,נקראות נשמה .ומן ז"א ,נקראות רוח .ומן נוקביה ,נקראות

נפש .וכלם הם חלקי האצילות .אח"כ יש יותר תחתונות ,והם ,כי הנמשכות מעולם הבריאה ,כלם נקראים נשמה דבריאה .ומן היצירה ,כלה נקראת רוח דיצירה .ומן העשיה ,נקראת נפש דעשיה .והרי זה דרך כלל .ודרך פרט הוא זה ,כי הנה הנשמות יוצאות מן אריך דאצילות ,נחלקות לחמשה בחינות ,כי מכתר דאריך ,נקראת יחידה שביחידה .ומחכמה שבו ,נקראת חיה דיחידה .ומבינה שבו נקראת נשמה דיחידה . ומשש קצוותיו נקראת רוח דיחידה .וממלכות שבו ,נקראת נפש דיחידה .וכל חמשה חלקים הנז 'נקראים בכללותם יחידה .ועד"ז יתחלקו חמשה בחי 'החיה ,שמן אבא דאצילות ,וכלם נקראים חיה .וכן חמשה חלקי הנשמה דמצד אימא ,כלם נקראים נשמה .וכן חמשה חלקי רוח דמז"א ,כלם נקראים רוח .וכן חמשה חלקי נפש דמנוקביה ,כלם נקראים נפש דאצילות:

ועד"ז בשלשה עולמות בי"ע אשר כל עולם מהם בכל חמשה חלקיו ,אינו רק בערך פרצוף אחד פרטי דאצילות כנזכר ,כיצד ,הנה הנשמות שמן אריך של הבריאה ,נקראות יחידה דבריאה .ושמן אבא ,נקראות חיה, ושמן אימא נקראים נשמה .ושמן ז"א נקרא רוח .ושמן נוקביה דבריאה ,נקראות נפש דנשמת הבריאה .וכל חמשה חלקים אלו שמן חמשה פרצופי הבריאה ,נקראים נשמה של הבריאה .וכן הנשמות שבחמשה פרצופי היצירה ,יחידה ,חיה ,נשמה ,רוח ,נפש .וכלם נקראים רוח דיצירה .וכן הנשמות שמחמשה פרצופי העשיה ,יחידה ,חיה ,נשמה ,רוח ,נפש .וכלם נקראים נפש דעשיה .והרי נתבארו ענין הנשמות בכלל ופרט:

והנה כל בחי 'הנשמות הנז ,'כלם נכללו באדה"ר ,והנה אדם היה כלול מרמ"ח איברים ושס"ה גידים גם בבחי 'הנשמות שבו ,באופן כי כל חלק מהנזכר ,נתחלק לסדר הנזכר ,כיצד ,הנה חלק היחידה דאצילות , נחלק לתרי"ג אברים וגידים ,וכל אבר וגיד מהם נקרא שורש א .'וכן החיה ,או הנשמה ,או הרוח ,או הנפש דאצילות ,כל בחי 'מהם נתחלקה לתרי"ג שרשים .וכן כל בחי 'מחמשה פרצופי הבריאה ,נתחלקה לתרי"ג שרשים ,וכלם נקראים נשמה דבריאה כנז"ל .וכן כל בחי 'מחמשה פרצופי היצירה ע"ד הנז"ל .וכן כל ה ' פרצופי העשיה ע"ד הנז"ל .ועוד אפשר שיתחלקו כל חלק מהנזכר חלוק יותר פרטי ,וזה היה ע"י חטאו של אדה"ר ושאר הנבראים:

ולהבין הענין ,נבאר חלק אחד מהם ,וממנו תקיש לכל השאר ,ונתחיל מן נוקבא דעשיה .הנה נוקבא דעשיה ,כוללת תרי"ג איברים וגידים ,ואלו נקראים תרי"ג שרשים גדולים ,ר"ל שפחות מזה אי אפשר להיות ,וכל שרש מאלו ,אינו פחות מתרי"ג נצוצות ,שכל נצוץ נקרא נשמה אחת שלימה ,ונקראים תרי"ג נצוצות גדולים .והנה ע"י הפגם ,יתחלקו התחלקות יותר פרטיי ,והוא ,כי תרי"ג שרשים גדולים ,יתחלקו עד ס 'רבוא שרשים קטנים ולא יותר ,אבל פחות מזה אפשר להיות ,וגם אינו מוכרח שכל שרש גדול , יתחלקו לחשבון שוה בשרש חבירו ,כי הכל לפי הפגם .ויש שרש גדול שיתחלק לאלף שרשים קטנים ,ויש למאה וכיוצא בזה .האמנם בבחינת כל התרי"ג שרשים גדולים ביחד ,אי אפשר שיתחלקו ליותר מס ' רבוא שרשים קטנים .ועד"ז בנצוצות התרי"ג שבכל שרש ושרש ,מתרי"ג שרשים גדולים ,כי כל נצוץ מהם יתחלק לכמה נצוצות .האמנם יש נצוץ גדול שיתחלק לאלף נצוצות קטנים ,ויש למאה ,וכיוצא בזה . האמנם כל תרי"ג הנצוצות הגדולים בכללותם יחד ,אין מתחלקים ליותר מס 'רבוא נצוצות קטנים:

עוד צריך שתדע ,כי כמו שכל כללות תרי"ג שרשים גדולים דנוקבא דעשיה ,הם נפרטים ,כי תחלה יש נשמה אמת ,אב לכל ,והיא בדרך זה ,כי תחלה יש נשמה אחת אב לכלם והוא אדה"ר כולל כלם ,ואח"כ נכללות כלם בג 'אבות ,אברהם ,יצחק ,ויעקב .ואח"כ נכללות כלם לשנים עשר שבטים ,ואחר כך נחלקים לע 'נפש .ואח"כ אלו הע 'נפש ,נחלקים עד ס 'רבוא נצוצות גדולים .כך כל שרש מהתרי"ג גדולים ,נעשה פרצוף כולל תרי"ג ,ויתחלק ע"ד הנזכר ,עד ס 'רבוא נצוצות קטנים .כיצד ,הנה אדם היה כולל כל תרי"ג שרשים גדולים שבפרצוף שלם דנוקבא דעשיה ,והנה אבר כתף השמאלי דאדה"ר ,הוא שרש אחד גדול והוא פרצוף שלם מתחלק לע 'שרשים קטנים ולא יותר .ואלו ע 'שרשים כוללים כל תרי"ג איברים וגידים שבזה הפרצוף ,וכל אלו הע 'שרשים קטנים נחלקים לס 'רבוא נצוצות קטנים .ואמנם קין הוא כולל כל שרש הגדול הזה ,הכולל הע 'שרשים קטנים ,מס 'רבוא נצוצות קטנים ,והוא כדמיון אדה"ר .ויש בשרש הגדול הזה שלשה אבות כוללים כלו ,ואח"כ י"ב שבטים ,ואח"כ ע 'נפש ,ואת"כ נחלקים לס 'רבוא קטנים:

ועתה נבאר פרט הע 'שרשים הקטנים .הנה נתבאר ,שכלם יחד יתחלקו לס 'רבוא נצוצים קטנים ,אבל כל שרש מהם ,אינו מוכרח שיהיה חשבון נצוצותיו בחברו אך הצד השוה שבהם הם כי כל שרש מהם יתחלק לתרי"ג נצוצות פנימיים ועיקריים ,והם הת"ח אשר בשרש ההוא ,ומהם מתפשטים סביבותיהם ענפים , והם בעלי בתים ,ועמי הארץ ,ובאלו אין מספר קבוע כנזכר וזה באורו ,הנה אחד מן הע 'שרשים קטנים

שבאבר כתף השמאלי, הנקרא ע"ש קין, שכלם הם שרש אחד גדול אשר באדה"ר, הנה שרש א 'מאלו הע, 'הוא אבר העקב שברגל השמאלי של הפרצוף הכולל כל שרש קין. ובזה השרש הקטן, יש בו תרי"ג נצוצות, שכלם ת"ח, וסביבותיהם מתפשטים כל שאר נצוצות נשמות בני אדם, בעלי מצוה, וסוחרים, ועמי הארץ, ולאלו אין מספר קבוע כנזכר, כי אין הכרח, רק שכל נצוצות שבעים השרשים הקטנים שבשרש אחד הגדול, לא יהיו יותר מס 'רבוא נצוצות קטנים:

גם דע, כי כל אבר כלול, מבשר, וגידים קטנים, ועצמות, ואין הגידים שבאיברים מכלל השס"ה גידים הגדולים, ונמצא כי התרי"ג נצוצות שבזה העקב, שהם נצוצות הת"ח, הם נחלקים בג 'חלקים הנז', שהם בשר, וגידים, ועצמות. וכן עד"ז שאר נצוצות של בעלי מעשה וכו', כנז"ל, נחלקים בשלשה חלקים הנז', וסדר מעלתם הוא, בראשונה הבשר, ולמעלה ממנה הגידים, ולמעלה משניהם הן העצמות, לבחי 'המוח שבתוכם, ולא הם בעצמם. והרי נתבאר ענין פרצוף נוקבא דעשיה, כי כלו היה נכלל באדם, ומזה תקיש לכל שאר הפרטים עד אריך דאצילות:

ועתה נבאר, ענין אחיזת נשמת האדם בכל העולמות כלם. וכמ"ש ז"ל על פסוק איפה היית ביסדי ארץ. (איוב ל״ח:ד׳) הנה מי שהיה נצוץ נשמות מין אחד, מהנצוצות הפרטיות שבאבר העקב שמאלי, שהוא שרש קטן א 'מן הע 'שרשים קטנים שבשרש הגדול, שהוא אבר כתף השמאלי של פרצוף אדה"ר, מבחי ' נוקבא דעשיה, הנה גם יהיה נאחז במקום ההוא עצמו, בפרצוף ז"א דעשיה, ובפרצוף אימא דעשיה, עד רום המעלות, שהוא בעקב של רגל שמאלי, שהוא השרש הקטן האחד, מן הע 'שרשים קטנים, שבשרש אחד גדול, שהוא אבר כתף השמאלי של א"א דאצילות. וכל אלו החלקים נקראים נשמה אחת. והאדם הזה, עולה ולוקח חלקיו כלם מסופם לראשם כנזכר, כי תחילה לוקח חלקו שבנוקבא דעשיה, שהוא העקב הנז 'ונקרא נפש שבנפש, וכן עולה ונוטל עד חלקו שבאריך דעשיה, בבחי 'העקב הנז"ל, ואז נשלם בכל חלקי נפשו שמעולם העשיה, ועד"ז ברוחו שמן היצירה וכו', עד שעולה לקחת חלקו שבא"א דאצילות, בבחי 'העקב הנזכר, ונשלם בו היחידה שלו מעולם האצילות, ונגמר תשלום נשמתו בכל תלקים. והנה זהו תכלית פרט אחיזת חלק נשמתו בפרטי פרטות:

ואמנם דרך כללות, יש עוד ענין אחר, והוא, כי הגם שנתבאר שנצוץ נפש האדם עצמו, היא לבדה, נקראת נשמת האדם לבדו פרטיית ועיקריית, הנה גם כל נצוצות הנשמות פרטיות שנתחלקו בזה העקב הנזכר, שהוא עקב של כללות כל הפרצוף שבשרש הגדול הנקרא קין, שהוא אבר הכתף השמאלי של אדה"ר, כלם יחד נקראים נשמה אחת שלימה גדולה, כנזכר שתרי"ג נשמות גדולות יש בכל שרש מהגדולים, הנה כל העקב הנזכר הוא אחד מן תרי"ג נשמות גדולות, שיש בשרש אבר הכתף שמאלי שנקרא שרש גדול, ולקמן נבאר תועלת הענין הזה:

ואחר שנתבאר היטב בחי 'הנשמות, ומקום אחיזתם נבאר עתה משפטיהם. דע, כי אין האדם נקרא שלם, עד שיתקן בחייו, ויזכה עד שיקח יחידה דא"א דאצילות כנז"ל. ואמנם מי שלא זכה כי אם ליקח כל אחד בחי, 'דעשיה, הנה זה האיש זכה ליקח נפש שלימה, מכללות כל עולם העשיה, ועד"ז בכל שאר החלקים, עד שיהיה שלם לגמרי כנזכר. והנה תקון האדם, תלוי בדברים רבים, כמו בעשיית כל מצות עשה, ובעסק התורה וכו', כמו שיתבאר. וכפי מה שירבה בהם, כך יושלם תקונו, לזכות לקחת כל חלקי נשמות. וכאשר ח"ו יחטא, ויעבור על שס"ה מל"ת, כך יהיה הפגם שיפגום בחלקי נשמתו, גם אם עשה מ"ע הרבה:

ודע, כי ענין התקון או הפכו שהוא הפגם, הכל הוא במקום אחיזת נשמתו בלבד, ולא בשאר מקומות. וגם זה הוא ע"ד הנז"ל, כי עיקר התקון או הפגם ההוא, במקום אחיזת נשמתו, שהוא נצוץ הפרטי. האמנם גם בכל הנצוצות שהם קרוביו, הוא מתקן או פוגם. כיצד, הנה מי שהיה מן העקב שמאלי, שבפרצוף אבר כתף השמאלי הנקרא שרש קין. אם יתקן, הנה גורם תקון בכל נצוצות העקב הנזכר. ואם יפגום, גורם פגם בכלם, אע"פ שהם כבר תקנו כל צרכם לגמרי, והנוגע לנצוצותם הפרטיות דכל אחת מהם, אינם נקראים שלימים ומתוקנים לגמרי, עד אשר לא ישאר שום נצוץ קטן או גדול מכל נצוצי העקב, כי אם שלם לגמרי, כי הם כל העקב הזה, נקרא נצוץ נשמה גדולה אחת כנז"ל, ולכן כל הנצוצות ההם, אפילו אם יהיה שמואל הנביא ע"ה אחד מהם, לא נקרא שלם, עד שיושלמו כל הנצוצות של זה העקב להתקן, אפילו הגרוע שבכלם. ולכן כלם באים לסייע את הנצוץ הפגום בעה"ז לתקנו. האמנם שאר נצוצות כל אבר הכתף השמאליי, אין להם לא תקון ולא פגם מחמת נצוצות זה העקב כלל:

הכלל העולה, כי כל שרש ושרש מהשרשים הקטנים שבכל אבר, הנקרא שרש גדול מתרי"ג שרשים גדולים שבפרצוף אדה"ר, הנה כל השרש הקטן ההוא, נקרא נשמה אחת גדולה, וכלם מסייעים זה לזה

כנזכר .ואמנם לא פגם אחד פוגם בכל החלקים אשר בכל העולמות כנז"ל ,אבל יש חטא שפוגם בנפשו אשר מצד העשיה ,ויש פוגם בחלק רוחו אשר ביצירה וכו 'כנודע .ובהיות נצוץ פרטיי שלו פוגם בעשיה ,גם כל נצוצי העקב הנז 'שבעשיה ,יש בהם פגם כמוהו כנזכר ,וכן בשאר העולמות .אבל פשוט שעיקר העונש , מתמעט בכל נצוצותיו ,אלא שהשפע הנמשך בעקב ההוא ,אלא אל הנצוץ הפרטיי הזה ,או השכר אינו מחמת פגם זה הנצוץ הפרטיי:

ועתה נבאר התקון והפגם בפרטות .ונתחיל בבחי 'תקון הנפש אשר מעולם העשיה ,כי היא היותר תחתונה מן הכל ,והיא הנכנסת באדם בעת לידתו תחלת הכל .כי כבר ידעת ,כי אין חלק עליון נכנס ,עד ישתלם תקון התחתון ,כי תחלה צריך שיושלם תקון כניסת כל חלקי הנפש דעשיה ,ואח"כ יתחיל להכנס בו חלקי הרוח שביצירה ,וכשיושלם יכנס הנשמה דבריאה וכו ,'עד תשלום הכל .ואמנם התנאים והחלוקים שיש בענין זה ,יתבאר בשער זה ש"ח שער הגלגול .דע ,כי כל תקון האדם שיזכה לנפש דעשיה ,הוא ע"י קיום מצות עשה שהם רמ"ח .וכל הפגם ההוא ,או בחסרון קיומם ,או בעבורו על אחת משס"ה מל"ת .כי עסק התורה הוא לקנות הרוח שביצירה ,כמו שיתבאר:

ודע ,כי האדם צריך שיקיים כל התרי"ג מצות .ואם חסר אחת מהם ,עדיין נפשו חסירה ,כפי שעור המצות שחסרו ממנו. ואמנם הרמ"ח מ"ע נחלקים לחמשה חלוקות ,א ,'הם המצות אשר האדם נמנע מלקיימם כגון מצות שהם תלויות בזמן שב"ה היה קיים ,כמו הקרבנות וכיוצא בהם .ואלו אין האדם חוזר בגלגול לקיימם ,כי מה תועלת יש בגלגול ,אמנם כשיבנה ב"ה יקיימם .הב ,'הם המצות שיכול האדם לקיימם ,כמו ציצית ותפילין וכיוצא בזה ,ואלו אם לא קיימם ,צריך בהכרח שיחזור להתגלגל פעמים רבות ,עד שישלים את כלם .באופן כי מי שכבר נתגלגל וקיים קצת מצות ,די לו בגלגולו זה ,כשקיים המצות החסירות ממנו , שלא קיימם מעולם כלל .ודע ,כי כשיתגלגל על כך ,אפשר שיחטא ויבואו על ידו עבירות רבות:

ג ,'הם המצות שאין חובה עליו לקיימם ,אלא אם כן באה לידו ,כגון תרומות ומעשרות ושלוח הקן ,שאינו מחוייב לרדוף אחריהם ,אלו ג"כ מוכרח הוא שיתגלגל לקיימם ,אמנם כיון שלא הוצרך להתגלגל אלא לסבה זו ,מובטח הוא שלא יחטא בזה הגלגול הב .'הד ,'הם מצות שאין יכולת בידו לקיימם ,אם לא כאשר האלהים אנה לידו ,כמו פדיון הבן ,ויבום ,וחליצה ,או גט ,שאינו מחוייב לגרשה ,אא"כ לא תמצא חן בעיניו כנודע ,לפי שקשים גרושין וכו ,'ומזבח מוריד עליו דמעות ,וכיוצא באלו יש בהם חלוק ,כי אם לא נזדמנו לו אינו חוזר להתגלגל ,אבל יבא בסוד העבור לפי שעה בלבד ,עד אשר יקיים אותם ,ותכף מסתלק מן העולם והולך לו ,אבל אם באו לידו ולא קיימם ,אז מוכרח הוא להתגלגל ,אבל לא קבלתי ממורי ז"ל אם מובטח לו שלא יחטא בענין החלוק השלישי אם לאו:

גם נסתפקתי בענין שאר המצות ,ובפרט באותם שאינו מחוייב לרדוף אחריהם ,כמו מעקה ושלוח הקן ,וכיוצא ,אם רצה לקיימם ,אלא שלא היה בידו יכולת לקיימם ,כגון שהיה עני ולא יכול לקנות בית לעשות מעקה ,אם נאמר שזה נקרא אנוס ,ויספיק לו העיבור ,או אם יצטרך גלגול גמור .ובמקום אחר כתבנו , שנראה שנפטר מן הגלגול ,ויספיק לו סוד העבור איך אפשר לומר שיתגלגל אלא שהשם יתברך יזמין לו בודאי המצוה ההיא ,ויתן לו יכולת לקיימה .החמישית היא מצוה פרטיית ,והיא לפרות ולרבות ,והיא מהמצות שמחוייב האדם לרדוף לקיימה ,וגם יש יכולת בידו לקיימה ,וזו היא חמורה מכל המצות ,והוא ,כי מי שמת בלא בנים ולא קיים אותה לא די במה שיתגלגל ,אלא ששאר המתגלגלים על ידו על חסרון איזה מצוה כנז"ל ,הנה כל גוף וגוף מהם יקום ויחיה בזמן התחיה ,ויכנס בו נצוצות נשמתו כפי שיעור המצות שקיים בהיותו באותו גוף .אבל זה שמת בלא בנים כל חלקי נצוצות נשמתו ,יכנסו בגוף השני שנתגלגל בו בסוד היבום ,ואז קיים מצות פריה ורביה .אבל הגוף הראשון שלא קיימה ,אין נכנס בה רק ההוא רוחא קדמאה דיהיב באנתתיה כשנשאה בביאה א 'כנודע .הששית היא ,מצוה פרטיית ,והיא לעסוק בתורה , והיא שקולה כנגד כל המצות ,כי ת"ת כנגד כלם .ויש בה ד 'פירושים ,שסימנם פרד"ס ,פשט ,רמז ,דרש , סוד .וצריך לטרוח ולעסוק בכלם ,עד מקום שיד שכלו מגעת ,ויבקש לו רב שילמדהו ,ואם חסר אחת מארבעתם כפי השגתו ,יתגלגל על זה:

גם צריך שתדע ,כי האדם צריך לקיים כל תרי"ג מצות ,במעשה ,וכן בדיבור ,ע"ד מה שאמרו רז"ל כל העוסק בפרשת עולה ,כאלו הקריב עולה וכו .'וכן במחשבה ,אם לא קיים כלם בשלשה בחי 'אלו ,יתגלגל , עד שיקיים כל התרי"ג מצות בשלשה בחי 'אלו:

עוד דע ,כי התרי"ג מצות מתחלקות בתרי"ג איברים וגידים של אדה"ר ,שנקראים תרי"ג שרשים גדולים , ובכל אבר ואבר מהם יש מצות פרטיות ,כנזכר כי בכל אבר הכתף השמאלי ,יש אחד עשרה מ"ע וט"ו

מל"ת .וכל מי שהוא מן הכתף הזה ,מחוייב להשלים אלו המצות יותר מכל שאר התרי"ג .ולא נתברר לי היטב ענין זה ,כי כיון שכל אדם מחוייב להשלים כל התרי"ג מצות כנז"ל ,מה הוא החיוב המשונה שיש בין אלו המצות הפרטיות שבכל אבר אל שאר התרי"ג כלם:

גם שמעתי ממורי ז"ל ,כי אינו דומה מי ששאר הנצוצות שהם מן משרש נפשו אשר קדמו אליו קיימו כל המצות ,למי שהנצוצות הקודמות אליו לא קיימו גם הם אלו המצות שלא קיים גם הוא ,ולא ידעתי מה הוא החלוק שיש בין זה לזה .והרי נתבאר ענין קיום המ"ע:

ונבאר ענין מל"ת ,דע ,כי יש מצות ל"ת שתשובה ויום הכיפורים מכפרים .ויש שצריך גם כן יסורין לכפרם . אבל יש עבירות חמורות ,כמו כריתות ומיתות ב"ד וכיוצא ,שאינם מתכפרים עד שימותו .ויש באלו חלוק , כי אם היא עבירה שאינם מאותם שגופם כלה ואשם קם בתחית המתים ,כמ"ש ז"ל ואלו שאין להם חלק לעה"ב ,המינים והאפיקורסים וכו .'הנה הנפש הזאת תתגלגל ,לתקן מה שחטא ,וגופו הראשון כלה ונאבד כנזכר .ואם אינה מבחי 'זו ,הנה הגוף הראשון אינו נאבד ,אמנם הנפש ההיא מתגלגלת בגוף הזה השני ,בהצטרפות איזה נצוץ אחד משרשו שנכנס שם ,שהוא בעל הגוף ההוא ,ושם נתקן זה המגולגל עמו הנקרא אורח ,ולא בעל הבית:

גם דע ,כי האדם המחטיא לחבירו באיזו עבירה שצריך גלגול ,אבל הוא עצמו לא חטא ,יבא בעיבור עם המתגלגל ,עד יתקן החטא ,ואף זה שהחטיאו יסתלק משם .ודע ,כי לא די לאדם עצמו פרטיות אחרות אחיזת נפשו למעלה ,רק כל חלקי העשיה והיצירה וכו ,'וזה מסייע למה שכתבתי פה ,שאע"פ שיש מצות פרטיות בכל אבר ,צריך שישלים כל התרי"ג מצות .אמנם נלע"ד פי 'הדברים באופן אחר ,והוא ,כי אם נפש האדם דרך משל מנוקבא דעשיה ,לא יספיק לו כאשר יתקן בחי 'ההיא לבדה ,ועי"כ יכנס בו בחי ' הרוח שלו ,שהיא מנוקבא דיצירה .אלא צריך שיתקן גם כל חלקי הנפש ,שהם מחלקו של עשיה .כגון נפש ממלכות ז"א דעשיה ,וממלכות דאימא ואבא ואריך דעשיה ,כי כל אלו הם חלקי נפשו בשלמות ,שהם נרנח"י שיש בעשיה ,וכולם נקראים נפש דעשיה שלימה .ואז יתחיל לשבות נפש שברוח דיצירה שבחלקו . דאל"כ אלא שצריך שישלים כל העשיה בכללותה ,א"כ אין בעולם רק נפש אחת לבדה .וגם זה מוכיח כי אין צורך לאדם לתקן רק שרש הקטן אשר ממנו חוצב:

ועתה נבאר ענין הרוח והנשמה ,אעפ"י שכבר נתבאר עניינם למעלה ,כי תקון הרוח דיצירה הוא ע"י עסק התורה כהלכתה לשמה בתורה שבע"פ משנה ותלמוד וכו .'ותקון הנשמה דבריאה ,תלוי בידיעת סודות ורזי התורה הפנימיים בחכמת הזוהר .ובמקום אחר כתבנו ,כי העושה מצות עשה בלי כונה מתקן עולם העשיה שהיא נפש .והעוסק בתורה בלי כונה ,מתקן היצירה שהיא הרוח .והעושה מצוה או העוסק בתורה בכונה ,מתקן בריאה שהיא נשמה .ובמקום אחר כתבתי ,כי המחשבה והתדבקות בהוי"ה דס"ג , ובאהיה יה"ו ,ובאהיה אשר אהיה ,הם תועלת הנשמה הבאה מן בריאה .ועסק התורה בדיבור ,הוא תועלת הרוח שמן היצירה .וקיום מצות מעשיות ,ובפרט התלוים בהליכת הרגלים ,כגון בקור חולים ,ולוית אורחים ומתים ,תועלת הנפש שמן העשיה:

אמר הכותב חיים ,זהו הנלע"ד באמת בענין הגלגול הוא זה ,הנה הנפש לשתהיה שלימה לעלות אל מקומה ,הוא ע"י שני תנאים ,האחד הוא הנקרא תקון שלמות הנפש ,והוא קיום כל רמ"ח מ"ע .והשני הוא תקון פגם הנפש ,אם עשתה שום עבירה משס"ה מצות ל"ת .ונודע כי אין הרוח נכנס בגוף ,עד שתשתלם הנפש בשני חלקים הנז .'והנה אם הנפש ההיא ,שהיא נצוץ אחד פרטיי ,שאי איפשר לו להתחלק יותר ,כי בפחות מזה איננו נקראת נפש גמורה ,אם השלימה בשני התנאים הנז ,'כבר נקראת נפש שלימה ,מוכנת לקבל את הרוח .ואחר כך אם יחטא האדם ,אין הפגם ההוא פוגם בנפש ,כי אם ברוח:

השני הוא ,אע"פ שהשלימה כל הרמ"ח מ"ע ,אם עשתה עבירה מאותם המונעות תחית המתים מאותו הגוף ,תתגלגל הנפש הזאת בגוף שני היא לבדה ,ושם תתקן פגם העבירה הנז .'כי המצות כבר עשאתה ואח"כ בעת התחיה תכנס בזה הגוף השני ,והגוף הראשון ימהה מן העולם .ומכ"ש שיהיה כן ,אם לא השלימה כל רמ"ח מצות עשה בגוף הראשון:

והשלישי הוא אם לא השלימה כל רמ"ח מ"ע בגוף הראשון ,ולא נפגמה בשום עבירה ,או גם אם נפגמה באיזו עבירה ,שאינה מאותם העבירות שגופו כלה בתחית המתים ,כי אז תתגלגל היא לבדה כולה בגוף שני גלגול ממש ,ואח"כ בעת התחיה ,תתחלק הנפש ההיא לחלקים עם היות כי אין שום חלק מהם נקרא נפש גמורה כנז"ל .ואותם החלקים שעשו המ"ע הנכונים להם בגוף הא ,'יחזרו שם בעת התחיה ,כי בו נתקיימו המצות ההם .ואע"פ כן הוצרכו להתגלגל החלקים ההם בגוף השני ,כי אינם נפש אחת גמורה ,

וצריכים להמצא גם הם בגוף השני ,בקיום שאר המצות החסרות .ואם עברה איזה עבירה בגוף הראשון ,
יתקנוהו עתה בגוף השני ,וסובלת יסורין וצער מיתה עמו ,והחלקים שעשו המצות שחסרו בגוף השני ,
יקומו בגוף השני בזמן התחיה ,כי בו נעשו .ואם איזו עבירה נפגמה בגוף השני ,אין עונשה נוגע כלל
לחלקים הראשונים .ואם זה הגוף השני השלים תשלום רמ"ח מצות עשה ,וגם לא נפגם בשום עבירה ,אז
יכניס בו גם כל הרוח בחייו ,וכן אחר התחיה יכנס כל הרוח ,עם קצת חלקי הנפש בגוף השני:
הרביעי הוא ,אם השלימה הנפש כל רמ"ח מ"ע בגוף הראשון ,ונפגמה באיזו עבירה קלה כנזכר ,כי אז
תתגלגל בגוף השני עם נפש אחרת חדשה ,וזה נקרא גלגול כפול .ואם תקבל צער יסורין ומיתה על עונש
עבירה שלה ,ולא על עונש עבירות הנעשות בגוף הב .'אך במצות הנעשות בגוף הב ,'יש לה שכר ,ובעת
התחיה היא תחזור לגוף הא ,'והגוף הב 'יקח הנפש החדשה ,כי היא העיקרית שלו .ודע ,כי זאת הנפש
החדשה ,אם לא תהיה משרשי הנפש הראשונה ממש ,לא תתגלגל עמה ,אלא אם כן יהיו ב 'נצוצות
נפשות אלו שתיהם משרש אחד ממש:
גם דע ,כי זה הגלגול של הנפש הראשונה ,נקרא עבור בצד מה ,כיון שאינה נוטלת עונש על העבירות של
הגוף הב ,'וגם כי סופה לשוב בתחיה בגוף הראשון .וזה הענין עצמו בחלוקה הג ,'והיא בהתגלגל קצת
חלקי הנפש שכבר נתקנו עם שאר חלקיה בגוף הב ,'כי בחי 'גלגולי החלקים שנתקנו ,יקרא עבור לסבה
הנז 'בצד מה:
ונלע"ד ,כי בזו החלוקה הד ,'איננה גלגול גמור לנפש הא ,'רק כל זמן שצריכה לשבת שם ,עד תשלום
הפגם של הגוף הראשון ,כי אז סובלת הצער והיסורין של הגוף הב .'וכשהשלימה, תצא בחייו ,ותלך
למעלה ,ואם לא הושלם עונשה רק עם המיתה ,תשב שם עד תסבול צער מיתת הגוף השני ,ולכן ענין זה
נקרא עיבור הדומה לגלגול .וכן הענין בחלוקה השלישית ,כי החלקים הראשונים ישבות בסוד גלגול גמור ,
עד יקיימו מצות החסרות ,וכשיושלמו ,יצאו להם בעודו בחיים .ואם לא הושלמו ,תשב שם עד שימות:
וממקום אחר נראה חלוק אחר בשתי החלוקות הנז ,'כי כאשר אלו המצות החסרות מזו להנפש ,עדיין לא
קיימום שום נצוץ מן הנצוצות שקדמו אליו ,והם משרש נפשו ,צריך שיבא בגלגול גמור עד יום המיתה ,
ואם נתקיימו ע"י הנצוצות שקדמו אליו ,די לו הגלגול הנז 'שנקרא עיבור .ובמקום אחר נתבאר ,כי גם
לצורך קיום מצוה יספיק עיבור:
אמר שמואל ,כל זה לקטתי מליקוטי בתר לקוטי ,מהעמרים אשר עמר אבא מארי ז"ל ,והוא סלת מנופה)
מכל דרושי גלגולי הנשמות באר היטב):
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Chapter 12
בענין נשמות החדשות והישנות:
כבר נתבאר למעלה ,כי כל הנשמות כלם היו בתחלה כלולות באדה"ר ,וכשחטא נשרו איבריו ,ונתמעטה
קומתו .ובארנו פי 'ענין זה ,שהוא שירדו הנשמות אל עמקי הקליפות ,ולא נשתיירו בו אלא קצתם ,שהוא
סוד מאה אמות .במארז"ל על פסוק ותשת עלי כפכה .והנה באדה"ר היו כלולות קצת נשמות חדשות

שלא באו לעולם, ואלו נקראות נשמות חדשות אמיתיות. ולמטה מהם היה מדרגה אחרת, והם הנשמות שנשתיירו כלולות בו, ולא נשרו ממנו, ואלו נקראים ג"כ חדשות, אבל לא בערך הראשונות הנז"ל. והנה כאשר אלו הנשמות שממדרגה ב', יבאו בגוף בגלגול, אחר שמת אדה"ר ונפרדו ממנו, עדיין אז יקראו חדשות. והטעם הוא, לפי שיצירת האדם הא' היתה בבחי' זווג עליון אחור באחור ולכן עד שתחזור לבא עם ההיא בבחי' זווג עליון דפנים בפנים, אז תקרא פעם א' שבאה לעולם, ונקראת חדשה, ואם גם אחר מיתת אדה"ר, לא זכתה הנשמה ההיא לבא פעם אחרת בעולם, אלא בבחינת זווג אחור באחור, עכ"ז תקרא עתה פעם א' שבאה לעולם, אע"פ שלא באה ע"י זווג פנים בפנים, לפי שכבר באה עתה אחר מיתת אדם הראשון:

ואחר מדרגה זו, יש עוד מדרגה שלישית תחתיה, והיא מהנשמות שנשתיירו באדה"ר, שמהם הוריש אדם לקין והבל בניו כשנולדו, ומדרגה זו שוה אל המדרגה הב', כי גם בהיותם בקין והבל, אינם שם בבחי' פעם א', כיון שלא באו בקין והבל אחר מיתת אדם, אלא בחייו הנחילם להם, לכן אין היותם כללות בקין והבל נחשבת אפילו לפעם א', אלא הרי הם כאלו עדיין היו כלולות באדם. וכאשר מתו קין והבל, אם יחזרו נשמות אלו לבא בעולם, אפילו שיבאו מבחי' זווג אחור באחור תקרא אז פעם א' שבאה בעולם, ותקרא חדשה. ומשם ואילך אם תמות ותתזור לבא בעולם, אז נקראת מגולגלת. אך אע"פ שדינה שוה אל המדרגה הב' עכ"ז בבחי' אחרות, הם גרועות אלו הנשמות שנכללו בקין והבל מהנשמות שנשתיירו באדם עצמו, ואינם נקראים כ"כ חדשות כמותם:

ואחריה מדרגה רביעית גרועה מכולם, והם הנשמות שנשרו מאדם עצמו אל עמקי הקליפות, כי אלו ישנות נקראים. ואפילו בפעם א' שבאו לעולם, אחר שנפלו בקליפות, נקראים נשמות ישנות מגולגלות. ואחריה מדרגה ה' גרועה מכלם והם נשמות הבאות בגוף הגרים המגיירים. ואמנם כל המדרגות הנז"ל ירדו אל הקליפות, חוץ מן המדרגה הראשונה, שהם הנקראים חדשות אמיתיות. אבל שאר המדרגות כולם ירדו אל הקליפות. וזהו הצד השוה שבהם. אלא שעדיין יש בהם חלוק, ואינם שוים במדרגת נפילתם, והוא, כי אותם שנשתיירו באדם הנקראים מדרגה שניה, אין בהם רק פגם אחד, שנפגמו בחטאו של אדם. ואותם שהנחיל לקין והבל בניו, והם המדרגה הג', יש בהם שני פגמים, פגם חטאו של אדם, ופגם עצמם של קין והבל, כי גם חטאו, כנזכר בספר התקונין תקון ס"ט:

ודע, כי כאשר הגיע זמן צאת הנשמה מתוך הקליפות לבא בעה"ז, הם צריכות בתחלה לבא בעבור במעי של המלכות נקבה העליונה, כדי להטהר להנקות שם מחלאת טומאת זוהמת הקליפות, אשר נתעכבו בה בהיותה בתוכם:

ואמנם זמן שהייתם שם אינו שוה, כי כפי גדר הנשמה, כך יהיה לה כח וזכות להתעכב שם בבטן המלאה, עד שתזדכך לגמרי ותתחדש:

ונבאר סדר החמשה מדרגות הנז', הנה המדרגה הראשונה, שהם הנשמות הנקראים חדשות אמיתיות, יכולות להשתהות בסוד עבור בבטן המלכות י"ב חדשים, ואח"כ יורדות בגוף בעה"ז, ולכן דוגמת זה מצינו עבור באשה י"ב חדש, כנזכר בגמרא מעשה דאשתהי תריסר ירחי, ואכשר רבה תוספאה. והמדרגה הב', והם הנשמות שנשתיירו באדם, ונקראים חדשות ולא לגמרי, אין בהם כח להשתהות במעי המלכות רק ט' חדשים בלבד, ואח"כ באות לעולם. והמדרגה הג', והם נשמות קין והבל, אשר גם הם חדשות בצד מה, אלא שאינם לא כראשונות ולא כשניות, לפי שיש בהם ב' מיני פגם, הנה אלו אין בהם יכולת להשתהות במעי המלכות רק שבעה חדשים בלבד. והמדרגה הד', והיא שאר הנשמות שנשרו מן אדה"ר, וירדו אל הקליפות, אע"פ שיצאו משם, וירדו ובאו לעה"ז בפעם א', הרי הם כשאר מדרגות הראשונות הבאות בפעם שניה, וכלם נקרא נשמות ישנות מגולגלות כנזכר, ולכן בין אלו שממדרגה הרביעית בבואם בפעם ראשונה, ובין אותם שממדרגות הראשונות בבואם בפעם שנית ומשם ואילך, כל אלו הם אינם מתעכבות בבטן המלכות רק מ' יום כנגד יצירת הולד, ואח"כ תיכף יורדות בעולם. והמדרגה הה', והם נשמות הגרים, אינם יכולות להתעכב בבטן המלכות רק שלשה ימים בלבד, כדי קליטת זרע, ואח"כ באות בעה"ז.

ודע, כי כפי יתרון זמן עכובם בסוד העבור תוך המלכות, כך יתרון גודל הארתם וזכוכם מחלאת הקליפות:

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Chapter 13

וגם היא נקשרת עם האמור ,וז"ל ,גם דע הקדמה אחרת והיא ,כי כל אלו הנשמות כאשר יוצאות מתוך הקליפות לעלות אל הקדושה בסוד העבור כנזכר ,אינם יוצאות אלא על ידי תפלותיהם של ישראל ,כי אז הם יוצאות ועולות אל הקדושה בסוד מ"ן כנודע ,או ג"כ יוצאות ע"י איזה יחוד שמייחד האיש הצדיק בעה"ז ,כמבואר אצלינו בשער רוח הקדש ,מציאות היחודים ועניינם .או יוצאות ע"י איזו מצוה שיעשה האדם בעה"ז .ודע ,כי יש נשמות שע"י איזו פגם שיש בתחתונים ,או מחמת פגם שיש בהם עצמם שחטאו בתחלה בהיותם בעה"ז ,וע"י זה הם יורדות בעמקי הקליפות ,ואם אז נזדמנה יציאת ועליית איזו נשמה מתוך הקליפה להתעבר במעי המלכות ולהתקן שם כנזכר ,יש יכולת באותה נשמה שבמלכות לאחוז אותם הנשמות שהם פגומות קודם שירדו אל הקליפות ולהעמידם ממקומם ,ולהחזירם עמה למעלה במעי המלכות בסוד העבור ,ושם יתוקנו כלם ,ואח"כ יבואו בעולם:

והענין הוא ,כי בהיות הנשמה במעי המלכות ,תמיד היא שם מעלה מיין נוקבין למעלה ,ובכח אותם המיי"ן נוקבין שהיא מעלה ,יכולה להעלות עמם לאותה הנשמה כנז .'אמנם אי אפשר זה ,אם לא ע"י שיניח קצת רוחא וישדי בגוה .פי ,'שהנשמה הראשונה שהיא במלכות ,נותנת כח אחר ממנה באותה נשמה הפגומה , והיא מתלבשת בההיא רוחא ,ונתקנה על ידה ,וזה הרוח נשאר תמיד קשור עמה עד זמן התחיה ,ואז מתפרשים זה מזה:

גם דע ,כי אם אותה הנשמה שהיתה מעוברת בבטן המלכות ,היא ממדרגת אותם הנשמות שעומדות בעיבור י"ב חדשים ,יש בה יכולת וכח ,שגם אותה הנשמה הפגומה שעכבה עמה ,תעמוד כמוה י"ב חדש , אפי 'שאינה אלא ממדרגה הגרוע שבכלם ,שהיא נשמת הגרים ,שאינם מתעכבות רק עד שלשה ימים .וכן אם הראשונה היא ממדרגת ט 'או ז 'חדשים ,ואחרת היא גרועה יותר ,שהיא מבחי 'מ 'יום ,או ג 'ימים , תעמוד כמוה ט 'חדשים או ז 'חדשים .ואם הדבר הוא להפך ,שהראשונה המעכבת מאת האחרת ,אינה אלא ממדרגה ט 'חדשים ,והב 'שנתעכבה על ידה ,היא מדרגה י"ב חדש ,אז שתיהם עומדות י"ב חדש . באופן שלעולם אזלינן בתר רווחא ועלויא דמלתא:

והנה אני מסופק בזה איך שמעתי ממורי ז"ל ,והמשל בזה ,כי אם הנשמה החדשה שהיתה מדרגת קין ,והבל ,שזמנה שבעה חדשים ,ועכבה עמה נשמה אחרת שהיתה ממדרגת אדם הראשון שנשתיירו בו , שהיתה זמנה ט 'חדשים ,אלא שהיתה נשמה ישנה ,שבאה שני פעמים לעולם .אם נאמר ,שכיון שזו הנשמה השניה היא ממדרגת ט 'חדשים ,א"כ עתה שנתעכבה ,ונתקנה ע"י הראשונה ,א"כ גם אם זו הנשמה תהיה משבעה חדשים ,גם שתיהם מתעכבים ט 'חדשים:

גם דע ,כי יארע לפעמים ,שנשמה אחת תעכב נשמה אחת מלירד אל הקליפות כנזכר ,וזה ע"י דשדי חד רוחא בגוה כנזכר ,ואח"כ מכח שתופם יחד ,יהיה כח בשתיהם לעכב עוד נשמה שלישית אחרת מלירד אל הקליפות ,וזה ע"י דשדי הנשמה השנית בשלישית חד רוחא ,וגם הנשמה הא 'שדי חד רוחא בשלישית .ועד"ז אפשר עד עשר נשמות ,זו קשורה בזו ,עד שנמצא כי בנשמה העשירית ,יש בה חד רוחא מן הנשמה הא ,'וכן חד רוחא מן כל א 'משאר הט 'נשמות שקדמו אל זו העשירית ,וכפי זה נמצא , כי הראשונה יש לה ט 'רוחין בט 'נשמות שתחתיה ,והב 'יש לה ח 'רוחין וכו ,'והעשירית אין לה רק כח שבה ,ואין תחתיה מי שקבלה ממנה רוחא כלל ,ונמצא ג"כ כי כל הט 'נשמות אחרונות משועבדות אל הראשונה ,כי היא אליהם כדמיון אב לכלם ,והוא מדריך ומתקן לכלם ,ע"י ההוא רוחא דשדי בגווה דכל

חדא וחדא מנייהו, וכיון שכן נמצא שהוא נוטל חלק עם כל הט' בכל המצות שהם עושים, והוא מחוייב להדריכם בדרך טובה, ובטובתם יקח גם הוא חלקו. אבל הם אינם נוטלים חלק במעשיו, ולכן אינם מחוייבים להדריכו. ועכ"ז השניה, כל השמונה נשמות שאחריה, משועבדות לה, והיא אינה משועבדת להם, וכן עד"ז בכלם. וז"ס מ"ש חז"ל, והביאו הרמב"ם ז"ל בהלכות שכנים פ"ג וז"ל, ה' גנות המספקות מים ממעין א', ונתקלקל המעיין, כלם מתקנות עם העליונה וכו'. וברור הענין הוא כך הוא, דע, כי אין לך צדיק וצדיק שבעולם, שאין לו שתי נשמות, כנזכר בזוהר ריש פרשת נה בתוספתא, על פסוק אלה תולדות נח נח, וכן משה משה שמואל שמואל וכו', תרין זמנין) הגהה - אמר שמואל, הנה באור התוספתא הזאת ביארתיה בשער ב' שער מאמרי רשב"י בפרשת נח, ולכן לא חזרתי וכתבתי אותה פה ומצאת שם כי תדרשה):

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Chapter 14

הקדמה קטנה בענין הגלגולים:

דע, כי אע"פ שתמצא כתוב אצלינו במקומות רבים, כי פלוני נתגלגל בפלוני, ואחר כך בפלוני וכו', אל תטעה לומר כי הנשמה הראשונה עצמה, היא המתגלגלת תמיד. אבל הענין הוא, כי הנה כמה שרשים לאין קץ נתחלקו נשמות בני אדם, ובשרש אחד מהם יש כמה נצוצות נשמות לאין קץ, ובכל גלגול וגלגול נתקנים קצת נצוצות מהם, ואותם נצוצות שלא נתקנו, חוזרים להתגלגל להתקן. ואותם שכבר נתקנו, אינם מתגלגלים, אמנם עולים ועומדים במדרגה הראויה להם:

ובזה תבין מה שהודעתיך בענין נדב ואביהו, כמה פעמים נתגלגלו, וכמו שנתבאר בפסוק ויהי נא פי שנים ברוחך אלי, כי נדב ואביהו היו תחלה באליהו ז"ל, ואח"כ היו באלישע, מלבד כמה גלגולים. והענין הוא, כי נדב ואביהו הם שרש נשמה אחת, ותלויים בהם נשמות נצוצות פרטיות לאין קץ, ובכל גלגול היו נתקנים כמה נצוצות וחלקי השרש ההוא, ואותם נצוצות שעדיין לא נתקנו, הם היו אשר בקש אלישע ליקחם מן אליהו. כי אותם שנתקנו עלו במדרגתם הראוי להם. ולהיות כי אלישע היה מעורב בשתי בחי', כי אע"פ שעיקר נצוץ נשמתו היה משרש יוסף הצדיק כמבואר אצלנו, עכ"ז היה מעורב משרש נדב ואביהו, שהם מבחי' קי"ן. וכמו שהודענוך כי נקרא אלישע, להורות כי בקין כתיב ואל קין ואל מנחתו לא שעה מפני חטאו, ובאלישע שנתקן חטאו של קין, נקרא אלישע, כי הקב"ה שעה לו, וקבלו. ואותיות לא שעה, נהפכו ונעטו אל"י שע"ה. ובעבור כי היה לו אותו הנצוץ מן שרש קין בתחלה, לכן רצה שגם אלו הנצוצות של נדב ואביהוא, שיתחברו עמו, כמש"ה ויהי נא פי שנים ברוחך אלי, וזכה להם, מחמת אותו נצוץ של קין שהיה בו מתחלה כנזכר. ומזה תקיש ותבין לכל הגלגולים שבעולם, כי אין הראשונים ממש אותם המתגלגלים, אלא הם בחי' נצוצות שלהם שלא נתקנו בתחלה:

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Chapter 15
ובה יתבאר טעם, למה מצינו היות צדיקים גדולים, בני רשעים גמורים. וכמו שמצינו באברהם, שהיה בן תרח, כומר גדול, ועושה פסילים למכור לכל העולם ולהחטיאם. ובזה יתבאר, למה הקליפות מתאוים כ"כ להחטיא את האדם, עד כי גרמו להחריב בית המקדש, ולהגלות שכינתו יתברך בין הגוים, ולהכעיס את השי"ת אשר בראם. וסוד הענין דע, כי ע"י חטאו של אדה"ר, נפלו כל הנשמות לתוך עמקי הקליפות.
והנה הקליפות הם שיורי הזוהמא והפסולת שנברר מן הקדושה במיתת המלכים של אדום, כמבואר אצלינו והקליפות האלו הם בעצמם, הנקראים בשם דרגא דמותא. אבל הקדושה, היא אלהים חיים ומלך עולם, ולכן הם רודפים אחר הקדושה הנקראת חיים, כדי ליזון ולהחיות ממנה. ובעוד שהקדושה בתוכה, הם חיים ונזונים ממנה. וכשאין קדושה בתוכה, הם מתים, ואין להם חיות ושפע, ולכן הם טורחים אחר הקדושה, ומחטיאים את נשמת האדם הקדושה, כי אז גורמים אל הקדושה, ואל אותה הנשמה שתכנס ברשותם, והם חיים ונזונים על ידה. לפי שהנשמה הקדושה אי אפשר לה להכרת ממקום הקדושה, כי הבורא יתברך חשב מחשבות לבלתי ידח ממנו נדח, אפילו נצוץ קטן של נשמה קדושה, וממקום קדושתו יתברך משפיע, וממשיך מזון אל אותם הנשמות שבתוך הקליפות ההם, ומאותו השפע נותנים גם הקליפות, ולכן רודפים להחטיא את האדם, כאחד הרודף וטורח אחר מזונותיו, ולא יבוזו לגנב כי יגנוב למלא נפשו כי ירעב:
והנה כאשר נחרב בית המקדש, גלתה שכינה בין הקליפות, לפי שהנשמות שגלו ביניהם, אין בהם כח ויכולת לצאת מתוכם, כיון שנפגמו בחטאם. וע"כ שכינתו יתברך, אשר עליה נאמר כי ה' אלהיך אש אוכלה, נכנסת ביניהם כדי ללקט אותם נצוצות נשמות אטר בתוכם, ומבררת אותם ומעלה אותם למקום הקדושה, ומחדשם, ומורידם בעה"ז, בגופות האנשים. ובזה תבין היטב סוד גלות שכינה. ומיום שנחרב בית המקדש, זו מלאכתו יתברך, עד שיכלה מלאכתו ללקוט כל הנשמות שנפלו בין הקליפות של האדם הבליעל ונתערבו בו מראשו ועד רגליו, ועד שיגמר ללקט אפילו אותם שנפלו עד הרגלים, אין המשיח נגלה, ואין ישראל נגאלים. כמבואר אצלינו בזוהר בפרשת פקודי וז"ל, כד מטו רגלין ברגלין, כדין כתיב ועמדו רגליו ביום ההוא על הר הזיתים. ואמנם אין השכינה מלקטת אותם, אלא ע"י מעשה התחתונים ותפלותיהם, בסוד תנו עז לאלהים. וכפי גדר מעשה התחתונים, כך גדר הוצאות הנשמות והנצוצות ההם.
ואלו כל ישראל היו שבים בתשובה גמורה, היה כח בשכינתו יתברך להוציא כל הנשמות משם ברגע אחד. אבל חטאתינו מתישים כחה, וכמש"ה צור ילדך תשי. וכאשר יכלו הנשמות מלצאת משם, אז גם שכינתו יתברך תצא משם, ויסתלק חיותם, וימותו הקליפות, והרשעה כלה בעשן תכלה, וז"ס פסוק בלע המות לנצח וגו'. ר"ל, שהקליפות הנקראות מות, יכלו ויבולעו ברגע אחד, מסבת הסתלקות שכינתו יתברך מתוכם. וכל נצוצות נשמות אשר ביניהם כנזכר: And behold, when the temple was destroyed, the divine presence was exiled among the husks, because the souls that were exiled among them did not have the power to extract themselves from them, since they were blemished by their sins. That is why His divine presence, may He be blessed, about which it is stated, For the Lord your God is a consuming fire (Deuteronomy 4:24),

enters among them — in order to gather those sparks of souls among them, separate and elevate them to the place of holiness, renew them, and bring them down to this world into the bodies of people. And with this, you can understand the secret of the exile of the divine presence. And this is His work, may He be blessed, from the time that the temple was destroyed until the end of the work of collecting all of the souls that fell among the husks of the Scoundrel Man and got mixed into him, from his head to his feet. And until He finishes collecting even the ones that fell to the feet, the Messiah will not be revealed and the Jewish people will not be redeemed, as it is explained for us in the Zohar, Parshat Pekudei (51:737). And these are its [words]: When the feet reach the feet, like that which is written, On that day, He will set His feet on the Mount of Olives (Zechariah 14:4)." However the divine presence only collects them by way of the actions of the earthly ones and their prayers via the secret of, give might to God [alluding to Psalms 68:35]. And according to the level of the actions of the earthly ones, so too is the level of the extraction of those souls and sparks. And if all of the Jewish people was to completely repent, His divine presence would have the power to instantly extract all of the souls from there. But our sins weaken its power, which is as it is written, You neglected the Rock that begot you (Deuteronomy 32:18). And when the souls are finished exiting from there, His divine presence, may He be blessed, will then exit from them and withdraw their life-force. Then the husks will die, and evil will end like smoke [alluding to the amidah prayer of the high holidays]. And this is the secret of the verse, He will swallow up death forever, etc. (Isaiah 25:8). It means to say that the husks, which are called death, will end and be swallowed up instantly, as a result of the removal of His divine presence, may He be blessed, from within them. And all of the sparks of the souls that are among them [will be redeemed], as mentioned.

ונחזור לענין, כי בהיות השכינה בתוכם, מוכרח הוא שיקבלו מזון ושפע וחיות, ואין השכינה גולה ביניהם, אלא לסבת הנשמות. ולכן כל מגמתם היא, להמשיך הנשמות בתוכם, ולעכבם שלא יצאו, כדי שיחיו ויתפרנסו על ידם. והנה כפי גדול ערך הנשמה, כך גודל ערך השפע הנמשך אליהם. ולכן בהיות איזו נשמה יקרת הערך, אינם מניחים אותה לצאת מתוכם, וכל מגמתם לטנפה ולטמאה ככל הבא מידם, כדי לעכבה אצלם תמיד. ולפעמים שהם מתייראים אולי איזה צדיק גדול יעשה איזה מצוה גדולה, ויהיה יכולת בידו להוציא אותה הנשמה מתוכם, ולהמשיכה בטפת זרעו בהזדווגו בקדושה עם אשתו, ולכן בראותם איזה רשע פגום בתכלית, טורחים הרבה ומקטריגים לפני השי"ת על הנשמה ההיא, להכניסה בטפת זרעו המזוהמת, כדי שעי"כ תתקלקל הנשמה ההיא יותר מבתחלה ותפגום בתכלית, ועי"כ תחזור לידם פגומה מאד, ולא תצא עוד מתוכם. והנה הקב"ה חושב מחשבות לבלתי ידח ממנו נדח, ובפרט זו הנשמה הטהורה והמעולה, ואז שומע לקולם, ומכניס במקום הרע ההוא, וכיון שיצאת מתחת ידם, הקב"ה עוזר אותה, והיא מתנערת מעפר שריפת חטאתה וטומאתה, ומכשרת במעשיה, כמרגלית המתרחצת ומראה זכותה לעיני הכל, ולא די כי אותה הנשמה נתקנת, אלא גם אביו שהולידו זוכה ע"י בנו וחזר בתשובה ע"ד מה שנתבאר אצלינו בענין איוב, שהיה גלגול תרח אבי אברהם, אשר שב בתשובה ע"י בנו אברהם. והקב"ה מרמה בקליפות, כי חשב מחשבות לבלתי ידח ממנו נדח:

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Chapter 16

ובה יתבאר שכל מי שנשמתו חדשה, צריך לקיים כל תרי"ג מצות. דע, כי כל מי שהוא נשמה חדשה, צריך לקיים כל התרי"ג מצות. ונודע, כי יש כמה שרשים מחולקים בהם כל הנשמות שבעולם, וכל שרש מהם, הוא אבר א' מאברי נשמות אדה"ר, כמו שיתבאר. וכל שרש מהם, מתחלק לנצוצות נשמות לאין קץ, כמו שיתבאר וכו'. והנה כל נצוץ ונצוץ מהם, צריך אם הוא חדש, לקיים כל תרי"ג מצות, לפי שאין אבר שאינו כלול מכל רמ"ח איברים כנודע, אבל מי שאינו חדש, אלא נתגלגל וחזר בעה"ז, אין צריך שישלים עתה, רק אותם המצות החסרות ממנו שלא קיימם בגלגול הא' שקדם. ובזה יתבאר לך מה שמצינו בתלמוד, כי חכם פלוני היה זהיר במצוה פרטיית יותר משאר המצות, וחכם א' היה זהיר במצוה אחרת. וכמו שמצינו שהיה שואל אמורא פלוני לחבירו אבוך במאי הוה זהיר טפי, וחבירו השיבו שהיה זהיר בציצית או תפילין וכיוצא בזה. וכפי הנראה שזה הורס את המשנה, האומר והוי זהיר במצוה קלה כבחמורה. אבל סוד הענין הוא, כי כל חכם וחכם היה זהיר באותה המצוה שהיתה חסירה ממנו בגלגול הקודם, או כלה, או פרט מפרטיה. וגם ז"ס מה שמצינו בתלמוד כי פלוני היה בורר לו מדות אלו, ופלוני היה בורר לו מדות אחרות, כמ"ש שאלו לפלוני במה הארכת ימים. א"ל, מימי לא עברתי על מדותי וגו', כל א' בורר לו מדות, כפי בחי' גלגולו:

ואמנם אינו דומה מי שהנצוצות הנשמות הקודמות אליו בשרש נשמתו, קיימו כל תרי"ג מצות, אע"פ שזה הנצוץ עתה שלו לא קיימם למי שהנצוצות הקודמות אליו, גם הם לא קיימוה. וכמו שיתבאר בדרושים הבאים בע"ה:

ודע, כי המצות שיכול האדם לקיימם, ובאה לידו איזו מצוה מהם, ולא קיימם, או אם היה יכולת בידו לעשותם ולא עשה, מוכרח הוא שיתגלגל עד שיקיימה. ואמנם המצות שאין יכולת באדם לקיימם אם לא כאשר השי"ת אנה לידו, כמו, בפדיון הבן, ויבום, וחליצה, וגט, וכיוצא בזה. יש בזה חלוק, כי אם השי"ת אנה לידו אחת מהם ולא קיימה, דינו כדין הראשונים, שיתגלגל בהכרח לקיימה. אבל אם לא באה לידו, איננו מחוייב גלגול על מצות אלו, אבל יבא בסוד עבור באיזה אדם שבאו לידו, ויקיים אותם, ואח"כ ילך לו ויחזור למקומו ככלותו לעשותם:

ואמנם הבחי' השלישית, והם המצות שהוא מן הנמנע לקיימם בזמן הזה, כמו מצות הקרבנות וכיוצא בזה, והנה נתבאר שהאדם מוכרח לקיים כל התרי"ג מצות, ולהתגלגל עד שיקיים אותם, ואמנם בזמן הזה לא יתגלגל לקיימם, כיון שאין יכולת לקיימם. אמנם אחר ביאת המשיח שיבנה בית המקדש במהרה בימינו אמן, אז יתגלגלו בגלגול ממש כדי לקיימם, ואל זה רמז ר' ישמעאל בן אלישע כ"ג כשהטה את הנר בליל שבת, שאמר אכתוב על פנקסי, לכשיבנה בית המקדש אביא חטאת שמנה:

והנה יש חלוק בענין הנזכר והיא, כי מה שנתעצל מלקיים איזו מצוה שאינה חובה, כמו הק"ש והתפילין וכיוצא בזה, אמנם היא מצוה שאינו מחוייב לרדוף אחריה, כמו שלוח הקן דכתיב ביה כי יקרא קן צפור וכו', או שלא היה לו בית וכו', ונמנע מלעשות מעקה וכיוצא באלו, כי לא נזדרז לחפש אחריהם ולקיימם, הנה האיש הזה מחוייב גלגול כנזכר, אבל מובטח הוא שלא יחטא בגלגול הזה. אבל אם באה לידו המצוה ונזדמנה לו, ולא רצה לקיימה, והנה הוא מחוייב גלגול, וכשיתגלגל איננו מובטח כמו הראשון שלא יחטא. אבל מי שנתגלגל על שעבר איזו עבירה, זה יחטא בודאי, כמבואר בדרושים שקדמו:

עוד צריך שתדע, כי האדם צריך לקיים כל התרי"ג מצות, במעשה, ובדבור, ובמחשבה. וכמ"ש ז"ל על פסוק זאת התורה לעולה ולמנחה וכו', כל העוסק בפרשת עולה, כאלו הקריב עולה וכו'. וכוונו בזה שהאדם מחוייב לקיים כל התרי"ג מצות בדבור, וכן עד"ז במחשבה. ואם לא קיים כל התרי"ג בשלשה בחי' הנז', מחוייב להתגלגל עד שישלים אותם. עוד דע, כי האדם מחויב לעסוק בתורה בד' מדרגות, שסימנם פרד"ס: פשט, רמז, דרוש, סוד. וצריך שיתגלגל עד שישלים אותם:

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Chapter 17
והיא מקושרת עם האמור, שהאדם מחוייב לעסוק בתורה בארבעה מדרגות שבה, והיא זאת, דע, כי כללות כל הנשמות הם ס' רבוא ולא יותר. והנה התורה היא שרש נשמות ישראל, כי ממנה חוצבו, ובה נשרשו. ולכן יש בתורה ס' רבוא פירושים, וכלם כפי הפשט. וס' רבוא ברמז. וס' רבוא בדרש. וס' רבוא בסוד. ונמצא, כי מכל פי 'מן הס' רבוא פרושים, ממנו נתהווה נשמה אחת של ישראל, ולעתיד לבא כל אחד ואחד מישראל, ישיג לדעת כל התורה כפי אותו הפירוש המכוון עם שרש נשמתו, אשר ע"י הפרוש ההוא נברא ונתהווה כנזכר. וכן בג"ע אחר פטירת האדם, ישיג כל זה. וכן בכל לילה כאשר האדם ישן, ומפקיד נשמתו ויוצאה ועולה למעלה, הנה מי שזוכה לעלות למעלה, מלמדים לו שם אותו הפירוש, שבו תלוי שרש נשמתו. ואמנם הכל כפי מעשיו ביום ההוא, כך באותה הלילה ילמדוהו, פסוק אחד, או פרשה, כפי פלונית, כי אז מאיר בו יותר פסוק ההוא משאר הימים. ובלילה האחרת יאיר בנשמתו פסוק אחר, מעשיו של אותו היום, וכלם ע"ד הפי 'ההוא אשר תלויה בו שרש נשמתו כנזכר. ומורי ז"ל, בכל ערב וערב היה מסתכל בתלמידיו העומדים לפניו, ורואה בהם איזה פסוק מאיר יותר באיש ההוא מצחו מצד השרות נשמתו המאירה שם. והיה מבאר לו קצת מן הפירוש של הפסוק ההוא, כפי הפירוש השייך אל נשמתו כנזכר, וקודם שהיה ישן האיש ההוא, היה מכוין אל הפירוש ההוא שבאר לו קצתו, והיה קורא בפיו הפסוק ההוא, כדי שכאשר תעלה נפשו למעלה בפקדון בשינתו ילמדוהו עוד תשלום. ועי"כ הנפש מזדככת, ועולה למעלה מדרגות גדולות לאין קץ, ויתגלו לו דברים אחרים, גם אם החומר לא ירגיש בהם כשיקיץ. וכבר נתבאר, כי ס' רבוא פירושי התורה הם כלם כפי הפשט, וכנגדם באגדה, וכנגדם בקבלה, וכו', הנרמזים בר"ת פרדס. לפי שאין נשמה מישראל שאינה כלולה מד 'בחי 'אלו. ואמנם יש נשמה שמשיגה שני מיני פירושים, ויש יותר ויותר. והנה נשמתו של מרע"ה היתה משגת כל ס' רבוא פירושים שבתורה, וכמ"ש רז"ל שידע אפילו כל מה שתלמיד ותיק עתיד לחדש, וטעם הדבר הוא, לפי שנשמתו היתה כוללת כל ס' רבוא נשמות ישראל, ולכן גם שאר חכמי ישראל ישיגו כ"כ פירושים בתורה, כפי בחי ' הנשמות הנכללות בו: And it is connected with that which was said, that man is required to occupy himself with the Torah on its four levels. And this is it: You should know that the sum of all souls is 600,00 and no more. But behold, the Torah is the root of the souls of the Jewish people, for they were hewn from it, and they were implanted in it. And hence there are 600,000 explanations in the Torah, all of them according to the straightforward meaning [peshat], 600,000 in hints [remez], 600,000 in exegesis [derash], and 600,000 in the esoteric teachings [sod]. So it comes out that every soul in Israel is made from one of the 600,000 explanations. And in the future to come, each and every Jew will grasp knowledge of all of the Torah according to that explanation which is directed to

the source of his soul, through which it was created and made, as mentioned above. And likewise, in the Garden of Eden, after a man's death, he will grasp all this. And so too, every night when a person sleeps and deposits his soul and it exits [his body] and ascends above, there they teach that explanation that the root of his soul depends upon to whoever merits to ascend. Of course, everything is according to his deeds that day — according to that, will they teach him one verse or a certain section that night, so that verse will be clearer to him then than on other days. And on a different night, another verse will be clarified to his soul, according to his deeds on that day. But all of them will be according to that explanation upon which the root of his soul depends, as mentioned. And my teacher [Ari], may his memory be blessed, would gaze at his students standing before him each evening and see which verse was shining more on his forehead from the angle of the residence of his soul shining there. So he would clarify something of the explanation of that verse according to the explanation relevant to his soul, as discussed. And before that man would sleep, he would have this explanation, which he explained a little, in mind and would read this verse orally so that when his soul ascended above as a deposit during his sleep, they would teach him the rest as well. And the soul is purified through this and ascends countless great levels; and other things would be revealed to it, even if [his] physicality would not notice it when he awoke. And it has already been explained that the 600,000 explanations of the Torah are all according to the straightforward meaning, and likewise corresponding to them in the Aggadah [homiletical teachings], and likewise corresponding to them in the Kabbalah, etc. which are hinted to in the initials, PaRDeS. That is because there is no soul in Israel that is not made up of these four aspects. Of course, there will be a soul in Israel that, grasps two types of understandings, and there are those [with] more and more. So behold, our teacher Moses grasped all 600,000 explanations of the Torah. And it is like the rabbis, may their memory be blessed, said — that he knew even that which a senior student would develop in the future. And the reason for the thing is because his soul included all of the 600,00 souls of Israel. And therefore even the other sages of Israel grasped many explanations of the Torah, according to the aspects of the souls included in him.

והנה פעם אחת בא איש אחד לפני מורי ז"ל, ונסתכל בו, ואמר לו ענין אחד, ונכתבהו פה, אולי ממנו תוכל להקיש ולהבין איזה ענין אחר, בענין קיום המצות, וזה מ"ש לו:

דע, כי המצות כלם, יש בהם זכרים ונקבות בין במצות עשה בין במצות לא תעשה ואמנם אין לך אבר מרמ"ח אברי נשמות אדם הא', שאינו כלול מבשר וגידים ועצמות כנודע, ואמנם הבשר והעצמות הם מצות עשה שבאבר ההוא, והגידים הם מל"ת. ולקמן יתבאר בעהי"ת שאין הגידים אלו שבכללות האברים, כאותם הגידים האחרים שמספרם שס"ה גידים כנודע לקמן בע"ה. וא"ל, כי שרש מחצב נשמתו, היא באבר הכתף השמאלי של אדה"ר, מבחי' פרצוף לאה העומדת שם מאחוריו. ומספר המצות אשר באבר הזה הנקרא כתף שמאלי, הם י"א מצות עשה, כמנין ו"ה, שהם ב' אותיות אחרונות של ההוי"ה. והם בגימטריא כתף באופן זה הנקרא הכאה, כיצד, תכה וי"ו פעמים ה"י, הם ש"ל, ו"ו פעמים ה"י הם ק"ף, הרי תק"י, תסיר מהם י"א כמספר ו"ה, ישאר עם הכללות ת"ק, כמנין כתף. ואמנם מספר מצות ל"ת שבאבר הכתף הם ט"ו, כמנין שני אותיות הראשונות של הוי"ה שהם י"ה, וכמ"ש חז"ל י"ה עם שמי שס"ה, ו"ה עם זכרי רמ"ח. וגם שני אותיות אלו הם בגימטריא כתף, באופן זה, יו"ד פעמים ה"י, הם, ש. יו"ד פעמים ה"ה, הם ר. הרי ת"ק, כמנין כתף. ואמנם עשר מצות ל"ת, הרמוזים באות י', הם זכרים. וה' הנשארים, הנרמזים באות ה' ראשונה, הם נקבות. והשש מצות עשה הרמוזים באות ו', הם זכרים. וה' הנרמזים באות ה' אחרונה, הם נקבות:

והנה העשר מצות ל"ת הזכרים, לא קבלתים ממורי ז"ל, ואלו הם השאר החמשה מצות לא תעשה הנקבות, שבאות ה' ראשונה, הם אלו, א', לא תרצח, ובכללה שלא להלבין פני חברו ברבים, דאזיל

סומקא ואתי חוורא, והרי הוא כאלו שופך דמים. ב. לא תגנובו, שהוא אזהרת ממון. ג. לא תבשל גדי בחלב אמו. ד. לא תאכל חלב. ה. לא תאכל דם:
וששׁ מצות עשה שבאות ו', הם אלו, א, וחי אחיך עמך, והיא קרובה למצות צדקה, ובאורו שתבקש המצאה לאחיך, שיוכל לחיות עמך ולהתפרנס. ב. לאכול מעשר שני בירושלים. ג. ועשית מעקה לגגך. ד. פרו ורבו ומלאו את הארץ. ה. למול את הבן, ובפרט בנו עצמו של האדם. ו. ואהבת לרעך כמוך:
וחמשה מצות עשה הנקבות, סבאות ה' אחרונה, הם אלו, א, הלואה לעני, וסימניך אם כסף תלוה את עמי, אל תקרי אם, אלא אם בצירי. ב. מצות ציצית, ובכללה ליתנה על הכתף, לפי ששרש הנפש הנזכר היא מן הכתף:
ג. כי יקרא קן צפור, וסימנך שלח תשלח את האם. ד. להשמיט בשביעית. ה. לזכור יציאת מצרים:
גם דע, כי האדם שאינו עוסק בתורה, פוגם בספירת הת"ת, שבכל עולם מד' עולמות אבי"ע, כי התורה היא בת"ת שבכל עולם. האמנם יש בה ד' מדרגות וסימנם פרד"ס, והם, פשט, רמז, דרש, סוד. ומי שזכה לירד לעומק ארבעתם זוכה לסוף כל המעלות, ועליו נאמר יעשה למחכה לו. האמנם מי שלא רצה לעסוק אפילו בפשטי התורה והמקרא, פוגם בת"ת שבעשיה. ומי שלא רצה להביא ראיה לדבר, פוגם בת"ת שביצירה. ומי שלא עסק בדרשות התורה, פוגם בת"ת שבבריאה. ומי שלא עסק בסודות התורה, פוגם בת"ת שבאצילות:
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Chapter 18
כבר הודעתיך כי ד' עולמות הם, וסדרם אבי"ע. והנה כל עולם ועולם מאלו הד', כלול מארבעתם באופן זה, כי בעולם האצילות, אבא נקרא אצילות, ואימא בריאה, וז"א יצירה, ונוקבא עשיה, ועד"ז בכל עולם מהם. האמנם בחי' א"א, להיותו נעלם מאד, אינו נזכר. ודע, כי מן עולם אצילות יוצאות נשמות, ומן הבריאה רוחין קדישין, ומן היצירה מלאכים, ומן העשיה אופנים:
והנה האדם התחתון, כולל כל העולמות הנזכר, ובתחלה זוכה לנפש דעשיה, ואם לא זכה אל הרוח מפני שחטא ופגם את הנפש, והכניסה ע"י מעשיו בתוך הקליפות, אומרים לו יתוש קדמך ומעולה ממך, מפני שהיתוש לא עשה מעשה פגם למעלה כדי שיכניס בקליפות. אבל אם לא חטא בנפש ההיא, אז הוא בסוד אופנים. ואמנם צריך שתדע, כי לפעמים יהיה באדם נפש בלבד, ויהיה יותר חשוב ומעולה ממי שיש בו רוח. והענין הוא במה שנבאר, כי כל עולם ועולם כלילו מארבעתם ונמצא כי גם הנפש דעשיה כלולה מבחי' נר"ן ונשמה לנשמה, וארבעתם מן העשיה, וכלם נקראים נפש בלבד דרך כללות. והנה לפעמים אדם א' שיהיה מבחי' נשמה דעשיה, וכיון שהתחיל להאיר ולהתקן קצת, תכף מאירה בו בחי' הנשמה של כללות דרוח דיצירה, אעפ"י שעדיין לא נתלבשה בו ממש לגמרי, כי כבר הודעתיך, שאי אפשר שהרוח שביצירה יתלבש ממש לגמרי באדם, אלא עד שיתוקן נפשו בכל חלקי העשיה לגמרי, אבל מאיר בו הארה בלבד, ויהיה אדם א' שהוא מבחי' נפש דעשיה, ויש בו ג"כ נפש מן היצירה, הנקרא נפש של הרוח כנזכר, ואדם זה בודאי שהוא גרוע מן הראשון:

גם דע, כי יש אדם שיוכל להשיג עד נפש מעולם האצילות, והוא ממלכות דאצילות. וכן יותר למעלה מכל בחי' אצילות. ודע, כי אם יזכה האדם להיות בו רוח מן היסוד דאצילות, יהיה נקרא איש האלהים, בעלה דמטרוניתא, ועליו נאמר צדיק מושל יראת אלהים. כי כמו שיש צדיק אחד, אשר בפטירתו עולה בסוד מ"ן במלכות דאצילות, כן יש צדיק שעולה בסוד מ"ד ביסוד דאצילות. ובזה תבין מ"ש בזוהר בפרשת תרומה דף קס"ו ע"ב בפסוק אור זרוע לצדיק, אור שכבר נזרע, והענין הוא, כי אחר החרבן נתפרדו ז"א מנוקבא, והגנן העליון שהוא יסוד, איננו זורע גנתו. אמנם גנתו מזרעת מאיליה, מן הספיחים שיצאו וצמחו בה מתחלה, ומהם חוזרת וצומחת. והנה הספיחים הם נשמות הצדיקים, אשר טרם החרבן זרעם הגנן בגנה העליונה וצמחו בה. וכאשר חוזרת ונפטרים מן העה"ז, חוזרים לעלות שם בה בסוד מ"ן, או ביסוד שהוא הגנן העליון בסוד מ"ד, ומהם חוזרת וצומחת. וז"ס פסוק אור זרוע לצדיק, שכבר האורות האלו נזרעו בתתלה בגנה העליונה, והם עצמם שחוזרים ונזרעים, ואין זה זרע חדש והבן זה:

והוא. עוד דע, כי האדם מתעסק בעשית המצות לבד, הנה הוא זוכה אל הנפש הנקרא עשיה ולא יותר דומה, לאשה שהלך בעלה למדינת הים, והניחה ערומה רעבה וצמאה, והיא דומה אל השכינה היושבת בגלות, וביתה נחרב ויושבת בגלות בחושך, כך נפש האדם בהיותה בלתי רוח שהיא בעלה, אין לה לא אור ולא שכל להשכיל. ואם ישתדל עוד האדם הזה, לעסוק גם בתורה, ולומד והוגה ושונה בה תמיד בתורה שבע"פ, ועוסק תמיד לשמה בה, אז יזכה גם אל הרוח שהוא מן יצירה. ואז ידמה לאשה שבא בעלה, ודר עמה בביתה תמיד, ומלבישה, ומאכילה, ומשקה, וחוזרת למעלתה. כך האדם הזה, כשיבא בו הרוח, וישרה תוך נפשו, אז תתמלא נפשו ברוח חכמה, ותתעלה נפשו מעשיה ליצירה:

ואם ישתדל עוד האדם הזה, ויעסוק בחכמה הנעלמת, ובסודות התורה, אז יזכה גם אל הנשמה, שהיא מן הבריאה, ותאיר הנשמה ברוח שבו, ותוסיף מעלה על מעלתו, וחכמה על חכמתו, ואז נקרא אדם שלם, אשר עליו נאמר, ויברא אלהים את האדם בצלמו. וסוד הענין הוא, כי בהיות האדם נפש לבדה, אין לו השפעה, אלא משם אדנ"י בלבד, וכשיעסוק בתורה לשמה, זוכה גם אל הרוח הבא משם יהו"ה, וכשיעסוק בסודות התורה, זוכה גם לנשמה, וימשך עליו כח והשפעה גם משם אהי"ה. ובהתחבר באדם שלשה שמות אלו, יעלו בגימטריא יב"ק. ואז יאמר עליו, ה' הושיעה המלך יעננו ביום קראנו ר"ת יב"ק, ואז יהיה האדם בנפש מן עשיה, ורוח מן יצירה, ונשמה מן בריאה. ואם יתקן עצמו יותר, אז יהיו לשלשת מן היצירה, ואם יתקן עצמו ביותר, יהיו השלשה מן בריאה, ואם יתקן עצמו ביותר, יהיו לו כל השלשה מהאצילות:

ענין הנבראים. דע, כי ד' יסודות הם, וסימנם ארמ"ע, ר"ת, אש, רוח, מים, עפר. והם הם עצמם ארבע אותיות ההוי"ה, כמבואר בזוהר ריש פרשת וארא ומהארבעה יסודות אלו שהם רמוזים בארבע אותיות ההוי"ה, מהם נתהוו ונבראו כל הברואים שבע"ז. וכפי היסוד שנתגבר בנברא ההוא, על שאר היסודות, כך היה השנוי שמן הנברא ההוא אל זולתו, ואמנם ידעת, כי ד' אותיות ההוי"ה מצטרפים בי"ב צרופים, ועל ד"ז הולכים ומתרבים הצרופים, משונים זה מזה, ממדרגה אל מדרגה וממספר אל מספר, עד שהם מספר ס' רבוא צרופים, ע"י הנקודות שבהם כנודע. ומן הצרופים ששים רבוא הנזכר, יש בחינותיהם במספרם בארבע היסודות, וע"כ היה כח בארבע היסודות להרכיב ולהוליד נבראים משונים זה מזה לאין קץ, וכלם מבחי' ארבע היסודות בלבד. אמנם שינויהם הוא, כפי כח היסוד הגובר בנברא ההוא כנז"ל, וכמ"ש הרמב"ם ז"ל בהלכות יסודי התורה והנשמות של בני אדם שהם מארבע היסודות בכל איבריה, יש בכל אחד הארבעה יסודות בכל הצרופים ששים רבוא הנזכר, וע"כ הנשמות מתחלקות לכמה חלקים כפי הצרופים, וכל חלק וחלק יש בו פרצוף שלם, הנקרא אדם. והחלוק הזה מתחלק לאין קץ. ובזה תבין סוד הגלגול, שהוא גלגול החלקים שלם, וביאתם כל אחד בזמן הראוי לו והבן זה:

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Chapter 19
כבר ביארנו במקום אחר, בדרוש שרש הנשמות של המלאכים וב"א מה הפרש יש ביניהם, כי אלו יוצאים מזווג הנשיקין העליון, ואלו מזווג התחתון שביסוד. ובזה נתבאר לכמה מדרגות נתחלקו וע"ש. ונמצאו כמה מדרגות שונות יש בשרשי הנשמות עד אין קץ. ואמנם כמה וכמה מיני נשמות נמשכו מזווג העולם העליון, וירדו למטה ע"י הפגם, ואין ירידתם שוה, כי זו יורדת מדרגה אחת, וזו שתים וכו', והם כמה מיני ירידות, שיורדות הנשמות ע"י הפגם:
והנה נמצאו בהם ב' חלקים, האחת היא, שבעבור הפגם ירדה למטה, וכשבאה בעוה"ז, יוצאה מתוך המדרגה שלמטה אשר ירדה לשם. הב' הוא, שהנשמה אשר מחצב שרשה, הוא במקום ההוא עצמו, אשר משם יוצאות לבא בעה"ז. ולכן אין דיניהם שוה. ואמנם עיקר תקון זה הוא, או בלילה בעת פקדון נפשו, באמרו בעת השכיבה בידך אפקיד רוחי וגו', כי אז תעלה נשמתו בזווג יותר עליון, וחוזר לצאת משם בריה חדשה, בסוד חדשים לבקרים. וכן יכול לעלות ממדרגה למדרגה עד שיעלו עד שרשו ממש. או ביום בסוד נפילת אפים, בכונת פסוק אליך ה' נפשי אשא, יכולה לעלות ממדרגה למדרגה וישתלם כפי מעשיו, עד שרשו ממש כנזכר. והנה הנשמה שהיא מלמעלה, אלא שירדה למטה מחמת הפגם כנזכר, המשל בזה אם היא מעולם האצילות, ועל ידי הפגם ירדה עד עולם העשיה, ומשם יצאה לבא בעה"ז בגוף האדם, הנה כפי מעשיו, יש בו יכולת להתקן ולעלות עד האצילות, ויבא משם מאותו הזווג דאצילות, ויוכלל עד שם בחיים חיותו, ואין צריך להתגלגל כדי להתקן. ועליותה היא ביום, ע"י נפילת אפים דשחרית כנזכר, כי אז הוא זווג יעקב ברחל, הנקראת עקרת הבית, כי היא הספירה העשירית שבאצילות, והיא עיקריית מכלל העשר ספירות דאצילות, כמבואר אצלינו. אבל הנשמה שרשה למטה, אלא שעתה ע"י מעשיה הטובים, רוצה לעלות למעלה ממקום שורשה, אין עלייתה גדולה כעלית מי ששרשו למעלה ויורד וחוזר לעלות, ולכן אינה יכולה לעלות אלא בלילה, ע"י פסוק בידך אפקיד רוחי כנזכר, כי אז הוא זווג יעקב בלאה, שאינה מכלל הי"ס, אלא בחינת אחור דמלכות של התבונה כנודע, אבל הצד השוה שבהם שבכל הנשמות הוא, כי כלם יכולות ע"י מעשיהם לעלות ממדרגה למדרגה עד אין קץ, וכל זה אם ישים אליו לבו ויכוין לכך) הגהה - אמר שמואל, אגב שהזכרתי ענין המלאכים, אכתוב הקדמה קטנה על ענין הנזכר, וז"ל, דע, כי המלאכים דבריאה, גדולה מעלתם על נשמת הצדיקים, שהם מעולם היצירה. ועד"ז מלאכים יצירה, גדולים מנשמת דעשיה. אבל הנשמות של בריאה, גדולות ממלאכים דבריאה עצמה, ומכ"ש ממלאכים דיצירה. ועד"ז ביצירה ועשיה. גם דרך פרט הוא ע"ד הנזכר, כי הנשמות דכתר דבריאה, גדולים ממלאכים דכתר דבריאה. אמנם המלאכים דכתר דבריאה, גדולים מנשמת דחכמה דבריאה. ועד"ז בכל שאר הפרטים לאין קץ:
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Source
Translation

Source with Translation
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Chapter 20
הקדמה מענין בת זוגו של אדם:
כבר ביארנו לעיל, אם משפט הגלגול נוהג בנשים כאנשים או לאו. ודע, כי הנה רז"ל אמרו בפ"ק דסוטה
על פסוק אלהים מושיב יחידים ביתה מוציא אסירים בכושרות, כי יש זווג א 'וב. ומ"ש וקשה לזווגם
כקריעת ים סוף, איירי בזווג ב, דע, כי אין הבנת זווג א 'וב 'כפשטו, כי כמה זווגים שניים הם טובים מן
הראשונים, כמו שראינו בעינינו מעשים בכל יום. אבל באור הענין הוא יובן, במ"ש הסבא דמשפטים
בזהר, על פסוק אם בעל אשה הוא ויצאה אשתו עמו. והענין הוא, דע, כי כאשר האדם הוא חדש, ר"ל כי
אז היא הפעם הראשונה שבא בעוה"ז, ואז בת זווגו נולדת עמו כנודע, וכשיגיע זמן לקיחתו אותה,
מזדמנת לו ברגע, בלי שום טורח כלל ועיקר. ואמנם אם האדם הזה חטא איזה חטא, והוצרך להתגלגל
בסבתו, אלא שהוא מאותם שכתוב בהם ויצאה אשתו עמו, כנזכר בסבא דמשפטים, שמגלגלים גם לבת
זווגו, שתחזור להתגלגל עמו לטובתו, הנה האדם הזה כשיגיע זמן לקיחתו אותה, אינה מזדמנת לו ברגע,
אלא אחר טורח גדול, לפי שכיון שנתגלגל על סבת איזה עון, יש מקטרגים עליו למעלה, ורוצים למנוע
אותה ממנו, ומכניסים בהם קטטות. וע"ז אמרו, קשה לזווגם כקריעת ים סוף, והוא באופן הנזכר, כי הוא
נקרא זווג שני, ר"ל כי היא בת זוגו האמיתית, אלא שכבר נזדווגה לו פעם אחרת בתחלה, ועתה בזה
הגלגול נקרא זווג שני, כי האשה היא עצמה ראשונה, אבל הזווג הוא שני. ולזה לא אמרו זווג שנית, אלא
זווג שני, שחוזר אל הזווג ולא לאשה:
ובזה יתבאר לך, איך לפעמים נושא אדם אשה ברגע בלי שום טורח וקטטה כלל, ולפעמים אינו נושא
אשה אלא ע"י קטטות גדולות עד שישאנה, ואחר שנשאה הם בשלום ושלוה, וזה יורה על היות זווג גמור,
אלא שהוא זווג פעם ב', ואלו לא היתה בת זוגו, לא היה שלום ביניהם אחר שנשאה אותה:
והנה האחת הוא, כי הגלגול באנשים, ולא בנשים. כי הנשים מקבלות עונשן בגיהנם בעוה"ב. משא"כ
באנשים הלומדים תורה, כנזכר בדרושים אחרים). הגהה - אמר שמואל, וז"ס כמוס עמדי, בפסוק הן כל
אלה יפעל אל פעמים שלש, והוא סוד הגלגול ונאמר בו עם גבר, זהו האדם ולא האשה. (וטעם לזה הוא,
כי סוד הגלגול באות ו', שהוא שש קצוות, שבהם נאמר שש שנים יעבוד, וכנזכר בזוהר בפרשת פנחס
בר"מ כי אות י 'הוא גלגל, ועם אות ו 'הוא גלגול) הגהה - אמר שמואל, נלע"ד, כי אות י 'הנזכרת כאן,
היא אות י 'אחרונה של אדנ"י, ולכן גלגול דקאמר בגימטריא ס"ו, והוא אדנ"י עם הכולל. (אבל בשביעית
שהיא הנקבה מלכות, אין בה גלגול, כמ"ש ובשביעית יצא לחפשי חנם. ואמנם לפעמים גם האשה
מתגלגלת כאשר היא סבת בעלה, שהוצרך להתגלגל, ומביאים אשתו עמו, כנזכר בסבא דמשפטים,
בפסוק אם בעל אשה הוא ויצאה אשתו עמו:
גם דע, כי מי שהיה ת"ח, והיה גדול ומופלא בדורו בחכמתו, וחטא, וחזר בגלגול, הנה יש שני מיני עונות,
אשר לסבתם יגרמו לו שתתעלם חכמתו ממנו עתה, ולא נכרת בו חכמה כלל:
גם דע, כי כל הבעלי תורה אשר בדור הזה עתה, הם בחי 'אנשי דור המדבר, שעליהם נאמר כימי צאתך
מארץ מצרים אראנו נפלאות, וכמבואר אצלינו בפסוק הנך שוכב עם אבותיך וקם וגו'. וזהו הטעם
שנשותיהם מושלות עליהם לפי שבימיהם עשו הערב רב את העגל ולא מיחו בהם, אבל הנשים לא רצו
לתת נזמי הזהב לעגל, ולכך הם מושלות עתה עליהם נשיהם:
גם דע, כי אם ימצאו בדור אחר ב 'נשמות משרש אחד, בשני אחים, או בשני חברים, יהיו שניהם שונאים
ומקטרגים זה לזה בטבעם בלי ידיעה, דאע"ג דאינהו לא חזי מזלייהו חזי, לפי ששניהם זה חפץ לינק מן
השרש ההוא יותר מחבירו, והם מקנאים זה לזה בטבעם, ולכן אם ישיגו לדעת ברוח הקדש, כי שניהם
משרש א', אז ודאי יהיו אוהבים זה לזה. ודע, כי אין זה, אלא כאשר הם שניהם בחיים בעה"ז. אבל
הנשמות של הצדיקים שכבר מתו, הם חושקים והם תאבים מאד לתקן ולהיטב ולהשלים תקון הנשמות
אשר בחיים בעה"ז שהם מן השרש שלהם, כי אז אין להם מעשה, כדי שיקנאו בחיים לומר שהם רוצים
להשלים יותר מהם. כמש"ה, כי אין מעשה וחשבון בשאול אשר אתה הולך שמה וגו', ואדרבה יש להם
תועלת גדול במעשים טובים של החיים אשר הם מן שרשם:

גם דע, כי כבר נתבאר בדרושים אחרים, כי ע"י חטאם של קין והבל, נתערבו כל הנשמות בתוך הקליפות, וזה נקרא ערוב הטוב ברע, ומאז והילך הולכים ומתבררים הנשמות מתוך הקליפות, כצרוף הכסף הטוב מן הסיגים, והברור הזה נמשך עד אשר יושלמו להתברר כל הנשמות שנפלו ברמ"ח איברים של אדם הבליעל, עד שיושלם להתברר עד סיום קומתו, שהוא עד סוף רגליו של אדם דקדושה, מתוך רגליו דאדם דקליפה, אשר לזה רמזו רז"ל בזוהר פרשת פקודי, עד דמטי רגלין ברגלין, כדין כתיב ועמדו רגליו ביום ההוא. וכיון שיתבררו כל הנשמות לגמרי, אז אין אדם דקליפה שהוא הסיגים צריכים להסירם ע"י מעשה, כי מאליו יפול ויבולע בבל יראה ובל ימצא, כי הקדושה שהיא החיים הובדלה מן הסיגים הנקראים מות, ואין להם עוד חיות כלל, ובעיבן יכלו, וזש"ה בלע המות לנצח וגו', כי לא יבולע עד שיתבררו כל הנשמות כלם. לכן בר"ת 'בלע המות' לנצח ר"ת הבל, לרמוז כי עד שיושלם גלגולו של הבל, שהוא מרע"ה המתגלגל בכל דור ודור, לברר כל הנשמות בתוך הסיגים, וכשיכלו, אז יבא המשיח, ואז בלע המות לנצח: ובזה תבין מש"ה, הנך שוכב עם אבותיך וקם והוא א' מן המקראות שאין להם הכרע) הגהה - אמר שמואל, לאפוקי ממאן דפירוש שאין להם הכרע, ר"ל, איני יכול להכריע אם נדרש לפניו או לאחריו). פירוש, כי מלת וקם, נמשכו לפניו ולאחריו, ושניהם אמת, כי הנה עתיד משה עצמו יחזור בגלגול בדרא בתראה ואז יקום, וזהו הנך שוכב עם אבותיך וקם. גם אז בדרא בתראה, יתגלגלו כל דור המדבר עם הערב רב, וזהו וקם העם הזה וגו'. והענין הוא, כי אין לך דור ודור שמרע"ה אינו בתוכו בסוד וזרח השמש ובא השמש, דור הולך ודור בא, כדי לתקן את הדור ההוא. וגם דור המדבר עצמו, עם הערב רב, כלם יתגלגלו בדרא בתראה, כימי צאתך מארץ מצרים. וגם משה יקום בתוכם, כי כלם הם מסוד הדעת, משה, ודור המדבר, וגם הערב רב, כמבואר אצלינו בפרשת שמות. וזש"ה אח"כ, אשר הוא בא שמ"ה, והם אותיות מש"ה, כי משה יתגלגל עמהם כנזכר. וז"ס כל הת"ח שבדור הזה, נשותיהם שולטות עליהם, לפי שהם מזמן דור המדבר, שהם לא נתנו נזמיהם לעגל. והאנשים חטאו, ונתנו נזמיהם לעגל. אמר שמואל, וכ"כ לעיל ע"ש:

עוד דע, כי כל הנשמות ע"י חטאו של אדה"ר, נתערבו טוב ברע, ולכן לפעמים יהיה, שקצת טוב שבנפש הצדיק, נתערב ברשע וקצת רע של הרשע, נתערב בצדיק. ובזה תבין מש"ה, אשר יש צדיקים שמגיע אליהם כמעשה הרשעים וכו'. כי כמה צדיקים יש שהם עוברים איזו עבירה פרטיית, ונכשלים במה שלא יכשל רשע אחד. וכן להפך כמה רשעים גמורים עושים קצת מצות פרטיות בתכלית עשייתם ונזהרים בהם כל ימיהם. גם תבין בזה ענין צדיק גמור, ורשע גמור, ובינוני. כי הכל תלוי כפי חלקי נצוצות הטוב שבו, וכפי מספר חלקי נצוצי הרע שבו. ועוד כי אופני העבירות או המצות שעושים, הם כפי ערך בחי' הנצוצות שבו, ובאיזה אבר ושרש הם, אם טוב ואם רע, כך הם חושקים ותאבים אל המצות או אל העבירות ההם יותר מזולתם ורודפים תמיד אחריהם:

והנה לסבה זו החמירו בס"ה, שצריך האדם למרדף בתר חייביא, ולמזכה להו כמאן דרדיף בתר חייו וכו', והענין הוא, כי ברדוף הצדיק אחר הרשע לזכותו, אולי הרשע ההוא יש בו אותם נצוצות טובות שנאבדו ממך, ונצוצותיו הרעות נתנו לך, וע"י שתתחברו יחד בחשק ואהבה, אז הטוב שבו יוסר ממנו ויותנו בך, ואז אתה נשלם בכל הטוב, והוא נשלם בכל הרע. וז"ס צדיק נוטל חלקו וחלק חבירו בג"ע, רשע נוטל חלקו וחלק חבירו בגיהנם. וזש"ה אם רעב שונאך האכילהו לחם. וכמ"ש ז"ל על פסוק כי תראה חמור שונאך, אין הכתוב מדבר אלא באדם רשע שמותר לשנאותו כמש"ה הלא משנאך ה' אשנא, ואמר אם רעב שונאך תאכילהו לחם, ר"ל מחמת נצוץ טוב שבו, ומתאוה ורעב לעשות טובה, האכילהו לחם לחמה של תורה ומצות, ותזכהו, כי עי"כ גחלים שהם נצוצי הרע שבך, אתה חותה על ראשו, ויתחברו עמו, ויוסרו ממך. וכמש"ה, ונשא השעיר עליו את כל עונותם אל ארץ גזירה, ונצוצי הטוב שבו יוסרו ממנו, וה' ישלימם לך, ונמצא שאתה שלם בטוב, והוא שלם ברע. וכמ"ש ז"ל, אל תקרי ישלם לך, אלא ישלימהו לך, ולפי שהשי"ת טוב אינו מזכיר שמו על הרעה, כמש"ה כי גחלים אתה חותה על ראשו. אבל על הטוב הזכיר שמו, כמש"ה וה' ישלם לך כנזכר כי הוא עושה הטוב הזה:

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Chapter 21
והיא מיוסדת בעניני התשובה והגלגול .דע, כי התשובה היא באימא .והגלגול הוא באבא .ולכן כל מי שחטא, אם יעשה תשובה, אז אימא עילאה הנקרא תשובה, יש בידה לתקן פגם האדם, ובזה יספיק .אבל אם לא עשה תשובה, אז צריך שיתגלגל בגלגול לתקן עונו, וזה ע"י אבא, כי הוא הנקרא מחשבה כנודע, ועליו נאמר וחשב מחשבות לבלתי ידח ממנו נדח, והוא המחזירו בגלגול לתקנו .ונבאר עתה עניני התשובה, עם שכבר התחלנו לבאר חלקי התשובה שהם שמנה בהקדמה ששית:
ועתה נבאר באופן אחר, ובו יתבאר מאמר ר 'מתיא בן חרש ז"ל, בפרק בתרא דיומא בענין ד 'חלקי כפרה, עבר אדם על מצות עשה, והנה כללות הענין הוא, כי תשובה ר"ל, תשוב ה .'והענין הוא כמה (שהודעתיך כי האדם כלול מכל העולמות, ואע"פ שלא זכה עדיין אל כלם, רק אל נפש דעשיה, במה עכ"ז מוכן הוא לקבל את כלם לכשיתקן מעשיו, וזה תלוי ביד האדם, כפי מעשיו כך ישיג מיצירה, או מבריאה, או מאצילות .וז"ס פסוק ויוצר רוח האדם בקרבו, שארז"ל שהנפש של האדם נגדלת בהיות בתוכו והבן זה .ואמנם הפרש גדול יש בין הזוכה לזה או לזה, והוא, כי הנה הודענוך כלל אחר, כי נפש האדם כלולה ברמ"ח איברים שלה, ובשס"ה גידים שלה .וכן הרוח .או הנשמה .והנה כשהאדם חוטא פוגם באיברי פרטיי מאברי הנפש, או הרוח, או הנשמה .וכפי מה שיש בו, כך הוא גדולת חטאו .אם יש לו נפש, פוגם בנפש, ואם רוח ברוח, ואם נשמה בנשמה:
וכן עד"ז כפי גדולת הנפש של האדם, כך היא גדולת תוקף יצרו וכמ"ש ז"ל כל הגדול מחבירו, יצרו גדול הימנו .והענין כך הוא במה שידעת כי גם את זה לעומת זה עשה האלהים וכמו שיש אבי"ע, ושבעה היכלות בכל עולם מהם, מבחי 'הקדושה .כן ישנם בבחינת הקליפות .וז"ס צופה רשע לצדיק, כי רוצה להדמות אל הקדושה, כקוף בפני אדם .ובזה תבין תוקף חומר חטאו של אדה"ר שגרם קלקול ופגם בכל העולמות, עד סוף כל הדורות .והסבה היא, עמ"ש כי כפי תוקף גדולת נשמתו, כך תוקף הפגם שפגם .וכן עד"ז בצדיקים וחסידים גמורים כגון ריב"ז, כי חטא קל אצלו, והוא חמור מכמה חטאות של אחרים .ונמצא כפי זה, כי מי שיש לו נפש מן עשיה, אינו פוגם רק בעשיה בלבד, כי עד שם השגת ידו ולא יותר .ועד"ז גם כן כאשר ישוב בתשובה, הוא מתקן בעשיה, שהוא המקום אשר פגם:
וכבר הודעתיך כי ד 'אותיות של הוי"ה, מתחלקות בד 'עולמות אבי"ע, ובכל אות מהם יש הוי"ה אחת, והם, אות י 'והוי"ה אחת מהם דע"ב, באצילות .ואות ה 'והוי"ה אחת מהם דס"ג, בבריאה .ואות ו 'והוי"ה אחת מהם דמ"ה, ביצירה .ואות ה 'והוי"ה דב"ן, בעשיה .נמצא, כי החוטא פוגם כביכול בד 'עולמות הנזכרים, וגם בשמו הגדול יתברך .וז"ס פסוק ויצאו וראו בפגרי האנשים הפושעים בי, פירוש, בשמי ממש .כל אחד כפי מדרגת נפשו, כמו שביארנו .ועד"ז כששב בתשובה, מתקן בשמו הגדול ממש, בארבעה אותיותיו .וז"ס ארבעה חלוקי כפרה, ותשובה לד 'מיני חטאות .נמצא, כי הארבעה חטאות פוגמים בארבעה אותיות ההוי"ה, וארבעה מיני תשובות וכפרות, חוזרים לתקן ארבעה אותיות הוי"ה:
ואחר שהקדמנו לך ההקדמות הנז', נבאר עתה לשון המאמר, וזה עניינו, הא, 'עבר אדם על מ"ע, לא זזו משם עד שמוחלים לו וכו .'וקודם שנבאר עניינו, נחזור להקדים הקדמה אחרת, והענין הוא, דע, כי תשובה, ר"ל, תשוב ה .'וארבעה מיני תשובות הם, לפי שלפעמים תרד העשיה, שהיא ה"א תתאה, אל שלשה ראשונות של י"ס דקליפה, וזה נקרא גלות שכינה .ואם החטא יותר חמור, יוריד האדם בחטאו את העשיה, בשלשה אמצעיות של הקליפות .ואם יותר חמור, יורידנה בשלשה תחתונות של הקליפה .ואם החטא יותר חמור, יורידנה במלכות הרשעה העשירית שבי"ס של הקליפות .הם הם ארבע בחי 'של גלות

שכינה שהיא העשיה, היורדת בתוך הקליפות:
אמנם מי שפוגם ביצירה, או בבריאה, או באצילות, אינו גורם שיורדין אל הקליפות, כי הקליפות למטה מעולם העשיה עומדות, אבל הוא באופן אחר, ובו ארבעה מדרגות הנז 'ממש, והוא, כי היצירה יורדת בעשיה, בשלשה ראשונות שבה. ולפעמים בשלשה אמצעיות. ולפעמים בשלשה תחתונות. ולפעמים במלכות של עשיה. והרי הם ארבעה מדרגות בירידת היצירה בעשיה, וגם הם נקראים גלות אל עולם היצירה, יען ירד מקדושתו החמורה, אל קדושה קלה שבעשיה. ועל דרך זה מדרגות אלו הארבעה הם בירידת הבריאה ביצירה, ונקרא גלות הבריאה. וכן על דרך זה בירידת האצילות אל הבריאה, ונקרא גלות האצילות, בארבעה מיני מדרגות עצמם הנזכר וכל אלו נקראים גלות שכינה:
הכלל העולה, כי ארבעה סיגים הם, וכל סוג כלול מארבע מינים. פירוש, כי ארבעה עולמות הם, וכנגדם יש ארבעה מיני תשובות כוללות. ובכל עולם מהם, יש ארבעה מיני תשובה פרטית:
ונתחיל לבאר הראשונה, וממנה יתבארו כל ארבעה אחרות, וזה החלי לבאר בע"ה, הא 'הוא, אם עבר אדם על מצות עשה, ועשה תשובה וכו', כי הנה אז פוגם בעולם העשיה, וכששב בתשובה, לא זז משם, עד שמוחלים לו מיד, לפי שע"י מה שעבר על מצות עשה, גרם להוריד מלכות העשיה, ולהפריד הה"א מן הת"ת, ויורדות בשלשה ראשונות של הקליפות בלבד. וכששב בתשובה, בנקל הוא להעלותה משם, ותקף נתקנת. כמו שהודעתיך, כי השלשה ראשונות דקליפה, הם עצמם חוזרות להיות קדושה. והם סוד מ"ש רז"ל, וכן ירדן שנטל מזה ונתן לזה. ולכן תכף בשובו בתשובה, עולה מלכות דעשיה שהיא הה"א, למעלה למקומה, וחוזרת להתחבר עם הת"ת, וזה נקרא תשובה, תשוב ה. 'והרי זו בחי 'אחת בעשיה עצמה:
בחי 'ב 'בעשיה עצמה, והוא, אם הפריד גם הת"ת מן בינה, באופן שגרם שירדה העשיה, עד שלשה אמצעיות דקליפה, כפי מה שחטא במצות עשה. וכששב בתשובה, גם כן הוי תשובה, תשוב ה, 'כי תשוב ה: 'תתאה, עד ה 'עילאה, בינה. ואז יעלה גם הת"ת עמה:
בחי 'ג 'בעשיה עצמה, והוא, אם חטא במצות עשה, באופן שפגם גם בבינה, וגרם להורידה, וירדה העשיה עד שלשה אחרונות דקליפה, וכשיושב גם כן הוי תשובה, תשוב ה, 'כי התשובה שהיא בינה, ג"כ תרד עד המלכות, ואז יחזרו מלכות ות"ת, כי ע"י ירידת הבינה, תגרום חיבורם, וזהו תשובה:
בחי 'ד, 'והיא, אם חטא במצות עשה, באופן שפגם גם בחכמה, והפרידה מן הכתר, ואז כשישוב בתשובה, הוי ג"כ תשובה, כי תשוב ה 'עילאה בינה אל הכתר, ואז גם חכמה יעלה עמה, והרי נתבאר 'חלוק כפרה הא:
חלוק כפרה הב, 'אם עבר אדם על מצות ל"ת ועשה תשובה וכו, 'אז תשובה תולה, וי"ה מכפר, כי אז בחטאו פוגם ביצירה בת"ת, ונפרדה המלכות, ונסתלקו גם השש קצוות. וכששב בתשובה, אז המלכות חוזרת למקומה בסוד תשובה, תשוב ה. 'אמנם אותם השש קצוות, החלל שיש ביניהם, רוצה היא לעלות שם למעלה במקומה להתחבר עמהם, ואינה יכולה עדיין לעלות שם, ונמצאת תלויה עד שיבואו אורות הבריאה, הנקראים יום הכפורים, ואז עולה עד שם, וזהו תשובה תולה, ויה"כ מכפר. וגם בזה יש ד 'בחינות שזכרנו בעשיה, אלא שכלם הם בסוד ירידת היצירה אל העשיה, ולא בקליפות כנז"ל:
חלוק כפרה הג, 'אם עבר אדם על חייבי כריתות, פגם בבריאה, ואז כשישוב בתשובה ויוה"כ תולין ע"ד הנזכר, כי ת"ת ומלכות שניהם אינם יכולים לעלות למעלה ממקומם, עד אשר יבואו יסורין מן או"א, וימרקו העון ההוא, בסוד פסוק יסור יסרני יה, שהוא או"א. ובסוד פסוק מן המצר קראתי י"ה, כי מהם הצרות והיסורין. וגם בה יש ארבעה בחי 'כנזכר:
חלוק כפרה הד 'הוא, אם עבר אדם על חלול ה, 'כי אז פוגם באצילות, הנקרא עולם החיים, שאין שם מות כלל, וגרם מיתה בעולם החיים הנצחיים, ולכן תשובה וי"ה תלוין, כי אין אחד משלשה עולמות יכול לעלות למעלה ממקומו ע"ד הנז"ל, עד יום המיתה, מדה כנגד מדה, והיא ממרקת הכפרה לגמרי, וגם בזה יש ד 'בחי 'הנז"ל:
ועתה נבאר ג"כ השינוי, שיש בין חטא לעון, ופשע. דע, כי הפשע הוא, כאשר יודע האדם את רבו, ומכוין למרוד בו להכעיסו, ואז גורם שהקליפות יקחו כל השפ"ע ההוא, תמורת הפש"ע, ואינם נותנים כלל ממנו אל התחתונים, ישראל. ועון הוא, כאשר עושה כרצונו, אלא שאינו להכעיס, רק שאוכל נבילות לתאבון, ואז גורם שהקליפות יקחו ג"כ השפע היורד, אמנם אחר שלוקחים אותו, חוזרים הם ומורידים מן השפע ההוא שלקחו, ונותנים לנו קצת, כי ז"ס הגלות כנודע. ובזה תבין מ"ש ז"ל ב 'מאמרים במסכת יומא פרק בתרא

חד אמר ,גדולה תשובה שזדונות נעשות לו כשגגות ,כי זה מדבר בזדון הנקרא פשע ,שבתחלה גרם שהקליפות היו לוקחים כל השפע כלו לעצמם ,ועתה ע"י התשובה גרם שגם שהקליפות שיקחו כל השפע , עכ"ז חוזרים ומורידים לנו מן השפע ההיא על ידי עצמם ,אחר שלקחוהו לעצמם .וחד אמר שזדונות נעשות לו כזכיות ,הוי בעון ,שאינו חוטא אלא לתאבון ,כי אז כששב בתשובה גורם שהקליפות לא יקחו מן השפע היורד כלל לעצמם ,ומנע מהם אפילו השפע שהיו לוקחים לעצמם:

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Chapter 22

מדברת בענין עונש הנשמות של הרשעים ,וגלגוליהם ,ובאיזה דבר מתגלגלים .ועתה אכתוב מעט בענין עונש הנשמות של הרשעים בעוה"ז ,שמתגלגלים ובאים בכמה גלגולים לכפר עונם .ודע ,כי כמעט אין אדם בארץ אשר ימלט מגלגולים אלו .ודע ,כי הנה הרשעים אחר מיתתם ,נכנסים בגיהנם ,ומקבלים שם ענשם ,ומתכפר להם .ומשפטם י"ב חדש .ויש רשעים שכתוב בהם ואת נפש אויבך יקלענה בתוך כף הקלע ,ואינם זוכים ליכנס לגיהנם אחר פטירתם למרק עונם ,אמנם נפשם הולכת מדחי אל דחי בגלגולים משונים ,עד ימרק ענשו קצת ויוכל ליכנס אח"כ בגיהנם י"ב חדש להתכפר לגמרי .ולאלו אין זמן קצוב ,כי לפעמים ילכו בגלגולים ההם עשרים שנים ,או מאה ,או אלף ,והכל תלוי כפי ערך העונות שעשה בתחלה בעה"ז .אמנם הצדיקים ות"ח ,אין אור של גיהנם שולטת בהם ,כמ"ש ז"ל על אלישע אחר לא מידן נדייניה משום דעסק באורייתא ,ולכן הם צריכים להתגלגל בעה"ז למרק איזה חטא אשר להם ,כי אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא ,והנה ,הצדיק אחר פטירתו מן העוה"ז ,הוא מוכן לעלות במדרגה במעלות גדולות בעוה"ב ,אבל לא בפעם אחד ,האמנם תכף אחר פטירתו יענישוהו ,למרק העונות היותר חמורים אשר לו ,ואז יכניסוהו במחיצה אחת במעלה ,ובהגיע תור עלייתו למחיצה יותר עליונה ,יחזירוהו להענישו למרק החטאים היותר קלים מן הראשונים ,ואז יעלה במדרגה שנית יותר עליונה ,אח"כ יחזרו להענישוהו עוד על דקדוקי מצות שהם כחוט השערה ,בסוד וסביביו נשערה מאד ,ואז יעלוהו במחיצתו האמיתיית הראוייה אליו .ולקמן יתבאר מציאות ענשים אלו איך עניינם:

והנה הצדיקים גמורים כדוד המלך ע"ה ודניאל ,הוצרכו להתבשר מאתו יתברך ,שינוחו בעה"ב ולא יצטרכו לעונשים ולגלגולים האלה ,וכמ"ש דוד המלך ע"ה לולי האמנתי לראות בטוב ה' בארץ החיים וגו' . וכתיב אחת שאלתי מאת ה' אותה אבקש שבתי בבית ה' כל ימי חיי וגו' .ונתבשר ע"י אביגיל הנבואה , באמרה והיתה נפש אדוני צרורה בצרור החיים וגו' .גם דניאל נתבשר ,ואתה לך לקץ ותנוח ותעמוד . ועכ"ז מצינו במדרש הנעלם של הזוהר בכתיבת יד ,בפסוק על כל הטובה אשר עשה ה' לדוד ולישראל עמו ,שישב דוד בעה"ב שבעה שנים אחר פטירתו ,קודם שהכניסוהו בירושלים של מעלה .גם מצינו בשמואל הנביא שקול כמשה ואהרן ,כשהעלהו שאול באוב ,שאמר למה הרגזתני לעלות ,וארז"ל שנתיירא אולי היה יום הדין הגדול .כנראה שאפילו שכבר עומד לדין בעת פטירתו ,עדיין יש דינים ועונשים אחרים .גם ריב"ז שלא הניח מקרא ומשנה וכו' ,והיה בוכה בעת פטירתו ,כנזכר במסכת ברכות ומה יעשו שאר הצדיקים שאינם דומים אליהם ,ומכ"ש שאר בני האדם בעו"ה ,ואין להאריך במקום שראוי

לקצר:
וכבר כמה פעמים הייתי עם מורי ז"ל הולך בשדה, והיה אומר לי, הנה איש אחד הנקרא בשם כך, והוא צדיק ות"ח, ולסבת עון אחד פלוני שעשה בחייו, הוא עתה מתגלגל תוך אבן זה, או צומח זה, וכיוצא בו, וכמו שיתבאר לקמן. ומעולם לא הכיר בו מורי ז"ל, והיינו חוקרים אחר הנפטר ההוא, ומצאנו דבריו כנים ואמיתיים ואין להאריך בדברים אלו, כי לא יכלם ספר. ולפעמים היה מסתכל מרחוק ת"ק אמה בקבר אחד, שבין עשרים אלף קברים אחרים, והיה רואה נפש המת הנקבר שם עומד על הקבר ההוא, והיה אומר לנו הקבר ההוא קבור בו איש פלוני ושמו פלוני, ומענישים אותו עונש פלוני, על עון פלוני. והיינו חוקרים על האיש ההוא, ומצאנו דבריו אמתיים, וכאלה רבות וגדולות לא יכילם רעיון:
ונחזור אל הדרוש שלנו, כי הנה אחר פטירת האדם, נפרעים ממנו על חטאתיו, קודם שיכניסוהו בגיהנם, בהרבה מציאיות של עונש, וכלם נקראים גלגולים. רוצה לומר, כי יתגלגל או בדומם, או בצמח, או בחי, או במדבר. וכמעט רוב בני האדם לא ימלטו מלהתגלגל בגלגולים אלה. והטעם הוא, כי אינו יכול לקבל ענשו, עד שיהיה מוגשם בגוף ונפש, ואז בהתגלגלו שם, סובל ומרגיש הצער ההוא, ועי"כ מתכפרים עונותיו. ואמנם כפי ערך חטא האדם, כך בחי 'אופני גלגולו, אם בצומח, אם בב"ח וכו'. ולכן אפילו הצדיקים ות"ח, יש קצתם אשר מתגלגלים ע"ד הנז"ל, מחמת שבחייהם בא לידם איזה עון, הצודק כפי עונש הגלגול ההוא, ואח"כ עולים במעלה הראויה להם, כי בהכרח העון צריך להמחק, והקב"ה אינו ותרן, כי הוא תמים פעלו, כי כל דרכיו משפט. ואע"פ שהוא צדיק גמור, לא יקבל ממנו שום שוחד על מצוה כמ"ש ז"ל, ולא עוד אלא שגם כשירצו להעלותו במדרגה יותר עליונה, חוזרים ומתגלגלים אותו בגלגולים הנז', אם עדיין נשאר להם למרק איזה עון שצריך גלגול כזה:
ופעם אחת הייתי עם מורי ז"ל, וא"ל, כי היה רואה בעיניו איש אחד, מזמן דור התנאים שמגולגל בעז אחת נקבה, לסבת שהיה משמש מטתו לאור הנר, ונודע דהויין ליה בנים נכפים, ונמצא שגרם לבניו שיהיו נכפים, ושימותו בקטנותם, וה"ז שופך דמים ממש. ולא עוד אלא ששופך דם בניו. ופעם אחרת אמר לנו, שהיה רואה בעיניו חכם אחד גדול מדור שלפנינו זה כמה שנים, שהגיע זמנו להעלות עתה למחיצה יותר עליונה ממה שהיה בתחלה, ולכן עתה בעת ההיא עצמה, ראה בעיניו שחזרו להענישו על דקדוקי מצות קלות כנז"ל, כדי להעלותו אל המעלה הגדולה ההיא, כי כפי ערך המעלה שמעלים אותו, צריך שיזדכך יותר, אפילו בדקדוקי מצות כחוט השערה כנז"ל. ומכלל הדברים שהיה נענש אז, לשתי סבות, האחת, על שהסיח עצמו מן התפלין, באומרו יהר"מ שלא נגע לריק ולא נלד לבהלה, כמו שאומרים אחר קדושת ובא לציון גואל, ולהיותו מכוין בתפלה ההיא, הסיח דעתו מן התפילין, ונענשין על זה הדקדוק הקל. ומה יעשה מי שאינו מכוין בתפלתו, ולא בתפילין שעל ראשו. גם נענש, לפי שיום שבת אחת יצא לרשות הרבים, ונכנס מעט עפר תוך מנעליו, והלך בו ארבע אמות ברשות הרבים בלי כונה. ובזה תבין כי אין מנוחה אל הצדיקים בעה"ב כמ"ש ז"ל על פסוק ילכו מחיל אל חיל. והטעם הוא, כי בכל מדרגה ומדרגה שעולים, צריכים מרוק מחדש כנז"ל:
וראוי עתה לבאר, מה ענין גלגולים אלו. הנה נתבאר אצלינו, כי כל העולמות כלם, נבראו מברורי אותם ז' מלכים שמלכו בארץ אדום אשר מתו, והיותר זך הוברר בעולם האצילות, ואחריו הוברר לצורך עולם הבריאה, ואחריו ליצירה, ואחריו לעשיה. והיותר זך שבעשיה, הוא האדם. והוברר תחלה, ואחריו ב"ח בלי מדבר, ואחריו הצומח, ואחריו הדומם. ואמנם הצדיק ע"י מעשיו, וע"י המצות שעושה באכילתו וכיוצא, יש כח לברור עוד מחלק הדומם, להעלותו אל הצומח, ואל החי, ואל האדם. כמבואר אצלינו בשער המצות בפ' עקב, במצות ברכת המזון:
ואמנם הרשע ע"י מעשיו, גורם להפך שמורידים ולא מעלים, ויש מיני עונות שגורמים שחלק האדם ירד עד בחי 'הדומם, ויש עד הצומח, ויש עד החי בלי מדבר. ולכן כנגד זה, יש רשע שאחר מותו מתגלגל באבן דומם, כפי מה שחטא בחייו, ויש רשע שמתגלגל בצומח ויש שמתגלגל בבעלי חיים, כי ע"י עונם נמשל כבהמות נדמו, ובמעלה אחת הם עומדים ונדמים זה לזה. והנה אלו המתגלגלים בגלגולים אלו, יושבים שם זמן קבוע, עד שימרק עונו שגרם לו להתגלגל שם בצומח, וככלות זמנו עולה ומתגלגל בבעל חי, וככלות זמנו עולה ומתגלגל באדם ממש:
ואמנם ענין זה הגלגול שמתגלגל באדם, הוא בא 'מב 'פנים, הא, 'ענין אלו הנשמות של הרשעים אחר שמתו, ולא זכו ליכנס בגיהנם, נכנסים בגופות בני אדם החיים בע"ה, ומדברים ומספרים כל הקורות אותם שם כנודע רחמנא לשזבן. והב 'הוא, כי מתעברים באדם בסוד עבור, כנז"ל בדרושים שקדמו,

ומתדבקים בו בהסתר גדול ,ואז אם האדם ההוא יחטא ,מתגבר עליו נפש ההיא המתעברת בו ,ומחטיאו ,
ומסיתו לדרך רע ,ע"ד מה שנתבאר אצלינו בדרושים הקודמים ,שכאשר נשמת הצדיק מתעברת באדם ,
מסייעו להיטב .כך נפש הרשע מסיתו להרשיע וכבר נתבאר אצלנו ענין זה ,כי לפעמים המתעבר באדם ,
הוא לתועלת עצמו ,כדי להתקן עצמו המתעבר עצמו .ולפעמים הוא תועלת האדם ,כדי שהנפש ההיא
מסייעתו להטיב .וב 'בחי 'אלו ,ישנם גם בנפש הרשע המתעבר באדם ,או יהיה לתועלת הנפש ההיא
המתעברת ,לפי שהאדם הזה הוא צדיק ,או יהיה האדם רשע ותתעבר בו הנפש ההיא להחזיקו ברשעתו ,
עד יאבדוהו מן העולם ח"ו .והנה שהנפש המתגלגלת באדם באחד מב 'פנים הנזכר ,השלים זמנו הקצוב
לו לעמוד שם ,ונתכפרו עונותיו ,אז יוכל לבא אח"כ בעה"ז בגלגול גמור אמיתי ,ויולד בגוף בעה"ז כשאר
בני אדם:
ונחזור לענין ,כי ראוי שתדע ,כי לא בכל זמן יש כח אל המגולגלים הנז ,'בדומם ובצומח וכו ,'לעלות משם
ולהתקן ,כי לכל זמן ועת לכל חפץ .אמנם זהו זמן עלייתם ,דע ,כי מי שנתגלגל בדומם ,וגזרו עליו זמן
קצוב של כך וכך שנים ,הנה כאשר יגיע זמן עלייתו מן הדומם ,להתגלגל במדרגת הצומח ,אינו עולה רק
בארבעה חדשים אמצעיים שבי"ב חדשי השנה ,והם ,אב ,אלול ,תשרי ,חשון .ואם זמן הקצוב להם
לעלות ,נשלם בארבעה חדשים אלו ,עולה .ועם לאו ,צריך להמתין עד שנה אחרת ,בארבעה חדשים
אמצעיים הנז ,'אשר בה .וזמן עלייתם מן הצומח אל החי ,הוא בארבעה חדשים ראשונים ,שהם ,ניסן ,
אייר ,סיון ,תמוז .וזמן עלייתם מן החי אל האדם ,הוא בד 'חדשים אחרונים ,שהם ,כסליו ,טבת ,שבט ,
אדר:
ואמנם אע"פ שסדר עלייתם הוא ע"ד הנז"ל מן הדומם אל הצומח ,ומן הצומח אל החי ,ומן החי אל
המדבר .הנה לפעמים ויעלה המגולגל שתי מדרגות יחד ,כמו מי שנתגלגל בתחלה בדומם שהוא העפר ,
ותבא איזו בהמה ותאכל עשב ,ובו מעורב מעט עפר ,אשר בו היה מגולגל הנפש ההיא ,והנה עתה נפש
זו נתגלגלה בבהמה ההיא ,ועלה ב 'מדרגות יחד ,שהוא מן הדומם אל הב"ח .או באופן אחר ,כי אם יהיה
מגולגל בצומח ,שהוא הירקות ופירות האילן ,ויאכלם האדם ,נמצא כי המגולגל ההוא עלה מן הצומח אל
האדם ,והם ב 'מדרגות ביחד .ולפעמים יעלה המגולגל כל המדרגות בפעם אחת ,שהוא מן הדומם לאדם ,
כגון הרי שהאדם אכל מעט עפר שנתערב בתוך התבשיל ,ובאותו עפר היה מגולגל אחד ,נמצא שעלה מן
הדומם לאדם:
ודע ,כי המגולגל במים ובמלח ,אינם נקראים דומם רק צומח ,והטעם הוא ,לפי שהמים הם חיים ונגרים
ונובעים ואינם דוממים כמו העפר .והמלח נעשה מן המים ,ולכן נקרא גם הוא צומח .וז"ש רז"ל במסכת
שבת ,הנוטל מלח מן המחצב שלו ,חייב משום קוצר .וידוע הוא ,כי אין קצירה אלא בצומח:
והנה ענין המגולגלים נתבאר עניינם במקומות רבים ,וכנזכר בפסוק הצילה מחרב נפשי מיד כלב יחידתי ,
גם רמזו רז"ל באמרם ריש תורא בדיקולא סליק לאגרא וכו ,'כי הרואה שור שחור בימי ניסן ,יברח ממנו ,
ויעלה לגג ,מפני שהשטן מרקד בין קרניו .והענין הוא ,כי השור שהוא דינא קשיא ,יותר מוכן להתגלגל בו
הנפש ,יותר משאר הבהמות ,ולכן יברח ממנו ,משא"כ בשאר הבהמות .לפי שקדם לנו ,שאין זמן עליית
המגולגל בצומח לב"ח ,אלא מניסן ואילך ,לכן ביומי ניסן ,שאז נכנס בו המגולגל הרשע ההוא ,אולי ע"י
תוספת העבור ההוא הרע ,יזיק למי שיפגע בו .אבל אחר שהורגל בו ,אינו מזיק ,ולכן אין קפידא אלא
בחדש הא 'לעלייתו ,הוא חדש ניסן ,שהשור באכלו העשב הצומח ,נתגלגל בו הרשע ההוא ,שהיה
בתחלה בצומח ההוא .וכבר נתבאר אצלינו בשער הפסוקים בענין יונוס ויומברוס ,בני בלעם הרשע ,שעשו
את העגל בחדש תמוז ,ועליו נאמר בתבנית שור אוכל עשב) .הגהה - ובמקום אחר מ"כ משם מהרח"ו
ז"ל ,כי עשב ר"ת שבעה עשר בתמוז:
וענין המתגלגל בדומם ,נתבאר בענין נבל הכרמלי ,שכתוב בו וימת לבו בקרבו ,והוא היה לאבן .וסוד
הענין יובן במש"ל ,כי לבן נתגלגל בבלעם ,ואח"כ בנבל הכרמלי .והנה בלעם הרשע ,היה לקראת נחשים ,
ואין כחו אלא בפיו לקלל בני אדם ,וכשנהרג בלעם נתגלגל באבן אחת ,שהיא בחי 'דומם ,לכפר לחישתו
בפיו כנזכר .וכשנתגלגל אח"כ בנבל הכרמלי ,כי אז היתה תחלת ביאתו בעולם הזה להתקן ,הנה כשאירע
אותו המעשה שחרף את דוד ,ואמר מי דוד ומי בן ישי וגו ,'ורצה דוד להרגו ,יען כי בא לתקן דבור הרע
של בלעם ,והיסיף פשע ,וחזר וחטא בדבור ,לקלל את דוד מלך ישראל ,ואז זכר נבל וידע כי בתחלה
נתגלגל באבן לתקן דבור הרע של בלעם ,ועתה חזר לקלקולו ,ולכן וימת לבו בקרבו בזכרו כי הוא היה
לאבן בתחלה כנזכר ,ולכן לא כתיב ויהי ,אלא והוא היה לאבן .והנה נבל היה אדם גדול ,ואין תימא איך

ידע זה .גם אפשר שהגיד לו איזה נביא או חכם .גם אפשר דמזליהו חזי ,אע"ג דאיהו לא חזי .גם ענין הגלגול בדומם ,נרמז אצלינו בפסוק כי אבן מקיר תזעק ,כי יש מגולגלים באבן שבקיר שהיא בדומם ,או בכפיס מעץ יעננה שהוא הצומח ,ומשם זועקים מרוב העונש אשר להם שם ,ועוד יתבארו קצת פסוקים אחרים עתה בע"ה:

והנה נבאר עתה קצת מיני מגולגלים ,דע ,כי המדבר לשון הרע וכיוצא בו ,מתגלגל באבן דומם ,כמו שביארנו בענין נבל ,שכתוב בו ויהי לאבן ,כי תמורת הדבור הוא דומם:

המאכיל נבלות לישראל ,מתגלגל בעלה האילן ,והוא הצומח ,ואז ענשו הוא ,שהרוח מכה בעלה ההוא , ומחזירתו לכאן ולכאן ,ואין לו מנוחה .וכשנשלם זמן הקצוב לו ,נעקרת העלה ההיא מן האילן ,ונובלת ונופלת לארץ .וזהו בדוגמת מיתה ממש אצלו שנכרת ונעקר מן העולם .וז"ס פסוק והעלה נובל .כי מי שמאכיל נבלות לישראל ,מתגלגל בעלה הנובלת לארץ .גם ז"ס כי תהיו כאלה נובלת עליה .ולפעמים כי אחר שהעלה הזאת נובלת ,חוזר להתגלגל בעלה אחרת ,וגם היא נובלת עד כמה פעמים ,ע"ד האדם שמתגלגל בעה"ז כמה פעמים כפי העונש הראוי להם:

ויש מי שמתגלגלים במים ,והם גם כן נקראים צומח ,כנז"ל והם אלו ,מי ששופך דמים בעה"ז ,מתגלגל במים ,וסימניך על הארץ תשפכנו כמים ,ונאמר שופך דם האדם באדם דמו ישפך ,וענשו הוא שעומד בקלוח המים ,ושם המים נקלחים עליו תמיד ,והוא רוצה לקום ולעמוד ,והמים מפילים אותו בכל רגע ,ואין לו מנוחה כלל ,ותמיד הוא מתגלגל סביב במקום קלוח המים ההם .גם נרמז זה בפסוק)שמואל ב י"ד (כי מות נמות וכמים הנגרים ארצה .גם כל מי שמיתתו בחנק ,ולא נענש בב"ד של מטה ,מתגלגל במים ,ושם נחנק בכל רגע כנזכר:

והנה הבא על אשת איש ,אשר מיתתו בתנק ,מתגלגל בריחיים ,שנותנים בהם החטים ,וטוחנים על ידי המים המגלגלים הריחים ,ושם נידונים האיש והאשה ההיא ,בסוד תטחן לאחר אשתי:

גם המזלזל בנטילת ידים ,מתגלגל במים .וז"ס פסוק אזי עבר על נפשנו המים הזדונים ברוך ה' שלא נתננו טרף לשניהם .כי הנה ר"ת 'נתננו טרף' לשניהם ,ר"ת נטל .וז"ס מ"ש ז"ל האוכל בלא נטילת ידים נעקר מן העולם ,ונדון במים כנז"ל .גם ממילא רמז להפך ואמר ,ברוך ה' שלא נתננו טרף לשניהם ,ר"ת שנטל ,כי ע"י שנטלנו ידינו ,לא נתננו טרף לשניהם של המים הזדונים הנז"ל ,ולכן ברוך ה' ,שלא עשנו כמו הרשעים ,שאינם נוטלים ידיהם ,גם מי שאינו מברך ברכת הנהנין ,ומזלזל בהם ,גוזל אביו ואמו חבר הוא לאיש משחית ,וגם הוא מתגלגל במים:

ויש מי שמתגלגלים בבעלי חיים ,והנה הפרנס המתגאה על הצבור יתגלגל בדבורים .וכמ"ש רב נחמן בר יצחק ,לא יאי יהרותא לנשי ,חדא שמה כרכושתא ,וחדא שמה זבורתה .והם דבורה הנביאה ,שנתגאה על ברק ,ושלחה אחריו לקראו והיא לא רצתה ללכת אצלו גם חולדה הנביאה ,בזתה לצדקיהו המלך ,ואמרה אמרו לאיש הזה אשר שלח אתכם אלי) ,מלכים ב' כ"ב (כמ"ש ז"ל והנה בתוך דבריהם רמזו ,כי דבורה היא בעלת גאוה ,ולכן אינה עושה מלאכה ,וגם היא דברנית ,כי בכל שעה לא תשקוט פיה .ולכן פרנס המתגאה על הצבור ,וכן מי שמדבר דברים שלא כהוגן ,שניהם מתגלגלים בדבורה ,שיש בה שני מדות אלו:

ודע ,כי אין לך שום אחד מאלו המתגלגלים כנזכר ,או שום נשמה שנענשת בב"ד של מעלה ,שאין לפניו כרוז אחד שמכריז ענשו ועונו תמיד בכל הזמן ההוא שהיא מתגלגל שם ,או שנענש שם כנזכר ,ואינו זז מאצלו .גם יש עמו שוטר א' ,שמעניש אותו באותו ענש הראוי לו ,או שמגלגלו באותו גלגול הראוי לו ,כגון מי שנתגלגל במים ,הנה השוטר ההוא עומד עליו תמיד ,להפילו במים בכל רגע ,עד זמן הקצוב לו .גם רוב המתגלגלים או הנענשים כנזכר ,יש לפניהם ב"ד שדנים אותו בעת גלגולו או ענשו ,ומשנים את ענשו ,כפי הדין והמשפט הראוי לו ,מעונש זה אל עונש אחר ,מעת לעת:

אמר שמואל ,עוד מצאתי לקוטים קרובים אל הנזכר ,ואע"פ שבתוך דברי הרב ז"ל ,נראה שאינם מפי מורי הרב ז"ל ,המשביר בר הגדול זלה"ה ,כאשר כתב הוא כן ,עכ"ז לא נמנעתי מלהציגם לפניך ,וז"ל ,זה מצאתי בקונטרס הר"א הלוי ז"ל .ונלע"ד בלי ספק שאינו ממורי ז"ל ,הבא על הבהמה ,יתגלגל בעטלף .
הבא על הנדה ,יתגלגל בגויה .הבא על אשת איש ,יתגלגל בחמור .הבא על אמו ,יתגלגל באתון נקבה .
הבא על הזכר ,יתגלגל בשפן או בארנבת ,כפי מה שחטא או בועל נבעל .הבא על כלתו ,יתגלגל בפרדה .
הבא על הגויה ,יתגלגל בקדשה יהודית .הבא על אשת אביו ,יתגלגל בגמל .הבא על אשת אחיו ,יתגלגל בפרד זכר .הבא על אחותו בת אביו או בת אמו ,יתגלגל בחסידה ,ויהרגוהו חברותיה כמ"ש ז"ל .וז"ס

פסוק ואיש כי יקח את אחותו בת אביו או בת אמו חסד הוא .וכן הבא על חמותו .השוכב עם בהמה חיה
ועוף ,יתגלגל בעורב .המסתכל תמיד בעריות ומביע בהם ,יתגלגל בראה שרואה למרחוק יותר מכל
העופות .וכל זה אם לא עשה תשובה:
אמר שמואל ,עוד הקדמה זאת ,כבר העתקתי אותה בשער מאמרי רז"ל ,דף ועכ"ז לא רציתי מלהסירה
מכאן ,שהוא מקומה האמיתי ,והוא בשכר נשמות הצדיקים ,ואחרתיה עד אחר חבוט הקבר:
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Sha'ar HaGilgulim 23
Source
Translation
Source with Translation
Layout
Font Size
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Chapter 23
והיא בענין עונש חבוט הקבר .כבר נודע מ"ש ז"ל בפרקי ר 'אליעזר ,במאמר פרקי חבוט הקבר ,איך בא
עליו המלאך על קברו ,ושואל לו מה שמך ,ומשיבו גלוי וידוע לפניו יתברך שאיני יודע שמי וכו .'ובלי ספק
יש לתמוה ,מה צורך לשאלה זו ,וגם למה הוא שוכח שמו ,ומה מעלה ומה מוריד ענין זה במציאות ענשו .
האמנם דע ,כי כל הנשמות כלם היו כלולים באדה"ר קודם שחטא ,כמו שביארנו כמה פעמים ,וכאשר
חטא ,נשרו איבריו ממנו ,שהם אותם הנשמות שהיו כלולות בו ,ונפלו לעמקי הקליפות ולא נשאר בו
באדה"ר רק בחי 'מאה אמה ,כמבואר אצלינו במקומו ,והנה לא כל הנשמות שוות ,כי אין הפגמים שוים ,
כי האיברים אשר נמצאו יותר נאחזים באותו החטא שחטא אדם הראשון ,הם נפלו לתוך הקליפה יותר
בעומק מן המקום שנפלו שאר האיברים ,שהיו יותר רחוקים מן הפגם ההוא ,כי ודאי הוא שאין כל
הנשמות שוות ,כי יש נשמה שנתאוות וחשקה יותר בחטא ההוא מנשמה אחרת .ונמצא כי כפי ערך בחי '
פגם הנשמה ,כך בחי 'מקום נפילתה בעמקי הקליפות .והענין הוא ,כמה שתדע ,כי גם את זה לעומת זה
עשה האלהים ,וכמו שיש אדה"ר דקדושה ,כן יש אדם בליעל בקליפות ,ויש בו רמ"ח איברים ושס"ה גידין .
וכפי האיברים שחטאו באדה"ר ,כך כפי בחינתם ג"כ אותם האיברים כיוצא בהם ,אשר באדם בליעל ,
לקחו אותם הנשמות שנעשו מאדה"ר ,ונתלבשו בתוך הקליפות ההם ,ונעשה להם לבושים מאותם
הקליפות אשר כיוצא בהם ממדרגת מקומם ,כי כל דרכיו יתברך משפט בקו היושר ולא בערבוביא ,רק כל
נשמה נפלה כפי מדרגתה באבר א 'מן האדם הבליעל הדומה אליה .ונמצא כי כל אותם הנשמות שנשרו
מאדם ,שהיו מלובשים בגדי קדש קודם שחטאו ,ועתה בנפלם בתוך הקליפות ,התנצלו מעדיים ובגדי
תפארתם ולבשו לבושי קדרות שהם הקליפה .ונמצא כפי זה ,כי אין לך נשמה ,שאין לך בחי 'קליפה
אחת ,העשויה לה כעין מלבוש המיוחס לה ,כפי בחינתה ומדרגת חטאה ,בהיותה כלולה באדם הראשון
כשחטא כנזכר ,ואותה הקליפה מלבשת אותה ,ומלפפתה כל ימי חייה מסביב לה ,לפי שהנשמה היא
קדושה ורוחנית ,ומלתבשת בתוך הקליפה המזוהמת ההיא:
וז"ס פסוק כי אם עונותיכם היו מבדילים וכו ',כי אותה הקליפה הנעשת מפני העון ,מלבישתו ומבדלת בין
הנשמה ,אל ה 'אלהים שממנה חוצבה ,והאור הנמשך אליה מאתו יתברך אינו נמשך ומאיר בה מחמת
קליפתה ,אשר סובבת עליה ,וענין זה נרמז במ"ש ז"ל מלמד שבא נחש על חוה והטיל בה זוהמא וכו .'
וגם על האדם ועל זרעו הבאים אחריו עד ימות המשיח ,אין אדם נצול ממנה ,לפי שכלם היו אז כלולים
באדה"ר כשחטא .וזהו הצד השוה ,שבכל הנשמות אפילו באותם שמתו בעטיו של נחש ,היה בהם הטלת

זוהמא הנזכר:
האמנם לא כלם שוים ,ויש הפרש ביניהם כנז"ל ,כי כל נשמה נפגמה כפי מדרגה וקרובה אל החטא שחטא אדה"ר .ודע ,כי כל החטאים והעונות שחוטא האדם בפני עצמו ,זולת מה שחטא אדה"ר ,ודאי הוא שהאדם ממשיך עליו קליפה וזוהמת הנחש ,כפי ערך חטאו .האמנם הכל תלוי בתשובת האדם ,כי ע"י התשובה יכול לדחות מעליו הזוהמה ההיא שנדבקה בו ע"י חטאתיו ,אפילו אם הם חטאים גדולים .אבל הזוהמה והקליפה שנדבקה בכל הנשמות כאשר חטא אדה"ר ,אינו תלוי בתשובה ,ומוכרח הוא למות , ואח"כ יתוקן הפגם ההוא ע"י המיתה .ואע"פ שהקב"ה קבל גם תשובת אדה"ר ,ונתכפר לו עונו ,עכ"ז הזוהמה והקליפה שנדבק בו כשחטא ,לא הוסר ונפרד ממנו אלא אחר המיתה .וטעם הדבר הוא ,לפי שחטאו של אדם היה גדול עד מאד ,מכמה סבות אין מקום לבאורם .וז"ס אותם שמתו בעטיו של נחש שהם בנימין וישי ,וכלאב ,ולוי ,ויהושע בן נון ,שלא חטא בעון העגל כנזכר בזהר פרשת תשא ,שאע"פ שלא היה להם שום חטא כלל ,עכ"ז אותה קליפה וזוהמה שנדבקה בהם בחטאו של אדה"ר ,לא נפרדה מהם עד אחר המיתה .וז"ס אמרם ז"ל שמתו בעטיו של נחש ,ר"ל ,בשביל זוהמת הנחש ,שהטיל באדם וחוה:
ואמנם צריך לבאר טעם למה המיתה מפרדת הקליפה מן האדם ,ודע ,כי הקדושה נקראת חיים ,כמש"ה ראה נתתי לפניך את החיים ואת הטוב ,וכתיב ואתם הדבקים בה 'אלהיכם חיים כלכם היום ,לפי שהקב"ה נותן שפע ומזון לכל ברואיו .אבל הסטרא אחרא שמסלקים השפע והחיות מן הנבראים נקרא מות ,כמש"ה ואת המות ואת הרע .והנה האיש החוטא ,ממשיך עליו סטרא אחרא הנקרא מות ,ולכן אין הקליפה ההיא נפרדת מן האדם אלא אחר מיתה ,כי אז נקבר האדם ובשרו מתעכל בעפר ,ונפרד ממנו הקליפה שנדבקה בו בזוהמת הנחש שהטיל בחוה ובאדם:
ובזה תבין ענין חבוט הקבר ,וזה עניינו ,והוא ,כי אחר מיתת האדם ואחרי קבורתו בעפר הארץ, אז תכף ומיד ,באים ד 'מלאכים ,ומשפילים קרקע הקבר ,ומעמיקים אותו למטה ,ונשאר חלל בקבר כשעור קומת האדם הנקבר שם ,כנזכר במסכת פרק חבוט הקבר וע"ש .ואז מחזירים נפשו בגופו כמו בחייו ,והטעם הוא ,לפי שהקליפה היא דבוקה עדיין וקשורה עם הנפש ועם הגוף ואיננה נפרדת מהם ,ולכן צריך שיחזור נפשו בגופו ביחד .ואז המלאכים הנזכרים אוחזים בו כל אחד מקצה ,ומנערים אותו ,וחובטים אותו במקלות של אש ,כדרך שאוחזים בטלית בשתי קצוותיה ,ומנערים אותה מן האבק הנדבק בה ,עד שנפרדה מהם הקליפה ההיא לגמרי ,ולכן נקרא חבוט הקבר ,כאדם שחובט טליתו ומנערה .וע"כ צריך להעמיק הקבר ,כדי שיהיה מקום לחלל לנערו ולחבטו .ואמנם לא כל האנשים שוים ,כי הצדיקים אשר בחייהם נתרחקו מן היצה"ר ,והיו מכניעים עצמם וחובטים עצמם ביסורין הבאים עליהם ,וגם ע"י התורה והמצות שמתישים כחו של אדם ,עד שנמצא כשהגיע זמנם ליפטר מן העולם ,ולקבל חבוט הקבר ,אין צריכים צער גדול ,כי בחבטה כל שהיא מספיק להם להפרידה מהם .משא"כ ברשעים ,שאדרבה ע"י תענוגיהם בעה"ז הם מקשרים ומחזקים יותר את הקליפה בגופם ובנפשם .ונמצא כי ז"ס למה אין אדם נצול מחבוט הקבר ,כנזכר בפרק חבוט הקבר:
וכמו שביארנו לעיל ,באותם שמתו בעטיו של נחש ,שאין להם תקנה להפרידה ,זולת ע"י המיתה והיבוט הקבר ,זולתי אותם הנז 'שם בפרק חבוט הקבר ,ע"י איזו מצוה הסגולית לזה הדבר ,אבל כל שאר בני אדם כלם ,צריכים חבוט הקבר ,אלא שיש הפרש בין חבוט רב למעט כנזכר ,וכל א 'וא 'הוא סובל ענשו , כפי מדרגת קליפתו ,וכפי עוצם דבקותה .ואמנם אפילו אותם הנצולים מחבוט הקבר כנזכר ,הנה אותם המצות הסגוליות לזה כנזכר ,הם המפרידות את הקליפות מהם בלי צער אחר מיתתם ,אבל מוכרח הוא שימותו ,כנז"ל בענין שמתו בעטיו של נחש:
ושמעתי ממורי ז"ל ,כי כל הנקבר בע"ש אחר חמש שעות ביום ,ושעה חמישית בכלל ,אינו רואה חבוט הקבר ,כי קדושת שבת מפריד ממנו הקליפה בלי צער חבוט הקבר .וז"ס יום הששי בהא יתירה ,כי משעה חמישית של יום הששי ולמעלה ,כבר קדושת שבת מאירה אז:
ובזה יתבאר ענין טעם ,למה הרשעים שוכחים את שמם כנז"ל .הנה נתבאר למעלה ,כי אין שום נשמה בעולם ,שאין לה לבוש אחד של קליפה מזוהמת הנחש ,ואותה הקליפה היא סוד היצה"ר ,הנכנס באדם מיום שנולד ,כי הנה ע"י חטאו של אדה"ר ,נשתרש ונדבק עמו היצר הרע .והקליפה ההיא עם אותה הנשמה מעת שחטא אדה"ר ואילך ,עד שכמעט נעשו שניהם הנשמה והקליפה ,כעיסה אחת מעורבת מסלת וסובין ,קשורים יחד בתכלית .ובזה תבין סוד ,למה היצה"ר יש כ"כ כח בידו להטות לאדם להנהיגו

בדרך רע ,לפי שהוא בעה"ב גמור תוך גוף האדם כנזכר .והנה נתבאר כי אין כל הקליפות שוים ,כי כל קליפה וקליפה הוא נצוץ נפש רעה מסטרא אחרא ,מאבר פרטיי שברמ"ח איברי אדם הבליעל הטמא , ע"ד מה שנבאר בדרושים שקדמו ,בענין נצוצות נשמות הקדושה שכל אחת ואחת היא מנצוץ אבר פרטיי שבאדם העליון הקדוש .וכמו שנשמות הקדושות כל אחת ואחת יש לה שם ידוע ,כפי בחי 'אבר שממנו חוצבה ,וכמו שארז"ל על פסוק אשר שם שמות בארץ ,אל תקרי שמות ,אלא שמות .כך כל נצוץ ונצוץ שבקליפה ,יש לה שם ידוע בפני עצמו .ונמצא כי היצה"ר שבאיש הזה ,אינו כעין היצה"ר של האיש האחר .ונמצא כי כאשר נולד האדם ,וקוראים לו אביו ואמו שם אחד העולה בדעתם ,אינו באקראי ובהזדמן ,כי אם הקב"ה משים בפיו השם ההוא המוכרח אל הנשמה ההיא ,כמש"ה אשר שם שמות בארץ ,כפי מקום האבר שבאדם העליון ,אשר ממנו חוצב ,והשם הזה נרשם למעלה בכסא הכבוד כנודע , ולכן ארז"ל שמא גרים .גם זהו טעם אל ר 'יהושע בן קרחה ור"מ דהוו בדקי בשמא .והנה גם את זה לעומת זה עשה האלהים ,וכמו שיש שם קבוע אל הנשמה הקדושה אשר באדם ,והוא השם שקוראים לו אביו ואמו בעת שנמול כנודע ,כך יש שם קבוע בקליפה ,שהוא היצה"ר הנכנס באדם מיום שנולד ,ונמצא שכל אדם יש לו שני שמות ,אחד מצד הקדושה ,ואחד מצד הקליפה .והנה אם האדם בהיותו בחיים חיותו בעה"ז ,היה יכול להשיג ולדעת מה שם הקליפה ההיא אשר בו ,היה יכול לחקור מהיכן נחצבה ,ובאיזה בחינה היא באדם הבליעל ועי"כ היה יודע מקום הפגם ,ומציאותו תקון הצריך לו ,והיה יכול לתקן הפגם ההוא בנקל ,ועי"כ היתה הקליפה ההיא נפרדת ממנו בנקל בחייו ,ולא היה צריך להפרידה ממנו ע"י חבוט הקבר כלל .ולכן כשנפטר האדם הצדיק ,אינם שואלים ממנו מה שמו מסטרא אחרא ,כי כיון שבחייהם טרחו וסבלו היסורין להפריד מעליהם הקליפה ההיא כנ"ל ,ובקלות גדול נגמרת להפרד ע"י חבוט הקבר . אבל הרשע ,שאדרבא גרם לקשרה בחוזק גדול בו ,צריכים מכות ועונשים גדולים להפרידה ממנו בחבוט הקבר .ואלו היה יודע בחייו שמו דמסטרא אחרא, היה מתקן הדבר בחייו בקלות גדול ,ולכן מכים אותם הכאות נמרצות ,על שאינם יודעים אותו השם כנזכר ,ולא חקרו לדעת אותו בחייהם ,כיון שלא רצו לטרוח במעשיהם ,כדרך שטרחו הצדיקים:

אמר שמואל ,עוד מצאתי הקדמה אחרת בענין חבוט הקבר טובה מאד ,וז"ל ,ענין חבוט הקבר מה ענייננו , וכבר נתבאר אצלינו למעלה ועי"ש ,ואמנם נתבאר שם ,כי ע"י חטאו של אדה"ר ,גרם ערוב טוב ברע בכל הנשמות כלם .וכמו שנתבאר זה בענין קין והבל .והנה ז"ס פסוק ויקרא האדם שמות וגו ,'כי כמו אשר קרא מצד נשמות הקדושות ,כך קרא להם נשמות מצד שמות דקליפה ,לפי שכאשר חטא האדם בעץ הדעת טוב ורע ,גרם כי כמו שחוצבים נפש לאדם ממחצב הקדושה ,כך חוצבים לו נפש ממדרגת הקליפה .ואמנם כבר הודעתיך ,כי בעולם העשיה הרע גובר על הטוב וגם כי הם מעורבים .וביצירה ,הם שוים ,ומעורבים .ובבריאה הטוב גובר על הרע ,ואינם מעורבים:

והנה יש אנשים שיש להם נפש ממלכות דעשיה שבקליפה ,ויש מי שיש לו נר"ן מהקליפות ,ואמנם מי שלא הרשיע כ"כ ,כי עדיין לא ניתן בו נשמה מן הקליפות ,אין תקונם מפח נפש ,וע"י תשובה יכולים להתקן ,וכאשר יתגלגלו בעה"ז ויקבלו ענשם ,יהיו כדמיון ירבעם בן נבט וחבריו שאין להם חלק לעה"ב , שהוא שיעלו נשמותיהם למעלה בבחי 'מ"ן בזווג העליון של או"א ,הנקרא עה"ב ,אמנם יעלו בבחי 'מ"ן בזווג זו"ן .אבל מי שיש לו נר"ן מן הקליפות ,צריך שיתרקבו עצמותיהם ויאכלו את בשרם .וז"ס רות וערפה ,כי ערפה שבה אל עמה ואל אלהיה .וזה ג"כ סוד פסוק הכסיל חובק את ידיו ואוכל את בשרו ,ומכלים את עצמם ,וכדי להפריד מהם הנפש ההיא ,לכן הוצרך ענין חבוט הקבר ,שחובטים אותם כדי להפריד מהם הנפש ההיא .ואפילו בארץ ישראל ,יש מעט מחבוט הקבר ,לפי שהנולדים בארץ ישראל בפרוד מהם בא ,ודבר זה תלוי כפי מעשה האדם ,אם לטוב ואם לרע:

ודע ,כי כל מי שיש לו קנאה במילי דשמיא ,עליו ארז"ל אין אדם מקנא לאשתו ,אא"כ נכנסה בו רוח טהרה .אבל מי שיש לו קנאה במילי דעלמא ,הוא מהם ,לפי שהיא קנאה הנמשכת מן החיצונים ,ועל כן עצמותיהם מתרקבים .וכמ"ש במסכת שבת על ר 'אחאי בר יאשיה ,על פסוק ורקב עצמות קנאה .אמנם המקנא במילי דעלמא ,עצמותיו מרקיבין ,והעש אוכלם:

וסוד הדבר כמה שהודעתיך ,כי ש"ע נהורין הם בקדושה ,וכשנעשים שע"ח נהורין ,אז הם בגימטריא חשמ"ל ומלבו"ש ,כי הוא נעשה כמין מלבוש וכסוי מקיף על ד 'עולמות אבי"ע ,מאלו השע"ח נהורין .ועי"כ אין החצונים שולטים באותם האורות .ונודע הוא כי ד 'מלבושים הם לד 'מלבושי עולמות אבי"ע .וכל אחד עב מחבירו ,ושל העשיה עב מכלם ,לפי ששם עיקר אחיזת הקליפות ,וצריך שיהיה עב ביותר מהשאר .

והנה כמו שיש ש"ע נהורין בקדושה, ישנו בחיצונים, ונקראים בהפוך ע"ש, וז"ס פסוק כי כבגד יאכלם עש, עש יאכלם, והוא האוכל ומרקיב עצמות המת:
גם כי כמו שיש תולע בקדושה, בסוד ותולעת שני, ובסוד אל תראי תולעת יעקב, והוא שם אבגית"ץ, שהוא בגימטריא תולע, והוא סוד החסד שבשבעה שמות שם בן מ"ב, והוא הכהן, וזהו ונת"ן לכהן הזרוע והלחיים וכו', ומלת ונתן בגימטריא שם הנזכר, גם הוא בגימטריא שו"ר, שעליו נאמר בגמרא שור שחור ביומי דניסן, לפי שהוא שם מ"ב, שהוא גבורה חזקה. ואמנם יש כנגדו בקליפות תולע, האוכל בשר המת בקבר, אשר עליו נאמר הכסיל חובק את ידיו ואוכל את בשרו, ועליו נאמר אם יאדימו כתולע כצמר יהיו.
האמנם מי שהיה צדיק בעה"ז, יכול לתקן הכל בהיותו בחיים בעה"ז, כדמיון רב אחאי בר יאשיה, שלא היתה בו קנאה במילי דעלמא, שהיא קנאה הנמשכת מן הקליפות, ולכן לא שלטו בו במיתתו לא התול"ע ולא הע"ש החיצונים. ובדוד הע"ה אמר, אף בשרי ישכון לבטח, עד שתמצא שכבר נמצאו אותם הארבעה שאע"פ שמתו, לא מתו אלא בעטיו של נחש, וכמו שנתבאר עניינם אצלינו:
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Chapter 24
מדברת בענין שכר הנשמות של הצדיקים. ואע"פ שכבר העתקתיה בשער מאמרי רז"ל כי שם מקומה האמיתית וע"ש. עכ"ז חזרתי והעתקתיה פה כמו שמצאתיה, וז"ל, והנה אחר שדברנו בעונש הנשמות של הרשעים, נדבר קצת בשכר נשמות הצדיקים. ובזה יתבאר חלוק א' שמצינו בדברי רז"ל, מאמרים שונים. כי פעמים נזכר בדבריהם, פלוני יש לו חלק לעה"ב, או הרי הוא בן העה"ב, או הרי הוא מזומן לחיי העה"ב, וזה ענין פרטותם, דע, כי אחר פטירת נשמת הצדיק מן העה"ז, אם אינו בר עונשין, כי הוא צדיק גמור, הנה יש בהם שלשה כתות כת אחת היא, שבאותה שעה עצמה שנפטרים מן העולם, וגם אחר פטירתם, תמיד הם עולים בסוד מ"ן עילאין, ביסוד אימא עילאה בינה, הנקראת עה"ב כנודע, ושם מעוררים זווג העליון ההוא, ומזדווג אבא באימא, וכת זו נקראת בני העה"ב. פירוש, כמו שז"א הנקרא בן אימא עילאה, הוא לבדו עולה בסוד מ"ן עד או"א, ומזווגם. כן הצדיק הזה נקרא בן העה"ב, שהיא אימא עילאה, והוא לבדו גורם הזווג העליון ההוא:
הכת הב', גרועה מזו הראשונה, והוא, כי יש צדיק שאינו כדאי לעלות לבדו ולעורר זווג או"א, אבל צריך שיצטרף ויתחבר עם נשמת הצדיק אחר עליון ממנו, ובאמצעותו יעורר הזווג ההוא העליון, ועל כיוצא באלו ארז"ל כל ישראל יש להם חלק לעה"ב. כי כל ישראל הכשרים, אע"פ שאינם מן הצדיקים הגמורים, יש להם חלק מועט, בהצטרפם עם שאר הנשמות, לעלות עד זווג העה"ב העליון, אבל הם אינם לבדם בני העה"ב, כבן בית העולה לבית אביו יחידי, בלי שתוף איש אחר שיעלהו אצלו:
הכת הג', גדולה משתי הכתות הנז', ועל אלו נאמר מזומן לחיי עה"ב. והענין הוא, כי זה מדבר לעה"ב העיקרי, שאינו אחר פטירת האדם, אלא מדבר לעתיד לבא, שאז כתיב והיה אור הלבנה כאור החמה. והענין הוא, כי אז יחזרו או"א פעם אחרת לעלות בסוד עבור בתוך א"א, כמו שהיה בעת בריאת העולם. ונודע, כי כל חזרת העבור, הוא לחדש המוחין שלהם, ועי"כ יהיה בהם כח להגדיל אור הלבנה כאור

החמה שהם זו"ן .והנה המוחין ההם נקראים חיי העה"ב, כי הם החיים שלהם, כנודע כי המוחין נקראים חיי המלך .בסוד מ"ש ז"ל כל המניח תפילין מאריך ימים, שנאמר ה 'עליהם יחיו .כי הם החיים הנמשכים אל העה"ב שהיא אימא .ולכן מי שיהיה אז כדאי והגון לעלות בסוד מ"ן למעלה בא"א, לעורר הזווג העליון שבא"א, לצורך עבור המוחין של או"א, עליו נאמר מזומן לחיי העה"ב .ובזה תבין ענין שמואל הנביא ע"ה, שאמר למה הרגזתני לעלות אותו, שנתיירא מיום הדין הגדול לעתיד לבא .ואע"פ שכבר ידע שהוא מבני עה"ב, עדיין היה מסופק אם היה כדאי להיות מן המזומנים לחיי עה"ב:

עוד יש כת רביעית, והם אותם המפורשים במסכת סנהדרין פרק חלק וז"ל, ואלו שאין להם חלק לעה"ב, שלשה מלכים וד 'הדיוטות וכו .'כי אלו, אעפ"י שיסבלו ענשם אינם אפילו מן הכת השנית היותר גרועה, שהיא אשר יש להם חלק לעה"ב אחר פטירתם, בסיוע נשמות אחרות, כי אלו אינם עולות כלל לעה"ב, לעורר מ"ן בזווג או"א, אמנם נשארים למטה בסוד מ"ן שבמלכות נוקבא דז"א ולא יותר:

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Chapter 25

בענין בריאת ההרים והגבעות והמעיינות והיכן רומזים, וז"ל, וראיתי להביא פה דרוש אחד ממורי ז"ל, בענין ההרים והגבעות שברא הבורא יתברך בעה"ז .וכן בענין המעיינות .דע, כי כמו שהארץ העליונה, נחלקת לז ' נחלקת לשבעה חלקים, שהיא המלכות, הנקראת לסבה זו בת שבע .כן הארץ התחתונה, נחלקת לז ' אקלמי"ם כנודע .וכן כל חלקי הארץ הזאת, אשר בה אין דבר באה למטה, שאין כנגדה למעלה שר ממונה על הדבר ההוא .והנה ההרים הגדולים הגבוהים אשר בארץ הזאת, יש עליהם שרים מחולקים על כל אחד מהם למעלה, ובערך גבהות ההר התחתון על ההר האחר, כך ערך גבהות ומעלת השר ההוא התחתון, על השר של ההר האחר הנמוך ממנו, כנודע, כי השמים הם בכל פעולתם ודמיוניהם דומים אל הארץ הזו התחתונה .ודע, כי ההרים אלו בכל יום ויום מעת בריאת העולם ואילך, הם הולכים וגדולים, אבל אין הגדול ניכר בהם .וכן להפך, יש הרים שמתמעטים ומנמיכין ע"ד מ"ש ז"ל בענין א"י, שהיתה ת ' פרסה, ונזדעזעה ונקצרה .ויש הרים שגדלים ומתגברים, ודבר זה כפי מעלת וגדול השר שעליהם למעלה בשמים, או כפי מעט כחו .ולפעמים שהשר של החי הוא שלמעלה מתבטל לגמרי ממעלתו, ואז גם ההר ההוא שלו התחתון, מתבטלת מעלתו ולא מציאותו, והוא כי הוא מתדבק ומתחבר עם הר אחר ומתבטל בו, ואינו ניכר מפני עצמו .ולפעמים יהיה הדבר בהפך, כי השר של ההר ההוא, מסירים ממנו קצת ממשלתו, ונחלקת ממשלתו, ונתנה חציה לשר אחר, וחציה נשארת אליה, ואז גם למטה אותו ההר שהיה תחת ממשלתו, נבקע ונחלק לשנים .ולכן תראה לפעמים סלע גדול שנבקע לשנים ממש, ואין בבקיעה ההיא עפר אחר החולק באמצע, רק הסלע עצמו נחלק ונבקע לשתי בקיעות:

וענין המעיינות, הם כנגד הבחינות של המעיינות של מ"ן שיש בארץ העליונה מלכות, וכנגדם למטה המעיינות שבארץ הזאת, הם בחי 'מ"ן עולים מן התהום למעלה, על פני כל הארץ .אבל הגשמים היורדים על הארץ, מן הגשמים הם בתי 'מ"ד .ונמצא כי אין לך מעין למטה בקרקע, שאין כנגדו למעלה בארץ העליונה אור אחד עליון, המעלה מ"ן מן המלכות אל ז"א, כל ימי המשך המעיין התחתון .וכאשר איזה

מעיין או באר מים למטה בארץ נסתם ויבש, גם כחו למעלה נתייבש, ואינו מעלה מ"ן. גם לפעמים תראה שנתחדש מחדש, ויצא מעין או מקור מים חיים מן הבאר למטה, מה שלא היה מתחילה, וזה יורה כי גם למעלה נתחדש איזה אור עליון, או איזו נשמה המעלה אז מ"ן מן הנקבה אל ז"א:
גם בענין האילנות שבארץ הזאת, יש על כל אחת שר למעלה, וכשזה נופל זה מתייבש. ולא עוד, אלא שבכל פעם שנופלים עלה האילן למטה, גם איזה כח עליון חסר מן השר העליון למעלה בעת ההיא, וממה שכתבתי לך עתה, תוכל להקיש ולהבין מדעתך דברים הנפלאים אם עיני שכל לך:
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Chapter 26
הקדמה כ"ו והיא מדברת בענייני הנשמות:
דע, כי אין שום נשמה בעולם, שתהיה ח"ו ערומה מבלי לבוש אחד, שבו מתלבשת בעה"ז. וענין הלבוש הזה נרמז בזוהר, בפרשת משפטים בדברי ר' ייבא סבא, על פסוק שארה כסותה ועונתה. ועל פסוק לא ימשול למכרה בבגדו בה. ונבאר עתה מה ענין הלבוש הזה שיש אל הנשמה, הנה כל מה שאירע ליוסף הצדיק בעה"ז, עם אדונתו אשת פוטיפרע, שיצאו י' טפות זרע מבין צפרני רגליו, כמש"ה ויפוזו זרועי ידיו. כמו כן אירע למעלה ביוסף הצדיק העליון, שהוא ספירת היסוד. וכאשר יצאו אותם עשר טפות ונצוצות נשמות קדושות מן היסוד העליון הזכר לבטלה, ולא נתקבלו ברחם הנקבה העליונה, נאחזו הקליפות באותם הנשמות. וכבר הודעתיך כמה בחי' פרצופים יש למעלה תלויים בזו"ן, ובכל הפרצופים ההם יש בהם בחי' היסוד שבהם. ונמצא כי מכל בחי' יסוד שיש למעלה, יצאו ממנו נצוצות נשמות לבטלה, ונאחזו בהם הקליפות, כי כל היסודות נרמזים ביוסף הצדיק. והנה חמש בחי' זווגים יש שם למעלה, ומכל יסוד מהם יצאו נצוצות כנזכר:
וזה סדרם כפי מעלת מדרגתם:
זווג א':
הוא ז"א הנקרא ישראל, עם נוקביה הנקראת רחל, וזמן זווג זה, הוא במוסף דשבת, כי אז רחל נגדלת בכל ארך ז"א ממש כמוהו, ואז מזדווגים יחד ע"י היסוד האמיתי של ז"א:
זווג ב':
הוא זווג יעקב עם רחל, וזמנו בשחרית של ימי החול, והוא מזדווג עמה ע"י היסוד שלו האמיתי:
זווג ג':
הוא זווג יעקב עם לאה, אחר חצות לילה, ואז שניהם נגדלים, ומתפשטים בארך כל ז"א כלו, ע"י מציאות יסוד אחד שבו:
זיוג ד':
הוא זווג ישראל עם לאה, במנחה דימי החול, והיא אינה מתפשטת רק בשעור חציו העליון, שהוא עד החזה שלו, ואז הוא מזדווג עמה ביסוד שהיה לו בתחלה אל ז"א, בהיותו בבחי' שש קצוות בלבד, כמבואר אצלינו בענין התפלות:

זווג ה':
הוא זווג יעקב עם לאה, בתפלת ערבית דימי החול, והוא בחצי העליון של ז"א, ואז הוא ע"י בחי 'היסוד האחר:
הרי מצינו חמשה מיני זווגים, ולהם חמשה מיני יסודות, ומכל אלו היסודות יצאו טפות קרי, ואמנם אלו הטפות הם סוד לבושי הנשמות. ודע, כי לבושים האלו תמיד נשארים דבקים עם הנשמות, ואין הלבוש הזה נפרד מן הנשמה שבתוכו לעולם, אפילו לאחר התחיה. ודע, כי ג"כ הוא בכל מיני הלבושים שלוקחום שאר הנשמות:
ונבאר עתה כל אלו החמשה בחי', הבחי' א', שהוא הזווג היותר מעולה שבכלם, הוא זווג ישראל עם רחל. והנה יש בו ב' בחי', משא"כ בשאר הזווגים, והוא, שביסוד האמיתי של ישראל שהוא המזדווג עם רחל, יש בו חמשה חסדים וחמשה גבורות, הנמשכים שם ממוחין דאימא, וגם חו"ג ממוחין דאבא. כי הנה היסוד דאבא המתלבש תוך ז"א, הנה הוא מגיע ומתפשט עם סיום היסוד דז"א ממש, והנה העשר גבורות, שהם, חמשה דאבא, וחמשה דאימא, הם בחי' עשרה הרוגי מלכות, אשר נשמותיהם נתלבשו באלו הטיפות. והחמשה גבורות דאבא, הם. ר' עקיבא, רשב"ג, ר' ישבב הסופר, ר' ישמעאל בן אלישע כ"ג, ור' יהודה בן בבא. ונלע"ד, כי סדרם כך ממש, כי ר' עקיבא הוא חסד שבגבורות. ורשב"ג גבורה שבגבורות וכו'. ואל תתמה אם נשמת ר' עקיבא הוא משרש קין שהוא מאימא, כנזכר בדרושים אחרים, ולבוש נשמתו יהיה מאבא, ועד"ז בכל אחד ואחד מהאחרים כפי מה שהוא, ודע כי אין בזה קפידא, והטעם הוא, כי כבר ביארנו במקום אחר איך חסדים דאימא, הם מתלבשים ביסוד אבא, ושם נקראים גבורות דאבא. ועוד כי הנה הכל מתערבים בהיותם בתוך היסוד, ולכן יש ליוסף קורבה עם כל השבטים להיותו מבחי' היסוד. ושאר לבושי הנשמות חמשה הרוגי מלכות הנשארים, הם מן חמש גבורות דאימא. והנה לפי שאלו העשרה הנזכר, הם (הנז' לבושים מבחי' הגבורות והדינים), לכן הוצרכו ליהרג, לפי שהקליפות הם נאחזות מאד בגבורות כנודע, ובפרט מטפות קרי כמו אלה העצומים והגדולים:
והעשרה חסדים דאו"א, הם לבושי הנשמות של עשרה תלמידי הרשב"י ע"ה, הנזכר בזוהר ובאדרא רבא קדישא, ובספר התקונין, והם, ר"א בנו, ור' אבא, ור' יהודה, ור' יצחק וכו' (הגהה - אמר שמואל, צ"ע בדברי מורינו ז"ל, שהרי תלמידי הרשב"י ע"ה, לא היו זולתי תשעה בלבד, כאשר נזכרו בתחלת האדרא רבא דף קכ"ז ע"ב, וז"ל, תנא אתמנו חבריא קמיה דר"ש, ואשתכחו, ר"א בריה א', ר' אבא ב', ר' יהודה ג', ר"י בר יעקב ד', ר' יצחק ה', ר' חזקיה בר רב ו', ר' חייא ז', ר' יוסי ח', ר' ייסא ט', וכו' וכו'. ועוד איתא בסוף האדרא דף קמ"ד ע"ב, וז"ל, והוו קראו להו ר"ש, שבעה אנן עיני ה', דכתיב שבעה אלה עיני ה', ועלן אתמר. א"ר אבא, אנן שתא בוציני, דנהרן משביעאה, אנת הוא שביעאה דכלא, ודא הוא בתר דמיתו אינהו תלתא. הרי מפורש שאינם כי אם ט' בלבד, ואם לומר שמא עם רשב"י הם עשרה כאמור, גם זה לא יתכן, שמורינו ז"ל כבר כתב, שרשב"י עצמו הוא בחי' היסוד עצמו, ואינו מכלל העשרה חסדים וצ"ע. ואולי נוכל לדחוק עצמנו ולתרץ, שמונה עמהם את ר' ייסא זוטא, אשר נתחבר אח"כ עמהם, כמו שא"ל ר' אבא ע"ה, יתיר תהא מר' ייסא חברנא וכו', עוד איתא בפרשת תרומה סעד לדברינו, וז"ל, ואנא מאן יהיב לי וכו', כ"ש אנא למהוי בינייהו בדף קנ"ד ע"א א"כ מכאן סעד לדברי, כי רב ייסא השלים מנין עשרה, מלבד הרשב"י ע"ה כנלע"ד. (ולהיותם בחי' חסדים, לא הוצרכו ליהרג, לפי שאין הקליפות נאחזות בהם.
ואמנם השלשה חברים שמתו באדרא רבא קדישא, שהם, ר' יוסי בר יעקב, ור' חזקיה, ור' ייסא, הם היו בחי' שלשה חסדים של אימא המגולים, המתפשטים בתנ"ה של ז"א, כי אלו הם העולות למעלה להאיר בזעיר אנפין כמבואר אצלינו ולכן שלשה חברים ההם נסתלקו אז, ועלו למעלה:
והנה רשב"י ע"ה הוא בחי' היסוד עצמו, שממנו יצאו אותם העשרה טיפין, ולכן הוצרך ללמדם תורה ולתקנם. האמנם בעשר הגבורות, שהם עשרה הרוגי מלכות, לא מצינו להם רבי מיוחד שלימד לכלם, והטעם הוא במה שנתבאר אצלינו בסוד התפילין הנעשים כסברת ר"ת ז"ל, על פסוק והבוטח בה' חסד יסובבנו, כי החסדים של אבא, אינם עומדים בתוך היסוד של אבא, לפי שהוא מקום צר, ולכן יצאו לחוץ ומקיפין את היסוד דאבא מבחוץ, ונמצא, כי החסדים דאבא כלם עומדים תוך היסוד דאימא, המלביש את יסוד דאבא. משא"כ בגבורות, כי הם נפרדות, אלו ביסוד דאבא, ואלו ביסוד דאימא, ולכן אי אפשר לכנות ולסמן ולקבוע להם רבי אחד ויסוד אחד מיוחד ללמד לכלם. ודע, כי מתשובתו של מורי זלה"ה, ראיתי שאין זה אלא דחיה בעלמא, לפי שאני הקשתי לו על טעם הנזכר, דא"כ יהיו להם ב' מלמדים, כנגד ב' היסודות, ודחה אותי בדברים, ולא רצה להשיב לי, כנראה שלא רצה לגלות כל הצורך בזה, ואין אני יודע

הסבה .ודע, כי להיות אלו העשרה תלמידי רשב"י ע"ה מבחי 'החסדים, ובפרט מן הזווג המעולה שבכלם,
שהוא מישראל עם רחל, לכן זכו שנתבאר ונגלה להם כל סודות התורה, שלא מתוך צער כלל, מה שלא
יהיה כן עד דרא דמלכא משיחא, כנזכר בזוהר בכמה מקומות:

'זווג ב':

שהוא יעקב עם רחל, ונודע כי אין כל הדינים מרובים ברחל כמו בלאה, וגם כי יעקב הוא מן הארת המוחין
דאבא בלבד אשר בתוך ז"א, ולכן אין ביסוד שלו, רק חמשה חסדים, וה 'גבורות של אבא בלבד. והנה
בחי 'היסוד הזה, הוא רבינו הקדוש ז"ל, אשר סדר המשכות ותלמידיו בני ישיבתו, הם טפות החו"ג שיצאו
ממנו, והם, ר 'חייא, ור 'אושעיא, ובר קפרא, ולוי בר סיסי, ור 'חנינא בר חמא, ורב, וכיוצא בהם:

'זווג הג':

כפי סדר מעלת הזווגים, הוא יעקב עם לאה, אחר חצות לילה, כי אז אע"פ שלאה יש בה דינים, להיותה
עתה מבחי 'לאה, אחר חצות לילה נמתקים הדינים שבה. ועוד, כי עתה אחר חצות לילה, היא ויעקב
מתפשטים בכל ערך ז"א כלו, משא"כ בזווג הקודם לזה של יעקב ורחל. והנה ביסוד של הזווג הזה, יצאו
ממנו עשר טפות, שהם, חמשה חסדים, וחמשה גבורות מן אבא. ולכן בשני הזווגים אלו, שהם הזווג
השני של יעקב ברחל, וזווג הג 'של יעקב בלאה דאחר חצות, אין בהם הריגה, לפי שהם מיסוד דיעקב,
שהוא מצד מוחין דאבא, ואינם דאימא שהם דינים:

ודע, כי בזה הזווג השלישי, נכלל בו עוד זווג אחר, אע"פ שלא כתבנוהו לעיל, והוא, כי נודע, דבקדרותא
דצפרא, הוא יותר רחמים ממה שהוא בחצות לילה האחרונה, לפי שכבר אז כמעט נקרא יום, ואז חוזרים
יעקב ולאה הנז', להזדווג שנית, כנזכר בזוהר בפרשת שמות דף י 'ע"א. ומהזווג ההוא יוצאים ב 'טפות
בלבד, האחת כוללת חמשה חסדים, והשנית כוללת חמשה גבורות, ואלו השתי טפות, הם מעולות יותר
מכל העשרה הנז 'שיצאו מזווג שלאחר חצות לילה, והרי הם י"ב טפות:

ודע, כי הנה קודם חצות לילה, היו יעקב ולאה מהחזה ולמעלה של ז"א, כמו שיתבאר בזווג החמישי
לקמן. ואחר חצות לילה, נתארכו ונתפשטו בכל קומת ז"א כנזכר, ולכן רושם הראשון של היסוד הא ',
שהיה ליעקב קודם חצות לילה, לא נתבטל, לפי שלא חזרו יעקב ולאה אחר חצות אחור באחור, כדי
שנאמר שנתבטל בחינתם הראשונה. אמנם בהיותם עדיין פנים בפנים, נשארו במציאותם, אלא שנתארך
קומתם יותר, ונתפשטו עד למטה, ולכן מה שהיה להם בתחלה לא נתבטל. ונמצא, כי יש עוד עשר טפות
אחרות שיצאו מהיסוד, שהיה קודם חצות, אלא שלא יצאו רק אחר חצות לילה. וכן עד"ז יש עוד שנים
אחרות היוצאים משם, מזמן קדרותא דצפרא, והם מעולים מן אלו העשרה. ואמנם אלו הי"ב השניים הם
גרועים במעלה מן הי"ב הראשונים. ואפשר שאלו השנים השניים של קדרותא דצפרא, יוכללו עם עשרה
ראשונים, לפי שהם מעולים יותר מן העשרה שניים. והבט נא וראה, כי בזה הזווג השלישי, נכללו בו
ארבעה זווגים, ומהם ארבעה ועשרים טיפות, וארבעתם נקראים זווג אחד, ולכלם יש יסוד אחד שממנו
יצאו, לפי ששתי היסודות אחד של קודם חצות זה, ואחד שלאחר חצות, זה נכלל בזה, והכל יסוד אחד.
ובסוף הדרוש הזה נבאר, מי הם אלו הארבעה ועשרים טפות, ומי הוא הרב שלהם:

'זווג הד':

כפי מעלת סדר הזווגים, הוא זווג ישראל ולאה במנחה בימי החול. ולפי שהם עומדים מן החזה דז"א
ולמעלה, אין שם מקום התפשטות אל החו"ג, ולכן החסדים מתקבצים בזרוע ימין, והגבורות בזרוע
שמאל. ולכן אינם נקראים רק בשם שתי טפות בלבד. ולהיות הזווג הזה דמנחה עם לאה, שהם דינים
קשים, לכן היו טפות אלו בחי 'ב 'אחים, פפוס ולוליאנוס, הנקראים הרוגי לוד כנודע, וגברה מעלתם
להיותם מבחי 'ישראל, ולא יש שם יסוד ניכר ממש, ולכן אין להם יסוד ורבי מיוחד:

'זווג הה':

והוא האחרון שבכלם כפי סדר מעלתם, הוא יעקב ולאה קודם חצות לילה, ואלו הם דינים גמורים,
ונקראים הרוגי ביתר. והיסוד והרבי שלהם, הוא ר 'אלעזר המודעי, אשר נהרג שם בביתר כנודע. ודע, כי
יש חלוק והפרש בין אלו החמשים טפות או יותר, הנכללים בחמש הזווגים הנז ', ובין כל שאר הנשמות,
ויש לאלו מעלה גדולה ועצומה, על כל שאר הנשמות, והוא, כי כל שאר הנשמות, הם באים מן אתערותא
דנוקבא, שהיא מתעוררת אל הזווג בתחלה, ומתאוה אל הזכר, ואח"כ מתעורר הזכר גם הוא. והנה כיון
שהזכר לא היה בו התעוררות מרצונו, אלא שיתעורר על ידה, לכן אותם הטפות של החו"ג הנמשכות
בזווג ההוא, אינם נמשכות מן הדעת עצמו של הזכר, אשר משם נמשכת תשוקתו, אמנם נמשכות מן

החו"ג המתפשטים בו למטה בשש קצוותיו כנודע, אחר שנתלבשו אותם הטפות, ונתעכבו שם בהיותם למטה בו"ק. אבל אלו החמשים טפות שבחמשה הזווגים הנז', מאתערותא דדכורא אינון בלבד, כיון שהם טפות קרי, מורה על כי הזכר אותה נפשו להזדווג בנוקביה, ולהשפיע בה טפות אלו, ולא מצאה, יען כי נוקביה היתה אז למטה בעולם הבריאה, או כיוצא בזה, ואז יצאו לבטלה. ובזה תבין היטב, סבה אל טפות הקרי, איך הם לבטלה. ונמצא כי כיון שטפות אלו נמשכים מאתערותא דדכורא עצמו, כי מאליו נתעורר, והנה אין התעוררות הזווג אלא ממוח הדעת, ולכן ודאי כי טפות אלו נמשכו ממוח הדעת עצמו מן החו"ג אשר שם, וכשנמשכו דרך השש קצוות שבו, לא נתעכבו ונתלבשו שם, רק עברו דרך מעבר לבד, ונשארו בזכותם הראשון, ולכן מעלתם גדולה ועצומה, על כל שאר הנשמות עד אין קץ:

והנה כל זה שאמרנו, הוא בענין הלבושים של הנשמות, אשר מהם נעשים רמ"ח איברים, והנשמה מתלבשת בתוכם. ודע, כי כל הלבושים, אינם כי אם מהחסדים הראשונים, שבזמן אצילות זו"ן, ולא מן החסדים של אח"כ כנזכר. ולפי שגם בחי 'הנשמות של כל אלו הלבושים הנז"ל, כלם הם גם כן ע"ד הנז"ל, מבחי 'מוח הדעת עצמו, ולא מהתפשטותו למטה, לכן נתנו להם אלו הלבושים שהם הטפות הנז', אשר הם מן הדעת עצמו. האמנם אע"פ שביארנו כי יש קשר אמיץ בין כל אלו הטיפות הנז', עכ"ז כל זה הוא במציאות הטפות עצמם, שהם הלבושים. אבל הנשמות עצמם המתלבשות בתוכם, כל נשמה מהם, היא מן השרש שלה, ואינם כלם מן שרש אחד. אמנם הצד השוה שבהם כי כלם הם מבחי 'מוח הדעת עצמו למעלה, אבל אינם קשורות יחד, כי אינם משרש אחד כלם:

גם דע, כי באלו הטפות שהם בחי 'לבושים, יש בהם פנימיות וחיצוניות, כי יש טפות שנמשכות מן המוחין עצמם המלובשים תוך נה"י דאבא או דאימא, ויש טפות נמשכות מן החיצוניות, שהם הלבושים של המוחין הנז', והם הכלים של נה"י דאו"א. ושתי בחי 'אלו, שייכי בין בז"א בין ביעקב. ואמנם כל ב 'בחי ' אלו, כלם הם מן המוח של הדעת עצמו למעלה כנזכר:

ודע, כי כל אלו הטפות והלבושים הנז"ל, שהם בעשרה הרוגי מלכות, ובעשרה תלמידי רשב"י, ובהרוגי לוד וביתר, כלם כנז"ל, הם מבחי 'הפנימיות. ועוד כנגדם טפות אחרים וכנגדם וכמספרם, והם מבחי ' החצוניות. ואמנם לא ביאר לי מורי ז"ל עניינם, מי הם הצדיקים אשר לקחו הלבושים האלה:

ודע, כי כל בחי 'אלו הטפות והלבושים הנז"ל, הם הנקראים בדברי הנביאים, בלשון שארית. אלא שאותם שהם מבחי 'ישראל, נקראים שארית ישראל, וכמש"ה שארית ישראל לא יעשו עולה וגו'. ואותם שהם מן בחי 'יעקב, נקראים שארית יעקב. וכמש"ה, והיה שארית יעקב בגוים. ולפי שיש חמשה בחי 'בחמשה הזווגים הנז"ל, לכן כנגדם נזכר בדברי הנביאים פעמים רבות שארית יעקב שארית ישראל. גם נזכר ב ' פעמים שאר בפסוק, שאר ישוב, שאר יעקב, כנגד שארית ישראל, ושארית יעקב:

ונבאר עתה, מי הם הטפות של הזווג השלישי. דע, כי אע"פ שכפי סדר מעלת הזווגים האלו, הטפות של הזווג השלישי, הם גדולים משל הרביעי וחמישי. אמנם לענין תולדותם וביאתם בעה"ז, הם אחרונים שבכל החמשה זווגים, ואלו הם עתידים לבא בדור אחרון, קודם ביאת משיחנו בעהי"ת. ולפי שהם עתידים לבא בגלות זה האחרון, לכן נרמז ביאתם בנבואת ישעיה הנביא ע"ה, בפסוק משא דומה אלי קורא משעיר וגו'. וכבר נתבאר בזוהר, כי נבואה זו, נאמרה על גלות זה האחרון. והענין הוא במה שנודע מספר הזוהר בפרשת בא, כי ליל הוא קודם חצות, ולילה הוא לאחר חצות. והם ענין שתי הכתות הנז"ל בזווג השלישי, אשר כלם הם מן הזווג של אחר חצות לילה, אלא שהי"ב מהם הם מכללות החצי הראשון של הלילה, ועליהם נתנבא ישעיה ע"ה, שהשכינה צועקת מתוך גלותה בשעיר, שהיא גלות אדום, ואומרת לשי"ת, שומר מה מלילה, שהם הכת האחת של הי"ב טפות, שמן הזווג שאחר חצות לילה, הנקרא לילה. וכנגד הכת האחרת, שהם הי"ב טפות, שיצאו מזווג כללות חצי הראשונה של לילה, כי ליל, אמר שומר מה מליל. והקב"ה הנקרא שומר, משיב לה, כמט"ה אמר שומר אתא בוקר וגם לילה, אתא בקר, הם אותם הנולדים מזווג קדרותא דצפרא שהוא בקר. וכנגד העשרים הנולדים מזווג שלאחר חצות, אמר וגם לילה. גם אמר אם תבעיון בעיו, פי, 'כי להיות ארבעה ועשרים טפות אלו, של השתי כתות הנז', באים בדרא בתראה, לכן צריכים שישתדלו להרבות בתשובה, ובשאלות ובתחנונים לפני הקב"ה, שיושיעם מן הגלות ויגאלם. ולכן בפסוק שאר ישוב שאר יעקב, נזכרו שתי פעמים שאר, כנגד ב 'הכתות הנז 'כאשר כתבתי לעיל וע"ש). הגהה - אמר שמואל, צ"ע, שכפי הדרוש הזה היה לו הפסוק להקדים מלת ליל בתחלה, היל"ל שומר מה מליל שומר מה מלילה, וצ"ע:

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Chapter 27
דע, כי אין לך אדם שאין לו נשמה, בבחי 'אור מקיף ואור פנימי, דוגמת מה שנתבאר אצלנו בדרוש הצלם של המוחין דז"א. והנה כאשר נולדו נדב ואביהוא ובאו לעולם, אז היתה יאשית והתחלת תקון שרש קין, של בחינת הב 'שורש מאדה"ר שהיא היותר מעולה, ושם באו כלולים כל הנשמות שבשרש הנזכר, בצלם של נדב ואביהוא, בבחי 'או"מ עליהם. אבל עדיין לא נטהרו כל הנשמות ההם, זולתי שתי נצוצות נדב ואביהוא עצמם, וכל שאר הנשמות של השורש הנזכר, שבאו כלולות שם בצלם אור מקיף של נדב ואביהוא, כל נשמה ונשמה מהם היתה מעורבת בתוך קליפת הרע שלה. וכאשר נולדה נשמה אחרת, מאותם שהיו כלולות בו בצלם נדב ואביהוא, ובאה בעה"ז, אז אותה הנשמה היתה נקיה וטהורה מן קליפתה, וכל שאר הנשמות של השרש הזה, באו כלולות בצלם של זו הנשמה שנטהרה, ועדיין כלם נתונות תוך:
קליפתם. ועד"ז נמשך הדבר, כי היתה נשמה אחרת נטהרת ומתגלת שם מתוך קליפתה, ואז באה לעה"ז, וכל השאר של השרש הזה שעדיין לא נטהרו, היו באות כלולות בצלם, בסוד או"מ של הנשמה שכבר נטהרה ובאה בעה"ז:
וכבר הודעתיך, כי אין טהרת הנשמות וביאתם בעה"ז, כפי סדר מעלתם ומדרגתם, רק כפי המזדמן, כפי זכיות השעה ההיא של האדם התחתון, אשר המשיך הנשמה ההיא בטפת זרעו, כמבואר בדרושים הקודמים כי לפעמים הנשמות שהם יותר גבוהות ומעולות, עומדות בעמקי הקליפות, ואינם יכולים לצאת משם, עד זמן רב שיזדמן איזה זכות מתייחס אליהם להוציאם. ונשמות הגרועות מהם, יוכלו לצאת משם, קודם האחדות לסבב זכות הנעשה אז, המייתחס אליהם. ולפעמים שאדם חוטא איזה חטא ולבא בעה"ז, ורוצים הקליפות לאבדו ולהטעותו, ואז ממשיכים לו נשמה אחת משרשו, שהיתה טבועה ביון בעה"ז, ומעורבת עם כמה קליפות וחיצונים, ומוציאם אותם משם, וממשיכים אותה משם, בבחי ' מצולת הקליפות, צלם על האדם ההוא שחטא, כדי להחטיאו יותר. ולפעמים יארע כי הנשמה הזאת שהמשיכוה עליו, היא נשמה גדולה, אלא שהיתה טבועה בעמקי הקליפות, והקליפות חשבו כי כבר היא אבודה ביניהם ולא תשוב לקדמותה, והקב"ה עוזרה, ומתנערת מקליפתה, ומראה כחה וקדושתה, ואדרבה מסייעת את האדם ההוא להיטיב. וז"ס פסוק עת אשר שלט האדם באדם לרע לו, ר"ל, עת אשר שלט האדם הבליעל של הקליפה, באדם שהיא הנשמה הקדושה, והוא טעה, כי חשב שהיתה לטובתו של הקליפה, ואדרבה הוא לרע לו, כנזכר בסבא דמשפטים. ואח"כ הנשמה ההיא מזדככת ונטהרת, ובאה גם היא אח"כ בעה"ז ע"ד הנז"ל:
קצורו של דבר דע, כי הנשמות כלם ע"י חטאו של אדה"ר או של קין והבל וכיוצא, נתערבו טוב ברע, פירוש, כי ירדו בעמקי הקליפות, בתוך האדם הבליעל, ונתעלמו שם. וכאשר הגיע זמן איזה נשמה מהם לבא בגוף בעה"ז, מחמת זכיות איזה האדם בעה"ז כנזכר, אי אפשר לה להתגלגל תכף בגוף בעה"ז, בצאתה מעמקי הקליפות, אבל צריך שאחר שתצא מעמקי הקליפות, שתכלל בבחי 'צלם ואור מקיף שלשה פעמים על ראש שלשה אנשים זה אחר זה, שיהיו מן השרש שלו, ואח"כ תכנס בגוף הנולד אח"כ,

ותהיה בו בבחי 'נשמה של אור פנימי גמור, ואז בפעם הזאת נקרא גלגול א 'שלה, ומשם ואילך תתגלגל גלגולים אחרים כפי הצורך כנודע. ולפעמים יארע, שג 'אנשים שקדמו לו שבא הוא כלול הוא בצלם אור מקיף שלהם, לא נתקנו בתחלה בזמנם ככל הצורך, ואז כאשר יתגלגל האדם הזה בגלגול הא ', יתגלגלו גם הם יחד עמו להשלים תקונם. האמנם אין הגוף הזה נקרא, אלא ע"ש האדם הזה החדש שנתגלגל פעם א 'זו, והשלשה אחרים הם שם כאורחים אע"פ שהם ממש מגולגלים שם עד יום המיתה:
גם דע, כי האיש הזה מחדש שבא עתה בגלגול בפעם א ', יש לו טורח גדול להכניע יצרו, אע"פ שנשמתו תהיה גבוהה מאד, לפי שזה הוא התחלת הזדככו מן הקליפות, כי אפילו בהיותו בבחי 'צלם, היה מעורב בקליפתו כנז. 'גם לטעם הנזכר, מוכרח הוא שהאיש הזה יהיה עצב מאד כל ימיו, ודואג בקרבו תמיד ללא סבה, אבל הסבה האמיתית הוא, כי הקליפות מהם המשכת העצבון כנודע. וז"ס טעם מספיק אל דוד המלך ע"ה, ידידו יתברך ומצינו בו שהיה יצרו מתגבר עליו בבת שבע ובאביגיל, והוא פלא גדול, אלא הטעם מובן עם הנזכר, כי אז היתה התחלת יציאתו מעמקי הקליפות. ובזה תבין כמה פסוקים שהיה אומר דוד המלך ע"ה על עצמו, טבעתי ביון מצולה וכו ', וכיוצא, ודע כי לטעם הנזכר, אין עונות האיש הזה החדש נחשבים לפניו יתברך כשאר בני אדם, לפי שעדיין הוא נתון בין הקליפות, וטרחו גדול לצאת מתוכם. וז"ס ארז"ל אלמלא אתה דוד והוא שאול, הייתי מאבד כמה דוד מפני שאול, והבן זה מאד:
ולפעמים יארע כי האיש הזה החדש, תהיה נשמתו מעולה וגבוה מאד, ואינו יכול להכניע יצרו, ואל"כ בקלות גדול היה יכול להיות חסיד גדול. בזה יתבאר לך סוד נמרץ, כי לפעמים חטא קטן של אדם אחד, יענש עליו מאד. ועון גדול של אדם אחר, אינו נענש עליו. וז"ס הצור תמים פעלו כי כל דרכיו משפט וכו ', ודי בזה למשכילים. ולכן אין להרהר אחר מדותיו יתברך, אף לא אחר הצדיקים, אף אם יחטאו. גם צריך שתדע, כי מי שהוא מבחי 'קין השנית המעולה, הנה עם היותו מעורב טוב ברע, הנה הטוב שבו גדול מאד, אלא שהוא מעורב בקליפות רעות רבות ומזוהמות, והרע הוא מרובה בו על הטוב, והסבה היא לפי שכל שרש קין הוא מן הגבורה, שבהם נאחזים הקליפות והחיצונים:
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Chapter 28
דע, כי ז"א יש לו שלשה מוחין, שהם חו"ב, וביניהם המוח השלישי הנקרא דעת, הכלול מחו"ג, תרין עיטרין. וכאשר חטא אדה"ר, גרם שירד מוח הדעת למטה בין ב 'הכתפות של ז"א, בשליש העליון של הת"ת, שהוא עד מקום החזה, ושם נפרדו החסדים בכתף ימין, והגבורות בכתף שמאל. ונודע, כי קין והבל נולדו אחר שחטא אדה"ר, והנה קין הוא מן אלו הגבורות שבכתף השמאלי, אחר ירידתם שם, כי אז אין להם כ"כ הארה כמו בהיותם למעלה במוח עצמו, והרי זה גרעון אחר. עוד גרעון ב ', כי אלו היה הדעת למעלה במקומו בראשו, היה חיצוניות הנפש, מן העצם והבשר של הראש עצמו, כי נודע שאין נשמה שאין בה פנימיות וחיצוניות שהוא הלבוש שלה. ונמצא כי הפנימיות שהוא מן הגבורות של מוח הדעת, היה מתייחס עם החיצוניות שלה, שהיא עצם ובשר של הראש מצד שמאל. אבל כיון שירד מוח הדעת למטה, נמצא כי פנימיות נשמת שרש של קין, הם ממוח הגבורות שבדעת, וחיצוניותם הוא מאבר כתף

השמאלי, ואינם מתייחסים יחד, והרי יש להם גרעון אחר בבחי 'פנימיותם, שאינם מאירים עתה, כמו אלו היו למעלה במקומם בראש. וגרעון שני בבחי 'חיצוניותם, שהם ממקום תחתון, שהוא מן הכתף, ולא ממקום העליון הראוי להם שהוא מן הגלגלתא:

ודע, כי אעפ"י שבעה"ז אין כח ביד האדם לתקן גרעונות אלו, אפילו ע"י מעשים טובים, עכ"ז אם האדם יטיב מעשיו בעה"ז, זוכה כי לעתיד לבא בימי המשיח בע"ה, יתוקנו הפגמים האלה, והדעת יעלה למעלה במקומו בראש, ואז יאירו פנימיות הנשמות הנז 'כמתחלה בהיותם למעלה בראש, וגם חיצוניותם יהיה אז ממקים עליון הראוי להם, שהוא מן הגלגלתא:

ודע, כי אני מסופק בענין החצוניות אשר להם עתה, שהוא מן הכתף השמאלי, אם אמר לי מורי ז"ל, שישאר גם אז בימות המשיח, עם פנימיות הנשמות הנזכר, כיון שעתה בעולם הזה נתחבר יחד. או אם הוא הפך זה. גם דע, כי כמו שירד הדעת למטה בין הכתפים בהטאו של אדה"ר, כן ירדה בחי 'פרצוף לאה מאחורי הדעת של ז"א, כי שם היתה מקומה תחלה. ועתה אחר חטאו של אדה"ר, ירדה גם היא למטה, באחור הכתפים, כנודע כי לאה יוצאת מן המלכות של אימא, שבמוח הדעת של ז"א. המלובש תוך היסוד דאימא כנודע:

ודע, כי כל אלו הנשמות שהזכרנו בדרושים אלו, שהם כמו ר 'עקיבא וזולתו, שהם אחד משרש קין, כלם הם מן גבורת ההוד שבדעת, שהיא הגבורה החמשית. וגם כל הנשמות היוצאות מגבורת ההוד אשר בדעת של לאה, כלם הם קרובים אל שרש של ר 'עקיבא כנזכר, ונקראים שרש אחד. ועד"ז תקיש בשרש הבל, שהוא מן החסדים שבדעת:

ענין שרש קין וממנו תקיש לשרש הבל. דע, כי כל אלו הנצוצות של נשמות התלויות בשרש קין, כלם היו תלויים בו בקין. וכאשר חטא, כל הנצוצות ההם נתערבו בקליפות וכל הנצוצות המעולות והחשובות, ירדו למטה יותר מכל השאר, כי אלו נפלו לעמקי הקליפות, לפי שעון קין היה פוגם במחשבה עליונה, כנזכר בספר התקונין, תקון ס"ט. והנה ר 'עקיבא בן יוסף, מקום אחיזת שורש נפשו, הוא בזרועות, בסוד וידו אוחזת בעקב עשו, כמבואר בדרושים אלו, והנה היד לפעמים האדם משפיל אותה עד העקב, ולפעמים יכולה להעלותה עד הראש, משא"כ בשאר איברים. ולכן אלו הזרועות יפלו לעמקי הקליפות עד העקב. וכאשר ר 'עקיבא נהרג, נתעלה ועלה עד המחשבה העליונה, וז"ס מ"ש הקב"ה למרע"ה על הריגת ר 'עקיבא, שתוק, כך עלה במחשבה, כדי לתקן הפגם. ונמצא כי כל הנשמות שהם מבחי 'אלו הזרועות יכולות ע"י מעשיהם הטובים, לעלות במעלה רמה ונשאה לאין קץ, יותר מכמה אנשים שקדמו אליהם בזמנים הראשונים וזכור זה:

גם דע, כי אע"פ שאיזו נשמה משרש קין הנזכר, תבא לעה"ז בפעם ראשונה, שאז נקראת חדשה, צריך להשלים נפשו רוחו ונשמתו ממה שנפגמו בהיותם כלולות בנפשו של קין כשחטא, וצריכה לתקן ולהשלים בחי 'חלקה אשר בשרש הנזכר:

הנה נתבאר למעלה בענין המ"ע ומצות ל"ת, איך הם תלויים ברמ"ח איברי נשמת אדם הראשון, ואין לך אבר שאינו כלול מן בשר וגידים ועצמות. ודע, כי העצמות היא הבחי 'היותר מעולה, בבחי 'המוח שבתוכו בפנים, ולא בבחי 'העצמות עצמם. ואחריו במעלה הם הגידים יען כי חיות האדם עובר בתוכם, שהוא הדם המתפשט בתוך העורקים של גוף האדם, וגם כי הם מקושרים כל האיברים כלם, ומעמידים אותם בבחי 'קומה אחת. והגרוע שבשלשתם הוא הבשר. והנה בכל בחי 'מאלו השלשה, שהם, בשר, וגידים, ועצמות, יש בהם נשמות, הנקרא שרשי הבחינה ההיא, והם הת"ח אשר שם, וסביבותיהם נמשכים הענפים שהם בעלי בתים, ובעלי מעשה, ועמי הארץ. וענין זה שייך בכל בחי 'מאלו השלשה, שבכל אבר ואבר. ודע, כי יש איברים ארוכים כמו הזרועות והשוקים, ואז יש הרחק גדול בין הנפשות אשר באבר ההוא בין זו לזו. אבל מי שהוא מן אבר הכתף וכיוצא בו, הנה כל הת"ח אשר שם מחוברים יחד וקרובים זה לזה קורבה גדולה:

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Chapter 29
הקדמה כ"ט בענין בריאת אדם הראשון ותולדותיו:
דע, כי אם אדה"ר כאשר נברא ביום ששי, היה מתעכב וממתין מלהזדווג עם חוה אשתו, עד ליל שבת, היו כל העולמות נתקנים כמו שהודעתיך. ולפי שבו ביום שהיה חול עלה למטה והוליד, לכן יצא קין מעורב טוב עם רע, כמו שיתבאר. גם אם קין לא היה חוטא, היה הוא הבכור, והיה הוא ותאומתו כדוגמת חכמה ובינה, והיו הבל ותאומתו כדוגמת ת"ת ומלכות:
וכן עד"ז יצאו אח"כ עשו ויעקב כדוגמת קין והבל. ואלו היה עשו ראוי וצדיק, היה לו יתרון עם יעקב, כי היה הבכור במקום חכמה, ויעקב במקום ת"ת. וכיון שחטא עשו, נטלה ממנו הבכורה, ונטל יעקב פי שנים, חלקו וחלק אחיו עשו, ולכן נקרא יעקב כנגד ת"ת, וישראל כנגד חכמה. גם בזה תבין ענין, ויאהב יצחק את עשו כי ציד בפיו:
ונחזור לענין, כי כאשר חטא אדם בע"ש, ועי"כ היה כח בנחש להטיל זוהמא בחוה אשתו, ואז נולדו קין והבל מעורבים מטוב ורע, אך היה שנוי ביניהם, והוא, כי קין היה רובו רע ומעוטו טוב, והבל היה להפך. ואמנם זה הענין הוזכר אצלינו בהרבה מקומות, וצריך להודיעך ביאורו, ומה ענין רובו או מיעוטו וזכרהו:
דע, כי קין היה בו נר"ן מבי"ע דקדושה, ושלשה אלו נתערבו בקליפות דרע בנר"ן, אמנם הבל היו בו נר"ן קדושות כנזכר בקין, אמנם תערובת הרע של הקליפה, לא נתערבה רק בנפש ורוח שבו, אבל הנשמה היתה כלה טוב, בלי תערובת רע. וזה ענין אומרו רובו טוב ומעוטו רע, כי לא היה שוה בשוה בשלשה חלקיו. אמנם קין, היו שלשתם מעורבים טוב ברע:
ונניח עתה מלבאר גלגולי קין, ונבאר גלגול הבל אחיו, כבר נתבאר אצלינו, כי אין הרוח מתגלגל, עד אשר תתגלגל הנפש בתחלה ותושלם להתקן, ואח"כ בא הרוח ומתגלגל להתקן, ואחר תקון הרוח, מתגלגלת הנשמה. והנה הבל היו בו נפש ורוח מקולקלים ומעורבים רע בטוב, אבל הנשמה היתה טובה לגמרי.
והנה כאשר נתגלגלה כדי להתקן, הנה התחלה הנפש להתגלגל בסדר הנזכר, ונתנה לשת בנו של אדה"ר, ואז נסתלק ממנה הרע שבה, ונתנה בבלעם הרשע. והנה ב 'בחי 'אלו הטוב והרע של הנפש, שהיו כלולים בהבל, נרמזו בשמו. כי הטוב שבה, היא ה 'של הבל, וזו נתנה לשת כנזכר, וז"ס כל שת"ה תחת רגליו, אותיות שת"ה הם שת ה', וכבר ידעת כי מזמור זה נאמר על משה, שעליו נאמר ותחסרהו מעט מאלהים והנה הוא שת עצמו כמו שיתבאר. והרע שבנפש הבל, הם שתי אותיות ב"ל, וז"ס ומשפטים בל ידעום, כי שתי אותיות מורים על הקליפות, ואלו שתי אותיות נתנו אל בלעם, ב"ל מן בלעם:
וכבר הודעתיך, כי אפילו בחי 'הרע, כאשר מצטרפת ונבררת מתוך הטוב, בהכרח הוא שיהיה בה קצת ערוב נצוצי קדושה, וז"ס בלעם, שהיה נביא מכח הנצוצות האלו. גם ז"ס שאמרו רז"ל שהיה שקול כמשה, וזה להיותם מבחי 'אחת, כי גם משה היה מן שת מהטוב שבו, כמו שיתבאר. ולכן נתגלגל הטוב המועט שהיה בבלעם, ונתן בנבל הכרמלי, ושם התחיל להתקן. ולפי שבלעם אין כחו אלא בפיו בלשון הרע ובקללות, לכן כשהרגו פנחס, נתגלגל באבן דומם, לתקן לשון הרע שהיה בפיו, שהוא הפך הדומם. וכמו שנתבאר אצלינו גלגולי אדם בדצח"ם. וכאשר נבל אחז דרכו, ופגם יותר בלשון הרע שאמר על דוד המלך ע"ה, באומרו מי דוד ומי בן ישי וכו', ואדרבה חזר וקלקל את אשר עותו מתחלה, ולא די שלא תקן, אלא שקלקל, לכן כתיב בו ויהי לאבן, כי מזלייהו חזי, מה שנתגלגל תחלה והיה לאבן דומם כנזכר, וראה שקלקל יותר, ואז וימת לבו בקרבו:
והרי נתבאר, כי נפש הטוב דהבל, נתנה לשת ושם נתקנה לגמרי. ונפש הרע דהבל, אשר עדיין היו בה קצת נצוצי קדושה, נתגלגלה בבלעם, ואח"כ בנבל, ולכן יש בו בנבל אותיות ב"ל מבלעם והבל:

ואחר שנתקנה הנפש לגמרי, אז כבר יכול הרוח להתקן, ואמנם נודע, כי הרוח בא משש קצוות, חג"ת נה"י, אבל כללותו הוא שלשה קוים, ימין, ושמאל, ואמצע. ואמנם הרוח הזה, נתגלגל בנח הצדיק, והוא בחי 'התפשטות הו"ק של הת"ת. ואח"כ כשהוליד שלשה בנים, אז הרוח הכולל שלשה קוים כנזכר, נתגלגל בשלשתם, והם, יפת, כנגד חסד. חם, כנגד גבורה. שם, כנגד ת"ת. וזו הבחי 'של הת"ת שבשם, היא בחי 'ספירת ת"ת בעצמה, אשר גם יש בה כללות כל הו"ק. ואמנם הרוח הזה לא נתקן, ולא הוברר הרע שבו לגמרי, כמו שנתקנה הנפש בשת כנזכר, ולכן כיון שעדיין נשאר מעורב מטוב ורע, לכן מן חם בן נח יצא טבי עבדו של ר"ג, ולכן נקרא טבי, ע"ש שהוא מבחי 'הטוב שהיתה עדיין מעורבת ברע, ועתה נתנה בטבי:

אח"כ נתגלגל הנשמה במרע"ה, ולפי שמעולם לא נתערב בה שום קליפה דרע כנז"ל, והיה טוב בלי רע, לכן נאמר בו ותרא אותו כי טוב הוא, לאפוקי הנפש והרוח שהיו מעורבים מטוב ורע כנזכר. ואמנם כבר הודעתיך, כי הגם שכל זמן שאין הנפש נתקנה לגמרי, אין הרוח בא עד שתתקן הנפש, וכן אין הנשמה באה עד שיתוקן הרוח, האמנם אחר שכבר נתקן הרוח, יכולה הנפש שכבר נתקנה בתחלה, לבא עתה להתחבר עם הרוח הנתקן. ולכן אחר שנתקנה הנשמה, יכולים הנפש והרוח שכבר נתקנו בתחלה, לבא עתה להתחבר עם הנשמה הנתקנת. והנה משה שהנשמה שלו היתה נתקנת, יכלו לבא בו גם הנפש והרוח שכבר נתקנו כנזכר, ולכן כל הבחינות של גלגולי הנפש והרוח נרמזו במשה באופן זה, כי הנה ש' של שת היא במשה, ושתי אותיות ש"ם כלם במשה, וה' של הבל היא במשה:

ובזה תבין פסוק ראה אתה אומר ואתה אמרת ידעתיך בשם, ולא נמצאת אמירה זו נזכרת בשום פסוק, אבל ירמוז אל מה שכתוב, כי שם נתגלגל במשה. ועליו)גם נח (רמז ואתה אמרת ידעתיך בשם. גם נח נתגלגל בו, ועליו רמז וגם מצאת ח"ן בעיני, הם אותיות נ"ח למפרע. ויען היות שם נגלה באותיות משה, הזכיר בו ידיעה, כמש"ה ידעתיך בשם, שהוא נודע ונגלה. אבל בנח שלא נרמז שמו במשה, לא הזכיר בו ידיעה, אלא מציאה, וגם מצאת חן, כמי שמוצא מציאה טמונה ונסתרת, ולכן חזר ואמר ויאמר אם נא מצאתי חן בעיניך הודיעני נא את דרכיך, ולא אמר אם נא ידעתני בשם, ואם מצאתי חן, לפי שבחי 'שם כבר היתה פשוטה לו, כיון שנרמזה ונגלתה בשמו. אבל בחי 'נח איני יודע אם היא כלולה בי, כיון שלא נרמז בשמי, ולכן אם גם נח כלול בי, ועי"כ מצאתי חן בעיניך, תמורת נח הודיעני נא את דרכיך ואדעך, למען אמצא חן בעיניך, כי גם בענין נח תהיה לי ידיעה מבוררת שמצאתי חן בעיניך להיות נכלל בי:

אמר שמואל, עוד מצאתי לקוטים מפוזרים, נעים ונדים מהדרושים הנז 'באדה"ר, ואמרתי להעתיקם פה, אע"פ שאין להם שייכות כ"כ פה, וז"ל, דע, כי קודם שחטא אדה"ר, היה בו כללות כל ד 'עולמות אבי"ע, בכל חמשה בחי 'שבכל עולם מהם, שהוא, יחידה, חיה, נשמה, רוח, נפש. ואחר שחטא, נסתלקו ממנו קצתם, וחזרו למקומם בקדושה, וזו מדרגה אחת. וקצתם נשארו בו באדם, ולא שלטו בהם הקליפות וזו מדרגה שנית. וקצתם נשארו ממנו, ונפלו לתוך הקליפות, נשמות הזכרים שהיו באדם, נפלו בקליפה דכורא. ונשמות הנקבות שהיו בחוה נפלו בקליפה נוקבא, וזו מדרגה שלישית. ודע שהמדרגה השניה, נחלקת לשתים, הא 'היא, הנשמות שנשארו באדם, לצורך גופו ועצמו. והשנית היא, הנשמות שנשארו בו, אמנם כשנולדו בניו קין והבל, הנחילם להם ונתנו בהם:

ונבאר עתה כללות כל השלשה מדרגות הנז"ל בקצור, וקודם לכן צריך שנקדים כמה הקדמות. נודע, כי ד' עולמות אבי"ע, הם נקראים או"א וזו"ן. ונודע, כי באבא אין שום קליפה נאחזת בו, ובאימא בג 'ראשונות שבה, ובזו"ן בכתרים שלהם. ובכל שאר בחינותיהם יש בהם אחיזת הקליפות כשבני אדם חוטאים:

ונבא אל הבאור, הנה כל הבחי 'הנז', שאין הקליפה נאחזת בהם, נקראת זיהרא עילאה דאדה"ר, זולתי בחי 'הנפש שבהם. ונמצא, כי בחי 'יחידה חיה נשמה רוח, דכל עולם האצילות הנקרא אבא כנזכר, וכן בחי 'או"א של עולם הבריאה הנקרא אימא כנזכר וכן בחי 'עשרים כתרים שבזו"ן של עולם הבריאה, ושמנים כתרים שבאו"א וזו"ן דיצירה, ובאו"א וזו"ן דעשיה, סך כלם עשרה פרצופים, וכל פרצוף מהם כלול מי"ס, וכל ספירה מהם כלולה מעשר, ויש בה בחי 'כתר, נמצא שהם ק 'כתרים בעשר פרצופים הנז', והנה גם כל כתר מהם כלול מי"ס, וארבעה בחי 'עליונות שבו, שהם, יחידה חיה נשמה רוח שבכל כתר מן ק 'כתרים הנזכר, נקרא זיהרא עילאה, ובכל בחי 'אלו נסתלקו לגמרי מן אדם, ועלו למקום קדושתם.

באופן שהם ב 'בחי 'דזיהרא, הא 'היא זיהרא עילאה דאצילות, שהם יחידה חיה נשמה רוח שבעולם האצילות. והב 'היא, זיהרא עילאה שבשלשה עולמות בי"ע, והיא כוללות כל ב 'פרצופים או"א, שהם חיה, ונשמה של עולם הבריאה, וכ"ש א"א הנקרא יחידה דבריאה. וכן ד 'בחי 'הנקראות יחידה, חיה, נשמה,

רוח, שבכל כתר מק 'כתרים שיש בעשרה פרצופים, שיש מזו"ן דבריאה עד סוף נוקבא דעשיה, כל זה נקרא זיהרא עילאה של שלשה עולמות בי"ע כנזכר. וב 'מיני זיהרא אלו, נסתלקו לגמרי מן אדם, וזו נקראת מדרגה א':

מדרגה ב', גם היא נקראת זיהרא עילאה, שאין קליפה נאחזת בה, אמנם להיות גרועה מעט מהמדרגה הראשונה, לא נסתלקה לחזור למקומה לגמרי, אמנם נשארה באדם, והיא בחי 'נפש דעולם האצילות, וזו בחי 'אחת דאצילות. הבחי 'הב 'היא, הנפש שבק 'כתרים הנז 'שבשלשה עולמות בי"ע, ושתיהם נשארו באדם ממש כנזכר. ונקראים המדרגה השנית. המדרגה הג 'היא, כל שאר הספירות, שיש בעשר פרצופין הנז, 'זולת המאה כתרים הנז, 'כי כ"ם נשרו ממנו וירדו למקום הקליפות כנז"ל:

ועתה אכתוב, מה שנסתפק לי, כי לא קבלתי ממורי ז"ל, והוא זה, כי הנה שמעתי ממנו, כי המדרגה הזו השניה, נחלקת לשתים, האחת העליונה היא, הנשמות שנשארו תמיד באדם עצמו בגופו. השנית הגרועה ממנה, היא הנשמות שהוריש לקין והבל כשנולדו, ואפשר כי אין עלוי וגרעון הנז, 'רק לאותה הבחי, 'אבל לבחינות אחרות אפשר שזאת הב 'מעולה מן הראשונה. גם נסתפקתי, מה הם הנשמות שנשארו באדם, ומה הם הנשמות שהוריש קין להבל, ואיך נתחלקה מדרגה זו השנית לשתי חלוקות, וכיצד סדר חלוקתם. ואמנם ידעת מה שכתבתי, כי קין והבל היו בהם ב 'בחי, 'אחד נשמותיהם של קין והבל עצמם, שהם מג 'עולמות בי"ע לבד, כשאר נשמות בני אדם, שאינם מהמדרגה השנית הנזכר.

והשנית היא, החלק הב 'מן המדרגה הב 'הנזכר שכתבנו, שהורישה אדם אביהם להם, ויש בה כללות כל המשכת ד 'עולמות אבי"ע, מן סוף הנפש של עולם העשיה, ועד תחילת הנפש דעולם האצילות, וזו היא בחי 'מעולה מאד מאד:

גם כתבנו, כי שתי חלקי זו המדרגה הב 'שוים, זולתי לענין בחי 'א 'לבדה הנזכר שם. גם כתבנו, כי קין והבל לקחו נפש דאצילות, נראה כי יותר גבוהה ומעולה חלק הב 'ממדרגה הב, 'שהיא של קין והבל, יותר מנשמות שנשתיירו באדם לצורך עצמו, לא נשארה באדם ממש, וגם לא נסתלקה לגמרי, אבל נשארה חופפת ומרחפת על ראש אדם, עד שנולדו קין והבל ולקחוה, ועוד בחי ' חלקיהם אשר בשלשה עולמות בי"ע. גם כתבנו, כי אחר שחטא אדה"ר, לקח חנוך זיהרא דאריך, ואדם זיהרא דאבא, וחוה דאימא, והבל דז"א, וקין דנוקבא. ולא ידעתי אם כל זה הוא בחלקי האצילות, או בחלקי בי"ע וכ"ז צ"ע:

גם בענין שלשה ראשונות, שהם, אריך, ואו"א דבריאה כנז"ל, לא שמעתי ממורי ז"ל, מי לקחם, אם אדם, אם קין והבל בניו, וכ"ז צ"ע. ובמקום אחר כתבתי, כי מרע"ה שהיא גלגול הבל לקחם:

עוד כתבתי, כי דעת דז"א, הוא נעשה מתרין פרקין דשתי זרועות דא"א, אותם המחוברים בתרין כתפין דאריך, ואלו נקראים ירושה, שהורישו או"א לבניהם זו"ן, ושאר ד 'פירקין שבשתי זרועות, נשארו לעצמם, ונקראים אחסנתא דאו"א. ונודע, כי קין והבל, מזה הדעת דז"א יצאו, ונמצא כי אדם וחוה, שהם נקראים או"א, לקחו לעצמם בחי 'ד 'פירקין הנז, 'שמהם נעשו חו"ב כפולים לשניהם, ותרין פרקין שהורישו לבניהם, הם הנקראים דעת דז"א כנזכר. וכן נראה בפירוש במקום אחר, כי שאר המוחין השאיר אדם לעצמו, והדעת לבדו הוא שהוריש לקין והבל בניו, נמצא שנוכל לומר, שכל חלקי הדעת הוריש לקין והבל, מן הדעת שבנפש דאצילות, עד הדעת דנוקבא דעשיה. ומה שנשאר באדם לעצמו, הם שאר חלקי המוחין חו"ב שבו, המתפשטים בכל י"ס גופו. כי כן גם החו"ג של הדעת שהוריש לקין ולהבל, גם הם מתפשטים בכל גוף ז"א בי"ס שבו כנודע, וזה מוכרח. ובזה יובן גריעות נשמת קין והבל, מנשמות שנשתיירו באדם עצמו לפי שעיקר אחיזת הקליפות הוא בדעת, בסוד עץ הדעת טוב ורע, כמבואר אצלינו. אבל בבחי ' עצמם, יותר מאירות הנשמות הבאות מן הדעת, מהנשמות של תרין מוחין חו"ב, כי יש להם כמה לבושים ומסכים, כנודע ממעלת נדב ואביהוא על אלעזר ואיתמר, כמו שכתבנו במקום אחר, ושם נתבאר היטב, ענין קין והבל בכל אלו הספקות שנסתפקתי, וגם איך הגבורות שהם עיטרא דנוקבא יצא מהם קין ונצוצותיו זכרים וע"ש היטב:

הקדמה קטנה בסוד היבם, וז"ל, הנה האדם כאשר נתחייב לבא בגלגול ומת, ואח"כ נולד לו בן, אחר מיתתו שהניח אשתו מעוברת, הנה האיש ההוא מתגלגל ובא בגוף הבן ההוא, וז"ס היבום. וז"ס אביי האמורא, כי נולד אחר שמת אביו, ואז נתגלגל אביו ממש, ולכן נקרא אביי ע"ש אביו שנתגלגל בו. ונלע"ד שאין זה ממורי ז"ל, אלא להר"א הלוי ז"ל:

הקדמה קטנה, יש נפשות שאינם מבחי 'שרש קדושת שבת עצמו, אלא מכללות תוספת השבת, ואין להם

רק אותה בחינה לבדה. גם אינה יכולה לעלות יותר מאותה בחינה, כיון שאין שרשה אלא משם:
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Chapter 30
בענין קיום המצות, וז"ל, עוד צריך שתדע בענין הנזכר, של קיום המצות, הנה כל אבר מרמ"ח איברים נשמת אדם הא, 'נכלל בו כל רמ"ח איברים, ולכן תלוי בו כל שעור קומת אדה"ר, מן הראש עד העקב. המשל בזה מי שהוא מאבר הכתף כנז"ל, והנה יש בו כללות רמ"ח מן הראש ועד העקב וכו, 'הנה מי ששורש נשמתו היא בפרטיות העקב של הכתף הזה, אינו צריך להשלים כל הכתף ולתקן כל הפגמים שבו, רק בחי 'העקב לבדו. ואם איזה נצוץ נשמה שמבחי 'העקב הזה, עשה איזה פגם, הנה כל הנצוצות של העקב הזה צריכים לתקן הפגם הזה בעדו, כי כל הנצוצות הנתלים בעקב הזה, כלם ערבים זה לזה, לתקן כל אחד מהם פגם של חבירו, וכשיושלם זה העקב להתקן, אין צורך לשום נצוץ שבו להתגלגל כלל, לתקן שום פגם של שאר נצוצי הכתף:
גם דע, כי כאשר איזה נצוץ מאלו הנצוצות של העקב הנזכר, עשה עבירה אחת, אשר לסבתה הוצרך להתגלגל לתקן הפגם ההוא, הנה הוא מתגלגל עם נצוץ אחר חבירו שבעקב הזה ונתקן עמו. אבל אם העבירה שעשה, היא מאותם שלסבתה גופו כלה, ואינו קם בתחית המתים כנזכר, הנה הנצוץ ההוא שחטא, הוא לבדו מתגלגל בלי שותף בגוף אחר, וגופו הא 'נאבד וכלה. האמנם אם אינו מתגלגל רק לסבת תשלום איזה מצוה שחסר ממנו, אז אינו צריך להתגלגל עם נצוץ אחר, רק הוא לבדו מתגלגל בגוף שני, וכן עד כמה גלגולים הולך ומתגלגל הוא לבדו, עד שישלים כל התרי"ג מצות, ואז כל אותם הגופים שנתגלגל בהם, נוטל לזמן התחיה אותו החלק הנשלם בו, וכלם קמים בתחיה. והרי נתבאר כאן עוד חלק אחד שיש בין המתגלגל להשלים מצוה, למתגלגל לתקן פגם עבירה:
גם דע, כי אם איזה נצוץ של זה העקב, ישלים לתקן נפשו, הנה כל הנצוצות של העקב ההוא אשר קדמו אליו, יתגלו עתה בו, ויאירו בו, ויהיו מאירים בתוך גופו יחד, ויעזרוהו בכל דרכיו לעבודת קונו. ואם יחטא, יחזרו להסתלק ממנו ח"ו, וזה נקרא סוד העבור. והכל כפי מעשיו, כי כפי שעור או בחי 'המצות שעושה, כך יתגלו בו הנצוצות הנז'. וכפי בחי 'העבירות שעשה, או כשיעור מספרם, יסתלקו ממנו הנצוצות. ועד"ז בחלק נצוצות הרוח, אם תקן נצוץ רוחו. וכן בנצוצות הנשמה, אם תקן נצוץ נשמתו:
גם דע, כי כפי ערך מעשיו הטובים או הרעים, כך יהיה קרוב או רחוק הנצוצות ההם עמו, כי לפעמים יהיו איזה נצוצות מרוחקים ממנו הרבה, או קרובים אליו. ויש שיהיו מקיפין אותו מרחוק, ויש שיהיו מקיפין אותו בסמוך, וחופפים עליו:
גם דע, כי אפילו אם הנצוצות שהם משרש העקב הנזכר, חסר מנצוץ אחד מהם איזו מצוה, וצריך שיתגלגל עם איזה נצוץ אחר משרשו, אינו מתגלגל אלא עם הנצוץ היותר דומה לו, שבכל נצוצי העקב הזה, אע"פ שכלם הם משרש העקב הזה:
גם דע, כי אם איזה אדם יגרום להחטיא את חבירו, אע"פ שאין שניהם משרש אחד, צריכים שניהם להתגלגל, אותו שהחטיאו יתעבר בו, לסייעו לתקן מה שהחטיאו בתחלה:

דע, כי אע"פ שנתבאר למעלה, כי כל אבר שיש ברמ"ח איברי נשמת אדה"ר, הוא שורש אחד בפני עצמו, ובו נכללים נצוצות נשמות לאין קץ, עכ"ז צריך שתדע, כי כאשר חטאו אדה"ר וחוה אשתו, וקין והבל בניו, הנה אז נתערבו כל נצוצות הנשמות כלם יחד זה בזה, נצוצות של אדם בקין והבל, ונצוצות קין באדם והבל, ונצוצות הבל באדם וקין, וכיוצא בזה. ולכן לפעמים תהיה נפש האדם מן קין, ותכנס בו רוח א' מן אדה"ר, לפי שכשנתערבו יחד, ונצוצות אדם עם נצוצות קין באו פעמים הרבה, שנתדבקו יחד רוח מבחי' אדם עם נפש מבחי' קין. וכן כיוצא בזה בענין הנשמה עם הרוח והנפש. ונמצא, כי אם האדם הזה השלים לתקן את הנפש אשר בו, שהיא מבחי' קין, עד שתהיה דומה ממש במציאות השואה אחת עם הרוח ההוא שמבחי' אדה"ר, הנה יכנס הרוח ההוא ויתלבש בנפש ההוא, אע"פ שאין שניהם ממקור האחד ומסוג אחד, כי זה מאדם וזה מן קין:

ואמנם ענין ערובים אלו, נמשכים עד ביאת המשיח ואליהו ז"ל, אבל משם ואילך, כל דבר ישוב לשרשו, כי הרוח שמבחי' קין, יתחבר יחד עם הנפש הדומה אליו, אשר מבחי' קין. והרוח שמבחי' אדה"ר, יתחבר עם הנפש מבחי' אדם הראשון, אותה הדומה אליה בפרטות. וז"ס פסוק הנה אנכי שולח לכם את אליה הנביא לפני בא יום ה' הגדול והנורא והשיב לב אבות על בנים ולב בנים על אבות. פירוש, כי יחזיר וישיב כל אחד ואחד משרשו הראוי לו בפרטות. והבן זה. ואמנם טעם הדבר הזה נעשה ע"י אליהו ז"ל הוא, כי גם אליהו ז"ל היה מעורב ע"ד הנז"ל, כי נפשו היתה מבחי' נדב ואביהוא, שהם מבחי' קין כמו שיתבאר לקמן, אבל רוחו היה מבחינה אחרת, ולא קבלתי פרטותיו בו ממורי ז"ל, ואע"פ שעוד יש טעמים אחרים בענין:

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Chapter 31

דע, כי כל הנשמות ורוחות ונפשות שבכל הנבראים בעה"ז, כלם כלולים ונתלים באדה"ר, כי הנה אדה"ר היה כולל כל החמשה חלקים הנז"ל הנקרא ממטה למעלה נרנח"י הנמשכות מן חמשה פרצופין, י"ס, הנקראים ממעלה למטה א"א ואו"א וזו"ן. ונתחיל לבאר בחי' הנפש, וממנה תקיש אל הרוח ונשמה וכו'. דע, כי נפש אדה"ר כלולה ברמ"ח איברים ושס"ה גידים, ומספר כלם הם תרי"ג. ונמצא היות נפש האדם כלולה מתרי"ג שרשים. ואמנם כל אבר ואבר מרמ"ח איבריו, וכל גיד וגיד משס"ה גידיו, יש לו פרצוף אחד שלם, כולל כל התרי"ג איברים וגידים שבו ממש. ולכן כל אבר או גיד מהם, נקרא שרש אחד גדול ושלם. אמנם לפעמים ע"י העבירות והפגמים, גורם שאלו התרי"ג הגדולים יתחלקו ויתפרדו עד ס' רבוא שרשים קטנים, וגם הם נקראים שרשים ממש, אלא שהם קטנים ולא כראשונים. אבל יותר מס' רבוא שרשים קטנים, אי אפשר להם להתחלק, כי אין גלגול יותר מס' רבוא. כנזכר בתקונין תקון ס"ט. וכן עד"ז כל אבר ואבר, וכל גיד וגיד שבאדה"ר, הנקרא שרש אחד גדול כנזכר, הנה הוא נחלק לתרי"ג נצוצות נשמות כנזכר, ונקראים נצוצות גדולים, וכלם שרש אחד. ולפעמים ע"י הפגם יתחלקו גם הם לס' רבוא נצוצות קטנים, באופן כי הם תרי"ג שרשים גדולים, ולא פחות מזה. אבל אפשר להתחלק עד שעור ס' רבוא שרשים קטנים ולא יותר. ועד"ז בכל שרש מהתרי"ג הגדולים יש בו נצוצות גדולים כמספר תרי"ג, ולא

פחות .אבל יותר אפשר להם להתחלק עד ס 'רבוא נצוצות קטנים ,ולא יותר .האמנם יותר מתרי"ג ,ועד ס '
רבוא ,אפשר שיתחלקו ,עד עשרה אלפים ,וכיוצא בזה עד ס 'רבוא ולא יותר .ודע כי ,כל זה בחלק הנפש .
וכן עד"ז כי יש שיתפרד עד אלף ,ויש עד אלפים ,ויש ממש ,הוא בחלק הרוח .וכן עד"ז בחלק הנשמה:
וסבת הפרש התחלקות הנזכר בין רב למעט הוא ,כפי הפגם והעונות .ודע ,כי קין והבל ,הם ב 'כתפות
אדה"ר ,קין בשמאל ,והבל בימין .ובחי 'הכתף הזה ,הוא אותו הפרק והאבר המחבר את הזרוע עם הגוף ,
והוא דבוק ממש ומחובר בגוף ,ונוטה מעט לצד אחורי הגוף מלמעלה .וכיון שהדבר כן ,נמצא כי קין והבל
כל אחד מהם ,נתחלקו איבריו עד ס 'רבוא נצוצות קטנים .וכל זה גרם להם חטאם הנודע ,וז"ס מ"ש
בתקונין תקון ס"ט ,כי מרע"ה הוא בקדמיתא הבל ,ואתפשטותיה עד שתין רבוא ,ואתגלגלו נצוצותיו בכל
דור ודור ,בסוד דור הולך ודור בא ,והבן זה:
ויש מעלה אחת לאלו השתי כתפות שבהם נתלים קין והבל ,כי הנה מוח הנקרא דעת ,הנמשך בגוף דרך
חוט השדרה ,בתחלה נמשך דרך ב 'כתפות אלו ,ומשם יורד עוד ונמשך עד היסוד ,ומשם יוצאת טפת
הזרע .ובהגיע טפת הזרע מן הכתף היסוד נקרא היסוד כפת תמרים ,והם אותיות כתף .גם בהתחבר יחד
ב 'הכתפות ביסוד ,שיורדת הטפה משניהם עד היסוד ,אז כתיב שתי כתפות חוברות יהיו לו אל שני
קצותיו וחובר ,כי אז מתחברים ביסוד .גם אז היסוד נאמר בו האלף לך שלמה ,כי שלמה שהוא היסוד
הנקרא את בריתי שלום ,ואז עולה למנין אלף ,שהם בגימטריא ב 'פעמים כתף .האמנם כל כתף לבדו ,
הוא בגימטריא ת"ק ,כמנין אותיות הנעלמות במלוי שד"י כנודע:
ונבאר עתה ענין הכתף השמאלי של אדם ,הנקרא שרש קין .דע ,כי הנה הכתף הזה נקרא אבר א 'כנזכר ,
ונודע כי כל אבר כלול בשר וגידים ועצמות .ודע ,כי אלו הגידים שבכל אבר ואבר ,אינם מכלל השס"ה
גידים הידועים שאינם מכלל הרמ"ח איברים ,אבל הם העורקים הקטנים שבפרטות כל אבר ואבר .והנה
אבר הכתף הזה ,בשלשה בחינותיו ,שהם ,בשר ,וגידים ,ועצמות ,מתחלק עד ס 'רבוא נצוצות נשמות ,
הכלולות בפרצוף אחד שלם ,מן הראש ועד העקבים .והנה העקב השמאלי שבפרצוף ההוא ,מתחלק
ליותר מן תרי"ג נצוצות נשמות ,ומכללם הם ,נשמת חזקיה מלך יהודה .ונשמת ר 'עקיבא בן יוסף .ונשמת
עקביא בן מהללאל .וכמו שיבאר פרטיהם לקמן .ושלשלת יחוס נשמת השרש הזה .ואמנם בחי 'טפת
הזרע ,הנמשכת ממקום העקב הזה עד היסוד ,לפעמים נעשת יעקב ,ולפעמים נעשת עקביא בן מהללאל ,
ולפעמים עקיבא ,וכיוצא בזה:
ודע ,כי כל בחינת העקב ,היא המלכות שבאותו פרצוף ,ולכן יש יכולת בכל הנשמות שבעקב הזה ,לעלות
למעלה עד סוד המחשבה ,בסוד נקבה תסובב גבר .ולסבה זו זכה ר 'עקיבא לעלות עד המחשבה ,וכמו
שרמזו רז"ל באמרם עליו ,שתוק ,כך עלה במחשבה ,והבן זה:
ודע ענין א 'בשתי כתפות אלו ,כי כאשר יש פגם מחמת איזה עון ,בכתף אחד מהם ,או אם הפגם הוא
בכתף השמאלי ,כמו אם נפגם בחטאו של קין שעומד שם ,אז גם הכתף הימני נפגם ,וכן כיוצא בזה .ולכן
מי ששרשו מן הכתף השמאלי הנזכר ,יהיו בו שערות ארוכות בכתפו הימין והשמאל ,אלא ששערות
השמאל יהיו מרובים על של ימין ,לפי כי שם עיקרם .אבל כאשר נפגם כתף הימני בחטאו של שרש הבל
הנאחז שם ,אז אין הסימן הנזכר ניכר רק בכתף ימין לבד .ונמצא כי מי שהוא מאבר כתף השמאלי ,יהיו
בכתף השמאלי שערות ארוכים יותר משאר השערות של הגוף ,וזה להורות כי שם הוא מקום אחיזתו
באדה"ר .ובשער רוח הקדש בפרק הכרת הפרצוף נתבאר קצת מענין אותיות הנר"ן וכו ,'ע"ש:
ועתה אוסיף קצת ביאור בענין אלו השתי כתפות דאדה"ר .כבר הודעתיך ,איך נצח והוד דעתיק יומין ,
מתלבשים תוך חו"ג ,תרין דרועין דא"א ,ואח"כ תרין דרועין דאריך ,נתלבשו בתרין מוחין חו"ב דאו"א .
ותרין כתפין דאריך ,נתלבשו במוח דעת דז"א ,הנחלק לתרין עיטרין ,הנקראים חו"ג כנודע ,ומהם נמשך
אור המקיף אל נוקבא דז"א .גם ידעת ,כי עתיק יומין אין בו רק ט 'ספירות ,והם הנקראים בפרשת נח
בזהר ,בשם ט 'היכלין ,דלאו אינון היכלין ולאו אינון נהורין וכו .'כמו שנתבאר אצלינו בבאור ריש אדרא
זוטא וע"ש .ולא הוזכרה בחי 'מלכות בעתיק יומין כלל ,ולכן שרש המלכות לא נרמזה אלא בספירת ההוד
שבו ,כנודע כי לעולם עומד הזכר בנצח ,והנקבה בהוד .והנה ההוד של עתיק יומין ,מתלבש בגבורה
דא"א ,והיא הכתף השמאלי דא"א ,הנקרא עיטרא דגבורה ,והבן זה השם של עיטרא מה עניינה ,בסוד
עטרת בעלה ,כי שם נרמזת ונאחזת המלכות כנזכר .ונמצא כי מזה הכתף השמאלי ,נמשך נצוץ אור
אחד ,להיותו בחי 'אור מקיף אל נוקבא דז"א ,ולכן שרש קין אשר הוא מצד נוקבא דז"א ,נאחז בכתף
שמאלי של אדה"ר .ואמנם הכתף הימני הוא מן נצח דעתיק יומין ,ובו סוד ז"א דכורא ,ולכן שרש הבל הוא

בכתף ימני של אדם .וכבר נודע כי המלכות אפשר לה לעלות למעלה ממקום הזכר ,בסוד עטרת בעלה ,
ובפרט בבחי 'או"מ כנזכר ,ולכן תדע גודל מעלת הכתף השמאלי של אדם הראשון כמה הוא:
עוד ביאר לי ענין התרי"ג איברים באופן זה ,דע ,כי כל הנשמות כלולות באדם הראשון ,ובו נחלקים
לשרשים רבים ,וזה עניינם ,בתחלה הם נחלקים לג 'אבות ,ואח"כ לי"ב שבטים ,ואח"כ לע 'נפש ,ואח"כ
מתחלקים עוד ,עד ששים רבוא שרשים קטנים ,ומהם נכללת נשמת אדם הראשון .והנה הכתף הימני של
אדה"ר ,מתחלקים פרטיו ,ע"ד פרטי הכלל הנזכר ,כי תחלה נחלק לשלשה אבות ,ואח"כ לי"ב שבטים ,
ואח"כ לע 'נפש .וכל אלו הם בחי 'ע 'שרשים קטנים שבו ,וכלם אינם רק שרש אחד פרטי ,משרשים
גדולים של אדה"ר .ואמנם אין בו רק ע 'שרשים קטנים ,וכלם יחד הם פרצוף אדם אחד ,ואח"כ אלו הע '
שרשים מתמלקים עד ס 'רבוא נצוצות נשמות .ואינם נקראים שרשים אלא נצוצות:
והנה כל שרש א ,'מאלו השבעים שרשים קטנים שבכתף הימני הנזכר ,הנה יש לו פרצוף אחד שלם ,וכל
ס 'רבוא נצוצות שבכתף הימני ההוא ,הם נקראים שרש א 'גדול שבאדה"ר ,והוא הנקרא בשם שרש הבל
בנו של אדה"ר .ועד"ז הוא בכתף שמאלי של אדה"ר, כי יש בו שלשה אבות ,ונחלקים לי"ב שבטים ,
ונחלקים לע 'נפש ,ואלו הע 'נקראים ע 'שרשים קטנים שבו ,ולא עוד .וכל הע 'שרשים אלו ,מתחלקים ג"כ
לס 'רבוא נצוצות ,ואינם נקראים שרשים .וכל שרש מאלו השבעים ,יש לו פרצוף א 'שלם ,וכל אלו הע '
שרשים ,הם נקראים בשם שרש קין בנו של אדה"ר:
והנה משרש א 'של אלו ע 'שרשים בו נאחזים ר 'עקיבא ,עקביא בן מהללאל ,חזקיה המלך ,כנז"ל בדרוש
שקדם .וזה השרש הנזכר ,הנה הוא נחלק ליותר מתרי"ג נצוצות ,וכלם יחד הם פרצוף אחד שלם ,
ובפרצוף השרש הזה ,שם נאחזים חזקיהו המלך ,ור 'עקיבא ,ועקביא בן מהללאל .האמנם חזקיהו המלך
הוא נאחז בראש הפרצוף הזה ,אבל ר 'עקיבא ועקביא בן מהללאל וזולתם הם נאחזים בעקב של הפרצוף
הזה:
ונלע"ד חיים ,כי כפי מה שביארנו עתה ,וממה שביארנו בדרוש שקדם ,נמצא כי זה השרש הנזכר הוא
בחי 'העקב של כללות הכתף הזה ,שהוא שרש א 'מן חשבון הע 'שרשים של קין ,ובראש עקב זה חזקיהו ,
ובסוף עקב זה שהוא פרטות העקב של העקב ,שם הם ר 'עקיבא ועקביא כנלע"ד:
ואמנם בדרוש הקודם נתבאר ,כי הנשמות הנכללות באדם ,מתתלקים לתרי"ג שרשים גדולים ,ואח"כ
נחלקים לס 'רבוא שרשים קטנים ,ופה ביארנו שמתחלקים באופן אחר ,שהם שלשה אבות ,וי"ב שבטים ,
וע 'נפש בלבד ,ואחר כך נחלקים לס 'רבוא שרשים קטנים .אמנם אם נדקדק ,תראה כי הכל הולך אל
מקום אחד ,ותראה איך התרי"ג נחלקים לס 'רבוא ,כי הנה אותיות ת"ר מן תרי"ג ,הם מתחלקות ת"ר
אלף ,שהם ס 'רבוא .ואות הג ',היא בחי 'שלשה אבות .ואות י 'היא בחי 'ע 'נפש ,כי הנה שש קצוות הם
כנגד ס 'רבוא כנודע ,ותוסיף י 'על ששים ,יהיו ע 'נפש .גם ב 'אותיות י"ג ,הם בחי 'י"ב שבטים ,והאחד
הוא כללותם ,הרי איך תרי"ג הוא כללות כל החלוקים הנז':
ונחזור לענין קין והבל כי הנה תרין עיטרין ,הם עיטרא דחסד ועיטרא דגבורה ,הגנוזים תוך או"א ,והנה
אדם וחוה הם או"א ,והבל הוא עיטרא דחסד ,וקין הוא עיטרא דגבורה:
עוד סדר לי מורי ז"ל ענין שרשי הנשמות באופן אחר ,וזה עניינו ,הנה נתבאר למעלה ,כי יש באדם ,נפש
מעשיה ,ורוח מיצירה ,ונשמה מבריאה ,ונפש מנוקבא דז"א דאצילות ,ורוח מז"א דאצילות ,ונשמה מבינה
דאצילות ,ונשמה לנשמה הנקראת חיה ,מאבא דאצילות ,ויחידה מכתר הנקרא א"א דאצילות .והנה כל
שרש ושרש משרשי הנשמות ,יש לו חלק בכל אלו המדרגות הנז ',האמנם זה סדר חלוק השרשים של
הנשמות הנה ראשית חלוקם ,הם נחלקים לחמשה שרשים ,והם ,א"א ,ואו"א ,וזו"ן .וכאשר נברא העולם ,
נתחלקו חמשה שרשים אלו באופן זה ,זיהרא עילאה דאדם ,אשר זכה בה אח"כ חנוך ,היא בחי 'א"א .
ואדם לקח בחי 'אבא ,וחוה אימא ,והבל ז"א ,וקין נוקבא דז"א .ומן הראוי היה שיקדים הבל שהוא בז"א
של קין שהוא בנוקביה ,אבל לפי שחטא אדם ועירב טוב ברע ,גרם פגם זה שקין נולד בתחלה קודם הבל ,
כמבואר אצלנו בשער הפסוקים ,בפסוק והאדם ידע את חוה אשתו וע"ש .והנה כל שאר הנשמות
שבעולם ,נולדים מה 'שרשים אלו הנז ',שהם בעולם האצילות .האמנם שאר הנשמות הנולדים מחמשה
שרשים דבי"ע ,כנודע כי בכל עולם מהם יש חמשה שרשים אלה ,הנה כלם טפילים ונגררים לאלו
החמשה שרשים דאצילות ,ונכללים בהם ,באופן שכל הנשמות שבעולם ,מושרשים בחמשה שרשים הנז ',
וכל שרש מהם נחלק לי"ס שבו ,ונמצאו כלם חמשים שרשים בכל עולם ,ואלו חמשים דאצילות שרש
לכלם ,ונכללים בהם .עוד מתחלקים אלו החמשים שרשים לכמה מדרגות ,כמו שיתבאר במקום אחר

בע"ה:
והנה כל שרש ושרש משרשי הנשמות, כולל פרצוף אחד שלם ברמ"ח איברים ושס"ה גידים, וכללותם תרי"ג, והם יחד בנין פרצוף הנשמה בכללותה, הנקרא שרש אחד, אבל בפרטה הם תרי"ג נצוצות, אשר כלם הם ת"ח. ועוד יש בכל שרש מהם נצוצות הרבה, וכלם הם עמי הארץ, העוסקים בישוב העולם, כי כל שרש מהם דומה לאילן אחד, שמוציא פירות, שהם הת"ח, ועלים וענפים ועצים וקליפין וכו', והם עמי הארץ. והנה כאשר בא עת יציאת נצוצות נשמות אלו בעה"ז, אפשר שימצאו יחד שנים או שלשה או עשרה נצוצות וכיוצא, וכלם בזמן אחד ובדור אחד, עם היותם כלם משרש אחד, והוא כי הנה אפשר שיבאו יחד בעה"ז ב' נצוצות, אחת מעין ימני, ואחת מעין שמאלי שבשרש ההוא, או שיבואו יחד חמשה נצוצות, שהם חמשה פרקים ראשונים של חמשה אצבעות יד ימין. או שיבוא עשרה פרקין ראשונים של עשר אצבעות יד ימין ויד שמאל, וכן כיוצא בזה, וכן עד"ז ימצאו יחד בדור אחד כמה נצוצות שהם מבחי' הגידים, אלא שהם סמוכים זה לזה. ולכן אל תתמה, אם ימצאו יחד ר' עקיבא ועקביא בן מהללאל, וכן אם ימצאו יחד בדור אחד של אמוראים, אביי, ורמי בר חמא, ורב דימי מנהרדעא, אע"פ שכלם משרש קין, מאבר כתף שמאלי של אדם הראשון, כמו שיתבאר לקמן בע"ה:
עוד יש סבה אחרת אל הנזכר, והוא במה, שנתבאר אצלינו, כי כאשר גלתה השכינה בתוך הקליפות, גלו עמה כל הנשמות של הצדיקים, וכפי בחי' המצות שיעשה איזה צדיק מן השרש ההוא, וכפי הזמן ההוא, כך יוכל להוציא נצוץ אחד או שנים וכו' מתוך הקליפות, ויעלה אותם משם, ויבאו בעה"ז, ואע"פ שלא יהיו הנצוצות סמוכים זה לזה בשרש ההוא, כי הכל תלוי כפי הזמן, וכפי המצות שיעשה הצדיק של שרש ההוא כנזכר:
עוד ענין אחר קרוב אל הדרוש הנזכר, הנה אדה"ר היו לו נפש מעשיה, ורוח מן יצירה, ונשמה מן הבריאה, ועליהם נר"ן דאצילות, מנוקבא דז"א, ומז"א, ומאימא. ואלו השלשה שהם מעולם האצילות, נקראים זיהרא עילאה דאדם, הנזכר בסתרי תורה בפרשת קדושים דף פ"ג ע"א, וכבר נתבאר בזוהר, כי קודם שנולדו קין והבל, חטא אדה"ר, ואז נסתלקה ממנו זיהרא עילאה, שהם שלשה חלקי האצילות הנז', ובזה נתקיים גזרתו יתברך, כי ביום אכלך ממנו מות תמות, כי נסתלקו ממנו שלשה חלקי האצילות כנזכר, ואין לך מיתה קשה מזו. והנה כשהוליד קין והבל, אז נתנה נפש דאצילות, שנסתלקה מאדם, ונתחלקה בשניהם בקין והבל, ולקמן יתבאר בע"ה ענין גלגול קין מבחי' נפש דאצילות שזכה בה, איך נתגלגלה ונתפשטה בקינן ומהללאל, עד שנתגלגלה בנדב ואביהוא בני אהרן, שהיו שניהם תרי פלגי גופא, כנזכר בזהר פרשת פינחס ובפרשת אחרי מות. וזש"ה ויהי אנשים אשר היו טמאים לנפש אדם ממש, הנדרש על נדב ואביהוא, כמ"ש רז"ל. והענין הוא, כי הם הם בחי' נפש דאצילות דאדם הראשון ואח"כ לקחם פינחס במעשה זמרי, כנזכר בזהר. וכמו שיתבאר לקמן בע"ה. גם יתבאר, איך אע"פ שקין והבל לקחו נפש דאצילות דאדם, כדי לתקנה, לפי שחטא אדם בעץ הדעת וערב טוב ברע כנודע:
אמנם הרוח דאצילות של אדם הא', לקהו אליהו הנביא ז"ל, ולכן עלה בשמים, ולא מת כשאר בני אדם, כי היה דומה למלאך ה' צבאות, ולא לבני אדם, ואח"כ נעשה מלאך בשמים כנודע. וזהו טעם שלעולם לא הזכיר באליהו ז"ל, אלא בחי' רוח, וכמש"ה ויהי נא פי שנים ברוחך אלי, וכתיב נחה רוח אליהו על אלישע, וכתיב ורוח ה' ישאך. אמנם לא זכה אל הרוח הזה דאצילות, עד שהרגו לזמרי במעשה שטים, לפי שמוכרח הוא שאין הרוח שוכן באדם אלא עד היות בו נפש ולכן כאשר פינחס הרג לזמרי, זכה ולקח נפש דאצילות, שהיתה בנדב ואביהוא. ואחר שזכה לנפש דאצילות הזאת, אז זכה לחלק הרוח דאצילות, ועליו נתבשר הנני נותן לו את בריתי שלום, כי הרוח הוא מן הת"ת והיסוד כנודע, ושניהם נקראים שלום, כנודע מפסוק שלום שלום לרחוק ולקרוב, ת"ת ויסוד:
וחלק הנשמה של אצילות, לקחה חנוך בן ירד, ולכן היה מלאך בשמים, הנקרא מטטרו"ן כנודע. ולכן לא מת כבני אדם גם הוא. ודע, כי בחי' זו הנשמה דאצילות, היא הנקראת שרו של עולם, להיותה נמשכת מעולם האצילות, והיא שולטת על העולמות כלם. ובזה יתורץ הקושיא הנודעת בענין חנו"ך ומטטרו"ן, דאם שניהם אחד, א"כ בעולם היצירה, הנקראת עולם דמטטרון, מי היה אז שר העולם, בהיות חנוך עדיין למטה בארץ בעה"ז. אבל הענין יובן, במ"ש בזהר ריש פרשת נח, בתוספתא על פסוק נח נח, כי כל צדיק יש לו תרין רוחין, חד בארעא לתתא, וחד בשמיא לעילא וכו', והבן זה. וז"ס הנה בשמים עדי, זהו חנוך, שהוא בגימטריא עד"י. וסהדי במרומים, זה אליהו ז"ל, כי שניהם מלאכים בשמים כנזכר. וז"ס עדות ביהוסף שמו, והענין הוא, כי יוסף הצדיק, זכה לנשמה זו של חנוך, הנקרא עדי כנזכר, ולכן ויהי יוסף יפה

תואר, כי זכה ליפיו של אדה"ר, הנמשכת לו מפאת אותה הנשמה עילאה דאצילות. ואמנם לא זכה אליה יוסף, עד אותה הלילה שהיתה מקץ שנתים ימים, שנגזרה עליו גזירה לצאת אז מן הסוהר, וביום ההוא עלה לגדולה, וזש"ה בצאתו על ארץ מצרים:

ויובן זה, במה שנתבאר בדרושים הקודמים, כי כניסת הרוח או הנשמה באדם, היא בלילה בהקיצו משנתו. גם בזה יובן מ"ש חז"ל על סיום הפסוק שפת לא ידעתי אשמע, כי באותה הלילה בא גבריאל, ולמדו ע 'לשון. והענין הוא, כי הנה חנו"ך מטטרו"ן, הוא מלך על ע 'שרים של ע 'אומות, ויודע ע 'לשונותיהם. וכאשר נכנסה בו בלילה ההיא נשמת מטטרו"ן כנזכר, לכן ברגע אחד למד כל ע 'לשון. והנה גם נשמה זו דחנוך, נתגלגלה בר 'ישמעאל בן אלישע כ"ג, כמבואר אצלינו, כי הוא גלגולו של יוסף הצדיק, ולכן גם ר 'ישמעאל הנזכר היה יפה תאר מאד, כנודע למאמר רז"ל וגם ז"ס מה שנזכר בפרקי היכלות, כשהיה עולה ר 'ישמעאל הנזכר למרום, היה קורא אותו מטטרו"ן הדר זיוי. האמנם צורך גלגול נשמה זו בר 'ישמעאל הנזכר, הוא לשתי סבות, הראשונה היא, לפי שהקב"ה אמר כי ביום אכלך ממנו מות תמות, והנה לא נמצאה נשמה זו באדה"ר כשמת, ולא סבלה ממש עונש המיתה, אמנם נסתלקה ממנו כשחטא. ועוד הוסיף על זה סבת שנית, כי גם יוסף הצדיק חטא, על שגרם לאחיו שימכרוהו, וגירה והסית אותם עליו ע"י חלומותיו, ובהביא דבתם רעה אל אביהם, ולכן הוצרכה נשמה זו להתגלגל בר 'ישמעאל בן אלישע כ"ג, כדי שתסבול עליו ממש עונש המיתה. ודע, כי אדם הראשון זכה קודם שחטא, אל נרנ"ח מן מלכות ות"ת ובינה וחכמה דאצילות, מארבעתם יחד. ומרע"ה זכה אל הדעת דאצילות. ושלשה אבות אברהם יצחק ויעקב, זכו לחג"ת דאצילות, זה בחסד, וזה בגבורה, וזה בת"ת:

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Chapter 32

ובה יתבאר מאמר חז"ל במסכת ברכות פ"א וז"ל תנא מיכאל באחת גבריאל בשתים אליהו בארבע וכו '.

מה ענין ארבע עפיפות אלו לאליהו כבר נתבאר למעלה בדרושים שקדמו, כי אדה"ר קודם שחטא, היה בו נר"ן מיצירה עשיה בריאה, ועליהם נר"ן, ממלכות ותפארת ובינה דאצילות. גם נתבאר, כי כל הנשמות היו אז כלולות באדה"ר, זולת הנשמות החדשות ממש, שלא זכה בהם אדה"ר, ולא נכללו כלל. והנה אחר שחטא בעץ הדעת, נשרו ממנו איבריו בכל המקומות שהיה הולך, כמ"ש ז"ל שאירע לו כמו שאירע ליפתח הגלעדי בעון בתו, וכמש"ה ויקבר בערי גלעד, ולא כתיב בעיר גלעד, ובאורו הוא, כי כל אותם הנשמות הנכללות באיברי נשמתו של אדם הראשון, נשרו ממנו כשחטא, ונפלו לתוך עמקי הקליפות כל אחד ואחד, כפי הבחי' הראויה להם ממש. האמנם נר"ן שלו מן האצילות, הנזכר בזוהר בפרשת קדושים, בשם זיהרא עילאה, לא נפלו חס ושלום בקליפות, אבל נסתלקו ממנו בחי' הרוח והנשמה כשחטא, ופרחו למעלה. והנפש של אצילות, היא נשארה עמו פורחת עליו, אבל לא נסתלקה ממש. וכבר נתבאר בדרושים הקודמים, כי חנוך אחר שזכה אל נפשו ורוחו ונשמתו, מן העשיה ויצירה ובריאה, זכה ליקח גם עד בחי' נשמה דאצילות, שנסתלקה מאדם כשחטא:

ונבאר עתה, ענין הנפש של אדם מעולם האצילות, אשר נשארה פורחת עליו, ולא נסתלקה כנזכר. כי הנה כאשר הוליד את קין והבל בניו, לקחו הם בחי' נר"ן, המגיע להם מעשיה יצירה בריאה, ועוד לקחו בחי' הנפש דאצילות של אדם אביהם. ונודע כי כל נשמה יש בה בחי' אור מקיף ואור פנימי, והנה הנפש הזאת היתה בבחי' אור מקיף ואור פנימי. אח"כ כאשר נתגייר יתרו חותן משה, זכה אל חלק הנפש של אצילות שנתנה לקין כנזכר, אלא שלא לקח רק בחי' אור פנימי שלה לבד, ואז כתיב בה, וחבר הקיני נפרד מקין, כמו שיתבאר במקומו. ונדב ואביהוא, לקחו אור המקיף דנפש דאצילות דאדם, הנתן לקין בנו כנזכר: וכאשר נולד פינחס, כתיב ואלעזר בן אהרן לקח לו מבנות פוטיאל לו לאשה ותלד לו את פינחס, וארז"ל פוטיאל זה יוסף, שפטפט ביצרו, וזה יתרו שפטם עגלים לע"ז. וסוד הענין הוא, כי פינחס בעת שנולד, היה כלול משתי נצוצות נשמות. וזהו פוטיאל, לשון טפין, כי היה משני טפין של נשמות, נצוץ אחד היה משרש נשמת יוסף הצדיק. ונצוץ שני, משרש נשמת יתרו. ובחי' ב' נשמות אלה, נקרא פנחס. ואל תתמה, איך נתערב הנצוץ של יתרו, עם הנצוץ של יוסף, כי כבר ידעת, שיוסף הוא ביסוד, אשר שם נמשכים טפות הזרע של כל החו"ג, ומתערבים בו, ולכן אין לתמוה איך נתערבה נצוץ נשמת יתרו, שהיא משרש אחר, עם נצוץ השרש של יוסף. ונמצא כי פינחס לקח נצוץ משרש יתרו, שהוא מן בחי' אור פנימי דנפש אדם הראשון דאצילות. אח"כ כאשר מתו נדב ואביהוא במעשה הקטרת שחטאו בו, ואירע אח"כ ענין פינחס שהרג לזמרי, וזכה שנכנסו בו בחי' נפשות נדב ואביהוא, שהיו מבחי' אור המקיף של נפש דאדם מן האצילות. וזה גרם לו, היות כבר בו נצוץ משרש יתרו, שהוא מאור פנימי דנפש דאצילות, ועי"כ נשלם עתה בפינחס נפש דאצילות, באור פנימי ובאור מקיף. אלא שהאור פנימי נכנס בו בסוד גלגול ממש, אחר שנולד וגדל. והאור המקיף בסוד עבור בלבד, כשנולד:

וכיון שהיה חלוק זה בו, לכן היה בו ענין אחר, והוא, כי צריך שתדע, שהנשמה הבאה לאדם בעת שנולד, בסוד גלגול ממש, אעפ"י שתהיה מורכבת ומעורבת משתי נצוצות, כנזכר בענין פינחס, שהיה בו נצוץ מיוסף ונצוץ מיתרו הכל נקרא נשמה אחת, ואינה צריכה לבחי' אחרת שתחברם. אבל הנשמה הבאה בסוד עבור אחר שנולד האדם, כגון נפש נדב ואביהוא שנתעברו בפינחס, הנה צריכה היא שתבא עוד עמה נצוץ נשמה אחרת חדשה, רוצה לומר שזאת תהיה פעם ראשונה שבאה לעולם, ולא תהיה ישנה ומגולגלת, וזו החדשה היא מחברת את זו הנפש דנדב ואביהוא, הבאה בסוד עבור להתעבר עם נפש פינחס, של בחי' גלגול ממש. ולכן הוצרך להתעבר עוד בפינחס, נפש חדשה אחרת, והיא הנקראת בשם אליהו התשבי מתושבי גלעד, והוא משרש גד, והיא נשמה חדשה כנזכר, ובאה עתה בו, כדי לקשר ולחבר יחד את נפש נדב ואביהוא, עם נפש פינחס עצמו, שהיתה בו בגלגול גמור מיום שנולד:

ואמנם עוד צריכה נשמה אחרת חדשה גם כן, כדי לקשר ולחבר נשמה חדשה הנקראת אליהו התשבי, עם שאר הנשמות הישנות שהם נפש פינחס ונפש נדב ואביהוא, ולכן הוצרך עוד לבא בפינחס נשמה אחרת חדשה, והיא הנקראת ג"כ אליהו משרש בנימין, הנזכר בדברי הימים, בפסוק ויערשיה וזכרי ואליהו בני ירוחם. וכמ"ש אליהו ז"ל בעצמו אל החכמים, מבני בניה של רחל. וכמו שיתבאר ענין זה, בסיום הדרוש הזה:

ונמצא, כי ד' בחי' נכללו בפינחס, האחת, היא נפש פינחס עצמו כשנולד, כי אע"פ שהיתה כלולה מב' טפין דיוסף ויתרו, נקראים נפש אחת. הב', היא נפש נדב ואביהוא, כשבאה בסוד עבור, וגם זו נפש אחת נקראת ולא שתים, כנודע מספר הזהר בפרשת אחרי מות דנדב ואביהוא תרי פלגי גופא הוו. והשלישית,

היא נפש הנקראת אליהו התשבי משרש גד .הרביעית, היא נפש הנקראת אליהו דשרש בנימין .וז"ס מ"ש חז"ל הנז"ל, תנא מיכאל באחת וכו', ואליהו בארבע וכו', והבן זה:
אח"כ כאשר אירע מעשה דבת יפתח הגלעדי שארז"ל שיפתח היה שופט, ולא רצה לילך לבית אליהו שיתיר לו נדרו, וגם אליהו לא רצה לילך אצלו, כי אמר מאן דחייס לכיבי אזל לאסיא, ואז בין דא לדא הלכה הבת של יפתח, ושניהם נענשו, כי יפתח להיותו הוא בעצמו בעל הדבר, נענש עונש, שבכל מקום שהיה הולך, היו נושרים איבריו, וכמש"ה ויקבר בערי גלעד לשון רבים .ואליהו נענש, שנסתלקה ממנו שכינה, כמ"ש רז"ל על פסוק לפנים ה 'עמו הנאמר על פינחס, בספר שופטים, דנראה לפנים היה ה 'עמו ולא עתה, ואז גם אותה הנפש שנכנסה בו בסוד העבור של נדב ואביהוא, נסתלקה ממנו והלכה לה, ונתגלגלה בשמואל הנביא, כמו שיתבאר לקמן .וז"ס מ"ש רז"ל כי ו 'של בריתי שלום היא קטיעא. גם אמרו בזוהר בפרשת אחרי מות, כי י 'של פינחס הוא זעירא:
והענין הוא, כי במעשה זמרי זכה אל עבור זה דנדב ואביהוא, כי כשרצו להרגו פרחה ממנו נשמתו, ואז נכנס בו עבור דנדב ואביהוא, כנזכר בפרשת פינחס בזוהר וכשנאבד ממנו בחטא בת יפתח את העבור הנזכר, אז היתה ו 'קטיעא, כי בחי 'הו 'היא ספירת היסוד הנקרא בריתי שלום, ונקטעה אז, כשנסתלקה ממנו שכינה ועבור נדב ואביהוא, והנה אז במעשה דבת יפתח לא נשאר בו רק אותו הנצוץ של טפת שרש יוסף בלבד, כי עבור נדב ואביהוא הלכו בשמואל כנזכר .וגם נצוץ טפת יתרו נסתלקה ממנו:
ואז נולד חיאל בית האלי אשר בנה את יריחו, ונכנסה בו בגלגול גמור, כמו שיתבאר .והטעם הוא, כי עבור נדב ואביהוא, וגם אליהו דשבט גד, ואליהו דבנימין כנז"ל, הנה אינם שם בפינחס, רק דרך השאלה בסוד העבור, ואינם העיקריים בגוף ההוא, ולכן אין החטא ההוא דבת יפתח פוגם בהם .וכן נצוץ דטפת יוסף, אינה קרובה לחטא, החטא ההוא בנצוץ יתרו .לפי שנצוץ יתרו, היא באה מן קין, וכשבאה ביתרו, היה שם כומר, מפטם עגלים לע"ז, ולכן עיקר החטא היה מנצוץ של יתרו, ולכן נסתלק, ונתגלגל בחיאל בית האלי:
והבט וראה, כי אותיות חיאל, הם אותיות אלי"ה, אם תחליף ח 'בה 'באותיות אחע"ה .גם האלי הם אותיות אליה .וז"ס בית האל"י, בית אליה .פירוש, בית מושב אליהו ז"ל, כי אליהו מושבו היה בגוף פינחס, כי הוא נצוץ טפת יתרו כנזכר .ונמצא כי עיקר הגוף ההוא, הוא של פינחס, ולא של אליהו, רק נקרא בית מושב אליהו ז"ל:
והנה ארז"ל כי חיאל הוה גברא רבא, שהיו הולכים לביתו, אחאב המלך ואליהו ז"ל .האמנם עבירה א ' שחטא, במעשה דבת יפתח, גרמה לו עבירה זו שבנה את יריחו, כי הם דומות .כי ענין בת יפתח היתה בענין נדר כנודע .וכן עבירה זו היתה, שעבר על הנדר שהדיר והחרים יהושע, שלא יבנו את יריחו .ולפי שיריחו מיותסת לשרש קין, כמש"ה ובני קני חותן משה עלו מעיר התמרים שהיא יריחו, לכן ביקש חיאל שהוא משרש קין, לבנות את יריחו .ואחר כך נשתנה שמו ונקרא אליהו התשבי, לפי שכיון שנדב ואביהוא עדיין לא נתקנו בו כנזכר, וגם בחי 'פינחס עצמו דבן יתרו, חטא בבת יפתח, וגם אליהו דשבט בנימין לא נתעבר בו, אלא לקשרו עם הנשמות האחרות כנז"ל, נמצא כי העיקר עתה הוא אליהו דשרש גד, ולכן לא נקרא עתה פינחס, אלא אליהו התשבי, המורה על נשמת שבט גד:
ואז כשחזרה בו הנבואה, בהיותו נקרא אליהו התשבי, אחר שמת שמואל, חזרו להתעבר בו נדב ואביהוא, ונשלמו הם להתקן בענין הר הכרמל, כאשר נפלו כל העם על פניהם, ואמרו ה 'הוא האלהים, ואז נמחל להם עון שלהם, שקוצצו בנטיעות ופגמו בשכינה, ונתקן זה באמרם ה 'הוא האלהים, והבן זה .גם לפי שבתחלה חטאו על שהציצו בשכינה בהר סיני, כמש"ה ויראו את אלהי ישראל כו', ועתה נתקן בנפילת אפים, שלא להציץ באש היורד מן השמים .גם זהו טעם שנקרא אליהו ולא פינחס, לפי שבגלל עבודה זו זכה לשנוי זה השם, וכמו שיתבאר לקמן בענין אלישע הנביא וע"ש .ואחר שנתקנו, לא הוצרכו לעמוד שם ונסתלקו להם נדב ואביהוא:
והנה איזבל אשת אחאב, היתה מכשפה גדולה, כנז 'בפסוק שהדיחה את ישראל בכשפיה וידעה בכשפיה שנסתלקו נדב ואביהוא מן אליהו אשר עליהם נתבשר הנני נותן לו את בריתי שלום שהוא היותו חי לעולם .ואז אמרה לו, כי כעת מחר אשים את נפשך כנפש האחד מהם, כיון שנסתלק ממנו גזרת החיים והשלום .גם רמז אל נדב ואביהוא שנשרפו באש הקטרת, וז"ס כנפש אחד מהם .וכיון שהרגיש אליהו שנאבד ממנו מתנה זו, נתיירא, וברח להר חורב .וז"ש וירא וילך לו אל נפשו, ר"ל, לפי שלא היתה רק נפשו יחידית מפני כך נתיירא מן איזבל:

ואח"כ חזר להרויחה במערת הר חורב פעם אחרת, עד שעלה בסערה השמים, ואז אליהו התשבי שהוא משבט גד, נתעלה בשמים, ונשאר שם, ושוב לא ירד עוד, ואליהו דשבט בנימין זה, נתגלגל אח"כ באותו עלה, כשנפטרו ואח"כ 'וכו. וזכרי בני ירוחם ואליהו ויערשיהו, והוא מש"ה הנזכר בספר דברי הימים,
ונתחבר עם אותו אליהו התשבי שעלה בשמים ונשאר שם זה אליהו דשבט בנימין, הוא העולה ויורד תמיד לעשות נסים אל הצדיקים, ולדבר עמהם. ולהיות כי החכמים היו יודעים שאליהו היה כלול מד 'בחי ', לא היו יודעים איזו בחי 'מהם, היא היורדת ועולה ומדבר עמהם, ונחלקו בסברותיהם, עד שהודיעם, ואמר להם, רבותי מה אתם חלוקים עלי, מבני בניה של רחל אני, שכך כתיב ויערשיה ואליה וכו, 'והודיעם כי זו הבחינה היא המדברת עמהם, ובחי 'זו הנקראת אליהו דבנימין, נתחברה עם הבחינה הנקראת טפת יתרו שנתנה לחיאל בית האלי, ומת ונטלה אליהו עמו:
אמר הכותב נלע"ד, כי שתיהם נתגלגלו באליהו של בנימין. ואותה הבחי 'הנקראת טפה דיוסף, נתנה אליהו אל יונה בן אמיתי בן הצרפית, כשהחיה אותו. וז"ס מ"ש בזוהר בפרשת ויקהל דף קצ"ז ע"א וז"ל, תנא יונה מחיליה דאליהו קא אתי, ודא איהו בן אמיתי, כד"א ודבר ה 'בפיך אמת. וז"ס מ"ש רז"ל תנא דבי אליהו, אותו הנער שהחייתי, משיח בן יוסף הוא, כי להיותו מטפת יוסף, ולכן הוא יהיה משיח בן יוסף במהרה בימינו, ומה שישאר אחר כך לעתיד לבא לחלק אליהו עצמו האמיתי, הוא אותו אליהו דשבט בנימין. ועבור נדב ואביהוא, נתנו אל אלישע הנביא בסוד עבור, כשעלה לשמים. וז"ס מה ששאל אלישע, ויהי נא פי שנים ברוחך אלי. ובספר הקנה כתוב, פי שנים הם נדב ואביהוא. והענין הוא, כי נ"א ר"ת נדב ואביהוא, שהם פי שנים שנתעברו ברוחו של אליהו. גם ר"ת "נא "פי "שנים "ברוחך "אלי. הוא נפש בא, ר"ל, כי נדב ואביהוא, שהם מבחי 'נפש דאצילות דאדה"ר כנז"ל, שבא אליך בעבור שהרגת לזמרי, תתנם עתה אלי:
והנה אלישע הוא משרש חנוך הנקרא מטטרו"ן, שהוא מצד נשמה דאצילות הנקראת זיהרא עילאה דאדה"ר, ולכן הוצרך ליקח נפש זו דנדב ואביהוא, שהם נפש דזיהרא עילאה דאדם, שהיו באליהו. ולפי שאליהו זכה לרוח דזיהרא עילאה כנז"ל, לזה אמר ברוחך אלי. גם רמז ברוחך, אל מה שנתבאר אצלינו, כי אביהוא נפשו ורוחו משרש קין, אבל נדב נפשו משרש אחר, ורוחו משרש קין בלבד, ויען שרוהו לבד היא משרש זה של קין, לכן אמר ברוחך:
ולכן נקרא שמו אלישע, לרמוז, כי בקין נאמר ואל קין ואל מנחתו לא שעה, ויען שנתקן קין נקרא אלישע, כלומר, לי שעה הקב"ה, מה שלא שעה אל קין בהיותו בלי תקון. וכבר רמזתי לך למעלה, כי פינחס נקרא אליהו, להורות על עבור נדב ואביהוא, הבאים מן קין שנתקנו בו. ולכן שלשה אותיות אלי שבאליהו, ישנם ג"כ באלישע, להורות כי גם אלישע השלים לתקן בג 'אותיות אלו, כמו אליהו:
וז"ס מה שצחקו בו הילדים, וא"ל עלה קרח עלה קרח, והענין הוא, במה שיתבאר לקמן, כי קרח בן יצהר, הוא רוחו של קין מצד הרע, ולכן ירד חיים שאולה, וא"ל הילדים לביישו ולגדפו, כי הנה קרח ירד שאולה, וצריך לעלות, ואתה נמשך משרש קרח, ואיך אתה רוצה לעלות. גם רמזו, כי הנה קרח בן יצהר גלחו משה, והיה קרח בשערותיו כנודע, ולכן גם אלישע היה קרח בשערותיו כמוהו, כי שרש נשמתו יש בה חלק ואחיזה מן קרח. וזה גרם שנתעברו בו אחר כך נפש נדב ואביהוא, שגם הם משרש נשמת קרח. גם כמו שמרע"ה הזכיר שם בן מ"ב, והרג את המצרי שהוא נפש קין מצד הרע, כן אלישע הזכיר שם בן מ"ב, והרג מ"ב ילדים אלו כנזכר בזוהר:
ואחר כך נתגלגל בחזקיהו מלך יהודה לרמוז אל מ"ש ז"ל כי בימי המבול תלאו הקב"ה לקין ברפיון, ועליו נאמר וימח את כל היקום. ועתה כשנתקן, נקרא חזקיהו, כי בו נתחזק קין מרפיונו ובו נתקנו ג 'אותיות יה"ו מן אליהו הנביא, ובחזקיהו זכה אל חלק א 'משלשה חלקי הבכורה הראוים לקין שהיה בכורו של אדה"ר, והם, כהונה, ומלכות, וחלק בכורה, כנזכר בתרגום פסוק ראובן בכורי אתה וגו'. ועתה בחזקיהו לקח כתר המלכות, וז"ס מ"ש ז"ל בקש הקב"ה לעשות לחזקיהו משיח וכו'. והטעם הוא, לפי שהוא מן קין הבכור, והיה ראוי ליקח כתר המלכות, ולהיות משיח לעתיד לבא, ונתבטל, מפני שלא אמר שירה:
אחר כך נתגלגל במתתיה בן חשמונאי, שהיה כ"ג ומלך, ואז זכה ביחד לשני חלקי הבכורה. ואח"כ נתגלגל בעקביא בן מהללאל, וכבר ביארנו, כי קין נרמז בסוד עקב עשו, ולכן נקרא שמו עקביא, ולפי שעקביא זה תקן ג"כ בחי 'מהללאל בן קינן, לכן נקרא עתה עקביא בן מהללאל. ואחר כך נתגלגל בריב"ז, ולכן בעת פטירתו, אמר הכינו כסא לחזקיהו מלך יהודה שבא ללוותו, להיותו משרש גלגול נשמתו. וגם בו זכה כתר כהונה של קין הבכור. אחר כך נתגלגל בר 'עקיבא בן יוסף, וגם בו נרמז בחי 'העקב של עשו,

כנזכר בעקביא .ובזה תבין מ"ש במסכת רות של הזוהר ,כי יששכר הוא ר 'עקיבא ,וכמו שיתבאר לקמן כי
גם יששכר הוא משרש של זה קין .אחר כך נתעבר בסוד עבור משני גאונים ,הנקראים רב אחאי ,ורב
אחא משבחא גאון ,כדי לתקנם .כי הם משרש נפש אחאב המלך ,ובהם נתקנו שלשה אותיות אחא של
אחאב ע"י עבור הנזכר ,אבל הבית של אחאב ,נתקנה ברבי אברהם גאליד ,כמו שהודעתיך בסדר גלגולי
שרש נפש אחאב המלך:
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Source
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Source with Translation
Layout
Font Size
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Chapter 33
הנה נתבאר ,כי זיהרא עילאה דאדה"ר ,הם נשמה רוח נפש שלו ,מצד עולם האצילות .והנה חנוך שהוא
מטטרו"ן ,הוא נשמה דזיהרא עילאה .ואמנם קין לקח נפש של זיהרא עילאה דאדם .וכבר ידעת ,כי כל
הנפשות היו כלולות באדה"ר ,וכשחטא נתמעט ,ולא נשאר בו רק התרומה ,הנקראת תרי ממאה ,חלתו
של עולם .והנה בבחי 'הנפש שהיא מצד העשיה ,נשארו בו תרי ממאה היותר מובחרים שבכל הנפשות .
וגם בחי 'תרומת נפש זו נתנה לקין ,ושאר חלקי כל הנפשות פרחו מאדם כשחטא ,ונשרו ממנו:
וכבר הודעתיך כי קין מעורב מטוב ורע ,והוא מוליד נשמות דוגמת הבל אחיו ,כנזכר בסוף אדרא רבא
דפרשת נשא .והנה מהטוב שבו ,מוליד נשמות צדיקים .ומבחי 'הרע שבו ,מוליד נשמות רשעים .והנה
מבחי 'הטוב שבו ,יצאו קינן ומהללאל ,כנזכר בזוהר בפרשת תרומה דף קס"ח ע"א .ואחר כך נולד ראובן
בכור יעקב ,והיה ראוי שיטול חלק הבכורה של קין בכור אדה"ר ,ובשביל מעשה דבלהה אבד בכורה זו ,
כמ"ש התרגום על פסוק ראובן בכורי אתה יתר שאת ויתר עז ,שהם ,בכירותא ,כהונתא ומלכותא .וסוד
יתר שאת ,היא הכהונה הנרמזת בקין ,הלא אם תטיב שאת .וכיון שחטא ,אבד הכהונה הנקרא שאת .
ואחר ששב ראובן בתשובה זכה שהביא הדודאים ונולד בסבתם יששכר ,והוא מצד הטוב של קין הבכור .
וזהו מה שאמרה חוה בלידת קין ,ותאמר קניתי איש את ה ,'לרמוז כי חוה ולאה שתיהם בחי 'בינה ,
הנקראת אימא עילאה כנודע אצלינו .ורמזה לומר ,כי תקון שלמות קין ,יהיה בישששכר ,הנולד ע"י אותה
הקניה ,שקנתה לאה מן רחל את יעקב ,ע"י הדודאים ,כמש"ה כי שכר שכרתיך בדודאי בני ,ונולד הבן
ההוא ,והיה חלק ה 'מצד הטוב ,והוא יששכר .ולהיותו מבחי 'נפש הנקראת עשיה כנז"ל ,יש בו אחיזה אל
הקליפות וזוהמת הנחש כנודע ,ולכן עשו שהוא הנחש נאחז בהם ,ונקרא עקב עשו ,כי הם בעשיה ,
הנקראת עקב .ויעקב חטפם מעשו ,בסוד וידו אוחזת בעקב עשו ,ואח"כ נולד יששכר מבחי 'הנפש הזו .
ואח"כ מבחי 'עקב זה ,נולד ר 'עקיבא בן יוסף ,ע"ש העקב הזה .וכמו שרמזנו בדרוש שקדם ,ממ"ש בשם
מדרש רות מהזוהר ,כי יששכר הוא רבי עקיבא:
אחר כך באו נדב ואביהוא מצד הטוב של קין ,וז"ס הבכור נדב ואביהוא ,והקשו בזוהר בפרשת אחרי
מות ,דהיל"ל ואלעזר בתוספות וא"ו ,אך הענין לרמוז ,כי קין בכורו של אדם הראשון ,והנה הבכור הזה
שהיה בכור הא 'שקדם בעולם שהיה קין ,הנה הוא נתגלגל בנדב ואביהוא אבל אלעזר ואיתמר הם
משרש א ,'ולכן לא נזכר תוספת וא"ו באלעזר ,שלא להחבירו עם נדב ואביהוא .ואמנם נדב היתה רוחו
לבד מבחינת קין ,וז"ס פסוק ורוח נדיבה תסמכני .אבל נפשו היתה משרש זקנו ,עמינדב אבי אלישבע

אמו, ולקח ממנו שלשה אותיותיו האחרונות, והם נדב:
אבל אביהוא, היו נפשו ורוחו מן קין, ולכן נקרא אביהוא, לרמוז כי כל בחינותיו הם מן קין, שנטל נפש אדם עצמו, הנקרא אב לכל העולם, וזהו אביהוא, כי הנה הוא עצמו בחי 'אדם אבי כל העולם. וז"ס אנחנו טמאים לנפש אדם, כי נדב ואביהוא, הם נפש אדה"ר ממש. האמנם לפי שנדב לא היה בו מבחי 'נפש אדם, רק חלק הרוח שבו בלבד, משא"כ באביהוא שכל חלקיו היו מנפש אדם, לכן אמר לנפש אדם, ולא אמר לנפשות אדם בלשון רבים, כי עיקר נפש אדם הוא באביהוא לבדו. והנה אביהוא נמשך משרש נחשון אחי אמו, כי גם הוא משרש קין הנקרא נפש, ולפי שעיקר אחיזת זוהמת נחש באדה"ר, היא בנפש דעשיה כנז"ל, לכן נקרא נחשון ע"ש הנחש. והענין הוא, כי הנחש העליון, מסיר ומסלק ב 'המוחין דנוקבא שהם ב 'פעמים אור אור, כמבואר אצלינו בכונת ואהבת את ה 'אלהיך, והם בגימטריא נחשון, להורות, כי נחשון במעשיו הטובים, החזירם בנוקבא:
וכאשר עוד נתגלגל בישי אבי דוד, אז נתקן לגמרי בחי 'קין, ולכן נקרא נחש, כמ"ש הפסוק אשר בא אל אביגיל בת נחש, ואמרו רז"ל בת מי שמת בעטיו של נחש, לרמוז כי ישי גמר להתקן כל זוהמת הנחש, שנתערבה בנפש זו של קין. אך עכ"ז מת בעטיו של נחש, בחטאו של אדם. ואז בישי נשלם לגמרי יותר מנחשון:
ונחזור לענין נדב ואביהוא, כי הנה להיותם בחי 'נפש הנקראת עשיה, נתאחז בהם זוהמת הנהש, וחטאו במעשה הקטרת, ונענשו ומתו. והנה אליהו הנביא שהוא פינחס, היא נפש זיהרא עילאה דאדם, ולכן נתעברו בו נפש נדב ואביהוא במעשה זמרי, כי גם הם נפש אדם מצד נפש דעשיה כנז"ל. ואמנם אלו לא חטאו ישראל במעשה העגל, היתה זוהמת הנחש נפסקת לגמרי כנודע. ואע"פ שנדב ואביהוא היו חוטאים במעשה הקטרת, היה מספיק להם שימותו בלבד, אבל כיון שחטאו ישראל בעגל, גרמו להחזיר דבוק זוהמת הנחש בנפש אדם, ואז נשרפו נדב ואביהוא ולא הספיק במה שימותו מבלי שריפה. וזהו טעם ואחיכם כל בית ישראל יבכו את השריפה, כי חטא ישראל בעגל גרמו השריפה הזאת של נפש אדה"ר, אב לכל העולם, ולכן כל ישראל כלם יבכו את השריפה. וזהו טעם היות נדב ואביהוא שקולים ככל ישראל, ושקולים כמשה ואהרן, כי הנה הם נפש אדה"ר עצמו כנזכר. וכאשר נתעברו בפנחס, אז כתיב זכר נא מי הוא נקי אבד, כנזכר בזוהר פרשת פנחס והענין הוא, כי נדב ואביהוא שהם ר"ת נ"א, והם משרש קין אותיות נק"י, לא נאבדו, כי נתעברו בפנחס, כי גם הוא מקין, וכשחטא פנחס במעשה דבת יפתח כנז"ל נסתלקו ממנו עבור נדב ואביהוא, והלכו בשמואל הנביא בדרוש שקדם:
ודע, כי קרח בן יצהר, הוא מבחי 'הרוח של קין מצד הרע שלו, כמו שנתבאר בפסוקים, ויקח קרח וע"ש, כי נתלבש זה הרוח הרע של קין בו, ולכן היה מקטרג להבל אחיו שהוא מרע"ה. משא"כ יתרו, כי גם הוא מן קין, כמש"ה וחבר הקיני נפרד מקין, אלא שהוא מבחי 'הטוב של קין, ולכן נתן את צפורה בתו למשה, והטיב עמו, והאכילו לחם. משא"כ בקרח שהיה מצד הרע של קין כנזכר. וקרח חשב, כי בו יתוקן קין הבכור, ולכן נתגבר על משה שהוא הבל, וטעה בזה, כי אין תקון קין בקרח, לפי שהוא מצד הרע שבו, אלא בזרע היוצא ממנו, והוא שמואל הנביא, שהוא מצד הטוב של קין. וז"ש רז"ל קורח ניבא ולא ידע, כי ראה אש יוצאה מאמתו, והבן זה. וז"ס וירא את הקיני, כי קני הוא קין, ושמואל הוא מן קין. ונרמז בתיבת אוי מי יחיה משמו אל אותיות משמואל, פירוש, כי למעלה אמר וירא את עמלק וכו, 'שהוא מצד הרע של קין, כמו שנתבאר במקומו, ואמר כי אוי לו לעמלק כשיבא שמואל, שהוא אשר זרז לשאול על מלחמת עמלק, שנאמר וישסף שמואל את אגג:
וז"ס מ"ש בזוהר בפרשת ויצא, כי מ"ש ויגע בכף יריכו, דא אינון נדב ואביהוא. גם אמרו בסבא דמשפטים דף קי"א, כי שמואל חטף מסמאל, אותה הירך שלקח מן יעקב. והענין הוא, כי נדב ואביהוא הם תרין ירכין נצח והוד, שמשם נשרשים הנביאים, ובהם נאחז סמא"ל כנז"ל, וכשבא שמואל חטף מסמא"ל את הירך ההוא, שהם נדב ואביהוא, וזכה לנבואה על ידיהם, כי ירכין תמן אינון נביאים. וקודם שמואל שהיה הירך ביד סמאל, אין חזון נפרץ ונפסקה הנבואה, כמ"ש חז"ל. וז"ס מ"ש ז"ל במסכת ברכות בפ"ה על פסוק אם ראה תראה בעני אמתיך, שאמרה חנה, אלך ואסתתר ותשתה מי סוטה, ואז בהכרח שיהיו לה בנים. וזה יובן במ"ש הסבא דמשפטים, כי שמואל חטף הירך מן סמא"ל, ונתן לו תמורתה ירך הסוטה, ולכן אמרה חנה לשי"ת, כ"א לא תוכל היא ללדת את שמואל, ולחטוף הירך מן סמא"ל, תלך ותסתר, ואז יאבד סמא"ל שני הירכין ירך יעקב והוא שמואל, וירך הסוטה, כי היא טהורה, ולא ישלוט בה:
גם ז"ס משה ואהרן בכהניו ושמואל בקוראי שמו, כי שקול שמואל כמשה ואהרן והטעם הוא, לפי שהיו בו

נדב ואביהוא, השקולים כמשה ואהרן, כמ"ש ז"ל על פסוק בקרובי אקדש. גם דע, כי כמו דאלישע לקח שלשה אותיות אלי מן אליהוא כנז"ל בדרוש שקדם. כן שמואל לקח שני אותיות א"ל שבאליהו, לרמוז על לקיחתו את נדב ואביהוא, שהיו בתחלה באליהו כנזכר שם:

ואמנם צריכים אנו לבאר ענין שמואל, ולכן נתחיל נדב ואביהוא, דע, כי כמו שנדב ואביהוא חטאו במעשה הקטרת וגם ישראל שחטאו במעשה העגל, גרמו להם לישרף, כנז"ל בפסוק ואחיכם כל בית ישראל יבכו את השריפה אשר שרף ה'. כן אהרן גרם מיתתם, לפי שהוא עשה העגל ומתו בסבתו, כמש"ה ובאהרן התאנף ה' מאד להשמידו, זה כלוי בנים וכו'. ואמנם אהרן הכהן, הוא משרש הבל בן אדה"ר, כמו שנתבאר בדרושים שקדמו, כי שרש הבל נחלק לכמה בחי' שרשים. והנה שני שרשי נשמות, יש בשרשי הבל, והם, שרש הרן אחי אברם. ושרש נחור. והנה נחור, נתגלגל בחור בנה של מרים. והרן, נתגלגל באהרן הכהן. וכבר הודעתיך, כי חו"ר לקח ג' אותיות מן נחור, ואות נ' של נחור נשארה לשרש אחאב מלך ישראל, כמבואר אצלינו ואמנם אהרן, ג' אותיות מן הרן, ונוסף עליו אות א'. וגם לוט בן הרן, משרש הבל, ולכן ר"ת ואת "לוט "בן "הרן, הוא הבל למפרע, כי לוט והרן שניהם משרש הבל, ומן לוט נמשך רחבעם המלך, כמבואר אצלינו. ונמצא כי מרע"ה, ואהרן אחיו, וחור בן מרים, ולוט, ואחאב, כלם משרש הבל בן אדם, רק שהם שרשים מחולקים זה מזה, וכלם משרש הבל:

ונחזור בענין אהרן, כי הוא הרן בן אחי אברם. והרן בא לתקן חטא אדה"ר שעבד ע"ז, ולא די שלא תקן, אלא שגם עתה לא האמין בה' אלא עד שיצא אברהם מכבשן האש, כמ"ש ז"ל ולכן נשרף הרן באור כשדים. ואח"כ נתגלגל באהרן לתקן חטא הנזכר, ואדרבא חטא במעשה העגל, והוצרך ליהרג, והיה מן הראוי לו שימסור עצמו להריגה, כשקמו עליו הערב רב וא"ל קום עשה לנו אלהים, והוא טעה, כי חשב שהיה מספיק במה שהרגו את חור, שגם הוא משרש הבל כנזכר. וז"ס ויבן מזבח לפניו וארז"ל ויבן מזבח מן הזבוח לפניו, שהוא חור. ולכן נמנע, ולא מסר עצמו להריגה, וחטא בזה, ולא נתקן חטא זה, עד אוריה הכהן, כמו שיתבאר לקמן. ואמנם תחלה נתגלגל ביעבץ השופט, ואז חטא, שתמיד היה נודר נדרים כמ"ש ז"ל על פסוק ויקרא יעבץ לאלהי ישראל, ויאמר אם ברך תברכני, ולכן נתגלגל אחר כך בתולע בן פואה השופט, ונקרא תולע, ע"ש התולעת, שאין כחה אלא בפיה, ורמז בזה שבא לתקן ענין הנדרים שיצאו מפיו. ואז חטא באופן אחר, כמ"ש ז"ל על פסוק והוא יושב בשמיר בהר אפרים, כי קבע ישיבתו בעיר א', ולא היה מסבב כל המדינות לשפוט את העם, ועי"כ נמנעים העם מלבא אצלו לדין לפניו, מסבת טורח הדרך, ולכן נתגלגל אח"כ בשמואל הנביא, ותקן חטא הנזכר, וסבב כל המקומות לשפוט את ישראל, כנזכר בפסוק. ואז נתעברו בו נדב ואביהוא, הנקראים ירכי קשוט, דמתמן נביאים, וזכה לנבואה על ידם כנז"ל. וכאשר הוליד את אביה בנו, הוריש לו אביהוא, ונתגלגל בו, ולכן שמותיהם שוים. אבל נדב נשאר בשמואל, וז"ס ומשנהו אביה וגו'. פירוש, כי נדב נשאר בשמואל, ומשנהו שהוא אביהוא, משנה של שמואל, נתגלגל בבנו, ונקרא אביה. ואחר כך נפטר שמואל, ונתגלגל באביה בן ירבעם. וכמו שנאמר בשמואל ויספדו לו כל ישראל, כך נאמר באביה בן ירבעם, וספדו לו כל ישראל, יען כי נמצא בו דבר טוב, ואמרו במדרש איכה בזוהר, כי דבר טוב, הוא משיח בן יוסף שיצא ממנו. והטעם, כי הוא גלגול שמואל כנזכר:

ואחר כך חזר אהרן, ונתגלגל עוד באוריה הכהן מקרית יערים, ואז נהרג ע"י יהויקים המלך, ובזה נמחל לו ההריגה שנתחייב במעשה העגל כנזכר. ואמנם גם נדב ואביהוא נתגלגלו עמו אז באוריה הכהן, בסוד גלגול ממש, לפי שהם מתו על ידו, כנז"ל על פסוק ובאהרן התאנף ה'. ולכן נקרא אוריה ע"ש אהרן, כי הם דומים בשמותיהם. גם שניהם היו כהנים. ואע"פ שנתקן באוריה כשנהרג, ע"כ זה הנה גרם שנדב ואביהוא בניו המתגלגלים עמו שם נהרגו עמו בסבתו, ולכך הוצרך להתגלגל שנית:

בזכריה הנביא הכהן, חבירו של חגי ומלאכי. וגם אז נתגלגלו עמו בניו נדב ואביהוא בגלגול ממש. ולכן אוריה הכהן שבא לתקן חטאו של אהרן, נקרא כהן, לרמוז אל אהרן הכהן הראשון, אבל זכריהו שבא לצורך נדב ואביהוא, לא נקרא בשם כהן, אע"פ שהיה כהן, כמש"ה ואעידה לי עדים נאמנים, את אוריה הכהן ואת זכריהו בן יברכיהו. גם רמז ענין, כי באוריה לא הזכיר בן, אבל בזכריהו הזכיר בן, לרמוז כי אוריה האב, וזכריהו הבן שהם נדב ואביהוא בניו, והם העיקרים בזכריהו. אבל אהרן הכהן אביהם, עיקרו היה באוריהו. ולכן נקראים עדים נאמנים, לפי ששניהם נפש אחת כנזכר, וכל א' משניהם היו בו מגולגלים שני עדים, בחי' אהרן, ובחי' שני בניו. גם לכן אוריה נתנבא תוכחות, כיון שעדיין היה צריך ליהרג. אבל זכריהו נתנבא דברי נחמות ובנין בית שני כנזכר בספרו:

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Chapter 34
והיא מיוסדת בענין שרשי הנשמות של קין והבל .דע, כי הבל הוא הכתף הימני של אדה"ר, והוא בחי '
עיטרא דחסד שנשארו בז"א .ונמצא כי הוא מסוד הדעת, וכבר הודעתיך, כי הדעת הוא מכריע בן חו"ב ,
ולכן צריך שהדעת עצמו יהיו בו שלשה בחינות, והם, חג"ת .והנה משה תחלה היה הבל בן אדה"ר ,
ואח"כ נתגלגל בשת, ואח"כ בנח, ואח"כ בשם בן נח .וז"ס ואתה אמרת ידעתיך בשם, רמז גלגולו בשם .
וגם מצאת חן בעיני, רמז גלגולו בנח אביו. כי נח הם אותיות חן, בסוד ונח מצא חן .וכבר הודעתיך במקום
אחר, כי ענייני הגלגולים האלה, הם בסוד נר"ן, ולכן אל תתמה, איך נח ושם היו יחד בזמן א, 'עם היותם
בחי 'אחת .גם לכן נרמז שם, בשתי אותיות ראשונות של משה .ונמצא כי שם ונח ומשה, כלם הם שרש
א, 'והם מבחי 'החסד, שהוא הבל בן אדם .וז"ס הנאמר במשה, כי מן המים משיתיהו, הם מימי החסד
הנזכר .והנה כאשר משה קבל התורה מסיני, נכלל בכל שלשה בחינותיו הנז, 'ונתעלה בסוד הדעת
המכריע, אשר משם הוא בחי 'תורח שבכתב .גם ז"ס מימינו אש דת למו, כי התורה נתנה מצד הגבורה ,
והוא מצד גבורה שבדעת כנזכר:
וכבר הודעתיך, כי עד מראה הסנה, עדיין משה לא תקן מאותיות הבל ושת, אלא אות ש 'משת, ואות ה '
מהבל, הנרמזים בשם משה .ושלשה אותיות הבל, לא נתקנו עדיין בו .וזהו הטעם שגרשום ומנשה בני
משה, שהוליד קודם מראות הסנה, לא היו כ"כ צדיקים, והיו בלתי הגונים) .הגהה - אמר שמואל, לא
ידעתי, מאן דכר שמיה דמנשה כאן, כי משה לא היו לו בנים, זולתי גרשום ואליעזר הנזכרים בפרשת
יתרו .(גם טעם אחר, לפי שכל ישראל היו בניו ונצוצות נשמתו, כי ז"ס מ"ש מז"ל שקול משה כנגד כל
ישראל, כי היה כדוגמת אדה"ר הכולל כל הנשמות, ולכן אין לחוש אם גרשום ומנשה לא היו ראוים, כי
כבר היו כל ישראל בניו:
ונתזור לענין, כי בסנה נתקן משה גם באותיות הב"ל, ולכן נאמר וירא מלאך ה 'אליו בלב"ת אש, לרמוז ,
כי תחלה אותיות לב"ת, לא נתקנו, ולכן נקראת לב"ת אש, מצד הדין, יען כי לא נתקנו .ועתה בסנה
נתקנו .ולהורות על התקון הזה, נאמר בו משה משה שני פעמים, להורות כי בפעם הזאת היא משה
מתוקן, משא"כ במשה הא 'שהוא קודם הסנה .ולהורות, כי אף בתחלה לא היה הפגם כ"כ, לכן לא פסיק
טעמא ביניהו: כנזכר באדרת נשא להורות, כי לא היה כל כך פגם גדול
והנה אח"כ, באו הלל ושמאי, ושניהם משרש הבל, אלא שהלל הוא מצד החסד של הבל, ושמאי הזקן
מצד הגבורה של הבל .ולכן תמצא כי אמר השי"ת למשה 'היה 'לך 'לעזרני, ונרמז בר"ת הלל, ולכן משה
והלל, שניהם היו ענותנים כנודע, כי הם מצד החסד שבהבל, ולכן שניהם נרמזים בשם בן ע"ב, היוצא
מפסוקים ויסע, וינזי, ויט. בשני שמות שבו, הסמוכים זה לזה, והם מה"ש לל"ה, שהם אותיות משה הלל:
האמנם שמאי, מצד הגבורה שבהבל הנזכר, ולכן תמצא כי הלל בגימטריא אדנ"י, שהיא בחי 'פנים
שבמלכות .אבל שמאי הם אחורים, כמבואר אצלינו ולכן שמאי הזקן היה קפדן גדול, לפי שהיה מן
הגבורה .ולכן יש בשמאי שני אותיות ש"ם מן משה, ומן שם בן נח .ושני אותיות א"י, הם סוד א"י הבל

אחיך, כי להיות שמאי מצד הגבורה של הבל, לכן נרמז בו חטאו של הבל, שחטא בשתי אותיות א"י מן אדנ"י, הנרמזים בא"י הבל אחיך, כנזכר בתקונין תקון ס"ט:
והנה שמאי הזקן, חטא ע"י קפדנותו, שבאו לידו כמה גרים ולא קבלם להתגייר, כמ"ש ז"ל ולכן נתגלגל אח"כ בשמעון בן עזאי, שלא נשא אשה, והיה בורא נפשות גרים, ע"י עסקו בתורה, כמו שהיה אברהם איש החסד עושה, כנזכר בפרשת לך, בפסוק ואת הנפש אשר עשו בחרן. וכמו שנודע, כי כל אתערו דנפשין דגיורין, הם מצד החסד שהוא אברהם בעוד שהיה פרוש מן האשה, שהיתה עקרה. וכן במרע"ה, שהיה בורא נפשות לגרים, כשפירש מן האשה, לפי שהיה בסוד החסד דהבל. והנה עי"כ נתמתקה גבורת שמאי ונהפכה לחסד. ולכן נרמז בו ב 'אותיות ש"מ מן שמאי, ושלשה אותיות עו"ן, לרמוז כי שמעון בן עזאי, תקן עון שמאי, שהיה דוחה את הגרים:
ואמנם ר 'עקיבא, היה משרש קין כמבואר אצלינו, והוא מצד עיטרא דגבורה כנודע, והמתיק את הגבורה, והפכה לחסד, והיה בורא נפשות לגרים, באותם כ"ד שנים שפירש מאשתו בת כלבא שבוע, והלך ללמוד תורה, והביא עמו:
וצ"ע:
כ"ד אלף תלמידים כנודע. ואמנם ר 'עקיבא עצמו שרש נפשו היתה מן פנימיות הקדושה, אלא שע"י חטא קדמון יצאת אל הקליפות, ואח"כ חזרה בקדושה. ואע"פ שנקרא גר, אינו גר ממש. אבל שאר נפשות הגרים אינם כך, כי עיקר מציאותם והוייתם היא מן אותה הקליפה הנקראת קליפת נוגה, שפעמים היא מסאבא, ופעמים חוזרת אל הקדושה, כנזכר בפרשת ויקהל בספר הזוהר, וז"ס מ"ש רז"ל קשים גרים לישראל כספחת וכו '. והענין הוא, כי האיש ההוא שהיה בתחלתו גוי, כאשר בא להתגייר, נכנס בו נפש אחת, מתולדות הנפשות של הצדיקים בהיותם בג"ע הארץ, כנזכר בפרשת שלח לך. ואחר אשר נתגייר, זוכה ונכנסה בו נפש אחרת קדושה ממש, כשאר נפשות בני ישראל. ואז נקרא גר צדק, כי יש לו ממש נפש קדושה מן המלכות, הנקראת צדק כנודע. והנה אותה הנפש הנשארת עתה בו, והיא אותה שהיתה בו בהיותו גוי, הנקראת נפש הגר, והיא אשר החזירתו למוטב בהכרח הוא שתהיה לה איזו אחיזה אל הקליפה, ולכן בהיותה עתה בגוף הגר הזה אחר שנתגייר, בהכרח היא מחטיאה קצת אל הנפש הקדושה האחרת אשר בגר הזה. וז"ס קשים גרים לישראל כספחת כי נפש הגר הראשונה, מחטיאה את נפש השניה הנקראת ישראל. ובזה תבין סוד ר 'עקיבא ע"ה, שהיה בתחלתו עם הארץ, שונא ת"ח מ 'שנה, באמרו מי יתן לי ת"ח ואנשכנו כחמור. ונמשך לו זה מצד אותה נפש הגר הראשונה. אבל נפשו האמיתית היתה קדושה לגמרי בתכלית, ודי בזה:
ונחזור לענין, כי בן עזאי ור 'עקיבא היו בוראים נפשות הגרים, כשפירשו מן האשה, כי שניהם קדושים, להיותם, זה מצד הגבורה דהבל, וזה מצד הגבורה דקין. ומצד קורבא זו לקח בן עזאי בתו של ר 'עקיבא כנודע. ואע"פ שלא בא עליה, וחזר ושלחה כנודע, עכ"ז כבר נתבאר אצלינו במצות הקדושין, כי על ידי הקדושין נותן האיש באשה בחי 'או"מ מכח רוחו של האיש, ובן עזאי כשקדש בת ר 'עקיבא, יהיב בה ההוא רוחא בסוד או"מ, ונשאר תמיד עמה, ומצד זה יש לבן עזאי קורבה עם ר 'עקיבא תמיד, כנודע אצלינו. גם ז"ס מ"ש ז"ל שהיה אומר בן עזאי על ר 'עקיבא, כל חכמי ישראל דומים עלי כקליפת השום, חוץ מקרח זה, ובלי ספק אין להאמין שיתגאה בן עזאי על כל חכמי ישראל בלשון הזה, וגם שאפילו לר 'עקיבא יזכירנו לגנאי בשם קורח ח"ו. אבל סוד הדברים, דע, כי כל החכמים או רובם הם בוראים נפשות לגרים, ע"י עסקם בתורה. האמנם יש חלוק ביניהם, כי יש מי שאין בהם יכולת רק להביא נפשות אל הגרים, באותה הקליפה הנקראת נוגה כנזכר, אבל ר 'עקיבא ובן עזאי, אחר שהיו מביאים אותם משם, היו מכניסים אותה במקום הקדושה ונתקנת שם, ואח"כ היו ממשיכים אותם משם, ונותנים אל הגרים. ובבחי 'זו היו מעולים ר 'עקיבא ובן עזאי על כל חכמי הדור, וז"ש כל חכמי ישראל לפני כקליפת השום, חוץ מן הקרח הזה. וסוד הדבר, במה שידעת כי באבר אות ברית קדש שבאדם יש שתי נקבים הימני מוציא טפת זרע קדוש, והשמאלי מוציא מי רגלים עכורים, מזון אל הקליפות. וביניהם קליפה דקה כקליפת השום, וקליפה זו היא הנקראת אצלינו קליפת נוגה. והנה כל חכמי הדור ההוא, היו מוציאים נפשות הגרים מקליפת השום הנזכר בלבד. אבל הם, היו מכניסים אותם אל נקב הקדושה הימיני, ומחזירין אותה לקדושה ממש. ואח"כ היו ממשיכים אותם משם לחוץ בגופות הגרים. ורצה לתת טעם, למה גם ר 'עקיבא היה בו כח זה כמוהו, ולכן הזכירו בשם קרח, והענין הוא במה שהודעתיך, כי קרח בן יצחק גם הוא נמשך משרש קין, והנה אמרו בזוהר כי למה נקרא שמו קרח, לפי שהיה לוי, והלוי צריך

שיגלח כל שערו ולהיות קרח, מפני חוזק הדין והגבורה שבו, והנה גם ר 'עקיבא היה משרש קין שהוא עיטרא דגבורה, וע"י חסידותו גלח כל שערות וכחות הדין והמתיקם, ולכן היה קרח, ועי"כ היה בו כח להביא נפשות הגרים ממקום הקדושה עצמה, כדוגמת בן עזאי מצד החסד, שמשם אתערו דנפשין דגיורי. וז"ס מה שנקרא ר 'עקיבא חסיד, עם היותו מעיטרא דגבורה. וכמ"ש בגמרא שבקוהו ר 'עקיבא לחסידותיה. וכן בספר הזוהר בפרשת פקודי, קראוהו סבא חסידא:

והנה גם אביי, החזיק כדרכו של בן עזאי, להמשיך נפשות אל הגרים כמוהו, ע"י עסק התורה, אע"פ שלא פירש מן האשה, כמו שיתבאר טעמו של דבר. וז"ס מ"ש בפ"ק דקדושין אמר אביי הריני כבן עזאי בשוקי דטבריא, ולא היה אומר כן אלא כשהיה שמח שמחה יתירה. והענין הוא, כי הנה אביי גם הוא משרש קין, שהוא עיטרא דגבורה, וכאשר היה ממתק הגבורה, ומהפכה לחסד, שאז נקראת הגבורה שמחה, בסוד יין המשמח, אז היה כבן עזאי בורא נפשות הגרים מצד החסד, דמתמן אתערו גיורין כנזכר:

ונבאר טעם אל כל הנז"ל, כי הנה נתבאר אצלינו, כי בכל אלו שזכרנו שהם משרש קין, אין בהם מי שיהיה נפשו רוחו ונשמתו שלשתם משרש קין, אלא אביי, וזה הוא ענין גדול, שזכה שלא יהיה בו ערוב אחר, אלא כל חלקיו משרש אחד, ושלשתם משרש קין, אשר שם הוא סוד נפשות הגרים, ולכן היה בו כח ויכולת באביי לברא אותם, שלא ע"י פרישתו מן האשה כלל. אבל ר 'עקיבא, שלא היה לו משרש קין רק נפש בלבד, אבל רוחו היה משרש אחר, לכן הוצרך לפרוש מן האשה. אבל בן עזאי שהיה מן הגבורה של הבל, הוצרך ליותר מזה, והוא שלא נשא אשה כלל. ובזה תבין מ"ש אביי, הריני כב"ע בשוקי דטבריא, והיל"ל כר 'עקיבא, כיון ששניהם משרש קין. אבל הטעם הוא, כי בענין בריאת נפשות הגרים, גדלה מעלת בן עזאי על ר 'עקיבא, לפי שבן עזאי לא נשא אשה כלל. ואמנם אביי, להיות נפשו ורוחו ונשמתו מן קין, לכן היה שקול כבן עזאי ממש, אע"פ שלא פירש מן האשה, משא"כ בר 'עקיבא. ולפי שאביי כל חלקיו משרש קין, לא היתה הלכה כמותו לגבי רבא חבירו, שהיה מן הבל, כמו שנתבאר אצלינו. וזהו טעם למה אביי היה יתום, ולא ראה לא אביו ולא אמו, וכמו שנרמז שמו בפסוק "אשר "בך "ירוחם "יתום, ר"ת אביי. והענין הוא, כי כיון שנפשו ורוחו ונשמתו כלם הם משרש אחד של קין, וכבר הודעתיך בדרושים שקדמו, כי כל שרש קין, נקרא בחי 'נפש בלבד, כי הוא מצד המלכות הנקראת נפש, בסוד נפש אדם. ולכן נקרא יתום כי כשהוא מבחי 'נפש בלבד, נקרא יתום, כמ"ש בספר התקונין תקון י"א, שבסוף הספר, בענין נפרעין מנכסי יתומים, כי בהסתלקות הנשמה, אשתארו נפשא ורוחא יתמין וכו'. וכיון שאביי היה יתום, להיות כל חלקיו מן קין כנזכר, לכן היה בו כח אף בלי פרישתו מן האשה, לברא נפשות הגרים, אשר גם הם יתומים בלי אב ואם, כנודע מפשט הענין. והענין הוא, כי סוד תערובת קין בכל נצוצות שאר הנשמות, הם שלא ע"י אב ואם, וכלם נקראים יתומים. וכן הגרים הם יתומים, כי אין להם אב ואם מישראל, שיוליד נפשות שלהם:

ואל תתמה, היאך בכל דורו של בן עזאי, לא נמצא מי שיברא נפשות הגרים, והרי ר 'ישמעאל בן אלישע כ"ג, שנתבאר אצלינו שהוא נצוץ נשמת יוסף הצדיק, ולמה לא היה בו כח זה כמוהו. אבל הענין הוא במה שנתבאר אצלינו, כי כל אותם עשרה הרוגי מלכות, הם עשר טפות זרע שיצאו מן יוסף, ולפי שיוסף הוא עצמו ר 'ישמעאל, וחטא, כי פגם באותם הנצוצות שהוציאם לעמקי הקליפה, לכן לא היה בו כח לברא נפשות גרים. ולכן תמצא כי עונש ר 'ישמעאל קשה מכל עשרה הרוגי מלכות כי הוא גרם להם, ע"י הוצאות טפת זרע הנזכר. וכדמיון מ"ש ביוסף, ויפשיטו את יוסף את כתנתו, כן הפשיטו עור פניו של ר 'ישמעאל. גם נדמה ר 'ישמעאל ליוסף, בהיותו יפת תאר כמוהו, כנזכר בפרקי היכלות. וכמו שיוסף נשבה בין הגוים במצרים, כן נשבה ר 'ישמעאל, כנזכר כששאלו ר"י בן חנניא, וא"ל מי נתן למשסה יעקב, והשיב הלא ה 'זו חטאנו לו, רמז לו, כי בעון נצוצות טיפי הזרע של יוסף שירדו בקליפות במקום הרגלים, אשר שם הוא סוד המשסה ברגלים, לכן נשבה בין הגוים, וזהו מי נתן למשסה יעקב, שהם אותם הטפות כנזכר, והשיב הלא ה 'זו חטאנו לו:

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Chapter 35
בענין קין והבל .כבר נתבאר כי קין והבל, לקחו גם נפש דאצילות, שהיתה באדה"ר .והענין הוא, כי הנה נודע שכל העולמות קשורים זה בזה, ואחר שהאדם משלים לתקן חלק עולם העשיה, יכול לעלות עד עולם היצירה, ועד"ז ג"כ יעלה עד עולם האצילות .כנזכר בס"ה ריש פרשת משפטים, זכה יתיר יהבין ליה .
וכבר נתבאר לעיל בדרושים שקדמו, כי אין זה רק בנשמה חדשה, כי אז יכול לעלות מעולם לעולם כנזכר שם .ונמצא כי כל העולמות קשורים זה בזה, וזה כסא לזה, וזה לזה .והנה יש בחי 'נשמות, שמעולם לא השיגו, רק לתקן בחלק נפש של עשיה בלבד, ויש שזכו עד היצירה, ויש עד הבריאה, ויש שזכו לתקן עד האצילות, ומועטים הם בכל שרשי הנשמות, שימצא שרש שזכה לתקן עד האצילות .ואין מעלה זו נמצאת, אלא בשרשי הנשמות של קין והבל, כי להיותם נשמה חדשה בצד מה, כמבואר אצלינו לכן זוכים לתקן וליקח אפילו נפש דאצילות, אבל לא יותר מזה .אבל כל שאר השרשים, שהם נקראים נשמות ישנות כמבואר אצלינו, לא זכו ליקח נפש דאצילות, והלואי שיזכו אל נשמה דבריאה:
ודע, כי בשרשי הנשמות של קין והבל עצמם, יש ב 'בחינות, הא 'היא, בחי 'נשמותיהם של קין והבל עצמם בלבד, נשמות שנשרו, שהיא מעולם בי"ע בלבד נשאר .ויש בחינה שנית עליונה, והיא אותו החלק של אדם הראשון עצמו, שהוריש ממנו אל קין והבל בניו .ונ"ל שהוא נצוץ מנפש האב עצמו, שנותן בנפש הבן להדריכם כנודע ובבחי 'הזאת הב', יש בה המשכת כל העולמות, שהוא מנפש דעולם העשיה עד הנפש של עולם האצילות, והיא בכלל .וכל מי שנשמתו מזו הבחי 'הב', מעלתו גדולה, כי יש בה כח ויכולת לתקן בפעם הראשונה ויבא בעולם, מנפש דעשיה, עד נפש דאצילות .ויזכה ע"י מעשיו לקחת נפש בידו, דאצילות .אך לא רוח, או נשמה דאצילות, לפי שאינם נקראים נשמה חדשה לגמרי, כנז"ל בדרושים שקדמו .וכבר ביארתי בדרושים שקדמו, כי גם בזאת הבחי 'השנית, שהיא אשר הוריש אדם לקין והבל בניו, יש בה ב 'בחי', והם, אור מקיף, ואור פנימי .וכל הנשמות של בחי 'זו השנית, שביארנו בדרושים שקדמו, כגון, יששכר, ור 'עקיבא, וחזקיהו, כלם הם מן האור הפנימי של בחי 'זו, וגם אליהו הנביא ז"ל, היה מן האור הפנימי של בחי 'זו השנית .ואח"כ נתעברו בו נדב ואביהוא, כי הם היו מן האור המקיף דנפש דאצילות של בחי 'זו השנית:
ונבאר עתה שרש קין והבל, היכן נאחזים בנשמת אדה"ר .דע, כי קין הוא בחי 'זרוע שמאלי שבכל הפרצופים שבכל העולמות, בין בא"א, בין באו"א, בין בזו"ן שבאצילות ושבבי"ע .וכנגדו הוא הבל בחי ' זרוע ימני שבכל הפרצופים שבכל העולמות .ודע, כי בשלשה עולמות התחתונים שהם בי"ע, נקראים זרועות .אבל בעולם האצילות, נקראים כנפים .ונמצא כי קין הוא בכנף השמאל דאצילות, והבל בכנף ימין .
ובחי 'זו של הכנפים ושל הזרועות, יש בהם בחי 'אור מקיף ואור פנימי כנזכר .ודע, כי כל הנשמות הבאים מזו הבחי 'הב 'של קין והבל, שהורישם אדם אביהם, לא זכו ליקח בעה"ז רק עד הכנפים של מלכות דאצילות, הנקראת נפש דאצילות .וכל השרשים של הנשמות שיש בבחי 'זו השנית, יכולים להשיג בעה"ז, ליקח עד שם בפעם א 'אבל משם ולמעלה, אי אפשר להם להשיג בפעם א', אלא עד שיבאו בגלגול שני .
ויען אשר מי שהוא מזו הבחי 'השנית, יכול להשיג בפעם א 'אפילו נפש דאצילות, לכן כל הצדיקים האלו, נקראים מלאכים .ובכל מקום שתמצא בחי 'שם מלאך, מכונה לאיזה צדיק, אינו אלא משרש הזה הנזכר .
ולכן נאמר בפנחס, בענין רחב הזונה, ותקח האשה את שני האנשים, ותצפנו בלשון יחיד, כי לא הוצרכה להטמין אלא את האחד, אבל פינחס לא הוצרך לכך, לפי שנקרא מלאך, והוא נקרא כן, לפי שהוא מן שרש קין זה .ולכן אליהו ז"ל היה מלאך, כי הוא מן השרש הזה של קין .גם ר 'יהודה בר אלעאי ז"ל, היה מזו הבחי 'הב 'של קין, ולכן רמזו ז"ל בתלמוד עליו, שבכל ע"ש היה רוחץ פניו ידיו ורגליו ומקבל שבת,

והיה דומה למלאך ה 'צבאות .גם יהודה וחזקיה בני ר 'חייא ,נקראים מלאכים ,להיותם משרש הזה השני של קין .וכמו שרמזו בזה בתלמוד באמרם ,פליגי בה תרי אמוראי בארעא ,יהודה וחזקיה ,ולקבליהו תרין מלאכי ברקיעא וכו .'ואמנם חנוך שלקח זיהרא עילאה דאדם ,שהיא עד נשמה דאצילות ,היה מלאך יותר עליון וגדול מן אליהו .ונמצא כי מי שהוא מבחי 'עולם האצילות ,נקרא מלאך ,ויכול לעלות במעלת מלאך וזכור זה:

ונבאר עתה ,ענין הזרוע והכנף הזה הנזכר השמאל שבו שרש קין ,וממנו יובן הזרוע והכנף הימני אשר להבל .דע ,כי קין הוא אבר הכתף השמאליי של אדה"ר ,כנז"ל בדרושים שקדמו .ויש באבר הזה שלשה בחי ,'שהם ,בשר ,וגידים ,ועצמות .והנה בבי"ע ,בכל חמשה פרצופים שבכל עולם משלשתם ,יש שרש אל קין בזרוע השמאל ,באבר הכתף שבכל פרצוף מהם ,אבל אין שם בחי 'כנף .אבל בחמשה פרצופים שבאצילות ,יש בהם בחי 'כתף ,בבשר וגידים ועצמות ,ועוד בחי 'כנף .ונמצא כי שרשי נשמה אשר בבחי ' זו השנית של קין ,יש לה בחי 'הכתף עצמו ,שהוא הבשר והגידים והעצמות ,וגם יש לה בחי 'הכנף היוצא משם ,שהם הנוצות היוצאות מאבר הכתף הנזכר ,וזה באצילות .אבל בבי"ע ,לא יש כנף רק בחי 'כתף לבדו כנזכר .וכבר נתבאר בדרושים שקדמו ,ענין הכתף הזה השמאלי:

ועתה נבאר ענין הכנף ,דע כי הכנף השמאלי הזה ,אשר בו נאחז שרשי נשמת קין ,יש בה שלשה אלפים נוצות .אלף גדולים ,ואלף בינוניים ,ואלף קטנים .ובכל נוצה ונוצה מאלו ,יש מאה וחמשים שערות ,שהם בחינת נצוצי הנשמות .והנה בכל נוצה מהם ,יש לה גומא אחת באבר הכתף ,אשר שם תקועה הנוצה , וצומחת משם .עוד יש בכל נוצה בקצה שלה העליון התקוע בגומא ,בחי 'הדם הנבלע בתוכה כנודע .גם הנוצה עצמה בראשיתה ,שהוא קצה שלה התקוע בגומא ,יש עוד למעלה ממנו קצת קנה חלק בלי שער , ואחר בחי 'זו נמשך עוד הקנה הנזכר ונתארך ,וצומחים בו שערות משתי צדדיו ,ועד"ז נמשך עד סיום הנוצה .והנה השערות עצמם הצומחות משני צדי הקנה ,יש בהם שערות גדולות ארוכות ,ויש בהם שערות קצרות קטנות .והנה השערות הקטנות ,הם נצוצות נשמות של הילדים הקטנים שמתים בקטנותם .ויש בהם כמה בחי ',כי אין כל השערות הקטנות שוים בארכם ,וזה מובן .וכן עד"ז יש כמה מדרגות בשערות הגדולים ,וכפי ארכם כך ארך שנותיהם של הנשמות ההם בעה"ז .ודע כי הנוצה בעצמה ,מעלתה גדולה יותר מן הגומא שממנה צומחת ,ויותר מן הדם הנבלע בתוכם ,בתחלת קצה הקנה במקום תקיעתו בגומא .והנה הנוצה ,מעלתו גדולה מן השערות הצומחים בשתי צדדיה ,והשערות הארוכים מעולים מן הקצרים:

גם דע ,כי כל נוצה יש בה ק"ן נצוצות נשמות כנז"ל ,והם כמספר כנ"ף .וחשבון הזה של ק"ן ,הוא ע"ש קין , שיש בו אותיות ק"ן י .'ואמנם הכנף הימני שהוא בחי 'הבל ,מתחלקת הנוצה שבו באופן אחר ע"ש הבל , והוא ,כי כל נוצה מהם נחלקת לחמשה חלקים ,וכל חלק כלול מן ל"ב נצוצות ,וזה הב"ל ,ה 'פעמים ל"ב . ונמצא כי גם הם מספרם ק"ן נצוצות כמו בשל קין ,אלא שהק"ן נצוצות של קין ,שבכל נוצה כל נצוץ מהם נחלק בפני עצמו ,ונקרא ק"ן .אבל של הבל ,נחלקים לחמשה חלקים ,וכל חלק לל"ב נצוצות ,וזהו בלבד ההפרש שבין קין להבל:

ואבאר לך קצת נשמות שבבחי 'זו השנית של קין ,ועם היות כי כל הכתף כלו ,וכל הכנף כלו הוא שרש קין ,אבאר עתה אחד מן השרשים אשר בקין ,הנה בחי 'הגידים אשר באבר הכתף השמאליי ,שבארבע עולמות אבי"ע ,ומלבד זה יש לבחי 'הזאת ,שרש ואחיזה בכנף השמאליי אשר במלכות דאצילות ,שיש שם ג"כ בחי 'כנף כנז"ל ,ואחיזה זו היא בנוצה של מספר עז"ר ,מן האלף נצוצות הגדולים .ויש בנוצה זו ק"ן נצוצי נשמות ,ואלו הק"ן נצוצות שיש בנוצה זו ,הם שרש אחד מיוחד בבחי 'הכנף ,זולת בחינתו אשר לו בגידים של הכתף עצמו כנז"ל .והנה הגומא של הנוצה הזו ,היא אביי .והדם אשר בגומא זאת ,הוא רמי בר חמא .וקצת הקנה התקוע שם נחלק לשנים ,לפי שטפת הדם אשר בתוך הקנה בקצהו זה ,מפסיקו לשתי בחי 'משא"כ אחר צאת הקנה מן הגומא ,שכלו בחי 'אחת .והנה צד השמאלי שבקצה הקנה הנזכר ,הוא שמואל הנביא .וצד הימני ,לא הגיד לי מורי ז"ל .ושאר הקנה אחרי צאתו מן הגומא ,כל מקום שהוא בלתי שער ,הוא חזקיה מלך יהודה .ושאר הקנה המתפשט בין השערות ,ונחלק לכמה חלקים , ונמצא כי כל שתי שערות ימני ושמאלי יש ביניהם מעמיד אחד של קנה ,שבו נאחזים שתיהם ,ובחי ' מעמיד אחד שיש בנוצה הזאת ,הוא ר 'עקיבא בן יוסף .ויהודה וחזקיה בני ר 'חייא ,הם מנוצה אחרת שבאלף הגדולים ,ונוצה ההיא היא יותר גדולה מזו הנוצה שמספרה עז"ר .ור 'יהודה בר אלעאי ,הוא מן נוצה אחרת קטנה מן הנוצה שמספרה עז"ר ,ולכן היה תלמידו של ר 'עקיבא ,ונצוץ נפש הרשב"א זלה"ה ,

ונצוץ נפש מהר"י קארו ז"ל בעל ספר ב"י ,וספר השלחן ערוך ,אשר היה בדור שלפנינו ,הם מזו הנוצה של ר 'יהודה בר אלעאי:

ונבאר יתרון שיש לקין על הבל אחיו ,יתרון גדול מאד ,ואל תתמה כי מספר הזוהר נראה ,כי קין רשע גמור ,והבל צדיק .כי דע ,שבהכרח הוא ,שהבכור יהיה לו יתרון על הפשוט ,וכמ"ש בתקונים תקון ס"ט , על פסוק הלא תיטב שאת .ולא עוד ,אלא שמצינו שנתייחד לו הדבור והיה נביא ,כמש"ה ויאמר ה 'לקין .

ולא עוד ,אלא שמצינו שהיה בנו בכורו של אדה"ר ,יציר כפיו של הקב"ה ,ואם אדם יצור כפיו ,חטא להפליא ,כמ"ש רז"ל במסכת סנהדרין דף ל"ח ,אין לתמוה ממה שחטא קין בנו ,ילוד אשה .האמנם כללו של דבר ,כי קין והבל כל אחד מהם ,היה כלול מטוב ורע ,טוב מסטרא דאדם ,ורע מסטרא דזוהמת הנחש ,שהיה מן החסד ,נאחז בו הרע יותר מהבל ,אלא שלפי שקין הוא בגבורה .שהטיל במוה:

ונחזור לענינינו ,כי קין מצד הגבורה ,והבל מצד החסדים .וכבר הודעתיך כי הגבורות של עתיק יומין , המתלבש תוך א"א ,אשר מהגבורות ההם יצאה אימא עילאה ,הנה הם נתגלו זמן רב ,קודם שנתגלו החסדים .ועוד כי הגבורות תמיד הם מגולים ,ולכן מי שהוא מזו הבחי 'השנית של קין כנז"ל ,יכול לעלות ממדרגה אל מדרגה ,ומגבורות אל גבורות ,עד הגבורות של עתיק יומין ,וינק משם השפע שלו .משא"כ בהבל ,כי הוא מן החסדים שאחרו מלהתגלות .ולא עוד ,אלא שהם סתומים תמיד ,ואין להם כ"כ גלוי .

וזהו הטעם מ"ש ז"ל במדרש רבה בפרשת חוקת א"ר חוניא וכל יקר ראתה עינו ,זה ר 'עקיבא ,דברים שלא נגלו למשה ,נגלו לר 'עקיבא .גם זהו מ"ש באותיות דר 'עקיבא ,כי אמר משה לשי"ת על ר 'עקיבא , יש לך אדם כזה ואתה נותן התורה על ידי וכו ',והיה משה נרתע ,כיון שראה מזלו של ר 'עקיבא ,דורש על כל קוץ וקוץ תלי תלים של הלכות .וקרוב לזה נזכר במסכת שבת פרק ר 'עקיבא .והטעם הוא ,לפי שהיה ר 'עקיבא יכול להשיג יותר ממשה ,לסבה הנז"ל ,כי הוא מן קין ,ומשה מן הבל .גם זהו מ"ש במסכת שבת פרק ר 'עקיבא ,שבשעה שעלה משה למרום ,מצאו להקב"ה שהיה קושר כתרים לאותיות ,א"ל מי מעכב על ידך ,א"ל צדיק אחד עתיד לעמוד ,ועקיבא בן יוסף שמו וכו '.והענין הוא ,כי מי שהוא משרש הבל ,אין בו יכולת להשיג רק עד כתרי אותיות ,שהם התגין ,ולא יותר .וז"ש שמצאו שהיה קושר קשרים לאותיות .אבל מי שהוא משרש קין מבחינתו השנית כנז"ל ,יש בו יכולת להשיג אפילו עד הטעמים ,או יותר למעלה ג"כ .האמנם אח"כ מרע"ה השיג הכל ע"י מעשיו העצומים:

גם יש סבה אחרת ,אל יתרון מי שהוא מצד אימא שהוא קין ,על מי שהוא מהחו"ג של אבא .ונודע כי נה"י דאימא ,המלובשים תוך ז"א עד החזה ,אשר בתוכם המוחין של אימא ,אין שם רק לבוש וכסוי אחד בלבד ,והאורות היוצאים משם ,הם גדולים ומאירים מאד ,ולכן הנשמות היוצאות משם ,אורם גדול ומגולה .אבל הנשמות הבאות מן אבא ,אורם מועט ,לפי שמוחין דאבא שבז"א ,הם מכוסים בב 'כסויים , עד מקום החזה של ז"א ,הוא אחד מנה"י דאבא עצמו ,ואחד הוא מנה"י דאימא אשר על נה"י דאבא כנודע .וכן מן החזה דז"א ולמטה ,מוחין דאימא מגולים לגמרי ,ומוחין דאבא מכוסים בכסוי אחד ,שהוא מן היסוד דאבא כנודע .ולכן הנשמות שהם מן החסדים המגולים ,או מן הגבורות המגולים ,הם יותר מעולים מן הנשמות של מקום המכוסה ,אע"פ שהם הגבוהים בבחי 'מקום .וז"ס מ"ש בגמרא עולם הפוך ראיתי , עליונים למטה ותחתונים למעלה:

גם יש טעם אחר אל הנז"ל ,והוא ,כי אבא אינו מאיר כלל רק ע"י החו"ג של אימא ,כי הם עוברים דרך שם ,ולכן הם גדולים ומאירים יותר מהם .גם טעם אחר ,כי הגבורות הם היוצאות תחלה דרך היסוד כנז"ל ,ולכן היה קין בכור ,בסוד אשת חיל עטרת בעלה ,כי הגבורה נקבה והחסד זכר .ודע ,כי לעתיד לבא ,כל שרש קין יהיו כהנים .ושרש הבל שהיו עד עתה כהנים ,אז יהיו לוים .באופן ,כי כל מה שהיה עד עתה בחי 'לוים מצד הגבורה ,דוגמת קרח לוי ,שהיה משרש קין ,כלם יקחו אז את הכהונה ,שהיא חלק הבכורה ,כנודע מתרגום פסוק ראובן בכורי אתה .וז"ס פסוק והכהנים הלוים בני צדוק .והנה לא נמצא בשום נביא ,שיזכיר הכהנים בשם לוים ,אלא ביחזקאל ,לפי שהוא היה משרש קין הבכור ,כמבואר אצלינו .ולכן נבא נבואה זו ,כי לעתיד לבא אותם שהיו עד עתה כהנים ,יהיו אז לויים .וכן מי שהיו לויים , יהיו אז כהנים בני צדוק .וכל שרש הבל שעתה הם כהנים ,יהיו אז לויים:

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ובה יתבארו השרשים בפרטות, וז"ל, ועתה אכתוב כמה מיני שרשים של נשמות שקבלתי ממורי ז"ל, ויש מהם שהרחיב הבאור בו יותר מזולתו, ולכן אתחיל ברב הבאור, ואשלים במעט הבאור. השרש האחד המתייחס לקין בנו של אדם, וכמו שהרחבנו בעניינו בדרושים שקדמו, ועוד נשארו קצת פרטים מפוזרים, ואקבצם ואסדרם עתה יחד פה. ואח"כ אבאר בקצרה שרשים אחרים. הנה אע"פ שבספר הזוהר והתקונין אמרו, כי קין הוא מן הזוהמא שהטיל נחש, והבל הוא מסטרא דאדם, כבר ידעת מה שאמרו שם במאמרים אחרים, וגם באדרת נשא, דקין והבל כל חד מתרוייהו אחידן בעץ הדעת טוב ורע. והענין הוא דע, כי הנה ע"י חטאו של אדה"ר, נתערב טוב ברע, וכאשר אח"כ הוליד קין והבל, יצאו שניהם מורכבים מטוב ורע, אלא שקין להיותו מבחינת הגבורות, היה רובו רע מן זוהמת הנחש, ומעוטו טוב מצד אדם. אבל הבל רובו טוב מצד אדם, ומעוטו רע מצד זוהמת הנחש. אמנם בחי 'הטוב שבקין, הוא בתכלית המעלה במאד מאד, לפי שהיה הבכור, ולקח הבכורה של חלק הטוב:

ואח"כ התחיל קין להתקן בקינן ומהללאל, כנזכר בזוהר בפרשת תרומה. ואחר כך כשנולדו יעקב ועשו, היו בבחי 'הבל וקין, ואז כתיב וידו אוחזת בעקב עשו. פירוש, כי אותו חלק הבכורה של הטוב שבקין, שנתערב עם הרע כנזכר, והיה עתה בעשו, לקחו ממנו יעקב. וע"ש אותו העקב שלקח ממנו, נקרא יעקב. ובדרוש שקדם נתבאר, איך הבכורה של הטוב נפלה בעקב הקליפות, והבן זה. וכשהוליד יעקב את יששכר, הוריש לו אותו החלק הטוב של הבכורה של קין שלקח מעשו כנזכר, וזש"ה וישכב עמה בלילה הוא גבי יששכר, ולא כתוב ההוא, לרמוז כי הוא יעקב עצמו הנקרא כן ע"ש העקב הנזכר, נתן אותו בלאה בשכבו אז עמה, ומשם יצא יששכר. וז"ס מ"ש במדרש רות של הזהר, כי מן יששכר, יצא ר 'עקיבא. והענין הוא, כי הוא סוד העקב הנזכר כמו שיתבאר:

ואח"כ נתגלגל בנדב ואביהוא, כי שניהם אחד, כנזכר בספר הזוהר בפרשת אחרי מות, ובפרשת פינחס כי תרוייהו אינון תרי פלגא גופא. ואח"כ נתעברו בסוד עבור בפינחס שהוא אליהו הנביא ז"ל, והיו עמו עד מעשה דבת יפתח, ואז נסתלקו ממנו. וכשהלך אל מערת הר חורב חזר ולקחם, כנזכר בזוהר. ובאותו זמן שנסתלקו ממנו, נתגלגלו בסוד גלגול גמור בשמואל הנביא, ואח"כ חזרו ונתעברו באליהו הנביא כנזכר, ואח"כ חזרו ונתעברו באלישע הנביא, ואח"כ נתגלגלו בחזקיהו מלך יהודה, ואח"כ נתגלגלו במתתיהו בן יוחנן כ"ג חשמונאי, אח"כ נתגלגלו בעקביא בן מהללאל, ואחר כך נתגלגלו בריב"ז הכהן, ואח"כ נתגלגלו בר 'עקיבא בן יוסף. וז"ס מ"ש ז"ל כי שלשה חיו ק"כ שנה, משה, וריב"ז, ור 'עקיבא. משה עשה מ 'שנה בבית פרעה, ומ 'במדין, ומ 'פרנס את ישראל. ריב"ז מ 'שנה עסק בפרקמטיא, ומ 'שנה למד, ומ 'שנה לימד. ר 'עקיבא מ 'שנה עם הארץ היה, ומ 'שנה למד, ומ 'שנה לימד. והענין הוא, כי שרש נשמות אלו יש להם אחיזה ושייכות וקורבה עם מרע"ה, כי כל הנשמות כלולות בו, ובפרט נשמות הצדיקים. וכבר ביארנו במקום אחר, כי כל מה שאנו מדברים בשרש הזה, הוא בבחי 'הנפש בלבד, שנתגלגלה בהם. אבל בחלק הרוח, או הנשמה שלהם, יש מהם שאינם מן השרש הזה:

ואח"כ נתגלגלו ברב ייבא סבא, הנזכר בזהר פרשת משפטים. ואח"כ נתגלגל באביי. וז"ש חז"ל במסכת כי ריב"ז לא הניח מקרא משנה וכו', והויות דאביי ורבא. ואח"כ נתעברו בא 'מרבנן סבוראי, הנקרא רב אחאי, והוא אותו שהזכירוהו בתלמוד, פריך רב אחאי. ואחר כך נתעברו ברב אחא משבחא, גאון, בעל השאלתות, וא"ל מורי ז"ל, כי כמדומה לו, שזה רב אחאי, הוא עצמו רב אחא משבחא. ואח"כ נתגלגלו

ברב דוסתאי גאון .ואח"כ נתגלגלו ברבי אהרן הלוי ,רבו של מגיד משנה ,והוא בן בנו של רבינו זרחיה הלוי ,בעל ספר המאורות .ואח"כ נתגלגלו בדון וידאל דיטולושא ,בעל ספר מגיד משנה .ואח"כ בר 'שאול טרישטי .ואח"כ בר 'יהושע סוריאנו .ואח"כ בבחור אחד שמו אברהם .ודע ,כי הרב המגיד משנה ,היה לו שייכות וקורבה עם הרמב"ם ז"ל ,ולכן עשה וחבר ספר מגיד משנה ,ביאור לספר היד של הרמב"ם ז"ל:
ובענין ריב"ז ור 'עקיבא ,ששניהם היו עמי הארץ במ 'שנה הראשונים שלהם כנזכר ,הסבה היא ,לפי שהנפש שלהם היתה מבחי 'טפת זרע אחת ,מאותם עשר טפין ,שיצאו מיוסף הצדיק מעשר אצבעותיו , לכן היו מ 'שנה עמי הארץ ,מ 'הראשונים ,ונתאחזו בהם הקליפות קצת בימים ההם ,ובפרט ר 'עקיבא , שהיה אומר במסכת פסחים דמ"ט ,מי יתן לי ת"ח ואנשכנו כחמור .ומזה תקיש לכמה דברים אחרים , שהיו בו בהיותו ע"ה עם היות שאמרו בגמרא דבת כלבא שבוע חזיתיה דהוא צנוע ומעלי ,ובהכרח שהיו לריב"ז ור 'עקיבא חטאת נעורים ,ולסבה זו הוצרכו להתגלגל אח"כ בכל אותם הגלגולים שכתבנו למעלה .
גם לסבה זו נכנסה נפש קדושה ומעולה של ר 'עקיבא בהיותו בן גרים ולא מזרע ישראל ,לפי שהיא טפת זרע לבטלה שיצאה מיוסף ,בעת הרהורו באשת אדוניו ,שהיתה גויה .והאמת הוא ,כי נפשו של ר 'עקיבא איננה כשאר נפשות הגרים הנבראת מזווג הצדיקים בג"ע ,כנזכר בזוהר פרשת שלח לך ,אמנם היא נפש קדושה וגדולה מאד ,אלא שבחטאו של אדם ושל קין בנו ,יצאה ונפלה לעמקי הקליפה .וגם אח"כ גרם ענין הנזכר שיצאה מטפת זרע יוסף כנזכר ,ולכן הוכרחה ליכנס בעת ביאתם בעה"ז בגוף גר .וכבר נתבאר לעיל בדרושים שקדמו ,כי הנפש הזו שנכנסת בגוף הגר אחר שנתגייר ,הנה היא מתלבשת בתוך נפש אחרת ,הנעשת מתולדת זווג של הצדיקים בג"ע כנזכר ,והיא נקראת נפש הגר הראשונה באמת , הנזכר בסבא דמשפטים דף ואותה נפש הגר ,גרמה לו להיותו ע"ה מ 'שנה הראשונים ,בסוד מה שנתבאר אצלינו במרז"ל קשים גרים לישראל כספחת וכו .'ועוד כי כיון שר 'עקיבא היה בן גרים ,הנקרא יוסף כנודע ,ואמרז"ל מסכת סנהדרין דף צ"ד ,גיורא עד תלתא דרי לא תבזי ארמאה באפיה דקשה ולא עברא זוהמא מיניה עד תלתא דרי ,לכן כיון שר 'עקיבא היה בן גרים ,מוכרח הוא שיתאחזו בו הקליפות והחיצונים באותן מ 'שנה הראשונים כשהיה עם הארץ:
גם בשרש קין א"ל ,כי ריב"ז ור 'עקיבא ,היו בחי 'ב 'זרועותיו ימין ושמאל של מרע"ה ,מעורבים בשרש קין , ולכן מרע"ה וריב"ז ור 'עקיבא ,היו שנותיהם שוים ק"כ שנה כנז"ל .ולכן בקש משה מהשי"ת ,שתנתן התורה ע"י ר 'עקיבא ,כנזכר במסכת שבת בפרק ר 'עקיבא ,וכנזכר באותיות דר 'עקיבא:
גם א"ל ,כי מרע"ה הרג לעוג מלך הבשן ,ובו היה כלול נצוץ נשמת ר"ש בן נתנאל ירא חטא ,בקליפה ההיא ,ולכן הוא ר"ת בש"ן ,וזהו עוג מלך הבשן .ומפני אותו נצוץ קדושה המעורבת בעוג ,הנקרא ירא חטא ,היה משה מתייירא להרגו ,וא"ל השי"ת אל תירא אותו .ואח"כ הנצוץ ההוא היו תלמידו של ריב"ז:
גם א"ל מורי ז"ל כי שלשה היו שטעו בענין הקץ ,הא 'יעקב אבינו ע"ה ,כשקרא לבניו ואמר האספו ואגידה לכם את אשר יקרא אתכם באתרית הימים ונעלם ממנו הקץ .הב 'הוא שמואל הנביא ע"ה ,שטעה בענין אליאב ,ואמר אך נגד ה 'משיחו ,כי חשב שממנו יצא המשיח .הג 'ר 'עקיבא ,שטעה וחשב כי בן כוזיבא היה משיח ה .'ולכן אותיות יעקב הם עקיבא ,לרמוז כי טעותם שוה ,ולכן שלשתם נתגלגלו כדי לתקן טעות זה:
גם א"ל מורי ז"ל ,כי נצוצות נשמות שורש קין ,היו נתונות בתוך הקליפה של סיסרא ,כמבואר אצלינו שם . כי לכך יעל נתנה היתד ברקתו ,כי שם מוח הדעת של החו"ג ,אשר משם שרש קין כנזכר לעיל ,והנה גם נצוץ ר 'עקיבא שם היה ,ולכן נולד ר 'עקיבא מבני בניו של סיסרא כמ"ש רז"ל .גם א"ל מורי ז"ל ,כי אביי הוא רב ייבא סבא דמשפטים ,ואביי נרמז בר"ת פסוק "אך "בי "ישוב "יהפך וגו ,'ואמר יהפוך לרמוז על הפוך ייב"א לאב"יי ,וזהו יהפוך ידו ,כי היודי"ן נהפכו בסוף השם ,ולא רצה מורי ז"ל לגלות לי סבת יהפוך זה מה ענינו:
אח"כ הגיד לי מורי ז"ל בארוכה ,הרבה אנשים שהיו מזה השרש הנזכר של קין ,ועוד יש אחרים ג"כ ,אלא שלא ביאר לי כלם .וזהו מה ששמעתי ממנו ,ואלו הם הנז 'בארבעה ועשרים ,קין .קינן .מהללאל .יובל . יבל .למך .יששכר .שלה בן יהודה .יתרו .נדב .אביהוא .נחשון בן עמינדב .נתנאל בן צוער .קרח .דתן . אבירם .פינחס .עתניאל בן קנז .כרמי אבי עכן .שמגר בן ענת .שמשון .אלקנה .שמואל הנביא .אביה בן שמואל .חבר הקיני .יעל אשת חבר הקיני .אפלל .סמי חבר אבי סוכו .ישבח אבי איש תמוע .ישוב .לחם . ישי אבי דוד .אבישי בן צרויה .שמעה אחי דוד .דואג .ואחתופל .אביה בן רחבעם .אליהו הנביא .אלישע הנביא .יונה בן אמיתי .חיאל בית האלי .נבות היזרעאלי .מיכה המורשתי .נחום האלקושי .חזקיהו מלך

יהודה .מנשה בן חזקיהו .אוריה הכהן .זכריהו בן יברכיהו .יחזקאל הנביא .אליהו בן ברכאל הבוזי .חנניה
חבר דניאל .נדביה בן יכניה המלך .עני בן אליועני:
ואלו הם מן כת התנאים, מתתיהו בן יוחנן כ"ג חשמונאי .יוסי בן יוחנן איש ירושלים .נתאי הארבלי .עקביא
בן מהללאל .ריב"ז .ר 'עקיבא בן יוסף .ר 'יוסי הגלילי .יונתן בן הרכינס .חנניה בן חזקיה בן גוריון .אבא
שאול .ר 'ישמעאל בן אלישע כ"ג .ר 'גמליאל .ר 'נהוראי סבא בס"ה בפרשת תצוה .רב ייבא סבא
דמשפטים .ר 'חוצפית התורגמן .ר 'יהודה בן אלעאי .ר 'יוסי בן משולם קהלא קדישא .ר 'אחאי בר ישעיה .
גם אחד מחבירי רשב"י שנמצאו באדרא רבא דנשא, ולא רצה מורי ז"ל לגלותו, ולא ידעתי הטעם .גם יש
קצת תנאים אחרים שיש להם אחיזה בשרש קין, ולא נתבאר לי מה ענין אחיזה זו, ואלו הם, ר 'שמעיא
חסידא, של פרשת בלק, רבו של ההוא ינוקא .ר 'צדוק הכהן .ר 'קסמא אביו של ר 'יוסי בן קסמא .ר '
כרוספדאי חמיד לבא, בפרשת שלח לך בס"ה ובספר התקונין:
ואלו הם האמוראים, רב הונא ריש גלותא דבבל בזמן רבינו הקדוש, שהעלו את ארונו לא"י, במערת ר '
חייא בטבריא .יהודה וחזקיה בני ר 'חייא .ר 'לוי בר סיסי .ר 'שמעון בן יהוצדק .ר 'צדוק תלמידו של רבינו
הקדוש .ר 'ירמיה בר אבא בימי רב .עולא בר קושב בימי ריב"ל .ר 'שילא שנעשה לו הנס בפרק הרואה
במסכת ברכות .רב ייבא סבא אמורא, תלמיד רב, והוא אביו של רב חנא, וחמיו של אשיאן בן נדבך .
פינחס אחי שמואל .ר 'מיאשא בזמן ר 'יוחנן .ר 'ייסא אמורא, והוא ר 'אסי הכהן .ר 'חלקיה בר אבא .ר '
שמן בר אבא .ר 'עקיבא האמורא .מר עוקבא .ר 'זריקא .רב סחורה .אביי .רב ביבי בר אביי .רמי בר
חמא .רמי בר יחזקאל .רב דימי מנהרדעא .רב נחומי .רב משרשיה .נתן דצוציתא ריש גלותא .רב שמואל
בר שילת .רב .ימר .ר 'אבין נגרא .ר 'תנחום דמן נוי .רב ייבא אבי רב סמא .ורב ספרא בימי רבינא .רמי
בר תמרי .רפרם בר פפא .ר 'זעירא בר הלל .רב זעירי מדהבת .רבין ורב דימי דסלקו מארץ ישראל
לבבל .רב חנא בגדתאה .ר 'חייא מדפתי .רב שישא בריה דרב אידי .איו .אבדימי באלה רב יהודה
הנדואה .רב מלכיו .רב חמא בר בוזי .יהושע בר זרנוקי, הנקרא בגמרא חייא בר זרנוקי והוא שבוש .
שבחת בריה דרבינא .רב טביומי .שבתי אוצר פירי, הוא אחד מן הקליפות שבשרש זה של קין:
ואלו הם רבנן סבוראי, רב אחאי .רבא מפמבדיתא .ואלו הם גאונים, ר 'אחא משבחא גאון .ר 'דוסתאי
גאון .ר 'צמח גאון הא 'בנו של רב פלטוי גאון .רב נהילאי גאון הראשון:
ואלו הם פוסקים, הרשב"א .רבינו אהרן נכדו של ר 'זרחיה הלוי .דון וידאל די טולושא שחבר מגיד משנה .
ה"ר יוסף קארו בעל ספר בית יוסף והשלחן ערוך:
ודע, כי כל אלו שכתבנו, הם משרש קין מן הבחי 'הב 'הנז"ל, ואינם אלא בבחי 'הנפש שלהם לבד, אבל
הרוח או הנשמה שלהם, היו משרש אחר, זולתי אביי לבדו, הנקרא נחמני, שנר"נ שלו היו לו משרש קין
מבחי 'הב 'הנז"ל .אבל כל האחרים נפשם לבד היתה משרש הנזכר ולא לקחו מוחם ונשמתם אשר היתה
ראויה להם כפי נפשם משרש קין הנזכר, כנזכר בדרושים שקדמו, כי ע"י חטאו של אדה"ר, נתערבו בחי '
רוח משרש אדם, עם נפש משרש קין או הבל, וכן להפך .ורוח מהבל בנפש מן קין, וכן להפך:
והנה כבר ביארנו במקום אחר בשער רוח הקדש ענין נשמות התנאים והאמוראים, היכן נאחזים בי"ס
העליונות דאצילות .ונבאר עתה קצת נצוצות הנפשות הנן"ל שבשרש קין הנזכר, היכן הם נאחזים .כבר
נתבאר אצלינו, ענין החו"ג המתפשטים בשש קצוות ז"א, בבחינת הגדלות ובבחינת הקטנות .ונתחיל
בגבורות הגדלות, גבורת הגדלות העולה דרך עליה מן היסוד לנצח, הוא חזקיהו המלך .והגבורה העולה
עד החסד, הוא יחזקאל הנביא .וגבורה העולה מיסוד להוד, הוא ר 'עקיבא בן יוסף .והעולה עד הגבורה ,
הוא עקביא בן מהללאל .והגבורה העולה מיסוד אל שני השלישים התחתונים המגולים שבת"ת, הוא
ריב"ז .ומן הנשאר שליש החסד אחר התחלקו הוא מ"ר, והוא מנשה בן חזקיהו, שליש העליון, אליהו בן
ברכאל הבוזי ממשפחת רם, נמצא כי זה מ"ר וזה ר"ם .וכאשר עולה אח"כ בדעת, הוא שמואל הנביא מן
הרמתים והבן זה:
ופעם אחרת א"ל מורי ז"ל, כי אליהו בן ברכאל הבוזי ממשפחת רם, הוא בשליש העליון המכוסה
שבת"ת, וזה הוא ממשפחת רם .ואלקנה ושמואל הנביא בנו, שהם מן הרמתים, הוא בבחי 'הדעת, שהוא
הרמה העליונה, הכולל שתיהם, דע, ושליש עליון שבת"ת .ואמנם בבחי 'הקטנות, שהוא שם אלהים
כנודע, יש בו ג 'בחי', שהם, בחי 'המוח, ובחינת החסדים, ובחי 'הגבורות .והנה המוח שעולה בנצח, הוא
רמי בר חמא .והחסד העולה בנצח, הוא אביי .והגבורה, רב ביבי בנו .ואח"כ עולה בחסד, שהוא הזרוע
ימיני .והמוח הוא רב סחורא .והחסד, פינחס אחי מר שמואל, והוא בחינת גבורת הגדלות, המכה תוך

הקטנות .והגבורה, הוא רב שמואל בר שילת .והמוח העולה בהוד, הוא רב משרשייא, תלמיד אביי .
והגבורה, רמי בר תמרי .והחסד, רפרם בר פפא, ואחר כך עולה בגבורה .והנה המוח הוא רב זריקא .
והחסד, ר 'זעירא בר הלל .והגבורה, רב זערי מדהבת .והת"ת בשני שלישים התחתונים המגולים, המוח,
עולא בר קושב .והגבורה, רבין דסליק לארץ ישראל מבבל .והחסד, רב חנא בגדתאה .והת"ת בשליש
עליון המכוסה, המוח, ר 'מיאשיה שבזמן ר 'יוחנן .והגבורה, רב שילא, שנעשה לו הנס במסכת ברכות .
והחסד, שבחת בריה דרבינא:
גם א"ל מורי ז"ל פעם אחרת, כי ר 'יוסי הגלילי, הוא מן פאה שמאלית שבראש, מבחי 'שם א"ל שד"י ,
אשר בפרצוף כתף השמאלי שבפרצוף של שרש קין הנזכר, כי יוסף בגי 'פאה .ויונתן בן הרכינס, הוא מן
הגבורה הנקראת גבורה שבחמשה גבורות שבדעת של ז"א .ור 'עקיבא בן יוסף, הוא מן הגבורה
הנקראת הוד, שבחמשה גבורות שבדעת הנזכר .ולהיות כי יונתן בגבורה, ור 'עקיבא בהוד, לכן היה יונתן
יותר חריף ומפולפל ממנו, כנזכר במסכת יבמות דתלמוד בבלי ותלמוד ירושלמי בענין צרת הבת .ור '
חוצפית התורגמן הוא מן גבורת ההוד שבדעת מצד אבא, והאור של גבורה זו, בוקע ועובר דרך גבורת
ההוד שבדעת דמצד אימא, כי אבא גניז גו אימא כנודע, ומשם בוקע ויוצא עד הדעת של לאה שבאחורי
הדעת של זעיר חוץ ממנו, ולכן נקרא חוצפית, כי הוא עז וחצוף לעבור בתוך אימא, ולבקוע ולצאת לחוץ .
ובהכרח הוא, שבעברו דרך דעת דאימא, ישאר שם קצת אור ממנו, ובזה יש לו קרוב גדול עם שרש קין
הנזכר .וכן כל שאר הנצוצות של שרש ר 'חוצפית התורגמן, שראשיתם לבן בן נחור, כמבואר לקמן כלם ,
יש להם קורבה עם השרש זה של קין הנזכר לסבה הנזכרת, שעוברים דרך שם בצאתם לחוץ:
ויחזקאל הנביא, הוא מטפת זרע אדה"ר קודם שנולד קין בנו, דוגמת מה שהודעתיך בענין מיכה
המורשתי ונחום האלקושי וע"ש .וזהו הטעם שתמיד נזכר ביחזקאל, בן אדם עמוד על רגליך .והענין הוא ,
לרמוז כי הוא משרש קין בן אדה"ר, ולכן אמר עמוד על רגליך, הוא כמ"ש ז"ל בפסוק, וימח את כל היקום ,
שתלאו הקב"ה לקין בימי המבול ברפיון .והנה יתזקאל הוא מבחי 'הרגלים של קין, כמו שיתבאר ,
והרגלים הם המקימים את האדם על רגליו .וזהו וימח את כל היקום כו 'כל היקום שהם סוד הרגלים ,
כמבואר במקומו .ומה שהיה קין תלוי ברפיון מחמת חטאו, נתחזק עתה ע"י יתזקאל, ולכן עתה נקרא
יחזקאל לשון חוזק, גם נאמר לו עמוד על רגליך, להתחזק ולהתקומם בהם:
ונבאר עתה ענין רב משרשיא, ובו יתבאר ענין יחזקאל וחזקיהו .הנה השם הזה, הוא מבחי 'או"א ,
הנקראים יה כנודע .גם נודע כי משם י"ה, נמשך תוספת שבת ונמצא כי רב משרשיא, הוא סוד תוספת
שבת גמור, אשר בשרש הזה של קין הנז"ל, נשארו ד 'אותיות משרש, וזה עניינם, כי שני השיני"ן, הם
שני שמות מצפ"ץ מצפ"ץ, שהם בגימטריא ש 'ש, 'והם שני שמות של תוספת שבת, הנזכר בספר הזוהר
בפרשת יתרו בר"מ, בפסוק זכור את יום השבת, בענין ז 'שמות הנזכרים שם, בענין תוספת שבת .נשארו
שני אותיות מ"ר, והם עולים בגימטריא כמספר החמשה שמות אחרים הכתובים שם, שהם, ה 'ה 'א"ל
אלהי"ם אדנ"י, שהם בגי 'רל"ד, וחשבון ז 'השמות עצמם, הרי הכל רמ"א .הרי נתבאר כי רב משרשיא ,
הוא בחי 'תוספת שבת אשר בשרש נצוצות קין הנז, 'והוא כללות ז 'השמות השבת עם מקורם, שהוא יבם
י"ה) .הגהה - אמר שמואל, עם הכולל .עוד אמר שמואל, נלע"ד שיותר טוב הוא, עם חשבון החמשה
שמות עצמם וכללותם הם ר"מ, להיות כי השני שמות הלכו בשני שמות מצפ"ץ מצפ"ץ:
והנה חזקיה המלך הוא בחי 'הראש של זה השרש של קין, והענין הוא כמש"ל, כי ארז"ל כי קין תלאו
הקב"ה ברפיון בימי המבול, ונתקן ונתחזק בגלגול חזקיה .וזהו חזקיה, חז"ק י"ה, כי בו נתחזק בחי 'ראש ,
שרש קין הנקרא י"ה, שהוא בחי 'הראש, שבו או"א .וכשא"ל ישעיה כי מת אתה ולא תחיה, חשב שעדיין
לא תקן בחינת הראש הנקראת י"ה, וזהו אמרתי לא אראה י"ה .ונמצא כי חזקיה התחיל לתקן בחי '
הראש של השרש הנזכר, ולכן נרמז בו שם י"ה .וגם ברב משרשיה נשלם בחינת הראש להתקן, ולכן יש
בו אותיות שר"ש י"ה, כי הראש הנקרא י"ה שם הוא שרש הבל .ונמצא, כי חזקיה ורב משרשיה, שניהם
בראש שרש קין .ואמנם ביחזקאל הנביא, נתחזק קין בבחי 'הרגלים .וז"ס פסוק, בן אדם עמוד על רגליך
כנזכר' וגו':
ודע, כי שמעון בן עזאי, ושמעון בן זומא, הם שני שמות שיני"ן של רב משרשיא .ולכן נשא בן עזאי בתו
של רבי עקיבא, כי אע"פ ששנים אלו אינם מן השרש הנזכר, עכ"ז יש להם קורבה גדולה עם השרש הזה .
וכן גם כן אירע לאליהו הנביא ז"ל, כי יען שהיה בא מן בנות פוטיאל, שהוא יתרו שבא מן קין כנז"ל, לכן
נתעברו בו אח"כ, נפשות נדב ואביהוא, שהם מן קין .וכן ג"כ הענין באלישע הנביא, וביונה בן אמיתי, שיש

להם קורבה גדולה עם השרש הנזכר ,ולא ביאר לי מורי ז"ל יותר ,בענין הקורבה אשר להם:
ואמנם מ"ש חזקיהו ,אני אמרתי בדמי ימי וגו ,'הענין הוא ,כי חזקיהו אע"פ שהוסיפו לו חמשה עשר שנים ,
משלו הוסיפו לו ,כמ"ש ז"ל ולא מלא כל שנותיו הקצובות לו ,וחסרו ממנו .ושאר שנותיו הקצובות לו ,
השלימם ברב דימי מנהרדעא ,כי הוא היה גלגול חזקיה עצמו ,בלי עירוב שום נצוץ אחר עמו ,אלא הוא
לבדו .וז"ש חזקיה ,אני אמרתי בדמי ימי פוקדתי יתר שנותי ,כי ברב דימי הנזכר ,בו פוקדתי והשלמתי
ימי ,ויתר שנותי הקצובים לי ,שלא השלמתים בתחלה .וא"ל מורי ז"ל ,כי אחת מן המצות שהיה זהיר
בהם רב דימי הנזכר ,היא מצות לויה אל האורחים ואל המתים .גם בענין ר 'עקיבא ,א"ל מורי ז"ל ,כי ס"ת
אור זרו"ע לצדי"ק ולישר"י ל"ב שמח"ה ,הוא ר 'עקיבא כי הפסוק הזה נאמר עליו ,ומכאן ראיה כי עקיבא
הוא בה"א לבסוף ,ולא באל"ף:
הגהה - אמר שמואל ,כן כתבתי בספר חכמות נשים שלי .שתקנתי בסדר הגט ,שמה שנראה יותר)
מבואר ,לכתוב שם עקיבא בה"א לבסוף:
אמר שמואל ,אע"פ שאבא מארי ז"ל הסתיר דבריו במקום הזה ,זכורני כי מפה אל פה ,יום א 'גילה לי ,כי
בפסוק זה היתה רמוזה ,קורבת נשמתו ז"ל ,עם נשמת הרב הגדול מורינו זלה"ה .ואמר ,כי זה יצחק
מדבר על הרב הגדול זלה"ה:
ועוד רמזו ז"ל שם אבא מארי בפסוק זה ,ח 'של "חזה ,יו"ד של ציון ,יו"ד של קרי"ת ,מ 'של מועדנו ,הוא
חיים .וא"ל ,שבזמן הרב הגדול ז"ל ,לא היה אפשר כלל להבנות ירושלם ,האמנם בזמן אבא מארי זלה"ה
היתכן ,שאם יעשו ישראל תשובה ,שיהיה אבא מארי ז"ל משיח בן יוסף .וזהו מה שרמז כאן ,עיניך
תחזינה ירושלם ,ולא עיני ,אלה דברי מורי אבי זלה"ה .ולכן ראה ראיתי ,כי היה מפחד אבי זלה"ה מאד
מאומות העולם שלא יהרגוהו ח"ו ,ואח"כ בעונות הדור, גם זה חלף הלך לו כמו הנס הראשון שהיה
בשנת שנפטר בה מורנו הרב הגדול ז"ל ,וזש"ה והיה בכזיב מלשון כל אדם כוזב) .בדפו"י כתוב כאן
שנפטר בשנת של"ה ,בטעות ,ולהלן דף קמ"ט כתוב שנפטר שנת של"ב):
גם הגיד לי אבא מארי ז"ל ,כי בפסוק אחד נרמז שמו ושמי יחד ,להודיע קורבתינו גם בנשמות ,והוא
מש"ה ,או מי יחי"ה משומ"ו א"ל ,נרמז בו חיים שמואל .ואי איישר חילי בע"ה ,אכתוב לפניך בספר זה
בעהי"ת ,כמה צואות שמסר הרב מורינו הרב הגדול לאבא מארי ז"ל ,מיום דעתו אותו עד יום פטירתו ,
ואציגם לפניך ,לבל יהיה זה בלקט שכחה ,והם כמוסות עמדי בקונטרסים נפרדים:
גם בענין חבר הקיני א"ל מורי ז"ל ,כי ז"ס פסוק ,וחבר הקיני נפרד מקין ,כי הנה יתרו הוא משרש קין ,
וחבר הקיני הוא מבני בניו של יתרו ,וגם הוא מן קין ,ולכן נקרא חבר הקיני ,לשון קין .ולהיות כי קין היה
מעורב מטוב ורע ,וביתרו נתקן ונברר אוכל מתוך פסולת ,ונפרד הטוב מן הרע ,כי הרע נשאר בקליפות ,
והטוב לקחו יתרו ,לכן נאמר בו נפרד מקין:
גם בענין שמשון ,א"ל מורי ז"ל ,כי ז"ס פסוק ,וישלח ה 'את ירובעל ואת בדן ,ואחז"ל בדן זה שמשון ,
דאתי מדן .והענין הוא ,כי שמשון הוא גלגול נדב בן אהרן הכהן ,ולכן נקרא בד"ן ,שהוא אותיות נד"ב
בהפוך .ולפי שנדב מת ולא רצה לקחת אשה ,כי אמר אין בבנות ישראל הגונה לנו ,כמ"ש ז"ל לכן נענש
שמשון ,בהיותו טוחן עם נשי פלשתים בבית האסורים .ויען בני אהרן נכנסו שתויי יין ,לכן היה שמשון נזיר
מן הבטן ,לתקן מה שעוות:
גם בענין אליהו ז"ל ,א"ל מורי ז"ל ,כי הנה הוא נרמז בפסוק "אם "ללצים "הוא "יליץ "ולעניים "יתן "חן ,
ר"ת הוא אליה"ו ח"י .והענין הוא כמ"ש ז"ל בס"ה בר"מ כי מרע"ה היה רבן של כל ישראל ,והמתורגמן
שלו היה אהרן הכהן ,כמש"ה הוא יהיה לך לפה וגו 'לפי שמשה היה כבד פה וכבד לשון ,ובאחרית הימים
בדורו של משיח ,יבא משה בגלגול וילמד תורה לישראל ,וגם אז יהיה ערל שפתים ,והמתורגמן שלו אז
יהיה אליהו ז"ל ,שהוא חי וקיים .וז"ס פסוק פינחס בן אלעזר בן אהרן הכהן ,וזש"ה אם ללצים הוא יליץ ,
כי כאשר יצטרך מתורגמן למשה ,הנה אליהו חי הוא יליץ ,ויהיה מתורגמן שלו:
גם בענין אביי ורב ביבי בנו ,א"ל מורי ז"ל ,כי הנה הכתוב אומר ,חז"ה ציו"ן קרי"ת מועדנו וגו ,'ואם
תחליף מ 'של מועדנו ביו"ד בא"ת ב"ש ,יהיו ר"ת יצחק .וכבר ביאר לי מורי ז"ל ,מי הוא ענין שם זה של
יצחק הרמוז כאן:
נחזור למקומנו ,גם ר"ת חזה ציון קרית מועדנו ,הם חצק"מ ,בגימטריא רח"ל ,לרמוז כי הוא בחי 'רחל
נוקבא דז"א .וגם היא ציון קרית מועדנו היוצאת מן החזה של ז"א כנודע ,ולזה אמר חזה ציון ,בלשון
תרגום ,ולא אמר ראה בלשון הקדש ,לרמוז אל הנז"ל .גם אביי נרמז בר"ת א"הל ב"ל יצען "יסע .גם רב

ביבי בנו ,נרמז בר"ת ב"ל י"צען "בל "יסע ,ולא רצה מורי ז"ל לגלות לי עוד ,תכלית עירוב אלו הדברים בפסוק זה מה עניינם:

גם בענין רמי בר חמא א"ל ,כי הנה הוא נרמז בר"ת פסוק מה רב טובך אשר צפנת ליריאיך .והענין הוא , כי הנה נתבאר בדרושים הקודמים ,כי בכל שרש ושרש של שרשי הנפשות ,יש תרי"ג נצוצות של ת"ח, והאחרים הם בעלי מצות ועמי הארץ וכו ,'והם הענפים שבשרש ההוא .וידעת במסכת ב"ב דף י"ב ,ענין בת רב חסדא ,שנשאת תחלה לרמי בר חמא ,ואחר כך לרבא .והענין הוא ,כי בת רב חסדא היא המלכות בתו של אברהם אבינו איש החסד ,שכתוב בו ורב חסד .וזהו מה רב טובך כי מ"ה היא המלכות בתו של אברהם ,כנזכר בהקדמת פרשת בראשית בזוהר ,והיא בת רב טובך ,שהוא רב החסד ,וזהו רב חסדא , והנה היא צפונה ליריאיך ,שהם רמי ורבא ,שהם הדעת והיסוד כמו שיתבאר .והענין הוא ,כי הנה שני זווגים יש למעלה ,האחד הוא עליון בסוד הדעת ,שהוא זווג שם הוי"ה עם שם אהי"ה ,ושניהם בגימטריא מ"ז .והב 'הוא למטה ,בסוד זווג הוי"ה ואלהי"ם ,והוי"ה ואדנ"י .ואמנם רב"א ,הוא אותיות בא"ר ,שהוא הזווג התחתון שביסוד ,כי רבא בגימטריא ב 'זווגים התחתונים ,שהם ארבעה שמות הנזכרים שהם ענין המלכות בשבעה היכלותיה ,המזדווגת עם הת"ת כנודע .ולזה עני רבא בתרה ואני אחרון ,לפי שהוא זווג תחתון .אבל רמי בסוד זווג העליון אשר בדעת ,כי אם תצרף שני זווגים התחתונים העולים רבא כנזכר , עם זווג העליון העולה מ"ז כנזכר ,יהיה הכל בגימטריא נ"ר ,שהוא בגימטריא רמ"י .גם לשון רמ"י הוא מענין רם ,שהוא הדעת הר"ם למעלה ,והוא רוממות הדעת ,שהוא שער החמשים ,הנקרא נתיב לא ידעו עיט .וזהו ענין רמי בר חמא ,כי חמא בגימטריא מ"ט שערים ,ורמ"י הוא שער החמשים הכולל נ"ר זווגים הנזכרים .ולכן ר"ת "מה "רב "טובך "אשר ,בגימטריא רמ"י ,ולכן רמי שהוא העליון ,נשא תחלה לבת רב חסדא ,ורבא לקחה אח"כ ,וזכור ענין זה ,כי רמ"י בר חמא הוא שער החמשים ,שהוא הדעת העליון שבשרש קין הנז"ל:

גם בענין ר 'ירמיה הנז"ל ,א"ל מורי ז"ל ,כי עליו אמרו בתלמוד דידן ,במסכת ב"ב דכ"נ ,בעי ר 'ירמיה ,רגל אחד בפנים ורגל אחד בחוץ מהו ,ואמרו שם כי על דא אפקוה לר 'ירמיה מבי מדרשא .וזה היה בענין הגוזל המדדה בתוך חמשים אמה במ 'י"ט .וכבר ידעת ,כי זה ר 'ירמיה ,תמיד היה שואל שאלות ,כמ"ש הרבה פעמים בעי ר 'ירמיה .והנה להיות כי הוא נתכוין לטובה ,להגדיל תורה ויאדיר בשאלותיו וביישוהו ואפקוהו מבי מדרשא ,לכן יש לו שכר טוב גדול למעלה ,כי כל השאלתות הנשאלות במתיבתא דרקיע , הוא שואל אותם ,ונשאלות ע"י .ונלע"ד שא"ל מורי ז"ל ,שהוא עומד בפתח מתיבתא דרקיע:

ואמנם כונת שאלתו ,רגל אחד בפנים וכו ,'היה ע"ד הסוד ,בענין ז"א ,שהוא הגוזל המדדה בתוך חמשים אמה ,שהם נ 'שערי בינה .ונודע ,כי כשנכנסים בו המוחין ,הם מתלבשים בשתי רגלי אימא ,נצח והוד דילה .ובתחלה נכנס רגל אחד בפנים בתוך ז"א ,ואח"כ נכנס רגל הב ,'ואמנם הטעם למה אפקוהו מבי מדרשא כששאל ,איני זוכר מה ששמעתי ממורי ז"ל:

גם א"ל מורי ז"ל ,כי לפי ששרש קין מן הגבורות הנקראות אש ,לכן מי שהוא משרש קין ,מתפעל ומתבהל מאד כשרואה המים ,וגם ליכנס בתוכם ,לפי שהמים מכבים את האש .גם יש לו סימן א ,'כי הוא מתפחד מאד מן השדים והמזיקים .והטעם הוא ,כי כל המזיקין יצאו מתולדת קין בארקא כנזכר בזוהר .גם א"ל ,כי קין היה בעל מעשה וציור במלאכות .כנודע ביבל ויובל תולדותיו .אבל הבל ,הוא בעל ,דבור ,בסוד הבל הפה .ולכן מי שהוא משרש הבל ,הוא דרשן ודברן ,ומי שהוא מן קין ,אין לו כ"כ כח הדבור ,כמו שיש לו כח בציור ומעשיות מלאכות המעשיות:

גם בענין ר 'עקיבא ,שהיה מבני בניו של סיסרא ,כבר נתבאר למעלה טעמו של דבר .ועתה נרחיב בו הביאור ,בלי ספק שראוי לתת טעם ,מה כחו גדול של סיסרא ,עד שהכוכבים ממסלותם ,הוצרכו לירד מן השמים להלחם עמו .אבל הענין הוא ,כי סיסרא קליפת הרע ,היונקת מן הדעת של ז"א ,והוא יונק מכל בחינותיו ,שהם עשר הויו"ת ,חמשה חסדים וה 'גבורות ,שהם בגימטריא ר"ס מן סיסרא .ונודע ,כי כל עשר הויות הנזכרים שבדעת ז"א ,הם במלוי אלפי"ן ,כי ז"א הוא בחי 'שם הוי"ה פשוט שעולם כ"ו ,ומלא באלפי"ן שהוא בגימטריא מ"ה ,והנה כ"ו ומ"ה ,הם בגימטריא סי"א מן סיסרא .וזהו הכח העצום שהיה לסיסרא .והנני מסופק ,אם אלו החמשה חסדים וחמשה גבורות הם מצד אבא ,או מצד אימא .ואיני זוכר אם שמעתי ממורי ז"ל כי הם מצד אימא ,ולכן היה שר צבא של יבין מלך כנען ,ע"ש שהיה יונק מן הבינה . או אם הם מצד אבא ,שבו שם ההוי"ה דיודי"ן ,שהוא בגימטריא ע"ב ,כמנין יבין ,אלא שלהיות דאבא גניז גו אימא ואינו נגלה אלא מתוכה ,לכן נקרא יבי"ן על שם הבינה ,ושכחתי מה ששמעתי:

והנה כל השרש של קין הנזכר, שהם מצד החמש גבורות דאימא, אשר היא ג"כ נקראת גבורות, לכן נאחזו בהם הקליפות, וכל נצוצות שרש זה, ירדו לעמקי הקליפות, בסוד הדעת של אדם בליעל, שהוא סוד הדעת כנזכר. וכן ר 'עקיבא שהוא משרש קין, היה בקליפה הזאת, ואח"כ יצא ממנה, ונולד סיסרא, מבני בניו של סיסרא כנודע:

גם ר 'שמואל בר שילת, שהיה מבני בניו של המן הרשע כנודע כי גם הוא היה נתון בקליפת סיסרא, כי המן וסיסרא שניהם ממקור א 'הם, כי שניהם הם בקליפת הדעת, ונודע כי רב שמואל בר שילת היה משרש קין כנז"ל. וז"ס פסוק "הכוכבים "ממסלותם "נלחמו, ר"ת המן עם סיסרא. ולפי שהדעת דז"א נבקע, ויוצא ממנה הארה אל לאה שבאחורי הדעת, שהוא סוד הדל"ת קשר של תפילין של ראש, אשר כנגד יסוד דאימא שבתוך הדעת דז"א, ואז החסדים יוצאים מצד הרקת הימיני שבראש, והגבורות מן הרקת השמאלית, לכן כתיב והלמה סיסרא מחקה ראשו, ומחצה וחלפה רקתו, כי הכניעה אותה הממשלה שהיתה לסיסרא, בהיותו יונק מן המקום ההוא כנזכר. ולכן נקמה זו היתה ע"י יעל אשת חבר הקני, שהוא משרש קין כנזכר, הנתון בקליפת סיסרא. וכבר הודעתיך גלגול יעל ומציאותה, שהיא משרש קין הנזכר, בסוד אביי דאתי מדבית עלי, ואביי הוא מן קין, והנה יע"ל ועל"י הכל א 'הוא, כמבואר אצלינו במקומו:

גם טעם עשרה הרוגי מלכות, ר 'עקיבא וחביריו, שמעתי ממורי זלה"ה, כי ע"י שנהרגו על קדוש ה', זכו הם ללקט ולברור כל הנצוצות של הנשמות, אשר למטה ממדרגתם, הנתונים בעמקי הקליפות, ועל ידם מוצאים ומוברר‌ים, והם מעלים אותם אל הקדושה להשתלם ולהתקן:

עוד יש טעם אחר והוא, כי עד הזמן ההוא, היה כח אל הנשמות שמתוך הקליפות לצאת, ולהעלות בסוד מ"ן אל המלכות, ומאז ואילך אין עוד כח ויכולת אל המעשה הזה, ולכן הוכרחו הם ליהרג, כדי לעלות למעלה בסוד מ"ן, וישמשו שם במקומם בבחי 'מ"ן אל המלכות. ועוד יש בזה תועלת אחד, כי על ידי עמידתם אצלה למעלה בסוד מ"ן, יקנו הנצוצות שתחתיהם מציאות תקוה להתקן. והענין הוא במה שנתבאר אצלינו, כי עשרה אלו, הם כללות כל ישראל, כי הנה הם בחי 'עשר שבטים, ועשרה טפות זרע שיצאו מיוסף הצדיק, כמבואר בדרושים שקדמו:

שאר השרשים בקצרה:

השרש השני של קין, והיא מבחינת שרש קין עצמו הראשונה, שהיא הגרועה מאד מן השרש הנ"ל, שהוא מבחי 'הנשמות שהוריש אדם לבנו קין והבל, שהיא גבוהה ועליונה מאד מאד כנז"ל. והנה אסא המלך, הוא מהשרש הזה השני הגרועה הזה, והוא מבחינת קין עצמו. וזש"ה) מלכים א 'ט"ו (באסא אין נקי, כמ"ש ז"ל, מלמד שעשה אנגריא בת"ח. וקין נרמז באותיות אין נקי. ואח"כ נתגלגל אסא בגלגולים אחרים, כדי לתקן חטא הנז"ל, ולא נתבאר לי עוד נשמות אשר בשרש הזה:

השרשים אשר בהבל בן אדה"ר, גם הם נחלקים לב 'בחי', הא 'היא, העליונה והמובחרת, שהוריש אדם אביו לו. והב 'היא גרועה, שהיא מצד הבל עצמו. ואמנם לא נתבאר לי ענין הנשמה הפרטיית שבכל בחי ' מהם, זולתי כי מרע"ה היה מן הבחי 'הראשונה המעולה, אשר הוריש אדם להבל. גם רב המנונא סבא הנזכר בזוהר. ונלע"ד כי הבנתי מדברי מורי זלה"ה, כי גם ר"א הגדול, ורשב"י, ור 'יהודה נשיאה הנקרא רבינו הקדוש גם הם מבחי 'מרע"ה:

עוד יש שרשים אחרים מהבל, ואיני יודע מאיזו בחי 'הם, ועכ"ז אכתוב עניינם. דע, כי הרן ונחור שניהם אחי אברהם, הם ב 'שרשים של הבל. ונבאר תחלה שרש הרן, ואלו הם, הרן, אהרן הכהן, יעבץ, תולע בן פואה, שמואל הנביא, אוריה הכהן) הגהה - אמר שמואל, צ"ע, כי למעלה בשרש קין דף ק"ו ט"ב מנה אוריה הכהן עם זכריהו בן יברכיהו, וכאן מנה אותם בשרש הבל. ואפשר לתרץ, שאין כל השרשים שוים, כי אלו הם בנפש ואלו ברוח, (זכריהו בן יברכיהו, אוריה החתי, שמעון בן שטח, ר 'שמעון בן נתנאל, ר ' יוחנן בן החורנית, חנן בן אבישלום, יהודה בן תימא, ר 'יהודא נשיאה האמורא, ר 'שמעון בן שטח האמורא, רב חננאל תלמיד רב, ר 'יהודה בר יחזקאל, ר 'אידי בר אבין, רב עינא, ר 'אילא:

שרש אחר, הוא נחור אחי אברהם ונחלק לב 'שרשים, אות נ 'של נחור היא שרש אחד, ואלו הם, נחור, אחאב המלך, ינאי המלך, נחום איש גם זו, ר 'אלעזר בן עזריא, אלישע אחר, ר 'אלעזר בן תדאי, ר ' יהודה בן אלעזר הקפר, ר 'הלל האמורא, ר 'אלעזר בן פדת, ר 'פרנך, ר 'בנאה, ר 'טבלא, בר קפרא, רב נהילאי גרים, רב אחא משבחא גאון בעל השאלתות. ר 'אחאי שהזכירוהו בגמרא פשיט רב אחאי, ודע, כי כל אלו הם מבחי 'נפש של השרש הנזכר, כי נפשם דוקא היתה מן השרש הנזכר. ויש גאון

אחרים שהיה רוחם משרש זו ,ואלו הם ,רפרם בר פפא ,ר 'נהוראי הנקרא ר 'אלעזר בן ערך ,ר 'אלעזר בן
יהודה בן נקוסאי ,ויש אחרים שהיתה נשמתם משרש זה ,ואלו הם ,ר' אלעזר בן פרטא ,קסמא:
אות חו"ר מנחור .הם שרש שני שבו ,ואלו הם ,נחור ,חור בנה של מרים:
שרש אחר מן הבל ,לוט בן הרן ,רחבעם המלך ,שאול המלך ,יהושפט המלך ,צדקיהו המלך ,שמעון
הצדיק ,יהודה בן חשמונאי ,שמעון בן זומא ,שמעון בן ננס ,שמעון אחי עזריא ,ר 'אלעאי אביו של ר '
יהודה ,איסי בר יהודה ,רב ברונא רב שעורים .רבא ,רב אחא בריה דרב איקא ,רב חסדא ,רב בנימין בר
יפת ,רב חנינא סבא ,רבי אלעא האמורא ,ר 'אבא בר ממל ,רחב"א מפומבדיתא ,רב אבדימי אביו ,ר '
יצחק בר אבדימי ,אבוה בר היהי ,בנימין בר איהי אחיו ,רב אחא גאון מפומבדיתא ,רב חנינא גאון ,ר '
יוסף בן מיגאס רבו של הרמב"ם ז"ל:
שרש אחר מן הבל ,לבן בן נחור ,בלעם ,נבל הכרמלי ,ברזלי הגלעדי ,אסא המלך) ,הגהה - אמר שמואל ,
צ"ע ,כי למעלה מנאו בשרש ב 'של קי"ן ,באותיות אין נקי ,(יהושפט המלך ,יהויכין המלך ,זרובבל ,זכריה
בן קבוטל ,רשב"ג הנהרג ,ר 'אלעזר בן ערך ,ר 'יהודה בר בבא ,ר 'חוצפית התורגמן ,בבא בן בוטא ,ר"ש
בר נחמני ,רב ששא ,רבינא ,רב נחשון גאון ,ר 'זרחיא הלוי בעל המאורות:
שרש שת בן אדה"ר ,שת ,נחשון בן עמינדב ,רב שמעיא חסידא ,הנזכר בזוהר פרשת בלק ,שמעון
העמסוני ,יהודה בן תימא:
שרש תרח אבי אברהם ,תרח ,איוב ,אבידן בימי רבינו הקדוש ,איבו ,מצד הנפש .אבימי מצד הרוח ,נחום
איש גם זו ,מצד הנשמה:
שרש יעקב אבינו ע"ה ,יעקב ,ירמיהו הנביא ,דניאל ,אנטיגנוס איש סוכו ,ר"א בן דהבאי ,רב פפא ,הר"ן
מפרש על הרי"ף ז"ל .שתי טפות של יעקב ,הא 'באביגיל אחות דוד .והב 'נתגלגלה באביגיל הנביאה ,
אשת נבל הכרמלי:
שרש אליעזר עבד אברהם ,אליעזר ,כלב בן יפונה ,בניהו בן יהוידע ,זכריהו בן יהוידע ,שמעיה בבחינת
נפש 'בבחי ,אבטליון אחיו .הרוח:
שרש זיהרא עילאה דאדה"ר ,זיהרא עילאה דאדם ,חנוך ,יוסף ,יהושע ן' נון ,אחיה השילוני ,אלישע
הנביא ,יהושע בן פרחיא ,ר 'יהושע בן חנניא ,ר 'ישמעאל בן אלישע כ"ג מצד הרוח ,אלישע אביו מצד
הנפש .ר 'יוסי בן קסמא ,ר 'חנינא בן חכינאי ,יערשיה בספר דברי הימים ,ר 'הושעיא רבה ,ר 'הושעיא
זעירא דמן חברייא ,רב הושעיא ,ריב"ל ,רב יחזקאל אבי רב יהודה ,רב יימר בר שלמיא ,שבחת בריה
דרבינא ,רב חנינא סבא ,רב עינא סבא ,רב עוירא סבא .רב יהודאי גאון ,רב שר שלום גאון ,רבינו ישעיה
הראשון והאחרון:
שרש אחר ,ער בן יהודה ,זרח ,עכן ,עדינו העצני ,נחום המדי ,נחום הלבלר ,ר 'יהודה בן דמא ,ר 'ברכיה
חבר ר 'אבהו במדרש רבה:
שרש אחר ,אונן בן יהודה ,פרץ בן יהודה:
שרש אחר ,יאיר בן מנשה ,עמוס הנביא:
שרש אחר ,שמה אחי דוד .שמאי הזקן ,נחמיה העמסוני ,נחמיה איש בית דלי ,שמעון בן עזאי ,ר 'יוחנן בן
ברוקא ,ר 'שמלאי ,ר"ש בן לקיש:
שרש אחר ,יואב בן צרויה ,יואש המלך:
שרש אחר ,חושי הארכי ,הושע בן בארי ,ר 'חנינא בן דוסא ,ר 'יוסי בר יעקב ,אחד מחבירי רשב"י באדרת
נשא .ר 'פנחס בן יאיר ,ר 'חנינא בן עקשיא ,ר 'אפס ,ר 'יוחנן ,עולא ,רפרם בר פפא ,יהודה אבי ר 'שמעון
בן פזי ,ר 'אחא מדפתי ,מר זוטרא האחרון ,רבינו סעדיא גאון ,הריטב"א ,הרשב"ץ ,המכונה דודאן .הר"י
דילאון הספרדי:
שרש אחר ,ברוך בן נריה ,ר 'יעקב התנא ,ר 'יעקב איש כפר נבוריא ,ר 'יוחנן החורנית ,ר 'ישמעאל בר '
יוסי ,ר 'ינאי ,יהוצדק אבי ר 'שמעון ,מר זוטרא חסידא ,אמימר ,מרימר ,מר ינוקא ,מר קשישא בני ר '
חסדא:
שרש אחר ,ר 'יהודה בן בתירא ,ר 'אלעזר המודעי ,ר 'נחמיה בעל התוספתא ,ר 'נחמיה האמורא בריה
דרב נהילאי ,שמואל חבירו של רב ,דוד בן זכאי ריש גלותא בימי רבינו סעדיא גאון:
שרש אחר ,יהודה בן טבאי ,נחבי בן ופסי ,מנחם חבר הלל הזקן ,ר 'חנניא בן תרדיון ,ר 'יוחנן הסנדלר ,ר '
מנחם בר יוסי, ר 'מנחם סתימאה ,רב עיליש ,רב עובדיא ,רב מרדכי ,ר 'בון ,רב זביד בר כהנא ,רב זביד

מנהרדעא:
שרש אחר, ר' חנינא בן דוסא, ר' מאיר, ר' ישבב הסופר, ר' יצחק בן אלישיב:
שרש אחר, אדמון, ר' כרוספדאי האמורא:
שרש אחר, יהודה בן תימא, רב נחמן:
ונבאר עתה קצת פרטים מאלו השרשים הנז"ל. שמעתי ממורי ז"ל, כי ר"ת "אשר "חלב "זבחימו הם אחז, והוא סוד גלגול המלך אחז בן יותם. ואיני יודע כונת הענין למה נרמז כאן:
גם נחור אחי אברהם, נתגלגל באחאב המלך ולכן עבד ע"ז, וזהו פירושו אחאב, אחיו של אברהם אבינו. ולפי שעבד ע"ז, נתגלגל ביהודה בן גרים, והרגו הרשב"י ע"ה בהסתכלות עיניו בו, כנזכר במסכת שבת יען שהוא הרג לנבות היזרעאלי:
גם ער ואונן, נתגלגלו הם עצמם בפרץ וזרח, בני יהודה אביהם. גם איוב נתגלגל בר' איבו האמורא, ולכן אותיותיהם שוות:
גם א"ל מורי זלה"ה, כי ר' חנינא בן תרדיון, ר"ת רחב"ת, ונרמז בפסוק והארץ הנה רחבת ידים לפניכם בענין שכם ודינה:
גם אחיה השילוני, מעלתו גדולה ממעלת שמואל הנביא, כמבואר אצלינו בשער רוח הקדש בסדר מדרגת הנביאים וע"ש:
גם ענין אביגיל אשת דוד, ואביגיל אחותו. הנה יעקב אבינו ע"ה, חטא כי לא בטח בה' מאד, כמש"ה למה תאמר יעקב ותדבר ישראל נסתרה דרכי מה' וכו', כי הוא הבטיחו כי לא אעזבך וכו', והוא עשה כל אותם השנים בבית לבן הרשע לשמור צאנו, ונכנע לפניו, וכל זה כדי לקחת בנותיו לנשים, נמצא שעבד לבן בסבת אשה, וזש"ה ויעבוד יעקב באשה, ולכן ענשו הוא כי ובאשה שמר:
ובאור ענין זה הוא סוד נמרץ נכון להעלימו, דע, כי אמרו בס"ה בפרשת משפטים, כי כל אדם מניח חד רוחא באתתא בביאה ראשונה, כשעושה אותה כלי. והנה ההוא רוחא, הוא חלק נצוץ מנשמתו. והנה יעקב הניח חד רוחא ברחל, וחד רוחא בלאה. ואמנם רוחא דאנח ברחל, נמשך ונכנס בבנימין בנה. וז"ס ויהי בצאת נפשה כי מתה וגו', כי אותו הרוח דיהיב בה נקרא נפש שלה כנודע, ויצא הנפש ההוא ממנה, כדי ליכנס בבנימין בנה, ולכן לא נולד בנימין, עד צאת נפשה דרחל. ואמנם רוחא דיהיב בלאה, נתגלגל באביגיל הנביאה, אשת נבל הכרמלי. ומן הראוי היה שיהיה זכר, אלא שנהפך לאשה נקבה, בעון הנזכר שעבד ללבן בסבת אשה, ולכן ההוא רוחא דיהיב בלאה, שהיה נצוץ חלק ביעקב, באשה שמר ממש, והיה אביגיל, וז"ס מ"ש אביגיל לדוד, אשר הביא שפחתך לאדוני בלשון זכר, ולא אמר הביאה לשון נקבה, לרמוז כי שרשה זכר ולא נקבה. ולכן תמצא, כי פעם אחת נכתב בנביאים אביגיל חסר יו"ד, לרמוז כי נמשכת מיעקב אבינו, שעשה הגל עם לבן, והוא אביג"ל:
והענין הוא במה שביארנו, כי לבן נתגלגל בנבל הכרמלי, ולפי שעבד יעקב ללבן, נתגלגל ההוא רוחא דיליה באביגיל, ונשאת לנבל, לעבוד אותו כאשה לבעלה. ואמנם סוד הענין, למה הוצרכו כל אלו הגלגולים. דע, כי יעקב הוא מעין שופריה דאדם והנה אדם יצאו ממנו ב' טפות קדושות של זרע בנחש הקדמוני, ולכן הוצרך לטרוח כל אותם שנים, לשמור צאנו של לבן הארמי מסוד הנחש, עד יקח ממנו אותם ב' טפות, שהם לאה ורחל, כנזכר בזוהר פרשת בהר סיני ואח"כ כאשר נתגלגל לבן בנבל, עדיין היה בו כח מנחש הקדמוני, ולכן הוצרך לטרוח כל אותם שנים לשמור צאנו של לבן הארמי, עד יחזור ויקח טפת ההוא רוחא דשבק יעקב בלאה כנזכר, והיא אביגיל, ולקחה לאשה. ודוד המלך ע"ה, שהוא גלגולו של אדה"ר, גם כן הוצרך להוציא מן נבל טפה זו האחרת, שעדיין היתה ביד הנחש, ולכן הוצרך דוד לעשות ביעקב ללבן, לשמור צאנו של לבן, כמש"ה (שמואל א כ"ה:ט"ז חומה היו עלינו האנשים וכו', עד שאח"כ לקח את אביגיל את אשתו, והיתה לאשה לדוד עצמו:
ופעם אחרת נלע"ד ששמעתי ממורי ז"ל, כי נענש יעקב, על שנשא שתי אחיות בנות לבן, ולכן ההוא רוחא דיהיב בלאה, נתגלגל באשה שהיא אביגיל הנביאה, ושתי נשיו הם, אביגיל אשת דוד ואביגיל אחותו:
גם ענין נבל נתגלגל בשלשה גלגולים בסדר שלשה אותיות שמו, ל' לבן. ב' בלע"ם. נ' נבל. ושלשתם נרמזו בפסוק אחד, והוא זה קורא דגר ולא ילד וגו', כי דגר הוא לבן, שקבץ אבנים ועשר יגר שהדותה, תרגומו של גל הוא דגורא. גם אמרז"ל שלא היו לו בנים עד שבא יעקב לביתו, כמש"ה ויברך ה' אותך לרגלי וגו', וזש"ה ולא ילד. אח"כ נתגלגל בבלעם, שהיתה לו נפש רחבה, כמ"ש ז"ל על פסוק אם יתן לי בלק מלא ביתו כסף וזהב, ועליו נאמר עושה עושר ולא במשפט אלא לקלל את הבריות, ולפי שמת בחצי

ימיו כמ"ש בגמרא לדידי חזי לי ספרא דבלעם וכתיב ביה בר תלתי ותלת שנין הוה בלעם רשיעה ,כד קטיל יתיה פנחס וכו ,'ולזה אמר הכתוב בחצי ימיו יעזבנו) .הגהה - אמר שמואל ,נלענ"ד שכתוב בגמרא בלעם סגירא כד קטיל יתיה פנחס לסטאה וכו .('גם כיון על היות בלעם הגלגול האמצעי ,וכנגד גלגולו בנבל הכרמלי שהיה אחרון שלשה הגלגולים שלו ,אמר ובאחריתו יהיה נבל כמשמעו ,לכן נבל הם אותיות לבן ממש למפרע:

גם בענין יוסף הצדיק נאמר בו ועשה לו כתונת פסי"ם ,והוא ר"ת פתחו"ן סגרו"ן יוס"ף מטטרו"ן ,או משה . והענין הוא כמש"ל כי יוסף ומטטרו"ן ,הם משרש זיהרא עילאה דנשמת אדה"ר .גם אותם ב 'השמות האחרים ,נודע שהם ב 'שמות ממספר ע 'שמות של שר הפנים:

גם בענין בניהו בן יהודע הכהן ,כבר נתבאר אצלינו כי יען שהרג ליואב ,לכן נתגלגל יואב ביואש המלך , ונתחלפה אות ב 'בש 'בא"ת ב"ש ,ובניהו נתגלגל בזכריהו בן יהודע הכהן ,והרג יואש לזכריהו ,ונהרג אחיו של ,זכריהו ג"כ ,לפי שהטיח דברים כנגד כל ישראל כמ"ש חז"ל ולכן נתגלגל אחר כך בשמעיה הגר ,וזה לעונש כי זכריה אבטליון ,ואז הכהן הגדול הטיח דברים 'כנגדו ,וא"ל יזלון בני עממיא לשלם כנודע ,והטיח דברים כנגד ישראל כנז"ל היה תחילה כהן:

גם בענין ר 'אלעזר בן ערך ,דע כי הנפש שלו היתה בסוד נפש הגרים ,והרוח שבאה בלי נפש המתיחסת לו:

גם בענין בבא בן בוטא ,כבר הודעתיך כי הוא נתגלגל ברב ששת ,והם אותיות מחולפת בא"ת ב"ש ,ולפי שהורדוס המלך נקר עיניו ,לכן גם בגלגולו ברב ששת שהיה סגי נהור ,כי בהכרח הוא לחזור עתה כמו שהיה בראשונה:

גם בענין עמוס הנביא ,דע כי שרש נפשו היתה מבחי 'עולם הנקודים ,כמבואר בספרינו שהם בחי 'שבעה מלכי אדום שמתו ,והם חמש גבורות מנצפ"ך שהם כפולות ,ונודע כי הם בגי 'תק"ע ,לפי ששני פעמים מנצפ"ך הם תק"ס ,ובחינת כללות עשר עצמם הרי תק"ע ,וז"ס אשר היה בנקודים מתקו"ע:

גם בענין ר 'טרפון ,דע ,כי הוא מן הרפ"ח נצוצין הנודעים ,כמנין טרף מטרפו"ן .ונודע ,כי הם חמש גבורות מנצפ"ך ,שהם המ"ן ,והם בגימטריא פ"ר ,וכשתחלקם לחמשה חלקים ,יהיה כל חלק מהם נ"ו ,ואלו הם שני אותיות ו"ן מן טרפו"ן ,ונמצא כי שם טרפו"ן ,הוא חלק אחד שהוא בגימטריא נ"ו מן החמשה גבורות , שכלם הם בגימטריא טרף נצוצות ,וכללות כל זה נקרא טרפון:

גם א"ל מורי ז"ל ,כי הוא ראה בעיניו את ר 'יהושע בן קרחה ,ואת ר 'יהושע בנו של ר 'עקיבא ,ואינם איש אחד ,הפך מ"ש רש"י ז"ל בפ"ק דשבועות בסוגיא דבהרת ששניהם אחד:

גם הרמב"ם ז"ל שחבר ספר היד הנקרא משנה תורה ,והרמב"ן ז"ל ,שרשם הוא בשתי פאות ז"א בדיקנא דיליה ,בתקון האחד הנקרא א"ל ,וכבר נתבאר אצלינו ,כי הפאה נקרא א"ל ,והוא סוד אל שדי ,שהוא בגימטריא משה ,ולכן ב 'הפוסקים האלה נקראו משה .אמנם הרמב"ם הוא מן פאה השמאלית ולכן לא זכה לידע חכמת הזהר ,אבל הרמב"ן ז"ל הוא מן פאה הימנית .ולכן זכה אליה כנודע .ולפי שנודע ,כי א"ל הנזכר הוא קוצין תקיפין אשר שם ,שהיא בחי 'המלכות ,ושם מקור הדינים ,לפי שהם בחינת שערות וקוצין תקיפין ,ועוד כי הם בחינת המלכות כנזכר ,אשר עליהם נאמר ואל זועם בכל יום ,ולכן אפילו הר"ם בן נחמני ז"ל ,שהוא מפאה הימנית ,לא זכה אל חכמה זו אלא בזקנותו ,כנזכר בספרים ,כי בבחרותו לא היה מאמין בה ,עד אשר רבו ר 'עזריאל גרם לו שילמדהו ,על ידי אותה הפעולה שעשה ,שבא אצלו בקפיצת הדרך כנודע:

עוד דע ,כי רחב הזונה ,היתה נשמה קדושה מאד ,ולא לחנם נשאת ליהושע בן נון ,וכמו שנודע ממ"ש ז"ל ששרתה עליה נבואה ,כשאמרה ונחבאתם שמה שלשה ימים עד שוב הרודפים .גם בס"ה בפסוק ונתתם לי אות אמת ,הפליגו לדבר בחכמתה ,שנתכוונה בשאלתה זאת .והענין הוא ,כי רחב הזונה באה משרש קין הנז"ל ,ולכן שאלה מהם ונתתם לי אות אמת ,כנגד מ"ש לו וישם ה 'לקין אות ,ואמרו רז"ל שהוא אות ו 'של ההוי"ה שבתפארת הנקרא אמת .והענין הוא ,כי כל נפשות הגרים הם מן המלכות נקבה ,בסוד גר צדק ,והיא שאלה מהם ,שיעלו אותה על הת"ת הזכר ,הנקרא אמת ,אשר משם נשמות בני ישראל .והם השיבו לה ,הנה אנחנו באים בארץ ,שהיא בחי 'המלכות .ועוד כי משה שהוא מן הת"ת כנודע ,מת במדבר ,ואנו הבאים בארץ שהיא המלכות ,אין בנו כח להעלותך ,האמנם יכולים אנו להעלותך עד היכל הרצון של הנקבה ,דכתיב ביה כחוט השני שפתותיך ,כנזכר בזוהר בפרשת פקודי וזש"ה את תקות חוט השני הזה .אבל היא היתה רוצה לעלות בהיכל הרצון העליון הזכר ,הנקרא ת"ת ,אשר שם אתגניז נשמת

מרע"ה כנודע שם בפרשת פקודי:
והנה ענין החוט הזה, הוא מ"ש בס"ה בפסוק אם מחוט ועד שרוך נעל, שהוא חוט של חסד של אברהם, אשר על ידו מתעוררים נפשות הגרים, בסוד ההוא אתערו דעבד אברהם בסטרא אחרא, כנזכר בפרשת תרומה בפסוק ועורות תחשים ונקרא חוט השני, להיותו בנקבה, וכמש"ה כחוט השני שפתותיך, שהוא דין, להיותו בנקבה. ואמנם היא בראותה שאינה יכולה לעלות עד הת"ת, לא רצתה לקשור תקות חוט שהיא המלכות הנקראת תקוה, ולא החוט שהוא היסוד לבדו, בסוד חוט דאברהם דאתער לנפשי דגיורי, אמנם ותקשור תקות השני בחלון, שהם שני היריכים נצח והוד. ואח"כ נתגלגלה בזכר, והוא חבר הקיני, ורחב נהפכה לחבר. וגם הוא משרש קין כנז"ל. ואח"כ נתגלגל חבר הקיני בחנה אם שמואל, ולפי שקשרה תקות השני שהם נצח והוד כנזכר, לכן ילדה את שמואל שנתנבא מנצח והוד. וזהו מה שרמזה חנה הנביאה בשירה שלה, רחב פי על אויבי, גם אמרה אשה קשת רוח אנכי, ר"ל, כי בהיותה תחלה בגלגול רחב הזונה, היתה קשת רוח מסטרא דמסאבא. ואמנם יעל אשת חבר הקיני, זכתה גם היא ונתגלגלה בזכר, והוא עלי הכהן, הפוך יעל ששמש באהל שילה כנודע שהיה אהל ולא בית, וזש"ה מנשים באהל תבורך, כי יעל נתברכה יותר משאר נשים, וזהו תבורך מנשים יעל. וביאר מה ענין ברכה זו אשר לה על שאר הנשים, ואמר מנשים באהל תבורך, כי מהיותה תחלה ממדרגת נשים נהפכה לזכר, ושמש בכהונה באהל שילה כנזכר:
הגהה - אמר שמואל, נלע"ד לומר, כי להיות כי חבר הקיני נתגלגל בחנה אם שמואל, לכן היתה חנה (עקרה, להיותה גלגול איש כנודע לנו, ולא נפקדה עד שהתפלל עליה עלי הכהן, שהיה גלגול אשה, והיא יעל אשת חבר. ומסטרא דיליה נפקדה חנה, וזה אצלי כפתור ופרח כן נראה לענ"ד):
ענין קין ותולדותיו יובל ויבל וכו', הנה נתבאר אצלינו, כי כמו שיש בחי 'ז"א בעולם האצילות, ונקרא ישראל, כך יש פרצוף א 'הנקרא יעקב, שהוא בחי 'אחורים דאבא, שנפלו למטה בעת מיתת מלכי אדום. וכמו שבחי 'ז"א הנקרא ישראל, יש בו כללות קין והבל, שהם חו"ג שבו, וכל שרשי אדה"ר. כן בפרצוף יעקב הנזכר, יש בו ב 'בחי', הנקראות קין והבל, וכל שרשי אדה"ר. והנה בחי 'קין אשר בז"א, הוא קין עצמו בן אדה"ר. ובחי 'קין אשר בפרצוף יעקב, הוא יובל מבני בניו של קין, כמש"ה ותלד עדה את יובל. ולכן יובל זה היה לוטש נחשת וברזל, להיותו מבחי 'הגבורות של קין, ונודע כי הגבורות הם מן אימא, הנקראת יובל, היא שנת החמשים שנה, ולכן נקרא ע"ש זה יובל. ובחי 'יובל הזה, נרמז בפסוק ועל יובל, טרם ישלח שרשיו, כי גם בו יש כל השרשים הנאחזים בקין שבז"א. והנה יובל זה הוא מוכרח להתקן ע"י משה ביאת המשיח שיבא במהרה בימינו אמן, וז"ס יובילו שי למורא. ויובל זה עתיד להיות נתקן ע"י משה רבינו ע"ה, בסוד העבור שיתעבר בו, כי גם במשה יש קצת נצוצות משרש קין, אע"פ ששרשו מן הבל, ובפרט האחרון הסמוך לימות ביאת המשיח, אשר הוא נקרא בשם בית יעקב, כמבואר לקמן כי דור זה נקרא בית יעקב, ולכן יובל זה שהוא בפרצוף יעקב יתוקן עתה, וזה ע"י מרע"ה כנזכר. וז"ס "ויתעבר "ה ' בי "למענכם, ר"ת יובל, והבן זה. והנה הודעתיך, כי גם יששכר בן יעקב הוא משרש קין, שהוא בחי '" חמש גבורות שבז"א, מצד אימא עילאה בינה, ולכן מבני יששכר יודעי בינה לעתים. גם נרמז בר"ת יודעי בינה לעתים, הוא ר"ת יובל, והוא במה שהודעתיך, כי יש כמה בחי 'בקין, והנה בני בניו הם יבל ויובל, ואמנם יששכר הוא מבחי 'יבל:
ענין לוט בן הרן, כבר הודעתיך לעיל, כי הוא אחד מן השרשים של הבל בן אדה"ר, ונשלים עתה עניינו, דע כי לוט בן הרן, הוא מבחי 'אבר בהן יד הימנית של אדה"ר, ובהן זה נמשך מסוד הבינה, ולכן בהן ובינה הם אותיות שוות, אלא שיש אות יו"ד מיותרת במלת בינה, כי בהן חסר ו'. והענין הוא, כי בינה היא ר"ת "בינה "יסוד "נצח "הוד. ובהן, ר"ת בינה הוד נצח, ולהיות בהן זה מקום הדינים כמבואר אצלינו בריש אדרת נשא, בענין ההוא עלמא דאתפרש לז"ן עיבר, כמנין בהן, וכלהו מארי דיבבא, ולכן כאשר חטא אדה"ר, ואח"כ הוליד את הבל, נתערבו נצוצותיו עם קליפות הרע של נצוצות הבל וקין, ובעת הגלגולים מתגלים, יחזור כל דבר אל שרשו כמבואר אצלינו, ואז זה הבהן ששרשו ומקומו באדם עצמו, שלט בו תערובת צד הרע אשר בהבל ולקחו עמו ונתערבו בו, ובבחי 'זה אנו אומרים כי לוט בן הרן, הוא משרש הבל, אבל כפי האמת אינו רק מבהן אדם שנתערב בהבל, ולכן נרמז הבל בר"ת ואת "לוט "בן "הרן. ולפי שלוט היה אז פגום, ונאחז ומעורב בקליפת הבהן אשר שם שדי בהן הנודעים בחכמת הכשוף המתגלים בצפרנים, ולכן א"ל אברהם הפרד נא מעלי, כי אע"פ שאברהם אבינו ולוט שניהם משרש אדה"ר עצמו, עכ"ז כיון שאתה נפרדת מן אדם, ונתערבת בקליפות הרע של הבל, ולא נתקנת עדיין, הפרד נא גם עתה

מעלי .וז"ש כי אנשים אחים אנחנו ,כי שניהם משרש אדם עצמו:
והנה לוט זה ,היו בו שני נצוצות נשמות פרדות טובות ,רות ונעמה ,ושתיהם נתערבו בהבל כנזכר ,ואח"כ
יצאו ממנו ,ונברכו ונתקנו .ולפי שזה הבהן הוא מסוד הבינה הנקראת נעמי כנודע ,לכן יצאה נעמה
העמונית ממנו ,ששמה כשם נעמי .והנה שמעון בן זומא ,גם הוא משרש הבהן הנזכר ,ובהן זה יש בו ס '
רבוא נצוצות נשמות ,כמו שהודעתיך ,כי אין לך אבר מאיברי אדה"ר ,שאינו נחלק לס 'רבוא נצוצות
לפעמים כפי העונות ,ולפעמים פחות ,אבל לא יותר מזה .והנה בן זומא שהיה מן הבהן הזה ,הוצרך
להתעבר ולהתגלגל עם כל אלו הס 'רבוא של הבהן הזה ,כי הם נצוציו ,כדי לתקנם .וז"ס מ"ש ז"ל ,כי בן
זומא ראה אוכלוסא בהר הבית ,ואמר לא נבראו כל אלה אלא לשמשני .והענין הוא ,כיון שכלם הם
נצוצותיו ותלויים בו ,והוא מתעבר ומתגלגל כדי לתקנם .וכבר נתבאר אצלינו ,כי כל צדיק שמתגלגל עם
איזו נפש כדי לתקנה ולעזרה ,הוא נוטל חלק עמו באותם המצות שעושה ,ונמצא כי כל ס 'רבוא ההם
שהיו נצוציו ,נבראו לשמשו ,כי הם הטורחים ועושים המצות ,והוא נוטל חלקו עמהם בלי יגיעה:
בענין השרשים של הנשמות ,זכרנו למעלה שרש אחד מן הבל ,שתחלתה הוא לבן בן נחור ,ובכללה ר '
חוצפית התורגמן .דע ,כי השרש הזה ,כיון שהוא של הבל ,הוא מבחי 'אבא כנודע .וכבר ביארתי בענין
בלק ובלעם ,איך כל האורות שהם מצד אבא ,בוקעים ויוצאים דרך הכלים דאימא ,אשר אבא גנוז בתוכה
כנודע ,וממנה יוצאים אל אחורי דעת דז"א אל לאה אשר שם .ואח"כ ממנה מתגלים ויוצאים לחוץ .
ובהכרח הוא שבעבור אורות אבא דרך אימא מתערבים יחד ,ונמצא כי זה השרש הנז"ל שבכללו הוא
בלעם ,ע"ש שנבלע תוך העקבים של לאה הנעלמים תוך כתר רחל ,הנה הם עוברים בדרך השרש
הראשון של קין ,שהוא אשר מכללם הוא ר 'עקיבא וריב"ז ,ומתערבים שם ,ויש להם קצת אחיזה וקורבה
אלו עם אלו ,לסבה הנזכרת ,ונכלל שרש הנזכר של הבל ,תוך שרש הראשון של קין ,ונקרא ע"ש קין ,
ולשלו יחשב .וז"ס שנקרא ר 'חוצפית התורגמן ,כי הוא חצוף וחזק לצאת מן אבא ,ועובר ובוקע תוך אורות
בינה שהם קין כנודע ,ומשם יוצא לחוץ:
ענין משה והלל הזקן ,אשר שניהם שוים במדת הענוה ,ושנותיהם שוות ,הנה הם סוד ב 'שמות משם בן
ע"ב ,והם ,מה"ש ,לל"ה ,הסמוכים זה לזה ,בע"ב שמהן של ויסע ויב"א וי"ט .וזהו מה שרמז השי"ת
למשה כשעלה למרום ,וא"ל "היה "לך "לעזרני ר"ת הלל ,הנזכר בפרק ר 'עקיבא במסכת שבת וכפי מה
שהבנתי מדברי מורי ז"ל ,אע"פ שלא אמרו בפירוש ,הוא כי משה והלל משרש אחד הם .וכן ר 'אליעזר
שהתפלל עליו משה ,ואמר י"ר שיצא זה מחלצי .וכן רבינו הקדוש .וכן רשב"י .וכמו שהודעתיך למעלה
בדרוש הנשמות ,הנמשכות מחמשה בחי 'זווגים עליונים ,והודעתיך כי רשב"י ע"ה ,ורבינו הקדוש הם
בחי 'היסודות בזעיר ,או ביעקב ,וגם משה הוא ביסוד דאבא:
יש נפשות ,שאינם מבחי 'שרש קדושת שבת עצמו ,אלא מכללות תוספת שבת ,ואין להם רק אותה
בחינה לבדה ,גם אינה יכולה לעלות יותר מאותה בחינה ,כיון שאין שרשה אלא משם:
ענין כלב בן יפונה ,וענין המרגלים .דע ,כי אליעזר עבד אברהם ,הוא היה בכלל ארור כנען ,ונכנס לכלל
ברוך ,כאשר אמר לו לבן בא ברוך ה' ,כמ"ש חז"ל ולפי שזכה לבן למעלה זו ,להוציאו מכלל ארור ,לכן
נתקן גם הוא ,ונתגלגל בנבל הכרמלי ,ושניהם גלגולי בלעם ,כמבואר אצלינו וז"ש ז"ל למנצח על מות
לב"ן ,הוא נבל והנה לולי שלמעלה לא נתקיימה ברכת לבן לאליעזר ,לא נכתבה בתורת ה 'אמת ,ומהכרח
זה קיימו רז"ל מדרש זה ,שיצא מכלל ארור וגו .'ולפי שלבן גרם לאליעזר שיתוקן ,ויתגלגל בכלב בן יפונה ,
לכן נקרא בן יפונה ,בנו של לבן ,שכתוב בו ואנכי פניתי הבית לאליעזר ,כי כבנו יחשב ,כיון שהכניסו לכלל
ברוך ,ונתקן ונתגלגל בכלב ע"י ברכתו ,כי כלב בן מצרון היה ,ולא בן יפונה ,כי מחמת קושיא זו ארז"ל גם
כן בו דרשה אחרת בן שפנה מעצת מרגלים .ואמנם בחינת כלב היא שם ההוי"ה דההי"ן ,שהיא בן והיא
בגימטריא כל"ב ,וכבר הודעתיך כי הוי"ה זו ,תורה על מציאות ההוא רוחא דדכורא דעייל בנוקבא ,לעורר
בה בחי 'מ"ן ,ושם זה מורה על הנקבה בהיותה אחור באחור עם הזכר כנודע:
ועתה נבאר ענין המרגלים ,דע ,כי אלו העשרה מרגלים טרם שהלכו לרגל את הארץ ,נתעברו בהם
נשמות השבטים ,עשרה בני יעקב ממש ,וז"ס מ"ש להם יוסף לאחיו מרגלים אתם ,רמז להם שהיו
עתידים להתעבר במרגלים .גם ז"ס מ"ש בריש פרשת שלח לך ,כלם אנשים ראשי בני ישראל המה ,כי
הם ממש בני ישראל סבא ,ולכן לא כתיב ראשי אלפי ישראל ,אלא ראשי בני ישראל .ואמנם אחר
שנתייעצו בעצמם להוציא דבה על הארץ ,והיו רוצים לחזור לבא אל משה ולדבר תועה ,אז נסתלקו מהם
נשמות השבטים שנתעברו בהם ,כנודע כי מי שהוא מבחי 'עבור מסתלק כשירצה ,משא"כ בבחי 'גלגול .

וזהו הטעם מש"ה בתחלה ,וישובו מתור הארץ מקץ מ 'יום ,ואח"כ שהזכיר ששבו ,חזר והזכיר ההליכה ,
באמרו וילכו ויבואו אל משה ואל אהרן ,והיל"ל ויבואו ,ולא וילכו ,ורז"ל דרשו כפי הפשט מקיש הליכתם
לביאתם וכו .'והענין הוא כפי הסוד ,כי וילכו חוזר אל נשמות השבטים, שהלכו ונסתלקו מהם ,כאשר שבו
מתור הארץ בעצה רעה .ומלת ויבאו ,חוזר אל המרגלים בעצמם ,שבאו לבדם בלתי עבור נשמות
השבטים בהם .ואמנם ביהושע וכלב לבדם ,נשאר בהם סוד העבור ,כי אפרים בן יוסף נתעבר ביהושע ,
ויהודה בכלב ,לפי שלא חטאו .וזש"ה ,וכלב בן יפונה ויהושע בן נון חיו מן האנשים ההם ההולכים ,פירוש ,
כי אלו נשארו חיים ,מבחינת נשמות השבטים אביהם שנתעברו בהם ,ולא נסתלקו מהם אח"כ בביאתם ,
כי כמו שבהליכתם היו עמהם ,כך היו בביאתם ,וזש"ה חיו מן האנשים ההם ההולכים וכו .'ויחזור אומרו
האנשים ההם ,אל אפרים ויהודה שהיו עמהם בהליכתם ,וז"ש ההולכים ,ירמוז כי אלו חיו מן האנשים
שהלכו ,ולא מאותם שבאו שלא כמו ההליכה .ולפי שכלב נתעבר בו יהודה ,לכן נאמר בו ,יען כי מלא
אחרי ה ',יצה ,כי יהודה הוא חבור יהו"ה ד ',וירמוז ,שהוא סוד האחורים הנתקנים מן ד 'שביהודה ,לשם
יהו"ה שבו .ולפי שנתקיים בכלב עבור יהודה ,אמר יען כי מלא אחרי יהו"ה ,המתקן את אחור של ההוי"ה
כנזכר .גם מפני שכל"ב הוא בחי 'אליעזר עבד אברהם ,לכן כתוב בו ויבא עד חברון .ואמרו רז"ל שהלך
להשתטח על קברי האבות ,כי אברהם הוא הראש שלהם ,והוא היה עבדו ,לכן עתה הלך שם .וגם כי
הנה כלב ואלעזר הם בחי 'שם הוי"ה דב"ן כנז .'ואמנם אליעזר נקרא ע"ש שהוא בחי 'התעוררות החתן ,
והוא משמש ועובד אל החסד שהוא אברהם ,וזהו אליעזר עבד אברהם ,ר"ל ,עז"ר א"ל ,כי הוא עוזר לשם
א"ל ,שהוא חסד אל ,והוא אברהם ,וע"כ הלך להשתטח עליו:
ועתה נבאר שאר גלגולי כלב ,דע ,כי נתגלגל בבניהו בן יהוידע ,בסוד פנים אל פנים .ועיין בפרשת
בראשית בזוהר בהקדמה והבן זה ,וגם בו נרמז ב"ן ,בגימטריא כל"ב ,ובו נאמר לך פגע בו ליואב בן
צרויה .ואח"כ בניהו נתגלגל בזכריהו בן יהוידע ,ויואב נתגלגל ביואש המלך ,בחלוף בי"ת בשי"ן בא"ת
ב"ש ,ואז הרג יואש לזכריהו במצות ויעזוב אתכם)דברי הימים ב כ"ד:כ' (לפרוע מה שנהרג על ידו
בתחלה .נבזראדן כלבא שבוע .שמעיה נפש .אבטליון רו"ח .וכבר ביארתי זה במקום אחר .כלאב בן דוד ,
הוא הוי"ה זו דב"ן ,כזה ,יו"ד ה"ה וא"ו ה"ה .יפונה בגימטריא אהי"ה דההי"ן קנ"א:
הגהה - אמר שמואל ,השתא אתי שפיר ,מש"ה ובניהו בן יהוידע בן איש חי ופרכינן בגמרא אטו כוליה)
עלמא בני מתי נינהו ,ומתרצי הכי ,בן צדיק שנקרא חי אפילו במיתתו .וראוי להבין ,אמאי למד הפסוק
החדוש הזה בפסוק הזה של ובניהו בן יהוידע ,יותר מבשאר הצדיקים .האמנם עמ"ש הרב זלה"ה ,אתי
שפיר ,שבניהו היה גלגול של כלב ,וכלב נתלבשה בו נשמת יהודה ,והרי הם שלשה פעמים ב"ן ,בבניהו
בן אחד ,בכלב בן שני ,ביהודה בן שלישי .ושלשתם נרמזו בזה הפסוק ובניהו הרי ב"ן אחד .ב"ן הרי ב"ן
שני .חי ,רמז ליהודה ,בן שלישי .ונתכנה יהודה במלת ח"י ,לרמוז לגלגול יהודה בכלב ,שנשארה חיותו בו
ולא פירש ממנו ,ואח"כ בניהו זכה לשתיהם ,לכן נקרא בן ,ובניהו בן יהוידע בן איש חי כנלע"ד:
ענין הלל ושמאי .הנה הלל הוא בחי 'הפנים של המלכות ,הנקראת רחל ,ולכן הלל הוא בגי 'אדנ"י ,שהוא
הפנים שלה ,ולכן הוא חסד ולא די"ן .אבל שמאי הוא בחי 'האחור של לאה ,כי שמאי בגימטריא קפ"ד
וקס"ו ,שהם האחורים של ההוי"ה דע"ב ס"ג ,היוצאים מן זעיר אנפין וניתנים אל לאה .ולהיותו בחי '
אחורים הוא דין וגבורה .ולכן הלל ושמאי ,הם חו"ג .ולפי שלאה קדמה אל רחל ,כן דברי ב"ש קודמים
לדברי ב"ה בכל התלמוד .והנה בן עזאי היא משרש שמאי ,כמבואר אצלינו ,אלא שהוא למטה ברחל ,ולכן
עז מן עזאי ,הוא שם אדנ"י ס"ה ,ועם חשבון י"ב אותיותיו במלואם .ושתי אותיות א"י מן עזאי ,הם א"י מן
שמאי .גם הם א"י של אדנ"י ראשונה ואחרונה .גם הם סוד א"י הבל אחיך ,להורות כי הם מבחינת
הגבורות שהיו בהבל ,אשר בהם היה הפגם והחטא שחטא הבל ,וזכור זה .והנה נתקנו אח"כ בשמאי
ועזאי ,שהם א"י של אדנ"י:
אמר שמואל ,לבל יהי הספר הזה חסר כלום ,כתבתי ג"כ פה לקוטים מאשר מצאתי מכתיבת יד מורי
זלה"ה ,אעפ"י שרובם ככלם כבר נכתבו למעלה במקומם ,וזה ביאורם" ,הארץ "ברקים "מטר "עשה
מוצא "רוח "מאוצרותיו ,הם ר"ת הבל עמרם ,כי עמרם הוא המוציא רוחו של הבל ,ונתנו במשה .גם "
ברקים "למטה "עשה "מוצא ,ר"ת בלעם ,כי גם הוא הרע של בלעם שבהבל":
ודע ,כי גם שת הוא הבל ,וכמו שחוה ילדתו בת ק"ל שנה ,כן יוכבד למשה ,כי כשיוכבד הגיעה לבת ק"ל
שנה ,נתעברה בה רוח חוה ,ושבה לימי עלומה ,ותלד את משה .יתרו הוא קין ,ולכן נקרא קיני .גם נקרא
יתרו ,יתר ו 'בסוד וישם ה 'לקין אות יתירה ,זו ו 'כנזכר בתקונין דף קי"ח ע"א .והנה קין נתערב מטוב

ורע ,והרע בא במצרי ,ונהרג ע"י משה זה הבל ,על דבר שלומית בת דברי ,מדה כנגד מדה ,כי גם הוא הרג להבל על התאומה יתירה .והטוב של קין בא ביתרו ,ונתן בתו למשה ,לתקן ענין התאומה הנזכר .
וכשהרג משה את המצרי ,נתקן:
בכך ,ויצאה נפשו ,ואז נדבקה בנפש יתרו ,ונתגייר .גם נפש קרח ,היא נפשו של קין ,וכפי זה נמצא שנתגלגל קין ג' פעמים .גם שם נתבאר אחיזת נפש שאול ושמואל:
ענין יעקב ,שהוא האור היוצא מדופני היסוד של אבא המתלבש תוך ז"א ,ויוצאת הארתו מחוץ לז"א ,אבל האור מהיסוד דאבא תוך חלל הגוף ובטן ז"א ,נקרא משה .ויש בו ה' בחינות ,האחת למעלה בדעת של ז"א .כי גם שם מתלבש יסוד דאבא .השנית ,בשליש עליון שבת"ת דז"א ,מקום מכוסה תוך יסוד דאימא , ועל מקום זה נאמר ויסתר משה פניו .השלישית ,בשני שלישים התחתונים דת"ת מקום נגלה ,ומשם היתה נגלת נבואת משה .הרביעית ביסוד דז"א ,כי שם נתלבש עטרת יסוד דאבא ,וזו בחי' שת בן אדה"ר ,וז"ס חשופי שת .החמישית ההבל היוצא מפי יסוד דז"א ולחוץ ,וזו בחינת הבל בן אדה"ר ,כי כל אלו שרש א' הם .ודור המדבר ,הם האורות היוצאים מן הדעת של יעקב הנזכר ,באחורי הדעת שבו , ונקרא לאה אשת יעקב ,ולכן נקרא דור דעה .ושם נתבאר באופן אחר ,כי הרושם שעושים האורות הנזכרים בין גוף זעיר לגוף יעקב הנזכר ,הנקרא דור דעה .נדב ואביהוא ,הם רוח ונפש דזיהרא עילאה דאצילות ,שהיו תחלה כלולים באדם הראשון ,והורישם לקין בנו .רשב"י ע"ה ,היתה נשמתו מבחי' אור לקחה חנוך ,זיהרא עילאה דאצילות .נדב ואביהוא ,נצח והוד ,ונתגלגלו בשמואל .מקיף:
ענין מרע"ה ,ורבינו הקדוש ,ורשב"י ע"ה ,ועשרה הרוגי מלכות ,כלם הם מבחי' יסוד שבז"א .אלא שהם יסודות חלוקים ,או דאבא או דאימא ,או דז"א ,או דיעקב .אמנם מרע"ה ,עלה דרך קו אמצעי ,גם עד הדעת דז"א .ובלוחות השניות ,הוא יותר למטה ,כי אבד אלף חלקי אורות שהיו בו בזמן לוחות ראשונות , ונשאר בו חלק אחד מאותם האלף .ורשב"י ע"ה בתחלתו היה למטה ביסוד הראוי לו כנזכר ואח"כ בזמן האדרא רבא ,עלה לאותה מדרגה תחתונה שהיה בה מרע"ה ,בזמן לוחות שניות .רב המנונא סבא ,נצוץ אחד מנצוצי מרע"ה ,המתגלגל בכל דור ודור עד ס' רבוא נצוצות .בלעם גלגול לבן ,וכשנהרג ע"י פינחס ,נתקן קצת ,ונתגלגל פעם שלישית בנבל הכרמלי .אותיות לבן גלגול א':
כפי הבחי' השנית ,שהיתה באדם בעת שחטא ,כך צריך שיהיה כשיתגלגל .כיצד ,הרי שהאדם הזה היה לו כשחטא נר"ן מבי"ע ,וגם נפש מאצילות ,ונתגלגל ,אע"פ שהשלים תקונו בשלימות אל נר"ן דבי"ע ,עדיין נקרא פגום ומעוות ,עד שיתקן גם הנפש דאצילות .וז"ס צדיק ורע לו ,כי הוא צדיק גמור בערך מה שיש בו עתה ,אבל רע לו ,כי עדיין צריך להשלים מדרגתו הראשונה ,אע"פ שעשה מצות גדולות ורבות .ויש שבתחלה לא היה בו רק נפש דעשיה לבד ,וחטא ,ועתה כשנתגלגל ותקן נפש דעשיה ,והספיק לו מצות מועטות ,ונקרא צדיק מתוקן וטוב לו:
ענין אינון תרין רוחין הנז' בזוהר ,הענין הוא ,כי נשמת האדם הבאה מאימא על ידי התלבשותה בז"א ,יש לה ב' בחינות ,הא' מן ראש ז"א עד החזה שבו ,כי זה נשמה מכוסת כנודע ,ונעשת באדם בחי' צלם של אור מקיף על ראשו .והשנית ,בחי' אורות אימא המתגלים מן החזה ולמטה ,וזו נעשת נשמה פנימית באדם .וזו השנית ,מתלבשת תוך הרוח הבא אל האדם מז"א עצמו .ונתבאר שם ,כי אפשר ע"י החטא , שתרד נשמה הפנימית הזאת דרך מרגלותיו כלה בקליפות ,ונשמת הצלם תכנס בסוד פנימית .ודע ,כי גם אפשר שאם יחטא יותר ,תרד מעט מעט גם הצלם הנזכר כלה לגיהנם .ועל זה נאמר ,ונכרתה הנפש וכו' ,
כי לא נשאר לו שום שרש למעלה בקדושה:
ובבחי' ב' הנשמות הנז' שיש לכל צדיק ,בכפל שמו ,נח נח ,משה משה ,כבר הודעתיך ,כי כל שרש מן שרשי הנשמות ,יכול להתחלק עד ס' רבוא נצוצות נשמות ,ויש שרש שכלם יתבררו מן הקליפות ,ויתוקנו כל ס' רבוא .ויש שרש ,שאפשר שאיזה נצוץ קטן מהם ישאר באחרונה ,שלא יוכל להתקן אפילו לעתיד ,ממעוט הקדושה שבו ,ומרבוי סיום קליפותיה ,ועל זה נאמר ויצאו וראו בפגרי האנשים וגו' לבא:
הלל ,היה נצוץ אחד מס' רבוא נצוצות ,שרש נשמת מרע"ה ,המתגלגל בכל דור ודור ,ולכן שניהם היו ענותנים ,וחיו ק"כ שנה:
פסוק כי שבעתים יקם קין ,יק"ם ר"ת ,יתרו ,קי"ן ,קרח ,מצרי .כי נפש קין ,להיותה נפש נאחזה בזוהמת הנחש מאד ,וגבר הרע שבה על הטוב שבה ,ונתגלגלה במצרי שהיה גוי .ומשה שהוא הבל ,רצה לתקנו ,והוברר הרע שבה ,והעלהו לבחי' הטוב שבה אל הקדושה ,ואז ,שם בן מ"ב ,על ידי שהרגו בשם המפורש ,נכנסה ביתרו שהיה גוי ,ועי"כ נתגייר גם הוא ,ביום שהרג את המצרי .ולהיות נפש זו מן בחי' הרע של

נפש קין, לכן אמרו בס"ה, כי תחלת תקון קין היה ביתרו, כמ"ש על פסוק קניתי איש את ה' .אמנם הטוב הראשון שבה, כבר נתגלגל בקינן ומהללאל, כנזכר אצלינו:
אבל הרוח לא נכנס בגוי, כי הוא עליון מן בחי 'הנפש, ואמנם עדיין היה מעורב ברע, ואותו הרע נכנס בקרח, בסוד ויקח קרח, לקח מקח רע לעצמו, ומכח זה הרע נתקוטט עם משה, שהיה הבל אחיו, כמו שנתקוטט אז. והטוב שבזה הרוח, נתגלגל בשמואל הנביא, שהיה מזרעו:
ונשמת קין, נכנסה ביתרו אחר שנתגייר, בכח נפש המצרי שנתקנה כנזכר, ואז נשלם תקון חטא קין שהרג להבל, ולקח תאומתו, ועתה זן ומפרנס את משה, והחייהו, והחזיר לו תאומתו, והיא צפורה. והרי נתבאר, כי לא נתקן קין מחטאו של הבל, אלא ביתרו, וזה ע"י משה כנזכר, בתחלה בהריגת המצרי, ועד סוף ביתרו כנזכר:
והטוב שבהבל, נתגלגל בשת. והרע, באנוש בנו, ולכן עבד ע"ז. הרן, נתגלגל באהרן, ולוט בנו, ושניהם הם משרש הבל. רבא חבר אביי משרש לוט, ונתן בבתו הצעירה, ומשם יצאה נעמה העמונית, וגם שם היה נכלל רבא. ותרח אבי אברהם, נתגלגל ונתקן באיוב. שתי בנות לוט, הם, רות ונעמה:
ואלו הם קצת מיני עשבים שלמדתי ממורי ז"ל, אע"פ שלא באר לי פרטות הדברים אלא דרך כלל:
עשב הדודאים, והם בלשון תרגום יברוחין, וכן בלשון ערבי יברו"ח, ומוציאים פירות הנקראים תפוחים שוטים. הנה אחיזתם למעלה בלהט החרב המתהפכת, ולכן נקראים תפוחים שוטים, ולכן גורמים שטות לאדם האוכלם כנודע. וסגלתם הוא, שאם יכרכום תוך קלף צבי, ויתלום בצואר האדם, יועילו, שאם ירימו חרב על האדם הנושא אותם להרגו, תהפך החרב על האדם, ותהרוג בעליו. גם קליפת התפוחים האלה יבשה וכתישה לאבק דק, יועיל מאד לכחול העינים רעות:
עשב הנקרא טוטומיליו, כי כשחותכים ממנו יוצא חלב, מועיל להקפת כסף חי, וצריך שיהיו בראשו חמשה ענפים, ובכל ענף חמשה זרעונין, וצריך ללקטו בעת ידוע, לא קבלתי ממנו:
עשב הנקרא מושקטיליא, ובערבי אכליל דהב, והזרע שלו הוא כעין ג 'או ד 'מחטין צומחין בראשו, ארוכות שיעור חצי אצבע או יותר, וריחו כריח מור. סגולתה היא, לעשות בה אל כימיא של הזהב. גם סגולתה היא למשוח הבהקים במין שלה:
עשב אחר יש, שעליו דומים לעלי עדשים, והפרח מור"אדו, והפרחים בעצמם דומים לפרחי העדשים, ויש שהפרח שלו הוא אמרילייו. מין העשב הנזכר טרוף באצבעך עם מעט שמן זית וחומץ, יועיל למשוח בו הרגלים והשוקים והידים הנבקעות, שדומה בקיעתם כמו מין ממיני הגרב והתכוך, ומשח בו ערב ובקר כמה פעמים:
עשב אחד יש, שעליו שלו ארוכות ורחבות מאד כעלי החזרת ויותר מהם, ויהיה ארכם כשעור שתי זרתות, ובאמצע מוצא העלים, יוצא קנה אחד ארוך וגבוה מאד יותר מן אמה וחצי, אשר בקנה ההוא גדל הזרע, וכל הקנה הזה צומח בו כמין צמר גפן ממש, אלא שאינו לבן כמוהו. המיץ שלו יועיל להשקות למי שיש בו חולי ההשתנה, שאינו יכול להתעכב ומשתין בכל שעה:
עשב אחד יש שהוא נמוך, וקנה הזרע שלו קצר, וכלו כדמיון כוסות קטנים רבים דבוקים זה בזה, מסבבים כל הקנה, המיץ שלו יועיל לעינים הרעות. גם יועיל לעינים הטובים להאירם ביותר:
עשב אחד יש גבהו זרת, וכשמוציא זרע, יוציא כעין קלח אחד, ויוצאים ממנו מזה ומזה עלים קטנים כעין עלי עשב החרדל הדק גם הפרח כפרח החרדל ממש, וגוונו אמירילייו כפרח החרדל, גם זה טוב לעינים:
עשב אחד יש, עליו כעלי הבצלים קצת, אלא שהם קצרים כשעור זרת, ואינו גדל אלש בין הסלעים הקשים והגבוהים, והנה הגדל בסלע עצמו אינו טוב, אבל הגדל למעלה מן הסלע הוא טוב, ויועיל להאיר עינים החשוכות שאינם רואים בטוב. וזה עניינו, יעשה ממנו מעגו"ן עם אגוז אחד בעל שלשה צלעות בלבד, ועשר צמוקים שחורים, ודבש דבורים, ויאכל ממנו בכל בקר על הצום:
עשב אחד יש, שעליו רחבים מאד למטה במקום דבוקם אל הקלח, והולכים ומתקצרים מעט בראשם, וציורם הוא ממש כציור עלי הקארד"ו האדום יועיל לרפואת הצרעת:
עשב אחד יש קטן, ושרשו כמין בצלים קטנים כשעור הזיתים, ובראשו יש פרח אמירילייו אם תעשהו מעגון עם דבש דבורים, טוב להאיר העינים. ע"כ מה שלמדתי במיני העשבים ממורי זלה"ה:
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Sha'ar HaGilgulim 37

Chapter 37
ונשמטה ממקומה ושייך בדף קכ"ה ט"ב ד"ה אמר שמואל:
אמר שמואל, ראיתי והסכמתי לכתוב אחר כל זה, ציון מקום קברות הצדיקים, אשר מהם הם מפורממים, ומהם לא שזפתם עין, ומקצת מהנז' נתפרסמו לעין כל:
ועתה אכתוב מקום קברות הצדיקים, כפי אשר קבלתי ממורי זלה"ה, וכבר הודעתיך כי הוא היה רואה ומסתכל בנשמות הצדיקים, בכל מקום ובכל זמן, ומכ"ש בהיותו על קבריהם, ששם נפשותיהם עומדות כנודע, גם מרחוק עיניו יביטו בנפש הצדיק העומד על הקבר שלו, ועי"ז היה יודע קבר כל צדיק וצדיק, והיה מדבר עמהם, ולומד מהם כמה סתרי תורה. וכבר נסיתי כמה נסיונות וחקרתי בתכלית החקירות, ומצאתי דבריו כנים ואמתיים, ואין להאריך בזה עתה, כי הם דברים נוראים ונפלאים ולא יכלם ספר:
במדינת צפת ת"ו, במערב, יש שם בית קברות ליהודים, ובתוכו בית א', ובנין כיפה עגולה גבוה באמצע גגו כמין קובה, ובצפון הבית ההוא נקב קטן פתוח למערה ההיא, ובאותה מערה אומרים העולם, כי שם קבור הושע בן בארי, ואינו כך, אמנם הוא קבור שם ר' יהושע התנא, וטעו העם, וקראוהו הושע:
בלכתך מצפת, לצד מערב לבית הקברות הנז"ל, יש שם באר א', ונקרא בור של גויזו, והנה שם יותר רחוק מעט לצד מערב, קבור ר' שמעון בן חלפתא, ואין בו שום היכר. בלכתך מן הכפר הנקרא דהריאה התחתונה של מערב צפת ת"ו, לרדת אל הנהר אשר שם טוחנים קמח, תלך בדרך ההיא ותגיע עד המקום שכבר משם נראים מימי הנהר קצת, גם מן המקום ההוא מתחיל לירד מן הנהר אל הנהר הנזכר, והנה שם לשמאל הדרך יש רחוב קטן בין הסלעים, ולדרום של הרחוב ההוא יש סלע גבוה, ונראה כעין כותל א', שם קבור ר' חייא הנזכר באד"ר דנשא:
בהגיעך למטה, כאשר תרד עוד בדרך ההוא עצמו רחוק מעט, תמצא שם לצד מזרח הדרך סלע א' יחידי, גבוה וזקוף בקומה זקופה, ושם תחת הסלע ההוא עצמו קבור ר' נחוניא בן הקנה. כנגד הסלע הזה מכוון ממנו ביושר לצד צפון באמצע ההר, יש שם סלע א' גדול, ושם בקיעה א' גדולה מפסיק הסלע לשנים, שם קבור ר"י נפחא הנזכר באדרא רבא דנשא:
הגהה - אמר שמואל, הרי מפורש כאן שאינו קבור עם רשב"י ובנו ר"א במירון כמו שאומרים העולם (שהציון הג' אשר שם הוא רבי יצחק):
בהגיעך למטה בהר, יש שם באטא"ן אחד שמתקנים בו הבגדים, והוא הבאטאן היותר גדול אשר בנהר ההוא. והנה בהר שלמזרח הבאטאן ההוא, יש בראש ההר מכוון כנגד הבאטאן חפירה גדולה נכנסת בהר ההיא, ושם קבור רבי אבא הנזכר באד"ר דפרשת נשא:
בלכתך מכפר הדהריאה הנזכר שבמערב צפת, בדרך הנמשך ממנה תחת בית הקברות, והולך לצד צפון, ונמשך עד נחל מים הנקרא כראל כמו שיתבאר למטה. ואמנם בדרך הזה יש אילני זתים רבים, ובהגיעך שם תתחיל לרדת בהר ההוא לראש נהר המים הנזכר שבו טוחנים החטים, ושם חפירה אחת, כי הוא מקום מחצב אבנים, ושם קבור עדינו העצני. ורחוק ממנו מעט יש מחצב אחד, ושם קבור רבי חוצפית התורגמן:
ומשם תרד עוד למטה באמצע מורד ההוא, ושם סלע גדול, אורכו קרוב לעשרה אמות, וכן רחבו, והוא סלע יחידי בפ"ע שוכב ומוטה ע"ג קרקע, ותחתיו חלול ונבדל מן הקרקע מצד צפונו, ושם תחתיו קבור

יהוידע הכהן:
מן הדרך הנז"ל, ההולך מן המקום הדהריאה הנזכר אל הכראל הנזכר, יש שם דרך אחד שבו יורדים מן צפת אל ראש ההר לטחון החטים, ותרד שם מעט בדרך ההוא, ושם כמו שליש שפוע הדרך וההר, יש שם חרוב אחד, ושם קבור בריה דרב ספרא הנזכר בזוהר פרשת תרומה:
יותר למטה בדרך הזה לצד מזרח, יש פתח אחת של מערה בגגה למעלה, ובצד מערב המערה למטה, יש כמין ג' בקיעות, ושם בפנים קבורים יוסי בן יועזר, ויוסי בן משולם, ויוסי בן יוחנן, כנגד ג' בקיעות ממנו:
למזרח צפת תוב"ב, בלכתך מצפת אל כפר אבנית, יש שם ב' הרים גדולים מאד, ונקרא הדרך שביניהן בין גיבליין, והנה באמצע אורך הדרך הזה, שבין ב' ההרים, שם לצד דרום הדרך בראש ההר ההוא, שם קבור רבי כרוספדאי חמיד לבא, הנזכר בסוף ספר התקונים תיקון ע', ובזוהר פרשת שלך לך:
גם בלכתך מצפת מדרך בין גבליין הנז"ל, באותו ההר אשר לצד ימינך, שהוא למעלה מן הארת אל קראת של הישמעאלים, תעלה משם ותלך כל ראש ההר ההוא מצפונו לדרומו, ושם כמו חפירה תחת הסלע לצד ימינך, ושם קבור אנטיגנוס אי"ס. ותלך מעט יותר לצד דרום, ושם חפירה ג"כ תחת הסלע לצד ימינך, ושם קבור נתן דצוציתא:
לדרום צפת תוב"ב, לצד דרום המגדל, יש מעיין א', ונקרא מעין החדש ושם קרוב אליה מערה אחת, וקורים אותה אולד יעקב, ושם כנגד המעיין ממש לצד צפון, בנין נאה ובתים נאים, וכל העולם אומרים כי שם קבור רבי דוסא בן הרכינס, וכן האמת, ואין צדיק אחר קבור שם אלא הוא לבדו:
משם תלך בדרך ההולך לצד דרום, ושם רחוב אחד קורין לו אל מידאן, ושם מרגז אחד לישמעאלים, ולמטה מדה המרגז, יש עמק אחד למזרח הבקיעה, והרחוב ההוא והוא גיא גדולה מאד חצובה בין סלעים, ושם קבור ר' בנימין בר יפת:
משם תלך להלאה לצד דרום אחר סיום שכונת כל בתי הישמעאלים, יש מקום גדול מאד, כולו מלא אבנים קטנים גבוהים, ושם גל אחד גבוה מכולם, ושם היתה בית הכנסת קדוש קדמון מאד, ובמקום ההיכל קבור שם בנימין הצדיק התנא:
שם סמוך לו עמק אחד קטן, שם קבור נחום איש גם זו. ודע, כי כל מקום הגלים ההם היתה עיר אחת גדולה מאד וקדושה:
לצפון צפת תוב"ב, בלכתך מצפת לצד צפון ללכת אל כפר עין זייתון, דרך אילן אחד של חרוב, שם קבור יש"ו הנוצרי. ויש שם ב' דרכים, האחד הימני הולך לעין זיתון הנזכר. והב' השמאלי הולך אל הכרל הנזכר.
והנה באמצע ב' הדרכים האלו, יש שם בקעה גדולה של אילני זתים, ולקצה הצפוני של בקעה זו יש שם נחל מים שוטף, שיורד מן בור אחד הנקרא גפאר בין צפת ובין עין זיתון, ושם גשר אחד, ועוברים בו מימי הנחל ההוא, וזה הנחל נמשך ויורד לצד צפון של הבקעה הנזכר, ובאילן של זית האחרון שבכלם, שם קבורה אמיה של ר' כרוספדאי חמיד לבא, הנזכר בזהר פרשת שלח לך:
בלכתך מצפת דרך צפון לגוש חלב, יש שם נחל מים הנקרא כראל, ונ"ל שמימי ביריה ועין זיתון יורדים בנחל ההוא, והנה בדרך הזה עצמו ההולך לגוש חלב, כשתתרחק מן הכרל ת' אמות לצד צפון בדרך הזה עצמו, יש אבן אחת גדולה ארוכה נטויה בצד הדרך הזה לצד שמאל, ושם תחתיה קבור רבי נתן הבבלי:
ותלך משם לצד מערב ממש, ושם בהר מקום גדול מלא חפירות, נראה מקום מחצב אבנים בין הסלעים, ושם קבור ר"ש בן מנסיא:
ומשם תלך לצד צפון, נוטה מעט למערב דרך אלכסון, עד אשר תגיע לנחל אחד עמוק מאד, בין הרים גבוהים מאד, ותחילת הנחל הזה ראשיתו מתחיל מן עמק א' שבין ההרים, אשר אצל כפר קיזמיאה, ובעמק ההוא יש בור אחד הנקרא ביר אלשיך, ושם בעמק ההוא פרשת דרכים, למירון, ולגוש חלב, ולבאריתא, ולדרום הבור ההוא הנזכר, מתחיל נחל אחד יבש מבלי מים, ונמשך בין ב' ההרים גבוהים וארוכים מאד, ונמשך קצה הנחל הזה עד הנחל של צפת שטוחנין בו קמח הנז"ל:
והנה בלכתך מן קבר ר"ש בן מנסיא לצד צפון, נטה קצת באלכסון למערב, עד הגיעך אל סוף קצה ההר ההוא, אשר הנחל העמוק הנז"ל הוא תחתיו, והנה שם למעלה בראש ההר סלע אחד ומעט מישור, אצלו קבור שם רב ייבא סבא הנזכר בזוהר פרשת משפטים:
ורחוק ממנו לצד מזרח כמו מאתיים אמות, שם קבור אוריה הכהן. והנה בזה ההר יש כמו קבוץ סלעות בעגול ממנו, ובאמצעותם הוא המקום שנתקבצו שם הרשב"י ע"ה ותלמידיו ללמוד שם ספרא דצניעותא דפרשת תרומה, ובאותו מקום עצמו קבור ר' יוסי דפקיעין הנזכי בזוהר פרשת בלק. בדרך צפת, שהולכים

בו לגוש חלב, באמצע הדרך אשר מן הכר"אל אל ביר אלשיך, שם באמצע הדרך לצד מזרח קרוב לו כמו עשר אמות או פחות מעט, יש סלע אחד קטן הרבה ונמוך, ושם קבור בן הא הא:
בדרך הנזכר אחר שתעבור מן הכראל, יש הר אחד גבוה לצד מזרח בימינך, ודרך ההר הזה עולים בו והולכים בו לעין זיתון, תעלה משם בדרך ההוא לראש ההר, ושם בראש ההר קבור ר"י בן ברוקה:
בדרך הנזכר בהגיעך בבי"ר א"ל שי"ך תעמוד שם ופניך כלפי צפון, ואז תראה לצד שמאלך ציון אחד, קבור שם רבי יוסי דמן יוקראת:
בדרך שעולים בו לכפר קיומיאה, והוא כן כמו שאומרים העולם והנה בצד ימינך יש הר גבוה, תעלה בהר ההוא כמו חמשים אמה או יותר, ושם תמצא מערה אחת מכוונת ממנו, כנגד ציון ר"י דמן יוקראת, ובמערה ההיא ב 'פתחים, פתח אחד קטן במערבה ופתח אחד ע"ג המערה, ותכנס דרך הפתח הזה שבגג, ושם במערה ההוא קבור רבי כרוספדאי האמורא. ואמר לי מורי ז"ל, כי מעלתו גדולה כמעלת התנאים. גם קבורים עמו שם שני צדיקים אחרים לא ידעתי שמם:
בדרך הנזכר, אצל העומק ההוא שבו בור אל שיך, יש בו פרשת דרכים הולכים לצד צפון. האחד הימיני, הוא עומד לצד מזרח ההר ההוא, שבו כפר ברית"א. והשמאלי עולים בו לגוש חלב:
והנה בדרך ימיני, כאשר תגיע במקום שנכנס בין ב 'ההרים, הר אחד לימין, והי אחד של כפר בריתא לשמאל, תמנה כמו מאה אמות רחוק משם, ותמצא מישור אחד קטן, ובו אילני זתים כמו עשרים אילנות, ושם יש חפירה אחת עמוקה לאורך הדרך עשויה מחמת מימי הגשמים היורדים דרך שם בימי החורף.
ובתחילה עומד הדרך לצד ימין החפירה ההיא, ואח"כ נוטה הדרך ועובר באמצע החפירה ועומד הדרך לצד שמאל החפירה ההיא, ובאותו המקום ממש שנוטה הדרך הנזכר יש שם אילן זית א 'ובשרשו כמו אצטבא של אבנים. והנה כנגד האילן לצד מזרח יש סלע אחד, ובו ב 'חפירות וגם בקיעות, והנה בבקעה אשר לצפון הסלע ההוא, שם קבור רבי יוסי בר יעקב שנפטר בזמן האדרא רבא דנשא כנזכר שם:
והנה בשדה ההוא שם מקום שנתקבצו שם לעשות האדרא ההוא, ורשב"י ע"ה ישב בחפירה ההיא הצפונית ששם קבור ר 'יוסי הנזכר, ובחפירה הדרומית שם ישב ר 'אבא, ובמקום האילן הנזכר שם ישב ר 'אלעזר:
בזה הדרך הנזכר אצל ביר אלשיך לצד צפון, יש הר אחד גבוה מאד המפסיק בין ב 'הדרכים הנז', והנה תעלה מן הדרך הזה דרך אמצע ההר ההוא עד למעלה, אצל שטח ההר ההוא למעלה בראשו, יש שם סלעים רבים, ושם בניהם עומק אחד, ושם כמו פתח מערה אחת, תרד דרך שם ותמצא שם מקום רחב למטה כמו מערה אחת, ושם קבורים אלקנה אביו של שמואל הנביא ע"ה. ור 'בנאה האמורא:
הגהה - אמר שמואל, גם זה הוא שלא כמו שאומרים העולם שהוא קבור עם בנו שמואל הנביא בעירו (ברמתה):
בכפר ביירייא מערה אחד, ואומרים העולם ששם קבור אבא שאול, ומורי ז"ל לא הודה בזה ואמר שהוא צדיק אחד, ולא הגיד לי שמו:
בלכתך מן כפר ברייא לצד צפון אל כפר אבני"ת, דרך שנוטעים שם אילנות וורדים רבים, הנקראים אל ראיי"ש בתחילת הדרך ההוא, אחר:
צאתך מן המעיין של בריי"א, רחוק כמו ת 'אמה לשמאל הדרך, תמצא שם מורד אחד עמוק ומשופע וצר בין הרים ההם, ושם קבור בניהו בן יהוידע:
בכפר אבני"ת יש שם מערה, שבה קבורים אביי ורבא. והנה הפתח לצד מערב, ובתוכה הרבה כוכים, ההנה בכוך שבקרן מזרחית דרומית ממש, שם קבור אביי. והכוך הסמוך לו העומד בצד דרום ממש, שם קבור רב דימי מנהרדעא. והכוך הסמוך לו אשר בצד דרום ג"כ, והוא כוך יותר רחב מכוך ר 'דימי הנזכר, ושם קבור רבא, והוא בכוך האמצע שבצד דרום, ושאר הכוכין לא הגיד לי מה הם:
למערב צפת תוב"ב, בכפר כנספארדי, מערה אחת ואומרים ששם קבור נחום איש גם זו ואינו כן, אלא נחמיה העמסוני. וטעו העם:
(הגהה - אמר שמואל, כבר כתבנו לעיל, שהוא קבור אצל בנימין הצדיק):
בכפר מירון, שם קבור הרשב"י ע"ה, ור"א בנו, כמו שאומרים העולם:
לצפון צפת תוב"ב, בכפר עין זיתון, שם ציון אחד, ובו קבור ר"י בר אלעאי, כמו שאומרים העולם, והוא קבור בקרן מערבית צפונית בצד מערב של הציון הלזה. למטה במערה שתחת הציון הזה לצפון הציון הזה הראשון, ושם בראשו מערה אחת, ואומרים כי שם קבור רבי אלעאי אביו של ר 'יהודה הנזכר, וכן

הוא האמת. והנה הוא קבור בכוך הב' שבצד מזרח, סמוך לקרן דרומית מזרחית:
בלכתך מכפר עין זיתון לכפר עלמא, אצל מערת ר' אלעאי, עד מעין אחד אשר שם נקרא עין אל טינ"י, והנה לימין הדרך ההוא, יש הר גבוה מאד, ובאמצע שפוע עליית ההר, יש סלע א', שם קבור ר' נהוראי סבא הנזכר בזוהר פרשת תצוה:
בלכתך מן עין זיתון לכפר גברייתין, יש שם הר א' גדול, יורדים ממנו אל הכפר הנזכר עצמו, ושם באמצע הדרך ההר ההוא קבורים יחד בקבר אחד, יונתן בן הרכינס, ור' יצחק בן אלישיב:
בלכתך מן כפר גוש חלב לצד צפון בבקעה אחת אשר שם, תלך שעור ת"ק אמה, ושם בבקעה ההיא קבור יואל בן פתואל:
לדרום צפת ת"ו בכפר עכברא, שם מערה אחת בתוך הפרדסים, ויצא מפתחה מעין מים להשקות הפרדסים, ופתחה צר מאד, תכנס לתוכה ולצד המזרח קבור שם ר' ינאי לבדו, ולא ככתוב בספר היחוס שקבורים שם ג"כ ר' דוסתאי ור' נהוראי:
בכפר חוקאב יש לצד דרומו הר גדול חצוב ביושר כמו כותל אחד, ושם כמו מערה אחת גדולה חצובה בסלע ההוא כנגד הכפר, ומשם עולים לחפירות אחרות אשר בסלע ההוא, קרוב מאד וסמוך אל המערה ההיא, ובמקומות אלו ר"ל במערה ובחפירות הנז', שם קבורים, ר' זריקא. ור' סמא. ואושעיא זעירא דמן חבריה יחד. ומר עוקבא שם לבדו קבור במקום אחד. ור' לויטס איש יבנה שם לבדו במקום אחד:
ובשטח ראש ההר הגדול הנזכר, יש דרך אחד שהולכים שם מכפר עוקבי, ושם בסוף שטח ההר למעלה לצד מערב, יש כמו גומא וחפירה אחת בין הסלעים כמו בקעה, ושם קבור אדמון דפרק ב' דייני גזירות. ועוד שם סמוך מאד בקעה שנית, ושם קבור עקביא בן מהללאל:
בטבריה בתוך העיר עצמה, יש בסופה לצד דרום בשפת הים, בית הכנסת גדול ליהודים, ויש שם קדושה גדולה מזמן קדמון, אבל אינו במקום כותל הדרומי שבו ההיכל עכשיו, אלא באמצע האורך בית הכנסת בקשת הב'. באותו קרן זוית שבצד מערב, שם היה מורי ז"ל קובע מקום תפילתו בהיותו שם, לפי שיש שם קדושה נפלאה:
מחוץ לטבריה, כנגד כותל הצפוני של החומה, וקרוב אליו, יש שם כמו שנים או שלשה כוכין, ואומרים כי הם קברי צדיקים, ואיני זוכר מה שאומרים העולם. ונלע"ד שאומרים שר' יצחק נפחא אחד מהם, והודה לי מורי שהם קברי צדיקים. ונלע"ד שא"ל, שהוא כמו שאומרים בני אדם:
תלך עוד משם בשדה לצד מערב החומה, נוטה באלכסון קצת לצד דרום, ושם חצר אחד מוקף כתלים ובתוכו ציונים וארונות רבים, ובכוך הסמוך לפתח החצר שם קבור ריב"ז:
תלך עוד משם לצד מערב החצר, ושם ציון אחד ושם קבור הרמב"ם ואביו ז"ל כמו שאומרים העולם. ורחוק ממנו מעט לצד מערב, יש כמו חצר קטנה מאד, ואומרים כי שם קבורים ר' יוחנן האמורא, והאחר שכחתיו. ומורי ז"ל אמ"ל, כי האחד הוא רב חננאל תלמידו של רב. והשני הוא צדיק אמר ושכחתיו, ונ"ל ששמעתי ממנו שהוא רב כהנא:
אח"כ תלך מעט לצד צפון ונוטה לצד מערב, ושם בהר ההוא אשר שם קוברים מתיהם אנשי טבריה, ויש שם אכסדרה אחת בנויה בג' כותלים וקורין אותה העולם מערת ר' חייא ובניו. ודע, כי באותם החלונות שיש בכותל הצפוני, שם קבורים ר' חייא ויהודה וחזקיה בניו. ורב המנונא סבא הנזכר תמיד בספר הזוהר. ורב הונא ריש גלותא, שהיה בזמן רבינו הקדוש, והעלו ארונו למערת ר' חייא, כנזכר בתלמוד. תעלה משם במעלה ההר ההוא לצד מערב ונוטה מאד לצד דרום, ושם במערת ר' עקיבא. וכבר הזכירו חז"ל, כי כשנכנסו אליהו הנביא ז"ל ויהושע הגרסי, נפתחה להם המערה הפנימית וקברוהו, וכשיצאו נסתמה, ולא נשארה אלא המערה החיצונה הזאת, אשר כל העולם נכנסים לתוכה. והנה המקום האמיתי המכוון כנגד קברו אשר בתוך המערה ההיא הפנימית שנסתם פתחה הוא, כי הנה פתח המערה הזאת היא במזרחה, ובקרן מערבית דרומית ממש באותו זווית, היא מכוון כנגד קברו אשר בתוך המערה ההיא הפנימית שנסתם פתחה:
לדרום של טבריה, בלכתך אל מרחצות של המים החמין, יש שם קברות הצדיקים רחוקים זה מזה, ואינם במקום אחד, וכבר הוזכרו שמותם בספר היחוס והם, ר' מאיר, ור' ירמיה דאפקוהו מבי מדרשא, על ששאל אותה שאלה זרה כנז"ל, והוא סתם בעי ר' ירמיה הנזכר בתלמוד. ועוד ג' צדיקים אחרים איני זוכר שמותם, והוא כמו שנזכר בספר היחוס, וכמו שאומרים העולם:
ונלע"ד כי הודה לי מורי ז"ל על ר' מאיר, שהוא קבור מעומד כמו שאומרים בני אדם:

בלכתך דרך ים טבריה אל חמי טבריה ,באמצע הדרך ממש ,במקום שיש דקלים רבים בשפת הים ההוא ,
מכוון כנגד מגדל אחד אשר בראש ההר ,שם הוא בארה של מרים:
במזרח ים טבריה ,יש כפר אחד ושמו כפר תנחום ,אומרים כי שם קבור נחום האלקושי .ונלע"ד שמורי
ז"ל הודה בזה:
ע"כ מקום ציון קבורת הצדיקים זכותם יגן עלינו אמן כן יהי רצון:
Loading...
We use cookies to give you the best experience possible on our site. Click OK to continue using Sefaria. Learn More.OK
TextsExploreCommunityDonate
Log inSign up
Site Language
עבריתEnglish
×
Sha'ar HaGilgulim 38
Source
Translation
Source with Translation
Layout
Font Size
Loading...
Chapter 38
אמר שמואל ,עד פה עזרני האל יתברך ,להשלים ספרי הרב הגדול אבא מארי זלה"ה ,דבר לא נעדר
מהם ,מקטן ועד גדול ,מוגהים כיד ה 'הטובה עלי ,ואח"כ מצאתי באמתחותי קונטרסים ג"כ מכתיבת יד
אבא מארי ז"ל ,מדברים הנוגעים אליו לשרש נשמתו ,מצואות שצוהו הרב הגדול המשביר ז"ל ,וכדומה לי
שהרב אבא מארי ז"ל רצה להסתיר אותם לרוב ענותנותו ,שלא להודיע שרש נשמתו לרבים ,ואני בעניי
פחדתי ,פן אחרי יהיה הלקט ההוא שכחה ,לכן גמרתי בלבי לעבור על רצונו ,ועמו ז"ל הסליחה ,ורציתי
לכתוב אותם על ספר ,ויוחקו למען יעמדו ימים רבים ,ואענוותוניה וחסידותיה דמר הגדול קא סמיכנא ,ולא
חיישינא לחטאת ח"ו ,כי גדולה עבירה לשמה ,ומהאל יתברך שאלתי ,שימחול לי כל עונותי ,ויעבור על כל
פשעי ,ויהיה עם פי והגיוני ,יהיו לרצון אמרי פי וכו ,'וזה החלי בע"ה צור גואלי:
אלו הם הדברים שא"ל מורי זלה"ה ,הנוגעים לי ולשרש נשמתי:
ביום ר"ח אדר שנת השל"א ליצירה א"ל ,כי בהיותו במצרים ,התחיל להשיג השגתו ,ושם נאמר לו ,שיבא
לעיר צפ"ת תוב"ב ,כי שם הייתי אני חיים דר שם ,כדי שילמדני .וא"ל ,כי לא בא לדור בצפ"ת תוב"ב ,אלא
בעבורי ,ולא עוד אלא שאפילו עיקר ביאתו בגלגול הזה ,לא היה אלא בעבורי להשלים אותי ,ולא בא
לצורך עצמו ,כי לא היה צריך לבא:
גם אמר לי ,שלא היה מוטל עליו ללמד לשום אדם ,זולתי אני לבדי ,ובהיות שאני אלמוד ,לא יצטרך הוא
להתקיים בעה"ז:
גם א"ל ,שהיתה נשמתי למעלה מכמה מלאכי רום ,גדולה בתכלית המעלה ,ושהייתי יכול לעלות ע"י
נשמתי על ידי מעשי ,למעלה מרקיע ערבות .ושאלתי לו שיודיעני מי הוא נשמתי ,ולא רצה לבאר כל
הפרטים ,אמנם אמר לי דרך כללות ענין זה ,כי תחלה הייתי אני ,הרב ה"ר וידאל די טולושא ,בעל ספר
מגיד משנה ,ונקרא שמו כשמי עתה .ואחריו הייתי בגלגול איש אחד ,ושמו ר 'יהושע סוריאנו ,והיה אדם
עשיר וזקן ובעל צדקה ,ומשכים ומעריב בבתי כנסיות ובתי מדרשות .ואחריו הייתי גם כן בגלגול בבחור
אחד ,ושמו אברהם בחור בן י"ג שנה ,ונפטר בשנת י"ד .ואחריו באתי עתה בגלגול בפעם הזאת ,ונקרא
שמי חיים ,בשם הראשון דון וידאל בעל ספר מגיד משנה .וא"ל שמה שהוצרכתי להתגלגל עתה ,היה
לסבת שבגלגול אחר מן הקודמים אלו ,לא הייתי מאמין הרבה בחכמת הזוהר ,וכפי דבריו הבנתי ,שהיה
כשהייתי בגלגול מגיד משנה ,ולא רצה לגלות הענין ,וא"ל, כי הענין שאני צריך לתקן עתה בגלגול זה ,
הוא לעסוק בחכמת הזוהר ,וא"ל ,כי לפי שבהיותי בגלגול בעל מגיד משנה ,הייתי מעיין גדול ,וחריף

בחכמות העיון ,ולכן אינני חפץ עתה מאד לטרוח בחכמת העיון .וא"ל ,כי כל אלו הגלגולים הנזכרים אינם רק מבחי 'נפש שלי בלבד ,כי בחינת הרוח ונשמה יש בהם דברים מגולגלים אחרים:
גם א"ל ,שבהיותי בן י"ג שנה ,נתעבר בי נפש דר 'אלעזר בן ערך תלמיד ריב"ז ,ואח"כ בהיותי בן עשרים שנה ,נתעבר בי נפש דר 'אלעזר בן שמוע ,תלמידו של ר 'עקיבא ,כי להיותו אחד מעשרה הרוגי מלכות , מעלתו גדולה מר 'אלעזר בן ערך .ושעתה בשנת השל"א ליצירה ,שאני בן כ"ט שנים ללידתי ,היה בי רוח של ר 'עקיבא ע"ה ,מרחפת ומחופפת עלי להתעבר בי בעה"י ,מזה נראה כי נפשו מגולגלת בי עם נפשי: אח"כ ביום א 'דחו"מ של פסח ,הלכתי עמו לכפר אחד הנקרא עכברא ,ושם נכנסנו במערת ר 'ינאי ,בתוך הפרדס שיוצא מעין אחד מפתח המערה עצמה ,ופתחה צר עד מאד ,וא"ל כי אין קבור שם רק ר 'ינאי לבדו ,אך ר 'דוסתאי ור 'נהוראי ,ככתוב בספר יחוס של הצדיקים ,אינם קבורים שם ,ושם הדביק נפשו בנפש ר 'ינאי .ובכלל דבריו א"ל ר 'ינאי ,אני הוא ר 'ינאי בעל הציון הלזה ,ודע ,כי כה אמר לך השי"ת, לך ואמרת אל האיש הזה חיים ויטאל הבא עמך ,שישמור עצמו מן הרכילות ,ומן לשון הרע ,ומן שיחה בטילה ,ויהיה שפל רוח מאד ,ואני אהיה עמו בכל מקום:
גם א"ל מורי זלה"ה ביום ההוא ,כי נפשי יש לה שייכות ואחיזה בנפשו של מרע"ה ,כי כל כללות הנשמות נכללו בו ,ובפרט נשמות הצדיקים .ויש לי חלק בחינת נפשי בדוקא ממנו ,אבל בבחי 'הרוח והנשמה לא היה מדבר אז מה עניינם .ושנפש הזו נתגלגלה אח"כ כמה גלגולים ,עד שנתגלגלה אח"כ בריב"ז ,ואח"כ בר 'עקיבא ,ואח"כ נתגלגלה כמה גלגולים ,עד שנתגלגלה באביי הנקרא נחמני חבירו של רבא .וא"ל כי ז"ס מ"ש רז"ל בגמרא כי שלשה חיו ק"ך שנה ,והם ,משה ,וריב"ז ,ור 'עקיבא .ומשה עשה מ 'שנה בבית פרעה ,ומ 'שנה במדין ,ומ 'שנה פרנס את ישראל .וכן ריב"ז ,מ 'שנה עסק בפרקמטיא ומ 'שנה למד ומ ' שנה לימד .וכן ר 'עקיבא ,מ 'שנה היה עם הארץ ,ומ 'שנה למד ,ומ 'שנה לימד .וגם גלגולו אח"כ באביי , נרמז במ"ש חז"ל כי ריב"ז לא הניח מקרא ומשנה והויות דאביי ורבא ,והבן ענין זה .ואחר כך נתלבשה נפש זו באחד מרבנן סבוראי ,הנקרא רב אחאי ,וז"ש בתלמוד עליו ,פריך רב אחאי ,וא"ל כי כמדומה לו שרב אחאי זה ,הוא עצמו רב אחא משבחא ,בעל השאלתות .ואח"כ נפש זו נתגלגלה ברב דוסתאי גאון . ואחר כך עברו כמה גלגולים ,עד שנתגלגלה בר 'אהרן הלוי ,נכדו של הר"ז הלוי בעל המאור .ואח"כ נתגלגלה בהרב בעל מגיד משנה .ואח"כ בר 'יהושע סוריאנו .ואח"כ בבחור אברהם הנז"ל .ואח"כ נתגלגלה בי אני עכשיו הצעיר חיים:
וא"ל כי יש לו שייכות וקורבה עם הרמב"ם ז"ל ,ולכן עשה באור המגיד משנה ,על ספר היד להרמב"ם זלה"ה כנודע .ואמר לי כי לסבת היותו ר 'אלעזר בן ערך תלמיד ריב"ז שהוא שרש נפשי כנז"ל ,לכן בא עתה להתעבר בי ,בהיותי בן י"ג שנה ,כדי להשלים מה שחסר לריב"ז רבו ,והוא המדריכני עתה , ומסייעני ,כי התלמיד חייב בכבוד רבו:
גם רבי אלעזר בן שמוע נתעבר בי ,בשנת העשרים ,כדי להשלים חלק ר 'עקיבא רבו ,לסבה הנזכרת כי הוא תלמידו .וא"ל ,כי זה הוא הסימן ,אל היותי מגולגל מר 'עקיבא ,כי בכל עת שאני רואה קבוץ עם להרוג איזה אדם ,אני מתעלף ,לפי שנפשי זוכרת הצער שסבלה ,בזמן שנהרג ר 'עקיבא ע"ה ,וכן הוא האמת .גם נתן לי סימן אחר ,כי בהיותי בחור ,היה לי חשק גדול ,ללמוד בפרקי ר"א ,והטעם היה ,לפי שהיה רבו של רבי עקיבא:
גם א"ל ,כי לסבה שהיו ריב"ז ,ור 'עקיבא ,שניהם עמי הארץ ,בתחלת בחרותם ,בארבעים שנה הראשונים ,ובפרט ר 'עקיבא ,שהיה אומר מי יתן לי ת"ח ואנשכנו כחמור ,ומזה תבין שאר דברים כשהיה ע"ה מ 'שנה ובהכרח שהיה להם חטאת נעורים .וא"ל ,כי הסבה היא ,לפי שהיתה נפשם בחי 'טפת זרע , מאותם עשר טיפין שהוציא יוסף הצדיק מבין עשר אצבעותיו ,כמאמר רז"ל וע"כ היו עמי הארץ מ 'שנה הראשונים ,ונאחזו בהם החצונים קצת באותם הימים ,ולסבה זו הוצרכו להתגלגל אחר כך בכל הגלגולים הנזכרים ,ולסבה הנזכרת נכנסה נפש גדולה וקדושה כזו בר 'עקיבא ,שהיה בן גרים ,ולא מזרע ישראל . והסבה היא ,לפי שהיא טפת זרע יוסף ,שיצאה מבין צפורניו ,בעת הרהורו באשת אדוניו כנודע .ונודע מ"ש בזהר בפרשת ויקרא דף י"ד ריש ע"ב ,כי הגר קשה לאעברא זוהמא מיניה ,אפילו עד תלתא דרי . ואח"כ כיון שר 'עקיבא היה בן גרים ,בהכרח שנאחזו בו החצונים בהיותו ע"ה כנזכר .וא"ל ,שלסבה היותי מגולגל מהם ,שלכן אירע לידי החטא ההוא ,שקשרו אותי ביום חתונתי בכניסתי לחופה ,עמדתי קשור ט ' חדשים רצופים ,ובהכרח היה שהוצאתי קרי לבטלה בזמן ההוא ,וזה נמשך לי להיותי מטפת זרע יוסף הצדיק ע"ה כנז"ל .ומסבת היות ר 'עקיבא בן גרים כנזכר ,דהא קשה לאעברא זוהמא מיניה .וגם טעם

אחר היה, כי הגאוה הגדולה שהיתה בי בהיותי בחור, אע"פ שלא היתה בגלוי לפני בני אדם, אלא
במחשבתי לבד ביני לבין עצמי, זה גרם לי החטא הנזכר, כנודע שעבירה גוררת עבירה:
וא"ל, כי אלו השני דברים הנזכרים שהם הקרי לבטלה בעת היותי קשור כנזכר, וגם ענין גאוה הגדולה
שהיתה לי בימי בחרותי, הם שני החטאות שיש לי עתה בגלגולי זה, והם החטאים היותר גדולים שיש לי
בכל ימי היי, ושלכך צריך אני עתה לתקנם. והוא, כנגד הגאוה צריך אני להתנהג בשפלות הרוח, עד קצה
האחרון. וכנגד קרי לבטלה, צריך אני להזהר שלא אשמש מטתי עד אחר חצות לילה, ושאשהא על הבטן
עד שיכלו כל טפות הזרע לגמרי ולא יצאו אח"כ לחוץ, ושלא אדבר עם אשתי דברים רבים בעת הזווג,
ושאתענה פ"ד ימים רצופים, כנזכר אצלי בתקון העונות וע"ש. והם כנגד פ"ד שנים שנתעכב יעקב אבינו
ע"ה מטפת קרי, עד שנשא לאה והוליד לראובן:
גם א"ל, כי לסבה שהייתי בגלגול אחד מן הקודמים, בלתי מאמין הרבה בחכמת ספר הזהר, שצריך עתה
שאעסוק תמיד בכל יכולתי בחכמת הזוהר, ושזה הוא העיקר הגדול, שאני צריך לעשות עתה בגלגול זה.
גם א"ל, כי לסבה הנז"ל, צריך שלא אקשה קושיות רבות בזוהר, עד אשר אלמד עמו זמן ידוע אצלו,
ואח"כ יהיה לי רשות להקשות ולשאול, כל מה שאני רוצה לחקור ולידע בספר הזוהר. גם א"ל יש בידי
עתה ג"כ עון של הליצנות בגלגול זה:
אח"כ יום אחד א"ל, כי שלשה הגלגולים הנז"ל שקדמו אלי, היה ענשם מפני עונם לכשהוצרכו להתגלגל
מפני הסבות אלו אשר נזכיר, כי הרב מגיד משנה, נתגלגל עיקר גלגולו על שחטא בשוגג בעון נדה, וע"כ
בא להתגלגל בי, לתקן עון של הנדה הנזכר, וע"כ בא אלי עון זה, כי בלילה הראשונה שנכנסתי לחופה,
לא פירשתי מאשתי בראותה דם בתולים בבעילה א', ואלו לא בא לידי עון זה, הייתי אני משלים שנותיו
של הרב המגיד, שלא מלא שנותיו ומת קודם זמנו, ומה שחסרו משנותיו הם מ"ד שנים, והייתי גם כן
מוסיף עליהם שנים יתירות. וכיון שבא לידי עון הנזכר עצמו, אע"פ שהוא דם בתולים, ואינו כ"כ עון,
ובפרט שהיה בשוגג, עכ"ז כיון שכל עיקר ביאתי בעולם היתה לכך ולא תקנתי, לכן אין לי אלא אלו מ"ד
שנים בלבד. וז"ס פסוק ויש נספה בלא משפט וגו' ח"ו, כי מספיק זה להכריע עון נדה הקודם, כיון שזו
היתה עיקר סבת ביאתי בעולם, אע"פ שזה החטא של עתה אינו חטא גמור. ואמר לי, שהיה אפשר
שבהמשך הזמן, היה אפשר שיתוקן זה ע"י תשובה. ואח"כ התעניתי שלשה ימים רצופים כמו שנכתוב
למטה, ואז א"ל שכבר נתבטלה הגזרה תלי"ת:
גם כן אירע דבר אחד אל הר"ב מגיד משנה, אשר גם עליה נתגלגל, אף על פי שעיקר גלגולו היה לסבת
עון הנדה כנז"ל, והוא שפעם אחד בא לידו דין אשת איש, והתירה לינשא, וטעה בדין, וא"ל הרב, כי גם
אני טעיתי קרוב לזה, כי בהיותי בחור, בא לפני מורי מהר"ם אלשיך נר"ו, דין אחד של אשת איש, והיינו
נושאים ונותנים יחד בדין זה, ואמרתי לו שדעתי נוטה להתירה, ואמר גם הוא שלזה דעתו נוטה, והתירה.
ויען אשר לא עיינתי היטב בדין ההוא טעיתי בו, וא"ל כי לא נזדמן אז הדין ההוא לפני, אלא לתקן עון
ההוא, ואז אלולי שעיינתי בו, לא הייתי טועה, והייתי מתקן מה שעבר, ושע"כ עתיד לחזור ולבא דין אחר
כיוצא בו לידי, שישאל ממני חכם אחד סברתי בדין ההוא, ואשיב לו האמת, ובזה יתוקן עון הנזכר, כי
לתקן פגם הדבור, וגם עתה בדבור בלבד, בדבור תליא מילתא, אלא לא היה במעשה אלא בדבור תליא מילתא:
וסבת גלגול הר' יהושע סורינו, נתגלגל לסבה אחת, שפעם אחת אכל חלב בידיעה ובמזיד ולא נזהר בו,
וא"ל כי לסבה זאת אני מתקן עתה מאד העון הנזכר, ונתן לי הסימן הזה, שאני יושב שתי שעות בנקור
הבשר, וכמעט שאני משליך כפלים כמוהו מן הבשר עם החלב, ושמכאן ואילך אזהר ג"כ שלא יכנס בפי
כל ימי חיי שום בשר נקור, זולתי אם יהיה ע"י מומחה וחסיד. וא"ל ג"כ, כי קודם גלגול ר' יהושע סוריאנו,
קדם לו ממש גלגול אחר, באיש אחד, שמו ר' שאול טרישטי, ונזדמן לו עון אחד והוא זה, כי הוא היה
מוהל, ומתחלה לא היה בקי, ומל ולד אחד, ומת מחמת המילה, והיה זה שוגג קרוב למזיד. ועון הנדה של
הרב המגיד הקודם זה, גרם שפיכות דמים שחטא ר' שאול טרישטי, ושתי עונות אלו גרמו עון חלב
במזיד, להר' יהושע סוריאנו, שנתגלגל בו ר' שאול הנזכר, מיד אחר שמת. ונמצא שהרב המגיד היה
שוגג, ואחריו ר' שאול שוגג קרוב למזיד, ור' יהושע אחריו מזיד גמור, כי עבירה גוררת עבירה, ונתן לי
סימן, כי עתה אני בגלגול הזה, אני נזהר מאד ומתרחק מהיות מוהל או שוחט, ואדרבא אינני יכול
להסתכל כאשר מוהלים, או כאשר שוחטים, ולפעמים אני נזהר אפילו מלהרוג פרעושים. ואחר רבי
יהושע, נתגלגל בבחור אחד, ושמו אברהם, ומת בן י"ג שנים בכרת על אכילת חלב, בגלגול ר' יהושע
שהיה במזיד כנז"ל:

אח"כ ביום פסח שני י"ד לאייר ,הגיד לי הדברים יותר מבוארים וא"ל ,דע לך ,כי אע"פ שאמרו בס"ה ,כי
קין הוא זוהמת הנחש ,והבל הוא מסטרא דאדם .פי' הדברים הם כך ,כי ע"י חטאו של אדה"ר ,נתערב
טוב ברע ,ויצאו קין והבל ,שניהם מורכבים מטוב ורע ,אלא שקין רובו רע מזוהמת הנחש .והבל רובו טוב
מצד אדם ,ומעוטו רע מצד הנחש .אבל חלק קין הטוב ,הוא דבר גדול במאד מאד ,לסבה שהיה בכור ,
ולקח הבכורה של חלק הטוב ,כנזכר בזוהר פרשת בראשית דף ל"ו ע"ב ,בסוד ואתה תשופנו עקב .ואח"כ
התחיל קין להתקן בקינן ומהללאל כנזכר בזוהר פרשת תרומה ואח"כ כשיצאו יעקב ועשו ,היו בסוד הבל
וקין .וכשנולדו ,נולד יעקב וידו אוחזת בעקב עשו ,הוא אותו חלק הטוב של הבכורה ,שלקח עשו ,שהיה
הטוב של קין שנתערב עם הרע כנז"ל ,בסוד ואתה תשופנו עקב .וע"ש עקב ההוא שלקה ממנו ,נקרא
יעקב .ואח"כ כשהוליד יששכר ,הוריש לו אותו החלק הטוב שלקח מן עשו ,שהיה מן הטוב של קין .וז"ס
וישכב עמה בלילה הוא .כי הוא יעקב עצמו הנקרא כן ,על שם העקנ הנזכר ונתנו בלאה בסוד זווג ,ומשם
יצאה יששכר .וז"ש במדרש הנעלם של רות כי מן יששכר יצא ר' עקיבא ,שהוא העקב הנזכר .ואח"כ
נתגלגל בנדב ואביהוא ,כי הם תרי פלגי גופא ,כנזכר בזוהר פרשת אחרי מות .ואח"כ נתעברו בסוד עבור
בפינחס שהוא אליהו הנביא זלה"ה ,עד הזמן שהלך במערה ,כי אבדם ע"י מעשה דבת יפתח ,ונסתלקה
ממנו הנבואה .ואחר כך חזר ולקחם במערת הר חורב ,כנזכר בזוהר .ובאותו הזמן נסתלסו מאליהו ז"ל ,
נתגלגלו בסוד גלגול בשמואל הנביא ע"ה .וא"ל מורי ז"ל ,כי זהו הטעם שהראו לו בחלום ,שהיה מקומי
בעק"ב מקום שמואל הנביא ע"ה .ואח"כ חזרו ונתעברו באליהו ז"ל .ואח"כ חזרו ונתעברו באלישע הנביא
ז"ל .ואח"כ נתגלגלו בחזקיהו מלך יהודה ז"ל .ואח"כ נתגלגלו במתתיהו בן חשמונאי כ"ג .אח"כ נתגלגלו
בעקביא בן מהללאל .ואחר כך לריב"ז .ואח"כ בר' עקיבא בן יוסף ז"ל .ואח"כ ברב ייבא סבא דפרשת
משפטים .ואח"כ באביו ואח"כ בר' אחאי הנזכר בגמרא פריך ר' אחאי ז"ל ,ברב אחא משבחא גאון בעל
השאלתות ,ואח"כ נתגלגל בר' דוסתאי גאון .ואח"כ בר' אהרן הלוי ,נכדו של ה"ר זרחיה הלוי בעל המאור ,
ואח"כ בדון וידאל די טולשא ,בעל מגיד משנה .ואח"כ בר' שאול טרישטי .ואח"כ בר' יהושע סוריאנו .
ואח"כ בבחור אחד שמו אברהם .ואח"כ בי אני הצעיר חיים:
אח"כ הגיד לי בארוכה ,הרבה אנשים שהם משרש נשמתי ,וכלם מבחינת הנפש שלי .ועוד יש אנשים
אחרים ,גם מבחי' נפשי ,ואלו הם הנזכרים בפה ,קין .קינן .יובל .מהללאל .יששכר .שלה בן יהודה .נדב
ואביהוא .יבל .למך אביו .נחשון בן עמינדב .נתנאל בן צוער .קרח .דתן ואבירם .יתרו .פנחס .עתניאל בן
קנז .כרמי .אבי עכן .שמגר בן ענת .שמשון .אלקנה .שמואל הנביא .אביה בן שמואל .חבר הקני .יעל
אשה חבר הקני .רחב הזונה .עלי הכהן .אפלל .סמי חבר אבי שוכוה .ישבח אבי אשתמוע .ישובי לחם .
ישי אבי דוד .אבישי בן צרויה .שמעא אחי דוד .דואג ואחיתופל .אביה בן רחבעם .אליהו הנביא .אלישע
הנביא .יונה בן אמיתי .חיאל בית האלי .נבות היזרעאלי .מיכה המורשתי .נחום האלקושי .חזקיהו המלך .
מנשה בן חזקיהו .אוריה הכהן .זכריהו בן יברכיהו .יחזקאל .אליהו בן ברכאל הבוזי .חנניא חבר דניאל .
נדביה בן יכניה המלך .ענני בן אליועני:
ואלו הם מן כת התנאים ,מתתיהו בן חשמונאי כ"ג .יוסי בן יוחנן איש ירושלים .נתאי הארבלי .עקביא בן
מהללאל .ריב"ז .ר' עקיבא בן יוסף .ר' יוסי הגלילי .ר' נהוראי סבא בזוהר סוף פרשת תצוה .רב ייבא סבא
דמשפטים .יונתן בן הרכינס .חנינא בן חזקיהו .בן גוריון .אבא שאול .ר' ישמעאל בן אלישע כ"ג .ר'
חוצפית התורגמן .ר' יוסי בן משולם קהלא קדישא .ר' יהודה בר אלעאי .ר' אחא בר יאשיה .רבן גמליאל
וא"ל מורי ז"ל ,כי אחד מחבירי רשב"י ,שנמצאו באדרא רבא שהוא מן השרש של נפשי ,ולא רצה לגלותו
אז ,וגם לא רצה לפרש הטעם .ויש ג"כ קצת מן תנאים אחרים שיש לי קצת אחיזה בהם ,ואיני יודע
ביאורם ,ואלו הם ,רב שמעיא חסידא ,רבו של הינוקא דפרשת בלק .ר' צדוק הכהן .ר' קיסמא אביו של ר'
יוסי בן קסמא .ור' כרוספדאי חמיד לבא דזוהר שלח לך:
ואלו הם האמוראים ,רב הונא שהיה ריש גלותא בבבל ,בזמן רבינו הקדוש ,שהעלו ארונו בימי ר' חייא .
יהודה וחזקיה בני ר' חייא .לוי בר סיסי .ר' שמעון בן יהוצדק .רב ייבא סבא אמורא תלמיד רב ,והוא אביו
של רב חנא ,וגם הוא חמיו של אשיאן בן נדבך .פינחס אחי שמואל .ר' מיאשא בזמן ר' יוחנן .ר' שילא
דמסכת ברכות שנעשה לו הנס .רב ייסא אמורא ,והוא רב אסי הכהן .ר' צדוק תלמיד רבינו הקדוש .ר'
ירמיה בר אבא ,בימי רב .ר' חלקיה בר אבא .רב שמן בר אבא .מר עוקבא .ר' זריקא .ר' סחורה .ר'
עקיבא אמורא .עולא בר קושב בימי ריב"ל .אביי הנקרא נחמני .רמי בר חמא .רב ביבי בר אביי .רב דימי
מנהרדעא ,ר' נחומי .ר' משרשיא .רמי בר יחזקאל .ר' יימר .ר' שמואל בר שילת .ר' אבין נגרא .נתן

דצוציתא ריש גלותא .ר 'תנחום דמן נוי .רב ייבא אבי רב סמא .ר 'ספרא בימי רבינא .רמי בר תמרי .
רפרם בר פפא .ר 'זעירא בר הלל .ר 'זעירי מדהבת .רבין ורב דימי דסלקו מבבל לא"י .ר 'חנא בגדתאה .
שבחת בריה דרבינא .ר 'חמא בר בוזי .ר 'שישא בריה דר 'אידי .ר 'חייא מדפתי .יהושע בר זרנוקי ,ונקרא
בגמרא חייא בר זרנוקי ,והוא שבוש .איו .אבדימי .באלי .ר 'יהודה הנדואה .ר 'טביומי .ר 'מלכיו:
ואלו הם רבנן סבוראי ,ר 'אחאי .רבה מפומבדיתא:
ואלו הם גאונים ,ר 'אחא משבחא .ר 'דוסתאי גאון .ר 'צמח גאון הראשון ,בריה דרב פלטוי גאון .ר 'נהילאי
גאון הראשון:
ואלו הם הפוסקים ,הרשב"א ז"ל .רבינו אהרן נכדו של הר"ז הלוי .דון וידאל די טולושא ,בעל מגיד משנה .
הר"י יוסף קארו בעל ספר ב"י על הטורים .אחי כה"ר משה ויטאל יצ"ו .ואני הצעיר חיים .ודע ,כי כל אלו
הם משרש בחי 'הנפש בלבד ,אבל הרבה מהם יש שהיה רוחם משרש אחר ,ואפילו ר 'עקיבא ,היתה
רוחו משרש אחר ,זולתי אביי לבדו ,שהיו נר"ן שלו כלם מזה השרש שלי .ונמצא ,כי כל אלו הגלגולים
הנז"ל שזכרתי ,מן קין ועד אני חיים ,הכל הם מן בחי 'נפש לבד .ושבתי אוצר פירי ,הוא אחד מהקליפות
של שרש נפשי:
בענין השגתי ,שאל את נשמתי ,ואמרה לו שאתענה מ 'יום רצופים בשק ואפר ,ואחר כך אתענה בה"ב
תמיד ,עד תשלום שתי שנים ומחצה ,ואז אשיג השגה גמורה כמוהו ממש ,בלתי שום תערובת דסטרא
אחרא ,כמו שאירע לאחרים:
יום אחד חזר לשאול ,והשיבו לו שאתנהג חדש א 'שלם בשק ואפר ותענית ,ושאתנהג בשפלות ,ושלא
אתלוצץ בשום אדם ,וא"ל כי כל עיקר השגתי תלויה בשתי עניינים אלו הנז 'בפרטות ,שהם, השפלות ,
ושלא להתלוצץ:
יום אחד חזר לשאול ,והשיבו לו ,כי להשיג השגה אמיתית כמוהו ממש ,לא היה אפשר עד מלאת לי שתי
שנים ומחצה .אמנם אם בתוך הזמן הנזכר ,אתנהג בתשובה ,ובפרט שאתענה מ 'יום רצופים בשק ,ואישן
כל אלו הלילות בשק ,שאז יבא לי התעוררות רוח הקדש ,משלשה לשלשה חדשים בפתע פתאום ,ואחר
ב 'שנים ומחצה הנז ,'אשיג ממש כמוהו באמיתיות .וסבת קצבת שתי שנים ומחצה הוא ,כי ישבתי
בבחרותי שתי שנים ומחצה ,בלתי עסק בתורה ,ומעשים שלי לא היו אז רצויים כתקנם ,ולכן הייתי צריך
תשובה שתי שנים ומחצה אחרים ,כמספר הימים ההם ממש:
יום אחד חזר לשאול ,והשיבו לו ,שאתענה מ 'יום רצופים בשק ואפר ובכי ,ובפרט שאשכב כל אלו המ 'יום
בלילה על הקרקע לבוש שק ,גם אשים אבן אחת תחת ראשי ,ואכוון בשם הוי"ה העולה בגימטריא אב"ן ,
כזה ,יו"ד ה"ה וא"ו ה"ה .ואח"כ אתענה בה"ב בכל אלו ההנהגות הנז ,'עד תשלום שתי שנים ומחצה ,
ושאתנהג בכל הזמן הזה בענוה ושפלות גדול עד תכלית האחרון ,ושאזהר ג"כ עד תכלית מן הכעס ומן
ההקפדות:
יום אחר חזר וא"ל ,שאזהר מאד ,כי כפי מה שהגידו לו ,הוא מוכרח שבהמשך הזמן הנזכר ,שתתערב
מחשבתי ,ולא ארצה לסבול עול התשובה כ"כ ,ולכן כיון שהבחירה תלויה בידי ,שאזהר ואתחזק בדבר
הזה במאד מאד:
יום אחד אמר לי ,כי אז בשבוע ההיא היה רואה רוח טהרה אחת שהיה מסבב אותי ,ושזה מורה כי
בהכרח אני צריך להשיג השגה גמורה ,ואע"פ שאני אדחה אותה ,יכריחוני מן השמים ,עד שאשיגה
בעהי"ת ,ושאשיג השגה גמורה אמיתית כמוהו:
יום אחד אמר לי ,כי כל זה שאני עתיד להשיג עתה ,הוא מחמת חשקי בו ,ושנשמתו הוא מסייעתני מאד ,
וכמעט שהוא מתעבר בי .וא"ל כי יש לי קורבה עמו ,ובפרט כי בפעם אחרת בגלגול אחר ,הייתי תלמידו
ג"כ כמו עתה ושאדבק עמו תמיד במחשבתי ,ויועיל לי מאד:
יום אחד א"ל ,שאזהר מאד לומר הללויה אודה ה 'בכל לבב וגו ,'ואח"כ אכוין בשם מנצפ"ך ,ואעשה כך
תמיד כשאקום בכל לילה אחר חצות ,כי מועיל מאד אל ההשגה:
גם א"ל ,שאזהר מאד לשים תמיד תפילין כסברת ר"ת ,שהם סוד צרוף שם יהה"ו ,היוצא מר"ת 'יתהלל
המתהלל 'השכל 'וידוע אותי וכו .'ולכן הנחת אלו התפילין מועיל מאד אל ההשגה ואל ההשכל והידיעה':
גם אמר לי ,כי עיקר ההשגה זו תלויה ע"י כונת האדם ,וזהירותו בכל ברכות הנהנין ,לפי שעל ידם
מתבטל כח אותם הקליפות הנמצאות במאכלות החומריות ,ומתדבקים באדם האוכלם ,וע"י הברכות
האלו הנאמרות בכוונה ,הוא מסיר מהם הקליפות ,ומזכך החומר שלו ,ונעשה שכלי וזך ,ושאזהר בו מאד:

גם צוה אותי, שאקרא בכל יום הקביעות של מקרא, ומשנה, ותלמוד, וקבלה, עם הכונות שמסר לי, ואזהר בו מאד, ככתוב בספרי:
גם החמיר לי מאד בענין השבת, לשמור ולכבד יותר מכל שאר המצות כלם:
יום א' הייתי לפניו, ונתעכבתי חדש ימים שלא עשיתי שום יחוד מן היחודים שסדר לי, והכיר בפרצופי, וא"ל אם תעזבני יום יומים אעזבך, ואתה גורם בזה נזק גדול, שתגרום שיתפרשו ממך הנשמות שרוצות להדבק בך, ונתתי לו טענה שלא הייתי רוצה אלא לעסוק בתורה באותו זמן, ובפרט שלא היו באים כפי הראוי אותם הנשמות בגלוי, והשיב לי שעכ"ז לא אמנע מלעשות היחודים ההם בכל יום, כי הוא גדול מעסק התורה, כי הוא מיחד העולמות העליונים, והוא עסק התורה ויחוד הכל יחד, והזהרני שכאשר אייחד היחודים, שלא תהיה כונתי בלבד להמשיך הנשמה, אלא לתקן למעלה:
גם א"ל כשהלכתי עמו לטבריא במערת ר' עקיבא, כי א"ל ר' עקיבא, שאזכור עשרה פעמים את ר' עקיבא זה אחר זה, קודם כל תפילה מן השלשה תפלות, ערב בקר וצהרים, וע"י זה יתעבר בי, וסייעני מאד. וא"ל שאין צורך לומר ר' עקיבא, אלא עקיבא בלבד:
גם אמר לי, כי עד חג הסוכות של שנת השל"ד ליצירה, אני צריך סיוע ממש, שהוא יעזרני בעת היחוד, אבל משם והלאה איני צריך לסיוע כלל, כי כבר אז נשלמים שתי שנים ומחצה שחטאתי בהם, שמנעתי עצמי מעסק התורה, וגם כי עד אז אפילו אם הוא מסייעני, הוא במקרה שהיא אפשר להיות בקביעות, אבל משם והלאה יהיה בעהי"ת בקביעות:
גם צוה אותי, שלא אמנע מלייחד היחודים שמסר לי, ושאם אלך להשתטח על קברי הצדיקים יהיה בערב ר"ח, או בט"ו יום לחדש, כי אז יש יותר הכנה מכל שאר הימים. ושלא אלך לא בשבת, ולא בי"ט, ולא בר"ח, כי אז נפשותם עולות למעלה ואינם מושבות על הקבר. ופעם אחד שלחני על קברי הצדיקים בחה"מ להתפלל עליהם, אבל לא נשתטחתי, וא"ל כי היחוד של היודי"ן והווי"ן של י"ג חוורתי דרישא, אייחד אותו יותר בקביעות משאר היחודים. ובליל החול יהיה אחר חצות לילה, כי אז הוא עת רצון. ובלילי שבת אייחד אותו אפילו קודם חצות, אחר סעודת בלילה. ובר"ח אייחד היחוד שהוא מיוסד על שם שד"י, כי יחוד זה הוא סוד ר"ח, כי שם שד"י במלואו הוא ראש חדש. ואפילו להשתטח על הצדיקים ביום ר"ח, הוא טוב היחוד הזה הנזכר של ר"ח. גם היחוד של פסוק חדשים לבקרים, הוא טוב לעשותו בלילי החול אהר חצות לילה, או בלילי שבת קודם חצות, כי בשני זמנים אלו מתפשטת לאה בכל אורך ז"א:
גם בלילי שבת קודם חצות, אייחד היחוד של עשרה הויו"ת שבדעת. גם צווני, שאקרא בכל ליל שבת אחר הסעודה וברכת המזון, קודם חצות, מסכת עירובין, בסוד הערוב, בסוד ע"ב רי"ו. ודע, כי עיקר כל אלו היחודים, הם או על קברי הצדיקים, או בכל חצות לילה אחר עבור חצות לילה, אפילו שלא על קברי הצדיקים יועיל, ואחר חצות לילה היא עת רצון, ואז היא שעה הנבחרת מכל השעות האחרות:
גם אמר לי, כי רב ייבא סבא ע"ה, הוא יותר קשור עם ר' יהושע סוריאנו, שאכל חלב כנז"ל, ואם אתקן זה יתקשר עמי רב ייבא סבא יותר מן השאר. וריב"ז קשור עם הרב מגיד משנה, על ענין הנדה. ור' עקיבא, קשור יותר עם ר' שאול טרשטי, על ענין שפיכות דם הנז"ל. וענין ר' עקיבא הוא, מחמת מה שנכשל גם הוא במת מצוה, שהרכיבו על כתפו כמה מלין, ואמרו לו חכמים, שעל כל פסיעה ופסיעה היה שופך דמים, ולכן הוא קשור עם ר' שאול. אבל בשנים האחרים, לא רצה לגלות, כיון שלא גלוהו רז"ל, אבל ענין ר' עקיבא כבר גלוהו רז"ל, ולכן יש לו רשות לגלותו:
גם א"ל, שראה כתוב במצחי, פסוק לחשוב מחשבות לעשות בזהב ובכסף וגו', לרמוז אל עון בטול זמן, שבטלתי בחכמת אל כימיי"א:
גם צוה לי, בענין הסרת הסכין מעל השלחן, להזהר מאד להסיר אותו לגמרי, ולא יספיק לכסותו בלבד, ובפרט אני שהוא משרש קין, שהוא סוד כלי זיי"ן:
גם א"ל, כי עתה בגלגול זה, אני מתקן את יובל, שהוא משרש נפשי, לוטש כל חורש נחשת וברזל מצד הגבורות, ואיני מתקן אותו כראוי, ולכן לפעמים כשהסכין בידי, אני חותך ידי ואצבעותי בלי מתכוין, או על ידי כל כלי ברזל. ואמר לי, כי בחינת יובל הוא בחי' קין אשר בפרצוף יעקב, כי גם הוא כולל קין והבל וכל השרשים, כמו ז"א הנקרא ישראל, הכולל קין והבל הראשונים, בני אדם הראשונים, ושהוא מוכרח לתקן את יובל הזה קודם ביאת המשיח, בסוד יובילו שי למורה וזה יובל נתעבר במרע"ה להתקן בו, כי גם במרע"ה יש בו קצת נצוצות של קין. וזה נרמז בר"ת, ויתעבר "ה" 'בי "למענכם, ר"ת יובל. וז"ש פסוק ועל יובל ישלח וברשיו, כי יש בו כל שרשי קין כמו שיש בז"א הנזכר, כי קין בחי' קין בז"א, ויובל הוא בחי' קין

בפרצוף העליון הנקרא יעקב כנודע ,ונמצא כי יובל זה התחיל להתקן ע"י מרע"ה ,ולכן נרמז בר"ת ויתעבר ה 'בי למענכם הנזכר:
גם פעם אחת הלכתי עם מורי ז"ל ,אל מקום שנתוועדו שם חבירי רשב"י ע"ה ,כשעשו אדרא רבא דנשא .
ושם במזרח הדרך ,יש בה סלע אחד ,ובו ב 'בקיעות גדולות ,ובאותה הבקיעה של צד צפון ,שם ישב הרשב"י ע"ה ,בזמן האדרא .ובבקיעה של צד דרום שם ישב ר 'אבא .ואצל האילן שכנגד שני בקיעות אלו במערב שלהם ,שם ישב ר 'אלעזר .ומורי זצ"ל ישב בבקיעה הצפונית ,במקום רשב"י ע"ה .ואני ישבתי בבקיעה הדרומית ,במקום ר 'אבא ,שלא בידיעה ,ואח"כ הגיד לי מורי ז"ל הענין ,ולא ידעתי אם ענין הנז"ל ,שאחד מחבירי האדרא הוא משרש נפשי ,והוא ר 'אבא .וע"כ ישבתי במקומו שלא בידיעה .וענין ישיבתנו בשתי בקיעות אלו הנז ,'אני מסופק אם הדבר היה להיפך מהנזכר:
א"ל כי בהיותי קטן ,קללתי פעם א 'את אמי ע"ה ,וצוה אותי להתענות ג 'ימים רצופים לילה ויום ,ולכוין שהם ע"ב שעות ,והוא כנגד תרין עיטרין דחו"ג דאו"א ,הגנוזים בג 'אבות חג"ת ,והם ע"ב כנודע ,כי שם ע"ב הוא בחג"ת .ולפי שגרמתי לסלק אלו התרין עיטרין מן הבן העליון לכן אכוין להחזירם אליו ע"י אלו העב"ש שעות ,שיש בג 'תעניות אלו .וא"ל שאתענה אלו השלשה ימים הנז 'שלשה ימים ,קודם יום שבועות ,ואכוין ג"כ בסוד פסוק היו נכונים .לשלשת ימים ,כי אז פסקה זוהמתן של ישראל ,ועל ידי התענית הזה יפסק ג"כ ממני זוהמת החומר אשר בי ,כדי לקבל כח ידיעת סודות התורה בליל שבועות .ובליל שבועות למדתי עמו כל אותה הלילה בסודות התורה .ולא ישנתי כלל כל אותה הלילה .וגם עמו א"ל ,כי אלו השלשה התעניות ,יועילו לבטל גזרת המ"ד שנים שחסרו מהרב מגיד משנה כנז"ל וע"ש:
יום אחד בשבוע ששי של ספירת העומר ,א"ל שאכוין בשבוע ההיא ,שהוא כנגד יסוד כנודע ,ושאכוין בו לתקן פגם שפגמתי בו ,בהיותי נקשר בחופתי כנז"ל:
יום אחד הייתי בתעניתי ,בכיתי מאד ,והרביתי דברים לפני השי"ת ,לומר שלמה היה מונע ממני דרכי התשובה ,ולא היה משים בלב מורי ז"ל שילמדני כרצוני ,והרבה דברים כאלה ,והלכתי לביתו והכיר הענין בפרצופי ,וא"ל ,כי באותה שעה רצו להענישני בב"ד של מעלה ,על שהטחתי דברים כלפי מעלה לולי שנזדמן לי סניגור אחד עלי ,לומר שמחשבתי היתה לטובה .וא"ל ,שאזהר מלדבר פעם אחרת דברים אלה ,כי יותר ממה שהעגל רוצה לינק פרה רוצה להניק ,אלא שיש זמן קצוב לכל דבר ,כנזכר בפסוק עת לכל זמן ועת לכל חפץ ,ואיך הייתי אומר ח"ו שהקב"ה היה מונע ממני דרכי התשובה ואדרבא מי היה גורם ומכניס בלבי כל זה התעוררות של התשובה ,לולי השי"ת ברחמיו קרובים על בריותיו ,וא"ל כי מה שמנע ממני עד אז ,להגיד לי רצוני ,היה סבת זמן קצוב ,ואז באותו היום נשלם הזמן ,ושמהיום ההוא ואילך לא יסתיר ממני כל אשר אשאל ממנו ,וכן עשה מאז והלאה:
גם א"ל ,כי בגלגול הקודם קיימתי מצות שחיטה ,ועתה ,בגלגול הזה הזהרני במאד מאד ,שלא אשחוט כלל ועיקר ,ולא עוד שלא שהזהרני ג"כ ,שלא להמית שום בריה ,אפילו כינים ופרעושים כלל ועיקר:
גם מורי ז"ל ,לא היה הורג פרעושים וכינים ,ושום רמש חי כלל ועיקר ,וא"ל שלהיות שרש נפשי מן קין ,שהרג את הבל ,וגם מפני ר 'שאול טרישטי שנתגלגל עמי ממש ,על עון שפיכות דם כשמל התנוק כנז"ל ,ומת מתחת ידו ,שצריך שאזהר שלא להמית שום דבר חי בעולם ,וגם שלא לשחוט כלל .וא"ל ,כי יען אשר אני נצוץ חדש ,שעל כן מוכרח אני לקיים מצות פריה ורביה כי עדיין לא קימתיה .ואמר לי כי המצות אשר אני הסר מהם הם י"א בלבד ,אע"פ שאני חדש .ואחר שאשלים אותם ,אז צריך שאקיים מצות שלוח הקן ,אע"פ שכבר קיימתיה בגלגול אחר .וזו המצוה ,היא תקון אחרון שבכל התקונים שאני צריך לתקן .וכונת הענין ,להורות על שלוח הנפש ,שכבר נגמרה להתקן ,על האחד עשר מצות הנז .'ואז יבא הרוח לבדו ,ויתוקן גם הוא .ואחר שיתוקן גם הוא ,אז תבא גם הנפש שכבר היא מתוקנת ,ותהיה אז כסא אל הרוח המתוקן .והבן ענין זה מאד וזכרהו ,כי זה שרש גדול ,ואל תשכחהו .וא"ל ,כי אלו הי"א מצות הם מאותם שאינם מצויות בתכלית ההרחק ,וא"ל כי אחת מהם היא מצות זרוע לחיים וקיבה:
ופעם אחרת ביאר לי הענין היטב וא"ל ,כי הנה יש מצות עשה ולא תעשה זכרים ,ומצות עשה ולא תעשה נקבות .והנה אין לך אבר מכל רמ"ח איברים שיש באדה"ר ,שלא יהיה כלול ,מן בשר וגידים ועצמות .והנה הבשר והעצמות ,הם מצות עשה וגידים ,הם מצות לא תעשה .והנה שרש נפשי ,היא באבר כתף השמאלי של אדה"ר ,מבחי 'לאה אשר עומדת שם מאחוריו .והמצות עשה אשר באבר הזה ,הם י"א ,כמנין ו"ה ,ב 'אותיות אחרונות של ההוי"ה ,והם במספר כתף ,באופן זה ,וי"ו פעמים ה"י ,בגימטריא ש"ל .ו"ו פעמים ה"י ,בגימטריא ק"ף .הרי תק"י ,תסיר י"א כמנין ו"ה ,ישאר ת"ק כמנין כתף:

והמצות ל"ת, הם ט"ו, כמנין ב 'אותיות י"ה הראשונות של ההוי"ה, וכמ"ש חז"ל י"ה עם שמי שס"ה, ו"ה עם זכר"י רמ"ח. וגם הם בגימטריא כת"ף, באופן זה, יו"ד פעמים ה"י, הם בגימטריא ש. 'יו"ד פעמים ה"ה הם בגימטריא ר. 'הרי ת"ק, כמנין כת"ף. והנה העשרה הרמוזים באות י, 'הם עשר מל"ת זכרים.
והחמשה הרמוזים באות ה 'ראשונה, הם חמש מצות לא תעשה נקבות. והששה הרמוזים באות ו, 'הם ששש מצות עשה זכרים. וחמשה הרמוזים באות ה 'אחרונה, הם חמש מצות נקבות. והנה העור שיש באבר הזה של הכתף, בו נרמזו כל ההארות אשר יש בפנים באבר הזה:
וא"ל מורי ז"ל, כי בחטאו של קין, ירדה נפשי עד העקב, ואבא מארי ז"ל כשהוליד אותי, העלה אותה עד מקום הטבור, ואני צריך עתה לתקנה, ולהעלותה עד מקומה לגמרי. ואמנם העשרה מצות לא תעשה הזכרים, לא קבלתי אותם ממורי ז"ל. אבל החמשה מצות לא תעשה הנקבות, הם אלו, אחת לא תרצח, ובכללה שלא להלבין פני חבירו ברבים. ב, 'לא תגנובו ממון. שלישית, לא תבשל גדי בחלב אמו. רביעית לא תאכל חלב. חמשית לא תאכל דם. וששה מצות עשה הזכרים, הם אלו, אחת, וחי אחיך עמך, והיא קרובה ממש אל מצות הצדקה, והיא לבקש המצאה אל אחיך, שיוכל לחיות עמך כנודע. ב, 'לאכול מעשר שני בירושלם. שלישית ועשית מעקה לגגך. ד 'מצות פריה ורביה חמישית, למול את הבן, ובפרט בנו ממש. ששית, ואהבת לרעך כמוך. וחמש מצות עשה הנקבות, ואלו הם, אחת, ההלואה לעני, וסימניך אם כסף תלוה את עמי, אל תקרי אם בחיריק, אלא אם בצרי. שתים, מצות ציצית, וגם בכללה ליתנה על הכתף, לפי ששרשו הוא מן הכתף. שלישית, מצות שלוח הקן, וסימניך שלח תשלח את האם. רביעית, שמטה בשביעית, חמישית, לזכור יציאת מצרים:
גם הזהיר מורי ז"ל לי, ולכל החברים שהיינו עמו בחברה ההיא, שקודם תפלת שחרית, נקבל עלינו מ"ע של ואהבת לרעך כמוך, ויכוין לאהוב לכל אחד מישראל כנפשו, כי עי"ז תעלה תפלתו כלולה מכל ישראל, ותוכל לעלות ולעשות תקון למעלה. ובפרט אהבת החברים שלנו, צריך כל אחד ואחד ממנו לכלול עצמו כאלו הוא אבר אחד מן החברים האלו. ולמאד הזהירני מורי ז"ל בענין זה, ואם איזה חבר ח"ו שעומד בצרה, או יש לו איזה חולה בביתו, או בבניו, ישתתף בצערו, ויתפלל עליו, וכן בכל דבריו ישתתף לכל חבריו עמו:
גם עשיתי תקון תעניתי ע"י מורי ז"ל, על עון שאירע לי בימי חופתי, אחר שנקשרתי והזרעתי לבטלה. ועל עון כבוד אב ואם. ועל יין נסך ששתיתי עם ישראל אחד שנשתמד, והטעה אותי, וא"ל שהיה אז בא לעיר צפת תוב"ב, לחזור לדת ישראל, ולא היה אלא לפנים, ואח"כ חזר לסורו הרע, ועל עון הגאוה, ועל הליצנות, ועל שפיכת דם כנז"ל שידעת ועל בטול ק"ש ותפילין:
גם א"ל מורי ז"ל, כי לפי שאני משרש קין, שהוא סוד הגבורות הנקרא אש, לכן אני מתפעל מאד, ומתבהל מאד מראיית המים, כי האש בהכנסה תוך המים, נכבה ומתבטלת, וגם לפי שהמזיקין יצאו מתולדת קין כנודע, לכן אני מתפחד מאד מן המזיקין:
גם א"ל, כי קין הוא בסוד ציור ומעשה. והבל הוא הבל העליון של הפה, שהוא דבור. ולכן שרשו של הבל, הם דרשנים ודברנים. אבל אני להיותי מן קין, אינו דברן ובעל דברים, ואין לי כ"כ כח הדבור, כמו שיש לי כח בציור מלאכות המעשיות. גם בענין המשניות שאני מחוייב לגרסם על פה, א"ל מורי ז"ל, שהם סדר נשים, ושאר הסדרים איני מחוייב:
גם א"ל, כי הימים הנכונים להתענות אני בהם שני ימים רצופים, הם יום שלישי ויום רביעי בשבוע, כפי שרש נשמתי:
גם א"ל, כי אין לך אדם שאין לו יום אחד קבוע בשבוע, ויום אחד קבוע בחדש, שהוא יום יפה לו לכל דבריו, כי מזלו תלוי באותו יום, כפי שרש נשמתו. ובאותו יום אין לו פחד משום דבר רע ופגע רע, ולא ימות באותו יום. וז"ס ושוב יום אחד לפני מיתתך, כי באותו יום אין פחד שימות בו, ולכן שוב בתשובה באותו יום. כי משם ואילך יש פחד בשאר הימים. וא"ל, כי היום הנכון לי, שהוא כפי שרש נשמתי בכל שבוע, הוא יום שני בשבוע. והיום הנכון לי בחדש, שהיא כפי שרש נשמתי, הוא יום י"ג בהדש:
גם א"ל כונה אחרת בקדושה, וא"ל, כי אעפ"י שכל אדם צריך לכוין בה, אני צריך לה יותר משאר כל אדם, והוא, כי הנה שלשה קדושות הם, א 'קדושת שחרית דעמידה, והיא נקדישך ונעריצך. ב 'קדושת מנחה דעמידה, והיא נקדישך ונעריצך. ג 'קדושת ובא לציון, שאנו אומרים בליל מ"ש אחר העמידה. וכבר ידעת כונת הקדושה, שהוא דלוג עליית מלכות למעלה ממקומה, לקבל דעת, כי דעתה קלה, וז"ס הדלוג שאנו מדלגים כשאנו אומרים ג"כ קדוש ק"ק, כנזכר בפרקי היכלות. וכבר ידעת, כי בכל עליה היא ע"י שם בן

מ"ב, ולכן צריך שתכוין בקדושת העמידה דמנחה דחול, בשני אותיות ראשונות של אבגית"ץ. ובקדושת העמידה דשחרית דחול, תכוין בשתי אותיות ג"י האמצעיות. ובקדושת ובא לציון דמ"ש, תכוין בשתי אותיות ת"ץ האחרונות. כי שם זה הא', הוא כולל כל שם בן מ"ב, והוא עיקרו של שם בן מ"ב, לפי שהוא בסוד ספירת החסד המתפשט בכלם כנודע, ולכן כל הכונות הם בשם זה בלבד:

פעם אחת שאלתי למורי ז"ל בע"ש, על השגת נשמתי. וא"ל פסוק זה, ולמן חמדת כל ישראל הלא לך. וחיליתי פניו שיבאר לי דבריו, ולא רצה לבאר יותר מזה, ואמרתי לו אם היה פי' דבריו, שאני משרש שאול המלך, שעליו נאמר הפסוק הזה, והשיב לי שלא היה רצונו לפרש ולבאר כונת דבריו:

פעם אחרת חזרתי לשאול לו על ענין נשמתי, ואמר לי שהייתי יכול להשיג יותר מן המלאכים, מצד גודל ערך נשמתי, ושביאת נשמתי לעולם היתה לצורך גדול בעולם, ושלא היה בידו ורשותו לבאר יותר מזה, כי לא ניתן לו רשות. ושאם היה מגלה לי הענין, שהייתי כמעט פורח באויר מרוב השמחה על הענין, אלא שלא ניתן רשות לאמרו אז:

גם מהר"י ארזי"ן ז"ל הגיד לי, כי ליל אחת של שבת, הלך לבית מורי ז"ל בחצות לילה, מרוב הקנאה שעלה בלבו לומר, למה הוא גדול בשנים יותר ממני, והיה משועבד לי לשמוע הדרוש ממני, והלך לבכות לפני מורי ז"ל אז על הדבר ההוא, והשיב לו, כי הוא ז"ל לא בא לעולם אלא ללמד אותי בלבד ושכל שאר החברים לא היו יכולים ללמוד אפילו אות אחת ממנו, אלא כלם היו צריכים ללמוד עמי. וגם ענין זה אני שמעתי מפי מורי ז"ל. גם שאל ממנו, שכיון שהיו אנשים גדולים משרש נפשו, שא"כ איך ישתעבד לי, והשיב לו שאין הדבר תלוי בזה אלא בנפש האדם עצמו, שתהיה היא ממקום גבוה:

גם הר"י באגילייר יצ"ו אמר לי, כי מורי ז"ל הגיד לו, על ענין קורבתו של מורי ז"ל עמי, שהטעם היה כי שלשה אותיות אב"י, נרמזו בשם עקיבא, ושהם ממטה למעלה. ולא רצה לבאר לי יותר מזה, וגם אמר לי, כי עלי נאמר, מה שהיה הוא שיהיה, ר"ת משה. והענין הוא, כי כמו שר' עקיבא למד תורה לכ"ד אלף תלמידיו ולכל העולם, שכן אהיה אני עתה בעהי"ת:

פעם אחת הייתי יושב לפני מורי ז"ל אחר סעודת המנחה של שבת, והייתי מפציר בו, שיבאר לי בענין השגתי, ובענין שרש נפשי, ובתוך הדברים א"ל פסוק זה אם "ללצים "הוא "יליץ "ולענוים "יתן "חן, והפצרתי בו שיבארהו לי, והשיב לי, כי הנה ר"ת פסוק זה הוא, אליהו חי, והענין הוא, מ"ש ברע"מ, כי, כמ"ש והוא יהיה לך לפה, לפי שמשה היה משה רבן של כל ישראל, והמתורגמן שלו הוא אהרן הכהן, כבד פה וכבד לשון, ולעתיד לבא בדורו של משיח, יבוא מרע"ה בגלגול, וילמד תורה לכל ישראל, וגם יהיה הוא ערל שפתים, והמתורגמן שלו יהיה אליהו הנביא ז"ל, שהוא חי וקים, והוא פינחס בן אלעזר בן אהרן הכהן, אחיו של מרע"ה. וזש"ה, אם ללצים הוא יליץ ולענוים יתן חן, ר"ל אם ללצים, כי כשיצטרך מרע"ה מליץ ומתורגמן, הנה אליהו ז"ל שהוא חי יליץ, ויהיה מתורגמן שלו, ולא רצה לבאר לי יותר, איך לקשר ענין זה עם הויכוח הראשון שהיינו מווכחים יחד:

יום אחד א"ל, כי א"ל אז בתפלתו, כי אני עתיד לראות מלאך אחד פנים בפנים ולדבר עמי, והפצרתי בו, כי אמר לי מה שמו, ואמר לי שהוא אליהו ז"ל:

יום אחד א"ל, כי אז התחיל חלק הרוח שלי להתנוצץ בי, דרך תוספת נשמה בכל ע"ש במקרה, עד יעברו שני שנים ומחצה הנז"ל, שהם מתחילים מן ר"ח אייר השל"א, עד ר"ח תשרי השל"ד, ואח"כ אקנה חלק הרוח ההוא בשלימות, ואז אשיג השגה גמורה בע"ה כנז"ל. והטעם הוא, כי הנפש אין בה יכולת רק לקיום המצות במעשה, אמנם להשלים חלק השגת ידיעת התורה, והשגת רוח הקדש, צריך בחי' חלק הרוח, ונמצא כי ענין השגתי תלויה עד שאקנה חלק הרוח שלי בקביעות ובשלימות בעהי"ת. וא"ל, כי זה הנצוץ של חלק הרוח שלי, שהוא בא ג"כ משותף עם נצוץ רוחו של ר' עקיבא, ומתלבש בו. והטעם לזה, לפי שכמו שנפשי היא ג"כ משותפת דרך גלגול ממש, עם נפש ר' עקיבא, כמו שיתבאר למטה, כן חלק רוחי, אינו בא אלא משותף ממש ברוחו של ר' עקיבא. וכאשר אקנה רוחי בשלימות, יהיה ג"כ רוחו של ר' עקיבא משותף עמי. ונמצא כי אני צריך תחלה להשלים את נפשי בשתי שנים ומחצה הנזכר. ואחר תשלומה לגמרי, אז אזכה אל הרוח שלי, וגם יבא משותף עם רוחו של ר' עקיבא, כי אין הרוח יכול ליכנס באדם, עד תשלום תקון הנפש לגמרי, אם לא בדרך מקרה בתוספת בע"ש, וגם לזה צריך תשובה ומעשים טובים. וא"ל, כי אין מי שיהיה עמי בסוד גלגול ממש מכל אותם שהם מן השרש שלי, רק ר' עקיבא לבדו, כי הוא ממש עמדי בסוד גלגול ממש, אך האחרים של שרום נשמתי אם יתדבקו עמי, הוא בסוד עבור לבד, ולא בסוד גלגול:

ופעם אחרת א"ל ,כי גם כל אותם הנשמות נצוצות של אותם האנשים ,שהם מן תחלת הדרגת נפש ר '
עקיבא ,עד אני הצעיר חיים ,כי כלם הם מגולגלים בי בגלגול גמור ,ומשותפים עם נפשי בגלגול הזה ,
ואפשר שאם אזכה יותר ,יתערבו בי גם מן אותם אשר הם קודמים אל ר 'עקיבא ,כמו ריב"ז וכיוצא בו ,
בסוד עבור בלבד .וטעם הדבר הוא ,לפי שאין בכל הנצוצות של השרש הזה ,כ"כ קרוב אל נצוץ נפשי ,
כמו נצוץ נפש ר 'עקיבא ,כי נצוץ נפשי קרובה וסמוכה אליו יותר מכלם ,ולכן הוא מתגלגל עמי יותר מכל
שאר הנצוצות .וכמו שנצוץ נפש ר 'עקיבא ,עלה באותה המדרגה הנקראת מחשבה ,גם אני אוכל לעלות
כפי מעשי במעלה גדולה עד מאד ,יותר מכמה נצוצות אשר קדמו אלי .וא"ל ,כי נפשי ונפש ר 'עקיבא ,הם
סמוכות יחד בשרש הנפשות .אמנם ר 'עקיבא לא היתה לו אלא מצד קין ,בבחי 'נפש בלבד ,כי הרוח שלו
מבחי 'קין גם כן אשר היתה ראויה אל הנפש ההיא שלו ,לא לקחה אז ,אמנם לקח רוח אחרת משרש
הבל או אדם .וגם אני יש ל 'מזומנות ב 'בחי 'של הרוח ,אחת היא בחי 'הרוח הראויה אל נפשי ,שהיא
משרש קין .והב ,'בחי 'רוח משרש אחר .כמו שביארנו ,כי ע"י חטאו של אדה"ר נתערבו הנשמות ,בחי '
רוח מן שרש הבל ,עם בחי 'נפש משרש קין ,וכן להפך .ובחינת רוח משרש אדם ברוח של קין או של
הבל ,וכן להפך .והנה בחי 'הרוח אשר לי מצד קין ,הוא גדול במאד מאד מן הרוח אשר לי מצד הערוב
כנזכר ,ואם אזכה אקח את הרוח הזה אשר נוגע לי מצד קין .וכן עד"ז הוא בנשמה .וא"ל ,כי אחר הנצוץ
של ר 'עקיבא ,אין קרוב אלי יותר מנצוץ אביי ,לפי שאביי זכה ליקח נר"ן כלם מן השרש שלי ,שהם מבחי '
קין ,משא"כ באחרים כנז"ל .וא"ל ,כי אביי הוא רב ייבא סבא עצמו הנזכר בזוהר דמשפטים ,ואביי נרמז
בר"ת פסוק "אך "בי "ישוב "יהפוך ,ר"ת אביי .ואמר יהפוך ר"ל אל הפוך ,ייבא לאביי ,וזהו יהפוך .ושאלתי
למורי ז"ל שיבאר לי סבת הפוך זה מה עניינו ,ולא רצה לבאר לי:
יום אחד אמר לי ,כי שרש נפשי ,היא טפת זרע יוסף שיצאה מבין צפרניו ,מאותם העשר טפות כנודע:
גם א"ל ,כי הנפש היתירה שבאה לי בסוד תוספת שבת ,היא גבוה ומעולה מאד ,וכמעט שהיא מבחינת
רק פעם אחת או שתים ,' ,כי אז עדיין לא זכיתי לנפש יתירה הנז ,וא"ל אותו היום .האצילות:
בענין נפשי א"ל ,כי הנה כאשר חטא קין ,היו אז כל הנצוצות של זה השרש ,כלם כלולים בו ,כלם ממנו ,
עד הנצוצות שיהיו עד ביאת המשיח ,וגם נצוץ נפשי היתה כלולה בו ,וע"י חטאו נתערבו כל הנצוצות
בקליפות ,וכל הנצוצות המעולות והחשובות ירדו למטה מכל השאר בעמקי הקליפות ,לפי שעון קין היתה
במחשבה העליונה ,כנזכר בתקונין .והנה ר 'עקיבא מקומו הוא בזרועות ,בסוד וידו אוחזת בעקב עשו
כמבואר לעיל ,כי הוא העקב של היד השמאלי של ז"א ,והנה היד לפעמים האדם משפיל אותה עד העקב ,
ולפעמים יכול להעלותה עד הראש .ולכן נפלו זרועות אלו עד העקב ,ואח"כ ע"י שנהרג ר 'עקיבא ,נתעלה
ועלה עד המחשבה העליונה .וכמ"ש הקב"ה למשה כך עלה במחשבה ,כדי לתקן מה שפגם .וא"ל ,כי גם
אני וכל הדומים אלי ,נוכל לעלות ע"י מעשינו ,להיותינו מבחי 'הזרועות ,לעלות במעלה רמה ונשאה עד
אין קץ ,יותר מכמה אנשים הקודמים אלינו בזמנים הראשונים .ואמנם מקום נצוץ נפשי ,הוא בכתפות
שבזרועות ,ונתן לי סימן בזה ,כי יש לי שם שערות ארוכות ,ונמצא שאני כלול מחו"ג ,להיותי בסוד
הכתפים .והנה עדיין הנצוץ הפרטי של נפשי לא נתגלגל ,ולא בא עדיין בעולם הוא לבדו אלא עתה ,
ובערך זה אני חדש .אבל בערך שיצאתי כלול בנפש קין כנז ,'אני צריך להשלים נר"ן שלי שנפגמו ,בהיותי
שם מחמת חטאו של קין ,וצריך אני להשלים חלקי אשר שם ,והנה נצוץ נפשי ,קרוב וסמוך אל נצוץ נפש
ר 'עקיבא ,יותר מכל השאר ,ולכן הוא מתגלגל עמי יותר מכל השאר:
אמר לי מורי זלה"ה ,כי שלשה הם שטעו בקץ ,יעקב כשקרא לבניו ונעלם ממנו הקץ .וכן ר 'עקיבא יש בו
אותיות יעקב ,לרמוז כי טעותם וטעה וחשב שבן כוזיבא היה משיח .וכן שמואל טעה בענין אליאב ,שחשב
שממנו יצא משיח ,וכמש"ה)שמואל א ט״ז:ו׳ (אך נגד ה 'משיחו .ולכן שלשתם נתגלגלו לתקן טעות זה:
אמר לי מורי ז"ל ,כי נפשו של ר 'עקיבא אינה כשאר נפשות הגרים ,הנעשת מזיווג נשמות הצדיקים בגן
עדן הארץ ,כנזכר בפרשת שלח לך ,אבל היא נפש גבוהה מאד ,אלא שבחטאו של אדם ושל קין ,יצאה
אל החיצונים ,והוכרחה ליכנס בגוף גר ,והנה היא באה מלובשת בתוך נפש אחרת ,הנקרא נפש הגר ,
הנזכר בסבא דמשפטים .ואותה נפש הגר גרמה לו להיותו ע"ה מ 'שנה ,בסוד קשים גרים לישראל
כספחת והבן זה .וכן היה בריב"ז ,שהיה ע"ה מ 'שנה .והטעם היה ,לפי ששרש הנפש שלהם היתה
מטפת זרע יוסף כנזכר .ולכן גם אני באתי לידי הטא הנז"ל ,בהיותי נקשר ונאסר ט 'חדשים כנז"ל:
גם א"ל ,כי ריב"ז ור 'עקיבא ,היו ב 'זרועות ימין ושמאל של מרע"ה ,מעורבים בקין ,וכן היו שלשתם שוים
בשנים ,כל אחד חי ק"כ שנה ,ולכן רצה מרע"ה שתנתן התורה ע"י ר 'עקיבא ,כנזכר שם באותיות דר '

עקיבא .וגם מרע"ה הכה לעוג מלך הבשן ,ובו היה אז מעורב נצוץ ר 'שמעון בן נתנאל ר"ת בש"ן ,וזהו עוג מלך הבשן .ולכן היה מרע"ה מתיירא ממנו מן עוג להמיתו ,מפני אותו נצוץ של קדושה שהיה ירא חטא שהיה בו ,ואח"כ היה הנצוץ ההוא תלמידו של ריב"ז:

ערב שבת במנחה ,ראה כתוב במצחי בלשון הזה ,הכינו כסא לחזקיהו מלך יהודה ,להורות שנגלה בי נפשו ,בסוד תוספת שבת .ואחר כך באיתן יום עצמו ,נתכעסתי בביתי ,ונסתלק ממני .ואח"כ עשיתי תשובה באותו השבוע ,ובע"ש השני ראה מורי ז"ל ,שהיו נדבקים בי בסוד תוספת שבת ,רוחו של חזקיה , ורוחו של ר 'עקיבא ,וחזרתי להתכעס באותו יום בביתי ,וא"ל שנסתלקו .ואח"כ בו ביום עשיתי תשובה לכל הכעס ההוא ,וא"ל כי בא אלי רוחו של בן עזאי בלבד ,אע"פ שאינו מן השרש שלי ,וזה לפי שהיה חתנו של ר 'עקיבא ,וא"ל כי בבקר ע"ש ראה כתוב עקיבה בהא:

יום שבת אחד עיינתי שני פסוקים ע"ד האמת ,וא"ל מורי ז"ל בבקר ביום השבת ,שראה לבן עזאי שהיה נותן לי ב 'מתנות טובות ,ושאומר מה חדוש חדשתי ביום השבת ההוא ,וספרתי לו ,וא"ל לפי שבאותה הלילה של ליל שבת ,עלה בדעתי פתאום וקריתי משנה אחת של בן עזאי ,שלשה או ארבעה פעמים , שלכך הוא נתן לי אותם ב 'מתנות הנז .'ובימי החול של אותה השבוע א"ל ,שהיה רואה בי שהיה בי תוספת רוח מצד רוחו של אביי כנז 'בזוהר בפרשת צו שהת"ח יש לו תוספת רוח בחול ,כמו שיש לע"ה בשבת:

ביום שבת אחר א"ל ,כי ראה כתוב במצחי שם הוי"ה מאירה מאד ,וזה להורות כי שם ה 'נקרא עלי .וא"ל , כי גם כל נצוצות שיש בשרש נפשי מן חזקיהו עד נפשי ,כלם באו בי בסוד תוספת שבת ההוא ,אפילו פנימיות רוחו של חזקיהו ע"ה בא אלי אז:

ביום ר"ח תמוז א"ל ,כי ראה את נפש רב דימי מנהרדעא ,שהיתה מוכנת להתעבר בי ,לפי שהיא משרש נפשי .וגם לפי שביום ההוא לויתי מת מצוה אחד ,ורב דימי היתה המצוה הזאת תדירית בידו ,לעשות מצוה לויה אל האורחים ואל המתים ,וע"כ היה רוצה להתעבר בי ,וא"ל כי חזקיהו המלך לא מלא שנותיו , ואע"פ שהוסיפו לו ט"ו שנים ,משלו הוסיפו לו ,ועדיין חסרו לו שנים אחרות ,ושאר שנותיו השלימום רב דימי הנזכר ,כי הוא היה גלגול חזקיה המלך עצמו ,בלתי שום ערוב נצוץ אחר עמו ,אלא הוא לבדו .וז"ש חזקיהו ,אני אמרתי בדמ"י ימי וגו ,'פוקדתי יתר שנותי וגו ,'כי ברב דימי היו שאר שנותיו ושאר ימיו .ואני חיים ראיתי ,ששלח לי רבא ע"ה האמורא שלום ב 'פעמים ,אחת בתוך תפלתי ,ואחת בחלום .וא"ל מורי זלה"ה ,כי רצה רבא ע"ה לעשות שלום עם רב דימי המתלוה עמי ,על שהיה עמו בקטטה ,ממה שעשה לו תלמידו רב אדא בר אהבה ,על ענין הגרוגרות שהביא רב דימי בספינה כנזכר בתלמוד:

יום שבת אחד ,נגלה בי רב משרשיא ,וא"ל מורי ז"ל ,כי ז"ס תוספת שבת גמור מצד שרש נפשי .והענין הוא ,כי שם זה הוא מבחינת או"א הנקראים י"ה ,ונודע כי מזה הוא תוספת שבת ,ושאר אותיות הוא משרש ,והנה הב 'שינין ,הם ב 'שמות מצפ"ץ ,שכל אחד מהם עולה בגימטריא ש ',והם ב 'אותיות של תוספת שבת הנזכר בר"מ בפרשת יתרו מן אותם הז 'שמות הכתובים שם ,נשארו ב 'אותיות מ"ר ,והם בגימטריא שאר החמשה שמות הנז ',שהם ,ה ,'ה ,'אלהי"ם ,א"ל ,אדנ"י ,הנזכר שם ,שהם בגימטריא רל"ד ,ושבעה השמות עצמם הרי הם רמ"א .נמצא כי שם זה הוא תוספת שבת של שרש נפשי ,והוא כללות ז 'שמות השבת ,ומקורם שהוא שם י"ה:

וא"ל מורי ז"ל ,כי חזקיהו המלך ,הוא בחי 'הראש של זה השרש של קין ,ויען שהיה קין תלוי ברפיון בימי המבול ,כמ"ש חז"ל נתקן ונתחזק ע"י חזקיהו. ומשם התחיל להתחזק בחי 'הראש .וזהו חזקיהו ,חזק י"ה . וזש"ה ,אמרתי לא אראה י"ה בארץ החיים ,כי הנה הוא בא לחזק בחי 'הראש של זה השרש שהוא י"ה , כנודע ששם זה הוא בראש .והוא חשב תחלה ,שעדיין לא נתקן ונשלם בחי 'הראש של קין להשתלם בזה רב משרשיא ,כי יש בו אותיות שר"ש י"ה ,כי השורש הוא בראש ,וגם שם הוא שם י"ה .ונמצא כי חזקיה המלך ,ורב משרשי"ה ,שניהם בראש קין .ואמנם ביחזקאל הנביא ,נתחזק קין בבחינת הרגלים ,וז"ס בן אדם עמוד על רגליך ,כי היה בחינת בן אדה"ר ,וא"ל שיעמוד על רגליו ,ויחזקם ויתקנם ,כי משם נמשך , ולכן נקרא יחזקאל ,לשון חוזק .והנה שמעון בן עזאי ושמעון בן זומא הם ב 'שיני"ן שהם ממשרשי"ה ולכן נשא בן עזאי בתו של ר"ע ,כי אע"פ ששנים אלו אינם משרשי כנז"ל ,עכ"ז יש להם קורבה גדולה עם שרשי ,וכן אירע לאליהו הנביא ז"ל שנתעברו בו נשמת נדב ואביהו ,שהם מן קין ,יען היה בא מבנות פוטיאל שהוא יתרו שבא מן קין ,כמ"ש רז"ל כן הענין באלישע ויונה שיש להם קורבה גדולה בשר"ש נפשי ,ולא רצה לגלות לי יותר בזה:

יום שבת אחד ,נתגלו בי רמי בר יחזקאל ,ורב ביבי בר אביי .וא"ל מורי ז"ל ,כי באותה הלילה אמרו לו בחלום ,כי רב ביבי נרמז בפסוק זה בר"ת והוא פסוק 'חזה 'ציון 'קרית 'מועדינו 'אהל 'בל 'יצען 'בל 'יסע , ר"ת אביי .וגם מורי ז"ל נרמז בפסוק זה בר"ת ,והוא פסוק "חזה "ציון "קרית "מועדינו ,כאשר יתחלפו אות מ 'ביו"ד בא"ת ב"ש ,יהיה יצחק ,שם מורי ז"ל .גם א"ל בחלום ,כי ר"ת "חזה "ציון "קרית "מועדינו ,ר"ת בגימטריא רחל ,שהוא סוד נוקבא דז"א ,הנקראת רחל .וגם היא נקראת ציון קרית מועדינו ,היוצאת בחזה דז"א ,ולזה אמר חזה ציון בלשון תרגום ,ולא אמר ראה בלשון הקדש ,לרמוז אל הנז"ל .וגם אביי אביו של רב ביבי ,רמוז בר"ת של מלות אהל בל יצען בל יסע .ולא רצה לגלות לי תכלית הדברים אלו מה עניינם:
בענין אשתי א"ל ,כי הנה אין בכל הנצוצות של שרש נפשי כ"כ קרוב אלי ,כמו נצוץ של ר 'עקיבא ,והוא קרוב עמי יותר מכלם ,וכל מה שאירע לו אירע לי ,וא"ל כי אשתי חנה ,היא גלגול כלבא שבוע ,חמיו של ר ' עקיבא .ויען כי נרבע כנקבה ,בא בגלגול אשה אחת ,שהיתה מרבניתיה דאביי ,יען גם הוא היה משרש ר ' עקיבא כנודע ,ועליה אמרו בתלמוד אמר אביי אמרה לי אם .ואח"כ נתגלגלה באשתי חנה ,יען היא גלגול זכר ,אי אפשר להיות לי ממנה בנים זכרים אלא נקבות ,ואפילו נקבות לא תלד לפי שהיא זכר ,אלא בהצטרפות נשמת נקבה אחרת עמה שתתעבר בה ,וא"ל שנתעברה בה נפש אשת טורנסרופוס הרשע , שנשאת אח"כ לר 'עקיבא כנודע ,וזהו לסבת הקורבה שיש לר 'עקיבא עם אשתי ,שהיא מגלגול חמיו כנזכר .ואז נתעברה מבתי אנגיל"א .וכשנולדה ,נתגלגלה בבתי הנזכרת ונפרדה מאשתי .ואחר שמתה בתי אנגיל"א הנזכרת אז יצטרך שתחזור להתעבר פעם ב 'באשתי ,ואז תחזור לילד בת אחרת ,ותהיה גלגול אשת טורנסרופוס הרשע הנזכר ממש ,ואם תחיה הבת הנזכרת ההיא ,יצטרך שנפש נקבה אחרת תתעבר בה ,ותוליד בת אחרת ,ותתגלגל הנפש באותה הבת ,והנה אם אותה הנפש תשאר עם אשתי בבחי 'עבור ולא תפרד ממנה ,אז אפשר שהולד אשר תלד שיהיה זכר ,ואמר לי שתמות זאת ,ואח"כ אשא אשה אחרת ,עם עושר גדול מופלג ,דוגמת ר 'עקיבא עם אשת טורנסרופוס כן יבא לי העושר מפאת אשה ג"כ כמוהו .ופעם אחרת א"ל ,כי אחר אשר אזכה להשלים את נפשי ,אקח את רוחי ,וכמו שנפשי משותפת עם נפש ר 'עקיבא כנ"ל ,כן רוחי יבא גם כן משותף עם רוחו של ר 'עקיבא ג"כ ,ואז אזכה ליקח בת זוגי האמיתית .וכמו שנפשי ורוחי משותפים עם נפשו ורוחו של ר 'עקיבא ,כך תבא נפש בת זוגי האמיתית ,משותפת עם נפש אשת ר 'עקיבא האמיתית ,שהיא בת כלבא שבוע .ויען אשר יש מעלה יתירה לבת כלבא שבוע ,לפי ששהתה כ"ד שנים לבעלה ללמוד תורה ,לכן גם אשתי המשותפת עמה כנזכר ,יש לה מעלה גדולה מאד ,ואינו יכול לזכות בה ,עד שאשלים את נפשי ויבא בי רוחי .אמר שמואל , א"ל מורי ז"ל ,כי בת זוגו האמיתית היא אדונתי אמי מב"ת:
ערב ר"ח אלול שנת השל"א שלחני מורי ז"ל ,למערת אביי ורבא ,ושם נשתטחתי על קבר אביי זלה"ה , וייחדתי יחוד תחלה של הפה וחוטם דעתיקא קדישא ,ונפלה עלי שינה ואיקץ ולא ראיתי דבר .אח"כ חזרתי ונשתטחתי פעם אחרת על קבר אביי עצמו ,ויחדתי היחוד שכתוב מכתיבת יד מורי עצמו) .הגהה - אמר שמואל ,כבר כתבתי בשער רה"ק דף ק"י ד"ה יחוד א .('ובהיותי מחבר ומשלב אותיות יהו"ה אדנ"י כנודע ,נתערבה מחשבתי ,ולא הייתי יכול לחברם ,ואחדל מלחשוב בחבור ההוא ,ואז נתדמה אלי במחשבתי כאלו קול אומר לי חזור בך חזור בך פעמים רבות ,והייתי מחשב בדעתי לומר ,הנה זהו לשון עקביא בן מהללאל אל בנו כנודע ,ואז חזרתי לחשוב בחבור ההוא וגמרתיו ,ואז נדמה במחשבתי ,כאלו אומרים לי ,אלהים יראה לו השה לעולה בני ,ובאלו היו מבארים לי פירושו ,והוא ,כי מה שהייתי דואג על שלא הועלתי ביחוד הא 'שאינו כן ,אמנם הועיל והצליח לפני השי"ת ,וזהו אלהים יראה לו השה וכו ' ,ויתדמה במחשבתי כאלו היו מבארים לי ,כי בפסוק הזה נרמז כל היחוד הא 'שעשיתי ,כי ר"ת של "אלהים יראה "לו "השה בגימטריא מ"ו ,כמנין יחוד יהו"ה אהי"ה) ,הגהה - אמר שמואל ,עם כולל אחד בתיבות (" ור"ת "השה "לעולה "בני הוא הבל ,והוא סוד הבל הפה העליון שכונתי ביחוד ההוא .ונדמה לי כאלו היו אומרים לי ,בר"ת של תיבת "לו "השה "לעולה ,היא הלל הזקן .ואיני מבין עניינו:
והנה כל זה נתדמה לי אז במחשבתי ,ואחר כך נפלה עלי חרדה ורעדה גדולה עד מאד בכל איברי ,וידי רועדות זו לזו ,גם שפתי היו רועדות דבר גוזמא ,ומתנועעות במהירות ובתכיפות ובמרוצה גדולה ,וכאלו קול היה יושב על לשוני בין שפתי ,והיה אומר במרוצה גדולה יותר ממאה פעמים בלשון ,מה אומר ,מה אומר ,ואני הייתי מחזיק את עצמי ואת שפתי שלא לנענעם ולא יכולתי גם להשקיטם כלל ,ואח"כ חשבתי לשאול על החכמה ואז היה הקול מתפוצץ בפי ובלשוני ואומר החכמה החכמה יותר מעשרים פעמים . ואח"כ חזר ואמר ,החכמה והמדע ,החכמה והמדע ,עד כמה פעמים .ואח"כ חזר ואמר החכמה והמדע

נתון לך .ואח"כ חזר ואמר החכמה והמדע נתון לך מן השמים, כידיעת ר 'עקיבא .ואח"כ חזר ואמר, ויותר מר 'עקיבא .ואח"כ אומר, וכרב ייבא סבא, ואח"כ אומר, ויותר מרב ייבא סבא .ואח"כ אומר שלום עליך, ואח"כ אומר מן שמיא משדרין לך שלמא .וכל זה היה במהירות גדול, דבר נפלא פעמים רבות בהקיץ, ואני נופל על פני, משתטח בכוך של אביי:

ואח"כ הלכתי אצל מורי ז"ל, וא"ל כי הועלתי מאד, במה שעשיתי שני היחודים הנזכרים זה אחר זה, ושבסדר זה ראוי לעשותם, ומה שלא נענתי ביחוד האחד היה, שהמתינו לו עד שאייחד שני היחודים. וא"ל מורי זלה"ה, כי בחזרתי משם ונכנסתי לביתו, שראה את נפש בן יהוידע הולך עמדי, וא"ל כי אינו מן השרש שלי, אלא הטעם הוא, כי הוא מתגלה עם כל המייחד יחוד עליון, כי זה דרכו תמיד בחיו כנזכר אצלינו במקום אחר:

וא"ל מורי ז"ל, כי אמרו לו אז במנחה, שאם אזכה באותו יום שבת הבא הראשון אל רב ייבא סבא, שישאר בי תמיד, ולא יסתלק בשאר הגלגולים שלי, ועל ידו אזכה אל הארות גדולות, ובפרט בתפלת העמידה בברכת השנים ובאת צמח דוד עבדך, ובשומע תפלה .וטעם הדבר הוא לפי שגם ר 'ייבא סבא מתגלה אל הצדיקים כמו בניהו בן יהוידע, כמבואר אצלינו, ונוסף על זה שהוא משרשי, ולכן אם אזכה שיתגלה בי, יגלה לי נפלאות גדולות בע"ה:

ליל מ"ש ההיא, יחדתי יחוד, אחר חצות לילה, כשקמתי ממטתי, ואירע לי כנזכר לעיל, והזהירני רב ייבא סבא, שע"י היחוד מכתיבת ידי מורי ז"ל, אשיג בחכמה כל מה שארצה, ושאייחדנו שלשה פעמים בכל יום באופן זה, בנפילת אפים בשחרית, ונפילת אפים במנחה ובק"ש של ערבית .ובזה אשיג כל מה שארצה. וליל יום שני חזרתי לייחד אחר חצות לילה, וא"ל רב ייבא סבא, ולמה לא יחדת היחוד ההוא כמו שצויתיך לעשותו שלשה פעמים בכל יום כנז"ל, כי בזה תשיג השגה שלימה לאין קץ, ולך לך אצל רבך ה"ר יצחק אשכנזי, ואמור לו שילמדך איך תעשהו בשלשה זמנים הנז', ואמור לו שידבר עמי, ואני אלמדהו לו, והוא ילמדהו לך .ואינך יודע כמה אתה גדול לפני הש"י, כי אדם גדול אתה כר 'עקיבא וחביריו, ותשיג מה שלא תשיג שום אדם בדור הזה, אפילו האר"י רבך, ואתה עתיד שידבר לך המלאך אליהו ז"ל פה אל פה בהקיץ, ולכן כאשר תייחד יחוד הזה, תעלהו בסוד)מ"ן (אליהו שהוא שם בן, והוא סוד מ"ן, ותעלהו בסוד נדב ואביהוא, שהם סוד הנפש, ותעלה אותי ג"כ עמהם, ובזה תשיג שידבר לך אליהו הנביא ז"ל, ושאר מלאכים, ואינך יודע כמה גדלה מעלתך מכל אנשי הדור הזה, ובנים יתן לך הש"י, גם עושר, שלא תצטרך לשום אדם .ואז בבקר הלכתי אצל מורי ז"ל, וספרתי לו כל הנז"ל, ואח"כ למד לי איך אעשה היחוד הנז', בשלשה התפלות, בנפילת אפים דשחרית, ומנחה, וק"ש של ערבית .וכבר ביארתיו בסוף היחוד של כתיבת ידי מורי ז"ל וע"ש .גם ענין יחוד נדב ואביהוא ואליהו ז"ל, כבר כתבתיו אחר היחוד הא 'של הפה (והחוטם דעתיקא קדישא) .הגהה - אמר שמואל, ועיין ביחוד הג 'דף:

ביום שבת איכה, חלמתי שהיה אומר לי מורי ז"ל, ענין זווג אחד של אמוראים, והיה קורא עליהם, מה רב טובך אשר צפנת ליריאך .ובבקר הלכתי וספרתי לו הענין, ופירש לי הענין וא"ל, כי הוא סוד גדול, וא"ל, כי בע"ש ראה כתוב במצחי, רמי בר חמי, ואותיות נר, ולא הבין הדבר, עד שגלו לו הדבר ע"י חקירה .והענין הוא, כי כבר ביארנו, כי תרי"ג נצוצות תלמידי חכמים, יש בכל שרש נפש ונפש .והנה בת רב חסדא הנז' בגמרא, הוא בחי 'המלכות, בת אותו שכתוב בו ורב חסד, וזהו ג"כ סוד ורב טובך .והנה זווג העליון היא סוד הדעת, הוי"ה ואהי"ה, שהם בגימטריא מ"ז, ושם הוא סוד רמי בר חמא כמו שנבאר .ולכן לקח אותה תחלה, ואח"כ לקחה רבא, שהם אותיות באר, שהוא זווג תחתון דיסוד, כי רבא בגימטריא, יהו"ה אלהי"ם יהו"ה אדנ"י, והם ב 'זווגים תחתונים, שהם בגימטריא באר, שהם המלכות בשבע היכלותיה עם הת"ת כנודע .ולזה אמר רבא ואנא בתראה .אמנם רמי בר חמא, הוא העליון, כי אם תצרף ב 'זווגים תחתונים שהם בא"ר ורב"א, עם זווג העליון העולה מ"ז כנז', יהיו שלשתם בגימטריא נ"ר .והם בגימטריא רמ"י. והנה רמ"י הוא בחי 'רוממות הדעת כנודע והוא שער החמשים, נתיב לא ידעו עיט, וזהו רמ"י בר חמא, כי חמא בגימטריא מ"ט, ורמי הוא שער החמשים של שרש נפשי, סוד דעת העליון של שרש נפשי .וזהו ענין פסוק מה רב טובך שחלמתי, כי מה שהיא המלכות כנודע, הוא בת רב טובך, שהוא רב חסדא, והיא צפונה ליריאיך רמי ורבא, סוד הדעת והיסוד .וגם ר"ת של מ"ה "רב "טובך "אשר, בגימטריא רמ"י, וזכור ענין זה כי רמ"י היא שער החמשים של שרש נפשי:

כבר ביארנו במקום אחר, ענין נשמות התנאים והאמוראים היכן הם, ועתה נבאר הכל בפרטות קצת מנצוצות שרש נפשי, וכבר ידעת כי יש בז"א חמשה חסדים מתפשטים, וגם ה 'גבורות:

אמר הכותב, נ"ל, כי כל זה בפרצוף עצמו, של אבר העקב שבפרצוף הכולל של קין, אשר כלו הוא פרצוף הגבורות של מוח הדעת דזעיר. הנה בחי 'הגבורות של הגדלות הם כך, גבורה של הגדלות, העולה דרך עליה מן יסוד לנצח, הוא חזקיהו המלך. והגבורה העולה עד החסד, הוא יחזקאל הנביא. גבורת הגדלות העולה מן היסוד אל ההוד, הוא ר 'עקיבא. והעולה עד הגבורה, הוא עקביא בן מהללאל. והגבורה העולה בשני שלישים תחתונים מגולים שבת"ת, הוא ריב"ז. ומן הנשאר שליש החסד אחר התחלקו, הוא מ"ר והוא מנשה בן חזקיהו המלך. שליש העליון הוא אליהו בן ברכאל הבוזי ממשפחת רם, זה מ"ר, וזה ר"ם. ואח"כ עולה בדעת, והוא שמואל הנביא מן הרמתים, והקטנות של שם אלהי"ם כנודע:

ונבאר בו שלשה הבחי', שהם, בחי 'המוח, ובחי 'החסדים, ובחינת הגבורות. הנה המוח שעולה בנצח, הוא רמי בר חמא. והחסד העולה בנצח, הוא אביי. והגבורה, רב ביבי בנו. ואחר כך עולה בחסד, שהוא הזרוע הימני והמוח, הוא רב סחורא. והגבורה, רב שמואל בר שילת. והחסד, פנחס אחי מר שמואל, והוא בחינת:

גבורת הגדלות, המכה תוך הקטנות. וההוד, המוח, הוא רב משרשיה, תלמיד אביי. והגבורה, רמי בר תמרי. והחסד, רפרם בר פפא. ואח"כ עולה בגבורה, המוח, ר 'זריקא. והגבורה, ר 'זעירא מדהבת. והחסד, ר 'זעירא בר הלל. והת"ת בשני שלישים המגולים התחתונים, המוח, עולא בר קושב. והגבורה, רבי"ן דסליק ונחית מא"י לבבל. והחסד, רב חנא בגדתאה. והת"ת בשליש עליון המכוסה, המוח, ר 'מיאשא שבזמן ר 'יוחנן. והגבורה, ר 'שילא שנעשה לו הנס כנז 'במסכת ברכות החסד, שבחת בריה דרבינא:

ומורי ז"ל צוה אותי, שתמיד אכוין בכל אלו הנז', בכל שבוע ושבוע, נחלקים כפי הימים, והוא, שאכוין באותם שהם בנה"י, בשלשה ימים אב"ג. ובחג"ת, בשלשה ימים דה"ו. ובדעת, ביום ששי אחר ה 'שעות, כי כבר ידעת כי אז מתחיל קצת תוספת שבת. ודע, כי כל זה היה כתוב אצלי מימי מורי ז"ל בנייר קטן, ושם באחרית הכל, ראיתי כתוב רב חמא בר בוזי, בלתי שום פירוש, ואיני יודע אם צריך לכוין בו ביום שבת, ושכחתי הענין:

פעם אחרת אחר יום א', צוה אותי גם כן, שאכוין בכל ימי השבוע בכל תפלה ותפלה, באלו התנאים והאמוראים והצדיקים שאכתוב עתה, וזה סדרם, יום א 'בשחרית, רב ייבא סבא. מנחה, אביי. ערבית, רב. ביבי בנו. יום שני בשחרית, רב ייבא אמורא. מנחה וערבית, אביה בן רחבעם. יום ג 'בשחרית, רב דימי מנהרדעא. מנחה, רב דימי דסליק לא"י. ערבית, רב ייסא אמורא. יום ד 'בשחרית, רב אהאי בר יאשיה. מנחה, רב שישא בריה דרב אידי. ערבית, רב חייא מדפתי. יום תמשי בשחרית, יהושע בר זרנוקי. מנחה, רב איו. ערבית, אבדימי. יום ו 'כלו, נחום האלקושי. יום שבת כלו, מיכה המורשתי. ודע, כי גם זה מצאתי כתוב בנייר קטן, ובאחרית כל הנזכר, מצאתי כתוב שמות אלו, ולא אזכיר עניינם, ואלו הם, רב ביבי. רב זריקא. רב טביומי. רב כרוספדאי חמיד לבא. ר 'צדוק הכהן. רב קיסמא, רב שמעיא חסידא. ונלע"ד עתה, שצוני לכוין בהם כל אחד מהם בשבעה הימים של השבוע, כסדר אבג"ד הו"ז:

פעם אחרת א"ל, כי אליהו בן ברכאל הבוזי ממשפחת רם, הוא בשליש העליון המכוסה של הת"ת, וז"ש ממשפחת רם. ואלקנה ושמואל הנביא בנו, הם מן הרמתים, שהוא בדעת עצמו. שהוא הרמה העליונה הכולל שתיהם. ולי אני הצעיר א"ל פעם אחרת, שאני גבורת הוד העליונה, אשר בדעת עצמו. ור 'יוסי הגלילי, הוא מן הפאה השמאלית שבראש, מן בחי 'א"ל שדי, שבפרצוף כתף שמאלי שבפרצוף של שרש נפשי. ויונתן בן הרכינס, הוא מן הגבורה של הגבורה שבחמש גבורות שבדעת. ור 'עקיבא הוא מן גבורת הוד שבדעת. ואני מן גבורות הוד שבדעת לאה חיצונה. ויחזקאל הנביא, הוא מטפת אדה"ר, קודם שנולד קין. דוגמת מה שהודעתיך בענין מיכה המורשתי, ונחום האלקושי. ור 'חוצפית המתורגמן, הוא מן גבורת ההוד שבדעת שמצד אבא, ובוקע האור שלה, ועוברת עד הדעת של לאה החיצונה וממה שנשאר שם הוא שרש נפשי. ונלע"ד שא"ל מורי ז"ל, כי הוא מוכרח שבעברה דרך דעת אימא, תעבור דרך גבורת ההוד של דעת דזעיר שמצד אימא, לפי שבאבא גניז גו אימא, והנשאר בדעת דהוד דזעיר דמצד אימא, שם יש לו קרוב גדול עמי. וכן כל שאר השרשים של מורי ז"ל הר"ם אלשיך הם באים ועוברים על דרך הנז 'ויש לי שייכות עמהם. עוד א"ל מורי זלה"ה, כי להיות יונתן בן הרכינס ז"ל מגבורת הגבורה של הדעת, ור 'עקיבא מן גבורת ההוד של הדעת, לכן היה יונתן בן הרכינס חריף ממנו כנזכר ובירושלמי דיבמות:

ביאור ענין שרשי הנשמות מה עניינם. דע, כי כל הנשמות תלויים באדה"ר, כי הוא כולל כל חמשה שרשי

הנשמות, שהם, אריך, ואו"א, וזו"ן. והנה רמ"ח איברים ושס"ה גידים הם באדם, והם תרי"ג שרשים, ר"ל שכל אבר אחד מאלו הרמ"ח, וכל גיד אחד מאלו השס"ה גידים, יש בו פרצוף אחד בכל תרי"ג איברים וגידים, ונקראים שרש אחד:

והנה כל אבר כלול מבשר גידים ועצמות כמ"ש ז"ל לענין טומאה, ולענין אבר מן החי. אבל אין הגידים אלו ענין שס"ה גידים, כי השס"ה גידים הם גידים בפ"ע, זולת הרמ"ח איברים. אבל הגידים הנכללים באיברים, הם העורקים הקטנים המתפשטים תוך הבשר והאבר ואינם מכלל השס"ה גידים:

ונמצא כי תרי"ג שרשים הם באדה"ר, וכל שרש מהם יש בו תרי"ג נצוצות של נשמות שכל נצוץ מהם נקרא נשמה אחת. וכל זה בחצוניות הנפש, כמו שיתבאר למטה, וזה אמיתות ועיקריות הענין. אמנם ע"י העונות והפגם של התחתונים, מתחלקים שתי הבחינות הנזכר לכמה חלקים, פירוש, כי התרי"ג שרשים גדולים, יכולים להפרד ולהתחלק עד ששים רבוא שרשים קטנים. וכן התרי"ג נצוצות גדולים, שבכל שרש מהתרי"ג שרשים גדולים, יכולים להפרד אל ששים רבוא נצוצות קטנים. אבל דע, כי אינו מוכרח שיתחלקו אל התרי"ג, או אל ס' רבוא. אבל הכוונה היא, שפחות מן תרי"ג שרשים גדולים, או פחות מן תרי"ג נצוצות גדולים בכל שרש מן התרי"ג, א"א להיות. וכן יותר מן ס' רבוא שרשים קטנים, או יותר מס' רבוא נצוצות קטנים בכל שרש מן התרי"ג, א"א להיות. אבל החשבון אשר באמצע אפשר להיות, כי יש שמתחלק לאלף, ויש לאלפים, ויש לעשרת אלפים וכיוצא בזה, והכל כפי מדרגת העון. והטעם נזכר בתקונין תקון ס"ט דלית גלגול יתיר מס' רבוא, אבל פחות מס' רבוא, עד הרי"ג, אפשר להיות, כפי מעוט העון ומדרגתו:

והנה קין והבל, הם שני איברי הכתף של אדה"ר, הבל בכתף הימני, וקין בכתף השמאל. והוא בחי' פרק הכתף שבגוף, המחבר את הזרוע עם הגוף. והנה מחמת החטא אשר חטאו שניהם כנזכר בתקונים תקון ס"ט, פגמו למעלה, ונתחלק כל שרש משניהם, שהוא תרי"ג נשמות גדולים, לס' רבוא נצוצות, שכל נצוץ מהם, הוא נשמה אחת. וז"ש בתיקונים שם, דמשה אתפשטותיה עד ס' רבוא וכו', לפי שהוא מן שרש הבל. והנה שרש הדעת היורד דרך חוט השדרה, תחלה יורד אל שתי כתפות אלו, ואח"כ יורד עד יסוד, להמציא טפת הזרע. והנה בהגיע טפת הזרע מן הכתף אל היסוד, אז נקרא היסוד כפת תמרים, כי אותיות כפ"ת וכת"ף הם שוים. וכאשר יורד משתי הכתפים ביחד אל היסוד, אז כתיב שתי כתפות חוברות על שתי קצותיו וחובר, כי אז מתחברים ביסוד, ואז כתיב האלף לך שלמה, כי היסוד נקרא שלמה. וז"ש הכתוב את בריתי שלום, ואז הוא סוד האלף, כי ב' פעמים כתף, הם בגימטריא אלף. אבל כתף א' לבדו, הוא בגימטריא ת"ק, כמנין אותיות המלוי לבדו הנעלם משם שד"י שביסוד, ובהתחברם הם אל"ף:

ועתה אבאר ענין השרשים הנזכר, כי הנה מחמת חטאו של אדה"ר, נתערבו נצוצות משאר איברי אדה"ר, בקליפת הרע של שרשי קין והבל, ובעת הגלגולים מתגלים יחד יחזור כל דבר לשרשו:

והנה עתה אבאר שרש קין לבדו, אשר בו תלוי נצוץ נפשי אני חיים. שרש קין, הוא פרק הכתף השמאלי, המחבר הזרוע עם הגוף, ויש בו בשר וגידים ועצמות, כי כבר נודע, כי אינו נקרא אבר, אלא שיהיה בו בשר וגידים ועצמות. וכבר נתבאר לעיל, שהגידים האלו הם העורקים הקטנים, שאינם בכללי השס"ה גידים הנז"ל. ושלשה חלקים אלו שבאבר הזה, מתחלקות לס' רבוא נצוצות קטנים. וכל אבר של הכתף הזה, הוא פרצוף אחד שלם. ואמנם שרש נצוץ נפשי, היא בפרק העקב השמאלי שבפרצוף זה, שהוא כתף השמאלי של אדה"ר מהבחי' השנית. ובזה העקב השמאלי של זה הפרצוף של קין, יש בו יותר מתרי"ג נצוצות קטנות, והם הנפשות הנז"ל שכלם הם משרש נפשי, שכתבנום בפרטות למעלה, מן קין ועד נפשי אני חיים. ויש עוד אחרים זולת הנז"ל, ולא ביארם לי מורי זלה"ה כל הנצוצות שבעקב ההוא:

ואבאר עתה, ענין זה העקב השמאלי שבפרצוף קין, שהוא כל אבר כתף השמאלי של אדה"ר כנזכר. דע, כי טפת הזרע הנמטכת מן העקב הזה, עד היסוד של ז"א, לפעמים נעשת יעקב, ולפעמים נעשת עקיבא, ולפעמים עקביא, וכיוצא בזה, ואין להאריך בפרטים אלו. ודע, כי סוד עקב לעולם הוא סוד המלכות ולכן יש כח בכל נצוצות של זה העקב לעלות למעלה עד המחשבה בסוד נקבה תסובב גבר. ומצד זה זכה ר' עקיבא לעלות במחשבה, והבן זה. והנה נפשי שלי אני הצעיר חיים, היא מזה העקב הנזכר, של פרצוף כתף שמאלי של אדה"ר. ולכן יש לי שערות ארוכות בכתפי השמאלי כנז"ל, שנתן לי מורי ז"ל סימן, שמן הכתף השמאלי של אדם, שם הוא אחיזת נפשי. ואמנם יש לי שערות ארוכות גם בכתפי הימני, אלא שבכתף השמאלי הם מרובים יותר, וטעם הענין הוא, כי כאשר נפגם צד הימני, כמו המשל בחטאו של הבל שנפגם כתף הימני, אז אין הסימן ניכר אלא בימין לבדו. אבל כאשר מחמת פגם נפגם צד השמאלי,

כמו המשל בחטאו של קין, שנפגם כתף השמאלי, אז גם הפגם ההוא מגיע עד כתף הימני, וכן כיוצא בזה, ולכן יש בי שערות גם בכתף הימין, אלא שבכתף השמאלי הם יותר מרובים לפי ששם הוא עיקרם, אבל כשאין הפגם רק בימין, אז אין הסימן ניכר רק בימין לבדו והבן זה:

ודע, כי אין האדם צריך לתקן כל הפגמים שיש בכל השרש שלו, כמו המשל מי שהיא מאבר הכתף השמאלי של אדה"ר, שהוא נקרא שרש קין, ואמנם הוא מן אבר פרטיי שיש בפרצוף ההוא, כמו מן העקב הנזכר, אין שום נצוץ מזה העקב, צריך להשלים ולתקן כל הפגם שיש בכל הפרצוף הזה, רק אבר העקב בלבד. ונמצא, כי כל הנצוצות שהם מזה העקב השמאלי שבפרצוף הזה של כנף השמאלי של אדה"ר, כלם ערבים זה לזה, לתקן כלם כל אחד מהם בעבור כלם, וכן כלם בעבור האחד מהם, וכאשר יושלם להתקן זה העקב אין צורך אל זה העקב להתגלגל כלל, אע"פ ששאר הכתף הזה לא יהיה מתוקן:

ודע, כי כשאיזה נצוץ אחד מן הנצוצות של זה העקב חטא ועשה עבירה, והוצרך להתגלגל ולהתקן, אז הוא מתגלגל עם נצוץ אחד משל העקב הזה עצמו, והוא נתקן יחד עמו. אך אם העון חמור מאותם שגופו כלה ואין לו תחיה ח"ו, אז מתגלגל הוא לבדו, וגופו הא 'נאבד לגמרי:

גם אם הוא מתגלגל להשלים איזו מצוה שחסר לו להשלים, ולא להתקן פגם של עבירה או חטא, אז ג"כ הוא מתגלגל לבדו כ"כ פעמים, עד שישלים המצות. והגופות שלהם, כל אחד נוטל חלק כפי מה שהשלים בו. ודע, כי כשחסר מאיזה נצוץ)נלע"ד שצ"ל כשנפגם (מצוה אחת, איננו חסר ומגלגל עם נצוץ שני, אעפ"י שהוא משרשו, אלא עם נצוץ הדומה לו בלבד, ולא עם שאר נצוצות אע"פ שהם משרשו:

ודע, שאם האדם יחטא לחבירו, אז אפילו שאין שניהם משרש אחד, צריכים להתגלגל שניהם ואותו שהחטיאו יתעבר בו לסייעו שיעשה מצות לתקן מה שהחטיאו. ודע, כי אם האדם יהיה נפשו שלימה ומתוקנת לגמרי, אז יתגלו בו כל נצוצות אשר בזה העקב, ויהיו מאירים בגופו. והנה כדי שיהיה מתוקן, צריך שיתגלו במצחו, ויוכר שם למי שחננו ה 'דיעה להסתכל בפרצוף, צריך שיתגלו שם במצחו, כל מציאות התרי"ג נצוצות שיש לשרש ההוא של הנפש, או אל הרוח, או אל הנשמה. שאלו התרי"ג, הם הת"ח שיש בכל שרש ושרש. והנה יש הרבה שאינם ניכרים בפירוש, אבל הם נכללים עם האחרים הגדולים מהם. והענין הוא, כי יש כמה נצוצות גדולות, שהם עיקרי התרי"ג נצוצות הקטנות, כי כאשר אלו מתגלים, אז ודאי שכל השאר מתגלים עמהם, אלא שלסבת גודל הארת אלו העיקריים, אינם ניכרים האחרים. ולא ביאר לי מורי ז"ל, כמה נצוצות הם אשר הם העיקריים. והנה אם לא יהיה נפשו או רוחו או נשמתו מתוקנת לגמרי, אז כפי המצות שעושה, כך נצוצות יתגלו בו מן תרי"ג של הנפש, או מתרי"ג של הרוח, או מתרי"ג של הנשמה. ויש נצוצות שהם מרוחקים הרבה ממנו, ויש קרובים מאד, ויש מקיפים אותו מרחוק, ויש מקיפים עליו וחופפים עליו בסמוך. והכל הוא כפי מעשה האדם, וכאשר יחטאו יחזרו להסתלק ממנו ח"ו, וכפי שעור החטא כך יהיה מספר הנצוצות אשר יסתלקו ממנו:

גם בענין שרשי הנשמות, דע, כי כל הנשמות היו כלולים באדה"ר. והנה כל שרש נשמות אדה"ר, הם שלשה אבות. ואח"כ נחלקים לי"ב שבטים. ואח"כ נחלקים לשבעים נפש. וכל חלק מאלו הע 'נחלקים לכמה חלקים, עד שנמצאו כל החלקים של השרשים כלם, שיש בנשמת אדה"ר, הם ששים רבוא שרשים קטנים:

והנה אם תדקדק תראה, כי התרי"ג הם כללות ס 'רבוא, כי הס 'רבוא הם שש מאות אלף רגלי, והם ב 'אותיות ת"ר של תרי"ג. ואות ג 'של תרי"ג, הם שלש אבות. ואות י 'של תרי"ג, הם סוד ע 'נפש. כי הנה שש קצוות הם, בסוד ס 'רבוא כנודע, והיו"ד היא משלמת לע 'נפש כנודע, גם ב 'אותיות י"ג, הם י"ב שבטים, ואחד יתר הוא מציאותם. הרי שהם תרי"ג, וכוללים כל המציאיות הנז"ל:

והנה קין, שהוא שרש אחד מן השרשים שבנשמת אדם, והוא הכתף השמאלי של אדם, ונחלק ע"ד הנזכר, שהוא ג 'אבות, וי"ב שבטים, וע 'נפש, ואין עוד נחלק יותר, רק עד ע 'נפש, שהם ע 'שרשים ולא יותר. כי אינו דומה לאדם הראשון, שיש לו שרשים ס 'רבוא. אבל לפי שקין הוא אחד ממספר השרשים של אדה"ר, לכן יש בו ג"כ מציאות אדם, להיותו נחלק כמוהו, לשלשה אבות, וי"ב שבטים, וע 'נפש, שהם ע 'שרשים ולא יותר. אבל אינו דומה לגמרי אל אדם, הנחלק לס 'רבוא שרשים. ואמנם אלו הע 'שרשים של קין, נחלקים עד ס 'רבוא נצוצות לבד. אך השרשים אינם רק ע 'שרשים. וכן עד"ז בכתף הימני של אדה"ר, והוא שרש הבל, ויש בו ג"כ ג 'אבות, ואח"כ נחלקים לי"ב שבטים, ואח"כ נחלקים לשבעים נפש, שהם שבעים שרשים ולא יותר, וכללות כלם יחד, הם ס 'רבוא נצוצות נשמות ולא יותר. ודע, כי כל שרש ושורש מאלו הע 'שרשים שיש בקין או בהבל, יש בו פרצוף שלם אחד, וכללות הפרצוף הזה, נקרא שרש

אחד, כי אין לך שרש ושרש מכל השרשים כלם, שאינו בחינת פרצוף גמור:
והנה שרש נפשי אני חיים, הוא שרש אחד מן הע 'שרשים של קין, ויש בו פרצוף אחד שלם, ויש בו יותר מתרי"ג נצוצות נשמות, ור 'עקיבא, ור 'עקביא בן מהללאל, וגם אני חיים, אנחנו הם מן העקב של זה הפרצוף. וחזקיהו המלך, הוא בראש פרצוף זה. ודע, כי תרין כתפין הנז 'דאדה"ר, שהם בחי 'קין והבל, רוצה לומר, כי הנה או"א, הם אדם וחוה, ותרין עטרין דגניזין בהון, שהם חו"ג, אלו הם הבל חסד, קין, גבורה:
אמר שמואל, מצאתי הגהה אחת וז"ל, והנלע"ד, כי אין העקב הזה הכולל של כל פרצוף קין, אלא עקב אחת פרטיי, של אחד מהע 'שרשים של קין, כי בכל שרש יש עקב אחד, אך זה השרש כלו של ר 'עקיבא, איני יודע אם הוא העליון, או התחתון, או אחד משאר הע 'שרשים, ואינו מוכרח שכל השרש הזה, הוא העקב לבדו שבכל כללות פרצוף קין, הכולל ע 'שרשים וצ"ע:
גם בענין השרש של נפשי, ביאר לי מורי ז"ל פעם אחרת ענין זה. דע, כי נצח והוד דעתיק יומין, מתלבשים בשני זרועות א"א, והנה משתי הידים של ב 'זרועות של א"א, נעשו חו"ב אל או"א. ומן ב 'הכתפות, הם סוד תרין עיטרין, הנקראים חו"ג, דאחסינו לברא קדישא ז"א. והנה אלו הארבעה מוחין, שהם תרין מוחין דאו"א, ותרין עיטרין, הם סוד אוה"מ של ז"א, ואח"כ נתנוצצו מן אלו הארבעה מוחין, שלשה נצוצות, השנים הם מב' מוחין דאו"א, והאחד הוא חבור התרין עיטרין הנזכר יחד, ונתלבשו אלו השלשה נצוצות שמצד אור המקיף, בנה"י של הבינה, שהם מוחין פנימיים דז"א, נמצא כי נה"י של הבינה, הם שלשה מוחין הפנימים דז"א, ומתלבשים בהם שלשה נצוצות, מן הארבעה מוחין המקיפין. והד 'מוחין הראשונים, הם אור המקיף אליו, והנה לפי שהמוחין הפנימים אינם רק שלשה, שהם נה"י דאבא כנזכר, לכן לא נתנוצצו מן הארבעה מוחין המקיפים, רק שלשה נצוצות, ונצוץ השלישי הוא מן התרין עיטרין ביחד, להכנס ביסוד הבינה, הנעשה דעת בזעיר אנפין:
והרי בזה ירד מדרגה אחת שהוא מן הארבעה אל שלשה, ואח"כ במלכות ירד מדרגה שנית. והוא כי מן שלשה, ירד אל שנים, כי הנה נצח והוד של ז"א, נעשו מוחין פנימים אליה, ולא מן היסוד. והנה אותם השלשה פנימיים של הז"א, שהם נה"י דבינה, הם אור מקיף אל המלכות, ומהם התנוצצו שתי נצוצות לבד, אחד הוא כללות נצח והוד, שבהם ב 'מוחין או"א. והשני, הוא חד עיטרא של הז"א, והיא עיטרא דגבורה לבד. הרי כי תחלה היו המקיפים ארבעה ואח"כ שלשה, ואח"כ שנים:
ועתה אבאר השרש של נפשי, הנה אין מציאות המלכות נזכר בעתיק יומין, כי אין בו רק מציאות ט 'היכלין, הנזכרים בריש אדרת האזינו, ולכן שרש המלכות שבו, לא נרמזה רק בסוד ההוד שבו, כי כבר ידעת, כי המלכות היא לעולם בהוד. והנה הוד זה מתלבש בחד עיטרא, הנקרא גבורה דא"א, והיא סוד הכתף השמאלי, ושם נרמזה המלכות. ומזה הכתף השמאלי, נמשך נצוץ אחד, להיות אור מקיף אל המלכות. והנה קין שהוא מצד מציאות המלכות, נרמז בכתף שמאלי של אדה"ר, כי שם שרשו הראשון. ואמנם כנגדו, הוא נצח דעתיק יומין, בכתף הימני דא"א, ובו סוד הת"ת. ולכן הבל נרמז כאן, וכאן הוא שרשו. ובזה תבין מעלת כתפות אלו, ובפרט כתף השמאלי, כי כבר ידעת, כי אי אפשר למלכות, ובפרט בסוד אור המקיף לעלות למעלה מן הזכר, הרי כי הוד דעתיק היא מלכות, ונתלבשה בעטרא דגבורה דכתף ז"א, שהיא מלכות, ועקב הכתף מלכות שבו, ומזה העקב שגם הוא במלכות, משם הוא ר 'עקיבא ועקביא:
ענין שורש נפשי. הנה נודע כי בז"א יש תרין מוחין חו"ב, וביניהם הוא המוח הג 'הנקרא דעת, הכלול מחו"ג. וכאשר חטא אדה"ר הוריד הדעת למטה בין ב 'הכתפים של ז"א, בשליש עליון דגופא, ושם ירד חסד בכתף ימני, וגבורה בכתף שמאל. והנה קין והבל, נולדו אחרי שחטא אדה"ר, ושרש קין הוא מן אלו הגבורות, שירדו לכתף שמאל אחרי ירידתם טם, כי אז אין להם כ"כ הארה כמו בהיותם למעלה במוח עצמו. והנה השרש של נפשי הוא מן קין. והנה כל השרש שלי, כגון ר 'עקיבא וכו', וכיוצא בו כלם, הם מן גבורת ההוד, שהיא הגבורה החמשית. והנה יש כאן תערובת אחד, והוא, כי הנה כאשר הנשמה יוצאה מכאן, יש לה פנימיות וחיצוניות בהכרח, כי הנה יש לה בחינה מן המוח עצמו שהוא גבורת ההוד אשר שם, וגם מן הכתף השמאל עצמו. ואם הדעת היה למעלה במקומו בראש, היה חיצוניות הנפש מן העצם והבשר של הגלגלתא עצמה, אך עתה הוא מן הכתף, ואין החיצוניות והפנימיות מתייחסים יחד. ונמצא שפנימיות נפשי, הוא מן המוח העליון הנקרא דעת. וחיצוניותה ולבושה, הוא מן הכתף השמאלי. ונמצא שיש לה פחת א 'בבחינת פנימיותה, כי אינה מאירה עתה כמו אם היתה למעלה במקומה. ופחת ב 'בבחי '

חיצוניותה ,שהיא מן הכתף ,ולא מן הגלגלתא .וב 'בחי 'אלו הם בגוף ,רוצה לומר ,כלי ומלבוש של הנפש .
וכנגדם יש ב 'בחי 'פנימיות וחיצוניות בנפש עצמה ,הנקראת אורות .וע"ל בדרושי של לבושי הנשמות עצמם:
והנה ע"י תקון האדם ,על ידי מעשיו בעה"ז יוכל לתקן אז הפגם לא עתה ,רק אחר כך בימות המשיח ,כי אז מכח מעשיו הטובים שקדמו אל האדם עתה בעה"ז ,יתוקן אז הפגם בימות המשיח ויעלה הדעת למעלה ,ואז תאיר פנימיות נפשי כבתחלה .וגם חיצוניות נפשי ,תהיה אז מלמעלה מן גלגלתא .אבל בענין חיצוניות נפשי שיש לי עתה ,שהיא מן הכתף השמאלי ,אני מסופק אם אמר לי מורי ז"ל שישאר לעולם עמי ,כיון שעתה היא מחוברת עם נפשי ,או אם הוא הפך מזה:
והנה כמו שנתבאר ,שירד הדעת למטה בחטאו של אדה"ר ,כן ירדה בחי 'לאה מאחורי הדעת של ז"א ששם מקומה תחלה ,ועתה ירדה גם היא עם הדעת באחורי הכתפים ,כנודע כי לאה יוצאה ממלכות דבינה והדעת ביסוד דבינה .והנה מעיקר גבורת ההוד עצמה שבדעת דז"א ,הוא ר 'עקיבא ,ונפש שלי אני חיים ,היא מאותה ההארה ,אשר יוצאה מן גבורת ההוד שהוא ר 'עקיבא ,אל ההוד שבדעת דלאה .ונמצא שאני לא בהוד דדעת דז"א ,ולא בהוד דדעת דלאה ,אלא מהארה אמצעית הנמשכת ויוצאה מהוד דדעת דז"א ,להאיר אל הוד דדעת דלאה .ואפשר שזהו מה שפעמים היה אומר לי מורי ז"ל ,שאני מן הוד דדעת דז"א .ופעמים אומר לי שאני מן הוד דדעת של לאה .ופעמים אומר לי שאני מן כנף שבכתף השמאלי ,ור ' עקיבא הוא הקנה אמצעי המעמיד ,ואני הוא הנוצה והשער היוצא מן הקנה המעמיד ,כמו שנבאר למטה בעהי"ת:
גם א"ל מורי ז"ל ,כי פנימיות של נפשי ,היא מן גבורת ההוד שיש במוח ממש שלמעלה ,רק שירד למטה ,וחיצוניות נפשי היא מן החסד שבכתף שמאלי .כנזכר:
גם דע ,כי כמו שביארנו ענין חלוק אדם הראשון ,אל תרי"ג שרשים גדולים ,וס 'רבוא שרשי קטנים .וכן כל שרש מן התרי"ג נחלק עד ס 'רבוא נצוצות קטנים ,וכל זה הוא בבחינת הנפש .וכן עד"ז חשבון הזה הוא ,ואין להאריך כי זה הוא דבר פשוט ,וכן הוא בענין הנשמה וכו ,ממש בבחינת הרוח:
אמר שמואל ,הואיל ואתא לידן ,אחוה דעי גם אני ,ממה שהגיד לי אבא מארי ז"ל ,כי שרש נפשי אני שמואל ,מנצוץ ר 'מאיר ע"ה .וגם אני בחלומי כך הגיד לי הוא עצמו ,וא"ל אתה נצוץ נפשי ,וספרתי הדברים למורי זלה"ה ,וא"ל כך הוא האמת .ועוד חדש לי ,כי ר 'מאיר ע"ה ,נתגלגל בזקני ע"ה ,ושמו ה"ר יוסף ויטאל ז"ל סופר התפילין ,ולהיות כי ר 'מאיר ע"ה היה סופר גדול בדורו כנודע במשנה ,לכן גם זקני הר"י הנזכר ע"ה ,היה סופר גדול ,ובקי ואומן לא קם כמוהו .והרב הגדול האר"י זלה"ה ,אמר למורי אבי זלה"ה ,שחצי העולם היה נזון בזכות זקני ע"ה ,באמצעות התפילין הכשרים שהיה עושה .ואח"כ נתגלגל זקני זלה"ה בי אני הצעיר שמואל ויטאל ,ולכן גם אני יש לי יכולת בכתיבה מעט ודי בזה .כי א"ל מורי זלה"ה יום אחד ,למה אני שותק לדבריך ,ושומע מה שאתה אומר ,ואיני גוער בך כמשפט האב לבן ,
אעפ"י שאתה לפעמים מכעיס אותי ,וגם יש בינינו אהבה גדולה יותר מדאי ,להיות שאתה אבי ,ודי בזה:
ועתה אכתוב ,מה שהגיד לי מורי ז"ל ,ז 'ימים קודם שנפטר לחיי עה"ב .ודע ,כי מן השעה הראשונה שדבר עמי א"ל שאזהר מאד שלא אגלה עניינו של השגתו וידיעתו לבני אדם ,לפי שהוא לא בא רק לתקן אותי בלבד ואח"כ על ידי יתוקנו אחרים ,והתרה בי שאם אגלה עניינו ,שימשך נזק גדול לו ולי ולכל העולם כלו .ונתגלגלו הדברים שמורי הר"ם אלשיך נר"ו ,ידע הדברים ,וגזר עלי שאגיד לו הענין ,ומכח גזרתו הוכרחתי לגלות לו ,ואז משם ואילך נתרבו הנכנסים בבית מורי ז"ל ,ואני הייתי חושב שעשיתי מצוה גדולה לזכות כל אותם שהיו חוזרים בתשובה .ופעמים רבות היה מורי ז"ל מוכיח אותי על זה ,שלא היה לו פנאי ללמוד עמי מרוב הנכנסים ,והיה אומר לי ,הלא אתה גרמת כל זה שיכנסו כל אלו ,ואני איש עניו ,
ואע"פ שנמשך לי נזק מענין זה ,איני יכול לדחותם .ובהמשך הימים רצה לשלח את כלם מעליו ,ולא רצו לילך ,והפצירו בו דברים של גוזמא ,עד שא"ל אתם רוצים לגרום לי נזק שאחזור לבחי 'עבור בעבורכם ,
והם היו אנשים גדולים ,והפצירו מאד ,ולא יכול להם ,ולא עברו כמשלש חדשים ,עד שיום אחד לקחני בסתר וא"ל ,כבר ידעת כמה התריתי בך על הדבר הזה ,וכמה נזק נמשך לך מזה ,שאלמלא כך הייתי מעלה אותך למעלה מגלגל ערבות .והנה עתה דע לך ,כי נמשך לי נזק גדול מגלויי סודות אלו להם ,כי אינם עדיין)בלתי (מתוקנים לזה ,ואני מוכרח להגיד לך כל אשר תשאל ממני ,כמו שאמרתי לך פעמים רבות ,ובעבורך שומעים הם ,ואינם כדאים עדיין לשמעם ,ויש לי נזק גדול מזה .לכן שמע נא עצתי ,ואל תשאל לי בפניהם דבר ,והניחה לי ויפרדו כלם מעלי ,ותשאר אתה לבדך ,ואעלה אותך למעלה מגלגל

ערבות ,ולא שמעתי ולא רציתי לשמוע בקולו ,באמור לו שלא יהיה נחשב לי עון בזה לדחות כל תשובת האנשים ההם בעבור תועלתי ,וא"ל וכי אין אני יודע אם הוא עון או לאו ,סוף דבר לא רציתי לעשות רצונו בזה .ובשמעו את תשובתי התחיל לבאר לי קצת ענייני נפשי כמו שאכתוב עתה בע"ה ,וחשב בזה אולי אתפתה לדבריו ,בשמעי מעלת נפשי ,ואתרצה להועיל לי לבדי ,ועכ"ז לא רציתי ,ואז נתעכבנו יחד כל היום עד שקיעת החמה ,ולא יכול לי .וא"ל ,דע כי אין עוד זמן אלא היום הזה בלבד ,ואם לא תודה לדברי , אין עוד תקון אל הנזק הנמשך לי ולך ולכל העולם ע"י גלוי הסודות האלו להם ,שעדיין אין רשות מלמעלה בדבר הזה .ואני בעונותי רציתי להיות חסיד שוטה ,ואמרתי לו מה שיארע לכלם ,יארע לי ,ואם הם לא ילמדו גם אני לא אלמוד ,ולא יאמרו בשמים שבשביל תועלתי ,לא חששתי אל תועלת כל הצדיקים האלו הנכנסים ללמוד ,ובפרט כי לא חשבתי ושערתי בעצמי מה שהיה בעו"ה ,ואחר שלשה ימים הוכה במגפה , יום ערב שבת פרשת מטות ומסעי ,יום ר"ח אב שנת השל"ב ליצירה, וביום שלישי ח 'באב ,נפטר לחיי עה"ב ,וחל"ש ,זכרו לחיי עולם הבא:

ועתה אבאר את אשר הגיד לי אז ,ביום ההתראה ,מענין שרש נפשי ,א"ל דע ,שאין לי רשות עדיין לומר לך למה באת לעולם ,ומי אתה ,ואלו הייתי מגיד לך פרט הענין ,היית פורח באויר מרוב שמחה ,אבל אגיד לך עתה קצת ממה שאני רשאי עתה להגיד לך ,ודע ,כי העולם כלו תלוי בתקון עצמך תחלה ,ולכן שמע נא אל דברי עצתי ,ותשגיח תחלה עליך בלבד ,וא"ל דע ,כי השרש של חיצוניות לבוש נפשך ,הוא מן אבר הכתף השמאלי של אדה"ר ,והיא בחי 'נפש קין מצד הטוב שבו .ודע ,כי בכל אבר יש בשר וגידים ועצמות , והעצמות הוא היותר מעולה לבחי 'המוח שבתוכו הפנימי ,ולא בבחי 'עצמו .ואחריו במעלה הם הגידים , יען חיות האדם עובר ומתפשט בתוכם ,שהוא הדם המתפשט בתוך העורקים של גוף האדם ,והם המקשרים כל האיברים כלם ומעמידים אותם .והגרוע שבשלשתם הוא הבשר .והנה שרש נפשי ,הוא מפאת הגידים הקטנים ,המתפשטים בבשר האבר ,ואינם מהשס"ה גידים הגדולים .ומספר הת"ח אשר בשלשה בחינות ,כל שרש מהס 'רבוא שרשים הקטנים ,הם תרי"ג ת"ח ,והנה בכל בחינה מאלו השלשה , יש שרשים שהם הת"ח שבכל שרש ושרש ,ר"ל שבכל אבר ואבר .וסביבותיהם נמשכים הענפים ,שהם הבעלי בתים ,ובעלי מעשה ,ועמי הארץ ,בכל בחינה ובחינה שבאבר .ונפשי היא א 'מן תרי"ג ת"ח עצמם אשר בשרש נפשי .ויש חלוק גדול בין זה השרש של נפשי לשאר השרשים ,כי המשל בזה ,מי שהוא מאבר זרוע ,או מן הרגל ,יש הרחקה גדולה לנפשות בין זה לזו .אבל מי שהוא בשרש הכתף ,כל הת"ח אשר בי ,הם מחוברים יחד ,וקרובים בקורבה גדולה בין זה לזה:

והנה סדר השרש של נפשי הוא זה ,שמואל הנביא ,ואחריו חזקיהו מלך יהודה ,ואחריו ריב"ז ואחריו ר ' עקיבא בן יוסף ,ואחריו רב ייבא סבא דמשפטים ,ואחריו אביי האמורא הנקרא נחמני ,ואחריו אני חיים ויטאל .וזהו טעם למ"ש ריב"ז ,כשנפטר הכינו כסא לחזקיהו מלך יהודה שבא .ואע"פ שיש נפשות רבות בשרש א ',אל תחשוב כי סדרם האמיתי הוא ,כסדר תולדתם והויתם בעולם ,כי לפעמים הנשמות והשרשים שהם יותר מעולים וגדולים ,הם בעמקי הקליפות ,ואינם יכולות לעלות עד זמן מרובה .ונשמות אחרות גרועות במעלה מהם יוכלו לבא בעולם קודם האחרות .גם דע ,כי לפעמים מתגלגלים בגוף אחד יחד ,שלשה או ארבעה נשמות ,אבל יותר מארבעה אי אפשר .וזש"ה ,פוקד עון אבות על בנים על שלשים ועל רבעים:

ואבאר ענין נפשי ,וממנו תלמוד לשרשים אחרים .דע ,כי הרב מגיד משנה ,חטא בשוגג ,בעון נדה , והוצרך להתגלגל על החטא הזה .גם אדם אחד נקרא ר 'שאול טרישטי ,הוצרך להתגלגל בעון שפיכות דמים ,כי רצה למול תינוק אחד ,ולא היה בקי ,ומת מתחת ידו ,והיה החטא הזה שוגג קרוב למזיד .ואחריו ממש ,היה איש א 'נקרא ר 'יהושע סוריאנו ,והוצרך להתגלגל על עון אחד ,שאכל חלב כנז"ל .והנה שלשה נפשות אלו הנזכרים הם ענפים של נפשי ,ולכן באו מגולגלות עם נפשי ממש ,ונמצא כי אני כלול מארבעה נפשות יחד מגולגלים ,כי כלם צריכים למרק עון זה .ואע"פ שאני לא חטאתי בזה ,עכ"ז להיותי מבחי ' הגידים ,צריך אני לנקות העפוש שנעשה מחמת העונות הנזכרים ,כדי שימשך החיות אל כל השרש . ונמצא כי שלשה נפשות הנזכרים הם ישנות ומגולגלים ,אבל נצוץ נפשי עצמה ,חדשה היא ,כי מן היום אשר חטא קין ,והטבעו נצוצות נפשו בתוך הקליפות ,עדיין לא יצאה נצוץ נפשי הזאת ,אלא בפעם הזאת . ודע ,כי אין זה נקרא חדש ממש ,אחר שכבר בא לעולם כלול בנפש קין עצמו ,וכמו שנבאר בע"ה דרוש זה של נשמות חדשות וישנות בדרוש אחר .ודע שיותר מג 'נפשות מגולגלות ואחד חדש ,אי אפשר להיות , כנז"ל בפסוק על שלישים ועל רבעים .וזהו סוד פסוק פעמים שלש עם גבר ,כי שלשה נפשות מגולגלים ,

יוכלו להתגלגל עם גבר אחד ,ולא יותר מזה ,אבל אפשר להיות פחות מזה ,כמו אפשר להיות נשמה א '
מגולגלת לבדה ,או א 'מגולגלת עם א 'חדשה ,או שנים מגולגלות לבדם ,או שלשה מגולגלים עם חדשה
אחת ,אבל יותר מזה אי אפשר לבא בגוף אדם אחד:
גם ידעת ענין עבור בחיים ,שהוא דומה קצת לגלגול ,וכמו שיתבאר במקומו בע"ה ,וכמו שנתבאר בענין
הגלגול ,כך הוא בענין העבור ,כי אי אפשר שיתגלו בסוד העבור ,רק שלשה נפשות הבאות לסייע את
הנפש עצמה של האדם ,אשר עמו הם ארבעה ,ולא יותר מזה .ויש חלוק והפרש בין גלגול לעבור ,
הגלגול הוא ,שהם מתגלגלים ובאים ביחד מעת הלידה ממש ,ואינם נפרדים כלל עד יום המיתה ,וכלם
נעשים נפש אחת ממש ,וסובלים הצער והיסורין של הגוף ההוא .אבל העבור נחלק לשני בחינות ,האחד
הוא ,כאשר בא לצורך עצמו של המתעבר ,כמו שיתבאר במקומו בע"ה .והשני הוא ,כשבא לצורך האדם .
וכאשר הוא בא לצורך עצמו ,אז אינו בא עד שיהיה בן י"ג שנים ויום אחד ,כי קודם זמן זה אין מעשה
האדם עולה בשם ,שעדיין אינו מחויב במצות ,וכל כונת ביאתו היא לעובות תקון לעצמו ,ולכן אינו בא עד
היות האדם הזה בן י"ג שנים ויום אחד ,ואז נכנס ומתפשט בגוף האדם הזה ,כדמיון נפש האדם עצמה ,
וסובלת עמה היסורין והצער של הגוף הזה ,כמו נפש האדם עצמה ,ויושבת בדרך זה שם ,עד שנשלם
זמן הקצוב לה ,לתקן ולהשלים מה שהוא צריך ,ואח"כ יוצאה משם ,וחוזרת למקומה העליון .אבל כאשר
בא לצורך האדם לסייעו ולזכותו ,אז הוא בא ג"כ אחר היותו בן י"ג שנים ,אבל הוא בא בבחירת עצמו ,
ואין הוא כפוף לסבול צער האדם וגופו כלל ,ואינו מרגיש כלל בצער הגוף וביסוריו ,ואם מוצא נחת רוח
באדם ,אז הוא יושב שם עמו ,ואם לאו יוצא משם ,ואומר סורו מעל אהלי האנשים הרשעים האלה:
ואבאר ענין השרש של נפשי ,ומזה תלמוד לאחרים ,א"ל מורי ז"ל ,שאם אזכה יתעבר בי ג"כ אביי ,ואם
אזכה יותר ,יתעבר בי ג"כ רב ייבא סבא ,ואם אזכה יותר ,יתעבר בי ג"כ ר 'עקיבא ,ולפעמים יתעברו בי
אחד מהם ,או שניהם ,או שלשתם .אבל יותר משלשתם א"א .אבל אם אזכה יותר ,אז יתעבר בי ריב"ז ,
עם ר 'עקיבא ,ועם רב ייבא סבא .אמנם אביי יתבטל הארת עבורו בתוכם ,וכן כיוצא בזה ,עד שלשה
הראשונים שבכלם ,שהם ,שמואל הנביא וחזקיהו וריב"ז .וכל השאר יתבטלו הארת עבורם בתוכם:
אח"כ א"ל דרוש שרש נפשי יותר מבואר ,דע ,כי קין והבל לקחו גם נפש האצילות של אדה"ר .והענין הוא ,
כי נודע שכל העולמות קשורים זה בזה ,ואחר שהאדם משלים לתקן חלק העשיה ,יכול לעלות עד
היצירה ,וכן על דרך זה עד האצילות ,כנזכר בריש משפטים .אבל כל זה הוא ,כאשר בא נשמה חדשה ,
כמבואר במקום אחר .והנה נמצא ,כי כל העולמות קשורים זה בזה ,וזה כסא לזה .והנה יש בחינות
נשמות ,שמעולם לא השיגו רק לתקן נפש דעשיה לבד .ויש שזכו עד יצירה ,ויש שזכו עד בריאה ,ויש
שזכו עד אצילות .ומועטים הם בכל השרשים שימצא שרש שזכה לתקן עד אצילות ,ואין זה נמצא כמו
בקין והבל ,כי להיותם נקראים נשמה חדשה בצד מה ,כמבואר אצלינו ,לכן זכו ליקח עד נפש דאצילות
ולא יותר מזה .אבל שאר השורשים שהיו נשמות ישנות כמבואר אצלינו ,לא זכו אל אצילות ,והלואי אל
הבריאה .ודע ,כי גם בקין והבל יש ב 'בחינות הנז ,'אחת היא בחינתם של נפשות קין והבל עצמם בלבד ,
שהיא מן הבריאה ולמטה ,כשאר השרשים הישנות .ויש בחי 'שנית עליונה ,והיא אותו החלק של אדה"ר
עצמו ,שהוריש לקין והבל כשנולדו ,שלא ירדו לקליפות בחטא אדה"ר .ונלע"ד ,שהוא נצוץ מנפש האב ,
שנותן בנפש הבן להדריכו כנודע ,והיא נצוץ א 'מן הכתרים ,הנקראים חלקו)נ"א חלתו (של עולם ,
שנשתיירו באדם עצמו .והנצוץ שהוריש לקין ,גדול משל הבל ,כי הוא הבכור ואחיו הגדול:
ויש בבחי 'הזאת השנית ,המשכת כל העולמות ,מן נפש של עשיה ,ועד נפש של אצילות ,כפי מה שהם
באדה"ר עצמו כנודע .וכל מי שהוא ,מזו הבחי 'השנית ,מעלתו גדולה ,כי יש יכולת בידו לתקן בפעם א '
שיבא בעולם ,עד נפש דאצילות ,אך לא יותר מזה ,כי אינם נקראים נשמות חדשים לגמרי .וכל השרש של
נפשי ,הם מזו הבחינה השנית .וכבר ביארתי במקום אחר ,כי גם בזו הבחי 'הב ,'יש בה ב 'בחי ,'והם ,אור
פנימי ,ואור מקיף .וכל השרש שלי ,הם מן אור הפנימי .וגם אליהו הנביא ז"ל ,הוא מן האור הפנימי של
בחי 'זו .וכל בחינה זו יש בה מן אור פנימי של נפש דאצילות ,עד בי"ע .אבל נדב ואביהוא ,היו מן אור
המקיף של נפש דאצילות של בחי 'זו השנית:
ודע ,כי קין הוא בכתף של זרוע שמאלי בכל העולמות ,בין באריך ,בין באבא ,בין באימא ,בין בז"א ,בין
בנוקביה ,בין בעשיה ויצירה ובריאה .וכנגדו הוא הבל כתף זרוע ימני .והנה בשלשה עולמות בי"ע ,
נקראים זרועות .אבל בעולם האצילות ,אינם נקראים זרועות ,אלא כנפים .והבל נקרא כנף ימין .וקין ,כנף
שמאל .ובחי 'זו של הזרועות ושל הכנפים ,יש בהם אור פנימי ואור מקיף כנזכר:

והנה קין והבל של בחי 'השנית, לא זכו ליקח, רק עד הכנפים של מלכות דאצילות, הנקראת נפש דאצילות. וכל השרשים האלו, יכולים להשיג וליקח בפעם ראשונה שיבואו בעולם עד שם. אבל משם ולמעלה, אי אפשר להם להשיג, עד גלגול שני:

ודע, כי כל מי שהוא מבחי 'זו השנית, יש להם יכולת להגיע בפעם א', 'עד נפשו דאצילות, ולכן נקראים מלאכים. ובכל מקום שתמצא מכונה בחי 'מלאך לאיזה צדיק, אינו אלא משרש זה. ולכן פנחס נאמר בו ותצפנו ברחב הזונה שלא הוצרכה להטמין את פינחס, לפי שהיה מלאך, כי הוא משרש זה. ולכן אליהו הנביא היה מלאך. גם יהודה וחזקיה בני ר 'הייא, נקראו מלאכים, כמ"ש ז"ל בתלמוד פליגי בה תרי אמוראי בארעא, ולקבליהו תרי מלאכי ברקיעא וכו. 'כי יהודה וחזקיה נקראו מלאכים, לפי שהיו משרש זה של בחי 'השנית של קין:

גם ר 'יהודה בר אלעאי היה משרש זה של קין השנית אמרו עליו שם בתלמוד, כשהיה רוחץ פניו ידיו ורגליו, ומקבל שבת, היה דומה למלאך ה 'צבאות, והבן זה. ואמנם חנוך שלקח גם זוהרא עילאה דאדה"ר, שהוא עד נשמה דאצילות ג"כ, אלא שהיה מלאך של חלק שרשו, לכן היה מלאך יותר גדול מאליהו ז"ל, כי כל מי שהוא מבחי 'אצילות נקרא מלאך, ויכול לעלות במעלת מלאך וזכור זה:

ונבאר ענין כנף זה מה עניינו. דע, כי קין הוא אבר הכתף השמאלי של אדה"ר כנז"ל, ויש בו שלשה בחי ', שהם, בשר, וגידים, ועצמות כנז"ל. ובבי"ע, בכל חמשה פרצופים שבכל עולם מהם, יש שרש אל קין בזרוע שמאלי שבכל אחת מהם, באבר הכתף. אמנם אין שם בחי 'כנף, אבל בעולם האצילות, יש שם בחי 'כנף, זולת הבשר וגידים ועצמות אשר באבר הכתף אשר שם. ונמצא, כי זה השרש של בחי 'השנית של קין, יש לה באצילות בחי 'הכתף עצמו, שהוא הבשר והגידים והעצמות, וגם יש לה אחיזה בכנף היוצא משם, שהם הנוצות היוצאות מאבר הכתף הנזכר אשר באצילות, כי משם ולמטה לא יש בחינת כנף, רק כתף לבדו כנז"ל:

ואבאר ענין אבר הכתף, כי ענין אבר הכתף עצמו, כבר ביארנו לעיל. דע, כי כנף השמאלי שהוא של קין, יש בה ג 'אלפים נוצות, מן מוחין דגדלות ויניקה ועבור, אלף גדולים, ואלף בינונים, ואלף קטנים. ובכל נוצה מאלו, יש בה ק"ן ניצוצי נשמות. ובכל נוצה יש בה בחי 'גומא אחת, שצומחת שם הנוצה, ויש בה בחי 'דם הנבלע תוך הנוצה, והנוצה עצמה בראשיתה במקום שהיא תקועה, יש בה קצת קנה בלתי שערות יוצאים מצידיה ויש בה יותר למעלה קצת קנה, שאינה תקועה, וגם שם אין שערות. ומשם ולמעלה יש קנה באמצע, ושתי שערות בשני צדדיו. וכן עד"ז עד סוף הנוצה כלה. גם השערות, יש בהם גדולים וארוכים ויש בה קצרים וקטנים. ודע, כי השערות הקטנים, הם נצוצות נשמות, המתים בקטנותם כשהם קטנים. ודע כי הנוצה היא גדולה במעלתה יותר מן הגומא, ומן הדם. וקנה הנוצה, גדול מן השערות, והשערות הארוכים, הם גדולים מן הקצרים. וכל נוצה, יש בה ק"ן נצוצות נשמות, כמנין כנף. והחשבון הזה של ק"ן נצוצות בכל נוצה, הוא ע"ש קין, שיש בו אותיות ק"ן. וזהו בכנף השמאלי שהיא שלו, אבל בכנף הימיני שהיא של הבל, מתחלקת הנוצה באופן אחר ע"ש הבל, והוא שנחלקת כל נוצה מהם למטה, לחמשה חלקים, וכל חלק כלול מל"ב, וזהו הבל, ה 'פעמים ל"ב, והם ג"כ מספר ק"ן נצוצות כמו בשל קין, אלא שהק"ן נצוצין של קין שבכל נוצה, נחלקת כל נצוץ בפני עצמה, ונקראת קן. אבל של הבל, נחלקים לחמשה חלקים, וכל חלק לל"ב נצוצות, וזהו ההפרש שביניהם בלבד:

ואבאר ענין כנף השמאלי, כי הנה כל הכתף כלו, וכל הכנף כלו, הוא כללות שרש קין, בבחי 'החיצוניות כנז"ל. אבל השרש שלי האמיתי הפרטי, שהוא מן הבחינה השנית של קין היא מבחינת הגידים, שיש באבר הכתף השמאלי כנז"ל, שיש בארבע עולמות אבי"ע. ומלבד זה יש ג"כ אל השרש שלי, בחינתו בכנף השמאלי, אשר במלכות דאצילות, שיש שם ג"כ כנף, והוא בנוצה של מספר עז"ר, מן אלף נוצות הגדולים, ויש בה ק"ן נצוצות נשמות, ואלו הק"ן נצוצות שבנוצה הזאת, הם הנשמות האמתיות סנקראים שרש שלי בבחי 'הכנף, זולת בחינתו בגידים של הכתף עצמו כנז"ל:

והנה הגומא של נוצה זו, הוא אביי. והדם אשר בגומא זו, הוא רמי בר חמא. וקצה הקנה התקוע שם, נחלק לשנים, לפי שטפת הדם אשר בתוך הקנה, מפסיקו לשתי בחינות. משא"כ אחר צאת הקנה חוץ מן הגומא. וצד השמאלי הוא, שמואל הנביא. וצד הימיני, לא הגיד לי מורי ז"ל. ושאר הקנה שהוא בלתי שער, הוא חזקיהו מלך יהודה. ואח"כ משם ואילך נחלק הקנה ומתפשט בין השערות, וכל בחי 'מהם של הקנה עצמו, הם מעמידים השערות. ונמצא שבכל שתי השערות ימיני ושמאלי, יש ביניהם מעמיד אחד. ואני הצעיר חיים, הוא מן שער א 'שמאליי שבנוצה זו, והמעמיד שלי, ר 'עקיבא בן יוסף. ויהודה וחזקיה

בני ר 'חייא ,אינם מזו הנוצה שלי שמספרה עזר ,אבל הם מנוצה אחרת ,והיא יותר גדולה מזו הנוצה של עור .ונצוץ נפש אחי כה"ר משה ויטאל יצ"ו ,הוא מזו הנוצה של יהודה וחזקיה הנז .'ור 'יהודה בר אלעאי ז"ל ,הוא מן נוצה אחרת ,קטנה מזו הנוצה של עזר ,ולכן היה תלמידו של ר 'עקיבא .ונצוץ נפש הרשב"א ז"ל ,ונצוץ הר"י קארו ז"ל בעל ספר בית יוסף ,הוא מזו הנוצה של ר 'יהודה בר אלעאי:

ודע ,כי יש לקין על הבל יתרון גדול מאד ,והוא ,כי כבר הודעתיך ,כי הגבורות של עתיק יומין אשר בתוך א"א ,אשר מהם יצאה אימא עילאה ,הנה הם מתגלים זמן רב קודם החסדים ,ועוד כי הגבורות הם תמיד מגולים ,ולכן מי שהוא מזו הבחי 'הב 'של שרש קין ,יכול לעלות ממדרגה למדרגה ,ומגבורה לגבורה עד גבורה דעתיק יומין ,וינק משם .משא"כ בחי 'הבל ,כי הוא מן החסדים הסתומים תמיד ,ואין להם כ"כ גלוי . וזהו הטעם מ"ש חז"ל במ"ר פרשת חקת א"ר חוניא וכל יקר ראתה עינו ,זה ר 'עקיבא וחבריו ,שדברים שלא נגלו למרע"ה נגלו לר 'עקיבא .וגם זהו מ"ש באותיות של ר 'עקיבא ,וגם במסכת שבת בפרק ר ' עקיבא שהיה אומר מרע"ה להשי"ת ,יש לך אדם כזה ,ואתה נותן התורה על ידי ,לפי שהיה יכול ר ' עקיבא להשיג יותר ממנו לטעם הנז"ל .וז"ש רז"ל במסכת שבת שם ,שבשעה שעלה משה למרום ,מצאו להקב"ה שהיה קושר כתרים לאותיות ,א"ל מי מעכב על ידך ,א"ל יש לי אדם אחד ועקיבא בן יוסף שמו וכו .'והענין הוא ,כי אין יכולת במי שהוא משרש הבל להשיג ,רק עד כתרי אותיות שהם התגין ,אך שרש קין של בחי 'השנית הנז"ל ,יש בו יכולת להשיג עד הטעמים ,או יותר גם כן .האמנם מרע"ה השיג הכל ע"י מעשיו העצומים:

גם יש סבה אחרת ,למי שהוא משרש קין ,שהוא מן אימא ,למי שהוא מצד אבא מהחו"ג של אבא ,והענין הוא ,כי נה"י דאימא המתלבשים בז"א ,הנה עד החזה של ז"א ,אין שם רק כסוי ולבוש אחד בלבד ,והאור היוצא משם הוא רב וגדול ,והנשמה היוצאת משם אורה גדול ומגולה ,אבל הנשמה הבאה מצד אבא , אורה מועט ,לפי שאבא הוא מכוסה בשני כסויים עד החזה דז"א ,אחד שלו ,ושל אימא .וכן מן החזה ולמטה ,אימא מגולת לגמרי ,ואבא מכוסה בכסוי אחד ,ולכן הנשמות שהם מן החסדים המגולים ,או מן הגבורות המגולות ,הם יותר מועילים מן הנשמות של מקום המכוסה ,אע"פ שהם גבוהים בבחי 'מקום . וז"ש בגמרא עולם הפוך ראיתי עליונים למטה ותחתונים למעלה וכו':

גם יש טעם שני ,והוא ,כי אבא אינו מאיר כלל ,רק ע"י החו"ג של אימא ,שעוברים דרך שם ,ולכן הם גדולים מהם .גם טענה אחרת ,כי הגבורות הם היוצאות תחלה דרך היסוד כנז"ל ,ולכן היה קין בכור , בסוד אשת חיל עטרת בעלה .ודע ,כי לעתיד לבא ,כל שרש קין יהיו כהנים .ושרש הבל שהיו כהנים עד עתה ,יהיו לוים .באופן ,כי מה שהיה עד עתה בחינת לוים ,היו מצד הגבורה ,דוגמת קרח שהיה משרש קין ,כלם יקחו אז הכהונה ,שהיא חלק בכורתם .וז"ס פסוק והכהנים והלוים בני צדוק ,כי לא תמצא ענין זה רק ביחזקאל ,כי לפי שהיה הוא משרש זה של קין ,לכן נבא נבואת אלו של לעתיד לבא ,שאותם שהיו לויים עד עתה ,יהיו אז כהנים בני צדוק .ושרש הבל שהיו כהנים ,אז יהיו לוים:

ודע ,כי אם ימצאו בדור אחד שתי נשמות משרש אחד בשני אחים ,או בשני חברים ,יהיו שונאים ומקטרגים זה לזה בטבעם ,כי זה רוצה לאחוז ולליינק יותר מזה ,ומקנאים זה בזה בטבעם בלתי ידיעה . ואמנם אם יהיה להם השגת ידיעה שהם מן שרש אחד ,אז ודאי שלא יהיו מקטרגים זה לזה .גם דע ,כי אין זה אלא בהיותם בחיים ,אבל הנשמות של הצדיקים הנפטרים ,הם חפצים מאד להשלים את הנפשות ואת הנשמות הבאים משרש שלהם שהם עודם בחיים ,כי אז כבר אין להם מעשה ,כדי שיהיה להם קנאה לומר שרוצים להשיג זה יותר מזה ,כי אין מעשה ודעת בשאול אשר אתה הולך שמה ,ואדרבה יש להם תועלת גדול במעשים של החיים:

ועתה אבאר ענין השרש של נפשי ,הנה צריך שתדע ,כי אין לך אדם שאין לו אור פנימי ואיר מקיף ,דוגמת הצלם שעל ראש ז"א .והנה כשיצאו נדב ואביהוא בעולם ,שאז היתה ראשית תקון שרש הזה של קין , הנה שם באו כלולים בלבד כל הנשמות של זה השרש ,כלולים בצלם שלהם בבחי 'מקיף עליהם .אבל עדיין אז לא נשארו ,רק בחי 'נצוצות נדב ואביהוא לבדם ,וכל שאר הנשמות של זה השרש שהיו אז כלולים בצלם אור מקיף שלהם ,היו כלם מעורבות כל אחד ואחד בתוך קליפתו .ואח"כ כשיצאה נשמה אחרת של זה השרש ובאת לעולם ,אז אותה הנשמה לבדה נטהרה ונתגלת ,וכל שאר נשמות השרש הזה ,היו באות כלולות בצלם בסוד אור מקיף שלה ,אבל כלם נתונות עדיין כל אחת ואחת בקליפתה .וכן היה הדבר נמשך ,עד ביאת הרב מגיד משנה בעולם .והנה הוא נתעסק בחכמת הפילוסופיא ,שהיה בימי הבדרשי המכונה ר 'ידעיה הפניני ז"ל כנודע ,ונזכר בשו"ת הרשב"א ז"ל ,והר"ב המגיד משנה נטה

אחריהו ,ולא היה מאמין בחכמת הקבלה ,ולכן רצו החצונים להטעותו מחמת עון זה ,והוציאו את נצוץ נפשי מעמקי הקליפות ,עם כמה חיצונים אחרים ,כדי להטעותו ע"י ,כי הם חשבו שכבר אני הייתי אבוד ביניהם מכמה זמן ,ושח"ו כבר הייתי במדרגתם כמותם .ואח"כ להיות נצוץ נפשי ממקום גבוה ,ובפרט שהיתה משרשו של הרב מגיד משנה עצמו ,גברה הקדושה של נפשי על הקליפות ,וכפיתי אותם , ואדרבה חזקתי אותו וסיעתיו .בסוד פסוק עת אשר שלט האדם באדם לרע לו ,כנזכר בסבא דמשפטים , ואז נשארתי תמיד בסוד צלם על ראשו של הרב מגיד משנה ,אע"פ שאינו ממדרגתי ואז התחלתי לצאת מעמקי הקליפות:

ודע ,כי כל הנשמות הנתונות בעמקי הקליפות ,אי אפשר להם לצאת מהם ולהתגלגל תכף ולבא בעולם , אבל צריך שיבא תהלה שלשה פעמים ,בסוד צלם אור מקיף על שלשה אנשים שיהיו משרשו ,ואח"כ יבא הוא לבדו בעולם בסוד נשמה פנימיות ממש ,ואז תקרא פעם א ',כי תחלה באה דרך כללות עם נצוצות אחרים ,ומשם ואילך נקרא גלגולים ,והנה אני נצוץ נפשי היתה בסוד צלם על ראש הרב המגיד ,ואח"כ פעם שנית הייתי צלם על ראש ר 'שאול ,ואח"כ פעם שלישית בר 'יהושע הנז"ל ,ועתה בפעם הזאת באתי בבחי 'הנשמה הפנימית ממש ,וזו הפעם הא 'שבאתי לעולם .ועתה נתגלגלו עמי השלשה אנשים הנזכרים ,ובאים עמי ונתחברו עמי לטעם הנז"ל לתקן את עצמם .ולפי שזאת הפעם הראשונה שיצאתי מעמקי הקליפות ,לכן יש לי טורח גדול להכניע את יצרי ,וזאת היא סבת העצבות והדאגה שיש לי תמיד בעצמי .וא"ל ,כי אין עונותי נחשבים כ"כ לפני השי"ת ,כמו עונות זולתי ,לפי שאני עדיין בין הקליפות , וצריך טורח גדול לצאת מתוכם ,ולולי זה כמעט בקלות גדול הייתי יכול להיות חסיד גדול כפי גודל נשמתי , רק מפני היות זו פעם א 'שיצאתי מבין הקליפות .וענין זה אירע לדוד המלך ע"ה ,כמבואר אצלי במקום אחר:

גם יש בזה טעם אחר ,והוא ,כי מי שהוא משרש קין ,הנה הטוב שבו הוא גדול מאד ,אלא שהוא מעורב בקליפות רבות מזוהמות ורעות ,והרע הוא מרובה על הטוב .והסבה היא ,לפי שהיא משרש הגבורות , שבהם נאחזים הדינים והקליפות .וא"ל מורי זלה"ה ,כי כמו שאני הייתי בבתי 'צלם שלשה פעמים כנז"ל , ועתה היא פעם א 'שבאתי בבחי 'נשמה פנימית ממש מגולגלת ,כן הנצוץ שהוא מתחיל עתה להתקן בי , בסוד צלם על ראשי ע"ד הנז"ל ,הוא יובל הנזכר בפרשת בראשית ,כמש"ה ושם אחיו יובל וכו ',כי גם הוא משרש קין .וכל ההכאות והפצעים שיש לי תמיד בידי ,ע"י הכאות בסכינים וכלי ברזל הוא ,ממני לפי שאיני מתקן אותו כראוי ,ויש בו עדיין קליפות ,וכבר ביארתי קצת ענין זה של יובל בדרושים ראשונים וע"ש:

גם א"ל מורי ז"ל ,כי עתה ביום הזה הנזכר ,יום כ"ח לתמוז שנת השל"ב ,כי כבר אני מתוקן עתה בבחי ' הנפש של עשיה ,עד בחי 'זרוע השמאלי של נוקבא דעשיה בלבד:

גם א"ל מורי ז"ל ,שיהיו לי בנים מן השרש שלי ,וא"ל שיהיו לי שתי נשים אחרות ,ומכאן עד שנה זו ,או עד שנה וחצי ,אקח אשה אחת ושמה אור"ה בואינ"ה ,ואח"כ אקח אשה אחרת ושמה ,והיא בת זוגתי . והנה בפסח שעבר א"ל ,שלא יצאה בת זוגתי בעולם ,ואפשר שיצאה עתה בסוד עבור ואיני יודע:

הגהה - אמר שמואל ,כך שמעתי מפי אבא מארי זלה"ה ,כי אמי הרבנית גמי"לה מב"ת ,היתה בת זוגו) האמיתית ,וכן היה הוא אומר לה בפני כמה פעמים ,ואותה השנה שמת בה הרב הגדול זלה"ה ,נולדה אמי גמי"לה הנז 'מב"ת:

כלל העולה מכל הנז"ל ,כי אדה"ר לא נכללו בו הנשמות של או"א דבריאה ,אלא מזו"ן ולמטה .והנה הם עשר פרצופים ,זו"ן דבריאה ,ואו"א וזו"ן דיצירה, ואו"א וזו"ן דעשיה .והנה כל פרצוף מאלו העשר כלול מי"ס ,ועשר מעשר ,הרי הם עשרה פרצופים ,והם אלף ספירות ,הרי כל פרצוף מאה ספירות ,ועשר שבהם הם בחי 'כתרים ,נמצא כי בעשר הפרצופים ,יש ק 'כתרים ואלו בלבד נשתיירו באדה"ר אחר החטא ,ונקראים מאה אמה אשר נתמעט ,וכל התשע מאות ספירות ,נפלו אל הקליפות .וגם באלו המאה כתרים ,היה פגם ,כי נסתלק מכל כתר שבהם ,אותם הט 'ספירות ראשונות שבו ,ונקרא זיהרא עילאה , ונשארו הי"ס שבכל כתר מהם באור הנפש שלהם ,שהם המלכות התחתונה שבכל כתר מהם .הרי ג ' בחי ',בנשמות שהיו כלולות באדה"ר קודם שחטא ,בעשרה פרצופים שיש מז"א דבריאה ,עד סוף נוקבא דעשיה ,האחת היא ,בחי 'האורות הנקראים ,יחידה ,חיה ,נשמה ,רוח ,שבמאה הכתרים ההם ,ואלו נסתלקו ממנו כשחטא ,ועלו למעלה ,ונקראים זיהרא עילאה דחנוך .השנית גרועה ממנה שנשארה באדה"ר אחר שחטא ,ולא נסתלקו ,גם לא ירדו אל הקליפות ,והיא בחי 'האור הנקרא נפש שבמאה

הכתרים, שבכל ספירה מי"ס שבכל פרצוף, מעשר הפרצופים הנזכרים. הבחי' הג' הגרועה מכלם, והם כל הנשמות, שהם כל אורות ט' בחי' התחתונות, שבכל ספירה מעשר ספירות, שבכל פרצוף מעשר פרצופים הנזכרים, ואלו ירדו לעמקי הקליפות, ובכל יום עולים מעט מעט ונתקנים:

והנה זיהרא עילאה, נתחלקה לב' מיני זיהרא אלו, האחד בעולם האצילות, והם, יחידה, חיה, נשמה, רוח שבאצילות. הבחי' השנית, זיהרא דשלשה עולמות בי"ע, והם, יחידה, חיה, נשמה, ורוח, אשר במאה הכתרים, שיש בעשרה פרצופים שיש מז"א דבריאה, עד סוף נוקבא דעשיה, ואלו נסתלקו לגמרי מאדם.

עוד יש זיהרא שנית גרועה, וגם היא נחלקת לשתים, האחת היא נפש שבאצילות. הב', הנפש שיש במאה הכתרים:

שבעשרה הפרצופים של בי"ע כנז"ל. ואלו נשארו באדה"ר, וחלק מהם נשארו לו. וחלק מהם, הורישו לקין והבל כשנולדו. עוד יש מדרגה שלישית, והם אותם תשע מאות ספירות, שיש בעשר הפרצופים הנז"ל, זולת מאה הכתרים שלהם, ואלו נשרו, ונתלבשו בקליפות:

גם אמר לי, כי בחטאו של קין, נפגמו נפשו ורוחו ונשמתו, ונתערבו בקליפות. וזש"ל, כי קין רובו רע, אך הבל לא פגם רק נפשו ורוחו. וזש"ל, כי הבל רובו טוב. והנה נפשו נפרדה הטוב שבה, ונתנה בקינן, וממנו ואילך, ונתקנה בו. וחלק הרע, נתנה במצרי, וגם בה היה קצת נצוצות טובות שלא נבררו עדיין, וחלק הרוח הרע אשר גם הוא היה בו קצת תערובת טוב, לקחו קרח בסוד עבור, כשחלק עם משה. והרוח הטוב, נתגלגל בשמואל הנביא, ושם נתקן. ואחר שנהרג המצרי, לקח יתרו הנפש הרע שבו שכבר נתקנה ע"י מה שנהרג, וע"י כך נתגייר. ואח"כ לקח חלק נשמת קין מבחי' הטוב. ונשמת הרע המעורבת בקצת טוב, נתנה בעמלק בן אליפז, והנה יותר תקן שמואל חלק הרוח, ממה שתקן יתרו חלק הנשמה, וכבר הודעתיך כמה גלגולים אחרים שנתגלגלו פעמים אחרות קודם זה ואחר זה:

כפי הנז"ל, כי בחי' שרש קין הוא בזרוע שמאלי ממש, אלא שאח"כ מענין סימן השערות שיש לי, נראה שהיא בכתף שמאלי. עוד כתבתי, כי התחיל בזרוע, וסיים בכתף. ובפרט נראה בפירוש שהוא בכתף המחבר הזרוע עם הגוף. והנה כתבתי כי כל זרוע מחובר עם שלשה קשרים ופירקין, ומשתי פירקין השלישיים שבשתי הזרועות דא"א, והם העליונים המחוברים בשתי כתפות דאריך, מהם נעשה דעת של ז"א כלול מחו"ג, ונודע כי בדעת זה נשרשו קין והבל בני אדם, וצ"ע:

ודע, כי קין הוא מן שלשה גבורות תנ"ה, פחות שליש עליון שבגבורת הת"ת, להיותה מכוסית בעטרת היסוד דאימא כנודע. ונדב ואביהוא הם משתי גבורות נצח והוד מן הכתרים שבהם, אלא שהם בבחי' נפש שבהם בלבד. וגם שאינה אלא מן אוה"מ שבהם. ואליהו ז"ל מן אור הפנימי שבהם. וכל שרש נפש ר' עקיבא, הוא מגבורת ההוד, מבחי' הכתר שבה, בבחי' נפש שבה. ונמצא, שהיא נפש של הרוח, כי ההוד נקרא רוח, שהוא אחד מן השש קצוות. ואיני יודע, אם שרש ר' עקיבא היא מאור פנימי או אור מקיף. גם דע, כי שרשו היא מן עקב זה ההוד, שהיא המלכות של חמשה גבורות שבדעת:

פעם אחת שאלתי למורי ז"ל, איך היה אומר לי שנפשי היתה כ"כ מעולה כנז"ל, והרי הקטן שבדורות הראשונים, היה צדיק וחסיד, שאין אני מגיע לעקבו. ואמר לי, דע לך, כי אין גדולת הנפש תלויה כפי מעשה האדם, רק כפי הזמן והדור ההוא. כי מעשה קטן מאד בדור הזה שקול בכמה מצות גדולות שבדורות אחרים כי בדורות אלו הקליפה גוברת מאד מאד לאין קץ, מש"כ בדורות ראשונים. ואלו הייתי בדורות הראשונים, היו מעשי וחכמתי נפלאים מכמה צדיקים הראשונים. ושחז"ל על נח תמים היה בדורותיו, ואלו היה בדורות צדיקים היה יותר צדיק, ולכן שלא אצטער על זה כלל, כי בלי ספק יש לנפשי מעלה גדולה על כמה צדיקים הראשונים מזמן תנאים ואמוראים:

פעם אחרת אמרתי לו, כי אין אני פתי להאמין בעצמי, שלא מצאת בכל הדור הזה ראוי ללמוד חכמה זו אלא אני לבדי, וכי אין אני מכיר את עצמי ואת מעשי, כי יש גדולים וצדיקים ובעלי מעשה יותר ממני בדור הזה, ומה לי אם תשבחני, ואני יודע בי שאיני ראוי. והנה מהר"י קארו ז"ל. והרדב"ז ז"ל רבך. ומורי הר"ם אלשיך. וה"ר אברהם הלוי. והרי"ג. והרר"ז ז"ל וכו'. אז אמר לי, וכי מה קרוב היה לך עמי מעולם, ומה הנאה יש לי ממך, ואדרבא אתה צעיר וקטן שבכלם, ולא היה לי לקרבך, אלא לאלו, שהם גדולי הדור, והיה לי בזה כבוד גדול, זה יורה כי לא בחרתי בך על הנם, אלא לגודל מעלתך על כלם. והנה אל תחשוב בלבך, כי מעלת בני אדם היא כפי דעת הבריות, ואלו ידעת כמה מומין נסתרים יש בבני אדם, היתה תמיה, אלא שאיני רוצה לגלות סתרי בני אדם, והוי יודע, כי כבר בחנתי ושקלתי כלם בכף מאזנים, ולא מצאתי כלי זך ונקי וראוי כמוך, ודי לך בזה, כי אין לי רשות לדבר בפירוש כל הדברים וע"ז נאמר כי

האדם יראה לעינים וה 'יראה ללבב, ולכן חזק ויאמץ לבבך, ושמח בחלק נפשך ובמעלתה, ודי בזה:
גם ספרה לי מרת רחל מב"ת אשת הר"י אבילדין יצ"ו, כי כשהיה מורי הר"ם אלשיך ז"ל לומד בבית המדרש שבחצר שלה, ראתהו יושב ועצב, ותשאלהו על מה אתה נעצב, ויאמר לה וכי לא אצטער על ר ' חיים ויטאל שהוא תלמידי, ועתה אינו רוצה ללמדני כתלמיד בענין חכמת הקבלה. ותאמר לו וכי הוא גדול ממך בחכמה זאת, ויספר לה איך בחיי מורי האשכנזי ז"ל, הלך יום אחד לפניו, ויבך ויתחנן לו שילמדהו בחכמה הזאת הוא בעצמו, שלא על ידי, וישיבהו, כי הוא לא בא בעה"ז אלא ללמדני לי לבדי, כי אי אפשר שתתגלה חכמה זו, כי אם על ידי. ולא עוד, אלא כי לולי שאחז"ל כי בכל אדם מתקנא חוץ מבנו ותלמידו, הייתי אני מתקנא בו לרוב מעלת נשמתו, ולמה שעתיד להשיג דבר שאין לו שעור. גם בנו הר"מ אלשיך ז"ל ספר לי כן משם אביו מורי הר"ם אלשיך ז"ל:
גם מורי האשכנזי ז"ל, ספר לי דברים כיוצא באלו, שעברו בינו לבין ה"ר שלמה סאגיס ז"ל, שהיה מתקנא בי, ולא היה רוצה ללמוד חכמה זו עמי אלא עמו, ולא רצה מורי זלה"ה ללמדו, וא"ל אם רצונך ללמוד, תלמוד עם ה"ר חיים, ואם אינך רוצה ללמוד עמו, לא תלמוד כל ימיך חכמה זו:
אמר לי מורי ז"ל, שאלך לדור בעה"ק ירושלם תוב"ב, כי שם מקום דירתי האמיתית, ושם עיקר השגתי וכל טובתי:
כללות קצור ענין שרש נפשי, קין הוא אבר א 'מן רמ"ח אברים, הכוללים כל קומת אדה"ר. ואבר הזה הוא בחי 'חמש גבורות של הדעת, והם בחי 'פנימיות האבר הזה. ויען כי בחטא אדה"ר ירדו אל הכתף השמאלי, לכן זה הכתף כלו הוא בחי 'חיצוניות שרש קין, כי הוא שרש א 'גדול, מתרי"ג שרשים גדולים, הכוללים כל קומת אדה"ר, ושרש הזה של קין נחלק לתרי"ג נצוצי נשמות גדולים. ואמנם שרש הגדול הזה מתחלק לשבעים שרשים קטנים, אשר כל שרש מהם אינו פחות מתרי"ג נצוצות קטנות של נשמות, וכללות כל ע 'השרשים הקטנים האלו, הם ס 'רבוא נצוצות קטנות נשמות. והנה כל כללות קין נקרא שרש א 'גדול, והוא פרצוף א 'גדול הנקרא קין, ונחלק לע 'שרשים קטנים, והם ע 'פרצופים קטנים. ופרצוף א ' מאלו הע 'פרצופים קטנים, הוא פרק עקב השמאלי של פרצוף הגדול הנקרא קין. וזהו הפרצוף הקטן שהוא עקב שמאלי של קין, הוא הנקרא שרש נפשי באמת. וכלנו קרובים זה לזה, ובפרצוף זה, יש יותר מתרי"ג נצוצים קטנים, וכלם תלמידי חכמים, זולת ענפים אחרים שהם בעלי בתים. באופן, כי שרש נפשי, הוא עקב השמאלי, של אבר כתף השמאלי של אדה"ר. וזה בבחי 'החיצוניות של שרש נפשי:
אך בחינת הפנימיות של שרש נפשי, היא המלכות שבגבורה, הנקראת הוד שבדעת, וזו המלכות היא בחי 'לאה, שמקומה אחורי הדעת, אלא שהיא עדיין בפנים, בבחי 'זכר של כל כללות קין. ונפש ר 'עקיבא, היא עקב השמאלי, של פרצוף של כל כללות קין, בעקב ההוד של המלכות הכתר של הדעת, מבחי ' הגבורות דגדלות הקטן הנזכר, באופן שהיא מלכות של לאה הנז '. אך נפשי אני חיים, היא הארה היוצאת מן זו המלכות של לאה, ונמשכת להאיר אל המלכות של לאה החיצונה, שבאחורי הדעת שהיא נקבה גמורה. ועדיין יש לדעת, כי כל זה הוא מבחי 'הכתר של ההוד, בבחי 'מלכות של הכתר הנזכר, כי כל קין אינו אלא מבחי 'הכתרים, הנקרא חלתו של עולם כנודע. ואם תדקדק יותר, תמצא כי שרש נפשי, היא במלכות של ההוד של הכתר, של כללות עיטרא דגבורה, שהיא פנימית, ומתלבש תוך חיצוניותה, שהיא מלכות של ההוד של הכתר, דכל פרצוף הגדול, הנקרא אבר כתף שמאלי של אדה"ר. ופרטיות נפשי, היא הארה היוצאת מן המלכות של המלכות של הוד שבכתר עיטרא דגבורות, ומאירה במלכות של המלכות שבהוד של הכתר של לאה החיצונה, אשת יעקב הנקרא ז"א:
בתמוז שנת השל"א, אמרתי למורי זלה"ה, שילמדני יחוד א 'כדי להשיג השגה, ואמר לי לא תוכל עדיין, והפצרתי בו, ויתן לי יחוד קצר, ובחצי הלילה קמתי וייחדתיו, וארגיש זעזוע בגופי, וראשי כבידה עלי, והתחיל דעתי להשטות, ונעקם פי לצד אחד, וחדלתי מלייחד עוד. ובבקר א"ל מורי ז"ל, הלא אמרתי לך, כי יקרך כבן זומא שנפגע ולולי שאתה ר 'עקיבא לא היה לך רפואה, אז נגע על שפתי בכוונה ידועה לו, שלשה ימים בכל בקר, ונתרפאתי. ובערב ר"ח אלול אמר לי, כבר אתה ראוי, ושלחני למערת אביי כנז"ל:
בשנת השל"ב, יצאנו אל השדה, ועברנו על קבר גוי אחד קדמון יותר מאלף שנים, וראה נפשי על ציונו, ובקש להמיתני ולהזיקני, והיו מלאכים רבים, ונשמות צדיקים שלא ישוערו, מימיני ומשמאלי, ולא יכול לי, ויצוני מורי ז"ל, שבחזרתי לא אחזור בדרך הזה עוד, ואח"כ הלך עמי נפש הגוי רחוקה ממני, ושם בשדה נתכעסתי עם הרב יהודה משען, ותחל נפש הגוי להתחבר בי, ותחטאני עוד, ולא רציתי לשמוע דרשת מורי ז"ל, והתחיל לבכות ויאמר, הנה כל הנשמות הצדיקים והמלאכים הלכו להם, ע"י הכעס, ולפיכך שלט

בו הנפש ההיא ,ומה אעשה ,והלואי שיזקוהו ויניחוהו חי ,כי אוכל לרפאתו ,אבל ירא אני פן ימיתוהו ,ולא יתקיים כל מה שאני חושב שיתוקן העולם על ידו כנודע לי ,ואיני יכול להגיד כי לא ניתן רשות להגיד ,וכי לריק יגעתי ,ונחרב העולם ,ולא אכל כל הלילה מרוב צערו ודאגתו ,והלכתי וחזרתי בדרך ההוא לבדי , וכשהגעתי על קברו ,רוח נשאתני ממש ,וראיתי עצמי רץ באויר ,גבוה עשרים קומה מעל גבי הקרקע ,עד שהגעתי למדינה בעת צאת הכוכבים ,והניחוני שם ,והלכתי לישן בריא עד אור הבקר ,ורציתי לקום ,והיו איברי נחלשים אחד לאחד ,והרגישו בי ,והוליכנו עד פתח מורי ז"ל לאט לאט ,ובהגיעי שם ,לא נותרה בי נשמה כלל כענין יונה ,והשכיבני מורי ז"ל על מטתו ,וסגר הדלת ,והתפלל ,ואח"כ נכנס לאותו בית הוא לבד ,והיה הולך בבית וחוזר על המטה ,וגוהר עלי בה ,וכה עשה עד חצי היום שהייתי מת לגמרי ,ובחצי היום ראיתי בעצמי ,כי חזרה נשמתי בי מעט מעט ,עד שפתחתי עיני ,וקמתי ,וברכתי ברכת מחיה המתים ,וכל זה אמת ויציב בלי שום ספק:

אמר שמואל ,עוד אכתוב לקוטים אחרים .הנלע"ד בלי ספק ,כי נודע שאצילות נמשך עד סוף העשיה , ומתלבש תוך בריאה ,שגם היא מתפשטת שם ,והבריאה מתלבשת ביצירה ,שגם היא מתלבשת עד שם . ונמצא ,כי בעשיה מתלבשים ארבעה עולמות אבי"ע ,זה בתוך זה ,וביצירה שלשה לבד ,והם אב"י . ובבריאה שנים ,והם א"ב .והאצילות אינו אלא א':

והנה בחי 'קין והבל ,הם כוללים כל בחי 'אצילות שיש ,מתחלת נפש דאצילות ,עד סוף האצילות אשר עד סוף העשיה .וזהו מה שהורישם אדם אביהם ,אבל הם עצמם ,הם כל בחי 'בי"ע ,המלבישים את כל חלקי נפש האצילות הנזכר ,המתפשטים עד סוף העשיה ,והם הנפש של הכתרים שבבי"ע ,ר"ל מלכות שבכתרים .ועוד יש בהי 'יותר עליונות מאלו ,שהם ט"ס עליונות שבכל כתר מהם ,והם נקראים ,זיהרא דיחידה וחיה ונשמה ורוח .וכל שאר בחי 'זולת הכתרים ,הם שאר כל הנשמות ,שהם למטה מבחי 'ירושת אדם לקין והבל הנזכר:

וזהו הסדר הקצר שצוני מורי ז"ל ,בענין ההשגה כפי הצריך לנשמתי ,ראשונה שאתנהג תמיד בזו ההנהגה ,להזהר בקצה האחרון ,מן הכעס וההקפדה ,והעצבון ,והגאוה ,והרכילות ,והליצנות ,ולשון הרע , ושיחה בטלה ,וקרי ,ונדה ,וחלב ,והלבנת פנים ,ושחיטה ,והריגת שום חי ,אפילו מן הרמשים .ואתנהג בשפלות ,ובשמחה ,ושתיקה ,וביראת חטא .ואקבע בכל יום מקרא משנה תלמוד קבלה בכוונתיהם ועיקר עסקי יהיה בספר הזוהר .כל היום תהיה יראת ההוי"ה דב"י נגד עיני תמיד .תמיד אחשוב להדבק בנפש מורי ז"ל ,קודם כל תפלה ,אתדבק בר 'עקיבא ז"ל ,בהזכירי שמו י 'פעמים רצופים ,תפלת לדוד הטה אלי אזנך בכונה גדולה .לקום אחר חצות בכל לילה ,לבכות על גלות השכינה רחל אחר חצות בעולם הבריאה , ועל חרבן בית המקדש ,וגלות ישראל ,ולבכות על העונות .התמדת היחודים ,ובפרט לילי החול אחר חצות .יחוד של יודי"ן ווי"ן ,ויחוד של פסוק חדשים לבקרים .ולילי ר"ח אחר חצות לילה יחוד של שם שד"י , ולילי שבת קודם חצות אחר הסעודה ב 'יחודים הנז"ל בלילי החול ,יחוד של עשר הויו"ת שבדעת:

גם הזהירני בשמירת שבת ובכבודו ,בכל הפרטים ,במעשה ,ובדבור ,יותר מכל המצות כלם ,וכן בכל ברכת הנהנין בכונה ,ותפילין של ר"ת בכל יום .גם אטרח להבין מה שאני מבין בספר הזוהר בכל מאמר ומאמר בלי ליאות ,עד שאבין .שמחה גדולה כשאעסוק בתורה ובמצוה ובתפלה .עסק התורה באופן זה , קביעות מקרא ,משנה ,תלמוד ,קבלה ,בכונותיהם .ויכוין לקשור נפשך בשרשה העליון ע"י התורה ,ועי"כ יתוקן האדם העליון .ולקום אחר חצות ,ולכוין במזמור הללויה ,ואחר סיומו בשם מנצפ"ך:

הנהגה השנית היא מ 'יום רצופים בלי לילותיהם בצום ושק ואפר במקום הנחת תפילין של ראש ,ובכיה על העונות ,ובלילה אשכב על הקרקע בלבוש שק ,ותחת ראשי אבן אחת ,ואכוין בהויי"ת ב"ן דההי"ן , בתוספת א 'בין ב 'ווי"ן ,והיא בגימטריא אבן .ואחר תשלום מ 'יום רצופים הנז ,'אתנהג בכל הנהגה זו , שהיא צום ושק ואפר ובכי ביום ,ושק על הקרקע ואבן בכונה גדולה בלילה ,ואתנהג כן בכל יום בה"ב ,בכל שבוע ,ואתנהג כן ב"ה עד תשלום שנתים וחצי .ודע ,כי אלו מ 'יום ,וכן בה"ב ,אינם אלא בימים הראוים להתענות בהם ,ולא בשום יום מן הימים שאסור להתענות בהם ,כגון ,שבת ,ור"ח ,וי"ט ,וט"ו בשבט ,וט"ו באב וכו':

קצור ענין שרש נפשי ,קין הוא אבר כתף השמאלי כלו ,והוא שרש אחד ואבר אחד ,מתרי"ג שרשים שבאדה"ר .ונחלק לע 'שרשים קטנים ,והשרש של נפשי ,היא בשרש אחד מאלו הע ,'ואיני יודע אם הוא היותר גדול שבהם ,או הקטן שבהם וכו .'ופשוט הוא אצלי ,שנפשי עצמה היא מבחי 'העקב הנקרא מלכות .וגם שהיא מבחי 'לאה העליונה ,אך יש לי בזה ב 'מיני ספיקות ,האחד הוא ,ששרש נפשי היא

האחרון שבשבעים, והיא העקב של כללות כל הכתף כלו, שהיא מלכות התחתונה, ולא עוד אלא שנצוץ נפשי בעקב של זה העקב. הב' הוא, ששרשי בשרש העליון של ע' השרשים, ופרטיות נצוץ נפשי היא בעקב שבשרש הזה לבדו. והרי זה בחיצוניות, ר"ל בלבוש החיצון של נפשי. ומלבד אור הנפש שבלבוש הזה, עוד יש לבוש פנימי של נפשי, והיא שבגבורת ההוד, ממלכות שבמוח הדעת, מלבד אור הנפש שבלבוש הזה, הרי הם ב' כלים וב' אורות, וכלם נקראים נפש אחד:

כלל הדברים כי נפשי היא מן בחי' הגדלות שהוא הנשמה דמצד אימא, מן הגבורות שבה, בספירת הדעת דז"א, בהוד שבדעת שבמלכות שבכתר הדעת, וזה בכל פרצוף מן ה' פרצופים, וזה בכל עולם מד' עולמות אבי"ע. ואדם עצמו, הוא מבחי' קין ולמעלה, והוא מג' ראשונות כח"ב, שבכל מלכות שבכל הכתרים שבי"ס ז"א. ומה שהוריש אדם לקין הוא, כל הגבורות של הדעת, והז' תחתונות שבמלכות שבכתר. וקין עצמו מכל ט' תחתונות שבדעת. ותולדותיו, מז' תחתונות שבכל ספירה מי"ס ז"א:

הנה כבר נתבאר, כי הם ב' בחי', בחי' קין, ובחי' נפש אדם, שהוריש לקין. וזו הבחי' הב', נחלקת לשתים, אם מפאת אבר הזרוע והכתף עצמו. ואם מפאת הנוצות והכנפים. ועוד יש בחי' אחרות, והם אלו, כי כל בחי' ובחי' נחלקת לשתים, אור פנימי, ואור מקיף. וכבר ידעת, כי אור הפנימי קטן מן אור המקיף, כדי להיותו קטן, יכול להתלבש וליכנס בפנים ולהתצמצם. וכל בחי' שרש נשמתי, או כל הנוצות של כנף זו, הם בחי' אור פנימי, בין במלכות דאצילות, שהם כנפים וזרועות. ובין בזרועות דבי"ע. וכן מהר"י קארו ז"ל, בעל ספר בית יוסף על הטורים, מנוצת ר' יהודה בר אלעאי הנז"ל:

ובזה תבין, מ"ש לי בחלום שמקומי בעה"ב, הוא אצל הר"י ז"ל, ואח"כ עליתי יותר במקום שמואל הנביא ז"ל, כי הכל אחוזים בזו הכנף. ודע, כי גם אליהו ז"ל הוא מן השרש שלי, מאור הפנימי ג"כ. האמנם נדב ואביהוא בני אהרן הכהן, הם מן אור המקיף של שרש נשמתי, ולכן הוצרכו להתעבר באליהו ז"ל, שהוא אור פנימי גרוע מהם. ועל ידם זכה כל מה שזכה, והבן זה. ודע, כי כל מי שהוא מזו הבחינה של נפש אדם הניתן בקין, להיותה מבחי' נפש דאצילות כנז"ל, יכולים כל הנשמות שהם משרש זה, לעלות ולתקן עד נפש דאצילות והיא בכלל. ולכן כל מי שתקן עד זה נקרא מלאך, ולכן תמצא כי אליהו ז"ל נקרא מלאך.

וכן יהודה וחזקיה, נאמר עליהם בגמרא שהם תרי אמוראי בארעא, ולקבליהו תרי מלאכי ברקיעא, להיותם משרש זה. וכן אמרו עליו על ר' יהודה בר אלעאי שהיה מתעטף בליל שבת בסדינים המצויצים, ודומה למלאך ה' צבאות, והוא לסבה הנזכרת. וכן פינחס שהוא אליהו, נאמר עליו ותקח האשה את ב' האנשים, ותצפנו, ולא תאמר ותצפנם, כי פינחס היה מלאך, ולא הוצרכה להצפינו. וגם הוא נקרא מלאך, להיותו משרש זה. וכן בכל מקום שתמצא שם מלאך מכונה לאיזה חכם, או לתנא, או לנביא, כלם הם מבחי' זו, ושמור כלל זה:

ואמנם חנו"ך שהוא מטטרו"ן, להיות שנטל גם זיהרא עילאה דאדם, שהיא נשמה דאצילות, היה מלאך גדול מאליהו, כי אליהו לא היה יכול להשיג רק עד נפש דאצילות, וז"ס בס"ה אליהו לתתא מהאי באר הוא, ונודע, כי מקור הבאר הוא תחתיתו, שמשם נובע מ"ן, והוא שם הוי"ה במלוי ההי"ן, שהוא בגימטריא ב"ן, ולכן אליהו בגימטריא ב"ן, כי הוא מקור התחתון של הבאר, הנובע הנשמות דמ"ן. ולכן אליהו ז"ל יתקן כל הנשמות בביאת המשיח, ואז והשיב לב אבות על בנים בעהי"ת והמשכיל יבין:

ועתה אבאר מציאות נשמתי. דע, כי אין לך אדם שאין לו נשמה בחי' אור פנימי, ובחי' אור מקיף. והאור המקיף, דוגמתו היא, דוגמת הצלם שעל ראש ז"א, כמבואר אצלינו וזה האור המקיף, הוא סוד אך בצלם יתהלך איש. ודע, כי זו הבחי' של קין, שהוא שרש נשמתי, לא התחילה ליתקן עד נדב ואביהוא. וז"ס, פסוק ויהי אנשים אשר היו טמאים לנפש אדם, נפש אדם ממש, שהנחילה לקין בנו, והיא נפש דאצילות.

ואמנם דע, כי כל הנשמות נתערבו טוב עם רע, מעת שחטא אדם, ומעת שחטאו קין והבל, כנזכר בתקונים. והנה נשמת נדב ואביהוא, התחיל בתחלה ליתקן, והוברר הטוב ההוא מן הרע שבו. ואמנם כל שאר הנשמות אשר משרש בחי' זו, עדיין לא הוברר, וכלם באו בסוד צלם מקיף כל אחת, בעת הנגזר לה לצאת מן הקליפות, על ראש נדב ואביהוא, ועדיין היו אז כל אחת ואחת מעורבים הטוב עם רע שלו.

ואח"כ, כשחזרה הנשמה אחרת להתקן מזה השרש באדם אחד, היא לבדה נתגלת, אך כל שאר הנשמות שבכל שרש הזה, באו בסוד צלם מקיף על ראש האיש ההוא:

וכן נמשך לעולם, עד שבאה נשמת הרב מגיד משנה בעולם, ואז כל הנשמות של שורש הזה שלא נטרדו מקליפתם, באו עליו בסוד צלם מקיף כנז"ל. והנה הרב מגיד משנה, כבר ידעת שהיה בימי בדרשי, שהיו עוסקים בחכמת הפילוסופיא, ולא בחרו בחכמת הקבלה, כנזכר בשו"ת הרשב"א זלה"ה, ובקשו החצונים

להטעות את הרב מגיד משנה ,לסבת עון הנזכר ,שלא היה מאמין בחכמת הקבלה .ואז הוציאו את נפשם שהיתה נתונה בעמקי הקליפות מזמן רב מימות קין ,והם נתיאשו ממני ,וחשבו כי כבר הייתי מחברתם , והוציאוני אותי ,וגם כמה חיצונים אחרים ,להתעבר בהרב מגיד משנה ,ולהטעותו ,לאבדו מן העולם . ולהיות שנשמתי היתה ממקום גבוה כנז"ל ,מעם מקום ר 'עקיבא ז"ל ,ובפרט שנתעברתי בהרב מגיד משנה ,שגם הוא משרש נשמתי ,ואז נתחברנו יחד ,ואדרבא גברה כחי על החיצונים ,וחזקתיו וסייעתיו ,כי הם חשבו שכבר הייתי אבוד ביניהם מזמן רב ,וכי כבר הייתי במדרגתם ח"ו ,וגברה הקדושה אשר בי , והכנעתים ,וכפפתי אותם ,ונשארתי אז בסוד צלם מקיף על ראש הרב מגיד משנה ,אעפ"י שאינו ממדרגתי כי אני גבוה מאד ,עכ"ז להיותו משרשי ,נשארתי עמו בסוד צלם מקיף ,ואז היתה התחלתי לצאת מעמקי הקליפות:

וכדי שתבין זה ,אודיעך פסוק עד אשר שלט האדם באדם לרע לו ,כי האדם הוא אדם בליעל ,והם החיצונים ,ושולטים באדם הקדוש ,בנשמות הקדושות ,מחמת עון אדם וקין והבל בניו ,שעירבו טוב ברע . וכפי גדלות הנשמה הקדושה ,כן גדלות הרע שלה ,כי כפי האבר שנאחזת בקדושה ,כן תתערב באבר שכנגדו בטומאה .וז"ס כל הגדול מחבירו ,יצרו גדול ממנו .וזה ג"כ היה ענין דוד הע"ה ,שהיתה נשמה גדולה ,ובפגם אדם נתערבה ברע גדול מאד בעמקי הקליפות ,ולכן יצא אדמוני ,ועשה ענין דבת שבע ואביגיל ,ולא נחשב לו כלום ,והטעם הוא ,כפי שאז היתה הפעם הא 'שיצא מעמקי הקליפות ,ובא משותף עם רע גדול מאד ,ואינו מן התימא אם יעשה מה שעשה ובפרט כי הקב"ה הניחו ביד יצרו להרבות שכרו . וז"ס מ"ש ז"ל אלמלא אתה שאול ,והוא דוד ,הייתי מאבד כמה דוד מפני שאול ,וזה דבר תימא ,כי הצור תמים פעלו .אלא הענין הוא כנזכר ,כי אם הנשמה גדולה מאד ,ובפרט אם אז יוצאת מעמקי הקליפות , הקב"ה מניחו ביד יצה"ר ,להרבות שכרו ,לראותו שנשמתו גדולה ,ולא יוכל הרע עמו .ולכן אפילו שיעשה איזה דבר אשר לא טוב ,לא אשם בזה .מטא"כ אם רואה הקב"ה ,שהאדם חלש ,ונשמתו שפלה ,שמביאו בגלגול תם ,שאפילו שירצה להרע ,אין בו כח .ולכן אל תתמה ,אם אנשים גדולים מאד יעשו איזה עון , שלא יעשהו פחות ממנו מאד במעלה .וז"ס פסוק כי האדם יראה לעינים וה 'יראה ללבב וגו ,'הם שני לבבות טוב ורע ,והרע שלו גדול עד מאד ,והטוב שהוא עושה אפילו שהוא מועט יותר גדול מאדם אחר , וז"ש דוד ויעלני מבור שאון מטיט היון וגו ,'ויתן בפי שיר חדש וגו ,'ודי בזה למבין:

וא"ל מורי ז"ל ,כי גם אני להיות שנשמתי בתכלית הגדולה והקדושה ,הניחני הקב"ה ביד היצה"ר שלי , שאלולי גודל נשמתי ,היה היצה"ר שלי יכול לאבדני ח"ו מן העולם ,לכן אין עונותי שקולים א 'מני אלף , כמו לאנשים אחרים ,כי נסתלקה מהם בחירתם ,לסבת חולשת נפשם .אמנם אני שעומד עתה בתחלת נקיון ,אין עונותי נחשבים לכלום בפני עונות אחרים ,כי זו היא הפעם הא 'שיצאתי מן הקליפות ובאתי לעולם ,ואלולי זה בקלות מועט הייתי יכול להיות חסיד גדול מאד מאד כפי גודל נשמתי:

ועוד טעם אחר ,כי הטוב של קין ,להיותו בכור ,כמו שנבאר למטה בעהי"ת ,הנה הטוב שלו גדול בתכלית המעלה ,יותר מכל שאר הנשמות .אמנם להיות שרשו בכתף הגבורה ,ששם הדינים הם מתגברים ,לכן הטוב של קין עם היותו גדול ,בא מעורב עם זוהמא רבא וקליפות גדולות ,והרע של קין מרובה מן הטוב , עם היותו גדול מאד:

ודע ,כי לעולם כשהנשמה היא גדולה מאד ,אי אפשר להוציאה מן הקליפות ,אלא ע"י מרמה ותחבולה , וכמו שאירע לי ,שלהיותם החיצונים חושבים ,שכבר הייתי אבוד ביניהם ח"ו ,לא חששו על הענין ,והוציאני הקב"ה מביניהם ,על צלם מקיף הרב מגיד משנה ,והם חשבו כי אדרבא לטובתם היה ,ונהפכתי להם לאויב .וכן תראה ,כי הנשמות רבות גדולות ,באים בבני עמי הארץ ,ולפעמים בבני רשעים ,כגון אברהם מתרח ,ולא הספיק זה ,אלא כמ"ש חז"ל וכן נזכר בזוהר ,כי תרח ארתח למאריה ,שנזדווג עם אשתו בנדה ,ואז יצא אברהם אבינו ע"ה ,כי עי"כ רימה השי"ת את החיצונים ,והמשיך באותה טפה נשמת אברהם אבינו ע"ה ,ולא ידעו החיצונים כי זהו תקונו .וזהו הטעם שתרח נתגלגל באיוב ,ולכן נדון בשחין , כי הבא על הנדה לוקה בצרעת .וכן לסבה זו הושלך אברהם להתלבן בכבשן האש והבן זה:

וכן דוד המלך ע"ה ,לא יצא מן החיצונים ,אלא באותו מעשה הנזכר לרז"ל על פסוק הן בעון חוללתי , שחשב ישי אבי דוד שבא אל פילגשו ,והיתה אשתו ממש .וכן אשתו ראתה טפת דם בסוף הזיוג ,וזש"ה ובחטא יחמתני אמי ,כי אלולי כך ,לא הניחוהו החיצונים לצאת לעולם .וכן זהו הטעם ,של תמר ,ורות , ורחב הזונה ,וכל נשמות הגרים ,וכל מלכי בית דוד ,והמטיח ,שבאים מן רות המואביה ,ומזווג יהודה ותמר ,וכן ר 'עקיבא בן גרים ,שהוא מבני בניו של סיסרא ,כי זו היא המרמה ותחבולה שהקב"ה עושה עם

הקליפה, ומרמה אותה להוציא נשמה עשוקה בתוכם והבן זה:
ונחזור לענייננו, כי להיות זאת הפעם הראשונה שיצאתי מן הקליפה, לכן יש לי טורח להכניע את יצרי, וזו
היא סיבת העצבות שיש בלבי תמיד, כי כל העצבון בא מן החצונים. והנה כבר אמרתי, כי נפשי באה
בסוד צלם על ראש הרב מגיד משנה, אע"פ שהוא קטן ממדרגתי. ודע, כי כל הנשמות הנתונים בעמקי
הקליפות, אי אפשר להם לצאת מהם ולהתגלגל תכף לבא בעולם, עד שיהיו שלשה פעמים בסוד צלם,
מקיף על שלשה אנשים שיהיו משרשו, ואח"כ יכול להתגלגל ולבא בעולם בסוד נשמה פנימית ממש, ואז
יקרא גלגול א'. והנה כן אירע לנפשי, כי באתי תחלה בסוד צלם מקיף בשלשה אנשים מן שרש נשמתי,
אע"פ שאינם ממדרגתי. הא' היה בהרב מגיד משנה ז"ל, ואח"כ באיש אחד הנקרא ר' יהושע סוריאנו.
ואח"כ באיש אחד הנקרא ר' שאול טרישטי. ואח"כ בי אני הצעיר חיים, בסוד נשמה פנימית ממש. ודע, כי
אני הוא נשמה חדשה כנז"ל, שזו היא פעם ראשונה שבאתי לעולם, אמנם נתגלגלו גם כן עמי שלשה
אנשים הנזכרים, באופן שיש עתה בי ארבעה נשמות, שלי החדשה, ושלשה מגולגלות ישנות. ודע, כי אלו
השלשה אנשים, אע"פ ששנים מהם אינם חכמים, עכ"ז כבר כתבתי למעלה, כי אין לך נשמה של ת"ח,
שאין לה ענפים של בעלי בתים ועמי הארץ ואנשי מעשה, לסבת היותם משרשי, וגם שאני הייתי בסוד
צלם על ראשם, לכן נתגלגלו בי עתה לצורך עצמם. והפגם של הרב המגיד משנה הוא, שבא לידו עון
שוגג של נדה. ור' שאול טרישטי היה אחריו, וחטא בעון שפיכות דמים בשוגג, כי רצה למול ילד אחד, ולא
היה בקי, ומת התנוק מתחת ידו, ונמצא שהוא שוגג קרוב למזיד. ור' יהושע סוריאנו היה אחריו, וחטא
שאכל חלב במזיד. ולכן שלשתם הוצרכו להתגלגל עם נשמתי, לתקן את חטאתם, ולהיות שאני הוא
מבחי' הגידים, ואני צריך לנקות העפוש שיש בתוכם מחמת עונותיהם, כדי לתקן כל השרש ולהמשיך
בחי' הדם והחיות לכל האבר, אע"פ שלא חטאתי עמהם, כיון שהם הענפים שלי צריך אני לתקנם:
עוד א"ל מורי ז"ל בענין דרוש הנשמות. דע, כי אדה"ר היה כולל כל הנשמות שבעולם, וכשחטא נתמעט,
כמ"ש חז"ל בפסוק ותשת עלי כפכה, ולא נשאר בי רק התרומה. וז"ס שנקרא אדה"ר חלתו של עולם ופי'
תרומה, תרי ממאה לבד בכל בחינותיו. ואמנם מצד נפש אדם העשיה, נשארו באדם תרי ממאה היותר
מובחרים, כי לכן נקרא תרומה, שנאמר בה והרמותם את חלבו ממנו, שהוא המשובח שבכלם. וזאת
התרומה הנחילה אדם לקין בנו, כי הוא הבכור, ונולד אחר חטא האדם, ונפש זו נתגלגלה בנדב ואביהוא,
והם תרי ממאה. וז"ס מש"ה בהם, אנחנו טמאים לנפש אדם, והיל"ל לנפשות אדם, אלא פירושו,
ששניהם מבחי' נפש של אדם ממש כנזכר. ושאר תשעים ושמנה חלקים של נפש אדם, פרחו ממנו
ונסתלקו בעת פגם כשחטא, וזהו ג"כ מש"ה הבכור נדב, ויש בו פסק טעמא, כלומר הבכור הראשון
שבעולם שהיה קין, הוא נדב, וג"כ אביהוא, ר"ל, כי הוא אבי, שהוא נפש אדם הא', אב לכל העולם:
והטעם שאביהוא נתכנה יותר אל האדם הוא, כי אביהוא היו נפשו ורוחו מבחי' קין, לכן נקרא אביהוא,
שהוא הוא עצמו, בין בנפש בין ברוח. אמנם נדב לא היה בו מצד קין, אלא הרוח לבד, וז"ס ורוח נדיבה
תסמכני. אמנם נפשו של נדב, היה משרש עמינדב אבי אמו, ולכן לקח ממנו אותיות נדב. אמנם אביהוא,
הוא שרש נחשון אחי אמו, ונקרא נחשון, לפי שעיקר זוהמת הנחש באדם הראשון, היה בחלק נפש
העשיה, ולכן כשנתגלגל אחר כך נחשון בישי אבי דוד, נאמר בו אביגיל בת נחש, וארז"ל שהיא ישי,
ונקרא נחש, לפי שמת בעטיו של נחש ופירושו הוא, כי תקן כל זוהמת הנחש שנתערבה בנפש אדה"ר,
אך עכ"ז מת בעטיו של נחש, ועל ידי זה נתקן הבל:
והנה אם ישראל בעת מתן תורה, לא היו עושים העגל, כבר נפסקה הזוהמא מהם, ואע"פ שנדב ואביהוא
חטאו מצד עצמם, כמש"ה ואל אצילי בני ישראל לא שלח ידו וגו', עכ"ז היה מספיק להם שימותו מיתת
עצמם, אך לא ע"י שריפה. חזרה זוהמת הנחש להתדבק בנפש אדם, שהם נדב ואביהוא, ולכן הוצרכו
להשרף. וזהו ענין פסוק ואחיכם כל בית ישראל יבכו את השריפה אשר שרף ה', כי הם גרמו שריפתם,
לא המיתה עצמה, ולכן כל בית ישראל יבכו עליהם, יען כי הם שקולים ככל ישראל, כי הם נפש אדם
עצמו. והנה מי שעשה העגל, היה אהרן אביהם, ולכן נשרפו בניו בסבתו. וזהו ובאהרן התאנף ה' מאד
להשמידו, ואין השמד אלא כלוי בנים, ולא נשרפו אלא נדב ואביהוא, שהם נפו אדם כנזכר:
ודע, כי אהרן הכהן הוא משרש הבל, ותחלה נתגלגל, בהרן, אהרן, נדב, חור, יעבץ, הרן, שמואל, אוריה
הכהן, אוריה החתי, כדאיתא למעלה בענין השרשים, ומצאת שם כי תדרשם באורך. והרן הוא גלגול
הבל, וגם נחור אחי הרן הוא מן הבל. והנה אהרן הוא אותיות הרן. וחור בנה של מרים, הם אותיות נחור.
והנה הרן בא לתקן העון של ע"ז שעבר אדם הא', כמש"ה ויצו ה' אלהים וגו' ואין צו אלא ע"ז. וגם עתה

בהרן לא האמין בשם יתברך אלא בספק .והנה לא נמצא יותר בדרוש הזה ,ולמעלה כבר נתבאר כל זה
וע"ש:
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Sha'ar HaGilgulim 39
Source
Translation
Source with Translation
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Font Size
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Chapter 39
בקשר החברים כלם עם אבא מארי זלה"ה:
ועתה אבאר הקשר שיש לי עם החברים שלי ,א"ל מורי ז"ל כי הנה נתבאר איך כל הנשמות כלם היו תחלה כלולות באדה"ר ,ואח"כ מפני שחטא ,נשרו איבריו ,ונתמעט קומתו .וכבר ביארנו ,כי פי 'הדבר הוא ,ענין ירידת הנשמות אל עמקי הקליפות ,ולא נשתיירו בו אלא קצתם ,שהוא סוד מאה אמות ,כמ"ש חז"ל על פסוק ותשת עלי כפכה .והנה היו באדה"ר קצת נשמות חדשות שלא באו מעולם ,והיו כלולות בו קודם שחטא ,ונסתלקו, ואלו הם נקראים נשמות חדשות האמיתיות .ואח"כ יש מדרגה אחרת ,והם הנשמות שנשתיירו באדם הראשון ,ואלו עדיין נקראות חדשות ,אבל לא בערך הראשונות .וכאשר אלו הנשמות יבאו בגלגול בפעם ראשונה ,אחר שמת אדה"ר ונפרדו ממנו ,אז נקראות חדשות .והטעם הוא , לפי כי יצירת אדה"ר עדיין אינה נחשבת לפעם א ,'לפי שיצירתו היתה בבחי 'אחור באחור כנודע ולכן אינה נחשבת ,עד שיבא פנים בפנים ,ואז תקרא פעם א ,'ואם גם אחרי מיתת אדם לא תזכה נשמה זו לבא בעולם ,אלא ע"י זווג אחור באחור ,עכ"ז כבר נקרא עתה פעם א 'ג"כ ,כיון שבא אחר מיתת אדה"ר: ואחר מדרגה זו ,היא מדרגת קין והבל ,שהם מאותם הנשמות אשר נשתיירו באדה"ר ,והורישם לקין והבל בחייו .וגם בחי 'זו אינה נחשבת עדיין לפעם א .'אבל כאשר נשמות אלו יחזרו לבא בעולם אחר מיתת קין והבל ,אפילו אם יבאו בבחי 'אחור באחור ,תקרא פעם א ,'ותקרא ג"כ נשמה חדשה .ומשם ואילך אם תחזור פעם אחרת ,אז תקרא מגולגלת ,כי אפילו שניתן מן אדם לקין והבל ,כיון שלא היה אחר מיתתו אלא בהיותו חי עדיין הנחילם לבניו ,אינו נחשב לביאת פעם א 'בפני עצמה ,אמנם עכ"ז הם גרועים מן אותם שנשארו באדה"ר ממש ,ואינם כ"כ נקראים חדשות כמותם:
ואח"כ מדרגה אחרת ,הם הנשמות שנפלו בעמקי הקליפות בחטאו של אדה"ר ,כי אלו בפעם ראשונה שיבואו לעולם נקראים מגולגלות:
ואח"כ מדרגה אחרת ,והם הנשמות הבאים בגרים ,והנה כל פרטי הנשמות כלם ירדו אל הקליפות ,חוץ מן החדשות הגמורות האמיתיות ,שהם מדרגה א 'הנז"ל .אבל כל השאר ירדו אל הקליפות ,אלא שאינם שוות במדרגתם ,כי אותם אשר נשתיירו באדם עצמו ,אין בהם רק פגם אחד של אדם .ואותם אשר הנחיל לקין והבל בניו ,יש בהם ב 'מיני פגם ,אחד של אדם ,ואחד של קין והבל עצמם ,שחטאו גם הם ,כנזכר בתקונין:
ודע ,כי כאשר הנשמות יוצאות מעמקי הקליפות ,כדי לבא בעולם ,הם צריכות בתחלה להתעבר במלכות , כדי להטהר ולהתנקות מאותם הקליפות והזוהמות שהיו בתוכם כבראשונה ,וכפי גדר הנשמה ,כך יהיה בה כח וזכות להתעכב שם ,כי בחי 'החדשות הגמורות ,הם יכולות להתעכב במלכות ,בסוד עבור י"ב חדש ,ואח"כ באות בעולם ,ולכן יש עבור של י"ב חדש ,כנזכר בגמרא במעשה דרבא תוספאה ,ובחי 'הב ,

שהם הנשמות שנשתיירו באדם, כי אלו גם הם חדשות, אבל לא כבראשונות, ולכן אינם עומדות בסוד עבור במלכות רק ט 'חדשים בלבד, ואח"כ באות בעולם. ובחינה השלישית, והיא נשמת קין והבל, גם הם נקראים חדשות אבל לא בראשונות ולא בשניות, שאלו יש בהם ב 'מיני פגם כנז"ל, ולכן אלו עבורם ז 'חדשים בלבד. ובחי 'הד 'שהם שאר הנשמות שנשרו מאדה"ר, ירדו אל הקליפות, אע"פ שהם עדיין בפעם א, 'או שאר בחי 'הנשמות הראשונות כשבאו בפעם ב, 'אז כלם נקראים נשמות מגולגלות כנז"ל. וכל אלו אינם יכולות להתעכב בעבור במלכות רק מ 'יום כנגד יצירת הולד, ואח"כ באות בעולם. ובחינה החמשית והם נשמות הגרים, אלו אינם מתעכבות רק עבור שלשה ימים בלבד כדי קליטת הזרע, ואח"כ באות בעולם. ודע, כי כפי זמן התעכבם בעבור במלכות, כך יהיה גודל הארתם והזדככותם מן הקליפות:

גם דע הקדמה אחרת, כי הנה כל אלו הנשמות כאשר יוצאות מתוך הקליפות, אינם יוצאות אלא ע"י התפלות של ישראל, שעולות בסוד מ"ן כנודע, או ג"כ ע"י איזה יחוד שמיחד האדם איזה צדיק שיהיה, או ג"כ ע"י איזו מצוה שיעשה האדם. והנה יש נשמות שע"י איזה פגם שיש בתחתונים, או מחמת פגם עצמם שחטאו בראשונה בהיותם בעה"ז, ועי"ז הם יורדות אל הקליפות אז, ואם אז נזדמן יציאת ועליית איזו נשמה מתוך הקליפה להתעבר במלכות ולהתקן כנז"ל, יש יכולת באותה נשמה שבמלכות, לאחוז באותם הנשמות הנפגמות קודם שירדו אל הקליפות, ולהעמידם במקומם, ולהחזירם עמם למעלה בתוך המלכות בסוד העבור, ושם יתוקנו כלם יחד, ואח"כ יבאו בעולם. והענין הוא, כי בהיות הנשמה במעי המלכות, היא שם תמיד מעלה מ"ן למעלה, ובכח אותם המ"ן שהיא מעלה, יכולה להעלות עמה לאותה הנשמה הנזכרת. אמנם אי אפשר זה, אם לא על ידי שיניח קצת רוחא דשדי בגווה, פי 'שהנשמה הראשונה שהיא במלכות, נותנת כח א 'ממנה, באותה נשמה הפגומה, והיא מתלבשת בהאי רוחא, ועל ידה היא נתקנת, וזה הרוח נשאר תמיד עמה קשור, עד זמן תחית המתים, ואז הם מתפרשות:

ודע, כי אם הנשמה שהיתה מעוברת, כבר היא ממדרגת אותם הנשמות, שעומדות בעבור י"ב חדש, יש בה כח ויכולת, שגם הנשמה שהיא פגומה שעכבה עמה, תעמוד עמה ג"כ י"ב חדש, אפילו שאינה אלא ממדרגה התחתונה שבכלם, שהיא של שלשה ימים, שהם נשמות הגרים. וכן אם הראשונה מבחי 'ט 'או ז 'חדשים, והאחרת גרועה יותר שהיא מבחי 'מ 'יום, או שלשה ימים, תעמוד כמוה ט 'או ז 'הדשים. ואם הדבר להפך, שהראשונה המעכבת את האחרת, אינה אלא מן מדרגת ט 'חדשים, והשנית שנתעכבה על ידה היא ממדרגת י"ב חדש, אז שתיהם עומדות י"ב חדש, באופן שלעולם אזלינן לרווחא דמילתא ולעלוייא:

אמר לי מורי ז"ל, כי כל החברים האלו שהיו עמי, כלם הם מגולגלים מבחי 'מ 'יום בלבד. אבל אני חדש מבחי 'קין והבל בפעם אחד שבאתי לעולם, וזמני הוא עבור של שבעה חדשים, וא"כ נמצא עכבתי אותם, שלא יפלו אל הקליפות, וזכו על ידי להתעכב גם הם כמוני שבעה חדשים. ואני שיש לי בכל אחד מאלו קצת מהרוח שלי מורכב בהם, וכלם יונקים ע"י, ולכן אני צריך להשתדל לתקנם, כי אני מתקן את עצמי ע"י תקנתם כמו שאבאר למטה:

והנה אני מסופק בזה איך א"ל מורי ז"ל, אם אמר שגם אלו המגולגלים, אם יהיו מבחי 'אדם עצמו, רק שבאו שני פעמים, כיון ששרשם הא 'הוא מתשעה חדשים, א"כ עתה שנתעכבו ונתקנו ע"י זאת הנשמה, א"כ גם את זאת הנשמה תהיה משבעה חדשים, גם שניהם מתעכבים ט 'חדשים. ואם כך שמעתי, יש לי ספק גם בעצמי, כי הנה אני יודע כי קצת מהחברים האלו הם מבחי 'אדם, וא"כ נתעכבנו אני והם ט 'חדשים:

ונחזור אל הענין, כי הנה לא תכנתי אני יחד את כל נשמות החברים הנז', אבל בראשונה עכבתי נשמה אחת, ואחר כך ע"י שתופי ושתוף הנשמה ההיא שעכבתי, שנינו עכבנו את הנשמה האחרת, ונמצא כי בנשמה ההיא יש בה ב 'רוחין, אחד שלי, ואחד מן הנשמה הראשונה שעכבתי אני. וכן עד"ז בכלם, עד הסוף. ונמצא כי הנשמה העשירית, יש בה חד רוחא ממני, וכן רוח אחת מכל התשעה חברים שקדמו אליה, ולא ביאר לי מורי ז"ל סדרם. אבל כפי הסדר שסדר מורי ז"ל בענין חזרת קריאת הדרושים, הבנתי כי סדרם כך, כי תחלה הוא אני הצעיר חיים ויטאל, ואחר כך ה"ר יונתן סאגיס ז"ל, ואחר כך מהר"י ארזין ז"ל, ואחר כך מהר"י הכהן ז"ל. והשאר לא ידעתי, ואין לתמוה אם אני קודם להם כנז"ל שאני עכבתים, אם כן איך יש בהם חברים גדולים ממני בשנים וקדמו בעולם אלי, והענין הוא, כי אע"פ שאני קדמתי להם בבחי 'עבור, עכ"ז בזמן יציאת הנשמות בעה"ז, אפשר שיקדמו הם:

ובאור הענין הוא, דע, כי אחר שהנשמה היתה בסוד עבור במלכות, יש נשמה שתכף אחר זמן עבורה,

יורדת אל העה"ז ,ויש שיורדת אל עולם הבריאה ועומדת שם ,ומשרתת לפני השי"ת ,כשאר המלאכים אשר שם .ואח"כ לזמן קצוב ,או בזמן שיזדמן איזו תפלה ,או איזה זכות ,או איזה מצוה של איזו אדם בעולם ,אז תרד ותבא בעה"ז .וז"ס פסוק חי ה 'אשר עמדתי לפניו ,הנזכר באליהו הנביא ז"ל .כי אליהו ז"ל ,אחר צאת נפשו מסוד העבור דמלכות דאצילות ,ירדה אל הבריאה ,ושם ממש נתעכב שם ,והיה משרת לפני השי"ת כשאר מלאכי השרת אשר שם .ואל זה רמזו בזוהר פרשת אחרי מות בדף ס"ח , בענין פסוק חי ה 'אשר עמדתי לפניו וע"ש .ויש נשמה שיורדת בעולם היצירה ,ונשארת שם ע"ד הנזכר. ויש נשארת בעולם העשיה בעה"ז .אבל כלם הם יוצאות מן מלכות דאצילות ,רק שזו נשארת בבריאה ע"ד הנז"ל ,וזו ביצירה ,וזו בעשיה .והנה כל זה תלוי במעשה התחתונים בעה"ז ,כי יש תפלה שאין בה כח רק לעלות הנשמה בעבור במלכות ,ויש תפלה אחרת יותר בכונה ,ומקובלת לפני השי"ת ,ויש בה כח להוריד ולהביא את הנשמה בעה"ז ,ויש תפלה שאינה יכולה להורידה רק בעולם הבריאה ,וכן כיוצא בזה , ואין זה תלוי בענין גדרי הנשמה בעצמה ,רק כפי פעולות התחתונים המתייחסות אל הנשמות ההם ,וגם כפי האדם עצמו הפועל הפעולה ההיא ,כך ישיג ויהיה כח בידו להמשיך נשמה אחת בבנו ,אותה שהיא יותר קרובה אליו כפי בחי 'שרש נשמתו ,והנשמה האחרת תשאר ,עד שיהיה לה גואל הקרוב אליה יותר , ואין דבר זה תלוי במעלת הנשמה או בפחיתותה להתעכב יותר מחבירתה:

והנה הנשמה אשר תכף אחר הולדה ממלכות דאצילות ,יורדת בעה"ז בלי הפסק בינתים ,זו ודאי יש לה יתרון ,כי אינה מתלבשת בשום עולם ,רק עוברת בו דרך מעבר בלבד .אבל המתעכבת למעלה ,הנה היא מתלבשת באותו עולם ,ובאה אה"כ מלובשת .וגם אינו דומה המתעכב בבריאה ,אל המתעכב ביצירה ,או בעשיה ,כי לבוש הבריאה ,הוא זך ודק עד מאד משל יצירה ,ושל יצירה זך משל עשיה .והנה לפעמים שהנשמה המתעכבת ומתלבשת באיזו עולם ,היא גדולה במעלה ,מן הנשמה היורדות ברגע בעה"ז בלי שום הפסק ולבוש ,לפי שמעלתה גדולה מן האחרת .אמנם בכל נשמה בעצמה יש בה שנוי ,כי אם הנשמה עצמה תרד ברגע ,תהיה יותר מאירה מן כאשר תתעכב באיזה עולם ואחר כך תרד .וא"ל מורי ז"ל ,כי גם נצוץ נפשי ,לא ירדה תכף אחר צאתה מן העבור בעולם הזה ,אמנם נתעכבה למעלה ,ולא הגיד לי באיזה עולם נתעכבה:

ונחזור לענין ,כי א"ל מורי ז"ל ,כי אני מוכרח להשתדל שאלו החברים שלי ,יתקנו מעשיהם ,לפי שאני יש לי רוחא בהם ,ונמשך לי ריוח אם הם יהיו צדיקים ,אבל הם אין להם רוחא בי ,ואין להם תועלת במעשי , באופן שבכל המצות שהם עושים ,יש לי חלק בהם ע"י ההוא רוחא שלי שבהם .וברור הענין כך הוא ,דע , אין לך צדיק וצדיק שאין לו ב 'נשמות ,כנזכר בזוהר בריש פרשת נח בתוספתא על נח נח ,משה משה , שמואל שמואל .וזה פירושו ,כי הנה יש בחי 'נשמה פנימית ,וזו באה עם האדם .ויש נשמה מקפת ,וזו עומדת על ראש האדם בעולם העליון למעלה ,וזו בחי 'צנור שיש לאדם לעלות למעלה ,ע"י אותה הנשמה .וכאשר ח"ו אותה הנשמה הפנימית של האדם היא חוטאת ,היא יורדת למטה בקליפות מעט ,עד שתרד כלה ,והכל כפי גדר הענין של העונות .וכאשר ירדה כלה למטה בקליפות ,אז הנשמה המקפת יורדת בתוך פנימיות האדם ,ונמצא כי שתיהם ירדו ממעלתם .וגם נמצא ,שאין עתה אל האדם רק נשמה אחת ,כי האחרת ירדה אל הקליפות .וז"ס פסוק ונכרתה הנפש ההיא ,כי היא נכרתת ונכנסת בקליפות .אבל הצדיק ,יש לו ב 'נשמות קיימות ,אחת בבחי 'מקיף ,ואחת בבחי 'פנימית .וז"ש פרשת נח ענין נה נח וכו ,'שכל צדיק יש לו ב 'נשמות .והנה דרך אותה הנשמה המקפת שיש לי ,משם נמשך כל אור ושפע הנמשך לאלו החברים ,מצד ההוא רוהא די הוא בגוייהו ,והכל עובר דרך שם ,ואז מאותו האור שלהם ,הנמשך להם דרך שם ,נמשך אלי גם כן מאותו האור שלהם וחלק שלהם ,אל נשמתי הפנימית . ולכן אני צריך ומוכרח להשתדל שיתוקנו על ידי ,וילמדו על ידי .אבל בנשמה הפנימית שלי אין להם שתוף בה ,ולכן אינם יונקים מן המצות שלי:

ועתה נדבר בבחי 'הקשר של החברים ,ואני עמהם עם מורינו ז"ל ,וגם קשר שלהם עצמם זה עם זה .ועי ' בספרנו איך בדעת יש ז 'קצוות דחסדים ,המתפשטים בגופא .וכנגדם שבעה גבורות .והם שרשים לחסדים וגבורות המתפשטים למטה בגוף .ואלו הארבעה עשר שרשים שבדעת ,הם נשמות שנים עשר שבטים ,ואפרים ומנשה .גם כבר ידעת ,כי כל טפות הזרע אינם באות ,אלא מן הדעת דז"א ,הכולל חו"ג . ואמנם יש טפות זרע ,נמשכות ממוח הדעת עצמו ,בהיותו במקומו למעלה בראש .ויש נמשכות מהחו"ג , שנמשכו ונתפשטו בגוף ,שהוא ו"ק דז"א:

והנה נפשי מהגבורה החמשית ,הנקראת הוד שבדעת ממש ,בהיותו בראש בבחי 'מוחין דגדלות מצד

אימא .הר"י הכהן ,מן הגבורה הנמשכת בזרוע ימין ,הנקרא חסד .ה"ר יונתן סאגיס ,בגבורה הב ',
הנמשכת בזרוע שמאל ,הנקראת גבורה .ה"ר יעקב ארזין ,בגבורה הג ',הנמשכת בגוף ,הנקרא ת"ת .
ה"ר יוסף ן 'טבול ,בגבורה הרביעית ,הנמשכת בירך ימין ,הנקרא נצה .נמצא כי אלו הד 'נפשות ,מד '
גבורות דגדלות ,המתפשטות בד 'קצוות הנקראים חגת"ן דזעיר ,ויונקין מן נפשי ,שאני בגבורת ההוד
העליונה שבדעת שבראש ז"א .ה"ר יהודה משען וה"ר גדליה הלוי ,וה"ר שבתי מנשה ,הם מן חב"ד
דז"א ,ממוחין דקטנות דז"א ,דמצד אבא .ה"ר שמואל אוזידא ,וה"ר אברהם גבריאל ,וה"ר אליא פלקו"ן ,
הם מחב"ד דז"א ,ממוחין דקטנות מצד אימא .ואמנם בחי 'התפשטות חמשה גבורות דקטנות אינם
ניכרות ,אלא המוחין דקטנות בלבד:
גם דע ,כי אין אור נשמה בעולם ,שאין לה כלי ולבוש אחד ,שבו מתלבשת בעה"ז ,והלבוש הזה נזכר
בזוהר פרשת משפטים ברב ייבא סבא ז"ל ,על פסוק שארה כסותה ועונתה לא יגרע .ועל פסוק בבגדו
בה .וענין לבוש הזה של אלו החברים ,דע ,כי הנה מה שאירע ליוסף הצדיק עם אדונתו במצרים ,שיצאו
עשרה טיפי זרע מבין נצוצי רגליו ,כמש"ה ויפוזו זרועי ידיו ,ג"כ היה כן בעולם העליון .כי הנה יוסף הצדיק ,
הוא דוגמת היסוד ,ואז בעת ההיא ,יצאו נצוצות לבושי אורות נשמות מיסוד העליון של הזכר לבטלה ,ולא
נתנו בנקבה ,ולכן נאחזו בהם הקליפות .ובכל בחי 'יסוד שיש למעלה ,יצאו נצוצות של נשמות לבטלה
בקליפות כי כל היסודות נרמזים ביוסף .והנה חמשה מיני זווגים יש שם למעלה ,ובכל יסוד מהם ,יצאו
נצוצות של נשמות לבטלה כנזכר ,ואלו הם כפי סדר מעלתם:
זווג א ,'הוא ישראל שהוא ז"א ,עם רחל .וזווג זה הוא בשבת במוסף ,כי אז רחל נגדלת בכל אורך ז"א
ממש כמוהו ,ואז מזדווגים יהד ע"י יסוד האמיתי של ז"א:
זווג ב ,'הוא זווג יעקב עם רחל ,בשחרית בימי החול ,ומזדווג עמה ביסוד שלו האמיתי:
זווג ג ,'הוא זווג יעקב עם לאה ,אחר חצות לילה ,ואז מתפשטים שניהם באורך כל הז"א כלו ,ואז הוא
מציאות יסוד אחד שלו:
זווג ד ,'הוא זווג ישראל עם לאה ,במנחה דחול ,ואינה היא מתפשטת רק בחציו העליון ,שהוא עד החזה
שלו ,ואז הוא מזדווג עמה ביסוד הא 'שהיה לו אל הז"א בהיותו בסוד ו"ק כמבואר אצלינו בענין התפלות:
הזווג ה ,'הוא זווג יעקב עם לאה ,בתפלת ערבית דחול ,והוא בחציו העליון של ישראל ,ואז הוא מציאות
עמה יסוד אחר:
והנה הם חמשה מיני זווגים ,וחמשה מיני יסודות ,ומכל אלו היסודות יצאו טפות קרי .והנה אלו הטפות ,
הם סוד לבושי קצת הנשמות ,ואלו הלבושים תמיד נשארים עם הנשמות ,ואינם נפרדים מהם ,אפילו אחר
התחיה .וכן בכל מיני הלבושים שלוקחות שאר הנשמות .וז"ס פסוק ותנח בגדה אצלה:
ונבאר כל אלו החמשה בחי 'הבחי ',הא 'שהוא זווג היותר מעולה מכלם ,הוא זווג ישראל עם רחל .והנה
יש בו ה 'בחי ',משא"כ בשאר הזווגים .והוא ,שביסוד ישראל האמיתי ,שהוא המזדווג עם רחל ,יש בו חו"ג
הנמשכים שם ממוחין דאימא ,גם ממוחין דאבא ,כי הנה היסוד דאבא שבתוך ז"א ,הוא מגיע ומתפשט עד
היסוד דז"א ממש ,והנה העשר גבורות ,שהם חמש דאבא ,וחמש דאימא ,הם בחי 'עשרה הרוגי מלכות ,
אשר נתלבשו נשמותיהם באלו הטפות .וחמש גבורות דאבא ,הם אלו ,ר 'עקיבא ,רשב"ג ,ר 'ישבב
הסופר ,ר 'ישמעאל בן אלישע כ"ג ,ר 'יהודא בן בבא .ונלע"ד כי סדורם הוא כך ממש ,ר 'עקיבא חסד
שבגבורה .רשב"ג גבורה שבגבורה וכו .'ואל תתמה ,אם ר 'עקיבא הוא משרש קין כנז"ל שהוא מאימא ,
ולבושו הוא מאבא ,ועד"ז בשאר כל אחד כפי מה שהוא ,כי אין בזה קפידא כמו שיתבאר לקמן ,וגם כי
ביסוד הכל מתערב ,ויש ליוסף קורבה עם כל השבטים כלם ,להיותו בחינת יסוד .ושאר הרוגי מלכות הם
מחמת גבורות דאימא:
והנה לפי שעשרה הרוגי מלכות אלו ,הם בחי 'גבורות כלם ,לכך הוצרכו ליהרג ,כי הקליפות נאחזים
בגבורה מאד ,ובפרט בטפות קרי של יוסף הצדיק ,כמו אלו העצומים הגדולים:
ועשרה חסדים דאו"א ,הם לבושי הנשמות של עשרה תלמידי הרשב"י ע"ה ,שהם ,ר"א בנו ,ור 'אבא ,ור '
יהודה ,ור 'יצחק נפחא .ולהיותם בחי 'חסדים ,לא הוצרכו ליהרג ,כי הקליפות אינם נאחזות בהם .ואותם
השלשה ,שהם ר 'יוסי בר יעקב ,ור 'חזקיה ,ור 'ייסא ,שמתו באדרא רבא ,הם היו בחי 'שלשה חסדים של
אימא ,המגולים בתנ"ה דז"א ,כי אלו הם העולות למעלה ,ומסתלקות להאיר למעלה ,ולכך ג"כ נסתלקו אז
שלשה חברים אלו ,ועלו למעלה .והנה הרשב"י ע"ה הוא היסוד עצמו ,שממנו יצאו טפות ,ולכך בא הוא
לתקנם וללמדם:

ואמנם בגבורות, שהם עשרה הרוגי מלכות, לא מצינו להם רבי מיוחד, והטעם היא, כי כבר נתבאר בפסוק והבוטח בה' חסד יסובבנו, בענין תפילין של ר"ת, אע"פ שגם משם נראה להפך גם כן, עכ"ז הענין הוא, כי החסדים של אבא, אינם תוך היסוד של אבא, לפי שהוא צר, ולכן יצאו לחוץ, ומקיפים את היסוד מבחוץ, ונמצא כי החסדים דאבא ואימא, כלם הם תוך יסוד אחד של אימא. אבל הגבורות הם נפרדות, אלו ביסוד דאבא, ואלו ביסוד דאימא. ולכן אי אפשר לכנות להם רבי מיוחד ויסוד מיוחד. וראיתי מדברי מורי זלה"ה, שלא אמר לי אלא דרך דחיה, ולא השיב לי כל הצורך, כי אח"כ הקשתי לשאול לו על הנזכר, שא"כ יהיו להם שני מלמדים כנגד ב' יסודות, ודחה אותו, ולא רצה להשיב ואיני יודע הסבה. ודע, כי להיות אלו העשרה חברים מבחי' חסדים של הזיוג העליון שבכלם, שהם ישראל ורחל כנז"ל, לכן נתבארו ונתגלו להם כל סודות התורה, שלא מתוך צער כלל, מה שלא יהיה כך עד דרא דמלכא משיחא, כנזכר בזוהר בכמה מקומות:

זווג ב', שהוא זווג יעקב עם רחל, ונודע כי רחל אין בה דינים כמו בלאה, וגם כי יעקב הוא מן הארת מוחין דאבא בלבד, ולכן אין כאן רק חו"ג של אבא בלבד. והנה רבינו הקדוש שסדר המשניות הוא היסוד עצמו, ותלמידיו בני ישיבתו, הם הטפות שיצאו ממנו, והם, ר' חייא, ור' אושעיא, ובר קפרה, ולוי בר סיסי, ור' חנינא בר חמא. ורב, וכיוצא באלו:

זווג הג', כפי סדר מעלת הזווגים, הוא זה השלישי, והוא זווג יעקב עם לאה אחר חצות לילה, כי אע"פ שהיא לאה ויש בה דינים, הנה היא בחי' אחר חצות, שהם נמתקים, וגם שמתפשטת בכל ארך הז"א כלו, משא"כ בזווג הקודם לזה של יעקב ורחל. ואלו הם עשרה, שהם, חמשה חסדים, וחמשה גבורות מאבא. ולכן בשני זווגים האלו, שהם, השני של יעקב ורחל, והג' של יעקב ולאה דאחר חצות, אין בהם הריגה, לפי שהם מבחי' יעקב, שהוא מצד אבא. ונודע כי בקדרותא דצפרא, אז הם יותר רחמים, לפי שכמעט כבר אז נקרא יום, ואז יש זווג ב' של יעקב ולאה הנז', אשר חוזרים בזווג פעם שנית, כנזכר בפרשת שמות דף י' ע"א, ויוצאים ב' טפות לבד, הא' כוללת חמשה חסדים, השנית כוללת חמשה גבורות, ואלו השתי טפות הם מעולות יותר מכל העשרה, כנזכר שיצאו מזווג שאחר חצות, ואלו הי"ב טפות הם החברים שלי, שהיינו לומדים עם מורי ז"ל, והוא עצמו ז"ל הוא היסוד, שממנו יצאו אלו הי"ב טפות הנז':

ודע, כי הנה קודם חצות, היו יעקב ולאה עד החזה של ישראל, כמו שנבאר בזווג החמשי, ואחר חצי הלילה נתפשטו עד סופו, ולכן רושם הראשון של היסוד הא' של קודם חצות לא נתבטל, לפי שלא חזרו יעקב ולאה אחר חצות בסוד אחור באחור, אבל בהיותם פנים בפנים נתפשטו עד למטה, ולכן מה שהיה להם בתחלה לא נתבטל. ונמצא שיש עשרה טפות אחרות, שהם יוצאים מבחי' אותו יסוד של קודם חצות, אבל אינם יוצאות אלא אחר חצות לילה. ועוד יש שנים אחרים מזמן קדרותא דצפרא כנז"ל, והם יותר מעולים מכל אלו העשרה. ואמנם אלו הי"ב שניים הם יותר גרועים במעלה מן השנים עשר ראשונים, ואפשר שאלו השנים של קדרותא דצפרא מן בחי' הב', יוכללו עם העשרה ראשונים, לפי שהם מעולים יותר מן העשרה השניים, וע"כ אלו הי"ב השניים, קדמו ללמוד עם מורינו זלה"ה בישיבתו, קודם שנכנסו אנחנו שהם הי"ב הראשונים. והטעם הוא, לפי שהם מבחי' קודם חצות, וגם אין להם יסוד ורבי בפני עצמו, לפי שבחי' שתי היסודות של קודם חצות ואחר חצות זה נכלל בזה, והכל יסוד א'. ודע וראה איך נכללו ארבעה זווגים בזה הזווג השלישי, וארבעתם נקראים זווג א' לסבות הנזכרות, ואחר כך בסוף הדרוש נבאר ענין כל החברים מי הם:

זווג הד', כפי סדר מעלת הזווגים, הוא זווג ישראל עם לאה במנחה. ולפי שהם מן החזה ולמעלה, אין שם מקום התפשטות אל החו"ג. ולכן החסדים מתקבצים בזרוע ימין, והגבורות בזרוע שמאל. והם נקראים ב' טפות לבד. ולהיות זווג דמנחה עם לאה, שהם דינים קשים לכן היו כנגדם הרוגי לוד, והם שני אחים פפוס ולוליאנוס. וגברה מעלתם להיותם מבחי' ישראל ולא יש שם יסוד ניכר ממש, ולכן אין להם רבי ויסוד מיוחד:

זווג הה', והוא האחרון שבכלם, הוא יעקב ולאה קודם חצות לילה, ואלו הם דינים גמורים, ואלו הם הרוגי ביתר. והיסוד שלהם הוא ר"א המודעי ע"ה, שנהרג בביתר כנודע. ודע, כי כל אורות הנשמות של בני ישראל, יש להם לבושים מפנימיות וחיצוניות, שהם ממוחין ואיברים, היורדים ונעשים טפות זרע, ממיני היסודות הנזכרים, שלא ע"י קרי:

והנה יש חלוק והפרש בין אלו החמשים טפות או יותר הנזכר, של חמשה זווגים הנז', לכל שאר הנשמות. ויש להם מעלה גדולה ועצומה מכל השאר, לפי שכל שאר הנשמות הם באים שלא ע"י קרי, אלא ע"י זוג

מן אתערותא דנוקבא, שמתעוררת אל הזווג ומתאוה אליו, ואחר כך מתעורר גם הוא, ולכן כיון שהזכר לא היה בו התעוררות מרצונו, אלא שנתעורר על ידה. לכן אותם הטפות של החו"ג הנמשכות בזווג ההוא, אינם נמשכות מהדעת עצמו שלו, רק מן החו"ג שנתפשטו בו למטה בשש קצותיו, אחר שנתלבשו ונתעכבו שם למטה. אבל אלו הטפות הנז"ל, להיותם נמשכים מבלי התעוררות הנקבה כי הם טפות קרי כנז"ל ודאי שמאתערותא דדכורא לחודיה נפקו. והזכר אותה נפשו להזדווג בנוקביה ולא מצאה, כי היתה למטה בבריאה או כיוצא, ואז יצאו לבטלה. וכיון שהם באים מאתערותא דדכורא, ודאי שהם גדולים מאד, ואינם נמשכים אלא ממוח הדעת עצמו של חו"ג אשר שם למעלה, כי שם מקום התעוררת התאוה. וכאשר יוצאים מהיסוד, לא ירדו מתחלה ונתלבשו בשש קצוותיו של הזכר, רק עברו משם דרך מעבר בלבד, ויצאו מן היסוד. ולכן מעלת אלו הנשמות הם גדולה לאין קץ, על שאר הנשמות:

והנה כל זה שאמרנו, הוא בענין הלבושים והכלים של הנשמות עצמם הנקראים אורות, שמהם נעשה רמ"ח איברים, שהנשמה מתלבשת בהם. ולפי שגם בחי 'אורות הנשמות של כל אלו הנז"ל כלם, הם ג"כ ע"ד הנזכר, מבחי 'הדעת עצמו, ולא מן התפשטות למטה, לכן נתנו להם אלו הלבושים, שהם הטפות הנז', שהם מן הדעת ג"כ. והנה אע"פ שביארנו, כי יש קשר אמיץ בין כל אלו הטפות הנז', כל זה היא בבחי 'הטפות והלבושים. אבל אורות הנשמות עצמם שלהם, כל אחד הוא מן השרש שלו, אבל כלם הם מבחי הדעת עצמו, רק שאינם קשורים ואינם משרש אחד:

גם דע, כי באלו הטפות עצמם, שהם בחי 'הלבושים, יש בהם פנימיות וחיצוניות, כי יש טפות שנמשכות מן החיצוניות, שהוא הלבוש של נה"י דאבא או נה"י דאימא, שבז"א או ביעקב, ויש טפות שנמשכות מן פנימיותם, שהוא מן המוחין עצמם, שבתוך נה"י דאבא או אימא וכו'. והנה כל הנז"ל, הם טפות לבושים מן הפנימיות, שהם המוחין ממש. ועוד יש טפות אחרות דוגמתם ממש בכל הנז"ל, אלא שהם מבחי ' טפות החיצוניות של הלבושים הנז'. אבל גם הם נמשכות מן הדעת עצמו למעלה, אלא שהם מבחי ' החיצוניות, שהם הלבוש דנה"י דאבא וכו' כנז"ל. ולא ביאר לי מורי זלה"ה מי הם, רק אותם של הזווג השלישי, כמו שנבאר בעהי"ת:

והנה כל בחי 'אלו הטפות הנז"ל, הם הנקראים בדברי הנביאים, בלשון שארית, ואותם שהם מבחי 'ישר נקראים בלשון שארית, כמש"ה שארית ישראל לא יעשו עולה וגו' ואותם שהם מבחי 'יעקב, נקראים בלשון יעקב, כמש"ה והיה שארית יעקב בגוים וגו'. ויש חמשה בחי 'כנז"ל בחמשה הזיווגים, ולכן כנגדם נזכרים בדברי הנביאים פעמים רבות, שארית ישראל ושארית יעקב:

ואבאר ענין אלו החברים של מורי ז"ל. דע, כי אע"פ שסדר מעלת הטפות הנז"ל, כבר נתבאר למעלה. אמנם דע, כי אלו הטפות של הזווג הג', של יעקב ולאה אחר חצות לילה, הם אחרונים מכלם, לענין ביאתם בעה"ז, אעפ"י שאין זה סדר מעלתם כנזכר. ולפי שהם באים בגלות זה האחרונים, נרמזו בנבואת ישעיה הנביא, בפסוק משא דומה אלי קורא משעיר שומר מה מלילה שומר מה מליל וגו'. כי נבואה זו, היא על גלות האחרון הזה, כנזכר בזוהר. וכבר ידעת, כי ליל הוא קודם חצות, ולילה הוא אחר חצות, כנזכר בזוהר פרשת בא. והם ב 'כתות הנז', של החברים שבישיבת מורי זלה"ה ובכלם הם מן זווג שלאחר חצות לילה. אלא שקצתם הם מכללות חצי לילה הראשונה כנז"ל, וכנגדם אמר שהשכינה צועקת מתוך גלותה בישובה בשעיר, שהוא גלות אדום, ואומרת לשי"ת, שומר מה מלילה שומר מה מליל, שהם הכת האחת שהיא מן הזווג שלאחר חצות הנקראים לילה. וכן שומר מה מליל, מה תעשה מאלו הכת השנית, שבאים מחצות הלילה הראשונה, הנקרא ליל, רק שיצאו בחצות לילה האחרונה כנז"ל. ומשיב לה הקב"ה, אמר שומר אתא בקר, שהם אותם הארבעה הנולדים מזווג קדרותא דצפרא. וגם לילה, הם העשרים הנולדים מזווג שלאחר חצות הנקרא לילה:

ואמר עוד אם תבעיון בעיו, כי להיות הכיתות האלו בדרא בתראה של המשיח, הם צריכים להרבות בתשובה, ולהרבות בשאלות ותחנונים ותפלות. גם פסוק של שאר ישוב שאר יעקב אל אל גבור אמר ב ' פעמים שאר, כנגד ב 'כתות אלו. וא"ל מורי זלה"ה, כי כיון שאני ואלו החברים כלנו הם מן בחי 'זווג שלאחר הצות, שלפיכך נזהר מאד לקום ממש בחצות הלילה, ושזה יועיל לנו מאד, ומאד הזהירנו בדבר הזה:

והנה אמר לי מורי ז"ל, כי אלו החברים יבלנו, לא יתקיימו כלם, ועדיין צריכים ברור להתברר ולהחליף ולשים אחרים במקומם קצת מהם, וכמו שאבאר בעהי"ת, ואכתוב עתה את החברים הנכנסים עמנו ללמוד, אע"פ שאיני יודע אותם שיתחלפו אחרים במקומם. הכת שלי, שהם שלאחר חצות לילה ממש,

אלו הם, אני הצעיר חיים ויטאל. ה"ר יונתן סאגיס ז"ל. מהר"י ארזין ז"ל. מהר"י הכהן ז"ל. ה"ר גדליה הלוי ז"ל. ה"ר שמואל אוזידא. ה"ר יהודה משען. ה"ר אברהם גבריאל. ה"ר שבתי מנשה. ה"ר יוסף ן ' טבול. ה"ר אליא פלקין. והנה הכת הזאת, היא מפנימיות המוחין של הדעת כנז"ל:

ויש עוד כת אחרת כנגדה, והם מן הלבושים של נה"י וכו', שנקראים חיצוניות הלבושים כנז"ל, והם אלו, מורי הר"ם אלשיך. וה"ר משה נאגר"ה. וה"ר יצחק ארחא. וה"ר שלמה אבסבאן. וה"ר מרדכי גאליקו. וה"ר יעקב מסעוד ז"ל. וה"ר יוסף אלטון ז"ל. וה"ר משה מינץ ז"ל. וה"ר משה יונה. וה"ר אברהם גואקיל ז"ל:

והכת השנית, שהם מפנימיות המוחין ג"כ של הדעת, מזווג אחר חצות, אלא שהם מבחי 'קודם חצות כנז"ל, הם אלו, הרי"ט צהלון. ה"ר יוסף הכהן. ה"ר יעקב אלטראץ. וה"ר דוד הכהן. וה"ר יצחק קרישפי. וה"ר שמעון אורי. ואחיו ה"ר ישראל אורי ז"ל. וה"ר אברהם ארובץ. וה"ר משה אלשיך ז"ל. וה"ר ישראל הלוי. וה"ר יוסף קנפיליאש. וה"ר יהודה אשכנזי. וה"ר נפתלי אשכנזי. שהיו קרובי מורי זלה"ה. וכבר אמרתי שאיני יודע זה בפירוש אם כל אלו הנזכרים הם מכללם, אבל דרך כללות שמעתי מן מורי ז"ל, על שלשה חברות אלו:

ועוד כת רביעית, שהם הלבושים של חצוניות, והם כנגד כת שנית דפנימיות הנז', והם אלו, ה"ר אברהם הלוי. ה"ר משה משמש. ה"ר יאודה רומאנו. אבל דרך פרטיות לא שמעתי ממורי ז"ל, רק בענין החברים של הכת שלי הראשונה. והנעל"ד היותר אמיתי בענין כת השנית של הפנימיות, הם, הרי"ט צהלון. וה"ר יעקב אלטראץ. וה"ר יצחק קרישפי. וה"ר ישראל הלוי. וה"ר משה אלשיך. וה"ר דוד הכהן. וה"ר יוסף הכהן. וה"ר אברהם ארובאץ. וה"ר יוסף קנפילאש. גם ה"ר אליא אל מרירי אע"פ שלא נכנס עמהם, נ"ל שהיה מכללם. וה"ר שמעון אורי, נ"ל יותר בפירוש שלא היה מכללם:

ובענין כת הזקנים שהיא כנגד הכת שלנו אלא שהיא מן החיצוניות כנז"ל, נ"ל שמורי זלה"ה מהר"ם אלשיך, היה כנגד בחינתי. והנה מורי ז"ל, היה רוצה להכניס עמנו בחברתינו, למהר"ם אלשיך, והר"ם נאגר"ה, ולה"ר יעקב מסעוד, ולה"ר שבתי מיוחס. וא"ל, כי אלו הם מן אותם שתי טפות, שהם של אשמורת הבקר, אלא שהם מבחי 'קודם חצות, אלא שהם באשמורת ולכן אפשר להם להתחבר עמנו. גם ענין פרטיות שלנו לא ידעתי מי הם אותם שהם באשמורת הבקר של הזווג דאחר חצות ממש. גם אני מסופק, אם מאלו הארבעה הנזכרים יש בהם שנים שהם מכלל כת שלנו ממש, לפי שלא נכנסו בחברתי רק עשרה, וצריכים להיות שנים עשר. והשנים האחרים הם מקדרותא דצפרא של קודם חצות באחר חצות. והנה ב 'ימים קודם שנפטר מורי ז"ל א"ל, כי אפילו אותם החברים שהיו בכת הא 'עמדי, היו צריכים להתברר ברור אחר, ויכנסו אחרים תחת קצת מהם. וסוד הענין הוא, ע"ד מה שביארנו בפסוק אם רעב שונאך האכילהו לחם, כי הנה אלו החברים אינם שלימים ר"ל שיש בהם, מי שיש בהם מעוט מן אותה בחי 'של הלבוש הנשמה המעולה הנז"ל, שהם מן הטפות שלאחר חצות כנז"ל, ואין כלם שוים בהם, כי יש מהם שרובו טוב ומעוטו רע, ויש מהם שרובו רע ומעוטו טוב, ויש בינוני, וכיוצא בזה יש כמה מדרגות, וא"ל כי אותם שרובם טוב, ישארו כך בודאי, כי אותם האחרים אשר רובם רע ומעוטם טוב, יקחו הרע של הנזכרים, ויתנו להם הטוב שבהם, ואז ישארו אלו כלם טובים, ואלו כלם רעים:

וא"ל מורי ז"ל, כי זהו היה כונתו לקבץ אותם, כי ע"י החברה והאהבה שיש בין החברים, ימשכו זה בזה, וילך הטוב אצל מי שרובו טוב, ויושלם ממנו. וילך מעוט הרע ויצטרף עם מי שרובו רע, ואז אותם כלם שהם מבחי 'הרע ילכו, וישארו האחרים שהם שלימים מבח "הטוב:

וא"ל מורי ז"ל, כי לסבה זו צריך האדם מאד מאד שיתחבר עם אותם הרשעים אשר רובם רע ומעוטם טוב, להחזירם בתשובה, כי ע"י זה יקח הוא הטוב אשר בהם. ובפרט אם פגע באיזה אדם שיש בו חלק הטוב שחסר בו משרש נשמתו עצמו, שיקחנו ויושלם בו. ולכן הזהירני מורי ז"ל במאד מאד, לאהוב את החברים הנזכרים שלי, וללמדם, כי ע"י זה אברור חלק הטוב שלי המעורב בהם, ואקחהו, ואשתלם אני. ואמנם מי שהוא בינוני וממוצע, זה תלוי כפי מעשיו, ואם ירצה יהיה כלו טוב, או להפך:

וא"ל מורי ז"ל, אז ביום הנזכר, כי ה"ר אליא פלקון ז"ל, היה מעשיו ממוצעים, וז"ס מ"ש חז"ל על פסוק 'מי יפתה את אחאב וכו' וארז"ל אחאב שקול היה, ומפני זה לא יכלו וכל צבא השמים עומדים עליו וגו', להענישו, עד שיטה לצד הרע. ובעוד שקול לא יכלו להענישו. וגם מן אחאב עד הר"א פלקון, שהם משרש א', נשאר תמיד בינוני ושקול. וזהו הטעם שהיה מורי ז"ל רצה לסלקו מתוך חברתינו ולא היה מסיר אותו להיותו שקול, עד שאירע אותו הכעס הגדול בע"ש עם הר"י ארזין ז"ל, ואז התחיל ונטה לצד הרע, אבל

עכ"ז היה מעוטו טוב עדיין ,ואז הוסר מחברתינו .ועל מהר"י ארזי"ן א"ל ,שאם היה בא אביו לצפ"ת תוב"ב בשנה ההיא ,שגם הוא יהיה נפסד ,ומלבד זה גם בו ביום שדחה להר"א פלקין ז"ל ,היה רוצה לדחותו בודאי גם הוא:

ה"ר יונתן סאגיס ז"ל ,רובו טוב ואין בו ספק שיטה לצד הרע .ה"ר גדליה הלוי ז"ל ,ג"כ רובו טוב ואין בו ספק .הר"י הכהן ,היה רובו טוב ,ויש בו ספק ,ולא מפני חסרון האמונה במורי זלה"ה ,רק סיבה אחרת , ולא רצה מורי ז"ל לפרשה .ה"ר שמואל אוזידא ז"ל ,רובו טוב ,ויש בו ספק שיחזור בו .ה"ר אברהם גבריאל ,וה"ר שבתי מנשה ,והרב יאודה משען ,וה"ר יוסף ן 'טבול מגרמי ,נדחו לגמרי .אבל בהר"י משען יש קצת ספק עדיין .ולי הצעיר חיים א"ל מורי ז"ל ,שהיה עתיד לבא אלי נסיון גדול אחד ,אם אעמוד באהבת מורי ז"ל .אח"כ א"ל מורי ז"ל ,שכונתו היה להשליך כל החברים ,ושלא ישאיר עמו אלא שלשה או ארבעה בלבד:

וא"ל מורי ז"ל ,כי אני מחוייב לזכות לחייביא ,יותר משאר בני אדם ,לפי שכל הרשעים שבדור הזה ,הם בחי 'הערב רב ,אשר רובם או קרוב לכלם הם משרש קין ,שנתערבו נצוצותיו הטובות ברע ורובו רע ולכן אני מחוייב לתקנם כי הם מן השרש שלי .ולא די זה ,אלא אפילו הרשעים של הדורות של הראשונים שכבר עברו מימי קדם ,שהם בגיהנם ,יכול אני לתקנם ע"י מעשי ,ולהעלותם מגיהנם ולהכניסם בגופות שיחזרו לבא בעולם הזה להתקן .והסבה היא ,לפי שנפשי מן העקריות שבשרש קין ,וגם שאני באתי עתה בדרא בתראה כנז"ל .וגם כי אני באתי מבחי 'הטפות העליונות ,שהם מן המוח של הדעת ממש, ולא משש קצוות המתפשטים בגוף ,ולכן יש בידי כח אל הנזכר אם ארצה להיטיב מעשי יותר ,ואמר כי לסבה הנזכרת ,אם אני הייתי מזכה לחייביא שבזה הדור ,הרו שומעים לקולי מאד ,והיו דברי נכנסים באזניהם , ובאותו שבוע עצמו שנפטר ,למד לי מורי ז"ל יחוד א ,'להעלות ע 'נצוצות שנשתיירו עתה עדיין בגיהנם בין הקליפות ,והם מן שרש קין ומשרש נפשי .והזהירני ג"כ מן קצת דברים כמו שאכתוב ,ולמדני להעלותם על ידי שרשיהם ,אשר הם מיוחדים עמהם:

וזה עניינו ,הנה הם ז 'בחינות ,ובכל אחת קצת נצוצות ,והם כנגד שבעה ספירות וזה סדרם ,קרח בחסד , ובו שלשה עשר נצוצות .יתרו בגבורה ,ובו ששה נצוצות .יובל בת"ת ,ובו ט 'נצוצות .דתן ואבירם בנצח והוד ,ובהם י"ב נצוצות .יבל ביסוד ,ובו שמנה נצוצות .למך במלכות ,ובו כ"ב נצוצות .וצוני להעלותם ע"י שרשיהם ,והם אלו ,קרח עם אלישע הנביא .יתרו עם ריב"ז .יובל עם רב יהודה הנדואה .דתן ואבירם עם רבן גמליאל .יבל אם באלי הנזכר בגמרא .למך עם רב מלכיו:

וצוני להעלותם על ידי ז 'מלאכים ,והם ,אוריאל ,רפאל ,גבריאל ,מיכאל ,נוריאל ,ר"ת ארגמן ,אכתריאל , מטטרון .וכלם בנקודיהם ,כל אות ואות מכלם ,נקודה בשתי נקודות שב"א קמ"ץ:

וצוני שאזהר מכמה דברים המתייחסים אליהם ,והם ,עין .אזן .פה .הסתכלות ברע חוטם .ושיחה בטילה . וידיעה בחכמת האמת מאד ,כל מה שאוכל .וצוני להעלותם ע"י כונות קצת שמות:

וראה והבן כי כל נצוץ ,הוא י 'אחת ,כי כל נשמה כלולה מי"ס ,ולכן י"ג נצוצין כנגד שם ק"ל דאלפי"ן ,וי"ב נצוצין כנגד ק"כ צרופי אלהים ,וכן כלם עד המלכות ,שהם כ"ב נצוצין ,כנגד כ"ב אותיות במלוי הוי"ה אדנ"י:

ונלע"ד ,כי שרש נפשי ביחוד ,הוא עם ריב"ז בגבורה ,ולכן אסדרם כפי מה שסדרם מורי ז"ל בקצור ,כל א ' בפני עצמו ,ואלו הם ,קרח בחסד ,י"ג נצוצין .אלישע .יו"ד ,יו"ד ה"א ,יו"ד ה"א וא"ו ,יו"ד ה"א וא"ו .ה"א , עין ,חוץ לארבע אמות .חסד מיכאל אוריאל .דתן ואבירם ,י"ב נצוצין .רבן גמליאל ,ק"כ צרופי אלהים , הסתכלות בדעה .נצח הוד ,רפאל גבריאל .יתרו ששה נצוצין ,ריב"ז ,יה ,יוד הא ואו הא ,אוזן משמוע לשון הרע ,שיחה בטילה ,גבורה .מיכאל .יבל שמנה נצוצין .באלי .יה אדני ,חוטם ריח מבואות המטונפות ,וריח עריות .יסוד ,נוריאל .יובל ,ט 'נצוצין ,רב יהודה הנדואה ,יהוה אדני ,פה שיחה בטלה ליצנות ,ת"ת , אכתריאל ,למך כ"ב נצוצין ,רב מלכיו ,יוד הא ואו הא ,אלף דלת נון יוד .ידיעה ועסק בחכמת האמת , מלכות מטטרון:

גם צוני שאזהר מכמה דברים אלו ,פסיעה גסה .גאוה .מעוט אכילה .כונת תפלה בברכת השיבה להזהר בכבוד החברים .מלח להיות על השלחן שלא לשתות מים אחר המזון .בברכת הנהנין .שופטינו:

גם הזהירני עוד לזה בעת נקדישך ,לכוין ולחבר הרגלים ,ולכוין בשם אבגית"ץ כנז"ל ,וכמבואר במקומו ולכוין בעת לבושי של שבת ,בשם זהרריאל ,כמבואר במקומו .ושלא ליגע בזקן להסיר ממנו שום שער , אפילו דרך עסק .ולכוין ששני פעמים זקן ,הם שדי ,כנזכר במקומו .ושלא לחבר ולשלב עשר אצבעות יד

ימין ושמאל אלו עם אלו .ולכוין בשם אהו"ה ,שהוא בגימטריא אצבע כמבואר במקומו) .הגהה - אמר
שמואל ,בהיותנו מונים הו"ה ביודי"ן והם ב"ן ואלף קי"א הרי כמספר אצבע קס"ג .(ולהזהר שלא יגעו
הרצועות של התפילין בקרקע ולכוין כי רצועה בגי 'ש"ע ,במספר ב 'פעמים א"ל במלואו ,שהוא הק"פ
כנזכר במקומו ולהסתכל בכוס של ברכה ,ולכוין במים שאתה נותן בתוך היין ,שהוא בגימטריא ט 'יודי"ן ,
שיש בארבעה שמות ע"ב ס"ג מ"ה ב"ן .ע"כ הוא מה שאמר לי ביום הנז"ל ,ג 'ימים קודם שחלה ז"ל:
עוד א"ל מורי ז"ל ,שאזהר מאד לקום בחצות לילה ,לסבה הנז"ל שאני מזווג יעקב ולאה אחר חצות ,ואם
איזה פעם לא הייתי יכול להיות נעור כל חצות אחרונה ,שאקום ואעשה הסדר הנודע ,ואחזור לישן ,ואקום
קודם אילת השחר עכ"פ ,שהוא זווג קדרותא דצפרא הנז"ל:
עוד א"ל מורי ז"ל ,כי עתה כבר התחלתי לתקן פגם עון קין ,ולכן כשאני מחשב באותו סדר שסדר לי מורי
ז"ל ,שאכוין בעת שמצולות ים גוברים עלי להעציבני ולהחטיאני ,לכוין בנוצר חסד לאלפים כנודע ובמלת
לאלפים ,שאכוין לשם אדנ"י ואלהי"ם ,שהם ב 'אלפי"ן .והם כך בגימטריא ,וא"ל כי בזה השם של אלהים
הנזכר ,יהיה מלואו אלפי"ן ,והוא בגי 'ארץ .וזה אכוין תמיד בכל יום ,ואהיה מכוין בו תמיד ,ומחשב בו ,
ויועיל לי מאד ,ובפרט ביום שאעסוק בתורה ,אני צריך להזהר יותר בזה הענין .וסוד הענין הוא ,לפי שקין
הביא זרע פשתן וכבר ביארנו ענינו באורך כי הוא מכחיש כח הקרקע ומה שהיתה המלכות נקראת ארץ ,
חזרה להיות יבשה ,ולכן נגזר על קין נע ונד תהיה בארץ .והנה שם אלהי"ם דמלוי אלפי"ן כנזכר הוא
במלכות ,בזמן שנקראת ארץ ,שהוא כנוי לשם הנזכר .ותכוין לתקן פגם שנפגמת לעשותה יבשה ע"י
הפשתן ,ואתה חוזר לתקנה ולעשותה ארץ ע"י מלוי זה .והנה כל החיצונים נדבקים בקליפת הרע שנדבק
בקין ,וכלם הם רוצים להדביק ולהשיג אות אלף שבמלוי אות ה 'של אלהים הנזכר ,ואינם יכולים להשיגה:
עוד א"ל מורי ז"ל, כי עתה אשתי מעוברת ,ואם תהיה נקבה ,לא יהיה כמוה במציאות בשכל כ"כ גדול .
ואם יהיה זכר ,לא יהיה כמוהו בעולם ,ולא ימצא בכל המציאות אהבה כ"כ עזה מן האב לבן ,כמו שתהיה
לי עמו ,ושהוא עתיד ללמדני חכמת הקבלה ,ואינו מן השרש שלי ומדרגתו גבוהה שלשה אלפים מדרגות
למעלה ממדרגתי ,ולעולם לא יתפרד מן השרש שלי ,אפילו לאחר התחיה ,כמו שביארתי במקום אחר ,כי
ביש הבדל חמש מאות מדרגות או יותר בין האב לבן ,הם נעשים שרש אחד ,ובפרט אני עמו ,לשתי
בחינות: האחת בחי 'אב ובן ,והשנית בחי 'רב ותלמיד ,ויהיה לו קשר עמי להיות רב שלי
עוד צוה אותי ,שאזהר מאד לומר אחר עלינו לשבח ,ועל כן נקוה לך ,פסוק והיה ה .למלך על כל הארץ .
ואכוין שמתחיל באות ו ,'ומסיים באות ד ,'והוא בגימטריא עשרה .ושאכוין למש"ה ,הלא אנכי טוב לך
מעשרה בנים ,ואכוין להאיר ולהמשיך אותם העשרה בנים בלאה ,וכמו שנבאר באותו הפסוק:
עוד צוה אותי יחוד אחד שאעשה אותו בליל שבת ,ונראה לי שגם לילי החול יועיל ,וזו כונתו בקצור ,
שאדבק ואקשר נפשי) ,הגהה - נל"ש ,שצ"ל נשמתי במקום נפשי ,(בנפש שמעון הפקולי ,ואכוון לקשר
בחי 'נשמתי בנשמתו בעולם הבריאה ,וזה ע"י שם אכתריאל כלו נקוד בקמץ ,ואכוין לקשר נשמתי
בנשמתו ,בכל עשר ספירות דבריאה .ולכן צריך לכוין שם הנזכר עשר פעמים ,בי"ס דבריאה .ותמיד
אקשר נשמתי בנשמתו ע"י זה השם .אחר כך אכוין לקשר רוחי ,ברוח ריב"ז ,בעולם היצירה ,ע"י שם
חפניאל ,כלו נקוד בפתח .ואכוין שם זה עשרה פעמים ,בי"ס ביצירה ע"ד הנז"ל .ואחר כך אכוין לקשר
נפשך) ,הגהה - נל"ש ,שצ"ל נפשי (בנפש רב ייבא סבא בעולם העשיה ,ע"י שם יוהך ,כלו נקוד בצירי ,
ואכיון שם זה עשרה פעמים בי"ס דעשיה ע"ד הנז"ל .וכאשר אכוין בשם זה של יוהך ,צריך לצייר אותו
בצורת אדם אחד ,ותנוק מורכב על כתפו ,ושם יוה"ך כתוב על לבו .והנה ר"ת של שלשה שמות אלו ,הם
אח"י ,בגימטריא י"ט ,והם סוד הי"ט ברכות ,שסדר שמעון הפקולי לפני ר"ג .וא"ל מורי זלה"ה ,כי בעת
ההיא הייתי יכול לקשר נשמתי עם שמעון הפקולי אפילו בעולם הבריאה ,ע"י איזו מצוה ,או איזה תקון
שיש בי ,ויש בי כח להתדבק בו אפילו בעולם הבריאה .אבל עם ריב"ז ,לא הייתי יכול להדבק בו רק
בעולם היצירה בלבד ,וזה כפי המצות שיש לי ,אשר על ידם יכול להדבק בו .אבל ברב ייבא סבא ,אין בי
כח עדיין להדבק בו ,אלא בעולם העשיה .ונמצא כי אין הדבר תלוי במדרגה ומעלת הצדיקים הנז ,'רק כפי
המצות הסגוליות אשר עשיתי ,שעל ידם נוכל להתדבק בזה יותר מבזה ,כי יש מצוה אחת אשר עשאה
רב ייבא סבא ,ואני עשיתיה דוגמתו ,ולכן נתקשרתי עמו בעולם העשיה .ויש מצוה אחרת שעשאה ריב"ז ,
ואני עשיתיה ג"כ בחשק גדול מאד ,ולכן ע"י אני יכול להדבק עמו אפילו בעולם היצירה .וכן עד"ז לשמעון
הפקולי .ושמעון הפקולי אינו ממש מן השרש שלי ,אבל הוא מן אותו הכת אשר נכנסו ונתקשרו בהיכל
אהבה ,דוגמת ר 'עקיבא ,כנזכר בזוהר פרשת פקודי בהיכל הנזכר .וזה שמעון הפקולי הוא אחד מהם ,

ובענין זה יש להם התקשרות זה עם זה:
עוד א"ל מורי ז"ל, כי בהיות נצוצות שרש קין בתוך קליפת סיסרא, כמבואר שם אצלינו, ושם היה נשמת ר' עקיבא, כי לכן נולד מבני:
בניו של סיסרא כנודע:
וא"ל, כי גם נפשי היתה נתונה שם:
עוד א"ל, כי בעת שאשכב בפסוק בידך אפקיד רוחי, בשם הוי"ה אשר בפסוק זה, שאכוין שהיא במלוי ההי"ן, הנקרא שם ב"ן. ובפרט לי, שאני מגולגל כפול, כי יש אתי חלק נפשי, וחלק ר' עקיבא. וגם שאזהר שאהיה תמיד בכל עת יראת ה', שהוא שם זה של מלוי ההין על פני. ולא אסירהו מלבי תמיד, כי שם זה נקרא מערת המכפלה, כי היו"ד היא ב' יודי"ן, וה"ה ב' ההי"ן, והו"ו ב' ווי"ן, וה"ה ב' ההי"ן:
עוד הזהיר אותי מורי ז"ל מאד, בענין סדר תפלה לדוד, הנאמרת אחר קדושת ובא לציון, שאומר אותו בכונה גדולה, לפי שעיקר הארתי הוא מן היצירה, לפי שכל המזמורים הם בעולם היצירה, ומשם שרש נשמתי והשגתי, כי כל המזמורים הם בחי' גבורות כנודע, והנה נשמתי היא מן הגבורות כנודע:
עוד בכונת התפילת של שחרית, בברכת אב הרחמן שמע קולנו, ביארתי שם כונה אחת בענין זו ההוי"ה אשר כאן וע"ש. ותדע נא, כי הוא מוכרחת אלי, והיא לעלות האדם במעלה ע"י כונה זו:
עוד ביארתי שם, כי מה שיכוין האדם בקימו בחצות הלילה, לבכות ולהתאבל על החרבן, העיקר הוא לפי שהנקודה העצמיית והשרשית של רחל, מתחלת אז בעת חצות לילה ממש, לרדת בעולם הבריאה וסבת ירידתה בגלות הוא, ללקט נצוצות הנשמות שנתפזרו בין הקליפות, ולכן אנו בוכים ומצטערים על גלות השכינה, כי אנו גרמנו לה שע"י חטאנו, הרכבנו טוב ברע ורע בטוב כנודע. וא"ל מורי ז"ל, כי בפרט מי שיודע בעצמו שהוא משרש קין, אשר זוהמת הנחש מתרבה בו, ובזוהמא ההיא נטבעים הנשמות הטהורות, ולכן ידו במעל הזה יותר משאר בני אדם, ולכן הזהרני מאד מורי ז"ל בענין בכיה זו, שאני מוכרח יותר משאר בני אדם:
ספר לי ה"ר יצחק הכהן ז"ל, כי בעת פטירת מורי ז"ל, כשיצאתי מאצלו, נכנס הוא אצלו, ויבכה לפניו ויאמר, וכי זו היא התקוה שהיינו כלנו מתאוים בחייך, לראות טובה ותורה וחכמה גדולה בעולם וישיבהו אלו מצאתי אפילו אחד בלבד צדיק גמור בכם, לא סלקוני מהעה"ז קודם זמני, ועודנו מדבר עמו, שאל עלי ואמר היכן הלך חיים, וכי בשעה כזאת הלך מאצלי, ויצטער מאד, והבין מדבריו כי היה ברציני למסור לו איזה דבר סתר, אז אמר לו מה נעשה מכאן ואילך, ויאמר תאמר לחברים משמי שמהיום והלאה לא יתעסקו כלל בחכמה זו שלמדתים, כי לא הבינו אותה כראוי, ויבאו ח"ו לידי כפירה ואבוד נפש. ואמנם הרח"ו לבדו יעסוק בה לבדו בלחישה בסתר, ויאמר וכי ח"ו אין עוד לנו תקוה, ויאמר לו, אם תזכו אני אבא לכם ואלמדכם, ויאמר לו איך תבא ותלמדנו אחר שאתה נפטר עתה מהעה"ז, ויאמר לו אין לך עסק בנסתרות, איך תהיה ביאתי לכם, אם בחלום אם בהקיץ, אם במראה, ותכף א"ל קום צא מהר, כי אתה כהן, והגיע זמני, כי אין פנאי להאריך בשום דבר, ויצא מהר, וטרם שיצא ממפתן הבית, פתח פיו, ויצאה נשמתו בנשיקה זלה"ה:
הגהה - אמר שמואל עד כאן הגיעו לידי בקונטרסים כל מה שאירע לאבא מארי עם רבו זלה"ה, מיום (דעתו אותו, עד יום שנפטר לחיי העה"ב. וכמו כן אירע לי עם אבא מארי זלה"ה ביום פטירתו. גם הוא אמר לי שלא אפחד מכלום, כי כל מה שארצה אשאל ממנו בקברו, והוא ישיב לי, וכן אירע לי כמה פעמים, ששאלתי על קברו כל מה שרציתי, והשיב לי כל שאלתי, זכר צדיק לברכה:
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Chapter 40
אמר שמואל ,עוד מצאתי קונטרס קטן בין אמתחותי ,ממקצת לשונות מספר התקונין ומספר הזוהר שהם צריכים עיון ,והנה לא רציתי לסמוך להניחם על ראשי ,או להגיה אותם במקומותם ,שמא הלקט ההוא יהיה ח"ו שכחה ,לכן אמרתי אשימם בספר ויוחקו ,והיה כל מבקש אותם יבא לבקש אותם במקום הזה , וזה החלי בעזר אל גואלי:
בספר התקונין תקון כ"ב דף ס"ה ע"ב שורה כ"ג ,וז"ל ,כי בשמחה תצאו ובשלום תובלון .בשמחה סליק לחשבן אדנ"י ,בר מאת ש 'דאיהו תלת מאה .ואתון בשמחה איהי מחשבה .ש 'איהי תלת אבהן .בחמה איהי ה"ס ,ואיהו שכינתא וכו 'וקשה דאתוון בחמה סלקי נ"ה ולא ס"ה ,וצ"ע .אמר שמואל ,גם בדפוס המגיה תמה בזה .ואני חדשתי ,שמא אותיות בחמה במילואם שהם עשרה ,וזהו החשבון כזה ,בי"ת חי"ת מ"ם ה"א הרי נ"ה ועשרה:
שם בספר התקונין תקון מ"ז דף פ"ו ע"א ,בשורה כ"א ,וז"ל ,נעשה אדם ,דא פקודא למגזר ית גיורא ,ואי איהו מקיים יבום וחליצה ,איהו בצלמנו כדמותנו .וקשה דאי לא הוו תרווייהו הורתם ולידתם בקדושה , קייל"ן דאין האחד מייבם או חולץ לאשת אחיו .ואי הורתם ולידתם בקדושה ,לא הוי גיורא ,אלא ברייהו דגיורי וישראל גמורים הם ,וצ"ע:
בספר הזוהר ,בפרשת וירא דף ק"כ ע"א ,שורה י"ח ,וז"ל ,וירא את המקום מרחוק דא יעקב ,כמה דאתמר מרחוק, דלא זכה ביה וכו 'ראיה בעינוי ,דהא כד אתא יעקב ,מית הוה אברהם ,ואסתלק מעלמא ,כשנדקדק בשנותיהם ,תמצא יעקב בן י"ג שנים כשמת אברהם ,וכן ארז"ל על פסוק ויזד יעקב 'תימא ,וכו .נזיד ,תבשיל עדשים היה לאבלו של אברהם שנסתלק ה 'שנים ,כדי שלא יראה לעשו יוצא לתרבות רעה, בשנת הי"ג .וי"ל עם הנזכר ,כי עד דכתיב ויגדלו הנערים שהיו בן י"ג שנה גמורים ושלימים ,אז ניכר היות עשו הרשע ,ויעקב איש תם יושב אהלים .וקודם זה איננו ניכר ,וזו היא הראיה שלא ראהו אברהם שלם כפי הצורך ,אכן ראיה גופניית ודאי ראהו:
שם בספר הזוהר פרשת תולדות דף קל"ה ע"א שורה ל"ב ,וז"ל ,השתא דמית אברהם ,דיוקניה הוה ביה , ואשתאר ביה ביצחק ,דכל מאן דחמי ליה ליצחק ,הוה אמר דא אברהם וכו 'וקשה כי רז"ל אמרו שלעולם היה יצחק בדיוקנו של אברהם ,מפני הליצנים שלא יאמרו מאבימלך נתעברה שרה .והכא אמרו ,דהשתא דמית אברהם אשתאר ביה דיוקניה ,וטז"ס ויברך אלהים את יצחק בנו ,כי הברכה הזו היתה ,שנשארה דיוקנו בו להעיד שהיא בנו ,וזהו מלת בנו שהיא מיותרת ,ואחר שכתוב ויברך אלהים וגו 'סמיך אברהם הוליד את יצחק ,לפרש מה ענין הברכה הנז 'ועוד קשה מלת אע"ג שאמר למעלה מזה ,וז"ל ,אר"י מ"ש דעד הכא לא כתיב בן אברהם ,והשתא אמר ,אלא אע"ג ויברך אלהים את יצחק בנו ,השתא דמית אברהם .וא"כ קשה מלת אע"ג ,שהיא להפך והיל"ל משום דכתיב וכו 'וצ"ע:
שם בספר הזוהר בפרשת ויצא דף קנ"א:
ע"א שורה כ"ז ,וז"ל ,ר 'חייא ור 'חזקיה הוו יתבי תחות אילני דחקל אונו וכו 'אמר השתא אתינא לאודעאה ,דירושלם קריב איהו לאתחרבא וכו 'וקשה ,דהא ירושלם אתחרבת בימי ריב"ז ,ובתר כן הווה דרא דתלמידו ר 'אליעזר ,ובתריה דרא דר 'עקיבא ,ובתריה דרא דרשב"י ,ובתריה דרא דתלמידוי ר 'חייא ור 'חזקיה הנזכר פה וכו .'ואפשר לומר ,דחזרה להתיישב בבני אדם ,תחת ממשלת קיסר רומי הרשעה , והודיעו כי גם עתה תחזור להתחרב .ואף זה קשה גם כן ,דהרי עשר גליות גלו סנהדרין ,והאחרונה היתה בטבריא ,כנראה דאין עוד לא היה ישוב בירושלם אחר חורבן טיטוס .ואפשר לומר ,כי הני ר 'חייא ור 'חזקיה היו חכמים בזמן ריב"ז ,ואין אלו דרא דרשב"י:
שם בספר הזוהר בפרשת ויצא דף קנ"ג ע"ב שורה כ"ה ,וז"ל ,וע"ד יוסף ובנימין תרין צדיקים נינהו וגו ', ואנן הכי תנן ,בשעה דשאיל יוסף לבנימין ,אמר ליה אית לך בנין וכו 'וצריך לתקן תחלה לשון הזוהר ,יען הוא מוטעה ,ואכתוב פה הגהתו ,כפי הנמצא בספרים ישנים .וז"ל ,ואנן הכי תנן ,בשעה דשאיל יוסף לבנימין ,אמר ליה אית לך אנתו ,אמר ליה אין .אמר ליה אית לך בנין ,א"ל לא .אבל בנין זמינין .א"ל ואיך

יקרון .א"ל ע"ש אחוי ,אחי וראש גרא ונעמן וכו .'וראוי לדקדק בזאת הסוגיא ,בענין בנימין דאקרי צדיק ,על
דלא שמש ערסיה כל הנהו שנין דאתאבל יעקב על יוסף ,ופירש ואמר כי כשירד למצרים ,שאל לו יוסף ,
אם היה לו בנים ,והשיב לו שעדיין לא היו לו בנים ,וא"ל יוסף ואם יולדו לך מה יהיה שמותם ,והשיב לו
שיקראם ע"ש יוסף ,אחי וראש ,כנדרש בגמרא אחי ,שהיה אחי וכו .'וחזר והקשה שהרי בירידתם
למצרים ,נאמר ובני בנימין בלע ובכר ,והיו מכלל ע 'נפש שירדו מצרימה ,ותירץ ,כי אחר שאתא בנימין
לוות יוסף למצרים ,ואשתכח ליוסף כאשר נגלה להם ,ואמר אני יוסף אחיכם ,אז הדר בנימין עם אחיו
לאיץ כנען ,ושמש ערסיה ,ונולדו לו בנים .וז"ש בנימין הדר לביתיה ,ושמש ערסיה וכו ,'וצ"ע ,כי כפי
הנראה מענין יהודה ,שהיו עצמותיו מגולגלים בארון מפני החרם שקבל עליו ,אם לא אביאנו אליך וחטאתי
לאבי כל הימים ,משמע דלא אהדר בנימין לארץ כנען .ואם נאמר דאהדר ,ומה שהיו עצמותיו מגולגלים ,
בעבור דקיל"ן דחרם על תנאי מפי עצמו צריך הפרה אפילו שיתקיים ,קשה ג"כ ,שהרי תכף אחר שעלו
אחיו לארץ כנען ,והעלו עמהם העגלות ,הורידו עמהם ליעקב למצרים ,ולא היה שהות לבנימין להוליד
אפילו בן אחד ,כ"ש עשרה בנים .ואפילו אם יהיו לו עשרה נשים ,כי הרי כלם ירדו למצרים נולדים ,חוץ
מיוכבד שנולדה בין החומות ,ומכ"ש שכל השבטים נולדו עמהם תאומה אחת ונשאו אותה ,ולא יתכן
שבנימין הנקרא צדיק ,ישא תשעה נשים אחרות ארורות מבנות כנען ,וכמו שהקשה רבי נחמיה לר 'יהודה
במדרש ועיי"ש .ואם נאמר שנולדו עמו עשרה תאומות ,הוא פלא עצום .ועוד שאפילו לזה לא היה זמן
שנתעברו ושיולדו כלם וירדו למצרים:
אמר שמואל ,ונוסף על זה ,שמוכרח לומר שכלם מתו קודם שירדו למצרים ,וכמו שפרש"י ז"ל לדברי
האמור תאומות נולדו עם השבטים ,צ"ל שכלם מתו קודם שירדו למצרים ,הואיל ולא נמנו בתוך הע 'נפש ,
זולתי סרח בת אשר ,או יוכבד כמ"ד ,וצ"ע:
שם בספר הזוהר פרשת ויצא דף קס"א ע"א ,שורה ה ,'וז"ל ,ויסר ביום ההוא את התישים .ר"א פתח
ואמר מי יגור באהלך ,אלא יעקב בחין שעתא דמזליה הוה ,דשרי ליה לאיניש למבחן שעתיה עד לא יתוב
לארעיה ,ואי מזליה קאים כמא דעביד שפיר ,ואי לאו לא יושיט רגלוי ,עד דיסלק לגבי כו ,'צ"ע שכל הדף
ההוא אין לו הבנה במ"ש ,אם דשרי ליה לאיניש למבחן מזליה עד לא יתוב לארעיה ,ואי מזליה קאים וכו ,
ואם במ"ש וכד בעא קב"ה יעקב לנטלא אגריה ,לא אשכח עשרה מכל זיניא עד אמר ר 'אלעזר וכו .'וצ"ע:
שם בספר הזוהר בפרשת משפטים דף קט"ו ע"ב שורה כ"ז ,וז"ל ,ודאי שבועה לא חלה ,אלא על דבר
שיש בו ממש ,נדר חל אפילו על דבר שאין בו ממש ,והא אוקמוה מתני .'וקשה דבמסכת נדרים ,ובמסכת
שבועות תנן איפכא ,חומר בשבועה שחלה על דבר שאין בו ממש כדבר שיש בו ממש ,משא"כ בנדרים .
וכ"כ הרמב"ם ז"ל בהלכות נדרים פ"ג .ואם נרצה להחליף דברי הזוהר ונגיה כדברי המשנה כנזכר אי
אפשר ,כי הרי מדבריו נשמע שבא להזכיר חומר הנדר יותר מהשבועה ,כי כך כתב ולא עוד אלא יתיר
אמרו נדרים ע"ג שבועות עולים ,וכל הנשבע כאלו נשבע במלך עצמו ,וכל הנודר כאלו נודר בחיי המלך ,
והנה כל זה חומרא בנדרים היא .גם לקמן ביארו בפירוש באמרם ובודאי עלמא דאתי בינה ,וחלין על דבר
שאין בו ממש .אמר שמואל ,אולי נוכל להגיה בזוהר ,לומר חומר בנדרים שחלים על דבר מצוה כרשות ,
משא"כ בשבועה:
שם בספר הזוהר בפרשת תצוה דף ק"ף ע"ב שורה ב ,'וז"ל ,וע"ד בתהלה לדוד ,בכלהו כתיב ו 'בכל את
ואת ,בר מאלין תרין דלא כתיב ו ,'דהא ו 'שמא דקב"ה .ולמעלה מזה ביאר אותם ואמר ,ואילין ר 'וק '
וסמכין לו בסמיכו אתוון דשקר ,אבל אינון אשתמודען לגביהו יתיר ,וע"ד בתהלה לדוד וכו .'קשה ,כי כפי
זה יש טעות בספרי תהלים שלנו ,בפסוק רצון יראיו יעשה ואת שועתם ישמע ויושיעם וצ"ל את שועתם
בלא ו ,'כפי דברי הזוהר .ופסוק של חנון ורחום ה 'ארך אפים וגדל חסד ,הרי כתוב ורחום בו 'וגדל בו .'
ואולי ע"ד הנזכר בפרשת פינתס בר"מ דף רנ"ד ע"א ,על פסוק ויהי ביום כלות משה ,כלת כתיב ,ושם
עצמו הקשו שהרי כלות כתיב בוא"ו ,ותירצו דהכי כתיב חסר בתורה למעלה בשמים ,ולא בתורה שנתנה
לנו דנעו מעגלותיה .ואולי גם זה שאמר בקרא דרצון יראיו יעשה דלא כתיב ו ,'הוי בתהלים שלמעלה
בשמים .אמר שמואל ,ק"ל בדברי מורי ז"ל ,פסוק של חנון ורחום מאן דכר שמיה ,וצ"ע:
שם בספר הזוהר בפרשת תצוה דף קפ"ג ע"א שורה י"א ,וז"ל ,וכ"ש דביומא דשבועות ,אזדמן נהמא
עילאה ,דאיהו אסותא בכלא וכו .'זה מובן ,כי לחם מצה דפסח ,היא מלכות .אבל לחם דשבועות ,היה
חמץ ,והוא כנגד נהמא עילאה ,ת"ת ,תורה שבכתב ,אסותא דכלא ,כמש"ה ולכל בשרו מרפא .אמנם מ"ש
אח"כ וע"ד מקריבין חמץ לאתוקדא ע"ג מדבחא ,אין לזה הבנה כנודע דשתי הלחם דעצרת היו חמץ ,אבל

אינם נקרבים ע"ג המזבח, אף לא היו נשרפות, אבל נאכלות לכהנים. וכמו שכתב הרמב"ם ז"ל בהלכות מעשה הקרבנות בפרק י"ב, ובהלכות תמידין ומוספין פ"ח. והרי אלו שתי טעיות שכתב שנשרפות, וגם שהם על המזבח, גם אומרו ומקריבין תרי נהמי אחרים כחדא, יש טעות, כי שתי הלחם עצמם הם החמץ, דאלו מנחת נסכים הבאה בכל יום עם קרבן התמיד מצה היא, כנזכר בהלכות מעשה הקרבנות פי"ב, והיכי קאמר תרין נהמין אחרנין, וחמץ אתוקדא בינייהו, משמע דחמץ אינו תרין נהמין, ובפרט באמרו דאתוקדא בינייהו, משמע כי שלשה הם, אחד חמץ, ושנים מצה, ושלשתם נשרפות, וזה שקר מפורסם. ודע, שיש נסחא אחרת, דלא כתיב מלת אחרנין, אף לא מלת בינייהו, וכפי נסחא זו אינם אלא תרין נהמין בלבד, אבל עדיין קשה, כי אינם נשרפות אלא נאכלות לכהנים. וא"ת דעל הקומץ הקרב על גבי המזבח איירי, אי אפשר, דאין קומץ בשתי הלחם, כנזכר בהלכות מעשה הקרבנות בפי"ב, והיינו יכולים לומר דבשתי הלחם שלא נמצאו כשרים איירי, דאז נשרפות, כנזכר בהלכות תמידין ומוספין פ"ח. ועכ"ז דוחק הוא, להעמיד דברי הזוהר באבדו שני הכבשים, כנזכר בדבריו דבדברי הפסוק עצמו מדבר, וצ"ע:

שם בספר הזהר פרשת ויקרא דף ב 'ע"ב שורה א', וז"ל, מה כתיב ולא יכול משה לבא אל אהל מועד כי שכן עליו הענן, צ"ע טובא, כי תחלה הקשה, כי כיון דכתיב ולא יכול משה לבא אל אהל מועד יען כי שכן עליו הענן, א"כ היכי כתיב ויכס הענן את ההר, ויבא משה בתוך הענן, ויהי שם מ 'יום ומ 'לילה. ותירץ דהכי איצטריך אז, בגין לקבלה אורייתא זמנא אחרא וכו'. וקשה דהאי קרא בלוחות הראשונות כתיב בסוף פרשת משפטים, אך בארבעים יום אחרונים לא כתיב דעל בגו עננא. גם במ"ש אח"כ, א"ר יוסי, אי הכי, הא כתיב ויקם משה את המשכן, וכתיב ויהי משה בהר, וכתיב ויקרא אל משה, דמשמע דמשה הוה בטורא בההוא זמנא דקרא ליה. קשה טובא, דקרא דויהי משה, הוי בסוף משפטים, והיאך הפסיקו ונתנו בין סוף פרשת פקודי, אחר פסוק ולא יכול משה, לראש פרשת ויקרא, והרי ויהי משה בהר הוי במתן תורה יום שבועות, וקרא דלא יכול משה, הוי ר"ח ניסן בשנה שניה, וצ"ע טובא:

שם בספר הזהר בפרשת בחקתי דף קי"ג ע"א שורה כ"א, וז"ל, אם בחקתי תלכו ואת משפטי תשמרו, כד"א משפט לאלהי יעקב וגו', צ"ע דנראה דגריס, משפט בהאי פסוקא, ובס"ת דילן כתיב, ואת מצותי תשמרו. ואולי יש לומר דפסוקא אחרינא הוא, בפרשת בהר סיני, ועשיתם את חקותי ואת משפטי תשמרו ועשיתם אותם ושם מקום דרוש זה, אלא שהמעתיקים טעו וכתבוהו פה בפרשה זאת:

שם בספר הזהר בפרשת חקת דף ק"ף ע"א שורה כ"ד, וז"ל, ובעי נעל דההוא מיתא, ולא אזיל ביה וכו', זה לא נמצא לו שרש כלל, ויש נסחא אחרת יותר נכונה והיא זאת, ובההוא נעל ההוא מיתא לא אזל בין חייא וכו', כלומר דע"י חליצת הנעל ההוא, גורמת האשה ההיא אל המת ההוא, שלא יצטרך להיות נידח בעה"ז בין החיים לבקט לו מנוח, יען כי אינו יכול לעלות למקומו כשאר המתים, יען כי ע"י זה הנעל אתתא נטלה ליה וכו', ושכיך גופיה דההוא מיתא:

שם בספר הזהר בפרשת האזינו דף רפ"ח ע"א שורה ח', וז"ל, עד דהוה יתיב, אמר הא ר 'פינחס בן יאיר הכא, נראה דרשב"י ע"ה נפטר אחר ר 'פנחס חמיו. ובגמרא דידן מייתי ההוא עובדא דרבינו הקדוש, שזמן לסעודה לר 'פינחס, ולא רצה, וגבה טורא בינייהו, וכבר היה אז נשיא והנה עתה בשעת פטירת הרשב"י לא היה רבינו הקדוש ז"ל נשיא, אף לא גדול בשנים, כי רבינו הקדוש ור"א בר"ש היו שוים בשנותיהם כנודע. ואפשר דתרי ר 'פינחס הוו, והראשון היה חמיו של הרשב"י, ונפטר מקודם. והב 'היה בן בנו של זה הא', והיה בימי רבינו הקדוש ז"ל:

מעשה של הרוח

אמר הצעיר שמואל ויטאל, היום אביעה חידות, ממה שאירע לי במצרים יע"א, ממעשה שאירע לאסתר ת"מ, בת הר 'יהודה וייסר יצ"ו, שנפגעה ונשארה בפגיעותה ובכאב לב יותר משני חדשים אחר שנשאת, ואח"כ יום אחד הפצירו בי, שאלך ואבקר אותה, והלכתי לבקר אותה, ומצאתיה כמשפט הנפגעים. ונסתפקתי אם הוא מזיק, או שד, או רוח רעה של ישראל. ויעצתי אותם להביא פליל אחד מן הגוים שיבקר אותה, וכן עשו. ובאמצע הענין דבר המזיק אשר בקרבה בקול רם ואמר שהוא גוי, ונכנס בה לתאוותו בה, ובכלל דבריו אמר, כי הוא הכה אותי הכאה קטנה בשוקי, אשר בעבור זה נכאבתי בשוקי, כדי שלא אוכל ללכת לרפא אותה. ואחר כך טרח עליה הפליל הגוי, ואמר שכבר חבש את המזיק בצלוחית אחת קטנה, וטמן אותה בארץ כדרכו לעשות עמהם:

ואח"כ פתע פתאום והנה קול אחד צועק מפי הנערה, ומדבר ואומר, הן אני נשארתי לבדי יחידי בגוף הנערה הזאת, ואני רוח יהודי אחד, ולכן תמהרו ותקראו לי להחכם ר 'שמואל ויטאל יצ"ו, כדי שירפאני

ויוציאני מזה ,ותכף קראו אותי ,והוכרחתי לילך אצלה מפני הכבוד הבאים ,ובשעה שנכנסתי אצלה ,לא נתאמת לי עדיין ,אם הוא רוח יהודי ,או שד ,או מזיק ,וישבתי בצדה ,והיא מוטלת כאבן דומם ,מכוסת בשמיכה לבנה אחת ,ועל הספק אמרתי שלום על ישראל ,ותכף נתנענע שפתי הנערה ,והשיבה לי ,ברוך הבא ,שלום עליכם ברכה וטובה .אמרתי לו יהודי אתה ,והשיב לי הן .אמ"ל אם יהודי אתה ,אמור שמע ישראל ,אמר שמע ישראל וכו .'ואז התחלתי לדבר עמו ,והיה משיב לי כהוגן ,כל מה שאני שואל ממנו , עד ששאלתי לו מי הוא ,ומי אביו ,ומאיזה ארץ הוא ,ואימתי מת ,והיכן נקבר ,וכמה שנים חי ,ומה היה ענשו ,ומה היא חטאתו ,ומי הוא המגולגל כאן ,אם הנפש או הרוח ,ומי הוא פקיד עליו ,ואם הוא יושב יחידי כאן ,או אם יש עמו שומר אותו ,ועל הכל השיב לי כהוגן וכשורה ,אין בהם נפתל או עקש בדבריו , מבלתי שהוצרכתי לגזור עלי .בגזירה כשאר הרוחות ,כידוע דרכם לכל יודעי מדע:

אח"כ שאלתיו ,ועתה מה אתה רוצה ,והשיב לי שאתקן אותו ,ואוציא אותו מן הגוף הזה בחכמתי הגדולה , שהוא מכיר אותי ,ממה שמכריזים עלי בשמים .אמרתי לו ,א"כ ,כיצד נשתבחת ואמרת ,אני הכתי ל"ח שמואל בשוקו כדי שלא יבוא עוד אצלי ,השיב לי אינו הוא ח"ו ,כ"א אותו הגוי שהיה מזיק עמי ,ואמר שהכה אותי ושקר וכזב ,וכדי להשתבח בעצמו אמר כך ,אבל אין לו יכולת ח"ו ליגע בי .אמרתי לו ,א"כ למה באת אלי בחלום הלילה בליל שלישי ליל י"ז בתמוז ,וצערת אותי ,והשיב לי אמת כי אני הוא באתי , אבל המצער אותך היה אותו המזיק הגוי ,ואני לא חטאתי לך כלל .אמרתי לו ,ואתה למה באת עמו , והשיב לי כדי לבקש ממך תקון:

סוף סוף אמרתי לו ,עתה מה אתה רוצה ,והשיב רצוני שתתקן את נפשי ואת רוחי ,ותוציאני מן הגוף הזה .אמרתי לו כן אעשה ,למחר חזר וא"ל ,ולמה תעכב שתי רוחות בצער כזה ,רוחי ורוח הנערה הזאת , ויש לאל ידך לעשות ,וחלה פני מאד .סוף סוף השבעתיו שבועה חמורה ,שלא יכזב ויצא ויחזיר ויכנס בה , וגם שלא יזיק ביציאתו ,לא לנערה עצמה ,ולא למשפחתה ,ולא לעומדים שם בעת יציאתו מן הגוף ,ולא לשום א 'מישראל ,וגם שלא ישב עוד פה מצרים ,אלא תכף ומיד ילך לדרכו לגיהנם להתרפאות שם:

ומלבד זה גזרתי עליו כל הנז"ל בחרם ובנדוי וכו ,'ואח"כ אמרתי לו שיתן לנו אות אמת ביציאתו ,ושיאמר שלום עליכם ביציאתו ,וכן עשה .וכן דבר ג"פ .ואח"כ קראתי לעשרה ת"ח שימצאו שם ,והתחלתי לדפוק בדפק שלו הימין ,וכונתי בפסוק הפקד עליו רשע ושטן יעמד על ימינו ,ככתוב אצלי באורך וגם בכונות אחרות ידועות אצלי ,לתקן נפשו ורוחו ,ואח"כ נענע בשפתיו ,ואומר עמנו בקול רם בתחלה ,מזמור יענך ה 'ביום צרה כלו .ומזמור ויהי נעם וגו .'יושב בסתר עליון וכו .'אנא בכח וכו ,'כלו .וכונתי בשם קר"ע שט"ן . ואח"כ מזמור בקראי ענני אלהי צדקי וכו':

ואח"כ תפלה זאת ,בשם האל המיוחד ,גדול אתה וגדול שמך בגבורה ,אנא ה 'הנכבד והנורא ,המהודר והמפואר והמקודש ,המרומם והמבורך ,הבוחן והחוקר ,המיושר והנשגב ,הנעלם והמכוסה המתקף בע"ב שמות הא 'המיוחד ,הצח והטהור ,השומע זעקות ,המקבל תפלות ,העונה בצרות ,הט אזנך ,אל תפלתי ואל תחנתי ואל בקשתי שאני מתפלל לפניך ושואל ממך ,ואתה תשמע מן השמים מכון שבתך ,וקבל ברחמים וברצון רוח זה העומד לפנינו ,המגולגל בנערה הזאת ,הנקראת פב"פ ,הנקרא שמו פב"פ ,וקבל תפלתינו שאנו מתפללים עליו ,לתקן נפשו ורוחו ,ולהוציאו מן הגלגול הזה ,ולהכניסו אח"כ בדינה של גיהנם ,ולמלט נפשו ורוחו מיד כף הקלע של המזיקים ,ומן הצער שהוא בו ,ויתחשב גלגול זה ובשת זה שנתבייש בו ,לכפרת כל עונותיו וחטאתיו ופשעיו ,ויהיו דברינו אלה דברי סניגוריא לפניך על הנפש והרוח הזה ,ויגלו רחמיך על מדותיך עליו ,בזכרנו לפניך י"ג מדות של רחמים ,אל מלך יושב על כסא רחמים וגו , ',ויעבור וגו ,'ובעת אמור י"ג מדות ה 'אל רחום וחנון ,יתקע בשופר ,כמנהג כל הסליחות .ואחר כך יאמר י"ג מדות של מיכה הנביא מי אל כמוך וכו .'ואח"כ יאמר פסוק דברי עונות גברו מני וגו .'ופסוק אשרי תבחר ותקרב ישכון חצירך וגו .'ופסוק וירדו כל עבדיך אלה אלי וגו .'ויאמר פסוק זה ג"פ .ואח"כ יאמר צא הקים רגל ,ג"פ צא צא .ויכוין הכונות אשר בפסוק זה ככתוב אצלי .ותכף בהיותו מסיים מלת צא ג"פ ,וצעק בקול גדול ,ואמר עליכם השמאלית של הנערה למעלה בפני כל העם ,ויצא מאצבע קטנה של רגלה ,ותכף ומיד ישבה הנערה ,ופתחה עיניה והביטה בי , שלום ג"פ ,והשבתי לו לך לשלום ,לך לשלום ג"פ .ונתבוישה ממני ,ואמרה מה אלו האנשים עושים ,כי לא ידעה מאומה מכל מה שעשינו ,ונשקה ידי ואכלה ושתה:

וזה נעשה על ידי ,יום ה 'כ"ו לתמוז ,שנת התכ"ו ליצירה פה מצרים יע"א .וכתבתי כ"ל זה למזכרת לבאים אחרינו ,למען ידעו כי יש אלהים בישראל:

הצעיר שמואל ויטאל ס"ט:

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Between Reason and Revelation
2012
Primary text (edition/translation)
Between Reason and Revelation
Twin Wisdoms Reconciled: An annotated English translation of Nāṣir-i Khusraw's Kitāb-i Jāmiʿ al-ḥikmatayn
I.B. Tauris in association with the Institute of Ismaili Studies

Description
Contents
Author
Front cover for Between Reason and Revelation
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Original author
Nasir-i Khusraw
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This is the first English translation of the last known philosophical work of the great eleventh-century Ismaili thinker, poet, and Fatimid emissary, Nāṣir-i Khusraw. Appointed from Cairo by command of the Fatimid Imam-caliph al-Mustanṣir to serve first as a dāʿī, and then as the ḥujjat, for the entire region of Khurasan, he maintained his allegiance to both his mission and his Imam for the rest of his life, even when threatened and driven into exile.

Written during his exile in Badakhshan in the year 1070 CE, Nāṣir-i Khusraw here develops a powerful presentation of both Aristotelian philosophy and Ismaili exegesis, or taʾwīl, and strives to show that they are ultimately in harmony. The work is presented as a learned commentary on a long philosophical poem, written in the previous century and sent to Nasir by the amīr of Badakhshan, ʿAl b. Asad, who copied the poem out in his own hand from memory and asked the poet-philosopher to explicate it.

In doing so, Nasir ranges over a huge span of topics from logic and language to the nature of the physical world, from the spheres of the highest heavens to the plants and animals of the earthly realm, and, most importantly, hidden spiritual realities: the esoteric (bāṭin) as well as the exoteric (ẓahir) realms. He thus discusses the nature of God, the creation of human beings, and the mysteries concealed in the physical world, itself a reflection of a higher, transcendent realm.

Between Reason and Revelation: Twin Wisdoms Reconciled is an annotated translation of the Persian text prepared by Henry Corbin and Mohammed Muʿin based on the single surviving manuscript of the work, now in the Süleymaniye Mosque Library in Istanbul. It is a work of great philosophical and spiritual insight, which is also a pioneering attempt to tackle difficult intellectual problems in the Persian language; it is at once lucid and lyrical, precise and speculative. Nasir’s influence has been immense as both a poet and a thinker, and the Kitāb-i Jāmiʿ al-Ḥikmatayn is his crowning work.

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اخوان الصفا'

Rasā'il Ikhwān al-Ṣafā' ("The Treatises of the Brethren of Purity"),

Rasa'il Ikhwan al-Safa' - Select Bibliography

Stephen Lambden UCMerced.

Under correction and completion - in progress - last uploaded 24-02-12016.

PdF- Rasā'il Ikhwān al-Ṣafā' - Arabic Text.

https://archive.org/details/RasailIkhwanAs-safa
http://www.al-mostafa.info/data/arabic/depot/gap.php?file=001691-www.al-...
رسائل إخوان الصفا إخوان الصفا - Maaber

Dar Sadir Repr. 4 vols. : http://www.booksjadid.org/2013/11/4-pdf_4.html
Reference :

Stanford Encyclopedia of Philosophy : http://plato.stanford.edu/entries/ikhwan-al-safa/
The Institute of Ismaili Studies :
http://www.iis.ac.uk/library/manuscript-tradition-printed-text-transmiss...

Ismailimail : https://ismailimail.wordpress.com/2014/01/12/epistles-of-the-brethren-of...
Fifty-two or so Arabic most likely Isma'ili related epistles ultimately set down in the late 4th AH /10th cent. CE.

"The Encyclopedia is divided into fifty-two epistles (rasa'il) of varying lengths, which make up four books. Each book develops different topics: Book 1: the mathematical sciences (14 rasa'il) include theory of number, geometry, astronomy, geography, music, theoretical and practical arts, ethics and logic. Book 2: the natural sciences (17 rasa'il) comprehend matter, form, motion, time, space, sky and universe, generation and corruption, meteorology, minerals, plants, animals, human body, perception, embryology, man as microcosm, development of souls in the body, limit of knowledge, death, pleasure, and language. Book 3: the psychological and rational sciences (10 rasa'il) comprehend intellectual principles (Pythagoras and Ikhwan), universe as macrocosm, intelligence and intelligible, periods and era, passion, resurrection, species of movement, cause and effect, definitions and descriptions. Book 4: the theological sciences (11 rasa'il) include doctrines and religions, way to God, doctrine of Ikhwan, essence of faith, divine law and prophethood, appeal to God, hierarchy, spiritual beings, politics, magic and talisman."

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♦

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The Digital Orientalist

Menu
Digitization, Islamic Studies
Manuscripts: The Hunt for Topkapi
Getting images of manuscripts from Topkapi, Istanbul, is notoriously difficult. Here I describe how I succeeded in obtaining them. I am not saying my way is the only way. In fact, if you know of better ways, please do get in contact with me. All I am doing here is share my own experience.

The first step of that experience was to realize, after more than a year, that I was not going to do it without going there myself. I tried several connections, and some of them really went the extra mile for me, but in the end it did not work out.

So, I went there. Istanbul is great and if my readers would like to see a more general guide to manuscript hunting in Istanbul, I would be happy to write it. Please leave a response either here or on Facebook. I planned to stay for a week. This turned out to be too short. My suggestion is to be there for two weeks.

What you need to do at home is:

Know exactly which manuscripts you need. I have found out that the catalogue is lacking many details and contains wrong information. I suggest to use scholarly literature; you need to know about a call number from someone who has seen the manuscript itself. In my case the “Philologika” articles from Helmut Ritter were helpful. There is no reading room at Topkapi and you will not be allowed to peruse a bunch of manuscripts. You can only go there and say: “I want pictures of the manuscript with call number ####”.
What I took with me was:

2 hard copies and a digital copy of the Topkapi CD Request Form.
2 hard copies and a digital copy of my passport.
2 hard copies and a digital copy of a letter of endorsement from my supervisor, printed on paper with university letterhead.
2 hard copies and a digital copy of a letter explaining my purpose.
2 passport quality photographs (did not need them).
I stayed at the Netherlands Institute in Turkey. This came in really handy as I found out that you really need to either speak Turkish or have someone at your disposal who speaks Turkish to make things happen. The librarian was kind enough to help me out. She translated the letter in which I explained my purpose into Turkish.

With her help, calling to Topkapi, I also learned that you first need to get a letter of approval from the Ministry of Culture and Tourism. They are located in the Atlas Pasaji, on Istiklal Cadessi. Coming from Taksim, it will be on the left, a little before the Galatasaray Lisesi. In the Atlas Pasaji, the entrance is on the left, right next to the Tattoo Parlor (!). You will need a few Turkish words and a letter in Turkish explaining

your purpose to talk yourself in. I had to go to the second floor where I was pointed to a door (they're all bind with no signs). I opened it and saw a civil servant watching a television show on his computer. He only spoke Turkish. A colleague of him came, and his German was very good (English only limited).

The question they will ask you is: "Do you have permission from Ankara?"

The correct answer is: "I do not need to physically hold the manuscript, I only want photographs."

With that established, they were actually very helpful. However, the letter I needed required a signature of someone who was not there. I agreed to come back the next day. Sometime in the morning, the next day, I actually received an e-mail saying the letter was signed. I went to pick it up and went to Topkapi Palace.

Once you have that letter, it is probably better to call ahead to Topkapi and make an appointment. I did not. When you are there, you can speak to the doorkeeper. You will receive a visitor's pass and be on your way, from the entrance you take a right. I ended up talking to a lady who was, yet again, very helpful. I was asked again about Ankara and I repeated again that I only needed photographs. I asked her why it is a bit more difficult to get images from Topkapi than it is from Suleymaniye. She said that when Topkapi Palace was turned into a museum (Topkapi Palace Museum), all the manuscripts were logged as museum items, and so the library (Topkapi Palace Museum Library) uses different protocols in handling the manuscripts than other manuscript libraries do. Unlucky for me, they had not made photos of the manuscripts I was after (ergo: not all manuscripts are digitized). But I was surprised to learn how willing they were to do it, and they did not bill me any extra money.

About the money, the photos are not dirt cheap. For large quantities it is 2 liras per photo. I wanted to see three sizable manuscripts which amounted to €500,-. I think that's a fine price, but I am just saying, it ain't a bargain.

All of the above happened in a span of 3 days. But, of course, those photos needed to be taken, so I returned home empty-handed. She said that from here we would be able to handle it over the Internet. When I had returned home, it took several e-mails and 22 days to finally have the pictures.

In a next post, I will discuss the quality of these pictures, in comparison with other collections that offer digitalization.

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One thought on "Manuscripts: The Hunt for Topkapi"
Shiva Mihan's avatarShiva Mihan
June 22, 2021 at 1:57 am
Thanks for this post. Topkapi is definitely not the easiest place to deal with, but the University of Istanbul is equally difficult, and I am not going to mention impossibilities of the TIEM. Good luck with your research and I look forward to the next part.

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World map from the Fatimid treatise, Book of Curiosities of the Sciences and Marvels

for the Eyes; copy of manuscript originally written in the first half of the 11th century. Bodleian Library.

In 2002 the Bodleian Library at Oxford acquired one of the only known copies of an illustrated anonymous cosmography compiled in Egypt during the first half of the 11th century. This manuscript contains a series of early maps and astronomical diagrams, most of which are unparalleled in any other known Greek, Latin or Arabic material. The rhyming title of the volume, يKitāb Gharā'ib al-funūn wa-mulaḥ al-ʿuyūn, loosely translates as The Book of Curiosities of the Sciences and Marvels for the Eyes. The Bodleian's copy may have been made in the late 12th or early 13th century.

"Its unique maps and diagrams include: diagrams of star-groups and comets; a rectangular map of the world with a graphic scale (the earliest surviving example of such a map); a circular world map; individual maps of islands and ports in the eastern Mediterranean, including Sicily, Tinnis, Mahdia, Cyprus, and the Byzantine coasts of Asia Minor; maps illustrating the Mediterranean Sea as a whole, the Indian Ocean, and the Caspian Sea; and maps of five major rivers (the Nile, Indus, Oxus, Euphrates, and Tigris)" (http://www.bodleian.ox.ac.uk/news/2007_mar_29, accessed 01-23-2014).

"The volume (now given the shelfmark MS. Arab. c. 90) consists of 48 folios (96 pages), each measuring 324 x 245 mm. Pages without illustrations have 27 lines of text per page. The treatise begins with a dedication to an unnamed patron and an abbreviated table of contents. The manuscript copy is incomplete, however, for the copyist has omitted the eighth and ninth chapters of the second book, and the manuscript has lost part of the penultimate chapter and all of the last one.

The Paper

"The lightly glossed, biscuit-brown paper is sturdy, rather soft, and relatively opaque. The paper has thick horizontal laid lines, slightly curved, and there are rib shadows, but no chain lines or watermarks are visible. The thickness of the paper varies between 0.17 and 0.20 mm and measures 3 on the Sharp Scale of Opaqueness; the laid lines are 6-7 wires/cm, with the space between lines less than the width of one line. The paper would appear to have been made using a grass mould. Paper of such construction was produced in Egypt and Greater Syria in the 12th and 13th centuries (greater precision is not possible). For similar Islamic papers, see Helen Loveday, Islamic Paper: A Study of the Ancient Craft (London, 2001); we thank the author for examining and discussing with us the paper in this particular manuscript.

Authorship, date and provenance

"The author of The Book of Curiosities is not named and has not been identified, although he refers to another composition of his titled يal-Muḥītي('The Comprehensive'). On the basis of internal evidence, we can suggest that the treatise

was composed in the first half of the 11th century, probably in Egypt. The copy we have today is more recent and appears to have been made some hundred and fifty to two hundred years later. Although the copy is undated and unsigned, the paper, inks, and pigments appear consistent with Egyptian-Syrian products made from the early 13th through the 14th century.ي

"Our author recognized the legitimate authority of the Fāṭimid imāms who came to power in Ifrīqiyah (modern Tunisia) in 909 and ruled at Cairo from 973 until their dynasty was brought to an end by Ṣalāḥ al-Dīn (Saladin) in 1171. At their heyday, the Fāṭimids ruled all over Syria, Egypt and North Africa. Whereas the ʿAbbāsid caliphs of Baghdad were recognized as the rightful leaders of the Muslim community by the Sunnī majority, the Fāṭimid imāms—who claimed to be the biological descendants of the Prophet Muḥammad through his daughter Fāṭimah—were recognized as legitimate by a faithful minority of Ismāʿīlī Muslims. Our author not only opens his work with an explicit acknowledgement of the Fāṭimids but also, further on, gives a brief but highly doctrinaire history of the rise of the dynasty, from the accession of the first imām, al-Mahdī, to the defeat of Abū Yazīd (al-dajjāl, the Antichrist) by his son, al-Qāʾim.ي

"The geographical focus of The Book of Curiosities is Muslim commercial centres of the 9th- to 11th-century eastern Mediterranean, such as Sicily, the textile-producing town of Tinnīs in the Nile Delta, and Mahdīyah in modern Tunisia. The author is equally acquainted with Byzantine-controlled areas of the Mediterranean, such as Cyprus, the Aegean Sea, and the southern coasts of Anatolia. The author's occasional use of Coptic terms and Coptic months, together with the allegiance to the Fāṭimid caliphs based in Cairo, suggest Egypt as a likely place of production.ي

"The treatise was almost certainly composed before 1050. The tribal group of the Banū Qurrah are mentioned in chapter 6 of Book 2 as inhabiting the lowlands near Alexandria. As the Banū Qurrah are known to have been banished from the region of Alexandria by the Fāṭimid authorities in 1051–1052, it is very likely that this treatise was written before that date. Since Sicily is described as being under Muslim rule, the treatise could definitely not have been composed later than the Norman invasion of Sicily in 1070.ي

"The last dated event mentioned in the treatise is the construction buildings for merchants in the city of Tinnīs in 1014-1015. Moreover, al-Ḥākim bi-Amr Allāh, the Fāṭimid ruler of Egypt and Syria from 996 to 1021, is referred to in the chapter on Tinnīs as if he were no longer reigning. Therefore, the treatise was probably composed after 1021" (http://cosmos.bodley.ox.ac.uk/content.php/boc?expand=732,Offsite Link accessed 01-23-2014)

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About
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The Topkapı Palace was the administrative center of the Ottoman Empire. The Palace received museum status in 1924. The Topkapı Palace Museum currently has an archive and a library. Part of the archive has been transferred to the Ottoman Archives. You may contact the museum for the documents that has not been transferred to the Ottoman Archives. The Topkapı Palace Museum's library contains 21.438 books in which 18.622 of them are manuscripts. Among the manuscripts, 600 of them have miniature illuminations. The library has a large collection of miniature illuminations consisting of more than 10.000 items.

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Iḥyāʾ ʿulūm al-dīn
Iḥyāʾ ʿulūm al-dīn

The Revival of the Religious Sciences (Iḥyāʾ ʿulūm al-dīn) is widely regarded as the greatest work of Muslim spirituality, and is perhaps the most read work in the Muslim world, after the Qurʾān.
The Revival of the Religious Sciences is divided into four parts, each containing ten chapters. Part one deals with knowledge and the requirements of faith—ritual purity, prayer, charity, fasting, pilgrimage, recitation of the Qurʾān, and so forth; part two concentrates on people and society—the manners related to eating, marriage, earning a living, and friendship; parts three and four are dedicated to the inner life of the soul and discuss first the vices that people must overcome in themselves and then the virtues that they must strive to achieve. Below we list the contents of the book, English translations, and links to printed editions in the original Arabic.

For a listing of Arabic language printed editions you may follow this link here.
Iḥyāʾ ʿulūm al-dīn: In Arabic MS word files with takhrīj (ḥadīth verification) by al-Ḥāfiẓ Zayn al-dīn ʿAbd al-Raḥīm b. al-Ḥussaīn al-ʿIrāqī (died Wednesday, 8th of shaʿbān (8) 806/ 2 February 1404) (in MS word files.) Overview of the Iḥyāʾ by Ḥājī Khalīfa (In Arabic)
Books of the Iḥyāʾ in translation:

First Quarter: Acts of worship (Rubʿ al-ʿibadāt)

Book 1: Book of knowledge (Faris' text)
Al-Ghazālī: The Book of Knowledge, Translated by Kenneth Honerkamp, Louisville, KY: Fons Vitae, 2015.
English translation by N. A. Faris (PDF).
English translation that was a PhD thesis at Hartford Seminary by W. McCall (1940). (See item # 30 for details)
Turkish translation (PDF) 18 mb
Book 2: Foundations of Belief.
Al-Ghazālī: The Principles of the Creed, Translated by Khalid Williams, Louisville, KY: Fons Vitae, 2016.
English translation by N. A. Faris (in HTML and PDF). Review of the Faris translation by Watt (in 1964).
Turkish Translation (PDF) 8.76 mb
Book 3: Mysteries of Purity.
Al-Ghazālī: The Mysteries of Purification, Translated by M. F. Aresmouk and M A. Fitzgerald, Louisville, KY: Fons Vitae, 2017.
English translation by N. A. Faris (PDF). Also .doc format. –
Turkish Translation (PDF) 4.76 megs. New English translation
Book 4: Mysteries of Worship.
Al-Ghazālī: The Mysteries of Prayer, Translated by M A. Fitzgerald, Louisville, KY: Fons Vitae, 2018.
English translation by E. E. Caverley (also in PDF).
Book 5: Mysteries of Zakat (Charity).
Al-Ghazālī: The Mysteries of Charity and the Mysteries of Fasting, Translated by M A. Fitzgerald, Louisville, KY: Fons Vitae, 2018.

English Translation by N. A. Faris (also PDF) and (doc)
Book 6: Mysteries of Fasting.
Al-Ghazālī: The Mysteries of Charity and the Mysteries of Fasting, Translated by M A. Fitzgerald, Louisville, KY: Fons Vitae, 2018.
English translation by N. A. Faris (PDF)
Book 7: Mysteries of Pilgrimage.
Al-Ghazālī: The Mysteries of Pilgrimage, Translated by M A. Fitzgerald, Louisville, KY: Fons Vitae, Forthcoming in 2019.
English translation by I. Umar (AUC [Thesis 340]: 1975 M.A. dissertation) (html) (Author's complete) Proof reading by S. Sharafi courtesy of Nur. Thank you both, you guys are great. (PDF) Also another Arabic edition, M. A. ʿAlī: PDF
Book 8: The Etiquette of the Recitation of the Qurʾān.
Al-Ghazālī: The Etiquette of the Recitation of the Qurʾān, Translated by James Pavlin, Louisville, KY: Fons Vitae, Forthcoming late 2021.
Second English translation to be published as Al-Ghazali on Proper Conduct for the Recitation of the Qur'an Translated by: SHUAIB ALLY, Islamic Texts Society, Cambridge, TBD. Link description.
Book 9: Invocations and Supplications.
Al-Ghazālī: Invocations and Supplications, Translated by Khalid Williams, Louisville, KY: Fons Vitae, Forthcoming.
English translation by K. Nakamura (ITS description).
Book 10: On the Arrangements of Litanies and the Exposition of the Night Vigil.
Al-Ghazālī: On the Arrangements of Litanies and the Exposition of the Night Vigil, Translated by Muhtar Holland and James Pavlin. Louisville, KY: Fons Vitae, Forthcoming.
Second Quarter: Norms of Daily Life (Rubʿ al-ʿadat)
Book 11: On the Manners Related to Eating. English translation by D. Johnson-Davies. (ITS description)
Book 12: On the Etiquette of Marriage:
Arabic original (Word file format only!) with ḥadīth verifications.
English translation* by the late M. Farah. Also in PDF
Partial English translation The Proper Conduct of Marriage in Islām (Ādāb an-Nikāḥ)
Book Tweleve of Iḥyāʾ ʿUlūm ad-Dīn by M. Holland: Al-Baz Publishing (1998), 99p.
Persian translation (from Kimiya-i-Saʿadat) (Persian PDF)
French translation (from Algiers) (French PDF)
German translation: Hans Bauer: Al-Ghazālī. Das Buch der Ehe. Kitab adabi n-nikah. Das 12. Buch der Iḥyaʾ ʿulum ad-din. Übersetzt und kommentiert von Hans Bauer (Kandern, Spohr, 2005).
Book 13: On the Etiquette of Acquisition and Earning a Livelihood. Translated as The Book of the Proprieties of Earning and Living, translated by Adi Setia, IBFIM , Kuala Lumpur, 2013, 187pp, ISBN: 9789670149288.
Book 14: The Lawful and Prohibited (Translated)
English translation by YUSUF TALAL DELORENZO published as al-Ghazālī on the Lawful and the Unlawful, Book XIV of the Revival of the Religious Sciences, Islamic Texts Society, Cambridge, 2014. Link description.
English translation by Nicholas Mahdi Lock published as the Book of the Lawful and the

Unlawful, IBFIM, Kuala Lumpur, 2013, 258pp, IBN: 9789670149271.
Book 15: On the Duties of Brotherhood.
forthcoming a complete English translation by James Pavlin, Fons Vitae, 2022.
Partial translation by M. Holland. (cover-image) (Arabic edition partial outtakes PDF).
Book 16: On the Etiquette of Seclusion.
forthcoming a complete English translation by James Pavlin, Fons Vitae, 2022.
Book 17: On the Etiquette of Travel
AL-GHAZALI ON CONDUCT IN TRAVEL Translated by: LEONARD LIBRANDE, Islamic Texts Society, Cambridge, 2015
Book 18: On Music and Singing.
Forthcoming in English as AL-GHAZALI ON RESPONSES PROPER TO LISTENING TO MUSIC AND THE EXPERIENCE OF ECSTASY Book XVIII of the Revival of the Religious Sciences Translated by: ANTHONY H. JOHNS forthcoming ITS (link description)
English translation by D. B. MacDonald in three parts (PDF) Part I + II + III, republished as Music and Singing by IBT Books, Kuala Lumpur, 2009, 139pp. ISBN: 9789675062230.
Book 19: On Enjoining Good and Forbidding Evil.
Al-Ghazālī: The Commanding of the Good and Forbidden of the Wrong, Translated by James Pavlin. Louisville, KY: Fons Vitae, Forthcoming, 2022.
Partial translation in Michael Cook's Commanding Right and Forbidding Wrong in Islamic Thought, Cambridge: Cambridge University Press, 2000, pp. 427-459.
Book 20: Etiquette of Living and the Prophetic Mannerism:
English translation by Dr. Adi Setia, Louisville, KY: Fons Vitae, published, 2019.
(E-text) rtf (rich text file- word) or (PDF)
Third Quarter: The Ways to Perdition (Rubʾ al-muhlikat)

Book 21: The Marvels of the Heart:
Complete English translation by W. J. Skellie (PhD thesis (PDF), Hartford Seminary—published edition (Fons Vitae March 2010). N.B. that Skellie translated the edition that was published by Zabidi in his commentary on the ihya' which has slight variations from the standard Cairo edition. These have been restored in the Fons Vitae edition.
Partial translation in Freedom and Fulfillment by McCarthy (Boston: Twayne, 1980), pp. 363–382; Reprinted (Louisville, KY: Fons Vitae, 1999), pp. 309–325;
Partial translation in Knowledge of God in Classical Sufism by John Renard (New York: Paulist Press, 2004), pp. 298–326.
Also published as Wonders of the Heart (Malaysia: IBT, 2007), without the complete translator's introduction and notes; includes an index and publishers note.
Book 22: On Disciplining the Soul. English translation by T. J. Winter (ITS description).
Book 23: On Breaking the Two Desires.
English translation by T. J. Winter. (ITS description)
English translation by C. Farah. (HTML E-text) (PDF)
Book 24: Defects of the Tongue
English translation in progress
Book 25: Condemnation of Rancor and Envy (Complete English translation in progress)

Book 26: Condemnation of the World (English translation)
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Book 28: Condemnation of Status and Ostentation. (Complete English translation in progress) Translation of its Arabic Summary.
Book 29: Condemnation of Pride and Conceit. (English translation by M. Rustom as: Al-Ghazālī On the Condemnation of Pride and Self-Admiration, Cambridge: Islamic Texts Society, 2018. ITS description)
Book 30: Condemnation of Self-Delusion. (Complete English translation in progress)
Fourth Quarter: The Ways to Salvation (Rubʿ al-munjiyat)
Book 31: On Repentance.
New English translation forthcoming
English Translation by M. S. Stern. (E-text) (PDF) Also available in (unedited word file) Part I is now available in html.
German translation: Books 31–36: Richard Gramlich, Muhammad al-Gazzālīs Lehre von den Stufen zur Gottesliebe : die Bücher 31-36 seines Hauptwerkes. Eingel., übers. u. komment. von Richard Gramlich (Wiesbaden, Steiner, 1984).
Book 32: On Patience and Thankfulness.
English translation by H. T. Littlejohn and published as Al-Ghazālī on Patience and Thankfulness, Book XXXII of the Revival of the Religious Sciences, Cambridge: Islamic Texts Society, 2016. (ITS description).
Book 33: On Fear and Hope.
English translation
English translation by W. McKane (E-text) (PDF). Also in complete edited word file. reviewed by Watt in 1964. (pdf)
Book 34: On Poverty and Abstinence.
English translation by A. F. Shaker. Al-Ghazālī on Poverty and Abstinence Book XXXIV of the Revival of the Religious Sciences, Cambridge: Islamic Texts Society, 2019. (ITS description)
Book 35: Faith in Divine Unity and Trust in Divine Providence.
English translation by D. Burrell. (Fons Vitae)
German: Hans Wehr, Al-Gazzālī‘s Buch vom Gottvertrauen. Das 35. Buch des Ihyaʾ ʿulum ad-dīn. Übers. u. mit Einl. u. Anm. vers. v. Hans Wehr. Halle: Niemeyer, 1940.
Book 36: On Love, Longing, Intimacy and Contentment.
English Translation by Eric Ormsby, published as Al-Ghazālī on Love, Longing, Intimacy and Contentment, Book XXXVI of the Revival of the Religious Sciences, Cambridge: Islamic Texts Society, 2012, ITS description).
For German see above #31.
Book 37: On Intention, Sincerity, and Truth.
Edited Arabic PDF. Edited Arabic MS word.
English translation by Anthony F. Shaker and published as Al-Ghazali on Intention, Sincerity & Truthfulness Book XXXVII of the Revival of the Religious Sciences, Cambridge: Islamic Texts Society, 2014. (ITS description).
German translation by Hans Bauer, Islamische Ethik. Nach den Orignalquellen übersetzt und erläutert. Heft 1: Über Intention, Reine Absicht und Wahrhaftigkeit. (das 37. Buch von Al-Ġazālī) (pdf)

Book 38: On Holding Vigil and Self-Examination.
English translation by: Anthony F. Shaker and published as Al-Ghazālī on Vigilance and Self-examination, Book XXXVIII of the Revival of the Religious Sciences, Cambridge, 2015 Islamic Texts Society
Book 39: On Meditation.
English translation published as Al-Ghazali: The Book of Contemplation (Book 39 of The Revival of the Religious Sciences) Translated by Muhammad Isa Waley. Louisville, KY: Fons Vitae, 2021.
Book 40: On the Remembrance of Death and the Afterlife.
English translation by T. J. Winter and published as Al-Ghazālī on the Remembrance of Death & the Afterlife Book XL of the Revival of the Religious Sciences, Cambridge: Islamic Texts Society, 1989, 2nd ed. 2015. (ITS description) Sample of the book. (PDF) courtesy of the publisher.
Remembrance of Death and the Afterlife. (E-text)
Printed Editions: A link with details on at least fourteen (14) printed editions including the most recent editions printed in the twenty first century follow this page.
Iḥyāʾ ʿulūm al-Dīn was first printed at Būlāq, 1269/1853 followed by a lithograph in India in 1863, then in 1894 on the margins of its commentary which is one of the most reliable editions to date. In the 25 Spetember 1939 Cairo edition by the Ḥalabī press it was edited by a committee of scholars headed by the Azhari scholar Aḥmad saʿad ʿAlī it was printed with the now standard addendum and marginal text of al-ʿIrāqī. All later publishers would follow suit with few modern exceptions.
al-Ghazālī. Iḥyāʾ ʿulūm al-Dīn. Cairo: Lajnat Nashr al-Thaqāfa al-Islāmiyya, 1356–57 (1937–38). This is the edition that the Dār al-Shaʿab based their editon on. It has been recreated here with the pagination in red on the pdf files. Thanks is due to Prof. Frank Griffel for this information, his help in recreating this edition and providing the scans of the missing pages. Do note that this is a very readable and an accurate edition that is used for scholarly work.
volume 1 (parts 1 -4)
volume 2 (parts 5-8)
volume 3 (parts 9 -12)
volume 4 (parts 13-16). (PDF facsimile)
SUMMARIES: There are many summaries of the Iḥyāʾ, though only a handful are published; the others remain in manuscript form. For more information about the summaries of the Iḥyāʾ in Arabic, see this short article (Arabic html).
Summary by Aḥmad al-Ghazālī (pdf) Lubāb al-iḥyāʾ, published as Mukhtaṣar Iḥyāʾ ʿulūm al-dīn. The publisher claims that it is by Abū Ḥāmid al-Ghazālī, though I believe this is incorrect. (PDF). This book has been translated into English: Imam Al-Ghazālī Mukhtaṣar iḥyāʾ ʿulūm ad-dīn translated from the Arabic, and annotated by Marwan Khalaf. Lympia/Nikosia, Cyprus: SPOHR, 2014.
The Iḥyāʾ was summarized in a book entitled Minhaj al-qaṣidīn by Ibn al-Jawzī (d. 597 AH/1201 CE), (PDF1, PDF2) which was further summarized in Mukhtaṣar minhāj al-qaṣidin by Ibn Qudāma al-Maqdisī (d. 620 AH/1341 CE). (link Arabic HTML). This book has been widely distributed and reprinted several times, one of which by Dār al-Khayr, Damascus, 1998; with ḥadīth verification by M. W. Salman and A. A. H. Abulkhair (PDF) also other editions are available: ʿA. Ḥ. M. Darwish edition:PDF, S.

ʿĀref edition: PDF, ʿA. Ḥ. ʿA. Ḥalabī edition: PDF, and ʿA. Q. al-ʾArnāouṭ edition: PDF, and Z. Shāwīsh edition: PDF)
Tahdhīb mūʿaẓat al-mūʾminīn, Jamāl al-Dīn al-Qāsimiī n.p. n.d. Note that he also did a sumarry of Qūt al-Qulūb (PDF), (PDF) .
Modern summary of the Iḥyāʾ comes from Saliḥ Aḥmad al-Shāmī, al-Muhadhab min iḥyaʾ ʿulum al-dīn, 2 vols. (Beirut: Dār al-Qalam, 1993). Sample translation (link) Also another edtion is available from Dār ibn al-Qayīm: PDF. This is an admirable attempt that closely follows the structure of the original book.
The late Saʿid Ḥawwa (d. 1989) wrote a summary for a training curriculum: al-Mustakhlaṣ fī tazkiyat al-anfus (Cairo: Dar al-Salam, 1984). (PDF) The author/activist was a prolific writer.
COMMENTARY: A commentary (sharḥ) of al-Iḥyaʾ by Murtaḍā al-Zabīdī's [d. 1791] Itḥaf al-sada al-muttaqīn bi sharḥ iḥyāʾ ʿulum al-dīn, printed in Cairo 1894 in 10 large volumes. This work is still in print in facsimiles of this edition as well as well as an unreliable DKI edition. Note that the link provided is for the complete 1894 edition. (download page)
Defense: As many were critical of al-Ghazālī there were as many if not more who rallied to his defense:
In his own defense, al-Ghazālī wrote: al-Imlāʾ fī ishkalat al-iḥyāʾ (Notes on issues of the Iḥyāʾ) printed as an appendix in some editions of the Iḥyāʾ (pdf)
ʿAbd al-Qādir al-ʿAydrūs, Taʿarif al-aḥyāʾ bi faḍʾil al-iḥyāʾ (Introducing the living to the benefits of the Iḥyāʾ) printed as an appendix in some editions of the Iḥyāʾ (pdf). Note the pun in the title, which is, of course, intentional.
al-Suyūṭī, Tashyad al-ʾarkān fī laysa fī al-imkan ʾabdaʿ mimā kān (Fortifying the foundations of [the statement] "the best of all possible worlds") printed as an appendix in some editions of the Iḥyāʾ (PDF). Note also this work was the basis of a study done in Theodicy in Islamic Thought: The Dispute over Al-Ghazālī's "Best of All Possible Worlds" by Eric L. Ormsby (Princeton: Princeton University Press, 1984).
Unknown author: Risala fi bayan faḍil iḥyāʾ ʿulum al-dīn (mss in al-Azhar number 1956 [majami 91] folios 76-86).
Unknown author: Risāla fī al-rad ʿala min ʿatraḍa ʿala al-ghazālī fī qawlihi ana al-musabibāt ratabat ʿala al-ʾasbāb (mss in Dār al-Kutub al-miṣriyya [majāmīʿ 210])
Refutations: The Iḥyāʾ has generated some heated discussions mostly revolving around the traditions that al-Ghazālī included.
Ibn al-Jawzī (d. 597 AH) iʿlam al-aḥyaʾ bi aghlat al-iḥyāʾ (not printed and no known mss copies)
al-Dhahabi mentioned that Abū al-Ḥasan b. Sukar wrote Iḥyāʾ mayit al-aḥya fi al-rad ʿala kitab al-iḥyāʾ (not printed and no known mss copies)
Aḥmad b. Munir al-Iskandarī (d. 1284) wrote al-Ḍiyaʾal-mutalali fi taʿqub al-iḥyāʾ lil ghazālī as mentioned by Zabīdī (in commentary above) vol. 1. p .33, ln 10) (not printed and no known mss copies)
A Shiʿa 'recension': under the title: al-Maḥajjah al-bayḍā' fī tahdhīb al-Iḥyāʾ by Muḥammad b. al-Murtaḍa al-madʿū bi-al-Mawla Muḥsin al-Kāshānī (d. 1681) Thanks to Prof. Alger for referring to this book in his monograph on Ghazali. (PDF)
Fatawas (judicial decrees) by scholars and these are too many list or know but Ibn Taymiyya is known to have written one as well as al-Ṭarṭushi. Even in modern times

there have been fatwās issued by Saudi ʿulamāʾ. A typical critique along those lines is by ʿA. R. Dimashqīya: PDF.
Miscellaneous:

E-pub Version of the Arabic Text of the Iḥyāʾ
Shamela version of the Iḥyāʾ(link) – Shamela version (online)
List of Personalities mentioned in the Iḥyāʾ. (redone!)
Islamic Text Society: Al-Ghazālī Series (link)
Translations from Fons Vitae. (website and navigate to Ghazali section)
Turkish translation of the Iḥyāʾ.
Urdu translation of the Iḥyāʾ (link)
Sufi Review of Iḥyāʾ (link)
Mawlana Fazil Karim's Summarized English translation from the Urdu translation. (online)
Manuscripts:

A growing number of Arabic manuscripts are now available online.

King Saud University manuscript collection. A link to one such ms copied in 12th cen AH by ʿA. A. Kanānī, a partial ms. More manuscripts are available here: link2, link3, link4, link5, link6, link7, link8, link9, and a summary here, Mukhtaṣar Iḥyāʾ ʿulūm al-dīn: link10.
Princeton University Library, has a complete copy of the ihya but it is not available online yet, we can hope. N.B. Princeton is changing where it puts its manuscripts and is migrating to a new site.
Illuminated manuscript. (scanned from the Tunisian National Archives).
Manuscripts from Turkey. (list).
List of Iḥyāʾ manuscripts from Badawi (Arabic word file with minor additions in red), original entry in PDF
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Mishkāt al-Anwār or The Niche of Lights is an exegetical text written by the Islamic theologian Al-Ghazali (1058-1111) that discusses the Quran's Verse of Light.

Description

The commentary, probably written toward the end of the author's life, interprets this verse and a related hadith from a Sufi perspective. Among other things, it describes the metaphysics of light and the relationship between divine light and the human soul. It is written in terse language and cites numerous Quranic passages in its argument.

The text has three chapters. Chapter one analyzes the first sentence of the verse, and chapters two and three expand on the interpretation outlined. God's light, also identified with existence and knowledge, is described as the source underpinning creation. Al-Ghazali frequently uses analogies between the natural and supernatural world in his argument. He describes the role of purification in the soul's attempt to grasp divine illumination and the "holy prophetic spirit".[1]

References

Ġazālī, Muḥammad ibn Muḥammad Abū Ḥāmid al-; Buchman, David (1998). The niche of lights: a parallel English-Arabic text. Islamic translation series. Provoh (Utah): Brigham young university press. ISBN 978-0-8425-2353-0.
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Sufi orders
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The Laṭāʾif (Arabic: اللطائف) are special organs of perception and psycho-physiological functioning in Sufi spirituality. Depending on context, the laṭāʾif (plural) are also understood to be the experiential qualities or forms of those perceptions and functions.[1]

The Arabic word laṭīfa (singular) means “subtlety” and the phrase laṭā’if-e-sitta means “six subtleties” (although the number of laṭāʾif can differ depending on the specific Sufi

tradition).

The laṭāʾif are viewed as components of Man's spiritual “Organ of Evolution”,[2] known as Qalb (Heart) (See "Disambiguation: Qalb (Heart) or Qalb (laṭīfa)").

The integration of the laṭāʾif into Qalb is considered by some Sufi orders -- especially the Naqshbandi -- to be a central part of the comprehensive spiritual development that produces the Sufi ideal of a Complete Human Being (Al-Insān al-Kāmil).

Different understandings of the laṭāʾif
Not all Sufi orders teach about the laṭā’if. Of those which do, descriptions and understandings can differ depending on the specific Sufi lineage and exponent representing it.

In addition, individual Sufi teachers (see Sheikh (Sufism)) sometimes understand aspects of laṭā’if theory and practice according to how the laṭāʾif have been uniquely revealed to them.[3]

In general, there are at least three major historical understandings of the laṭāʾif:

(13th century) The Kubrāwī order, exemplified by Ala ud-Daula Simnani (1261–1336), views the laṭāʾif as potential psychospiritual organs/capacities that can be realized as progressive stages in those undergoing spiritual development;
(17th century) The Mujaddidīyya branch of the Naqshbandi order, exemplified by Ahmad Sirhindi (1564–1624), views the laṭāʾif as psychospiritual organs/capacities that are potential receptors of Divine energy[3] when activated in those undergoing spiritual development;
(20th century) The Punjab tradition within the Naqshbandi order, exemplified by Idries Shah (1924–1996), views the laṭāʾif as actual human psycho-physiological organs/capacities that are implicit in everyday life and made explicit in those undergoing spiritual development.
Kubrāwī laṭā’if (13th century)
According to the view of the Kubrawi Order there are seven laṭā’if. They are understood cosmologically as “descending” levels through which reality is created and structured.[4][5]

In the process of spiritual development, the Sufi student is understood to “ascend” back through these levels progressively (see ontological Arcs of Descent and Ascent in Sufism).

The attainment of each level is associated with the activation/realization of a corresponding spiritual organ/capacity, interpreted symbolically through Islamic cosmology and the prophets and messengers in Islam.[6]

In ascending order they are:

Qalab (associated with an experience of the color gray) represents the acquisition of a new organ, an embryonic subtle body. It is understood symbolically as “the Adam of one’s being”, since Adam was the first human being.
Nafs (color blue) is an organ that corresponds to the animal soul and is a testing ground for struggle with desires and passions. It is understood symbolically as “the Noah of one’s being”, since Noah faced the same situation in dealing with the hostility of his people.
Qalb (color red) is the organ that will develop to become the True Ego, the real personal individuality. It is understood symbolically as “the Abraham of one’s being”, since the prophet Abraham historically represents the establishment of real religion.
Sirr (color white) is an organ of superconsciousness. It is understood symbolically as “the Moses of one’s being”, since the prophet Moses participated in spiritual communication with God through this consciousness.
Ruḥ (color yellow) is an organ through which an individual becomes capable of acting as vice-regent of God. It is understood symbolically as “the David of one’s being”, since the prophet David fulfilled that role.
Khafī (color black) is the subtle organ that receives spiritual inspiration. It is understood symbolically as “the Jesus of one’s being’, since the prophet Jesus was characteristic of such inspiration.
Ḥaqq (color green) is the subtle organ that is the final achievement of spiritual development: the True Ego. It is understood symbolically as “the Muḥammad of one’s being”, since Muḥammad was the final prophet.
Naqshbandi laṭāʾif (Mujaddidīyya) (17th century)
According to the view of the Mujaddidīyya branch of the Naqshbandi order there are five laṭāʾif.[7] The reception of each laṭīfa’s “spiritual energy” from its corresponding cosmic realm is interpreted symbolically through the prophets and messengers in Islam, similar to the interpretation of the Kubrawi order:

Qalb (color yellow; located below left breast) (Adam)
Ruḥ (color red; located below right breast) (Abraham/Noah)
Sirr (color white; located above left breast) (Moses)
Khafi (color black; located above right breast) (Jesus)
Ikhfa (color green; located at sternum) (Muḥammad)
In this understanding, the laṭāʾif all have their physical association in the chest and so are said to be “of the Heart” (Qalb, the potential human “Organ of Evolution” -- see "Disambiguation: Qalb (Heart) or Qalb (Laṭīfa)").

Naqshbandi laṭāʾif (Punjab tradition) (20th century)
According to the Punjab tradition within the Naqshbandi order, which emphasizes modern-day psychological aspects of Sufism,[8] there are five laṭāʾif:[9]

Qalb (color yellow; experienced in left side of the body)
Ruḥ (color red; experienced in right side of the body)
Sirr (color white; experienced in solar plexus)
Khafi (color black; experienced in forehead)
Ikhfa (color green; experienced in center of chest)

Comparison of understandings of the laṭāʾif

Laṭīfa	Sufi Tradition	Color Association	Physical Association	Note
Qalb	Kubrawi (1)	Red	(?)	Kubrawi:[4]
Qalb	Naqshbandi (Mujaddidiyya) (1)	Yellow	below left breast	Mujaddidiyya:[10]
Qalb	Naqshbandi (Awaisi) (1)	Red	below left breast	Awaisi:[11]
Qalb	Naqshbandi (Punjab) (1)	Yellow	left side of body	Punjab:[9]
Qalb	Chishti (1)	Red	left breast	[citation needed]
Qalb	Inayati (1)	Red	left breast	Inayati:[12]
Qalb	Khwajagan (1)	Red	left breast	Khwajagan:[13]
Qalb	Burhaniyya (1)	Yellow	below left breast	Burhaniyya:[14]
Ruḥ	Kubrawi (2)	Yellow	(?)	
Ruḥ	Naqshbandi (Mujaddidiyya) (2)	Red	below right breast	
Ruḥ	Naqshbandi (Awaisi) (2)	Yellow	below right breast	
Ruḥ	Naqshbandi (Punjab) (2)	Red	right side of body	
Ruḥ	Chishti (2)	Green	center of chest	
Ruḥ	Inayati (2)	White	right breast	
Ruḥ	Khwajagan (2)	Yellow	right breast	
Ruḥ	Burhaniyya (2)	Red	below right breast	
Sirr	Kubrawi (3)	White	(?)	
Sirr	Naqshbandi (Mujaddidiyya) (3)	White	above left breast	
Sirr	Naqshbandi (Awaisi) (3)	Blue	above left breast	
Sirr	Naqshbandi (Punjab) (3)	White	solar plexus	
Sirr	Chishti (3)	White	right breast	
Sirr	Inayati (3)	Green	center of chest	
Sirr	Khwajagan (3)	White	left breast	
Sirr	Burhaniyya (3)	Green	center of chest	
Khafi	Kubrawi (4)	Black/Green	(?)	
Khafi	Naqshbandi (Mujaddidiyya) (4)	Black	above right breast	
Khafi	Naqshbandi (Awaisi) (4)	White	above right breast	
Khafi	Naqshbandi (Punjab) (4)	Black	forehead	
Khafi	Chishti (4)	Indigo	forehead	
Khafi	Inayati (4)	Indigo	forehead	
Khafi	Khwajagan (4)	Green	right breast	
Khafi	Burhaniyya (4)	White	forehead	
Ikhfa	Naqshbandi (Mujaddidiyya) (5)	Green	sternum	
Ikhfa	Naqshbandi (Awaisi) (5)	Green	sternum	
Ikhfa	Naqshbandi (Punjab) (5)	Green	center of chest	
Ikhfa	Chisti (5)	Black	top of head	
Ikhfa	Inayati (5)	Black	top of head	
Ikhfa	Khwajagan (5)	White	center of chest	
Ikhfa	Burhaniyya (5)	Black	top of head	
Nafs	Kubrawi (5)	Blue	(?)	see "Disambiguation: Nafs (Egoic Self) or Laṭīfa"
Nafs	Chishti (6)	Yellow	below navel	"
Nafs	Inayati (6)	Yellow	below navel	"
Nafs	Khwajagan (6)	Blue	forehead	"
Nafs	Naqshbandi (Awaisi) (6)	colorless	forehead	"

Qalab Kubrawi (6) Gray (?) see "Disambiguation: Qalab or Sultan al-Azkar"
Qalab Chishti (7) Gray floor of pelvis"
Qalab Naqshbandi (Awaisi) (7) colorless entire body "
Haqq Kubrawi (7) Green (?)
Ana (?) White center of chest also known as "Ana'iya" [15]
Ana Junaidiyya [citation needed] colorless forehead [16]
Spiritual development and the laṭāʾif
For Sufi traditions that teach the laṭāʾif, spiritual development is undertaken on two dimensions:

refinement of the egoic, psycho-physiological "self", known as "Nafs"[17]
activation (realization/opening/awakening/energizing/illumination (tajalli)) of the laṭāʾif.
The egoic Self is said to proceed through seven stages of development, the primitive stages of which distort or "veil" (see Hijab (Sufism)) full realization of the laṭā'if. In most Sufi traditions, accordingly, a general, progressive refinement of the Nafs precedes any explicit activation of the laṭā'if.

In the Naqshbandi tradition, however, it is the reverse: the activation of specific laṭāʾif is used to facilitate the progressive refinement of the Nafs. This is why the Naqshbandi teaching method is known as "where others end, there marks our beginning" ("indiraj al-nihayat fi'l-bidayat").[18]

See also: "Disambiguation: Nafs (Egoic Self) or Nafs (Laṭīfa)".

Activation of the laṭāʾif
Just as interpretations of the laṭāʾif vary depending on different Sufi traditions and teachers, so do methods of their activation.

The process of activating each laṭīfa consists of various methods, singly or in combination, such as:

Dhikr ("remembrance"): recitation of a Quranic phrase accompanied by postures, breathing, and movement[19]
Muraqabah ("watching"): persistent awareness directed to the part of the body associated with the laṭīfa[20]
Tawajjuh ("attention"): intentional transmission of the laṭīfa directly from teacher to student.[21]
Kubrawi
In the Kubrawi tradition, Sufi Ala ud-Daula Simnani (1261–1336) describes a dhikr type practice that involved certain postures, the rotation of attention and breath to different parts of the physical body, and the recitation of a Quranic credal formula.[22][23]

Khwajagan
In the Khwajagan tradition, Rif'at Bey describes a practice in which the name of Allah is imagined "written in letters of light" at the physical location associated with a laṭīfa and repeated silently until the color associated with it is seen surrounding the letters.[13]

Naqshbandi (Mujaddidīyya)
In the Mujaddidīyya tradition, the laṭāʾif are opened through practice one-by-one in “ascending” order, beginning with Qalb. Viewed as a progressive activation, each laṭīfa (or progressive combination of laṭāʾif) is considered to be a level of spiritual realization.

The method of opening each laṭīfa typically begins with a direct transmission of Barakah (spiritual Presence) by teacher to student, and can also include physical touch (except for women) and the disclosure of a specific one of the Divine Names of God in Islam.

The student then continues the practice by silent dhikr of the Name, concentrating attention on the laṭīfa’s location; sometimes a visualization of the Name, the corresponding prophet, or the teacher is also added.[24]

Naqshbandi (Awaisi)
In the Awaisi tradition,[25] the laṭāʾif are illuminated through a dhikr cycle that begins with Qalb and continues with the other six laṭāʾif in order. The student inhales vigorously into the Qalb(Heart) with a silent, attentive “Allah” and exhales out to the specific laṭīfa with a silent, attentive “Hu”.

(See also: corresponding video in "External Links").

Naqshbandi (Punjab)
In the Punjab tradition, Idries Shah describes a type of muraqabah in which the student concentrates awareness on the part of the body that is associated with a laṭīfa.[26]

Direct experiences of the laṭāʾif
With rare exceptions, direct and explicit experiences of the laṭāʾif only arise in human beings who have undergone a spiritual evolution. These experiences can be of several different types, singly or in combination, among them:

“Visual” experiences
“Tactile” experiences
Kubrawi
In Persian Sufi Illuminationism (see: Najm al-Din Kubra), all creation is a successive outflow from the original Supreme Light of Lights (Nur al-Anwar) (see: Nūr (Islam)). The cosmology of this tradition is a kind of Emanationism in which immaterial Light descends from the Light of Lights in ever-diminishing intensity. In other words, Creation at all levels of its existence—including that of the laṭāʾif—is made up of varying degrees of Light.

Accordingly, the experiences of the laṭāʾif are both an external “visual” experience of photisms (“acts of light”) and a tactile inner sensation, as described by Henry Corbin.[27]

Khwajagan

The laṭāʾif are experienced primarily as colors seen surrounding the name of Allah at the physical location associated with each laṭīfa, as described by Rifa‘t Bey.[13]

Naqshbandi (Punjab)
Direct and explicit realizations of the laṭāʾif are experienced primarily as differentiated, localized forms of an overall tactile spiritual Presence (“Ḥuḍur”[28]) in the body.[29]

Indirect experiences of the laṭāʾif
Beyond direct and explicit experiences of the laṭāʾif, Sufi traditions can differ in their understanding of how the laṭāʾif affect human experience indirectly and implicitly.

Kubrawi
In traditions similar to the Kubrawi, for example, the laṭāʾif are only activated after the Nafs has been refined by other means.

As a result, the experiences of the laṭāʾif are viewed as higher spiritual capacities and virtues that are unrelated to the conventional experiences and capacities of the lower egoic Self (Nafs).

Naqshbandi
In traditions similar to the Naqshbandi, however, the process of activating the laṭāʾif is understood to itself contribute to the refinement of the Nafs. This refinement is experienced both as a reduction in specific vices and an increase in corresponding virtues.

Such changes in the egoic Self can therefore be understood as indirect, secondary effects of the (partially or wholly) activated laṭāʾif.

The activation of the Ruḥ laṭīfa, for example, is often connected with overcoming personal weakness and anger and replacing it with healthy strength and assertiveness.

Naqshbandi (Punjab)
Finally, traditions similar to the Naqshbandi (Punjab) understand the laṭāʾif to be spiritual organs/capacities that also underlie ordinary forms of human perception and functioning.

As such, they are thought to be activated and operating implicitly at all times and appear indirectly through the corresponding experiences that they pattern on the conventional mental/emotional/somatic level of the egoic Self.

Naqshbandi influenced [30] spiritual teacher Hameed Ali (A. H. Almaas) (1944–) understands some of these laṭāʾif and psycho-physiological correspondences as follows:[31]

Qalb (Enjoyment)
Ruḥ (Vitality)

Sirr (Confidence)
Khafi (Stillness)
Ikhfa (Sensitivity)
(See also: corresponding video in "External Links").

Disambiguation of the laṭāʾif
Even among traditions that recognize the laṭāʾif, Sufi teachings often include other features or terminology that have ambiguous relationships to the laṭāʾif.

In addition, there is perennial potential for ambiguity in discussing the laṭāʾif (both in primary sources and in their English translation) arising from the way that words in Arabic can have different meanings in different contexts.[32]

Arabic, Quranic, or Sufi meaning of laṭāʾif
The word laṭāʾif is the plural of the transliterated Arabic word laṭīfa, from the tripartite verb la-ṭa-fa, which means “to be subtle”.[33]

It assumed a spiritual meaning in the Qur’an where Al-Laṭīf is one of the 99 names of God in Islam, reflecting His subtle nature.[33][34]

And it was subsequently adopted by Sufism to refer to various aspects of reality that are not gross, material qualities of the physical world (see, for example, "Disambiguation: Ten, five, or six laṭāʾif").[35]

Transliteration or translation or interpretation of the laṭāʾif
English language authors use one or more of three methods when referring to specific laṭā’if:

a transliteration of the Arabic word associated with the laṭīfa
a translation of the word's general Arabic meaning
an interpretation of the corresponding experience that is the word's specific Sufi meaning.
Laleh Bahktiar[4] uses both a transliteration and a translation:

Laṭā’if (“Subtle [Organs]”)
Qalabīya (“Mold”)
Nafsīya (“Soul”)
Qalbīya (“Heart”)
Sirrīya (“Secret”)
Ruḥīya (“Spirit”)
Khafīya (“Inspiration”)
Haqqīya (“Seal”)
Idries Shah also[36] uses both a transliteration and a translation:

Laṭā’if (“[Five] Subtleties”)
Qalb (“Mind”)

Ruḥ (“Spirit”)
Sirr (“Consciousness”)
Khafi (“Intuition”)
Ikhfa (“Deep perception of Consciousness”)
Hameed Ali[37] uses a transliteration and an interpretation:

Laṭā’if
Qalb (“Joy”)
Ruḥ (“Strength”)
Sirr (“Will”)
Khafi (“Peace”)
Ikhfa (“Compassion”)
Ten, five, or six laṭāʾif
In the version of Sufi cosmology proposed by Ahmad Sirhindi (1564–1624),[38] God created the universe in three stages:

First came the “World of God's Command” (alam al-amr), which emerged instantly when God said, "Be!" The five subtle qualities (laṭāʾif) of God's Command were: Qalb, Ruh, Sirr, Khafi, and Ikhfa.
Then came the “World of God's Creation” (alam al-khalq), which emerged through a process of evolution. The five subtle qualities (laṭāʾif) which patterned that Creation were: Consciousness (Nafs), Air (Baad), Fire (Nar), Water (Ma), and Earth (Khak).
Finally, God created human beings, which combined the “World of God’s Command” with the “World of God's Creation”.
In this usage, then, there are ten laṭā’if in two categories:

five relating to the “World of God’s Command” and
five relating to the “World of God’s Creation”.
In contrast, in most Sufi usages outside this cosmological one (including most of this webpage), there are either:

five laṭāʾif (from the first category alone, the “World of God's Command”) or
six laṭāʾif (the five from the first category . . . plus Nafs from the second category, the “World of God’s Creation”) .
Inter-relationship of laṭāʾif
Most Sufi traditions arrange the individual laṭāʾif in some specific order.

For example, the laṭīfa Qalb is often given first priority because its activation is the student's first orientation to the related presence and importance of Qalb (Heart) -- Man's spiritual "Organ of Evolution".

In the Kubrawi tradition, the laṭāʾif are understood to reflect the hierarchy of successive historical prophets and messengers, beginning with Adam and culminating with Muhammad. The student's spiritual development is thought to unfold from an earlier, more limited revelation to a later, more complete one.

In the Naqshbanbdi (Mujaddidi) tradition, the realization of the laṭāʾif is sometimes understood to be not only progressive but also cumulative; each new laṭīfa's realization is a comprehensive combination of that laṭīfa and all previously realized laṭāʾif.

Finally, in those traditions that emphasize modern day psychological aspects of Sufism, the order of activation of the laṭāʾif is sometimes determined by the individual student's personal history. A student might, for example, have one or another laṭīfa that is less "veiled" than another, in which case it could be the first laṭīfa emphasized for activation.

Nafs (Egoic Self) or Nafs (laṭīfa)
The Nafs in Sufism is considered to be a person's egoic consciousness[39] or egoic, psycho-physiological "Self". It is the subtle (laṭīfa) quality of "God's Creation" that becomes individual and can undergo a spiritual development. This makes it unlike the five laṭā'if of "God's Command", which are transcendent, unchanging qualities.

Ruḥ (Spirit) or Ruḥ (laṭīfa)
The word "Ruḥ" is used in Sufism in two different ways, on two different levels:

"Ruḥ", as one of the laṭā'if described in the foregoing
"Ruh" (Spirit), as the Divine Spirit or “essence” in human beings, created by God from his own Spirit.[40]
Qalb (Heart) or Qalb (laṭīfa)
The word “Qalb”, like “Ruḥ”, is used in Sufism in two different ways, on two different levels:

“Qalb”, as one of the laṭāʾif described in the foregoing
"Qalb" (Heart), as the “Organ of Evolution” in human beings, the potential integration of Ruḥ (the Divine Spirit) and Nafs (the egoic Self).[41]
Sirr (Secret) or Sirr (laṭīfa)
The word "Sirr", like "Ruḥ" and "Qalb", is also used in Sufism in two different ways, on two different levels:

“Sirr”, as one of the laṭā'if described in the foregoing
“Sirr” (“Secret”), as a super-conscious state of Qalb (Heart) or Ruḥ (Spirit) experienced as unity with God.[42]
Laṭāʾif and the Jism Latif
The integration of the laṭāʾif into Qalb (Heart) is understood by Sufism to also represent the development of a corresponding subtle body known, in some traditions, as the "Jism Latif".[43]

Whereas Qalb (Heart) emphasizes the psycho-physiological functions of the laṭāʾif, the Jism Latif emphasizes their underlying spiritual substance and persistent spiritual Presence (“Ḥuḍur”[44]).

The Jism Latif is said to exist in one of ten forms, corresponding to the level of spiritual development an individual has undergone in life. As such, it is also the corresponding

level at which a human being survives physical death.[45]

See also: "Disambiguation: Qalab or Sultan al-Azkar".

Qalab or Sultan al-Azkar
The laṭīfa named “Qalab” in the Kubrawi tradition is equivalent to the laṭīfa named “Sulṭan al-Azkar” (“King of Zikrs”[46]) in the Naqshbandi (Awaisi) tradition.[47] Traditions that recognize this laṭīfa consider its realization to be the realization of a subtle body. (See also "Disambiguation: Laṭāʾif and the Jism Latif").

Some (like the Kubrawi) consider Qalab to be a preliminary realization of the subtle body and therefore the first laṭīfa to be activated in spiritual practise. In this perspective, the realization of subsequent laṭāʾif is considered to be a refinement and differentiation of the subtle body.

Other traditions (like the Awaisi) consider Sultan al-Azkar to be a comprehensive realization of the subtle body and therefore the final laṭīfa to be activated in practise.[48] In this perspective, the subtle body is considered to be a unification and integration of previously realized laṭāʾif [49].

Ḥal (State), Maqam (Station), or laṭīfa
In addition to the laṭāʾif, some[50][51] Sufi traditions also speak about two other categories of conscious experience that can arise during spiritual practice:

“Ḥal” (State), is a temporary altered state of consciousness arising from psychological or spiritual influences acting upon a student. They are considered to be gifts from God that arise in experience and disappear, usually immediately.
“Maqam” (Station or Stage), is one of seven permanent stages of a Sufi's spiritual development/embodiment/transformation achieved by his own effort.
There appears to be no consensus that the laṭā’if are directly related to either of the categories Ḥal or Maqam.

Laṭāʾif and the number "Seven"
The number "seven" appears repeatedly in Islam and in Sufism, to reflect the relationships between entities within various categories.

In Islam, "seven" appears in the Quran, in the Hajj pilgrimage, and in the "Seven Heavens", among others. In Sufism, it appears in seven laṭāʾif, seven stages of Nafs development, and seven Maqamat.

In some cases this use of "seven" is understood literally . . . while in other cases it is understood to be a metaphor for an "infinite" or "complete" number of entities.[52]

Additionally, there is not always a consensus about correlating one category of seven things with another.

For example, Ala ud-Daula Simnani explicitly correlates the seven progressive laṭāʾif with the seven ontological levels of Islamic cosmology, whereas other Sufi orders, which recognize only five laṭāʾif, do not.

Divine Names or laṭāʾif
The Divine Names of God in Islam are understood by Sufism to refer (in the great majority of cases) to the relational action, functioning, or appearance of transcendental Divine Attributes/Qualities in immanent, manifest reality.[53]

The laṭāʾif, in contrast, while capable of being experienced indirectly through the somatic, emotional, and mental states they pattern in conventional experience, are primarily direct transcendental experiences of Divine Attributes themselves.[54]

There appears to be no consensus that the laṭā'if are directly related to the Divine Names.

The laṭāʾif outside Sufism
In addition to Sufism itself, the laṭāʾif are also found in certain spiritual teachings whose founders have been influenced by Sufism.

The Fourth Way
The Fourth Way is an approach to human self-development introduced to Europe in the early 20th century by George Gurdjieff (1867-1949) and his student P.D. Ouspensky (1878-1947). Substantial parts of the teaching are thought to be derived from Naqshbandi Sufism.[55]

For example, there are said to be seven Centers (Fourth Way) within human beings that organise specific functions:

Five “lower” centers: the "Intellectual", "Emotional", "Moving", "Instinctive", and "Sexual", which are understood to operate explicitly in humans from birth.[56]
Two “higher” centers: the "Higher Emotional" and "Higher Intellectual", which are understood to operate implicitly in humans but which can become explicit in those who undergo a spiritual development.[57]
In this teaching, the qualities of the Higher Emotional Center (equivalent to Qalb (Heart) in Sufism) are known as “Positive Emotions” or “sacred impulses”.[58]

John G. Bennett (1897-1974), a contemporary student of both Ouspensky and Gurdjieff, researched the sources of Gurdjieff’s teaching and concluded that these Positive Emotions were in fact derived from the laṭāʾif of Sufism.[59]

Nevertheless, specific knowledge and realization of the Positive Emotions as laṭā'if are rarely emphasized in schools of the Fourth Way teaching today.

The Diamond Approach
The Diamond Approach is a spiritual teaching developed by Hameed Ali (A. H. Almaas)

(1944–) and Faisal Muqaddam (1946-) beginning in the 1970s. The history of the teaching was influenced both by Idries Shah and by Gurdjieff's Fourth Way.[60]

It confirms the Naqshbandi (Punjab) understanding of five fundamental laṭāʾif and then expands it to include dozens of similar human capacities for which the more general term “Essential Aspects” is adopted.[61]

Unlike the Gurdjieff/Ouspensky Fourth Way, the Diamond Approach uses various mental, emotive, and somatic methods for realizing the laṭāʾif, as a central part of its overall teaching and practice.[62]

(See also: corresponding video in "External Links").

History of the laṭāʾif
The spiritual experiences identified by Sufism as the laṭāʾif have their immediate historical antecedents in the Emanationism of Neoplatonism[63] (3rd century AD), which is known to have influenced the subsequent development of Sufism (see: Platonism in Islamic philosophy). The Emanations of Neoplatonism, in turn, arose from the Theory of forms of Plato (4th century BC).

The general concept of spiritual “subtle centers” originated within Persian Sufism: Junayd of Baghdad (835–910), al-Hallaj (858–922),[64] and Shahab al-Din Abu Hafs Umar Suhrawardi (1145–1234).[65]

Kubrawi Sufi Najm al-Din Razi (1177–1256) proposed five “inner means of perception” (Qalb, Ruh, Sirr, Khafi, and Ikhfa) that parallel the five physical senses. It's unclear to commentators whether these inner senses were already understood as laṭāʾif at that time.[66]

The earliest systematic formulation of the laṭāʾif is thought to be that of Kubrawi Ala ud-Daula Simnani (1261–1336),[6] who proposed seven laṭāʾif, relating them to the seven ontological levels of Sufi cosmology.[67]

From the 17th to 19th centuries, the Indian Mujaddidis, beginning with Ahmad Sirhindi (1564–1624), returned to a standardized interpretation of five experiential laṭāʾif and associated their locations with parts of the physical body.[68]

The Punjab tradition within the Naqshbandi in the late 19th and 20th centuries continued with five laṭā’if but identified the experience of their physical locations differently and viewed them as spiritual organs/capacities that also underlie ordinary forms of human consciousness.[69]

It is thought by some[70] that, just as with the nominal 99 Names of God in Islam and their underlying Divine Attributes,[71] the number of laṭāʾif and their potential realization by humanity might actually be unlimited.

See also
Al-Insān al-Kāmil
Arcs of Descent and Ascent
Dhikr
Emanationism
Illuminationism
Islamic cosmology
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External links
Article: Marcia K. Hermansen: "Shāh Walī Allāh's Theory of the Subtle Spiritual Centers (Laṭāʾif)"; accessed February 15, 2025.
Book: Idries Shah: "The Sufis"; accessed February 15, 2025.
Book: Henry Corbin: "The Man of Light in Iranian Sufism"; accessed February 15, 2025.
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Video: "Idries Shah — the Latifas" on YouTube; accessed December 8, 2023.
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Sacred Texts Islam
Mishkât Al-Anwar
("THE NICHE FOR LIGHTS")
by AL-GHAZZALI
[1058-1111 C.E.]

Translation and Introduction by W. H. T. {William Henry Temple} GAIRDNER
[b. 1873, d. 1928]

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A TRANSLATION WITH INTRODUCTION
BY
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[b. 1873, d. 1928]

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AUTHOR'S PREFACE
I AM so conscious that my general equipment was insufficient to warrant my having undertaken an introduction to this treatise (in addition to the translation), that my utmost hope is this,--that what I have written may be regarded by lenient Orientalists as something to elicit--provoke, if you will--the necessary supplementing and formative criticism; or as useful materials to be built into some more authoritative and better informed work: and that they may from this point of view be inclined to pardon what otherwise might seem an unwarrantable piece of rashness and indiscretion.

A still greater presumption remains to be forgiven, but this time on the ground of the great human simplicities, when I venture to inscribe this work, in spite of everything, to the beloved memory of

IGNAZ GOWZIHER

--that golden-hearted man--who in 1911 introduced me to the Mishkât; and to join with his

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name that of

DUNCAN BLACK MACDONALD

who first introduced me to the Mishkât's author. Of these twain, the latter may perhaps forgive the lapses of a pupil because of the filial joy with which, I know well, he will see the two names joined together, howsoever or by whomsoever it was done. As for the former, . . . in Abraham's bosom all things are forgiven.

CAIRO

July, 1923.

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INTRODUCTION

The references in square brackets are to the pages of the Cairo Arabic edition, and to the present English translation.

THE MISHKÂT AL-ANWAR[1] is a work of extreme interest from the viewpoint of al-Ghazzâlî's[2] inner life and esoteric thought. The glimpses it gives of that life and thought are remarkably, perhaps uniquely, intimate. It begins where his autobiographical Al-Munqidh min al-Dalâl leaves off. Its esotericism excited the curiosity and even the suspicion of Muslim thinkers from the first, and we have deeply interesting allusions to it in Ibn Tufaill and Ibn Rushd,[4] the celebrated philosophers of Western Islam, who flourished within the century after al-Ghazzâlî's death in 1111 (A.H. 505)--a fact which, again, increases its importance and interest for us.

[1. The Mishkât al-Anwâr is numbered No. 34 in Brockelmann's Geschichte der Arabischen Literatur (vol. i, p. 423). It was printed in Cairo (matba`at as Sidq, A. H. 1322), to which edition the references in the present work are made. There is another edition in a collection of five opuscules of Ghazzâlî under the title of the first of the five, Faisal al-Tafriqa.

2. The Algazal of the Schoolmen.

3. The Abubacer of the Schoolmen.

4. The Averroes of the Schoolmen.]

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I. DATE, OBJECT, AND GENERAL CONTENTS

There is no way of fixing the Precise date of this treatise; but it falls among his later ones, perhaps among the latest; the most important hint we get from Ghazzâlî himself being that the book was written after his Magnum opus, the Ihyâ'al Ulûm (p. [9]). Other works of Ghazzâlî mentioned by him in this treatise are the Mi`âr al-`Ilm, Mahakk al-Nazar, and al-Maqsad al-Asnâ.

The object of the opuscule is to expound a certain Koran verse and a certain Tradition. The former is the celebrated Light-Verse (S. 24, 35) and the latter the Veils-Tradition. It is divided into three sections, of which the first is considerably the longest.

In this first section he considers the word "light" itself, and its plural "lights," as applied to physical light and lights; to the eye; to the intelligence (i.e. intellect or reason); to prophets; to supernal beings; and finally to Allah himself, who is shown to be not the only source of light and of these lights, but also the only real actual light in all existence.

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In the second section we have some most interesting prolegomena to the whole subject of symbolic language in the Koran and Traditions, and its interpretation. Symbols are shown to be no mere metaphors. There is a real mystical nexus between symbol and symbolized, type and antitype, outer and inner. The symbols are infinitely numerous, very much more numerous than those mentioned in Koran, or Traditions. Every object on earth "perhaps" has its correlative in the unseen, spiritual world. This doctrine of symbols reminds us of the Platonic "ideas" and their earthly copies, and of the "patterns of things in the heavens" and "the example and shadow [on earth] of heavenly things" in

the Epistle to the Hebrews. A notable deduction is made from this doctrine, namely, the equal incumbency of keeping the outward letter (zâhir) of the Law as well as its inner meaning (bâtin). Nearly all the most advanced Sûfis were zealous and Minutely scrupulous keepers of the ritual, ceremonial, and other prescriptions of the Sunna law, and Ghazzâlî here supplies a quasi-philosophical basis for this fidelity--a fidelity which some of the bolder and more extreme

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mystics found illogical and "unspiritual".

In the third section the results of this symbology are applied to the Verse and Tradition in question. In the former the beautiful, and undeniably intriguing expressions of the Koran--the Light, the Niche, the Glass, the Oil, Tree, the East and the West--are explained both on psychological and religio-metaphysical lines; and a similar exegesis is applied to the tradition of the Seventy Thousand Veils.

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II. MYSTERIES LEFT VEILED IN THIS TREATISE

In the course of all this Ghazzâlî gives us, incidentally, much that excites our curiosity to the highest degree; though always, when we get to the crucial point, we meet a "perhaps," or a patronizing allusion to the immaturity of his less-initiated reader. (Ghazzâlî's hesitations--"it may be," "perhaps", etc.--are worthy of study in this treatise. They do not so much have the impression of hesitancy in his own mind, as of a desire to "fence" a little with his reader.) He himself writes "incommunicable mystery"' across a number of these passages. Thus, the nature of the human intelligence

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and its peculiar affinity to the divine (pp. 16, 71); the mystic "state" of al-Hallâj, and other "inebriates," and the expressions they emit in their mystic intoxication (p. [20]) --"behind which truths," says Ghazzâlî, "also lie secrets which it is not lawful to enter upon"; the astounding passage (p. [24]) in which to the supreme Adept of the mystical Union with deity are ascribed features and functions of very deity; the real explanation of the word tawhîd, involving as it does the question of the reality of the universe and the nature of the soul's union or identification with deity; the nature of the Commander (al-Mutâ`) of the universe, and whether he be Allah or an ineffable supreme Vicegerent; who that Vicegerent is, and why it must be he and not Allâh who performs the prime function of the cosmos-ruler, viz. the issue of the command for the moving of the primum mobile, whereby all the motions of the Heavenly (and the Sublunary) spheres are set a-going; and the final mystery of Allah-an-sich, a Noumenal Deity, in whose case transcendence is to be carried to such a pitch that gnosticism and agnosticism meet,

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and the validity of every possible or conceivable predication is denied, whether of act or attribute (see p. [55])--all these things are incommunicable mysteries, secrets, from the revealing of which our author turns away at the exact moment when we expect the denouement. The art is supreme--but something more than tantalizing. Who were the adepts to whom he did communicate these thrilling secrets? Were these communications ever written down for or by his brother initiates? Or did he ever communicate them? Was there really anything to communicate? If so, what?

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III. A GHAZZALIAN PHILOSOPHY OF RELIGION

On the whole it is the final section on the Veils-Tradition which, though really of the nature of an appendix, contains the most numerous and the most interesting problems for the study of Ghazzâlî's inner life, thought, and convictions. This tradition speaks of "Seventy Thousand Veils of Light and Darkness" which veil pure Godhead from the human soul. The origin of the tradition is, it is safe to hazard, Neoplatonic, and it therefore lent itself completely to the gnostic and theosophical mode of

{p. 7}

thought which so soon invaded Muslim Sûfism after its less successful effort to capture orthodox Christianity. Accordingly Muslim mystics seem to have seized upon the tradition with avidity, though they interpret it variously. For an entirely Neoplatonic, theosophical interpretation, as expounded by Rifâ`i dervishes, the translator's "'Way' of a Mohammedan Mystic" may be consulted.[1] According to this version, the soul, in its upward Seven-fold Way to Union with pure Deity, is at every stage stripped of 10,000 of these Veils, the dark ones first and then the bright. After that the naked soul stands face to face with naked Deity, with Absolute Being, with an unveiled Sun, with unadulterated Light. Ghazzâlî's treatment is different. According to him, these Veils are various according to the varieties of the natures which they veil from the One Real. And it is the classification of these natures, which is thus involved, that supplies rich material for an unusually inside view of Ghazzâlî's real views concerning men, doctrines, religions, and sects. It

[1. The Moslem World, year 1912, pp. 171 seqq., 245 seqq.; as separatum, Otto Harrassowitz, pp. 9, 10.]

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is not the orthodox schoolman, the fierce dogmatist, the rigid mutakallim, who is now speaking. We have the sensation of overhearing Ghazzâlî as he speaks aloud to his own soul, or to a circle of initiates. It is hardly less than an outline of a philosophy of religion with which we have to do. He divides mankind into four classes: those veiled with veils of pure darkness; those veiled with veils of mixed darkness and light; those veiled with veils of pure light; and those who attain to the vision of the Unveiled. Every line of this part of the work merits and requires the closest study. It is not possible to give this detailed study here--it has been given elsewhere, and to that the reader must be referred.[1] But a summary of Ghazzâlî's classification of souls and creeds may be given here, for thus, even more effectively than by an extended study, may a vivid preliminary appreciation be gained of the importance of this section for students of the Ghazzâlî problem. He begins at the bottom and works up the light-ladder, rung by rung, to the very top, thus giving a gradation of

[1. Der Islam, year 1914, in Nos. 2 and 3: by the present writer.]

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human natures and human creeds in respect of their approach to absolute truth. Sometimes the grades are definitely identified by the author. In other cases they may be certainly, or nearly certainly, identified from the description he gives. In the following summary Ghazzâlî's own identifications are given between round brackets; inferred identifications certain or nearly certain, between square brackets.

Class I.--Those veiled with Veils of pure Darkness

Atheists--

(a) Naturist philosophers whose god is Nature,

(b) Egotists whose god is Self.

Subdivisions of (b):--

(1) Seekers after sensual pleasures (the bestial attributes).

(2) Seekers after dominion ("Arabs, some Kurds, and (the very numerous Fools").

(3) Seekers after filthy lucre

(4) Seekers after vainglory

(2-4) (the ferocious attributes).

Class II.--Those veiled with Veils of mixed Darkness and Light

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A. THOSE WHOSE DARKNESS ORIGINATES IN THE SENSES

(1) Image-worshippers. [Polytheists of the Hellenic (? and Indian) type.]

(2) Worshippers of animate objects of physical beauty. (Some of the most remote Turkish tribes.)

(3) Fire-worshippers. [Magians.]

(4) Astrologizing Star-worshippers. [Star-worshippers of Harran: ?Sabîans.]

(5) Sun-worshippers.

(6) Light-worshippers, with their dualistic acknowledgement of a supreme correlative Darkness. (Zoroastrians of the cult of Ormuzd and Ahrimân.)

B. THOSE WHOSE DARKNESS ORIGINATES IN THE IMAGINATION

(who worship a One Being, sitting [spatially] on his throne).

(1) Corporealists. {p. 11}

[Extreme Hanbalites: Zâhirites.]

(2) Karrâmites.

(3) Those who have eliminated all spatial ideas in regard to Allâh except the literal "up-above".

[Ibn Hanbal.[1] Hanbalites.[2]]

C. THOSE WHOSE DARKNESS ORIGINATES IN THE [DISCURSIVE][3] INTELLIGENCE

[Various sorts of Mutakallimîn]

(1) Anthropomorphists in respect of the Seven Attributes of Allah, "Hearing, Seeing," etc., and especially the "Word" of Allah.

(Those who said that the Word of Allah has letters and sounds like ours.) [Early literalists; Hanbalites: early Ash`arites.]

(2) Those who said that the word of Allah

[1. Faisal al-Tafriqa, p. 10.

2. Averroes adds to these (with justice) the Koran; Mohammed himself; the "Early Fathers"; al-Ash'ari; and the early Ash`arites--before the time of Abul Ma'âli," says Averroes, loc. cit. i.e. of al-Juwainî, The Imâm al-Haramain, our author's Shaikh, d. 478 (see his al-Kashf 'an manâhij al-adillâ', ed. Müller, p. 65, Cairo ed., p. 54.)

3. For according to Ghazzâlî the genuine axiomata of the pure intelligence are infallible. See p. [10], and an important autobiographical passage near the beginning of the Munqidh.]

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is like our mental speech (hadith al-nafs.)

[Later Ash`arites.]

Class III.--Those veiled by pure Light

[i.e. purged of all anthropomorphism (tashbîh)]

(1) Those whose views about the Attributes were sound, but who refused to define Allah by means of them: replying to the question "What is the Lord of the World?" by saying, "The Lord, who transcends the ideas of those attributes; He, the Mover and Orderer of the Heavens."

[Hasan al-Basrî, al-Shâfi`î, and others of the bilâ kaifa school.]

(2) Those who mounted higher than the preceding, in declaring that Allah is the mover of only the primum mobile (the Ninth and outermost Heaven), which causes the movement of the other Eight, mediated by their respective Angels.

[Sûfî philosophers. (?) Al-Fârâbî.]

(3) Those who mount higher than these {p. 13} again, in putting a supreme Angel in place of Allah, Who now moves the heavens by commanding this supreme Angel, but not immediately by direct action.

[Sûfî philosophers. Al-Ghazzâlî himself when coram populo (Munqidh, p 11)!]

Class IV.--The Unveiled who Attain

Those who will predicate nothing whatsoever of Allah, and refuse to allow that He even issues the order for the moving of the primum mobile. This Commander (Mutâ`) is now a Vicegerent, who is related to the Absolute Being as the sun to Essential Light or live coal to the Element of Fire.

(1) Adepts who preserve self-consciousness in their absorption in this Absolute, all else being effaced.

(2) Adepts whose self-consciousness is also effaced ("the Fewest of the Few") [al-Hallâj and the extreme Mystics],

(a) who attain to this State with a single leap--as Abraham "al-Khalîl" did, {p. 14}

(b) who attain to it by stages,--as Mohammed "al-Habîb" did [at the Mi`râj].

Next: IV. Ghazzali Problems Raised By The Foregoing
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IV. GHAZZALI PROBLEMS RAISED BY THE FOREGOING

The mere perusal of this graded scale of systems and of souls shows at once its extraordinary interest because of its revelation of Ghazzâlî's innermost thought about these things, and because of the piquancy and difficulty of some of the problems raised. In the discussion of the whole subject the reader is referred to, the monograph upon the Mishkât to which allusion has been made. The problems may be indicated here in the form of questions, for the sake of defining them as particularly as possible:--

(1) How is it that some reputable Moslems are grouped with Idolators and Dualists in the second division ("mixed light and dark")?

(2) How is it that Jews and Christians are neither mentioned nor alluded to in this rather full sketch for a philosophy of religion? And where could they have been fitted in if they had been mentioned?

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(3) How is it that the later Ash`arites, the standard orthodox Theologians, are placed so low, viz. in the division where there are still veils of darkness?

(4) How is that the Mu`tazilites are neither mentioned nor alluded to; and that, according. to the differentia of the highest section of the second division, it would be inevitable to place them above the orthodox Ash`arites?

(5) How is it that the most pious believers of the earliest and most venerated type come no higher than the lowest section of the third division?

(6) How is it that to such men is ascribed any special concern about Allah as "mover of the Heavens"[1]

(7) How is it that the various doctrines about the mode of this Moving of the Heavens is made the main if not the sole differentia of the (ascending) grades of this division, though in other works Ghazzâlî treats this very matter with marked coolness[2]? How is it that on this

[1. This is all the more marked because the words are Ghazzâlî's own gloss on a quotation from the Koran; see below.

2. E.g. Tahâfut, pp. 57, 60.]

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is explicitly said to turn the superiority of the schools of Sûfî's over the pious Believers, and the superiority of one school of Sûfî's over another?

(8) How is it that this matter of Moving the Heavens is considered so particularly to threaten the Unity of Allah, and that that Unity is only saved when He is relieved from even the function of Commanding the (outermost) Heaven to be moved?

(9) And who is this Commander who thus commands, and who orders all things, and who is related to pure Being as the Sun to Elemental Light? And what was "the mystery (in this affair), the disclosure of which this book does not admit of"?

(10) What becomes of a Deity of whom nothing whatsoever can even be said or predicated? And how, then, can a "relation" between Him and His Vicegerent be asserted, still more described as above? And how can this Unknowable, Unimaginable and Inconceivable be nevertheless "reached" by mystic souls?

(11) What was "the book" into which Ghazzâlî himself says he put all his esoteric

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teaching (Jawâhir, p. 31); which he implores any into whose hands it may fall not to publish; which Ibn Tufail denies could have been this Mishkât (Hayy, ed. Gautier, pp. 13-15, trans. Gautier. pp. 12-14), nor any other of the supposed esoteric books that "had come to Andalus"?

Next: V. The Problem Of The Vicegerent In Ibn Rushd And Ibn Tufail
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V. THE PROBLEM OF THE VICEGERENT IN IBN RUSHD AND IBN TUFAIL

After this it will cause no surprise that it is this figure of the Vicegerent (al-Mutâ` . . .

alladhî amara bi tahrîk il-samâwât) who excited the curiosity and suspicion of thinkers in the century after Ghazzâlî's death. The passage is at least twice singled out, once by Ibn Rushd in the treatise already cited, and once by Ibn Tufail in his Hayy ibn Yaqzân.

(1) Ibn Rushd uses the passage to level at Ghazzâlî a direct accusation of gravest hypocritical insincerity over a matter which Ghazzâlî had ostentatiously singled out as the prime test of orthodoxy, namely.. the doctrine of emanation. According to Ibn Rushd the passage about the Vicegerent was the explicit teaching of this doctrine of the Philosophers, for which,

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elsewhere, Ghazzâlî can find no words strong enough to express his censure and contempt. The words of Ibn Rushd are as follows:

"Then he comes on with his book known as Mishkât al-Anwâr, and mentions therein all the grades of the Knowers of Allah; and says that all of them are veiled save those who believe that Allah is not the mover of the First Heaven, He being the One from Whom this mover of the First Heaven emanated: which is an open declaration on his part of the tenet of the philosophers' schools in the science of theology; though he has said in several places that their science of theology (as distinct from their other sciences) is a set of conjectures."[1]

It is not within the scope of this Introduction to follow in detail the evidence for and against the truth of this radical accusation. This has been done at length and with considerable minuteness in the monograph in Der Islâm, which has already been cited (pp. 133-145). The

[1. Op. cit., ed. Müller, p. 21, Cairo edition, p. 59. The treatise was written before A.H. 575; date of Mishkât c. 500.]

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reader must be referred to that; and it must suffice here to say that after the full consideration of all the evidence the verdict given there. is Not Guilty. On the other hand, the existence of an esoteric doctrine in regard to this Vicegerent and his function is undeniable (and undenied); and it is clear, from the comparison of the Mishkât itself with the Munqidh, that that doctrine differed vitally from the one professed by Ghazzâlî exoterically (Munqidh, p. 11). Ghazzâlî himself, in a passage of remarkable candour,[1] admits that every "Perfect" man has three sets of opinions (madhâhib), (a) those of his own environment, (b) those he teaches to inquirers according as they are able to receive them, and (c) those which he believes in secret between himself and Allah, and never mentions except to an inner circle of friends or students.

Ibn Rushd's accusation was an attempt to identify the figure of the Vicegerent, al-Mutâ`lûl al Awwal, the First Caused, in the emanational scheme of the

Neoplatonizing[2] philosophers of Islâm, with

[1. Mîzân al `Amal, p. 214.

2. The unquestionable Neoplatonism of much of the forms and expression of Ghazzâlî's thought, if not of the thought itself {footnote p. 20} Contd. (see especially pp. 15, 16. 29, 47 seq.]), exposed him in a very special way to this charge of emanational pantheism. And it cannot have made it easier for him to steer clear of such dangers in fact.]

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al-Fârâbi and Ibn Sinâ at their head. This was the Demiurge, the Being who first emanates from the Absolute Being, and mediates between It and all the lower stages or relational existence, with their increasing limitedness and grossness, thus relieving the predicateless Absolute from all part in the creation or administration of the universe.

There can be no doubt that whatever Ghazzâlî's doctrine of the Vicegerent was, and whatever else his esoteric doctrine contained, the emanational theory formed no part of that doctrine. For this particular piece of pseudo-metaphysics he appears to have had a very particular dislike and contempt; and if Ibn Rushd was really serious in levelling his accusation he can hardly be acquitted of being blinded by his bitter prejudice against "Abû Hâmid". The only possible ground for Ibn Rushd's accusation which I have been able to discover is as follows:--it is a fact that the extreme (ghulât) Imâmites did identify al-Rûh "The Spirit of

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Allah" with the First Emanation[1]. If, as is contended hereafter, Ghazzâlî identified al-Mutâ` with Al-Rûh, and Ibn Rushd was aware of this, he may have thought, or been pleased to think, that Ghazzâlî therefore thought that al-Mutâ` was the First Emanation. This would be an indirect confirmation of the identification which it is attempted presently to prove, namely, al-Mutâ` = al-Rûh.

(2) We now pass to the other criticism of the passage, by Ibn Rushd's contemporary Ibn Tufail, in the introduction to his philosophical romance entitled Hayy Ibn Yaqzân.[2]

Ibn Tufâil's allusion to this perplexing passage is as follows:--

"Some later writers[3] have fancied they have found something tremendous in that passage of his that occurs at the end of al-Mishkât, which (they think) impales Ghazzâlî on a dilemma from which there is no escape. I mean where, after speaking of the various degrees of the

[1. Massignon, Hallâj, p. 661.

2. Ed. Gautier, pp. 14-15, transl. 12-14.

3. Or "a later writer" presumably Ibn Rushd himself, in the passage already cited and discussed.]

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Light-Veiled, and then going on to speak of the true Attainers, he tells us that these Attainers have discovered that this Existing One possesses an attribute which negates unmitigated Unity; insisting that it necessarily follows from this that Ghazzâlî believed that the Absolute Being has within His Essence some sort of plurality: which God forbid!"

The excursus on this passage in the article cited from Der Islâm (pp. 145-151) can only be summarized here. It seems to have escaped the critics quoted by Ibn Tufail, that the Unveiled, according to Ghazzâlî himself, abandoned the position of the last of the Light-Veiled just because of this dread, viz. that the identification of al-Mutâ` with Allah would endanger "the unmitigated Unity" of Deity. Ibn Tufail himself, though he admits the serious contradictions which appear in Ghazzâlî's books, flatly refuses to see in this passage anything so monstrous, or anything sinister at all.

Unfortunately he does not give us his own exegesis of the passage; but it may perhaps be inferred from his own schematization of the

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grades of being. In this he makes elaborate use of the schema of reflectors, and reflectors of reflectors, which Ghazzâlî has already suggested in this book (pp. [15, 16]). "The essences of the Intelligences of the Spheres" are represented as successive, graded reflections of the Divine Essence. The highest of them is not the essence of the One Real nor is he the Sphere itself, nor is he other than both. He is, as it were, the image of the sun which appears in a polished mirror; for that image is neither the sun, nor the mirror, nor other than them both." It is probable that Ibn Tufail, who professed to have won through to his position after studying al-Ghazzâlî and Ibn Sînâ (the juxtaposition is singular!), would have more or less equated this conception of the highest Essence of the Intelligences of the Spheres with the conception of al-Mutâ` in the Mishkât, though he says nothing about the business of Heaven-moving in relation to this Being. It need not follow that al-Ghazzâlî would have accepted this explanation[1]; though both men were evidently striving equally to avoid a total pantheism, and both

[1. Though his "mirror" schema in Mishkât, p. [15], is near Ibn Tufâil's meaning.]

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disbelieved in the emanational theory as taught by al-Fârâbî and Ibn Sinâ.

Next: VI. One Solution Of The Problem Of The Vicegerent

VI. ONE SOLUTION OF THE PROBLEM OF THE VICEGERENT

In the absence of "the book" into which Ghazzâlî put these secret opinions, or inconceivable mysteries, including, we may suppose, the secret of this mysterious Vicegerent, we are not likely to reach any authoritative settlement of the question: nor, even if we be put on the right track, clear up the whole of the mystery. For want of direct help from our author, therefore, the only thing to be done is to examine minutely al-Mishkât itself, to see if it yields any indirect help. It would seem that from this examination two possible solutions emerge. In this section the first of these will be discussed.

This solution, which was first suggested to the writer by the distinguished French Orientalist, M. Louis Massignon, identifies the mysterious figure of this Vicegerent, al-Mutâ`, with the Qutb ("Axis") or some other Supreme Adept. According to the developed doctrine, this Qutb was an earthly Mystic of supremest attainment, who during his lifetime administered

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the affairs of the heavens and the earth. There was nothing about him, during his lifetime, to suggest to any observer that he was, engaged in so stupendous a task, and it was not known till after his death that he had been "the Axis of his time" (qutbu zamânihi).

The beginnings of this doctrine go back far beyond al-Ghazzâlî--a rudimentary form of it was held by even the ultra-orthodox Hanbalites,[1] and a developed form of the conception is expressed quite definitely in al-Hujwîrî's Kashf al-Mahjûb,[2] and must have been widely held, in orthodox circles too, in the fifth century, at the close of which our treatise was written.

Moreover, at least from the time of al-Hallâj, to whom, as we shall see, our author in. this treatise refers in terms by no means of repudiation, the very word under discussion, al-Mutâ` or some other form of the same verb, occurs in significant connexion with supreme sainthood. One of the accusations levelled against al-Hallâj was that he taught that "having

[1. Massignon, Passion d' al-Hallâj, p. 754.

2. p. 214 of trans.]

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attained to sainthood the Adept becomes al-Mutâ` he who says to a thing 'Be!' and it becomes".[1] It sounds startling enough, but it was a true accusation, though it has to be taken in connexion with the whole of Hallâj's philosophy of mystical union with the Divine. For he did definitely adopt from a predecessor, Ibn `Iyâd, the aphorism "Man atâ`a Allaha atâ`ahu kullu shay'",[3] an aphorism which received a later redaction (quite in the spirit of Hallâj, as has been shown), "man hudhdhiba ... fa yasîru mutâ`an, yaqûlu lish shay'i `Kun' fa yakûn," "He who has passed through the mystic askesis becomes Obeyed; he says to this or that, 'Be!' and it is."[4]

Since then al-Hallâj did so teach, and did use this very word, and since al-Ghazzâlî in this treatise betrays a very considerable admiration of al-Hallâj, and a sort of tremulous half-assent to his wildest utterances, including the notorious

[1. Massignon, op. cit., p. 791; ib., p. 472.

2. The sense in which he did use the expression, and the proof that it did not in his thought mean self-deification, is given very clearly in Massignon, op. cit., 519-521.

3. Op. cit., p. 472.

4. Al-Avnî on al-Istakhrî., quoted in a letter by M. Massignon to the writer.]

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"Ana-l Haqq" itself, it would seem that a strong prima-facie case has been made out for identifying the Mutâ` of our treatise, in spite of the cosmic nature of his functions, with some supreme Adept. But only a prima-facie case. To make out the thesis itself, the treatise itself must be interrogated; for it by no means follows that because a Hallâj held an opinion a Ghazzâlî adopted it.

There are, certainly, some passages that do suggest that the solution is along this line.

(1) The description of the adventures of a soul in highest state of Union (Mish., p. [24]) tends to bear out the Identification, or the general idea underlying it. The person there described is a supreme Adept, and in particular al-Hallâj himself. Having reached Union with the One divine Real, he ascends in and with Him "to the throne of the Divine Unity and from thenceforth administers the Command throughout His (or 'his,' for in this extraordinary passage the pronouns remain the same throughout) storied Heavens." The words translated "administers the Command", yudabbîru-l amr, are remarkable, for they contain an Arabic

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word (amr) which, as we shall see presently, is to the last degree significant, being the very word used in the Mutâ` passage (p. [55]), where Ghazzâlî confesses it is an obscure mystery. The Mutâ` (Commander) is said to move the outermost Heaven by

precisely the amr (command). The words yudabbîru-l amr could no doubt be translated in a less significant way, owing to the troublesome double meaning of amr, ("affair," "command"), namely, "he disposes things." But in view of the fact that this amr was a notable Sûfî term, and a mysterious problem alluded to by Ghazzâlî in this very treatise, it seems inevitable to take it as "command" here. And a "Command" necessitates an "Obeyed".

(2) On p. [23], where the reference throughout is purely general, and presumably applies to anyone who has the necessary qualifications and attains this supreme mystical "state", Ghazzâlî says that when the mystic Ascent is complete, "if there be indeed any change, it is by way of 'the Descent into the Lowest Heaven', the radiation from above downwards." This also suggests supreme divine activity in the Universe

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below, especially if the word ishrâq refers, as it probably does, to causative activity.

(3) On pp. [13, 14] occurs another passage which strongly supports the general identification, though it leaves its particular and personal reference still obscure. In this the adepts, who in their mystical Ascent (mi`râj) "attained to that supreme attainment", are said to be "the Prophets", who "from thence looked down upon the entire World Invisible [precisely the world of the Heavens]; for he who is in the world of the Realm Supernal is which Allah, and hath the keys of the Unseen. I mean that from where he is descend the causes of existing things; for the world of sense is one of the effects of yonder-world of causes", etc. This looks almost like a reasoned, philosophic doctrine behind the mystical one, that to attain to the world of Reality is ipso facto to attain to the fount of causation; which involves the ability to direct the Causes which control all the Effects in the Heavens below and the Earth beneath. The Vicegerent does no more than this.

A close scrutiny of these passages leaves, one, nevertheless, with thc impression that the

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Adepts whose celestial adventures are there described are too generalized, or perhaps one should say too pluralized, to be identifiable with this single, solitary figure of al-Mutâ` as he is presented in our passage. As far as these three passages go, this assumption of the reins of the Universe is only granted to Adepts in their mystic "States", to Prophets in their highly exceptional "Ascent". There is nothing to show that two or more such Attainers might not exist at one time, or that even one must always be existing; in other words, there is no trace of the complete and fully developed Qutb doctrine in this treatise. But these considerations make it impossible to identify any one of these Adepts, or all of them together, with the cosmic al-Mutâ`, whose function, related as it is to the very mechanism of the Heavens, is ceaseless, and coextensive with Time itself. And these last four words suggest a further consideration which in itself

seems fatal to the proposed identification; namely, that al-Mutâ` was Vicegerent from the very foundation of the world; he is the one "who commanded the Heavens to be moved" (p. [55, 1. 12]). No

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Hallâj, no Adept, no Qutb, no Prophet even, ever claimed, or had claimed for him, such priority as this,[1] or even priority at all. But if not, none of them--and, if so, no terrestrial being at all--can claim to fill the role of this Vicegerent. The three passages were probably intended only to assert and account for the karâmât of the Saints in their wonder-working which was parallel to that of the Koranic Jesus.

The a-priori question of our author's attitude to the Qutb doctrine--whether, consistently with his published writings, he could have sustained such a doctrine in this work--is one which can only be indicated here. Professors R. Nicholson and D.S. Macdonald have both communicated to the writer, in reference to the passage under discussion, their opinion that there is an a-priori impossibility. To al-Ghazzâlî the doctrine was tainted with Imâmism, his special bete noire (see his attack on the Ta`lîmites in his Munqidh;[2] that since an omnipotent.

[1. The question of the priority claimed by a certain school for Mohammed, and of the nûr Muhammadi, will be considered, later.

2. See Nicholson, The Idea of Personality in Sûfism, p. 46]

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Administrator must also be an infallible Guide (whom Ghazzâlî would not have at any price), there is no room for the former in Ghazzâlî's thought (thus Professor Macdonald). If the Mutâ` is not Mohammed, he is certainly no Saint (thus Professor Nicholson).

Be this as it may, the above considerations, drawn from the study of the text itself, and from the passages which prima facie seemed to point to the Qutb-Mutâ` identification, seem finally, when more closely examined, to rule that identification out.

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VII. ANOTHER SOLUTION

But there are other passages in our treatise which, when carefully studied, lead to the belief that in Ghazzâlî's own mind--though the identification is nowhere explicitly stated or significantly hinted--the Mutâ` is none than al-Rûh, THE SPIRIT OF ALLAH.[1]

In S. 17, 87, Mohammed himself had left this enigmatic entity as a divinely uncommunicated,

[1. Nicholson. The Idea of Personality in Sûfism, pp. 44, 45. The identification had occurred independently to the present writer before appearance of Professor Nicholson's work. It had also occurred independently to Professor D. B. Macdonald.]

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and therefore incommunicable, mystery. The passage runs as follows: "They ask thee of The Spirit: say, The Spirit pertains to my Lord's Word-of-Command, and ye have not been communicated knowledge [of It] save a little." The Arabic of the words italicized is min amri rabbî; and we are again faced, at the outset, with the troublesome double meaning of the word amr. The phrase min amr might merely mean--perhaps did only mean--"a matter of"[1] (my Lord's), a vague phrase, common in Arabic, meaning "something that pertains to" so and so. But in a case like this, we are not concerned with what Mohammed may originally have meant, but what mystic writers have taken him to mean. And enormously though this verse attracted puzzled, and baffled commentators and mystics of all ages, the latter seem to have taken the word amr, with practical unanimity, in the far more significant sense of "Command". The Hebrew root means "speak", and this meaning is implicit in the Arabic root also, which signifies spoken command. And

[1. The word min is itself tantalizingly ambiguous. It might mean "(derived) from" or "(part) of" or "pertaining to." Under such circumstances one looks round for the vaguest possible phrase to render the preposition.]

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just as later Jewish writers made out of a derivative of this root a Logos doctrine (Memra), so the Mohammedan mystics came near to making a Logos doctrine out of the word amr, taking their start from this very text.

A mystery having been definitely started by this text, a haze of mystification was thrown over the entire subject of "spirit": over angels as "spirits", over the human "spirit", the prophetic "spirit"; the interrelation between these, and the relation of all to "the Spirit"; finally Its relation to Allah. In our treatise there is a full measure of this mystification.

"The Spirit" is ar-Rûh. With this may be absolutely identified Rûh Allah "The Spirit of God"; Rûhuhu "His Spirit"; and al-Rûhu-l Qudsî[1] (or Rûhu-l Qudsî) "The Transcendent Spirit"--all Koranic expressions.

What then are the considerations which suggest that we have in this Figure of Mystery

[1. This is the Arabic for the Christian "The Holy Spirit". But in Arabic as in early Hebrew the word emphasized the idea of separation or transcendence rather than of

righteousness or holiness.]

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the key to the mystery of the Vicegerent? On this supposition there would be no wonder that Ghazzâlî left the figure of the latter a mystery, and declined to divulge the secret of it (p. [55]). He could not divulge the whole secret, because by the decree of Allah and the Book, he could not know it himself--"save a little." And, there is no wonder he declined to discuss it, considering the interminable complexities and baffling obscurities of the recorded musings of Sûfî doctors on the theme.

At the very outset we are struck by the fact that the word Mutâ` occurs in the Koran (S. 81, 23), and not only so, but it occurs as an attribute of the mysterious Agent of Revelation, the vision of whom Mohammed saw at the. first (S. 53, 5-16). The text 87, 23, is not definitely cited in Mishkât; and in later Islâm the commentators, with their arid tameness, made a stereotyped identification of this Figure with the Angel Gabriel. But the Koran gives no warrant for this; and there is nothing in the Mishkât to show that Ghazzâlî thus taught. On the contrary, Gabriel is assigned a low place

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in the angelic hierarchy. No one can read those two Koranic passages (in S. 87 and S. 53) without feeling that Mohammed's awful visitant on those two occasions was the One of absolute supreme rank in the heavenlies: not a spirit but the Spirit. And It was mutâ`--"one who is obeyed." Is it not but a very short step from this to al-Mutâ`, The Obeyed-One?

The identification, however attractive, would nevertheless be precarious if there was not so much in the Mishkât itself that supports this identification.

(1) On p. [15] the ultimate kindling-place of the graded Lights, of which the Prophets occupy the lower and terrestrial ranks and the Angelic Beings the higher and celestial, is the theme of discussion. Both these ranks of beings are compared to "lights" and all of them are contrasted with the Highest of all, who is compared to "fire", from whose flame these graded lights are successively lit, from top to bottom. Who and what is this Highest of all next to Allah? He is said to be an Angel with countenances seventy thousand'. . . {p. 37} This is he who is contrasted with all the angelic host, in the words: 'On that day whereon THE SPIRIT ariseth, and the Angels, rank on rank.'" It is thus explicitly clear that this Being is the highest of all possible beings in heaven or earth next to Allah; and so, if the Vicegerent of p. [55] is also the highest of all, it would seem inevitable to equate them.

(2) In the very next page, p. [16], Ghazzâlî schematizes this conception, and, comparing Allah with the Sun (the source of light in the terrestrial system), he compares the highest of the ministrant lights to the Moon (all others being reflections, or reflections-of-reflections, of it). This "Highest is the one who is nearest to the Ultimate

Light: . . . that Nighest to Allah, he whose rank comes nighest to the Presence Dominical, which is the Fountainhead of all these Lights" This "Nighest" and "Highest" cannot be other than THE SPIRIT spoken of in the preceding page. And on p. [31]--unless Ghazzâlî has suddenly changed all the symbols--the Sun is said to be the Sovereign, while "the antitype of the Moon will be that Sovereign's Minister (wakîl), for it is through

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the moon that the sun sheds his light on the world in its own absence, and even so it is through his own wakîl that the Sovereign makes his influence felt by subject who never beheld the royal person". Does not this wakîl who stands "highest and nighest" to his Liege-Lord, and who makes himself obeyed by all that Lord's subjects, strongly suggest "the Obeyed One", al-Mutâ`, the Vicegerent of the conclusion, whose function is, precisely, this?

(3) But what perhaps clinches the matter is the tell-tale word amr in that passage about al-Mutâ` himself on p. [55]. Those who stopped short of complete illumination, he says, identified al-Mutâ` with Allah just because he moves the primum mobile (and so all things) "with his Word of Command" (amr). "The explication of which amr (he continues), and what it really is, contains much that is obscure, and too difficult for most minds, besides going beyond the scope of this book." And then he says that the perfect Illuminati perceived that, al-Mutâ` the Obeyed One is not more than the Highest--other-than-Absolute-Deity, and is related to Him as the sun to Essential Light

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(mysterious enough this!) or as a glowing coal to the Elemental Fire: and therefore they turned their faces from that Being "who commanded (amara) the moving of the Heavens" to the One Existent, Transcendent, Incomparable, Predicateless.

With this word amr thus impressed on us with such penetrating significance we turn back to the Koran text: "The Spirit pertains to my Lord's Word of Command (amr) . . ." Unless the word min introduces a quite upsetting element, the identification between this SPIRIT and the Commander who is Obeyed seems complete.

But the history of the Sûfî teaching on the text shows that min need introduce no such upsetting element, and that the practical identification of Amr with Rûh, of The Word of Command with The Spirit, was with the Mystics a familiar idea. It was the explicit teaching of al-Hallâj[1] and the typical "word of command" which this Divine Spirit gave was the fiat "Kun!"

[1. Massignon, op. cit., pp. 519-21.]

{p. 40} "Be!"[1] We have seen the fascination which this treatise shows al-Hallâj had for al-Ghazzâlî. Does it not seem likely, nay almost certain, that in his meditation on the

inscrutable text he followed al-Hallâj in this equation, with whatever mental reserve regarding the Spirit itself--whether divine or creaturely, eternal or originate? Not that it was only Imâmites or extreme Sûfî Sunnites like al-Hallâj who asserted the divinity of The Spirit. The ultra-orthodox Hanbalites "admitted in some manner the eternity of the Rûh Allah".[2] Ibn Hanbal himself had given them the lead with a characteristic hedging aphorism (which reminds us of similar remarks on the Sifat, the Kalâm Allah, and the Qur'ân) "Whoever says that al-Rûh is created, (makhlûq) is a heretic: whoever says that It is eternal (qadîm) is an infidel."[3] His followers held fast on to "uncreate", and it was hard to keep "eternal" from following. No wonder al-Ghazzâlî

[1. This mediation of the creative function would carry with it the mediation of the administrative. In this connexion use would unquestionably be made of S. 7, 53, "the sun, the moon, and the stars are compelled-to-work by His amr--His Word-of-Command--His Spirit--exactly the function of al-Mutâ`.

2. Massignon, op. cit., p. 664.

3. Ib., p. 661.]

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gave a unique and mysterious tinge to his similitude for "The Obeyed", and that It figures, virtually, as an Arian Logos. Th more one reflects on what is said about the function of this Being in M., p. [55], and especially Its comparison with the Sun (Allah being Essential Light), or with glowing coal (Allah being Elemental Fire), the more unique It appears, and: the more mysterious our author's thought about It becomes. For such functions, and such a relation to Absolute Deity, are in very truth entirely unique, in kind as well as degree; and, thus described, the Vicegerent becomes, in a secondary way, as unique a Figure as is Deity Itself. No wonder the passage raised doubts as to the soundness of our author's monotheism! No wonder he was not anxious to go more deeply into the matter, out of consideration for the limited spiritual capacities of his readers! Perhaps, to preserve his own faith in the Unity, Indivisibility, and absolute Uniqueness of Allah,. he was glad to leave the dark problem of the Vicegerent where Allah Himself had left that of--the Spirit--an uncommunicated and incommunicable mystery, which now he only knew in

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part, and only saw as in a glass, darkly.

It remains to consider whether there is any evidence that Ghazzâlî extended the equation Mutâ` = Amr = Rûh to include the Nûr Muhammadî (as suggested tentatively by Professor R. Nicholson in his lectures on "The Idea of Personality in Sûfism"'), the archetypal spirit of Mohammed, the Heavenly Man created in the image of God, and regarded as a Cosmic Power on whom depends the order and preservation of 'the universe. If this could be sustained it would to some extent modify the conclusion

reached before that al-Mutâ` had nothing to do with any human being, idealized or not, whether a Prophet or even Mohammed; though even so, there would be a vast difference between this archetypal Spirit and the historical Prophet.

While the germs of this idea, as of every other one, may be found much earlier than Ghazzâlî's century (the fifth), the study of the sketch which M. Massignon gives of the history of the doctrine (Hallâj, pp. 830 seqq.) does not create the impression that it was developed or

[1. Pp. 46, 47, and Lecture III.]

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received in orthodox circles[1] up to Ghazzâlî's time. Professor Nicholson does not find it in an orthodox Sûfî writer earlier than `Abdu-l Qâdir al-Jîlânî (b. 571, d. 561), in the generation immediately succeeding that of Ghazzâlî.[2] After which the doctrine developed and spread amazingly, reaching its height with Ibn al-`Arabî al-Jîlî several centuries later.[3]

Thus the a-priori evidence is this time decidedly against Ghazzâlî's having anything to do with this doctrine. Unless, therefore, very clear actual evidence were found in his writings, it would be surely justifiable to assert definitely that it is not Ghazzâlîan. It appears not to be found in his works other than al-Mishkât. If this is so, it may be further asserted with confidence that it is not found in al-Mishkât either.

On the contrary, there is much there that shows a relatively simple, primeval conception of Mohammed on the part of Ghazzâlî. For him the archetypal man is Adam, as in the Koran,

[1. It was at first prevalently Imâmite and Shî`ite (Nicholson, Idea of Personality in Sûfism, p. 58).

2. He described Muhammed as al-rûh al-qudus and rûh jasad al-wajûd "the Transcendent Spirit, the Spirit of the body of the Universe."

3. Nicholson, op. cit., p. 59.]

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not Mohammed.[1] An examination of the passage[2] in which the idea of the "Khalîfa" appears shows that here also his thought was not esoteric, and that Mohammed was not in his mind: he is thinking of the whole human race, or of Adam himself, the first and representative human being, the only "Khalîfa" particularized by the Koran. And the one passage in the Mishkât which at first sight does look as if it contained a "high doctrine of the person" of Mohammed, turns out on closer inspection to, prove the exact reverse, viz. that essentially be belonged to this world and to the time-order--to the prophets,

above whom are ranked the celestial "Lights" culminating, as we have. seen, in the Supreme Angelical, The Spirit. This passage is on pp. [14, 15]. Here we have the Transcendent Spirit Prophetical (al-Rûh al-qudus al-nabawî) attributed to Mohammed as prophet, by reason of which he is called a Luminous Lamp (sirâj munîr). If this stood by itself we might be suspicious of something esoteric. But immediately after this the other prophets, and even saints, are said to be

[1. M., p. [34].

2. M., p. [22].]

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"Lamps"', and to possess, as Its name implies this Spirit Prophetical. The sequel shows that this Spirit is the Fire from which all the Angelical lights above and the Prophetical lights beneath are lit, and that this Spirit is the Supreme Angelical, "The Spirit," as in the passage already discussed.'

To sum up the conclusion to which I have been led by a consideration of the evidence of the Mishkât itself, top-ether with the a-priori evidence which supplements it and is checked by it,--the heavenly Vicegerent is the Spirit of Allah, the Transcendent Spirit of Prophecy, the divine Word-of-Command; he is not a Qutb or any Adept; he is not Mohammed nor the archetypal spirit of Mohammed.

Whether this mystery of the Vicegerent was connected in our author's mind with that of the divine-human, archetypal Sûra, as developed by al Hallâj and other advanced Mystics, will be discussed later.

[1. See above, pp. 36-37 The only thing that puzzles is that Ghazzâlî sometimes distributes and pluralizes the Spirit, see p. [15, l. 4] and p. [22. l. 8]. In each case the regulative singular, however, is close by. This reminds one of Rev. iv, 5 and v. 6, compared with Rev. ii. 7.]

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VIII. AL-GHAZZALI AND THE SEVEN SPHERES

The Seven Planetary Heavens played a great part in Platonic,[1] Neoplatonic, and Gnostic-theosophical schemes. The naive adoption by Mohammed (in the Koran) of the Ptolemaic celestial construction was one of the things which added picturesqueness to early Mohammedan tradition and theology; caused endless trouble to generations of

later theologians; made it easier for Neoplatonic ideas to graft themselves on to Islam; gave to the raptures of the Mystics sensuous form and greater definition; and afforded to the Philosophers a line of defence, and even of attack, in their war with the Theologians.[2] And the allusions of the Koran were heavily reinforced by the legend of the Mirâj, the exact origin of which is obscure, but which appears in a highly developed form almost from the first. The influences of the Mi`râj are indeed evident in page after page of the Mishkât.

Al-Ghazzâlî's sympathies in regard to this subject were divided. He disliked the Philosophers,

[1. See the Vision of Er in the Republic, bk. X.

2. See Averroes' Ki tab al Kashf an manâhij al adillâ, quoted above on p. 11, note 2.]

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and this made him displeased with their confident assertions about the Heavens, while he detested the "philosophical" profit to which they put them. On the other hand, he was a Sûfî and thus in closest touch with persons who made very similar assertions about the Heavens, and also put them to profit in their own way. Finally, he was an Ash`arite Theologian, belonging to a school which had recently, after much trouble, eliminated from theology the dangerous ideas to which Mohammed's naive attitude to the Heavens, had given rise.

This uncertainty of touch comes out, as, might be expected, in a treatise like al-Mishkât with its blend of scholasticism and Neoplatonically-tinctured mysticism. The Heavens figure continually in its pages. They seem to play a most important part both in thought and in experience--towards the close of the book a determining part. Yet it is impossible to make. out exactly what that part was, in the mind of al-Ghazzâlî himself.

On p. [23] we have a correlation of the human microcosm and the macrocosm of the

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celestial realm, Ptolemaically construed, in describing the Ascension of a God-united soul. The, adept's body-and-soul structure is conceived of as subsisting in three planes or Spheres, which are correlated with the three lower spheres of the Seven Planetary Heavens. From the highest of these (the Intelligence) the soul takes its departure and ascends through the four upper Heavens (ila saba`i tabaqât) to the Throne [beyond the outermost Heaven]. Thus he "fills all things"' by his upward Ascent just as Allâh did by His downward Descent (nuzûl). In all this the pronoun "he" stands for the soul who is now Allâh-possessed and united, as described in what immediately precedes. It is the upward ascent of Allah (corresponding to His nuzûl illa-l samâ'i-l dunyâ), and not of the Adept only.

On the other hand, in p. [29], this Ascent is described in purely psychological terms, without this schema of the Heavens. And on p. [13] we have the following: "Do not imagine that I mean by the World Supernal the World of the [Seven] Heavens, though they are 'above' in respect of part of our world of sense-perception. {p. 49} These Heavens are equally present to our apprehension and that of the lower animals. But a man finds the doors of the Realm Celestial closed to him, neither does be become of or belonging to that Realm (mala-kûtî), unless this earth to him 'be changed into that which is not earth; and likewise the heavens;'[1] . . . and his 'heaven' come to be all that transcends his sense. This is the first Ascension for every Pilgrim who has set out on his Progress to the nearness of the Presence Dominical." And he continues: "The Angels ... are part of the World of the Realm Celestial, floating even in the Presence of the Transcendence, whence they gaze down upon our world inferior.

The last lines hardly give us the same ultra-spiritualizing impression which is conveyed by their predecessors. And, as we have already seen (Introduction, pp. 12-17), the part played by the Spheres with their Angels in the last section of the book is decisive, and there does not seem to be there any spiritualizing whatever.

[1. S. 14, 48.]

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How far, therefore, these passages are mere word-play, pious picturesqueness, or how far they represent speculation of a rather far-reaching character, is one of the puzzles of the book. In the Tahâfut, demolishing the arrogant claim of the Philosophers to prove their doctrine of the Spheres by syllogistic demonstration (burhân), he said: "The secrets of The Kingdom are not to be scanned by means of such fantastic imaginations as these; Allâh gives none but His Prophets and Saints (anbiyâ' and awliyâ') to scan them, and that by inspiration, not by demonstration."[1] So then there were mysteries and secrets in regard to the Spheres. In the Mishkât we are able to see pretty clearly that Ghazzâlî had his; but we are not able to see just what they were. He has kept this secret well.

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IX. ANTHROPOMORPHISM AND THEOMORPHISM IN AL-MISHKAT

The doctrine of mukhâlafa--that the divine essence and characteristics wholly and entirely "differ from" the human-appears to be

[1. Tah., p. 60. Quoted in the writer's article in Der Islâm, see pp. 134-6, 151, 152, where parts of the subject are gone into in greater detail.]

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assorted, as this treatise's last word, in its most extreme and intransigent form. For the conclusion of the whole matter, the end of the quest for truth for those who "Arrive", is "an Existent who transcends ALL that is comprehensible by human Insight . . . transcendent of and separate from every characterization that in the foregoing we have made."[1]

Nevertheless, the Mishkât itself seems to be one long attempt to modify or even negate this its own bankrupt conclusion. Indeed, it goes unusual lengths in asserting a certain ineffable likeness between Allâh and man. It is true that the usual anthropomorphic expressions--the Hand, the Sessions on the Throne, the Descent to the Lowest Sphere, etc., those

[1. In Ghazzâlî the most extreme Agnosticism and the most extreme Gnosticism meet, and meet at this point; for, as he says (p [25]), things that go beyond one extreme pass over to the extreme opposite." For him "Creed because Incredible" becomes "Gnosis because Agnoston". What saved the Universe for him from his nihilistic theologizing was his ontology (see below, pp. 108 seqq.). What saved God for him from his obliterating agnosticism was the experience of the mystic leap, his own personal mi`râj. This may have been non-rational, but it was to him experience. Even those who regard the sensational experience of Sûfism as having been pure self-hypnotism cannot condemn them and the sense of reality they brought, in relation to the man who had thought his way out of both atheism and pantheism, and yet would nave been left at the end of the quest, by his thinking alone, with an Unknown and Unknowable Absolute.]

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perennial sources for Mohammedan theologizing-are used and are discounted in the usual way. But they are, in reality, only discounted by being replaced by a Sûfî system of theomorphism. This has three main aspects--

(1) a quasi-Platonic doctrine of terrestrial type and celestial antitype;

(2) the relation of the divine and human rûh (spirit);

(3) the relation of the divine and human sûra ("image," "form").

(1) The whole of the first two parts of the treatise are practically an exposition of an Islamico-Platonic typology. It is not explicitly said that earthly things are more or less faint copies of "the patterns of things in the heavens," though this is probably implicit in what is said, namely, that the heavenly realities (haqâ'iq), (ma`ânî), all have their symbols on earth. These symbols or types, as their Arabic term itself suggests (amthâl), do possess a "resemblance" to their celestial antitypes, for, as al Ghazzâlî remarks, "the thing compared (al-mushabbah, the antitype) is in some sort parallel, and bears resemblance, to the thing compared therewith (al-mushabbah bihi, the type

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or symbol), whether that resemblance be remote or near; a matter again which is unfathomably deep."[1] Ghazzâlî. can hardly be allowed to elude the application of this true principle to Allâh Himself, considering that this very Koran-verse which it is the object of the entire treatise to expound begins with a simile. "Light" is the chosen, or rather the God-given symbol, wherewith Allah is "compared", and which therefore He must "in some sort resemble". This analogy of light floods the whole book. Now Allah is the Sun: now the Light of lights: and at the end, in the same breath in which Abu Hâmid, with the incorrigible inconsistency which so angered Averroes, denied the validity of the similitude, description, relation, or even predication in regard to Allâh, we are told that He stands in relation to His Vicegerent (or "wakeel" in a parallel passage) as the pure Light-essence to the sun, or as the Elemental Fire to a glowing coal. Theomorphism has "in some sort" been admitted.

(2) In the Ihyâ' al `Ulûm Ghazzâlî speaks of the human rûh as amr rabbâni "a divine

[1. M., p. [14].]

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affair" (amr must surely bear here its other meaning); and he is there very anxious, not to say agitated, over the esoteric character of the doctrine; it must be kept a dead secret from the Many! it must not be set forth in a book![1] "The specific characteristic which differentiates humanity [from the lower creation] is something which it is not lawful to indite in a book."[2] The thing that agitates him is the relation of this human rûh to the Spirit of God, rûh Allâh, and its relation to Allâh. The matter is esoteric--it is to be "grudged" to the "commons"--because it is dangerous ground. It is dangerous ground because one has to talk warily in order to avoid a violation of the uniqueness of Allâh, which would involve confusing Creator with created, and so passing gradually to ishrâk, which is the worst "infidelity."

This particular anxiety is not reflected in the present treatise; it is strange that the mystery of rûh does not figure in the list (see above, p. 5) over which the author's favete linquis! is

[1. See Mizân, p. 214, quoted above.

2. Ihyâ, iv, p. 294, quoted in a letter to the writer from Professor R. Nicholson.]

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inscribed.[1] He is mainly occupied with working out what the New Testament calls the "operations", rather than the nature of the spirit. In so doing the singular "spirit" becomes plural "spirits", arwâh, which, as already observed, happens also in the Book

of the Revelation. Ghazzâlî works out the theory of the several "spirits" of the human psychology; then the graded "spirits" of the heavenly hosts; and then the Neoplatonic or theosophic idea of the gradation of all these (in maqâmât), and the way in which they are "lit" (muqtabasa) from each other in order: we must not say "derived", for that would involve him in the emanationism be was ever anathematizing yet, for ever incurring the suspicion of.[2] In all this his tone is open, easy, confident. The special mystery of The Spirit had been already discounted in the Koran, so that was harmless. As for the identification of Rûh Mutâ`, if our theory is correct, that was a grand secret. But that secret he never intended even to hint at, and it would really seem as if we had surprised and betrayed a sirr maknûn!

[1. The human 'aql does figure on that list, pp. [6, 7].

2. See the writer's op. cit. in Der Islâm, pp. 138-141.]

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(3) It was the sûra tradition,[1] "ALLAH CREATED ADAM AFTER HIS IMAGE," that above all else led Moslem thinkers into temptation--the temptation of trenching on the uniqueness of Allâh. Its very riskiness seems, however, to have fascinated them supremely from the very outset. Not one of them could let it alone. In this very treatise Ghazzâlî returns to it again and again. Perhaps it would accord with inner truth to say rather that both he and others returned to that tradition not so much as moths fascinated by a dangerous glare, but as those who are feeling cold return for warmth and cheer to even an alien fire. The aphorism, sacred as a Koran text, was the assertion and pledge that man somehow is, or may become, "like God." The word sûra became the symbol and the guarantee of theomorphism.

In the first allusion in the Mishkât to this tradition (p. [9]), the point of the similarity is the human intelligence (`aql). In virtue of his intelligence, Ghazzâlî hints, man is "after the image of Allâh." The `aql is "Allâh's balance-scale

[1. Gen. i. 27, though Islâm ignores the parentage.]

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upon earth."[1] In its own sphere it is infallible.[2] From the `aql, as from a firm "taking-off" place, souls make their mystic Ascension to the heavenlies.[3] It is because it is thus the specifically human faculty that it is a determinative element in the human sûra.[4]

The second allusion (M., p. [23]) carries us very much further--even to that verge from which Moslem mystics so often looked dizzily down, but from which they so seldom fell, into the pantheistic abyss. Behold a human soul in completest Union (jam`) with Deity, sitting on The Throne, and administering all things in heaven and earth! "Well might one," says our author, "in looking upon such an one," get a new view of this tradition. Is

not such a uniate, indeed, "after the image of Allâh"? But, he continues[5], "after contemplating that word more deeply one becomes aware that it has an interpretation like [al-Hallâj's] 'I am the One Real.'"[5] Unfortunately he has omitted to

[1. M., p. [29].

2. Ib., p. [10].

3. Ib., p. [24]

4. Ib., [40].

5. How {to} translate this "Ana-l-Haqq"? Not by Jesus, "I am the Truth", tempting though this is. "I am the Absolute" would be a parallel rendering in modern philosophic parlance. Professor Nicholson's "I am God" is startling, but illuminating because perfectly justifiable: for al-Haqq and Allâh are mutually and exclusively convertible.]

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indicate what precisely that interpretation is. We have a tantalizing author to deal with.

What was that interpretation?

Probably we do not find it in the third passage (pp. [34, 35]), though it is deeply influenced by Hallâjian thought. There is in the celestial world something which "developpe, modalise, et concerte entre elles les creations divines ... une certaine structure interne particuliere a l'acte createur".' This living order, this organised "Presence" (hadar), is symbolized by the word Image, or Form. And this macrocosmic hadra has its earthly counterpart in an analogous human form, or sûra, which has the same "structure interne particuliere" (it is alluded to on p. [22, l. 1], and p. [34, 1. 3], and described in detail on pp. [39-41]). Therefore, man, formed in this Form, is "after the Form, the Image, of this Merciful One (al Rahmân)". Ghazzâlî's explanation of his preference for this variation of the tradition, to which, however, he by no means always adheres, is difficult to follow.

[1. Massignon, op. cit., p, 519, describing Hallâj's doctrine of the divine rûh, and exactly hitting off Ghazzâlî's difficult thought on p. [24, ll. 2, 3], (cf. p, [22, l. 2]). But from this point of view rûh and sûra merge into each other, as a careful comparison of the two Mishkât passages just cited shows.]

{p. 59} But the general idea clearly is that "but for this 'mercy' [i.e. of these two correlative and coincident Forms] every son of Adam would have been powerless to know his Lord, for 'only he who knows himself knows his Lord". The wheel has, indeed, brought us round a strange circle! Through the eternal grace of theomorphism we win back to a higher anthropomorphism, so that the proper study of God is--man! And this from the writer whose last word is that Allah must not have so much as an attribute

predicated of Him, or the divine uniqueness will be violated! Truly, thus the whirligig of thought brings in his revenges.

We have already seen many indications that before he wrote this treatise Ghazzâlî must have been deep in the study of al-Hallâj; and the passage we have just been considering may be added to these indications. Yet there is no overt trace in it, or elsewhere in the Mishkât, of al-Hallâj's profoundest thought on this matter of the Divine-Adamic; no trace of that strange Figure--that Epiphany of humanized Deity, or Apotheosis of ideal-Humanity--which was presented by Allah to the angels for worship

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or ever the first man was created, and in which He Himself, on behalf of the human race, swore unto Himself the Covenant (mîthâq) of allegiance. For this conception, which has the closest interrelations with all the moments of the above discussion--rûh, amr, sûra, nûr-Muhammadî--the reader must be referred to the grand work which has brought to light so many hidden things, A Louis Massignon's La Passion d' Al Hosayn-ibn-Mansour al-Hallaj.[l] Ghazzâlî's silence on this so remarkable development of the Sûra tradition would suggest that it was precisely here that he felt it dangerous to follow al-Hallâj. What was possible for the seer might send the theologian over the line where Islam ends and pantheism begins. On the other hand, is it possible that here we have the explanation of our author's embarrassed words on p. [55] "on account of a Mystery which it is not in the competence of this book to reveal"? His inmost

[1. Pages 485, 599-602. In a note Massignon hazards the tentative suggestion that this epiphanized God (called by al-Hallâj al-Nâsût) in contra-distinction from the unknowable al-Lâhût) is analogical to, or suggestive of Ghazzâlî's Vicegerent (p. 601, n. 5). The suggestion is thrilling, as we see. It must be repeated that there is no overt trace of the doctrine in M.]

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thought may have been, "Perhaps al-Hallâj has penetrated here to something of what the Koran itself [in the Spirit-Verse] left obscure. I neither assert, nor deny. Allâhu a`lam!"

Thus we come to the ultimate question--the ultimate question with every Sûfî writer and book--does he and it escape pantheism? What light comes from this "Niche for Lights" upon this obscure question?

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X. PANTHEISM AND AL-GHAZZALI, IN AL-MISHKAT

The root question in regard to al-Ghazzâlî, and every other advanced mystic and adept in Islâm, is the question of Pantheism: did he succeed in balancing himself upon the edge of the pantheistic abyss, and finding some foothold for his creationist theism, some position that cleared his conscience towards his orthodox co-religionists? Or did he fail in this? The Mishkât contains a good deal that is relevant to this final issue.

It contains much, in the first place, which on the face of it reads like naked pantheism; and in particular the whole passage on

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pp. [19, 201 and [22-4], where not only is the most extreme language of the extreme wing of Sûfism (Ana-l Haqq[1] and the rest) quoted with guarded approval, but there is open eulogy of the formula lâ huwa illâ Huwa "there is no it but HE", which is declared to be more expressive of real, absolute truth than the Mohammedan creed itself lâ ilâha ill-Allâh "there is no god but God". This would seem to be as unreserved an assertion of flat pantheism as could be found in philosophic Hinduism itself. Equally worthy of philosophic Hinduism is Ghazzâlî's "He is everything: He is that He is: none but He has ipseity or heity at all . ."[9](p. [22]). And then gain the experience of the advanced Initiates and Adepts is described in terms of thorough pantheism: to them "the plurality of things fell away in its entirety. They were drowned in the absolute Unitude[5] and their intelligences were lost in its abyss" (p. [19]); and when they return to earthly illusions again from that world of reality they "confess with one voice that they had seen nought existent there save the One Real

[1. Which, it must be remembered, might not unfairly be translated -I am God---; see footnote above.]

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(Allâh)". Existent! Do words mean what they say?

No, not precisely! with a Ghazzâlî, and with Mohammedan mystics, clinging desperately to orthodoxy! The matter, in fact, turns precisely on this word "existent". What is existence? What is non-existence? It was Ghazzâlî's ontological philosophy that seems to have yielded him a fulcrum on which he could precariously balance the pantheistic and the deistic moments of his religious thought.

This philosophy is poetically stated in our treatise, but in spite of the poetic, imaginative diction it can be recognized as identical with his usual doctrine.[1] It will be found on pp. [17-19, 21, 22]. We have there a picturesque representation of a doctrine well known to the schoolmen of Islâm, that Not-Being is a sort of dark limbo in which the Contingent awaits the creative word Kun "Be!"--compared in this "Light" treatise to a ray of light from the One Self-existing Being. Neither the Greeks nor the schoolmen could

[1. See, for example, Minqiah and the Lesser Madnûn (if that is Ghazzâlî's).]

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ever quite get over the feeling that, in predicating anything of Not-being or a Nonentity, in using the word "is" in a sentence with Not-being or a Nonentity as its subject, you have in some way ascribed, not existence, but a sort of quasi-being, to that subject. Hegel's solution was so to evacuate the category of mere, bare "Being" of all content, and to demonstrate its consequent total impoverishment and inanity, that it could be seen to be, the equivalent of Not-being. This was impossible for the schoolmen, above all for Oriental schoolmen, even of the most contradictory schools, who regarded the category of "pure" being (they would never have said "mere") as the sublimest and most radiant of all the categories, and the very object of the whole quest of life. But the obverse of the Hegelian paradox may nevertheless be seen in their ascription to contingent not-yet-being a sort of quasi-existence. The effect of the creative word was simply to turn this potential into actual being. Thus the universe, always contingent, indeed but formerly potential-contingent, now became actual-contingent.

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All this is schematized in al-Mishkât. The limbo becomes Darkness (p. 30); the potential-contingent, Dark Things;[1] the divine creator, the Sun; the creative act, a Ray from His real being, whereby a dark Nonentity flashes into being and becomes an Entity, but an Entity that depends continuously on the permanent illumination of that ray, for in the Mohammedan creational scheme, at any rate, Creator is equally capable of being Annihilator.

At this point Ghazzâlî's tortured thought is greatly helped out by the ambiguous word

[1. It is just here that, as it seems to the writer, the Philosophers with their Aristotelian doctrine of the eternity, the formless substrate of things--might well have forced a place for their thought, in spite of the Ghazzâlian wrath against them and it. For when the dark "self-aspect" of these contingencies of the Theologians is considered, prior to their "existence" (p. [59]), is there much to choose between the eternal potentiality asserted of them by Ghazzâlî, and the eternity asserted for hyle by the Philosophers? Ghazzâlî himself quotes a saying of Mohammed (p. [13]), on to which these Philosophers would eagerly have seized proving the point: "Allâh created the creation in darkness, then sent an effusion of His light upon it," For a man who was using this divine light-emanation to typify the act of creation, of Calling out of non-being to being it was dangerous surely to give, apparently so powerful an indication as this of a previous creation in "darkness" (= not being in Ghazzâlî's chosen symbology). It might very well have been claimed by the Philosophers that this creation-in-darkness is precisely their formless, chaotic hyle, eternal as darkness is eternal before the light shines. The Philosophers did pretend to prove their thesis from the Koran; see Averroes' Manâhij, ed. Müller, p. 13 (=Cairo ed. Faisafat Ibn Rushd, p. 12), where the following texts are cited in support, S. 11, 9; 14, 49; 41, 10.]

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wajh, which has two senses, or rather three, Face, Side, Aspect (logical). This gave him a formula: it was not the first time, nor the last, that the ambiguity of the chief word in a theological formula has been welcome to all concerned. He could take the Koran texts "the Wajh of everything faces (muwajjah) to Him and is turned in His direction," and "Whithersoever they turn themselves, there is the Wajh of Allâh;" and the hadîth qudsî, "Everything is a perishing thing except His Wajh;" and could then play on the word. In ancient and mediaeval times the merest plays on words were not considered figures of speech but profundities of thought. Quibbles masqueraded as discoveries. And so this word (a) enabled Ghazzâlî to keep his hold on creationism on the one hand, for these were "things" sure enough, all turned towards the central Sun and dependent for their existence on its creative light; and there was also the sound logical position, that under this aspect (wajh) of relatedness these things have actual being (p. [18j). So the actuality of the universe is saved, and the abyss of pantheism is avoided. And (b), on the other hand, he could say to the

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pantheistic Sûfî (and to himself in that mood), that equally under this "aspect" of relatedness things, if and when considered an sich, had no existence, were not existent at all. The only Existent was the Wajh Allâh (p. [22]) that is, Allâh Himself, for, as he carefully informs us i (p. [191), Allah cannot possibly be said to be greater" (akbar) than His own wajh; and I must, therefore, be identical therewith. And thus the out-and-out pantheist might well feel his case complete; the last vestige of dualism disappears; Allah is All, and All is Allah, lâ mawjûda ill-Allâh (M. p. [18])! As Ghazzâlî himself put it, Allah is the Sun and besides the sun there is only the sun's light. Quid plura?

Nevertheless, it may be believed that Ghazzâlî himself contrived to use this ontology so as to keep, not lose, his hold on the reality[1] and actuality of things, and that early training, central theological orthodoxy, and strong commonsense proved by its help too strong for the pull towards pantheism, with which his late

[1. I.e. in the modern or western sense of the word, = "objectivity" To the mediaeval eastern thinker the Arabic the word meant rather "ideality." It is a case of the difference between phenomenal and transcendental reality.]

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Sûfism with its Neoplatonic atmosphere and sensational ecstasies undoubtedly did pull him--as Sûfism pulled every Mohammedan mystical devotee. Is it not notable that even in the lyrical passages in this treatise, in which he describes (with a rather scared unction) the Mystics' intoxication and the verbal blasphemies which that state so happily permitted, and which were permitted to that state, Ghazzâlî keeps his head, and preserves the same cautious balance as he does in the ontological sections (see pp.

[19, 20])? When these inebriates, he says, became sober again, "and they came under the sway of the intelligence they knew that that had not been actual Identity, but only something resembling Identity" (not homoousion but homoiousion!). If we correctly translate ittihâd[1] thus, the remark is of crucial importance; for the ultimate test of a complete Pantheism is whether things are identical with God, or only united with Him. All classes of mystics without exception assert at least the latter--it is the "Union" of the Christian, as of the Muslim, Catholic; but only

[1. Professor Macdonald prefers "identification," to bring out the verb-aspect of the masdar more clearly.]

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those who have actually surrendered their balance and toppled over into the pantheistic abyss assert the former. And Ghazzâlî did not do so. He goes on to quote yet another "drunken" cry of a soul in Union, "I am He whom I love, and He whom I love is I," and shows how even here a distinction is preserved. And then that other, who likened the Union to a transparent Glass filled with red Wine--

"The glass is thin, the wine is clear.
The twain are alike, the matter is perplexed
For 'tis as though there were wine and no wineglass there,
Or as though there were wine-glass and nought of wine."

And thus comments: "Here there is a difference between saying 'The wine is the wineglass' and "tis as though it were the wineglass'." The former, he tells us, is Identity (tawhîd), the latter Unification (tawhîd), not in the commonalty's meaning of tawhîd, he honestly says (p. [20]), for them this is one of "the mysteries which we are not at liberty to discuss"--but at the same time not inconsistent With that meaning. What he had in mind was,

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perhaps, something like this: "I reject the herd's interpretation of tawhîd, the mere declaration-of-the-oneness of Allâh, as a bare truism, miserable in its inadequacy. I likewise reject the other extreme, the pantheist's interpretation of the word as an absolute denial of the actuality of things, or an assertion that things are Allâh. Against them both I assert that Allâh and the Universe constitute a UNITY, but one wherein the Universe is wholly relative to and dependent on Allâh, for existence or nonexistence; preservation or annihilation. All existing things are and must be 'united' to Allâh. But even this must not be declare, openly, for, then, what about Iblîs, Hell, and the Damned? I must not seem to teach 'universalism' any more than pantheism. Allâhu a'lam! "

It therefore seems to the writer that Ghazzâlî's position, which he tortured rather than explained when he tried to describe and illlustrate it, really amounted to nothing more

than the inevitable distinction between absolute and relative being; between things when viewed relationally, in their relation to their

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Author, and things viewed apart from that relation. Neither Author nor Things were to be denied actuality, or reality, as we understand the latter term. As between Allâh and human intelligences he even goes great lengths (in this very treatise of all others) in asserting parallelism and comparability, similarity therefore[1]; but between Allâh and all else ONE fundamental all-sufficient difference had to be asserted; namely, ALLAH is self-subsistent, qayyûm; things are not so. This distinction was the minimum one; yet also the maximum, for it preserved at once Creator and created, and gave actuality to each. There is, in truth, a good deal of wilful paradox in the Mishkât, of Oriental hyperbole, of pious highfalutin[2] intended perhaps to scare the "unco" orthodox of the day, to make their flesh creep a little for their health's sake, and to "wake them out of their dogmatic slumbers". For it is in the Mishkât that we find the following words, too,

[1. And to assert similarity between two things is at once to have asserted two, and a distinction between them. See M, p. [7].

2. Is not this true for all Sûfî writers? Do we not take their language too seriously? It parades as scientific; it is really poetico-rhetorical.]

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which seem plain and harmless enough: "Being is itself divided into that which has being-in-itself, and that which derives its being from not-itself. The being of this latter is borrowed, having no existence by itself. Nay, if it is regarded in and by itself it is pure not-being. Whatever being it has is due to its relation to not-itself, which is not real being at all . . ." In other words, it is by a purely arbitrary mental abstraction that we "regard derived being in and by itself". The impossibility of really effecting this abstraction is precisely what preserves to derived being its measure of actuality --"whatever being it has . . ."[1] To us these last words are a clear concession of reality to conditioned being. It is true Ghazzâlî denies reality to it in the next sentence. But this only shows that when an Oriental talks of "Real" he means what we mean by "Unconditioned", and that when he is thinking of "Conditioned or Relative" he says "Unreal." The matter has become one of terms.

[1. Gh. has no more use for the Noumenon, for the Ding an sich, than had the post-Kantians; though for how different reasons.]

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It is impossible to demand more than this from Ghazzâlî as philosopher-theologian. He was, perhaps, not more successful than other eastern theologians in finding a place for the universe, philosophically, with or in Allâh. But has western philosophy been any

more successful in finding a place for Allâh, philosophically, with or in the universe?

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TRANSLATION

[The references in square brackets are to the pages of the Cairo Arabic edition. {these are written in the form [p. 3], to avoid confusion with the footnote indicators.--jbh}]

THE NICHE FOR LIGHTS
(Mishkât al-Anwâr)

Praise to ALLAH! who poureth forth light; and giveth sight; and, from His mysteries' height, removes the veils of night!

And Prayer for MUHAMMED! of all lights the Light; Sire of them that do the right; Beloved of The Sovereign of Might; Evangelist of the forgiven in his sight; to Him devoted quite; to sinner and to infidel the Arm that knows to fight and smile!

You have asked me, dear brother--and may Allâh decree for you the quest of man's chiefest bliss, make you candidate for the Ascent to the highest height anoint your vision with the light of Reality, and purge your inward parts from all that is not the Real!--You have asked me, I say, to communicate to you the mysteries of the Lights Divine, together with the allusions behind the literal meaning of certain texts in the Koran and certain sayings in the Traditions.

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And principally this text[1]:--

"Allâh is the Light of the Heavens and of the Earth. The similitude of His Light is as it were a Niche wherein is a Lamp: the Lamp within a Glass: the Glass as it were a pearly Star. From a Tree right blessed is it lit, an Olive-tree neither of the East nor of the West, the Oil whereof were well-nigh luminous though Fire touched it not: Light upon Light!

"But as for the Infidels, their deeds are as it were massed Darkness upon some fathomless sea, the which is overwhelmed with billow topped by billow topped by cloud: Darkness on Darkness piled! so that when a man putteth forth his hand he well-nigh can see it not. Yea, the man for whom Allâh doth not cause light, no light at all hath he."

What is the significance of His comparison of LIGHT with Niche, and Glass, and Lamp, and Oil, and Tree?

And this Tradition

"Allâh hath Seventy Thousand Veils of

[1. The Light-Verse in S. 24, 35. The Darkness-Verse. which almost immediately follows, and is mentioned in the exposition, has been added.]

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Light and Darkness: were He to withdraw their curtain, then would the splendours of His Aspect[1] surely consume everyone who apprehended Him with his sight."

Such is your request. But in making it you have assayed to climb an arduous ascent, so high that the height thereof cannot be so much as gauged by mortal eyes [p. 3]. You have knocked at a locked door which is only opened to those who know and "are established in knowledge."[2] Moreover, not every mystery is to be laid bare or made plain, but-

"Noble hearts seal mysteries like the tomb."

Or, as one of those who Know has said--

"To divulge the secret of the Godhead is to deny God."

Or, as the Prophet has said--

"There is a knowledge like the form of a hidden
thing, known to none save those who know God."

If then these speak of that secret, only the Children of Ignorance will contradict them. And howsoever many these Ignorants be, the

[1. Or Countenance; see Introduction, p. 66.

2. Cf. S. 3, 6.]

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Mysteries must from the gaze of sinners be kept inviolate.

But I believe that your heart has been opened by the Light and your consciousness purged of the darkness of Ignorance. I will, therefore, not be so niggardly as to deny you

direction to these glorious truths in all their fineness and all their divineness; for the wrong done in keeping Wisdom from her Children is not less than that of yielding her to those who are Strangers to her. As the poet hath it--

"He who bestoweth Knowledge on fools loseth it,
And he who keepeth the deserving from her doeth a wrong."

You must, however, be content with a very summarized explanation of the subject; for the full demonstration of my theme would demand a treatment of both its principles and its parts for which my time is at present insufficient, and for which neither my mind nor my energies are free. The keys of all hearts are in the hands of Allah: He opens them when He pleases, as He pleases, and with what {p. 79} He pleases. At this time, then, it shall suffice to open up to you three chapters or parts, whereof the first is as hereunder follows.

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PART I.--LIGHT, AND LIGHTS: PRELIMINARY STUDIES

1. "Light" as Physical Light; as the Eye; as the Intelligence

The Real Light is Allâh; and the name "light" is otherwise only predicated metaphorically and conveys no real meaning.

To explain this theme: you must know that the word light is employed with a threefold signification: the first [p. 4] by the Many, the second by the Few, the third by the Fewest of the Few. Then you must know the various grades of light that relate to the two latter classes, and the degrees of the reality appertaining to these grades, in order that it may be disclosed to you, as these grades become clear, that ALLAH is the highest and the ultimate Light: and further, as the reality appertaining to each grade is revealed, that Allâh alone is the Real, the True Light, and beside Him there is no light at all.

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Take now the first signification. Here the word light indicates a phenomenon. Now a phenomenon, or appearance, is a relative term, for a thing necessarily appears to, or is concealed from, something other than itself; and thus its appearance and its non-appearance are both relative. Further, its appearance and its nonappearance are relative to perceptive faculties; and of these the most powerful and the most conspicuous, in the opinion of the Many, are the senses, one of which is the sense of sight. Further, things in relation to this sense of sight fall under these categories: (1) that which by itself is not visible, as dark bodies; (2) that which is by itself visible, but cannot make visible anything else, such as luminaries like the stars, and fire before it blazes up; (3) that which is by itself visible, and also makes visible, like the sun and the moon, and fire when it blazes up, and lamps. Now it is in regard to this third category that the name "light" is given: sometimes to that which is effused from these luminaries and falls on the exterior of opaque bodies, as when we say "The earth is lighted up", or "The light of the sun falls on the earth", or "The lamp-light falls on

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wall or on garment"; and sometimes to the luminaries themselves, because they are self-luminous. In sum, then, light is an expression for that which is by itself visible and [p. 5] makes other things visible, like the sun. This is the definition of, and the reality concerning, light, according to its first signification.

We have seen that the very essence of light is appearance to a percipient; and that perception depends on the existence of two things--light and a seeing eye. For, though light is that which appears and causes-to-appear, it neither appears nor causes-to-appear to the blind. Thus percipient spirit is as important as perceptible light quâ necessary element of perception; nay, 'tis the more important, in that it is the percipient spirit which apprehends and through which apprehension takes place; whereas light is not apprehensive, neither does apprehension takes place through it, but merely when it is present. By the word light, in fact, is more properly understood that visualizing light which we call the eye. Thus men apply the word light to the light of the eye, and say of the weak-sighted that "the light of his eye is

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weak", and of the blear-eyed that "the light of his vision is impaired," and of the blind that "his light is quenched." Similarly of the pupil of the eye it is said that it concentrates "the light of vision, and strengthens it, the eye-lashes being given by the divine wisdom a black colour, and made to compass the eye every way round about, in order to concentrate its "light." And of the white of the eye it is said that it disperses the "light of the eye" and weakens it, so that to look long at a bright white surface, or still more at the sun's light, dazzles "the light of the eye" and effaces it, just as the weak are effaced by the side of the strong. You understand, then, that percipient spirit is called light; and why

it is so called; and why it is more properly so called. And this is the second signification, that employed by the Few.

You must know, further, that the light of physical sight is [p. 6] marked by several kinds of defects. It sees others but not itself. Again, it does not see what is very distant, nor what is very near, nor what is behind a veil. It sees the exterior of things only, not their interior; the parts, not the whole; things finite, not

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things infinite. It makes many mistakes in its seeing, for what is large appears to its vision small; what is far, near; what is at rest, at motion; what is in motion, at rest. Here are seven defects inseparably attached to the physical eye. If, then, there be such an Eye as is free from all these physical defects, would not it, I ask, more properly be given the name of light? Know, then, that there is in the mind of man an eye, characterized by just this perfection--that which is variously called Intelligence, Spirit, Human Soul. But we pass over these terms, for the multiplicity of the terms deludes the man of small intelligence into imagining a corresponding multiplicity of ideas. We mean simply that by which the rational man is distinguished from the infant in arms, from the brute beast, and from the lunatic. Let us call it the Intelligence, following the current terminology. So, then, the intelligence is more properly called Light than is the eye, just because in capacity it transcends these seven defects.

Take the first. The eye does not behold itself, but the intelligence does perceive itself as

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well as others; and it perceives itself as endowed with knowledge, power, etc., and perceives its own knowledge and perceives its knowledge of its own knowledge, and its know, ledge of its knowledge of its own knowledge, and so on ad infinitum. Now, this is a property which cannot conceivably be attributed to anything which perceives by means of a physical instrument like the eye. Behind this, however, [p. 7] lies a mystery the unfolding of which would take long.

Take, now, the second defect: the eye does not see what is very near to it nor what is very far away from it; but to the intelligence near and far are indifferent. In the twinkling of an eye it ascends to the highest heaven above, in another instant to the confines of earth beneath. Nay, when the facts are realized, intelligence is revealed as transcending the very idea of "far" and "near," which occur between material bodies; these compass not the precincts of its holiness, for it is a pattern or sample of the attributes of Allâh. Now the sample must be commensurate with the original, even though it does not rise to the

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degree of equality[1] with it. And this may move you to set your mind to work upon the

true meaning of the tradition: "Allah created Adam after His own likeness." But I do not think fit at the present time to go more deeply into the same.

The third defect: the eye does not perceive what is behind the veil, but the intelligence moves freely about the Throne, the Sedile, and everything beyond the veil of the Heavens, and likewise about the Host Supernal, and the Realm Celestial, just as much as about its own world, and its propinquate, (that is its own) kingdom. The realities of things stand unveiled to the intelligence. Its only veil is one which it assumes of its own sake, which resembles the veil that the eye assumes of its own accord in the closing of its eyelids. But we shall explain this more fully in the third chapter of this work.

The fourth defect: the eye perceives only the exterior surfaces of things, but not their interior; may, the mere moulds and forms, not the realities; while intelligence breaks through

[1. Reading ### which both sense and rhyme demand.]

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into the inwardness of things and into their secrets; apprehends the reality of things and their essential spirits; [p. 8] elicits their causes and laws--from what they had origin, how they were created, of how many ideal forms they are composed, what rank of Being they occupy, what is their several relation to all other created things, and much else, the exposition of which would take very long; wherein I think good to be brief.

The fifth: the eye sees only a fraction of what exists, for all concepts, and many percepts, are beyond its vision; neither does it apprehend sounds, nor yet smells, nor tastes, nor sensations of hot and cold, nor the percipient faculties, by which I mean the faculties of hearing, of smelling, of tasting. nay, all the inner psychical qualities are unseen to it, joy, pleasure, displeasure, grief, pain, delight, love, lust, power, will, knowledge, and innumerable other existences. Thus it is narrow in its scope, limited in its field of action, unable to pass the confines of the world of colour and form, which are the grossest of all entities; for natural bodies are in themselves the grossest of the

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categories of being, and colour and form are the grossest of their properties. But the domain of intelligence is the entirety of existence, for it both apprehends the entities we have enumerated, and has free course among all others beside (and they are the major part), passing upon them judgments that are both certain and true. To it, therefore, are the inward secrets of things manifest, and the hidden forms of things clear. Then tell me by what right the physical eye is given equality with the intelligence in claiming the name of Light? No verily! it is only relatively light; but in relation to the intelligence it is darkness. Sight is but one of the spies of Intelligence [p. 9] who sets it to watch the grossest of his treasures, namely, the treasury of colours and forms; bids it carry reports about the same to its Lord, who then judges thereof in accordance with the dictates of

his penetration and his judgment. Likewise are all the other faculties but Intelligence's spies--imagination, phantasy, thought, memory, recollection; and behind them are servitors and retainers, constrained to his service in this present world of his. These, I say, he constrains,

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and among these he moves at will, as freely as monarch constrains his vassals to his service, yea, and more freely still. But to expound this would take us long, and we have already treated of it in the book of my Ihyâ` al-`Ulûm, entitled "The Marvels of the Mind".

The sixth: the eye does not see what is infinite. What it sees is the attributes of known bodies, and these can only be conceived as finite. But the intelligence apprehends concepts, and concepts cannot be conceived as finite. True, in respect of the knowledge which has actually been attained, the content actually presented to the intelligence is no more than finite, but potentially it does apprehend that which is infinite. It would take too long to explain this fully, but if you desire an example, here is one from arithmetic. In this science the intelligence apprehends the series of integers, which series is infinite; further, it apprehends the coefficients of two, three, and all the other integers, and to these also no limit can be conceived; and it apprehends all the different relations between numbers, and to these also no limit can be conceived; and finally it apprehends

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its own knowledge of a thing, and its knowledge of its knowledge of its knowledge of that thing; and so on, potentially, to infinity.

The seventh: the eye apprehends the large as small. It sees the sun the size of a bowl, and the stars like silver-pieces scattered upon a carpet of azure. But intelligence apprehends that the stars [p. 10] and the sun are larger, times upon times, than the earth. To the eye the stars seem to be standing still, and the boy to be getting no taller. But the intelligence sees the boy moving constantly as he grows; the shadow lengthening constantly; and the stars moving every instant, through distances of many miles. As the Prophet said to Gabriel, asking: "Has the sun moved?" And Gabriel. answered: "No--Yes." "How so?" asked he; and the other replied: "Between my saying No and Yes it has moved a distance equal to five hundred years." And so the mistakes of vision are manifold, but the intelligence transcends them all.

Perhaps you will say, we see those who are Possessed of intelligence making mistakes

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nevertheless, I reply, their imaginative and phantastic faculties often pass judgments and form convictions which they think are the judgments of the intelligence. The error is therefore to be attributed to those lower faculties. See my account of all these faculties

in my Mî`âr al-`Ilm and Mahakk al-Nazar. But when the intelligence is separated from the deceptions of the phantasy and the imagination, error on its part is inconceivable; it sees things as they are. This separation is, however, difficult, and only attains perfection after death. Then is error unveiled, and then are mysteries brought to light, and each one meets the weal or the woe which he has already laid up for himself, and "beholds a Book, which reckons each venial and each mortal sin, without omitting a single one".[1] In that hour it shall be said unto him: "We have stripped from thee the Veil that covered thee and thy vision this day is iron."[2] Now that covering Veil is even that of the imagination and the phantasy; and therefore the man who has been deluded by his own fancies, his false beliefs, and his vain

[1. S. 50, 18.

2. S. 22, 50.]

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imaginations, replies: "Our Lord! We have seen Thee and heard Thee! [p.11] O send us back and we will do good.[1] Verily now we have certain knowledge!"

From all which you understand that the eye may more justly be called Light than the light (so called) which is apprehended by sense; and further that the intelligence should more properly be called Light than the eye. It would be even true to say that between these two there exists so great a difference in value, that we may, nay we must, consider only the INTELLIGENCE as deserving the name Light at all.

2. The Koran as the Sun of the Intelligence

Further you must notice here, that while the intelligence of men does truly see, the things it sees are not all upon the same plane. Its knowledge is in some cases, so to speak, given, that is, present in the intelligence, as in the case of axiomatic truths, e.g. that the same thing cannot be both with and without an origin; or existent and non-existent; or that the same proposition cannot be both true and false; or that the judgment which is true

[1. S. 12, 32.]

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of one thing is true of an identically similar thing; or that, granted the existence of the particular, the existence of the universal must necessarily follow.

For example, granted the existence of black, the existence of "colour" follows; and the same with "man" and "animal"; but the converse does not present itself to the intelligence as necessarily true; for "colour" does not involve "black", nor does "animal" involve "man". And there are many other true propositions, some necessary, some

contingent, and some impossible. Other propositions, again, do not find the intelligence invariably with them, when they recur to it, but have to shake it up, arouse it, strike flint on steel, in order to elicit its spark. Instances of such propositions are the theorems of speculation, to apprehend which the intelligence has to be aroused by the dialectic (kalâm) of the philosophers. Thus it is when the light of philosophy dawns that man sees actually, after having before seen potentially. Now the greatest [p. 12] of philosophies is the word (kalâm) of Allah in general, and the Koran in particular.

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Therefore the verses of the Koran, in relation to intelligence, have the value of sunlight in relation to the eyesight, to wit, it is by this sunlight that the act of seeing is accomplished. And therefore the Koran is most properly of all called Light, just as the light of the sun is called light. The Koran, then, is represented to us by the sun, and the intelligence by the Light of the Eye, and hereby we understand the meaning of the verse, which said: "Believe then on Allâh and His Prophet, and the Light which We caused to descend;"[1] and again: "There hath come a sure proof from your Lord, and We have caused a clear Light to descend."[2]

3. The Worlds Visible and Invisible: with their Lights

You have now realized that there are two kinds of eye, an external and an internal; that the former belongs to one world, the World of Sense, and that internal vision belongs to another world altogether, the World of the Realm Celestial; and that each of these two eyes has a sun and a light whereby its seeing is perfected; and that one of these suns is external, the

[1. S. 64,8.

2. S. 4, 174.]

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other internal, the former belonging to the seen world, viz. the sun, which is an object of sense. perception, and the other internal, belonging to the world of the Realm Celestial, viz. the Koran, and other inspired books of Allah. If, then, this has been disclosed to you thoroughly and entirely, then one of the doors of this Realm Celestial has been opened unto you. In that world there are marvels, in comparison with which this world of sight is utterly condemned. He who never fares to that world, but allows the limitations of life in this lower world of sense to settle upon him, is still a(brute beast, an excommunicate from that which constitutes us men; gone astray is he more than any brute beast, for to the brute are not vouched the wings of flight, on which to fly away unto that invisible world. "Such men," the Koran says, "are cattle, nay, are yet further astray!"[1] [p. 13] As the rind is to the fruit; as the mould or the form in relation to the spirit, as darkness in relation to light; as infernal to supernal; so is this World of Sense in relation to the world of the Realm Celestial. For this

[1. S. 7, 178.]

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reason the latter is called the World Supernal or the World of Spirit, or the World of Light, in contrast with the World Beneath, the World of Matter and of Darkness. But do not imagine that I mean by the World Supernal the World of the [Seven] Heavens, though they are "above" in respect of part of our world of sense-perception. These heavens are equally present to our apprehension, and that of the lower animals. But a man finds the doors of the Realm Celestial closed to him, neither does he become of or belonging to that Realm unless "this earth to him be changed into that which is not earth, and likewise the heavens"[1]; unless, in short, all that comes within the ken of his sense and his imagination, including the visible heavens, cause to be his earth, and his heaven come to be all that transcends his sense. This is the first Ascension for every Pilgrim, who has set out on his Progress to approach the Presence Dominical. Thus mankind was consigned back to the lowest of the low, and must thence rise to the world of highest height. Not so is it with the Angels; for they are part of the World of the

[1. S. 14, 48.]

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Realm Celestial, floating ever in the Presence of the Transcendence, whence, they gaze down upon our World Inferior. Thereof spoke the Prophet in the Tradition: "Allâh created the creation in darkness, then sent an effusion of His light upon it," and "Allâh hath Angels, beings who know the works often better than they know them themselves." Now the Prophets, when their ascents reached unto the World of the Realm Celestial, attained the uttermost goal, and from thence looked down upon a totality of the World Invisible; for he who is in the World of the Realm Celestial is with Allâh, and hath the keys [p. 14] of the Unseen. I mean that from where he is the causes of existing things descend into the World of Sense; for the world of sense is one of the effects of yonder world of cause, resulting from it just as the shadow results from a body, or as fruit from that which fructuates, or as the effect from a cause. Now the key to this knowledge of the effect is sought and found in the cause. And for this reason the World of Sense is a type of the World of the Realm Celestial, as will appear when we explain the NICHE, the LAMP, and the TREE. For the thine, compared is in some sort parallel, and

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bears resemblance, to the thing compared therewith, whether that resemblance be remote or near: a matter, again, which is unfathomably deep, so that whoever has scanned its inner meaning had revealed to him the verities of the types in the Koran by an easy way.

I said that everything that sees self and not-self deserves more properly the name of

Light, while that which adds to these two functions the function of making the not-self visible, still more properly deserves the name of Light than that which has no effect whatever beyond itself. This is the light which merits the name of "Lamp Illuminant",[1] because its light is effused upon the not-self. Now this is the property of the transcendental prophetic spirit, for through its means are effused the illuminations of the sciences upon the created world. Thus is explained the name given by Allâh to Mohammed, "Illuminant."[2] Now all the Prophets are Lamps, and so are the Learned-but the difference between them is incalculable.

[1. S. 33, 46.

2. S. 46, 33.]

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4. These Lights as Lamps Terrestrial and Celestial: with their Order and Grades

If it is proper to call that from which the light of vision emanates a "Lamp Illuminant", then that from which the Lamp is itself lit may [p. 15] meetly be symbolized by Fire. Now all these Lamps Terrestrial were originally lit from the Light Supernal alone; and of the transcendental Spirit of prophecy it is written that "Its oil were well-nigh luminous though fire touched it not"; but becomes "very light upon light" when touched by that Fire.[1] Assuredly, then, the kindling source of those Spirits Terrestrial is the divine Spirits Supernal, described by Ali and Ibn Abbas, when they said that "Allâh hath an Angel with countenances seventy thousand, to each countenance seventy thousand mouths, in each mouth seventy thousand tongues wherewith he laudeth God most High". This is he who is contrasted with all the angelic host, in the words: "On the day whereon THE SPIRIT ariseth and the Angels, rank on rank."[2] These Spirits Celestial, then, if they be considered as the kindling-source of the

[1. S. 24, 35; see p. [45] of translation.

2. S. 28, 78.]

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Lamps Terrestrial, can be compared alone with "Fire".[1] And that kindling is not perceived save "on the Mountain's side".[2]

Let us now take these Lights Celestial from which are lit the Lamps Terrestrial, and let us rank them in the order in which they themselves are kindled, the one from the other. Then the nearest to the fountain-head will be of all others the worthiest of the name of Light for he is the highest in order and rank. Now the analogy for this graded order in the world of sense can only be seized by one who sees the light of the moon coming through the window of a house, falling on a mirror fixed upon a wall, which reflects that light on to another wall, whence it in turn is reflected on the floor, so that the floor

becomes illuminated therefrom. The light upon the floor is owed to that upon the wall, and the light on the wail to that in the mirror, and the light in the mirror to that from the moon, and the light in the moon to that from the sun, [16] for it is the sun that radiates its light upon the moon. Thus these four lights are ranged one above the other, each

[1. S. 28, 29.

2. S. 28, 29: also 19, 53.]

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one more perfect than the other; and each one has a certain rank and a proper degree which it never passes beyond. I would have you know, then, that it has been revealed to the men of Insight that even so are the Lights of the Realm Celestial ranged in an order; and that the highest is the one who is nearest to the Ultimate Light. It may well be, then, that the rank of Seraphiel is above the rank of Gabriel; and that among them is that Nighest to Allâh, he whose rank comes nighest to the Presence Dominical which is the Fountain-head of all these lights; and that among these is a Nighest to Man, and that between these two are grades innumerable, whereof all that is known is that they are many, and that they are ordered in rank and grade, and that as they have described themselves, so they are indeed--"Not one of us but has his determined place and standing,"[1] and "We are verily the ranked ones; we are they in whose mouth is Praise."[1]

5. The Source of all these Grades of Light: ALLAH

The next thing I would have you know is

[1. S. 37, 164-7.]

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that these degrees of light do not ascend in an infinite series, but rise to a final Fountain-head who is Light in and by Himself, upon Whom comes no light from any external source, and from Whom every light is effused according to, its order and grade. Ask yourself, now whether the name Light is more due to that which is illumined and borrows its light from an external source; or that which in itself is luminous, illuminating all else beside? I do not believe that you can fail to see the true answer, and thus conclude that the name light is most of all due to this LIGHT SUPERNAL, above Whom there is no light at all, and from Whom light descends upon all other things.

Nay, I do not hesitate to say boldly that the term "light" as applied to aught else than this primary light is purely metaphorical; for all [p. 17] others, if considered in themselves, have, in themselves and by themselves, no light at all. Their light is borrowed from a foreign source; which borrowed illumination has not any support in itself, only in something not-itself. But to call the borrower by the same name as the lender is mere

metaphor. Think

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you that the man who borrows riding-habit, saddle, horse, or other riding beast, and mounts the same when and as the lender appoints, is actually, or only metaphorically, rich? Or is it the lender who alone is rich? The latter, assuredly! The borrower remains in himself as poor as ever, and only of him who made the loan and exacts its return can richness be predicated--him who gave and can take away. Therefore, the Real Light is He in Whose hand lies creation and its destinies; He who first gives the light and afterwards sustains it. He shares with no other the reality of this name, nor the full title to the same; save in so far as He calls some other by that name, deigns to call him by it in the same way as a Liege-Lord deigns to give his vassal a fief, and therewith bestows on him the title of lord. Now when that vassal realizes the truth, he understands that both he and his are the property of his Liege, and of Him alone, a property shared by Him with no partner in the world.

You now know that Light is summed up in appearing and manifesting, and you have ascertained the various gradations of the same. You

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must further know that there is no darkness so intense as the darkness of No-being. For[1] a dark thing is called "dark" simply because it cannot appear to anyone's vision; it never comes to exist for sight, though it does exist in itself. But that which has no existence for others nor for itself is assuredly the very extreme of darkness. In contrast with it is Being, which is, therefore, Light; for unless a thing is manifest in itself, [p. 18] it is not manifest to others. Moreover, Being is itself divided into that which has being in itself, and that which derives its being from not-itself. That being of this latter is borrowed, having no existence by itself. Nay, if it is regarded in and by itself, it is pure not-being. Whatever being it has is due to its relation to a not-itself; and this is not real being at all, as you learned from my parable of the Rich and the Borrowed Garment. Therefore, Real Being is Allâh most High, even as Real Light is likewise Allâh.

6. The Mystic Verity of Verities

It is from this starting-point that Allâh's gnostics rise from metaphors to realities, as one

[1. Reading ### for ###.]

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climbs from the lowlands to the mountains; and at the end of their Ascent see, as with the direct sight of eye-witnesses, that there is nothing in existence save Allâh alone, and that "everything perisheth except His Countenance, His Aspect"[1] (wajh); not that[2] it perisheth at some particular moment, but rather it is sempiternally a perishing thing,

since it cannot be conceived except as perishing. For each several thing other than Allâh is, when considered in and by itself, pure not-being; and if considered from the "aspect" (wajh) to which existence flows from the Prime Reality, it is viewed as existing, but not in itself, solely from the "aspect" which accompanies Him Who gives it existence. Therefore, the God-aspect is the sole thing in existence. For everything has two aspects, an aspect to itself and an aspect to its Lord: in respect of the first, it is Not-being; but in respect of the God-aspect, it is Being. Therefore there is no Existent except God and the God-aspect, and therefore all things are perishing except the God-aspect from and to all eternity. These gnostics, therefore, have no need

[1. S. 88, 28.

2. Reading ###.]

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await the arising of the Last Uprising in order to hear the Creator proclaim, "To whom is the power this day? To ALLAH! the One, the Not-to-be-withstood"[1]; [p. 19] for that summons is.. pealing in their ears always and for ever. Neither do they understand by the cry "Allah is most great" (Allâhu akbar) that He is only "greater" than others. God forbid! For in. all existence there is beside Him none for Him. to exceed in greatness. No other attains so much as to the degree of co-existence, or of sequent existence, nay of existence at all, except from the Aspect that accompanies Him. All existence is, exclusively, His Aspect. Now it is impossible that He should be "greater"' than His own Aspect. The meaning is rather that he is too absolutely Great to be called Greater, or Most Great, by way of relation or comparison--too Great for anyone, whether Prophet or Angel, to grasp the real nature of His Greatness. For none knows Allah with a real knowledge but He Himself; for every, known falls necessarily under the sway and within the province of the Knower; a state:

[1. S. 16, 40.]

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which is the very negation of all Majesty, all "Greatness". The full proof whereof I have given in my al-Maqsad al-Asnâ fî ma`ânî asmâ'i llâhi-l Husnâ.

These gnostics, on their return from their Ascent into the heaven of Reality, confess with one voice that they saw nought existent there save the One Real. Some of them, however, arrived at this scientifically, and others experimentally and subjectively. From these last the plurality of things fell away in its entirety. They were drowned in the absolute Unitude, and their intelligences were lost in Its abyss. Therein became they as dumbfounded things. No capacity remained within them save to recall ALLAH; yea, not so much as the capacity to recall their own selves. So there remained nothing with them save ALLAH. They became drunken with a drunkenness wherein the sway of their own intelligence disappeared; so that one[1] exclaimed, "I am The ONE REAL!" and another,

"Glory be to ME! How great is MY glory!"[2] and another, "Within this robe is nought but Allâh!"[2] ... But the words of

[1. Al-Hallâj.

2. Abû Yazîd al-Bistâmî. See Massignon's Hallâj, p. 513.]

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Lovers Passionate in their intoxication and ecstasy [p. 20] must be hidden away and not spoken of . . . Then when that drunkenness abated and they came again under the sway of the intelligence, which is Allâh's balance-scale upon earth, they knew that that had not been actual Identity, but only something resembling Identity; as in those words of the Lover at the height of his passion:--

"I am He whom I love and He whom I love is I;
We are two spirits immanent in one body."[1]

For it is possible for a man who has never seen a mirror in his life, to be confronted suddenly by a mirror, to look into it, and to think that the form which he sees in the mirror is the form of the mirror itself, "identical" with it. Another might see wine in a glass, and think that the wine is just the stain of the glass. And if that thought becomes with him use and wont, like a fixed idea with him, it absorbs him wholly, so that he sings:--

"The glass is thin, the wine is clear!
The twain are alike, the matter is perplexed:

[1. By al-Hallâj.]

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For 'tis as though there were wine and no wineglass there,
Or as though mere were wine-glass and nought of wine!"

He there is a difference between saying, "The wine is the wine-glass," and saying, "'tis as though it were the wine-glass." Now, when this state prevails, it is called in relation to him who experiences it, Extinction, nay, Extinction of Extinction, for the soul has become extinct to itself, extinct to its own extinction; for it becomes unconscious of itself and unconscious of its own unconsciousness, since, were it conscious of its own unconsciousness, it would be conscious of itself. In relation to the man immersed in this state, the state is called, in the language of metaphor, "Identity"; in the language of reality, "Unification." And beneath these verities also lie mysteries which we are not at liberty to discuss.

7. The "God-Aspect": an "advanced" Explanation of the Relation of these Lights to

ALLAH

It may be that you desire greatly to know

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the aspect (wajh) [p. 21] whereby Allâh's light is related to the heavens and the earth, or rather the aspect whereby He is in Himself the Light of heavens and earth. And this shall assuredly not be denied you, now that you know that Allâh is Light, and that beside Him there is no light. and that He is every light, and that He is the universal light: since light is an expression for that by which things are revealed; or., higher still, that by and for which they are revealed; yea, and higher still, that by, for, and from which they are revealed: and now that, you know, too that, of everything called light, only that by, for, and from which things are revealed is real--that Light beyond which there is no light to kindle and feed its flame, for It is kindled and fed in itself, from Itself, and for Itself, and from no other source at all. Such a conception, such a description, you are now assured, can be applied to the Great Primary, alone. You are also assured that the heavens and the earth are filled with light appertaining to those two fundamental light-planes, our Sight and our Insight; by which I mean our senses and our intelligence. The first kind of light is

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what we see in the heavens--sun and moon and stars; and what we see in earth--that is, the rays which are poured over the whole face of the earth, making visible all the different colours and hues, especially in the season of spring; and over all animals and plants and things, in all their states: for without these rays no colour would appear or even exist. Moreover, every shape and size which is visible to perception is apprehended in consequence of colour, and it is impossible to conceive of apprehending them without colour. As for the other ideal, intelligential Lights, the World Supernal is filled with them--to wit, the angelic substance; and the World Inferior is also full of them--[p. 22] to wit, animal life and human life successively. The order of the World Inferior is manifested by means of this inferior human light; while the order of the World Supernal is manifested by means of that angelical light. This is the order alluded to in the passage in the Koran, "He it is Who has formed you from the earth, and hath peopled it with you, that He might call you Successors upon the earth" . . . and "Maketh you Successors on

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the earth," and "Verily I have set in the earth a Successor" (Khalîfa).[1]

Thus you see that the whole world is all filled with the external lights of perception, and the internal lights of intelligence; also that the lower lights are effused or emanate the one from the other, as light emanates or is effused from a lamp; while the Lamp itself is the transcendental Light of Prophecy; and that, the transcendental Spirits of Prophesy

are lit from the Spirit Supernal, as the lamp is lit from fire; and that the Supernals are lit the one from the other; and that their order is one of ascending grades: further, that these all rise to the Light of Lights, the Origin and Fountainhead of lights, and that is ALLAH, only and alone; and that all other lights are borrowed from Him, and that His alone is real light; and that everything is from His light, nay, He is everything, nay, HE IS THAT HE is, none but He has ipseity or heity at all, save by metaphor. Therefore there is no light but He, while all other lights are only lights from the Aspect which accompanies Him, not from

[1. S. 61, 11; 55, 24; 62, 27; 30, 2. Cf. Mishkât, p.[34].]

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themselves. Thus the aspect and face of everything faces to Him and turns in His direction; and "whithersoever they turn themselves there is the Face of Allâh."[1] So, then, there is no divinity but HE; for "divinity" is an expression by which is connoted that towards which all faces are directed"[2] in worship and in confession--that He is Deity; but which I mean the faces of the hearts of men, for they verily are lights and spirits. Nay, more, just as "there is no deity but He," so there is no heity but He, [p. 23] for "he" is an expression for something which one can indicate; but in every and any case we can but indicate Him. Every time you indicate anything, your indication is in reality, to Him, even though through your ignorance of the truth of truths which we have mentioned you -know it not. Just as one cannot point to, indicate, sunlight but only the sun, so the relation of the sum of things to Allâh is, in the visible -analogue, as the relation of light to the sun. Therefore "There is no deity but ALLAH" is the

[1. S. 2. 115, see 144, 149, 150.

2. Gh.'s piece of amateur etymology here, by which he appears to derive the root 'lh ("god") from the root wty ("turn"), is about as absurd as my attempt to suggest it in the English.]

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Many's declaration of Unity: that of the Few is "There is no he but HE"; the former is more general, but the latter is more particular, more comprehensive, more exact, and more apt to give him who declares it entrance into the pure and absolute Oneness and Onliness. This kingdom of the One-and-Onliness is the ultimate point of mortals' Ascent: there is no ascending stage beyond it; for "ascending" involves plurality, being a sort of relatively involving two stages, an ascent from and an ascent to. But when Plurality has been eliminated, Unity is established, relation is effaced, all indication from "here" to "there" falls away, and there remains neither height nor depth, nor anyone to fare up or down. The upward Progress, the Ascent of the soul, then becomes impossible, for there is no height beyond the Highest, no plurality alongside of the One, and, now that plurality has terminated, no Ascent for the soul. If there be, indeed, any change, it is by way of the "Descent into the Lowest Heaven", the radiation from above downwards; for

the Highest, though It may have mo higher, has a lower. This is the goal of

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goals, the last object of spiritual search, known of him who knows it, denied by him who is ignorant of it. It belongs to that knowledge which is according to the form of the hidden thing, and which no one knoweth save the Learned[1] is Allah. If, therefore, they utter it, it is only denied by the Ignorant of Him.

There is no improbability in the explanation given by these Learned to this "Descent into the Lowest Heaven", [p. 24] namely, that it is the descent of an Angel; though one of those Gnostics[2] has, indeed, fancied a less probable explanation. He, immersed as he was in the divine One-and-Onliness, said that Allah has "a descent into the lowest heaven", and that this descent is His descent, in order to use physical senses, and to set in motion bodily limbs; and that He is the one indicated in the Tradition in which the Prophet says, "I have become His hearing whereby He heareth, His vision whereby He seeth, His tongue wherewith He speaketh."' Now if the Prophet was Allah's hearing and vision and tongue, then Allah and He alone is

[1. Cf. S. 3, 7.

2. Al-Hallâjj.

3. A saying reported by Ibn Adham, d. 170.]

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the Hearer, the Seer, the Speaker; and He is the one indicated in His own word to Moses, "I was sick, and thou visitedst Me not."[1] According to this, the bodily movements of this Confessor of the divine Unity are from the lowest heaven; his sensation from a heaven next above; and his intelligence from the heaven next above that. From that heaven of the intelligence he fares upward to the limit of the Ascension of created things, the kingdom of the One-and-Onliness, a sevenfold way; thereafter "settleth he himself on the throne" of the divine Unity, and therefrom "taketh command"[2] throughout his storied heavens. Well might one, in looking upon such an one, apply to him the saying, "Allah created Adam after the image of the Merciful One"; until, after contemplating that word more deeply, he becomes aware that it has an interpretation like those other words, "I am the ONE REAL," "Glory be to ME!"[3] or those sayings of the Prophet, that Allah said, "I was sick and thou

[1. See St, Matt. xxv.

2. Ar. al amr. See on p. [55], Introduction, pp. 32-40. Or, "controlleth things." And see S, 32, 5.

3. M, p. [19].]

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visitedst Me not," and "I am His hearing, and His vision; and His tongue". But I see fit now to draw rein in this exposition, for I think that you cannot hear more of this sort than the amount which I have now communicated.

8. The Relation of these Lights to ALLAH:
Simpler Illustrations and Explanations

It may well be that you will not rise to the height of these words, for all your pains; it may be that for all your pains you will come short of it after all. Here, then, is something that lies nearer your understanding, and nearer your weakness. The meaning of the doctrine that Allah is [p. 25] the Light of Heavens and Earth may be understood in relation to phenomenal, visible light. When you see hues of spring-the tender green, for example-in the full light of day, you entertain no doubt but that you are looking on colours, and very likely you suppose that you are looking on nothing else alongside of them. As though you should say, "I see nothing alongside of the green." Many have in fact, obstinately maintained this. They have asserted that light is a meaningless term, and that there is nothing but colour with

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the colours. Thus they denied the existence of the light, although it was the most manifest of all things--how should it not be so, considering that through it alone all things become manifest?, for it is the thing that is itself visible and makes visible, as we said before. But, when the sun sank, and heaven's lamp disappeared from sight, and night's shadow fell, then apprehended these men the existence of an essential difference between inherent shadow and inherent light; and they confessed that light is a form that lies behind all colour, and is apprehended with colour, insomuch that, so to speak, through its intense union with the colours it is not apprehended, and through its intense obviousness it is invisible. And it may be that this very intensity is the direct cause of its invisibility, for things that go beyond one extreme pass over to the extreme opposite.

If this is clear to you, you must further know that those endowed with this Insight never saw a single object without seeing Allah along with it. It may be that one of them went further than this and said, "I have never seen a single object, but I first saw Allah"; for

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some of, them only see objects through and in Allah, while others first see objects and then see Allah in and through those objects. It is to the first class that the Koran alludes to in the words, "Doth it not suffice that My Lord seeth all?"[1] and to the second in the words, "We shall shew them our signs in all the world and in themselves." For the first class [p. 26] have the direct intuition of Allah, and the second infer Him from His works.

The former is the rank of the Saint-Friends of God, the latter of the Learned "who are established in knowledge".[2] After these two grades there remains nothing except that of the careless, on whose faces is the veil.

Thus you see that just as everything is manifest to man's Sight by means of light, so everything is manifest to man's Insight by means of Allah; for He is with everything every moment and by Him does everything appear. But here the analogy ceases, and we have a radical difference; namely, that phenomenal light can be conceived of as disappearing with the sinking of the sun, and as assuming a veil

[1. S. 41, 53.

2. S. 3, 6.]

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in order that shadow may appear: while the divine light, which is the condition of all appearance, cannot be conceived as disappearing. That sun can never set! It abides for ever with all things. Thus the method of difference (as a method for the demonstration of the Existence of God from His works) is not at our disposal. Were the appearance of Allah conceivable, heaven and earth would fall to ruin, and thence, through difference, would be apprehended an effect which would simultaneously compel the recognition of the Cause whereby all things appeared. But, as it is, all Nature remains the same and invariable to our sight because of the unity of its Creator, for "all things are singing His praise"[1] (not some things) at all times (not sometimes); and thus the method of difference is eliminated, and the way to the knowledge of God is obscured. For the most manifest way to the knowledge of things is by their contraries: the thing that possesses no contrary and no opposite, its features being always exactly alike when you are looking at it, will very likely elude your

[1. See S. 17, 44.]

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notice altogether. In this case its obscureness results from its very obviousness, and its elusiveness from the very radiance of its brightness. Then glory to Him who hides Himself from His own creation by His utter manifestness, and is veiled from their gaze through the very effulgence of His own light!

But it may be that not even this teaching is intelligible to some limited intelligences, [27] who from our statement (that "Allah is with, everything", as the light is with everything) will understand that He is in every place. Too high. and holy is He to be related to place! So far from starting this vein imagining, we assert to you that He is prior to everything, and above everything, and that He makes everything manifest. Now manifester is inseparable from, manifested, subjectively, in the cognition of the thinker; and this is what we mean by saying. that Allah accompanies or is "with" everything. You know,

further, that manifester is prior to, and above, manifested, though He be "with" it; but he is "with" it from one aspect, and "above" it from another. You are not to suppose, therefore, that there is

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here any contradiction. Or, consider, how in the world of sense, which is the highest to which your knowledge can rise, the motion of your hands goes "with" the motion of its shadow, and yet is prior to it as well. And whoever has not wit enough to see this, ought to abandon these researches altogether; for

"To every science its own people;
And each man finds easy that for which he has been created apt."

Next: PART II.--The Science Of Symbolism.
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PART II.--THE SCIENCE OF SYMBOLISM,
PROLEGOMENA TO THE EXPLANATION OF THE SYMBOLISM OF THE NICHE, THE LAMP, THE GLASS, THE TREE, THE OIL, AND THE FIRE

The exposition of this symbolism involves, first of all, two cardinal considerations, which afford limitless scope for investigation, but to. which I shall merely allude very briefly here.

First, the science and method of symbolism; the way in which the spirit of the ideal form[1] is captured by the mould of the symbol; the mutual relationship of the two; the inner nature of this correspondence between the

[1. Or Idea = in practically the Platonic sense.]

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world of Sense (which supplies the clay of the moulds, the material of the symbolism) and the world of the Realm Supernal from which the Ideas descend.[1]

Second, the gradations of the several spirits of our mortal clay, and the degree [p. 28] of light possessed by each. For we treat of this latter symbolism in order to explain the former.

(i) THE OUTWARD AND THE INWARD IN SYMBOLISM: TYPE AND ANTITYPE

The world is Two Worlds, spiritual and material, or, if you will, a World Sensual and a World Intelligential; or again, if you will, a World Supernal and a World Inferior. All these

expressions are near each other, and the difference between them is merely one of viewpoint. If you regard the two worlds in themselves, you use the first expression; if in respect of the organ which apprehends them, the second; if in respect of their mutual relationship, the third. You may, perhaps, also term

[1. (By Ghazzâlî.) In this Light-Verse, in Ibn Mas'ûd's reading, the words "in the heart of the believer, "follow the words "of His light". And Ubayy b. Ka`b's instead of "the similitude of His light", has "the similitude of the light of the heart of him who believes is like". etc.]

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them the World of Dominance and Sense-perception, and, the World of the Unseen and the Realm Supernal. It were no marvel if the students of the realities underlying the terminology were puzzled by the multiplicity of these terms, and imagined a corresponding multiplicity of ideas. But he to whom the realities beneath the terms are disclosed makes the ideas primary and the terms secondary: while inferior minds take the opposite course. To them the term is the source from which the reality proceeds. We have an allusion to these two types of mind in the Koran, "Whether is the more rightly guided, he who walks with his face bent down, or he who walks in a straight Way, erect?"[1]

1. The two Worlds: their types and antitypes

Such is the idea of the Two Worlds. And the next thing for you to know is, that the supernal world of "the Realm" is a world invisible to the majority of men; and the world of our senses is the world of perception, because it is perceived of all. This World Sensual

[1. S. 67, 22.]

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is the point from which we ascend to [p. 29] the world Intelligential: and, but for this connexion between the two, and their reciprocal relationship, the way upward to the higher sphere would be barred. And were this upward was impossible, then would the Progress to the Presence Dominical and the near approach to Allah be impossible too. For no man shall approach near unto Allah, unless his foot stand at the very centre of the Fold of the Divine Holiness. Now by this World of the "Divine Holiness" we mean the world that transcends the apprehension of the senses and the imagination. And it is in respect of the law of that world--the law that the soul which is a stranger to it neither goeth out therefrom, nor entereth therein--that we call it the Fold of the Divine Holiness and Transcendence. And the human spirit, which is the channel of the manifestations of the Transcendence, may be perhaps called "the Holy Valley".[1]

Again, this Fold comprises lesser folds, some of which penetrate more deeply than

others into the ideas of the Divine Holiness.

[1. S. 20, 12.]

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But the term Fold embraces all the gradations of the lesser ones; for you must not suppose that these terms are enigmas, unintelligible to men of Insight. But I cannot pursue the subject further, for I see that my preoccupation with citing and explaining all this terminology is turning me from my theme. It is for you to apply yourself now to the study of the terms.

To return to the subject we were discussing: the visible world is, as we said, the point of departure up to We world of the Realm Supernal; and the "Pilgrim's Progress of the Straight Way"[1] is an expression for that upward course, which may also be expressed by "The Faith," "the Mansions of Right Guidance." Were there no relation between the two worlds, no inter-connexion at all, then all upward progress would be inconceivable from one to the other. Therefore, the divine mercy gave to the World Visible a correspondence with the World of the Realm Supernal, and for this reason there is not a single thing in this world of sense that is not a symbol of something in yonder one. It may well hap

[1. See S. 1, 4.]

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that some one thing in this world may symbolize several things in the World of the Realm Supernal, and equally well that some one thing in the latter may have several symbols [p. 30] in the World Visible. We call a thing typical or symbolic when it resembles and corresponds to its antitype under some aspect.

A complete enumeration of these symbols would involve our exhausting the whole of the existing things in both of the Two Worlds! Such a task our mortal powers can never fulfil; or human faculties have not sufficed to comprehend it in the past; and with our little lives we cannot expound it fully in the present. The utmost I can do is to explain to you a single example. The greater may then be inferred from the less; for the door of research into the mysteries of this knowledge will then lie open to you.

2. An Example of Symbolism, from the Story of Abraham in the Koran

Listen now. If the World of the Realm Supernal contains Light-substances, high and lofty, called "Angels", from which substances the various lights are effused upon the various

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mortal spirits, and by reason of which these angels are called "lords," then is Allah "Lord of lords," and these lords will have differing, grades of luminousness. The symbols, then, of these in the visible world will be, preeminently, the Sun, the Moon, and the Stars.

And the Pilgrim of the Way rises first of all to a degree corresponding to that of a star. The effulgence of that star's light appears to him., It is disclosed to him that the entire world beneath adores its influence and the effulgence of its light. And so, because of the very beauty and superbness of the thing, he is made aware of something which cries aloud saying, "This is my Lord?"[1] He passes on; and as he be. comes conscious of the light-degree next above. it, namely, that symbolized by the moon, lo! in the aerial canopy he beholds that star set, to wit, in comparison with its superior; and he saith, "Nought that setteth do I adore!" And so he rises till he arrives at last at the degree symbolized by the sun. This, again, he sees is greater and higher than the former, but nevertheless admits of comparison therewith, in,

[1. See for this whole passage S. 6, 75-8.]

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virtue of a relationship between the two. [31] But to bear relationship to what is imperfect carries with it imperfection-the "setting" of our allegory. And by reason thereof he saith: "I have turned my face unto That Who made the heavens and the earth! I am a true believer, and, not of those who associate other gods with Allah!" Now what is meant to be conveyed by this "THAT WHO" is the vaguest kind of indication, destitute of all relation or comparison. For, were anyone to ask, "What is the symbol comparable with or corresponding to this That?' no answer to the question could be conceived. Now He Who transcends all relations is ALLAH, the ONE REALITY. Thus, when certain Arabs once asked the Apostle of God, "To what may we relate Allah?' this reply was revealed, "Say, He, Allah is one! His days are neither ended nor begun; neither is He a father nor a son; and none is like unto Him, no not one[1]; the meaning of which verse is simply that He transcends relation. Again, when Pharaoh said to Moses: "What, pray, is the Lord of the Universe?" as though demanding

[1. S. 112.]

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to know His essence, Moses, in his reply, merely indicated His works, because these were clearer to the mind of his interrogator; and answered, "The Lord of the heavens and the earth."[1] But Pharaoh said to his courtiers, "Ha! marked ye that!" as though objecting to Moses' evasion of his demand to be told Allah's essential nature. Then Moses said, "Your Lord, and your first fathers' Lord." Pharaoh then set him down as insane. He had demanded an analogue, for the description of the divine Essence, and Moses replied to him from His works. And so Pharaoh said, "Your prophet who has been sent you is insane."

3. Fundamental Examples of Symbolism especially from the Story of Moses in the Koran

Let us now return to the pattern we selected for illustrating the symbolic method. The science of the Interpretation of Visions determines for us the value of each kind of symbol; for "Vision is a part of Prophecy." It is clear, is it not, that the sun, when seen in a vision,

[1. For this passage see S. 26, 24-7, and for the whole thought--compare pp. [54, 55]. 9]

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must be interpreted by a Sovereign Monarch, because of their mutual resemblance and their share in a common spiritual idea, to wit, sovereignty over all, and the emanation or effusion of influence and light on to all. The antitype of the moon will be that Sovereign's Minister; for it is through the moon that the sun sheds his light on the world in its own absence; and even so, it is through his own Minister that the Sovereign [p. 32] makes his influence felt by subjects who never beheld the royal person. Again, the dreamer who sees himself with a ring on his finger with which he seals the mouths of men and the secrets of women, is told that the sign means the early Call to Prayer in the month of Ramadan.[1] Again, for one who sees himself pouring olive oil into an olive-tree the interpretation is that the slave-girl he has wedded is his mother, unrecognized by him. But it is impossible to exhaust the different ways by which symbols of this description may be interpreted, and I cannot set myself the task of enumerating them. I can merely say that just as certain

[1. Because after the idhân, just before morning, food and sexual intercourse are fasted from till the next sunset.]

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beings of the Spirit-World Supernal are symbolized by Sun, Moon and Stars, others may be typified by different symbols. when the Point of connexion is some characteristic other than light.

For example, if among those beings of that Spirit-World there be something that is fixed and unchangeable; great and never diminishing; from which the waters of knowledge, the excellencies of revelations, issue into the heart, even as waters well out into a valley; It would be symbolized by the Mountain.[1] Further, if the beings that are the recipients of those excellencies are of diverse grades, they would be symbolized by the Valley; and if those excellencies, on reaching the hearts of men, pass from heart to heart, these hearts are also symbolized by Valleys.[2] The head of the Valley will represent the hearts of Prophet, Saint, and Doctor, followed by those who come after them. So, then, if these valleys are lower than the first one, and are watered from it, then that first one will certainly be the "Right" Valley,[3] because

[1. S. 28, 29. 46.

2. S. 13, 18.

3. S. 28, 30. See S. 19, 53, and 10, 82.]

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of its signal rightness[1] and superiority. And finally will come the lowest valley which receives its water from the last and lowest level of that "Right" Valley, and is accordingly watered from "the margin of the Right Valley",[2] not [p. 33] from its deepest part and centre.

But if the spirit of a prophet is typified by a lighted Lamp, lit by means of Inspiration ("We have inspired thee with [a] Spirit from Our power"),[3] then the symbol of the source of that kindling is Fire. If some of those who derive knowledge from the prophets live by a merely traditional acceptance of what they are told, and others by a gift of insight, then the symbol for the former, who investigate nothing, is a Fire-brand or a Torch or a Meteor; while the man of spiritual experience, who has therefore something in some sort common with the prophets, is accordingly symbolized by the Warming of Fire, for a man is not warmed by hearing about fire but by being close to it.

[1. Ghazzâlî here plays on the word ayman, the root of which means dexter or felix.

2. S. 28, 30.

3. S. 42, 52.]

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If the first stage of prophets is their translation into the World of Holy Transcendence away from the disturbances of senses and imagination, that stage is symbolized by "the Holy Valley".[1] And if the Holy Valley may not be trodden save after the doffing of the Two Worlds (that is, this world and the world beyond) and the soul's turning of her face towards the One Real (for this world and the world beyond are co-relatives and both are accidentia of the human light-substance, and can be doffed at one time and donned at another), then the symbol of the putting-off of these Two Worlds is the doffing of his two sandals by the pilgrim to Mekka,[2] what time he changes his worldly garments for the pilgrim's robe and faces towards the holy Kaaba.

Nay, but let us now translate ourselves to the Presence Dominical once more, and speak of its symbols. If that Presence hath something whereby the several divine sciences are engraven on the tablets of hearts susceptible to them, that something will be symbolized by the Pen.[3] That Within those hearts whereon those

[1. S. 20, and 79, 16.

2. S. 20, 12.

3. S. 68.]

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things are engraved will be typified by the Tablet,[1] Book,[2] and Scroll.[3] [p. 34] If there be, above the pen that writes, something which constrains it to service, its type will be the Hand.[4] If the Presence which embraces Hand and Tablet, Pen and Book, is constituted according to a definite order, It will be typified by the Form or Image.[5] And if the human form has its definite order, after that likeness, then is it created "in the Image, the Form, of the Merciful One". Now there is a difference between saying, "In the image of the Merciful One," and, "In the image of Allâh." For it was the Divine Mercy that caused the image of the Divine Presence to be in that "Image." And then Allâh, out of His grace and mercy, gave to Adam a summary "image" or "form," embracing every genus and species in the whole world, inasmuch that it was as if Adam were all that was in the world, or were the summarized copy of the world. And Adam's form--this summarized "image"--was inscribed in the

[1. S. 85, 22 and 7, 44.

2. S. 2, 1.

3. S. 25, 3,

4. S. 48, 36.

5. S. 82, 8; cf. 64, 3.

6. There must, I think, be some corruption in the text here. I suggest reading ### for ###.]

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handwriting of Allâh, so that Adam is the Divine handwriting, which is not the characters of letters (for His Handwriting transcends both characters and letters, even as His Word transcends sound and syllables, and His Pen transcends Reed and Steel, and His Hand transcends flesh and bone). Now, but for this mercy, every son of Adam would have been powerless to know his Sovereign-Lord; for "only he who knows himself knows his Lord." This, then, being an effect of the divine mercy, it was "in the image of the Merciful One," not "in the image of Allâh," that Adam was created. So, then, the Presence of the Godhead is not the same as the Presence of The Merciful One, nor as the Presence of The Kingship, nor as the Presence of the Sovereign-Lordship; for which reason He commanded us to invoke the protection of all these Presences severally. "Say, I invoke

the protection of the Lord of mankind, the King of mankind, the Deity of mankind!"[1] If this idea did not underlie the expression [p. 35] "Allâh created man in the image of the Merciful," the words

[1. S. 114.]

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would be linguistically incorrect; they should then have run, "after His image."' But the words, according to Bokhari, run, "After the image of the Merciful."

But as the distinction between the Presence of the Kingship and the Presence of the Lordship call for a long expression, we must pass on, and be content with the foregoing specimen of the symbolic method. For indeed it is a shoreless sea.

But if you are conscious of a certain repulsion from this symbolism, you may comfort yourself by the text, "He sent down from heaven rain, and it flowed in the valleys, according to their capacity;"[2] for the commentaries on this text tell us that the Water here is knowledge, and the Valleys are the hearts of men.

4. The Permanent Validity of the Outward and Visible Sign: an Example

Pray do not assume from this specimen of symbolism and its method that you have any

[1. And so they are quoted on p. [7].

2. S. 13, 19.]

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licence from me to ignore the outward and, visible form, or to believe that it has been annulled; as though, for example, I had asserted that Moses had not really shoes on, did not, really hear himself addressed by the words, "Put thy shoes from off thy feet."[1] God forbid!--The annulment of the outward and visible sign is the tenet of the Spiritualists (Bâtiniyya), who, looked, utterly one-sidedly, at one world, the, Unseen, and were grossly ignorant of the balance that exists between it and the Seen. This aspect they wholly failed to understand. Similarly annulment of the inward and invisible meaning in the opinion of the Materialists. (Hashawiyya). In other words, whoever abstracts and isolates the outward from the whole is a Materialist, and whoever abstracts. the inward is a Spiritualist, while he who joins the two together is catholic, perfect. For this reason the Prophet said, "The Koran has an outward and an inward, an ending and a beginning" (a Tradition which is, however, possibly, traceable to 'Alî, as its pedigree stops short at his name). I assert, on the contrary, that

[1. S. 20, 12.]

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'Moses understood from the command "Put off thy shoes" the Doffing of the Two Worlds, and obeyed the command literally by putting off his two sandals, and spiritually by putting off the Two Worlds. Here you just have this cross-relation between the two, [p. 36] the crossing over from one to the other, from outward word to inward idea. The difference between the true and false positions may be thus illustrated. One man hears the word of the Prophet, "The angels of Allâh enter not a house wherein is a dog or a picture," and yet keeps a dog in the house, because, he says, "The outward sense is not what was meant; but the Prophet only meant, 'Turn the dog of Wrath out of the house of the Heart, because Wrath hinders the knowledge which comes from the Lights Angelical; for anger is the demon of the heart.'" While the other first carries out the command literally; and then says, "Dog is not dog because of his visible form, but because of the inner idea of dog--ferocity, ravenousness. If my house, which is the abode of my person, of my body, must be kept clear of doggishness in concrete form, how much more must the house of

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my heart, which is the abode of man's true and proper essence, be kept clear of doggishness in spiritual idea!" The man, in fact, who combines the two things, he is the perfect man; which is what is meant when it is said, "The perfect man is the one who does not let the light of his knowledge quench the light of his reverence." In the same way he is never seen permitting himself to ignore one single ordinance of religion, for all the perfection of his spiritual Insight. Such a thing is grievous error; an example of which is the evil which befell some mystics, who called it lawful to put by literal prescriptions of the Shariat as you roll up and put-by a carpet; insomuch that one of them perhaps went so far as to give up the ordinance of prayer, saying, forsooth, that he was always at prayer in his heart! But this is different from the error of those fools of Antinomians (Ibâhiyya) who trifle with sophisms, like the saying of one, "Allah has no need of our works"; or of another, "The heart is full of vices from which it cannot possibly be cleansed," [p. 37] and did not even desire to eradicate anger and lust, because he believes he is

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[not] (?) commanded to eradicate them. These last, verily, are the follies of fools; but, as for the first-named error, it reminds one of the stumble of a high-bred horse, the error of a mystic whom the devil has diverted from the way and "drawn him with delusion as with cords".[1]

To return to our discussion of "the Putting-off of the Shoes." The outward word wakens one to the inward signification, the Putting-off of the Two Worlds. The outward symbol is a real thing, and its application to the inward meaning is a real truth. Every real thing has its corresponding real truth. Those who have realized this are the souls who have attained the degree of the Transparent Glass (we shall see the meaning of this

presently). For the Imagination, which supplies, so to speak, the clay from which the symbol is formed, is hard and gross; it conceals the secret meanings; it is interposed between you and the unseen lights. But once let it be clarified, and it becomes like transparent glass, and no longer keeps out the light, but on the contrary becomes a light-conductor. nay, that which keeps that light from being put out.

[1. S. 7, 21.]

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by gusts of wind. The story of the Transparent Glass, however, is coming; meanwhile, remember that the gross lower world of the imagination became to the Prophets of God like a transparent "glass" shade and "a niche for lights"; a strainer, filtering clear the divine secrets; a stepping-stone to the World Supernal. Whereby we may know that the visible symbol is real: and behind it lies a mystery. The same holds good with the symbols of "the Mountain," "the Fire," and the rest.

5. Another Example of this Two-sided and Equal Validity of Outward and Inward

When the Prophet said, "I saw Abdul-Rahmân enter Paradise crawling," you are not to suppose that he did not see him thus with his own eyes. No, awake he saw him, as a sleeper might see him in a dream, even though the person of Abdul-Rahmân b. `Awf was at the time asleep in his house. [p. 38] The only effect of sleep in this and similar visions is to suppress the authority of the senses over the soul, which is the inward light divine; for the senses preoccupy the soul, drag it back to the -Sense-world, and turn a man's face away from

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the world of the Invisible and of the Realm Supernal. But, with the suppression of sense, some of the lights prophetical may become clarified and prevail, inasmuch as the senses are no longer dragging the soul back to their own world, nor occupying their whole attention. And so it sees in waking what others see in sleep. But if it has attained absolute perfection, it is not limited to apprehending the visible form merely; it passes direct from that to the 'inner idea, and it is disclosed to such an one that faith is drawing the soul of an Abdul-Rahmân to the World Above (described by the word "Paradise"), while wealth and riches are drawing it down to this present life, the World Below. If the influences which draw it to the preoccupations of this world are more stubborn than those which draw it to the other world, the soul is wholly turned away from its journey to Paradise. But if the attraction of faith is stronger, the soul is merely occasioned difficulty, or retarded, in its course, and the symbol for this in the world of sense is a crawl. It is thus that mysteries are shown forth from behind the crystal transparencies

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of the imagination. Nor is this limited to the Prophet's judgment about Abdul Rahmân

only, though it was only him he saw at that time. He passess judgment therein on; every man whose spiritual vision is strong, whose faith is firm, but whose wealth has so much multiplied that it threatens to crowd out his faith, only failing to do so because the power of that faith more than counterbalances it. This example illustrates to you the way in, which prophets used to see concrete objects, and have immediate vision of the spiritual, ideas behind them. Most frequently the idea, is presented to their direct inward vision first, and then looks down from thence on to [p. 39] the imaginative spirit and receives the imprint of some concrete object, analogous to the idea. What is conferred by inspiration in sleeping vision or dreams needs interpretation.[1]

(ii) THE PSYCHOLOGY OR THE HUMAN SOUL: ITS FIVE FACULTIES OR SPIRITS

The gradations of human Spirits Luminous;

[1. (Note by Ghazzâlî.) The proportion borne by dreams to the other characteristics of prophethood is as one to forty-six. That borne by waking vision has a greater ratio-as one to three, I believe, for it has been revealed to us that the prophetic characteristics fall definitely into three categories, and of these three one is waking vision.]

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in knowing which we may know the symbolism of the Light-Verse in Koran.

The first of these is the sensory spirit. This is the recipient of the information brought in by the senses; for it is the root and origin of 'the animal spirit, and constitutes the differentia, of the animal genus. It is sound in the infant at the breast.

The second is the imaginative spirit. This .is the recorder of the information conveyed by the senses. It keeps that information filed and ready to hand, so as to present it to the intelligential spirit above it, when the information is called for. It is not found in the infant at the beginning of its evolution. This is why an infant wants to get hold of a thing when he sees it, while he forgets about it when it is out of his sight. No conflict of desire arises in his soul for something out of sight until he gets a little older, when he begins to cry for it and asks to have it, because its image is still with him, preserved in his imagination, This faculty is possessed by some, but not all animals. It is not found, for example, in the moth which perishes

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in the flame. [p. 40] The moth makes for the flame, because of its desire for the sunlight, and, thinking that the flame is a window opening to the sunlight, it hurries on to the flame, and injures itself. Yet, if it flies on into the dark, back it comes again, time after time. Now had it the mnemonic spirit, which gives permanence to the sensation of pain that is conveyed by the tactile sense, it would not return to the flame after being hurt once by it. On the other hand, the dog that has received one whipping runs away whenever it sees the stick again.

Third, the intelligential spirit. This apprehends ideas beyond the spheres of sense and imagination. It is the specifically human faculty. It is not found in the lower animals, nor yet in children. The objects of its apprehension are axioms of necessary and universal application, as we mentioned in the section in which the light of intelligence was given precedence over that of the eye.

Fourth, the discursive spirit. This takes the data of pure reason and combines them,

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arranges them as premises, and deduces from them informing knowledge. Then it takes, for example, two conclusions thus learned, combines them again, and learns a fresh conclusion; and so goes on multiplying itself ad infinitum.

Fifth, the transcendental prophetic spirit. This is the property of prophets and some saints. By it the unseen tables and statutes of the Law are revealed from the other world, together with several of the sciences of the Realms Celestial and Terrestrial, and pre-eminently theology, the science of Deity, which the intelligential and discursive spirit cannot compass. It is this that is alluded to in the text, "Thus did We inspire thee with a spirit from Our power. Thou didst not know what is the Book, nor what is Faith, [p. 41] but we made that spirit a light wherewith we guide whom We will of our vassals. And thou, verily, dost guide into a straight way."[1] And here, a word to thee, thou recluse in thy rational world of the intelligence! Why should it be impossible that beyond reason there should be a further plane, on

[1. S. 42, 52.]

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which appear things which do not appear on the plane of the intelligence, just as it is possible for the intelligence itself to be a plane above the discriminating faculty and the senses; and for relations of wonders and marvels to be made to it that were beyond the reach of the senses and the discriminative faculty? Beware of making the ultimate perfection stop at thyself! Consider the intuitive faculty of poetry, if thou wilt have an example of everyday experience, taken from those special gifts which particularize some men. Behold how this gift, which is a sort of perceptive faculty, is the exclusive possession of some; while it is so completely denied to others that they cannot even distinguish the scansion of a typical measure from that of its several variations. Mark how extraordinary is this intuitive faculty in some others, insomuch that they produce music and melodies, and all the various grief-, delight-, slumber-, weeping-, madness-, murder-, and swoon-producing modes! Now these effects only occur strongly in one who has this original, intuitive sense. A person destitute of it hears the sounds just as much as the other, but

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the emotional effects are by him only very faintly experienced, and he exhibits surprise at those whom they send into raptures or swoons. And even were all the professors of music in the world to call a conference with a view of making him understand the meaning of this musical sense, they would be quite powerless to do so. Here, then, is an example taken from the gross phenomena which are easiest for you to understand. Apply this now to this peculiar prophetical sense. And strive earnestly to become one of those who experience mystically something [p. 42] of the prophetic spirit; for saints have a specially large portion thereof. If thou canst not compass this, then try, by the discipline of the syllogisms and analogies set forth or alluded to in a previous page, to be one of those 'who have knowledge of it scientifically. But if this, too, is beyond thy powers, then the least thou canst do is to become one of those who simply have faith in it ("Allâh exalts those that have faith among you, and those who acquire knowledge in their several ranks").[1] Scientific knowledge is above faith, and mystic experience is above knowledge. The province of mystic experience

[1. S. 58, 11.]

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is feeling; of knowledge, ratiocination, and of faith, bare acceptance of the creed of one's fathers, together with an unsuspicious attitude towards the two superior classes.

You now know the five human spirits. So we proceed: they are all of them Lights, for it is through their agency that every sort of existing thing is manifested, including objects of sense and imagination. For though it is true that the lower animals also perceive these said objects, mankind possesses a different, more refined, and higher species of those two faculties they having been created in man for a different, higher, and more noble end. In the lower animals they were only created as an instrument for acquiring food, and for subjecting them to mankind. But in mankind they were created to be a net to chase a noble quarry through all the present world; to wit, the first principles of the religious sciences. For example, a man may, in perceiving with his, visual sense a certain individual, apprehend, through his intelligence, a universal and absolute idea, as we saw in our example of Abdul Rahmân the son of `Awf.

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PART III.--THE APPLICATION TO THE LIGHT-VERSE AND THE VEILS TRADITION
(i) THE EXPOSITION OF THE SYMBOLISM OF THE LIGHT-VERSE

We now come to what the symbolism of this Verse actually signifies. The full exposition of the parallelism between these five classes of Spirit, and the fivefold Niche; Glass, Lamp, Tree, and Oil, [p. 43] could be indefinitely prolonged. But we must be content with shortly indicating the method of the symbolism.

1. Consider the sensory spirit. Its lights, you observe, come through several apertures, the eyes, ears, nostrils, etc. Now the aptest symbol for this, in our world of experience, is the Niche for a lamp in a wall.

2. Take next the imaginative spirit. It has three peculiarities: first, that it is of the stuff that this gross lower world is made of, for its objects have definite and limited size, and shape, and dimension, and are definitely related to the subject in respect of distance. Further,

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one of the properties of a gross substance whereof corporal attributes are predicated is to be opaque to the light of pure intelligence, which transcends these categories of direction, quantity, and distance. But, secondly, if that substance is clarified, refined, disciplined, and controlled, it attains to a correspondence with and a similarity to the ideas of the intelligence, and becomes transparent to light from them. Thirdly, the imagination is at first very much needed, in order that intelligential knowledge may be controlled by it, so that that knowledge be not disturbed, unsettled, and dissipated, and so get out of hand. The images supplied by the imagination hold together the knowledge supplied by the intellect. Now, in the world of everyday experience the sole object in which you will find these three peculiarities, in relation to physical lights, is Glass. For glass also is originally an opaque substance, but is clarified and refined until it becomes transparent to the light of a lamp, which indeed it transmits unaltered. Again, glass keeps the lamp from being put out by a draught or violent jerking. [p. 44] By what,

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then, could possibly the imagination be more aptly symbolized?

3. The intelligential spirit, which gives cognizance of the divine ideas. The point of the symbolism must be obvious to you. You know it already from our preceding explanation of the doctrine that the prophets are a "Light-giving lamp."

4. The ratiocinative spirit. Its peculiarity is to begin from one proposition, then to branch out into two, which two become four and so on, until by this process of logical division they become very numerous. It leads, finally, to conclusions which in their turn become germs producing like conclusions, these latter being also susceptible of continuation, each with each. The symbol which our world yields for this is a Tree. And when further we consider that the fruit of the discursive reason is material for this multiplying, establishing, and fixing of all knowledge, it will naturally not be typified by trees like quince, apple, pomegranate, nor, in brief, by any other tree whatever, except the Olive.

For the quintessence of the fruit of the olive is its oil, which is the material which feeds

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the lamps, and has this peculiarity, as against all other oils, that it increases radiance. Again, if people give the adjective "blessed" to specially fruitful trees, surely the tree the fruitfulness whereof is absolutely infinite should be named Blessed! Finally, if the ramifications of those pure, intellectual propositions do not admit of relation to direction and to distance, then may the antitypical tree will be said to be "Neither from the East nor from the West."

5. The transcendental prophetic spirit, which is possessed by saints as well as prophets if it is absolutely luminous and clear. For the thought-spirit is divided [p. 45] into that which needs be instructed, advised, and supplied from without, if the acquisition of knowledge is to be continuous; while a portion of it is absolutely, clear, as though it were self-luminous, and had. no external source of supply. Applying these, considerations, we see how justly this clear, strong natural faculty is described by the words, "Whose Oil were well-nigh luminant, though Fire touched it not;" for there be Saints whose light shines so bright that it is "well-nigh"' independent of that which Prophets

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supply, while there be Prophets whose light is "well-nigh" independent of that which Angels 'supply. Such is the symbolism, and aptly does zit typify this class.

And inasmuch as the lights of the human spirit are graded rank on rank, then that of Sense comes first, the foundation and preparation for the Imagination (for the latter can only be conceived as superimposed after Sense); those of the Intelligence and Discursive Reason come thereafter. All which explains why the Glass is, as it were, the place for the Lamp's immanence; and the Niche, for the Glass: that is to say, the Lamp is within the Glass, and the Glass within the Niche. Finally, the existence, as we have seen, of a graded succession of Lights explains the words of the text "Light upon Light."

Epilogue: the Darkness Verse

But this symbolism holds only for the 'hearts of true believers, or of prophets and saints, but not for the hearts of misbelievers; 'for the term "light" is expressive of right-guidance alone. But as for the man who is turned from the path of guidance, he is false,

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he is darkness; nay, he is darker than darkness. For darkness is natural; it leads one neither one way nor the other; but the minds of misbelievers, and the whole of their perceptions, are perverse, and support each other mutually in the actual deluding of their owners. They are like a man "in some fathomless sea, overwhelmed [p. 46] by billow topped by billow topped by cloud; darkness on darkness piled!"[1] Now that

fathomless sea is the World, this world of mortal dangers, of evil chances, of blinding trouble. The first "billow" is the wave of lust, whereby souls acquire the bestial attributes,[2] and are occupied with sensual pleasures, and the satisfaction of worldly ambitions, so that "they eat and luxuriate like cattle. Hell shall be their place of entertainment!"[3] Well does this wave represent darkness, therefore; since love for the creature makes the soul both blind and deaf. The second "billow" is the wave of the ferocious attributes, which impel. the soul to wrath, enmity, hatred, prejudice,

[1. S. 24, 40.

2. The following tripartite division of the soul, with its analogues, is Platonic (see Republic, bk. iv).

3. S. 12, 47.]

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envy, boastfulness, ostentation, pride. Well is this, too, the symbol of darkness, for wrath is the demon of man's intelligence; and well also is it the uppermost billow, for anger is mostly stronger even than Just; swelling wrath diverts the soul from lust and makes it oblivious of enjoyment; lust cannot for a moment stands up against anger at its height, Finally, "the cloud" is rank beliefs, and lying heresies, and corrupt imaginings, which become so many veils veiling the misbeliever from the true faith, from knowledge of the Real, and from illumination by the sunlight of the Koran and human intelligence. For it is the property of a cloud to veil the shining of the sunlight. Now these things, being all of them darkness, are well called "darkness on darkness piled", shutting the soul out from the knowledge of things near, [p. 47] let alone things far away; veiling the misbeliever, therefore, from the apprehension of the miraculousness of the Prophet, though he is so near to grasp, so manifest upon the least reflection. Truly it might be said of such an, one that "when a man putteth forth his hand, he can well-nigh see it not."[1] Finally, if all

[1. S. 24, 40.]

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these Lights have, as we, saw, their source and origin in the great Primary, the One Real, then every Confessor of the Unity may well believe that "the man for whom Allâh doth not cause light, no light at all hath he."[1]

And now you must be content with thus much of the mysteries of this Verse.

(ii) THE EXPOSITION OF THE SYMBOLISM OF THE SEVENTY THOUSAND VEILS

What is the signification of the tradition, "Allâh hath Seventy Thousand Veils of Light and Darkness: were He to withdraw their curtain, then would the splendours of His

Aspect surely consume everyone who apprehended Him with his sight." (Some read "seven hundred veils;" others, "seventy thousand.")

I explain it thus. Allâh is in, by, and for himself glorious. A veil is necessarily related to those from whom the glorious object is veiled. Now these among men are of three kinds, according as their veils are pure darkness; mixed darkness and light; or pure light.

The subdivisions of these three are very numerous. That much only is certain. I could

[1. S. 24, 40.]

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no doubt make some far-fetched enumeration of these subdivisions; but I have no confidence in the results of such defining and enumerating, for none knows whether they were really intended or not. As for the fixing of the number at seven hundred, or at seventy thousand, this is a matter that only the prophetic power can compass. My own clear impression, however, is that these numbers are not mentioned in the way of definite enumeration at all, for [p. 48] numbers are not infrequently mentioned without any intention of limitation, but rather to denote some indefinitely great quantity:--God knows best! That point, then, is beyond our competence, and all I can do now is to unfold to you these three main divisions and a few of the subdivisions.

1. Those veiled by Pure Darkness

The first division consists of those who are veiled by pure darkness. These are the atheists "who believe not in Allâh, nor the Last Day."[1] These are they "who love this present life more than that which is to come,"[2] for they do not believe in that which is to come at all. They

[1. S. 4, 37.

2. S. 14, 3.]

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fall into subdivisions.

First, there are those who desire to discover a cause to account for the world, and make Nature that cause. But nature is an, attribute which inheres in material substances, and is immanent in them, and is moreover a, dark one, for it has no knowledge, nor perception, nor self-consciousness, nor consciousness, nor light perceived through the medium of physical sight.

Secondly, their are those whose preoccupation is self, and who in no wise busy

themselves. about the quest for causality. Rather, they live the life of the beasts of the field. This veil is, as it were, their self-centred ego, and, their lusts of darkness; for there is no darkness, so intense as slavery to self-impulse and self-love. "Hast thou seen," saith Allâh, "the man who makes self-impulse his god?"[1] and the Prophet, "Self-impulse is the hatefullest of the gods, worshipped instead of Allâh."

This last division may farther be subdivided. There is one class which has thought that this world's Chief End is the satisfaction,

[1. S. 25, 43.]

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of one's wants, lusts, and animal pleasures, whether connected with sex, or food, or drink, or raiment. These, therefore, are the creatures of pleasure; pleasure is their god, the goal of their ambition, and in winning her they believe that they have won felicity. Deliberately and willingly do they place themselves at the level of the beasts of the field; nay, at a viler level than the beasts. Can darkness be conceived more intense than this? Such men are, indeed, veiled by darkness unadulterated. Another class has thought that man's Chief End is conquest and domination--the taking of prisoners, and captives, and life. [49] Such is the idea of the Arabs, certain of the Kurds, and withal very numerous fools. Their veil is the dark veil of the ferocious attributes, because these dominate them, so that they deem the running down of their quarry the height of bliss. These, then, are content to occupy the level of beasts of prey, nay, one more degraded still. A third class has supposed that the Chief End is riches and prosperity, because wealth is the instrument for the satisfaction of every lust. Their concern is therefore the heaping up and multiplication

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of riches--the multiplication of property, real estate, personal estate, thoroughbreds, flocks, herds, fields and the rest. Such men hoard their pelf underground--you may see them toiling their lives long, embarking on perils by land, perils by sea, up-date, down-lea, piling up wealth, and yet grudging it to themselves--and how much more others! These are they whom the Prophet had in view when he said, "Poor wretch, the slave of money! Poor wretch, the slave of gold!" And, indeed, what darkness is in tenser than that which blinds mankind to the fact that gold and silver are just two metals, unwanted for their own sakes, no better than gravel unless they are made a means to various ends, and spent upon things worth spending on? A fourth class had advanced a step higher than the total folly of these last, and has supposed that the supreme felicity is found in the extension of a man's personal reputation, the spread of his own renown, the increase of his own following and his influence over others. You may see these admiring themselves in their own looking-glasses! One of them, who may be suffering hunger and

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penury at home, will be spending his substance on clothes, and trying to look his smartest therein, [p. 50] just in order to avoid contemptuous glances when he walks abroad!

Innumerable are the varieties of this species, and one and all are veiled from Allâh by pure darkness, and they themselves are darkness. So there is no need to mention all the individual varieties, when once attention has been called to the species. One of these varieties which we should, however, mention is the sort that confesses with their tongues the Creed "There is no god but Allâh," but are probably urged thereto by fear alone, or the desire to beg from Mohammadans, or to curry favour with them, or to get financial assistance out of them, or by a merely fanatical zeal, to support the opinions of their fathers. For if the Creed fails to impel these to good works, by no means shall it secure their elevation from the dark sphere to light. Rather are their patron-saints devils, who lead them from the light into the darkness. But he whom the Creed so touches that his evil deeds displease him and his good deeds give him pleasure, has

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passed from pure darkness even though he be a great sinner still.

2. Those veiled by mixed Light and Darkness

The second division consists of those who are veiled by mixed light and darkness. It consists of three main kinds: first, those whose darkness has its origin in the Senses; secondly, in the Imagination; thirdly, in false syllogisms of the Intelligence.

First, then, those veiled by the darkness of the Senses. These are persons who one and all have got beyond that self-absorption which was the characteristic of all the first division, as they deify something outside the self, and have some yearning for the knowledge of the Deity. The first grade of these consists of the idol-worshippers, the last grade consists of the dualists; between which extremes come other grades.

The first, the idolaters, are aware, in general, that they have a deity whom they must prefer to their dark selves, and believe [p. 51] that their deity is mightier than everything else, and more to be prized that every prize.

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But the darkness of sense veils from them the knowledge that they must transcend the world of sense in this quest; so that they make for themselves from the more precious minerals, gold, silver, gems, etc., figures splendidly fashioned, and then take those images unto themselves as gods. Such men are veiled by the light of Majesty and Beauty from the attributes of Allah and his light: they have affixed these attributes to sense-perceived bodies; which sense has blocked out the light of Allah; for the senses are darkness in relation to the World Spiritual, as we have already shown.

The second class, composed of the remotest Turkish tribes, who have no organized religious community and no definite religious code, believe that they have a deity, and that that deity is some particularly beautiful object; so that when they see a human being of exceptional beauty, or similarly a tree, or a horse, etc., they worship it and call it their god. These are veiled by the light of Beauty mixed with the darkness of Sense. They have penetrated further than the idolaters into the Realm of Light

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in the discovery of Light, for they are worshippers of Beauty in the absolute, not in the individual; and they do not limit it specially to one individual to the exclusion of others; and then, again, the Beauty they worship is of Nature's hand, and not of their own.

The third class say, Our deity must be in His essence Light, glorious in His express image, majestic in Himself, terrible in His presence, intolerant of approach; and yet He must be likewise perceptible. For the imperceptible is meaningless in the opinion of these. Then because they find Fire thus characterized, they worship it and take it unto themselves as lord. Such are veiled by the light of Dominion and of Glory, [p. 52] which are, indeed, two of the Lights of Allah.

The fourth class think that, since we have control over fire, kindling or quenching it at will, it cannot serve as divinity. Only that which possessing the attribute of Dominion and Glory and has us under its absolute sway, and is withal very higher and lifted up-only this avails for divinity. Astrology is the science that is celebrated among this folk, the attribution

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to each star of its special influence: so that some worship Cynosura and others Jupiter, and others some other heavenly body, according to the many influences with which they believe the several stars are endued. These, then, are veiled by Light, the Light of the Sublime, the Luminous, the Potent; which are also three of the Lights of Allâh.

The fifth class support the fourth in their fundamental idea, but they say that it does not befit their Lord to be describable as small or great among light-giving substances, but He must be the greatest of them; and so they worship the Sun, which, they say, is the Greatest of All. Such are veiled by the Light of Greatness, in addition to the former lights; but are still blent with the darkness of the Senses.

The sixth class advance higher still and say, The sun has no monopoly of light; bodies other than the sun have each one its light. So, as the deity must have no partner in lightfulness, they worship Absolute Light, which embraces all lights, and think that It is the Lord of the Universe, and that all good things are attributable to it. Then, since they perceive

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the existence of evils in the world, and will by no means allow them to be attributed to their deity, He being wholly void of evil, they conceive of a struggle between Him and the Darkness, [53] and these two are called by them, as I suppose, Yazdân and Ahriman; which is the sect of the Dualists.

This must suffice for the exemplification of this division, the classes whereof are more numerous than those we have mentioned.

Second, those veiled by some light, mixed with the darkness of the Imagination. These have got beyond the senses, for they assert the existence of something behind the objects of sense, but are unable to get beyond the imagination, and so have worshipped a Being who actually sits on a throne. The meanest grade of these is called the Corporealists; then all the various Karrâmites, into whose writings and opinions we cannot go here, for to multiply words thereon were bootless. But the highest in degree are those who denied to Allah corporality and all its accidentia, except one--direction, and that direction upwards; for (say they) that which is not referable to any direction,

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and cannot be characterized as either within or without the world, does not exist at. all, since it cannot be imagined by the imagination.[1] They failed to perceive that the very first degree of the intelligibilia takes us clean beyond all reference whatsoever to direction and dimension.

Third, those who are veiled by Light divine, mixed with the darkness of false syllogisms of the Intelligence, and who worship a deity, that "Heareth, Seeth, and hath Knowledge, Power, Will, Life", and transcends all directions, including direction upwards; but whose conception of these attributes is relative to their own; so that some of them may even have declared outright that His "speech" is with sounds and letters like ours; while others advanced a step higher, it may be, and said, "Nay, but it is like our thought-speech, both soundless and letterless." Thus, when they were challenged to show that "hearing, sight, life", etc., are real in Allâh they fell back on what was essentially anthropomorphism, though

[1. See Averroes, opusc. cit., p. 61, Cairo ed., p. 51.]

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they repudiated it[1] formally; for they utterly failed to apprehend what [p. 54] the attribution of[1] these ideas to Allah really signifies. Thus they, say, in regard to His will, that it is contingent, like ours; that it is a demanding and a purposing, like ours. All of which opinions are well-known, and we need not go into further details with regard to them: These, then, are veiled by several of the divine Lights, mixed with the. darkness of false syllogisms of the intelligence., All such are various classes of the second

division, which consists of those veiled by mixed. light and darkness.

3. Those veiled by Pure Light

The third division are those veiled with, pure Light, and they also fall into several classes. I cannot enumerate all, but only refer to three.

The first of these have searched out and understood the true meaning of the divine. attributes, and have grasped that when thee divine attributes are named Speech, Will

[1. It seems inevitable to read ###. The feminine Pronoun could only refer to ### which makes nonsense. To refer it to a supplied masdar does not seem to be in our author's manner.]

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Power, Knowledge, and the rest, it is not according to our human mode of nomenclature. And this has led them to avoid denoting Him, by these attributes altogether, and to denote Him simply by a reference to His creation, as 'Moses did in his answer to Pharaoh, when the latter asked, "And what, pray, is the Lord of .the Universe?" and he replied, "'The Lord, Whose Holiness transcends even the ideas of these attributes,' He, the Mover and Orderer of the Heavens."[1]

The second mount higher than these, inasmuch as they perceived that the Heavens are a plurality, and that the mover of every several Heaven is another being, called an Angel, and that these angels form a plurality, and that their relation to the other Lights Divine is as the relation of the stars to[2] all other visible lights.[3] Then they perceived that these Heavens are enveloped by another Sphere, by whose motion all the rest revolve once in twenty-four hours, and that finally The LORD is He Who communicates motion to this outermost Sphere,

[1. See S. 26, 23 ff..

2. Reading ### for ###.

3. Cf. S. 41, 11.]

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which encloses all the rest, on the ground (say they) that plurality must be denied of Him.

The third mount higher than these also, [p. 55], and say that this direct communication of motion to the celestial bodies must be an act of service to the Lord of the Universe, an act of worship and obedience to His command, and rendered by one of His creatures, an Angel, who stands to the pure Light Divine in the relation of the Moon to

the other visible lights; and they asserted that the LORD is the Obeyed-One of this Angelic Movent, and that the Almighty must be considered the universal Movent indirectly and by way of command only (amr),[1] but not directly by way of act. The explication of which "command" and what it really is contains much that is obscure, and too difficult for most minds, besides being beyond the scope of this book.

These, then, are grades all of which are veiled by Lights without admixture of Darkness.

4. The Goal Of the Quest

But those who ATTAIN make a fourth

[1. See S. 7, 53.]

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grade, to Whom, in turn, it has been made clear that this Obeyed-One, if identified with, Allâh, would have been given attributes negative of His pure Unity and perfection, on account of a mystery which it is not in the scope of this book to reveal; and that the relation of' this Obeyed-One to THE REAL EXISTENCE is as the relaxation of the Sun to Essential Light, or of the live coal to the Elemental Fire, and so "turned their faces"[1] from him who moves the heavens and him who issued the command (amara) for their moving, and Attained unto an Existent who transcends ALL that is comprehensible by human Sight or human Insight; for they found IT transcendent of and separate from every characterization that in the foregoing we have made.

And these last are also divided. For one class the whole content of the perceptible is. consumed away--consumed, obliterated, and annihilated; yet the soul itself remains contemplating the absolute Beauty and Holiness and contemplating herself in her beauty, which is conferred on her by this Attainment unto the

[1. See M. pp. [30, 31].]

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Presence Divine [p. 56] In them, then, the seen things, but not the seeing, soul, are obliterated.

And they are passed by others, among whom are the Few of the Few; whom "the splendours of the Countenance sublime consume",[1] and the majesty of the Divine Glory obliterate; so that they are themselves blotted out, annihilated. For self-contemplation there is no more found a place, because with the self they have no longer anything to do. Nothing remaineth any more save the One, the Real; and the import of His word, "All perisheth save His Countenance,"[2] becomes the experience of the soul. To this we have made reference in the first chapter, where we set forth in what sense they named this state "Identity," and how they conceived the same.

Such is the ultimate degree of those who Attain. Some of these souls had not, in their upward Progress and Ascent, to climb step by step the stages we have described; neither did their ascension cost them any length of time; but with their first flight they attained to the

[1. See the Tradition on p. [2].

2. S. 28, 88.]

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knowledge of the Holiness and the confession that His sovereignty transcends everything that it must be confessed to transcend. They were overcome at the very first by the knowledge which overcame the rest at the very last. The onset of God's epiphany came upon them with one rush, so that all that is apprehensible by the sight of Sense or by the insight of Intelligence was by "the splendours of His Countenance utterly consumed". It may be that that first was the way of Abraham, the Friend of Allâh, while the latter was the way of Mohammed, the Beloved of Allâh. Allâh alone knoweth the mysteries of their Progress and of their Stations on the Way of Light.

Such is our account of the classes of the veiled by the Veils; and it were not strange, if, after all these Stations were fully classified and the veils of the Pilgrims Mystical were fully studied, the number of classes were found to amount to Seventy Thousand. Yet, if you look carefully, you shall find that of them all not one falls outside the divisions which we have set forth. For, as we have shown, they must be veiled by their own human attributes

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or by the senses, imagination, discursive intelligence; or by pure light.

This is what has occurred to me by way of answer [57] to your interrogations, though, these came to me at a time when my thought was divided, and my mind preoccupied, and my attention given to other matters than this. May not my suggestion be, then, that you ask forgiveness for me for anything wherein my pen. has erred, or my foot has slipped? For 'tis a, hazardous thing to plunge into the fathomless. sea of the divine mysteries; and hard, hard it is to essay the discovery of the Lights Supernal that are beyond the Veil.

THE END

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Old Avestan Dictionary.
February 20, 2025 by languagehat 49 Comments
This is very cool and brand new: Heindio Uesugi's Old Avestan Dictionary is available as a free pdf from this page (in Japanese; just click the download button immediately below the image of the book cover). It looks very well done; here's the beginning of the Preface, which explains its history:

The Old Avestan Dictionary (OAD) is an attempt at a lexicographic synthesis of Old Avestan studies since the Altiranisches Wörterbuch (1904) by Christian Bartholomae (1855-1925) with a particular focus on aiding the elucidation of the Gāthās based on the line of analysis laid down by Helmut Humbach (1921-2017). The dictionary is accompanied by a new annotated translation of the Gāthās to further facilitate the general reader in discerning the sense behind the respective terms and passages when reading, reciting, or studying the original Avestan texts.

This dictionary is the fruit of a seed planted by Karl Hoffmann (1915-1996). In the years following the war, Hoffmann resumed his research on Vedic texts, which had been interrupted by his military service, and in particular on the Vedic injunctive verbal mood, which would later produce his habilitation thesis Der Injunktiv im Veda (1951, but not published until 1967). He had the idea of completing this work by citing the Avestan

parallels.

While he worked on the Vedas, he asked his mother to collect all the Avestan verbal forms along with their translations from Bartholomae's dictionary into a card file so that he could analyze them. In going through the Avestan lexicon based on what he had discovered in Vedic, he noticed that Bartholomae (along with other scholars of his time) seemed to lack a clear idea of the single forms and of the verbal system of the Avesta, and in particular of the Gāthās.

Hoffmann soon realized that the Bartholomaean view of the Avestan verbal system had to be thoroughly revised, a task that seemed to exceed what he had anticipated as part of his research on the Vedic injunctive. He turned to Helmut Humbach to take on the task. In October 1949 or 1950, Hoffmann gave him the stack of cards containing the Avestan verbs and told him: "Schau mal, was du damit machen kannst."

Subsequently, Professor Humbach went on to publish three translations of the Gāthās with commentaries (and one minor edition (in parentheses below)) that would help shift the paradigm in Gāthic studies […]. The project of creating a dictionary became explicit during the preparation of the aforementioned 1991 translation.

However, various circumstances prevented him from completing this dictionary project. Considering his advanced age, he in turn decided to pass on his stack of materials to me, to whom he entrusted the task of completing the work. Although the skeletal framework of the dictionary was already in place, when looking at the details and through our discussions it quickly became apparent that each entry would require a thorough (re)assessment, and that the project would necessitate considerable time.

Until shortly before his passing, racing against time, we worked relentlessly on the dictionary project, going over my revisions, and spending hours debating each detail. […] After his passing, I was left with a promise to fulfill, the promise to complete the work as best I can, and to publish it in the best way possible.

We used Bartholomae back when I was studying Avestan with Stanley Insler half a century ago, and even then it was way out of date. This is a great resource, which I found at Nelson Goering's Facebook post. There a commenter said "The website has only 33 views. How did you end up being among first 30 in the world to know about this?" Nelson responded "saw the announcement in the Indo-Iranian Linguistics group here on FB. Only 159 people in that group to start with, apparently." So you're getting in on the ground floor.

Comments
David Eddyshaw says
February 20, 2025 at 9:19 am
he asked his mother to collect all the Avestan verbal forms

My mother would never have done that. I now realise that I had a deprived childhood.

The dictionary does indeed look very good.
The “Acknowledgments” section ends

Profoundly conscious of the prodigious alignment of the stars and the perspicacious goodwill which carried this vision step by step to fruition, with hands outstretched I thank you and bless you all from the bottom of my heart.

I’m going to have to work harder on my Acknowledgments sections …

Trond Engen says
February 20, 2025 at 10:43 am
While he worked on the Vedas, he asked his mother to collect all the Avestan verbal forms along with their translations

Obviously a native of Old Avesta.

Stephen Goranson says
February 20, 2025 at 5:01 pm
I recall reading somewhere that Parsi priests were careful to chant correctly the traditional liturgy, many words of which have meanings they no longer understood.
If that is so, it might be interesting to hear now from Zoroastrian priests.

David Marjanović says
February 20, 2025 at 5:41 pm
From what I think I’ve read, the pronunciation has been preserved – in India at least – much less exactly than that of the Vedas, with lots of substitutions of sounds from the local languages, so historical linguists have to rely on the spellings.

languagehat says
February 20, 2025 at 5:54 pm
I might as well quote this bit from my 2009 post on Beckwith’s Empires of the Silk Road:

He then goes on to the issue of Avestan, which causes all kinds of problems in trying to establish chronology and interrelationships, and brings up a point that bothered me back when I studied the language: “it has been remarked, ‘The Avestan speech is very closely related to Sanskrit,’ so astonishingly close, in fact, that ‘we are able to transpose any word from one language into the other by the application of special phonetic laws.’ Avestan’s extensive case system and verbal conjugation system is not just similar to that of Vedic Sanskrit, it is almost identical to it. That is extremely odd.” He gives an example of an Avestan sentence rendered mechanically into Sanskrit: təm becomes tam, yazatəm becomes yajatam, and so on. This “astounding closeness” is what makes people reconstruct a separate branch descending from a Proto-Indo-Iranian language. Beckwith has a different solution, one that I found immediately convincing: “Avestan looks less like an Iranian language than like a phonologically Iranized Indic language.

The many inexplicable problems of Avestan… can be accounted for as an artifact of Iranians having adopted an oral religious text… from an Old Indic dialect. As required of Indic religious practitioners, they memorized it exactly, but… it underwent specifically Iranian sound shifts in the mouths of the Iranian-speaking oral reciters." This allows us to get rid of the separate Indo-Iranian branch entirely and makes the overall picture more plausible.

(I might add that the thread is enormously interesting and educational.)

David Eddyshaw says
February 20, 2025 at 9:05 pm
I know nothing about Indo-Aryan, but was interested to discover recently that Pahlavi does the past-tenses-have-ergative-alignment thing, like Middle and Modern Indic languages. Similar origin, in replacing the original finite past tenses with periphrases using past participles, too.

Not sure what to make of that. I suppose it could be pure coincidence; after all, the Maya languages and Sumerian all do something rather similar with ergative alignment, so fancy Sprachbund explanations may well be superfluous.

Y says
February 20, 2025 at 9:36 pm
Georgian, too. Ergative aorist, accusative otherwise.

Lameen says
February 21, 2025 at 2:45 am
Past tense ergativity is also Kurmanji Kurdish, and even a couple of Neo-Aramaic varieties – very much an areal feature. Geoffrey Haig and Eleanor Coghill are two of many good names to search.

David Eddyshaw says
February 21, 2025 at 8:10 am
Presumably the Neo-Aramaic could be plausibly attributed to Iranian influence, in which case perhaps this could be taken as a specifically Iranian-Indic areal phenomenon after all.

Nelson Goering says
February 21, 2025 at 11:35 am
"Avestan looks less like an Iranian language than like a phonologically Iranized Indic language"

That's a bold claim, but not a very likely one. For one thing, you'd have to assume that the "Indic" language in question was something more archaic in various respects than Vedic. Avestan preserves inherited words like aēšəmō "wrath" (cf. Greek οἶμα "attack (of a predator)"), which are not found in Vedic (nor, as far as I know, anywhere else in Indic). On the other hand, this is found in some other Iranic languages: we have, for

example, Middle Persian xešm “wrath”. (Martin Kümmel lists this as a possible example of a PIE laryngeal reflected as Persian x-.) There are also morphological archaisms, like the Old Avestan nominative/vocative masculine plural vīspå̊ŋhō “all”, which metrically can’t be replaced by vīspe, the more innovative form found in both Vedic and Young Avestan (see 32.3a: aṯ yūš daēuuā vīspå̊ŋhō “but all you daiwas”).

There are also things like vāstrəm “pasture” that look like innovations in Old Avestan (to an inherited base), and certainly have no Vedic counterparts. This also has cognates in later Iranic. Same for Old Avestan spādā (dual to spāda- “army”), and probably at least a few more in the Old Avestan corpus (which isn’t huge), if you’d keep looking. Lexicon aside, I’m not sure how you’d explain morphological innovations like the genitive singular xratəuš vs. Vedic krátvas except by the operation of analogy (but not one found in Vedic for this word!) in a living language. (Young Avestan has xratβō, equivalent to the Vedic form, incidentally.) Old Avestan also shows distinctive Iranic semantic innovations, like vaēnahī “you see”, with *√wain- taking on the general semantic function of “see” that is very common in later Iranic. Vedic has the root, but still in the older sense “look for”. We do also have √spas- = Vedic √paś-, √spaś- still in Avestan, but the point is that the broader semantics of *√wain- already seem to be present.

A slightly different type of problem concerns close cognates that fit differently into the metrical patterns of Old Avestan just because of different sound changes in the two branches. In 45.4d, aṯ hōi dugədā “and his daughter”, disyllabic [dugdɑː] is required metrically, not trisyllabic Vedic duhitā.

I’m not a specialist in Indo-Iranic myself, and I’m sure more (and probably better) examples could be gathered. It’s certainly a claim that immediately rang false, even to a mere dabbler like myself. It sounds like he heard this one comment as a student, which is the sort of thing you say to get people excited, took it very literally, and built some grand claims off the idea without bothering to do even a little double-checking.

I’m also completely puzzled as to how the (rather larger) Young Avestan corpus, which is more conspicuously Iranian (in the normal view, because it’s younger and has had more time to accumulate innovations), is meant to fit into this. I guess you could propose that it’s an artificial attempt to emulate the Iranicized-Indic hymns of Old Avestan? It’s true that Old Avestan casts a long shadow over Young Avestan, but I have a hard time seeing how you’d make this work, if you drilled into the level actual language rather than glib overgeneralizations. (The quotation from Beckwith doesn’t actually give the impression that he’s aware of the difference between Old and Young Avestan. At any rate, his comments about lexical and morphological correspondence, even though they’re slightly exaggerated, only even sort of apply to Old Avestan, so I’ve read his “Avestan” with that adjective in front of it.)

“This allows us to get rid of the separate Indo-Iranian branch entirely”

What a strange thing to say. Even if you did want to explain Old Avestan this way, and ignored Young Avestan entirely, what about Old Persian? I imagine you’d probably even

be able to establish Indo-Iranic well enough just on the basis of Middle Iranic, though it would obviously be more complicated. But some innovations, like the merger of *e, a, o > *a (both long and short!), and the relative chronology of palatalization first then vowel merger (e.g. PIE *-kʷe “and (enclitic)” > Vedic ca, Old Persian ca) is also there. I actually wonder how many of the major shared Indo-Iranic phonological or lexical innovations you *couldn’t* recover without Avestan.

languagehat says
February 21, 2025 at 11:39 am
Thanks for the bucket of cold water, which is convincing — I confess it got me excited and I was suckered!

Nelson Goering says
February 21, 2025 at 12:33 pm
I mean, it would be pretty exciting, if true! And you’d hope that anyone making a claim like that in a published book might have something to back it up with.

languagehat says
February 21, 2025 at 12:38 pm
I’m afraid Beckwith is one of those brilliant scholars who’s too reliant on his own brilliance to bother with tedious fact-checking.

Nelson Goering says
February 22, 2025 at 3:46 am
Another striking Iranicism already in Old Avestan struck me this morning: the various forms of gəuš.ā “ears”. The word does exist in Vedic, but only in the meaning “noise, din, sound”. Cognates of this still mean “ear” in various middle and modern Iranic languages (e.g. Sogdian γwš, Persian guš, Kurmanji guh, Baluchi goš, Pashto γwağ — the last with the extremely common derivative suffix *-ka- added on).

Nelson Goering says
February 22, 2025 at 4:42 am
(I said “various forms”, but actually the word occurs just twice in the Gathas.)

David Marjanović says
February 22, 2025 at 8:05 pm
Avestan also has straightforward phonological archaisms compared to Vedic. The cognate of Vedic medhá- is not *maida- (**maēda-, I guess, but the exact outcome would depend on the stress or something), but mazda-. Vedic (and AFAIK Indic generally) has a (completely regular) merger here that Avestan (and AFAIK Iranic generally) lacks, and clusters like *zdh were sufficiently rare that anyone faced with a Vedic e would guess *ai.

(This is part of the Indic elimination of voiced fricatives; it may be blamed on Dravidian – like the reinterpretation of certain affricates as palatal plosives.)

David Eddyshaw says
February 22, 2025 at 9:22 pm
I'm afraid Beckwith is one of those brilliant scholars who's too reliant on his own brilliance to bother with tedious fact-checking

I thought something was nagging at my memory: yes – he's that Beckwith.

https://en.wikipedia.org/wiki/Goguryeo_language

So: Yes indeed. I actually own his Koguryo book. It's a real object lesson in how not to do it. Here's an absolutely justified takedown:

https://hal.science/hal-00194111/document

I think he basically doesn't really understand how comparative linguistics works (I was just talking the other day about otherwise competent linguists who just don't get comparative linguistics, and, worse, don't realise that they don't get it.) The fact that he seems to self-identify as a "philologist" may be a bit of a red flag in this regard.

Brett says
February 22, 2025 at 10:05 pm
@David Eddyshaw: No, no, this was that Beckwith.

J.W. Brewer says
February 22, 2025 at 10:23 pm
Wikipedia offers dozens of Beckwiths, many of whom sound vaguely crackpottish in some ways but still non-murderous, e.g. https://en.wikipedia.org/wiki/Emma_Beckwith

David Eddyshaw says
February 22, 2025 at 10:47 pm
Now, she sounds like my kind of crackpot.

It does seem that the name may be cursed in some way, though,

Indeed, it is possible that the curse has an even wider scope:

https://en.wikipedia.org/wiki/Vathek

Lameen says
February 23, 2025 at 4:46 am
I think he basically doesn't really understand how comparative linguistics works

Yes, that's my memory of his work as well.

I've read two of his non-linguistic books.Warriors of the Cloisters was an enjoyable, if somewhat overstretched, argument that universities are basically a Central Asian

Buddhist invention; Empires of the Silk Road was a (well-informed) polemical rewriting of Eurasian history from the perspective of the steppe nomads being the good guys. (I say “good guys”, but honestly the book’s whole aesthetic felt worryingly fascist-adjacent. Possibly the biggest living fan of the comitatus.)

David Eddyshaw says
February 23, 2025 at 9:18 am
Beckwith’s views on Indo-European seem to be basically crank stuff, and certainly betray a lack of understanding of even the basic principles of historical linguistics; see the comments on Appendix A here:

https://web.archive.org/web/20131226105908/http://www.ynlc.ca/ynlc/staff/hitch/review_of_Beckwith.pdf

It seems to me that his opinions on historical linguistics are essentially worthless.

He also wrote a comparative syntax thing called Phoronyms; the snippets of this on Google Books look very dicey. (He disses Alexandra Aikhenvald’s opinions on these matters in one footnote, which frankly does not inspire confidence.) It looks like a survey based on questionable analyses of a few of his own pet languages, while lumping together several quite different phenomena under a supposedly unifying label.

I get the impression that he’s very keen to picture himself as an “iconoclast.” And to present himself that way.

J.W. Brewer says
February 23, 2025 at 9:34 am
I have actually read _Phoronyms_, maybe ten or twelve years ago, and thought it interesting although I did not dig deep enough into surrounding literature to assess with any reliability how plausible/implausible his attempt to draw connections between features of different languages (none IE as best as I can remember) typically treated as distinct by splitter-taxonomists was.

OTOH when I now go back to the online catalog of the New York Public Library (whose copy I read) I cannot seem to find it. Perhaps it has been deaccessioned because They are trying to suppress the Uncomfortable Truths he discovered? They do however seem to have two non-circulating copies of his Koguryo book (a 2004 printing and a 2007 one that may be a revised edition?) in the research collection.

David Eddyshaw says
February 23, 2025 at 9:46 am
Admittedly, judging a book on the basis of Google snippets is hardly fair play …

I’d have no trouble with him finding typological similarities between genetically unrelated languages*; though he seems to be prone to the schoolboy error of supposing that stray typological similarities can actually demonstrate genetic relatedness. (But, mysteriously,

not in the case of Japanese and Korean, or of “Altaic” generally.) That wouldn’t necessarily undermine the actual comparative-syntax side of the book, though.

* Waama and French share (among many other features): contrastive vowel nasalisation; grammatical gender; default noun-before-adjective ordering; basic SVO clause constituent order, but with personal-pronoun direct and indirect objects preceding the verb … one is driven to the conclusion that either Waama is Romance rather than Oti-Volta, or that the ancestors of the speakers of Waama spent a long period in contact with the speakers of Old French prior to migrating to Benin (or Dahomey, as it then was, of course …)

David Eddyshaw says
February 23, 2025 at 10:23 am
A gushing review of B’s work on the Scythians tells me that he says that “much of the Arthurian legends of Britain come from the Ossetians.” Another, that he describes himself therein as a “practitioner of what he calls ‘classical comparative-historical linguistics’.” And I’m an eminent nuclear physicist …

This emperor has no clothes.

Nelson Goering says
February 23, 2025 at 12:51 pm
“clusters like *zdh were sufficiently rare that anyone faced with a Vedic e would guess *ai”

Also a good point! Now that you mention it, the whole phonological conversion process seems a bit vaguely conceived. How would the reciters would have known to convert Indic h so consistently to either j or z (han-/jan- “smite”, but hasta-/zasta- “hand”), depending on a word’s etymology? Either there already was a spoken language pretty close to Old Avestan anyway so that the reciters could automatically substitute sounds in recognized cognates (and remarkably consistently so — no Old Saxon tins-effects* here, as far as I know), or reciters were extraordinarily lucky in how they happened to treat h in every instance. Or they were “Iranicizing” a form of Indic so archaic that it was practically Proto-Indo-Iranic.

*(This means “tax, tribute” is clearly adapted from OHG cins, itself from Latin census. The initial affricate of OHG has been replaced by its usual correspondent in OS: [t] for [ts]. An overgeneralization of the pattern from tin/cin “tin”, or timbar/cimbar “construction”, etc.)

David Eddyshaw says
February 23, 2025 at 2:22 pm
Found a pdf of the phoronyms book. It does reference a good bit of other work on classifiers, in fact, contrary to what I too rashly assumed. And he doesn’t here commit any sins of deducing language-relatedness from typological similarities – quite the contrary, if anything.

However, he does indeed lump together e.g. the “pack” element of both “pack of wolves” and “wolfpack” with classifiers of the kind seen in Mandarin – and more besides. It even has a section on “Russian classifiers” … (which turn out to words of the “pack” and “herd” type, in fact. “Terms of venery” …)

It describes English constructions like “pack of wolves” and “cup ot tea” as “pseudopartitive” (not a term B originated himself – he hasn’t simply invented it for the purpose) and attributes their distinctiveness to the syntax rather than the semantics in fine early-Chomskyan style, which makes it all seem more classifier-like. He asserts that these constructions differ formally from partitive genitive construnctions “in all languages examined.”

He should broaden his sample. Kusaal has formally identical possessor and partitive constructions, and the “pack of wolves” type is the same as the partitive/possessive. There is a difference between two distinct constructions of the noun nam “a plurality (of)”, which is used to pluralise any nominal which for whatever reason can’t make its plural by flexion (the standard orthography misleadingly writes nam as a suffix):

daam “beer”
daannam “beers”

na’ab “chief”
na’anam “chiefs”

But this difference is just in line with a much more general principle in Kusaal, that count nouns as generic dependents preceding another noun form compounds with them, whereas mass nouns do not. This has nothing to do with pseudopartitives versus partitives.

Beckwith does in fact go through quite a number of languages, in the process actually showing that treating all these constructions as aspects of one “phoronym” category is a pretty Procrustean process, even within his chosen language subset.

There’s a lot of stuff talking about the semantics of classification in general, but I can’t see that all that really helps his case that these are all manifestations of one single “phoronym” thing. All it shows is that classifier systems (properly so called) have strong semantic correlations. That doesn’t make “pack” a classifier in “pack of wolves.”

There’s something in all this, I think, and something quite interesting, too; but he’s seized on a partial insight and pushed it far beyond what the facts really support. Rather like what he’s done with “some Old Koguryo words rather look as if they are related to Japanese” or “Central Asia was much more civilised and significant culturally than has often been alleged.”

Japanese is described here as a “Koguryo-Japonic” language, incidentally, en passant,

as if this were just an accepted fact rather than a fringe theory.

David Eddyshaw says
February 23, 2025 at 3:24 pm
[That should be daamnam “beers”, sorry. In the orthography I use in my grammar, which, unlike the standard, has consistent criteria for word division, “beers” is daam nám and “chiefs” is nà’-nàm, where nà’ is a bound word, rather than a mere word fragment.]

Y says
February 23, 2025 at 3:58 pm
I figured there would be some entertaining choice words by the late Sasha Vovin on something by Beckwith. There are.

David Eddyshaw says
February 23, 2025 at 4:12 pm
Articles subtitled “A response to …” are often entertaining. Vovin, naturally, does not disappoint.

David Eddyshaw says
February 23, 2025 at 4:31 pm
I was recently reading “Why Nations Fail”, and felt in need of a catchy term for that feeling you get when clearly eminent and knowledgeable authors treat an issue that you happen to know much more about than they do, and you find that their presentation is riddled with errors of fact and displays shocking unfamiliarity with basic sources; while, at the same time, they have a reputation within their own broader discipline of being particularly expert in that very subdomain, a reputation which they leverage into a key part of why people unfamiliar with that subdomain find their overall analyses convincing.

African history, in the case of WNF; historical comparative linguistics, in the case of Beckwith.

Nelson Goering says
February 25, 2025 at 5:49 am
The editorial postscript to that Vovin piece is also quite something. I particularly liked the casual “du moins dans le monde francophone”.

David Eddyshaw says
February 25, 2025 at 9:11 am
Yeah, you can’t really expect decorum from les rosbifs.

There was a long and bitter exchange of articles in Y Cymmrodor

https://en.m.wikipedia.org/wiki/Y_Cymmrodor

between Gwenogvryn Evans and John Morris-Jones, who truly loathed each other

personally. I recall reading an editorial note which basically amounted to “bring popcorn.”

(The whole thing is available online.)

Owlmirror says
February 27, 2025 at 11:07 pm
[Kusaal] na’ab “chief”

Is this from the same Arabic word that has been loaned and corrupted (via Persian and Hindi) into the English term “nabob”?

David Eddyshaw says
February 28, 2025 at 7:29 am
I doubt it.

The stem is na’a-, and the -b part is a noun-class suffix. It’s actually the human-plural suffix (cognate with the ba- part of “Bantu”), which appears as a singular suffix in a handful of nouns referring to older relations and other important people.

Mampruli, which has distinctly more words of ultimate Arabic origin than Kusaal, actually inflects the cognate word regularly: naa “chief”, plural naaba.

The etymon is, however, found only in Western Oti-Volta and Buli/Konni; it seems on first principles to be a plausible candidate to have originated from the unknown mother-tongue of the invaders who actually created the chieftaincy system of the Mossi-Dagomba states in the thirteenth century. They may have been influenced by Islam, though they were probably not actual Muslims (an awful lot of their descendants would have had to have become apostates if they were, which seems unlikely.) So I suppose you could speculate that proto-WOV *nàʔbá was the form of an original loan, and that the -bá was subsequently taken as a noun class suffix by analogy, with Kusaal (like Mooré and Farefare) showing a more conservative stage of the process than Mampruli and Dagbani, in still construing the suffix as singular.

Such a reanalysis is not in itself implausible. In the modern Oti-Volta languages, loan nouns are in fact usually fitted into the class system by analysing the final syllable as a class suffix where possible; as with e.g. Kusaal malif “gun”, plural mali, (cf mɔlif, plural mɔli “kob”), which is ultmately from the Arabic مدفع midfaʿ.

But the language of these invaders is entirely unknown, and although Western Oti-Volta shows a good bit of unique vocabulary compared to the rest of Oti-Volta, none of the relevant words look very Arabic; moreover, they include words like “water”, which do not seem like very likely candidates for borrowing from the language of foreign conquerors.

(When I first started on comparative Oti-Volta work, I overestimated the degree to which WOV is lexically divergent; eventually, I realised that this was an artefact of my knowing

WOV languages much better than other Oti-Volta languages, so that I noticed the divergences more. When I started to look at actual numbers, I unsurprisingly found that every major OV branch has a good number of distinctive etyma of its own.)

“Chief” is not reconstructable to proto-Oti-Volta.

David Eddyshaw says
February 28, 2025 at 7:53 am
“Chief” is reconstructable in proto-Gurma, however: Gulmancema bádō, Moba báà̀d, Ncam ūbɔ́tī, Gangam ūbɛ́r, Konkomba ubɔr.This may share its root with Mooré bédré “great, big, fat” and Nawdm bed- “grow, get fat”: so perhaps originally “big man.” Lugal …

Now I think of it, Kusaal na’ab is the only case of this pluralis majestatis use of the -b(a) class suffix which isn’t a word for an older family member. Given the hostility of Kusaasi culture to imposed hierarchy in general, this might not mean much, but I think it’s the same in Mooré and Farefare, and Moorë even uses plural 2nd and 3rd person pronouns as respect singular forms. If “chief” is the sole word in WOV with a human-plural suffix which is not a family relationship term, that might bolster the hypothesis that the final *ba element was not actually a class suffix at all originally, and that proto-WOV *nàʔbá was a loanword.

David Eddyshaw says
February 28, 2025 at 8:34 am
There seems to be a semantic difficulty, in that even the Supreme Leader/King/Emperor is a na’ab, not just the local chiefs, who could reasonably be thought of as “deputies.” Even the first Mamprussi king himself is called Naa Gbewaa in Mampruli.

On the other hand, I suppose there are plenty of precedents for words originally meaning “deputy” to get above themselves.

Owlmirror says
February 28, 2025 at 10:00 am
Regarding the semantic issue — one might speculate that even a Supreme Leader/King/Emperor might find it politically expedient to be thought of as a deputy or representative appointed by God/tutelary spirit(s)/ancestral spirit(s).

David Eddyshaw says
February 28, 2025 at 10:24 am
True. Examples do spring to mind …

David Eddyshaw says
February 28, 2025 at 12:30 pm
Though in the Mossi-Dagomba realms, it’s actually the tendaannam, so-called “earth-priests”, but literally “landowners”, who have the religious backing; their approval is necessary for all land transactions, and to be eligible to be a tendaan you need to be

able to assert a claim to be a descendant of the first indigenous settler. This is so entrenched as a principle that even the conquest by the Red Hunter's condottieri and the subsequent creation of the chieftaincies has never altered it. Proverbially, the chief owns the people, but he doesn't own the land.

(The resulting political tensions are very much a live issue to this day. We had an instance of that not long ago here on LH, regarding the politics of Tamale, in the Dagomba realm.)

Anyhow, "divine kingship" is very much not a thing in these cultures. Good old-fashioned right of conquest is more like it.

(Afrocentrists seem to be keen on divine kingship, as part of their ahistorical fixation on ancient Egypt. I expect the Golden Bough has got mixed into the stew somewhere along the line, too.)

On the other hand, I think there has been more Muslim influence than is often recognised in quite a few West African cultures that are not themselves Muslim, and Islamic notions of rulership do lend themselves quite readily to the ruler-as-deputy idea. And a piece of originally-Islamic political terminology could easily have been adopted without keeping all its specifically Muslim connotations.

David Eddyshaw says
February 28, 2025 at 1:51 pm
I'd be keener on this idea if there were other cases in West Africa of words for "chief, king" that looked as if they might go back to the Arabic نائب; I can't think of any, but there are literally hundreds of West African languages of which I know nothing at all …

One for the Afrocentrists: Coptic ⲛⲏⲃ, Middle Egyptian nb "lord."
Coincidence! Is there anything it can't do?

David Eddyshaw says
February 28, 2025 at 3:03 pm
There is also a Kusaal verb na'as "honour, respect"; this would do for a cognate, as -s can make causative/factitive derivatives. I've recorded it myself as having the right (low) tone to be cognate with na'ab, though both the Toende Kusaal and the Farefare dictionaries disobligingly show cognates with root high tone.

More to the point, there is a derived abstract noun na'am "chieftaincy", with exact cognates everywhere in Western Oti-Volta, and Buli too.

It's not just a stem na'a- with the mass/liquid/abstract noun class suffix -m: ringing the changes on noun-class membership as a derivation strategy is very common in Oti-Volta (as in Bantu) but na'am actually has a stem-final -m in all these languages.

Moreover, it has an unexpected tone pattern, with the Buli tones showing an exactly

parallel irregular tone relationship to “chief” even though the actual Buli tones differ from WOV, with each word individually having the expected tone correspondences to WOV to be cognates, suggesting that the formation is older than proto-WOV itself. Though there’s a lot of guesswork involved, I think that the protolanguage underlying proto-WOV and proto-Buli-Konni pretty much has to be put at a time depth of well over a millennium, and probably nearer two (or more), so certainly antedating the formation of the Mossi-Dagomba kingdoms.

So I think the WOV “chief” word is probably “honourable one” rather than “deputy” after all, and the *ba part really is just the human-plural suffix used as singular honorifically. Simple answers are often the best …

Thanks for the interesting question!

Stu Clayton says
February 28, 2025 at 3:24 pm
Simple answers are often the best …

Often they’re also the hardest to find. But let’s not get too real about this. You take what works for you at the moment, and repent later.

David Marjanović says
February 28, 2025 at 4:37 pm
Is etymological nativization an option? (It would complicate everything most beautifully.)

David Eddyshaw says
February 28, 2025 at 5:30 pm
Yes, possibly.

The tone thing in Buli can possibly be finessed: the tone system of Buli differs from that of WOV, but matching up the correspondences is almost trivially easy from a comparative point of view, and the systems may well have been even more similar – even superficially – relatively recently.

The fact that the cognates of na’as “honour” outside Agolle Kusaal have the “wrong” tones to be related to na’ab may mean that this is just a chance resemblance, too. And I may have got its tones wrong: I’d back my own notes over the Toende Kusaal dictionary, but the Farefare dictionary is pretty reliable on tone.

The tonal peculiarity of na’am could be something of a two-edged sword, too. This peculiarity is specifically that it is the only case in my Kusaal materials of a word with Tone Pattern A (mid tones throughout, except for combining forms, which have all low tones) being derived from a noun* with Tone Pattern L (initial low tone.) If the word was a loan which has been reanalysed in terms of WOV morphophonemics, an imperfect reanalysis might underlie the apparent tonal inconsistency.

To complicate matters even further, it's not out of the question that the proto-WOV stem was *naʔ-b-m- rather than naʔ-m-. Underlying *bm may get broken up by the insertion of an epenthetic vowel when it arises in flexion, but in derivation it appears always to have assimilated to *mm or just *m. I can't see any way that this would help with the odd tone developments, though.

* There are a lot of Tone Pattern A nouns derived from low-initial verbs, but verbs do not distinguish between the A and L patterns at all, and it is not clear whether the verbal A/L pattern is the equivalent of noun Pattern A or of Pattern L, or represents a historical merger of the two. Synchronically it resembles the noun Pattern A most closely (I call it Pattern A in my grammar) but this may be misleading historically.

languagehat says
March 12, 2025 at 10:06 am
See now this Log post, with some very useful examples (images) of Humbach's work.

swaro1993 says
May 23, 2025 at 9:41 am
Finally, someone realised how difficult it is to study avestan without a proper dictionary…
One thing that confuses me though is why the authors omitted Yasna Haptanghaiti from the translation part and whether the dictionary includes vocabulary from YH or is restricted to just Gathas and Y27.13-15 and Y54.1?

I must have not seen the explanation to this issue in the preface itself so if someone could point me to it I would highly appreciate it, thank you.

Nikolai says
August 17, 2025 at 11:47 am
> One thing that confuses me though is why the authors omitted
> Yasna Haptanghaiti from the translation part and
> whether the dictionary includes vocabulary from YH

Introduction to Part II mentions YH was not included in Part II because they deemed it less contentious (and instead to focus on the Gathas).
Introduction to Part I mentions YH is included in scope of Part I (one could potentially patch-up their translation based on that).

languagehat says
August 17, 2025 at 12:06 pm
Thanks for that!

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My Languages

My Hats

E-mail:
languagehat AT gmail DOT com

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If your comment goes into moderation (which can happen if it has too many links or if the software just takes it into its head to be suspicious), I will usually set it free reasonably quickly… unless it happens during the night, say between 10 PM and 8 AM Eastern Time (US), in which case you'll have to wait. And occasionally the software will decide a comment is spam and it won't even go into moderation; if a comment disappears on you, send me an e-mail and I'll try to rescue it. You have my apologies in advance. Also, my posts should be taken as conversation-starters; there is no expectation of "staying on topic,"and some of the best threads have gone in entirely unexpected directions. I have strong opinions and sometimes express myself more sharply than an ideal interlocutor might, but I try to avoid personal attacks, and I hope you will do the same.

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Favorite rave review, by Teju Cole:
"Evidence that the internet is not as idiotic as it often looks. This site is called Language Hat and it deals with many issues of a linguistic flavor. It's a beacon of attentiveness and crisp thinking, and an excellent substitute for the daily news."

From “commonbeauty”

(Cole’s blog circa 2003)

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ABSTRACT
First published in 2004. The purpose of this dictionary is to provide the student with a representative vocabulary of Pahlavi in which such uncertain words have been reduced to a minimum and marked. It includes the commonest 4,000 simple words.

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"Each day the angel Raziel makes proclamation on Mount Horeb, from heaven, of the secrets of men to all that dwell upon the earth, and his voice resounds throughout the world."
- Targum Ecclesiastes. 10, 20
The Book of Raziel originated when G-d gave the Secret Knowledge to the Archangel Raziel. Raziel HaMalach means "Secret of the King."

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Sefer Raziel

The Book of the Angel Raziel (book review)
By Rabbi Eli Mallon

Go to almost any Jewish bookstore — and you will not find a translation as far as I know. Yet, two translations exist: “Sepher Rezial Hemelach,” translated by Steve Savedow [1] and “Book of Raziel,” translated by Giovanni Grippo [2].

I usually try to write only positive reviews. In the case of both these books, I must begin by mentioning some problems: The first has to do with English-usage itself. I found some of the English unnecessarily difficult to understand. Mr. Savedow translated from the Hebrew rather literally — in some cases, perhaps too literally. There seemed to be many problems with English syntax, some of which might have been from trying to maintain Hebrew syntax in English. Continue reading R. Mallon's review on Sefer Raziel.

'Book of Raziel' on Amazon
Sepher Raziel: A Sixteenth Century
English Grimoire
(Sourceworks of Ceremonial Magic Series) Hardcover – September 8, 2010
by Don Karr (Author), Dr Stephen Skinner (Author)

The Sepher Raziel text is given in two forms: a literal transcription with no changes in spelling or wording and a modern English version. This volume also includes a foreword which offers an overview of Raziel manuscripts, which represent a number of independent traditions, an essay on the literature of Solomonic magic in English, an

introduction to the Sepher Raziel manuscript presented, an appendix on incense nomenclature as a supplement to Tractatus Thymiamatus, a list of printed notices and manuscript sources of Sepher Raziel, and a full bibliography of printed works on Solomonic magic and items of related interest.

Sepher Rezial Hemelach: The Book of the Angel Rezial

This is the first English translation from ancient Hebrew of the rare and complete 1701 Amsterdam edition by Steve Savedow. Includes an explanatory text on the holy names of God, the divisions of Heaven and Hell, and the names and hierarchy of the angels and spirits. Paperback: 320 pages. Publisher: Weiser Books (December, 2000). Language: English. Although it is comprehensive and has translations of the text, there has been controversy over Savedow's translations. It is a good starting point if you can't read Hebrew.

Sepher Raziel(German) Paperback – May 1, 2010 by Giovanni Grippo (Author). "Das Buch Razuel."

Liber Salomonis: Sepher Raziel by King Solomon (Author), Tarl Warwick (Editor). Paperback – February 15, 2016

The Liber Salomonis, referred to in its own composition as the Sepher Raziel, claims to be a book given directly to King Solomon by a mysterious prince and sorcerer from the East. Actually written in the Renaissance or perhaps as early as the Medieval period, it synthesizes Kabbalistic and Hermetic lore together and is divided into seven treatises. The subject matter ranges from the high occult of invocation and the names of angels and of the Judeochristian god, to herbal medicine and the creation of incense for the calling of spirits, to the categorization of twenty four beasts and stones to coincide with the hours of the day. With the entire core of the work ruled over by seven angels and seven celestial bodies, the philosophy behind its somewhat apocryphal historical content is nonetheless of extreme interest and is here presented in modernized English for the modern audience. 82 pages.

Download free copy of Sefer Raziel
Another option is to download a free copy of Sefer Raziel. This is a short, public domain, version of the manuscript in English.

If unable to download a copy of the Hebrew Sefer Raziel text, Amazon.com has a 70 page copy of the Hebrew edition in paperback called Book Raziel Hamalach.

On the download page are instructions to find free translation tools on the Internet. You do not have to know how to read Hebrew since these web-based translators do it for you.

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Pinchas Giller. Reading the Zohar: The Sacred Text of the Kabbalah. New York: Oxford University Press, 2001. xviii, 246 pp.
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DOI:10.1017/S0364009405270095
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Abstract
Pinchas Giller is one of the finest contemporary scholars of the zoharic corpus. His current study, Reading the Zohar, constitutes an excellent sequel to his earlier book, The Enlightened Will Shine. The Zohar certainly warrants the kind of thoughtful and serious reflection that Giller devotes to it, insofar as the Zohar is a massive, complex corpus consisting of some two dozen distinct strata. In Enlightened, Giller examined major themes in Tikkunei Zohar and Raʼyaya Mehemna. Although these are rich and interesting compositions, chronologically they are among the latest and were undoubtedly written by someone other than whoever was responsible for the foundational writings of the Zohar. In Reading the Zohar, Giller is primarily concerned with three seminal aspects of the zoharic corpus: Sabaʼde-mishpatim, cosmogonic descriptions that are preserved in various strata, and the four interconnected ʼIdrot texts. On its own, an analysis of such disparate and challenging sources would be an admirable undertaking. What makes Giller's study even more ambitious is that he also examines how these particular works were studied and interpreted. In particular, Giller is interested in how the kabbalists of Safed, most notably R. Moses Cordovero and R. Isaac Luria, incorporated these zoharic texts into their distinctive theosophical systems.
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Xueliang Li
Xiaoyu Zhu
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, in such a way that any vertex of G is incident to at least one edge of each color. The multiset-color
$c_m(v)$
of a vertex v is defined as the ordered tuple
$(a_1, a_2,$

...

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F. D. Zeman
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Trudy Howles
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June 2005 · Annales Histoire Sciences Sociales
Cezary Galewicz
Résumé Transmettre les textes sacrés en Inde a toujours été l’affaire des communautés de lettrés. Dans le cas du Veda, longtemps préservé sous une forme orale seulement, il s’agissait de faire preuve d’une grande dextérité en matière de connaissances textuelles, nourries d’une mémorisation à la fois individuelle et collective. L’écrit n’était pas considéré comme un médium assez sûr pour préserver ...

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February 2000 · Journal of Multivariate Analysis
Arthur CohenJ. H. B. Kemperman
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The most common mode of inference for order restricted models is likelihood inference. See T. Robertson, F. T. Wright, and R. L. Dykstra (1988, "Order Restricted Statistical Inference," Wiley, New York) for an excellent treatment of inference in such models. In this paper we demonstrate that maximum likelihood estimation and likelihood ratio testing are prone to behavior that is somewhat ... [Show full abstract]

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2 Sabba de-Mishpatim: Love and Reincarnation
3 Hormanuta: A Zoharic Creation Tradition
4 The Idrot: The Literary Tradition
5 The Idrot: The Doctrine of the Countenances
6 The Idrot: The Emanation of Divinity
7 Reading the Idrot
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Copyright © 2025 Oxford University Press Cookie settings Cookie policy Privacy policy Legal noticeReading The Zohar
Mastering new skills should be both efficient and enjoyable, and that is exactly what Reading The Zohar was designed for. This tutorial takes you through every stage of discovery and application, offering a structured pathway that simplifies complex tasks into achievable steps.

Each reader begins from a different starting point, so Reading The Zohar accommodates all experience levels. Whether you are learning a completely new system or refining existing knowledge, the guide adapts naturally to your pace and objectives.

From the opening chapter, you are introduced to a clear framework that defines the learning outcomes. The roadmap outlines where you are, where you are going, and what you will gain after completing each stage. This structure removes guesswork and builds momentum.

The initial section explains the environment you will work in. Before executing any task, Reading The Zohar ensures that you understand the necessary tools, requirements, and terminology. Preparation saves time and prevents avoidable confusion later in the process.

Once your foundation is in place, you progress to step-by-step walkthroughs. Each procedure is presented sequentially, using concise language and visual cues that make replication simple. Readers can follow along in real time, applying each instruction immediately.

Every phase ends with a short recap summarizing key actions, common mistakes, and troubleshooting advice. These checkpoints in Reading The Zohar reinforce what you have learned and prepare you for more advanced material ahead.

Practicality drives every lesson. Instead of theoretical discussion alone, examples demonstrate exactly how the concepts manifest in real situations. You will see how a specific command, formula, or principle affects outcomes when applied correctly.

In addition to guided tasks, Reading The Zohar includes optional challenges. These mini-projects test your ability to think independently and encourage problem-solving skills essential for mastery. Solutions and explanations follow each challenge for

self-evaluation.

The writing style throughout remains professional yet approachable. Jargon is minimized; explanations favor clarity and relevance. Our goal is for every reader to feel confident enough to act, not intimidated by technical complexity.

Because learning rarely happens in one sitting, progress tracking tools are integrated. You can note completed sections, set reminders, or highlight parts to revisit later. This organization makes Reading The Zohar suitable for both short study bursts and extended sessions.

Each step is interlinked with contextual tips that save time or enhance efficiency. For instance, you might find keyboard shortcuts, automation scripts, or quality-of-life improvements that streamline future work. These small efficiencies compound into major productivity gains.

As the tutorial advances, so does the depth of discussion. Intermediate sections introduce situational variables—explaining how outcomes shift when conditions change. This adaptive perspective encourages flexible thinking instead of memorization.

Visual aids and infographics complement textual explanations, translating data into clarity. Every diagram in Reading The Zohar serves a purpose: to illustrate relationships that words alone cannot fully convey.

One of the most valuable qualities of Reading The Zohar is scalability. The same step-based logic can be applied to broader projects, larger teams, or long-term initiatives. By following its framework, you can replicate successful processes across different domains.

To sustain engagement, each segment concludes with reflection prompts. These encourage you to assess what you achieved, how confident you feel, and what you intend to apply next. This reflection transforms information into understanding.

Should any obstacle arise, a detailed troubleshooting appendix is available. It lists common errors, probable causes, and verified fixes. This proactive support minimizes downtime and strengthens user autonomy.

Another dimension of Reading The Zohar is collaboration. It encourages sharing insights with peers, inviting discussion, and comparing solutions. Collective learning accelerates improvement and reinforces community expertise.

At a technical level, all resources are formatted for smooth navigation—fast loading, responsive layout, and instant search functionality. These qualities ensure that nothing distracts from your focus while studying.

Security and version control are also addressed. Each iteration of Reading The Zohar carries validation markers so readers know they are using the latest verified edition, maintaining consistency across references.

Upon completing the tutorial, you receive more than factual knowledge—you acquire a repeatable methodology for continuous improvement. This skillset extends beyond the topic itself and into other areas of professional and personal development.

The closing chapters integrate advanced insights, tying earlier lessons into a coherent system. Here, you learn how to evaluate performance, document findings, and scale solutions effectively.

Finally, Reading The Zohar emphasizes lifelong learning. Technologies evolve, industries shift, and new tools emerge; the habits you form here—curiosity, discipline, and structure—will keep you relevant in any environment.

Take advantage of what this guide offers. Read, apply, reflect, and refine. Each repetition brings deeper understanding and measurable progress. Reading The Zohar exists to make that transformation attainable.

Start now. Follow the steps in Reading The Zohar , and watch as clarity replaces confusion, efficiency replaces effort, and mastery replaces uncertainty. Knowledge is waiting—one well-defined step at a time.

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Plain Hebrew translation:
https://www.greenfieldjudaica.com/tikunei-zohar-with-perush-in-loshon-kodesh-S132087.html

Hebrew translation with commentary:
https://seforimcenter.com/Rabbi-Daniel-Frisch---Matok-MiDvash-1935-2005/Tikkunei-HaZohar---Peirush-Matok-MiDvash-3-vol.__p-364-9734.aspx

Plain English translation:
https://www.amazon.com/Tikkunei-Zohar-Revealed-English-Commentary/dp/1506134823

English Translation with commentary:
https://www.amazon.com/Tikkunei-Zohar-Revealed-English-Commentary/dp/1506134823

Just to note, most, if not all English translations of kabbalah seforim are highly inaccurate and are authored by people who don't subscribe to orthodox Judaism, sometimes they aren't even Jewish at all.

The one exception I can think of is Rav Aryeh Kaplan ZT"L, I have had the privilege to learn from his talmidim and have gained tremendously from his works, I would

recommend learning his works starting with Inner Space.

As Bluejayke said above, it is incumbent upon a person to spend many years learning the basics of niglah, a.k.a the revealed parts of Torah like Tanach, Shas Bavli and Yerushalmi, Medrash, and Shulchan Aruch well before truly delving into the works of kabbalah head-on. If one has spent time learning these basics he won't need an English translation.

I have only learned the works that Rav Kaplan wrote on the general concepts of kabbalah which, according to Halachah, is permitted to be learned without extensive knowledge of the basics, each person should consult their Rav regarding when is the right time for him to delve into kabbalah on a legitimate level.

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At http://en.wikipedia.org/wiki/Tikunei_haZohar#External_links there are links to:

An anonymous translation of the Intro and Tikkunim 1 through 17.
en:Wikisource where there is a budding English translation project where anyone may contribute.
TZ with Hebrew translation.
The TZ-with-Hebrew (as well as the rest of the Zohar) found in #3 above, from ha-zohar.com, has also been arranged in a 4-up (meaning 4 per page) for concise printing on letter paper, available here: http://zohar.altervista.org/

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B"H

I don't necessarily recommend the translation, especially for people who haven't learned torah for 40 years and/or is older than 40, depending on the opinions (and I would much rather recommend actual chassidus that can be grasped by ones brain even in a simple and practical eat) but here it goes

http://files.kabbalahmedia.info/files/eng_t_ml-sefer-zohar.pdf

Blessings and success

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That's the Hakdama of the Zohar –
Nissim Nanach
CommentedMar 9, 2021 at 1:24
@nissim oh brutal, maybe Hashem doesn't want people who only speak English tu read tikunei Zohar then, maybe He wants them to learn other things first, such as chitas –
B"H Bi'ezras -- Boruch Hashem
CommentedMar 9, 2021 at 4:14
If you think reading "nefesh habehamis this, nefesh ha'elokis that" is going to save the world, go for it. B'hai sifra yifqun beih min galuta berachamei. In this book [of the Zohar the Jews] will get up out of exile in a goodness. This is especially true of the Tikkunim which being in `Asiyah is already full of pikudim for example BRASYT = TReY SBT Two Shabbats, YRA BST, Have Fear of Heaven and Humility etc. etc. –
Nissim Nanach
CommentedMar 9, 2021 at 14:47
@nissim but the rebbe injured much more about the Torah than any of us do, and if he said that every soul should learn chitas, them we should probably trust him, and that statement applies equally to the chawseedis as explained by chabad, the current tanya is at one of the pretty intense parts right now, it's hawshgawcha prawteess of you start now, but I can't force anything, I'm just saying that the Rebbe, who knows much more than anyone here, says that it's something that every soul from the nation of Yisroyayl must do, even someone who never put on tefillin the Rebbe said to learn it –
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Tikkun 11

Rabbi Shimon opened and said "בְּרֵאשִׁית, בָּרָא שִׁית" "In the beginning" "created six" and these are six seas that God created. They are the aspect of the six sefirot of Zeir Anpin.

Ecclesiastes 1:7
"כָּל-הַנְּחָלִים הֹלְכִים אֶל-הַיָּם, וְהַיָּם אֵינֶנּוּ מָלֵא; אֶל-מְקוֹם, שֶׁהַנְּחָלִים הֹלְכִים–שָׁם הֵם שָׁבִים, לָלֶכֶת. "

“All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again.”

The seventh sea is the aspect of Malchut. The ‘rivers’ that run into the sea are the aspect of the six Sefirot. They bring the light to nourish Malchut. The sea is not getting full because Malchut provides energy to the lower levels and creates returning light.

Psalms 104:25
“זֶה, הַיָּם גָּדוֹל– וּרְחַב יָדָיִם:
שָׁם-רֶמֶשׂ, וְאֵין מִסְפָּר; חַיּוֹת קְטַנּוֹת, עִם-גְּדֹלוֹת”
“Yonder sea, great and wide, {N}
therein are creeping things innumerable, living creatures, both small and big.”

This fish in the sea is the aspect of all the ‘consumers’ of the Light in Malchut. The small and big students need the ‘water’ of the Torah.

Proverb 31:15
“וַתָּקָם, בְּעוֹד לַיְלָה–וַתִּתֵּן טֶרֶף לְבֵיתָהּ; וְחֹק, לְנַעֲרֹתֶיהָ.”
“She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.”

The ‘maidens’ are the aspect of the seven seas that connect to the Shechina and that gives her the name ‘Bat Sheva’ meaning daughter of seven’.

The low level creatures in the sea are the aspect of the negative side that wish to hold and nourish from the light of the Torah.

The Shechina represents the Light of the Torah in Malchut. The Zohar reveals to us that she accepts the students that come to her with pure desires to dwell and nourish from the water of the seven seas. At the same time she can and will reject the ones that are not pure.

Rabbi Shimon reveals that in the aspect of the יהוה YHVH name, the ו V is the rivers (six Sefirot of Zeir Anpin) that bring the water to the Sea, which is the ה H of Malchut.

Those people with souls that know, come with בִּדְחִילוּ וּרְחִימוּ awe and love to unify the upper levels of Chokmah,י Y and ה Binah build a bridge between the YH and the VH. With that they create a flow of light to the world. Those who are not able to reach the higher level of unification are rejected and stay in the lower levels.

Rabbi Shimon teaches us here that coming with pure soul, awe and love for the Light of the Creator, our souls can ‘drink’ the upper waters and receive nourishment in Malchut from the highest levels.

After he finished his words, all the souls that came to listen to him rose up and blessed him saying “Your mouth reveals the Shechina, Sinai, Sinai, praise worthy are the ears

that listen to these words from your mouth."

They called Rabbi Shimon Sinai Sinai because in the previous study we learned that this is how he was called by the archangel, Metartron. They also used the double name as God used to call Abraham, Jacob and Moses to signify strong connection above and below.

Rabbi Shimon and the Zohar are our connection to mount Sinai, the light of the Torah and the Shechina. With every Zohar study we reveal that light for the whole world. [note color="#EDC4E8″]With this Zohar section we completed the study of the entire Tikunei Zohar. I want to thank God for guiding me to this work that changed me on the soul level in so many ways. Thanks to Rabbi Shimon who wrote the Zohar to enlighten us and give us this amazing tool to better our souls and life. I want to thank my wife, Esther, for editing and correcting 'Israeli English' and pointing me to where I can expand or change the text to bring a clearer explanation.

I wish to thank you for being part of this study, keeping your candles lit and increasing the light of Tikunei Zohar thousands of times fold.

Now that we finished the study of the Tikunei Zohar, it is a good time to celebrate this event with a small meal and blessing of the food. This will help to manifest the light of the entire book in your life. Even if you joined the study recently you are still part of the global group that some of them studied from the beginning. With the right consciousness you share the merit of the entire group.

Tomorrow we continue the Daily Zohar and start the study of Zohar Pinchas.

with Love Thanks and Blessings to all,

Zion
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{||}

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Throughout the centuries The Zohar was the primary and often the only book used by Kabbalists, and today it is available to everyone.
Here you will find the original Aramaic version of The Book of Zohar PDF with its Hebrew translation and the Sulam (Ladder) commentary by Kabbalist Rabbi Yehuda Leib HaLevi Ashlag, as well as the English translation of The Zohar with the Sulam (Ladder) commentary by Rabbi Yehuda Ashlag, and commentary by as studied in private lessons with his teacher, Rabbi Baruch Shalom HaLevi Ashlag.

The Zohar PDF
Introduction to the Zohar - A Must-Read Before Approaching the Zohar in English PDF
Before opening The Zohar PDF, it is recommended to become grounded in an introduction to the book, and how to approach it.

Over the generations, kabbalists have often referred to The Zohar as “The Book.” Indeed, it is “the book” of the wisdom of Kabbalah. Today, it is surfacing in order to guide us to the world of perfection and harmony that it describes.

What is so unique about The Zohar and about the wisdom of Kabbalah? Why is the wisdom of Kabbalah more available on a global scale today than in any other epoch?

We constantly develop. Once upon a time, all we needed was to eat, sleep, find shelter, and procreate. Desires for food, sex, family, and shelter are the fundamental survival desires that exist in every individual. As time passes, our desires grow. We start feeling that other people have something—and we start wanting it too. We thus further develop

through desires for money, honor, control, and knowledge. The more our desires grow, the more we exert to try and fulfill our desires, and we run after fulfillment and happiness by trying to satisfy the desires that constantly surface in us.

The more we progress from generation to generation, the more we also accumulate suffering. While we have suffered greatly over the course of history, today we suffer in a very unique way compared to the past. The root of our suffering today is a growing inner emptiness. This emptiness becomes expressed as more and more depression, loneliness, stress, anxiety, obesity, divorce, drug abuse, and suicide, among several other problems.

If we are common folk living in cities and towns anywhere in the world, then we are most likely influenced by materialistic values that make us constantly try to keep up with the Joneses. Society tells us that we should continually replace our wardrobe, get a new and better car, find a better job or career, achieve a higher academic title, travel to other parts of the world, and fork out money to buy anything that is on sale, even mostly when we have no need for it.

However, the moment we satisfy the desire is the same moment the satisfaction starts waning, and we are left empty again. New desires then surface, making us once again aim ourselves to replace our new empty sensation with another fulfillment—and we go for it once again. This process is nothing new. It has been happening throughout our entire history. Today, however, since our desires are bigger than they ever were in the past, then likewise, the feeling of emptiness is also much bigger, and it awakens existential questions more and more: “What’s the point of running after all these pleasures in life if we just get left empty again and again?” Whether or not we verbalize the question as such, ultimately we ask, “What is the meaning and purpose of life?”

The uniqueness of our era is that we have entered a transition phase where, on one hand, we are reaching the satiation of our materialistic desires, and on the other hand, we are asking about the meaning and purpose of life more than ever before. We never asked about the meaning of our lives like we do today. It was never felt as a growing empty void that leaves us with a sense of purposelessness in our material pursuits.

The Zohar appeared precisely in order to answer such questions about the essence of our existence. We had no need for such a book in the past, and it was thus concealed for a long time. Today, however, our need for its wisdom—to reveal our life’s purpose—is the main reason for its appearance. Also, while our desires are bigger than ever before, making us want to take from others and nature more than we ever had in the past, we have also become more globally interdependent than ever before. Our growing global interdependence coupled with our growing desires is a formula for crisis on a global scale. In addition to increasing personal problems, we also experience more and more problems on social, national, and global scales, whether it be increases in crime, mass shootings, terror attacks, nuclear anxiety, natural disasters or the pandemic, the accumulation of suffering in so many fields of our lives causes grave concern about our very survival as we head into an uncertain future. In the past, when

we had children, we thought that they would have better lives. That is not the case anymore.

The Zohar predicted this state of the world. There is also an example in history of a similar situation that we can learn from. That example is the story of the Tower of Babel. In the story, people gathered in one place—ancient Babylon—with a goal of building a tower that would reach the heavens. It was the first example of the formula—Interdependence + Egoism = Crisis—in practice. Moreover, it was out of this atmosphere that the wisdom of Kabbalah, the wisdom that The Zohar describes, emerged.

The wisdom of Kabbalah states that we sense only a tiny portion of the true reality that exists, and it provides a method for attaining that much more expansive and higher reality. Moreover, the wisdom of Kabbalah describes our desires' development over the generations as part of a process leading us to the discovery of this higher reality, and that when we discover it, we will see how the reason we were born, raised, and developed over history was solely for the attainment of the higher reality. Attaining the higher reality is the key to exiting the loop of pursuing pleasures in the midst of growing emptiness. It is the key to finding out why we are alive, and how to achieve an eternal and perfect state during our lifetime instead of dying with half of our desires being left unfulfilled.

In the story of the Tower of Babel, Abraham the Patriarch discovered the workings of our operating system: how we are managed from the higher reality in concealment, in order to gradually lead us to its revelation. Through his own discovery of the higher reality, he found how our entire material development reaches a limit, and that our spiritual development begins from that limit onward. According to Kabbalah, our desires for food, sex, family, money, honor, control, and knowledge are named "the heart," and our desire to discover the meaning of life is named "the point in the heart." The point in the heart is also called "a part of the higher reality from above," and if we approach our desires a certain way, using the method of Kabbalah, then we can attract forces from the higher reality that influence the point in the heart until we literally get "pulled" up into the higher reality through that desire. This is how Abraham discovered the higher reality.

Abraham taught the method that he discovered to the Babylonians of the time who came to study with him. And why did they come to study with him? It was because of the growing divisive atmosphere that the story of the Tower of Babel describes—that some people sought solutions to the ruptures tearing throughout Babylonian society, and Abraham taught the method of how to rise above the differences and discover how nature works from the vantage point of the higher reality.

In kabbalistic terminology, which he used in his book, the wisdom of Kabbalah describes how reality starts expanding from the world of Ein Sof (the world of Infinity), through the worlds of Adam Kadmon, Atzilut, Beria, Yetzira, and Assiya, down to our world that we perceive in our inborn senses. It describes the soul of Adam HaRishon, and how it shattered into 600,000 souls, which fell into the level of our world, and how

this soul undergoes development in concealment and exile until it start awakening to its root, and from its detachment in consciousness and sensation, it awakens and ends up discovering the same root in the higher reality that it once fell from, which is ultimately its place in the world of Ein Sof.

While Abraham was not the first kabbalist, he was the first to teach people and groups how to discover the soul and gradually experience the higher reality through it. The higher reality consists of five worlds, each with five levels, each of which then divides into five additional levels. As such, kabbalists define 125 levels (5 x 5 x 5) by which we ascend in our perception and sensation until we attain reality in its entirety. Moreover, this is a process that does not take place in some afterlife, after our death, but it takes place while we are alive here in this world.

When we attain the higher reality, we discover the flip side of our lives. We find how our lives in this world are like an imprint, and the higher reality is its stamp. In other words, we find how this world is the world of consequences or “branches,” and the higher reality is the world of causes or “roots.” Discovering the higher reality thus means discovering the causes for everything taking place in our lives, and how we can affect changes in our lives from its causal level. Our lives in this world are like lives of characters in a movie. They do not know the actors acting them, nor the script running them, nor the director behind the scenes. They simply act out actions that are prepared for them in advance. When we rise to the higher reality, then we rise from the level of characters in a movie to the level of the director. We get to understand the script behind our lives, and we enter into a conversation with the director about how to best influence the entire production taking place.

The longer we remain at the level of the characters, without discovering the deeper levels of our lives, then the more we will be led down a path of increasing suffering that will make us question its cause and purpose more and more. And the more we suffer, the riper we become to exit our current level of life, and rise into the higher reality. The wisdom of Kabbalah describes this entire process, and provides a method by which we can undertake the ascent to the higher reality.

Likewise, in our times, we find ourselves at a crossroad before two paths: one is the path of suffering, a negative form of development where we get prodded from behind, as we have been doing throughout history; and the other path is the path of light, or the path of Kabbalah, which is an active and conscious way to attract forces from the higher reality that advance us ahead of the suffering, with pleasure and understanding. Kabbalists knew that without implementing the wisdom of Kabbalah, we would reach a state where our very survival is in question. Both The Zohar and Kabbalist Yehuda Ashlag (Baal HaSulam) pointed to the end of the 20th century as the time when the wisdom of Kabbalah would start becoming revealed en masse, because existential questions would emerge much more throughout humanity from that time onward. And the longer we fail to address these questions and advance ourselves along a path of consciousness and understanding, then the longer we would experience an accumulation of suffering. Baal HaSulam called the path of consciousness and

understanding “the path of Torah” where he wrote:

“There are two ways to discover the completeness: the path of Torah and the path of suffering. Hence, the Creator eventuated and gave humanity technology, until they have invented the atom and the hydrogen bombs. If the total ruin that they are destined to bring is still not evident to the world, they can wait for a third world war, or a fourth one and so on. The bombs will do their thing and the relics after the ruin will have no other choice but to take upon themselves this work ... If you take the path of Torah, all will be well. And if you do not, then you will tread the path of suffering.”

- Baal HaSulam, “The Solution.” (For more on this topic, see Baal HaSulam’s “Introduction to The Book of Zohar” [item 16], and the essay, “The Peace.”)

Today, nature is developing us by increasing suffering on all scales—personal, social, economic, ecological, and global—and cornering us into a situation where we will need to seek a way out, otherwise we will face destruction. And the way out is to discover the higher reality, the causal forces managing us and how to enter into balance with them. As we develop without understanding our lives’ purpose, we create all kinds of technologies with the aim of improving our lives. However, by creating these technologies “in the dark,” so to speak, they fail to ultimately improve our lives. This is because they fail to respond to our innermost needs that need to be met in order for our lives to truly improve. Thus, before developing technologies or any other creations in our world, kabbalists say that it is better to “sit and do nothing,” i.e. to contemplate the direction in which we are headed, and how to balance ourselves with the laws of nature working on us, before we set out on conducting actions to better the world.

When Abraham first revealed the wisdom of Kabbalah to the group he taught, some 3,800 years ago, they became known as “the people of Israel,” and the method remained with them for some time. After further development, around 2,000 years ago, the wisdom of Kabbalah entered a state of concealment from the public—a period known as “exile”—and was studied in secret by relatively small groups of kabbalists ever since. The purpose of its concealment and the exile was in order to wait for the time that humanity would need it, and in the process, let humanity intermingle to such an extent that the method would no longer remain with a single group that Abraham once taught. Also, in the process of Kabbalah’s concealment, several researchers of other teachings came into contact with it at some level, and without attaining the higher reality, they blended Kabbalah with religion, mysticism, tarot, magic, witchcraft, and several other teachings. Such mixtures of Kabbalah with other teachings only confuses people, as the sole purpose of the wisdom of Kabbalah is to provide a method for attaining the higher reality, and using it in detachment from that purpose is simply a waste of time. The hidden nature of the wisdom of Kabbalah over history gave it a certain appeal, and in our consumer-oriented society today, there are several organizations and companies marketing services and products with the name “Kabbalah” plastered all over them—which have no connection at all to authentic Kabbalah.

Today, however, the time of Kabbalah's concealment has ended, and it has become readily available to anybody regardless of age, gender, race, or any other seeming difference. The wisdom of Kabbalah is a higher science. It belongs to no religion or faith, nor does it pose any boundaries or limitations to one who wishes to study it. Any person who wishes to understand the world he or she lives in, to know the soul, to know one's fate and to learn how to govern it is welcome to study Kabbalah. Through the education that the wisdom of Kabbalah provides, we can grow up to become happy, confident, and secure people in the fullest sense of those terms: by establishing a connection with the causal level of our existence, and being able to toggle the tap that fills our lives with an abundant force from that higher reality. When we learn how to correctly conduct ourselves with these forces, then we match the conditions for revealing them, and we experience life on a whole other level than we currently do.

The Zohar is the book that holds the most powerful force in reality. Why? It is because it was written at the time when the wisdom of Kabbalah shifted from its openness to its exile. It was a time when desires grew in humanity, and upon the heightened desire of that time, it was written by authors who rose from the lowest level of this world to the heights of reality. Their exalted attainments led them to understand the need for such a text in the future, as such attainment brought with it an understanding of how humanity—and creation in general—develops. Therefore, they organized that the book would become concealed immediately after they wrote it.

The authors of The Zohar wrote it for our current generation: to let us discover and turn on the light switch in our reality that appears increasingly darker the more we progress without it. If we want to make a better life for ourselves, for our children, and for our grandchildren, then we need to learn how to approach The Zohar. It is a book like no other: it is a means through which we can connect to the higher reality. When we learn how to approach The Zohar in such a way, we will be able to access the higher reality, the abundance of spiritual fulfillment.

Related Documents

Kabbalist Yehuda Ashlag (Baal HaSulam) wrote four introductions to The Book of Zohar, which are necessary to study in order to gain a proper grounding and approach to The Zohar.

1) Foreword to the Book of Zohar

2) Introduction to the Book of Zohar

3) A Speech for the Completion of the Zohar

4) Preface to the Sulam Commentary

As a means of studying two of these introductions in depth, we recommend the book Introduction to the Book of Zohar by Kabbalist Dr. Michael Laitman. This book contains

the full texts of these articles as well as detailed commentary by Dr. Laitman, together with several student questions and Dr. Laitman's answers, in order to become well-acquainted with the fundamental principles and basic concepts required to embark on reading The Zohar.

Before Opening the Zohar
Use this checklist to make sure you have gained a proper grounding and approach to The Zohar before opening it, in order to maximally spiritually benefit from the reading.

1) Take the Short Zohar Introductory Course, “Enter the Zohar”

Starting from light to heavy, we have created a short course that we recommend taking before reading The Zohar, “Enter the Zohar.”

Comprised of a handful of high production quality videos, as well as related materials and activity, in this course, you will learn:

What is The Book of Zohar? Where did it come from? What for? And how can we begin to grasp what is written there? Delve into the “language of branches” and see why The Zohar was written specifically in the way it was.

Understand the reader of The Zohar: understand who we are, how we currently perceive reality – and where is it that we want to get to.

Understand the writers of The Zohar: Who wrote The Zohar? When? And most importantly – Why?
Delve into “the law of equivalence of form” and start uncovering how through this law, The Zohar can help us build a second nature.

See how The Zohar lets us access the perception and sensation of the Creator, the general law of Nature.
How your nature is a will to receive, and what it means to truly reach an unconditional desire to give.
Start the course “Enter the Zohar” »

2) Learn the Fundamental Principles and Basic Concepts of the Wisdom of Kabbalah.

Since The Zohar is a key Kabbalistic text, then it should be approached as one. Without understanding basic Kabbalistic principles and concepts, which span what Kabbalah is and is not, what is the language of roots and branches that Kabbalists write their texts in and how to approach such text in order to reap maximal spiritual benefit, as well as concepts of who we are, what is our perception of reality, where is our free choice, and how to work with our intention during the study of Kabbalah, then you will simply be lost (in a spiritual sense) when reading The Zohar.

Our most recommended course of study to learn Kabbalah's fundamental principles and

basic concepts is our course, Kabbalah Revealed at KabU.

Start the course “Kabbalah Revealed” here »

3) Learn Kabbalist Yehuda Ashlag’s Four Introductions to the Book of Zohar

In the related documents section of this page, we have linked to Kabbalist Yehuda Ashlag’s (Baal HaSulam) four introductions to The Zohar, as well as to a book by Kabbalist Dr. Michael Laitman that gives in-depth commentary to two of those introductions.

As well as writing the most comprehensive commentary to The Zohar for our generation, and translating The Zohar’s Aramaic to Hebrew, Baal HaSulam wrote these four introductions to The Zohar in order to calibrate its readers toward a spiritual experience of the text, and not to get lost in empty philosophizing.

4) Review Other Zohar Preparatory Materials

We have created and gathered various materials on how to prepare one’s grounding, approach, and intention to the reading of The Zohar in the section “Preparation for the Zohar.” In this section, you will find the book, The Revelation of the Book of Zohar in Our Time by Kabbalist Dr. Michael Laitman. It is built of quotes from Dr. Michael Laitman taken from a series of Daily Zohar Lessons, and answers to questions of students, that aim to clarify why The Zohar was written for revelation in our time, the approach to studying The Zohar, the effort during the study of The Zohar, confusion and disturbances while studying The Zohar, and the importance of forming spiritual connections with others through the reading of The Zohar.

5) Watch Zohar Lessons for Beginners

Here are some recorded lessons on The Zohar with the participation of students from around the world, aimed more at beginners, so that you can experience a Zohar reading as it was originally intended: not as an individual undertaking, but as an act that takes place with others.

Zohar Reading, Genesis Part 1

Zohar Reading: How to Tap into the Infinite Force of the Hidden Book

How to Read the Zohar: Genesis, Part 2

Midnight Zohar Lesson with Kabbalist Dr. Michael Laitman

The Zohar
The Complete Zohar PDF Download
The Zohar in its original Aramaic language with the Hebrew Sulam (Ladder) commentary by Kabbalist Rabbi Yehuda Leib HaLevi Ashlag (Baal HaSulam)

If you're looking for The Book of Zohar PDF or the wisdom of The Zohar PDF, then here it is in its original Aramaic language, with Hebrew commentary by Kabbalist Yehuda Ashlag.

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Take The Right Steps To Approach The Zohar Properly
Before one approaches The Zohar, it is recommended to be firmly grounded in Kabbalah's fundamental principles

Without the proper grounding, one can very easily be led astray by The Zohar PDF, and instead of attaining spirituality, one will be led into all kinds of imaginary fantasies and stories.

For this reason, Bnei Baruch holds free courses to guide one's first steps to understanding Kabbalah's fundamental principles and how to approach Kabbalistic texts such as The Zohar.

We recommend taking such courses before approaching these texts in order to reap the most spiritual benefit out of them.

Start Your Zohar Journey Now »

Rashbi
The Zohar - English Translation

The Zohar by Rabbi Shimon Bar Yochai

with the Sulam (Ladder) commentary
by Kabbalist Yehuda Ashlag (Baal HaSulam).
Includes Commentary of Kabbalist Dr. Michael Laitman
as studied in private lessons
with Kabbalist Baruch Ashlag (Rabash).

Introduction

"But the wise shall understand that their elevation comes from the Creator, the Tree of Life. And they who are righteous shall shine like the brightness of the firmament" (Daniel 12:3) thanks to the book of Rabbi Shimon, which is The Book of Zohar, from the supernal force that brings all back to the Creator. In the future the children of Israel will taste from the Tree of Life, which is The Book of Zohar; they will leave the exile with the Creator's mercy" (Naso 90).

The List of Abbreviations and Explanations
Original Names and Their Equivalents Accepted in the English Translation
The Example of the Original Text of the Zohar PDF
Literal Translation of the Aforecited Text From Aramaic Into English

Chapters:

Rose

"In the beginning Elokim created" (Elokim is the Creator's name that points to His attitude towards the souls by the force of law). This is when He thought and initially created 13 words to surround the Community of Israel and guard it. Here they are: THE, HEAVEN, AND THE, EARTH, AND THE EARTH, WAS, WITHOUT FORM, AND VOID, AND DARKNESS, WAS UPON, THE FACE, OF THE DEEP, AND THE SPIRIT, up to the word Elokim. more...

Flower Buds

"In the Beginning," Rabbi Shimon quoted the verse, "the flower buds appeared on the earth" (In Hebrew the words "country" and "earth" are designated by the same word Aretz; Shir HaShirim 2:12). "The flower buds" refer to the act of creation. more...

Who Has Created These

And who is He? He is the opening of the eyes, which is the Malchut of the Rosh (head) of Arich Anpin. And you shall see that Atik is concealed and within it lies the answer to the question: WHO HAS CREATED THESE? WHO is called MI, ZAT de Bina, the highest boundary of heaven, and everything depends on Him. Since the question lies in Him, He is concealed. He is called MI, because MI is when the question "Who?" is asked, because beyond him there lies no question. This question is only found at the

highest boundary of heaven. more...

"Who Has Created These" of Eliyahu
Rabbi Shimon said, Elazar, my son, reveal the supernal secret, which the dwellers of this world know nothing about. more...

The Mother Lends Her Clothes To Her Daughter

The heavens were created by the name (property) MA (Malchut). However, the phrase "above the heavens" refers to Bina, which is called MI, the heavens that are above ZA. The explanation of this lies in the name of Elokim. MA (Malchut) rises up, includes itself into Bina, and receives its properties. Bina is called Elokim. more...

The Letters By Rabbi Amnon Saba

It is said that when the Creator was about to create the world, all of the letters were still hidden. For two thousand years before the creation of the world, the Creator watched the letters and amused Himself with them. more...

Supernal Wisdom

The word BERESHEET consists of the words BARAH (created) and SHEET (six), meaning that 6 properties were created. And who created them? He who is not mentioned; He who is concealed and unknown, Arich Anpin. more...

The Lock and the Key

There is a lock with a tiny and narrow keyhole inside the gates. This lock is marked and known only by the impression of the key. No one knows about it without having the key. It is written about this secret, BERESHEET BARAHELOKIM - IN THE BEGINNING THE CREATOR CREATED. "In the beginning" is the key in which everything is hidden, as it unlocks and locks. more...

Abraham

When did this key unlock the gates, and prepare everything for the existence and development of generations? This occurred when Abraham appeared, as he is the property of Hesed (mercy), of which it is written: "These are the generations of the heavens and of the earth Be-Ibar'am (with which He created)." more...

The Vision of Rabbi Chiya

"Dust, do not be proud! The pillars of the world will not be delivered into your hands, and Rabbi Shimon shall not be consumed by you!" more...

The Two Points

At the end of all those gates, He set up a gate with many locks, many entrances, and many chambers one on top of the other. He said, "Whoever wants to reach Me must first pass through this gate. Whoever enters through this gate, may enter." This is the first gate to supernal wisdom, the gate of the fear of the Creator, which is Malchut. This is why it is called the "beginning." more...

The Night of the Bride

Rabbi Shimon was sitting and studying the Torah on the night when the Bride, Malchut, was to be joined with her husband, Zeir Anpin. All the friends present in the bridal chamber on that night, following the holiday of Shavuot, are obliged to stand under the wedding canopy (Heb. Houppah) and rejoice in the corrections of the Bride, i.e. study the Torah, the Prophets, Holy Writings and finally the inner secrets of wisdom, for these are Her corrections (Heb. Tikkunim) and adornments. more...

Heavens and Earth

Rabbi Shimon opened the discussion by saying, "In the beginning God created the heaven and the earth." This verse has to be examined carefully because whoever claims that there is another Creator will be wiped from the face of the world, as it is written, "He who says that there is another Creator, will perish from the earth and from heaven because there is no other Creator besides the Lord." more...

Among all the Wise Men of the Nations, There is None Like You

A philosopher of a remote nation approached me, and said, "You claim that your Creator governs the entire heavens, and all the heavenly hosts are not able to attain Him, nor do they know His place. However, this verse does not add a lot to His greatness, as it is written, ‘as among all the wise men of the nations, and in all their kingdoms, there is none like You.' What kind of a comparison is this, with a human being who is nothing?" more...

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An Essay About Letters

"An Essay About Letters" is taken from the Preface to The Book of Zohar By Rabbi Shimon Bar Yochai with the Sulam (Ladder) Commentary by Kabbalist Yehuda Ashlag, translated and edited by Rabbi Levy I. Krakovsky. more...

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BH

Hi, I heard that Rav Moshe Cordovero wrote a comentary on the Zohar called Ohr Yakar. Does anyone know if there is a free version online somwhere like a pdf, or a transcription of it somewhere by any chance?

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Throughout the centuries The Zohar was the primary and often the only book used by Kabbalists, and today it is available to everyone.
Here you will find the original Aramaic version of The Book of Zohar PDF with its Hebrew translation and the Sulam (Ladder) commentary by Kabbalist Rabbi Yehuda Leib HaLevi Ashlag, as well as the English translation of The Zohar with the Sulam (Ladder) commentary by Rabbi Yehuda Ashlag, and commentary by as studied in private lessons with his teacher, Rabbi Baruch Shalom HaLevi Ashlag.

The Zohar PDF
Introduction to the Zohar - A Must-Read Before Approaching the Zohar in English PDF
Before opening The Zohar PDF, it is recommended to become grounded in an introduction to the book, and how to approach it.

Over the generations, kabbalists have often referred to The Zohar as “The Book.” Indeed, it is “the book” of the wisdom of Kabbalah. Today, it is surfacing in order to guide us to the world of perfection and harmony that it describes.

What is so unique about The Zohar and about the wisdom of Kabbalah? Why is the wisdom of Kabbalah more available on a global scale today than in any other epoch?

We constantly develop. Once upon a time, all we needed was to eat, sleep, find shelter, and procreate. Desires for food, sex, family, and shelter are the fundamental survival desires that exist in every individual. As time passes, our desires grow. We start feeling that other people have something—and we start wanting it too. We thus further develop through desires for money, honor, control, and knowledge. The more our desires grow, the more we exert to try and fulfill our desires, and we run after fulfillment and happiness by trying to satisfy the desires that constantly surface in us.

The more we progress from generation to generation, the more we also accumulate suffering. While we have suffered greatly over the course of history, today we suffer in a very unique way compared to the past. The root of our suffering today is a growing inner emptiness. This emptiness becomes expressed as more and more depression, loneliness, stress, anxiety, obesity, divorce, drug abuse, and suicide, among several other problems.

If we are common folk living in cities and towns anywhere in the world, then we are most likely influenced by materialistic values that make us constantly try to keep up with the Joneses. Society tells us that we should continually replace our wardrobe, get a new and better car, find a better job or career, achieve a higher academic title, travel to other parts of the world, and fork out money to buy anything that is on sale, even mostly when we have no need for it.

However, the moment we satisfy the desire is the same moment the satisfaction starts waning, and we are left empty again. New desires then surface, making us once again aim ourselves to replace our new empty sensation with another fulfillment—and we go for it once again. This process is nothing new. It has been happening throughout our entire history. Today, however, since our desires are bigger than they ever were in the past, then likewise, the feeling of emptiness is also much bigger, and it awakens existential questions more and more: “What’s the point of running after all these pleasures in life if we just get left empty again and again?” Whether or not we verbalize the question as such, ultimately we ask, “What is the meaning and purpose of life?”

The uniqueness of our era is that we have entered a transition phase where, on one hand, we are reaching the satiation of our materialistic desires, and on the other hand, we are asking about the meaning and purpose of life more than ever before. We never asked about the meaning of our lives like we do today. It was never felt as a growing empty void that leaves us with a sense of purposelessness in our material pursuits.

The Zohar appeared precisely in order to answer such questions about the essence of our existence. We had no need for such a book in the past, and it was thus concealed for a long time. Today, however, our need for its wisdom—to reveal our life's purpose—is the main reason for its appearance. Also, while our desires are bigger than ever before, making us want to take from others and nature more than we ever had in the past, we have also become more globally interdependent than ever before. Our growing global interdependence coupled with our growing desires is a formula for crisis on a global scale. In addition to increasing personal problems, we also experience more and more problems on social, national, and global scales, whether it be increases in crime, mass shootings, terror attacks, nuclear anxiety, natural disasters or the pandemic, the accumulation of suffering in so many fields of our lives causes grave concern about our very survival as we head into an uncertain future. In the past, when we had children, we thought that they would have better lives. That is not the case anymore.

The Zohar predicted this state of the world. There is also an example in history of a similar situation that we can learn from. That example is the story of the Tower of Babel. In the story, people gathered in one place—ancient Babylon—with a goal of building a tower that would reach the heavens. It was the first example of the formula—Interdependence + Egoism = Crisis—in practice. Moreover, it was out of this atmosphere that the wisdom of Kabbalah, the wisdom that The Zohar describes, emerged.

The wisdom of Kabbalah states that we sense only a tiny portion of the true reality that exists, and it provides a method for attaining that much more expansive and higher reality. Moreover, the wisdom of Kabbalah describes our desires' development over the generations as part of a process leading us to the discovery of this higher reality, and that when we discover it, we will see how the reason we were born, raised, and developed over history was solely for the attainment of the higher reality. Attaining the higher reality is the key to exiting the loop of pursuing pleasures in the midst of growing emptiness. It is the key to finding out why we are alive, and how to achieve an eternal and perfect state during our lifetime instead of dying with half of our desires being left unfulfilled.

In the story of the Tower of Babel, Abraham the Patriarch discovered the workings of our operating system: how we are managed from the higher reality in concealment, in order to gradually lead us to its revelation. Through his own discovery of the higher reality, he found how our entire material development reaches a limit, and that our spiritual development begins from that limit onward. According to Kabbalah, our desires for food, sex, family, money, honor, control, and knowledge are named "the heart," and

our desire to discover the meaning of life is named “the point in the heart.” The point in the heart is also called “a part of the higher reality from above,” and if we approach our desires a certain way, using the method of Kabbalah, then we can attract forces from the higher reality that influence the point in the heart until we literally get “pulled” up into the higher reality through that desire. This is how Abraham discovered the higher reality.

Abraham taught the method that he discovered to the Babylonians of the time who came to study with him. And why did they come to study with him? It was because of the growing divisive atmosphere that the story of the Tower of Babel describes—that some people sought solutions to the ruptures tearing throughout Babylonian society, and Abraham taught the method of how to rise above the differences and discover how nature works from the vantage point of the higher reality.

In kabbalistic terminology, which he used in his book, the wisdom of Kabbalah describes how reality starts expanding from the world of Ein Sof (the world of Infinity), through the worlds of Adam Kadmon, Atzilut, Beria, Yetzira, and Assiya, down to our world that we perceive in our inborn senses. It describes the soul of Adam HaRishon, and how it shattered into 600,000 souls, which fell into the level of our world, and how this soul undergoes development in concealment and exile until it start awakening to its root, and from its detachment in consciousness and sensation, it awakens and ends up discovering the same root in the higher reality that it once fell from, which is ultimately its place in the world of Ein Sof.

While Abraham was not the first kabbalist, he was the first to teach people and groups how to discover the soul and gradually experience the higher reality through it. The higher reality consists of five worlds, each with five levels, each of which then divides into five additional levels. As such, kabbalists define 125 levels (5 x 5 x 5) by which we ascend in our perception and sensation until we attain reality in its entirety. Moreover, this is a process that does not take place in some afterlife, after our death, but it takes place while we are alive here in this world.

When we attain the higher reality, we discover the flip side of our lives. We find how our lives in this world are like an imprint, and the higher reality is its stamp. In other words, we find how this world is the world of consequences or “branches,” and the higher reality is the world of causes or “roots.” Discovering the higher reality thus means discovering the causes for everything taking place in our lives, and how we can affect changes in our lives from its causal level. Our lives in this world are like lives of characters in a movie. They do not know the actors acting them, nor the script running them, nor the director behind the scenes. They simply act out actions that are prepared for them in advance. When we rise to the higher reality, then we rise from the level of characters in a movie to the level of the director. We get to understand the script behind our lives, and we enter into a conversation with the director about how to best influence the entire production taking place.

The longer we remain at the level of the characters, without discovering the deeper levels of our lives, then the more we will be led down a path of increasing suffering that

will make us question its cause and purpose more and more. And the more we suffer, the riper we become to exit our current level of life, and rise into the higher reality. The wisdom of Kabbalah describes this entire process, and provides a method by which we can undertake the ascent to the higher reality.

Likewise, in our times, we find ourselves at a crossroad before two paths: one is the path of suffering, a negative form of development where we get prodded from behind, as we have been doing throughout history; and the other path is the path of light, or the path of Kabbalah, which is an active and conscious way to attract forces from the higher reality that advance us ahead of the suffering, with pleasure and understanding. Kabbalists knew that without implementing the wisdom of Kabbalah, we would reach a state where our very survival is in question. Both The Zohar and Kabbalist Yehuda Ashlag (Baal HaSulam) pointed to the end of the 20th century as the time when the wisdom of Kabbalah would start becoming revealed en masse, because existential questions would emerge much more throughout humanity from that time onward. And the longer we fail to address these questions and advance ourselves along a path of consciousness and understanding, then the longer we would experience an accumulation of suffering. Baal HaSulam called the path of consciousness and understanding “the path of Torah” where he wrote:

“There are two ways to discover the completeness: the path of Torah and the path of suffering. Hence, the Creator eventuated and gave humanity technology, until they have invented the atom and the hydrogen bombs. If the total ruin that they are destined to bring is still not evident to the world, they can wait for a third world war, or a fourth one and so on. The bombs will do their thing and the relics after the ruin will have no other choice but to take upon themselves this work ... If you take the path of Torah, all will be well. And if you do not, then you will tread the path of suffering.”

- Baal HaSulam, “The Solution.” (For more on this topic, see Baal HaSulam’s “Introduction to The Book of Zohar” [item 16], and the essay, “The Peace.”)

Today, nature is developing us by increasing suffering on all scales—personal, social, economic, ecological, and global—and cornering us into a situation where we will need to seek a way out, otherwise we will face destruction. And the way out is to discover the higher reality, the causal forces managing us and how to enter into balance with them. As we develop without understanding our lives’ purpose, we create all kinds of technologies with the aim of improving our lives. However, by creating these technologies “in the dark,” so to speak, they fail to ultimately improve our lives. This is because they fail to respond to our innermost needs that need to be met in order for our lives to truly improve. Thus, before developing technologies or any other creations in our world, kabbalists say that it is better to “sit and do nothing,” i.e. to contemplate the direction in which we are headed, and how to balance ourselves with the laws of nature working on us, before we set out on conducting actions to better the world.

When Abraham first revealed the wisdom of Kabbalah to the group he taught, some 3,800 years ago, they became known as “the people of Israel,” and the method

remained with them for some time. After further development, around 2,000 years ago, the wisdom of Kabbalah entered a state of concealment from the public—a period known as “exile”—and was studied in secret by relatively small groups of kabbalists ever since. The purpose of its concealment and the exile was in order to wait for the time that humanity would need it, and in the process, let humanity intermingle to such an extent that the method would no longer remain with a single group that Abraham once taught. Also, in the process of Kabbalah’s concealment, several researchers of other teachings came into contact with it at some level, and without attaining the higher reality, they blended Kabbalah with religion, mysticism, tarot, magic, witchcraft, and several other teachings. Such mixtures of Kabbalah with other teachings only confuses people, as the sole purpose of the wisdom of Kabbalah is to provide a method for attaining the higher reality, and using it in detachment from that purpose is simply a waste of time. The hidden nature of the wisdom of Kabbalah over history gave it a certain appeal, and in our consumer-oriented society today, there are several organizations and companies marketing services and products with the name “Kabbalah” plastered all over them—which have no connection at all to authentic Kabbalah.

Today, however, the time of Kabbalah’s concealment has ended, and it has become readily available to anybody regardless of age, gender, race, or any other seeming difference. The wisdom of Kabbalah is a higher science. It belongs to no religion or faith, nor does it pose any boundaries or limitations to one who wishes to study it. Any person who wishes to understand the world he or she lives in, to know the soul, to know one’s fate and to learn how to govern it is welcome to study Kabbalah. Through the education that the wisdom of Kabbalah provides, we can grow up to become happy, confident, and secure people in the fullest sense of those terms: by establishing a connection with the causal level of our existence, and being able to toggle the tap that fills our lives with an abundant force from that higher reality. When we learn how to correctly conduct ourselves with these forces, then we match the conditions for revealing them, and we experience life on a whole other level than we currently do.

The Zohar is the book that holds the most powerful force in reality. Why? It is because it was written at the time when the wisdom of Kabbalah shifted from its openness to its exile. It was a time when desires grew in humanity, and upon the heightened desire of that time, it was written by authors who rose from the lowest level of this world to the heights of reality. Their exalted attainments led them to understand the need for such a text in the future, as such attainment brought with it an understanding of how humanity—and creation in general—develops. Therefore, they organized that the book would become concealed immediately after they wrote it.

The authors of The Zohar wrote it for our current generation: to let us discover and turn on the light switch in our reality that appears increasingly darker the more we progress without it. If we want to make a better life for ourselves, for our children, and for our grandchildren, then we need to learn how to approach The Zohar. It is a book like no other: it is a means through which we can connect to the higher reality. When we learn how to approach The Zohar in such a way, we will be able to access the higher reality,

the abundance of spiritual fulfillment.

Related Documents

Kabbalist Yehuda Ashlag (Baal HaSulam) wrote four introductions to The Book of Zohar, which are necessary to study in order to gain a proper grounding and approach to The Zohar.

1) Foreword to the Book of Zohar

2) Introduction to the Book of Zohar

3) A Speech for the Completion of the Zohar

4) Preface to the Sulam Commentary

As a means of studying two of these introductions in depth, we recommend the book Introduction to the Book of Zohar by Kabbalist Dr. Michael Laitman. This book contains the full texts of these articles as well as detailed commentary by Dr. Laitman, together with several student questions and Dr. Laitman's answers, in order to become well-acquainted with the fundamental principles and basic concepts required to embark on reading The Zohar.

Before Opening the Zohar
Use this checklist to make sure you have gained a proper grounding and approach to The Zohar before opening it, in order to maximally spiritually benefit from the reading.

1) Take the Short Zohar Introductory Course, “Enter the Zohar”

Starting from light to heavy, we have created a short course that we recommend taking before reading The Zohar, “Enter the Zohar.”

Comprised of a handful of high production quality videos, as well as related materials and activity, in this course, you will learn:

What is The Book of Zohar? Where did it come from? What for? And how can we begin to grasp what is written there? Delve into the “language of branches” and see why The Zohar was written specifically in the way it was.

Understand the reader of The Zohar: understand who we are, how we currently perceive reality – and where is it that we want to get to.

Understand the writers of The Zohar: Who wrote The Zohar? When? And most importantly – Why?
Delve into “the law of equivalence of form” and start uncovering how through this law, The Zohar can help us build a second nature.

See how The Zohar lets us access the perception and sensation of the Creator, the general law of Nature.
How your nature is a will to receive, and what it means to truly reach an unconditional desire to give.
Start the course “Enter the Zohar” »

2) Learn the Fundamental Principles and Basic Concepts of the Wisdom of Kabbalah.

Since The Zohar is a key Kabbalistic text, then it should be approached as one. Without understanding basic Kabbalistic principles and concepts, which span what Kabbalah is and is not, what is the language of roots and branches that Kabbalists write their texts in and how to approach such text in order to reap maximal spiritual benefit, as well as concepts of who we are, what is our perception of reality, where is our free choice, and how to work with our intention during the study of Kabbalah, then you will simply be lost (in a spiritual sense) when reading The Zohar.

Our most recommended course of study to learn Kabbalah's fundamental principles and basic concepts is our course, Kabbalah Revealed at KabU.

Start the course “Kabbalah Revealed” here »

3) Learn Kabbalist Yehuda Ashlag’s Four Introductions to the Book of Zohar

In the related documents section of this page, we have linked to Kabbalist Yehuda Ashlag’s (Baal HaSulam) four introductions to The Zohar, as well as to a book by Kabbalist Dr. Michael Laitman that gives in-depth commentary to two of those introductions.

As well as writing the most comprehensive commentary to The Zohar for our generation, and translating The Zohar’s Aramaic to Hebrew, Baal HaSulam wrote these four introductions to The Zohar in order to calibrate its readers toward a spiritual experience of the text, and not to get lost in empty philosophizing.

4) Review Other Zohar Preparatory Materials

We have created and gathered various materials on how to prepare one’s grounding, approach, and intention to the reading of The Zohar in the section “Preparation for the Zohar.” In this section, you will find the book, The Revelation of the Book of Zohar in Our Time by Kabbalist Dr. Michael Laitman. It is built of quotes from Dr. Michael Laitman taken from a series of Daily Zohar Lessons, and answers to questions of students, that aim to clarify why The Zohar was written for revelation in our time, the approach to studying The Zohar, the effort during the study of The Zohar, confusion and disturbances while studying The Zohar, and the importance of forming spiritual connections with others through the reading of The Zohar.

5) Watch Zohar Lessons for Beginners

Here are some recorded lessons on The Zohar with the participation of students from around the world, aimed more at beginners, so that you can experience a Zohar reading as it was originally intended: not as an individual undertaking, but as an act that takes place with others.

Zohar Reading, Genesis Part 1

Zohar Reading: How to Tap into the Infinite Force of the Hidden Book

How to Read the Zohar: Genesis, Part 2

Midnight Zohar Lesson with Kabbalist Dr. Michael Laitman

The Zohar
The Complete Zohar PDF Download
The Zohar in its original Aramaic language with the Hebrew Sulam (Ladder) commentary by Kabbalist Rabbi Yehuda Leib HaLevi Ashlag (Baal HaSulam)

If you're looking for The Book of Zohar PDF or the wisdom of The Zohar PDF, then here it is in its original Aramaic language, with Hebrew commentary by Kabbalist Yehuda Ashlag.

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Take The Right Steps To Approach The Zohar Properly
Before one approaches The Zohar, it is recommended to be firmly grounded in Kabbalah's fundamental principles

Without the proper grounding, one can very easily be led astray by The Zohar PDF, and instead of attaining spirituality, one will be led into all kinds of imaginary fantasies and stories.

For this reason, Bnei Baruch holds free courses to guide one's first steps to understanding Kabbalah's fundamental principles and how to approach Kabbalistic texts such as The Zohar.

We recommend taking such courses before approaching these texts in order to reap the most spiritual benefit out of them.

Start Your Zohar Journey Now »

Rashbi
The Zohar - English Translation

The Zohar by Rabbi Shimon Bar Yochai
with the Sulam (Ladder) commentary
by Kabbalist Yehuda Ashlag (Baal HaSulam).
Includes Commentary of Kabbalist Dr. Michael Laitman
as studied in private lessons
with Kabbalist Baruch Ashlag (Rabash).

Introduction

"But the wise shall understand that their elevation comes from the Creator, the Tree of Life. And they who are righteous shall shine like the brightness of the firmament" (Daniel 12:3) thanks to the book of Rabbi Shimon, which is The Book of Zohar, from the supernal force that brings all back to the Creator. In the future the children of Israel will taste from the Tree of Life, which is The Book of Zohar; they will leave the exile with the Creator's mercy" (Naso 90).

The List of Abbreviations and Explanations
Original Names and Their Equivalents Accepted in the English Translation
The Example of the Original Text of the Zohar PDF
Literal Translation of the Aforecited Text From Aramaic Into English

Chapters:

Rose

"In the beginning Elokim created" (Elokim is the Creator's name that points to His attitude towards the souls by the force of law). This is when He thought and initially created 13 words to surround the Community of Israel and guard it. Here they are: THE,

HEAVEN, AND THE, EARTH, AND THE EARTH, WAS, WITHOUT FORM, AND VOID, AND DARKNESS, WAS UPON, THE FACE, OF THE DEEP, AND THE SPIRIT, up to the word Elokim. more...

Flower Buds

"In the Beginning," Rabbi Shimon quoted the verse, "the flower buds appeared on the earth" (In Hebrew the words "country" and "earth" are designated by the same word Aretz; Shir HaShirim 2:12). "The flower buds" refer to the act of creation. more...

Who Has Created These

And who is He? He is the opening of the eyes, which is the Malchut of the Rosh (head) of Arich Anpin. And you shall see that Atik is concealed and within it lies the answer to the question: WHO HAS CREATED THESE? WHO is called MI, ZAT de Bina, the highest boundary of heaven, and everything depends on Him. Since the question lies in Him, He is concealed. He is called MI, because MI is when the question "Who?" is asked, because beyond him there lies no question. This question is only found at the highest boundary of heaven. more...

"Who Has Created These" of Eliyahu
Rabbi Shimon said, Elazar, my son, reveal the supernal secret, which the dwellers of this world know nothing about. more...

The Mother Lends Her Clothes To Her Daughter

The heavens were created by the name (property) MA (Malchut). However, the phrase "above the heavens" refers to Bina, which is called MI, the heavens that are above ZA. The explanation of this lies in the name of Elokim. MA (Malchut) rises up, includes itself into Bina, and receives its properties. Bina is called Elokim. more...

The Letters By Rabbi Amnon Saba

It is said that when the Creator was about to create the world, all of the letters were still hidden. For two thousand years before the creation of the world, the Creator watched the letters and amused Himself with them. more...

Supernal Wisdom

The word BERESHEET consists of the words BARAH (created) and SHEET (six), meaning that 6 properties were created. And who created them? He who is not mentioned; He who is concealed and unknown, Arich Anpin. more...

The Lock and the Key

There is a lock with a tiny and narrow keyhole inside the gates. This lock is marked and known only by the impression of the key. No one knows about it without having the key. It is written about this secret, BERESHEET BARAHELOKIM - IN THE BEGINNING THE CREATOR CREATED. "In the beginning" is the key in which everything is hidden, as it unlocks and locks. more...

Abraham

When did this key unlock the gates, and prepare everything for the existence and development of generations? This occurred when Abraham appeared, as he is the property of Hesed (mercy), of which it is written: "These are the generations of the heavens and of the earth Be-Ibar'am (with which He created)." more...

The Vision of Rabbi Chiya

"Dust, do not be proud! The pillars of the world will not be delivered into your hands, and Rabbi Shimon shall not be consumed by you!" more...

The Two Points

At the end of all those gates, He set up a gate with many locks, many entrances, and many chambers one on top of the other. He said, "Whoever wants to reach Me must first pass through this gate. Whoever enters through this gate, may enter." This is the first gate to supernal wisdom, the gate of the fear of the Creator, which is Malchut. This is why it is called the "beginning." more...

The Night of the Bride

Rabbi Shimon was sitting and studying the Torah on the night when the Bride, Malchut, was to be joined with her husband, Zeir Anpin. All the friends present in the bridal chamber on that night, following the holiday of Shavuot, are obliged to stand under the wedding canopy (Heb. Houppah) and rejoice in the corrections of the Bride, i.e. study the Torah, the Prophets, Holy Writings and finally the inner secrets of wisdom, for these are Her corrections (Heb. Tikkunim) and adornments. more...

Heavens and Earth

Rabbi Shimon opened the discussion by saying, "In the beginning God created the

heaven and the earth." This verse has to be examined carefully because whoever claims that there is another Creator will be wiped from the face of the world, as it is written, "He who says that there is another Creator, will perish from the earth and from heaven because there is no other Creator besides the Lord." more...

Among all the Wise Men of the Nations, There is None Like You

A philosopher of a remote nation approached me, and said, "You claim that your Creator governs the entire heavens, and all the heavenly hosts are not able to attain Him, nor do they know His place. However, this verse does not add a lot to His greatness, as it is written, ‘as among all the wise men of the nations, and in all their kingdoms, there is none like You.' What kind of a comparison is this, with a human being who is nothing?" more...

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An Essay About Letters

"An Essay About Letters" is taken from the Preface to The Book of Zohar By Rabbi Shimon Bar Yochai with the Sulam (Ladder) Commentary by Kabbalist Yehuda Ashlag, translated and edited by Rabbi Levy I. Krakovsky. more...

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Original text and translations of The Zohar, including a complete Zohar PDF download.
Download The Zohar

Throughout the centuries The Zohar was the primary and often the only book used by Kabbalists, and today it is available to everyone.
Here you will find the original Aramaic version of The Book of Zohar PDF with its Hebrew translation and the Sulam (Ladder) commentary by Kabbalist Rabbi Yehuda Leib HaLevi Ashlag, as well as the English translation of The Zohar with the Sulam (Ladder) commentary by Rabbi Yehuda Ashlag, and commentary by as studied in private lessons with his teacher, Rabbi Baruch Shalom HaLevi Ashlag.

The Zohar PDF
Introduction to the Zohar - A Must-Read Before Approaching the Zohar in English PDF
Before opening The Zohar PDF, it is recommended to become grounded in an introduction to the book, and how to approach it.

Over the generations, kabbalists have often referred to The Zohar as “The Book.” Indeed, it is “the book” of the wisdom of Kabbalah. Today, it is surfacing in order to guide us to the world of perfection and harmony that it describes.

What is so unique about The Zohar and about the wisdom of Kabbalah? Why is the wisdom of Kabbalah more available on a global scale today than in any other epoch?

We constantly develop. Once upon a time, all we needed was to eat, sleep, find shelter, and procreate. Desires for food, sex, family, and shelter are the fundamental survival desires that exist in every individual. As time passes, our desires grow. We start feeling that other people have something—and we start wanting it too. We thus further develop through desires for money, honor, control, and knowledge. The more our desires grow, the more we exert to try and fulfill our desires, and we run after fulfillment and happiness by trying to satisfy the desires that constantly surface in us.

The more we progress from generation to generation, the more we also accumulate suffering. While we have suffered greatly over the course of history, today we suffer in a

very unique way compared to the past. The root of our suffering today is a growing inner emptiness. This emptiness becomes expressed as more and more depression, loneliness, stress, anxiety, obesity, divorce, drug abuse, and suicide, among several other problems.

If we are common folk living in cities and towns anywhere in the world, then we are most likely influenced by materialistic values that make us constantly try to keep up with the Joneses. Society tells us that we should continually replace our wardrobe, get a new and better car, find a better job or career, achieve a higher academic title, travel to other parts of the world, and fork out money to buy anything that is on sale, even mostly when we have no need for it.

However, the moment we satisfy the desire is the same moment the satisfaction starts waning, and we are left empty again. New desires then surface, making us once again aim ourselves to replace our new empty sensation with another fulfillment—and we go for it once again. This process is nothing new. It has been happening throughout our entire history. Today, however, since our desires are bigger than they ever were in the past, then likewise, the feeling of emptiness is also much bigger, and it awakens existential questions more and more: “What’s the point of running after all these pleasures in life if we just get left empty again and again?” Whether or not we verbalize the question as such, ultimately we ask, “What is the meaning and purpose of life?”

The uniqueness of our era is that we have entered a transition phase where, on one hand, we are reaching the satiation of our materialistic desires, and on the other hand, we are asking about the meaning and purpose of life more than ever before. We never asked about the meaning of our lives like we do today. It was never felt as a growing empty void that leaves us with a sense of purposelessness in our material pursuits.

The Zohar appeared precisely in order to answer such questions about the essence of our existence. We had no need for such a book in the past, and it was thus concealed for a long time. Today, however, our need for its wisdom—to reveal our life’s purpose—is the main reason for its appearance. Also, while our desires are bigger than ever before, making us want to take from others and nature more than we ever had in the past, we have also become more globally interdependent than ever before. Our growing global interdependence coupled with our growing desires is a formula for crisis on a global scale. In addition to increasing personal problems, we also experience more and more problems on social, national, and global scales, whether it be increases in crime, mass shootings, terror attacks, nuclear anxiety, natural disasters or the pandemic, the accumulation of suffering in so many fields of our lives causes grave concern about our very survival as we head into an uncertain future. In the past, when we had children, we thought that they would have better lives. That is not the case anymore.

The Zohar predicted this state of the world. There is also an example in history of a similar situation that we can learn from. That example is the story of the Tower of Babel. In the story, people gathered in one place—ancient Babylon—with a goal of building a

tower that would reach the heavens. It was the first example of the formula—Interdependence + Egoism = Crisis—in practice. Moreover, it was out of this atmosphere that the wisdom of Kabbalah, the wisdom that The Zohar describes, emerged.

The wisdom of Kabbalah states that we sense only a tiny portion of the true reality that exists, and it provides a method for attaining that much more expansive and higher reality. Moreover, the wisdom of Kabbalah describes our desires' development over the generations as part of a process leading us to the discovery of this higher reality, and that when we discover it, we will see how the reason we were born, raised, and developed over history was solely for the attainment of the higher reality. Attaining the higher reality is the key to exiting the loop of pursuing pleasures in the midst of growing emptiness. It is the key to finding out why we are alive, and how to achieve an eternal and perfect state during our lifetime instead of dying with half of our desires being left unfulfilled.

In the story of the Tower of Babel, Abraham the Patriarch discovered the workings of our operating system: how we are managed from the higher reality in concealment, in order to gradually lead us to its revelation. Through his own discovery of the higher reality, he found how our entire material development reaches a limit, and that our spiritual development begins from that limit onward. According to Kabbalah, our desires for food, sex, family, money, honor, control, and knowledge are named "the heart," and our desire to discover the meaning of life is named "the point in the heart." The point in the heart is also called "a part of the higher reality from above," and if we approach our desires a certain way, using the method of Kabbalah, then we can attract forces from the higher reality that influence the point in the heart until we literally get "pulled" up into the higher reality through that desire. This is how Abraham discovered the higher reality.

Abraham taught the method that he discovered to the Babylonians of the time who came to study with him. And why did they come to study with him? It was because of the growing divisive atmosphere that the story of the Tower of Babel describes—that some people sought solutions to the ruptures tearing throughout Babylonian society, and Abraham taught the method of how to rise above the differences and discover how nature works from the vantage point of the higher reality.

In kabbalistic terminology, which he used in his book, the wisdom of Kabbalah describes how reality starts expanding from the world of Ein Sof (the world of Infinity), through the worlds of Adam Kadmon, Atzilut, Beria, Yetzira, and Assiya, down to our world that we perceive in our inborn senses. It describes the soul of Adam HaRishon, and how it shattered into 600,000 souls, which fell into the level of our world, and how this soul undergoes development in concealment and exile until it start awakening to its root, and from its detachment in consciousness and sensation, it awakens and ends up discovering the same root in the higher reality that it once fell from, which is ultimately its place in the world of Ein Sof.

While Abraham was not the first kabbalist, he was the first to teach people and groups

how to discover the soul and gradually experience the higher reality through it. The higher reality consists of five worlds, each with five levels, each of which then divides into five additional levels. As such, kabbalists define 125 levels (5 x 5 x 5) by which we ascend in our perception and sensation until we attain reality in its entirety. Moreover, this is a process that does not take place in some afterlife, after our death, but it takes place while we are alive here in this world.

When we attain the higher reality, we discover the flip side of our lives. We find how our lives in this world are like an imprint, and the higher reality is its stamp. In other words, we find how this world is the world of consequences or “branches,” and the higher reality is the world of causes or “roots.” Discovering the higher reality thus means discovering the causes for everything taking place in our lives, and how we can affect changes in our lives from its causal level. Our lives in this world are like lives of characters in a movie. They do not know the actors acting them, nor the script running them, nor the director behind the scenes. They simply act out actions that are prepared for them in advance. When we rise to the higher reality, then we rise from the level of characters in a movie to the level of the director. We get to understand the script behind our lives, and we enter into a conversation with the director about how to best influence the entire production taking place.

The longer we remain at the level of the characters, without discovering the deeper levels of our lives, then the more we will be led down a path of increasing suffering that will make us question its cause and purpose more and more. And the more we suffer, the riper we become to exit our current level of life, and rise into the higher reality. The wisdom of Kabbalah describes this entire process, and provides a method by which we can undertake the ascent to the higher reality.

Likewise, in our times, we find ourselves at a crossroad before two paths: one is the path of suffering, a negative form of development where we get prodded from behind, as we have been doing throughout history; and the other path is the path of light, or the path of Kabbalah, which is an active and conscious way to attract forces from the higher reality that advance us ahead of the suffering, with pleasure and understanding. Kabbalists knew that without implementing the wisdom of Kabbalah, we would reach a state where our very survival is in question. Both The Zohar and Kabbalist Yehuda Ashlag (Baal HaSulam) pointed to the end of the 20th century as the time when the wisdom of Kabbalah would start becoming revealed en masse, because existential questions would emerge much more throughout humanity from that time onward. And the longer we fail to address these questions and advance ourselves along a path of consciousness and understanding, then the longer we would experience an accumulation of suffering. Baal HaSulam called the path of consciousness and understanding “the path of Torah” where he wrote:

“There are two ways to discover the completeness: the path of Torah and the path of suffering. Hence, the Creator eventuated and gave humanity technology, until they have invented the atom and the hydrogen bombs. If the total ruin that they are destined to bring is still not evident to the world, they can wait for a third world war, or a fourth one

and so on. The bombs will do their thing and the relics after the ruin will have no other choice but to take upon themselves this work ... If you take the path of Torah, all will be well. And if you do not, then you will tread the path of suffering."

- Baal HaSulam, "The Solution." (For more on this topic, see Baal HaSulam's "Introduction to The Book of Zohar" [item 16], and the essay, "The Peace.")

Today, nature is developing us by increasing suffering on all scales—personal, social, economic, ecological, and global—and cornering us into a situation where we will need to seek a way out, otherwise we will face destruction. And the way out is to discover the higher reality, the causal forces managing us and how to enter into balance with them. As we develop without understanding our lives' purpose, we create all kinds of technologies with the aim of improving our lives. However, by creating these technologies "in the dark," so to speak, they fail to ultimately improve our lives. This is because they fail to respond to our innermost needs that need to be met in order for our lives to truly improve. Thus, before developing technologies or any other creations in our world, kabbalists say that it is better to "sit and do nothing," i.e. to contemplate the direction in which we are headed, and how to balance ourselves with the laws of nature working on us, before we set out on conducting actions to better the world.

When Abraham first revealed the wisdom of Kabbalah to the group he taught, some 3,800 years ago, they became known as "the people of Israel," and the method remained with them for some time. After further development, around 2,000 years ago, the wisdom of Kabbalah entered a state of concealment from the public—a period known as "exile"—and was studied in secret by relatively small groups of kabbalists ever since. The purpose of its concealment and the exile was in order to wait for the time that humanity would need it, and in the process, let humanity intermingle to such an extent that the method would no longer remain with a single group that Abraham once taught. Also, in the process of Kabbalah's concealment, several researchers of other teachings came into contact with it at some level, and without attaining the higher reality, they blended Kabbalah with religion, mysticism, tarot, magic, witchcraft, and several other teachings. Such mixtures of Kabbalah with other teachings only confuses people, as the sole purpose of the wisdom of Kabbalah is to provide a method for attaining the higher reality, and using it in detachment from that purpose is simply a waste of time. The hidden nature of the wisdom of Kabbalah over history gave it a certain appeal, and in our consumer-oriented society today, there are several organizations and companies marketing services and products with the name "Kabbalah" plastered all over them—which have no connection at all to authentic Kabbalah.

Today, however, the time of Kabbalah's concealment has ended, and it has become readily available to anybody regardless of age, gender, race, or any other seeming difference. The wisdom of Kabbalah is a higher science. It belongs to no religion or faith, nor does it pose any boundaries or limitations to one who wishes to study it. Any person who wishes to understand the world he or she lives in, to know the soul, to know one's fate and to learn how to govern it is welcome to study Kabbalah. Through the

education that the wisdom of Kabbalah provides, we can grow up to become happy, confident, and secure people in the fullest sense of those terms: by establishing a connection with the causal level of our existence, and being able to toggle the tap that fills our lives with an abundant force from that higher reality. When we learn how to correctly conduct ourselves with these forces, then we match the conditions for revealing them, and we experience life on a whole other level than we currently do.

The Zohar is the book that holds the most powerful force in reality. Why? It is because it was written at the time when the wisdom of Kabbalah shifted from its openness to its exile. It was a time when desires grew in humanity, and upon the heightened desire of that time, it was written by authors who rose from the lowest level of this world to the heights of reality. Their exalted attainments led them to understand the need for such a text in the future, as such attainment brought with it an understanding of how humanity—and creation in general—develops. Therefore, they organized that the book would become concealed immediately after they wrote it.

The authors of The Zohar wrote it for our current generation: to let us discover and turn on the light switch in our reality that appears increasingly darker the more we progress without it. If we want to make a better life for ourselves, for our children, and for our grandchildren, then we need to learn how to approach The Zohar. It is a book like no other: it is a means through which we can connect to the higher reality. When we learn how to approach The Zohar in such a way, we will be able to access the higher reality, the abundance of spiritual fulfillment.

Related Documents

Kabbalist Yehuda Ashlag (Baal HaSulam) wrote four introductions to The Book of Zohar, which are necessary to study in order to gain a proper grounding and approach to The Zohar.

1) Foreword to the Book of Zohar

2) Introduction to the Book of Zohar

3) A Speech for the Completion of the Zohar

4) Preface to the Sulam Commentary

As a means of studying two of these introductions in depth, we recommend the book Introduction to the Book of Zohar by Kabbalist Dr. Michael Laitman. This book contains the full texts of these articles as well as detailed commentary by Dr. Laitman, together with several student questions and Dr. Laitman's answers, in order to become well-acquainted with the fundamental principles and basic concepts required to embark on reading The Zohar.

Before Opening the Zohar

Use this checklist to make sure you have gained a proper grounding and approach to The Zohar before opening it, in order to maximally spiritually benefit from the reading.

1) Take the Short Zohar Introductory Course, “Enter the Zohar”

Starting from light to heavy, we have created a short course that we recommend taking before reading The Zohar, “Enter the Zohar.”

Comprised of a handful of high production quality videos, as well as related materials and activity, in this course, you will learn:

What is The Book of Zohar? Where did it come from? What for? And how can we begin to grasp what is written there? Delve into the “language of branches” and see why The Zohar was written specifically in the way it was.

Understand the reader of The Zohar: understand who we are, how we currently perceive reality – and where is it that we want to get to.

Understand the writers of The Zohar: Who wrote The Zohar? When? And most importantly – Why?
Delve into “the law of equivalence of form” and start uncovering how through this law, The Zohar can help us build a second nature.

See how The Zohar lets us access the perception and sensation of the Creator, the general law of Nature.
How your nature is a will to receive, and what it means to truly reach an unconditional desire to give.
Start the course “Enter the Zohar” »

2) Learn the Fundamental Principles and Basic Concepts of the Wisdom of Kabbalah.

Since The Zohar is a key Kabbalistic text, then it should be approached as one. Without understanding basic Kabbalistic principles and concepts, which span what Kabbalah is and is not, what is the language of roots and branches that Kabbalists write their texts in and how to approach such text in order to reap maximal spiritual benefit, as well as concepts of who we are, what is our perception of reality, where is our free choice, and how to work with our intention during the study of Kabbalah, then you will simply be lost (in a spiritual sense) when reading The Zohar.

Our most recommended course of study to learn Kabbalah's fundamental principles and basic concepts is our course, Kabbalah Revealed at KabU.

Start the course “Kabbalah Revealed” here »

3) Learn Kabbalist Yehuda Ashlag’s Four Introductions to the Book of Zohar

In the related documents section of this page, we have linked to Kabbalist Yehuda Ashlag's (Baal HaSulam) four introductions to The Zohar, as well as to a book by Kabbalist Dr. Michael Laitman that gives in-depth commentary to two of those introductions.

As well as writing the most comprehensive commentary to The Zohar for our generation, and translating The Zohar's Aramaic to Hebrew, Baal HaSulam wrote these four introductions to The Zohar in order to calibrate its readers toward a spiritual experience of the text, and not to get lost in empty philosophizing.

4) Review Other Zohar Preparatory Materials

We have created and gathered various materials on how to prepare one's grounding, approach, and intention to the reading of The Zohar in the section "Preparation for the Zohar." In this section, you will find the book, The Revelation of the Book of Zohar in Our Time by Kabbalist Dr. Michael Laitman. It is built of quotes from Dr. Michael Laitman taken from a series of Daily Zohar Lessons, and answers to questions of students, that aim to clarify why The Zohar was written for revelation in our time, the approach to studying The Zohar, the effort during the study of The Zohar, confusion and disturbances while studying The Zohar, and the importance of forming spiritual connections with others through the reading of The Zohar.

5) Watch Zohar Lessons for Beginners

Here are some recorded lessons on The Zohar with the participation of students from around the world, aimed more at beginners, so that you can experience a Zohar reading as it was originally intended: not as an individual undertaking, but as an act that takes place with others.

Zohar Reading, Genesis Part 1

Zohar Reading: How to Tap into the Infinite Force of the Hidden Book

How to Read the Zohar: Genesis, Part 2

Midnight Zohar Lesson with Kabbalist Dr. Michael Laitman

The Zohar

The Complete Zohar PDF Download
The Zohar in its original Aramaic language with the Hebrew Sulam (Ladder) commentary by Kabbalist Rabbi Yehuda Leib HaLevi Ashlag (Baal HaSulam)

If you're looking for The Book of Zohar PDF or the wisdom of The Zohar PDF, then here it is in its original Aramaic language, with Hebrew commentary by Kabbalist Yehuda Ashlag.

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Take The Right Steps To Approach The Zohar Properly
Before one approaches The Zohar, it is recommended to be firmly grounded in Kabbalah's fundamental principles

Without the proper grounding, one can very easily be led astray by The Zohar PDF, and instead of attaining spirituality, one will be led into all kinds of imaginary fantasies and stories.

For this reason, Bnei Baruch holds free courses to guide one's first steps to understanding Kabbalah's fundamental principles and how to approach Kabbalistic texts such as The Zohar.

We recommend taking such courses before approaching these texts in order to reap the most spiritual benefit out of them.

Start Your Zohar Journey Now »

Rashbi
The Zohar - English Translation

The Zohar by Rabbi Shimon Bar Yochai
with the Sulam (Ladder) commentary
by Kabbalist Yehuda Ashlag (Baal HaSulam).
Includes Commentary of Kabbalist Dr. Michael Laitman
as studied in private lessons
with Kabbalist Baruch Ashlag (Rabash).

Introduction

"But the wise shall understand that their elevation comes from the Creator, the Tree of Life. And they who are righteous shall shine like the brightness of the firmament" (Daniel 12:3) thanks to the book of Rabbi Shimon, which is The Book of Zohar, from the supernal force that brings all back to the Creator. In the future the children of Israel will taste from the Tree of Life, which is The Book of Zohar; they will leave the exile with the Creator's mercy" (Naso 90).

The List of Abbreviations and Explanations
Original Names and Their Equivalents Accepted in the English Translation
The Example of the Original Text of the Zohar PDF
Literal Translation of the Aforecited Text From Aramaic Into English

Chapters:

Rose

"In the beginning Elokim created" (Elokim is the Creator's name that points to His attitude towards the souls by the force of law). This is when He thought and initially created 13 words to surround the Community of Israel and guard it. Here they are: THE, HEAVEN, AND THE, EARTH, AND THE EARTH, WAS, WITHOUT FORM, AND VOID, AND DARKNESS, WAS UPON, THE FACE, OF THE DEEP, AND THE SPIRIT, up to the word Elokim. more...

Flower Buds

"In the Beginning," Rabbi Shimon quoted the verse, "the flower buds appeared on the earth" (In Hebrew the words "country" and "earth" are designated by the same word Aretz; Shir HaShirim 2:12). "The flower buds" refer to the act of creation. more...

Who Has Created These

And who is He? He is the opening of the eyes, which is the Malchut of the Rosh (head) of Arich Anpin. And you shall see that Atik is concealed and within it lies the answer to the question: WHO HAS CREATED THESE? WHO is called MI, ZAT de Bina, the highest boundary of heaven, and everything depends on Him. Since the question lies in Him, He is concealed. He is called MI, because MI is when the question "Who?" is asked, because beyond him there lies no question. This question is only found at the highest boundary of heaven. more...

"Who Has Created These" of Eliyahu
Rabbi Shimon said, Elazar, my son, reveal the supernal secret, which the dwellers of this world know nothing about. more...

The Mother Lends Her Clothes To Her Daughter

The heavens were created by the name (property) MA (Malchut). However, the phrase "above the heavens" refers to Bina, which is called MI, the heavens that are above ZA. The explanation of this lies in the name of Elokim. MA (Malchut) rises up, includes itself into Bina, and receives its properties. Bina is called Elokim. more...

The Letters By Rabbi Amnon Saba

It is said that when the Creator was about to create the world, all of the letters were still hidden. For two thousand years before the creation of the world, the Creator watched the letters and amused Himself with them. more...

Supernal Wisdom

The word BERESHEET consists of the words BARAH (created) and SHEET (six), meaning that 6 properties were created. And who created them? He who is not mentioned; He who is concealed and unknown, Arich Anpin. more...

The Lock and the Key

There is a lock with a tiny and narrow keyhole inside the gates. This lock is marked and known only by the impression of the key. No one knows about it without having the key. It is written about this secret, BERESHEET BARAHELOKIM - IN THE BEGINNING THE CREATOR CREATED. "In the beginning" is the key in which everything is hidden, as it unlocks and locks. more...

Abraham

When did this key unlock the gates, and prepare everything for the existence and development of generations? This occurred when Abraham appeared, as he is the property of Hesed (mercy), of which it is written: "These are the generations of the heavens and of the earth Be-Ibar'am (with which He created)." more...

The Vision of Rabbi Chiya

"Dust, do not be proud! The pillars of the world will not be delivered into your hands, and Rabbi Shimon shall not be consumed by you!" more...

The Two Points

At the end of all those gates, He set up a gate with many locks, many entrances, and many chambers one on top of the other. He said, "Whoever wants to reach Me must first pass through this gate. Whoever enters through this gate, may enter." This is the first gate to supernal wisdom, the gate of the fear of the Creator, which is Malchut. This is why it is called the "beginning." more...

The Night of the Bride

Rabbi Shimon was sitting and studying the Torah on the night when the Bride, Malchut, was to be joined with her husband, Zeir Anpin. All the friends present in the bridal chamber on that night, following the holiday of Shavuot, are obliged to stand under the wedding canopy (Heb. Houppah) and rejoice in the corrections of the Bride, i.e. study the Torah, the Prophets, Holy Writings and finally the inner secrets of wisdom, for these are Her corrections (Heb. Tikkunim) and adornments. more...

Heavens and Earth

Rabbi Shimon opened the discussion by saying, "In the beginning God created the heaven and the earth." This verse has to be examined carefully because whoever claims that there is another Creator will be wiped from the face of the world, as it is written, "He who says that there is another Creator, will perish from the earth and from heaven because there is no other Creator besides the Lord." more...

Among all the Wise Men of the Nations, There is None Like You

A philosopher of a remote nation approached me, and said, "You claim that your Creator governs the entire heavens, and all the heavenly hosts are not able to attain Him, nor do they know His place. However, this verse does not add a lot to His greatness, as it is written, ‘as among all the wise men of the nations, and in all their kingdoms, there is none like You.' What kind of a comparison is this, with a human being who is nothing?" more...

Show complete book

An Essay About Letters

"An Essay About Letters" is taken from the Preface to The Book of Zohar By Rabbi Shimon Bar Yochai with the Sulam (Ladder) Commentary by Kabbalist Yehuda Ashlag, translated and edited by Rabbi Levy I. Krakovsky. more...

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ונתחיל מ"ש חז"ל כי חמשה שמות יש לנפש, וזה סדרם ממטה למעלה, נפ"ש, רו"ח, נשמ"ה, חי"ה, יחיד"ה. ואין ספק כי לא נפל קריאת השמות הנזכרות, במקרה ובהזדמן. אמנם דע, כי האדם עצמו, הוא הרוחניות אשר בתוך גוף, והגוף הוא לבוש האדם, ואיננו האדם עצמו. וכמש"ה על בשר אדם לא ייסך, וכנזכר בזוהר פרשת בראשית דף כ' ע"ב. ונודע כי האדם מקשר כל ד' עולמות אבי"ע, ולכן בהכרח הוא שיהיו בו חלקים מכל הארבעה עולמות, ואלו החלקים כל חלק מהם, נקרא בשם אחד מן החמשה שמות הנז' שהם נרנח"י כמו שיתבאר. ולא ברגע אחד זוכה לקחת כלם, רק כפי זכיותיו. ובתחלה נוטל חלק אחד הגרוע שבכלם, והוא הנקרא נפש. ואח"כ אם יזכה יותר, יקח גם את הרוח. וכמבואר בכמה מקומות

בספר הזוהר, מהם בפרשת ויחי, ומהם בפרשת תרומה, ובפרט בריש פרשת משפטים דף צ"ד ע"ב, וז"ל, ת"ח, בר נש כד אתייליד, יהבין ליה נפש וכו'. ואחר שנתבאר זה, צריך שנודיעך עתה קצת הקדמות בענין דרוש הנזכר: We start with what is written by Chazal, that "there are five names given to the Nefesh," and the order of them from lowest to highest is: Nefesh, Ruach, Neshama, Chaya, and Yechida. Know, that a person (Adam) itself, he is the spirituality that is inside a body; and the body is a garment (Lavush) for the person, but it [the body] is not the person itself. As it says, "the flesh does not cover up the person," just as the Zohar says in Parshat Bereishit, Page 20:2. As it is known, that the person is the source of all four worlds - ABiYah (Atzilus, Beriah, Yetzirah, Asiyah), and it is obvious that there are parts of each world within him, and these parts are what we referred to above (from one of the five names of the souls - Nefesh, Ruach, Neshama, Chaya, Yechida ("NaRaNChaY") as we described). But we do not merit to take them all in one moment; rather, we earn them through our merits. First, we take the coarsest part which is called Nefesh. Afterward, if we merit further, we take the Ruach. And, just as it is described in multiple places in the Sefer haZohar, Parshat Vayechi and Parshat Terumah, and specifically, at the beginning of Parshat Mishpatim, Page 94:2, "When a person is born, he is given a Nefesh." And after we explain this, I need to let you know more of what is said above.

ענין נר"ן וכו', וחלוקא דרבנן, נתבאר עניינם באורך בש"ד, שער הפסוקים בפסוק ומעיל קטן תעשה לו אמו (שמואל א' ב'). וגם נתבאר בש"ה שער המצות, בפרשת ויחי בדיני האבילות ע"ש, ועוד נחדש 3: The matter of Nefesh, Ruach, Neshama, etc. and its rabbinic subdivisions are discussed at length in Gate Four of Sha'ar HaP'sukim on the verse "His mother would also make a little robe for him" (I Samuel 2:19). Also explained in Gate Five of the Gate of the Mitzvot, Va'ychi, in the laws of mourning. And we will also add more that is new.

דע, כי כל הנפשות הם מעולם העשיה בלבד, וכל הרוחות הם מעולם היצירה, וכל הנשמות הם מעולם הבריאה. אמנם רוב בני אדם, אין להם כל החמשה חלקים, הנקראים נר"ן וכו', רק חלק הנפש בלבד, אשר היא מן העשיה. אבל גם בזה יש מדרגות רבות, והוא, כי הנה העשיה עצמה, נחלקת לחמשה פרצופים, הנקראים - א"א, ואו"א, וזו"ן. והנה האדם טרם שיזכה להשיג רוחו, אשר מעולם היצירה, צריך שיהיה שלם בכל חמשה פרצופי נפש העשיה:

ואע"פ שנודע, שיש מי שנפשו מן מלכות דעשיה, ויש מן יסוד דעשיה וכו', עכ"ז צריך שיתקן כל איש ואיש כל כללות עולם העשיה, ואח"כ יוכל לקבל רוחו אשר מן היצירה, לפי שהיצירה גדול מכל העשיה כלה. וכן עד"ז כדי להשיג נשמתו אשר מן הבריאה, צריך שיתקן האדם כל חלקי רוחו בכל היצירה, ואח"כ יוכל לקבל נשמתו אשר מן הבריאה, ולא יספיק לו כאשר יתקן מקום פרטי, שבו נאחז שרש נשמתו, רק צריך שיתקן כנזכר, עד שיהיה ראוי אל כל העשיה, ואז ישיג רוח היצירה. ועד"ז בשאר העולמות. פירוש הדברים, שיעסוק בתורה ובמצות, אשר היא כפי ערך העשיה כלה, ולא יספיק כפי פרטיות מקום אחיזת נפשו: והרי זה בבחי' קיום התורה והמצות: Know that all of the "Nefashot" are from the world of Asiyah only, and all of the "Ruchot" are from the world of Yetzirah, and all of the "Neshamot" are from the world of Beriah. But, not all people (B'nei Adam) have all of the five parts [of the soul], which are called Nefesh, Ruach, and Neshama, etc. They only have a part of the Nefesh, which is from the world of Asiyah. However, even with this, there are many levels, because Asiyah itself is separated into five "Partzufim" which are called "Arich Anpin" (Yechida), and "Aba" (Chaya), and "Imma" (Neshama), and "Zeir" (Ruach), and "Nukveh" (Nefesh). If a person is worthy to merit and to reach [receive] his Ruach (which is from Yetzirah), he must be complete with all of the five Partzufim from Nefesh of Asiyah. ...

וכן אם חטא ופגם באיזה מקום של העשיה, אע"פ שאיננו מקום אחיזת נפשו, צריך לתקנו. האמנם אם

איזה נפש אחרת חסר מלעשות איזו מצוה ,אשר היא מעולם העשיה ,או אם עשה שום עבירה ופגם בה ,
אין זה מחוייב לתקן חסרון מצוה ,או פגם של עבירה זולתו ,אא"כ היו שניהם ממקום אחד ,כמו שיתבאר
לקמן בע"ה .או אפשר ,כי אין שם תקון נופל ,אלא בתקון פגם עבירה בלבד ,ולא בעשיית קיום כל רמ"ח
מצות עשה .או אפשר ,והוא הנכון ,כי דרך משל ,מי שהוא ממלכות דנוקבא דעשיה הנקראת נפש
דעשיה ,צריך שיתקן כל המלכיות דרוח ,ונשמה ,וחיה ,יחידה של העשיה .והנה מי שלא תקן רק מלכות
של עשיה ,אין בו רק נפש מן הנפש שבעשיה .ומי שתקן גם ז"א דעשיה ,יהיו בו נפש רוח מן העשיה .ואם
תקן גם אימא דעשיה ,יהיו בו נר"ן מן העשיה .וכן עד"ז ,עד שנמצא ,כי מי שתקן כל חמשה פרצופים
דעשיה ,יש לו נרנח"י ,וכל חמשה בחינות אלו ,כל בחינה מחמשתן ,שלימה בשלשה חלקיה ,שהם עבור ,
ויניקה ,ומוחין כנזכר בפסוק ומעיל קטן תעשה לו אמו וגו ,'נקראת נפש שלימה דעשיה ,ואז יזכה אל
הרוח מן היצירה .וגם בחלק זה הנקרא רוח ,יש בו כל חמשה מדרגות הנז ,'וכלם נקראים רוח שלם
דיצירה: And even if he might know that his soul is from "Malchut of Asiyah" or whether it is from "Yesod of Asiyah," etc, each of these [people] must fix/rectify all of the entire world of Asiyah [meaning, the whole Torah, Mitzvos, and Halachos are from the world of Asiyah. We need to master these first!]. Then, he can receive his Ruach which is from Yetzirah which is higher than the entire Asiyah. Also, even if he is able to reach his Neshama which is from Beriah, a person must fix all of the parts of his Ruach [first] within all of Yetzirah. Then, he will be able to receive his Neshama which is from Beriah, and it is not enough for him to fix only the specific place which is the source ("shoresh") of his Neshama. [In summary, a person has to first fix all of the parts of his Nefesh which is in the world of Asiyah] until he "graduates" from the entire world of Asiyah, and then he will receive the Ruach (which has its source in the world) of Yetzirah, etc. throughout all the other worlds. Here is the explanation: A person should toil in Torah and Mitzvot in their completion, and he shouldn't stop learning or fulfilling them regardless of where he is in the source of his Nefesh. He should learn Torah and do the Mitzvot (which have their source in the world of Asiyah).
ועתה צריך שנבאר ,חלוק אחד שיש ,בין הנפש של העשיה ,אל שאר החלקים ,שמן היצירה ,והבריאה ,
והאצילות .ובזה יתבאר ג"כ תימא גדולה ,שאיך אפשר שמי ששרשו במלכות דעשיה ,יוכל לעלות עד
הכתר דעשיה כנזכר ,שא"כ נמצא ,שכיון שכל בני ישראל מוכרחים להתגלגל ,עד שיושלמו בכל נרנח"י ,
נמצא שמוכרח הוא שכלם יתעלו בכתר דעשיה ,ובכתר דיצירה ,ובכתר דבריאה .וכל שאר הבחינות יהיו
בטלים .ואמנם זה לא יעלה על הדעת ,כי פשוט הוא אצלינו ,כי יש מבני ישראל אנשים מבחי 'מלכות ,ויש
מן היסוד וכו ,'כנזכר בתחלת ספר התקונים ,דאית בהו ראשי אלפי ישראל מצד הכתר ,וחכמים מצד
החכמה ,ונבונים מן הבינה: Similarly, if he sinned ("chet," referring to something missing) or damaged ("pagam") any part of Asiyah, even though this isn't the place that is relevant to his Nefesh['s purpose], he must fix it. Similarly, if some other Nefesh (another person) is missing the performance of any mitzvah that is from the world of Asiyah, or if he did an aveira (sin) and he damaged it [the soul], you are not required to fix his missing mitzvah, nor the damage from his aveira. However, if the two of you are in one place (same room, or you are both from the same shoresh of your soul) as we will explain soon be'ezrat Hashem [you must help him fix it]. Or it is possible [from what we said earlier] that it is there that the fixing was required to be fixed from (a future editor will clarify this). In a way of an analogy -- one who is from "Malchut of Nukvah of Asiyah" which is called "Nefesh from Asiyah," he must fix all of the "Malchuts" of his Ruach, Neshama, Chaya, and Yechida OF ASIYAH. [Skipping for a future editor.] Once a perfects (completes) his Nefesh of Asiyah, then he merits a Ruach from Yetzirah. And within this Ruach, there are all five levels (as we described before), and

each of them comprise a complete Ruach of Yetzirah. And also regarding the Neshama from Beriyah. And also with a Chaya. And also with a Yechida. But this is not something we will go into now: ...

ואמנם באור ענין זה הוא תלוי במה שנבאר, כי יש חלוק בין העשיה, לשאר שלשה העולמות שלשתם ביחד. והוא באופן זה, דע, כי בענין העשיה לבדה, הוא באופן זה, כי מי ששרשו במלכות דעשיה, פשוט הוא, כי נפשו היא במלכות דעשיה בדוקא, אמנם עכ"ז, ע"י תקון מעשיו, מזדככת נפשו, מדרגה אחר מדרגה, עד שתתעלה היא עצמה בכתר דעשיה, ותוכלל ותתעלה עד שם ממש. אבל עכ"ז שעלה עד הכתר דעשיה, עדיין שם איננו רק בבחי 'מלכות דכתר דעשיה, כי אין שרשו אלא מבחי 'מלכות, אבל מוכרח הוא שצריך שיזדכך עד שיעלה עד הכתר דעשיה ממש, אע"פ שעדיין אז איננו נקרא, רק מבחי ' מלכות דכתר דעשיה. ועל דרך זה בשאר מדרגות העשיה, כי איננו נקרא רק בבחינת מלכות של המדרגה ההיא: And now we need to explain one difference between [the entire] Nefesh of Asiyah, and the other parts that are from Yetzirah, and Briah, and Atzilut because with this we will explain something big. [Since you are requiring each person to rectify the entire world of Asiyah until his Nefesh reaches Keter of Asiyah,] how is it possible that someone who has the source of his soul in Malchut of Asiyah that he is able to elevate [his soul] all the way to Keter of Asiyah? If that is the case, then if every B'nei Yisroel is obligated to reincarnate until he completes all of the NeRuNChaY (Nefesh, Ruach, Neshama, Chaya, Yechida), we will find that everyone will rise to Keter of Asiyah, and [then] Keter of Yetzirah, and Keter of Briah, and all the other levels [below these] will become nullified (because all of the souls would eventually be on the same level). This is relevant to us because there are people of B'nei Yisrael who have (their source) in the level of Malchut, and there are those who have their source in Yesod, etc., just as is described at the beginning of Sefer haTikkunim (page 1:2, and re: Korach 1, page 8). There are leaders of thousands of Yisroel on the level of Keter, just as the "wise" are on the level of Chochma, and those that understand ("Nevonim") which are from Binah. ...

ואמנם ביצירה ובריאה ואצילות אין הדבר כן, אמנם מי ששרש רוחו במלכות של היצירה, ותקן והשלים המדרגה הזאת, כאשר יזדכך ויתקן גם היסוד דיצירה, אז יקבל ג"כ רוח אחד מן היסוד דיצירה ממש, והרוח הראשון אשר לו מהמלכות דיצירה, נשאר למטה במלכות דיצירה, כי שם מקומו. וכן כשישלים גם ההוד דיצירה, יניח גם את הרוח הב 'אשר לו מן היסוד ביסוד דיצירה, ויקבל רוח א 'מן ההוד דיצירה. וכן עד"ז עד הכתר דיצירה. לפי שכיון שתקן את נפשו בכל מדרגות עשיה, יש בו יכולת לקבל רוח, מכל חלקי היצירה כלה, וכן הענין בבחי 'הנשמה, אשר לו מן הבריאה: To bring light to what we already explained, there is a difference between [souls at the level of] Asiyah, and the other three worlds (which have another way of functioning). And this is, know, that only with regard to Asyah it is this way (that a Nefesh needs to rise to Keter of Asiyah). Because someone who has his soul source at the level of Malchut of Asiyah [specifically], through the rectification of his actions, and from the merit of his Nefesh moving level after level, until it reaches to Keter of Asiyah -- it is completed and it literally rises until that level. However, even though it rose until Keter of Asiyah, his soul source isn't anything other than the level of Malchut [of Asiyah]. However, it is required to merit until it reaches literally Keter of Asiyah, even though we are only calling it still at the level of Malchut of Keter of Asiyah. Similarly too with the other levels of Asiyah, because we are only calling it Malchut of the level that [its source] is at. ...

וצריך שנבאר טעם אל האמור, והוא, לפי שהעשיה היא למטה בכל העולמות, ולכן היא נתונה שם בין הקליפות הסובבים אותה, ולכן אע"פ שכבר האדם תקן נפשו, כפי בחי 'מקום שרשו אשר בעשיה, עכ"ז אם יניחנה שם, יש פחד אולי יתאחזו בה הקליפות אשר שם, ולכן צריך שיזדכך מעשיו יותר ויותר, עד שיעלנה למעלה למעלה כל מה שיוכל, עד מקום שרשו בכתר דעשיה. ואמנם היצירה, מכ"ש שאר

העולמות שלמעלה ממנה, אין שום פחד מאחיזת הקליפות אשר בעולם העשיה, ולכן כיון שתקן את רוחו בשרשו אשר ביצירה, הנה אם יתקן יותר, אז ישאר רוחו הראשון שם במקום שרשו, ויקנה רוח שני יותר עליון מלמעלה, ואין צריך להעלות את רוחו הראשון למעלה, כי אין שם פחד: However with Yetzirah, or Briah, or Atzilut, this isn't the way it works. Because one who has the source of his Ruach in Malchut of Yetzirah, and he rectifies and completes this level, then he will merit and be able to rectify Yesod of Yetzirah. So, he will ALSO receive a Ruach from Yesod of Yetzirah, and the first Ruach that he had which was at the level of Machut of Yetzirah remains below at Malchut of Yetzirah because that is its' place. And similarly if he completes also Hod of Yetzirah -- he will have one Ruach from Yesod of Yetzirah, and a second Ruach from Hod of Yetzirah. This is the way it is all the way to Keter of Yetzirah. When he rectifies his Nefesh in all of the levels of Asiyah, he is able to receive a Ruach from each of the levels of Yetzirah, and so too with the level of Neshama which is from Beriah. ...

וז"ס פסוק)שמואל ב י"ד:י"ד (ולא ישא אלהים נפש וחשב מחשבות לבלתי ידח ממנו נדח וגו .'כי כל המחשבות אשר הוא חושב, הוא לבחי 'הנפש בלבד, יען היא בעשיה, ויש פחד אולי ידח ממנו נדח, בשביל הקליפות אשר שם. ואמנם התקון אשר הוא עושה אל הנפש מפחד הנזכר הוא, כי לא ישא אלהים נפש. פירוש כי אין השי"ת נושא ומגביה לאדם, לתת לו נפש אחרת יותר מעולה ממה שהוא שרשו, לפי שאם היה עושה כן, היה צריך שתשאר נפשו הראשונה למטה במקומה, והיתה נדחת נדח בקליפות אשר שם, ולכן איננו נותן לו נפש אחרת יותר נשואה וגבוהה, רק הנפש הראשונה לבדה, היא עצמה העולה למעלה כפי מעשיו, עד כתר דעשיה, ואין לו נפש אחרת זולתה. משא"כ ביצירה ושאר העולמות, כי רוחו נשאר למטה במקום שרשו, ומרויח רוח אחר יותר עליון, כפי תקון מעשיו כנזכר. וז"ס 'או נשמתו וכו הקדמה נודעת, כי כל אדם יכול להיות כמרע"ה, אם ירצה לזכך מעשיו, לפי שיכול לקחת לו רוח אחר יותר גבוה, עד רום היצירה, וכן נשמה מרום הבריאה וכו': We must explain the reason for what we said, which is, because Asiyah is the lowest of all of the worlds, the Klipot (impure forces) surround him. Thus, even though an Adam (a person) has rectified his Nefesh, and even though the source of that Nefesh might be at some lower level of Asiyah, nevertheless, if the soul was left at that lower level [when it was rectified], we would be concerned that maybe the Klipot would grasp onto it (because the Klipot are there). Thus, a person needs to merit from his actions more and more, until the source of his Nefesh is in Keter of Asiyah (I assume where the Klipot cannot reach it). However with Yetzirah, and so too the other worlds above it, there is no fear that the Klipot will take hold of the soul as it would in the world in Asiyah. Therefore, when one rectifies the soul which has his source in Yetzirah, even if he rectifies more [a soul on a higher level], that first sould stays in its original place, and he receives a second Ruach which is at a higher level, and the first Ruach does not need to elevate higher, because at that level there is no concern: ...

גם בזה תבין ענין המפורסם בדברי רז"ל, כי רוחיהון דצדיקייא או נשמתיהון, באים ומתעברים באדם, בסוד הנקרא עיבור, לסייעו בעבודת השי"ת, וכמ"ש במדרש הנעלם מכתיבת יד, על הבא ליטהר מסייעים אותו, ר 'נתן אומר נשמתם של צדיקים, באות ומסייעים אותו. וכמ"ש בהקדמה פרשת בראשית בספר הזוהר': And this is the secret, על רב המנונא סבא, שבא אצל ר"א ורבי אבא, כדמות טעין חמרי וכו ("sod") (Shmuel 2 14:14) "No Nefesh will be rejected from Hashem," etc. Because all of the thoughts he might think [in fear that the Klipot might grab hold of him] are at the level of Nefesh only (which is at the world of Asiyah), and at that level, there is a fear that maybe he will be pushed away from Hashem because the Klipot are there. However, from the rectifications that he does to his Nefesh, Hashem (Elokim) will not push it away. To recap, Hashem wouldn't raise up a person and give him another

Nefesh higher than the one he originally had (at its source level). Because if he did this, the first Nefesh would need to remain below in its original place, and it would be pushed away, meaning -- it would be pushed away [from Hashem] because of the Klipot that are there. Therefore, we do not give him another Nefesh at a higher level -- only the first Nefesh itself rises higher to higher levels according to his actions, until it reaches Keter of Asiyah, and he is not given another higher Nefesh. However, in Yetzirah and the other worlds, [where he receives] his Ruach or his Neshama, these remain below in their source level, and he receives another higher Ruach when he rectifies his actions, as we already described. And this is the secret of "Kadma Nodaat" (Rambam citation); that each Adam (person) is able to reach the level of Moshe Rabbeinu alav haShalom. If he wants to purify his actions, he is able to take a higher level Ruach, and then another higher level Ruach until he reaches the top of Yetzirah, and then he can do the same thing with a Neshama, until he reaches the top of Beriah, etc. ...

והנה אין ספק, כי רוחיהון ונשמתיהון דצדיקים, הם גנוזות וצרורות בצרור החיים, כל אחד במקום שרשו הראוי לו, את ה' אלהיהם ואינם יורדים ממקומם כלל. אבל אותם הרוחין הראשונים שנשארו למטה, בכל בחינה ומדרגה שביצירה, ולא עלו עד למעלה כנזכר, הם היורדים ומתעברים באדם, לסייעו כנזכר, והרוח העיקרי היותר עליון מכולם שקנה ע"י מעשיו, הוא הצרור לעד בצרור החיים, ואינו זז משם, וכן עד"ז בנשמה וח"י: [Rough translation] Also with this, we understand the concept according to רז"ל, that the Ruachs of Tzaddikim, or their Neshamas come and impregnate (Ibur) an Adam, in the secret which is called Ibur, to help him his his avodas Hashem (may He be blessed). And just as it is written in במדרש הנעלם מכתיבת יד, he comes to purify him, and to help him. Rabbi Natan refers to these as the Neshamas of Tzaddikim, which come to help him. And, just as it said at the beginning of Parshat Bereishit in Sefer haZohar, כדמות טעין חמרי וכו, שבא אצל ר"א ורבי אבא, על רב המנונא סבא':

עוד יש טעם שני אל מש"ל כענין החלוק שיש בין העשיה אל שאר העולמות, והוא, כי נודע כי כל העולמות הם כללות י"ס בלבד, והנה העשיה כלה איננה רק ספירה אחת לבדה, והיא ספירת המלכות. ולכן הנפש אשר משם, יכולה לעלות היא עצמה עד הכתר דעשיה, כי הכל ספירה אחת, אבל היצירה היא בחינת ששה ספירות חג"ת נה"י כנודע, והם בחינות נפרדות זו מזו, ולכן מי ששרשו ממלכות דיצירה, אע"פ שנתקן, אין יכול לעלות ולהכלל ולעמוד למעלה ביסוד דיצירה, ולכן צריך שישאר למטה, ויקנה רוח חדש מן היסוד דיצירה, אם ירצה לעלות שם, ע"י מעשיו הטובים. וכן עד"ז בשאר שש קצוות שביצירה כנזכר: [Rough translation] So with this there is no doubt, that the Ruachs and Neshamas of Tzaddikim, which are bound with life ('Tzarur HaChaim'), each one of them in the source of where their soul is located to that Tzaddik, that they (the Tzaddikim) are with Hashem [in Gan Eden], and we do not say that they lower themselves from their elevated place at all. Rather, the parts of their souls (their Ruachs) that they have already perfected, those parts remain down there (where their place is), in every level in Yetzirah, and they do not rise all the way up (as we described what happens with the Nefesh because of the Klipot in Asiyah). So these (Ruachs and Neshamas of Tzaddikim) come down and come into a person in the form of an Ibur, to help him as we described. And his main Ruach soul which is higher up [in Yetzirah] because he acquired it through his actions, it is and continues to be bound in life, and it does not descend from its place. So too with the Neshama of the Tzaddik, etc.

דע, כי כמו שנתבאר אצלינו, שבכל עולם ועולם יש חמשה פרצופים, א"א, ואו"א, וזו"ן. כך יש כנגדם חמשה בתי 'בנשמות האדם, והם בסדר זה ממטה למעלה, נרנח"י. והנה הנפש ההיא, מנוקבא דז"א. והרוח, מז"א, והנשמה, מאימא. וחיה, מאבא, שהוא חכמה, כי שם מקום החיים, כנודע בסוד והחכמה

תחיה בעליה .והיחידה ,מא"א ,הנקרא כתר ,לפי שהוא יחיד ומיוחד ,מכל שאר הספירות ,שאין לו נקבה ,
כנודע מפסוק ראו עתה כי אני אני הוא ,הנדרש בסה"ז פרשת בראשית: [Rough Translation] There is another reason that I will explain regarding the difference between a part of the soul a person has in Asiyah, and the part of the soul he has in all of the other worlds. And this explanation is, that we know that all of the other worlds [Yetzirah, Beriah, Atzilus] are comprised of ten sefiros, but the entire Asiyah is only comprised of one Sefirah, and that is the Sefira of Malchut. Therefore, the Nefesh which is there, it is able to elevate itself all the way to 'Keter of Asiyah' because all of Asiyah is only one Sefirah. However, [in the greater picture], Yetzirah [which comprises the emotional attributes of an Adam] comprises six Sefirot -- Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod, as we know. And each one of these is separate one from the other. Thus, one who has the source of his soul in "Malchut of Yetzirah," even though he perfects it, he is not able to elevate that soul and complete it and raise it all the way to the higher levels of Yetzirah; rather, it must stay below [in its place], and the Adam (person) acquires a new Ruach from "Yesod of Yetzirah" if he wants to elevate himself to that level through his good deeds (Torah and Mitzvos). So too concerning all six levels of Yetzirah, as described.
ודע ,כי אחר שהאדם זכה ליקח נר"ן ,ואח"כ פגם בהם ע"י חטאו ,ולכן יצטרך לחזור בגלגול לתקן את
אשר עוות ,הנה בחזרתו לבא בגלגול ,ותבא בו הנפש ,אע"פ שתקן את הנפש הזאת ,אין הרוח שלו נכנס
ובא אצלו ,לפי שהרוח הוא פגום ,ואיך ישרה וינוח על הנפש הנתקנת ,ולכן הרוח ההוא יבא בגלגול באדם
אחד ,מורכב על נפש הגר .וכן הנשמה באופן זה .והנפש שנתקנה לגמרי ,תבא לו רוח אחד מתוקן ,של
איזה צדיק שנתדמה אליו במעשיו הטובים בפרטם כיוצא בהם ,והוא אליו תמורת רוחו של עצמו ממש .וכן
עד"ז אם תקן גם רוחו לגמרי ,תבא לו נשמת איזה צדיק כנזכר ,ותהיה אליו תמורת נשמתו ממש .וז"ס
מ"ש חז"ל גדולים צדיקים במיתתם יותר מבחייהם כו .'והנה כאשר יפטר האיש הזה מן העולם ,תלך
נפשו עם הרוח ההוא ,ועל ידו תקבל השפע הראוי אליה .וכאשר רוחו של עצמו הבאה בגלגול באדם
אחר ,מורכב על נפש הגר כנזכר ,נתקן גם הוא לגמרי ,אז הנפש הראשונה אומרת ,אלכה ואשובה אל
אישי הראשון: ,כיון שנתקן .וכן הענין בנשמה עם הרוח ,אחר פטירת האדם כשחוזרים בגלגול להתקן יחד
Know, that just as we described, with each and every world there are five partzufim ("faces"), [which are] Arich Anpin, Abba, Imma, and Zeir Anpin. And in each of these, there are the five types of souls of a person, and going from lowest to highest, they are Nefesh, Ruach, Neshama, Chaya, and Yechida. Here, the Nefesh is from Nukveh d'Zeir Anpin; the Ruach is from Zeir Anpin; the Neshama is from Imma; the Chaya is from Abba which is Chochma (wisdom), because Chochma is the place of life in the secret of "והחכמה תחיה בעליה". And the Yechida is from Abba and Imma which are called Keter because it is alone and unified, because, unlike all the other Sefirot, it does not have a female counterpart, just as we know from the passuk "ראו עתה כי אני אני הוא," as is explained in Sefer haZohar, Parshas Bereishis.

[Rough Translation] And know, that after an Adam (a person) merits to take his Nefesh, Ruach, and Neshama, and then he damages (blemishes) them though a sin ('chet' meaning, something missing), [he blemished his Nefesh, his Ruach, and his Neshama], he must then return in a gilgul (in a reincarnation) to rectify what he blemished. When he comes back in a gilgul, he gets only his Nefesh [in the new body]. However, because he blemished his Nefesh, his Ruach is unable to enter his new body and to come with it. Even if he rectified the sin which blemished the Nefesh, it is not possible for a blemished Ruach to join him in this lifetime, because the Ruach also was damaged from his sin, so how can a blemished Ruach rest on a rectified Nefesh? So this Ruach comes in a gilgul into another person -- usually into the Nefesh of a Ger

(which has a brand new unblemished Nefesh). So too with the Neshama. Once the Nefesh is rectified completely, he is able to receive a Ruach, [but because his own Ruach is either blemished (damaged), or it is in the body of another person who is in the process of rectifying it], another Ruach (e.g., the Ruach of a Tzaddik which has a similar soul source as he) will come to him. Through the Tzaddik joining his Ruach to this person, the Tzaddik takes part in the good deeds that this person does (and the Tzaddik's own Ruach is elevated from this interaction). Similarly, [in the next gilgul where he receives his Ruach (once it is rectified in the previous gilgul), because he also damaged his Neshama, it is either in a blemished state [so it is incompatible to join the Nefesh and the Ruach], or it could be in the body of another person getting rectified through their actions. While this is happening,] this person can receive a Neshama of a Tzaddik (and the Tzaddik also benefits from the elevation that occurs from this interaction). This is the secret where it is said that "Tzaddikim are greater in their death, more than during their lifetime, etc." And here, when this person dies from the world, his Nefesh goes with the Ruach of the Tzaddik [e.g. to the high level of Gan Eden that the Tzaddik is at], and this way, he receives [a greater level of shefa ('G-dly radiance')] which is of the level of the shefa that the Tzaddik receives at his higher level. When his own Ruach comes from the gilgul in which it was in the other person [e.g., the ger who was rectifying it, once he dies] the Nefesh of the Ger (who rectified his Ruach through his good deeds) [joins him at his level], and the first Nefesh (his Nefesh) says, "I will go and return to my first husband," and it joins with the Ruach (which was just rectified by the Ger). Similarly, the Neshama re-joins the Nefesh and the Ruach in the same way.

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Chapter 2

בסדר כניסת הנר"ן באדם, בתחלת גלגוליהם בפעם הראשונה החדשה, כמו שיתבאר בע"ה. הנה בעת שנולד גוף האדם ויוצא לאויר העולם, נכנסת בו הנפש שלו, ואם יוכשרו מעשיו, יזכה ויכנס בו הרוח בתשלום שנת השלש עשרה שאז נקרא איש גמור כנודע. ואם יוכשרו עוד מעשיו מאז ואילך, נכנסת בו הנשמה בתשלום שנת העשרים, כנזכר בסבא דמשפטים אבל אם לא תקן את הרוח לגמרי, לא תכנס בו הנשמה, ויהיו בו נו"ר בלבד. וכן אם לא תקן את הנפש לגמרי, אין בו רק נפש בלבד, וישאר מבלי רוח ונשמה: In the

seder (order) in which a Nefesh, Ruach, and Neshama enter into a person, in the first new gilgul, we will explain (with Hashem's help). Here, at the time the body of the person was born, and comes out into the air of this world, his Nefesh enters into him. If he makes his actions kosher, he will merit that a Ruach will enter into him (around the age of 13), and thus he is called a complete man, as we know. And if he continues to keep his actions kosher moving forward, a Neshama will enter him at the age of 20, as is explained in בסבא דמשפטים. However, if he does not rectify completely his Ruach, a Neshama will not enter into him, and he will only have a Nefesh and a Ruach. Similarly, if he does not rectify his Nefesh completely, he won't have anything except for his Nefesh, and the Ruach and Neshama will remain above.

ואמנם אם לא תקן את הנפש לגמרי בפעם א', ונפטר מן העולם, אז צריך שתחזור הנפש ההיא בגלגול, עד כמה פעמים, עד שתזדכך כל צרכה לגמרי, ואז אע"פ שנשלמה, אין הרוה שלה נכנס בה, כיון שלא נתקן הנפש אלא ע"י גלגול, אם לא בדוחק גדול, כמו שיתבאר לקמן בע"ה. ולכן צריך שיפטר מן העולם, ותחזור הנפש להתגלגל, ואז תזכה אל הרוח שלה. ואם יתקן גם הרוח, אז צריך שיפטר מן העולם, ואח"כ יתגלגל, ותבא בו גם הנשמה, ע"ד הנז' בענין הרוח. ואם לא תקן הרוח, צריך שיתגלגלו כמה פעמים הנפש עם הרוח, עד שיתוקן הרוח, ואז ימות האדם, ויחזור ויתגלגל הנפש והרוח וגם הנשמה, עד שיתוקנו שלשתם, ואז אין לו צורך עוד להתגלגל כלל, כי בהיות גם הנשמה נתקנת, הרי הוא אדם שלם כנודע: However, if he does not rectify his Nefesh completely the first time, when he leaves this world (dies), he will be required to return with his Nefesh in a gilgul (a reincarnation), even many times, until he purifies completely everything that he is required to. And so, after he completes his Nefesh, his Ruach is unable to join him (in this gilgul). This (the possible need for multiple gilgulim) is not a problem, as we will explain soon, with the help of Hashem (this is explained at the end of Ch. 3). Therefore, [to get his Ruach,] he will need to leave this world, and his Nefesh will need to reincarnate into a second body. In this second gilgul, he will merit for his Ruach to join his Nefesh. And if he rectifies his Ruach [in this second gilgul], he will need to leave this world (and reincarnate into a third body). In this third gilgul, he will merit for his Neshama to join his Nefesh and his Ruach. But if he did not rectify the Ruach [in the previous gilgul], he will be required to reincarnate [possibly] many times, each time the Nefesh will remain with the Ruach, until he rectifies the Ruach. Then, when he dies, he will need to return into another gilgul, where his Neshama will join his Nefesh and his Ruach until the three of them are rectified (completed). Once this happens, he will no longer require any reincarnation because his Neshama is complete, and from this, he becomes an "Adam Shalem" (or, a complete person).

אבל צריך שתדע, כי כאשר נתקנה הנפש וחזרה אח"כ לבא בגלגול, כדי לקחת את הרוח שלה כנזכר, כדי לתקן גם אותו, הנה אם באותו גלגול יחטא האדם איזה חטא, אין פגם ההוא פוגם בנפש, כדי שנאמר שצריכה עוד הנפש ההיא להתגלגל פעם אחרת יחידית להתקן ע"ד הנזכר, לפי שכיון שיש שם רוח, הנה הפגם ההוא פוגם ברוח לבדו עד שיתוקן. ולכן אם יצטרך איזה גלגולים אחרים, כדי לתקן את הרוח, באים נפש ורוח ביחד, ומתגלגלים שניהם, עד ישתלם תקון הרוח, ואז יפטר האדם, ויחזור ויתגלגלו הנפש והרוח, גם הנשמה שלשתם ביחד, עד שישתלם גם תקון הנשמה, ואז בגלגולים ההם, אם חטא אדם, אין הפגם פוגם רק בנשמה לבדה, ע"ד שביארנו בענין תקון הרוח: However, it is important to know, that when a person rectifies the Nefesh and returns afterward in the next gilgul, in order to receive his Ruach (as we described), in order to rectify the Ruach, if (in this gilgul) he sins with whatever 'chet', he does not damage the Nefesh (if he was able to, then his gilgulim could continue forever). So when he receives his Ruach [his purpose would then be to rectify only the Ruach], if he damages it through a sin, it is only the

Ruach that is blemished (damaged). So he would require [as many gilgulim as is necessary] to rectify the Ruach, and in these gilgulim, his Nefesh and Ruach will enter the body together until he completes the rectification of his Ruach. Then, when he dies, he will return in a new gilgul with his Nefesh, his Ruach, and his Neshama together in one body, until he completes his Neshama. If he sins, he only damages (blemishes) his Neshama. This is how we explain the concept of Tikkun haRuach.
והנה לפעמים יהיה, שהנפש בעת תקון שלה, נשלמה ונזדככה בתכלית גדול, ואז איננה צריכה לחזור להתגלגל עם הרוח, בעת תקון הרוח, אבל הנפש נשארת למעלה במקום הראוי לה בצרור החיים, והרוח לבדו ירד בגלגול לתקן עצמו, והנה אינו יכול לבא יחידי, אלא מלבוש תוך נפש, ולכן הנה הוא מתלבש תוך נפש הגר, כנזכר בסבא דמשפטים, ומתגלגלים יחד שניהם עד שיתקן הרוח הזה, ואז יפטר מן העולם, ויחזור להתגלגל, ואז תתחבר עמו הנפש הראשונה שלו, ויתגלגלו יחד שניהם, כדי לקבל גם את הנשמה שלהם, עד שתתוקן גם הנשמה גם היא. ולפעמים ג"כ יבא הרוח לבדו בגלגול עם הנשמה, עד שתתקן הנשמה, ואז אין לאדם הזה עוד שום גלגול, ויתחברו שלשתם יחד למעלה בצרור החיים כראוי אליהם: [Rough Translation] It could also be that during his reincarnations, it is not required that his Nefesh reincarnate with the Ruach during those gilgulim in which he is working to rectify the Ruach. The Nefesh can remain above in its place in 'Tzarur HaChaim', and the Ruach alone can go down into a gilgul to rectify itself. Here, a Ruach cannot come down on its own, except by dressing itself into [another] Nefesh. If this happens, here, the Ruach dresses itself into the Nefesh of a Ger (as we explained in בסבא דמשפטים, and it reincarnates alone (without its Nefesh, but together with the Nefesh of a Ger), until the Ruach is rectified. Then the person dies from the world, and he returns in another gilgul. But, the Ruach that helped this person with his Tikkun of this person's Nefesh reincarnates together with him in order so that this person can also receive his Neshama (and then it helps him rectify his Neshama as well). It could also happen that his Ruach enters into a gilgul with his Neshama [without his Nefesh] until his Neshama is rectified (completed). After the Neshama is rectified, the person no longer needs reincarnation, and the three of them (his Nefesh, Ruach, and Neshama) rejoin together above in 'Tzarur haChaim'.
ודע, כי עכ"ז אותה נפש הגר, כיון שנתחברה בעה"ז עם הרוח ההוא, וסייעו להטיב מעשיו, והיתה מרכבה אליו בעה"ז, ועל ידה זכה הרוח ההוא להתקן, לכן גם נפש הגר ההיא, תעלה עם נפש העיקרית של הרוח ההוא: And know, that with all of this [where his Ruach is enclothed into the Nefesh of the Ger], since his Ruach is connected in this world with him, it helps him and improves his actions and acts as a merkava for him in this world. Through this, the Ruach can rectify itself, but also, the Nefesh of this Ger elevates together with the Ruach, and the two of them remain on the same level in the Olam Haba because they remain as unified neighbors, and they do not separate [after death].
גם דע, כי לפעמים יהיה, שכאשר תתגלגל הנפש לבדה לתקן עצמה, תשתלם כ"כ במעשיה, עד שתזכה אל מדרגת הרוח שלה, והנה אז אין יכולת אל הרוח שלה לבא עמה כנז"ל, לפי שהכלל הוא שאין שניהם או שלשתם יכולים להתחבר יחד בגלגול אחד, אם לא בדוחק גדול, כמו שיתבאר בדרוש אחר, שם, אלא כל אחת תתגלגל לבדה כנז"ל, כי תחלה צריך לתקן הנפש, ואף אשר נתקנה, אי אפשר לרוח לבא עמה, אבל צריך שימות, ואחר כך תחזור הנפש להתגלגל, ואז תזכה אל הרוח. וכן אחר שנתחברו שניהם נפש ורוח, ונתקנו שניהם, אי אפשר שיקבלו הנשמה שלהם, עד שיתגלגלו פעם אחרת, ואז יזכו אל הנשמה: Also know, that sometimes it happens that when the Nefesh reincarnates alone to fix itself, if it completes all of its tasks, raising it to the level that it could be able to receive its Ruach [in theory], in that same gilgul, it is not possible to receive its Ruach, as we

described earlier. This is because they (the Nefesh and the Ruach, or the Nefesh, the Ruach, and the Neshama) were not together [at the beginning of] this lifetime. But this is not something to be worried about, as we will explain in another explanation [at the end of Ch. 3]. However, each one can reincarnate alone [seemingly in different bodies, at the same time], as we explained above. First the Nefesh needs to rectified, and after it is rectified, it is impossible for the Ruach to join it [in this life]. So the person needs to die, and the Nefesh can reincarnate (not for its own rectification, because it was already rectified in the previous gilgul). Then, when the Ruach joins the Nefesh [in the next gilgul] and they are both rectified (the Nefesh in the previous gilgul, and the Ruach in this gilgul), it is impossible for him to receive his Neshama (until he reincarnates again). Then (in the third gilgul), his Neshama can join his Nefesh and his Ruach.

וצריך לידע, מה נעשה לנפש בעוד שכבר נתקן לבדה בלתי הרוח שלה כנזכר. ואמנם סוד הענין הוא, כי כפי מדרגת הזדככות, ומעלת תקון הנפש ההיא, כך במדרגה ההיא עצמה, יתגלגל אז בגוף האדם ההוא, בעודו בחיים חיותו, נפש אחד של איזה צדיק, אשר כבר נשלם להתקן ולהתגלגל, ולא נצרך להתגלגל, ונכנס כאן ונעשת נפש הצדיק הזה, במקום רוח אל נפש האדם הזה, ולפעמים אפשר שיתגלגלו שם נפשות ראשונים, עד אברהם אבינו ע"ה, וכיוצא בו, כפי תקון והזדככות נפש האדם הזה: [Need a better translation in the following section.] We also must know what is happening when the Nefesh enters into a gilgul without his Ruach, as we described. The secret of the concept is that according to the level of merits and elevation that this person's Nefesh received, so too, into that same level he will reincarnate. However, in that same body of the person while he is still alive, he can also receive another Nefesh of a Tzaddik that already completed his Nefesh (and does not require gilgul). This Nefesh of a Tzaddik can enter into his body (via the secret of Ibur), and this Nefesh can come in the place of where a Ruach would ordinarily go [noting that this person's Ruach cannot join him in his lifetime, so the Nefesh of the Tzaddik 'fills the emply slot' where the Ruach would go]. This second Nefesh helps the person perfect himself more fully. Sometimes it is possible that Nefashot of Rishonim, even of Avraham Avinu (alav haShalom), and others like him [they could enter into him as an Ibur] in order to rectify and purify the Nefesh of this person.

וענין זה שהוא גלגול בחיים, נקרא אצל החכמים סוד העבור וזהו ההפרש שיש בין גלגול לעבור. ולפעמים אפשר שיתעבר בו רוח ממש, של אדם צדיק, אפילו שיהיה מרוחות הצדיקים הראשונים, עד האבות נ"ע, אפילו בזמנינו זה האחרון, והכל תלוי כפי ערך מצות שעושה האדם הזה, כי יש מצות שיש בסגולתם כח, להמשיך נפש הצדיק בסוד עבור, ויש מצות ממשיכות רוח צדיק כנזכר: This concept that a person can reincarnate [into him] during his life is called by the Chachamim (Rabbis) as the "secret of the Ibbur." This is the difference between gilgul [reincarnation where one's soul(s) enter the body at birth] versus Ibur [the entering of the souls of a Tzaddik during one's lifetime]. Sometimes, it is possible that not only the Nefesh of a Tzaddik enters into him (via Ibur), but also that Tzaddik's Ruach as well. This can even be the Ruchot of the Tzaddikim haRishonim, even the Avot (who have their souls in Gan Eden). This can even happen in our lifetime. All of this is dependent on the level of mitzvot that this person does. For example, there are mitzvot that have the segula (power) to bring down a "Nefesh" of a certain Tzaddik [in the form of an Ibur], and there are mitzvot that can bring down the "Ruach" of a tzaddik, as we explained.

גם אפשר, שלפעמים יארע כי יתעבר בו נפש איזה צדיק, ואח"כ יזכה ויתעבר בו עוד נפש צדיק אחר יותר גדול מן הראשון. ונמצא כי יש בו נפש מפאת עצמו, והנפש של הצדיק שבאה לו בתחלה, הוא לו במקום

רוח: It is also possible that sometimes, a Nefesh of a Tzaddik can come into him (via Ibur), and afterward [through his additional good deeds], another Nefesh of a Tzaddik which is on a higher level from the first can enter into him (via Ibur). How this works is that the Nefesh of the first Tzaddik comes in [in the 'slot'] of where the Ruach would be, and the second Nefesh from the other (higher) Tzaddik would enter [in the 'slot'] where the Neshama would be.

ולפעמים יתוקן נפש האדם כ"כ, עד שיזכה להשיג נפש איזה צדיק, ואח"כ ישיג בחי 'רוח ממש של איזה צדיק אחד מעולה מכלם, עד שיוכל להיות, שישיג רוחו של אברהם אבינו ע"ה. וז"ס מ"ש ז"ל במדרשים, ובפרט במדרש שמואל, אין לך דור שאין בו כאברהם אבינו ע"ה, וכיצחק, וכיעקב, ומשה ושמואל וכו'. והנה בהתחלקות פרטים אלו, כשל כח הקולמוס להעלות כלם על ספר, והמשכיל יבין ויקיש מעצמו אל שאר החלוקים והפרטים:

ואמנם הכלל הוא, כי כפי ערך תקון וזכוך מעשה הנפש ההיא של האדם, כך תוכל לזכות, להשיג נשמה מנשמות הראשונים, עד תכלית העליון שבכולם. ואפילו בדורינו זה, יוכל להיות כך. ועד"ז תוכל להקיש ג"כ, כאשר נתגלגלו יחד הנפש והרוח של האדם, וכבר נתקנו שניהם, והנה אינם יכולים להשיג הנשמה שלהם עד גלגול אחר כנזכר. והנה בעודם בחיים אז אירע להם ע"ד הנז"ל, כי נכנס עמהם בסוד העבור, איזו נפש, או רוח, או נשמה, של איזה צדיק, והיא להם בבחינת נשמתם. וכל הפרטים שנתבארו בענין היות הנפש לבדו מתוקנת, הם ג"כ עתה ממש, ואין להאריך:

גם לפעמים יארע, שאחר שנתגלגלו יחד שלשת חלקיו, נר"ן שלו, ונתקנו כולם, כי אז יתעבר בו איזו נפש, או רוח, של איזה צדיק כנזכר, הנה כשיפטר מן העולם, יוכל להתעלות כפי בחי 'הצדיק ההוא שנתעבר בו, ושם בעולם הבא יהיו שניהם במעלה ובמדרגה אחת. וז"ס מ"ש בהקדמת בראשית בספר הזוהר דף ז 'ע"ב, שנפל הרשב"י ע"ה על פניו, וראה את רב המנונא סבא ז"ל, וא"ל דבההוא עלמא יהוויין שכיבין יחד: Also sometimes it happens, that after a person reincarnates with all three parts of his soul (Nefesh, Ruach, and Neshama), he rectifies them all (and he is still alive) -- a Nefesh or Ruach of a Tzaddik [can come into him in the secret of an Ibur, and that Tzaddik would help him and raise him to a higher level and complete his Nefesh, Ruach, and Neshama]. Then when this person leaves this world, he is able to elevate to the level of the Tzaddik who entered into him (via Ibur), and there in the Olam Haba, the two of them will be together on one level. This is the secret of what is written at the beginning of Bereishit in Sefer haZohar, page 7:2, that haRav Shimon ben Yochai (alav haShalom) fell on his face, and he saw Rav Hamnuna Saba (zichron l'vracha). He [Rav Hamnuna Saba z'l] said to him in the Olam Haba that they would be together as neighbors -- he and Rav Hamnuna Saba [because he entered Rav Shimon ben Yochai as an ibur during his lifetime].

והנה ענין העבור הזה, הוא לשתי סבות, האחת היא, כי ע"י עבור נפש הצדיק באיש הזה, תתוקן נפש האיש הזה, ותזדכך, כדוגמת ערך נפש הצדיק ההוא, ועי"כ תוכל לעלות בעוה"ב, במדרגת מעלת הצדיק ההוא, כנזכר כי הצדיק ההוא יעזרהו ויסייעהו, להוסיף מצות וקדושות יתירות, והנה סבה זו היא לצורך האיש הזה. עוד סבה שנית, לתועלת הצדיק עצמו המתעבר בו, כי כיון שהוא מסייעו להוסיף מצות ותקונם, נוטל חלק בהם, וז"ס מ"ש ז"ל, גדולים צדיקים, שאפילו במיתתם זוכים לבנים וכו'. והוא, כי הוא מזכה אל האיש הזה, ונעשה לו כאב להדריכו ולסייעו, וזוכה בסבתו כנזכר: Here, the Ibur can happen for two reasons. The first is, that through the Ibur of the Nefesh of a Tzaddik into this person, [the Tzaddik] helps him rectify his Nefesh. And through his merits, he [the person] is able to rise in the Olam Haba to the high level of this Tzaddik. The reason is that this Tzaddik helps him and raises him so that he can add on mitzvos and holiness, and this is the reason he enters the person. A second reason is to benefit the Tzaddik himself which enters into the person -- because when he raises the person up

and helps him to add mitzvos and rectifications, the Tzaddik gets a part of the benefit from his activities. This is the secret of what the Rabbis would say, that "Great Tzaddikim, even in their death they merit to have children, etc." This is, that the person into which he enters [does mitzvot], and he becomes like a father to him, to help him [like a father helps a child], and in return, the Tzaddik merits, as we described.

ודע, כי הצדיק הזה, כיון שנכנס בו לסייעו בחיים חייתו בסוד העבור כנזכר, ולא בסוד גלגול, לכן הוא קרוב לשכר ורחוק להפסד, כ"א האיש הזה יעשה מצות, נוטל חלק בשכר ההוא. וז"ס מ"ש ז"ל כי הצדיק נוטל חלקו וחלק חבירו בג"ע, והבן סוד העמוק הזה, ואין עתה עת להאריך בו. אמנם אם ירשיע האיש הזה, אין לצדיק ההוא שום עונש והפסד עמו, יען כי הוא איננו מתעבר בו, רק להיטיב אליו, ולא להרע לו, ואדרבא אם האיש ההוא חוזר בו מאשר תקן להטיב, אז הצדיק ההוא נפרש ממנו והולך לו. וטעם הדבר הוא, במה שנתבאר, כי סוד העבור הוא בחיים של האדם, ואיננו דבוק ונקשר עם גוף האדם, כמו הנפש של האדם עצמו בגלגול, שנכנסה בו בעת שנולד, ונתקשרה ונתדבקה שם בתכלית הדבוק, ואינה יכולה לצאת משם עד יום המיתה. משא"כ בנפש הצדיק שנכנסת שם בסוד העבור, כי נכנסת ברצונה, ויוצאת ברצונה. ואם האדם יתמיד בצדקתו, גם הצדיק ההוא יתמיד שכונתו אצלי, כדי ליטול חלק במעשה האיש הזה, ועומד שם עד שיפטר האיש הזה מן העולם, ויעלו שניהם יחד במדרגה אחת כנז"ל. ואם האיש הזה ירשיע מעשיו, אז הצדיק ההוא מואס בחברתו והולך לו, כי הנה איננו עומד שם בקבע, רק בהשאלה, כדמיון אושפיזא המתאכסן בבית בעל הבית, עד זמן שיוכשר בעיניו, ואם אינו מוצא שם נחת רוח הולך לו, ולסבה זו ג"כ כאשר יקרה איזה יסורין אל האיש הזה, אין הצדיק ההוא מרגיש בצער כלל, ואינו סובלם עמו: יען כי איננו דבוק שם רק בהשאלה

[Rough translation] And know, that when this Tzaddik enters into him to help him during his life in the secret of Ibur, as we described, and not in the secret of gilgul (reincarnation), he is close to the reward, and far from a 'hefsed' (loss). This is, when this person does mitzvos he shares part of his reward with the Tzaddik. This is also the secret of what is written, that "the Tzaddik shares part of his share with his friend in Gan Eden." And understand that this is a deep secret, and we are not going into this in-depth here. However, if the person acts with evil (becomes bad), the Tzaddik does not have any punishment or loss from him, and he is not required to stay in Ibur with him [he is there only for his good, not for his bad]. On the other hand, if the person returns and undoes what he did already to rectify his soul, the Tzaddik can separate from him and go away from him. The reason for this is, from what we explained, that the secret of ibur takes place in the life of an Adam (a person), and [the Tzaddik] is not stuck or connected with the body of the Adam like a Nefesh of the Adam would be. So when a soul enters into the body at the time it is born, it is connected to and stuck there in a complete entanglement, and it is not able to leave from there until the day he dies. Nonetheless, the Nefesh of a Tzaddik that enters into him in the secret of an ibur, he enters at his will, and he leaves at his will. If the person remains in a state of Tzedek, the Tzaddik will always continue to dwell with him (so that he can take part in his actions), and he will stand there until the person leaves from the world, and then they will both go up together to the same [high] level [of the Tzaddik], as explained. But if this person becomes evil in his actions, the Tzaddik will become fed up with his company, and he will leave him. This is because the Tzaddik isn't standing there in a fixed way, but rather, he is on loan, like a hospitalist staying in the owner's house until the time that he sees fit. And if he [the Tzaddik] does not find comfort there, he will go. For this reason, when some suffering happens to this person, the Tzaddik does not feel sorrow [for him] at all, and he doesn't suffer with him. Rather, he is not stuck there, but rather, he has only loaned himself to this person.

הכלל העולה, כי לפעמים יעשה האדם איזו מצוה גדולה, אשר על ידה יזכה שיתעבר בו נפש איזה צדיק

מן הראשונים ,ואז אפשר להיות כי יתוקן ויזדכך כל כך ,עד שתשוב נפשו של האיש הזה ,במדרגת נפש הצדיק ההוא ממש ,ואז צריך שישלים האדם גם רוחו ונשמתו בתכלית הזכוך ,עד אשר יהיו ראויים להתלבש בנפש המזוככת ההיא .ואחרי זה יהיה שקול במדרגת הצדיק ההוא ממש ,ויעלה למעלה ממקום שרש נשמתו אשר ממנה חוצבה .וכל זה הוא ,לסבת עזר וסיוע הצדיק ההוא:

ודע ,כי לפעמים אפשר שתתעלה נפש האדם ,עד שתהיה נפשו מעולם האצילות ,והוא ,כי הנה כלל הדבר הוא ,כי הנפש מן עשיה ,והרוח מן יצירה ,והנשמה מן בריאה ,ואמנם בדרך פרט ,הנה בכל עולם מאלו ,יש .בו בח "נר"ן ,ונמצא כי לפעמים יהיו באדם נר"ן ,מעשיה יצירה בריאה .ולפעמים יהיו לו נר"ן ממלכות ומז"א ומאימא דעשיה ,ולפעמים שלשתם מן היצירה ,ולפעמים שלשתם מעולם הבריאה , ולפעמים כלם מן האצילות ,נפש ,מנוקבא דז"א .רוח ,מז"א .נשמה ,מאימא .חיה ,מאבא .ולפעמים נפש מעשיה ,ורוח ונשמה מיצירה .ולפעמים נפש מיצירה, ורוח ונשמה מבריאה .ולפעמים נפש מבריאה ,ורוח ונשמה מאצילות .וכן עד"ז בכל פרט ופרט שבכל עולם מד 'עולמות אבי"ע כנודע כי כל עולם מאלו הד ' עולמות ,כלול הוא מכל ד 'עולמות אבי"ע ,ומי"ס ,וכן עשר מעשר עד אין מספר ,ואין כח בקולמוס להאריך בכל פרטים אלו כלם ,כי עצמו מספר ,והמשכיל יבין ויקיש מעצמו:

אבל צריך שתדע ,כי מה שאמרנו ,שפעמים יהיו לו נר"ן מן היצירה ,או מן הבריאה וכו ,'אין כונתינו לומר , שאין לו נפש מצד העשיה כלל ,כי הנה נודע שאפילו השכינה הנקראת מלכות ,היא מקננא בעשיה , ומכ"ש בנפש של האדם .אבל כונתינו לומר ,כי הנפש של האדם הבאה מעשיה ,תזדכך כל כך ,עד שאינה נרגשת ,בערך סבת אור הנפש דיצירה שבו ,ואז נקרא הכל נפש דיצירה .וכן עד"ז בשאר החלוקות ,כי אפילו כשאנו אומרים שיהיו לו נר"ן מן האצילות ,הוא בהיותם מתלבשים תוך הנפש ורוח ונשמה ,דעשיה יצירה בריאה ,אלא שאינם עולים בשם ,וכלם נטפלים ונקראים בשם אצילות .ומזה תקיש אל שאר הפרטים הנזכרים:

עוד יש חלוק אחר בבחי 'הגלגול בעצמה אם בענין המתגלגל בבחי 'גלגול בכל גוף שיזדמן ,או במתגלגל ע"י אחיו ,אשר זה נקרא סוד היבום ,והוא ,כי כשבא בבחי 'גלגול לכך ,הנה אינם מתגלים ביחד שלשתם הנר"ן ,ולא שניהם יחד ,אלא הנפש לבדה עד שתתקן ,ואח"כ בגלגול אחר ,הנפש והרוח לבדם ,עד יתוקן הרוח .ואח"כ בגלגול אהר ,הנר"ן ,עד שתתקן הנשמה ,ואז נשלמו גלגוליו כנז"ל .או לפעמים כל אחד משלשתם יתגלגל לבדו בפני עצמו כנז"ל .אבל כשמתגלגל ע"י אחיו ,ובא בסוד יבום ,יכולים להתגלגל שם אינם באים ,אמר הכותב חיים ,הנה מן הסבא דמשפטים משם דאפילו בסוד היבום .יחד שלשתם הנר"ן ,אלא הנפש והרוח לבדם ,ולא הנשמה וצ"ע ,יחד:

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Chapter 3

בענין הגלגול והיבום והעבור ,וז"ל ,וראיתי להרחיב יותר בדרוש זה של הגלגול והיבום והעבור .הנה בחי ' העבור היא בחיים כנז"ל ,ר"ל ,כי לפעמים יזדמן ליד האדם איזו מצוה ,ויעשנה כתקנה ,ואז יזדמן לו נפש

אחד ,מן איזה צדיק קדמון ,שעשה אותה המצוה עצמה כתקנה ,וכיון שנתדמו יחד בענין מצוה זאת ,
יתעבר בו נפש הצדיק ההוא .ולא עוד ,אלא שגם אפשר ,שבהיות גם הצדיק ההוא נמצא עמו בזמנו בחייו ,
תתעבר בו נפשו לסבה הנז ,'כי כאשר האיש הזה יעשה איזו מצוה ,או מצות המתייחסות אל הצדיק
ההוא ,כי גם הוא עשאם כמוהו כתקנם ,אז תתעבר בו נפש הצדיק ההוא ,עם היות שניהם ביחד בחיים .
וז"ס פסוק ותדבק נפש דוד ביהונתן ,כי בהיות שניהם יחד בחיים ,נתעברה נפש דוד ביונתן .ואמנם בחי '
הגלגול ,צריך להרחיב מעט בענינה ,ולכן נתחיל עניינה מאדם הראשון ,לכשיובנו הדברים בנקל) .הגהה -
אמר הכותב ,נראה כי במצוה אחת כתקנה יספיק להמשיך התחלת העבור ולא יצטרך להישתלם בכל
המצות עד כאן: Hakdama 3 - Regarding Reincarnation, Yibbum, and Ibur. I saw fit to widen out this explanation of reincarnation, yibbum, and Ibur. Here, regarding Ibur, this [happens] during the life of a person (as explained in Hakdama 2). I wanted to say, that sometimes a person will merit through some mitzvah, and this makes a rectification. And through this rectification, he receives another Nefesh from an ancient Tzaddik (which already departed from the world). This Tzaddik [has a similarity to him in that he also] did the same mitzvah, and when the person does the mitzvah, the Nefesh of the Tzaddik enters into him (like a pregnancy or an additional soul added onto him). Not only this [that this happens from a Nefesh of a Tzaddik that already departed from this world], but it is also possible that this happens when the Tzaddik himself is alive and found with him within this person's lifetime. If this happens (that an Ibur of the Tzaddik happens when he is alive), the Ibur [of a spark of the Tzaddik's Nefesh] enters into him for the reasons we explained. So when this person does this mitzvah or mitzvot which are relevant to the Tzaddik that is with him in his lifetime, a spark of the Tzaddik's Nefesh enters into him, even though they are both alive at the same time. And this is the secret of the passuk, "Dovid's Nefesh connected to Yonoton." Even though the two of them were alive together, Dovid's Nefesh implanted (Ibur) into Yonoton. However, with regard to reincarnation ("Gilgul"), we need to widen out this concept a bit. Thus, we will begin the concept from Adam haRishon (another editor will fill in missing parts):
דע ,כי כאשר חטא אדה"ר ,נפגמו כל הנצוצות ,של נפשו ורוחו ונשמתו .והענין הוא במה שנודע ,כי כמו
שגופו של אדם ,כלול מכמה נצוצות ,ברמ"ח איברים ושס"ה גידים ,ויש כמה נצוצות בראשו ,וכן בעיניו ,וכן
בכל אבר ואבר ,כן הנפש ההיא .וכמו שדרשו במדרש תנחומא ,ובמ"ר ,בפרשת נשא על פסוק איפה היית
ביסדי ארץ ,מלמד שהיה אדה"ר מוטל גולם ,וזה תלוי בראשו וכו .'וכדמיון זה ,נחלק הרוח שבו .וכן
הנשמה שבו .וכשחטא ,אז נפגמו רוב הנצוצות של נפשו ורוחו ונשמתו ונתעבר בין הקליפות .וז"ס מ"ש
בספר התקונים ,בהקדמה על פסוק כצפור נודדת מקנה ,כי כמו שהשכינה גלתה בין הקליפות ,כן
הצדיקים יגלו עמה ,ואזלין מנדדין אבתרהא מדוך לדוך .וכפי בחינת הנצוצות ,כך גלו במקום המכוון להם
בתוך הקליפות ,ראש בראש עין בעין וכו .'וז"ס ענין גלות הנשמות הנזכר שם .והנה גם קין והבל בניו ,
חטאו חטא אחר ,זולתי חטא אדם אביהם ,וגם הם נטבעו נצוצותיהם בעמקי הקליפות אח"כ: Know, that when Adam haRishon sinned, he damaged all of the sparks ("nitzutzot") of his Nefesh, his Ruach, and his Neshama. The concept is what we already know, that just as the body of an Adam (a person) includes many sparks, (and these sparks comprise) the 248 limbs and 365 sinues of a body, [so too, each limb is subdivided into many parts], there are many sparks in his head, so too in his eyes, and so too in each and every limb. So too, his Nefesh [also comprised these], just as it was explained in Midrash Tanchuma and in the Midrash Rabbah in Parshat Tisa on the passuk "איפה היית ביסדי ארץ" (edit this, please, and add in missing parts.) And when Adam haRishon sinned, he damaged most of the sparks of his Nefesh, of his Ruach, and his Neshama, and they fell into the Klipot. This is the secret of what is written in the Sefer haTikkunim

in the Hakdama on the passuk "כצפור נודדת מקנה" (a bird flying from one birdhouse to another). Because, just like the Shechina goes into the Klipot [to save a person], so too the Tzaddikim also release him (they "fish him out" from the klippot) -- they go into galut from place to place, and if there is a spark (of kedusha), the release it from its place [where it was trapped in the klipot]. "Head in head," [meaning, the sparks that were in the 'head' of kedusha fall to the 'head' of klipah], "eye in the eye," [same concept], etc. And this is the secret of the concept that both Kain and Hevel (his sons) sinned in different sins [notwithstanding the sin their father Adam did], so their sparks (nitzutzot) sunk into the depths of the klipah:

ואמנם בכל דור ודור, יוצאות קצת נצוצות ההם, ובאים בגלגול בעוה"ז, הכל כפי בחינת מחצב נשמות הדור ההוא, או מנצוצי הראש, או מנצוצי העין וכיוצא, ונתקנים בעוה"ז. ויש מי שאף גם שבא בגלגול להתקן, לא נזהר מן החטא, וחזר להשתקע עוד בתוך הקליפות כבראשונה, הוא וכל הנצוצות הנמשכות ממנו ותלויות בו, וזו היא בחינה בינונית, כוללות גלגול ועבור, כי כל נצוצי הנפש, אפילו אותם שנתקנו, באים בגלגול גמור, עם הנצוץ הפרטי המקולקל מעת שנולד, ואינם נפרדים כלל עד יום המיתה: So in every generation, we take out some of the sparks [from the klipot], and we come into a gilgul (through reincarnation) into this world, and how we come is according to the level of our neshamot in our generation. Or, from the sparks in the head, or from the sparks of the eye, etc., we rectify these in this world. And there are those that come in a gilgul (who are reincarnated) to fix [a serious aveira] (requires further translating; I don't want to say this incorrectly). [When a gilgul or an Ibur happens, all of the 'sparks' of the Nefesh come with him into his new body, even 'sparks' [belonging to body parts] which were already rectified. The rectified 'sparks' come into the body of the one being reincarnated along with the 'sparks' that were spoiled (through the serious sin that he did in the previous life). All of these 'sparks' come with him from the moment that he is born, and they do not separate from him at all until the day that he dies. ...

אמנם הגלגול של הנצוצות המתוקנות, נקרא עבור, לפי שאינה נוטלת חלק בעבירות של זה הגוף, רק בזכיותיו בלבד. כדרך שנתבאר בנפשות הצדיקים שכבר מתו, ובאות בסוד עיבור ממש בחיים, ולא מיום שנולד. ונמצא, כי הניצוץ שלא נתקן כלל, ע"י קיום המצות המתייחסות לו, או שעבר עבירה מאותם שאין לו תחיה, הוא המתגלגל בגוף השני ונקרא על שמו. והנצוצות שנתקנו במצות, אלא שנפגמו בעבירה קלה, באים בעבור הנז', אע"פ שהוא ג"כ גלגול. אך הנצוצות שלא נפגמו בעבירה אחר שנתקנו במצות, אינם באים כלל, זולתי ע"י עבור בחיים, וגם זה אינו אלא אם יזכה: However, the gilgul of the 'sparks' which were already rectified, they come into the body and have the status of an Ibur -- this means that they do not take part [or get affected by] any aveirot (sins) that this person does in this body; rather, the 'sparks' only take part in the merits (just like what happens with an Ibur of the Nefesh of a Tzaddik who has already passed on). We find that the sparks which were not rectified at all through the fulfillment of the mitzvot that are relevant to him, or through a serious aveira (sin) [the kind of sin where the person won't rise during techiyas hameisim] -- this person must reincarnate into a new body (which is now his body), and the sparks that he previously rectified through the mitzvot (even if they were damaged in a small sin) -- they come with him [into this new body], but with the status of an Ibur (meaning, they are not harmed by the aveiros he does in this new body, but they benefit from his mitzvot), even though the rectified sparks are coming into him in the form of a gilgul (meaning, they are joining him with his new body at the time of his birth). So just as the 'sparks' (of the tzaddikim which come in the form of an Ibur while they are still alive) are not damaged or blemished by an aveira (because the sparks of a Tzaddik do not require rectification or gilgul), so too

when they (his sparks from a previous gilgul where they [the sparks] have been rectified) can come into his body while he is still alive (to help him). All of this only happens if the person merits getting a Nefesh or a spark of the Tzaddik through actions. [You can see I am confusing where R' Chaim Vital is referring to sparks of a Tzaddik entering into a body versus his own rectified sparks which enter his body either through birth, and I think also when someone rectifies an aveira that he did - I believe the text is saying that those sparks which previously fell into klipah re-enter his body during his lifetime if/when he does teshuva.]

העולה מזה הוא, כי כאשר הנפש מתגלגלת בעוה"ז, אין עיקר גולגולה, אלא באותו חלק הפרטי הפגום, המתייחס אל הגוף ההוא, ושאר חלקי הנפש שכבר באו בגופות אחרים ונתקנו שם, אינם באות שם אלא בבחינת עבור. ולכן כאשר החלק המתייחס אל הגוף ההוא, יעשה איזו מצוה בעוה"ז, גם שאר חלקי הנפש המתעברת בו, תטול חלקה במצוה ההיא, כי גם היא מסייעתו בעשותו המצוה הזאת, ע"ד הנז"ל בסוד העבור של איזה צדיק אחד. משא"כ כשחוטא זה החלק הפרטיי, כי אז אין לשאר הנפש חלק ולא להרע, יען כי היא מסייעתו להטיב, בענשו: From this, we understand that when a Nefesh reincarnated into this world (and the rectified sparks come into the body, but in the status of an Ibur, but perhaps they can be benefitted because of a minor sin that was previously committed), the purpose of the gilgul of the Nefesh [is not for the sparks] but it is for the specific part of the Nefesh that he damaged (through a serious sin). So the sparks that come with him help the body and the other parts of the Nefesh (because they were already rectified in other bodies this person already had, and they were rectified then). Thus, the nitzutzim (sparks) do not enter the new body except with the status of an Ibur. Thus, when the part of the body [that was previously involved in a serious aveira in a previous body] does whatever mitzvah it needed to in this world (in this gilgul), so too, all the parts of the Nefesh that came into the body with the status of an Ibur also benefit from the mitzvot this person does in this body. Not only this, but the person in this new body also helps (through his other mitzvos) the nitzutzot which come into his body (since they can benefit from mitzvot which are not the reason he reincarnated into this body [just as the secret of an Ibur can help a tzaddik who enters into his body to help him in the form of an Ibur]). However, if he sins, these sparks or any other parts of his Nefesh that have already been rectified are not punished because they are only there to help him for good, and they are not affected by the bad he does: ...

ונמצא, כי בעת שנולד האדם בגלגול, כל הנפש בכללות חלקיה מתגלגלים שם, אבל עיקר הגלגול איננו, אלא לאותו החלק הפרטיי המתייחס אל הגוף ההוא, הבא ליתקן ממה שפגם בגוף הקודם, ובו תלוי השכר והעונש. אבל שארית חלקי הנפש, נוטלים חלק בשכר, ולא בעונש כנזכר. והנה, כיון שהנפש הזו בכללותה, סובלת עתה היסורין והעונשים, הבאים אל הגוף הזה בחייו, מלבד מה שסבלה כבר בגופים הראשונים, של שאר נצוצותיה, וגם סובלת צער המיתה הזאת, וצער שלאחר המיתה, עי"כ מתכפרים עונותיה הראשונים. ואמנם המצות שעשתה בגלגולים הראשונים, וגם המצות שעשה זה הנצוץ עתה, יש לה חלק בהם כנזכר, ועי"כ נשלמת תקוניה ושלימותה. ואמנם אם היתה נוטלת חלק גם בעבירות שעושה עתה זה הנצוץ, לא היה לעולם שום תקון אל הנפש, בכל הגלגולים שבעולם, כי לעולם האדם חוטא, ומוסיף פשעים על חטאיו הראשונים שקדמו לו בגלגולים אחרים, ואין קץ אליהם. אבל כיון ששאר חלקי הנפש אינם נוטלים חלק ברשעת הנצוץ הזה, אלא בזכיותיו, נמצא שהעבירות נשלמים להתכפר, ואינם נתוספים. והזכיות מתחדשים ונוספים בכל גלגול נצוץ ונצוץ, ועי"כ יש סיום אל בחי' הגלגול, ואל תקוני הנפש, והבן זה היטב. והנה עד"ז נשלמת הנפש בכל נצוצותיה, ע"י הגלגולים עד שיושלמו להתגלגל ולהתקן כל הנצוצות, מראש הנפש ועד רגליה, וכדין יסתיימין רגלין ליתיי משיחא, כנזכר בזוהר פרשת פקודי דף רנ"ח ובסוף פרשת ויקהל: So we find, that from the time a person is born via a

gilgul (because he required reincarnation), the entire Nefesh with all of its parts reincarnate with him there (into his new body). However, the purpose of the gilgul is not [to benefit the parts of the Nefesh that were already rectified but perhaps can still benefit from rectifying a minor aveira], but rather, [the rectified parts of the Nefesh] are only there to help the new body [to do the specific mitzvos] (with the purpose of rectifying those specific parts of the Nefesh that were blemished) from a serious aveira that was committed in a previous body (thus requiring gilgul). And, dependant on [whether he rectifies the specific serious aveira in this gilgul] determines whether he is rewarded or punished (in this life). However, the other rectified parts of the Nefesh (which came with him into this new body) do participate in the reward that he receives from his mitzvos, but they do not receive punishment from his aveiros in this new body (because they come into him having the status of an Ibur). So here, when this Nefesh (the person in this new body) suffers issurim (hardships) or punishments which come to him in this new body in this life (the 'theme' of his life and its hardships usually are related to the part of his Nefesh that needs fixing). So whatever hardships or tragedies he suffers in this body are related to what he did to his Nefesh or the sparks of his nefesh in the previous body [to cause him to require reincarnation]. Also, (it is possible that he was reincarnated only for death, because) death itself is a big 'tzar' (suffering), so too what happens after death is also a tzar. But through this tzar (or the hardships in his life), these atone for what he did in previous bodies (in previous gilgulim). At the same time, the mitzvos that he did in previous gilgulim, and also the sparks [which were created or previously elevated through mitzvot performed in a previous body], these sparks come with him and join him now in this gilgul, and he has these sparks (and the rectified parts of his Nefesh) which take part in his tikkun (of the serious aveiras he committed in a previous gilgul). However, if in this body he continues to sin, or if he increases in his aveiros and doubles and adds onto them, you might think that there will be no end to his needing reincarnation! But, since the rectified parts of his Nefesh that come with him, and the sparks from his previous gilgulim join him with the status of an Ibur, they are not affected by the aveiros he does in his life; they only are benefitted by him if or when he does any mitzvah in this body. So from one gilgul to another, to another, he eventually rectifies his Nefesh and the sparks one spark at a time. And through this, he eventually finishes the need to reincarnate, because he has completed the tikkun (rectification) of his Nefesh. So through this, he completes his Nefesh, and rectifies all of his netzitzut (sparks) through his reincarnations. This continues until he completes his gilgulim and he rectifies all of the nitzutzot (for each body part) from the head of the Nefesh to the feet of the Nefesh. And when he finishes the rectification of the sparks in his feet, then Moshiach will come to complete [I assume the entire body of] Israel, as is explained in the Zohar, Parshat Pikudei, page 258, and in the end of Parshat Vayakhel.

אמנם בבחי 'היבום אינו כן, והטעם הוא, לפי שהמתגלגל לסבות אחרות, מחמת כל שאר העבירות שבתורה, יש לו תקנה על ידי היסורין שסובל בעוה"ז, או בגיהנם, ולכן כל חלקי הנפש אינם צריכים אל הגלגול, אלא בדרך עבור כנזכר, והנצוץ הפרטיי הוא המתגלגל. אבל מי שבא בסוד היבום, הוא לסבת שמת בלא בנים, והרי הוא כאלו לא הצליח כלל ועיקר, וכאלו לא היה בעולם, וגוף הראשון הוי כלא היה, כנזכר בפרשת וישב ולכן צריך שהנפש ההיא שהיה בגוף הראשון בכל חלקיה, חוזרת להתגלגל לגמרי עתה מחדש לצורך עצמה, וגוף השני זה הוא גופו העיקרי, וכשנתקן בו ויפטר מן העה"ז, הנה בעת תחית המתים לא תשוב הנפש כי אם בו, אבל בגוף הא 'אינו נכנס בו רק ההוא רוחא דשבק באנתתיה, כנזכר

בסבא דמשפטים. והרי נתבאר חלוק שיש, בין מי שמת בלא בנים ובא בסוד היבום, למי שמת לסבת שאר עבירות שבתורה שבא בגלגול כפי ההזדמן, ולא על ידי יבום. והנה גם כל הפרטים הנז', נוהגים ברוח ונשמה, ע"ד מה שביארנו בענין נצוצי הנפש: However, it is not the same concerning [what happens in] 'Yibbum', and the reason for this is that reincarnation happens for reasons other than committing aveirot (sins) of the Torah. For aveirot, there is a rectification [for his sins] which come through hardships and suffering in this world or gehinom. [If the sins came through violating a certain negative mitzvah], then all of the [rectified] parts of his Nefesh do not require gilgul. Rather, they can come with him having the status of an Ibbur, as we already described. So too with the sparks [that were already rectified in a previous lifetime -- they can come with him having the status of an Ibbur]. However, one who comes through the secret of Yibbum, this happens because he died without children (he did not do the mitzvah of 'Pru u'rvu' of having children, which apparently is required in every lifetime). Thus, he is as if his efforts [in his previous lifetimes] were for nothing; it is as if he was never in this world, and it is as if his previous body never existed, as we learn in the Zohar, Parshat Vayeshev. Therefore, his Nefesh that was in the first body (which died without children), and all of its parts reincarnates completes now as if it is a completely new entity [referencing Ch.2, where a body is born with a Nefesh, Ruach, Neshama; and if he damages the Nefesh with a sin, the unblemished Ruach cannot rest on a damaged Nefesh, so the two cannot be together in this lifetime until he reincarnates and fixes the blemish in his Nefesh from whatever sin he did]. This [child born via Yibbum now can reset in this] second body; this second body becomes his primary body, and if he rectifies it [meaning, if he fixes the issue he created in the first body of dying without having children], then when he dies from this world, in the time [of Moshiach] when techias haMeisim happens, his Nefesh will return [not to the first body, which I assume did not have any serious aveiros which would require gilgul] but to this new second body [which he acquired through Yibbum]. However, the Ruach which was in his first body [has its own interaction between the original husband, his wife, and the new husband and his Ruach; this is not covered yet in the text], goes according to what is written in בסבא דמשפטים. So to explain this part, there is a difference between someone who dies without children, and comes into a new body via Yibbum, and someone who dies (having other aveirot of the Torah) that comes back via gilgul (reincarnation), and not via Yibbum. Also here, recall everything we discussed about a Ruach and a Neshama comes into a body through what we explained concerning 'sparks' (nitzutzei) of the Nefesh.

עוד יש חלוק אחר, בין היבום אל הגלגול, והוא, מה שנתבאר אצלינו בתחלת הדרוש הזה, כי הנה המתגלגל בסוד יבום, כיון שגופו הראשון נחשב כלא היה כלל כנזכר, אשר לסבה זו תבא הנפש בגלגול בכללות חלקיה כנזכר, ונמצא כי זהו בנין חדש ממש, ולכן יתגלגלו עמה גם הרוח והנשמה שלשתם ביחד, אמנם לא בפעם אחת, רק כאשר יזכה ויעשה מצות הראויות אל הרוח, יכנס בו הרוח. וכן בענין הנשמה. כדוגמת מה שביארנו למעלה בתחלת כל הדרוש, בענין תחילת ביאת האדם בעה"ז, בהיותו חדש ממש, אשר עליו נזכר בסבא דמשפטים זכה יתיר, יהבין ליה רוחא וכו', זכה יתיר, יהבין ליה נשמתא וכו'. משא"כ במגולגל, כמו שיתבאר. ולכן גם הבא בסוד היבום, שהוה דומה לבנין חדש, יכול להשיג שלשתם נר"ן יחד בפעם ההיא כפי מעשיו כנזכר: There is another distinction, between the Yibbum and Gilgul, and this is what we described at the beginning of this explanation. And that is when a person is reincarnated via the secret of Yibbum (not via Gilgul), it is as if the first body never existed (because it died without having any children). So the Nefesh and all of its parts are born into the child created via Yibbum, as we already

described. We find that this [child] is a new creation (a new 'building'), literally, and therefore it can have reincarnated into it [with the Nefesh] also the Ruach, and the Neshama, and all three of them can [immediately] be in one body [rather than having to come together through multiple gilgulim, one after the other]. However, this does not happen all at once; rather, [he gets the Nefesh at birth,] and when he merits it and does mitzvot which would merit a Ruach [e.g., when he becomes Bar Mitzvah], a Ruach enters into him, and so too with a Neshama, just as we explained above at the beginning of the entire explanation about the birth of an Adam (a person) in this world when he was literally new, just as is described in בסבא דמשפטים, that he merits a Ruach in the second reincarnation, and then the Neshama in the third reincarnation, etc. Therefore, in a birth resulting from the secret of Yibbum, he is like a brand new creation (his first life), and he is able to receive all three of his Nefesh, Ruach, and Neshama in one life, according to his actions as we already explained:

וז"ס פסוק אם ישים אליו לבו רוחו ונשמתו אליו יאסוף, הנדרש בענין הבא בסוד היבום, בסבא דמשפטים. וביאורו הוא כאמור, כי כמו שיש כח ביד היבם, להחזיר חלק הנפש של אביו בעה"ז ע"י היבום, כן יש כמ ביבום ההוא, להחזיר ולאסוף אליו כל הנפש ההיא, גם את רוחו ונשמתו יחד. אבל ע"י מעשים טובים, כמש"ה אם ישים אליו לבו: And this is the secret of what is written in the passuk "אם ישים אליו לבו רוחו ונשמתו אליו יאסוף," this happens with the secret of Yibbum, according to בסבא דמשפטים. And our explanation is just as we said -- just as it is within the power of the Yavam (the brother of the deceased husband) to return a part of the Nefesh of his father* [*it appears to me as if I might have mistranslated; I believe the text meant to say his brother] into this world through Yibbum, so too with this Yibbum, he is able to return and add onto [the child created through Yibbum] all of his Nefesh, and also his Ruach, and his Neshama into one body. However, this happens only through [the child doing] good deeds [the child must earn them]:

אמנם הגלגול שלא ע"י יבום, אין כח בהם להמשיך שלשתם, רק אחד לאחד בלבד כנז"ל, כי בתחלה תתגלגל הנפש לבדה, עד אשר תתוקן לגמרי וימות. אח"כ יתגלגל הרוח לבדו בגוף אחר עד שיתוקן, ואמנם גם הנפש מתגלגלת עמו, אלא שהוא בסוד עבור בלבד, כיון שהיא מתוקנת, ואינה באה עמו אלא לעזרו להיטיב אליו, ולא להרע, ולכן לוקחת חלק במעשה הרוח הטובים, ולא ברעים ממש, ע"ד מש"ל בענין הנפש בעצמה, המתגלגלת כלה עם חלק אחד פרטיי שלה, ויושבת עמו בסוד עבור וכו' וגם בזה יתבאר, איך יש סוף אל גלגולי הנפש, ויכולה להתתקן, כיון שאין לה חלק בעבירות הרוח כנזכר. ואח"כ ימות, ואח"כ תתגלגל הנשמה לתקן עצמה, ואז הנפש והרוח באים בו עמו בסוד עבור לבד כנזכר, עד שתזדכך. ואז אין עוד צורך לאיש ההוא להתגלגל בעה"ז כלל לצורך עצמו, אמנם אפשר שיבא בסוד עבור בעוה"ז: However, in the Gilgul that takes place not through Yibbum [e.g., through a person blemishing his Nefesh via a certain serious aveira], he does not have the power or ability to bring down all three of them [the Nefesh, Ruach, and Neshama in one lifetime], but rather, one at a time [one more in each lifetime], just as we described. This is, in the first lifetime, he gets only the Nefesh until he completes it entirely and then he dies. Then, he is reincarnated with a Ruach alone in another body until he completes it and then he dies, and then the Nefesh can reincarnate with the Ruach. However, with the secret of Ibur, when a soul is completed, it comes into the body only to help it (it cannot be damaged itself by the sins the person commits). And, since it comes into the body having the status of an Ibur, it takes part in the good deeds that are done with the Ruach, and not the bad [it is not affected by the aveiras the body commits]. [Please add translation.] Also with this, we explained, how there is an ending to the reincarnations (gilgulim) of

the Nefesh, and a person is able to perfect it, since it is not affected by the sins that are done by the person (who is working on perfecting the Ruach), as we explained. And then he dies, and then he reincarnates with his Neshama with the purpose of perfecting it, and the Nefesh and Ruach come with him but have the status of an Ibur, until the Neshama is perfected. Then, there is no more need for gilgulim in this world for the perfection of his soul. However, he is able to come with the secret of Ibur into this world again in another person who is living -- to help him in his merits, and to give a piece of himself, as we described at length (in Ch. 2):

ועתה נבאר מה שידענו למעלה בתחלת הדרוש לבאר ,והוא ,כי גם בסוד הגלגול ,בדוחק גדול אפשר ,
שיזכה החדשה קצת להשיג שלשתם ביחד ,נר"ן בפעם אחד ,בגוף אחד ,ולא יצטרך לגלגולים רבים ,
וישלים תקון שלשתם בגלגול אחד לבדו .והענין הוא ,כי הנה כאשר נתגלגל הנפש לבדה בתחלה ,אם
נתקנה בתכלית הזכוך לגמרי ,והנה אז אין הרוח יכול לבא עמה כנז"ל לפי שהיא שלימה ,והוא חסר
התקון ,אמנם יש לו תקנה אחת ,כיון שנתקן הנפש לגמרי כנז"ל ,והוא ,כאשר האדם ישן בלילה ,ואז
מפקיד נפשו בידו יתברך כנודע ,אפשר שתשאר נפשו למעלה דבוקה בבאר העליון ,בסוד מיין נוקבים ,
כמבואר אצלינו בשער התפלה בשכיבת הלילה וע"ש ,וכאשר יעור משנתו בבקר ,יכנס בו הרוח לבדו ,
והרי זה כאלו נתגלגל ממש פעם אחרת בגוף אחר ,והולך ונתקן עד שיושלם לגמרי ,ואז יכולה הנפש
לחזור בגוף כבראשונה ,כיון ששניהם נתקנים ,ויתלבש הרוח בנפש ,ותהיה הנפש מרכבה אליו .ואח"כ
אם יזדכך הרוח לגמרי ,אפשר כי גם יצאו הנפש והרוח בלילה בעת השינה בסוד פקדון כנזכר ,וישארו
שם למעלה ,ואז בבקר בהקיצו משנתו ,תכנס בו הנשמה ,ותתקן בו .ואחרי שנשלם תקונה יחזרו לבא
הנפש והרוח המתוקנים ,ויתחברו שלשתם יחד בגוף הזה ,ויעשה זה מרכבה לזה כנודע ,ולא יצטרך עוד
לגלגולים אחרים: And now we will expound on what we explained at the beginning (of Hakdama 2). That [there is a way for a person can rectify all of his Nefesh, Ruach, and Neshama (NaRaN) even in one gilgul where he does not require another gilgul]. [Further translation required here.] Sometimes a person can reach all of his Nefesh, Ruach, and Neshama together at one time, in one body, and he does not require many gilgulim; he can complete all three [souls] in only one gilgul. The concept is that here, when a person is reincarnated [I assume this means after blemishing his Nefesh, Ruach, and Neshama that were together in one body, in his next gilgul], he is given only a Nefesh. If he merits to rectify it completely, the Ruach is unable to come join it [because only the Nefesh is rectified,] but the Ruach is missing rectification [because it was blemished]. There is one way to fix it, and that is when he fixes the Nefesh completely (as we described above), when that person sleeps at night, he gives away his Nefesh into the hands of Hashem, as we know, "B'yadecha, afkid Ruchi..." Thus, it is possible that his Nefesh can remain above in a sticking (clinging) to the "Be'er haElyon" in the secret of "Mayin Nukvin," as it was explained to us in Sha'ar haTefilah. When one lies down at night, [and the Nefesh returns above,] when he wakes from his sleep in the morning, [instead of his Nefesh returning and entering into him,] his Ruach alone can enter into him, and so it is like he is literally reincarnated again in another body [although he is still in the same body], and so he goes forth and fixes [his Ruach], until he rectifies it completely. Then, his Nefesh can return into that same body, since both [the Nefesh and now the Ruach] are both rectified. So the Ruach is clothed over the Nefesh, and the Nefesh becomes a Merkava (a chariot) to it. And afterward, if he merits to rectify the Ruach completely, both the Nefesh and the Ruach may leave the body at night at the time that he goes to sleep (in the secret of giving them away, as we described), and these souls will remain there above. Then in the morning when he wakes up from his sleep, his Neshama alone will enter into him. And when he rectifies

it, and completes it, the Nefesh and the Ruach [that he already rectified] will return, and then all three will connect together in this same body, and [I assume the Nefesh and the Ruach] will become a Merkava (chariot) [for the Neshama], as is known, and this person will no longer require any additional gilgulim.

והנה ענין התקון הזה, נרמז בפסוק נפשי אויתיך בלילה אף רוחי בקרבי אשחרך. פירוש, כי הנה בחי ' הנפש שלי, כאשר נזדככה בתכלית הזכוך, עד שתוכל להתדבק עמך, בסוד ולדבקה בו, אז אויתיך ונשתוקקתי מאד לדבקה בך, וענין תאוה וחשק הזה, הוא בלילה, בעת פקדון הנפשות, שעולות שם בסוד מיין נוקבים, לעורר זווג עליון. ומכח תאוה זו, כיון שהיא מזוככת, ויכולה להתדבק שם דבוק גמור, נשארת שם, ואינה יורדת. וכאשר הגיע השחר, עת ירידת הנפשות, היא אינה יורדת, אלא רוחי ירד ונכנס בקרבי אז בשחר. ולכן לא אשחרך בבחי 'נפשי, אלא בבחי 'רוחי הנכנס אז בקרבי להתקן כנזכר. ולכן ר"ת של תיבות 'בלילה 'אף 'רוחי, הוא באר, לרמוז אל הנז"ל, כי נפשי אויתיך לעלות אל בא"ר העליון כנזכר. ואמנם האדם היודע בעצמו שהשלים בחי 'נפשו, נכון הוא לו שיאמר פסוק זה, של נפשי אויתיך בלילה, וגו ', בכל הכונה הנז"ל, כשישכב על מטתו, ועי"כ ישיג אל סוד הרוח, וכן אל הנשמה, ולא יצטרך עוד לגלגולים אחרים, והבן זה הסוד הנעלם, והזהר בו. ואמנם מה שאנו אומרים פסוק בידך אפקיד רוחי וגו ', אינו מועיל אל הנזכר, כי אין כונתינו בו רק שיעלו נפשותינו בבחי 'פקדון לבד, ויחזרו לירד בבקר. אבל פסוק נפשי אויתיך, הוא להשאיר הנפש למעלה, ולהוריד הרוח או הנשמה כנז"ל). הגהה - אמר שמואל, ענין זה, של פסוק נפשי אויתיך נתבאר בש"ו שער הכונות ע"ש (לקמן הקדמה ו 'אופן אחר)

Related to this concept of rectification, there is a "remez" (a hint) in the passuk, " נפשי אויתיך בלילה אף רוחי בקרבי אשחרך." The explanation is that with "my Nefesh," when he merits to completely purify it, until it is able to cling to You (Hashem), with the secret "לדבקה בך," (to cling to him), with this being a yearning and desire, he is "in the night" at the time that he deposits his Nefashot, and they go up [with the secret of Mayin Nukvin" to arouse the "zivug haElyon" (the connection with Hashem). And from the strength of this desire when he merits and is able to cling to Him there in a complete clinging, he will remain there and not come back down. And when the morning arrives, and the time for the coming down (returning) of the Nefashot, his Nefesh does not come down. Rather, "My Ruach" (his Ruach) comes down, and it enters "into me," in "the morning." Thus, [this requires a better translation,] his Nefesh does not come down, but rather, his Ruach [comes down] and enters into him [so that he can] rectify it, as we described. Therefore, the Roshei Teivot (first letters of each word of) " 'בלילה 'אף 'רוחי, הוא באר", ("Be'er," or the well), and this is a hint, that when my soul desires you and it elevates to the Be'er haElyon, as we described. But, when a person knows within himself that he has completed his Nefesh, it is appropriate for him to say this passuk, " נפשי אויתיך בלילה וגו'" with all of the kavanah (intention) as we described above. So that when he sleeps on his bed, through this, he can reach (receive instead) his Ruach, and so to [afterward] his Neshama, and he wouldn't need any more gilgulim [after this]. But understand this hidden secret, *but you must be careful with it* [warning]. The reason for this is that when we say the passuk, "בידך אפקיד רוחי וגו'" we don't mention it [the Nefesh], and our intention is only that our soul should rise in the way of a deposit ONLY. And it should return and come down [back] to us in the morning. But, the passuk, "נפשי אויתיך" is said [with the intention] that the Nefesh should stay above and that the Ruach or the Neshama should come down [instead of it], as we described above. Shmuel explained the concept of the passuk, "נפשי אויתיך" in Sha'ar 6 of Sha'ar haKavanot, page 131:1.

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Sha'ar HaGilgulim 4
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Chapter 4

בענין הגלגול, ויבאר בו ענין גלגול כפול מה ענינו, וז"ל, עוד יש שני חלוקים אחרים בענין הגלגול לבדו, האחד הוא, כי מי שבפעם אחד החדשה שבא בעה"ז, זכה והשיג נר"ן, ואח"כ חטא ופגם אותם, הנה האיש הזה כאשר יחזור להתגלגל לתקן, לא יוכל להשיג בגלגול ההוא נר"ן ביחד, אם לא ע"ד התקנה שנתבארה לעיל), בדף הקודם (שיאמר בשכבו על מטתו, פסוק נפשי אויתיך בלילה וכו'. והשני הוא, כי מי שבפעם ראשונה החדשה, לא זכה אלא אל הנפש בלבד, וחטא ופגם אותה, הנה כשיתגלגל, יוכל להשיג נר"ן בגלגול ההוא עצמו, כיון שמתחלה לא נפגמו הרוח והנשמה, יכולים עתה לבא עם הנפש אחר שנתקנה, כאלו היה בפעם א' החדשה, שנאמר בה אז זכה יתיר וכו' כנז"ל, משא"כ כאשר בתחילה באו כלם ונפגמו כלם, כי אז איך תהיה נפש המתוקנת מרכבה אל הרוח הנפגם, וכן בענין הנשמה. ואמנם כאשר לא פגם בראשונה רק את הנפש, יכולים לבא שלשתם אח"כ בגלגול כנזכר: Regarding the Gilgul, Explaining The Concept of Double Gilgul: There are two other parts of reincarnation (gilgul). 1) The first is one who in his first life coming to this world (e.g., when he is a 'new neshama'), he is able to merit and obtain his Nefesh, Ruach, and Neshama [in one lifetime, through his merits and performance of the Mitzvahs that are relevant to him]. But [in that lifetime] after he makes a sin ('chet') and he blemishes them (in that first time he has come to this world). Here, when that person returns to reincarnate, to rectify [what he sinned or blemished in his first lifetime], he is unable to receive in this reincarnation his "NaRaN" (Nefesh, Ruach, and Neshama) at once. [This is because even if he rectifies his Nefesh in that life, his blemished Ruach (from the sins of the previous life) and blemished Neshama cannot rest on a perfected Nefesh). He can also rectify his soul as we described (at the end of Ch. 3) by saying as he lays down on his bed the passuk, "נפשי אויתיך בלילה וכו'." The second way 2) is via one who in his first life, he did NOT merit anything other than his Nefesh alone [meaning, he never received his Ruach or his Neshama to blemish them]. This person [with only his Nefesh] sinned and damaged [only] his Nefesh [through the sin]. When he reincarnates [to fix the Nefesh, and he fixes it], he is able to receive his "NaRaN" (his Nefesh, Ruach, and Neshama) in this gilgul itself, since he did not damage his Ruach or his Neshama [in the previous life, because he did not receive them in that life]. Therefore, he can now come with the Nefesh after he has rectified it *as if* it was his first life. As it says with this, "אז זכה יתיר וכו' כנז"ל." However, in the first time that he came to this world, if he came with them all (he receives each of his Nefesh, Ruach, and Neshama, and he blemished them all, [in his next life,] even if he rectifies his Nefesh, how can a rectified Nefesh be a chariot ('merkava') for a blemished Ruach?

Similar question with a Neshama. In the case of when in his first life he only blemishes his Nefesh [because he did not merit to receive the Ruach or Neshama], [and here in this same first life he rectifies that blemish, (I am guessing through Teshuvah,)] he is able to receive all three souls in that same lifetime, as we described.

ונלע"ד, כי כל בחי 'תקון, ר"ל קיום המצות התלויות באיברי הנפש, ובחי 'פגם, היא עשיית עבירות של העבירות פוגמים הנפש, ואינם מחסרות נצוצותיה מליכנס, אבל יש ב 'חלוקים אחרים בענין זה, והוא, כי הנה אם בפעם א, 'אשר לא השיג אלא נפש, אם לא זכה לתקן אותה כלה ומת, הנה כיון שהגוף הזה הא ' לא השלים לתקן את כל בחי 'הנפש, לכן בעת תחית המתים, אין לו לגוף הא, 'אלא אותו החלק הפרטיי אשר תקן הוא בחיים, ולכן כשמתגלגלת הנפש הזאת בגוף אחר להשלים תקונה, יכול להשיג נר"ן, ואז בחי 'החלקים של הנפש שנתקנו בגוף הזה השני, עם כל כללות הרוח עם הנשמה, הם לזה הגוף הב ' בזמן התחיה, באופן כי אין לגוף הא 'שום חלק ברוח ובנשמה, אבל חולק עם הב 'במקצת הנפש, כפי החלקים אשר תקן ממנה, ושאר חלקיה הם לשני. וזהו ע"ד הנז"ל בסבא דמשפטים, בענין היבום, כי הגוף הא 'דלא אצלח בפריה ורביה, אינו זוכה רק לנצוץ פרטיי של הנפש ההיא, והוא אותו הנצוץ דשבק באנתתיה בביאה א, 'ושארית חלקי הנפש עם הרוח והנשמה, הם לגוף השני. וז"ס מ"ש בזהר בפרשת חיי שרה דף קל"א ע"א, דהנהו גופין דלא אצלחו להוו כלא הוו, והדבר הזה מתמיה, כי אין לך אדם מישראל שאינו מלא מצות כרמון, ולמה יתבטל לגמרי בזמן התחיה, אבל רמז אל האמור, כי הנה עיקר התענוג העתיד לבא, הוא לבחי 'הרוח והנשמה, והגוף הא 'שאין בו אפילו נפש שלימה, רק נצוץ פרטיי, ההוא רוחא דשבק באנתתיה וכו, 'נמצא כי אין לו תענוג, ובערך זה הוי כלא הוי. אבל אם זה הגוף הא, ' זכה לתקן את כל הנפש, אלא שאח"כ חזר ופגם בה, הנה כאשר חוזרת להתגלגל הנפש ההיא עם הרוח והנשמה בגוף הב 'כנזכר, הם מתגלגלים בהתחברות נצוץ נפש אחרת, כדי שתסייעם במצות, וזה נקרא גלגול כפול, וזכור ענין זה. ואח"כ בעת התחיה, חוזרים הנר"ן בגוף הא, 'וזה הגוף הב 'אינו זוכה אלא לנצוץ של נפש האחרת שבאו עמו, כי זה הנצוץ הוא העקרי בגוף הזה הב, 'כי נפש הראשונה כבר נתקנה בגוף הא 'כלה, ונמצא שהוא יגע לאחרים, וכמו שנתבאר אצלינו על מאמר רב ששת חדאי נפשי, לך קראי, לך תנאי וכו': [Rabbi Chaim Vital says:] It seems according to my understanding that with all of the levels of "Tikkun" (rectification) [of the Nefesh, Ruach, and Neshama], I want to say these specifically refer to performing the mitzvot that are connected to the limbs of the Nefesh. And, the concept of a "blemish" (or "damage," 'pagam') [he doesn't want to say that it is something missing from the completion of the Nefesh, but] it is specifically the doing of an aveira of a negative mitzvah (the doing of a "prohibition," or a "lo ta'ase"). And we understand that the completion of a Nefesh in a body is that it is called "Tikkun Nefesh," this does not happen except through the performance of the mitzvot. But, while the aveiros do damage (blemish) the Nefesh, they do not delay (or hold back) the completion of the Nefesh; [rather, the blemishes are merely a "stain" on the Nefesh]. And so it says that there are two ways regarding this -- [if in his first life he only receives his Nefesh] and he does not merit to complete his Nefesh (through the performance of mitzvot), and he dies, because this first body did not complete all of the parts of the Nefesh, during the time of Techias haMeisim, he would not have that first body. Rather, he would only have those parts [that percentage] of [the Nefesh] that he rectified during his life. So when he reincarnates, [and this Nefesh comes with him into the second body,] and this second body is the one that completes the Nefesh, in this second body, he is able to receive his "NaRaN" (his Nefesh, Ruach, and Neshama). And, with the parts (the percentage) of the Nefesh that he rectified in his second body, he gets also his Ruach and his Neshama [in this second body], and this second body is the body he will have during the time of Techias haMaisim. This is because the first body did not have a part with [a connection to, or he did not receive] the Ruach and the

Neshama [in that first body]. However, what happens is that the Nefesh of this person is divided between the first and the second body [e.g., where the first body has 90% of the Nefesh, and the second body has 10% of the Nefesh, but that second body is the one that rectified the Nefesh and received the Ruach and the Neshama], and thus the part of the Nefesh are divided between the first body and the second body. And with this, we reference what is before us in בסבא דמשפטים, regarding Yibbum, that the first body that did not perform the mitzvah of pru u'rvu, it does not merit except the parts (the 'nitzutzot') of the Nefesh that were performed (via mitzvos) in that first body. [And his Nefesh, his Ruach, and his Neshama come in the body of the child of the Yevama during Techias haMeisim; but the first body only merits the nitzutot of that Nefesh that it performed], and the other parts of the Nefesh with its Ruach and its Neshama -- they are with the second body. And this is the secret of what is written in the Zohar in Parshat Chayei Sara, page 131:1, that "bodies" (pleural) that are not successful [in their life, e.g. of creating children who could help them], they are as if they never existed. And if it is said, there is not an Adam (person) of Yisroel that is not full of mitzvot like a Rimon, how is it possible to be fully nullified during the time of Techias haMeisim? The 'remez' (or hint) here is that the main pleasure of the afterlife is [felt by] the levels of Ruach and Neshama, and the first body that did not even complete a Nefesh, but only pieces (or a percentage) of it, we find that it does not experience such a pleasure [because it never received its Ruach or Neshama], and in this way, it is as if it never existed. However, if this first body merited to complete the entire Nefesh (even if it later blemished or damaged it), when that Nefesh comes back to reincarnate [to fix the minor blemish], [when he reincarnates without receiving his Ruach or Neshama in the first body of his first life], his Ruach and Neshama are able to come with him into his second body so that he can perfect them. So too, [in the case where there is only a minor blemish, in his next gilgul where he reincarnates to fix that minor blemish], [it can happen that NOT ONLY] all of the parts of his Nefesh that are reincarnated [into the second body] [but the nitzutot of his Nefesh can also be] connected to the nitzutzot of ANOTHER NEFESH (e.g., of the Nefesh of a Tzaddik who shares the same soul source as him) so that he [the Tzaddik] can help him with his mitzvot. This is called "Gilgul Kaful" ("Double Gilgul") [because there are two Nefashot which are reincarnated into one body]. When [a Gilgul Kaful happens], when it comes time for Techias haMaisim, the Nefesh, Ruach, and Neshama will return to the first body, and this second body will only merit the nitzutz of the Nefesh of the Tzaddik that came into it, and so this second body will be the main body [of the Tzaddik], because the first Nefesh was already completed in the first body. This is just as what happened with Rav Sheishet, as it said, my soul will be happy, and it will say, "to you I call, and for you I learned," etc.

והנה צריכים אנו לידע, כאשר האדם זכה לנפש ורוח ונשמה, ואח"כ פגם אותם, והנה נתבאר שכשחוזר בגלגול, אין שלשתם באים יחד, רק כל אחד מהם בגלגול בפני עצמו, והנה צריך לידע מה יהיה משפט הנפש והרוח והנשמה האלו, דע, כי כאשר הנפש נתגלגלה בגוף אחר להתקן, ונתקנה, ואז אין הרוח יכול ליכנס שם כנזכר, כי איך יתלבש רוח פגום בתוך נפש נתקנת. ואם נאמר שיתלבש הרוח הנפגם בנפש קודם שנתקנה, גם זה אי אפשר, כי אין הרוח נכנס, עד תשלום תקון הנפש, שהיא למטה ממדרגתו. ואמנם צריך שהרוח ההוא יבא בגלגול אחר לבדו, מורכב על נפש הגר תמורת נפשו, ושם נתקן. וכן עד"ז באה הנשמה בגוף אחד לבדה, מורכבת על נפש הגר. וז"ס מ"ש בסבא דמשפטים דף צ"ח ע"ב, דפגעי נשמתין בנפשי דגיורי וזכו בה וכו', כי הרוח לבדו, או הנשמה לבדה, אינם יכולים להתלבש בגוף אחד, אלא ע"י נפש, ולכן לוקחים תמורתה את נפש הגר, ועל ידה נתקנים: So here, we must know that

when an Adam (a person) merits a Nefesh, Ruach, and Neshama [all together the first time he is alive] and he later blemishes (damages) them, as we explained, when he comes back in a gilgul, all three cannot come together; only each one of them in a gilgul of its own. And here we must know what is the law regarding this Nefesh, Ruach, and Neshama. Also, know that when a Nefesh reincarnates into another body to rectify itself, and it [successfully] rectifies itself, the Ruach is unable to enter into that body, as we explained, because how can a blemished Ruach dress itself into a perfected Nefesh? And if you would suggest that the blemished Ruach dresses itself into the blemished Nefesh before the Nefesh was perfected, this also is not possible, because a Ruach cannot enter until the rectification of the Nefesh is completed. This is because the Nefesh is at a lower level (than the Ruach), and so the Ruach is required to come into another gilgul on its own, e.g., resting on the Nefesh of a Ger [who has a new Nefesh], and there (in the Ger) the Ruach is rectified. And the same thing happens with the Neshama - it can only be rectified in the same way -- resting on the Nefesh of a Ger. And this is the secret of what is written in בסבא דמשפטים, p.98:2, that blemished Neshamot [are rectified] in Geirim, and they are merited through them. Specifically, a Ruach alone, or a Neshama alone, cannot dress themselves (rest upon / enter into) the body of another; rather, they could only rest upon a Nefesh. So they rest upon the new Nefesh of the Ger, and through that they are rectified.

ובזה יתבאר לך תימא גדולה, שיש אל מה שתמצא בדברינו, כי רוב בני אדם אינם זוכים רק לנפש, ומועטים הם בדורותינו אלה האחרונים, שיזכו לרוח ונשמה, והרי נודע כי אין בן דוד בא עד שיכלו רוחות ונשמות להתקן, אבל יובן עם הנזכר, כי גם הרוח או הנשמה נתגלגלו בגופות אחרים, בהיותם מורכבים על נפש הגר ואז יתוקנו גם הם. ואמנם הנפש העיקריית שלו כאשר זכה להתקן, תוכל לקבל רוח אחר של איזה צדיק, שנדמה אליו במעשיו, ויהיה לו תמורת רוחו ממש. וכן עד"ז יתקן, עד גדר שיכול להשיג ג"כ נשמה של איזה צדיק. וכשנפטר הנפש הזה מן העולם, אם עדיין הרוח העיקרי שלה לא נגמר תקונו, אז ביני וביני הולכת נפש זו עם הרוח של הצדיק ההוא לעה"ב, ועל ידו תקבל השפע הראוי לה. וכאשר נגמר תקון הרוח שלו בגלגולו בגוף אחר כנז"ל, אז הנפש אומרת אלכה ואשובה אל אישי הראשון, ומתחברת עם הרוח שלה, וכן הענין בנשמה כאשר נתקנה, חוזרים הנפש והרוח לחזור עמה יחד בכל הנז"ל: And with this, I can explain to you a big reason for what we find in our midsts, that most of b'nei Adam have only merited a Nefesh, and only a minority of them in our later generations have merited a Ruach or a Neshama. And it is known, that Moshiach ben Dovid will not come until the Ruchos and Neshamot are rectified. But as we described, even the Ruach or the Neshama must be reincarnated into other bodies -- they each require the Nefesh of a Ger, and that is how even they were [already] rectified. However, [returning to the person who already received his Nefesh, Ruach, and Neshama, but then he damaged them -- when he comes into a second gilgul with only his Nefesh], when his Nefesh merits to be rectified, [since he cannot receive his own blemished Ruach], he is able to receive another "Ruach" of a Tzaddik that is similar to him in his actions, and he can be a vehicle for the Tzaddik's Ruach. Through this, he rectifies [the Tzaddik's Ruach], all the way until he is able to receive also a "Neshama" of a Tzaddik. Then, when this Nefesh leaves this world, if his own Ruach is not yet finished being rectified [e.g., it is still alive in this world in another body], between this time (until it is finished being rectified), the Nefesh goes with the Ruach of this Tzaddik to Olam Haba, and through the Tzaddik, it receives the shefa on the level of that Tzaddik. When his Ruach is finished being rectified in the body of another person as we explained above, the Nefesh says, "I will go and return to my first husband," and the

Nefesh reconnects with its Ruach (even if the Ruach is still in a body that is alive resting on another Nefesh, it will still return and join with it in the form of an ibur). So too with the Neshama once it is rectified, both his Nefesh and his Ruach will return to the Neshama (even in the form of an ibur if the Neshama is in another person), according to all that we have already learned.

ונבאר עתה ההפרש שיש בענין הגלגול, לצדיק ולרשע. ובזה יובן חלוק הנמצא בפסוקים ובדברי רז"ל, כי פעמים ראינו שאין הגלגול נוהג אלא עד שלשה גלגולים, בסוד פעמים שלש עם גבר. ובסוד על שלשה פשעי ישראל ועל ארבעה לא אשיבנו. ובסוד פוקד עון אבות על בנים על שלישים ועל רבעים. ומצאנו בספר התקונים תקון ס"ט, דצדיק אתגלגל עד אלף דרין, וכיוצא בזה. ואמנם הפסוק עצמו תירץ זה, כי ענין ארבע דורות הוא לרשע, כמש"ה פוקד עון אבות וגו', לשנאי. אבל למי עושה חסד לאלפים לגלגולם, לאוהביו ולשומרי מצותי: Now we will describe the difference between the gilgul of a Tzaddik and a Rasha, and this this, we will understand a a piece of what we find in the pesukim and the divrei Razal. Sometimes we see that a person cannot reincarnate more than three times, in the secret of what is written that sometimes it takes three times to succeed. And this is the secret of what is written, " על שלשה פשעי ישראל ועל ארבעה לא אשיבנו." This is also what is written that, "the sins of the father are visited on his children until the third or fourth [generation]." However, we find in Sefer haTikkunim, Tikkun 69, that a Tzaddik can reincarnate until one thousand generations, etc. So we can understand from the passuk itself that the concept of "four generations" refers to the rasha, just as it is written, "the sins of the father are visited [on his children, until the third or the fourth generation]," ...the fourth generation for those who hate me. However, he who does Chesed, he can reincarnate a thousand times [because he] loves me, and he protects my mitzvot.

ובאור הענין הוא, דע, כי כאשר נפש האדם, אחר שבא מחדש בפעם א', וחטא ופגם בה, הנה אח"כ מתגלגלת בגוף אחד להתקן, וזה נקרא גלגול א'. ואם לא נתקנה אז, חוזרת בגלגול שני. ואם לא נתקנה אז, חוזרת בגלגול שלישי. ומשם ואילך, אין לה עוד תקנה בגלגול, ואז נאמר בה, ונכרתה הנפש ההיא מעמיה לגמרי. אמנם אין זה, רק כאשר לא נתקנה כלל שום תקון בשום פעם מאלו, אבל אם באיזה פעם מאלו השלשה, התחילה לתקן קצת, אינה נכרתת, אמנם יכולה לחזור ולהתקן, אפילו עד אלף דור אם יצטרך. ולכן הראשון שלא תקן כלל, נקרא רשע. והאחרון שתקן קצת, נקרא צדיק. וכל מה שמתגלגל, הולך ומשלים תקונו: And to bring light to this concept, know that when a Nefesh of an Adam (person) after he comes as a new [Nefesh] the first time [in this world], if he sins and he damages it [his Nefesh], afterward, he is required to reincarnate into another body to rectify it. This second body is called his first gilgul. If he does not fix his Nefesh, he must return into a second gilgul. If he still doesn't fix his Nefesh, he must return in a third gilgul. After this, he is no longer a possibility for him to reincarnate, and thus it is said of him, that this Nefesh is cut off ('karet') from the nation, completely. However, this [karet] is only when he did absolutely no rectification at all, in any of the three lifetimes. However, if at any time of these three [lifetimes] the Nefesh was rectified even a little bit [e.g., even if he did ONE mitzvah in any one of the lifetimes, his Nefesh] is NOT cut off. But rather, it is able to return and do rectification even until a thousand generations if it needs. Therefore, [the person who is] a first [life] that does not rectify at all is called a rasha, and after when he rectifies even a small bit [of mitzvas], he is called Tzaddik, and thus he can continue reincarnating and completing his rectification.

ונלע"ד ששמעתי ממורי ז"ל, כי אין זה נוהג אלא בנפש, לפי שהיא מן העשיה, הטבועה בעמקי הקליפות. ולכן לא נזכר בתורה כרת, אלא בנפש, כי נכרתה מן הקדושה, ונטבעה בקליפות. אבל בר"ן, שהם

מיצירה ובריאה, שאין שם כ"כ תגבורת אחיזת הקליפות, ודאי הוא שיתוקנו כלם, אלא שיש שנתקנים מהרה, ויש באורך זמן אחר כמה גלגולים. ועוד נבאר טעם ההפרש הנזכר שיש בין הצדיק לרשע, ויובן במ"ש ז"ל על אלישע אחר, לא מידן לדייניה, משום דעסק בתורה וכו'. כי הנה הצדיק העוסק בתורה, ובפרט אם יהיה מן הקדמונים, אין דנים אותו בגיהנם. והנה מוכרח הוא שיתמרקו עונותיו כדי שיכנס בג"ע, ולכן אין לו תקנה אחרת אלא בגלגול, כי על כל עון ועון אשר יש לו שלא נתכפרו לו ע"י יסורין בחייו, וגם לא נכנס בגיהנם לקבל ענשו עליהם, צריך גלגול אחר לכל עון מהם לתקנו, ולכן הוא מתגלגל גלגולים רבים, לכפר ולתקן עונותיו. משא"כ ברשע, שנכנס לגיהנם, ומתמרקים שם כל עונותיו יחד, ואין לו צורך לחזור בגלגולים: [R'Chaim Vital z"l says] And it appears to me according to my understanding that I learned from my teacher z"l, that [the concept of karet haNefesh, and that one might think that there is no rectification of the soul with reincarnation after the three initial gilgulim (the three chances)] that there is no such a thing except with the Nefesh, since it is from the world of Asiyah which is sunk into the depth of the klipot. So there is no mention in the Torah of "Karet" except for the Nefesh. This is because 'Karet' ("cutting off," literally refers only to) cutting off from Kedusha ("holiness"), [where the Nefesh] sinks into the klipot [which is the side of evil]. However, with the Ruach and the Neshama -- since they are from [the worlds of] Yetzirah and Beriah, where there is no strength or grasp by the Klipot (so there is no concept of 'Karet' with the Ruach and the Neshama). [I need a better translation here, but it is basically saying that even if the Nefesh falls into klipah, the Ruach and Neshama can still be rectified in the ordinary way, e.g., by joining onto the Nefesh of a Ger], and while this might take a long time, even multiple reincarnations, [it is still possible to rectify them]. And to further [explain] the difference between a Tzaddik and a Rasha, and to understand what we said (z"l) regarding Elisha Acher, [again, I need editing of the translation here] he didn't have in his hands a judgement (a 'din'), because he worked hard and engaged himself ('osek') in Torah study, etc. We learn from here, that when a Tzaddik studies Torah, and specifically if he is from one the Rishonim, there is no possible judgement on him that he enter into Gehinom (Gehinom has no rule over him). Rather, he (goes through gilgulim) to clean up his sins so that he can enter into Gan Eden. Therefore, he has no directive other than Gilgul (reincarnation), and through this, each one of his sins that he might have which were not already atoned for through hardships during his life -- they are not purged through receiving punishment by entering Gehinom. But rather, he requires another gilgul (another reincarnation) until every one of his sins are rectified. Therefore, he (the Tzaddik) can reincarnate through many gilgulim to atone for and to rectify his sins. This is not the case, however, for a Rasha. He is required to enter into Gehinom to clean up all of his sins once, and after that, he is not required (or given the opportunity) to return in many gilgulim. [The logic here is that a Tzaddik can go through many gilgulim to rectify each and every part of his soul. However, a Rasha is given the 'easy route,' which is a purge of his sins in Gehinom. The logic is that if he were given additional lifetimes, he might continue to sin. Thus, a Rasha (as we will explain in the next section) is not given the opportunity to reincarnate many times like a Tzaddik can.]

ויש בזה מקום שאלה, כי כפי הנראה לכאורה, שיותר טובה הוא ליכנס לגיהנם למרק תכף כל עונותיו, ולא לחזור בכמה גלגולים. והנלע"ד חיים לתרץ, כי הקב"ה צופה ומביט, כי הרשע הזה אם יחזור בגלגול יוסיף על חטאיו פשערם, וירבה בעבירות על הזכיות, ולכן בראותיו שכבר השלים אותם המצות המועטות המוכרחות לו כפי שרש נפשו, מסלקו מן העולם ומורידו לגיהנם, ומתמרקין עונותיו, ונשארים זכיותיו שלימים, כי חפץ חסד הוא. אמנם הצדיק שעונותיו מועטים מזכיותיו, הם מתמרקים ע"י כל היסורין

שסובל בגלגולים, ונשארים לו זכיותיו המרובים הנוספים לו בכל גלגול עד אין קץ, וגם שכרו נפלא ע"ד מ"ש רז"ל רצה הקב"ה לזכות את ישראל לפיכך הרבה להם תורה ומצות: With this, there is a question: It appears that it is better for him (his Nefesh) to enter into Gehinom to clean up all of his sins, and not to return many times in Gilgulim. [R' Chaim Vital says that] It appears according to my understanding to explain that [Gilgul is actually better than Gehinom, because through Gilgul, he can merit by doing the mitzvos and good deeds that he would do in the next body. However, for this Rasha,] Hashem looks into him and recognizes that this Rasha -- if he returned into another Gilgul -- he would only add onto his sins. He would also multiply his sins over his merits. Therefore, he sees that if he already completed the mitzvot that were required of him according to where he is in the source of his Nefesh, [it would be better for him to leave the world,] and so he leaves this world and he enters into Gehinom in order to clean his sins. Thus, his merits remain complete, "כי חפץ חסד הוא." However, with the Tzaddik (where his sins are fewer than his merits), they are cleaned through all the different types of hardships and sufferings that he would experience through Gilgulim. And, his merits remain with him and are multiplied and added to with each Giglul ad infinitum. Also, his reward is beautiful, according to what has been said by the Rabbis z"l, that "Hashem wanted to merit Yisrael, therefore he multiplied on them Torah and Mitzvos."

גלגול רב ששת. כבר נתבאר בדרושים שקדמו, ענין גלגול כפול, והנה זהו ג"כ ענין מ"ש בגמרא על רב ששת, שהיה סגי נהור, וכשהיה עוסק בתורה, היה שמח, ואומר חדאי נפשאי, לך קראי, לך תנאי וכו'. ולכאורה אין הבנה בדברים אלו, כי לעצמו היה מטיב ולא לזולתו, וכמש"ה אם חכמת חכמת לך. גם נדקדק אומרו נפשי, וגם מה ענין זה אל רב ששת מזולתו: The Gilgul of Rav Sheshet: As we already explained regarding the concept of "Gilgul Kaful" ("Double Gilgul," where two Nefashot come together into one body), this is also what happened to Rav Sheshet who was blind ('full of light'). And, when he was delving into his Torah studies, he was happy, and he said, "חדאי נפשאי, לך קראי, לך תנאי וכו'," (everything I do is for you). It appears as if one might not understand these words [and I need someone to further translate because I don't have the right words; the explanation will be in the next paragraph. Everything Rav Sheishet did, he did it "for you." But who is "for you"?]

ולהבין זה, נקדים תחלה ענין רב ששת, מי היה גלגולו. דע, כי בבא בן בוטא החסיד, מתלמידי שמאי הזקן, שכל ימיו היה מקריב אשם ספק, הוא שחזר עתה להתגלגל ברב ששת, להשלים איזה תקון שהיה צריך לו עדיין, ולפי שהורדוס המלך נקר את עיניו, גם עתה היה ג"כ סגי נהור כנודע. והנה אותיות בב"א הם שש"ת בא"ת ב"ש. ובזה נבא אל הבאור, דע, כי הנה מי שלא השלים תקונו בגלגול א', מוכרח להתגלגל עוד שנית להשתלם, אף אם חסרונו דבר מועט. והנה אם בגלגול א' השלים נפשו, ולא חסר לו כי אם דבר מועט, הנה כשחוזר להתגלגל שנית, כל השכר של התורה והמצות שעשה עשה בגלגול השני הוא לצורך נפשו הבאה עתה בגוף השני הזה להשתלם, וכאשר יקומו בזמן התחיה, תחזור נפשו אל הגוף הראשון, שבו עסק בתורה ובמצות רוב הצריך לו, ולא בא בגוף הב' הזה, אלא בהשאלה. לכן רב ששת ידע בנפשו, כי היה בראשונה בגוף בבא בן בוטא, שהיה אדם גדול בתורה ובחסידות מפורסם, ולא חזר להתגלגל עתה בזה הגוף הב', אלא על דבר מועט שהיה חסר ממנו, ולכן היה גופו עצב על הדבר הזה, כי הנה כל עמלו לוקחו הנפש ההיא, וסופו ללכת לחזור בגוף הא' בזמן התחיה. באופן כי כל מה שהיה עוסק בתורה ובמצות תועלת נפשו הוא, ולא לגופו, ולכן הנפש ראויה לשמוח, ולא הגוף. וז"ש חדאי נפשי: To understand this, we must preface who Rav Sheishet was in his Giglul. Know, that 'Baba Ben Buta' the Chassid, who was a student of Shamai haZaken, spent all of his days as a korban safek ('אשם ספק'). When he returned now in a gilgul as Rav Sheishet, he did so to complete whatever particular rectification he needed to (to fix whatever small damage he did),

and when King Hordus took out his eyes in his previous life, so too in this life, (Rav Sheishes) was also blind. This [connection between the two of them] is also seen in the letters of their names. With this, we'll come to the explanation -- know that what rectification one does not complete in a first gilgul, he is required to reincarnate again to complete it, even if it is for something small that is missing. Here, if in the first gilgul he completed [the rectification] of his Nefesh, but he was only missing a small thing, when he returns in his second gilgul, all of the reward of the Torah and mitzvot that he does now in this second gilgul, it is for the benefit of his Nefesh (which was rectified in the first gilgul). So when he comes now into the second body to complete [the minor thing missing], when it comes for a body to rise in Techias HaMeisim, his Nefesh will return to the first body with which he toiled in Torah and mitzvot, as was required of that body (to rectify his Nefesh). He does not return to this second body; he only borrowed it (this body will only rise with the specific nitzutot which were connected to it. Thus, Rav Sheishet knew that his Nefesh was already in the first body of Baba Ben Buta; that he was a great 'Adam' in the Torah and he was a well known chassidic celebrity, and that he did not return to reincarnate into this second body except to borrow it for a small item that he was missing. Thus, his [second] body was sad about this, because for him (Rav Sheishes), the Nefesh in his body would be taken by the other body (that perfected it), and in the end (at the time of Techias HaMeisim), his Nefesh would go and return to the first body. So it was, in a way, that all of what he did as far as his toiling in Torah study was not meant for the happiness of his body, and with this, he said, " חדאי נפשי וכו'", and not for me (not for my body). Rather, all my efforts I do for you (for his Nefesh which will belong to the other body), and not for me.

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Chapter 5

בענין ההפרש שיש, בין הגלגול, לעבור. והם ב 'מיני גלגול. וב 'מיני עובר. והוא זה, כי הנה בגלגול הא ', הוא כניסת נפש אחת בגוף האדם, מיום שנולד ויוצא לאויר העולם. והב 'הוא, שלפעמים אפשר שיתגלגלו יחד שתי נפשות, וגם זה בעת שנולד האדם, וזה נקרא גלגול כפול, כמו שנתבאר בדרוש שקדם , ובמקומות אחרים. והנה שתיהם הנפשות מתגלגלות יחד ובאות לעולם, בעת שנולד גוף האדם, ואינם נפרדים כלל עד יום המיתה. ושתיהם נקראות נפש אחת, ונעשות נפש אחד, וסובלות הצער והיסורין הבאים אל הגוף ההוא כל ימי חייו, וצער המיתה. אמנם העבור אינו באדם ביום שנולד, כמו שנתבאר

למעלה .אבל יש בו ב 'בחינות, האחת הוא, כאשר בא לצורך עצמו של הצדיק, המתעבר באדם להשתלם באיזה דבר שחסר לו, כמו שיתבאר במקומו. והשנית הוא, כאשר בא לצורך האדם, לעזרו ולסייעו בתורה ובמצות. והנה כאשר בא לצורך עצמו, אינו נכנס באדם עד היות בן י"ג שנה ויום אחד, שאז נתחייב האדם בתורה ובמצות, ויכול הוא לתקן גם את עצמו ע"י מצות האדם, ולכן אינו נכנס קודם זמן הזה, רק אחר שנתחייב במצות, ואז נכנס ומתפשט תוך הגוף ההוא, כדמיון שנתפשטה בו נפש האדם עצמה, ושתיהם סובלים היסורין הבאים על הגוף הזה, בהשואה אחת, ויושבת שם עד מלאת לה זמן קצוב לה, לתקן ולהשלים מה שהיא צריכה, ואז יוצאת בחייו, וחוזרת למקומה העליון בג"ע. אבל כאשר בא לתועלת האדם, ולא לצורך עצמו, הנה הוא בא בבחירת עצמו, ולא בהכרח, ולכן איננו כפוף לסבול צער הגוף הזה כלל, ואיננו מרגיש כלל בצערו וביסורין הבאים עליו, ואם מוצא נחת רוח באדם, הוא יושב שם עמו, ואם לאו הוא יוצא משם והולך לו, ואומר סורו נא מעל אהלי האנשים הרשעים האלה וגו': With regard to the difference between a Gilgul (where a Nefesh is reincarnated during the time of birth) to an Ibur (where a Nefesh is enclothed in a body of a person during his life) -- there are two different types of Gilgul, and there are two different types of Ibur, and these are: 1) a gilgul where ONE Nefesh enters into the body of an Adam when he is born and he comes out into the air of the world, and 2) sometimes it is possible that TWO Nefashot will reincarnate together, also when the Adam is born; this is called a "Gilgul Kaful" ("Double Gilgul"), as we explained before (and as we will explain later). Here, both of their Nefashot reincarnate together, and they come into the world at the time the body of the Adam is born, and they [the two Nefashot] are not separated at all until the day of their death. [Watch the tenses in the Hebrew here; the uses of plural and singular forms is interesting.] Both of them are called "one Nefesh" (and they are connected as one), and they are formed as one Nefesh. And, they both suffer the hardships that come to the body all of their life, and they both experience the pain of death. However, with an Ibur, there is not entry of an Adam at the time of his birth, just as we described above. There are two types [of Ibur]: 1) When a Tzaddik comes for his own benefit, he enters (he 'iburs') into an Adam to complete whatever thing it is missing (for example, if he did not have the chance to do a particular mitzvah in his life), just as it will be explained in its place [in the Hakdama 11]. [The second type of Ibur is] 2) when he comes for the benefit of the Adam, to help and raise him in his (observance of) Torah and mitzvos. [He still benefits from them, but the focus is on the benefit of the other.] When he comes for his own benefit (Ibur Type 1), he does not enter the Adam until he is 13 years old and one day, because only then the child is obligated to Torah and mitzvos. Once he is this age, he [the Adam] can rectify not only himself [his own Nefesh], but also the Neshama of the Ibur. Thus he does not enter before this time (of Bar Mitzvah), only afterwards, when he is obligated to do mitzvot. Then, he will enter and spread into the body, similar to the way that the Nefesh of the Adam himself spreads in the body, and both of the can suffer and experience the hardships that come to this body, and they suffer together, and the ibur remains there for whatever time it was set [by the heavenly court] for it to be there to rectify and complete whatever it needed to, and [when complete,] it can leave while the body is still alive, and it can return to its place above in Gan Eden. However, when it comes for the benefit of the Adam and not for his own benefit (Ibur Type 2), he comes according to his own volition [not according to the decree of a heavenly court], and not based on a directive. Thus he is not obligated to experience the pain of the body at all, and it does not feel at all the hardships and difficulties that come to the body. And if it is no longer comfortable for it to remain with the body, he can leave it at will, as it says, " סורו נא מעל אהלי האנשים

הרשעים האלה וגו'."
ועתה נבאר את אשר התחלנו, כי הנה הפסוק אומר פוקד עון אבות על בנים. פירוש, כי עד שלשה נפשות מגולגלות וישנות, עם נפש אחת חדשה, יכולות להתגלגל יחד בגוף אחד, מיום שנולד, באופן שהם ארבעה נפשות יחד. וז"ס על רבעים. גם ז"ס פעמים שלש עם גבר. כי שלשה נפשות מגולגלות, יוכלו להתגלגל עם גבר אחד, הוא הנפש הזה החדש. אבל יותר מזה, אי אפשר להתגלגל ביחד. אמנם אפשר להיות פחות מחשבון זה, כי אפשר להיות שתתגלגל נפש אחת לבדה בגוף אחד, או נפש אחת מגולגלת, עם נפש אחת חדשה בגוף אחד, או שתי נפשות מגולגלות לבדם בגוף אחר, או שנים מגולגלות עם חדשה אחת, או שלשה מגולגלות לבדם, או שלשה מגולגלות עם חדשה אחת. אבל יותר מחשבון זה, אי אפשר להכנס בגוף אחד כנזכר: And now to explain what we started (regarding 'Gilgul Kaful'), as the pasuk says, "פוקד עון אבות על בנים." (Hashem visits the sins of the father on the children.) To explain this, until three Nefashot (referring to the three chances a Nefesh has). When the Nefesh was new [in his first life], he is able to reincarnate alone in a body from the day it was born, and [I could be translating wrong here, but it appears that it says that the reincarnation can be in a way where there could be FOUR Nefashot together in a body, and this is the secret of "על רבעים." Alternatively, this could simply be referring to the 4 lifetimes, meaning the three reincarnations, or three chances a new Nefesh has to do a mitzvah before it is considered a Rasha and is cut off from kedusha.] This is also the secret of 'three times to overcome', because [again, maybe I am mistranslating here, but it appears to say that] three Nefashot are able to be reincarnated into one person, and this is the new Nefesh (which has on top of it three more Nefashot). However, more than this, it is not possible for them to reincarnate together (into one body). However, it is possible for it to be less than this calculation, because it could be that one Nefesh along is reincarnated into one body, or one Nefesh is reincarnated with another new Nefesh into one body, or two Nefashot are reincarnated together into one body, or two [Nefashot] who are reincarnated with a new [Nefesh], or three [Nefashot] which are reincarnated together, or three [Nefashot] who are with one New [Nefesh]. However more than these calculations, it is not possible to enter into one body, as we described.
ודע, כי אלו המתגלגלים יחד בגוף אחד כנזכר, אינו נוהג אלא בזמן שכלם הם נאחזים בשרש אחד, בסוד וגאל את ממכר אחיו. ואע"פ שזה המגולגל החדש, לא חטא באיזה חטא של המגולגלים אחרים, עכ"ז אם הוא מבחינת הפנימית יותר מכולם, כמו אם הוא מבחינת הגידים שבאבר ההוא של אדה"ר, והם מבחי' הבשר שהוא גרוע מהגידים, צריך זה החדש לנקות הפגם והעפוש שנעשה מחמת עונות הראשונים, כדי שימשך החיות אל כל השרש ההוא: And know that these who are reincarnated together in one body (with a new Neshama) as we described, it only happens when all of them are from the same source, in the secret of what is said, "וגאל את ממכר אחיו." Even though this (body) is a new Nefesh (it is the first time it is in the world), and even though it did not sin with some sin that the other souls who are reincarnated with it have done, with all of this it [the new soul] is more 'pnimiut' that all the others, as if it is at the level of 'veins and sinues' (which connect different body parts, just as it [the new soul] connects the other souls that come with it in the body). Each of the souls in the body are from the same part of Adam HaRishon, and the source of their souls can be from the bones, the sinues, or the flesh. If they are from the flesh, this is worse [lower level] than souls coming from the veins or sinues. This new soul comes to clean the difficult blemishes that were done by the sins of the earlier Nefashot, and this [rectification of this place on the the body of Adam haRishon where all the souls from this same soul source come] bring down life force to the entire source [of that part of the spiritual body where those

souls are coming from].
והנה גם בבחי' העבור הוא עד"ז כי אי אפשר שיתעברו באדם ,ויתגלגלו בו רק שלושה נפשות הבאות לסייע הנפש ההיא עצמה של האדם הזה ,אשר עמו הם ארבעה ,אבל לא יותר מזה .אבל פחות אפשר להיות .ואמנם אותם הבאות בסוד גלגול ממש ,כלם באות לצורך עצמם ,לתקן את אשר עוית ,או להשלים איזה מצוה שחסר להם: And here, so too with an ibur, this same way applies: It is impossible to enter into an Adam (to 'ibur' into him) and gilgul into him, [because] only three Nefashot can come to help the Nefesh that is [in] this Adam. So with him, there are four [Nefashot], but not more than this. However, it is possible that there are fewer [Nefashot] than this. It is also possible that they can come in the form of an actual gilgul ('sod gilgul mamesh,' perhaps referring to yibbum). Each of them (the Nefashot coming in the form of ibur) come for their own needs, to rectify whatever minor sins they did (so they come in the form of a gilgul which has the 'citizenship status' of an ibur, and they are called an actual gilgul because they come at time of birth). Or, they come to complete whichever mitzvah they are missing (so they reincarnate as a complete gilgul).
ואודיעך ענין סדר העבור יותר בהרחבה ,ונמשיל משל אחד ,ונאמר ,הגע עצמך ,שזה האדם המתגלגל עתה בגוף הזה לתקן עצמו ,יש בשרשו עשרה נפשות אחרות עליונות ממנו, והנה אם יזכה האדם הזה , יתעבר בו נפש העשירית ,התחתונה מכל העשרה ,והוא עליון ממנו עצמו ,ולכן עוזרו ומסייעו להתקן .ואם יזכה יותר ,יתעבר בו נפש התשיעית .ואם יזכה יותר ,יתעבר בו גם נפש השמינית .והרי נתעברו בו שלשה נפשות ,ועמו הם ארבעה .ואי אפשר להתעבר בו יותר מזה .אבל אם יזכה יותר ,יתעבר בו גם הנפש השביעית ,ואז נפש העשירית ,יתבטל הארתה בעבור ההוא ,בתוך הארת שלשה עבורים העליונים ממנה .וכן עד"ז הולך הענין ונמשך ,עד שנמצא שאפשר שיתעברו בו שלשה נפשות גבוהות מכל העשרה ,והם ,הא ,'הב ,'והג ,'ואלו השלשה תתגלה הארתם בעבור ההוא לעזרו ,ושאר השבעה אחרים תתבטל הארתם שם ,מכח הארתם של השלשה עליונים ,ויחשבו כאלו אינם .באופן כי אי אפשר להתגלות בסוד עבור ,רק שלשה נפשות בלבד ,ועם נפש האדם עצמו ,הם ארבעה ,אבל יותר מזה אי אפשר כנזכר: And I must inform you of the concept of the ORDER of ibur in more depth. [To do this, I will] give an analogy: Say, a person exerts himself to rectify himself when he is in this gilgul in this body. Let's say he has in the source of his souls ten other Nefashot which are at a higher level than he is. If this Adam merits, he can have the 10th [the lowest of the ten Nefashot which are higher than him] Nefesh enter into him in the form of an ibur, and it [the 10th lowest Nefesh] is higher than him. This 10th lowest Nefesh helps him and lifts him, and if he merits further, he can receive the 9th lowest Nefesh (as a second ibur). And if he merits further, the 8th lowest Nefesh can enter into him (as a third ibur), and thus he has received three Nefashot which have entered into him as an ibur [the 10th, the 9th, and the 8th,] so counting him, there are four [Nefashot], and it is not possible for more to 'ibur' into him. But if he merits further, the 7th Nefesh can 'ibur' into him; if this happens, the 10th lowest Nefesh will be nullified as an ibur (it will not be considered as the three Nefashot who are entering into him as an 'ibur' [because the 10th lowest Nefesh no longer helps him, but it is not disconnected from him, and it still gets the benefits from his Torah and mitzvos]). And this is the way it continues until he reaches the top three of the ten highest Neshamot, and they are the 1st, the 2nd, and the 3rd. These are the three that reveal influence to him to help him, and the other seven's influence is nullified due to the greater influence of the higher three Neshamot. You might think that they are as if they are not there (but they do not leave completely); they are just unable to reveal (light) to him through the secret of ibur, because only three Nefashot can enter into him only, and with his own Nefesh, this is four Nefashot. But more than this -- it is not possible, as we already described.

הנה הכתוב אומר, הן כל אלה יפעל אל פעמים שלש עם גבר. פירוש, כי בג' הגלגולים הראשונים, אז מתגלגל נפש האדם לבדה, בלי שתוף זולתה, תוך הגוף. אבל אם עדיין לא נתקנה בשלשתם, ותצטרך לחזור עוד בג' הגלגולים שניים, אינה באה לבדה, כיון שאין בה כח לתקן, ולכן באה בשתוף גבר שהוא צדיק אחד המתעבר בו, כדי לסייעו ולהדריכו למוטב. ולכן לא אמר שלש פעמים, שהיה נראה שהוא בשלשה פעמים הראשונות, אמנם אמר פעמים שלש, להורות כי בפעם השניה הכוללת שלשה גלגולים שניים, אז הוא עם גבר זולתו משותף עמו כנזכר:

ענין מתמיה שבאר הסבא דמשפטים, בענין המגולגל בכמה פעמים, באיזה גוף מהם יקום בזמן התחיה. דע, כי הלא נתבאר אצלינו מ"ש בהקדמת התיקונים, על פסוק כצפור נודדת מקנה וגו'. וכן מ"ש בזוהר פרשת פקודי בענין השכינה, איך גלתה בקליפות, עד דמטאת רגלין ברגלין וכו'. ואמרנו, איך גם נשמות הצדיקים גלו בתוך הקליפות עם השכינה. ואמנם בזמנים הקדמונים, היו הנשמות ההם הגולים עמה, בחי' אותם הניצוצים והחלקים אשר הם מבחי' מדרגה, ששם עומדת השכינה בגלות בזמן ההוא, ועד"ז בכל דור ודור. ואמנם עתה בדורות אחרונים אלו, כבר השכינה ירדה עד רגלין, וגם הנשמות שבדורות אלו, הם מבחינת הרגלים. ולפי שבתחילה גלו כל הנשמות כולם שם עם השכינה, לכן עתה אותם הנשמות הראשונות העליונות, שכבר עלו ונתקנו, אז הם יורדות להדריך ולהיישיר את אלו הנשמות השפלות, כדי שיתוקנו. ונמצא כי כמה חלקים ונצוצות יש בכל נשמה ונשמה, וכל החלקים ההם נקראים בשם נשמה אחת, וכן הענין בכל נשמה ונשמה, וכאשר יהיה זמן התחיה, כל גוף וגוף יקח חלקו של נשמתו, כפי חלק הזמן שלו באיזו מדרגה היתה:

הנה לפעמים יארע, כי אע"פ שיהיה באדם נפש אחת טהורה ועליונה, יבוא איזה פעם לידי כעס, ואז תצא ממנו, ותכנס במקומה נפש אחרת גרועה, או ג"כ יחלה האדם איזה חולי גדול, ואז תתחלף נפשו בנפש אחרת, או יארע לו חולי הנופל והנכפה, ותתחלף נפשו ותלך באיש אחר, ותכנס בו נפש אחרת. וז"ס צדיק כל ימיו, ובסוף הרשיע. או להפך. וכיון שהדבר כך, אפשר ג"כ שימשך מזה עוד דבר אחר, והוא, כי אם עד עתה היתה מזומנת אל האיש הזה איזו אשה בת זוגו, כיון שנתחלפה נפשו ונתנה לאיש אחר, אותו איש אחר יקחנה:

דע, כי יש יכולת ביד נפש האדם, או רוחו, או נשמתו, ללקט נצוצותיהם המוטבעות בעמקי הקליפות, ולהעלותם משם, ויתוקנו על ידו, כדוגמת מה שנתבאר אצלינו, בענין טעם הריגת עשרה הרוגי מלכות, ועיין שם:

דע כי יש חלוק בין המתגלגל לסיבת תקון שאר עבירות, למתגלגל לסיבת שלא היו לו בנים, ולא קיים מצות פריה ורביה. כי המתגלגל לסיבת בטול פריה ורביה, אע"פ שיהיה כשמעון בן עזאי שלא הוצרך להתגלגל על בנים, עכ"ז כשיתגלגל איזה פעם באיזה גוף בעת שנולד, לסבת צרכו לתקן איזו פגם אחר, או שבא להועיל לאחרים, וכן אם יבא בסוד העבור בחיים כנודע, הנה אי אפשר לו לבא יחידי, אלא משותף עם אחר, לפי שהוא פלגא דגופא, ואינו יכול לבא יחידי. ואפשר כי זה ג"כ נקרא גלגול כפול, כנז"ל בדרושים הקודמים. וזהו המתגלגל שלא ע"י יבום, כנלע"ד חיים:

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Chapter 6
בענין נשמות חדשות וישנות מה עניינם .וכבר נתבאר קצת ענין זה בש"ה שער המצות במצות שלוח הקן .
גם נבאר התחלת שורש הנשמות מהיכן התחילה:
דע ,כי כאשר נבראו כל העולמות ,ואפילו עולם האצילות ,נתהוה בתחלה בסוד זווג אחור באחור .ואח"כ
חזר להתהוות בבחי 'פנים בפנים .והנה גם בחי 'נשמות של בני אדם ,היו כך ,כי תחלה נתהוו בבחי '
אחור באחור .ואח"כ מן העת אשר נברא אדם הראשון ואילך ,עד ביאת המשיח ,התקון הנעשה מאז
ואילך ,הוא לאותם הנשמות ,שאז נתהוו בבחי 'אחור באחור ,שיהיו עתה חדשות יוצאות מזווג פנים
בפנים .לפי שאחר שנתהוו בתחלה מאחור באחור ,ירדו עם גלות השכינה למטה בתוך הקליפות ,וכאשר
איזה צדיק מכוין איזו כונה גמורה טובה ,יכול להמשיך ע"י כונתו ההיא איזו נשמה חדשה ,פירוש ,
שהנשמה שבתוך הקליפה ,תתעלה משם ולמעלה ,בסוד חדשים לבקרים רבה אמונתך ,ושם תתחדש ,
ואח"כ תרד משם בעה"ז מבח "פנים בפנים ,ועתה הם תחלת ברייתם ,ונקראים חדשות .ואלו הנשמות
מוכנות שלא לחטוא כשאר הנשמות:
אך דע ,כי אין בנו כח בכל הזמן הזה רק להמשיך אלו הנשמות החדשות ,אותם שהם מן הבי"ע ,שהם
סוד נשמה רוח נפש כנודע .אבל לעתיד לבא אחר התחיה ,יבואו נשמות חדשות יותר מעולות ,שהם
מעולם האצילות והם מבחי 'הנשמה דאצילות שהיה לאדה"ר ,הנקראת בשם זיהרא עילאה ,כמו שיתבאר
בדרושים הבאים .וז"ס מ"ש בס"ה פרשת פקודי דף רנ"ג ע"א ,שמיום שנחרב בית המקדש ,לא נכנסו
נשמות בהיכל האהבה .כי אלו החדשות דפנים בפנים מן עולם האצילות ,לא נכנסו שם .אבל הנשמות
שמן הבי"ע החדשות ,אפשר שיבואו אפילו בזמן שלאחר החרבן .אבל כל שאר נשמות הבאות בעולם ,
הם מאותם שהיו כלולות בנשמת אדה"ר ,אחר אשר נברא אחור באחור ,חזר ונסרו מבחי 'פנים בפנים ,
ונמצא כי כל הנשמות הישנות הם באים ממנו .והחזירו פנים בפנים:
ודע ,כי אדה"ר מתחלק לרמ"ח איברים ,על דרך גופו הנכלל מן רמ"ח איברים .גם יש בו בחי 'אחרות ,והם
מבחי 'כמה מיני שערות התלוים בו לאין קץ .והנה כל נצוצי פרטי הנשמות שבעה"ז ,כולם הם מבחי 'אלו
שיש באדה"ר כנזכר .ואמנם אלו הפרטים והבחי 'הנז ,'נמשכו אח"כ בגופות האנשים הנולדים מן אדה"ר .
ואלו הפרטים הם הנקראים אצלינו שרשי הנשמות ,להיותם כולם נמשכות משם מבחי 'אלו של אדם
כנזכר .והנה לדעת עתה כל איש ואיש ,מה שרש של נשמתו ,צריך שידע ויכיר ,במי נתחלקו כל פרטי
נצוצות איברים ושערות של אדה"ר ,וזה יקרא שרשי הנשמות הבאות ממנו ,וכן בכל אבר ואבר ,ע"ד מה
שדרשו חז"ל בפסוק איפה היית ביסדי ארץ:
וכבר ביארנו לך ,כי רוב הנשמות הם בחי 'קין והבל ,בניו של אדה"ר ,ומשם יפרדו אח"כ לכל הנולדים
מאז ואילך .ואע"פ שלא נבאר עתה הענין הזה בדיוק גמור ,כי אין פה מקום הדרוש הזה ,אמנם בדרך
משל נבאר ענינן .כי הגע עצמך שנאמר ,שהבל הוא בחי 'הראש של הנשמות כלם ,נמצא כי נשמת הבל ,
היא השורש של כל פרטי נצוצי הנשמות שבבני אדם ,שהם מבחי 'הראש .וכן אם אברהם אבינו ע"ה הוא
בחינת זרוע ימין של אדה"ר ,נאמר כי כל פרטי נצוצי הנשמות שבבני אדם מבחי 'הזרוע ימין של אדם ,הם
נכללים באברהם ,והוא שרש שלהם .ועד"ז בכל שאר איברים ושערות של נשמת אדה"ר ,ואין כאן מקום
דרוש זה:
אמנם נבאר עתה ענין חלוקי פרטי התשובה הצריכה לבני אדם ,ובהם יובן קצת מן הדרוש הזה ,הנה
חלקי התשובה הם שמונה ,האחת היא ,כי מי שיש בו נפש מעולם העשיה ,הנה כשחוטא אדם ,גורם
להפריד העשיה מן היצירה ,בבחי 'פרטיות המקום ,שהוא תלוי בו שרש נפשו ,ולכן היא תשובתו שיתקן
עד שיחזיר להתחבר עשיה ביצירה ,בבחי 'המקום ההוא של שרש נפשו .וכן מי שיש בו רוח מן היצירה ,
וחטא ,צריך לחבר יצירה בבריאה בפרטות בחי 'שרשו כנזכר .ומי שיש בו נשמ"ה מן בריאה ,צריך לחבר
בריאה באצילות עד הנז"ל .והרי אלו שלשה חלקי תשובה תחתונים ,כי הם בעולמות בי"ע:
עוד יש חמשה חלקי תשובה יותר עליונים כי הם בעולם האצילות עצמו .הא 'היא ,להחזיר המלכות
דאצילות למקומה ,אשר הוא תחת היסוד ,וזה בבחי 'פרטיות שרש נשמתו כנזכר .הב ,'להשיבה יותר
למעלה עד נה"י ,כי שם מקום אצילותה כנודע .הג ,'להשיבה יותר למעלה ,עד חג"ת .הד ,'להשיבה יותר
למעלה ,עד חב"ד ,שהם שלשה מוחין דז"א .והרי ארבעה עליות אלו ,וכולם בבחי 'מדרגת ז"א .עוד יש
תשובה חמישית עיקריית ועליונה מכלם ,והיא להשיבה ולהעלותה עד מקום או"א .ואל חלק זה רמזו

בס"ה, ובספר התקונין, וקראוה תשובה דרגא תמינאה, כנודע כי אימא היא תמינאה ממטה למעלה:
וצריך שתדע, כי כפי מעלת מקום נשמת האדם, כך חוזק וחומר פגימת חטאו, כי מי שיהיה לו נפש
ממלכות דאצילות, יעלה פגמו עד שם, ויפגום בחלק שרשו אשר שם, ועד"ז בשאר הבחי. גם צריך
שתדע, כי אם איזה אדם מן הראשונים שקדמו אליו, שהיו מבחי 'בעלי נשמתו, היו לו נפש ורוח מן
העשיה ויצירה, וחטא ופגם בחי 'רוחו, והוצרך להתגלגל באדם הזה הב 'אשר נולד עתה, הנה עם היות
שהאדם הזה לא נכנסה בו רק בחינת הנפש בלבד, הנה כאשר חוטא, הוא פוגם עד למעלה ביצירה, כאלו
נכנס בו גם בחי 'רוח. וכאשר ירצה לשוב בתשובה, צריך שיתקן כאילו היה בו רוח ונפש ונפגמו שניהם,
ועד"ז בשאר הפרטים:
גם לענין תקון תשובתו של האדם, צריך האדם עוד אופן גלגולו, באופן אחר שנבאר עתה בקצור, עם
שכבר נתבאר אצלינו במקום אחר, והוא, כי הנה אם בסדר גלגולי נשמתו קדמו אליו ע"ד משל, עשרים או
שלשים מגולגלים, צריך לדעת אם הראשון שבכל אלו השלשים, היו בו ע"ד משל נר"ן מבי"ע, ופגם בהם,
הנה כל השלשים הבאים אחריו, אעפ"י שלא נכנס בהם רק בחי 'נפש בלבד, צריכים להתקן כאלו פגמו
בכל בי"ע. לפי שבתחלה בראשון שקדם לכלם, היתה הנפש מקבלת אור מן הנשמה של הבריאה, ועתה
צריך להחזיר אליה האור ההוא שהיה לה בתחלה, ואז יושלם תקון תשובתה. וז"ס פסוק כי לקחה מיד ה '
כפלים בכל חטאתיה. כי לפעמים יחטא האדם חטא קל מאד, וידקדקו עמו, ונפרעים ממנו כאלו חטא
חמור מאד, כפלים מאשר חטא. ולכן אין להרהר אחר מדותיו יתברך, אם יראה האדם כיוצא בדברים אלו,
שלכאורה אין הדעת סובלתם, והכל מאתו יתברך בצדק ובמשפט. ואמנם אם מן הראשון עד הט '
הראשונים שבאלו השלשים, לא זכו רק אל נפש ורוח, והעשירי זכה גם אל הנשמה, ואחר כך חטא ופגם
בה, הנה החטא ראשונים פגימתם וגם תקונם ותשובתם, היא סוד רוח לבד, ומכ"ש נפש. אבל העשירי,
וכן כל השאר שממנו ואילך, עד סיום השלשים, פגימתם ותקונם הוא גם בסוד נשמה. ומזה תקיש לשאר
פרטי פרטים עצמו מספר. ונמצא, כי אין האדם יכול לשוב בתשובה שלימה כתקנה, עד שידע שרש מקום
אחיזת נשמתו, ובחי 'המגולגלים מבחי 'נשמתו שקדמו אליו אשר על כן החמירו בזוהר שיר השירים,
בפסוק הגידה לי שאהבה נפשי וכו, 'שצריך האדם לידע מי נשמתו, ועל מה בא לעה"ז, ומה צריכה לתקן,
כנזכר שם בארך:
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Source
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Layout
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Chapter 7
וז"ל, ועוד נרחיב בדרוש הזה, ענין נשמות החדשות והישנות מי הם. הנה כבר נתבאר כי קצת נשמות יש,
שלא באו כלולות בנשמת אדה"ר כשנברא, ואלו נקראים נשמות חדשות באמת לגמרי. אבל כל הנשמות
אשר כבר באו כלולות בנשמת אדה"ר, הם הנקראים נשמות ישנות, בערך החדשות האמתיות הנז '.
אמנם יש בהם בעצמם ב 'מדרגות חלוקות. ועתה נבאר ענין אלו הנשמות, כי הנה יש בהם שלש מדרגות,
האחת היא, הנשמות שלא נכללו בנשמת אדה"ר, ואלו נקראים נשמות חדשים לגמרי. השנית הוא, כי
כשחטא אדה"ר, נודע הוא כי נשרו ממנו איבריו, והלך ונתמעט, עד אשר לא עמד אלא עד ק 'אמה, בסוד

ותשת עלי כפכה .וכמו שאירע זה בבחי 'גופו ,כן אירע לו בבחי 'נשמתו .והנה אותם הנצוצות של נשמתו ,
שנשארו קיימות בו אחר החטא ,שהם העצמות הנשאר לחלק אדה"ר ,הנה כאשר אחר חטאו הוליד את
קין והבל כסברת רז"ל וס"ה ,הנה מנצוצות הנז 'יצאו קין והבל ,ואלו נקראים מדרגה שניה .השלישית
הוא ,אותם הנצוצות של נשמתו ,שנסתלקו ממנו כאשר חטא ,וחזרו לרדת וליפול לעמקי הקליפות ,אשר
לזה רמזו חז"ל וקראום בשם נשירת אברים .ודע ,כי מזו המדרגה השלישית ,היתה נשמתו של שת ,בנו
של אדה"ר:
והנה המדרגה הראשונה ,היא נקראת נשמה חדשה לגמרי ,ולכן כאשר תרד נשמה זו בעה"ז בגוף איזה
נפש כשנולד ,עליו רמזו רז"ל ,בריש פרשת משפטים דף צ"ד ע"ב ,וז"ל ,ת"ח בר נש כד אתייליד ,יהבין
ליה נפשא וכו ,'זכה יתיר וכו .'כי באותה הפעם הא 'שבא לעולם ,יכול להשיג מנפש דעשיה ,עד נשמה
לנשמה של אצילות ,מדרגה אחר מדרגה ,כמ"ש זכה יתיר וכו .'וכל זה בקלות גדול ,שלא ע"י טורח
מרובה ,וכבר נתבאר למעלה בענין זו המדרגה הא':
אבל אם בפעם ההיא חטא ופגם ,וימות ,ויצטרך לחזור בעולם ,הנה אז יקרא מגולגל וישן ,וכבר נתבאר
למעלה ,כי הנפש בא לו בעת שנולד ,והרוח א"א לבא עד י"ג שנים ויום אחד ,והנשמה מבן כ 'שנה ואילך .
ועד"ז הולך וגבה מאד כפי מעשיו ,עד שיכול להשיג נר"ן דאצילות ,כפי מדרגת שנותיו:
המדרגה השנית ,והיא נצוצות הנשמה שנשארו באדה"ר אחר שחטא ,אשר מהם הוריש אח"כ לקין והבל
בעו כשנולדו ,הנה אלו נקראים נשמות חדשות בבחי 'מה ,ולא לגמרי .וכאשר יתוקנו ,תהיה מעלתם
גדולה על שאר הנשמות שנשרו ונפלו מאדה"ר כנזכר ,כיון שהיה גם בהם כח להשאר קיימים באדם ,ולא
נפלו בקליפות ,ויש להם מעלה זו בפרטות ,והוא ,כי כאשר הורישם אדם לקין והבל בניו ,אין זה נחשב
לגלגול ממש כשאר המגולגלים ,שמת הגוף הא ,'ונשמתו מתגלגלת בגוף הב ,'אבל זה הם בחיים חייתו
של אדה"ר ,שהורישם לבניו כשנולדו ,ולכן כל הנצוצות שהיו כלולים בקין והבל ,נחשבים כאלו עדיין היו
כלולים באדה"ר עצמו ,ולא נשרו ממנו .ונמצא ,כי כשבאו כלולות אלו הנצוצות בנשמת אדם ,שלא באו
לתקון עצמם ,כי אינם שלו ,רק שנכללו בו כאלו לא באו כלל דמיין .וגם כשבאו אח"כ כלולות עם נשמת קין
והבל בחיי אדם ,גם זו אינה נחשבת ביאה כלל ,כיון שלא באו שם לצורך עצמם ,דכיון שעדיין לא נתחלקו
לנצוצות בפני עצמם בגופות שלהם ,אלא שהיו כלולות בלבד בגוף בקין והבל ,עדיין גם זה אין נחשב להם
לביאה כלל .ולכן כאשר איזה נצוץ יתחלק ויבא אח"כ בעולם ,בגוף איזה איש ,אז תחשב להם ביאה
ראשונה חדשה בצד מה ולא לגמרי ,כי נקרא ביאה מה שבאו באדם וקין והבל ,כמו שיתבאר .ואם אז
בפעם ההיא יחטא ,ויפגום ,וימות ,ויחזור לבא בגוף ב ,'אז יקרא מגולגל וישן:
והנה בפעם הביאה הראשונה ,שיבואו בעולם ,יקראו נשמה חדשה בצד מה כנזכר ,והוא ,כי גם היא
בפעם זו הראשונה ,יכול להשיג כפי מעשיו ,נפש דעשיה ,ורוח דיצירה ,ונשמה דבריאה ,ונפש דאצילות ,
ולא יותר מזה .כנשמה החדשה האמתית ,שיכולה להשיג עד נשמה לנשמה דאצילות כנז"ל .וזהו הפרש
אחד ,שיש בין מדרגה הראשונה ,לזו השניה .והטעם הוא ,לפי שנודע ,כי כשחטא אדם הראשון ,נסתלקה
ממנו זיהרא עילאה ,כנזכר בזוהר בס"ת פרשת קדושים דפ"ג ע"א ,והיא בחי 'נרני"ח מעולם האצילות ,
כל זה נקרא זיהרא עילאה ,ואלו לא ירדו לקליפות ח"ו ,כנודע שאין קליפות רק בג 'עולמות בי"ע .אבל
נסתלקו למעלה למקומם .ומכל חלקי האצילות הנקרא זיהרא עילאה ,לא נשאר בו רק נפש דאצילות
בלבד .ולכן גם עתה כשיבאו הנצוצות שהיו כלולות בקין והבל ,ויבאו עתה לעולם בפעם הא ,'יכולים
להשיג ע"י מעשיהם עד נפש דאצילות ולא יותר ,כפי מה שהיה להם בתחלה בלבד .אבל הנשמות
החדשות לגמרי של המדרגה הראשונה ,יכולות בפעם א 'להשיג מסוף העשיה עד רום האצילות הנקרא
'זיהרא עילאה כלה .והרי זה יתרון אחד של נצוצות המדרגה הא 'על המדרגה הב':
עוד יש להם יתרון אחר ,והוא ,כי מי שיש לו נשמה חדשה לגמרי ,הנקראת מדרגה א ,'הנה כשיבוא
בעולם בפעם ראשונה ,יכול להשיג בנקל כפי מעשיו יחד באותו הגוף ,מנפש דעשיה עד תשלום נשמה
לנשמה דאצילות כנזכר ,ויעשה הנפש משכן וכסא אל הרוח ,והרוח אל הנשמה וכו .'משא"כ במדרגה
השנית ,שהם הנצוצות הנכללות בקין והבל ,כי אלו אעפ"י שביארנו שיכולים להשיג בפעם א 'עד נפש
דאצילות ,הוא עד ועד בכלל ,אינו בנקל ע"ד המדרגה הא ,'אלא ע"י טורח גדול ,כמו שנתבאר בדרושים
הקודמים ,והוא הנזכר שם בסוד היבום ,בלילה בפסוק נפשי אויתיך בלילה וגו ,'כי אחר שכבר נתקנה
הנפש לגמרי ,יוצאת מן האדם בלילה כשישן והולכת לו ,ואח"כ בבקר נכנסת בו נפש הגר ,והרוח של
האדם עצמו ,ומתלבש הרוח תוך זו הנפש ,עד שיתקן הרוח לגמרי ,ואז חוזרת נפשו הראשונה לגופו ,

ועומדים שם ביחד, הנפש שלו כסא אל הרוח שלו עצמו. ואם יזכה אח"כ יותר, יוצאים נפשו ורוחו בלילה כנזכר, ובבקר נכנסת בו נשמתו, ויושבת שם עד שתתקן לגמרי. ואחר כך נכנסים בו נפשו ורוחו, ועומדים שם שלשתם יחד, וכ"ז ע"י טרח ודוחק גדול, וכונה גדולה, בסוד פסוק אם ישים אליו לבו רוחו ונשמתו אליו יאסוף. פירוש, כי אם יהיה חכם ויודע כונה הנזכרת, בסוד היבום בלילה, וישים לב וכונה, יוכל לאסוף אליו, ר"ל אל זה הגוף עצמו, את רוחו ונשמתו, ולא יצטרך לגלגולים אחרים:

ולפעמים אם האדם הנזכר ישלים לתקן נפשו לגמרי, ולא יהיה יודע לכוין כונה הנזכרת, להמשיך רוחו אליו, לתקנו ע"י יציאת הנפש בלילה, בכונת פסוק נפשי אויתיך בלילה, כמבואר לעיל בדרושים שקדמו, הנה ימות האיש הזה, כדי שאח"כ יבא רוחו להתקן בגוף השני, וכשיתוקן יבא אליו נפשו ביחד עמו כנזכר. ואם גם אז לא ידע לכוין לשלח את הרוח בלילה, ולהביא הנשמה לתקנה ע"י הכונה הנזכרת, הנה ימות שנית, ותבא נשמתו בגוף שלישי להתקן, ואחר תקונו, יכנסו בו נפשו ורוחו ונשמתו ביחד, עם הנשמה כנזכר:

וזהו הטעם נפלא, לקצת צדיקים גמורים, שמתים בקצרות שנים, כי להיות שתקנו נפשם בתכלית השלמות בשנים מועטות, וכיון שאינם יודעים להמשיך רוחם, ולשלח נפשם בכונה הנזכרת, הם מתים בקצרות שנים, כי אין נפשם צריכה להתעכב בעה"ז, ואדרבא ימות, כדי שיבא אח"כ הרוח בגוף שני, ויתוקן גם הוא. וכן עד"ז בצדיקים שזכו לנפש ורוח בתכלית התקון, ולא ידעו לשלחם ולהמשיך הנשמה כנזכר. וז"ס פסוק ימותו ולא בחכמה, כי לפעמים ימותו בני אדם, לחסרון חכמה, שלא ידעו להמשיך רוחם או נשמתם כנזכר:

אמנם דע, כי אין דין זה נוהג, אלא במי שתקן נפשו, ועדיין רוחו ונשמתו פגומים מפעם א'. אבל מי שרוחו או נשמתו מתוקנים כבר, הנה כאשר ישלים עתה לתקן הנפש, יכולים לבא הרוח, או גם הנשמה, ליכנס ולהתלבש בנפש ההיא, מאחר שהם מתוקנים כמוה. והרי נתבארו ב' היתרונות שיש אל המדרגה הראשונה על השניה:

ועתה נבאר יתרון אחר, שיש אל המדרגה השנית, על הראשונה. והוא, כי מן המדרגה הראשונה, אינם יכולים להשיג נר"ן וכו' בפעם א', אע"פ שיזכו להם רק ע"י מספר השנים. פירוש, כי בעת שנולדו, לנפש. ובהיותם בן י"ג שנה ויום אחד, אם יזכו מעשיהם, יכנס בהם גם הרוח. ואם יזכו עוד, הנה בהיותם בן כ' שנה, יכנס בהם הנשמה ג"כ. ועד"ז עד סיום הכל. אבל המדרגה הב', יכולים להשיג עד נפש דאצילות, קודם תשלום י"ג שנה ויום אחד. כי כיון שבהיות נצוצות אלו כלולות בקין והבל, היו יחד זוכים אל כל החלקים הנזכרים, גם עתה יכולים להשיג כל החלקים הראוים להם ברגע אחד, ואינו תלוי במספר שנים, אלא כפי מעשיהם, וגם ע"י כונה הנז"ל:

ובזה יתורצו ב' מאמרים החולקים יחד, כי המאמר הנוכר בתחלת פרשת משפטים דף צ"ד ע"ב, וז"ל, ת"ח, בר נש כד אתיליד, יהבין ליה נפשא וכו', זכה יתיר וכו', שהדבר תלוי כפי מעשיו, ולא במספר השנים. מדבר בנשמות של מדרגה השנית, שהיו כלולים בקין והבל, הנקראות חדשות בצד מה. והמאמר הנזכר בסבא דמשפטים דף צ"ח ע"א, נראה שהדבר תלוי במספר השנים, דקאמר כד זכה ליומא דתליסר שנין, אתמר עליה אני היום ילדתיך, ויהבין ליה רוחא. וכד זכה לשנת הכ', יהבין ליה נשמתא, וכדין כתיב עליה כי בן הייתי לאבי וכו'. מדבר במדרגה הראשונה, שהם הנשמות החדשות לגמרי, שמעולם לא נכללו בנשמת אדה"ר:

המדרגה השלישית, והם הנשמות שנפלו בקליפות, אחר שחטא אדה"ר, אשר מהם היתה נשמת שת בן אדם וזולתו, אשר אלו נקראים נשמות ישנות בכל הבחי' הנה הם גרועים מכולם, לפי שכיון שנשרו מן אדם, נפרדו לנצוצות ולחלקים רבים מחמת חטאו של אדם, ולכן באותו הפעם שהיו באדם, היו נקראות ישנות מגלגול אחר בלבד, וכאשר תבא איזו נשמה מהם מאז ואילך בפעם א' בגוף איזה איש וימות, נקרא מגולגל מב' פעמים, וכן כיוצא בזה משם ואילך. ולכן כאשר תבא איזו נשמה ממדרגה הזאת, בגוף איזה אדם, בפעם ראשונה, אין בהם יכולת לתקן, רק חלק אחד בכל גלגול וגלגול, כי הנה בתחלה תבא חלק הנפש להתקן, כיצד, הרי שהיתה הנפש הזאת ממלכות נוקבא דעשיה, צריך שתתקן עד תשלום כתר דעשיה, וכשישלים תקונה זה, ימות האיש הזה, ויבא אח"כ הרוח שלו בגוף שני, ובהשתלם תקונו, ימות גם הוא. ואח"כ תבא הנשמה בגוף שלישי, ובהשלים תקונה, ימות גם הוא. וכבר נתבאר לעיל, כי כשיבוא הרוח להתקן, הנה הוא בא מורכב ומתלבש בנפש הגר. וכן עד"ז הנשמה גם היא. ואמנם אם כאשר תבא הנפש שבתחילה לא תשלים תקונה, צריכה להתגלגל עוד כמה פעמים, עד שתשלים תקונה

לבדה .ואח"כ יבא הרוח בגוף אחר ע"י נפש הגר ,ויתגלגל לבדו כמה פעמים ,עד שישתלם .ואח"כ תבא הנשמה לבדה בגוף אחר ,ותתגלגל אם יצטרך כמה פעמים עד שתשתלם כנז"ל:
גם צריך שתדע ,כי אף שתיקן הנפש והרוח והנשמה ,ואח"כ חטא ופגם בהם ,והוצרך להתגלגל ,יארע לו ע"ד הנזכר ג"כ ,כי לא יוכל לתקן בכל פעם רק הנפש לבדה ,או הרוח לבדו ,או הנשמה לבדה ,ע"ד הנז"ל . אמנם אם תקן נר"ן וכו ',עד רום האצילות וכיוצא בזה ,והוצרך להתגלגל לסבת תקון זולתו ולא לעצמו ,כי לא חטא ולא פגם ,הנה איש כזה יכול ליקח עתה בגלגול הזה ,כל מה שהיה לו בתחלה בבת אחת ,אפילו בקטנותו .וז"ס ענין בריה דר 'המנונא סבא ,הנזכר בפרשת בלק ,ושאר הינוקי הנזכרים בזוהר ,שהיו מופלאים במעשיהם וחכמתם .והטעם הוא ,לפי שהיו שלמים בחלקיהם נר"ן וכו ',בכל מה שהיה להם בתחלה קודם גלגולם זה .ואני חיים הכותב מסופק ,אם גם כשיבוא להתגלגל לצורך עצמו ,לא לתקן פגם חטא ,אלא להשלים חסרון ,מה יהיה דינו:
ונבאר עתה ,ענין החלוקים שיש בין המדרגה הב ',למדרגה השלישית הזאת ,והוא ,כי המדרגה הב 'של הנצוצות של קין והבל ,אי אפשר אל הרוח שלהם לצאת מעמקי הקליפות ,עד שישתלם תקון נפשם ,ואחר כך יצא .וכיון שכן ,נמצא שאין תקון אל הרוח שלו ע"י איש זולתו ,אלא ע"י עצמו .ולכן או ימות האיש הזה , ורוחו עם נפשו יבא אח"כ בגוף אחד כנז"ל .או אפשר שהוא בעצמו ע"י הכונות הנז"ל ,בסוד נפשי אויתיך בלילה ,אחר תקון תשלום הנפש ,תצא ,ויבא בו הרוח לבדו להתקן כנז"ל .וכן הענין הזה בנשמה .אבל הנצוצות המדרגה השלישית יש להם כח באופן אחר ,והוא ,כי אף שאינם יכולים להשיג בבת אחת כל חלקיהם ,הנה יש להם תיקון על ידי כונתם בעת נפילת אפים בתפלה ,להוציא את הרוח שלהם מעמקי הקליפות ,אע"פ שלא השלים תקון הנפש ,בסוד עליית מיין נוקבין בפסוק אליך ה 'נפשי אשא וכו .'ויבא הרוח שלו בחיים חייתו בגוף איזה איש אחר שיולד ,מורכב בנפש הגר .ואם יזכה יותר אפשר שימשיכנה בבנו עצמו הנולד לו .וצריך שתדע ,כי לא שייך תיקון אל הרוח לבדו ,כי יכול לצאת מן הקליפה ע"י כונת נפילת אפים ,קודם תקון תשלום הנפש .אבל הנשמה אינה יוצאה בשום אופן מעמקי הקליפות ,עד שיושלם תקון הנפש והרוח ,וימותו האנשים ההם בעלי הנפש והרוח האלו ,ואח"כ תצא הנשמה ותבא בגלגול להתקן:
ונחזור לבאר ענין הרוח והנפש כנזכר, כי הנה אעפ"י שיכולים לבא שניהם בעולם ,בשני גופים מחולקים , ע"י כונת נפילת אפים ,ויתוקנו שניהם ,עכ"ז עומדים בשקול גדול האנשים האלה ובכף מאזנים ,איזה מהם ינצח לחבירו ,כי אם האיש ההוא שלקח הרוב ,השלים תקונו קודם שהאחר תקן את הנפש ,נמצא שבעל הרוח הוא העיקר ,ולכן בזמן תחית המתים ,יכנסו הרוח והנפש שניהם בגוף בעל הרוה .אבל אם בעל הנפש השלים תקונו בתחלה ,איני זוכר מה ששמעתי בו .והנלע"ד ששמעתי ,כי שניהם יכנסו בגוף בעל הנפש בתחית המתים ,כי הוא העיקרי:
עוד יש חלוק שקול גדול ,אל האיש ההוא שלקח הרוח הזה ,שיצא ע"י נפילת אפים טרם תשלום תקון הנפש כנזכר ,והוא ,כי אם האיש ההוא יזכה במעשיו ,יוכל להמשיך כל הטוב של הרוח ההוא אליו ,וישאר האחד כלו רע .וז"ס פסוק יגמר נא רע רשעים ותכונן צדיק .כי מי שהרשיע מעשיו ,גומר ליקח כל הרע אליו .וזה אומרו ,יגמור נא רע רשעים ,ואז כל הטוב לוקחו הצדיק ההוא שמזכה מעשיו ,ועי"כ נגמר ומתכונן לגמרי ,וזהו ותכונן צדיק ,כנודע כי האדם מעורב טוב ורע ,טהרה בקליפה ולפעמים מעוטו טוב ,ורובו רע וכו ',וצריך לזכך כל הרע שבו ,עד שישאר טוב גמור:
אמר הכותב ,כך שמעתי דברים אלו מפי מורי ז"ל ,ואיני זוכר הבנתם היטב ,אבל נ"ל באורם ,כי אפשר שהרע אשר אל הנפש והרוח .שניהם ילכו יחד בגוף האיש הזה מהם ,אשר הרשיע מעשיו .הטוב אשר בנפש והרוח ,ילכו בגוף האיש המטהר מעשיו כנז"ל .ובזה תבין מה היתה יראת דוד המלך ע"ה ,באמרו רבים אומרים לנפשי אין ישועתה לו באלהים סלה .כי דבר זה מתמיה ,שיאמרו גנות באיש הזה גדול כדוד המלך .ולהבין זה נדייק מש"ה ,אין ישועתה לו ,והל"ל אין ישועתה לה ,ויחזור למלת נפשי הנזכרת בתחלה ,אבל יובן עם הנזכר והוא זה ,דע ,כי דוד המלך ע"ה ,היתה נפשו גבוהה עד מאד ,אמנם ע"י חטאו של אדה"ר הקדום ,מאז ירדה אל עמקי הקליפות בסטרא דנוקבא של הקליפה ,וכאשר נולד דוד , היה פעם א 'שיצא מן הקליפות ,ולכן לא התחיל תקונו אלא מבחי 'העשיה הנקראת נפש ובלבד לסבת היותו מגולגל ממדרגה השלישית כנז"ל .וז"ס הנזכר בסבא משפטים דף ק"ג ע"א ,וגם בכמה מאמרים אחרים, כי דוד היה מסטרא דנוקבא ולא מדכורא ,אלא בעולם המיתה הנקראת נוקבא ,והבן זה:
ולכן אמרו שם אמאי איקרי עובד ,דאעדר אילנא ותקין ליה .והוא ,לפי שהיה טבוע בעמקי הקליפות

דנוקבא .וכיון שכן ,נמצא שאי אפשר לדוד שיקח אז ,רק הנפש לבדה ,ואז הרוח שלו יבא בחייו בגוף אחר שיולד .וכיון שדוד חטא בבת שבע ,ופגם בנפשו ,הנה בעל הרוח שלו יזכה להשלים את רוחו בתחלה , טרם שדוד ישלים את הנפש ,ועי"כ נמצא בו בתחית המתים ,אין ישועתה לו לדוד שהוא הגוף ,יען כי הגוף האחר בעל הרוח ,יקח שניהם נפש ורוח ,אבל אל הנפש עצמה אין לה נזק בזה ,רק אל הגוף ,ולזה אמר אין ישועתה לו ,ולא אמר אין ישועתה לה .וזהו המשך לשון הפסוק רבים אומרים ,לסבה שאין בי רק נפש ,כלשון הזה שאין ישועתה לגופו של דוד בתחית המתים:

עוד יש פירוש אחר בפסוק הנזכר של יגמור נא רע רשעים הנזכר ,כי לפעמים יארע שנפש האדם לא תכנס בו שלימה וגמורה ,רק תהיה רובה טוב ,ומעוטה רע .ואמנם מעוט הטוב שבה עם רוב הרע שבה , תכנס בגוף איש אחד ,ואז שני האנשים האלה חברים ,והאיש אשר רובו טוב ,יש בו כח להמשיך כל חלק הטוב אליו ,וכל חלק הרע נדחה אל האיש שרובו רע .ועל השני נאמר ,יגמור נא רע רשעים .ועל הראשון נאמר ,ותכונן צדי"ק ,ע"ד הנז"ל בפירוש הא':

גם אפשר ,ששניהם מחצה על מחצה שקולים ,ואז אם האחד מהם בא לידו איזה עבירה ,ומכ"ש אם השני בא לידו איזה מצוה ,כי אז מתגבר על חבירו ,ומתחיל להמשיך אצלו הטוב מעט מעט ,עד שנשלם זה בטוב וזה ברע ,על הדרך הנזכר ובזה תבין מאמר חז"ל וז"ל ,אחאב שקול היה .וזש"ה)מלכים א 'כ"ו (וכל צבא השמים עומדים עליו מימינו ומשמאלו ,הנאמר בענין אחאב המלך .והנה הוא מתמיה ,כי הכתוב מספר שהקלות של אחאב היו כחמורות של ירבעם ,ואיך אמרו שהיה שקול .אבל הענין הוא ,כי במעשיו לא היה שקול ,אלא מוטה לכף חובה .אמנם בבחי 'נפשו ,היה שקול ,חציה טוב וחציה רע .ואע"פ שלפעמים היתה גוברת עליו בחי 'הרוח ועובד ע"ז ,הנפש עצמה היתה חציה טובה וחציה רעה ,ולכן השי"ת לא דחאו לגמרי ,והיה חפץ שישוב בתשובה אולי ייטב .ולכן אליהו הנביא ז"ל היה רודף תמיד אחריו להשיבו בתשובה ,עד שאירע ענין חטאו בנבות היזרעאלי)מלכים א 'כ"א(:

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Chapter 8

הקדמה קטנה בענין גלגול הנשמות ,למה מתגלגלים .דע ,כי הנשמות יתגלגלו לכמה סבות ,הראשונה הוא ,לפי שעבר על איזו עבירה מעבירות שבתורה ,ובא לתקן .הב 'הוא ,לתקן איזו מצוה שחסר ממנו . השלישית היא ,שבא לצורך אחרים ,להדריכם ולתקנם .והנה הראשונה היא קרוב לחטא ,כיון שבתחלה חטא .והב 'הוא רחוק מלחטא .והשלישית ודאי שלא יחטא .עוד יש סבות אחרות ,ואלו הם ,כי לפעמים יתגלגל ,ליקח את בת זוגו ,כי לא זכה בראשונה לקחתה .ופעמים שכבר לקח בת זוגו ,אלא שחטא באיזו עבירה ,והוצרך להתגלגל לתקן אותה כנז"ל ,ואז אינו בא רק יחידי ,כמ"ש הסבא דמשפטים על פסוק אם בגפו יבא וכו .'ופעמים הוא שיש לו זכיות ,ולכן אע"פ שהיא אינה צריכה להתגלגל ,מחזירים אשתו להתגלגל עמו ,בסוד ויצאה אשתו עמו .ופעמים הוא ,שלא זכה בראשונה ליקח בת זוגו ,אמנם נזדמנה לו אשה לפי מעשיו ,ובכל נשמות הנשים שבעולם ,אין מי שתהיה קרובה אליו כאשה זו ,אעפ"י שאינה בת זוגו ממש ,וכאשר חטא ונתגלגל ,מגלגלים עמו לאשה הזאת ,אעפ"י שהיא אינה צריכה לגלגול ,ואעפ"י

שאינה בת זוגו ממש:
עוד דע, כי יש כמה שרשים של נשמות, שנשרו בקליפות, הם ונשיהם בת זוגם, והזכרים יכולים לצאת עתה בעה"ז מתוך הקליפות, אבל נקבותיהם אינם יכולים לצאת כלל עד ביאת המשיח, והם עתה טבועות ומסורות בתוך הקליפות הנקבה, ושכחתי מה שמה, אם היא אגרת בת מחלת, או נעמה אמם של שדים. והנה כל השרש של חור בנה של מרים, לא יצאו נשמות הנקבות שלהם עד ביאת המשיח. ונלע"ד ששמעתי ממורי זלה"ה, כי גם אהרן הכהן לא נשא בת זוגו, כי הוא קרוב לשרש נשמת חור בנה של מרים אחותו כמבואר אצלינו:
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Chapter 9
דע, כי מדת הגלגול נוהגת באויר. והיא אחת מת 'שאלות, שהיה ששאל דואג ואחיתופל במגדל הפורח באויר, באנשים הזכרים, ולא בנשים הנקבות. וז"ס פסוק דור הולך ודור בא והארץ לעולם עומדת. ר"ל, דור הולך ודור בא, והם האנשים המתגלגלים. אבל הארץ שהם הנשים הנקראות ארץ כנודע, לעולם עומדת, ואינם חוזרות בגלגול. עוד יש טעם אחר, והוא, כי האנשים לפי שמקיימים מצות עסק התורה, אינם יכולים, משום ליכנס בגיהנם, כי אין אור של גיהנם שולטת בהם. וכמ"ש באלישע בן אבויה, לא מידן נדייניה, דעסק בתורה. ולא לעלמא דאתי נסקיה, כיון דחטא. ולכן מוכרחים הם להתגלגל, למרק עונותיהם תמורת גיהנם. אבל הנשים שאינם עוסקות בתורה, יכולים ליכנס בגיהנם למרק עונותיהם ואינם צריכים להתגלגל. האמנם אע"פ שאינם מתגלגלות, הנה הם באות לפעמים בסוד העבור, עם נצוצי נשמות חדשות נקבות כנשים. גם דע, כי אפשר שאחר שבאה בסוד העבור באיזו אשה, אם האשה ההיא תתעבר ותהר ותלד בת נקבה, אפשר שאותה שבאה בה בסוד העבור, תתגלגל עתה בבחי 'גלגול גמור, בבתה הנולדת לה עתה:
גם דע, כי לפעמים יתגלגל האיש בגוף נקבה, לסבת איזה עון, כמו משכב זכור וכיוצא בו. והנה הנקבה הזאת שהיא גלגול נשמת זכר, אינה יכולה לקבל הריון ולהתעבר, לפי שאין לה בחי 'מיין נוקבין להעלות ולקבל טפת מיין דוכרין, והנה האשה הזאת צריכה זכות גדול לשתוכל להתעבר ולהוליד, ואין לה מציאות אחר, זולתי שתתעבר בה איזו נשמת אשה נקבה אחרת בסוד העבור, ובכן בכח שתופה עמה, תוכל לעלות מיין נוקבין, ולקבל הריון ותלד. אמנם אי אפשר לה ללדת בנים זכרים לשתי סבות, האחת היא, לפי שהכתוב אומר, אשה כי תזריע וילדה זכר, אבל כאן האשה היא זכר כבעלה, ואינה יכולה ללדת זכרים אלא נקבות. הסבה הב 'היא, לפי שכיון שאותה נשמה של הנקבה שנכנסה בה, לא נכנסה רק בסוד העבור לבד, כדי לסייעה שתתעבר ותלד, ולכן כיון שהאשה הזאת יולדת, אין הנשמה ההיא צריכה עוד להשאר שם בסוד העבור ללא צורך, ואז בעת שיולדת נכנס בה הנשמה ההיא של סוד העבור, ואז הולד ההוא יוצא נקבה ולא זכר, ואז היא שם בבחי 'גלגול ממש, ולא עבור כבתחלה. ונמצא שכל אשה שנשמתה נשמת זכר כנז"ל, אי אפשר שתלד זכר אלא נקבה, ואותה הנקבה אשר תלד, היא היא אותה

הנשמה של הנקבה שנכנסה בה בתחלה בסוד העיבור לסייעה כנזכר: Know that sometimes a man may reincarnate into the body of a woman, because of a sin, (cultural context) or something similar. Now this woman who has received the soul of a man, will not be able to conceive and become pregnant. ... This woman will need great merit to enable her to become pregnant and give birth. The only way it can be done is that some other feminine soul must enter her as an ibur. However, she cannot give birth to sons for two reasons. The first is [as follows:] There is a verse that says, "…If a woman puts forth seed, and a male child is born" (Lev. 12:2). In this case, the woman is a male, just like her husband. She cannot give birth to boys, only to girls. The second reason is that the feminine soul that has entered her does so only as an ibur, in order to help her become pregnant and give birth. Once this woman gives birth, that soul does not need to stay there any longer for no reason. And then, at the time that she gives birth, that [feminine] soul enters into the fetus as an actual Gilgul, and not as an Ibur, like it was at first. That is why the child that is born most be female and not male. (the text goes on the explain how sometimes it is possible for her to give birth to a male soul, when the male soul currently in her enters to child, and several other scenarios).
ואמנם לפעמים, ע"י זכות גדול ונפלא, אפשר שבעת שנולד הולד ההוא, תסתלק משם אותה הנשמה הנקבה שהיתה שם בסוד העבור ותלך לה, ויכנס בולד ההוא נשמת זכר ויהיה זכר. וא"כ אח"כ אי אפשר לאשה הזאת לחזור ללדת פעם אחרת, זולתי אם תחזור אותה הנשמה הנקבה להתעבר בה כבראשונה.
ולכן אם הולד הא 'היה נקבה, תצטרך למות עתה זו הבת הנקבה, ואולי הנשמה תחזור להתעבר בה באשה הנז 'כבראשונה, ותתעבר ותהר ותלד בת נקבה, שנשמתה היא מזאת הנקבה המתעברת בה בסוד העבור הנזכר. ועד"ז הולכת בעבור ובגלגול פעמים רבות, והיא היא, וכה משפטה תמיד. אמנם אם ילדה זכר, אז אין הולד הזה צריך למות, כי אותה הנשמה הנקבה שנתעברה בה בסוד העבור בתחלה והלכה לה בעת שילדה כנזכר, היא צריכה לחזור שנית להתעבר בה בסוד העבור, ותהר מן בת, ותלד נקבה. וגם לזה צריך זכות גדול:
גם אפשר לפעמים, אע"פ שילדה בתחלה נקבה, אינה צריכה הבת ההיא למות עתה, לפי שאפשר שתבא נשמת נקבה אחרת, ותתעבר באשה הנז 'בסוד העבור, ותהר ותלד בת, והנשמה ההיא תתגלגל בה בגלגול ממש כנזכר. ועד"ז בכל הריון והריון שתהר האשה הזאת, אפשר להתחלף בה כל הבחי 'הנז ' ואמנם לזאת המציאות האחרון, צריך זכות גדול ונס עצום, לפי שיש לנו הקדמה אחת בסוד העבור, כי אין שום נשמה נכנסת בגוף האיש או האשה בסוד העבור בחיים, אלא אם כן כי יש ביניהם קורבה גדולה זה לזה, ולכן האשה הזאת ששרשה נשמת זכר, הצריכה לעיבור נשמת הנקבה, הנה כדי שתמצא נשמת נקבה בכל תנאיה, שתצטרך להתעבר מפאת עצמה, וגם שתהיה קרובה אליה או דומה אליה, צריך זכות גדול, ומכ"ש אם יצטרך הדבר לבא בעיבור פעם ופעמים כנז"ל, ומכ"ש למצא נשמות רבות של נקבות בתנאיה הנז', וגם שיבאו בה בסוד העיבור כל אחד ואחד בזמן אחד צריך זכיות גדולים ונסים רבים:
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Chapter 10
בבחי 'הבנים שאדם מוליד ,וגם בענין התלמידים עם הרב שלהם .ועתה נדבר בבחי 'הבנים שאדם מוליד ,
דע ,כי בין אם האדם לוקח בת זוגו ,בין אם לוקח אשה שאינה בת זוגו ,אין חלוק ביניהם לענין זה ,והוא כי
יכול הוא להוליד בנים מן הנצוצות של הנשמות של שרשו עצמו ,או להוליד מנשמות שרשים אחרים .עוד
דע ,כי האב הוא נותן חלק מנשמתו אל בניו ,ואותה החלק נעשה לבוש אל נשמת הבן ,ומסייעו ומדריכו
בדרך הטובה ,ולסבה זו חייב הבן בכבוד אביו .ואמנם אם אין חלוק בין נשמת האב לנשמת הבן ,רק
פחות מת"ק מדרגות ,הנה אז נשאר חלק נשמת האב עם נשמת הבן אפילו לימות המשיח .אבל בתחית
המתים או לעולם הבא ,כל דבר חוזר לשרשו ,ונפרדים לגמרי .האמנם אם יש הפרש ביניהם שעור ת"ק
מדרגות ,או יותר מת"ק ,אז מתבטלת הגרועה בגדולה ,ומתחברים חבור גמור לעולם ,ועד לא יפרדו ,
ושניהם הם בשרש אחד:
והנה זה הוא מבחי 'האב עם הבן ,אבל ענין הרב עם התלמיד ,כבר נתבאר אצלינו לקמן ,כי הרב נותן
רוחא גו תלמידיה ,ע"ד האב לבנו ,אלא שהוא חבור יותר נמרץ ,כי לעולם ועד נשאר ההוא רוחא עם
התלמיד קיים לעולם לא יפרדו ,בסוד ותדבק נפש דוד ביהונתן .וזהו טעם יתרון כבוד הרב מכבוד האב .
והנה אם הרב של התלמיד הוא בנו ממש ,יש לו ב 'דבוקים ,אחד לפי שהוא רבו .ואחד לפי שהוא בנו .
ולכן אם יש ביניהם יותר מת"ק מדרגות ,אז שניהם מתדבקים זה עם זה ,האב עם בנו ,לפי שהוא רבו .
הנז 'אלו הבחי 'מב ,לפי שהוא אביו .ושניהם מתדבקים יחד זה בזה וזה בזה ,והבן עם אביו ,לפי שהוא אביו:
עוד נדבר בענין הבנים הנולדים מן האב ,דע ,כי בהיות האיש מזדווג עם אשתו להוליד בנים ,הנה מכח
האב נמשך בחי 'אור מקיף בבן ,ומכח האם נמשך בבן ג"כ בחי 'אור פנימי .והנה אפשר שבעת זווגם
יתקדשו עצמם שניהם בכונות מצוה וקדושה .או יהיה כונת שניהם שלא לשם מצוה ,אלא להנאת עצמם
ולרעה .או יהיה כונת האב לטובה והאם לרעה ,או להפך .ואמנם אם שניהם נתכוונו לדבר מצוה ,
יהיה הולד ההוא צדיק גמור באור המקיף ובאור פנימי .ואם שניהם נתכוונו לרעה ,יהיה הבן ההוא רשע גמור
באור מקיף ובאור פנימי .ואם האב נתכוון לטובה ,ואמו לרעה ,אז יהיה אור המקיף של הבן צדיק .ואור
הפנימי ,רשע .ובהמשך הזמן יכוף המקיף את הפנימי ,ויהיה צדיק גמור ,לפי שהמקיף כולל בתוכו את
הפנימי ,ומהפכו לזכות .ואם האב נתכוון לרעה והאם לטובה ,אז המקיף רע והפנימי טוב ,ובהמשך הזמן
יכוף המקיף הרע את הפנימי הטוב ,ויהיה רשע גם הוא:
והנה אם תרצה לידע ,מי גובר בו ,כח האב או האם ,תוכל להכיר זה כפי קלותו של הבן או כבדותו ,לפי
כי האור הפנימי מוגבל ,ואינו יכול להתנועע ,מתנועע ,ומניע את האדם למקום
שהוא חפץ .ונמצא כי אם תראה איזה אדם קל כנשר ורץ כצבי בכל מעשיו ,ומהיר במלאכתו ,נמצא שגבר
עליו אור המקיף אשר מכח אביו .ואם הוא עצל וכבד התנועה ,יורה תגבורת אור הפנימי בו מצד האם ,
והכל כפי מעשיהם .רוצה לומר ,כי אם האב נתכוון לשם מצוה בעת התשמיש ,הנה הבן הזה יהיה מהיר
במלאכת שמים ,וגדול מאד בתורה .ואם אביו נתכוון להנאת עצמו ,יהיה הבן הזה מהיר במלאכת העה"ז .
וכן להפך אם יהיה כבד התנועה ,אם אמו נתכוונה לשם מצוה ,יהיה עצל במלאכת העה"ז .ואם לא
נתכוונה לשם מצוה ,יהיה הבן עצל במלאכת שמים:
ובזה תבין טעם כי נמצאים לידים קטנים חריפים לא יוכלו השקט ,ויש ילדים עצלים כבדי התנועה מאד:
וז"ס עשאל אחי יואב שהיה קל ברגליו עד לאין תכלית ,כנודע לרז"ל)שמואל ב ב׳:י״ח (שהיה רץ על
ראשי השבלים ולא היו נכפפים ,ובודאי אין מדרש חז"ל יוצא מידי פשוטו ממש ,והענין מובן עם הנזכר כי
כל בחינתו היתה ,מתגבורת כח האב ,ולא היה בו כח האם כלל ,וגדל בו אור המקיף לגמרי ,והיה מעופפו
באויר:
אמר שמואל ,עוד מצאתי דרוש אחר מחודש על הגלגול ,וכמדומה לי שהוא קצור מכל האמור ,ואמרתי
להעתיקו פה אחר הדרושים הנזכרים וכמעט שהוא סלת מכל האמור:
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Chapter 11
בתכלית הקצור בענין הגלגול, וז"ל, ענין הגלגול בתכלית הקצור, מה שיצטרך בהכרח כל האדם לדעת, איך יתנהג לתקן את עצמו. נודע הוא כי ד' עולמות אבי"ע, וכל עולם מהם, יש בו חמשה פרצופים, א"א, ואו"א, וזו"ן. האמנם אין ענין כלם שוה, לפי ששלשה עולמות בי"ע, הם בערך פרטיות אימא וזו"ן דאצילות. אבל בדוגמת א"א ואבא דאצילות, לא יש שני עולמות דוגמתם למעלה מבי"ע, לפי שהם בתכלית של ההעלם. גם נודע, כי מכל הבחי' שנכללו בד' עולמות אבי"ע, יוצא נשמות בני אדם, בסוד בנים אתם לה' אלהיכם. וא"כ נמצא, כי בחי' הנשמות יהיו ממש כדמיון העולמות עצמם בכלל ופרט. כיצד, הנשמות שיש מעולם האצילות, יתחלקו לחמשה בחי' גם הם, כנגד ה' פרצופי האצילות, כי הנמשכות מן א"א, נקראות יחידה. ומן אבא, נקראות חיה. ומן אימא, נקראות נשמה. ומן ז"א, נקראות רוח. ומן נוקביה, נקראות נפש. וכלם הם חלקי האצילות. אח"כ יש יותר תחתונות, והם, כי הנמשכות מעולם הבריאה, כלם נקראים נשמה דבריאה. ומן היצירה, כלה נקראת רוח דיצירה. ומן העשיה, נקראת נפש דעשיה. והרי זה דרך כלל. ודרך פרט הוא זה, כי הנה הנשמות יוצאות מן אריך דאצילות, נחלקות לחמשה בחינות, כי מכתר דאריך, נקראת יחידה שביחידה. ומחכמה שבו, נקראת חיה דיחידה. ומבינה שבו נקראת נשמה דיחידה. ומשש קצוותיו נקראת רוח דיחידה. וממלכות שבו, נקראת נפש דיחידה. וכל חמשה חלקים הנז' נקראים בכללותם יחידה. ועד"ז יתחלקו חמשה בחי' החיה, שמן אבא דאצילות, וכלם נקראים חיה. וכן חמשה חלקי הנשמה דמצד אימא, כלם נקראים נשמה. וכן חמשה חלקי רוח דמז"א, כלם נקראים רוח. וכן חמשה חלקי נפש דמנוקביה, כלם נקראים נפש דאצילות:
ועד"ז בשלשה עולמות בי"ע אשר כל עולם מהם בכל חמשה חלקיו, אינו רק בערך פרצוף אחד פרטי דאצילות כנזכר, כיצד, הנה הנשמות שמן אריך של הבריאה, נקראות יחידה דבריאה. ושמן אבא, נקראות חיה, ושמן אימא נקראים נשמה. ושמן ז"א נקרא רוח. ושמן נוקביה דבריאה, נקראות נפש דנשמת הבריאה. וכל חמשה חלקים אלו שמן חמשה פרצופי הבריאה, נקראים נשמה של הבריאה. וכן הנשמות שבחמשה פרצופי היצירה, יחידה, חיה, נשמה, רוח, נפש. וכלם נקראים רוח דיצירה. וכן הנשמות שמחמשה פרצופי העשיה, יחידה, חיה, נשמה, רוח, נפש. וכלם נקראים נפש דעשיה. והרי נתבארו ענין הנשמות בכלל ופרט:
והנה כל בחי' הנשמות הנז', כלם נכללו באדה"ר, והנה אדם היה כלול מרמ"ח איברים ושס"ה גידים גם בבחי' הנשמות שבו, באופן כי כל חלק מהנזכר, נתחלק לסדר הנזכר, כיצד, הנה חלק היחידה דאצילות, נחלק לתרי"ג אברים וגידים, וכל אבר וגיד מהם נקרא שורש א'. וכן החיה, או הנשמה, או הרוח, או הנפש דאצילות, כל בחי' מהם נתחלקה לתרי"ג שרשים. וכן כל בחי' מחמשה פרצופי הבריאה, נתחלקה לתרי"ג שרשים, וכלם נקראים נשמה דבריאה כנז"ל. וכן כל בחי' מחמשה פרצופי היצירה ע"ד הנז"ל. וכן כל ה' פרצופי העשיה ע"ד הנז"ל. ועוד אפשר שיתחלקו כל חלק מהנזכר חלוק יותר פרטי, וזה היה ע"י חטאו של אדה"ר ושאר הנבראים:
ולהבין הענין, נבאר חלק אחד מהם, וממנו תקיש לכל השאר, ונתחיל מן נוקבא דעשיה. הנה נוקבא דעשיה, כוללת תרי"ג איברים וגידים, ואלו נקראים תרי"ג שרשים גדולים, ר"ל שפחות מזה אי אפשר להיות, וכל שרש מאלו, אינו פחות מתרי"ג נצוצות, שכל נצוץ נקרא נשמה אחת שלימה, ונקראים תרי"ג

נצוצות גדולים. והנה ע"י הפגם, יתחלקו התחלקות יותר פרטיי, והוא, כי תרי"ג שרשים גדולים, יתחלקו
עד ס' רבוא שרשים קטנים ולא יותר, אבל פחות מזה אפשר להיות, וגם אינו מוכרח שכל שרש גדול,
יתחלקו לחשבון שוה בשרש חבירו, כי הכל לפי הפגם. ויש שרש גדול שיתחלק לאלף שרשים קטנים, ויש
למאה וכיוצא בזה. האמנם בבחינת כל התרי"ג שרשים גדולים ביחד, אי אפשר שיתחלקו ליותר מס'
רבוא שרשים קטנים. ועד"ז בנצוצות התרי"ג שבכל שרש ושרש, מתרי"ג שרשים גדולים, כי כל נצוץ מהם
יתחלק לכמה נצוצות. האמנם יש נצוץ גדול שיתחלק לאלף נצוצות קטנים, ויש למאה, וכיוצא בזה.
האמנם כל תרי"ג הנצוצות הגדולים בכללותם יחד, אין מתחלקים ליותר מס' רבוא נצוצות קטנים:
עוד צריך שתדע, כי כמו שכל כללות תרי"ג שרשים גדולים דנוקבא דעשיה, הם נפרטים, כי תחלה יש
נשמה אמת, אב לכל, והיא בדרך זה, כי תחלה יש נשמה אחת אב לכלם והוא אדה"ר כולל כלם, ואח"כ
נכללות כלם בג' אבות, אברהם, יצחק, ויעקב. ואח"כ נכללות כלם לשנים עשר שבטים, ואחר כך נחלקים
לע' נפש. ואח"כ אלו הע' נפש, נחלקים עד ס' רבוא נצוצות גדולים. כך כל שרש מהתרי"ג גדולים, נעשה
פרצוף כולל תרי"ג, ויתחלק ע"ד הנזכר, עד ס' רבוא נצוצות קטנים. כיצד, הנה אדם היה כולל כל תרי"ג
שרשים גדולים שבפרצוף שלם דנוקבא דעשיה, והנה אבר כתף השמאלי דאדה"ר, הוא שרש אחד גדול
והוא פרצוף שלם מתחלק לע' שרשים קטנים ולא יותר. ואלו ע' שרשים כוללים כל תרי"ג איברים וגידים
שבזה הפרצוף, וכל אלו הע' שרשים קטנים נחלקים לס' רבוא נצוצות קטנים. ואמנם קין הוא כולל כל
שרש הגדול הזה, הכולל הע' שרשים קטנים, מס' רבוא נצוצות קטנים, והוא כדמיון אדה"ר. ויש בשרש
הגדול הזה שלשה אבות כוללים כלו, ואח"כ י"ב שבטים, ואח"כ ע' נפש, ואת"כ נחלקים לס' רבוא קטנים:
ועתה נבאר פרט הע' שרשים הקטנים. הנה נתבאר, שכלם יחד יתחלקו לס' רבוא נצוצים קטנים, אבל כל
שרש מהם, אינו מוכרח שיהיה חשבון נצוצותיו בחברו אך הצד השוה שבהם הם כי כל שרש מהם יתחלק
לתרי"ג נצוצות פנימיים ועיקריים, והם הת"ח אשר בשרש ההוא, ומהם מתפשטים סביבותיהם ענפים,
והם בעלי בתים, ועמי הארץ, ובאלו אין מספר קבוע כנזכר וזה באורו, הנה אחד מן הע' שרשים קטנים
שבאבר כתף השמאלי, הנקרא ע"ש קין, שכלם הם שרש אחד גדול אשר באדה"ר, הנה שרש א' מאלו
הע', הוא אבר העקב שברגל השמאלי של הפרצוף הכולל כל שרש קין. ובזה השרש הקטן, יש בו תרי"ג
נצוצות, שכלם ת"ח, וסביבותיהם מתפשטים כל שאר נצוצות נשמות בני אדם, בעלי מצוה, וסוחרים, ועמי
הארץ, ולאלו אין מספר קבוע כנזכר, כי אין הכרח, רק שכל נצוצות שבעים השרשים הקטנים שבשרש
אחד הגדול, לא יהיו יותר מס' רבוא נצוצות קטנים:
גם דע, כי כל אבר כלול, מבשר, וגידים קטנים, ועצמות, ואין הגידים שבאיברים מכלל השס"ה גידים
הגדולים, ונמצא כי התרי"ג נצוצות שבזה העקב, שהם נצוצות הת"ח, הם נחלקים בג' חלקים הנז', שהם,
בשר, וגידים, ועצמות. וכן עד"ז שאר נצוצות של בעלי מעשה וכו', כנז"ל, נחלקים בשלשה חלקים הנז',
וסדר מעלתם הוא, בראשונה הבשר, ולמעלה ממנה הגידים, ולמעלה משניהם הן העצמות, לבחי' המוח
שבתוכם, ולא הם בעצמם. והרי נתבאר ענין פרצוף נוקבא דעשיה, כי כלו היה נכלל באדם, ומזה תקיש
לכל שאר הפרטים עד אריך דאצילות:
ועתה נבאר, ענין אחיזת נשמת האדם בכל העולמות כלם. וכמ"ש ז"ל על פסוק איפה היית ביסדי ארץ.
(איוב ל"ח:ד') הנה מי שהיה נצוץ נשמות מין אחד, מהנצוצות הפרטיות שבאבר העקב שמאלי, שהוא
שרש קטן א' מן הע' שרשים קטנים שבשרש הגדול, שהוא אבר כתף השמאלי של פרצוף אדה"ר, מבחי'
נוקבא דעשיה, הנה גם יהיה נאחז במקום ההוא עצמו, בפרצוף ז"א דעשיה, ובפרצוף אימא דעשיה, עד
רום המעלות, שהוא בעקב של רגל שמאלי, שהוא השרש הקטן האחד, מן הע' שרשים קטנים, שבשרש
אחד גדול, שהוא אבר כתף השמאלי של א"א דאצילות. וכל אלו החלקים נקראים נשמה אחת. והאדם
הזה, עולה ולוקח חלקיו כלם מסופם לראשם כנזכר, כי תחילה לוקח חלקו שבנוקבא דעשיה, שהוא
העקב הנז' ונקרא נפש שבנפש, וכן עולה ונוטל עד חלקו שבאריך דעשיה, בבחי' העקב הנז"ל, ואז נשלם
בכל חלקי נפשו שמעולם העשיה, ועד"ז ברוחו שמן היצירה וכו', עד שעולה לקחת חלקו שבא"א
דאצילות, בבחי' העקב הנזכר, ונשלם בו היחידה שלו מעולם האצילות, ונגמר תשלום נשמתו בכל
תלקים. והנה זהו תכלית פרט אחיזת חלק נשמתו בפרטי פרטות:
ואמנם דרך כללות, יש עוד ענין אחר, והוא, כי הגם שנתבאר שנצוץ נפש האדם עצמו, היא לבדה, נקראת
נשמת האדם לבדו פרטיית ועיקריית, הנה גם כל נצוצות הנשמות פרטיות שנתחלקו בזה העקב הנזכר,
שהוא עקב של כללות כל הפרצוף שבשרש הגדול הנקרא קין, שהוא אבר הכתף השמאלי של אדה"ר,

כלם יחד נקראים נשמה אחת שלימה גדולה, כנזכר שתרי"ג נשמות גדולות יש בכל שרש מהגדולים, כי הנה כל העקב הנזכר הוא אחד מן תרי"ג נשמות גדולות, שיש בשרש אבר הכתף שמאלי שנקרא שרש גדול, ולקמן נבאר תועלת הענין הזה:

ואחר שנתבאר היטב בחי' הנשמות, ומקום אחיזתם נבאר עתה משפטיהם. דע, כי אין האדם נקרא שלם, עד שיתקן בחייו, ויזכה עד שיקח יחידה דא"א דאצילות כנז"ל. ואמנם מי שלא זכה כי אם ליקח כל אחד בחי', דעשיה, הנה זה האיש זכה ליקח נפש שלימה, מכללות כל עולם העשיה, ועד"ז בכל שאר החלקים, עד שיהיה שלם לגמרי כנזכר. והנה תקון האדם, תלוי בדברים רבים, כמו בעשיית כל מצות עשה, ובעסק התורה וכו', כמו שיתבאר. וכפי מה שירבה בהם, כך יושלם תקונו, לזכות לקחת כל חלקי נשמות. וכאשר ח"ו יחטא, ויעבור על שס"ה מל"ת, כך יהיה הפגם שיפגום בחלקי נשמתו, גם אם עשה מ"ע הרבה:

ודע, כי ענין התקון או הפכו שהוא הפגם, הכל הוא במקום אחיזת נשמתו בלבד, ולא בשאר מקומות. וגם זה הוא ע"ד הנז"ל, כי עיקר התקון או הפגם ההוא, במקום אחיזת נשמתו, שהוא נצוץ הפרטי. האמנם גם בכל הנצוצות שהם קרוביו, הוא מתקן או פוגם. כיצד, הנה מי שהיה מן העקב שמאלי, שבפרצוף אבר כתף השמאלי הנקרא שרש קין. אם יתקן, הנה גורם תקון בכל נצוצות העקב הנזכר. ואם יפגום, גורם פגם בכלם, אע"פ שהם כבר תקנו כל צרכם לגמרי, והנוגע לנצוצותם הפרטיות דכל אחת מהם, אינם נקראים שלימים ומתוקנים לגמרי, עד אשר לא ישאר שום נצוץ קטן או גדול מכל נצוצי העקב, כי אם שלם לגמרי, כי הם כל העקב הזה, נקרא נצוץ נשמה גדולה אחת כנז"ל, ולכן כל הנצוצות ההם, אפילו אם יהיה שמואל הנביא ע"ה אחד מהם, לא נקרא שלם, עד שיושלמו כל הנצוצות של זה העקב להתקן, אפילו הגרוע שבכלם. ולכן כלם באים לסייע את הנצוץ הפגום בעה"ז לתקנו. האמנם שאר נצוצות כל אבר הכתף השמאליי, אין להם לא תקון ולא פגם מחמת נצוצות זה העקב כלל:

הכלל העולה, כי כל שרש ושרש מהשרשים הקטנים שבכל אבר, הנקרא שרש גדול מתרי"ג שרשים גדולים שבפרצוף אדה"ר, הנה כל השרש הקטן ההוא, נקרא נשמה אחת גדולה, וכלם מסייעים זה לזה כנזכר. ואמנם לא פגם אחד פוגם בכל החלקים אשר בכל העולמות כנז"ל, אבל יש חטא שפוגם בנפשו אשר מצד העשיה, ויש פוגם בחלק רוחו אשר ביצירה וכו' כנודע. ובהיות נצוץ פרטיי שלו פוגם בעשיה, גם כל נצוצי העקב הנז' שבעשיה, יש בהם פגם כמוהו כנזכר, וכן בשאר העולמות. אבל פשוט שעיקר העונש או השכר אינו, אלא אל הנצוץ הפרטיי הזה, אלא שהשפע הנמשך בעקב ההוא, מתמעט בכל נצוצותיו, מחמת פגם זה הנצוץ הפרטיי:

ועתה נבאר התקון והפגם בפרטות. ונתחיל בבחי' תקון הנפש אשר מעולם העשיה, כי היא היותר תחתונה מן הכל, והיא הנכנסת באדם בעת לידתו תחלת הכל. כי כבר ידעת, כי אין חלק עליון נכנס, עד ישתלם תקון התחתון, כי תחלה צריך שיושלם תקון כניסת כל חלקי הנפש דעשיה, ואח"כ יתחיל להכנס בו חלקי הרוח שביצירה, וכשיושלם יכנס הנשמה דבריאה וכו', עד תשלום הכל. ואמנם התנאים והחלוקים שיש בענין זה, יתבאר בשער זה ש"ח שער הגלגול. דע, כי כל תקון האדם שיזכה לנפש דעשיה, הוא ע"י קיום מצות עשה שהם רמ"ח. וכל הפגם ההוא, או בחסרון קיומם, או בעבורו על אחת משס"ה מל"ת. כי עסק התורה הוא לקנות הרוח שביצירה, כמו שיתבאר:

ודע, כי האדם צריך שיקיים כל התרי"ג מצות. ואם חסר אחת מהם, עדיין נפשו חסירה, כפי שעור המצות שחסרו ממנו. ואמנם הרמ"ח מ"ע נחלקים לחמשה חלוקות, א', הם המצות אשר האדם נמנע מלקיימם כגון מצות שהם תלויות בזמן שב"ה היה קיים, כמו הקרבנות וכיוצא בהם. ואלו אין האדם חוזר בגלגול לקיימם, כי מה תועלת יש בגלגול, אמנם כשיבנה ב"ה יקיימם. הב', הם המצות שיכול האדם לקיימם, כמו ציצית ותפילין וכיוצא בזה, ואלו אם לא קיימם, צריך בהכרח שיחזור להתגלגל פעמים רבות, עד שישלים את כלם. באופן כי מי שכבר נתגלגל וקיים קצת מצות, די לו בגלגולו זה, כשקיים המצות החסירות ממנו, שלא קיימם מעולם כלל. ודע, כי כשיתגלגל על כך, אפשר שיחטא ויבואו על ידו עבירות רבות:

ג', הם המצות שאין חובה עליו לקיימם, אלא אם כן באה לידו, כגון תרומות ומעשרות ושלוח הקן, שאינו מחוייב לרדוף אחריהם, אלו ג"כ מוכרח הוא שיתגלגל לקיימם, אמנם כיון שלא הוצרך להתגלגל אלא לסבה זו, מובטח הוא שלא יחטא בזה הגלגול הב'. הד', הם מצות שאין יכולת בידו לקיימם, אם לא כאשר האלהים אנה לידו, כמו פדיון הבן, ויבום, וחליצה, או גט, שאינו מחוייב לגרשה, אא"כ לא תמצא חן בעיניו כנודע, לפי שקשים גרושין וכו', ומזבח מוריד עליו דמעות, וכיוצא באלו יש בהם חלוק, כי אם לא נזדמנו לו אינו חוזר להתגלגל, אבל יבא בסוד העבור לפי שעה בלבד, עד אשר יקיים אותם, ותכף

מסתלק מן העולם והולך לו, אבל אם באו לידו ולא קיימם, אז מוכרח הוא להתגלגל, אבל לא קבלתי ממורי ז"ל אם מובטח לו שלא יחטא בענין החלוק השלישי אם לאו:

גם נסתפקתי בענין שאר המצות, ובפרט באותם שאינו מחוייב לרדוף אחריהם, כמו מעקה ושלוח הקן וכיוצא, אם רצה לקיימם, אלא שלא היה בידו יכולת לקיימם, כגון שהיה עני ולא יכול לקנות בית לעשות מעקה, אם נאמר שזה נקרא אנוס, ויספיק לו העיבור, או אם יצטרך גלגול גמור. ובמקום אחר כתבנו, שנראה שנפטר מן הגלגול, ויספיק לו סוד העבור איך אפשר לומר שיתגלגל אלא שהשם יתברך יזמין לו בודאי המצוה ההיא, ויתן לו יכולת לקיימה. החמישית היא מצוה פרטיית, והיא לפרות ולרבות, והיא מהמצות שמחוייב האדם לרדוף לקיימה, וגם יש יכולת בידו לקיימה, וזו היא חמורה מכל המצות, והוא, כי מי שמת בלא בנים ולא קיים אותה לא די במה שיתגלגל, אלא ששאר המתגלגלים על ידו על חסרון איזה מצוה כנז"ל, הנה כל גוף וגוף מהם יקום ויחיה בזמן התחיה, ויכנס בו נצוצות נשמתו כפי שיעור המצות שקיים בהיותו באותו גוף. אבל זה שמת בלא בנים כל חלקי נצוצות נשמתו, יכנסו בגוף השני שנתגלגל בו בסוד היבום, ואז קיים מצות פריה ורביה. אבל הגוף הראשון שלא קיימה, אין נכנס בה רק ההוא רוחא קדמאה דיהיב באנתתיה כשנשאה בביאה א 'כנודע. הששית היא, מצוה פרטיית, והיא לעסוק בתורה, והיא שקולה כנגד כל המצות, כי ת"ת כנגד כלם. ויש בה ד 'פירושים, שסימנם פרד"ס, פשט, רמז, דרש, סוד. וצריך לטרוח ולעסוק בכלם, עד מקום שיד שכלו מגעת, ויבקש לו רב שילמדהו, ואם חסר אחת מארבעתם כפי השגתו, יתגלגל על זה:

גם צריך שתדע, כי האדם צריך לקיים כל תרי"ג מצות, במעשה, וכן בדיבור, ע"ד מה שאמרו רז"ל כל העוסק בפרשת עולה, כאלו הקריב עולה וכו '. וכן במחשבה, אם לא קיים כלם בשלשה בחי 'אלו, יתגלגל, עד שיקיים כל התרי"ג מצות בשלשה בחי 'אלו:

עוד דע, כי התרי"ג מצות מתחלקות בתרי"ג איברים וגידים של אדה"ר, שנקראים תרי"ג שרשים גדולים, ובכל אבר ואבר מהם יש מצות פרטיות, כנזכר כי בכל אבר הכתף השמאלי, יש אחד עשרה מ"ע וט"ו מל"ת. וכל מי שהוא מן הכתף הזה, מחוייב להשלים אלו המצות יותר מכל שאר התרי"ג. ולא נתברר לי היטב ענין זה, כי כיון שכל אדם מחוייב להשלים כל התרי"ג מצות כנז"ל, מה הוא החיוב המשונה שיש בין אלו המצות הפרטיות שבכל אבר אל שאר התרי"ג כלם:

גם שמעתי ממורי ז"ל, כי אינו דומה מי ששאר הנצוצות שהם מן משרש נפשו אשר קדמו אליו קיימו כל המצות, למי שהנצוצות הקודמות אליו לא קיימו גם הם אלו המצות שלא קיים גם הוא, ולא ידעתי מה הוא החלוק שיש בין זה לזה. והרי נתבאר ענין קיום המ"ע:

ונבאר ענין מל"ת, דע, כי יש מצות ל"ת שתשובה ויום הכיפורים מכפרים. ויש שצריך גם כן יסורין לכפרם. אבל יש עבירות חמורות, כמו כריתות ומיתות ב"ד וכיוצא, שאינם מתכפרים עד שימותו. ויש באלו חלוק, כי אם היא עבירה שאינם מאותם שגופם כלה ואשם קם בתחית המתים, כמ"ש ז"ל ואלו שאין להם חלק לעה"ב, המינים והאפיקורסים וכו '. הנה הנפש הזאת תתגלגל, לתקן מה שחטא, וגופו הראשון כלה ונאבד כנזכר. ואם אינה מבחי 'זו, הנה הגוף הראשון אינו נאבד, אמנם הנפש ההיא מתגלגלת בגוף הזה השני, בהצטרפות איזה נצוץ אחד משרשו שנכנס שם, שהוא בעל הגוף ההוא, ושם נתקן זה המגולגל עמו הנקרא אורח, ולא בעל הבית:

גם דע, כי האדם המחטיא לחבירו באיזו עבירה שצריך גלגול, אבל הוא עצמו לא חטא, יבא בעיבור עם המתגלגל, עד יתקן החטא, ואף זה שהחטיאו יסתלק משם. ודע, כי לא די לאדם עצמו פרטיות אחרות אחיזת נפשו למעלה, רק כל חלקי העשיה והיצירה וכו ', וזה מסייע למה שכתבתי פה, שאע"פ שיש מצות פרטיות בכל אבר, צריך שישלים כל התרי"ג מצות. אמנם נלע"ד פי 'הדברים באופן אחר, והוא, כי אם נפש האדם דרך משל מנוקבא דעשיה, לא יספיק לו כאשר יתקן בחי 'ההיא לבדה, ועי"כ יכנס בו בחי ' הרוח שלו, שהיא מנוקבא דיצירה. אלא צריך שיתקן גם כל חלקי הנפש, שהם מחלקו של עשיה. כגון נפש ממלכות ז"א דעשיה, וממלכות דאימא ואבא ואריך דעשיה, כי כל אלו הם חלקי נפשו בשלמות, שהם נרנח"י שיש בעשיה, וכולם נקראים נפש דעשיה שלימה. ואז יתחיל לשבות נפש שברוח דיצירה שבחלקו. דאל"כ אלא שצריך שישלים כל העשיה בכללותה, א"כ אין בעולם רק נפש אחת לבדה. וגם זה מוכיח כי אין צורך לאדם לתקן רק שרש הקטן אשר ממנו חוצב:

ועתה נבאר ענין הרוח והנשמה, אעפ"י שכבר נתבאר עניינם למעלה, כי תקון הרוח דיצירה הוא ע"י עסק התורה כהלכתה לשמה בתורה שבע"פ משנה ותלמוד וכו '. ותקון הנשמה דבריאה, תלוי בידיעת סודות

ורזי התורה הפנימיים בחכמת הזוהר .ובמקום אחר כתבנו ,כי העושה מצות עשה בלי כונה מתקן עולם העשיה שהיא נפש .והעוסק בתורה בלי כונה ,מתקן היצירה שהיא הרוח .והעושה מצוה או העוסק בתורה בכונה ,מתקן בריאה שהיא נשמה .ובמקום אחר כתבתי ,כי המחשבה והתדבקות בהוי"ה דס"ג , ובאהיה יה"ו ,ובאהיה אשר אהיה ,הם תועלת הנשמה הבאה מן בריאה .ועסק התורה בדיבור ,הוא תועלת הרוח שמן היצירה .וקיום מצות מעשיות ,ובפרט התלוים בהליכת הרגלים ,כגון בקור חולים, ולוית אורחים ומתים ,תועלת הנפש שמן העשיה:

אמר הכותב חיים ,זהו הנלע"ד באמת בענין הגלגול הוא זה ,הנה הנפש לשתהיה שלימה לעלות אל מקומה ,הוא ע"י שני תנאים ,האחד הוא הנקרא תקון שלמות הנפש ,והוא קיום כל רמ"ח מ"ע .והשני הוא תקון פגם הנפש ,אם עשתה שום עבירה משס"ה מצות ל"ת .ונודע כי אין הרוח נכנס בגוף ,עד שתשתלם הנפש בשני חלקים הנז .'והנה אם הנפש ההיא ,שהיא נצוץ אחד פרטיי ,שאי איפשר לו להתחלק יותר ,כי בפחות מזה איננו נקראת נפש גמורה ,אם השלימה בשני התנאים הנז ,'כבר נקראת נפש שלימה ,מוכנת לקבל את הרוח .ואחר כך אם יחטא האדם ,אין הפגם ההוא פוגם בנפש ,כי אם ברוח:

השני הוא ,אע"פ שהשלימה כל הרמ"ח מ"ע ,אם עשתה עבירה מאותם המונעות תחית המתים מאותו הגוף ,תתגלגל הנפש הזאת בגוף שני היא לבדה ,ושם תתקן פגם העבירה הנז .'כי המצות כבר עשאתה ואח"כ בעת התחיה תכנס בזה הגוף השני ,והגוף הראשון ימהה מן העולם .ומכ"ש שיהיה כן ,אם לא השלימה כל רמ"ח מצות עשה בגוף הראשון:

והשלישי הוא אם לא השלימה כל רמ"ח מ"ע בגוף הראשון ,ולא נפגמה בשום עבירה ,או גם אם נפגמה באיזו עבירה ,שאינה מאותם העבירות שגופו כלה בתחית המתים ,כי אז תתגלגל היא לבדה כולה בגוף שני גלגול ממש ,ואח"כ בעת התחיה ,תתחלק הנפש ההיא לחלקים עם היות כי אין שום חלק מהם נקרא נפש גמורה כנז"ל .ואותם החלקים שעשו המ"ע הנכונים להם בגוף הא ,'יחזרו שם בעת התחיה ,כי בו נתקיימו המצות ההם .ואע"פ כן הוצרכו להתגלגל החלקים ההם בגוף השני ,כי אינם נפש אחת גמורה , וצריכים להמצא גם הם בגוף השני ,בקיום שאר המצות החסרות .ואם עברה איזה עבירה בגוף הראשון , יתקנוהו עתה בגוף השני ,וסובלת יסורין וצער מיתה עמו ,והחלקים שעשו המצות שחסרו בגוף השני , יקומו בגוף השני בזמן התחיה ,כי בו נעשו .ואם איזו עבירה נפגמה בגוף השני ,אין עונשה נוגע כלל לחלקים הראשונים .ואם זה הגוף השני השלים תשלום רמ"ח מצות עשה ,וגם לא נפגם בשום עבירה ,אז יכניס בו גם כל הרוח בחייו ,וכן אחר התחיה יכנס כל הרוח ,עם קצת חלקי הנפש בגוף השני:

הרביעי הוא ,אם השלימה הנפש כל רמ"ח מ"ע בגוף הראשון ,ונפגמה באיזו עבירה קלה כנזכר ,כי אז תתגלגל בגוף השני עם נפש אחרת חדשה ,וזה נקרא גלגול כפול .ואם תקבל צער יסורין ומיתה על עונש עבירה שלה ,ולא על עונש עבירות הנעשות בגוף הב .'אך במצות הנעשות בגוף הב ,'יש לה שכר ,ובעת התחיה היא תחזור לגוף הא ,'והגוף הב 'יקח הנפש החדשה ,כי היא העיקרית שלו .ודע ,כי זאת הנפש החדשה ,אם לא תהיה משרשי הנפש הראשונה ממש ,לא תתגלגל עמה ,אלא אם כן יהיו ב 'נצוצות נפשות אלו שתיהם משרש אחד ממש:

גם דע ,כי זה הגלגול של הנפש הראשונה ,נקרא עבור בצד מה ,כיון שאינה נוטלת עונש על העבירות של הגוף הב' ,וגם כי סופה לשוב בתחיה בגוף הראשון .וזה הענין עצמו בחלוקה הג ,'והיא בהתגלגל קצת חלקי הנפש שכבר נתקנו עם שאר חלקיה בגוף הב ,'כי בחי 'גלגולי החלקים שנתקנו ,יקרא עבור לסבה בצד מה' הנז:

ונלע"ד ,כי בזו החלוקה הד ,'איננה גלגול גמור לנפש הא ,'רק כל זמן שצריכה לשבת שם ,עד תשלום הפגם של הגוף הראשון ,כי אז סובלת הצער והיסורין של הגוף הב .'וכשהשלימה ,תצא בחייו ,ותלך למעלה ,ואם לא הושלם עונשה רק עם המיתה ,תשב שם עד תסבול צער מיתת הגוף השני ,ולכן ענין זה נקרא עיבור הדומה לגלגול .וכן הענין בחלוקה השלישית ,כי החלקים הראשונים ישבות בסוד גלגול גמור , עד יקיימו מצות החסרות ,וכשיושלמו ,יצאו להם בעודו בחיים .ואם לא הושלמו ,תשב שם עד שימות:

וממקום אחר נראה חלוק אחר בשתי החלוקות הנז ,'כי כאשר אלו המצות החסרות מזו להנפש ,עדיין לא קיימום שום נצוץ מן הנצוצות שקדמו אליו ,והם משרש נפשו ,צריך שיבא בגלגול גמור עד יום המיתה , ואם נתקיימו ע"י הנצוצות שקדמו אליו ,די לו הגלגול הנז 'שנקרא עיבור .ובמקום אחר נתבאר ,כי גם לצורך קיום מצוה יספיק עיבור:

אמר שמואל ,כל זה לקטתי מליקוטי בתר לקוטי ,מהעמרים אשר עמר אבא מארי ז"ל ,והוא סלת מנופה)

מכל דרושי גלגולי הנשמות באר היטב):
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Chapter 12
בענין נשמות החדשות והישנות:
כבר נתבאר למעלה, כי כל הנשמות כלם היו בתחלה כלולות באדה"ר, וכשחטא נשרו איבריו, ונתמעטה קומתו. ובארנו פי 'ענין זה, שהוא שירדו הנשמות אל עמקי הקליפות, ולא נשתיירו בו אלא קצתם, שהוא סוד מאה אמות. במארז"ל על פסוק ותשת עלי כפכה. והנה באדה"ר היו כלולות קצת נשמות חדשות שלא באו לעולם, ואלו נקראות נשמות חדשות אמיתיות. ולמטה מהם היה מדרגה אחרת, והם הנשמות שנשתיירו כלולות בו, ולא נשרו ממנו, ואלו נקראים ג"כ חדשות, אבל לא בערך הראשונות הנז"ל. והנה כאשר אלו הנשמות שממדרגה ב', יבאו בגלגול, אחר שמת אדה"ר ונפרדו ממנו, עדיין אז יקראו חדשות. והטעם הוא, לפי שיצירת האדם הא 'היתה בבחי 'זווג עליון אחור באחור ולכן עד שתחזור לבא עם ההיא בבחי 'זווג עליון דפנים בפנים, אז תקרא פעם א 'שבאה לעולם, ונקראת חדשה, ואם גם אחר מיתת אדה"ר, לא זכתה הנשמה ההיא לבא פעם אחרת בעולם, אלא בבחינת זווג אחור באחור, עכ"ז תקרא עתה פעם א 'שבאה לעולם, אע"פ שלא באה ע"י זווג פנים בפנים, לפי שכבר באה עתה אחר מיתת אדם הראשון:
ואחר מדרגה זו, יש עוד מדרגה שלישית תחתיה, והיא מהנשמות שנשתיירו באדה"ר, שמהם הוריש אדם לקין והבל בניו כשנולדו, ומדרגה זו שוה אל המדרגה הב', כי גם בהיותם בקין והבל, אינם שם בבחי 'פעם א', כיון שלא באו בקין והבל אחר מיתת אדם, אלא בחייו הנחילם להם, לכן אין היותם כללות בקין והבל נחשבת אפילו לפעם א', אלא הרי הם כאלו עדיין היו כלולות באדם. וכאשר מתו קין והבל, אם יחזרו נשמות אלו לבא בעולם, אפילו שיבאו מבחי 'זווג אחור באחור תקרא אז פעם א 'שבאה בעולם, ותקרא חדשה. ומשם ואילך אם תמות ותתזור לבא בעולם, אז נקראת מגולגלת. אך אע"פ שדינה שוה אל המדרגה הב 'עכ"ז בבחי 'אחרות, הם גרועות אלו הנשמות שנכללו בקין והבל מהנשמות שנשתיירו באדם עצמו, ואינם נקראים כ"כ חדשות כמותם:
ואחריה מדרגה רביעית גרועה מכולם, והם הנשמות שנשרו מאדם עצמו אל עמקי הקליפות, כי אלו אחר שנפלו בקליפות, נקראים נשמות ישנות מגולגלות. ואפילו בפעם א 'שבאו לעולם, נקראים ישנות. ואמנם כל המדרגות הנז"ל ואחריה מדרגה ה 'גרועה מכלם והם נשמות הבאות בגוף הגרים המגיירים. ירדו אל הקליפות, חוץ מן המדרגה הראשונה, שהם הנקראים חדשות אמיתיות. אבל שאר המדרגות כולם ירדו אל הקליפות. וזהו הצד השוה שבהם. אלא שעדיין יש בהם חלוק, ואינם שוים במדרגת נפילתם, והוא, כי אותם שנשתיירו באדם הנקראים מדרגה שניה, אין בהם רק פגם אחד, שנפגמו בחטאו של אדם. ואותם שהנחיל לקין והבל בניו, והם המדרגה הג', יש בהם שני פגמים, פגם חטאו של אדם, ופגם עצמם של קין והבל, כי גם חטאו, כנזכר בספר התקונין תקון ס"ט:
ודע, כי כאשר הגיע זמן צאת הנשמה מתוך הקליפות לבא בעה"ז, הם צריכות בתחלה לבא בעבור במעי

של המלכות נקבה העליונה, כדי להטהר להנקות שם מחלאת טומאת זוהמת הקליפות, אשר נתעכבו בה בהיותה בתוכם:
ואמנם זמן שהייתם שם אינו שוה, כי כפי גדר הנשמה, כך יהיה לה כח וזכות להתעכב שם בבטן המלאה, עד שתזדכך לגמרי ותתחדש:
ונבאר סדר החמשה מדרגות הנז', הנה המדרגה הראשונה, שהם הנשמות הנקראים חדשות אמיתיות, יכולות להשתהות בסוד עבור בבטן המלכות י"ב חדשים, ואח"כ יורדות בגוף בעה"ז, ולכן דוגמת זה מצינו עבור באשה י"ב חדש, כנזכר בגמרא מעשה דאשתהי תריסר ירחי, ואכשר רבה תוספאה. והמדרגה הב', והם הנשמות שנשתיירו באדם, ונקראים חדשות ולא לגמרי, אין בהם כח להשתהות במעי המלכות רק ט' חדשים בלבד, ואח"כ באות לעולם. והמדרגה הג', והם נשמות קין והבל, אשר גם הם חדשות בצד מה, אלא שאינם לא כראשונות ולא כשניות, לפי שיש בהם ב' מיני פגם, הנה אלו אין בהם יכולת להשתהות במעי המלכות רק שבעה חדשים בלבד. והמדרגה הד', והיא שאר הנשמות שנשרו מן אדה"ר, וירדו אל הקליפות, אע"פ שיצאו משם, וירדו ובאו לעה"ז בפעם א', הרי הם כשאר מדרגות הראשונות הבאות בפעם שניה, וכלם נקרא נשמות ישנות מגולגלות כנזכר, ולכן בין אלו שממדרגה הרביעית בבואם בפעם ראשונה, ובין אותם שממדרגות הראשונות בבואם בפעם שנית ומשם ואילך, כל אלו הם אינם מתעכבות בבטן המלכות רק מ' יום כנגד יצירת הולד, ואח"כ תיכף יורדות בעולם. והמדרגה הה', והם נשמות הגרים, אינם יכולות להתעכב בבטן המלכות רק שלשה ימים בלבד, כדי קליטת זרע, ואח"כ באות בעה"ז.
ודע, כי כפי יתרון זמן עכובם בסוד העבור תוך המלכות, כך יתרון גודל הארתם וזכוכם מחלאת הקליפות:
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Chapter 13
וגם היא נקשרת עם האמור, וז"ל, גם דע הקדמה אחרת והיא, כי כל אלו הנשמות כאשר יוצאות מתוך הקליפות לעלות אל הקדושה בסוד העבור כנזכר, אינם יוצאות אלא על ידי תפלותיהם של ישראל, כי אז הם יוצאות ועולות אל הקדושה בסוד מ"ן כנודע, או ג"כ יוצאות ע"י איזה יחוד שמייחד האיש הצדיק בעה"ז, כמבואר אצלינו בשער רוח הקדש, מציאות היחודים ועניינם. או יוצאות ע"י איזו מצוה שיעשה האדם בעה"ז. ודע, כי יש נשמות שע"י איזו פגם שיש בתחתונים, או מחמת פגם שיש בהם עצמם שחטאו בתחלה בהיותם בעה"ז, וע"י זה הם יורדות בעמקי הקליפות, ואם אז נזדמנה יציאת ועליית איזו נשמה מתוך הקליפה להתעבר במעי המלכות ולהתקן שם כנזכר, יש יכולת באותה נשמה שבמלכות לאחוז אותם הנשמות שהם פגומות קודם שירדו אל הקליפות ולהעמידם ממקומם, ולהחזירם עמה למעלה במעי המלכות בסוד העבור, ושם יתוקנו כלם, ואח"כ יבואו בעולם:
והענין הוא, כי בהיות הנשמה במעי המלכות, תמיד היא שם מעלה מיין נוקבין למעלה, ובכח אותם המיי"ן נוקבין שהיא מעלה, יכולה להעלות עמם לאותה הנשמה כנז'. אמנם אי אפשר זה, אם לא ע"י שיניח קצת רוחא וישדי בגוה. פי', שהנשמה הראשונה שהיא במלכות, נותנת כח אחר ממנה באותה נשמה הפגומה, והיא מתלבשת בההיא רוחא, ונתקנה על ידה, וזה הרוח נשאר תמיד קשור עמה עד זמן התחיה, ואז

מתפרשים זה מזה:
גם דע, כי אם אותה הנשמה שהיתה מעוברת בבטן המלכות, היא ממדרגת אותם הנשמות שעומדות בעיבור י"ב חדשים, יש בה יכולת וכח, שגם אותה הנשמה הפגומה שעכבה עמה, תעמוד כמוה י"ב חדש, אפי' שאינה אלא ממדרגה הגרוע שבכלם, שהיא נשמת הגרים, שאינם מתעכבות רק עד שלשה ימים. וכן אם הראשונה היא ממדרגת ט' או ז' חדשים, ואחרת היא גרועה יותר, שהיא מבחי' מ' יום, או ג' ימים, תעמוד כמוה ט' חדשים או ז' חדשים. ואם הדבר הוא להפך, שהראשונה המעכבת מאת האחרת, אינה אלא ממדרגה ט' חדשים, והב' שנתעכבה על ידה, היא מדרגה י"ב חדש, אז שתיהם עומדות י"ב חדש. באופן שלעולם אזלינן בתר רווחא ועלויא דמלתא:
והנה אני מסופק בזה איך שמעתי ממורי ז"ל, והמשל בזה, כי אם הנשמה החדשה שהיתה מדרגת קין והבל, שזמנה שבעה חדשים, ועכבה עמה נשמה אחרת שהיתה ממדרגת אדם הראשון שנשתיירו בו, שהיתה זמנה ט' חדשים, אלא שהיתה נשמה ישנה, שבאה שני פעמים לעולם. אם נאמר, שכיון שזו הנשמה השניה היא ממדרגת ט' חדשים, א"כ עתה שנתעכבה, ונתקנה ע"י הראשונה, א"כ גם אם זו הנשמה תהיה משבעה חדשים, גם שתיהם מתעכבים ט' חדשים:
גם דע, כי יארע לפעמים, שנשמה אחת תעכב נשמה אחת מלירד אל הקליפות כנזכר, וזה ע"י דשדי חד רוחא בגוה כנזכר, ואח"כ מכח שתופם יחד, יהיה כח בשתיהם לעכב עוד נשמה שלישית אחרת מלירד אל הקליפות, וזה ע"י דשדי הנשמה השנית בשלישית חד רוחא, וגם הנשמה הא' שדי חד רוחא בשלישית. ועד"ז אפשר עד עשר נשמות, זו קשורה בזו, עד שנמצא כי בנשמה העשירית, יש בה חד רוחא מן הנשמה הא', וכן חד רוחא מן כל א' משאר הט' נשמות שקדמו אל זו העשירית, וכפי זה נמצא, כי הראשונה יש לה ט' רוחין בט' נשמות שתחתיה, והב' יש לה ח' רוחין וכו', והעשירית אין לה רק כח שבה, ואין תחתיה מי שקבלה ממנה רוחא כלל, ונמצא ג"כ כי כל הט' נשמות אחרונות משועבדות אל הראשונה, כי היא אליהם כדמיון אב לכלם, והוא מדריך ומתקן לכלם, ע"י ההוא רוחא דשדי בגווה דכל חדא וחדא מנייהו, וכיון שכן נמצא שהוא נוטל חלק עם כל הט' בכל המצות שהם עושים, והוא מחוייב להדריכם בדרך טובה, ובטובתם יקח גם הוא חלקו. אבל הם אינם נוטלים חלק במעשיו, ולכן אינם מחוייבים להדריכו. ועכ"ז השניה, כל השמונה נשמות שאחריה, משועבדות לה, והיא אינה משועבדת להם, וכן עד"ז בכלם. וז"ס מ"ש חז"ל, והביאו הרמב"ם ז"ל בהלכות שכנים פ"ג וז"ל, ה' גנות המספקות מים ממעין א', ונתקלקל המעיין, כלם מתקנות עם העליונה וכו'. וברור הענין הוא כך הוא, דע, כי אין לך צדיק וצדיק שבעולם, שאין לו שתי נשמות, כנזכר בזוהר ריש פרשת נה בתוספתא, על פסוק אלה תולדות נח נח, וכן משה משה שמואל שמואל וכו', תרין זמנין). הגהה - אמר שמואל, הנה באור התוספתא הזאת ביארתיה בשער ב' שער מאמרי רשב"י בפרשת נח, ולכן לא חזרתי וכתבתי אותה פה ומצאת שם כי תדרשה):
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Chapter 14

הקדמה קטנה בענין הגלגולים:
דע, כי אע"פ שתמצא כתוב אצלינו במקומות רבים, כי פלוני נתגלגל בפלוני, ואחר כך בפלוני וכו', אל תטעה לומר כי הנשמה הראשונה עצמה, היא המתגלגלת תמיד. אבל הענין הוא, כי הנה כמה שרשים לאין קץ נתחלקו נשמות בני אדם, ובשרש אחד מהם יש כמה נצוצות נשמות לאין קץ, ובכל גלגול וגלגול נתקנים קצת נצוצות מהם, ואותם נצוצות שלא נתקנו, חוזרים להתגלגל להתקן. ואותם שכבר נתקנו, אינם מתגלגלים, אמנם עולים ועומדים במדרגה הראויה להם:
ובזה תבין מה שהודעתיך בענין נדב ואביהו, כמה פעמים נתגלגלו, וכמו שנתבאר בפסוק ויהי נא פי שנים ברוחך אלי, כי נדב ואביהו היו תחלה באליהו ז"ל, ואח"כ היו באלישע, מלבד כמה גלגולים. והענין הוא, כי נדב ואביהו הם שרש נשמה אחת, ותלויים בהם נשמות נצוצות פרטיות לאין קץ, ובכל גלגול היו נתקנים כמה נצוצות וחלקי השרש ההוא, ואותם נצוצות שעדיין לא נתקנו, הם היו אשר בקש אלישע ליקחם מן אליהו. כי אותם שנתקנו עלו במדרגתם הראוי להם. ולהיות כי אלישע היה מעורב בשתי בחי', כי אע"פ שעיקר נצוץ נשמתו היה משרש יוסף הצדיק כמבואר אצלנו, עכ"ז היה מעורב משרש נדב ואביהו, שהם מבחי 'קי"ן. וכמו שהודענוך כי נקרא אלישע, להורות כי בקין כתיב ואל קין ואל מנחתו לא שעה מפני חטאו, ובאלישע שנתקן חטאו של קין, נקרא אלישע, כי הקב"ה שעה לו, וקבלו. ואותיות לא שעה, נהפכו ונעטו אל"י שע"ה. ובעבור כי היה לו אותו הנצוץ מן שרש קין בתחלה, לכן רצה שגם אלו הנצוצות של נדב ואביהוא, שיתחברו עמו, כמש"ה ויהי נא פי שנים ברוחך אלי, וזכה להם, מחמת אותו נצוץ של קין שהיה בו מתחלה כנזכר. ומזה תקיש ותבין לכל הגלגולים שבעולם, כי אין הראשונים ממש אותם המתגלגלים, אלא הם בחי 'נצוצות שלהם שלא נתקנו בתחלה:
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Chapter 15
ובה יתבאר טעם, למה מצינו היות צדיקים גדולים, בני רשעים גמורים. וכמו שמצינו באברהם, שהיה בן תרח, כומר גדול, ועושה פסילים למכור לכל העולם ולהחטיאם. ובזה יתבאר, למה הקליפות מתאוים כ"כ להחטיא את האדם, עד כי גרמו להחריב בית המקדש, ולהגלות שכינתו יתברך בין הגוים, ולהכעיס את השי"ת אשר בראם. וסוד הענין דע, כי ע"י חטאו של אדה"ר, נפלו כל הנשמות לתוך עמקי הקליפות. והנה הקליפות הם שיורי הזוהמא והפסולת שנברר מן הקדושה במיתת המלכים של אדום, כמבואר אצלינו והקליפות האלו הם בעצמם, הנקראים בשם דרגא דמותא. אבל הקדושה, היא אלהים חיים ומלך עולם, ולכן הם רודפים אחר הקדושה הנקראת חיים, כדי ליזון ולהחיות ממנה. ובעוד שהקדושה בתוכה, הם חיים ונזונים ממנה. וכשאין קדושה בתוכה, הם מתים, ואין להם חיות ושפע, ולכן הם טורחים אחר הקדושה, ומחטיאים את נשמת האדם הקדושה, כי אז גורמים אל הקדושה, ואל אותה הנשמה שתכנס ברשותם, והם חיים ונזונים על ידה. לפי שהנשמה הקדושה אי אפשר לה להכרת ממקום הקדושה, כי הבורא יתברך חשב מחשבות לבלתי ידח ממנו נדח, אפילו נצוץ קטן של נשמה קדושה, וממקום קדושתו

יתברך משפיע, וממשיך מזון אל אותם הנשמות שבתוך הקליפות ההם, ומאותו השפע נותנים גם הקליפות, ולכן רודפים להחטיא את האדם, כאחד הרודף וטורח אחר מזונותיו, ולא יבוזו לגנב כי יגנוב למלא נפשו כי ירעב:

והנה כאשר נחרב בית המקדש, גלתה שכינה בין הקליפות, לפי שהנשמות שגלו ביניהם, אין בהם כח ויכולת לצאת מתוכם, כיון שנפגמו בחטאם. וע"כ שכינתו יתברך, אשר עליה נאמר כי ה' אלהיך אש אוכלה, נכנסת ביניהם כדי ללקט אותם נצוצות נשמות אטר בתוכם, ומבררת אותם ומעלה אותם למקום הקדושה, ומחדשם, ומורידם בעה"ז, בגופות האנשים. ובזה תבין היטב סוד גלות שכינה. ומיום שנחרב בית המקדש, זו מלאכתו יתברך, עד שיכלה מלאכתו ללקוט כל הנשמות שנפלו בין הקליפות של האדם הבליעל ונתערבו בו מראשו ועד רגליו, ועד שיגמר ללקט אפילו אותם שנפלו עד הרגלים, אין המשיח נגלה, ואין ישראל נגאלים. כמבואר אצלינו בזוהר בפרשת פקודי וז"ל, כד מטו רגלין ברגלין, כדין כתיב ועמדו רגליו ביום ההוא על הר הזיתים. ואמנם אין השכינה מלקטת אותם, אלא ע"י מעשה התחתונים ותפלותיהם, בסוד תנו עז לאלהים. וכפי גדר מעשה התחתונים, כך גדר הוצאות הנשמות והנצוצות ההם.

ואלו כל ישראל היו שבים בתשובה גמורה, היה כח בשכינתו יתברך להוציא כל הנשמות משם ברגע אחד. אבל חטאתינו מתישים כחה, וכמש"ה צור ילדך תשי. וכאשר יכלו הנשמות מלצאת משם, אז גם שכינתו יתברך תצא משם, ויסתלק חיותם, וימותו הקליפות, והרשעה כלה בעשן תכלה, וז"ס פסוק בלע המות לנצח וגו'. ר"ל, שהקליפות הנקראות מות, יכלו ויבולעו ברגע אחד, מסבת הסתלקות שכינתו יתברך מתוכם. וכל נצוצות נשמות אשר ביניהם כנזכר: And behold, when the temple was destroyed, the divine presence was exiled among the husks, because the souls that were exiled among them did not have the power to extract themselves from them, since they were blemished by their sins. That is why His divine presence, may He be blessed, about which it is stated, For the Lord your God is a consuming fire (Deuteronomy 4:24), enters among them — in order to gather those sparks of souls among them, separate and elevate them to the place of holiness, renew them, and bring them down to this world into the bodies of people. And with this, you can understand the secret of the exile of the divine presence. And this is His work, may He be blessed, from the time that the temple was destroyed until the end of the work of collecting all of the souls that fell among the husks of the Scoundrel Man and got mixed into him, from his head to his feet. And until He finishes collecting even the ones that fell to the feet, the Messiah will not be revealed and the Jewish people will not be redeemed, as it is explained for us in the Zohar, Parshat Pekudei (51:737). And these are its [words]: When the feet reach the feet, like that which is written, On that day, He will set His feet on the Mount of Olives (Zechariah 14:4)." However the divine presence only collects them by way of the actions of the earthly ones and their prayers via the secret of, give might to God [alluding to Psalms 68:35]. And according to the level of the actions of the earthly ones, so too is the level of the extraction of those souls and sparks. And if all of the Jewish people was to completely repent, His divine presence would have the power to instantly extract all of the souls from there. But our sins weaken its power, which is as it is written, You neglected the Rock that begot you (Deuteronomy 32:18). And when the souls are finished exiting from there, His divine presence, may He be blessed, will then exit from them and withdraw their life-force. Then the husks will die, and evil will end like smoke [alluding to the amidah prayer of the high holidays]. And this is the secret of the verse, He will swallow up death forever, etc. (Isaiah 25:8). It means to say that the husks, which are called death, will end and be swallowed up instantly, as a result of the removal of His divine presence, may He be blessed, from within them. And all of the sparks of the souls that are among them [will be redeemed], as mentioned.

ונחזור לענין, כי בהיות השכינה בתוכם, מוכרח הוא שיקבלו מזון ושפע וחיות, ואין השכינה גולה ביניהם,

אלא לסבת הנשמות .ולכן כל מגמתם היא ,להמשיך הנשמות בתוכם ,ולעכבם שלא יצאו ,כדי שיחיו ויתפרנסו על ידם .והנה כפי גדול ערך הנשמה ,כך גודל ערך השפע הנמשך אליהם .ולכן בהיות איזו נשמה יקרת הערך ,אינם מניחים אותה לצאת מתוכם ,וכל מגמתם לטנפה ולטמאה ככל הבא מידם ,כדי לעכבה אצלם תמיד .ולפעמים שהם מתייראים אולי איזה צדיק גדול יעשה איזה מצוה גדולה ,ויהיה יכולת בידו להוציא אותה הנשמה מתוכם ,ולהמשיכה בטפת זרעו בהזדווגו בקדושה עם אשתו ,ולכן בראותם איזה רשע פגום בתכלית ,טורחים הרבה ומקטריגים לפני השי"ת על הנשמה ההיא ,להכניסה בטפת זרעו המזוהמת ,כדי שעי"כ תתקלקל הנשמה ההיא יותר מבתחלה ותפגום בתכלית ,ועי"כ תחזור לידם פגומה מאד ,ולא תצא עוד מתוכם .והנה הקב"ה חושב מחשבות לבלתי ידח ממנו נדח ,ובפרט זו הנשמה הטהורה והמעולה ,ואז שומע לקולם ,ומכניס במקום הרע ההוא ,וכיון שיצאת מתחת ידם ,הקב"ה עוזר אותה ,והיא מתנערת מעפר שריפת חטאתה וטומאתה ,ומכשרת במעשיה ,כמרגלית המתרחצת ומראה זכותה לעיני הכל ,ולא די כי אותה הנשמה נתקנת ,אלא גם אביו שהולידו זוכה ע"י בנו וחזר בתשובה ע"ד מה שנתבאר אצלינו בענין איוב ,שהיה גלגול תרח אבי אברהם ,אשר שב בתשובה ע"י בנו אברהם . והקב"ה מרמה בקליפות ,כי חשב מחשבות לבלתי ידח ממנו נדח:

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Chapter 16

ובה יתבאר שכל מי שנשמתו חדשה ,צריך לקיים כל תרי"ג מצות .דע ,כי כל מי שהוא נשמה חדשה , צריך לקיים כל התרי"ג מצות .ונודע ,כי יש כמה שרשים מחולקים בהם כל הנשמות שבעולם ,וכל שרש מהם ,הוא אבר א 'מאברי נשמות אדה"ר ,כמו שיתבאר .וכל שרש מהם ,מתחלק לנצוצות נשמות לאין קץ ,כמו שיתבאר וכו .'והנה כל נצוץ ונצוץ מהם ,צריך אם הוא חדש ,לקיים כל תרי"ג מצות ,לפי שאין אבר שאינו כלול מכל רמ"ח איברים כנודע ,אבל מי שאינו חדש ,אלא נתגלגל וחזר בעה"ז ,אין צריך שישלים עתה ,רק אותם המצות החסרות ממנו שלא קיימם בגלגול הא 'שקדם .ובזה יתבאר לך מה שמצינו בתלמוד ,כי חכם פלוני היה זהיר במצוה פרטיית יותר משאר המצות ,וחכם א 'היה זהיר במצוה אחרת .וכמו שמצינו שהיה שואל אמורא פלוני לחבירו אבוך במאי הוה זהיר טפי ,וחבירו השיבו שהיה זהיר בציצית או תפילין וכיוצא בזה .וכפי הנראה שזה הורס את המשנה ,האומר והוי זהיר במצוה קלה כבחמורה .אבל סוד הענין הוא ,כי כל חכם וחכם היה זהיר באותה המצוה שהיתה חסירה ממנו בגלגול הקודם ,או כלה ,או פרט מפרטיה .וגם ז"ס מה שמצינו בתלמוד כי פלוני היה בורר לו מדות אלו ,ופלוני היה בורר לו מדות אחרות ,כמ"ש שאלו לפלוני במה הארכת ימים .א"ל ,מימי לא עברתי על מדותי וגו ',כי כל א 'בורר לו מדות ,כפי בחי 'גלגולו:

ואמנם אינו דומה מי שהנצוצות הנשמות הקודמות אליו בשרש נשמתו ,קיימו כל תרי"ג מצות ,אע"פ שזה הנצוץ עתה שלו לא קיימם למי שהנצוצות הקודמות אליו ,גם הם לא קיימוה .וכמו שיתבאר בדרושים הבאים בע"ה:

ודע ,כי המצות שיכול האדם לקיימם ,ובאה לידו איזו מצוה מהם ,ולא קיימם ,או אם היה יכולת בידו

לעשותם ולא עשה, מוכרח הוא שיתגלגל עד שיקיימה. ואמנם המצות שאין יכולת באדם לקיימם אם לא כאשר השי"ת אנה לידו, כמו, בפדיון הבן, ויבום, וחליצה, וגט, וכיוצא בזה. יש בזה חלוק, כי אם השי"ת אנה לידו אחת מהם ולא קיימה, דינו כדין הראשונים, שיתגלגל בהכרח לקיימה. אבל אם לא באה לידו, איננו מחוייב גלגול על מצות אלו, אבל יבא בסוד עבור באיזה אדם שבאו לידו, ויקיים אותם, ואח"כ ילך לו ויחזור למקומו ככלותו לעשותם:

ואמנם הבחי' השלישית, והם המצות שהוא מן הנמנע לקיימם בזמן הזה, כמו מצות הקרבנות וכיוצא בזה, והנה נתבאר שהאדם מוכרח לקיים כל התרי"ג מצות, ולהתגלגל עד שיקיים אותם, ואמנם בזמן הזה לא יתגלגל לקיימם, כיון שאין יכולת לקיימם. אמנם אחר ביאת המשיח שיבנה בית המקדש במהרה בימינו אמן, אז יתגלגלו בגלגול ממש כדי לקיימם, ואל זה רמז ר' ישמעאל בן אלישע כ"ג כשהטה את הנר בליל שבת, שאמר אכתוב על פנקסי, לכשיבנה בית המקדש אביא חטאת שמנה:

והנה יש חלוק בענין הנזכר והיא, כי מה שנתעצל מלקיים איזו מצוה שאינה חובה, כמו הק"ש והתפילין וכיוצא בזה, אמנם היא מצוה שאינו מחוייב לרדוף אחריה, כמו שלוח הקן דכתיב ביה כי יקרא קן צפור, וכו', או שלא היה לו בית וכו', ונמנע מלעשות מעקה וכיוצא באלו, כי לא נזדרז לחפש אחריהם ולקיימם, הנה האיש הזה מחוייב גלגול כנזכר, אבל מובטח הוא שלא יחטא בגלגול הזה. אבל אם באה לידו המצוה ונזדמנה לו, ולא רצה לקיימה, והנה הוא מחוייב גלגול, וכשיתגלגל איננו מובטח כמו הראשון שלא יחטא. אבל מי שנתגלגל על שעבר איזו עבירה, זה יחטא בודאי, כמבואר בדרושים שקדמו:

עוד צריך שתדע, כי האדם צריך לקיים כל התרי"ג מצות, במעשה, ובדבור, ובמחשבה. וכמ"ש ז"ל על פסוק זאת התורה לעולה ולמנחה וכו', כל העוסק בפרשת עולה, כאלו הקריב עולה וכו'. וכוונו בזה שהאדם מחוייב לקיים כל התרי"ג מצות בדבור, וכן עד"ז במחשבה. ואם לא קיים כל התרי"ג בשלשה בחי' הנז', מחוייב להתגלגל עד שישלים אותם. עוד דע, כי האדם מחויב לעסוק בתורה בד' מדרגות, שסימנם פרד"ס, והם, פשט, רמז, דרוש, סוד. וצריך שיתגלגל עד שישלים אותם:

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Chapter 17

והיא מקושרת עם האמור, שהאדם מחוייב לעסוק בתורה בארבעה מדרגות שבה, והיא זאת, דע, כי כללות כל הנשמות הם ס' רבוא ולא יותר. והנה התורה היא שרש נשמות ישראל, כי ממנה חוצבו, ובה נשרשו. ולכן יש בתורה ס' רבוא פירושים, וכלם כפי הפשט. וס' רבוא ברמז. וס' רבוא בדרש. וס' רבוא בסוד. ונמצא, כי מכל פי' מן הס' רבוא פרושים, ממנו נתהווה נשמה אחת של ישראל, ולעתיד לבא כל אחד ואחד מישראל, ישיג לדעת כל התורה כפי אותו הפירוש המכוון עם שרש נשמתו, אשר ע"י הפרוש ההוא נברא ונתהווה כנזכר. וכן בג"ע אחר פטירת האדם, ישיג כל זה. וכן בכל לילה כאשר האדם ישן, ומפקיד נשמתו ויוצאה ועולה למעלה, הנה מי שזוכה לעלות למעלה, מלמדים לו שם אותו הפירוש, שבו תלוי שרש נשמתו. ואמנם הכל כפי מעשיו ביום ההוא, כך באותה הלילה ילמדוהו, פסוק אחד, או פרשה

פלונית, כי אז מאיר בו יותר פסוק ההוא משאר הימים. ובלילה האחרת יאיר בנשמתו פסוק אחר, כפי מעשיו של אותו היום, וכלם ע"ד הפי 'ההוא אשר תלויה בו שרש נשמתו כנזכר. ומורי ז"ל, בכל ערב וערב היה מסתכל בתלמידיו העומדים לפניו, ורואה בהם איזה פסוק מאיר יותר באיש ההוא מצחו מצד השרות נשמתו המאירה שם. והיה מבאר לו קצת מן הפירוש של הפסוק ההוא, כפי הפירוש השייך אל נשמתו כנזכר, וקודם שהיה ישן האיש ההוא, היה מכוין אל הפירוש ההוא שבאר לו קצתו, והיה קורא בפיו הפסוק ההוא, כדי שכאשר תעלה נפשו למעלה בפקדון בשינתו ילמדוהו עוד תשלום. ועי"כ הנפש מזדככת, ועולה למעלה מדרגות גדולות לאין קץ, ויתגלו לו דברים אחרים, גם אם החומר לא ירגיש בהם כשיקיץ. וכבר נתבאר, כי ס 'רבוא פירושי התורה הם כלם כפי הפשט, וכנגדם באגדה, וכנגדם בקבלה, וכו', הנרמזים בר"ת פרדס. לפי שאין נשמה מישראל שאינה כלולה מד 'בחי 'אלו. ואמנם יש נשמה שמשיגה שני מיני פירושים, ויש יותר ויותר. והנה נשמתו של מרע"ה היתה משגת כל ס 'רבוא פירושים שבתורה, וכמ"ש רז"ל שידע אפילו כל מה שתלמיד ותיק עתיד לחדש, וטעם הדבר הוא, לפי שנשמתו היתה כוללת כל ס 'רבוא נשמות ישראל, ולכן גם שאר חכמי ישראל ישיגו כ"כ פירושים בתורה, כפי בחי ' הנשמות הנכללות בו: And it is connected with that which was said, that man is required to occupy himself with the Torah on its four levels. And this is it: You should know that the sum of all souls is 600,00 and no more. But behold, the Torah is the root of the souls of the Jewish people, for they were hewn from it, and they were implanted in it. And hence there are 600,000 explanations in the Torah, all of them according to the straightforward meaning [peshat], 600,000 in hints [remez], 600,000 in exegesis [derash], and 600,000 in the esoteric teachings [sod]. So it comes out that every soul in Israel is made from one of the 600,000 explanations. And in the future to come, each and every Jew will grasp knowledge of all of the Torah according to that explanation which is directed to the source of his soul, through which it was created and made, as mentioned above. And likewise, in the Garden of Eden, after a man's death, he will grasp all this. And so too, every night when a person sleeps and deposits his soul and it exits [his body] and ascends above, there they teach that explanation that the root of his soul depends upon to whoever merits to ascend. Of course, everything is according to his deeds that day — according to that, will they teach him one verse or a certain section that night, so that verse will be clearer to him then than on other days. And on a different night, another verse will be clarified to his soul, according to his deeds on that day. But all of them will be according to that explanation upon which the root of his soul depends, as mentioned. And my teacher [Ari], may his memory be blessed, would gaze at his students standing before him each evening and see which verse was shining more on his forehead from the angle of the residence of his soul shining there. So he would clarify something of the explanation of that verse according to the explanation relevant to his soul, as discussed. And before that man would sleep, he would have this explanation, which he explained a little, in mind and would read this verse orally so that when his soul ascended above as a deposit during his sleep, they would teach him the rest as well. And the soul is purified through this and ascends countless great levels; and other things would be revealed to it, even if [his] physicality would not notice it when he awoke. And it has already been explained that the 600,000 explanations of the Torah are all according to the straightforward meaning, and likewise corresponding to them in the Aggadah [homiletical teachings], and likewise corresponding to them in the Kabbalah, etc. which are hinted to in the initials, PaRDeS. That is because there is no soul in Israel that is not made up of these four aspects. Of course, there will be a soul in Israel that, grasps two types of understandings, and there are those [with] more and more. So behold, our teacher Moses grasped all 600,000 explanations of the Torah. And it is like the rabbis,

may their memory be blessed, said — that he knew even that which a senior student would develop in the future. And the reason for the thing is because his soul included all of the 600,00 souls of Israel. And therefore even the other sages of Israel grasped many explanations of the Torah, according to the aspects of the souls included in him.

והנה פעם אחת בא איש אחד לפני מורי ז"ל, ונסתכל בו, ואמר לו ענין אחד, ונכתבהו פה, אולי ממנו תוכל להקיש ולהבין איזה ענין אחר, בענין קיום המצות, וזה מ"ש לו:

דע, כי המצות כלם, יש בהם זכרים ונקבות בין במצות עשה בין במצות לא תעשה ואמנם אין לך אבר מרמ"ח אברי נשמות אדם הא', שאינו כלול מבשר וגידים ועצמות כנודע, ואמנם הבשר והעצמות הם מצות עשה שבאבר ההוא, והגידים הם מל"ת. ולקמן יתבאר בעהי"ת שאין הגידים אלו שבכללות האברים, כאותם הגידים האחרים שמספרם שס"ה גידים כנודע לקמן בע"ה. וא"ל, כי שרש מחצב נשמתו, היא באבר הכתף השמאלי של אדה"ר, מבחי' פרצוף לאה העומדת שם מאחוריו. ומספר המצות אשר באבר הזה הנקרא כתף שמאלי, הם י"א מצות עשה, כמנין ו"ה, שהם ב' אותיות אחרונות של ההוי"ה. והם בגימטריא כתף באופן זה הנקרא הכאה, כיצד, תכה וי"ו פעמים ה"י, הם ש"ל, ו"ו פעמים ה"י הם ק"ף, הרי תק"י, תסיר מהם י"א כמספר ו"ה, ישאר עם הכללות ת"ק, כמנין כתף. ואמנם מספר מצות ל"ת שבאבר הכתף הם ט"ו, כמנין שני אותיות הראשונות של הוי"ה שהם י"ה, וכמ"ש חז"ל י"ה עם שמי שס"ה, ו"ה עם זכרי רמ"ח. וגם שני אותיות אלו הם בגימטריא כתף, באופן זה, יו"ד פעמים ה"י, הם, ש. יו"ד פעמים ה"ה, הם ר. הרי ת"ק, כמנין כתף. ואמנם עשר מצות ל"ת, הרמוזים באות י', הם זכרים. הנשארים, הנרמזים באות ה' ראשונה, הם נקבות. והשש מצות עשה הרמוזים באות ו', הם זכרים. וה' הנרמזים באות ה' אחרונה, הם נקבות:

והנה העשר מצות ל"ת הזכרים, לא קבלתים ממורי ז"ל, ואלו הם השאר החמשה מצות לא תעשה, שבאות ה' ראשונה, הם אלו, א', לא תרצח, ובכללה שלא להלבין פני חברו ברבים, דאזיל הנקבות, סומקא ואתי חוורא, והרי הוא כאלו שופך דמים. ב', לא תגנובו, שהוא אזהרת ממון. ג', לא תבשל גדי בחלב אמו. ד', לא תאכל חלב. ה', לא תאכל דם:

ושש מצות עשה שבאות ו', הם אלו, א', וחי אחיך עמך, והיא קרובה למצות צדקה, ובאורו שתבקש המצאה לאחיך, שיוכל לחיות עמך ולהתפרנס. ב', לאכול מעשר שני בירושלים. ג', ועשית מעקה לגגך. ד', פרו ורבו ומלאו את הארץ. ה', למול את הבן, ובפרט בנו עצמו של האדם. ו', ואהבת לרעך כמוך:

וחמשה מצות עשה הנקבות, סבאות ה' אחרונה, הם אלו, א', הלואה לעני, וסימניך אם כסף תלוה את עמי, אל תקרי אם, אלא אם בצירי. ב', מצות ציצית, ובכללה ליתנה על הכתף, לפי ששרש הנפש הנזכר היא מן הכתף:

ג', כי יקרא קן צפור, וסימנך שלח תשלח את האם. ד', להשמיט בשביעית. ה', לזכור יציאת מצרים:

גם דע, כי האדם שאינו עוסק בתורה, פוגם בספירת הת"ת, שבכל עולם מד' עולמות אבי"ע, כי התורה היא בת"ת שבכל עולם. האמנם יש בה ד' מדרגות וסימנם פרד"ס, והם, פשט, רמז, דרש, סוד. ומי שזכה לירד לעומק ארבעתם זוכה לסוף כל המעלות, ועליו נאמר יעשה למחכה לו. האמנם מי שלא רצה לעסוק אפילו בפשטי התורה והמקרא, פוגם בת"ת שבעשיה. ומי שלא רצה להביא ראיה לדבר, פוגם בת"ת שביצירה. ומי שלא עסק בדרשות התורה, פוגם בת"ת שבבריאה. ומי שלא עסק בסודות התורה, פוגם בת"ת שבאצילות:

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Chapter 18
כבר הודעתיך כי ד 'עולמות הם, וסדרם אבי"ע. והנה כל עולם ועולם מאלו הד', כלול מארבעתם באופן זה, כי בעולם האצילות, אבא נקרא אצילות, ואימא בריאה, וז"א יצירה, ונוקבא עשיה, ועד"ז בכל עולם ומן, מהם. האמנם בחי 'א"א, להיותו נעלם מאד, אינו נזכר. ודע, כי מן עולם אצילות יוצאות נשמות, ומן הבריאה רוחין קדישין, ומן היצירה מלאכים, ומן העשיה אופנים:
והנה האדם התחתון, כולל כל העולמות הנזכר, ובתחלה זוכה לנפש דעשיה, ואם לא זכה אל הרוח מפני שחטא ופגם את הנפש, והכניסה ע"י מעשיו בתוך הקליפות, אומרים לו יתוש קדמך ומעולה ממך, מפני שהיתוש לא עשה מעשה פגם למעלה כדי שיכניס בקליפות. אבל אם לא חטא בנפש ההיא, אז הוא בסוד אופנים. ואמנם צריך שתדע, כי לפעמים יהיה באדם נפש בלבד, ויהיה יותר חשוב ומעולה ממי שיש בו רוח. והענין הוא במה שנבאר, כי כל עולם ועולם כלילו מארבעתם ונמצא כי גם הנפש דעשיה כלולה מבחי 'נר"ן ונשמה לנשמה, וארבעתם מן העשיה, וכלם נקראים נפש בלבד דרך כללות. והנה לפעמים אדם א 'שיהיה מבחי 'נשמה דעשיה, וכיון שהתחיל להאיר ולהתקן קצת, תכף מאירה בו בחי 'הנשמה של כללות דרוח דיצירה, אעפ"י שעדיין לא נתלבשה בו ממש לגמרי, כי כבר הודעתיך, שאי אפשר שהרוח שביצירה יתלבש ממש לגמרי באדם, אלא עד שיתוקן נפשו בכל חלקי העשיה לגמרי, אבל מאיר בו הארה בלבד, ויהיה אדם א 'שהוא מבחי 'נפש דעשיה, ויש בו ג"כ נפש מן היצירה, הנקרא נפש של הרוח כנזכר, ואדם זה בודאי שהוא גרוע מן הראשון:
גם דע, כי יש אדם שיוכל להשיג עד נפש מעולם האצילות, והוא ממלכות דאצילות. וכן יותר למעלה מכל בחי 'אצילות. ודע, כי אם יזכה האדם להיות בו רוח מן היסוד דאצילות, יהיה נקרא איש האלהים, בעלה דמטרוניתא, ועליו נאמר צדיק מושל יראת אלהים. כי כמו שיש צדיק אחד, אשר בפטירתו עולה בסוד מ"ן במלכות דאצילות, כן יש צדיק שעולה בסוד מ"ד ביסוד דאצילות. ובזה תבין מ"ש בזוהר בפרשת תרומה דף קס"ו ע"ב בפסוק אור זרוע לצדיק, אור שכבר נזרע, והענין הוא, כי אחר החרבן נתפרדו ז"א מנוקבא, והגנן העליון שהוא יסוד, איננו זורע גנתו. אמנם גנתו מזרעת מאיליה, מן הספיחים שיצאו וצמחו בה מתחלה, ומהם חוזרת וצומחת. והנה הספיחים הם נשמות הצדיקים, אשר טרם החרבן זרעם הגנן בגנה העליונה וצמחו בה. וכאשר חוזרת ונפטרים מן העה"ז, חוזרים לעלות שם בה בסוד מ"ן, או ביסוד שהוא הגנן העליון בסוד מ"ד, ומהם חוזרת וצומחת. וז"ס פסוק אור זרוע לצדיק, שכבר האורות האלו נזרעו בתתלה בגנה העליונה, והם עצמם שחוזרים ונזרעים, ואין זה זרע חדש והבן זה:
עוד דע, כי האדם מתעסק בעשית המצות לבד, הנה הוא זוכה אל הנפש הנקרא עשיה ולא יותר. והוא דומה, לאשה שהלך בעלה למדינת הים, והניחה ערומה רעבה וצמאה, והיא דומה אל השכינה היושבת בגלות, וביתה נחרב ויושבת בגלות בחושך, כך נפש האדם בהיותה בלתי רוח שהיא בעלה, אין לה לא אור ולא שכל להשכיל. ואם ישתדל עוד האדם הזה, לעסוק גם בתורה, ולומד והוגה ושונה בה תמיד בתורה שבע"פ, ועוסק תמיד לשמה בה, אז יזכה גם אל הרוח שהוא מן יצירה. ואז ידמה לאשה שבא בעלה, ודר עמה בביתה תמיד, ומלבישה, ומאכילה, ומשקה, וחוזרת למעלתה. כך האדם הזה, כשיבא בו הרוח, וישרה תוך נפשו, אז תתמלא נפשו ברוח חכמה, ותתעלה נפשו מעשיה ליצירה:
ואם ישתדל עוד האדם הזה, ויעסוק בחכמה הנעלמת, ובסודות התורה, אז יזכה גם אל הנשמה, שהיא מן הבריאה, ותאיר הנשמה ברוח שבו, ותוסיף מעלה על מעלתו, וחכמה על חכמתו, ואז נקרא אדם שלם, אשר עליו נאמר, ויברא אלהים את האדם בצלמו. וסוד הענין הוא, כי בהיות האדם נפש לבדה, אין לו השפעה, אלא משם אדנ"י בלבד, וכשיעסוק בתורה לשמה, זוכה גם אל הרוח הבא משם יהו"ה, וכשיעסוק בסודות התורה, זוכה גם לנשמה, וימשך עליו כח והשפעה גם משם אהי"ה. ובהתחבר באדם שלשה שמות אלו, יעלו בגימטריא יב"ק. ואז יאמר עליו, ה 'הושיעה המלך יעננו ביום קראנו ר"ת יב"ק, ואז יהיה האדם בנפש מן עשיה, ורוח מן יצירה, ונשמה מן בריאה. ואם יתקן עצמו יותר, אז יהיו לשלשת מן היצירה, ואם יתקן עצמו ביותר, יהיו השלשה מן בריאה, ואם יתקן עצמו ביותר, יהיו לו כל השלשה

מהאצילות:
ענין הנבראים .דע, כי ד 'יסודות הם, וסימנם ארמ"ע, ר"ת, אש, רוח, מים, עפר. והם הם עצמם ארבע אותיות ההוי"ה, כמבואר בזוהר ריש פרשת וארא ומהארבעה יסודות אלו שהם רמוזים בארבע אותיות ההוי"ה, מהם נתהוו ונבראו כל הברואים שבע"ז. וכפי היסוד שנתגבר בנברא ההוא, על שאר היסודות, כך היה השנוי שמן הנברא ההוא אל זולתו, ואמנם ידעת, כי ד 'אותיות ההוי"ה מצטרפים בי"ב צרופים, ועל ד"ז הולכים ומתרבים הצרופים, משונים זה מזה, ממדרגה אל מדרגה וממספר אל מספר, עד שהם מספר ס 'רבוא צרופים, ע"י הנקודות שבהם כנודע. ומן הצרופים ששים רבוא הנזכר, יש בחינותיהם במספרם בארבע היסודות, וע"כ היה כח בארבע היסודות להרכיב ולהוליד נבראים משונים זה מזה לאין קץ, וכלם מבחי 'ארבע היסודות בלבד. אמנם שינויהם הוא, כפי כח היסוד הגובר בנברא ההוא כנז"ל, וכמ"ש הרמב"ם ז"ל בהלכות יסודי התורה והנשמות של בני אדם שהם מארבע היסודות בכל איבריה, יש בכל אחד הארבעה יסודות בכל הצרופים ששים רבוא הנזכר, וע"כ הנשמות מתחלקות לכמה חלקים כפי הצרופים, וכל חלק וחלק יש בו פרצוף שלם, הנקרא אדם. והחלוק הזה מתחלק לאין קץ. ובזה תבין סוד הגלגול, שהוא גלגול החלקים שלם, וביאתם כל אחד בזמן הראוי לו והבן זה:
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Chapter 19
כבר ביארנו במקום אחר, בדרוש שרש הנשמות של המלאכים וב"א מה הפרש יש ביניהם, כי אלו יוצאים מזווג הנשיקין העליון, ואלו מזווג התחתון שביסוד. ובזה נתבאר לכמה מדרגות נתחלקו וע"ש. ונמצאו כמה מדרגות שונות יש בשרשי הנשמות עד אין קץ. ואמנם כמה וכמה מיני נשמות נמשכו מזווג העולם העליון, וירדו למטה ע"י הפגם, ואין ירידתם שוה, כי זו יורדת מדרגה אחת, וזו שתים וכו', והם כמה מיני ירידות, שיורדות הנשמות ע"י הפגם:
והנה נמצאו בהם ב 'חלקים, האחת היא, שבעבור הפגם ירדה למטה, וכשבאה בעוה"ז, יוצאה מתוך המדרגה שלמטה אשר ירדה לשם. הב 'הוא, שהנשמה אשר מחצב שרשה, הוא במקום ההוא עצמו, אשר משם יוצאות לבא בעה"ז. ולכן אין דיניהם שוה. ואמנם עיקר תקון זה הוא, או בלילה בעת פקדון נפשו, באמרו בעת השכיבה בידך אפקיד רוחי וגו', כי אז תעלה נשמתו בזווג יותר עליון, וחוזר לצאת משם בריה חדשה, בסוד חדשים לבקרים. וכן יכול לעלות ממדרגה למדרגה עד שיעלו עד שרשו ממש וישתלם. או ביום בסוד נפילת אפים, בכונת פסוק אליך ה 'נפשי אשא, יכולה לעלות ממדרגה למדרגה כפי מעשיו, עד שרשו ממש כנזכר. והנה הנשמה שהיא מלמעלה, אלא שירדה למטה מחמת הפגם כנזכר, המשל בזה אם היא מעולם האצילות, ועל ידי הפגם ירדה עד עולם העשיה, ומשם יצאה לבא בעה"ז בגוף האדם, הנה כפי מעשיו, יש בו יכולת להתקן ולעלות עד האצילות, ויבא משם מאותו הזווג דאצילות, ויוכלל עד שם בחיים חיותו, ואין צריך להתגלגל כדי להתקן. ועליותה היא ביום, ע"י נפילת אפים דשחרית כנזכר, כי אז הוא זווג יעקב ברחל, הנקראת עקרת הבית, כי היא הספירה העשירית שבאצילות, והיא עיקריית מכלל העשר ספירות דאצילות, כמבואר אצלינו. אבל הנשמה שרשה למטה, אלא שעתה

ע"י מעשיה הטובים, רוצה לעלות למעלה ממקום שורשה, אין עלייתה גדולה כעלית מי ששרשו למעלה ויורד וחוזר לעלות, ולכן אינה יכולה לעלות אלא בלילה, ע"י פסוק בידך אפקיד רוחי כנזכר, כי אז הוא זווג יעקב בלאה, שאינה מכלל הי"ס, אלא בחינת אחור דמלכות של התבונה כנודע, אבל הצד השוה שבהם שבכל הנשמות הוא, כי כלם יכולות ע"י מעשיהם לעלות ממדרגה למדרגה עד אין קץ, וכל זה אם ישים אליו לבו ויכוין לכך) .הגהה - אמר שמואל, אגב שהזכרתי ענין המלאכים, אכתוב הקדמה קטנה על ענין הנזכר, וז"ל, דע, כי המלאכים דבריאה, גדולה מעלתם על נשמת הצדיקים, שהם מעולם היצירה. ועד"ז מלאכים יצירה, גדולים מנשמת דעשיה. אבל הנשמות של בריאה, גדולות ממלאכים דבריאה עצמה, ומכ"ש ממלאכים דיצירה. ועד"ז ביצירה ועשיה. גם דרך פרט הוא ע"ד הנזכר, כי הנשמות דכתר דבריאה, גדולים ממלאכים דכתר דבריאה. אמנם המלאכים דכתר דבריאה, גדולים מנשמת דחכמה דבריאה.
ועד"ז בכל שאר הפרטים לאין קץ:
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Chapter 20
הקדמה מענין בת זוגו של אדם:
כבר ביארנו לעיל, אם משפט הגלגול נוהג בנשים כאנשים או לאו. ודע, כי הנה רז"ל אמרו בפ"ק דסוטה על פסוק אלהים מושיב יחידים ביתה מוציא אסירים בכושרות, כי יש זווג א' וב' ומ"ש וקשה לזווגם כקריעת ים סוף, איירי בזווג ב', דע, כי אין הבנת זווג א' וב' כפשטו, כי כמה זווגים שניים הם טובים מן הראשונים, כמו שראינו בעינינו מעשים בכל יום. אבל באור הענין הוא יובן, במ"ש הסבא דמשפטים בזהר, על פסוק אם בעל אשה הוא ויצאה אשתו עמו. והענין הוא, דע, כי כאשר האדם הוא חדש, ר"ל כי אז היא הפעם הראשונה שבא בעוה"ז, ואז בת זווגו נולדת עמו כנודע, וכשיגיע זמן לקיחתו אותה, מזדמנת לו ברגע, בלי שום טורח כלל ועיקר. ואמנם אם האדם הזה חטא איזה חטא, והוצרך להתגלגל בסבתו, אלא שהוא מאותם שכתוב בהם ויצאה אשתו עמו, כנזכר בסבא דמשפטים, שמגלגלים גם לבת זווגו, שתחזור להתגלגל עמו לטובתו, הנה האדם הזה כשיגיע זמן לקיחתו אותה, אינה מזדמנת לו ברגע, אלא אחר טורח גדול, לפי שכיון שנתגלגל על סבת איזה עון, יש מקטרגים עליו למעלה, ורוצים למנוע אותה ממנו, ומכניסים בהם קטטות. וע"ז אמרו, קשה לזווגם כקריעת ים סוף, והוא באופן הנזכר, כי הוא נקרא זווג שני, ר"ל כי היא בת זוגו האמיתית, אלא שכבר נזדווגה לו פעם אחרת בתחלה, ועתה בזה הגלגול נקרא זווג שני, כי האשה היא עצמה ראשונה, אבל הזווג הוא שני. ולזה לא אמרו זווג שנית, אלא זווג שני, שחוזר אל הזווג ולא לאשה:
ובזה יתבאר לך, איך לפעמים נושא אדם אשה ברגע בלי שום טורח וקטטה כלל, ולפעמים אינו נושא אשה אלא ע"י קטטות גדולות עד שישאנה, ואחר שנשאה הם בשלום ושלוה, וזה יורה על היות זווג גמור, אלא שהוא זווג פעם ב', ואלו לא היתה בת זוגו, לא היה שלום ביניהם אחר שנשאה אותה:
והנה האחת הוא, כי הגלגול באנשים, ולא בנשים. כי הנשים מקבלות עונשן בגיהנם בעוה"ב. משא"כ באנשים הלומדים תורה, כנזכר בדרושים אחרים) .הגהה - אמר שמואל, וז"ס כמוס עמדי, בפסוק הן כל

אלה יפעל אל פעמים שלש, והוא סוד הגלגול ונאמר בו עם גבר, זהו האדם ולא האשה. (וטעם לזה הוא, כי סוד הגלגול באות ו', שהוא שש קצוות, שבהם נאמר שש שנים יעבוד, וכנזכר בזוהר בפרשת פנחס בר"מ כי אות י' הוא גלגל, ועם אות ו' הוא גלגול) הגהה - אמר שמואל, נלע"ד, כי אות י' הנזכרת כאן, היא אות י' אחרונה של אדנ"י, ולכן גלגול דקאמר בגימטריא ס"ו, והוא אדנ"י עם הכולל. (אבל בשביעית שהיא הנקבה מלכות, אין בה גלגול, כמ"ש ובשביעית יצא לחפשי חנם. ואמנם לפעמים גם האשה מתגלגלת כאשר היא סבת בעלה, שהוצרך להתגלגל, ומביאים אשתו עמו, כנזכר בסבא דמשפטים, בפסוק אם בעל אשה הוא ויצאה אשתו עמו:

גם דע, כי מי שהיה ת"ח, והיה גדול ומופלא בדורו בחכמתו, וחטא, וחזר בגלגול, הנה יש שני מיני עונות, אשר לסבתם יגרמו לו שתתעלם חכמתו ממנו עתה, ולא נכרת בו חכמה כלל:

גם דע, כי כל הבעלי תורה אשר בדור הזה עתה, הם בחי' אנשי דור המדבר, שעליהם נאמר כימי צאתך מארץ מצרים אראנו נפלאות, וכמבואר אצלינו בפסוק הנך שוכב עם אבותיך וקם וגו'. וזהו הטעם שנשותיהם מושלות עליהם לפי שבימיהם עשו הערב רב את העגל ולא מיחו בהם, אבל הנשים לא רצו לתת נזמי הזהב לעגל, ולכך הם מושלות עתה עליהם נשיהם:

גם דע, כי אם ימצאו בדור אחר ב' נשמות משרש אחד, בשני אחים, או בשני חברים, יהיו שניהם שונאים ומקטרגים זה לזה בטבעם בלי ידיעה, דאע"ג דאינהו לא חזי מזלייהו חזי, לפי ששניהם זה חפץ לינק מן השרש ההוא יותר מחבירו, והם מקנאים זה לזה בטבעם, ולכן אם ישיגו לדעת ברוח הקדש, כי שניהם משרש א', אז ודאי יהיו אוהבים זה לזה. ודע, כי אין זה, אלא כאשר הם שניהם בחיים בעה"ז. אבל הנשמות של הצדיקים שכבר מתו, הם חושקים והם תאבים מאד לתקן ולהיטב ולהשלים תקון הנשמות אשר בחיים בעה"ז שהם מן השרש שלהם, כי אז אין להם מעשה, כדי שיקנאו בחיים לומר שהם רוצים להשלים יותר מהם. כמש"ה, כי אין מעשה וחשבון בשאול אשר אתה הולך שמה וגו', ואדרבה יש להם תועלת גדול במעשים טובים של החיים אשר הם מן שרשם:

גם דע, כי כבר נתבאר בדרושים אחרים, כי ע"י חטאם של קין והבל, נתערבו כל הנשמות בתוך הקליפות, וזה נקרא ערוב הטוב ברע, ומאז והילך הולכים ומתבררים הנשמות מתוך הקליפות, כצרוף הכסף הטוב מן הסיגים, והברור הזה נמשך עד אשר יושלמו להתברר כל הנשמות שנפלו ברמ"ח איברים של אדם הבליעל, עד שיושלם להתברר עד סיום קומתו, שהוא עד סוף רגליו של אדם דקדושה, מתוך רגליו דאדם דקליפה, אשר לזה רמזו רז"ל בזוהר פרשת פקודי, עד דמטי רגלין ברגלין, כדין כתיב ועמדו רגליו ביום ההוא. וכיון שיתבררו כל הנשמות לגמרי, אז אין אדם דקליפה שהוא הסיגים צריכים להסירם ע"י מעשה, כי מאליו יפול ויבולע בבל יראה ובל ימצא, כי הקדושה שהיא החיים הובדלה מן הסיגים הנקראים מות, ואין להם עוד חיות כלל, ובעיבן יכלו, וזש"ה בלע המות לנצח וגו', כי לא יבולע עד שיתבררו כל הנשמות המתגלגל בכל דור ודור, לברר כל הנשמות בתוך הסיגים, וכשיכלו, אז יבא המשיח, ואז בלע המות לנצח:

כלם. לכן בר"ת 'בלע המות' לנצח ר"ת הבל, לרמוז כי עד שיושלם גלגולו של הבל, שהוא מרע"ה ובזה תבין מש"ה, הנך שוכב עם אבותיך וקם והוא א' מן המקראות שאין להם הכרע. (הגהה - אמר שמואל, לאפוקי ממאן דפירוש שאין להם הכרע, ר"ל, איני יכול להכריע אם נדרש לפניו או לאחריו. פירוש, כי מלת וקם, נמשכו לפניו ולאחריו, ושניהם אמת, כי הנה עתיד משה עצמו יחזור בגלגול בדרא בתראה ואז יקום, וזהו הנך שוכב עם אבותיך וקם. גם אז בדרא בתראה, יתגלגלו כל דור המדבר עם הערב רב, וזהו וקם העם הזה וגו'. והענין הוא, כי אין לך דור ודור שמרע"ה אינו בתוכו בסוד וזרח השמש ובא השמש, דור הולך ודור בא, כדי לתקן את הדור ההוא. וגם דור המדבר עצמו, עם הערב רב, כלם יתגלגלו בדרא בתראה, כימי צאתך מארץ מצרים. וגם משה יקום בתוכם, כי כלם הם מסוד הדעת, משה, ודור המדבר, וגם הערב רב, כמבואר אצלינו בפרשת שמות. וזש"ה אח"כ, אשר הוא בא שמ"ה, והם אותיות מש"ה, כי משה יתגלגל עמהם כנזכר. וז"ס כל הת"ח שבדור הזה, נשותיהם שולטות עליהם, לפי שהם מזמן דור המדבר, שהם לא נתנו נזמיהם לעגל. והאנשים חטאו, ונתנו נזמיהם לעגל. אמר שמואל, וכ"כ לעיל ע"ש:

עוד דע, כי כל הנשמות ע"י חטאו של אדה"ר, נתערבו טוב ברע, ולכן לפעמים יהיה, שקצת טוב שבנפש הצדיק, נתערב ברשע וקצת רע של הרשע, נתערב בצדיק. ובזה תבין מש"ה, אשר יש צדיקים שמגיע אליהם כמעשה הרשעים וכו'. כי כמה צדיקים יש שהם עוברים איזו עבירה פרטיית, ונכשלים במה שלא יכשל רשע אחד. וכן להפך כמה רשעים גמורים עושים קצת מצות פרטיות בתכלית עשייתם ונזהרים

בהם כל ימיהם .גם תבין בזה ענין צדיק גמור ,ורשע גמור ,ובינוני .כי הכל תלוי כפי חלקי נצוצות הטוב שבו ,וכפי מספר חלקי נצוצי הרע שבו .ועוד כי אופני העבירות או המצות שעושים ,הם כפי ערך בחי ' הנצוצות שבו ,ובאיזה אבר ושרש הם ,אם טוב ואם רע ,כך הם חושקים ותאבים אל המצות או אל העבירות ההם יותר מזולתם ורודפים תמיד אחריהם:

והנה לסבה זו החמירו בס"ה ,שצריך האדם למרדף בתר חייביא ,ולמזכה להו כמאן דרדיף בתר חייו וכו ', והענין הוא ,כי ברדוף הצדיק אחר הרשע לזכותו ,אולי הרשע ההוא יש בו אותם נצוצות טובות שנאבדו ממך ,ונצוצותיו הרעות נתנו לך ,וע"י שתתחברו יחד בחשק ואהבה ,אז הטוב שבו יוסר ממנו ויותנו בך , ואז אתה נשלם בכל הטוב ,והוא נשלם בכל הרע .וז"ס צדיק נוטל חלקו וחלק חבירו בג"ע ,רשע נוטל חלקו וחלק חבירו בגיהנם .וזש"ה אם רעב שונאך האכילהו לחם .וכמ"ש ז"ל על פסוק כי תראה חמור שונאך ,אין הכתוב מדבר אלא באדם רשע שמותר לשנאותו כמש"ה הלא משנאך ה 'אשנא ,ואמר אם רעב שונאך תאכילהו לחם ,ר"ל מחמת נצוץ טוב שבו ,ומתאוה ורעב לעשות טובה ,האכילהו לחם לחמה של תורה ומצות ,ותזכהו ,כי עי"כ גחלים שהם נצוצי הרע שבך ,אתה חותה על ראשו ,ויתחברו עמו , ויוסרו ממך .וכמש"ה ,ונשא השעיר עליו את כל עונותם אל ארץ גזירה ,ונצוצי הטוב שבו יוסרו ממנו ,וה ' ישלימם לך ,ונמצא שאתה שלם בטוב ,והוא שלם ברע .וכמ"ש ז"ל ,אל תקרי ישלם לך ,אלא ישלימהו לך , ולפי שהשי"ת טוב אינו מזכיר שמו על הרעה ,כמש"ה כי גחלים אתה חותה על ראשו .אבל על הטוב הזכיר שמו ,כמש"ה וה 'ישלם לך כנזכר כי הוא עושה הטוב הזה:

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Chapter 21

והיא מיוסדת בעניני התשובה והגלגול .דע ,כי התשובה היא באימא .והגלגול הוא באבא .ולכן כל מי שחטא ,אם יעשה תשובה ,אז אימא עילאה הנקרא תשובה ,יש בידה לתקן פגם האדם ,ובזה יספיק .אבל אם לא עשה תשובה ,אז צריך שיתגלגל בגלגול לתקן עונו ,וזה ע"י אבא ,כי הוא הנקרא מחשבה כנודע , ועליו נאמר וחשב מחשבות לבלתי ידח ממנו נדח ,והוא המחזירו בגלגול לתקנו .ונבאר עתה עניני התשובה ,עם שכבר התחלנו לבאר חלקי התשובה שהם שמנה בהקדמה ששית:

ועתה נבאר באופן אחר ,ובו יתבאר מאמר ר 'מתיא בן חרש ז"ל ,בפרק בתרא דיומא בענין ד 'חלקי כפרה ,עבר אדם על מצות עשה ,והנה כללות הענין הוא ,כי תשובה ר"ל ,תשוב ה .'והענין הוא כמה (שהודעתיך כי האדם כלול מכל העולמות ,ואע"פ שלא זכה עדיין אל כלם ,רק אל נפש דעשיה ,במה עכ"ז מוכן הוא לקבל את כלם לכשיתקן מעשיו ,וזה תלוי ביד האדם ,כפי מעשיו כך ישיג מיצירה ,או מבריאה ,או מאצילות .וז"ס פסוק ויוצר רוח האדם בקרבו ,שארז"ל שהנפש של האדם נגדלת בהיות בתוכו והבן זה .ואמנם הפרש גדול יש בין הזוכה לזה או לזה ,והוא ,כי הנה הודענוך כלל אחר ,כי נפש האדם כלולה ברמ"ח איברים שלה ,ובשס"ה גידים שלה .וכן הרוח .או הנשמה .והנה כשהאדם חוטא פוגם באיברי פרטיי מאברי הנפש ,או הרוח ,או הנשמה .וכפי מה שיש בו ,כך הוא גדולת חטאו .אם יש לו נפש ,פוגם בנפש ,ואם רוח ברוח ,ואם נשמה בנשמה:

וכן עד"ז כפי גדולת הנפש של האדם, כך היא גדולת תוקף יצרו וכמ"ש ז"ל כל הגדול מחבירו, יצרו גדול
הימנו. והענין כך הוא במה שידעת כי גם את זה לעומת זה עשה האלהים וכמו שיש אבי"ע, ושבעה
היכלות בכל עולם מהם, מבחי' הקדושה. כן ישנם בבחינת הקליפות. וז"ס צופה רשע לצדיק, כי רוצה
להדמות אל הקדושה, כקוף בפני אדם. ובזה תבין תוקף חומר חטאו של אדה"ר שגרם קלקול ופגם בכל
העולמות, עד סוף כל הדורות. והסבה היא, עמ"ש כי כפי תוקף גדולת נשמתו, כך תוקף הפגם שפגם. וכן
עד"ז בצדיקים וחסידים גמורים כגון ריב"ז, כי חטא קל אצלו, והוא חמור מכמה חטאות של אחרים. ונמצא
כפי זה, כי מי שיש לו נפש מן עשיה, אינו פוגם רק בעשיה בלבד, כי עד שם השגת ידו ולא יותר. ועד"ז
גם כן כאשר ישוב בתשובה, הוא מתקן בעשיה, שהוא המקום אשר פגם:
וכבר הודעתיך כי ד' אותיות של הוי"ה, מתחלקות בד' עולמות אבי"ע, ובכל אות מהם יש הוי"ה אחת,
והם, אות י' והוי"ה אחת מהם דע"ב, באצילות. ואות ה' והוי"ה אחת מהם דס"ג, בבריאה. ואות ו' והוי"ה
אחת מהם דמ"ה, ביצירה. ואות ה' והוי"ה דב"ן, בעשיה. נמצא, כי החוטא פוגם כביכול בד' עולמות
הנזכרים, וגם בשמו הגדול יתברך. וז"ס פסוק ויצאו וראו בפגרי האנשים הפושעים בי, פירוש, בשמי
ממש. כל אחד כפי מדרגת נפשו, כמו שביארנו. ועד"ז כששב בתשובה, מתקן בשמו הגדול ממש,
בארבעה אותיותיו. וז"ס ארבעה חלוקי כפרה, ותשובה לד' מיני חטאות. נמצא, כי הארבעה חטאות
פוגמים בארבעה אותיות ההוי"ה, וארבעה מיני תשובות וכפרות, חוזרים לתקן ארבעה אותיות הוי"ה:
ואחר שהקדמנו לך ההקדמות הנז', נבאר עתה לשון המאמר, וזה עניינו, הא', עבר אדם על מ"ע, לא זזו
משם עד שמוחלים לו וכו'. וקודם שנבאר עניינו, נחזור להקדים הקדמה אחרת, והענין הוא, דע, כי,
תשובה, ר"ל, תשוב ה'. וארבעה מיני תשובות הם, לפי שלפעמים תרד העשיה, שהיא ה"א תתאה, אל
שלשה ראשונות של י"ס דקליפה, וזה נקרא גלות שכינה. ואם החטא יותר חמור, יוריד האדם בחטאו את
העשיה, בשלשה אמצעיות של הקליפות. ואם יותר חמור, יורידנה בשלשה תחתונות של הקליפה. ואם
החטא יותר חמור, יורידנה במלכות הרשעה העשירית שבי"ס של הקליפות. הם הם ארבע בחי' של גלות
שכינה שהיא העשיה, היורדת בתוך הקליפות:
אמנם מי שפוגם ביצירה, או בבריאה, או באצילות, אינו גורם שיורדין אל הקליפות, כי הקליפות למטה
מעולם העשיה עומדות, אבל הוא באופן אחר, ובו ארבעה מדרגות הנז' ממש, והוא, כי היצירה יורדת
בעשיה, בשלשה ראשונות שבה. ולפעמים בשלשה אמצעיות. ולפעמים בשלשה תחתונות. ולפעמים
במלכות של עשיה. והרי הם ארבעה מדרגות בירידת היצירה בעשיה, וגם הם נקראים גלות אל עולם
היצירה, יען ירד מקדושתו החמורה, אל קדושה קלה שבעשיה. ועל דרך זה מדרגות אלו הארבעה הם
בירידת הבריאה ביצירה, ונקרא גלות הבריאה. וכן על דרך זה בירידת האצילות אל הבריאה, ונקרא גלות
האצילות, בארבעה מיני מדרגות עצמם הנזכר וכל אלו נקראים גלות שכינה:
הכלל העולה, כי ארבעה סיגים הם, וכל סוג כלול מארבע מינים. פירוש, כי ארבעה עולמות הם, וכנגדם
יש ארבעה מיני תשובות כוללות. ובכל עולם מהם, יש ארבעה מיני תשובה פרטית:
ונתחיל לבאר הראשונה, וממנה יתבארו כל ארבעה אחרות, וזה החלי לבאר בע"ה, הא' הוא, אם עבר
אדם על מצות עשה, ועשה תשובה וכו', כי הנה אז פוגם בעולם העשיה, וכששב בתשובה, לא זז משם,
עד שמוחלים לו מיד, לפי שע"י מה שעבר על מצות עשה, גרם להוריד מלכות העשיה, ולהפריד הה"א מן
הת"ת, ויורדות בשלשה ראשונות של הקליפות בלבד. וכששב בתשובה, בנקל הוא להעלותה משם,
ותקף נתקנת. כמו שהודעתיך, כי השלשה ראשונות דקליפה, הם עצמם חוזרות להיות קדושה. והם סוד
מ"ש רז"ל, וכן ירדן שנטל מזה ונתן לזה. ולכן תכף בשובו בתשובה, עולה מלכות דעשיה שהיא הה"א,
למעלה למקומה, וחוזרת להתחבר עם הת"ת, וזה נקרא תשובה, תשוב ה'. והרי זו בחי' אחת בעשיה
עצמה:
בחי' ב' בעשיה עצמה, והוא, אם הפריד גם הת"ת מן בינה, באופן שגרם שירדה העשיה, עד שלשה
אמצעיות דקליפה, כפי מה שחטא במצות עשה. וכששב בתשובה, גם כן הוי תשובה, תשוב ה', כי תשוב
ה': תתאה, עד ה' עילאה, בינה. ואז יעלה גם הת"ת עמה:
בחי' ג' בעשיה עצמה, והוא, אם חטא במצות עשה, באופן שפגם גם בבינה, וגרם להורידה, וירדה
העשיה עד שלשה אחרונות דקליפה, וכשיושב גם כן הוי תשובה, תשוב ה', כי התשובה שהיא בינה, ג"כ
תרד עד המלכות, ואז יחזרו מלכות ות"ת, כי ע"י ירידת הבינה, תגרום חיבורם, וזהו תשובה:
בחי' ד', והיא, אם חטא במצות עשה, באופן שפגם גם בחכמה, והפרידה מן הכתר, ואז כשישוב

בתשובה, הוי ג"כ תשובה, כי תשוב ה' עילאה בינה אל הכתר, ואז גם חכמה יעלה עמה, והרי נתבאר חלוק כפרה הא':
חלוק כפרה הב, 'אם עבר אדם על מצות ל"ת ועשה תשובה וכו', אז תשובה תולה, וי"ה מכפר, כי אז בחטאו פוגם ביצירה בת"ת, ונפרדה המלכות, ונסתלקו גם השש קצוות. וכששב בתשובה, אז המלכות חוזרת למקומה בסוד תשובה, תשוב ה'. אמנם אותם השש קצוות, החלל שיש ביניהם, רוצה היא לעלות שם למעלה במקומה להתחבר עמהם, ואינה יכולה עדיין לעלות שם, ונמצאת תלויה עד שיבואו אורות הבריאה, הנקראים יום הכפורים, ואז עולה עד שם, וזהו תשובה תולה, ויה"כ מכפר. וגם בזה יש ד' בחינות שזכרנו בעשיה, אלא שכלם הם בסוד ירידת היצירה אל העשיה, ולא בקליפות כנז"ל:
חלוק כפרה הג, 'אם עבר אדם על חייבי כריתות, פגם בבריאה, ואז כשישוב בתשובה ויוה"כ תולין ע"ד הנזכר, כי ת"ת ומלכות שניהם אינם יכולים לעלות למעלה ממקומם, עד אשר יבואו יסורין מן או"א, וימרקו העון ההוא, בסוד פסוק יסור יסרני יה, שהוא או"א. ובסוד פסוק מן המצר קראתי י"ה, כי מהם הצרות והיסורין. וגם בה יש ארבעה בחי' כנזכר:
חלוק כפרה הד 'הוא, אם עבר אדם על חלול ה', כי אז פוגם באצילות, הנקרא עולם החיים, שאין שם מות כלל, וגרם מיתה בעולם החיים הנצחיים, ולכן תשובה וי"ה תלוין, כי אין אחד משלשה עולמות יכול לעלות למעלה ממקומו ע"ד הנז"ל, עד יום המיתה, מדה כנגד מדה, והיא ממרקת הכפרה לגמרי, וגם בזה יש ד' בחי' הנז"ל:
ועתה נבאר ג"כ השינוי, שיש בין חטא לעון, ופשע. דע, כי הפשע הוא, כאשר יודע האדם את רבו, ומכוין למרוד בו להכעיסו, ואז גורם שהקליפות יקחו כל השפ"ע ההוא, תמורת הפש"ע, ואינם נותנים כלל ממנו אל התחתונים, ישראל. ועון הוא, כאשר עושה כרצונו, אלא שאינו להכעיס, רק שאוכל נבילות לתאבון, ואז גורם שהקליפות יקחו ג"כ השפע היורד, אמנם אחר שלוקחים אותו, חוזרים הם ומורידים מן השפע ההוא שלקחו, ונותנים לנו קצת, כי ז"ס הגלות כנודע. ובזה תבין מ"ש ז"ל ב' מאמרים במסכת יומא פרק בתרא חד אמר, גדולה תשובה שזדונות נעשות לו כשגגות, כי זה מדבר בזדון הנקרא פשע, שבתחלה גרם שהקליפות היו לוקחים כל השפע כלו לעצמם, ועתה ע"י התשובה גרם שגם שהקליפות שיקחו כל השפע, עכ"ז חוזרים ומורידים לנו מן השפע ההיא על ידי עצמם, אחר שלקחוהו לעצמם. וחד אמר שזדונות נעשות לו כזכיות, הוי בעון, שאינו חוטא אלא לתאבון, כי אז כששב בתשובה גורם שהקליפות לא יקחו מן השפע היורד כלל לעצמם, ומנע מהם אפילו השפע שהיו לוקחים לעצמם:
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Chapter 22
מדברת בענין עונש הנשמות של הרשעים, וגלגוליהם, ובאיזה דבר מתגלגלים. ועתה אכתוב מעט בענין עונש הנשמות של הרשעים בעוה"ז, שמתגלגלים ובאים בכמה גלגולים לכפר עונם. ודע, כי כמעט אין אדם בארץ אשר ימלט מגלגולים אלו. ודע, כי הנה הרשעים אחר מיתתם, נכנסים בגיהנם, ומקבלים שם ענשם, ומתכפר להם. ומשפטם י"ב חדש. ויש רשעים שכתוב בהם ואת נפש אויבך יקלענה בתוך כף

הקלע, ואינם זוכים ליכנס לגיהנם אחר פטירתם למרק עונם, אמנם נפשם הולכת מדחי אל דחי בגלגולים משונים, עד ימרק ענשו קצת ויוכל ליכנס אח"כ בגיהנם י"ב חדש להתכפר לגמרי. ולאלו אין זמן קצוב, כי לפעמים ילכו בגלגולים ההם עשרים שנים, או מאה, או אלף, והכל תלוי כפי ערך העונות שעשה בתחלה בעה"ז. אמנם הצדיקים ות"ח, אין אור של גיהנם שולטת בהם, כמ"ש ז"ל על אלישע אחר לא מידן נדייניה משום דעסק באורייתא, ולכן הם צריכים להתגלגל בעה"ז למרק איזה חטא אשר להם, כי אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא, והנה, הצדיק אחר פטירתו מן העוה"ז, הוא מוכן לעלות במדרגה במעלות גדולות בעוה"ב, אבל לא בפעם אחד, האמנם תכף אחר פטירתו יענישוהו, למרק העונות היותר חמורים אשר לו, ואז יכניסוהו במחיצה אחת במעלה, ובהגיע תור עלייתו למחיצה יותר עליונה, יחזירוהו להענישו למרק החטאים היותר קלים מן הראשונים, ואז יעלה במדרגה שנית יותר עליונה, אח"כ יחזרו להענישוהו עוד על דקדוקי מצות שהם כחוט השערה, בסוד וסביביו נשערה מאד, ואז יעלוהו במחיצתו האמיתיית הראוייה אליו. ולקמן יתבאר מציאות ענשים אלו איך עניינם:

והנה הצדיקים גמורים כדוד המלך ע"ה ודניאל, הוצרכו להתבשר מאתו יתברך, שינוחו בעה"ב ולא יצטרכו לעונשים ולגלגולים האלה, וכמ"ש דוד המלך ע"ה לולי האמנתי לראות בטוב ה' בארץ החיים וגו'. וכתיב אחת שאלתי מאת ה' אותה אבקש שבתי בבית ה' כל ימי חיי וגו'. ונתבשר ע"י אביגיל הנבואה, באמרה והיתה נפש אדוני צרורה בצרור החיים וגו'. גם דניאל נתבשר, ואתה לך לקץ ותנוח ותעמוד. ועכ"ז מצינו במדרש הנעלם של הזוהר בכתיבת יד, בפסוק על כל הטובה אשר עשה ה' לדוד ולישראל עמו, שישב דוד בעה"ב שבעה שנים אחר פטירתו, קודם שהכניסוהו בירושלים של מעלה. גם מצינו בשמואל הנביא שקול כמשה ואהרן, כשהעלהו שאול באוב, שאמר למה הרגזתני לעלות, וארז"ל שנתיירא אולי היה יום הדין הגדול. כנראה שאפילו שכבר עומד לדין בעת פטירתו, עדיין יש דינים ועונשים אחרים. גם ריב"ז שלא הניח מקרא ומשנה וכו', והיה בוכה בעת פטירתו, כנזכר במסכת ברכות ומה יעשו שאר הצדיקים שאינם דומים אליהם, ומכ"ש שאר בני האדם בעו"ה, ואין להאריך במקום שראוי לקצר:

וכבר כמה פעמים הייתי עם מורי ז"ל הולך בשדה, והיה אומר לי, הנה איש אחד הנקרא בשם כך, והוא צדיק ות"ח, ולסבת עון אחד פלוני שעשה בחייו, הוא עתה מתגלגל תוך אבן זה, או צומח זה, וכיוצא בו, וכמו שיתבאר לקמן. ומעולם לא הכיר בו מורי ז"ל, והיינו חוקרים אחר הנפטר ההוא, ומצאנו דבריו כנים ואמיתיים ואין להאריך בדברים אלו, כי לא יכלם ספר. ולפעמים היה מסתכל מרחוק ת"ק אמה בקבר אחד, שבין עשרים אלף קברים אחרים, והיה רואה נפש המת הנקבר שם עומד על הקבר ההוא, והיה אומר לנו הקבר ההוא קבור בו איש פלוני ושמו פלוני, ומענישים אותו עונש פלוני, על עון פלוני. והיינו חוקרים על האיש ההוא, ומצאנו דבריו אמתיים, וכאלה רבות וגדולות לא יכילם רעיון:

ונחזור אל הדרוש שלנו, כי הנה אחר פטירת האדם, נפרעים ממנו על חטאתיו, קודם שיכניסוהו בגיהנם, בהרבה מציאיות של עונש, וכלם נקראים גלגולים. רוצה לומר, כי יתגלגל או בדומם, או בצמח, או בחי, או במדבר. וכמעט רוב בני האדם לא ימלטו מלהתגלגל בגלגולים אלה. והטעם הוא, כי אינו יכול לקבל ענשו, עד שיהיה מוגשם בגוף ונפש, ואז בהתגלגלו שם, סובל ומרגיש הצער ההוא, ועי"כ מתכפרים עונותיו. ואמנם כפי ערך חטא האדם, כך בחי' אופני גלגולו, אם בצומח, אם בב"ח וכו'. ולכן אפילו הצדיקים ות"ח, יש קצתם אשר מתגלגלים ע"ד הנז"ל, מחמת שבחייהם בא לידם איזה עון, הצודק כפי עונש הגלגול ההוא, ואח"כ עולים במעלה הראויה להם, כי בהכרח העון צריך להמחק, והקב"ה אינו ותרן, כי הוא תמים פעלו, כי כל דרכיו משפט. ואע"פ שהוא צדיק גמור, לא יקבל ממנו שום שוחד על מצוה כמ"ש ז"ל, ולא עוד אלא שגם כשירצו להעלותו במדרגה יותר עליונה, חוזרים ומתגלגלים אותו בגלגולים הנז', אם עדיין נשאר להם למרק איזה עון שצריך גלגול כזה:

ופעם אחת הייתי עם מורי ז"ל, וא"ל, כי היה רואה בעיניו איש אחד, מזמן דור התנאים שמגולגל בעז אחת נקבה, לסבת שהיה משמש מטתו לאור הנר, ונודע דהויין ליה בנים נכפים, ונמצא שגרם לבניו שיהיו נכפים, ושימותו בקטנותם, וה"ז שופך דמים ממש. ולא עוד אלא ששופך דם בניו. ופעם אחרת אמר לנו, שהיה רואה בעיניו חכם אחד גדול מדור שלפנינו זה כמה שנים, שהגיע זמנו להעלות עתה למחיצה יותר עליונה ממה שהיה בתחלה, ולכן עתה בעת ההיא עצמה, ראה בעיניו שחזרו להענישו על דקדוקי מצות קלות כנז"ל, כדי להעלותו אל המעלה הגדולה ההיא, כי כפי ערך המעלה שמעלים אותו, צריך שיזדכך יותר, אפילו בדקדוקי מצות כחוט השערה כנז"ל. ומכלל הדברים שהיה נענש אז, לשתי סבות, האחת, על

שהסיח עצמו מן התפלין ,באומרו יהר"מ שלא נגע לריק ולא נלד לבהלה ,כמו שאומרים אחר קדושת ובא לציון גואל ,ולהיותו מכוין בתפלה ההיא ,הסיח דעתו מן התפילין ,ונענשין על זה הדקדוק הקל .ומה יעשה מי שאינו מכוין בתפלתו ,ולא בתפילין שעל ראשו .גם נענש ,לפי שיום שבת אחת יצא לרשות הרבים , ונכנס מעט עפר תוך מנעליו ,והלך בו ארבע אמות ברשות הרבים בלי כונה .ובזה תבין כי אין מנוחה אל הצדיקים בעה"ב כמ"ש ז"ל על פסוק ילכו מחיל אל חיל .והטעם הוא ,כי בכל מדרגה ומדרגה שעולים , צריכים מרוק מחדש כנז"ל:

וראוי עתה לבאר ,מה ענין גלגולים אלו .הנה נתבאר אצלינו ,כי כל העולמות כלם ,נבראו מברורי אותם ז ' מלכים שמלכו בארץ אדום אשר מתו ,והיותר זך הוברר בעולם האצילות ,ואחריו הוברר לצורך עולם הבריאה ,ואחריו ליצירה ,ואחריו לעשיה .והיותר זך שבעשיה ,הוא האדם .והוברר תחלה ,ואחריו ב"ח בלי מדבר ,ואחריו הצומח ,ואחריו הדומם .ואמנם הצדיק ע"י מעשיו ,וע"י המצות שעושה באכילתו וכיוצא , יש כח לברור עוד מחלק הדומם ,להעלותו אל הצומח ,ואל החי ,ואל האדם .כמבואר אצלינו בשער המצות בפ 'עקב ,במצות ברכת המזון:

ואמנם הרשע ע"י מעשיו ,גורם להפך שמורידים ולא מעלים ,ויש מיני עונות שגורמים שחלק האדם ירד עד בחי 'הדומם ,ויש עד הצומח ,ויש עד החי בלי מדבר .ולכן כנגד זה ,יש רשע שאחר מותו מתגלגל באבן דומם ,כפי מה שחטא בחייו ,ויש רשע שמתגלגל בצומח ויש שמתגלגל בבעלי חיים ,כי ע"י עונם נמשל כבהמות נדמו ,ובמעלה אחת הם עומדים ונדמים זה לזה .והנה אלו המתגלגלים בגלגולים אלו , יושבים שם זמן קבוע ,עד שימרק עונו שגרם לו להתגלגל שם בצומח ,וככלות זמנו עולה ומתגלגל בבעל חי ,וככלות זמנו עולה ומתגלגל באדם ממש:

ואמנם ענין זה הגלגול שמתגלגל באדם ,הוא בא 'מב 'פנים ,הא ,'ענין אלו הנשמות של הרשעים אחר שמתו ,ולא זכו ליכנס בגיהנם ,נכנסים בגופות בני אדם החיים בע"ה ,ומדברים ומספרים כל הקורות אותם שם כנודע רחמנא לשזבן .והב 'הוא ,כי מתעברים באדם בסוד עבור ,כנז"ל בדרושים שקדמו , ומתדבקים בו בהסתר גדול ,ואז אם האדם ההוא יחטא ,מתגבר עליו נפש ההיא המתעברת בו ,ומחטיאו , ומסיתו לדרך רע ,ע"ד מה שנתבאר אצלינו בדרושים הקודמים ,שכאשר נשמת הצדיק מתעברת באדם , מסייעו להיטב .כך נפש הרשע מסיתו להרשיע וכבר נתבאר אצלנו ענין זה ,כי לפעמים המתעבר באדם , הוא לתועלת עצמו ,כדי להתקן עצמו המתעבר עצמו .ולפעמים הוא תועלת האדם ,כדי שהנפש ההיא מסייעתו להטיב .וב 'בחי 'אלו ,ישנם גם בנפש הרשע המתעבר באדם ,או יהיה לתועלת הנפש ההיא המתעברת ,לפי שהאדם הזה הוא צדיק ,או יהיה האדם רשע ותתעבר בו הנפש ההיא להחזיקו ברשעתו , עד יאבדוהו מן העולם ח"ו .והנה שהנפש המתגלגלת באדם באחד מב 'פנים הנזכר ,השלים זמנו הקצוב לו לעמוד שם ,ונתכפרו עונותיו ,אז יוכל לבא אח"כ בעה"ז בגלגול גמור אמיתי ,ויולד בגוף בעה"ז כשאר בני אדם:

ונחזור לענין ,כי ראוי שתדע ,כי לא בכל זמן יש כח אל המגולגלים הנז ,'בדומם ובצומח וכו ,'לעלות משם ולהתקן ,כי לכל זמן ועת לכל חפץ .אמנם זהו זמן עלייתם ,דע ,כי מי שנתגלגל בדומם ,וגזרו עליו זמן קצוב של כך וכך שנים ,הנה כאשר יגיע זמן עלייתו מן הדומם ,להתגלגל במדרגת הצומח ,אינו עולה רק בארבעה חדשים אמצעיים שבי"ב חדשי השנה ,והם ,אב ,אלול ,תשרי ,חשון .ואם זמן הקצוב להם לעלות ,נשלם בארבעה חדשים אלו ,עולה .ועם לאו ,צריך להמתין עד שנה אחרת ,בארבעה חדשים אמצעיים הנז ,'אשר בה .וזמן עלייתם מן הצומח אל החי ,הוא בארבעה חדשים ראשונים ,שהם ,ניסן , אייר ,סיון ,תמוז .וזמן עלייתם מן החי אל האדם ,הוא בד 'חדשים אחרונים ,שהם ,כסליו ,טבת ,שבט , אדר:

ואמנם אע"פ שסדר עלייתם הוא ע"ד הנז"ל מן הדומם אל הצומח ,ומן הצומח אל החי ,ומן החי אל המדבר .הנה לפעמים ויעלה המגולגל שתי מדרגות יחד ,כמו מי שנתגלגל בתחלה בדומם שהוא העפר , ותבא איזו בהמה ותאכל עשב ,ובו מעורב מעט עפר ,אשר בו היה מגולגל הנפש ההיא ,והנה עתה נפש זו נתגלגלה בבהמה ההיא ,ועלה ב 'מדרגות יחד ,שהוא מן הדומם אל הב"ח .או באופן אחר ,כי אם יהיה מגולגל בצומח ,שהוא הירקות ופירות האילן ,ויאכלם האדם ,נמצא כי המגולגל ההוא עלה מן הצומח אל האדם ,והם ב 'מדרגות ביחד .ולפעמים יעלה המגולגל כל המדרגות בפעם אחת ,שהוא מן הדומם לאדם , כגון הרי שהאדם אכל מעט עפר שנתערב בתוך התבשיל ,ובאותו עפר היה מגולגל אחד ,נמצא שעלה מן הדומם לאדם:

ודע, כי המגולגל במים ובמלח, אינם נקראים דומם רק צומח, והטעם הוא, לפי שהמים הם חיים ונגרים ונובעים ואינם דוממים כמו העפר. והמלח נעשה מן המים, ולכן נקרא גם הוא צומח. וז"ש רז"ל במסכת שבת, הנוטל מלח מן המחצב שלו, חייב משום קוצר. וידוע הוא, כי אין קצירה אלא בצומח:

והנה ענין המגולגלים נתבאר עניינם במקומות רבים, וכנזכר בפסוק הצילה מחרב נפשי מיד כלב יחידתי, גם רמזו רז"ל באמרם ריש תורא בדיקולא סליק לאגרא וכו', כי הרואה שור שחור בימי ניסן, יברח ממנו, ויעלה לגג, מפני שהשטן מרקד בין קרניו. והענין הוא, כי השור שהוא דינא קשיא, יותר מוכן להתגלגל בו הנפש, יותר משאר הבהמות, ולכן יברח ממנו, משא"כ בשאר הבהמות. לפי שקדם לנו, שאין זמן עליית המגולגל בצומח לב"ח, אלא מניסן ואילך, לכן ביומי ניסן, שאז נכנס בו המגולגל הרשע ההוא, אולי ע"י תוספת העבור ההוא הרע, יזיק למי שיפגע בו. אבל אחר שהורגל בו, אינו מזיק, ולכן אין קפידא אלא בחדש הא' לעלייתו, הוא חדש ניסן, שהשור באכלו העשב הצומח, נתגלגל בו הרשע ההוא, שהיה בתחלה בצומח ההוא. וכבר נתבאר אצלינו בשער הפסוקים בענין יונוס ויומברוס, בני בלעם הרשע, שעשו את העגל בחדש תמוז, ועליו נאמר בתבנית שור אוכל עשב) הגהה - ובמקום אחר מ"כ משם מהרח"ו ז"ל, כי עשב ר"ת שבעה עשר בתמוז:

וענין המתגלגל בדומם, נתבאר בענין נבל הכרמלי, שכתוב בו וימת לבו בקרבו, והוא היה לאבן. וסוד הענין יובן במש"ל, כי לבן נתגלגל בבלעם, ואח"כ בנבל הכרמלי. והנה בלעם הרשע, היה לקראת נחשים, ואין כחו אלא בפיו לקלל בני אדם, וכשנהרג בלעם נתגלגל באבן אחת, שהיא בחי' דומם, לכפר לחישתו בפיו כנזכר. וכשנתגלגל אח"כ בנבל הכרמלי, כי אז היתה תחלת ביאתו בעולם הזה להתקן, הנה כשאירע אותו המעשה שחרף את דוד, ואמר מי דוד ומי בן ישי וגו', ורצה דוד להרגו, יען כי בא לתקן דבור הרע של בלעם, והיסיף פשע, וחזר וחטא בדבור, לקלל את דוד מלך ישראל, ואז זכר נבל וידע כי בתחלה נתגלגל באבן לתקן דבור הרע של בלעם, ועתה חזר לקלקולו, ולכן וימת לבו בקרבו בזכרו כי הוא היה לאבן בתחלה כנזכר, ולכן לא כתיב ויהי, אלא והוא היה לאבן. והנה נבל היה אדם גדול, ואין תימא איך ידע זה. גם אפשר שהגיד לו איזה נביא או חכם. גם אפשר דמזליהו חזי, אע"ג דאיהו לא חזי. גם ענין הגלגול בדומם, נרמז אצלינו בפסוק כי אבן מקיר תזעק, כי יש מגולגלים באבן שבקיר שהיא בדומם, בכפיס מעץ יעננה שהוא הצומח, ומשם זועקים מרוב העונש אשר להם שם, ועוד יתבארו קצת פסוקים אחרים עתה בע"ה:

והנה נבאר עתה קצת מיני מגולגלים, דע, כי המדבר לשון הרע וכיוצא בו, מתגלגל באבן דומם, כמו שביארנו בענין נבל, שכתוב בו ויהי לאבן, כי תמורת הדבור הוא דומם:

המאכיל נבלות לישראל, מתגלגל בעלה האילן, והוא הצומח, ואז ענשו הוא, שהרוח מכה בעלה ההוא, ומחזירתו לכאן ולכאן, ואין לו מנוחה. וכשנשלם זמן הקצוב לו, נעקרת העלה ההיא מן האילן, ונובלת ונופלת לארץ. וזהו בדוגמת מיתה ממש אצלו שנכרת ונעקר מן העולם. וז"ס פסוק והעלה נובל. כי מי שמאכיל נבלות לישראל, מתגלגל בעלה הנובלת לארץ. גם ז"ס כי תהיו כאלה נובלת עליה. ולפעמים כי אחר שהעלה הזאת נובלת, חוזר להתגלגל בעלה אחרת, וגם היא נובלת עד כמה פעמים, ע"ד האדם שמתגלגל בעה"ז כמה פעמים כפי העונש הראוי להם:

ויש מי שמתגלגלים במים, והם גם כן נקראים צומח, כנז"ל והם אלו, מי ששופך דמים בעה"ז, מתגלגל במים, וסימניך על הארץ תשפכנו כמים, ונאמר שופך דם האדם באדם דמו ישפך, וענשו הוא שעומד בקלוח המים, ושם המים נקלחים עליו תמיד, והוא רוצה לקום ולעמוד, והמים מפילים אותו בכל רגע, ואין לו מנוחה כלל, ותמיד הוא מתגלגל סביב במקום קלוח המים ההם. גם נרמז זה בפסוק (שמואל ב י"ד כי מות נמות וכמים הנגרים ארצה. גם כל מי שמיתתו בחנק, ולא נענש בב"ד של מטה, מתגלגל במים, ושם נחנק בכל רגע כנזכר:

והנה הבא על אשת איש, אשר מיתתו בתנק, מתגלגל בריחיים, שנותנים בהם החטים, וטוחנים על ידי המים המגלגלים הריחים, ושם נידונים האיש והאשה ההיא, בסוד תטחן לאחר אשתי:

גם המזלזל בנטילת ידים, מתגלגל במים. וז"ס פסוק אזי עבר על נפשנו המים הזדונים ברוך ה' שלא נתננו טרף לשניהם. כי הנה ר"ת 'נתננו טרף' לשניהם, ר"ת נטל. וז"ס מ"ש ז"ל האוכל בלא נטילת ידים נעקר מן העולם, ונדון במים כנז"ל. גם ממילא רמז להפך ואמר, ברוך ה' שלא נתננו טרף לשניהם, ר"ת שנטל, כי ע"י שנטלנו ידינו, לא נתננו טרף לשניהם של המים הזדונים הנז"ל, ולכן ברוך ה', שלא עשנו כמו הרשעים, שאינם נוטלים ידיהם, גם מי שאינו מברך ברכת הנהנין, ומזלזל בהם, גוזל אביו ואמו חבר

הוא לאיש משחית, וגם הוא מתגלגל במים:
ויש מי שמתגלגלים בבעלי חיים, והנה הפרנס המתגאה על הצבור יתגלגל בדבורים. וכמ"ש רב נחמן בר יצחק, לא יאי יהרותא לנשי, חדא שמה כרכושתא, וחדא שמה זבורתה. והם דבורה הנביאה, שנתגאה על ברק, ושלחה אחריו לקראו והיא לא רצתה ללכת אצלו גם חולדה הנביאה, בזתה לצדקיהו המלך, ואמרה אמרו לאיש הזה אשר שלח אתכם אלי, (מלכים ב 'כ"ב (כמ"ש ז"ל והנה בתוך דבריהם רמזו, כי דבורה היא בעלת גאוה, ולכן אינה עושה מלאכה, וגם היא דברנית, כי בכל שעה לא תשקוט פיה. ולכן פרנס המתגאה על הצבור, וכן מי שמדבר דברים שלא כהוגן, שניהם מתגלגלים בדבורה, שיש בה שני מדות אלו:
ודע, כי אין לך שום אחד מאלו המתגלגלים כנזכר, או שום נשמה שנענשת בב"ד של מעלה, שאין לפניו כרוז אחד שמכריז ענשו ועונו תמיד בכל הזמן ההוא שהיא מתגלגל שם, או שנענש שם כנזכר, ואינו זז מאצלו. גם יש עמו שוטר א', שמעניש אותו באותו ענש הראוי לו, או שמגלגלו באותו גלגול הראוי לו, כגון מי שנתגלגל במים, הנה השוטר ההוא עומד עליו תמיד, להפילו במים בכל רגע, עד זמן הקצוב לו. גם רוב המתגלגלים או הנענשים כנזכר, יש לפניהם ב"ד שדנים אותו בעת גלגולו או ענשו, ומשנים את ענשו מעת לעת, מעונש זה אל עונש אחר, כפי הדין והמשפט הראוי לו:
אמר שמואל, עוד מצאתי לקוטים קרובים אל הנזכר, ואע"פ שבתוך דברי הרב ז"ל, נראה שאינם מפי מורי הרב ז"ל, המשביר בר הגדול זלה"ה, כאשר כתב הוא כן, עכ"ז לא נמנעתי מלהציגם לפניך, וז"ל, זה מצאתי בקונטרס הר"א הלוי ז"ל. ונלע"ד בלי ספק שאינו ממורי ז"ל, הבא על הבהמה, יתגלגל בעטלף. הבא על הנדה, יתגלגל בגויה. הבא על אשת איש, יתגלגל בחמור. הבא על אמו, יתגלגל באתון נקבה. הבא על הזכר, יתגלגל בשפן או בארנבת, כפי מה שחטא או בועל נבעל. הבא על כלתו, יתגלגל בפרדה. הבא על הגויה, יתגלגל בקדשה יהודית. הבא על אשת אביו, יתגלגל בגמל. הבא על אשת אחיו, יתגלגל בפרד זכר. הבא על אחותו בת אביו או בת אמו, יתגלגל בחסידה, ויהרגוהו חברותיה כמ"ש ז"ל. וז"ס פסוק ואיש כי יקח את אחותו בת אביו או בת אמו חסד הוא. וכן הבא על חמותו. השוכב עם בהמה חיה ועוף, יתגלגל בעורב. המסתכל תמיד בעריות ומביע בהם, יתגלגל בראה שרואה למרחוק יותר מכל העופות. וכל זה אם לא עשה תשובה:
אמר שמואל, עוד הקדמה זאת, כבר העתקתי אותה בשער מאמרי רז"ל, דף ועכ"ז לא רציתי מלהסירה מכאן, שהוא מקומה האמיתי, והוא בשכר נשמות הצדיקים, ואחרתיה עד אחר חבוט הקבר:
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Chapter 23
והיא בענין עונש חבוט הקבר. כבר נודע מ"ש ז"ל בפרקי ר 'אליעזר, במאמר פרקי חבוט הקבר, איך בא עליו המלאך על קברו, ושואל לו מה שמך, ומשיבו גלוי וידוע לפניו יתברך שאיני יודע שמי וכו '. ובלי ספק יש לתמוה, מה צורך לשאלה זו, וגם למה הוא שוכח שמו, ומה מעלה ומה מוריד ענין זה במציאות ענשו. האמנם דע, כי כל הנשמות כלם היו כלולים באדה"ר קודם שחטא, כמו שביארנו כמה פעמים, וכאשר

חטא, נשרו איבריו ממנו, שהם אותם הנשמות שהיו כלולות בו, ונפלו לעמקי הקליפות ולא נשאר בו באדה"ר רק בחי 'מאה אמה, כמבואר אצלינו במקומו, והנה לא כל הנשמות שוות, כי אין הפגמים שוים, כי האיברים אשר נמצאו יותר נאחזים באותו החטא שחטא אדם הראשון, הם נפלו לתוך הקליפה יותר בעומק מן המקום שנפלו שאר האיברים, שהיו יותר רחוקים מן הפגם ההוא, כי ודאי הוא שאין כל הנשמות שוות, כי יש נשמה שנתאוות וחשקה יותר בחטא ההוא מנשמה אחרת. ונמצא כי כפי ערך בחי ' פגם הנשמה, כך בחי 'מקום נפילתה בעמקי הקליפות. והענין הוא, כמה שתדע, כי גם את זה לעומת זה עשה האלהים, וכמו שיש אדה"ר דקדושה, כן יש אדם בליעל בקליפות, ויש בו רמ"ח איברים ושס"ה גידין. וכפי האיברים שחטאו באדה"ר, כך כפי בחינתם ג"כ אותם האיברים כיוצא בהם, אשר באדם בליעל, לקחו אותם הנשמות שנעשו מאדה"ר, ונתלבשו בתוך הקליפות ההם, ונעשה להם לבושים מאותם הקליפות אשר כיוצא בהם ממדרגת מקומם, כי כל דרכיו יתברך משפט בקו היושר ולא בערבוביא, רק כל נשמה נפלה כפי מדרגתה באבר א 'מן האדם הבליעל הדומה אליה. ונמצא כי כל אותם הנשמות שנשרו מאדם, שהיו מלובשים בגדי קדש קודם שחטאו, ועתה בנפלם בתוך הקליפות, התנצלו מעדיים ובגדי תפארתם ולבשו לבושי קדרות שהם הקליפה. ונמצא כפי זה, כי אין לך נשמה, שאין לך בחי 'קליפה אחת, העשויה לה כעין מלבוש המיוחס לה, כפי בחינתה ומדרגת חטאה, בהיותה כלולה באדם הראשון כשחטא כנזכר, ואותה הקליפה מלבשת אותה, ומלפפתה כל ימי חייה מסביב לה, לפי שהנשמה היא קדושה ורוחנית, ומלתבשת בתוך הקליפה המזוהמת ההיא:

וז"ס פסוק כי אם עונותיכם היו מבדילים וכו', כי אותה הקליפה הנעשת מפני העון, מלבישתו ומבדלת בין הנשמה, אל ה 'אלהים שממנה חוצבה, והאור הנמשך אליה מאתו יתברך אינו נמשך ומאיר בה מחמת קליפתה, אשר סובבת עליה, וענין זה נרמז במ"ש ז"ל מלמד שבא נחש על חוה והטיל בה זוהמא וכו '. וגם על האדם ועל זרעו הבאים אחריו עד ימות המשיח, אין אדם נצול ממנה, לפי שכלם היו אז כלולים באדה"ר כשחטא. וזהו הצד השוה, שבכל הנשמות אפילו באותם שמתו בעטיו של נחש, היה בהם הטלת זוהמא הנזכר:

האמנם לא כלם שוים, ויש הפרש ביניהם כנז"ל, כי כל נשמה נפגמה כפי מדרגה וקרובה אל החטא שחטא אדה"ר. ודע, כי כל החטאים והעונות שחוטא האדם בפני עצמו, זולת מה שחטא אדה"ר, ודאי הוא שהאדם ממשיך עליו קליפה וזוהמת הנחש, כפי ערך חטאו. האמנם הכל תלוי בתשובת האדם, כי ע"י התשובה יכול לדחות מעליו הזוהמה ההיא שנדבקה בו ע"י חטאתיו, אפילו אם הם חטאים גדולים. אבל הזוהמה והקליפה שנדבקה בכל הנשמות כאשר חטא אדה"ר, אינו תלוי בתשובה, ומוכרח הוא למות, ואח"כ יתוקן הפגם ההוא ע"י המיתה. ואע"פ שהקב"ה קבל גם תשובת אדה"ר, ונתכפר לו עונו, עכ"ז הזוהמה והקליפה שנדבק בו כשחטא, לא הוסר ונפרד ממנו אלא אחר המיתה. וטעם הדבר הוא, לפי שחטאו של אדם היה גדול עד מאד, מכמה סבות אין מקום לבאורם. וז"ס אותם שמתו בעטיו של נחש שהם בנימין וישי, וכלאב, ולוי, ויהושע בן נון, שלא חטא בעון העגל כנזכר בזהר פרשת תשא, שאע"פ שלא היה להם שום חטא כלל, עכ"ז אותה קליפה וזוהמה שנדבקה בהם בחטאו של אדה"ר, לא נפרדה מהם עד אחר המיתה. וז"ס אמרם ז"ל שמתו בעטיו של נחש, ר"ל, בשביל זוהמת הנחש, שהטיל באדם וחוה:

ואמנם צריך לבאר טעם למה המיתה מפרדת הקליפה מן האדם, ודע, כי הקדושה נקראת חיים, כמש"ה ראה נתתי לפניך את החיים ואת הטוב, וכתיב ואתם הדבקים בה 'אלהיכם חיים כלכם היום, לפי שהקב"ה נותן שפע ומזון לכל ברואיו. אבל הסטרא אחרא שמסלקים השפע והחיות מן הנבראים נקרא מות, כמש"ה ואת המות ואת הרע. והנה האיש החוטא, ממשיך עליו סטרא אחרא הנקרא מות, ולכן אין הקליפה ההיא נפרדת מן האדם אלא אחר מיתה, כי אז נקבר האדם ובשרו מתעכל בעפר, ונפרד ממנו הקליפה שנדבקה בו בזוהמת הנחש שהטיל בחוה ובאדם:

ובזה תבין ענין חבוט הקבר, וזה עניינו, והוא, כי אחר מיתת האדם ואחרי קבורתו בעפר הארץ, אז תכף ומיד, באים ד 'מלאכים, ומשפילים קרקע הקבר, ומעמיקים אותו למטה, ונשאר חלל בקבר כשעור קומת האדם הנקבר שם, כנזכר במסכת פרק חבוט הקבר וע"ש. ואז מחזירים נפשו בגופו כמו בחייו, והטעם הוא, לפי שהקליפה היא דבוקה עדיין וקשורה עם הנפש ועם הגוף ואיננה נפרדת מהם, ולכן צריך שיחזור נפשו בגופו ביחד. ואז המלאכים הנזכרים אוחזים בו כל אחד מקצה, ומנערים אותו, וחובטים אותו במקלות של אש, כדרך שאוחזים בטלית בשתי קצוותיה, ומנערים אותה מן האבק הנדבק בה, עד

שנפרדה מהם הקליפה ההיא לגמרי, ולכן נקרא חבוט הקבר, כאדם שחובט טליתו ומנערה. וע"כ צריך להעמיק הקבר, כדי שיהיה מקום לחלל לנערו ולחבטו. ואמנם לא כל האנשים שוים, כי הצדיקים אשר בחייהם נתרחקו מן היצה"ר, והיו מכניעים עצמם וחובטים עצמם ביסורין הבאים עליהם, וגם ע"י התורה והמצות שמתישים כחו של אדם, עד שנמצא כשהגיע זמנם ליפטר מן העולם, ולקבל חבוט הקבר, אין צריכים צער גדול, כי בחבטה כל שהיא מספיק להם להפרידה מהם. משא"כ ברשעים, שאדרבה ע"י תענוגיהם בעה"ז הם מקשרים ומחזקים יותר את הקליפה בגופם ובנפשם. ונמצא כי ז"ס למה אין אדם נצול מחבוט הקבר, כנזכר בפרק חבוט הקבר:

וכמו שביארנו לעיל, באותם שמתו בעטיו של נחש, שאין להם תקנה להפרידה, זולת ע"י המיתה והיבוט הקבר, זולתי אותם הנז' שם בפרק חבוט הקבר, ע"י איזו מצוה הסגולית לזה הדבר, אבל כל שאר בני אדם כלם, צריכים חבוט הקבר, אלא שיש הפרש בין חבוט רב למעט כנזכר, וכל א' וא' הוא סובל ענשו, כפי מדרגת קליפתו, וכפי עוצם דבקותה. ואמנם אפילו אותם הנצולים מחבוט הקבר כנזכר, הנה אותם המצות הסגוליות לזה כנזכר, הם המפרידות את הקליפות מהם בלי צער אחר מיתתם, אבל מוכרח הוא שימותו, כנז"ל בענין שמתו בעטיו של נחש:

ושמעתי ממורי ז"ל, כי כל הנקבר בע"ש אחר חמש שעות ביום, ושעה חמישית בכלל, אינו רואה חבוט הקבר, כי קדושת שבת מפריד ממנו הקליפה בלי צער חבוט הקבר. וז"ס יום הששי בהא יתירה, כי משעה חמישית של יום הששי ולמעלה, כבר קדושת שבת מאירה אז:

ובזה יתבאר ענין טעם, למה הרשעים שוכחים את שמם כנז"ל. הנה נתבאר למעלה, כי אין שום נשמה בעולם, שאין לה לבוש אחד של קליפה מזוהמת הנחש, ואותה הקליפה היא סוד היצה"ר, הנכנס באדם מיום שנולד, כי הנה ע"י חטאו של אדה"ר, נשתרש ונדבק עמו היצר הרע. והקליפה ההיא עם אותה הנשמה מעת שחטא אדה"ר ואילך, עד שכמעט נעשו שניהם הנשמה והקליפה, כעיסה אחת מעורבת מסלת וסובין, קשורים יחד בתכלית. ובזה תבין סוד, למה היצה"ר יש כ"כ כח בידו להטות לאדם להנהיגו בדרך רע, לפי שהוא בעה"ב גמור תוך גוף האדם כנזכר. והנה נתבאר כי אין כל הקליפות שוים, כי כל קליפה וקליפה הוא נצוץ נפש רעה מסטרא אחרא, מאבר פרטיי שברמ"ח איברי אדם הבליעל הטמא, ע"ד מה שנבאר בדרושים שקדמו, בענין נצוצות נשמות הקדושה שכל אחת ואחת היא מנצוץ אבר פרטיי שבאדם העליון הקדוש. וכמו שנשמות הקדושות כל אחת ואחת יש לה שם ידוע, כפי בחי' אבר שממנו חוצבה, וכמו שארז"ל על פסוק אשר שם שמות בארץ, אל תקרי שמות, אלא שמות. כך כל נצוץ ונצוץ שבקליפה, יש לה שם ידוע בפני עצמו. ונמצא כי היצה"ר שבאיש הזה, אינו כעין היצה"ר של האיש האחר. ונמצא כי כאשר נולד האדם, וקוראים לו אביו ואמו שם אחד העולה בדעתם, אינו באקראי ובהזדמן, כי אם הקב"ה משים בפיו השם ההוא המוכרח אל הנשמה ההיא, כמש"ה אשר שם שמות בארץ, כפי מקום האבר שבאדם העליון, אשר ממנו חוצב, והשם הזה נרשם למעלה בכסא הכבוד כנודע, ולכן ארז"ל שמא גרים. גם זהו טעם אל ר' יהושע בן קרחה ור"מ דהוו בדקי בשמא. והנה גם את זה לעומת זה עשה האלהים, וכמו שיש שם קבוע אל הנשמה הקדושה אשר באדם, והוא השם שקוראים לו אביו ואמו בעת שנמול כנודע, כך יש שם קבוע בקליפה, שהוא היצה"ר הנכנס באדם מיום שנולד, ונמצא שכל אדם יש לו שני שמות, אחד מצד הקדושה, ואחד מצד הקליפה. והנה אם האדם בהיותו בחיים חיותו בעה"ז, היה יכול להשיג ולדעת מה שם הקליפה ההיא אשר בו, היה יכול לחקור מהיכן נחצבה, ובאיזה בחינה היא באדם הבליעל ועי"כ היה יודע מקום הפגם, ומציאותו תקון הצריך לו, והיה יכול לתקן הפגם ההוא בנקל, ועי"כ היתה הקליפה ההיא נפרדת ממנו בנקל בחייו, ולא היה צריך להפרידה ממנו ע"י חבוט הקבר כלל. ולכן כשנפטר האדם הצדיק, אינם שואלים ממנו מה שמו מסטרא אחרא, כי כיון שבחייהם טרחו וסבלו היסורין להפריד מעליהם הקליפה ההיא כנ"ל, ובקלות גדול נגמרת להפרד ע"י חבוט הקבר. אבל הרשע, שאדרבא גרם לקשרה בחוזק גדול בו, צריכים מכות ועונשים גדולים להפרידה ממנו בחבוט הקבר. ואלו היה יודע בחייו שמו דמסטרא אחרא, היה מתקן הדבר בחייו בקלות גדול, ולכן מכים אותם הכאות נמרצות, על שאינם יודעים אותו השם כנזכר, ולא חקרו לדעת אותו בחייהם, כיון שלא רצו לטרוח במעשיהם, כדרך שטרחו הצדיקים:

אמר שמואל, עוד מצאתי הקדמה אחרת בענין חבוט הקבר טובה מאד, וז"ל, ענין חבוט הקבר מה עניינו, וכבר נתבאר אצלינו למעלה ועי"ש, ואמנם נתבאר שם, כי ע"י חטאו של אדה"ר, גרם ערוב טוב ברע בכל הנשמות כלם. וכמו שנתבאר זה בענין קין והבל. והנה ז"ס פסוק ויקרא האדם שמות וגו', כי כמו אשר

קרא מצד נשמות הקדושות, כך קרא להם נשמות מצד שמות דקליפה, לפי שכאשר חטא האדם בעץ הדעת טוב ורע, גרם כי כמו שחוצבים נפש לאדם ממחצב הקדושה, כך חוצבים לו נפש ממדרגת הקליפה. ואמנם כבר הודעתיך, כי בעולם העשיה הרע גובר על הטוב וגם כי הם מעורבים. וביצירה, הם שוים, ומעורבים. ובבריאה הטוב גובר על הרע, ואינם מעורבים:

והנה יש אנשים שיש להם נפש ממלכות דעשיה שבקליפה, ויש מי שיש לו נר"ן מהקליפות, ואמנם מי שלא הרשיע כ"כ, כי עדיין לא ניתן בו נשמה מן הקליפות, אין תקונם מפח נפש, וע"י תשובה יכולים להתקן, וכאשר יתגלגלו בעה"ז ויקבלו ענשם, יהיו כדמיון ירבעם בן נבט וחבריו שאין להם חלק לעה"ב, שהוא שיעלו נשמותיהם למעלה בבחי 'מ"ן בזווג העליון של או"א, הנקרא עה"ב, אמנם יעלו בבחי 'מ"ן בזווג זו"ן. אבל מי שיש לו נר"ן מן הקליפות, צריך שיתרקבו עצמותיהם ויאכלו את בשרם. וז"ס רות וערפה, כי ערפה שבה אל עמה ואל אלהיה. וזה ג"כ סוד פסוק הכסיל חובק את ידיו ואוכל את בשרו, שהוא הרוח, ומכלים את עצמם, וכדי להפריד מהם הנפש ההיא, לכן הוצרך ענין חבוט הקבר, שחובטים אותם כדי להפריד מהם הנפש ההיא. ואפילו בארץ ישראל, יש מעט מחבוט הקבר, לפי שהנולדים בארץ ישראל בפרוד מהם בא, ודבר זה תלוי כפי מעשה האדם, אם לטוב ואם לרע:

ודע, כי כל מי שיש לו קנאה במילי דשמיא, עליו ארז"ל אין אדם מקנא לאשתו, אא"כ נכנסה בו רוח טהרה. אבל מי שיש לו קנאה במילי דעלמא, הוא מהם, לפי שהיא קנאה הנמשכת מן החיצונים, ועל כן עצמותיהם מתרקבים. וכמ"ש במסכת שבת על ר 'אחאי בר יאשיה, על פסוק ורקב עצמות קנאה. אמנם המקנא במילי דעלמא, עצמותיו מרקיבין, והעש אוכלם:

וסוד הדבר כמה שהודעתיך, כי ש"ע נהורין הם בקדושה, וכשנעשים שע"ח נהורין, אז הם בגימטריא חשמ"ל ומלבו"ש, כי הוא נעשה כמין מלבוש וכסוי מקיף על ד 'עולמות אבי"ע, מאלו השע"ח נהורין. ועי"כ אין החצונים שולטים באותם האורות. ונודע הוא כי ד 'מלבושים הם לד 'מלבושי עולמות אבי"ע. וכל אחד עב מחבירו, ושל העשיה עב מכלם, לפי ששם עיקר אחיזת הקליפות, וצריך שיהיה עב ביותר מהשאר. והנה כמו שיש ש"ע נהורין בקדושה, ישנו בחיצונים, ונקראים בהפוך ע"ש, וז"ס פסוק כי כבגד יאכלם עש, עש יאכלם, והוא האוכל ומרקיב עצמות המת:

גם כי כמו שיש תולע בקדושה, ובסוד ותולעת שני, ובסוד אל תראי תולעת יעקב, והוא שם אבגית"ץ, שהוא בגימטריא תולע, והוא סוד החסד שבשבעה שמות שם בן מ"ב, והוא הכהן, וזהו ונת"ן לכהן הזרוע והלחיים וכו', ומלת ונתן בגימטריא שם הנזכר, גם הוא בגימטריא שו"ר, שעליו נאמר בגמרא שור שחור ביומי דניסן, לפי שהוא שם מ"ב, שהוא גבורה חזקה. ואמנם יש כנגדו בקליפות תולע, האוכל בשר המת בקבר, אשר עליו נאמר הכסיל חובק את ידיו ואוכל את בשרו, ועליו נאמר אם יאדימו כתולע כצמר יהיו. האמנם מי שהיה צדיק בעה"ז, יכול לתקן הכל בהיותו בחיים בעה"ז, כדמיון רב אחאי בר יאשיה, שלא היתה בו קנאה במילי דעלמא, שהיא קנאה הנמשכת מן הקליפות, ולכן לא שלטו בו במיתתו לא התול"ע ולא הע"ש החיצונים. ובדוד הע"ה אמר, אף בשרי ישכון לבטח, עד שתמצא שכבר נמצאו אותם הארבעה שאע"פ שמתו, לא מתו אלא בעטיו של נחש, וכמו שנתבאר עניינם אצלינו:

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Chapter 24
מדברת בענין שכר הנשמות של הצדיקים .ואע"פ שכבר העתקתיה בשער מאמרי רז"ל כי שם מקומה האמיתית וע"ש .עכ"ז חזרתי והעתקתיה פה כמו שמצאתיה ,וז"ל ,והנה אחר שדברנו בעונש הנשמות של הרשעים ,נדבר קצת בשכר נשמות הצדיקים .ובזה יתבאר חלוק א 'שמצינו בדברי רז"ל ,מאמרים שונים .
כי פעמים נזכר בדבריהם ,פלוני יש לו חלק לעה"ב ,או הרי הוא בן העה"ב ,או הרי הוא מזומן לחיי העה"ב ,וזה ענין פרטותם ,דע ,כי אחר פטירת נשמת הצדיק מן העה"ז ,אם אינו בר עונשין ,כי הוא צדיק גמור ,הנה יש בהם שלשה כתות כת אחת היא ,שבאותה שעה עצמה שנפטרים מן העולם ,וגם אחר פטירתם ,תמיד הם עולים בסוד מ"ן עילאין ,ביסוד אימא עילאה בינה ,הנקראת עה"ב כנודע ,ושם מעוררים זווג העליון ההוא ,ומזדווג אבא באימא ,וכת זו נקראת בני העה"ב .פירוש ,כמו שז"א הנקרא בן אימא עילאה ,הוא לבדו עולה בסוד מ"ן עד או"א ,ומזווגם .כן הצדיק הזה נקרא בן העה"ב ,שהיא אימא עילאה ,והוא לבדו גורם הזווג העליון ההוא:
הכת הב ,'גרועה מזו הראשונה ,והוא ,כי יש צדיק שאינו כדאי לעלות לבדו ולעורר זווג או"א ,אבל צריך שיצטרף ויתחבר עם נשמת הצדיק אחר עליון ממנו ,ובאמצעותו יעורר הזווג ההוא העליון ,ועל כיוצא באלו ארז"ל כל ישראל יש להם חלק לעה"ב .כי כל ישראל הכשרים ,אע"פ שאינם מן הצדיקים הגמורים , יש להם חלק מועט ,בהצטרפם עם שאר הנשמות ,לעלות עד זווג העה"ב העליון ,אבל הם אינם לבדם בני העה"ב:
כבן בית העולה לבית אביו יחידי ,בלי שתוף איש אחר שיעלהו אצלו:
הכת הג ,'גדולה משתי הכתות הנז ,'ועל אלו נאמר מזומן לחיי עה"ב .והענין הוא ,כי זה מדבר לעה"ב העיקרי ,שאינו אחר פטירת האדם ,אלא מדבר לעתיד לבא ,שאז כתיב והיה אור הלבנה כאור החמה . והענין הוא ,כי אז יחזרו או"א פעם אחרת לעלות בסוד עבור בתוך א"א ,כמו שהיה בעת בריאת העולם . ונודע ,כי כל חזרת העבור ,הוא לחדש המוחין שלהם ,ועי"כ יהיה בהם כח להגדיל אור הלבנה כאור החמה שהם זו"ן .והנה המוחין ההם נקראים חיי העה"ב ,כי הם החיים שלהם ,כנודע כי המוחין נקראים חיי המלך .בסוד מ"ש ז"ל כל המניח תפילין מאריך ימים ,שנאמר ה 'עליהם יחיו .כי הם החיים הנמשכים אל העה"ב שהיא אימא .ולכן מי שיהיה אז כדאי והגון לעלות בסוד מ"ן למעלה בא"א ,לעורר הזווג העליון שבא"א ,לצורך עבור המוחין של או"א ,עליו נאמר מזומן לחיי העה"ב .ובזה תבין ענין שמואל הנביא ע"ה , שאמר למה הרגזתני לעלות אותו ,שנתיירא מיום הדין הגדול לעתיד לבא .ואע"פ שכבר ידע שהוא מבני עה"ב ,עדיין היה מסופק אם היה כדאי להיות מן המזומנים לחיי עה"ב:
עוד יש כת רביעית ,והם אותם המפורשים במסכת סנהדרין פרק חלק וז"ל ,ואלו שאין להם חלק לעה"ב , שלשה מלכים וד 'הדיוטות וכו .'כי אלו ,אעפ"י שיסבלו ענשם אינם אפילו מן הכת השנית היותר גרועה , שהיא אשר יש להם חלק לעה"ב אחר פטירתם ,בסיוע נשמות אחרות ,כי אלו אינם עולות כלל לעה"ב , לעורר מ"ן בזווג או"א ,אמנם נשארים למטה בסוד מ"ן שבמלכות נוקבא דז"א ולא יותר:
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Chapter 25
בענין בריאת ההרים והגבעות והמעיינות והיכן רומזים, וז"ל, וראיתי להביא פה דרוש אחד ממורי ז"ל,
בענין ההרים והגבעות שברא הבורא יתברך בעה"ז. וכן בענין המעיינות. דע, כי כמו שהארץ העליונה,
נחלקת לשבעה חלקים, שהיא המלכות, הנקראת לסבה זו בת שבע. כן הארץ התחתונה, נחלקת לז'
אקלמי"ם כנודע. וכן כל חלקי הארץ הזאת, אשר בה אין דבר באה למטה, שאין כנגדה למעלה שר ממונה
על הדבר ההוא. והנה ההרים הגדולים הגבוהים אשר בארץ הזאת, יש עליהם שרים מחולקים על כל
אחד מהם למעלה, ובערך גבהות ההר התחתון על ההר האחר, כך ערך גבהות ומעלת השר ההוא
התחתון, על השר של ההר האחר הנמוך ממנו, כנודע, כי השמים הם בכל פעולתם ודמיוניהם דומים אל
הארץ הזו התחתונה. ודע, כי ההרים אלו בכל יום ויום מעת בריאת העולם ואילך, הם הולכים וגדולים,
אבל אין הגדול ניכר בהם. וכן להפך, יש הרים שמתמעטים ומנמיכין ע"ד מ"ש ז"ל בענין א"י, שהיתה ת'
פרסה, ונזדעזעה ונקצרה. ויש הרים שגדלים ומתגברים, ודבר זה כפי מעלת וגדול השר שעליהם למעלה
בשמים, או כפי מעט כחו. ולפעמים שהשר של החי הוא שלמעלה מתבטל לגמרי ממעלתו, ואז גם ההר
ההוא שלו התחתון, מתבטלת מעלתו ולא מציאותו, והוא כי הוא מתדבק ומתחבר עם הר אחר ומתבטל
בו, ואינו ניכר מפני עצמו. ולפעמים יהיה הדבר בהפך, כי השר של ההר ההוא, מסירים ממנו קצת
ממשלתו, ונחלקת ממשלתו, ונתנה חציה לשר אחר, וחציה נשארת אליה, ואז גם למטה אותו ההר שהיה
תחת ממשלתו, נבקע ונחלק לשנים. ולכן תראה לפעמים סלע גדול שנבקע לשנים ממש, ואין בבקיעה
ההיא עפר אחר החולק באמצע, רק הסלע עצמו נחלק ונבקע לשתי בקיעות:
וענין המעיינות, הם כנגד הבחינות של המעיינות של מ"ן שיש בארץ העליונה מלכות, וכנגדם למטה
המעיינות שבארץ הזאת, הם בחי 'מ"ן עולים מן התהום למעלה, על פני כל הארץ. אבל הגשמים היורדים
על הארץ, מן הגשמים הם בתי 'מ"ד. ונמצא כי אין לך מעין למטה בקרקע, שאין כנגדו למעלה בארץ
העליונה אור אחד עליון, המעלה מ"ן מן המלכות אל ז"א, כל ימי המשך המעיין התחתון. וכאשר איזה
מעיין או באר מים למטה בארץ נסתם ויבש, גם כחו למעלה נתייבש, ואינו מעלה מ"ן. גם לפעמים תראה
שנתחדש מחדש, ויצא מעין או מקור מים חיים מן הבאר למטה, מה שלא היה מתחילה, וזה יורה כי גם
למעלה נתחדש איזה אור עליון, או איזו נשמה המעלה אז מ"ן מן הנקבה אל ז"א:
גם בענין האילנות שבארץ הזאת, יש על כל אחת שר למעלה, וכשזה נופל זה מתייבש. ולא עוד, אלא
שבכל פעם שנופלים עלה האילן למטה, גם איזה כח עליון חסר מן השר העליון למעלה בעת ההיא, וממה
שכתבתי לך עתה, תוכל להקיש ולהבין מדעתך דברים הנפלאים אם עיני שכל לך:
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Chapter 26
הקדמה כ"ו והיא מדברת בענייני הנשמות:
דע, כי אין שום נשמה בעולם, שתהיה ח"ו ערומה מבלי לבוש אחד, שבו מתלבשת בעה"ז. וענין הלבוש
הזה נרמז בזוהר, בפרשת משפטים בדברי ר 'ייבא סבא, על פסוק שארה כסותה ועונתה. ועל פסוק לא

ימשול למכרה בבגדו בה .ונבאר עתה מה ענין הלבוש הזה שיש אל הנשמה ,הנה כל מה שאירע ליוסף הצדיק בעה"ז ,עם אדונתו אשת פוטיפרע ,שיצאו י 'טפות זרע מבין צפרני רגליו ,כמש"ה ויפוזו זרועי ידיו .
כמו כן אירע למעלה ביוסף הצדיק העליון ,שהוא ספירת היסוד .וכאשר יצאו אותם עשר טפות ונצוצות נשמות קדושות מן היסוד העליון הזכר לבטלה ,ולא נתקבלו ברחם הנקבה העליונה ,נאחזו הקליפות באותם הנשמות .וכבר הודעתיך כמה בחי 'פרצופים יש למעלה תלויים בזו"ן ,ובכל הפרצופים ההם יש בהם בחי 'היסוד שבהם .ונמצא כי מכל בחי 'יסוד שיש למעלה ,יצאו ממנו נצוצות נשמות לבטלה ,ונאחזו בהם הקליפות ,כי כל היסודות נרמזים ביוסף הצדיק .והנה חמש בחי 'זווגים יש שם למעלה ,ומכל יסוד מהם יצאו נצוצות כנזכר:
וזה סדרם כפי מעלת מדרגתם:
'זווג א:
הוא ז"א הנקרא ישראל ,עם נוקביה הנקראת רחל ,וזמן זווג זה ,הוא במוסף דשבת ,כי אז רחל נגדלת בכל ארך ז"א ממש כמוהו ,ואז מזדווגים יחד ע"י היסוד האמיתי של ז"א:
'זווג ב:
הוא זווג יעקב עם רחל ,וזמנו בשחרית של ימי החול ,והוא מזדווג עמה ע"י היסוד שלו האמיתי:
'זווג ג:
הוא זווג יעקב עם לאה ,אחר חצות לילה ,ואז שניהם נגדלים ,ומתפשטים בארך כל ז"א כלו ,ע"י מציאות יסוד אחד שבו:
'זיוג ד:
הוא זווג ישראל עם לאה ,במנחה דימי החול ,והיא אינה מתפשטת רק בשעור חציו העליון ,שהוא עד החזה שלו ,ואז הוא מזדווג עמה ביסוד שהיה לו בתחלה אל ז"א ,בהיותו בבחי 'שש קצוות בלבד ,כמבואר אצלינו בענין התפלות:
'זווג ה:
הוא זווג יעקב עם לאה ,בתפלת ערבית דימי החול ,והוא בחצי העליון של ז"א ,ואז הוא ע"י בחי 'היסוד האחר:
הרי מצינו חמשה מיני זווגים ,ולהם חמשה מיני יסודות ,ומכל אלו היסודות יצאו טפות קרי ,ואמנם אלו הטפות הם סוד לבושי הנשמות .ודע ,כי לבושים האלו תמיד נשארים דבקים עם הנשמות ,ואין הלבוש הזה נפרד מן הנשמה שבתוכו לעולם ,אפילו לאחר התחיה .ודע ,כי ג"כ הוא בכל מיני הלבושים שלוקחום שאר הנשמות:
ונבאר עתה כל אלו החמשה בחי 'הבחי 'א ,שהוא הזווג היותר מעולה שבכלם ,הוא זווג ישראל עם רחל .
והנה יש בו ב 'בחי ,'משא"כ בשאר הזווגים ,והוא ,שביסוד האמיתי של ישראל שהוא המזדווג עם רחל ,
יש בו חמשה חסדים וחמשה גבורות ,הנמשכים שם ממוחין דאימא ,וגם חו"ג ממוחין דאבא .כי הנה היסוד דאבא המתלבש תוך ז"א ,הנה הוא מגיע ומתפשט עם סיום היסוד דז"א ממש ,והנה העשר גבורות ,שהם ,חמשה דאבא ,וחמשה דאימא ,הם בחי 'עשרה הרוגי מלכות ,אשר נשמותיהם נתלבשו באלו הטיפות .והחמשה גבורות דאבא ,הם .ר 'עקיבא ,רשב"ג ,ר 'ישבב הסופר ,ר 'ישמעאל בן אלישע כ"ג ,ור 'יהודה בן בבא .ונלע"ד ,כי סדרם כך ממש ,כי ר 'עקיבא הוא חסד שבגבורות .ורשב"ג גבורה שבגבורות וכו .'ואל תתמה אם נשמת ר 'עקיבא הוא משרש קין שהוא מאימא ,כנזכר בדרושים אחרים ,
ולבוש נשמתו יהיה מאבא ,ועד"ז בכל אחד ואחד מהאחרים כפי מה שהוא ,ודע כי אין בזה קפידא ,
והטעם הוא ,כי כבר ביארנו במקום אחר איך חסדים דאימא ,הם מתלבשים ביסוד אבא ,ושם נקראים גבורות דאבא .ועוד כי הנה הכל מתערבים בהיותם בתוך היסוד ,ולכן יש ליוסף קורבה עם כל השבטים להיותו מבחי 'היסוד .ושאר לבושי הנשמות חמשה הרוגי מלכות הנשארים ,הם מן חמש גבורות דאימא .
והנה לפי שאלו העשרה הנזכר ,הם)הנז 'לבושים מבחי 'הגבורות והדינים ,לכן הוצרכו ליהרג ,לפי שהקליפות הם נאחזות מאד בגבורות כנודע ,ובפרט מטפות קרי כמו אלה העצומים והגדולים:
והעשרה חסדים דאו"א ,הם לבושי הנשמות של עשרה תלמידי הרשב"י ע"ה ,הנזכר בזוהר ובאדרא רבא קדישא ,ובספר התקונין ,והם ,ר"א בנו ,ור 'אבא ,ור 'יהודה ,ור 'יצחק וכו) .'הגהה - אמר שמואל ,צ"ע בדברי מורינו ז"ל ,שהרי תלמידי הרשב"י ע"ה ,לא היו זולתי תשעה בלבד ,כאשר נזכרו בתחלת האדרא רבא דף קכ"ז ע"ב ,וז"ל ,תנא אתמנו חבריא קמיה דר"ש ,ואשתכחו ,ר"א בריה א ,'ר 'אבא ב ,'ר 'יהודה

ג, ר"י בר יעקב ד, ר' יצחק ה, ר' חזקיה בר רב ו, ר' חייא ז, ר' יוסי ח, ר' ייסא ט, וכו' וכו'. ועוד איתא בסוף האדרא דף קמ"ד ע"ב, וז"ל, והוו קראו להו ר"ש, שבעה אנן עיני ה, דכתיב שבעה אלה עיני ה', ועלן אתמר. א"ר אבא, אנן שתא בוציני, דנהרן משביעאה, אנת הוא שביעאה דכלא, ודא הוא בתר דמיתו אינהו תלתא. הרי מפורש שאינם כי אם ט' בלבד, ואם לומר שמא עם רשב"י הם עשרה כאמור, גם זה לא יתכן, שמורינו ז"ל כבר כתב, שרשב"י עצמו הוא בחי' היסוד עצמו, ואינו מכלל העשרה חסדים וצ"ע. ואולי נוכל לדחוק עצמנו ולתרץ, שמונה עמהם את ר' ייסא זוטא, אשר נתחבר אח"כ עמהם, כמו שא"ל ר' אבא ע"ה, יתיר תהא מר' ייסא חברנא וכו', עוד איתא בפרשת תרומה סעד לדברינו, וז"ל, ואנא מאן יהיב לי וכו', כ"ש אנא למהוי בינייהו בדף קנ"ד ע"א א"כ מכאן סעד לדברי, כי רב ייסא השלים מנין עשרה, מלבד הרשב"י ע"ה כנלע"ד. (ולהיותם בחי' חסדים, לא הוצרכו ליהרג, לפי שאין הקליפות נאחזות בהם.
ואמנם השלשה חברים שמתו באדרא רבא קדישא, שהם, ר' יוסי בר יעקב, ור' חזקיה, ור' ייסא, הם היו בחי' שלשה חסדים של אימא המגולים, המתפשטים בתנ"ה של ז"א, כי אלו הם העולות למעלה להאיר בזעיר אנפין כמבואר אצלינו ולכן שלשה חברים ההם נסתלקו אז, ועלו למעלה:
והנה רשב"י ע"ה הוא בחי' היסוד עצמו, שממנו יצאו אותם העשרה טיפין, ולכן הוצרך ללמדם תורה ולתקנם. האמנם בעשר הגבורות, שהם עשרה הרוגי מלכות, לא מצינו להם רבי מיוחד שלימד לכלם, והטעם הוא במה שנתבאר אצלינו בסוד התפילין הנעשים כסברת ר"ת ז"ל, על פסוק והבוטח בה' חסד יסובבנו, כי החסדים של אבא, אינם עומדים בתוך היסוד של אבא, לפי שהוא מקום צר, ולכן יצאו לחוץ ומקיפין את היסוד דאבא מבחוץ, ונמצא, כי החסדים דאבא כלם עומדים תוך היסוד דאימא, המלביש את יסוד דאבא. משא"כ בגבורות, כי הם נפרדות, אלו ביסוד דאבא, ואלו ביסוד דאימא, ולכן אי אפשר לכנות ולסמן ולקבוע להם רבי אחד ויסוד אחד מיוחד ללמד לכלם. ודע, כי מתשובתו של מורי זלה"ה, ראיתי שאין זה אלא דחיה בעלמא, לפי שאני הקשתי לו על טעם הנזכר, דא"כ יהיו להם ב' מלמדים, כנגד ב' היסודות, ודחה אותי בדברים, ולא רצה להשיב לי, כנראה שלא רצה לגלות כל הצורך בזה, ואין אני יודע הסבה. ודע, כי להיות אלו העשרה תלמידי רשב"י ע"ה מבחי' החסדים, ובפרט מן הזווג המעולה שבכלם, שהוא מישראל עם רחל, לכן זכו שנתבאר ונגלה להם כל סודות התורה, שלא מתוך צער כלל, מה שלא יהיה כן עד דרא דמלכא משיחא, כנזכר בזוהר בכמה מקומות:
זווג ב':
שהוא יעקב עם רחל, ונודע כי אין כל הדינים מרובים ברחל כמו בלאה, וגם כי יעקב הוא מן הארת המוחין דאבא בלבד אשר בתוך ז"א, ולכן אין ביסוד שלו, רק חמשה חסדים, וה' גבורות של אבא בלבד. והנה בחי' היסוד הזה, הוא רבינו הקדוש ז"ל, אשר סדר המשכות ותלמידיו בני ישיבתו, הם טפות החו"ג שיצאו ממנו, והם, ר' חייא, ור' אושעיא, ובר קפרא, ולוי בר סיסי, ור' חנינא בר חמא, ורב, וכיוצא בהם:
זווג הג':
כפי סדר מעלת הזווגים, הוא יעקב עם לאה, אחר חצות לילה, כי אז אע"פ שלאה יש בה דינים, להיותה עתה מבחי' לאה, אחר חצות לילה נמתקים הדינים שבה. ועוד, כי עתה אחר חצות לילה, היא ויעקב מתפשטים בכל ערך ז"א כלו, משא"כ בזווג הקודם לזה של יעקב ורחל. והנה ביסוד של הזווג הזה, יצאו ממנו עשר טפות, שהם, חמשה חסדים, וחמשה גבורות מן אבא. ולכן בשני הזווגים אלו, שהם הזווג השני של יעקב ברחל, וזווג הג' של יעקב בלאה דאחר חצות, אין בהם הריגה, לפי שהם מיסוד דיעקב, שהוא מצד מוחין דאבא, ואינם דאימא שהם דינים:
ודע, כי בזה הזווג השלישי, נכלל בו עוד זווג אחר, אע"פ שלא כתבנוהו לעיל, והוא, כי נודע, דבקדרותא דצפרא, הוא יותר רחמים ממה שהוא בחצות לילה האחרונה, לפי שכבר אז כמעט נקרא יום, ואז חוזרים יעקב ולאה הנז', להזדווג שנית, כנזכר בזוהר בפרשת שמות דף י' ע"א. ומהזווג ההוא יוצאים ב' טפות בלבד, האחת כוללת חמשה חסדים, והשנית כוללת חמשה גבורות, ואלו השתי טפות, הם מעולות יותר מכל העשרה הנז' שיצאו מזווג שלאחר חצות לילה, והרי הם י"ב טפות:
ודע, כי הנה קודם חצות לילה, היו יעקב ולאה מהחזה ולמעלה של ז"א, כמו שיתבאר בזווג החמישי לקמן. ואחר חצות לילה, נתארכו ונתפשטו בכל קומת ז"א כנזכר, ולכן רושם הראשון של היסוד הא', שהיה ליעקב קודם חצות לילה, לא נתבטל, לפי שלא חזרו יעקב ולאה אחר חצות אחור באחור, כדי שנאמר שנתבטל בחינתם הראשונה. אמנם בהיותם עדיין פנים בפנים, נשארו במציאותם, אלא שנתארך קומתם יותר, ונתפשטו עד למטה, ולכן מה שהיה להם בתחלה לא נתבטל. ונמצא, כי יש עוד עשר טפות

אחרות שיצאו מהיסוד, שהיה קודם חצות, אלא שלא יצאו רק אחר חצות לילה. וכן עד"ז יש עוד שנים אחרות היוצאים משם, מזמן קדרותא דצפרא, והם מעולים מן אלו העשרה. ואמנם אלו הי"ב השניים הם גרועים במעלה מן הי"ב הראשונים. ואפשר שאלו השנים השניים של קדרותא דצפרא, יוכללו עם עשרה ראשונים, לפי שהם מעולים יותר מן העשרה שניים. והבט נא וראה, כי בזה הזווג השלישי, נכללו בו ארבעה זווגים, ומהם ארבעה ועשרים טיפות, וארבעתם נקראים זווג אחד, ולכלם יש יסוד אחד שממנו יצאו, לפי ששתי היסודות אחד של קודם חצות זה, ואחד שלאחר חצות, זה נכלל בזה, והכל יסוד אחד. ובסוף הדרוש הזה נבאר, מי הם אלו הארבעה ועשרים טפות, ומי הוא הרב שלהם:

'זווג הד':

כפי מעלת סדר הזווגים, הוא זווג ישראל ולאה במנחה בימי החול. ולפי שהם עומדים מן החזה דז"א ולמעלה, אין שם מקום התפשטות אל החו"ג, ולכן החסדים מתקבצים בזרוע ימין, והגבורות בזרוע שמאל. ולכן אינם נקראים רק בשם שתי טפות בלבד. ולהיות הזווג הזה דמנחה עם לאה, שהם דינים קשים, לכן היו טפות אלו בחי 'ב 'אחים, פפוס ולוליאנוס, הנקראים הרוגי לוד כנודע, וגברה מעלתם להיותם מבחי 'ישראל, ולא יש שם יסוד ניכר ממש, ולכן אין להם יסוד ורבי מיוחד:

'זווג הה':

והוא האחרון שבכלם כפי סדר מעלתם, הוא יעקב ולאה קודם חצות לילה, ואלו הם דינים גמורים, ונקראים הרוגי ביתר. והיסוד והרבי שלהם, הוא ר 'אלעזר המודעי, אשר נהרג שם בביתר כנודע. ודע, כי יש חלוק והפרש בין אלו החמשים טפות או יותר, הנכללים בחמש הזווגים הנז', ובין כל שאר הנשמות, ויש לאלו מעלה גדולה ועצומה, על כל שאר הנשמות, והוא, כי כל שאר הנשמות, הם באים מן אתערותא דנוקבא, שהיא מתעוררת אל הזווג בתחלה, ומתאוה אל הזכר, ואח"כ מתעורר הזכר גם הוא. והנה כיון שהזכר לא היה בו התעוררות מרצונו, אלא שיתעורר על ידה, לכן אותם הטפות של החו"ג הנמשכות בזווג ההוא, אינם נמשכות מן הדעת עצמו של הזכר, אשר משם נמשכת תשוקתו, אמנם נמשכות מן החו"ג המתפשטים בו למטה בשש קצוותיו כנודע, אחר שנתלבשו אותם הטפות, ונתעכבו שם בהיותם למטה בו"ק. אבל אלו החמשים טפות שבחמשה הזווגים הנז', מאתערותא דדכורא אינון בלבד, כיון שהם טפות קרי, מורה על כי הזכר אותה נפשו להזדווג בנוקביה, ולהשפיע בה טפות אלו, ולא מצאה, יען כי נוקביה היתה אז למטה בעולם הבריאה, או כיוצא בזה, ואז יצאו לבטלה. ובזה תבין היטב, סבה אל טפות הקרי, איך הם לבטלה. ונמצא כי כיון שטפות אלו נמשכים מאתערותא דדכורא עצמו, כי מאליו נתעורר, והנה אין התעוררות הזווג אלא ממוח הדעת, ולכן ודאי כי טפות אלו נמשכו ממוח הדעת עצמו מן החו"ג אשר שם, וכשנמשכו דרך השש קצוות שבו, לא נתעכבו ונתלבשו שם, רק עברו דרך מעבר לבד, ונשארו בזכותם הראשון, ולכן מעלתם גדולה ועצומה, על כל שאר הנשמות עד אין קץ:

והנה כל זה שאמרנו, הוא בענין הלבושים של הנשמות, אשר מהם נעשים רמ"ח איברים, והנשמה מתלבשת בתוכם. ודע, כי כל הלבושים, אינם כי אם מהחסדים הראשונים, שבזמן אצילות זו"ן, ולא מן החסדים של אח"כ כנזכר. ולפי שגם בחי 'הנשמות של כל אלו הלבושים הנז"ל, כלם הם גם כן ע"ד הנז"ל, מבחי 'מוח הדעת עצמו, ולא מהתפשטותו למטה, לכן נתנו להם אלו הלבושים שהם הטפות הנז', אשר הם מן הדעת עצמו. האמנם אע"פ שביארנו כי יש קשר אמיץ בין כל אלו הטיפות הנז', עכ"ז כל זה הוא במציאות הטפות עצמם, שהם הלבושים. אבל הנשמות עצמם המתלבשות בתוכם, כל נשמה מהם, היא מן השרש שלה, ואינם כלם מן שרש אחד. אמנם הצד השוה שבהם כי כלם הם מבחי 'מוח הדעת עצמו למעלה, אבל אינם קשורות יחד, כי אינם משרש אחד כלם:

גם דע, כי באלו הטפות שהם בחי 'לבושים, יש בהם פנימיות וחיצוניות, כי יש טפות שנמשכות מן המוחין עצמם המלובשים תוך נה"י דאבא או דאימא, ויש טפות נמשכות מן החיצוניות, שהם הלבושים של המוחין הנז', והם הכלים של נה"י דאו"א. ושתי בחי 'אלו, שייכי בין בז"א בין ביעקב. ואמנם כל ב 'בחי ' אלו, כלם הם מן המוח של הדעת עצמו למעלה כנזכר:

ודע, כי כל אלו הטפות והלבושים הנז"ל, שהם בעשרה הרוגי מלכות, ובעשרה תלמידי רשב"י, ובהרוגי לוד וביתר, כלם כנז"ל, הם מבחי 'הפנימיות. ועוד כנגדם טפות אחרים וכנגדם וכמספרם, והם מבחי ' החצוניות. ואמנם לא ביאר לי מורי ז"ל עניינם, מי הם הצדיקים אשר לקחו הלבושים האלה:

ודע, כי כל בחי 'אלו הטפות והלבושים הנז"ל, הם הנקראים בדברי הנביאים, בלשון שארית. אלא שאותם שהם מבחי 'ישראל, נקראים שארית ישראל, וכמש"ה שארית ישראל לא יעשו עולה וגו'. ואותם שהם מן

בחי 'יעקב, נקראים שארית יעקב. וכמש"ה, והיה שארית יעקב בגוים. ולפי שיש חמשה בחי 'בחמשה הזווגים הנז"ל, לכן כנגדם נזכר בדברי הנביאים פעמים רבות שארית יעקב שארית ישראל. גם נזכר ב ' פעמים שאר בפסוק, שאר ישוב, שאר יעקב, כנגד שארית ישראל, ושארית יעקב:

ונבאר עתה, מי הם הטפות של הזווג השלישי. דע, כי אע"פ שכפי סדר מעלת הזווגים האלו, הטפות של הזווג השלישי, הם גדולים משל הרביעי וחמישי. אמנם לענין תולדותם וביאתם בעה"ז, הם אחרונים שבכל החמשה זווגים, ואלו הם עתידים לבא בדור אחרון, קודם ביאת משיחנו בעהי"ת. ולפי שהם עתידים לבא בגלות זה האחרון, לכן נרמז ביאתם בנבואת ישעיה הנביא ע"ה, בפסוק משא דומה אלי קורא משעיר וגו '. וכבר נתבאר בזוהר, כי נבואה זו, נאמרה על גלות זה האחרון. והענין הוא במה שנודע מספר הזוהר בפרשת בא, כי ליל הוא קודם חצות, ולילה הוא לאחר חצות. והם ענין שתי הכתות הנז"ל בזווג השלישי, אשר כלם הם מן הזווג של אחר חצות לילה, אלא שהי"ב מהם הם מכללות החצי הראשון של הלילה, ועליהם נתנבא ישעיה ע"ה, שהשכינה צועקת מתוך גלותה בשעיר, שהיא גלות אדום, ואומרת לשי"ת, שומר מה מלילה, שהם הכת האחת של הי"ב טפות, שמן הזווג שאחר חצות לילה, הנקרא לילה. וכנגד הכת האחרת, שהם הי"ב טפות, שיצאו מזווג כללות חצי הראשונה של לילה, הנקרא ליל, אמר שומר מה מליל. והקב"ה הנקרא שומר, משיב לה, כמט"ה אמר שומר אתא בוקר וגם לילה, כי אתא בקר, הם אותם הנולדים מזווג קדרותא דצפרא שהוא בקר. וכנגד העשרים הנולדים מזווג שלאחר חצות, אמר וגם לילה. גם אמר אם תבעיון בעיו, פי, 'כי להיות ארבעה ועשרים טפות אלו, של השתי כתות הנז, 'באים בדרא בתראה, לכן צריכים שישתדלו להרבות בתשובה, ובשאלות ובתחנונים לפני הקב"ה, שיושיעם מן הגלות ויגאלם. ולכן בפסוק שאר ישוב שאר יעקב, נזכרו שתי פעמים שאר, כנגד ב 'הכתות הנז 'כאשר כתבתי לעיל וע"ש). הגהה - אמר שמואל, צ"ע, שכפי הדרוש הזה היה לו הפסוק להקדים מלת ליל בתחלה, היל"ל שומר מה מליל שומר מה מלילה, וצ"ע:

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Chapter 27

דע, כי אין לך אדם שאין לו נשמה, בבחי 'אור מקיף ואור פנימי, דוגמת מה שנתבאר אצלנו בדרוש הצלם של המוחין דז"א. והנה כאשר נולדו נדב ואביהוא ובאו לעולם, אז היתה יאשית והתחלת תקון שרש קין, של בחינת הב 'שורש מאדה"ר שהיא היותר מעולה, ושם באו כלולים כל הנשמות שבשרש הנזכר, בצלם של נדב ואביהוא, בבחי 'או"מ עליהם. אבל עדיין לא נטהרו כל הנשמות ההם, זולתי שתי נצוצות נדב ואביהוא עצמם, וכל שאר הנשמות של השורש הנזכר, שבאו כלולות שם בצלם אור מקיף של נדב ואביהוא, כל נשמה ונשמה מהם היתה מעורבת בתוך קליפת הרע שלה. וכאשר נולדה נשמה אחרת, מאותם שהיו כלולות בו בצלם נדב ואביהוא, ובאה בעה"ז, אז אותה הנשמה היתה נקיה וטהורה מן קליפתה, וכל שאר הנשמות של השרש הזה, באו כלולות בצלם של זו הנשמה שנטהרה, ועדיין כלם נתונות תוך:

קליפתם. ועד"ז נמשך הדבר, כי היתה נשמה אחרת נטהרת ומתגלת שם מתוך קליפתה, ואז באה

לעה"ז ,וכל השאר של השרש הזה שעדיין לא נטהרו ,היו באות כלולות בצלם ,בסוד או"מ של הנשמה שכבר נטהרה ובאה בעה"ז:
וכבר הודעתיך ,כי אין טהרת הנשמות וביאתם בעה"ז ,כפי סדר מעלתם ומדרגתם ,רק כפי המזדמן ,כפי זכיות השעה ההיא של האדם התחתון ,אשר המשיך הנשמה ההיא בטפת זרעו ,כמבואר בדרושים הקודמים כי לפעמים הנשמות שהם יותר גבוהות ומעולות ,עומדות בעמקי הקליפות ,ואינם יכולים לצאת משם ,עד זמן רב שיזדמן איזה זכות מתייחס אליהם להוציאם .ונשמות הגרועות מהם ,יוכלו לצאת משם ולבא בעה"ז ,קודם האחדות לסבב זכות הנעשה אז ,המייתחס אליהם .ולפעמים שאדם חוטא איזה חטא בעה"ז ,ורוצים הקליפות לאבדו ולהטעותו ,ואז ממשיכים לו נשמה אחת משרשו ,שהיתה טבועה ביון מצולת הקליפות ,ומעורבת עם כמה קליפות וחיצונים ,ומוציאם אותם משם ,וממשיכים אותה משם ,בבחי ' צלם על האדם ההוא שחטא ,כדי להחטיאו יותר .ולפעמים יארע כי הנשמה הזאת שהמשיכוה עליו ,היא נשמה גדולה ,אלא שהיתה טבועה בעמקי הקליפות ,והקליפות חשבו כי כבר היא אבודה ביניהם ולא תשוב לקדמותה ,והקב"ה עוזרה ,ומתנערת מקליפתה ,ומראה כחה וקדושתה ,ואדרבה מסייעת את האדם ההוא להיטיב .וז"ס פסוק עת אשר שלט האדם באדם לרע לו ,ר"ל ,עת אשר שלט האדם הבליעל של הקליפה ,באדם שהיא הנשמה הקדושה ,והוא טעה ,כי חשב שהיתה לטובתו של הקליפה ,ואדרבה הוא לרע לו ,כנזכר בסבא דמשפטים .ואח"כ הנשמה ההיא מזדככת ונטהרת ,ובאה גם היא אח"כ בעה"ז ע"ד הנז"ל:
קצורו של דבר דע ,כי הנשמות כלם ע"י חטאו של אדה"ר או של קין והבל וכיוצא ,נתערבו טוב ברע , פירוש ,כי ירדו בעמקי הקליפות ,בתוך האדם הבליעל ,ונתעלמו שם .וכאשר הגיע זמן איזה נשמה מהם לבא בגוף בעה"ז ,מחמת זכיות איזה האדם בעה"ז כנזכר ,אי אפשר לה להתגלגל תכף בגוף בעה"ז , בצאתה מעמקי הקליפות ,אבל צריך שאחר שתצא מעמקי הקליפות ,שתכלל בבחי 'צלם ואור מקיף שלשה פעמים על ראש שלשה אנשים זה אחר זה ,שיהיו מן השרש שלו ,ואח"כ תכנס בגוף הנולד אח"כ , ותהיה בו בבחי 'נשמה של אור פנימי גמור ,ואז בפעם הזאת נקרא גלגול א 'שלה ,ומשם ואילך תתגלגל גלגולים אחרים כפי הצורך כנודע .ולפעמים יארע ,שג 'אנשים שקדמו לו שבא הוא כלול הוא בצלם אור מקיף שלהם ,לא נתקנו בתחלה בזמנם ככל הצורך ,ואז כאשר יתגלגל האדם הזה בגלגול הא,' יתגלגלו גם הם יחד עמו להשלים תקונם .האמנם אין הגוף הזה נקרא ,אלא ע"ש האדם הזה החדש שנתגלגל פעם א 'זו ,והשלשה אחרים הם שם כאורחים אע"פ שהם ממש מגולגלים שם עד יום המיתה:
גם דע ,כי האיש הזה מחדש שבא עתה בגלגול בפעם א ',יש לו טורח גדול להכניע יצרו ,אע"פ שנשמתו תהיה גבוהה מאד ,לפי שזה הוא התחלת הזדככו מן הקליפות ,כי אפילו בהיותו בבחי 'צלם ,היה מעורב בקליפתו כנז .'גם לטעם הנזכר ,מוכרח הוא שהאיש הזה יהיה עצב מאד כל ימיו ,ודואג בקרבו תמיד ללא סבה ,אבל הסבה האמיתית הוא ,כי הקליפות מהם המשכת העצבון כנודע .וז"ס טעם מספיק אל דוד המלך ע"ה ,ידידו יתברך ומצינו בו שהיה יצרו מתגבר עליו בבת שבע ובאביגיל ,והוא פלא גדול ,אלא הטעם מובן עם הנזכר ,כי אז היתה התחלת יציאתו מעמקי הקליפות .ובזה תבין כמה פסוקים שהיה אומר דוד המלך ע"ה על עצמו ,טבעתי ביון מצולה וכו ',וכיוצא ,ודע כי לטעם הנזכר ,אין עונות האיש הזה החדש נחשבים לפניו יתברך כשאר בני אדם ,לפי שעדיין הוא נתון בין הקליפות ,וטרחו גדול לצאת מתוכם .וז"ס ארז"ל אלמלא אתה דוד והוא שאול ,הייתי מאבד כמה דוד מפני שאול ,והבן זה מאד:
ולפעמים יארע כי האיש הזה החדש ,תהיה נשמתו מעולה וגבוה מאד ,ואינו יכול להכניע יצרו ,ואל"כ בקלות גדול היה יכול להיות חסיד גדול .בזה יתבאר לך סוד נמרץ ,כי לפעמים חטא קטן של אדם אחד , יענש עליו מאד .ועון גדול של אדם אחר ,אינו נענש עליו .וז"ס הצור תמים פעלו כי כל דרכיו משפט וכו ', ודי בזה למשכילים .ולכן אין להרהר אחר מדותיו יתברך ,אף לא אחר הצדיקים ,אף אם יחטאו .גם צריך שתדע ,כי מי שהוא מבחי 'קין השנית המעולה ,הנה עם היותו מעורב טוב ברע ,הנה הטוב שבו גדול מאד ,אלא שהוא מעורב בקליפות רעות רבות ומזוהמות ,והרע הוא מרובה בו על הטוב ,והסבה היא לפי שכל שרש קין הוא מן הגבורה ,שבהם נאחזים הקליפות והחיצונים:
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Chapter 28

דע, כי ז"א יש לו שלשה מוחין, שהם חו"ב, וביניהם המוח השלישי הנקרא דעת, הכלול מחו"ג, תרין עיטרין. וכאשר חטא אדה"ר, גרם שירד מוח הדעת למטה בין ב' הכתפות של ז"א, בשליש העליון של הת"ת, שהוא עד מקום החזה, ושם נפרדו החסדים בכתף ימין, והגבורות בכתף שמאל. ונודע, כי קין והבל נולדו אחר שחטא אדה"ר, והנה קין הוא מן אלו הגבורות שבכתף השמאלי, אחר ירידתם שם, כי אז אין להם כ"כ הארה כמו בהיותם למעלה במוח עצמו, והרי זה גרעון אחר. עוד גרעון ב', כי אלו היה הדעת למעלה במקומו בראשו, היה חיצוניות הנפש, מן העצם והבשר של הראש עצמו, כי נודע שאין נשמה שאין בה פנימיות וחיצוניות שהוא הלבוש שלה. ונמצא כי הפנימיות שהוא מן הגבורות של מוח הדעת, היה מתייחס עם החיצוניות שלה, שהיא עצם ובשר של הראש מצד שמאל. אבל כיון שירד מוח הדעת למטה, נמצא כי פנימיות נשמת שרש של קין, הם ממוח הגבורות שבדעת, וחיצוניותם הוא מאבר כתף השמאלי, ואינם מתייחסים יחד, והרי יש להם גרעון אחר בבחי' פנימיותם, שאינם מאירים עתה, כמו אלו היו למעלה במקומם בראש. וגרעון שני בבחי' חיצוניותם, שהם ממקום תחתון, שהוא מן הכתף, ולא ממקום העליון הראוי להם שהוא מן הגלגלתא:

ודע, כי אעפ"י שבעה"ז אין כח ביד האדם לתקן גרעונות אלו, אפילו ע"י מעשים טובים, עכ"ז אם האדם יטיב מעשיו בעה"ז, זוכה כי לעתיד לבא בימי המשיח בע"ה, יתוקנו הפגמים האלה, והדעת יעלה למעלה במקומו בראש, ואז יאירו פנימיות הנשמות הנז' כמתחלה בהיותם למעלה בראש, וגם חיצוניותם יהיה אז ממקים עליון הראוי להם, שהוא מן הגלגלתא:

ודע, כי אני מסופק בענין החצוניות אשר להם עתה, שהוא מן הכתף השמאלי, אם אמר לי מורי ז"ל, שישאר גם אז בימות המשיח, עם פנימיות הנשמות הנזכר, כיון שעתה בעולם הזה נתחבר יחד. או אם הוא הפך זה. גם דע, כי כמו שירד הדעת למטה בין הכתפים בהטאו של אדה"ר, כן ירדה בחי' פרצוף לאה מאחורי הדעת של ז"א, כי שם היתה מקומה תחלה. ועתה אחר חטאו של אדה"ר, ירדה גם היא למטה, באחור הכתפים, כנודע כי לאה יוצאת מן המלכות של אימא, שבמוח הדעת של ז"א. המלובש תוך היסוד דאימא כנודע:

ודע, כי כל אלו הנשמות שהזכרנו בדרושים אלו, שהם כמו ר' עקיבא וזולתו, שהם אחד משרש קין, כלם הם מן גבורת ההוד שבדעת, שהיא הגבורה החמשית. וגם כל הנשמות היוצאות מגבורת ההוד אשר בדעת של לאה, כלם הם קרובים אל שרש של ר' עקיבא כנזכר, ונקראים שרש אחד. ועד"ז תקיש בשרש הבל, שהוא מן החסדים שבדעת:

ענין שרש קין וממנו תקיש לשרש הבל. דע, כי כל אלו הנצוצות של נשמות התלויות בשרש קין, כלם היו תלויים בו בקין. וכאשר חטא, כל הנצוצות ההם נתערבו בקליפות וכל הנצוצות המעולות והחשובות, ירדו למטה יותר מכל השאר, כי אלו נפלו לעמקי הקליפות, לפי שעון קין היה פוגם במחשבה עליונה, כנזכר בספר התקונין, תקון ס"ט. והנה ר' עקיבא בן יוסף, מקום אחיזת שורש נפשו, הוא בזרועות, בסוד וידו אוחזת בעקב עשו, כמבואר בדרושים אלו, והנה היד לפעמים האדם משפיל אותה עד העקב, ולפעמים יכולה להעלותה עד הראש, משא"כ בשאר איברים. ולכן אלו הזרועות יפלו לעמקי הקליפות עד העקב. וכאשר ר' עקיבא נהרג, נתעלה ועלה עד המחשבה העליונה, וז"ס מ"ש הקב"ה למרע"ה על הריגת ר' עקיבא, שתוק, כך עלה במחשבה, כדי לתקן הפגם. ונמצא כי כל הנשמות שהם מבחי' אלו הזרועות

יכולות ע"י מעשיהם הטובים, לעלות במעלה רמה ונשאה לאין קץ, יותר מכמה אנשים שקדמו אליהם בזמנים הראשונים וזכור זה:
גם דע, כי אע"פ שאיזו נשמה משרש קין הנזכר, תבא לעה"ז בפעם ראשונה, שאז נקראת חדשה, צריך להשלים נפשו רוחו ונשמתו ממה שנפגמו בהיותם כלולות בנפשו של קין כשחטא, וצריכה לתקן ולהשלים בחי' חלקה אשר בשרש הנזכר:
הנה נתבאר למעלה בענין המ"ע ומצות ל"ת, איך הם תלויים ברמ"ח איברי נשמת אדם הראשון, ואין לך אבר שאינו כלול מן בשר וגידים ועצמות. ודע, כי העצמות היא הבחי' היותר מעולה, בבחי' המוח שבתוכו בפנים, ולא בבחי' העצמות עצמם. ואחריו במעלה הם הגידים יען כי חיות האדם עובר בתוכם, שהוא הדם המתפשט בתוך העורקים של גוף האדם, וגם כי הם מקושרים כל האיברים כלם, ומעמידים אותם בבחי' קומה אחת. והגרוע שבשלשתם הוא הבשר. והנה בכל בחי' מאלו השלשה, שהם, בשר, וגידים, ועצמות, יש בהם נשמות, הנקרא שרשי הבחינה ההיא, והם הת"ח אשר שם, וסביבותיהם נמשכים הענפים שהם בעלי בתים, ובעלי מעשה, ועמי הארץ. וענין זה שייך בכל בחי' מאלו השלשה, שבכל אבר ואבר. ודע, כי יש איברים ארוכים כמו הזרועות והשוקים, ואז יש הרחק גדול בין הנפשות אשר באבר ההוא בין זו לזו. אבל מי שהוא מן אבר הכתף וכיוצא בו, הנה כל הת"ח אשר שם מחוברים יחד וקרובים זה לזה קורבה גדולה:
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Chapter 29
הקדמה כ"ט בענין בריאת אדם הראשון ותולדותיו:
דע, כי אם אדה"ר כאשר נברא ביום ששי, היה מתעכב וממתין מלהזדווג עם חוה אשתו, עד ליל שבת, היו כל העולמות נתקנים כמו שהודעתיך. ולפי שבו ביום שהיה חול עלה למטה והוליד, לכן יצא קין מעורב טוב עם רע, כמו שיתבאר. גם אם קין לא היה חוטא, היה הוא הבכור, והיה הוא ותאומתו כדוגמת חכמה ובינה, והיו הבל ותאומתו כדוגמת ת"ת ומלכות:
וכן עד"ז יצאו אח"כ עשו ויעקב כדוגמת קין והבל. ואלו היה עשו ראוי וצדיק, היה לו יתרון עם יעקב, כי היה הבכור במקום חכמה, ויעקב במקום ת"ת. וכיון שחטא עשו, נטלה ממנו הבכורה, ונטל יעקב פי שנים, חלקו וחלק אחיו עשו, ולכן נקרא יעקב כנגד ת"ת, וישראל כנגד חכמה. גם בזה תבין ענין, ויאהב יצחק את עשו כי ציד בפיו:
ונחזור לענין, כי כאשר חטא אדם בע"ש, ועי"כ היה כח בנחש להטיל זוהמא בחוה אשתו, ואז נולדו קין והבל מעורבים מטוב ורע, אך היה שנוי ביניהם, והוא, כי קין היה רובו רע ומעוטו טוב, והבל היה להפך. ואמנם זה הענין הוזכר אצלינו בהרבה מקומות, וצריך להודיעך ביאורו, ומה ענין רובו או מיעוטו וזכרהו:
דע, כי קין היה בו נר"ן מבי"ע דקדושה, ושלשה אלו נתערבו בקליפות דרע בנר"ן, אמנם הבל היו בו נר"ן קדושות כנזכר בקין, אמנם תערובת הרע של הקליפה, לא נתערבה רק בנפש ורוח שבו, אבל הנשמה היתה כלה טוב, בלי תערובת רע. וזה ענין אומרו רובו טוב ומעוטו רע, כי לא היה שוה בשוה בשלשה

חלקיו. אמנם קין, היו שלשתם מעורבים טוב ברע:
ונניח עתה מלבאר גלגולי קין, ונבאר גלגול הבל אחיו, כבר נתבאר אצלינו, כי אין הרוח מתגלגל, עד אשר תתגלגל הנפש בתחלה ותושלם להתקן, ואח"כ בא הרוח ומתגלגל להתקן, ואחר תקון הרוח, מתגלגלת הנשמה. והנה הבל היו בו נפש ורוח מקולקלים ומעורבים רע בטוב, אבל הנשמה היתה טובה לגמרי.
והנה כאשר נתגלגלה כדי להתקן, הנה התחלה הנפש להתגלגל בסדר הנזכר, ונתנה לשת בנו של אדה"ר, ואז נסתלק ממנה הרע שבה, ונתנה בבלעם הרשע. והנה ב 'בחי 'אלו הטוב והרע של הנפש, שהיו כלולים בהבל, נרמזו בשמו. כי הטוב שבה, היא ה 'של הבל, וזו נתנה לשת כנזכר, וז"ס כל שת"ה תחת רגליו, אותיות שת"ה הם שת ה', וכבר ידעת כי מזמור זה נאמר על משה, שעליו נאמר ותחסרהו מעט מאלהים והנה הוא שת עצמו כמו שיתבאר. והרע שבנפש הבל, הם שתי אותיות ב"ל, וז"ס ומשפטים בל ידעום, כי שתי אותיות מורים על הקליפות, ואלו שתי אותיות נתנו אל בלעם, ב"ל מן בלעם:
וכבר הודעתיך, כי אפילו בחי 'הרע, כאשר מצטרפת ונבררת מתוך הטוב, בהכרח הוא שיהיה בה קצת ערוב נצוצי קדושה, וז"ס בלעם, שהיה נביא מכח הנצוצות האלו. גם ז"ס שאמרו רז"ל שהיה שקול כמשה, וזה להיותם מבחי 'אחת, כי גם משה היה מן שת מהטוב שבו, כמו שיתבאר. ולכן נתגלגל הטוב המועט שהיה בבלעם, ונתן בנבל הכרמלי, ושם התחיל להתקן. ולפי שבלעם אין כחו אלא בפיו בלשון הרע ובקללות, לכן כשהרגו פנחס, נתגלגל באבן דומם, לתקן לשון הרע שהיה בפיו, שהוא הפך הדומם. וכמו שנתבאר אצלינו גלגולי אדם בדצח"ם. וכאשר נבל אחז דרכו, ופגם יותר בלשון הרע שאמר על דוד המלך ע"ה, באומרו מי דוד ומי בן ישי וכו', ואדרבה חזר וקלקל את אשר עותו מתחלה, ולא די שלא תקן, אלא שקלקל, לכן כתיב בו ויהי לאבן, כי מזלייהו חזי, מה שנתגלגל תחלה והיה לאבן דומם כנזכר, וראה שקלקל יותר, ואז וימת לבו בקרבו:
והרי נתבאר, כי נפש הטוב דהבל, נתנה לשת ושם נתקנה לגמרי. ונפש הרע דהבל, אשר עדיין היו בה קצת נצוצי קדושה, נתגלגלה בבלעם, ואח"כ בנבל, ולכן יש בו בנבל אותיות ב"ל מבלעם והבל:
ואחר שנתקנה הנפש לגמרי, אז כבר יכול הרוח להתקן, ואמנם נודע, כי הרוח בא משש קצוות, חג"ת נה"י, אבל כללותו הוא שלשה קוים, ימין, ושמאל, ואמצע. ואמנם הרוח הזה, נתגלגל בנח הצדיק, והוא בחי 'התפשטות הו"ק של הת"ת. ואח"כ כשהוליד שלשה בנים, אז הרוח הכולל שלשה קוים כנזכר, נתגלגל בשלשתם, והם, יפת, כנגד חסד. חם, כנגד גבורה. שם, כנגד ת"ת. וזו הבחי 'של הת"ת שבשם, היא בחי 'ספירת ת"ת בעצמה, אשר גם יש בה כללות כל הו"ק. ואמנם הרוח הזה לא נתקן, ולא הוברר הרע שבו לגמרי, כמו שנתקנה הנפש בשת כנזכר, ולכן כיון שעדיין נשאר מעורב מטוב ורע, לכן מן חם בן נח יצא טבי עבדו של ר"ג, ולכן נקרא טבי, ע"ש שהוא מבחי 'הטוב שהיתה עדיין מעורבת ברע, ועתה נתנה בטבי:
אח"כ נתגלגל הנשמה במרע"ה, ולפי שמעולם לא נתערב בה שום קליפה דרע כנז"ל, והיה טוב בלי רע, לכן נאמר בו ותרא אותו כי טוב הוא, לאפוקי הנפש והרוח שהיו מעורבים מטוב ורע כנזכר. ואמנם כבר הודעתיך, כי הגם שכל זמן שאין הנפש נתקנה לגמרי, אין הרוח בא עד שתתקן הנפש, וכן אין הנשמה באה עד שיתוקן הרוח, האמנם אחר שכבר נתקן הרוח, יכולה הנפש שכבר נתקנה בתחלה, לבא עתה להתחבר עם הרוח הנתקן. ולכן אחר שנתקנה הנשמה, יכולים הנפש והרוח שכבר נתקנו בתחלה, לבא עתה להתחבר עם הנשמה הנתקנת. והנה משה שהנשמה שלו היתה נתקנת, יכלו לבא בו גם הנפש והרוח שכבר נתקנו כנזכר, ולכן כל הבחינות של גלגולי הנפש והרוח נרמזו במשה באופן זה, כי הנה ש 'של שת היא במשה, ושתי אותיות ש"ם כלם במשה, וה 'של הבל היא במשה:
ובזה תבין פסוק ראה אתה אומר ואתה אמרת ידעתיך בשם, ולא נמצאת אמירה זו נזכרת בשום פסוק, אבל ירמוז אל מה שכתוב, כי שם נתגלגל במשה. ועליו)גם נח (רמז ואתה אמרת ידעתיך בשם. גם נח נתגלגל בו, ועליו רמז וגם מצאת ח"ן בעיני, הם אותיות נ"ח למפרע. ויען היות שם נגלה באותיות משה, הזכיר בו ידיעה, כמש"ה ידעתיך בשם, שהוא נודע ונגלה. אבל בנח שלא נרמז שמו במשה, לא הזכיר בו ידיעה, אלא מציאה, וגם מצאת חן, כמי שמוצא מציאה טמונה ונסתרת, ולכן חזר ואמר ויאמר אם נא מצאתי חן בעיניך הודיעני נא את דרכיך, ולא אמר אם נא ידעתני בשם, ואם מצאתי חן, לפי שבחי 'שם כבר היתה פשוטה לו, כיון שנרמזה ונגלתה בשמו. אבל בחי 'נח איני יודע אם היא כלולה בי, כיון שלא נרמז בשמי, ולכן אם גם נח כלול בי, ועי"כ מצאתי חן בעיניך, תמורת נח הודיעני נא את דרכיך ואדעך, למען אמצא חן בעיניך, כי גם בענין נח תהיה לי ידיעה מבוררת שמצאתי חן בעיניך להיות נכלל בי:

אמר שמואל, עוד מצאתי לקוטים מפוזרים, נעים ונדים מהדרושים הנז 'באדה"ר, ואמרתי להעתיקם פה,
אע"פ שאין להם שייכות כ"כ פה, וז"ל, דע, כי קודם שחטא אדה"ר, היה בו כללות כל ד 'עולמות אבי"ע,
בכל חמשה בחי 'שבכל עולם מהם, שהוא, יחידה, חיה, נשמה, רוח, נפש. ואחר שחטא, נסתלקו ממנו
קצתם, וחזרו למקומם בקדושה, וזו מדרגה אחת. וקצתם נשארו בו באדם, ולא שלטו בהם הקליפות וזו
מדרגה שנית. וקצתם נשארו ממנו, ונפלו לתוך הקליפות, נשמות הזכרים שהיו באדם, נפלו בקליפה
דכורא. ונשמות הנקבות שהיו בחוה נפלו בקליפה נוקבא, וזו מדרגה שלישית. ודע שהמדרגה השניה,
נחלקת לשתים, הא 'היא, הנשמות שנשארו באדם, לצורך גופו ועצמו. והשנית היא, הנשמות שנשארו בו,
אמנם כשנולדו בניו קין והבל, הנחילם להם ונתנו בהם:
ונבאר עתה כללות כל השלשה מדרגות הנז"ל בקצור, וקודם לכן צריך שנקדים כמה הקדמות. נודע, כי ד '
עולמות אבי"ע, הם נקראים או"א וזו"ן. ונודע, כי באבא אין שום קליפה נאחזת בו, ובאימא בג 'ראשונות
שבה, ובזו"ן בכתרים שלהם. ובכל שאר בחינותיהם יש בהם אחיזת הקליפות כשבני אדם חוטאים:
ונבא אל הבאור, הנה כל הבחי 'הנז, שאין הקליפה נאחזת בהם, נקראת זיהרא עילאה דאדה"ר, זולתי
בחי 'הנפש שבהם. ונמצא, כי בחי 'יחידה חיה נשמה רוח, דכל עולם האצילות הנקרא אבא כנזכר, וכן
בחי 'או"א של עולם הבריאה הנקרא אימא כנזכר וכן בחי 'עשרים כתרים שבזו"ן של עולם הבריאה,
ושמנים כתרים שבאו"א וזו"ן דיצירה, ובאו"א וזו"ן דעשיה, סך כלם עשרה פרצופים, וכל פרצוף מהם כלול
מי"ס, וכל ספירה מהם כלולה מעשר, ויש בה בחי 'כתר, נמצא שהם ק 'כתרים בעשר פרצופים הנז,
והנה גם כל כתר מהם כלול מי"ס, וארבעה בחי 'עליונות שבו, שהם, יחידה חיה נשמה רוח שבכל כתר מן
ק 'כתרים הנזכר, נקרא זיהרא עילאה, ובכל בחי 'אלו נסתלקו לגמרי מן אדם, ועלו למקום קדושתם.
באופן שהם ב 'בחי 'דזיהרא, הא 'היא זיהרא עילאה דאצילות, שהם יחידה חיה נשמה רוח שבעולם
האצילות. והב 'היא, זיהרא עילאה שבשלשה עולמות בי"ע, והיא כוללות כל ב 'פרצופים או"א, שהם חיה,
ונשמה של עולם הבריאה, וכ"ש א"א הנקרא יחידה דבריאה. וכן ד 'בחי 'הנקראות יחידה, חיה, נשמה,
רוח, שבכל כתר מק 'כתרים שיש בעשרה פרצופים, שיש מזו"ן דבריאה עד סוף נוקבא דעשיה, כל זה
נקרא זיהרא עילאה של שלשה עולמות בי"ע כנזכר. וב 'מיני זיהרא אלו, נסתלקו לגמרי מן אדם, וזו
נקראת מדרגה א':
מדרגה ב', גם היא נקראת זיהרא עילאה, שאין קליפה נאחזת בה, אמנם להיות גרועה מעט מהמדרגה
הראשונה, לא נסתלקה לחזור למקומה לגמרי, אמנם נשארה באדם, והיא בחי 'נפש דעולם האצילות, וזו
בחי 'אחת דאצילות. הבחי 'הב 'היא, הנפש שבק 'כתרים הנז 'שבשלשה עולמות בי"ע, ושתיהם נשארו
באדם ממש כנזכר. ונקראים המדרגה השנית. המדרגה הג 'היא, כל שאר הספירות, שיש בעשר פרצופין
הנז, 'זולת המאה כתרים הנז', כי כ"ם נשרו ממנו וירדו למקום הקליפות כנז"ל:
ועתה אכתוב, מה שנסתפק לי, כי לא קבלתי ממורי ז"ל, והוא זה, כי הנה שמעתי ממנו, כי המדרגה הזו
השניה, נחלקת לשתים, האחת העליונה היא, הנשמות שנשארו תמיד באדם עצמו בגופו. השנית
הגרועה ממנה, היא הנשמות שהוריש לקין והבל כשנולדו, ואפשר כי אין עלוי וגרעון הנז, 'רק לאותה
הבחי, 'אבל לבחינות אחרות אפשר שזאת הב 'מעולה מן הראשונה. גם נסתפקתי, מה הם הנשמות
שנשארו באדם, ומה הם הנשמות שהוריש קין להבל, ואיך נתחלקה מדרגה זו השנית לשתי חלוקות,
וכיצד סדר חלוקתם. ואמנם ידעת מה שכתבתי, כי קין והבל היו בהם ב 'בחי, 'אחד נשמותיהם של קין
והבל עצמם, שהם מג 'עולמות בי"ע לבד, כשאר נשמות בני אדם, שאינם מהמדרגה השנית הנזכר.
והשנית היא, החלק הב 'מן המדרגה הב 'הנזכר שכתבנו, שהורישה אדם אביהם להם, ויש בה כללות כל
המשכת ד 'עולמות אבי"ע, מן סוף הנפש של עולם העשיה, ועד תחילת הנפש דעולם האצילות, וזו היא
בחי 'מעולה מאד מאד:
גם כתבנו, כי שתי חלקי זו המדרגה הב 'שוים, זולתי לענין בחי 'א 'לבדה הנזכר שם. גם כתבנו, כי קין
והבל לקחו נפש דאצילות, נראה כי יותר גבוהה ומעולה חלק הב 'ממדרגה הב, 'שהיא של קין והבל, יותר
מנשמות שנשתיירו באדם לצורך עצמו. גם כתבנו, כי נפש דאצילות, לא נשארה באדם ממש, וגם לא
נסתלקה לגמרי, אבל נשארה חופפת ומרחפת על ראש אדם, עד שנולדו קין והבל ולקחוה, ועוד בחי '
חלקיהם אשר בשלשה עולמות בי"ע. גם כתבנו, כי אחר שחטא אדה"ר, לקח חנוך זיהרא דאריך, ואדם
זיהרא דאבא, וחוה דאימא, והבל דז"א, וקין דנוקבא. ולא ידעתי אם כל זה הוא בחלקי האצילות, או
בחלקי בי"ע וכ"ז צ"ע:

גם בענין שלשה ראשונות, שהם, אריך, ואו"א דבריאה כנז"ל, לא שמעתי ממורי ז"ל, מי לקחם, אם אדם, אם קין והבל בניו, וכ"ז צ"ע. ובמקום אחר כתבתי, כי מרע"ה שהיא גלגול הבל לקחם:
עוד כתבתי, כי דעת דז"א, הוא נעשה מתרין פרקין דשתי זרועות דא"א, אותם המחוברים בתרין כתפין דאריך, ואלו נקראים ירושה, שהורישו או"א לבניהם זו"ן, ושאר ד' פירקין שבשתי זרועות, נשארו לעצמם, ונקראים אחסנתא דאו"א. ונודע, כי קין והבל, מזה הדעת דז"א יצאו, ונמצא כי אדם וחוה, שהם נקראים או"א, לקחו לעצמם בחי' ד' פירקין הנז', שמהם נעשו חו"ב כפולים לשניהם, ותרין פרקין שהורישו לבניהם, הם הנקראים דעת דז"א כנזכר. וכן נראה בפירוש במקום אחר, כי שאר המוחין השאיר אדם לעצמו, והדעת לבדו הוא שהוריש לקין והבל בניו, נמצא שנוכל לומר, שכל חלקי הדעת הוריש לקין והבל, מן הדעת שבנפש דאצילות, עד הדעת דנוקבא דעשיה. ומה שנשאר באדם לעצמו, הם שאר חלקי המוחין חו"ב שבו, המתפשטים בכל י"ס גופו. כי כן גם החו"ג של הדעת שהוריש לקין ולהבל, גם הם מתפשטים בכל גוף ז"א בי"ס שבו כנודע, וזה מוכרח. ובזה יובן גריעות נשמת קין והבל, מנשמות שנשתיירו באדם עצמו לפי שעיקר אחיזת הקליפות הוא בדעת, בסוד עץ הדעת טוב ורע, כמבואר אצלינו. אבל בבחי' עצמם, יותר מאירות הנשמות הבאות מן הדעת, מהנשמות של תרין מוחין חו"ב, כי יש להם כמה לבושים, ומסכים, כנודע ממעלת נדב ואביהוא על אלעזר ואיתמר, כמו שכתבנו במקום אחר, ושם נתבאר היטב, ענין קין והבל בכל אלו הספקות שנסתפקתי, וגם איך הגבורות שהם עיטרא דנוקבא יצא מהם קין ונצוצותיו זכרים וע"ש היטב:
הקדמה קטנה בסוד היבם, וז"ל, הנה האדם כאשר נתחייב לבא בגלגול ומת, ואח"כ נולד לו בן, אחר מיתתו שהניח אשתו מעוברת, הנה האיש ההוא מתגלגל ובא בגוף הבן ההוא, וז"ס היבום. וז"ס אביי האמורא, כי נולד אחר שמת אביו, ואז נתגלגל אביו ממש, ולכן נקרא אביי ע"ש אביו שנתגלגל בו. ונלע"ד שאין זה ממורי ז"ל, אלא להר"א הלוי ז"ל:
הקדמה קטנה, יש נפשות שאינם מבחי' שרש קדושת שבת עצמו, אלא מכללות תוספת השבת, ואין להם רק אותה בחינה לבדה. גם אינה יכולה לעלות יותר מאותה בחינה, כיון שאין שרשה אלא משם:
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בענין קיום המצות, וז"ל, עוד צריך שתדע בענין הנזכר, של קיום המצות, הנה כל אבר מרמ"ח איברים נשמת אדם הא', נכלל בו כל רמ"ח איברים, ולכן תלוי בו כל שעור קומת אדה"ר, מן הראש עד העקב. המשל בזה מי שהוא מאבר הכתף כנז"ל, והנה יש בו כללות רמ"ח מן הראש ועד העקב וכו', הנה מי ששורש נשמתו היא בפרטיות העקב של הכתף הזה, אינו צריך להשלים כל הכתף ולתקן כל הפגמים שבו, רק בחי' העקב לבדו. ואם איזה נצוץ נשמה שמבחי' העקב הזה, עשה איזה פגם, הנה כל הנצוצות של העקב הזה צריכים לתקן הפגם הזה בעדו, כי כל הנצוצות הנתלים בעקב הזה, כלם ערבים זה לזה, לתקן כל אחד מהם פגם של חבירו, וכשיושלם זה העקב להתקן, אין צורך לשום נצוץ שבו להתגלגל כלל, לתקן שום פגם של שאר נצוצי הכתף:

גם דע, כי כאשר איזה נצוץ מאלו הנצוצות של העקב הנזכר, עשה עבירה אחת, אשר לסבתה הוצרך להתגלגל לתקן הפגם ההוא, הנה הוא מתגלגל עם נצוץ אחר חבירו שבעקב הזה ונתקן עמו. אבל אם העבירה שעשה, היא מאותם שלסבתה גופו כלה, ואינו קם בתחית המתים כנזכר, הנה הנצוץ ההוא שחטא, הוא לבדו מתגלגל בלי שותף בגוף אחר, וגופו הא 'נאבד וכלה. האמנם אם אינו מתגלגל רק לסבת תשלום איזה מצוה שחסר ממנו, אז אינו צריך להתגלגל עם נצוץ אחר, רק הוא לבדו מתגלגל בגוף שני, וכן עד כמה גלגולים הולך ומתגלגל הוא לבדו, עד שישלים כל התרי"ג מצות, ואז כל אותם הגופים שנתגלגל בהם, נוטל לזמן התחיה אותו החלק הנשלם בו, וכלם קמים בתחיה. והרי נתבאר כאן עוד חלק אחד שיש בין המתגלגל להשלים מצוה, למתגלגל לתקן פגם עבירה:

גם דע, כי אם איזה נצוץ של זה העקב, ישלים לתקן נפשו, הנה כל הנצוצות של העקב ההוא אשר קדמו אליו, יתגלו עתה בו, ויאירו בו, ויהיו מאירים בתוך גופו יחד, ויעזרוהו בכל דרכיו לעבודת קונו. ואם יחטא, יחזרו להסתלק ממנו ח"ו, וזה נקרא סוד העבור. והכל כפי מעשיו, כי כפי שעור או בחי 'המצות שעושה, כך יתגלו בו הנצוצות הנז'. וכפי בחי 'העבירות שעשה, או כשיעור מספרם, יסתלקו ממנו הנצוצות. ועד"ז בחלק נצוצות הרוח, אם תקן נצוץ רוחו. וכן בנצוצות הנשמה, אם תקן נצוץ נשמתו:

גם דע, כי כפי ערך מעשיו הטובים או הרעים, כך יהיה קרוב או רחוק הנצוצות ההם עמו, כי לפעמים יהיו איזה נצוצות מרוחקים ממנו הרבה, או קרובים אליו. ויש שיהיו מקיפין אותו מרחוק, ויש שיהיו מקיפין אותו בסמוך, וחופפים עליו:

גם דע, כי אפילו אם הנצוצות שהם משרש העקב הנזכר, חסר מנצוץ אחד מהם איזו מצוה, וצריך שיתגלגל עם איזה נצוץ אחר משרשו, אינו מתגלגל אלא עם הנצוץ היותר דומה לו, שבכל נצוצי העקב הזה, אע"פ שכלם הם משרש העקב הזה:

גם דע, כי אם איזה אדם יגרום להחטיא את חבירו, אע"פ שאין שניהם משרש אחד, צריכים שניהם להתגלגל, אותו שהחטיאו יתעבר בו, לסייעו לתקן מה שהחטיאו בתחלה:

דע, כי אע"פ שנתבאר למעלה, כי כל אבר שיש ברמ"ח איברי נשמת אדה"ר, הוא שורש אחד בפני עצמו, ובו נכללים נצוצות נשמות לאין קץ, עכ"ז צריך שתדע, כי כאשר חטאו אדה"ר וחוה אשתו, וקין והבל בניו, הנה אז נתערבו כל נצוצות הנשמות כלם יחד זה בזה, נצוצות של אדם בקין והבל, ונצוצות קין באדם והבל, ונצוצות הבל באדם וקין, וכיוצא בזה. ולכן לפעמים תהיה נפש האדם מן קין, ותכנס בו רוח א 'מן אדה"ר, לפי שכשנתערבו יחד, ונצוצות אדם עם נצוצות קין באו פעמים הרבה, שנתדבקו יחד רוח מבחי 'אדם עם נפש מבחי 'קין. וכן כיוצא בזה בענין הנשמה עם הרוח והנפש. ונמצא, כי אם האדם הזה השלים לתקן את הנפש אשר בו, שהיא מבחי 'קין, עד שתהיה דומה ממש במציאות השואה אחת עם הרוח ההוא שמבחי 'אדה"ר, הנה יכנס הרוח ההוא ויתלבש בנפש ההוא, אע"פ שאין שניהם ממקור האחד ומסוג אחד, כי זה מאדם וזה מן קין:

ואמנם ענין ערובים אלו, נמשכים עד ביאת המשיח ואליהו ז"ל, אבל משם ואילך, כל דבר ישוב לשרשו, כי הרוח שמבחי 'קין, יתחבר יחד עם הנפש הדומה אליו, אשר מבחי 'קין. והרוח שמבחי 'אדה"ר, יתחבר עם הנפש מבחי 'אדם הראשון, אותה הדומה אליה בפרטות. וז"ס פסוק הנה אנכי שולח לכם את אליה הנביא לפני בא יום ה 'הגדול והנורא והשיב לב אבות על בנים ולב בנים על אבות. פירוש, כי יחזיר וישיב כל אחד ואחד משרשו הראוי לו בפרטות. והבן זה. ואמנם טעם הדבר הזה נעשה ע"י אליהו ז"ל הוא, כי גם אליהו ז"ל היה מעורב ע"ד הנז"ל, כי נפשו היתה מבחי 'נדב ואביהוא, שהם מבחי 'קין כמו שיתבאר לקמן, אבל רוחו היה מבחינה אחרת, ולא קבלתי פרטותיו בו ממורי ז"ל, ואע"פ שעוד יש טעמים אחרים בענין:

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דע ,כי כל הנשמות ורוחות ונפשות שבכל הנבראים בעה"ז ,כלם כלולים ונתלים באדה"ר ,כי הנה אדה"ר
היה כולל כל החמשה חלקים הנז"ל הנקרא ממטה למעלה נרנח"י הנמשכות מן חמשה פרצופין ,י"ס ,
הנקראים ממעלה למטה א"א ואו"א וזו"ן .ונתחיל לבאר בחי 'הנפש ,וממנה תקיש אל הרוח ונשמה וכו .'
דע ,כי נפש אדה"ר כלולה ברמ"ח איברים ושס"ה גידים ,ומספר כלם הם תרי"ג .ונמצא היות נפש האדם
כלולה מתרי"ג שרשים .ואמנם כל אבר ואבר מרמ"ח איבריו ,וכל גיד וגיד משס"ה גידיו ,יש לו פרצוף אחד
שלם ,כולל כל התרי"ג איברים וגידים שבו ממש .ולכן כל אבר או גיד מהם ,נקרא שרש אחד גדול ושלם .
אמנם לפעמים ע"י העבירות והפגמים ,גורם שאלו התרי"ג הגדולים יתחלקו ויתפרדו עד ס 'רבוא שרשים
קטנים ,וגם הם נקראים שרשים ממש ,אלא שהם קטנים ולא כראשונים .אבל יותר מס 'רבוא שרשים
קטנים ,אי אפשר להם להתחלק ,כי אין גלגול יותר מס 'רבוא .כנזכר בתקונין תקון ס"ט .וכן עד"ז כל אבר
ואבר ,וכל גיד וגיד שבאדה"ר ,הנקרא שרש אחד גדול כנזכר ,הנה הוא נחלק לתרי"ג נצוצות נשמות
כנזכר ,ונקראים נצוצות גדולים ,וכלם שרש אחד .ולפעמים ע"י הפגם יתחלקו גם הם לס 'רבוא נצוצות
קטנים ,באופן כי הם תרי"ג שרשים גדולים ,ולא פחות מזה .אבל אפשר להתחלק עד שעור ס 'רבוא
שרשים קטנים ולא יותר .ועד"ז בכל שרש מהתרי"ג הגדולים יש בו נצוצות גדולים כמספר תרי"ג ,ולא
פחות .אבל יותר אפשר להם להתחלק עד ס 'רבוא נצוצות קטנים ,ולא יותר .האמנם יותר מתרי"ג ,ועד ס '
רבוא ,אפשר שיתחלקו ,עד עשרה אלפים ,וכיוצא בזה עד ס 'רבוא ולא יותר .ודע כי ,כל זה בחלק הנפש .
וכן עד"ז כי יש שיתפרד עד אלף ,ויש עד אלפים ,ויש ממש ,הוא בחלק הרוח .וכן עד"ז בחלק הנשמה:
וסבת הפרש התחלקות הנזכר בין רב למעט הוא ,כפי הפגם והעונות .ודע ,כי קין והבל ,הם ב 'כתפות
אדה"ר ,קין בשמאל ,והבל בימין .ובחי 'הכתף הזה ,הוא אותו הפרק והאבר המחבר את הזרוע עם הגוף ,
והוא דבוק ממש ומחובר בגוף ,ונוטה מעט לצד אחורי הגוף מלמעלה .וכיון שהדבר כן ,נמצא כי קין והבל
כל אחד מהם ,נתחלקו איבריו עד ס 'רבוא נצוצות קטנים. וכל זה גרם להם חטאם הנודע ,וז"ס מ"ש
בתקונין תקון ס"ט ,כי מרע"ה הוא בקדמיתא הבל ,ואתפשטותיה עד שתין רבוא ,ואתגלגלו נצוצותיו בכל
דור ודור:
והבן זה ,בסוד דור הולך ודור בא ,
ויש מעלה אחת לאלו השתי כתפות שבהם נתלים קין והבל ,כי הנה מוח הנקרא דעת ,הנמשך בגוף דרך
חוט השדרה ,בתחלה נמשך דרך ב 'כתפות אלו ,ומשם יורד עוד ונמשך עד היסוד ,ומשם יוצאת טפת
הזרע .ובהגיע טפת הזרע מן הכתף היסוד נקרא היסוד כפת תמרים ,והם אותיות כתף .גם בהתחבר יחד
ב 'הכתפות ביסוד ,שיורדת הטפה משניהם עד היסוד ,אז כתיב שתי כתפות חוברות יהיו לו אל שני
קצותיו וחובר ,כי אז מתחברים ביסוד .גם אז היסוד נאמר בו האלף לך שלמה ,כי שלמה שהוא היסוד
הנקרא את בריתי שלום ,ואז עולה למנין אלף ,שהם בגימטריא ב 'פעמים כתף .האמנם כל כתף לבדו ,
הוא בגימטריא ת"ק ,כמנין אותיות הנעלמות במלוי שד"י כנודע:
ונבאר עתה ענין הכתף השמאלי של אדם ,הנקרא שרש קין .דע ,כי הנה הכתף הזה נקרא אבר א 'כנזכר ,
ונודע כי כל אבר כלול בשר וגידים ועצמות .ודע ,כי אלו הגידים שבכל אבר ואבר ,אינם מכלל השס"ה
גידים הידועים שאינם מכלל הרמ"ח איברים ,אבל הם העורקים הקטנים שבפרטות כל אבר ואבר .והנה
אבר הכתף הזה ,בשלשה בחינותיו ,שהם ,בשר ,וגידים ,ועצמות ,מתחלק עד ס 'רבוא נצוצות נשמות ,
הכלולות בפרצוף אחד שלם ,מן הראש ועד העקבים .והנה העקב השמאלי שבפרצוף ההוא ,מתחלק
ליותר מן תרי"ג נצוצות נשמות ,ומכללם הם ,נשמת חזקיה מלך יהודה .ונשמת ר 'עקיבא בן יוסף .ונשמת
עקביא בן מהללאל .וכמו שיבאר פרטיהם לקמן .ושלשלת יחוס נשמת השרש הזה .ואמנם בחי 'טפת
הזרע ,הנמשכת ממקום העקב הזה עד היסוד ,לפעמים נעשת יעקב ,ולפעמים נעשת עקביא בן מהללאל ,
ולפעמים עקיבא ,וכיוצא בזה:

ודע, כי כל בחינת העקב, היא המלכות שבאותו פרצוף, ולכן יש יכולת בכל הנשמות שבעקב הזה, לעלות
למעלה עד סוד המחשבה, בסוד נקבה תסובב גבר. ולסבה זו זכה ר' עקיבא לעלות עד המחשבה, וכמו
שרמזו רז"ל באמרם עליו, שתוק, כך עלה במחשבה, והבן זה:
ודע ענין א' בשתי כתפות אלו, כי כאשר יש פגם מחמת איזה עון, בכתף אחד מהם, או אם הפגם הוא
בכתף השמאלי, כמו אם נפגם בחטאו של קין שעומד שם, אז גם הכתף הימני נפגם, וכן כיוצא בזה. ולכן
מי ששרשו מן הכתף השמאלי הנזכר, יהיו בו שערות ארוכות בכתפו הימין והשמאל, אלא ששערות
השמאל יהיו מרובים על של ימין, לפי כי שם עיקרם. אבל כאשר נפגם כתף הימני בחטאו של שרש הבל
הנאחז שם, אז אין הסימן הנזכר ניכר רק בכתף ימין לבד. ונמצא כי מי שהוא מאבר כתף השמאלי, יהיו
בכתף השמאלי שערות ארוכים יותר משאר השערות של הגוף, וזה להורות כי שם הוא מקום אחיזתו
באדה"ר. ובשער רוח הקדש בפרק הכרת הפרצוף נתבאר קצת מענין אותיות הנר"ן וכו', ע"ש:
ועתה אוסיף קצת ביאור בענין אלו השתי כתפות דאדה"ר. כבר הודעתיך, איך נצח והוד דעתיק יומין,
מתלבשים תוך חו"ג, תרין דרועין דא"א, ואח"כ תרין דרועין דאריך, נתלבשו בתרין מוחין חו"ב דאו"א.
ותרין כתפין דאריך, נתלבשו במוח דעת דז"א, הנחלק לתרין עיטרין, הנקראים חו"ג כנודע, ומהם נמשך
אור המקיף אל נוקבא דז"א. גם ידעת, כי עתיק יומין אין בו רק ט' ספירות, והם הנקראים בפרשת נח
בזהר, בשם ט' היכלין, דלאו אינון היכלין ולאו אינון נהורין וכו'. כמו שנתבאר אצלינו בבאור ריש אדרא
זוטא וע"ש. ולא הוזכרה בחי' מלכות בעתיק יומין כלל, ולכן שרש המלכות לא נרמזה אלא בספירת ההוד
שבו, כנודע כי לעולם עומד הזכר בנצח, והנקבה בהוד. והנה ההוד של עתיק יומין, מתלבש בגבורה
דא"א, והיא הכתף השמאלי דא"א, הנקרא עיטרא דגבורה, והבן זה השם של עיטרא מה עניינה, בסוד
עטרת בעלה, כי שם נרמזת ונאחזת המלכות כנזכר. ונמצא כי מזה הכתף השמאלי, נמשך נצוץ אור
אחד, להיותו בחי' אור מקיף אל נוקבא דז"א, ולכן שרש קין אשר הוא מצד נוקבא דז"א, נאחז בכתף
שמאלי של אדה"ר. ואמנם הכתף הימני הוא מן נצח דעתיק יומין, ובו סוד ז"א דכורא, ולכן שרש הבל הוא
בכתף ימני של אדם. וכבר נודע כי המלכות אפשר לה לעלות למעלה ממקום הזכר, בסוד עטרת בעלה,
ובפרט בבחי' או"מ כנזכר, ולכן תדע גודל מעלת הכתף השמאלי של אדם הראשון כמה הוא:
עוד ביאר לי ענין התרי"ג איברים באופן זה, דע, כי כל הנשמות כלולות באדם הראשון, ובו נחלקים
לשרשים רבים, וזה עניינם, בתחלה הם נחלקים לג' אבות, ואח"כ לי"ב שבטים, ואח"כ לע' נפש, ואח"כ
מתחלקים עוד, עד ששים רבוא שרשים קטנים, ומהם נכללת נשמת אדם הראשון. והנה הכתף הימני של
אדה"ר, מתחלקים פרטיו, ע"ד פרטי הכלל הנזכר, כי תחלה נחלק לשלשה אבות, ואח"כ לי"ב שבטים,
ואח"כ לע' נפש. וכל אלו הם בחי' ע' שרשים קטנים שבו, וכלם אינם רק שרש אחד פרטי, משרשים
גדולים של אדה"ר. ואמנם אין בו רק ע' שרשים קטנים, וכלם יחד הם פרצוף אדם אחד, ואח"כ אלו הע'
שרשים מתמלקים עד ס' רבוא נצוצות נשמות. ואינם נקראים שרשים אלא נצוצות:
והנה כל שרש א', מאלו השבעים שרשים קטנים שבכתף הימני הנזכר, הנה יש לו פרצוף אחד שלם, וכל
ס' רבוא נצוצות שבכתף הימני ההוא, הם נקראים שרש א' גדול שבאדה"ר, והוא הנקרא בשם שרש הבל
בנו של אדה"ר. ועד"ז הוא בכתף שמאלי של אדה"ר, כי יש בו שלשה אבות, ונחלקים לי"ב שבטים,
ונחלקים לע' נפש, ואלו הע' נקראים ע' שרשים קטנים שבו, ולא עוד. וכל הע' שרשים אלו, מתחלקים ג"כ
לס' רבוא נצוצות, ואינם נקראים שרשים. וכל שרש מאלו השבעים, יש לו פרצוף א' שלם, וכל אלו הע'
שרשים, הם נקראים בשם שרש קין בנו של אדה"ר:
והנה משרש א' של אלו ע' שרשים בו נאחזים ר' עקיבא, עקביא בן מהללאל, חזקיה המלך, כנז"ל בדרוש
שקדם. וזה השרש הנזכר, הנה הוא נחלק ליותר מתרי"ג נצוצות, וכלם יחד הם פרצוף אחד שלם,
ובפרצוף השרש הזה, שם נאחזים חזקיהו המלך, ור' עקיבא, ועקביא בן מהללאל. האמנם חזקיהו המלך
הוא נאחז בראש הפרצוף הזה, אבל ר' עקיבא ועקביא בן מהללאל וזולתם הם נאחזים בעקב של הפרצוף
הזה:
ונלע"ד חיים, כי כפי מה שביארנו עתה, וממה שביארנו בדרוש שקדם, נמצא כי זה השרש הנזכר הוא
בחי' העקב של כללות הכתף הזה, שהוא שרש א' מן חשבון הע' שרשים של קין, ובראש עקב זה חזקיהו,
ובסוף עקב זה שהוא פרטות העקב של העקב, שם הם ר' עקיבא ועקביא כנלע"ד:
ואמנם בדרוש הקודם נתבאר, כי הנשמות הנכללות באדם, מתתלקים לתרי"ג שרשים גדולים, ואח"כ
נחלקים לס' רבוא שרשים קטנים, ופה ביארנו שמתחלקים באופן אחר, שהם שלשה אבות, וי"ב שבטים,

וע 'נפש בלבד ,ואחר כך נחלקים לס 'רבוא שרשים קטנים. אמנם אם נדקדק ,תראה כי הכל הולך אל מקום אחד ,ותראה איך התרי"ג נחלקים לס 'רבוא ,כי הנה אותיות ת"ר מן תרי"ג ,הם מתחלקות ת"ר אלף ,שהם ס 'רבוא .ואות הג ,'היא בחי 'שלשה אבות .ואות י 'היא בחי 'ע 'נפש ,כי הנה שש קצוות הם כנגד ס 'רבוא כנודע ,ותוסיף י 'על ששים ,יהיו ע 'נפש .גם ב 'אותיות י"ג ,הם בחי 'י"ב שבטים ,והאחד 'הוא כללותם ,הרי איך תרי"ג הוא כללות כל החלוקים הנז:

ונחזור לענין קין והבל כי הנה תרין עיטרין ,הם עיטרא דחסד ועיטרא דגבורה ,הגנוזים תוך או"א ,והנה אדם וחוה הם או"א ,והבל הוא עיטרא דחסד ,וקין הוא עיטרא דגבורה:

עוד סדר לי מורי ז"ל ענין שרשי הנשמות באופן אחר ,וזה עניינו ,הנה נתבאר למעלה ,כי יש באדם ,נפש מעשיה ,ורוח מיצירה ,ונשמה מבריאה ,ונפש מנוקבא דז"א דאצילות ,ורוח מז"א דאצילות ,ונשמה מבינה דאצילות ,ונשמה לנשמה הנקראת חיה ,מאבא דאצילות ,ויחידה מכתר הנקרא א"א דאצילות .והנה כל שרש ושרש משרשי הנשמות ,יש לו חלק בכל אלו המדרגות הנז ,'האמנם זה סדר חלוק השרשים של הנשמות הנה ראשית חלוקם ,הם נחלקים לחמשה שרשים ,והם ,א"א ,ואו"א ,וזו"ן .וכאשר נברא העולם , נתחלקו חמשה שרשים אלו באופן זה ,זיהרא עילאה דאדם ,אשר זכה בה אח"כ חנוך ,היא בחי 'א"א . ואדם לקח בחי 'אבא ,וחוה אימא ,והבל ז"א ,וקין נוקבא דז"א .ומן הראוי היה שיקדים הבל שהוא בז"א של קין שהוא בנוקביה ,אבל לפי שחטא אדם ועירב טוב ברע ,גרם פגם זה שקין נולד בתחלה קודם הבל , כמבואר אצלנו בשער הפסוקים ,בפסוק והאדם ידע את חוה אשתו וע"ש .והנה כל שאר הנשמות שבעולם ,נולדים מה 'שרשים אלו הנז ,'שהם בעולם האצילות .האמנם שאר הנשמות הנולדים מחמשה שרשים דבי"ע ,כנודע כי בכל עולם מהם יש חמשה שרשים אלה ,הנה כלם טפילים ונגררים לאלו ', החמשה שרשים דאצילות ,ונכללים בהם ,באופן שכל הנשמות שבעולם ,מושרשים בחמשה שרשים הנז ', וכל שרש מהם נחלק לי"ס שבו ,ונמצאו כלם חמשים שרשים בכל עולם ,ואלו חמשים דאצילות שרש לכלם ,ונכללים בהם .עוד מתחלקים אלו החמשים שרשים לכמה מדרגות ,כמו שיתבאר במקום אחר בע"ה:

והנה כל שרש ושרש משרשי הנשמות ,כולל פרצוף אחד שלם ברמ"ח איברים ושס"ה גידים ,וכללותם תרי"ג ,והם יחד בנין פרצוף הנשמה בכללותה ,הנקרא שרש אחד ,אבל בפרטה הם תרי"ג נצוצות ,אשר כלם הם ת"ח .ועוד יש בכל שרש מהם נצוצות הרבה ,וכלם הם עמי הארץ ,העוסקים בישוב העולם ,כי כל שרש מהם דומה לאילן אחד ,שמוציא פירות ,שהם הת"ח ,ועלים וענפים ועצים וקליפין וכו ',והם עמי הארץ .והנה כאשר בא עת יציאת נצוצות נשמות אלו בעה"ז ,אפשר שימצאו יחד שנים או שלשה או עשרה נצוצות וכיוצא ,וכלם בזמן אחד ובדור אחד ,עם היותם כלם משרש אחד ,והוא כי הנה אפשר שיבאו יחד בעה"ז ב 'נצוצות ,אחת מעין ימני ,ואחת מעין שמאלי שבשרש ההוא ,או שיבואו יחד חמשה נצוצות ,שהם חמשה פרקים ראשונים של חמשה אצבעות יד ימין .או שיבוא עשרה פרקין ראשונים של עשר אצבעות יד ימין ויד שמאל ,וכן כיוצא בזה ,וכן עד"ז ימצאו יחד בדור אחד כמה נצוצות שהם מבחי ' הגידים ,אלא שהם סמוכים זה לזה .ולכן אל תתמה ,אם ימצאו יחד ר 'עקיבא ועקביא בן מהללאל ,וכן אם ימצאו יחד בדור אחד של אמוראים ,אביי ,ורמי בר חמא ,ורב דימי מנהרדעא ,אע"פ שכלם משרש קין , מאבר כתף שמאלי של אדם הראשון ,כמו שיתבאר לקמן בע"ה:

עוד יש סבה אחרת אל הנזכר ,והוא במה ,שנתבאר אצלינו ,כי כאשר גלתה השכינה בתוך הקליפות ,גלו עמה כל הנשמות של הצדיקים ,וכפי בחי 'המצות שיעשה איזה צדיק מן השרש ההוא ,וכפי הזמן ההוא , כך יוכל להוציא נצוץ אחד או שנים וכו 'מתוך הקליפות ,ויעלה אותם משם ,ויבאו בעה"ז ,ואע"פ שלא יהיו הנצוצות סמוכים זה לזה בשרש ההוא ,כי הכל תלוי כפי הזמן ,וכפי המצות שיעשה הצדיק של שרש ההוא כנזכר:

עוד ענין אחר קרוב אל הדרוש הנזכר ,הנה אדה"ר היו לו נפש מעשיה ,ורוח מן יצירה ,ונשמה מן הבריאה ,ועליהם נר"ן דאצילות ,מנוקבא דז"א ,ומז"א ,ומאימא .ואלו השלשה שהם מעולם האצילות , נקראים זיהרא עילאה דאדם ,הנזכר בסתרי תורה בפרשת קדושים דף פ"ג ע"א ,וכבר נתבאר בזוהר ,כי קודם שנולדו קין והבל ,חטא אדה"ר ,ואז נסתלקה ממנו זיהרא עילאה ,שהם שלשה חלקי האצילות הנז ', ובזה נתקיים גזרתו יתברך ,כי ביום אכלך ממנו מות תמות ,כי נסתלקו ממנו שלשה חלקי האצילות כנזכר ,ואין לך מיתה קשה מזו .והנה כשהוליד קין והבל ,אז נתנה נפש דאצילות ,שנסתלקה מאדם , ונתחלקה בשניהם בקין והבל ,ולקמן יתבאר בע"ה ענין גלגול קין מבחי 'נפש דאצילות שזכה בה ,איך

נתגלגלה ונתפשטה בקינן ומהללאל, עד שנתגלגלה בנדב ואביהוא בני אהרן, שהיו שניהם תרי פלגי גופא, כנזכר בזהר פרשת פינחס ובפרשת אחרי מות. וזש"ה ויהי אנשים אשר היו טמאים לנפש אדם, ממש, הנדרש על נדב ואביהוא, כמ"ש רז"ל. והענין הוא, כי הם הם בחי 'נפש דאצילות דאדם הראשון ואח"כ לקחם פינחס במעשה זמרי, כנזכר בזהר. וכמו שיתבאר לקמן בע"ה. גם יתבאר, איך אע"פ שקין והבל לקחו נפש דאצילות דאדם, כדי לתקנה, לפי שחטא אדם בעץ הדעת וערב טוב ברע כנודע:
אמנם הרוח דאצילות של אדם הא', לקהו אליהו הנביא ז"ל, ולכן עלה בשמים, ולא מת כשאר בני אדם, כי היה דומה למלאך ה 'צבאות, ולא לבני אדם, ואח"כ נעשה מלאך בשמים כנודע. וזהו טעם שלעולם לא הזכיר באליהו ז"ל, אלא בחי 'רוח, וכמש"ה ויהי נא פי שנים ברוחך אלי, וכתיב נחה רוח אליהו על אלישע, לפי וכתיב ורוח ה 'ישאך. אמנם לא זכה אל הרוח הזה דאצילות, עד שהרגו לזמרי במעשה שטים, שמוכרח הוא שאין הרוח שוכן באדם אלא עד היות בו נפש ולכן כאשר פינחס הרג לזמרי, זכה ולקח נפש דאצילות, שהיתה בנדב ואביהוא. ואחר שזכה לנפש דאצילות הזאת, אז זכה לחלק הרוח דאצילות, ועליו נתבשר הנני נותן לו את בריתי שלום, כי הרוח הוא מן הת"ת והיסוד כנודע, ושניהם נקראים שלום, כנודע מפסוק שלום שלום לרחוק ולקרוב, ת"ת ויסוד:
וחלק הנשמה של אצילות, לקחה חנוך בן ירד, ולכן היה מלאך בשמים, הנקרא מטטרו"ן כנודע. ולכן לא מת כבני אדם גם הוא. ודע, כי בחי 'זו הנשמה דאצילות, היא הנקראת שרו של עולם, להיותה נמשכת מעולם האצילות, והיא שולטת על העולמות כלם. ובזה יתורץ הקושיא הנודעת בענין חנו"ך ומטטרו"ן, דאם שניהם אחד, א"כ בעולם היצירה, הנקראת עולם דמטטרון, מי היה אז שר העולם, בהיות חנוך עדיין למטה בארץ בעה"ז. אבל הענין יובן, במ"ש בזהר ריש פרשת נח, בתוספתא על פסוק נח נח, כי כל צדיק יש לו תרין רוחין, חד בארעא לתתא, וחד בשמיא לעילא וכו', והבן זה. וז"ס הנה בשמים עדי, זהו חנוך, שהוא בגימטריא עד"י. וסהדי במרומים, זה אליהו ז"ל, כי שניהם מלאכים בשמים כנזכר. וז"ס עדות ביהוסף שמו, והענין הוא, כי יוסף הצדיק, זכה לנשמה זו של חנוך, הנקרא עדי כנזכר, ולכן ויהי יוסף יפה תואר, כי זכה ליפיו של אדה"ר, הנמשכת לו מפאת אותה הנשמה עילאה דאצילות. ואמנם לא זכה אליה יוסף, עד אותה הלילה שהיתה מקץ שנתים ימים, שנגזרה עליו גזירה לצאת אז מן הסוהר, וביום ההוא עלה לגדולה, וזש"ה בצאתו על ארץ מצרים:
ויובן זה, במה שנתבאר בדרושים הקודמים, כי כניסת הרוח או הנשמה באדם, היא בלילה בהקיצו משנתו. גם בזה יובן מ"ש חז"ל על סיום הפסוק שפת לא ידעתי אשמע, כי באותה הלילה בא גבריאל, ולמדו ע 'לשון. והענין הוא, כי הנה חנו"ך מטטרו"ן, הוא מלך על ע 'שרים של ע 'אומות, ויודע ע 'לשונותיהם. וכאשר נכנסה בו בלילה ההיא נשמת מטטרו"ן כנזכר, לכן ברגע אחד למד כל ע 'לשון. והנה גם נשמה זו דחנוך, נתגלגלה בר 'ישמעאל בן אלישע כ"ג, כמבואר אצלינו, כי הוא גלגולו של יוסף הצדיק, ולכן גם ר 'ישמעאל הנזכר היה יפה תאר מאד, כנודע למאמר רז"ל וגם ז"ס מה שנזכר בפרקי היכלות, כשהיה עולה ר 'ישמעאל הנזכר למרום, היה קורא אותו מטטרו"ן הדר זיוי. האמנם צורך גלגול נשמה זו בר 'ישמעאל הנזכר, הוא לשתי סבות, הראשונה היא, לפי שהקב"ה אמר כי ביום אכלך ממנו מות תמות, והנה לא נמצאה נשמה זו באדה"ר כשמת, ולא סבלה ממש עונש המיתה, אמנם נסתלקה ממנו כשחטא. ועוד הוסיף על זה סבת שנית, כי גם יוסף הצדיק חטא, על שגרם לאחיו שימכרוהו, וגירה והסית אותם עליו ע"י חלומותיו, ובהביא דבתם רעה אל אביהם, ולכן הוצרכה נשמה זו להתגלגל בר 'ישמעאל בן אלישע כ"ג, כדי שתסבול עליו ממש עונש המיתה. ודע, כי אדם הראשון זכה קודם שחטא, אל נרנ"ח מן מלכות ות"ת ובינה וחכמה דאצילות, מארבעתם יחד. ומרע"ה זכה אל הדעת דאצילות. ושלשה אבות אברהם יצחק ויעקב, זכו לחג"ת דאצילות, זה בחסד, וזה בגבורה, וזה בת"ת:

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Chapter 32

ובה יתבאר מאמר חז"ל במסכת ברכות פ"א וז"ל תנא מיכאל באחת גבריאל בשתים אליהו בארבע וכו' .
מה ענין ארבע עפיפות אלו לאליהו כבר נתבאר למעלה בדרושים שקדמו, כי אדה"ר קודם שחטא, היה בו
נר"ן מיצירה עשיה בריאה, ועליהם נר"ן, ממלכות ותפארת ובינה דאצילות. גם נתבאר, כי כל הנשמות היו
אז כלולות באדה"ר, זולת הנשמות החדשות ממש, שלא זכה בהם אדה"ר, ולא נכללו כלל. והנה אחר
שחטא בעץ הדעת, נשרו ממנו איבריו בכל המקומות שהיה הולך, כמ"ש ז"ל שאירע לו כמו שאירע
ליפתח הגלעדי בעון בתו, וכמש"ה ויקבר בערי גלעד, ולא כתיב בעיר גלעד, ובאורו הוא, כי כל אותם
הנשמות הנכללות באיברי נשמתו של אדם הראשון, נשרו ממנו כשחטא, ונפלו לתוך עמקי הקליפות כל
אחד ואחד, כפי הבחי' הראויה להם ממש. האמנם נר"ן שלו מן האצילות, הנזכר בזוהר בפרשת קדושים
בשם זיהרא עילאה, לא נפלו חס ושלום בקליפות, אבל נסתלקו ממנו בחי' הרוח והנשמה כשחטא, ופרחו
למעלה. והנפש של אצילות, היא נשארה עמו פורחת עליו, אבל לא נסתלקה ממש. וכבר נתבאר
בדרושים הקודמים, כי חנוך אחר שזכה אל נפשו ורוחו ונשמתו, מן העשיה ויצירה ובריאה, זכה ליקח גם
עד בחי' נשמה דאצילות, שנסתלקה מאדם כשחטא:
ונבאר עתה, ענין הנפש של אדם מעולם האצילות, אשר נשארה פורחת עליו, ולא נסתלקה כנזכר. כי
הנה כאשר הוליד את קין והבל בניו, לקחו הם בחי' נר"ן, המגיע להם מעשיה יצירה בריאה, ועוד לקחו
בחי' הנפש דאצילות של אדם אביהם. ונודע כי כל נשמה יש בה בחי' אור מקיף ואור פנימי, והנה הנפש
הזאת היתה בבחי' אור מקיף ואור פנימי. אח"כ כאשר נתגייר יתרו חותן משה, זכה אל חלק הנפש של
אצילות שנתנה לקין כנזכר, אלא שלא לקח רק בחי' אור פנימי שלה לבד, ואז כתיב בה, וחבר הקיני נפרד
מקין, כמו שיתבאר במקומו. ונדב ואביהוא, לקחו אור המקיף דנפש דאצילות דאדם, הנתן לקין בנו כנזכר:
וכאשר נולד פינחס, כתיב ואלעזר בן אהרן לקח לו מבנות פוטיאל לו לאשה ותלד לו את פינחס, וארז"ל
פוטיאל זה יוסף, שפטפט ביצרו, וזה יתרו שפטם עגלים לע"ז. וסוד הענין הוא, כי פינחס בעת שנולד,
היה כלול משתי נצוצות נשמות. וזהו פוטיאל, לשון טפין, כי היה משני טפין של נשמות, נצוץ אחד היה
משרש נשמת יוסף הצדיק. ונצוץ שני, משרש נשמת יתרו. ובחי' ב' נשמות אלה, נקרא פנחס. ואל תתמה,
איך נתערב הנצוץ של יתרו, עם הנצוץ של יוסף, כי כבר ידעת, שיוסף הוא ביסוד, אשר שם נמשכים
טפות הזרע של כל החו"ג, ומתערבים בו, ולכן אין לתמוה איך נתערבה נצוץ נשמת יתרו, שהיא משרש
אחר, עם נצוץ השרש של יוסף. ונמצא כי פינחס לקח נצוץ משרש יתרו, שהוא מן בחי' אור פנימי דנפש
אדם הראשון דאצילות. אח"כ כאשר מתו נדב ואביהוא במעשה הקטרת שחטאו בו, ואירע אח"כ ענין

פינחס שהרג לזמרי, וזכה שנכנסו בו בחי 'נפשות נדב ואביהוא, שהיו מבחי 'אור המקיף של נפש דאדם מן האצילות. וזה גרם לו, היות כבר בו נצוץ משרש יתרו, שהוא מאור פנימי דנפש דאצילות, ועי"כ נשלם עתה בפינחס נפש דאצילות, באור פנימי ובאור מקיף. אלא שהאור פנימי נכנס בו בסוד גלגול ממש כשנולד. והאור המקיף בסוד עבור בלבד, אחר שנולד וגדל:

וכיון שהיה חלוק זה בו, לכן היה בו ענין אחר, והוא, כי צריך שתדע, שהנשמה הבאה לאדם בעת שנולד, בסוד גלגול ממש, אעפ"י שתהיה מורכבת ומעורבת משתי נצוצות, כנזכר בענין פינחס, שהיה בו נצוץ מיוסף ונצוץ מיתרו הכל נקרא נשמה אחת, ואינה צריכה לבחי 'אחרת שתחברם. אבל הנשמה הבאה בסוד עבור אחר שנולד האדם, כגון נפש נדב ואביהוא שנתעברו בפינחס, הנה צריכה היא שתבא עוד עמה נצוץ נשמה אחרת חדשה, רוצה לומר שזאת תהיה פעם ראשונה שבאה לעולם, ולא תהיה ישנה ומגולגלת, וזו החדשה היא מחברת את זו הנפש דנדב ואביהוא, הבאה בסוד עבור להתעבר עם נפש פינחס, של בחי 'גלגול ממש. ולכן הוצרך להתעבר עוד בפינחס, נפש חדשה אחרת, והיא הנקראת בשם אליהו התשבי מתושבי גלעד, והוא משרש גד, והיא נשמה חדשה כנזכר, ובאה עתה בו, כדי לקשר ולחבר יחד את נפש נדב ואביהוא, עם נפש פינחס עצמו, שהיתה בו בגלגול גמור מיום שנולד:

ואמנם עוד צריכה נשמה אחרת חדשה גם כן, כדי לקשר ולחבר נשמה חדשה הנקראת אליהו התשבי, עם שאר הנשמות הישנות שהם נפש פינחס ונפש נדב ואביהוא, ולכן הוצרך עוד לבא בפינחס נשמה אחרת חדשה, והיא הנקראת ג"כ אליהו משרש בנימין, הנזכר בדברי הימים, בפסוק ויערשיה וזכרי ואליהו בני ירוחם. וכמ"ש אליהו ז"ל בעצמו אל החכמים, מבני בניה של רחל. וכמו שיתבאר ענין זה, בסיום הדרוש הזה:

ונמצא, כי ד 'בחי 'נכללו בפינחס, האחת, היא נפש פינחס עצמו כשנולד, כי אע"פ שהיתה כלולה מב 'טפין דיוסף ויתרו, נקראים נפש אחת. הב', היא נפש נדב ואביהוא, כשבאה בסוד עבור, וגם זו נפש אחת נקראת ולא שתים, כנודע מספר הזהר בפרשת אחרי מות דנדב ואביהוא תרי פלגי גופא הוו. והשלישית, היא נפש הנקראת אליהו התשבי משרש בנימין. וז"ס מ"ש הרביעית, היא נפש הנקראת אליהו דשרש גד. חז"ל הנז"ל, תנא מיכאל באחת וכו', ואליהו בארבע וכו', והבן זה:

אח"כ כאשר אירע מעשה דבת יפתח הגלעדי שארז"ל שיפתח היה שופט, ולא רצה לילך לבית אליהו שיתיר לו נדרו, וגם אליהו לא רצה לילך אצלו, כי אמר מאן דחייס לכיבי אזל לאסיא, ואז בין דא לדא הלכה הבת של יפתח, ושניהם נענשו, כי יפתח להיותו הוא בעצמו בעל הדבר, נענש עונש, שבכל מקום שהיה הולך, היו נושרים איבריו, וכמש"ה ויקבר בערי גלעד לשון רבים. ואליהו נענש, שנסתלקה ממנו שכינה, כמ"ש רז"ל על פסוק לפנים ה 'עמו הנאמר על פינחס, בספר שופטים, דנראה לפנים היה ה 'עמו ולא עתה, ואז גם אותה הנפש שנכנסה בו בסוד העבור של נדב ואביהוא, נסתלקה ממנו והלכה לה, ונתגלגלה בשמואל הנביא, כמו שיתבאר לקמן. וז"ס מ"ש רז"ל כי ו 'של בריתי שלום היא קטיעא. גם אמרו בזוהר בפרשת אחרי מות, כי י 'של פינחס הוא זעירא:

והענין הוא, כי במעשה זמרי זכה אל עבור זה דנדב ואביהוא, כי כשרצו להרגו פרחה ממנו נשמתו, ואז נכנס בו עבור דנדב ואביהוא, כנזכר בפרשת פינחס בזוהר וכשנאבד ממנו בחטא בת יפתח את העבור הנזכר, אז היתה ו 'קטיעא, כי בחי 'הו 'היא ספירת היסוד הנקרא בריתי שלום, ונקטעה אז, כשנסתלקה ממנו שכינה ועבור נדב ואביהוא, והנה אז במעשה דבת יפתח לא נשאר בו רק אותו הנצוץ של טפת שרש יוסף בלבד, כי עבור נדב ואביהוא הלכו בשמואל כנזכר. וגם נצוץ טפת יתרו נסתלקה ממנו:

ואז נולד חיאל בית האלי אשר בנה את יריחו, ונכנסה בו בגלגול גמור, כמו שיתבאר. והטעם הוא, כי עבור נדב ואביהוא, וגם אליהו דשבט גד, ואליהו דבנימין כנז"ל, הנה אינם שם בפינחס, רק דרך השאלה בסוד העבור, ואינם העיקריים בגוף ההוא, ולכן אין החטא ההוא דבת יפתח פוגם בהם. וכן נצוץ דטפת יוסף, אינה קרובה לחטא, החטא ההוא בנצוץ יתרו. לפי שנצוץ יתרו, היא באה מן קין, וכשבאה ביתרו, היה שם כומר, מפטם עגלים לע"ז, ולכן עיקר החטא היה מנצוץ של יתרו, ולכן נסתלק, ונתגלגל בחיאל בית האלי:

והבט וראה, כי אותיות חיאל, הם אותיות אלי"ה, אם תחליף ח 'בה 'באותיות אחע"ה. גם האלי הם אותיות אליה. וז"ס בית האל"י, בית אליה. פירוש, בית מושב אליהו ז"ל, כי אליהו מושבו היה בגוף פינחס, כי הוא נצוץ טפת יתרו כנזכר. ונמצא כי עיקר הגוף ההוא, הוא של פינחס, ולא של אליהו, רק נקרא בית מושב אליהו ז"ל:

והנה ארז"ל כי חיאל הוה גברא רבא ,שהיו הולכים לביתו ,אחאב המלך ואליהו ז"ל .האמנם עבירה א '
שחטא ,במעשה דבת יפתח ,גרמה לו עבירה זו שבנה את יריחו ,כי הם דומות .כי ענין בת יפתח היתה
בענין נדר כנודע .וכן עבירה זו היתה ,שעבר על הנדר שהדיר והחרים יהושע ,שלא יבנו את יריחו .ולפי
שיריחו מיותסת לשרש קין ,כמש"ה ובני קני חותן משה עלו מעיר התמרים שהיא יריחו ,לכן ביקש חיאל
שהוא משרש קין ,לבנות את יריחו .ואחר כך נשתנה שמו ונקרא אליהו התשבי ,לפי שכיון שנדב ואביהוא
עדיין לא נתקנו בו כנזכר ,וגם בחי 'פינחס עצמו דבן יתרו ,חטא בבת יפתח ,וגם אליהו דשבט בנימין לא
נתעבר בו ,אלא לקשרו עם הנשמות האחרות כנז"ל ,נמצא כי העיקר עתה הוא אליהו דשרש גד ,ולכן לא
נקרא עתה פינחס ,אלא אליהו התשבי ,המורה על נשמת שבט גד:
ואז כשחזרה בו הנבואה ,בהיותו נקרא אליהו התשבי ,אחר שמת שמואל ,חזרו להתעבר בו נדב
ואביהוא ,ונשלמו הם להתקן בענין הר הכרמל ,כאשר נפלו כל העם על פניהם ,ואמרו ה 'הוא האלהים ,
ואז נמחל להם עון שלהם ,שקוצצו בנטיעות ופגמו בשכינה ,ונתקן זה באמרם ה 'הוא האלהים ,והבן זה .
גם לפי שבתחלה חטאו על שהציצו בשכינה בהר סיני ,כמש"ה ויראו את אלהי ישראל כו ',ועתה נתקן
בנפילת אפים ,שלא להציץ באש היורד מן השמים .גם זהו טעם שנקרא אליהו ולא פינחס ,לפי שבגלל
עבודה זו זכה לשנוי זה השם ,וכמו שיתבאר לקמן בענין אלישע הנביא וע"ש .ואחר שנתקנו ,לא הוצרכו
לעמוד שם ונסתלקו להם נדב ואביהוא:
והנה איזבל אשת אחאב ,היתה מכשפה גדולה ,כנז 'בפסוק שהדיחה את ישראל בכשפיה וידעה בכשפיה
שנסתלקו נדב ואביהוא מן אליהו אשר עליהם נתבשר הנני נותן לו את בריתי שלום שהוא היותו חי
לעולם .ואז אמרה לו ,כי כעת מחר אשים את נפשך כנפש האחד מהם ,כיון שנסתלק ממנו גזרת החיים
והשלום .גם רמז אל נדב ואביהוא שנשרפו באש הקטרת ,וז"ס כנפש אחד מהם .וכיון שהרגיש אליהו
שנאבד ממנו מתנה זו ,נתיירא ,וברח להר חורב .וז"ש וירא וילך לו אל נפשו ,ר"ל ,לפי שלא היתה רק
נפשו יחידית מפני כך נתיירא מן איזבל:
ואח"כ חזר להרויחה במערת הר חורב פעם אחרת ,עד שעלה בסערה השמים ,ואז אליהו התשבי שהוא
משבט גד ,נתעלה בשמים ,ונשאר שם ,ושוב לא ירד עוד ,ואליהו דשבט בנימין זה ,נתגלגל אח"כ באותו
הנזכר בספר דברי הימים ,והוא מש"ה ויערשיהו ואליהו וזכרי בני ירוחם וכו '.ואח"כ כשנפטרו ,עלה
ונתחבר עם אותו אליהו התשבי שעלה בשמים ונשאר שם זה אליהו דשבט בנימין ,הוא העולה ויורד
תמיד לעשות נסים אל הצדיקים ,ולדבר עמהם .ולהיות כי החכמים היו יודעים שאליהו היה כלול מד 'בחי ',
לא היו יודעים איזו בחי 'מהם ,היא היורדת ועולה ומדבר עמהם ,ונחלקו בסברותיהם ,עד שהודיעם ,ואמר
להם ,רבותי מה אתם חלוקים עלי ,מבני בניה של רחל אני ,שכך כתיב ויערשיה ואליה וכו ',והודיעם כי זו
הבחינה היא המדברת עמהם ,ובחי 'זו הנקראת אליהו דבנימין ,נתחברה עם הבחינה הנקראת טפת
יתרו שנתנה לחיאל בית האלי ,ומת ונטלה אליהו עמו:
אמר הכותב נלע"ד ,כי שתיהם נתגלגלו באליהו של בנימין .ואותה הבחי 'הנקראת טפה דיוסף ,נתנה
אליהו אל יונה בן אמיתי בן הצרפית ,כשהחיה אותו .וז"ס מ"ש בזוהר בפרשת ויקהל דף קצ"ז ע"א וז"ל ,
תנא יונה מחיליה דאליהו קא אתי ,ודא איהו בן אמיתי ,כד"א ודבר ה 'בפיך אמת .וז"ס מ"ש רז"ל תנא
דבי אליהו ,אותו הנער שהחייתי ,משיח בן יוסף הוא ,כי להיותו מטפת יוסף ,ולכן הוא יהיה משיח בן יוסף
במהרה בימינו ,ומה שישאר אחר כך לעתיד לבא לחלק אליהו עצמו האמיתי ,הוא אותו אליהו דשבט
בנימין .ועבור נדב ואביהוא ,נתנו אל אלישע הנביא בסוד עבור ,כשעלה לשמים .וז"ס מה ששאל אלישע ,
ויהי נא פי שנים ברוחך אלי .ובספר הקנה כתוב ,פי שנים הם נדב ואביהוא .והענין הוא ,כי נ"א ר"ת נדב
ואביהוא ,שהם פי שנים שנתעברו ברוחו של אליהו .גם ר"ת "נא "פי "שנים "ברוחך "אלי .הוא נפש בא ,
ר"ל ,כי נדב ואביהוא ,שהם מבחי 'נפש דאצילות דאדה"ר כנז"ל ,שבא אליך בעבור שהרגת לזמרי ,תתנם
עתה אלי:
והנה אלישע הוא משרש חנוך הנקרא מטטרו"ן ,שהוא מצד נשמה דאצילות הנקראת זיהרא עילאה
דאדה"ר ,ולכן הוצרך ליקח נפש זו דנדב ואביהוא ,שהם נפש דזיהרא עילאה דאדם ,שהיו באליהו .ולפי
שאליהו זכה לרוח דזיהרא עילאה כנז"ל ,לזה אמר ברוחך אלי .גם רמז ברוחך ,אל מה שנתבאר אצלינו ,
כי אביהוא נפשו ורוחו משרש קין ,אבל נדב נפשו משרש אחר ,ורוחו משרש קין בלבד ,ויען שרוהו לבד
היא משרש זה של קין ,לכן אמר ברוחך:
ולכן נקרא שמו אלישע ,לרמוז ,כי בקין נאמר ואל קין ואל מנחתו לא שעה ,ויען שנתקן קין נקרא אלישע ,

כלומר ,לי שעה הקב"ה ,מה שלא שעה אל קין בהיותו בלי תקון .וכבר רמזתי לך למעלה ,כי פינחס נקרא אליהו ,להורות על עבור נדב ואביהוא ,הבאים מן קין שנתקנו בו .ולכן שלשה אותיות אלי שבאליהו ,ישנם ג"כ באלישע ,להורות כי גם אלישע השלים לתקן בג 'אותיות אלו ,כמו אליהו:
וז"ס מה שצחקו בו הילדים ,וא"ל עלה קרח עלה קרח ,והענין הוא ,במה שיתבאר לקמן ,כי קרח בן יצהר , הוא רוחו של קין מצד הרע ,ולכן ירד חיים שאולה ,וא"ל הילדים לביישו ולגדפו ,כי הנה קרח ירד שאולה , וצריך לעלות ,ואתה נמשך משרש קרח ,ואיך אתה רוצה לעלות .גם רמזו ,כי הנה קרח בן יצהר גלחו משה ,והיה קרח בשערותיו כנודע ,ולכן גם אלישע היה קרח בשערותיו כמוהו ,כי שרש נשמתו יש בה חלק ואחיזה מן קרח .וזה גרם שנתעברו בו אחר כך נפש נדב ואביהוא ,שגם הם משרש נשמת קרח .גם כמו שמרע"ה הזכיר שם בן מ"ב ,והרג את המצרי שהוא נפש קין מצד הרע ,כן אלישע הזכיר שם בן מ"ב , והרג מ"ב ילדים אלו כנזכר בזוהר:
ואחר כך נתגלגל בחזקיהו מלך יהודה לרמוז אל מ"ש ז"ל כי בימי המבול תלאו הקב"ה לקין ברפיון ,ועליו נאמר וימח את כל היקום .ועתה כשנתקן ,נקרא חזקיהו ,כי בו נתחזק קין מרפיונו ובו נתקנו ג 'אותיות יה"ו מן אליהו הנביא ,ובחזקיהו זכה אל חלק א 'משלשה חלקי הבכורה הראוים לקין שהיה בכורו של אדה"ר ,והם ,כהונה ,ומלכות ,וחלק בכורה ,כנזכר בתרגום פסוק ראובן בכורי אתה וגו '.ועתה בחזקיהו לקח כתר המלכות ,וז"ס מ"ש ז"ל בקש הקב"ה לעשות לחזקיהו משיח וכו '.והטעם הוא ,לפי שהוא מן קין הבכור ,והיה ראוי ליקח כתר המלכות ,ולהיות משיח לעתיד לבא ,ונתבטל ,מפני שלא אמר שירה:
אחר כך נתגלגל במתתיה בן חשמונאי ,שהיה כ"ג ומלך ,ואז זכה ביחד לשני חלקי הבכורה .ואח"כ נתגלגל בעקביא בן מהללאל ,וכבר ביארנו ,כי קין נרמז בסוד עקב עשו ,ולכן נקרא שמו עקביא ,ולפי שעקביא זה תקן ג"כ בחי 'מהללאל בן קינן ,לכן נקרא עתה עקביא בן מהללאל .ואחר כך נתגלגל בריב"ז , ולכן בעת פטירתו ,אמר הכינו כסא לחזקיהו מלך יהודה שבא ללוותו ,להיותו משרש גלגול נשמתו .וגם בו זכה כתר כהונה של קין הבכור .אחר כך נתגלגל בר 'עקיבא בן יוסף ,וגם בו נרמז בחי 'העקב של עשו , כנזכר בעקביא .ובזה תבין מ"ש במסכת רות של הזוהר ,כי יששכר הוא ר 'עקיבא ,וכמו שיתבאר לקמן כי גם יששכר הוא משרש של זה קין .אחר כך נתעבר בסוד עבור משני גאונים ,הנקראים רב אחאי ,ורב אחא משבחא גאון ,כדי לתקנם .כי הם משרש נפש אחאב המלך ,ובהם נתקנו שלשה אותיות אחא של אחאב ע"י עבור הנזכר ,אבל הבית של אחאב ,נתקנה ברבי אברהם גאליד ,כמו שהודעתיך בסדר גלגולי שרש נפש אחאב המלך:
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Chapter 33
הנה נתבאר ,כי זיהרא עילאה דאדה"ר ,הם נשמה רוח נפש שלו ,מצד עולם האצילות .והנה חנוך שהוא מטטרו"ן ,הוא נשמה דזיהרא עילאה .ואמנם קין לקח נפש של זיהרא עילאה דאדם .וכבר ידעת ,כי כל הנפשות היו כלולות באדה"ר ,וכשחטא נתמעט ,ולא נשאר בו רק התרומה ,הנקראת תרי ממאה ,חלתו של עולם .והנה בבחי 'הנפש שהיא מצד העשיה ,נשארו בו תרי ממאה היותר מובחרים שבכל הנפשות .

וגם בחי 'תרומת נפש זו נתנה לקין, ושאר חלקי כל הנפשות פרחו מאדם כשחטא, ונשרו ממנו:
וכבר הודעתיך כי קין מעורב מטוב ורע, והוא מוליד נשמות דוגמת הבל אחיו, כנזכר בסוף אדרא רבא
דפרשת נשא. והנה מהטוב שבו, מוליד נשמות צדיקים. ומבחי 'הרע שבו, מוליד נשמות רשעים. והנה
מבחי 'הטוב שבו, יצאו קינן ומהללאל, כנזכר בזוהר בפרשת תרומה דף קס"ח ע"א. ואחר כך נולד ראובן
בכור יעקב, והיה ראוי שיטול חלק הבכורה של קין בכור אדה"ר, ובשביל מעשה דבלהה אבד בכורה זו,
כמ"ש התרגום על פסוק ראובן בכורי אתה יתר שאת ויתר עז, שהם, בכירותא, כהונתא ומלכותא. וסוד
יתר שאת, היא הכהונה הנרמזת בקין, הלא אם תטיב שאת. וכיון שחטא, אבד הכהונה הנקרא שאת.
ואחר ששב ראובן בתשובה זכה שהביא הדודאים ונולד בסבתם יששכר, והוא מצד הטוב של קין הבכור.
וזהו מה שאמרה חוה בלידת קין, ותאמר קניתי איש את ה', לרמוז כי חוה ולאה שתיהם בחי 'בינה,
הנקראת אימא עילאה כנודע אצלינו. ורמזה לומר, כי תקון שלמות קין, יהיה ביששכר, הנולד ע"י אותה
הקניה, שקנתה לאה מן רחל את יעקב, ע"י הדודאים, כמש"ה כי שכר שכרתיך בדודאי בני, ונולד הבן
ההוא, והיה חלק ה 'מצד הטוב, והוא יששכר. ולהיותו מבחי 'נפש הנקראת עשיה כנז"ל, יש בו אחיזה אל
הקליפות וזוהמת הנחש כנודע, ולכן עשו שהוא הנחש נאחז בהם, ונקרא עקב עשו, כי הם בעשיה,
הנקראת עקב. ויעקב חטפם מעשו, בסוד וידו אוחזת בעקב עשו, ואח"כ נולד יששכר מבחי 'הנפש הזו.
ואח"כ מבחי 'עקב זה, נולד ר 'עקיבא בן יוסף, ע"ש העקב הזה. וכמו שרמזנו בדרוש שקדם, ממ"ש בשם
מדרש רות מהזוהר, כי יששכר הוא רבי עקיבא:
אחר כך באו נדב ואביהוא מצד הטוב של קין, וז"ס הבכור נדב ואביהוא, והקשו בזוהר בפרשת אחרי
מות, דהיל"ל ואלעזר בתוספות וא"ו, אך הענין לרמוז, כי קין בכורו של אדם הראשון, והנה הבכור הזה
שהיה בכור הא 'שקדם בעולם שהיה קין, הנה הוא נתגלגל בנדב ואביהוא אבל אלעזר ואיתמר הם
משרש א', ולכן לא נזכר תוספת וא"ו באלעזר, שלא להחבירו עם נדב ואביהוא. ואמנם נדב היתה רוחו
לבד מבחינת קין, וז"ס פסוק ורוח נדיבה תסמכני. אבל נפשו היתה משרש זקנו, עמינדב אבי אלישבע
אמו, ולקח ממנו שלשה אותיותיו האחרונות, והם נדב:
אבל אביהוא, היו נפשו ורוחו מן קין, ולכן נקרא אביהוא, לרמוז כי כל בחינותיו הם מן קין, שנטל נפש אדם
עצמו, הנקרא אב לכל העולם, וזהו אביהוא, כי הנה הוא עצמו בחי 'אדם אבי כל העולם. וז"ס אנחנו
טמאים לנפש אדם, כי נדב ואביהוא, הם נפש אדה"ר ממש. האמנם לפי שנדב לא היה בו מבחי 'נפש
אדם, רק חלק הרוח שבו בלבד, משא"כ באביהוא שכל חלקיו היו מנפש אדם, לכן אמר לנפש אדם, ולא
אמר לנפשות אדם בלשון רבים, כי עיקר נפש אדם הוא באביהוא לבדו. והנה אביהוא נמשך משרש
נחשון אחי אמו, כי גם הוא משרש קין הנקרא נפש, ולפי שעיקר אחיזת זוהמת נחש באדה"ר, היא בנפש
דעשיה כנז"ל, לכן נקרא נחשון ע"ש הנחש. והענין הוא, כי הנחש העליון, מסיר ומסלק ב 'המוחין דנוקבא
שהם ב 'פעמים אור אור, כמבואר אצלינו בכונת ואהבת את ה 'אלהיך, והם בגימטריא נחשון, להורות, כי
נחשון במעשיו הטובים, החזירם בנוקבא:
וכאשר עוד נתגלגל בישי אבי דוד, אז נתקן לגמרי בחי 'קין, ולכן נקרא נחש, כמ"ש הפסוק אשר בא אל
אביגיל בת נחש, ואמרו רז"ל בת מי שמת בעטיו של נחש, לרמוז כי ישי גמר להתקן כל זוהמת הנחש,
שנתערבה בנפש זו של קין. אך עכ"ז מת בעטיו של נחש, בחטאו של אדם. ואז בישי נשלם לגמרי יותר
מנחשון:
ונחזור לענין נדב ואביהוא, כי הנה להיותם בחי 'נפש הנקראת עשיה, נתאחז בהם זוהמת הנהש, וחטאו
במעשה הקטרת, ונענשו ומתו. והנה אליהו הנביא שהוא פינחס, היא נפש זיהרא עילאה דאדם, ולכן
נתעברו בו נפש נדב ואביהוא במעשה זמרי, כי גם הם נפש אדם מצד נפש דעשיה כנז"ל. ואמנם אלו לא
חטאו ישראל במעשה העגל, היתה זוהמת הנחש נפסקת לגמרי כנודע. ואע"פ שנדב ואביהוא היו חוטאים
במעשה הקטרת, היה מספיק להם שימותו בלבד, אבל כיון שחטאו ישראל בעגל, גרמו להחזיר דבוק
זוהמת הנחש בנפש אדם, ואז נשרפו נדב ואביהוא ולא הספיק במה שימותו מבלי שריפה. וזהו טעם
ואחיכם כל בית ישראל יבכו את השריפה, כי חטא ישראל בעגל גרמו השריפה הזאת של נפש אדה"ר,
אב לכל העולם, ולכן כל ישראל כלם יבכו את השריפה. וזהו טעם היות נדב ואביהוא שקולים ככל ישראל,
ושקולים כמשה ואהרן, כי הנה הם נפש אדה"ר עצמו כנזכר. וכאשר נתעברו בפנחס, אז כתיב זכר נא מי
הוא נקי אבד, כנזכר בזוהר פרשת פנחס והענין הוא, כי נדב ואביהוא שהם ר"ת נ"א, והם משרש קין
אותיות נק"י, לא נאבדו, כי נתעברו בפנחס, כי גם הוא מקין, וכשחטא פנחס במעשה דבת יפתח כנז"ל

בדרוש שקדם, נסתלקו ממנו עבור נדב ואביהוא, והלכו בשמואל הנביא:
ודע, כי קרח בן יצהר, הוא מבחי 'הרוח של קין מצד הרע שלו, כמו שנתבאר בפסוקים, ויקח קרח וע"ש, כי נתלבש זה הרוח הרע של קין בו, ולכן היה מקטרג להבל אחיו שהוא מרע"ה. משא"כ יתרו, כי גם הוא מן קין, כמש"ה וחבר הקיני נפרד מקין, אלא שהוא מבחי 'הטוב של קין, ולכן נתן את צפורה בתו למשה, והטיב עמו, והאכילו לחם. משא"כ בקרח שהיה מצד הרע של קין כנזכר. וקרח חשב, כי בו יתוקן קין הבכור, ולכן נתגבר על משה שהוא הבל, וטעה בזה, כי אין תקון קין בקרח, לפי שהוא מצד הרע שבו, אלא בזרע היוצא ממנו, והוא שמואל הנביא, שהוא מצד הטוב של קין. וז"ש רז"ל קורח ניבא ולא ידע, כי ראה אש יוצאה מאמתו, והבן זה. וז"ס וירא את הקיני, כי קני הוא קין, ושמואל הוא מן קין. ונרמז בתיבת אוי מי יחיה משמו אל אותיות משמואל, פירוש, כי למעלה אמר וירא את עמלק וכו, 'שהוא מצד הרע של קין, כמו שנתבאר במקומו, ואמר כי אוי לו לעמלק כשיבא שמואל, שהוא אשר זרז לשאול על מלחמת עמלק, שנאמר וישסף שמואל את אגג:
וז"ס מ"ש בזוהר בפרשת ויצא, כי מ"ש ויגע בכף יריכו, דא אינון נדב ואביהוא. גם אמרו בסבא דמשפטים דף קי"א, כי שמואל חטף מסמאל, אותה הירך שלקח מן יעקב. והענין הוא, כי נדב ואביהוא הם תרין ירכין נצח והוד, שמשם נשרשים הנביאים, ובהם נאחז סמא"ל כנז"ל, וכשבא שמואל חטף מסמא"ל את הירך ההוא, שהם נדב ואביהוא, וזכה לנבואה על ידיהם, כי ירכין תמן אינון נביאים. וקודם שמואל שהיה הירך ביד סמאל, אין חזון נפרץ ונפסקה הנבואה, כמ"ש חז"ל. וז"ס מ"ש ז"ל במסכת ברכות בפ"ה על פסוק אם ראה תראה בעני אמתיך, שאמרה חנה, אלך ואסתתר ותשתה מי סוטה, ואז בהכרח שיהיו לה בנים. וזה יובן במ"ש הסבא דמשפטים, כי שמואל חטף הירך מן סמא"ל, ונתן לו תמורתה ירך הסוטה, ולכן אמרה חנה לשי"ת, כ"א לא תוכל היא ללדת את שמואל, ולחטוף הירך מן סמא"ל, תלך ותסתר, ואז יאבד סמא"ל שני הירכין ירך יעקב והוא שמואל, וירך הסוטה, כי היא טהורה, ולא ישלוט בה:
גם ז"ס משה ואהרן בכהניו ושמואל בקוראי שמו, כי שקול שמואל כמשה ואהרן והטעם הוא, לפי שהיו בו נדב ואביהוא, השקולים כמשה ואהרן, כמ"ש ז"ל על פסוק בקרובי אקדש. גם דע, כי כמו דאלישע לקח שלשה אותיות אלי מן אליהוא כנז"ל בדרוש שקדם. כן שמואל לקח שני אותיות א"ל שבאליהו, לרמוז על לקיחתו את נדב ואביהוא, שהיו בתחלה באליהו כנזכר שם:
ואמנם צריכים אנו לבאר ענין שמואל, ולכן נתחיל נדב ואביהוא, דע, כי כמו שנדב ואביהוא חטאו במעשה הקטרת וגם ישראל שחטאו במעשה העגל, גרמו להם לישרף, כנז"ל בפסוק ואחיכם כל בית ישראל יבכו את השריפה אשר שרף ה'. כן אהרן גרם מיתתם, לפי שהוא עשה העגל ומתו בסבתו, כמש"ה ובאהרן התאנף ה' מאד להשמידו, זה כלוי בנים וכו'. ואמנם אהרן הכהן, הוא משרש הבל בן אדה"ר, כמו שנתבאר בדרושים שקדמו, כי שרש הבל נחלק לכמה בחי 'שרשים. והנה שני שרשי נשמות, יש בשרשי הבל, והם, שרש הרן אחי אברם. ושרש נחור. והנה נחור, נתגלגל בחור בנה של מרים. והרן, נתגלגל באהרן הכהן. וכבר הודעתיך, כי חו"ר לקח ג 'אותיות מן נחור, ואות נ 'של נחור נשארה לשרש אחאב מלך ישראל, כמבואר אצלינו ואמנם אהרן, ג 'אותיות מן הרן, ונוסף עליו אות א 'וגם לוט בן הרן, משרש הבל, ולכן ר"ת ואת "לוט "בן "הרן, הוא הבל למפרע, כי לוט והרן שניהם משרש הבל, ומן לוט נמשך רחבעם המלך, כמבואר אצלינו. ונמצא כי מרע"ה, ואהרן אחיו, וחור בן מרים, ולוט, ואחאב, כלם משרש הבל בן אדם, רק שהם שרשים מחולקים זה מזה, וכלם משרש הבל:
ונחזור בענין אהרן, כי הוא הרן בן אחי אברם. והרן בא לתקן חטא אדה"ר שעבד ע"ז, ולא די שלא תקן, אלא שגם עתה לא האמין בה 'אלא עד שיצא אברהם מכבשן האש, כמ"ש ז"ל ולכן נשרף הרן באור כשדים. ואח"כ נתגלגל באהרן לתקן חטא הנזכר, ואדרבא חטא במעשה העגל, והוצרך ליהרג, והיה מן הראוי לו שימסור עצמו להריגה, כשקמו עליו הערב רב וא"ל קום עשה לנו אלהים, והוא טעה, כי חשב שהיה מספיק במה שהרגו את חור, שגם הוא משרש הבל כנזכר. וז"ס ויבן מזבח לפניו וארז"ל ויבן מזבח מן הזבוח לפניו, שהוא חור. ולכן נמנע, ולא מסר עצמו להריגה, וחטא בזה, ולא נתקן חטא זה, עד אוריה הכהן, כמו שיתבאר לקמן. ואמנם תחלה נתגלגל ביעבץ השופט, ואז חטא, שתמיד היה נודר נדרים כמ"ש ז"ל על פסוק ויקרא יעבץ לאלהי ישראל, ויאמר אם ברך תברכני, ולכן נתגלגל אחר כך בתולע בן פואה השופט, ונקרא תולע, ע"ש התולעת, שאין כחה אלא בפיה, ורמז בזה שבא לתקן ענין הנדרים שיצאו מפיו. ואז חטא באופן אחר, כמ"ש ז"ל על פסוק והוא יושב בשמיר בהר אפרים, כי קבע ישיבתו בעיר א', ולא היה מסבב כל המדינות לשפוט את העם, ועי"כ נמנעים העם מלבא אצלו לדין לפניו, מסבת טורח

הדרך, ולכן נתגלגל אח"כ בשמואל הנביא, ותקן חטא הנזכר, וסבב כל המקומות לשפוט את ישראל, כנזכר בפסוק. ואז נתעברו בו נדב ואביהוא, הנקראים ירכי קשוט, דמתמן נביאים, וזכה לנבואה על ידם. כנז"ל. וכאשר הוליד את אביה בנו, הוריש לו אביהוא, ונתגלגל בו, ולכן שמותיהם שוים. אבל נדב נשאר בשמואל, וז"ס ומשנהו אביה וגו'. פירוש, כי נדב נשאר בשמואל, ומשנהו שהוא אביהוא, משנה של שמואל, נתגלגל בבנו, ונקרא אביה. ואחר כך נפטר שמואל, ונתגלגל באביה בן ירבעם. וכמו שנאמר בשמואל ויספדו לו כל ישראל, כך נאמר באביה בן ירבעם, וספדו לו כל ישראל, יען כי נמצא בו דבר טוב, כי דבר טוב, הוא משיח בן יוסף שיצא ממנו. והטעם, כי הוא גלגול שמואל ואמרו במדרש איכה בזוהר כנזכר:

ואחר כך חזר אהרן, ונתגלגל עוד באוריה הכהן מקרית יערים, ואז נהרג ע"י יהויקים המלך, ובזה נמחל לו ההריגה שנתחייב במעשה העגל כנזכר. ואמנם גם נדב ואביהוא נתגלגלו עמו אז באוריה הכהן, בסוד גלגול ממש, לפי שהם מתו על ידו, כנז"ל על פסוק ובאהרן התאנף ה'. ולכן נקרא אוריה ע"ש אהרן, כי הם דומים בשמותיהם. גם שניהם היו כהנים. ואע"פ שנתקן באוריה כשנהרג, ע"כ זה הנה גרם שנדב ואביהוא בניו המתגלגלים עמו שם נהרגו עמו בסבתו, ולכך הוצרך להתגלגל שנית:

בזכריה הנביא הכהן, חבירו של חגי ומלאכי. וגם אז נתגלגלו עמו בניו נדב ואביהוא בגלגול ממש. ולכן אוריה הכהן שבא לתקן חטאו של אהרן, נקרא כהן, לרמוז אל אהרן הכהן הראשון, אבל זכריהו שבא לצורך נדב ואביהוא, לא נקרא בשם כהן, אע"פ שהיה כהן, כמש"ה ואעידה לי עדים נאמנים, את אוריה הכהן ואת זכריהו בן יברכיהו. גם רמז ענין, כי באוריה לא הזכיר בן, אבל בזכריהו הזכיר בן, לרמוז כי אוריה האב, וזכריהו הבן שהם נדב ואביהוא בניו, והם העיקרים בזכריהו. אבל אהרן הכהן אביהם, עיקרו היה באוריהו. ולכן נקראים עדים נאמנים, לפי ששניהם נפש אחת כנזכר, וכל א' משניהם היו בו מגולגלים שני עדים, בחי' אהרן, ובחי' שני בניו. גם לכן אוריה נתנבא תוכחות, כיון שעדיין היה צריך ליהרג. אבל זכריהו נתנבא דברי נחמות ובנין בית שני כנזכר בספרו:

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Chapter 34

והיא מיוסדת בענין שרשי הנשמות של קין והבל. דע, כי הבל הוא הכתף הימני של אדה"ר, והוא בחי' עיטרא דחסד שנשארו בז"א. ונמצא כי הוא מסוד הדעת, וכבר הודעתיך, כי הדעת הוא מכריע בן חו"ב, ולכן צריך שהדעת עצמו יהיו בו שלשה בחינות, והם, חג"ת. והנה משה תחלה היה הבל בן אדה"ר, ואח"כ נתגלגל בשת, ואח"כ בנח, ואח"כ בשם בן נח. וז"ס ואתה אמרת ידעתיך בשם, רמז גלגולו בשם. וגם מצאת חן בעיני, רמז גלגולו בנח אביו. כי נח הם אותיות חן, בסוד ונח מצא חן. וכבר הודעתיך במקום אחר, כי ענייני הגלגולים האלה, הם בסוד נר"ן, ולכן אל תתמה, איך נח ושם היו יחד בזמן א', עם היותם בחי' אחת. גם לכן נרמז שם, בשתי אותיות ראשונות של משה. ונמצא כי שם ונח ומשה, כלם הם שרש א', והם מבחי' החסד, שהוא הבל בן אדם. וז"ס הנאמר במשה, כי מן המים משיתיהו, הם מימי החסד הנזכר. והנה כאשר משה קבל התורה מסיני, נכלל בכל שלשה בחינותיו הנז', ונתעלה בסוד הדעת

המכריע, אשר משם הוא בחי 'תורח שבכתב. גם ז"ס מימינו אש דת למו, כי התורה נתנה מצד הגבורה, והוא מצד גבורה שבדעת כנזכר:
וכבר הודעתיך, כי עד מראה הסנה, עדיין משה לא תקן מאותיות הבל ושת, אלא אות ש 'משת, ואות ה ' מהבל, הנרמזים בשם משה. ושלשה אותיות הבל, לא נתקנו עדיין בו. וזהו הטעם שגרשום ומנשה בני משה, שהוליד קודם מראות הסנה, לא היו כ"כ צדיקים, והיו בלתי הגונים). הגהה - אמר שמואל, לא ידעתי, מאן דכר שמיה דמנשה כאן, כי משה לא היו לו בנים, זולתי גרשום ואליעזר הנזכרים בפרשת יתרו. (גם טעם אחר, לפי שכל ישראל היו בניו ונצוצות נשמתו, כי ז"ס מ"ש מז"ל שקול משה כנגד כל ישראל, כי היה כדוגמת אדה"ר הכולל כל הנשמות, ולכן אין לחוש אם גרשום ומנשה לא היו ראוים, כבר היו כל ישראל בניו:
ונתזור לענין, כי בסנה נתקן משה גם באותיות הב"ל, ולכן נאמר וירא מלאך ה 'אליו בלב"ת אש, לרמוז, כי תחלה אותיות לב"ת, לא נתקנו, ולכן נקראת לב"ת אש, מצד הדין, יען כי לא נתקנו. ועתה בסנה נתקנו. ולהורות על התקון הזה, נאמר בו משה משה שני פעמים, להורות כי בפעם הזאת היא משה מתוקן, משא"כ במשה הא 'שהוא קודם הסנה. ולהורות, כי אף בתחלה לא היה הפגם כ"כ, לכן לא פסיק טעמא בינייהו, כנזכר באדרת נשא להורות, כי לא היה כל כך פגם גדול:
והנה אח"כ, באו הלל ושמאי, ושניהם משרש הבל, אלא שהלל הוא מצד החסד של הבל, ושמאי הזקן מצד הגבורה של הבל. ולכן תמצא כי אמר השי"ת למשה 'היה 'לך 'לעזרני, ונרמז בר"ת הלל, ולכן משה והלל, שניהם היו ענותנים כנודע, כי הם מצד החסד שבהבל, ולכן שניהם נרמזים בשם בן ע"ב, היוצא מפסוקים ויסע, וינזי, ויט. בשני שמות שבו, הסמוכים זה לזה, והם מה"ש לל"ה, שהם אותיות משה הלל:
האמנם שמאי, מצד הגבורה שבהבל הנזכר, ולכן תמצא כי הלל בגימטריא אדנ"י, שהיא בחי 'פנים שבמלכות. אבל שמאי הם אחורים, כמבואר אצלינו ולכן שמאי הזקן היה קפדן גדול, לפי שהיה מן הגבורה. ולכן יש בשמאי שני אותיות ש"ם מן משה, ומן שם בן נח. ושני אותיות א"י, הם סוד א"י הבל אחיך, כי להיות שמאי מצד הגבורה של הבל, לכן נרמז בו חטאו של הבל, שחטא בשתי אותיות א"י מן אדנ"י, הנרמזים בא"י הבל אחיך, כנזכר בתקונין תקון ס"ט:
והנה שמאי הזקן, חטא ע"י קפדנותו, שבאו לידו כמה גרים ולא קבלם להתגייר, כמ"ש ז"ל ולכן נתגלגל אח"כ בשמעון בן עזאי, שלא נשא אשה, והיה בורא נפשות גרים, ע"י עסקו בתורה, כמו שהיה אברהם איש החסד עושה, כנזכר בפרשת לך, בפסוק ואת הנפש אשר עשו בחרן. וכמו שנודע, כי כל אתערו דנפשין דגיורין, הם מצד החסד שהוא אברהם בעוד שהיה פרוש מן האשה, שהיתה עקרה. וכן במרע"ה, שהיה בורא נפשות לגרים, כשפירש מן האשה, לפי שהיה בסוד החסד דהבל. והנה עי"כ נתמתקה גבורת שמאי ונהפכה לחסד. ולכן נרמז בו ב 'אותיות ש"מ מן שמאי, ושלשה אותיות עו"ן, לרמוז כי שמעון בן עזאי, תקן עון שמאי, שהיה דוחה את הגרים:
ואמנם ר 'עקיבא, היה משרש קין כמבואר אצלינו, והוא מצד עיטרא דגבורה כנודע, והמתיק את הגבורה, והפכה לחסד, והיה בורא נפשות לגרים, באותם כ"ד שנים שפירש מאשתו בת כלבא שבוע, והלך ללמוד תורה, והביא עמו:
וצ"ע:
כ"ד אלף תלמידים כנודע. ואמנם ר 'עקיבא עצמו שרש נפשו היתה מן פנימיות הקדושה, אלא שע"י חטא קדמון יצאת אל הקליפות, ואח"כ חזרה בקדושה. ואע"פ שנקרא גר, אינו גר ממש. אבל שאר נפשות הגרים אינם כך, כי עיקר מציאותם והוייתם היא מן אותה הקליפה הנקראת קליפת נוגה, שפעמים היא מסאבא, ופעמים חוזרת אל הקדושה, כנזכר בפרשת ויקהל בספר הזוהר, וז"ס מ"ש רז"ל קשים גרים לישראל כספחת וכו '. והענין הוא, כי האיש ההוא שהיה בתחלתו גוי, כאשר בא להתגייר, נכנס בו נפש אחת, מתולדות הנפשות של הצדיקים בהיותם בג"ע הארץ, כנזכר בפרשת שלח לך. ואחר אשר נתגייר, זוכה ונכנסה בו נפש אחרת קדושה ממש, כשאר נפשות בני ישראל. ואז נקרא גר צדק, כי יש לו ממש נפש קדושה מן המלכות, הנקראת צדק כנודע. והנה אותה הנפש הנשארת עתה בו, והיא אותה שהיתה בו בהיותו גוי, הנקראת נפש הגר, והיא אשר החזירתו למוטב בהכרח הוא שתהיה לה איזו אחיזה אל הקליפה, ולכן בהיותה עתה בגוף הגר הזה אחר שנתגייר, בהכרח היא מחטיאה קצת אל הנפש הקדושה האחרת אשר בגר הזה. וז"ס קשים גרים לישראל כספחת כי נפש הגר הראשונה, מחטיאה את נפש השניה הנקראת ישראל. ובזה תבין סוד ר 'עקיבא ע"ה, שהיה בתחלתו עם הארץ, שונא ת"ח מ 'שנה,

באמרו מי יתן לי ת"ח ואנשכנו כחמור .ונמשך לו זה מצד אותה נפש הגר הראשונה .אבל נפשו האמיתית היתה קדושה לגמרי בתכלית ,ודי בזה:

ונחזור לענין ,כי בן עזאי ור 'עקיבא היו בוראים נפשות הגרים ,כשפירשו מן האשה ,כי שניהם קדושים , להיותם ,זה מצד הגבורה דהבל ,וזה מצד הגבורה דקין .ומצד קורבא זו לקח בן עזאי בתו של ר 'עקיבא כנודע .ואע"פ שלא בא עליה ,וחזר ושלחה כנודע ,עכ"ז כבר נתבאר אצלינו במצות הקדושין ,כי על ידי הקדושין נותן האיש באשה בחי 'או"מ מכח רוחו של האיש ,ובן עזאי כשקדש בת ר 'עקיבא ,יהיב בה ההוא רוחא בסוד או"מ ,ונשאר תמיד עמה ,ומצד זה יש לבן עזאי קורבה עם ר 'עקיבא תמיד ,כנודע אצלינו .גם ז"ס מ"ש ז"ל שהיה אומר בן עזאי על ר 'עקיבא ,כל חכמי ישראל דומים עלי כקליפת השום , חוץ מקרח זה ,ובלי ספק אין להאמין שיתגאה בן עזאי על כל חכמי ישראל בלשון הזה ,וגם שאפילו לר ' עקיבא יזכירנו לגנאי בשם קורח ח"ו .אבל סוד הדברים ,דע ,כי כל החכמים או רובם הם בוראים נפשות לגרים ,ע"י עסקם בתורה .האמנם יש חלוק ביניהם ,כי יש מי שאין בהם יכולת רק להביא נפשות אל הגרים ,באותה הקליפה הנקראת נוגה כנזכר ,אבל ר 'עקיבא ובן עזאי ,אחר שהיו מביאים אותם משם , היו מכניסים אותה במקום הקדושה ונתקנת שם ,ואח"כ היו ממשיכים אותם משם ,ונותנים אל הגרים . ובבחי 'זו היו מעולים ר 'עקיבא ובן עזאי על כל חכמי הדור ,וז"ש כל חכמי ישראל לפני כקליפת השום , חוץ מן הקרח הזה .וסוד הדבר ,במה שידעת כי באבר אות ברית קדש שבאדם יש שתי נקבים הימני מוציא טפת זרע קדוש ,והשמאלי מוציא מי רגלים עכורים ,מזון אל הקליפות. וביניהם קליפה דקה כקליפת השום ,וקליפה זו היא הנקראת אצלינו קליפת נוגה .והנה כל חכמי הדור ההוא ,היו מוציאים נפשות הגרים מקליפת השום הנזכר בלבד .אבל הם ,היו מכניסים אותם אל נקב הקדושה הימיני , ומחזירין אותה לקדושה ממש .ואח"כ היו ממשיכים אותם משם לחוץ בגופות הגרים .ורצה לתת טעם , למה גם ר 'עקיבא היה בו כח זה כמוהו ,ולכן הזכירו בשם קרח ,והענין הוא במה שהודעתיך ,כי קרח בן יצחק גם הוא נמשך משרש קין ,והנה אמרו בזוהר כי למה נקרא שמו קרח ,לפי שהיה לוי ,והלוי צריך שיגלח כל שערו ולהיות קרח ,מפני חוזק הדין והגבורה שבו ,והנה גם ר 'עקיבא היה משרש קין שהוא עיטרא דגבורה ,וע"י חסידותו גלח כל שערות וכחות הדין והמתיקם ,ולכן היה קרח ,ועי"כ היה בו כח להביא נפשות הגרים ממקום הקדושה עצמה ,כדוגמת בן עזאי מצד החסד ,שמשם אתערו דנפשין דגיורי .וז"ס מה שנקרא ר 'עקיבא חסיד ,עם היותו מעיטרא דגבורה .וכמ"ש בגמרא שבקוהו ר 'עקיבא לחסידותיה .וכן בספר הזוהר בפרשת פקודי ,קראוהו סבא חסידא:

והנה גם אביי ,החזיק כדרכו של בן עזאי ,להמשיך נפשות אל הגרים כמוהו ,ע"י עסק התורה ,אע"פ שלא פירש מן האשה ,כמו שיתבאר טעמו של דבר .וז"ס מ"ש בפ"ק דקדושין אמר אביי הריני כבן עזאי בשוקי דטבריא ,ולא היה אומר כן אלא כשהיה שמח שמחה יתירה .והענין הוא ,כי הנה אביי גם הוא משרש קין , שהוא עיטרא דגבורה ,וכאשר היה ממתק הגבורה ,ומהפכה לחסד ,שאז נקראת הגבורה שמחה ,בסוד דמתמן אתערו גיורין כנזכר ,אז היה כבן עזאי בורא נפשות הגרים מצד החסד ,בסוד המשמח ,יין:

ונבאר טעם אל כל הנז"ל ,כי הנה נתבאר אצלינו ,כי בכל אלו שזכרנו שהם משרש קין ,אין בהם מי שיהיה נפשו רוחו ונשמתו שלשתם משרש קין ,אלא אביי ,וזה הוא ענין גדול ,שזכה שלא יהיה בו ערוב אחר , אלא כל חלקיו משרש אחד ,ושלשתם משרש קין ,אשר שם הוא סוד נפשות הגרים ,ולכן היה בו כח ויכולת באביי לברא אותם ,שלא ע"י פרישתו מן האשה כלל .אבל ר 'עקיבא ,שלא היה לו משרש קין רק נפש בלבד ,אבל רוחו היה משרש אחר ,לכן הוצרך לפרוש מן האשה .אבל בן עזאי שהיה מן הגבורה של הבל ,הוצרך ליותר מזה ,והוא שלא נשא אשה כלל .ובזה תבין מ"ש אביי ,הריני כב"ע בשוקי דטבריא , והיל"ל כר 'עקיבא ,כיון ששניהם משרש קין .אבל הטעם הוא ,כי בענין בריאת נפשות הגרים ,גדלה מעלת בן עזאי על ר 'עקיבא ,לפי שבן עזאי לא נשא אשה כלל .ואמנם אביי ,להיות נפשו ורוחו ונשמתו מן קין , לכן היה שקול כבן עזאי ממש ,אע"פ שלא פירש מן האשה ,משא"כ בר 'עקיבא .ולפי שאביי כל חלקיו משרש קין ,לא היתה הלכה כמותו לגבי רבא חבירו ,שהיה מן הבל ,כמו שנתבאר אצלינו .וזהו טעם למה אביי היה יתום ,ולא ראה לא אביו ולא אמו ,וכמו שנרמז שמו בפסוק "אשר "בך "ירוחם "יתום ,ר"ת אביי . והענין הוא ,כי כיון שנפשו ורוחו ונשמתו כלם הם משרש אחד של קין ,וכבר הודעתיך בדרושים שקדמו , כי כל שרש קין ,נקרא בחי 'נפש בלבד ,כי הוא מצד המלכות הנקראת נפש ,בסוד נפש אדם .ולכן נקרא יתום כי כשהוא מבחי 'נפש בלבד ,נקרא יתום ,כמ"ש בספר התקונין תקון י"א ,שבסוף הספר ,בענין נפרעין מנכסי יתומים ,כי בהסתלקות הנשמה ,אשתארו נפשא ורוחא יתמין וכו .'וכיון שאביי היה יתום ,

להיות כל חלקיו מן קין כנזכר, לכן היה בו כח אף בלי פרישתו מן האשה, לברא נפשות הגרים, אשר גם הם יתומים בלי אב ואם, כנודע מפשט הענין. והענין הוא, כי סוד תערובת קין בכל נצוצות שאר הנשמות, שיוליד הם שלא ע"י אב ואם, וכלם נקראים יתומים. וכן הגרים הם יתומים, כי אין להם אב ואם מישראל, נפשות שלהם:

ואל תתמה, היאך בכל דורו של בן עזאי, לא נמצא מי שיברא נפשות הגרים, והרי ר' ישמעאל בן אלישע כ"ג, שנתבאר אצלינו שהוא נצוץ נשמת יוסף הצדיק, ולמה לא היה בו כח זה כמוהו. אבל הענין הוא במה שנתבאר אצלינו, כי כל אותם עשרה הרוגי מלכות, הם עשר טפות זרע שיצאו מן יוסף, ולפי שיוסף הוא עצמו ר' ישמעאל, וחטא, כי פגם באותם הנצוצות שהוציאם לעמקי הקליפה, לכן לא היה בו כח לברא נפשות גרים. ולכן תמצא כי עונש ר' ישמעאל קשה מכל עשרה הרוגי מלכות כי הוא גרם להם, ע"י הוצאות טפת זרע הנזכר. וכדמיון מ"ש ביוסף, ויפשיטו את יוסף את כתנתו, כן הפשיטו עור פניו של ר' ישמעאל. גם נדמה ר' ישמעאל ליוסף, בהיותו יפת תאר כמוהו, כנזכר בפרקי היכלות. וכמו שיוסף נשבה בין הגוים במצרים, כן נשבה ר' ישמעאל, כנזכר כששאלו ר"י בן חנניא, וא"ל מי נתן למשסה יעקב, והשיב הלא ה' זו חטאנו לו, רמז לו, כי בעון נצוצות טיפי הזרע של יוסף שירדו בקליפות במקום הרגלים, אשר שם הוא סוד המשסה ברגלים, לכן נשבה בין הגוים, וזהו מי נתן למשסה יעקב, שהם אותם הטפות כנזכר, והשיב הלא ה' זו חטאנו לו:

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Chapter 35

בענין קין והבל. כבר נתבאר כי קין והבל, לקחו גם נפש דאצילות, שהיתה באדה"ר. והענין הוא, כי הנה נודע שכל העולמות קשורים זה בזה, ואחר שהאדם משלים לתקן חלק עולם העשיה, יכול לעלות עד עולם היצירה, ועד"ז ג"כ יעלה עד עולם האצילות. כנזכר בס"ה ריש פרשת משפטים, זכה יתיר יהבין ליה. וכבר נתבאר לעיל בדרושים שקדמו, כי אין זה רק בנשמה חדשה, כי אז יכול לעלות מעולם לעולם כנזכר שם. ונמצא כי כל העולמות קשורים זה בזה, וזה כסא לזה, וזה לזה. והנה יש בחי' נשמות, שמעולם לא השיגו, רק לתקן בחלק נפש של עשיה בלבד, ויש שזכו עד היצירה, ויש עד הבריאה, ויש שזכו לתקן עד האצילות, ומועטים הם בכל שרשי הנשמות, שימצא שרש שזכה לתקן עד האצילות. ואין מעלה זו נמצאת, אלא בשרשי הנשמות של קין והבל, כי להיותם נשמה חדשה בצד מה, כמבואר אצלינו לכן זוכים לתקן וליקח אפילו נפש דאצילות, אבל לא יותר מזה. אבל כל שאר השרשים, שהם נקראים נשמות ישנות, כמבואר אצלינו, לא זכו ליקח נפש דאצילות, והלואי שיזכו אל נשמה דבריאה:

ודע, כי בשרשי הנשמות של קין והבל עצמם, יש ב' בחינות, הא' היא, בחי' נשמותיהם של קין והבל עצמם בלבד, נשמות שנשרו, שהיא מעולם בי"ע בלבד נשאר. ויש בחינה שנית עליונה, והיא אותו החלק של אדם הראשון עצמו, שהוריש ממנו אל קין והבל בניו. ונ"ל שהוא נצוץ מנפש האב עצמו, שנותן בנפש הבן להדריכם כנודע ובבחי' הזאת הב', יש בה המשכת כל העולמות, שהוא מנפש דעולם העשיה עד הנפש של עולם האצילות, והיא בכלל. וכל מי שנשמתו מזו הבחי' הב', מעלתו גדולה, כי יש בה כח ויכולת

בידו, לתקן בפעם הראשונה ויבא בעולם, מנפש דעשיה, עד נפש דאצילות. ויזכה ע"י מעשיו לקחת נפש דאצילות. אך לא רוח, או נשמה דאצילות, לפי שאינם נקראים נשמה חדשה לגמרי, כנז"ל בדרושים שקדמו. וכבר ביארתי בדרושים שקדמו, כי גם בזאת הבחי' השנית, שהיא אשר הוריש אדם לקין והבל בניו, יש בה ב' בחי', והם, אור מקיף, ואור פנימי. וכל הנשמות של בחי' זו השנית, שביארנו בדרושים שקדמו, כגון, יששכר, ור' עקיבא, וחזקיהו, כלם הם מן האור הפנימי של בחי' זו, וגם אליהו הנביא ז"ל, היה מן האור הפנימי של בחי' זו השנית. ואח"כ נתעברו בו נדב ואביהוא, כי הם היו מן האור המקיף דנפש דאצילות של בחי' זו השנית:

ונבאר עתה שרש קין והבל, היכן נאחזים בנשמת אדה"ר. דע, כי קין הוא בחי' זרוע שמאלי שבכל הפרצופים שבכל העולמות, בין בא"א, בין באו"א, בין בזו"ן שבאצילות ושבבי"ע. וכנגדו הוא הבל בחי' זרוע ימני שבכל הפרצופים שבכל העולמות. ודע, כי בשלשה עולמות התחתונים שהם בי"ע, נקראים זרועות. אבל בעולם האצילות, נקראים כנפים. ונמצא כי קין הוא בכנף השמאל דאצילות, והבל בכנף ימין. ובחי' זו של הכנפים ושל הזרועות, יש בהם בחי' אור מקיף ואור פנימי כנזכר. ודע, כי כל הנשמות הבאים מזו הבחי' הב' של קין והבל, שהורישם אדם אביהם, לא זכו ליקח בעה"ז רק עד הכנפים של מלכות דאצילות, הנקראת נפש דאצילות. וכל השרשים של הנשמות שיש בבחי' זו השנית, יכולים להשיג בעה"ז, ליקח עד שם בפעם א'. אבל משם ולמעלה, אי אפשר להם להשיג בפעם א', אלא עד שיבאו בגלגול שני. ויען אשר מי שהוא מזו הבחי' השנית, יכול להשיג בפעם א' אפילו נפש דאצילות, לכן כל הצדיקים האלו, נקראים מלאכים. ובכל מקום שתמצא בחי' שם מלאך, מכונה לאיזה צדיק, אינו אלא משרש הזה הנזכר. ולכן נאמר בפנחס, בענין רחב הזונה, ותקח האשה את שני האנשים, ותצפנו בלשון יחיד, כי לא הוצרכה להטמין אלא את האחד, אבל פינחס לא הוצרך לכך, לפי שנקרא מלאך, והוא נקרא כן, לפי שהוא מן שרש קין זה. ולכן אליהו ז"ל היה מלאך, כי הוא מן השרש הזה של קין. גם ר' יהודה בר אלעאי ז"ל, היה מזו הבחי' הב' של קין, ולכן רמזו ז"ל בתלמוד עליו, שבכל ע"ש היה רוחץ פניו ידיו ורגליו ומקבל שבת, והיה דומה למלאך ה' צבאות. גם יהודה וחזקיה בני ר' חייא, נקראים מלאכים, להיותם משרש הזה השני של קין. וכמו שרמזו בזה בתלמוד באמרם, פליגי בה תרי אמוראי בארעא, יהודה וחזקיה, ולקבליהו תרין מלאכי ברקיעא וכו'. ואמנם חנוך שלקח זיהרא עילאה דאדם, שהיא עד נשמה דאצילות, היה מלאך יותר עליון וגדול מן אליהו. ונמצא כי מי שהוא מבחי' עולם האצילות, נקרא מלאך, ויכול לעלות במעלת מלאך וזכור זה:

ונבאר עתה, ענין הזרוע והכנף הזה הנזכר השמאל שבו שרש קין, וממנו יובן הזרוע והכנף הימני אשר להבל. דע, כי קין הוא אבר הכתף השמאליי של אדה"ר, כנז"ל בדרושים שקדמו. ויש באבר הזה שלשה בחי', שהם, בשר, וגידים, ועצמות. והנה בבי"ע, בכל חמשה פרצופים שבכל עולם משלשתם, יש שרש אל קין בזרוע השמאל, באבר הכתף שבכל פרצוף מהם, אבל אין שם בחי' כנף. אבל בחמשה פרצופים שבאצילות, יש בהם בחי' כתף, בבשר וגידים ועצמות, ועוד בחי' כנף. ונמצא כי שרשי נשמה אשר בבחי' זו השנית של קין, יש לה בחי' הכתף עצמו, שהוא הבשר והגידים והעצמות, וגם יש לה בחי' הכנף היוצא משם, שהם הנוצות היוצאות מאבר הכתף הנזכר, וזה באצילות. אבל בבי"ע, לא יש כנף רק בחי' כתף לבדו כנזכר. וכבר נתבאר בדרושים שקדמו, ענין הכתף הזה השמאלי:

ועתה נבאר ענין הכנף, דע כי הכנף השמאלי הזה, אשר בו נאחז שרשי נשמת קין, יש בה שלשה אלפים נוצות. אלף גדולים, ואלף בינוניים, ואלף קטנים. ובכל נוצה ונוצה מאלו, יש מאה וחמשים שערות, בחינת נצוצי הנשמות. והנה בכל נוצה מהם, יש לה גומא אחת באבר הכתף, אשר שם תקועה הנוצה, וצומחת משם. עוד יש בכל נוצה בקצה שלה העליון התקוע בגומא, בחי' הדם הנבלע בתוכה כנודע. גם הנוצה עצמה בראשיתה, שהוא קצה שלה התקוע בגומא, יש עוד למעלה ממנו קצת קנה חלק בלי שער, ואחר בחי' זו נמשך עוד הקנה הנזכר ונתארך, וצומחים בו שערות משתי צדדיו, ועד"ז נמשך עד סיום הנוצה. והנה השערות עצמם הצומחות משני צדי הקנה, יש בהם שערות גדולות ארוכות, ויש בהם שערות קצרות קטנות. והנה השערות הקטנות, הם נצוצות נשמות של הילדים הקטנים שמתים בקטנותם. ויש בהם כמה בחי', כי אין כל השערות הקטנות שוים בארכם, וזה מובן. וכן עד"ז יש כמה מדרגות בשערות הגדולים, וכפי ארכם כך ארך שנותיהם של הנשמות ההם בעה"ז. ודע כי הנוצה בעצמה, מעלתה גדולה יותר מן הגומא שממנה צומחת, ויותר מן הדם הנבלע בתוכם, בתחלת קצה הקנה במקום תקיעתו בגומא. והנה הנוצה, מעלתו גדולה מן השערות הצומחים בשתי צדדיה, והשערות

הארוכים מעולים מן הקצרים:
גם דע, כי כל נוצה יש בה ק"ן נצוצות נשמות כנז"ל, והם כמספר כנ"ף. וחשבון הזה של ק"ן, הוא ע"ש קין,
שיש בו אותיות ק"ן י'. ואמנם הכנף הימני שהוא בחי' הבל, מתחלקת הנוצה שבו באופן אחר ע"ש הבל,
והוא, כי כל נוצה מהם נחלקת לחמשה חלקים, וכל חלק כלול מן ל"ב נצוצות, וזה הב"ל, ה' פעמים ל"ב.
ונמצא כי גם הם מספרם ק"ן נצוצות כמו בשל קין, אלא שהק"ן נצוצות של קין, שבכל נוצה כל נצוץ מהם
נחלק בפני עצמו, ונקרא ק"ן. אבל של הבל, נחלקים לחמשה חלקים, וכל חלק לל"ב נצוצות, וזהו בלבד
ההפרש שבין קין להבל:
ואבאר לך קצת נשמות שבבחי' זו השנית של קין, ועם היות כי כל הכתף כלו, וכל הכנף כלו הוא שרש
קין, אבאר עתה אחד מן השרשים אשר בקין, הנה בחי' הגידים אשר באבר הכתף השמאליי, שבארבע
עולמות אבי"ע, ומלבד זה יש לבחי' הזאת, שרש ואחיזה בכנף השמאליי אשר במלכות דאצילות, שיש
שם ג"כ בחי' כנף כנז"ל, ואחיזה זו היא בנוצה של מספר עז"ר, מן האלף נצוצות הגדולים. ויש בנוצה זו
ק"ן נצוצי נשמות, ואלו הק"ן נצוצות שיש בנוצה זו, הם שרש אחד מיוחד בבחי' הכנף, זולת בחינתו אשר
לו בגידים של הכתף עצמו כנז"ל. והנה הגומא של הנוצה הזו, היא אביי. והדם אשר בגומא זאת, הוא רמי
בר חמא. וקצת הקנה התקוע שם נחלק לשנים, לפי שטפת הדם אשר בתוך הקנה בקצהו זה, מפסיקו
לשתי בחי'. משא"כ אחר צאת הקנה מן הגומא, שכלו בחי' אחת. והנה צד השמאלי שבקצה הקנה
הנזכר, הוא שמואל הנביא. וצד הימני, לא הגיד לי מורי ז"ל. ושאר הקנה אחרי צאתו מן הגומא, כל מקום
שהוא בלתי שער, הוא חזקיה מלך יהודה. ושאר הקנה המתפשט בין השערות, ונחלק לכמה חלקים,
ונמצא כי כל שתי שערות ימני ושמאלי יש ביניהם מעמיד אחד של קנה, שבו נאחזים שתיהם, ובחי'
מעמיד אחד שיש בנוצה הזאת, הוא ר' עקיבא בן יוסף. ויהודה וחזקיה בני ר' חייא, הם מנוצה אחרת
שבאלף הגדולים, ונוצה ההיא היא יותר גדולה מזו הנוצה שמספרה עז"ר. ור' יהודה בר אלעאי, הוא מן
נוצה אחרת קטנה מן הנוצה שמספרה עז"ר, ולכן היה תלמידו של ר' עקיבא, ונצוץ נפש הרשב"א זלה"ה,
ונצוץ נפש מהר"י קארו ז"ל בעל ספר ב"י, וספר השלחן ערוך, אשר היה בדור שלפנינו, הם מזו הנוצה של
ר' יהודה בר אלעאי:
ונבאר יתרון שיש לקין על הבל אחיו, יתרון גדול מאד, ואל תתמה כי מספר הזוהר נראה, כי קין רשע
גמור, והבל צדיק. כי דע, שבהכרח הוא, שהבכור יהיה לו יתרון על הפשוט, וכמ"ש בתקונים תקון ס"ט,
על פסוק הלא תיטב שאת. ולא עוד, אלא שמצינו שנתייחד לו הדבור והיה נביא, כמש"ה ויאמר ה' לקין.
ולא עוד, אלא שמצינו שהיה בנו בכורו של אדה"ר, יציר כפיו של הקב"ה, ואם אדם יצור כפיו, חטא
להפליא, כמ"ש רז"ל במסכת סנהדרין דף ל"ח, אין לתמוה ממה שחטא קין בנו, ילוד אשה. האמנם כללו
של דבר, כי קין והבל כל אחד מהם, היה כלול מטוב ורע, טוב מסטרא דאדם, ורע מסטרא דזוהמת הנחש
שהטיל במוה. אלא שלפי שקין הוא בגבורה, נאחז בו הרע יותר מהבל, שהיה מן החסד:
ונחזור לענינו, כי קין מצד הגבורה, והבל מצד החסדים. וכבר הודעתיך כי הגבורות של עתיק יומין,
המתלבש תוך א"א, אשר מהגבורות ההם יצאה אימא עילאה, הנה הם נתגלו זמן רב, קודם שנתגלו
החסדים. ועוד כי הגבורות תמיד הם מגולים, ולכן מי שהוא מזו הבחי' השנית של קין כנז"ל, יכול לעלות
ממדרגה אל מדרגה, ומגבורות אל גבורות, עד הגבורות של עתיק יומין, וינק משם השפע שלו. משא"כ
בהבל, כי הוא מן החסדים שאחרו מלהתגלות. ולא עוד, אלא שהם סתומים תמיד, ואין להם כ"כ גלוי.
וזהו הטעם מ"ש ז"ל במדרש רבה בפרשת חוקת א"ר חוניא וכל יקר ראתה עינו, זה ר' עקיבא, דברים
שלא נגלו למשה, נגלו לר' עקיבא. גם זהו מ"ש באותיות דר' עקיבא, כי אמר משה לשי"ת על ר' עקיבא,
יש לך אדם כזה ואתה נותן התורה על ידי וכו', והיה משה נרתע, כיון שראה מזלו של ר' עקיבא, דורש על
כל קוץ וקוץ תלי תלים של הלכות. וקרוב לזה נזכר במסכת שבת פרק ר' עקיבא. והטעם הוא, לפי שהיה
ר' עקיבא יכול להשיג יותר ממשה, לסבה הנז"ל, כי הוא מן קין, ומשה מן הבל. גם זהו מ"ש במסכת
שבת פרק ר' עקיבא, שבשעה שעלה משה למרום, מצאו להקב"ה שהיה קושר כתרים לאותיות, א"ל מי
מעכב על ידך, א"ל צדיק אחד עתיד לעמוד, ועקיבא בן יוסף שמו וכו'. והענין הוא, כי מי שהוא משרש
הבל, אין בו יכולת להשיג רק עד כתרי אותיות, שהם התגין, ולא יותר. וז"ש שמצאו שהיה קושר קשרים
לאותיות. אבל מי שהוא משרש קין מבחינתו השנית כנז"ל, יש בו יכולת להשיג אפילו עד הטעמים, או
יותר למעלה ג"כ. האמנם אח"כ מרע"ה השיג הכל ע"י מעשיו העצומים:
גם יש סבה אחרת, אל יתרון מי שהוא מצד אימא שהוא קין, על מי שהוא מהחו"ג של אבא. ונודע כי נה"י

דאימא, המלובשים תוך ז"א עד החזה, אשר בתוכם המוחין של אימא, אין שם רק לבוש וכסוי אחד בלבד, והאורות היוצאים משם, הם גדולים ומאירים מאד, ולכן הנשמות היוצאות משם, אורם גדול ומגולה. אבל הנשמות הבאות מן אבא, אורם מועט, לפי שמוחין דאבא שבז"א, הם מכוסים בב' כסויים, עד מקום החזה של ז"א, הוא אחד מנה"י דאבא עצמו, ואחד הוא מנה"י דאימא אשר על נה"י דאבא כנודע. וכן מן החזה דז"א ולמטה, מוחין דאימא מגולים לגמרי, ומוחין דאבא מכוסים בכסוי אחד, שהוא מן היסוד דאבא כנודע. ולכן הנשמות שהם מן החסדים המגולים, או מן הגבורות המגולים, הם יותר מעולים מן הנשמות של מקום המכוסה, אע"פ שהם הגבוהים בבחי' מקום. וז"ס מ"ש בגמרא עולם הפוך ראיתי, עליונים למטה ותחתונים למעלה:

גם יש טעם אחר אל הנז"ל, והוא, כי אבא אינו מאיר כלל רק ע"י החו"ג של אימא, כי הם עוברים דרך שם, ולכן הם גדולים ומאירים יותר מהם. גם טעם אחר, כי הגבורות הם היוצאות תחלה דרך היסוד כנז"ל, ולכן היה קין בכור, בסוד אשת חיל עטרת בעלה, כי הגבורה נקבה והחסד זכר. ודע, כי לעתיד לבא, כל שרש קין יהיו כהנים. ושרש הבל שהיו עד עתה כהנים, אז יהיו לוים. באופן, כי כל מה שהיה עד עתה בחי' לוים מצד הגבורה, דוגמת קרח לוי, שהיה משרש קין, כלם יקחו אז את הכהונה, שהיא חלק הבכורה, כנודע מתרגום פסוק ראובן בכורי אתה. וז"ס פסוק והכהנים הלוים בני צדוק. והנה לא נמצא בשום נביא, שיזכיר הכהנים בשם לוים, אלא ביחזקאל, לפי שהוא היה משרש קין הבכור, כמבואר אצלינו. ולכן נבא נבואה זו, כי לעתיד לבא אותם שהיו עד עתה כהנים, יהיו אז לויים. וכן מי שהיו לויים, יהיו אז כהנים בני צדוק. וכל שרש הבל שעתה הם כהנים, יהיו אז לויים:

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Chapter 36

ובה יתבארו השרשים בפרטות, וז"ל, ועתה אכתוב כמה מיני שרשים של נשמות שקבלתי ממורי ז"ל, ויש מהם שהרחיב הבאור בו יותר מזולתו, ולכן אתחיל ברב הבאור, ואשלים במעט הבאור. השרש האחד המתייחס לקין בנו של אדם, וכמו שהרחבנו בעניינו בדרושים שקדמו, ועוד נשארו קצת פרטים מפוזרים, ואקבצם ואסדרם עתה יחד פה. ואח"כ אבאר בקצרה שרשים אחרים. הנה אע"פ שבספר הזוהר והתקונין אמרו, כי קין הוא מן הזוהמא שהטיל נחש, והבל הוא מסטרא דאדם, כבר ידעת מה שאמרו שם במאמרים אחרים, וגם באדרת נשא, דקין והבל כל חד מתרוייהו אחידן בעץ הדעת טוב ורע. והענין הוא דע, כי הנה ע"י חטאו של אדה"ר, נתערב טוב ברע, וכאשר אח"כ הוליד קין והבל, יצאו שניהם מורכבים מטוב ורע, אלא שקין להיותו מבחינת הגבורות, היה רובו רע מן זוהמת הנחש, ומעוטו טוב מצד אדם. אבל הבל רובו טוב מצד אדם, ומעוטו רע מצד זוהמת הנחש. אמנם בחי' הטוב שבקין, הוא בתכלית המעלה במאד מאד, לפי שהיה הבכור, ולקח הבכורה של חלק הטוב:

ואח"כ התחיל קין להתקן בקינן ומהללאל, כנזכר בזוהר בפרשת תרומה. ואחר כך כשנולדו יעקב ועשו, היו בבחי' הבל וקין, ואז כתיב וידו אוחזת בעקב עשו. פירוש, כי אותו חלק הבכורה של הטוב שבקין, שנתערב עם הרע כנזכר, והיה עתה בעשו, לקחו ממנו יעקב. וע"ש אותו העקב שלקח ממנו, נקרא יעקב.

ובדרוש שקדם נתבאר, איך הבכורה של הטוב נפלה בעקב הקליפות, והבן זה. וכשהוליד יעקב את יששכר, הוריש לו אותו החלק הטוב של הבכורה של קין שלקח מעשו כנזכר, וזש"ה וישכב עמה בלילה הוא גבי יששכר, ולא כתוב ההוא, לרמוז כי הוא יעקב עצמו הנקרא כן ע"ש העקב הנזכר, נתן אותו בלאה בשכבו אז עמה, ומשם יצא יששכר. וז"ס מ"ש במדרש רות של הזהר, כי מן יששכר, יצא ר 'עקיבא. והענין הוא, כי הוא סוד העקב הנזכר כמו שיתבאר:

ואח"כ נתגלגל בנדב ואביהוא, כי שניהם אחד, כנזכר בספר הזוהר בפרשת אחרי מות, ובפרשת פינחס כי תרוייהו אינון תרי פלגא גופא. ואח"כ נתעברו בסוד עבור בפינחס שהוא אליהו הנביא ז"ל, והיו עמו עד מעשה דבת יפתח, ואז נסתלקו ממנו. וכשהלך אל מערת הר חורב חזר ולקחם, כנזכר בזוהר. ובאותו זמן שנסתלקו ממנו, נתגלגלו בסוד גלגול גמור בשמואל הנביא, ואח"כ חזרו ונתעברו באליהו הנביא כנזכר, ואח"כ חזרו ונתעברו באלישע הנביא, ואח"כ נתגלגלו בחזקיהו מלך יהודה, ואח"כ נתגלגלו במתתיהו בן יוחנן כ"ג חשמונאי, אח"כ נתגלגלו בעקביא בן מהללאל, ואחר כך נתגלגלו בריב"ז הכהן, ואח"כ נתגלגלו בר 'עקיבא בן יוסף. וז"ס מ"ש ז"ל כי שלשה חיו ק"כ שנה, משה, וריב"ז, ור 'עקיבא. משה עשה מ 'שנה בבית פרעה, ומ 'במדין, ומ 'פרנס את ישראל. ריב"ז מ 'שנה עסק בפרקמטיא, ומ 'שנה למד, ומ 'שנה לימד. ר 'עקיבא מ 'שנה עם הארץ היה, ומ 'שנה למד, ומ 'שנה לימד. והענין הוא, כי שרש נשמות אלו, יש להם אחיזה ושייכות וקורבה עם מרע"ה, כי כל הנשמות כלולות בו, ובפרט נשמות הצדיקים. וכבר ביארנו במקום אחר, כי כל מה שאנו מדברים בשרש הזה, הוא בבחי 'הנפש בלבד, שנתגלגלה בהם. אבל בחלק הרוח, או הנשמה שלהם, יש מהם שאינם מן השרש הזה:

ואח"כ נתגלגלו ברב ייבא סבא, הנזכר בזהר פרשת משפטים. ואח"כ נתגלגל באביי. וז"ש חז"ל במסכת כי ריב"ז לא הניח מקרא משנה וכו, 'והויות דאביי ורבא. ואח"כ נתעברו בא 'מרבנן סבוראי, הנקרא רב אחאי, והוא אותו שהזכירוהו בתלמוד, פריך רב אחאי. ואחר כך נתעברו ברב אחא משבחא, גאון, בעל השאלתות, וא"ל מורי ז"ל, כי כמדומה לו, שזה רב אחאי, הוא עצמו רב אחא משבחא. ואח"כ נתגלגלו ברב דוסתאי גאון. ואח"כ נתגלגלו ברבי אהרן הלוי, רבו של מגיד משנה, והוא בן בנו של רבינו זרחיה הלוי, בעל ספר המאורות. ואח"כ נתגלגלו בדון וידאל דיטולושא, בעל ספר מגיד משנה. ואח"כ בר 'שאול טרישטי. ואח"כ בר 'יהושע סוריאנו. ואח"כ בבחור אחד שמו אברהם. ודע, כי הרב המגיד משנה, היה לו שייכות וקורבה עם הרמב"ם ז"ל, ולכן עשה וחבר ספר מגיד משנה, ביאור לספר היד של הרמב"ם ז"ל:

ובענין ריב"ז ור 'עקיבא, ששניהם היו עמי הארץ במ 'שנה הראשונים שלהם כנזכר, הסבה היא, לפי שהנפש שלהם היתה מבחי 'טפת זרע אחת, מאותם עשר טפין, שיצאו מיוסף הצדיק מעשר אצבעותיו, לכן היו מ 'שנה עמי הארץ, מ 'הראשונים, ונתאחזו בהם הקליפות קצת בימים ההם, ובפרט ר 'עקיבא, שהיה אומר במסכת פסחים דמ"ט, מי יתן לי ת"ח ואנשכנו כחמור. ומזה תקיש לכמה דברים אחרים, שהיו בו בהיותו ע"ה עם היות שאמרו בגמרא דבת כלבא שבוע חזיתיה דהוא צנוע ומעלי, ובהכרח שהיו לריב"ז ור 'עקיבא חטאת נעורים, ולסבה זו הוצרכו להתגלגל אח"כ בכל אותם הגלגולים שכתבנו למעלה. גם לסבה זו נכנסה נפש קדושה ומעולה של ר 'עקיבא בהיותו בן גרים ולא מזרע ישראל, לפי שהיא טפת זרע לבטלה שיצאה מיוסף, בעת הרהורו באשת אדוניו, שהיתה גויה. והאמת הוא, כי נפשו של ר 'עקיבא איננה כשאר נפשות הגרים הנבראת מזווג הצדיקים בג"ע, כנזכר בזוהר פרשת שלח לך, אמנם היא נפש קדושה וגדולה מאד, אלא שבחטאו של אדם ושל קין בנו, יצאה ונפלה לעמקי הקליפה. וגם אח"כ גרם ענין הנזכר שיצאה מטפת זרע יוסף כנזכר, ולכן הוכרחה ליכנס בעת ביאתם בעה"ז בגוף גר. וכבר נתבאר לעיל בדרושים שקדמו, כי הנפש הזו שנכנסת בגוף הגר אחר שנתגייר, הנה היא מתלבשת בתוך נפש אחרת, הנעשת מתולדת זווג של הצדיקים בג"ע כנזכר, והיא נקראת נפש הגר הראשונה באמת, הנזכר בסבא דמשפטים דף ואותה נפש הגר, גרמה לו להיותו ע"ה מ 'שנה הראשונים, בסוד מה שנתבאר אצלינו במרז"ל קשים גרים לישראל כספחת וכו'. ועוד כי כיון שר 'עקיבא היה בן גרים, הנקרא יוסף כנודע, ואמרז"ל מסכת סנהדרין דף צ"ד, גיורא עד תלתא דרי לא תבזי ארמאה באפיה דקשה ולא עברא זוהמא מיניה עד תלתא דרי, לכן כיון שר 'עקיבא היה בן גרים, מוכרח הוא שיתאחזו בו הקליפות והחיצונים באותן מ 'שנה הראשונים כשהיה עם הארץ:

גם בשרש קין א"ל, כי ריב"ז ור 'עקיבא, היו בחי 'ב 'זרועותיו ימין ושמאל של מרע"ה, מעורבים בשרש קין, ולכן מרע"ה וריב"ז ור 'עקיבא, היו שנותיהם שוים ק"כ שנה כנז"ל. ולכן בקש משה מהשי"ת, שתנתן התורה ע"י ר 'עקיבא, כנזכר במסכת שבת בפרק ר 'עקיבא, וכנזכר באותיות דר 'עקיבא:

גם א"ל, כי מרע"ה הרג לעוג מלך הבשן, ובו היה כלול נצוץ נשמת ר"ש בן נתנאל ירא חטא, בקליפה ההיא, ולכן הוא ר"ת בש"ן, וזהו עוג מלך הבשן. ומפני אותו נצוץ קדושה המעורבת בעוג, הנקרא ירא חטא, היה משה מתיירא להרגו, וא"ל השי"ת אל תירא אותו. ואח"כ הנצוץ ההוא היו תלמידו של ריב"ז:
גם א"ל מורי ז"ל כי שלשה היו שטעו בענין הקץ, הא 'יעקב אבינו ע"ה, כשקרא לבניו ואמר האספו ואגידה לכם את אשר יקרא אתכם באתרית הימים ונעלם ממנו הקץ. הב 'הוא שמואל הנביא ע"ה, שטעה בענין אליאב, ואמר אך נגד ה 'משיחו, כי חשב שממנו יצא המשיח. הג 'ר 'עקיבא, שטעה וחשב כי בן כוזיבא היה משיח ה. 'ולכן אותיות יעקב הם עקיבא, לרמוז כי טעותם שוה, ולכן שלשתם נתגלגלו כדי לתקן טעות זה:
גם א"ל מורי ז"ל, כי נצוצות נשמות שורש קין, היו נתונות בתוך הקליפה של סיסרא, כמבואר אצלינו שם. כי לכך יעל נתנה היתד ברקתו, כי שם מוח הדעת של החו"ג, אשר משם שרש קין כנזכר לעיל, והנה גם נצוץ ר 'עקיבא שם היה, ולכן נולד ר 'עקיבא מבני בניו של סיסרא כמ"ש רז"ל. גם א"ל מורי ז"ל, כי אביי הוא רב ייבא סבא דמשפטים, ואביי נרמז בר"ת פסוק "אך "בי "ישוב "יהפך וגו', ואמר יהפוך לרמוז על הפוך ייב"א לאב"יי, וזהו יהפוך ידו, כי היודי"ן נהפכו בסוף השם, ולא רצה מורי ז"ל לגלות לי סבת יהפוך זה מה ענינו:
אח"כ הגיד לי מורי ז"ל בארוכה, הרבה אנשים שהיו מזה השרש הנזכר של קין, ועוד יש אחרים ג"כ, אלא שלא ביאר לי כלם. וזהו מה ששמעתי ממנו, ואלו הם הנז 'בארבעה ועשרים, קין. קינן. מהללאל. יובל. יבל. למך. יששכר. שלה בן יהודה. יתרו. נדב. אביהוא. נחשון בן עמינדב. נתנאל בן צוער. קרח. דתן. אבירם. פינחס. עתניאל בן קנז. כרמי אבי עכן. שמגר בן ענת. שמשון. אלקנה. שמואל הנביא. אביה בן שמואל. חבר הקיני. יעל אשת חבר הקיני. אפלל. סמי חבר אבי סוכו. ישבח אבי איש תמוע. ישוב. לחם. ישי אבי דוד. אבישי בן צרויה. שמעה אחי דוד. דואג. ואחתופל. אביה בן רחבעם. אליהו הנביא. אלישע הנביא. יונה בן אמיתי. חיאל בית האלי. נבות היזרעאלי. מיכה המורשתי. נחום האלקושי. חזקיהו מלך יהודה. מנשה בן חזקיהו. אוריה הכהן. זכריהו בן יברכיהו. יחזקאל הנביא. אליהו בן ברכאל הבוזי. חנניה. חבר דניאל. נדביה בן יכניה המלך. עני בן אליועני:
ואלו הם מן כת התנאים, מתתיהו בן יוחנן כ"ג חשמונאי. יוסי בן יוחנן איש ירושלים. נתאי הארבלי. עקביא בן מהללאל. ריב"ז. ר 'עקיבא בן יוסף. ר 'יוסי הגלילי. יונתן בן הרכינס. חנניה בן חזקיה בן גוריון. אבא שאול. ר 'ישמעאל בן אלישע כ"ג. ר 'גמליאל. ר 'נהוראי סבא בס"ה בפרשת תצוה. רב ייבא סבא דמשפטים. ר 'חוצפית התורגמן. ר 'יהודה בן אלעאי. ר 'יוסי בן משולם קהלא קדישא. ר 'אחאי בר ישעיה. גם אחד מחבירי רשב"י שנמצאו באדרא רבא דנשא, ולא רצה מורי ז"ל לגלותו, ולא ידעתי הטעם. גם יש קצת תנאים אחרים שיש להם אחיזה בשרש קין, ולא נתבאר לי מה ענין אחיזה זו, ואלו הם, ר 'שמעיא חסידא, של פרשת בלק, רבו של ההוא ינוקא. ר 'צדוק הכהן. ר 'קסמא אביו של ר 'יוסי בן קסמא. ר 'כרוספדאי חמיד לבא, בפרשת שלח לך בס"ה ובספר התקונין:
ואלו הם האמוראים, רב הונא ריש גלותא דבבל בזמן רבינו הקדוש, שהעלו את ארונו לא"י, במערת ר 'חייא בטבריא. יהודה וחזקיה בני ר 'חייא. ר 'לוי בר סיסי. ר 'שמעון בן יהוצדק. ר 'צדוק תלמידו של רבינו הקדוש. ר 'ירמיה בר אבא בימי רב. עולא בר קושב בימי ריב"ל. ר 'שילא שנעשה לו הנס בפרק הרואה במסכת ברכות. רב ייבא סבא אמורא, תלמיד רב, והוא אביו של רב חנא, וחמיו של אשיאן בן נדבך. פינחס אחי שמואל. ר 'מיאשא בזמן ר 'יוחנן. ר 'ייסא אמורא, והוא ר 'אסי הכהן. ר 'חלקיה בר אבא. ר 'שמן בר אבא. ר 'עקיבא האמורא. מר עוקבא. ר 'זריקא. רב סחורה. אביי. רב ביבי בר אביי. רמי בר חמא. רמי בר יחזקאל. רב דימי מנהרדעא. רב נחומי. רב משרשיה. נתן דצוציתא ריש גלותא. רב שמואל בר שילת. רב. ימר. ר 'אבין נגרא. ר 'תנחום דמן נוי. רב ייבא אבי רב סמא. ורב ספרא בימי רבינא. רמי בר תמרי. רפרם בר פפא. ר 'זעירא בר הלל. רב זעירי מדהבת. רבין ורב דימי דסלקו מארץ ישראל לבבל. רב חנא בגדתאה. ר 'חייא מדפתי. רב שישא בריה דרב אידי. איו. אבדימי באלה רב יהודה הנדואה. רב מלכיו. רב חמא בר בוזי. יהושע בר זרנוקי, הנקרא בגמרא חייא בר זרנוקי והוא שבוש. שבחת בריה דרבינא. רב טביומי. שבתי אוצר פירי, הוא אחד מן הקליפות שבשרש זה של קין:
ואלו הם רבנן סבוראי, רב אחאי. רבא מפמבדיתא. ואלו הם גאונים, ר 'אחא משבחא גאון. ר 'דוסתאי גאון. ר 'צמח גאון הא 'בנו של רב פלטוי גאון. רב נהילאי גאון הראשון:
ואלו הם פוסקים, הרשב"א. רבינו אהרן נכדו של ר 'זרחיה הלוי. דון וידאל די טולושא שחבר מגיד משנה.

ה"ר יוסף קארו בעל ספר בית יוסף והשלחן ערוך:
ודע, כי כל אלו שכתבנו, הם משרש קין מן הבחי 'הב 'הנז"ל, ואינם אלא בבחי 'הנפש שלהם לבד, אבל הרוח או הנשמה שלהם, היו משרש אחר, זולתי אביי לבדו, הנקרא נחמני, שנר"נ שלו היו לו משרש קין מבחי 'הב 'הנז"ל. אבל כל האחרים נפשם לבד היתה משרש הנזכר ולא לקחו מוחם ונשמתם אשר היתה ראויה להם כפי נפשם משרש קין הנזכר, כנזכר בדרושים שקדמו, כי ע"י חטאו של אדה"ר, נתערבו בחי ' רוח משרש אדם, עם נפש משרש קין או הבל, וכן להפך. ורוח מהבל בנפש מן קין, וכן להפך:
והנה כבר ביארנו במקום אחר בשער רוח הקדש ענין נשמות התנאים והאמוראים, היכן נאחזים בי"ס העליונות דאצילות. ונבאר עתה קצת נצוצות הנפשות הנן"ל שבשרש קין הנזכר, היכן הם נאחזים. כבר נתבאר אצלינו, ענין החו"ג המתפשטים בשש קצוות ז"א, בבחינת הגדלות ובבחינת הקטנות. ונתחיל בגבורות הגדלות, גבורת הגדלות העולה דרך עליה מן היסוד לנצח, הוא חזקיהו המלך. והגבורה העולה עד החסד, הוא יחזקאל הנביא. וגבורה העולה מיסוד להוד, הוא ר 'עקיבא בן יוסף. והעולה עד הגבורה, הוא עקביא בן מהללאל. והגבורה העולה מיסוד אל שני השלישים התחתונים המגולים שבת"ת, הוא ריב"ז. ומן הנשאר שליש החסד אחר התחלקו הוא מ"ר, והוא מנשה בן חזקיהו, שליש העליון, אליהו בן ברכאל הבוזי ממשפחת רם, נמצא כי זה מ"ר וזה ר"ם. וכאשר עולה אח"כ בדעת, הוא שמואל הנביא מן הרמתים והבן זה:
ופעם אחרת א"ל מורי ז"ל, כי אליהו בן ברכאל הבוזי ממשפחת רם, הוא בשליש העליון המכוסה שבת"ת, וזה הוא ממשפחת רם. ואלקנה ושמואל הנביא בנו, שהם מן הרמתים, הוא בבחי 'הדעת, שהוא הרמה העליונה, הכולל שתיהם, דע, ושליש עליון שבת"ת. ואמנם בבחי 'הקטנות, שהוא שם אלהים כנודע, יש בו ג 'בחי, שהם, בחי 'המוח, ובחינת החסדים, ובחי 'הגבורות. והנה המוח שעולה בנצח, הוא רמי בר חמא. והחסד העולה בנצח, הוא אביי. והגבורה, רב ביבי בנו. ואח"כ עולה בחסד, שהוא הזרוע ימיני. והמוח הוא רב סחורא. והחסד, פינחס אחי מר שמואל, והוא בחינת גבורת הגדלות, המכה תוך הקטנות. והגבורה, הוא רב שמואל בר שילת. והמוח העולה בהוד, הוא רב משרשייא, תלמיד אביי. והגבורה, רמי בר תמרי. והחסד, רפרם בר פפא, ואחר כך עולה בגבורה. והנה המוח הוא רב זריקא. והחסד, ר 'זעירא בר הלל. והגבורה, רב זערי מדהבת. והת"ת בשני שלישים התחתונים המגולים, המוח, עולא בר קושב. והגבורה, רבין דסליק לארץ ישראל מבבל. והחסד, רב חנא בגדתאה. והת"ת בשליש עליון המכוסה, המוח, ר 'מיאשיה שבזמן ר 'יוחנן. והגבורה, רב שילא, שנעשה לו הנס במסכת ברכות. והחסד, שבחת בריה דרבינא:
גם א"ל מורי ז"ל פעם אחרת, כי ר 'יוסי הגלילי, הוא מן פאה שמאלית שבראש, מבחי 'שם א"ל שד"י, אשר בפרצוף כתף השמאלי שבפרצוף של שרש קין הנזכר, כי יוסף בגי 'פאה. ויונתן בן הרכינס, הוא מן הגבורה הנקראת גבורה שבחמשה גבורות שבדעת של ז"א. ור 'עקיבא בן יוסף, הוא מן הגבורה הנקראת הוד, שבחמשה גבורות שבדעת הנזכר. ולהיות כי יונתן בגבורה, ור 'עקיבא בהוד, לכן היה יונתן יותר חריף ומפולפל ממנו, כנזכר במסכת יבמות דתלמוד בבלי ותלמוד ירושלמי בענין צרת הבת. ור ' חוצפית התורגמן הוא מן גבורת ההוד שבדעת מצד אבא, והאור של גבורה זו, בוקע ועובר דרך גבורת ההוד שבדעת דמצד אימא, כי אבא גניז גו אימא כנודע, ומשם בוקע ויוצא עד הדעת של לאה שבאחורי הדעת של זעיר חוץ ממנו, ולכן נקרא חוצפית, כי הוא עז וחצוף לעבור בתוך אימא, ולבקוע ולצאת לחוץ. ובהכרח הוא, שבעברו דרך דעת דאימא, ישאר שם קצת אור ממנו, ובזה יש לו קרוב גדול עם שרש קין הנזכר. וכן כל שאר הנצוצות של שרש ר 'חוצפית התורגמן, שראשיתם לבן בן נחור, כמבואר לקמן כלם, שעוברים דרך שם בצאתם לחוץ, יש להם קורבה עם השרש זה של קין הנזכר לסבה הנזכרת:
ויחזקאל הנביא, הוא מטפת זרע אדה"ר קודם שנולד קין בנו, דוגמת מה שהודעתיך בענין מיכה המורשתי ונחום האלקושי וע"ש. וזהו הטעם שתמיד נזכר ביחזקאל, בן אדם עמוד על רגליך. והענין הוא, לרמוז כי הוא משרש קין בן אדה"ר, ולכן אמר עמוד על רגליך, הוא כמ"ש ז"ל בפסוק, וימח את כל היקום, שתלאו הקב"ה לקין בימי המבול ברפיון. והנה יתזקאל הוא מבחי 'הרגלים של קין, כמו שיתבאר, והרגלים הם המקימים את האדם על רגליו. וזהו וימח את כל היקום כו 'כל היקום שהם סוד הרגלים, כמבואר במקומו. ומה שהיה קין תלוי ברפיון מחמת חטאו, נתחזק עתה ע"י יתזקאל, ולכן עתה נקרא יחזקאל לשון חוזק, גם נאמר לו עמוד על רגליך, להתחזק ולהתקומם בהם:
ונבאר עתה ענין רב משרשיא, ובו יתבאר ענין יחזקאל וחזקיהו. הנה השם הזה, הוא מבחי 'או"א,

הנקראים יה כנודע. גם נודע כי משם י"ה, נמשך תוספת שבת ונמצא כי רב משרשיא, הוא סוד תוספת שבת גמור, אשר בשרש הזה של קין הנז"ל, נשארו ד' אותיות משרש, וזה עניינם, כי שני השיני"ן, הם שני שמות מצפ"ץ מצפ"ץ, שהם בגימטריא ש' ש', והם שני שמות של תוספת שבת, הנזכר בספר הזוהר בפרשת יתרו בר"מ, בפסוק זכור את יום השבת, בענין ז' שמות הנזכרים שם, בענין תוספת שבת. נשארו שני אותיות מ"ר, והם עולים בגימטריא כמספר החמשה שמות אחרים הכתובים שם, שהם, ה' ה' א"ל אלהי"ם אדנ"י, שהם בגי' רל"ד, וחשבון ז' השמות עצמם, הרי הכל רמ"א. הרי נתבאר כי רב משרשיא, הוא בחי' תוספת שבת אשר בשרש נצוצות קין הנז', והוא כללות ז' השמות השבת עם מקורם, שהוא יבם, עם חשבון החמשה, נלע"ד שיותר טוב הוא. עוד אמר שמואל, עם הכולל. הגהה - אמר שמואל, (י"ה) שמות עצמם וכללותם הם ר"מ, להיות כי השני שמות הלכו בשני שמות מצפ"ץ מצפ"ץ:

והנה חזקיה המלך הוא בחי' הראש של זה השרש של קין, והענין הוא כמש"ל, כי ארז"ל כי קין תלאו הקב"ה ברפיון בימי המבול, ונתקן ונתחזק בגלגול חזקיה. וזהו חזקיה, חז"ק י"ה, כי בו נתחזק בחי' ראש, שרש קין הנקרא י"ה, שהוא בחי' הראש, שבו או"א. וכשא"ל ישעיה כי מת אתה ולא תחיה, חשב שעדיין לא תקן בחינת הראש הנקראת י"ה, וזהו אמרתי לא אראה י"ה. ונמצא כי חזקיה התחיל לתקן בחי' הראש של השרש הנזכר, ולכן נרמז בו שם י"ה. וגם ברב משרשיה נשלם בחינת הראש להתקן, ולכן יש בו אותיות שר"ש י"ה, כי הראש הנקרא י"ה שם הוא שרש הבל. ונמצא, כי חזקיה ורב משרשיה, שניהם בראש שרש קין. ואמנם ביחזקאל הנביא, נתחזק קין בבחי' הרגלים. וז"ס פסוק, בן אדם עמוד על רגליך וגו' כנזכר:

ודע, כי שמעון בן עזאי, ושמעון בן זומא, הם שני שמות שיני"ן של רב משרשיא. ולכן נשא בן עזאי בתו של רבי עקיבא, כי אע"פ ששנים אלו אינם מן השרש הנזכר, עכ"ז יש להם קורבה גדולה עם השרש הזה. וכן גם כן אירע לאליהו הנביא ז"ל, כי יען שהיה בא מן בנות פוטיאל, שהוא יתרו שבא מן קין כנז"ל, לכן נתעברו בו אח"כ, נפשות נדב ואביהוא, שהם מן קין. וכן ג"כ הענין באלישע הנביא, וביונה בן אמיתי, שיש להם קורבה גדולה עם השרש הנזכר, ולא ביאר לי מורי ז"ל יותר, בענין הקורבה אשר להם:

ואמנם מ"ש חזקיהו, אני אמרתי בדמי ימי וגו', הענין הוא, כי חזקיהו אע"פ שהוסיפו לו חמשה עשר שנים, משלו הוסיפו לו, כמ"ש ז"ל ולא מלא כל שנותיו הקצובות לו, וחסרו ממנו. ושאר שנותיו הקצובות לו, השלימם ברב דימי מנהרדעא, כי הוא היה גלגול חזקיה עצמו, בלי עירוב שום נצוץ אחר עמו, אלא הוא לבדו. וז"ש חזקיה, אני אמרתי בדמי ימי פוקדתי יתר שנותי, כי ברב דימי הנזכר, בו פוקדתי והשלמתי ימי, ויתר שנותי הקצובים לי, שלא השלמתים בתחלה. וא"ל מורי ז"ל, כי אחת מן המצות שהיה זהיר בהם רב דימי הנזכר, היא מצות לויה אל האורחים ואל המתים. גם בענין ר' עקיבא, א"ל מורי ז"ל, כי ס"ת אור זרו"ע לצדי"ק ולישר"י ל"ב שמח"ה, הוא ר' עקיבא כי הפסוק הזה נאמר עליו, ומכאן ראיה כי עקיבא הוא בה"א לבסוף, ולא באל"ף:

הגהה - אמר שמואל, כן כתבתי בספר חכמות נשים שלי. שתקנתי בסדר הגט, שמה שנראה יותר (מבואר, לכתוב שם עקיבא בה"א לבסוף:

אמר שמואל, אע"פ שאבא מארי ז"ל הסתיר דבריו במקום הזה, זכורני כי מפה אל פה, יום א' גילה לי, כי בפסוק זה היתה רמוזה, קורבת נשמתו ז"ל, עם נשמת הרב הגדול מורינו זלה"ה. ואמר, כי זה יצחק מדבר על הרב הגדול זלה"ה:

ועוד רמזו ז"ל שם אבא מארי בפסוק זה, ח' של "חזה, יו"ד של ציון, יו"ד של קרי"ת, מ' של מועדנו, הוא חיים. וא"ל, שבזמן הרב הגדול ז"ל, לא היה אפשר כלל להבנות ירושלם, האמנם בזמן אבא מארי זלה"ה היתכן, שאם יעשו ישראל תשובה, שיהיה אבא מארי ז"ל משיח בן יוסף. וזהו מה שרמז כאן, עיניך תחזינה ירושלם, ולא עיני, אלה דברי מורי אבי זלה"ה. ולכן ראה ראיתי, כי היה מפחד אבי זלה"ה מאד מאומות העולם שלא יהרגוהו ח"ו, ואח"כ בעונות הדור, גם זה חלף הלך לו כמו הנס הראשון שהיה בשנת שנפטר בה מורנו הרב הגדול ז"ל, וזש"ה והיה בכזיב מלשון כל אדם כוזב) בדפו"י כתוב כאן (שנפטר בשנת של"ה, בטעות, ולהלן דף קמ"ט כתוב שנפטר שנת של"ב):

גם הגיד לי אבא מארי ז"ל, כי בפסוק אחד נרמז שמו ושמי יחד, להודיע קורבתינו גם בנשמות, והוא מש"ה, או מי יחי"ה משומ"ו א"ל, נרמז בו חיים שמואל. ואי איישר חילי בע"ה, אכתוב לפניך בספר זה בעהי"ת, כמה צואות שמסר הרב מורינו הרב הגדול לאבא מארי ז"ל, מיום דעתו אותו עד יום פטירתו, ואציגם לפניך, לבל יהיה זה בלקט שכחה, והם כמוסות עמדי בקונטרסים נפרדים:

גם בענין חבר הקיני א"ל מורי ז"ל, כי ז"ס פסוק, וחבר הקיני נפרד מקין, כי הנה יתרו הוא משרש קין, וחבר הקיני הוא מבני בניו של יתרו, וגם הוא מן קין, ולכן נקרא חבר הקיני, לשון קין. ולהיות כי קין היה מעורב מטוב ורע, וביתרו נתקן ונברר אוכל מתוך פסולת, ונפרד הטוב מן הרע, כי הרע נשאר בקליפות, והטוב לקחו יתרו, לכן נאמר בו נפרד מקין:

גם בענין שמשון, א"ל מורי ז"ל, כי ז"ס פסוק, וישלח ה' את ירובעל ואת בדן, ואחז"ל בדן זה שמשון, דאתי מדן. והענין הוא, כי שמשון הוא גלגול נדב בן אהרן הכהן, ולכן נקרא בד"ן, שהוא אותיות נד"ב בהפוך. ולפי שנדב מת ולא רצה לקחת אשה, כי אמר אין בבנות ישראל הגונה לנו, כמ"ש ז"ל לכן נענש שמשון, בהיותו טוחן עם נשי פלשתים בבית האסורים. ויען בני אהרן נכנסו שתויי יין, לכן היה שמשון נזיר מן הבטן, לתקן מה שעוות:

גם בענין אליהו ז"ל, א"ל מורי ז"ל, כי הנה הוא נרמז בפסוק "אם "ללצים "הוא "יליץ "ולעניים "יתן "חן, ר"ת הוא אליה"ו ח"י. והענין הוא כמ"ש ז"ל בס"ה בר"מ כי מרע"ה היה רבן של כל ישראל, והמתורגמן שלו היה אהרן הכהן, כמש"ה הוא יהיה לך לפה וגו' לפי שמשה היה כבד פה וכבד לשון, ובאחרית הימים בדורו של משיח, יבא משה בגלגול וילמד תורה לישראל, וגם אז יהיה ערל שפתים, והמתורגמן שלו אז יהיה אליהו ז"ל, שהוא חי וקיים. וז"ס פסוק פינחס בן אלעזר בן אהרן הכהן, וזש"ה אם ללצים הוא יליץ, כי כאשר יצטרך מתורגמן למשה, הנה אליהו חי הוא יליץ, ויהיה מתורגמן שלו:

גם בענין אביי ורב ביבי בנו, א"ל מורי ז"ל, כי הנה הכתוב אומר, חז"ה ציו"ן קרי"ת מועדנו וגו', ואם תחליף מ' של מועדנו ביו"ד בא"ת ב"ש, יהיו ר"ת יצחק. וכבר ביאר לי מורי ז"ל, מי הוא ענין שם זה של יצחק הרמוז כאן:

נחזור למקומנו, גם ר"ת חזה ציון קרית מועדנו, הם חצק"מ, בגימטריא רח"ל, לרמוז כי הוא בחי' רחל נוקבא דז"א. וגם היא ציון קרית מועדנו היוצאת מן החזה של ז"א כנודע, ולזה אמר חזה ציון, בלשון תרגום, ולא אמר ראה בלשון הקדש, לרמוז אל הנז"ל. גם אביי נרמז בר"ת א"הל ב"ל יצען "יסע. גם רב ביבי בנו, נרמז בר"ת ב"ל י"צען "בל "יסע, ולא רצה מורי ז"ל לגלות לי עוד, תכלית עירוב אלו הדברים בפסוק זה מה עניינם:

גם בענין רמי בר חמא א"ל, כי הנה הוא נרמז בר"ת פסוק מה רב טובך אשר צפנת ליריאיך. והענין הוא, כי הנה נתבאר בדרושים הקודמים, כי בכל שרש ושרש של שרשי הנפשות, יש תרי"ג נצוצות של ת"ח, והאחרים הם בעלי מצות ועמי הארץ וכו', והם הענפים שבשרש ההוא. וידעת במסכת ב"ב דף י"ב, ענין בת רב חסדא, שנשאת תחלה לרמי בר חמא, ואחר כך לרבא. והענין הוא, כי בת רב חסדא היא המלכות בתו של אברהם אבינו איש החסד, שכתוב בו ורב חסד. וזהו מה רב טובך כי מ"ה היא המלכות בתו של אברהם, כנזכר בהקדמת פרשת בראשית בזוהר, והיא בת רב טובך, שהוא רב החסד, וזהו רב חסדא, והנה היא צפונה ליריאיך, שהם רמי ורבא, שהם הדעת והיסוד כמו שיתבאר. והענין הוא, כי הנה שני זווגים יש למעלה, האחד הוא עליון בסוד הדעת, שהוא זווג שם הוי"ה עם שם אהי"ה, ושניהם בגימטריא מ"ז. והב' הוא למטה, בסוד זווג הוי"ה ואלהי"ם, והוי"ה ואדנ"י. ואמנם רב"א, הוא אותיות בא"ר, שהוא הזווג התחתון שביסוד, כי רבא בגימטריא ב' זווגים התחתונים, שהם ארבעה שמות הנזכרים שהם ענין המלכות בשבעה היכלותיה, המזדווגת עם הת"ת כנודע. ולזה עני רבא בתרה ואני אחרון, לפי שהוא זווג תחתון. אבל רמי בסוד זווג העליון אשר בדעת, כי אם תצרף שני זווגים התחתונים העולים רבא כנזכר, עם זווג העליון העולה מ"ז כנזכר, יהיה הכל בגימטריא נ"ר, שהוא בגימטריא רמ"י. גם לשון רמ"י הוא מענין רם, שהוא הדעת הר"ם למעלה, והוא רוממות הדעת, שהוא שער החמשים, הנקרא נתיב לא ידעו עיט. וזהו ענין רמי בר חמא, כי חמא בגימטריא מ"ט שערים, ורמ"י הוא שער החמשים הכולל נ"ר זווגים הנזכרים. ולכן ר"ת "מה "רב "טובך "אשר, בגימטריא רמ"י, ולכן רמי שהוא העליון, נשא תחלה לבת רב חסדא, ורבא לקחה אח"כ, וזכור ענין זה, כי רמ"י בר חמא הוא שער החמשים, שהוא הדעת העליון שבשרש קין הנז"ל:

גם בענין ר' ירמיה הנז"ל, א"ל מורי ז"ל, כי עליו אמרו בתלמוד דידן, במסכת ב"ב דכ"נ, בעי ר' ירמיה, רגל אחד בפנים ורגל אחד בחוץ מהו, ואמרו שם כי על דא אפקוה לר' ירמיה מבי מדרשא. וזה היה בענין הגוזל המדדה בתוך חמשים אמה במ' י"ט. וכבר ידעת, כי זה ר' ירמיה, תמיד היה שואל שאלות, כמ"ש הרבה פעמים בעי ר' ירמיה. והנה להיות כי הוא נתכוין לטובה, להגדיל תורה ויאדיר בשאלותיו וביישוהו ואפקוהו מבי מדרשא, לכן יש לו שכר טוב גדול למעלה, כי כל השאלתות הנשאלות במתיבתא דרקיע,

הוא שואל אותם, ונשאלות ע"י. ונלע"ד שא"ל מורי ז"ל, שהוא עומד בפתח מתיבתא דרקיע:
ואמנם כונת שאלתו, רגל אחד בפנים וכו', היה ע"ד הסוד, בענין ז"א, שהוא הגוזל המדדה בתוך חמשים אמה, שהם נ' שערי בינה. ונודע, כי כשנכנסים בו המוחין, הם מתלבשים בשתי רגלי אימא, נצח והוד דילה. ובתחלה נכנס רגל אחד בפנים בתוך ז"א, ואח"כ נכנס רגל הב', ואמנם הטעם למה אפקוהו מבי מדרשא כששאל, איני זוכר מה ששמעתי ממורי ז"ל:
גם א"ל מורי ז"ל, כי לפי ששרש קין מן הגבורות הנקראות אש, לכן מי שהוא משרש קין, מתפעל ומתבהל מאד כשרואה המים, וגם ליכנס בתוכם, לפי שהמים מכבים את האש. גם יש לו סימן א', כי הוא מתפחד מאד מן השדים והמזיקים. והטעם הוא, כי כל המזיקין יצאו מתולדת קין בארקא כנזכר בזוהר. גם א"ל, כי קין היה בעל מעשה וציור במלאכות. כנודע ביבל ויובל תולדותיו. אבל הבל, הוא בעל, דבור, בסוד הבל הפה. ולכן מי שהוא משרש הבל, הוא דרשן ודברן, ומי שהוא מן קין, אין לו כ"כ כח הדבור, כמו שיש לו כח בציור ומעשיות מלאכות המעשיות:
גם בענין ר' עקיבא, שהיה מבני בניו של סיסרא, כבר נתבאר למעלה טעמו של דבר. ועתה נרחיב בו הביאור, בלי ספק שראוי לתת טעם, מה כחו גדול של סיסרא, עד שהכוכבים ממסלותם, הוצרכו לירד מן השמים להלחם עמו. אבל הענין הוא, כי סיסרא קליפת הרע, היונקת מן הדעת של ז"א, והוא יונק מכל בחינותיו, שהם עשר הויו"ת, חמשה חסדים וה' גבורות, שהם בגימטריא ר"ס מן סיסרא. ונודע, כי כל עשר הויות הנזכרים שבדעת ז"א, הם במלוי אלפי"ן, כי ז"א הוא בחי' שם הוי"ה פשוט שעולמ כ"ו, ומלא באלפי"ן שהוא בגימטריא מ"ה, והנה כ"ו ומ"ה, הם בגימטריא סי"א מן סיסרא. וזהו הכח העצום שהיה לסיסרא. והנני מסופק, אם אלו החמשה חסדים וחמשה גבורות הם מצד אבא, או מצד אימא. ואיני זוכר אם שמעתי ממורי ז"ל כי הם מצד אימא, ולכן היה שר צבא של יבין מלך כנען, ע"ש שהיה יונק מן הבינה. או אם הם מצד אבא, שבו שם ההוי"ה דיודי"ן, שהוא בגימטריא ע"ב, כמנין יבין, אלא שלהיות דאבא גניז גו אימא ואינו נגלה אלא מתוכה, לכן נקרא יבי"ן על שם הבינה, ושכחתי מה ששמעתי:
והנה כל השרש של קין הנזכר, שהם מצד החמש גבורות דאימא, אשר היא ג"כ נקראת גבורות, לכן נאחזו בהם הקליפות, וכל נצוצות שרש זה, ירדו לעמקי הקליפות, בסוד הדעת של אדם בליעל, שהוא סיסרא, סוד הדעת כנזכר. וכן ר' עקיבא שהוא משרש קין, היה בקליפה הזאת, ואח"כ יצא ממנה, ונולד מבני בניו של סיסרא כנודע:
גם ר' שמואל בר שילת, שהיה מבני בניו של המן הרשע כנודע כי גם הוא היה נתון בקליפת סיסרא, כי המן וסיסרא שניהם ממקור א' הם, כי שניהם הם בקליפת הדעת, ונודע כי רב שמואל בר שילת היה משרש קין כנז"ל. וז"ס פסוק "הכוכבים "ממסלותם "נלחמו, ר"ת המן עם סיסרא. ולפי שהדעת דז"א נבקע, ויוצא ממנה הארה אל לאה שבאחורי הדעת, שהוא סוד הדל"ת קשר של תפילין של ראש, אשר כנגד יסוד דאימא שבתוך הדעת דז"א, ואז החסדים יוצאים מצד הרקת הימיני שבראש, והגבורות מן הרקת השמאלית, לכן כתיב והלמה סיסרא מחקה ראשו, ומחצה וחלפה רקתו, כי הכניעה אותה הממשלה שהיתה לסיסרא, בהיותו יונק מן המקום ההוא כנזכר. ולכן נקמה זו היתה ע"י יעל אשת חבר הקני, שהוא משרש קין כנזכר, הנתון בקליפת סיסרא. וכבר הודעתיך גלגול יעל ומציאותה, שהיא משרש קין הנזכר, בסוד אביי דאתי מדבית עלי, ואביי הוא מן קין, והנה יע"ל ועל"י הכל א' הוא, כמבואר אצלינו במקומו:
גם טעם עשרה הרוגי מלכות, ר' עקיבא וחביריו, שמעתי ממורי זלה"ה, כי ע"י שנהרגו על קדוש ה', זכו הם ללקט ולברור כל הנצוצות של הנשמות, אשר למטה ממדרגתם, הנתונים בעמקי הקליפות, ועל ידם מוצאים ומוברר‌ים, והם מעלים אותם אל הקדושה להשתלם ולהתקן:
עוד יש טעם אחר והוא, כי עד הזמן ההוא, היה כח אל הנשמות שמתוך הקליפות לצאת, ולהעלות בסוד מ"ן אל המלכות, ומאז ואילך אין עוד כח ויכולת אל המעשה הזה, ולכן הוכרחו הם ליהרג, כדי לעלות למעלה בסוד מ"ן, וישמשו שם במקומם בבחי' מ"ן אל המלכות. ועוד יש בזה תועלת אחד, כי על ידי עמידתם אצלה למעלה בסוד מ"ן, יקנו הנצוצות שתחתיהם מציאות תקוה להתקן. והענין הוא במה שנתבאר אצלינו, כי עשרה אלו, הם כללות כל ישראל, כי הנה הם בחי' עשר שבטים, ועשרה טפות זרע שיצאו מיוסף הצדיק, כמבואר בדרושים שקדמו:
שאר השרשים בקצרה:
השרש השני של קין, והיא מבחינת שרש קין עצמו הראשונה, שהיא הגרועה מאד מן השרש הנ"ל, שהוא

מבחי 'הנשמות שהוריש אדם לבנו קין והבל, שהיא גבוהה ועליונה מאד מאד כנז"ל. והנה אסא המלך, הוא מהשרש הזה השני הגרועה הזה, והוא מבחינת קין עצמו. וזש"ה (מלכים א 'ט"ו באסא אין נקי, כמ"ש ז"ל, מלמד שעשה אנגריא בת"ח. וקין נרמז באותיות אין נקי. ואח"כ נתגלגל אסא בגלגולים אחרים, כדי לתקן חטא הנז"ל, ולא נתבאר לי עוד נשמות אשר בשרש הזה:

השרשים אשר בהבל בן אדה"ר, גם הם נחלקים לב 'בחי', הא 'היא, העליונה והמובחרת, שהוריש אדם אביו לו. והב 'היא גרועה, שהיא מצד הבל עצמו. ואמנם לא נתבאר לי ענין הנשמה הפרטיית שבכל בחי ' מהם, זולתי כי מרע"ה היה מן הבחי 'הראשונה המעולה, אשר הוריש אדם להבל. גם רב המנונא סבא הנזכר בזוהר. ונלע"ד כי הבנתי מדברי מורי זלה"ה, כי גם ר"א הגדול, ורשב"י, ור 'יהודה נשיאה הנקרא רבינו הקדוש גם הם מבחי 'מרע"ה:

עוד יש שרשים אחרים מהבל, ואיני יודע מאיזו בחי 'הם, ועכ"ז אכתוב עניינם. דע, כי הרן ונחור שניהם אחי אברהם, הם ב 'שרשים של הבל. ונבאר תחלה שרש הרן, ואלו הם, הרן, אהרן הכהן, יעבץ, תולע בן פואה, שמואל הנביא, אוריה הכהן), הגהה - אמר שמואל, צ"ע, כי למעלה בשרש קין דף ק"ו ט"ב מנה אוריה הכהן עם זכריהו בן יברכיהו, וכאן מנה אותם בשרש הבל. ואפשר לתרץ, שאין כל השרשים שוים, כי אלו הם בנפש ואלו ברוח, (זכריהו בן יברכיהו, אוריה החתי, שמעון בן שטח, ר 'שמעון בן נתנאל, ר ' יוחנן בן החורנית, חנן בן אבישלום, יהודה בן תימא, ר 'יהודא נשיאה האמורא, ר 'שמעון בן שטח האמורא, רב חננאל תלמיד רב, ר 'יהודה בר יחזקאל, ר 'אידי בר אבין, רב עינא, ר 'אילא:

שרש אחר, הוא נחור אחי אברהם ונחלק לב 'שרשים, אות נ 'של נחור היא שרש אחד, ואלו הם, נחור, אחאב המלך, ינאי המלך, נחום איש גם זו, ר 'אלעזר בן עזריא, אלישע אחר, ר 'אלעזר בן תדאי, ר ' אלעזר הקפר, ר 'הלל האמורא, ר 'אלעזר בן פדת, ר 'פרנך, ר 'בנאה, ר 'טבלא, בר קפרא, יהודה בן גרים, רב אחא משבחא גאון בעל השאלתות. ר 'אחאי שהזכירוהו בגמרא פשיט רב אחאי, רב נהילאי גאון. ודע, כי כל אלו הם מבחי 'נפש של השרש הנזכר, כי נפשם דוקא היתה מן השרש הנזכר. ויש אחרים שהיה רוחם משרש זו, ואלו הם, רפרם בר פפא, ר 'נהוראי הנקרא ר 'אלעזר בן ערך, ר 'אלעזר בן קסמא, ויש אחרים שהיתה נשמתם משרש זה, ואלו הם, ר 'אלעזר בן פרטא, יהודה בן נקוסאי:

אות חו"ר מנחור. הם שרש שני שבו, ואלו הם, נחור, חור בנה של מרים:

שרש אחר מן הבל, לוט בן הרן, רחבעם המלך, שאול המלך, יהושפט המלך, צדקיהו המלך, שמעון הצדיק, יהודה בן חשמונאי, שמעון בן זומא, שמעון בן ננס, שמעון אחי עזריא, ר 'אלעאי אביו של ר ' יהודה, איסי בר יהודה, רב ברונא רב שעורים. רבא, רב אחא בריה דרב איקא, רב חסדא, רב בנימין בר יפת, רב חנינא סבא, רבי אלעא האמורא, ר 'אבא בר ממל, רחב"א מפומבדיתא, רב אבדימי אביו, ר ' יצחק בר אבדימי, אבוה בר היהי, בנימין בר איהי אחיו, רב אחא גאון מפומבדיתא, רב חנינא גאון, ר ' יוסף בן מיגאס רבו של הרמב"ם ז"ל:

שרש אחר מן הבל, לבן בן נחור, בלעם, נבל הכרמלי, ברזלי הגלעדי, אסא המלך), הגהה - אמר שמואל, צ"ע, כי למעלה מנאו בשרש ב 'של קי"ן, באותיות אין נקי, (יהושפט המלך, יהויכין המלך, זרובבל, זכריה בן קבוטל, רשב"ג הנהרג, ר 'אלעזר בן ערך, ר 'יהודה בר בבא, ר 'חוצפית התורגמן, בבא בן בוטא, ר"ש בר נחמני, רב ששא, רבינא, רב נחשון גאון, ר 'זרחיא הלוי בעל המאורות:

שרש שת בן אדה"ר, שת, נחשון בן עמינדב, רב שמעיא חסידא, הנזכר בזוהר פרשת בלק, שמעון העמסוני, יהודה בן תימא:

שרש תרח אבי אברהם, תרח, איוב, אבידן בימי רבינו הקדוש, איבו, מצד הנפש. אבימי מצד הרוח, נחום איש גם זו, מצד הנשמה:

שרש יעקב אבינו ע"ה, יעקב, ירמיהו הנביא, דניאל, אנטיגנוס איש סוכו, ר"א בן דהבאי, רב פפא, הר"ן מפרש על הרי"ף ז"ל. שתי טפות של יעקב, הא 'באביגיל אחות דוד. והב 'נתגלגלה באביגיל הנביאה, אשת נבל הכרמלי:

שרש אליעזר עבד אברהם, אליעזר, כלב בן יפונה, בניהו בן יהוידע, זכריהו בן יהוידע, שמעיה בבחינת נפש 'בבחי, אבטליון אחיו. הרוח:

שרש זיהרא עילאה דאדה"ר, זיהרא עילאה דאדם, חנוך, יוסף, יהושע ן 'נון, אחיה השילוני, אלישע הנביא, יהושע בן פרחיא, ר 'יהושע בן חנניא, ר 'ישמעאל בן אלישע כ"ג מצד הרוח, אלישע אביו מצד הנפש. ר 'יוסי בן קסמא, ר 'חנינא בן חכינאי, יערשיה בספר דברי הימים, ר 'הושעיא רבה, ר 'הושעיא

זעירא דמן חברייא, רב הושעיא, ריב"ל, רב יחזקאל אבי רב יהודה, רב יימר בר שלמיא, שבחת בריה דרבינא, רב חנינא סבא, רב עינא סבא, רב עוירא סבא. רב יהודאי גאון, רב שר שלום גאון, רבינו ישעיה הראשון והאחרון:
שרש אחר, ער בן יהודה, זרח, עכן, עדינו העצני, נחום המדי, נחום הלבלר, ר' יהודה בן דמא, ר' ברכיה חבר ר' אבהו במדרש רבה:
שרש אחר, אונן בן יהודה, פרץ בן יהודה:
שרש אחר, יאיר בן מנשה, עמוס הנביא:
שרש אחר, שמה אחי דוד. שמאי הזקן, נחמיה העמסוני, נחמיה איש בית דלי, שמעון בן עזאי, ר' יוחנן בן ברוקא, ר' שמלאי, ר"ש בן לקיש:
שרש אחר, יואב בן צרויה, יואש המלך:
שרש אחר, חושי הארכי, הושע בן בארי, ר' חנינא בן דוסא, ר' יוסי בר יעקב, אחד מחבירי רשב"י באדרת נשא. ר' פנחס בן יאיר, ר' חנינא בן עקשיא, ר' אפס, ר' יוחנן, עולא, רפרם בר פפא, יהודה אבי ר' שמעון בן פזי, ר' אחא מדפתי, מר זוטרא האחרון, רבינו סעדיא גאון, הריטב"א, הרשב"ץ, המכונה דודאן. הר"י דילאון הספרדי:
שרש אחר, ברוך בן נריה, ר' יעקב התנא, ר' יעקב איש כפר נבוריא, ר' יוחנן החורנית, ר' ישמעאל בר' יוסי, ר' ינאי, יהוצדק אבי ר' שמעון, מר זוטרא חסידא, אמימר, מרימר, מר ינוקא, מר קשישא בני ר' חסדא:
שרש אחר, ר' יהודה בן בתירא, ר' אלעזר המודעי, ר' נחמיה בעל התוספתא, ר' נחמיה האמורא בריה דרב נהילאי, שמואל חבירו של רב, דוד בן זכאי ריש גלותא בימי רבינו סעדיא גאון:
שרש אחר, יהודה בן טבאי, נחבי בן ופסי, מנחם חבר הלל הזקן, ר' חנניא בן תרדיון, ר' יוחנן הסנדלר, ר' מנחם בר יוסי, ר' מנחם סתימאה, רב עיליש, רב עובדיא, רב מרדכי, ר' בון, רב זביד בר כהנא, רב זביד מנהרדעא:
שרש אחר, ר' חנינא בן דוסא, ר' מאיר, ר' ישבב הסופר, ר' יצחק בן אלישיב:
שרש אחר, אדמון, ר' כרוספדאי האמורא:
שרש אחר, יהודה בן תימא, רב נחמן:
ונבאר עתה קצת פרטים מאלו השרשים הנז"ל. שמעתי ממורי ז"ל, כי ר"ת "אשר "חלב "זבחימו הם אחז, והוא סוד גלגול המלך אחז בן יותם. ואיני יודע כונת הענין למה נרמז כאן:
גם נחור אחי אברהם, נתגלגל באחאב המלך ולכן עבד ע"ז, וזהו פירושו אחאב, אחיו של אברהם אבינו. ולפי שעבד ע"ז, נתגלגל ביהודה בן גרים, והרגו הרשב"י ע"ה בהסתכלות עיניו בו, כנזכר במסכת שבת יען שהוא הרג לנבות היזרעאלי:
גם ער ואונן, נתגלגלו הם עצמם בפרץ וזרח, בני יהודה אביהם. גם איוב נתגלגל בר' איבו האמורא, ולכן אותיותיהם שוות:
גם א"ל מורי זלה"ה, כי ר' חנינא בן תרדיון, ר"ת רחב"ת, ונרמז בפסוק והארץ הנה רחבת ידים לפניכם בענין שכם ודינה:
גם אחיה השילוני, מעלתו גדולה ממעלת שמואל הנביא, כמבואר אצלינו בשער רוח הקדש בסדר מדרגת הנביאים וע"ש:
גם ענין אביגיל אשת דוד, ואביגיל אחותו. הנה יעקב אבינו ע"ה, חטא כי לא בטח בה' מאד, כמש"ה למה תאמר יעקב ותדבר ישראל נסתרה דרכי מה' וכו', כי הוא הבטיחו כי לא אעזבך וכו', והוא עשה כל אותם השנים בבית לבן הרשע לשמור צאנו, ונכנע לפניו, וכל זה כדי לקחת בנותיו לנשים, נמצא שעבד לבן בסבת אשה, וזש"ה ויעבוד יעקב באשה, ולכן ענשו הוא כי ובאשה שמר:
ובאור ענין זה הוא סוד נמרץ נכון להעלימו, דע, כי אמרו בס"ה בפרשת משפטים, כי כל אדם מניח חד רוחא באתתא בביאה ראשונה, כשעושה אותה כלי. והנה ההוא רוחא, הוא חלק נצוץ מנשמתו. והנה יעקב הניח חד רוחא ברחל, וחד רוחא בלאה. ואמנם רוחא דאנח ברחל, נמשך ונכנס בבנימין בנה. וז"ס ויהי בצאת נפשה כי מתה וגו', כי אותו הרוח דיהיב בה נקרא נפש שלה כנודע, ויצא הנפש ההוא ממנה, כדי ליכנס בבנימין בנה, ולכן לא נולד בנימין, עד צאת נפשה דרחל. ואמנם רוחא דיהיב בלאה, נתגלגל באביגיל הנביאה, אשת נבל הכרמלי. ומן הראוי היה שיהיה זכר, אלא שנהפך לאשה נקבה, בעון הנזכר

שעבד ללבן בסבת אשה ,ולכן ההוא רוחא דיהיב בלאה ,שהיה נצוץ חלק ביעקב ,באשה שמר ממש ,והיה אביגיל ,וז"ס מ"ש אביגיל לדוד ,אשר הביא שפחתך לאדוני בלשון זכר ,ולא אמר הביאה לשון נקבה , לרמוז כי שרשה זכר ולא נקבה .ולכן תמצא ,כי פעם אחת נכתב בנביאים אביגיל חסר יו"ד ,לרמוז כי נמשכת מיעקב אבינו ,שעשה הגל עם לבן ,והוא אביג"ל:

והענין הוא במה שביארנו ,כי לבן נתגלגל בנבל הכרמלי ,ולפי שעבד יעקב ללבן ,נתגלגל ההוא רוחא דיליה באביגיל ,ונשאת לנבל ,לעבוד אותו כאשה לבעלה .ואמנם סוד הענין ,למה הוצרכו כל אלו הגלגולים .דע ,כי יעקב הוא מעין שופריה דאדם והנה אדם יצאו ממנו ב 'טפות קדושות של זרע בנחש הקדמוני ,ולכן הוצרך לטרוח כל אותם שנים ,לשמור צאנו של לבן הארמי מסוד הנחש ,עד יקח ממנו אותם ב 'טפות ,שהם לאה ורחל ,כנזכר בזוהר פרשת בהר סיני ואח"כ כאשר נתגלגל לבן בנבל ,עדיין היה בו כח מנחש הקדמוני ,ולכן הוצרך לטרוח כל אותם שנים לשמור צאנו של לבן הארמי ,עד יחזור ויקח טפת ההוא רוחא דשבק יעקב בלאה כנזכר ,והיא אביגיל ,ולקחה לאשה .ודוד המלך ע"ה ,שהוא גלגולו של אדה"ר ,גם כן הוצרך להוציא מן נבל טפה זו האחרת ,שעדיין היתה ביד הנחש ,ולכן הוצרך דוד לעשות ביעקב ללבן ,לשמור צאנו של לבן ,כמש"ה)שמואל א כ״ה:ט״ז (חומה היו עלינו האנשים וכו ,'עד שאח"כ לקח את אביגיל את אשתו ,והיתה לאשה לדוד עצמו:

ופעם אחרת נלע"ד ששמעתי ממורי ז"ל ,כי נענש יעקב ,על שנשא שתי אחיות בנות לבן ,ולכן ההוא רוחא דיהיב בלאה ,נתגלגל באשה שהיא אביגיל הנביאה ,ושתי נשיו הם ,אביגיל אשת דוד ואביגיל אחותו: גם ענין נבל נתגלגל בשלשה גלגולים בסדר שלשה אותיות שמו ,ל 'לבן .ב 'בלע"ם .נ 'נבל .ושלשתם נרמזו בפסוק אחד ,והוא זה קורא דגר ולא ילד וגו ,'כי דגר הוא לבן ,שקבץ אבנים ועשר יגר שהדותה ,כי תרגומו של גל הוא דגורא .גם אמרז"ל שלא היו לו בנים עד שבא יעקב לביתו ,כמש"ה ויברך ה 'אותך לרגלי וגו ,'וזש"ה ולא ילד .אח"כ נתגלגל בבלעם ,שהיתה לו נפש רחבה ,כמ"ש ז"ל על פסוק אם יתן לי בלק מלא ביתו כסף וזהב ,ועליו נאמר עושה עושר ולא במשפט אלא לקלל את הבריות ,ולפי שמת בחצי ימיו כמ"ש בגמרא לדידי חזי לי ספרא דבלעם וכתיב ביה בר תלתי ותלת שנין הוה בלעם רשיעה ,כד קטיל יתיה פנחס וכו ,'ולזה אמר הכתוב בחצי ימיו יעזבנו) .הגהה - אמר שמואל ,נלענ"ד שכתוב בגמרא בלעם סגירא כד קטיל יתיה פנחס לסטאה וכו .('גם כיון על היות בלעם הגלגול האמצעי ,וכנגד גלגולו בנבל הכרמלי שהיה אחרון שלשה הגלגולים שלו ,אמר ובאחריתו יהיה נבל כמשמעו ,לכן נבל הם אותיות לבן ממש למפרע:

גם בענין יוסף הצדיק נאמר בו ועשה לו כתונת פסי"ם ,והוא ר"ת פתחו"ן סגרו"ן יוס"ף מטטרו"ן ,או משה . והענין הוא כמש"ל כי יוסף ומטטרו"ן ,הם משרש זיהרא עילאה דנשמת אדה"ר .גם אותם ב 'השמות האחרים ,נודע שהם ב 'שמות ממספר ע 'שמות של שר הפנים:

גם בענין בניהו בן יהודע הכהן ,כבר נתבאר אצלינו כי יען שהרג ליואב ,לכן נתגלגל יואב ביואש המלך , ונתחלפה אות ב 'בש 'בא"ת ב"ש ,ובניהו נתגלגל בזכריהו בן יהודע הכהן ,והרג יואש לזכריהו ,ונהרג אחיו של זכריהו ג"כ ,לפי שהטיח דברים כנגד כל ישראל כמ"ש חז"ל ולכן נתגלגל אחר כך בשמעיה הגר ,וזה לעונש כי זכריה אבטליון ,ואז הכהן הגדול הטיח דברים 'כנגדו ,וא"ל יזלון בני עממיא לשלם כנודע ,וזה לעונש כי זכריה היה תחילה כהן ,והטיח דברים כנגד ישראל כנז"ל:

גם בענין ר 'אלעזר בן ערך ,דע כי הנפש שלו היתה בסוד נפש הגרים ,והרוח שבאה בלי נפש המתיחסת לו:

גם בענין בבא בן בוטא ,כבר הודעתיך כי הוא נתגלגל ברב ששת ,והם אותיות מחולפת בא"ת ב"ש ,ולפי שהורדוס המלך נקר עיניו ,לכן גם בגלגולו ברב ששת שהיה סגי נהור ,כי בהכרח הוא לחזור עתה כמו שהיה בראשונה:

גם בענין עמוס הנביא ,דע כי שרש נפשו היתה מבחי 'עולם הנקודים ,כמבואר בספרינו שהם בחי 'שבעה מלכי אדום שמתו ,והם חמש גבורות מנצפ"ך שהם כפולות ,ונודע כי הם בגי 'תק"ע ,לפי ששני פעמים מנצפ"ך הם תק"ס ,ובחינת כללות עשר עצמם הרי תק"ע ,וז"ס אשר היה בנקודים מתקו"ע:

גם בענין ר 'טרפון ,דע ,כי הוא מן הרפ"ח נצוצין הנודעים ,כמנין טרף מטרפו"ן .ונודע ,כי הם חמש גבורות מנצפ"ך ,שהם המ"ן ,והם בגימטריא פ"ר ,וכשתחלקם לחמשה חלקים ,יהיה כל חלק מהם נ"ו ,ואלו הם שני אותיות ו"ן מן טרפו"ן ,ונמצא כי שם טרפו"ן ,הוא חלק אחד שהוא בגימטריא נ"ו מן החמשה גבורות , שכלם הם בגימטריא טרף נצוצות ,וכללות כל זה נקרא טרפון:

גם א"ל מורי ז"ל, כי הוא ראה בעיניו את ר 'יהושע בן קרחה, ואת ר 'יהושע בנו של ר 'עקיבא, ואינם איש אחד, הפך מ"ש רש"י ז"ל בפ"ק דשבועות בסוגיא דבהרת ששניהם אחד:
גם הרמב"ם ז"ל שחבר ספר היד הנקרא משנה תורה, והרמב"ן ז"ל, שרשם הוא בשתי פאות ז"א בדיקנא דיליה, בתקון האחד הנקרא א"ל, וכבר נתבאר אצלינו, כי הפאה נקרא א"ל, והוא סוד אל שדי, שהוא בגימטריא משה, ולכן ב 'הפוסקים האלה נקראו משה. אמנם הרמב"ם הוא מן פאה השמאלית ולכן לא זכה לידע חכמת הזהר, אבל הרמב"ן ז"ל הוא מן פאה הימנית. ולכן זכה אליה כנודע. ולפי שנודע, כי א"ל הנזכר הוא קוצין תקיפין אשר שם, שהיא בחי 'המלכות, ושם מקור הדינים, לפי שהם בחינת שערות וקוצין תקיפין, ועוד כי הם בחינת המלכות כנזכר, אשר עליהם נאמר ואל זועם בכל יום, ולכן אפילו הר"ם בן נחמני ז"ל, שהוא מפאה הימנית, לא זכה אל חכמה זו אלא בזקנותו, כנזכר בספרים, כי בבחרותו לא היה מאמין בה, עד אשר רבו ר 'עזריאל גרם לו שילמדהו, על ידי אותה הפעולה שעשה, שבא אצלו בקפיצת הדרך כנודע:
עוד דע, כי רחב הזונה, היתה נשמה קדושה מאד, ולא לחנם נשאת ליהושע בן נון, וכמו שנודע ממ"ש ז"ל ששרתה עליה נבואה, כשאמרה ונחבאתם שמה שלשה ימים עד שוב הרודפים. גם בס"ה בפסוק ונתתם לי אות אמת, הפליגו לדבר בחכמתה, שנתכוונה בשאלתה זאת. והענין הוא, כי רחב הזונה באה משרש קין הנז"ל, ולכן שאלה מהם ונתתם לי אות אמת, כנגד מ"ש לו וישם ה 'לקין אות, ואמרו רז"ל שהוא אות ו 'של ההוי"ה שבתפארת הנקרא אמת. והענין הוא, כי כל נפשות הגרים הם מן המלכות נקבה, בסוד גר צדק, והיא שאלה מהם, שיעלו אותה על הת"ת הזכר, הנקרא אמת, אשר משם נשמות בני ישראל. והם השיבו לה, הנה אנחנו באים בארץ, שהיא בחי 'המלכות. ועוד כי משה שהוא מן הת"ת כנודע, מת במדבר, ואנו הבאים בארץ שהיא המלכות, אין בנו כח להעלותך, האמנם יכולים אנו להעלותך עד היכל הרצון של הנקבה, דכתיב ביה כחוט השני שפתותיך, כנזכר בזוהר בפרשת פקודי וזש"ה את תקות חוט השני הזה. אבל היא היתה רוצה לעלות בהיכל הרצון העליון הזכר, הנקרא ת"ת, אשר שם אתגניז נשמת מרע"ה כנודע שם בפרשת פקודי:
והנה ענין החוט הזה, הוא מ"ש בס"ה בפסוק אם מחוט ועד שרוך נעל, שהוא חוט של חסד של אברהם, אשר על ידו מתעוררים נפשות הגרים, בסוד ההוא אתערו דעבד אברהם בסטרא אחרא, כנזכר בפרשת תרומה בפסוק ועורות תחשים ונקרא חוט השני, להיותו בנקבה, וכמש"ה כחוט השני שפתותיך, שהוא דין, להיותו בנקבה. ואמנם היא בראותה שאינה יכולה לעלות עד הת"ת, לא רצתה לקשור תקות חוט שהיא המלכות הנקראת תקוה, ולא החוט שהוא היסוד לבדו, בסוד חוט דאברהם דאתער לנפשי דגיורי, אמנם ותקשור תקות השני בחלון, שהם שני היריכים נצח והוד. ואח"כ נתגלגלה בזכר, והוא חבר הקיני, ורחב נהפכה לחבר. וגם הוא משרש קין כנז"ל. ואח"כ נתגלגל חבר הקיני בחנה אם שמואל, ולפי שקשרה תקות השני שהם נצח והוד כנזכר, לכן ילדה את שמואל שנתנבא מנצח והוד. וזהו מה שרמזה חנה הנביאה בשירה שלה, רחב פי על אויבי, גם אמרה אשה קשת רוח אנכי, ר"ל, כי בהיותה תחלה בגלגול רחב הזונה, היתה קשת רוח מסטרא דמסאבא. ואמנם יעל אשת חבר הקיני, זכתה גם היא ונתגלגלה בזכר, והוא עלי הכהן, הפוך יעל ששמש באהל שילה כנודע שהיה אהל ולא בית, וזש"ה מנשים באהל תבורך, כי יעל נתברכה יותר משאר נשים, וזהו תבורך מנשים יעל. וביאר מה ענין ברכה זו אשר לה על שאר הנשים, ואמר מנשים באהל תבורך, כי מהיותה תחלה ממדרגת נשים נהפכה לזכר, ושמש בכהונה באהל שילה כנזכר:
הגהה - אמר שמואל, נלע"ד לומר, כי להיות כי חבר הקיני נתגלגל בחנה אם שמואל, לכן היתה חנה) עקרה, להיותה גלגול איש כנודע לנו, ולא נפקדה עד שהתפלל עליה עלי הכהן, שהיה גלגול אשה, והיא יעל אשת חבר). ומסטרא דיליה נפקדה חנה, וזה אצלי כפתור ופרח כן נראה לענ"ד:
ענין קין ותולדותיו יובל ויבל וכו', הנה נתבאר אצלינו, כי כמו שיש בחי 'ז"א בעולם האצילות, ונקרא ישראל, כך יש פרצוף א 'הנקרא יעקב, שהוא בחי 'אחורים דאבא, שנפלו למטה בעת מיתת מלכי אדום. וכמו שבחי 'ז"א הנקרא ישראל, יש בו כללות קין והבל, שהם חו"ג שבו, וכל שרשי אדה"ר. כן בפרצוף יעקב הנזכר, יש בו ב 'בחי', הנקראות קין והבל, וכל שרשי אדה"ר. והנה בחי 'קין אשר בז"א, הוא קין עצמו בן אדה"ר. ובחי 'קין אשר בפרצוף יעקב, הוא יובל מבני בניו של קין, כמש"ה ותלד עדה את יובל. ולכן יובל זה היה לוטש נחשת וברזל, להיותו מבחי 'הגבורות של קין, ונודע כי הגבורות הם מן אימא, הנקראת יובל, היא שנת החמשים שנה, ולכן נקרא ע"ש זה יובל. ובחי 'יובל הזה, נרמז בפסוק ועל יובל

ישלח שרשיו, כי גם בו יש כל השרשים הנאחזים בקין שבז"א. והנה יובל זה הוא מוכרח להתקן, טרם ביאת המשיח שיבא במהרה בימינו אמן, וז"ס יובילו שי למורא. ויובל זה עתיד להיות נתקן ע"י משה רבינו ע"ה, בסוד העבור שיתעבר בו, כי גם במשה יש קצת נצוצות משרש קין, אע"פ ששרשו מן הבל, ובפרט האחרון הסמוך לימות ביאת המשיח, אשר הוא נקרא בשם בית יעקב, כמבואר לקמן כי דור זה נקרא בית יעקב, ולכן יובל זה שהוא בפרצוף יעקב יתוקן עתה, וזה ע"י מרע"ה כנזכר. וז"ס "ויתעבר "ה ' בי "למענכם, ר"ת יובל, והבן זה. והנה הודעתיך, כי גם יששכר בן יעקב הוא משרש קין, שהוא בחי '" חמש גבורות שבז"א, מצד אימא עילאה בינה, ולכן מבני יששכר יודעי בינה לעתים. גם נרמז בר"ת יודעי בינה לעתים, הוא ר"ת יובל, והוא במה שהודעתיך, כי יש כמה בחי 'בקין, והנה בני בניו הם יבל ויובל, ואמנם יששכר הוא מבחי 'יבל:

ענין לוט בן הרן, כבר הודעתיך לעיל, כי הוא אחד מן השרשים של הבל בן אדה"ר, ונשלים עתה עניינו, דע כי לוט בן הרן, הוא מבחי 'אבר בהן יד הימנית של אדה"ר, ובהן זה נמשך מסוד הבינה, ולכן בהן ובינה הם אותיות שוות, אלא שיש אות יו"ד מיותרת במלת בינה, כי בהן חסר ו. 'והענין הוא, כי בינה היא ר"ת "בינה "יסוד "נצח "הוד. ובהן, ר"ת בינה הוד נצח, ולהיות בהן זה מקום הדינים כמבואר אצלינו בריש אדרת נשא, בענין ההוא עלמא דאתפרש לז"ן עיבר, כמנין בהן, וכלהו מארי דיבבא, ולכן כאשר חטא אדה"ר, ואח"כ הוליד את הבל, נתערבו נצוצותיו עם קליפות הרע של נצוצות הבל וקין, ובעת הגלגולים מתגלים, יחזור כל דבר אל שרשו כמבואר אצלינו, ואז זה הבהן ששרשו ומקומו באדם עצמו, שלט בו תערובת צד הרע אשר בהבל ולקחו עמו ונתערבו בו, ובבחי 'זה אנו אומרים כי לוט בן הרן, הוא משרש הבל, אבל כפי האמת אינו רק מבהן אדם שנתערב בהבל, ולכן נרמז הבל בר"ת ואת "לוט "בן "הרן. ולפי שלוט היה אז פגום, ונאחז ומעורב בקליפת הבהן אשר שם שדי בהן הנודעים בחכמת הכשוף המתגלים בצפרנים, ולכן א"ל אברהם הפרד נא מעלי, כי אע"פ שאברהם אבינו ולוט שניהם משרש אדה"ר עצמו, עכ"ז כיון שאתה נפרדת מן אדם, ונתערבת בקליפות הרע של הבל, ולא נתקנת עדיין, הפרד נא גם עתה מעלי. וז"ש כי אנשים אחים אנחנו, כי שניהם משרש אדם עצמו:

והנה לוט זה, היו בו שני נצוצות נשמות פרדות טובות, רות ונעמה, ושתיהם נתערבו בהבל כנזכר, ואח"כ יצאו ממנו, ונברכו ונתקנו. ולפי שזה הבהן הוא מסוד הבינה הנקראת נעמי כנודע, לכן יצאה נעמה העמונית ממנו, ששמה כשם נעמי. והנה שמעון בן זומא, גם הוא משרש הבהן הנזכר, ובהן זה יש בו ס ' רבוא נצוצות נשמות, כמו שהודעתיך, כי אין לך אבר מאיברי אדה"ר, שאינו נחלק לס 'רבוא נצוצות לפעמים כפי העונות, ולפעמים פחות, אבל לא יותר מזה. והנה בן זומא שהיה מן הבהן הזה, הוצרך להתעבר ולהתגלגל עם כל אלו הס 'רבוא של הבהן הזה, כי הם נצוציו, כדי לתקנם. וז"ס מ"ש ז"ל, כי בן זומא ראה אוכלוסא בהר הבית, ואמר לא נבראו כל אלה אלא לשמשני. והענין הוא, כיון שכלם הם נצוצותיו ותלויים בו, והוא מתעבר ומתגלגל כדי לתקנם. וכבר נתבאר אצלינו, כי כל צדיק שמתגלגל עם איזו נפש כדי לתקנה ולעזרה, הוא נוטל חלק עמו באותם המצות שעושה, ונמצא כי כל ס 'רבוא ההם שהיו נצוציו, נבראו לשמשו, כי הם הטורחים ועושים המצות, והוא נוטל חלקו עמהם בלי יגיעה:

בענין השרשים של הנשמות, זכרנו למעלה שרש אחד מן הבל, שתחלתה הוא לבן בן נחור, ובכללה ר ' חוצפית התורגמן. דע, כי השרש הזה, כיון שהוא של הבל, הוא מבחי 'אבא כנודע. וכבר ביארתי בענין בלק ובלעם, איך כל האורות שהם מצד אבא, בוקעים ויוצאים דרך הכלים דאימא, אשר אבא גנוז בתוכה כנודע, וממנה יוצאים אל אחורי דעת דז"א אל לאה אשר שם. ואח"כ ממנה מתגלים ויוצאים לחוץ. ובהכרח הוא שבעבור אורות אבא דרך אימא מתערבים יחד, ונמצא כי זה השרש הנז"ל שבכללו הוא בלעם, ע"ש שנבלע תוך העקבים של לאה הנעלמים תוך כתר רחל, הנה הם עוברים בדרך השרש הראשון של קין, שהוא אשר מכללם הוא ר 'עקיבא וריב"ז, ומתערבים שם, ויש להם קצת אחיזה וקורבה אלו עם אלו, לסבה הנזכרת, ונכלל שרש הנזכר של הבל, תוך שרש הראשון של קין, ונקרא ע"ש קין, ולשלו יחשב. וז"ס שנקרא ר 'חוצפית התורגמן, כי הוא חצוף וחזק לצאת מן אבא, ועובר ובוקע תוך אורות בינה שהם קין כנודע, ומשם יוצא לחוץ:

ענין משה והלל הזקן, אשר שניהם שוים במדת הענוה, ושנותיהם שוות, הנה הם סוד ב 'שמות משם בן ע"ב, והם, מה"ש, לל"ה, הסמוכים זה לזה, בע"ב שמהן של ויסע ויב"א וי"ט. וזהו מה שרמז השי"ת למשה כשעלה למרום, וא"ל "היה "לך "לעזרני ר"ת הלל, הנזכר בפרק ר 'עקיבא במסכת שבת וכפי מה שהבנתי מדברי מורי ז"ל, אע"פ שלא אמרו בפירוש, הוא כי משה והלל משרש אחד הם. וכן ר 'אליעזר

שהתפלל עליו משה ,ואמר י"ר שיצא זה מחלצי .וכן רבינו הקדוש .וכן רשב"י .וכמו שהודעתיך למעלה בדרוש הנשמות ,הנמשכות מחמשה בחי 'זווגים עליונים ,והודעתיך כי רשב"י ע"ה ,ורבינו הקדוש הם בחי 'היסודות בזעיר ,או ביעקב ,וגם משה הוא ביסוד דאבא:
יש נפשות ,שאינם מבחי 'שרש קדושת שבת עצמו ,אלא מכללות תוספת שבת ,ואין להם רק אותה בחינה לבדה ,גם אינה יכולה לעלות יותר מאותה בחינה ,כיון שאין שרשה אלא משם:
ענין כלב בן יפונה ,וענין המרגלים .דע ,כי אליעזר עבד אברהם ,הוא היה בכלל ארור כנען ,ונכנס לכלל ברוך ,כאשר אמר לו לבן בא ברוך ה ,'כמ"ש חז"ל ולפי שזכה לבן למעלה זו ,להוציאו מכלל ארור ,לכן נתקן גם הוא ,ונתגלגל בנבל הכרמלי ,ושניהם גלגולי בלעם ,כמבואר אצלינו וז"ש ז"ל למנצח על מות לב"ן ,הוא נבל והנה לולי שלמעלה לא נתקיימה ברכת לבן לאליעזר ,לא נכתבה בתורת ה 'אמת ,ומהכרח זה קיימו רז"ל מדרש זה ,שיצא מכלל ארור וגו .'ולפי שלבן גרם לאליעזר שיתוקן ,ויתגלגל בכלב בן יפונה ,
לכן נקרא בן יפונה ,בנו של לבן ,שכתוב בו ואנכי פניתי הבית לאליעזר ,כי כבנו יחשב ,כיון שהכניסו לכלל ברוך ,ונתקן ונתגלגל בכלב ע"י ברכתו ,כי כלב בן מצרון היה ,ולא בן יפונה ,כי מחמת קושיא זו ארז"ל גם כן בו דרשה אחרת בן שפנה מעצת מרגלים .ואמנם בחינת כלב היא שם ההוי"ה דההי"ן ,שהיא בן והיא בגימטריא כל"ב ,וכבר הודעתיך כי הוי"ה זו ,תורה על מציאות ההוא רוחא דדכורא דעייל בנוקבא ,לעורר בה בחי 'מ"ן ,ושם זה מורה על הנקבה בהיותה אחור באחור עם הזכר כנודע:
ועתה נבאר ענין המרגלים ,דע ,כי אלו העשרה מרגלים טרם שהלכו לרגל את הארץ ,נתעברו בהם נשמות השבטים ,עשרה בני יעקב ממש ,וז"ס מ"ש להם יוסף לאחיו מרגלים אתם ,רמז להם שהיו עתידים להתעבר במרגלים .גם ז"ס מ"ש בריש פרשת שלח לך ,כלם אנשים ראשי בני ישראל המה ,כי הם ממש בני ישראל סבא ,ולכן לא כתיב ראשי אלפי ישראל ,אלא ראשי בני ישראל .ואמנם אחר שנתייעצו בעצמם להוציא דבה על הארץ ,והיו רוצים לחזור לבא אל משה ולדבר תועה ,אז נסתלקו מהם נשמות השבטים שנתעברו בהם ,כנודע כי מי שהוא מבחי 'עבור מסתלק כשירצה ,משא"כ בבחי 'גלגול .
וזהו הטעם מש"ה בתחלה ,וישובו מתור הארץ מקץ מ 'יום ,ואח"כ שהזכיר ששבו ,חזר והזכיר ההליכה ,באמרו וילכו ויבואו אל משה ואל אהרן ,והיל"ל ויבואו ,ולא וילכו ,ורז"ל דרשו כפי הפשט מקיש הליכתם לביאתם וכו .'והענין הוא כפי הסוד ,כי וילכו חוזר אל נשמות השבטים ,שהלכו ונסתלקו מהם ,כאשר שבו מתור הארץ בעצה רעה .ומלת ויבאו ,חוזר אל המרגלים בעצמם ,שבאו לבדם בלתי עבור נשמות השבטים בהם .ואמנם ביהושע וכלב לבדם ,נשאר בהם סוד העבור ,כי אפרים בן יוסף נתעבר ביהושע ,
ויהודה בכלב ,לפי שלא חטאו .וזש"ה ,וכלב בן יפונה ויהושע בן נון חיו מן האנשים ההם ההולכים ,פירוש ,כי אלו נשארו חיים ,מבחינת נשמות השבטים אביהם שנתעברו בהם ,ולא נסתלקו מהם אח"כ בביאתם ,כי כמו שבהליכתם היו עמהם ,כך היו בביאתם ,וזש"ה חיו מן האנשים ההם ההולכים וכו .'ויחזור אומרו האנשים ההם ,אל אפרים ויהודה שהיו עמהם בהליכתם ,וז"ש ההולכים ,ירמוז כי אלו חיו מן האנשים שהלכו ,ולא מאותם שבאו שלא כמו ההליכה .ולפי שכלב נתעבר בו יהודה ,לכן נאמר בו ,יען כי מלא אחרי ה ,'יצה ,כי יהודה הוא חבור יהו"ה ד ,'וירמוז ,שהוא סוד האחורים הנתקנים מן ד 'שביהודה ,לשם יהו"ה שבו .ולפי שנתקיים בכלב עבור יהודה ,אמר יען כי מלא אחרי יהו"ה ,המתקן את אחור של ההוי"ה כנזכר .גם מפני שכל"ב הוא בחי 'אליעזר עבד אברהם ,לכן כתוב בו ויבא עד חברון .ואמרו רז"ל שהלך להשתטח על קברי האבות ,כי אברהם הוא הראש שלהם ,והוא היה עבדו ,לכן עתה הלך שם .וגם כי הנה כלב ואלעזר הם בחי 'שם הוי"ה דב"ן כנז .'ואמנם אליעזר נקרא ע"ש שהוא בחי 'התעוררות החתן ,
והוא משמש ועובד אל החסד שהוא אברהם ,וזהו אליעזר עבד אברהם ,ר"ל ,עז"ר א"ל ,כי הוא עוזר לשם א"ל ,שהוא חסד אל ,והוא אברהם ,וע"כ הלך להשתטח עליו:
ועתה נבאר שאר גלגולי כלב ,דע ,כי נתגלגל בבניהו בן יהוידע ,בסוד פנים אל פנים .ועיין בפרשת בראשית בזוהר בהקדמה והבן זה ,וגם בו נרמז ב"ן ,בגימטריא כל"ב ,ובו נאמר לך פגע בו ליואב בן צרויה .ואח"כ בניהו נתגלגל בזכריהו בן יהוידע ,ויואב נתגלגל ביואש המלך ,בחלוף בי"ת בשי"ן בא"ת ב"ש ,ואז הרג יואש לזכריהו במצות ויעזוב אתכם)דברי הימים ב כ״ד:כ׳ (לפרוע מה שנהרג על ידו בתחלה .נבזראדן כלבא שבוע .שמעיה נפש .אבטליון רו"ח .וכבר ביארתי זה במקום אחר .כלאב בן דוד ,
הוא הוי"ה זו דב"ן ,כזה ,יו"ד ה"ה וא"ו ה"ה .יפונה בגימטריא אהי"ה דההי"ן קנ"א:
הגהה - אמר שמואל ,השתא אתי שפיר ,מש"ה ובניהו בן יהוידע בן איש חי ופרכינן בגמרא אטו כוליה)עלמא בני מתי נינהו ,ומתרצי הכי ,בן צדיק שנקרא חי אפילו במיתתו .וראוי להבין ,אמאי למד הפסוק

החדוש הזה בפסוק הזה של ובניהו בן יהוידע, יותר מבשאר הצדיקים. האמנם עמ"ש הרב זלה"ה, אתי שפיר, שבניהו היה גלגול של כלב, וכלב נתלבשה בו נשמת יהודה, והרי הם שלשה פעמים ב"ן, בבניהו בן אחד, בכלב בן שני, ביהודה בן שלישי. ושלשתם נרמזו בזה הפסוק ובניהו הרי ב"ן אחד. ב"ן הרי ב"ן שני. חי, רמז ליהודה, בן שלישי. ונתכנה יהודה במלת ח"י, לרמוז לגלגול יהודה בכלב, שנשארה חיותו בו ולא פירש ממנו, ואח"כ בניהו זכה לשתיהם, לכן נקרא בן, ובניהו בן יהוידע בן איש חי כנלע"ד:
ענין הלל ושמאי. הנה הלל הוא בחי 'הפנים של המלכות, הנקראת רחל, ולכן הלל הוא בגי 'אדנ"י, שהוא הפנים שלה, ולכן הוא חסד ולא די"ן. אבל שמאי הוא בחי 'האחור של לאה, כי שמאי בגימטריא קפ"ד וקס"ו, שהם האחורים של ההוי"ה דע"ב ס"ג, היוצאים מן זעיר אנפין וניתנים אל לאה. ולהיותו בחי ' אחורים הוא דין וגבורה. ולכן הלל ושמאי, הם חו"ג. ולפי שלאה קדמה אל רחל, כן דברי ב"ש קודמים לדברי ב"ה בכל התלמוד. והנה בן עזאי היא משרש שמאי, כמבואר אצלינו, אלא שהוא למטה ברחל, ולכן עז מן עזאי, הוא שם אדנ"י ס"ה, ועם חשבון י"ב אותיותיו במלואם. ושתי אותיות א"י מן עזאי, הם א"י מן שמאי. גם הם א"י של אדנ"י ראשונה ואחרונה. גם הם סוד א"י הבל אחיך, להורות כי הם מבחינת הגבורות שהיו בהבל, אשר בהם היה הפגם והחטא שחטא הבל, וזכור זה. והנה נתקנו אח"כ בשמאי ובעזאי, שהם א"י של אדנ"י:
אמר שמואל, לבל יהי הספר הזה חסר כלום, כתבתי ג"כ פה לקוטים מאשר מצאתי מכתיבת יד מורי זלה"ה, אעפ"י שרובם ככלם כבר נכתבו למעלה במקומם, וזה ביאורם" הארץ "ברקים "מטר "עשה מוצא "רוח "מאוצרותיו, הם ר"ת הבל עמרם, כי עמרם הוא המוציא רוחו של הבל, ונתנו במשה. גם " ברקים "למטה "עשה "מוצא, ר"ת בלעם, כי גם הוא הרע של בלעם שבהבל":
ודע, כי גם שת הוא הבל, וכמו שחוה ילדתו בת ק"ל שנה, כן יוכבד למשה, כי כשיוכבד הגיעה לבת ק"ל שנה, נתעברה בה רוח חוה, ושבה לימי עלומה, ותלד את משה. יתרו הוא קין, ולכן נקרא קיני. גם נקרא יתרו, יתר ו', בסוד וישם ה 'לקין אות יתירה, זו ו', כנזכר בתקונין דף קי"ח ע"א. והנה קין נתערב מטוב ורע, והרע בא במצרי, ונהרג ע"י משה זה הבל, על דבר שלומית בת דברי, מדה כנגד מדה, כי גם הוא הרג להבל על התאומה יתירה. והטוב של קין בא ביתרו, ונתן בתו למשה, לתקן ענין התאומה הנזכר. וכשהרג משה את המצרי, נתקן:
בכך, ויצאה נפשו, ואז נדבקה בנפש יתרו, ונתגייר. גם נפש קרח, היא נפשו של קין, וכפי זה נמצא שנתגלגל קין ג 'פעמים. גם שם נתבאר אחיזת נפש שאול ושמואל:
ענין יעקב, שהוא האור היוצא מדופני היסוד של אבא המתלבש תוך ז"א, ויוצאת הארתו מחוץ לז"א, אבל האור מהיסוד דאבא תוך חלל הגוף ובטן ז"א, נקרא משה. ויש בו ה 'בחינות, האחת למעלה בדעת של ז"א. כי גם שם מתלבש יסוד דאבא. השנית, בשליש עליון שבת"ת דז"א, מקום מכוסה תוך יסוד דאימא, ועל מקום זה נאמר ויסתר משה פניו. השלישית, בשני שלישים התחתונים דת"ת מקום נגלה, ומשם היתה נגלת נבואת משה. הרביעית ביסוד דז"א, כי שם נתלבש עטרת יסוד דאבא, וזו בחי 'שת בן אדה"ר, וז"ס חשופי שת. החמישית ההבל היוצא מפי יסוד דז"א ולחוץ, וזו בחינת הבל בן אדה"ר, כי כל אלו שרש א 'הם. ודור המדבר, הם האורות היוצאים מן הדעת של יעקב הנזכר, באחורי הדעת שבו, ונקרא לאה אשת יעקב, ולכן נקרא דור דעה. ושם נתבאר באופן אחר, כי הרושם שעושים האורות הנזכרים בין גוף זעיר לגוף יעקב הנזכר, הנקרא דור דעה. נדב ואביהוא, הם רוח ונפש דזיהרא עילאה דאצילות, שהיו תחלה כלולים באדם הראשון, והורישם לקין בנו. רשב"י ע"ה, היתה נשמתו מבחי 'אור לקחה חנוך, זיהרא עילאה דאצילות. ונתגלגלו בשמואל, נצח והוד, נדב ואביהוא. מקיף:
ענין מרע"ה, ורבינו הקדוש, ורשב"י ע"ה, ועשרה הרוגי מלכות, כלם הם מבחי 'יסוד שבז"א. אלא שהם יסודות חלוקים, או דאבא או דאימא, או דז"א, או דיעקב. אמנם מרע"ה, עלה דרך קו אמצעי, גם עד הדעת דז"א. ובלוחות השניות, הוא יותר למטה, כי אבד אלף חלקי אורות שהיו בו בזמן לוחות ראשונות, ונשאר בו חלק אחד מאותם האלף. ורשב"י ע"ה בתחלתו היה למטה ביסוד הראוי לו כנזכר ואח"כ בזמן האדרא רבא, עלה לאותה מדרגה תחתונה שהיה בה מרע"ה, בזמן לוחות שניות. רב המנונא סבא, נצוץ אחד מנצוצי מרע"ה, המתגלגל בכל דור ודור עד ס 'רבוא נצוצות. בלעם גלגול לבן, וכשנהרג ע"י פינחס נתקן קצת, ונתגלגל פעם שלישית בנבל הכרמלי. אותיות לבן גלגול א':
כפי הבחי 'השנית, שהיתה באדם בעת שחטא, כך צריך שיהיה כשיתגלגל. כיצד, הרי שהאדם הזה היה לו כשחטא נר"ן מבי"ע, וגם נפש מאצילות, ונתגלגל, אע"פ שהשלים תקונו בשלימות אל נר"ן דבי"ע, עדיין

נקרא פגום ומעוות, עד שיתקן גם הנפש דאצילות. וז"ס צדיק ורע לו, כי הוא צדיק גמור בערך מה שיש בו עתה, אבל רע לו, כי עדיין צריך להשלים מדרגתו הראשונה, אע"פ שעשה מצות גדולות ורבות. ויש שבתחלה לא היה בו רק נפש דעשיה לבד, וחטא, ועתה כשנתגלגל ותקן נפש דעשיה, והספיק לו מצות מועטות, ונקרא צדיק מתוקן וטוב לו:

ענין אינון תרין רוחין הנז 'בזוהר, הענין הוא, כי נשמת האדם הבאה מאימא על ידי התלבשותה בז"א, יש לה ב 'בחינות, הא 'מן ראש ז"א עד החזה שבו, כי זה נשמה מכוסת כנודע, ונעשת באדם בחי 'צלם של אור מקיף על ראשו. והשנית, בחי 'אורות אימא המתגלים מן החזה ולמטה, וזו נעשת נשמה פנימית באדם. וזו השנית, מתלבשת תוך הרוח הבא אל האדם מז"א עצמו. ונתבאר שם, כי אפשר ע"י החטא, שתרד נשמה הפנימית הזאת דרך מרגלותיו כלה בקליפות, ונשמת הצלם תכנס בסוד פנימית. ודע, כי גם אפשר שאם יחטא יותר, תרד מעט מעט גם הצלם הנזכר כלה לגיהנם. ועל זה נאמר, ונכרתה הנפש וכו', כי לא נשאר לו שום שרש למעלה בקדושה:

ובבחי 'ב 'הנשמות הנז 'שיש לכל צדיק, בכפל שמו, נח נח, משה משה, כבר הודעתיך, כי כל שרש מן שרשי הנשמות, יכול להתחלק עד ס 'רבוא נצוצות נשמות, ויש שרש שכלם יתבררו מן הקליפות, ויתוקנו כל ס 'רבוא. ויש שרש, שאפשר שאיזה נצוץ קטן מהם ישאר באחרונה, שלא יוכל להתקן אפילו לעתיד, ממעוט הקדושה שבו, ומרבוי סיום קליפותיה, ועל זה נאמר ויצאו וראו בפגרי האנשים וגו' לבא:

הלל, היה נצוץ אחד מס 'רבוא נצוצות, שרש נשמת מרע"ה, המתגלגל בכל דור ודור, ולכן שניהם היו ענותנים, וחיו ק"כ שנה:

פסוק כי שבעתים יקם קין, יק"ם ר"ת, יתרו, קי"ן, קרח, מצרי. כי נפש קין, להיותה נפש נאחזה בזוהמת הנחש מאד, וגבר הרע שבה על הטוב שבה, ונתגלגלה במצרי שהיה גוי. ומשה שהוא הבל, רצה לתקנו על ידי שהרגו בשם המפורש, שם בן מ"ב, והוברר הרע שבה, והעלהו לבחי 'הטוב שבה אל הקדושה, ואז נכנסה ביתרו שהיה גוי, ועי"כ נתגייר גם הוא, ביום שהרג את המצרי. ולהיות נפש זו מן בחי 'הרע של נפש קין, לכן אמרו בס"ה, כי תחלת תקון קין היה ביתרו, כמ"ש על פסוק קניתי איש את ה' אמנם הטוב הראשון שבה, כבר נתגלגל בקינן ומהללאל, כנזכר אצלינו:

אבל הרוח לא נכנס בגוי, כי הוא עליון מן בחי 'הנפש, ואמנם עדיין היה מעורב ברע, ואותו הרע נכנס בקרח, בסוד ויקח קרח, לקח מקח רע לעצמו, ומכח זה הרע נתקוטט עם משה, שהיה הבל אחיו, כמו שנתקוטט אז. והטוב שבזה הרוח, נתגלגל בשמואל הנביא, שהיה מזרעו:

ונשמת קין, נכנסה ביתרו אחר שנתגייר, בכח נפש המצרי שנתקנה כנזכר, ואז נשלם תקון חטא קין שהרג להבל, ולקח תאומתו, ועתה זן ומפרנס את משה, והחייהו, והחזיר לו תאומתו, והיא צפורה. והרי נתבאר, כי לא נתקן קין מחטאו של הבל, אלא ביתרו, וזה ע"י משה כנזכר, בתחלה בהריגת המצרי, ועד סוף ביתרו כנזכר:

והטוב שבהבל, נתגלגל בשת. והרע, באנוש בנו, ולכן עבד ע"ז. הרן, נתגלגל באהרן, ולוט בנו, ושניהם הם משרש הבל. רבא חבר אביי משרש לוט, ונתן בבתו הצעירה, ומשם יצאה נעמה העמונית, וגם שם רות ונעמה, הם, שתי בנות לוט. ותרח אבי אברהם, נתגלגל ונתקן באיוב. היה נכלל רבא:

ואלו הם קצת מיני עשבים שלמדתי ממורי ז"ל, אע"פ שלא באר לי פרטות הדברים אלא דרך כלל: עשב הדודאים, והם בלשון תרגום יברוחין, וכן בלשון ערבי יברו"ח, ומוציאים פירות הנקראים תפוחים שוטים. הנה אחיזתם למעלה בלהט החרב המתהפכת, ולכן נקראים תפוחים שוטים, ולכן גורמים שטות לאדם האוכלם כנודע. וסגלתם הוא, שאם יכרכום תוך קלף צבי, ויתלום בצואר האדם, יועילו, שאם ירימו חרב על האדם הנושא אותם להרגו, תהפך החרב על האדם, ותהרוג בעליו. גם קליפת התפוחים האלה יבשה וכתישה לאבק דק, יועיל מאד לכחול העינים רעות:

עשב הנקרא טוטומיליו, כי כשחותכים ממנו יוצא חלב, מועיל להקפת כסף חי, וצריך שיהיו בראשו חמשה ענפים, ובכל ענף חמשה זרעונין, וצריך ללקטו בעת ידוע, לא קבלתי ממנו:

עשב הנקרא מושקטיליא, ובערבי אכליל דהב, והזרע שלו הוא כעין ג 'או ד 'מחטין צומחין בראשו, ארוכות שיעור חצי אצבע או יותר, וריחו כריח מור. סגולתה היא, לעשות בה אל כימיא של הזהב. גם סגולתה היא למשוח הבהקים במין שלה:

עשב אחר יש, שעליו דומים לעלי עדשים, והפרח מור"אדו, והפרחים בעצמם דומים לפרחי העדשים, ויש שהפרח שלו הוא אמרילייו. מין העשב הנזכר טרוף באצבעך עם מעט שמן זית וחומץ, יועיל למשוח בו

הרגלים והשוקים והידים הנבקעות, שדומה בקיעתם כמו מין ממיני הגרב והתכוך, ומשח בו ערב ובקר כמה פעמים:
עשב אחד יש, שעליו שלו ארוכות ורחבות מאד כעלי החזרת ויותר מהם, ויהיה ארכם כשעור שתי זרתות, ובאמצע מוצא העלים, יוצא קנה אחד ארוך וגבוה מאד יותר מן אמה וחצי, אשר בקנה ההוא גדל הזרע, וכל הקנה הזה צומח בו כמין צמר גפן ממש, אלא שאינו לבן כמוהו. המיץ שלו יועיל להשקות למי שיש בו חולי ההשתנה, שאינו יכול להתעכב ומשתין בכל שעה:
עשב אחד יש שהוא נמוך, וקנה הזרע שלו קצר, וכלו כדמיון כוסות קטנים רבים דבוקים זה בזה, מסבבים כל הקנה, המיץ שלו יועיל לעינים הרעות. גם יועיל לעינים הטובים להאירם ביותר:
עשב אחד יש גבהו זרת, וכשמוציא זרע, יוציא כעין קלח אחד, ויוצאים ממנו מזה ומזה עלים קטנים כעין עלי עשב החרדל הדק גם הפרח כפרח החרדל ממש, וגוונו אמיריליו כפרח החרדל, גם זה טוב לעינים:
עשב אחד יש, עליו כעלי הבצלים קצת, אלא שהם קצרים כשעור זרת, ואינו גדל אלש בין הסלעים הקשים והגבוהים, והנה הגדל בסלע עצמו אינו טוב, אבל הגדל למעלה מן הסלע הוא טוב, ויועיל להאיר עינים החשוכות שאינם רואים בטוב. וזה עניינו, יעשה ממנו מעגו"ן עם אגוז אחד בעל שלשה צלעות בלבד, ועשר צמוקים שחורים, ודבש דבורים, ויאכל ממנו בכל בקר על הצום:
עשב אחד יש, שעליו רחבים מאד למטה במקום דבוקם אל הקלח, והולכים ומתקצרים מעט בראשם, וציורם הוא ממש כציור עלי הקארד"ו האדום יועיל לרפואת הצרעת:
עשב אחד יש קטן, ושרשו כמין בצלים קטנים כשעור הזיתים, ובראשו יש פרח אמיריליו אם תעשהו מעגון עם דבש דבורים, טוב להאיר העינים. ע"כ מה שלמדתי במיני העשבים ממורי זלה"ה:
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Chapter 37
ונשמטה ממקומה ושייך בדף קכ"ה ט"ב ד"ה אמר שמואל:
אמר שמואל, ראיתי והסכמתי לכתוב אחר כל זה, ציון מקום קברות הצדיקים, אשר מהם הם מפורממים, ומהם לא שזפתם עין, ומקצת מהנז' נתפרסמו לעין כל:
ועתה אכתוב מקום קברות הצדיקים, כפי אשר קבלתי ממורי זלה"ה, וכבר הודעתיך כי הוא היה רואה ומסתכל בנשמות הצדיקים, בכל מקום ובכל זמן, ומכ"ש בהיותו על קבריהם, ששם נפשותיהם עומדות כנודע, גם מרחוק עיניו יביטו בנפש הצדיק העומד על הקבר שלו, ועי"ז היה יודע קבר כל צדיק וצדיק, והיה מדבר עמהם, ולומד מהם כמה סתרי תורה. וכבר נסיתי כמה נסיונות וחקרתי בתכלית החקירות, ומצאתי דבריו כנים ואמתיים, ואין להאריך בזה עתה, כי הם דברים נוראים ונפלאים ולא יכלם ספר:
במדינת צפת ת"ו, במערב, יש שם בית קברות ליהודים, ובתוכו בית א', ובנין כיפה עגולה גבוה באמצע גגו כמין קובה, ובצפון הבית ההוא נקב קטן פתוח למערה ההיא, ובאותה מערה אומרים העולם, כי שם קבור הושע בן בארי, ואינו כך, אמנם הוא קבור שם ר' יהושע התנא, וטעו העם, וקראוהו הושע:
בלכתך מצפת, לצד מערב לבית הקברות הנז"ל, יש שם באר א', ונקרא בור של גויזו, והנה שם יותר

רחוק מעט לצד מערב, קבור ר 'שמעון בן חלפתא, ואין בו שום היכר. בלכתך מן הכפר הנקרא דהריאה התחתונה של מערב צפת ת"ו, לרדת אל הנהר אשר שם טוחנים קמח, תלך בדרך ההיא ותגיע עד המקום שכבר משם נראים מימי הנהר קצת, גם מן המקום ההוא מתחיל לירד מן הנהר אל הנהר הנזכר, והנה שם לשמאל הדרך יש רחוב קטן בין הסלעים, ולדרום של הרחוב ההוא יש סלע גבוה, ונראה כעין כותל א', שם קבור ר 'חייא הנזכר באד"ר דנשא:

בהגיעך למטה, כאשר תרד עוד בדרך ההוא עצמו רחוק מעט, תמצא שם לצד מזרח הדרך סלע א 'יחידי, גבוה וזקוף בקומה זקופה, ושם תחת הסלע ההוא עצמו קבור ר 'נחוניא בן הקנה. כנגד הסלע הזה מכוון ממנו ביושר לצד צפון באמצע ההר, יש שם סלע א 'גדול, ושם בקיעה א 'גדולה מפסיק הסלע לשנים, שם קבור ר"י נפחא הנזכר באדרא רבא דנשא:

הגהה - אמר שמואל, הרי מפורש כאן שאינו קבור עם רשב"י ובנו ר"א במירון כמו שאומרים העולם) שהציון הג 'אשר שם הוא רבי יצחק):

בהגיעך למטה בהר, יש שם באטא"ן אחד שמתקנים בו הבגדים, והוא הבאטאן היותר גדול אשר בנהר ההוא. והנה בהר שלמזרח הבאטאן ההוא, יש בראש ההר מכוון כנגד הבאטאן חפירה גדולה נכנסת בהר ההיא, ושם קבור רבי אבא הנזכר באד"ר דפרשת נשא:

בלכתך מכפר הדהריאה הנזכר שבמערב צפת, בדרך הנמשך ממנה תחת בית הקברות, והולך לצד צפון, ונמשך עד נחל מים הנקרא כראל כמו שיתבאר למטה. ואמנם בדרך הזה יש אילני זתים רבים, ובהגיעך שם תתחיל לרדת בהר ההוא לראש נהר המים הנזכר שבו טוחנים החטים, ושם חפירה אחת, כי הוא מקום מחצב אבנים, ושם קבור עדינו העצני. ורחוק ממנו מעט יש מחצב אחד, ושם קבור רבי חוצפית התורגמן:

ומשם תרד עוד למטה באמצע מורד ההוא, ושם סלע גדול, אורכו קרוב לעשרה אמות, וכן רחבו, והוא סלע יחידי בפ"ע שוכב ומוטה ע"ג קרקע, ותחתיו חלול ונבדל מן הקרקע מצד צפונו, ושם תחתיו קבור יהוידע הכהן:

מן הדרך הנז"ל, ההולך מן המקום הדהריאה הנזכר אל הכראל הנזכר, יש שם דרך אחד שבו יורדים מן צפת אל ראש ההר לטחון החטים, ותרד שם מעט בדרך ההוא, ושם כמו שליש שפוע הדרך וההר, יש שם חרוב אחד, ושם קבור בריה דרב ספרא הנזכר בזוהר פרשת תרומה:

יותר למטה בדרך הזה לצד מזרח, יש פתח אחת של מערה בגגה למעלה, ובצד מערב המערה למטה, יש כמין ג 'בקיעות, ושם בפנים קבורים יוסי בן יועזר, ויוסי בן משולם, ויוסי בן יוחנן, כנגד ג 'בקיעות ממנו: למזרח צפת תוב"ב, בלכתך מצפת אל כפר אבנית, יש שם ב 'הרים גדולים מאד, ונקרא הדרך שביניהן בין גיבליין, והנה באמצע אורך הדרך הזה, שבין ב 'ההרים, שם לצד דרום הדרך בראש ההר ההוא, שם קבור רבי כרוספדאי חמיד לבא, הנזכר בסוף ספר התקונים תיקון ע', ובזוהר פרשת שלך לך:

גם בלכתך מצפת מדרך בין גבליין הנז"ל, באותו ההר אשר לצד ימינך, שהוא למעלה מן הארת אל קראת של הישמעאלים, תעלה משם ותלך כל ראש ההר ההוא מצפונו לדרומו, ושם כמו חפירה תחת הסלע לצד ימינך, ושם קבור אנטיגנוס אי"ס. ותלך מעט יותר לצד דרום, ושם חפירה ג"כ תחת הסלע לצד ימינך, ושם קבור נתן דצוציתא:

לדרום צפת תוב"ב, לצד דרום המגדל, יש מעיין א', ונקרא מעין החדש ושם קרוב אליה מערה אחת, וקורים אותה אולד יעקב, ושם כנגד המעיין ממש לצד צפון, בנין נאה ובתים נאים, וכל העולם אומרים כי שם קבור רבי דוסא בן הרכינס, וכן האמת, ואין צדיק אחר קבור שם אלא הוא לבדו:

משם תלך בדרך ההולך לצד דרום, ושם רחוב אחד קורין לו אל מידאן, ושם מרגז אחד לישמעאלים, ולמטה מדה המרגז, יש עמק אחד למזרח הבקיעה, והרחוב ההוא והוא גיא גדולה מאד חצובה בין סלעים, ושם קבור ר 'בנימין בר יפת:

משם תלך להלאה לצד דרום אחר סיום שכונת כל בתי הישמעאלים, יש מקום גדול מאד, כולו מלא אבנים קטנים גבוהים, ושם גל אחד גבוה מכולם, ושם היתה בית הכנסת קדוש קדמון מאד, ובמקום ההיכל קבור שם בנימין הצדיק התנא:

שם סמוך לו עמק אחד קטן, שם קבור נחום איש גם זו. ודע, כי כל מקום הגלים ההם היתה עיר אחת גדולה מאד וקדושה:

לצפון צפת תוב"ב, בלכתך מצפת לצד צפון ללכת אל כפר עין זייתון, דרך אילן אחד של חרוב, שם קבור

יש"ו הנוצרי .ויש שם ב 'דרכים, האחד הימני הולך לעין זיתון הנזכר .והב 'השמאלי הולך אל הכרל הנזכר .
והנה באמצע ב 'הדרכים האלו, יש שם בקעה גדולה של אילני זתים, ולקצה הצפוני של בקעה זו יש שם
נחל מים שוטף, שיורד מן בור אחד הנקרא גפאר בין צפת ובין עין זיתון, ושם גשר אחד, ועוברים בו מימי
הנחל ההוא, וזה הנחל נמשך ויורד לצד צפון של הבקעה הנזכר, ובאילן של זית האחרון שבכלם, שם
קבורה אמיה של ר 'כרוספדאי חמיד לבא, הנזכר בזהר פרשת שלח לך:
בלכתך מצפת דרך צפון לגוש חלב, יש שם נחל מים הנקרא כראל, ונ"ל שמימי ביריה ועין זיתון יורדים
בנחל ההוא, והנה בדרך הזה עצמו ההולך לגוש חלב, כשתתרחק מן הכרל ת 'אמות לצד צפון בדרך הזה
עצמו, יש אבן אחת גדולה ארוכה נטויה בצד הדרך הזה לצד שמאל, ושם תחתיה קבור רבי נתן הבבלי:
ותלך משם לצד מערב ממש, ושם בהר מקום גדול מלא חפירות, נראה מקום מחצב אבנים בין הסלעים ,
ושם קבור ר"ש בן מנסיא:
ומשם תלך לצד צפון, נוטה מעט למערב דרך אלכסון, עד אשר תגיע לנחל אחד עמוק מאד, בין הרים
גבוהים מאד, ותחילת הנחל הזה ראשיתו מתחיל מן עמק א 'שבין ההרים, אשר אצל כפר קיזמיאה ,
ובעמק ההוא יש בור אחד הנקרא ביר אלשיך, ושם בעמק ההוא פרשת דרכים, למירון, ולגוש חלב ,
ולבאריתא, ולדרום הבור ההוא הנזכר, מתחיל נחל אחד יבש מבלי מים, ונמשך בין ב 'ההרים גבוהים
וארוכים מאד, ונמשך קצה הנחל הזה עד הנחל של צפת שטוחנין בו קמח הנז"ל:
והנה בלכתך מן קבר ר"ש בן מנסיא לצד צפון, נטה קצת באלכסון למערב, עד הגיעך אל סוף קצה ההר
ההוא, אשר הנחל העמוק הנז"ל הוא תחתיו, והנה שם למעלה בראש ההר סלע אחד ומעט מישור, אצלו
קבור שם רב ייבא סבא הנזכר בזוהר פרשת משפטים:
ורחוק ממנו לצד מזרח כמו מאתיים אמות, שם קבור אוריה הכהן .והנה בזה ההר יש כמו קבוץ סלעות
בעגול ממנו, ובאמצעותם הוא המקום שנתקבצו שם הרשב"י ע"ה ותלמידיו ללמוד שם ספרא דצניעותא
דפרשת תרומה, ובאותו מקום עצמו קבור ר 'יוסי דפקיעין הנזכי בזוהר פרשת בלק .בדרך צפת, שהולכים
בו לגוש חלב, באמצע הדרך אשר מן הכר"אל אל ביר אלשיך, שם באמצע הדרך לצד מזרח קרוב לו כמו
עשר אמות או פחות מעט, יש סלע אחד קטן הרבה ונמוך, ושם קבור בן הא הא:
בדרך הנזכר אחר שתעבור מן הכראל, יש הר אחד גבוה לצד מזרח בימינך, ודרך ההר הזה עולים בו
והולכים בו לעין זיתון, תעלה משם בדרך ההוא לראש ההר, ושם בראש ההר קבור ר"י בן ברוקה:
בדרך הנזכר בהגיעך בבי"ר א"ל שי"ך תעמוד שם ופניך כלפי צפון, ואז תראה לצד שמאלך ציון אחד ,
קבור שם רבי יוסי דמן יוקראת:
בדרך שעולים בו לכפר קיומיאה, והוא כן כמו שאומרים העולם והנה בצד ימינך יש הר גבוה, תעלה בהר
ההוא כמו חמשים אמה או יותר, ושם תמצא מערה אחת מכוונת ממנו, כנגד ציון ר"י דמן יוקראת ,
ובמערה ההיא ב' פתחים, פתח אחד קטן במערבה ופתח אחד ע"ג המערה, ותכנס דרך הפתח הזה
שבגג, ושם במערה ההוא קבור רבי כרוספדאי האמורא .ואמר לי מורי ז"ל, כי מעלתו גדולה כמעלת
התנאים .גם קבורים עמו שם שני צדיקים אחרים לא ידעתי שמם:
בדרך הנזכר, אצל העומק ההוא שבו בור אל שיך, יש בו פרשת דרכים הולכים לצד צפון .האחד הימיני ,
הוא עומד לצד מזרח ההר ההוא, שבו כפר ברית"א .והשמאלי עולים בו לגוש חלב:
והנה בדרך ימיני, כאשר תגיע במקום שנכנס בין ב 'ההרים, הר אחד לימין, והי אחד של כפר בריתא
לשמאל, תמנה כמו מאה אמות רחוק משם, ותמצא מישור אחד קטן, ובו אילני זתים כמו עשרים אילנות ,
ושם יש חפירה אחת עמוקה לאורך הדרך עשויה מחמת מימי הגשמים היורדים דרך שם בימי החורף .
ובתחילה עומד הדרך לצד ימין החפירה ההיא, ואח"כ נוטה הדרך ועובר באמצע החפירה ועומד הדרך
לצד שמאל החפירה ההיא, ובאותו המקום ממש שנוטה הדרך הנזכר יש שם אילן זית א 'ובשרשו כמו
אצטבא של אבנים .והנה כנגד האילן לצד מזרח יש סלע אחד, ובו ב 'חפירות וגם בקיעות, והנה בבקעה
אשר לצפון הסלע ההוא, שם קבור רבי יוסי בר יעקב שנפטר בזמן האדרא רבא דנשא כנזכר שם:
והנה בשדה ההוא שם מקום שנתקבצו שם לעשות האדרא ההוא, ורשב"י ע"ה ישב בחפירה ההיא
הצפונית ששם קבור ר 'יוסי הנזכר, ובחפירה הדרומית שם ישב ר 'אבא, ובמקום האילן הנזכר שם ישב
ר 'אלעזר:
בזה הדרך הנזכר אצל ביר אלשיך לצד צפון, יש הר אחד גבוה מאד המפסיק בין ב 'הדרכים הנז', והנה
תעלה מן הדרך הזה דרך אמצע ההר ההוא עד למעלה, אצל שטח ההר ההוא למעלה בראשו, יש שם

סלעים רבים, ושם בניהם עומק אחד, ושם כמו פתח מערה אחת, תרד דרך שם ותמצא שם מקום רחב למטה כמו מערה אחת, ושם קבורים אלקנה אביו של שמואל הנביא ע"ה. ור 'בנאה האמורא:
הגהה - אמר שמואל, גם זה הוא שלא כמו שאומרים העולם שהוא קבור עם בנו שמואל הנביא בעירו (ברמתה):
בכפר ביירייא מערה אחד, ואומרים העולם ששם קבור אבא שאול, ומורי ז"ל לא הודה בזה ואמר שהוא צדיק אחד, ולא הגיד לי שמו:
בלכתך מן כפר ברייא לצד צפון אל כפר אבני"ת, דרך שנוטעים שם אילנות וורדים רבים, הנקראים אל ראיי"ש בתחילת הדרך ההוא, אחר:
צאתך מן המעיין של בריי"א, רחוק כמו ת 'אמה לשמאל הדרך, תמצא שם מורד אחד עמוק ומשופע וצר בין הרים ההם, ושם קבור בניהו בן יהוידע:
בכפר אבני"ת יש שם מערה, שבה קבורים אביי ורבא. והנה הפתח לצד מערב, ובתוכה הרבה כוכים, ההנה בכוך שבקרן מזרחית דרומית ממש, שם קבור אביי. והכוך הסמוך לו העומד בצד דרום ממש, שם קבור רב דימי מנהרדעא. והכוך הסמוך לו אשר בצד דרום ג"כ, והוא כוך יותר רחב מכוך ר 'דימי הנזכר, ושם קבור רבא, והוא בכוך האמצע שבצד דרום, ושאר הכוכין לא הגיד לי מה הם:
למערב צפת תוב"ב, בכפר כנספארדי, מערה אחת ואומרים ששם קבור נחום איש גם זו ואינו כן, אלא נחמיה העמסוני. וטעו העם:
הגהה - אמר שמואל, כבר כתבנו לעיל, שהוא קבור אצל בנימין הצדיק):
בכפר מירון, שם קבור הרשב"י ע"ה, ור"א בנו, כמו שאומרים העולם:
לצפון צפת תוב"ב, בכפר עין זיתון, שם ציון אחד, ובו קבור ר"י בר אלעאי, כמו שאומרים העולם, והוא קבור בקרן מערבית צפונית בצד מערב של הציון הלזה. למטה במערה שתחת הציון הזה לצפון הציון הזה הראשון, ושם בראשו מערה אחת, ואומרים כי שם קבור רבי אלעאי אביו של ר 'יהודה הנזכר, וכן הוא האמת. והנה הוא קבור בכוך הב 'שבצד מזרח, סמוך לקרן דרומית מזרחית:
בלכתך מכפר עין זיתון לכפר עלמא, אצל מערת ר 'אלעאי, עד מעין אחד אשר שם נקרא עין אל טינ"י, והנה לימין הדרך ההוא, יש הר גבוה מאד, ובאמצע שפוע עליית ההר, יש סלע א', שם קבור ר 'נהוראי סבא הנזכר בזוהר פרשת תצוה:
בלכתך מן עין זיתון לכפר גברייתין, יש שם הר א 'גדול, יורדים ממנו אל הכפר הנזכר עצמו, ושם באמצע הדרך ההר ההוא קבורים יחד בקבר אחד, יונתן בן הרכינס, ור 'יצחק בן אלישיב:
בלכתך מן כפר גוש חלב לצד צפון בבקעה אחת אשר שם, תלך שעור ת"ק אמה, ושם בבקעה ההיא קבור יואל בן פתואל:
לדרום צפת ת"ו בכפר עכברא, שם מערה אחת בתוך הפרדסים, ויצא מפתחה מעין מים להשקות הפרדסים, ופתחה צר מאד, תכנס לתוכה ולצד המזרח קבור שם ר 'ינאי לבדו, ולא ככתוב בספר היחוס שקבורים שם ג"כ ר 'דוסתאי ור 'נהוראי:
בכפר חוקאב יש לצד דרומו הר גדול חצוב ביושר כמו כותל אחד, ושם כמו מערה אחת גדולה חצובה בסלע ההוא כנגד הכפר, ומשם עולים לחפירות אחרות אשר בסלע ההוא, קרוב מאד וסמוך אל המערה ההיא, ובמקומות אלו ר"ל במערה ובחפירות הנז', שם קבורים, ר 'זריקא. ור 'סמא. ואושעיא זעירא דמן חבריה יחד. ומר עוקבא שם לבדו קבור במקום אחד. ור 'לויטס איש יבנה שם לבדו במקום אחד:
ובשטח ראש ההר הגדול הנזכר, יש דרך אחד שהולכים שם מכפר עוקבי, ושם בסוף שטח ההר למעלה לצד מערב, יש כמו גומא וחפירה אחת בין הסלעים כמו בקעה, ושם קבור אדמון דפרק ב 'דייני גזירות. ועוד שם סמוך מאד בקעה שנית, ושם קבור עקביא בן מהללאל:
בטבריה בתוך העיר עצמה, יש בסופה לצד דרום בשפת הים, בית הכנסת גדול ליהודים, ויש שם קדושה גדולה מזמן קדמון, אבל אינו במקום כותל הדרומי שבו ההיכל עכשיו, אלא באמצע האורך בית הכנסת בקשת הב'. באותו קרן זוית שבצד מערב, שם היה מורי ז"ל קובע מקום תפילתו בהיותו שם, לפי שיש שם קדושה נפלאה:
מחוץ לטבריה, כנגד כותל הצפוני של החומה, וקרוב אליו, יש שם כמו שנים או שלשה כוכין, ואומרים כי הם קברי צדיקים, ואיני זוכר מה שאומרים העולם. ונלע"ד שאומרים שר 'יצחק נפחא אחד מהם, והודה לי מורי שהם קברי צדיקים. ונלע"ד שא"ל, שהוא כמו שאומרים בני אדם:

תלך עוד משם בשדה לצד מערב החומה, נוטה באלכסון קצת לצד דרום, ושם חצר אחד מוקף כתלים ובתוכו ציונים וארונות רבים, ובכוך הסמוך לפתח החצר שם קבור ריב"ז:
תלך עוד משם לצד מערב החצר, ושם ציון אחד ושם קבור הרמב"ם ואביו ז"ל כמו שאומרים העולם. ורחוק ממנו מעט לצד מערב, יש כמו חצר קטנה מאד, ואומרים כי שם קבורים ר 'יוחנן האמורא, והאחר שכחתיו. ומורי ז"ל אמ"ל, כי האחד הוא רב חננאל תלמידו של רב. והשני הוא צדיק אמר ושכחתיו, ונ"ל ששמעתי ממנו שהוא רב כהנא:
אח"כ תלך מעט לצד צפון ונוטה לצד מערב, ושם בהר ההוא אשר שם קוברים מתיהם אנשי טבריה, ויש שם אכסדרה אחת בנויה בג 'כותלים וקורין אותה העולם מערת ר 'חייא ובניו. ודע, כי באותם החלונות שיש בכותל הצפוני, שם קבורים ר 'חייא ויהודה וחזקיה בניו. ורב המנונא סבא הנזכר תמיד בספר הזוהר. ורב הונא ריש גלותא, שהיה בזמן רבינו הקדוש, והעלו ארונו למערת ר 'חייא, כנזכר בתלמוד.
תעלה משם במעלה ההר ההוא לצד מערב ונוטה מאד לצד דרום, ושם במערת ר 'עקיבא. וכבר הזכירו חז"ל, כי כשנכנסו אליהו הנביא ז"ל ויהושע הגרסי, נפתחה להם המערה הפנימית וקברוהו, וכשיצאו נסתמה, ולא נשארה אלא המערה החיצונה הזאת, אשר כל העולם נכנסים לתוכה. והנה המקום האמיתי המכוון כנגד קברו אשר בתוך המערה ההיא הפנימית שנסתם פתחה הוא, כי הנה פתח המערה הזאת היא במזרחה, ובקרן מערבית דרומית ממש באותו זווית, היא מכוון כנגד קברו אשר בתוך המערה ההיא הפנימית שנסתם פתחה:
לדרום של טבריה, בלכתך אל מרחצות של המים החמין, יש שם קברות הצדיקים רחוקים זה מזה, ואינם במקום אחד, וכבר הוזכרו שמותם בספר היחוס והם, ר 'מאיר, ור 'ירמיה דאפקוהו מבי מדרשא, על ששאל אותה שאלה זרה כנז"ל, והוא סתם בעי ר 'ירמיה הנזכר בתלמוד. ועוד ג 'צדיקים אחרים איני זוכר שמותם, והוא כמו שנזכר בספר היחוס, וכמו שאומרים העולם:
ונלע"ד כי הודה לי מורי ז"ל על ר 'מאיר, שהוא קבור מעומד כמו שאומרים בני אדם:
בלכתך דרך ים טבריה אל חמי טבריה, באמצע הדרך ממש, במקום שיש דקלים רבים בשפת הים ההוא, מכוון כנגד מגדל אחד אשר בראש ההר, שם הוא בארה של מרים:
במזרח ים טבריה, יש כפר אחד ושמו כפר תנחום, אומרים כי שם קבור נחום האלקושי. ונלע"ד שמורי ז"ל הודה בזה:
ע"כ מקום ציון קבורת הצדיקים זכותם יגן עלינו אמן כן יהי רצון:
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Chapter 38
אמר שמואל, עד פה עזרני האל יתברך, להשלים ספרי הרב הגדול אבא מארי זלה"ה, דבר לא נעדר מהם, מקטן ועד גדול, מוגהים כיד ה 'הטובה עלי, ואח"כ מצאתי באמתחותי קונטרסים ג"כ מכתיבת יד אבא מארי ז"ל, מדברים הנוגעים אליו לשרש נשמתו, מצואות שצוהו הרב הגדול המשביר ז"ל, וכדומה לי שהרב אבא מארי ז"ל רצה להסתיר אותם לרוב ענותנותו, שלא להודיע שרש נשמתו לרבים, ואני בעניי

פחדתי, פן אחרי יהיה הלקט ההוא שכחה, לכן גמרתי בלבי לעבור על רצונו, ועמו ז"ל הסליחה, ורציתי לכתוב אותם על ספר, ויוחקו למען יעמדו ימים רבים, ואענוותוניה וחסידותיה דמר הגדול קא סמיכנא, ולא חיישינא לחטאת ח"ו, כי גדולה עבירה לשמה, ומהאל יתברך שאלתי, שימחול לי כל עונותי, ויעבור על כל פשעי, ויהיה עם פי והגיוני, יהיו לרצון אמרי פי וכו', וזה החלי בע"ה צור גואלי:

אלו הם הדברים שא"ל מורי זלה"ה, הנוגעים לי ולשרש נשמתי:

ביום ר"ח אדר שנת השל"א ליצירה א"ל, כי בהיותו במצרים, התחיל להשיג השגתו, ושם נאמר לו, שיבא לעיר צפ"ת תוב"ב, כי שם הייתי אני חיים דר שם, כדי שילמדני. וא"ל, כי לא בא לדור בצפ"ת תוב"ב, אלא בעבורי, ולא עוד אלא שאפילו עיקר ביאתו בגלגול הזה, לא היה אלא בעבורי להשלים אותי, ולא בא לצורך עצמו, כי לא היה צריך לבא:

גם אמר לי, שלא היה מוטל עליו ללמד לשום אדם, וזולתי אני לבדי, ובהיות שאני אלמוד, לא יצטרך הוא להתקיים בעה"ז:

גם א"ל, שהיתה נשמתי למעלה מכמה מלאכי רום, גדולה בתכלית המעלה, ושהייתי יכול לעלות ע"י נשמתי על ידי מעשי, למעלה מרקיע ערבות. ושאלתי לו שיודיעני מי הוא נשמתי, ולא רצה לבאר כל הפרטים, אמנם אמר לי דרך כללות ענין זה, כי תחלה הייתי אני, הרב ה"ר וידאל די טולושא, בעל ספר מגיד משנה, ונקרא שמו כשמי עתה. ואחריו הייתי בגלגול איש אחד, ושמו ר 'יהושע סוריאנו, והיה אדם עשיר וזקן ובעל צדקה, ומשכים ומעריב בבתי כנסיות ובתי מדרשות. ואחריו הייתי גם כן בגלגול בבחור אחד, ושמו אברהם בחור בן י"ג שנה, ונפטר בשנת י"ד. ואחריו באתי עתה בגלגול בפעם הזאת, ונקרא שמי חיים, בשם הראשון דון וידאל בעל ספר מגיד משנה. וא"ל שמה שהוצרכתי להתגלגל עתה, היה לסבת שבגלגול אחר מן הקודמים אלו, לא הייתי מאמין הרבה בחכמת הזוהר, וכפי דבריו הבנתי, שהיה כשהייתי בגלגול מגיד משנה, ולא רצה לגלות הענין, וא"ל, כי הענין שאני צריך לתקן עתה בגלגול זה, הוא לעסוק בחכמת הזוהר, וא"ל, כי לפי שבהיותי בגלגול בעל מגיד משנה, הייתי מעיין גדול, וחריף בחכמות העיון, ולכן אינני חפץ עתה מאד לטרוח בחכמת העיון. וא"ל, כי כל אלו הגלגולים הנזכרים אינם רק מבחי 'נפש שלי בלבד, כי בחינת הרוח ונשמה יש בהם דברים מגולגלים אחרים:

גם א"ל, שבהיותי בן י"ג שנה, נתעבר בי נפש דר 'אלעזר בן ערך תלמיד ריב"ז, ואח"כ בהיותי בן עשרים שנה, נתעבר בי נפש דר 'אלעזר בן שמוע, תלמידו של ר 'עקיבא, כי להיותו אחד מעשרה הרוגי מלכות, מעלתו גדולה מר 'אלעזר בן ערך. ושעתה בשנת השל"א ליצירה, שאני בן כ"ט שנים ללידתי, היה בי רוח של ר 'עקיבא ע"ה, מרחפת ומחופפת עלי להתעבר בי בעה"י, מזה נראה כי נפשו מגולגלת בי עם נפשי:

אח"כ ביום א 'דחו"מ של פסח, הלכתי עמו לכפר אחד הנקרא עכברא, ושם נכנסנו במערת ר 'ינאי, בתוך הפרדס שיוצא מעין אחד מפתח המערה עצמה, ופתחה צר עד מאד, וא"ל כי אין קבור שם רק ר 'ינאי לבדו, אך ר 'דוסתאי ור 'נהוראי, ככתוב בספר יחוס של הצדיקים, אינם קבורים שם, ושם הדביק נפשו בנפש ר 'ינאי. ובכלל דבריו א"ל ר 'ינאי, אני הוא ר 'ינאי בעל הציון הלזה, ודע, כי כה אמר לך השי"ת, לך ואמרת אל האיש הזה חיים ויטאל הבא עמך, שישמור עצמו מן הרכילות, ומן לשון הרע, ומן שיחה בטילה, ויהיה שפל רוח מאד, ואני אהיה עמו בכל מקום:

גם א"ל מורי זלה"ה ביום ההוא, כי נפשי יש לה שייכות ואחיזה בנפשו של מרע"ה, כי כל כללות הנשמות נכללו בו, ובפרט נשמות הצדיקים. ויש לי חלק בחינת נפשי בדוקא ממנו, אבל בבחי 'הרוח והנשמה לא היה מדבר אז מה עניינם. ושנפש הזו נתגלגלה אח"כ כמה גלגולים, עד שנתגלגלה אח"כ בריב"ז, ואח"כ בר 'עקיבא, ואח"כ נתגלגלה כמה גלגולים, עד שנתגלגלה באביי הנקרא נחמני חבירו של רבא. וא"ל כי ז"ס מ"ש רז"ל בגמרא כי שלשה חיו ק"ך שנה, והם, משה, וריב"ז, ור 'עקיבא. ומשה עשה מ 'שנה בבית פרעה, ומ 'שנה במדין, ומ 'שנה פרנס את ישראל. וכן ריב"ז, מ 'שנה עסק בפרקמטיא ומ 'שנה למד ומ 'שנה לימד. וכן ר 'עקיבא, מ 'שנה היה עם הארץ, ומ 'שנה למד, ומ 'שנה לימד. וגם גלגולו אח"כ באביי, נרמז במ"ש חז"ל כי ריב"ז לא הניח מקרא ומשנה והויות דאביי ורבא, והבן ענין זה. ואחר כך נתלבשה נפש זו באחד מרבנן סבוראי, הנקרא רב אחאי, וז"ש בתלמוד עליו, פריך רב אחאי, וא"ל כי כמדומה לו שרב אחאי זה, הוא עצמו רב אחא משבחא, בעל השאלתות. ואח"כ נפש זו נתגלגלה ברב דוסתאי גאון. ואחר כך עברו כמה גלגולים, עד שנתגלגלה בר 'אהרן הלוי, נכדו של הר"ז הלוי בעל המאור. ואח"כ נתגלגלה בהרב בעל מגיד משנה. ואח"כ בר 'יהושע סוריאנו. ואח"כ בבחור אברהם הנז"ל. ואח"כ נתגלגלה בי אני עכשיו הצעיר חיים:

וא"ל כי יש לו שייכות וקורבה עם הרמב"ם ז"ל ,ולכן עשה באור המגיד משנה ,על ספר היד להרמב"ם
זלה"ה כנודע .ואמר לי כי לסבת היותו ר 'אלעזר בן ערך תלמיד ריב"ז שהוא שרש נפשי כנז"ל ,לכן בא
עתה להתעבר בי ,בהיותי בן י"ג שנה ,כדי להשלים מה שחסר לריב"ז רבו ,והוא המדריכני עתה ,
ומסייעני ,כי התלמיד חייב בכבוד רבו:
גם רבי אלעזר בן שמוע נתעבר בי ,בשנת העשרים ,כדי להשלים חלק ר 'עקיבא רבו ,לסבה הנזכרת כי
הוא תלמידו .וא"ל ,כי זה הוא הסימן ,אל היותי מגולגל מר 'עקיבא ,כי בכל עת שאני רואה קבוץ עם
להרוג איזה אדם ,אני מתעלף ,לפי שנפשי זוכרת הצער שסבלה ,בזמן שנהרג ר 'עקיבא ע"ה ,וכן הוא
האמת .גם נתן לי סימן אחר ,כי בהיותי בחור ,היה לי חשק גדול ,ללמוד בפרקי ר"א ,והטעם היה ,לפי
שהיה רבו של רבי עקיבא:
גם א"ל ,כי לסבה שהיו ריב"ז ,ור 'עקיבא ,שניהם עמי הארץ ,בתחלת בחרותם ,בארבעים שנה
הראשונים ,ובפרט ר 'עקיבא ,שהיה אומר מי יתן לי ת"ח ואנשכנו כחמור ,ומזה תבין שאר דברים כשהיה
ע"ה מ 'שנה ובהכרח שהיה להם חטאת נעורים .וא"ל ,כי הסבה היא ,לפי שהיתה נפשם בחי 'טפת זרע ,
מאותם עשר טיפין שהוציא יוסף הצדיק מבין עשר אצבעותיו ,כמאמר רז"ל וע"כ היו עמי הארץ מ 'שנה
הראשונים ,ונאחזו בהם החצונים קצת באותם הימים ,ולסבה זו הוצרכו להתגלגל אחר כך בכל הגלגולים
הנזכרים ,ולסבה הנזכרת נכנסה נפש גדולה וקדושה כזו בר 'עקיבא ,שהיה בן גרים ,ולא מזרע ישראל .
והסבה היא ,לפי שהיא טפת זרע יוסף ,שיצאה מבין צפורניו ,בעת הרהורו באשת אדוניו כנודע .ונודע
מ"ש בזהר בפרשת ויקרא דף י"ד ריש ע"ב ,כי הגר קשה לאעברא זוהמא מיניה ,אפילו עד תלתא דרי .
ואח"כ כיון שר 'עקיבא היה בן גרים ,בהכרח שנאחזו בו החצונים בהיותו ע"ה כנזכר .וא"ל ,שלסבה היותי
מגולגל מהם ,שלכן אירע לידי החטא ההוא ,שקשרו אותי ביום חתונתי בכניסתי לחופה ,עמדתי קשור ט '
חדשים רצופים ,ובהכרח היה שהוצאתי קרי לבטלה בזמן ההוא ,וזה נמשך לי להיותי מטפת זרע יוסף
הצדיק ע"ה כנז"ל .ומסבת היות ר 'עקיבא בן גרים כנזכר ,דהא קשה לאעברא זוהמא מיניה .וגם טעם
אחר היה ,כי הגאוה הגדולה שהיתה בי בהיותי בחור ,אע"פ שלא היתה בגלוי לפני בני אדם ,אלא
במחשבתי לבד ביני לבין עצמי ,זה גרם לי החטא הנזכר ,כנודע שעבירה גוררת עבירה:
וא"ל ,כי אלו השני דברים הנזכרים שהם הקרי לבטלה בעת היותי קשור כנזכר ,וגם ענין גאוה הגדולה
שהיתה לי בימי בחרותי ,הם שני החטאות שיש לי עתה בגלגולי זה ,והם החטאים היותר גדולים שיש לי
בכל ימי היי ,ושלכך צריך אני עתה לתקנם .והוא ,כנגד הגאוה צריך אני להתנהג בשפלות הרוח ,עד קצה
האחרון .וכנגד קרי לבטלה ,צריך אני להזהר שלא אשמש מטתי עד אחר חצות לילה ,ושאשהא על הבטן
עד שיכלו כל טפות הזרע לגמרי ולא יצאו אח"כ לחוץ ,ושלא אדבר עם אשתי דברים רבים בעת הזווג ,
ושאתענה פ"ד ימים רצופים ,כנזכר אצלי בתקון העונות וע"ש .והם כנגד פ"ד שנים שנתעכב יעקב אבינו
ע"ה מטפת קרי ,עד שנשא לאה והוליד לראובן:
גם א"ל ,כי לסבה שהייתי בגלגול אחד מן הקודמים ,בלתי מאמין הרבה בחכמת ספר הזהר ,שצריך עתה
שאעסוק תמיד בכל יכולתי בחכמת הזוהר ,ושזה הוא העיקר הגדול ,שאני צריך לעשות עתה בגלגול זה .
גם א"ל ,כי לסבה הנז"ל ,צריך שלא אקשה קושיות רבות בזוהר ,עד אשר אלמד עמו זמן ידוע אצלו ,
ואח"כ יהיה לי רשות להקשות ולשאול ,כל מה שאני רוצה לחקור ולידע בספר הזוהר .גם א"ל יש בידי
עתה ג"כ עון של הליצנות בגלגול זה:
אח"כ יום אחד א"ל ,כי שלשה הגלגולים הנז"ל שקדמו אלי ,היה ענשם מפני עונם לכשהוצרכו להתגלגל
מפני הסבות אלו אשר נזכיר ,כי הרב מגיד משנה ,נתגלגל עיקר גלגולו על שחטא בשוגג בעון נדה ,וע"כ
בא להתגלגל בי ,לתקן עון של הנדה הנזכר ,וע"כ בא אלי עון זה ,כי בלילה הראשונה שנכנסתי לחופה ,
לא פירשתי מאשתי בראותה דם בתולים בבעילה א ,'ואלו לא בא לידי עון זה ,הייתי אני משלים שנותיו
של הרב המגיד ,שלא מלא שנותיו ומת קודם זמנו ,ומה שחסרו משנותיו הם מ"ד שנים ,והייתי גם כן
מוסיף עליהם שנים יתירות .וכיון שבא לידי עון הנזכר עצמו ,אע"פ שהוא דם בתולים ,ואינו כ"כ עון ,
ובפרט שהיה בשוגג ,עכ"ז כיון שכל עיקר ביאתי בעולם היתה לכך ולא תקנתי ,לכן אין לי אלא אלו מ"ד
שנים בלבד .וז"ס פסוק ויש נספה בלא משפט וגו 'ח"ו ,כי מספיק זה להכריע עון נדה הקודם ,כיון שזו
היתה עיקר סבת ביאתי בעולם ,אע"פ שזה החטא של עתה אינו חטא גמור .ואמר לי ,שהיה אפשר
שבהמשך הזמן ,היה אפשר שיתוקן זה ע"י תשובה .ואח"כ התעניתי שלשה ימים רצופים כמו שנכתוב
למטה ,ואז א"ל שכבר נתבטלה הגזרה תלי"ת:

גם כן אירע דבר אחד אל הר"ב מגיד משנה ,אשר גם עליה נתגלגל ,אף על פי שעיקר גלגולו היה לסבת
עון הנדה כנז"ל ,והוא שפעם אחד בא לידו דין אשת איש ,והתירה לינשא ,וטעה בדין ,וא"ל הרב ,כי גם
אני טעיתי קרוב לזה ,כי בהיותי בחור ,בא לפני מורי מהר"ם אלשיך נר"ו ,דין אחד של אשת איש ,והיינו
נושאים ונותנים יחד בדין זה ,ואמרתי לו שדעתי נוטה להתירה ,ואמר גם הוא שלזה דעתו נוטה ,והתירה .
ויען אשר לא עיינתי היטב בדין ההוא טעיתי בו ,וא"ל כי לא נזדמן אז הדין ההוא לפני ,אלא לתקן עון
ההוא ,ואז אלולי שעיינתי בו ,לא הייתי טועה ,והייתי מתקן מה שעבר ,ושע"כ עתיד לחזור ולבא דין אחר
כי ,כיוצא בו לידי ,שישאל ממני חכם אחד סברתי בדין ההוא ,ואשיב לו האמת ,ובזה יתוקן עון הנזכר
:החטא לא היה במעשה אלא בדבור בלבד ,וגם עתה בדבור תליא מילתא ,לתקן פגם הדבור
וסבת גלגול הר 'יהושע סורינו ,נתגלגל לסבה אחת ,שפעם אחת אכל חלב בידיעה ובמזיד ולא נזהר בו ,
וא"ל כי לסבה זאת אני מתקן עתה מאד העון הנזכר ,ונתן לי הסימן הזה ,שאני יושב שתי שעות בנקור
הבשר ,וכמעט שאני משליך כפלים כמוהו מן הבשר עם החלב ,ושמכאן ואילך אזהר אזהר ג"כ שלא יכנס בפי
כל ימי חיי שום בשר נקור ,זולתי אם יהיה ע"י מומחה וחסיד .וא"ל ג"כ ,כי קודם גלגול ר 'יהושע סוריאנו ,
קדם לו ממש גלגול אחר ,באיש אחד ,שמו ר 'שאול טרישטי ,ונזדמן לו עון אחד והוא זה ,כי הוא היה
מוהל ,ומתחלה לא היה בקי ,ומל ולד אחד ,ומת מחמת המילה ,והיה זה שוגג קרוב למזיד .ועון הנדה של
הרב המגיד הקודם זה ,גרם שפיכות דמים שחטא ר 'שאול טרישטי ,ושתי עונות אלו גרמו עון חלב
במזיד ,להר 'יהושע סוריאנו ,שנתגלגל בו ר 'שאול הנזכר ,מיד אחר שמת .ונמצא שהרב המגיד היה
שוגג ,ואחריו ר 'שאול שוגג קרוב למזיד ,ור 'יהושע אחריו מזיד גמור ,כי עבירה גוררת עבירה ,ונתן לי
סימן ,כי עתה אני בגלגול הזה ,אני נזהר מאד ומתרחק מהיות מוהל או שוחט ,ואדרבא אינני יכול
להסתכל כאשר מוהלים ,או כאשר שוחטים ,ולפעמים אני נזהר אפילו מלהרוג פרעושים .ואחר רבי
יהושע ,נתגלגל בבחור אחד ,ושמו אברהם ,ומת בן י"ג שנים בכרת על אכילת חלב ,בגלגול ר 'יהושע
:שהיה במזיד כנז"ל
אח"כ ביום פסח שני י"ד לאייר ,הגיד לי הדברים יותר מבוארים וא"ל ,דע לך ,כי אע"פ שאמרו בס"ה ,כי
קין הוא זוהמת הנחש ,והבל הוא מסטרא דאדם .פי 'הדברים הם כך ,כי ע"י חטאו של אדה"ר ,נתערב
טוב ברע ,ויצאו קין והבל ,שניהם מורכבים מטוב ורע ,אלא שקין רובו רע מזוהמת הנחש .והבל רובו טוב
מצד אדם ,ומעוטו רע מצד הנחש .אבל חלק קין הטוב ,הוא דבר גדול במאד מאד ,לסבה שהיה בכור ,
ולקח הבכורה של חלק הטוב ,כנזכר בזוהר פרשת בראשית דף ל"ו ע"ב ,בסוד ואתה תשופנו עקב .ואח"כ
התחיל קין להתקן בקינן ומהללאל כנזכר בזוהר פרשת תרומה ואח"כ כשיצאו יעקב ועשו ,היו בסוד הבל
וקין .וכשנולדו ,נולד יעקב וידו אוחזת בעקב עשו ,הוא אותו חלק הטוב של הבכורה ,שלקח עשו ,שהיה
הטוב של קין שנתערב עם הרע כנז"ל ,בסוד ואתה תשופנו עקב .וע"ש עקב ההוא שלקה ממנו ,נקרא
יעקב .ואח"כ כשהוליד יששכר ,הוריש לו אותו החלק הטוב שלקח מן עשו ,שהיה מן הטוב של קין .וז"ס
וישכב עמה בלילה הוא .כי הוא יעקב עצמו הנקרא כן ,על שם העקנ הנזכר ונתנו בלאה בסוד זווג ,ומשם
יצאה יששכר .וז"ש במדרש הנעלם של רות כי מן יששכר יצא ר 'עקיבא ,שהוא העקב הנזכר .ואח"כ
נתגלגל בנדב ואביהוא ,כי הם תרי פלגי גופא ,כנזכר בזוהר פרשת אחרי מות .ואח"כ נתעברו בסוד עבור
בפינחס שהוא אליהו הנביא זלה"ה ,עד הזמן שהלך במערה ,כי אבדם ע"י מעשה דבת יפתח ,ונסתלקה
ממנו הנבואה .ואחר כך חזר ולקחם במערת הר חורב ,כנזכר בזוהר .ובאותו הזמן נסתלסו מאליהו ז"ל ,
נתגלגלו בסוד גלגול בשמואל הנביא ע"ה .וא"ל מורי ז"ל ,כי זהו הטעם שהראו לו בחלום ,שהיה מקומי
בעק"ב מקום שמואל הנביא ע"ה .ואח"כ חזרו ונתעברו באליהו ז"ל .ואח"כ חזרו ונתעברו באלישע הנביא
ז"ל .ואח"כ נתגלגלו בחזקיהו מלך יהודה ז"ל .ואח"כ נתגלגלו במתתיהו בן חשמונאי כ"ג .אח"כ נתגלגלו
בעקביא בן מהללאל .ואחר כך לריב"ז .ואח"כ בר 'עקיבא בן יוסף ז"ל .ואח"כ ברב ייבא סבא דפרשת
משפטים .ואח"כ באביו ואח"כ בר 'אחאי הנזכר בגמרא פריך ר 'אחאי ז"ל ,ברב אחא משבחא גאון בעל
השאלתות ,ואח"כ נתגלגל בר 'דוסתאי גאון .ואח"כ בר 'אהרן הלוי ,נכדו של ה"ר זרחיה הלוי בעל המאור ,
ואח"כ בדון וידאל די טולשא ,בעל מגיד משנה .ואח"כ בר 'שאול טרישטי .ואח"כ בר 'יהושע סוריאנו .
:ואח"כ בבחור אחד שמו אברהם .ואח"כ בי אני הצעיר חיים
אח"כ הגיד לי בארוכה ,הרבה אנשים שהם משרש נשמתי ,וכלם מבחינת הנפש שלי .ועוד יש אנשים
אחרים ,גם מבחי 'נפשי ,ואלו הם הנזכרים בפה ,קין .קינן .יובל .מהללאל .יששכר .שלה בן יהודה .נדב
ואביהוא .יבל .למך אביו .נחשון בן עמינדב .נתנאל בן צוער .קרח .דתן ואבירם .יתרו .פנחס .עתניאל בן

קנז .כרמי .אבי עכן .שמגר בן ענת .שמשון .אלקנה .שמואל הנביא .אביה בן שמואל .חבר הקני .יעל
אשה חבר הקני .רחב הזונה .עלי הכהן .אפלל .סמי חבר אבי שוכוה .ישבח אבי אשתמוע .ישובי לחם .
ישי אבי דוד .אבישי בן צרויה .שמעא אחי דוד .דואג ואחיתופל .אביה בן רחבעם .אליהו הנביא .אלישע
הנביא .יונה בן אמיתי .חיאל בית האלי .נבות היזרעאלי .מיכה המורשתי .נחום האלקושי .חזקיהו המלך .
מנשה בן חזקיהו .אוריה הכהן .זכריהו בן יברכיהו .יחזקאל .אליהו בן ברכאל הבוזי .חנניא חבר דניאל .
נדביה בן יכניה המלך .ענני בן אליועני:
ואלו הם מן כת התנאים, מתתיהו בן חשמונאי כ"ג .יוסי בן יוחנן איש ירושלים .נתאי הארבלי .עקביא בן
מהללאל .ריב"ז .ר 'עקיבא בן יוסף .ר 'יוסי הגלילי .ר 'נהוראי סבא בזוהר סוף פרשת תצוה .רב ייבא סבא
דמשפטים .יונתן בן הרכינס .חנינא בן חזקיהו .בן גוריון .אבא שאול .ר 'ישמעאל בן אלישע כ"ג .ר '
חוצפית התורגמן .ר 'יוסי בן משולם קהלא קדישא .ר 'יהודה בר אלעאי .ר 'אחא בר יאשיה .רבן גמליאל:
וא"ל מורי ז"ל, כי אחד מחבירי רשב"י, שנמצאו באדרא רבא שהוא מן השרש של נפשי, ולא רצה לגלותו
אז, וגם לא רצה לפרש הטעם .ויש ג"כ קצת מן תנאים אחרים שיש לי קצת אחיזה בהם, ואיני יודע
ביאורם, ואלו הם, רב שמעיא חסידא, רבו של הינוקא דפרשת בלק .ר 'צדוק הכהן .ר 'קיסמא אביו של ר '
יוסי בן קסמא .ור 'כרוספדאי חמיד לבא דזוהר שלח לך:
ואלו הם האמוראים, רב הונא שהיה ריש גלותא בבבל, בזמן רבינו הקדוש, שהעלו ארונו בימי ר 'חייא .
יהודה וחזקיה בני ר 'חייא .לוי בר סיסי .ר 'שמעון בן יהוצדק .רב ייבא סבא אמורא תלמיד רב, והוא אביו
של רב חנא, וגם הוא חמיו של אשיאן בן נדבך .פינחס אחי שמואל .ר 'מיאשא בזמן ר 'יוחנן .ר 'שילא
דמסכת ברכות שנעשה לו הנס .רב ייסא אמורא, והוא רב אסי הכהן .ר 'צדוק תלמיד רבינו הקדוש .ר '
ירמיה בר אבא, בימי רב .ר 'חלקיה בר אבא .רב שמן בר אבא .מר עוקבא .ר 'זריקא .ר 'סחורה .ר '
עקיבא אמורא .עולא בר קושב בימי ריב"ל .אביי הנקרא נחמני .רמי בר חמא .רב ביבי בר אביי .רב דימי
מנהרדעא, ר 'נחומי .ר 'משרשיא .רמי בר יחזקאל .ר 'יימר .ר 'שמואל בר שילת .ר 'אבין נגרא .נתן
דצוציתא ריש גלותא .ר 'תנחום דמן נוי .רב ייבא אבי רב סמא .ר 'ספרא בימי רבינא .רמי בר תמרי .
רפרם בר פפא .ר 'זעירא בר הלל .ר 'זעירי מדהבת .רבין ורב דימי דסלקו מבבל לא"י .ר 'חנא בגדתאה .
שבחת בריה דרבינא .ר 'חמא בר בוזי .ר 'שישא בריה דר 'אידי .ר 'חייא מדפתי .יהושע בר זרנוקי, ונקרא
בגמרא חייא בר זרנוקי, והוא שבוש .איו .אבדימי .באלי .ר 'יהודה הנדואה .ר 'טביומי .ר 'מלכיו:
ואלו הם רבנן סבוראי, ר 'אחאי .רבה מפומבדיתא:
ואלו הם גאונים, ר 'אחא משבחא .ר 'דוסתאי גאון .ר 'צמח גאון הראשון, בריה דרב פלטוי גאון .ר 'נהילאי
גאון הראשון:
ואלו הם הפוסקים, הרשב"א ז"ל .רבינו אהרן נכדו של הר"ז הלוי .דון וידאל די טולושא, בעל מגיד משנה .
הר"י יוסף קארו בעל ספר ב"י על הטורים .אחי כה"ר משה ויטאל יצ"ו .ואני הצעיר חיים .ודע, כי כל אלו
הם משרש בחי 'הנפש בלבד, אבל הרבה מהם יש שהיה רוחם משרש אחר, ואפילו ר 'עקיבא, היתה
רוחו משרש אחר, זולתי אביי לבדו, שהיו נר"ן שלו כלם מזה השרש שלי .ונמצא, כי כל אלו הגלגולים
הנז"ל שזכרתי, מן קין ועד אני חיים, הכל הם מן בחי 'נפש לבד .ושבתי אוצר פירי, הוא אחד מהקליפות
של שרש נפשי:
בענין השגתי, שאל את נשמתי, ואמרה לו שאתענה מ 'יום רצופים בשק ואפר, ואחר כך אתענה בה"ב
תמיד, עד תשלום שתי שנים ומחצה, ואז אשיג השגה גמורה כמוהו ממש, בלתי שום תערובת דסטרא
אחרא, כמו שאירע לאחרים:
יום אחד חזר לשאול, והשיבו לו שאתנהג חדש א 'שלם בשק ואפר ותענית, ושאתנהג בשפלות, ושלא
אתלוצץ בשום אדם, וא"ל כי כל עיקר השגתי תלויה בשתי עניינים אלו הנז 'בפרטות, שהם, השפלות,
ושלא להתלוצץ:
יום אחד חזר לשאול, והשיבו לו, כי להשיג השגה אמיתית כמוהו ממש, לא היה אפשר עד מלאת לי שתי
שנים ומחצה .אמנם אם בתוך הזמן הנזכר, אתנהג בתשובה, ובפרט שאתענה מ 'יום רצופים בשק, ואישן
כל אלו הלילות בשק, שאז יבא לי התעוררות רוח הקדש, משלשה לשלשה חדשים בפתע פתאום, ואחר
ב 'שנים ומחצה הנז', אשיג ממש כמוהו באמיתיות .וסבת קצבת שתי שנים ומחצה הוא, כי ישבתי
בבחרותי שתי שנים ומחצה, בלתי עסק בתורה, ומעשים שלי לא היו אז רצויים כתקנם, ולכן הייתי צריך
תשובה שתי שנים ומחצה אחרים, כמספר הימים ההם ממש:

יום אחד חזר לשאול, והשיבו לו, שאתענה מ' יום רצופים בשק ואפר ובכי, ובפרט שאשכב כל אלו המ 'יום בלילה על הקרקע לבוש שק, גם אשים אבן אחת תחת ראשי, ואכוון בשם הוי"ה העולה בגימטריא אב"ן, כזה, יו"ד ה"ה וא"ו ה"ה. ואח"כ אתענה בה"ב בכל אלו ההנהגות הנז, 'עד תשלום שתי שנים ומחצה, ושאתנהג בכל הזמן הזה בענוה ושפלות גדול עד תכלית האחרון, ושאזהר ג"כ עד תכלית מן הכעס ומן ההקפדות:

יום אחר חזר וא"ל, שאזהר מאד, כי כפי מה שהגידו לו, הוא מוכרח שבהמשך הזמן הנזכר, שתתערב מחשבתי, ולא ארצה לסבול עול התשובה כ"כ, ולכן כיון שהבחירה תלויה בידי, שאזהר ואתחזק בדבר הזה במאד מאד:

יום אחד אמר לי, כי אז בשבוע ההיא היה רואה רוח טהרה אחת שהיה מסבב אותי, ושזה מורה כי בהכרח אני צריך להשיג השגה גמורה, ואע"פ שאני אדחה אותה, יכריחוני מן השמים, עד שאשיגה בעהי"ת, ושאשיג השגה גמורה אמיתית כמוהו:

יום אחד אמר לי, כי כל זה שאני עתיד להשיג עתה, הוא מחמת חשקי בו, ושנשמתו הוא מסייעתני מאד, וכמעט שהוא מתעבר בי. וא"ל כי יש לי קורבה עמו, ובפרט כי בפעם אחרת בגלגול אחר, הייתי תלמידו ג"כ כמו עתה ושאדבק עמו תמיד במחשבתי, ויועיל לי מאד:

יום אחד א"ל, שאזהר מאד לומר הללויה אודה ה 'בכל לבב וגו, 'ואח"כ אכוין בשם מנצפ"ך, ואעשה כך תמיד כשאקום בכל לילה אחר חצות, כי מועיל מאד אל ההשגה:

גם א"ל, שאזהר מאד לשים תמיד תפילין כסברת ר"ת, שהם סוד צרוף שם יהה"ו, היוצא מר"ת 'יתהלל המתהלל 'השכל 'וידוע אותי וכו. 'ולכן הנחת אלו התפילין מועיל מאד אל ההשגה ואל ההשכל והידיעה':

גם אמר לי, כי עיקר ההשגה זו תלויה ע"י כונת האדם, וזהירותו בכל ברכות הנהנין, לפי שעל ידם מתבטל כח אותם הקליפות הנמצאות במאכלות החומריות, ומתדבקים באדם האוכלם, וע"י הברכות האלו הנאמרות בכוונה, הוא מסיר מהם הקליפות, ומזכך החומר שלו, ונעשה שכלי וזך, ושאזהר בו מאד:

גם צוה אותי, שאקרא בכל יום הקביעות של מקרא, ומשנה, ותלמוד, וקבלה, עם הכונות שמסר לי, ככתוב בספרי, ואזהר בו מאד:

גם החמיר לי מאד בענין השבת, לשמור ולכבד יותר מכל שאר המצות כלם:

יום א 'הייתי לפניו, ונתעכבתי חדש ימים שלא עשיתי שום יחוד מן היחודים שסדר לי, והכיר בפרצופי, וא"ל אם תעזבני יום יומים אעזבך, ואתה גורם בזה נזק גדול, שתגרום שיתפרשו ממך הנשמות שרוצות להדבק בך, ונתתי לו טענה שלא הייתי רוצה אלא לעסוק בתורה באותו זמן, ובפרט שלא היו באים כפי הראוי אותם הנשמות בגלוי, והשיב לי שעכ"ז לא אמנע מלעשות היחודים ההם בכל יום, כי הוא גדול מעסק התורה, כי הוא מיחד העולמות העליונים, והוא עסק התורה ויחוד הכל יחד, והזהרני שכאשר אייחד היחודים, שלא תהיה כונתי בלבד להמשיך הנשמה, אלא לתקן למעלה:

גם א"ל כשהלכתי עמו לטבריא במערת ר 'עקיבא, כי א"ל ר 'עקיבא, שאזכור עשרה פעמים את ר 'עקיבא זה אחר זה, קודם כל תפילה מן השלשה תפלות, ערב בקר וצהרים, וע"י זה יתעבר בי, וסייעני מאד. וא"ל שאין צורך לומר ר 'עקיבא, אלא עקיבא בלבד:

גם אמר לי, כי עד חג הסוכות של שנת השל"ד ליצירה, אני צריך סיוע ממש, שהוא יעזרני בעת היחוד, אבל משם והלאה איני צריך לסיוע כלל, כי כבר אז נשלמים שתי שנים ומחצה שחטאתי בהם, שמנעתי עצמי מעסק התורה, וגם כי עד אז אפילו אם הוא מסייעני, הוא במקרה שהיא אפשר להיות בקביעות, אבל משם והלאה יהיה בעהי"ת בקביעות:

גם צוה אותי, שלא אמנע מלייחד היחודים שמסר לי, ושאם אלך להשתטח על קברי הצדיקים יהיה בערב ר"ח, או בט"ו יום לחדש, כי אז יש יותר הכנה מכל שאר הימים. ושלא אלך לא בשבת, ולא בי"ט, ולא בר"ח, כי אז נפשותם עולות למעלה ואינם מושבות על הקבר. ופעם אחד שלחני על קברי הצדיקים בחה"מ להתפלל עליהם, אבל לא נשתטחתי, וא"ל כי היחוד של היודי"ן והווי"ן של י"ג חוורתי דרישא, אייחד אותו יותר בקביעות משאר היחודים. ובליל החול יהיה אחר חצות לילה, כי אז הוא עת רצון. ובלילי שבת אייחד אותו אפילו קודם חצות, אחר סעודת בלילה. ובר"ח אייחד היחוד שהוא מיוסד על שם שד"י, כי יחוד זה הוא סוד ר"ח, כי שם שד"י במלואו הוא ראש חדש. ואפילו להשתטח על הצדיקים ביום ר"ח, הוא טוב היחוד הזה הנזכר של ר"ח. גם היחוד של פסוק חדשים לבקרים, הוא טוב לעשותו בלילי החול אהר חצות לילה, או בלילי שבת קודם חצות, כי בשני זמנים אלו מתפשטת לאה בכל אורך ז"א:

גם בלילי שבת קודם חצות, אייחד היחוד של עשרה הויו"ת שבדעת. גם צווני, שאקרא בכל ליל שבת אחר הסעודה וברכת המזון, קודם חצות, מסכת עירובין, בסוד הערוב, בסוד ע"ב רי"ו. ודע, כי עיקר כל אלו היחודים, הם או על קברי הצדיקים, או בכל חצות לילה אחר עבור חצות לילה, אפילו שלא על קברי הצדיקים יועיל, ואחר חצות לילה היא עת רצון, ואז היא שעה הנבחרת מכל השעות האחרות:

גם אמר לי, כי רב ייבא סבא ע"ה, הוא יותר קשור עם ר 'יהושע סוריאנו, שאכל חלב כנז"ל, ואם אתקן זה, יתקשר עמי רב ייבא סבא יותר מן השאר. וריב"ז קשור עם הרב מגיד משנה, על ענין הנדה. ור 'עקיבא, קשור יותר עם ר 'שאול טרשטי, על ענין שפיכות דם הנז"ל. וענין ר 'עקיבא הוא, מחמת מה שנכשל גם הוא במת מצוה, שהרכיבו על כתפו כמה מלין, ואמרו לו חכמים, שעל כל פסיעה ופסיעה היה שופך דמים, ולכן הוא קשור עם ר 'שאול. אבל בשנים האחרים, לא רצה לגלות, כיון שלא גלוהו רז"ל, אבל ענין ר 'עקיבא כבר גלוהו רז"ל, ולכן יש לו רשות לגלותו:

גם א"ל, שראה כתוב במצחי, פסוק לחשוב מחשבות לעשות בזהב ובכסף וגו', לרמוז אל עון בטול זמן, שבטלתי בחכמת אל כימיי"א:

גם צוה לי, בענין הסרת הסכין מעל השלחן, להזהר מאד להסיר אותו לגמרי, ולא יספיק לכסותו בלבד, ובפרט אני שהוא משרש קין, שהוא סוד כלי זיי"ן:

גם א"ל, כי עתה בגלגול זה, אני מתקן את יובל, שהוא משרש נפשי, לוטש כל חורש נחשת וברזל מצד הגבורות, ואיני מתקן אותו כראוי, ולכן לפעמים כשהסכין בידי, אני חותך ידי ואצבעותי בלי מתכוין, או על ידי כל כלי ברזל. ואמר לי, כי בחינת יובל הוא בחי 'קין אשר בפרצוף יעקב, כי גם הוא כולל קין והבל וכל השרשים, כמו ז"א הנקרא ישראל, הכולל קין והבל הראשונים, בני אדם הראשונים, ושהוא מוכרח לתקן את יובל הזה קודם ביאת המשיח, בסוד יובילו שי למורה וזה יובל נתעבר במרע"ה להתקן בו, כי גם במרע"ה יש בו קצת נצוצות של קין. וזה נרמז בר"ת" ,ויתעבר "ה" 'בי "למענכם, ר"ת יובל. וז"ש פסוק ועל יובל ישלח וברשיו, כי יש בו כל שרשי קין כמו שיש בז"א הנזכר, כי קין בחי 'קין בז"א, ויובל הוא בחי 'קין בפרצוף העליון הנקרא יעקב כנודע, ונמצא כי יובל זה התחיל להתקן ע"י מרע"ה, ולכן נרמז בר"ת ויתעבר ה 'בי למענכם הנזכר:

גם פעם אחת הלכתי עם מורי ז"ל, אל מקום שנתוועדו שם חבירי רשב"י ע"ה, כשעשו אדרא רבא דנשא. ושם במזרח הדרך, יש בה סלע אחד, ובו ב 'בקיעות גדולות, ובאותה הבקיעה של צד צפון, שם ישב הרשב"י ע"ה, בזמן האדרא. ובבקיעה של צד דרום שם ישב ר 'אבא. ואצל האילן שכנגד שני בקיעות אלו במערב שלהם, שם ישב ר 'אלעזר. ומורי זצ"ל ישב בבקיעה הצפונית, במקום רשב"י ע"ה. ואני ישבתי בבקיעה הדרומית, במקום ר 'אבא, שלא בידיעה, ואח"כ הגיד לי מורי ז"ל הענין, ולא ידעתי אם ענין הנז"ל, שאחד מחבירי האדרא הוא משרש נפשי, והוא ר 'אבא. וע"כ ישבתי במקומו שלא בידיעה. וענין ישיבתנו בשתי בקיעות אלו הנז', אני מסופק אם הדבר היה להיפך מהנזכר:

א"ל כי בהיותי קטן, קללתי פעם א 'את אמי ע"ה, וצוה אותי להתענות ג 'ימים רצופים לילה ויום, ולכוין שהם ע"ב שעות, והוא כנגד תרין עיטרין דחו"ג דאו"א, הגנוזים בג 'אבות חג"ת, והם ע"ב כנודע, כי שם ע"ב הוא בחג"ת. ולפי שגרמתי לסלק אלו התרין עיטרין מן הבן העליון לכן אכוין להחזירם אליו ע"י אלו הע"ב שעות, שיש בג 'תעניות אלו. וא"ל שאתענה אלו השלשה ימים הנז 'שלשה ימים, קודם יום שבועות, ואכוין ג"כ בסוד פסוק היו נכונים. לשלשת ימים, כי אז פסקה זוהמתן של ישראל, ועל ידי התענית הזה יפסק ג"כ ממני זוהמת החומר אשר בי, כדי לקבל כח ידיעת סודות התורה בליל שבועות עמו. ובליל שבועות למדתי עמו כל אותה הלילה בסודות התורה. ולא ישנתי כלל כל אותה הלילה. וגם א"ל, כי אלו השלשה התעניות, יועילו לבטל גזרת המ"ד שנים שחסרו מהרב מגיד משנה כנז"ל וע"ש:

יום אחד בשבוע ששי של ספירת העומר, א"ל שאכוין בשבוע ההיא, שהוא כנגד יסוד כנודע, ושאכוין בו לתקן פגם שפגמתי בו, בהיותי נקשר בחופתי כנז"ל:

יום אחד הייתי בתעניתי, בכיתי מאד, והרביתי דברים לפני השי"ת, לומר שלמה היה מונע ממני דרכי התשובה, ולא היה משים בלב מורי ז"ל שילמדני כרצוני, והרבה דברים כאלה, והלכתי לביתו והכיר הענין בפרצופי, וא"ל, כי באותה שעה רצו להענישני בב"ד של מעלה, על שהטחתי דברים כלפי מעלה לולי שנזדמן לי סניגור אחד עלי, לומר שמחשבתי היתה לטובה. וא"ל, שאזהר מלדבר פעם אחרת דברים אלה, כי יותר ממה שהעגל רוצה לינק פרה רוצה להניק, אלא שיש זמן קצוב לכל דבר, כנזכר בפסוק עת לכל זמן ועת לכל חפץ, ואיך הייתי אומר ח"ו שהקב"ה היה מונע ממני דרכי התשובה ואדרבא מי היה

גורם ומכניס בלבי כל זה התעוררות של התשובה, לולי השי"ת ברחמיו קרובים על בריותיו, וא"ל כי מה שמנע ממני עד אז, להגיד לי רצוני, היה סבת זמן קצוב, ואז באותו היום נשלם הזמן, ושמהיום ההוא ואילך לא יסתיר ממני כל אשר אשאל ממנו, וכן עשה מאז והלאה:

גם א"ל, כי בגלגול הקודם קיימתי מצות שחיטה, ועתה, בגלגול הזה הזהרני במאד מאד, שלא אשחוט כלל ועיקר, ולא עוד שלא שהזהרני ג"כ, שלא להמית שום בריה, אפילו כינים ופרעושים כלל ועיקר:

גם מורי ז"ל, לא היה הורג פרעושים וכינים, ושום רמש חי כלל ועיקר, וא"ל שלהיות שרש נפשי מן קין, שהרג את הבל, וגם מפני ר 'שאול טרישטי שנתגלגל עמי ממש, על עון שפיכות דם כשמל התנוק כנז"ל, ומת מתחת ידו, שצריך שאזהר שלא להמית שום דבר חי בעולם, וגם שלא לשחוט כלל. וא"ל, כי יען אשר אני נצוץ חדש, שעל כן מוכרח אני לקיים מצות פריה ורביה כי עדיין לא קימתיה. ואמר לי כי המצות אשר אני הסר מהם הם י"א בלבד, אע"פ שאני חדש. ואחר שאשלים אותם, אז צריך שאקיים מצות שלוח הקן, אע"פ שכבר קיימתיה בגלגול אחר. וזו המצוה, היא תקון אחרון שבכל התקונים שאני צריך לתקן. וכונת הענין, להורות על שלוח הנפש, שכבר נגמרה להתקן, על האחד עשר מצות הנז '. ואז יבא הרוח לבדו, ויתוקן גם הוא. ואחר שיתוקן גם הוא, אז תבא גם הנפש שכבר היא מתוקנת, ותהיה אז כסא אל הרוח המתוקן. והבן ענין זה מאד וזכרהו, כי זה שרש גדול, ואל תשכחהו. וא"ל, כי אלו הי"א מצות הם מאותם שאינם מצויות בתכלית ההרחק, וא"ל כי אחת מהם היא מצות זרוע לחיים וקיבה:

ופעם אחרת ביאר לי הענין היטב וא"ל, כי הנה יש מצות עשה ולא תעשה זכרים, ומצות עשה ולא תעשה נקבות. והנה אין לך אבר מכל רמ"ח איברים שיש באדה"ר, שלא יהיה כלול, מן בשר וגידים ועצמות. והנה הבשר והעצמות, הם מצות עשה וגידים, הם מצות לא תעשה. והנה שרש נפשי, היא באבר כתף השמאלי של אדה"ר, מבחי 'לאה אשר עומדת שם מאחוריו. והמצות עשה אשר באבר הזה, הם י"א, כמנין ו"ה, ב 'אותיות אחרונות של ההוי"ה, והם במספר כתף, באופן זה, וי"ו פעמים ה"י, בגימטריא ש"ל. ו"ו פעמים ה"י, בגימטריא ק"ף. הרי תק"י, תסיר י"א כמנין ו"ה, ישאר ת"ק כמנין כתף:

והמצות ל"ת, הם ט"ו, כמנין ב 'אותיות י"ה הראשונות של ההוי"ה, וכמ"ש חז"ל י"ה עם שמי שס"ה, ו"ה עם זכר"י רמ"ח. וגם הם בגימטריא כת"ף, באופן זה, יו"ד פעמים ה"י, הם בגימטריא ש '. יו"ד פעמים ה"ה הם בגימטריא ר '. הרי ת"ק, כמנין כת"ף. והנה העשרה הרמוזים באות י ', הם עשר מל"ת זכרים. והחמשה הרמוזים באות ה 'ראשונה, הם חמש מצות לא תעשה נקבות. והששה הרמוזים באות ו ', הם שש מצות עשה זכרים. וחמשה הרמוזים באות ה 'אחרונה, הם חמש מצות נקבות. והנה העור שיש באבר הזה של הכתף, בו נרמזו כל ההארות אשר יש בפנים באבר הזה:

וא"ל מורי ז"ל, כי בחטאו של קין, ירדה נפשי עד העקב, ואבא מארי ז"ל כשהוליד אותי, העלה אותה עד מקום הטבור, ואני צריך עתה לתקנה, ולהעלותה עד מקומה לגמרי. ואמנם העשרה מצות לא תעשה הזכרים, לא קבלתי אותם ממורי ז"ל. אבל החמשה מצות לא תעשה הנקבות, הם אלו, אחת לא תרצח, ובכללה שלא להלבין פני חבירו ברבים. ב ', לא תגנובו ממון. שלישית, לא תבשל גדי בחלב אמו. רביעית, לא תאכל חלב. חמשית לא תאכל דם. וששה מצות עשה הזכרים, הם אלו, אחת, וחי אחיך עמך, והיא קרובה ממש אל מצות הצדקה, והיא לבקש המצאה אל אחיך, שיוכל לחיות עמך כנודע. ב ', לאכול מעשר שני בירושלם. שלישית ועשית מעקה לגגך. ד 'מצות פריה ורביה חמישית, למול את הבן, ובפרט בנו ממש. ששית, ואהבת לרעך כמוך. וחמש מצות עשה הנקבות, ואלו הם, אחת, ההלואה לעני, וסימניך אם כסף תלוה את עמי, אל תקרי אם בחיריק, אלא אם בצרי. שתים, מצות ציצית, וגם בכללה ליתנה על הכתף, לפי ששרשו הוא מן הכתף. שלישית, מצות שלוח הקן, וסימניך שלח תשלח את האם. רביעית, שמטה בשביעית, חמישית, לזכור יציאת מצרים:

גם הזהיר מורי ז"ל לי, ולכל החברים שהיינו עמו בחברה ההיא, שקודם תפלת שחרית, נקבל עלינו מ"ע של ואהבת לרעך כמוך, ויכוין לאהוב לכל אחד מישראל כנפשו, כי עי"ז תעלה תפלתו כלולה מכל ישראל, ותוכל לעלות ולעשות תקון למעלה. ובפרט אהבת החברים שלנו, צריך כל אחד ואחד ממנו לכלול עצמו כאלו הוא אבר אחד מן החברים האלו. ולמאד הזהירני מורי ז"ל בענין זה, ואם איזה חבר ח"ו שעומד בצרה, או יש לו איזה חולה בביתו, או בבניו, ישתתף בצערו, ויתפלל עליו, וכן בכל דבריו ישתתף לכל חבריו עמו:

גם עשיתי תקון תעניתי ע"י מורי ז"ל, על עון שאירע לי בימי חופתי, אחר שנקשרתי והזרעתי לבטלה. ועל עון כבוד אב ואם. ועל יין נסך ששתיתי עם ישראל אחד שנשתמד, והטעה אותי, וא"ל שהיה אז בא לעיר

צפת תוב"ב, לחזור לדת ישראל, ולא היה אלא לפנים, ואח"כ חזר לסורו הרע, ועל עון הגאוה, ועל הליצנות, ועל שפיכת דם כנז"ל שידעת ועל בטול ק"ש ותפילין:
גם א"ל מורי ז"ל, כי לפי שאני משרש קין, שהוא סוד הגבורות הנקרא אש, לכן אני מתפעל מאד, ומתבהל מאד מראיית המים, כי האש בהכנסה תוך המים, נכבה ומתבטלת, וגם לפי שהמזיקין יצאו מתולדת קין כנודע, לכן אני מתפחד מאד מן המזיקין:
גם א"ל, כי קין הוא בסוד ציור ומעשה. והבל הוא הבל העליון של הפה, שהוא דבור. ולכן שרשו של הבל, הם דרשנים ודברנים. אבל אני להיותי מן קין, אינו דברן ובעל דברים, ואין לי כ"כ כח הדבור, כמו שיש לי כח בציור מלאכות המעשיות. גם בענין המשניות שאני מחוייב לגרסם על פה, א"ל מורי ז"ל, שהם סדר נשים, ושאר הסדרים איני מחוייב:
גם א"ל, כי הימים הנכונים להתענות אני בהם שני ימים רצופים, הם יום שלישי ויום רביעי בשבוע, כפי שרש נשמתי:
גם א"ל, כי אין לך אדם שאין לו יום אחד קבוע בשבוע, ויום אחד קבוע בחדש, שהוא יום יפה לו לכל דבריו, כי מזלו תלוי באותו יום, כפי שרש נשמתו. ובאותו יום אין לו פחד משום דבר רע ופגע רע, ולא ימות באותו יום. וז"ס ושוב יום אחד לפני מיתתך, כי באותו יום אין פחד שימות בו, ולכן שוב בתשובה באותו יום. כי משם ואילך יש פחד בשאר הימים. וא"ל, כי היום הנכון לי, שהוא כפי שרש נשמתי בכל שבוע, הוא יום שני בשבוע. והיום הנכון לי בחדש, שהיא כפי שרש נשמתי, הוא יום י"ג בהדש:
גם א"ל כונה אחרת בקדושה, וא"ל, כי אעפ"י שכל אדם צריך לכוין בה, אני צריך לה יותר משאר כל אדם, והוא, כי הנה שלשה קדושות הם, א' קדושת שחרית דעמידה, והיא נקדישך ונעריצך. ב' קדושת מנחה דעמידה, והיא נקדישך ונעריצך. ג' קדושת ובא לציון, שאנו אומרים בליל מ"ש אחר העמידה. וכבר ידעת כונת הקדושה, שהוא דלוג עליית מלכות למעלה ממקומה, לקבל דעת, כי דעתה קלה, וז"ס הדלוג שאנו מדלגים כשאנו אומרים ג"כ קדוש ק"ק, כנזכר בפרקי היכלות. וכבר ידעת, כי בכל עליה היא ע"י שם בן מ"ב, ולכן צריך שתכוין בקדושת העמידה דמנחה דחול, בשני אותיות ראשונות של אבגית"ץ. ובקדושת העמידה דשחרית דחול, תכוין בשתי אותיות ג"י האמצעיות. ובקדושת ובא לציון דמ"ש, תכוין בשתי אותיות ת"ץ האחרונות. כי שם זה הא', הוא כולל כל שם בן מ"ב, והוא עיקרו של שם בן מ"ב, לפי שהוא בסוד ספירת החסד המתפשט בכלם כנודע, ולכן כל הכונות הם בשם זה בלבד:
פעם אחת שאלתי למורי ז"ל בע"ש, על השגת נשמתי. וא"ל פסוק זה, ולמן חמדת כל ישראל הלא לך. וחיליתי פניו שיבאר לי דבריו, ולא רצה לבאר יותר מזה, ואמרתי לו אם היה פי' דבריו, שאני משרש שאול המלך, שעליו נאמר הפסוק הזה, והשיב לי שלא היה רצונו לפרש ולבאר כונת דבריו:
פעם אחרת חזרתי לשאול לו על ענין נשמתי, ואמר לי שהייתי יכול להשיג יותר מן המלאכים, מצד גודל ערך נשמתי, ושביאת נשמתי לעולם היתה לצורך גדול בעולם, ושלא היה בידו ורשותו לבאר יותר מזה, כי לא ניתן לו רשות. ושאם היה מגלה לי הענין, שהייתי כמעט פורח באויר מרוב השמחה על הענין, אלא שלא ניתן רשות לאמרו אז:
גם מהר"י ארזי"ן ז"ל הגיד לי, כי ליל אחת של שבת, הלך לבית מורי ז"ל בחצות לילה, מרוב הקנאה שעלה בלבו לומר, למה הוא גדול בשנים יותר ממני, והיה משועבד לי לשמוע הדרוש ממני, והלך לבכות לפני מורי ז"ל אז על הדבר ההוא, והשיב לו, כי הוא ז"ל לא בא לעולם אלא ללמד אותי בלבד ושכל שאר החברים לא היו יכולים ללמוד אפילו אות אחת ממנו, אלא כלם היו צריכים ללמוד עמי. וגם ענין זה אני שמעתי מפי מורי ז"ל. גם שאל ממנו, שכיון שהיו אנשים גדולים משרש נפשו, שא"כ איך ישתעבד לי, והשיב לו שאין הדבר תלוי בזה אלא בנפש האדם עצמו, שתהיה היא ממקום גבוה:
גם הר"י באגילייר יצ"ו אמר לי, כי מורי ז"ל הגיד לו, על ענין קורבתו של מורי ז"ל עמי, שהטעם היה כי שלשה אותיות אב"י, נרמזו בשם עקיבא, ושהם ממטה למעלה. ולא רצה לבאר לי יותר מזה, וגם אמר לי, כי עלי נאמר, מה שהיה הוא שיהיה, ר"ת משה. והענין הוא, כי כמו שר' עקיבא למד תורה לכ"ד אלף תלמידיו ולכל העולם, שכן אהיה אני עתה בעהי"ת:
פעם אחת הייתי יושב לפני מורי ז"ל אחר סעודת המנחה של שבת, והייתי מפציר בו, שיבאר לי בענין השגתי, ובענין שרש נפשי, ובתוך הדברים א"ל פסוק זה אם "ללצים "הוא "יליץ "ולענוים "יתן "חן, והפצרתי בו שיבארהו לי, והשיב לי, כי הנה ר"ת פסוק זה הוא, אליהו חי, והענין הוא, מ"ש ברע"מ, כי משה רבן של כל ישראל, והמתורגמן שלו הוא אהרן הכהן, כמ"ש והוא יהיה לך לפה, לפי שמשה היה

כבד פה וכבד לשון, ולעתיד לבא בדורו של משיח, יבוא מרע"ה בגלגול, וילמד תורה לכל ישראל, וגם יהיה הוא ערל שפתים, והמתורגמן שלו יהיה אליהו הנביא ז"ל, שהוא חי וקים, והוא פינחס בן אלעזר בן אהרן הכהן, אחיו של מרע"ה. וזש"ה, אם ללצים הוא יליץ ולענוים יתן חן, ר"ל אם ללצים, כי כשיצטרך מרע"ה מליץ ומתורגמן, הנה אליהו ז"ל שהוא חי יליץ, ויהיה מתורגמן שלו, ולא רצה לבאר לי יותר, איך לקשר ענין זה עם הויכוח הראשון שהיינו מווכחים יחד:

יום אחד א"ל, כי א"ל אז בתפלתו, כי אני עתיד לראות מלאך אחד פנים בפנים ולדבר עמי, והפצרתי בו, כי אמר לי מה שמו, ואמר לי שהוא אליהו ז"ל:

יום אחד א"ל, כי אז התחיל חלק הרוח שלי להתנוצץ בי, דרך תוספת נשמה בכל ע"ש במקרה, עד יעברו שני שנים ומחצה הנז"ל, שהם מתחילים מן ר"ח אייר השל"א, עד ר"ח תשרי השל"ד, ואח"כ אקנה חלק הרוח ההוא בשלימות, ואז אשיג השגה גמורה בע"ה כנז"ל. והטעם הוא, כי הנפש אין בה יכולת רק לקיום המצות במעשה, אמנם להשלים חלק השגת ידיעת התורה, והשגת רוח הקדש, צריך בחי' חלק הרוח, ונמצא כי ענין השגתי תלויה עד שאקנה חלק הרוח שלי בקביעות ובשלימות בעהי"ת. וא"ל, כי זה הנצוץ של חלק הרוח שלי, שהוא בא ג"כ משותף עם נצוץ רוחו של ר' עקיבא, ומתלבש בו. והטעם לזה, לפי שכמו שנפשי היא ג"כ משותפת דרך גלגול ממש, עם נפש ר' עקיבא, כמו שיתבאר למטה, כן חלק רוחי, אינו בא אלא משותף ממש ברוחו של ר' עקיבא. וכאשר אקנה רוחי בשלימות, יהיה ג"כ רוחו של ר' עקיבא משותף עמי. ונמצא כי אני צריך תחלה להשלים את נפשי בשתי שנים ומחצה הנזכר. ואחר תשלומה לגמרי, אז אזכה אל הרוח שלי, וגם יבא משותף עם רוחו של ר' עקיבא, כי אין הרוח יכול ליכנס באדם, עד תשלום תקון הנפש לגמרי, אם לא בדרך מקרה בתוספת בע"ש, וגם לזה צריך תשובה ומעשים טובים. וא"ל, כי אין מי שיהיה עמי בסוד גלגול ממש מכל אותם שהם מן השרש שלי, רק ר' עקיבא לבדו, כי הוא ממש עמדי בסוד גלגול ממש, אך האחרים של שרום נשמתי אם יתדבקו עמי, הוא בסוד עבור לבד, ולא בסוד גלגול:

ופעם אחרת א"ל, כי גם כל אותם הנשמות נצוצות של אותם האנשים, שהם מן תחלת הדרגת נפש ר' עקיבא, עד אני הצעיר חיים, כי כלם הם מגולגלים בי בגלגול גמור, ומשותפים עם נפשי בגלגול הזה, ואפשר שאם אזכה יותר, יתערבו בי גם מן אותם אשר הם קודמים אל ר' עקיבא, כמו ריב"ז וכיוצא בו, בסוד עבור בלבד. וטעם הדבר הוא, לפי שאין בכל הנצוצות של השרש הזה, כ"כ קרוב אל נצוץ נפשי, כמו נצוץ נפש ר' עקיבא, כי נצוץ נפשי קרובה וסמוכה אליו יותר מכלם, ולכן הוא מתגלגל עמי יותר מכל שאר הנצוצות. וכמו שנצוץ נפש ר' עקיבא, עלה באותה המדרגה הנקראת מחשבה, גם אני אוכל לעלות כפי מעשי במעלה גדולה עד מאד, יותר מכמה נצוצות אשר קדמו אלי. וא"ל, כי נפשי ונפש ר' עקיבא, הם סמוכות יחד בשרש הנפשות. אמנם ר' עקיבא לא היתה לו אלא מצד קין, בבחי' נפש בלבד, כי הרוח שלו מבחי' קין גם כן אשר היתה ראויה אל הנפש ההיא שלו, לא לקחה אז, אמנם לקח רוח אחרת משרש הבל או אדם. וגם אני יש ל' מזומנות ב' בחי' של הרוח, אחת היא בחי' הרוח הראויה אל נפשי, שהיא משרש קין. והב', בחי' רוח משרש אחר. כמו שביארנו, כי ע"י חטאו של אדה"ר נתערבו הנשמות, בחי' רוח מן שרש הבל, עם בחי' נפש משרש קין, וכן להפך. ובחינת רוח משרש אדם ברוח של קין או של הבל, וכן להפך. והנה בחי' הרוח אשר לי מצד קין, הוא גדול במאד מאד מן הרוח אשר לי מצד הערוב כנזכר, ואם אזכה אקח את הרוח הזה אשר נוגע לי מצד קין. וכן עד"ז הוא בנשמה. וא"ל, כי אחר הנצוץ של ר' עקיבא, אין קרוב אלי יותר מנצוץ אביי, לפי שאביי זכה ליקח נר"ן כלם מן השרש שלי, שהם מבחי' קין, משא"כ באחרים כנז"ל. וא"ל, כי אביי הוא רב ייבא סבא עצמו הנזכר בזוהר דמשפטים, ואביי נרמז בר"ת פסוק "אך "בי "ישוב "יהפוך, ר"ת אביי. ואמר יהפוך ר"ל אל הפוך, ייבא לאביי, וזהו יהפוך. ושאלתי למורי ז"ל שיבאר לי סבת הפוך זה מה עניינו, ולא רצה לבאר לי:

יום אחד אמר לי, כי שרש נפשי, היא טפת זרע יוסף שיצאה מבין צפרניו, מאותם העשר טפות כנודע: גם א"ל, כי הנפש היתירה שבאה לי בסוד תוספת שבת, היא גבוה ומעולה מאד, וכמעט שהיא מבחינת האצילות. וא"ל אותו היום, כי אז עדיין לא זכיתי לנפש יתירה הנז', רק פעם אחת או שתים:

בענין נפשי א"ל, כי הנה כאשר חטא קין, היו אז כל הנצוצות של זה השרש, כלם כלולים בו, כלם ממנו, עד הנצוצות שיהיו עד ביאת המשיח, וגם נצוץ נפשי היתה כלולה בו, וע"י חטאו נתערבו כל הנצוצות בקליפות, וכל הנצוצות המעולות והחשובות ירדו למטה מכל השאר בעמקי הקליפות, לפי שעון קין היתה במחשבה העליונה, כנזכר בתקונין. והנה ר' עקיבא מקומו הוא בזרועות, בסוד וידו אוחזת בעקב עשו

כמבואר לעיל, כי הוא העקב של היד השמאלי של ז"א, והנה היד לפעמים האדם משפיל אותה עד העקב, ולפעמים יכול להעלותה עד הראש. ולכן נפלו זרועות אלו עד העקב, ואח"כ ע"י שנהרג ר 'עקיבא, נתעלה ועלה עד המחשבה העליונה. וכמ"ש הקב"ה למשה כך עלה במחשבה, כדי לתקן מה שפגם. וא"ל, כי גם אני וכל הדומים אלי, נוכל לעלות ע"י מעשינו, להיותינו מבחי 'הזרועות, לעלות במעלה רמה ונשאה עד אין קץ, יותר מכמה אנשים הקודמים אלינו בזמנים הראשונים. ואמנם מקום נצוץ נפשי, הוא בכתפות שבזרועות, ונתן לי סימן בזה, כי יש לי שם שערות ארוכות, ונמצא שאני כלול מחו"ג, להיותי בסוד הכתפים. והנה עדיין הנצוץ הפרטי של נפשי לא נתגלגל, ולא בא עדיין בעולם הוא לבדו אלא עתה, ובערך זה אני חדש. אבל בערך שיצאתי כלול בנפש קין כנז, 'אני צריך להשלים נר"ן שלי שנפגמו, בהיותי שם מחמת חטאו של קין, וצריך אני להשלים חלקי אשר שם, והנה נצוץ נפשי, קרוב וסמוך אל נצוץ נפש ר 'עקיבא, יותר מכל השאר, ולכן הוא מתגלגל עמי יותר מכל השאר:

אמר לי מורי זלה"ה, כי שלשה הם שטעו בקץ, יעקב כשקרא לבניו ונעלם ממנו הקץ. וכן ר 'עקיבא יש בו אותיות יעקב, לרמוז כי טעותם וטעה וחשב שבן כוזיבא היה משיח. וכן שמואל טעה בענין אליאב, שחשב שממנו יצא משיח, וכמש"ה)שמואל א ט״ז:ז׳ (אך נגד ה 'משיחו. ולכן שלשתם נתגלגלו לתקן טעות זה:

אמר לי מורי ז"ל, כי נפשו של ר 'עקיבא אינה כשאר נפשות הגרים, הנעשת מזיווג נשמות הצדיקים בגן עדן הארץ, כנזכר בפרשת שלח לך, אבל היא נפש גבוהה מאד, אלא שבחטאו של אדם ושל קין, יצאה אל החיצונים, והוכרחה ליכנס בגוף גר, והנה היא באה מלובשת בתוך נפש אחרת, הנקרא נפש הגר, הנזכר בסבא דמשפטים. ואותה נפש הגר גרמה לו להיותו ע"ה מ 'שנה, בסוד קשים גרים לישראל כספחת והבן זה. וכן היה בריב"ז, שהיה ע"ה מ 'שנה. והטעם היה, לפי ששרש הנפש שלהם היתה מטפת זרע יוסף כנזכר. ולכן גם אני באתי לידי הטא הנז"ל, בהיותי נקשר ונאסר ט 'חדשים כנז"ל:

גם א"ל, כי ריב"ז ור 'עקיבא, היו ב 'זרועות ימין ושמאל של מרע"ה, מעורבים בקין, וכן היו שלשתם שוים בשנים, כל אחד חי ק"כ שנה, ולכן רצה מרע"ה שתנתן התורה ע"י ר 'עקיבא, כנזכר שם באותיות דר 'עקיבא. וגם מרע"ה הכה לעוג מלך הבשן, ובו היה אז מעורב נצוץ ר 'שמעון בן נתנאל ר"ת בש"ן, וזהו עוג מלך הבשן. ולכן היה מרע"ה מתייראמ ממנו מן עוג להמיתו, מפני אותו נצוץ של קדושה שהיה ירא חטא שהיה בו, ואח"כ היה הנצוץ ההוא תלמידו של ריב"ז:

ערב שבת במנחה, ראה כתוב במצחי בלשון הזה, הכינו כסא לחזקיהו מלך יהודה, להורות שנגלה בי נפשו, בסוד תוספת שבת. ואחר כך באיתן יום עצמו, נתכעסתי בביתי, ונסתלק ממני. ואח"כ עשיתי תשובה באותו השבוע, ובע"ש השני ראה מורי ז"ל, שהיו נדבקים בי בסוד תוספת שבת, רוחו של חזקיה, ורוחו של ר 'עקיבא, וחזרתי להתכעס באותו יום בביתי, וא"ל שנסתלקו. ואח"כ בו ביום עשיתי תשובה לכל הכעס ההוא, וא"ל כי בא אלי רוחו של בן עזאי בלבד, אע"פ שאינו מן השרש שלי, וזה לפי שהיה חתנו של ר 'עקיבא, וא"ל כי בבקר ע"ש ראה כתוב עקיבה בהא:

יום שבת אחד עיינתי שני פסוקים ע"ד האמת, וא"ל מורי ז"ל בבקר ביום השבת, שראה לבן עזאי שהיה נותן לי ב 'מתנות טובות, ושאומר מה חדוש חדשתי ביום השבת ההוא, וספרתי לו, וא"ל לפי שבאותה הלילה של ליל שבת, עלה בדעתי פתאום וקריתי משנה אחת של בן עזאי, שלשה או ארבעה פעמים, שלכך הוא נתן לי אותם ב 'מתנות הנז. ובימי החול של אותה השבוע א"ל, שהיה רואה בי שהיה בי תוספת רוח מצד רוחו של אביי כנז 'בזוהר בפרשת צו שהת"ח יש לו תוספת רוח בחול, כמו שיש לע"ה בשבת:

ביום שבת אחר א"ל, כי ראה כתוב במצחי שם הוי"ה מאירה מאד, וזה להורות כי שם ה 'נקרא עלי. וא"ל, כי גם כל נצוצות שיש בשרש נפשי מן חזקיהו עד נפשי, כלם באו בי בסוד תוספת שבת ההוא, אפילו פנימיות רוחו של חזקיהו ע"ה בא אלי אז:

ביום ר"ח תמוז א"ל, כי ראה את נפש רב דימי מנהרדעא, שהיתה מוכנת להתעבר בי, לפי שהיא משרש נפשי. וגם לפי שביום ההוא לויתי מת מצוה אחד, ורב דימי היתה המצוה הזאת תדירית בידו, לעשות מצוה לויה אל האורחים ואל המתים, וע"כ היה רוצה להתעבר בי, וא"ל כי חזקיהו המלך לא מלא שנותיו, ואע"פ שהוסיפו לו ט"ו שנים, משלו הוסיפו לו, ועדיין חסרו לו שנים אחרות, ושאר שנותיו השלימום רב דימי הנזכר, כי הוא היה גלגול חזקיה המלך עצמו, בלתי שום ערוב נצוץ אחר עמו, אלא הוא לבדו. וז"ש חזקיהו, אני אמרתי בדמ"י ימי וגו, 'פוקדתי יתר שנותי וגו, 'כי ברב דימי היו שאר שנותיו ושאר ימיו. ואני חיים ראיתי, ששלח לי רבא ע"ה האמורא שלום ב 'פעמים, אחת בתוך תפלתי, ואחת בחלום. וא"ל מורי

זלה"ה ,כי רצה רבא ע"ה לעשות שלום עם רב דימי המתלוה עמי ,על שהיה עמו בקטטה ,ממה שעשה לו תלמידו רב אדא בר אהבה ,על ענין הגרוגרות שהביא רב דימי בספינה כנזכר בתלמוד:
יום שבת אחד ,נגלה בי רב משרשיא ,וא"ל מורי ז"ל ,כי ז"ס תוספת שבת גמור מצד שרש נפשי .והענין הוא ,כי שם זה הוא מבחינת או"א הנקראים י"ה ,ונודע כי מזה הוא תוספת שבת ,ושאר אותיות הוא משרש ,והנה הב 'שינין ,הם ב 'שמות מצפ"ץ ,שכל אחד מהם עולה בגימטריא ש ',והם ב 'אותיות של תוספת שבת הנזכר בר"מ בפרשת יתרו מן אותם הז 'שמות הכתובים שם ,נשארו ב 'אותיות מ"ר ,והם בגימטריא שאר החמשה שמות הנז ',שהם ,ה ,ה ',אלהי"ם ,א"ל ,אדנ"י ,הנזכר שם ,שהם בגימטריא רל"ד ,ושבעה השמות עצמם הרי הם רמ"א .נמצא כי שם זה הוא תוספת שבת של שרש נפשי ,והוא כללות ז 'שמות השבת ,ומקורם שהוא שם י"ה:
וא"ל מורי ז"ל ,כי חזקיהו המלך ,הוא בחי 'הראש של זה השרש של קין ,ויען שהיה קין תלוי ברפיון בימי המבול ,כמ"ש חז"ל נתקן ונתחזק ע"י חזקיהו .ומשם התחיל להתחזק בחי 'הראש .וזהו חזקיהו ,חזק י"ה . וזש"ה ,אמרתי לא אראה י"ה בארץ החיים ,כי הנה הוא בא לחזק בחי 'הראש של זה השרש שהוא י"ה , כנודע ששם זה הוא בראש .והוא חשב תחלה ,שעדיין לא נתקן ונשלם בחי 'הראש של קין להשתלם בזה רב משרשיא ,כי יש בו אותיות שר"ש י"ה ,כי השורש הוא בראש ,וגם שם הוא שם י"ה .ונמצא כי חזקיה המלך ,ורב משרשי"ה ,שניהם בראש קין .ואמנם ביחזקאל הנביא ,נתחזק קין בבחינת הרגלים ,וז"ס בן אדם עמוד על רגליך ,כי היה בחינת בן אדה"ר ,וא"ל שיעמוד על רגליו ,ויחזקם ויתקנם ,כי משם נמשך , ולכן נקרא יחזקאל ,לשון חוזק .והנה שמעון בן עזאי ושמעון בן זומא הם ב 'שיני"ן שהם ממשרשי"ה ולכן נשא בן עזאי בתו של ר"ע ,כי אע"פ ששנים אלו אינם משרשי כנז"ל ,עכ"ז יש להם קורבה גדולה עם שרשי ,וכן אירע לאליהו הנביא ז"ל שנתעברו בו נשמת נדב ואביהו ,שהם מן קין ,יען היה בא מבנות פוטיאל שהוא יתרו שבא מן קין ,כמ"ש רז"ל כן הענין באלישע ויונה שיש להם קורבה גדולה בשר"ש נפשי ,ולא רצה לגלות לי יותר בזה:
יום שבת אחד ,נתגלו בי רמי בר יחזקאל ,ורב ביבי בר אביי .וא"ל מורי ז"ל ,כי באותה הלילה אמרו לו בחלום ,כי רב ביבי נרמז בפסוק זה בר"ת והוא פסוק 'חזה 'ציון 'קרית 'מועדינו 'אהל 'בל 'יצען 'בל 'יסע , ר"ת אביי .וגם מורי ז"ל נרמז בפסוק זה בר"ת ,והוא פסוק "חזה "ציון "קרית "מועדינו ,כאשר יתחלפו אות מ 'ביו"ד בא"ת ב"ש ,יהיה יצחק ,שם מורי ז"ל .גם א"ל בחלום ,כי ר"ת "חזה "ציון "קרית "מועדינו ,ר"ת בגימטריא רחל ,שהוא סוד נוקבא דז"א ,הנקראת רחל .וגם היא נקראת ציון קרית מועדינו ,היוצאת בחזה דז"א ,ולזה אמר חזה ציון בלשון תרגום ,ולא אמר ראה בלשון הקדש ,לרמוז אל הנז"ל .וגם אביי אביו של רב ביבי ,רמוז בר"ת של מלות אהל בל יצען בל יסע .ולא רצה לגלות לי תכלית הדברים אלו מה עניינם:
בענין אשתי א"ל ,כי הנה אין בכל הנצוצות של שרש נפשי כ"כ קרוב אלי ,כמו נצוץ של ר 'עקיבא ,והוא קרוב עמי יותר מכלם ,וכל מה שאירע לו אירע לי ,וא"ל כי אשתי חנה ,היא גלגול כלבא שבוע ,חמיו של ר ' עקיבא .ויען כי נרבע כנקבה ,בא בגלגול אשה אחת ,שהיתה מרבניתיה דאביי ,יען גם הוא היה משרש ר ' עקיבא כנודע ,ועליה אמרו בתלמוד אמר אביי אמרה לי אם .ואח"כ נתגלגלה באשתי חנה ,יען היא גלגול זכר ,אי אפשר להיות לי ממנה בנים זכרים אלא נקבות ,ואפילו נקבות לא תלד לפי שהיא זכר ,אלא בהצטרפות נשמת נקבה אחרת עמה שתתעבר בה ,וא"ל שנתעברה בה נפש אשת טורנסרופוס הרשע , שנשאת אח"כ לר 'עקיבא כנודע ,וזהו לסבת הקורבה שיש לר 'עקיבא עם אשתי ,שהיא מגלגול חמיו כנזכר .ואז נתעברה מבתי אנגיל"א .וכשנולדה ,נתגלגלה בבתי הנזכרת ונפרדה מאשתי .ואחר שמתה בתי אנגיל"א הנזכרת אז יצטרך שתחזור להתעבר פעם ב 'באשתי ,ואז תחזור לילד בת אחרת ,ותהיה גלגול אשת טורנסרופוס הרשע הנזכר ממש ,ואם תחיה הבת הנזכרת ההיא ,יצטרך שנפש נקבה אחרת תתעבר בה ,ותוליד בת אחרת ,ותתגלגל הנפש באותה הבת ,והנה אם אותה הנפש תשאר עם אשתי בבחי 'עבור ולא תפרד ממנה ,אז אפשר שהולד אשר תלד שיהיה זכר ,ואמר לי שתמות זאת ,ואח"כ אשא אשה אחרת ,עם עושר גדול מופלג ,דוגמת ר 'עקיבא עם אשת טורנסרופוס כן יבא לי העושר מפאת אשה ג"כ כמוהו .ופעם אחרת א"ל ,כי אחר אשר אזכה להשלים את נפשי ,אקח את רוחי ,וכמו שנפשי משותפת עם נפש ר 'עקיבא כנ"ל ,כן רוחי יבא גם כן משותף עם רוחו של ר 'עקיבא ג"כ ,ואז אזכה ליקח בת זוגי האמיתית .וכמו שנפשי ורוחי משותפים עם נפשו ורוחו של ר 'עקיבא ,כך תבא נפש בת זוגי האמיתית ,משותפת עם נפש אשת ר 'עקיבא האמיתית ,שהיא בת כלבא שבוע .ויען אשר יש מעלה יתירה לבת כלבא שבוע ,לפי ששהתה כ"ד שנים לבעלה ללמוד תורה ,לכן גם אשתי המשותפת עמה

כנזכר ,יש לה מעלה גדולה מאד ,ואינו יכול לזכות בה ,עד שאשלים את נפשי ויבא בי רוחי .אמר שמואל ,
א"ל מורי ז"ל ,כי בת זוגו האמיתית היא אדונתי אמי מב"ת:
ערב ר"ח אלול שנת השל"א שלחני מורי ז"ל ,למערת אביי ורבא ,ושם נשתטחתי על קבר אביי זלה"ה ,
וייחדתי יחוד תחלה של הפה וחוטם דעתיקא קדישא ,ונפלה עלי שינה ואיקץ ולא ראיתי דבר .אח"כ
חזרתי ונשתטחתי פעם אחרת על קבר אביי עצמו ,ויחדתי היחוד שכתוב מכתיבת יד מורי עצמו) .הגהה -
אמר שמואל ,כבר כתבתי בשער רה"ק דף ק"י ד"ה יחוד א .('ובהיותי מחבר ומשלב אותיות יהו"ה אדנ"י
כנודע ,נתערבה מחשבתי ,ולא הייתי יכול לחברם ,ואחדל מלחשוב בחבור ההוא ,ואז נתדמה אלי
במחשבתי כאלו קול אומר לי חזור בך חזור בך פעמים רבות ,והייתי מחשב בדעתי לומר ,הנה זהו לשון
עקביא בן מהללאל אל בנו כנודע ,ואז חזרתי לחשוב בחבור ההוא וגמרתיו ,ואז נדמה במחשבתי ,כאלו
אומרים לי ,אלהים יראה לו השה לעולה בני ,ובאלו היו מבארים לי פירושו ,והוא ,כי מה שהייתי דואג על
שלא הועלתי ביחוד הא 'שאינו כן ,אמנם הועיל והצליח לפני השי"ת ,וזהו אלהים יראה לו השה וכו ,'
ויתדמה במחשבתי כאלו היו מבארים לי ,כי בפסוק הזה נרמז כל היחוד הא 'שעשיתי ,כי ר"ת של "אלהים
יראה "לו "השה בגימטריא מ"ו ,כמנין יחוד יהו"ה אהי"ה) ,הגהה - אמר שמואל ,עם כולל אחד בתיבות ("
ור"ת "השה "לעולה "בני הוא הבל ,והוא סוד הבל הפה העליון שכונתי ביחוד ההוא .ונדמה לי כאלו היו
אומרים לי ,בר"ת של תיבת "לו "השה "לעולה ,היא הלל הזקן .ואיני מבין עניינו:
והנה כל זה נתדמה לי אז במחשבתי ,ואחר כך נפלה עלי חרדה ורעדה גדולה עד מאד בכל איברי ,וידי
רועדות זו לזו ,גם שפתי היו רועדות דבר גוזמא ,ומתנועעות במהירות ובתכיפות ובמרוצה גדולה ,וכאלו
קול היה יושב על לשוני בין שפתי ,והיה אומר במרוצה גדולה יותר ממאה פעמים בלשון ,מה אומר ,מה
אומר ,ואני הייתי מחזיק את עצמי ואת שפתי שלא לנענעם ולא יכולתי גם להשקיטם כלל ,ואח"כ חשבתי
לשאול על החכמה ואז היה הקול מתפוצץ בפי ובלשוני ואומר החכמה החכמה יותר מעשרים פעמים .
ואח"כ חזר ואמר ,החכמה והמדע ,החכמה והמדע ,עד כמה פעמים .ואח"כ חזר ואמר החכמה והמדע
נתון לך .ואח"כ חזר ואמר החכמה והמדע נתון לך מן השמים ,כידיעת ר 'עקיבא .ואח"כ חזר ואמר ,ויותר
מר 'עקיבא .ואח"כ אומר ,וכרב ייבא סבא ,ואח"כ אומר ,ויותר מרב ייבא סבא .ואח"כ אומר שלום עליך ,
ואח"כ אומר מן שמיא משדרין לך שלמא .וכל זה היה במהירות גדול ,דבר נפלא פעמים רבות בהקיץ ,
ואני נופל על פני ,משתטח בכוך של אביי:
ואח"כ הלכתי אצל מורי ז"ל ,וא"ל כי הועלתי מאד ,במה שעשיתי שני היחודים הנזכרים זה אחר זה ,
ושבסדר זה ראוי לעשותם ,ומה שלא נענתי ביחוד האחד היה ,שהמתינו לו עד שאייחד שני היחודים .
וא"ל מורי זלה"ה ,כי בחזרתי משם ונכנסתי לביתו ,שראה את נפש בן יהוידע הולך עמדי ,וא"ל כי אינו מן
השרש שלי ,אלא הטעם הוא ,כי הוא מתגלה עם כל המייחד יחוד עליון ,כי זה דרכו תמיד בחיו כנזכר
אצלינו במקום אחר:
וא"ל מורי ז"ל ,כי אמרו לו אז במנחה ,שאם אזכה באותו יום שבת הבא הראשון אל רב ייבא סבא ,
שישאר בי תמיד ,ולא יסתלק בשאר הגלגולים שלי ,ועל ידו אזכה אל הארות גדולות ,ובפרט בתפלת
העמידה בברכת השנים ובאת צמח דוד עבדך ,ובשומע תפלה .וטעם הדבר הוא לפי שגם ר 'ייבא סבא
מתגלה אל הצדיקים כמו בניהו בן יהוידע ,כמבואר אצלינו ,ונוסף על זה שהוא משרשי ,ולכן אם אזכה
שיתגלה בי ,יגלה לי נפלאות גדולות בע"ה:
ליל מ"ש ההיא ,יחדתי יחוד ,אחר חצות לילה ,כשקמתי ממטתי ,ואירע לי כנזכר לעיל ,והזהירני רב ייבא
סבא ,שע"י היחוד מכתיבת ידי מורי ז"ל ,אשיג בחכמה כל מה שארצה ,ושאייחדנו שלשה פעמים בכל יום
באופן זה ,בנפילת אפים בשחרית ,ונפילת אפים במנחה ובק"ש של ערבית .ובזה אשיג כל מה שארצה .
וליל יום שני חזרתי לייחד אחר חצות לילה ,וא"ל רב ייבא סבא ,ולמה לא יחדת היחוד ההוא כמו שצויתיך
לעשותו שלשה פעמים בכל יום כנז"ל ,כי בזה תשיג השגה שלימה לאין קץ ,ולך לך אצל רבך ה"ר יצחק
אשכנזי ,ואמור לו שילמדך איך תעשהו בשלשה זמנים הנז ,'ואמור לו שידבר עמי ,ואני אלמדהו לו ,והוא
ילמדהו לך .ואינך יודע כמה אתה גדול לפני השי"י ,כי אדם גדול אתה כר 'עקיבא וחביריו ,ותשיג מה שלא
תשיג שום אדם בדור הזה ,אפילו האר"י רבך ,ואתה עתיד שידבר לך המלאך אליהו ז"ל פה אל פה
בהקיץ ,ולכן כאשר תייחד יחוד הזה ,תעלהו בסוד)מ"ן (אליהו שהוא שם בן ,והוא סוד מ"ן ,ותעלהו בסוד
נדב ואביהוא ,שהם סוד הנפש ,ותעלה אותי ג"כ עמהם ,ובזה תשיג שידבר לך אליהו הנביא ז"ל ,ושאר
מלאכים ,ואינך יודע כמה גדלה מעלתך מכל אנשי הדור הזה ,ובנים יתן לך השי"י ,גם עושר ,שלא תצטרך

לשום אדם .ואז בבקר הלכתי אצל מורי ז"ל ,וספרתי לו כל הנז"ל ,ואח"כ למד לי איך אעשה היחוד הנז ',
בשלשה התפלות ,בנפילת אפים דשחרית ,ומנחה ,וק"ש של ערבית .וכבר ביארתיו בסוף היחוד של
כתיבת ידי מורי ז"ל וע"ש .גם ענין יחוד נדב ואביהוא ואליהו ז"ל ,כבר כתבתיו אחר היחוד הא 'של הפה
והחוטם דעתיקא קדישא) .הגהה - אמר שמואל ,ועיין ביחוד הג 'דף(:
ביום שבת איכה ,חלמתי שהיה אומר לי מורי ז"ל ,ענין זווג אחד של אמוראים ,והיה קורא עליהם ,מה רב
טובך אשר צפנת ליריאך .ובבקר הלכתי וספרתי לו הענין ,ופירש לי הענין וא"ל ,כי הוא סוד גדול ,וא"ל ,כי
בע"ש ראה כתוב במצחי ,רמי בר חמי ,ואותיות נר ,ולא הבין הדבר ,עד שגלו לו הדבר ע"י חקירה .והענין
הוא ,כי כבר ביארנו ,כי תרי"ג נצוצות תלמידי חכמים ,יש בכל שרש נפש ונפש .והנה בת רב חסדא הנז '
בגמרא ,הוא בחי 'המלכות ,בת אותו שכתוב בו ורב חסד ,וזהו ג"כ סוד ורב טובך .והנה זווג העליון היא
סוד הדעת ,הוי"ה ואהי"ה ,שהם בגימטריא מ"ז ,ושם הוא סוד רמי בר חמא כמו שנבאר .ולכן לקח אותה
תחלה ,ואח"כ לקחה רבא ,שהם אותיות באר ,שהוא זווג תחתון דיסוד ,כי רבא בגימטריא ,יהו"ה אלהי"ם
יהו"ה אדנ"י ,והם ב 'זווגים תחתונים ,שהם בגימטריא באר ,שהם המלכות בשבע היכלותיה עם הת"ת
כנודע .ולזה אמר רבא ואנא בתראה .אמנם רמי בר חמא ,הוא העליון ,כי אם תצרף ב 'זווגים תחתונים
שהם בא"ר ורב"א ,עם זווג העליון העולה מ"ז כנז ,'יהיו שלשתם בגימטריא נ"ר .והם בגימטריא רמ"י .
והנה רמ"י הוא בחי 'רוממות הדעת כנודע והוא שער החמשים ,נתיב לא ידעו עיט ,וזהו רמ"י בר חמא ,כי
חמא בגימטריא מ"ט ,ורמי הוא שער החמשים של שרש נפשי ,סוד דעת העליון של שרש נפשי .וזהו ענין
פסוק מה רב טובך שחלמתי ,כי מה שהיא המלכות כנודע ,הוא בת רב טובך ,שהוא רב חסדא ,והיא
צפונה ליריאיך רמי ורבא ,סוד הדעת והיסוד .וגם ר"ת של מ"ה "רב "טובך "אשר ,בגימטריא רמ"י ,וזכור
ענין זה כי רמ"י היא שער החמשים של שרש נפשי:
כבר ביארנו במקום אחר ,ענין נשמות התנאים והאמוראים היכן הם ,ועתה נבאר הכל בפרטות קצת
מנצוצות שרש נפשי ,וכבר ידעת כי יש בז"א חמשה חסדים מתפשטים ,וגם ה 'גבורות:
אמר הכותב ,נ"ל ,כי כל זה בפרצוף עצמו ,של אבר העקב שבפרצוף הכולל של קין ,אשר כלו הוא פרצוף
הגבורות של מוח הדעת דזעיר .הנה בחי 'הגבורות של הגדלות הם כך ,גבורה של הגדלות ,העולה דרך
עליה מן יסוד לנצח ,הוא חזקיהו המלך .והגבורה העולה עד החסד ,הוא יחזקאל הנביא .גבורת הגדלות
העולה מן היסוד אל ההוד ,הוא ר 'עקיבא .והעולה עד הגבורה ,הוא עקביא בן מהללאל .והגבורה העולה
בשני שלישים תחתונים מגולים שבת"ת ,הוא ריב"ז .ומן הנשאר שליש החסד אחר התחלקו ,הוא מ"ר
והוא מנשה בן חזקיהו המלך .שליש העליון הוא אליהו בן ברכאל הבוזי ממשפחת רם ,זה מ"ר ,וזה ר"ם .
ואח"כ עולה בדעת ,והוא שמואל הנביא מן הרמתים ,והקטנות של שם אלהי"ם כנודע:
ונבאר בו שלשה הבחי ',שהם ,בחי 'המוח ,ובחי 'החסדים ,ובחינת הגבורות. הנה המוח שעולה בנצח ,
הוא רמי בר חמא .והחסד העולה בנצח ,הוא אביי .והגבורה ,רב ביבי בנו .ואחר כך עולה בחסד ,שהוא
הזרוע הימני והמוח ,הוא רב סחורא .והגבורה ,רב שמואל בר שילת .והחסד ,פנחס אחי מר שמואל ,והוא
בחינת:
גבורת הגדלות ,המכה תוך הקטנות .וההוד ,המוח ,הוא רב משרשיה ,תלמיד אביי .והגבורה ,רמי בר
תמרי .והחסד ,רפרם בר פפא .ואח"כ עולה בגבורה ,המוח ,ר 'זריקא .והגבורה ,ר 'זעירא מדהבת .
והחסד ,ר 'זעירא בר הלל .והת"ת בשני שלישים המגולים התחתונים ,המוח ,עולא בר קושב .והגבורה ,
רבי"ן דסליק ונחית מא"י לבבל .והחסד ,רב חנא בגדתאה .והת"ת בשליש עליון המכוסה ,המוח ,ר '
מיאשא שבזמן ר 'יוחנן .והגבורה ,ר 'שילא שנעשה לו הנס כנז 'במסכת ברכות החסד ,שבחת בריה
דרבינא:
ומורי ז"ל צוה אותי ,שתמיד אכוין בכל אלו הנז ',בכל שבוע ושבוע ,נחלקים כפי הימים ,והוא ,שאכוין
באותם שהם בנה"י ,בשלשה ימים אב"ג .ובחג"ת ,בשלשה ימים דה"ו .ובדעת ,ביום ששי אחר ה 'שעות ,
כי כבר ידעת כי אז מתחיל קצת תוספת שבת .ודע ,כי כל זה היה כתוב אצלי מימי מורי ז"ל בנייר קטן ,
ושם באחרית הכל ,ראיתי כתוב רב חמא בר בוזי ,בלתי שום פירוש ,ואיני יודע אם צריך לכוין בו ביום
שבת, ושכחתי הענין:
פעם אחרת אחר יום א ',צוה אותי גם כן ,שאכוין בכל ימי השבוע בכל תפלה ותפלה ,באלו התנאים
והאמוראים והצדיקים שאכתוב עתה ,וזה סדרם ,יום א 'בשחרית ,רב ייבא סבא .מנחה ,אביי .ערבית ,רב
ביבי בנו .יום שני בשחרית ,רב ייבא אמורא .מנחה וערבית ,אביה בן רחבעם .יום ג 'בשחרית ,רב דימי

מנהרדעא. מנחה, רב דימי דסליק לא"י. ערבית, רב ייסא אמורא. יום ד 'בשחרית, רב אהאי בר יאשיה. מנחה, רב שישא בריה דרב אידי. ערבית, רב חייא מדפתי. יום תמשי בשחרית, יהושע בר זרנוקי. מנחה, רב איו. ערבית, אבדימי. יום ו 'כלו, נחום האלקושי. יום שבת כלו, מיכה המורשתי. ודע, כי גם זה מצאתי כתוב בנייר קטן, ובאחרית כל הנזכר, מצאתי כתוב שמות אלו, ולא אזכיר עניינם, ואלו הם, רב ביבי. רב זריקא. רב טביומי. רב כרוספדאי חמיד לבא. ר 'צדוק הכהן. רב קיסמא, רב שמעיא חסידא. ונלע"ד עתה, שצוני לכוין בהם כל אחד מהם בשבעה הימים של השבוע, כסדר אבג"ד הו"ז:

פעם אחרת א"ל, כי אליהו בן ברכאל הבוזי ממשפחת רם, הוא בשליש העליון המכוסה של הת"ת, וז"ש ממשפחת רם. ואלקנה ושמואל הנביא בנו, הם מן הרמתים, שהוא בדעת עצמו. שהוא הרמה העליונה הכולל שתיהם. ולי אני הצעיר א"ל פעם אחרת, שאני גבורת הוד העליונה, אשר בדעת עצמו. ור 'יוסי הגלילי, הוא מן הפאה השמאלית שבראש, מן בחי 'א"ל שדי, שבפרצוף כתף שמאלי שבפרצוף של שרש נפשי. ויונתן בן הרכינס, הוא מן הגבורה של הגבורה שבחמש גבורות שבדעת. ור 'עקיבא הוא מן גבורת הוד שבדעת. ואני מן גבורות הוד שבדעת לאה חיצונה. ויחזקאל הנביא, הוא מטפת אדה"ר, קודם שנולד קין. דוגמת מה שהודעתיך בענין מיכה המורשתי, ונחום האלקושי. ור 'חוצפית המתורגמן, הוא מן גבורת ההוד שבדעת שמצד אבא, ובוקע האור שלה, ועוברת עד הדעת של לאה החיצונה וממה שנשאר שם הוא שרש נפשי. ונלע"ד שא"ל מורי ז"ל, כי הוא מוכרח שבעברה דרך דעת אימא, תעבור דרך גבורת ההוד של דעת דזעיר שמצד אימא, לפי שבאבא גניז גו אימא, והנשאר בדעת דהוד דזעיר דמצד אימא, שם יש לו קרוב גדול עמי. וכן כל שאר השרשים של מורי ז"ל הר"ם אלשיך הם באים ועוברים על דרך הנז 'ויש לי שייכות עמהם. עוד א"ל מורי זלה"ה, כי להיות יונתן בן הרכינס ז"ל מגבורת הגבורה של הדעת, ור 'עקיבא מן גבורת ההוד של הדעת, לכן היה יונתן בן הרכינס חריף ממנו כנזכר ובירושלמי דיבמות:

ביאור ענין שרשי הנשמות מה עניינם. דע, כי כל הנשמות תלויים באדה"ר, כי הוא כולל כל חמשה שרשי הנשמות, שהם, אריך, ואו"א, וזו"ן. והנה רמ"ח איברים ושס"ה גידים הם באדם, והם תרי"ג שרשים, ר"ל שכל אבר אחד מאלו הרמ"ח, וכל גיד אחד מאלו השס"ה גידים, יש בו פרצוף אחד בכל תרי"ג איברים וגידים, ונקראים שרש אחד:

והנה כל אבר כלול מבשר גידים ועצמות כמ"ש ז"ל לענין טומאה, ולענין אבר מן החי. אבל אין הגידים אלו ענין שס"ה גידים, כי השס"ה גידים הם גידים בפ"ע, זולת הרמ"ח איברים. אבל הגידים הנכללים באיברים, הם העורקים הקטנים המתפשטים תוך הבשר והאבר ואינם מכלל השס"ה גידים:

ונמצא כי תרי"ג שרשים הם באדה"ר, וכל שרש מהם יש בו תרי"ג נצוצות של נשמות שכל נצוץ מהם נקרא נשמה אחת. וכל זה בחצוניות הנפש, כמו שיתבאר למטה, וזה אמיתות ועיקריות הענין. אמנם ע"י העונות והפגם של התחתונים, מתחלקים שתי הבחינות הנזכר לכמה חלקים, פירוש, כי התרי"ג שרשים גדולים, יכולים להפרד ולהתחלק עד ששים רבוא שרשים קטנים. וכן התרי"ג נצוצות גדולים, שבכל שרש מהתרי"ג שרשים גדולים, יכולים להפרד אל ששים רבוא נצוצות קטנים. אבל דע, כי אינו מוכרח שיתחלקו אל התרי"ג, או אל ס 'רבוא. אבל הכוונה היא, שפחות מן תרי"ג שרשים גדולים, או פחות מן תרי"ג נצוצות גדולים בכל שרש מן התרי"ג, א"א להיות. וכן יותר מן ס 'רבוא שרשים קטנים, או יותר מס 'רבוא נצוצות קטנים בכל שרש מן התרי"ג, א"א להיות. אבל החשבון אשר באמצע אפשר להיות, כי יש שמתחלק לאלף, ויש לאלפים, ויש לעשרת אלפים וכיוצא בזה, והכל כפי מדרגת העון. והטעם נזכר בתקונין תקון ס"ט דלית גלגול יתיר מס 'רבוא, אבל פחות מס 'רבוא, עד הרי"ג, אפשר להיות, כפי מעוט העון ומדרגתו:

והנה קין והבל, הם שני איברי הכתף של אדה"ר, הבל בכתף הימני, וקין בכתף השמאל. והוא בחי 'פרק הכתף שבגוף, המחבר את הזרוע עם הגוף. והנה מחמת החטא אשר חטאו שניהם כנזכר בתקונים תקון ס"ט, פגמו למעלה, ונתחלק כל שרש משניהם, שהוא תרי"ג נשמות גדולים, לס 'רבוא נצוצות, שכל נצוץ מהם, הוא נשמה אחת. וז"ש בתיקונים שם, דמשה אתפשטותיה עד ס 'רבוא וכו', לפי שהוא מן שרש הבל. והנה שרש הדעת היורד דרך חוט השדרה, תחלה יורד אל שתי כתפות אלו, ואח"כ יורד עד יסוד, להמציא טפת הזרע. והנה בהגיע טפת הזרע מן הכתף אל היסוד, אז נקרא היסוד כפת תמרים, כי אותיות כפ"ת וכת"ף הם שוים. וכאשר יורד משתי הכתפים ביחד אל היסוד, אז כתיב שתי כתפות חוברות על שתי קצותיו וחובר, כי אז מתחברים ביסוד, ואז כתיב האלף לך שלמה, כי היסוד נקרא שלמה. וז"ש

הכתוב את בריתי שלום ,ואז הוא סוד האלף ,כי ב 'פעמים כתף ,הם בגימטריא אלף .אבל כתף א 'לבדו ,
הוא בגימטריא ת"ק ,כמנין אותיות המלוי לבדו הנעלם משם שד"י שביסוד ,ובהתחברם הם אל"ף:
ועתה אבאר ענין השרשים הנזכר ,כי הנה מחמת חטאו של אדה"ר ,נתערבו נצוצות משאר איברי אדה"ר ,
בקליפת הרע של שרשי קין והבל ,ובעת הגלגולים מתגלים יחד יחזור כל דבר לשרשו:
והנה עתה אבאר שרש קין לבדו ,אשר בו תלוי נצוץ נפשי אני חיים .שרש קין ,הוא פרק הכתף השמאלי ,
המחבר הזרוע עם הגוף ,ויש בו בשר וגידים ועצמות ,כי כבר נודע ,כי אינו נקרא אבר ,אלא שיהיה בו
בשר וגידים ועצמות .וכבר נתבאר לעיל ,שהגידים האלו הם העורקים הקטנים ,שאינם בכללי השס"ה
גידים הנז"ל .ושלשה חלקים אלו שבאבר הזה ,מתחלקות לס 'רבוא נצוצות קטנים .וכל אבר של הכתף
הזה ,הוא פרצוף אחד שלם .ואמנם שרש נצוץ נפשי ,היא בפרק העקב השמאלי שבפרצוף זה ,שהוא
כתף השמאלי של אדה"ר מהבחי 'השנית .ובזה העקב השמאלי של זה הפרצוף של קין ,יש בו יותר
מתרי"ג נצוצות קטנות ,והם הנפשות הנז"ל שכלם הם משרש נפשי ,שכתבנום בפרטות למעלה ,מן קין
ועד נפשי אני חיים .ויש עוד אחרים זולת הנז"ל ,ולא ביארם לי מורי זלה"ה כל הנצוצות שבעקב ההוא:
ואבאר עתה ,ענין זה העקב השמאלי שבפרצוף קין ,שהוא כל אבר כתף השמאלי של אדה"ר כנזכר .דע ,
כי טפת הזרע הנמטכת מן העקב הזה ,עד היסוד של ז"א ,לפעמים נעשת יעקב ,ולפעמים נעשת עקיבא ,
ולפעמים עקביא ,וכיוצא בזה ,ואין להאריך בפרטים אלו .ודע ,כי סוד עקב לעולם הוא סוד המלכות ולכן
יש כח בכל נצוצות של זה העקב לעלות למעלה עד המחשבה בסוד נקבה תסובב גבר .ומצד זה זכה ר '
עקיבא לעלות במחשבה ,והבן זה .והנה נפשי שלי אני הצעיר חיים ,היא מזה העקב הנזכר ,של פרצוף
כתף שמאלי של אדה"ר .ולכן יש לי שערות ארוכות בכתפי השמאלי כנז"ל ,שנתן לי מורי ז"ל סימן ,שמן
הכתף השמאלי של אדם ,שם הוא אחיזת נפשי .ואמנם יש לי שערות ארוכות גם בכתפי הימני ,אלא
שבכתף השמאלי הם מרובים יותר ,וטעם הענין הוא ,כי כאשר נפגם צד הימני ,כמו המשל בחטאו של
הבל שנפגם כתף הימני ,אז אין הסימן ניכר אלא בימין לבדו .אבל כאשר מחמת פגם נפגם צד השמאלי ,
כמו המשל בחטאו של קין ,שנפגם כתף השמאלי ,אז גם הפגם ההוא מגיע עד כתף הימני ,וכן כיוצא
בזה ,ולכן יש בי שערות גם בכתף הימין ,אלא שבכתף השמאלי הם יותר מרובים לפי ששם הוא עיקרם ,
אבל כשאין הפגם רק בימין ,אז אין הסימן ניכר רק בימין לבדו והבן זה:
ודע ,כי אין האדם צריך לתקן כל הפגמים שיש בכל השרש שלו ,כמו המשל מי שהיא מאבר הכתף
השמאלי של אדה"ר ,שהוא נקרא שרש קין ,ואמנם הוא מן אבר פרטיי שיש בפרצוף ההוא ,כמו מן העקב
הנזכר ,אין שום נצוץ מזה העקב ,צריך להשלים ולתקן כל הפגם שיש בכל הפרצוף הזה ,רק אבר העקב
בלבד .ונמצא ,כי כל הנצוצות שהם מזה העקב השמאלי שבפרצוף הזה של כנף השמאלי של אדה"ר ,
כלם ערבים זה לזה ,לתקן כלם כל אחד מהם בעבור כלם ,וכן כלם בעבור האחד מהם ,וכאשר יושלם
להתקן זה העקב אין צורך אל זה העקב להתגלגל כלל ,אע"פ ששאר הכתף הזה לא יהיה מתוקן:
ודע ,כי כשאיזה נצוץ אחד מן הנצוצות של זה העקב חטא ועשה עבירה ,והוצרך להתגלגל ולהתקן ,אז
הוא מתגלגל עם נצוץ אחד משל העקב הזה עצמו ,והוא נתקן יחד עמו .אך אם העון חמור מאותם שגופו
כלה ואין לו תחיה ח"ו ,אז מתגלגל הוא לבדו ,וגופו הא 'נאבד לגמרי:
גם אם הוא מתגלגל להשלים איזו מצוה שחסר לו להשלים ,ולא להתקן פגם של עבירה או חטא ,אז ג"כ
הוא מתגלגל לבדו כ"כ פעמים ,עד שישלים המצות .והגופות שלהם ,כל אחד נוטל חלק כפי מה שהשלים
בו .ודע ,כי כשחסר מאיזה נצוץ)נלע"ד שצ"ל כשנפגם (מצוה אחת ,איננו חסר ומגלגל עם נצוץ שני ,
אעפ"י שהוא משרשו ,אלא עם נצוץ הדומה לו בלבד ,ולא עם שאר נצוצות אע"פ שהם משרשו:
ודע ,שאם האדם יחטא לחבירו ,אז אפילו שאין שניהם משרש אחד ,צריכים להתגלגל שניהם ואותו
שהחטיאו יתעבר בו לסייעו שיעשה מצות לתקן מה שהחטיאו .ודע ,כי אם האדם יהיה נפשו שלימה
ומתוקנת לגמרי ,אז יתגלו בו כל נצוצות אשר בזה העקב ,ויהיו מאירים בגופו .והנה כדי שיהיה מתוקן ,
צריך שיתגלו במצחו ,ויוכר שם למי שחננו ה 'דיעה להסתכל בפרצוף ,צריך שיתגלו שם במצחו ,כל
מציאות התרי"ג נצוצות שיש לשרש ההוא של הנפש ,או אל הרוח ,או אל הנשמה .שאלו התרי"ג ,הם
הת"ח שיש בכל שרש ושרש .והנה יש הרבה שאינם ניכרים בפירוש ,אבל הם נכללים עם האחרים
הגדולים מהם .והענין הוא ,כי יש כמה נצוצות גדולות ,שהם עיקרי התרי"ג נצוצות הקטנות ,כי כאשר אלו
מתגלים ,אז ודאי שכל השאר מתגלים עמהם ,אלא שלסבת גודל הארת אלו העיקריים ,אינם ניכרים
האחרים .ולא ביאר לי מורי ז"ל ,כמה נצוצות הם אשר הם העיקריים .והנה אם לא יהיה נפשו או רוחו או

נשמתו מתוקנת לגמרי, אז כפי המצות שעושה, כך נצוצות יתגלו בו מן תרי"ג של הנפש, או מתרי"ג של הרוח, או מתרי"ג של הנשמה. ויש נצוצות שהם מרוחקים הרבה ממנו, ויש קרובים מאד, ויש מקיפים אותו מרחוק, ויש מקיפים עליו וחופפים עליו בסמוך. והכל הוא כפי מעשה האדם, וכאשר יחטאו יחזרו להסתלק ממנו ח"ו, וכפי שעור החטא כך יהיה מספר הנצוצות אשר יסתלקו ממנו:

גם בענין שרשי הנשמות, דע, כי כל הנשמות היו כלולים באדה"ר. והנה כל שרש נשמות אדה"ר, הם שלשה אבות. ואח"כ נחלקים לי"ב שבטים. ואח"כ נחלקים לשבעים נפש. וכל חלק מאלו הע' נחלקים, לכמה חלקים, עד שנמצאו כל החלקים של השרשים כלם, שיש בנשמת אדה"ר, הם ששים רבוא שרשים קטנים:

והנה אם תדקדק תראה, כי התרי"ג הם כללות ס' רבוא, כי הס' רבוא הם שש מאות אלף רגלי, והם ב' אותיות ת"ר של תרי"ג. ואות ג' של תרי"ג, הם שלש אבות. ואות י' של תרי"ג, הם סוד ע' נפש. כי הנה שש קצוות הם, בסוד ס' רבוא כנודע, והיו"ד היא משלמת לע' נפש כנודע, גם ב' אותיות י"ג, הם י"ב שבטים, ואחד יתר הוא מציאותם. הרי שהם תרי"ג, וכוללים כל המציאיות הנז"ל:

והנה קין, שהוא שרש אחד מן השרשים שבנשמת אדם, והוא הכתף השמאלי של אדם, ונחלק ע"ד הנזכר, שהוא ג' אבות, וי"ב שבטים, וע' נפש, ואין עוד נחלק יותר, רק עד ע' נפש, שהם ע' שרשים ולא יותר. כי אינו דומה לאדם הראשון, שיש לו שרשים ס' רבוא. אבל לפי שקין הוא אחד ממספר השרשים של אדה"ר, לכן יש בו ג"כ מציאות אדם, להיותו נחלק כמוהו, לשלשה אבות, וי"ב שבטים, וע' נפש, שהם ע' שרשים ולא יותר. אבל אינו דומה לגמרי אל אדם, הנחלק לס' רבוא שרשים. ואמנם אלו הע' שרשים של קין, נחלקים עד ס' רבוא נצוצות לבד. אך השרשים אינם רק ע' שרשים. וכן עד"ז בכתף הימני של אדה"ר, והוא שרש הבל, ויש בו ג"כ ג' אבות, ואח"כ נחלקים לי"ב שבטים, ואח"כ נחלקים לשבעים נפש, שהם שבעים שרשים ולא יותר, וכללות כלם יחד, הם ס' רבוא נצוצות נשמות ולא יותר. ודע, כי כל שרש ושורש מאלו הע' שרשים שיש בקין או בהבל, יש בו פרצוף שלם אחד, וכללות הפרצוף הזה, נקרא שרש אחד, כי אין לך שרש ושרש מכל השרשים כלם, שאינו בחינת פרצוף גמור:

והנה שרש נפשי אני חיים, הוא שרש אחד מן הע' שרשים של קין, ויש בו פרצוף אחד שלם, ויש בו יותר מתרי"ג נצוצות נשמות, ור' עקיבא, ור' עקיבא בן מהללאל, וגם אני חיים, אנחנו הם מן העקב של זה הפרצוף. וחזקיהו המלך, הוא בראש פרצוף זה. ודע, כי תרין כתפין הנז' דאדה"ר, שהם בחי' קין והבל, רוצה לומר, כי הנה או"א, הם אדם וחוה, ותרין עטרין דגניזין בהון, שהם חו"ג, אלו הם הבל חסד, קין גבורה:

אמר שמואל, מצאתי הגהה אחת וז"ל, והנלע"ד, כי אין העקב הזה הכולל של כל פרצוף קין, אלא עקב אחת פרטיי, של אחד מהע' שרשים של קין, כי בכל שרש יש עקב אחד, אך זה השרש כלו של ר' עקיבא, איני יודע אם הוא העליון, או התחתון, או אחד משאר הע' שרשים, ואינו מוכרח שכל השרש הזה, הוא העקב לבדו שבכל כללות פרצוף קין, הכולל ע' שרשים וצ"ע:

גם בענין השרש של נפשי, ביאר לי מורי ז"ל פעם אחרת ענין זה. דע, כי נצח והוד דעתיק יומין, מתלבשים בשני זרועות א"א, והנה משתי הידים של ב' זרועות של א"א, נעשו חו"ב אל או"א. ומן ב' הכתפות, הם סוד תרין עיטרין, הנקראים חו"ג, דאחסינו לברא קדישא ז"א. והנה אלו הארבעה מוחין, שהם תרין מוחין דאו"א, ותרין עיטרין, הם סוד אוה"מ של ז"א, ואח"כ נתנוצצו מן אלו הארבעה מוחין, שלשה נצוצות, השנים הם מב' מוחין דאו"א, והאחד הוא חבור התרין עיטרין הנזכר יחד, ונתלבשו אלו השלשה נצוצות שמצד אור המקיף, בנה"י של הבינה, שהם מוחין פנימיים דז"א, נמצא כי נה"י של הבינה, הם שלשה מוחין הפנימים דז"א, ומתלבשים בהם שלשה נצוצות, מן הארבעה מוחין המקיפין. והד' מוחין הראשונים, הם אור המקיף אליו, והנה לפי שהמוחין הפנימים אינם רק שלשה, שהם נה"י דאבא כנזכר, לכן לא נתנוצצו מן הארבעה מוחין המקיפים, רק שלשה נצוצות, ונצוץ השלישי הוא מן התרין עיטרין ביחד, להכנס ביסוד הבינה, הנעשה דעת בזעיר אנפין:

והרי בזה ירד מדרגה אחת שהוא מן הארבעה אל שלשה, ואח"כ במלכות ירד מדרגה שנית. והוא כי מן שלשה, ירד אל שנים, כי הנה נצח והוד של ז"א, נעשו מוחין פנימים אליה, ולא מן היסוד. והנה אותם השלשה פנימיים של הז"א, שהם נה"י דבינה, הם אור מקיף אל המלכות, ומהם התנוצצו שתי נצוצות לבד, אחד הוא כללות נצח והוד, שבהם ב' מוחין או"א. והשני, הוא חד עיטרא של הז"א, והיא עיטרא דגבורה לבד. הרי כי תחלה היו המקיפים ארבעה ואח"כ שלשה, ואח"כ שנים:

ועתה אבאר השרש של נפשי, הנה אין מציאות המלכות נזכר בעתיק יומין, כי אין בו רק מציאות ט' היכלין, הנזכרים בריש אדרת האזינו, ולכן שרש המלכות שבו, לא נרמזה רק בסוד ההוד שבו, כי כבר ידעת, כי המלכות היא לעולם בהוד. והנה הוד זה מתלבש בחד עיטרא, הנקרא גבורה דא"א, והיא סוד הכתף השמאלי, ושם נרמזה המלכות. ומזה הכתף השמאלי, נמשך נצוץ אחד, להיות אור מקיף אל המלכות. והנה קין שהוא מצד מציאות המלכות, נרמז בכתף שמאלי של אדה"ר, כי שם שרשו הראשון. ואמנם כנגדו, הוא נצח דעתיק יומין, בכתף הימני דא"א, ובו סוד הת"ת. ולכן הבל נרמז כאן, וכאן הוא שרשו. ובזה תבין מעלת כתפות אלו, ובפרט כתף השמאלי, כי כבר ידעת, כי אי אפשר למלכות, ובפרט בסוד אור המקיף לעלות למעלה מן הזכר, הרי כי הוד דעתיק היא מלכות, ונתלבשה בעטרא דגבורה דכתף ז"א, שהיא מלכות, ועקב הכתף מלכות שבו, ומזה העקב שגם הוא במלכות, משם הוא ר' עקיבא ועקביא:

ענין שורש נפשי. הנה נודע כי בז"א יש תרין מוחין חו"ב, וביניהם הוא המוח הג' הנקרא דעת, הכלול מחו"ג. וכאשר חטא אדה"ר הוריד הדעת למטה בין ב' הכתפים של ז"א, בשליש עליון דגופא, ושם ירד חסד בכתף ימני, וגבורה בכתף שמאל. והנה קין והבל, נולדו אחרי שחטא אדה"ר, ושרש קין הוא מן אלו הגבורות, שירדו לכתף שמאל אחרי ירידתם טם, כי אז אין להם כ"כ הארה כמו בהיותם למעלה במוח עצמו. והנה השרש של נפשי הוא מן קין. והנה כל השרש שלי, כגון ר' עקיבא וכו', וכיוצא בו כלם, הם מן גבורת ההוד, שהיא הגבורה החמשית. והנה יש כאן תערובת אחד, והוא, כי הנה כאשר הנשמה יוצאה מכאן, יש לה פנימיות וחיצוניות בהכרח, כי הנה יש לה בחינה מן המוח עצמו שהוא גבורת ההוד אשר שם, וגם מן הכתף השמאל עצמו. ואם הדעת היה למעלה במקומו בראש, היה חיצוניות הנפש מן העצם והבשר של הגלגלתא עצמה, אך עתה הוא מן הכתף, ואין החיצוניות והפנימיות מתייחסים יחד. ונמצא שפנימיות נפשי, הוא מן המוח העליון הנקרא דעת. וחיצוניותה ולבושה, הוא מן הכתף השמאלי. ונמצא שיש לה פחת א' בבחינת פנימיותה, כי אינה מאירה עתה כמו אם היתה למעלה במקומה. ופחת ב' בבחי' חיצוניותה, שהיא מן הכתף, ולא מן הגלגלתא. וב' בחי' אלו הם בגוף, רוצה לומר, כלי ומלבוש של הנפש. וכנגדם יש ב' בחי' פנימיות וחיצוניות בנפש עצמה, הנקראת אורות. וע"ל בדרושי של לבושי הנשמות עצמם:

והנה ע"י תקון האדם, על ידי מעשיו בעה"ז יוכל לתקן אז הפגם לא עתה, רק אחר כך בימות המשיח, כי אז מכח מעשיו הטובים שקדמו אל האדם עתה בעה"ז, יתוקן אז הפגם בימות המשיח ויעלה הדעת למעלה, ואז תאיר פנימיות נפשי כבתחלה. וגם חיצוניות נפשי, תהיה אז מלמעלה מן גלגלתא. אבל בענין חיצוניות נפשי שיש לי עתה, שהיא מן הכתף השמאלי, אני מסופק אם אמר לי מורי ז"ל שישאר לעולם, או אם הוא הפך מזה, כיון שעתה היא מחוברת עם נפשי, עמי:

והנה כמו שנתבאר, שירד הדעת למטה בחטאו של אדה"ר, כן ירדה בחי' לאה מאחורי הדעת של ז"א ששם מקומה תחלה, ועתה ירדה גם היא עם הדעת באחורי הכתפים, כנודע כי לאה יוצאה ממלכות דבינה והדעת ביסוד דבינה. והנה מעיקר גבורת ההוד עצמה שבדעת דז"א, הוא ר' עקיבא, ונפש שלי אני חיים, היא מאותה ההארה, אשר יוצאה מן גבורת ההוד שהוא ר' עקיבא, אל ההוד שבדעת דלאה. ונמצא שאני לא בהוד דדעת דז"א, ולא בהוד דדעת דלאה, אלא מהארה אמצעית הנמשכת ויוצאה מהוד דדעת דז"א, להאיר אל הוד דדעת דלאה. ואפשר שזהו מה שפעמים היה אומר לי מורי ז"ל, שאני מן הוד דדעת דז"א. ופעמים אומר לי שאני מן הוד דדעת של לאה. ופעמים אומר לי שאני מן כנף שבכתף השמאלי, ור' עקיבא הוא הקנה אמצעי המעמיד, ואני הוא הנוצה והשער היוצא מן הקנה המעמיד, כמו שנבאר למטה בעהי"ת:

גם א"ל מורי ז"ל, כי פנימיות של נפשי, היא מן גבורת ההוד שיש במוח ממש שלמעלה, רק שירד למטה, כנזכר. וחיצוניות נפשי היא מן החסד שבכתף שמאלי:

גם דע, כי כמו שביארנו ענין חלוק אדם הראשון, אל תרי"ג שרשים גדולים, וס' רבוא שרשי קטנים. וכן כל שרש מן התרי"ג נחלק עד ס' רבוא נצוצות קטנים, וכל זה הוא בבחינת הנפש. וכן עד"ז חשבון הזה הוא ממש בבחינת הרוח, וכן הוא בענין הנשמה וכו', ואין להאריך כי זה הוא דבר פשוט:

אמר שמואל, הואיל ואתא לידן, אחוה דעי גם אני, ממה שהגיד לי אבא מארי ז"ל, כי שרש נפשי אני שמואל, מנצוץ ר' מאיר ע"ה. וגם אני בחלומי כך הגיד לי הוא עצמו, וא"ל אתה נצוץ נפשי, וספרתי הדברים למורי זלה"ה, וא"ל כך הוא האמת. ועוד חדש לי, כי ר' מאיר ע"ה, נתגלגל בזקני ע"ה, ושמו ה"ר

יוסף ויטאל ז"ל סופר התפילין, ולהיות כי ר 'מאיר ע"ה היה סופר גדול בדורו כנודע במשנה, לכן גם זקני הר"י הנזכר ע"ה, היה סופר גדול, ובקי ואומן לא קם כמוהו. והרב הגדול האר"י זלה"ה, אמר למורי אבי זלה"ה, שחצי העולם היה נזון בזכות זקני ע"ה, באמצעות התפילין הכשרים שהיה עושה. ואח"כ נתגלגל זקני זלה"ה בי אני הצעיר שמואל ויטאל, ולכן גם אני יש לי יכולת בכתיבה מעט ודי בזה. כי א"ל מורי זלה"ה יום אחד, למה אני שותק לדבריך, ושומע מה שאתה אומר, ואיני גוער בך כמשפט האב לבן, אעפ"י שאתה לפעמים מכעיס אותי, וגם יש בינינו אהבה גדולה יותר מדאי, להיות שאתה אבי, ודי בזה: ועתה אכתוב, מה שהגיד לי מורי ז"ל, ז 'ימים קודם שנפטר לחיי עה"ב. ודע, כי מן השעה הראשונה שדבר עמי א"ל שאזהר מאד שלא אגלה עניינו של השגתו וידיעתו לבני אדם, לפי שהוא לא בא רק לתקן אותי בלבד ואח"כ על ידי יתוקנו אחרים, והתרה בי שאם אגלה עניינו, שימשך נזק גדול לו ולי ולכל העולם כלו. ונתגלגלו הדברים שמורי הר"ם אלשיך נר"ו, ידע הדברים, וגזר עלי שאגיד לו הענין, ומכח גזרתו הוכרחתי לגלות לו, ואז משם ואילך נתרבו הנכנסים בבית מורי ז"ל, ואני הייתי חושב שעשיתי מצוה גדולה לזכות כל אותם שהיו חוזרים בתשובה. ופעמים רבות היה מורי ז"ל מוכיח אותי על זה, שלא היה לו פנאי ללמוד עמי מרוב הנכנסים, והיה אומר לי, הלא אתה גרמת כל זה שיכנסו כל אלו, ואני איש עניו, ואע"פ שנמשך לי נזק מענין זה, איני יכול לדחותם. ובהמשך הימים רצה לשלח את כלם מעליו, ולא רצו לילך, והפצירו בו דברים של גוזמא, עד שא"ל אתם רוצים לגרום לי נזק שאחזור לבחי 'עבור בעבורכם, והם היו אנשים גדולים, והפצירו מאד, ולא יכול להם, ולא עברו כמשלש חדשים, עד שיום אחד לקחני בסתר וא"ל, כבר ידעת כמה התריתי בך על הדבר הזה, וכמה נזק נמשך לך מזה, שאלמלא כך הייתי מעלה אותך למעלה מגלגל ערבות. והנה עתה דע לך, כי נמשך לי נזק גדול מגלויי סודות אלו להם, כי אינם עדיין)בלתי (מתוקנים לזה, ואני מוכרח להגיד לך כל אשר תשאל ממני, כמו שאמרתי לך פעמים רבות, ובעבורך שומעים הם, ואינם כדאים עדיין לשמעם, ויש לי נזק גדול מזה. לכן שמע נא עצתי, ואל תשאל לי בפניהם דבר, והניחה לי ויפרדו כלם מעלי, ותשאר אתה לבדך, ואעלה אותך למעלה מגלגל ערבות, ולא שמעתי ולא רציתי לשמוע בקולו, באמור לו שלא יהיה נחשב לי עון בזה לדחות כל תשובת האנשים ההם בעבור תועלתי, וא"ל וכי אין אני יודע אם הוא עון או לאו, סוף דבר לא רציתי לעשות רצונו בזה. ובשמעו את תשובתי התחיל לבאר לי קצת ענייני נפשי כמו שאכתוב עתה בע"ה, וחשב בזה אולי אתפתה לדבריו, בשמעי מעלת נפשי, ואתרצה להועיל לי לבדי, ועכ"ז לא רציתי, ואז נתעכבנו יחד כל היום עד שקיעת החמה, ולא יכול לי. וא"ל, דע כי אין עוד זמן אלא היום הזה בלבד, ואם לא תודה לדברי, אין עוד תקון אל הנזק הנמשך לי ולך ולכל העולם ע"י גלוי הסודות האלו להם, שעדיין אין רשות מלמעלה בדבר הזה. ואני בעונותי רציתי להיות חסיד שוטה, ואמרתי לו מה שיארע לכלם, יארע לי, ואם הם לא ילמדו גם אני לא אלמוד, ולא יאמרו בשמים שבשביל תועלתי, לא חששתי אל תועלת כל הצדיקים האלו הנכנסים ללמוד, ובפרט כי לא חשבתי ושערתי בעצמי מה שהיה בעו"ה, ואחר שלשה ימים הוכה במגפה, יום ערב שבת פרשת מטות ומסעי, יום ר"ח אב שנת השל"ב ליצירה, וביום שלישי ח 'באב, נפטר לחיי עה"ב, וחל"ש, זכרו לחיי עולם הבא:

ועתה אבאר את אשר הגיד לי אז, ביום ההתראה, מענין שרש נפשי, א"ל דע, שאין לי רשות עדיין לומר לך למה באת לעולם, ומי אתה, ואלו הייתי מגיד לך פרט הענין, היית פורח באויר מרוב שמחה, אבל אגיד לך עתה קצת ממה שאני רשאי עתה להגיד לך, ודע, כי העולם כלו תלוי בתקון עצמך תחלה, ולכן שמע נא אל דברי עצתי, ותשגיח תחלה עליך בלבד, וא"ל דע, כי השרש של חיצוניות לבוש נפשך, הוא מן אבר הכתף השמאלי של אדה"ר, והיא בחי 'נפש קין מצד הטוב שבו. ודע, כי בכל אבר יש בשר וגידים ועצמות, והעצמות הוא היותר מעולה לבחי 'המוח שבתוכו הפנימי, ולא בבחי 'עצמו. ואחריו במעלה הם הגידים, יען חיות האדם עובר ומתפשט בתוכם, שהוא הדם המתפשט בתוך העורקים של גוף האדם, והם המקשרים כל האיברים כלם ומעמידים אותם. והגרוע שבשלשתם הוא הבשר. והנה שרש נפשי, הוא מפאת הגידים הקטנים, המתפשטים בבשר האבר, ואינם מהשס"ה גידים הגדולים. ומספר הת"ח אשר בשלשה בחינות, כל שרש מהס 'רבוא שרשים הקטנים, הם תרי"ג ת"ח, והנה בכל בחינה מאלו השלשה, יש שרשים שהם הת"ח שבכל שרש ושרש, ר"ל שבכל אבר ואבר. וסביבותיהם נמשכים הענפים, שהם הבעלי בתים, ובעלי מעשה, ועמי הארץ, בכל בחינה ובחינה שבאבר. ונפשי היא א 'מן תרי"ג ת"ח עצמם אשר בשרש נפשי. ויש חלוק גדול בין זה השרש של נפשי לשאר השרשים, כי המשל בזה, מי שהוא מאבר זרוע, או מן הרגל, יש הרחקה גדולה לנפשות בין זה לזו. אבל מי שהוא בשרש הכתף, כל הת"ח

אשר בי, הם מחוברים יחד, וקרובים בקורבה גדולה בין זה לזה:
והנה סדר השרש של נפשי הוא זה, שמואל הנביא, ואחריו חזקיהו מלך יהודה, ואחריו ריב"ז ואחריו ר' עקיבא בן יוסף, ואחריו רב ייבא סבא דמשפטים, ואחריו אביי האמורא הנקרא נחמני, ואחריו אני חיים ויטאל. וזהו טעם למ"ש ריב"ז, כשנפטר הכינו כסא לחזקיהו מלך יהודה שבא. ואע"פ שיש נפשות רבות בשרש א', אל תחשוב כי סדרם האמיתי הוא, כסדר תולדתם והויתם בעולם, כי לפעמים הנשמות והשרשים שהם יותר מעולים וגדולים, הם בעמקי הקליפות, ואינם יכולות לעלות עד זמן מרובה. ונשמות אחרות גרועות במעלה מהם יוכלו לבא בעולם קודם האחרות. גם דע, כי לפעמים מתגלגלים בגוף אחד יחד, שלשה או ארבעה נשמות, אבל יותר מארבעה אי אפשר. וזש"ה, פוקד עון אבות על בנים על שלשים ועל רבעים:
ואבאר ענין נפשי, וממנו תלמוד לשרשים אחרים. דע, כי הרב מגיד משנה, חטא בשוגג, בעון נדה, והוצרך להתגלגל על החטא הזה. גם אדם אחד נקרא ר' שאול טרישטי, הוצרך להתגלגל בעון שפיכות דמים, כי רצה למול תינוק אחד, ולא היה בקי, ומת מתחת ידו, והיה החטא הזה שוגג קרוב למזיד. ואחריו ממש, היה איש א' נקרא ר' יהושע סוריאנו, והוצרך להתגלגל על עון אחד, שאכל חלב כנז"ל. והנה שלשה נפשות אלו הנזכרים הם ענפים של נפשי, ולכן באו מגולגלות עם נפשי ממש, ונמצא כי אני כלול מארבעה נפשות יחד מגולגלים, כי כלם צריכים למרק עון זה. ואע"פ שאני לא חטאתי בזה, עכ"ז להיותי מבחי' הגידים, צריך אני לנקות העפוש שנעשה מחמת העונות הנזכרים, כדי שימשך החיות אל כל השרש. ונמצא כי שלשה נפשות הנזכרים הם ישנות ומגולגלים, אבל נצוץ נפשי עצמה, חדשה היא, כי מן היום אשר חטא קין, והטבעו נצוצות נפשו בתוך הקליפות, עדיין לא יצאה נצוץ נפשי הזאת, אלא בפעם הזאת. ודע, כי אין זה נקרא חדש ממש, אחר שכבר בא לעולם כלול בנפש קין עצמו, וכמו שנבאר בע"ה דרוש זה של נשמות חדשות וישנות בדרוש אחר. ודע שיותר מג' נפשות מגולגלות ואחד חדש, אי אפשר להיות, כנז"ל בפסוק על שלישים ועל רבעים. וזהו סוד פסוק פעמים שלש עם גבר, כי שלשה נפשות מגולגלים, יוכלו להתגלגל עם גבר אחד, ולא יותר מזה, אבל אפשר להיות פחות מזה, כמו אפשר להיות נשמה א' מגולגלת לבדה, או א' מגולגלת עם א' חדשה, או שנים מגולגלות לבדם, או שלשה מגולגלים עם חדשה אחת, אבל יותר מזה אי אפשר לבא בגוף אדם אחד:
גם ידעת ענין עבור בחיים, שהוא דומה קצת לגלגול, וכמו שיתבאר במקומו בע"ה, וכמו שנתבאר בענין הגלגול, כך הוא בענין העבור, כי אי אפשר שיתגלו בסוד העבור, רק שלשה נפשות הבאות לסייע את הנפש עצמה של האדם, אשר עמו הם ארבעה, ולא יותר מזה. ויש חלוק והפרש בין גלגול לעבור, כי הגלגול הוא, שהם מתגלגלים ובאים ביחד מעת הלידה ממש, ואינם נפרדים כלל עד יום המיתה, וכלם נעשים נפש אחת ממש, וסובלים הצער והיסורין של הגוף ההוא. אבל העבור נחלק לשני בחינות, האחד הוא, כאשר בא לצורך עצמו של המתעבר, כמו שיתבאר במקומו בע"ה. והשני הוא, כשבא לצורך האדם. וכאשר הוא בא לצורך עצמו, אז אינו בא עד שיהיה בן י"ג שנים ויום אחד, כי קודם זמן זה אין מעשה האדם עולה בשם, שעדיין אינו מחויב במצות, וכל כונת ביאתו היא לעובות תקון לעצמו, ולכן אינו בא עד היות האדם הזה בן י"ג שנים ויום אחד, ואז נכנס ומתפשט בגוף האדם הזה, כדמיון נפש האדם עצמה, וסובלת עמה היסורין והצער של הגוף הזה, כמו נפש האדם עצמה, ויושבת בדרך זה שם, עד שנשלם זמן הקצוב לה, לתקן ולהשלים מה שהוא צריך, ואח"כ יוצאה משם, וחוזרת למקומה העליון. אבל כאשר בא לצורך האדם לסייעו ולזכותו, אז הוא בא ג"כ אחר היותו בן י"ג שנים, אבל הוא בא בבחירת עצמו, ואין הוא כפוף לסבול צער האדם וגופו כלל, ואינו מרגיש כלל בצער הגוף וביסוריו, ואם מוצא נחת רוח באדם, אז הוא יושב שם עמו, ואם לאו יוצא משם, ואומר סורו מעל אהלי האנשים הרשעים האלה:
ואבאר ענין השרש של נפשי, ומזה תלמוד לאחרים, א"ל מורי ז"ל, שאם אזכה יתעבר בי ג"כ אביי, ואם אזכה יותר, יתעבר בי ג"כ רב ייבא סבא, ואם אזכה יותר, יתעבר בי ג"כ ר' עקיבא, ולפעמים יתעברו בי אחד מהם, או שניהם, או שלשתם. אבל יותר משלשתם א"א. אבל אם אזכה יותר, אז יתעבר בי ריב"ז, עם ר' עקיבא, ועם רב ייבא סבא. אמנם אביי יתבטל הארת עבורו בתוכם, וכן כיוצא בזה, עד שלשה הראשונים שבכלם, שהם, שמואל הנביא וחזקיהו וריב"ז. וכל השאר יתבטלו הארת עבורם בתוכם:
אח"כ א"ל דרוש שרש נפשי יותר מבואר, דע, כי קין והבל לקחו גם נפש האצילות של אדה"ר. והענין הוא, כי נודע שכל העולמות קשורים זה בזה, ואחר שהאדם משלים לתקן חלק העשיה, יכול לעלות עד היצירה, וכן על דרך זה עד האצילות, כנזכר בריש משפטים. אבל כל זה הוא, כאשר בא נשמה חדשה,

כמבואר במקום אחר. והנה נמצא, כי כל העולמות קשורים זה בזה, וזה כסא לזה. והנה יש בחינות נשמות, שמעולם לא השיגו רק לתקן נפש דעשיה לבד. ויש שזכו עד יצירה, ויש שזכו עד בריאה, ויש שזכו עד אצילות. ומועטים הם בכל השרשים שימצא שרש שזכה לתקן עד אצילות, ואין זה נמצא כמו בקין והבל, כי להיותם נקראים נשמה חדשה בצד מה, כמבואר אצלינו, לכן זכו ליקח עד נפש דאצילות ולא יותר מזה. אבל שאר השורשים שהיו נשמות ישנות כמבואר אצלינו, לא זכו אל אצילות, והלואי אל הבריאה. ודע, כי גם בקין והבל יש ב 'בחינות הנז, 'אחת היא בחינתם של נפשות קין והבל עצמם בלבד, שהיא מן הבריאה ולמטה, כשאר השרשים הישנות. ויש בחי 'שנית עליונה, והיא אותו החלק של אדה"ר עצמו, שהוריש לקין והבל כשנולדו, שלא ירדו לקליפות בחטא אדה"ר. ונלע"ד, שהוא נצוץ מנפש האב, שנותן בנפש הבן להדריכו כנודע, והיא נצוץ א 'מן הכתרים, הנקראים חלקו)נ"א חלתו (של עולם, שנשתיירו באדם עצמו. והנצוץ שהוריש לקין, גדול משל הבל, כי הוא הבכור ואחיו הגדול:

ויש בבחי 'הזאת השנית, המשכת כל העולמות, מן נפש של עשיה, ועד נפש של אצילות, כפי מה שהם באדה"ר עצמו כנודע. וכל מי שהוא, מזו הבחי 'השנית, מעלתו גדולה, כי יש יכולת בידו לתקן בפעם א ' שיבא בעולם, עד נפש דאצילות, אך לא יותר מזה, כי אינם נקראים נשמות חדשים לגמרי. וכל השרש של נפשי, הם מזו הבחינה השנית. וכבר ביארתי במקום אחר, כי גם בזו הבחי 'הב, 'יש בה ב 'בחי, 'והם, אור פנימי, ואור מקיף. וכל השרש שלי, הם מן אור הפנימי. וגם אליהו הנביא ז"ל, הוא מן האור הפנימי של בחי 'זו. וכל בחינה זו יש בה מן אור פנימי של נפש דאצילות, עד בי"ע. אבל נדב ואביהוא, היו מן אור המקיף של נפש דאצילות של בחי 'זו השנית:

ודע, כי קין הוא בכתף של זרוע שמאלי בכל העולמות, בין באריך, בין באבא, בין באימא, בין בז"א, בין בנוקביה, בין בעשיה ויצירה ובריאה. וכנגדו הוא הבל כתף זרוע ימני. והנה בשלשה עולמות בי"ע, נקראים זרועות. אבל בעולם האצילות, אינם נקראים זרועות, אלא כנפים. והבל נקרא כנף ימין. וקין, כנף שמאל. ובחי 'זו של הזרועות ושל הכנפים, יש בהם אור פנימי ואור מקיף כנזכר:

והנה קין והבל של בחי 'השנית, לא זכו ליקח, רק עד הכנפים של מלכות דאצילות, הנקראת נפש דאצילות. וכל השרשים האלו, יכולים להשיג וליקח בפעם ראשונה שיבואו בעולם עד שם. אבל משם ולמעלה, אי אפשר להם להשיג, עד גלגול שני:

ודע, כי כל מי שהוא מבחי 'זו השנית, יש להם יכולת להגיע בפעם א, 'עד נפשו דאצילות, ולכן נקראים מלאכים. ובכל מקום שתמצא מכונה בחי 'מלאך לאיזה צדיק, אינו אלא משרש זה. ולכן פנחס נאמר בו ותצפנו ברחב הזונה שלא הוצרכה להטמין את פינחס, לפי שהיה מלאך, כי הוא משרש זה. ולכן אליהו הנביא היה מלאך. גם יהודה וחזקיה בני ר 'הייא, נקראו מלאכים, כמ"ש ז"ל בתלמוד פליגי בה תרי אמוראי בארעא, ולקבליהו תרי מלאכי ברקיעא וכו. 'כי יהודה וחזקיה נקראו מלאכים, לפי שהיו משרש זה של בחי 'השנית של קין:

גם ר 'יהודה בר אלעאי היה משרש זה של קין השנית אמרו עליו שם בתלמוד, כשהיה רוחץ פניו ידיו ורגליו, ומקבל שבת, היה דומה למלאך ה 'צבאות, והבן זה. ואמנם חנוך שלקח גם זוהרא עילאה דאדה"ר, שהוא עד נשמה דאצילות ג"כ, אלא שהיה מלאך של חלק שרשו, לכן היה מלאך יותר גדול מאליהו ז"ל, כי כל מי שהוא מבחי 'אצילות נקרא מלאך, ויכול לעלות במעלת מלאך וזכור זה:

ונבאר ענין כנף זה מה עניינו. דע, כי קין הוא אבר הכתף השמאלי של אדה"ר כנז"ל, ויש בו שלשה בחי ', שהם, בשר, וגידים, ועצמות כנז"ל. ובבי"ע, בכל חמשה פרצופים שבכל עולם מהם, יש שרש אל קין בזרוע שמאלי שבכל אחת מהם, באבר הכתף. אמנם אין שם בחי 'כנף, אבל בעולם האצילות, יש שם בחי 'כנף, זולת הבשר וגידים ועצמות אשר באבר הכתף אשר שם. ונמצא, כי זה השרש של בחי 'השנית של קין, יש לה באצילות בחי 'הכתף עצמו, שהוא הבשר והגידים והעצמות, וגם יש לה אחיזה בכנף היוצא משם, שהם הנוצות היוצאות מאבר הכתף הנזכר אשר באצילות, כי משם ולמטה לא יש בחינת כנף, רק כתף לבדו כנז"ל:

ואבאר ענין אבר הכתף, כי ענין אבר הכתף עצמו, כבר ביארנו לעיל. דע, כי כנף השמאלי שהוא של קין, יש בה ג 'אלפים נוצות, מן מוחין דגדלות ויניקה ועבור, אלף גדולים, ואלף בינונים, ואלף קטנים. ובכל נוצה מאלו, יש בה ק"ן ניצוצי נשמות. ובכל נוצה יש בה בחי 'גומא אחת, שצומחת שם הנוצה, ויש בה בחי 'דם הנבלע תוך הנוצה, והנוצה עצמה בראשיתה במקום שהיא תקועה, יש בה קצת קנה בלתי שערות יוצאים מצידיה ויש בה יותר למעלה קצת קנה, שאינה תקועה, וגם שם אין שערות. ומשם

ולמעלה יש קנה באמצע, ושתי שערות בשני צדדיו. וכן עד"ז עד סוף הנוצה כלה. גם השערות, יש בהם גדולים וארוכים ויש בה קצרים וקטנים. ודע, כי השערות הקטנים, הם נצוצות נשמות, המתים בקטנותם כשהם קטנים. ודע כי הנוצה היא גדולה במעלתה יותר מן הגומא, ומן הדם. וקנה הנוצה, גדול מן השערות, והשערות הארוכים, הם גדולים מן הקצרים. וכל נוצה, יש בה ק"ן נצוצות נשמות, כמנין כנף. והחשבון הזה של ק"ן נצוצות בכל נוצה, הוא ע"ש קין, שיש בו אותיות ק"ן. וזהו בכנף השמאלי שהיא שלו, אבל בכנף הימיני שהיא של הבל, מתחלקת הנוצה באופן אחר ע"ש הבל, והוא שנחלקת כל נוצה מהם למטה, לחמשה חלקים, וכל חלק כלול מל"ב, וזהו הבל, ה' פעמים ל"ב, והם ג"כ מספר ק"ן נצוצות כמו בשל קין, אלא שהק"ן נצוצין של קין שבכל נוצה, נחלקת כל נצוץ בפני עצמה, ונקראת קן. אבל של הבל, נחלקים לחמשה חלקים, וכל חלק לל"ב נצוצות, וזהו ההפרש שביניהם בלבד:

ואבאר ענין כנף השמאלי, כי הנה כל הכתף כלו, וכל הכנף כלו, הוא כללות שרש קין, בבחי' החיצוניות כנז"ל. אבל השרש שלי האמיתי הפרטי, שהוא מן הבחינה השנית של קין היא מבחינת הגידים, שיש באבר הכתף השמאלי כנז"ל, שיש בארבע עולמות אבי"ע. ומלבד זה יש ג"כ אל השרש שלי, בחינתו בכנף השמאלי, אשר במלכות דאצילות, שיש שם ג"כ כנף, והוא בנוצה של מספר עז"ר, מן אלף נוצות הגדולים, ויש בה ק"ן נצוצות נשמות, ואלו הק"ן נצוצות שבנוצה הזאת, הם הנשמות האמתיות סנקראים שרש שלי בבחי' הכנף, זולת בחינתו בגידים של הכתף עצמו כנז"ל:

והנה הגומא של נוצה זו, הוא אביי. והדם אשר בגומא זו, הוא רמי בר חמא. וקצה הקנה התקוע שם, נחלק לשנים, לפי שטפת הדם אשר בתוך הקנה, מפסיקו לשתי בחינות. משא"כ אחר צאת הקנה חוץ מן הגומא. וצד השמאלי הוא, שמואל הנביא. וצד הימיני, לא הגיד לי מורי ז"ל. ושאר הקנה שהוא בלתי שער, הוא חזקיהו מלך יהודה. ואח"כ משם ואילך נחלק הקנה ומתפשט בין השערות, וכל בחי' מהם של הקנה עצמו, הם מעמידים השערות. ונמצא שבכל שתי השערות ימיני ושמאלי, יש ביניהם מעמיד אחד. ואני הצעיר חיים, הוא מן שער א' שמאליי שבנוצה זו, והמעמיד שלי, ר' עקיבא בן יוסף. ויהודה וחזקיה בני ר' חייא, אינם מזו הנוצה שלי שמספרה עזר, אבל הם מנוצה אחרת, והיא יותר גדולה מזו הנוצה של עור. ונצוץ נפש אחי כה"ר משה ויטאל יצ"ו, הוא מזו הנוצה של יהודה וחזקיה הנז'. ור' יהודה בר אלעאי ז"ל, הוא מן נוצה אחרת, קטנה מזו הנוצה של עזר, ולכן היה תלמידו של ר' עקיבא. ונצוץ נפש הרשב"א ז"ל, ונצוץ הר"י קארו ז"ל בעל ספר בית יוסף, הוא מזו הנוצה של ר' יהודה בר אלעאי:

ודע, כי יש לקין על הבל יתרון גדול מאד, והוא, כי כבר הודעתיך, כי הגבורות של עתיק יומין אשר בתוך א"א, אשר מהם יצאה אימא עילאה, הנה הם מתגלים זמן רב קודם החסדים, ועוד כי הגבורות הם תמיד מגולים, ולכן מי שהוא מזו הבחי' הב' של שרש קין, יכול לעלות ממדרגה למדרגה, ומגבורה לגבורה עד גבורה דעתיק יומין, וינק משם. משא"כ בחי' הבל, כי הוא מן החסדים הסתומים תמיד, ואין להם כ"כ גלוי. וזהו הטעם מ"ש חז"ל במ"ר פרשת חקת א"ר חוניא וכל יקר ראתה עינו, זה ר' עקיבא וחבריו, שדברים שלא נגלו למרע"ה נגלו לר' עקיבא. וגם זהו מ"ש באותיות של ר' עקיבא, וגם במסכת שבת בפרק ר' עקיבא שהיה אומר מרע"ה להשי"ת, יש לך אדם כזה, ואתה נותן התורה על ידי, לפי שהיה יכול ר' עקיבא להשיג יותר ממנו לטעם הנז"ל. וז"ש רז"ל במסכת שבת שם, שבשעה שעלה משה למרום, מצאו להקב"ה שהיה קושר כתרים לאותיות, א"ל מי מעכב על ידך, א"ל יש לי אדם אחד ועקיבא בן יוסף שמו. והענין הוא, כי אין יכולת במי שהוא משרש הבל להשיג, רק עד כתרי אותיות שהם התגין, אך שרש קין של בחי' השנית הנז"ל, יש בו יכולת להשיג עד הטעמים, או יותר גם כן. האמנם מרע"ה השיג הכל ע"י מעשיו העצומים:

גם יש סבה אחרת, למי שהוא משרש קין, שהוא מן אימא, למי שהוא מצד אבא מהחו"ג של אבא, והענין הוא, כי נה"י דאימא המתלבשים בז"א, הנה עד החזה של ז"א, אין שם רק כסוי ולבוש אחד בלבד, והאור היוצא משם הוא רב וגדול, והנשמה היוצאת משם אורה גדול ומגולה, אבל הנשמה הבאה מצד אבא, אורה מועט, לפי שאבא הוא מכוסה בשני כסויים עד החזה דז"א, אחד שלו, ושל אימא. וכן מן החזה ולמטה, אימא מגולת לגמרי, ואבא מכוסה בכסוי אחד, ולכן הנשמות שהם מן החסדים המגולים, או מן הגבורות המגולות, הם יותר מועילים מן הנשמות של מקום המכוסה, אע"פ שהם גבוהים בבחי' מקום. וז"ש בגמרא עולם הפוך ראיתי עליונים למטה ותחתונים למעלה וכו':

גם יש טעם שני, והוא, כי אבא אינו מאיר כלל, רק ע"י החו"ג של אימא, שעוברים דרך שם, ולכן הם גדולים מהם. גם טענה אחרת, כי הגבורות הם היוצאות תחלה דרך היסוד כנז"ל, ולכן היה קין בכור,

בסוד אשת חיל עטרת בעלה .ודע ,כי לעתיד לבא ,כל שרש קין יהיו כהנים .ושרש הבל שהיו כהנים עד עתה, יהיו לוים .באופן ,כי מה שהיה עד עתה בחינת לוים ,היו מצד הגבורה ,דוגמת קרח שהיה משרש קין ,כלם יקחו אז הכהונה ,שהיא חלק בכורתם .וז"ס פסוק והכהנים והלוים בני צדוק ,כי לא תמצא ענין זה רק ביחזקאל ,כי לפי שהיה הוא משרש זה של קין ,לכן נבא נבואת אלו של לעתיד לבא, שאותם שהיו לויים עד עתה ,יהיו אז כהנים בני צדוק .ושרש הבל שהיו כהנים ,אז יהיו לוים:

ודע ,כי אם ימצאו בדור אחד שתי נשמות משרש אחד בשני אחים ,או בשני חברים ,יהיו שונאים ומקטרגים זה לזה בטבעם ,כי זה רוצה לאחוז וליינק יותר מזה ,ומקנאים זה בזה בטבעם בלתי ידיעה . ואמנם אם יהיה להם השגת ידיעה שהם מן שרש אחד ,אז ודאי שלא יהיו מקטרגים זה לזה .גם דע ,כי אין זה אלא בהיותם בחיים ,אבל הנשמות של הצדיקים הנפטרים ,הם חפצים מאד להשלים את הנפשות ואת הנשמות הבאים משרש שלהם שהם עודם בחיים ,כי אז כבר אין להם מעשה ,כדי שיהיה להם קנאה לומר שרוצים להשיג זה יותר מזה ,כי אין מעשה ודעת בשאול אשר אתה הולך שמה ,ואדרבה יש להם תועלת גדול במעשים של החיים:

ועתה אבאר ענין השרש של נפשי ,הנה צריך שתדע ,כי אין לך אדם שאין לו אור פנימי ואיר מקיף ,דוגמת הצלם שעל ראש ז"א .והנה כשיצאו נדב ואביהוא בעולם ,שאז היתה ראשית תקון שרש הזה של קין , הנה שם באו כלולים בלבד כל הנשמות של זה השרש ,כלולים בצלם שלהם בבחי 'מקיף עליהם .אבל עדיין אז לא נשארו ,רק בחי 'נצוצות נדב ואביהוא לבדם ,וכל שאר הנשמות של זה השרש שהיו אז כלולים בצלם אור מקיף שלהם ,היו כלם מעורבות כל אחד ואחד בתוך קליפתו .ואח"כ כשיצאה נשמה אחרת של זה השרש ובאת לעולם ,אז אותה הנשמה לבדה נטהרה ונתגלת ,וכל שאר נשמות השרש הזה ,היו באות כלולות בצלם בסוד אור מקיף שלה ,אבל כלם נתונות עדיין כל אחת ואחת בקליפתה .וכן היה הדבר נמשך ,עד ביאת הרב מגיד משנה בעולם .והנה הוא נתעסק בחכמת הפילוסופיא ,שהיה בימי הבדרשי המכונה ר 'ידעיה הפניני ז"ל כנודע ,ונזכר בשו"ת הרשב"א ז"ל ,והר"ב המגיד משנה נטה אחריהו ,ולא היה מאמין בחכמת הקבלה ,ולכן רצו החצונים להטעותו מחמת עון זה ,והוציאו את נצוץ נפשי מעמקי הקליפות ,עם כמה חיצונים אחרים ,כדי להטעותו ע"י ,כי הם חשבו שכבר אני הייתי אבוד ביניהם מכמה זמן ,ושח"ו כבר הייתי במדרגתם כמותם .ואח"כ להיות נצוץ נפשי ממקום גבוה ,ובפרט שהיתה משרשו של הרב מגיד משנה עצמו ,גברה הקדושה של נפשי על הקליפות ,וכפיתי אותם , ואדרבה חזקתי אותו וסיעתיו .בסוד פסוק עת אשר שלט האדם באדם לרע לו ,כנזכר בסבא דמשפטים , ואז נשארתי תמיד בסוד צלם על ראשו של הרב מגיד משנה ,אע"פ שאינו ממדרגתי ואז התחלתי לצאת מעמקי הקליפות:

ודע ,כי כל הנשמות הנתונות בעמקי הקליפות ,אי אפשר להם לצאת מהם ולהתגלגל תכף ולבא בעולם , אבל צריך שיבא תהלה שלשה פעמים ,בסוד צלם אור מקיף על שלשה אנשים שיהיו משרשו ,ואח"כ יבא הוא לבדו בעולם בסוד נשמה פנימיות ממש ,ואז תקרא פעם א ,'כי תחלה באה דרך כללות עם נצוצות אחרים ,ומשם ואילך נקרא גלגולים ,והנה אני נצוץ נפשי היתה בסוד צלם על ראש הרב המגיד ,ואח"כ פעם שנית הייתי צלם על ראש ר 'שאול ,ואח"כ פעם שלישית בר 'יהושע הנז"ל ,ועתה בפעם הזאת באתי בבחי 'הנשמה הפנימית ממש ,וזו הפעם הא 'שבאתי לעולם .ועתה נתגלגלו עמי השלשה אנשים הנזכרים ,ובאים עמי ונתחברו עמי לטעם הנז"ל לתקן את עצמם .ולפי שזאת הפעם הראשונה שיצאתי מעמקי הקליפות ,לכן יש לי טורח גדול להכניע את יצרי ,וזאת היא סבת העצבות והדאגה שיש לי תמיד בעצמי .וא"ל ,כי אין עונותי נחשבים כ"כ לפני השי"ת ,כמו עונות זולתי ,לפי שאני עדיין בין הקליפות , וצריך טורח גדול לצאת מתוכם ,ולולי זה כמעט בקלות גדול הייתי יכול להיות חסיד גדול כפי גודל נשמתי , רק מפני היות זו פעם א 'שיצאתי מבין הקליפות .וענין זה אירע לדוד המלך ע"ה ,כמבואר אצלי במקום אחר:

גם יש בזה טעם אחר ,והוא ,כי מי שהוא משרש קין ,הנה הטוב שבו הוא גדול מאד ,אלא שהוא מעורב בקליפות רבות מזוהמות ורעות ,והרע הוא מרובה על הטוב. והסבה היא ,לפי שהיא משרש הגבורות , שבהם נאחזים הדינים והקליפות .וא"ל מורי זלה"ה ,כי כמו שאני הייתי בבתי 'צלם שלשה פעמים כנז"ל , ועתה היא פעם א 'שבאתי בבחי 'נשמה פנימית ממש מגולגלת ,כן הנצוץ שהוא מתחיל עתה להתקן בי , בסוד צלם על ראשי ע"ד הנז"ל ,הוא יובל הנזכר בפרשת בראשית ,כמש"ה ושם אחיו יובל וכו ,'כי גם הוא משרש קין .וכל ההכאות והפצעים שיש לי תמיד בידי ,ע"י הכאות בסכינים וכלי ברזל הוא ,ממני לפי

שאיני מתקן אותו כראוי ,ויש בו עדיין קליפות ,וכבר ביארתי קצת ענין זה של יובל בדרושים ראשונים
וע"ש:
גם א"ל מורי ז"ל, כי עתה ביום הזה הנזכר ,יום כ"ח לתמוז שנת השל"ב ,כי כבר אני מתוקן עתה בבחי '
הנפש של עשיה ,עד בחי 'זרוע השמאלי של נוקבא דעשיה בלבד:
גם א"ל מורי ז"ל ,שיהיו לי בנים מן השרש שלי ,וא"ל שיהיו לי שתי נשים אחרות ,ומכאן עד שנה זו ,או
עד שנה וחצי ,אקח אשה אחת ושמה אור"ה בואינ"ה ,ואח"כ אקח אשה אחרת ושמה ,והיא בת זוגתי .
והנה בפסח שעבר א"ל ,שלא יצאה בת זוגתי בעולם ,ואפשר שיצאה עתה בסוד עבור ואיני יודע:
הגהה - אמר שמואל ,כך שמעתי מפי אבא מארי זלה"ה ,כי אמי הרבנית גמי"לה מב"ת ,היתה בת זוגו)
האמיתית ,וכן היה הוא אומר לה בפני כמה פעמים ,ואותה השנה שמת בה הרב הגדול זלה"ה ,נולדה
אמי גמי"לה הנז 'מב"ת:
כלל העולה מכל הנז"ל ,כי אדה"ר לא נכללו בו הנשמות של או"א דבריאה ,אלא מזו"ן ולמטה .והנה הם
עשר פרצופים ,זו"ן דבריאה ,ואו"א וזו"ן דיצירה ,ואו"א וזו"ן דעשיה .והנה כל פרצוף מאלו העשר כלול
מי"ס ,ועשר מעשר ,הרי הם עשרה פרצופים ,והם אלף ספירות ,הרי כל פרצוף מאה ספירות ,ועשר
שבהם הם בחי 'כתרים ,נמצא כי בעשר הפרצופים ,יש ק 'כתרים ואלו בלבד נשתיירו באדה"ר אחר
החטא ,ונקראים מאה אמה אשר נתמעט ,וכל התשע מאות ספירות ,נפלו אל הקליפות .וגם באלו המאה
כתרים ,היה פגם ,כי נסתלק מכל כתר שבהם ,אותם הט 'ספירות ראשונות שבו ,ונקרא זיהרא עילאה ,
ונשארו הי"ס שבכל כתר מהם באור הנפש שלהם ,שהם המלכות התחתונה שבכל כתר מהם .הרי ג '
בחי ,'בנשמות שהיו כלולות באדה"ר קודם שחטא ,בעשרה פרצופים שיש מז"א דבריאה ,עד סוף נוקבא
דעשיה ,האחת היא ,בחי 'האורות הנקראים ,יחידה ,חיה ,נשמה ,רוח ,שבמאה הכתרים ההם ,ואלו
נסתלקו ממנו כשחטא ,ועלו למעלה ,ונקראים זיהרא עילאה דחנוך .השנית גרועה ממנה שנשארה
באדה"ר אחר שחטא ,ולא נסתלקו ,גם לא ירדו אל הקליפות ,והיא בחי 'האור הנקרא נפש שבמאה
הכתרים ,שבכל ספירה מי"ס שבכל פרצוף ,מעשר הפרצופים הנזכרים .הבחי 'הג 'הגרועה מכלם ,והם כל
הנשמות ,שהם כל אורות ט 'בחי 'התחתונות ,שבכל ספירה מעשר ספירות ,שבכל פרצוף מעשר פרצופים
הנזכרים ,ואלו ירדו לעמקי הקליפות ,ובכל יום עולים מעט מעט ונתקנים:
והנה זיהרא עילאה ,נתחלקה לב 'מיני זיהרא אלו ,האחד בעולם האצילות ,והם ,יחידה ,חיה ,נשמה ,רוח
שבאצילות .הבחי 'השנית ,זיהרא דשלשה עולמות בי"ע ,והם ,יחידה ,חיה ,נשמה ,ורוח ,אשר במאה
הכתרים ,שיש בעשרה פרצופים שיש מז"א דבריאה ,עד סוף נוקבא דעשיה ,ואלו נסתלקו לגמרי מאדם .
עוד יש זיהרא שנית גרועה ,וגם היא נחלקת לשתים ,האחת היא נפש שבאצילות .הב ',הנפש שיש במאה
הכתרים:
שבעשרה הפרצופים של בי"ע כנז"ל .ואלו נשארו באדה"ר ,וחלק מהם נשארו לו .וחלק מהם ,הורישו לקין
והבל כשנולדו .עוד יש מדרגה שלישית ,והם אותם תשע מאות ספירות ,שיש בעשר הפרצופים הנז"ל ,
זולת מאה הכתרים שלהם ,ואלו נשרו ,ונתלבשו בקליפות:
גם אמר לי ,כי בחטאו של קין ,נפגמו נפשו ורוחו ונשמתו ,ונתערבו בקליפות .וזש"ל ,כי קין רובו רע ,אך
הבל לא פגם רק נפשו ורוחו .וזש"ל ,כי הבל רובו טוב .והנה נפשו נפרדה הטוב שבה ,ונתנה בקינן ,וממנו
ואילך ,ונתקנה בו .וחלק הרע ,נתנה במצרי ,וגם בה היה קצת נצוצות טובות שלא נבררו עדיין ,וחלק
הרוח הרע אשר גם הוא היה בו קצת תערובת טוב ,לקחו קרח בסוד עבור ,כשחלק עם משה .והרוח
הטוב ,נתגלגל בשמואל הנביא ,ושם נתקן .ואחר שנהרג המצרי ,לקח יתרו הנפש הרע שבו שכבר נתקנה
ע"י מה שנהרג ,וע"י כך נתגייר .ואח"כ לקח חלק נשמת קין מבחי 'הטוב .ונשמת הרע המעורבת בקצת
טוב ,נתנה בעמלק בן אליפז ,והנה יותר תקן שמואל חלק הרוח ,ממה שתקן יתרו חלק הנשמה ,וכבר
הודעתיך כמה גלגולים אחרים שנתגלגלו פעמים אחרות קודם זה ואחר זה:
כפי הנז"ל ,כי בחי 'שרש קין הוא בזרוע שמאלי ממש ,אלא שאח"כ מענין סימן השערות שיש לי ,נראה
שהיא בכתף שמאלי .עוד כתבתי ,כי התחיל בזרוע ,וסיים בכתף .ובפרט נראה בפירוש שהוא בכתף
המחבר הזרוע עם הגוף .והנה כתבתי כי כל זרוע מחובר עם שלשה קשרים ופירקין ,ומשתי פירקין
השלישיים שבשתי הזרועות דא"א ,והם העליונים המחוברים בשתי כתפות דאריך ,מהם נעשה דעת של
ז"א כלול מחו"ג ,ונודע כי בדעת זה נשרשו קין והבל בני אדם ,וצ"ע:
ודע ,כי קין הוא מן שלשה גבורות תנ"ה ,פחות שליש עליון שבגבורת הת"ת ,להיותה מכוסית בעטרת

היסוד דאימא כנודע .ונדב ואביהוא הם משתי גבורות נצח והוד מן הכתרים שבהם ,אלא שהם בבחי 'נפש
שבהם בלבד .וגם שאינה אלא מן אוה"מ שבהם .ואליהו ז"ל מן אור הפנימי שבהם .וכל שרש נפש ר '
עקיבא ,הוא מגבורת ההוד ,מבחי 'הכתר שבה ,בבחי 'נפש שבה .ונמצא ,שהיא נפש של הרוח ,כי ההוד
נקרא רוח ,שהוא אחד מן השש קצוות .ואיני יודע ,אם שרש ר 'עקיבא היא מאור פנימי או אור מקיף .גם
דע ,כי שרשו היא מן עקב זה ההוד ,שהיא המלכות של חמשה גבורות שבדעת:
פעם אחת שאלתי למורי ז"ל ,איך היה אומר לי שנפשי היתה כ"כ מעולה כנז"ל ,והרי הקטן שבדורות
הראשונים ,היה צדיק וחסיד, שאין אני מגיע לעקבו .ואמר לי ,דע לך ,כי אין גדולת הנפש תלויה כפי
מעשה האדם ,רק כפי הזמן והדור ההוא .כי מעשה קטן מאד בדור הזה שקול בכמה מצות גדולות
שבדורות אחרים כי בדורות אלו הקליפה גוברת מאד מאד לאין קץ ,מש"כ בדורות ראשונים .ואלו הייתי
בדורות הראשונים ,היו מעשי וחכמתי נפלאים מכמה צדיקים הראשונים .ושחז"ל על נח תמים היה
בדורותיו ,ואלו היה בדורות צדיקים היה יותר צדיק ,ולכן שלא אצטער על זה כלל ,כי בלי ספק יש לנפשי
מעלה גדולה על כמה צדיקים הראשונים מזמן תנאים ואמוראים:
פעם אחרת אמרתי לו ,כי אין אני פתי להאמין בעצמי ,שלא מצאת בכל הדור הזה ראוי ללמוד חכמה זו
אלא אני לבדי ,וכי אין אני מכיר את עצמי ואת מעשי ,כי יש גדולים וצדיקים ובעלי מעשה יותר ממני בדור
הזה ,ומה לי אם תשבחני ,ואני יודע בי שאיני ראוי .והנה מהר"י קארו ז"ל .והרדב"ז ז"ל רבך .ומורי הר"ם
אלשיך .וה"ר אברהם הלוי .והרי"ג .והרר"ז ז"ל וכו .'אז אמר לי ,וכי מה קרוב היה לך עמי מעולם ,ומה
הנאה יש לי ממך ,ואדרבא אתה צעיר וקטן שבכלם ,ולא היה לי לקרבך ,אלא לאלו ,שהם גדולי הדור ,
והיה לי בזה כבוד גדול ,זה יורה כי לא בחרתי בך על הנם ,אלא לגודל מעלתך על כלם .והנה אל תחשוב
בלבך ,כי מעלת בני אדם היא כפי דעת הבריות ,ואלו ידעת כמה מומין נסתרים יש בבני אדם ,היתה
תמיה ,אלא שאיני רוצה לגלות סתרי בני אדם ,והוי יודע ,כי כבר בחנתי ושקלתי כלם בכף מאזנים ,ולא
מצאתי כלי זך ונקי וראוי כמוך ,ודי לך בזה ,כי אין לי רשות לדבר בפירוש כל הדברים וע"ז נאמר כי
האדם יראה לעינים וה 'יראה ללבב ,ולכן חזק ויאמץ לבבך ,ושמח בחלק נפשך ובמעלתה ,ודי בזה:
גם ספרה לי מרת רחל מב"ת אשת הר"י אבילדין יצ"ו ,כי כשהיה מורי הר"ם אלשיך ז"ל לומד בבית
המדרש שבחצר שלה ,ראתהו יושב ועצב ,ותשאלהו על מה אתה נעצב ,ויאמר לה וכי לא אצטער על ר '
חיים ויטאל שהוא תלמידי ,ועתה אינו רוצה ללמדני כתלמיד בענין חכמת הקבלה .ותאמר לו וכי הוא גדול
ממך בחכמה זאת ,ויספר לה איך בחיי מורי האשכנזי ז"ל ,הלך יום אחד לפניו ,ויבך ויתחנן לו שילמדהו
בחכמה הזאת הוא בעצמו ,שלא על ידי ,וישיבהו ,כי הוא לא בא בעה"ז אלא ללמדני לי לבדי ,כי אי אפשר
שתתגלה חכמה זו ,כי אם על ידי .ולא עוד ,אלא כי לולי שאחז"ל כי בכל אדם מתקנא חוץ מבנו ותלמידו ,
הייתי אני מתקנא בו לרוב מעלת נשמתו ,ולמה שעתיד להשיג דבר שאין לו שעור .גם בנו הר"מ אלשיך
ספר לי כן משם אביו מורי הר"ם אלשיך ז"ל:
גם מורי האשכנזי ז"ל ,ספר לי דברים כיוצא באלו ,שעברו בינו לבין ה"ר שלמה סאגיס ז"ל ,שהיה מתקנא
בי ,ולא היה רוצה ללמוד חכמה זו עמי אלא עמו ,ולא רצה מורי זלה"ה ללמדו ,וא"ל אם רצונך ללמוד ,
תלמוד עם ה"ר חיים ,ואם אינך רוצה ללמוד עמו ,לא תלמוד כל ימיך חכמה זו:
אמר לי מורי ז"ל ,שאלך לדור בעה"ק ירושלם תוב"ב ,כי שם מקום דירתי האמיתית ,ושם עיקר השגתי
וכל טובתי:
כללות קצור ענין שרש נפשי ,קין הוא אבר א 'מן רמ"ח אברים ,הכוללים כל קומת אדה"ר .ואבר הזה הוא
בחי 'חמש גבורות של הדעת ,והם בחי 'פנימיות האבר הזה .ויען כי בחטא אדה"ר ירדו אל הכתף
השמאלי ,לכן זה הכתף כלו הוא בחי 'חיצוניות שרש קין ,כי הוא שרש א 'גדול ,מתרי"ג שרשים גדולים ,
הכוללים כל קומת אדה"ר ,ושרש הזה של קין נחלק לתרי"ג נצוצי נשמות גדולים .ואמנם שרש הגדול הזה
מתחלק לשבעים שרשים קטנים ,אשר כל שרש מהם אינו פחות מתרי"ג נצוצות קטנות של נשמות ,
וכללות כל ע 'השרשים הקטנים האלו ,הם ס 'רבוא נצוצות קטנות נשמות .והנה כל כללות קין נקרא שרש
א 'גדול ,והוא פרצוף א 'גדול הנקרא קין ,ונחלק לע 'שרשים קטנים ,והם ע 'פרצופים קטנים .ופרצוף א '
מאלו הע 'פרצופים קטנים ,הוא פרק עקב השמאלי של פרצוף הגדול הנקרא קין .וזהו הפרצוף הקטן
שהוא עקב שמאלי של קין ,הוא הנקרא שרש נפשי באמת .וכלנו קרובים זה לזה ,ובפרצוף זה ,יש יותר
מתרי"ג נצוצים קטנים ,וכלם תלמידי חכמים ,זולת ענפים אחרים שהם בעלי בתים .באופן ,כי שרש נפשי ,
הוא עקב השמאלי, של אבר כתף השמאלי של אדה"ר .וזה בבחי 'החיצוניות של שרש נפשי:

אך בחינת הפנימיות של שרש נפשי, היא המלכות שבגבורה, הנקראת הוד שבדעת, וזו המלכות היא בחי 'לאה, שמקומה אחורי הדעת, אלא שהיא עדיין בפנים, בבחי 'זכר של כל כללות קין. ונפש ר 'עקיבא, היא עקב השמאלי, של פרצוף של כל כללות קין, בעקב ההוד של המלכות הכתר של הדעת, מבחי ' הגבורות דגדלות הקטן הנזכר, באופן שהיא מלכות של לאה הנז. 'אך נפשי אני חיים, היא הארה היוצאת מן זו המלכות של לאה, ונמשכת להאיר אל המלכות של לאה החיצונה, שבאחורי הדעת שהיא נקבה גמורה. ועדיין יש לדעת, כי כל זה הוא מבחי 'הכתר של ההוד, בבחי 'מלכות של הכתר הנזכר, כי כל קין אינו אלא מבחי 'הכתרים, הנקרא חלתו של עולם כנודע. ואם תדקדק יותר, תמצא כי שרש נפשי, היא במלכות של ההוד של הכתר, של כללות עיטרא דגבורה, שהיא פנימית, ומתלבש תוך חיצוניותה, שהיא מלכות של ההוד של הכתר, דכל פרצוף הגדול, הנקרא אבר כתף שמאלי של אדה"ר. ופרטיות נפשי, היא הארה היוצאת מן המלכות של המלכות של הוד שבכתר עיטרא דגבורות, ומאירה במלכות של המלכות שבהוד של הכתר של לאה החיצונה, אשת יעקב הנקרא ז"א:

בתמוז שנת השל"א, אמרתי למורי זלה"ה, שילמדני יחוד א, 'כדי להשיג השגה, ואמר לי לא תוכל עדיין, והפצרתי בו, ויתן לי יחוד קצר, ובחצי הלילה קמתי וייחדתיו, וארגיש זעזוע בגופי, וראשי כבידה עלי, והתחיל דעתי להשטות, ונעקם פי לצד אחד, וחדלתי מלייחד עוד. ובבקר א"ל מורי ז"ל, הלא אמרתי לך, כי יקרך כבן זומא שנפגע ולולי שאתה ר 'עקיבא לא היה לך רפואה, אז ננע על שפתי בכוונה ידועה לו, שלשה ימים בכל בקר, ונתרפאתי. ובערב ר"ח אלול אמר לי, כבר אתה ראוי, ושלחני למערת אביי כנז"ל:

בשנת השל"ב, יצאנו אל השדה, ועברנו על קבר גוי אחד קדמון יותר מאלף שנים, וראה נפשי על ציונו, ובקש להמיתני ולהזיקני, והיו מלאכים רבים, ונשמות צדיקים שלא ישוערו, מימיני ומשמאלי, ולא יכול לי, ויצוני מורי ז"ל, שבחזרתי לא אחזור בדרך הזה עוד, ואח"כ הלך עמי נפש הגוי רחוקה ממני, ושם בשדה נתכעסתי עם הרב יהודה משען, ותחל נפש הגוי להתחבר בי, ותחטאני עוד, ולא רציתי לשמוע דרשת מורי ז"ל, והתחיל לבכות ויאמר, הנה כל הנשמות הצדיקים והמלאכים הלכו להם, ע"י הכעס, ולפיכך שלט בו הנפש ההיא, ומה אעשה, והלואי שיזקוהו ויניחוהו חי, כי אוכל לרפאתו, אבל ירא אני פן ימיתוהו, ולא יתקיים כל מה שאני חושב שיתוקן העולם על ידו כנודע לי, ואיני יכול להגיד כי לא ניתן רשות להגיד, וכי לריק יגעתי, ונחרב העולם, ולא אכל כל הלילה מרוב צערו ודאגתו, והלכתי וחזרתי בדרך ההוא לבדי, וכשהגעתי על קברו, רוח נשאתני ממש, וראיתי עצמי רץ באויר, גבוה עשרים קומה מעל גבי הקרקע, עד שהגעתי למדינה בעת צאת הכוכבים, והניחוני שם, והלכתי לישן בריא עד אור הבקר, ורציתי לקום, והיו איברי נחלשים אחד לאחד, והרגישו בי, והוליכנו עד פתח מורי ז"ל לאט לאט, ובהגיעי שם, לא נותרה בי נשמה כלל כענין יונה, והשכיבני מורי ז"ל על מטתו, וסגר הדלת, והתפלל, ואח"כ נכנס לאותו בית הוא לבד, והיה הולך בבית וחוזר על המטה, וגוהר עלי בה, וכה עשה עד חצי היום שהייתי מת לגמרי, ובחצי היום ראיתי בעצמי, כי חזרה נשמתי בי מעט מעט, עד שפתחתי עיני, וקמתי, וברכתי ברכת מחיה המתים, וכל זה אמת ויציב בלי שום ספק:

אמר שמואל, עוד אכתוב לקוטים אחרים. הנלע"ד בלי ספק, כי נודע שאצילות נמשך עד סוף העשיה, ומתלבש תוך בריאה, שגם היא מתפשטת שם, והבריאה מתלבשת ביצירה, שגם היא מתלבשת עד שם. ונמצא, כי בעשיה מתלבשים ארבעה עולמות אבי"ע, זה בתוך זה, וביצירה שלשה לבד, והם אב"י. ובבריאה שנים, והם א"ב. והאצילות אינו אלא א':

והנה בחי 'קין והבל, הם כוללים כל בחי 'אצילות שיש, מתחלת נפש דאצילות, עד סוף האצילות אשר עד סוף העשיה. וזהו מה שהורישם אדם אביהם, אבל הם עצמם, הם כל בחי 'בי"ע, המלבישים את כל חלקי נפש האצילות הנזכר, המתפשטים עד סוף העשיה, והם הנפש של הכתרים שבבי"ע, ר"ל מלכות שבכתרים. ועוד יש בהי 'יותר עליונות מאלו, שהם ט"ס עליונות שבכל כתר מהם, והם נקראים, זיהרא דיחידה וחיה ונשמה ורוח. וכל שאר בחי 'זולת הכתרים, הם שאר כל הנשמות, שהם למטה מבחי 'ירושת אדם לקין והבל הנזכר:

וזהו הסדר הקצר שצוני מורי ז"ל, בענין ההשגה כפי הצריך לנשמתי, ראשונה שאתנהג תמיד בזו ההנהגה, להזהר בקצה האחרון, מן הכעס וההקפדה, והעצבון, והגאוה, והרכילות, והליצנות, ולשון הרע, ושיחה בטלה, וקרי, ונדה, וחלב, והלבנת פנים, ושחיטה, והריגת שום חי, אפילו מן הרמשים. ואתנהג בשפלות, ובשמחה, ושתיקה, וביראת חטא. ואקבע בכל יום מקרא משנה תלמוד קבלה בכוונתיהם ועיקר עסקי יהיה בספר הזוהר. כל היום תהיה יראת ההוי"ה דב"י נגד עיני תמיד. תמיד אחשוב להדבק בנפש

מורי ז"ל, קודם כל תפלה, אתדבק בר 'עקיבא ז"ל, בהזכירי שמו י 'פעמים רצופים, תפלת לדוד הטה אלי אזנך בכונה גדולה. לקום אחר חצות בכל לילה, לבכות על גלות השכינה רחל אחר חצות בעולם הבריאה, ועל חרבן בית המקדש, וגלות ישראל, ולבכות על העונות. התמדת היחודים, ובפרט לילי החול אחר חצות. יחוד של יודי"ן ווי"ן, ויחוד של פסוק חדשים לבקרים. ולילי ר"ח אחר חצות לילה יחוד של שם שד"י, ולילי שבת קודם חצות אחר הסעודה ב 'יחודים הנז"ל בלילי החול, יחוד של עשר הויו"ת שבדעת:
גם הזהירני בשמירת שבת ובכבודו, בכל הפרטים, במעשה, ובדבור, יותר מכל המצות כלם, וכן בכל ברכת הנהנין בכונה, ותפילין של ר"ת בכל יום. גם אטרח להבין מה שאני מבין בספר הזוהר בכל מאמר ומאמר בלי ליאות, עד שאבין. שמחה גדולה כשאעסוק בתורה ובמצוה ובתפלה. עסק התורה באופן זה, קביעות מקרא, משנה, תלמוד, קבלה, בכונותיהם. ויכוין לקשור נפשך בשרשה העליון ע"י התורה, ועי"כ יתוקן האדם העליון. ולקום אחר חצות, ולכוין במזמור הללויה, ואחר סיומו בשם מנצפ"ך:
הנהגה השנית היא מ 'יום רצופים בלי לילותיהם בצום ושק ואפר במקום הנחת תפילין של ראש, ובכיה על העונות, ובלילה אשכב על הקרקע בלבוש שק, ותחת ראשי אבן אחת, ואכוין בהויי"ת ב"ן דההי"ן, בתוספת א 'בין ב 'ווי"ן, והיא בגימטריא אבן. ואחר תשלום מ 'יום רצופים הנז, 'אתנהג בכל הנהגה זו, שהיא צום ושק ואפר ובכי ביום, ושק על הקרקע ואבן בכונה גדולה בלילה, ואתנהג כן בכל יום בה"ב, בכל שבוע, ואתנהג כן ב"ה עד תשלום שנתים וחצי. ודע, כי אלו מ 'יום, וכן בה"ב, אינם אלא בימים הראוים להתענות בהם, ולא בשום יום מן הימים שאסור להתענות בהם, כגון, שבת, ור"ח, וי"ט, וט"ו בשבט, וט"ו באב וכו':
קצור ענין שרש נפשי, קין הוא אבר כתף השמאלי כלו, והוא שרש אחד ואבר אחד, מתרי"ג שרשים שבאדה"ר. ונחלק לע 'שרשים קטנים, והשרש של נפשי, היא בשרש אחד מאלו הע, 'ואיני יודע אם הוא היותר גדול שבהם, או הקטן שבהם וכו. 'ופשוט הוא אצלי, שנפשי עצמה היא מבחי 'העקב הנקרא מלכות. וגם שהיא מבחי 'לאה העליונה, אך יש לי בזה ב 'מיני ספיקות, האחד הוא, ששרש נפשי היא האחרון שבשבעים, והיא העקב של כללות כל הכתף כלו, שהיא מלכות התחתונה, ולא עוד אלא שנצוץ נפשי בעקב של זה העקב. הב 'הוא, ששרשי בשרש העליון של ע 'השרשים, ופרטיות נצוץ נפשי היא בעקב שבשרש הזה לבדו. והרי זה בחיצוניות, ר"ל בלבוש החיצון של נפשי. ומלבד אור הנפש שבלבוש הזה, עוד יש לבוש פנימי של נפשי, והיא שבגבורת ההוד, ממלכות שבמוח הדעת, מלבד אור הנפש שבלבוש הזה, הרי הם ב 'כלים וב 'אורות, וכלם נקראים נפש אחד:
כלל הדברים כי נפשי היא מן בחי 'הגדלות שהוא הנשמה דמצד אימא, מן הגבורות שבה, בספירת הדעת דז"א, בהוד שבדעת שבמלכות שבכתר הדעת, וזה בכל פרצוף מן ה 'פרצופים, וזה בכל עולם מד 'עולמות אבי"ע. ואדם עצמו, הוא מבחי 'קין ולמעלה, והוא מג 'ראשונות כח"ב, שבכל מלכות שבכל הכתרים שבי"ס ז"א. ומה שהוריש אדם לקין הוא, כל הגבורות של הדעת, והז 'תחתונות שבמלכות שבכתר. וקין עצמו מכל ט 'תחתונות שבדעת. ותולדותיו, מז 'תחתונות שבכל ספירה מי"ס ז"א:
הנה כבר נתבאר, כי הם ב 'בחי 'בחי', קין, ובחי 'נפש אדם, שהוריש לקין. וזו הבחי 'הב', נחלקת לשתים, אם מפאת אבר הזרוע והכתף עצמו. ואם מפאת הנוצות והכנפים. ועוד יש בחי 'אחרות, והם אלו, כי כל בחי 'ובחי 'נחלקת לשתים, אור פנימי, ואור מקיף. וכבר ידעת, כי אור הפנימי קטן מן אור המקיף, כדי להיותו קטן, יכול להתלבש וליכנס בפנים ולהתצמצם. וכל בחי 'שרש נשמתי, או כל הנוצות של כנף זו, הם בחי 'אור פנימי, בין במלכות דאצילות, שהם כנפים וזרועות. ובין בזרועות דבי"ע. וכן מהר"י קארו ז"ל, בעל ספר בית יוסף על הטורים, מנוצת ר 'יהודה בר אלעאי הנז"ל:
ובזה תבין, מ"ש לי בחלום שמקומי בעה"ב, הוא אצל הר"י ז"ל, ואח"כ עליתי יותר במקום שמואל הנביא ז"ל, כי הכל אחוזים בזו הכנף. ודע, כי גם אליהו ז"ל הוא מן השרש שלי, מאור הפנימי ג"כ. האמנם נדב ואביהוא בני אהרן הכהן, הם מן אור המקיף של שרש נשמתי, ולכן הוצרכו להתעבר באליהו ז"ל, שהוא אור פנימי גרוע מהם. ועל ידם זכה כל מה שזכה, והבן זה. ודע, כי כל מי שהוא מזו הבחינה של נפש אדם הניתן בקין, להיותה מבחי 'נפש דאצילות כנז"ל, יכולים כל הנשמות שהם משרש זה, לעלות ולתקן עד נפש דאצילות והיא בכלל. ולכן כל מי שתקן עד זה נקרא מלאך, ולכן תמצא כי אליהו ז"ל נקרא מלאך.
וכן יהודה וחזקיה, נאמר עליהם בגמרא שהם תרי אמוראי בארעא, ולקבליהו תרי מלאכי ברקיעא, להיותם משרש זה. וכן אמרו עליו על ר 'יהודה בר אלעאי שהיה מתעטף בליל שבת בסדינים המצויצים, ודומה למלאך ה 'צבאות, והוא לסבה הנזכרת. וכן פינחס שהוא אליהו, נאמר עליו ותקח האשה את ב '

האנשים ,ותצפנו ,ולא תאמר ותצפנם ,כי פינחס היה מלאך ,ולא הוצרכה להצפינו .וגם הוא נקרא מלאך ,
להיותו משרש זה .וכן בכל מקום שתמצא שם מלאך מכונה לאיזה חכם ,או לתנא ,או לנביא ,כלם הם
מבחי' זו ,ושמור כלל זה:
ואמנם חנו"ך שהוא מטטרו"ן ,להיות שנטל גם זיהרא עילאה דאדם ,שהיא נשמה דאצילות ,היה מלאך
גדול מאליהו ,כי אליהו לא היה יכול להשיג רק עד נפש דאצילות ,וז"ס בס"ה אליהו לתתא מהאי באר
הוא ,ונודע ,כי מקור הבאר הוא תחתיתו ,שמשם נובע מ"ן ,והוא שם הוי"ה במלוי ההי"ן ,שהוא בגימטריא
ב"ן ,ולכן אליהו בגימטריא ב"ן ,כי הוא מקור התחתון של הבאר ,הנובע הנשמות דמ"ן .ולכן אליהו ז"ל
יתקן כל הנשמות בביאת המשיח ,ואז והשיב לב אבות על בנים בעהי"ת והמשכיל יבין:
ועתה אבאר מציאות נשמתי .דע ,כי אין לך אדם שאין לו נשמה בחי' 'אור פנימי ,ובחי' 'אור מקיף .והאור
המקיף ,דוגמתו היא ,דוגמת הצלם שעל ראש ז"א ,כמבואר אצלינו וזה האור המקיף ,הוא סוד אך בצלם
יתהלך איש .ודע ,כי זו הבחי' 'של קין ,שהוא שרש נשמתי ,לא התחילה ליתקן עד נדב ואביהוא .וז"ס ,
פסוק ויהי אנשים אשר היו טמאים לנפש אדם ,נפש אדם ממש ,שהנחילה לקין בנו ,והיא נפש דאצילות .
ואמנם דע ,כי כל הנשמות נתערבו טוב עם רע ,מעת שחטא אדם ,ומעת שחטאו קין והבל ,כנזכר
בתקונים .והנה נשמת נדב ואביהוא ,התחיל בתחלה ליתקן ,והוברר הטוב ההוא מן הרע שבו .ואמנם כל
שאר הנשמות אשר משרש בחי' 'זו ,עדיין לא הוברר ,וכלם באו בסוד צלם מקיף כל אחת ,בעת הנגזר לה
לצאת מן הקליפות ,על ראש נדב ואביהוא ,ועדיין היו אז כל אחת ואחת מעורבים הטוב עם רע שלו .
ואח"כ ,כשחזרה הנשמה אחרת להתקן מזה השרש באדם אחד ,היא לבדה נתגלת ,אך כל שאר
הנשמות שבכל שרש הזה ,באו בסוד צלם מקיף על ראש האיש ההוא:
וכן נמשך לעולם ,עד שבאה נשמת הרב מגיד משנה בעולם ,ואז כל הנשמות של שורש הזה שלא נטרדו
מקליפתם ,באו עליו בסוד צלם מקיף כנז"ל .והנה הרב מגיד משנה ,כבר ידעת שהיה בימי בדרשי ,שהיו
עוסקים בחכמת הפילוסופיא ,ולא בחרו בחכמת הקבלה ,כנזכר בשו"ת הרשב"א זלה"ה ,ובקשו החצונים
להטעות את הרב מגיד משנה ,לסבת עון הנזכר ,שלא היה מאמין בחכמת הקבלה .ואז הוציאו את נפשם
שהיתה נתונה בעמקי הקליפות מזמן רב מימות קין ,והם נתיאשו ממני ,וחשבו כי כבר הייתי מחברתם ,
והוציאוני אותי ,וגם כמה חיצונים אחרים ,להתעבר בהרב מגיד משנה ,ולהטעותו ,לאבדו מן העולם .
ולהיות שנשמתי היתה ממקום גבוה כנז"ל ,מעם מקום ר' עקיבא ז"ל ,ובפרט שנתעברתי בהרב מגיד
משנה ,שגם הוא משרש נשמתי ,ואז נתחברנו יחד ,ואדרבא גברה כחי על החיצונים ,וחזקתיו וסייעתיו ,כי
הם חשבו שכבר הייתי אבוד ביניהם מזמן רב ,וכי כבר הייתי במדרגתם ח"ו ,וגברה הקדושה אשר בי ,
והכנעתים ,וכפפתי אותם ,ונשארתי אז בסוד צלם מקיף על ראש הרב מגיד משנה ,אעפ"י שאינו
ממדרגתי כי אני גבוה מאד ,עכ"ז להיותו משרשי ,נשארתי עמו בסוד צלם מקיף ,ואז היתה התחלתי
לצאת מעמקי הקליפות:
וכדי שתבין זה ,אודיעך פסוק עד אשר שלט האדם באדם לרע לו ,כי האדם הוא אדם בליעל ,והם
החיצונים ,ושולטים באדם הקדוש ,בנשמות הקדושות ,מחמת עון אדם וקין והבל בניו ,שעירבו טוב ברע .
וכפי גדלות הנשמה הקדושה ,כן גדלות הרע שלה ,כי כפי האבר שנאחזת בקדושה ,כן תתערב באבר
שכנגדו בטומאה .וז"ס כל הגדול מחבירו ,יצרו גדול ממנו .וזה ג"כ היה ענין דוד הע"ה ,שהיתה נשמה
גדולה ,ובפגם אדם נתערבה ברע גדול מאד בעמקי הקליפות ,ולכן יצא אדמוני ,ועשה ענין דבת שבע
ואביגיל ,ולא נחשב לו כלום ,והטעם הוא ,כפי שאז היתה הפעם הא' 'שיצא מעמקי הקליפות ,ובא משותף
עם רע גדול מאד ,ואינו מן התימא אם יעשה מה שעשה ובפרט כי הקב"ה הניחו ביד יצרו להרבות שכרו .
וז"ס מ"ש ז"ל אלמלא אתה שאול ,והוא דוד ,הייתי מאבד כמה דוד מפני שאול ,וזה דבר תימא ,כי הצור
תמים פעלו .אלא הענין הוא כנזכר ,כי אם הנשמה גדולה מאד ,ובפרט אם אז יוצאת מעמקי הקליפות ,
הקב"ה מניחו ביד יצה"ר ,להרבות שכרו ,לראותו שנשמתו גדולה ,ולא יוכל הרע עמו .ולכן אפילו שיעשה
איזה דבר אשר לא טוב ,לא אשם בזה .מטא"כ אם רואה הקב"ה ,שהאדם חלש ,ונשמתו שפלה ,שמביאו
בגלגול תם ,שאפילו שירצה להרע ,אין בו כח .ולכן אל תתמה ,אם אנשים גדולים מאד יעשו איזה עון ,
שלא יעשהו פחות ממנו מאד במעלה .וז"ס פסוק כי האדם יראה לעינים וה' 'יראה ללבב וגו' ,הם שני
לבבות טוב ורע ,והרע שלו גדול עד מאד ,והטוב שהוא עושה אפילו שהוא מועט יותר גדול מאדם אחר ,
וז"ש דוד ויעלני מבור שאון מטיט היון וגו' ,ויתן בפי שיר חדש וגו' ,ודי בזה למבין:
וא"ל מורי ז"ל ,כי גם אני להיות שנשמתי בתכלית הגדולה והקדושה ,הניחני הקב"ה ביד היצה"ר שלי ,

שאלולי גודל נשמתי, היה היצה"ר שלי יכול לאבדני ח"ו מן העולם, לכן אין עונותי שקולים א 'מני אלף, כמו לאנשים אחרים, כי נסתלקה מהם בחירתם, לסבת חולשת נפשם. אמנם אני שעומד עתה בתחלת נקיון, אין עונותי נחשבים לכלום בפני עונות אחרים, כי זו היא הפעם הא 'שיצאתי מן הקליפות ובאתי לעולם, ואלולי זה בקלות מועט הייתי יכול להיות חסיד גדול מאד מאד כפי גודל נשמתי:

ועוד טעם אחר, כי הטוב של קין, להיותו בכור, כמו שנבאר למטה בעהי"ת, הנה הטוב שלו גדול בתכלית המעלה, יותר מכל שאר הנשמות. אמנם להיות שרשו בכתף הגבורה, ששם הדינים הם מתגברים, לכן הטוב של קין עם היותו גדול, בא מעורב עם זוהמא רבא וקליפות גדולות, והרע של קין מרובה מן הטוב, עם היותו גדול מאד:

ודע, כי לעולם כשהנשמה היא גדולה מאד, אי אפשר להוציאה מן הקליפות, אלא ע"י מרמה ותחבולה, וכמו שאירע לי, שלהיותם החיצונים חושבים, שכבר הייתי אבוד ביניהם ח"ו, לא חששו על הענין, והוציאני הקב"ה מביניהם, על צלם מקיף הרב מגיד משנה, והם חשבו כי אדרבא לטובתם היה, ונהפכתי להם לאויב. וכן תראה, כי הנשמות רבות גדולות, באים בבני עמי הארץ, ולפעמים בבני רשעים, כגון אברהם מתרח, ולא הספיק זה, אלא כמ"ש חז"ל וכן נזכר בזוהר, כי תרח ארתח למאריה, שנזדווג עם אשתו בנדה, ואז יצא אברהם אבינו ע"ה, כי עי"כ רימה השי"ת את החיצונים, והמשיך באותה טפה נשמת אברהם אבינו ע"ה, ולא ידעו החיצונים כי זהו תקונו. וזהו הטעם שתרח נתגלגל באיוב, ולכן נדון בשחין, כי הבא על הנדה לוקה בצרעת. וכן לסבה זו הושלך אברהם להתלבן בכבשן האש והבן זה:

וכן דוד המלך ע"ה, לא יצא מן החיצונים, אלא באותו מעשה הנזכר לרז"ל על פסוק הן בעון חוללתי, שחשב ישי אבי דוד שבא אל פילגשו, והיתה אשתו ממש. וכן אשתו ראתה טפת דם בסוף הזיוג, וזש"ה ובחטא יחמתני אמי, כי אלולי כך, לא הניחוהו החיצונים לצאת לעולם. וכן זהו הטעם, של תמר, ורות, ורחב הזונה, וכל נשמות הגרים, וכל מלכי בית דוד, והמטיח, שבאים מן רות המואביה, ומזווג יהודה ותמר, וכן ר 'עקיבא בן גרים, שהוא מבני בניו של סיסרא, כי זו היא המרמה ותחבולה שהקב"ה עושה עם הקליפה, ומרמה אותה להוציא נשמה עשוקה בתוכם והבן זה:

ונחזור לענייננו, כי להיות זאת הפעם הראשונה שיצאתי מן הקליפה, לכן יש לי טורח להכניע את יצרי, וזו היא סיבת העצבות שיש בלבי תמיד, כי כל העצבון בא מן החצונים. והנה כבר אמרתי, כי נפשי באה בסוד צלם על ראש הרב מגיד משנה, אע"פ שהוא קטן ממדרגתי. ודע, כי כל הנשמות הנתונים בעמקי הקליפות, אי אפשר להם לצאת מהם ולהתגלגל תכף לבא בעולם, עד שיהיו שלשה פעמים בסוד צלם, מקיף על שלשה אנשים שיהיו משרשו, ואח"כ יכול להתגלגל ולבא בעולם בסוד נשמה פנימית ממש, ואז יקרא גלגול א. 'והנה כן אירע לנפשי, כי באתי תחלה בסוד צלם מקיף בשלשה אנשים מן שרש נשמתי, אע"פ שאינם ממדרגתי. הא 'היה בהרב מגיד משנה ז"ל, ואח"כ באיש אחד הנקרא ר 'יהושע סוריאנו. ואח"כ באיש אחד הנקרא ר 'שאול טרישטי. ואח"כ בי אני הצעיר חיים, בסוד נשמה פנימית ממש. ודע, כי אני הוא נשמה חדשה כנז"ל, שזו היא פעם ראשונה שבאתי לעולם, אמנם נתגלגלו גם כן עמי שלשה אנשים הנזכרים, באופן שיש עתה בי ארבעה נשמות, שלי החדשה, ושלשה מגולגלות ישנות. ודע, כי אלו השלשה אנשים, אע"פ ששנים מהם אינם חכמים, עכ"ז כבר כתבתי למעלה, כי אין לך נשמה של ת"ח, שאין לה ענפים של בעלי בתים ועמי הארץ ואנשי מעשה, לסבת היותם משרשי, וגם שאני הייתי בסוד צלם על ראשם, לכן נתגלגלו בי עתה לצורך עצמם. והפגם של הרב המגיד משנה הוא, שבא לידו עון שוגג של נדה. ור 'שאול טרישטי היה אחריו, וחטא בעון שפיכות דמים בשוגג, כי רצה למול ילד אחד, ולא היה בקי, ומת התנוק מתחת ידו, ונמצא שהוא שוגג קרוב למזיד. ור 'יהושע סוריאנו היה אחריו, וחטא שאכל חלב במזיד. ולכן שלשתם הוצרכו להתגלגל עם נשמתי, לתקן את חטאתם, ולהיות שאני הוא מבחי 'הגידים, ואני צריך לנקות העפוש שיש בתוכם מחמת עונותיהם, כדי לתקן כל השרש ולהמשיך בחי 'הדם והחיות לכל האבר, אע"פ שלא חטאתי עמהם, כיון שהם הענפים שלי צריך אני לתקנם:

עוד א"ל מורי ז"ל בענין דרוש הנשמות. דע, כי אדה"ר היה כולל כל הנשמות שבעולם, וכשחטא נתמעט, כמ"ש חז"ל בפסוק ותשת עלי כפכה, ולא נשאר בי רק התרומה. וז"ס שנקרא אדה"ר חלתו של עולם ופי ' תרומה, תרי ממאה לבד בכל בחינותיו. ואמנם מצד נפש אדם העשיה, נשארו באדם תרי ממאה היותר מובחרים, כי לכן נקרא תרומה, שנאמר בה והרמותם את חלבו ממנו, שהוא המשובח שבכלם. וזאת התרומה הנחילה אדם לקין בנו, כי הוא הבכור, ונולד אחר חטא האדם, ונפש זו נתגלגלה בנדב ואביהוא, והם תרי ממאה. וז"ס מש"ה בהם, אנחנו טמאים לנפש אדם, והיל"ל לנפשות אדם, אלא פירושו,

ששניהם מבחי 'נפש של אדם ממש כנזכר. ושאר תשעים ושמנה חלקים של נפש אדם, פרחו ממנו ונסתלקו בעת פגם כשחטא, וזהו ג"כ מש"ה הבכור נדב, ויש בו פסק טעמא, כלומר הבכור הראשון שבעולם שהיה קין, הוא נדב, וג"כ אביהוא, ר"ל, כי הוא אבי, שהוא נפש אדם הא, 'אב לכל העולם:
והטעם שאביהוא נתכנה יותר אל האדם הוא, כי אביהוא היו נפשו ורוחו מבחי 'קין, לכן נקרא אביהוא, שהוא הוא עצמו, בין בנפש בין ברוח. אמנם נדב לא היה בו מצד קין, אלא הרוח לבד, וז"ס ורוח נדיבה תסמכני. אמנם נפשו של נדב, היה משרש עמינדב אבי אמו, ולכן לקח ממנו אותיות נדב. אמנם אביהוא, הוא שרש נחשון אחי אמו, ונקרא נחשון, לפי שעיקר זוהמת הנחש באדם הראשון, היה בחלק נפש העשיה, ולכן כשנתגלגל אחר כך נחשון בישי אבי דוד, נאמר בו אביגיל בת נחש, וארז"ל שהיא ישי, ונקרא נחש, לפי שמת בעטיו של נחש ופירושו הוא, כי תקן כל זוהמת הנחש שנתערבה בנפש אדה"ר, אך עכ"ז מת בעטיו של נחש, ועל ידי זה נתקן הבל:
והנה אם ישראל בעת מתן תורה, לא היו עושים העגל, כבר נפסקה הזוהמא מהם, ואע"פ שנדב ואביהוא חטאו מצד עצמם, כמש"ה ואל אצילי בני ישראל לא שלח ידו וגו', עכ"ז היה מספיק להם שימותו מיתת עצמם, אך לא ע"י שריפה. חזרה זוהמת הנחש להתדבק בנפש אדם, שהם נדב ואביהוא, ולכן הוצרכו להשרף. וזהו ענין פסוק ואחיכם כל בית ישראל יבכו את השריפה אשר שרף ה', כי הם גרמו שריפתם, לא המיתה עצמה, ולכן כל בית ישראל יבכו עליהם, יען כי הם שקולים ככל ישראל, כי הם נפש אדם עצמו. והנה מי שעשה העגל, היה אהרן אביהם, ולכן נשרפו בניו בסבתו. וזהו ובאהרן התאנף ה' מאד להשמידו, ואין השמד אלא כלוי בנים, ולא נשרפו אלא נדב ואביהוא, שהם נפו אדם כנזכר:
ודע, כי אהרן הכהן הוא משרש הבל, ותחלה נתגלגל, בהרן, אהרן, נדב, חור, יעבץ, הרן, שמואל, אוריה הכהן, אוריה החתי, כדאיתא למעלה בענין השרשים, ומצאת שם כי תדרשם באורך. והרן הוא גלגול הבל, וגם נחור אחי הרן הוא מן הבל. והנה אהרן הוא אותיות הרן. וחור בנה של מרים, הם אותיות נחור.
והנה הרן בא לתקן העון של ע"ז שעבר אדם הא, 'כמש"ה ויצו ה' אלהים וגו' ואין צו אלא ע"ז. וגם עתה בהרן לא האמין בשם יתברך אלא בספק. והנה לא נמצא יותר בדרוש הזה, ולמעלה כבר נתבאר כל זה וע"ש:

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Chapter 39
בקשר החברים כלם עם אבא מארי זלה"ה:
ועתה אבאר הקשר שיש לי עם החברים שלי, א"ל מורי ז"ל כי הנה נתבאר איך כל הנשמות כלם היו תחלה כלולות באדה"ר, ואח"כ מפני שחטא, נשרו איבריו, ונתמעט קומתו. וכבר ביארנו, כי פי 'הדבר הוא, ענין ירידת הנשמות אל עמקי הקליפות, ולא נשתיירו בו אלא קצתם, שהוא סוד מאה אמות, כמ"ש חז"ל על פסוק ותשת עלי כפכה. והנה היו באדה"ר קצת נשמות חדשות שלא באו מעולם, והיו כלולות בו קודם שחטא, ונסתלקו, ואלו הם נקראים נשמות חדשות האמיתיות. ואח"כ יש מדרגה אחרת, והם הנשמות שנשתיירו באדם הראשון, ואלו עדיין נקראות חדשות, אבל לא בערך הראשונות. וכאשר אלו

הנשמות יבאו בגלגול בפעם ראשונה, אחר שמת אדה"ר ונפרדו ממנו, אז נקראות חדשות. והטעם הוא,
לפי כי יצירת אדה"ר עדיין אינה נחשבת לפעם א', לפי שיצירתו היתה בבחי' אחור באחור כנודע ולכן
אינה נחשבת, עד שיבא פנים בפנים, ואז תקרא פעם א', ואם גם אחרי מיתת אדם לא תזכה נשמה זו
לבא בעולם, אלא ע"י זווג אחור באחור, עכ"ז כבר נקרא עתה פעם א' ג"כ, כיון שבא אחר מיתת אדה"ר:
ואחר מדרגה זו, היא מדרגת קין והבל, שהם מאותם הנשמות אשר נשתיירו באדה"ר, והורישם לקין
והבל בחייו. וגם בחי' זו אינה נחשבת עדיין לפעם א'. אבל כאשר נשמות אלו יחזרו לבא בעולם אחר
מיתת קין והבל, אפילו אם יבאו בבחי' אחור באחור, תקרא פעם א', ותקרא ג"כ נשמה חדשה. ומשם
ואילך אם תחזור פעם אחרת, אז תקרא מגולגלת, כי אפילו שניתן מן אדם לקין והבל, כיון שלא היה אחר
מיתתו אלא בהיותו חי עדיין הנחילם לבניו, אינו נחשב לביאת פעם א' בפני עצמה, אמנם עכ"ז הם
גרועים מן אותם שנשארו באדה"ר ממש, ואינם כ"כ נקראים חדשות כמותם:
ואח"כ מדרגה אחרת, הם הנשמות שנפלו בעמקי הקליפות בחטאו של אדה"ר, כי אלו בפעם ראשונה
שיבואו לעולם נקראים מגולגלות:
ואח"כ מדרגה אחרת, והם הנשמות הבאים בגרים, והנה כל פרטי הנשמות כלם ירדו אל הקליפות, חוץ
מן החדשות הגמורות האמיתיות, שהם מדרגה א' הנז"ל. אבל כל השאר ירדו אל הקליפות, אלא שאינם
שוות במדרגתם, כי אותם אשר נשתיירו באדם עצמו, אין בהם רק פגם אחד של אדם. ואותם אשר הנחיל
לקין והבל בניו, יש בהם ב' מיני פגם, אחד של אדם, ואחד של קין והבל עצמם, שחטאו גם הם, כנזכר
בתקונין:
ודע, כי כאשר הנשמות יוצאות מעמקי הקליפות, כדי לבא בעולם, הם צריכות בתחלה להתעבר במלכות,
כדי להטהר ולהתנקות מאותם הקליפות והזוהמות שהיו בתוכם כבראשונה, וכפי גדר הנשמה, כך יהיה
בה כח וזכות להתעכב שם, כי בחי' החדשות הגמורות, הם יכולות להתעכב במלכות, בסוד עבור י"ב
חדש, ואח"כ באות בעולם, ולכן יש עבור של י"ב חדש, כנזכר בגמרא במעשה דרבא תוספאה, ובחי' הב',
שהם הנשמות שנשתיירו באדם, כי אלו גם הם חדשות, אבל לא כבראשונות, ולכן אינם עומדות בסוד
עבור במלכות רק ט' חדשים בלבד, ואח"כ באות בעולם. ובחינה השלישית, והיא נשמת קין והבל, גם הם
נקראים חדשות אבל לא בראשונות ולא בשניות, שאלו יש בהם ב' מיני פגם כנז"ל, ולכן אלו עבורם ז'
חדשים בלבד. ובחי' הד' שהם שאר הנשמות שנשרו מאדה"ר, ירדו אל הקליפות, אע"פ שהם עדיין בפעם
א', או שאר בחי' הנשמות הראשונות כשבאו בפעם ב', אז כלם נקראים נשמות מגולגלות כנז"ל. וכל אלו
אינם יכולות להתעכב בעבור במלכות רק מ' יום כנגד יצירת הולד, ואח"כ באות בעולם. ובחינה החמשית
והם נשמות הגרים, אלו אינם מתעכבות רק עבור שלשה ימים בלבד כדי קליטת הזרע, ואח"כ באות
בעולם. ודע, כי כפי זמן התעכבם בעבור במלכות, כך יהיה גודל הארתם והזדככותם מן הקליפות:
גם דע הקדמה אחרת, כי הנה כל אלו הנשמות כאשר יוצאות מתוך הקליפות, אינם יוצאות אלא ע"י
התפלות של ישראל, שעולות בסוד מ"ן כנודע, או ג"כ ע"י איזה יחוד שמיחד האדם איזה צדיק שיהיה, או
ג"כ ע"י איזו מצוה שיעשה האדם. והנה יש נשמות שע"י איזה פגם שיש בתחתונים, או מחמת פגם עצמם
שחטאו בראשונה בהיותם בעה"ז, ועי"ז הם יורדות אל הקליפות אז, ואם אז נזדמן יציאת ועליית איזו
נשמה מתוך הקליפה להתעבר במלכות ולהתקן כנז"ל, יש יכולת באותה נשמה שבמלכות, לאחוז באותם
הנשמות הנפגמות קודם שירדו אל הקליפות, ולהעמידם במקומם, ולהחזירם עמם למעלה בתוך המלכות
בסוד העבור, ושם יתוקנו כלם יחד, ואח"כ יבאו בעולם. והענין הוא, כי בהיות הנשמה במעי המלכות, היא
שם תמיד מעלה מ"ן למעלה, ובכח אותם המ"ן שהיא מעלה, יכולה להעלות עמה לאותה הנשמה
הנזכרת. אמנם אי אפשר זה, אם לא על ידי שיניח קצת רוחא דשדי בגווה, פי' שהנשמה הראשונה שהיא
במלכות, נותנת כח א' ממנה, באותה נשמה הפגומה, והיא מתלבשת בהאי רוחא, ועל ידה היא נתקנת,
וזה הרוח נשאר תמיד עמה קשור, עד זמן תחית המתים, ואז הם מתפרשות:
ודע, כי אם הנשמה שהיתה מעוברת, כבר היא ממדרגת אותם הנשמות, שעומדות בעבור י"ב חדש, יש
בה כח ויכולת, שגם הנשמה שהיא פגומה שעכבה עמה, תעמוד עמה ג"כ י"ב חדש, אפילו שאינה אלא
ממדרגה התחתונה שבכלם, שהיא של שלשה ימים, שהם נשמות הגרים. וכן אם הראשונה מבחי' ט' או
ז' חדשים, והאחרת גרועה יותר שהיא מבחי' מ' יום, או שלשה ימים, תעמוד כמוה ט' או ז' הדשים. ואם
הדבר להפך, שהראשונה המעכבת את האחרת, אינה אלא מן מדרגת ט' חדשים, והשנית שנתעכבה על
ידה היא ממדרגת י"ב חדש, אז שתיהם עומדות י"ב חדש, באופן שלעולם אזלינן לרווחא דמילתא

ולעלוייא:
אמר לי מורי ז"ל, כי כל החברים האלו שהיו עמי, כלם הם מגולגלים מבחי 'מ 'יום בלבד. אבל אני חדש מבחי 'קין והבל בפעם אחד שבאתי לעולם, וזמני הוא עבור של שבעה חדשים, וא"כ נמצא עכבתי אותם, שלא יפלו אל הקליפות, וזכו על ידי להתעכב גם הם כמוני שבעה חדשים. ואני שיש לי בכל אחד מאלו קצת מהרוח שלי מורכב בהם, וכלם יונקים ע"י, ולכן אני צריך להשתדל לתקנם, כי אני מתקן את עצמי ע"י תקנתם כמו שאבאר למטה:
והנה אני מסופק בזה איך א"ל מורי ז"ל, אם אמר שגם אלו המגולגלים, אם יהיו מבחי 'אדם עצמו, רק שבאו שני פעמים, כיון ששרשם הא 'הוא מתשעה חדשים, א"כ עתה שנתעכבו ונתקנו ע"י זאת הנשמה, א"כ גם את זאת הנשמה תהיה משבעה חדשים, גם שניהם מתעכבים ט 'חדשים. ואם כך שמעתי, יש לי ספק גם בעצמי, כי הנה אני יודע כי קצת מהחברים האלו הם מבחי 'אדם, וא"כ נתעכבנו אני והם ט 'חדשים:
ונחזור אל הענין, כי הנה לא תכנתי אני יחד את כל נשמות החברים הנז', אבל בראשונה עכבתי נשמה אחת, ואחר כך ע"י שתופי ושתוף הנשמה ההיא שעכבתי, שנינו עכבנו את הנשמה האחרת, ונמצא כי בנשמה ההיא יש בה ב 'רוחין, אחד שלי, ואחד מן הנשמה הראשונה שעכבתי אני. וכן עד"ז בכלם, עד הסוף. ונמצא כי הנשמה העשירית, יש בה חד רוחא ממני, וכן רוח אחת מכל התשעה חברים שקדמו אליה, ולא ביאר לי מורי ז"ל סדרם. אבל כפי הסדר שסדר מורי ז"ל בענין חזרת קריאת הדרושים, הבנתי כי סדרם כך, כי תחלה הוא אני הצעיר חיים ויטאל, ואחר כך ה"ר יונתן סאגיס ז"ל, ואחר כך מהר"י ארזין ז"ל, ואחר כך מהר"י הכהן ז"ל. והשאר לא ידעתי, ואין לתמוה אם אני קודם להם כנז"ל שאני עכבתים, אם כן איך יש בהם חברים גדולים ממני בשנים וקדמו בעולם אלי, והענין הוא, כי אע"פ שאני קדמתי להם בבחי 'עבור, עכ"ז בזמן יציאת הנשמות בעה"ז, אפשר שיקדמו הם:
ובאור הענין הוא, דע, כי אחר שהנשמה היתה בסוד עבור במלכות, יש נשמה שתכף אחר זמן עבורה, יורדת אל העה"ז, ויש שיורדת אל עולם הבריאה ועומדת שם, ומשרתת לפני השי"ת, כשאר המלאכים אשר שם. ואח"כ לזמן קצוב, או בזמן שיזדמן איזו תפלה, או איזה זכות, או איזה מצוה של איזו אדם בעולם, אז תרד ותבא בעה"ז. וז"ס פסוק חי ה 'אשר עמדתי לפניו, הנזכר באליהו הנביא ז"ל. כי אליהו ז"ל, אחר צאת נפשו מסוד העבור דמלכות דאצילות, ירדה אל הבריאה, ושם ממש נתעכב שם, והיה משרת לפני השי"ת כשאר מלאכי השרת אשר שם. ואל זה רמזו בזוהר פרשת אחרי מות בדף ס"ח, בענין פסוק חי ה 'אשר עמדתי לפניו וע"ש. ויש נשמה שיורדת בעולם היצירה, ונשארת שם ע"ד הנזכר. ויש נשארת בעולם העשיה בעה"ז. אבל כלם הם יוצאות מן מלכות דאצילות, רק שזו נשארת בבריאה ע"ד הנז"ל, וזו ביצירה, וזו בעשיה. והנה כל זה תלוי במעשה התחתונים בעה"ז, כי יש תפלה שאין בה כח רק לעלות הנשמה בעבור במלכות, ויש תפלה אחרת יותר בכונה, ומקובלת לפני השי"ת, ויש בה כח להוריד ולהביא את הנשמה בעה"ז, ויש תפלה שאינה יכולה להורידה רק בעולם הבריאה, וכן כיוצא בזה, ואין זה תלוי בענין גדרי הנשמה בעצמה, רק כפי פעולות התחתונים המתייחסות אל הנשמות ההם, וגם כפי האדם עצמו הפועל הפעולה ההיא, כך ישיג ויהיה כח בידו להמשיך נשמה אחת בבנו, אותה שהיא יותר קרובה אליו כפי בחי 'שרש נשמתו, והנשמה האחרת תשאר, עד שיהיה לה גואל הקרוב אליה יותר, ואין דבר זה תלוי במעלת הנשמה או בפחיתותה להתעכב יותר מחבירתה:
והנה הנשמה אשר תכף אחר הולדה ממלכות דאצילות, יורדת בעה"ז בלי הפסק בינתים, זו ודאי יש לה יתרון, כי אינה מתלבשת בשום עולם, רק עוברת בו דרך מעבר בלבד. אבל המתעכבת למעלה, הנה היא מתלבשת באותו עולם, ובאה אה"כ מלובשת. וגם אינו דומה המתעכב בבריאה, אל המתעכב ביצירה, או בעשיה, כי לבוש הבריאה, הוא זך ודק עד מאד משל יצירה, ושל יצירה זך משל עשיה. והנה לפעמים שהנשמה המתעכבת ומתלבשת באיזו עולם, היא גדולה במעלה, מן הנשמה היורדות ברגע בעה"ז בלי שום הפסק ולבוש, לפי שמעלתה גדולה מן האחרת. אמנם בכל נשמה בעצמה יש בה שנוי, כי אם הנשמה עצמה תרד ברגע, תהיה יותר מאירה מן כאשר תתעכב באיזה עולם ואחר כך תרד. וא"ל מורי ז"ל, כי גם נצוץ נפשי, לא ירדה תכף אחר צאתה מן העבור בעולם הזה, אמנם נתעכבה למעלה, ולא הגיד לי באיזה עולם נתעכבה:
ונחזור לענין, כי א"ל מורי ז"ל, כי אני מוכרח להשתדל שאלו החברים שלי, יתקנו מעשיהם, לפי שאני יש לי רוחא בהם, ונמשך לי ריוח אם הם יהיו צדיקים, אבל הם אין להם רוחא בי, ואין להם תועלת במעשי,

באופן שבכל המצות שהם עושים, יש לי חלק בהם ע"י ההוא רוחא שלי שבהם. וברור הענין כך הוא, דע,
אין לך צדיק וצדיק שאין לו ב 'נשמות, כנזכר בזוהר בריש פרשת נח בתוספתא על נח נח, משה משה,
שמואל שמואל. וזה פירושו, כי הנה יש בחי 'נשמה פנימית, וזו באה עם האדם. ויש נשמה מקפת, וזו
עומדת על ראש האדם בעולם העליון למעלה, וזו בחי 'צנור שיש לאדם לעלות למעלה, ע"י אותה
הנשמה. וכאשר ח"ו אותה הנשמה הפנימית של האדם היא חוטאת, היא יורדת למטה בקליפות מעט
מעט, עד שתרד כלה, והכל כפי גדר הענין של העונות. וכאשר ירדה כלה למטה בקליפות, אז הנשמה
המקפת יורדת בתוך פנימיות האדם, ונמצא כי שתיהם ירדו ממעלתם. וגם נמצא, שאין עתה אל האדם
רק נשמה אחת, כי האחרת ירדה אל הקליפות. וז"ס פסוק ונכרתה הנפש ההיא, כי היא נכרתת ונכנסת
בקליפות. אבל הצדיק, יש לו ב 'נשמות קיימות, אחת בבחי 'מקיף, ואחת בבחי 'פנימית. וז"ש פרשת נח
ענין נה נח וכו, 'שכל צדיק יש לו ב 'נשמות. והנה דרך אותה הנשמה המקפת שיש לי, משם נמשך כל אור
ושפע הנמשך לאלו החברים, מצד ההוא רוהא די הוא בגוייהו, והכל עובר דרך שם, ואז מאותו האור
שלהם, הנמשך להם דרך שם, נמשך אלי גם כן מאותו האור שלהם וחלק שלהם, אל נשמתי הפנימית.
ולכן אני צריך ומוכרח להשתדל שיתוקנו על ידי, וילמדו על ידי. אבל בנשמה הפנימית שלי אין להם שתוף
בה, ולכן אינם יונקים מן המצות שלי:
ועתה נדבר בבחי 'הקשר של החברים, ואני עמהם עם מורינו ז"ל, וגם קשר שלהם עצמם זה עם זה. ועי '
בספרנו איך בדעת יש ז 'קצוות דחסדים, המתפשטים בגופא. וכנגדם שבעה גבורות. והם שרשים
לחסדים וגבורות המתפשטים למטה בגוף. ואלו הארבעה עשר שרשים שבדעת, הם נשמות שנים עשר
שבטים, ואפרים ומנשה. גם כבר ידעת, כי כל טפות הזרע אינם באות, אלא מן הדעת דז"א, הכולל חו"ג.
ואמנם יש טפות זרע, נמשכות ממוח הדעת עצמו, בהיותו במקומו למעלה בראש. ויש נמשכות מהחו"ג,
שנמשכו ונתפשטו בגוף, שהוא ו"ק דז"א:
והנה נפשי מהגבורה החמשית, הנקראת הוד שבדעת ממש, בהיותו בראש בבחי 'מוחין דגדלות מצד
אימא. הר"י הכהן, מן הגבורה הנמשכת בזרוע ימין, הנקרא חסד. ה"ר יונתן סאגיס, בגבורה הב ',
הנמשכת בזרוע שמאל, הנקראת גבורה. ה"ר יעקב ארזין, בגבורה הג ', הנמשכת בגוף, הנקרא ת"ת.
ה"ר יוסף ן 'טבול, בגבורה הרביעית, הנמשכת בירך ימין, הנקרא נצה. נמצא כי אלו הד 'נפשות, מד '
גבורות דגדלות, המתפשטות בד 'קצוות הנקראים חגת"ן דזעיר, ויונקין מן נפשי, שאני בגבורת ההוד
העליונה שבדעת שבראש ז"א. ה"ר יהודה משען וה"ר גדליה הלוי, וה"ר שבתי מנשה, הם מן חב"ד
דז"א, ממוחין דקטנות דז"א, דמצד אבא. ה"ר שמואל אוזידא, וה"ר אברהם גבריאל, וה"ר אליא פלקו"ן,
הם מחב"ד דז"א, ממוחין דקטנות מצד אימא. ואמנם בחי 'התפשטות חמשה גבורות דקטנות אינם
ניכרות, אלא המוחין דקטנות בלבד:
גם דע, כי אין אור נשמה בעולם, שאין לה כלי ולבוש אחד, שבו מתלבשת בעה"ז, והלבוש הזה נזכר
בזוהר פרשת משפטים ברב ייבא סבא ז"ל, על פסוק שארה כסותה ועונתה לא יגרע. ועל פסוק בבגדו
שיצאו, ענין לבוש הזה של אלו החברים, דע, כי הנה מה שאירע ליוסף הצדיק עם אדונתו במצרים, בה.
עשרה טיפי זרע מבין נצוצי רגליו, כמש"ה ויפוזו זרועי ידיו, ג"כ היה כן בעולם העליון. כי הנה יוסף הצדיק,
הוא דוגמת היסוד, ואז בעת ההיא, יצאו נצוצות לבושי אורות נשמות מיסוד העליון של הזכר לבטלה, ולא
נתנו בנקבה, ולכן נאחזו בהם הקליפות. ובכל בחי 'יסוד שיש למעלה, יצאו נצוצות של נשמות לבטלה
בקליפות כי כל היסודות נרמזים ביוסף. והנה חמשה מיני זווגים יש שם למעלה, ובכל יסוד מהם, יצאו
נצוצות של נשמות לבטלה כנזכר, ואלו הם כפי סדר מעלתם:
זווג א, 'הוא ישראל שהוא ז"א, עם רחל. וזווג זה הוא בשבת במוסף, כי אז רחל נגדלת בכל אורך ז"א
ממש כמוהו, ואז מזדווגים יהד ע"י יסוד האמיתי של ז"א:
זווג ב, 'הוא זווג יעקב עם רחל, בשחרית בימי החול, ומזדווג עמה ביסוד שלו האמיתי:
זווג ג, 'הוא זווג יעקב עם לאה, אחר חצות לילה, ואז מתפשטים שניהם באורך כל הז"א כלו, ואז הוא
מציאות יסוד אחד שלו:
זווג ד, 'הוא זווג ישראל עם לאה, במנחה דחול, ואינה היא מתפשטת רק בחציו העליון, שהוא עד החזה
שלו, ואז הוא מזדווג עמה ביסוד הא 'שהיה לו אל הז"א בהיותו בסוד ו"ק כמבואר אצלינו בענין התפלות:
הזווג ה, 'הוא זווג יעקב עם לאה, בתפלת ערבית דחול, והוא בחציו העליון של ישראל, ואז הוא מציאות
עמה יסוד אחר:

והנה הם חמשה מיני זווגים, וחמשה מיני יסודות, ומכל אלו היסודות יצאו טפות קרי. והנה אלו הטפות, הם סוד לבושי קצת הנשמות, ואלו הלבושים תמיד נשארים עם הנשמות, ואינם נפרדים מהם, אפילו אחר התחיה. וכן בכל מיני הלבושים שלוקחות שאר הנשמות. וז"ס פסוק ותנח בגדה אצלה:
ונבאר כל אלו החמשה בחי', הבחי' הא', שהוא זווג היותר מעולה מכלם, הוא זווג ישראל עם רחל. והנה יש בו ה' בחי', משא"כ בשאר הזווגים. והוא, שביסוד ישראל האמיתי, שהוא המזדווג עם רחל, יש בו חו"ג הנמשכים שם ממוחין דאימא, גם ממוחין דאבא, כי הנה היסוד דאבא שבתוך ז"א, הוא מגיע ומתפשט עד היסוד דז"א ממש, והנה העשר גבורות, שהם חמש דאבא, וחמש דאימא, הם בחי' עשרה הרוגי מלכות, אשר נתלבשו נשמותיהם באלו הטפות. וחמש גבורות דאבא, הם אלו, ר' עקיבא, רשב"ג, ר' ישבב הסופר, ר' ישמעאל בן אלישע כ"ג, ר' יהודא בן בבא. ונלע"ד כי סדורם הוא כך ממש, ר' עקיבא חסד שבגבורה. רשב"ג גבורה שבגבורה וכו'. ואל תתמה, אם ר' עקיבא הוא משרש קין כנז"ל שהוא מאימא, ולבושו הוא מאבא, ועד"ז בשאר כל אחד כפי מה שהוא, כי אין בזה קפידא כמו שיתבאר לקמן, וגם כי ביסוד הכל מתערב, ויש ליוסף קורבה עם כל השבטים כלם, להיותו בחינת יסוד. ושאר הרוגי מלכות הם מחמת גבורות דאימא:
והנה לפי שעשרה הרוגי מלכות אלו, הם בחי' גבורות כלם, לכך הוצרכו ליהרג, כי הקליפות נאחזים בגבורה מאד, ובפרט בטפות קרי של יוסף הצדיק, כמו אלו העצומים הגדולים:
ועשרה חסדים דאו"א, הם לבושי הנשמות של עשרה תלמידי הרשב"י ע"ה, שהם, ר"א בנו, ור' אבא, ור' יהודה, ור' יצחק נפחא. ולהיותם בחי' חסדים, לא הוצרכו ליהרג, כי הקליפות אינם נאחזות בהם. ואותם השלשה, שהם ר' יוסי בר יעקב, ור' חזקיה, ור' ייסא, שמתו באדרא רבא, הם היו בחי' שלשה חסדים של אימא, המגולים בתנ"ה דז"א, כי אלו הם העולות למעלה, ומסתלקות להאיר למעלה, ולכך ג"כ נסתלקו אז שלשה חברים אלו, ועלו למעלה. והנה הרשב"י ע"ה הוא היסוד עצמו, שממנו יצאו טפות, ולכך בא הוא לתקנם וללמדם:
ואמנם בגבורות, שהם עשרה הרוגי מלכות, לא מצינו להם רבי מיוחד, והטעם היא, כי כבר נתבאר בפסוק והבוטח בה' חסד יסובבנו, בענין תפילין של ר"ת, אע"פ שגם משם נראה להפך גם כן, עכ"ז הענין הוא, כי החסדים של אבא, אינם תוך היסוד של אבא, לפי שהוא צר, ולכן יצאו לחוץ, ומקיפים את היסוד מבחוץ, ונמצא כי החסדים דאבא ואימא, כלם הם תוך יסוד אחד של אימא. אבל הגבורות הם נפרדות, אלו ביסוד דאבא, ואלו ביסוד דאימא. ולכן אי אפשר לכנות להם רבי מיוחד ויסוד מיוחד. וראיתי מדברי מורי זלה"ה, שלא אמר לי אלא דרך דחיה, ולא השיב לי כל הצורך, כי אח"כ הקשתי לשאול לו על הנזכר, שא"כ יהיו להם שני מלמדים כנגד ב' יסודות, ודחה אותו, ולא רצה להשיב ואיני יודע הסבה. ודע, כי להיות אלו העשרה חברים מבחי' חסדים של הזיוג העליון שבכלם, שהם ישראל ורחל כנז"ל, לכן נתבארו ונתגלו להם כל סודות התורה, שלא מתוך צער כלל, מה שלא יהיה כך עד דרא דמלכא משיחא, כנזכר בזוהר בכמה מקומות:
זווג ב', שהוא זווג יעקב עם רחל, ונודע כי רחל אין בה דינים כמו בלאה, וגם כי יעקב הוא מן הארת מוחין דאבא בלבד, ולכן אין כאן רק חו"ג של אבא בלבד. והנה רבינו הקדוש שסדר המשניות הוא היסוד עצמו, ותלמידיו בני ישיבתו, הם הטפות שיצאו ממנו, והם, ר' חייא, ור' אושעיא, ובר קפרה, ולוי בר סיסי, ור' חנינא בר חמא. ורב, וכיוצא באלו:
זווג הג', כפי סדר מעלת הזווגים, הוא זה השלישי, והוא זווג יעקב עם לאה אחר חצות לילה, כי אע"פ שהיא לאה ויש בה דינים, הנה היא בחי' אחר חצות, שהם נמתקים, וגם שמתפשטת בכל ארך הז"א כלו, משא"כ בזווג הקודם לזה של יעקב ורחל. ואלו הם עשרה, שהם, חמשה חסדים, וחמשה גבורות מאבא. ולכן בשני זווגים האלו, שהם, השני של יעקב ורחל, והג' של יעקב ולאה דאחר חצות, אין בהם הריגה, לפי שהם מבחי' יעקב, שהוא מצד אבא. ונודע כי בקדרותא דצפרא, אז הם יותר רחמים, לפי שכמעט כבר אז נקרא יום, ואז יש זווג ב' של יעקב ולאה הנז', אשר חוזרים בזווג פעם שנית, כנזכר בפרשת שמות דף י' ע"א, ויוצאים ב' טפות לבד, הא' כוללת חמשה חסדים, השנית כוללת חמשה גבורות, ואלו השתי טפות הם מעולות יותר מכל העשרה, כנזכר שיצאו מזווג שאחר חצות, ואלו הי"ב טפות הם החברים שלי, שהיינו לומדים עם מורי ז"ל, והוא עצמו ז"ל הוא היסוד, שממנו יצאו אלו הי"ב טפות הנז':
ודע, כי הנה קודם חצות, היו יעקב ולאה עד החזה של ישראל, כמו שנבאר בזווג החמשי, ואחר חצי הלילה נתפשטו עד סופו, ולכן רושם הראשון של היסוד הא' של קודם חצות לא נתבטל, לפי שלא חזרו

יעקב ולאה אחר חצות בסוד אחור באחור, אבל בהיותם פנים בפנים נתפשטו עד למטה, ולכן מה שהיה להם בתחלה לא נתבטל. ונמצא שיש עשרה טפות אחרות, שהם יוצאים מבחי 'אותו יסוד של קודם חצות, אבל אינם יוצאות אלא אחר חצות לילה. ועוד יש שנים אחרים מזמן קדרותא דצפרא כנז"ל, והם יותר מעולים מכל אלו העשרה. ואמנם אלו הי"ב שניים הם יותר גרועים במעלה מן השנים עשר ראשונים, ואפשר שאלו השנים של קדרותא דצפרא מן בחי 'הב, 'יוכללו עם העשרה ראשונים, לפי שהם מעולים יותר מן העשרה השניים, וע"כ אלו הי"ב השניים, קדמו ללמוד עם מורינו זלה"ה בישיבתו, קודם שנכנסו אנחנו שהם הי"ב הראשונים. והטעם הוא, לפי שהם מבחי 'קודם חצות, וגם אין להם יסוד ורבי בפני עצמו, לפי שבחי 'שתי היסודות של קודם חצות ואחר חצות זה נכלל בזה, והכל יסוד א. 'ודע וראה איך נכללו ארבעה זווגים בזה הזווג השלישי, וארבעתם נקראים זווג א 'לסבות הנזכרות, ואחר כך בסוף הדרוש נבאר ענין כל החברים מי הם:

זווג הד, 'כפי סדר מעלת הזווגים, הוא זווג ישראל עם לאה במנחה. ולפי שהם מן החזה ולמעלה, אין שם מקום התפשטות אל החו"ג. ולכן החסדים מתקבצים בזרוע ימין, והגבורות בזרוע שמאל. והם נקראים ב ' טפות לבד. ולהיות זווג דמנחה עם לאה, שהם דינים קשים לכן היו כנגדם הרוגי לוד, והם שני אחים פפוס ולוליאנוס. וגברה מעלתם להיותם מבחי 'ישראל ולא יש שם יסוד ניכר ממש, ולכן אין להם רבי ויסוד מיוחד:

זווג הה, 'והוא האחרון שבכלם, הוא יעקב ולאה קודם חצות לילה, ואלו הם דינים גמורים, ואלו הם הרוגי ביתר. והיסוד שלהם הוא ר"א המודעי ע"ה, שנהרג בביתר כנודע. ודע, כי כל אורות הנשמות של בני ישראל, יש להם לבושים מפנימיות וחיצוניות, שהם ממוחין ואיברים, היורדים ונעשים טפות זרע, ממיני היסודות הנזכרים, שלא ע"י קרי:

והנה יש חלוק והפרש בין אלו החמשים טפות או יותר הנזכר, של חמשה זווגים הנז, 'לכל שאר הנשמות. ויש להם מעלה גדולה ועצומה מכל השאר, לפי שכל שאר הנשמות הם באים שלא ע"י קרי, אלא ע"י זוג מן אתערותא דנוקבא, שמתעוררת אל הזווג ומתאוה אליו, ואחר כך מתעורר גם הוא, ולכן כיון שהזכר לא היה בו התעוררות מרצונו, אלא שנתעורר על ידה. לכן אותם הטפות של החו"ג הנמשכות בזווג ההוא, אינם נמשכות מהדעת עצמו שלו, רק מן החו"ג שנתפשטו בו למטה בשש קצותיו, אחר שנתלבשו ונתעכבו שם למטה. אבל אלו הטפות הנז"ל, להיותם נמשכים מבלי התעוררות הנקבה כי הם טפות קרי כנז"ל ודאי שמאתערותא דדכורא לחודיה נפקו. והזכר אותה נפשו להזדווג בנוקביה ולא מצאה, כי היתה למטה בבריאה או כיוצא, ואז יצאו לבטלה. וכיון שהם באים מאתערותא דדכורא, ודאי שהם גדולים מאד, ואינם נמשכים אלא ממוח הדעת עצמו של חו"ג אשר שם למעלה, כי שם מקום התעוררת התאוה. וכאשר יוצאים מהיסוד, לא ירדו מתחלה ונתלבשו בשש קצוותיו של הזכר, רק עברו משם דרך מעבר בלבד, ויצאו מן היסוד. ולכן מעלת אלו הנשמות הם גדולה לאין קץ, על שאר הנשמות:

והנה כל זה שאמרנו, הוא בענין הלבושים והכלים של הנשמות עצמם הנקראים אורות, שמהם נעשה רמ"ח איברים, שהנשמה מתלבשת בהם. ולפי שגם בחי 'אורות הנשמות של כל אלו הנז"ל כלם, הם ג"כ ע"ד הנזכר, מבחי 'הדעת עצמו, ולא מן התפשטות למטה, לכן נתנו להם אלו הלבושים, שהם הטפות הנז, 'שהם מן הדעת ג"כ. והנה אע"פ שביארנו, כי יש קשר אמיץ בין כל אלו הטפות הנז, 'כל זה היא בבחי 'הטפות והלבושים. אבל אורות הנשמות עצמם שלהם, כל אחד הוא מן השרש שלו, אבל כלם הם מבחי הדעת עצמו, רק שאינם קשורים ואינם משרש אחד:

גם דע, כי באלו הטפות עצמם, שהם בחי 'הלבושים, יש בהם פנימיות וחיצוניות, כי יש טפות שנמשכות מן החיצוניות, שהוא הלבוש של נה"י דאבא או נה"י דאימא, שבז"א או ביעקב, ויש טפות שנמשכות מן פנימיותם, שהוא מן המוחין עצמם, שבתוך נה"י דאבא או אימא וכו. 'והנה כל הנז"ל, הם טפות לבושים מן הפנימיות, שהם המוחין ממש. ועוד יש טפות אחרות דוגמתם ממש בכל הנז"ל, אלא שהם מבחי ' טפות החיצוניות של הלבושים הנז. 'אבל גם הם נמשכות מן הדעת עצמו למעלה, אלא שהם מבחי ' החיצוניות, שהם הלבוש דנה"י דאבא וכו 'כנז"ל. ולא ביאר לי מורי זלה"ה מי הם, רק אותם של הזווג השלישי, כמו שנבאר בעהי"ת:

והנה כל בחי 'אלו הטפות הנז"ל, הם הנקראים בדברי הנביאים, בלשון שארית, ואותם שהם מבחי 'ישר נקראים בלשון שארית, כמש"ה שארית ישראל לא יעשו עולה וגו 'ואותם שהם מבחי 'יעקב, בלשון יעקב, כמש"ה והיה שארית יעקב בגוים וגו. 'ויש חמשה בחי 'כנז"ל בחמשה הזיווגים, ולכן כנגדם

נזכרים בדברי הנביאים פעמים רבות, שארית ישראל ושארית יעקב:
ואבאר ענין אלו החברים של מורי ז"ל. דע, כי אע"פ שסדר מעלת הטפות הנז"ל, כבר נתבאר למעלה.
אמנם דע, כי אלו הטפות של הזווג הג', של יעקב ולאה אחר חצות לילה, הם אחרונים מכלם, לענין
ביאתם בעה"ז, אעפ"י שאין זה סדר מעלתם כנזכר. ולפי שהם באים בגלות זה האחרונים, נרמזו בנבואת
ישעיה הנביא, בפסוק משא דומה אלי קורא משעיר שומר מה מלילה שומר מה מליל וגו'. כי נבואה זו,
היא על גלות האחרון הזה, כנזכר בזוהר. וכבר ידעת, כי ליל הוא קודם חצות, ולילה הוא אחר חצות,
כנזכר בזוהר פרשת בא. והם ב' כתות הנז', של החברים שבישיבת מורי זלה"ה ובכלם הם מן זווג
שלאחר חצות לילה. אלא שקצתם הם מכללות חצי לילה הראשונה כנז"ל, וכנגדם אמר שהשכינה צועקת
מתוך גלותה בישובה בשעיר, שהוא גלות אדום, ואומרת לשי"ת, שומר מה מלילה שומר מה מליל, שהם
הכת האחת שהיא מן הזווג שלאחר חצות הנקראים לילה. וכן שומר מה מליל, מה תעשה מאלו הכת
השנית, שבאים מחצות הלילה הראשונה, הנקרא ליל, רק שיצאו בחצות לילה האחרונה כנז"ל. ומשיב לה
הקב"ה, אמר שומר אתא בקר, שהם אותם הארבעה הנולדים מזווג קדרותא דצפרא. וגם לילה, הם
העשרים הנולדים מזווג שלאחר חצות הנקרא לילה:
ואמר עוד אם תבעיון בעיו, כי להיות הכיתות האלו בדרא בתראה של המשיח, הם צריכים להרבות
בתשובה, ולהרבות בשאלות ותחנונים ותפלות. גם פסוק של שאר ישוב שאר יעקב אל אל גבור אמר ב'
פעמים שאר, כנגד ב' כתות אלו. וא"ל מורי זלה"ה, כי כיון שאני ואלו החברים כלנו הם מן בחי' זווג
שלאחר הצות, שלפיכך נזהר מאד לקום ממש בחצות הלילה, ושזה יועיל לנו מאד, ומאד הזהירנו בדבר
הזה:
והנה אמר לי מורי ז"ל, כי אלו החברים יבלנו, לא יתקיימו כלם, ועדיין צריכים ברור להתברר ולהחליף
ולשים אחרים במקומם קצת מהם, וכמו שאבאר בעהי"ת, ואכתוב עתה את החברים הנכנסים עמנו
ללמוד, אע"פ שאיני יודע אותם שיתחלפו אחרים במקומם. הכת שלי, שהם שלאחר חצות לילה ממש,
אלו הם, אני הצעיר חיים ויטאל. ה"ר יונתן סאגיס ז"ל. מהר"י ארזין ז"ל. מהר"י הכהן ז"ל. ה"ר גדליה
הלוי ז"ל. ה"ר שמואל אוזידא. ה"ר יהודה משען. ה"ר אברהם גבריאל. ה"ר שבתי מנשה. ה"ר יוסף ן'
טבול. ה"ר אליא פלקין. והנה הכת הזאת, היא מפנימיות המוחין של הדעת כנז"ל:
ויש עוד כת אחרת כנגדה, והם מן הלבושים של נה"י וכו', שנקראים חיצוניות הלבושים כנז"ל, והם אלו,
מורי הר"ם אלשיך. וה"ר משה נאגר"ה. וה"ר יצחק ארחא. וה"ר שלמה אבסבאן. וה"ר מרדכי גאליקו.
וה"ר יעקב מסעוד ז"ל. וה"ר יוסף אלטון ז"ל. וה"ר משה מינץ ז"ל. וה"ר משה יונה. וה"ר אברהם גואקיל
ז"ל:
והכת השנית, שהם מפנימיות המוחין ג"כ של הדעת, מזווג אחר חצות, אלא שהם מבחי' קודם חצות
כנז"ל, הם אלו, הרי"ט צהלון. ה"ר יוסף הכהן. ה"ר יעקב אלטראץ. וה"ר דוד הכהן. וה"ר יצחק קרישפי.
וה"ר שמעון אורי. ואחיו ה"ר ישראל אורי ז"ל. וה"ר אברהם ארובץ. וה"ר משה אלשיך ז"ל. וה"ר ישראל
הלוי. וה"ר יוסף קנפיליאש. וה"ר יהודה אשכנזי. וה"ר נפתלי אשכנזי. שהיו קרובי מורי זלה"ה. וכבר
אמרתי שאיני יודע זה בפירוש אם כל אלו הנזכרים הם מכללם, אבל דרך כללות שמעתי מן מורי ז"ל, על
שלשה חברות אלו:
ועוד כת רביעית, שהם הלבושים של חצוניות, והם כנגד כת שנית דפנימיות הנז', והם אלו, ה"ר אברהם
הלוי. ה"ר משה משמש. ה"ר יאודה רומאנו. אבל דרך פרטיות לא שמעתי ממורי ז"ל, רק בענין החברים
של הכת שלי הראשונה. והנעל"ד היותר אמיתי בענין כת השנית של הפנימיות, הם, הרי"ט צהלון. וה"ר
יעקב אלטראץ. וה"ר יצחק קרישפי. וה"ר ישראל הלוי. וה"ר משה אלשיך. וה"ר דוד הכהן. וה"ר יוסף
הכהן. וה"ר אברהם ארובאץ. וה"ר יוסף קנפילאש. גם ה"ר אליא אל מרירי אע"פ שלא נכנס עמהם, נ"ל
שהיה מכללם. וה"ר שמעון אורי, נ"ל יותר בפירוש שלא היה מכללם:
ובענין כת הזקנים שהיא כנגד הכת שלנו אלא שהיא מן החיצוניות כנז"ל, נ"ל שמורי זלה"ה מהר"ם
אלשיך, היה כנגד בחינתי. והנה מורי ז"ל, היה רוצה להכניס עמנו בחברתינו, למהר"ם אלשיך, והר"ם
נאגר"ה, ולה"ר יעקב מסעוד, ולה"ר שבתי מיוחס. וא"ל, כי אלו הם מן אותם שתי טפות, שהם של
אשמורת הבקר, אלא שהם מבחי' קודם חצות, אלא שהם באשמורת ולכן אפשר להם להתחבר עמנו. גם
ענין פרטיות שלנו לא ידעתי מי הם אותם שהם באשמורת הבקר של הזווג דאחר חצות ממש. גם אני
מסופק, אם מאלו הארבעה הנזכרים יש בהם שנים שהם מכלל כת שלנו ממש, לפי שלא נכנסו בחברתי

רק עשרה, וצריכים להיות שנים עשר. והשנים האחרים הם מקדרותא דצפרא של קודם חצות באחר חצות. והנה ב 'ימים קודם שנפטר מורי ז"ל א"ל, כי אפילו אותם החברים שהיו בכת הא 'עמדי, היו צריכים להתברר ברור אחר, ויכנסו אחרים תחת קצת מהם. וסוד הענין הוא, ע"ד מה שביארנו בפסוק אם רעב שונאך האכילהו לחם, כי הנה אלו החברים אינם שלימים ר"ל שיש בהם, מי שיש בהם מעוט מן אותה בחי 'של הלבוש הנשמה המעולה הנז"ל, שהם מן הטפות שלאחר חצות כנז"ל, ואין כלם שוים בהם, כי יש מהם שרובו טוב ומעוטו רע, ויש מהם שרובו רע ומעוטו טוב, ויש בינוני, וכיוצא בזה יש כמה מדרגות, וא"ל כי אותם שרובם טוב, ישארו כך בודאי, כי אותם האחרים אשר רובם רע ומעוטם טוב, יקחו הרע של הנזכרים, ויתנו להם הטוב שבהם, ואז ישארו אלו כלם טובים, ואלו כלם רעים:

וא"ל מורי ז"ל, כי זהו היה כונתו לקבץ אותם, כי ע"י החברה והאהבה שיש בין החברים, ימשכו זה בזה, וילך הטוב אצל מי שרובו טוב, ויושלם ממנו. וילך מעוט הרע ויצטרף עם מי שרובו רע, ואז אותם כלם שהם מבחי 'הרע ילכו, וישארו האחרים שהם שלימים מבח "הטוב:

וא"ל מורי ז"ל, כי לסבה זו צריך האדם מאד מאד שיתחבר עם אותם הרשעים אשר רובם רע ומעוטם טוב, להחזירם בתשובה, כי ע"י זה יקח הוא הטוב אשר בהם. ובפרט אם פגע באיזה אדם שיש בו חלק הטוב שחסר בו משרש נשמתו עצמו, שיקחנו ויושלם בו. ולכן הזהירני מורי ז"ל במאד מאד, לאהוב את החברים הנזכרים שלי, וללמדם, כי ע"י זה אברור חלק הטוב שלי המעורב בהם, ואקחהו, ואשתלם אני. ואמנם מי שהוא בינוני וממוצע, זה תלוי כפי מעשיו, ואם ירצה יהיה כלו טוב, או להפך:

וא"ל מורי ז"ל, אז ביום הנזכר, כי ה"ר אליא פלקון ז"ל, היה מעשיו ממוצעים, וז"ס מ"ש חז"ל על פסוק וכל צבא השמים עומדים עליו וגו', 'מי יפתה את אחאב וכו 'וארז"ל אחאב שקול היה, ומפני זה לא יכלו להענישו, עד שיטה לצד הרע. ובעוד שקול לא יכלו להענישו. וגם מן אחאב עד הר"א פלקון, שהם משרש א', נשאר תמיד בינוני ושקול. וזהו הטעם שהיה מורי ז"ל רצה לסלקו מתוך חברתינו ולא היה מסיר אותו להיותו שקול, עד שאירע אותו הכעס הגדול בע"ש עם הר"י ארזין ז"ל, ואז התחיל ונטה לצד הרע, אבל עכ"ז היה מעוטו טוב עדיין, ואז הוסר מחברתינו. ועל מהר"י ארזי"ן א"ל, שאם היה בא אביו לצפ"ת תוב"ב בשנה ההיא, שגם הוא יהיה נפסד, ומלבד זה גם בו ביום שדחה להר"א פלקין ז"ל, היה רוצה לדחותו בודאי גם הוא:

ה"ר יונתן סאגיס ז"ל, רובו טוב ואין בו ספק שיטה לצד הרע. ה"ר גדליה הלוי ז"ל, ג"כ רובו טוב ואין בו ספק. הר"י הכהן, היה רובו טוב, ויש בו ספק, ולא מפני חסרון האמונה במורי זלה"ה, רק סיבה אחרת, ולא רצה מורי ז"ל לפרשה. ה"ר שמואל אוזידא ז"ל, רובו טוב, ויש בו ספק שיחזור בו. ה"ר אברהם גבריאל, וה"ר שבתי מנשה, והרב יאודה משען, וה"ר יוסף ן 'טבול מגרמי, נדחו לגמרי. אבל בהר"י משען יש קצת ספק עדיין. ולי הצעיר חיים א"ל מורי ז"ל, שהיה עתיד לבא אלי נסיון גדול אחד, אם אעמוד באהבת מורי ז"ל. אח"כ א"ל מורי ז"ל, שכונתו היה להשליך כל החברים, ושלא ישאיר עמו אלא שלשה או ארבעה בלבד:

וא"ל מורי ז"ל, כי אני מחוייב לזכות לחייביא, יותר משאר בני אדם, לפי שכל הרשעים שבדור הזה, הם בחי 'הערב רב, אשר רובם או קרוב לכלם הם משרש קין, שנתערבו נצוצותיו הטובות ברע ורובו רע ולכן אני מחוייב לתקנם כי הם מן השרש שלי. ולא די זה, אלא אפילו הרשעים של הדורות של הראשונים שכבר עברו מימי קדם, שהם בגיהנם, יכול אני לתקנם ע"י מעשי, ולהעלותם מגיהנם ולהכניסם בגופות שיחזרו לבא בעולם הזה להתקן. והסבה היא, לפי שנפשי מן העקריות שבשרש קין, וגם שאני באתי עתה בדרא בתראה כנז"ל. וגם כי אני באתי מבחי 'הטפות העליונות, שהם מן המוח של הדעת ממש, ולא משש קצוות המתפשטים בגוף, ולכן יש בידי כח אל הנזכר אם ארצה להיטיב מעשי יותר, ואמר כי לסבה הנזכרת, אם אני הייתי מזכה לחייביא שבזה הדור, הרו שומעים לקולי מאד, והיו דברי נכנסים באזניהם, ובאותו שבוע עצמו שנפטר, למד לי מורי ז"ל יחוד א', להעלות ע 'נצוצות שנשתיירו עתה עדיין בגיהנם בין הקליפות, והם מן שרש קין ומשרש נפשי. והזהירני ג"כ מן קצת דברים כמו שאכתוב, ולמדני להעלותם על ידי שרשיהם, אשר הם מיוחדים עמהם:

וזה עניינו, הנה הם ז 'בחינות, ובכל אחת קצת נצוצות, והם כנגד שבעה ספירות וזה סדרם, קרח בחסד, ובו שלשה עשר נצוצות. יתרו בגבורה, ובו ששה נצוצות. יובל בת"ת, ובו ט 'נצוצות. דתן ואבירם בנצח והוד, ובהם י"ב נצוצות. יבל ביסוד, ובו שמנה נצוצות. למך במלכות, ובו כ"ב נצוצות. וצוני להעלותם ע"י שרשיהם, והם אלו, קרח עם אלישע הנביא. יתרו עם ריב"ז. יובל עם רב יהודה הנדואה. דתן ואבירם עם

רבן גמליאל .יבל אם באלי הנזכר בגמרא .למך עם רב מלכיו:
וצוני להעלותם על ידי ז 'מלאכים ,והם ,אוריאל ,רפאל ,גבריאל ,מיכאל ,נוריאל ,ר"ת ארגמן ,אכתריאל ,
מטטרון .וכלם בנקודיהם ,כל אות ואות מכלם ,נקודה בשתי נקודות שב"א קמ"ץ:
וצוני שאזהר מכמה דברים המתייחסים אליהם ,והם ,עין .אזן .פה .הסתכלות ברע חוטם .ושיחה בטילה .
וידיעה בחכמת האמת מאד ,כל מה שאוכל .וצוני להעלותם ע"י כונות קצת שמות:
וראה והבן כי כל נצוץ ,הוא י 'אחת ,כי כל נשמה כלולה מי"ס ,ולכן י"ג נצוצין כנגד שם ק"ל דאלפי"ן ,וי"ב
נצוצין כנגד ק"כ צרופי אלהים ,וכן כלם עד המלכות ,שהם כ"ב נצוצין ,כנגד כ"ב אותיות במלוי הוי"ה
אדנ"י:
ונלע"ד ,כי שרש נפשי ביחוד ,הוא עם ריב"ז בגבורה ,ולכן אסדרם כפי מה שסדרם מורי ז"ל בקצור ,כל א '
בפני עצמו ,ואלו הם ,קרח בחסד ,י"ג נצוצין .אלישע .יו"ד ,יו"ד ה"א ,יו"ד ה"א וא"ו ,יו"ד ה"א וא"ו .ה"א ,
עין ,חוץ לארבע אמות .חסד מיכאל אוריאל .דתן ואבירם ,י"ב נצוצין .רבן גמליאל ,ק"כ צרופי אלהים ,
הסתכלות בדעה .נצח הוד ,רפאל גבריאל .יתרו ששה נצוצין ,ריב"ז ,יה ,יוד הא ואו הא ,אוזן משמוע לשון
הרע ,שיחה בטילה ,גבורה .מיכאל .יבל שמנה נצוצין .באלי .יה אדני ,חוטם ריח מבואות המטונפות ,וריח
ערות .יסוד ,נוריאל .יובל ,ט 'נצוצין ,רב יהודה הנדואה ,יהוה אדני ,פה שיחה בטלה ליצנות ,ת"ת ,
אכתריאל ,למך כ"ב נצוצין ,רב מלכיו ,יוד הא ואו הא ,אלף דלת נון יוד .ידיעה ועסק בחכמת האמת ,
מלכות מטטרון:
גם צוני שאזהר מכמה דברים אלו ,פסיעה גסה .גאוה .מעוט אכילה .כונת תפלה בברכת השיבה
שופטינו .בברכת הנהנין .מלח להיות על השלחן שלא לשתות מים אחר המזון .להזהר בכבוד החברים:
גם הזהירני עוד לזה בעת נקדישך ,לכוין ולחבר הרגלים ,ולכוין בשם אבגית"ץ כנז"ל ,וכמבואר במקומו
ולכוין בעת לבושי של שבת ,בשם זהרריאל ,כמבואר במקומו .ושלא ליגע בזקן להסיר ממנו שום שער ,
אפילו דרך עסק .ולכוין ששני פעמים זקן ,הם שדי ,כנזכר במקומו .ושלא לחבר ולשלב עשר אצבעות יד
ימין ושמאל אלו עם אלו .ולכוין בשם אהו"ה ,שהוא בגימטריא אצבע כמבואר במקומו) .הגהה - אמר
שמואל ,בהיותנו מונים הו"ה ביודי"ן והם ב"ן ואלף קי"א הרי כמספר אצבע קס"ג .(ולהזהר שלא יגעו
הרצועות של התפילין בקרקע ולכוין כי רצועה בגי 'ש"ע ,במספר ב 'פעמים א"ל במלואו ,שהוא הק"פ
כנזכר במקומו ולהסתכל בכוס של ברכה ,ולכוין במים שאתה נותן בתוך היין ,שהוא בגימטריא ט 'יודי"ן ,
שיש בארבעה שמות ע"ב ס"ג מ"ה ב"ן .ע"כ הוא מה שאמר לי ביום הנז"ל ,ג 'ימים קודם שחלה ז"ל:
עוד א"ל מורי ז"ל ,שאזהר מאד לקום בחצות לילה ,לסבה הנז"ל שאני מזווג יעקב ולאה אחר חצות ,ואם
איזה פעם לא הייתי יכול להיות נעור כל חצות אחרונה ,שאקום ואעשה הסדר הנודע ,ואחזור לישן ,ואקום
קודם אילת השחר עכ"פ ,שהוא זווג קדרותא דצפרא הנז"ל:
עוד א"ל מורי ז"ל ,כי עתה כבר התחלתי לתקן פגם עון קין ,ולכן כשאני מחשב באותו סדר שסדר לי מורי
ז"ל ,שאכוין בעת שמצולות ים גוברים עלי להעציבני ולהחטיאני ,לכוין בנוצר חסד לאלפים כנודע ובמלת
לאלפים ,שאכוין לשם אדנ"י ואלהי"ם ,שהם ב 'אלפי"ן .והם כך בגימטריא ,וא"ל כי בזה השם של אלהים
הנזכר ,יהיה מלואו אלפי"ן ,והוא בגי 'ארץ .וזה אכוין תמיד בכל יום ,ואהיה מכוין בו תמיד ,ומחשב בו ,
ויועיל לי מאד ,ובפרט ביום שאעסוק בתורה ,אני צריך להזהר יותר בזה הענין .וסוד הענין הוא ,לפי שקין
הביא זרע פשתן וכבר ביארנו ענינו באורך כי הוא מכחיש כח הקרקע ומה שהיתה המלכות נקראת ארץ ,
חזרה להיות יבשה ,ולכן נגזר על קין נע ונד תהיה בארץ .והנה שם אלהי"ם דמלוי אלפי"ן כנזכר הוא
במלכות ,בזמן שנקראת ארץ ,שהוא כנוי לשם הנזכר .ותכוין לתקן פגם שנפגמת לעשותה יבשה ע"י
הפשתן ,ואתה חוזר לתקנה ולעשותה ארץ ע"י מלוי זה .והנה כל החיצונים נדבקים בקליפת הרע שנדבק
בקין ,וכלם הם רוצים להדביק ולהשיג אות אלף שבמלוי אות ה 'של אלהים הנזכר ,ואינם יכולים להשיגה:
עוד א"ל מורי ז"ל ,כי עתה אשתי מעוברת ,ואם תהיה נקבה ,לא יהיה כמוה במציאות בשכל כ"כ גדול .
ואם יהיה זכר ,לא יהיה כמוהו בעולם ,ולא ימצא בכל המציאות אהבה כ"כ עזה מן האב לבן ,כמו שתהיה
לי עמו ,ושהוא עתיד ללמדני חכמת הקבלה ,ואינו מן השרש שלי ומדרגתו גבוהה שלשה אלפים מדרגות
למעלה ממדרגתי ,ולעולם לא יתפרד מן השרש שלי ,אפילו לאחר התחיה ,כמו שביארתי במקום אחר ,כי
ביש הבדל חמש מאות מדרגות או יותר בין האב לבן ,הם נעשים שרש אחד ,ובפרט אני עמו ,לשתי
בחינות: האחת בחי 'אב ובן ,והשנית בחי 'רב ותלמיד ,ויהיה לו קשר עמי להיות רב שלי
עוד צוה אותי ,שאזהר מאד לומר אחר עלינו לשבח ,ועל כן נקוה לך ,פסוק והיה ה .למלך על כל הארץ .

ואכוין שמתחיל באות ו, ומסיים באות ד, והוא בגימטריא עשרה. ושאכוין למש"ה, הלא אנכי טוב לך מעשרה בנים, ואכוין להאיר ולהמשיך אותם העשרה בנים בלאה, וכמו שנבאר באותו הפסוק:
עוד צוה אותי יחוד אחד שאעשה אותו בליל שבת, ונראה לי שגם לילי החול יועיל, וזו כונתו בקצור, שאדבק ואקשר נפשי) הגהה - נל"ש, שצ"ל נשמתי במקום נפשי, (בנפש שמעון הפקולי, ואכוון לקשר בחי 'נשמתי בנשמתו בעולם הבריאה, וזה ע"י שם אכתריאל כלו נקוד בקמץ, ואכוין לקשר נשמתי בנשמתו, בכל עשר ספירות דבריאה. ולכן צריך לכוין שם הנזכר עשר פעמים, בי"ס דבריאה. ותמיד אקשר נשמתי בנשמתו ע"י זה השם. אחר כך אכוין לקשר רוחי, ברוח ריב"ז, בעולם היצירה, ע"י שם חפניאל, כלו נקוד בפתח. ואכוין שם זה עשרה פעמים, בי"ס ביצירה ע"ד הנז"ל. ואחר כך אכוין לקשר נפשך) הגהה - נל"ש, שצ"ל נפשי (בנפש רב ייבא סבא בעולם העשיה, ע"י שם יוהך, כלו נקוד בצירי, ואכיון שם זה עשרה פעמים בי"ס דעשיה ע"ד הנז"ל. וכאשר אכוין בשם זה של יוהך, צריך לצייר אותו בצורת אדם אחד, ותנוק מורכב על כתפו, ושם יוה"ך כתוב על לבו. והנה ר"ת של שלשה שמות אלו, הם אח"י, בגימטריא י"ט, והם סוד הי"ט ברכות, שסדר שמעון הפקולי לפני ר"ג. וא"ל מורי זלה"ה, כי בעת ההיא הייתי יכול לקשר נשמתי עם שמעון הפקולי אפילו בעולם הבריאה, ע"י איזו מצוה, או איזה תקון שיש בי, ויש בי כח להתדבק בו אפילו בעולם הבריאה. אבל עם ריב"ז, לא הייתי יכול להדבק בו רק בעולם היצירה בלבד, וזה כפי המצות שיש לי, אשר על ידם יכול להדבק בו. אבל ברב ייבא סבא, אין בי כח עדיין להדבק בו, אלא בעולם העשיה. ונמצא כי אין הדבר תלוי במדרגה ומעלת הצדיקים הנז', רק כפי המצות הסגוליות אשר עשיתי, שעל ידם נוכל להתדבק בזה יותר מבזה, כי יש מצוה אחת אשר עשאה רב ייבא סבא, ואני עשיתיה דוגמתו, ולכן נתקשרתי עמו בעולם העשיה. ויש מצוה אחרת שעשאה ריב"ז, ואני עשיתיה ג"כ בחשק גדול מאד, ולכן ע"י אני יכול להדבק עמו אפילו בעולם היצירה. וכן עד"ז לשמעון הפקולי. ושמעון הפקולי אינו ממש מן השרש שלי, אבל הוא מן אותו הכת אשר נכנסו ונתקשרו בהיכל אהבה, דוגמת ר 'עקיבא, כנזכר בזוהר פרשת פקודי בהיכל הנזכר. וזה שמעון הפקולי הוא אחד מהם, ובענין זה יש להם התקשרות זה עם זה:
עוד א"ל מורי ז"ל, כי בהיות נצוצות שרש קין בתוך קליפת סיסרא, כמבואר שם אצלינו, ושם היה נשמת ר 'עקיבא, כי לכן נולד מבני:
בניו של סיסרא כנודע:
וא"ל, כי גם נפשי היתה נתונה שם:
עוד א"ל, כי בעת שאשכב בפסוק בידך אפקיד רוחי, בשם הוי"ה אשר בפסוק זה, שאכוין שהיא במלוי ההי"ן, הנקרא שם ב"ן. ובפרט לי, שאני מגולגל כפול, כי יש אתי חלק נפשי, וחלק ר 'עקיבא. וגם שאזהר שאהיה תמיד בכל עת יראת ה', שהוא שם זה של מלוי ההין על פני. ולא אסירהו מלבי תמיד, כי שם זה נקרא מערת המכפלה, כי היו"ד היא ב 'יודי"ן, וה"ה ב 'ההי"ן, והו"ו ב 'ווי"ן, וה"ה ב 'ההי"ן:
עוד הזהיר אותי מורי ז"ל מאד, בענין סדר תפלה לדוד, הנאמרת אחר קדושת ובא לציון, שאומר אותו בכונה גדולה, לפי שעיקר הארתי הוא מן היצירה, לפי שכל המזמורים הם בעולם היצירה, ומשם שרש נשמתי והשגתי, כי כל המזמורים הם בחי 'גבורות כנודע, והנה נשמתי היא מן הגבורות כנודע:
עוד בכונת התפילת של שחרית, בברכת אב הרחמן שמע קולנו, ביארתי שם כונה אחת בענין זו ההוי"ה אשר כאן וע"ש. ותדע נא, כי הוא מוכרחת אלי, והיא לעלות האדם במעלה ע"י כונה זו:
עוד ביארתי שם, כי מה שיכוין האדם בקימו בחצות הלילה, לבכות ולהתאבל על החרבן, העיקר הוא לפי שהנקודה העצמיית והשרשית של רחל, מתחלת אז בעת חצות לילה ממש, לרדת בעולם הבריאה וסבת ירידתה בגלות הוא, ללקט נצוצות הנשמות שנתפזרו בין הקליפות, ולכן אנו בוכים ומצטערים על גלות השכינה, כי אנו גרמנו לה שע"י חטאנו, הרכבנו טוב ברע ורע בטוב כנודע. וא"ל מורי ז"ל, כי בפרט מי שיודע בעצמו שהוא משרש קין, אשר זוהמת הנחש מתרבה בו, ובזוהמא ההיא נטבעים הנשמות הטהורות, ולכן ידו במעל הזה יותר משאר בני אדם, ולכן הזהרני מאד מורי ז"ל בענין בכיה זו, שאני מוכרח יותר משאר בני אדם:
ספר לי ה"ר יצחק הכהן ז"ל, כי בעת פטירת מורי ז"ל, כשיצאתי מאצלו, נכנס הוא אצלו, ויבכה לפניו ויאמר, וכי זו היא התקוה שהיינו כלנו מתאוים בחייך, לראות טובה ותורה וחכמה גדולה בעולם וישיבהו אלו מצאתי אפילו אחד בלבד צדיק גמור בכם, לא סלקוני מהעה"ז קודם זמני, ועודנו מדבר עמו, שאל עלי ואמר היכן הלך חיים, וכי בשעה כזאת הלך מאצלי, ויצטער מאד, והבין מדבריו כי היה ברציני למסור לו

איזה דבר סתר, אז אמר לו מה נעשה מכאן ואילך, ויאמר תאמר לחברים משמי שמהיום והלאה לא יתעסקו כלל בחכמה זו שלמדתים, כי לא הבינו אותה כראוי, ויבאו ח"ו לידי כפירה ואבוד נפש. ואמנם הרח"ו לבדו יעסוק בה לבדו בלחישה בסתר, ויאמר וכי ח"ו אין עוד לנו תקוה, ויאמר לו, אם תזכו אני אבא לכם ואלמדכם, ויאמר לו איך תבא ותלמדנו אחר שאתה נפטר עתה מהעה"ז, ויאמר לו אין לך עסק בנסתרות, איך תהיה ביאתי לכם, אם בחלום אם בהקיץ, אם במראה, ותכף א"ל קום צא מהר, כי אתה כהן, והגיע זמני, כי אין פנאי להאריך בשום דבר, ויצא מהר, וטרם שיצא ממפתן הבית, פתח פיו, ויצאה נשמתו בנשיקה זלה"ה:

הגהה - אמר שמואל עד כאן הגיעו לידי בקונטרסים כל מה שאירע לאבא מארי עם רבו זלה"ה, מיום דעתו אותו, עד יום שנפטר לחיי העה"ב. וכמו כן אירע לי עם אבא מארי זלה"ה ביום פטירתו. גם הוא אמר לי שלא אפחד מכלום, כי כל מה שארצה אשאל ממנו בקברו, והוא ישיב לי, וכן אירע לי כמה פעמים, ששאלתי על קברו כל מה שרציתי, והשיב לי כל שאלתי, זכר צדיק לברכה:

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Chapter 40

אמר שמואל, עוד מצאתי קונטרס קטן בין אמתחותי, ממקצת לשונות מספר התקונין ומספר הזוהר שהם צריכים עיון, והנה לא רציתי לסמוך להניחם על ראשי, או להגיה אותם במקומותם, שמא הלקט ההוא יהיה ח"ו שכחה, לכן אמרתי אשימם בספר ויוחקו, והיה כל מבקש אותם יבא לבקש אותם במקום הזה, וזה החלי בעזר אל גואלי:

בספר התקונין תקון כ"ב דף ס"ה ע"ב שורה כ"ג, וז"ל, כי בשמחה תצאו ובשלום תובלון. בשמחה סליק לחשבן אדנ"י, בר מאת ש', דאיהו תלת מאה. ואתון בשמחה איהי מחשבה. ש' איהי תלת אבהן. בחמה איהי ה"ס, ואיהו שכינתא וכו'. וקשה דאתוון בחמה סלקי נ"ה ולא ס"ה, וצ"ע. אמר שמואל, גם בדפוס המגיה תמה בזה. ואני חדשתי, שמא אותיות בחמה במילואם שהם עשרה, וזהו החשבון כזה, בי"ת חי"ת מ"ם ה"א הרי נ"ה ועשרה:

שם בספר התקונין תקון מ"ז דף פ"ו ע"א, בשורה כ"א, וז"ל, נעשה אדם, דא פקודא למגזר ית גיורא, ואי איהו מקיים יבום וחליצה, איהו בצלמנו כדמותנו. וקשה דאי לא הוו תרווייהו הורתם ולידתם בקדושה, קייל"ן דאין האחד מייבם או חולץ לאשת אחיו. ואי הורתם ולידתם בקדושה, לא הוי גיורא, אלא ברייהו דגיורי וישראל גמורים הם, וצ"ע:

בספר הזוהר, בפרשת וירא דף ק"כ ע"א, שורה י"ח, וז"ל, וירא את המקום מרחוק דא יעקב, כמה דאתמר מרחוק, דלא זכה ביה וכו', ראיה בעינוי, דהא כד אתא יעקב, מית הוה אברהם, ואסתלק מעלמא תימא, כשנדקדק בשנותיהם, תמצא יעקב בן י"ג שנים כשמת אברהם, וכן ארז"ל על פסוק ויזד יעקב נזיד, תבשיל עדשים היה לאבלו של אברהם שנסתלק ה' שנים, כדי שלא יראה לעשו יוצא לתרבות רעה, בשנת הי"ג. וי"ל עם הנזכר, כי עד דכתיב ויגדלו הנערים שהיו בן י"ג שנה גמורים ושלימים, אז ניכר היות עשו הרשע, ויעקב איש תם יושב אהלים. וקודם זה איננו ניכר, וזו היא הראיה שלא ראהו אברהם שלם

כפי הצורך, אכן ראיה גופניית ודאי ראהו:
שם בספר הזוהר פרשת תולדות דף קל"ה ע"א שורה ל"ב, וז"ל, השתא דמית אברהם, דיוקניה הוה ביה, ואשתאר ביה ביצחק, דכל מאן דחמי ליה ליצחק, הוה אמר דא אברהם וכו. 'וקשה כי רז"ל אמרו שלעולם היה יצחק בדיוקנו של אברהם, מפני הליצנים שלא יאמרו מאבימלך נתעברה שרה. והכא אמרו, דהשתא דמית אברהם אשתאר ביה דיוקניה, וטז"ס ויברך אלהים את יצחק בנו, כי הברכה הזו היתה, שנשארה דיוקנו בו להעיד שהיא בנו, וזהו מלת בנו שהיא מיותרת, ואחר שכתוב ויברך אלהים וגו', סמיך אברהם הוליד את יצחק, לפרש מה ענין הברכה הנז. 'ועוד קשה מלת אע"ג שאמר למעלה מזה, וז"ל, אר"י מ"ש דעד הכא לא כתיב בן אברהם, והשתא אמר, אלא אע"ג ויברך אלהים את יצחק בנו, השתא דמית אברהם. וא"כ קשה מלת אע"ג, שהיא להפך והיל"ל משום דכתיב וכו' וצ"ע:
שם בספר הזוהר בפרשת ויצא דף קנ"א:
ע"א שורה כ"ז, וז"ל, ר' חייא ור' חזקיה הוו יתבי תחות אילני דחקל אונו וכו', אמר השתא אתינא לאודעאה, דירושלם קריב איהו לאתחרבא וכו. 'וקשה, דהא ירושלם אתחרבת בימי ריב"ז, ובתר כן הווה דרא דתלמידו ר' אליעזר, ובתריה דרא דר' עקיבא, ובתריה דרא דרשב"י, ובתריה דרא דתלמידוי ר' חייא ור' חזקיה הנזכר פה וכו. 'ואפשר לומר, דחזרה להתיישב בבני אדם, תחת ממשלת קיסר רומי הרשעה, והודיעו כי גם עתה תחזור להתחרב. ואף זה קשה גם כן, דהרי עשר גליות גלו סנהדרין, והאחרונה היתה בטבריא, כנראה דאין עוד לא היה ישוב בירושלם אחר חורבן טיטוס. ואפשר לומר, כי הני ר' חייא ור' חזקיה היו חכמים בזמן ריב"ז, ואין אלו דרא דרשב"י:
שם בספר הזוהר בפרשת ויצא דף קנ"ג ע"ב שורה כ"ה, וז"ל, וע"ד יוסף ובנימין תרין צדיקים נינהו וגו', ואנן הכי תנן, בשעה דשאיל יוסף לבנימין, אמר ליה אית לך בנין וכו. 'וצריך לתקן תחלה לשון הזוהר, יען הוא מוטעה, ואכתוב פה הגהתו, כפי הנמצא בספרים ישנים. וז"ל, ואנן הכי תנן, בשעה דשאיל יוסף לבנימין, אמר ליה אית לך אנתו, אמר ליה אין. אמר ליה אית לך בנין, א"ל לא. אבל בנין זמינין. א"ל ואיך יקרון. א"ל ע"ש אחוי, אחי וראש גרא ונעמן וכו. 'וראוי לדקדק בזאת הסוגיא, בענין בנימין דאקרי צדיק, על דלא שמש ערסיה כל הנהו שנין דאתאבל יעקב על יוסף, ופירש ואמר כי כשירד למצרים, שאל לו יוסף, אם היה לו בנים, והשיב לו שעדיין לא היו לו בנים, וא"ל יוסף ואם יולדו לך מה יהיה שמותם, והשיב לו שיקראם ע"ש יוסף, אחי וראש, כנדרש בגמרא אחי, שהיה אחי וכו. 'וחזר והקשה שהרי בירידתם למצרים, נאמר ובני בנימין בלע ובכר, והיו מכלל ע' נפש שירדו מצרימה, ותירץ, כי אחר שאתא בנימין לוות יוסף למצרים, ואשתכח ליוסף כאשר נגלה להם, ואמר אני יוסף אחיכם, אז הדר בנימין עם אחיו לאיץ כנען, ושמש ערסיה, ונולדו לו בנים. וז"ש בנימין הדר לביתיה, ושמש ערסיה וכו', וצ"ע, כי כפי הנראה מענין יהודה, שהיו עצמותיו מגולגלים בארון מפני החרם שקבל עליו, אם לא אביאנו אליך וחטאתי לאבי כל הימים, משמע דלא אהדר בנימין לארץ כנען. ואם נאמר דאהדר, ומה שהיו עצמותיו מגולגלים, בעבור דקיל"ן דחרם על תנאי מפי עצמו צריך הפרה אפילו שיתקיים, קשה ג"כ, שהרי תכף אחר שעלו אחיו לארץ כנען, והעלו עמהם העגלות, הורידו עמהם ליעקב למצרים, ולא היה שהות לבנימין להוליד אפילו בן אחד, כ"ש עשרה בנים. ואפילו אם יהיו לו עשרה נשים, כי הרי כלם ירדו למצרים נולדים, חוץ מיוכבד שנולדה בין החומות, ומכ"ש שכל השבטים נולדו עמהם תאומה אחת ונשאו אותה, ולא יתכן שבנימין הנקרא צדיק, ישא תשעה נשים אחרות ארורות מבנות כנען, וכמו שהקשה רבי נחמיה לר' יהודה במדרש ועיי"ש. ואם נאמר שנולדו עמו עשרה תאומות, הוא פלא עצום. ועוד שאפילו לזה לא היה זמן שנתעברו ושיולדו כלם וירדו למצרים:
אמר שמואל, ונוסף על זה, שמוכרח לומר שכלם מתו קודם שירדו למצרים, וכמו שפרש"י ז"ל לדברי האמור תאומות נולדו עם השבטים, צ"ל שכלם מתו קודם שירדו למצרים, הואיל ולא נמנו בתוך הע' נפש, וצ"ע. ד' כמ"ש יוכבד, או אשר, זולתי סרח בת אשר:
שם בספר הזוהר פרשת ויצא דף קס"א ע"א, שורה ה', וז"ל, ויסר ביום ההוא את התישים. ר"א פתח ואמר מי יגור באהלך, אלא יעקב בחין שעתא דמזליה הוה, דשרי ליה לאיניש למבחן שעתיה עד לא יתוב לארעיה, ואי מזליה קאים כמא דעביד שפיר, ואי לאו לא יושיט רגלוי, עד דיסלק לגבי כו', צ"ע שכל הדף ההוא אין לו הבנה במ"ש, אם דשרי ליה לאיניש למבחן מזליה עד לא יתוב לארעיה, ואי מזליה קאים וכו', ואם במ"ש וכד בעא קב"ה יעקב לנטלא אגריה, לא אשכח עשרה מכל זיניא עד אמר ר' אלעזר וכו. 'וצ"ע:
שם בספר הזוהר בפרשת משפטים דף קט"ו ע"ב שורה כ"ז, וז"ל, ודאי שבועה לא חלה, אלא על דבר

שיש בו ממש, נדר חל אפילו על דבר שאין בו ממש, והא אוקמוה מתני'. וקשה דבמסכת נדרים, ובמסכת שבועות תנן איפכא, חומר בשבועה שחלה על דבר שאין בו ממש כדבר שיש בו ממש, משא"כ בנדרים.
וכ"כ הרמב"ם ז"ל בהלכות נדרים פ"ג. ואם נרצה להחליף דברי הזוהר ונגיה כדברי המשנה כנזכר אי אפשר, כי הרי מדבריו נשמע שבא להזכיר חומר הנדר יותר מהשבועה, כי כך כתב ולא עוד אלא יתיר אמרו נדרים ע"ג שבועות עולים, וכל הנשבע כאלו נשבע במלך עצמו, וכל הנודר כאלו נודר בחיי המלך, והנה כל זה חומרא בנדרים היא. גם לקמן ביארו בפירוש באמרם ובודאי עלמא דאתי בינה, וחלין על דבר שאין בו ממש. אמר שמואל, אולי נוכל להגיה בזוהר, לומר חומר בנדרים שחלים על דבר מצוה כרשות, משא"כ בשבועה:
שם בספר הזוהר בפרשת תצוה דף ק"ף ע"ב שורה ב', וז"ל, וע"ד בתהלה לדוד, בכלהו כתיב ו 'בכל את ', ואת, בר מאלין תרין דלא כתיב ו', דהא ו 'שמא דקב"ה. ולמעלה מזה ביאר אותם ואמר, ואילין ר 'וק ' וסמכין לו בסמיכו אתוון דשקר, אבל אינון אשתמודען לגביהו יתיר, וע"ד בתהלה לדוד וכו'. קשה, כי כפי זה יש טעות בספרי תהלים שלנו, בפסוק רצון יראיו יעשה ואת שועתם ישמע ויושיעם וצ"ל את שועתם בלא ו, 'כפי דברי הזוהר. ופסוק של חנון ורחום ה 'ארך אפים וגדל חסד, הרי כתוב ורחום בו 'וגדל בו '.
ואולי ע"ד הנזכר בפרשת פינתס בר"מ דף רנ"ד ע"א, על פסוק ויהי ביום כלות משה, כלת כתיב, ושם עצמו הקשו שהרי כלות כתיב בוא"ו, ותירצו דהכי כתיב חסר בתורה למעלה בשמים, ולא בתורה שנתנה לנו דנעו מעגלותיה. ואולי גם זה שאמר בקרא דרצון יראיו יעשה דלא כתיב ו, 'הוי בתהלים שלמעלה בשמים. אמר שמואל, ק"ל בדברי מורי ז"ל, פסוק של חנון ורחום מאן דכר שמיה, וצ"ע:
שם בספר הזוהר בפרשת תצוה דף קפ"ג ע"א שורה י"א, וז"ל, וכ"ש דביומא דשבועות, אזדמן נהמא עילאה, דאיהו אסותא בכלא וכו'. זה מובן, כי לחם מצה דפסח, היא מלכות. אבל לחם דשבועות, היה חמץ, והוא כנגד נהמא עילאה, ת"ת, תורה שבכתב, אסותא דכלא, כמש"ה ולכל בשרו מרפא. אמנם מ"ש אח"כ וע"ד מקריבין חמץ לאתוקדא ע"ג מדבחא, אין לזה הבנה כנודע דשתי הלחם דעצרת היו חמץ, אבל אינם נקרבים ע"ג המזבח, אף לא היו נשרפות, אבל נאכלות לכהנים. וכמו שכתב הרמב"ם ז"ל בהלכות מעשה הקרבנות בפרק י"ב, ובהלכות תמידין ומוספין פ"ח. והרי אלו שתי טעיות שכתב שנשרפות, וגם שהם על המזבח, גם אומרו ומקריבין תרי נהמי אחרים כחדא, יש טעות, כי שתי הלחם עצמם הם החמץ, דאלו מנחת נסכים הבאה בכל יום עם קרבן התמיד מצה היא, כנזכר בהלכות מעשה הקרבנות פי"ב, והיכי קאמר תרין נהמין אחרנין, וחמץ אתוקדא בינייהו, משמע דחמץ אינו תרין נהמין, ובפרט באמרו דאתוקדא בינייהו, משמע כי שלשה הם, אחד חמץ, ושנים מצה, ושלשתם נשרפות, וזה שקר מפורסם.
ודע, שיש נסחא אחרת, דלא כתיב מלת אחרנין, אף לא מלת בינייהו, וכפי נסחא זו אינם אלא תרין נהמין בלבד, אבל עדיין קשה, כי אינם נשרפות אלא נאכלות לכהנים. וא"ת דעל הקומץ הקרב על גבי המזבח איירי, אי אפשר, דאין קומץ בשתי הלחם, כנזכר בהלכות מעשה הקרבנות בפי"ב, והיינו יכולים לומר דבשתי הלחם שלא נמצאו כשרים איירי, דאז נשרפות, כנזכר בהלכות תמידין ומוספין פ"ח. ועכ"ז דוחק להעמיד דברי הזוהר באבדו שני הכבשים, כנזכר בדבריו דבדברי הפסוק עצמו מדבר, וצ"ע הוא:
שם בספר הזהר פרשת ויקרא דף ב 'ע"ב שורה א', וז"ל, מה כתיב ולא יכול משה לבא אל אהל מועד כי שכן עליו הענן, צ"ע טובא, כי תחלה הקשה, כי כיון דכתיב ולא יכול משה לבא אל אהל מועד יען כי שכן עליו הענן, א"כ היכי כתיב ויכס הענן את ההר, ויבא משה בתוך הענן, ויהי שם מ 'יום ומ 'לילה. ותירץ דהכי איצטריך אז, בגין לקבלה אורייתא זמנא אחרא וכו'. וקשה דהאי קרא בלוחות הראשונות כתיב בסוף פרשת משפטים, אך בארבעים יום אחרונים לא כתיב דעל בגו עננא. גם במ"ש אח"כ, א"ר יוסי, אי הכי, הא כתיב ויקם משה את המשכן, וכתיב ויהי משה בהר, וכתיב ויקרא אל משה, דמשמע דמשה הוה בטורא בההוא זמנא דקרא ליה. קשה טובא, דקרא דויהי משה, הוי בסוף משפטים, והיאך הפסיקו ונתנו בין סוף פרשת פקודי, אחר פסוק ולא יכול משה, לראש פרשת ויקרא, והרי ויהי משה בהר הוי במתן תורה יום שבועות, וקרא דלא יכול משה, הוי ר"ח ניסן בשנה שניה, וצ"ע טובא:
שם בספר הזוהר בפרשת בחקתי דף קי"ג ע"א שורה כ"א, וז"ל, אם בחקתי תלכו ואת משפטי תשמרו, כד"א משפט לאלהי יעקב וגו', צ"ע דנראה דגריס, משפט בהאי פסוקא, ובס"ת דילן כתיב, ואת מצותי תשמרו. ואולי יש לומר דפסוקא אחרינא הוא, בפרשת בהר סיני, ועשיתם את חקותי ואת משפטי תשמרו ועשיתם אותם ושם מקום דרוש זה, אלא שהמעתיקים טעו וכתבוהו פה בפרשה זאת:
שם בספר הזוהר בפרשת חקת דף ק"ף ע"א שורה כ"ד, וז"ל, ובעי נעל דההוא מיתא, ולא אזיל ביה וכו',

זה לא נמצא לו שרש כלל, ויש נסחא אחרת יותר נכונה והיא זאת, ובההוא נעל ההוא מיתא לא אזל בין חייא וכו', כלומר דע"י חליצת הנעל ההוא, גורמת האשה ההיא אל המת ההוא, שלא יצטרך להיות נידח בעה"ז בין החיים לבקט לו מנוח, יען כי אינו יכול לעלות למקומו כשאר המתים, יען כי ע"י זה הנעל אתתא נטלה ליה וכו', ושכיך גופיה דההוא מיתא:

שם בספר הזוהר בפרשת האזינו דף רפ"ח ע"א שורה ח', וז"ל, עד דהוה יתיב, אמר הא ר' פינחס בן יאיר הכא, נראה דרשב"י ע"ה נפטר אחר ר' פנחס חמיו. ובגמרא דידן מייתי ההוא עובדא דרבינו הקדוש, שזמן לסעודה לר' פינחס, ולא רצה, וגבה טורא בינייהו, וכבר היה אז נשיא והנה עתה בשעת פטירת הרשב"י לא היה רבינו הקדוש ז"ל נשיא, אף לא גדול בשנים, כי רבינו הקדוש ור"א בר"ש היו שוים בשנותיהם כנודע. ואפשר דתרי ר' פינחס הוו, והראשון היה חמיו של הרשב"י, ונפטר מקודם. והב' היה בן בנו של זה הא, והיה בימי רבינו הקדוש ז"ל:

מעשה של הרוח

אמר הצעיר שמואל ויטאל, היום אביעה חידות, ממה שאירע לי במצרים יע"א, ממעשה שאירע לאסתר ת"מ, בת הר' יהודה וייסר יצ"ו, שנפגעה ונשארה בפגיעותה ובכאב לב יותר משני חדשים אחר שנשאת, ואח"כ יום אחד הפצירו בי, שאלך ואבקר אותה, והלכתי לבקר אותה, ומצאתיה כמשפט הנפגעים. ונסתפקתי אם הוא מזיק, או שד, או רוח רעה של ישראל. ויעצתי אותם להביא פליל אחד מן הגוים שיבקר אותה, וכן עשו. ובאמצע הענין דבר המזיק אשר בקרבה בקול רם ואמר שהוא גוי, ונכנס בה לתאוותו בה, ובכלל דבריו אמר, כי הוא הכה אותי הכאה קטנה בשוקי, אשר בעבור זה נכאבתי בשוקי, כדי שלא אוכל ללכת לרפא אותה. ואחר כך טרח עליה הפליל הגוי, ואמר שכבר חבש את המזיק בצלוחית אחת קטנה, וטמן אותה בארץ כדרכו לעשות עמהם:

ואח"כ פתע פתאום והנה קול אחד צועק מפי הנערה, ומדבר ואומר, הן אני נשארתי לבדי יחידי בגוף הנערה הזאת, ואני רוח יהודי אחד, ולכן תמהרו ותקראו לי להחכם ר' שמואל ויטאל יצ"ו, כדי שירפאני ויוציאני מזה, ותכף קראו אותי, והוכרחתי לילך אצלה מפני הכבוד הבאים, ובשעה שנכנסתי אצלה, נתאמת לי עדיין, אם הוא רוח יהודי, או שד, או מזיק, וישבתי בצדה, והיא מוטלת כאבן דומם, מכוסת בשמיכה לבנה אחת, ועל הספק אמרתי שלום על ישראל, ותכף נתנענע שפתי הנערה, והשיבה לי, ברוך הבא, שלום עליכם ברכה וטובה. אמרתי לו יהודי אתה, והשיב לי הן. אמ"ל אם יהודי אתה, אמור שמע ישראל, אמר שמע ישראל וכו'. ואז התחלתי לדבר עמו, והיה משיב לי כהוגן, כל מה שאני שואל ממנו, עד ששאלתי לו מי הוא, ומי אביו, ומאיזה ארץ הוא, ואימתי מת, והיכן נקבר, וכמה שנים חי, ומה היה ענשו, ומה היא חטאתו, ומי הוא המגולגל כאן, אם הנפש או הרוח, ומי הוא פקיד עליו, ואם הוא יושב יחידי כאן, או אם יש עמו שומר אותו, ועל הכל השיב לי כהוגן וכשורה, אין בהם נפתל או עקש בדבריו, מבלתי שהוצרכתי לגזור עלי. בגזירה כשאר הרוחות, כידוע דרכם לכל יודעי מדע:

אח"כ שאלתיו, ועתה מה אתה רוצה, והשיב לי שאתקן אותו, ואוציא אותו מן הגוף הזה בחכמתי הגדולה, שהוא מכיר אותי, ממה שמכריזים עלי בשמים. אמרתי לו, א"כ, כיצד נשתבחת ואמרת, אני הכתי ל"ח שמואל בשוקו כדי שלא יבוא עוד אצלי, השיב לי אינו הוא ח"ו, כ"א אותו הגוי שהיה מזיק עמי, ואמר שהכה אותי ושקר וכזב, וכדי להשתבח בעצמו אמר כך, אבל אין לו יכולת ח"ו ליגע בי. אמרתי לו, א"כ למה באת אלי בחלום הלילה בליל שלישי ליל י"ז בתמוז, וצערת אותי, והשיב לי אמת כי אני הוא באתי, אבל המצער אותך היה אותו המזיק הגוי, ואני לא חטאתי לך כלל. אמרתי לו, ואתה למה באת עמו, והשיב לי כדי לבקש ממך תקון:

סוף סוף אמרתי לו, עתה מה אתה רוצה, והשיב רצוני שתתקן את נפשי ואת רוחי, ותוציאני מן הגוף הזה. אמרתי לו כן אעשה, למחר חזר וא"ל, ולמה תעכב שתי רוחות בצער כזה, רוחי ורוח הנערה הזאת, ויש לאל ידך לעשות, וחלה פני מאד. סוף סוף השבעתיו שבועה חמורה, שלא יכזב ויצא ויחזיר ויכנס בה, וגם שלא יזיק ביציאתו, לא לנערה עצמה, ולא למשפחתה, ולא לעומדים שם בעת יציאתו מן הגוף, ולא לשום א' מישראל, וגם שלא ישב עוד פה מצרים, אלא תכף ומיד ילך לדרכו לגיהנם להתרפאות שם: ומלבד זה גזרתי עליו כל הנז"ל בחרם ובנדוי וכו', ואח"כ אמרתי לו שיתן לנו אות אמת ביציאתו, ושיאמר שלום עליכם ביציאתו, וכן עשה. וכן דבר ג"פ. ואח"כ קראתי לעשרה ת"ח שימצאו שם, והתחלתי לדפוק בדפק שלו הימין, וכונתי בפסוק הפקד עליו רשע ושטן יעמד על ימינו, ככתוב אצלי באורך וגם בכונות אחרות ידועות אצלי, לתקן נפשו ורוחו, ואח"כ נענע בשפתיו, ואומר עמנו בקול רם בתחלה, מזמור יענך

ה 'ביום צרה כלו .ומזמור ויהי נעם וגו .'יושב בסתר עליון וכו .'אנא בכח וכו ,'כלו .וכונתי בשם קר"ע שט"ן .
ואח"כ מזמור בקראי ענני אלהי צדקי וכו':
ואח"כ תפלה זאת ,בשם האל המיוחד ,גדול אתה וגדול שמך בגבורה ,אנא ה 'הנכבד והנורא ,המהודר
והמפואר והמקודש ,המרומם והמבורך ,הבוחן והחוקר ,המיושר והנשגב ,הנעלם והמכוסה המתקף בע"ב
שמות הא 'המיוחד ,הצח והטהור ,השומע זעקות ,המקבל תפלות ,העונה בצרות ,הט אזנך ,אל תפלתי
ואל תחנתי ואל בקשתי שאני מתפלל לפניך ושואל ממך ,ואתה תשמע מן השמים מכון שבתך ,וקבל
ברחמים וברצון רוח זה העומד לפנינו ,המגולגל בנערה הזאת ,הנקראת פב"פ ,הנקרא שמו פב"פ ,וקבל
תפלתינו שאנו מתפללים עליו ,לתקן נפשו ורוחו ,ולהוציאו מן הגלגול הזה ,ולהכניסו אח"כ בדינה של
גיהנם ,ולמלט נפשו ורוחו מיד כף הקלע של המזיקים ,ומן הצער שהוא בו ,ויתחשב גלגול זה ובשת זה
שנתבייש בו ,לכפרת כל עונותיו וחטאתיו ופשעיו ,ויהיו דברינו אלה דברי סניגוריא לפניך על הנפש והרוח
הזה ,ויגלו רחמיך על מדותיך עליו ,בזכרנו לפניך י"ג מדות של רחמים ,אל מלך יושב על כסא רחמים וגו ,'
ויעבור וגו ,'ובעת אמור י"ג מדות ה 'ה 'אל רחום וחנון ,יתקע בשופר ,כמנהג כל הסליחות .ואחר כך יאמר
'ופסוק אשרי .ואח"כ יאמר פסוק דברי עונות גברו מני וגו .'ופסוק וירדו כל עבדיך אלה אלי וגו .'ויאמר פסוק זה ג"פ .ואח"כ יאמר צא
תבחר ותקרב ישכון חצירך וגו .'ופסוק הכונות אשר בפסוק זה ככתוב אצלי .ותכף בהיותו מסיים מלת צא ג"פ ,הקים רגל
צא צא .ויכוין
השמאלית של הנערה למעלה בפני כל העם ,ויצא מאצבע קטנה של רגלה ,וצעק בקול גדול ,ואמר עליכם
שלום ג"פ ,והשבתי לו לך לשלום ,לך לשלום ג"פ .ותכף ומיד ישבה הנערה ,ופתחה עיניה והביטה בי ,
ונתביישה ממני ,ואמרה מה אלו האנשים עושים ,כי לא ידעה מאומה מכל מה שעשינו ,ונשקה ידי ואכלה
ושתה:
וזה נעשה על ידי ,יום ה 'כ"ו לתמוז ,שנת התכ"ו ליצירה פה מצרים יע"א .וכתבתי כ"ל זה למזכרת לבאים
אחרינו ,למען ידעו כי יש אלהים בישראל:
הצעיר שמואל ויטאל ס"ט:
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The Taoist Canon

A Historical Companion to the *Daozang*

VOLUME I

Antiquity through the Middle Ages

Edited by
Kristofer Schipper and
Franciscus Verellen

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General Index

PREFACE

The *Daozang*, or Taoist canon, is a vast collection of texts in a wide variety of genres that comprehensively define Taoism and its scriptural development through the ages. Along with revealed books, ritual texts, inspired poetry, and other religious documents, this library of the Tao contains works on subjects of broad interest to students of Chinese thought—philosophy, cosmology, medicine—as well as encyclopedic compendia, literary anthologies, and collected works of individual authors. At every turn, the *Daozang* holds new and significant discoveries in store that are transforming our perceptions of Chinese religion and society.

The exploration of this neglected treasure house of information has been held back by its apparent impenetrability. To some extent, this is due to the esoteric or ahistorical nature of certain Taoist writings. In large part, however, generations of scholars have come to regard the Taoist canon as inaccessible as a result of the manner by which the *Daozang* was assembled and organized over the centuries. As Taoism evolved through history, the Taoist canon outgrew its original rationale.

The first organizational structure, dating from the fifth century, separated the canon into three divisions named the Three Caverns. This structure and its subsequent additions relate sets of scriptures to grades of Taoist initiation. Subordinate to this system, a twelve-fold generic organization indicates the types of writings represented in each division. Beside scripture, exegesis, and ritual, we find categories comprising historical annals and lives of saints, precepts, graphic materials, and works on miscellaneous Taoist arts and techniques. The *Daozang* thus charts the path for an adept's initiation, while simultaneously functioning as a library for all branches of Taoist learning.

Successive editions of the Taoist canon were compiled under imperial auspices and distributed to selected temples. Clergy close to the court generally supervised the editorial work. But Taoism at no time knew a determinant ecclesiastical authority. The Taoist canon is, rather, the fruit of a prolonged negotiation. The "Repository of Taoist Scriptures of the Great Ming" (*Da Ming daozang jing* 大明道藏經), the basis of the work presented here, was completed in the Zhengtong reign (1436–1450), a thousand years after the fundamental organization of the Three Caverns had been laid down. It still stands as the provisional conclusion to the drawn-out process of constituting a canonized corpus for Taoism.

The Three Caverns initially served to channel a flood of new, fourth-century texts and to integrate them with existing Taoist traditions. A comparable reconfiguration of the canon took place in early modern China, beginning in the tenth century, when local medium cults generated a new upsurge of texts claiming canonization. Many of

their scriptures and rituals found a place in the *Daozang*. At one level, therefore, the question of whether or not a work belongs in the canon reflects the give and take over the integration of distinct cults and text traditions into the liturgical system of Taoism. From the Taoist perspective, the object of this negotiation was the evolving corporate identity of Taoism in Chinese society.

The changing contents of the *Daozang* provide, on another level, a key to the historical self-definition of the Taoist tradition within China's religious and intellectual landscapes. Some borderline inclusions are controversial: works from several Warring States (475–221 B.C.) schools of thought were adopted alongside the *Laozi* 老子 and the *Zhuangzi* 莊子. At the other extreme, the *Daozang* preserves and transmits a significant number of works of Chinese popular religion from all periods. The original Three Caverns accommodated far-reaching assimilations of Buddhist thought and practices that were gaining ground in the fourth and fifth centuries. Whereas the Buddhist canon (*Dazang jing* 大藏經) upheld the *non-Chinese* origin of a work as a criterion for canonicity, the *Daozang* was looked upon as a bastion of Chinese *indigenous* tradition. Yet just as Buddhist writings of Chinese origin soon found their way into the Buddhist canon, the *Daozang* also incorporated Buddhist-style sutras, Tantric rituals, and hymns boasting the sanctity of Brahmanism. The history of the Taoist canon, set out in the general introduction below, can be read as a core history of Taoism itself in its continuous interaction with the rest of the Chinese religious system.

The concept "canon" is implicit in the Chinese designations *jing* 經, meaning "classic" or "scripture," and *zang* 藏, "repository." The fundamental Taoist scripture, Laozi's "Classic of the Way and its Power" (*Daode jing* 道德經), was a *jing* in the received canon of early Chinese philosophy. Later, the Buddhist and Taoist canons were referred to as the "aggregate scriptures" (*yiqie jing* 一切經) in their respective domains. The first deliberate canon formation in China, the "Five Classics" (*Wujing* 五經) made up of the ancient writings revered by Confucius, was undertaken in the reign of Han Wudi (140–87 B.C.) with a view to defining the values of China's emerging state orthodoxy. The *Daozang*, by contrast, reveals the unofficial face of China. It constitutes perhaps the richest, and still scarcely explored mine of primary sources on all aspects of the history, thought, and organization of the various strata of China's civil society that were labeled as "Taoist." Over the past century, a growing number of specialists have discovered the rewards of investigating this unexpected virgin territory in the midst of a civilization as prestigious and well studied as China's. It is the editors' hope that the present *Companion* will stimulate wider circles of China scholars and nonspecialists alike to participate in this discovery.

The pioneering work of the original Tao-tsang Project is described in the general introduction. The task of shaping the inchoate materials inherited from the early

research phase into the present book raised equally demanding challenges. An organization of the material on historical principles had been envisaged by Kristofer Schipper from his inception of the project. The long editorial phase, meanwhile, spanning the period 1991 to 2003, brought the benefit of new insights that enabled us to sharpen the historical focus of this *Companion*. The format finally adopted invites the reader to explore, for the first time, the whole of the Taoist canon in a historically meaningful chronological framework and by categories corresponding to the needs of modern scholarship.

The funding and institutional organization of the Tao-tsang Project were coordinated by the European Science Foundation. The editors wish to express their deep appreciation of the Foundation's decisive role in this multinational undertaking. At different stages, we were generously helped by the many colleagues and collaborators named in the introduction. Here I would like to acknowledge my personal debt to Mrs. Shum Wing Fong 岑詠芳 of the library of the Institut des Hautes Etudes Chinoises, Collège de France, for her painstaking assistance provided over the years. The Institute for Advanced Study of the Royal Netherlands Academy of Arts and Sciences opened its resourceful and congenial facilities to both editors to work on this project, myself as fellow-in-residence in 1996–97. Finally, I am honored to record in this place our gratitude to Mrs. Monique Cohen, curator of oriental books and manuscripts, for permission to reproduce the illustrations from the Ming edition of the *Daozang* in the Bibliothèque nationale de France. Our special thanks go to Mr. Alan Thomas, editorial director for humanities and sciences at the University of Chicago Press, with his expert staff, and to Professor Anthony C. Yu of the Divinity School, University of Chicago, for their unfailing support in seeing this work into print.

Franciscus Verellen

USER'S GUIDE

STRUCTURE AND CONTENT

The *Companion* assigns an entry to each work in the *Daozang*. The works are identified by their full titles and by "work numbers" in the sequential order of their original appearance in the Ming canon.

For the intents of this *Companion*, the works in the Ming canon are grouped here in categories based on historical principles. In the first place, all works are assigned to one of three periods: (1) Eastern Zhou to Six Dynasties; (2) Sui, Tang, and Five Dynasties; or (3) Song, Yuan, and Ming.

Within these chronological divisions, the classification follows a typological scheme that applies roughly the same structural pattern across the different periods. For each period, a first distinction is made between texts in general circulation (A), and texts in internal circulation (B). Within the category A, the texts are classified according to subject, whereas in category B the framework is determined by the orders, schools, or textual traditions to which the works belong. The principles for the grouping of the texts by major categories is further explained in the chapter and section introductions. For an overview, see the tables of contents for volumes 1 and 2 and the classified title index in volume 3. For further information on the historical and thematic arrangement of the contents of the Ming canon for the purposes of this *Companion*, the reader is referred to the general introduction, pp. 48–50.

In addition to the works included in the canon, a number of titles that are not or no longer found as integral entities in the *Daozang* form the subject of separate entries. These fall into two categories: (1) canonical works missing from the Ming canon that can be recovered among the manuscripts from Dunhuang, identified according to manuscript numbers in the respective collections Stein, Pelliot, and DX; and (2) major works that are anthologized in two collections contained within the *Daozang* (*1032 Yunji qiqian* and *263 Xiuzhen shishu*) but do not feature as separate titles in the canon. These are numbered by a combination of the work and first chapter numbers of the anthology in which they occur (e.g., *263.26 Wuzhen pian* denotes the edition of that work preserved in *263 Xiuzhen shishu* 26–30).

The *Companion* can be read as a historical guide to Taoist literature or as a classified and annotated bibliography of individual works. To find the entry for an individual work, the user is referred to the indexes described below under the heading Accessory Materials.

ENTRIES

Each entry consists of a heading, an article and, if applicable, a bibliography.

Heading. Set off from the main body of the entry, the heading comprises several lines containing the following categories of bibliographic information:

1. The complete title as given at the beginning of the work
2. The length of the work in chapters (juan) or folios (fols.)
3. Attribution and date: the proper names of authors, commentators, and preface writers mentioned at the beginning of the work (information on authorship established by research in other sources is found in the main body of the article), followed by courtesy names (*zi* 字), styles (*hao* 號), and posthumous titles (*shi* 謚) as applicable. This is followed by the date of compilation of the work or its prefaces, if known, or the best available approximation in the form of authors' dates or historical period. Exceptionally, lacking all of these criteria, the work's placement within the chronological plan of the *Companion* indicates the editors' best estimation as to its date.
4. The work number according to the title concordance by Shi Zhouren [Kristofer Schipper] and Chen Yaoting, *Daozang suoyin*, followed by the serial number of the fascicles in parentheses (fasc.) in the Commercial Press edition of 1926. Users of the Yiwen yinshu and Xin wenfeng reprints of 1977 or the Sanjia edition of 1988 may obtain corresponding volume and page numbers from the Finding List for Other *Daozang* Editions in volume 3.

Article. The main body of each entry focuses on the following items: translation or paraphrase of the work's title; details of provenance, authorship, and transmission, based on factual evidence from prefaces, postfaces, colophons, or bibliographic sources; important independent editions outside the Ming *Daozang*; internal evidence bearing on chronological relationships and affiliations with other works in the canon; description of the nature and the purpose of the work, including a characterization or brief summary of its contents.

Bibliography. Here are included only references to studies that are exclusively or substantially concerned with the subject of the entry. References concerning points of detail appear in the text of the entry. All references are given in abbreviated form. For full details, the reader is referred to the main bibliography in volume 3.

ACCESSORY MATERIALS

In addition to the general index, the materials in volume 3 include:

Biographical notices. This section features short biographies of frequently mentioned Taoists. In the main body of the work, their names are typographically set off in small capitals (e.g., TAO HONGJING, whose biography is found in volume 3, on page 1277).

Bibliography. This is a list of the complete references to primary and secondary sources cited in abbreviated form throughout the *Companion*. In addition, selected titles of general interest concerning the *Daozang* and the historical bibliography of Taoist literature are included here.

Work indexes. The classified title index, work number index, and *pinyin* title index each permit the localization of a work's main entry in the *Companion*. The latter two indexes list in addition all cross-references to works outside their main entries. For the entries on Dunhuang manuscripts, the work indexes give the corresponding manuscript numbers in the Pelliot (P.), Stein (S.), and St. Petersburg (DX) collections in the place of *Daozang* work numbers.

CONTRIBUTORS

The list of contributors is found at the beginning of each volume. The authors of the entries are indicated at the end of each article. The editors have endeavored to preserve individual contributor's translations and vocabulary to the extent that demands for consistency and standardization throughout the *Companion* permitted. Biographical notes on the contributors are found in volume 3, followed by lists of their respective contributions identified by work number in the *Daozang* for articles and by section number in the *Companion* for introductions.

OTHER CONVENTIONS

Selected Chinese terms have been left untranslated to allow for multiple meanings in different contexts (e.g., qi) or, occasionally, for lack of a corresponding concept or satisfactory translation (e.g., zhenren, fu). As terms adopted into the English vocabulary of the *Companion*, these are printed in roman type.

All references to works in the *Daozang*, other than the title given in the main entry, are in the form of the complete or abbreviated title in *pinyin* romanization, preceded by the work number in italics (e.g., *690 Daode zhenjing zhu*).

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GENERAL INTRODUCTION

Kristofer Schipper

In the summer of 1406, ZHANG YUCHU, forty-third successor to the hereditary office of Heavenly Master, received an imperial prescript asking him to edit a complete collection of Taoist scriptures and to present them to the throne.[1] Zhang, then forty-five years old, was not only the most eminent among the Taoists of his time, but also a recognized scholar and calligrapher.[2] Zhu Di 朱棣 (1360–1424), who issued the prescript for this collection, had only recently become emperor. From the beginning of his reign (1403), he had ordered all the existing literature of his day to be collected and copied out, in order that it might be preserved as the Great Compendium of the Yongle Period (*Yongle dadian* 永樂大典). His desire to have a complete collection of Taoist books may well have been inspired by this preoccupation.

Similar *Daozang* 道藏 (Repositories of the Tao) had been compiled by earlier Chinese dynasties, always under the authority of the Son of Heaven himself. As such, these successive collections served not only to preserve the spiritual inheritance of Taoism, but also to define and sanction the place that Taoism occupied within the context of Chinese civilization. That the West referred to these repositories with the term *canon* is, therefore, well justified. Today, only the above-mentioned Ming *Daozang* has survived. All the earlier canons have fallen victim to the vicissitudes of Chinese history.

As soon as ZHANG YUCHU received the Yongle emperor's request, he started to collect the works he deemed fit to be included. He may have found many of these works in the library of his own temple on the Longhu shan 龍虎山 in Jiangxi.[3] Some works may have come from the imperial library, as, for instance, the imperial commentaries of the *Daode jing* 道德經 (The Book of the Way and Its Power). The *Yongle dadian* also contained a great number of Taoist texts. The editing work took place in the palace. The works were presented to the throne, examined by the appointed officials,

1. *1462 Huang Ming enming shilu* 3.4a–b and *1232 Daomen shigui* 2a.

2. See Zhang's biography by Sun Kekuan 孫克寬, "Mingchu tianshi Zhang Yuchu ji qi *Xianquan ji* 明初天師張宇初及其峴泉集," in *Hanyuan daolun,* 313–47. On Zhang's activity with respect to the *Daozang,* see below.

3. The Longhu shan Shangqing zhengyi gong 上清正一宮 temple was rebuilt in 1299, and a revolving library for the *Daozang* was installed in it. According to the *Longhu shan Daozang bei* 龍虎山道藏碑 (Chen Yuan, *Daojia jinshi lüe,* 967) by Yu Ji 虞集 (1272–1348), this collection was much larger than the old one, the latter being, in all likelihood, the *Zhenghe daozang* 政和道藏, destroyed in 1281.

and then either authorized to "enter into the canon" (*ruzang* 入藏) or discarded. It took almost forty years, until 1445, for the canon to be completed. By that time, the Yongle emperor had died and it was his successor, the Zhengtong emperor, who had the collection printed in 1447. The canon, which bore the official name Repository of Taoist Scriptures of the Great Ming (*Da Ming daozang jing* 大明道藏經), was thereupon distributed to major Taoist centers, as the emperor's gift.[4]

The Ming *Daozang* remains the last. The Qing dynasty (1644–1912) did not undertake any endeavor of this kind. Instead, it sought to reduce the status of Taoism in Chinese culture. The repressive measures instigated by the Manchu rulers and continued by their successors were so effective that in the 1920s only two or three copies of the Ming canon remained extant. From these copies it was luckily reprinted in 1926 by photolithographic facsimile process, allowing it to be preserved and making it available for the first time to a wider public.

The Ming canon comprises some 1,500 different works.[5] These works vary from only a few pages to several hundreds of scrolls (juan 卷) in length.[6] The texts vary not only in size, but also in form and subject matter. The Ming canon contains many different categories of writings. One would expect these categories to cover mostly mystical or scholastic works, but in fact these writings are in the minority. Although the philosophical texts of Laozi 老子, Zhuangzi 莊子, and others, together with their numerous commentaries, figure prominently in the *Daozang,* they do not amount to more than some 200 titles. Other subjects that readily come to mind when one thinks of Taoism, such as alchemy and Tending Life (*yangsheng* 養生) practices, including medicine and dietetics, are also represented by many hundreds of texts. Yet these texts also do not constitute the most important part of the canon, and neither do the works on cosmology and hagiography. The place of preeminence, in terms of ranking and volume, is given to liturgy. This vast category comprises the scriptures to be ritually recited, the hymns to be chanted, the memorials to be read, as well as the instructions for meditation and visualization to be performed within the framework of the Retreat (*zhai* 齋) and Offering (*jiao* 醮) services. All in all, these works account for some 800 texts, more than half of the Ming canon. As to volume, these texts take up not less than

4. See VDL 38, 46, 58.

5. The exact number of texts depends on the method of separating certain works. In this study we have 1,487, but this figure is open to revision. Some texts have separate numbers for the table of contents and for the main text. These texts should normally be assigned a single number. Others are in fact collections (*congshu* 叢書) and should have multiple numbering. See also below.

6. On the more or less standard length of the juan, see VDL 60–61. A juan in the Ming canon averages approximately 7,000 Chinese characters.

3,000 juan, out of a total of 4,551. Ritual is as central to the canon as it is to Taoism itself. A strong link ties scriptures to ritual in Taoist history, and this relationship has influenced the way Taoism thinks about texts, as well as about writing in general.

Scriptures are essential to the transmission of the Tao, as shown in the founding myth of Laozi, the keeper of the books, who on his departure from this world transmitted the *Daode jing* to the guardian of the Pass. This revelation marks, for Taoism, a beginning or a renewal, a new covenant with the Tao and with all beings. The *Daode jing,* like many other Taoist texts that were to follow, does not contain any personal names, place names, or dates that would allow it to be reduced to a temporal context. The message of these writings is meant to be universal, yet it is considered accessible only to those apt to receive it. As the *Daode jing* (chapter 41) states so forcefully: when inferior people laugh at the Tao, they prove thereby its very value; only superior people can understand it and put it into practice.

That the transmission of the Tao is a matter of initiation is clearly perceptible in the *Zhuangzi.* A great many of its stories concern the passage of the true Tao from master to disciple. These roles are played by a great variety of historical, semihistorical, mythical, and allegorical persons.[7] These stories of transmission make important distinctions, between those who are apt to be initiated and those who are not,[8] between Taoism and shamanism,[9] between Zhou sacrificial religion and the initiates of the search for Long Life,[10] between those bound by the outer values of human society and those who have chosen freedom by realizing that the entire universe is within themselves.[11] As a fundamental paradox, that which holds "those who love the Tao" together and founds their institutions is each person's individual relationship to the Tao.[12]

In the hagiography of the immortals that developed along with their worship in the late Warring States (475–221 B.C.) and early Han periods (206 B.C.–A.D. 220), initiation is again a central theme. There is also growing evidence that the places of worship of a given immortal saint became organized in regional or even national networks.[13]

7. One of the main themes of the *Zhuangzi* is the conversion of Confucius by Taoist sages, and the conversion by Confucius of his own disciples.

8. See, for instance, the story of Nüyu 女偊 and Nanbo Zikui 南伯子葵 in chapter 6.

9. This is one of the meanings expressed in the story of Liezi 列子, his master Huzi 壺子, and the shaman in chapter 7.

10. This is a recurrent theme in stories about animals that would rather not be used for sacrifice and about ancient trees that survive because they are useless.

11. See, for instance, the dialogue between Jianwu 肩吾 and Madman Jieyu 狂接輿 in chapter 7.

12. See Schipper, "Dao yu wu 道與吾," in *Daojia wenhua yanjiu* 道教文化研究 15 (1999): 399–403.

13. On the worship of Tang Gongfang, see Schipper, "Le culte de l'immortel Tang Gong

There is no evidence, as yet, that the adhesion to these communities entailed specific rites of passage. Future discoveries, especially through archaeology, may yet contribute to our knowledge in this field. After all, most of what we know from the religious associations of the ancient Mediterranean world comes from dedicatory inscriptions and tesserae.[14]

In the institutionalized Taoism of medieval times, adepts were initiated and ordained through the ritual of the transmission of scriptures. As we shall see, the very way in which the Taoist canon became organized bears witness to this fact. Its later division into seven parts, called the Three Caverns and the Four Supplements (*sandong sifu* 三洞四輔), was originally conceived to correspond to the successive stages on the way to the ultimate union with the Tao or, to put it otherwise, to establish the grades of the Taoist hierarchy. We will return to this question later. The vast majority of the books in the *Daozang* are those that in principle should be transmitted only within the framework of initiation and ordination. This method of transmission is a typically Taoist institution called *ke* 科 (literally, "classification"), and the liturgical tradition through which it is enacted is the *keyi* 科儀 (literally, "the ritual of classification"). The texts that are transmitted in this way can be found only in the Taoist canon or, mostly in manuscript form, in the private possession of Taoist masters who, as a rule, do not transmit them to outsiders. Before the commercial reproduction of the Ming canon of 1926, these texts were normally not available in general libraries.[15] Not all works contained in the canon were, however, subject to ritually prescribed transmission. Most writings by philosophers, doctors, historians, and the like, were intended for everybody and thus circulated freely. These texts can therefore also be found outside the canon.

The distinction between books in general circulation and those whose distribution was ritually restricted is of great importance for the study of Taoist literature. In the present work these books have therefore been separated into different categories. The bibliographical problems for the two categories are not at all the same. Research on ancient catalogues and early editions, which constitute the main tools of sinological bibliography, is feasible only for those books in the Taoist canon that were in general circulation. This traditional approach based on external criteria is of little help for the identification and dating of scriptures in restricted circulation. For these texts, we developed a methodology that corresponds to what may be called "internal textual criticism." This method traces quotations and identical text passages and searches for

fang," in *Cultes populaires et sociétés asiatiques,* ed. Alain Forest, Yoshiaki Ishizawa, and Léon Vandermeersch (Paris: L'Harmattan, 1991) 59–72.

14. See, for instance, J. T. Milik, *Dédicaces faites par les dieux (Palmyre, Hatra, Tyr) et des thiases sémitiques à l'époque romaine* (Beirut: Institut français d'archéologie de Beyrouth, 1972).

15. This fact is strikingly illustrated by the VDL bibliography.

datable elements such as specific names and terms and—with due precautions—the use of stylistic and linguistic criteria. These internal criteria can be used to construct relative chronologies consisting of dates *terminus ante quem* and *terminus post quem*, which then, whenever they can be linked to some clearly datable source, may be transformed into a fairly accurate absolute chronology.

Between the two categories of texts, there is some inevitable overlap: the *Daode jing*, always a book in general circulation, became subject to ritual transmission in the early medieval Taoist ecclesia. The *Yinfu jing* 陰符經, although no doubt originally intended as a text for initiates, became a work in general circulation. These instances of overlap, however, remain limited, and we may say that, by and large, the two categories are mutually exclusive. A work in general circulation normally does not even quote a work in restricted distribution, and vice versa.

The distinction between these two categories of texts is important not only for bibliographical reasons but also because of the particular nature of the works in limited circulation. It is the liturgical institution of the *keyi* that has regulated the transmission of Taoist writings and that has been the primary factor in setting them apart from the mainstream of Chinese literature and creating a separate canon for them. Other historical developments, such as the "parting of the Way" between Confucianism and Taoism in early imperial China, as well as the influence of Buddhism, have been equally instrumental. Many of these factors have yet to be studied in detail, and a number of questions that could be raised in this respect remain, for the time being, unanswered. Yet the enduring presence and virtually uninterrupted development of an independent Taoist canon is a fact of such magnitude and importance within the general context of Chinese culture that we have to make an attempt to explain how this canon came about, even if the account we can give here is necessarily tentative and incomplete.

THE HISTORY OF THE TAOIST CANON BEFORE THE MING DYNASTY

Many questions related to the origins of what we now call Taoism—the search for personal salvation and the lore of the transcendent *xian* 仙 (immortals); the exact nature of the Huang-Lao 黃老 (Huangdi and Laozi) persuasion of the Warring States; the *fangshi* 方士 religion of the early imperial period—remain basically unanswered. For all we know, these forms of thought and practice, which evoke the mystery religions of ancient Greece and the Hellenistic world, did not originally constitute a separate entity within Chinese society, although the ritual practice of adepts may well have been distinct from the public religion of the Zhou dynasty and its blood sacrifices. In the "Tianxia 天下" chapter of the *Zhuangzi*, which presumably dates from the late Warring States period and contains a survey of different schools, the term *daoshu* 道

術 (the arts of the Tao) is used not just for the thought of Laozi, but for all schools. The teachings of Lao Dan 老聃 (Old Long Ears) and his disciple Yin Xi 尹喜, the guardian of the Pass, are singled out as representing the most mystical of all ways of thought and are listed alongside other teachings, including those of the Confucians (Rujia 儒家).

The term *Daojia* 道家 itself does not occur in pre-imperial times for any school of thought then current, like Mojia 墨家, Fajia 法家, and so on. We encounter it only at the time of Han Wudi (r. 140–87 B.C.). Its appearance coincides with the emergence of the new syncretistic Confucianism as the imperial orthodoxy. It should be noted that the term *Huang-Lao,* which until then was generally used in the context of the mysteries of Laozi and the worship of the immortals, tends to disappear at about the same time that the term *Daojia* appears, and it may be that the latter was intended to replace the former. In Taoist literature from the Han period until the Tang (618–907), however, the term *Huang-Lao* continues to occur frequently in all kinds of contexts. More research needs to be done on this question.

Sima Qian 司馬遷 (145–86 B.C.) uses the term *Daojia* in his biography of Laozi.[16] He stresses the mystical and esoteric nature of the teachings of the Old Master but does not give any information on any institutions of the "school" (literally, "family") of the Tao. As for Liu Xin's 劉歆 *Qilüe* 七略, the earliest bibliography in Chinese history (6 B.C.), it also lists the Daojia philosophical works alongside those of other schools as a part of the literature of the time, without giving to Taoist texts any special status.

Many misunderstandings persist concerning the term *Daojia,* and this may be a good place to attempt a clarification. It has become a sinological dogma to distinguish between the so-called Taoist school (Daojia 道家), said to have produced the classical mystical texts (although the term, as we have seen, occurs only later), and the so-called Taoist religion (Daojiao 道教), often said to have begun in the Later Han period. The successive *Daozang* never made this distinction. When we look at the way the terms *Daojia* and *Daojiao* occur in the texts preserved in the Ming canon, we see that they are practically synonymous and interchangeable. There are instances when philosophical texts are considered part of Daojiao and when religious movements—for example, the ecclesia of the Heavenly Master (Tianshi dao 天師道) of the Later Han period—call themselves Daojia. The distinction between Daojia and Daojiao that we find today in sinological literature did not originate within Taoism itself and cannot be related to the difference between texts in general and texts in restricted circulation. The distinction originated with outsiders[17] and is flawed by the erroneous assumption that *jia*

16. *Shiji* 63. The mythological antecedents of Sima Qian's narrative are clear.

17. The theory was propagated by Zhu Xi 朱熹 (1130–1200). See his "Lun daojiao 論道教," *Zhuzi yulei* 125.3005.

necessarily means "philosophy" and *jiao*, "religion." The distinction has no taxonomic value and serves no other purpose than to divide Taoism into an acceptable and a disdained form—to fundamentalist Confucians. It is therefore tainted by prejudice. Every religion has the right to define itself without outside interference, and Taoism should be no exception. As long as Taoism itself does not distinguish between the Daojia and Daojiao, and moreover considers that its mystical thought and its liturgical practice belong together, we should follow suit. That Taoism did evolve in time and that new forms did appear is only natural. It is to this historical dimension that we now return.

Wang Chong's *Daozang*

According to our present state of knowledge, it does not seem that in ancient China the teachings of Lao Dan and the tenets of the Huang-Lao persuasion were in some way marginalized and their followers given a place apart in society. Only in the Later Han period do we find forms of polarization and separation, which appear in the context of the emergence of syncretistic Confucianism as the dominating orthodoxy. Later Han Confucianism successfully absorbed and integrated all other ways of thought—such as that of the Mohists, the Legalists, and the Cosmologists—with the exception of Taoism. That the new imperial orthodoxy borrowed much from Taoism is well known, yet the Confucian search for universal legitimacy is one of the major factors in its own hostile stand toward, and therefore gradual estrangement from, the living religion of its times.

This growing Confucian partisanship is noticeable in the *Lunheng* 論衡 of Wang Chong 王充 (27–ca. 100). Much of the argumentation of the *Lunheng* centers on the questions whether the supernatural existed and whether the beliefs current at the time had any value. Wang Chong's aim is to distinguish Confucianism from the beliefs and practices of the *fangshi* 方士 and *daoren* 道人, which he assimilates explicitly with Daojia. Nowhere is this assimilation clearer than in chapter 24 of the *Lunheng,* on "The Spuriousness of the Tao" (*daoxu* 道虛). Wang begins by quoting "the works of the literati" (*rushu* 儒書) that contain stories about Long Life and immortality that are completely irrational and do not agree with the tenets of Confucianism but belong to the teachings of Taoism. He criticizes the search for salvation through physical practices and alchemy and declares that the Way of Lao Dan for transcending the world is unworthy of credence.[18] Wang Chong wishes to remove everything related to Daojia from the true Confucian tradition as he understands it, which suggests that at the time the two traditions were still intimately intertwined and that Wang Chong wanted them separated.

18. *Lunheng* 7.313–38.

That is not to say, however, that Wang Chong wished to do away with Taoism altogether and exclude it from the culture of scholars. During the Later Han period, the palace library was situated in a building called the Eastern Belvedere (Dongguan 東觀). Tradition had it that this building once housed Laozi, when he was keeper of the archives (*zhuxia shi* 柱下史) under the Zhou. Hence the place was sometimes called "Mr. Lao's library" or "The Mount Penglai [i.e., paradise] of the Daojia."[19] Wang Chong concurs by saying that although the post of librarian was a minor one, this library was nevertheless a state-sponsored Taoist repository (*dianguo Daozang* 典國道藏) and was useful to allow superior scholars (*tongren* 通人) to acquaint themselves with it.[20] Here we have, to my knowledge, the first occurrence of the term *Daozang* in Chinese literature. Moreover, the definition given here to the expression resembles that of the *Daozang* of later times: a repository of books that, while part of Chinese culture as a whole and placed under the aegis of the state, nevertheless belonged to a special domain and formed a separate body of literature.

Ge Hong's Catalogue of Taoist Books

The *Baopu zi neipian* 抱樸子內篇 of Ge Hong (283–343), and its ardent plea that the search for immortality of the Daojia be taken seriously, must be seen in the context of the above-mentioned Confucian and Taoist controversy. Ge describes his work as "speaking of things like divine immortals and their drugs, demonic beings and their tricks, Tending Life and longevity, expelling evil and averting calamities; it [therefore] belongs to Daojia."[21] Although Ge's treatise postdates the institutionalization of the Tianshi dao, it is based on a form of Taoism that is in fact more ancient.[22] When he wrote it in the years around 310, the Tianshi dao had not yet penetrated, it seems, to southern China where Ge lived. The practices Ge describes in such great detail are in fact closer to the Han Taoism criticized by Wang Chong, whose *Lunheng* Ge had read.[23] Ge Hong's arguments in favor of the Taoist search for immortality mainly through alchemy are very much directed at countering skeptics like Wang and his followers.

Ge Hong devotes a whole chapter (19) of his book to the bibliography of Taoism as he knew it. As for the books listed in his catalogue, Ge claims that his master, Zheng Yin, had originally obtained them from Ge's own ancestor Ge Xuan (traditional dates, 164–244). The bibliography lists approximately 300 different works

19. See Schipper, "Le monachisme taoïste."

20. *Lunheng* 13.604–5.

21. *1187 Baopu zi waipian* 50.3a.

22. This point has been made by Strickmann in "The Mao Shan revelations," 135.

23. See *1187 Baopu zi waipian* 43.4b.

amounting to some 670 juan. In addition to these works, Ge lists some fifty-five talismans or collections of talismans. How many of these he had actually copied or knew only by title remains uncertain.

Ge Hong's list is the first extant catalogue exclusively devoted to Taoist books. Yet it would seem that it did not result from the wish to create a canon but proceeded from the opposition between Taoism and Confucianism. Ge's other work, the *Baopu zi waipian* 抱朴子外篇, is entirely devoted to Confucianism. As regards the ritual transmission of the Taoist texts, Ge gives us some important details. Apart from emphasizing time and again that they should be given only to those who are worthy, Ge tells us, for instance, that his master Zheng Yin said to him:

> Among the Taoist books, none are more important than the Inner Writs of the Three Sovereigns and the Image of the True Form of the Five Sacred Peaks.[24] The immortal officials and superior persons of old treasured their methods; those who did not have their names inscribed among the immortals were unable to obtain them. They can be transmitted only once in forty years, and at the moment of the transmission, after having daubed one's lips with [sacrificial] blood, an oath [of secrecy] should be sworn and pledges given for the covenant.[25]

There are a number of similar passages in the *Baopu zi neipian*, some giving concrete information about the kind of pledges to be offered, the oaths to be proffered, and so on. They constitute the first references we have of what may have been a much older ritual tradition of initiation.[26] However, while publishing a catalogue of Taoist books, Ge Hong did not yet make distinctions among these texts as to which were "canonical" and which were not. In fact, concerning the many handbooks and methods for meditation, Ge Hong writes that there were thousands of different kinds, "yet all have their efficacy!"[27]

The Canon of the Early Taoist Ecclesia (*Zhengyi fawen* 正一法文)

In the preceding paragraphs, we have seen that it was the Han Confucian rejection of Taoism that provoked the separation between the two traditions. Taoism did, however, also have a natural tendency to exclusiveness owing to the esoteric nature of its initiation, and this tendency certainly was reinforced by its relationship to Confucianism. One of the cornerstones of the Tianshi dao is the rejection of the worship of the

24. On these texts, see Schipper, "Gogaku shinkei zu."

25. BPZ 19.308.

26. On the ritual for trasmission of these texts, see Dunhuang manuscripts Stein 3750 and Pelliot 2559 and *1281 Wuyue zhenxing xulun*.

27. BPZ 18.297.

Six Heavens (*liutian* 六天), a term that, in Han Confucianism, denoted the pantheon of saints and gods of the state religion. These figures were branded as abominable demons, filthy and treacherous powers, whose reign had come to an end with the new covenant that Lord Lao 老君 had made with his vicar on earth, Zhang Daoling 張道陵, in A.D. 142.[28] The proscription of Confucian divination text and their related practices is documented in the early set of precepts for libationers, the *Taishang Laojun yibai bashi jie* 太上老君一百八十戒.[29] Also within Taoist literature, certain distinctions appear between books that adepts should read and those they should not. The Rules Governing the Family of the Tao (*Dadao jialing jie* 大道家令戒, in *789 Zhengyi fawen tianshi jiaojie kejing*, a document that can be dated A.D. 255), has the Heavenly Master say to his followers:

> None of you, who should apply yourselves entirely to what is good, accept the words of the scriptures. Instead you transmit to one another what is heterodox; you are familiar with falsehoods and reject the truth. I formerly made a list of unprincipled and heterodox writings, and ordered them all to be destroyed. But the libationers lacked [moral] strength, and hid these writings in secret places, so that they continue to exist until the present day. The students of these latter days revel in superficial words; they point to the false and call it true. All this contravenes the interdictions of Heaven. Those who do this shall suffer and never obtain grace.[30]

The scriptures that were transmitted within the Tianshi dao were, as far as we know, the *Daode jing* and the *Taiping jing* 太平經. The ecclesia also had its own writings. These writings appear to have been, for the most part, purely ritual in nature and linked to the initiation of the members of the communities, at different stages in their life.[31] These writings consisted mainly of cosmic diagrams and signs (*tu* 圖, *fu* 符) symbolizing divine powers.[32] The graphic representations were accompanied by texts that identified the transcendent powers, giving their names and sometimes their appearance, in order to guide the adept in invoking them mentally. These documents were called registers (*lu* 籙), and the sacred texts thus transmitted were called *tulu* 圖籙 or *fulu* 符籙. To these texts could be added the ritual for transmission, the rules to be observed by the adepts who received the text, the story of its origins, its transmission, and its efficacy. Other materials, such as instructions for meditation, rules to be observed, and models for the petitions (*zhang* 章) to be presented to the divine agents,

28. See the introduction to part I.B.1.

29. Preserved in *786 Taishang laojun jinglü* (third century?).

30. *Dadao jialing jie* 17a.

31. See Schipper, "Taoist ordination ranks."

32. Such as the above-mentioned *Wuyue zhenxing tu*.

could also be added. So, from the core of the cosmic diagrams or the revealed text whole scriptures developed, which, for the Taoists, retained the sacred quality of a *lu*. As mentioned, the Tianshi dao used and transmitted not only its own holy writings of the One and Orthodox Covenant with the Powers (*zhengyi mengwei* 正一盟威), but also the *Daode jing*. This fundamental book of Taoism had been made into the Text in Five Thousand Characters, giving it the status of a cosmic writing expanded from the symbolic number five.

The early Heavenly Master ecclesia united its own texts under the title of *Zhengyi fawen* 正一法文 (Statutory Texts of the One and Orthodox [Ecclesia]). When exactly this unification took place we do not know, but it is certain that this Heavenly Master canon existed in the Six Dynasties period, because a text from the *Zhengyi fawen* is quoted in the *Wushang biyao* 無上秘要 (ca. 563).[33] It is thought that the *Zhengyi fawen* at one time counted no less than 100 different texts. As shown by the status given to the Zhengyi Statutory Texts in the later *Daozang*, this collection represents the core liturgical tradition of Taoism.

The Books of the Three Caverns (*Sandong jing* 三洞經)

Many of the prominent families that fled from the north to South China following the invasions of the nomadic Central Asian peoples in the early fourth century belonged to the ecclesia of the Heavenly Master.[34] These families spread the new form of liturgical Taoism also in the south, where, as we have seen, it was still unknown to Ge Hong a few decades earlier. That this endeavor was successful is borne out by the fact that the aristocratic Xu 許 family of Jiankang 建康 (Nanjing), the main recipient of the revelation of the Shangqing 上清 scriptures by Yang Xi, around 360 adhered to the Tianshi dao. As to the legendary matriarch who was at the origin of the Shangqing revelation, Wei Huacun, she was reputed to have been a libationer (*jijiu* 祭酒) of the Heavenly Master ecclesia. Moreover, the liturgical Lingbao scriptures that were revealed a quarter of a century later to Ge Hong's grandnephew Ge Chaofu contain many elements from the rituals of the Way of the Heavenly Master.[35] As for Lu Xiujing (406–477), who made the first inventory of the canonical scriptures of the Three Caverns (see below), we know from his writings that he belonged to the Tianshi dao.[36]

At the same time, these scions of aristocratic families in the south were heirs to the

33. WSBY 46.16b–18a.

34. See Strickmann, *Le taoïsme du Mao Chan*, 34ff.

35. Such as the rites for the consecration of the incense burner and the presentation of memorials, etc.

36. See *1127 Lu xiansheng daomen keliie*.

no doubt older and perhaps more refined Taoism of the "arts of immortality" transmitted by GE HONG. It may well be that this *xian* Taoism was at first rejected by the new masters who came from the north.[37] If that is so, this old form of Taoism may have experienced some kind of rehabilitation through the new revelations.

Best known are the texts of the *Shangqing jing* 上清經 revealed to YANG XI in the years 364–370.[38] They amount to some forty complete books and many fragments that were collected into such famous compilations as the *Zhen'gao* 眞誥. Also important and most influential are the texts of the *Lingbao jing* 靈寶經, received by GE HONG's grandnephew GE CHAOFU around 400.[39] Soon YANG XI and GE CHAOFU found many epigones who added similar works to those they had received, thus greatly increasing the stock of newly revealed texts. It is in this corpus that the hypothesis of the "rehabilitation" of southern Taoism is most easily verified. It has been shown that many Shangqing and Lingbao scriptures were inspired by books that were mentioned by GE HONG.[40] Most of these scriptures, especially the Shangqing, were beautifully written, in contrast to the texts of the *Zhengyi fawen*. As a result, they have exerted a great influence on Six Dynasties and Tang literature. They were also given a prominent place in the Taoist canon.

The wave of revelations was by no means limited to these famous works. Other works of a different kind but certainly no less important had appeared at the turn of the century in the Jiangnan area. These works were, in the first place, the *Dongyuan shenzhou jing* 洞淵神咒經[41] and the similarly influential but now partly lost *Shengxuan neijiao jing* 昇玄內教經. The *Dongyuan shenzhou jing* is a vast apocalyptic prophecy anchored solidly in the Heavenly Master tradition. Here the charisma of the newly revealed books is expressed most explicitly. The newly revealed books are called the Scriptures of the Three Caverns (*Sandong jing* 三洞經), or often simply The Three Caverns. These texts, the *Dongyuan shenzhou jing* says, "circulate from now on; all true adepts receive them" (2.4b), in the Middle Kingdom (7.1a). These texts were to be kept and recited in the dioceses (*zhi* 治) so that the people could be healed and protected against the onslaught of the demon armies that would come to exterminate evil persons in this world. The Scriptures of the Three Caverns comprise the Shangqing, the Lingbao, and the Sanmei 三昧 (i.e., *samādhi*) scriptures, the latter being a different name for the *Dongyuan shenzhou jing* itself (see 5.4a and 8b).

37. See Strickman, "The Mao Shan revelations," 131–39.

38. See the introduction to part 1.B.2.

39. See the introduction to part 1.B.3.

40. See Bokenkamp, "Sources of the Ling-pao scriptures," and Schipper, introduction to *Concordance du Houang-t'ing king*.

41. At least the original ten juan. See Mollier, *Une apocalypse taoïste*.

From the term *Sanmei*, as well as from many other textual elements, both in the Lingbao and in the Dongyuan texts, Buddhist influences are manifest.[42] Ōfuchi has rightly pointed out that the period of the revelation of these new scriptures coincides with that of the massive introduction and translation of Buddhist texts in North China, notably by such scholars as Kumārajīva (350–409).[43] Like the Buddhist sūtra, the Sandong scriptures were supposed to come "from the West." At that time, many Chinese considered Buddhism to be a foreign form of Taoism, and there was a belief that the Buddhist texts introduced by the *śramaṇa* had been originally written by Laozi after his departure for the West.[44] When these texts were instead found to be quite different and not Taoist at all, and were claimed by the Buddhists as their own, a "nativist" reaction ensued, resulting in the creation of a comparable Taoist literature of true scriptures (*zhenjing* 眞經). As for the methods by which this was effected, we know that trance techniques played an important role.

Ōfuchi has also shown that, contrary to a commonly held view, the term *sandong* 三洞 (Three Caverns) did not derive from the Buddhist *Tripiṭaka* (three receptacles), but had quite a different signification. The concept was in the first place cosmological. One of the most important and influential definitions of *sandong* occurs in an early Lingbao text.[45] It starts out by describing the cosmic eras that preceded our present world and that were governed in succession by the Three Treasures: Tianbao 天寶, Lingbao 靈寶, and Shenbao 神寶. These treasures represented the Three Primordial *qi* (pneumata). They originated in the Three Caverns and the Three Pure Ones (*sanqing* 三清). From this fundamental triad, the whole universe (the ten thousand beings) was created.[46] Here, then, we see that the Three Caverns correspond to the primordial chaos that engendered the three original pneumata.[47] The idea that writing appeared spontaneously with the creation of the universe as the beginning of all phenomena is a traditional Taoist belief. It was further elaborated in the Lingbao scriptures. These primordial characters were considered to be the True Writs (*zhenwen* 眞文), and their manifestation at the beginning of time is recalled until today, each time a Taoist ritual area is installed:

42. See Zürcher, "Buddhist influence on early Taoism." Buddhist influence is remarkably absent in the *Shangqing jing*.

43. Ōfuchi Ninji, "The formation of the Taoist canon," 253–57.

44. We cannot enter into the important issue of the "conversion of the barbarians" (*huahu* 化胡) controversy here. See Zürcher, *The Buddhist conquest of China*, 288–320.

45. *318 Dongxuan lingbao ziran jiutian shengshen zhangjing* 1a.

46. Ōfuchi's conclusion that the Three Caverns were assimilated with the Three Vehicles of Buddhism is based on sources of a later date (see below).

47. On this cosmogony, see the introduction to part 1.B.1.

The True Writings,
Heavenly treasures in vermilion writing on jade tablets,
Were born before the Original Beginning,
In the middle of the Void Caverns.
The universe had not yet taken root,
Sun and moon did not yet shed their radiance.
Obscure! Dark!
No originator!
No lineage!
When the marvelous writings appeared, they gathered and mingled,
Now present, now absent.
Yin and yang nurtured them into distinctness,
The great yang assisted them in obtaining brightness.[48]

The appearance of all these new texts during the fourth and fifth centuries was a major turning point in the history of Taoism. The nature of the writings is complex. On the one hand, the fact that they are all, or nearly all, of mediumistic origin may reduce their importance in our eyes. However, once we study them carefully, we see that they combine different and sometimes contradictory elements: the old Taoism of the south with the liturgical institutions of the Tianshi dao from the north; the doctrines of Buddhism that conquered China during that time and the most traditional and ancient cosmology of China proper. In elaborating this multiple synthesis, the books of the Three Caverns recentered Taoism and at the same time created the conditions for the development of its canon.

Lu Xiujing and the Canon of the Three Caverns

LU XIUJING served as Taoist master at the court of the Liu-Song dynasty (420–479). In 437 he presented, at the request of the emperor, a list of "genuine" Taoist scriptures.[49] Indeed, since the appearance of the new texts, not only the true heirs to the legacy of GE HONG had "received" holy texts, but many others as well. Hence the necessity that someone knowledgeable and of undisputed religious authority establish an inventory of scriptures to be considered as canonical. This Catalogue of the Scriptures of the Three Caverns *(Sandong jing mulu* 三洞經目錄) comprised, apart from the above-mentioned Shangqing and Lingbao texts, also a book, or more probably a set of talismans, called the Writ of the Three Sovereigns (*Sanhuang wen* 三皇文). This document, originally the pride of the library of GE HONG (see above), had been

48. Lingbao ritual for the consecration of the altar. See Schipper, *The Taoist body,* 87ff.

49. This is the date of the preface to the Catalogue of Lingbao Scriptures (*Lingbao jingmu xu* 靈寶經目序), preserved in YJQQ 4.4a–6a.

"rediscovered" by BAO JING (260–330?) during the Yuankang era (291–299) of the Jin dynasty in a cave on the Song shan 嵩山. BAO JING was the governor of Nanhai 南海 (modern Canton), as well as GE HONG's father-in-law.[50] He was also the master of the famous hermit XU MAI, the elder brother of XU MI, the main recipient of the *Shangqing jing*. Thus, BAO JING's "discovery" of a "new" version of the *Sanhuang wen* may in several respects be considered the forerunner of the wave of "revealed" rewriting of ancient texts that produced the Shangqing and Lingbao scriptures. This is the reason LU XIUJING attributed one of the divisions of his Catalogue of the Three Caverns to BAO JING's scripture. The catalogue therefore looked like this:

1. Dongzhen 洞眞 (the Cavern [Penetrating] Truth),[51] containing the texts of the *Shangqing jing*.
2. Dongxuan 洞玄 (the Cavern [Penetrating] Mystery), containing the texts of the *Lingbao jing*.
3. Dongshen 洞神 (the Cavern [Penetrating] Divinity), containing the texts of the *Sanhuang wen*.

How many works were listed in each category is not entirely clear. According to the extant fragments of Lu's catalogue, the Dongzhen division comprised thirty-four works totaling forty-one juan, and the Dongxuan division twenty-seven works, possibly with later additions by Lu's disciple and successor SONG WENMING (ca. 550).[52] As for the Dongshen division, it appears to have been quite small, comprising only four scrolls (juan) of what must have been essentially talismans and invocations.

More important, however, is the fact that in LU XIUJING's scheme, each of the primordial caverns is associated with the revelation not just of cosmic writings but of a particular group of texts. Each of these groups, moreover, had not only, as we have seen, its particular history, but also its own characteristics.

The Shangqing texts concern almost exclusively Tending Life techniques, including meditation, visualization, and (spiritual) alchemy. The practices they contain were intended to be performed by the individual adept, as the highest and purest form of self-cultivation, in the search of immortality.

The Lingbao texts were meant to be recited in a liturgical context. They are linked to the Retreat (*zhai* 齋) and Offering (*jiao* 醮) rituals and contain many instructions for the performance of these essentially collective religious services.

50. See the introduction to part I.B.4. This story is independent from the tradition represented by GE HONG, so there is no reason to suppose that the *Sanhuang jing* mentioned by him (see above) is the same text as that "discovered" by BAO JING.

51. In Taoist scholarship, the concept of *dong,* cavern, is defined as *tong* 通, "to penetrate." See *Daomen dalun* 道門大論 in YJQQ 6.1a.

52. See Ōfuchi Ninji, "On Ku Ling Pao Ching," and Lagerwey, *Wu-shang pi-yao,* 222ff.

The Dongshen writings were used for "calling upon the gods of Heaven and Earth and making them obey one's orders. Their efficacy is fathomless; hence they were given the name of *shen* (god, divine)."[53]

In other words, the first division is concerned with the individual's search for the ultimate truth (*zhen* 眞), the second with the mystery (*xuan* 玄) of Taoist liturgy, and the third is dedicated to intercourse with the gods (*shen* 神) as practiced by groups united in the worship of a particular deity. The texts that compose this part of the canon bear this out. They contain not only talismans and spells, but also divination techniques for predicting the future, at all times an important aspect of these cults. Indeed, the Three Sovereigns, to whom the third (or Dongshen) division was devoted, were the most important deities of ancient China, and their veneration was widespread even in the imperial period. As such they stand here for all these forms of veneration, such as, for instance, the worship of the Five Sacred Peaks (*wuyue* 五嶽).

Lu Xiujing's categorization goes much beyond a mere bibliographical classification. It aims at bringing together in one coherent structure the three main aspects of any religious tradition: (1) the individual mystical search for transcendence, (2) the liturgical celebration of the mystery, and (3) the worship of the deities, saints, and ancestors. Lu Xiujing's categorization provides a scriptural legitimization for each of these. If we compare this canon with those of other great religious traditions, we readily see that few of them have accomplished such a perfect integration. Lu Xiujing's three-tiered canon is a work of genius that allowed Taoism to develop and remain a single tradition. Its multiple forms of practice did not result in any schisms. Its great flexibility enabled it to survive many persecutions.

Yet Lu Xiujing did not include all the newly revealed scriptures of his time. As we have seen, he left out the apocalypse of the *Taishang dongyuan shenzhou jing* and other major texts. A reason for these omissions is suggested by the fact that all the works he did include were in some way or another linked to the texts of Ge Hong's bibliography. In this way, through the filiation with this undisputed patriarch of southern Taoism, Lu established the canonicity of the new revelations.

Other texts not included in Lu Xiujing's catalogue are those of the Heavenly Master ecclesia. These texts were not excluded because Lu considered them uncanonical, but, on the contrary, because the Tianshi dao, to which Lu himself belonged, already had its *Zhengyi fawen*.[54] Later, when the successors of Lu Xiujing compiled a new canon, including not only the newly revealed texts classified according to the Three Caverns system but also the older groups of texts, they gave the Zhengyi scriptures of the Heavenly Masters the seventh division. As the last, and uneven, division, it served as the single and universal foundation of the entire structure.

53. Preface to the Three Caverns, in YJQQ 6.1b: 洞神者召敕鬼神, 其功不測, 故得名神.

54. Compare Ōfuchi Ninji, "The formation of the Taoist canon," 265.

The Seven Parts

In the course of several centuries during the early middle ages, North and South China underwent quite separate developments. As we have seen, only in the fourth century did the Tianshi dao penetrate to the south. As for the newly revealed scriptures of the Three Caverns, there is no evidence that they became known in North China before the sixth century. Yet, in an ironical shift in ideology, the north, which had been forcibly converted to state Buddhism in the early phase of the period of division (fourth century), turned to Taoism in the middle of the fifth century, right at the time Lu Xiujing compiled his *Sandong jing mulu*.[55] Thereafter, in the south it was Buddhism that in turn established itself among the higher strata of society, which led to the first official persecution of Taoism, during the Liang dynasty (502–557).

In the later half of the sixth century, the Northern Zhou dynasty (561–580) began its drive for the unification of the empire. Searching for a faith that would assist him in this ambition, Emperor Wu ultimately chose a form of state Taoism. Around 574, against a background of anti-Buddhist measures, the emperor founded an academy, named Tongdao guan 通道觀, purportedly for the study of the Three Religions (*sanjiao* 三教) in order to show the fundamental unity of all doctrines, old and new. For the first time, the equality of the Three Religions became official policy.[56] Such a policy agreed with Taoism.[57] The daoshi of the Tongdao guan, under the direction of Wang Yan (d. 604), were asked to make a critical appraisal of all Taoist texts. At the same time, a vast *summa theologicae* of Taoism was compiled with the title of *Wushang biyao* in one hundred juan.[58] It mainly consists of citations taken from the Sandong scriptures as codified by Lu Xiujing. It also refers to the *Daode jing*, the Zhengyi canon, and the *Shengxuan neijiao jing*. There are four degrees of initiation and transmission: (1) the *Daode jing*, (2) the *Sanhuang jing*, (3) the *Lingbao jing*, and (4) the *Shangqing jing*, the last three stages being those of the Three Caverns of Lu Xiujing. The Zhengyi ordination degrees are notably absent from this scheme, probably, as

55. This is related to the famous patriarch Kou Qianzhi (365–448). See *785 Laojun yinsong jiejing*.

56. See Lagerwey, *Wu-shang pi-yao*, 10–13. There is much confusion surrounding this episode in Chinese history, making it difficult to give a more circumstantial account here.

57. Taoism formerly maintained that Confucius was Laozi's disciple, and the Buddha the latter's avatar. Hence the Three Religions had a common origin in Laozi.

58. The WSBY and the history of its compilation are studied in detail in Lagerwey, *Wu-shang pi-yao*.

Lagerwey has pointed out, for political reasons.[59] There is as yet no trace of any other ordination degree or classification system.

The work of collecting and collating the texts continued after the fall of the Zhou under the Sui dynasty. The name of the Tongdao guan was changed into Xuandu guan 玄都觀. A manuscript of the *Laozi bianhua jing* 老子變化經 discovered at Dunhuang has a colophon indicating that it was copied in 612 under the supervision of a master of the Xuandu guan, in order to be included in the imperial library.[60] This work must have been part of the general editorial effort undertaken at the Xuandu guan. Moreover, this evidence shows that the work by WANG YAN and his colleagues was no longer limited to the scriptures of the Three Caverns and the Zhengyi canon, but had been extended to encompass such works as this popular text from the Later Han period. The editors treated the primitive messianic text with much respect, as all ancient and corrupt characters were copied verbatim.

According to the Buddhist polemical work *Xiaodao lun* 笑道論, by Zhen Luan 甄鸞, which was presented to the court in 570, the Taoists of the Xuandu guan produced a catalogue of the texts they had copied and edited. The entire collection amounted to 2.040 juan made from 40,000 sheets of paper.[61]

We have seen that WANG YAN and his colleagues pursued their work under the Northern Zhou in an imperial foundation called the Tongdao guan 通道觀 and that this foundation was perpetuated by the Sui dynasty after the fall of the Northern Zhou (in 581), when the Tongdao guan was renamed Xuandu guan. At some time, perhaps during the Sui, Wang produced a new catalogue of the collection he had assembled, called *Sandong zhunang* 三洞珠囊, in seven juan.[62] This catalogue is reputed to have listed all Taoist works and books by the classical philosophers, but we do not know how many juan it comprised.[63]

We may speculate on the possibility that WANG YAN's catalogue was divided into seven parts because it had seven juan, but there is no proof of this. The first time we find reliable evidence of the way the enlarged canon was organized is in a work named The Order of Succession of The Taoist Scriptural Legacy (*1128 Daomen jingfa xiangcheng cixu*), written by the patriarch PAN SHIZHENG around 680. After having

59. See Lagerwey, *Wu-shang pi-yao,* 32 and passim.

60. See Seidel, *La divinisation de Lao Tseu,* 59–60, and Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen,* 325.

61. *Xiaodao lun* in *Guang hongming ji* 9. See also the discussion in CGF 108–9.

62. Now lost. To be distinguished from the encyclopedia SDZN.

63. See CGF 108. Chen's reconstruction, stating that the entire collection amounted to 8,030 juan, is confusing, and more so because titles of scriptures "not yet revealed" (*weichu* 未出) but still hidden in the Three Caverns were included in the catalogues.

introduced the cosmogony and the spontaneous birth of the primordial scriptures, he says:

> The first, the Cavern [Penetrating] Truth, is the Great Vehicle; the second, the Cavern [Penetrating] Mystery, is the Middle Vehicle; the third, the Cavern [Penetrating] Divinity, is the Lesser Vehicle. From all of the Three Caverns came the Seven Parts: as Dongzhen, Dongxuan, and Dongshen [are the Three Caverns], so Taixuan 太玄, Taiping 太平, and Taiqing 太清 contain the auxiliary scriptures (*fujing* 輔經). Taixuan is auxiliary to Dongzhen, Taiping to Dongxuan, and Taiqing to Dongshen. The Three Auxiliaries together with [the Three Caverns] form the Thirty-six Divisions (*sanshiliu bu* 三十六部).[64] The Zhengyi [One and Orthodox] Covenant with the Powers (*mengwei* 盟威) is pertinent to all [the canon]. Together, [all these divisions] form the Seven Parts.[65]

Thus, at some time during the Sui or the beginning of the Tang, the two canons, the *Zhengyi fawen* of the Tianshi dao and the *Sandong jing* of LU XIUJING, were brought together. All the surviving ancient texts were also brought into the *Daozang*, and these were given the status of "auxiliary scriptures." This expression should be qualified. The word *fu* 輔 literally means "support pole," but the expression "four supports" has the special meaning of the four ministers of state who surround the supreme ruler.[66]

The contents of these "auxiliaries" were as follows:

- the *Taixuan bu* 太玄部, being the highest class, contained the *Daode jing,* its commentaries, and the works of later Taoist philosophers
- the *Taiping bu* 太平部 was made up by the only recently "rediscovered" *Taiping jing* in 170 juan)
- the *Taiqing bu* 太清部 preserved all the old literature on alchemy, physical exercises, and other Tending Life techniques, these being considered the Lesser Vehicle of Taoism
- the seventh division of the *Zhengyi bu* 正一部 contained the *Zhengyi fawen,* (Statutory Texts of the One and Orthodox [Ecclesia]). These, during the Tang, amounted to 100 juan. The texts of the Heavenly Master ecclesia, "founded on the *Daode [jing],* supportive of the Three Caverns, and encompassing the Three Vehicles,"[67] were considered to be relevant (*tongguan* 通貫) to the teachings of the six other divisions.

64. On the Thirty-six Divisions, see Chen Guofu (CGF 252–57).

65. *1128 Daomen jingfa xiangcheng cixu* 1.1b–2a.

66. This meaning also has a precedent in Taoism, where the Three Officials are supported by Four Ministers. See *1016 Zhen'gao* 19.12b: *Sanguan sifu* 三官四輔.

67. *Zhengyi jingtu kejie pin* 正一經圖科戒品, in *1129 Daojiao yishu* 2. 11a–b.

The evidence that these seven divisions had the contents mentioned here can still be deduced from the arrangement of *1430 Daozang quejing mulu* (q.v.).

Much information about the initial composition of the Seven Parts, and especially, the Four Supplements can be obtained from a cluster of related handbooks, called either *Daomen dalun* 道門大論,[68] *Xuanmen [da] lun* 玄門 [大] 論,[69] [*Dongxuan lingbao*] *Xuanmen dayi* [洞玄靈寶] 玄門大義,[70] or *Daojiao yishu* 道教義樞.[71] All of these texts are interrelated and date from the early Tang, around 700. All quote, or are attributed to, a certain Master Meng (Meng *fashi* 孟法師), who, in one instance, is identified as MENG ANPAI, a well-known court Taoist from the time of the empress Wu Zetian (r. 684–704). One of these texts, the *Daojiao yishu*, twice quotes a catalogue of Taoist works titled *Yuwei qibu jing shumu* 玉緯七部經書目, attributed to the same Meng *fashi*.

There have been many discussions about the identity of MENG ANPAI, author of the *Daojiao yishu* and the above-named catalogue. He has erroneously been taken for a daoshi of the Liang dynasty (502–557).[72] This error has in turn induced many authors to date the introduction of the seven-part classification system of the Taoist canon to that same period, that is, about two centuries before it actually came into existence. As a result, the history of the Taoist canon has been rendered so confused as to make it almost unintelligible.

From the title of MENG ANPAI's catalogue we can see that it was organized according to the seven parts system. Not much else is known about this catalogue, but the above set of texts give detailed information about the composition of each part and its place within the structure of the entire canon. Interestingly, the texts in question continuously quote the Zhengyi scriptures, or *Zhengyi fawen,* as the authority on which this classification system was based. In some cases the complete title of the text concerned is given as "The Chapter on Ordination Rites and Precepts Related to [the Transmission] of Scriptures and Diagrams of the Statutory Texts of the One and Orthodox [Ecclesia]" (*Zhengyi fawen jingtu kejie pin* 正一法文經圖科戒品).[73]

68. This text is partially preserved in YJQQ 6.

69. Quoted in the encyclopedia SDZN 7.23a.

70. *1124 Dongxuan lingbao xuanmen dayi.*

71. *1129 Daojiao yishu;* according to its preface, derived from the original version of *1124 Dongxuan lingbao xuanmen dayi.*

72. The error derives from a faulty reference by DU GUANGTING in his preface to his *725 Daode zhenjing guangsheng yi* as to the identity of "Da Meng." This mistake has been taken over by Chen Guofu (CGF 1–4).

73. See *1129 Daojiao yishu* 2.11b.

The Twelve Categories and the Thirty-Six Divisions

Patriarch PAN SHIZHENG, in the above-quoted text, mentions not only the organization of the canon into seven parts, but also the Thirty-six Divisions (*sanshiliu bu* 三十六部).[74] Here he refers to a further and more elaborate classification of the books in the *Daozang*. That such an additional subdivision was necessary is evident when we think of the bulk of different texts that now make up the Taoist canon. Indeed, above-mentioned treatises such as the *Daomen dalun,* the *Xuanmen dayi,* and the *Daojiao yishu* all give the additional classification system of the Twelve Categories of texts (*shier lei* 十二類), also called the Twelve Sections (*shier bu* 十二部). When applied to each of the Three Caverns, the Twelve Categories result in a total of thirty-six subdivisions (whether this was actually the system PAN SHIZHENG had in mind remains to be seen; we will return to this question later).

The Twelve Categories as defined by the *Daojiao yishu* and countless other sources are as follows:

1. Fundamental Scriptures, *Benwen* 本文
2. Sacred Symbols, *Shenfu* 神符
3. Exegeses, *Yujue* 玉訣
4. Diagrams, *Lingtu* 靈圖
5. Annals, *Pulu* 譜錄
6. Precepts, *Jielü* 戒律
7. Solemn Rites, *Weiyi* 威儀
8. Techniques, *Fangfa* 方法
9. Miscellaneous Arts, *Zhongshu* 衆術
10. Hagiography, *Jizhuan* 記傳
11. Hymns, *Zansong* 讚頌
12. Memorials, *Biaozou* 表奏

Many titles speak for themselves. The "Fundamental Scriptures" are the original revelations of the Tao. "Symbols" are the kind of cosmic writings that often constitute the core revelation of a scripture. These writings can be used in ritual and as talismans. Category 3 holds the commentaries on the scriptures, and "Diagrams" contains the graphic representations of divine and cosmic forces such as the Eight Trigrams. These representations are also the basis of the registers. The "Miscellaneous Arts" cover the whole group of alchemical, Tending Life, medical, and other manuals, and also texts used for prognostication.

We have found a few indications that this system may indeed have been applied.

74. On the Thirty-six Divisions, see Chen Guofu (CGF 252–57).

1. The "Rites of Girding with the True Writ of the Imperial Lord of Supreme Trinity" by Lu Xiujing refers to the "thirty-first juan of the fourth section of the Dongzhen [division] (*Dongzhen disi bu di sanshiyi juan* 洞眞部第四部第三十一卷)."[75] This small work concerns the method of using a register, and the "fourth section," that of "Diagrams," corresponds indeed to this kind of text.

2. An ancient commentary to Lu Xiujing's famous Pacing the Void stanzas refers to the "eighth juan of the third section of the Lingbao texts of the Dongxuan [division] (*Dongxuan disan bu, Lingbao diba juan* 洞玄第三部靈寶第八卷).[76] Here also, the evidence is conclusive, as the third category is devoted to exegeses.

3. The Dunhuang manuscript Stein 4226, which contains the table of contents of the *Taiping jing*,[77] refers to the "second juan of the Taiping division" (*Taiping bu dier juan* 太平部第二卷), which would indicate that, as in the later Ming canon, only the texts of Three Caverns, not those of the Four Supplements, were subdivided into twelve categories.

4. This last point is also borne out by the "Record of Truthful Transmission of the Divine Flying Powder," transmitted by Qi Tui 齊推 and dated 812.[78] This text is also found in YJQQ 74. The recipe for Lingfei powder is there stated to have been transcribed "from juan 153 of the Taiqing division."

The taxonomy of the Twelve Categories certainly deserves further study. As to the matter of the Thirty-six Divisions, it is further complicated by the fact that at about the same time the twelve-categories system came into being, several other texts speak of an organization of the canon into thirty-six divisions of an entirely different nature. Here we find not a bibliographical classification, but a list of thirty-six titles of texts, some known, others entirely new, which were seen as an ideal canon of cosmic dimensions, integrating all currents and schools. This "Sanshiliu bu zunjing 三十六部尊經" became an important theological concept, without ever, so it seems, having actually been realized.[79]

The Liturgical Organization of the Tang

The aim of Taoist scholars of the early Tang period (618–907) was clearly to integrate all schools and traditions within the canon according to a hierarchical order.

75. *1293 Shangqing taiwei dijun jiedai zhenwen fa* 1a.

76. *614 Dongxuan lingbao shengxuan buxu zhang xushu* 1b.

77. See the article on *1101 Taiping jing*.

78. *943 Lingfei san chuanxin lu*.

79. For more information, see *336 Taishang dongxuan lingbao yebao yinyuan jing*, *337 Taoshang dongxuan lingbao shihao gongde yinyuan miaojing* and *8 Taishang sanshiliu bu zunjing*. The problem of the Thirty-six Divisions is discussed by Chen Guofu (CGF 252–58).

These scholars included not only the major scriptural bodies that made up the Seven Parts, but also lesser groups and sects. Thus the followers of the millenarian prophesies of the *Dongyuan shenzhou jing*, who had formed an independent sect since the early Six Dynasties period, were now recognized and given a place as a subsidiary group within the Dongshen division.[80] Each group of scriptures was subject to a special transmission and ordination ritual. A Taoist adept could thus follow his or her individual path to union with the Tao by going through the successive stages as laid down in the canon and institutionalized in the liturgical organization of the religion. At each stage, the adept had to accept certain precepts and rules of conduct. These sets of rules, progressively more numerous and detailed, were attached to the scriptures to be transmitted at each level. To each stage corresponded also a particular ordination title, as well as corresponding ritual vestments (*fafu* 法服), liturgical empowerment, and so on. Also, for each initiation and ordination, offerings of various kinds had to be presented as tokens of the disciple's sincerity (*xinwu* 信物). In some cases, such as for the attainment of the highest rank of transmission of the Shangqing scriptures, the *xinwu* consisted of precious objects of silver and gold.

A number of Tang sources give detailed descriptions of the system and how it worked.[81] It was well unified, despite a number of minor discrepancies. In general, the aim of creating a unity between the religious organization (the body of the ecclesia) and the scriptural corpus (the body of writings) was fully accomplished. This was a remarkable achievement. The different textual traditions no longer represented different schools (as may have previously been the case) but had become integrated into an overall system in which the adept could make his or her way from the first religious instruction during childhood to the highest levels in the divine office. None has better captured the spirit of this process than Wu Yun (d. 778):

> Although for [obtaining] the Tao there is no recipe, its study has to proceed gradually. Thus one begins with the Zhengyi; then follow the Dongshen; one gets established in the Lingbao (i.e. the Dongxuan), and finally rests in the Dongzhen. Ultimate peace is the foundation, perfect concentration is the means, through the observance of abstinence and precepts we work at it; compassionate benevolence is the most advanced stage.[82]

The four mental conditions match the four stages of learning. Wu Yun does not mention the Taixuan stage for the transmission of the *Daode jing* and related texts, but this may be, as we can see from the Dunhuang manuscripts, because it was closely

80. See Zhang Wanfu, *1240 Dongxuan lingbao daoshi shou sandong jingjie falu zeri li*.

81. See the introduction to part 2.B, "The general liturgical system of the Tang."

82. See *1052 Zongxuan xiansheng xuangang lun* 9b.

linked to the Zhengyi stage. "One gets established in the Lingbao" probably refers to the fact that the previous grades were also for laymen, but the transmission of the Sandong initiation conferred the qualifications of a master. The idea that one "rests in the Dongzhen" may be related to the fact that in Tang times the highest stages of the Shangqing initiation corresponded to the final stages of one's life.[83]

Many members of the Tang establishment were initiated and ordained. The solemn ordination of one of the imperial princesses, first in the intermediate grade corresponding to the *Dongxuan bu* 洞玄部 and then in the highest grade of the *Shangqing jing* in the year 711, has been described.[84] Evidence yielded by the manuscript sources found in Dunhuang allow us to understand how all the ordination system was applied on a far lower level. It is evident, if not from actual scriptures then from lists of texts pertaining to each division, that all degrees of the Tang Taoist ecclesia were present at Dunhuang. Indeed, in a remote place like Dunhuang, the adepts did not always, when acceding to a certain rank, receive all the texts they were entitled to own. Sometimes they received only the lists that came as part of their ordination documents. These lists may have enabled adepts, whenever they came to a center where the texts were available, to prove that they were entitled to read and perhaps copy the works in question.[85]

The Canon of the Kaiyuan Era

We have seen that at the Tongdao guan of the Northern Zhou dynasty, Taoist texts were transcribed in order to be included in the imperial library, which implies that the texts were not destined to be united into a separate Taoist canon. Only special catalogues were made, such as the *Yuwei jingmu* 玉緯經目 by Yin Wencao (d. 688).[86] Under the Tang, Taoism was officially considered equal if not superior to Buddhism, and Taoist texts continued to be collected for inclusion into the imperial library. At the same time, a variety of encyclopedias and handbooks were published, some of which have survived.[87] The work of redaction and study culminated in the period of Tang

83. See Schipper, "L'épitaphe pour une grue (*Yiheming*) et son auteur," in *A Festschrift in honour of Professor Jao Tsung-i on the occasion of his seventy-fifth anniversary* (Hong Kong: The Chinese University of Hong Kong, 1993), 409–21.

84. Zhang Wanfu, *1241 Chuanshou sandong jingjie falu lüeshuo* 2.18a ff.

85. See Schipper, "Taoist ordination ranks in the Tunhuang manuscripts." Zhang Wanfu, in his 1240 *Dongxuan lingbao daoshi shou sandong jingjie falu zeri li* 4b, also states that the ordinants received the catalogue of the books they were entitled to read and copy (in this case those related to the *Daode jing*).

86. Now lost. It should have listed Taoist texts of a total volume of 7,300 juan, again including, no doubt, many still unrevealed scriptures.

87. See part 2.A.8 on handbooks and encyclopedias.

Xuanzong (712–756), especially in the later part of this celebrated epoch. During the Kaiyuan period, the emperor ordered the most eminent Taoists of the capital to collect and edit all the texts with a view to publishing a *Daozang*.

A similar undertaking was launched with respect to the Buddhist canon. The Buddhist catalogue was compiled by Zhisheng 智升. It bore the title *Kaiyuan shijiao lu* 開元釋教錄 and was presented in 730. It contained all existing works. Editions and translations of the same text were listed chronologically. The listed scriptures amounted 5,048 juan. This catalogue laid the groundwork of all subsequent editions of the Buddhist *Tripiṭaka*. The same can be said for the *Daozang*. The Taoists presented their catalogue probably somewhat later. It was called the *Sandong qionggang* 三洞瓊綱, and the volume of the entered books amounted to 3,477 juan.[88] In the seventh year of the Tianbao era (748), Xuanzong ordered that an unknown number of copies of the texts listed in the catalogue be made, and that the collections of scriptures thus compiled be distributed to all major Taoist centers. This, then, was the first true Taoist canon.[89]

The Kaiyuan *Daozang* was to be the model for all subsequent *Daozang* until the Yuan dynasty. Although not a scrap of it survives, we know not only how it was organized, but also something about its contents. Not only ancient canonical texts, but also new, even contemporary, scriptures were included, for instance, the anti-Buddhist "Scripture of the Jade Purity of the Great Tao of the Most High (*1312 Taishang dadao yuqing jing*)[90] or the notorious *Huahu jing* 化胡經 by Wang Fu 王浮, written around 300 and no longer extant. The inclusion of such works paved the way for later controversies. It also demonstrates the rapprochement between Taoism and Confucianism in Xuanzong's times. For the same reason, the *Zhouyi cantong qi* 周易參同契 became popular under Xuanzong, and we may suppose that it was incorporated into the *Daozang*, probably in the section *Taiqing bu*.[91]

The *Dongxuan bu* certainly had become an important part of the canon. Since the early Tang, many new Lingbao scriptures had been written, some having a regular length of ten juan, others being shorter or even very short, aiming at expressing the essential wisdom of the Tao in one or two pages (*daoyao* 道要). Although in later periods the bulk of these scriptures would no longer enjoy the popularity they held during the Tang, they continued to be transmitted and are still prominent in the Ming canon.

88. Different numbers have been advanced. Here we follow the *Sanchao guoshi* 三朝國史 (see VDL 5).

89. While in fact the *Daozang* was propagated in the Tianbao era, Xuanzong's canon is known as that of the Kaiyuan era.

90. A Dunhuang manuscript of this scripture (Pelliot 2257) carries a colophon showing that it was copied for the emperor himself in 753.

91. This can be deduced from the place given to this work in *1430 Daozang quejing mulu*.

Among other important developments of this era we must mention the trend toward a historical institutionalization of Taoism through the establishment of genealogies for its major traditions. Thus the Shangqing, Lingbao, and Zhengyi traditions were endowed with contrived genealogies of patriarchs linked to holy mountain sites. The Shangqing tradition became identified with the Maoshan 茅山 in Jiangsu; the Lingbao register with the Gezao shan 閣皂山, and the Zhengyi tradition with the Longhu shan 龍虎山, both in Jiangxi. These identifications were to have far-reaching consequences.

In its manuscript form, the Kaiyuan canon was vulnerable. The revolt of An Lushan 安祿山 (755–757) and Shi Siming 史思明 (755–763) resulted in the destruction of the two capitals, Chang'an and Luoyang, and in the loss of the copies of the *Daozang* that were kept there. Suzong (r. 756–762), the successor of Xuanzong, immediately set out to have the Taoist scriptures recopied. Nonetheless, the terrible civil war following the rebellion of Huang Chao 黃巢 (874–884) that provoked the end of the Tang dynasty also destroyed most of the religious centers, and with them their manuscript libraries. During the following Five Dynasties period (907–960), several attempts were made to restore at least part of the canon. The best-known example is the effort of DU GUANGTING (850–933), a court Taoist who became the spiritual leader of the Shu kingdom in Sichuan.[92] Du is especially known for his work as editor of the Taoist classics, as well as for his outstanding expertise in Lingbao liturgy. In later periods, his authority would always be invoked whenever important questions related to ritual surfaced. In the present context, it is important to note that Du was the first to have the works he edited printed, in order to give Taoist texts a wider distribution and therefore a greater chance of survival.[93]

The Song and Yuan Canons

It is well known that the Song tried in many ways to restore the glory of the Tang and to follow their example. They, too, extended imperial patronage to Taoism and set out, at an early date, to recollect lost Taoist texts and to rebuild the *Daozang*. Under Emperor Zhenzong (r. 998–1022), the task of collecting the texts and making a new catalogue was entrusted to the most powerful official of the empire, the military commissioner WANG QINRUO (962–1025). Wang, who had also had a hand in editing the new imperial Taoist liturgy, the *Luotian dajiao* 羅天大醮,[94] suggested that the traditional organization of the *Daozang* be abandoned and that, instead of beginning

92. See Verellen, *Du Guangting (850–933)*.

93. One of the works we know Du had printed was his complete edition of *335 Dongyuan shenzhou jing*.

94. See Wang's *1285 Yisheng baode zhuan*.

with the Shangqing scriptures, the canon ought to open with Laozi's *Daode jing*.[95] This suggests that, at least for Wang, the traditional transmission and ordination grid was no longer valid. WANG QINRUO presented his catalogue of the *Dongzhen bu* in 1015, but it was not accepted. Two years later, he presented a new catalogue, this time of the entire canon, entitled *Baowen tonglu* 寶文統錄, which was prefaced by the emperor himself.[96] The *Sanchao guoshi* 三朝國史 gives the contents of the catalogue in numbers of juan (here to be understood as chapters):

Dongzhen bu 洞眞部: 620
Dongxuan bu 洞玄部: 1,013
Dongshen bu 洞神部: 172
Taixuan bu 太玄部: 1,407
Taiping bu 太平部: 192
Taiqing bu 太清部: 576
Zhengyi bu 正一部: 370

It is noteworthy that the 4,350 juan listed here retained the sevenfold structure of the canon, and that the philosophical *Taixuan bu* had grown considerably, relative to the other sections.[97]

Again, as under the Tang, the listed texts were hand-copied for distribution to Taoist centers, unlike the Buddhist canon, which had been printed under imperial auspices and with government money, in 983.[98] The copying of the Taoist texts was done in accordance with the catalogue of WANG QINRUO. But it seems that after Wang's death in 1025 some changes were introduced, perhaps while copies were prepared in regional centers. The *Dongxiao tuzhi* 洞霄圖志, a monograph of the Taoist temples on Dadi shan 大滌山 (Jiangsu, near Hangzhou), reports that one of the copies made under the auspices of Emperor Zhenzong was bestowed on this center. From that set, after revision by an eminent Taoist scholar named Feng Dezhi 馮德之, new sets were made under the title "The Bookcase of the Clouds with the Seven Labels" (*Yunji qiqian* 雲笈七籤).[99] This title is of special interest because *Yunji qiqian* is now the title not of one of the versions of Zhenzong's canon, but of the famous Taoist anthology by

95. *770 Hunyuan shengji* 9. See CGF 81. Chen's criticism is unjustified.

96. It was listed in the imperial library of the Southern Song under the title *Sandong sifu bu jingmu* 三洞四輔部經目 (VDL 34–35).

97. The *Sanchao guoshi* lists 4,359 juan, a figure that has been adopted by most scholars. See VDL 5 and n. 16.

98. See Demiéville, "Notes additionelles sur les éditions imprimées du Canon bouddhique," in Pelliot, *Les débuts de l'imprimerie en Chine*, 223–40.

99. Local copies of the imperial *Daozang* were also made in Sichuan. See VDL 36–37.

ZHANG JUNFANG (fl. 1008–1025). In his preface, Zhang claims to have been one of the compilers of the Song canon (which he refers to as the *Da Song tiangong baozang* 大宋天宮寶藏) under WANG QINRUO and to have played an important role in the editorial work. His compilation, he says, was a condensed version of the canon, intended for the bedside table of the emperor. As Piet van der Loon has observed, ZHANG JUNFANG's account is full of inconsistencies and errors, and therefore not trustworthy.[100] Moreover, the title *Yunji qiqian*, referring explicitly to the sevenfold division of the canon, was a fitting name for a *Daozang,* whereas Zhang's anthology did not follow that arrangement and completely omitted many divisions of Taoist literature, especially liturgy. A possible explanation may be that the *Dongxiao tuzhi* account is accurate, that the imperial *Daozang* was indeed copied in Hangzhou and then distributed under the title *Yunji qiqian*. ZHANG JUNFANG, or possibly someone else borrowing his name, would then have compiled the anthology using the same title.

The Song canon was revised and considerably enlarged under Emperor Huizong (r. 1100–1125). Moreover, for the first time, the *Daozang* was printed. The cutting of the printing blocks was to be done in Fuzhou, where previously the Buddhist canon had also been reprinted. All the manuscripts were transported there and lodged in a special library in the Tianning wanshou gong 天寧萬壽宮 temple. The name given to the library was *Zhenghe wanshou daozang* 政和萬壽道藏. Work on the blocks began in 1119 and took a long time to complete. By the time the blocks were ready and transported to the capital, the end of the dynasty was near, and it is unclear how many printed copies of the *Zhenghe wanshou daozang* were made and distributed.

After careful study, Piet van der Loon arrives at the conclusion that the total volume of Huizong's canon amounted to 5,387 juan.[101] This was an increase of more then one thousand juan, or 20 percent, compared to Zhenzong's canon of a century earlier. What new materials were added? Huizong's reign was one of the most fervent Taoist periods in Chinese history. The emperor himself, as Lord of the Tao (Daojun 道君), extended his patronage to many Taoist establishments and undertakings. The period also witnessed, at court and elsewhere, the birth of a number of new Taoist schools. It is, however, difficult to assess how many of the works produced by these new schools were included in the *Daozang*.[102]

During the Southern Song dynasty, the manuscript copy of Huizong's canon

100. VDL 30–32.

101. Against the number of 5,481 juan given by CGF 135.

102. See, for instance, the case of the *1227 Taishang zhuguo jiumin zongzhen biyao*, a *Tianxin zhengfa* 天心正法 manual that appears to have been composed especially for inclusion in the canon.

was still kept at Fuzhou. Several new copies were made of this set and distributed to temples in South China. The printing blocks of the *Zhenghe wanshou daozang* had entered into the possession of the new rulers of northern China, the Jin dynasty. In 1188, these blocks, previously kept in Kaifeng, were transported to the Middle Capital (Zhongdu 中都, modern Peking). There they were completed and printed into a yet larger edition (6,455 juan), titled *Da Jin Xuandu baozang* 大金玄都寶藏. Here again, we have no clear indication as to the kind of new materials that were added, perhaps in connection with the many new schools that developed in the twelfth century.

One of these new schools, which was to become the major movement of renewal in the modern history of religions in China, was the Quanzhen 全眞. It was founded around 1170 by WANG ZHE (1113–1170) in Shandong. The rapidly growing movement, after initial difficulties, obtained recognition by the Jin state in 1197. In 1208, the emperor presented a complete set of his *Xuandu baozang* to the Taixu guan 太虛觀 in Shandong in honor of QIU CHUJI, *hao* Changchun (1148–1227), one of the main artisans of the Quanzhen institution as a monastic order. After the conquest of northern China by the Mongols and the destructions it wrought, the Jin *Daozang* was almost totally lost. Under the direction of SONG DEFANG (1183–1247) and his disciple Qin Zhian 秦志安 (1188–1244), the Quanzhen order reedited the *Daozang* on the basis of the sole surviving copy of the Jin canon.[103] To all appearances, the contents of this new *Daozang*, which was completed in 1244, were the same as those of the Jin *Xuandu baozang*. Only four new texts, related to the history of the Quanzhen movement, had been added at the end.[104]

The Destruction of the Old Canon

During the early stage of the Mongol period (1206–1368), the Quanzhen order enjoyed great official support, enabling it to establish itself durably as one of the major components of modern China's religious system. This success also stoked the fires of the ancient rivalry with Buddhism. Other factors must have contributed to the ensuing conflicts, but the fact that the *Daozang*, since Tang Xuanzong's times, contained many anti-Buddhist texts and could be considered slanderous with regard to that religion became the focus of the controversy. A debate conducted at court in 1258 before the future emperor Kublai resulted in defeat for the Taoist side. A purge of some forty contentious works in the *Daozang* was ordered.[105] The texts in question were publicly burned. Twenty-three years later, in December 1281, the official ban on Taoist books

103. See VDL 51–52.

104. See *1430 Daozang quejing mulu* and VDL 52, n. 3.

105. The list is given in the *Bianwei lu* 2 (see Qing Xitai, *Zhongguo daojiao shi,* 224).

was suddenly extended to all works with the exception of the *Daode jing*.[106] Not only all copies of the *Daozang* but all holdings of temples and monasteries and even the books in the possession of individual daoshi were to be destroyed. The extent of the damage can be assessed thanks to *1430 Daozang quejing mulu*, a catalogue of missing books based on a comparison of the contents of the *Xuandu baozang* with those of the Ming canon:[107] the catalogue lists some 800 works as lost. However, according to the Gazetteer of Longxi xian in Fujian of 1762, a complete manuscript copy of the *Zhenghe daozang* 政和道藏 survived at the Xuanmiao guan 玄妙觀 (formerly Tianqing guan 天慶觀) of Zhangzhou 漳州.[108] Even though not all Taoist books were lost, the proscription of 1281 stands as one of the worst assaults on China's spiritual heritage by tyrants of various descriptions.[109]

The holocaust did give Taoism a chance for renewal. As we have seen, before the burning of the books, premodern China continued to live with a scriptural canon belonging to the middle ages. Once again, the Quanzhen canon of 1244 was in all likelihood virtually identical with the Jin canon, itself a reedition of Huizong's *Zhenghe wanshou daozang*, while the latter probably did not differ much from Zhenzong's manuscript canon of the early eleventh century. The compilers of this collection, after the innovative proposals of Wang Qinruo had been discarded, returned to the model of the Tang *Daozang* of the Kaiyuan era. Even if books had been added, the organizational principles had remained the same. But while 500 years had passed without any fundamental change to the structure of the canon, Taoism itself had evolved in significant ways.

Since the late Tang and the Five Dynasties periods, with the economic and cultural development of the Jiangnan area and the rise of its merchant cities, the local temple organizations had seen a great revival. New scriptural and ritual traditions sprang up from these centers. The influence of Song Buddhism, not only through its Chan and

106. That is, after the conquest of southern China and the reversal of the military fortunes of the Mongols with their attempt to invade Japan. The reasons for Kublai's extraordinary decision to ban Taoist books are unclear. The defeat of his fleet may have been one of them.

107. The authors of the *Daozang quejing mulu* evidently made use of this catalogue. It is possible that theirs was an incomplete copy, as VDL 62 seems to suggest.

108. *Longxi xianzhi* 龍溪縣志 11.34b.

109. In his inscription to the memory of Zhang Liusun 張留孫 (1248–1322), patriarch of the so-called Xuanjiao 玄教 order of the Yuan dynasty, Zhao Mengfu (1254–1322) records that around 1295 the newly enthroned Emperor Chengzong reassured the patriarch of his symphathy to Taoism (see Chen Yuan, *Daojia jinshi lüe*, 912). The work of the Xuanjiao order in support of Taoism in the later part of the Yuan remains to be studied.

Pure Land schools but especially through its Tantric traditions, was pervasive. This influence is clearly perceptible in Taoist texts.

None of these new developments were easily reconcilable with the traditional framework of the canon, which, as we have seen, corresponded to the hierarchy of the clergy of the medieval ecclesia. The ancient Way of the Heavenly Master, with its elaborate liturgical organization, had gradually ceased to exist in the late Tang and Five Dynasties periods—or perhaps, as future research may demonstrate, its communal structure had transformed itself into that of the modern temple association (*hui* 會). The very lineage of the Heavenly Masters, which had continued since the Han dynasty with its seat at the Yangping zhi 陽平治 diocese in the Guanzhong region in southwestern Shaanxi, was replaced with a new institution, the hereditary Zhengyi patriarchy of Longhu shan in Jiangxi. The claim that this institution hailed from the founder of the Tianshi lineage has never been substantiated. Indeed all the available historical evidence points to the contrary. The transformation may have been a result of the Tang official recognition of the Longhu shan Heavenly Master temple as the seat of the lineage (see above). In any case, the modern Zhengyi order of the Longhu shan bears no resemblance whatsoever with the religion of the *Zhengyi fawen*. This order is a perfect example of the transformation Taoism underwent at the end of the middle ages. It is also a remarkable testimony of Taoism's adaptability.

The inevitable problems brought about by the discrepancy between the canon and the living Taoist religion of the Song were not easily resolved. In his great liturgical handbook *Shangqing lingbao dafa* 上清靈寶大法, Jin Yunzhong (fl. 1225) expressed the difficulties he experienced in matching the ritual practice of his times with the orthodoxy of the canon. In order to accommodate the living *Tianxin zhengfa* 天心正法 school, he decided to regard it as representing the true Heavenly Master tradition, while rejecting the ancient Zhengyi rites. To legitimate the powerful school of the Jingming zhongxiao dao 淨明忠孝道 promoted by the temple of Saint Xu Jingyang 許旌陽 of Mount Xishan 西山 at Nanchang (Jiangsu), Jin Yunzong associated it with the ancient Lingbao division. In fact, it can be induced from his protracted arguments regarding canonicity that none of the new schools occupying most of the space of part 3.B in the present study had been integrated into the old canon at that time. Indeed, if any of the works produced by schools like the Shenxiao fa 神霄法, the Wulei fa 五雷法, the Tianxin zhengfa, the Jingming zhongxiao dao, the Qingwei fa 清微法—and many other works as well, such as the scriptures written in honor of popular saints—had been included, at least one or two of them would have fallen victim to the great holocaust and presumably listed as such in *1430 Daozang quejing mulu*. The fact that no work of the kind can be found in that catalogue suggests that they either had never been admitted or had subsequently been expurgated.

From this perspective, it may be surmised that had the ancient canon not been destroyed, the ultimate outcome might have been even worse: sclerosis followed by radical reformation. Since the traditional *Daozang* had ceased to exist, the way was now open for a renewal.

THE MING CANON AND ITS SUPPLEMENT

The Compilation of the *Zhengtong daozang* 正統道藏

We now return to the collection that is the subject of the present study, the *Da Ming daozang jing* 大明道藏經. The fact that the Heavenly Master was asked to submit the new canon indicates that since the political eclipse of the Quanzhen order during the reign of Kublai, the patriarch of the Longhu shan had obtained virtual leadership over all of Taoism. His headquarters in Jiangxi had become an important Taoist ordination center with a large library. However, as stated earlier, the editorial work was to take almost forty years. It must have advanced well during Zhang's lifetime. He himself had moved to Peking in order to supervise the editing. But after his death in 1410, and the subsequent demise of the Yongle emperor in 1424, things may have come to a standstill. Zhu Di's successor, the Xuande 宣德 emperor (1426–1436), was not interested in the enterprise. During the Zhengtong 正統 reign, beginning in 1436, the work was finally continued and completed. We do not have much information about the editors, except that the registrar (*daolu si* 道錄司) Shao Yizheng 邵以正 was entrusted with the final revision in 1444.[110] It was probably he who included ZHANG YUCHU's collected writings, the *Xianquan ji* 峴泉集, into the Ming canon, and the place of its insertion probably marks the point at which Shao introduced his additions to the work of the former Heavenly Master. The following entries, numbered 1312 to 1428, correspond to a mass of texts from the Six Dynasties and the Tang period, especially Shangqing scriptures that had not been previously included. Most of these texts have characters altered in deference to Song taboos, suggesting that they originally came from a Song canon. Had it not been for this kind of afterthought on the part of the editors, much of our information about the great Shangqing tradition would have been ruefully incomplete.

The editors could have done much more. We know, as mentioned above, that at the time the Ming canon was compiled, a copy of the *Zhenghe wanshou daozang* still existed in the Xuanmiao guan at Zhangzhou. Many other, perhaps incomplete, copies existed elsewhere, for instance in Fuzhou itself. Why did ZHANG YUCHU not reprint their contents? We can even ask more precisely: why was the catalogue of the

110. On Shao Yizheng, see Schipper, "Master Chao I-chen."

Quanzhen *Xuandu baozang*, which most evidently was used by the editors of the Ming canon to make *1430 Daozang quejing mulu*, not included? This omission is all the more strange since the editors themselves showed, in that same catalogue of missing works, that catalogues of earlier editions had been reproduced in previous canons. What exactly did the editors imply by marking all those books that were evidently still extant in Fujian at the time as "missing" (*que* 闕)? That they were literally unable to find them or that, after ZHANG YUCHU had edited a *Daozang* according to his own ideas, it was no longer feasible or desirable to include them? To do so would have resulted in adding at least 2,000 juan to the 4,000 that had already been collected by the former Heavenly Master.

That the Heavenly Master wished to make a *new* canon can be seen from the fact that the great majority of the works he selected were modern, that is, dated from the Southern Song or later.[111] We can gain some insight into his ideas from his *Daomen shigui* 道門十規 (Ten Guidelines for Taoism), a pastoral directive probably written shortly after Zhang received, in 1406, the imperial request to present a new *Daozang*. He presents the history and the role of Taoism as they were understood in his times. His historical perception begins with Laozi as grand astrologer and archivist, founder of the Huang-Lao school. Taoism was subsequently dominated by different currents and sects. This situation resulted ultimately in the separation between his own Zhengyi order, with its mainly secular clergy, and the Quanzhen order, with its monastic institutions. He credits his own ancestor, the First Heavenly Master, with having founded the Zhengyi order; GE XUAN with creating the Lingbao school; Xu Jingyang with the Jingming zhongxiao dao; and the elder Mao brother with the Shangqing tradition. Each of these orders, schools, or traditions had in ZHANG YUCHU's time become a sect (*pai* 派) with its own holy mountain, temples, clergy, titles, and registers.

Beside these sects there were the methods (*daofa* 道法) of the Qingwei, the Shenxiao, and so on. The practice of such *fa*, Zhang says, required strict discipline and great purity, lest the performers became indistinguishable from "back-alley shamans." This caveat gives Zhang the opportunity to dismiss the use of spirit writing as a medium unfit for orthodox Taoists. A special paragraph is devoted to those in charge of temples, who can be laymen, but in that case should be senior citizens of impeccable conduct.

In all these precepts there is no trace of the ancient canonical framework of graded initiations and ordinations. Although Zhang clearly saw himself as the supreme leader of the Taoists, he derived this standing from the imperial request to compile the *Daozang*, and not from any empowerment given to him, either by the body of

111. See VDL 61 and n. 43.

Taoist masters, or by decree of the gods or ancestors. It is obvious that the ecclesia of the middle ages had no contemporary meaning, and that Zhang decided to create a *Daozang* for his time, in accordance with the Taoism of his time. It is likely that he was aware of the catastrophe that had befallen Taoism because of the contents of the *Xuandu baozang* and that he wished to avert similar mishaps.

Outlining the scriptural legacy of Taoism, Zhang defines the Three Caverns as containing the revelations made by the Three Pure Ones, that is, the Yuanshi tianzun 元始天尊, the Lingbao tianzun 靈寶天尊, and the Daode tianzun 道德天尊. Therefore, he says, the *Lingbao duren jing* 靈寶度人經, since it was "spoken" by the Yuanshi tianzun, should be at the head of the canon,[112] and that is indeed where it is now found. He also tells us that the most important texts revealed by the Lingbao tianzun were not the Lingbao scriptures, but the *Dingguan* 定觀 and the *Neiguan* 內觀.[113] As for the texts of the Daode tianzun, these were the *Daode jing* and the *Riyong* 日用.[114] Furthermore, Zhang makes a distinction between scriptures meant for personal cultivation (*nei er xiu ji* 內而修己) and those meant for saving the world (*wai er ji shi* 外而濟世). Scriptures such as the *Beidou jing* 北斗經 and *Yushu jing* 玉樞經 belonged to the second category.

As a result of these principles, the organization of the *Daozang* became radically altered. Among the most conspicuous departures from the traditional seven-parts classification is the placement of the *Daode jing* and the other ancient philosophical texts and their commentaries not in the *Dongxuan bu*, as had formerly been the case, but in the *Dongshen bu*. This placement occurred under the aegis of Daode tianzun, who, in modern Taoism, is considered to be the deified Laozi (Taishang laojun 太上老君). Other momentous, but perhaps at first sight less visible changes are the transformation of the *Dongzhen bu* into a collection of modern *daofa* of the Qingwei, Yutang, and Thunder Magic schools, headed by the sixty-chapter Shenxiao version of the *Lingbao duren jing*. The *Shangqing jing*, which used to occupy this place in the first of the Three Caverns, is eliminated. As we have seen, we owe it to the insight, or the afterthought, of Shao Yizheng that, in extremis, the ancient Shangqing scriptural corpus was saved and added at the end of the *Daozang*.

Needless to say, the attempts by ZHANG YUCHU to pour new wine into old bottles

112. *1232 Daomen shigui* 5a.

113. These titles correspond, respectively, to *400 Dongxuan lingbao dingguan jing zhu* and *641 Taishang laojun neiguan jing,* both early Tang texts. But while the *Dingguan* is indeed placed in the *Dongxuan bu,* the *Neiguan,* as revealed by Laojun, is in the *Dongshen bu*.

114. Correponding to *645* and *646 Taishang laojun [nei, wai] riyong jing*. These short treatises are probably from the Song or Yuan periods.

rendered the organization of the canon obscure, especially to outsiders. The classification not only of the Three Caverns but also, within each of these, of the Twelve Categories was radically changed. In the Ming canon what used to be a very clear classification system results in total disorder. Thus the Fangfa division of the *Dongzhen bu* is a mixed collection of Qingwei rites, Inner Alchemy handbooks, some ancient Shangqing texts, and so on.

The Twelve Categories were defined in the Tang period on the basis of Taoist literature as it existed at that time. More than seven centuries later, these categories were totally inappropriate. All kinds of new books had appeared in the meantime, such as the texts of Inner Alchemy, the *yulu* 語錄 *(logia)* of the Quanzhen masters, the monographs of sacred sites, and so on, none of which fitted the old system. While ZHANG YUCHU was very much a man of his times and well versed in all the different schools that existed then, he decided to use the old seven-parts system, the rationale of which had become obsolete. The addition of the Twelve Categories did not help to render the classification of the texts any clearer and, in some instances, resulted in an even greater confusion. Hence it is difficult to find one's way in the Ming canon. (See table 1 for a summary of the distribution of texts of the Ming canon.)

Other factors may have played a role in making the organization of the canon so confused. We have seen ZHANG YUCHU's explicit condemnation of spirit writing. Yet there are a great many texts in the canon that state just as explicitly that they were produced in this way. Pride of place as one of the very first books of the Fundamental Scriptures of the *Dongzhen bu* belongs to *5 Taishang wuji zongzhen Wenchang dadong xianjing,* which was revealed by a "descent into the brush" (*jiangbi* 降筆) in the year 1168 in Wenchang temple in Zitong 梓桐 (Sichuan), as mentioned repeatedly in the prefaces to that work. Another instance is the *317 Lingbao tianzun shuo Hongen lingji zhenjun miaojing*. This happens to be the very first book in the next Cavern, the *Dongxuan bu,* and equally a product of the planchette, wielded this time in the temple of the immortal Xu brothers 徐仙 at Jin'ao feng 金鰲峰 in Fuzhou. The scripture has a preface by Emperor Yongle himself, dated 1420.[115] It is evident that this new work was included while the editorial work on the *Daozang* was already under way; it was placed at this prominent position because of its august patronage. Many other examples could be quoted of books that must have been admitted into the canon because the temple organization that produced them was rich or powerful.

Nevertheless, the worship of local saints does not stand out as prominently in the Zhengtong canon as it would later in the supplement. Remarkable, on the contrary,

115. See the rich documentation on the cult in part 3.B.12, "The Hongen lingji zhenjun Cult."

TABLE 1. *Distribution of texts of the Ming canon of the Zhentong era*

For each category we give the number of juan followed, between parentheses, by the number of texts.

TWELVE CATEGORIES	THREE CAVERNS			FOUR SUPPLEMENTS			Total
	Dongzhen 洞真	Dongxuan 洞玄	Dongshen 洞神	Taixuan 太玄	Taiping 太平	Taiqing 太清	Zhengyi 正一	
Benwen 本文	160 *(77)*	84 *(71)*	40 *(51)*					
Shenfu 神符	8 *(9)*	10 *(8)*	8 *(5)*					
Yujue 玉訣	111 *(60)*	36 *(33)*	707 *(88)*					
Lingtu 靈圖	27 *(17)*	11 *(13)*	51 *(6)*					
Pulu 譜錄	21 *(13)*	18 *(12)*	42 *(14)*					
Jielü 戒律	12 *(12)*	27 *(11)*	9 *(7)*					
Weiyi 威儀	31 *(30)*	420 *(81)*	27 *(26)*					
Fangfa 方法	230 *(51)*	76 *(24)*	60 *(63)*					
Zhongshu 衆術	19 *(20)*	20 *(20)*	104 *(74)*					
Jizhuan 記傳	124 *(19)*	35 *(17)*	37 *(20)*					
Zansong 讚頌	10 *(6)*	8 *(8)*	6 *(7)*					
Biaozou 表奏	9 *(2)*	29 *(5)*	6 *(3)*					
Total	762 *(316)*	774 *(303)*	1,097 *(364)*	553 *(117)*	410 *(66)*	179 *(25)*	776 *(240)*	4,551 *(1,431)*

NOTE: The 1607 supplement of 56 texts raises the total number of texts in the Ming canon to 1,487.

is the place the canon gives to Confucianism, exemplified by the inclusion of the complete works of SHAO YONG (1012–1077). Numerous works by Confucian scholars on cosmology and Inner Alchemy are also noteworthy, such as Zhu Xi's 朱熹 (1130–1200) commentary on the *Zhouyi cantong qi*. Here again, public relations and the promotion of the ideology of the Three Religions must have played a role.

The Supplement of 1607

In 1585, 140 years after the completion of the *Zhengtong daozang*, Zhu Yijun 朱翊鈞, the Wanli 萬曆 emperor, asked the then Heavenly Master Zhang Guoxiang 張國祥, the fiftieth successor to the holy office, to compile a supplement to the canon. Again, the patriarch repaired to Peking to start his work. Again it took him a long time to accomplish the task. Twenty-two years later, Zhang Guoxiang presented the results of his labors. His choice had fallen on just fifty-six books, with a combined volume of no more than 180 juan. Why did it take so long? Why so few books? And above all, why did the emperor all of a sudden express the wish for a supplement? Once again, we have little to go on to reconstitute the history of the compilation. Almost all information has to be distilled from the supplement itself.

It is well known that the last two great rulers of the Ming, the Jiajing and Wanli emperors, favored Taoism. Since we have no clear indication as to what motivated the request for a supplement, we can only presume that an update in keeping with the religious policy of the times was deemed necessary. The borderlines of Taoism, with respect to those of the other two great doctrines (Buddhism and Confucianism), had to be redrawn. Perhaps the growing importance of sectarian movements made it expedient that the position of Taoism be strengthened.

When we look at the kind of books that were selected for the supplement, any of these reasons could be advanced. The selection is indeed surprising. The supplement starts out with a flurry of scriptures related to popular sects and saints. The very first text, *1432 Taishang zhongdao miaofa lianhua jing*, is a pastiche of the Buddhist Lotus Sūtra, produced by an unidentified sectarian movement by means of planchette writing. The ninth entry, *1440 Huangjing jizhu*, is an annotated edition of the *10 Gaoshang yuhuang benxing jijing*. This was the work of Luo Hongxian 羅洪先, *zi* Nianan 念庵 (1504–1567?). Luo was the distinguished *zhuangyuan* 狀元-laureate of 1529, who as a result of a difference of opinion with the Jiajing emperor was dismissed from public office in 1541. He was an ardent admirer of Wang Shouren 王守仁, *zi* Yangming 陽明 (1472–1529), and a friend of Lin Zhaoen 林兆恩 (1517–1598), the founder of the Sanyi jiao 三一教. *Huangjing jizhu* also contains a "preface to the original edition" by Luo himself proclaiming that, lacking the means of publishing his work, he presented it to the Heavenly Master for inclusion in the *Daozang*. This preface is also dated 1585. By that time Luo is thought to have died, so the possibility of some sleight of hand by

the editor cannot be excluded. The commentary itself, however, is manifestly written by a scholar familiar with the thought of Wang Yangming. A special feature is that the editor of this work is a certain Zhou Xuanzhen 周玄貞, a Quanzhen master from Shandong, who also served as compiler of this very supplement of the Taoist canon (Zhou's complete title is given in the work as *Da Ming jiang daojing xiu xuanzang si Quanzhen dizi* 大明講道經修玄藏嗣全眞弟子).[116]

There are many other links between the supplement of 1607 and eminent scholars of the late Ming. The two last works to be included are *1486 Laozi yi* and *1487 Zhuangzi yi* by Jiao Hong 焦竑 (1541–1620). Jiao Hong was still alive at the time his works were included, and it must be assumed that he gave his assent to this. The *1483 Tianhuang zhidao taiqing yuce* by Zhu Quan 朱權 (1378–1448), seventeenth son of the founder of the dynasty, deserves also to be mentioned. But most astonishing is the inclusion of a work by Li Zhi 李贄 (1527–1602), a study of the *Yijing* with a distinct Chan 禪 approach titled *1473 Yiyin Shangxia jing*. At the time of publication, Li had been dead for five years. His demise, possibly by suicide, had not allayed a raging controversy surrounding his personality and actions. The scholar-rebel, pursuing his Buddhist vocation while remaining the most prominent liberal thinker and writer of his time, had been the victim of furious attacks by the Confucian orthodox establishment, both during his lifetime and after. The inclusion of his work in the supplement of the *Daozang* was politically significant. It amounted not only to a rehabilitation, but to an act of defiance towards the Donglin Party 東林黨 and their allies.

Here we should stress once more the presence of a great number of scriptures and hagiographies related to popular saints in the supplement, in contrast with the main canon of the Zhengtong era. Many deities, such as Bixia yuanjun 碧霞元君, had never obtained official recognition in the form of a canonization title (*fenghao* 封號), in spite of great popularity, especially in the capital. The inclusion of their scriptures amounted to such a sanction. We must conclude that there existed a political will behind this move. The *Ming shilu* 明實錄 (juan 183, second month of Wanli 15) reports that candidates in the imperial examinations were wont to refer to texts in the *Daozang* rather than to cite the Confucian classics and orthodox commentaries. This raises the question of what kind of Taoism the supplement sought to foster and define. It was evidently something far more popular and unconventional than had previously been the case. The legitimization of the cult (*xianghuo* 香火) of popular saints, of Wang

116. The work identifies yet another collaborator to the supplement. In a third, short preface dated 1588 Wang Jingcui 王靜粹 identifies himself as responsible for copying texts to be included in the Wanli supplement. He must have also had a hand in arranging the texts that went into the present edition.

Yangming's thought, of Lin Zhaoen's teaching, and of Li Zhi's criticisms could be interpreted as an attempt to create an opposition movement to the Confucian orthodoxy of the times and, by the same token, to muster popular support for the Wanli throne. This hypothesis is strengthened by other evidence, notably from the stele inscriptions of the same period in Peking's popular temples, where a similar spirit of opposition to the reactionary orthodoxy prevails.

However futile such attempts to provide a platform for opposition to the Confucian orthodoxy may have been and however miserably they failed in later periods does not diminish the importance of the undertaking. The late Ming stands out in the history of Chinese culture as a moment of freedom and creativity.

Destruction and Rebirth

A few words, finally, about the gradual repression of Taoism during the Qing. The political bias undoubtedly goes back to the days when the kingdom of Hou Jin 後金 (1616–1644) was a sanctuary for fundamentalist Confucians opposed to the liberal culture of the late Ming. The sectarian uprisings that caused the demise of the Ming comforted the future rulers in their opposition to popular religion. As early as 1663, the Kangxi 康熙 emperor assimilated daoshi with shamans (*wushi* 巫師) and mediums (*tiaoshen* 跳神), prohibiting their exorcistic rites on pain of death. The foremost persecutor, however, was Qianlong 乾隆. In the fourth year of his reign (1739), he prohibited the recruitment of disciples by the Heavenly Masters. The next year he assented to the following petition by the chief minister of the Court of State Ceremonial (Honglu si qing 鴻盧寺卿), Mei Gucheng 梅轂成 (d. 1763): "Taoists are vile. It is improper that they pollute the court with their filth." Thus after 1740 the Heavenly Master was no longer admitted to the palace. In 1742, Taoists were dismissed from their role in the state rituals and Taoist music was barred from state ceremonials. In 1752, the Heavenly Master was demoted from his dignity as a mandarin of the second degree to the fifth. He was also barred from presenting proposals for the canonization of saints. Although some time later he was reinstalled in the third degree and permitted to come to court once every five years, the Taoists' situation remained unfavorable and altogether different from what it had been during the Ming. It was to degrade continuously thereafter. Finally, in 1821, the first year of the reign of the Daoguang emperor, the Heavenly Master was barred not only from court, but from the capital.

Another eloquent example of the Qing government's ostracism is found in the *Siku quanshu* 四庫全書. Unlike the Yongle emperor, who gave a large place in his *Yongle dadian* to Taoist works, the Qianlong emperor banned virtually all of them. At a time when the Ming canon was by no means rare and was readily available in the capital, the old Manchu managed to reduce the presence of Taoist books in this "universal

library" to some forty titles, virtually all of them commentaries of the *Daode jing* or the *Zhuangzi*. The *Daozang*, which in Qing times was constantly pilfered because it contained so many rare ancient texts,[117] was severely criticized precisely for containing these works! This and similar partisan arguments abound in the review that the *Siku quanshu zongmu tiyao* devotes not to the *Daozang* itself, but to an annotated catalogue of the same, the *Daozang mulu xiangzhu* 道藏目錄詳註 by Bo Yunji 白雲霽 (dated 1626).[118] Thus Taoist literature was placed outside the purview of Confucian learning and condemned to oblivion.

The hostility of the literati, encouraged by the Qing policy toward Taoism, became a factor in their programs for national renewal. It was one of the driving forces behind the proposals made by Kang Youwei 康有爲 (1858–1927) during the Hundred Day Reform (Wuxu bianfa 戊戌變法) period. For Kang, the religious fervor of the Chinese was "the shame of the nation." The decree issued by the young Guangxu emperor in 1898 to "do away with temples to open schools (*feimiao banxue* 廢廟辦學)" opened the door for the gratuitous confiscation of temple property and the destruction of their valuable patrimony. The immediate consequence was to destabilize the entire country, one of the causes for the so-called Boxer Rebellion of 1900. In the course of these tragic events, when the allied troops entered Peking, their gunfire destroyed the Da guangming dian 大光明殿 temple in the western part of the city, where the printing blocks of the Ming canon were kept. They were all destroyed.

The initiative by President Xu Shichang 徐世昌 (1855–1939) to reprint the Ming canon came in the wake of the May Fifth Movement in 1919. He financed the enterprise and instructed his minister of education, Fu Yuanshu 傅沅叔 (1872–1939), to supervise the task. The work itself was entrusted to the Hanfen lou 涵芬樓 bibliophile association in cooperation with the Commercial Press in Shanghai. A committee of scholars endorsed the publication in a preface in which some of the main facts related to the history of the *Daozang* were recalled. Among the signatories we find the reformers Kang Youwei and Liang Qichao 梁啓超.

The canon was reprinted in 1926 in reduced format facsimile, and the original 4,551 juan bound into 1,120 fascicles. The reprint is virtually complete. Minor lacunae must have existed in the original copy. Five hundred sets were made which were sold to sinological libraries all over the world. The study of the treasure house of Taoism could at last begin.

117. It is in the *Daozang* that many important philosophical texts—such as parts of the *Mozi*, the *Gongsun Longzi*, and the works of SHAO YONG—as well as mythological texts such as the *Shanhai jing* have been preserved. Qing literati edited and published these texts on a large scale but rarely acknowledged their origin.

118. *Siku quanshu zongmu tiyao* 146 (end).

THE TAO-TSANG PROJECT

Daozang Studies after 1926

It did not take long before scholars delved into the reprinted *Daozang* and began publishing their findings. This task was by no means easy as there was little to go on. Virtually no study had been made hitherto of the canon and its contents. As mentioned, scholars of the Qing period had mined the Ming canon for ancient texts they deemed of interest, without, however, asking why the Taoists had preserved these texts, and without giving them credit for having done so. In consequence no Qing scholar had ever studied the *Daozang* in its entirety, with the self-proclaimed exception, at a late stage, of Liu Shipei 劉師培 (1884–1919). Liu had spent the winter months of 1910 in the Baiyun guan 白雲觀 temple in Peking reading ten juan a day and had made a critical study of the whole collection.[119]

Another claim to having read through the entire canon before it was reprinted was made by Father Léon Wieger, S.J. In 1911, he published his catalogue of the Ming *Daozang*.[120] It is doubtful whether the reverend father ever saw, let alone read, the canon. His "catalogue" is an adapted translation of the above-mentioned catalogue by Bo Yunji.[121] On the basis of this catalogue, Wieger made his own classification of the texts according to a rather haphazard selection of fifty-six categories. Nevertheless, in the absence of any better work, Wieger's catalogue was used for many years. His classification of texts was even reprinted in the *Daozang* index of the Harvard-Yenching Institute Sinological Index Series.[122]

The general situation scholars found themselves in when tackling the *Daozang* after it became available has been aptly described by Maspero. After stating that the repository had until recently been nearly inaccessible, he says:

> And the collection is vast, over a thousand volumes containing nearly 1,500 different works, many of them very lengthy; so that the exploration, which will be long and difficult, has scarcely begun. . . . One of the chief difficulties of research relating to the history of Taoism arises from the fact that the ancient Taoist books are undated:

119. A simple calculation shows that at this rate Liu would have needed a year and a half to complete the task. His "Reading notes on the Daozang" (*Du daozang ji* 讀道藏記) show the limits of both his labors and his understanding. His initiative did, however, set an example and received much attention. Its slender results were published in the *Guocui xuebao* 國粹學報 75–77 (1911) and again in his collected works in 1934 (*Du Daozang ji* in *Liu Shenshu xianshen yishu* 63).

120. L. Wieger, *Taoïsme*, vol. 1, *Bibiographie générale* (Hsien-hsien, 1911).

121. See the remarks by Liu Ts'un-yan, "The compilation and historical value of the Tao-tsang."

122. Weng Dujian, *Daozang zimu yinde*, xiii–xx.

their authors are unknown, we do not know what period they belong to, and there is almost never either a preface or a prefatory or final note giving an author's name or a chronological indication. For some of them, we can waver between Han and Ming—that is between dates differing by some fifteen centuries.[123]

Maspero's first attempt at dating some of the texts in the *Daozang* is important, not so much for the results, which are now largely obsolete, but for its methodology. Maspero first found a few "well established reference points." Using these as points of departure, he examined to what extent he could find these reference materials quoted in other works. Thus he established sets of cognate texts. Without any previous knowledge of the history of Taoist literature, Maspero managed to identify what have since become known as the Shangqing and Lingbao corpuses,[124] demonstrating the efficiency of what we have since named "internal textual criticism."

It is beyond the scope of the present introduction to give a full account of the progress of *Daozang* studies since the reprint of 1926.[125] Some major contributions that have been instrumental in the development of the field should, however, not go unmentioned.

Chen Guofu 陳國符 (1914–2000) issued from a Taoist family in Changshu 常熟 (Jiangsu) and studied chemistry in China and in Germany. During his university years he was attracted to the history of Chinese science and collaborated with Tenney Davis on a study of the *Baopu zi neipian*.[126] He returned to China in 1942 and joined the Southwest Union University in Kunming. There he began to work seriously on the history of the *Daozang* under the guidance of the great linguist Luo Changpei 羅常培 (1899–1958). After the war, Chen traveled extensively in search of materials

123. "An essay on Taoism in the first centuries A.D.," 313–14. This "Bibliographical introduction" must date from around 1936 (see ibid. 313, note 3).

124. Ibid., 314–19.

125. There are several reports on the development of Taoist studies in China, Japan, and the West: see Noguchi Tetsuro 野口鐵郎 and Fukui Fumimasa 福井文雅 in *Dōkyō* 道教 3:218 ff., edited by Fukui Kōjun 福井康順 et al.; Qing Xitai 卿希泰, *Zhongguo daojiao shi* 4:479 ff.; Anna Seidel, "Chronicle of Taoist studies in the West 1950–1990," *Cahiers d'Extrême-Asie* 5 (1990): 223–347; K. M. Schipper, "The history of Taoist studies in Europe," in *Europe Studies China*, 476–91, edited by Ming Wilson and John Cayley (London: Han-Shan Tang Books, 1995); F. Verellen, "Taoism," in Dan Overmyer ed., "Chinese religions: the state of the field (part 2)," *Journal of Asian Studies* 54 (1995): 322–46. Our introduction here does not highlight the contributions of Chinese scholars such as Xu Dishan 許地山 (1893–1941) and others, as their work did not primarily concern the *Daozang* and its sources.

126. Tenney Davis and Chen Kuo-fu, "The inner Chapters of the *Pao Phu Tzu*," *Proceedings of the British Academy* (1941): 74, 297.

and evidence. The result was his *Daozang yuanliu kao* 道藏源流考, a pioneer study of the history of the canon and many related topics. It was first published in 1949 and immediately exerted great influence on the then still nascent field. In 1963, a new enlarged edition was published, which comprised, in addition to the original study, a number of important essays, notably on the early Tianshi dao, on Taoist music, and on the history of Chinese alchemy. Chen's work, all the more because he was not a professional sinologist, commands deep admiration. It has been used by generations of students but never superseded. Yet it has one serious drawback. Chen's work admirably reconstructs the development of the old canon, from the Three Caverns of Lu Xiujing to the last *Xuandu baozang* of the Quanzhen masters. But it does not devote any in-depth study to the sole *Daozang* that has come down to us, that of the Ming. Chen considered the classification system of the *Zhengtong Daozang* chaotic, and its editors inept.[127] Be that as it may, his work offers little help to those needing to find their way about the canon. In the end, despite its wealth of materials, Chen's historical study promises more than it delivers, by not taking into account the vast majority of modern texts contained in the Ming *Daozang*. In 1983 Chen published a sequel titled *Daozang yuanliu xukao* 道藏源流續考, but it is solely devoted to alchemy.[128]

Daozang studies in Japan truly commenced with the work of Fukui Kōjun 福井康順, whose *Dōkyō no kisoteki kenkyū* 道教の基礎研究 (Fundamental research in religious Taoism, 1952) broke new ground and opened up the field. Chen Guofu's work exerted great influence in Japan, as can be seen from Yoshioka Yoshitoyo's 吉岡義豐 *Dōkyō kyōten shiron* 道教經典史論 (Treatise on the history of Taoist scriptures, 1956). Following in Chen's footsteps, Yoshioka added many new materials, notably from Buddhist sources and the Dunhuang manuscripts. Most useful for the new field of *Daozang* studies were the indexes of book titles occurring in Taoist handbooks and encyclopedias that Yoshioka appended to his study. These permitted tracing quotations and thus advancing the study of Taoist bibliography. Yoshioka continued in this way through a large number of groundbreaking publications. He further collaborated with young scholars from France and made their work known in Japan. Ōfuchi Ninji 大淵忍爾 also contributed immensely to the study of the Taoist canon. Besides reconstructing such scriptural monuments as the *Dongyuan shenzhou jing* and the ancient *Lingbao jing*, he collected and edited all of the Dunhuang manuscripts related to Taoism. He also made an important contribution to the study of Taoist ritual.

It was thanks to the works of these last three scholars that, at the time I studied the *Han Wudi neizhuan* 漢武帝內傳 as the subject of my dissertation, I was able to identify it as a literary work related to the Shangqing scriptures and to explain its

127. CGF 177.

128. Published by Mingwen shuju in Taipei, 1983.

narrative in terms of a ritual for the transmission of sacred texts.[129] This dissertation induced me to delve into the vast source material on liturgy in the *Daozang*, only to find it virtually incomprehensible. No guidance was available, whether from books or from field materials. Chavannes's groundbreaking study of the Lingbao ritual Casting of Dragons (*tou longjian* 投龍簡),[130] then the only study on the subject of Taoist ritual available, showed that he also had been at a loss as to the meaning of many aspects of the liturgy.

A few years later, in 1964, I was privileged to study with Taoist masters in Tainan (Taiwan) and for the first time to witness *zhai* 齋 and *jiao* 醮 services. The Lingbao Qingwei 靈寶清微 liturgy is relatively well preserved in southern Taiwan.[131] The manuscripts handed down from generation to generation contain scriptures and rituals that in many cases are also found, in identical or cognate versions, in the Ming canon.

The study of the living tradition thus opened up a field that hitherto had remained inaccessible, and at the same time allowed us to progress in our understanding of the most important component of the canon. In order to facilitate the identification of manuscript sources and the exploration of the *Daozang*, I compiled a number of research aids. One of these was a concordance to the titles of the Ming canon, which was useful for identifying pertinent terms within the often long-winded and obscure titles of Taoist texts.[132]

Thus, during my years in Taiwan (1962–1970), I began laying the groundwork for an overall study of the Ming *Daozang*. This enterprise, the dimensions of which I did not truly fathom initially, appeared timely as more and more case studies on specific scriptures and movements began appearing. However, these early, topical researches were often difficult to contextualize. Moreover, under the influence of Japanese scholarship, research on Taoism tended to focus increasingly on the Six Dynasties period. Later developments, with the exception of Quanzhen Taoism, remained virtually untouched. The discovery of the living traditions now made it possible, and necessary, to include these in our study as well.[133]

129. See *L'empereur Wou des Han*.

130. Chavannes, "Le jet des dragons."

131. The rituals have been published by Ōfuchi Ninji, *Chūgokujin no shūkyō girei*.

132. First published as *Concordance du Tao-tsang* and again as a companion volume to the Yiwen yinshu guan reprint of the *Zhengtong Daozang* (Taiwan 1976), and, more recently, in a revised version published with Chen Yaoting 陳耀庭 as *Daozang suoyin* 道藏索引 by the Shanghai shudian in 1996. I made my own inventory of the contents. This resulted in a slightly different numbering of the texts. On the *Yunji qiqian* index, see below.

133. The dangers of introducing medieval data in the study of the contemporary field has been aptly described by Strickmann, "History, anthropology, and Chinese religion," *Harvard Journal of Asian Studies* 40 (1980): 201–48.

The Beginning of the Tao-tsang Project

At the European Conference of Chinese Studies in Paris in September 1976, I proposed to create a research program for the study of the *Daozang*. The aim was to provide the first comprehensive, systematic, and analytical bibliography of the Ming canon. All texts were to be investigated for their date, authorship, and significance, as well as abstracted. Indexes were to be made of all hard data the texts might contain. Finally the contents of the canon would be reorganized so as to contextualize each text by giving it a meaningful place in terms of modern scholarship. This reorganization would throw light on the historical evolution of Taoism and give the canon a transparency it had hitherto lacked.

The proposal obtained the sponsorship of the European Association of Chinese Studies, and work began right away. The headquarters of the project were established at the Center for Documentation and Research on Taoism of the Ecole Pratique des Hautes Etudes (EPHE) in Paris. John Lagerwey undertook his study on the *Wushang biyao*, an important compendium in the history of medieval Taoism.

In 1978, the Tao-tsang Project was recognized by the European Science Foundation (ESF) as an "Additional Activity" of the Council for Humanities. The duration of that activity was set at four years (1979–1983). The ESF installed a steering committee for the project composed of Professors Wolfgang Bauer (Munich), Piet van der Loon (Oxford), Maxime Kaltenmark (EPHE, Paris), Hans Steininger (Würzburg), Erik Zürcher (Leiden), and myself. Three working groups were created, one in Paris, one in Würzburg, and at a later stage, one in Rome. The Paris working group consisted of Catherine Despeux, Caroline Gyss-Vermande, Marc Kalinowski, Pauline Koffler, Kwong Hing Foon, John Lagerwey, Christine Mollier and Isabelle Robinet. Four outside members, Poul Andersen from Copenhagen, Adrianus Dudink from Leiden, Denis Allistone from Zürich, and Franciscus Verellen from Oxford, were also integrated into the Paris working group.

The Würzburg working group included Farzeen Baldrian-Hussein, Ursula-Angelika Cedzich, Florian Reiter, and Hans-Hermann Schmidt. The Rome group comprised Lydia Bonomi, Alfredo Cadonna, Giovanna Fulvi, Alessandra Lavagnino, Ritsuko Mazzei, Fabrizio Pregadio, and Giovanni Vitiello.

In addition to the subsidies provided by the European Science Foundation, several research organizations contributed to the undertaking. The Würzburg working group, under the direction of Hans Steininger, received two full and two part-time temporary research posts from the Deutsche Forschungsgemeinschaft. Ph.D. scholarships where provided by the Nordic Institute of Asian Studies, the Dutch Organization for

Scientific Research, and the Swiss National Fund. The French Centre National de la Recherche Scientifique (CNRS) recognized and subsidized the project through the creation of a special cooperative research scheme, RCP no. 625 "Bibliographie taoïste." The participants held positions at the Ecole Française d'Extrême-Orient, the Ecole Pratique des Hautes Etudes, the Universities of Paris III and of Aix-Marseille. Several junior members were in due time appointed as researchers at the Centre National de la Recherche Scientifique. Pauline Koffler participated on a voluntary basis. The Rome group, under the guidance of Professor Giuliano Bertuccioli, received support from the Istituto Italiano per il Medio ed Estremo Oriente but provided no research posts or scholarships for its members.

The work was organized so as to progress in stages. First a number of training sessions and workshops were arranged in order to provide the participants with indispensable specialist skills. Professors Nathan Sivin (Pennsylvania), Michel Strickmann (UC Berkeley), Erik Zürcher, Piet van der Loon, and I conducted training sessions. Workshops took place in Würzburg, Paris, and Oxford. At a later stage, Professor Piet van der Loon invited individual participants to training sessions at his home in Oxford. Professor Jao Tsung-i (Hong Kong) was often consulted. Master Chen Yung-sheng (Tainan) was also called upon to share his immense knowledge of the liturgical tradition with the participants.

On the basis of provisional lists of works, classified according to period and groups of texts (subject or school), the participants were invited to choose the books they wished to study. They were encouraged not to restrict themselves to one particular group of texts, but to extend their acquaintance to a variety of different traditions and aspects of Taoism. As can be seen from the present work, this recommendation was only partly carried out. In spite of the precise guidelines elaborated by the steering committee in order to ensure consistency in the writing of the articles, the contributions of the participants reflected in many cases their individual approach. The editors have tried to respect this aspect of the articles as much as possible.

At the start, all texts needed to be indexed. All hard data such as book titles, names of persons, places, and temples, dates, deities, rites, and so on, were collected according to an established protocol. These data were then entered into a filing system. Soon, Professor Erik Zürcher convinced us to use a computer to establish an electronic data bank. This, in 1979 Europe, was still a pioneer undertaking. The data were entered in the mainframe computer of the Centre National de la Recherche Scientifique at Orsay. That outfit had been designed for computation, not for what was soon to become, in the eyes of its engineers, a space-devouring monster occupying several megabytes! Each time the Tao-tsang Project needed to sort its data, the entire computer facility was blocked for part of the day. First the results were compiled on printouts that soon invaded all the available space of our small working room. Later they were

processed on microfiches. The data were entered in *pinyin* transcription, as Chinese character codes were not available at the time. Mrs. Irène Schaeffer, the secretary of the Paris working group, did much for the organization and the advancement of the work. Thanks to her efforts, most of the texts had been indexed and processed after two years. The data bank, with its inevitable shortcomings, proved a workable and efficient tool for the "internal textual criticism" that had become our fundamental methodology.

Other important research aids were produced in the meantime. Thanks to the labors of Kwong Hing Foon, the *Yunji qiqian* index that I had begun in Taiwan was finally completed and copied out in her impeccable calligraphy for offset reproduction. John Lagerwey contributed a most useful study on the sources of the great encyclopedia. The first volume of the *Index du Yunji qiqian* appeared in 1981 and the second in 1982 at the Ecole Française d'Extrême-Orient. Professor Piet van der Loon prepared a critical bibliography of all Taoist works listed in the catalogues of the Song period. He added a study of his sources and of the history of the Song and Yuan canons. His *Taoist books in the libraries of the Song* constituted not only a great contribution to the Tao-tsang Project but also a model for all future bibliographical undertakings of this kind.

As a guideline for the writing of the articles it was recommended that authors concentrate on the date, the author, the nature and the historical context of the work. Although full evidence of bibliographical and historical findings were to be included, the articles were to be as succinct as possible, normally not more than one type-written page. A description of the contents was also to be included, but, again, limited: no "tables of contents"! We kept fast to the idea that we should aim to say the first word about a given text, not the last. Regular meetings took place within the working groups where the contributions were discussed and, as necessary, amended.

The Tao-tsang Project also maintained contacts with researchers in the Far East. In 1979 I visited the Institute of World Religions of the Chinese Academy of Social Sciences and made a presentation of the project. The next year, Mrs. Wu Shouju 吳受琚 of that institute came to Paris, thanks to a scholarship of the French Ministry of Foreign Affairs. She participated in the working groups and workshops and was given full access to the research materials of the project available at that time. Mrs. Wu's experience, as well as the materials, proved to be useful for the work on the *Daozang tiyao* 道藏提要 that started in 1981 at the Institute of World Religions, under the direction of Professor Ren Jiyu 任繼愈.

Contact was also maintained with the Japanese Taoist scholars, especially with professor Fukui Fumimasa 福井文雅 of Waseda University. Thanks to his untiring support, two workshops were organized, one in Paris and one in Japan. The topics of the workshops were not directly related to the Tao-tsang Project, but at each occasion

reports on the work in progress were presented and discussed. By the time the "Additional Activity" of the European Science Foundation and support of the Deutsche Forschungsgemeinschaft came to an end in 1983, the project had advanced remarkably well. The data bank covered the most relevant portions of the canon, several important studies and working tools had been published, and, last but not least, almost 1,000 articles had been written. Nevertheless, the work was far from finished. Many articles had been revised and corrected, but many others remained first drafts. Moreover, they were written in four different languages: French, German, English, and Italian. In order to produce a scholarly publication with adequate indexes, these articles had to be translated into a single language. At the final sessions of the steering committee, it was decided that the work should be presented in English. I was entrusted with completing the work and editing it for publication. An initial deadline was set for 1993. Many more years proved necessary.

The Final Stage

Although much had been accomplished, still more work remained to be done. Fortunately, many collaborators agreed to translate their own contributions. Several hundred texts in the canon, however, had found no takers, and it fell mostly to myself to study and write about them.

The editing also presented a daunting challenge. In the spring of 1991, I was most fortunate to find Franciscus Verellen willing to join me in the task of editor. His contribution to the final stages of the writing, correcting, and editing of the manuscript has been immense. Working most of the time at different places and at different tasks, we had to find time in holidays and in our respective family surroundings to work together. This changed when, in 1995–1996, we obtained fellowships at the Netherlands Institute for Advanced Study in the Humanities and Social Sciences (NIAS) at Wassenaar. During this time we regularly worked together. The entire manuscript was revised and great advances were made in the reorganization of the materials.

Indeed, one of the main priorities of the project had always been to classify all the texts into appropriate categories. In order to open up the sources of Taoism, a new arrangement of the materials was an absolute necessity. Whatever value the classification into Three Caverns, Four Supplements, and Twelve Categories may have had historically, it was abundantly clear that this system had outlived its usefulness by the time it came to be applied to the contents of the Ming *Daozang*. Other criteria, such as the distinction between Daojia and Daojiao, were also not viable. An innovative approach was needed.

An overall organization based on historical principles, while at the same time incorporating a scheme of typological classification, emerged as the most meaningful. For the chronological framework, three broad periods were distinguished:

1. From the Eastern Zhou to the Six Dynasties
2. Sui, Tang and Five Dynasties
3. The Song, Yuan, and Ming

This division proved significant and operable with respect to the long-term evolution of Taoist textual traditions. Within the periodic divisions, we introduced a scheme of typological classification that produced, to the extent that this was historically justifiable, a consistent pattern of categories across periods.

For each period, a first distinction was made between (A) "Texts in general circulation" and (B) "Texts in restricted circulation." Although Taoist institutions as well as the diffusion of texts changed in the course of time, the ritual tradition of initiation and ordination was always maintained. Even today, Taoist scriptures continue to be copied by hand and transmitted confidentially from master to disciple. When a given work could be classified on both sides of this distinction, cross-references were supplied.

To the chronological and typological divisions we added a third level of distinction, that of the individual groups of texts in each major subdivision. Choosing these groups and sorting the texts into each of them involved a long period of trial and error. We were not guided by any dogmatic conception but aimed to approach the problem empirically and to let the texts speak for themselves. It became clear that within the category of texts in general circulation, a classification according to subject was the most appropriate, whereas for those in restricted circulation, the different traditions, movements, schools, and orders to which the texts belonged offered the most suitable framework. Eventually, appropriate slots for almost all texts were found. The groups were arranged as systematically as possible, facilitating the survey of a given branch of Taoist literature from one period to another. For most of the final groupings, short introductions have been added, explaining their rationale and composition.

The majority of choices, whether with regard to conceptual categories or to the placement of specific texts within them, should be unproblematic. Yet some will undoubtedly cause surprise or raise objections. I can say only that certain decisions, such as classifying the *Zhouyi cantong qi* as a Tang work or the *Zhenyuan* 眞元 texts as Ming, have not been taken lightly. In the case of hybrid texts that contain old material together with later additions and alterations, a form of arbitration had to be adopted. When the additions and modifications significantly affected the nature of the text, the later date was chosen. In cases where the subsequent changes could be considered minor (taboo characters, secondary glosses), the earlier date was maintained. These decisions involved much time and deliberation.

During the final stage, the editors were joined by a number of new contributors: Dr. Vincent Goossaert (CNRS), Dr. Jan De Meyer (Leiden), and Dr. Yuan Bingling 袁冰凌 (Leiden and Fuzhou) wrote articles and introductions. On the editorial level,

Mrs. Shum Wing Fong 岑詠芳, Mrs. Fang Ling 方玲, and Mr. Pierre Marsone contributed greatly to the work of correcting the manuscript and completing the bibliography and biographical notices. Special mention must be made of the contribution of Feng Congde 封從德, who wrote a computer program for the conversion of the Wade-Giles romanization system into Pinyin and supervised the electronic entry of the Chinese characters.

The preparation of the final manuscript was entirely coordinated by Franciscus Verellen. He also resolved the problem of formatting the text and directed the revisions of the drafts and the compilation of the bibliographic and biographical sections.

New Perspectives

In the meantime, work continued in other places. Dr. Judith Magee Boltz set out in 1981 to study the Taoist canon, paying special attention to post-Tang literature. This focus led her to read and analyze some 300 Song, Yuan, and Ming texts and collections. Her remarkable study *A survey of Taoist literature, tenth to seventeenth centuries* presents and discusses much of the historical, hagiographic, and literary materials from these periods and places them in their cultural context. Other young scholars in the United States also have turned to Taoist studies, setting a new trend in the American sinological environment.

Scholarly progress also continued in Japan. Thanks to the pioneering work of the great Japanese scholars, interest in Taoism grew rapidly, especially after World War II. The Dōkyō Gakkai 道教學會 became one of the prominent learned societies in the field of Chinese and Japanese studies. Its journal, the *Tōhō shūkyō* 東方宗教, has published many important contributions to the field. Excellent monographs, especially on Six Dynasties Taoism, have been produced in the research center of Kyoto, together with valuable research aides, such as the Concordance on the *Zhen'gao, Shinkō sakuin* 眞誥索引, by Professor Mugitani Kunio 麥谷邦夫. Great efforts were also made to introduce Taoist studies to a wider public. These efforts resulted in the successful three-volume encyclopedic work *Dōkyō,* which presented the state of the art to nonspecialists and included for the first time, next to historical studies, reports on the living liturgical tradition. This work was soon translated into Chinese and has exerted a considerable influence.

In China, the recent progress in Taoist studies has been great. The *Daozang tiyao* 道藏提要 appeared in 1991. It was the work of young Taoist scholars of the Institute of Religions of the Chinese Academy of Social Sciences. Apart from the above-mentioned Wu Shouju, these scholars included Chen Bing 陳兵, Wang Ka 王卡, Zhu Yueli 朱越利, and others, under the guidance of Professors Ren Jiyu 任繼愈 and Zhong Zhaopeng 鍾肇鵬. Taking into account the difficult conditions and the tight schedule for the writing of this work, it is a great accomplishment.

This research on the contents of the canon proved to be a powerful incentive for further initiatives. The *Daozang* was reprinted, this time not from the 1926 Hanfen lou reproduction, but from the original Ming copies preserved in China.[134] The new reprint proved to be a great success. In its wake, Professor Chen Yaoting 陳耀庭 of the Shanghai Academy of Social Sciences published two series of Taoist texts that had not previously been part of the canon, under the title of *Zangwai daoshu* 藏外道書.[135] Other important texts were published in modern typeset editions. Taoist dictionaries and studies, too many to be enumerated here also appeared. The Taoist Association of China (Zhongguo Daojiao xiehui 中國道教協會) has undertaken the compilation of a new Taoist canon, to be called *Zhonghua daozang* 中華道藏.

Meanwhile, at Peking University, Professor Tang Yijie 湯一介 created the Center for Research on Taoism (Daojiao yanjiu shi 道教研究室). This development was followed by Professor Chen Guying 陳鼓應, who stimulated research on the classical Taoist texts with his new editions and commentaries and with the publication of the scholarly journal *Daojia wenhua yanjiu* 道家文化研究.

The other important center of Taoist studies in China is Chengdu. There, at Sichuan University as well as the Sichuan Academy of Social Sciences, many scholars work under the guidance of Professor Qing Xitai 卿希泰. After a number of provisional publications, his complete History of Chinese Taoism (*Zhongguo daojiao shi* 中國道教史) in four volumes has recently been completed. Here, too, we may say that, as a first complete historical study, it is a true achievement. The Sichuan center publishes the journal *Zongjiao xue yanjiu* 宗教學研究.

In Taiwan, Professor Li Fengmao 李豐楙 of the Academia Sinica has launched an ambitious program for the digitalization of the entire Ming canon. Not only the texts will be entered on computer file, but also all diagrams, talismans, and illustrations. Much research is being done to overcome the technical challenges of this vast project.

* * *

One century ago, Taoism was threatened with death. The society in which it lived and that it informed to a far greater degree than has been generally assumed was rapidly disintegrating. It had, indeed, for the greater part, ceased to exist. Its temples and monasteries had been expropriated or destroyed, its scriptural legacy was on the brink of being irrevocably lost. One hundred years ago, no scholar had yet undertaken any serious study of Taoism's history and literature. Today, Taoism revives. Although still

134. Jointly published by the Wenwu chuban she 文物出版社, the Shanghai shudian 上海書店, and the Tianjin guji chuban she 天津古籍出版社.

135. Compiled by Hu Daojing 胡道靜 et al.

far from its former glory, it is not likely that it will encounter in the near future the kind of crises it has weathered in the past. We may expect with some confidence that Taoism will regain a new lease of vitality, purified and strengthened by its ordeals.

In this renaissance, the work of scholars has its modest place. We have always felt it to be a great privilege to study these important materials and explore their meaning for the history of the human spirit. To be sure, the results of our labors are far from perfect and will invite many corrections. We hope that these may be forthcoming, and that other studies will soon improve on the work presented in these volumes.

Part I

Eastern Zhou to Six Dynasties

1.A Texts in General Circulation

This section contains the works of ancient Taoist philosophers or those who were assigned to this school by tradition. Foremost among these works is the *Laozi* or *Daode jing,* which was canonized as a classic (*jing* 經) probably in the early Han period (206 B.C.–A.D. 220).

Later, the *Daode jing,* also known as the Text in Five Thousand Characters (*Wuqian wen* 五千文), became the fundamental scripture of Heavenly Master Taoism which transmitted it alongside with the Xiang'er 想爾 commentary. The transmission of the Text in Five Thousand Characters constituted a distinct degree in the hierarchy of ordination grades as officially established during the Northern Zhou dynasty (557–581) (see *1138 Wushang biyao* 37 for the corresponding transmission ritual). Later, with the division into Seven Parts (*qibu* 七部) by WANG YAN, the *Daode jing* and its canonical commentaries constituted the *Taixuan bu* (see *1238 Chuanshou jingjie yi zhujue* for the ordination ritual corresponding to the ranks of disciple of the Golden Button [*jinniu dizi* 金鈕弟子] and of master of the Rites of Divine High Mystery [*taishang gaoxuan fashi* 太上高玄法師]. In the Ming canon, the *Daode jing* and other philosophical scriptures made up the core of the *Dongshen bu* (see general introduction).

The incorporation of philosophical works of the preimperial period into the Taoist canon has been a controversial issue. The *Zhuangzi,* although not a *jing* before the eighth century A.D., was very influential in Han Taoism and later, and thus its inclusion can be justified. The same obtains for the *Liezi* 列子 and such later Taoist philosophical texts as the *Wenzi* 文子, the *Huainan zi* 淮南子, and so on. However, the Ming canon also contains the *Mozi* 墨子, the *Han Fei zi* 韓非子, the *Gongsun Long zi* 公孫龍子, and others. There is evidence that the *Mozi* goes back to a copy in the Song canon (see Wu Yujiang, *Mozi jiaozhu*).

In incorporating these texts, the compilers of the Ming canon continued a well-established tradition that goes back to the above-mentioned WANG YAN. His *Xuandu jingmu* catalogue was presented to the throne in 570, and it contained a great number of philosophical texts (*zhuzi lun* 諸子論). In his *Xiaodao lun* (9.153b), Zhen Luan criticizes the fact that the canon contained the *Han Fei zi,* the *Huainan zi,* the *Taixuan jing* 太玄經, the *Yilin* 易林, and the *Huangdi jingui* 黃帝金匱, all works still present in the Ming canon. Among the works now lost but cited by Zhen Luan as incorporated into the Northern Zhou canon are the oracle manuals *Lianshan* 連山 and *Guizang* 歸藏. Interestingly enough, even the *Mengzi* 孟子 was considered to be a Taoist

canon (see CGF 108). The collection of Taoist books under the Northern Zhou was undertaken against the background of the Buddhist and Taoist controversies of the time. It would appear from the above-mentioned evidence that the compilers aimed at defining Taoism as the way of thought and ritual in ancient China, representing all those traditions of Chinese thought that were not explicitly Confucian (the *Mengzi* became recognized as a fundamental Confucian scripture only in Song times).

Later, the editors of the *Siku quanshu* echoed Zhen Luan's indignation, when discussing the contents of the Ming canon in their article concerning the *Daozang mulu xiangzhu* by Bo Yunji. What they and many Qing scholars with them failed to acknowledge, was that without the *Daozang* many precious philosophical texts (such as the *Mozi,* the *Gongsun Long zi,* and others) would have been irretrievably lost.

The Ming canon contains a number of philosophical texts in plain, un-annotated versions, presented as Fundamental Scriptures (*benwen* 本文). These are the *Laozi* and the *Zhuangzi*. Other ancient philosophic texts, such as the *Wenzi,* are represented by annotated versions of a later date only. These works are discussed under the period when their commentaries were written. In this chapter they are only listed, with the indication as to where the relevant article can be found.

1.A.1 Philosophy

1.A.1.a Texts

Daode zhenjing 道德眞經
2 juan
Attributed to Laozi 老子 (traditional date sixth century B.C.); Warring States (475–221 B.C.)
664 (fasc. 346)

"The True Scripture of the Way and Its Virtue." This is the book of Laozi as Fundamental Scripture (*benwen* 本文), without commentary. Sima Qian, in his biography of Laozi, speaks already of Laozi's book "in two parts, expounding the meaning of the Way and Its Virtue, in some five thousand words 著書上下篇, 言道德之意, 五千餘言" (*Shiji* 63.2141). Thanks to the manuscripts found at Mawang dui (see *665 Daode jing guben pian*), we know that the present division into two parts and the title of The Book of the Way and its Virtue was already current at the beginning of the Han dynasty (206 B.C.–A.D. 220). The present version is, moreover, divided in *zhangju* 章句 chapters amounting to the symbolic number of eighty-one, an arrangement that probably dates from the Later Han period (A.D. 25–220). The titles of these chapters correspond to those of the HESHANG GONG commentary (see *682 Daode zhenjing zhu*). The word *zhen* (true) in the title of the present version became current in Tang times (618–907). Part of the original text (1.8b–10b) has been lost, and the missing passages have been replaced with the corresponding ones of *665 Daode jing guben pian*.

Recent research places the date of Laozi's book in the fourth century B.C., during the Warring States period, but some parts of the text may well be older, considering the vocabulary and the rhymes used. The Mawang dui versions show already displaced and corrupt passages. The division of the book into two parts, on Tao and De, on ontology and strategy, is not clearly evident in the respective contents, while the division into eighty-one chapters makes the text appear as a series of separate axiomatic statements. Doing away with this division, and reading the text as a continuous discourse, allows one to determine a few instances where formerly separated parts might be linked. The book as a whole, however, does not read as a systematically developed argument. It must have been from the beginning a collection of short axiomatically paradoxical texts, compiled without particular order. The original number of these texts is difficult to assess. There may have been fifty-five (see 1177 *Han Fei zi*) or seventy-two (see *693 Daode zhenjing zhigui,* preface, 4b) before the present division into eighty-one.

Although the exact place of Laozi's book in Taoist tradition has been, and will continue to be, a much debated issue, its dominant position since antiquity is clear. Indeed, the book deals with the major topics of Taoism with a depth and insight that have earned it the place of the religion's foremost scripture.

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Daode jing guben pian 道德經古本篇
2 juan
Edited by Fu Yi 傅奕 (555–639)
665 (fasc. 346)

"Ancient Recension of the Book of the Way and Its Virtue." This is the plain text of the *Laozi,* without commentary, based on a manuscript discovered in A.D. 574 at

Pengcheng 彭城 (Xuzhou, Jiangsu), in the tomb of a concubine of Xiang Yu 項羽 (233–202 B.C.). See *770 Hunyuan shengji* 3.20a. The date as well as the stylistic characteristics of the present text establish a relationship with the manuscripts of the *Laozi* found in 1973 in Han tomb no. 3 at Mawang dui near Changsha (Hunan). The division into a *Daopian* 道篇 and a *Depian* 德篇 may therefore well correspond to the original arrangement of the text, while the arrangement into eighty-one chapters, according to the so-called *Heshang gong zhangju,* as well as the indications on the number of characters in each chapter are probably of Fu Yi's own devising.

The present text contains 5,556 characters, almost 300 more than the HESHANG GONG commentary version of *682 Daode zhenjing zhu,* which has 5,274. None of these numbers correspond to the indications supposedly given by Fu Yi on the versions he examined in his time: 5,722 characters for the manuscript found at Pengcheng, 5,683 or 5,610 for the WANG BI commentary version, and 5,555 or 5,590 for the HESHANG GONG commentary version (*770 Hunyuan shengji* 3.20a). The present text, however, shows greater affinities to the extant WANG BI edition than to that attributed to HESHANG GONG.

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Kristofer Schipper

Nanhua zhenjing 南華眞經

5 juan

Attributed to Zhuang Zhou 莊周 (second half of the fourth century B.C.) and his followers

670 (fasc. 349–351)

"True Canon of the Southern Florescence." This is an unannotated edition of the *Zhuangzi,* under the canonical title bestowed on it by Emperor Xuanzong in 742. This edition is part of a series, comprising also the *Guanyin zi* (*667 Wushang miaodao wenshi zhenjing*), the *Liezi* (*668 Chongxu zhide zhenjing*), and the *Gengsang zi* (*669 Dongling zhenjing*). Each of these editions has a preface and a portrait of the sage in question. The origin of this small collection of the four Taoist authors canonized by Xuanzong is unknown. Sparse indications in the different prefaces make it appear later than the Song period. The preface of the present *Nanhua zhenjing* is mostly abstracted from Zhuang Zhou's biography in the *Shiji*. The division into five juan does not respect the arrangement into inner, outer, and miscellaneous chapters.

Zhuang Zhou was a southerner, that is, he came from the region south of the Yellow River. His native place, according to the sparse information we have from the *Shiji* and a few other records, appears to have been the township of Meng, a place near the present town of Shangqiu in Henan province, in a region at the intersection of Shandong, Jiangsu, and Anhui provinces. It was part of the ancient state of Song, and Zhuang Zhou is often referred to as a man of Song. After the fall of Song in 286 B.C., the region fell into the hands of other principalities, including Chu. As a result, Zhuang Zhou is also known as a native of Chu.

The dates of Zhuang Zhou are tentative, but most scholars agree with the affirmation in the *Shiji* that he lived during the times of King Hui 惠 of Wei 魏 (r. ca. 369–325). He was also invited to the court of King Wei 威 of Chu 楚 (r. ca. 339–328). The exact dates of these King s are still under discussion, but *grosso modo* this means that Zhuang Zhou was active during the second half of the fourth century. Liu Xiaogan gives his dates tentatively as 369–286 B.C. (Liu, *Classifying the Zhuangzi chapters,* 41) which would make Zhuang Zhou a contemporary of Mengzi 孟子 (tentative dates 372–289).

According to the *Shiji,* the book of Zhuangzi amounted to more than 100,000 characters. The *Han shu,* "Yiwen zhi," 30.1730 lists the *Zhuangzi* as having fifty-two chapters (*pian* 篇), comprising seven inner, twenty-eight outer, fourteen miscellaneous, and three additional chapters with "explanations" (*jieshuo* 解說). The present edition of the *Zhuangzi* has only 70,000 characters, and the outer and miscellaneous chapters number, respectively, fifteen and eleven; no trace remains of the "explanations." The *Shiji* mentions explicitly the chapters "Youfu," "Daozhi," and "Quqie," which occupy today the position of chapters 31, 29 (miscellaneous chapters, *zapian* 雜篇) and 10 (outer chapters, *waipian* 外篇).

GUO XIANG (d. 312) is generally regarded as the editor of today's version in thirty-three chapters. According to his preface (see Guo Qingfan, *Zhuangzi jishi*), he considered sizeable parts of the work spurious or superfluous and therefore discarded them. Problematically, virtually none of the discarded texts have survived elsewhere.

There is a general consensus for ascribing the seven so-called inner chapters (*neipian* 內篇) to the author. These stand apart from the others in language, style, and vocabulary. They also have distinct three-character titles, enunciating what may be considered to be their main themes (e.g., "Xiaoyao you," Free and easy wandering), whereas the other chapters (with the exception of chapters 28 to 31) are simply named after their opening words. The distinctiveness and comparatively earlier date for the inner chapters have been demonstrated by Liu Xiaogan. Liu's arguments are based on the vocabulary of the inner chapters and on the more circumstantial, but evident, fact that much of the text in the other chapters consists of explanations and developments of writings contained in the inner chapters.

The dating of the outer and miscellaneous chapters is far more problematic. The

general opinion, notably voiced by Graham, is that they come from different periods, the latest, such as the "Tianxia" chapter (33) being early Han (206 B.C.–A.D. 220). Some sets of chapters, such as the above-mentioned series of 28 to 31, are distinguished by thematic, two-character titles. Graham thinks these chapters come from a different school of thought, that of the hedonist Yang Zhu 楊朱. Liu Xiaogan considers such an assumption unnecessary. The book of Zhuangzi is quoted extensively in the *Lüshi chunqiu* 呂氏春秋 (compiled ca. 239 B.C.), in such a way that suggests it had found its definitive shape by that time.

In spite of the long period during which the text of the book was written (roughly between 340 B.C. and A.D. 240), there is a great coherence and unity of thought in the entire work, even if the influence of other schools of thought is very much in evidence in the later chapters. These chapters do, however, refer time and again to passages in the inner chapters, which does convey the impression that parts of the outer and miscellaneous chapters are equally old (this cross-referencing has inspired Graham to supplement the text of the inner chapters with excerpts from the others).

We may conclude that the *Zhuangzi* is the recipient of the writings of a single tradition, that it was constitutive of the way of thought that later came to be called Taoist and that the older and the newer parts together are representative of the evolution of this thought during the century that preceded the hegemony of Legalism and the united empire (third century B.C.).

Taking this into consideration, we may say that the *Zhuangzi* displays a marked absence of political thought, at least in the inner chapters. This absence contrasts with all contemporary schools, with the exception of the Logicians (*mingjia* 名家). The relationship with the latter school is evident, but also of a controversial nature. The *Zhuangzi* is truly philosophical inasmuch as its object of investigation is human knowledge and its relationship to cognition in all its forms. Zhuang Zhou's epistemology goes farther than most observers have noted. Most striking is his treatment of mythology and religion. The mythical fish and bird (the iconography of both is present on Warring States bronzes) are compared with ordinary animals and found lacking: too cumbersome! When Laozi sits in meditation with unfastened hair, this is not in conformity with a ritual prescription, but "because he had just bathed" and needed to let his hair dry. Through bodily exercises of the "nurturing life" kind, old Pengzu 彭祖 lived only 800 years: what a pity! Humor is Zhuang Zhou's foremost maieutic tool.

The treatment the *Zhuangzi* gives to logic is most remarkable: in the famous "Discussion on the Equality of Things," the discourse of logic is used to surpass causality and open the way to total understanding, which can be reached through intuition or through dream and trance states. Here Zhuang Zhou proceeds from the

background of what may be called Chinese shamanism toward universal mysticism. Mystical truth (*zhen* 眞) is innate, familiar yet unknowable. The opposition between this inward knowledge of the Taoist and the outward projected knowledge of the shaman—portrayed respectively as Master Gourd and as Wuxian the great shaman of antiquity, in the seventh chapter, "Rejoining the Supreme Ruler"—illustrates this mystical approach to knowledge. Although the very disciple of Master Gourd finds the two "ways" difficult to distinguish, the Master confounds the shaman, because the latter is limited to the phenomenal world, whereas the Gourd incapacitates the original chaos. Here the message of the *Zhuangzi* is truly Taoist.

The *Zhuangzi* is no doubt one of the most penetrating and beautiful books written in Chinese and also one of the masterworks of world literature. Its influence on Chinese culture—and on Far Eastern culture in general—has been profound, not only on Taoism but on Confucianism and Buddhism as well. Having been canonized as a "classic" only in the eighth century, the *Zhuangzi* did not suffer from undue exegetical scholasticism: every reader could approach its message unencumbered by considerations of orthodoxy, hence the vast array of different commentaries. The *Daozang* of the Ming features more than ten editions of these.

The *Zhuangzi*'s influence on every part of Taoism has been considerable. We find allusions to and quotations from the *Zhuangzi* in early works of Tending Life practices, in the poems of the *1016 Zhen'gao,* and in the hymns of the Lingbao canon.

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Kristofer Schipper

Tongxuan zhenjing 通玄眞經

12 juan

746 (fasc. 520–522)

"True Scripture of Communion with Mystery." This text corresponds to the Taoist philosophical work *Wenzi*. It is present in the *Daozang* with the commentary by Xu Lingfu 徐靈府 (ca. 809–815), and the article is therefore listed in part 2.A.1.a.

Chongxu zhide zhenjing 沖虛至德眞經

3 juan

Attributed to Lie Yukou 列禦寇 (early fourth century)

668 (fasc. 348)

"True Scripture of the Void and Supreme Virtue." The philosophical work *Liezi* 列子 has been known under this title since 1007. It had previously been granted the title *Chongxu zhenjing* in 742 (*Jiu Tang shu* 24.926; *Songchao da zhaoling ji* 135.1a).

According to Graham's study, the work's textual history is as follows: A *Liezi* in eight *pian* 篇, first mentioned in the bibliographic chapters of the *Han shu* 30.1730, was listed as lost at an early date. Liu Xiang's 劉向 (ca. 77–76 B.C.) memorial presenting the collated text, however, is preserved. In the first half of the fourth century, a *Liezi*, the contents of which fit Liu Xiang's description, was written, probably by the grandfather or father of Zhang Zhan 張湛 (fl. 370). Zhang Zhan was the first to write a commentary on this text. In the preface to his commentary, Zhang describes the transmission of the work (cf. *732 Chongxu zhide zhenjing sijie;* for a summary and analysis of this preface, see Graham, "Date and composition," 144 ff.).

The present edition contains interspersed phonetic annotations and is preceded by an illustrated brief biography of Liezi (fig. 1; from *163 Xuanyuan shizi tu*).

FIGURE 1. Liezi (*668* 1a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/663)

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Yin Wen zi 尹文子

2 juan

Attributed to Yin Wen 尹文 (second half of the fifth century B.C.)

1173 (fasc. 840)

"Book of the Philosopher Yin Wen." This book is mentioned, as comprising one chapter, in the section on logicians (*mingjia* 名家) of the bibliographical treatise in *Han shu* 30.1736. Yin Wen is said to have lived and taught at the famous Jixia academy at Qi during the reign of Duke Huan (455–405 B.C.) and to have known Gongsun Long zi 公孫龍子. The *Daozang* edition has a preface by a certain Mr. Zhongchang 仲長氏 of Shanyang 山陽 (in modern Shandong), who states that he obtained the text at Luoyang during the Huangchu era (A.D. 220–226) and edited it in two juan. Several scholars have pointed out that this must be Zhongchang Tong 仲長統, a scholar of the late Han who came from Shanyang. The latter figure, however, died in A.D. 220.

The authors of the *Siku quanshu zongmu tiyao* classified the work under "Eclectics" (*zajia* 雜家) and identified its contents as a mixture of Huang-Lao Taoism and *fajia* 法家 legalism. They did not express serious doubts as to its authenticity. Modern scholarship has been less generous. Not only is the history of the transmission of the text full of contradictions, but the text itself is shallow and facile and manifestly draws on later works, such as certain passages from the *Zhuangzi*. By general consensus, the present text is a late forgery.

Kristofer Schipper

Mozi 墨子

15 juan

By Mo Di 墨翟 (active late fifth century B.C.) and his followers

1176 (fasc. 843–845)

The *Daozang* edition of the *Mozi* comprises seventy-one chapters. Eighteen have been lost. This is nevertheless the most complete version of the writings of Mo Di and his school that has come down to us. All modern editions are based on it.

Bi Yuan has remarked (*Mozi zhu* 1.1a) that the *Daozang* edition observes the taboo on the character *kuang* 匡 in the personal name of Song emperor Taizu. The present edition therefore appears to be based on a Song version and may have originally formed part of the *Tiangong baozang*.

The text has no annotation. It is divided into chapters as follows: juan 1, chapters 1 to 7, contains short sayings by Mozi and dialogues on a great variety of topics; juan 2 to 9 contain the thirty-nine famous Essays, each topic being covered by three successive chapters; juan 10 and 11 contain the chapters on Mohist logic (40–45; chapter 46 is found at the end of juan 11 but belongs to the next category); juan 12 and 13 contain the dialogues, in *Lunyu* style, between Mo Di and his disciples, comprising chapters 46 (in juan 11) to 51; juan 14 and 15 contain the so-called military chapters.

A discussion as to the authenticity and dating of the Mohist canon falls outside the scope of the present bibliography. The question that should be raised here is why the *Mozi* was included in the Taoist canon at all. Specific reasons have been studied by S. Durrant. Durrant quotes the hagiography of Mozi in the *Shenxian zhuan* (given in *Taiping guangji* 5 and authenticated by a citation in *1248 Sandong qunxian lu* 16.3a), and also draws attention to the important place given to Mozi's Taoist arts in BPZ and elsewhere in the *Shenxian zhuan*. Mozi is also mentioned as an immortal in *1016*

Zhen'gao 5.12a. All this would suggest that Mozi was the object of a popular cult in early medieval China and had become a Taoist saint.

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Kristofer Schipper

Han Fei zi 韓非子

20 juan

Han Fei 韓非 (d. 233 B.C.)

1177 (fasc. 846–849)

"Book of Master Han Fei." The book itself is preceded by Liu Xiang's 劉向 (ca. 77–76 B.C.) presentation of it by way of a preface. The text found in the *Daozang* belongs to the group of editions in fifty-three *pian*. Its source is probably the same as that of the edition printed by *He Fan* 何犿 (1267), which was based on the copy of the imperial library. He Fan removed the annotations that are preserved in the *Daozang* version as well as in the 1165 edition of Huang sanba lang 黃三八郎. Reproduced in the encyclopedias of the beginning of the Song (960–1279) period (TPYL, YJQQ, etc.), these notes probably date from the Tang dynasty (618–907). They may be Li Zan's 李瓚 (see He Fan's preface, *Han Fei zi yuping* 韓非子迂評).

The present version in the *Daozang* does not correspond to the quotations made by Gu Guangqi in his *Han Fei zi shiwu*, published in 1816.

An extract of the *Zhu dao* 主道 is quoted in YJQQ 1.6b (1.14a–15a) between two commentaries on the *Laozi*. Here, the notes are presented in an abbreviated form. This synthesis of the notion of true power contains *Jielao* 解老, which may be the earliest extant commentary on the *Daode jing*.

Jean Lévi

Huangshi gong sushu 黃石公素書

21 fols.

Preface and commentary by ZHANG SHANGYING 張尙英, *zi* Tianjue 天覺 (1043–1121)

1179 (fasc. 849)

"Book of Simplicity by the Duke of the Yellow Stone." Huangshi gong is the legendary figure said to have given Zhang Liang 張良 the Art of War by Taigong (*Taigong bingfa* 太公兵法; *Shiji* 55.2034–35). The existence of a *Sushu* attributed to him is attested only in the early twelfth century (VDL 145–46). Zhang's exegesis is the oldest preserved commentary to this work. The *Tongzhi* 68.7a lists commentaries by LÜ HUIQING (1032–1111) that are otherwise unknown, except that the *Zhizhai shulu jieti* 12.361 names Lü as the author of a *Sanlüe sushu jie* 三略素書解 in one juan.

Zhang writes in his preface that the *Sushu* is the very text that Zhang Liang received from Huangshi gong. During the Jin dynasty (265–420), robbers broke into Zhang Liang's tomb and found the book in his jade headrest. According to Zhang, the text comprised 1,336 words.

In reality, the present main text has 1,257 characters. It is identical with the version in *Shuofu* 90.14b–17a. A *Sushu* citation in *1017 Daoshu* 20.4a also derives from this version of the text (19b).

Doubts about the authenticity of the *Sushu* were expressed at an early date (*Junzhai dushu zhi* 11.486–87; *Yuhai* 140.19b), and since Ming times an increasing number of voices name ZHANG SHANGYING as the author of the text (e.g., *Tingyu jitan* 21b–22a). Such an attribution can be neither proved nor excluded today. But considering the period of its emergence and the "textual history" as told by Zhang, it is not unlikely that Zhang really was the author.

The text, divided into six sections, gives general recommendations for ethical conduct (1–4) and advice for political and military governance (5–6), often exemplified in the commentary by historical events. A number of passages (1a–3a; 14b; 20b) come from the *Huangshi gong sanlüe*.

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Hans-Hermann Schmidt

Huainan honglie jie 淮南鴻烈解

28 juan

Commentary attributed to Xu Shen 許愼 (d. A.D. 124)

1184 (fasc. 863–867)

"Explanations on the *Great Achievements* by [the Prince of] Huainan." The philosophical work *Huainan zi* was written at the court of Liu An 劉安, prince of Huainan (179–122 B.C.), and was presented to the emperor Wu in 139 B.C. (see *Han shu* 44.2145, where it is called "*neishu* 內書," in twenty-one *pian* 篇).

In his preface, Gao You 高誘 provides information about the life of Liu An and the work *Huainan zi*, which he, Gao, had received from Lu 盧 [Zhi 植] (d. A.D. 192). In 205, Gao began to write his commentary. Later on, eight chapters of this commentary were lost, and Gao made up the deficiency only in A.D. 212. Earlier, toward the end of the first century, Xu Shen had written explanations on the *Huainan zi*. Although only Xu Shen is named as the author of the commentary in the present edition, it was

in fact a composite work: the commentaries on juan 16, 17, 18, 21, 22, 25, 27, and 28 are by Xu Shen, all the others are by Gao You.

As an independent work, Gao's commentary in twenty-one juan was lost by the early eighth century, Xu's (also in twenty-one juan) by the late tenth century. Versions in which both commentaries were merged did, however, already exist in the seventh century, and by the eleventh century only this composite kind of *Huainan zi* commentary was available, with the entire commentary attributed solely to either Xu or Gao.

By subdividing seven juan into *shang* 上 and *xia* 下, the *Daozang* edition arrives at a total number of twenty-eight juan. Of all extant versions, this is closest to the Northern Song edition reproduced in *Sibu congkan* 四部叢刊.

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Hans-Hermann Schmidt

***Guigu zi* 鬼谷子**

3 juan

Attributed to Guigu zi 鬼谷子; fourth century B.C.

1025 (fasc. 671)

"Master of the Ghost Vale." Tradition considers the Master of the Ghost Vale to have been the teacher of Su Qin 蘇秦 (d. 317 B.C.) and Zhang Yi 張儀 (d. 309 B.C.) and thus declares him the ancestor of the school of diplomats (Zongheng jia 縱橫家) of the Warring States period (475–221 B.C.). The legendary philosopher is supposed to have styled himself after the location of his retreat.

The questions of the authorship and origin of the work transmitted under this name and the presence of many parallels with the *Guanzi* 管子 (*Guanzi tongjie* 2: 197–202 corresponds to our text 2.33b–39a) and especially throughout the *Dengxi zi* 鄧析子 have up to now remained unresolved.

Although *Shuoyuan* 11.1a–b contains a quotation of *Guigu zi* that cannot be traced, a book of this title was described neither by Liu Xiang nor by his son, nor is it listed in the *Han shu*, "Yiwen zhi." In its table of contents, the *Qilu* 七錄 lists two texts, together totaling five juan, under the category "Zongheng" (*Guang hongming ji* 3.110c). With reference to a statement in the Yue Yi 樂壹 commentary that Su Qin wrote under the pseudonym Guigu zi, the *Qilu* presumably attributed the authorship of *Guigu zi* to Su Qin (*Shiji, Zhengyi* commentary in *Yuhai* 53.21b–22a). Su Qin's works, listed in *Han shu* 30.1739 as comprising thirty-one *pian* 篇, were in part retrieved in Mawang dui in 1973 (see Mawang dui hanmu boshu zhengli xiaozu, *Zhanguo zongheng jia shu*), but no conclusions about *Guigu zi* can be drawn from them.

The *Guigu zi* really enters history only after Yue Yi (of whom we merely know

that he came from Lu commandery 魯郡 and probably lived in the fourth century) and presumably Huangfu Mi 皇甫謐 (215–282) annotated the book. According to *Sui shu* 29.1005, both versions comprised three juan. Quotations in *Song shu* 18.496, in the *Zichao* 子鈔 by Yu Zhongrong 瘐仲容 (476–549)—as preserved in *1262 Yilin* 2.15b–16b), based on Yue Yi's redaction—and in the *Beitang shuchao* (passim) indicate the existence of a text in the fifth to early seventh centuries resembling the extant *Guigu zi*, although it included material that is now lost.

Huangfu Mi's commentary, said to have existed in Japan until the ninth century (*Nihonkoku genzaisho mokuroku* 25a), seems to be wholly lost today. Some passages from Yue Yi's explanations, however, which still existed in their entirety during Tang times, are preserved. From one passage we can conclude that already at the time of Huangfu the text contained a section titled *Yinfu qishu* 陰符七術 (Zhang Yantian, *Shiji zhengyi yiwen jijiao*, 225).

In the received text, under the heading "Benjing yinfu qipian 本經陰符七篇," we find concepts apparently connected with individual Taoist practices that are not generally believed to have existed before the third or fourth century. For Liu Zongyuan 柳宗元 (773–819) the *Yinfu qipian* was an even later addition to what he already considered to be a forgery ("Bian Guigu zi 辯鬼谷子," *Liu Zongyuan ji* 4). The additional fact that *Yinfu qipian* contains passages borrowed from *Dengxi zi* could also indicate that the two texts might be contemporary.

In Tang times, apart from the Yue Yi version and one in two juan without commentary, a commentary by Yin Zhizhang 尹知章 (d. 718) is listed (*Jiu Tang shu* 27.2032). In addition, a contemporary of Liu Zongyuan, Yuan Ji 元冀, had written an abstract of the essential ideas (*zhiyao* 指要) of *Guigu zi* (see Liu's "Bian Guigu zi" cited above). Since both of these works are lost, it is not clear to which edition the citations in TPYL refer. However, they give evidence of a text that differed from the present version in length, in the use of section titles, and in the commentary. The reproduction of a long passage from the *Guigu zi* in Zhao Rui's 趙蕤 *Changduan jing* 長短經 (716) 3 shows, moreover, that at that time the work had a section titled *Quqie pian* 胠篋篇, which was borrowed from *Zhuangzi* (Guo Qingfan ed., *Zhuangzi jishi* 4.2.342–57). The number of subsections, including this section, in the first two juan of the *Guigu zi* would have been thirteen, in keeping with the information provided in a preface attributed to Yin Zhizhang ("Bian Guigu zi," commentary of Han Chun 韓醇, ca. 1177).

By the twelfth century, there apparently existed only one complete, commentated version of the *Guigu zi* in three juan. According to the *Zhongxing guange shumu* (in *Yuhai* 53.22a) this version was the work of TAO HONGJING, of the Eastern Jin period (317–420). Curiously, this connection is not mentioned in earlier records. The description, including the erroneous dating of TAO HONGJING (456–536), corresponds to information provided by a copy of a Song manuscript from the collection of Qian

Zeng 錢曾 (1629–1701). The latter is essentially the same as the present *Daozang* edition, though apparently more complete.

The present edition comprises only twelve sections in its first two juan (cf. *Zhongxiang guange shumu*). The *Junzhai dushu zhi* 11.502–6 lists thirteen sections. Both catalogues seem to refer here to the still existing preface attributed to Yin Zhizhang, of which, however, according to *Han yiwen zhi kaozheng* 1418, two different versions were in circulation. The text records, moreover, the loss of two other *pian,* titled *Zhuanwan* 轉丸 and *Quluan* 胠亂. The commentator remarks that in some versions the chapter *Quqie* 胠篋 from the *Zhuangzi* was inserted in place of the two missing *pian*. This insertion, however, he dismisses as incompatible with the spirit of the *Guigu zi*. According to other interpretations, he adds, the lost sections *Zhuanwan* and *Quluan* were in reality identical with the sections *Benjing* 本經 and *Zhongjing* 中經 of the third juan (see the *Guigu zi,* 3.12b and 3.24b). The fact that our commentator obviously resorts (2.34b) to the Tang annotations from a corresponding passage in *Guanzi* 18.2b–3a by no means proves Yin Zhizhang to be the author of the present commentary. On the other hand, it does rule TAO HONGJING out as the commentator, a hypothesis not supported by either the style or the contents of the work.

Thus the commentary was presumably written before the redactions known during the Tang were lost. Material for comparison that was still available to the author included Yue Yi's version (cf. our text 2.9a, 2.12a, or 3.1a with Zhang Yantian, *Shiji zhengyi yiwen jijiao,* 225–26).

In 1805, Qin Enfu 秦恩復 compared the *Daozang* version with the above mentioned manuscript from Qian Zeng's collection and subsequently compiled a revised and completed edition of this commentary to *Guigu zi*.

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Ursula-Angelika Cedzich

Gongsun Long zi 公孫龍子

3 juan

By Gongsun Long 公孫龍 (b. 498 B.C.); commentary by Xie Jiang 謝絳; *zi* Xishen 希深 (995–1039)

1172 (fasc. 840)

This is the work of the logician Gongsun Long, in six chapters (*pian* 篇). The *Han shu,* "Yiwen zhi," 30.1736 lists this work as comprising fourteen chapters; the *Sui shu,* "Jingji zhi," 34.1002, while placing it among Taoist books, lists it as *Shoubai lun* 守白論. However, Pang Pu has argued convincingly (*Gongsun Long zi yanjiu,* 51–71) that the present text corresponds to the complete original, despite a certain number of errors and interpolations (such as the opening phrases of the first chapter).

Xie's commentary endeavors to stress the Confucian values of the text and remains very much at the surface. The present *Daozang* text forms the basis of all modern editions.

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Kristofer Schipper

Yuzi 鬻子

2 juan

Attributed to Yu Xiong 鬻熊 (legendary date: eleventh century B.C.); commentary by Feng Xinggui 逢行珪 (presentation dated 653)

1171 (fasc. 840)

"Book of Master Yu." This work is supposed to have been written in pre-Han times. The *Han shu,* "Yiwen zhi," gives a *Yuzi* in 22 chapters (*pian* 篇) in the section on "Daojia" (30.1729), and another in nineteen chapters under "Xiaoshuo jia." Legend makes Master Yu a councillor of King Wen of the Zhou dynasty (r. 1099–1050 B.C.), who enfeoffed Yu in Chu. He is cited in the *Liezi* and in Jia Yi's *Xin shu* 9.15b–16a.

The authenticity of the text as a pre-Han work is much debated. The present version is very short and is not divided into different *pian*. Although the text must, therefore, be incomplete, there is no obvious trace of falsification. Its contents are close to the subject matter of the *Lüshi chunqiu* 呂氏春秋 and could well be the work of a later writer of the Huang-Lao school.

The commentary is by an otherwise unknown scholar of the early Tang who presented it to the throne in 653, claiming the work had been transmitted in his family for many generations. This annotated edition is attested since the Tang (see VDL 168). All extant editions derive from the present *Daozang* version.

Kristofer Schipper

Sunzi zhujie 孫子註解

13 juan

Late eleventh or early twelfth century

1180 (fasc. 850–854)

"Commentaries to the *Sunzi*." This work is a collection of eleven different commentaries to "Sunzi's Art of War" in thirteen sections. The commentators are Cao Cao 曹操 (155–200); a certain Mr. Meng 孟氏 (Liang dynasty; cf. *Sui shu* 34.1012); the Tang commentators Li Quan 李荃 (fl. 750), Du You 杜佑 (735–812), Du Mu 杜

牧 (803–852), Chen Hao 陳皞, and Jia Lin 賈林; as well as the Song commentators Mei Yaochen 梅堯臣 (1002–1060), Wang Xi 王晳 (fl. 1082), He Yanxi 何延錫, and Zhang Yu 張預.

The present edition does not state when or by whom the collection was compiled. Sun Xingyan 孫星衍 is of the opinion (see the preface to *Sunzi shijia zhu* 孫子十家注) that this work is the same as the *Shijia Sunzi huizhu* 十家孫子會注, in fifteen juan, compiled by Ji Tianbao 吉天保, which is listed in the bibliographic chapters of the *Song shi* 207.5183. The *Suichu tang shumu* 29b lists a *Shiyi jia zhu Sunzi* 十一家註孫子, but without naming a compiler. Different figures of ten and eleven commentaries are due to the fact that Du You's annotations did not exist as an independent work, but were assembled from juan 148–162 of his *Tongdian* (cf. Yu Jiaxi, *Siku tiyao bianzheng* 11.595–96) and thus cannot be considered as a separate commentary.

The *Sunzi shijia zhu* in thirteen juan revised by Sun Xingyan is based on the *Daozang* and another Ming edition. In many instances it has been supplemented by passages from the *Tongdian* and TPYL, resulting in considerable textual variants. In contrast, the text of a recent typeset edition, *Shiyi jia zhu Sunzi*, which is based on a Song print in three juan dating from the reign of Ningzong (1195–1225), hardly differs from this *Daozang* edition.

Hans-Hermann Schmidt

Baopu zi neipian 抱朴子內篇

20 juan

By Ge Hong 葛洪, *hao* Baopu zi 抱樸子 (283–343)

1185 (fasc. 868–870)

"Book of the Master Who Keeps to Simplicity, Inner Chapters." Sun Xingyan 孫星衍 (1753–1818), in his preface to his critical edition in the *Pingjin guan congshu* 平津館叢書, demonstrates that this is a work altogether different from the *1187 Baopu zi waipian*, although the two are placed together in the *Daozang* edition. The work is recorded in the *Sui shu*, "Jingji zhi," as comprising twenty-one juan and is classified among the texts of Taoism (34.1002). It is further documented in all major bibliographies and appears to be complete. The present *Daozang* version is at the origin of most modern editions, including the one by Sun Xingyan quoted above.

The reasons that prompted Ge Hong to write this famous treatise on the search for immortality are given by the author himself, especially his autobiography "Zixu 自序," which occupies juan 50 of the *1187 Baopu zi waipian*. There the author retraces his youth (he was born in Jurong 句容, Danyang 丹陽, near present-day Nanking) and early career as a military official during the Jin dynasty. He notes that by the time of the disastrous Jianwu era (317), when the north fell into the hands of the Tuoba and Luoyang was destroyed, he had already written most of his literary works, including the present one. This work he characterizes as concerning matters pertaining to "the drugs and recipes for becoming immortal, the marvels and feats caused by demons and spirits, the lengthening of years through nurturing life, the [methods] for averting evil and warding off calamities belonging to the Taoist school (Daojia 道家)." Written in the most accomplished parallel (*pianti wen* 駢體文) style, it is undoubtedly thanks to its literary value that this work has been preserved.

Elsewhere in the book, Ge Hong reveals that his knowledge of Taoism was transmitted to him by his teacher Zheng Yin, a scholar who taught the esoteric arts of Taoism. Juan 19 gives a vivid account of Ge Hong's studies under Zheng's guidance, as well as a list of the more than 200 books and sixty talismans he saw in Zheng's library, some of which he had been able to copy himself. Zheng Yin was the student of the famous magician at the Wu court, Ge Xuan, who was Ge Hong's granduncle, according to Ge Hong's own claims.

The book was written before the influx of refugees from the north was to profoundly change the culture and religion of the Jiangnan region where Ge Hong lived. Indeed, the *Baopu zi neipian* shows no acquaintance with the Way of the Heavenly Master (Tianshi dao 天師道), to which many of the aristocrats who immigrated from the north and founded the Eastern Jin dynasty (317–420) belonged. This implies that the present work bears testimony to the traditions of the Taoism of the Han dynasty (206 B.C.–A.D. 220) as they survived in the south before the fall of Luoyang.

The value of the *Baopu zi neipian* as a source for our knowledge of early Taoism cannot be overestimated. Despite the marked partiality of the author for laboratory alchemy as the sole true method of obtaining immortality, all systems and methods of early Taoism are presented and discussed in detail.

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Kristofer Schipper

Baopu zi waipian 抱朴子外篇

50 juan

By Ge Hong 葛洪, *hao* Baopu zi 抱樸子 (283–343)

1187 (fasc. 871–873)

"Book of the Master Who Keeps to Simplicity, Outer Chapters." While the inner chapters (*1185 Baopu zi neipian*) provide a wealth of important information for the study of Taoism, as a work of philosophy the present outer chapters are certainly

superior; they also reflect more faithfully the genius of their author, who was in the first place a Confucian scholar. Although some fragments have been found that may have originally been part of the book but no longer feature in it, the authenticity of the present text is beyond doubt.

Living at a time when Confucian learning was in decline and many traditions of ritual and moral attitudes were being abandoned, GE HONG maintained the high scholarly standards and the rigorous critical thinking that developed in the Later Han period (A.D. 25–220) and was maintained until the middle of the third century. GE HONG's Confucianism put great emphasis on personal cultivation, on the role of study and literature, and on the ideal of an ordered society. In this context, these outer chapters recognize the validity of inner cultivation according to Taoist principles and therefore have their place in the Taoist canon alongside the *neipian* 內篇.

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Kristofer Schipper

1.A.1.b Commentaries

Daode zhenjing zhu **道德眞經註**

4 juan

Attributed to HESHANG GONG 河上公; Later Han (A.D. 25–220)

682 (fasc. 363)

"Commentary to the True Scripture of the Way and Its Power by the Old Man on the River Bank." The date and authenticity of this commentary, which in Huangfu Mi's 皇甫謐 (215–282) *Gaoshi zhuan* 高士傳 is titled *Laozi zhangju* 老子章句, have long been the object of debate. The most radical view was put forth by the Tang historian Liu Zhiji 劉知幾 (661–721), who simply denied the existence of the book (see Liu Zhiji's biographies in *Jiu Tang shu* 102 and *Xin Tang shu* 132). The dating of the present commentary has been hampered by the identification of HESHANG GONG with Heshang zhangren 河上丈人, who is supposed to have lived near the end of the Warring States period (475–221 B.C.). A date for the commentary is also complicated by the lore surrounding HESHANG GONG in GE HONG's *Shenxian zhuan* and in the apocryphal "Laozi Daode jing xujue 老子道德經序訣," attributed to the shadowy GE XUAN (traditional dates, 164–244). In this lore, HESHANG GONG is considered to be a contemporary of the Han emperor Wendi (r. 179–157 B.C.).

Adding to the confusion, the bibliographical treatises in *Jiu Tang shu* 47.2026 and *Xin Tang shu* 59.1514–15 mention a work with the title *Laozi zhangju* in two juan, not

authored by HESHANG GONG but by Anqiu Wangzhi 安丘望之. The latter apparently lived at the time of the Han emperor Chengdi (r. 32–7 B.C.). Both of the Tang histories also mention, apart from Anqiu Wangzhi's work, HESHANG GONG's commentary to the *Daode jing* in two juan. *Sui shu* 34.1000 mentions a HESHANG GONG commentary of the early Han (200 B.C.—A.D. 220), while noting that under the Liang (502–557) there was a *Laozi jing* commentary in two juan written by Heshang zhangren of the Warring States period.

Heshang zhangren, or the Elder from the Banks of the [Yellow] River, is first mentioned in Sima Qian's biography of Yue Yi 樂毅 (*Shiji* 80.2436) as the teacher of An Qisheng 安期生 and as the originator of a line of thought that eventually influenced Cao Can 曹參, a prime minister under Emperor Gaozu of the Han (r. 206–195 B.C.). Cao Can was noted for his sympathy for the Huang-Lao doctrine. Contrary to Huangfu Mi's *Gaoshi zhuan* (quoted in TPYL 507), however, the *Shiji* makes no mention of a *Daode jing* commentary by Heshang zhangren.

Given the confusion surrounding the identity of Heshang zhangren and of HESHANG GONG and the role played by Anqiu Wangzhi, it remains uncertain whether the work now known as the HESHANG GONG commentary dates back to the late Warring States period or to the early Han, as stated by GE HONG. There are sufficient reasons, however, to conclude that the present work dates at least from the middle or the end of the Later Han (25–220 A.D.). This date would imply that the HESHANG GONG commentary is one of the oldest *Daode jing* commentaries now in existence. Rao Zongyi, in his critical edition of the Xiang'er commentary 想爾注 to the *Daode jing* (*Laozi Xiang'er zhu jiaozheng*), has found indications that the Xiang'er commentary quotes the commentary by HESHANG GONG (on this issue, see also the following article). It is thus no coincidence that in the Tang dynasty transmission rite of the *Daode jing* to the so-called students of the Eminent Mystery (*gaoxuan dizi* 高玄弟子), the HESHANG GONG commentary was second only to the *Daode jing* itself, preceding the *Xiang'er zhu* and four other texts dealing with protocol and hagiography (see Benn, *The Cavern-mystery transmission*, 84).

Formally, the title of the present commentary as mentioned by Huangfu Mi, *Laozi zhangju*, is an indication of the Later Han as a probable time of composition. The Later Han was the heyday of the *zhangju* 章句 (chapters and phrases) style of commentary. The reaction against the *zhangju* style came in the third century, with the rise of the so-called Neo-Taoism of WANG BI (226–249) and others. As can be expected, the HESHANG GONG commentary is entirely free of the metaphysical elements omnipresent in Neo-Taoism.

Conversely, Huang-Lao thought, one of the dominant Han dynasty schools, looms large in this commentary. It has been noted that in the course of the Han dynasty, Huang-Lao thought witnessed a shift in emphasis from politics and society

to longevity. The HESHANG GONG commentary bears witness to this evolution. The expression *zhishen zhiguo* 治身治國, referring to the equal sustenance of country and body, is ubiquitous in this work. In the commentary to *Daode jing* chapter 59, the equality of country and body is explicitly stipulated (*Guo shen tong ye* 國身同也). Despite HESHANG GONG's insistence upon the equal sustenance of country and body, a preference for the latter is noticeable. Thus, the constant Tao (*changdao* 常道) in *Daode jing* 1 is explained as "the Way to spontaneously attain longevity." And in the commentary to *Daode jing* 64, it is said that "[ordinary] people study the administration of the country, whereas the sage studies the management of the body." Frequent reference is made to longevity techniques, such as in the commentary to *Daode jing* 6, where the Mysterious Female (*xuanpin* 玄牝) is for the first time likened to the human nose and mouth.

Another noteworthy element in HESHANG GONG's ideology is that although certain Confucian values are treated as inferior, others are given a high status. Thus, in the commentary to *Daode jing* 18, it is stated that when the Great Tao was active (i.e., before the appearance of humanity and righteousness, which are regarded as pernicious in both the *Daode jing* and the HESHANG GONG commentary), filial piety and loyalty were to be found everywhere. Similarly, in the commentary to *Daode jing* 27, it is said that the sage saves the people by constantly educating them in loyalty and filial piety.

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Jan A. M. De Meyer

***Laozi Xiang'er zhu* 老子想爾注**

Dunhuang manuscript Stein 6825

Later Han (A.D. 25–220)

"Xiang'er Commentary to the *Laozi*." This is one of the earliest glosses on the *Daode jing,* and many sources mention this work, probably of the Han period (206 B.C.–A.D. 220), as once having been included in the *Daozang. 1430 Daozang quejing mulu* 1.6b lists the *Xiang'er zhu Laozi daode jing* 想爾注老子道德經, in two juan, as lost. Its partial recovery among the Dunhuang manuscripts is, therefore, fortunate. Rao Zongyi has published the text in a critical edition. It has also been reproduced and studied by Ōfuchi Ninji.

The Dunhuang manuscript fragment contains only the text of the first juan of the *Daode jing,* the so-called *Daojing* 道經, and the first two chapters are missing. The text begins with the phrases of the third chapter: "By not seeing things that can be desired, the heart will not be troubled" (*bu jian ke yu ze xin bu luan* 不見可欲, 則心不亂) and

ends with the thirty-seventh chapter and the title the Book of the Tao by Laozi, First Part, Xiang'er (*Laozi Daojing, shang. Xiang'er* 老子道經, 上, 想爾). The manuscript, 26.7 cm high and 9 m long, has 585 columns with an irregular number of characters written in neat clerical script. Remarkably, the commentary following each sentence is written in exactly the same way as the main text, without any punctuation or other mark to separate the two. This style is archaic. The manuscript is not dated. Given the style and the paper, it might date from the Six Dynasties (220–589), and it probably came from North China (see Rao Zongyi, *Laozi Xiang'er zhu jiaozheng,* 5).

It is not known who Xiang'er was. The earliest mention of the name occurs in *789 Zhengyi fawen tianshi jiaojie kejing,* which contains a collection of some of the oldest texts of the Way of the Heavenly Master, dating from the Three Kingdoms period (220–265). The second text (12a–19b), titled Rules Governing the Family of the Tao (*Dadao jialing jie* 大道家令戒) and dating to about 255, is a short treatise on the religious policy of the ecclesia. It refers on page 14b to *Xiang'er* as a book that the faithful should heed. However, as the passage is obviously corrupt (four characters are missing), it is impossible to decide whether it refers to the commentary of the *Daode jing* or to the commandments of Xiang'er (*Daode jing Xiang'er jie* 道德經想爾戒) that had to be obeyed by those who received this scripture (see *786 Taishang laojun jinglü* 1a–b). In any case, the two, commentary and commandments, are closely related. The name *Xiang'er* here refers to an important doctrinal work that, together with two other fundamental texts (the *Huangting jing* 黃庭經 and the now lost *Miaozhen jing* 妙眞經), deserved special respect. Indeed, whereas the Way of the Heavenly Master apparently did not itself produce any major doctrinal work, it did transmit and use a number of ancient doctrinal texts, such as the *Daode jing,* the *Taiping jing* 太平經, and the *Huangting jing*.

In later times, the Xiang'er commentary came to be considered the work of Zhang Daoling 張道陵, the founder of the Way of the Heavenly Master, or of his grandson Zhang Lu 張魯 (d. 216). In his prefatory treatise (*xulu* 序錄) to his *Jingdian shiwen,* Lu Deming 陸德明 (556–627) mentions Xiang'er (the printed edition mistakenly writes "*xiangyu* 想余"; see Rao Zongyi, *Laozi Xiang'er zhu jiaozheng,* 4) and states: "it is not clear who he is; some say Zhang Lu, some say Liu Biao 劉表." Liu Biao (d. 218) refers to the famous military commander at the end of the Han dynasty. The latter attribution is so improbable as to suggest that by the time of Lu Deming the identity of Xiang'er was completely lost to oblivion.

In the liturgical organization of the Tang, the transmission of the *Daode jing* and its commentaries formed a separate stage of initiation and ordination. The corresponding ordination ritual of the early Tang has been preserved in *1238 Chuanshou jingjie yi zhujue*. The author of this ritual discusses the ranking of texts and says that the Xiang'er commentary should come third, after the plain text of the *Daode jing* (the

so-called "great character text," *Dazi ben* 大字本) and the HESHANG GONG commentary (*682 Daode zhenjing zhu*). According to this author, the commentary deserves this rank because it was written by Zhang Lu, the Successor of the Master (*xishi* 系師), who assumed the name of Xiang'er and wrote the work in order to instruct the uncouth and primitive inhabitants of Sichuan. Still later in the Tang period, Xiang'er became identified with Zhang Daoling himself. In the prefatory chapter of the second commentary he wrote to the *Laozi* classic, Emperor Xuanzong (r. 712–756) lists the Xiang'er commentary in second place (before HESHANG GONG) and notes: "this commentary was made by Zhang Daoling, the Ritual Master of the Three Heavens" (see *679 Tang Xuanzong yuzhi Daode zhenjing shu,* Waizhuan 1b). This text is taken over by DU GUANGTING, in his *725 Daode zhenjing guangsheng yi* (preface, 2b). It is clear, therefore, that the identification of Xiang'er with either Zhang Lu or Zhang Daoling occurred at a rather late stage and that the place of the commentary in the order of glosses on the *Daode jing* was subject to discussion.

These issues have been debated by modern scholarship, but without conclusive results. The hypothesis that the Xiang'er commentary was written by the early Heavenly Masters raises the immediate problem of content and style. The cosmology and theology of the early Heavenly Masters as expounded in *789 Zhengyi fawen tianshi jiaojie kejing* and many other texts is well known and bears little resemblance to the system of the Xiang'er commentary. Another difficulty is that if the Xiang'er commentary really were the work of the founders of the Heavenly Master ecclesia, then why do none of the numerous texts that have come down to us from this ecclesia mention or even imply such a relationship?

The Xiang'er commentary explains the thought of the *Daode jing* in terms of Tending Life (*yangsheng* 養生) practices in often highly contrived glosses with little or no relationship with what appears to be the original meaning of the *Laozi* text. Among other tenets, the commentary explains that the Tao is present in the human body but cannot be seen, and adepts should not attempt to visualize the Tao or, for that matter, the deities of the body, such as the spirits of the Five Viscera and so on. The Tao is personified in Taishang laojun 太上老君, and he is therefore also the author of the *Laozi*. Each time the word *I* occurs in the text, the commentary reminds us that we have to understand this as the voice of the Tao ("*wu, Dao ye* 吾, 道也"). The commentary addresses itself to a community of believers (*xin Dao* 信道) who are enjoined to respect the commandments of the Tao (*Daojie* 道誡). They should worship (*gongyang* 供養) the Tao but not offer sacrifices (*ji* 祭), nor pray at ancestral shrines (*daoci* 禱祠). This is one of the most stringent interdictions. Great importance is attached to sexuality. Sexual desires should be banned, sexual energy carefully preserved. Males should learn to behave like women, to curb their aggressiveness and ambition. There is a heavenly bureaucracy (*tiancao* 天曹) that keeps records of human sins. Some, but not all, of these tenets are also found in the ecclesia of the Heavenly Master, yet the style, the tone, and the theology are quite different. For all appearances, the Xiang'er commentary represents an earlier stage of community Taoism than the ecclesia of the Heavenly Master.

This brings us to the problem of dating. First there is the main text of the *Daode jing* as it features in the Xiang'er commentary. As we have seen, we do not find the division into chapters that are present in the HESHANG GONG and WANG BI versions. In other respects, the text is much the same. In two instances, however, the Xiang'er text omits a sentence: the words "*wei wuwei* 爲無爲" in chapter 3, and "*dajun zhi hou, bi you xiong nian* 大軍之後必有凶年" in chapter 30. It is important to note that in both versions of the *Daode jing* discovered in 1973 in Han tomb no. 3 at Mawang dui near Changsha (Hunan), which date from the second century B.C. or earlier, these sentences are also lacking. Other minor evidence also suggests that the Xiang'er text is closer to the Mawang dui versions than to any other of the early *Laozi* versions. Even the special way the numeral 30 is written, which has been considered a typical indication that the version was made by Zhang Lu (see Rao Zongyi, *Laozi Xiang'er zhu jiaozheng,* 4), can be found in the Mawang dui manuscripts.

Could the Xiang'er commentary be older than the HESHANG GONG commentary? Rao Zongyi has reached the opposite conclusion, pointing to many instances where the two commentaries are similar and assuming that Zhang Daoling was the author of the Xiang'er commentary. Other scholars have followed suit, without offering significant new evidence. Yet the question cannot be said to have been settled conclusively. Within the limits of the present article, we can observe only that in all the instances where the two commentaries are manifestly similar, it is impossible to establish which copies the other or whether both draw on a common exegetical tradition. In conclusion, the Xiang'er commentary could, therefore, date from the Later Han period, possibly from as early as the first century A.D.

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Kristofer Schipper

Daode zhenjing zhu 道德眞經註

4 juan

By WANG BI 王弼, *zi* Fusi 輔嗣 (226–249)

690 (fasc. 373)

"Commentary to the *Laozi.*" The present version of WANG BI's commentary is followed by two colophons, one by Chao Yuezhi 晁說之, dated 1115, and another by

Xiong Ke 熊克, dated 1170. This text shows a number of variants with respect to other received versions (cf. "Laozi Daode jing zhu 老子道德經注," in Lou Yulie, *Wang Bi ji jiaoshi*). The taboo for the character *xuan* 玄 is not observed. The text is divided into four juan, and there is no division into two parts. The numbers and the headings for the different chapters are also missing.

As Rudolph Wagner's exhaustive study (*The craft of a Chinese commentator*) of WANG BI's commentarial technique has shown, one of the main original features of the present work is WANG BI's emphasis on the epistemological value of the *Laozi's* language. The original text stresses the ineffability of the Tao and the incapacity of language to express ultimate truths. According to WANG BI, the structure of the work's textual composition (*wen* 文), in particular its complex patterns of parallelism, termed "interlocking parallel style" by Wagner, was a key to establishing its unambiguous meaning. WANG BI himself adopted what he understood to be Laozi's rhetorical technique for his own analytic and argumentative purposes. Intricate parallel prose became a hallmark of Dark Learning (*xuanxue* 玄學) discourse, of which WANG BI was a leading exponent.

Wang Bi considered the *Daode jing* to be the coherent work of a single author, the historical sage Laozi. After several centuries of rival claims with respect to the relative status of Laozi and Confucius as sages, and with vacillating Han patronage now in favor of Confucian learning, now in favor of the new cult of Lord Lao, WANG BI and his intellectual circle regarded Confucius as the supreme sage, followed directly by Laozi. In this scheme, the *Daode jing* together with the Analects and the Book of Changes constituted a set of fundamental classics encapsulating the metaphysical teaching of the ancients, embodied most perfectly by Confucius.

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Laozi weizhi lilüe 老子微旨例略

8 fols.

By WANG BI 王弼, *zi* Fusi 輔嗣 (226–249)

1255 (fasc. 998)

"Some Examples of Laozi Hermeneutics." Many Song bibliographers have identified WANG BI, the great commentator of the *Daode jing* (see *690 Daode zhenjing zhu*), as the author of this text. The work has been listed under different titles since Lu Deming's 陸德明 (556–627) *Jingdian shiwen*.

Wang argues in this short essay that the gist of Laozi's thinking is in his emphasis on essentials and disregard for the marginal (*chongben ximo* 崇本息末). The other key is that "there is no obscure [mystery] that cannot be known" (*wuyou bushi* 無幽不識).

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Kristofer Schipper and Yuan Bingling

1.A.2 Divination

This section opens with the *Taixuan jing* 太玄經, a classic of Taoist and Confucian divination modeled on the Book of Changes that has recently been the subject of exhaustive studies by Michael Nylan and Nathan Sivin. The following text, the "Forest of Changes" (*Yilin* 易林), is an oracle book again based on a systematic elaboration of the sixty-four hexagrams in the Book of Changes. Despite the complicated history of its transmission, it has been widely accepted as a work of the Han period (206 B.C.–A.D. 220). The "Book of Sublime Tokens" (*Lingqi jing* 靈棋經) is traditionally also attributed to various Han masters, but its historical transmission can be traced only to Six Dynasties (220–589) times. As the title indicates, its subject is divination by casting tokens like dice.

The last three works are closely related treatises on the *liuren* 六壬 system, an astrocalendric method using the ancient divination board (*shi* 式). Placed traditionally under the patronage of the Dark Maiden (Xuannü 玄女), these works were said to have been first revealed to the Yellow Emperor and transmitted to the world by him. The method was used, among other things, for determining calendrical correspondences and divining auspicious and ill-fated marriages. Despite their fragmentary state of preservation and partial fusion with later commentaries, these texts constitute early Six Dynasties writings, reflecting Han theory and methods.

Jizhu taixuan jing 集註太玄經

6 juan

By Yang Xiong 揚雄 (53 B.C.–A.D. 18); commentary by Sima Guang 司馬光 (1019–1086)

1183 (fasc. 860–862)

"Collected Commentaries on the Book of Supreme Mystery." Literary sources of the Han period leave no doubt about the authenticity of the Book of Supreme Mystery, nor about its attribution to Yang Xiong. It is also mentioned in the *Han shu,*

"Yiwen zhi," 30.1727. Between its diffusion during its author's own lifetime and the Northern Song period (960–1127), about fifteen commentaries were written.

The work was conceived by Yang Xiong on the model of the Book of Changes. It comprises two parts: the first part itemizes the eighty-one symbolic figures of the Supreme Mystery (*xuanshou* 玄首) accompanied by explanatory formulas; the second part comprises the eleven appendixes that offer an initiation—theoretical as well as practical—into the manipulation of the figures described in the first part.

In this respect, the present edition in six juan is incomplete, for it comprises only the first part of the original work. This edition was nevertheless conceived as a whole, since the absence of the appendix corresponds to the original intention of Sima Guang, editor of the text and author of the "Collected Commentaries." The *Song shi*, "Yiwen zhi," 205.5172 mentions the present text and specifies a version in six juan.

The Ming edition in ten juan, which was included in the *Sibu beiyao* 四部備要, is identical to the *Daozang* version as regards the first part of the work (juan 1–6). In this Ming edition we find slight variants in the content of the commentary: sometimes the text is abridged by a few phrases; sometimes, on the contrary, the text is enlarged with passages that do not occur in the *Daozang* version. The part containing the eleven appendixes (juan 7–10) is accompanied by the commentary of Xu Han 許翰 (eleventh/twelfth century).

In his preface dated 1082 (*xu* 1a–b), Sima Guang gives the list of the seven commentaries he used. The only still extant commentary is that of Fan Wang 范望 (end of third century). It appears in the excellent Northern Song printed edition by a certain Zhang Shi 張實 (cf. *Siku quanshu zongmu* 108.4a), which is reproduced in *Sibu congkan* 四部叢刊.

A good bibliographical study of the Book of Supreme Mystery is found in *Sui shu jingji zhi kaozheng* by Yao Zhenzong, 4:407–10.

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Yilin shangxia jing 易林上下經 (焦氏易林)

10 juan

Jiao Gan 焦贛 (end of the first century A.D.)

1475 (fasc. 1101–1104)

"Forest of Changes." This text consists essentially of a list of 4,096 (64 times 64) derived hexagrams (*biangua* 變卦) obtained from the sixty-four original hexagrams of the Book of Changes and consequently claims to be its logical and natural development. To each of the derived hexagrams corresponds an oracular formula in four-character verse. The same formula may be associated with several hexagrams at the same time.

The ten juan of the work are divided into two equal parts, *shangjing* 上經 and *xiajing* 下經, each numbered one to five. This type of division is unique. After the Ming, all editions of the work adopt a four-juan pattern. The other two Ming editions now extant (see below) comprise sixteen juan, which corresponds to the number of juan given by the earliest recension of the "Forest of Changes," in the bibliographical catalogue of the *Sui shu* (34.1033).

Although the attribution of the work to Jiao Gan has often been questioned, none of the serious suggestions propose a date of composition beyond the Later Han period (25–220). See the preface and postfaces of Ding Yan 丁晏 (mid-nineteenth century) to this work in *Yilin shiwen* 易林釋文, *Nanjing shuyuan congshu* 南菁書院叢書 3; see also Yu Jiaxi, *Siku tiyao bianzheng* 733–49, for a discussion of this question. The first traceable quotation of the "Forest of Changes" (*xiajing* 4.4b) is found in *Dongguan Hanji* 東觀漢記 (see *Siku quanshu zongmu* 109.924). Similar instances multiply from the Six Dynasties period (220–589) on. The earliest extant preface was written in 846 by Wang Yu 王俞. It does not appear in the present *Daozang* edition.

Our text contains four colophons:

1. The colophon of Chen Zhensun 陳振孫, dated 1241. It is less complete than the version in *Zhizhai shulu jieti* 12.28a–b, but richer in concrete details.
2. The colophon of Peng Hua 彭華, dated 1473. Its main interest lies in the indication that its edition came from the libraries of the Imperial Cabinet.
3. The colophon of Jiang Enshu 姜恩書, dated 1525. Jiang relates the circumstances that led him to publish the Forest of Changes on the basis of a specimen he obtained from Kang Hai 康海 (1475–1541).
4. The colophon of Ma Lin 馬驎, written nine years later (1534), only describes the reprinted edition quoted in the former colophon.

The present *Daozang* edition can be identified with near certainty as Jiang Enshu's. It forms, together with the editions of Mao Jin 毛晉 (*Jindai bishu* 津逮祕書), and He Yunzhong 何允中 (*Guang Han-Wei congshu* 廣漢魏叢書), the three Ming editions known today.

As regards the earlier history of the text, there is a Song (960–1279) edition that, however, seems to have undergone considerable modifications in the course of its transmission up to the version we now possess (*Shili ju congshu* 士禮居叢書, dated 1808), as well as an edition of the Yuan period (1279–1368). The latter is, properly speaking, the oldest extant version (*Sibu congkan* 四部叢刊) and the only one to

include a major commentary, of unknown origin. One should finally note the excellent critical edition of Zhang Haipeng 張海鵬 (1805), established on the basis of the Song version and the three Ming editions mentioned above.

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Lingqi benzhang zhengjing 靈棋本章正經

2 juan

Commentary by Yan Youming 顏幼明 (Jin [265–420]) and He Chengtian 何成天 (370–447)

1041 (fasc. 719)

"Original Stanzas of the Venerable Book of the Sublime Tokens." This is a treatise on a divination technique carried out by throwing a set of twelve two-sided tokens. Besides the two juan of the main text, the work includes a number of prefaces (*xu* 序 1a–8a), a table of contents (*mulu* 目錄 1a–7a), and two colophons (2.54a–56b). The text appears for the first time in the bibliographical catalogue *Sui shu,* "Jingji zhi," 34.1034 under the slightly different title *Shier lingqi bujing* 十二靈棋卜經. In the bibliographical catalogue of the *Song shi,* "Yiwen zhi," 206.5241 and 5242 it is mentioned under its more common title of *Lingqi jing*. The existence of the work during the Six Dynasties period (220–589) is attested by the *Nan shi* (36.950), which quotes an excerpt of the text (corresponding to 2.4a in the present work).

The present text does not mention any author's name. The prefaces contain imaginary attributions to one or another of the Han authorities on divinatory matters. The earliest extant version, the manuscript of the Yonezawa 米澤 Library in Japan, attributes the transmission of the text to the monk Fa Wei 法味 of the Jin dynasty (265–420). The preface, probably from the Tang period (618–907), dates this event to the years 280–289. The same preface is reproduced in the present work (preface 3), where the name of the recipient of the book, however, becomes Chang Fahe 常法和. An identical account of the transmission of the work is found in the *Yiyuan* 異苑 (fifth century) 5.7b, which gives the same name for the recipient but a later date (373–375) than the Yonezawa manuscript. Yu Jiaxi examines this question in detail, using the edition described in the *Jingji fangshu zhi* 經藉訪書志 (*Siku tiyao bianzheng* 13.730–33).

The work has three commentaries:

1. Yan Youming of the Jin period (265–420). An attempt to identify this person is made by Yu Jiaxi. The date of the commentary is confirmed by the fragment of our *Lingqi jing* discovered at Dunhuang (Stein 557). In this fragment, one finds some passages attributed to Yan Yuan 顏淵 or simply to Yan.

2. He Chengtian of the Liu Song dynasty (420–479). The three combinations (*ke* 課) preserved in Stein 557 (100, 101, 102, corresponding to 2.41a–42b in the present text) come with two commentaries. One is explicitly attributed to Yan [Yuan], the other is simply preceded by the term *zhu* 注 (commentary). This fragment is nevertheless close to the commentary by He Chengtian. It should be noted that this commentary, which precedes Yan's, was probably considered at the time to be chronologically anterior to Yan's. This is not the case in the present version where Yan's commentary (of the Jin period) precedes He's (of the Liu Song period).

3. The third commentary is simply introduced by the word *jie* 解 (gloss). All the editions, from Ming times on, agree on attributing this commentary to Liu Ji 劉基 (1311–1375). The original edition of this commentary, as presented in *Deyue yi congshu chuke* 得月簃叢書初刻, considers only the first part of the entire gloss (as it is found in the other editions, including the present *Daozang* version). This preliminary part is always separated from the remainder from the commentary by the term *ci* 此 ("this means . . .").

The various prefaces and postfaces are organized as follows:

A. Tang period (618–907)

1. Preface 1 (*xu* 1a–2a) by Li Yuan 李遠, dated, incongruously, Huichang 會昌 9 (849?) and reproduced in all the extant editions except the Yonezawa manuscript.

2. Preface 3 (*xu* 3b–5b), not signed. It does not mention Li Yuan's preface. Numerous factual elements related to the Six Dynasties period are given. One finds in particular the name of Wang Yin 王胤 of the Liu Song dynasty, to whom the Yonezawa manuscript attributes the invention of the one hundred and twenty-five combinations that form the body of the work. This preface is the one found in the Yonezawa manuscript.

3. Colophon 1 (2.54a–55b) by Han Yun 韓運. Internal evidence dates it to the Tang period (see 2.54a). It also appears as a colophon in the Yonezawa manuscript with a variant in the author's name, there given as Han Yunxiu 韓運休.

B. Song period (960–1279)

1. Colophon 2 (2.55b–56b) by Zhang Shi 張拭 (1133–1180).

2. Preface 2 (*xu* 2b–3a), unsigned. The author refers to the Song through the term *benchao* 本朝 "the present dynasty."

C. Yuan period (1279–1368)

Preface to the gloss (*xu* 5b–6b). This preface is unsigned in the present work but unanimously attributed to Liu Ji by all the editions since Ming times. One of them gives the year 1361 (*Shugu congchao* 述古叢鈔).

Although the presence of the gloss—if one considers it to be authentically written by Liu Ji himself, around the end of the Yuan period—does not permit assigning a date earlier than 1361 to this edition of the *Lingqi jing,* it is nonetheless distinct from all the other editions derived from Ming versions. The latter, with their general presentation and supplementary elements such as the commentary of Chen Shikai 陳師凱

of the Yuan dynasty and the 125 *qijue* 七絕 poems, derive from the same source. The Dunhuang manuscripts (Stein 557 and 9766, Pelliot chinois 3782, 4048, and 4984), the Yonezawa manuscript, and the *Daozang* edition may all be considered as the antecedents of this version. On the other hand, only Li Yuan's classical preface and the preface of Liu Ji's gloss are found in the typical Ming editions of the *Lingqi jing*. Preface 3 and colophon 1 are those of the Yonezawa manuscript. Preface 2 and colophon 2 come from a Song edition. They do not seem to appear elsewhere. In this respect, the present *Lingqi jing* edition represents an essential document for the systematic study of the formation of the *Lingqi jing* and its transmission from the Six Dynasties on.

Besides the editions quoted above, one should also note the editions of the *Wenxuan lou congshu* 文選樓叢書 (for the quality of its prefaces) and the edition of the *Mohai jinhu* 墨海金壺, which was used as a model for the Qing editions.

Articles dedicated to the *Lingqi jing* are found in all Chinese bibliographical works from the Song until the present day.

Marc Kalinowski

Huangdi longshou jing 黃帝龍首經
2 juan
Han (206 B.C.–A.D. 220)
283 (fasc. 135)

"Book of the Dragon's Head, Transmitted by the Yellow Emperor." The preface (2b) explains that when the Yellow Emperor was about to leave the world and ascend to Heaven on a dragon, he transmitted this book (which he himself had received from Xuannü 玄女) to his descendants. Upon his departure, the dragon's head was the last thing to be seen, hence the title.

This is the first of a series of three treatises in the *Daozang* that deal with the astrocalendrical divination known as *liuren* 六壬. Until Song times (960–1279), this method was practiced with the aid of a divination board (*shi* 式), which we know to have existed since Han times (206 B.C.–A.D. 220), and to which the present text refers (see the expression "to turn the board" [*tuishi* 推式] on 2.18a).

The earliest references to the *Longshou jing* are in BPZ 19.307, *Wuxing dayi* 2.12a, and *Yanshi jiaxun* 19.520–21. The *Sui shu*, "Yiwen zhi," 34.1029 gives the present title and number of juan.

Hong Yixuan 洪頤煊, in the preface to his edition (dated 1805) of the *Longshou jing* (in the *Pingjin guan congshu* 平津館叢書), shows the multiple relationhips between this book and Han society. It must be noted, however, that the present text has undergone modifications, as a number of quotations, especially those given in the *Wuxing dayi*, can no longer be found here.

The text is divided into seventy-two paragraphs and is provided with an extensive commentary that quotes a great number of ancient sources. In several places, the main text refers to these same sources (1.13a, 17a, 21b, and 2.21b). It is therefore likely that in the course of copying, text and commentary have become intermingled.

The commentary (1.3a) gives a list of correspondences between the twelve equatorial constellations (*xiu* 宿) and the civil calendar. The series is identical with that found on the most ancient model of *liuren* boards, dated 173 B.C. (see *Wenwu* 文物 no. 8 [1978]: 12–31). This is all the more remarkable, since none of the Han astronomical treatises that have come down to us mention it, nor do any of the other *liuren* manuals, with the exception of *284 Huangdi jingui yuheng jing*.

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Huangdi jingui yuheng jing 黃帝金匱玉衡經
23 fols.
Six Dynasties (220–589)
284 (fasc. 135)

"Book of the Jade Scales and Golden Casket, Transmitted by Huangdi." The term *jingui* (Golden Casket) points up the esoteric dimension of the work (22a). *Yuheng* (Jade Scales) here refers to the constellation of the Northern Dipper (1a).

The book has a short introduction (1a–2a) where magical and ritual aspects of the mantic method—described in the text itself—are emphasized. The work is composed of two parts: *Jingui zhang* (2a–14b) and *Yuheng zhang* (14b–23a). Each *zhang* 章 comprises ten headings, numbered one to ten.

Like *283 Huangdi longshou jing*, the present text is a treatise of divination by the *liuren* 六壬 method. The basic theory is assumed to be known to the reader. The work limits itself to taking an inventory of a set of typical examples. In most cases, a single example corresponds to each heading. The ten headings of *Jingui zhang* are organized in such way that the examples follow each other according to the increasing complexity of the method.

The *Huangdi jingui yuheng jing* does not appear in the ancient bibliographical catalogues. However, it contains some elements that point with near certainy to a date of composition in the Six Dynasties period (220–589).

The term *liuren* used by Yan Zhitui 顏之推 (531–591) is accompanied by a reference to the *Jingui yuling* (*Yanshi jiaxun*, "Zayi 雜藝").

Except for the variant (the introduction to the present *Jingui yuheng jing*, 1b, uses the title of the work in a slightly modified form; here too, the modification concerns the same character as the one in the list of *Yanshi jiaxun*: *Jingui yufang* 房), we can infer that the *Jingui yuheng jing* occupied a choice position among the *liuren* treatises as

early as the Six Dynasties. On an other hand, Yan Zhitui introduces the term *longshou* 龍首 before the mention of *Jingui yuling*. In the *Daozang, Jingui yuheng jing* is also preceded by *283 Huangdi longshou jing*.

The *Wuyue chunqiu* 吳越春秋 quotes, on four occasions, the first or the second part that composed the *Jingui yuheng jing* (*yuheng* appears there also in a modified form: *yumen* 門; 5.57b; 7.17b and 22a; 10.65a; *Sibu congkan* 四部叢刊). The *Wuyue chunqiu* mentions the number of the heading to which each example it uses is related. Therefore, it may be assumed that the author used, if not the work incorporated in the present *Daozang,* then a similar treatise written according to the same classifying criteria (cf. Kalinowski, "Les instruments astro-calendériques"). The first elaboration of the present text should be either contemporary or anterior to the composition of the *Wuyue chunqiu* (second to fourth century; cf. Zhang Xinzheng, *Wei shu tongkao,* 661–63).

Finally, one should note the occurrence (17a) of the same set of twelve equatorial constellations as the one mentionned in the commentary of *284 Huangdi longshou jing*. But while in this last work the set is presented as a simple annex to the computation technique described by the text, in the *Jingui yuhen jing* it forms the actual substance of the work. It is unlikely that the *Jingui yuheng jing* was written much earlier than the *Wuyue chunqiu*. Nevertheless, it should be noted that the *Jingui yuheng jing* is in part devoted to the application of *shi* 式 techniques of the Han period.

A good critical edition of the text, based on the *Daozang* version, by Sun Xingyan 孫星衍, is found in *Pingjin guan congshu* 平津館叢書.

Marc Kalinowski

Huangdi shou sanzi xuannü jing 黃帝授三子玄女經

4 fols.

Six Dynasties (220–589)

285 (fasc.136)

"Book of the Dark Maiden, Transmitted by Huangdi to His Three Disciples." This is a short treatise on divination by the *liuren* 六壬 method.

The presentation and style of the work are comparable to *284 Huangdi jingui yuheng jing*. A few rare commentaries come with the text. All the prognostications are aimed at determining the lucky or ill-fated character of matrimonial unions. From the fragmentary nature of this opuscule, one can suppose that the present text is an extract from a larger work devoted to the *liuren* method, such as the *Xuannü shijing* 玄女式經.

The technical formula stated in the first lines of page 1a of the text is also found in an inscription that appears on a divinatory table *shi* 式 dating from the end of the Six Dynasties (220–589; cf. *Wenwu cankao ziliao* 文物參考資料 no. 7 [1958]: 20–23). It also

appears in the *Wuxing dayi* 5.2b, which considers it to come from a *Liuren shijing*. *Siku tiyao* III.947c establishes a connection between the present text and the *Xuannü shijing yaofa* 要法 mentioned in the *Sui shu* (34.1029). Before the Tang period (618–907), the existence of *liuren* treatises placed under the patronage of the Dark Maiden is attested by the *Wuxing dayi* 5.4b. Part of the description of this *liuren* method by the *Wuxing dayi* is based on extracts from a *Xuannü shijing*. The quoted passages are not found in the present version.

Other editions are found in the *Jindai bishu* 津逮祕書 and *Pingjin guan congshu* 平津館叢書.

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1.A.3 Medicine and Pharmacology

Medical works entered into the Taoist canon with the catalogue of the Xuandu guan 玄都觀 by Wang Yan and his collaborators (see the general introduction). Medicine and drugs have been part of Taoist practice since early times. In the Heavenly Masters ecclesia, spiritual exercises were to replace medicine for the curing of illness, but soon, as for instance in the case of the sectarians of *335 Taishang dongyuan shenzhou jing,* the masters used acupuncture to alleviate the sufferings of the faithful. Medicine, especially herbal drugs, also figures prominently in the Shangqing scriptures, and their editor Tao Hongjing was also an important scholar of Chinese medical science.

Ancient medical texts have been reassembled and reedited time and again throughout history. As a result, many important old texts figure in the Ming canon in later versions. The reader is therefore advised to consult also part 2.A.3 and part 3.A.3. The present section presents only the Yellow Emperor Classics and Tao Hongjing's *Zhouhou beiji fang*.

The scholarly literature on ancient Chinese medicine is abundant and easily accessible to students of the discipline. It has therefore seemed sufficient to the editors to limit the present section to the discussion of the actual editions as preserved in the *Daozang*.

Huangdi suwen lingshu jizhu 黃帝素問靈樞集註

23 juan

Edited by Shi Song 史崧; preface dated 1155

1020 (fasc. 661–663)

"Combined Commentaries on the Basic Questions and the Divine Pivot of the Yellow Emperor." The classic Inner Canon of the Yellow Emperor (*Huangdi neijing* 黃

帝內經) is traditionally considered to be composed of two parts, the Basic Questions and the Divine Pivot, each in nine juan. Although the *Huangdi neijing* may have been elaborated during the Former Han period (206 B.C.–A.D. 9) or even earlier, there is still much discussion about the formation of the text as we have it today.

The preface of Shi Song states that in his time the text of the *Suwen* was current and well established, whereas *Lingshu* editions were quite deficient. On the basis both of a number of ancient manuscripts that his family had handed down and of other old versions, he edited the *Lingshu* text. He divided the text into twenty-four juan and eighty-one chapters, adding phonological glosses (the last juan containing the glosses). He does not mention any commentary, and the present edition does not contain any. The title of the present version of Shi Song's work is therefore erroneous: it contains neither the text of the *Suwen,* nor the commentaries. The text as edited here has only twenty-three juan, as the phonological glosses have been distributed inside the main text.

The *Lingshu* as edited by Shi is mainly concerned with acupunture. Therefore it has also been called the Needle Classic (*zhenjing* 針經). Its authenticity has been much debated, the authorship being ascribed to Huangfu Mi 皇甫謐, and even to WANG BING. Much of the material it contains is certainly ancient.

Kristofer Schipper and Yuan Bingling

Huangdi neijing suwen buzhu shiwen **黃帝內經素問補註釋文**

50 juan

Commentary by WANG BING, *hao* Qixuan zi 啓玄子 (762), corrected by Lin Yi 林億 (1058–1064) and others, and again by Sun Zhao 孫兆

1018 (fasc. 649–660)

"Questions on Initial Life, from the Inner Canon of the Yellow Emperor, Text and Annotations." The title of *Huangdi neijing,* not mentioned in the *Shiji,* does figure in the bibliographic chapters of the *Han shu,* which lists it as comprising eighteen juan, according to the *Qilüe* 七略 catalogue by Liu Xin 劉歆 (d. 23 B.C.). This title therefore existed some time before the beginning of our era. Its attribution to the Yellow Emperor was already questioned by Huangfu Mi 皇甫謐 (215–282) in his preface to the *Jiayi jing* 甲乙經. Huangdi's early association with medicine, however, can also be seen, for instance, in the Biography of Canggong (*Shiji* 105).

The title *Suwen,* not mentioned in the biographical chapters of the *Han shu,* appears in the third century in the *Shanghan lun* 傷寒論, in the *Maijing* 脈經, and in the preface of Huangfu Mi to the *Jiayi jing,* where it is said: "At the present time there exists a *Zhenjing* 針經 in nine juan and the *Suwen* 素問 in nine juan. These two works form the *Neijing* 內經 in eighteen juan."

WANG BING adopts this viewpoint, but places the *Suwen* first (preface, 1a). Thus, the title *Suwen* appears around the second and third centuries. According to Yu Jiaxi, this title may well have existed at the time of Liu Xin, who may have only mentioned two encyclopedic works in his catalogue, the *Huangdi neijing* in eighteen juan and the *waijing* in eighteen juan, without giving the titles of the component works (*Siku tiyao bianzheng* 12.624).

For Quan Yuanqi 全元起, the first commentator of the *Suwen* (early sixth century), the term *su* 素 designates the foundation of life. According to the *Qianzuo du* 乾鑿度, *su* means Taisu 太素, "the beginning of the manifestation of the qi, of matter" (1.1a).

Prior to the commentary by WANG BING, there existed two other commentaries on the *Suwen,* on which Wang based himself. The first of these is that of Quan Yuanqi, of whom we know nothing except that his friend Wang Sengru 王僧儒 died in 503 (*Nan shi* 59.4459). His commentary, originally in nine juan, is mentioned as comprising eight juan in the bibliographical chapter of the *Sui shu* (34.1043, based on the catalogue of the Liang), in the *Jiu Tang shu* (47.2046), and in the bibliographical chapters of the *Song shi* (207.5303). The *Xin Tang shu* (59.1565) and the *Tongzhi,* "Yiwen lüe," list the nine-juan version. The second commentary, by Yang Shangshan 楊上善, titled *Huangdi neijing taisu* 黃帝內經太素, is in thirty juan. This is a classification of the text of the *Suwen* by themes, accompanied by commentaries. The author is said to have been an imperial physician during the Daye era (605–618) of the Sui dynasty.

WANG BING, whose *hao* was Qixuan zi, thus based his commentary on the two texts mentioned above, which he had obtained from his master Xuanzhu zi 玄珠子 (see *1023 Suwen liuqi xuanzhu miyu,* preface, 1a). He also made use of the manuscript of an earlier master named Zhang, which he discovered in the library of a certain Mr. Guo (preface, 3a). He not only commented on the text, but also modified the number (and order) of the juan to twenty-four and of the chapters to eighty-one. In order to make the text more explicit, he sometimes added characters in red ink, to set them off from the original text (preface, 5a). His commentary is essentially based on certain chapters of the *Suwen* and the *Lingshu,* the quotations of which are occasionally introduced under the title *Zhenjing*. Wang also wrote a preface dated 762 that is placed at the head of the book.

Lin Yi and his group revised the text and the commentary on imperial orders received in 1057. Sun Zhao proceeded to make a new revision. The work was presented to the emperor before being published. The *Daozang* edition begins with a memorial (*biao* 表) presented by Lin Yi and his collaborators on that occasion. In his revision notes, always signaled by the phrase "*xin jiaozheng yun* 新校正云," Lin Yi often quotes the *Jiayi jing* and the commentaries on the *Suwen* by Quan Yuanqi and by Yang Shangshan. Moreover on several occasions, he indicates variants from an unidentified "separate manuscript" (*bieben* 別本). These notes are the result of a painstaking study comparing the redundancies of the different chapters and the commentaries to these passages by WANG BING. The notes also mention the changes in the titles and the

order of the chapters that WANG BING made with respect to the edition annotated by Quan Yuanqi (see the comparative tables in Okanishi Tameto, *Song yiqian yiji kao,* 1:11–14; Ma Jixing, *Zhongyi wenxian xue,* 68–109).

The *Suwen* presents itself as a dialogue between Huangdi and his minister and teacher Qibo 岐伯, with the exception of the last seven chapters (juan 49–50, chapters 75–81), where Huangdi transmits his knowledge to his minister Leigong. Huangfu Mi writes in his preface to the *Jiayi jing:* "The marvelous treatise [of the Yellow Emperor] was received by Leigong, who transmitted it to posterity."

This book is of a composite nature; it does not date from a single period, nor does it represent a single school (see the studies by Yamada and Keegan). At present, only seventy-nine chapters survive: chapters 72 and 73 were already lost when WANG BING wrote his commentary. Of the remaining seventy-nine chapters, the authenticity of seven (66–71, 74) has been questioned by Lin Yi, who attributes them to WANG BING himself (preface). These chapters develop the theory of the five revolutions and the six qi (*wuyun liuqi* 五運六氣). Besides these chapters, there are three others (4, 8, and 15) that are never mentioned in the *Jiayi jing* and that are therefore probably of later date; chapter 8, moreover, mentions official titles that came into being only after 265. The other chapters date from the end of the Warring States period at the earliest, and from the end of the Later Han (A.D. 25–220) at the latest. The chapters that speak only of yinyang without mentioning the Five Agents are from the late Warring States period, like the manuscripts found at Mawang dui. Some chapters only use cyclical characters to designate the time of day; these are of the early Han period (e.g., chapter 3), whereas the chapters that use cyclical characters where the first month of the year corresponds to the sign *yin* 寅 are later than 104 B.C. (cf. chapter 49).

The *Suwen,* which expounds medical theory, diagnostics, major diseases, and acupuncture, represents an already elaborate synthesis of medical knowledge that circulated among physicians who referred themselves to Huangdi and among the *fangshi* 方士. Certain principles (chapter 26) are close to the current theories in Han astronomy and divination by wind (*fengzhan* 風占).

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Catherine Despeux

Ge xianweng zhouhou beiji fang 葛仙翁肘後備急方

8 juan

By GE HONG 葛洪 (283–343), TAO HONGJING 陶弘景 (456–536), and Yang Yongdao 楊用道 (preface dated 1144); edited by Duan Chengyi 段成已, *hao* Juxuan xiansheng 菊軒先生 (1276)

1306 (fasc. 1013–1015)

"Vade Mecum with Prescriptions for All Emergencies, by Old Immortal Ge." This famous handbook of herbal medicine was originally compiled by GE HONG, with the title *Zhouhou jiuzu fang* 肘後救卒方 (Vade Mecum for Extreme Urgencies), which must have comprised three juan, totalling 86 rubrics. About two centuries later TAO HONGJING made a revised edition, sometimes condensing Ge's prescriptions, and sometimes adding his own, arriving at a total of 101 rubrics. This number had a symbolic meaning, because it corresponded to the number of diseases, which, in Buddhist texts, are related to each of the Four Elements (earth, water, fire, and wind). The rubrics were classified into internal diseases, external diseases, and illnesses caused by animals or by exterior agents.

In the twelfth century, Yang Yongdao again revised Tao's work. He had obtained an edition of the Qiantong era (1101–1110). Yang added at the end of each rubric prescriptions copied from another handbook called *Zhenglei bencao* 證類本草 (Classified *Materia Medica*), by Tang Shenwei 唐慎微 (fl. 1082).

According to Chen Jiru 陳繼儒, who edited the present handbook during the Wanli period (1573–1620), the work was included in the Ming *Daozang* at the request of ZHAO YIZHEN. Zhao was himself the editor of another medical handbook also included in the canon, *1165 Xianchuan waike bifang*.

The present edition has five prefaces: (1) by GE HONG; (2) by TAO HONGJING; (3) a continuation of this "old preface" written at Luming shan 鹿鳴山; (4) by Yang Yongdao, who called his expanded edition the *Fuguang zhouhou fang* 附廣肘後方; (5) by Duan Chengyi, who found a copy while on an inspection tour in Henan and had it printed. Duan, a *jinshi* of the Zhengda era (1224–1231), was a famous man of letters, close to the Quanzhen school of which his cousin Duan Keji 段克已 was an adept (cf. *Ermiao ji* 9a).

In addition to recipes of herbal medicine, the present handbook sometimes prescribes acupuncture and moxibustion, as well as certain "shamanistic" practices, especially in cases of possession (1.12a–b). Incantations are prescribed in juan 3 (5b). The handbook also has some veterinary prescriptions.

Catherine Despeux

1.A.4 Yangsheng

The contents of the present section do not adequately represent the wealth of early textual material preserved in the Taoist canon concerning the arts of Tending Life. Indeed, here we find only those works that we can surmise correspond to pre-Sui (581–618) versions. Many more texts, however, survive in later collections of the Tang dynasty (618–907), and the reader is therefore invited to consult also part 2.A.4. Moreover, many ancient *yangsheng* 養生 practices were transmitted as part of the Shangqing revelations. Hence they were rewritten and also more or less altered; nevertheless the ancient forms remain very much apparent. In one famous case, that of the Book of the Yellow Court (*Huangting jing* 黃庭經), we happen to have the two complete versions: the ancient text (*332 Taishang huangting waijing yujing*) as well as the Shangqing version (*331 Taishang huangting neijing yujing*), which is listed among the texts in part 1.B.2. Critical studies of this kind of Shangqing material may yet yield many new insights into the early history of Tending Life practices.

The few texts assembled here are, nevertheless, important. Both the original version of the above-mentioned *Huangting jing* and the newly identified *Laozi zhongjing* 老子中經 (*1168 Taishang laojun zhongjing*) are highly significant works. Equally essential is the *818 Taiqing daoyin yangsheng jing,* which can be linked to the well-known Mawangdui manuscripts. The hitherto unstudied *132 Taiqing zhenren luoming jue* is also a remarkable source for the vision of the body and its transcendent dimensions.

Taishang laojun zhongjing 太上老君中經
2 juan
Later Han (25–220)?
1168 (fasc. 839)

"The Most High Lord Lao's Book of the Center." This work is one of the earliest manuals of Taoist cosmology to have come down to us. An identical version has been preserved in YJQQ 18–19, under the title *Laozi zhongjing* 老子中經 (Laozi's Book of the Center), also named *Zhugong yuli* 珠宮玉曆 (Jade Calendar of the Pearly Palace). The commentary by Liangqiu zi 梁丘子 in *402 Huangting neijing yujing zhu* 2.5b quotes a passage of chapter 17 of the present text under the title of *Yuli jing* 玉曆經, and again at 2.23a a passage of chapter 11. The work *388 Taishang lingbao wufu xu* 1.18b–19b and 21a quotes different passage from chapters 34, 35, and 22 of our work, without indentifying them.

The work is composed of fifty-five chapters, numbered in sequence and followed by the mention of divine immortals (*shenxian* 神仙). The significance of this term here is unclear, unless we assume that it was originally followed by the word *xuantu* 玄圖 (mysterious picture). Indeed, the final chapter gives a book title that may well have been that of the present work: Jade Calendar of the Sun [and the Moon?], with Mysterious Pictures of the Divine Immortals, in Fifty-Five Chapters (*Shenxian xuantu ri* [*yue*?] *yuli wushiwu zhang* 神仙玄圖日[月?]玉曆五十五章). It is therefore possible that formerly each chapter was accompanied by illustrations depicting the deities described. When these illustrations no longer existed, the editors removed the reference "mysterious picture," leaving before each chapter the truncated enumeration of *diyi shenxian, dier shenxian,* and so on.

Chen Guofu (CGF 80) identifies the present work with a *Laojun yuli zhenjing* 老君玉曆眞經 in the library of Ge Hong (BPZ 19.305). *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4.7a, however, lists a *Yuli jing* (in one juan) as well as a *Laozi zhongjing* (in one juan) as two different works to be transmitted at the ordination of a Gaoxuan fashi 高玄法師 priest. However this may be, it seems certain that the present work antedates Ge Hong (283–343). The final chapter mentions the titles of several talismans named the *Zhutai* 珠胎, *Qiji* 七機, *Huagai* 華蓋, and *Qingguan* 清觀. The bibliographical chapter of the *Baopu zi* mentions the talismans called *Zhutai* and *Qiji* (BPZ 19.307), titles not found in any other Taoist text known today. Moreover, our text finishes with the following words spoken by Laozi: "I enjoin you to search diligently for a master. I have taught eighty-one disciples, who have all become immortals. Ten of them have dispersed among the people. They are grain immortals (*guxian* 穀仙), who roam everywhere, looking for adepts. I have traversed the times of Qin 秦 [221–207 B.C.] and Xiang 項 [i.e., Xiang Yu 項羽, 233–202 B.C.] without manifesting myself. Now I shall appear for the Han, in accordance with the Yellow Era. Those who will see me shall know great happiness!" This coming of a new "yellow" era recalls not only the cosmological speculations of Wang Mang's (r. A.D. 9–25) times, but especially the Yellow Turban Revolt of 184. The term *guxian* is also given in *818 Taiqing daoyin yangsheng jing* 6b, where it is applied to Pengzu 彭祖. This is undoubtedly an ancient work that may date to the Eastern Jin dynasty (317–420).

The work describes in detail all the gods of the universe and of the human body, giving the exact correspondences between the two, from the greatest and highest to the smallest and lowest. Farther on, the text places these gods in a liturgical calendar that takes into account the phases of the moon, the sexagesimal cycle of days, and the twelve hours of the day. The meditation on the gods of the body is accompanied by visualization, massage, and invocations. Sexual exercises also appear to have been used, as women and men practice together (chapters 13 and 24), while the latter are instructed to retain their semen (chapter 21).

The Jade Calendar concerns not only these exercises, but also the cosmic cycles,

short and long, that separate the recurring periods of crisis. The book foretells (chapter 52) the imminent end of a major cycle, when only immortals and Taoists will be saved from the wholesale destruction of the present world.

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Kristofer Schipper

Taiqing zhenren luoming jue 太清眞人絡命訣
9 fols.
Third or fourth century
132 (fasc. 59)

"Methods for a Lasting Life of the True Persons of Greatest Purity." This is an ancient manual for Tending Life techniques, quoted under the present title in Song catalogues (see VDL 92). It quotes (on page 2a) a *Shenxian tu* 神仙圖 (Illustrations of Divine Immortals). This is the ancient title of *1168 Taishang laojun zhongjing*, where the quoted passage can be found in section 12 (1.7b). The names given here on pages 3b–4b to the different spirits of the body are also similar to those in *Taishang laojun zhongjing*, section 26 (1.21b; e.g., "Dandan 旦旦" for the spirit of the stomach, "Bibi 俾俾" for the spirit of the spleen, etc.).

The manual draws on a variety of sources. It begins (1a–2b) with a few theoretical explanations by Huang-Lao, the foremost saint of early Han (206 B.C.–A.D.220) Taoism.

These explanations are followed by instructions for "serving the Tao" (*shidao* 事道) given by a master (*shi* 師). First the adepts, male as well as female, should atone for their sins and obtain pardon from the heavenly administration. Then they should visualize the spirits of the body by means of the techniques of Visualizing of the Five Beasts (*cun wushou* 存五獸) and Traveling through the Viscera (*lizang* 歷臟).

The final part (5a–9b) is spoken by deity (*shen* 神). He says: "Can I constantly remain separated from mankind? If I am to dwell with mankind, it behooves to think of me. Humans are neglecting themselves and do not take loving care of their bodies. They reject me, they lose me, they shame me, they hurt me, they injure me through their married life, they tire me out with their sex, . . . they do not meditate on me according to the Tao." Thereupon, a Taoist (*dao* 道) asks the deity about the ways of preserving the vital energies. These ways are then expounded in terms that are close to *1168 Taishang laojun zhongjing* (compare the description of the Cinnabar Field [*dantian* 丹田] here on page 8b with *1168 Laojun zhongjing*, section 17, 1.13a–13b), the main innovation in the present text being that, in addition to the *dantian* in the lower part of the body, there is also one each in the median and upper parts (*zhongbu dantian* 中部丹田 and *shangbu dantian* 上部丹田). This is a development also found in Shangqing Taoism. In the absence, however, of other references to this tradition, we may conclude that the present text belongs to an earlier stratum.

Kristofer Schipper

Xiandao jing 顯道經
14 fols.
Third century?
862 (fasc. 578)

"Exposition of the Tao." This is an ancient manual of Tending Life practices that emphasizes practical methods, especially for reducing starches ("abstaining from cereals," *duangu* 斷穀) and slimming, as well as for meditation. The practice of the Tao is defined here as "entering the room of the Tao" (*ru dao shi* 入道室). After an introduction into general and theoretical topics, a subtitle, "Explanations of the Simple Tao" (*Su dao jie* 素道解), aptly characterizes the contents. Few sources are given, but similar instructions can be found in Tang works such as *830 Fuqi jingyi lun* by SIMA CHENGZHEN. At the end, the text refers to a *Shenxian tu* 神仙圖. This title could well refer to *1168 Taishang laojun zhongjing* (q.v.), and quotations here show many similarities with that text; for instance: "If you constantly think of the Tao, the Tao will also think of you. In sadness, think of the Tao; in illness think of the Tao; in poverty think of the Tao; in need and distress think of the Tao; when rich and noble, think of the Tao; when eating and drinking, think of the Tao. . . . The Tao is I, and I with you shall together practice the arts of Long Life." *132 Taiqing zhenren luoming jue* also gives a citation from the *Shenxian tu* that in many respects is similar. Also, the particular names for the spirits of the Five Viscera (e.g., Bibi 俾俾 for the spleen; see page 10b) are common to the three texts. The present work should be of a contemporary, pre-Eastern Jin (317–420) date.

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Taiqing daoyin yangsheng jing 太清導引養生經
19 fols.
Fourth century?
818 (fasc. 568)

"Treatise of Great Purity on Gymnastics and Nurturing Vitality." This work is listed in the *Bishu sheng xubiandao siku queshu mu* (1145) under the title of *Daoyin yangsheng jing* 導引養生經, in one juan (VDL 150). The text is later than *1427 Taiqing Daolin shesheng lun*, to which it refers, and *824 Songshan Taiwu xiansheng qijing*, which it cites. It probably dates in its present form to a period after the mid-eighth century. However, the *Zhubing yuanhou lun* (dated 610) and *836 Shenxian shiqi jingui miaolu* already

cite much the same material from traditional sources. On the basis of these citations, the majority of the exercises described here can be dated to the late sixth century. A relationship between the present text and the lost *Yangsheng yaoji* 養生要集 (fourth century; see Barrett, "Transmission") can only be surmised.

The partial edition of the work in YJQQ 34.1a–13b corresponds, with variants, to the section 1a–13a of the present text. Another abridged version is found in juan 28 of *1017 Daoshu*.

The work consists of a collection of gymnastics and breathing techniques, including those of Daolin 道林 (i.e., Zhi Dun 支遁, 314–366), representing the schools of various immortals of antiquity (Chisong zi 赤松子, Ning Feng zi 寧封子, Pengzu 彭祖, Wangzi Qiao 王子喬). Several of the latters' biographies in *294 Liexian zhuan* are cited. The breathing techniques and animal-like movements placed under the patronage of Ning Feng zi continue an ancient tradition.

Remnants of this tradition dating from the Han period (206 B.C.–A.D. 220) have been unearthed in recent decades by archaeologists: the Gymnastics Chart (*Daoyin tu* 導引圖) in Mawangdui, depicting movements and exercises; and a set of commentaries on these illustrations, inscribed on bamboo slips discovered separately in Jiangling, Hunan (see the references in Despeux).

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Jean Lévi and Franciscus Verellen

Taishang huangting waijing yujing 太上黃庭外景玉經

3 juan

Before A.D. 255

332 (fasc. 167)

"Precious Book of the Exterior Landscape of the Yellow Court." This is the original *Huanting jing*, a didactic poem spoken by Lord Lao and describing the interior world. The epithet *waijing* was later added by the Shangqing tradition, in order to distinguish this ancient text from their own *331 Taishang huangting neijing yujing* (see, for instance, *1344 Dongzhen taishang shuo zhihui xiaomo zhenjing* 1.15b: 黃庭內外[景經]).

The oldest copy of the present text is by Wang Xizi 王羲之 (303–379). Written in 337, it has been reproduced on a stele, from which a number of rubbings have been preserved. These rubbings have been studied and critically edited by Nakata Yūjirō (*Chūgoku shoron shū*, 83–142).

The *Huangting jing* is, however, older than that. Its prosody and rhymes correspond to Later Han (25–220) or Three Kingdoms (220–265) usage (see Maspero, "Methods," 489). *294 Liexian zhuan* 2.21a (biography of Zhu Huang 朱璜) mentions the *Laojun Huangting jing* and the practice of its mulitiple recitations. It is, moreover, mentioned in *789 Zhengyi fawen tianshi jiaojie kejing* 16a (dated 255) as an important work for the instruction of adepts. Its specific vocabulary is also used in *1294 Shangqing huangshu guodu yi* 19b–20b. The work was part of GE HONG's library (*1185 Baopu zi neipian* 19.5a).

In the present edition, the text is divided into three short juan, which correspond to the version in the annotated edition of *263 Xiuzhen shishu* 58–60.

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Kristofer Schipper

Taishang mingjian zhenjing 太上明鑑眞經

11 fols.

1207 (fasc. 876)

"The Most High True Scripture of the Clear Mirror." The territorial units listed in our text (6a) are *zhou, jun, xian,* and so on. The same text in *Laojun mingzhao fa xushi* 老君明照法敘事 (in YJQQ 48.7b), in the oath of transmission (*shifa* 誓法), omits *jun* 郡 from this list. The *jun* commandery was abolished as a formal territorial unit during the early Tang (618–907). YJQQ 48.7a also shows traces of another revision of our text (5a) in the substitution of *li* 理 for *zhi* 治, the taboo name of Tang Gaozong. We may therefore conclude that the present text dates from the Six Dynasties period (220–589).

The work is an assortment of instructions and charms devoted to the pursuit of immortality. It comprises two parts, of which only the first deals with mirrors, the second part concerns a medicinal plant and the three poisonous worms (*sanchong* 三蟲).

Part 1 (1a–6b) presents various methods of meditation that make use of the powers of water and metal intrinsic to Chinese mirrors. From resolute self-visualization in one or several mirrors, the adept progresses to the technique of the four discs. These discs are implanted at cardinal points by the four emblematic animals, each bearing a looking glass. In this way the adept may perceive his personal gods as well as the nine transformations of Laozi according to the hours of the day. For the highest degree of meditation the text counsels the use of a single mirror. It gives details (but no drawing) of a charm, the *tianyuan fu* 天圓符 attributed to Zuo Yuanfang 左元放, the master of GE HONG. Placed on the back of a small mirror to be worn by the adept, this charm assures him protection against all evil. A formula of transmission for these instructions ends the first part of this text.

Part 2 (7a–9b) consists of moral injunctions addressed to a Huangting zhenren

FIGURE 2. The Three Deities guarding against the Three Afflictions of lust, greed, and ambition (*1207* 10b–11a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/1191)

daoshi 黃庭眞人道士 concerning *jiuheng* 就衡 (manna), used by Emperor Yao to nourish victims of the Deluge. This food is made from a nine-knotted, thirty-six leaved plant gathered by a Huangting yunü 黃庭玉女. It is associated with four charms of the cardinal points; the charms are shown in drawings and identified in the text accompanied by their propitious dates, regulated to the calendrical system *jianchu* 建除.

The final instructions are aimed at fighting the three poisonous worms by means of three charms. Two of these charms, the text states, derive from the *Laozi sanshijiu zhen fu* 老子三十九眞符. There are no illustrations of these charms, but auspicious days for entering the mountains to prepare the remedies are given. Our text closes with the illustrations of three gods complete in details of dress and identity, who, when invoked, will help the adept to fulfill the instructions provided (fig. 2).

Reference concerning the four discs *sigui* 四規 (2a) is found in BPZ 19, which lists among lost works a book of Four Discs (*Sigui jing* 四規經) and a Book of the Clear Mirror (*Mingjing jing* 明鏡經). BPZ 19 further lists a Charm of the Forty-nine True Mirrors (*Sishijiu zhenjing fu* 四十九眞經符), which may well be related to the Charm of the Thirty-nine True Mirrors (*Sanshijiu zhenjing fu* 三十九眞經符) mentioned in the present text (9b).

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Pauline Bentley Koffler

Taiqing jing duangu fa 太清經斷穀法

12 fols.

846 (fasc. 573)

"Methods of the Great Purity Canon for Abstaining from Cereals." This text comprises elements of a tradition that can be traced at least to the Han dynasty (206 B.C.–A.D. 220). Among the patron saints of this tradition is Cui Yezi 崔野子, whose biography in LZTT 7.13b probably derives from the late Six Dynasties (220–589) *Dongxian zhuan* 洞仙傳. The present work probably dates to the end of the Six Dynasties period at the earliest.

All of the six recipes for which a source is indicated (see 2a–b, 5b, 6a, 6b, and 9b) are said to derive from the *Wufu jing* 五符經. Four of these resemble recipes found in *388 Taishang lingbao wufu xu* 2.21a–b, 2.30b–31a, 2.35a, and 2.36a, except for details concerning measures and quantities. The recipes are also abridged. The two remaining recipes attributed to the *Wufu jing* (2.a–b, 6a) are related only remotely to those found there: perhaps 2.12a for the *fuling* 茯苓 *(pachyma cocos)* recipe and 2.21a–b for *huangjing* 黃精 *(poligonatum giganteum)*.

The present work (7a–b) contains a citation of the *Baopu zi* that is not found in extant editions.

The book consists of a selection of exclusively plant-based recipes for preparing substitute foods. Some of the foods are themselves based on cereals, but in fermented form. All of the preparations are extremely simple and require only a few common ingredients. The recipes refer to only five plants: *fuling* 茯苓, *huangjing* 黃精, *zhu* 朮, *jusheng* 巨勝, and *tianmen dong* 天門冬.

Jean Lévi

1.A.5 Alchemy

As with other technical texts (medicine, *yangsheng* 養生), the early materials related to alchemy have been preserved in a great variety of sources and in many different compilations. Here again, later editions brought together in part 2.A.5 should be consulted alongside the present ones. Many alchemical recipes and techniques have also been transmitted within the Shangqing scriptures (see part 1.B.2).

The works assembled here are of a varied nature. Some are highly technical (*930 Sanshiliu shuifa*), while others relate to mythology (see, for instance, the "method" of the five transcendental "mushrooms" planted by the divine Mao brothers on Maoshan 茅山 *[889 Taiji zhenren jiuzhuan huandan jing yaojue]*. Some works, such as the ancient

alchemical manual *880 Taiqing jinyi shendan jing*, have sections on ritual. Throughout this section the role played by GE HONG in the elaboration of alchemical lore is apparent. As can been seen from many titles in this section and in part 2.A.5, the compilers of the Xuandu guan 玄都觀 catalogue and subsequent bibliographers classified these alchemical texts in the Taiqing division.

For the *Zhouyi cantong qi* 周易參同契 and related texts, the reader is invited to consult the introduction to part 2.A.5. Although the notion of Inner Alchemy was in a way already present in later Han times (see *1168 Taishang laojun zhongjing* 38), to all evidence the work that is now called *Zhouyi cantong qi* belongs to a later development in Taoist thought and practice.

Shenxian fuer danshi xingyao fa 神仙服餌丹石行藥法
26 fols.
Attributed to Jingli xiansheng 京里先生; Six Dynasties (220–589)
420 (fasc. 192)

"Methods of the Divine Immortals for Ingesting Cinnabar and Other Minerals, and for Making Medicines Edible." This text includes a collection of alchemical recipes and a section dealing with the general principles of the treatment of mineral and vegetal substances. Apart from two references to cinnabar as coming from Yue 越 (in modern Zhejiang; 7a) and Ba 巴 (in modern Sichuan; 9a), which suggest that the text dates at least partially from before the Tang (618–907), there is no definite evidence on the date of this compilation. The name of its legendary author, who is also credited with *836 Shenxian Shiqi jingui miaolu*, appears as Jingli 景里 xiansheng in *Bishu sheng xubiandao siku queshu mu* 2.36b, where the title of the work is given as *Shenxian fushi ershi bing xingyao fa* 神仙服食餌石并行藥法 (Methods of the Divine Immortals for Ingesting Minerals in Pills, and for Making Medicines Edible; cf. VDL 130).

The contents of the work may be divided into three parts. The first part (1a–11a) includes twenty-one methods for making cinnabar edible. There follow similar recipes for realgar (11a–17b) and other substances (25a–26a). A third section (17b–25a, entitled *Shenxian fushi ershi* 神仙服食餌石, a name close to the variant title mentioned above) discusses the value and use of common minerals and plants for obtaining immortality, as well as the general principles underlying their treatment and ingestion. The methods described in this work seem to be related to traditions reflected in the early hagiographical sources, where the ingestion of minerals and plants is often mentioned as part of dietary regimes. Several recipes here are in fact associated with names of legendary immortals of antiquity.

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Sanshiliu shuifa 三十六水法
12 fols.
930 (fasc. 597)

"Thirty-six Methods for Liquefying [Solids]." This work describes ways of turning metals and minerals into aqueous solutions. A *Sanshiliu shuijing* 三十六水經, without attribution, is mentioned by GE HONG (283–343) in *1185 Baopu zi neipian* 19.4b. Some of these methods were known to GE HONG since he speaks of "transforming instantly the thirty-six minerals (or stones) into water 三十六石, 立化爲水" (*1185 Baopu zi neipian* 3.1b) and further describes two methods for making aqueous solutions of realgar and cinnabar (*1185 Baopu zi neipian* 16.9b–10a). These two methods correspond, with some variants, to 2a–2b of the present text. The book is entitled *Lian sanshiliu shui shi fa* 鍊三十六水石法 in the *Chongwen zongmu* (VDL 163).

According to one tradition, the authorship of the work is ascribed to Liu An 劉安 (179–122 B.C.). His biography in the *Shenxian zhuan* 神仙傳 states that he was given an alchemical book in thirty-six juan 丹經三十六卷 by his Eight Masters (Bagong 八公). An excerpt from the same work in YJQQ 109.24a adds: "Alchemical scriptures along with thirty-six recipes for mercury, etc. [丹經及三十六水丹等方" or: diverse recipes of which thirty-six concern solvents and silver].

Supplementary information can be found in *885 Huangdi jiuding shendan jingjue* 8.1a–2a, according to which Liu An not only received the *Sanshiliu shuifa* from the Bagong, but also a *Wuling shendan shangjing* 五靈神丹上經. That source also includes the line of transmission of these texts (8.2b) and states that Liu An transmitted them to Zuo Wu 左吳 before ascending into Heaven. According to Gao You 高誘, however, Zuo Wu himself was one of the Bagong (cf. *1184 Huainan honglie jie*, preface 2a).

Another tradition ascribes the authorship to TAO HONGJING. His bibliography in the *Huayang yinju xiansheng benqi lu* (YJQQ 107.10a), by his nephew Tao Yi 陶翊 (ca. 502), includes the title *Fuyunmu zhu shiyao xiaohua sanshiliu shuifang* 服雲母諸石藥消化三十六水方 in one juan. TAO HONGJING himself, however, notes in his commentary to the *Bencao* 本草: "The methods of transformation [*xiao* 消] of nitre can be found in the *Sanshiliu shuifang*" (*Shennong bencao jing jizhu* 23, and *769 Tujing yanyi bencao* 1.28a). The sentence is also quoted, although incorrectly, in *885 Shendan jingjue* 19.2a. There are indeed several procedures for dissolving nitre in our text (4a–b); the third of these also figures in *885 Shendan jingjue* 19.2a.

Despite the title, the *Sanshiliu shuifa* comprises more than thirty-six methods. The text must have acquired its present form during the Northern Song (960-1127), if not already during the Tang: the *885 Shendan jingjue* includes a "*rongyan shuifa* 戎鹽水法" excerpted from the *Sanshiliu shuifa* which figures after the thirty-six methods in our text.

The procedures themselves are short; nitre (*xiaoshi* 硝石) is generally used as solvent to obtain various solutions (alum, gold, realgar, cinnabar, lacquer, etc.). Instruction on the ritual used for the transmission of the text, attributed to a certain Gao Qi 高起, along with an incomplete list of days forbidden for the making of drugs is found at the end of the text (11b–12b; compare this list with that of *885 Huangdi jiuding shendan jing* 1.2a; *880 Taiqing jinyi shendan jingjue* 1.7a; and *908 Shangqing jiuzhen zhongjing neijue* 2b).

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6 fols.

Attributed to Chisong zi 赤松子; early Six Dynasties (220–589)

908 (fasc. 589)

"Secret Instructions on the Central Book of the Nine Authentic [Lords] of High Purity." This text is attributed to Chisong zi, who appears here under the appellation Taiji zhenren 太極眞人 (Zhenren of the Great Ultimate). No exact details are available about the origin and date of this short text, but its title and attribution suggest that it may have been transmitted as part of the Shangqing corpus. Taiji zhenren is also associated with *889 Taiji zhenren jiuzhuan huandan jing yaojue* and *1376 Shangqing taishang dijun jiuzhen zhongjing*, two other works related to this corpus and entirely or partially devoted to alchemical methods.

The text includes three methods for the ingestion of cinnabar (1a–2b), followed by the description of an Offering (*jiao Taiyi fa* 醮太一法; 2b–5b) to be performed before the preparation of the elixir.

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Taiji zhenren jiuzhuan huandan jing yaojue 太極眞人九轉還丹經要訣

8 fols.

Early Six Dynasties (220–589)

889 (fasc. 586)

"Essential Instructions on the Book of the Nine-Times-Transmuted Elixir of the Zhenren of the Great Ultimate." This work includes the recipe for an elixir (1a–5b), two methods for compounding minor drugs (5b–6b), and an account of five *zhi* 芝 (substances of a transcendental nature that only divinities can confer upon adepts) said to have been planted by Mao Ying 茅盈 and his brothers on Maoshan 茅山 (6b–8a).

The text, which is listed for the first time as *Taiji zhenren jiuzhuan huandan jing* in *Sui shu* 34.1049, is presented here as revealed by Xicheng Wangjun 西城王君, one of the Shangqing immortals.

Several quotations in TPYL from the biography of Mao Ying confirm that the materials found in the present text were once part of the Shangqing scriptural corpus. These quotations are derived from both the first recipe (e.g., passages in 1a and 3b are quoted in TPYL 942.4b, 811.7a, and 812.7a; cf. also TPYL 671.1a and *1016 Zhen'gao* 5.4a) and the account of the *zhi* (passages in 6b and 7a–b are quoted in TPYL 718.7b and 986.3b). It is likely that these recipes were already transmitted before YANG XI's revelations of 364–370, and that they entered Mao Ying's biography from different sources, being later separated from it to form the present text. The earlier origin of the section on the *zhi,* said to have been appended (*fu* 附) to the elixir recipe, is attested by *1185 Baopu zi neipian* 11.6b and 11.7b.

Part of the first recipe (summarized in Strickmann, "On the alchemy of T'ao Hung-ching," 146–150) is quoted as *jiuzhuan fa* 九轉法 (Method of the Nine Cycles) in *885 Huangdi jiuding shendan jingjue* (passages in 3b and 5a are found there in 20.16b–17a and 20.1b; the latter is also in *930 Sanshiliu shuifa* 11b). The recipes of the two corollary drugs are reproduced in YJQQ 77.10b–11b. The account of the *zhi* was later incorporated in *304 Maoshan zhi* 19.11a–b, and in *1353 Shangqing daobao jing* 4.9b. It is quoted in WSBY 78.3a–4a as coming from the now lost *Daoji jing* 道跡經.

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Taiqing jing tianshi koujue 太清經天師口訣

15 fols.

Six Dynasties (220–589)

883 (fasc. 583)

"Oral Instructions of the Heavenly Master on the Books of the Great Purity." This work includes a short introduction (1a–b) and two different texts: the *Taiqing shendan jingjue* 太清神丹經訣 (Instructions on the Book of the Divine Elixir of the Great Purity; 1b–4b) and the *Chisong zi zhouhou yaojue* 赤松子肘後藥訣 (Instructions on the Medicines by Chisong zi to Keep at Hand; 4b–15b). The first text comments on some passages of the *Taiqing jing,* a lost early alchemical scripture repeatedly quoted here as *benjing* 本經 (original canon). The second text gives the recipes of the Three Powders (*sansan* 三散) and the Five Salves (*wugao* 五膏), revealed by Chisong zi after a dialogue with Yunyang zi 雲陽子.

The introduction, on the pledges necessary to receive the first text and the conse-

quences of its illicit transmission, is also found in *885 Huangdi jiuding shendan jingjue* 3.4a–b. The passages in the first text on the acetic bath (*huachi* 華池; 1b) and the crucible (*tufu* 土釜; 3a–b) are also found in *885 Shendan jingjue* 17.5a and 7.6a–b, respectively. In the second text, the method for making pellets for driving away demons (*zuo quegui wanyao fa* 作卻鬼丸藥法; 14a) is almost identical to a recipe given in *885 Shendan jingjue* 5.10b, which also includes an identically named talisman, and in SUN SIMO's *Taiqing danjing yaojue* 太清丹經要訣 (YJQQ 71.27a). The first recipe of the Five Salves also includes the so-called methods of the eight refinements (*balian* 八鍊; 7a–8b), said to belong to a corpus of early alchemical texts and methods in *954 Taishang hunyuan zhenlu* 7b. All the passages quoted in *885 Shendan jingjue* mention (with some variants) the title of the present text, showing that the introduction and the two other sections were part of a single work already by the middle of the seventh century.

Fabrizio Pregadio

Taiqing jinyi shendan jing 太清金液神丹經

3 juan

Juan 1 attributed to Zhang Daoling 張道陵 (second century A.D.); juan 2 attributed to Yin Changsheng 陰長生 (first century A.D.); juan 3 by GE HONG 葛洪 (283–343)

880 (fasc. 582)

"Book of the Divine Elixir [Made from] Liquid Gold, from [the Canon of] Greatest Purity." This is a collection of diverse texts, some alchemical, others indirectly or not at all related to alchemy. The title is mentioned, without the prefix *Taiqing*, in the *Chongwen congmu* (VDL 118). The composite nature of the work is already manifest from the different attributions given at the headings of each juan. The structure of the text itself does not in fact correspond to this tripartite division. The compilation, possibly undertaken by GE HONG, seems to draw on various sources related to the alchemy of Yin Changsheng and his followers.

Juan 65 of the YJQQ, in the section on alchemy ("Jindan jue" 金丹訣) of that encyclopedia, is entirely devoted to excerpts of the present text and provides some clues as to its structure.

The book begins with a preface by Zhang Daoling, who speaks of himself as Daoling (3a7) and refers to his disciples Zhao Sheng 趙昇 and Wang Chang 王長. This preface, written in a philosophical vein and an obvious forgery, may explain the attribution of the whole juan to the first Heavenly Master. The YJQQ version has a commentary to this preface, which, in the present version, is added at the end (3b–7a).

Following this commentary, our text 7b–13a has a ritual of fasting and sacrifice in preparation for the alchemical work, to be performed before producing the *liuyi ni* 六一泥 sealing paste necessary for the hermetical closing of the alchemical vessel. The

famous talisman of the True Form of the Five Sacred Peaks (*Wuyue zhenxing tu* 五嶽眞形圖; see *1281 Wuyue zhenxing xulun*) plays an important role in these rites. This part is omitted in the YJQQ version, which gives only the final didactic poem (13a–14b). The poem, in seven-character verse, is identified in a following note as the core of the *Taiqing jinyi shendan jing*. It was originally written in unintelligible "ancient script," but transcribed into Han-time characters (Hanzi 漢字) by Yin Changsheng. The biography of Yin Changsheng in YJQQ 106.21b ("Yin zhenjun zhuan" 陰眞君傳) states that the (recipe) for the divine elixir made from Liquid Gold (*Taiqing jinyi shendan* 太清金液神丹) was bestowed on Yin by his master Ma Mingsheng 馬鳴生. The biography is followed by an autobiography (*zixu* 自敘) by Yin where he announces his departure from this world in A.D. 122.

Chen Guofu has examined the rhymes of the poem and dated it to the Later Han period (25–220). Other features, such as place names, confirm this date (Chen Guofu, *Daozang yuanliu xukao*, 289–92). These place names figure in the remainder of the first juan, which contains a recipe for making *liuyi ni*, a detailed explanation on the making of the elixir, and the ritual to be performed before taking it. These texts are consistent throughout. Chen concludes, therefore, that the entire first juan is of an ancient, possibly Han, date, and that the two remaining juan are later additions.

The first part of the second juan (1a–5b) is also preserved in YJQQ 65. It contains explanations and elaborations on the themes of the above-mentioned poem. The last paragraph quotes "Lord Zheng," that is, ZHENG YIN, GE HONG's master, who pronounces a eulogy of Yin Changsheng and his master Ma Mingsheng.

The text continues (11a) with a story by GE HONG about his father-in-law BAO JING, who met Yin Changsheng in the first year of the Taixing era (A.D. 318). On this meeting, see also *Jin shu* 95.2482. The story as it is told here is similar, for the first part, to that of the *Daoxue zhuan* 道學傳 quoted in TPYL 663. Here Yin Changsheng prophesies about the future of the Jin dynasty (265–420), and GE HONG concludes (page 9b) that the events of 324 and 328 bore out the words of the immortal.

The last juan is attributed to GE HONG. It contains a description of foreign countries, especially of the south and the west. In a long preamble, GE HONG laments the lack of information about foreign regions and tells about his study of them and their products, especially those of use in alchemy. He ends by saying: "I now have written a record of those states that produce cinnabar, in order to increase the knowledge of foreign countries and enlighten ignorant minds, and have added it at the end of the [Book of] Divine Gold." We have no proof that this text is by GE HONG's hand, but neither is there conclusive evidence to the contrary. It would not seem likely that a forger of GE HONG's Taoist work would have selected this subject. In any event, this work would appear to date to the Six Dynasties period (220–589), if not earlier.

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Baopu zi shenxian jinzhuo jing 抱朴子神仙金汋經
3 juan
Attributed to GE HONG 葛洪 (283–343); includes texts dating from the Han to the Six Dynasties (206 B.C.–A.D. 589)
917 (fasc. 593)

"Book of the Golden Liquor of the Divine Immortals." This work includes texts of different date, all related to GE HONG and his *1185 Baopu zi neipian*. The title is mentioned for the first time as *Shenxian jinzhuo jing* in *Chongwen zongmu* (VDL 130).

The first juan describes a method for the preparation of the Golden Liquor, called *jinzhuo* in the title and *jinshui* 金水 (Golden Water) throughout the text. This description corresponds in several details to the short and often unclear summary given by GE HONG in *1185 Baopu zi neipian* 4.16a–17b (cf. Pregadio, "The Book of the Nine Elixirs," 574–78). The recipe is divided into thirty short passages, each followed by a commentary. Two references to the change in the weight system between the Han (206 B.C.–A.D. 220) and the Jin (265–420) dynasties (commentary, 1.1b and 1.8a; cf. *1185 Baopu zi neipian* 4.18a) suggest a Han date for the text. On the evidence of the place names mentioned, the commentary dates from the sixth century.

The second and third juan reproduce *1185 Baopu zi neipian* 4.1a–7a and 4.7a–22a, respectively. Among the most significant variants are the reference to the method of the divine elixir of the Great Purity (*taiqing shendan* 太清神丹) as coming from the *Taiqing shangjing* 太清上經 (3.2b), and a method attributed to Bo xiansheng 白先生 (3.7b), not found in GE HONG's work.

As described in this text, the main ingredients of the Golden Liquor are gold and mercury. The final product can be ingested, or it can be used to cast eating and drinking utensils, or to obtain a cyclically transformed elixir (*huandan* 還丹). The commentary refers to the *Jiudan jing* 九丹經 (1.4b) for a "test preparation of gold and silver" (*shizuo jinyin fa* 試作金銀法); the corresponding method is found in *885 Huangdi jiuding shendan jingjue* 1.5a.

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Fabrizio Pregadio

1.A.6 Sacred History and Geography

1.A.6.a Cosmogony and the Pantheon

The "Register of Primordial Beginning" *(166 Yuanshi shangzhen zhongxian ji)* is a description of the pantheon that includes an account of the Taoist creation myth, a regular feature in subsequent Laozi annals (see part 2.A.6.a and part 3.A.6.a; an early specimen of the genre has come down via the Dunhuang manuscript *Laozi bianhua jing* 老子變化經; see Ōfuchi Ninji, *Tonkō dōkyō* and Su Jinren, "Dunhuang yishu *Laozi bianhua jing*). It is followed here by the "Scripture on the Creation of the World" *(1437 Taishang laojun kaitian jing)* a work likewise devoted to cosmogony and the history of Laozi manifestations. Further accounts of the pantheon include TAO HONGJING's "Table of the Ranks and Functions in the Pantheon" *(167 Dongxuan lingbao zhenling weiye tu)*, which presents the Shangqing pantheon in the form of an organizational chart of officials presiding over the underworld and the terrestrial and celestial spheres.

Yuanshi shangzhen zhongxian ji 元始上眞衆仙記
9 fols.
Attributed to GE HONG 葛洪 (283–343); Six Dynasties (220–589)
166 (fasc. 73)

"Register of [the Heavenly Prince of] Primordial Beginning, the Superior Zhenren, and Hosts of Immortals." This work comprises elements of two shorter versions listed in Song catalogues (cf. VDL 82). The present edition adds both the alternative title "Inside a Pillow" and the reputed author's name as a subheading ("Ge Hong *Zhenzhong shu* 葛洪枕中書"). Yu Jiaxi has demonstrated, however, that the work is later than GE HONG, since it mentions (7a) the apotheosis of Xu Mu 許穆 (i.e., XU MI 謐, d. 373; see Strickmann, *Le taoïsme du Mao chan*, 124 ff.) and Xu Yufu 玉斧 (i.e., Xu Hui 翽, d. ca. 370; see Strickmann, *Le taoïsme du Mao chan*, 156 ff.), who both survived Ge.

The work has been transmitted, with its traditional attribution, under both the present title and as *Zhenzhong shu*. Another version is contained in *446 Shangqing zhongjing zhu zhensheng bi* 5, and several later editions may be consulted in *congshu* 叢書 of the Ming period (1368–1644). In addition, Yu Jiaxi pointed to parallels between the *Yuanshi shangzhen zhongxian ji* and *1016 Zhen'gao* 16, as well as to similarities with LÜQIU FANGYUAN's edition of TAO HONGJING's *167 Dongxuan lingbao zhenling weiye tu*.

The present text purports to be a revelation to GE HONG (1a–2a). Despite its uncertain origin, it constitutes an important source on the Taoist creation myth. The

work includes a brief cosmogony, beginning with Pan Gu 盤古, the Heavenly Prince of Primordial Beginning (Yuanshi tianwang 元始天王), a genealogy of primordial deities, and accounts of the "hosts of immortals," with their titles and residences.

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Taishang laojun kaitian jing 太上老君開天經

7 fols.

Attributed to Zhang Pan 張泮; Six Dynasties (220–589)

1437 (fasc. 1059)

"Scripture on the Creation of the World, by the Most High Lord Lao." The *Guang hongming ji* 12.174c, compiled by Daoxuan (596–667), claims that the *Kaitian jing* was the fabrication of a certain Zhang Pan. In *Xu Gaoseng zhuan* 23.624c, Daoxuan states that under the reign of the Northern Wei emperor Xiaoming (516–528), the Taoist Jiang Bin 姜斌 cited the *Laozi kaitian jing* in a debate. It is likely to be a work of the Six Dynasties period. Another edition is found in YJQQ 2.9a–14b.

The scripture's ostensible subject, cosmogony, relates the work to the Taoist genesis tradition (see, e.g., *166 Yuanshi shangzhen zhongxian ji*). At the same time, and perhaps more importantly, it provides a chronicle for the pre-Zhou period to precede the Laozi legend as assembled by Sima Qian in *Shiji* 63, emphasizing the sage's role as instructor of rulers (*dishi* 帝師) and revealer of scriptures. In this sense, the "Creation of the World" also belongs to the Laozi annals tradition in the *Daozang* (e.g., *770 Hunyuan shengji*). The present litany of Laozi's credentials suggests that the work, like Laozi chronicles in general, served a polemical purpose. Daoxuan's reference to its use in religious debate at court seems to bear this out.

The scripture postulates that Lord Lao is at the origin of creation, the process through which the undifferentiated One of nonbeing first divided into Heaven and Earth and then brought forth the myriad beings, each endowed with countless attributes. At the Great Beginning (*taichu* 太初), the first of a series of cosmic phases, Lord Lao orally pronounced (*koutu* 口吐) the *Kaitian jing* scripture. The "Creation of the World" incorporates several traditional creation myths (3a–b; cf. Rao Zongyi, "Lun daojiao chuangshi ji," 37), including the legend of the two sons of Chaos (Hundun 混沌), named Hu Chen 胡臣 and Hu Ling 胡靈, whose spirits after death became the gods of the mountains (*shanyue shen* 山嶽神) and the rivers (*shuishen* 水神), respectively. Having first enlightened Hundun, Laozi subsequently reveals other scriptures and instructs every one of the culture heroes and mythical rulers from Fu Xi 伏羲, Zhu Rong 祝融, the Three Sovereigns 三皇, and Huangdi 黃帝 down to the legendary kings of the Shang dynasty. The narrative ends with Lord Lao's renewed manifestation as teacher (*shi* 師) under the Zhou.

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Franciscus Verellen

Dongxuan lingbao zhenling weiye tu 洞玄靈寶眞靈位業圖

29 fols.

Originally compiled by TAO HONGJING 陶弘景 (ca. 500); revised by LÜQIU FANGYUAN 閭丘方遠 (before 893)

167 (fasc. 73)

"Table of the Ranks and Functions in the Pantheon." The title of this work by TAO HONGJING, preserved here in a revised edition by LÜQIU FANGYUAN, is not mentioned in contemporary or early sources, probably due to the fact that this text originally formed part of *421 Dengzhen yinjue* (q.v.). *1128 Daomen jingfa xiangcheng cixu* 2.16a, for example, mentions a *Zhenling weiye jing* as a subsection of the *Dengzhen yinjue* and provides a comprehensive quotation. Also the references to *421 Dengzhen yinjue* in *446 Shangqing zhongjing zhu zhensheng bi* 7.13b–14a and 8.9b–10b seem to refer to a section in that work similar in content to this "Table of Ranks."

The present *Zhenling weiye tu* reflects TAO HONGJING's attempt to provide an exhaustive survey of names, ranks, and administrative responsibilities of the inhabitants of the spiritual realms of the universe, structured in seven levels. In his annotations he apparently provided additional details about the provenance and career of the deities. Tao based himself on the Shangqing literature, but for former historical persons, he also used non-Taoist sources for comparison. A major part of the work—the description of the offices in the mountain caves and in the terrestrial and underworldly realms—obviously taken directly from *1016 Zhen'gao* 12–16, supplemented by investigations Tao himself conducted there.

Although no source is named, juan 83 and 84 of the WSBY are certainly based on Tao's *Zhenling weiye tu*. There we find, in an ascending order, entries on the officials of the underworld (*guiguan* 鬼官), the terrestrial level (*dixian* 地仙, *dizhen* 地眞), and the so-called nine palaces (*jiugong* 九宮), as well as those of the heavenly spheres of Taiqing 太清 and Taiji 太極, with frequent additional remarks, brief yet typical for TAO HONGJING (see also the Dunhuang manuscripts Pelliot 3141, Pelliot 3773, and Stein 5751, in Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen,* 343–44; *Zurokuhen,* 772–75). The following sections on the Shangqing 上清 and Yuqing 玉清 Heavens were

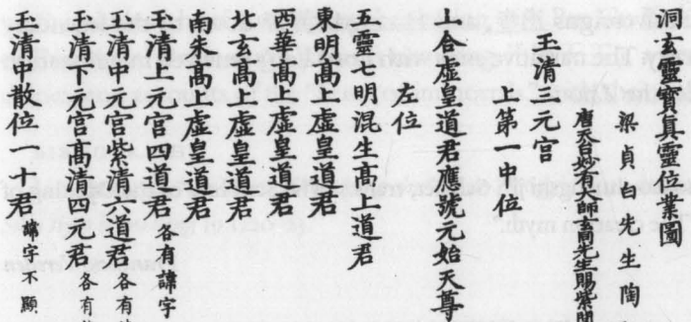
洞玄靈寶真靈位業圖
梁貞白先生陶弘景纂
唐天台妙有大師高尚賜紫閣丘方遠校定
玉清三元宮
上第一中位
上合虛皇道君應號元始天尊
左位
五靈七明混生高上道君
東明高上虛皇道君
西華高上虛皇道君
北玄高上虛皇道君
南朱高上虛皇道君
玉清上元宮四道君各有諱字
玉清中元宮紫清六道君各有諱字
玉清下元宮高清四元君各有諱字
玉清中散位一十君諱字不顯

FIGURE 3. The Heavenly Worthy of Primordial Beginning and his court, the register of deities at the highest echelon of the pantheon, according to Lüqiu's recension (*167* 1a–b).

presumably distributed over juan 85–86 of the WSBY (cf. the table of contents of the WSBY preserved in Dunhuang manuscript Pelliot 2861, in Ōfuchi, *Zurokuhen*, 751; and Lagerwey, *Wu-shang pi-yao*, 69). Yet these sections are at least partly covered by the citation in *1128 Daomen jingfa xiangcheng cixu*. There the supreme deities of the pantheon are listed in a descending order, only a few passages of the commentary are quoted, and possibly some additions are already worked into the final part (2.18b–20a). But since there can be no doubt about the main source of both, this citation and those in the WSBY taken together provide ample material for comparison with the present revised edition made by LÜQIU FANGYUAN (see fig. 3) during his time in the Tiantai 天台 Mountains (he moved to the Dadi Grotto Heaven 大滌洞天 near Hangzhou in 893). The comparison reveals considerable shortcomings in his work. Possibly Lüqiu had relied on copies of TAO HONGJING's original version but failed to reproduce the various interrelations that had been indicated graphically in the *Zhenling weiye tu* of the *Dengzhen yinjue*. His arrangement of the gods into a continuous, linear sequence is presumably based on an understanding of their spatial groupings on the right, left, and in the center of the diagram as a hierarchical classification. Thus, for example, [Yuqing] zixu gaoshang yuanhuang daojun [玉清] 紫虛高上元皇道君, the supreme deity in the pantheon, is given place eleven, right rank, in this rendering, probably because that name had originally been placed in the right (i.e., the beginning) on the diagram (cf. *1128 Daomen jingfa xiangcheng cixu* 2.16a with our text 1b). Frequently Lüqiu misinterprets brief lines of summarizing commentary and lists them as independent entries (compare, e.g., *1128 Daomen jingfa xiancheng cixu* 2.16b3, 2.16b10, and 2.17a7 with our text 1b3–5). Sometimes both misunderstandings occur at the same time, resulting in a completely unintelligible disarray (compare, e.g., WSBY 84.12a7–9 with our text 11a9–11b4). In other instances Lüqiu found himself compelled, because of the confusing order, to alter lines of commentary (compare, e.g., WSBY 84.2a–b with our text 15a–b).

Since it is, finally, unlikely that TAO HONGJING wrote a separate preface for a subsection of his *Dengzhen yinjue* (*1050 Huayang Tao yinju ji* does not contain such a preface), we can only assume that LÜQIU FANGYUAN used Tao's general introductory remarks and placed them, reworked into a preface and signed with Tao's name, at the beginning of his new edition.

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1.A.6.b Mythology and Hagiography

This section assembles six classics of Taoist hagiography and mythical geography that stand as models for their respective genres and have exerted major influences on the development of Chinese imaginative literature and narrative fiction. The work *1031 Shanhai jing* is an early comprehensive description of the natural world and its inhabitants, extending outward from the actual realm to increasingly fantastic lands. Composed nearly a thousand years later, *598 Shizhou ji* is concerned with projections of the "true [i.e., esoteric] form" of the realms of the immortals.

The work *294 Liexian zhuan*, probably of Later Han (25–220) date, can be regarded as the prototype of an extensive body of collected lives of immortals. In one way or another, all later works of this sort look back upon the *Liexian zhuan* as their ancestor and authentic nucleus. The remaining three works, dealing with the spiritual aspirations of rulers, form a genre of their own. Like the *1031 Shanhai jing*, the *291 Mu tianzi zhuan* is thought to have originated in the fourth century B.C. Describing the shamanistic journeys of King Mu of the Zhou (r. 1023–983 B.C.), it is similarly concerned with the exploration of mythical geography. Both works engaged the interest of the Jin scholar and author Guo Pu 郭璞 (276–324), whose commentaries survive.

The spiritual quest of King Mu, however, also relates this work to the historical romance about the Han emperor Wudi (r. 140–87 B.C.), *292 Han Wudi neizhuan*, which in time is closer to the *Shizhou ji* (ca. sixth century A.D.). A central feature of the adventures of both rulers is their respective encounter with the goddess Xi wang mu 西王母, who appears in more archaic form also in the *Shanhai jing*. The work *293 Han Wudi waizhuan*, finally, continues the themes of divine revelations obtained by Wudi

and the fervent quest for immortality that was associated with his reign. It belongs to a larger tradition of legends about the emperor and his court, widely transmitted outside the Taoist canon, that enjoyed great popularity in medieval China.

Shanhai jing 山海經

18 juan (juan 14–15 are missing)

Probably fourth century B.C., with later additions; commentary by Guo Pu 郭璞 (276–324)

1031 (fasc. 675–676)

"Book of Mountains and Seas." This is a mythical geography of the ancient world, written as a systematic repertoire of regions, landmarks, mythical animals and peoples, prophylactics, drugs, and other cures for the various ills that befall this world. The first five chapters relate to the Chinese world of the times and refer, at least partially, to actual places and their names. The following chapters, grouped in series of four, concern increasingly remote and mythical regions and their inhabitants. A final chapter (18) appears to be a later addition.

The systematic nature of the compilation and the importance given, for each place mentioned, to the drug that can be found there and the divination practices related to it suggest that this work originated as a handbook of shamanistic medicine.

The *Shanhai jing* is mentioned by Sima Qian at the end of his treatise "Dayuan zhuan 大宛傳" (*Shiji* 123.3179), where he judges that its contents "cannot be believed." It is probable that he refers to the present work. The *Han shu*, "Yiwen zhi," lists the work in thirteen *pian* 篇 and classifies it under *xingfa* 形法 (30.1774–75), which suggests that it was used for divination.

The present and many other editions of the text are accompanied by a presentation by Liu Xin 劉歆 (d. 23 B.C.), stating that he edited the text in eighteen *pian*. This number is at variance with the above-mentioned reference in the *Han shu*, "Yiwen zhi." For this reason as well as for matters of style, the presentation must be considered spurious. Many elements in it, such as the attribution of the *Shanhai jing* to Bo Yi 伯益, who assisted Yu the Great in subduing the Flood, have nevertheless long been given credence.

The commentary by Guo Pu, on the other hand, is well authenticated. It is mentioned in Guo's biography in the *Jin shu* as well as in the bibliographical treatises of the *Sui shu* and *Tang shu* 唐書. The present edition, moreover, incorporates Guo's *Shanhai jing tuzan* 山海經圖讚, eulogies written as captions for the illustrations of the work as they existed already in his time. Here they are given at the end of each chapter.

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Mu tianzi zhuan 穆天子傳

6 juan

Probably early fourth century B.C.; discovered in A.D. 281; commentary by Guo Pu 郭璞 (276–324)

291 (fasc. 137)

"The Story of Son of Heaven Mu." The epic narrative of the life of King Mu of the Zhou (r. 1023–983 B.C.), his travels through the world and his meeting with the Queen Mother of the West (Xi wang mu 西王母; juan 1–5), as well as of the death and burial of Lady Sheng Ji 盛姬 (juan 6). According to the undated preface by Xun Xu 荀勗, the manuscript on bamboo slips was discovered by robbers in Taikang 2 (A.D. 281) in the tomb of King Xiang of Wei (r. 318–296 B.C.), together with many other texts. It was edited by Xun and other scholars. Apparently juan 1–4 are of a piece and correspond to the original state in which they were found, whereas juan 5 was rescontructed by Xun and his colleagues from other remains. Juan 6 corresponds to a fragment from another work, the *Zhou Muwang meiren Sheng Ji sishi* 周穆王美人盛姬死事, which was also found in the tomb.

The *Daozang* edition is based on a printed edition of the Yuan period (1279–1368). According to the preface (dated 1350) by Wang Jian 王漸, *zi* Xuanhan 玄翰, this eccentric scholar obtained a rare copy from the imperial censor Liu Zhen 劉貞 (1289–1361) and had it reprinted. The original Yuan edition has not been preserved. The present *Daozang* reprint is therefore the oldest extant edition. The Tianyi ge reprint, from which all later editions derive, is probably based on it.

The *Mu tianzi zhuan* is cited in Taoist works as a source related to the search of immortality. Central to this interpretation is the episode of the meeting between the Son of Heaven and Xi wang mu. This theme has been adopted in many later hagiographies, the most famous being *212 Han Wudi neizhuan*.

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Kristofer Schipper

Liexian zhuan 列仙傳

2 juan

Attributed to Liu Xiang 劉向 (77–6 B.C.)

294 (fasc. 138)

"Biographies of Famous Immortals." The present work is not mentioned in the *Han shu*, "Yiwen zhi," whereas the Biographies of Famous Women (*Lienü zhuan* 列女傳) by the same author is given. According to the *Sui shu*, "Jingji zhi," 33.979, Liu Xiang, while editing the classics, started to write the Biographies of Famous Immortals, Famous Men, and Famous Women. The same source (19b) gives two editions of the *Liexian zhuan*, one in three juan, with eulogies (*zan* 讚) added by Sun Chuo 孫綽 (314–371), and another in two juan, with eulogies added by the Jin poet Guo Yuanzu 郭元祖. This latter version corresponds to the present work.

Yang Shoujing (1839–1915) in *Riben fangshu zhi* 6.30b–31b and Yu Jiaxi (1883–1955) in *Siku tiyao bianzheng* 19.1197–1205 have pointed out that for reasons of style, place names, book titles, and so on, the present work must have been written in later Han times (A.D. 25–220), in imitation of Liu Xiang's *Lienü zhuan*. The author even wrote a preface that is lacking in the present edition but that has been preserved in a manuscript version of the *Shuofu*, which was reproduced by Sun Yirang 孫詒讓 (1848–1908) in his *Zhayi* 11.22a. The last two sentences are missing in this preface but appear to have been preserved in Falin 法林 (572–640), *Poxie lun* 破邪論 (in *Guang hongming ji* 11.21a), and give a fictitious date of 18 B.C. In the text itself, there are some intentional anachronisms. For instance, the biography of Mao nü 毛女 (7b–8a) is dated to 35 B.C. (170 years after the fall of the Qin).

The oldest citations of the *Liexian zhuan*, in Wang Yi's (second century A.D.) commentary to the *Chuci* 楚辭 (3.13b) and in Ying Shao's (d. 195?) commentary to the *Han shu* 25A.1204 and 57B.2599, are no longer found in the present text. Also, Ying Shao's commentary is said to have comprised seventy-two biographies (see *1016 Zhen'gao* 17.17a), whereas our present version has only seventy. In spite of these defects, the present version corresponds to the version included in the Song canon *Da Song tiangong baozang* 大宋天宮寶藏 of 1019, as it is similar to the abbreviated version of YJQQ 108. In the YJQQ, the sequence of the biographies is identical. Twenty-seven biographies have been omitted, and there is one additional one (Ruan Qiu 阮丘, YJQQ 108.14b).

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Kristofer Schipper

Shizhou ji 十洲記

13 fols.

Probably sixth century

598 (fasc. 330)

"Record of the Ten Islands." A description of the ten paradisiacal regions in the Eastern Sea where the immortals have their abode, with a further description of the holy mountain Kunlun in the west, together with that of three additional islands: Fangzhang, Fusang, and Pengqiu. Although these four additional regions are not part of the ten islands and are not mentioned at the beginning of the text, the description does not vary notably from the preceding ones and there is no reason to suppose that they are later additions.

The opening sentences and evidence from *1281 Wuyue zhenxing xulun* and other sources suggest that the present text was originally part of a longer work that included *292 Han Wudi neizhuan* and *293 Han Wudi waizhuan* (see *1281*). The division into separate parts must, however, have occurred at an early date, as the *Sui shu*, "Jingji zhi," and later bibliographies quote it as an independent work. Variant titles are *Haiwai shizhou ji* 海外十洲記 and *Shizhou sandao ji* 十洲三島記.

Whereas *212 Han Wudi neizhuan* is a narrative constructed around the transmission of the ancient talisman called the Image of the True Form of the Five Sacred Mountains (*Wuyue zhenxing tu* 五嶽眞形圖) and the later revealed texts of the Shangqing canon, the present sequel is concerned with an analogous Image of the True Form of the Ten Islands (*Shizhou zhenxing tu* 十州眞形圖), also mentioned in *212 Han Wudi neizhuan*. Since the narrative here assumes the persona of Wudi's courtier Dongfang Shuo 東方朔 (154–93 B.C.), the text is traditionally ascribed to him. It is also included as an independent text in YJQQ 26.

The description of the lands of the immortals is colorful and picturesque. The text has exerted widespread influence, notably on Tang poetry.

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Kristofer Schipper

Han Wudi neizhuan 漢武帝內傳

31 fols.

Probably sixth century

292 (fasc. 137)

"The Inner Story of Emperor Wu of the Han." This is a short novel in the classical style that tells the legend of the visit of the goddess Xi wang mu 西王母 to Emperor Wu (reign 140–87 B.C.). A famous text of medieval Taoism, it is often quoted in the

literature of the end of the Six Dynasties (220–598) and Tang (618–907) periods. The earliest direct citation of our text appears to be that in the preface (2b) of the *Yutai xinyong* 玉台新詠 by Xu Ling 徐陵 (507–583). On the other hand, the work should be later than the revelations to YANG XI (364–375), as the greatest part of the text is an adaptation of the now lost biography of Mao Ying 茅盈, one of the most important saints of the *Shangqing jing* (see Schipper, *L'empereur Wou des Han*, 11–19).

In fact, this work is not a primary Taoist source but a literary production composed from a number of different sources, combining excerpts from the dynastic histories with legendary accounts and Taoist hagiography. It may have served an apologetic purpose, inasmuch as the story sets out to prove the superiority of the new texts of the *Shangqing jing* over those of ancient Taoism, here represented by the Image of the True Form of the Five Sacred Mountains (*Wuyue zhenxing tu* 五嶽眞形圖), a talisman that existed already in Han times (206 B.C.–A.D. 220). Therefore, in the story, the miraculous appearance of the classical goddess Xi wang mu is followed by that of the Shangqing female deity Shangyuan furen 上元夫人, whose revelations supersede that of her predecessor. At first, Shangyuan furen refuses to transmit the most holy scriptures and talismans to the emperor, but after a resounding quarrel with Xi wang mu and endless entreaties by a kneeling and kowtowing emperor, she at last gives in and parts with the scriptures. Later, the emperor shows himself unworthy of this holy revelation, and the sanctuary where the sacred texts are kept goes up in flames.

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Kristofer Schipper

Han Wudi waizhuan 漢武帝外傳

19 fols.

293 (fasc. 137)

"Extraneous Stories on Emperor Wu of the Han Dynasty." This is a collection of anecdotes and legendary biographies that are presented as a sequel to *292 Han Wudi neizhuan*. Early bibliographic sources tend to confound both texts. The *Chuxue ji* 5.103, for instance, cites the source of the story of Li Shaojun 李少君 of the present collection (10b) as coming from the *Han Wudi neizhuan*, and the *Yiwen leiju* (94.1626) does the same for the story on Feng Junda 封君達 (6b). Moreover, no ancient catalogue quotes the title *Han Wudi waizhuan*. For this reason, the scholar Qian Xizuo 錢熙祚, in his colophon to his critical edition of the present work in *Shoushan ge congshu* 守山閣叢書, suggests that this *waizhuan* originally corresponded to the second juan of *292 Han Wudi neizhuan*. Indeed, the *Xin Tang shu*, "Yiwen zhi," 59.1519 notes that this work was composed of two juan, whereas at present it has only one (see also *292*).

In its present version, the text can be subdivided into three distinct parts. The first part relates to the legend of Dongfang Shuo 東方朔 and seems to come from the preface to *598 Shizhou ji*, another work closely related to *292 Han Wudi neizhuan*.

The second part consists of six biographies, comprising those of the King of Huainan, the alchemist Li Shaoweng 李少翁, and so on. It may be that these stories were originally added to *292 Han Wudi neizhuan* by the daoshi Wang Youyan 王游岩 in 746. Chao Zaizhi 晁載之, in his *Xu tanzhu* 續談助 4.76 (*Congshu jicheng* 叢書集成 ed.; see also *Zhongxing guange shumu*, quoted in *Yuhai* 58.9a), quotes a colophon by Wang in which he states that he made this addition. The addition aimed at illustrating the transmission of the alchemical secrets handed down by the eight scholars (*bagong* 八公) who worked at the court of the king of Huainan. However, in this part, the stories on Lady Quan 拳夫人 and the dwarf Juling 巨靈 appear to have been borrowed from the *Han Wudi gushi* 漢武帝故事, yet another collection of stories surrounding the great emperor. The present part must therefore have been remodeled.

The third and last part comprises eight biographies, beginning with that of Lu Nüsheng 魯女生, that all concern the transmission of the holy scriptures that were given to the emperor by the goddesses who visited him. They therefore relate directly to *292 Han Wudi neizhuan* and form a sequel to the latter's narrative. The biographies are rather close to those found in the *Shenxian zhuan* 神仙傳. A similar transmission is also given in *1281 Wuyue zhenxing xulun*.

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Kristofer Schipper

1.A.7 Collected Works

Huayang Tao yinju ji 華陽陶隱居集

2 juan

By TAO HONGJING 陶弘景 (456–536), compiled by Fu Xiao 傅霄, *hao* Zhaotai dizi 昭臺弟子 (d. 1159), collated by Chen Jue 陳桷, *hao* Dadong dizi 大洞弟子 (fl. 1131–1162)

1050 (fasc. 726)

"Literary Works of Tao [Hongjing], the Hermit from Huayang." Fu Xiao, the editor of the present version, was a well-known Taoist at Maoshan. He was temporarily appointed by Song Gaozong (r. 1127–1162) to the Taiyi gong 太一宮 temple in the capital, and he is named as one of the authors of a monograph on Maoshan, the *Maoshan*

ji 茅山記 of 1150, now lost (see *304 Maoshan zhi*, "Xulu," 1a, 16.7a–b). Some information on his contemporary Chen Jue is also provided in *304 Maoshan zhi* 16.8a–b.

If we accept the information given in *Sui shu* 35.1077, which already lists a *Liang Yinju xiansheng Tao Hongjing ji* 梁隱居先生陶弘景集 in thirty juan and a *Tao Hongjing neiji* 陶弘景內集 in fifteen juan, Fu Xiao's compilation contains merely a small part of the contents of earlier collections. The present version still includes a preface by Jiang Zong 江總 (1.1a–b), who, as stated elsewhere (1.3b, commentary), was the first to compile TAO HONGJING's literary oeuvre, by official order, in 588. Already by that time Jiang deplored earlier losses. Nevertheless, all clear references in *300 Huayang Tao yinju neizhuan* (presumably dating from the Tang [618–907]) to specific writings in a contemporary *wenji* can be found in the present version.

Our collection contains poetic writings, letters, and inscriptions from Tao's hand, as well as the prefaces to *421 Dengzhen yinjue; Yao zongjue* 藥總訣; *Zhouhou baiyi fang* 肘後百一方 (more detailed than the version in *1306 Ge xianweng zhouhou beiji fang*, "xu," 3b–7b); *Bencao* 本草 (1.19b–24b); and *Xiangjing* 相經 (2.12b).

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1.A.8 Compendiums and Encyclopedias

Wushang biyao 無上祕要

100 juan (juan 1–2, 10–14, 36, 58–64, 67–73, 75, 77, 79–82, 85–86, 89–90 are missing)

Late sixth century

1138 (fasc. 768–779)

"The Essence of the Supreme Secrets." According to *Xu gaoseng zhuan* 2.463a, this work was compiled at the request of Emperor Wu of the Zhou after his victory over the state of Qi in 577 (see Lagerwey, *Wu-shang pi-yao*, 1). Only two-thirds of the original 100 juan are extant, but the complete, annotated table of contents of the original anthology survives in the Dunhuang manuscript Pelliot 2861. From this list of contents it can be concluded that the work was intended as a general survey of Taoist cosmology and practice in the form of a collection of quotations (for the translation of the complete table of contents, see Lagerwey, *Wu-shang pi-yao*, 49–71). The Dunhuang manuscript dates from 718, but Lagerwey suggests that the original *mulu* 目錄 dates to the same period as the anthology. The care taken in the compilation of the *Wushang biyao* seems to indicate that Emperor Wu wished to use this work as an ideological instrument to prepare and justify the political unification of China, which at that time he was trying to accomplish by military force.

In its present form the *Wushang biyao* includes quotations from about 120 texts, 69 of which are still extant in the *Daozang* (Lagerwey, 268). The great majority of the quoted texts come from the Dongzhen and Dongxuan canons. We may also note the importance of the liturgical texts contained in this anthology: not only are they among the most ancient complete texts of Taoist rituals, the fact that they are attributed to the emperor himself (Lagerwey, 125) shows that already at that time the institution of Taoism as a state religion presupposed the realization of an orthodox liturgy.

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John Lagerwey

1.B Texts in Internal Circulation

1.B.1 The Way of the Heavenly Master

The texts presented here are nearly all that remain of the scriptural legacy of early Heavenly Master Taoism (*Tianshi dao* 天師道). Much has been lost (see *1430 Daozang quejing mulu* 2.6b–9a). A certain number of important works current in the Six Dynasties period (220–589) have been preserved in Tang (618–907) versions. Among these are "The Petition Almanac of Chisong zi" *615 Chisong zi zhangli*) and the corresponding ritual *1288 Yuanchen zhangjiao licheng li*. These works were nevertheless written almost entirely in the Six Dynasties period and are most representative of the Taoism of that time. They are therefore included in this chapter.

The present group of texts contains a wealth of information on the original organization, liturgy, and doctrines of Heavenly Master Taoism. Among the most important liturgical texts are *790 Nüqing guilü* and the unique *1294 Shangqing huangshu guodu yi*. The doctrinal works comprise such famous texts as *789 Zhengyi fawen tianshi jiaojie kejing*, *1195 Laojun bianhua wuji jing*, *785 Laojun yinsong jiejing*, and *1205 Santian neijie jing*. Other early doctrinal works, such as *658 Taishang miaoshi jing*, have only recently been identified. Some texts preserve the prefix *Zhengyi fawen (jing)* 正一法文 (經) from the time they were incorporated into the Zhengyi canon, compiled, as far as we know, by Meng Anpai (fl. 699; see YJQQ 6.18a).

The only overall study to date of these materials is Chen Guofu, "Nanbei chao Tianshi dao kao changpian 南北朝天師道考長篇," in CGF 308–69. See also the historical study by Fukui Kōjun, *Dōkyō no kisoteki kenkyū*, 2–61.

1.B.1.a Didactic and Doctrinal Treatises

Zhengyi fawen tianshi jiaojie kejing 正一法文天師教戒科經
23 fols.
Wei dynasty, ca. 255
789 (fasc. 563)
"Commandments of the Heavenly Master from the One and Orthodox Canon." A collection of five texts concerning the religious doctrines of the Heavenly Master. The second text, dated about 255, indicates that this collection contains the most ancient documents known on the Way of the Heavenly Master.

The first text (1a–12a) is a general discourse on the rules to observe in religious life and presents Five Commandments (*jiaojie* 教戒). It discusses the foundations of moral order in the universe, based on the principle of cosmic harmony (*chonghe* 沖和). Classical in tone and subject matter, the treatise exerted considerable influence on medieval Taoism, reflected in the fact that it was rewritten as *1120 Taishang dongxuan lingbao zhonghe jing*, a pseudo-Lingbao text, and reworked again into *1122 Taishang lingbao shengxuan neijiao jing zhonghe pin shuyi shu*.

The Rules Governing the Family of the Tao (*Dadao jialing jie* 大道家令戒; 12a–19b) is a short treatise on the theological foundations of Heavenly Master Taoism. It recalls first the creation of the universe out of the Three Qi or Pneumata (*sanqi* 三氣): the Mysterious, Original, and Incipient (*xuan* 玄, *yuan* 元, *shi* 始). These primordial energies were black, white, and yellow and became the Triad of Heaven, Earth, and the Tao as the Original Being. This Tao appeared throughout the ages as Laozi, the sage counselor of kings. Under the Zhou (1050–221 B.C.), he bestowed the Way of Taiping (*Taiping dao* 太平道) on Gan Ji 干吉. Later, Yin Xi 尹喜 obtained the *Daode jing*, and the Tao went to the Western Regions in order to convert the barbarians. Thus the True Way (*zhendao* 眞道) developed and flourished. In China, Laozi "newly appeared" (xinchu Laojun 新出老君) and revealed the teaching of the One and Orthodox Covenant with the Powers (*Zhengyi mengwei zhi dao* 正一盟威之道) to Zhang Daoling 張道陵 in A.D. 142. But because of both the turmoil created by Zhang Jue 張角 (the leader of the Yellow Turban Revolt in A.D. 184) and the immoral behavior of the adepts, the institutions of the Way degenerated. Today, in A.D. 255, under the Wei dynasty, says the treatise, everyone should again obey the ancient rules.

This important document, which appears to be corrupt in some places, refers on page 14b to the Xiang'er 想爾 commentary of the *Daode jing* (see *Laozi Xiang'er zhu*, Stein 6825), on 16a to the Book of the Yellow Court (*Huangting sanling qiyan* 黃庭三靈七言; see *332 Taishang huangting waijing yujing*), and on 17a to the practice of addressing memorials to the Three Officials (*Sanguan wenshu* 三官文書). A translation can be consulted in Bokenkamp, *Early Daoist scriptures*, 149–85.

The "Teachings of the Heavenly Master" (*Tianshi jiao* 天師教; 19b–20a) is a didactic hymn in seven-character verse (*qiyan* 七言), recommending to the adepts the practice of confession and meditation, and recalling that salvation can be obtained through religious merit.

The text entitled "The Diocese of Yangping" (*Yangping zhi* 陽平治; 20a–21b) is an epistle of an unknown Heavenly Master to the libationers (*jijiu* 祭酒) of all the

dioceses exhorting them to adopt a worthy and correct behavior in accordance with the traditions of the Way. The Yangping Diocese was the Heavenly Master's own headquarters, and the epistle must have originated there, hence the title.

The collection ends with a song in eleven couplets, in the pattern of what appears to be a counting rhyme called Drawing Three (*Qiansan shi* 牽三詩).

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Kristofer Schipper

Laojun bianhua wuji jing 老君變化無極經

9 fols.

Eastern Jin (317–420)

1195 (fasc. 875)

"Scripture of the Limitless Transformations of Lord Lao." Such is a possible translation of the title of this long poem of 369 seven-character verses. More likely, however, the title derives from the opening verse of the present poem: "Lord Lao transformed himself in the Wuji period." *Wuji* (Limitless) is a celestial era (*tianshang nianhao* 天上年號) corresponding to the time of King You 幽, when Laozi left China for the west. The present work belongs to the early texts of the Way of the Heavenly Master, as may be deduced from the explicit mention of the Twenty-four Dioceses (*zhi* 治) and assemblies (*hui* 會) at the Heavenly Master's diocese of Yangping 陽平 (6b). This poem is remarkably similar in vocabulary and expression to parts of *615 Chisong zi zhangli*, as well as to the One Hundred and Eighty Rules of Laojun (*Laojun yibai bashi jie*, in *786 Taishang laojun jinglü*) and to the didactic poem in juan five of *790 Nüqing guilü*. Our text twice mentions (2a and 5a) a now lost *Yinyang zhongjing* 陰陽中經, which may have been related to the rites of sexual union of *1294 Shangqing huangshu guodu yi*.

The poem consists of two parts. The first part (112 verses) describes the successive transformations of Laozi in each of the five directions: (1) his departure to the West and the conversion of the barbarians; (2) his return to China as Li Hong 李弘 (written *mu zi gong kou* 木子弓口) and the investiture of Zhang Daoling 張道陵 as Heavenly Master; and his appearances (3) in the Eastern Sea, (4) the northern Dark River, and (5) among the southern barbarians (Zhang Lu 張魯).

In the second part (231 verses), the author begins by describing his flight from the north to the south around the time of the fall of the Western Jin (ca. A.D. 310). He continues with a complaint about the present situation, namely, the decay of both the civil government and the Heavenly Master organization (ca. 360). They will be restored by the True Lord of Great Peace (*Taiping zhenjun* 太平眞君), whose coming

is expected apparently in the west (Sichuan), as the author intends to go there or has just arrived there.

At nearly every stage, and usually indicated by a change of rhyme, the narrative of both parts is interrupted by other narratives (such as the transmission of the *Daode jing* to the author, after the description of Laozi's departure to the west), by hymns on the Way, or by descriptions of methods and rites (such as the rites of sexual union, *guodu* 過度) by which men and women can escape present and future disasters and obtain the status of Seed People (*zhongmin* 種民).

The poem concludes with a coda (twenty-six verses) that recommends retirement from office, retreat into mountainous regions, ingestion of elixirs, and abstention from cereals.

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Adrianus Dudink

Taishang miaoshi jing 太上妙始經

7 fols.

Fifth century?

658 (fasc. 344)

"The Scripture of the Marvelous Beginning." This is a short but interesting text, which, on the basis of its contents and style, must date to the Six Dynasties period, perhaps as early as the fourth century. The version of the Conversion of the Barbarians story, which resembles that of *1205 Santian neijie jing*, antedates the sixth century, while the reference to the Three Caverns (*sandong* 三洞) implies a date after 350.

The book gives an account of the creation of the universe, the birth of the gods, the mythical geography of the earth, the reproduction of human beings and finally the manifestation of Laozi in this world, his conversion of the barbarians and the transmission of the *Zhengyi mengwei zhi dao* 正一盟威之道 to Zhang Zhennan 張鎮南, that is Zhang Lu 張魯. This scripture is not mentioned elsewhere.

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Zhengyi tianshi gao Zhao Sheng koujue 正一天師告趙昇口訣

5 fols.

Eastern Jin (317–420)

1273 (fasc. 1003)

"Oral (Secret) Instructions to Zhao Sheng, by the One and Orthodox Heavenly Master." According to the *Shenxian zhuan* (YJQQ 109.19a–21a), Zhao Sheng 趙昇 (also written 升) and Wang Chang 王長 were Zhang Daoling's 張道陵 foremost

disciples, whom he chose as his successors on Yuntai shan 雲臺山 (corresponding to the diocese of the same name, in Sichuan). The present work takes up this lead and reveals the apocalyptic prophecies that were spoken before the master left this world (Zhang died on Yuntai shan in 157; see *774 Youlong zhuan* 5.5a–b).

The present text, although in many respects close to other works of Six Dynasties apocalyptic literature, mentions a number of texts and talismans that are not encountered elsewhere. The beginning of the apocalypse is predicted (2a) for the first year of the sexagesimal cycle (*jiazi* 甲子) in the reign of the Golden Horse, *jinma* 金馬, a circumlocution for the Sima 司馬 family of the Jin 晉 dynasty, who ruled by the Virtue of Metal (this date would correspond to A.D. 364). The suffering would end and the reign of the messiah would begin at the end of the Golden Horse period (3a; compare, for similar prophecies, *322 Taishang lingbao tiandi yundu ziran miaojing* 5a). Zhang first recalls his investiture by Lord Lao, who made him Chief of All Spirits (*baigui zhuzhe* 百鬼主者; 1b) and directed him to establish the Twenty-four Dioceses "in order to convert those who belonged to the heterodox and vulgar (cults)," while, on the other hand, bestowing upon him a Red Register of Huang-Lao (*Huang-Lao chilu* 黃老赤籙) for the attainment of Long Life. Finally, Lord Lao tells Zhang that the present times are coming to an end and that before Lord Li 李 (Hong 弘) comes to shepherd the people, great sufferings are to befall the world. At first, 240,000 people will be saved as Seed People (*zhongmin* 種民; 1b). Their names are written in the Purple Book of Great Mystery (*Taixuan zibu* 太玄紫簿; 2a). Another 140,000 will be selected at that time on the basis of their merits. They will be chosen from among those who have obtained diocesan ordination (*zhilu* 職籙) and will receive the *Huang-Lao chilu* as a token of their status as the elect (2a). In the year *jiashen* 甲申, there will be a great flood that will wash away the impurities of the world, including bad Taoists.

The Heavenly Master then reveals a Life-Giving Talisman of Myriad (Divine) Names, of the Nine Lights of the Great Mystery (*Taixuan jiuguang wancheng shengfu* 太玄九光萬稱生符; 3a), by which the chosen ones will be recognized on the day of the coming of the True Lord of Great Peace (Taiping shengjun 太平聖君). At that time, the dead will rise from their graves and shall be judged. Only those who have this fu and are Taoist initiates shall escape punishment.

Kristofer Schipper

Santian neijie jing 三天內解經

2 juan

By Xushi 徐氏, *hao* Santian dizi 三天弟子 (fl. 421–478)

1205 (fasc. 876)

"Explanations of the Essentials of the Three Heavens." The author of this work, a certain Mr. Xu, Disciple of the Three Heavens, cannot be identified with certainty. The work, however, was written during the Liu Song dynasty, praised here as successor to the Han ruling house by mandate of the Tao. Particular mention is made of the official measures to extinguish cults in A.D. 421 (1.9a–b; cf. *Song shu* 17.488).

The scripture explains political and social changes as the results of an ongoing cosmic revolution in which the correct emanations of the Three Heavens embodied in Laozi alternate with the stale emanations of the Six Heavens (*liutian guqi* 六天故氣). Each of Laozi's manifestations in the world, from the mythical age of Fuxi through the Zhou and Han periods up to the blessed rule of the Liu Song, marked a renewal of the cosmic order based on the Three Teachings, which Laozi, as Counselor of the State (*guoshi* 國師), instituted at different times, in different places, and in response to different needs. These Three Teachings were: (1) the Great Way of Nonacting (*wuwei dadao* 無爲大道); (2) Buddhism (*fodao* 佛道) for disciplining the barbarians; and (3) the Great Way of the Pure Covenant (*qingyue dadao* 清約大道), which corresponds to the Heavenly Masters religion.

The times of decay are, on the other hand, characterized by the mixing of the original Three Teachings (e.g., the introduction of Buddhism into China); their abuse (e.g., unauthorized transmission within the liturgical tradition); the formation of sects such as the Way of the Pure Water (*qingshui dao* 清水道; 1.7b); and, above all, the spreading of illegitimate, popular cults.

The warning against decadence is primarily directed at the libationers (*jijiu* 祭酒) of the period. They are called upon to conform to the principles of the *Daode jing* and to return to purity and simplicity in their liturgical offices (juan 2).

Both in its description of the foundations of the Heavenly Master tradition and in its criticism of deviations, this text resembles the roughly contemporary work *1127 Lu xiansheng daomen keliie*.

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Ursula-Angelika Cedzich

Laojun yinsong jiejing 老君音誦誡經

22 fols.

By Kou Qianzhi 寇謙之 (365–448)

785 (fasc. 562)

"Book of the Hymnal Rules of Lord Lao." This text gives instructions for a liturgical reform linked to hymns and music. It is generally acknowledged that the present work corresponds to the New Liturgical Rules of the Hymns from amid the Clouds (*Yunzhong yinsong xinke zhi jie* 雲中音誦新科之誡), which was revealed, according to *Wei shu* 114.3051 and *Sui shu* 35.1093, to Kou Qianzhi in 415. These sources indicate,

however, that the text comprised twenty juan, whereas our present work occupies only one. It is divided into thirty-seven sections, which all end with the injunction: "Observe and practice this (rule) carefully, in accordance with the law" (*mingshen fengxing ru lü ling* 明慎奉行如律令).

Notwithstanding the fact that it contains only a fraction of the original, the present work gives ample and precise information about the reforms introduced by Kou. Among the most prominent reforms are simplification of the rules (see, for instance, 1a), recitation of the holy scriptures with psalmody and hymns (1a); abolition of the rites of sexual union (*huangchi fangzhong zhi shu* 黃赤房中之術; 2a–b; 18b); and new rules for the communal banquets (*chu* 廚; 7b–8a), mortuary rites (15a–b), and healing (16a–b). Moreover, the supremacy of the linear descendants of Zhang Daoling 張道陵 is abolished (20b). The real Heavenly Master is Lord Lao himself (2b), and his first vicar on Earth was Zhang Daoling, now succeeded by Kou (3a). The account given here of the revelation received by Kou (2b–3a) accords with that given in the official histories *Wei shu* and *Sui shu* cited above.

With a view to establishing Taoism as a state religion, Kou puts forward a certain number of measures to curb the independence of the communities and end the power of the hereditary libationers (2b; 6b–7a). This privilege was conferred through an Iron Contract (*tiequan* 鐵券; compare *1205 Santian neijie jing* 1.6a). The Twenty-four Dioceses (*ershisi zhi* 二十四治) are also abolished, and the libationers should no longer claim affiliation with these localities in Sichuan but instead with the heavenly dioceses of the Twenty-eight Stellar Mansions (*ershiba xiu* 二十八宿), which replace the former dioceses (19a–20b). Messianic beliefs are severely criticized. The text mentions the great Li Hong 李弘 (compare *790 Nüqing guilü* 5.3a and *335 Taishang dongyuan shenzhou jing* 1.10b) and the lesser known messiah Liu Ju 劉舉 (4b).

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Kristofer Schipper

Lu xiansheng daomen kelüe 陸先生道門科略

9 fols.

By Lu Xiujing 陸修靜 (406–477)

1127 (fasc. 761)

"Master Lu's Summary of Taoist Liturgy." This is a small treatise, the text of which, in its present version, appears to be truncated at the end. A commentary, in small characters, seems at times to have incorporated parts of the main text (6b.1–2).

The liturgical manuals of the early Tang period (618–907) quote instructions by Lu Xiujing concerning the liturgical organization of Heavenly Master Taoism (see

1211 Zhengyi fawen chuan dugong ban yi 1b). This organization, as it is described in the present work, corresponds by and large to that presented in *1205 Santian neijie jing*.

A reference to the Ritual of the Three Caverns (*Sandong guifan* 三洞軌範; 5a) and a quotation of the words of Taiji zhenren 太極眞人 (5b; this citation has not been identified; compare *425 Shangqing taiji yinzhu yujing baojue*) recall Lu's involvement with the Lingbao liturgy.

Having first discussed the origins of the liturgical tradition and the establishment of the Covenant of Purity (*qingyue* 清約; 1b) by the Way of the Heavenly Master, the text then outlines the structure of the religious organization (1b–3a). A second part (3a–5b) is devoted to the liturgy of the layman: the domestic registers (*zhailu* 宅籙), the communal banquets (*chu* 廚), the contributions to be made to the dioceses (*xin* 信), the domestic sanctuaries called *jing* 靖 or *jingshi* 靜室, the ritual vestments (*fafu* 法服), and the recitation of scriptures (*songjing* 誦經).

The final part (5b–9b) discusses initiation and ordination degrees, as well as the interdiction of shamanistic (*yaowu* 祆巫) and divination practices.

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1.B.1.b Rituals and Rules

Nüqing guilü 女青鬼律

6 juan

Third century?

790 (fasc. 563)

"Code of Nüqing for [Controlling] Demons." This is the abbreviated title of the Code of the Demons of the Nüqing Mysterious Capital (*Nüqing xuandu gui lüling* 女青玄都鬼律令; 3.1a). The exact meaning of the name *Nüqing* remains unclear (cf. 2.5b and 5.4a). The code belongs to early Heavenly Master Taoism. According to the text itself (1.1a), it was revealed by the Great Way to Zhang Daoling 張道陵 in A.D. 143. "The second year" mentioned here should be that of the Han'an era (A.D. 142–143; see *Zhang tianshi ershisi zhi tu* 張天師二十四治圖 in SDZN 7.6a–b).

The present version in six juan (together some 700 columns of text) must be incomplete, as it speaks of a code in eight juan (see 1.1a and 4.4b). Juan 2 and 4 seem to occupy their original place (see 2.1a and 4.4b). The *Chongwen zongmu* lists a version of our text in ten juan (VDL 79).

The oldest extant quotations of this work are found in *1201 Daoyao lingqi shengui pin jing* (early Tang?). These quotations show so many variants that one can hardly attribute them all to scribal errors. At several points, the present text can be corrected

by comparing it with the quotations in *1201 Shengui pin jing* and its Dunhuang manuscript versions Pelliot 2395, 2432, 2753, and Stein 986. A quotation from the *Nüqing guilü* in *615 Chisong zi zhangli* 2.5a is no longer found in the present version.

The *Nüqing guilü* was still widely available in modern times, which is evident from the fact that a *Nüqing lü* quoted in *220 Wushang xuanyuan santian yutang dafa* 13.2a (after 1158) corresponds to 2.5b and that the text following this quotation in *220 Yutang dafa* is an approximate rendering of 6.2a–5b in our text (in a similar way, *220 Yutang dafa* 5.7a–11b corresponds to 1.1b–7b, and 5.10b–11b to 2.1a–5a and 6.6b). In addition to these passages, *220 Yutang dafa* may well contain material from the lost part of the original *Nüqing guilü*. The quotation of this work in DENG YOUGONG's preface to *461 Shangqing gusui lingwen guilü* (first half of the twelfth century) can no longer be found.

The present text reveals to the adept the existence of 36,000 demons that can be warded off by knowing their names. About 320 demons are identified, and in some instances, details of surname, appearance, dress, and so on are given. The demons are divided into groups. Juan 1 lists 100 demons related to the heavens, the sexagesimal cycle, the Twenty-eight Stellar Mansions, the Six Jia periods, the winds, and the Dipper stars. Juan 2 gives the names of the demons of mountains and seas, trees and animals. Juan 4 concerns the evil spirits of wind and water that dwell in ruined tombs or are released by sorcerers and heterodox Taoists. This juan gives more information than the others on demons and ways to ward them off. Juan 6 lists 110 plague demons, as well as those of death and of the grave. All these forces are roused through immoral behavior. Juan 3 therefore provides rules of conduct (*daolü jinji* 道律禁忌) for the adept. Each rule is followed by a number of years (counted in *suan* 算), which will be subtracted from one's lifespan in case of infringement.

More rules can be found in juan 5, which also includes an important didactic poem on the theme of the apocalypse. The poem contains explicit references to the rites of sexual union (*heqi* 合氣; 1a) by which the adept can enter into the company of the Seed People (*zhongmin* 種民; 2a), the chosen ones who will escape the destruction of the apocalypse, foreseen for the thirty-seventh (*gengzi* 庚子) year of the sexagesimal cycle. The Seed People will see the time of the Great Peace (*taiping* 太平; 2a) and meet the savior Li Hong 李弘, whose name here is written *mu zi san tai* 木子三台, a rebus to be understood only by the initiates.

The rites of sexual union are also mentioned elsewhere in the text (1.8a and 5.4a). Those who have accomplished these initiation rites receive the Mandate of the Yellow Book (*huangshu qiling* 黃書契令; 3.4b; compare *1294 Shangqing huangshu guodu yi* 23b, and *1343 Dongzhen huangshu* 12b). Some rules concerning the proper behavior to be adopted during these rites are given on 3.3a–b. They forbid the adepts to divulge the

names of the Father and Mother of the Tao (*dao fumu* 道父母; compare *1294 Guodu yi* 6b–7a and *1343 Dongzhen huangshu* 11b–12a).

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Adrianus Dudink

Dongzhen huangshu **洞眞黃書**

16 fols.

Third century?

1343 (fasc. 1031)

"Yellow Book of the Dongzhen [Canon]." A fragment of the important Yellow Book manual containing instructions and commandments concerning sexual intercourse. This text is a companion to *1294 Shangqing huangshu guodu yi* inasmuch as most of the diagrams and formulas it contains provide the theoretical framework for accomplishing the above-named ritual. Maspero has shown that the present work corresponds to the Yellow Book of sexual techniques mentioned and criticized by Buddhist polemicists (Maspero, "Methods," 536; see fig. 4).

According to our text (2a), the Yellow Book originally had eight juan and was revealed in the year 142 by Laozi to Zhang Daoling 張道陵. Elsewhere in our text (7b) it is specified that this revelation happened at noon on the tenth day of the first moon. On 12b the same (or another?) revelation is said to have occurred on the seventh day of the seventh moon of 142. Here, the text first refers to "Zhang Ling 張陵" and on the next line using his epithet, "Daoling 道陵." The following year (143), we are told, Zhang Ling transmitted the text(s) to his disciples Zhao Sheng 趙升 (also written 昇), Wang Chang 王長, Wang Zhi 王稚, and Wang Ying 王英 (2a, and again 12b). This, according to the second passage, enabled them to practice the Mandate of the Yellow Book, *Huangshu qiling* 黃書契令, a term frequently mentioned in other Six Dynasties works. Afterward, the disciples gave the instructions of the

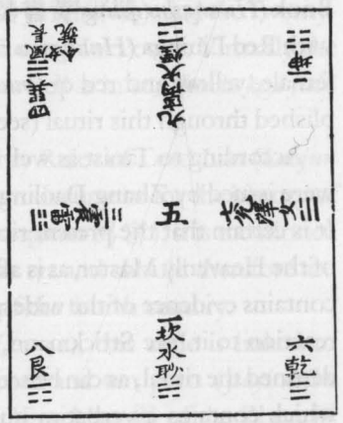

FIGURE 4. Diagram showing the order of the Nine Palaces (*1343* 8b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/1324)

Yellow Book to the Three Ladies (*san furen* 三夫人) at the diocese of Beiwang 北望治 on Zhuangshan 莊山 (the present region of Rongjing 榮經 in Sichuan). The name of this diocese is not among the original twenty-four *zhi* 治. Everything points to a similar date for this work and *1299 Shangqing huangshu guodu yi*, and like the latter it was preserved as part of the Maoshan legacy.

The final fragment deals mainly with the auspicious and prescribed days for sexual intercourse, for the most part calculated on the basis of the sexagesimal cycle. At the end there is a register (*lu* 籙) that may correspond to the above-named *Huangshu qiling*.

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***Shangqing huangshu guodu yi* 上清黃書過度儀**

24 fols.

Third century?

1294 (fasc. 1009)

"Ritual of Passage of the Yellow Book." This work contains the rites of sexual union (*heqi* 合氣) that confer on the disciples of the Heavenly Master the privilege to join the Seed People (*zhongmin* 種民; 4a, 24b) by attaining the Mandate of the Yellow Book (*Huangshu qiling* 黃書契令; 23b). This document is also called the Yellow Book with Red Linings (*Huangshu chijie* 黃書赤界), the colors being those of the male and female, yellow and red qi (*huangqi* 黃氣, *chiqi* 赤氣), the union of which is accomplished through this ritual (see *1016 Zhen'gao* 9.9a).

According to Taoist as well as Buddhist sources, the Yellow Book and its mandate were issued by Zhang Daoling 張道陵 to his disciples (see *1343 Dongzhen huangshu*). It is certain that the present ritual belongs to the most ancient documents of the Way of the Heavenly Master, as is affirmed in *790 Nüqing guilü* 3.4b–5a. *1016 Zhen'gao* 2.1a–b contains evidence of the widespread practice of the ritual, as well as of the Shangqing reaction to it (see Strickmann, *Le taoïsme du Mao Chan*, 181–87). The Buddhists condemned the ritual, as can be seen from Xuanguang's *Bianhuo lun* (*Hongming ji* 8.48b), which contains a verbatim quotation of the present text. However, this ritual was practiced as late as the tenth century (*1237 Sandong xiudao yi* 3b). It is listed in the *Song shi*, "Yiwen zhi," 4.5199 (without the epithet *Shangqing;* see VDL 148). The present text may well have been transmitted, together with the *Dongzhen huangshu*, as part of the bulk of Shangqing texts preserved in this section of the Ming canon.

The ritual is divided into three distinct parts. The first part (1a–8b) concerns the preliminary rites of meditation and invocation. The second and main part (8b–22a) contains the rites of union, while the last part gives the texts of the memorials to be presented at the end as the Announcement of Merit (*yangong* 言功) earned by the adepts.

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***Taishang laojun jinglü* 太上老君經律**

12 fols.

Third century?

786 (fasc. 562)

"Canonical Rules of the Most High Lord Lao." This collection originally contained four different codes, of which only the first two remain. No trace survives, either here or elsewhere, of the *Taiqing yinjie* 太清陰戒 or the *Nüqing lüjie* 女青律戒, which both appear, according to the table of contents, to have been intended especially for women (*nüguan* 女官). The relationship between the *Nüqing lüjie* and *790 Nüqing guilü* is difficult to ascertain.

The first remaining code is called the Commandments of the *Daode jing* (*Daode zunjing jie* 道德尊經戒; 1a–2a). It consists of two parts: the Nine Rules of Conduct (*Jiuxing* 九行) or Commandments of Xiang'er (*Xiang'er jie* 想爾戒), and the Twenty-seven Commandments of the Venerable Book of the Tao and Its Power. Virtually the same texts can be found in *787 Taishang jingjie* 17b–19a as well as in *463 Yaoxiu keyi jielü chao* 5.4b and in YJQQ 38.18a–19a.

The other remaining code, One Hundred and Eighty Rules of Lord Lao (*Laojun yibai bashi jie* 老君一百八十戒; 2a–12b), is an important document for the history of early Taoism. Especially intended for the male adept (*nanguan* 男官), it is mentioned in *532 Taiji zhenren fu lingbao zhaijie weiyi zhujing yaojue* 17a and should therefore antedate the revelation of the Lingbao canon at the end of the fourth century.

According to the preface to our present version (2a–4a), this code is linked to the transmission of the *Taiping jing* 太平經 in 170 juan and ten parts (*jiayi shibu* 甲乙十部). The preface says that during the reign of King Nan 赧 of the Zhou 周 (315–256 B.C.), Lord Lao transmitted the *Taiping jing* to Gan Ji 干吉 at Langye 瑯琊. When Lord Lao later returned, during the reign of King You 幽 (of Chu 楚; 238–228 B.C.), after converting the barbarians in the West, he found that the religion he had established at Langye, with its male and female libationers, had greatly degenerated. Therefore he gave the present code to Gan Ji.

The same text is found in *463 Yaoxiu keyi jielü chao* 5.14a–19a, with an abridged pref-

ace, which specifies that these commandments were spoken by Lord Lao for initiates of the Alliance with the Powers (*Mengwei* 盟威). This specification would indicate that the present code was adopted by Heavenly Master Taoism. The code, with the unaltered preface, is also given in YJQQ 39.1a–14b.

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Kristofer Schipper

Zhengyi fawen taishang wailu yi 正一法文太上外籙儀

30 fols.

Six Dynasties (220–589)

1243 (fasc. 991)

"Compendium of the Exterior Registers of the Zhengyi Canon." These *wailu* are the ordination registers of the ordinary people, as opposed to those of the masters, that is, the heads of the communities (see *463 Yaoxiu keyi jielü chao* 10.5b–6a). The Register of the Delegated Mandate (*gengling* 更令) is given to children at the age of seven *sui;* from this initial stage onward, at intervals of five, four, and three years, the young people receive, respectively, the registers of One, Ten, and Seventy-five Generals. Two years later, at the age of twenty-one *sui*, the adepts form couples and receive together the Register of One Hundred and Fifty Generals. At that moment, the ritual of the Passage (*guodu yi* 過度儀) is practiced (see the memorial on 20b–22a, and *1294 Shangqing huangshu guodu yi* 22b). This last register marks the highest level of the Exterior Registers and qualifies the adept for the functions of master (*shi* 師). Those who wish to pursue such a goal have to undergo training as scribes (*shuli* 書吏) at one of the dioceses (17b–18a).

There are moral and ritual rules that determine the conferral of the Exterior Registers, especially for the different categories of women (1a–4a), for those of inferior social status, for foreigners (4a–5a), and for those who, for some reason, have lost their registers and must consequently renew their ordinations (23b and 24b). The latter have to begin again with the Register of the Renewed Order (*gengling* 更令; 22a–30a; in this case, the word *geng* is pronounced with the third tone, *qusheng* 去聲, as indicated in *463 Yaoxiu keyi jielü chao* 10.5b).

There are at least two quotations from a *Taiping jing* 太平經 on 4a. One quotation does not occur verbatim in the parts of the *Taiping jing* that have come down to us, but it is similar in style and enumerates six classes of superior beings (sages, immortals, etc.), which are also found, in reversed order, in 71.8a of the present *Taiping jing*. A second, longer quotation in 13b–14a of the present text shows affinities with *Taiping jing* 42.1a–b, and it may therefore be assumed that the *jing* 經 mentioned on 14b.3 corresponds to the *Taiping jing*, albeit in a version different from *1101a*.

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Zhengyi fawen jing zhangguan pin 正一法文經章官品

4 juan

Six Dynasties (220–589)

1218 (fasc. 880)

"Chapter on Petitions and Officials of the Zhengyi Canon." The title indicates that this text was originally not a separate work but part of the Zhengyi canon (*Zhengyi fawen* 正一法文). The present text derives from the old Protocol of the Twelve Hundred Officials (*Qianerbai guan yi* 千二百官儀), which goes back to the foundation period (second to third centuries) of the Way of the Heavenly Masters in Hanzhong, in the border region between modern Sichuan and Shaanxi (see *421 Dengzhen yinjue* 3.23a, commentary). This manual, now lost, listed the celestial officials (*guan* 官) together with their residences (*gong* 宮), competences (*zhu* 主), and subordinates (*libing* 吏兵). Some fragments of the original work have been preserved in the third juan of *421 Dengzhen yinjue*. As can be seen from numerous repetitions in the text, different manuscripts of uncertain date and of varying quality were used for the present version. Two of the officials, Chitian shiqi jun 赤天食氣君 and Shoushen tuming jun 收神土明君, were, according to TAO HONGJING, revealed only to WEI HUACUN, the ancestress of the Shangqing tradition (compare 1.1a in the present text with *421 Dengzhen yinjue* 3.22a–b). But the text contains traces of a much later revision consisting in the observance of the name taboos of the Song founding emperor Taizu 太祖 (Zhao Kuangyin 趙匡胤, r. 960–976) on 1.21b and his father Xuanzu 宣祖 (Zhao Hongyin 趙弘殷; cf. *Song shi* 1.1–2; hence the substitution of *yin* 引 for *hong* 弘 on 7b and 4.5b).

The work *1224 Daomen dingzhi* 7 contains a number of models for memorials said to be quoted from a *Qianerbai guanzhang jing* 千二百官章經, which Lord Lao gave to the First Heavenly Master. Indeed, in several of these memorials, the names of the celestial officials are the same as those given in the present work (compare *1224 Daomen dingzhi* 7.22a with 1.11b here).

The present text provides the names, attributes, and functions of the celestial officials addressed in seventy memorials (*zhang* 章), without giving the text of these memorials. The titles, among other things, indicate that the memorials concerned above all the different kinds of diseases and everyday ills of rural society. Thus reference is made to many aspects of peasant life in early medieval China. Elements that can be connected to the life of the gentry or literati are notably absent.

The practitioners, men and women, are given the title of libationer (*jijiu* 祭酒). The celestial officials are invoked in order that they may come and dominate (*zhu* 主) the agents of disorder, or again to control and heal (*zhi* 治) diseases or contain (*shou* 收) bad influences. From a comparison of the titles of the memorials as they are listed in the table of contents with those given in the text itself, it appears that these titles are largely interchangeable.

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Ursula-Angelika Cedzich

Chisong zi zhangli 赤松子章曆

6 juan

Six Dynasties (220–589) with some later additions

615 (fasc. 335–336)

"The Petition Almanac of Chisong zi." A calender by the same immortal is quoted in the introduction (1.1a) as being at the origin of the present manual (compare *463 Yaoxiu keyi jielü chao* 10.8a ff.). Another important source is the Protocol of the Twelve Hundred Officials (*Qianerbai guan yi* 千二百官儀), which is quoted frequently (1.1a, 1.18a, 3.11a, 3.28a, 5.31b, and passim). A long passage entitled Invitation of the Officials (*qingguan* 請官; 2.18b–22a) is also found in *421 Dengzhen yinjue* 3.14b–23a, where it is said to have originally come from this same *Qianerbai guan yi*, whereas the present text gives the *Taizhen ke* 太眞科 as its source. It can therefore be assumed that the ritual of the Way of the Heavenly Master—the rites that *421 Dengzhen yinjue* (3.13a) calls the Ancient Ritual from Hanzhong (*Hanzhong jiufa* 漢中舊法)—forms the basis of our work.

At the beginning of the protocol (1.2a–17b) is a list of the pledges (*zhangxin* 章信) that must be provided when presenting the different petitions. This list is at the same time an index of the texts of the petitions given in juan 3 to 6. Originally, there were 134 different petitions, but, as indicated by the list itself, 68 of them have been lost.

The petitions correspond to a wide range of preoccupations: droughts, locusts, tigers, diseases, possession, witchcraft, birth, death, liturgical festivals, and others. In the case of illness and possession, divination is mentioned as a means for diagnosing the origin of the affliction (see, for example, 3.8b, 15a). In some cases, human effigies made of metal (*jinren* 金人, 4.5a; or *yinren daixing* 銀人代形, 1.11b) are offered as substitutes for a sick person or as a messenger to the other world.

All petitions are presented by a master on behalf of a follower. A long ordination title, corresponding to the highest initiation grade of the Heavenly Masters liturgical organization, is given in 2.22b. There is also a vivid description of the meditation that accompanies the presentation of the petitions to the Heavenly administration (*cunsi* 存思; 2.23b–24a).

The present edition is probably not earlier than the latter part of the Tang dynasty (618–907), since it mentions (4.22b) the Registers of the Immortal King of the Way of Filial Piety (*Xiaodao xianwang* 孝道仙王; see *449 Xiaodao Wu Xu er zhenjun zhuan*). The text of the petition where this reference occurs may have been added at a later stage to the manual, which no doubt was actually used by daoshi over a long period of time.

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Yuanchen zhangjiao licheng li 元辰章醮立成曆

2 juan

Six Dynasties (220–589)

1288 (fasc. 1008)

"Practical Almanac for the Offering of the Memorial of the Original Star." This is a complete ritual of the Zhengyi tradition for the cult of a person's life-star, which presides over one's destiny. The second juan contains different tables for the calculation of a person's destiny, and prayers for averting the evil elements that form part of one's fate. Such prayers are incorporated in the service described in juan one. The cult of the life-star here aims at averting danger for the entire family (*jia* 家). The patrons of the Offering are named "male and female officers" (*nannü guan* 男女官), following the precepts of the ancient Way of the Heavenly Master. The ritual shows traces of Lingbao influence. For instance, the invocations (*zhou* 咒) of the Five Emperors (*wudi* 五帝) on pages 5a–6b come from the Lingbao scriptures (see *330 Taishang dongxuan lingbao zhenwen yaojie shangjing* 6a–7a). But the pantheon, the indications concerning the altar, and the offerings are similar to those given in *615 Chisong zi zhangli*. The present ritual should be about contemporary with the latter.

The beginning of juan 1 gives detailed instructions about the establishment of the altar, and contains a rare illustration of how it was laid out (fig. 5). There were seats for the Five Emperors at each of the four sides and the center of the altar, and votive lamps for the stars of the Dipper and the Twenty-eight Stellar Mansions. Outside the main altar, three subsidiary altars were established for the family ancestors, the domestic gods, such as the Stove God, and the Earth God. Among the sacrificial offerings to prove the sincerity of the adept's faith (*zhangxin* 章信), we find money, rice, silk, divination stalks, oil, and silk threads, as well as a substitute body in metal (*jinren yi xing* 金人一形) and two gold rings. Paper, brushes, ink, a correction knife, and incense were also laid out. At the end of the Offering service (*jiaofa* 醮法) wine, dried meat, and other foods were presented, as well as pieces of silk in five colors. As a

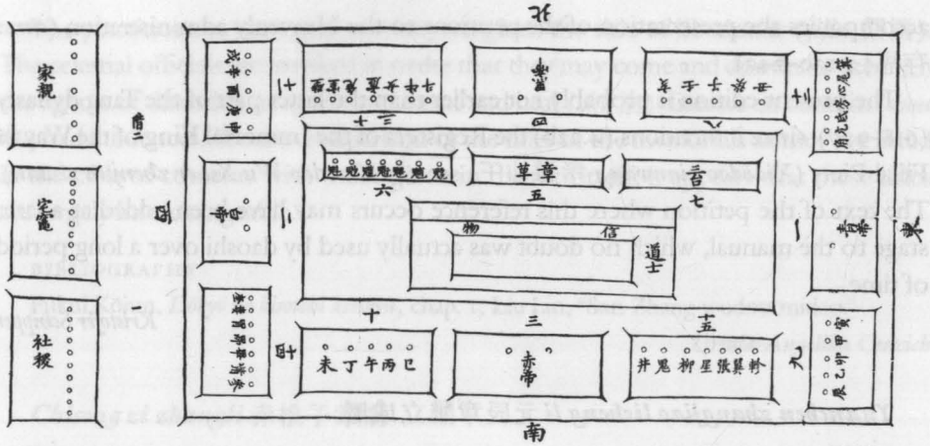

FIGURE 5. Diagram of the altar with indications for the placement of the incense burners and other items. On the West side, three small altars are dedicated to the ancestors, the Stove God, and the Earth God of the home (*1288* 1.1a–2a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/1270)

supplement to the present ritual, *1289 Liushi jiazi benming yuanchen li* allows the adepts to determine which deity governs his or her destiny.

Kristofer Schipper

Liushi jiazi benming yuanchen li 六十甲子本命元辰曆
7 fols.
Six Dynasties (220–589)
1289 (fasc. 1008)

"Sexagesimal Almanac of Fundamental Destiny and the Original Stars." The binomials of the sexagesimal cycle corresponding to a person's year of birth are considered to denote his or her Fundamental Destiny (*benming* 本命). Each binomial is related to another one, called the "original star," or "prime chronogram," which varies according to the sex of the individual concerned. The method for determining these binomials is given in *283 Huangdi longshou jing* 1.16a.

This is a simple concordance between the two kinds of binomials. To each of these corresponds a deity, whose name and surname is given (for example, the *jiazi* binomial is called Wang Wenqing 王文卿), and each deity disposes of a retinue (*congguan* 從官). The correspondence that exists between the fundamental destiny as determined by a person's birth date and the stars of the Dipper is also given.

It is clear that the present text is an appendix to the preceding *1288 Yuanchen zhang-jiao licheng li*. There, in 2.4a–6b, we find the same list of the sixty gods of fundamental destiny as well as the method for calculating the number of their retinue.

Similar lists of the deities of the sexagesimal cycle are given in *615 Chisong zi zhangli* 3.18b–19a and *1294 Shangqing huangshu guodu yi* 4b–7a; some of the personal names for the deities of the sexagesimal cycle also occur in *1209 Taishang zhengyi mengwei falu yibu* 5.4a–5.

Yao Zhenzong (1843–1903) identifies (*Sui shu jingji zhi kaozheng*, 560) the present work with a *Yuanchen benshu jing* 元辰本屬經 mentioned in the *Sui shu*, "Jingji zhi."

Marc Kalinowski

1.B.2 Shangqing

The turbulent century during which the Eastern Jin dynasty survived south of the Yangzi (317–420) witnessed a profound religious renewal. Among the most important legacies of that period are the scriptures revealed, during a period of six years (364–370), to the mystic and visionary YANG XI. The transmission, diffusion, and canonization of these scriptures, the sequels that were written to them, and even the forgeries that almost immediately proliferated have been the subject of much interest and study since early times (see Strickmann, *Le taoïsme du Mao Chan*, 1–81).

The Shangqing scriptures have come down to us in varying states of preservation. Some of them have been preserved intact, while others survive only in fragmentary form. A number have come down in multiple versions under different titles. Attempts have been made to reconstruct the original corpus revealed to YANG XI from the mass of Shangqing scriptures and thus to separate the authentic works from the apocrypha. The following articles are based on this research, without sharing, however, its aim of reconstructing the corpus. Our classification, therefore, does not attempt to isolate YANG Xi's texts from their near-contemporary sequels or forgeries, but follows the example of Isabelle Robinet's *La révélation du Shangqing* in considering as fundamental for our purposes the group of canonical works as defined by the Shangqing scriptural tradition itself.

The basis for this classification is the Catalogue of Shangqing Scriptures (*Shangqing jingmu* 上清經目), the first part of the *Sandong jing shumu* 三洞經書目, which LU XIUJING presented in 471 to Emperor Mingdi of the Liu Song dynasty. This part of Lu's original catalogue is now lost. The earliest version we have of the catalogue of

the canonical Shangqing scriptures is given in *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 5.1a–1b. It is called *Shangqing dadong zhenjing mu* 上清大洞眞經目 and lists thirty-four works totaling forty-one juan. This list corresponds to the scriptures received on ordination into the highest grades of the Taoist priestly office. The source of the list is not given; however, it is preceded in the above-named *1125 Dongxuan lingbao sandong fengdao kejie yingshi* (4.8a–9b) by a similar list of Lingbao scriptures, and, as shown by Ōfuchi Ninji ("On Ku Ling Pao Ching"), this Lingbao catalogue corresponds to the *Lingbao jingmu* 靈寶經目, the second part of the *Sandong jing shumu* of LU XIUJING, revised and enlarged by SONG WENMING. It is therefore likely that the list of Shangqing scriptures we have here was also originally based on Lu's catalogue.

The *Shangqing dadong zhenjing mu* contains not only the titles of original Shangqing scriptures, but of a number of apocrypha as well. At the same time it fails to list a number of authentic works. The present group is therefore divided into four subdivisions: (a) the canonical Shangqing scriptures, containing the articles on the texts mentioned in the *Shangqing dadong zhenjing mu*; (b) other early Shangqing scriptures, containing those texts that, although original (or early apocryphal), were not included in the corpus of canonical texts; (c) Shangqing hagiographies; (d) manuals and anthologies compiled during the period under review.

The sequence in which the scriptures are presented here in the first subdivision (1.B.2.a) follows that of the *Shangqing dadong zhenjing mu*. More than half of the texts mentioned in this list have survived in their original or near-original form. As stated earlier, some texts have come down to us in several versions, while of others only fragments remain. At the end of each article, or group of articles, the relevant information concerning the relationship of the work(s) to the original corpus is given.

The most important scripture, the *Shangqing dadong zhenjing*, is present in the *Daozang* in several editions, all of which date from the Song (960–1279) or later. For this reason, these editions will be discussed in part 3 below, while here we present only a few short texts which were part of the original version. These texts are related to what Isabelle Robinet has termed the "Formula of the *Dadong zhenjing*" (*Dongjue* 洞訣, or *Dadong koujue* 大洞口訣, or *Dadong koujue yinshu* 大洞口訣隱書; see Robinet, "Le *Ta-tung chen-ching*," 412–13).

1.B.2.a The Canonical Shangqing Scriptures

Shangqing jiutian shangdi zhu baishen neiming jing
上清九天上帝祝百神內明經
9 fols.
Eastern Jin (317–420)
1360 (fasc. 1039)

"Scripture on the Esoteric Names of the Hundred Gods." This work contains fragments of original Shangqing texts, divided into four parts: (1) The hymns of the Esoteric Names of the Hundred Gods (*baishen neiming*; 1a–3a), mentioned in the title. They belong to the "Formula of the *Dadong zhenjing*." The esoteric names are those of the heavens, as given at the end of each section in *6 Shangqing dadong zhenjing*. (2) A song to expel demons (3a–7b), also found in *1344 Dongzhen taishang shuo zhihui xiaomo zhenjing* 1.6a–10b. (3) A method for the absorption of the mysterious root (*xuangen* 玄根). This is an exercise in visual meditation, linked to the practice of the *Dadong zhenjing*. It is reproduced in YJQQ 23.10a–11a. (4) Hymns sung by one of the gods who appeared to YANG XI. These hymns are given, at least partially, in *1016 Zhen'gao* 10b–11a, as well as in *608 Shangqing zhuzhen zhangsong* 10b–11b and in *1374 Shangqing zhu zhenren shoujing shi song jinzhen zhang* 1a–b.

Isabelle Robinet

Shangqing taishang yuqing yinshu miemo shenhui gaoxuan zhenjing
上清太上玉清隱書滅魔神慧高玄眞經
42 fols.
Eastern Jin (317–420)
1355 (fasc. 1038)

"Scripture of the Divine Wisdom That Annihilates Demons." This is one of the Secret Scriptures of the Yuqing Heaven of the Shangqing school, closely associated with the *Dadong zhenjing* 大洞眞經. The present work contains hymns as well as talismanic writings.

The hymns can be divided into three groups: First, a song (1a–3a) that CHEN JINGYUAN quotes in *104 Shangqing dadong zhenjing yujue yinyi* as belonging to the *Dadong zhenjing*. Chen notes a number of variants of the "Maoshan version"; these variants correspond to the present text.

A second group (4b–8b) is also found in the introduction to the *Dadong zhenjing* (*6 Shangqing dadong zhenjing* 1.9a–10b and *7 Dadong yujing* 大洞玉經 1.4a–5b). The hymns of the *Dadong zhenjing* (with the exception of those called *Dadong yujing*) make up the final group.

The revealed commentary of the *Dadong jing* (in YJQQ 8.1a–18b) includes these hymns together with the others of this scripture (see YJQQ 8.1b and 2a commentary on certain expressions that are found in our text on 8b). The same text is again found in YJQQ 42. Our present version must be later than the WSBY, as that work is mentioned in the commentary on 36b.

The talismanic characters of our text correspond to the *Ziwen danzhang* 紫文丹章 (see *1335 Dongzhen taishang ziwen danzhang*), a Shangqing text that is linked to the practices of the *Dadong zhenjing*.

A colophon states that a god transmitted our text to Youyang jun 幼陽君, a saint of the Shangqing tradition. Finally there are a few phonetic glosses.

Isabelle Robinet

Shangqing gaosheng taishang dadao jun dongzhen jinyuan bajing yulu
上清高聖太上大道君洞眞金元八景玉錄
17 fols.
Eastern Jin (317–420)
1389 (fasc. 1045)

"Hagiography of Taishang Dadao Jun." This text begins with a long poem on the search for immortality and on the different ways to attain it. There follows a description of the travels of the god in the eight directions on his chariot of effulgence (*jing* 景) and on *su* 素. *Su* is the Yin counterpart of *jing;* the travels are related to the Eight Gates of the Mysterious Mother (*Xuanmu bamen* 玄母八門; see *1323 Dongzhen taishang basu zhenjing fushi riyue huanghua jue* 17a–end). This rite is closely related to the *Dadong zhenjing*.

It should be noted that our text is never quoted under its present title but often as *Dadong zhenjing*. Thus it would appear that it was one of the texts which accompanied the practices of the *Dadong zhenjing*.

There is a colophon recording the transmission by the Ziwei furen 紫微夫人 to YANG XI in A.D. 355 of texts amounting to 20,230 characters and of the *Dadong zhenjing* in 10,000 characters.

This text and the two preceding ones correspond to number 1 of the *Shangqing dadong zhenjing mu*.

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Isabelle Robinet

Shangqing jinzhen yuguang bajing feijing 上清金眞玉光八景飛經
25 fols.
Six Dynasties (220–589)
1378 (fasc. 1042)

"The Scripture of the Eight Effulgences [*bajing*, here referring to heavenly gods] of Jade Brilliance and Golden Truth." This is an apocryphal Shangqing text that has adopted as its title the name of one of the fu from the original works it imitates. It states that it was revealed by a Shangqing deity, and it has a colophon (24b–25a) of the kind written by XU RONGDI (d. 435; see *1016 Zhen'gao* 19.13a–b and Strickmann, "The Mao Shan revelations," 49). It should therefore date to the beginning of the fifth century.

This scripture has been incorporated into the Shangqing corpus and is quoted by numerous anthologies of the school. Its present version seems incomplete, as a number of quotations in other works can no longer be found here. However, quotations in the encyclopedias of the sixth and seventh centuries (WSBY and SDZN) agree with the words of our text.

This work borrows material and exercises of visual meditation from the original texts of the Shangqing. We find a meditation exercise called *badao biyan* 八道秘言 (6a–14a), which is a variant of a similar exercise in *1376 Shangqing taishang dijun jiuzhen zhongjing* 1.11b–15b. The names given here to the Eight Effulgences are the same as those found in *1359 Shangqing danjing daojing yindi bashu jing*.

Next we find another series of the fu called *Huoluo qiyuan* 豁落七元 (19a–end). There is a sequence of five fu of the Five Emperors (*wudi* 五帝; 14b–22b), with an accompanying song (14a–b). This song has since been included in a Shangqing ritual for the transmission of the present scripture (*1324 Dongzhen taishang basu zhenjing dengtan fuzha miaojue* 3b–4a).

The present text corresponds to number 2 of the *Shangqing dadong zhenjing mu*. Other versions are the Dunhuang manuscripts DX 1962, Pelliot 2728 and 2848, and Stein 238 (dated 692). An abbreviated version is included in YJQQ 53.1a–8b.

Isabelle Robinet

Shangqing taishang basu zhenjing 上清太上八素眞經
28 fols.
Eastern Jin (317–420)
426 (fasc. 194)

"True Scripture of the Eight Purities." The Eight Purities *(basu)* are female celestial deities (see *1323 Dongzhen taishang basu zhenjing fushi riyue huanghua jue*). This *Basu jing* is a Shangqing scripture, the present version of which includes passages quoted in WSBY and SDZN, but it is incomplete. In fact, this text should have been incorporated into the above mentioned *1323 Huanghua jue*. The stanzas named *Yangge*

jiuzhang 陽歌九章 (see 13b) that can be found in WSBY 20.4b–6b (quotation partly corresponding to *303 Ziyang zhenren neizhuan* 17a–18a) must also be added, as they were once part of this work.

Our text can be divided into three parts: the first part (4a–9b) presents a hierarchical list of Shangqing texts, indicating to which celestial eminences and heavens their practice gives access (this list is also found in YJQQ 6.6b–8a and in *428 Taishang feixing jiuchen yujing* 2b–4a).

The next part (9b–26b) contains meditation exercises on the Five Planets and their deities, to be carried out as a form of penitence on the Five Universal Days (*wutong* 五通). This rite is complementary to the form of penitence called Return to the Origin (*huiyuan* 迴元; see *1377 Shangqing taishang jiuzhen zhongjing jiangsheng shendan jue* 10b). This part is reproduced in *637 Taishang feibu wuxing jing* 4b–8b and 10b, as well as in *1385 Shangqing dongzhen tianbao dadong sanjing baolu* 1.34a–41a and in YJQQ 25.21a–31a.

The text ends with three formulas aimed at setting one's *hun* 魂 souls at rest and expelling the Three Corpses (*sanshi* 三尸; 26b–end). These formulas are also included in *1319 Dongzhen xi wang mu baoshen qiju jing* 16b–18a and in *637 Taishang feibu wuxing jing* 9a–10a.

Isabelle Robinet

Dongzhen taishang basu zhenjing fushi riyue huanghua jue
洞眞太上八素眞經服食日月皇華訣
26 fols.
Eastern Jin (317–420)
1323 (fasc. 1028)

"Absorption of Solar and Lunar Essences." This text constitutes the part of the *Basu jing* dealing with the absorption of these essences. It was probably joined to *426 Shangqing taishang basu zhenjing*, as only the present work contains the part concerning the Eight Purities *(basu)*, the celestial female deities for whom *426 Basu zhenjing* is named. Quotations from both works in WSBY and SDZN are indiscriminately ascribed to the *Basu jing*. The present text must therefore belong to the original Shangqing revelation.

The text begins with a description of the practice of the absorption of solar and lunar essences by means of consecrated water that has been previously exposed to the light of the stars (1a–8b). This practice is similar to that described in other Shangqing texts (e.g., *639 Huangtian shangqing jinque dijun lingshu ziwen shangjing*, part 1; *33 Shangqing huangqi yangjing sandao shunxing jing*, parts 1 and 2; *1315 Dongzhen shangqing qingyao zishu jin'gen zhongjing*, parts 1 and 2). There are charms used for the

absorption of lunar and solar essences (8b–17a): two for Yin and Yang, two for the sun and moon, eight for the *basu*.

The second part of the text deals with the ritual of the Eight Gates of the Mysterious Mother (*Xuanmu bamen* 玄母八門); the Mysterious Mother is a hypostasis of the Original Yin. This ritual consists in writing votive tablets, which are then arranged according to the eight directions (the Eight Gates) and intended for the deities they invoke. The ritual is completed by the visualization of the Ladies of the Eight Purities (Basu yuanjun 八素元君) at the time of the Eight Calendar Nodes (*bajie* 八節). The entire ritual is linked to the recitation of the *Dadong zhenjing* (one finds the same names for the gods in *1389 Shangqing gaoshang taishang dadao jun dongzhen jinyuan bajing yulu* and *1358 Shangqing gaoshang jinyuan yuzhang yuqing yinshu jing*, and the same vows in *1313 Dongzhen gaoshang yudi dadong ciyi yujian wulao baojing* 22a–23a).

The liturgy of the Song period (960–1279) has borrowed several invocations from the present text (for example *219 Lingbao wuliang duren shangjing dafa* 37.7b and 67.33a–b correspond to 3b, 35.8a, and 60.8b in the present text, and 20b corresponds to 4b). The description of the sun and moon on 3b–4a of our text is also found in *1220 Daofa huiyuan* 76.14a.

This text and the preceding one correspond to number 3 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Dongzhen shangqing taiwei dijun bu tiangang fei diji jinjian yuzi shangjing
洞眞上清太微帝君步天綱飛地紀金簡玉字上經
29 fols.
Six Dynasties (220–589)
1316 (fasc. 1027)

"Superior Scripture in Jade Characters on Golden Tablets for Pacing the Celestial Mainstay and Flying on the Terrestrial Filaments of the Sovereign Lord of the Great Tenuity, of the Dongzhen Shangqing Canon." This text deals principally with the practice of flying paces (*feibu* 飛步) for pacing the Dipper (the Celestial Mainstay; see Schafer, *Pacing the void*, 238–42). This is an ancient practice (see BPZ 19.306 and the Heavenly Master texts *795 Zhengyi chuguan zhangyi* 5b and *1294 Shangqing huangshu guodu yi* 14b). Another version of this method is said to have been taught by Master Zhang of Handan 邯鄲張先生, who transmitted it to Liu Jing 劉京 (first century B.C.). According to our text (28b–29a), a version of this method was once presented to Wang Mang (r. A.D. 9–25), but it was not, unlike the present text, the authentic Shangqing version.

The authenticity of our text is nevertheless doubtful from the Shangqing perspec-

tive: the beginning is altered, and no quotation is found in the WSBY. *1338 Dongzhen taishang taisu yulu* 4b contains a colophon by Xu Rongdi that was perhaps originally attached to this work, according to which the text was transmitted to Xu Yuanyou 許遠遊 in A.D. 345. In that case it would be apocryphal. A few passages of the text, however, agree with quotations in *1016 Zhen'gao* (for example 9.1a4 corresponds to 17b1 in the present text).

The beginning of the text (1a–7a) is composed of incoherent fragments of Shangqing texts (cf. *140 Shangqing wozhong jue* and *876 Taishang wuxing qiyuan kongchang jue*). The following part (7a–23a) presents the highly elaborated practice of pacing the Dipper, to be executed in four phases. This presentation is followed by a passage on the history of the practice from the time of Huangdi 黃帝 on. Then come various minor prescriptions (20a–23a). The work ends (23a–end) with a postface by Lord Wang of the Western City, Xicheng Wangjun 西城王君, master of Mao Jun 茅君, written for an unidentified text entitled *Taishang zishu* 太上紫書.

The present work is one of the oldest to describe in detail the practice of pacing the Dipper. Some fragments are included in rituals (for example, *1015 Jinsuo liuzhu yin* 1.1a–2b and 15.14a, corresponding to a passage on page 8a in our text).

Other versions of the text are: *428 Taishang feixing jiuchen yujing* 25b–34a, corresponding to *1385 Shangqing dongzhen tianbao dadong sanjing baolu* 1.20a–25a. The latter is a parallel version of 11a–17b of the present text (with some variants). This text corresponds to number 4 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Shangqing taishang dijun jiuzhen zhongjing 上清太上帝君九眞中經

2 juan

Six Dynasties (220–589)

1376 (fasc. 1042)

"Central Scripture of the Nine True Ones." This title refers to one of the practices of the Shangqing tradition. The meditation on the Nine True Ones is attributed to Chisong zi 赤松子, an immortal of ancient times who was adopted by the Shangqing tradition. It is closely linked to *1377 Shangqing taishang jiuzhen zhongjing jiangsheng shendan jue*.

The present text is a patchwork of other Shangqing texts, sometimes assembled from incoherent fragments that are either originals or ancient apocrypha. They correspond to quotations found in other Shangqing texts, or in WSBY and SDZN.

The work can be divided into five parts, beginning with the practice of the Nine True Ones (*jiuzhen fa* 九眞法; 1.2b–11b). This practice consists in evoking the nine "souls of the Lord Emperor"—which, in *6 Shangqing dadong zhenjing* (3.6b–end and 4.1a–7a), are the spirits of the vital organs of the body—and then having them take up residence in each of these organs. In the end, they are all united in the Heavenly Palace of the Brain (*niwan* 泥丸). The aim of this exercise is to regenerate the body. The same method is found in *1382 Shangqing jiudan shanghua taijing zhongji jing* 16b–26a. It is reproduced, in an abbreviated form, in YJQQ 30.5b–9b and 52.1a–4a. Another version can be found in the Dunhuang manuscript Pelliot 2751, lines 200–365.

Next (1.11b–15b) there is a Discourse on the Essentials of the Eight Ways (*Badao biyan* 八道秘言; i.e., the eight directions). The practice described here, attributed to Huang-Lao jun 黃老君, is closely related to the *jiuzhen fa*. It consists in visualizing at given periods deities traveling in their chariots. Descriptions of the practice have been copied and developed in several apocrypha of the school. They have been incorporated into YJQQ 51.4a–6b and *430 Shangqing badao biyan tu* 1a–9a. Third, there is a fragment of the practice of the five spirits (*wushen fa* 五神法 1.15b–16b; see *405 Shangqing zijing jun huangchu ziling daojun dongfang shangjing*, where this method is given in its complete form).

The second juan begins (2.1a–8b) with a practice to invoke the Emperors of the Sun (called Yuyi 鬱儀) and the Ladies of the Moon (Jielin 結璘). This exercise culminates in the ascension of the practitioner to Heaven in the chariots of these gods. There is a fragment of the *wushen fa* in 2b–3a. The present protocol was revealed to Lord Pei 裴君, patron of the Shangqing revelation; it is probably one of the most ancient practices involving the sun and the moon. It is also found in *1377 Shangqing taishang jiuzhen zhongjing jiangsheng shendan jue* 15b–21b and is reproduced in numerous other texts. A great number of its elements have been incorporated in liturgy.

Finally, there is a series of alchemical recipes attributed to Zhang Daoling 張道陵. These recipes are considered apocryphal (Strickmann, "On the Alchemy of T'ao Hung-ching," 171–72), but they are closely linked to the ancient Shangqing corpus. The first of these recipes can also be found in YJQQ 68.1a–9b and 77.7b–10b; it is similar to the one in *255 Taiwei lingshu ziwen langgan huadan shenzhen shangjing*. There is also a distinct relationship between this part and the above-mentioned *1377 Shangqing taishang jiuzhen zhongjing jiangsheng shendan jue*, since the title of this work corresponds to the first of the alchemical recipes found here.

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Isabelle Robinet

Shangqing taishang jiuzhen zhongjing jiangsheng shendan jue
上清太上九眞中經絳生神丹訣
22 fols.
Eastern Jin (317–420)
1377 (fasc. 1042)

"Instructions on the Divine Elixir of Life and the Central Scripture of the Nine True Ones." This scripture is closely related to the preceding *1376 Shangqing taishang dijun jiuzhen zhongjing* and to the following *405 Shangqing zijing jun huangchu ziling daojun dongfang shangjing*. Its title refers to two distinct practices: that of the Nine True Ones (*jiuzhen*) and that of the divine elixir (*shendan*). These practices are absent from the present text but are found in *1376 Jiuzhen zhongjing*. Like the latter, our text is composed of several parts, all belonging to the original Shangqing revelation (364–370).

The first part is devoted to the *Futong zhi dao* 拂童之道, also called the practice of the twenty-four spirits (*ershisi shen fa* 二十四神法), or again the practice of the bright mirror (*mingjing fa* 明鏡法; 1a–2a): the practice of washing the eyes (read *tong* 瞳 for *tong* 童) with a solution of pure cinnabar, as described in many other places, e.g., *Zhen'gao* 5.13a. Another part discusses a precious formula of the Jade Scripture (*Yujing baojue* 玉經寶訣; 2a–4b), which corresponds to the practice of the Five Planets (*wuchen fa* 五晨法). A third practice that receives attention is that of the Return to the Origin (*huiyuan fa;* 4b–11a). These same three practices are recorded in a more complete form in *405 Shangqing zijing jun huangchu ziling daojun dongfang shangjing*.

The second half of the present work is devoted to the Scripture of the Nine Yin of the Lord Emperor (*Dijun jiuyin jing* 帝君九陰經; 11a–15b) and to the *Yuyi jielin* 鬱儀結璘 practice (15b–end). The scripture contains instructions for meditation on the secret spouses of the Great Yin 太陰, who reside in the stars of the Dipper and in the Mingtang 明堂 (a palace of the brain). These deities confer salvation; their names refer to the powers of invisibility and transformation. The same text occurs in *1367 Shangqing hetu neixuan jing* 2.14–end, and in YJQQ 31.10a–end. For the *Yuyi jielin* practice in 15b–end, see the preceding *1376 Jiuzhen zhongjing*.

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Robinet, "Introduction à l'étude du Kieou-tchen tchong-king."

Isabelle Robinet

Shangqing zijing jun huangchu ziling daojun dongfang shangjing
上清紫精君黃初紫靈道君洞房上經
19 fols.
Six Dynasties (220–589)
405 (fasc. 191)

"Superior Scripture on the Dongfang Palace of the Brain." The title refers to one of the palaces of the brain *(dongfang)*, as well as to two Shangqing deities (compare *6 Shangqing dadong zhenjing*, paragraphs 9 and 17). The present text is totally different from two others also called *Dongfang jing* (*133 Taishang dongfang neijing zhu* and *879 Shangqing jinshu yuzi shangjing*).

The title bears little or no relationship to its contents. The text contains a few exercises that may have originally been interrelated, but the present version represents a later compilation. The contents of the work do not appear to be quoted elsewhere under the present title. The practices expounded are also to be found in many other scriptures, too numerous to be listed here (see, in particular, *1376 Shangqing taishang dijun jiuzhen zhongjing* and *1377 Shangqing taishang jiuzhen zhongjing jiangsheng shendan jue*, as well as Robinet, "Kieou-tchen tchong-king"). The text under discussion contains the best version of this set of practices, four of which may be of earlier origin than the Shangqing revelation (364–370), as follows.

First, the practice of the five spirits (*wushen fa* 五神法; 1a–3b). The five spirits—those of the eyes, the hands, and the lungs—are divided into three groups, related to exercises to be performed in the morning, at noon, and in the evening. Here only the spirits of the hands belong to the Shangqing pantheon. The exercise consists in reciting a poem and in visualizing qi, which transform themselves into dragons. The adept mounts these dragons in order to rise up to the sky.

The second practice is called the practice of the twenty-four spirits (*ershisi shen fa* 二十四神法; 3b–10a). The practice begins with an enumeration of the twenty-four spirits of the body (in three groups of Eight Effulgences [*jing* 景], with the specific names these spirits bear in the Shangqing tradition. There follows a visualization of the same spirits (9a–10a). They appear in two mirrors, which the adept forms out of white qi. What we have here is an adaptation, by the Shangqing tradition, of an ancient magical practice with mirrors, comparable to that described in BPZ 15.69.

The third practice is the practice of the Five Planets (*wuchen fa* 五晨法; 10a–12a). This is a visualization practice of the planets linked to particular points on the face (the names of these points are not found elsewhere), as well as a visualization of the sun and the moon, situated in the temples on each side of the head.

The final practice involves a table of the names of the stars and gods of the Dipper. These names correspond to those found in other Shangqing texts. This list is followed by a description of the practice of the Return to the Origin, or Revolving Principles

(*huiyuan* 迴元). This is a text for doing penitence that is complementary to the exercise of the *wutong* 五通 days (*426 Shangqing taishang taishang basu zhenjing,* where the spirits of the planets also intervene).

This text and the two preceding ones correspond to number 5 of the *Shangqing dadong zhenjing mu*.

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Robinet, "Introduction à l'étude du Kieou-tchen tchong-king."

Isabelle Robinet

Shangqing huangqi yangjing sandao shunxing jing
上清黃氣陽精三道順行經
29 fols.
Eastern Jin (317–420)
33 (fasc. 27)

"Shangqing Scripture on Following the Three Trajectories and [Absorbing] the Yellow Qi and Yang Essence." The yellow qi is the energy of the moon, the yang essence that of the sun. The exercises contained in this work explain how the adept can absorb these energies. The Three Ways *(sandao)* are the trajectories of the three luminaries: sun, moon, and Dipper. The adept follows their course (*shunxing* 順行).

The title of the present scripture is mentioned among those revealed to YANG XI (between 364 and 370). It is closely linked to the other Shangqing texts dealing with the same subject, such as *639 Huangtian shangqing jinque dijun lingshu ziwen shangjing, 426 Taiqing taishang basu zhenjing,* and *1315 Dongzhen shangqing qingyao zishu jin'gen zhongjing*. A final colophon mentions the transmission of the scripture to Lady WEI HUACUN, patron of the Shangqing. Quotations in ancient anthologies (WSBY, SDZN, etc.) correspond to the present text. Pages 3b, 4, and 5 (corresponding to blocks 3 and 4 in the original edition) are lost.

The work contains two main parts. One is dedicated to the sun and the moon, the other to the Dipper. Among the practices related to the sun (1b–12a), we find first of all a description of the sun and the different stages of its course across the sky. The exercises consist mainly in mentally ascending to the palaces through which the sun passes during the first day of each season, and there meeting the Lord of each palace, as well as purifying oneself in the waters of life and eating the fruit of a tree of immortality. The practices related to the moon (12b–33a) are similar. They are performed during the solstices and equinoxes.

The practices related to the Dipper (25a–27b) are as follows: the adept must lie on top of the seven stars of the Dipper, which are inhabited by seven holy lads who inundate the adept with the radiance of the seven jewels. A number of figures of antiquity and some immortals are mentioned as having practiced these methods.

Complete parts and long extracts of this text are quoted in YJQQ 9.12b–13a, 23.1a–2a, 11a–12b, 14a–b, and in *1353 Shangqing daobao jing* 2.3b, 4a, 5a, 5b, 8b. This work bears out the continuity between the Shangqing texts and the Chinese mythological tradition. The names given to the stations of the sun and the lunar lodges here also occur in the Lingbao texts and in liturgies. This text corresponds to number 8 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Shangqing waiguo fangpin Qingtong neiwen 上清外國放品青童內文
2 juan
Six Dynasties (220–589)
1373 (fasc. 1041)

"Esoteric Text of the Green Lad on the Goods Deposited in Foreign Countries." This work describes the lands of the other world, the fields of the cardinal points, the heavens and subterranean regions, and the marvelous goods they possess; the text gives their talismanic names, which are heavenly sounds. The Green Lad (*qingtong* 青童) is a Shangqing god.

The present work is mentioned in *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 5.1a as one of the Shangqing texts. However, none of the original Shangqing writings, revealed between 364 and 370, mention this work or even allude to it. Other aspects—such as certain elements of its terminology (Buddhist terms, or expressions originating in the Lingbao scriptures), as well as the fact that the work incorporates fragments from *598 Shizhou ji* (compare our text 3b–4a with *598 Shizhou ji* 2.31a–b, 32b, 30a–b)—indicate that we are dealing here with an apocryphal work. The quotations in WSBY agree with the present text. The two juan appear to have been originally separate works. Each of them has an introduction, certain passages of which are identical, as well as a conclusion. Moreover, both juan introduce the Thirty-six Foreign Countries, giving them distinct names.

The text of the first juan, in which the number six dominates, presents qi-writings termed *ming* 銘 (inscriptions) with indications of their pronunciation (*yin* 音). The names of the furthermost regions of the four horizons, the center, and the zenith are also given. The second juan adopts a system based on the number nine and contains the names of the Thirty-six Heavens, divided into nine groups. Each of these groups is introduced by one of the Nine Shangqing Heavens. The same text then gives the names of the Thirty-six Terrestrial Regions, divided into nine layers.

This cosmology constitutes a form of compromise between different Chinese traditions concerning the islands of immortals, the stations of the sun, and the lands

of the barbarians. Its exotic, outlandish presentation of names imitates transcribed Sanskrit. The entire work is meant to be recited and to furnish the practitioner with the means—the names and descriptions—to visualize the regions of the nether world and to receive the fu that facilitate penetration into the Sacred Mountains and the Remotest (*ji* 極) Countries, as well as with the means to rise up to the Heavens.

Juan 22 of the YJQQ is made up entirely of extracts of the present work. The names of the lands and rulers given in our text have been adopted in certain rituals, such as *219 Lingbao wuliang duren shangjing dafa* 4.1b–2b and *515 Dongxuan lingbao hetu yangxie sanshiliu tian zhaiyi* 1.6b3–4 (compare 2.5a9–10 in the present text). This text corresponds to number 9 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Huangtian shangqing jinque dijun lingshu ziwen shangjing
皇天上清金闕帝君靈書紫文上經
13 fols.
Eastern Jin (317–420)
639 (fasc. 342)

"Marvelous Scripture in Purple Characters of the Lord Emperor of the Gold Portal." This is one of the texts that most surely belongs to the original Shangqing revelation (364–370). Some of TAO HONGJING's glosses to *1016 Zhen'gao* and to *421 Dengzhen yinjue* confirm this. Quotations in WSBY and SDZN also correspond to the present text. This scripture is closely related to *255 Taiwei lingshu ziwen langgan huadan shenzhen shangjing, 179 Taiwei lingshu ziwen xianji zhenji shangjing,* and *442 Shangqing housheng daojun lieji*. All these texts probably formed originally one single work, for they appear to complement each other, and in the quotations made from these texts they are often confused with one another.

The text contains three main parts. The first part (4a–8b) describes the absorption of solar and lunar essences. The core of this practice comprises two spells (*zhou* 咒), one formed by the names of the Emperors of the Sun, the other by the names of the Ladies of the Moon. These spells are accompanied by the visualization of the astral essences that should be absorbed by the adept.

The second part (8b–11a) evokes the mastery of the three *hun* 魂 and seven *po* 魄 souls by means of a spell and the visualization of colored qi. The descrption of this mastery is followed by an imaginary self-cremation for the *hun* souls and by the adept's vision of himself surrounded by the emblematic animals of the four directions for the *po* souls.

The third and last part (11b–end) contains a spell of the Three Original Principles (*sanyuan* 三元), which are the Three Ones (*sanyi* 三一), the three spirits of the Cinnabar Fields (*dantian* 丹田). A spell of the God of the Mysterious Pass (*xuanguan* 玄關) completes this exercise. The rite of the Mysterious Pass, that is the Palace of Life or the Gate of Destiny (*mingmen* 命門), here located in the navel, constitutes a kind of interiorization of sexual practices. This interiorization is said, by the text itself, to replace such practices and to be superior to them (13a–b).

The present work is a fundamental text of Taoism. Each practice we find here is an elaboration by the Shangqing movement of more ancient rites, traces of which can be found either in *388 Taishang lingbao wufu xu* (absorption of astral essences, spirits of the Cinnabar Fields), or in the tradition of the Heavenly Masters (the God of the Mysterious Pass). The names attributed to the spirits of the Cinnabar Fields are the same as those of the Taiqing tradition (see YJQQ 49.8b). The *Lingshu ziwen* is the basic reference for the invocation of the sun and the moon. These invocations are repeated not only in various Shangqing texts, but also in numerous rituals whose aim is to achieve mastery over the *hun* and *po* souls (the names of these souls found here are similar to those used in many other texts) as well as in the rite of the *xuanguan*.

Another version of the text is found in the Dunhuang manuscripts Stein 4314 and 6193, and Pelliot 2751 (see Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen,* 183–84).

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Wu Jing-nuan, *Ling shu or the Spiritual Pivot*.

Isabelle Robinet

Taiwei lingshu ziwen langgan huadan shenzhen shangjing
太微靈書紫文琅玕華丹神眞上經
8 fols.
Eastern Jin (317–420)
255 (fasc. 120)

"Scripture of the Langgan Elixir." Langgan is the name of a mythical tree on Mount Kunlun 崑崙. This text is linked to the *Lingshu ziwen* group (see the preceding article and the following two articles). Our text probably formed a single work with this group. The rules of transmission given in 7b–8a apply to all of these texts. They derive from the original Shangqing revelation.

The elixir recipe contains fourteen ingredients commonly used in Taoist recipes, such as cinnabar, orpiment, and so on. Their esoteric names correspond (with a single exception) to those used in another Shangqing recipe, in *1376 Shangqing taishang dijun jiuzhen zhongjing* 2.9b–11b.

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Strickmann, "On the alchemy of T'ao Hung-ching," 134–36.

Isabelle Robinet

Taiwei lingshu ziwen xianji zhenji shangjing 太微靈書紫文仙忌眞記上經
4 fols.
Eastern Jin (317–420)
179 (fasc. 77)

"True Record of Interdictions [to Be Observed by] the Immortals." This is a fragment of the *Lingshu ziwen* and one of the rare scriptures among the original Shangqing revelations devoted to the formulation of the rules of ritual.

A gloss indicates that it was transmitted by the Green Lad (*qingtong* 青童) to Gong Zhongyang 龔仲陽 (here written 楊) and to his brother Youyang 幼陽 (two Shangqing immortals). The same indications are already found in the biography of Ziyang zhenren 紫陽眞人 (YJQQ 106.13b and *Dengzhen yinjue* 登眞隱訣 quoted in TPYL 660).

The text presents an enumeration of the ritual prescriptions and interdictions against lust, drinking, and eating the meat of animals (corresponding to that of one's own Fundamental Destiny [*benming* 本命] or to that of one's parents); taboos concerning the north; and so on. To infringe these prescriptions and interdictions means to damage the marks or signs of immortality (*xianxiang* 仙相), as given in *442 Shangqing housheng daojun lieji*.

Other versions of the present text exist in *427 Shangqing xiuxing jingjue* 22b–25a and in the Dunhuang manuscript Pelliot 2751 (*Ziwen xingshi jue* 紫文行事訣), lines 182–95.

Isabelle Robinet

Shangqing housheng daojun lieji 上清後聖道君列紀
13 fols.
Eastern Jin (317–420)
442 (fasc. 198)

"Annals of the Latter-Day Saint." This work is part of the textual group of the *Lingshu ziwen* (see the articles on *639 Huangtian shangqing jinque dijun lingshu ziwen shangjing* and following) and constitutes an important part of the original Shangqing revelation. It is authenticated through quotations in *1016 Zhen'gao*, SDZN, and elsewhere. According to tradition, the present text was transmitted by the Lord Green Lad 青童君 to Wang Yuanyou 王遠遊, one of the legendary immortals of the Shangqing corpus.

The Latter-Day Saint is Li Hongyuan 李弘元 (Li Hong being the traditional name of Laozi as messiah; see Seidel, "The image of the perfect ruler," 236–47). He is the Lord of the Golden Portal and a divine intermediary. This work starts with a biography of the saint, who practices Shangqing methods in order to attain apotheosis.

The saint is then pictured as the judge at the end of time (3b–4a) and as a mediator (7b–8a) who sends twenty-four teachers into the world under the guidance of Wang Yuanyou, whose task it is to transmit the Shangqing scriptures (enumerated in 8a). The Latter-Day Saint also descends to reign over the world.

The main purpose of the text is to establish a hierarchy among the elect who are to be saved when the world comes to an end. From 9b on, our work describes the different marks or signs of physical immortality (*xianxiang* 仙相), which differ according to the palace in Heaven where the name of the elected has been inscribed. These palaces correspond to those given in *1379 Shangqing yudi qisheng xuanji huitian jiuxiao jing* 17b–29b. This text and the three preceing ones correspond to number 10 of the *Shangqing dadong zhenjing mu*.

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Strickmann, *Le taoïsme du Mao Chan*, 209–24 (translation of 1a–9a).

Isabelle Robinet

Dongzhen taishang zidu yanguang shenyuan bian jing
洞眞太上紫度炎光神元變經
33 fols.
Six Dynasties (220–589)
1332 (fasc. 1030)

"Rules on Purple [Tablets], Book of Blazing Light, [Created by] Transformation from the Divine Mystery [for *yuan* read *xuan* 玄]." This scripture materialized through the condensation of light and divine vital qi.

TAO HONGJING in *1016 Zhen'gao* 9.5a–b and in *421 Dengzhen yinjue* 3.2b seems to indicate that the present text is one of the Shangqing apocrypha. Its context, however, agrees perfectly with that of the other works of this school; quotations made by WSBY and SDZN accord. This text could therefore date from the beginning of the fifth century. It is incomplete (see the following article on *1368 Shangqing huishen feixiao dengkong zhao wuxing shangfa jing*).

The present work deals with light and its horizontal expansion. It teaches long distance vision and the evocation, mastery, and absorption of the luminous forces of the Five Directions.

After an introduction of a few pages, the text presents an exercise for the evocation of emptiness (*zhaowu* 招無; 2b–7a). This exercise is found, in more succinct (perhaps its original) form, in *1016 Zhen'gao*, *421 Dengzhen yinjue*, and *1319 Dongzhen xi wang mu baoshen qiju jing*. It consists in visualizing the limits of the Five Directions (east, south, west, north, and zenith) and summoning the Immortal Officials of these places, until general enlightenment is obtained. The work then presents the Bell of Fire and

Flowing Gold (*liujin huoling* 流金火鈴; 7a–17a), from the name of an important Shangqing charm. This part of the work also contains five other charms and four formulas of invocation. Next comes a ritual for the Emperors of the Five Directions (17a–23b). It consists of lighting lamps decorated with charms. Other practices include an alchemical recipe (23b–27b) for the purpose of summoning the Officials of the Five Peaks, and a visualization and absorption of the spiritual forces of the Five Directions (27b–33a). These forces appear in the form of Divine Lads bearing plants and beverages of long life, of Jade Maidens associated with the shoots (*ya* 芽) of the Five Directions, and of colored halos that are absorbed through the mouth and swallowed together with saliva. Instructions relating to the practice of *1317 Dongzhen shangqing kaitian santu qixing yidu jing* are also given.

A substantial part of our text (9a–17a) is found in *1337 Dongzhen taiwei jinhu zhenfu* (7a–end).

Isabelle Robinet

Shangqing huishen feixiao dengkong zhao wuxing shangfa jing
上清迴神飛霄登空招五星上法經
5 fols.
Six Dynasties (220–589)
1368 (fasc. 1040)

"Scripture of the Superior Method for Returning to the Divine, Flying up to High Heavens, Rising into Space, and Calling upon the Five Planets." The first part of this scripture is linked to *1332 Dongzhen taishang zidu yanguang shenyuan bian jing*, because this part is quoted by *446 Shangqing zhongjing zhu zhensheng bi* and by WSBY 97.1a–12b under that title. Moreover, the contents of this part correspond to that of *1332 Shenyuan bian jing:* a method of visualizing the different gods of the Five Directions as well as the sun and the moon.

The second part is an appendix of sorts, introducing the evocation of the gods of the Book of the Yellow Court (*Huangting jing* 黃庭經) and of *6 Shangqing dadong zhenjing* 4, 5, and 6. This second part is mentioned as an apocryphal work by TAO HONGJING in *421 Dengzhen yinjue* 3.2b.

This text and the preceding one correspond to number 11 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Dongzhen shangqing qingyao zishu jin'gen zhongjing
洞眞上清青腰紫書金根衆經
2 juan
Six Dynasties (220–589)
1315 (fasc. 1026–1027)

"Purple Book [of the Celestial Emperor] of Qingyao, [Containing] the Combined Scriptures of Gathering the Golden Root." *Qingyao* (green waist) in ancient mythology designates either a celestial maiden or a sacred mountain, while *jin'gen* (golden root) refers to solar energies. This Shangqing scripture was at least partially revealed to YANG XI in 365 (see *1016 Zhen'gao* 2.7a). According to one source (*596 Xianyuan bianzhu* 3.15a), this text was revealed in the second century A.D. The present version corresponds to the citations found in WSBY and SDZN but is perhaps incomplete since the remarks concerning it in *442 Shangqing housheng daojun lieji* 8a do not correspond to its present contents.

The book as a whole is attributed to the Great Minister Lord Green Lad (Shangxiang qingtong jun 上相青童君), but each juan starts with the biography of the god under whose aegis it has been placed.

Juan 1 deals with practices of absorbing solar and lunar energies (closely resembling those found in *1323 Dongzhen taishang basu zhenjing fushi riyue huanghua jue*, *639 Huangtian shangqing jinque dijun lingshu ziwen shangjing*, and *33 Shangqing huangqi yangjing sandao shunxing jing*). It also contains charms which enable one to escape the catastrophe of the apocalypse and methods to purifty oneself of the pollution caused by the sight of a corpse.

Juan 2 deals exclusively with descriptions of the three paradises mentioned in the Shangqing scriptures as well as of the rituals that enable adepts to gain access to these paradises. This is one of the ritualistic texts of the Shangqing corpus. It contains rituals (*yige* 儀格) for the presentation of memorials written on wooden tablets (*yuzha* 玉札) and ends (18b ff.) with practices of visualization that enable the adept to cross the Three Celestial Passes (*san tianguan* 三天關). The same text is found in *1317 Dongzhen shangqing kaitian santu qixing yidu jing* 1a–b.

The present work corresponds to number 12 of the *Shangqing dadong zhenjing mu*. It is quoted in several places in YJQQ. Certain ritual elements have found their way into later manuals, such as the invocation on 1.6a–b, which is given in *219 Lingbao wuliang duren shangjing dafa* 60.8a–b.

Isabelle Robinet

Dongzhen taishang sanjiu suyu yujing zhenjue 洞眞太上三九素語玉精眞訣
14 fols.
Six Dynasties (220–589)
1327 (fasc. 1029)

"Jade Essence Formulas in the Pristine Words of the Three and Nine." The "Pristine Words" *(suyu)* of the title are those of the Nine Emperors of the Nine Heavens and of the Three Perfected (i.e., the Three Original Ones, *sanyuan* 三元; 1b). This text is a Shangqing apocryphal work. It bears the title of a text of the school (see *426 Shangqing taishang basu zhenjing* 5b; *1331 Dongzhen shangqing shenzhou qizhuan qibian wutian jing* 27b). Indeed, quotations found elsewhere under this title do not correspond to the present work (compare *421 Dengzhen yinjue* 3.1a and the biography of Pei jun 裴君 in YJQQ 105.14b). A gloss by TAO HONGJING in *421 Dengzhen yinjue* 3.1a mentions an apocryphal work bearing the title of our text. Quotations in the anthologies WSBY and SDZN accord with our text. If it is the work mentioned by TAO HONGJING, it must have appeared sometime around the end of the fourth century (Shangqing revelation) and the beginning of the fifth century.

The Dunhuang manuscript Pelliot 2576 (lines 1–134) corresponds to pages 5b –end of the present text. Ōfuchi Ninji's (*Tonkō dōkyō: Mokurokuhen,* 180) identification of this manuscript as being the *Shangqing sanzhen zhiyao yujue* 上清三眞指要玉訣 is erroneous.

The work concerns the rites for addressing the deities or spirits of the five cardinal points. It begins with a *Sanjiu suyu yujing zhenjue* (1a–6a), which gives the text its title. This formula consists of a series of invocations to the Emperors of the Five Directions. The same invocations are also found in the biography of Pei jun 裴君 (YJQQ 105.10b–11b) as well as in various Shangqing texts. A visual meditation accompanies these invocations.

The invocations are followed by a ritual of presentation of memorials on the Eight Nodal Days (*bajie touci fa* 八節投刺法) to the sacred peak (*yue* 嶽) with which the adept is identified (6a–9b). This ritual consists in burying a tablet that establishes the Taoist adept's identity. The association of the adept with a sacred peak may be influenced by the ancient Lingbao tradition.

The final part (9b–14b) of our text contains a ritual for establishing the gods (*zhenshen* 鎮神) of the five sacred mountains. In order to perform this ritual, charms are engraved on stones and buried in places surrounding one's residence and corresponding to the five cardinal points.

The present text corresponds to number 13 of the *Shangqing dadong zhenjing mu*. The entire first part of this text is also found in YJQQ 44.18b–22a.

Isabelle Robinet

Shangqing sanyuan yujian sanyuan bujing 上清三元玉檢三元布經
43 fols.
Eastern Jin (317–420)
354 (fasc. 179)

"Jade Rule of the Three Original Ones [*sanyuan yujian*] [and the] Promulgated Scripture of the Three [Female] Original Ones [*sanyuan bujing*]." The title contains a double reference, corresponding to two conflated scriptures. The first triad corresponds to the traditional division of the universe into Heaven, Earth (here: the mountains), and humans (here: the immortals). The second triad represents the Three Ladies of Purity, goddesses of the Shangqing. The text appears, therefore, to be a hybrid from perhaps a half century later than the original Shangqing revelation but is nevertheless linked to it. The quotations found in encyclopedias (WSBY, SDZN) agree with our text.

The "Jade Rule" is one of the earliest Shangqing rituals. Its text is divided into two parts, with the "Promulgated Scripture" wedged between the two. The first part (3b–26a) is composed of fu, a register (*lu* 籙), and a formulary. Some of the fu are missing. They can be recuperated thanks to *416 Shangqing pei fuwen huangquan jue* 1b–3b. Part of our text (4a–11b) can also be found in *168 Yuanshi gaoshang yujian dalu* 1a–2a and 8a–11b. The second part (31b–35b) expounds a ritual with offerings inviting the gods to descend.

The "Promulgated Scripture of the Three [Female] Original Ones" is a guide for recognizing different apparitions that may occur during meditation (26a–31b); this exercise is similar to that of *1393 Shangqing yuanshi bianhua baozhen shangjing jiuling taimiao guishan xuanlu* (mentioned in our text, 31a).

At the end of the second part of the "Jade Rule" (from page 35b on) there is a description of the meditation on the three goddesses. A similar description is given in *1313 Dongzhen gaoshang yudi taidong ciyi yujian wulao baojing* 28b–29a. The present text corresponds to number 14 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Shangqing danjing daojing yindi bashu jing 上清丹景道精隱地八術經
2 juan
Eastern Jin (317–420)
1359 (fasc. 1039)

"The Scripture of the Tao Essence of Cinnabar Effulgence [Containing] the Eight Methods for Hiding in the Earth." This text concerns various techniques for transforming oneself and making oneself invisible. In spite of a similarity in the titles, the text is entirely different from *1348 Dongzhen taishang danjing daojing jing*. Our work is mentioned by many of the original Shangqing texts: *426 Shangqing taishang basu*

zhenjing 5b, *1331 Dongzhen shangqing shenzhou qizhuan qibian wutian jing* 28a, and *1016 Zhen'gao* 5.2b. It may, however, go back to a period earlier than the Shangqing revelation (364–370), as it mentions (2.4a–5a) more or less legendary persons who once followed its practice. The *1016 Zhen'gao* 12.7a–b confirms this when it says that Liu Yi 劉翊, who lived at the time of the Yellow Turbans (A.D. 184; see his biography in *Hou Han shu* 111), received these *Yindi bashu*. The ancient version is said to have had eight juan (2.1a). The quotations found in the WSBY correspond to the words of the present text.

The different methods of transformation are considered as means to salvation in the concrete sense of escaping from dangers, obtaining bodily freedom, mounting up to heaven, and so on. The names given to the eight methods belong to the vocabulary of ancient Taoism and are inspired by the *Laozi* and the *Zhuangzi*. One of the main characteristics of this text is the relationship between the Eight Gods of Effulgence (*bajing* 八景), the Eight Trigrams (*bagua* 八卦), and the Eight Calendar Nodes (*bajie* 八節). In this respect, our work is different from other Shangqing texts in which the Eight Trigrams never occur.

The first juan enumerates the Eight Methods of Transformation, with the help of eight fu and with visual meditation on colored clouds. The latter change into mythical animals, each then being related to a specific part of the body. The *bajing* are also invoked by using their secret names (these are given on 2.5b–6a).

The second juan contains methods for escaping disasters. These correspond to different Trigrams (1a–4b). The method uses the same fu and the same secret names of the *bajing*. It is placed under the aegis of the Lord Emperor Ziqing 紫清帝君 and enables one to be transformed into a mythical animal.

The remainder of the text gives detailed information for putting these methods into practice. Almost all of the first juan is reproduced in YJQQ 53.9a–13b. This present text corresponds to number 16 of the *Shangqing dadong zhenjing mu*.

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Isabelle Robinet

Dongzhen shangqing shenzhou qizhuan qibian wutian jing
洞眞上清神州七轉七變舞天經
29 fols.
Six Dynasties (220–589)
1331 (fasc. 1030)

"Seven Recitations of the Divine Realm with Seven Transformations for Dancing in Heaven." The title of this scripture comprises references to two distinct parts of the text. The first part, Seven Recitations of the Divine Realm (*Shenzhou qizhuan shangjing* 上經), consists of a series of fourteen units to be recited in a prescribed order. The second part, Seven Transformations for Dancing in Heaven (*Shenzhou qibian wutian jing* 經), deals with techniques of transformation and salvation to enable the adept "to dance in Heaven."

The text is placed under the aegis of a Shangqing deity and is mentioned in many texts of this school (for example *426 Shangqing taishang basu zhenjing* 5b; *1016 Zhen'gao* 5.3a). It is quoted in *639 Huangtian shangqing jinque dijun lingshu ziwen shangjing* (2b–3a). The quotations in WSBY, SDZN, and other anthologies correspond to our text. There are reasons to believe that the last pages (26b–end) have been added in order to justify the inclusion of this new text into the corpus of scriptures revealed to Yang Xi.

The text begins with the biography of the Shanghuang xiansheng zichen jun 上皇先生紫晨君. Next there is the series of fourteen units also found in *6 Shangqing dadong zhenjing* and in *1393 Shangqing yuanshi bianhua baozhen shangjing jiuling taimiao guishan xuanlu*. These units are paraphrases of passages in the *Dadong zhenjing*.

The second part of the work expounds seven methods for transforming oneself into a cloud, a beam of light, into fire, water, or even into a dragon, in order to obtain corporeal liberation. These methods require the visualization of colored qi 氣, divine beings, and charms (23a–26b). The exercises are accompanied by invocations. The last pages of the text contain an almost complete list of the Shangqing scriptures. This text corresponds to number 17 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Dongzhen taiyi dijun taidan yinshu dongzhen xuanjing
洞眞太一帝君太丹隱書洞眞玄經
46 fols.
Six Dynasties (220–589)
1330 (fasc. 1030)

The title of this scripture refers to its various components. It is usually cited under one or another of their names, as either "Secret Scripture of Taidan" (*Taidan yinshu* 太丹隱書), referring to the Southern Palace, a place of redemption, where the book is stored; or "Scripture of the Supreme One" (*Taiyi jing* 太一經), to whom the present work is dedicated; or again, "Mysterious Scripture of Dongzhen" (*Dongzhen xuanjing*) or "Dongxuan." The two terms *Dongzhen* and *Dongxuan*, which later designate two distinct groups of *Daozang* texts, are found for the first time in Shangqing scriptures. A work named *Taishang yinshu* belonged to the revelations received by YANG XI (see *426 Shangqing taishang basu zhenjing* 4b; *1016 Zhen'gao* 5.3a). The present form does not correspond to the original version, although it certainly contains elements from

the original Shangqing texts. A number of passages quoted in anthologies (WSBY, SDZN) are not found in our text. The text is considerably altered and disjointed. Its contains (14b, 20b) interpolations from a *Taiwei huangshu* 太微黃書 that is no longer extant (compare, for example, *1338 Dongzhen taishang taisu yulu* 1b–2b). In some places, a commentary is included. The text is closely related to *1313 Dongzhen gaoshang yudi dadong ciyi yujian wulao baojing*, which may be of a slightly later date.

As the title indicates, our text is the scripture of Taiyi 太一. Its themes are regeneration and fusion with Taiyi and the Lord Emperor (*dijun* 帝君). It treats of various visual meditations that aim at the amalgamation of all the deities with the adept and the inscription of the adept's name on the registers of life. The gods acting in these exercises are those who rule over the formation of the embryo and human reproduction. Among these we find the Five Spirits of the Registers, the Three Original Ones of the Cinnabar Fields, the Mysterious (*xuan* 玄) Father and Mother, and the generative spirits of the body (see *6 Shangqing dadong zhenjing* 5). The exercises described here often provide a key for the understanding of the relevant *Dadong zhenjing* passages, the latter serving as a kind of incantatory recapitulation of the former. The exercises are expounded, one after the other, without any clear transition.

Isabelle Robinet

Shangqing dongzhen yuanjing wuji fu 上清洞眞元經五籍符

5 fols.

Six Dynasties (220–589)

82 (fasc. 37)

"Five Register-Charms of the Mysterious Book [for *yuan* 元 read *xuan* 玄] of the Dongzhen Canon." This is a fragment of *1330 Dongzhen taiyi dijun taidan yinshu dongzhen xuanjing*. Its title here is an alternate name for this *Taidan yinshu*. The latter (30a) mentions five charms, while only one of these charms is reproduced in the text. Our present text has all five (1a–2b, 2b–4b, and 5a corresponding to *1330 Taidan yinshu* 30b–31a, 33a, and 44a).

Isabelle Robinet

Shangqing taiyi dijun taidan yinshu jiebao shier jiejie tujue

上清太一帝君太丹隱書解胞十二結節圖訣

16 fols.

Six Dynasties (220–589)

1384 (fasc. 1043)

"Illustrated Instructions for Untying the Twelve Embryonic Knots according to the Secret Scripture of Taidan." This is the final part of *1330 Dongzhen taiyi dijun taidan yinshu dongzhen xuanjing* (38b–end). It explains, with illustrations, the method of the

FIGURE 6. Nurturing the immortal embryo by untying the strings of death (*1384* 2a–b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/1365)

Taidan yinshu 太丹隱書 for "untying the Inborn Knots" (*jiejie* 解結). The concept of Inborn Knots that make the body perishable is proper to the Shangqing texts, which contain various methods for untying them (see *1382 Shangqing jiudan shanghua taijing zhongji jing* 3b–16b and *1313 Dongzhen gaoshang yudi dadong ciyi yujian wulao baojing* 50b–53b; see also Robinet, *Méditation taoïste*, 214–19) (figs. 6–9).

The "knots" are here distributed in groups of four and located in the three main sections of the body: the head, the thorax, and the abdomen. The disciple invokes the Lord Emperor (*dijun* 帝君) and twenty-seven other gods, in three groups of nine. The knots are untied as a result of the solemn decision of this assembly.

This text and the two preceding ones correspond to number 18 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

FIGURE 7. Deities of the Twenty-four Knots (*1384* 7a–b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/1365)

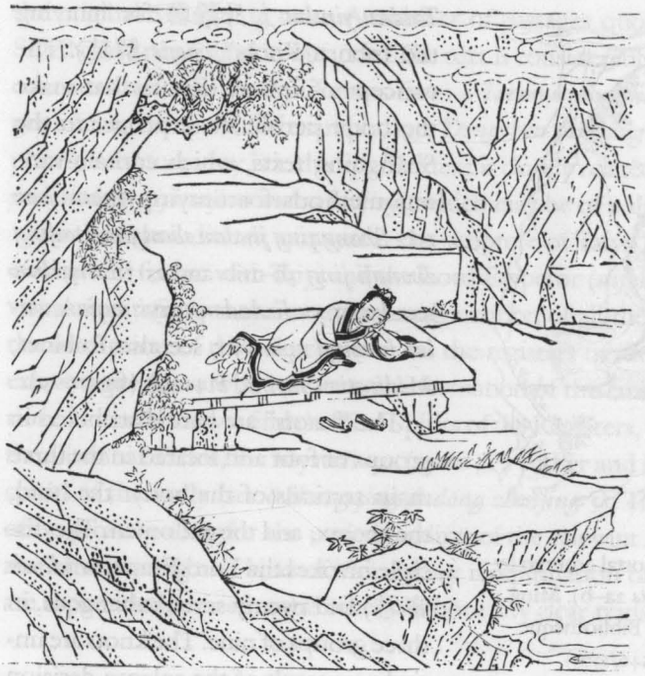

FIGURE 8. Meditating when reclining (*1384* 13b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/1365)

FIGURE 9. The transmission of the method (*1384* 14a–b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/1365)

Dongzhen shangqing kaitian santu qixing yidu jing
洞眞上清開天三圖七星移度經
2 juan
Six Dynasties (220–589)
1317 (fasc. 1027)

"Scripture on Dipper Transfer with Three Limits for Opening Heaven." The Three Limits *(santu)* or Celestial Diagrams (*tiantu* 天圖) correspond to the Three Celestial Passes (*san tianguan* 三天關; 1.1a) that the adept must open. The seven stars *(qixing)* mentioned in the title are those of the Dipper. Their intercession enables the adept to have his or her name inscribed on the register of life. The term *yidu* (transfer) designates at the same time the rotation of the stars that transport the adept to the skies and his transfer from the register of death to the register of life.

This text is a Shangqing apocryphal work probably dating from the end of the fifth or the beginning of the sixth century. It is a replica of *1366 Shangqing tianguan santu jing*, the title by which it is ordinarily cited.

However, our work includes a first part (1a–8a) that is missing from *1366 Santu jing* and seems to have been borrowed from *1315 Dongzhen shangqing qingyao zishu jingen zhongjing* 2.18b–23b (anthologies quote this passage under the title of that text). Moreover, the *Huoluo qiyuan* 豁落七元 charms, which are missing in *1366 Santu jing* appear here on page 3a. The division of the text into two juan, which occurs in the middle of an exercise, is awkward and contradicts the indication of the text itself that it comprises only one juan (2.18a).

Isabelle Robinet

Shangqing tianguan santu jing 上清天關三圖經
32 fols.
Six Dynasties (220–589)
1366 (fasc. 1040)

"Three Limits Scripture on the Passes of Heaven." The Passes of Heaven (*tianguan*) are "the gates of life of the Nine Heavens" in the southeastern regions (see *1317 Dongzhen shangqing kaitian santu qixing yidu jing* 1.1a). There are three gates, and they are also called *tiantu* (Heavenly Diagrams or Limits), hence the expression *santu* (the Three Limits).

The present text, which is duplicated in the preceding entry, *1317 Yidu jing*, belongs to the Shangqing legacy but is probably an ancient apocryphal work of that school. The title is listed among the original works (see, for instance, *426 Shangqing taishang basu zhenjing* 5b; *1016 Zhen'gao* 9.5b), but the quotations of the work in the *Zhen'gao* do not conform to the present text. TAO HONGJING, in a commentary to the relevant passage, states that the work has not yet "come out into the world." The quotations in

WSBY and SDZN, however, do correspond. In consequence, the present text must date, at the latest, from the end of the fifth or the beginning of the sixth century.

Our text must have been altered, as it is disorganized and refers to two juan (see 9b), whereas only a single juan remains. The fu of the *Huoluo qiyuan* 豁落七元, referred to on 9b, are lacking.

The methods described are all copied from those of the original Shangqing scriptures, except perhaps the lamp ritual, which seems to be inspired by the practice of the Heavenly Masters and borrows its terminology, although the names of the gods of the planets show slightly variant readings. The type of colophon we have here, stating that the work was transmitted to the two Shangqing patrons, Lord Wang 王君 and Lady Wei [Huacun], is also found in other apocrypha.

The scripture begins with a technique for obtaining salvation through the intercession and mediation of the gods of the stars of the Dipper (1a–10b and 12b–13b). This method "opens the Passes of Heaven" and is similar to that given in *1377 Jiuzhen zhongjing* 4b–11a. Then follows a paragraph devoted to the names of the Courts of the Inferno. To recite these names results in the closing of the Gates of Death (10b–12b). This practice and the preceding one are complementary. The same names for these courts are given in *Zhen'gao* 15.1a–b. On pages 14a–22b there is a rite of penitence (*wuli* 五離) entailing the intercession of the planets. This rite is close to that of the *wutong* 五通 in *426 Shangqing taishang basu zhenjing* 20a–25b.

The lamp ritual (22b–26a), inspired by the Heavenly Masters tradition, invokes the adept's star of destiny (*benming* 本命), the star of the current year, and Taisui 太歲, the counterrotating invisible twin of Jupiter. Such a stellar triad is unknown in the original Shangqing texts.

Our work terminates with the Vows of Immortality (*xianyuan* 仙願, 26a–31a), inspired by the ritual of *Xuanmu bajian* 玄母八間 in *426 Shangqing taishang basu zhenjing* (17a–end). This text and the preceding correspond to number 19 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Shangqing jiudan shanghua taijing zhongji jing 上清九丹上化胎精中記經

26 fols.

Eastern Jin (317–420)

1382 (fasc. 1043)

"The Embryonic Essence From Superior Transmutation of the Ninefold Elixir." It is achieved through the ninefold union of the qi of the Nine Primordial Heavens with the Embryonic Essence *(taijing)*, and through their coagulation inside the Gate of Destiny (*mingmen* 命門; 2b–3a). These Nine Transmutations (*jiuzhuan* 九轉) form the human body at the time when, during nine months, the qi of the Nine Heavens inspire life in the fetus. The Embryonic Essence means either the essence that unites with the qi in order to create the fetus (3a), or the qi that transform themselves first into essence, then into cinnabar, and finally into a fetus (16b).

The present text is part of the original Shangqing revelations. Its contents agree with the numerous quotations in WSBY. The entire work is devoted to the process of regeneration from the embryonic state thanks to assistance from the Primordial Nine Heavens. This scripture concerns the realization, in one's mind, of the divine origin of human life, which is the Fundamental Truth (*benzhen* 本眞; see 2b, 16b).

The work begins with an introduction (1a–3b) on the general principles of the origin of human beings. The text is then divided into two main parts.

The first part (3b–16b) concerns a method "to untie the knots of the embryo" (*jie baozhong shier jie* 解胞中十二節). The theory of the knots, which are the inborn principles of death, is more or less the same as in *1330 Dongzhen Taiyi dijun taidan yinshu dongzhen xuanjing*, but the method used here is different. The untying is done by the Original Father, the Mysterious Mother, the Kings of the Nine Primordial Heavens, and the Twenty-four Effulgences (*jing* 景) of the body. Meditating on these figures must be practiced three times a day—at sunrise, noon, and sunset—for the three parts of the body: upper, middle, and lower.

The second part (16b–26b) describes a method for reconstituting the process of gestation from the Nine Heavenly Qi, and thus creating a divine body. In order to achieve this, the disciple summons the Kings of the Nine Primordial Heavens, one by one, and installs them in his own body. Then he achieves the union, in his heart (the central organ), of the Original Father and the Mysterious Mother, the former coming down from the Palace of the Brain (*niwan* 泥丸), the latter rising up from the Gate of Destiny (*mingmen* 命門). Of all early Shangqing scriptures, the present text is the one that most clearly marks the first development in the direction of Inner Alchemy.

In YJQQ 29.4a–17b, there is an abstract of the first part of the present text, while the second part is quoted in extenso. A slightly abridged version of our text is given in *408 Shangqing taijing ji jiejie xingshi jue*. The invocations in this work have been adopted in certain rituals (for instance in *1221 Shangqing lingbao dafa* 2.11b).

Isabelle Robinet

Shangjing taijing ji jiejie xingshi jue 上清胎精記解結行事訣

14 fols.

Eastern Jin (317–420)

408 (fasc. 191)

"Formula for the Practice of Untying the Knots from the Records of Embryonic Essence." This work is similar to *1382 Shangqing jiudan shanghua taijing zhongji jing*, of which it reproduces the essential passages (pages 1a–12b, 12b–13a, and 13b–14 in

our text correspond to pages 3a–15b, 22a–b, and 26a in *1382 Taijing zhongji jing*). This text and the preceding one correspond to number 20 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Taishang jiuchi banfu wudi neizhen jing 太上九赤班符五帝內眞經

32 fols.

Eastern Jin (317–420)

1329 (fasc. 1029)

"The Nine Crimson Speckled Talismans of the Five Emperors' Inward Contemplation." The expression *jiuchi banfu* (Nine Crimson Speckled Talismans) refers to the qi of the Nine Original Ones (here: the Emperors of the Five Directions and those of the Four Seas). The second part of the title probably has a double meaning: it concerns not only the "Five Emperors who inwardly establish" (read *zhen* 鎮 for 眞) the spirits in their dwellings (as they establish the nature of things), but also the "interior truth of the Five Emperors"—an allusion to the inward contemplation (*neisi* 內思) of the true form (*zhenxing* 眞形) of the deities concerned (2b, 6a, 25b, etc.).

The present text belongs to the original Shangqing revelation. Its title is mentioned by a few works originating from this revelation (e.g., *1016 Zhen'gao* 5.3a). Its contents tally with the quotations in WSBY.

The work is dedicated to the terrestrial divinities, that is, those of the Five Directions, the Five Sacred Peaks, and the Four Seas. It begins with an exercise (2b–6a) that teaches the adept how to interpret colored visions during meditation—appearances of celestial guides or demoniac emanations—and how to interpret the true form of deities. Similar exercises are found in other Shangqing texts (e.g., *354 Shangqing sanyuan yujian sanyuan bujing* and *1393 Shangqing yuanshi bianhua baozhen shangjing jiuling taimiao guishan xuanlu*).

The two other exercises (6a–25b and 25b–31a) are complementary. They belong to the numerous Shangqing practices for obtaining both the inscription of the adept's name in the registers of life and its removal from the registers of death. Here, the life registers are held by the Emperors of the Five Directions and the Lords of the Sacred Peaks. They are also related to the planets and to specific organs of the body. The registers of death are held by the Emperors of the Seas. The exercises group together visual meditation, the use of talismans, and invocations.

The talismans confer on the adept the power to secure the mountains and govern the seas. However, the names of the Emperors of the Five Directions are not those that the Shangqing texts attribute to them. They are found again in a commentary to *87 Yuanshi wuliang duren shangpin miaojing* 2.62a–b, citing a "Shangqing zhenren 上清眞人."

The present text corresponds to number 21 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Dongzhen taishang shenhu yinwen 洞眞太上神虎隱文

7 fols.

Eastern Jin (317–420)

1334 (fasc. 1031)

"Secret Scripture of the Divine Tiger." This text is said to have been revealed to YANG XI in A.D. 365 (see 1016 *Zhen'gao* 1.12a). It is also known as the Scripture of the Wisdom That Annihilates Demons (*Zhihui xiaomo jing* 智慧消魔經 [or *miemo jing* 滅魔經]) and as the Secret Scripture of the Eight Methods (*Bashu yinwen* 八術隱文; see this title on 7b and the quotations in *412 Shangqing pei fuwen qingquan jue* 2b and *413 Shangqing pei fuwen boquan jue* 4b). The present text corresponds to the comments in *1016 Zhen'gao* 3.16a–b and 17.1b.

The scripture is essentially composed of two apotropaic hymns, chanted by Shangqing deities in a jubilant celestial atmosphere. The first hymn, entitled "Huishen zhi shi 揮神之詩" (Shaking the [Divine] Spirits), is intended to drive away (evil) spirits (1a–3b). The second hymn, "Jinzhen zhi shi 金眞之詩" (Song of the Golden Zhenren; 5b–7a), is a form of Pacing the Void (*buxu* 步虛). The first stanzas of each of these hymns are modeled on those of *Dadong zhenjing* (compare 1a–b and 6b with *6 Shangqing dadong zhenjing* 2.12a–b, 14b and 9b). A colophon (7b) mentions a further hymn, revealed by the Celestial Maiden of the Nine Flowerings (Jiuhua Anfei 九花安妃; the same maiden who appeared to YANG XI). This song, says the text, should have been recorded in a chapter of *Taishang bashu zhihui miemo shenhu yin wen* 太上八術智慧滅魔神虎隱文, a title corresponding to *1344 Dongzhen taishang shuo zhihui xiaomo zhenjing*. The second juan of the latter indeed corresponds, with some additions, to the present text. The poem in question, however, is lacking.

This present text corresponds to number 22 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Shangqing gaoshang yuchen fengtai qusu shangjing
上清高上玉晨鳳臺曲素上經

23 fols.

Eastern Jin (317–420)

1372 (fasc. 1041)

"Superior Scripture on the Emanations from the Labyrinth of Phoenix Terrace." This scripture was created out of the cosmic qi of the Phoenix Terrace (*fengtai*) of Nine Meanderings (*jiuqu* 九曲) in the Heavens, energies that pervade the eight directions of space, in correspondence with the Eight Purities (*basu* 八素; see *426*

Shangqing taishang basu zhenjing). The present work is placed under the aegis of Gaoshang yuchen and is part of the original Shangqing revelations, as stated in other books of the Shangqing tradition (such as *426 Shangqing taishang basu zhenjing* 5a, *1331 Dongzhen shangqing shenzhou qizhuan qibian wutian jing* 2.7b, *1016 Zhen'gao* 5.3b). But the work appears to be incomplete (compare, e.g., *412 Shangqing pei fuwen wen qingquan jue* 2b, *413 Shangqing pei fuwen wen baiquan jue* 7a, *414 Shangqing pei fuwen jiangquan jue* 1a, *415 Shangqing pei fuwen wen heiquan jue* 1a and *416 Shangqing pei fuwen wen huangquan jue* 4b).

The text is composed of hymns and fu. The hymns (2b–7b) are linked to the Five Emperors of the Five Directions. They are songs of heavenly bliss and of compassion for the sufferings of humanity. They are composed of sacred sounds that ward off the calamities of the impending apocalypse, and they use the distinctive terminology of this type of Shangqing literature.

A number of fu correspond to the Secret Fu of the Five Phases (*wuxing bifu* 五行秘符; 15b–end), which are linked to the five pairs of Heavenly Stems. This material may have originally formed a separate work (compare *426 Shangqing taishang basu zhenjing* 5b and *1016 Zhen'gao* 5.3a).

The hymns are also found in *608 Shangqing zhuzhen zhangsong* 2b–8b. YJQQ 51.7b–11a quotes the last part of our text (15b–21b). *1457 Gaoshang yuchen youle zhang* is formed entirely from the present work, from which it has taken all the hymns.

This scripture should not be confused with *1348 Dongzhen taishang danjing daojing jing*, although the latter has been quoted under the same title. One of the titles of *1348 Daojing jing* is *Qusu jueci* 曲素訣辭 (1a), which is very close to that of the present work.

Isabelle Robinet

Gaoshang yuchen youle zhang 高上玉宸憂樂章

5 fols.

Eastern Jin (317–420)

1457 (fasc. 1064)

"Hymn of Joy and Sorrow of the Most High Yuchen." As indicated by a colophon, these pages are an excerpt of *1372 Shangqing gaoshang yuchen fengtai qusu shangjing*, and contain the hymns of the latter work.

This text and the preceding one correspond to number 23 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Dongzhen taishang feixing yujing jiuzhen shengxuan shangji
洞眞太上飛行羽經九眞昇玄上記

13 fols.

Six Dynasties (220–589)

1351 (fasc. 1033)

"Record on Wings for Flying on High." This text expounds the method that enables the adept to "rise up to Mystery" thanks to the Nine True Ones, that is, the nine gods of the Dipper (Ursa Major). The subtitle, *Huiyuan jiudao* 迴元九道, refers to the same gods (the term *huiyuan* designates the Revolving Principles [see YJQQ 8.20a–b] as well as the Return to the Origin [see 3a in the present text]).

This work is quoted in WSBY, but the majority of the quotations, as well as those from other sources (such as SDZN, *1132 Shangqing dao leishi xiang* and others) come from *428 Taishang feixing jiuchen yujing*. The latter's subtitle is identical with that of the present work (see *83 Boyu heihe lingfei yufu*). All these texts appear to have originally belonged to the same work, the *Beiyu heihe feixing yujing* that corresponds to number 24 in the list of canonical Shangqing writings, the *Shangqing dadong zhenjing mu*. However, the only early quotations of our text are found in WSBY. These quotations, moreover, concern only the rules of transmission and may well have come from another source. In other words, the present work is nowhere authenticated. The possibility that this is an apocryphal text that borrowed the title of a scripture of the Shangqing corpus can therefore not be excluded.

This "Record" describes a variant exercise of *sanyi wudou* 三一五斗 (see *60 Yuanshi tianzun shuo xuanwei miao jing*), which consists in meditating on the three major gods of the stars in the Dipper, whom the adept invokes and induces to descend into his Three Cinnabar Fields (the names these gods receive here are unknown in the authentic Shangqing scriptures).

The text also shows evidence of interpolated glosses (1b6–2a2 comes from *426 Shangqing taishang basu zhenjing* 5a and 5b–6b). It also has detailed prescriptions concerning other exercises as well as comments on other Shangqing scriptures (compare "the oral formula" of *1376 Shangqing taishang dijun jiuzhen zhongjing* 11a–13a).

The entire text is incorporated into *324 Shangqing wuchang biantong wanhua yuming jing* 34b–end. Some fragments are quoted in YJQQ 25.14a–15b (corresponding to 8b–9b) and 52.4b–8a (corresponding to 4a–5a, 6b–9b).

Isabelle Robinet

Taishang feixing jiuchen yujing 太上飛行九晨玉經
34 fols.
Six Dynasties (220–589)
428 (fasc. 195)

"Jade Scripture of the Flight to the Nine Stars." The stars referred to in the title are those of the Dipper, plus the two invisible stars Fu 輔 and Bi 弼 (also called Kongchang 空常) on either side of the constellation. The present text is quoted in WSBY and SDZN under the title *[Huiyuan jiudao] Feixing yujing* [迴元九道] 飛行羽經 (compare *1351 Dongzhen taishang feixing yujing jiuzhen shengxuan shangji*). It bears the subtitle *Jinjian neiwen* 金簡內文 (Esoteric Scripture on Golden Tablets).

Feixing yujing is a title belonging to the Shangqing corpus (cf., for example, *1016 Zhen'gao* 5.4b and *442 Shangqing housheng daojun lieji* 2a). Two parts of the present text must be distinguished: the first part (up to 25b) actually represents the *Feixing yujing*. The process of pacing the Dipper, which is expounded here, begins with a dance on invisible stars surrounding the Dipper. These stars are the *hun* 魂 and *po* 魄 souls inhabited by female deities. A description of the Dipper stars and of the deities who preside over them follows.

The second part (25b–end) is a shortened and slightly modified version of *1316 Dongzhen shangqing taiwei dijun bu tiangang fei diji jinjian yuzi shangjing* 7b–18b (q.v.). This second part is never quoted by sixth and seventh-century anthologies under the present title. It is probably this part that the subtitle of our text refers to. Indeed, the title *Jinjian neiwen* is equivalent to *Jinjian yuzi* 金簡玉字. This last part therefore derives from *1316 Jinjian yuzi* and was grafted onto the present text at a much later date.

The first part is linked to the Kongchang method (cf. *875 Taishang laojun da cunsi tu zhujue* and *324 Shangqing wuchang biantong wanhua yuming jing*) and to the *Longfei chisu* 龍飛尺素 formula (see *1326 Dongzhen shangqing longfei jiudao chisu yinjue*). The entire text is quoted in YJQQ 20.

Isabelle Robinet

Boyu heihe lingfei yufu 白羽黑翮靈飛玉符
6 fols.
Six Dynasties (220–589)
83 (fasc. 37)

"Jade Fu for the White Feathered, Black-Winged Spirits Taking Flight." This text owes its title to the white and black phoenixes under whose aegis it is placed (2b, 6b). In later quotations, one sometimes finds *longfei* 龍飛 (dragons taking flight) instead of *lingfei*. The text dates to the Shangqing revelation (see *1016 Zhen'gao* 5.4b). One of the work's alternative titles is *Feixing yujing shengxuan shangji* 飛行羽經昇玄上記 (see *1326 Dongzhen shangqing longfei jiudao chisu yinjue* 6a). The latter text is connected with *428 Taishang feixing jiuchen yujing*, a scripture that, according to tradition, was conveyed of the world by the phoenix at the same time.

Our text is quoted in *1132 Shangqing dao leishi xiang* (1–5b) under its present title. *414 Shangqing pei fuwen jiangquan jue* and *415 Shangqing pei fuwen heiquan jue*, as well as *413 Shangqing pei fuwen boquan jue* and *416 Shangqing pei fuwen huangquan jue*, also quote it under the title *Huiyuan jiudao feixing yujing* (see *428 Taishang feixing jiuchen yujing*). The Five Fu—one for each direction—that provide the main material for this work were used to perform the ritual of pacing the Dipper (*feibu shengxuan* 飛步昇玄), as expounded in *428 Jiuchen yujing*.

Our text is also found in its entirety in *1326 Dongzhen shangqing longfei jiudao chisu yinjue* 6a–fin and in *324 Shangjing wuchang biantong wanhua yuming jing* 28b–34a.

Isabelle Robinet

Dongzhen shangqing longfei jiudao chisu yinjue 洞眞上清龍飛九道赤素隱訣
11 fols.
Six Dynasties (220–589)
1326 (fasc. 1028)

"Secret Formula [of Talismans] on Crimson Silk of the Nine Ways of the Dragon's Flight." This work owes its name to the talismans included in the text—these are to be written on strips of red silk three feet long—as well as to its connection with the method of pacing the nine stars of the Dipper (the Nine Ways) in *428 Taishang feixing jiuchen yujing*. It pertains to the Shangqing revelation.

The work comprises two parts. The first bears the title of *83 Boyu heihe lingfei yufu* 白羽黑翮靈飛玉符. Here are invoked the Lads and Maidens of the Dipper stars, who were created through the qi (breaths) exhaled by the Ladies of the Black Stars of the Dipper (the names of their palaces correspond to those in *428 Taishang feixing jiuchen yujing*). We also find the Lads and Jade Maidens from the palaces on the planets. Their names are those given in *324 Shangqing wuchang biantong wanhua yuming jing* 17b–18b, a text related to the present work. This first part is concerned with the method of pacing the stars Kongchang 空常 (2a–b; cf. *876 Taishang wuxing qiyuan kongchang jue*). It is entirely reproduced in *324 Yuming jing* 24a–28b. The second part has been duplicated in *83 Lingfei yufu* (q.v.).

Isabelle Robinet

Taishang wuxing qiyuan kongchang jue 太上五星七元空常訣

23 fols.

Six Dynasties (220–589)

876 (fasc. 581)

"Formula of the Five Stars [i.e., planets], the Seven Original Ones [i.e., the stars of the Dipper], and of the Kongchang [i.e., the invisible stars of the Dipper]." On the Kongchang, see *324 Shangqing wuchang biantong wanhua yuming jing*. The text is composed of a variety of elements assembled in great disorder. Many passages are given twice, others are truncated (see 15b, where the invocation breaks off in the middle); some fragments and texts are interpolated, as in a ritual (see the gloss on 17a). All these texts concern the stars, with the exception of some passages borrowed from *1016 Zhen'gao* 9.2a–b concerning the twenty-four spirits of the body (see 3b–4a, 8a and 19a–b).

The texts the present work draws on are *637 Taishang feibu wuxing jing*, *405 Shangqing zijing jun huangchu ziling daojun dongfang shangjing*, *1377 Shangqing taishang jiuzhen zhongjing jiangsheng shendan jue*, *140 Shangqing wozhong jue*, *1316 Dongzhen shangqing Taiwei dijun bu tiangang fei diji jinjian yuzi shangjing*, and *Huiyuan jiudao feixing yujing* (WSBY 18).

An important passage is devoted to the practice of pacing the stars called Kongchang. It is, however, incomplete (compare *324 Shangqing wuchang biantong wanhua yuming jing*). The diagram of the Kongchang, which is absent from the latter, is given here (fig. 10).

Isabelle Robinet

Shangqing wuchang biantong wanhua yuming jing

上清五常變通萬化鬱冥經

47 fols.

Six Dynasties (220–589)

324 (fasc. 166)

"Airy and Mysterious Scripture on the Universal Metamorphosis and Ten Thousand Transformations of the Five Permanent Ones." The term *wuchang* (Five Permanent Ones) in the title may be an error for *Kongchang* 空常, the name of the invisible stars of the Dipper that play a major role in the present text. The term *wuchang* also appears in the foreword of the text. This may, however, be an a posteriori explanation, since the prologue constitutes a later addition. *304 Maoshan zhi* 9.4a mentions a *Wudi yuming jing* 五帝鬱冥經 where *wuchang* designates the Five Emperors of the cardinal points. As for the term *biantong wanhua* (Universal Metamorphosis and Ten Thousand Transformations), it refers to the adept's metamorphosis, which is presided over by the stellar deities. The exercises explained in the text are related to these deities.

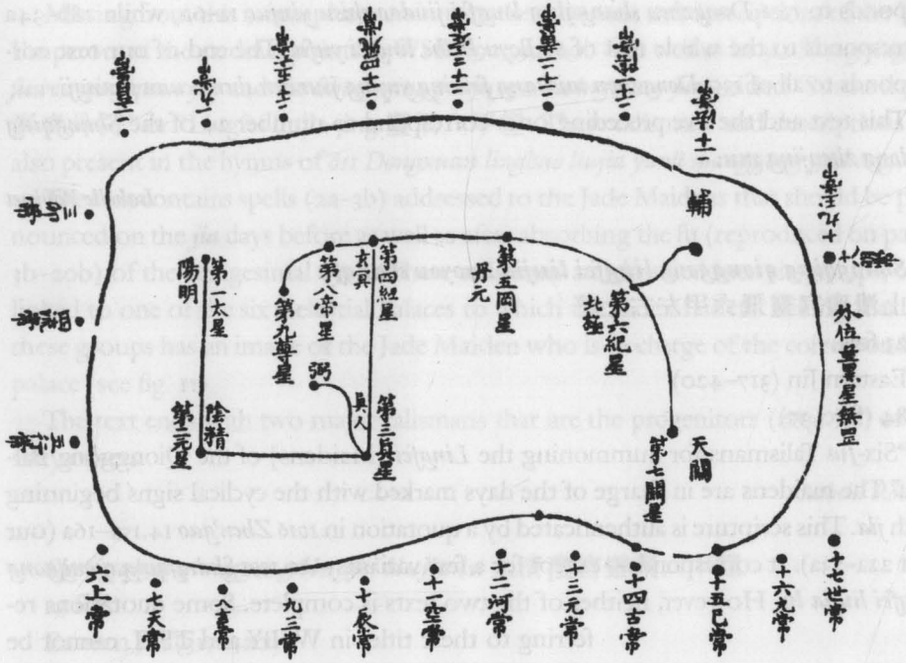

FIGURE 10. Choreography for the Dance of the Dipper Stars (*876* 5b–6a).

Yuming jing appears to mean "Airy and Mysterious Scripture," but the expression may well have a technical signification.

The text is a collection of exercises, all of which involve stellar deities. The compilation is probably of a date later than the Shangqing revelation, for the foreword testifies to a more metaphysical approach than is usual for that corpus.

The Kongchang practice (2b–3a and 20b–24a) is more complete here than in *876 Taishang wuxing qiyuan kongchang jue* 14b–15b, 17b–21b. The term *Kongchang* is formed by the contraction of the names of the spirits of the invisible stars Fu 輔 and Bi 弼 of the Dipper. These two spirits are the souls of Heaven and Earth. They gave their names to a network of twenty-five points located around the Dipper. These points are placed in correspondence, five by five, with the planets. In the method of the Kongchang stars the adept starts by pacing this network (*bugang* 步綱; p.2b) and then continues pacing the planets before arriving at the Dipper. The names of the Lords and Ladies of the Dipper are given on 13a–14a. They correspond to those found in other Shangqing texts.

Pages 19b–20b present a technique of meditation and visualization of stellar deities. These transform themselves into a child named the Impermanent (Wuchang 無常).

Pages 24a–28b contain a method entitled *Longfei jiudao chisu yinjue*, which cor-

responds to *1326 Dongzhen shangqing longfei jiudao chisu yinjue* 1a–6a, while 28b–34a corresponds to the whole text of *83 Boyu heihe lingfei yufu*. The end of our text corresponds to all of *1351 Dongzhen taishang feixing yujing jiuzhen shengxuan shangji*.

This text and the five preceding ones correspond to number 24 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Shangqing qionggong lingfei liujia zuoyou shangfu
上清瓊宮靈飛六甲左右上符
23 fols.
Eastern Jin (317–420)
84 (fasc. 37)

"Six-*Jia* Talismans for Summoning the *Lingfei* [Maidens] of the Qionggong Palace." The maidens are in charge of the days marked with the cyclical signs beginning with *jia*. This scripture is authenticated by a quotation in *1016 Zhen'gao* 14.15a–16a (our text 22a–23a). It corresponds—except for a few variants—to *1391 Shangqing qionggong lingfei liujia lu*. However, neither of the two texts is complete. Some quotations referring to these titles in WSBY and TPYL cannot be traced.

FIGURE 11. The Jade Maiden of the *jiashen* period, with a description of her attire (*84* 9a).

Originally, the *Liujia* scripture was linked to the *Suzou danfu* 素奏丹符 (cf. *Zhengao* 5.4b and WSBY 43.14a), under which title it is sometimes quoted. *BPZ 19*.307 mentions the six *jia* talismans, and these must, therefore, have had a history before their incorporation into the Shangqing corpus (Robinet, *La révélation du Shangqing*, 1:12–13, 24–25). Tradition says that these talismans were connected to the Scripture of the True Form of the Ten Regions (*shizhou zhenxing* 十洲眞形). Our text mentions some persons living under the Zhou, Han, and Wei periods to whom the talismans were purportedly transmitted. According to TAO HONGJING's glosses on the *Zhen'gao* (13.2a and 20.7b–8a), XU MI's brother XU MAI once received these talismans from the libationer Li Dong 李東. In reality, the talismans may well have existed in many versions, one of them belonging to the Way of the Heavenly Master (see *1210 Zhengyi fawen shilu zhaoyi* 16b–17a). Therefore our text must be a specific Shangqing version.

Missing from this incomplete version are the talismans and descriptions of the Five Emperors of the cardinal points in WSBY 92.19a–20b—as well as in *412 Shangqing pei fuwen qingquan jue* and *416 Shangqing pei fuwen huangquan jue*—titled "Suzou danfu 素奏丹符" or "Lingfei liujia jing 靈飛六甲經. These talismans and descriptions are also present in the hymns of *611 Dongxuan lingbao liujia yunü shanggong gezhang*.

The text contains spells (2a–3b) addressed to the Jade Maidens that should be pronounced on the *jia* days before as well as after absorbing the fu (reproduced on pages 3b–20b) of the sexagesimal cycle. These talismans are classified into six groups, each linked to one of the six Celestial Palaces to which the Jade Maidens belong. Each of these groups has an image of the Jade Maiden who is in charge of the corresponding palace (see fig. 11).

The text ends with two major talismans that are the progenitors (*zong* 宗) of the sixty others.

Isabelle Robinet

Shangqing qionggong lingfei liujia lu 上清瓊宮靈飛六甲籙
23 fols.
Eastern Jin (317–420)
1391 (fasc. 1046)

"Six-*Jia* Register for Summoning the *Lingfei* [Maidens] of the Qionggong Palace." This text duplicates *84 Shangqing qionggong lingfei liujia zuoyou shangfu*. A *Lingfei liujia lu* is mentioned in *1239 Zhengyi xiuzhen lüeyi* 18a among the registers *(lu)* of the Shangqing tradition. The title of our text is also given in the *Dongzhi yiwen lüe* (VDL 77).

Isabelle Robinet

Dongxuan lingbao liujia yunü shanggong gezhang
洞玄靈寶六甲玉女上宮歌章
4 fols.
Eastern Jin (317–420)
611 (fasc. 334)

"Hymns of the Jade Maidens of the Six *Jia*-Periods in the Palaces on High." The reference in the title to the Dongxuan Lingbao canon is spurious. The present work belongs to the Shangqing corpus and is linked to the fu of the *liujia* 六甲 (see *84 Shangqing qionggong lingfei liujia zuoyou shangfu*). This link can be deduced from the fact that the six hymns correspond exactly to the fu given in *84 Zuoyou shangfu*. The names of the Jade Maidens are also the same (compare this text 1a3, 1b4, and 3a4 with *84 Zuoyou shangfu* 6b, 14b, etc.). Moreover, the style and terminology of the present work are purely Shangqing; there is no discernible trace of Lingbao influence.

The hymns were to be sung in the meditation room, on *jia* days, in conjunction

with the absorption of the fu. This text and the two preceding ones correspond to number 25 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Taishang Yupei Jindang taiji jinshu shangjing 太上玉佩金璫太極金書上經
26 fols.
Eastern Jin (317–420)
56 (fasc. 30)

"Superior Scripture Golden Writ of the Supreme Pole [in Honor] of Jade Pendant and Gold Ring." The title features the names of Jade Pendant (Yupei) and Gold Ring (Jindang), the two main deities to whom the text is devoted. It belongs to the Shangqing scriptures, but according to *1016 Zhen'gao* 14.a–b and 13.12a, it may have existed previously and been linked to the *Shijing jinguang fu* 石精金光符 which is at the origin of the Scripture of the Jewel-Sword (*Baojian jing* 寶劍經). The name *Yupei Jindang jing* is also linked to that of Master Zhang of Handan 邯鄲張先生, who produced the method of the Three Ones and Five Bushels (*wudou sanyi* 五斗三一; see *Zhen'gao* 10.6a–b). Our text presents itself as a preparatory practice for the absorption of astral emanations. It is typical of the Shangqing attitude to consider the ancient scriptures it adopted as inferior.

The present text, however, is an original Shangqing version that was rewritten during the revelation. Its style and terminology agree with those of the other scriptures of this school. We find, nevertheless, a certain number of physiological elements that are peculiar to this text: the Three Palaces of the median and inferior parts of the body (6b–9b) as well as the names of the deities that inhabit them do not occur in any other Shangqing text.

Except for the end of the text (beginning 23b), relating to the *Mingtang xuanzhen* 明堂玄眞 practice, all the quotations of the text found in anthologies (WSBY, SDZN) agree. This *Mingtang xuanzhen* practice is peculiar to the *Yupei Jindang jing*. It belongs to the biography of Maojun 茅君 (see *424 Shangqing mingtang yuanzhen jingjue*). This appendix might have been added later. It is never quoted under the title of *Yupei Jindang jing*.

Yupei and Jindang are the *hun* 魂 and *po* 魄 souls of the Primordial Nine Heavens. They incarnate the Green Yang and the White Yin and are deities of imperial rank who dwell in the sun and the moon. The practices are expounded in two consecutive parts: one concerning Yupei, the other Jindang. The adept recites invocations, complemented by the use of charms (which represent the esoteric names of the essence of the Shangqing Primordial Nine Heavens) and the visualization of the Nine Zhenren, derived from the Three Principles (*sanyuan* 三元) and dwelling in the Nine Palaces of the body (three for each of the three parts of the body centered on the Three Cinnabar Fields). The present text thus connects the practices of absorption of solar and lunar emanations with those of the Three Ones (the Three Original Principles). This text corresponds to number 26 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Shangqing yuanshi bianhua baozhen shangjing jiuling taimiao Guishan xuanlu 上清元始變化寶眞上經九靈太妙龜山玄籙
3 juan
Six Dynasties (220–589)
1393 (fasc. 1047–1048)

"Mount Turtle Register of the Nine Spirits Pertaining to the Superior Scripture of Transformation of Primordial Beginning." Mount Turtle, after which the present register *(lu)* is named, is situated east of Kunlun. It is the residence of the Queen Mother of the West (Xi wang mu 西王母). She is the patron deity of the present text. Nine Spirits *(jiuling)* is the name of her palace (see YJQQ 8.14a). This is the Register of Transformations (*bianhua* 變化) of Primordial Beginning (or of Incipient Life, [*shisheng* 始生], which is here the equivalent of the Primordial Qi [*yuanqi* 元氣]), which manifests itself through the aspects of seventy-four gods (1.9a).

The quotations in the encyclopedias WSBY and SDZN correspond to the texts of juan 1 and 3. Juan 2 is different from the others and corresponds in fact to *1394 Shangqing gaoshang Guishan xuanlu*, which has been inserted here. The two original juan follow each other in a perfectly homogeneous way.

The text in talismanic characters (1.4a–8b) is a concretion of the purple qi that constitutes the body of Xi wang mu. This text must be copied by the adept, who then recites it while absorbing this qi, after it has been visualized, as coming down from the stars of the Dipper and surrounding the constellations of the zodiac. The Queen Mother is presented here as an astral and celestial deity.

The remainder of the text, which includes juan 3, gives a list of the seventy-four deities. Their different forms correspond to signs (*hao* 號), that is, manifestations of the Primordial Beginning. These gods adopt different forms that change with the seasons; they have human forms, animal forms, or appear as lights. These transformations are in keeping with the saying of Laozi (chapter 1): "the Tao has no permanent name." The disciple has to learn, with the help of this register, to see these forms and to reduce them to their true form (*zhenxing* 眞形).

This register gives us the most complete available list of the celestial pantheon of the seventy-four gods of the Shangqing school. They were also recorded, so it seems, in the now lost *Bianhua qishisi fangjing* 變化七十四方經, of which a part is used in the *Dadong jing* 大洞經, as well as in *1331 Dongzhen shangqing shenzhou qijuan qibian wutian jing*.

The first part of our text (1.1a–55a) is also found in *1436 Shangqing yuanshi bianhua baozhen shangjing* (see the following article).

Isabelle Robinet

Shangqing yuanshi bianhua baozhen shangjing 上清元始變化寶眞上經

53 fols.

Six Dynasties (220–589)

1436 (fasc. 1059)

"Superior Scripture of Transformation of Primordial Beginning." This text is a duplicate of *1393 Shangqing yuanshi bianhua baozhen shangjing jiuling taimiao Guishan xuanlu* 1.1a–55a. Together they correspond to number 27 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Shangqing yudi qisheng xuanji huitian jiuxiao jing
上清玉帝七聖玄紀迴天九霄經

32 fols.

Eastern Jin (317–420)

1379 (fasc. 1043)

"Scripture of the Return to the Nine Highest Heavens, Mystical Records of the Seven Saints of the Jade Emperor of Utmost Purity." The word *ji* 紀, here translated as "records," refers to the lists on which the disciple must inscribe his or her name in order to rise up to the heavens.

Although this scripture belongs to the original Shangqing corpus, a quotation by TAO HONGJING in *1016 Zhen'gao* 14.19a cannot be found in the present version. The contents of the work as a whole correspond in particular to *442 Shangqing housheng daojun lieji*. Our text is quoted abundantly in WSBY.

After a long prologue (1a–5b) in which the formation of the scripture in the heavens is described, there is a method for visual meditation for the purpose of having one's name inscribed on the heavenly records on the days when the Five Emperors update them (5b–12b).

Next there are seven hymns in seven-character verses to the glory of the seven patrons of the scripture (12b–17b), followed by talismanic writs that open the gates of the Shangqing paradises (17b–19b).

At the end there is an enumeration of the Seven Wounds (*qishang* 七傷)—lewdness, impurity, and so on—that impair one's Marks of Immortality, the corporeal characteristics of the saints (*xianxiang* 仙相; 29b–32b).

The names of the paradises, the characteristics of the records, and the Marks of Immortality correspond exactly to the terms found in *442 Housheng daojun lieji*.

Isabelle Robinet

Shangqing qisheng xuanji jing 上清七聖玄紀經

3 fols.

Eastern Jin (317–420)

1361 (fasc. 1039)

"Mystical Records of the Seven Saints of the Utmost Purity." This is a fragment from the original version of *1379 Shangqing yudi qisheng xuanji huitian jiuxiao jing*. This text is missing from the extant version of that book. Together these two texts correspond to number 28 of the *Shangqing dadong zhenjing mu*. The fragment (12b–16a) refers to the hymns in *1379 Jiuxiao jing*.

Isabelle Robinet

Shangqing taishang huangsu sishisi fang jing 上清太上黃素四十四方經

21 fols.

Six Dynasties (220–589)

1380 (fasc. 1043)

"Scripture of the Forty-four Methods on Yellow Silk." This is a code of rules concerning the transmission and the practice of a group of texts or methods related to the *Dadong zhenjing* 大洞眞經. These practices are called the Rites of the Supreme One (*Taiyi zhi shi* 太一之事). Many of these practices are found in *1330 Dongzhen Taiyi dijun taidan yinshu dongzhen xuanjing* and in *1313 Dongzhen gaoshang yudi dadong ciyi yujian wulao baojing*. The present work can, on the whole, be considered as belonging to a current of thought related to the "Formula of the *Dadong zhenjing*."

Notwithstanding the fact that a work under the present title is mentioned in *1016 Zhen'gao* 5.2a, the text under consideration either must be later than the original Shangqing revelation, or it has been modified. Terms like Ritual Master of the Three Caverns (*sandong fashi* 三洞法師) or of the Great Cavern (*dadong fashi* 大洞法師) are later than the Lingbao revelation.

The aim of this work was to incorporate *1313 Wulao baojing* into the Shangqing scriptural corpus and to develop and systematize the ritual rules that are outlined in *1016 Zhen'gao* and in the above-mentioned *1330 Dongzhen xuanjing* and *1313 Wulao baojing*, in order to devise an ecclesiastical hierarchy of sorts. This development coincided with the beginning of the ritualization and institutionalization of the Shangqing tradition, which began almost immediately after the revelation of the texts of this school. Juan 46 of YJQQ is entirely composed of excerpts from the present work, which corresponds to number 29 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Gaoshang taixiao langshu qiongwen dizhang jing 高上太霄琅書瓊文帝章經
29 fols.
Six Dynasties (220–589)
55 (fasc. 30)

"Scripture of the Emperor's Stanzas in Precious Writing, Jewel Book of the High Heavens." This work is a Shangqing apocryphal text. It declares that it belongs to the method of the whirling wind (*huifeng* 徊風) and to *1313 Dongzhen gaoshang yudi ciyi yujian wulao baojing,* which shows a link with the Formula of the *Dadong zhenjing*. Quotations found in the WSBY (see Lagerwey, *Wu-shang pi-yao*, 225–26) confirm this link. The text is essentially composed of nine hymns and talismanic characters. Hymns are addressed to the Kings of the Nine Shangqing Primordial Heavens. They are sung on the days when the envoys of these kings perform their inspection tour on Earth. The talismanic characters are formed by the essence of the Nine Heavens. These characters should be engraved on jujube kernels (*zaoxin* 棗心; 26b) and carried to summon the officers of the Five Peaks who drive away malefic creatures.

Isabelle Robinet

Taixiao langshu qiongwen dizhang jue 太霄琅書瓊文帝章訣
10 fols.
Six Dynasties (220–589)
129 (fasc. 59)

"Formula of the Emperor's Stanzas in Precious Writing, Jewel Book of the High Heavens." This text is identical to juan five of *1352 Dongzhen taishang taixiao langshu,* which contains prescriptions for the copying of sacred scriptures and rules pertaining to the gifts to be offered by the disciple at the time of the transmission of the scriptures, as well as various other ritual prescriptions. This text and the preceding one correspond to number 30 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Shangqing gaoshang miemo dongjing jinyuan yuqing yinshu jing
上清高上滅魔洞景金元玉清隱書經
11 fols.
Six Dynasties (220–589)
1357 (fasc. 1038)

"Secret Writings of the Yuqing Heaven, from the Jinxuan [read *xuan* 玄 for *yuan* 元] Palace of Profound Radiance, which Annihilates Demons." This is an early Shangqing apocryphal text, composed of hymns that are aimed at expelling demons and healing illness. Its recitation is prescribed after practicing the Formula of the *Dadong zhenjing,* in alternation with the recitation of *1356 Shanqing gaoshang miemo yudi shenhui yuqing yinshu*. These hymns are, in places, similar to those of *1358 Shangqing gaoshang jinyuan yuzhang yuqing yinshu jing*.

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Ishii Masako, "Gyosei insho kō."

Isabelle Robinet

Shangqing gaoshang miemo yudi shenhui yuqing yinshu
上清高上滅魔玉帝神慧玉清隱書
20 fols.
Six Dynasties (220–589)
1356 (fasc. 1038)

"Secret Writing of the Yuqing Heaven, Being the Embodiment of the Divine Wisdom of the Jade Emperor, which Annihilates Demons." This is an apocryphal Shangqing text, associated with the Formula of the *Dadong zhenjing*.

The work's aim is to divulge the names of demons as well as those of demon slayers (*shagui dubo li* 殺鬼都伯吏). It presents invocations and fu used to expel evil spirits. This text is recited jointly with *1357 Shangqing gaoshang miemo dongjing jinyuan yuqing yinshu jing*.

Isabelle Robinet

Shangqing gaoshang jinyuan yuzhang yuqing yinshu jing
上清高上金元羽章玉清隱書經
28 fols.
Six Dynasties (220–589)
1358 (fasc. 1038)

"Secret Writings of the Yuqing Heaven, Feathered Stanza from the Jinxuan [read *xuan* 玄 for *yuan* 元] Palace." This text is closely related to *1357 Shangqing gaoshang miemo dongjing jinyuan yuqing yinshu jing;* it contains hymns similar to those of the latter, and the quotations found in the different anthologies often confound both texts under a single reference to *Yuqing yinshu*. This text is also linked to the Formula of the *Dadong zhenjing*.

The work introduces a method that allows the adept to drive away the Demon-Kings of the Eight Directions, thanks to his or her knowledge of their names and appearances, while singing hymns to the Heavenly Lords who subdue these demons. The latter are marshalled by fu of the heavens that are governed by these Lords.

Isabelle Robinet

Dongzhen bajing yulu chentu yinfu 洞眞八景玉籙晨圖隱符

8 fols.

Six Dynasties (220–589)

1339 (fasc. 1031)

"Secret Fu from the Images of Aurora, Jade Registers of the Eight Effulgences." This text is one of the works associated with the Formula of the *Dadong zhenjing* (see 5a and 6a, and Robinet, "Le *Ta-tung chen-ching*," 417) and consequently is an early Shangqing apocryphal text. The title indicates that it is affiliated to *1389 Shangqing gaosheng Taishang dadao jun dongzhen jinyuan bajing yulu,* another apocryphal work. Its contents show a connection with *1358 Shangqing gaoshang jinyuan yuzhang yuqing yinshu jing,* which features fu of the same structure (1a–5a) and corresponding to the same deities.

The meditation exercise described in 5b–6a is also linked to *6 Shangqing dadong zhenjing* and to exercises found in *1313 Dongzhen gaoshang yudi dadong ciyi yujian wulao baojing*. The passage on page 7a.1–3 is found in *1389 Shangqing gaosheng Taishang dadao jun dongzhen jinyuan bajing yulu* 13b.8–10.

The final colophon indicates that under King You 幽王 of the Zhou dynasty, a certain Wang Xuandu 王玄度, alias Jingu zi 金谷子, discovered these fu and transmitted them. This kind of colophon is often found attached to Shangqing texts that are considered apocryphal.

Isabelle Robinet

Dongzhen taishang ziwen danzhang 洞眞太上紫文丹章

5 fols.

Six Dynasties (220–589)

1335 (fasc. 1031)

"Cinnabar Scripture in Purple Characters." The talismanic signs of this text were written in purple (4b; or green, 3b) on red silk.

The title is mentioned in *1358 Shangqing gaoshang jinyuan yuzhang yuqing yinshu jing* 1b (a text from the Shangqing corpus) and in *352 Taishang dongxuan lingbao chishu yujue miaojing* 2.29a (an early Lingbao scripture). The entire text is found at the end of *1356 Shangqing gaoshang miemo yudi shenhui yuqing yinshu* 37b–end. This places it among the texts belonging to the Formula of the *Dadong zhenjing* (see Robinet, "Le *Ta-tung chen-ching*," 414). The present text claims to allow the adept to receive the *Yuqing yinwen* 玉清隱文 (5a). Of the one hundred and twenty characters it is said to comprise, the text gives only seventy-two.

Rules have been added to these characters, to be observed by the adept who copies the characters and carries them on his person. These rules concern the transmission of the text, incantations, and visualizations.

A final colophon mentions the transmission of the text by Shangqing deities to Lord Youyang, that is, Gong Youyang 龔幼陽, Gong Zhongyang's 龔仲陽 brother. Both are Shangqing patron saints. This text and the four preceding ones correspond to number 31 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Dongzhen taishang jinpian hufu zhenwen jing 洞眞太上金篇虎符眞文經

6 fols.

Six Dynasties (220–589)

1336 (fasc. 1031)

"True Writ Scripture of the Tiger Talismans." The text contains the Metal-Tiger Fu (1a–2b), also found in *1337 Dongzhen taiwei jinhu zhenfu* 1a–3b, as well as the Divine Tiger Fu, also found in *1333 Dongzhen taishang shenhu yujing*. The presence of a colophon by Xu Rongdi suggests that this text is apocryphal.

Isabelle Robinet

Dongzhen taiwei jinhu zhenfu 洞眞太微金虎眞符

17 fols.

Six Dynasties (220–589)

1337 (fasc. 1031)

"True Talismans of the Metal Tiger of Greatest Subtlety, from the Dongzhen Canon." In spite of the title, the fu and corresponding texts brought together here are probably apocryphal. Only the first pages (1a–2a) are quoted by WSBY. The work *413 Shangqing pei fuwen boquan jue* 4b quotes page 1b as part of *1344 Dongzhen taishang shuo zhihui xiaomo zhenjing*.

The text itself is composed of three parts: (1) the Metal-Tiger Fu of *1336 Dongzhen taishang jinpian hufu zhenwen jing;* (2) the *Huoluo dafu* 豁落大符, consisting of seven fu for the sun, moon, and the Five Stars (i.e., planets), and five supplementary fu that resemble those of *1392 Shangqing qusu jueci lu;* and (3), from 7a to the end, corresponding to *1332 Dongzhen taishang zidu yanguang shenyuan bian jing*.

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Ishii Masako, "*Kinko shinfu, Shinko gyokukyō shinfu kō.*"

Isabelle Robinet

Shangqing taishang huiyuan yindao chu zuiji jing
上清太上迴元隱道除罪籍經
7 fols.
Eastern Jin (317–420)
1362 (fasc. 1039)

"Scripture of the Secret Method of the Return to the Origin [or: to the Original Ones; or: of the Turning Original Ones], for the Remission of Sins." It contains the exercise of Return to the Origin (*huiyuan* 迴元), which belongs to the Shangqing legacy. It is also found in *1377 Shangqing taishang jiuzhen zhongjing jiangsheng shendan jue* 4b–11a.

This text and the two preceding ones correspond to number 32 of the *Shangqing dadong zhenjing mu*.

Isabelle Robinet

Dongzhen taishang shenhu yujing 洞眞太上神虎玉經
5 fols.
Six Dynasties (220–589)
1333 (fasc. 1031)

"Scripture of the Divine Tiger Talisman." This talisman is often associated with the Metal-Tiger Fu. The text bears a colophon by XU RONGDI. It corresponds to its quotations found in WSBY.

The work consists of a talisman and instructions for its use, to which are added the "secret names of the Great Demons of the Nine Heavens, Jiutian mowang 九天魔王." The text in its entirety is found in *1336 Dongzhen taishang jinpian hufu zhenwen jing* and corresponds to number 33 of the *Shangqing dadong zhenjing mu*.

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Ishii Masako, "*Kinko shinfu, Shinko gyokukyō shinfu kō*."

Isabelle Robinet

Taishang huangting neijing yujing 太上黃庭內景玉經
12 fols.
Eastern Jin (317–420)
331 (fasc. 167)

"Precious Book of the Interior Landscape of the Yellow Court." It has not been established that this long, didactic song in thirty-six sections, which describes the Inner World, existed before the revelations to YANG XI, but it is firmly linked to that early development of the Shangqing tradition. A fragment of a copy of the text in YANG XI's autograph has been handed down (see Nakata Yūjirō, *Chūgoku shoron shū*, 83–136).

The *Huangting neijing jing* is an expanded version of the original Book of the Yellow Court, afterward called the "Precious Book of the Exterior Landscape of the Yellow Court" (*332 Taishang huangting waijing yujing*).

Ouyang Xiu 歐陽修 (1007–1072) has pointed out the particular relationship between these two versions (*Jigu lu* 10.2a). A systematic comparison between the two texts is found in Schipper, *Concordance du Houang-t'ing ching*.

The *1016 Zhen'gao* 8.4a–b shows that the text was recited by XU MI himself (see Strickmann, *Le taoïsme du Mao Chan*, 201). The importance of multiple recitation as an adept's first step on the road to perfection has been stressed in hagiography. The song was transmitted expressly for this purpose to Lady WEI HUACUN (see *Nanyue Wei furen zhuan*, quoted in TPYL 678.7a). It soon enjoyed a wide circulation (*1344 Dongzhen taishang shuo zhihui xiaomo zhenjing* 1.15b).

Divine instructions for its recitation by beginners were reproduced and copiously annotated by TAO HONGJING (*421 Dengzhen yinjue* 3.1a–5b).

The text has a number of variant readings in common with the annotated version in *263 Xiuzhen shishu* 55–57. The present work was included in the catalogue of Shangqing scriptures of the *Sandong jingmu* 三洞經目 (see *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 5.2a), where it corresponds to number 34 of the *Shangqing dadong zhenjing mu*.

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Kristofer Schipper

1.B.2.b Other Early Shangqing Scriptures

Taishang dongfang neijing zhu 太上洞房內經注
5 + 7 fols.
Six Dynasties (220–589)
133 (fasc. 59)

"Hymn to the Gods of the Cave-Chamber." The Cave-Chamber *(dongfang)* is a residence in the brain. A *Dongfang xianjin jing* 洞房先進經 is mentioned in *1016 Zhen'gao* 17.16b in connection with Ji Kang 嵇康 (223–262), which could imply that a similar text existed before the Shangqing revelations. According to the same source, Sima Jizhu 司馬季主 (fl. ca. 170 B.C.) is said to have possessed a copy. The present work undoubtedly did not belong to the original Shangqing revelation, but it was later

adopted by the school; the commentary by TAO HONGJING to the above-mentioned passage in *Zhen'gao* indicates as much. It is also mentioned in *302 Zhoushi mingtong ji* 周氏冥通記, *Bianzheng lun* 辯正論, and elsewhere.

The preface, quoted in WSBY, is attributed to the immortal Zhou Yishan 周義山. The text borrows heavily from his biography, *303 Ziyang zhenren neizhuan*.

The text of the hymn in the present version is shorter than that in *1313 Dongzhen gaoshang yudi dadong ciyi yujian wulao baojing* 24a–27a. A single verse in 4a, and the two final verses, are not found in *1313 Wulao baojing*. All quotations of the hymn in encyclopedias are from *1313 Wulao baojing*. Thus, the present version may be an abridgment.

At the end of the text, two short hymns are included from a *Zhengyi Xuandu lü* 正一玄都律 (see 7a). They can still be found in *188 Xuandu lüwen* 4a–b.

The commentary of our text is anonymous. It is quoted in SDZN 8.20a, and it should therefore date, at the latest, to the seventh century. The commentary often cites *1313 Wulao baojing* and *1330 Dongzhen taiyi dijun taidan yinshu dongzhen xuanjing*.

Isabelle Robinet

Dadong jinhua yujing 大洞金華玉經
12 fols.
Six Dynasties (220–589)
254 (fasc. 120)

"Jade Scripture of the Golden Flower." This work, named after a divine dwelling in the brain, is an illustrated collection of Shangqing texts centered on the Formula of the *Dadong zhenjing*.

A first part (1a–6b) contains various passages from *1313 Dongzhen gaoshang yudi dadong ciyi yujian wulao baojing*. The remainder (7a–10a) illustrates, with the help of nine pictures, the method of the whirling wind (*huaifeng* 徊風), which partially matches *6 Shangqing dadong zhenjing* 6.10a–17b (see fig. 12).

A description of the One Emperor (Diyi 帝一) follows (10b–11a). The scripture concludes with thirteen illustrations of the meditation on the Male-Female Real One (*Cixiong zhenyi* 雌雄眞一; 11a–12a).

Isabelle Robinet

FIGURE 12. Stages of the *huaifeng* meditation (*254* 7a–b)

Dongzhen taishang suling dongyuan dayou miaojing
洞眞太上素靈洞元大有妙經
68 fols.
Six Dynasties (220–589)
1314 (fasc. 1026)

Suling (Unadorned Spirituality) and *Dayou* (Vast Possessions) are the names of the room and the palace where the heavenly prototype of the *Suling jing* is kept (1b). According to a gloss in YJQQ 8.19a, the term *dongxuan* 洞玄 (for *yuan* 元) means that the present scripture "penetrates mystery."

We find a number of texts of different origins assembled here, all related to the Shangqing school and linked to the practice of *6 Shangqing dadong zhenjing* and *1313 Dongzhen gaoshang yudi dadong ciyi yujian wulao baojing*. Together with these two texts, the present work forms the Three Extraordinary Writings (*sanqi* 三奇; 44b). The texts and exercises it contains are either earlier or later than the Shangqing revelation. It seems that none of the three is much later than the beginning of the Lingbao movement (early fifth century). The names of the gods and the topology are sometimes different from those found in other Shangqing texts. A number of the methods expounded here come from a different school and are considered inferior from the Shangqing point of view.

The *Suling jing* did not have its present form at the time of the SDZN (seventh century), as that encyclopedia mentions the work as having three juan. Certain exercises given in the present version are incomplete. The text contains a number of interpolations.

The first part (5a–12b) expounds the method of the Three Caverns (*sandong* 三洞), that is, Heaven, Earth, and the Underworld or Abyss, and dates from the time when this expression was not yet used to designate the three divisions of Taoist scriptures (see below).

A second part (12b–24b) contains a description, famous throughout the Taoist tradition, of the Nine Palaces in the brain and their divine inhabitants. This part constitutes the real *Suling jing*. The practices expounded here are probably earlier than the Shangqing revelation. The main section in this part can be found in *421 Dengzhen yinjue* 1, where these practices are given as excerpts from the biography of Su Lin 蘇林 and as fragments of a *Suling jing* "not yet revealed in this world."

The third part (24b–41a) describes the important method of the Three Original Ones and the True One which is also linked to the biography of Su Lin. This part is in disorder and incomplete. The same method is also given in many other texts.

Next there is a digression (41a–44a) on the six invocations to the Shangqing gods who are mentioned in the biography of Lord Pei 裴君 (see YJQQ 105.10b–11b). This part is probably apocryphal. It is also found, with variants, in *1327 Dongzhen taishang sanjiu suyu yujing zhenjue*.

Finally, there is a passage from the *Jiuzhen mingke*, also found in *1409 Taishang jiuzhen mingke* 九眞明科. This passage is, however, quoted in WSBY as coming from the present *Suling jing*, which could mean that it was already incorporated in our text before the end of the sixth century. It is in this passage (44a–b) that we find the hierarchical classification of Taoist scriptures in three degrees, where the Sanhuang texts 三黃文 occupy the lowest rung, the Lingbao the middle, and the Shangqing the top. This corresponds to the traditional classification of the Three Caverns (*sandong* 三洞), although the term is not used here.

Isabelle Robinet

Shangqing suling shangpian 上清素靈上篇

10 fols.

Six Dynasties (220–589)

1371 (fasc. 1040)

"Unadorned Spirituality, Upper Chapters." This is an excerpt of *1314 Dongzhen taishang suling dongyuan dayou miaojing*, corresponding to pages 12b–22a of that work. There are a few variant readings, and one page (15b–16a) is missing.

Isabelle Robinet

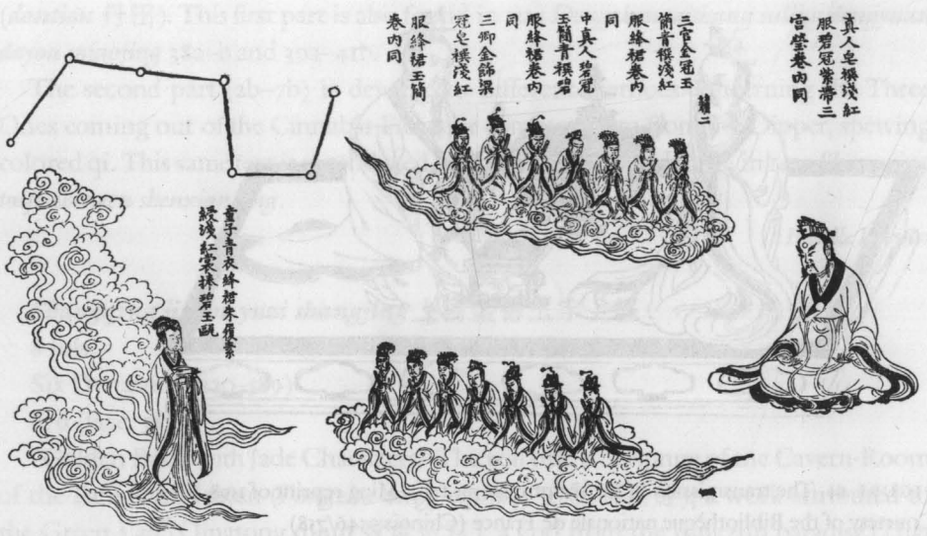

FIGURE 13. Vision of the Dipper stars in spring (*765* 1a–b). Courtesy of the Bibliothèque nationale de France (Chinois 9546/758)

Shangqing jinque dijun wudou sanyi tujue 上清金闕帝君五斗三一圖訣

20 fols.

Six Dynasties (220–589)

765 (fasc. 534)

"Illustrated Instructions on [Visualizing] the Three Ones in the Five [Phases] of the Dipper, according to the Imperial Lord of the Gold Portal." This illustrated text derives from the hagiography of Su Lin 蘇林, one of the original Shangqing texts, which was dictated by Zhou Yishan 周義山 (*hao* Ziyang zhenren 紫陽眞人; see *1016 Zhen'gao* 10.3b; 10.6a–b; see figs. 13 and 14). The narrative part of this hagiography is reproduced, apparently in a highly condensed form, in YJQQ 104.1a–4b. The original second part of Su Lin's hagiography, containing methods practiced and transmitted by Su, is mostly lost. Some of these methods, however, such as the visualization of the Nine Palaces (*jiugong* 九宮), can still be found in the first juan of *421 Dengzhen yinjue*, or are, as in the present case, extant as separate works (see also *253 Jinjue dijun sanyuan zhenyi jing*).

Other versions of this meditation method survive in fragmentary or condensed form in *1314 Dongzhen taishang suling dongyuan dayou miaojing* 38a–40a and in *140 Shangqing wozhong jue* 3.3a–5a, 3.6b–7a. A nearly identical version exists in *60 Yuanshi tianzun shuo xuanwei miaojing* (a major omission, however, occurs on 2b of that scripture), as

FIGURE 14. The transmission of the scriptures (765 17b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/758)

well as in YJQQ 49.11a–17b. No clue as to the date of the present illustrated version has been found.

Ursula-Angelika Cedzich

Yuanshi tianzun shuo xuanwei miaojing 元始天尊說玄微妙經

7 fols.

Six Dynasties (220–589)

60 (fasc. 31)

"Marvelous Scripture of Mysterious Subtlety." This text contains one of several versions of the Five Bushel Stars (five stars of the Dipper) and the Three Ones method (*wudou sanyi* 五斗三一, also called *wudou neiyi* 五斗內一). This is a variant practice of Keeping the One (*shouyi* 守一). The present method was given in the biography of Su Lin 蘇林 as the Oral Formula of Lord Zhou (*Zhoujun koujue* 周君口訣; YJQQ 49.11b). This Lord Zhou is Zhou Jitong 周季通, the zhenren of Purple Yang (Ziyang zhenren 紫陽眞人), the "author" of Su Lin's biography.

This practice is said to have been known to Sima Jizhu 司馬季主 (d. ca. 170 B.C.) and other masters of antiquity, such as Master Zhang of Handan 邯鄲張先生 (see *1016 Zhen'gao* 10.6a–b).

The most complete version of the method is found in YJQQ 49.11a–17b. It is also found in *765 Shangqing jinque dijun wudou sanyi tujue*, as well as in *140 Shangqing wozhong jue* 2.2a–4b and 3.3a–5a.

The text can be divided into two parts: the first part (1a–2b) gives a method to rise up to the Dipper, escorted by the Three Ones, the gods of the Three Cinnabar Fields

(*dantian* 丹田). This first part is also found in *1314 Dongzhen taishang suling dongyuan dayou miaojing* 38a–b and 39a–41b.

The second part (2b–7b) is devoted to different methods concerning the Three Ones coming out of the Cinnabar Fields or coming down from the Dipper, spewing colored qi. This same text is reproduced, in a much condensed form, in *1404 Shangqing taiji zhenren shenxian jing*.

Isabelle Robinet

Shangqing jinshu yuzi shangjing 上清金書玉字上經

8 fols.

Six Dynasties (220–589)

879 (fasc. 581)

"Golden Book with Jade Characters." The real title is Scripture of the Cavern-Room of the Fangzhu Heaven (*Fangzhu dongfang jing* 方諸洞房經), a work attributed to the Green Lad (Qingtong dijun 青童帝君), a god from the Fangzhu paradise. That title is given here on 2b; and *1016 Zhen'gao* (14.6a, 18.3b), *421 Dengzhen yinjue* (1.6b and 11b), and other anthologies use it to quote the present text. The work is not mentioned in the catalogues of Shangqing texts, but, according to *1016 Zhen'gao* 2.22a, it was revealed to YANG XI. The text itself states in 8b that it was known to persons of the Han dynasty.

The text agrees with quotations in *1016 Zhen'gao* and *421 Dengzhen yinjue* but must have undergone alterations. Certain glosses have been incorporated in the main text, and the latter is in disorder.

The theme of the work is a variant method of pacing the stars of the Dipper. This practice consists in "lying down" in the constellation and absorbing its effulgences, which penetrate into the Cavern-Room Palace situated in the brain.

The YJQQ gives two versions of this work (25.16b–20a and 52.8b–11a). It is widely used in liturgy.

Isabelle Robinet

Dongzhen taiwei huangshu tiandi jun shijing jinyang sujing 洞眞太微黃書天地君石景金陽素經

12 fols.

Six Dynasties (220–589)

81 (fasc. 36)

"Pure Scripture of Golden Yang of Mineral Splendeur of the Lord of Heaven and Earth, from the Yellow Book of the Taiwei Heaven." This is a fragment of the Yellow Book of the Taiwei Heaven, comparable to *257 Dongzhen taiwei huangshu jiutian balu zhenwen* (q.v.). The present text corresponds to juan 7 of the latter text, where it was

entitled Pure Scripture of Golden Yang of Mineral Splendor (*Shijing jinyang sujing* 石景金陽素經), a name that corresponds to the Shangqing tradition's terminology and that designates the solar essence as described in the first pages of the present text.

The work is composed of short explanations on Embryonic Breathing (*taixi* 胎息) and on the absorption of solar essence (1a–b) as well as fu. The colophon is of the kind written by Xu Rongdi.

Isabelle Robinet

Dongzhen taiwei huangshu jiutian balu zhenwen
洞眞太微黃書九天八籙眞文
8 fols.
Six Dynasties (220–589)
257 (fasc. 120)

"True Writs of the Eight Registers of the Nine Heavens, from the Yellow Book of the Taiwei Heaven." This is a fragment of the Yellow Book of the Taiwei Heaven. Another fragment of this text constitutes *81 Dongzhen taiwei huangshu tiandi jun shijing jinyang sujing*. The title of the present text corresponds to that of juan 8 of the original work, which, according to the list given in 2a–b, was called the True Writs of the Eight Registers of the Nine Heavens (*Jiutian balu zhenwen* 九天八籙眞文). The *Taiwei huangshu* was originally the work of Dai Meng 戴孟, who is said to have lived during the reign of Emperor Wu of the Han (r. 140–87 B.C.; see *Dongxian zhuan* 洞仙傳 in YJQQ 110.15a–b). *1016 Zhen'gao* 14.6a–b states that Dai was still living at the time of emperor Cheng of the Jin dynasty (r. 325–342). Although the work appears to have been revised and incorporated among the Shangqing scriptures, it is certain to have existed prior to Yang Xi (330–ca. 386). It was also adopted, at least partially, as an element of the Shangqing liturgy (see *1293 Shangqing taiwei dijun jiedai zhenwen fa*, a ritual by Lu Xiujing; cf. also *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 5.2b).

This fragment consists of an introduction (1a–2b), talismanic characters (3a–6a), and a 200-character spell to be copied on a piece of green silk and worn around the waist (7a–8a).

Isabelle Robinet

Taizhen yudi siji mingke jing 太眞玉帝四極明科經
5 juan
Six Dynasties (220–589)
184 (fasc. 77–78)

"Sworn Code [read *ming* as *meng* 盟] of the Four Poles of the Jade Emperor." This title is among those of many codebooks mentioned by the Shangqing scriptures. Most of these codes, however, were purely imaginary.

A *Siji mingke* is explicitly quoted by such early works as *1331 Dongzhen shangqing shenzhou qizhuan qibian wutian jing* (29a) and *1321 Dongzhen taishang basu zhenjing xiuxi gongye miaojue* (2b), but these quotations are not found in the present text. Later sources quote the present text more closely: *1314 Dongzhen taishang suling dongyuan dayou miaojing* contains an exact rendering, and the quotations in *1352 Dongzhen taishang taixiao langshu* 2a–13b, *1203 Taishang santian zhengfa jing* 8b–9a, and WSBY have their equivalents in the present work.

The preface contains excerpts from *1344 Dongzhen taishang shuo zhihui xiaomo zhenjing* 1.5a–b and a quotation from the *Taizhen ke* 太眞科 (now lost), which is also found in SDZN 7.16b.

The five juan are placed under the authority of the five palaces of the Capital of Mystery (Xuandu 玄都) and under the jurisdiction of the Five Emperors of the Five Directions. Each juan comprises twenty-four articles.

The work contains the rules for transmission of the sacred scriptures, as well as for the rites to be observed by those who possess them. The majority of texts mentioned are those of the Shangqing tradition, either from the original revelation, or of a later date. Lingbao and Sandong 三洞 texts are also mentioned (4.2b, 3b).

An analysis of the contents and of the different quotations seems to indicate that this text has undergone a number of revisions, following the scriptural development of the Shangqing tradition. In its present state the work is later than *1314 Dongzhen taishang suling dongyuan dayou miaojing* because it gives a more coherent synthesis of the different scriptures. It is also later than the Lingbao revelation, but earlier than *1203 Taishang santian zhengfa jing*, which gives quotations corresponding exactly to the present version.

Isabelle Robinet

Dongzhen taishang danjing daojing jing 洞眞太上丹景道精經
8 fols.
Six Dynasties (220–589)
1348 (fasc. 1033)

"Scripture of the Essence of the Tao and of the Effulgence of Cinnabar." Although the title is borrowed from a Shangqing work (*1359 Shangqing danjing daojing yindi bashu jing*), the present text (1b) states that it is distinct from the latter. Therefore it is later. The subtitle, *Qusu jueci* 曲素訣辭, also comes from the Shangqing legacy (cf. *1372 Shangqing gaoshang yuchen fengtai qusu shangjing*). Finally, the present work is said to have been transmitted by Guxi zi 谷希子, a patron saint of the school.

The style accords with that of the Shangqing scriptures, and the hymns are also similar, if less ornate. They are composed of four-character verses that invoke the gods of the Shangqing pantheon by name but lack the literary quality of their models. This

work should therefore be later than YANG XI (330–ca. 386) but antedates the WSBY (late sixth century), which quotes it on 33.3b.

Isabelle Robinet

Dongzhen taishang qingya shisheng jing 洞眞太上青牙始生經

3 fols.

Six Dynasties (220–589)

1349 (fasc. 1033)

"Most High Scripture from the Dongzhen (Canon) on the Budding of the Green Shoots." This work presumably derived from a method bearing the same name mentioned in the hagiography of the Mao brothers and originally described in its appendix (cf. the version of this hagiography in YJQQ 104.16b). A technique by the same name was also known to TAO HONGJING, but not as a separate scripture (*jing* 經; cf. *1016 Zhen'gao* 18.11b). Such a scripture did, however, exist by the time of *184 Taizhen yudi siji mingke jing* (see 2.10b–11a) and WSBY (see 47.10b). A passage that corresponds to 1a of the present text is quoted *184 Mingke jing*.

The method itself—meditative absorption of the elementary qi, or shoots (*ya* 牙), of the Five Directions—probably has its origin in an old exercise described in *388 Taishang lingbao wufu xu* 1.11b–14b. It later became a well-known method both within the Shangqing and Lingbao traditions (see, e.g., *424 Shangqing mingtang yuanzhen jingjue* 6a–10a and *352 Taishang dongxuan lingbao chishu yujue miaojing* 2.4b–14a).

The special feature in the present variant of this method is that the visualization is to be performed simultaneously by two partners of the male and female sex aged between twelve and fifteen and sexually inexperienced. Thereby a kind of spiritual union is effected (*erren gongtun yu shen tongyi* 二人共吞与神同一).

Ursula-Angelika Cedzich

Dongzhen jinfang duming luzi huinian sanhua baoyao neizhen shangjing
洞眞金房度命綠字迴年三華寶曜內眞上經

11 fols.

Six Dynasties (220–589)

1346 (fasc. 1033)

"Superior Scripture of the Inner True Beings in the Golden House of Precious Threefold Effulgent Radiance, which Saves Life by Registering Names (in Heaven) and Rejuvenating Beings, [a Book] of the Dongzhen Canon." This is a small but complete text for recitation and meditation, written in seven-character verse, not unlike the *Huangting jing* 黃庭經, giving a description of the Inner Landscape (the Golden House) and the True Beings who inhabit it.

The present work is quoted several times in WSBY (see Lagerwey, *Wu-shang pi-yao*, 250) as well as in *184 Taizhen yudi siji mingke jing* 2.11a. According to Robinet (*La révélation du Shangqing* 2:434), the names of the deities correspond to those given in the *Dadong zhenjing* (see the introduction to part 1.B.2). This small manual should therefore date to the later Six Dynasties period. An obviously apocryphal colophon states that it was transmitted to WEI HUACUN by the Xicheng zhenren 西城眞人 on Mount Yangluo 陽洛.

There is an introduction that describes the original revelation of the text and the method of recitation. For recitation the adept has to enter into a meditation room and salute the four directions, visualizing the [Donghua] Dadi jun 大帝君 in the east, the Nanji shangzhen jun 南極上眞君 in the south, the Santian changsheng jun 三天長生君 in the west, and Gaoshang xuhuang jun 高上虛皇君 in the north. During the recitation, some talismans, of which the models are given, are to be ingested. At the end, a number of ritual prescriptions are given, especially for the transmission of the text, which entails the oblation of a replacement body (*daixing* 代形) made of gold (*jinren* 金人).

Kristofer Schipper

Shangqing taishang yuanshi yaoguang jinhu fengwen zhang baojing
上清太上元始耀光金虎鳳文章寶經

15 fols.

Six Dynasties (220–589)

1383 (fasc. 1043)

"Precious Scripture of the Stanza of the Golden Tiger, Written in Phoenix Script, [Produced by) the Primordial Effulgence of the Most High: A Shangqing Book." The title of the text is not mentioned in any of the bibliographical sources at our disposal for the Six Dynasties period. Its contents, however, show a close relationship with other Golden or Divine Tiger (*shenhu* 神虎) texts of the earlier Shangqing scriptures (see Robinet, *La révélation du Shangqing* 2:436). The present text has a colophon stating that it was transmitted by the saint Wang Bao 王褒 (Tongbo zhenren 桐柏眞人) in 365 to Xu Yuanyou 許遠遊. This colophon belongs to the kind that XU RONGDI is reputed to have added to the scriptures he possessed or forged.

The text starts with a talisman writ related to the Three Sovereigns (*Sanhuang* 三皇). These are defined here as, respectively, the Dihuang 地皇, the Renhuang 人皇, and the Gaoshang 高上. They are powerful exorcistic talismans and spells, and as such are linked to the "Scripture of Wisdom That Annihilates Demons" (*1344 Dongzhen taishang shuo zhihui xiaomo zhenjing*.)

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1.B.2.c Early Shangqing Hagiographies

The Shangqing revelations included not only scriptures but hagiographies. These concern the most important divine patriarchs of the movement and were written by other saints or by the patriarchs themselves. Thus, the biography of Lady WEI HUACUN was produced by Fan Miao 范邈, *hao* Zhonghou 中侯, one of the immortals who appeared to YANG XI, while the Lady herself dictated the Life of her divine preceptor Lord Wang (*Qingxu zhenren Wangjun neizhuan* 清虛眞人王君內傳, YJQQ 106.1a–8a). In fact, all the hagiographies were revealed either to YANG XI himself or to other participants in the movement at its earliest stage.

These holy biographies retrace the career of the noted personages and describe in detail the manner and means by which they attained the rank of zhenren. Foremost among these works is *442 Shangqing housheng daojun lieji*, which was incorporated into the canonical Shangqing scriptures and has therefore been discussed above. Of the other hagiographies, only a few remain in their original or near original form.

Only fragments survive of the important Life of Lady Wei (*Nanyue Wei furen zhuan* 南嶽魏夫人傳), the holy matriarch of the movement. The longest synopsis is in *Taiping guangji* 58, which seems to be based on a revised version dating from the Tang (618–907; see Strickmann, *Le taoïsme du Mao Chan*, 62). This version has also been reproduced in *Gushi wenfang xiaoshuo* 顏氏文房小說.

The Life of Mao Ying 茅盈, another important divine patriarch, and the eldest of the three Mao brothers, survives partially in YJQQ 104.10b–20a (*Taiyuan zhenren dongyue shangqing siming zhenjun zhuan* 太元眞人東嶽上卿司命眞君傳). The same encyclopedia contains numerous excerpts of other Shangqing hagiographies as well as one apparently complete version—the Life of Lord Pei—discussed below.

The Shangqing hagiographies have been studied by Chen Guofu (CGF 8–14), Strickmann, *Le taoïsme du Mao Chan*, 62–64; and Robinet, *La révélation du Shangqing*, 1:51–57 and 2:365–405.

Qingling zhenren Pei jun zhuan 清靈眞人裴君傳
26 fols.
Attributed to Deng Yunzi 鄧雲子; Six Dynasties (220–589)
1032 *Yunji qiqian* 105 (fasc. 677–702)

"Life of Lord Pei, Zhenren of Pure Transcendence." Pei jun was one of the saints who appeared to YANG XI. The present hagiography is mentioned by TAO HONGJING (*1016 Zhen'gao* 2.18b; commentary). Deng Yunzi (otherwise unknown) is given as Zheng Ziyun 鄭子雲 in *Jiu Tang shu*, "Jingji zhi," 46.2004, and as Zheng Yunqian 鄭雲千 in *Xin Tang shu*, "Yiwen zhi," 49.1519, while the Song bibliographies follow the present version (VDL 156).

Pei, *zi* Xuanren 玄仁, is said to have been born into a Buddhist family in 178 B.C. He was first initiated in the rites of contrition and the techniques of sexual continence by a Buddhist master, the *daoren* 道人 Zhi Ziyuan 支子元, before being introduced to the higher paradises and their immortals by Chisong zi 赤松子. From these teachers he also received a great number of texts that generally correspond to the canonical Shangqing scriptures.

Kristofer Schipper

Ziyang zhenren neizhuan 紫陽眞人內傳
19 fols.
Six Dynasties (220–589)
303 (fasc. 152)

"The Esoteric Life of the Zhenren of Purple Yang." Purple Yang is Zhou Yishan 周義山. According to a colophon (*Zhou Pei erzhen xu* 周裴二眞序; 18a–19a) by Lord Pei (see previous article) and the zhenren Zhou himself, the present biography was written by the latter and revealed to a certain Hua Qiao 華僑, prefect of Jiangcheng 江乘 (Jurong 句容, Jiangsu), allied to the family of XU MI, YANG XI's patron. These facts are discussed by TAO HONGJING at the very end of *1016 Zhen'gao* (20.13b–14a), stating that Hua was an early recipient of divine revelations, but that he was indiscreet and that, therefore, the immortals stopped visiting him, turning instead to YANG XI. In any event, Tao was acquainted with the present text and its colophon.

A copyist notes (14b): "[Copy based on the] edition of the Chief of Rites Mozhao 摹召法主 (?), [itself] originally copied on sexagesimal day one, seventh of the First Moon of the third year of the Longan era of the Jin [1 March 399]." It is further noted that Lord Zhou was born in 80 B.C. (there is a slight error in the chronology here). In 65 B.C. Zhou became the disciple of Lord Su 蘇君, from whom he received the [method] of the Three Ones. According to the bibliographical indications of TAO HONGJING (Zhenbo 貞白), the text should contain 3,488 characters, whereas the present version has 3,489. The copyist states, "As I do not know which character is superfluous, I do not dare to delete any." The present version is therefore later than Tao.

Quite similar in style to the previously examined Life of Lord Pei, the biography presents Zhou Yishan as the son of an aristocratic family who is entirely devoted to the quest of the Tao and who discovers that a poor vendor of sandals is in fact the zhenren Immortal Lord Su. Thanks to the latter's instructions, Zhou travels to the

sacred mountains of the immortals and meets ever greater saints, including the Yellow Old Lord (Huang-Lao jun 黃老君) from whom he receives many scriptures and talismans of the Shangqing tradition. A recapitulative list of these documents is given on 15a–17a. The present text is partially reproduced in YJQQ 106.8a–15b.

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1.B.2.d Anthologies

Zhen'gao 眞誥

20 juan

Compiled and annotated by TAO HONGJING 陶弘景; completed in 499

1016 (fasc. 637–640)

"Declarations of the Zhenren." The zhenren are the gods who appeared to YANG XI during the years 364–370. The term *gao* originally referred to a sacrificial ceremony intended to convey a written proclamation to the gods. The present title confers on the Declarations the same solemn character that is associated with the teachings of the Buddha. Here, the Declarations are instructions handed down by the gods.

TAO HONGJING compiled the present collection of notes taken by YANG XI, XU MI, or his son Xu Hui 許翽 (331–ca. 370) on the instructions addressed to them by the gods, in the years after 490. The "Declarations" are doctrinally less important than the great revealed scriptures of the Shangqing. They do not convey the essential part of the divine message, but either contain the deities' minor pronouncements, or provide supplementary explanations pertaining to the practice of the major texts. The present text includes a discussion between the gods, YANG XI, and XU MI. The latter figures were the main recipients of the declarations and also addressed questions to the gods.

Among other sources, TAO HONGJING used the *Zhenji jing* 眞跡經, a similar collection, now lost, compiled by GU HUAN. There may well have been further antecedents.

The materials used for the present work are mainly autographs by YANG XI and the two Xu's. It is sometimes overlooked that Tao was only the compiler of these texts. He himself makes a clear distinction between the revealed texts, which he quotes under the heading of *Zhen'gao*, and his own commentaries.

The present edition contains a preface by Gao Sisun 高似孫, dated 1223. All other extant editions derive from this version.

There is a certain disorder in the compilation and in the text that may be partially original and partially the result of later modifications. TAO HONGJING divided his work into seven parts, the last two parts containing his own writings and no revealed texts. Originally, the work was divided into ten juan, but as early as the SDZN (seventh century), the first few juan of the book must have been divided into two. There are traces of alterations and additional commentaries from later times. Nevertheless, the work as a whole appears to be well preserved.

The first section (juan 1–4) contains fragments of the written accounts of the nocturnal visits by the gods to YANG XI, and records the hymns and poems sung on these occasions. This first part provided the materials for collections of hymns such as *613 Zhongxian zansong lingzhang* and *980 Zhuzhen gesong*. It also provided the text of *1428 Shi dichen Donghua shangzuo siming yangjun zhuanji*.

The second section (juan 5–8) concerns miscellaneous subjects. Juan 5 is composed of revelations made by Lord Pei 裴君, which are of a slightly different character from other Shangqing texts. The same part contains a list of Shangqing texts (2a–4b). Juan 6 contains a discussion of the drug Atractylis (*zhu* 朮) and a number of text fragments that are close to the Buddhist Sūtra in Forty-two Sections (*Sishier zhang jing*; 5b–12a). Juan 7 and 8 concern the tribulations of the ancestors of the Xu family in the nether world. This part is closer to the traditions of the Way of the Heavenly Master than to those of the Shangqing school.

The third section (juan 9–10) is devoted to different minor practices, such as massage, and small rites and details concerning techniques described in the revealed scriptures. Part of this section (9.6a–9a) contains *1319 Dongzhen xi wang mu baoshen qiju jing*. Long passages have been reproduced in other works.

The fourth section (juan 11–14) is entirely devoted to the description of Mount Maoshan 茅山 and its history. The major part of this text was revealed by Lord Dinglu 定錄君, the second Mao brother. It contains an original hagiographic text, partly composed of local legends. Part of this text is composed of questions XU MI asked the gods and of the answers he received. Questions and answers are dispersed throughout the text. The section has provided the materials for juan 6 and 13 of *304 Maoshan zhi* and for numerous hagiographic collections.

The fifth section (juan 15–16) concerns Fengdu, the world of the dead. One of its sources appears to have been a *Fengdu ji* 酆都記. The division into two juan is quite arbitrary, occurring as it does in the middle of a text on the judges of hell.

The sixth section (juan 17–18) assembles the personal archives of YANG XI and the Xus, that is, fragments of their correspondence, quotations, and accounts of dreams.

The seventh section (juan 19–20) is the only one written entirely by TAO HONGJING himself. He explains his methodology, describes the history of the texts, their alterations and falsifications, and gives the genealogy of the Xu family.

The *Zhen'gao* is a key source of information for establishing the authenticity of Shangqing scriptures and provides essential explanations for their comprehension. A great number of Taoist made use of it.

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Isabelle Robinet

Taiqing jinyi shenqi jing 太清金液神氣經

3 juan

Six Dynasties (220–589)

882 (fasc. 583)

"Scripture of the Taiqing Heaven of Liquified Gold and Divine Qi." The work begins with alchemical recipes that may predate the Shangqing revelation. These recipes come from a Document of the Supreme Sovereign (*Taihuang lingce* 太皇靈策; 2a) and were transmitted by the zhenren of Pure Void (Qingxu zhenren 清虛眞人) Wang Bao 王褒, Wei Huacun's teacher. One of the formulas is similar to a prescription found in *1376 Shangqing taishang dijun jiuzhen zhongjing* 2.9a–18a.

Juan 2 contains recipes (2.4a and 6b), some of the names of which resemble those mentioned in BPZ 11.186 and 15.250. On 2b there is a recipe quoted from a *Tianhuang wen* 天皇文.

The final juan is composed entirely of texts also found in *1016 Zhen'gao*. This part is said to be the work of a disciple who, during the 430s, copied these texts in the house of Du Daoju 林道鞠.

This is the earliest anthology of fragments of the revealed texts. The remarks in the preface suggest that it was compiled around 430.

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Isabelle Robinet

Daoji lingxian ji 道跡靈仙記

18 fols.

Six Dynasties (220–589)

597 (fasc. 330)

"Annals of Transcendent Immortals, [Abstracted] from the Traces of the Tao." The title of this collection is inspired by that of the lost *Daoji jing* 道跡經. It is entirely composed of texts found in *1016 Zhen'gao* 14–16.

Isabelle Robinet

Dengzhen yinjue 登眞隱訣

3 juan

Compiled and annotated by Tao Hongjing 陶弘景, between 492–514

421 (fasc. 193)

"Secret Instructions for the Ascent as a Zhenren." This was originally a voluminous work divided into seven main sections (see *1016 Zhen'gao* 19.1b). Tao Hongjing began its compilation shortly after his retreat to Maoshan 茅山 in 492 (3.25a bears the date 493); and although the text must have been essentially completed by 499, Tao continued to work on it until the second decade of the sixth century. The number of juan, given as twenty-four by Tao's nephew Tao Yi 陶翊 around 502 (see *Huayang yinju xiansheng benqi lu* 華陽隱居先生本起錄, cited in YJQQ 107.9b), was twenty-five in Song times. The *Chongwen zongmu* also lists a version in sixteen juan (VDL 143).

Tao's sources for this compendium, of which only three juan are extant, were essentially the same as those he used for his "Declarations of the Zhenren" (*1016 Zhen'gao*), that is, the Shangqing revelations recorded in the autograph of Yang Xi and the two Xus. But whereas the purpose of the "Declarations" was mainly documentary, the "Secret Instructions" provided a practical manual for the adept. To this end, Tao Hongjing compiled a series of exercises derived in part from the various revelations of the *Zhen'gao*, in part from the methods of the zhenren of the Shangqing Heaven recorded in the appendices to their biographies, and in part from the scriptures (*jing* 經) themselves. He furnished all these exercises with meticulous commentaries.

The first juan of the present fragment includes parts of a technique for visualizing the Nine Palaces in the human head. This technique was originally attached to the hagiography of Su Lin 蘇林 (the first part of which is transmitted as *Xuanzhou shangqing Sujun zhuan* 玄洲上卿蘇君傳 in YJQQ 104.1a–4b). The second juan presents a number of individual revelations orally transmitted by the various zhenren to Yang and the Xus (cf. *1016 Zhen'gao* 9, 10). The third juan contains instructions for reciting *331 Huangting neijing* (3.1a–5b; Tao questions the authenticity of this part) and

prescriptions concerning the liturgy of the Heavenly Masters tradition, both of which formed originally part of the biography of WEI HUACUN (3.5b–27a).

The scope and richness of the original work were far greater than this fragment. Aside from the manifold meditation techniques typical of the Shangqing tradition, the *Dengzhen yinjue* also offered comprehensive guidance for making and using drugs ("Fushi pin 服食品"; cf. especially the quotations from *Dengzhen yinjue* 7 in SDZN 3 and 4.4b), as well as for the techniques of metamorphosis (*shijie* 尸解). One of the sources for the latter practice (see TPYL 665) was a scripture titled *Shijing jinguang zangjing lianxing zhenjing* 石精金光藏景鍊形眞經, abbreviated *Jianjing* 劍經, to which TAO HONGJING also refers in *1016 Zhen'gao* (e.g., 14.18b and 16.13b; a lengthy excerpt of this work is preserved in TPYL 665). One section of this work dealt with talismans and diagrams ("Futu jue 符圖訣"; see 2.15a; it constituted juan 6 of the original "Ascent as a Zhenren"). Another section concerning rules, "Zunjie xu 遵戒序," formed juan 2 of the original work (cf. 2.14b). A Dunhuang manuscript (Stein 3750) that is undoubtedly based on another work by TAO HONGJING (Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen*, 331) refers to a juan that purportedly gave advice to hermits living in the mountains (*Xunshan dingshi juan* 巡山定室卷; Ōfuchi Ninji, *Tonkō dōkyō*, 721, lines 18–20). Two further chapter headings of the original work are given in SDZN 8.5b, "Ligong pin 立功品" (merits), and in SDZN 7.15b, "Shiri quanci jue 時日詮次訣" (almanac). Other parts probably included Tao's "Table of the Ranks and Functions in the Pantheon" (*167 Dongxuan lingbao zhenling weiye tu*), a similar diagram of the structure of the celestial regions of the universe (cf. *1128 Daomen jingfa xiangcheng cixu* 2.1a–6b), and an annotated inventory of the Shangqing scriptures (cf. *104 Shangqing dadong zhenjing yujue yinyi* 12a–b; *304 Maoshan zhi* 9.1a–b). Furthermore, *424 Shangqing mingtang yuanzhen jingjue* (q.v.) can be safely regarded as a former part of the *Dengzhen yinjue*. The Dunhuang manuscripts Stein 4314, Stein 6193, Pelliot 2751, and Pelliot 2732 (treated individually below) may also be considered as belonging to the same original work.

As the citations in *300 Huayang Tao yinju neizhuan* 2.11b suggest, the final part of TAO HONGJING's protracted work on the *Dengzhen yinjue* seems to have consisted of autobiographical notes in which the author recorded events extending up to the year 514.

A preface by Tao to this work is preserved in *1050 Huayang Tao yinju ji* 1.19b–21a.

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Addendum

1. Dunhuang manuscript Pelliot 2732: This manuscript fragment is the middle part of a scroll. It has no identifying marks or indication of title. Its amply annotated text describes a number of different techniques of visualization and massage in the Shangqing tradition. These techniques are also described in juan 9 and 10 of TAO HONGJING's *1016 Zhen'gao*. They are daily exercises for the prevention or healing of illnesses. These techniques were not yet incorporated into the framework of a comprehensive scripture (*jing* 經) but handed down in loose sequence by the immortals of the Shangqing Heaven in the form of oral transmissions.

Since this manuscript does not, as far as the sequence of text or commentary is concerned, tally completely with the corresponding passages in *1016 Zhen'gao*—nor does it show greater overlappings with juan 2 of *421 Dengzheng yinjue*, which is otherwise rather similar in content—Ōfuchi Ninji (*Tonkō dōkyō: Mokurokuhen*, 185) has concluded that it must be a fragment of the *Zhenji jing* 眞跡經, compiled by GU HUAN around 465, on the basis of the same recorded revelations from the Shangqing that TAO HONGJING collected later in his *Zhen'gao*.

There exists no evidence, however, that GU HUAN annotated his facsimile edition of the original manuscripts (his concern was to reproduce the autographs by tracing). Moreover, TAO HONGJING states in his appendix to the *Zhen'gao* 19.8a that GU HUAN did *not* integrate these individual transmissions into his work. Tao, by contrast, included them not only in his documentary compilation of the *Zhen'gao* but also, as evidenced by the extant juan 2, in his *Dengzhen yinjue*. There his aim was to describe these techniques once more with a detailed and, above all, practice-oriented commentary (see *1016 Zhen'gao* 9.7b).

As Ōfuchi states, lines 1–15 of the manuscript, including the commentary, tally exactly with *421 Dengzhen yinjue* 2.20a5–20b6, the concluding section of the method for the absorption of mist (*fuwu fa* 服霧法), and the beginning of the so-called black-white technique (*xuanbai fa* 玄白法). Exactly at this point, the manuscript Pelliot 2732 shows a break by abruptly running on with a line of commentary concerning the "visualization of the image of the sun in a diseased hand" (*cun rixiang zai jishou* 存日象在疾手; cf. *1016 Zhen'gao* 10.15a–b). Presumably due to this break, further passages were lost that had been congruent with the continuing passages in *421 Dengzhen yinjue*. On the other hand, it cannot be excluded that the present second juan of the fragmentary *Dengzhen yinjue* was originally longer. Given the completely identical passages at the beginning of the commentary, it seems, contrary to Ōfuchi's opinion, reasonable to regard manuscript Pelliot 2732 as a further fragment of the *Dengzhen yinjue* that continues the portion forming the extant juan 2 (See Ōfuchi Ninji, *Tonkō dōkyō Zurokuhen*, 395–97).

2. Dunhuang manuscripts Stein 4314, 6193, and Pelliot 2751: These three manu-

scripts together constitute a fragment of a juan, the beginning of which has not been preserved (see Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen,* 183–84). While it lacks a title, manuscript Pelliot 2751 (the longest fragment) bears a final note: "Instructions on practicing the Purple Writ [*Ziwen* 紫文]," which in fact refers only to the first part of the text (lines 1–199). The text describes various meditative exercises from the so-called *[Lingshu] ziwen* [靈書] 紫文, one of the original manuscripts from the Shangqing scriptural corpus. These exercises are for absorbing the elementary energies of the sun and the moon and for controlling the *hun* 魂 and *po* 魄 souls (see *1016 Zhen'gao* 5.3b, 5.4b, 9.24b, 18.5a–b). The main text in this section corresponds completely to *639 Huangtian shangqing jinque dijun lingshu ziwen shangjing* 8a–14a. On the basis of this scripture, we can infer that the missing passages at the beginning of our scroll must have been "*Tun riqi fa* 吞日氣法 (4a–6a), "*Taiwei yin riqi kaiming lingfu* 太微飲日氣開明靈符" (6a–b), and "*Tun yuejing fa* 吞月精法" (6b–8a).

The second section deals with the visualization of nine deities and their incorporation into the organs of the human body in a kind of spiritual reenactment of ontogenesis (*jiuzhen fa* 九眞法, lines 200–378), as well as with the visualization of cosmic triads in the form of colored clouds (*sansu yun* 三素雲) in eight meditative steps (*badao biyan fa* 八道秘言法, lines 422–95). These two techniques belonged within the compass of another scripture from the early Shangqing revelations, the *Jiuzhen zhongjing* 九眞中經 (see *1016 Zhen'gao* 5.1b–2a, 14.16b, 18.5b). In comparison to the extant version of these methods in *1376 Shangqing taishang dijun jiuzhen zhongjing* 1.2a–15a, certain parts of the text from Dunhuang show a distinctly terser form as well as variants (lines 231–32 of the main text, for example, are not found in the *Daozang* version).

Lines 378–421 contain an interpolation, with calendar instructions on the *jiuzhen fa* from *Shengxuan ji* 昇玄記 (cf. TPYL 660.4b, quoting *421 Dengzhen yinjue; 426 Shangqing taishang basu zhenjing* 5a), that has also been preserved in *1351 Dongzhen taishang feixing yujing jiuzhen shengxuan shangji* 11a–13b.

From the subtitle, "7. Instructions on Practicing the *Jiuzhen [zhongjing],*" in line 200 of the manuscript, Ōfuchi concluded that the fragment had originally represented a complete work in seven sections on a long scroll, of which more than five of the preceding sections were lost. However, he failed to notice the striking similarity of the commentary to TAO HONGJING's style and approach, as exemplified by *1016 Zhen'gao* and *421 Dengzhen yinjue*.

The following parallel strongly supports this impression: concerning the details about the divinities of the body, Tao refers in *421 Dengzhen yinjue* 2.5a to his commentary on the "practice of the twenty-four spirits" (*ershisi shen fa* 二十四神法; cf. also *1016 Zhen'gao* 5.11a, 5.13a, 9.2a–b; a version of this practice is preserved in *405 Shangqing zijing jun huangchu ziling daojun dongfang shangjing*), which he may have

also explained within the framework of his *Dengzhen yinjue*. Virtually the same reference in the same context appears also in the commentary of the manuscript Pelliot 2751, line 245.

Thus we may conclude that the Dunhuang manuscript does not represent an independent *Ziwen xingshi jue* 紫文行事訣 in one juan with seven sections, but rather the fragment of a juan from the *Dengzhen yinjue* that contained the subsections six (*Ziwen*) and seven (*Jiuzhen zhongjing*) within a larger chapter (on visualization, *cunxiang* 存相?) of that work. If we take into account the abbreviated rendering of some passages and, especially in the second part of the fragment, the relatively brief annotations, it is also possible that the Dunhuang copy, similar to *424 Shangqing mingtang yuanzhen jingjue* (q.v.), already represents a somewhat revised version of Tao's original text (see Ōfuchi Ninji, *Tonkō dōkyō Zurokuhen,* 382–94).

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Zhoushi mingtong ji 周氏冥通記

4 juan

By Zhou Ziliang 周子良 (497–516); annotated and edited by TAO HONGJING 陶景弘 (517)

302 (fasc. 152)

"Mr. Zhou's Records of His Communication with the Invisible World." This work is the written legacy of TAO HONGJING's disciple Zhou Ziliang. In his visions, Zhou had met, along with certain higher zhenren also known from *1016 Zhen'gao*, a number of lesser immortals from the subterranean Cavern-Heavens of Maoshan. He kept a diary about these meetings.

Zhou's generally sketchy but sometimes detailed (juan 1–3) records, covering a period of sixteen months, were found by TAO HONGJING in a mountain cave at Maoshan 茅山, where Zhou had hidden them—apparently shortly before he took his own life. Tao arranged and annotated the material, which included the recipe for an elixir that possibly caused Zhou Ziliang's death (4.19a–20b). Tao wrote an introduction containing Zhou's biography (remarkable especially for the dramatic account of Zhou's suicide on 1.3b–4a), and in early 517 he presented the work, divided into four juan, to the emperor. The letter of presentation by Tao and the imperial note in reply are attached to Zhou Ziliang's biography.

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Shangqing mingtang yuanzhen jingjue 上清明堂元眞經訣
10 fols.
Six Dynasties (220–589)
424 (fasc. 194)

"Instructions for the Scripture of Xuanzhen in the Mingtang." The title refers only to the first part (1a–6a) of the present work. It describes the visualization of a Jade Maiden named Xuanzhen 玄眞 in the sun and moon and her subsequent entry into one of the palaces of the head, the Mingtang. Except for an interpolated passage on 4b–5b, taken from *1016 Zhen'gao* 9.18a–b, the method derives from the technical appendix to the hagiography of Mao Ying 茅盈 and his brothers, a text of the original Shangqing corpus attributed to Li Zun 李遵 (see *1016 Zhen'gao* 8.2a). Only the first part of this hagiography has been preserved in YJQQ 104.10b–20a.

The second part of the present work (6a–10a) is based similarly on a meditation technique, the absorption of the Cloud Shoots of the four directions (*fu siji yunya shenxian shangfang* 服四極雲牙神仙上方), that formed originally part of the biography of Wang Bao 王褒, *hao* Qingxu zhenren 清虛眞人, composed and revealed by Wei Huacun. The narrative part of this biography, which also belongs to the oldest Shangqing scriptures (see *1016 Zhen'gao* 12.13b; 14.17b), is given in YJQQ 106.1a–8a.

Conspicuous is the continuous and sometimes detailed commentary. Its style and approach are reminiscent of Tao Hongjing's. The critical remark (8a) about an insertion in the original manuscript written in a hand other than Yang Xi's should be viewed in light of the fact that Tao did possess the original manuscript of Wang Bao's biography, which otherwise was entirely in Yang Xi's hand (see *1016 Zhen'gao* 20.2b). The identification of the different handwriting as *ding* 丁 corresponds to the criteria laid down by Tao in his appendix to *Zhen'gao* 19.6a.

Citations from the lost fourth juan of *421 Dengzhen yinjue* in SDZN 10.3a and 3.20a–21a show that Tao did include the set of instructions presented in the present text. It should be noted, however, that SDZN 3.20a–21a reproduces the first sentences of the second part of our work (on the absorption of the Cloud Shroots) with two comments by Tao Hongjing that cannot be found in our present version. This fact may be explained by a final remark (10a) in our text: "The commentary, where not absolutely related to the practice [of the present instructions], has been abridged."

We conclude that the present text is in all likelihood a fragment of *421 Dengzhen yinjue*.

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Shangqing mingtang xuandan zhenjing 上清明堂玄丹眞經
6 fols.
Six Dynasties (220–589)
1381 (fasc. 1043)

"True Book of the Hall of Light and the Dark Cinnabar." This is a small manual for visual meditation according to some well-known methods from the Shangqing tradition. The beginning of the text is missing but can be reconstituted from *140 Shangqing wozhong jue* 3.1a–b3. There the relevant passage is called "Practical Recipes Transmitted by Lord Su," which shows that the first part, which concerns the Way of the Hall of Light (*mingtang zhi dao* 明堂之道), was considered to have been revealed by Su Lin 蘇林. Parallel text excerpts can be found in *421 Dengzhen yinjue* 1.8a–10a and *1314 Dongzhen taishang suling dongyuan dayou miaojing* 13b–25b. The latter source has many passages in common with our text (including a reference to a now lost passage of *254 Dadong jinhua yujing* on page 15a). Robinet's claim (in *La révélation du Shangqing*, 420) that it entirely reproduces two sections of *1314 Suling jing*, be it in abridged form, can, however, not be substantiated. It would seem more plausible that both versions have a common origin in an unknown, now lost, ancient scripture.

Next to the meditation on the Hall of Light (a place in the brain, residence of three deities) there is also the method of the Dark Cinnabar, which is a more advanced form of visual meditation on different places in the head.

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1.B.2.e Rituals and Rules

Taishang jiuzhen mingke 太上九眞明科
23 fols.
Six Dynasties (220–589)
1409 (fasc. 1052)

"The Sworn [*ming* here has the sense of *meng* 盟] Code of the Nine Zhenren." The identity of these gods is not indicated. Perhaps they are those of *1376 Shangqing taishang dijun jiuzhen zhongjing*. The present text is found in its entirety in *1314 Dongzhen taishang suling dongyuan dayou miaojing* 46b–end. The WSBY quotes it under the title of *Suling jing*, which could imply that it was originally part of that scripture and was detached from it at a later date. The same text is also found in *1345 Dongzhen taishang daojun yuandan shangjing*.

We have here a systematic presentation and elaboration of the code of rules expounded by the Shangqing scriptures and their transmission. Juan 3 of *184 Taizhen yudi siji mingke jing* is an even more expanded version of the same material. A large

number of Shangqing texts are mentioned. However, some of the more important and authentic ones, such as the *Basu jing* (see *426 Shangqing taishang basu zhenjing*), are not found here.

The code is divided into three main parts. The first part (2b–8a) gives rules about delays to be observed between two subsequent transmissions, the time of abstinence and retreat of master and disciple, and the nature and quantity of gifts to be presented to the master.

The second part (8a–12a) enumerates various ritual faults to be avoided: failing to confess one's sins before practicing Taoist exercises, infringing the rules of purity, or omitting the preparatory observances.

The final part (12a–18b) tells how to atone for sins, whether committed by the disciple or his ancestors. Atonement consists in offerings to the rivers of the underworld and in prayers. At the end we find a number of hymns addressed to the four major gods of the Shangqing school.

Isabelle Robinet

Dongzhen taishang shanghuang minji dingzhen yulu
洞眞太上上皇民籍定眞玉籙
6 fols.
1341 (fasc. 1031)

"Precious Register on which are Fixed the [Names of] the Zhenren of the Population Record of the Most High Supreme Sovereign, a Dongzhen Scripture." A *Shanghuang lu* 上皇籙 is mentioned among the texts received by Lord Pei (see *Qingling zhenren Peijun zhuan* 清靈眞人裴君傳 in YJQQ 105.23a–b, and the separate article on *1032*.105). The present text is quoted in *184 Taizhen yudi siji mingke jing* 2.5a–b, in a passage devoted to the works revealed to Lord Pei. The title of our work is given in WSBY 47.10b (see Lagerwey, *Wu-shang pi-yao*, 228).

The major part of the present work is occupied by a sermon pronounced by the Most High Lord Lao to the Green Lad (Qingtong jun 青童君) on the notion of repentance and the practice of confession (*cankui* 慚愧). The overall tone of the discourse is Buddhist and has no apparent relationship to the register presented at the end (4b–6a).

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Shangqing taiwei dijun jiedai zhenwen fa 上清太微帝君結帶眞文法
2 fols.
By Lu Xiujing 陸修靜 (406–477)
1293 (fasc. 1009)

"Rites of Girding with the True Writ of the Imperial Lord of Supreme Tenuity." A subtitle tells us that this short ritual is also called the Text [to be pronounced] at the Transfer of the Girdle, and that it comes from the Scripture of the Transfer of the Girdle of the Supreme Tenuity (*Taiwei jiaodai jing* 太微交帶經). This scripture undoubtedly corresponds to *257 Dongzhen taiwei huangshu jiutian balu zhenwen*, the self-proclaimed eighth juan of a *Taiwei huangshu* 太微黃書, a Shangqing text. It contains the True Writ, in talismanic writing, which is copied on a piece of striped cloth (*wen* 紋), white for men and purple for women, nine inches wide and nine feet long, to be wrapped around the waist.

A note given at the beginning of the text states that it is an authentic work by Master Lu [Xiujing] 陸先生眞本 and that it belongs in the fourth section of the Dongzhen division, where it occupies the thirty-first juan. This important bibliographic indication is partially confirmed by the catalogue of Dongzhen (Shangqing) scriptures in *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 5.1a–2b. The latter is divided into four sections and lists the Transfer of the White Cloth and the Purple Cloth (*Shangqing baiwen jiaodai* 上清白紋交帶, *Shangqing ziwen jiaodai* 上清紫文交帶) as rites for confirmation into the highest grades of the Shangqing ordination. This information accords with the present text. The meaning of the reference to a thirty-first juan, however, is unclear.

The text of the writ and its transcription are not given here but in *257 Taiwei huangshu*. Here are found only a few indications regarding the preparations and offerings for the ritual, and three short prayers, presumably to be pronounced at the ceremony of confirmation.

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Taishang qiuxian dinglu chisu zhenjue yuwen 太上求仙定錄尺素眞訣玉文
31 fols.
Six Dynasties (220–589)
128 (fasc. 59)

"Precious Writs and True Formulas on (Prescribed) Lengths of Silk, Determining the Rank of Those Who Seek Immortality." A collection of sacred writs from a number of ancient scriptures of the Shangqing and Lingbao canons, here collected as a document for transmission on ordination and, as such, kept by Xi wang mu 西王母, the Royal Lady, Golden Mother of the Western Fortress, as she is called in the line giving the name of the author of the text (1a).

At the beginning of the collection, we find a model certificate for the transmission. It states that the ordinand, having already obtained the investiture in the sacred liturgy of the Great Sworn Alliance (*dameng shangsheng lingke* 大盟上聖靈科; see *1241 Chuanshou sandong jingjie falu lüeshuo* 1.2a), is now entitled to receive the Secret Characters on the Lengths of Silk (*Chisu mizi* 尺素密字). This statement implies that the transmission of the present collection of writs corresponded to an ordination of the Shangqing level.

The hybrid nature of the collection—which includes, on 9b–10a, the Esoteric Sounds (*neiyin* 內音) of *1 Lingbao wuliang duren shangpin miaojing*—makes it unlikely that it is a product of the Taoist institutions of the Tang; it should therefore be earlier.

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Shangqing dongzhen zhihui guanshen dajie wen 上清洞眞智慧觀身大戒文
24 fols.
Six Dynasties (220–589)
1364 (fasc. 1039)

"Great Rules of Wisdom in Self-Examination." This set of three hundred rules is the most extensive Taoist code. It is intended for those initiated and ordained into the highest levels of the Shangqing tradition. In this quality and context, it is quoted in extenso in WSBY 45.

Lagerwey (*Wu-shang pi-yao*, 272, n. 6) remarks that the present set of rules may have been created in imitation of *456 Taishang dongxuan lingbao sanyuan pinjie gongde qingzhong jing* so as to give the Shangqing canon its own code of precepts. Schmidt ("Die Hundertachtzig Vorschriften," 156) has shown, moreover, that both codes are expanded elaborations of the same model, the ancient One Hundred and Eighty Rules of Lord Lao, the Heavenly Master libationers' code (see *786 Taishang laojun jinglü*). The present set adopted no less than seventy-seven rules from the latter code. The first part of the three hundred rules contains also one hundred and eighty items, in clear imitation of the ancient set. That part corresponds here to a first grade of perfection. The next group contains only thirty-six rules, and the third and final section, eighty-four. In fact, the number of distinct rules is smaller, as many are repeated as injunctions against inciting others to commit the same fault. For instance, we find one rule that states: "He who studies the Tao should not drink wine" (rule 3). Another rule says: "He who studies the Tao should not encourage others to drink wine" (rule 4). In adopting this procedure, our text imitates *456 Sanyuan pinjie gongde qingzhong jing*, from which it has borrowed no less than ninety-six rules.

The last part consists entirely of so-called "commemorations" (*nian* 念) prescribing numerous topics for mental concentration. Initially, these set thoughts concerned good deeds and intentions, but later they also dealt with Taoist ritual practice. Toward the end of the text, these commemorations become mystical: "He who studies the Tao should concentrate on [*nian*] traveling to the Gold Portal of the Shangqing Heaven in order to pay homage to the Most High zhenren" (16a). These mystic practices belong to the Shangqing tradition.

In addition to the rules, we find in a second part of the text a discourse on their virtues and on their ritual recitation, for which a lamp should be installed and a special hymn should be sung when lighting it (21a–b).

As shown by Schmidt ("Die Hundertachtzig Vorschriften," 156–57), these three hundred commandments have continued to be transmitted in Taoist monastic organizations until the present day. They were adopted by the Quanzhen 全眞 order, which revised them and transmitted them on ordination into the highest grades of their order. A copy of the text with its corresponding ordination certificate was collected by Hackmann in the Shangqing guan 上清觀 near Qingdao and published in 1931.

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Shangqing yuanshi pulu taizhen yujue 上清元始譜錄太眞玉訣
10 fols.
Six Dynasties (220–589)
1365 (fasc. 1039)

"Precious Instructions of the Most High Zhenren on the Register of the Primordial Beginning of the Shangqing Tradition" This text contains a ritual for salvation from the Three Evils (*san'e* 三惡). The evil powers are here assimilated with the Three Corpses (*sanshi* 三尸) and the Five Sufferings (*wuku* 五苦). The subtitle, "Deliverance from the Form and Disappearance through Transformation in Flowing Light and Jade Radiance" (*Jiexing dunbian liujing yuguang* 解形遁變流景玉光), uses typical Shangqing terminology (see, for instance, *1359 Shangqing danjing daojing yindi bashu jing* 1.7a) as it figures in discussions of the technique of liberating oneself from the limits of corporeality (*shijie* 尸解).

The work probably existed already in the fifth century, since it served as a source for Yan Dong's 嚴東 (fl. 485) commentary in *87 Yuanshi wuliang duren shangpin miaojing sizhu* 2.40a–b; 2.43a–54a. Although it is difficult to allocate the work to one of the distinctive traditions of that time (judging from its liturgical components, it seems to be connected more closely with the Lingbao tradition), it has been reckoned among the Shangqing texts since at least Tang times (*446 Shangqing zhongjing zhu zhensheng bi* 7.1b; see also *508 Wushang huanglu dazhai licheng yi* 28.14a–15a) and was probably related to *1387 Shangqing yuanshi gaoshang yuhuang jiutian pulu*.

A special feature of this ritual, for which lights are installed for the Nine and the Thirty-two Heavens, is the use of a medium onto whom the physical complaints in the body of the beneficiary of the ritual are to be transferred (7b: *shengkou daixing* 生口代形). The live substitute—a passage (10a) in the text advises that one not choose ugly or inferior persons—obtains the possibility to acquire merits and to become an aspirant for a clerk's post under the Three Officials (*sanguan* 三官).

A part of the text, which reveals a lacuna on 4b, is also found in YJQQ 81.1a–5a.

Ursula-Angelika Cedzich

1.B.3 Lingbao

Thirty years after the first Shangqing revelations, in the same town of Jurong 句容 where GE HONG had lived, and on nearby Maoshan where YANG XI had had his hermitage, GE CHAOFU, Hong's grandnephew, made a vital contribution toward the renewal of Taoism through the creation of an updated scriptural canon. Whereas the Shangqing revelations had accomplished the synthesis between the traditions of the mystery cults of the south and the Way of the Heavenly Master, the new Lingbao scriptures attempted to integrate yet another important aspect of Chinese religion of those times: Buddhism (see Zürcher, "Buddhist influence on early Taoism"). A synthesis was obtained not so much by the blending of doctrines as through integration on the liturgical level.

This integration was founded on the ritual traditions of the south: the rites for the establishment of the altar on which the gods descend to partake in the offerings and incarnate themselves in a medium for the duration of the ritual. *Lingbao* 靈寶 (originally also written 靈保) is an ancient southern term for medium and shaman (see Kaltenmark, "Ling-pao," 576–79). The staking out of the ritual area entailed the use of five talismanic writings (*wufu* 五符). Holy mountains were sacred areas par excellence, and an excursion, whether in flesh or spirit, to these dwellings of gods and ancestors necessitated the possession of the Medium's Five Talismans, *Lingbao wufu* 靈寶五符, which GE HONG valued so much. Bokenkamp ("Sources") has shown convincingly that the books left behind by GE CHAOFU's granduncle were of primary importance in elaborating the new synthesis.

Like the Shangqing revelations, the Lingbao canon also incorporates parts of the liturgical practice of the Way of the Heavenly Master, to which it considers itself superior. According to TAO HONGJING (*1016 Zhen'gao* 19.11b) and MENG ANPAI (*1129 Daojiao yishu* 2.6b), the scriptures produced by GE CHAOFU during the Longan period of the Jin dynasty (397–402), became the foundation of the liturgical practice of Taoism. This practice, which continues to the present day, combines the great liturgical paradigm of the Retreat (*zhai* 齋), the Lingbao traditions of the south, and the protocols for the presentation of memorials of the Heavenly Masters, with the recitation of scriptures and the circular *pradakṣiṇa* dance of Buddhism.

Again, like the revelation of the Shangqing scriptures, the work of GE CHAOFU must have touched off a wave of supplementary texts and imitations. Here, too, LU XIUJING established the catalogue of canonical scriptures that were to be considered as the basis for ordination into the rank of a master entitled to conduct the Lingbao Retreat (*sandong fashi* 三洞法師). Lu's catalogue, the *Lingbao jing shumu* 靈寶經書目, has been preserved in several sources. First, we have the list in *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4.8a–9a (here entitled *Lingbao zhongmeng jingmu* 靈寶中盟經目 and including a few additional works), also found in the Dunhuang manuscript Pelliot 2337 of the *Sandong fengdao kejie yifan* 三洞奉道科誡儀范. Another Dunhuang manuscript is Pelliot 2256, which Ōfuchi, who has studied both manuscripts (Ōfuchi Ninji, "On Ku Ling Pao Ching"), identifies as being part of a lost work by SONG WENMING (active 549–551) called *Tongmen* 通門 or *Tongmen lun* 通門論. Another version is found in *508 Wushang huanglu dazhai licheng yi* 1.5a–7a. Ōfuchi and Bokenkamp ("Sources") have reconstructed the list of canonical scriptures and identified them among the texts transmitted in the Ming *Daozang* of 1445. Lu's catalogue, as completed by Song, is divided into two main parts: nineteen canonical scriptures and eight texts of instructions and commentaries, presumably of a later date. With one exception, the texts are presented here in the sequential order of their occurrence in the Liu-Song catalogue. As in the case of the Shangqing scriptures, the text of the most famous scripture, the *Lingbao duren jing* 靈寶度人經 (number 15 of the catalogue), has come down to us incorporated into a work of the Song period (960–1279). This work is *1 Lingbao wuliang duren shangpin miaojing*, to be fully discussed in part 3.B

The most complete study of the canonical Lingbao scriptures to date is Bokenkamp, "Sources of the Ling-pao scriptures."

1.B.3.a The Canonical Lingbao Scriptures

Lingbao wuliang duren shangpin miaojing 靈寶無量度人上品妙經 **1**

20 fols.

ca. 400

1 *Lingbao duren jing* 1 (fasc. 1)

"Most Excellent and Mysterious Book of the Marvelous Jewel That Saves Innumerable Human Beings." This Book of Salvation (*Duren jing* 度人經), as it is generally known, is the most prominent scripture of the liturgical Lingbao tradition. It occupies the preeminent place in the Taoist canon, where it stands as the opening juan of the first text, the expanded sixty-one chapter version of the Song (960–1279; see section 3.B.6).

The scripture, spoken by the Tao, is divided into three parts. It begins with a long introductory *nidāna*-narrative that gives a detailed description of the original revelation and its marvelous efficacy. It states that in the past the sacred scripture appeared in the heavenly spheres of the nascent universe and was bestowed on the Heavenly Worthy of Primordial Beginning (Yuanshi tianzun 元始天尊). He then promulgated the text by reciting it ten times. The entire pantheon of gods and saints of the Ten Directions (the eight points of the compass, the zenith, and the nadir) converged at the place of recitation. Here the Yuanshi tianzun suspended a pearl, the size of a small grain, in the void and made the myriad gods enter inside. After the tenfold recitation, the Tianzun transmitted the scripture to "me" (*wo* 我), meaning here both the Tao (or Daojun 道君) and the individual adept.

The revelation restored the universe to its original sinless state. Everyone henceforth cultivated their inborn goodness and no longer killed, injured, coveted, exhibited jealousy, debauched, robbed, or hated other beings. Nor did anyone abuse language by proffering either flattering or injurious words. Everyone loved each other, and all became close as kin. Not only all the living were saved, but also all ancestors.

The first part closes with instructions for the recitation of the scripture, which should be done in an oratory (*shi* 室, meaning *jingshi* 靜室) while burning incense. The formula given for the Opening of the Incense Burner (*falu* 發爐) rite (5b) is adapted from the Heavenly Master liturgy.

The core of the scripture is the second part (6a–14b). The title of *Yuanshi wuliang duren shangpin miaojing* 元始無量度人上品妙經 is repeated here. This part contains the essence of the scripture by revealing the "secretly rhyming sounds of hidden names of the great gods of the Thirty-two Heavens and of all other divine beings." The recitation of the scripture activates this entire pantheon, including the Demon Kings and other celestial guardians.

The third part contains the revelation of the Innumerable Sounds of the Secret Language of the Great Brahman [Energies] of the Heavens ("Zhutian zhong dafan yinyu wuliang yin 諸天中大梵隱語無量音"; 17a–end). Here are found the stanzas on the creation of the universe, named Marvelous Writings of the Primordial Beginning (compare *22 Yuanshi wulao chishu yupian zhenwen tianshu jing*, q.v.). The stanzas of the Thirty-two Heavens are given here in three series: the higher, the middle, and the lower, totaling twelve hymns.

The date and authenticity of this text as an early Lingbao scripture are beyond doubt. The earliest known commentary to the *Duren jing* is that by Yan Dong 嚴東 (fl. 485) in *87 Yuanshi wuliang duren shangpin miaojing sizhu*. Ōfuchi Ninji ("On Ku Ling Pao Ching," 51) has argued that the first *nidāna*-narrative part is not annotated by Yan and that it should therefore be a later addition, but his argument is not convincing.

The *Duren jing* has been immensely important in Taoist liturgy. It borrows from Buddhism not only many elements of form, vocabulary, and style, but also its very function as a text to be recited repeatedly for salvific ends, a function taken from the practice of Indian sūtra-reading and mantra-recitation. The prescribed tenfold psalmody has provided the framework for innumerable ritual performances. The esoteric aspect of the "sacred sounds and hidden names" has, moreover, inspired a great many mystical elaborations. This text corresponds to number 15 of the Lingbao corpus.

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Kristofer Schipper

Yuanshi wulao chishu yupian zhenwen tianshu jing

元始五老赤書玉篇眞文天書經

3 juan

ca. 400

22 (fasc. 26)

"Scripture on the True Writs of the Five Ancients of the Primordial Beginning, Red Writings in Celestial Script on Jade Tablets." This scripture is also known under a number of variant titles, for example, *Wupian zhenwen* 五篇眞文 or *Dongxuan chishu jing* 洞玄赤書經. Originally divided into two juan, it is one of the basic texts of the early Lingbao canon.

The True Writs came spontaneously into being even prior to the Primordial Beginning, launched the cosmogony, and have ever since been guarantors of the cosmic order. They are called "red writings" because they were refined in the fire of the Southern Heaven (1.1b). They form the core of this scripture, which reproduces them

FIGURE 15. The True Writs of the East (*22* 1.7b–8a)

in "celestial script," a kind of seal script (*zhuanwen* 篆文; 1.7b–30a). For each of the Five Directions there exists a number of characters that, divided into four groups each, are inscribed in the various celestial palaces and have a fourfold effect: they register the names of the adepts on lists of immortality, warrant the correctness of the cosmic processes, dominate the demons, and control the divinities of the water in order to prevent floods. In addition, there are magic symbols (fu) for the Five Directions, taken from *388 Taishang lingbao wufu xu* 3.9b–11b (cf. Bokenkamp, "Sources," 454–56). The description of the Five Ancients (1.31a–35a) corresponds also, mostly verbatim, to *388 Wufu xu* (1.11b–14b). Of another series of fu that help to ban demons and escape cosmic catastrophes, some can again be traced back to *388 Wufu xu* 3.12a–14a. Furthermore, the scripture states the reason for establishing the six months of fasting and the ten fast days of each month: at these times the deities gathered in the various heavenly palaces and sent emissaries to earth to examine the offenses and merits of the people. Therefore it was especially during these times that one had to fast and observe the precepts (2.17b–3.7b) (fig. 15).

The preface to the present scripture, quoted in the first half of the seventh century (*1132 Shangqing dao leishi xiang* 3.6b; *1129 Daojiao yishu* 10.3b), is no longer extant. This text corresponds to number 1 of the Lingbao corpus.

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Hans-Hermann Schmidt

Taishang dongxuan lingbao chishu yujue miaojing
太上洞玄靈寶赤書玉訣妙經
2 juan
ca. 400
352 (fasc. 178)

"Lingbao Scripture of the Jade Instructions on the Red Writing" This text forms part of the early Lingbao canon (Ōfuchi Ninji, "On Ku Ling Pao Ching," 41–42, 46).

It is complementary to *22 Yuanshi wulao chishu yupian zhenwen tianshu jing*, providing essentially explanations on how to put the heavenly revelations therein into practical use. In Ōfuchi's opinion, it originally comprised only one juan. However, the text itself (2.4b) and also *22 Yupian zhenwen* 3.15b indicate a division into two juan.

The revelations of this scripture are addressed to a certain Wang Longci 王龍賜, exhorting him to save all people in the Ten Directions of space. The revelations begin with two series of Lingbao precepts (identical with *177 Taishang dongzhen zhihui shangpin dajie* 1b–3a). A ritual for the redemption from sin follows. This is the *Tou sanyuan yujian* 投三元玉簡, in which the divinities of the Three Origins (Heaven, Earth, and Water) are supplicated by casting (*tou* 投) messages to them inscribed on wooden tablets (1.5a–8a). The subsequent part (1.8b–21a) is an elaboration on *22 Yupian zhenwen* 1.7b–30a. It gives a rendering of the True Writs in terrestrial script (for textual differences, see Kobayashi Masayoshi, "Reihō sekisho gohen shinbun," 24–28) and explains various practices for their use. The instructions that follow for swallowing the fu of the Five Emperors and making a bamboo stick, into which the fu are sealed, refer to *22 Yupian zhenwen* 1.35a–39b. The next paragraph has also been taken from this source.

Juan 2 contains—in addition to an *avadāna* story of worthy deeds in previous existences, probably adopted from the *Longshi nü jing*, 909c–910a (see Bokenkamp, "Sources," 474–75)—several other practices that have no direct counterpart in *22 Yupian zhenwen*, for example, the ingestion of the Five Shoots (*shi wuya* 食五牙) in which the Five Ancients are visualized and, after they have been transmuted into the qi of the respective direction, incorporated by the adept and directed to the corresponding viscera (2.4b–14a). Not only the prologue, but also the fu with the names of the heavens and final formulas of invocation together with instructions for swallowing the qi are found—with slight variants—in *388 Taishang lingbao wufu xu* 1.11b–12a, 3.14b–16a, 3.21a–22a. The sacrifice (*jiaoji* 醮祭) to the five Lingbao emperors (2.20a–28b) is also based on *388 Wufu xu* 3.4b–7b. Our text closes with directions for the ceremony for the transmission of the True Writs and magic symbols.

The commentary, which occasionally gives additional instructions, was probably written together with the scripture itself, since 1124 *Dongxuan lingbao xuanmen dayi* 11b already states that its date was not known with certainty.

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Dongxuan lingbao wulao shezhao beifeng guimo chishu yujue 洞玄靈寶五老攝召北酆鬼魔赤書玉訣

7 fols.

ca. 400

1297 (fasc. 1009)

"Jade-Instructions on the Red Writing of the Five Ancients about Summoning the Demons of [the Underworld] Beifeng." This text corresponds to *352 Taishang dongxuan lingbao chishu yujue miaojing* 1.24b–31a. The editor possessed only this fragment of the original work, since he remarks at the beginning: "Regrettably this version is incomplete (*yuan que* 原闕). A search for [the remainder] and the editing of a complete version still remain to be done." This text and the preceding one correspond to number 2 of the Lingbao corpus.

Hans-Hermann Schmidt

Taishang dongxuan lingbao kongdong lingzhang 太上洞玄靈寶空洞靈章

Six Dynasties (220–589)

Dunhuang manuscript Pelliot 2399

"Marvelous Stanzas of the Void Caverns." This scripture of the canonical Lingbao corpus is missing from the Ming *Daozang*. A large part of the text has, however, been recovered from the Dunhuang manuscripts (see Ōfuchi Ninji, "On Ku Ling Pao Ching," 47, and Ōfuchi Ninji, *Tonkō dōkyō*, *Zurokuhen*, 2–8).

The manuscript Pelliot 2399 contains 245 lines of sixteen characters. This is approximately equivalent to twelve folios in the 1926 reprint of the Ming *Daozang* and appears to represent the entire scripture, with the exception of the opening sentences. The title of the scripture is given at the end of the manuscript and is identical to that found in the catalogue of the canonical Lingbao scriptures, the *Lingbao jingmu* 靈寶經目.

The text opens with the description of a festive gathering and banquet at the court of the Heavenly Worthy of Primordial Beginning (Yuanshi tianzun 元始天尊). There each of the sovereigns (*di* 帝) of the Thirty-two Heavens in turn sings a hymn extolling the blissful beauty and joy that reigns in their respective divine precincts, a meritorious deed that saves countless creatures. These stanzas (*zhang* 章) occupy the major part of the present scripture. The final part of the text is again in prose and describes the delights and paradise-like conditions resulting from the recitation of the scripture by gods and humans alike.

Like most other stanzas in the Lingbao scriptures, the present thirty-two hymns were incorporated in liturgy, to be sung during the rites of circumambulation. WSBY 29 contains the complete text of the hymns for this very purpose (see Bokenkamp, "Sources," 479). The present text corresponds to number 3 of the Lingbao corpus.

Kristofer Schipper

Dongxuan lingbao yujing shan buxu jing 洞玄靈寶玉京山步虛經

10 fols.

ca. 400

1439 (fasc. 1059)

"Lingbao Scripture on Pacing the Void at Jade-Capital Mountain." This work belongs to the original Lingbao corpus. It is listed in the first part of the *Lingbao jingmu* 靈寶經目 as *Shengxuan buxu zhang* 昇玄步虛章 (Stanzas on Ascending to the Mysterious and Pacing the Void). The initial part of the text, describing the celestial regions, shows in its present version distinct differences from the quotations in WSBY and *1123 Yiqie daojing yinyi miaomen youqi* 2b, 11a. The core of the work is made up of ten stanzas that describe the ascent to the celestial Mount Yujing (where the Lingbao scriptures are concealed) and the gathering with immortals and zhenren, during which, via the recitation of the scriptures to the accompaniment of Taishang, all suffering is eliminated. The stanzas are followed by several hymns (three of which were adapted from the Shangqing tradition; cf. Bokenkamp, "Sources," 443–45) in praise of the Lingbao scriptures. A short biography of Ge Xuan (also quoted in *1123 Yiqie daojing yinyi miaomen youqi* 26b) concludes our text.

The practices of visualization (3a), like those concerning the circumambulation of the altar (*gaozuo* 高座; cf. *524 Dongxuan lingbao zhai shuo guang zhu jie fa deng zhuyuan yi* 11b), and of the chanting of the stanzas during the Lingbao Retreat are similar to the ones prescribed in *425 Shangqing Taiji yinzhu yujing baojue* 5b–6a, 7b, 9b. The stanzas and some of the hymns are cited—with some variations—in Lu Xiujing's ritual *528 Taishang dongxuan lingbao shoudu yi* 38b–41a, 23b–25a in connection with the transmission of the Lingbao canon. Furthermore, hymns from the present work can also be found in two other scriptures from the ancient Lingbao corpus, *344 Taishang dongxuan lingbao zhihui benyuan dajie shangpin jing* 7b–8a and *425 Shangqing Taiji yinzhu yujing baojue* 18a–20a.

An annotated edition of the *Yujing shan jing* quoted in *1132 Shangqing dao leishi xiang* 3.1b is no longer extant. The present text corresponds to number 4 of the Lingbao corpus.

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Dongxuan lingbao ziran jiutian shengshen zhang jing
洞玄靈寶自然九天生神章經
15 + 2 fols.
ca. 400
318 (fasc. 165)

"Stanzas of the Life Spirits of the Nine Heavens." One of the most fundamental texts of the Lingbao corpus, its present version having been slightly altered as a result of later additions. The Nine Treasure Stanzas (8a–9b) appear to be a later addition (see Ōfuchi Ninji, "On Ku Ling Pao Ching," 47, and the next article on *165 Lingbao ziran jiutian shengshen sanbao dayou jinshu*). The original version, that is 1a–8a and 9b–14b, is given in YJQQ 16.

The scripture can be divided into three parts. The first part (1a–4b) describes the eras that have preceded our present world and that were governed in succession by the Three Treasures: Tianbao 天寶, Lingbao 靈寶, and Shenbao 神寶. These figures represent the Three Primordial Qi or Pneumata, assimilated to the Three Caverns (*sandong* 三洞) and the Three Pure Ones (*sanqing* 三清). They create the Ten Thousand Things. This cosmogony is similar to the development of the fetus, and, therefore, the Intendant of the Nine Heavens (Jiutian Sima 九天司馬) chants these hymns every time a child is born. By analogy, the disciple may recite them and thus assemble the entire pantheon in his or her body and consecrate it.

The second part (5a–8a) tells of the revelation of the hymns by the Yuanshi tianzun 元始天尊, in order to save the Seed People (*zhongmin* 種民) at the forthcoming apocalypse of the imminent sexagesimal year 21 (*jiashen* 甲申). After this *nidāna*-style introduction, the third part (8a–15a) presents the nine hymns, each one corresponding to one of the Nine Heavens, followed by poems by the Taiji zhenren 太極眞人.

An appendix features the tale of a miracle that occurred at the beginning of the Song dynasty as a result of the recitation of the present scripture. There exist three commentaries to this work (*396*, *397*, and *398*).

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Kristofer Schipper

Lingbao ziran jiutian shengshen sanbao dayou jinshu
靈寶自然九天生神三寶大有金書
9 fols.
ca. 400
165 (fasc. 73)

"Golden Writing from the Dayou [i.e., a palace in the Yuqing Heaven] of the Three Treasures [i.e., the three divinities Tianbao 天寶, Lingbao 靈寶, and Shenbao 神寶]." The text is identical with *318 Dongxuan lingbao ziran jiutian shengshen zhangjing* 1a–9b, where the present title figures as a subtitle, except that the stanzas of the Nine Heavens and the two hymns of Taiji zhenren 太極眞人 are not included.

In YJQQ 16.1a, *Sanbao dayou jinshu* is used as an alternative title for the whole *Jiutian shengshen zhang jing*. A Yuan commentary (*398 Dongxuan lingbao ziran jiutian shengshen zhang jing zhu* 1.1b), however, applies this title only to the part of the *Jiutian shengshen zhang jing* that describes the genesis and the propagation of the nine stanzas. This text and the preceding one correspond to number 5 of the Lingbao corpus.

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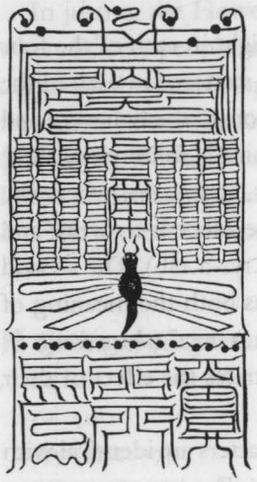

FIGURE 16. The fu of the Western direction (*671* 1.6b–7a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/666)

Taishang wuji dadao ziran zhenyi wucheng fu shangjing
太上無極大道自然眞一五稱符上經
2 juan
ca. 400
671 (fasc. 352)

"Supreme Scripture of the Most High Boundless Great Tao and the Spontaneously [Created] True-and-One Symbols of the Five Correspondences." This scripture forms part of the original Lingbao canon. It is listed in the first part of the *Lingbao jingmu* 靈寶經目 as having one juan. Citations in WSBY and SDZN as well as in the Dunhuang manuscript Pelliot 2440 correspond to the present text but do not indicate a division into two juan. Thus the latter division was probably not introduced before the late Tang (618–907; Ōfuchi Ninji, "On Ku Ling Pao Ching," 37, 47–48; *Tonkō dōkyō: Mokurokuhen*, 20–26; *Zurokuhen*, 10–22).

The core of the scripture is the revelation of the five symbols that are correlated to the Five Planets, Five Peaks, Five Viscera, and so on, and their practical application by Taoist masters and lay believers (*baixing* 百姓) for the healing of diseases (1.3a–11b; fig. 16). Juan 2 describes the practice of carving male and female figurines from the roots of the

zhangju 章拒 plant. These figurines function as helpers and establish contacts with the Eight Archivists (*bashi* 八史), who in their turn enable humans to communicate with the gods (2.1a–8a). Engraving the fu contained in this scripture onto heavy stones is recommended as a simplified method for lay believers, from the emperor down to the common people. The twenty-four Lingbao diagrams (2.11b–12b) that one is to receive after the fu come from *1407 Dongxuan lingbao ershisi sheng tujing*. The present text corresponds to number 6 of the corpus.

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Taishang lingbao zhutian neiyin ziran yuzi 太上靈寶諸天內音自然玉字

4 juan

ca. 400

97 (fasc. 49)

"Lingbao Scripture on the Esoteric Sounds of the Spontaneously Created Jade-Characters in the Various Heavens." The text belongs to the early Lingbao canon and is listed in the *Lingbao jingmu* as having two juan. But probably by the sixth century it was divided into four juan. The present version is possibly incomplete (cf. Ōfuchi Ninji, "On Ku Ling Pao Ching," 37, 48).

The work reveals the names of the Thirty-two Heavens (eight in each of the four directions) and eight jade characters in celestial script that are scattered in each of the heavens (1.1b–14a). These characters, intended for the salvation of the believers and their ancestors, are in the "hidden language of the great Brahma" (*dafan yinyu* 大梵隱語). The text gives details about the celestial palaces, gates, and so on. where the characters are located, their functions, the times at which the adept is to write and ingest these characters as well as the effects of this practice (1.15a–2.18b). The second half of the text provides the "terrestrial reading" and explains both the meaning of the individual jade characters, giving for each heaven a "cavern-stanza" (*dongzhang* 洞章) into which the eight characters are interwoven, and illustrates the effect of their recitation.

The names of the Thirty-two Heavens and the 256 jade characters are identical with *1 Lingbao wuliang duren shangpin miaojing* 1.7b–9b, 1.16b–17b. The present text corresponds to number 7 of the Lingbao corpus.

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Taishang dongxuan lingbao zhihui zuigen shangpin dajie jing
太上洞玄靈寶智慧罪根上品大戒經

2 juan

Ca. 400

457 (fasc. 202)

"Lingbao Scripture on the Supreme Great Rules of Wisdom Concerning the Roots of Guilt." The term *zuigen* 罪根 (roots of guilt) denotes bad deeds and offenses against the religious precepts; these transgressions lead to hell.

This scripture, considered by Ōfuchi as possibly incomplete, is part of the early Lingbao canon (see his "On Ku Ling Pao Ching," 37, 42, 48). Its first juan describes the transmission of the scripture from the Heavenly Worthy of Primordial Beginning to the Most High Lord of the Tao. The Heavenly Worthy explains the gradual decline of humanity in the course of the five kalpas—from the original blissful state down to the introduction of registers of sin—and lists five series of precepts (1.4a–9b): the Ten Precepts for creating good karma, the Ten Superior Prescriptions, the Ten Evils (to be avoided), and the Twelve Rules to be observed. The latter can be also be found in *177 Taishang dongzhen zhihui shangpin dajie* 2b–4b.

In juan 2, the Heavenly Worthy visits the worlds in the Ten Directions of space, where he sees people suffering in hell. From the different deities he learns about the causes of their suffering and by what penitence they may be reborn in a particular form after a determined period of time (cf. *455 Taishang xuanyi zhenren shuo santu wuku quanjie jing*). Souls be saved from hell, especially by following the methods outlined in the *Mingzhen ke* (i.e., *1411 Dongxuan lingbao changye zhi fu jiuyou yugui mingzhen ke*). The present text corresponds to number 8 of the Lingbao corpus.

Hans-Hermann Schmidt

Taishang dongzhen zhihui shangpin dajie 太上洞眞智慧上品大戒

16 fols.

ca. 400

177 (fasc. 77)

"Great Superior Rules of Wisdom." The classification in the Dongzhen division, as indicated by its title, must be a later alteration since in early works like *Lingbao jingmu* 靈寶經目 and WSBY this scripture is entitled "*Dongxuan* 洞玄 *[lingbao* 靈寶*]*."

Often simply named *Dajie jing*, it can be regarded as one of the basic collections for rules and precepts within the Lingbao tradition. It describes the transmission of six series of rules from the Heavenly Worthy of Primordial Beginning to the Most High Lord of the Tao. These are the Ten Precepts (1b–2b) together with the Twelve Rules to be Observed (2b–4b). Anyone who accepts them obtains the grade of an Adept of Pure Faith (*qingxin dizi* 清信弟子; cf. *1125 Dongxuan lingbao sandong fengdao kejie*

yingshi 4.5a; the subsequent Rules for Blocking the Six Sense Organs [6a–7a] also pertain to this grade). Then follow the Rules for Salvation of Living Beings (7a–8a), the Exhortations to the Ten Good Deeds (8a–9b), and finally seven Rules Concerning the Retribution of Merits (13b–15b).

Passages from this scripture (1a–6a) were adopted in an abbreviated form by Lu Xiujing (see *524 Dongxuan lingbao zhai shuo guang zhu jie fa deng zhuyuan yi* 8a–10b).

For Dunhuang manuscripts of this scripture, see Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen,* 29–33; *Zurokuhen,* 30–37. The present text corresponds to number 9 of the Lingbao corpus.

Hans-Hermann Schmidt

Dongxuan lingbao yulu jianwen sanyuan weiyi ziran zhenjing
洞玄靈寶玉籙簡文三元威儀自然眞經
10 fols.
Ca. 400
530 (fasc. 295)

"Tablets of the Jade Register, for the Ceremonial of the Three Principles." This "True and Spontaneous Scripture" contains only the third and last part—that of the Jade Register of the Median Principle (*zhongyuan yulu* 中元玉籙)—of the original work, which is one of the fundamental texts of the Lingbao liturgy. The two other parts are the Tablet of the Golden Register of the Superior Principle (*shangyuan jinlu jianwen* 上元金籙簡文) and the Yellow Register of the Inferior Principle (*xiayuan huanglu jianwen* 下元黃籙簡文). The *Lingbao jing shumu* lists a *Taishang dongxuan lingbao jinlu jianwen sanyuan weiyi ziran zhenyi jing* 太上洞玄靈寶金籙簡文三元威儀自然眞一經, which should correspond to the complete scripture. Indeed, as indicated by our text (10a), the three parts (*sanbu* 三部) contained altogether 240 articles, which amounts to some 80 articles for each part. The present text contains 81 articles, whereas the numerous quotations in WSBY 34–37, 39, 42, 48, and passim (for the *Jinlu jianwen*), in WSBY 54 (for the *Huanglu jianwen*), as well as in *507 Taishang huanglu zhaiyi* 55 and 56 enable us to supplement several dozens of articles. It should, moreover, be noted that the scripture is listed in *508 Wushang huanglu dazhai licheng yi* 1.5b simply as *Dongxuan lingbao sanyuan weiyi ziran jing* 洞玄靈寶三元威儀自然經, omitting the specification *jinlu* of the early catalogue. This omission induced Ōfuchi Ninji to reject the authenticity of the present work ("On Ku Ling Pao Ching," 49).

The first part of the scripture dealt, among other things, with the rites for establishing the altar and the protocols for entering or leaving it. The second part, which is preserved here, essentially concerns the rules that govern the relationship between master and disciple. The last part speaks of the rites of salvation through the extirpation of the roots of guilt (*badu zuigen* 拔度罪根). These are the rites of the Retreat of the Yellow Register (*Huanglu zhai* 黃籙齋). WSBY 54, containing the classical ritual for this Retreat, is entirely composed of quotations from our scripture (compare also the Dunhuang manuscripts Pelliot 3148, Pelliot 3663, DX 158, reproduced in Ōfuchi Ninji, *Tonkō dōkyō: Zurokuhen,* 38–42).

The present text corresponds to number 10 of the Lingbao corpus.

Kristofer Schipper

Dongxuan lingbao changye zhi fu jiuyou yugui mingzhen ke
洞玄靈寶長夜之府九幽玉匱明眞科
39 fols.
ca. 400
1411 (fasc. 1052)

"Liturgy of the Sworn [reading *ming* in the sense of *meng* 盟, as does WSBY 51] Alliance with the Zhenren, Kept in the Jade Chest of the Nine Realms of Darkness, in the Department of the Long Night [the regions of death and damnation]." This scripture was revealed by the Heavenly Worthy of Primordial Beginning for the salvation of all beings.

The hells described here are the twelve infernal regions, introduced in *457 Taishang dongxuan lingbao zhihui zuigen shangping dajie jing*. Those who dwell there are judged according to the Recompenses for the Twelve Meritorious Deeds (*shi shan yinyuan* 十善因緣) and the Punishment for the Fourteen Evil Acts (*shisi zuibao* 十四罪報).

The main part of this long text (from 15b onward) is devoted to different rituals for the salvation of the dead. The first ritual is intended for the release from all forms of retribution (*zuifu yuandui badu shangpin* 罪福緣對拔度上品). This service corresponds to the Retreat of the Alliance with the zhenren, *Mengzhen zhai* 盟眞齋 in WSBY 51, which the faithful should practice at home for more than eighty days a year. Addressing prayers and confessions to the gods of the ten directions, the faithful were to strike the ground with their foreheads and slap their faces (*bojia* 搏頰) some 660 times during a single service.

A second ritual (25b–37a) aims at delivering the country from all kinds of disasters. This ritual is found in WSBY 53 as the Retreat of the Golden Register (*jinlu zhai* 金籙齋) and constitutes the earliest Taoist ritual to be performed for the welfare of the state. The sacred area is built around the Five True Writs (*wuzhen wen* 五眞文; see *22 Yuanshi wulao chishu yupian zhenwen tianshu jing*). The participants' hair is disheveled and their faces are smeared with mud, as in the Retreat of Mud and Charcoal (*tutan zhai* 塗炭齋; see *1278 Dongxuan lingbao wugan wen*).

At the end of our text there is a short presentation of the rites of Casting Dragons (*toulong* 投龍) on the occasion of the transmission of the ten scriptures of the Lingbao.

These rites have been further codified and annotated in LU XIUJING's *410 Taishang dongxuan lingbao zhongjian wen*. The present text corresponds to number 11 of the Lingbao corpus.

Kristofer Schipper

Taishang dongxuan lingbao zhihui dingzhi tongwei jing
太上洞玄靈寶智慧定志通微經

25 fols.

ca. 400

325 (fasc. 167)

"Most High Lingbao Scripture on Wisdom, Fixing the Will and Penetrating the Sublime." This text, with the variant title *Siwei dingzhi jing* 思微定志經, belongs to the early Lingbao canon. All quotations of the work in WSBY and *Bianzheng lun* 8.544a correspond with the present text. A quotation in Dunhuang manuscript Stein 1438 (*Daojiao yi* 道教義; Ōfuchi Ninji, *Tonkō dōkyō: Zurokuhen,* 735, line 30), which Ōfuchi claims to be missing in our text, can be reconstructed almost in its entirety from the diagram on 6a–b (fig. 17). A Dunhuang manuscript of the *Siwei dingzhi jing* (Pelliot 5563; Ōfuchi Ninji, *Tonkō dōkyō: Zurokuhen,* 53) shows only minor variants to 18b–20a of the present version.

The main issue of the text concerns the transmission of a two-part contract in the form of a cosmic diagram (*liangban lunzhuan tu* 兩半輪轉圖) and of the Ten Pre-

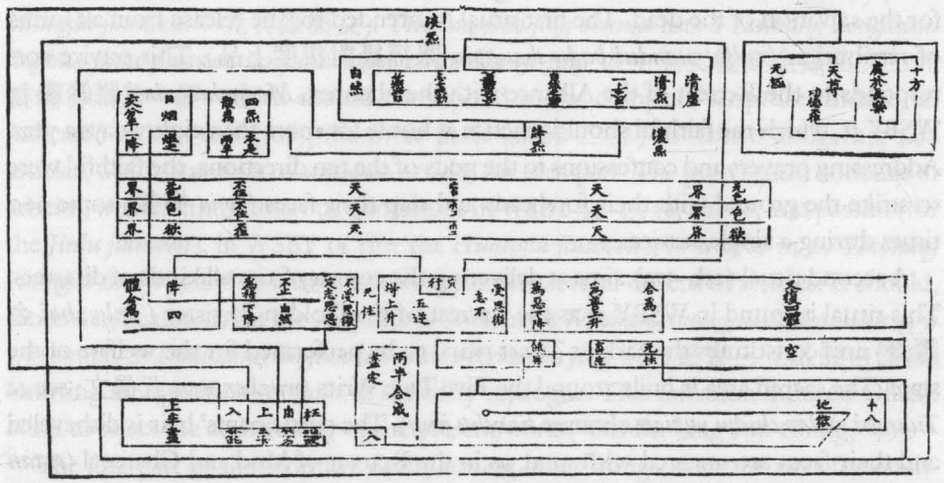

FIGURE 17. The Memory Palace for meditating on the Tao and for the practice of joining the two parts (*325* 6a–b).

cepts to the zhenren Zuoxuan 左玄眞人 and Youxuan 右玄眞人 by Lingbao tianzun. Interspersed are a number of parables patterned after the Buddhist *avadāna,* such as the account on the previous existence of the two zhenren as a charitable married couple (9a–15b), as well as various hymns. Buddhist influence is explicit in this text: the first five of the Ten Precepts correspond to the *pañca-sila*, while the tenth precept is a formulation of the Mahāyānist bodhisattva vow. Taoism and Buddhism, represented by Zuoxuan zhenren and Youxuan zhenren, are understood as being "two ways leading to one goal" (*er tu gui yi* 二塗歸一). The difference seems to be of a formal kind: as opposed to the Buddhists, who from the beginning renounce all worldly possessions, the Taoist adepts must provide pledges (*faxin* 法信) for their ordination. The present text corresponds to number 12 of the Lingbao corpus.

Ursula-Angelika Cedzich

Taishang dongxuan lingbao zhenyi quanjie falun miaojing
太上洞玄靈寶眞一勸誡法輪妙經

6 fols.

Six Dynasties (220–589)

346 (fasc. 177)

"Scripture of the Wheel of the Law to Encourage [Good] and Prohibit [Evil Deeds]." The present text is the first of four fragments that belonged originally to a single work entirely devoted to karma and retribution. The other fragments are: *348 Taishang xuanyi zhenren shuo quanjie falun miaojing*, *455 Taishang xuanyi zhenren shuo santu wuku quanjie jing*, and *347 Taishang xuanyi zhenren shuo miaotong zhuanshen ruding jing*. These last three texts are found as a single book among the Dunhuang manuscripts (Stein 1605 and Stein 1906; see Ōfuchi Ninji, "On Ku Ling Pao Ching," 50). The beginning of the work, which is lacking in those manuscripts, must correspond to the text we have here. The whole, therefore, can be identified as the Scripture of the Wheel of the Law [Expounding] Sins and Blessings (*Falun zuifu* 法輪罪福) in three juan, as listed in the *Lingbao jing shumu* 靈寶經書目.

The text describes the circumstances of the revelation of the Scripture of the Wheel of the Law to Taiji zuo xiangong 太極左仙公 (GE XUAN). While the saint is practicing the Tao on Mount Tiantai 天台, three zhenren of the Most High Mysterious One (Taishang xuanyi zhenren 太上玄一眞人) visit him. They are his divine Masters of Transmission (*dushi* 度師), whereas the Taiji zhenren 太極眞人 Xu Laile 徐來勒 is his guarantor (*bao* 保). Each of the three zhenren reveals one part of the practice, which forms the subject of the texts in the next three articles.

Kristofer Schipper

Taishang xuanyi zhenren shuo quanjie falun miaojing
太上玄一眞人說勸誡法輪妙經
7 fols.
Six Dynasties (220–589)
348 (fasc. 177)

"Scripture of the Book of the Wheel, Spoken by the Zhenren of the Most High Mysterious One." This text continues the preceding *346 Taishang dongxuan lingbao zhenyi quanjie falun miaojing*.

The revelation of the Wheel of the Law has a marvelous efficacy that enables all beings to leave the cycle of transmigration and enter nirvāṇa (*miedu* 滅度). Through their asceticism, the true hermits move the Void Sovereign, Xuhuang 虛皇, who, after innumerable kalpas, bestows on them the present scripture. Humans of all ways of life can enter into *samādhi* thanks to this revelation. Lay people, by their religious practice, may obtain Delivery of the Corpse (*shijie* 尸解). All persons, priests or lay, inspired by the teachings of the Great Vehicle (*fa dacheng zhi xin* 發大乘之心) can gain merit and salvation by lighting oil lamps, abandoning their riches, giving donations to the poor, and by sacrificing a part or the totality of their bodies. The text closes with three rhymed *gāthās* and an epilogue.

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Taishang xuanyi zhenren shuo santu wuku quanjie jing
太上玄一眞人說三途五苦勸誡經
11 fols.
Six Dynasties (220–589)
455 (fasc. 202)

"Scripture of Encouragement and Prohibition, [in order to Escape from] the Three [Bad] Destinies and the Five Sufferings." This is the second chapter of the Book of the Wheel of the Law (*Falun jing* 法輪經), revealed by the second zhenren of the Mysterious One (see the two preceding articles).

First, the Tao expounds the laws of retribution. Thereupon, He (i.e., the Tao) leaves the heavens eight times through the gates of the eight directions and discovers humans submitted to the severest tortures in hell. The *devas* who administer these regions explain to him that those beings atone for their sins. The merciful Tao announces the salvation of all, thanks to his Wheel of the Law and the teachings of Exhortations and Prohibitions. Through the eight gates opened by the Tao, all will enter into nirvāṇa. At the end, there is a short epilogue on meritorious deeds, as well as three rhymed *gāthās*.

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Taishang xuanyi zhenren shuo miaotong zhuanshen ruding jing
太上玄一眞人說妙通轉神入定經
9 fols.
Six Dynasties (220–589)
347 (fasc. 177)

"Scripture of Entering *Samādhi* of Marvelous Perception and Conversion of the Spirit, Spoken by the Zhenren of the Most High Mysterious One." This is the final chapter of the *Falun jing* 法輪經 (see the three preceding articles).

This part consists essentially in the enumeration of forty-five commemorations (*nian* 念) to guide the mind toward concentration on good deeds and universal salvation as in Mahāyāna Buddhism (see Zürcher, "Buddhist influence," 112).

At the end of the text, we find, as usual, instructions concerning the transmission of the scripture and the necessary pledges of precious objects. Finally, there is a passage devoted to the merits of reciting the scripture, which enables the disciple to overcome all dangers and to become an immortal in the Palace of the Grand Bourne (Taiji gong 太極宮). This text and the three preceding ones correspond to number 14 of the Lingbao corpus.

Kristofer Schipper

Taishang zhutian lingshu duming miaojing 太上諸天靈書度命妙經
19 fols.
ca. 400
23 (fasc. 26)

"Most High Miraculous Book of Salvation in the Numinous Writing of the Numerous Heavens." This text belongs to the original Lingbao scriptures. Citations in WSBY, SDZN, and in Buddhist works correspond to the present text, although some of them are considerably abridged or give variant readings (compare, e.g., *Xiaodao lun* 9.150b with our text, 14b–15a).

The Heavenly Worthy of Primordial Beginning reveals this scripture in the five paradisiacal regions in order to preserve for all eternity the good fortune the inhabitants of these realms have enjoyed since the revelation of the Lingbao scriptures in the mythical Longhan 龍漢 era. Otherwise it might disappear in the periodic epochs of decline. Now, too, the peoples of remote border regions, to whom the blessings of a revelation had never before been extended, are at last included in the scheme of universal salvation. At the end of the "greater and smaller eras," lesser teachings—such as gymnastics (*daoyin* 導引), Tending Life (*yangsheng* 養生) practices, and the talismans and diagrams of the Taiqing tradition and the *Taiping daojing* 太平道經—will also perish, while the scriptures of the Three Caverns shall outlive all catastrophes. The text concludes with four stanzas addressed to the Four Heavenly Rulers (*sitian diwang* 四

天帝王) which form the core of the revelation. This text corresponds to number 16 of the Lingbao corpus.

Ursula-Angelika Cedzich

Taishang dongxuan lingbao miedu wulian shengshi miaojing
太上洞玄靈寶滅度五鍊生尸妙經
19 fols.
Six Dynasties (220–589)
369 (fasc. 181)

"Scripture of Nirvāṇa [Obtained] by the Fivefold Refinement of Living Beings and Corpses." This work contains the revelations of the sacred writs insuring the repose, purification and salvation of the dead in their tombs.

These writs, reproduced here in sacred characters (*zhenwen* 眞文), correspond to the esoteric sounds of the heavens (*zhutian neiyin* 諸天內音; see *97 Taishang lingbao zhutian neiyin ziran yuzi*). The writs must be copied on five stones and buried at the edges and in the center of the tomb. Each writ is accompanied by a talismanic order (*fuming* 符命) in the name of the Law of Nüqing, the ancient Code of Alliance with the zhenren (*Mengzhen jiutian Nüqing wen* 盟眞九天女青文).

The present work appears to be incomplete. Two versions have been found among the Dunhuang manuscripts (Pelliot 2865 and Stein 298) that contain an appendix. It includes a yellow memorial (*huangzhang* 黃章) to be presented at the time of the burial of the inscribed stones and a few accounts of the efficacy of this rite (see also *1292 Huangzeng zhangfa*).

On the practice of the ritual in connection with requiem services (*qianshen yi* 遷神儀) during the Tang dynasty (618–907), see Du Guangting, *507 Taishang huanglu zhaiyi* 57.1b, quoting the liturgist Zhang Wanfu. The present text corresponds to number 17 of the Lingbao corpus.

Kristofer Schipper

Taishang dongxuan lingbao sanyuan pinjie gongde qingzhong jing
太上洞玄靈寶三元品戒功德輕重經
38 fols.
Six Dynasties (220–589)
456 (fasc. 202)

"Scripture of Great and Minor Merits, and the Classified Rules of the Three Principles." A large part of the text is quoted in WSBY 44. This quotation corresponds to the Rules of the Three Principles, which are divided into three groups of sixty interdictions, each group being placed under the aegis of one of the Three Officials (*sanguan* 三官).

The first part of the work gives a detailed description of the administrative configuration. Each sphere of the universe (Heaven, Earth, and Water) contains one palace and three prefectures (*fu* 府). Each prefecture has either twelve offices (for Heaven) or fourteen (for Earth and Water), for a total of one hundred and twenty. Each office keeps records on merits and sins. The accounts are verified on the fifteenth day of the first, seventh, and tenth moons. Then the names of those who have merited long life are transcribed on a Green Register (*qingbu* 青簿) and a Jade Calendar (*yuli* 玉曆). Those who shall go into the Nine Realms of Darkness (*jiuyou* 九幽) have their names inscribed on the Black Book (*heibu* 黑簿). This entire administration is present not only in the heavens but also inside the human body.

The text often refers to the authority of Nüqing 女青, the Pole Star (*beiji* 北極), who has created the institutions of the Three Officials and the code of prohibitions. It also refers to the ritual of the Alliance with the zhenren (*Mingzhen kefa* 明眞科法; see *1411 Dongxuan lingbao changye zhi fu jiuyou yugui mingzhen ke*, number 11 of the corpus), as well as to the precepts of wisdom (*Zhihui shangpin* 智慧上品; see *457 Taishang dongxuan lingbao zhihui zuigen shangpin dajie jing*, number 8 of the corpus). Finally, for the ritual of pardon of sins, our text refers to a *Sanyuan xiezui fa* 三元謝罪法, which may correspond to *417 Taishang dadao sanyuan pinjie xiezui shangfa*. The present text corresponds to number 18 of the Lingbao corpus.

Kristofer Schipper

Dongxuan lingbao ershisi sheng tujing 洞玄靈寶二十四生圖經
48 fols.
ca. 400
1407 (fasc. 1051)

"Lingbao Scripture on the Diagrams of the Twenty-four Vital Energies." This scripture of the ancient Lingbao corpus is obviously modeled on earlier texts since not only its title but also the names of the twenty-four individual diagrams are given in almost identical form in the works listed in BPZ 17 and 19 (see Bokenkamp, "Sources," 458–60).

After ingesting the talismans for introspection (*Dongxuan neiguan yufu* 洞玄內觀玉符), Housheng Lijun 后聖李君, the ruler over the saints of the future world (cf. *442 Shangqing housheng daojun lieji*), has a vision of the original cosmic configuration of the Twenty-four Qi or Pneumata, manifest in three superimposed divisions of Eight Effulgences. These are projections of the vital energies of his own body, and appear as sacred diagrams of characters written in the sky (fig. 18). The present text represents Lord Li's record of his meditative experience. Set to music, the diagrams are also rendered in the form of twenty-four hymns (plus a twenty-fifth, serving as the basis for the others). Twenty-four fu are used to invoke the corresponding divinities in the

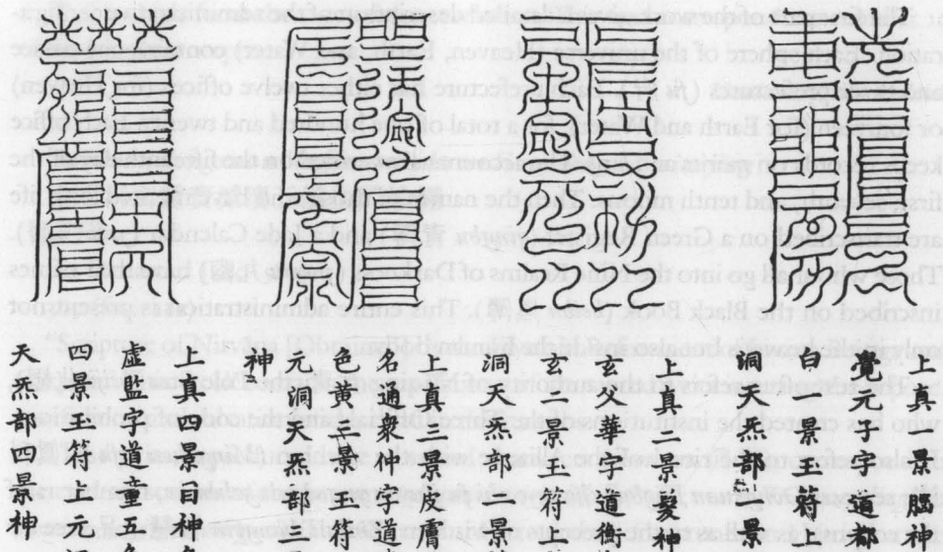

FIGURE 18. Four of the Eight Superior Effulgences of the vital energies (*1407* 6b–8b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/1388)

three centers of the body. They are followed by the formula for transmission together with the secret names of the five *māras* (*mowang* 魔王) acting as guarantors during transmission, and finally by a three-part register (*lu* 籙) of all subordinate physical divinities.

The application and benefit of the twenty-four different diagrams are discussed in *671 Taishang wuji dadao ziran zhenyi wucheng fu shang jing* 2.11b–12b.

LU XIUJING refers to the present work as a fundamental register of the Lingbao tradition, on which he bases the rite of exteriorization of the officials (*chuguan* 出官) within the ritual of transmission he himself authorized (see *528 Taishang dongxuan lingbao shoudu yi*, preface and 13b–19a). The present text corresponds to number 19 of the Lingbao corpus.

Ursula-Angelika Cedzich

Taishang lingbao wufu xu 太上靈寶五符序

3 juan

Eastern Jin (317–420)

388 (fasc. 183)

"The Five Fu, Powerful Treasure of the Most High." The word *xu* in the title, normally translated "preface," refers rather to the text as such (Kaltenmark, "Quelques

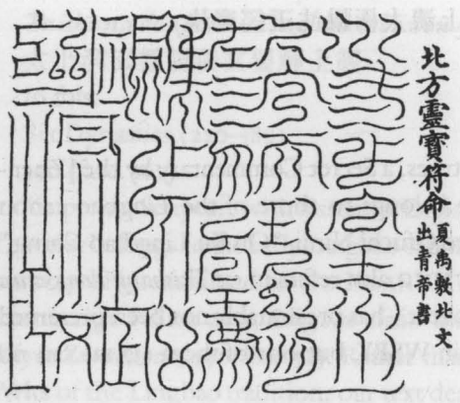

FIGURE 19. The Lingbao talisman of the north (*388* 3.11b).

remarques," 5). This and other features of the text, according to Kaltenmark, betray its close relationship to the apocryphal *weishu* 緯書 commentaries of the Han. In its present form, however, it postdates GE HONG (283–343), whom it mentions (2.22b) and quotes (3.5a). The title does not correspond to the content of the extant work, for the text no longer deals exclusively with the famous Five Fu but constitutes an anthology of Taiqing Taoism—that is, Taoism of the Han dynasty and Three Kingdoms period (206 B.C.–A.D. 265).

This is the Taoism of the great myths concerning, in particular, the transmission of the Five Fu by the mythical ruler Yu 禹 (1.1a–11a, 3.1a–3a); the quest for the explanation of the Book of the True One by the Yellow Emperor (3.16b–22a); formulas (juan 2) and Lord Lao's revelations (3.13a); the Offering, including meat and wine (3.3a–7b); the body with numerous souls, lacking system, but made in the image of nature (1.19b–25a); and the seekers of immortality, hermits who enter the mountains to collect medicinal plants (1.15b–16a). The Five Fu themselves seem to have been especially used to protect the adept in the mountains, for they are preceded by a table of auspicious days for "entering the mountain" (3.3b–9a; the same information is also found in BPZ 17) (see fig. 19).

As Isabelle Robinet has shown, the antiquity of the main parts of the *Wufu xu* is confirmed by its close connection with the *Sanhuang wen* 三皇文 and with such texts as *1168 Taishang laojun zhongjing* (Robinet, *La révélation du Shangqing*, 1:26–34). It was only much later that the *Wufu xu* was linked to the so-called "new" Lingbao texts—no doubt in order to lend them an aura of greater prestige (Lagerwey, *Wu-shang pi-yao*, 234). This text corresponds to number 20 of the Lingbao corpus.

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John Lagerwey

Shangqing taiji yinzhu yujing baojue 上清太極隱注玉經寶訣
20 fols.
Six Dynasties (220–589)
425 (fasc. 194)

"Precious Instructions on the Jade Scriptures, a Secret Commentary by the [Zhenren of the] Supreme Pole." This scripture belongs to those of the Lingbao canon transmitted to GE XUAN in eleven juan (see Ōfuchi Ninji, "On Ku Ling Pao Ching," 40, 53). The present text, to which LU XIUJING also refers in *528 Taishang dongxuan lingbao shoudu yi* 38a–b (cf. 3a of the present text), has presumably not been preserved in its entirety: thirteen citations are given in WSBY, but one of them (37.1a) can no longer be found in our text.

The work deals with the ritual prescriptions for the transmission, recitation, copying, and so on, of sacred scriptures. The division of these scriptures into categories is of great interest. Thus the Dongzhen group of the Three Caverns (*sandong* 三洞) is said to comprise the *Dadong zhenjing* 大洞眞經 and, directly related to it, the *Xiaomo zhihui jing* 消魔智慧經, as well as the *Feixing yujing* 飛行玉經. The Lingbao scriptures fall into the Dongxuan 洞玄 division, while the *Sanhuang wen* 三皇文 belong to the Dongshen 洞神 division. The prefix *Shangqing* 上清 is conferred on all scriptures of the Three Caverns. They fit into the higher category (*shangpin* 上品), and together they have their place of honor in the north. For the scriptures of the middle category (*zhongpin* 中品) no titles are listed, but they include all texts that do not belong to the main scriptures of the Three Caverns. Their place of honor is in the east (11a–b). The records of the personal attainments of the immortals (*xianren benye zhuan* 仙人本業傳), collected under the title Scriptures on the Traces of the Tao (*Daoji jing* 道跡經), form a final category with its place of honor in the west (13b).

The *Daode jing* 道德經 has a special status. Although its transmission is unrestricted, it is ranked with the higher category and is venerated together with the scriptures of the Sandong in the north.

The present text thus describes a division of the Taoist scriptures that gives no priority to the Maoshan tradition and does not even consider it as a separate entity. The same concept of the Three Caverns can also be found in other works belonging to the early Lingbao canon: *532 Taiji zhenren fu lingbao zhaijie weiyi zhujing yaojue* 12a–b, 19a–20a; and *1114 Taishang dongxuan lingbao benxing suyuan jing* 10b–11a. The present text corresponds to number 21 in the Lingbao corpus.

Ursula-Angelika Cedzich

Taishang dongxuan lingbao zhenwen yaojie shangjing
太上洞玄靈寶眞文要解上經
16 fols.
Six Dynasties (220–589)
330 (fasc. 167)

"Supreme Scripture with Essential Explanations on the Most High Lingbao Writs." This text belongs to the early Lingbao canon, more precisely, to the eleven juan of texts purportedly transmitted to GE XUAN. It is quoted in WSBY 32.18a and Dunhuang manuscript Pelliot 2455, *Lingbao ziran zhaiyi* 靈寶自然齋儀 (Ōfuchi Ninji, *Tonkō dōkyō: Zurokuhen,* 146, line 32). Rather than offering a commentary on the Five True Writs of the Lingbao tradition, our text deals with the liturgical practice centering on them.

An introductory account on the genesis of the Five True Writs, which plainly relies on *22 Yuanshi wulao chishu yupian zhenwen tianshu jing* 1a–2b, is followed by an enumeration of the twelve universal virtues of the cosmic symbols (*shier de* 十二德) and the twelve vows (*shier yuan* 十二願). The latter, as well as the subsequent invocations addressed to the protective deities of the Five Directions (*weiling shenzhou* 衛靈神咒), are basic elements of the typical Lingbao ritual (see, e.g., *528 Taishang dongxuan lingbao shoudu yi* 10a–11b). Also basic ritual are the statements of repentance and the requests for pardon addressed to the Ten Directions (*chanxie shifang* 懺謝十方; a variant of these addresses is found, e.g., in *1411 Dongxuan lingbao changye zhi fu jiuyou yugui mingzhen ke* 17b–24a). The hymns, as well as directions for paying homage to Donghai qingtong jun 東海青童君 and Dadao yuchen jun 大道玉晨君 at the end of the text, are borrowed from the early Maoshan literature (see *1016 Zhen'gao* 3.9a–b; 3.16a–b, 9.15a–b). This text corresponds to number 22 of the Lingbao corpus.

Ursula-Angelika Cedzich

Taishang taiji taixu shang zhenren yan taishang Lingbao weiyi dongxuan zhenyi ziran jing jue 太上太極太虛上眞人演太上靈寶威儀洞玄眞一自然經訣
Six Dynasties (220–589)
Dunhuang manuscripts Pelliot 2356, 2403, and 2452

"Instructions Concerning the Spontaneous Scriptures of the True One, for the Ceremonial of the Lingbao, as Expounded by the Superior Zhenren of the Great Ultimate and Void." Among the present three manuscript fragments, presumably of the same work, only one (Pelliot 2452) gives a title at the end of the text, and that reads simply: "Instructions Concerning the Scriptures for the Ceremonial of the Lingbao, First Part" (*Lingbao weiyi jing jue shang* 靈寶威儀經訣上). Ōfuchi Ninji (*Tonkō dōkyō, Zurokuhen*, 727) identifies the manuscripts as parts of the now lost Lingbao scripture,

the long title of which is found in the *Lingbao jingmu* 靈寶經目 preserved in the Dunhuang manuscript Pelliot 2256. An argument against this identification is the fact that the title as given in Pelliot 2452 mentions a "first part," whereas according to the *Lingbao jingmu* the work had only a single juan (compare also *1125 Sandong fengdao kejie yingshi* 4.8a–9a).

In all other respects the present text as partially preserved here corresponds to what we may surmise to have been the contents of the lost work. It is transmitted by the zhenren of the Great Ultimate Xu Laile 徐來勒 and deals at least partially with the ceremonies of transmission of the Lingbao scriptures. As Bokenkamp ("Sources," 484) has remarked, the work was apparently already lost during the Tang or Northern Song dynasties, for it is not included in the list of Lingbao scriptures in the compendium of the Yellow Register rituals collected by the Southern Song Taoist LIU YONGGUANG (*508 Wushang huanglu dazhai licheng yi* 1.5a-7a).

The manuscript Pelliot 2452 contains the longest fragment, with 104 lines. It begins with a number of hymns sung by great Taoist patriarchs (including Zhang Daoling 張道陵) extolling the extraordinary powers of the present scripture. The remainder, and also the largest part, of the text is devoted to models for written petitions (*zhang* 章) to be presented during the ceremonies for the transmission of Lingbao scriptures. These documents do not refer to the restrictions that were supposed to limit the frequency of the distribution of the Lingbao texts to once in forty years, but they do mention the sums of money and other offerings to be provided on the occasion. These amounted to not less than 24,000 coins (*jinqian* 金錢). In addition, the adept had to offer ten gold bracelets to be scattered in the ten directions, and another ten gold bracelets to his or her master.

The transmission of the Lingbao scriptures here is explicitly meant to be made not only to Taoist scholars (daoshi) or lay people, but to Buddhist *śramaṇa* (*shamen* 沙門) as well. The text endeavors to assimilate the two faiths, declaring, for instance, that "immortal" (*xian* 仙) and "Buddha" (*fo* 佛) have exactly the same meaning, *fo* being merely a foreign word (*huyu* 胡語; see Pelliot 2356, line 4). As to the original revelation, Xu Laile gave this work to his disciple GE XUAN, who in turn transmitted it to Zheng Siyuan 鄭思遠 and also to the *śramaṇa* Zhu Falan 竺法蘭 (Pelliot 2452, lines 90–93). They were then given to GE HONG who divulged them to the world while he was staying on Mount Luofu 羅浮山 during the "sixth year of the Jianyuan 建元 era" (Pelliot 2452, lines 102–4). This date must be a copyist error, as the Jianyuan era lasted only two years (343–344), and because GE HONG died in 343. The present text corresponds to number 23 of the Lingbao corpus.

Kristofer Schipper

Taiji zhenren fu lingbao zhaijie weiyi zhujing yaojue
太極眞人敷靈寶齋戒威儀諸經要訣
24 fols.
Six Dynasties (220–589)
532 (fasc. 295)

"Instructions from All the Scriptures for the Ritual of the Lingbao Retreat, Expounded by the Zhenren of the Great Bourne." The Great Lingbao Liturgy 靈寶大法 is performed on given days, sixty times a year, by the gods in Heaven. The Taoists of this world should reverently follow their example.

The present work contains a complete ritual of the Lingbao Retreat (1b–7b), with instructions for its performance. There are also indications for the recitation of scriptures (*zhuanjing fa* 轉經法) and the lighting of lamps (*randeng* 然燈) to be performed on various occasions and for different purposes, such as healing (7b–12a).

Among the scriptures to be recited, the first discussed here is the *Daode jing* 道德經 (12a). Next is mentioned the *Dadong zhenjing* 大洞眞經 in thirty-nine chapters, which "should not be recited in this world" (12b). But the Lingbao scriptures are the ultimate texts of Taoism (Daojia 道家), and instructions are given for their transmission along with the *Daode jing* (12b–14a).

There follow various instructions on the liturgical organization and orthodox practice. The ancient Heavenly Master practice of feasting the worthy is discussed on 14b, and shamanistic practices are criticized on 15a–16. An important passage discusses the priestly hierarchy. The fundamental ordination remains that of the Heavenly Master liturgy. All priests should be libationers (*jijiu* 祭酒) and observe the One Hundred and Eighty Rules (*baibashi jie* 百八十戒; see *786 Taishang laojun jinglü*). Those who embrace the life of hermits and receive the scriptures are inducted into an additional ordination as master of one of the Five Peaks, according to the year in which they were born. (For example, those born in the third or fourth denary year (*yin* 寅 or *mao* 卯) have an Fundamental Destiny (*benming* 本命) related to the east and are therefore ordained as Dongyue xiansheng 東嶽先生, and so on. (17a).

The subsequent discussion on sacred books concerns not only the previously mentioned scriptures, but also the *Zhuangzi* (18b–19a). On 20b, the different offices of the participants in the Retreat ritual are defined. The head officiant is called *fashi* 法師. Next comes the head cantor (*dujiang* 都講), the Inspector of the Retreat (*jianzhai* 監齋), and the three Intendants of, respectively, the scriptures, the incense, and the lamps (*sijing* 侍經, *sixiang* 侍香, *sideng* 侍燈). Other priests, such as the libationers of the Yellow and Red and the Great One (*Huangchi taiyi jijiu* 黃赤太一祭酒; see *1294 Shangqing huangshu guodu yi*, etc.) are permitted to be present but should not actively participate. In general, all Taoists are ranked according to their diocesan ordination (*zhilu* 治籙).

Final instructions concern meditation during the Retreat and the Ten Commemorations (*shinian* 十念) for concentration on good deeds. This text corresponds to number 24 of the Lingbao corpus.

Kristofer Schipper

Taishang dongxuan lingbao zhihui benyuan dajie shangpin jing 太上洞玄靈寶智慧本願大戒上品經

18 fols.

Fifth century

344 (fasc. 177)

"Lingbao Scripture on the Great Superior Rules and Original Vows of Wisdom." This text belongs to the group of "new scriptures" revealed to GE XUAN. In the *Lingbao jingmu* it is listed as *Taishang xiaomo baoshen anzhi zhihui benyuan dajie shangpin* 太上消魔寶身安志智慧本願大戒上品; the WSBY cites it as [*Dongxuan*] *xiaomo jing* [洞玄]消魔經, *Dongxuan anzhi jing* 洞玄安志經, or *Dongxuan dingzhi jing* 洞玄定志經.

Three Dunhuang fragments (Pelliot 2468, Stein 6394, Pelliot 2400; cf. Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen,* 61–66; *Zurokuhen,* 77–85) of this scripture exist in which Xu Laile 徐來勒 explains to GE XUAN the concepts of karma and retribution: blessings and misfortune are determined by one's good and evil deeds. Therefore right actions and "original vows" are indispensable. For this purpose fifty-nine vows (4a–7a), prescriptions for ten good deeds (*shishan quanjie* 十善勸戒; 9b–10b), and the ten sufferings (*shihuan* 十患; 15a–b) are set forth. In the final paragraph, GE XUAN entrusts his disciple Zheng Siyuan 鄭思遠 (i.e., ZHENG YIN) to transmit the scriptures in accordance with the instructions provided.

Hans-Hermann Schmidt

Taiqing wushiba yuanwen 太清五十八願文

7 fols.

Six Dynasties (220–589)

187 (fasc. 78)

"Text of the Fifty-eight Vows from the Taiqing [Heaven]." This is not an original work but completely composed of parts from *344 Taishang dongxuan lingbao zhihui benyuan dajie shangpin jing* 4a–15a.

The present text contains mainly fifty-eight vows and the Exhortation to the Ten Good Deeds (*shishan quan* 十善勸). Whereas *344 Benyuan dajie shangpin jing* 4a–7a lists the complete series of fifty-nine vows that are to be pronounced in various situations for the salvation of all, our text incorrectly arrives at a number of fifty-eight by fusing the first part of the thirty-fifth with the second part of the thirty-sixth vow. This text and the preceding one correspond to number 25 of the corpus.

Hans-Hermann Schmidt

Taishang dongxuan lingbao benxing suyuan jing 太上洞玄靈寶本行宿緣經

16 fols.

Six Dynasties (220–589)

1114 (fasc. 758)

"Scriptures on Destiny as Determined by One's Original Deeds." This text belongs to the group of "new scriptures" in eleven juan revealed to GE XUAN. On the two significant terms in the title—*suyuan* (destiny) and *benxing* (original deeds)—see 1b and 9a. The work is quoted in WSBY as *Dongxuan qingwen jing* 洞玄請問經, or as *Xiangong qingwen jing* 仙公請問經, juan two. This alternative title refers to the form the book takes: (Xiangong) GE XUAN queries Xu Laile 徐來勒 about the nature of karmic causality (for full editorial details see Ōfuchi Ninji, "On Ku Ling Pao Ching," 31–33, 36; Wang Chengwen, "Dunhuang ben *Taiji Zuo xiangong qingwen jing*").

The aim of the text is to encourage the individual to make a vow (*yuan* 願) to lead a religious life because, as the text abundantly demonstrates by means of both concrete examples and theoretical discussions, fate in this life *(benxing)* is determined by an individual's actions in his previous existences (8b).

In addition to defining and defending this concept of ultimate justice, the text outlines the essence of religious life: it refers to the 180 precepts of wisdom (2b; found in *456 Taishang dongxuan lingbao sanyuan pinjie gongde qingzhong jing*) and furnishes the Ten Injunctions of the Most High and the Proscription of the Ten Evils (2b–4a), probably taken from *457 Taishang dongxuan lingbao zhihui zuigen shangpin dajie jing*. Alluding to *671 Taishang wuji dadao ziran zhenyi wucheng fu shang jing*, our text recalls the story of the revelation of the Lingbao Retreat (*zhai* 齋) to Zhang Daoling 張道陵 and, in a Mahāyānist perspective, affirms that this is the greatest of all Retreats, because it seeks the salvation of all creatures.

The text also discusses ritual vestments and the recitation and transmission of scriptures. On (12a) is found the locus classicus of the liturgical definition of the term *sanbao* 三寶. This text corresponds to number 26 of the Lingbao corpus.

Hans-Hermann Schmidt

Taishang dongxuan lingbao benxing yinyuan jing 太上洞玄靈寶本行因緣經
8 fols.
Six Dynasties (220–589)
1115 (fasc. 758)

"Lingbao Scripture of the Karmic Factors of Causation and Deeds in Previous Existences." This is one of the "new scriptures" revealed to GE XUAN. The *Lingbao jing shumu* 靈寶經書目 lists it under the title *Xiangong qingwen benxing yinyuan zhongsheng nan* 仙公請問本行因緣衆聖難; the WSBY 47.2b quotes it as *Dongxuan zhongsheng nan jing* 洞玄衆聖難經. However, the first part of the *Lingbao jingmu* 靈寶經目 also lists a *Zhongsheng nan* in three juan, marked as "not yet revealed" (for hypotheses about this problem, cf. Ōfuchi Ninji, "On Ku Ling Pao Ching," 43–44). Suffice it here to recall that all Lingbao scriptures marked as "not yet revealed" by LU XIUJING did exist by A.D. 570 (cf. *Xiaodao lun* 9.151b).

In our text, GE XUAN propagates the new Mahāyānist Taoism that calls no longer for individual salvation but for saving others (1b). Merits have to be established before ascension to the Shangqing 上清 Heavens can be attained (2a). GE XUAN gives—in the style of Buddhist *avadāna* stories—a detailed account of his own former existences in order to illustrate his teaching and the importance of karmic vows (3a–5b). Finally, he reveals three important instructions to Zhang Daoling 張道陵 (8a; for the terms *shangqing* and *sandong* 三洞 in the Lingbao tradition and the relation between Zhang Daoling and the Lingbao scriptures, cf. Lagerwey, *Wu-shang pi-yao*, 24–26, n. 2).

A complete Dunhuang manuscript of this text (Pelliot 2454) shows considerable textual differences with respect to the *Daozang* version (cf. Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen*, 66–69). The present text corresponds to number 27 of the Lingbao corpus.

Hans-Hermann Schmidt

1.B.3.b Other Early Lingbao Scriptures

Taishang dongxuan lingbao sanyi wuqi zhenjing
太上洞玄靈寶三一五氣眞經
7 fols.
Six Dynasties (220–589)
985 (fasc. 618)

"True Scripture on the Three Ones and Five Qi." This text corresponds to *388 Taishang lingbao wufu xu* 3.17a–23b. It recounts the story of the Yellow Emperor who wanders to the four extremities of the world to obtain the explanation of the

Tianhuang zhenyi jing 天皇眞一經. On Emei shan the Yellow Emperor finally meets the Sovereign (*huangren* 皇人), who reveals to him the secret of the Three Ones (*sanyi*)—the *nihuan* 泥丸, the *jianggong* 絳宮, and the *dantian* 丹田—and the method for subsisting on the Five Shoots (*wuya* 五牙). GE HONG tells a shorter version of this myth in BPZ 18.

John Lagerwey

Taishang lingbao tiandi yundu ziran miaojing
太上靈寶天地運度自然妙經
7 fols.
Sixth century
322 (fasc. 166)

"Lingbao Scripture on the Laws of Movement of Heaven and Earth." This "spontaneously created" scripture is listed in the *Lingbao jingmu* under the title *Tiandi yundu*, with the mention "not yet revealed," but it was in circulation by A.D. 570 (cf. Ōfuchi Ninji, "On Ku Ling Pao Ching," 36, 55–56). Quotations in YJQQ and SDZN correspond to the present text.

After an introduction dealing with the cosmic dimensions and the importance of leading a religious life that aims at overcoming the three miseries of age, disease, and death, the scripture stresses that he who wants to obtain the Tao must know the cosmic laws for the occurrence of catastrophes. The ten prophetic stanzas that follow constitute the essential message of the scripture. They announce the end of the *jinma* 金馬 era (presumably referring to the Sima 司馬 emperors of the Jin dynasty (265–420); compare *1273 Zhengyi tianshi gao Zhao Sheng koujue*) and a deluge. Then at the time of the water-dragon (*shuilong shi* 水龍時), Li Hong (Gongkou Shibazi 弓口十八子) will appear. The only hope of escaping the catastrophe lies in the constant recitation of these verses and in a determined effort to penetrate their meaning. The text closes with rules for the transmission of this scripture.

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Hans-Hermann Schmidt

Dongxuan lingbao xuanyi zhenren shuo shengsi lunzhuan yinyuan jing
洞玄靈寶玄一眞人說生死輪轉因緣經
8 fols.
Six Dynasties (220–589)
1119 (fasc. 759)

"Lingbao Scripture on the Karmic Causality of Transmigration, Spoken by the Zhenren of the Mysterious One." Here Xuanyi zhenren answers the questions raised by the immortal Yundu 仙人雲度 in A.D. 260 on Mount Kunlun 崑崙. He addresses in detail kinship and family bonds, explaining that they are fixed for one life only. One's subsequent existence depends solely on the merits previously acquired. Although family membership is only temporary, it demands filial piety and, after one's parents' death, the four seasonal sacrifices (*sishi cisi* 四時祠祀; 2a–b). Different forms of rebirth as the result of good and evil deeds are affirmed (3a–6b). The zhenren predicts that during the time of Jin (*Jinshi zhi shi* 金氏之世) there will be a period of Great Peace when Taoism will flourish. At the end of Jinma 金馬, in the year of the water-dragon, Lord Li (i.e., Li Hong 李弘) will appear as a savior (cf. *322 Taishang lingbao tiandi yundu ziran miaojing* 4b–5b). To enter into his presence would be the reward for merits acquired in previous existences (7a).

Hans-Hermann Schmidt

Taishang dongxuan lingbao jieye benxing shangpin miaojing
太上洞玄靈寶誡業本行上品妙經
28 fols.
Six Dynasties (220–589)
345 (fasc. 177)

"Marvelous Superior Scripture of the Rules of Conduct, from the Dongxuan Lingbao Canon of the Most High." The subject of these Rules of Conduct is a Retreat patterned on the rituals of the Three Principles (*sanyuan* 三元) as well as of those on Mud and Charcoal (*tutan zhai* 塗炭齋, 26a; see WSBY 50, 52). The contents and subtitle given in 1a, *Yuanyi jinzhen falun jieye benxing yinyuan shangpin* 元一金眞法輪誡業本行因緣上品, show that this work is closely related to some of the ancient Lingbao texts, in particular to *348 Taishang xuanyi zhenren shuo quanjie falun miaojing*.

When this text was revealed by Yuan [Xuan]yi tianzun 元[玄]一天尊 to the Lord of the Tao, the latter was given the title of *Wushang gaoshang dongming da fawang* 無上高上洞明大法王. The Tao "speaks" to expound the circumstances of this revelation (1a–2b). At the end of the work, the Tao speaks again to sum up all the salutary effects of the text since its revelation in the cosmic period Dongming 洞明 (28a–b). In its introduction, the text recalls particularly how the Tianzun, before he began the revelation, invited his listeners by pointing to the ten directions of space (*yishou zhidian shifang xukong zhi zhong* 以手指點十方虛空之中; 2a). Having arrived, the listeners circumambulate the Tianzun three times while burning incense, spreading flowers, and chanting the hymn of *buxu* 步虛. After taking up their respective places, they ascend to the fields of the Wheel of the Law of the Golden True One, *deng jinzhen falun zhuchang* 登金眞法輪諸場 (2b). "I set the Wheel of the Law of the Golden zhenren in motion," the Tianzun immediately announces, "in order to transform all causes" (3a). The ritual practice that follows enables the adept to be promoted to the rank of Golden zhenren (27a). The Tianzun opens (*kai* 開) this marvelous book—that is, "begins his predication"—ten times. The first time, he transmits the Rules of Conduct. Then he "opens" Nine Fields: those of the Ten Saints (5b), of the Ten Good Deeds (8b), of the Ten Evil Deeds (10b), and so on. Each opening of a field is followed by a hymn. The origin and power of these hymns are then expounded by the Tianzun to the Lord of the Tao. The fields of the evil ways of the Ten Perversions (17a–18b) are to be considered with special care, since these are the various forms of heterodox cults (*guidao* 鬼道) from which one is liberated by the teaching.

John Lagerwey

Taishang dongxuan lingbao feixing sanjie tongwei neisi miaojing
太上洞玄靈寶飛行三界通微內思妙經
16 fols.
Six Dynasties (220–589)
1118 (fasc. 759)

"Marvelous Scripture on Penetrating the Subtle and Visualizing the Interior for Flying in the Three Worlds." After five years of the practices described in this text, one is able, according to the introduction, to "fly in the Three Worlds." The phrase "penetrating the subtle and visualizing the interior" in the title summarizes these practices.

The text defines itself as the "most marvelous of the Three Caverns" (15b). It is indeed built upon the scriptures of the Three Caverns: its title indicates that it is a Lingbao scripture (note that the term *tongwei* also appears in the title of *325 Taishang dongxuan lingbao zhihui dingzhi tongwei jing*). The transmission pledges are the same as those for *671 Taishang wuji dadao ziran zhenyi wucheng fu shang jing* and *352 Taishang dongxuan lingbao chishu yujue miaojing* (16a; cf. *184 Taizhen yudi siji mingke jing* 4.2b–3a), probably because our text, like these Lingbao scriptures, originally included five fu (1b–2b). The adept who uses this book bears, however, a Shangqing title—disciple of the Three Luminaries (*sanjing dizi* 三景弟子; 8a)—and the book designates itself, in the Shangqing manner, a superior way (*shangdao* 上道; 1a).

On the other hand, the practices which are described in a series of paragraphs attributed to Taiji zhenren 太極眞人 (Xu Laile 徐來勒) recall those found in books of earlier date than the Lingbao and Shangqing texts. We find, in particular, many items from *388 Taishang lingbao wufu xu* and *1168 Taishang laojun zhongjing:* 5a–b, cf. *388 Wufu xu* 1.11b–14b; 6b–7b, cf. *388 Wufu xu* 1.25a–26a; 10b, cf. *388 Wufu xu* 1.19a and *1168 Laojun zhongjing* 2.5a; 12b, cf. *1168 Laojun zhongjing* 1.11a; 14b, cf. *1168 Laojun zhongjing* 2.11a.

John Lagerwey

Taishang lingbao yuanyang miaojing 太上靈寶元陽妙經

10 juan

Six Dynasties (220–589)

334 (fasc. 168–169)

"Marvelous Scripture of Primordial Yang." The *yuanyang* (Primordial Yang) of the title refers to the text as such, to the world and the palace in which the text was revealed, and to the zhenren and the "youths" who use it (cf. 5.1a, 1.3b, 16b, 6.4a, 7.1a). The text defines itself as "the secret reservoir of that which the venerable scriptures in thirty-six sections do not explain" (6.24a) and as the book that "causes to be heard that which has heretofore never been heard," not even in the "divine charts of the Seven Parts and the essential secrets of the Three Pure Ones" (9.2a, 16b).

A *Yuanyang jing* was criticized by Tao An at the end of the sixth century (*Erjiao lun* 141b). Of the five Dunhuang manuscript fragments containing the term *yuanyang* in their title, the only one that corresponds to our text is undated; it is found in juan 4, which Ōfuchi Ninji (*Tonkō dōkyō: Mokurokuhen,* 104) rightly thinks belongs instead to *356 Dongxuan lingbao shangshi shuo jiuhu shenming jing*.

The present text is clearly truncated (10.23a), but it nonetheless forms a coherent whole: entirely devoted to the description of the practice of those who "leave the family" (see especially 1.3a, 10.13b), it begins with religious commandments and vows and ends with "ascension to the Heaven of the Great Net."

The ten juan, divided into seven sections, are largely given over to comparisons, parables, and dialectics in the Buddhist manner (Falin, *Bianzheng lun* 8.534b, says that the *Yuanyang jing* and other Taoist scriptures primarily plagiarize the *Fahua* 法華 (i.e., the *Miaofa lianhua jing*) and the *Wuliang shou jing*. The text uses Buddhist rhetorical techniques and vocabulary to encourage Buddhist practices: compassion, charity, preaching, and recitation of the present text (5.13b, 7.6a, 8.4b). Even the individual adept's private chapel is given a Buddhist name, the *jingshe fangzhang shi* 精舍方丈室 (9.21a).

Clearly influenced by the *Mahāparinirvāṇa-sūtra,* the author aims, by making use of the dialectics of double negation, to resolve all doubt and incomprehension and

achieve "permanence, joy, selfhood, and purity" (*chang le wo jing* 常樂我淨, 6.3a, 9.16b), that is, the "plenitude of words and meaning" (*youzi youyi* 有字有意, 10.18a). The adept must therefore not consider "the suffering of nonpermanence and such ideas as the nonexistence of the self and of purity as the true meaning" (10.19b). The exhortation to "abandon the idea of self" was but an expedient for "doing away with doubt" (10.20a).

The importance of Buddhist borrowings notwithstanding, Buddhist practices serve in the *Yuanyang jing* as a preliminary to practices leading to a properly Taoist form of salvation; the recitation of this text was intended simply to prepare adepts to set forth on the True Way. This goal, in any event, is what the end of the book suggests: At first, we see the Heavenly Worthy of Primordial Beginning preparing at dawn on the seventh day of the seventh month to ascend to the Heaven of the Great Net and "enter trance" (*ruding* 入定; this scene would seem to be a development based on the context of the Heavenly Worthy's preaching in a part of the *Benji jing* 本際經; cf. *59 Yuanshi dongzhen jueyi jing* 1b). The prospect causes panic and distress to his disciples, and all of them—monks and nuns, Men and Women of Pure Faith alike (10.1b), even the male and female officers of the Twenty-four Dioceses (10.2b: 職 replaces 治, the tabooed personal name of Tang Gaozong)—surround him and beg him to stay. There follows a marvelous description of an offering made to the Heavenly Worthy, seated on a "great throne as high as the Mountain of the Jade Capital" (10.5b), in order to retain him: "Do not abandon us!"

But the Heavenly Worthy does not accede to their pleas. He gives final instructions concerning the fullness of words and meanings and then rebukes his auditors when they beg him to stay and teach his Way: "You ought not to speak so," he says, but then adds: "I herewith confide (*fuzhu* 付囑) the supreme, orthodox method to Lord Lao. He will make a great manual (*da zhigui* 大指歸) for you. Just as the Heavenly Worthy made for all beings a place of refuge (*zhigui chu* 指歸處), so also will Lord Lao do for you. Like a great king who governs a vast territory, when he makes a tour of inspection, confides the affairs of the nation to a chief minister, so also will the Heavenly Worthy confide all that concerns the orthodox method to Lord Lao" (10.19a).

What is this method? According to a phrase in 9.8b, "the true Way, the methods that are not karmically determined, are the practices of adepts of the Way for swallowing essences (*tunjing* 吞精) and energy (*yanqi* 咽氣), inhaling and exhaling (*tuna* 吐納), absorbing and mounting" (*fuyu* 服御).

John Lagerwey

Dongxuan lingbao shangshi shuo jiuhu shenming jing
洞玄靈寶上師說救護身命經
12 fols.
Six Dynasties (220–589)
356 (fasc. 179)

"Salvation Scripture Spoken by the Former Master [Immortal of Purple Yang]." The Dunhuang manuscript Stein 482 (seventh century), which carries the title *Yuanyang shangjuan zhaodu ji'nan jing* 元陽上卷超度濟難經, "Pin diyi 品第一," corresponds partially to the present text (Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen,* 100). Together with juan 4 of *334 Taishang lingbao yuanyang miaojing*, this text was originally part of a vast work that comprised all the fragments of a *Yuanyang jing* 元陽經 found at Dunhuang. For instance, the manuscript Pelliot 2366 (Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen,* 102) contains sections 16 to 18 of a *Taishang yuanyang jing* 太上元陽經.

The term (*shangshi* 上師) in the title refers in general to all masters of previous generations, but here it refers especially to the Immortal of Purple Yang 紫陽仙 (7a) and his master, the Duke-Immortal of Primordial Yang 元陽仙公 (2a). This term is synonymous with *shizun* 師尊 (6b; see *334 Yuanyang miaojing* 4.1a). Before rising up to heaven on the seventh day of the seventh moon of the year *renyin* 壬寅 (5b), the "senior master" (*shangshi* 上師) of the zhenren Tiaolin fajing 條林法淨眞人 explains to the latter how to make use of the present scripture, which belongs to the first section of the Primordial Yang (*Yuanyang shangpin* 元陽上品 (1b), in order "to protect the persons and save the lives" of all those who, for a period of five hundred years after his departure, are victims of the *gudao* 蠱道 sorcery prevalent at those times.

In order to be saved, it suffices to recite this scripture, or, if one is unable to read, to carry it on oneself. All demons that do not listen to his words shall be judged according to the *Xuandu guilü* 玄都鬼律, says the master (2a–b). Then he gives the names of the seven zhenren [of the Dipper?] whom one may invoke in order to drive away demons. He finally promises to all those who propagate the cult of the present book that they will be reborn in the celestial abode of Wenchang 文昌 (6a).

After the master's departure, the narrative moves to his disciple, who creates the second section of the book (7b) through the concentration of his thought (*jingsi* 精思). This act prompts a great gathering of dragon-kings who wish to learn his method, and thereupon the epiphany of the divine master of Primordial Yang himself, when Tiaolin expounds the new section. The revelation of the paradise of Primordial Yang that follows terminates with the appearance of the twenty-five disciples chosen by Tiaolin to perpetuate his work. Among the latter are Zhang Ling 張陵 and Zhang Jue 張角. Sixteen names of the disciples are linked to sections of the Book of Primordial Yang (until number 32).

Juan four of *334 Yuanyang miaojing* completes our text. Here we see Tiaolin rise up to Heaven on the seventh day of the first moon (4.3b), and his disciple, the zhenren Jinghui dulin 淨惠度林眞人, follows him on the fifth day of the tenth moon. The ascensions of the first three masters coincide with the days of the Three Principles (*sanyuan* 三元), the very days on which Lord Lao established the Twenty-four Dioceses (see Lagerwey, *Wu-shang pi-yao*, 103–104). Like Tiaolin in the present work, Jinghui in the fifth juan of *334 Yuanyang miaojing* projects in thought the vision of a paradise where eleven of his disciples dwell (variant readings of the Dunhuang manuscript attribute the sections 33 to 38 to six of these disciples). At the beginning of the juan, the revered master (*shizun* 師尊) himself creates the vision. At midnight, when he contemplates the Dipper, he sees the Wenchang Palace 文昌宮 open and Laozi appear. The latter descends, first on a green dragon, then on a green horse, introduces himself as the zhenren Li Yuan, Child of the Eastern Sea 東海小童李元眞人, and declares that he has been sent by the Congregation of Heavenly Bliss (*tianqing hui* 天慶會) in order to instruct the disciples, so that they may "later on expound the books of infinite meanings" (*wuliang yi jing* 無量義經; 4.2b–3a).

John Lagerwey

Dongxuan lingbao benxiang yundu jieqi jing 洞玄靈寶本相運度劫期經
14 fols.
Sixth century
319 (fasc. 165)

"Lingbao Scripture on the Origin and the Appearance of the Cosmic Cycles and Kalpa Periods." This text is closely related to the fragmentary work *1131 Taishang miaofa benxiang jing* and various Dunhuang manuscripts of the *Benxiang jing*. Apart from a number of stylistic elements, these texts share a peculiar terminology, for example, *sanyuan jiue* 三元九阨 (nine difficulties of the Three Primordial [epochs], 13b; cf. *1131 Benxiang jing* 1.10a); the Buddhist borrowing *śrāvaka* (*shengwen* 聲聞, 7b; cf. manuscript Stein 2122, line 1); or the concept of *shixian* 十仙 (ten [stages of] immortality; analogous to the Buddhist *daśabhūmi* [*shidi* 十地], 7b; cf. *1131 Benxiang jing* 1.7a–b, 1.14a–15a, and Falin's polemic against it in *Bianzheng lun* 8.543b). The description of the primordial paradise on Mount Dongfu 洞浮 is also similar to manuscript Stein 2122, lines 30–74 and Pelliot 3091, lines 1–10, since they share the "spontaneously created characters of the celestial environment and Great Chaos" (*tianjing dahun ziran wenzi* 天景大混自然文字; 1a–2b).

One of the two citations from chapter (*pin* 品) 20 of the *Benxiang jing* (*1132 Shangqing dao leishi xiang* 3.3a) is contained in the present text (2b). Of another citation

from the *Benxiang jing* in *Bianzheng lun* 8.543c, only the second half corresponds to a passage in our text 14b. On this admittedly scant evidence, we can surmise either that the present text presents the lacunal chapter 20 of the sixth-century *Benxiang jing*, originally in at least twenty-three *pin*, or, more likely, that it has been wrought from various parts of the old *Benxiang jing*.

The *Xiaodao lun* 9.147a–150a repeatedly quotes a *Jiku jing* 濟苦經. These passages show a striking similarity with the part of the present text that centers its cosmological explanations on Mount Kunlun 崑崙 (10b–12a).

The minor and major calamities that occur at fixed intervals and cannot be prevented (*rang* 攘) constitute another important theme of the present scripture. The sage, however, because of his knowledge of the inherent laws, is able to avoid these calamities, for example, by storing grain when a famine is about to occur (13b). In view of the approach of such times of calamity, the Heavenly Worthy of Lingbao revealed the *Shenzhou jing* 神咒經 in ten juan to be recited for salvation; especially important are its two juan "Shimo 誓魔" (see *335 Taishang dongyuan shenzhou jing* 1) and "Zhouxie 咒邪" (unknown). In case of emergency, it is also advised to invoke the zhenren Yaowang 藥王 and Yaosheng 藥盛 as well as the deities from *Yuanyang shangbu* 元陽上部 (to be found in *356 Dongxuan lingbao shangshi shuo jiuhu shenming jing*), the *Lingbao wuliang duren pin* 靈寶無量度人品, *Dadong zhenjing* 大洞眞經, *Wuliang shenjing* 無量神經, *Sanmei zhenjing* 三昧眞經, and *Daode jiejie* 道德節解 (4b–6a).

Hans-Hermann Schmidt

Dongxuan lingbao danshui feishu yundu xiaojie miaojing
洞玄靈寶丹水飛術運度小劫妙經
22 fols.
Sixth century
320 (fasc. 165)

"Lingbao Scripture on the Cosmic Cycles, Small Kalpas, and the Technique of Flying [after the Ingestion of] Elixir-Fluid." This scripture was probably one of the works listed as "not yet revealed" in the *Lingbao jing shumu* 靈寶經書目, *Lingbao jingmu* 靈寶經目 (see Ōfuchi Ninji, "On Ku Ling Pao Ching," 41, 55). It is cited as *Xiaojie jing* in SDZN.

Its contents show little coherence, touching upon diverse topics such as ritual vestments (*fafu* 法服; 5b–6b) and the celestial transmission of various scriptures (among others the *Dadong zhenjing* 大洞眞經 in thirty-nine chapters 大洞眞經三十九章; 14b–15b). It explains how to survive the imminent fire-catastrophe of the small kalpa by studying the scriptures of the Three Caverns and practicing the Lingbao Retreat.

There are different methods for adepts who live in the world and for those who have retreated to the mountains. The latter should also absorb pneuma, swallow elixir, venerate the deities of the Pole Star (*beiji* 北極), and wear nine fu on their belt (3a–5b). The instructions for making the elixir are revealed by a Shangqing deity, the Lady Wang (Ziwei Wang furen 紫微王夫人).

Hans-Hermann Schmidt

Taishang dongxuan lingbao bawei zhaolong miaojing
太上洞玄靈寶八威召龍妙經
2 juan
Sixth century
361 (fasc. 180)

"Lingbao Scripture on the Eight Daunters and Summoning the Dragon Deities." A *Bawei zhaolong jing* in one juan is listed in the *Lingbao jingmu* as "not yet revealed." Thus the present text is probably one of the scriptures that are said to have existed by 570 (cf. Ōfuchi Ninji, "On Ku Ling Pao Ching," 37, 55). The earliest quotations from it are found in SDZN and *1132 Shangqing dao leishi xiang*.

This scripture offers the means to survive the minor and major kalpas unharmed, to avert floods and droughts by influencing the water deities, and to render the venom-spewing Eight Daunters 八威 harmless. In order to achieve this end, one should climb a mountain on the eight seasonal days (*bajie ri* 八節日) and summon the *nāgarāja* (*longwang zhangren* 龍王丈人 of the seas [1.2a–4a], and one should on four days each year (*sishi* 四時) cast tablets of prayer into the waters (*tou shuijian* 投水簡; 1.4b–6b). During the Lingbao Retreat, tablets of the Eight Daunters (*bawei cewen* 八威策文) must be worn on the belt, in order to summon the dragon-kings and zhenren and to dispel the demons. The ritual for the transmission of this scripture concludes juan 1. Juan 2 contains mainly an exaltation of the dragon lord (*longjun* 龍君) and propagates the idea of the Mahāyāna as well as various theoretical concepts (e.g., the four ways of conduct [*sixing* 四行] and the Three Worlds [*sanjie* 三界]; 2.9b ff.). The term *bawei ce [wen]* can be found in *388 Taishang lingbao wufu xu* 3.12b and *22 Yuanshi wulao chishu yupian zhenwen tianshu jing* 2.1a–2b.

Hans-Hermann Schmidt

Yuanshi tianzun shuo bianhua kongdong miaojing
元始天尊說變化空洞妙經
17 fols.
Six Dynasties (220–589)
37 (fasc. 28)

"Marvelous Scripture of the Transformations in the Empty Cavern." *Kongdong* is a term for the realm of transcendence, and *bianhua* refers to the translation into immortality by rising up to Heaven (see 17a).

The text opens with a description of a heavenly audience. Dressed in full ritual garments, carrying bells at his waist and a sword on his back, the Heavenly Worthy of Primordial Beginning drives his chariot to the Seven Jewel Forest in the country Xina 西那. Surrounded by Superior zhenren, he orders the Wulao shangzhen 五老上眞 and Xiandu zuogong 仙都左公 to open the precious casket, to unroll the Five True Scriptures, and to chant the present text. When this manifestation of the Correct Way of the Three Heavens has driven away the demons of the Six Qi, the Heavenly Worthy orders the Wulao and Zuogong to reveal the Essentials of the Eight Ways of the Transformations in the Empty Cavern (3b). This revelation concerns secondary rites, by contrast with visualization rites, that represent the "superior way" (*shangdao* 上道; 12b). These secondary rites are linked to the celestial assizes that take place on the Eight Station days or Articulations (*bajie* 八節), that is, during the meteorological transformations marking the transition of the seasons. Each of these assizes lasts three days. The adept first performs an ablution; at noon, he enters his chamber; at midnight, bare-chested, facing north, he makes a confession; and, after having addressed the divinity concerned by means of prayer, he swallows a fu. Each of these fu induces one of the Eight Beams of the Celestial Chariot (*bajing yuyu* 八景玉輿; 3b) to arrive. The adept must also paint these fu on silk and carry them on his body. Among the days of the Eight Articulations, spring and autumn equinoxes are of particular importance because they are days when the Celestial Origin (*tianyuan* 天元) itself "judges the living and punishes the sinners." The Celestial Origin will not accept the confession of an adept who might subsequently commit an offense. The adept is not permitted to practice these Retreats of Purification (*qingzhai* 清齋) during the days of the Eight Articulations, but, by anticipation, on the days of his own destiny (*benming* 本命) or also on the sexagesimal days 1 and 42 (*jiazi* 甲子 or *gengzi* 庚子) (17a).

John Lagerwey

Taishang dongxuan lingbao sanyuan yujing xuandu daxian jing
太上洞玄靈寶三元玉京玄都大獻經
29 fols.
Six Dynasties (220–589)
370 (fasc. 181)

"Great Offering in the Capital of Mystery on [Mount] Jade Capital for the [Days of the] Three Principles." The version of this text discovered among the Dunhuang manuscripts (Stein 3061; cf. Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen,* 80) bears a title that corresponds better to the contents of our work than that of the present edition: "Great Offering in the Capital of Mystery on Jade Capital [Mountain, for the Day] of the Median Principle [*zhongyuan* 中元]." See *1312 Taishang dadao yuqing jing* 3.9a, where that ritual is mentioned. The present text deals with the offering performed on the day when officers of the Earth examine the accounts of the dead. Thanks to this offering "to the saints, and the Taoists who, during this day and this night, recite this book," the hungry ghosts will be delivered (20a–b).

Everything concerning the days of the Three Principles (*sanyuan* 三元)—lines 31–32 of the Dunhuang version (Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen,* 81) as well as 26a ff. at the end of the *Daozang* edition—seems to have been added to the original text. It is likely, according to the division of the work as indicated by the commentator (5b–6a), that pages 21a–22b have also been added.

According to Xuan Yi (fl. 684–704), the author of the work was a Taoist named Liu Wudai 劉無待 (*Zhenzheng lun* 569c). Liu is said to have written this book in the seventh century in order to imitate the *Yulan pen* 盂蘭盆. Because our text is already quoted in the *Yiwen leiju* (4.80), compiled in 624, Yoshioka Yoshitoyo (*Dōkyō to Bukkyō* 2:238) suggests that Liu Wudai might be the author of the "expanded" version of the *Daxian jing* in the *Daozang*. However, the quotation found in the *Yiwen leiju* is much closer to the *Daozang* version than to the Dunhuang manuscript. The expanded text and the commentary both seem to date from the sixth century. Both the first of the ten commandments found in one of the added sections ("banning the killing of living beings for the purpose of offering illicit sacrifices to the deities and demons of the Six Heavens"; 26b) and the allusion to the myth of the Conversion of the Barbarians (*huahu* 化胡), which appears in the commentary (21b–22a), belong to this period. The name of the birthplace of Lord Lao is given by the commentator as the Commandery of Chen (Chenjun 陳郡; 21b). This name was used to designate the locality only during the Liu Song and Hou Wei periods.

John Lagerwey

1.B.3.c Doctrinal and Liturgical Works

Of the eight texts presented below, four are works by the great patriarch and liturgist Lu Xiujing. A fifth text *(524 Dongxuan lingbao zhai shuo guang zhu jie fa deng zhuyuan yi)*, although compiled at a later date, is composed of excerpts from his works. This group of texts aptly illustrates the importance of Lu in the formation of the Taoist liturgy of the Middle Ages, which was dominated by the Lingbao Retreats he codified and propagated. Lu's greatest influence lies in this field. The *Daozang* contains only two other works by Lu, a brief Shangqing transmission ritual *(1293 Shangqing taiwei dijun jiedai zhenwen fa)* and the Heavenly Master doctrinal work *1127 Lu xiansheng daomen keliie* for laymen.

As is already clear from the latter work, and is constantly borne out by the texts presented here, the Lingbao liturgy does not break away from the mainstream of the Way of the Heavenly Master. The officers remain first and foremost Zhengyi libationers. The initiation into the newly revealed Lingbao scriptures constitutes a higher level, demanding imposing and costly ceremonials, as described in *528 Taishang dongxuan lingbao shoudu yi*. These initiations may well have been intended for members of the ruling classes.

Taishang dadao sanyuan pinjie xiezui shangfa 太上大道三元品戒謝罪上法
16 fols.
Six Dynasties (220–589)
417 (fasc. 192)

"Superior Method for Seeking Pardon for Sins against the Classified Precepts of the Three Origins." The present service for the confession and expiation of sins is related to *456 Taishang dongxuan lingbao sanyuan pinjie gongde qingzhong jing*. The latter work, one of the earliest Lingbao scriptures, mentions rites of pardon called *Sanyuan xiezui fa* 三元謝罪法 (37b); that ritual, in all likelihood, corresponded to the present text.

The text under review, which is incomplete in some places, has been reproduced in WSBY 52 under the title *Sanyuan zhai* (see Lagerwey, *Wu-shang pi-yao*, 159–61).

This ritual of Retreat was performed within the Pure Room on the days of the Three Principles, that is, the fifteenth day of the first, seventh, and tenth moons. At each stage of the performance, the participants knocked their heads upon the ground and struck their faces (*koutou zibo* 叩頭自搏), more than 1,800 times in the course of a single service.

Kristofer Schipper

Taishang dongxuan lingbao fazhu jing 太上洞玄靈寶法燭經
10 fols.
By Lu Xiujing 陸修靜 (406–477)
349 (fasc. 177)

"Scripture of the Beacon of the Law." This is a collection of ten sermons aimed at explicating the significance of the Retreat. The sermons were given in order to prepare the adepts for the services.

Thanks to a note in *524 Dongxuan lingbao zhai shuo guang zhu jie fa deng zhuyuan yi*, we know that the present work was written by Lu Xiujing, and that these sermons were indeed read before each major performance of a service, beginning with the *suqi* 宿啓.

The sermons open with the words: "Thus speaks the Tao . . ." In reality, these are not revealed texts but "words of the Tao" as foundation of all reason, to be pronounced by the officiant as a spiritual preparation before entering the sacred area (2b).

Each sermon approaches the Retreat from a different viewpoint, but all end with a sentence from the *Daode jing* 道德經.

Kristofer Schipper

Dongxuan lingbao wugan wen 洞玄靈寶五感文
8 fols.
By Lu Xiujing 陸修靜 (406–477)
1278 (fasc. 1004)

"The Five Sentiments [of Gratitude]." This work contains the text of a sermon on the sentiments of gratitude that should be harbored by those who participate in the Retreat of Mud and Charcoal (*tutan zhai* 塗炭齋). The author explains that he wrote this sermon in order to bolster the spirits of his disciples, with whom he performed such a Retreat in the year 453. The ritual was rigorously executed, in ascetic circumstances, during a period of several months.

Following the sermon, the present text gives an outline of different Retreat services (*zhong zhaifa* 衆齋法). First, there are the Shangqing 上清 Retreats, which correspond to the practices of the Fast of the Heart (*xinzhai* 心齋) and the Ataraxy (*zuowang* 坐忘) described by Zhuangzi. Next come the nine kinds of Lingbao Retreats, beginning with that of the Golden Register (*jinlu zhai* 金籙齋) and ending with the Teaching Retreat (*zhijiao zhai* 指教齋). This last service is to be performed by Libationers (*jijiu* 祭酒) and their students (*lusheng* 籙生). We find, in this outline, a classification analogous to that of the division of the scriptures into Three Caverns (*sandong* 三洞) introduced by Lu.

At the end of the outline, classified separately, we find the famous Retreat of Mud and Charcoal of the Three Origins (*sanyuan tutan zhai* 三元塗炭齋) for the expiation

of sins. The commentary stresses the great merits, proportionate to the sufferings endured by the participants, that can be obtained through its performance. The sacred area must be installed in the open air, and the officiants, their faces smeared with mud and their hair disheveled, are chained to the pillars that stake off the area. With their hands bound behind their backs, a piece of jade in their mouths, and stretched out face down on the ground, they ceaselessly beat the earth with their heads, asking for forgiveness.

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Kristofer Schipper

Dongxuan lingbao zhai shuo guang zhu jie fa deng zhuyuan yi
洞玄靈寶齋說光燭戒罰燈祝願儀

18 fols.

Attributed to LU XIUJING 陸修靜 (406–477)

524 (fasc. 293)

"Observations on the Lingbao Retreat, [Especially on] Lights, Beacons, Rules, Punishments, Lamps, and Vows." The present work on the rites of the establishment of the altar and the preparation of the Retreat is mentioned in *508 Wushang huanglu dazhai licheng yi* 16.18a as having been written by LU XIUJING. The same source gives an abstract of the contents, which correspond, in general, to the parts of the present work dealing with the Bestowal of the Ten Rules, the Selection for Offices, and the Promulgation of Commandments and Punishments (7b–16a). But a quotation in *508 Licheng yi* 16.18b of a work identified as our text does not resemble the present version. A note in our text (7b), states that "the present work was entirely constituted from a selection of the works by Lu Xiujing." Thus it is due to a later compiler.

The present work, containing nothing that refers either to lamps or to vows, does not correspond to the topics mentioned in the title. The book begins with a sermon titled "Jueguang zhai waishuo 燭光齋外說" (Free Remarks to Illuminate the Retreat; 1a–5a) based on a quotation from the *Zhuangzi*. Next, there is another sermon, "Fazhu xu 法燭序" (Prologue to the Beacon of the Law), which is one of the ten sermons in *349 Taishang dongxuan lingbao fazhu jing*. The version given here has been amended, no doubt to meet the demands of the compiler, who was reconstituting from different sources a lost work by the great liturgist.

Since at the time of the compilation of *508 Licheng yi* the original work appears to have been extant, the present reconstitution must be rather late. We know that as early as DU GUANGTING (850–933) the rites of the first evening of the Great Retreat services were the subject of much controversy (see *507 Taishang huanglu zhaiyi* 53.1a–4a)—hence the importance of a treatise on this subject placed under the authority of LU XIUJING.

Kristofer Schipper

Taishang dongxuan lingbao zhongjian wen 太上洞玄靈寶衆簡文

13 fols.

By LU XIUJING 陸修靜 (406–477)

410 (fasc. 191)

"The Tablets of the Precious Jewel." Disciples, when they passed through the successive stages of initiation and ordination, made oblations of wooden tablets (here called the Tablets of the Precious Jewel) accompanied by golden dragons, in order to announce their new status to the divine powers. These rites were called the Casting of Tablets and Dragons (*tou longjian* 投龍簡).

The protocol for these rites, which LU XIUJING presents here, draws on many sources, some of which can be identified. Foremost among them is *1411 Dongxuan lingbao changye zhi fu jiuyou yugui mingzhen ke*. In fact, all rituals for the Casting of Tablets and Dragons refer to one paragraph (37b–38a) of this scripture. The True Writs (*zhenwen* 眞文) to be copied on the tablets, as well as the many other texts to be read during the ritual, come from *352 Taishang dongxuan lingbao chishu yujue miaojing*. The latter draws again on *22 Yuanshi wulao chishu yupian zhenwen tianshu jing* (see Lagerwey, *Wu-shang pi-yao*, 232–33).

The rites concern the initiation into the Lingbao tradition on two successive levels. The first level is called the Median Oath (*zhongmeng* 中盟) and is confirmed by the transmission of the Covenant of Spontaneity (*ziran quan* 自然券). The second level is called the Great Oath (*dameng* 大盟; compare *528 Taishang dongxuan lingbao shoudu yi*).

The oblation for the Median Oath involves one tablet, to be addressed to the Official of Water (Shuiguan 水官). For the Great Oath, one has to present three tablets, to be deposited ("cast") on a mountain, in water, and in the earth. This last tablet should be buried in the disciple's house. This ritual has to be repeated at least three times.

Kristofer Schipper

Taishang dongxuan lingbao shoudu yi 太上洞玄靈寶授度儀

2 + 53 fols.

By LU XIUJING 陸修靜 (406–477)

528 (fasc. 294)

"Ritual for the Transmission [of the Corpus] of Lingbao [Scriptures]." Through the conferral of the two registers (*lu* 籙) that represent the quintessence of all the Lingbao scriptures, the disciples are ordained (*du* 度) and receive the title of master.

In the presentation (*biao* 表) that stands at the beginning of the present work, and that LU XIUJING addresses to the Great Master of the Mystery (*xuanzhong dafa shi* 玄中大法師, the name used in the Lingbao liturgy for Laozi), Lu declares that seventeen years after his own initiation, he had collected thirty-five juan of revealed scriptures related to the Great Lingbao Liturgy (*Lingbao dafa* 靈寶大法): "The ancient scriptures revealed by Yuanshi [tianzun], and those received by the Duke-immortal [*xiangong* 仙公, that is, GE XUAN], those that have appeared at the present time and that are authentic, amount altogether to thirty-five juan." This number corresponds to that of the corpus of texts included in Lu's catalogue, counting both the "old" and the "new" scriptures, of which the concluding remarks of the *Lingbao jing shumu* found at Dunhuang says: "The authentic texts today make up thirty-five or thirty-six juan" (see Ōfuchi Ninji, "On Ku Ling Pao Ching," 41, and compare Kobayashi Masayoshi, "Ryū Sō ni okeru Reihōkyō, 105–6). Lu continues by saying that there is not yet an appropriate ceremonial for the transmission of these scriptures. Lu composed the present "complete and annotated ritual" (*licheng yizhu* 立成儀注), for which he implores divine benediction, drawing on Lingbao scriptures such as the [Bamboo Slips] of the Golden and Yellow Register (cf. *530 Dongxuan lingbao yulu jianwen sanyuan weiyi ziran zhenjing*), the "Liturgy of the Sworn Alliance with the Zhenren" (*1411 Dongxuan lingbao changye zhi fu jiuyou yugui mingzhen ke*), the "Jade Instructions on the Red Writing" (*352 Taishang dongxuan lingbao chishu yujue miaojing*), and finally the Spontaneous Book of the Real One. The latter probably corresponds to the *Zhenyi ziran jing jue* (see the article on Dunhuang manuscript Pelliot 2356).

The transmission of the Lingbao corpus is symbolized by the transfer of two registers, the True Writs in Five Tablets (*Lingbao wupian zhenwen* 靈寶五篇眞文; see *22 Yuanshi wulao chishu yupian zhenwen tianshu jing*) and the Five Talismans (see *388 Taishang lingbao wufu xu*). The transmission includes, moreover, the registers of the Three Times Eight Effulgences (*Sanbu bajing* 三部八景; see *1407 Dongxuan lingbao ershisi sheng tujing*) and the Inner Sounds of All Heavens (*Zhutian neiyin* 諸天內音; see *97 Taishang lingbao zhutian neiyin ziran yuzi*). Finally, the ordinand receives the Tablets of Commandment of the Eight Authorities (*Bawei cewen* 八威策文), which he carries fastened to his belt, and the Staff of Commandment (*cezhang* 策杖). On these last two symbols, see *352 Taishang dongxuan lingbao chishu yujue miaojing* 1.23a–26b.

LU XIUJING's transmission ritual is a grandiose ceremony. In principle, it should be performed on a holy mountain. In the sacred area, precious pledges of gold and silk abound. The two main registers are unrolled and placed on a table in the open air, during the whole night of the Nocturnal Audience (*suqi* 宿啓), which is the first part of the service (4a–7b). If the wind blows the registers away, the ceremony has to be stopped and can recommence only after an interval of at least three days. If the same thing happens three times in succession, the disciple cannot be ordained (4a). On the morning after the *suqi*, the ceremony of the Great Oath (*dameng* 大盟) takes place. The transfer of the registers is made in exchange for the precious pledges (38a). A circular Pacing the Void (*buxu* 步虛) dance celebrates this solemn moment. Thereupon the master of the ordination recites the Ten Precepts (41b), and the disciple pronounces the oath of secrecy (43b) and receives his ordination certificate (43b). Finally, in keeping with the liturgy of the Heavenly Master tradition, a memorial is presented to Announce the Merit (*yangong* 言功; 46a–49a). Following the Great Oath ceremony, there is the ritual of the Casting of Tablets (*toujian* 投簡; 50b–52a). A more complete version of this ritual is given by LU XIUJING in *410 Taishang dongxuan lingbao zhongjian wen*.

On page 49a, there is a passage indicating the officiating master's residence. It gives, as indications to be completed, such-and-such a prefecture (*fu* 府), district (*xian* 縣), and monastery (*guan* 觀). The present text must therefore have been revised either in Tang or Song times.

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Kristofer Schipper

Dongxuan lingbao shengxuan buxu zhang xushu
洞玄靈寶昇玄步虛章序疏
14 fols.
614 (fasc. 334)

"Commentary on the Stanzas for Ascending to Mystery and Pacing the Void." The antiquity of the present commentary on a part of *1439 Dongxuan lingbao yujing shan buxu jing* can be inferred from its reference to the latter as the eighth juan of the third section of the *Lingbao jingmu* 靈寶經目 (1b). Both the title given here to that scripture, *Taishang shuo xuandu yujing shan jing* 太上說玄都玉京山經, as well as the alternative title given elsewhere in the commentary also correspond to the indications provided by the *Lingbao jingmu* (see Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen*, 365).

The fact that the commentary does not concern the hymns in the second part of *1439 Buxu jing* suggests that these hymns were not part of the original text. Indeed, the author of the present commentary criticizes the obtuseness of those who had changed the term *xuandu* 玄都 (Mysterious Capital) into *dacheng* 大乘 (Great Vehicle) at the end of the third hymn (8a). The incriminated term does indeed figure, as indicated, in *1439 Buxu jing* (4a). The "new books," those to which the name of GE XUAN is linked, were the first to advance the Taoist doctrine of the Great Vehicle (see Lagerwey, *Wu-shang pi-yao*, 22), and the second part of *1439 Buxu jing* presents itself as belonging to

the revelation to GE XUAN. Since our commentator is opposed to the "new books," the present text must have been written after, presumably not long after, their appearance, that is, around A.D. 430 (see Ōfuchi Ninji, "On Ku Ling Pao Ching," 42).

The commentary, in itself, contains little of note. It does show, however, that there existed already in the Six Dynasties (220–589) an esoteric interpretation of the Lingbao texts, relating their entire discourse and practice to the body of the adept. The first line, for example, "We bow our heads to hail the Most High," is interpreted to mean: "One opens one's heart and causes the fire of the wisdom of the Most High to consume the outward appearance of the body and thus purify it." This interpretation explains why the author says earlier that "the mountain [of the Jade Capital] is the body; it is also the body of the Most High" (4b). From the beginning of these hymns the adept "embodies" the Most High, "who is like unto a human being" (2a).

John Lagerwey

Taishang dongxuan lingbao erbu chuanshou yi 太上洞玄靈寶二部傳授儀

10 fols.

Six Dynasties (220–589)

1295 (fasc. 1009)

"Ritual for the Transmission of the Two Parts of the Lingbao [Diagram]." The reference is probably to the two complementary parts of the geometrical diagram given in the Book of Penetrating Meditation through Concentration (*Siwei dingzhi liangban tuju* 思微定志兩半圖局). This diagram is given in *325 Taishang dongxuan lingbao zhihui dingzhi tongwei jing* 6a–b, a text of the ancient Lingbao canon that WSBY 34.9a–b and 46.7a–b quotes under the title of *Siwei dingzhi jing* 思微定志經.

The text of the present ritual is similar, in places even identical, to that of *522 Dongxuan du lingbao ziran quanyi*. The latter is well attested in early Tang (618–907) sources; it refers to the administrative division of *fu* 府, whereas our text, in a corresponding passage, has *jun* 郡, an administrative division of the Six Dynasties.

The transmission, which entails the division of the diagram (6a) and the adoption of Ten Precepts (*shijie* 十戒; 8b), corresponds to one of the degrees of the Lingbao ordination. The Ten Precepts, which are given also in *325 Tongwei jing* 7b–8a, correspond to the Ten Precepts of the Heavenly Worthy and the Fourteen Ways of Deportment (*Tianzun shijie shisi chishen pin* 天尊十戒十四持身品, in *459 Dongxuan lingbao tianzun shuo shijie jing*). For unknown reasons, the present text gives only nine of the ten precepts, omitting the ninth (interdiction of seeking vengeance); it also amends a number of others, changing the prohibition of adultery into that of lewd thoughts and the interdiction of drunkenness into total abstinence from alcohol. The present transmission, therefore, presumably concerns the ordination of novices as monks.

The ordination ritual of our text is mentioned in *1237 Sandong xiudao yi* 6a, and in a note by DU GUANGTING in *507 Taishang huanglu zhaiyi* 55.18a, quoting the daoshi Zhang Chengguang 張承光. The same note is reproduced in liturgical manuals of the Song such as *508 Wushang huanglu dazhai licheng yi* 20.10a. These manuals maintain the "contract of the diagram" as part of the Lingbao ordination (see *1221 Shangqing lingbao dafa* 29.12a–14b).

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Taishang dongxuan lingbao toujian fuwen yaojue

太上洞玄靈寶投簡符文要訣

30 fols.

Six Dynasties (220–589)

395 (fasc. 185)

"Elementary Instructions on the Written Symbols for the Casting of Tablets according to the Lingbao Tradition." The first and only bibliographic mention of this text, in one juan, is found in *Chongwen zongmu* 10.6a (VDL 87). But the work, which is based exclusively on the literature of the ancient Lingbao canon, may have been compiled at a considerably earlier date.

When compared with the early texts, our version features some variant readings, such as Hengshan 衡山 (25b) for the Southern Peak, instead of Huoshan 霍山, as in the early texts. There are also several apparent transcription errors (11b3, 21b8). Pages 7b–8a offer a brief outline of the method for absorbing the five Cloud Shoots (*fu wu yunya* 服五雲牙; derived from *352 Taishang dongxuan lingbao chishu yujue miaojing* 2.4b–14a). This outline is followed by the remark that this method (together with the associated written symbols, *fuwen* 符文) will be given in full in another juan. Both the *fuwen* and the instructions on the method are found in 17a–24b of the present version of the work, which at least since the eleventh century had been presented in one juan.

The contents of the present work are connected only in part with the ritual of the Casting of Tablets (*toujian*), already set forth in *352 Chishu yujue miaojing* 1.5a–16b and then definitively formulated by LU XIUJING (*410 Taishang dongxuan lingbao zhongjian wen*). The symbols reproduced for this purpose are based on the cloud-seal characters in *22 Yuanshi wulao chishu yupian zhenwen tianshu jing*.

The other themes of this text (without exception taken from *97 Taishang lingbao zhutian neiyin ziran yuzi*) fall outside the framework of this ritual but still focus on the reproduction of celestial symbols in a ritual context.

Ursula-Angelika Cedzich

1.B.4 Texts of the Dongshen Division

The third part of Lu Xiujing's canon was called "penetrating divinity" (Dongshen 洞神). Its fundamental text was the Writ of the Three Sovereigns (*Sanhuang wen* 三皇文), now lost, a document in sacred talismanic characters, which, according to Ge Hong, had once been obtained by the Yellow Emperor (see BPZ 18.296). For Ge Hong this writ and its complement, the Image of the True Form of the Five Sacred Mountains (*Wuyue zhenxing tu* 五嶽眞形圖), were the most powerful of all Taoist talismans. Ge Hong had received them from his master Zheng Yin, *zi* Siyuan 思遠 (d. 301), a scholar who had obtained the books that had once belonged to Ge Hong's famous granduncle Ge Xuan (d. 244; see BPZ 4.62 and 19.303–305). Ge Xuan himself had been the disciple of Zuo Ci 左慈, *zi* Yuanfang 元方 (fl. early third century: see *Hou Han shu* 82B.2747).

Chen Guofu (CGF 72–73) identifies the *Sanhuang wen* known to Ge Hong as the *Xiaoyou jing* 小有經 version, as opposed to the new so-called *Dayou jing* 大有經 version, which was revealed during Ge Hong's lifetime. This new version was found in 301 in a cave on the Song shan 嵩山 by Bao Jing (260–330?), governor of Nanhai 南海 (modern Canton; see YJQQ 4.10b and 6.11b; the latter passage has been identified as coming from the now lost *Xuanmen dayi* 玄門大義, a doctrinal work of the early seventh century).

Bao Jing was Ge Hong's father-in-law (CGF 76) and the master of the famous hermit Xu Mai, the elder brother of Xu Mi, the main recipient of the *Shangqing jing* 上清經. Thus, Bao Jing's *Dayou jing* version may in several respects be considered as the forerunner of the wave of "revealed" rewriting of ancient texts that produced the Shangqing and Lingbao scriptures. This may be the reason Lu Xiujing attributed one of the divisions of the Catalogue of the Three Caverns (*Sandong jing shumu* 三洞經書目) to Bao Jing's scripture.

Unlike the Shangqing and Lingbao catalogues, no trace remains of Lu's list of the *Dongshen jing* 洞神經. It seems, however, that the corpus was quite small, comprising only four juan. Lu transmitted the texts to Sun Youyue 孫遊嶽, who passed them on to Tao Hongjing. Tao "analyzed the different currents to which these texts belonged and rearranged them into 11 juan," one for each of the Three Sovereigns, and one for each of the Eight Emperors (*badi* 八帝; see YJQQ 6.12). This arrangement of the Dongshen division is confirmed in WSBY 30.3a, and it is found again, enlarged to fourteen juan by the addition of three rituals, in *803 Taishang dongshen sanhuang yi*, the ritual for the transmission of the Dongshen canon. In a similar way, *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4.7b indicates that in order to be ordained a master of the Dongshen division, adepts had to possess the fourteen juan of the *Dongshen jing*. Of these, only the two juan of *640 Dongshen badi miaojing jing* have survived. The reason for the loss may be that the *Sanhuang wen* was burned by imperial order in 646. It was replaced in the canon by the *Daode jing* 道德經 (CGF 77), as is still the case in the Ming *Daozang*.

The Image of the True Form of the Five Sacred Peaks was also transmitted by Tao Hongjing along with the *Sanhuang wen* (see *1281 Wuyue zhenxing xulun* and Dunhuang manuscripts Stein 3750 with Pelliot 2559). Another ancient text related to the *Sanhuang wen* that has been preserved is *767 Taishang tongling bashi shengwen zhenxing tu*.

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Taishang tongling bashi shengwen zhenxing tu
太上通靈八史聖文眞形圖

14 fols.

Third–fourth century A.D.

767 (fasc. 534)

"Image of the Saintly Writ and the True Form of the Eight Archivists for the Spiritual Communication with the Most High." The Eight Archivists are the spirits of the Eight Trigrams. The interpretation of the term *shi* 史 may be deduced from the name of the trigram *kun* 坤 in the system of the present text. It is given alternately as *zhuxia* 柱下 and *zhushi* 柱史, both of which are short forms of the title *zhuxia shi* (literally, "scribe beneath the pillar"), and both of which are also used as names for Laozi, the archivist of Zhou (see *Hou Han shu* 59.1908–9 and YJQQ 3.3a). The ancient office of *zhuxia shi* is variously defined as that of a censor or archivist, and the title is used also as the name of a star in the Central Palace (possibly Draconis), said to be occupied with the "recording of offenses" (*jiguo* 記過; *Jin shu* 11.289). The practices related to the Eight Archivists are described in the present text as taking place beside a pillar at the center of the hall (*tangshu* 堂樞), where two archivists are thought to be permanently on duty (13a).

The present text describes a technique of divination based on summoning the Eight Archivists by means of fu and comprising the presentation of offerings (*ji* 祭) to the spirits. This technique was known to Ge Hong, who in a discussion of the different forms of divination refers to the practice of making the Eight Archivists arrive by means of offerings (*jizhi bashi* 祭致八史; BPZ 15.248), and who in the list of the books in his master's library includes the title, "Image of the Eight Archivists" (*Bashi tu;* BPZ 19.305). It is entirely possible that the present text is in fact the work that was

known to GE HONG. In any case, there is little doubt that a large part and perhaps all of the work is ancient, predating at least the period around A.D. 400, when the newly revealed Lingbao corpus was propagated by GE CHAOFU, the great-nephew of GE HONG. This early date appears from a comparison of the present work with one of the central texts of the Lingbao corpus, *671 Taishang wuji dadao ziran zhenyi wucheng fu shangjing* (see also the Dunhuang version of this text, Pelliot 2440; Ōfuchi Ninji, *Tonkō dōkyō: Zurokuhen,* 10–22).

The first juan of *671 Wucheng fu shangjing* describes the five basic Lingbao fu, and the second juan centers on some practices related to the Eight Archivists and associated with a *Bashi zhenxing tu* 八史眞形圖 (2.12a). The latter title is included in the list of the twenty-four images of the Lingbao corpus, given at the end of the second juan. The same list is found in *1407 Dongxuan lingbao ershisi shengtu jing*, with hymns praising each image, and it is clearly related to GE HONG's catalogue (see Bokenkamp, "Sources," 459–60). In *671 Wucheng fu shangjing* the title of the fu for communicating with the Eight Archivists is given as *Xuandong tongling fu* 玄洞通靈符 (2.12a, 11b), corresponding to the central set of fu in the present text (5b–9a), where the title of each includes the same phrase. The actual fu of the Eight Archivists are not included in *671 Wucheng fu shangjing*, but it should be noted that the style of the version in the present text closely resembles that of the five Lingbao fu in the opening part of *671 Wucheng fu shangjing*, a fact that becomes even more apparent when one turns to the Dunhuang manuscript version of this work. It seems that the two sets of fu together correspond to the *Bawei wusheng fu* 八威五勝符, mentioned by GE HONG (BPZ 19.7a; note that the term *wusheng fu* 五勝符 [Talismans of the Five Victories] is predominant in the Dunhuang version of *671 Wucheng fu shangjing*, in spite of the term *wucheng* 五稱 [Five Denominations] in the title). It may be added that the thirteen *Bawei wusheng* fu are praised in the Tang dynasty *803 Taishang dongshen sanhuang yi* 10b–11a, in a hymn that contains the line *pianmu xuandong* 篇目玄洞 ("they belong under the heading Xuandong"). Note that GE HONG's catalogue includes a *Xuandong jing* 玄洞經 in ten juan, *1185 Baopu zi neipian* 19.5a.

The names of the Eight Archivists are the same in *671 Wucheng fu shangjing* as in the present text, and the manner and purpose of relating to them is described in similar terms. The main differences are that in *671 Wucheng fu shangjing* the fu of the Eight Archivists are presented as secondary in relation to the five Lingbao fu (2.1a, 11a–b), and the names of the eight spirits are combined with those of the buddhas and bodhisattvas of the Ten Directions—an arrangement that necessitates the addition of the two collective terms, *bajing* 八精 and *bashi* 八史, as the names of the two spirits of the center (2.5b–6b). These elaborations are clearly derivative with respect to the tradition of the present text, in which, furthermore, we find no indication of an influence from

the Lingbao tradition. The two instances where the term *tongling* 通靈 in the names of the above-mentioned fu is replaced by *lingbao* (8b) are of little consequence. On one hand, the term *lingbao* was in use independently of and well before the appearance of the Lingbao corpus; on the other, it might have slipped in during the later transmission of the present text. In any case, it is inconceivable that the system of the present text could have been derived from the Lingbao context as defined by *671 Wucheng fu shangjing*. We may conclude that the present book is, if not necessarily the source of *671 Wucheng fu shangjing,* then at least a version closely related to that source.

The book is divided into two parts. In the first part (1a–5b), which has no separate title and may lack the beginning, the basic technique of divination through communication with the Eight Archivists is described. The spirits are said to be divided into couples, Zhushi 柱史 (spirit of the trigram *kun*) being the wife of Lingang 臨罡 (spirit of the trigram *qian* 乾), and so on. Each couple descends into a person's home for a period of three days, followed immediately by the descent of the next couple, and so on through a cycle of twelve days. If one wishes to consult these spirits, one must first fast for a period of 100 days, then place a set of eight fu written on wooden tablets in the eight directions (3b–4a). On the day of the descent of a couple, one must arrange offerings for the two spirits at the left door-pivot (*hushu* 戶樞) of the main hall of the house. The adept must call out the names of the spirits and may then ask them questions on any subject, including the future. Women should address the female spirit, and men the male, and the spirits will then respond by speaking to the adepts or by inspiring knowledge within their hearts. It may be noted that a particular value is ascribed to the concerted practice of man and wife, likened to the union of *qian* and *kun*, in a later part of the book (12b; cf. the early Zhengyi ritual preserved in *1294 Shangqing huangshu guodu yi*).

The second part of the book (5b–14a) is entitled "Bashi tongling fu 八史通靈符" and presents the somewhat different level of practice associated with the *Xuandong tongling fu* (see above). This part also contains many references to the protective and exorcistic functions of the Eight Archivists. The legend of the transmission of the fu is told by the Yellow Emperor, to whom all the passages of this second part of the book are attributed (in the first part only one passage (1b) opens with this attribution). The Yellow Emperor relates that he received the fu from "Lord Li, the senior master" (i.e., Laozi), who saw them in the Big Dipper, and who is also said to have brought them to the barbarians of India (*hu* 胡; 5b and 13a). The fu are referred to as stellar (*xingfu* 星符), and they are described as being governed by the stars of the Dipper (6a–9b). The Eight Archivists are found both at a pillar of the main hall in people's homes and in the Dipper, as subordinates of the Lord of the Dipper (Doujun 斗君; 13a–b) (fig. 20).

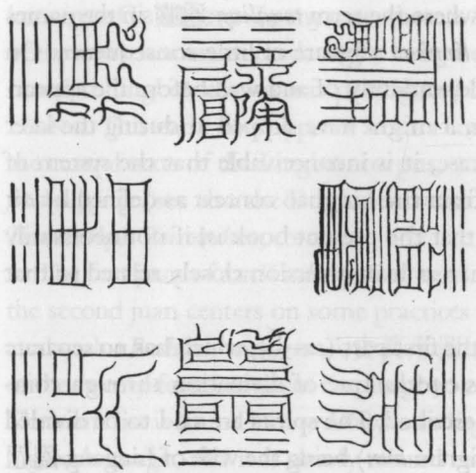

FIGURE 20. Fu of the Eight Archivists (767 3b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/760)

When a question is addressed to them, they return to the Dipper to consult the registers of fate (10a and 12a). The same journey may be undertaken by a superior person and daoshi, whose name has already been entered in the register of immortals in the constellation. When such a person wears the fu, the spirits will attach themselves to his body, and after a period of three years he will ascend to heaven (5b–6a).

The relationship between the fu and the deities they represent is remarkably direct in this text. Each of the *Xuandong tongling fu* is referred to as the "spirit tablet" (*shenzhu* 神主) of the spirit in question. It should be noted that in present-day popular religion such tablets are functionally equivalent to statues of the gods. Offerings are presented to the fu (11a), and each of the Eight Trigrams is said to be governed by "the fu of one star" (9b). Furthermore, in the first part of the text—following the presentation of the eight fu to be displayed in the eight directions of the ritual area—an additional eight fu are presented as actual pictures of the gods. These eight fu are also divided into pairs, and it is stated that on the three days corresponding to the couple in question the fu "descend and are present in people's homes" (4a–5a).

The two sets of eight fu in the first part of the book are found with some variations in *1202 Dongshen badi yuanbian jing* 13b–16a. This book, which appears to belong to the second half of the Tang dynasty (618–907), is part of the Dongshen canon.

The practices related to the Eight Archivists form part of the common stock of early methods, drawn upon by all the Taoist traditions that were established in the course of the Six Dynasties. As testified by *671 Wucheng fu shangjing*, these practices were to some extent adopted into the Lingbao corpus, and in the Zhengyi *615 Chisong zi zhangli* we find the fu of the Eight Archivists mentioned in a list of mixed registers (*zalu* 雜籙; 4.22b). It was only during the later part of the Six Dynasties that these practices were classified as Dongshen, and in texts of the Tang dynasty this classification is unequivocal (see, e.g., *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4.7b). We find no trace of such classifications in the present text. When qualified at all, the officiant is referred to merely as a daoshi, and the rules of transmission stipulate simply that the recipient should be a worthy person. However, one may not pass the fu on

indiscriminately, and in all cases one should announce their transmission to the spirits by "making offerings to the fu, while [placing oneself] under the Dipper" (*Jifu douxia* 祭符斗下; 13a–14a).

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Poul Andersen

Wuyue zhenxing xulun 五嶽眞形序論

25 fols.

Late Six Dynasties (220–589)

1281 (fasc. 1005)

"Introductory Treatises to the [Image] of the True Form of the Five Sacred Mountains." This work is a collection of four texts concerning the legends and rites surrounding this famous talisman. The first text (1a–18a) tells the story of the revelation of the talisman by the goddess Xi wang mu 西王母 to Emperor Wu of the Han dynasty, describes the paradisiacal islands of the immortals, and tells of the later transmission of the holy image. A long quotation in *1241 Chuanshou sandong jingjie falu lüeshuo* 1.14b–18a shows that, in spite of its heterogeneous aspect, this text forms a single piece. In his commentary on *1016 Zhen'gao*, TAO HONGJING refers twice to a *Wuyue xu*, once on the subject of the biography of Feng Junda 封君達 and once on that of the islands of the immortals (*1016 Zhen'gao* 10.23a and 14.20a). Both references agree with passages (on pages 16b and 8a–14b) of this first text, which probably constitutes the original version of *292 Han wudi neizhuan* and *598 Shizhou ji*, as well as of *293 Han wudi waizhuan*.

The second text (18a–19b) contains two documents for the ritual of transmission of the talisman (*shoutu jiwen* 受圖祭文). These two written prayers are attributed to ZHENG YIN. They are related to the Rites of Transmission of the Image of the Five Sacred Mountains (*Shoushou Wuyue tu fa* 授受五嶽圖法) preserved among the Dunhuang manuscripts (Stein 3750 and Pelliot 2559).

These rites are quoted in *1240 Dongxuan lingbao daoshi shou sandong jingjie falu zeri li* 5a–b as having been edited by TAO HONGJING himself (cf. Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen,* 331–32). They mention the fact that the ordinand should copy not only the holy image, but also the introduction (*xu* 序), and that the latter text would occupy fourteen to fifteen sheets of paper (Stein 3750, lines 25–26). This number agrees with the length of the first text of the present work, another indication that it was the original introduction.

The third text (19b–21b) is called "Instructions for Use by Mr. Bao [Jing]," and the last (21b–25b) is a preface to the Image of the Five Sacred Peaks attributed to

Dongfang Shuo 東方朔. This last text is also reproduced in *441 Dongxuan lingbao wuyue guben zhenxing tu* 1a–4b.

The texts contained in the present work, together with an excerpt from the above-mentioned rites of transmission, are reproduced in YJQQ 79.

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Shoushou wuyue tufa 授受五嶽圖法
Shoushou sanhuang fa 授受三皇法
Sixth century
Dunhuang manuscripts Stein 3750 and Pelliot 2559

"Rituals for the Transmission of the [Writs of the] Three Sovereigns." These two texts are rituals for the transmission of the sacred talismans of the *Sanhuang wen* 三皇文 tradition. Both manuscripts are fragments of the same scroll, which must have been considerably longer. The rituals were probably written or edited by TAO HONGJING (see Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen,* 331–32). A petition (Stein 3750, line 43) starts with the mention of the *Tianjian* 天監 era of the Liang dynasty (502–519).

The Stein manuscript begins with the final part of the rites of transmission for the *Xiyue gong jinshan fu* 西嶽公禁山符 and other talismans that belonged to a lesser degree of initiation (see *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4.7b. Next follow the rites of transmission of the Image of the True Form of the Five Sacred Mountains (*Wuyue zhenxing tu* 五嶽眞形圖). Tao's commentary notes that these rites were transmitted by ZHENG YIN and GE HONG.

The rites for the transmission of the *Sanhuang jing* are incomplete. Tao notes at the beginning of his commentary that all versions current in his time came, in principle, from BAO JING and GE HONG but that some are of uncertain origin. He states that he grouped them all together in ten juan (see Ōfuchi Ninji, *Dōkyōshi no kenkyū*, 308, for a detailed discussion).

Kristofer Schipper

Dongshen badi miaojing jing 洞神八帝妙精經
32 fols.
Probably sixth century
640 (fasc. 342)

"Scripture of the Wondrous Essence of the Eight Emperors, of the Dongshen Canon." The book is a compilation of some of the basic material of the Dongshen canon, which formed during the Six Dynasties around the original *Sanhuang wen* 三皇文 in three juan (see Ōfuchi Ninji, *Dōkyōshi no kenkyū,* 298–317). A fourteen-juan list of the Dongshen scriptures, entitled "Dayou lutu jingmu 大有籙圖經目," is included in *803 Taishang dongshen sanhuang yi* 5a–b, a Tang dynasty (618–907) text.

The format of this list corresponds to the discussion of the *Dongshen jing* found in a passage from the *Xuanmen dayi* 玄門大義, a text of the transition period between the Sui (581–618) and Tang dynasties (YJQQ 6.11a–12a; see also *Xiaoyou jing xiaji* 小有經下記, in YJQQ 9.9a). It is stated there that the *Dongshen jing* in eleven juan included one juan transmitted to each of the Three Sovereigns (i.e., the original *Sanhuang wen*) and one transmitted to each of the Eight Emperors, and that the number of fourteen juan was reached by the addition of special ritual texts. In the above-mentioned list, juan 4–11 of the *Dongshen jing* are associated with the Eight Emperors, and juan 4–6 are listed as the three parts of the *Badi miaojing jing* 八帝妙精經. The *Xuanmen dayi* attributes the arrangement of the *Dongshen jing* in eleven juan to TAO HONGJING (YJQQ 6.12a) and quotes "part six" (*diliu* 第六) of the *Dongshen jing* (SDZN 8.32a). Another quotation from this part six, apparently derived also from the *Xuanmen dayi*, is given in YJQQ 6.10b and is found verbatim in the present book (16a). It thus seems likely that the work dates at least to the late Six Dynasties.

The group of texts associated with the Eight Emperors is commonly referred to as the Eight Enquiries (*basuo* 八索; YJQQ 4.10a–b; 6.12a; 9.9a). The *Shangshu xu* 尚書序 by Kong Anguo 孔安國 defines the term *basuo* as referring to "expositions concerning the Eight Trigrams" (*Shisan jing zhushu* 114b; see also YJQQ 100.4b, 8b). It may be noted that another surviving part of the *Dongshen jing*, *1202 Dongshen badi yuanbian jing* (corresponding to juan 7 to 9 of the list in *803 Sanhuang yi*), centers on divinatory practices related to the Eight Archivists (*bashi* 八史) who are defined as the essences of the Eight Trigrams. However, none of these practices is included in the present book, which furthermore makes no reference to the Eight Emperors except in the title.

The text begins by presenting some basic elements of the Dongshen tradition, for instance, techniques of meditation on the Three Ones (*sanyi* 三一), the supreme deities of the human body (2b–4b), and the hymns entitled "Yangge jiuzhang 陽歌九章" (4b–6a), used in connection with ritual circumambulations (see WSBY 38.3b–4a and *1283 Taishang dongshen xingdao shoudu yi* 4b–5b). The largest part of the text is taken up by a separate work entitled *Xicheng yaojue sanhuang tianwen nei dazi* 西城要訣三皇天文內大字 (12a–29b), which includes a series of ninety-two fu (17a–28b), divided into three parts and presented as a version of the original *Sanhuang wen* in three juan. A note under the title of this work identifies it as "the ritual practices and the established forms [*licheng* 立成] [of the *Sanhuang fu*] of the Immortal of the Western City" (i.e., Wang Yuan 王遠; 12a). And in a short passage immediately following the fu, the ritual instructions accompanying the fu are said to represent "the practices of Lord Wang" (*Wangjun shixing;* 29a). This description seems to refer to the work entitled *Xicheng shixing* 西城施行, which may well be the *Xicheng yaojue* 西城要訣 of the present text. A *Xicheng shixing* is mentioned in the Dunhuang manuscript Pelliot 2559 (see Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen,* 331–32; *Zurokuhen,* 721–25). It is described there both

as a work in one juan containing "the essentials of summoning [spirits] for inspection" (by means of fu), and as an addition to the main corpus of *Sanhuang fu* in ten juan (Ōfuchi Ninji, *Tonkō dōkyō: Zurokuhen,* 724.100–1).

The note following the title says that the *Xicheng yaojue* was written down by the disciple of Wang Yuan, Bo He 帛和. In the following text, which leads up to the presentation of the fu, he relates how in 100 B.C. the master, after a three-year period of waiting, transmitted to him the "essential Way," consisting of the *Sanhuang tianwen dazi* 三皇天文大字 and the formulas for the making of elixir of the *Taiqing zhongjing* 太清中經 (15b). The basis for this account would seem to be the biography of Bo He in *Shenxian zhuan* 神仙傳 (see, e.g., *596 Xianyuan bianzhu* 2.17b–18b and TPYL 663.6b). The circumstances of the transmission are described in a different way in this biography, but there, too, the master is Lord Wang of Mount Xicheng, and the same texts are mentioned (with the addition of the *Wuyue tu* 五嶽圖).

A similar account, concerning, however, only the *Sanhuang wen* and the *Wuyue tu*, is found in *1185 Baopu zi neipian* 19.8a–b. It explains that those who are destined to attain the Tao may enter a holy mountain and through the practice of meditation obtain a vision of the fu, following the example of Bo He. However, at the time of the late Six Dynasties (220–589) the transmission of the *Sanhuang fu* was associated more particularly with the name of Bao Jing (see also *Erjiao lun* 8.141b on the "fabrication" of the *Sanhuang jing* by Bao Jing during the years 291–299). The author of the *Xuanmen dayi* speculates that perhaps Ge Hong in fact received the tradition from two different sources (YJQQ 6.12a; *1129 Daojiao yishu* 2.7a).

The problem of different lines of transmission resulting in separate versions of the tradition is reflected in the present text, which concludes with a spurious quotation from BPZ, entitled "Secret Words of Baopu zi" (29b–32a). It is not clear whether this passage originally formed part of the immediately preceding *Xicheng yaojue* or was written especially for the present text. The "secret words" refer to "the Established Forms (*licheng*) written down in this place," that is, in the section of the *Xicheng yaojue* presenting the fu (31a). The reduced format of this version of the *Sanhuang fu* contrasts with the information derived from Bao Jing that the *Tianwen sanhuang dazi* comprised 40,000 words; the passage also states that Ge Hong, in addition, received the essential Way of the Three Writs (*sanwen yaodao* 三文要道; apparently a version in four juan comprising fewer than the 40,000 words mentioned) from Bao Jing (31a and 32a).

It should be noted that in the above-mentioned passage of the *Xicheng yaojue*, on the ritual instructions accompanying the fu, the directions found under the first nine fu in the present text are said to be different from those found in the Inner Scripture of Lord Bao (*Baogong neijing* 鮑公內經; 29a). We may compare the material found in WSBY 25, entitled "Essential Usages of the Sanhuang Tradition" (*Sanhuang yaoyong* 三皇要用) and said to be derived in its entirety from the *Dongshen jing*. The last part of the juan (25.9b–10b) gives instructions for the nine fu that are partly identical with those in the present text (though omitting some of the indications of accompanying fasts). A widely different series of instructions for nine fu related to the same group of deities is found in a preceding part of the same juan (3b–5a). Furthermore, we find that a passage at the beginning of this juan of the WSBY (2b.1–2) corresponds to a quotation in TPYL 676.8b from a *Sanhuang xumu* 三皇序目 (which may quite likely be the same as the *Xumu* attributed to Bao Jing and quoted in the *Xuanmen dayi*; see YJQQ 6.10b–11b). Note also the correspondence between the title of a section of this juan, "Zhuguan qingtai zhi fu 朱官青胎之符" in WSBY 25.7b–8a, and the title "Qingtai fu 青胎符" for a part of the main corpus said in Pelliot 2559 to be transmitted by Bao and Ge (Ōfuchi Ninji, *Tonkō dōkyō: Zurokuhen,* 724.100, 120). Thus it seems likely that the opening parts of this juan were derived from a Bao Jing version of the *Dongshen jing*.

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1.B.5 Other Revealed Scriptures

A certain number of important revealed scriptures of the Six Dynasties were not selected by Lu Xiujing as canonical texts in his *Sandong jing shumu* 三洞經書目, perhaps for several reasons. Some texts, like the *Taiping jing* 太平經, had not yet been rewritten or adapted in Lu's time (see part 1.B.6). Once it was adapted, it obtained canonical status as the Taiping division of the Sui and Tang *Daozang*. Other texts, like the *Shengxuan neijiao jing* 昇玄內教經 and the *Dongyuan shenzhou jing* 洞淵神咒經, may have been left out because, unlike the Books of the Three Caverns and the Scripture of the Great Peace, their prototypes were not part of the library of Ge Hong but belonged instead to the texts of the Way of the Heavenly Master. They were probably produced by sectarian movements. They never obtained separate divisions in the canon, even in Tang times.

Taishang dongyuan shenzhou jing 太上洞淵神咒經

20 juan

Late Eastern Jin (317–420); preface by Du Guangting 杜光庭 (850–933)

335 (fasc. 170–173)

"Scripture of Divine Incantations of the Abyssal Caverns." This work is the principal apocalyptic text of medieval China. The term *shenzhou* 神咒 (divine incantations) suggests the work's oral aspect. The scripture presents itself as revealed by the Tao to a

worthy recipient whose mission it was to transmit it in order to save mankind from the imminent end of the world. The work's confused and highly repetitive style confirms its oral, mediumistic origins. Even the book's title is not definitively stated. It presents itself as the Scripture of the Innumerable (*Wuliang jing* 無量經; 1.1a), the Marvelous Scripture of the Central Mystery of Shangqing (*Shangqing zhongxuan miaojing* 上清中玄妙經; 2.1a), the Scripture of Divine Incantations (*Shenzhou jing* 神咒經; 3.2b), the Book of Samādhi (*Sanmei jing* 三昧經) and the Scripture of Great Exorcism (*Daqu jing* 大驅經; 5.1a; 10.1a), among other titles. Although the text contains no evidence as to the identity of its medium-recipient, a few elements indicate that it was produced by a fervent religious movement, a sect active in the Jiangnan region (south of the Yangzi) at the beginning of the fifth century.

The oldest versions of the *Shenzhou jing* are found among the Dunhuang manuscripts (Pelliot and Stein collections). These versions emanate from a text that comprised ten juan (see Ōfuchi Ninji, *Tonkō dōkyō: Zurokuhen,* 519–63, which gives the best reconstruction of the Dunhuang version of the *Shenzhou jing*). Two manuscripts (Pelliot 3233 and 2444)—corresponding to juan one and seven, respectively—contain colophons dated 664 that state this copy of the work was made in a metropolitan monastery (the Lingyin guan 靈應觀) by order of Emperor Gaozong for the crown prince Li Hong 李弘, the son of Wu Zetian (r. 684–704), named after the Taoist messiah. The characters *yuan* 淵, *min* 民, *shi* 世, and *zhi* 治 in these two manuscripts are substituted in deference to the names of Tang emperors. During the first half of the sixth century, the *Shenzhou jing* was known as a ten-juan scripture (see *319 Dongxuan lingbao benxiang yundu jieqi jing* 4b–5a), and *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4.6b, at the beginning of the Tang, still refers to the version in ten juan. The *Shenzhou jing* maintains this form until the end of the Tang (618–907). It appears as such in the other Dunhuang copies dating from the seventh and eighth centuries, as well as in a reference in Du Guangting's *590 Daojiao lingyan ji* 12.9b–10a (YJQQ 119.7a–7b). Historical references found in these first ten juan allow us to date the original *Shenzhou jing* to the beginning of the fifth century. There are several allusions to Liu Yu 劉裕 (363–442), founder of the Liu Song dynasty (e.g., 1.3a, 9b), as well as typical Six Dynasties terms such as *suolu* 索虜 (2.8a), an expression used in the south to designate northern barbarians.

At the beginning of the Five Dynasties, Du Guangting expanded the text into twenty juan. This is the basic text of the *Shenzhou jing* found in the *Daozang* edition. It comprises the same ten juan (apart from some variations) of the Dunhuang versions, plus eight later juan from the Tang period and two additional juan (19 and 20) that are contemporary with the scripture's original ten-juan nucleus.

The *Daozang* edition opens with a preface by Du Guangting that refers to the wood-block printing of the work that he commissioned (preface, 3b). The title Heavenly Master Transmitter of Truth (*chuanzhen tianshi* 傳眞天師) that appears in the list of Du's titles in the note preceding his preface allows us to date Du's edition to the first decades of the tenth century. This title was bestowed on him by Wang Yan 王衍 (r. 918–926), the second ruler of the Shu 蜀 kingdom, at a ceremony of reciprocal investiture in 923 (see Verellen, *Du Guangting*, 178).

Du's preface attributes the *Shenzhou jing*'s revelation to a certain Wang Zuan 王纂, a Taoist at Mount Maji 馬跡山 (part of the Maoshan range), at the end of the Eastern Jin (before 316). Though this attribution cannot be accepted for the purpose of dating the present scripture, it may nevertheless have a certain foundation. The lineage of masters associated with the *Shenzhou jing* might have claimed Wang Zuan as their spiritual ancestor. This order's existence is attested by the beginning of the Tang (cf. *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 5.3b and *445 Dongxuan lingbao sanshi minghui xingzhuang juguan fangsuo wen* 3a). Du no doubt received the order's original *Shenzhou jing* as well as the related liturgical texts (penitential rituals and rituals for requesting rain) that are found in his edition. These rituals (some of which are also found as independent texts in the *Daozang*) were transmitted to the *Shenzhou jing* masters (*shenzhou shi* 神咒師; also called masters of the Law of the Great Religion of the Samādhi and of the Divine Incantations of the Abyssal Caverns [*Dongyuan shenzhou dazong sanmei fashi* 洞淵神咒大宗三昧法師]) when they were ordained (see *1125 Kejie yingzhi* and *445 Fangsuo wen,* mentioned above).

The "Scripture of Divine Incantations of the Abyssal Caverns" presents itself as the Book of books, the absolute, supreme scripture. It is, in fact, at the same time a prophylactic text, a liturgical manual, a repository of all the deities, a demonological repertory, a contract shared by adepts and masters of the Three Caverns (*sandong fashi* 三洞法師; the *Shenzhou jing*'s highest clerical rank), and a passport for salvation. But its fundamental raison d'être is the prophetic, apocalyptical message it contains. This message has its foundation in a Taoist theological setting. The *Shenzhou jing*'s ideology and liturgy are rooted in the Heavenly Masters organization.

The present text includes all the characteristics of apocalyptical drama. Its vision can be summarized as follows: The end of the world is imminent; it corresponds to the completion of a cosmic era, a Great Kalpa. The final deluge will be preceded by calamities that will occur in particular years of the sexagesimal cycle: wars; invasions; brigandage; social, political, and family dissolution; meteorological disorders; trials; imprisonments and official punishments; oppression of the people by tyrannical officials; fires; floods; bad harvests; famines; witchcraft and sorcery; and, above all, the extraordinary spread of countless diseases. All these afflictions will be brought on by gigantic armies of many kinds of demons (*gui* 鬼 and *mowang* 魔王) that are mostly the souls of the dead. Their proliferation will be the result of the people's moral corruption. Instead of conforming to the true religion (the religion of the Three Caverns,

that is, Taoism, of which the *Shenzhou jing* says it is the highest representative), the people commit sins, are swayed by heterodox cults and shamanism, and sacrifice domestic animals to offer blood to the demons that bring on disasters and adversity.

The deluge will occur in the fifty-fourth year (*jiashen* 甲申) of the sexagesimal cycle in order to purify the universe by ridding it of all these evil creatures. These apocalyptic predictions are repeated again and again throughout the first ten original juan of the work. Little place is left for expressions of hope or descriptions of a utopian life. Salvation is promised for all the faithful who have been converted to the Law and who show their full devotion to the correct way by conforming to the liturgical prescriptions and by practicing active proselytism. The elect or Seed People (*zhongmin* 種民) will constitute a new immortal race in the paradisiacal kingdom of Great Peace ruled by the Perfect Lord Li Hong. This savior will appear in a *renchen* 壬辰 year, eight years after the end of the world.

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The literature on the *Shenzhou jing* is extensive. See Mollier, *Une apocalypse taoïste*, and references there.

Christine Mollier

Taishang dongshen dongyuan shenzhou zhibing kouzhang
太上洞神洞淵神咒治病口章
36 fols.
Six Dynasties (220–589)
1290 (fasc. 1008)

"Oral Petition for the Healing of Diseases, in the Dongyuan Shenzhou Tradition, of the *Taishang Dongshen* Division." The early chapters of *335 Taishang dongyuan shenzhou jing* expressly prescribe the liturgical practice of *kouzhang* 口章, the oral petition. The present text is representative of the context of the movement that produced this scripture. There are many similarities in the lists of deities and demons, and one passage of *335 Shenzhou jing* (10.7b–8a) gives a description of the presentation of an oral memorial for healing purposes that is close to the ritual we have here.

The ritual, which shows no direct influence of the Lingbao liturgy, is performed at the home of the patient by a master who has received the Heavenly Master ordination (4b), in conjunction with an Offering to the Five Emperors (*jiao wudi* 醮五帝; 28a–b).

The fact that this text was classified as part of the Dongshen division is also an important indication of its early inclusion into the Taoist canon (see general introduction).

Although the text mentions the characteristic cheek slapping (*bojia* 搏頰) as an expression of contrition, rites of repentance do not play the same dominant role here as in the Lingbao liturgy. Instead, a vast number of gods and demons are conjured up, and misdeeds committed by ancestors are annulled (*jie* 解).

This is an important text for the study of the Shenzhou ritual and for the history of Taoist liturgy in general.

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Dongzhen taiji beidi ziwei shenzhou miaojing 洞眞太極北帝紫微神咒妙經
12 fols.
Eastern Jin (317–420)
49 (fasc. 29)

"Marvelous Book of the Spells of the God of the Pole Star, Emperor of the North of the Supreme Ultimate, a Dongzhen Canon." Under this rather unlikely title has been preserved a fragment of an ancient and important eschatological work that has no links with the Dongzhen (i.e., the Shangqing) scriptures but is instead close to the early parts of *335 Taishang dongyuan shenzhou jing*. Like the latter, the present text refers to itself as *Sanmei jing* 三昧經 (3a; compare *335 Shenzhou jing* 8.9a and passim). Stylistically, the short paragraphs introduced as revelations, as well as the vocabulary and phraseology, are similar. The text speaks of the current period as the Great Jin 大晉 (9b) and mentions invasions by barbarians (10a).

The text begins with a subtitle (*pin* 品) that applies to the entire juan, which implies that it is but a section of a larger work. Paragraphs 2–12 (2a–10b) contain revelations concerning the disasters to come during the ten final years of the sexagesimal cycle, from *jiayin* 甲寅 to *guihai* 癸亥. Presumably, the complete work covered the entire sixty years and was therefore composed of six juan. The *Chongwen zongmu* 10.6b lists a *Beidi shenzhou jing* 北帝神咒經 in ten juan, which may well correspond to the present work. This *Beidi shenzhou jing* is listed as lost in *1430 Daozang quejing mulu* 1.14a.

The revelations are presented as spoken by the Heavenly Worthy of Primordial Beginning, and on page 6b the cult of the Three Heavenly Worthies is mentioned. This text may therefore be contemporary to the Lingbao scriptures, but it is not included in Lu Xiujing's list of canonical books.

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Dongxuan lingbao feixian shangpin miaojing 洞玄靈寶飛仙上品妙經

5 fols.

Six Dynasties (220–589)

381 (fasc. 182)

"Marvelous Scripture on Flying Immortals." During a heavenly meeting where the "predication on Earth" of the *Sanmei wuliang shenzhou dajing* 三昧無量神咒大經 is discussed, the audience asks the Heavenly Worthy what to do about "the superficial and inconstant world of today, where most people believe neither in Taoist methods nor in the teaching of the Three Caverns" (1b), notwithstanding the imminent cataclysm.

The words of the Tao (*daoyan* 道言) provide the answer, tracing back the history of salvation. Anyone aspiring to immortality must renew it. First one has to receive the registers, beginning with those linked to the Yellow and Red Talismans (*huangchi zifu* 黃赤紫符), belonging to the Heavenly Master tradition, then those of the Three Caverns and, finally, the Divine Formulas (*shenzhou* 神咒) that destroy demons and save people (2a). After receiving the scriptures and the corresponding registers, the adept has to observe the calendar of the fasts. These fasts must not be practiced by an adept alone but in community with others (2b). The Tao continues with a litany of fifty-one actions that enable one "to become a Flying Immortal." Among these fifty-one actions, "the keeping of the fasts is the first" (4a).

The present scripture is then revealed. During this revelation, an altercation takes place between an immortal and a zhenren. The Heavenly Worthy declares the zhenren to be in the right and banishes the immortal to the moon, where he must "cut the cassia tree" (4b). This incident provokes a question from the immortal King of the Flying Skies concerning the hierarchy of merits. The Heavenly Worthy tells him that his answer will be an oar, a bridge of good karma, a good field of merit. All the saints, here gathered, have performed meritorious actions since the first year of the Opening of the Light (*kaiguang* 開光). Thus they have "gradually obtained access to the fruits of the Supreme Tao" (5b). In the heavenly hierarchy there are "nine grades" (*jiupin* 九品) of immortals, zhenren, and saints. Everyone can become a saint. The accumulation of merits is comparable to the building of a tower.

The scripture is mentioned in *335 Taishang dongyuan shenzhou jing* (20.25a). The beginning of our text seems to draw inspiration from this work, which mentions the *Sanmei* texts (6.6b).

John Lagerwey

Taishang dongxuan lingbao zhonghe jing 太上洞玄靈寶中和經

10 fols.

Six Dynasties (220–589)

1120 (fasc. 759)

"Scripture of Central Harmony." This is a longer recension of the treatise on cosmic harmony (*chonghe* 沖和), the first part of *789 Zhengyi fawen tianshi jiaojie kejing* (1a–12a). The entire text of this treatise is reproduced here as "spoken by the Tao" (*daoyan* 道言). Some passages are interchanged, notably the one that begins "The Tao manifests [itself] through spontaneity . . . " (*dao chu ziran* 道出自然; 8b), which in the original version constitutes the final part of the text (10a). The changes are often quite revealing with respect to the evolution of Taoist doctrines in the early middle ages.

Although the present work claims to be a Lingbao scripture, it is not mentioned among the texts of that corpus. It must, however, be anterior to the *Taishang dongxuan lingbao shengxuan neijiao jing* (see the next article), as the latter's seventh juan contains elements borrowed and adapted from it (see *1122 Taishang lingbao shengxuan neijiao jing zhonghe pin shuyi shu*).

Kristofer Schipper

Taishang dongxuan lingbao shengxuan neijiao jing

太上洞玄靈寶昇玄內教經

Originally 10 juan

Six Dynasties (220–589)

Dunhuang manuscripts Pelliot 2990 (juan 5); Pelliot 2560 (juan 6); Pelliot 3341 (juan 7); Stein 6310; Pelliot 2474; Pelliot 2326; Stein 3722 (juan 8); Pelliot 2750 and Pelliot 2430; Stein 4561 (juan 9); Stein 6241; Pelliot 2343 (juan 10); and fragments: Pelliot 2391; Pelliot 2445; DX 5177; DX 901; Stein 107; and DX 2768

"Scripture of the Esoteric Doctrine of Ascent to Mystery." This long scripture presents itself as a superior revelation, superseding the earlier Lingbao corpus. In the beginning of juan seven (see *1122 Taishang lingbao shengxuan neijiao jing zhonghe pin shuyi shu* 1a), Zhang Daoling 張道陵 beseeches the Most High Lord Lao to reveal the esoteric doctrine (*neijiao* 內教), whereupon the latter promises to tell him "what the Scripture of the Five Tablets has not yet conveyed." This *Wupian jing* 五篇經 is the first and leading text of the Lingbao corpus, namely, *22 Yuanshi wulao chishu yupian zhenwen tianshu jing*. In other parts of the present text, the Lingbao scriptures are characterized as the exoteric doctrine (*waijiao* 外教) and, as such, contrasted with the *neijiao* of the present scripture (Pelliot 2445, lines 56–58)

The esoteric doctrine is a perfect Buddho-Taoist hybrid. Juan 5 is called "The Return of the Good Conqueror" (*Shansheng huanguo pin* 善勝還國品) and presents

the revelations by a boddhisattva (*dashi* 大士) of that name on his return from the Western Regions. Other similar, and even more specific, elements from the myth of the Conversion of the Barbarians (*huahu* 化胡) are found in juan 8 (entitled "The Revelation of the True Commandments" [*Xian zhenjie pin* 顯眞戒品]), as well as in many other parts of the work. The instructions are addressed to Taoists as well as Buddhists, to daoshi and *śramaṇa* alike (Pelliot 2343, line 7). This is the ultimate revelation. None of the other scriptures, except the *Daode jing* 道德經, are to be considered as valid (Pelliot 2343, lines 92–95).

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Kristofer Schipper

Taishang lingbao shengxuan neijiao jing zhonghe pin shuyi shu
太上靈寶昇玄內教經中和品述議疏
43 fols.
Six Dynasties (220–589)
1122 (fasc. 759)

"Annotated Edition of the Chapter on Central Harmony [*zhonghe*] in the Scripture of the Esoteric Doctrine of the Ascent to Mystery [*Shengxuan neijiao jing*]." The present text, shorn of its undated commentary, constitutes the seventh juan, the only part extant in the Ming *Daozang,* of the scripture originally comprising ten juan and quoted as such in WSBY 46.1a–3b (Lagerwey, *Wu-shang pi-yao*, 145). The complete work, which *1430 Daozang quejing mulu* indicates as missing, still existed in Song times (960–1279; VDL 170–71). A number of juan have been retrieved among the Dunhuang manuscripts (see preceding article).

The present chapter takes its title and part of its contents from the earlier pseudo Lingbao scripture *1120 Taishang dongxuan lingbao zhonghe jing*. It copies and adapts the latter's Five Commandments (3b–4a, corresponding to 4a–b in the present text), as well as numerous other phrases and passages. The commandments are found in WSBY 46.1a–3b as *Shengxuan wujie* 昇玄五戒.

The fact that *1120 Zhonghe jing* constitutes a rewriting of the early Heavenly Master treatise *789 Zhengyi fawen tianshi jiaojie kejing* points to a filiation that might explain why the *Shengxuan neijiao jing* is considered a revelation to the First Heavenly Master, Zhang Daoling 張道陵.

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1.B.6 The *Taiping jing*

Taiping jing 太平經
170 juan (missing: juan 11–34, 38, 52, 56–64, 73–85, 87, 94–95, 115, 119–170)
Reedited during the late Six Dynasties (220–589)
1101a (fasc. 746–755)

"Scripture of the Great Peace." The term *taiping* 太平 occurs from early Han times (206 B.C.–A.D. 220), caracterizing the result of good government. The work expounds cosmological theories and moral precepts for the improvement of the state and of the world in general.

This text was originally divided into ten parts, numbered according to the Celestial Stems (*jia* 甲, *yi* 乙, *bing* 丙, *ding* 丁, etc.). Each part comprised seventeen juan, containing an unequal number of chapters (*pian* 篇). According to a table of contents found in a Dunhuang manuscript (Stein 4226; see below), the number of *pian* of the entire scripture totaled 366.

The questions of the provenance, authorship, and transmission of the present version of the *Taiping jing* are beset with difficulties and have been the subject of much research since the 1950s (reviewed in Beck, "The date of the *Taiping jing*"). Although the text undeniably contains much ancient material (see Tang Yongtong, "Du *Taiping jing* shu suojian"; Wang Ming, "Lun *Taiping jing* chao jiabu zhi wei"; idem, *Taiping jing hejiao;* Ōfuchi Ninji, "Taihei kyō no raireki"; Kaltenmark, "Ideology of the *T'ai-p'ing ching*"; and Kandel, *Taiping jing*), there is also ample proof that this version corresponds to a late Six Dynasties *rifacimento* (see Fukui Kōjun, "Taihei kyō"), its author being one Zhou Zhixiang 周智響, who presented the work to the throne in the years 569–583, most probably in 572, as this was a *renchen* 壬辰 year of great prophetic significance (Yoshioka Yoshitoyo, *Dōkyō to Bukkyō* 2:130–31).

A work with the term *taiping* in its title is first mentioned in several places in the *Han shu* in connection with the events of the years 33 B.C. to A.D. 9. Called Scripture of the Great Peace and the Conservation of the Origin According to the Calendar of the Officials of Heaven (*Tianguan li baoyuan taiping jing* 天官曆包元太平經), this work was said to have been revealed by the immortal Chijing zi 赤精子 and to have contained instructions for the renewal of the heavenly mandate of the dynasty (Beck, "Date," 155–57; Kandel, *Taiping jing*, 3–23).

The traditions surrounding the present *Taiping jing* all center, however, on a second revealed text bearing the title Book of the Great Peace with Blue-Green Headings (*Taiping qingling shu* 太平清[青]領書). It was presented to the Han throne in 166 as having been obtained from a holy man named Gan Ji 干吉 (or Yu Ji 于吉) from

Langye 琅邪 (Shandong). Fan Ye 范曄 (398–446; *Hou Han shu* 30B.1084) adds the information that Gan Ji's book comprised 170 juan and that he "obtained it at the Quyang 曲陽 springs" (probably in Shandong).

Taoist sources identify Gan Ji as a zhenren of antiquity. According to the preface to the One Hundred and Eighty Rules of Lord Lao (*Laojun yibai bashi jie* 老君一百八十戒, in *786 Taishang laojun jinglü* 2a–4a; this text antedates A.D. 400; see Schmidt, "Die Hundertachtzig Vorschriften"), the Way of the Great Peace (*Taiping zhi dao* 太平之道) and the Teachings of Great Purity (*Taiqing zhi jiao* 太清之教) were first revealed to the world during the reign of King Nan 赧 of the Zhou (315–256 B.C.). At that time, Lord Lao came to Langye and transmitted to Gan Ji the *Taiping jing* in 170 juan and ten parts. The above-mentioned *786 Taishang laojun jinglü* reproduces the One Hundred and Eighty Rules along with the Precepts of Xiang'er (*Xiang'er jie* 想爾戒), and there is indeed a certain resemblance between the two codes of conduct. Rao Zongyi (*Laozi Xiang'er zhu jiaozheng*, 98–102, and "Xiang'er jiujie yu sanhe yi") has demonstrated the relationship of the Xiang'er precepts and the Xiang'er commentary of the *Laozi* with the *Taiping jing*. The preface to the table of contents of the *Taiping jing* in the Dunhuang manuscript quotes Xiang'er as saying that because there were so many impostors the Tao recorded the Threefold Harmony (*sanhe* 三合), in order that the truth might be discerned. This Threefold Harmony is then defined as the combination of the teachings of the *Daode jing*, the *Taiping jing,* and the Way of the Heavenly Master (manuscript Stein 4226, lines 47–50). The short account of the history of Taoism given in *1205 Santian neijie jing* (4a–b) speaks of a *Taiping daojing* that Lord Lao bestowed on Gan Ji (as well as on a certain Li Wei 李微 from Shu 蜀) as a forerunner of the Way of the Heavenly Master.

Thus, from the third through the fifth centuries, the *Taiping jing* (like the Xiang'er texts) was transmitted by the Way of the Heavenly Master. The *1243 Zhengyi fawen taishang wailu yi* (an early Heavenly Master text) quotes the *Taiping jing*. A first citation on page 4a does not occur verbatim in the parts of the *Taiping jing* that have come down to us, but it is similar in style and enumerates six classes of superior beings (*shenren* 神人, *zhenren* 眞人, *xianren* 仙人, *daoren* 道人, *shengren* 聖人, *xianren* 賢人), which are also found, in reversed order, in juan 71.8a of the present *Taiping jing*. A second, longer quote in *1243 Wailu yi* 13b–14a shows affinities with *Taiping jing* 42.1a–b.

About 570, Zhen Luan refers, in *Xiaodao lun* (*Guang hongming ji* 9.15a), to the *Taiping daojing* as lost. The disappearance of the *Taiping jing* at the end of the Six Dynasties (220–589) period is also documented elsewhere. The *Xuanmen dayi* 玄門大義 (YJQQ 6.15a–b, where on 6.1a it is given the variant title *Daomen dalun* 道門大論), dating from the beginning of the seventh century, speaks of two versions of the *Taiping jing* formerly in existence: the original scripture transmitted to Gan Ji, which was entirely lost; and a version transmitted by the Way of the Heavenly Master, of which only some fragments remained. The latter version was called the Scripture of the Great Peace Pervading the Ultimate (*Taiping dongji jing* 太平洞極經) and once had 144 juan. Again according to the *Xuanmen dayi*, a new version, complete in 170 juan, had become current in recent times. This was due to the "rediscovery," during the reign of Emperor Xuan of the Chen dynasty (569–583), of a miraculously preserved copy. It was "found" by the above-named Zhou Zhixiang, a disciple of Zang [Xuan]jing 藏[玄]靜, the author of a commentary to the *Laozi* (see *725 Daode zhenjing guangsheng yi*, preface 3a). Zhou afterward lectured on the text in the capital and received the title of *Taiping fashi* 太平法師; "since then, the book has become widespread."

There are other stories surrounding the "rediscovery" of the *Taiping jing* during the latter part of the Six Dynasties period. These stories show, in accordance with the preface and postface of the table of contents in the Dunhuang manuscript Stein 4226, a marked involvement with the Shangqing tradition (see Yoshioka Yoshitoyo, *Dōkyō to Bukkyō* 2:7–114). GE HONG's library contained two versions of the *Taiping jing;* one was the 170-chapter edition in ten parts. It is also known that the Shangqing tradition transmitted many texts of the Way of the Heavenly Master. Yoshioka's conclusion is therefore that the new version mentioned by the *Xuanmen dayi* (which must correspond to that of the Dunhuang manuscript as well as our text) was obtained through the combination of the then still extant fragments of the original scripture of Gan Ji on the one hand, and of the *Taiping dongji jing* on the other (Yoshioka Yoshitoyo, *Dōkyō to Bukkyō* 2:103–4). The present text of the *Taiping jing* calls itself repeatedly *Dongji jing* (see Kaltenmark, "Ideology," 25), and the *Taiping dongji jing* is therefore a plausible source. We have virtually no information, however, about the original *Taiping jing* other than that, like the "rediscovered" version as well as the present one, it comprised 170 juan. This fact does not prove Yoshioka's hypothesis correct but only renders the new version more suspect.

The Dunhuang manuscript with the table of contents of the new version carries the title "Second Juan of the Taiping Division" (*Taiping bu dier juan* 太平部第二卷; critical edition in Yoshioka Yoshitoyo, *Dōkyō to Bukkyō* 2:14–63), which means that is was copied from the Taiping division of the Taoist canon, probably for the purpose of an ordination ceremony (see Schipper, "Taoist ordination ranks," 143). The manuscript does not observe the Tang taboo for *zhi* 治, which makes it unlikely that it was taken from the Taoist canon of the Tianbao (742–756) era. This leaves only the early seventh century as the date *terminus ante quem*.

Finally, there is an unsigned Tang dynasty postface of the present version of the *Taiping jing*. It is called *Taiping jing fuwen xu* 復文序, and the Ming editors placed it at the beginning of *1102 Taiping jing shengjun bizhi*, although it exclusively concerns our text. The *fuwen* 復文 to which the title refers are the talismanic *fu* 符 writings that

occupy juan 104 to 107 and that are considered, like the similar True Writs (*zhenwen* 眞文) of the Lingbao tradition, the core (*benwen* 本文) of the revealed text. This postface traces the history of the *Taiping jing* back to Zhou Zhixiang and indicates that the present version corresponds to the one he "rediscovered."

From the foregoing it follows that Zhou most probably used whatever was left at his time of the version transmitted by the Way of the Heavenly Master, the *Taiping dongji jing*. This text he rewrote and enlarged considerably in order to make it into a 170-juan book (cf. Yoshioka Yoshitoyo, *Dōkyō to Bukkyō* 2:141–46). Other, older versions did survive for a long time along with the new text (this may explain why a *Taiping jing* is marked as lost in *1430 Daozang quejing mulu*), and thanks to a number of quotations from these older versions, it is possible to see how the new version was made. What remains from the older versions shows a concise classical style and a precise argumentation, while the corresponding passages in the present version are never fully identical; instead they are expanded, verbose rewritings, drawn out and repetitive in the extreme (compare SDZN 1.21b–23a and *1101a* 45.7b–10b, passim). Furthermore, the available original material appears to have been spread out thinly throughout the book, which has "chapters" of only one or two pages in length. It seems likely that the talismanic *fuwen* texts were added in order to make the *Taiping jing* correspond to the other prestigious revealed texts of medieval times, and thus to justify its place in the framework of the liturgical organization as the canon of a Taiping division (*bu* 部).

Nevertheless, the *rifacimento* does contain much old material, which, if properly handled, can yield important insights, as Kaltenmark has shown, into the ideology of the Han *Taiping jing*.

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Kristofer Schipper

Part 2

Sui, Tang, and Five Dynasties

2.A Texts in General Circulation

2.A.1 Philosophy

2.A.1.a Commentaries on Ancient Philosophers

The Tang dynasty (618–907) witnessed a substantial production of commentaries on ancient Taoist philosophical works, with Laozi's *Daode jing* occupying the first place. By the middle of the eighth century, some thirty *Daode jing* commentaries, written after the beginning of the Tang, were in existence. This activity is hardly surprising, in view of Laozi's adoption as ancestor of the ruling Li 李 clan and the subsequent imperial reverence bestowed upon the *Daode jing*, declared in 747 the most important of all canonical texts.

The significance of this corpus of commentaries is manifold. Texts such as *677 Tang Xuanzong yuzhu Daode zhenjing, 678 Tang Xuanzong yuzhi Daode zhenjing shu,* and *679 Tang Xuanzong yuzhi Daode zhenjing shu*—together constituting twenty-eight juan of commentary, subcommentary, and commentary to the subcommentary on the *Daode jing*—testify to the zeal with which Emperor Xuanzong (r. 712–756) and his circle promoted the Taoist worldview. One century and a half after Xuanzong's demise, the influence of his commentaries had not yet waned, as is evident from Du Guangting's (850–933) massive fifty-juan *725 Daode zhenjing guangsheng yi*.

Whereas a number of authors associated with so-called Chongxuan 重玄 or Double Mystery—the leading Taoist intellectual trend in the first half of the Tang dynasty (see the introduction to part 2.A.1.b)—presented their ideas in the form of dialogic treatises or other autonomous works, others expounded their theories in commentatorial form. This is the case with Li Rong's 李榮 *722 Daode zhenjing zhu* and Cheng Xuanying's subcommentary to Guo Xiang's *Zhuangzi* commentary, in the *745 Nanhua zhenjing zhushu*. The influence of Chongxuan learning is also evident from Zhao Zhijian's 趙志堅 *719 Daode zhenjing shuyi* and Xuanzong's commentaries to the *Daode jing*. The *Daode jing* commentaries of Xuanzong, Li Rong, and Cheng Xuanying, together with those by Heshang gong and Yan Zun, were compiled in the early tenth-century *711 Daode zhenjing xuande zuanshu*. This compendium is also of considerable importance for the reconstruction of texts (*in casu* the commentaries by Yan Zun and Li Rong) that had been presumed lost or were only partly transmitted.

The late Tang and Wudai (907–960) trend to synthesize Taoist and Confucian values, which found its most systematic expression in Luo Yin's 羅隱 *1135 Taiping liangtong shu*, is reflected in Lu Xisheng's *685 Daode zhenjing zhuan*. Wang Zhen's 王眞 *713 Daode jing lunbing yaoyi shu* is interesting in that it offers an interpretation of the *Daode jing* as a manual on strategy.

Daode zhenjing zhu 道德眞經註

4 juan

By Li Rong 李榮; seventh century

722 (fasc. 430)

"Commentary on the *Daode jing*." Li Rong, *hao* Renzhen zi 任眞子, was a famous Taoist monk originally from Sichuan who lived in the second half of the seventh century. He played an important part in controversies between the Buddhists and the Taoists. Li was also the author of commentaries on the *Zhuangzi*, now lost, and on the *Xisheng jing* 西昇經. The latter is partially preserved in *726 Xisheng jing jizhu*.

This commentary on the *Laozi* is incomplete, ending with chapter 36. It is possible to recuperate some of the missing text from quotations found in *711 Daode zhenjing xuande zuanshu*. The present commentary can be classed with commentaries of the Chongxuan 重玄 (Double Mystery) school, along with those of CHENG XUANYING on the *Zhuangzi* and the *Laozi* (cf. *745 Nanhua zhenjing zhushu*), which were strongly inspired by the Mādhyamika: The Tao of the Center is neither *you* 有 (being) nor *wu* 無 (nonbeing) (1.9b), but *you* and *wu* merged into one (2.11a); it is neither one nor triple, but one and triple (2.10a); it is mystery upon mystery, rejection upon rejection (2.10b; see also 1.4b); it is rejection of all analytical reasoning and then the rejection of that rejection—total forgetfulness. It consists of "nonattachment to either of the two components" (4.3a), that is, to either of the two opposing elements *wu* and *you*, unity and multiplicity, and so on, and even to nonattachment itself.

As the mystical search proceeds it passes through the dialectic process and then the conjunction of opposites where all thought is banished.

Isabelle Robinet

Tang Xuanzong yuzhu Daode zhenjing 唐玄宗御註道德眞經

4 juan

Attributed to Emperor Xuanzong; between 732 and 735

677 (fasc. 355)

"Imperial Commentary on the *Daode jing* by Tang Xuanzong." Xuanzong was initiated into Taoism in 721 by SIMA CHENGZHEN, himself the author of *1035 Daoti lun*, a commentary, in its own way, on the *Daode jing*. Our text is listed as comprising two juan (see the subcommentary *679 Tang Xuanzong yuzhi Daode zhenjing shu* 9a and VDL 153). It is followed by a subcommentary, also by the emperor, in which he explains and elaborates his earlier commentary. Xuanzong's commentary is characterized by the division of the *Laozi* into four juan, two corresponding to the part devoted to the Tao, the other two to that of the De. For this division he was critized (*701 Daode zhenjing kouyi*). The subcommentary does not maintain this division.

The text is distinguished by a marked tendency toward mysticism and reflects the influence of many carefully studied sources. Certain phrases of the HESHANG GONG commentary are textually repeated (*Laozi* 12, 15, 17, 22, 36, 41, et al.), but the commentary as a whole employs quite a different approach.

Here we find the mystic theme of total forgetfulness (*jianwang* 健忘), the renunciation of all material, intellectual, and social possessions, the rejection of desire and learning (1.14b and *Laozi* 23 and 27) and even of purity (1.18b). This betrays the unmistakable influence of the Chongxuan 重玄 school and comes well within the bounds of SIMA CHENGZHEN's writings, particularly of his *Daoti lun*. Also present is the notion of *fen* 分 (fate; 4.4b.6b), developed by GUO XIANG and adopted by CHENG XUANYING, which is prefigured in HESHANG GONG's *suo* 所 (place). *Fen* is here coupled with the idea of *yong* 用 (use or function): to each his proper function (*yinyong* 應用; *Laozi* 21, 23, 28). Xuanzong praises the Taoist virtues of feminine receptivity (*Laozi* 16) and of *wuwei* 無爲 (*Laozi* 38, 43), but he also defends Confucian ideals, reinterpreting *ren* 仁 (humanity) to mean "undifferentiated love." (This view was later to be strongly opposed by Zhu Xi 朱熹 [1130–1200]). The rites are understood as a beginning of the return to the Tao when conduct has become inadequate (*Laozi* 38).

On the metaphysical level the text maintains the distinction between the coarser planes of beings (*cuyou* 粗有) and the marvelous plane of nonbeing (*miaowu* 妙無), a distinction inspired by Buddhism but adopted by the commentators of the Chongxuan school. However, the text reestablishes the balance between *wu* 無 and *you* 有 (in particular in 1.12b. 16b, 24b) and between absolute and relative truth (*Laozi* 25 and 40). The "median qi" is that of Harmony and the One, which is the source of yin and yang; this is the "marvelous qi" that must be kept within oneself and by which everything exists (*Laozi* 39, 52).

This commentary is replete with quotations from and references to the classics (particularly the *Yijing*, the Spring and Autumn Annals, and the *Zhuangzi*). Because of its reliance on the classics, the work can be considered a link between the Xuanxue 玄學 and the Neo-Confucian schools. In this respect, Xuanzong's text quotes the famous phrase of Xizi, which was to become a cornerstone of Neo-Confucianism: "the metaphysical is the Tao, the physical the tools" (*xing er shang zhe weizhi dao, xing er xia zhe weizhi qi* 形而上者謂之道形而下者謂之器).

This commentary has been reproduced in several collections, in particular in *706 Daode zhenjing jizhu*, *711 Daode zhenjing xuande zuanshu*, and *724 Daode zhenjing jiyi*.

Xuanzong's commentary and subcommentary inspired especially a lengthy further subcommentary by DU GUANGTING, *725 Daode zhenjing guangsheng yi.*

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Isabelle Robinet

Tang Xuanzong yuzhi Daode zhenjing shu 唐玄宗御製道德眞經疏

10 juan

Attributed to Emperor Xuanzong (r. 712–756)

678 (fasc. 356–357)

"Commentary on the *Daode jing* by the Tang Emperor Xuanzong." Xuanzong's subcommentary to his own commentary *677 Tang Xuanzong yuzhu Daode zhenjing* contains either six or eight juan, depending on the edition (cf. the subcommentary *679 Tang Xuanzong yuzhi Daode zhenjing shu* 3a and VDL 152). According to the *Jixian zhuji* 集賢注記 (in *Yuhai* 53.11b) this work was composed by a number of literati and Taoist masters. On the whole it simply expands and paraphrases the commentary that precedes it, indicating its many classical references.

This text also contains references to the classics, particularly the *Yijing* and the *Zhuangzi*. These quotations are glossed in turn by DU GUANGTING in *725 Daode zhenjing guangsheng yi*. The commentary is also found in *724 Daode zhenjing jiyi*.

Isabelle Robinet

Tang Xuanzong yuzhi Daode zhenjing shu 唐玄宗御製道德眞經疏

4 juan

Attributed to Emperor Xuanzong (r. 712–756)

679 (fasc. 358)

"Commentary on the *Daode jing* by the Tang Emperor Xuanzong." This commentary on Xuanzong's subcommentary on the *Daode jing* (*677 Tang Xuanzong yuzhu Daode zhenjing* and *678 Tang Xuanzong yuzhi Daode zhenjing shu*) has been attributed (see VDL 153) to Qiao Feng 喬諷 (950), but it is no more than an extract from DU GUANGTING's commentary on the commentary of Xuanzong (compare, for example, 1.6a–b with Du's *725 Daode zhenjing guangsheng yi* 8.1a–7a).

The work is in some disorder. The preface (1a–4a) repeats part of DU GUANGTING's preface and the beginning of his commentary. The remainder of the preface to the present text repeats *725 Guangsheng yi* 1.1b. The first sentences of the commentary (1.1a–3b) are an interpolation from CHENG XUANYING's commentary.

DU GUANGTING's text is sometimes placed in the present text under the classification "subcommentary" (*shu* 疏), "commentary" (*zhu* 注), or, as by DU GUANGTING himself, "meaning" (*yi* 義). Occasionally, as in 1.12a–b, two headings are used as if they corresponded to different works, yet they in fact both refer to DU GUANGTING's text. In this instance, a passage has been divided and the two parts transposed.

Isabelle Robinet

Daode zhenjing zhuan 道德眞經傳

4 juan

by Lu Xisheng 陸希聲 (fl. 889–904)

685 (fasc. 368)

"Commentary on the *Daode jing*." Lu Xisheng also wrote commentaries on the *Yijing* and the Spring and Autumn Annals. The preface to the present work is found in YJQQ 1.13a–16a. Another, almost identical version of this commentary exists in the *Zhihai*. Our commentary (1.5b) is cited in *695 Daode zhenjing jijie* 1.10a–b.

It is only because Laozi was misunderstood that his work has been judged incompatible with the teachings of Confucius, states the author in his preface. He places Laozi beside the great figures of Confucianism, Fu Xi 伏羲 and Wen Wang 文王. The preface thus evokes the general orientation of the commentary.

By and large, the work constitutes a section-by-section paraphrase of the *Laozi*. sections 32, 63, and 64, are divided into two parts; sections 42 and 43 are combined; section 54 precedes 53. The result is a translation of the text into a more accessible and explicit language, by which the commentator seeks to demonstrate that the doctrines of Laozi and Confucius have much in common.

The usual themes of the mystical interpretations of Laozi are found here: the contrasting notions of principle (*li* 理) and things (*shi* 事), essence (*ti* 體) and function (*yong* 用) correspond to the "nameless" and the "named" (1.1b–2a) and to Tao and De (3.17a); heart-mind (*xin* 心) and traces (*ji* 跡; 2.23a) and intrinsic nature (*xing* 性) and passions (*qing* 情) correspond to beings (*you* 有) and nonbeings (*wu* 無; 1.1a–4b). These contrasting notions merge into total forgetfulness (*jian wang* 健忘; 2.23a) and the return to intrinsic nature (*fu xing* 復性), and these in turn lead to the state of great harmony (*datong* 大同; 1.3a–b).

The Spirit of the Valley and the Mysterious Female are the symbols of this fusion (1.6b), the mainspring of an endless chain of action and reaction. By means of this chain, rule by nonaction is made possible and invulnerability is assured (3.18a).

The above may explain why the commentary abounds in quotations taken from the Confucian classics, in particular from the *Yijing* and the Book of Rites and at times from the Analects, with the exclusion of the writings of other schools. Section 47 of

the *Daode jing,* "Without Going Beyond His Doors He Understands the World," is explained by the Confucian formula of the expansion of love and knowledge from what is near to what is far through personal introspection (*Daxue* 3.12b–13b). The commentaries on section 32 ("On the Nameless") and section 56 ("Those Who Speak Do Not Know . . . ") are each made the occasion for a discourse on the rectification of names (2.15b–16b).

Isabelle Robinet

Daode zhenjing xinzhu 道德眞經新註
4 juan
By Li Yue 李約 (fl. 810)
692 (fasc. 375)

"New Commentary on the *Daode jing.*" According to PENG SI (commentator on the *709 Daode zhenjing jizhu zashuo*) and Dong Sijing 董思靖 (commentator on the *705 Daode zhenjing jijie*), this commentary dates from the Tang dynasty (618–907; see *709 Jizhu zashuo* 1.4b and *705 Zhenjing jijie* third preface, 3a). The present text (4.6b) is quoted by CHEN JINGYUAN in *714 Daode zhenjing cangshi zuanwei pian* 9.11a. It is mentioned in Song catalogues VDL 106. The reading Na 納 in the name Li Na, given as the author of a commentary of the *Laozi* mentioned in *Tongzhi*, "Yiwen lüe," 5.1b, is probably an error for Yue 約.

The commentary is divided into chapters, thirty-seven for the *Daojing* and forty-one for the *Dejing* (chapters 43 and 44 are combined, as are chapters 48 and 49, and 68 and 69).

As the author explains in his preface (1a–b), the originality of this commentary lies primarily in the punctuation adopted in chapter 25.2.6b: Instead of "Humanity models itself on Earth, Earth on Heaven . . . ," the author reads "One who models oneself on Earth is just like Earth, one who models oneself on Heaven, is just like Heaven; this is the law of nature." This sentence thus accords with that which speaks of the four Greats (Humanity, Earth, Heaven, and the Tao).

Interpretation in terms of cultivation of one's person (*zhishen* 治身) takes precedence over metaphysical interpretations, as in 2.3b, 7b. The Tao is simply the void, nonbeing (*wu* 無; 3.3b). Any connotation of *wu* and *you* 有 as being and nonbeing is ignored. HESHANG GONG's interpretation of the Dark and the Female is accepted as possible (1.4a); one also finds a vitalistic interpretation (3.9a) with a quotation from the *Huangting jing* 黃庭經. Immortality is the survival of the spirit, or spirits, beyond the body, not physical immortality (2.12a–b). Life is defined as the spirit (*shen* 神; 4.8b) that abides in the heart-mind, provided the latter is empty (4.8b).

Isabelle Robinet

Daode zhenjing zhigui 道德眞經指歸
7 juan
Attributed to YAN ZUN 嚴遵 (59–24 B.C.); subcommentary attributed to Gushen zi 谷神子
693 (fasc. 376–377)

"Return to the Meaning of the Tao." Apart from this text, originally in fourteen juan, YAN ZUN wrote a commentary on the *Laozi* in two juan, which is extant. The question of the authenticity of this *Zhigui* has been the subject of much debate (see bibliography below).

The main argument against its authenticity is based upon the fact that it is not quoted in ancient texts. All that can be said with confidence is that the present work dates at least from Tang times (618–907).

The commentary exists in two versions. One, in the edition of Hu Zhenheng 胡震亨 (1569–1644), is found in the *Bice huihan* 秘冊彙函 and in the *Jindai bishu* 津逮祕書; the other is the present text, which seems to be better preserved than the other versions, for the following reasons:

1. The fact that juan 1–6 are lost is indicated. Unlike the other version, where the chapters are numbered 1 to 6, here they are listed under their original numbers 7 to 13.
2. The present version includes an additional final chapter that is missing in the other versions.
3. This version includes the text of the *Laozi*, as noted by Lu Deming 陸德明 (556–627) in *Jingdian shiwen*, by Chao Gongwu 晁公武 (12th c.; see the introduction 1b by Yan Lingfeng, "Bian Yan Zun *Daode zhigui lun* fei weishu"), and by Fan Yingyuan (13th c.) in *Laozi daode jing guben jizhu*.

The present version contains two prefaces, or one preface in two parts (the second part in smaller print). They are unsigned. The second preface also appears in Hu Zhenheng's edition, in the *Bice huihan* (between 1573–1619), where it stands as the first part of what was considered to be the preface by the subcommentator Gushen zi, an attribution now contested.

Our version has a subcommentary that is in fact limited to a few textual glosses. Gushen zi has not been identified with certainty as its author. Some scholars believe that it could have been written by Feng Kuo 馮廓, or by PEI XING, author of a commentary mentioned in the *Tang shu,* or perhaps by Zheng Huangu 鄭還古; the last two figures were both known as Gushen zi and lived in Tang times.

The notion of the reversibility of opposites, one leading to the other, may be said to be the basis of YAN ZUN's system of thought. Several postulates accrue from this reversibility: it implies a single source as the basis of all antithetic dualities, and it

betokens a state of perpetual flux, an eternal renewal, and a propensity toward a harmonious equilibrium. This single source, this absolute reality, can be neither grasped nor named. All phenomena are no more than vague shadows of this reality. Thus YAN ZUN commends suspended judgment and nonaction.

Furthermore, YAN ZUN draws a kind of cosmogonic picture of his metaphysical approach: the Tao is the Void of the Void; the De is the One and the Void. The One is both existence and nonexistence: as the One of the One, it gives life; as the principle of transformation it achieves the ultimate completion. Two is the Spirit and the nonexistence of nonexistence (the *wu* 無 of the *wu*). Three is the Great Harmony and the *wu* from which proceed Heaven and Earth, yin and yang. After these comes the sage or, as the case may be, the pneuma, and then the form or substance (*xing* 形). In the course of his commentary, the author gives several variants of this picture but always maintains the same dramatis personae: Tao, De, Spirit, Great Harmony.

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Isabelle Robinet

Daode zhenjing xuande zuanshu 道德眞經玄德纂疏

20 juan

Compiled by Qiang Siqi 強思齊 (ninth century)

711 (fasc. 407–413)

"Compendium of Commentaries on the Mysterious Virtue of the *Daode jing*." This work is preceded by a preface bearing the signature DU GUANGTING (850–933). It should be noted that this preface is dated 964. The preface states that Qiang Siqi lived at the end of the ninth century.

The commentaries provided are those of the Emperor Xuanzong (commentary and subcommentary), HESHANG GONG, YAN ZUN, Li Rong 李榮, and CHENG XUANYING. The title of each section is accompanied by a gloss in two parts: the first part is analytic and is by CHENG XUANYING (compare the Dunhuang manuscript Pelliot 2517, a fragment of Cheng's commentary). The second part was probably written by Qiang Siqi.

Foreign passages have slipped into the opening pages of the compendium. In 1.2b–3b, the subcommentary by Xuanzong, for instance, is followed by a short passage taken from CHENG XUANYING's introduction to his commentary (see the introduction in the Dunhuang manuscript Pelliot 2553). Similarly, the latter part of Li Rong's commentary 1.4a–b was written by WU YUN and is in fact an extract from *1052 Zongxuan xiansheng xuangang lun* 1a–b and 5b–6a.

Thanks to this compendium, texts that have been considered lost can be restored. The Xuanzong and HESHANG GONG commentaries are both extant; the missing first part of the YAN ZUN commentary is here preserved.

The same is true for the second half of the Li Rong commentary, also found here. The commentary by CHENG XUANYING has been considered lost, but by comparing his text in our compendium with the subcommentary found in *710 Daode zhenjing zhushu*, it has been possible to attribute the latter to CHENG XUANYING.

A close examination of the existing commentaries reveals that they are contained in their entirety in our compendium, with the exception of certain textual remarks (certain variants should be noted; also, for example in 1.9a the remarks found in *722 Daode zhenjing zhu* 1.3a are omitted; the textual observations made by CHENG XUANYING in *710 Daode zhenjing zhushu* are also omitted in the compendium). Consequently it may now be said that the lost commentaries have been preserved here virtually intact.

The CHENG XUANYING commentary belongs to the school of Double Mystery (Chongxuan 重玄). For a study of this commentary see the bibliography below.

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Robinet, *Les commentaires*, 108–15; see also the article on *745 Nanhua zhenjing zhushu*.

Isabelle Robinet

Daode jing lunbing yaoyi shu 道德經論兵要義述

4 juan

By Wang Zhen 王眞; presented in 809

713 (fasc. 417)

"The Essential Meaning of the Discussion of Things Military in the *Daode jing*." This text is an interpretation of the *Laozi* as a guide for military action in the broadest sense. The work is preceded by three documents: a covering letter for its presentation to the court, dated 809; the imperial approval; and an explanatory introduction to the work itself. Although Wang's explanations are based on the idea that no section in the *Daode jing* is unrelated to military affairs, he does not offer a martial exegesis, but affirms that noncontending is the essential message of the *Laozi* (5a).

The text of the *Daode jing* is provided integrally only in a few instances; mostly it is paraphrased and semantically explained.

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Daode pianzhang xuansong 道德篇章玄頌

2 juan

By Song Luan 宋鸞; Tang (618–907)?

977 (fasc. 614–615)

"Hymns on the Chapters of the Way and Its Power." The author, whose official titles as imperial censor and member of the judicial administration do not disclose precise indications as to the period in which he was active, is otherwise unknown. The present work is listed in the *Bishu sheng xubiandao siku jueshu mu* (VDL 153) under the title "Leisurely Tunes to the Chapters of the Way and Its Power" (*Daode pianmu xianyin* 道德篇目閑吟).

In his undated preface, the author seeks to demonstrate the wisdom of Laozi through illustrations of the past, and he declares his intention, in writing the present poetical commentary, to follow the instructions by the reigning emperor for promoting Taoism. It is possible that the emperor in question is Tang Xuanzong. Graphic variants in the preface show that the present work observes Song taboos and thus may have been included in the Song canon.

Following the chapter headings as they appear in the edition of *677 Tang Xuanzong yuzhu Daode zhenjing*, Song Luan presents his musings in seven-syllable verse. The poetry is interspersed with quotations from the text of the *Daode jing* and its commentaries, mainly by Tang Xuanzong and HESHANG GONG, which at times he amends rather freely. Occasionally, the author comments on his own poems by quoting historical anecdotes.

Kristofer Schipper

Daode zhenjing shuyi 道德眞經疏義

3 juan

By Zhao Zhijian 趙志堅; Tang (618–907)

719 (fasc. 428)

"Commentary on the *Daode jing*." A work of that time in three or four juan by Zhao Zhijian is mentioned in the Song bibliographies (VDL 153). DU GUANGTING, in the preface to his commentary (dated 901) to *725 Daode zhenjing guangsheng yi* 3b, speaks of a Master of the Law Zhao Jian, author of a commentary in six juan. The preface to *705 Daode zhenjing jijie* 3a, reproducing DU GUANGTING's preface, gives the name as Zhao Zhijian. These texts therefore seem to refer to the same Zhao Zhijian commentary, dating from the eighth century at the latest. Wang Zhongmin (*Laozi kao*, 177, 267) speaks of two different commentaries.

The text under consideration here is incomplete. The entire first part (*Daojing*) in three juan is missing, as well as sixteen chapters of the second part (4.21b and 6.1a).

The content of the commentary, which is centered for the most part on meditation, suggests that this is in fact the work of a Buddhist under the Tang dynasty (618–907).

The author opens each chapter of the *Laozi* with a résumé, before proceeding with a phrase-by-phrase analysis. His interpretation emphasizes the empty heart-mind (*xin* 心) as superior to the "correct" heart-mind (*zheng xin* 正心; 5.16b–17a), as well as sitting in meditation (*zuowang* 坐忘; 5.25a–b). In 5.5a–b the author develops the theme of the three degrees of contemplation, "being" (*you* 有), "nonbeing" (*wu* 無), and "correct contemplation," which transcends the latter.

In 5.28a–29a the phrase "what stays still is easy to hold" (*Laozi* 64) is interpreted as referring to tranquility of the heart-mind, which must be maintained before thought and feeling manifest themselves.

Isabelle Robinet

Daode zhenjing guangsheng yi 道德眞經廣聖義

50 juan

By DU GUANGTING 杜光庭; preface dated 901

725 (fasc. 440–448)

"Explications Expanding upon the Sage's [Commentary on the] True Scripture of the Way and Its Power." The original work comprised only thirty juan (see the preface, 5b). A Song version, also in thirty juan, was entitled *Daode jing guangsheng yi* (see *Chongwen zongmu* 5.6b). It is not known, however, whether this discrepancy reflects a difference in substance or in arrangement.

The preface, dated 30 October 901 and undoubtedly composed by DU GUANGTING himself, begins with a legendary account of the *Daode jing's* provenance and proceeds to list sixty-one earlier commentators of the scripture. The last entry in this catalogue is the commentary by Emperor Xuanzong (r. 712–756) "in six juan" (cf. below); it is followed by the statement that the present text is an elaboration upon the latter (4a).

The bulk of Du's "Explications" consists in fact of a subcommentary on the commentary (*678 Tang Xuanzong yuzhi Daode zhenjing shu*) and on the annotations (*677 Tang Xuanzong yuzhu Daode zhenjing*) of Emperor Xuanzong, the "sage" in the work's title. DU GUANGTING introduces this scholiastic feat with quantities of historical and theological material. The first juan analyses phrase by phrase Xuanzong's decree of 723 announcing the imperial commentaries (1.1b–9a; for the text of the decree see also *677 Daode zhenjing*, preface). It continues with a life of the emperor (1.10a–11a) and an outline of the scripture's teaching in thirty-eight lessons (*jiao* 教; 1.11b–18b). The following chapter is devoted entirely to the first sentence of the introduction (*shiti* 釋題) to Xuanzong's commentary: "'Laozi' is the private style (*neihao* 內號) of the Most High Emperor Xuanyuan." This phrase gives rise to a treatise on the cosmic origin of

the deified Laozi, his revelation of sacred literature, subsequent transformations and epiphanies, and finally his esoteric and hypostatic appellations, as well as on the titles conferred on the deity by early Tang rulers. Two further chapters conclude this broad exposition of Xuanzong's introduction. Du's citation of the text of the introduction ends with the words "six juan in all," a phrase that for obvious reasons is absent from the present ten-juan version of the commentary. Juan 5 of the "Explications" analyses the juxtaposition of the pair "Way" and "Power" and the corresponding division of the *Daode jing,* as decreed by Xuanzong. With juan 6, finally, begins the work's main task of exegesis, in which DU GUANGTING joins his own extensive explications (*yi* 義) to both Xuanzong's commentary (*shu* 疏) and annotations (*zhu* 注), devoting full chapters to between one and three of the original scripture's eighty-one brief stanzas (*zhang* 章).

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35 juan

By GUO XIANG 郭象 (fl. 312) and CHENG XUANYING 成玄英 (fl. 650)

745 (fasc. 507–509)

"Commentaries on the True Scripture of the Southern Florescence." This text of the *Zhuangzi* has a commentary by GUO XIANG and a subcommentary by CHENG XUANYING. It is preceded by prefaces by each of these commentators. Chapters 2 and 6 of the *Zhuangzi* are divided into two parts, thus accounting for the thirty-five chapters of the present work.

The commentary and subcommentary were originally published separately. Both were revised by ZHANG JUNFANG (fl. 1028; cf. *737 Nanhua zhenjing zhangju yushi* 20b). There are two other extant editions that carry the two commentaries together: the first by Li Shuzhang 黎庶昌 in *Guyi congshu* 古逸叢書 (Tokyo 1882–1884; the modern critical edition by Cao Chuji and Huang Lanfa is based on this), and the second by Guo Qingfan 郭慶藩 in *Zhuangzi jishi* (preface dated 1894). The prefaces are also found in *738 Nanhua zhenjing yushi zalu* 1.9a–12b.

The *Zhuangzi*'s text here is the version edited by GUO XIANG, that is, the truncated and reorganized version rearranged into thirty-three chapters (*pian* 篇; see the postface mentioned below). The particular edition of the *Zhuangzi* in our text seems to be that of CHENG XUANYING, revised by ZHANG JUNFANG (compare the present text 1.10b, 5.3b, 5.17b with *737 Zhangju yushi* 8a, 9a, 9b; and 6.9b in our text with *736 Zhangju yinyi* 8b).

There exist also several editions of the GUO XIANG commentary, either standing alone or accompanied by textual glosses by Lu Deming 陸德明 (556–627). Variants concern minor points of detail. There seems to be no edition before the Song, although some fragments from the Tang (618–907) are found among the Dunhuang manuscripts. The present form of the GUO XIANG commentary is incomplete (see the critical edition of variants in Wang Shumin, *Guo Xiang Zhuangzi*). The postface to the commentary is missing. It was rediscovered in the Kōzanji in Kyoto and has been edited by Fukunaga Mitsuji (Sōshi, postface, 4) and Takeuchi Yoshio ("Rōshi to Sōshi," 247 ff.). Zhang Zhan's 張湛 (fl. 370) quotations from this commentary in *732 Chongxu zhide zhen jing sijie* are slighthy different (compare, for example, our text 6.10b and 5.58b with *732 Sijie* 9.27b and 9.16b–17a, etc.). A number of errors of attribution are to be noted: the words of 34.7a, for example, are CHENG XUANYING's and not those of GUO XIANG (this passage is not in Lu Deming's version).

On the basis of remarks made in *Shishuo xinyu* 4.17, GUO XIANG was long held to have plagiarized Xiang Xiu 向秀 (ca. 221–300). Many scholars have shown this allegation to be false (see, in particular, Fukunaga Mitsuji, "Kaku Shō no *Sōshi zhū* to Kō Shū no *Sōshi zhū*"). For conclusive proof, one need refer only to Lu Deming's quotations, in his *Jingdian shiwen,* of the commentary by Xiang Xiu. CHENG XUANYING was a notable Taoist master from the middle of the seventh century who also wrote commentaries on the *Daode jing* 道德經 and *Duren jing* 度人經 (cf. *87 Yuanshi wuliang duren shangpin miaojing sizhu*). The subcommentary by Cheng existed independently of GUO XIANG's commentary (cf. the bibliographical chapters of the *Jiu Tang shu* 47.2029, where Cheng's subcommentary is mentioned as comprising twelve juan, and of the *Song shi* 205.5180, where it is listed in ten juan).

Cheng states in his preface (4b) that he had assembled the *Zhuangzi*'s text into thirty chapters. Our edition, therefore, does not correspond to its original form. His quotations of GUO XIANG's commentary sometimes also differ from the present text (cf. 20.10b; 21.14b).

This subcommentary, like the *Daode jing* commentary by the same author, is much marked by Mādhyamika doctrine and belongs to the commentaries of the Chongxuan 重玄 or Double Mystery school. The mainspring of this school is the "middle-Tao" that stands equidistant from affirmation and negation. The second of the double *xuan* 玄 consists of rejecting all notions, not only the notion of the distinction between affirmation and negation, but also the notion of the two merging together and thus annihilating any trace of duality, and even the notion of that which lies beneath the unifying of complementary opposites. The technique of the Double Mystery school is to proceed in two stages: the first is "forgetfulness," or the rejection of all emotional or conceptual opposites; the second is forgetfulness and rejection of the first rejection. This double rejection is the meaning given in chapter 20 of the *Zhuangzi* to the

sentence "I place myself between usefulness and uselessness; this resembles but is not [the Tao]: there one is not freed from all shackles" (22.1b–2a).

According to CHENG XUANYING, when Zhuangzi uses the term "useful," he means "nonuseful" action, which is nonaction; between the two is the Tao of the middle. Although Zhuangzi keeps his distance from the two extremes, he remains in the "middle-one" and thus he has not rejected the middle. "This resembles the Tao, but it is not the true Tao." Zhuangzi continues, "But for those who take the Tao and De as their mount and go freely wandering, it is not the same."

Cheng adds the commentary: "He has rejected the two extremes and moreover has forgotten the "middle-one," he has rejected and again rejected, *xuan,* and again, *xuan.*"

The Buddhist technique of the Four Terms (the affirmation of being or existence [*you* 有]; the affirmation of the contrary [*wu* 無]; the simultaneous affirmation and rejection of the two) is specifically expounded in juan 2 of our text, more methodically and more explicitly than in CHENG XUANYING's commentary of the *Laozi*. Cheng's choice of GUO XIANG's commentary as his point of departure is perfectly logical. GUO XIANG had already worked upon the notions of rejection and forgetfulness and had provided an exact outline of this mecanism of double rejection when he wrote: "reject the affirmation, then reject that rejection: reject and again reject until nonrejection is attained" (8.7b).

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Isabelle Robinet

Tongxuan zhenjing 通玄眞經

2 juan

Commentary by Xu Lingfu 徐靈府, *hao* Moxi zi 默希子; completed between 809–815

746 (fasc. 520–522)

"True Scripture of Communion with Mystery." This title was bestowed on the Taoist philosophical work *Wenzi* 文子 simultaneously with the canonization of the four disciples of Laozi— Zhuangzi 莊子, Liezi 列子, Wenzi 文子, and Kangcang zi 亢倉子—in 742 (*Tang huiyao* 50.866).

The *Han shu* 30.1729 lists a *Wenzi* in nine *pian* 篇, whereas the *Sui shu* 34.1001 lists a book of the same title in twelve juan and records the loss of the text in nine *pian*. These facts, added to the observation that the extant *Wenzi* shows influences from the *Huainan zi* 淮南子 (see *1184 Huainan honglie jie*) and even from its early commentaries (Wang Shumin, *Zhuzi jiaozheng*, 493–539), have led to the conclusion that the received text is a drastic rewriting of the "Proto-Wenzi" and has to be dated between the third and fourth century (a commentary to the new version was written by Zhang Zhan 張湛, fl. 370; see Kandel, *Wen tzu*, 26).

The 1973 excavation in Dingzhou 定州 (Hebei) of the textual fragments of the original *Wenzi* on bamboo confirms this conclusion. The latest date on the bamboo slips is 56 B.C. It was found that the dialogue originally took place between the instructing Wenzi and King Ping 平王 (of Zhou?), and not, as handed down traditionally, between Laozi and the inquiring Wenzi. Moreover, the questions that have been transmitted to us through the later text were originally formulated as answers, and the answers as questions.

In spite of these discrepancies, there also seem to have been parallels between both versions (see the publications of Hebei sheng wenwu yanjiu suo Dingzhou Hanjian zhengli xiaozu listed below). On the other hand, comparisons with the Dunhuang fragment Pelliot 3768 (see Wang Zhongmin, *Dunhuang guji xulu*, 245-57) and a passage in YJQQ 91.1a-11b show that the rewritten *Wenzi* continued to undergo considerable modification.

The text had previously been commentated in the fourth century by Zhang Zhan (this commentary, mentioned above, is now lost), by Li Xian 李暹 (sixth century, also lost), and possibly by Zhu Bian 朱弁 (on the date of the latter, see the following article on *749 Tongxuan zhenjing*). In its present form, the received text of the *Wenzi* seems to date back to Xu Lingfu. Xu completed his commentary on Mount Heng 衡山 between 809 and 815 (see the preface). In his commentary, he generally limits himself to terse paraphrases that closely follow the wording of the text. In contrast to the Song printed edition—which has no preface and of which juan 9, 11, and 12 have been only partially preserved—the *Daozang* edition is complete. A comparison undertaken by Zhang Yuanji 張元濟 (1866-1956) has revealed numerous textual differences of varying importance with respect to the Song edition (see his appendix of 1936 to the edition of the *Tongxuan zhenjing* in *Sibu congkan* 四部叢刊).

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Ursula-Angelika Cedzich

Tongxuan zhenjing 通玄眞經

7 juan

By Zhu Bian 朱弁, *hao* Zhengyi 正儀

749 (fasc. 525–526)

"True Scripture of Communion with Mystery." A commentary on the *Wenzi* in twelve juan by Zhu Bian (var. Zhu Bing 并, Zhu Qi 棄, and Zhu Xuan 玄) is first mentioned in *Bishu sheng xubiandao siku queshu mu*. The *Junzhai dushu zhi* 11.476, which gives the name as Zhu Xuan and indicates twelve juan, no doubt refers to the present work, but dates it to the Tang dynasty (618–907). The entry mentions the earlier loss of the section "Fuyan 符言" *Wenzi* (4), which is said to have been replaced in some versions by the corresponding portion from Xu Lingfu's 徐靈府 commentary (see the article on *746 Tongxuan zhenjing* and VDL 93).

Our present version preserves only seven juan of Zhu's commentary (juan 4 and 7 were drawn from Xu Lingfu) and claims that Zhu lived during the Song (960–1279). Yet the fact that Zhu is said to have served as subprefect of Jinyun 縉雲 in Guazhou 括州 (Zhejiang) points rather to the Tang, more specifically to a date between 758 and 769, the period during which Jinyun was administered as a subprefecture of Guazhou (renamed Chuzhou 處州 after 769).

As far as any comparison is possible (juan 5), Zhu's main text seems to be closer to the Dunhuang manuscript Pelliot 3768 (see Wang Zhongmin, *Dunhuang guji xulu*, 245–57) than to Xu Lingfu's version. Reconstructing the lost portions of Zhu's commentary is partly possible on the basis of the "old commentary" in juan 9 of the *Wenzi zuanyi* 文子纘義 version from the *Yongle dadian* 永樂大典, which is not by Xu Lingfu (see the article on *748 Tongxuan zhenjing zuanyi*).

Zhu Bian's commentary gives priority to the cosmic-mystical aspects of the text over its political implications. For him, the central theme is finding the way back to one's nature (*xing* 性) and one's innermost principle (*li* 理) in perfect harmony (*shun* 順) with the phenomena of the universe (*wuxiang* 物象).

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2.A.1.b Tang Philosophical Texts (General)

As far as Taoist philosophy is concerned, the Tang dynasty is primarily a time of synthesis. Two important trends, reflected in most of the works in this section, are

discernable. The first trend, now generally known as Chongxuan 重玄 or Double Mystery, flourished during the seventh century and continued to exert its influence as late as the tenth century. Leading figures of this new development in Taoist mysticism, such as CHENG XUANYING and Li Rong 李榮, often expressed their views in the form of commentaries on the *Daode jing* or the *Zhuangzi*. Hence, their works are treated in the previous section of this book. Works in the form of dialogic treatises, authored by other figures, have also been preserved, such as *1048 Xuanzhu lu* and *1035 Daoti lun*. The path proposed by Double Mystery (the name originates in the line *xuan zhi you xuan* 玄之又玄 from the first chapter of the *Daode jing*) combines the mystical potential of the Taoist classics with the views and methodology of Mādhyamika philosophy. The attainment of union with the Tao necessitates an act of "twofold obscuring" or "twofold rejecting," which leads to the eventual surpassing all contradictions, as between vulgarity and wisdom, being and nonbeing, duality and nonduality. Although Taoist masters of the late seventh and the eighth centuries, like SIMA CHENGZHEN and WU YUN, cannot be properly considered representative of Chongxuan learning, their works in this section (*1026 Tianyin zi*, *1036 Zuowang lun*, *1038 Xinmu lun*, and *1052 Zongxuan xiansheng xuangang lun*) bear witness to its influence.

The second trend, which gained in importance after the rebellion of An Lushan 安祿山 (755–757), was far less concerned with Taoist and Buddhist mysticism, reflecting instead an increasingly critical attitude toward socio-political matters, all the while continuing the old search for accommodation of China's two native systems of thought, Confucianism and Taoism. Good examples of this trend are Wang Shiyuan's 王士源 *Kangcang zi*, which was later renamed *669 Dongling zhenjing*, and Luo Yin's 羅隱 *1135 Taiping liangtong shu*. Also *1044 Huashu*, though ideologically much more complex than the works just mentioned, partly reflects this trend. Sometimes, as in the case of *1027 Sulü zi*, Taoist influence is tenuous at best.

One text that falls outside the major tendencies in Tang thought is *1028 Wuneng zi*. Violently anti-Confucianist and hardly influenced by Buddhism, it is one of the few Tang works to offer a faithful elaboration of the most radical elements of classical Taoist philosophy.

Taishang dongxuan lingbao fashen zhilun 太上洞玄靈寶法身製論

3 fols.

Tang (618–907)

462 (fasc. 203)

"Regulations for the Body of the Law." The term *fashen*, which is not explained in this short text itself, is borrowed from Buddhism, where it denotes the highest of the three bodies of Buddha (*trikāya*): the embodiment of absolute truth (*dharmakāya*). The work *1129 Daojiao yishu* 1.3a–8a contains a section on this term, mainly quoting

9 Taishang yicheng haikong zhizang jing and *Benji jing* 本際經 from the Sui and Tang dynasties. Around the same time, other Taoist works frequently use this term in the expression *chujia fashen* 出家法身 which seems to be synonymous with simply *chujia* (monk, Taoist; e.g., *336 Taishang dongxuan lingbao yebao yinyuan jing* 1.3b–4b).

This latter meaning of *fashen* seems to apply to the present title. In eight paragraphs the text provides basic rules, mainly of a general kind, for the conduct of Taoists. Sanctions for offenses against these rules are temporary suspension (*jingu* 禁錮), or exclusion from the diocese and annulment of the register (*duozhi xuelu* 奪治削籙). Especially the common practice of seeking to gain merit by releasing living beings (*fangsheng* 放生) at certain times in the fifth month is denounced, because the animals were first caught for this purpose. The text also briefly refers to the detailed rules by Lu Xiujing.

Hans-Hermann Schmidt

Xuanzhu ge 玄珠歌

4 fols.

By Tongxuan xiansheng 通玄先生; tenth century

573 (fasc. 320)

"The Song of the Mysterious Pearl." The author has not been identified with certainty. *Chongwen zongmu* 9.15a seems to suggest that Zhang Jianming 張薦明 (fl. 939) is the author (cf. LZTT 46.8a). The thirty didactic verses describe the Mysterious Pearl.

The radiance of the pearl represents the completeness of the human being. If the "original spiritual forces" and the "original completeness" diminish and are finally lost, humans also lose the Mysterious Pearl. In this song, the Mysterious Pearl is an entity that may be apprehended by meditative means. However, it is endangered by a profane attitude of mind and a negligent way of life. The text explains that the undiminished presence of the Mysterious Pearl produces most favorable effects, especially the "ascension to a state of perfection."

Florian C. Reiter

Xuanzhu xinjing zhu 玄珠心鏡註

10 fols.

By Hengyue zhenzi 衡嶽眞子; Five Dynasties (907–960)

574 (fasc. 320)

"The Commentary on the Mysterious Pearl and the Mirror of the Mind." This text comments upon two poems, "Shouyi shi" (On the Preservation of the One; 1a–6a) and "Dadao shouyi bao zhang" (The Precious Stanza about the Preservation of the One by the Great Tao; 6a–10b). Concerning their origin, see *575 Xuanzhu xinjing zhu,* which

predates this work. Hengyue zhenzi is probably to be identified with Chen Shao-wei (see *1017 Daoshu* 31.1a). The *Chongwen zongmu* 9.14a lists this commentary.

This commentary contains an abridged version of the poems, which appear in the commentary of *575 Xuanzhu xinjing zhu.* Special emphasis is laid on the meaning of *xin* 心 (mind) as mirror (cf. *1017 Daoshu* 37.2b), and on the meaning of the scale. The latter measures, by means of meditation, the success of the endeavor of "embracing the original [Being] and preserving the One" (10a). At the end of this work there are passages that differ from the respective section in *575 Xuanzhu xinjing zhu.* Hengyue zhenzi criticizes statements by Taoists of his time who made pretentious claims about their successes. This commentary distinguishes five phases of time that demarcate the progressive improvements of the state of mind. In the end, there should be a complete absence of any influences of the outside world. Consequently, the physical conditions would improve according to a succession of seven phases; the last phase is said to be far beyond the Three Worlds (10b).

Florian C. Reiter

Xuanzhu xinjing zhu 玄珠心鏡註

36 fols.

Commentary by Wang Sunzhi 王損之; edited by Zhangsun Zi 長孫紫, *hao* Juze 巨澤; Tang (618–907)?

575 (fasc. 320)

"The Commentary on the Mysterious Pearl and the Mirror of the Mind." This work was written by Wang Sunzhi and transmitted by Zhangsun Zi (see the preface, dated 817). It contains two poems with commentaries, and is listed in *Bishu sheng queshu mu* 2.31b (VDL 134). The account of the history of the poem "Shouyi shi" (On the Preservation of the One) is the same as in *Taiping guangji* 67.414–16. It had been revealed by Cui Shaoxuan 崔少玄, who was the wife of Lu Chui 盧陲. Being an exiled secretary of the Jade Emperor, she gave that poem to her husband just before her return to the heavens. However, her husband was unable to understand the poem. In Shaanxi he happened to meet Wang Sunzhi, who explained the poem and wrote an appropriate text, for which he designed the title *Xuanzhu xinjing*. It is this text that is here presented as "commentary." A second poem with a similar title is said to stem from the same source (30a ff.). Neither the preface of this work nor *Taiping guangji* 67 mention that poem. It is likely that this edition of *Xuanzhu xinjing zhu* was compiled after 817.

The commentary connects the topic of the preservation of the Original One or the "Buddha mind" (*xinyin* 心印) with meditative and physiological concepts. The Original One or the Pure Yang is the Mysterious Pearl.

Florian C. Reiter

Dongling zhenjing 洞靈眞經

30 fols.

Attributed to Gengsang Chu 庚桑楚

669 (fasc. 349)

"True Scripture of the Communion with the Divine." The origin of this philosophical work is directly related to the honors conferred by Tang Xuanzong (r. 712–756) on the ancestor of the dynasty (Laozi), his four disciples (Zhuangzi 莊子, Liezi 列子, Wenzi 文子, Kangcang zi 亢倉子), and the writings attributed to these figures. The book *Kangcang zi* (or *Gengsang zi* 庚桑子) was first mentioned when the emperor, in early 742, recommended it to the Central Chancellery (*zhongshu menxia* 中書門下) for verification and revision. The intention was to grant it the title *Dongling zhenjing* and then to use it, together with the other three newly canonized works, as an examination text in the Taoist institutes of the empire (Chongxuan xue 崇玄學). The actual author of the present work was the hermit Wang Shiyuan 王士源 [元] (fl. 742) from Yicheng 宜城 (Hubei). Wang took the chapter "Gengsang chu 庚桑楚" from the *Zhuangzi* as a starting point and, using other philosophical writings, created a new work comprising nine chapters (*pian* 篇; see *Xin Tang shu* 59.1518; *Meng Haoran ji*, preface by Wang).

FIGURE 21. Gengsang zi (*669* 1a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/664)

Although scholars opposed the state-authorized promulgation of the book (*Meng Haoran ji,* preface by Wei Tao 韋滔 [750]; *Zizhi tongjian waiji* 1.16b–17a, citing Feng Yan 封演 [fl. 742–805]), the *Kangcang zi* soon began to circulate in various versions, differing mainly in its division into juan. However, no officially certified version of the text was established by the imperial library (Bishu sheng 秘書省) until 1117 (*Tongjian changbian jishi benmo* 127.4b).

Phonetic explanations of the archaic characters typical of the text are also found in the edition commentated by He Can 何璨 (for details see the article on *747 Dongling zhenjing*).

The brief biography of Gengsang Chu preceding the *Daozang* edition of the text comes from *163 Xuanyuan shizi tu* (q.v.). The woodcut print depicting the philosopher (fig. 21) may be based on ZHAO MENGFU's illustration of Zhang Junxiang's 張君相 (1254–1322) edition of the same work.

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Tianyin zi 天隱子

6 fols.

By SIMA CHENGZHEN 司馬承禎 (647–735)

1026 (fasc. 672)

"Master Hidden in the Heavens." This book's title is the name of an unknown immortal and its legendary author. SIMA CHENGZHEN, twelfth patriarch of the Shangqing school (not the thirteenth as stated in the colophon), is considered the author only of the commentary. It is mentioned in the Song bibliographical catalogues (VDL 84); one version is said to have included an appendix on the Three Palace method, which is not found in present text. *Quan Tang wen* 924.17a–b contains only the preface.

The book is divided into eight paragraphs: the first three are of a general nature; the last five correspond to the five stages of liberation until complete deliverance (4b). The first stage, liberation by faith, is attained by fasting and observance of interdictions: abstinence from cereals, nourishing oneself by the qi, massage, and self-discipline curbing all excess. The second stage, liberation by emptying the mind, is achieved by retreating to a room where the half-light and atmosphere are conducive to a balance of yin and yang influences.

The third stage, liberation through knowledge, is the fixing of the spirits by the heart-mind (*xin*) and visual meditation on the body. Next comes the stage of seated meditation, "sitting and forgetting" (*zuowang* 坐忘), through which the adept attains stillness and, finally, forgetfulness, both of himself and everything around him. This is liberation through concentration.

These four stages or liberations lead to the deliverance by the spirit (or of the spirit): this deliverance is the One of the *Yijing;* the "all things being equal" of the *Zhuangzi;* the *Daode* of the *Laozi* and the *tathatā* (*zhenru* 眞如) of the Buddhists. It leads to the state, earthly or heavenly, of immortality (*xian* 仙).

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Isabelle Robinet

Sulü zi 素履子
3 juan
By Zhang Hu 張弧; Tang (618–907)
1027 (fasc. 672)

"Master Plain Conduct." As the short preface explains, the title of this work derives from the tenth hexagram of the Book of Changes—*lü* 履 ("to tread," "to conduct")—where it is said that "he whose conduct is plain (simple, unadorned) can go forth without blame." Zhang Hu's book was written as a warning against forgetting this rule of conduct.

About the author, little is known. Apparently, Zhang Hu once held the titles of court gentleman for ceremonial service (*jiangshi lang* 將仕郎) and probationary case reviewer in the Court of Judicial Review (*shi dali pingshi* 試大理評事).

The *Daozang* edition is now the oldest printed version of the *Sulü zi*. The text can also be found in a half dozen other collectanea, the earliest being the *Fanshi qishu* 范氏奇書 from the Jiajing period (1522–1565).

The Song catalogues that mention this work (see VDL 131) consider it to be Confucian, and they have every reason to do so. Of the fourteen sections of the book, only the first two (on the Way and its Virtue) are clearly Taoist in inspiration, and even here the Confucian influence is easily recognizable. Zhang Hu then proceeds to elucidate a number of Confucian values, such as loyalty, filial piety, benevolence, righteousness, wisdom, trustworthiness, etiquette, and music. The book concludes with Zhang Hu's observations on the nature of wealth and nobility, poverty and lowliness, peace and crisis. Anyone familiar with Zhou and Han Confucianism will have to look hard for original contributions in the *Sulü zi*. At best, our text is to be viewed as one of the less interesting examples of the Tang dynasty tendency to synthesize Confucian and Taoist thought.

Jan A. M. De Meyer

Xuanzhen zi waipian 玄眞子外篇
3 juan
By Zhang Zhihe 張志和 (fl. 757–762)
1029 (fasc. 672)

"Supplementary Book of the Master of the Obscure Truth." Xuanzhen zi 玄眞子 is one of the bynames and also the title of a philosophical book of Zhang Zhihe (see *Xin Tang shu* 196). According to the author, this appellation means "the truth out of the without truth" (1.3a–b). According to Yan Zhenqing 顏眞卿 (709–785), an acquaintance of the author's, Zhang Zhihe had written a *Xuanzhen zi* in twelve juan, totalling 30,000 characters (see the biographical notice attached to the end of the text in the edition of *Congshu jicheng jianbian* 叢書集成簡編 52). The present text is composed of only about 7,000 characters. It is uncertain whether it is a fragment of the long lost book in twelve juan, or a supplement. The bibliographical treatise of the *Xin Tang shu* contains two references to the *Xuanzhen zi* under the same author's name, one in twelve juan and the other in two juan, without giving precise details about the contents of or the relationship between the two texts. The *Zhizhai shulu jieti* 9 refers to a version in the present format.

The three juan of the book bear the following subtitles: (1) "Bixu 碧虛" (Blue Void); (2) "Yuezhuo 鸞鷟" (Celestial Bird); and (3) "Tao zhi ling 濤之靈" (Spirit of the Waves). These titles are the names of characters and form the opening words of the respective chapters. The texts consist of dialogues and discussion on cosmological and philosophical subjects among imaginary characters. The inspiration of the book seems to derive from the *Zhuangzi*.

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Liuzi 劉子
10 juan
Commentary by Yuan Xiaozheng 袁孝政
1030 (fasc. 673–74)

"Book of Master Liu." This text contains fifty-five paragraphs dealing with literary, philosophical, and political subjects. Several editions of this work show variants as to text and title (e.g., the Tang *Liuzi* 流子). The book has been attributed to different authors, including Liu Xie 劉勰 (ca. 462–522) and Liu Zhou 劉晝 (514–565). Lin Qitan and Chen Fengjin have presented a critical study of the many editions of the *Liuzi* and also of the extant Dunhuang fragments Pelliot 2546, 3562, and 3704. According to their research, the original *Liuzi* can be traced back to Liu Xie (see Lin Qitan and Chen Fengjin, *Liuzi jijiao*, 339–42).

This edition of the *Liuzi* has to be appreciated in connection with the commentary by Yuan Xiaozheng (Tang period [618–907], adjutant in Bozhou 播州). According to Lin and Chen (*Liuzi jijiao*, 8), it is most likely that this edition had been printed before the Zhengtong period (1436–1449). The attribution of the *Liuzi* to the author Liu Zhou is usually based on a preface ascribed to him that is no longer extant. Yuan Xiaozheng's commentary elucidates each paragraph.

The commentary contains explanations of terms or expressions. It also provides documentation based on examples taken from historical records. Especially the last paragraph of this book refers to Taoism, under the heading "Jiuliu" (Nine Classes of Teachings; 10.13a–b). This is the only section that could actually justify the incorpora-

tion of this learned collection into the Taoist canon. The *Liuzi* neither represents any specific branch of Taoism nor refers to religious or liturgical matters.

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Florian C. Reiter

Daoti lun 道體論

1 + 32 fols.

Transmitted by Tongxuan xiansheng 通玄先生; tenth century?

1035 (fasc. 704)

"Discourse on the Way and Its Substance." The Song catalogues that list this work (VDL 154) do not mention an author. Tongxuan xiansheng is variously identified as SIMA CHENGZHEN, ZHANG GUO, and Zhang Jianming 張薦明 (fl. 939). The preface is concerned only with matters of content and offers no clues as to authorship or date. However, a comparison of the *Daoti lun* with the writings of SIMA CHENGZHEN and ZHANG GUO and with the evidence about Zhang Jianming in the *Xin Wudai shi* (34.369–71) and in LZTT (46.8a–b) suggests that the authorship of the *Daode jing* exegete Zhang Jianming is fairly probable. Our text has been preserved only in the *Daozang*.

The *Daoti lun* is divided into three parts: "Lun Laozi Daojing shang 論老子道經上" (On Laozi's *Scripture on the Way*, Part One), "Wendao lun 問道論" (On Questions Regarding the Way), and "Daoti yi 道體義" (The Meaning of the Way and its Substance). It is presented in the form of a dialogic treatise (*yulu* 語錄). In its explanations of philosophical categories such as Way and virtue (*daode* 道德), Way and matter (*daowu* 道物), being and nonbeing (*youwu* 有爲), names and actuality (*mingshi* 名實), vacuity and being (*kongyou* 空有), et cetera, it betrays a strong influence of the Double Mystery (Chongxuan 重玄) learning of the early Tang, and thus of Buddhist (Mādhyamika) philosophy.

Jan A. M. De Meyer

Zuowang lun 坐忘論

20 fols.

Attributed to SIMA CHENGZHEN 司馬承禎 (647–735)

1036 (fasc. 704)

"Treatise [on the Art] of Sitting and Forgetting." The title is a reference to the passage on the Fast of the Heart (*xinzhai* 心齋) in chapter 6 of the *Zhuangzi*. The expression *zuowang* 坐忘 has become synonymous with "meditation." In *1026 Tianyin zi,* by the same reputed author, the same term denotes the fourth and next to last stage prior to the deliverance of the spirit, or "liberation through concentration."

The YJQQ 94 reproduces this text in extenso, but there the end of the seventh section is quite different, and the conclusion (*zuowang shuyi* 坐忘樞翼) is missing altogether. The YJQQ gives no indication of authorship.

1017 Daoshu 2.1a–4a includes a condensed version of the *Zuowang lun,* apparently abstracted from the text as we have it here. Almost all major Song catalogues list the work (see VDL 109). The *Xin Tang shu* places it under the name of SIMA CHENGZHEN, but the Bishu sheng catalogue (*Bishu sheng xubiandao siku queshu mu*) attributes it to WU YUN. The question of its authorship remains uncertain.

The present edition is due to an otherwise unknown Zhenjing jushi 眞靜居士, who commissioned its printing (see the preface).

The *Zuowang lun* explains the principles of the practice of the Tao in seven parts. It advocates renunciation of the world and its luxuries and the adoption of a stoical attitude. Changes of fate should be accepted as inevitable and as sent from Heaven. The longest section is the third, on the "concentration of the heart" (*shouxin* 收心). This concentration leads to the "emptiness of the heart-mind," which implies a total void: the mind should be free from any contingencies, even of "emptiness," which still is a "place" (see 3b). The last section, devoted to "attaining the Tao" (*dedao* 得道), makes a distinction between two kinds of "attainment": the more profound form produces an unchanging body, the body of the "divine humans" (*shenren* 神人), who have a spiritual body when they are hidden and a spirit similar to qi when they manifest themselves. The more superficial attainment is that which gives the "deliverance through the corpse"; here it is only the heart that "obtains" wisdom. This wisdom, however, uses the body, which therefore remains subject to corruption. The concluding section is in fact an adaptation of *400 Dongxuan lingbao dingguan jing zhu* (also reproduced in YJQQ 17), an early Tang scripture, which further raises the problem of the authenticity of the *Zuowan lun* in its present form.

An inscription of the Tang dated 829, by the female Taoist master Liu Ningran 柳凝然, contains a presentation of a *Zuowang lun* in one juan and seven sections (that is, in the same arrangement as the present text) by a Taoist named Zhao Jian 趙堅, a contemporary of the author of the inscription (see Chen Yuan et al., *Daojia jinshi lüe*, 176). Chen Yuan does not hesitate to title it "The *Zuowang lun* of Master White Cloud" (Boyun xiansheng *Zuowang lun* 白雲先生坐忘論), that is, of SIMA CHENGZHEN. The fact, however, that its text differs widely from the present version further increases our doubts as to the work's attribution.

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Isabelle Robinet

Xinmu lun 心目論

4 fols.

1038 (fasc. 704)

"Discourse on the Heart and the Eyes." The unnamed author is the Tang Taoist and poet WU YUN (d. 778). The present version is identical to the text in Wu's collected works, *1051 Zongxuan xiansheng wenji* 2.16a–19b (q.v.).

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Farzeen Baldrian-Hussein

Sanlun yuanzhi 三論元旨

1 + 20 fols.

Late Tang (618–907) or Five Dynasties (907–960)?

1039 (fasc. 704)

"The Original Purport of the Three Arguments." The *three* in the title has different connotations: it refers not only to the three subsections of our text—"Daozong 道宗" (The Principle of the Way), "Xuwang 虛妄" (Falsities), and "Zhenyuan 眞源" (Sources of Verity)—but also to the original unity of Way, mind, and nature (*dao* 道, *xin* 心, *xing* 性), and to the unity of spirit, vital energy, and essence (*shen* 神, *qi* 氣, *jing* 精).

From the preface, nothing factual about date and authorship can be gleaned, except that the author had been a recluse for many years. 1111 *Taixuan zhenyi benji miaojing* is quoted regularly, indicating that our text is not older than the early Tang. A reference to the *Zhuangzi* as the *Nanhua jing* 南華經 indicates that the *Sanlun yuanzhi* must have been written after 742, when the *Zhuangzi* was canonized as the *Nanhua zhenjing*. The *Sanlun yuanzhi* has been preserved only in the *Daozang*.

It is clear that the *Sanlun yuanzhi* is deeply influenced by the Chongxuan 重玄 learning of the early Tang. A recurring theme is the attainment of union with the Tao. Leading to this union are three forms of meditation (*sanding* 三定), corresponding to three stages of being, in ascending order: immortal, zhenren, and sage (*shengren* 聖人). The importance of the equal cultivation of both spirit and vital energy through meditation and gymnastics (*daoyin* 導引) is emphasized. Our text posits the unity of spontaneous nature (*ziran* 自然) and Buddhist causality (*yinyuan* 因緣), a feature also characteristic of *1035 Daoti lun*.

Jan A. M. De Meyer

Huashu 化書

6 juan

Attributed to TAN QIAO 覃峭, *zi* Jingsheng 景昇 (fl. ca. 880–950)

1044 (fasc. 724)

"The Book of Transformations." This text was first circulated as the work of Song Qiqiu 宋齊丘 (*zi* Zisong 子嵩) under the title *Qiqiu zi* (see *Siku quanshu zongmu tiyao* 117.2464–65). It is mentioned in several Song bibliographies with this author (VDL 83), and the *Shuofu* 42 edition of the introductory part of the book (the prefaces and table of contents) opens with a preface by Song Qiqiu dated 930, in which he claims credit for the book. Song Qiqiu (d. 959) was an official in the state of Wu and associated with Li Bian 李昪, the governor of Jinling 金陵 (present Nanking). In 937 he assisted Li Bian in establishing the Southern Tang dynasty, with its capital in Jinling, and he also held office during the reign of the second emperor of the dynasty (see *Xin Wudai shi* 62–63). Li Bian appointed Song Qiqiu military governor (*jiedu shi* 節度使) of Hongzhou 洪州 (present-day Nanchang), the capital of Jiangnan West. Song Qiqiu built a large mansion in his home village (near Hongzhou) and established himself there as a great lord, surrounded by scores of diviners and magicians (see Ma Ling's *Nan Tang shu* 20 and *Jiangnan yeshi* 1–2).

The idea that Song Qiqiu had in fact stolen the *Huashu* from a Taoist by the name of TAN QIAO was put forward by CHEN JINGYUAN in a preface dated 1060 and likewise included in *Shuofu* 42. CHEN JINGYUAN relates the story of the theft as told to him by Zhang Wumeng 張無夢 (952?–1051), who repeats a conversation with his master, CHEN TUAN (d. 989). CHEN TUAN refers to TAN QIAO as a master and friend (*shiyou* 師友), and states that Tan wrote the book while living on Zhongnan shan 終南山. Passing through Jinling on his way to Maoshan 茅山, Tan met Song Qiqiu and entrusted him with the book, in order that he should write a preface and transmit the book to posterity. Song, however, first plied Tan with drink, then tied him in a bag and threw him into a deep abyss, whereafter he proceeded to circulate the *Huashu* as a work of his own. A shorter version of the preface, without the fantastic details in connection with the theft, is found in LZTT 39.17b–18b, appended to the biography of TAN QIAO. The actual biography derives from *295 Xu xian zhuan* 3.17b–18b, by Shen Fen 沈汾 of the Southern Tang dynasty. It is included also in YJQQ 113B.41a–42a and does not mention the *Huashu*. The biography confirms, however, that TAN QIAO retired first to Zhongnan shan and thereafter visited the sacred mountains throughout China.

The notion that TAN QIAO might be identical with TAN ZIXIAO, the founder of the Tianxin zhengfa 天心正法 (see the article on *566 Shangqing tianxin zhengfa*), is not found in Song sources. See, for instance, *606 Nanyue zongsheng ji* 5a–b and *Fozu tongji* 42.392c, which both give short accounts of the appearance of the book, based

on the preface by CHEN JINGYUAN. The identification is also implicitly denied in the Yuan dynasty LZTT, which includes separate biographies of the two persons and mentions the *Huashu* only in connection with TAN QIAO. Such denial is also the case for *781 Xuanpin lu* 5.13b–14a, which records a summary of the book made by a man who settled on Lushan 盧山 around 962. However, in texts of the late Ming dynasty (1368–1644) the two names consistently refer to the same person, and the earliest surviving local histories relating to Quanzhou (according to all sources, the native place of TAN ZIXIAO, the founder of the Tianxin zhengfa) include biographies in which TAN ZIXIAO is described as the author of the *Huashu* and with the family background mentioned in 295 *Xu xian zhuan* 3.17b–18b. See *Quanzhou fu zhi* 65.38a–b and the *Min shu* 7.11a–12a. The latter text includes the biography in the geographical section, under the description of Qingyuan shan 清源山, the sacred mountain immediately to the north of Quanzhou, claiming that TAN ZIXIAO cultivated the Way at the Zize dong 紫澤洞 cavern near the top of the mountain. The claim is frequently repeated in later topographical works of the area, but it does not appear to be supported by sources earlier than the Ming dynasty.

The attribution of the *Huashu* to TAN ZIXIAO is generally accepted in Taoist sources since the late Ming dynasty, for instance in a preface by Wang Yiqing 王一清 (fl. 1592), who wrote a commentary to the book. For this, see the *Daozang jiyao* edition of the *Huashu*, which gives Zixiao zhenren 紫霄眞人 as the *hao* of the author but retains the *zi* Jingsheng of TAN QIAO. The *Xu Daozang* edition of the book, *1478 Huashu*, does likewise. The attribution to TAN ZIXIAO was accepted by Yu Jiaxi, on the basis that TAN ZIXIAO, on his way from Quanzhou to Lushan, passed through Nanking in the years 943–957 and therefore may be taken to be identical with the TAN QIAO who, in CHEN JINGYUAN's preface, is said to have met Song Qiqiu in Nanking (Yu Jiaxi, *Siku tiyao bianzheng,* 846–47). One might add that TAN ZIXIAO was living on Lushan (on Zixiao Peak, from which he seems to have taken his name) when Song Qiqiu was installed in Hongzhou, not far from the mountain. Lushan was by far the most important religious center of the area, and no doubt many followers of Song Qiqiu were connected with the mountain. The *Lushan zhi* 1.46b–47a quotes a *Yuyu lu* 圄余錄 for an anecdote mentioning Song Qiqiu's frequent visits to Lushan.

The contents of the *Huashu* give no cause to doubt its attribution to TAN ZIXIAO. The philosophy of the book, with its deduction of techniques from the emptiness of the Tao (as realized within the body of the practitioner), agrees with the methods of the Tianxin zhengfa. The few specific techniques mentioned are all consistent with its teachings: *fuhui* 伏虺 (the subduing of snakes; 2.1a), *wuji* 巫祭 (offering through mediums; 2.2b); and *xiangfu* (the use of "imitative symbols"; 4.7a). The latter are described as exorcistic in function and involve the "entwining of arms and locking together of fingers." The commentary of Wang Yiqing identifies these practices as

techniques for the transformation of the spirit through instructions for finger pricking and through walking the guideline (*qiajue bugang bianshen zhi shu* 掐訣步罡變神之術), that is, the kind of practices for which TAN ZIXIAO was particularly noted (see Ma Ling's *Nan Tang shu* 24.162–63). Note also that the term *Zhengyi* 正一 is given special emphasis (1.6b–7a), in accordance both with the title *Zhengyi xiansheng* given to TAN ZIXIAO by the ruler of Min (see *566 Shangqing tianxin zhengfa*), and with the general affiliation of the Tianxin zhengfa.

The *Huashu* is philosophical and literary in a form that evokes the early Taoist philosophers. It addresses itself to the general reading public and was printed in a large number of editions (see Chang Bide, *Shuofu kao,* 258–59). The philosophy of the book is markedly influenced by Buddhism, see especially juan 1, entitled "Daohua 道化" (Transformations of the Tao). All creation is said to be founded in emptiness, and the phenomena of the world are seen as transmutable, relative, and illusory. By a return to emptiness one may transcend the world of changes and transform oneself into something lasting. Compare the biography of TAN ZIXIAO in LZTT 43.8a–11a, where he is said to have constantly explained to his disciples that his teaching was based on the *Zhuangzi* and *Liezi,* and that it was in perfect accord with the central philosophy of Buddhism. He says that he had studied the Buddhist scriptures since his youth, and he attacks those Taoists who opposed themselves to Buddhism: rejecting Buddhism is also turning one's back to the fundamental meaning of Taoism.

It may be noted that the discussions of morality, found in juan 3–4, are to a large extent Taoist justifications and reinterpretations of traditional Confucian virtues. It is clear that the book participates in the trend toward a unification of the three teachings, manifested already in the early part of the tenth century and represented, for instance, by CHEN TUAN, the famous friend of TAN QIAO (on their relationship, see the preface by CHEN JINGYUAN and also Lin Shengli, "Zixiao zhenren").

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Poul Andersen

***Huashu* 化書 (譚子化書)**

6 juan

Attributed to TAN QIAO 覃峭, *zi* Jingsheng 景昇 (fl. ca. 880–950)

1478 (fasc. 1170)

"The Book of Transformations." The heading gives Zixiao zhenren 紫霄眞人 as the *hao* of the author, thus conflating him with TAN ZIXIAO (fl. 936–976), the founder of the Tianxin zhengfa 天心正法 (see *1044 Huashu*). The present edition has a table

of contents but is otherwise identical to *1044 Huashu* (and to the *Daozang jiyao* edition, derived from a copy of the *Daozang* kept at Wudang shan 武當山). The section headings and ordering are slightly at variance with those of the table of contents found in *Shuofu* 42, which apparently represents a *Xinghua lu* 興化路 version printed in 1330–1332 (see Chang Bide, *Shuofu kao*, 259).

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Poul Andersen

Haike lun 海客論

23 fols.

1045 (fasc. 724)

"The Sea Traveler's Discourses." This is an abridged version of *266 Jinyi huandan baiwen jue* (tenth century; q.v.).

Farzeen Baldrian-Hussein

Xuanzhu lu 玄珠錄

2 juan

By Wang Hui 王暉, *hao* Xuanlan 玄覽 (626–697); compiled by Wang Daxiao 王大霄, *zi* Taixiao 太霄 (b. ca. 671)

1048 (fasc. 725)

"Record of the Mysterious Pearl." The term *xuanzhu* 玄珠 (Mysterious Pearl), as the preface (3b) by Wang Xuanlan's disciple Wang Daxiao explains, is a courteous reference to Wang Xuanlan himself.

The preface contains fairly detailed data about the master's life and considerable literary output, now lost but for the 120 or so entries recorded here, culled from private notes made by Wang Xuanlan's interlocutors and compiled in the form of a dialogic treatise (*yulu* 語錄). The material dates from Wang's forties and fifties, when he liked to engage in philosophical debate. Wang, who started out as a soothsayer and a diviner, instructed himself in Mahāyāna texts, the *Daode jing*, YAN ZUN's *693 Daode zhenjing zhigui* (first century B.C.), and works on immortality. He was almost fifty when he was finally ordained a daoshi. Perhaps this absence of a regular teacher explains his sometimes highly original views. The *Xuanzhu lu* has been preserved only in the *Daozang*.

Essential to Wang's system of thought is his unconventional interpretation of the first line of the *Daode jing*, from which he isolates the *kedao* 可道 and the *changdao* 常道. The *changdao* produces Heaven and Earth, which are eternal; the *kedao* (or "private dao," *sidao* 私道) produces all beings, which are mortal. This theory enables Wang to

find an answer to the following paradox: If the Tao is fundamentally different from all beings, then how can all beings cultivate the Tao? And if Tao and beings are identical, then where is the necessity for all beings to cultivate the Tao? It is possible, according to Wang, for one to cultivate one's own "private Tao" and to ascend to the constant, eternal Tao. The way to reach this goal is to practice "sitting in oblivion" (*zuowang* 坐忘), which became a prominent feature in the works of SIMA CHENGZHEN, who was one generation younger than Wang Xuanlan.

Wang's idealistic system of thought is heavily influenced by Buddhism, in particular by the school of "consciousness only." Parallels with the roughly contemporary *Haikong jing* 海空經 are legion. Our text is one of the best examples of the Tang dynasty tendency to merge Taoist and Buddhist thought, better known as the Double Mystery (Chongxuan 重玄).

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Jan A. M. De Meyer

Zongxuan xiansheng xuangang lun 宗玄先生玄綱論

26 fols.

By WU YUN 吳筠, posthumous title Zongxuan xiansheng 宗玄先生 (d. 778)

1052 (fasc. 727)

Wu zunshi zhuan 吳尊師傳

2 fols. (appendix to *1052*)

By QUAN DEYU 權德輿 (between 802–810)

1053 (fasc. 727)

"Arcane Principles of Master Zongxuan." This work is an outline of Taoist thought, written by WU YUN for the Emperor Xuanzong (r. 712–756). The text is preceded by a memorial that states it was presented to the throne in 754 (Xuanzong's reply is preserved in *Quan Tang wen* 37.12b).

The *Xuangang lun* is considered one of WU YUN's most outstanding works by his biographer QUAN DEYU (see *1053 Wu zunshi zhuan* 2a). The latter refers to the work in three sections, which corresponds to the present text, but the *Chongwen zongmu* lists the title twice, once in three juan, the second time in one juan (VDL 98). Other bibliographies also mention either one juan or three juan, but the latter designations actually refer to the three sections (cf. VDL 98). The three sections are further subdivided into subsections (*zhang* 章), each with its own heading.

The first section is titled "Ming Daode" (Clarification on the Tao and the De). It comprises nine subsections dealing with the various manifestations of the Tao in the universe and within humanity: the Primordial Qi, the True One, *taiji* 太極, yin and

yang, movement and quiescence, being and nonbeing, etc. At the end of the section, there is also some criticism of Confucianism: the practice of Confucian virtues is considered unsuitable for a monarch, because the Confucianists are incapable of comprehending the profound meaning of the teachings of the sages (8b).

The second section, entitled "Bian fazhao" (Explanation of the Doctrine), comprises fifteen subsections. It describes the sacred origin of the scriptures and the order in which they should be studied: Zhengyi 正一, Dongshen 洞神, Lingbao 靈寶, Dongzhen 洞眞. This account is followed by a discussion of methods employed for self-purification and the accumulation of merit through the observance of moral precepts. Immortality, for Wu Yun, can be attained by meditation and mental concentration, by practicing compassion and observing religious rules rather than by simply ingesting elixirs.

The third and last section is entitled "Xining zhi" (Fixing the Will and Mind on Immortality). It comprises nine subsections, all presented in *yulu* 語錄 (recorded conversations) form. The dialogue between Wu Yun and an interlocutor dwells on the reasons so few attain immortality. The arguments put forth are similar to those in the "Shenxian ke xue lun" (*1051 Zongxuan xiansheng wenji* 2.9b–16a).

The appendix, *1053 Wu zunshi zhuan* by Quan Deyu, is a short biography of Wu Yun and traces his Taoist career at Emperor Xuanzong's court. The biography is reproduced virtually verbatim in *Jiu Tang shu* 192 and forms the primary material for all subsequent biographies of Wu Yun (cf. LZTT 37.96b–10b, *304 Maoshan zhi* 15.10b, etc.).

Farzeen Baldrian-Hussein

Taiping liangtong shu 太平兩同書

2 juan

By Luo Yin 羅隱, *zi* Zhaojian 昭諫 (833–910)

1135 (fasc. 767)

"The Identity of Both." The term *liangtong* 兩同 in the title has two different meanings. Besides hinting at Luo Yin's attempt to show that Confucianism and Taoism are compatible, it also refers to the ten chapter headings, all of which consist of two antithetical concepts, such as strength and weakness, profit and loss, order and disorder, and so on. The idea, then, is that a faulty interpretation of a certain concept easily leads to the actualization of its opposite. The term *taiping* 太平 was added before the second half of the twelfth century, possibly because of Luo Yin's relation to Lüqiu Fangyuan (d. 902), author of *1101b Taiping jing chao*.

In half of the Song catalogues that list the *Liangtong shu* (VDL 111) not Luo Yin but Wu Yun (d. 778) is given as the author. This discrepancy is the result of the existence of two *Liangtong shu* (see *Xin Tang shu* 59.1540 and *Song shi* 205.5208), one by Wu Yun and one by Luo Yin. Comparison with the extant works of both writers indicates that the present text is the work of Luo Yin. *Zhizhai shulu jieti* 10.15b lists it under the title *Zhurong zi liangtong shu* 祝融子兩同書, another indication of Luo Yin's authorship, as the Luo clan was reputed to have descended from the mythical emperor Zhurong.

Although Song dynasty prints of Luo Yin's poetic works are still extant, this is not the case of the *Liangtong shu*. The present text is preserved (in some cases only in fragments) in the Ming editions *Xu baichuan xuehai* 續百川學海 and *Shuofu*. Yong Wenhua consulted these editions with another Ming copy from Fan Qin's 范欽 (1506–1589) Tianyi ge 天一閣 when he compiled his *Luo Yin ji*. The *Liangtong shu* version on which Yong Wenhua based himself for his critical edition, however, is not a Ming but an early Qing (1644–1911) copy, namely, the text as it appears in juan 8 of the *Luo Zhaojian ji* 羅昭諫集. This work is now preserved in the *Siku quanshu* 四庫全書, which also contains another version of our text, as a separate work in the *zajia* 雜家 section. The *Luo Zhaojian ji*, which was already mentioned in the twelfth-century *Suichu tang shumu* 72, acquired its definitive form in a 1670 print made by a certain Zhang Zan 張瓚, who had previously combed the Hangzhou region for all existing old editions of Luo Yin's works. This version of the *Liangtong shu* is superior to all others, including the *Daozang* edition (the oldest) of which Yong Wenhua was apparently unaware. The *Daozang* edition shares many insignificant textual variants with the other Ming editions. Fragments of our text also appear under the name Lingbi zi 靈壁子 in the Ming collections *Zhuzi huihan* 諸子彙函 and *Zhuzi gangmu leibian* 諸子綱目類編.

Our text has not been fully preserved. The tenth chapter, which, like chapters 6 through 9, should end with a quotation from Confucius, actually ends in midsentence. Probably, not more than one or two dozen characters are missing.

The *Taiping liangtong shu*'s emphasis is on the art of governing. Its most interesting aspect is Luo Yin's diverse attempts to prove the basic compatibility of Taoist and Confucian values, for example, by praising historical figures who in their own actions exemplified both Taoist and Confucian values; by illustrating certain themes with quotations from both Taoist and Confucian sources; and by explaining concepts normally associated with one school through the use of terms normally connected with the other school. Our text is arguably the most systematically elaborated example of a trend—often motivated by anti-Buddhist sentiments and by no means uncommon during the latter half of the Tang—toward the unification of Taoism and Confucianism. The fact that the first five *Liangtong shu* chapters end with a quotation from Laozi does not imply the precedence of Taoism over Confucianism. Luo Yin's basic interest rather resembles the Confucian "rectification of names" (*zhengming* 正名). Though he does his best to incorporate as many Taoist values as possible, he is also

careful to exclude Zhuangzi's relativistic and so-called primitivistic elements, apparently concerned lest Taoist "radicalism" place a strain on any lasting Confucian-Taoist synthesis.

Jan A. M. De Meyer

Taishang laojun qingjing xin jing 太上老君清靜心經

3 fols.

1169 (fasc. 839)

"Scripture by the Most High Lord Lao on Purity and Quietude of the Heart." This text, which also figures in YJQQ 17.13b–15b under the title *Laojun qingjing xin jing*, basically corresponds to *620 Taishang laojun shuo chang qingjing miaojing* but is simpler in style. Whereas its counterpart includes an epilogue, the present scripture concludes with a *gāthā* and promises of rewards for the recitation and keeping of the scripture.

Hans-Hermann Schmidt

Dongling zhenjing 洞靈眞經

3 juan

He Can 何璨 [粲], commentator

747 (fasc. 522)

"True Scripture of the Communion with the Divine." He Can's commentary on the *Kangcang zi* 亢倉子 (see the article on *669 Dongling zhenjing*) was first bibliographically recorded in *Junzhai dushu zhi* (VDL 82). A comparison of two citations in TPYL 344.7b and 350.3a with the present work (1.26a–b) shows, however, that it already existed—with some variants—in the tenth century.

No details about the author of this commentary seem to have been available to Song (960–1279) and post-Song bibliographers, but the *Yongle dadian* 10286.14b–15a contains a preface, nowhere else preserved, by the grand academician (*taixue boshi* 太學博士) He Can, of the [Hou] Jin dynasty (936–946). According to this source, a certain Liu Tiancong 劉天從, who kept a copy of the *Dongling zhenjing* in his private collection, asked He Can for an introduction so that he could have the work printed. However, no mention is made of He having written the commentary on this occasion. The author of the present pithy lexical-semantic explanations and interpretation of the text already had various versions of the *Kangcang zi* at his disposal (see, e.g., 1.13a, 1.24b, 1.25a, 2.11a). The phonetic annotations interspersed in the main text are also found in the above mentioned citations in TPYL, but since they appear in *669 Dongling zhenjing* as well, they cannot be firmly attributed to He Can. A folio containing phonetic explanations (*yinyi* 音義) is preserved in a printed Song edition of this commentary (five juan, in *Sibu congkan* 四部叢刊); its author cannot be determined beyond doubt, nor is it possible to identify it confidently with the *Kangcang zi yinyi* 亢倉子音義 in one juan listed in the bibliographic chapters of the *Song shi* (205.5178).

Ursula-Angelika Cedzich

Wuneng zi 無能子

3 juan

Written in 887

1028 (fasc. 672)

"Master Incompetent." The preface to this text states that it was written by a friend of Wuneng zi. However, the information it provides about the date of the writing of the text is so detailed that it is probably the work of Wuneng zi himself. Our text was written in Zuofu 左輔 (modern Dali, east of Xi'an) between 26 March and 22 April 887, while Wuneng zi spent most of his time in bed. The author, who apparently had held an office but went to live in obscurity with a family he befriended, the Jing 景 clan, chose not to reveal his real name. None of the names mentioned in *Wuneng zi* permit the identification of the author.

Most important Song catalogues (VDL 143) list the *Wuneng zi* in three juan, *Song shi* 205.5180 giving one juan instead. Although in some editions of our text eleven of the thirty-four subsections are marked as missing, one can safely assume that the work has been preserved in its entirety: possibly as a result of the author's whim, some subsections are split up into two, three, or four paragraphs. The number of additional paragraphs thus created corresponds exactly to the number of subsections marked as missing.

Six Ming dynasty collectanea—namely, *Shier zi* 十二子, *Ershi jia zishu* 二十家子書, *Zi hui* 子彙, *Qieqiean chujian shiliu zi* 且且菴初箋十六子, *He zhu mingjia pidian zhuzi quanshu* 合諸名家批點諸子全書, and *Zhuzi huihan* 諸子彙函—contain the *Wuneng zi*, sometimes in heavily truncated form, as in the case of the *Zhuzi huihan*, which reproduces only five of the thirty-four chapters and in its table of contents erroneously lists the *Wuneng zi* as a Sui dynasty (581–618) text. This edition is interesting, however, as it contains a short but not unsympathetic remark on the present text by the Neo-Confucianist Cheng Hao 程顥 (1032–1085). The oldest edition of *Wuneng zi*, predating the earliest other Ming prints by about a century and the only one to contain the full table of contents, is the present version in the *Daozang*. The compilers of the *Siku quanshu*, who used a copy of this text from Fan Qin's 范欽 (sixteenth century) Tianyi ge 天一閣 library, stated that they included the *Wuneng zi* only because of the scarcity of Tang books. They failed to indicate the age of the "old copy" (*jiuben* 舊本) at their disposal (*Siku quanshu zongmu tiyao* 146.50a).

Formally, the three juan of our text differ. Juan 1, which opens with the important essay "On the Transgressions of the Sage" (*shengguo* 聖過), sketches the basis of Wuneng zi's philosophy; juan 2 offers elaborations in the form of fictitious dialogues between historical figures, arranged chronologically from King Wen of the Zhou to the third-century hermit Sun Deng 孫登; juan 3 consists of dialogues between Wuneng zi and his friends and family, together with a few parables.

Whenever *Wuneng zi* is mentioned in works on Chinese thought, it is almost invariably in the context of classical Chinese anarchism. Wuneng zi's precursors were Laozi, Zhuangzi, Liezi, Ruan Ji 阮籍 (210–263), and GE HONG's contemporary Bao Jingyan 鮑敬言. Actually, what this iconoclastic work aims at is the total annihilation of traditional or conventional ideas and practices, which are nothing but arbitrary fabrications of the so-called sages of antiquity. Toward the end of the book, even the conventions of language itself are shattered (3.7a–8b). Another interesting argument concerns the impossibility of physical death (since the body consists of originally dead material) and hence the futility of the quest for physical immortality (1.5a–b). Noteworthy is the *Wuneng zi's* repeated insistence upon "no-mind" (*wuxin* 無心) as the solution to human suffering.

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***Gushen fu* 谷神賦**

8 fols.

By Zhao De 趙德, *zi* Daxin 大信, *hao* Dashui yiren 大水逸人 (early ninth century)

262 (fasc. 121)

"Rhapsody of the Valley Spirit." The *Daozang* edition of this otherwise unknown annotated *fu*-rhapsody indicates the author with the words "Tianshui yiren Daxin zhu 天水逸人大信註." The character *tian* must be an error for *da*. Song bibliographies such as *Tongzhi yiwen lüe* state that the work was written by Zhao Daxin 趙大信 (see VDL 110), which allows us to identify the author, either of the text of the rhapsody or of the commentary, as Zhao De, *hao* master Dashui (Dashui xiansheng 大水先生), a presented scholar (*jinshi* 進士) of the late Tang, who retired at an early age in his native region of Chaozhou. When Han Yu 韓愈 (768–824) was exiled to Chaozhou in 819, Zhao was put in charge of coastal defense and also taught at the school that Han had established, greatly enhancing the standard of learning in the region. *Quan Tang wen* 622.6b preserves Zhao's preface to a collection of writings by Han Yu.

The rhapsody takes its title and main theme from a passage in *Daode jing* 6. From

there the author develops his mystical vision of the Primordial Womb (*yuanbao* 元胞) and the realization of the immortal embryo within the body. The thought of the author shows the influence of *31 Huangdi yinfu jing*. The annotations follow the text closely and elucidate it; they are likely by the same hand.

Kristofer Schipper

***Chisong zi zhongjie jing* 赤松子中誡經**

12 fols.

Tenth century

185 (fasc. 78)

"Scripture of the Central Rules by Chisong Zi." This text is first listed in *Chongwen zongmu* 9.2b. The *Bishu sheng xubiandao siku queshu mu* 2.34b gives the variant title *Chisong zi bajie lu* 八戒錄 and ascribes the authorship to CHEN TUAN (871–989). This attribution is not confirmed anywhere in Chen's biographies. In Song times (960–1279), further variant titles are attested: *Chisong zi jie, Chisong zi zhongjie pian* 篇 (cf. VDL 110), and *Chisong zi jing* (cf. *Xishan xiansheng Zhen wenzhong gong wenji* 35.551–552). Possibly, the present text was inspired by a passage in *1185 Baopu zi neipian* 6.5a–b, which contains a brief summary of a *Chisong zi jing* with similar contents.

An account of marvelous cures due to Chisong zi's central rules figures as a preface to the present work. A variant of this story is found in *1167 Taishang ganying pian* 4.1b–2a.

The text itself is composed as a dialogue: in response to questions put forth by the Yellow Emperor, Chisong zi explains the relation between one's individual actions and their consequences. Each person has a star that watches over him or her and that diminishes his or her original lifespan of 120 years upon each offense (1a–b); thus Chisong zi gives numerous rules of conduct and exemplifies the effects of good and evil deeds.

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Hans-Hermann Schmidt

2.A.1.c The *Yinfu jing* and Its Commentaries

Despite its controversial origin and obscure content, the *Yinfu jing* 陰符經 has been influential among both Taoist and Confucian thinkers. Tradition places its origin variously in the Warring States period (475–221 B.C.), or in the Jin or Northern Wei (386–534) dynasty. At the opposite extreme, Zhu Xi 朱熹 (1130–1200) and other Song scholars took the skeptical view that the scripture actually originated with Li Quan

李筌 (fl. 713–741), the main commentator featured in this section. The fact that the *Yinfu jing* is quoted in the *Yiwen leiju*, however, shows that it existed at least by early Tang times (618–907). It is presented here in a version that probably dates to the first half of the eighth century (*31 Huangdi yinfu jing*).

Interpretations of the *Yinfu jing* have ranged between the domains of military and political philosophy, on the one hand, and physiological alchemy, on the other, giving rise to numerous commentaries. The Song catalogue *Tongzhi*, "Yiwen lüe," lists thirty-nine titles. In this section, Li Quan's collection of annotations ascribed to ancient authors and completed by his own *(108 Huangdi yinfu jing jizhu)* is followed by his contemporary ZHANG GUO's *112 Huangdi yinfu jing zhu,* which takes issue with Li Quan's views in *108 Huangdi yinfu jing jizhu*. The next item, *110 Huangdi yinfu jing shu,* appears to be wrongly ascribed to Li Quan. It is based on DU GUANGTING's early tenth-century account of Li Quan's encounter with the Old Woman of Lishan 驪山老母. This mysterious immortal not only revealed an "authentic" explication of the scripture to Li, but also confirmed its supposed antiquity. DU GUANGTING was himself the author of a now lost commentary on the *Yinfu jing*.

Huangdi yinfu jing 黃帝陰符經

2 fols.

Eighth century?

31 (fasc. 27)

"The Yellow Emperor's Scripture of the Hidden Contracts." This text deals with the cosmic forces and principles, and also with their seen or unseen influences in the human world. There are three paragraphs: "The Immortal Embraces the One: This means Tao"; "Enriching the State and Pacifying the People: This means Fa"; and "Strengthening the Troops and Fighting Victoriously: This means Shu." These subtitles combine the aspects of "civil culture" (*wen* 文) and "military means" (*wu* 武). Bibliographies classify this text either as "military" or "Taoist" (see VDL 139, 140; Reiter, "'Scripture of the Hidden Contracts'"). The present text represents the long version comprising about 400 words, whereas tradition ascribes 300 words to the *Yinfu jing* (see *110 Huangdi yinfu jing shu,* preface 1b). Another text, *113 Huangdi yinfu jing jie* offers an interpretation of this discrepancy, connecting Xi wang mu 西王母 and the Yellow Emperor with the revelation and transmission of the *Yinfu jing* (in 400 words). Chu Suiliang's (596–658) *Tang Chu Henan Yinfu jing moji* reproduces the long version. There is some dispute as to the authenticity of Chu's work (see Yu Jiaxi, *Siku tiyao bianzheng* 1178–80). Ouyang Xun's (557–641) *Yiwen leiju* 88.1507 quotes one sentence of a text with the title *Yinfu* that can be found in the present work (1a). It is therefore likely that a *Yinfu jing* was extant in the sixth century. However, the above-mentioned three subtitles appear for the first time around 750, in a text traditionally

attributed to Li Quan 李筌 (see *110 Huangdi yinfu jing shu*). It should be noted that most phrases quoted elsewhere from the *Yinfu jing* do appear in this text.

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Florian C. Reiter

Huangdi yinfu jing jizhu 黃帝陰符經集註

14 fols.

By Li Quan 李筌 (fl. 713–741)

108 (fasc. 54)

"The Collection of Commentaries on the Yellow Emperor's Scripture of the Hidden Contracts." This work contains explanations that are said to have been transmitted by Yi Yin 伊尹, Taigong 太公, Fan Li 范蠡, Guigu zi 鬼谷子, Zhuge Liang 諸葛亮, Zhang Liang 張良, and Li Quan 李筌. The preface, attributed to Zhuge Liang, connects the text with the Yellow Emperor, but it does not give the traditional information about the Old Woman of Lishan 驪山 that figures prominently in *110 Huangdi yinfu jing shu*.

The "long version" (in approximately 400 words, see *31 Huangdi yinfu jing*) of the *Yinfu jing* is not divided into the customary three paragraphs (cf. *110 Huangdi yinfu jing shu*). The distribution of commentaries through the text is uneven. The commentaries by Li Quan are comparatively substantial; however, do not match the commentaries attributed to that author in *110 Huangdi yinfu jing shu*. Li Quan's commentaries in the present collection prompted ZHANG GUO to write his own (see *112 Huangdi yinfu jing zhu*) in order to refute Li Quan's opinion, which confirms Li Quan's authorship of the commentaries attributed to him in this collection. The compilation of the collection itself can be attributed to Li Quan. His name occupies the last and chronologically most recent position at the end of the long series of authors. Li Quan offers naturalistic interpretations that seem to be based on historical events or on data referring to military and political actions.

Florian C. Reiter

Huangdi yinfu jing zhu 黃帝陰符經註

11 fols.

By ZHANG GUO 張果 (first half of the eighth century)

112 (fasc. 55)

"Commentary on the Yellow Emperor's Scripture of the Hidden Contracts." According to *295 Xu xian zhuan* 2.4b–6a, ZHANG GUO died at the beginning of the

Tianbao period (742–756). Since the present text mentions neither the title nor *hao* that were bestowed onto Zhang by the emperor in 734 (cf. *Jiu Tang shu* 8.200), his commentary was probably written before that date. His biography in *Jiu Tang shu* 191 tells us that he wrote the *Yinfu jing xuanjie* 玄解. In the Song catalogues, the present text is listed under the title *Yinfu jing taiwu zhuan* 太無傳 (see VDL 140). Zhang mentions in his preface that several commentaries to the *Yinfu jing* existed already, none of which was satisfactory. He condemns especially the commentary by Li Quan 李筌, a contemporary of his. As Zhang states, he happened to find a *Yinfu zhuan* in the Taoist canon (*daojing zang* 道經藏), the date and author of which were unknown. He rearranged it and also included his own annotations (in which he mainly limits himself to harshly attacking Li Quan). Both Zhang and Li based their commentaries on the long version of the *Yinfu jing* (comprising 443 and 437 characters, respectively). In fourteen instances, Zhang criticizes Li's interpretation, referring each time to Li's commentary in *108 Huangdi yinfu jing jizhu*. For one of his points of criticism (1a), compare Li Quan's preface to the *Yinfu jing* quoted in *Junzhai dushu zhi* 11.487–89. The present work is also found, with slight variants, in YJQQ 15.

Hans-Hermann Schmidt

Huangdi yinfu jing song 黃帝陰符經頌

7 fols.

By Yuanyang zi 元陽子; Tang (618–907)?

311 (fasc. 161)

"The Yellow Emperor's Scripture of the Hidden Contracts [Interpreted] in Hymns." In this work, Yuanyang zi relates the *Yinfu jing* to alchemical practice in thirty-nine hymns in seven-character lines. Bibliographic mention of this interpretation is found in the *Tongzhi*, "Yiwen lüe," 5.5a. The main text (417 characters) is divided into three sections with the usual headings. The *Daozang jiyao* edition of this work shows an interpolation in the main text (for a discussion of this passage, see *124 Huangdi yinfu jing zhujie* 2b–3a); the commentary is identical.

Hans-Hermann Schmidt

Tianji jing 天機經

8 fols.

Probably Tang dynasty (618–907)

1190 (fasc. 874)

"Scripture of Natural Opportunities." Also known under the titles *Tianji zi* 天機子 and *Yinfu tianji jing* 陰符天機經 (VDL 84, 140), this text is in fact one of the numerous *31 Huangdi Yinfu jing* 陰符經 commentaries.

The preface, studded with quotations from the Book of Changes, summarizes the contents but contains no factual information as to date or authorship. *Junzhai dushu zhi* 11.489–90 considers it to be the work of Li Quan 李筌 (mid-eighth century). Our text has been preserved only in the *Daozang*, where it is also found in YJQQ 15, appended as an explanatory work to the *Yinfu jing*. *Daozang jinghua* lists the work under the title *Yinfu tianji jing*.

Tianji jing is divided into nineteen subsections, each elucidating one term from the *Yinfu jing*. The stress is on statecraft and strategy, with sporadic references to longevity. The wise man, according to our text, becomes invincible by scrutinizing signs from nature and humanity, by knowing when to advance and when to retreat, by understanding the interplay of yin and yang, and by responding to opportunities (*yingji* 應機). The Book of Changes and *Daode jing* are quoted frequently, but echoes of Mencius (5a) and Guo Xiang (6b) are likewise present.

Jan A. M. De Meyer

2.A.1.d Commentaries on the *Zhouyi cantong qi* and Related Scriptures

The essential theoretical framework for this section is provided by the *Zhouyi cantong qi* 周易參同契, the *Guwen longhu jing* 古文龍虎經, and the *Jinbi jing* 金碧經. Because of their problematic dating, these texts are discussed here rather than in part 1. The three texts, together with the so-called *Wu xianglei* 五相類, are closely related, so much so that they are often combined in different sequences. An example is *905 Cantong qi wu xianglei biyao*, a book in which the main text is the *Wu xianglei*, in supposed sequence with the *Zhouyi cantong qi*. Other works, such as *1017 Daoshu*, give a *Cantong qi* in three chapters (*sanpian* 三篇). In these works, the second chapter is a *Cantong qi* ascribed to a certain Caoyi zi 草衣子, also known as Lou Jing 婁敬, of the Han dynasty, while chapter 3 in fact corresponds to the *Jinbi jing*. Still other works—such as *999 Zhouyi cantong qi* 周易參同契 with the commentary of Yin Changsheng 陰長生—consider (preface 1a) that the *Cantong qi* was produced out of the *Guwen longhu jing*. In order to throw some light on these difficulties, we shall discuss the different texts in turn, beginning with the one that is best known today.

The *Zhouyi cantong qi* (Concordance of the Three according to the Book of Changes of the Zhou Dynasty) is a short treatise in verse and prose that endeavors to explain the alchemical process in terms of the cosmology of the *Yijing*. This book is ascribed to Wei Boyang, a legendary immortal. The attribution is based on Wei's hagiography in the *Shenxian zhuan* 神仙傳, presumably written by Ge Hong: "Wei Boyang made the *Cangtong qi wu xianglei* together in two scrolls. The discourse is like a commentary on the *Zhouyi* but in fact he borrows its divination symbols [*yaoxiang* 爻象]

in order to discuss the meaning of the making of the elixir. However, the Confucian scholars [*ruzhe* 儒者] did not understand matters related to immortality and therefore often wrote commentaries [explaining the text] in yin-yang [sexual] terms. They thus completely lost sight of its deeper meaning" (*Shenxian zhuan* in YJQQ 109.6a–b).

This passage is rather problematic. It is uncertain whether the title *Cangtong qi wu xianglei* denotes one or two distinct works. The explanation given of its contents and its misuse by Confucian scholars suggests a subsequent addition, as it closely fits the later, Tang (618–907) version of the work but not at all the earlier one (see below). Moreover, yin-yang commentaries of the work existed in Tang times (see van Gulik, *Sexual life in ancient China*, 80–81). Indeed, the whole text translated above seems doubtful, given that GE HONG mentions WEI BOYANG in his BPZ 19.306 as the author of a work simply called *Neijing* 內經. The very historicity of WEI BOYANG is open to question. His legend as reported in the *Shenxian zhuan* is devoid of facts; it contains only an anecdote about the way WEI BOYANG tested the resolve of his disciples by pretending to die after taking his alchemical elixir. In fact, *Boyang* is the name of Laozi (see Seidel, *La divinisation de Lao Tseu*, 7, 29–30), and according to Laozi's biography in *Shiji* 63.2142, his son Zong 宗 became commander in Wei 魏. Moreover, the very passage translated above is also found in the BPZ 3.46, again in connection with Laozi. Hence, as Fukui Kōjun observes (in "A study of *Chou-i Ts'an-t'ung ch'i*," 26), "Wei Boyang" can be read as "Boyang from Wei" and therefore as referring to an avatar of Laozi.

The most significant reason, however, to question the relation of the present *Zhouyi cantong qi* with a legendary WEI BOYANG and an ancient stratum of Taoist alchemy is that the text as we know it is not quoted in any form before the Tang dynasty. A commentary to the *Yijing* called *Cantong qi* must have existed, since the *Jingdian shiwen* 2.1a by Lu Deming 陸德明 (556–627) quotes a commentary by Yu Fan 虞翻, a scholar of the end of the Han dynasty (206 B.C.–A.D. 220): "The *Cantong qi* says: 'the graph has *sun* and thereunder *moon* 日月爲易.'" This brief clause can indeed be found in *999 Zhouyi cantong qi* 1.10a.1, but there it is part of a sentence that reads, "the sun and the moon alternate, hard and soft complete each other 日月爲易, 剛柔相合." Yu Fan was a Confucian scholar known for his commentaries on the apocrypha (*wei* 緯); the *Cantong qi* he quotes must have been an apocryphal commentary on the *Yijing* and not a Taoist book on alchemy. Therefore, the present version of the *Cantong qi* places what must have been a definition of the character *yi* 易 in a context of cyclical alternation and alchemical process. It is also doubtful that the text Yu Fan referred to was the same as the present *Cantong qi* because the clause cited is too short to be conclusive. A second instance where a *Cantong qi* is mentioned is in *1016 Zhen'gao* 12.8b, where in his commentary TAO HONGJING quotes a *Yi cantong qi* 易參同契 concerning the story of a certain Chunyu Shutong 淳于叔通. This person obtained methods for calculating future events, which enabled him to be appointed *fangshi* 方士 as well as mayor of the capital Luoyang. It is not entirely clear whether the "calculations" in question were contained in the book of *Yi* itself, but it stands to reason to suppose that there was a direct relationship, which again shows that the original *Cantong qi* was an apocryphal commentary on the *Yijing* and concerned prognostication, not alchemy. However, this obvious fact has not prevented many prefacers of editions of the present alchemical work to quote, mostly indirectly, this passage of the *Zhen'gao* in an attempt to reconstruct its textual history.

A final indication of the fact that the original *Cantong qi* was a work of prognostication and calculation is provided by a quotation in the *Yanshi jiaxun* 17, "Shuzheng 書証." Here the author Yan Zhitui (531–ca. 590) cites the *Cantong qi* as saying: "A man carrying an announcement makes [the character] 'to create' 以人負告爲造." He then goes on to criticize what he terms "the nonsensical utterances of the prognosticators and calculators 數術謬語." Again, this criticism is a clear indication that the original work was related to the art of *shushu* 數術 and not to alchemy. In modern times, the textual scholar Ma Xulun 馬敘倫 (1884–1970), in *Dushu xiaoji* 2.34, accords with our argument that an apocryphal *Yijing* commentary called *Cantong qi* must have existed. He goes on to emend the quotation in the *Yanshi jiaxun* in a contrived way to make it correspond to a passage in the actual *Cantong qi* (see Chen Guofu, *Daozang yuanliu xukao*, 354).

In this light, it would be useful to find evidence in the surviving *Yiwei* 易緯 apocrypha of a relationship with the *Cantong qi*. Although there are some obvious parallels, these may be explained by the similarity of the subject matter. Also the author of a counterfeit *Cantong qi* would certainly have tried to imitate the still existing Han *Yiwei* texts, such as the *Qianzuo du* 乾鑿度 (in *Yiwei bazhong* 1.5b–6a). In short, there is no conclusive evidence that a *Cantong qi* as we have it today existed before Tang times.

The earliest mention of the present *Cantong qi* may well be a short treatise by the daoshi Liu Zhigu 劉知古 entitled *Riyue xuanshu lun* 日月玄樞論 (in *Quan Tang wen* 334.13a–21a). There is also a memorial (*biao* 表) presenting this work to the throne. Both mention the *Cantong qi* in the context of the practice of alchemy and as the fundamental text of this mysterious art. Liu Zhigu states that many people already used this book but failed to understand it. In his research on the origins of the *Cantong qi*, Liu mentions GE HONG's *Shenxian zhuan*, as well as other authors. He quotes the preface of an edition of the *Longhu jing* 龍虎經 by a certain Mr. Xiao 蕭; more of this text can be found today at the beginning of the preface of *999 Zhouyi cantong qi*, attributed to Yin Changsheng 陰長生. Although it does not tell us much about the book by Mr. Xiao, it does show that Liu Zhigu was referring to texts that were related to the lore of the *Cantong qi* as we have it today.

Liu, according to his biography in LZTT 32.2a–3b (probably based on the now lost *Gaodao zhuan* 高道傳; cf. *1248 Sandong qunxian lu* 1.10b–11a), became a Taoist

during the Longshuo era (662–663) and left this world in 743. Since he was esteemed by SIMA CHENGZHEN, the likely period for his treatise and its presentation to the throne would be the reign of Xuanzong (712–757).

Another work of the same period, the *Chuxue ji*, contains a quotation (23.549) that corresponds to a sentence in the *Cantong qi*. The sentence in question is found in chapter 79 of *1002 Zhouyi cantong qi fenzhang tongzhen yi* 3.1a (cf. Fukui Kōjun, "A study of *Chou-i Ts'an-t'ung ch'i*," 27). The earliest of the annotated versions of the book, that of Yin Changsheng 陰長生 *(999 Zhouyi cantong qi),* should also date from this period (see Chen Guofu, *Daozang yuanliu xukao*, 377). This early commentary is followed by that of PENG XIAO, *1002 Zhouyi cantong qi fenzhang tongzhen yi*, dated 947. As the title indicates, Peng (whose real family name was Cheng 程) divided the text into chapters. His edition would remain the standard for later times, and most of the subsequent studies are based on it.

All these facts bring us to the conclusion that the received *Cantong qi* did not come into being before the middle of the Tang dynasty. This conclusion vindicates the many opinions that have been voiced in the past expressing doubt as to the authenticity of the text. As early as the beginning of the thirteenth century, a local official from Fujian—Bao Zhongqi 鮑仲祺, *zi* Wozhi 澣之—expressed his disbelief (see *1002 Zhouyi cantong qi fenzhang tongzhen yi*). As to the way the present *Cantong qi* defines itself, we have seen that here, too, the different versions offer conflicting accounts. One of the persistent themes, however, from Liu Zhigu to the preface in the Yin Changsheng edition and beyond, is that there exists a close relationship between the *Zhouyi cantong qi* and the *Guwen longhu jing* (also titled *Guwen longhu shangjing* 上經).

The *Guwen longhu (shang) jing* is not known before the Tang. A close stylistic resemblance between this work and the *Cantong qi* is evident. Both texts are essentially in rhymed verse, both speak of alchemy, and many of the technical terms are similar. This resemblance is especially manifest for the first part of the *Cantong qi* (the first juan in the PENG XIAO edition), in which, in many instances, we find wordings and meanings almost indentical with corresponding phrases in the *Longhu jing*. A close comparison shows, however, that the *Yijing* vocabulary, so prevalent in the *Cantong qi*, is absent from the *Longhu jing*. In many places, instead of typical Taoist terms and names such as Yuanjun 元君 and Xuannü 玄女, the *Cantong qi* has Zhongni 仲尼 and Shengren 聖人. Other transpositions are *zhongqua* 衆卦 for *zhongshi* 衆石 (juan 1).

The most conclusive evidence that the *Cantong qi* is a sequel and an enlargement of the *Longhu jing*, however, is that at the end of the *Longhu jing* the author indicates that further information about the practice can be found in a text called *Huoji* 火記 (Notes on Fire). In fact, says the final paragraph, the *Longhu jing* is but a supplement to this *Huoji*, and therefore it was not the author's purpose to repeat the information contained therein. The corresponding passage in *999 Cantong qi* (1.38b) is a clear amplification of this passage, but far more verbose and devoid of any clear message. It states that the indications of the *Huoji* "in six hundred chapters" were not comprehensible to the vulgar, but that true sages used them, and that they were explained here, lest the Tao not be transmitted. This is a classical case of amplification (*yanchu* 演出). Indeed, the text of the *Longhu jing* is clear and straightforward in discussing the hierogamy of the dragon and the tiger, whereas the *Cantong qi* discusses the same topic but more awkwardly, having to match the imagery of the Taoist cosmological process with that of the *Yijing*.

The study of the relationship between the two works could be pushed further. For instance, in *887 Zhang zhenren jinshi lingsha lun,* the author, Zhang Jiugai 張九垓 (fl. 750), repeatedly cites the *Longhu jing,* while in fact his quotations correspond to the *Cantong qi,* but with a number of variants. On page 2b, the quotation in the *Longhu jing* reads: "The White Tiger is the hinge; the Green Dragon mates with it 白虎爲敖樞，青龍與之俱." These two clauses can be found in *999 Cantong qi* (1.33b), but in a different context: "The moon crescent is modeled on the crucible. The White Tiger is the hinge. The mercury sun is like flowing pearls. The Green Dragon mates with it 偃月法爐鼎，白虎爲敖樞，汞日爲流珠，青龍與之俱." It is the same text, but two sentences have been added. Moreover, these sentences are in the part of the *Cantong qi* that comes after the passage on the *Huoji*, where the correspondence with the received *Longhu jing* ends. A quotation of the *Cantong qi* in Zhang's work (*887 Jinshi lingsha lun,* 8a) cannot be found in the present versions. Many more instances illustrate the complex relationship between these texts.

Another work of the same group is the *Jinbi jing,* which also comes in many versions. One of the oldest may be the *904 Jinbi wu xianglei cantong qi* in three juan with a preface and a commentary ascribed to Yin Changsheng 陰長生. In conclusion, we may say that in the middle of the eighth century there existed a cluster of texts with the titles *Longhu jing*, *Zhouyi cantong qi*, and *Jinbi jing* that formed the bases of the present three works.

During the Southern Song, the *Cantong qi* became popular, and many of the greatest scholars, including Zhu Xi 朱熹 (1130–1200), tried their hand at writing commentaries on it. The *Longhu jing*, meanwhile, lost favor. The *Cantong qi* was frequently reprinted at government expense (*gongku banxing* 公庫板行). The work's great popularity turned the homeland of WEI BOYANG, the region of Guiji 會稽 (Shaoxing 紹興, Zhejiang), into a center for practitioners of Inner Alchemy.

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Zhouyi cantong qi 周易參同契
3 juan
Attributed to Yin Changsheng 陰長生 (an immortal of the Former Han period, 206 B.C.–A.D. 9); Tang (618–907)
999 (fasc. 621)

"Concordance of the Three according to the Book of Changes of the Zhou Dynasty." This is a commentary to the *Cantong qi* 參同契 by a legendary immortal who is considered to have been the disciple of Ma Mingsheng 馬鳴生. The work is mentionend in the *Tongzhi*, "Yiwen lüe" (see VDL 139). The text is not divided into chapters (*zhang* 章), unlike *1002 Zhuouyi cantong qi fenzhang tongzhen yi* by PENG XIAO (q.v.).

According to the preface, a certain "Xu zhenren 徐眞人," from Beihai 北海 and a retainer (*congshi* 從事) to the magistrate of Qingzhou 青州 (both places are in today's Shandong), wrote the *Gu longhu shangjing* 古龍虎上經 (Old Superior Book of the Dragon and the Tiger). Later, WEI BOYANG wrote a commentary to this work that he titled *Wu xianglei* 五相類. The work by Xu and the commentary by Wei together were then called *Cantong qi* 參同契.

It must be noted that this first part of the preface is similar to, and at places indentical in wording with, the Treatise on the Mysterious Axis of the Sun and the Moon (*Riyue xuanshu lun* 日月玄樞論 in *Quan Tang wen* 334.13a–21a) by Liu Zhigu 劉知古 (see introduction to part 2.A.1.d). In this document, the passage concerning Xu zhenren is presented as part of the preface of the commentary to the "*Longhu* 龍虎" (this must be the *Guwen longhu jing* 古文龍虎經) by a certain Mr. Xiao 蕭. It is unclear which version is the original. Another version of a similar story involving the same Xu zhenren is given in *905 Cantong qi wu xianglei biyao* 1a.

Chen Guofu (*Daozang yuanliu xukao,* 377) considers, on the basis of various sources quoted, that the present text cannot be earlier than the Tang dynasty (618–907). The sources in question include the *Jinhai* 金海 by Xiao Ji 蕭吉, quoted in 1.21b and 1.25a; the *Yisi zhan* (1.24a, 25b; 2.2b, 3b); and the *Shenshu lingxia* 神樞靈轄, quoted in 2.27b and 34a. The commentary also quotes a certain Wang Fusi, for instance in 1.18b, and it shows many variant readings in comparison with the *1002 Tongzhi yi* by PENG XIAO (colophon dated 947). These variants suggest that the present text is older than *1002 Tongzhen yi* and therefore could be from the middle of the Tang and, thus, one of the earliest editions of the *Cantong qi*.

The legendary alchemist Yin Changsheng is mentioned by GE HONG (BPZ 3.47) among those immortals who swallowed only half a dose of elixir so as to remain on Earth. He has a biography in the *Shenxian zhuan* (in *Taiping guangji* 8.53–55). Part of the alchemical work *880 Taiqing jingyi shendan jing* is attributed to him, and that part (juan 2), if not a Han work, is certainly early. Another later and far more elaborate

version is found in YJQQ 106.21b–24a, followed by an "autobiographical note" (*Zixu* 自敘; 24a–b). The source of the YJQQ text cannot be identified, but the text shows that Yin was popular during the Tang. None of these biographies, however, link Yin in any way to the *Cantong qi* or the *Gu[wen] longhu jing*. Many commentaries beside the present one are also attributed to Yin Changsheng 陰長生, for instance *904 Jinbi wu xianglei cantong qi, 906 Yin zhenjun jinshi wu xianglei,* and *226 Zi yuanjun shoudao chuanxin fa*. All of these are Tang works.

Yuan Bingling

Zhouyi cantong qi fenzhang tongzhen yi 周易參同契分章通眞義
3 juan
By PENG XIAO 彭曉 (Cheng Xiao 程曉), *zi* Xiuchuan 秀川, *hao* Zhenyi zi 眞一子; Dated 947 (see colophon to *1003*)
1002 (fasc. 623)

Zhouyi cantong qi dingqi ge mingjing tu 周易參同契鼎器歌明鏡圖
12 fols.
By PENG XIAO 彭曉; colophon dated 947
1003 (fasc. 624)

"Penetrating the Real Meaning of the Concordance of the Three according to the Zhou Book of Changes, Divided into Chapters," followed by "Song of the Tripod" and "Image of the Shining Mirror." The *Daozang* lists "Penetrating the Real Meaning" and the additional texts " Song of the Tripod" and the "Image of the Shining Mirror" as two separate books, whereas in fact they form a single work. At the end of *1003* (11a–12a), a colophon signed by PENG XIAO gives the date of 947.

The *Daozang* version here is based on the printed edition made by Bao Zhongqi 鮑仲祺, *zi* Wozhi 澣之, in 1208. Bao was a local offical in charge of agricultural affairs in Jianyang 建陽 county in northern Fujian, the region where the famous Masha 麻沙 editions were produced. Bao's colophon can be found in *1003* 6b–8a, but from his own words as well as from textual annotations following the different chapters (e.g., *1002* 1.19b and *1003* 3b) it can be ascertained that the two parts constitute a single work.

Bao based his edition of the *Cantong qi* on two previous editions. For the main text he used the critical edition established eleven years earlier by Zhu Xi 朱熹 (see *1001 Zhouyi cantong qi*). As to PENG XIAO's commentary, he availed himself of the edition made by Zheng Huan 鄭煥 from Lin'an 臨安 (Hangzhou). Since this edition had many errors, he also consulted numerous other versions (7a). It seems that Zhu Xi's work on the *Cantong qi* was already printed when Bao made his edition, and Bao tells us that in his time many more editions were current, which must indicate that the book was popular indeed. Bao does, however, express his misgivings as to the

authenticity of the *Cantong qi* and suggests that it must have existed before the Five Dynasties period (*1003* 7b). This comment makes him the earliest critic of the alleged antiquity of the *Cantong qi* on record.

PENG XIAO's commentary is recognized as the authorative version of the *Cantong qi*. Peng came from Yongkang 永康 in Northern Sichuan and was a daoshi who also served as an official during the Hou Shu 後蜀 dynasty (934–965). According to the *Shu taowu* 蜀檮杌, quoted in LZTT 43.7b–8a, PENG XIAO's surname was Cheng 程. He was a Taoist of the Feihe shan 飛鶴山 in the Changli 昌利 diocese. After having passed the examinations, he became prefect of Jintang 金堂, near Chengdu. At the end of his life he was promoted to the honorary post of gentleman of the Board of Sacrifices (*cibu yuanwai lang* 祠部員外郎). He died in 955.

According to the *Zhizhai shulu jieti* (see VDL 112), PENG XIAO's commentary was printed for the first time, it seems, at Magu shan 麻姑山, and the text of the *Cantong qi*, which he divided into ninety chapters, was followed by his own "Mingjing tu" (Image of the Shining Mirror), as well as by his biography, with the title *Xiuchuan zhuan* 秀川傳. This biography is no longer extant in the present edition. Here we find only a colophon (*xu* 序; *1003* 11a–12a) dated 947, where Peng gives his definition of the name *Cantong qi*, explaining that *can* stands for *za* 雜, *tong* for the homophone *tong* 通, and *qi* for *he* 合. Thus the title means, Peng states, that the principles of all alchemical works are here comprehesively explained and that their meanings are all in agreement with each other. The key to the fundamental meaning of alchemy is to understand all terms as symbolical (*xiang* 象) and related to the cosmological process. The colophon ends with a quote of Yin Changsheng 陰長生 to the effect that one should not talk about success or failure but be fully concentrated on the practice; only then can the transformation of the elixir be hoped for. A similar sentence can be found in the preface of *999 Zhouyi cantong qi,* which shows that PENG XIAO knew this work and that therefore it must be older.

PENG XIAO also wrote commentaries to the *Yinfu jing* and other works. Most of these commetaries are no longer extant. The YJQQ 70 has his *Huandan neixiang jin yaoshi [huolong shuihu lun]* 還丹內象金鑰匙[火龍水虎論], which according to Peng's preface was written after he completed his commentary on the *Cantong qi*.

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Yuan Bingling

Zhouyi cantong qi zhu 周易參同契註

2 juan

Five Dynasties (907–960)?

1004 (fasc. 624)

"Commentary on the Concordance of the Three according to the Zhou Book of Changes." This anonymous commentary to the *Cantong qi* 參同契 contains only the first part of the main text, and more precisely, that part in Yin Changsheng's 陰長生 version that occupies the first juan (see *999 Zhouyi cantong qi*). The author explains in his undated preface that he considers only this part to be the authentic work of WEI BOYANG and that the rest of the text of the *Cantong qi* is only a commentary by Chunyu Shutong 淳于叔通 (see introduction to part 2.A.1.d).

According to the study that Chen Guofu (*Daozang yuanliu xukao,* 377–79) made of this text, a number of place names it uses came into use only during the Tang (618–907) and the Five Dynasties (907–960). The present *Daozang* edition omits one stroke in the character *kuang* 匡, in observance to the Song (960–1279) taboo. The edition on which this version was based should therefore date from that period.

In general, the commentary is close to Yin Changsheng's, but the text has even a greater number of lacunae.

Yuan Bingling

2.A.1.e Commentaries on Lingbao Scriptures

Dongxuan lingbao wuliang duren jingjue yinyi 洞玄靈寶無量度人經訣音義

9 fols.

By ZHANG WANFU 張萬福 (fl. 713)

95 (fasc. 48).

"Formulas and Glosses on the Book of Salvation [*Duren jing*]." ZHANG WANFU quotes from a number af ancient Lingbao scriptures on how to recite the *Duren jing*, and how to meditate on certain parts. The present text (7b–9a) gives not only the pronounciation of certain terms but also their meaning.

Kristofer Schipper

Taishang dongxuan lingbao dagang chao 太上洞玄靈寶大綱鈔

3 fols.

By LÜQIU FANGYUAN 閭丘方遠, *hao* Xuandong xiansheng 玄洞先生 (d. 902)

393 (fasc. 185)

"Outline of the Lingbao Tradition." Here LÜQIU FANGYUAN, himself a Taoist

master of the Shangqing tradition ("Tianzhu guan ji" [dated 900], *782 Dadi dongtian ji* 3.3b; for biographical details, see *295 Xu xian zhuan* 3.4a–6a), first explains the five kalpas in relation to the Five Elements before briefly describing the transmission of Lingbao scriptures from the time of the Yellow Emperor to that of LU XIUJING. LÜQIU also mentions Emperor Xuanzong's (r. 712–756) initiatives that changed the name of Taolin 桃林 district to Lingbao district and that founded Lingbao monasteries. The *Duren jing* 度人經 is considered the essential scripture within the fifty-eight-juan Lingbao canon.

Hans-Hermann Schmidt

Dongxuan lingbao dingguan jing zhu 洞玄靈寶定觀經註
8 fols.
Tang (618–907)
400 (fasc. 189).

"Book of Intent Contemplation, of the Dongxuan Lingbao Canon, with a Commentary." This is a short doctrinal treatise on *samādhi*. The text is known only in conjunction with its commentary and is reproduced in extenso in YJQQ 17.6b–13a, but without the short colophon of the present version. This colophon is signed by an unknown Lingxu zi 泠虛子 and dated with the cyclical characters *renshen* 壬申. The present title is given in the *Junzhai dushu zhi,* which mentions that it was listed in the *Handan shumu* 邯鄲書目 of 1049 (VDL 112).

Kristofer Schipper

Taishang laojun shuo chang qingjing jing zhu 太上老君說常清靜經註
36 fols.
Attributed to DU GUANGTING 杜光庭, *hao* Guangcheng xiansheng 廣成先生 (850–933)
759 (fasc. 533)

"Commentary on the Scripture of Perpetual Purity and Tranquility." The attribution to DU GUANGTING cannot be maintained because of various anachronisms in this work. The most conspicuous example (27b) is the allusion to Ding Shaowei 丁少微 (fl. 978) and CHEN TUAN (871–989). Hence this commentary is not likely to date prior to the late tenth or the eleventh century. However, DU GUANGTING was familiar with the *Qingjing jing* and cites it in *783 Yongcheng jixian lu* 1.11b.

Compared to *620 Taishang laojun shuo chang qingjing miaojing* our main text shows only insignificant variants. The comprehensive commentary that groups the individual sentences according to criteria of contents and that favors the *Daode jing* 道德經 and *[726] Xisheng jing* 西昇經 in its citations also affirms the basic equality of Taoism, Buddhism, and Confucianism (15b; 16a–b).

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Hans-Hermann Schmidt

Zhutian lingshu duming miaojing yishu 諸天靈書度命妙經義疏
15 fols.
Tang (618–907)
98 (fasc. 50)

"Commentary on the Miraculous Book of Salvation in the Numinous Writing of the Numerous Heavens." This text is a free philosophical interpretation of *23 Taishang zhutian lingshu duming miaojing,* with strong Buddhist overtones. It provides no clue as to its date or provenance.

According to the author's view, the Heavenly Worthy of Primordial Beginning's renewed revelation aims at making the inhabitants of the five paradises conscious of the relative and illusory nature of happiness in life—which they deem to be everlasting (*wu chang* 無常, *xiechang* 邪常)—thus leading them toward the realization of the truly eternal (*zhenchang* 眞常).

Understanding that the blessed existence is merely based on the residue force (*yushi* 餘勢) resulting from the earlier revelation of the Lingbao scriptures is, according to this commentary, the first step to overcoming (*du* 度) sensory perception (*shiming* 事命) and karma (*yeming* 業命) and to breaking through to one's true nature (*zhenxing* 眞性) and original destination (*daoming* 道命).

Ursula-Angelika Cedzich

2.A.2 Divination and Numerology

This section contains four works on topomancy and astrology that can all be dated to the Tang-Song transition period (tenth century). The *282 Huangdi zhaijing*, a manual on the siting of dwellings, is followed by a set of works on astral divination: the Star Scripture (*287 Tongzhan daxiang li xingjing*), a descriptive astronomy cum astrology; and the two closely related Observatory Scriptures, *288 Lingtai jing* and *289 Chengxing lingtai biyao jing*, which feature a divination practice based on the Twenty-eight Stellar Mansions and a ritual against baleful celestial influences, respectively.

Huangdi zhaijing 黃帝宅經

2 juan

Late Tang (618–907)

282 (fasc. 135)

"Yellow Emperor's Scripture on Dwellings." This is a topomantic work devoted to the determination of the influence of dwellings and sites in general on human destiny (1.1a). It is not mentioned in any bibliographic catalogue before the *Siku quanshu zongmu tiyao* (109.1a–b). In their entry on the present work, the *Siku* compilers provide a brief overview of this type of topomantic literature, which can be traced back as far as the *Han shu*, "Yiwen zhi," 30.1774, which mentions a *Gongzhai dixing* 宮宅地形. In their view, the *Huangdi zhaijing* can be considered one of the oldest extant treatises on mantic arts.

Our text is divided into two juan, supplemented by explanatory notes. The beginning of the first juan (1.1a–2b) is a kind of unannotated introduction to the whole work; the remainder is a general exposition on topomantic techniques, dotted with quotations, mainly from the *Yijue* 易訣 by Xu Jun 許峻 of the Han. The second juan consists of a presentation and commentary on two diagrams representative of yang and yin dwellings (see fig. 22). All the quotations in this part derive from a "Book" (on dwellings?), presumably an earlier work that is also quoted in juan 1 in both the notes (1.3b) and the text (1.8a).

Juan 1 provides a list of twenty-nine topomantic works, ten of which have indications of authorship. The most recent authors mentionned are Li Chunfeng 李淳風 (602–670) and Sima Chengzhen (655–735, called Sima tianshi 司馬天師). The earliest possible date for the compilation of this text is thus the late eighth century, or somewhat later, since the author, who addresses the "topomancers of recent times" (*jinlai xuezhe* 近來學者; 1.2a), considers the above-mentioned texts as representing the "old system" (*guzhi* 古制; 1.1b).

The text dates probably from the late Tang (618–907) or Five Dynasties period (907–960), since a copy of juan 1 is attested in the Dunhuang manuscripts (Pelliot Chinois 3865). It is also totally unrelated to the southern tradition that took an important part in shaping modern geomancy as we know it today and that became widespread from the Northern Song (960–1127) onward. None of the twenty-nine mentioned works are references for the modern tradition. Moreover, our text does not mention the compass (*luopan* 羅盤) and the three differently shifted arrangements of the twenty-four positions; it also postulates an absolute priority of calendrical calculation over real-site observation and analysis. In the present system, the auspiciousness or balefulness of the topomantic position (*zhai zhi xingnian* 宅之行年) depends on the relationship of the seasonal cycle and sexagesimal binomials with the indices pertaining to the twenty-four positions.

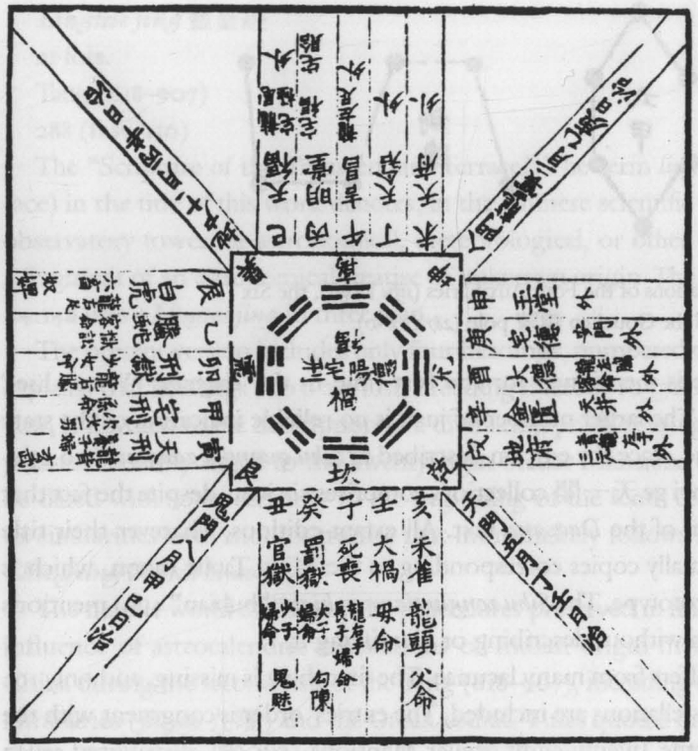

FIGURE 22. The spatial orientation and siting of yang dwellings (*282* 2.1a–b).

The *Huangdi zhaijing* is included at the beginning of the first of the thirty juan devoted to topomancy in the *Gujin tushu jicheng* (juan 651).

Marc Kalinowski

Tongzhan daxiang li xingjing 通占大象曆星經

2 juan

Tang (618–907)

287 (fasc. 136)

"Scripture on the Stars, with the Descriptive Almanac of their Basic Divinatory Symbols." Better known among specialists as the Star Scripture (*Xingjing* 星經), this work appears as a descriptive and illustrated catalogue of the stars or constellations belonging to Chinese uranography (see fig. 23). The entries are mostly in an oracular style, lending the work the aspect of a handbook of judiciary astrology, and warranting the full title in the present *Daozang* edition.

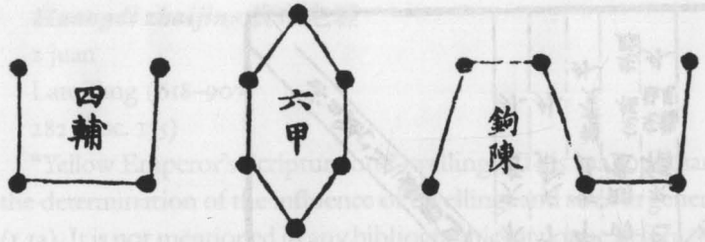

FIGURE 23. The constellations of the Four Auxiliaries (*sifu* 四輔), the Six Periods (*liujia* 六甲), and the Gouchen 鉤陳 pole (*287* 1.1a–b).

The Star Scripture is mentioned for the first time in the *Tongzhi*, "Yiwen lüe," 44.12b, in three juan. The larger number of juan is no reliable indication of the state of the work at the time, since the edition described in *Siku quanshu zongmu* (110.25b–26a), today in the Tianyi ge 天一閣 collection, comprises six juan, despite the fact that it is a simple reedition of the *Daozang* text. All extant editions, whatever their title or attribution, are actually copies corresponding to the Ming Taoist canon, which is therefore the oldest prototype. The *Sibu zonglu tianwen bian* ("bubian" 49b) mentions a Yuan printed edition without describing or identifying it.

The present text suffers from many lacunae. The first sheet is missing, and only 162 of the 283 known constellations are included. The entries' order is congruent with the natural succession of the Twenty-eight Stellar Mansions (*xiu* 宿), distributed seven to each direction. Entries 1 to 100 deal with the seven eastern *xiu* and neighboring constellations; 101 to 162 with the northern *xiu* and neighboring constellations. Entry number 101 is preceded by an introduction on the northern *xiu*, which confirms that such was indeed the original order of the work and that lacunae are mostly due to the loss of the second part, dealing with constellations of the western and southern quarters.

When compared with the star catalogues preserved in Tang literature (see Needham, "Astronomy," 197–98), especially with the *Kaiyuan zhanjing* 開元占經 of the early eighth century (juan 60–63 and 65–70), the present work shows obvious similarities both in style and content. The oracular formulas are often identical with the exception that where the *Kaiyuan zhanjing* presents itself as a compilation of supplementary materials, the *Tongzhan daxiang li xingjing* almost always adduces its own authority. It can be safely assumed that the present work was written during the Tang (618–907). This dating is further confirmed by some elements of internal criticism, for which see the entry in *Siku quanshu zongmu*. In his *Han shu yiwen zhi shibu* 2:1502, Yao Zhenzong 姚振宗 argues that its integration into the *Daozang* should date from the Tang or, at the latest, from the Song (960–1279).

Marc Kalinowski

Lingtai jing **靈臺經**

21 fols.

Tang (618–907)

288 (fasc. 136)

The "Scripture of the Transcendant Terrace." The term *lingtai* (transcendant terrace) in the title of this work denotes, in the Chinese scientific tradition, any kind of observatory tower for astronomical, meteorological, or other purposes. This text is a fragment of an astronomical treatise of unknown origin. The *Tongzhi*, "Yiwen lüe," 44.14a lists a *Lingtai jing* in three juan.

The present version includes only four headings, numbered 9 to 12. A commentary explains that headings 1 to 8 are lost. Heading number 10 (3a–14b), the most important, is devoted to the description of a divination practice using a set of twenty-eight palaces, certainly linked to the Twenty-eight Stellar Mansions (*xiu* 宿). The text can be dated with some certainty to the beginning of the tenth century, on the basis of its similarities with another treatise that immedialtely follows it in the *Daozang: 289 Chengxing lingtai biyao jing*.

The mantic world evoked by the procedures preserved in this text betrays a strong influence of astrocalendric calculations of Indian origin that were widespread in China during the second half of the Tang (618–907), including the system of the nine luminaries (*jiuyao* 九曜) and the Greek zodiac. Titles quoted in the text belong to the Greco-Indian astrological corpus, like the *Duli* [*yusi*] *jing* 都例經 (4b), introduced into China between 785 and 805 (see also the entry on *289 Biyao jing*), and the *Simen jing* 四門經 (1b; see *Zhizhai shulu jieti* 12.373), which also dates from the Tang (see *Xin Tang shu*, "Yiwen zhi," 3.1548).

One peculiarity worth mentioning is the advanced Sinification of the system of the nine luminaries, among which the typically Chinese Tianyi 天一 and Taiyi 太一 are used in place of *jidu* 計都 *(ketu)* and *luohou* 羅侯 *(rāhu)*.

Marc Kalinowski

Chengxing lingtai biyao jing **秤星靈臺祕要經**

7 fols.

Tang (618–907)

289 (fasc. 136)

"Scripture on the Essential Secrets of the Transcendant Terrace for Appraising the [Influence of] Celestial Bodies." The title paraphrases heading 11 in the preceding work, *288 Lingtai jing*, "Appraising the Influence of the Celestial Bodies" (*chengxing lifen* 力分; 14b).

The text is as fragmentary as the preceding one (see 6a for a reference to missing passages), with which it shares a common lexical and theoretical background. Fre-

quent quotations from a *Jiuzhi jing* 九執經 (2a, 3b, 4a) confirm the obvious filiation with Indian astrocalenderic traditions; the *Jiuzhi li* 曆 (Calendar of the Nine Planets) was introduced to China in 718.

A short introduction by the author was fortuitously preserved in the shape of a commentary to a quotation from the *Renlun jing* 人倫經 (1a–b). It explains how the transmission of the astrological ritual described here, going back to Guo Pu 郭璞 (276–324), passed through Yixing 一行 (eighth century) and his contemporary Li Quan 李筌, who noted it down in their *Bisi jing* 筆斯經. The author claims to have deleted this part of the text while editing it around 894–897, lest sorcerers (*shiwu* 師巫) put it to illicit use. He ends by saying that over the years he changed his mind and was now ready to publish a separate edition of this very part. It can thus be assumed that the received version was written in the first decades of the tenth century.

The treatise is clearly divided into two parts: the first part (1a–4b) describes a protection ritual against baleful celestial influences and forms a kind of appendix to the divinatory procedure outlined in *288 Lingtai jing*. It may be noted that the ritual includes the chanting of Taoist scriptures such as the *Duren jing* 度人經 and the *Xiaozai jing* 消災經 (3a).

The second part (5a–7a) has two paragraphs (the first paragraph being followed by a commentary) and deals again with the mantic world of the nine luminaries. The title of the second paragraph, "Dongwei dashu 洞微大數," anticipates a divinatory method that seems to have taken form under the Song (960–1279); the earliest known source of this method is a work in the *Daozang*: *1485 Ziwei doushu* (q.v.; this work stipulates the equivalence of *ziwei* 紫微 and *dongwei* 洞微). More generally, the procedures in both the present text and *288 Lingtai jing* present many similarities with those in *1485 Ziwei doushu* that may represent reformulations by later Song innovators.

Marc Kalinowski

2.A.3 Medicine and Pharmacology

If a distinction can be made in the history of Chinese medicine between an earlier period of "Taoist medicine" and a later period of "Confucian medicine," then the Tang (618–907) witnessed the final flourishing of the former. Both SUN SIMO, at the beginning of the dynasty, and WANG BING, at its later stage, made immense contributions toward the preservation and the upgrading of Chinese medical science. Sun's work is related mainly to herbal drugs and symbolical therapy, whereas both Wang's work on the *Huangdi neijing suwen* 黃帝內經素問 (see part 1.A.3) and his later studies, such as the *1023 Suwen liuqi xuanzhu miyu* listed here, concern mainly acupuncture and questions of theory. From Sun's work and other minor texts assembled here one can see how closely Tang medicine was related to Tending Life practices. The reader is therefore invited to consult also part 2.A.4.

Sun zhenren beiji qianjin yaofang mulu **孫眞人備急千金要方目錄**
2 juan
1162 (fasc. 799)

Sun zhenren beiji qianjin yaofang **孫眞人備急千金要方**
93 juan
By SUN SIMO 孫思邈 (581?–682); revised by Lin Yi 林億 and others; eleventh century
1163 (fasc. 800–820)

"Essential Priceless Prescriptions for All Urgent Ills, by Zhenren Sun." This is an important medical handbook in 232 sections that contain 5,200 articles concerning the main aspects of practical medicine. The title of the work is not new. The *Sui shu*, "Jingji zhi," 34.1045 quotes a *Qianjin fang* 千金方 in three juan by Fan Shiying 范世英.

According to Nathan Sivin, this great work of SUN SIMO was written between 650 and 659. There are three main editions of the book: one dating from the Northern Song period, which is very incomplete; another from the Song, and the present *Daozang* edition (see Okanishi Tameto, *Song yiqian yiji kao* 2:584 ff.; Ma Jixing, *Zhongyi wenxian xue*).

The first two juan are edited separately under the title "Table of Contents of the *Sun zhenren beiji qianjin yaofang*." In addition to the table of contents, this part contains two prefaces and an introduction.

The first preface is signed by Gao Baoheng 高保衡, Sun Qi 孫奇, Qian Xiangxian 錢象先, and Lin Yi, members of the bureau charged with the revision of medical texts, founded on imperial order in 1056. For their work of revision and editing, they requested that the secretary of the imperial cabinet collect public and private manuscripts of the *Qianjin fang*, as well as the books of the Taoist canon. Having first presented the sources used by SUN SIMO for his handbook, the prefacers briefly describe the sequence of the sections of the work.

The second preface is by SUN SIMO himself, who explains the reasons for writing this work and the meaning of the title. The introduction that follows is composed of two parts: (1) ten articles for guidance written by Sun himself and originally placed at different places in his work, but assembled here by the editors; and (2) a number of corrections made by Lin Yi and his collaborators. Their work consists mainly in the unification of names, remedies, and medical terminology; a modernization of the

measures given in the recipes; a reordering of chapters and recipes; and the correction of faulty characters.

The main part of the work deals with drug therapy (juan 2 to 78), beginning with prescriptions for diseases of mother and child. At the end of each prescription, variants for dosage or ingredients are indicated in small characters. These indications have been borrowed from later sources and are certainly due to Lin Yi and his collaborators. In addition to the prescriptions of classical Chinese medicine, the work contains a number of Taoist remedies, such as the use of incantations or talismans. There are also a few references to the alchemical work of SUN SIMO. Between 618 and 626, a dragon is said to have presented Sun with a book called Canon for the Absorption of Water (*Fushui jing* 服水經), which the author abstracts here. The book describes a form of exorcism that uses a Sanskrit *dhāraṇī*.

Juan 79 and 80 are devoted to dietary rules. Juan 81 to 83 are on the arts of Tending Life. These chapters use large parts of the lost *Yangsheng yaoji* 養生要集, which is also used in *1427 Taiqing daolin shesheng lun*.

At the end of the work, there is a part devoted to pulse taking and acupuncture. The system expounded here is that of the *Jiayi jing* 甲乙經, revised by Zhen Quan 甄權 of the Tang in his *Mingtang renxing tu* 明堂人形圖.

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Catherine Despeux

Suwen liuqi xuanzhu miyu 素問六氣玄珠密語

17 juan

By WANG BING 王冰, *hao* Qixuan zi 啓玄子; 762

1023 (fasc. 665–667)

"Secret Instructions on the Mysterious Pearl of the Six Qi in the *Basic Questions*." The work is mentioned in Yu Mao's *Suichu tang shumu* under the title *Miyu* 密語 (see VDL 134). WANG BING, the editor and commentator of the *Huangdi neijing suwen,* announced in his preface to *1018 Huangdi neijing suwen buzhu shiwen* that he wrote a *Xuanzhu miyu* 玄珠密語, which he clearly identifies as a work on prognostication (*1018 Buzhu shiwen, xu* 1b). This text seems to have been originally part of WANG BING's commentary but appears her as a separate work. As indicated in the title, it is a detailed treatise on energy cycles (*qiyun* 氣運) in the universe and in the human body.

Kristofer Schipper and Yuan Bingling

Taishang zhouhou yujing fang 太上肘後玉經方

5 fols.

By Lu Zunyuan 盧遵元, *hao* Xiaqi zi 霞栖子; ninth century

847 (fasc. 573)

"Vade Mecum of Recipes from the Jade Book of the Most High." This small collection consists of eight prescriptions, each linked to one of the Eight Recipes and attributed to a famous immortal. The text is mentioned in Song catalogues (see VDL 86) and reproduced in YJQQ 74.13a–19a. There the name of the author is given as Lu Daoyuan 盧道元.

The author is not known from other sources. In the preface, he traces the transmission of the recipes to the god Donghai qingtong jun 東海青童君, who dictated them to a certain Chaoju zi 巢居子. The latter recorded them and gave them to Hanqi zi 寒棲子 during the Chang'an era (701–704). Hanqi zi passed them on to the author in 792, who transmitted them in turn to a Mr. Shi 施, alias Yinqi zi 隱棲子, "in the *yiwei* 乙未 year of the Baoli era (825–827)." In fact, this era does not comprise a *yiwei*, but only a *dingwei* 丁未 year. It is probable that there has been a graphic confusion between *yi* 乙 and *ding* 丁.

Each prescription carries a colophon relating its origin. For instance, the fifth recipe is said to have been found in a cavern on Mount Heming 鶴鳴 in Sichuan, whereas the sixth was culled from a *Xianmen zi jing* 羨門子經. The latter title is mentioned in the catalogue *Sanguo yiwen zhi* 三國藝文志 4.84a.

The YJQQ version is more explicit than the present text with respect to the origins of the recipes. Moreover, the YJQQ reproduces the Eight Trigrams at the head of each of these recipes. For the sixth recipe, the YJQQ version gives a variant.

Catherine Despeux

Shenxian fushi lingcao changpu wan fangzhuan 神仙服食靈草菖蒲丸方傳

5 fols.

Tang (618–907)

844 (fasc. 573)

"Recipes and Stories Concerning Calamus and Ganoderma Pills." This is a small treatise on the different ways of gathering and preparing herbal medicine from these two species, how to ingest them, their efficacy, and historical examples of people who benefitted from them. The introduction gives the date Dali 14, which corresponds to 779.

Kristofer Schipper

FIGURE 24. Imaginary herbs for medical meditation–the Immortal Beauty and the Yellow Shoot (*932* 17a–b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/925)

Boyun xianren lingcao ge 白雲仙人靈草歌

20 fols.

Tang (618–907) or Five Dynasties (907–960)

932 (fasc. 597)

"Song of the Divine Herbs, by the White Cloud Immortal." This is an illustrated catalogue of fifty-five medicinal plants, with annotations in rhymed verse (see fig. 24). One entry lacks an illustration.

Boyun xianren (White Cloud Immortal) is an appellation for SIMA CHENGZHEN (667–735). The present work, however, is quoted only in the *Chongwen zongmu* (see VDL 100), and without attribution. The book must therefore have been written between the eighth and tenth centuries.

The herbs have a wide range of properties. Some are used in operative alchemy, in mollifying or fixing minerals. Others have therapeutic virtues or help to prolong life. The preface to the catalogue is stated to be lost.

Catherine Despeux

Zhong zhicao fa 種芝草法

4 fols.

Tang (618–907)

933 (fasc. 597)

"Method of Planting Cryptogams." This is an undated text; it quotes as its source the instructions given by Laozi in another text, also undated: *1206 Shangqing mingjian yaojing*, paragraph 7, which carries the subtitle "Laozi's Jade Casket Containing the Scripture on Growing Cryptogams: A Secret of the Divine Immortals" (*Laozi yuxia zhong zhongzhi jing shenxian bishi, diqi* 老子玉匣中種芝經神仙祕事第七).

These two texts are similar in content, but many textual divergences between them suggest that our text may well be an inexact copy of *1206 Mingjian yaojing* and *1245 Dongxuan lingbao daoshi mingjing fa*, a text that repeats *1206 Mingjian yaojing* in many instances. To take two examples among many, 2b of our text compared to *1206 Mingjian yaojing* 10b shows discrepancies in the *wuxing* 五行 table of correspondences; and 3a and 4a compared with *1206 Mingjian yaojing* 10a–13a reveal evidence of faulty copying.

The text stipulates that immortality may be obtained only by the absorption of the four cryptogams of the cardinal points, cultivated according to the instructions given. These instructions provide for every detail of the growth, harvesting, and preparation of the cryptogams for medical purposes. These plants, of themselves, command all the tellurian, vegetable, mineral, and cosmological essences used in other methods in the quest for immortality. Most of the plants, minerals, ceremonies of harvesting, and laws governing each cryptogam in rhythm with the universe that are mentioned in our text are also found in the BPZ, particularly in juan 11, "Xianyao 仙藥."

Pauline Bentley Koffler

Shangqing mingjian yaojing 上清明鑑要經

12 fols.

Tang (618–907)

1206 (fasc. 876)

"The Scripture of the Essentials of the Clear Mirror." This text contains instructions for the preparation and use of seven methods for attaining immortality, presented in seven short paragraphs: (1) meditation by means of mirrors; (2) the polishing of such mirrors; (3) alchemical prescriptions; (4) celestial flower-wine; (5) selected healing plants for making pillows, and identification of the nine-knotted magistral staff; (6) prescriptions for such pillows, and their accompanying fu; (7) cultivation of cryptogams governed by the cardinal points.

It is possible that in deference to the Song taboo of the name of Gaozong (*jing* 鏡) the term *jian* 鑑 was substituted in the title for the more usual *mingjing* 明鏡. The book was probably written before the Song (960–1279). Paragraphs 1, 2, 4, and 5 (that is, the entire first half of the text, with the exception of page 4b) exist also in YJQQ 48.8a–13b, as well as in the Tang work *1126 Dongxuan lingbao daoxue keyi* 2.6b–10a. Moreover, the first two paragraphs of the present work make up the entire text of *1245 Dongxuan lingbao daoshi mingjing fa*. As to paragraph 7 of our text, it is the source of

933 Zhong zhicao fa. On close scrutiny, the textual variants that exist between all these versions convey the impression that the present one is the least distorted.

In spite of its title, this book does not appear to have any direct relationship with the Shangqing scriptural tradition. The ingredients of the prescriptions echo the classical sources on those matters (*Shennong bencao*, BPZ).

Pauline Bentley Koffler

2.A.4 Yangsheng

This section, devoted to Tending Life techniques (*yangsheng* 養生), is divided into two sections: "miscellaneous practices," many of which involve breathing exercises in combination with a variety of other methods; and practices that are specifically centered on "respiratory techniques." The first category comprises dietary techniques (especially abstention from cereals), personal hygiene, gymnastics, massage, divination and calendrical observances, meditation, elixir and physiological alchemy, and magic. The section opens with a short, general treatise on the Primordial Qi or the fundamental life force (*yuanqi* 元氣). Next comes perhaps the best-known representative of *yangsheng* literature: *838 Yangxing yanming lu*, attributed by tradition alternatively to the scholar of medicine and alchemy Tao Hongjing and to the Tang physician Sun Simo. This text is followed by another work ascribed to Sun: *837 Zhenzhong ji*. Several of the compilations in this section are presented in the form of commentaries on earlier works, such as *402 Huangting neijing yujing zhu, 403 Huangting neijing yujing jingjie,* and *432 Huangting neijing wuzang liufu buxie tu* on the Book of the Yellow Court (see also *1400–1402*), and *763 Laozi shuo wuchu jingzhu* on the Five Feasts Scripture. The work *673 Taishang laojun hunyuan sanbu fu*, a rare collection of popular talismanic methods, is followed by several works on life-tending magical arts involving invocations, *dunjia* 遁甲 (hidden period) magic, and mirrors. The discourse in this section ranges from homely advice on everyday lifestyle and the maintenance of good health to abstract philosophical speculation. The respiratory techniques that form the main subject of part 2.A.4.b, and that feature frequently in the other works in this chapter as well, are for the most part based on the theory and practice of Embryonic Breathing" (*taixi* 胎息) described in Henri Maspero's "Methods of 'Nourishing the Vital Principle.'"

2.A.4.a Miscellaneous Practices

Yuanqi lun 元氣論

28 fols.

Tang (618–907)

1032 *Yunji qiqian* 56 (fasc. 677–702)

"Treatise on the Primordial Qi." This text is cited as lost in *1430 Daozang quejing mulu* 2.6a and must therefore have existed as an independent work. It has, however, been preserved in the YJQQ, where it is placed at the beginning of the chapters concerning bodily exercises, as a kind of introduction. The text observes the Tang taboo of the character *zhi* 治, replacing it with *li* 理. There are citations of *31 Huangdi yinfu jing* (18b and 24a) and of the "Sanfeng ge 三峰歌" of Luo Gongyuan 羅公遠, which shows that the work dates from the Tang dynasty and was probably composed during the late eighth or early ninth centuries.

The present work is a theoretical treatise on *yuanqi* 元氣 (Primordial Qi, fundamental life energy), in its relationship to the origin of the universe and the configuration of the human being. The preface (1a–3a) retraces the mythical birth of the universe from the cosmic egg and the ensuing formation of the world and of human life. The later part of the text explains the cosmological system and the corresponding methods of Inner Alchemy (*neidan* 內丹) and other Tending Life techniques.

Alessandra Lavagnino

Yangxing yanming lu 養性延命錄

2 juan

Attributed to Tao Hongjing 陶弘景 (456–536)

838 (fasc. 572)

"Records Concerning Tending Life and the Lengthening of Life." This is a collection of instructions for healthy living; food; fasting and prayer; breathing exercises for healing; massage; gymnastics; and sexual therapy.

The present work is mentioned in Song catalogues such as the *Bishu sheng xubiandao siku queshu mu* with attribution to Tao Hongjing (see VDL 159). The preface of the present edition notes, "Some say that this book was compiled by Sun Simo." This attribution may be due to the fact that the *Tongzhi*, "Yiwen lüe," lists a work with a similar title, also in two juan, which it ascribes to Sun, whereas the *Bishu sheng* catalogue lists a *Yangsheng zalu* 養生雜錄 in one juan by the same author (VDL 159).

The present text is given, in an abridged form, in YJQQ 32. There the unsigned preface does not contain the note on the alternative attribution of the text to Sun Simo, nor does it mention the division of the book into two juan of three paragraphs each, which may imply that those two details were added later. The wording of the

preface suggests the authorship of TAO HONGJING, as does the style, but this similarly does not exclude the possibility of a deliberate imitation.

The author states in the preface that he studied all texts on the art of Tending Life, from the mythical emperors up through the Wei and Jin dynasties, and that he relied on the *Yangsheng yaoji* 養生要集 by Zhang Zhan 張湛 (fl. 370), Zhi Dun 支遁 (alias Daolin 道林), Zhaiping 翟平, and Huangshan 黃山. In fact, one third of the section on gymnastics and massage here consists of extracts from the *Yangsheng yaoji* (see Despeux, "Gymnastics").

The book is composed of numerous quotations, many containing the words of Pengzu 彭祖. These words may have come from a *Pengzu yangxing jing* 彭祖養性經 in one juan, mentioned in the *Sui shu*, "Jingji zhi," 34.1043. Parts of this latter text can also be found in *1163 Sun zhenren beiji qianjin yaofang* by SUN SIMO, in the section 81.9b–17b of that work which bears the title "Tending Life according to Daolin," and is therefore probably based on the above-mentioned work by Zhang Zhan. Other parts of our text can also be found in *837 Zhenzhong ji*, also by SUN SIMO (compare, e.g., the passages in 1.5b and 1.10b of our text with *837 Zhenzhong ji* 2b and 3a–b, respectively). Moreover, the third paragraph of juan 1 of our text corresponds to *1427 Taiqing Daolin shesheng lun* 9. The latter work corresponds in turn to juan 81 of *1163 Qianjin yaofang*. The description of the Six Qi given in our text (2.3a) is identical to the one found in *836 Shenxian shiqi jingui miaolu* 5b. The passage on the Play of the Five Animals (*wuqin xi* 五禽戲; 2.7a–b) corresponds to a passage in *821 Taishang laojun yangsheng jue* 1.1a–2a.

This work appears to be a reconstitution dating from the late Tang dynasty (618–907) and drawing on materials on *yangsheng* techniques found mainly in the works of SUN SIMO.

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Catherine Despeux

Zhenzhong ji 枕中記

27 fols.

Tang (618–907)

837 (fasc. 572)

"Notes to Be Kept inside the Pillow." This is a collection of various methods for Tending Life. The *Chongwen zongmu* (VDL 115) attributes it to SUN SIMO (d. 682). YJQQ 33.1a–12a has a *Sheyang zhenzhong fang* by SUN SIMO of Taibo shan, with a preface, that corresponds to the beginning of the present text (approximately 1a–10a).

The other parts of the text are quoted in *Jingshi zhonglai daguan benzao* 6 and 12 (dated 1108), indicating that in the early Song it had already its present form. However, an editorial mistake caused a fragment of *850 Xiuzhen bilu* to take the place of a part of the original text (10a–13a), which continues from 13b onwards. The author mentions a journey to Sichuan in 649 (21a), which is confirmed by Sun's biography in LZTT 29.12b.

The present book is a patchwork of quotations and methods taken from Six Dynasties compilations and divided into two main parts: (1) recipes for Tending Life (1b–10a), offering general thoughts, prohibitions, gymnastics, and breathing exercices, with a brief overview of Embryonic Breathing (which is criticized in *820 Taiqing tiaoqi jing*); (2) methods concerning the harvest, fabrication, and ingestion of the most common mineral or vegetable concretions, so as to keep the intestines free after having "chased the Three Worms" (13b–27b). Details are provided on the rites to perform when ingesting the drugs.

Jean Lévi

Huangting neijing yujing zhu 黃庭內景玉經註

3 juan

By Bo Lüzhong 白履忠, *hao* Liangqiu zi 梁丘子 (fl. 722–729)

402 (fasc. 190)

"Commentary on the Precious Book of the Inner Landscape of the Yellow Court." This is a commentary on *331 Taishang huangting neijing yujing*, by the court Taoist Bo Lüzhong. Bo's biography in *Tang shu* 192.5124 mentions the present work. The original preface has been preserved in YJQQ 11.1a–b, where it is followed by the preface to the Wucheng zi 務成子 commentary (1b–9b). In our present edition, this sequence is reversed: the Wucheng zi preface occupies 1a–3a; Bo's original preface is on 3a–b; and they are merged into a single text called "Formula (for Reciting) the *Huangting neijing yujing*." Both prefaces are again reproduced in the version of the present work included in *263 Xiuzhen shishu* 55–57, but there they are presented as being entirely the present author's work. Bo's commentary is complete, giving due attention to each detail, whether of a practical or of a mystical nature, and drawing on a large number of primary and secondary sources in support of the interpretations. Its inclusion in a great number of Song libraries (VDL 88) demonstrates its popularity.

Kristofer Schipper

Huangting waijing yujing zhu 黃庭外景玉經註

2 juan

By Bo Lüzhong 白履忠, *hao* Liangqiu zi 梁丘子 (fl. 722–729)

263 *Xiuzhen shishu* 58–60 (fasc. 131)

"Commentary on the Precious Book of the Outer Landscape of the Yellow Court." This is Bo Lüzhong's commentary to *332 Taishang huangting waijing yujing*, preserved only in the *Xiuzhen shishu* collection. The work reads like a sequel to Bo's *402 Huangting neijing yujing zhu*, as it bases most of its interpretations on the system of the latter. This dependence is especially apparent in the fact that the present text places all major dwellings of the gods in the head (for instance, the "marvelous root" [*linggen* 靈根] is indentified with the tongue on 58.2b) instead of in the lower belly and the sexual organs, which seems to be what the original meaning of the *Waijing yujing* indicates. Among the deities of the body, Laozi is especially prominent, and the whole commentary can be read as a guide to visualizing an Inner Old Master.

Kristofer Schipper

Huangting neiwai yujing jingjie 黃庭內外玉景經解

11 fols.

By Jiang Shenxiu 蔣愼修 (Tang [618–907])

403 (fasc. 190)

"Commentary on the Precious Book of the Inner and Outer Landscapes of the Yellow Court." This is a commentary on the two versions of the *Huangting jing*. The present text is only a fragment of the original work by Jiang in ten juan (see *Tongzhi*, "Yiwen lüe," 5.5b; VDL 147). Jiang is unknown elsewhere, but, judging from his title, he may have been a daoshi at a Tang (618–907) court. This is a detailed philosophical commentary drawing on classical Taoist sources.

Kristofer Schipper

Huangting neijing wuzang liufu buxie tu 黃庭內景五臟六腑補瀉圖

2 + 22 fols.

By Hu Yin 胡愔; preface dated 848

432 (fasc. 196)

"Chart on the Procedures for Filling and Emptying the Six Recepticles and Five Viscera according to the the Inner Landscape of the Yellow Court." This is a short, illustrated treatise on the Five Viscera and their corresponding qi-breaths (fig. 25).

The work is mentioned in a Song catalogue (VDL 147). It is also reproduced, without illustrations, in *263 Xiuzhen shishu* 54. That version is titled *Huangting neijing wuzang liufu tu* and it is preceded by the same preface, except for the omitted date. The main texts of the two versions show major divergences: The passage 4a–b in *263 Xiuzhen shishu* is absent from the present text; conversely, the section 2b–3a here is missing in *263 Xiuzhen shishu*. The discussion concerning the heart is entirely different in the two versions. The present work is also related to *1402 Shangqing huangting wuzang liufu zhenren yuzhou jing*, which, in its edition in YJQQ 14, features the same illustrations (compare, for example, 7b–8b here with YJQQ 14.6b–7b, and *263 Xiuzhen shishu* 54.4a–5b with *1402 Yuzhou jing* 2b–3b). These different versions all constitute fragmentary and no doubt partially corrupted elaborations of the same basic material (see also *819 Taishang yangsheng taixi qijing*).

FIGURE 25. The Green Dragon of the liver (*432* 10a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/429)

In his preface the author explains that he had selected and ordered a set of Taoist texts for the initiation of novices. The categories indicated in the preface correspond exactly to those found in the text: illustrations, glosses, pathology and medication, therapeutic breath-swallowing, seasonal taboos, and gymnastics.

Jean Lévi

Shangqing huangting yangshen jing 上清黃庭養神經

10 fols.

Tang (618–907)

1400 (fasc. 1049)

"Book on the Nourishment of the Spirits of the Yellow Court, a Supreme Purity Scripture." The present text is listed in the *Tongzhi*, "Yiwen lüe" (see VDL 148). Moreover, YJQQ 14 contains a *Huangting dunjia yuanshen jing* the first three pages of which are the same as this text. The first part sets out a system combining meditation on the spirits of the body, as prescribed by the Book of the Yellow Court (see *331 Huangting neijing yujing* and *332 Taishang huangting waijing yujing*), with the worship of the gods of the sexagesimal cycle and the so-called *dunjia* 遁甲 or "hidden period" magic. As such, the title of the YJQQ version seems more appropriate. However, after the first three pages, which both texts have in common, the YJQQ version, beginning at the end of page 3b, contains a treatise on the Five Viscera and the different ways to nourish them that is similar to *1402 Shangqing huangting wuzang liufu zhenren yuzhou jing* (q.v.), whereas our text is from the beginning to the end devoted to the cult of the gods of the sexagesimal cycle. All these texts must have a common background. In

spite of the *Shangqing* epithet, there is no clear relationship with the scriptural canon of the same name.

Kristofer Schipper

Taishang huangting zhongjing jing 太上黃庭中景經

13 fols.

Commentary by Li Qiansheng 李千乘; late Tang (618–907)?

1401 (fasc. 1050)

"The Book of the Central Landscape of the Yellow Court of the Most High." This is a sequel to the two other versions, the "Inner" and the "Outer," of the Book of the Yellow Court, *331 Taishang huangting neijing yujing* and *332 Taishang huangting waijing yujing*. It carries a second title: *Huang-Lao huangting jing* 黃老黃庭經. But this mention of "Huang-Lao" (the Yellow Emperor and Laozi) was probably intended to give the book an antique aura. Its description of the inner world is also more straightforward and picturesque than that of other versions. The work is listed in the bibliographical chapters of the *Song shi* and in the *Tongzhi;* these chapters also mention the commentator (see VDL 147).

Li Qiansheng is unknown. His name is preceded, at the beginning of the text, by his ordination title of Shangqing yuanming zhenren 上清元命眞人, which was current during the Tang. His extensive glosses draw on a variety of well-known sources, all classical but not exclusively from the Shangqing canon. The *Yijing* 易經 is quoted on page 5b and again on 9b. The *Dadong jing* 大洞經 is also often referred to, which suggests a late Tang date.

Kristofer Schipper

Shangqing huangting wuzang liufu zhenren yuzhou jing
上清黃庭五藏六府眞人玉軸經

12 fols.

Tang (618–907)

1402 (fasc. 1050)

"Precious Scroll of the Zhenren on the Six Receptacles and Five Viscera of the Yellow Court of Shangqing." This work is a short treatise on the visualization of the Five Viscera, with illustrations (see fig. 26). A related text, though with different illustrations, is found in YJQQ 14.3b–14a. The latter's illustrations are identical to those in *432 Huangting neijing wuzang liufu buxie tu*, the contents of which again recall the present work. The beginning of the YJQQ version is truncated and the text has been conflated with a *Huangting dunjia yuansheng jing* that does not correspond to the *Daozang* work of the same title, *873 Huangting dunjia yuansheng jing*. In fact, this version

FIGURE 26. The Red Bird, spirit of the heart (*1402* 3b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/1383)

(YJQQ 14) seems to be a different elaboration of *432 Buxie tu*. The version in *263 Xiuzhen shishu* 54 incorporates extensive passages of the present work (54.10b of the *Xiuzhen shishu* corresponds to 5b of our text) that do not feature in the extant edition of *432 Buxie tu*. Moreover, both *263 Xiuzhen shishu* and the present text contain numerous identical passages.

An abridged version of the present work is also found in *819 Taishang yangsheng taixi qijing* 5b–7b.

Jean Lévi

Laozi shuo wuchu jing zhu 老子說五厨經註

2 + 5 fols.

By Yin Yin 尹愔; presented in 736

763 (fasc. 533)

"Commentary on the Five Feasts Scripture Pronounced by Laozi." Yin Yin (d. 741), a prominent Taoist and Confucian scholar under Emperor Xuanzong (r. 712–756), served variously as imperial remonstrator (*jianyi dafu* 諫議大夫), abbot of the Suming guan 肅明觀 temple in Chang'an, and Jixian yuan 集賢院 academician (see *Xin Tang shu* 200.5703; *Cefu yuangui* 53.16b–17a; *Makita Tairyō, Gikyō kenkyū*, 364). The presentation date at the end of the author's preface is preserved only in the edition of this commentary in YJQQ 61.5b–10b, where it is titled *Wuchu jing qifa* 氣法.

The short Five Feasts Scripture itself is entirely preserved within this commentary. It does not appear independently in the *Daozang* (for another edition of the scripture, see *Zangwai daoshu* 6:58; in that version, Yin Yin's introductory paragraph appears at the end). The scripture comprises five stanzas consisting of four five-character lines each. The YJQQ edition shows that the five stanzas were associated with the Five Directions of space: east (lines 1–4), south (lines 5–8), north (lines 9–12), west (lines 13–16), and center (lines 17–20). Taoist "kitchen banquets" (*chu* 厨) were originally communal feasts that constituted an important part of the liturgical system of the Heavenly Master movement (see Stein, "Spéculations mystiques et thèmes relatifs aux 'cuisines'"). In the present work, the five kitchens are assimilated with the Five Viscera (*wuzang* 五臟), and the concept of the ritual banquet is recast in terms of physiologi-

cal alchemy. In his introductory paragraph (1a), Yin Yin relates the harmonization of vital energy (qi) to the satisfaction of the Five Viscera, which in turn balances the Five Spirits (*wushen* 五神). As a result of realizing these conditions, desire is eliminated. "In this scripture," says Yin, "obtaining provisions for the Five Viscera is likened to seeking food in the kitchen. Hence the reference to Five Kitchens." Commenting on Yin Yin's interpretation, DU GUANGTING claims more explicitly that practicing this scripture will enable the adept to stop eating (*590 Daojiao lingyan ji* 12.2b).

DU GUANGTING also states (*590 Daojiao lingyan ji* 12.2b) that the *Wuchu jing* formed part of the Taiqing bu 太清部 section, that is, the third of the Four Supplements (*sifu* 四輔), containing alchemical works, in the Tang Taoist canon. A second commentary, according to Du, had been written by Yin Yin's contemporary Zhao Xianfu 趙仙甫 (fl. 732; see *Yuhai* 53.11b). The same scripture, titled *Sanchu jing* 三厨經, was also contained in the Buddhist canon of the Tang period (see *Kaiyuan shijiao lu* 18.672a). The Buddhist version is, moreover, represented by a set of Dunhuang manuscripts (studied in Makita Tairyō, *Gikyō kenkyū,* 351–61) and is still found in the Taishō canon (T 85, no. 2894). Its five stanzas or incantations, arranged in the Buddhist version in the spatial order east-south-center-west-north (Stein 2673; Makita 354–55), were charactarized by DU GUANGTING as "spell *gāthā*" (*zhouji* 咒偈; *590 Daojiao lingyan ji* 12.2b). It seems likely that the scripture, with its Buddho-Taoist content and quasi-magical use, originated as a late Six Dynasties (220–589) Tantric "book of spells" (*zhoujing* 咒經; cf. Makita Tairyō, *Gikyō kenkyū,* 367, and Strickmann, "The Consecration sūtra"). In Tang times (618–907), the text was fiercely disputed by the Taoist and Buddhist communities, as borne out by DU GUANGTING's tale of alleged Buddhist plagiarism, which claims to document the origin of the separate Buddhist version circulating at that time (see *590 Daojiao lingyan ji* 12.2b–3b, and Verellen, "Evidential Miracles," 250–51).

BIBLIOGRAPHY
Makita Tairyō, *Gikyō kenkyū,* 345–68; Mollier, "Les cuisines."

Franciscus Verellen

Siqi shesheng tu 四氣攝生圖
28 fols.
Late Tang (618–907)?
766 (fasc. 534)

"Illustrated [Method] of the Four Energies for Conserving One's Health." At the end of the unsigned and undated preface (page 3b), the title of the present work is given as *Siji shesheng tu* 四季攝生圖, reading "Four Seasons" instead of "Four Energies." Several Song catalogues, such as the *Chongwen zongmu,* quote the work under

the present title (see VDL 96), stating that is was written by the daoshi Liu Ding 劉鼎. A number of people with this name can be identified for the Tang (618–907) and Wudai (907–960) periods, but none of them is known to have been a daoshi.

The work describes and depicts the viscera (*wuzang* 五臟, *liufu* 六腑) and their functions, linking them to the seasons and to the rules to be observed to keep in harmony with their changes (see fig. 27). A number of the practices as described here were common in Tang texts, such as *828 Youzhen xiansheng funa yuanqi jue.*

Kristofer Schipper

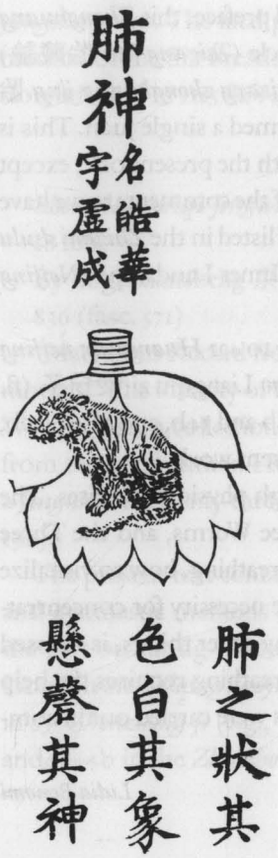

FIGURE 27. The spirit of the lungs (*766* 12a–b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/759)

Baosheng ming 保生銘
1 fol.
Attributed to SUN SIMO 孫思邈 (581?–682?)
835 (fasc. 571)

"Inscription on Preserving Health" This is an abstract of the main principles for maintaining good health as found in most of the Tending Life texts, such as SUN SIMO's *1163 Sun Zhenren beiji qianjin yaofang* 81.9b; *1427 Taiqing Daolin shesheng lun* 1b, 10b, 11b; and in *838 Yangxing yanming lu.*

This short text was engraved on the gate of an anonymous person. *Baosheng ming* is quoted in *766 Siqi shesheng tu* 2b.

Catherine Despeux

Taiqing zhonghuang zhenjing 太清中黃眞經
2 juan
Text attributed to Jiuxian jun 九仙君; commentary to Zhonghuang zhenren 中黃眞人; Tang (618–907)
817 (fasc. 586)

"The Most Pure Veritable Book of the Yellow Center." This is a didactic poem in seven-character verse. Both the Jiuxian jun and Zhonghuan zhenren are mythical figures, the latter being considered the master of the Yellow Emperor (see *Xianyuan benji* 軒轅本記 in YJQQ 100. 26b–27a). Zhonghuang is the center of the body. It is also a

name for the spleen. According to the unsigned and undated preface, this *Zhonghuang jing* 中黃經 was also called Treatise on the Womb Receptacle (*Taizang lun* 胎藏論) or Book of the Yellow Center of the Womb Receptacle (*Taizang zhonghuang jing* 胎藏中黃經). The eighteen sections (*zhang* 章) originally formed a single juan. This is also the version preserved in YJQQ 13, which is identical with the present one, except for some elements (the preface has a commentary, but part of the commentary we have here is missing). A version of the present work in one juan is listed in the *Zhizhai shulu jieti* 12.2b under the title Book of the Yellow Center of the Inner Landscape (*Neijing zhonghuang jing* 內景中黃經; see VDL 80).

The form and content of the present work is comparable to *402 Huangting neijing yujing zhu,* with its commentary by Bo Lüzhong 白履忠, *hao* Liangqiu zi 梁丘子 (fl. 722–729). A *Zhonghuang jing* is quoted by Bo in YJQQ 11.24b and 34b, and 12.6a, 19b, 20b, and 21b, but the citations do not correpond to the present work.

The work explains how one can gain inner vision through physical exercises. The first chapter concerns the abstention from cereals, the Three Worms, and the Three Cinnabar Fields. The second chapter describes Embryonic Breathing, how to visualize body energies, and heavens and palaces inside the body. The necessity for concentrating one's mind through an impeccable moral conduct, among other things, is stressed (2.11b). The commentary adds that practicing Embryonic Breathing requires the help of an assistant (2.2b), which may indicate that these practices were carried out in communities of adepts.

Lidia Bonomi

Taishang laojun yangsheng jue 太上老君養生訣

7 fols.

Early Tang (618–907)

821 (fasc. 569)

"Instructions of the Most High Lord Lao for Nourishing Vitality." This work consists of a collection of diverse gymnastic and respiratory practices, arranged in four paragraphs. Each of these short texts can be found in works of the early Tang (618–907), and the present collection should date to the same period.

The text states that it was "transmitted by Hua Tuo 華佗 to Wu Pu 吳普," reflecting the usual attribution of its first technique to Hua (see *Hou Han shu* 82B.2739). Song catalogues mention a *Laozi wuqin liuqi jue* 老子五禽六氣訣 (VDL 102) that undoubtedly corresponded to our work. The first two paragraphs of the present text are entitled "Wuqin 五禽" (Dance of the Five Animals; cf. *838 Yangxing yanming lu* 2.7a–8a) and "Liuqi 六氣" (The Six Breaths), respectively. The *liuqi* method is extant in numerous analogous versions (e.g., *131 Taixi biyao ge jue* 1b–2a). The third paragraph, a general discours on dietary methods, is also reproduced in *842 Baopu zi yangsheng lun*. The final paragraph concerns respiratory techniques, in particular the method of the Six Breaths for healing diseases of the Five Viscera. An analogous version is found in *1163 Sun zhenren beiji qianji yaofang* 82.5b–8b.

Jean Lévi

Shenxian shiqi jingui miaolu 神仙食氣金櫃妙錄

18 fols.

By Jingli xiansheng 京里先生

836 (fasc. 571)

"Marvelous Record from the Golden Chest on Qi-Eating [as Practiced] by the Immortals." The identity of the Master of the Capital City, Jingli xiansheng, is unknown. We also have a collection of alchemical methods, *420 Shenxian fuer danshi xingyao fa*, from the same author. He is mentioned in the *Sui shu* bibliographies as the author of a *Jingui lu* in twenty-three juan. This title is also mentioned in Song catalogues (VDL 130).

The present text contains a selection on dietary, "breath-swallowing" (*fuqi* 服氣), and gymnastic methods that are extant elsewhere in Tang collections. In particular, the part on curing various diseases through *daoyin* 導引 gymnastics (9a–13b) can be found in *818 Taiqing daoyin yangsheng jing* (9a–13a); many other excerpts are included in *837 Zhenzhong ji* (e.g., 7a–9a and 14a–18a in the present text correspond to 9a–10b and 1a–4b in the *Zhenzhong ji* and in *838 Yangxing yanming lu*).

Jean Lévi

Sandong shuji zashuo 三洞樞機雜說

13 fols.

Tang (618–907)

839 (fasc. 572)

"Various Accounts of the Essential Elements of the Three Caverns." This is a small notebook with prescriptions on miscellaneous subjects, culled from a number of well-known sources, none of them later than the Tang (618–907). The text begins with instructions for daily gymnastic exercises for novices. There are precise indications, and no source is given. The next item is on self-massage, with excerpts from *1016 Zhen'gao* and other Shangqing texts. Another item treated in some depth is rheumatism and other ailments that provoke stiff and painful joints. For these ailments, a Spell of the Northern Sovereign for Curbs and Twists (4b–7b) is given. Other topics concern herbs, the classification of immortals, and different kinds of incense. This work looks like a scrapbook of a Taoist amateur of the Tang dynasty.

Kristofer Schipper

Shesheng zuanlu **攝生纂錄**

28 fols.

Tang (618–907)

578 (fasc. 321)

"Collection of Texts for Conserving Health." This work is concerned with gymnastic exercises (*daoyin* 導引), breathing techniques (*tiaoqi* 調氣), the siting and protection of dwellings (*juchu* 居處), and the choice of auspicious days for traveling (*xinglü* 行旅).

The title of this work is quoted in the bibliographical chapter of the *Xin Tang shu* (59.1542), which indicates that the author is a certain Wang Zhongqiu 王仲丘, whereas the Song catalogues give Wang Liqiu 王立丘 (see VDL 167) and state that the work had three juan.

The first part, on gymnastic exercises, draws on well-known sources of the Jin period (265–420) or even earlier, such as the *Yangsheng yaoji* 養生要集 of Zhang Zhan 張湛 (fl. 370) and the *Daoyin jing* 導引經, mentioned in the biographical chapter (juan 19) of *1185 Baopu zi neipian*. In addition to these exercises, the present work gives a series of twelve exercises named Brahman Gymnastics (*poluomen daoyin fa* 婆羅門導引法; 2a–3a) that are also found in *1163 Sun zhenren beiji qianjin yaofang* 81.1a–2a and in *1427 Taiqing Daolin shesheng lun* (without the mention of Brahman Gymnastics). This is the only reference to Indian gymnastics in the *Daozang*.

Among the breathing exercises, we find a Method for the Harmonization of Qi by Master Luan (*Luan xiansheng tiaoqi fa* 欒先生調氣法; 10b) that probably comes from the *Tiaoqi fang* 調氣方 of the Buddhist monk Luan mentioned in the bibliographical chapter of the *Xin Tang shu* (59.1568). The part on siting page 19 quotes *283 Huangdi longshou jing*.

Catherine Despeux

Sun zhenren sheyang lun **孫眞人攝養論**

5 fols.

Attributed to Sun Simo 孫思邈 (581?–682)

841 (fasc. 572)

"Discourse of Sun Zhenren [i.e., Sun Simo] on Dietary Rules and Hygiene" This work is in fact a manual of calendrical observances. It may be related to the *Qianjin yueling* 千金月令 of Sun Simo, of which a few fragments are preserved in *Shuofu*. Some of its formuls are also found in Sun's *837 Zhenzhong ji*. The text lists alimentary interdictions and prescriptions concerning hygiene corresponding to each month of the year.

Jean Lévi

Hunsu yisheng lu **混俗頤生錄**

2 juan

Liu Ci 劉詞; tenth century?

848 (fasc. 573)

"Notes on [Methods of] Nourishing Life for Common Use." Liu Ci was a recluse of Maoshan 茅山 (Jiangsu). A biography of a Liu Ci figures in both the *Jiu Wudai shi* 124 and the *Xin Wudai shi* 50. A native of Hebei, Liu was famous for his military prowess. He died during the reign of Shizong (954–959) of the Later Shu. No mention of Taoism is made in his biography, and it is uncertain whether its subject is the author of our text.

The present work is listed in *Chongwen zongmu* 9.17a as *Hungu* 谷 *yisheng lu* (cf. VDL 135); the *Song shi*, "Yiwen zhi," 205.5195 notes only one juan.

In the preface, the author confesses to having fallen ill due to overindulgence in food and drink. His condition led him to the discovery that the art of prolonging life did not lie in the ingestion of drugs or the search for immortality, but simply in achieving the proper balance (1b).

The text comprises ten basic rules for the observation of diet hygiene. The first two sections deal with food and drink in general, followed by certain precautions to take during the Four Seasons and some prescriptions to combat fatigue and diseases caused by noxious winds. The last two sections concern rules related to sexual hygiene and prohibitions regarding hours and days of the year.

Farzeen Baldrian-Hussein

Baopu zi yangsheng lun **抱朴子養生論**

2 fols.

Tang (618–907)

842 (fasc. 572)

"Baopu zi's Discourse on Tending Life." This work is mentioned in the *Song shi* among the works of Ge Hong (VDL 113). The title of this brief tract is explained by its opening citation of a celebrated and frequently quoted passage from the *Baopu zi* (BPZ 18.368), which was in turn inspired by the *Huangren jing* 皇人經.

This work is an assemblage of commonplaces on the art of nourishing vitality. Most of its constituent elements are derived from Tang (618–907) writings. The same text is also found, with small variants, in *821 Taishang laojun yangsheng jue*. In addition to the passage taken from the *Baopu zi*, the work contains quotations from the *Xiaoyou jing* 小有經 (cited also in *837 Zhenzhong ji* 2b and *838 Yangxing yanming lu* 1.5b) of Feng Junda 封君達 (*838 Yangxing yanming lu* 1.10a; *837 Zhenzhong ji* 3a). Compare also 2a with *838 Yangxing yanming lu* 1.9a.

Jean Lévi

Baosheng yaolu 保生要錄

10 fols.

By Pu Qianguan 蒲虔貫 (fl. 934–965)

849 (fasc. 573)

"Essentials for Preserving Life." The author held the post of *siyi lang* 司義郎 (secretary) in the chief secretariat of the crown prince. Although this official title was of Tang origin, it was equally used in the early Song (960–1279; cf. *Xin Tang shu* 39.1293 and *Song shi* 168.3997).

The name of the author and the date of the text are problematic. The *Junzhai dushu zhi* 1a–6b lists a *Zhouyi yigui* 周易易軌 by Pu Qianguan of the Later Shu (934–965). The *Song shi*, "Yiwen zhi," 206.5265, however, does not mention the *Zhouyi yigui* but attributes another work to the author (written 蒲乾貫), a *Zhouyi zhimi zhaodan jue* 周易指迷照膽訣. The *Shuofu* 84 virtually reproduces all of the present text (until page 7a, *guolei* 果類), but it indicates the name of the author as Pu Chuguan 蒲處貫.

The text itself concerns dietetics. In his short preface, the author explains that the entire work is a result of his own experiences. He therefore undertakes the task of correcting certain errors found in ancient books. The latter include, for instance, substances of little use in dietetics, whereas he mentions only those substances that actually reinforce or "nourish" (*bu* 補) the organism.

The text begins with a brief summary of the *shen* 神/*qi* 氣 (spirit and breath) theories and *daoyin* 導引 gymnastics. This summary is followed by advice on clothing and habitation, the main object being "to avoid (noxious) winds in the same way as one would avoid an arrow" (4b). In the sections concerning drugs and food, the author advocates herbal and plant medicines (6b) and stresses the importance of sesame (*huma* 胡麻) among cereals. The list of alimentary substances for dietary purposes includes some varieties of fruit, meat (mutton, venison), fish, and fowl. Of note is the absence of vegetables in the list and the mention of Angelica root (*bozhi* 白芷; Dahurian Angelica) of the country of Wu, considered the best variety during the Song dynasty (cf. *769 Tujing yanyi bencao* 30.8a).

Farzeen Baldrian-Hussein

Taishang baozhen yangsheng lun 太上保眞養生論

5 fols.

Five Dynasties (907–960)

852 (fasc. 575)

"Discourse on Tending Life and Preserving Perfection by Taishang." This short anonymous treatise is mentioned in the *Chongwen zongmu* 9.7b, which omits the term *Taishang* 太上. The present title is listed in the *Song shi*, "Yiwen zhi," 205.5202 (cf. VDL 120), which also includes another work with a similar title, the *Da dongxuan baozhen yangshen lun* 大洞玄保眞養生論.

The book is a collection of quotations and excerpts: it begins (1a–2a) with an extract from *641 Taishang laojun neiguan jing* followed by the text of *840 Pengzu shesheng yangxing lun*. Although the latter shows some variants, the version of our text seems far more complete. Another passage, in a reduced version, figures in *263.17 Zazhu jiejing* 18.5b, where it is attributed to YANLUO ZI. The latter was a Taoist of the Five Dynasties (907–960), the date of our text must be placed between that period and the early Song (960–1279).

The work discusses humanity's place in the universe, the formation of the embryo, the reasons for the loss of vital energy, dietetics, and rules to observe in everyday life. When the adept has succeeded in the practice of all of these disciplines, notes the author, he or she may proceed to ingest drugs, at first of plant, later of mineral origin. The final step is ataraxy, the only state in which adepts can avoid the scattering of their internal deities or spirits (*shen* 神), for their departure from the body is considered as the cause of disease and death.

Farzeen Baldrian-Hussein

Xiantian Xuanmiao yunü Taishang shengmu zichuan xiandao

先天玄妙玉女太上聖母資傳仙道

9 fols.

Tang (618–907)

868 (fasc. 579)

"The Tao of the Immortals Conferred by the Most High Holy Mother, the Jade Maiden of Obscure Mystery from the Prior Heaven." This short and clearly incomplete text contains the instructions concerning the arts of Long Life revealed to Laozi by his mother, the Jade Maiden of Obscure Mystery, immediately after his birth.

Laozi's mother, Mother Li, was canonized as Great Empress of the Prior Heaven (Xiantian taihou 先天太后) by Empress Wu Zetian in A.D. 666; it is likely that her title here refers to this canonization.

Several passages of the present work can be found, with many variants, in *770 Hunyuan shengji* by XIE SHOUHAO (twelfth century). It is probable that both works had a common source in a now lost *Xuanmiao jing*, which is quoted in *1129 Daojiao yishu* 4.3a and YJQQ 12.5b and 21.13a. The present text is also close to *954 Taishang hunyuan zhenlu*, which was likewise among the sources of *770 Hunyuan shengji*.

Among the secrets of Long Life that Laozi receives, elixir alchemy occupies an important part (page 3a–4b). From page 5a on, the text describes the initiation of Yin Xi 尹喜. As a guidebook for practicing meditation, Laozi gives his disciple a *Yuli*

zhongjing 玉曆中經 in thirty-five chapters (*zhang* 章; see page 6a). This text must be *1168 Taishang laojun zhongjing*, and "thirty-five" appears to be an error for "fifty-five," the actual number of that work's chapters.

Kristofer Schipper

Huangting dunjia yuanshen jing 黃庭遁甲緣身經

10 fols.

Tang (618–907)

873 (fasc. 580)

"Book of the Hidden Period and the Causal [Karma] Body of the Yellow Court." This work is a manual of life-preservation methods. It combines the meditation and invocation pratices of the Book of the Yellow Court, and more specifically of the "Inner Landscape" version of this text (see *331 Taishang huangting neijing yujing*), with the *dunjia* magic, which consists in marshaling the spirits of the six *jia* and six *ding* periods for help and protection.

There is another text in the *Daozang* with this title, juan 14 of the YJQQ. Both texts are different but clearly related in subject and style. The YJQQ version mentions, within the text on page 3b1, a more complete title, adding the two terms *neijing* 內景 (Inner Landscape) and *biyao* 秘要 (Secret Essentials): *Huangting neijing biyao liujia yuanshen jing* 黃庭內景秘要六甲緣身經.

The *dunjia* method consists of writing a Talisman of the Causal Body of the Six Jia (*liujia yuanshen fu* 六甲緣身符) and swallowing it. This remedy will heal all diseases and also bring about the presence of the Jade Maidens of the Six Jia (*liujia yunü* 六甲玉女). Other methods consist in breathing exercises, including the famous absorption of the Five Shoots (*fu wuya fa* 服五牙法; 4b–7b). One of the texts presented here, the "Taiji zhenren fu siji yunya shenxian shangfang 太極眞人服四極雲牙神仙上方," may well be a fragment of a Shangqing text annotated by Tao Hongjing, as found in *421 Dengzhen yinjue*. The meditation methods are indeed related to the *Huangting jing*. Those in the YJQQ versions are illustrated (see fig. 28).

FIGURE 28. The spirit of the spleen (YJQQ 14.9a).

The YJQQ version is far more complete and more structured as a "canon." The present work is composed of fragments, some quite unrelated to their title, Possibly, they all derive from the same source.

Kristofer Schipper

Dongxuan lingbao daoshi mingjing fa 洞玄靈寶道士明鏡法

3 fols.

Tang (618–907)

1245 (fasc. 991)

"The Clear-Mirror Method for Use by Taoists of the Sacred Treasure Register." This text provides no indication of authorship or date. It is a shortened version of *1206 Shangqing mingjian yaojing*. It is also identical, apart from two brief passages in the text (on pages 2a and 3a), with *1126 Dongxuan lingbao daoxue keyi* (2.7b). With minor variations, the text as a whole is to be found in YJQQ 48, *Biyao jue fa*, in the sections titled "Laojun mingzhao fa xushi 老君明照法叙事," "Mingzhao fa 明照法," and "Mozhao fa 摩照法." The text is a medley of selected passages dealing with the use of mirrors for meditation practices.

Pauline Bentley Koffler

Changsheng taiyuan shenyong jing 長生胎元神用經

19 fols.

Tang (618–907)

1405 (fasc. 1050)

"Book of the Function of the Spirit of the Origin of the Matrix, Who Bestows Long Life." This is a small manual of Embryonic Breathing (*taixi* 胎息) and other common Tending Life practices popular during the Tang. The author, who terms himself a "rustic" (*yeren* 野人), relates that he met a certain Mr. Wang on Mount Luofu 羅浮山 (near Canton) during the Dali era (766–779; see page 10a; cf. *824 Songshan Taiwu xiansheng qijing*).

Kristofer Schipper

Taiqing Daolin shesheng lun 太清道林攝生論

24 fols.

Tang (618–907)

1427 (fasc. 1055)

"Discussion on Conserving Health according to the Forest of Taoists, a Taiqing Book." This is a collection of prescriptions on lifestyle, housing, eating, self-massage, gymnastics, and breathing exercises.

The present work is listed in Song catalogues (see VDL 151). The name Daolin 道

林 (Forest of Taoists) may refer here to Zhi Dun 支遁, whose religious name was Daolin and who was one of the authors of the now lost *Yangsheng yaoji* 養生要集, a forerunner of most compilations of the Tang period on Tending Life techniques (see *838 Yangxing yanming lu*, preface).

The present text is similar to juan 81–83 of *1163 Sun zhenren beiji qianjin yaofang*, by Sun Simo (fl. 673). There are, however, many discrepancies and, at times, the order of the rubrics differs. The *Yigu tang tiba* quotes the table of contents of a Northern Song edition of the *Qianjin yaofang* 千金要方, which seems to indicate that that edition, which was not reedited by Lin Yi 林億, was closer to the present text (see Okanishi Tameto, *Song yiqian yiji kao*, 593).

The second rubric in the present work is entitled "Huangdi zaji 黃帝雜忌" (Miscellaneous Interdictions of the Yellow Emperor; 9a–13b). It is possible that this rubric preserves the text of an otherwise lost work titled *Huangdi za yinshi ji* 黃帝雜飲食忌, quoted in the *Sui shu*, "Jingji zhi," 34.1043.

Catherine Despeux

Pengzu shesheng yangxing lun 彭祖攝生養性論

3 fols.

Tang (618–907)

840 (fasc. 572)

"Discourse on Conserving Health and Tending Life according to Pengzu." This work consists of a series of general considerations on precautions to observe, exhortations to moderation, and prescriptions of hygiene for the prolongation of life. The prescriptions are typical of life-tending literature of the Tang period.

Jean Lévi

Yangsheng bianyi jue 養生辯疑訣

3 fols.

Shi Jianwu 施肩吾, *hao* Qizhen zi 栖眞子; after 806

853 (fasc. 575)

"Oral Formula for the Dispersal of Doubts Concerning [the Practice of] Tending Life." The treatise was well known in the early Song (960–1279), although not always under the same title. Both the *Chongwen zongmu* 9.8b and the *Xin Tang shu*, "Yiwen zhi," 59.1523 list a *Bianyi lun* 辨疑論 in one juan. The *Xin Tang shu* adds that the author, Shi Jianwu, a presented scholar (*jinshi* 進士) of the Yuanhe period (806–820), was a recluse of Xishan 西山 in Jiangxi. The present title figures in YJQQ 88, but only the section on pages 11a–12b corresponds, with some variants, to our text (1a–2b). The rest of the YJQQ text is actually an excerpt from another work, the *Sanyuan pian* 三元篇 (cf. *1017 Daoshu* 30.9a, YJQQ 88.13b, and the postface).

The text existed in its present form during the early period of the Southern Song dynasty. This is evident from the slightly abridged quotations in *1017 Daoshu* 35.3a, although the order is slightly different (cf. 2a, 1b, and 3b of our text).

The essential ideas contained in the work resemble those in Shi Jianwu's *Sanzhu pian* 三住篇 (see *1017 Daoshu* 30). Much emphasis is laid on the preservation of *xing* 形 (body), qi 氣, and *shen* 神 (spirits or divinities) through the practice of Holding the One (*shouyi* 守一). The author adds that if adepts could live secluded from common mortals in a state of ataraxy, they would be able to keep both their qi and *shen* within the body.

Farzeen Baldrian-Hussein

Sandong daoshi jushan xiulian ke 三洞道士居山修鍊科

29 fols.

Tang (618–907)?

1272 (fasc. 1003)

"Codex for Taoist Masters of the Three Caverns Who Live in the Mountains and Practice Physiological Refinement." This small manual opens both with instructions for absorbing the qi (*fuqi* 服氣) and the ritual for the transmission of the instructions. It contains directions for making various elixirs, abstaining from cereals, ingesting fu for healing, and collecting minerals and plants in the mountains.

The respiratory exercises at the beginning of the work contain an otherwise unknown technique, for which 120 breaths in three series, named *bayin* 八引, *siyin* 四引, and *yiyin* 一引, are inhaled. Also the "apothecaries' measure" used in the alchemical practice (25a) is worth noting: one "inch-square spatula" (*fangcun bi* 方寸匕) is equivalent to two "pinches" (*cuo* 撮), equivalent to four "spatulas" (*daogui* 刀圭), or to eight "beans" (*dou* 豆). This manual seems to have been largely compiled from other texts: 11b–15b is the same as "Gushen miaoqi jue 谷神妙氣訣," YJQQ 61.10b–15a; 20a–23b derives from "Qingling zhenren Pei jun zhuan 清靈眞人裴君傳," YJQQ 105.15a–17b, 105.4a–5a; for 24b–25a, cf. *837 Zhenzhong ji* 26a–b.

Hans-Hermann Schmidt

Guqi huanshen jiuzhuan qiongdan lun 固氣還神九轉瓊丹論

13 fols.

Five Dynasties (907–960)?

418 (fasc. 192)

"Treatises on the Mutation of the Spirit through Keeping the Qi Firm and on the Nine-Times-Transmuted Precious Elixir." The first treatise ("Guqi huanshen lun 固氣還神論," 1a–2b) is a short prose text arguing that one should preserve the "essence," that is, semen (*jing* 精), not simply by refraining from ejaculation but also by recycling

the semen inside the body through the "return of the essence" (*huanjing* 還精) technique advocated in the *Huangting jing* 黃庭經. The term *guqi* 固氣 (keeping the qi firm) is defined in the (presumably) Tang work *Taiqing Wang Lao kouchuan fa* 太清王老口傳法 (in YJQQ 62.20a) as "avoiding ejaculation."

The second treatise is the "Jiuzhuan qiongdan lun 九轉瓊丹論" (3a–13b). It is composed of a main text and a commentary, apparently both by the same author. The treatise advocates spritual alchemy above laboratory alchemy, which it terms *danfa* 丹法 (the usual expression, *neidan* 內丹, does not occur). The vocabulary recalls the *Zhouyi cantong qi* 周易參同契 and related works. The source materials and argumentation of both treatises suggest a pre-Song (960–1279) date.

Kristofer Schipper

Taishang chu sanshi jiuchong baosheng jing 太上除三尸九蟲保生經

25 fols.

Five Dynasties (907–960)?

871 (fasc. 580)

"Scripture of the Most High for the Protection of Life through the Elimination of the Three Corpses and the Nine Worms." This is an illustrated handbook presenting these agents of decay and death as well as various apotropaic and medical methods for expelling them (see figs. 29–31).

Whereas the Three Corpses are clearly identified as demons of human and animal morphology, the Nine Worms are given shapes similar to insects and germs, which has led some scholars to propose that the existence of harmful bacteria was known to the Chinese of the time (see Liu Ts'un-yan, "Taoist knowledge of tuberculosis").

The text itself (14a–b) attributes the discovery of these worms to the great physician SUN SIMO. Sun is said to have showed them to a student by the name of Zhou 周, who drew pictures of them. Later these pictures passed into the hands of a daoshi from Mount Qingcheng 青城山, who transmitted them to the prefect of Pengzhou 彭州, Geng He 庚河. The latter tried out Sun's remedies and commissioned a skilled draftsman to make paintings of the harmful agents. The author obtained these paintings from his friend, a certain Chen Lingzhang 陳靈章 from Dongping 東平, who during the Yuanhe era (806–820) traveled to the northern part of Sichuan to practice the Tao. There in the early years of the Changqing era (821–824), together with a fellow Taoist named Li Xuanhui 李玄會, he abstained from cereals during 100 days, performed breathing exercises and ingested drugs for the elimination of the worms. In the end, some strange insect-like creatures were evacuated from his body.

Elsewhere (6a–7a), the author tells the story of two brothers who obtained immortality, also in Sichuan. The facts were reported to the authorities by a daoshi named Yang Yuanyi 楊元一, the head of a temple (*guan* 觀) on Mount Qingcheng 青城山,

FIGURE 29. The seven *po*-spirits (*871* 3a–b).

FIGURE 30. The Three Corpses (*871* 7a–b, 8b).

FIGURE 31. Pathogenic agents in the body (*871* 14a).

in the year 900 (Guanghua 3). Since the text mentions explicitly the Tang dynasty (618–907) at this point, it is likely that it was compiled at a later date.

BIBLIOGRAPHY

Liu Ts'un-yan, "Taoist knowledge of tuberculosis."

Kristofer Schipper

Nantong dajun neidan jiuzhang jing 南統大君內丹九章經

6 fols.

Attributed to WU YUN 吳筠; Five Dynasties (907–960)?

1054 (fasc. 727)

"The Scripture in Nine Sections on Inner Alchemy." This is a spurious work attributed to WU YUN (d. 778, cf. *1051 Zongxuan xiansheng wenji*). The book is first mentioned in the *Tongzhi*, "Yiwen lüe," 5.22b.

Both the preface, dated 818, and the colophon are also ascribed to Wu Yun, but the former states that the text was transmitted to the author by Li Bo 李白 (701–762), whereas the latter writes "by an old man." The colophon also indicates another title for the present text, the *Neidan shenjue* 内丹神訣, and criticizes another text revealed by a certain Nantong Fan dajun 南統樊大君 in 818 (cf. *761 Taishang laojun yuandao zhenjing zhujie*). Consequently, the present work must postdate the latter.

The "scripture" deals with the techniques of preserving life transmitted by Lord Mao 茅君 to Fan. The text is divided into nine short sections, each with a heading. It belongs to the Maoshan tradition and describes simple techniques of visualization and pacing the Dipper; absorption of the rays of sun, moon, and the Seven Luminaries; the method of the Six Qi; and so on.

The text also places emphasis on good deeds in order to accumulate "hidden merit." Through the practice of these techniques, the divinities are moved to descend and inhabit the adept's body, thereby assuring the latter of immortality. The term *neidan* 内丹 is not used in the alchemical sense and is defined as the collection of divinities within the body (1a). Both the preface and the colophon consider Embryonic Breathing as an ineffective technique for preserving life when practiced on its own.

Farzeen Baldrian-Hussein

2.A.4.b Respiratory Techniques

Taixi jing zhu 胎息經註

3 fols.

Commentary by Huanzhen xiansheng 幻眞先生 (late ninth century?)

130 (fasc. 59)

"Commentary on the Book of Embryonic Breathing." This is a small, somewhat theoretical work. The authors of the *Siku quanshu zongmu tiyao* 28 consider the commentator to be also the author of the book itself. However, the *Taixi jing* also exists in a separate version, without commentary (see *14 Gaoshang yuhuang taixi jing*).

The real name of Huanzhen xiansheng is unknown. He is considered to be the author of *828 Youzhen xiansheng funa yuanqi jue* (where *you* 幼 stands for *huan* 幻), an important treatise on Embryonic Breathing. This text is also included in the *Yunji qiqian* (YJQQ 60.14a–27a), where it is followed immediately by the present text (27a–28b), called simply *Taixi jing*.

828 Youzhen xiansheng funa yuanqi jue has a preface mentioning the Tianbao era (742–756). The same preface can, however, also be found with *824 Songshan Taiwu xiansheng qijing*, ascribed to a certain Taiwu xiansheng 太無先生 (on the relationship between these two texts, see Maspero, "Methods," 460–61 n. 3), and the same preface is found again at the beginning of a short treatise entitled *Taiwu xiansheng fuqi fa* 太無先生服氣法 (YJQQ 58.8b). Here, instead of Tianbao, the Dali era (766–779) is indicated.

The commentary on the *Taixi jing* uses a vocabulary unlike that of other Tang texts on the same subject. For instance, on pages 1a and 3b the term *taixi* 胎息 is said to be equivalent to *neidan* 内丹. The YJQQ version is slightly shorter and has a few variant readings. Also, both a passage at the end of the commentary, beginning with *fan taixi* 凡胎息 (3a), and the final Inscription on Embryonic Breathing (*Taixi ming* 胎息銘; 3a) are lacking in the YJQQ version. The passage beginning with *fan taixi* was actually taken from *825 Yanling xiansheng ji xinjiu fuqi jing* (17b), yet another treatise on the same subject, which dates from the late Tang period (see Maspero, "An essay on Taoism," 339 n. 57). In its present form, the work under discussion may, therefore, be a compilation of a later period, prior to the publication of the YJQQ.

The commentary explains that the practice of Embryonic Breathing enables one to keep the Primordial Qi (*yuanqi* 元氣) and the gods (*shen* 神) within the body and thus to attain immortality.

Farzeen Baldrian-Hussein

Gaoshang yuhuang taixi jing 高上玉皇胎息經

1 fol.

14 (fasc. 24)

"Book of Embryonic Breathing." This text is, but for the first line, identical to *130 Taixi jing zhu* (see above), also found in YJQQ 60.27a–28b.

Kristofer Schipper

Taixi biyao ge jue 胎息祕要歌訣

4 fols.

Tang (618–907)

131 (fasc. 59)

"Oral Formulas and Songs on the Principal Secrets of Embryonic Breathing." This small, anonymous work treats, in prose and verse, the same topics as those found in *820 Taiqing tiaoqi jing*, and is thus probably of a later date. The substitution of the character *li* 理 for *zhi* 治, in observation of the Tang taboo, is another indication of the possible date of the work.

The author recalls briefly the main points concerning the absorption of qi: dietetics, sexual hygiene, the exercises of the Six Qi (*liuqi* 六氣) to be practiced in times of illness, and so on. The last exercise is to be found nowhere else and may have been invented by the author himself.

Farzeen Baldrian-Hussein

Zhenqi huanyuan ming 眞氣還元銘

17 fols.

By Qiangming zi 強名子; first half of the tenth century

264 (fasc. 131)

"Inscription on the True Qi Returning to the Origin." An epigrammatical text on the subject of breathing and meditation, in classical, four-character phrases in the style of Ming inscriptions, accompanied with an explanatory commentary. The author, using the pseudonym Master of the Forced Name (i.e., the Tao), tells us in his undated preface that during the Zhenming years (915–920) of the [Later] Liang dynasty he visited Mount Taishan and met an immortal who transmitted to him the "art of spitting out [the old] and inhaling [the new; *tuna* 吐納] and perfecting the body [*lianxing* 鍊形]." The immortal told him not to divulge these secrets before twenty years had passed. Now that this was the case, the author worked these instructions into a new scripture (*xinjing* 新經) for inscription in public places and on holy mountains.

The commentary draws on a number of sources, such as the *Huangting jing* 黃庭經 and the *Taixi jing* 胎息經.

Kristofer Schipper

Xiuzhen jingyi zalun 修眞精義雜論

25 fols.

By Sima Chengzhen 司馬承禎, *hao* Boyun zi 白雲子 (647–735)

277 (fasc. 134)

This text is part of the *830 Fuqi jingyi lun* by Sima Chengzhen (q.v.).

Farzeen Baldrian-Hussein

Taishang yangsheng taixi qijing 太上養生胎息氣經

9 fols.

Tang (618–907)?

819 (fasc. 568)

"Most High Scripture on Embryonic Breathing and Tending Life." This is a short treatise compiled from a number of well-known texts. The names of the Three Cinnabar Fields and the stages of the transformations of the body are the same as in *824 Songshan Taiwu xiansheng qijing*.

Our text differs, however, from the latter treatise, since it also adopts some specific Shangqing techniques for the absorption of astral concretions, corresponding to the viscera and to particular periods of the calendar cycle. Each of the viscera and periods is put in correlation with a specific type of expiration. The Tables of the Five Viscera (the illustrations have been lost) are summarized here from *1402 Shangqing huangting wuzang liufu zhenren youzhu jing* (see also YJQQ 14.4a–13a). The text claims to belong to the Maoshan movement, since it places itself under the patronage of Fusang dadi jun 扶桑大帝君.

Jean Lévi

Taiqing tiaoqi jing 太清調氣經

22 fols.

Tang (618–907)?

820 (fasc. 569)

"Great Purity Scripture on the Harmonization of Qi." This text, in one juan, is mentioned in the Song catalogue *Bishu sheng xubiandao siku queshu mu* (VDL 92). It shows close affinities with certain passages in *825 Yanling xiansheng ji xinjiu fuqi jing* (compare 9b and 17b–18b with *825 Xinjiu fuqi jing* 2b and 1a–2b, respectively). Similarly, the three techniques of smelting, letting roam, and closing the qi are practically identical with those in Yanling's anthology (compare 18b–21b with *825 Xinjiu fuqi jing* 23b ff.). The relationship with *824 Songshan Taiwu xiansheng qijing* (q.v.) is problematic; both works appear to be based on the same kind of materials.

The present work, seeking to break with earlier tradition and the practices of its time, attacks the old manuals on breath absorption as offering nothing but vacuous visualizations, calendrical rules, and a plethora of useless if not harmful prescriptions. The treatises on Tending Life (*yangsheng* 養生) of the early Tang, such as *837 Zhenzhong ji* (9a–10b), seem to be particularly singled out for criticism. Instead, this work advocates spontaneity and natural harmony, as well as more flexible practices of breath absorption that would be compatible with the life of an official.

Jean Lévi

Taiqing fuqi koujue 太清服氣口訣

8 fols.

Tang (618–907)?

822 (fasc. 569)

"Oral Instructions on Breath Absorption of Taiqing." This work is mentioned in numerous Song catalogues (VDL 91). The *Tongzhi*, "Yiwen lüe," attributes these instructions to Fan Zongshi 樊宗師. According to the YJQQ, the instructions convey the method of Wang Lao 王老 (see YJQQ 62.1a, "Taiqing Wang Lao kouchuan fa 太清王老口傳法," and 59.12a, "Taiqing Wang Lao kouchuan fuqi fa 太清王老口傳服氣法"). The preface in the present text also places the work under the patronage of Wang Lao (see also YJQQ 62.11a and the postface, "Wang Lao zhenren jing houpi 王老眞人經後批," 21b ff.).

The edition in YJQQ 62.1a–2b resembles an extract of the same work in YJQQ 59.11b–13b; it is sufficiently different from the present work to suggest that the two

might be separate elaborations of a common source. The following passages correspond: 1a–3b and YJQQ 62.1a–4a; 4a–b and YJQQ 62.13b–14b; 5a–b and YJQQ 62.7a–8a; 6a–8a and parts of YJQQ 62.8b. Beginning on 6a, the two texts diverge. The YJQQ version is longer but does not represent the original text (62.9b).

This manual, despite indications to the contrary in the preface, is primarily addressed at novices who might experience serious troubles when practicing the breathing techniques. It offers a survey of common breath absorption and dietary techniques that were current under the Tang, respresented by such works as *820 Taiqing tiaoqi jing* and *824 Songshan Taiwu xiansheng qijing*. The closing invocation corresponds to the one used in the establishment of the sacred area in *1226 Daomen tongjiao biyong ji* 7.9b–10a.

Jean Lévi

Zhuang Zhou qijue jie 莊周氣訣解

4 fols.

Tang (618–907)?

823 (fasc. 569)

"Explanations of the Breathing Method of Zhuangzi." This is a small manual on breath absorption. The work probably dates to the Tang (see *Bishu sheng xubiandao siku queshu mu* 2.27a; VDL 138). Li Quan's commentary in *110 Huangdi yinfu jingshu* 1.2a, close to the *Zhuangzi*'s 莊子 famous parable (chapter 3) of the fire that passes from log to log (see 1a in the present text), is explained in terms of Tending Life (*yangsheng* 養生). The final part, concerning Embryonic Breathing (*taixi* 胎息), is closely related to *831 Qifa yaoming zhijue* (see 11a–b).

Jean Lévi

Songshan Taiwu xiansheng qijing 嵩山太無先生氣經

2 juan

Eighth–ninth century?

824 (fasc. 569)

"Breath Scripture of Master Great Nonbeing of Mount Song." This work is preceded by a preface in which the author declares to have received its method of Embryonic Breathing (*taixi* 胎息) in the Dali reign period (766–779) in the form of oral instructions by Master Wang (Wang gong 王公) of Luofu shan 羅浮山 (cf. *1405 Changsheng taiyuan shenyong jing*). According to the version in YJQQ (see below), the encounter took place at Gaoyou 高郵.

This work is mentioned in several Song catalogues (see VDL 90). The entry in *Tongzhi*, "Yiwen lüe," identifies the author as Li Fengshi 李奉時 (fl. 825), otherwise known for a method cited in *825 Yanling xiansheng ji xinjiu fuqi jing* 6a–b. YJQQ 59.25b

states that this master was from Songshan. *1017 Daoshu* 15.10a–13a reproduces a series of breath absorption methods, corresponding by and large to the present text. They are attributed to a "Saint of Songshan," identified in a note as Li Fengshi. Another version of this text (see below), however, ascribes it to Huanzhen 幻眞, the annotator of *130 Taixi jing zhu* (q.v.).

While Master Wang has not been identified, he is cited in *831 Qifa yaoming zhijue* 5b and 8b. A note explains that the Longgang 龍崗 method in question was transmitted by Zhang Guo. The present work refers to Wang Lao 王老 (cf. LZTT 43.11b–12b) and the *Wang Lao jing* 王老經, frequently associated with Zhang Guo in hagiographic writings. One of the methods in the present work appears under the name of Zhang Guo, who died at the beginning of the Tianbao era (742–756), in *825 Yanling xiansheng ji xinjiu fuqi jing* 4b–5a. These indications suggest that the present work represents Taoist writings belonging to the second half of the eighth century.

The Huanzhen version is found in *828 Youzhen [i.e., Huanzhen] xiansheng funa yuanqi jue* and YJQQ 60.14a–27a. It represents essentially the same text, with slight divergences. More complete if less systematically organized versions of most of the methods in the present work are found in *820 Taishang tiaoqi jing*. Other Tang and Song collections reproduce the work partially (see YJQQ 59.8a–10 and 73.11a–b; *818 Taiqing daoyin yangsheng jing* 13a–14b and 16a–b).

The contents of this work can be grouped under three headings: respiratory practices (1.1a–10b), dietary regimens and general recommendations (1.10b–13b), and the theory of Embryonic Breathing (1.13b–2.4a). By defining Embryonic Breathing as a form of natural alchemy or "hidden cinnabar" (*yindan* 陰丹), it suggests an inner alchemical approach to its subject.

Jean Lévi

Youzhen xiansheng funa yuanqi jue 幼眞先生服內元氣訣

Preface + 13 fols.

828 (fasc. 570)

"Instructions of Master Huanzhen [for Youzhen, read Huanzhen 幻眞] for the Absorption of Primordial Breath." This is another version of *824 Songshan Taiwu xiansheng qijing* (see preceding entry).

Jean Lévi

Yanling xiansheng ji xinjiu fuqi jing 延陵先生集新舊服氣經

26 fols.

Annotated by Sangyu zi 桑榆子; late Tang (618–907) or Five Dynasties (907–960)

825 (fasc. 570)

"Master Yanling's Collection of Ancient and Modern Treatises on Breath Absorption." This text is mentioned in several Song catalogues (see VDL 109). Master Yanling and Sangyu zi have not been identified. The two appellations may refer to the same person. Internal evidence, such as the references to ZHANG GUO, date the work to the period between the mid-eighth century and the Five Dynasties (907–960).

Items 1–13 of the work's fifteen methods, together with Sangyu zi's commentaries, also appear in YJQQ 58, 59, and 61. The two versions are textually close. However, in the YJQQ version the methods from the present work are found interspersed among passages from other sources. Other extracts in YJQQ 58–61—for example, from *Taiqing Wang Lao kouchuan qijing* 太清王老口傳氣經 (59.11b–13a) and *Zhongshan yugui fuqi jing* 中山玉櫃服氣經 (60)—are found in more complete versions elsewhere in YJQQ (62 and 83, respectively), which suggests that the YJQQ version of the present text is cited, but via an anthology incorporating extracts from other works as well. The present work is also quoted in *829 Taixi jingwei lun* (q.v.).

The methods involve breathing techniques related to Embryonic Breathing (*taixi* 胎息). There are no references to the Maoshan methods of astral absorption and few to visualization. The commentary of Sangyu zi is of a practical nature, emphasizing spontaneity and regular but measured application.

Jean Lévi

Taixi jingwei lun 胎息精微論

7 fols.

Tang (618–907)

829 (fasc. 571)

"Discourse on the Subtleties of Embryonic Breathing." This work precedes another with a similar title, *830 Fuqi jingyi lun,* a treatise by SIMA CHENGZHEN (647–735). The present text criticizes certain techniques found in the latter (2a). The work is listed in the *Chongwen zongmu* as comprising 3 juan, but the *Tongzhi*, "Yiwen lüe," mentions a *Taishang hunyuan shangde huangdi [i.e., Laozi] taixi jingyi lun* in one juan (see VDL 88 and 124) that seems to correspond to the present work, also ascribed to Laozi. Our text was well known at the end of the ninth century (see *Xianji zhi jue* by PEI XING in YJQQ 88.8a ff.).

The work comprises three different texts: "Taixi jingwei lun 胎息精微論" (1a–3a), "Neizhen miaoyong jue 內眞妙用訣" (3a–5b), and "Taixi shenhui neidan qifan jue 胎息神會內丹七返訣" (5b–7b). Of these three texts, only the first is quoted in is entirety in another Tang text, the *825 Yanling xiansheng ji xinjiu fuqi jing* 14b–16a (the version in YJQQ 58.1a–3b is identical, except for its omission of the first sentence). This version is much longer than our text and includes practical instructions (cf. *825 Xinjiu fuqi jing* 15b4–10; 16a4–8; 16b3–7). Both our text and *825 Xinjiu fuqi jing* also feature different commentaries, anonymous in the case of the present text and by Sangyu zi 桑榆子 in the case of *825 Xinjiu fuqi jing*. The *taixi* 胎息 method described is actually the absorption of the Inner Breath (*neiqi* 內氣) through holding the breath and swallowing the saliva seven times.

Of the next text, the "Neizhen miaoyong jue," there exists an expanded, Buddhicized version in YJQQ 59.14b–18a: "Damo dashi zhushi liuxing neizhen miaoyong jue 達磨大師住世留形內眞妙用訣"; this version, according to Fukui Fumimasa ("Key to longevity"), is based on our text. Other versions of the text are incorporated in *1405 Changsheng taiyuan shenyong jing* 1a–4b and in *826 Zhuzhen shengtai shenyong jue.* In both of the latter versions, the commentary of our text is presented as part of the main text. The first sentence is from the present text (1a and 1b). The "Neizhen miaoyong jue," ascribed to Liu jun and entitled *Liu jun bizhi* 劉君祕旨, then follows.

The "Neizhen miaoyong jue" is a discussion of *taixi* with hardly any practical instructions (cf. the long instructions in *1405 Changsheng taiyuan shenyong jue,* missing in our text). The importance of *shen* 神 is emphasized as the controller (*zhu* 主) of qi (the technical term *zimu* 子母 is used for *shen* and *qi*).

The last text, "Taixi shenhui neidan qi fan jue," deals with the technique *huanjing bunao* 還精補腦 (Repairing the Brain with Seminal Essence), inspired from the *Huangdi neidan qifan [jue]* 黃帝內丹七返 [訣] (now lost). Part of this text (6b–7b) can be found in abridged form in *1405 Changsheng taiyuan shenyong jing* 6b.

Farzeen Baldrian-Hussein

Fuqi jingyi lun 服氣精義論

12 fols.

By SIMA CHENGZHEN 司馬承禎, *hao* Boyun zi 白雲子 (647–735)

830 (fasc. 571)

"Essays on the Quintessence [of the Method of] Absorbing Qi." The author's name is given as Boyun zi beneath the title; this was the *hao* of SIMA CHENGZHEN according to an inscription dated 742 (see *603 Tiantai shan zhi* 12a). A *Jingyi lun* by Sima lianshi 司馬鍊師 is mentioned in *901 Shiyao erya* 2.4a (preface dated 806). The *Bishu sheng xubiandao siku queshu mu* 2.25b lists the present title in three juan, the *Song shi*, "Yiwen zhi," 205.5195, however, writes one juan.

The difference in the number of juan can be accounted for, since the present text is only a fragment of the original, which comprised altogether nine essays *(lun)*. The

fuller version can be found in YJQQ 57.1a–30a. Our text comprises only the first two essays: "Wuya lun 五牙論" and "Fuqi lun 服氣論." A note on 6b announces that the *daoyin* 導引 gymnastics techniques are explained in the essays, but the essays in question, including the one on *daoyin,* are found elsewhere in the *Daozang* (cf. *277 Xiuzhen jingyi zalun*).

There are some variants in our text (including the version found in *277 Xiuzhen jingyi zalun*) with respect to the YJQQ version. Although the latter is sometimes more complete, (see, e.g., YJQQ 57.10b–12b, "Wuling xindan zhang 五靈心丹章," missing in the present text), it omits some of the methods and all the diagrams of the fu.

The "Wuya lun" and the "Fuqi lun" describe techniques for the absorption of the Five Shoots (i.e., the qi of the Five Directions) and of swallowing breath. The former technique is based on methods described in *388 Taishang lingbao wufu xu* 1.11b. The methods used for the absorption of breath were intended primarily to permit the adept to survive without cereals (*duangu* 斷穀).

For a description of the other techniques, see *277 Xiuzhen jingyi zalun*. The "Daoyin lun" comprises seventeen gymnastics techniques (the YJQQ includes only one). These techniques, which should not be employed at the same time, were considered as an aid for the absorption of breath. The next two essays, "Fushui lun 服水論" and "Fuyao lun 服藥論," deal with the ingestion of fu and drugs, mainly to avoid hunger and thirst, thereby facilitating the absorption of breath. The "Shenji lun 慎忌論" and the "Wuzang lun 五臟論" concern dietary rules and the Five Viscera. The last two essays, "Liaobing lun 療病論" and "Binghou lun 病候論," discuss diseases and their cures. The "Liaobing lun" (YJQQ: "Fuqi liaobing lun 服氣療病論") describes the use of gymnastics and the absorption of breath for curing various ailments.

Farzeen Baldrian-Hussein

Qifa yaoming zhijue 氣法要妙至訣

12 fols.

Late Tang (618–907)

831 (fasc. 571)

"Arcane Instructions on Breathing Techniques." This is a small treatise on Embryonic Breathing. The work mentions the title given to ZHANG GUO by the Tang emperor Xuanzong (r. 712–756) and must therefore be later than the mid-eighth century. The text discusses methods for harmonizing breath and the use of the Six Qi. The author warns of the dangers of his method to novices and praises its miraculous effects.

Jean Lévi

Shangqing siming Mao zhenjun xiuxing zhimi jue
上清司命茅眞君修行指迷訣

6 fols.

Tang (618–907)

832 (fasc. 571)

"Instructions Pointing out Errors in Practice, by the True Lord Mao, Director of Destiny of Supreme Purity." This is a small guide for breathing exercises. Lord Mao is Mao Ying 茅盈, the eldest of the three Mao brothers and one of the divine patriarchs of the Shangqing revelation. His hagiography survives partially in YJQQ 104.10b–20a (*Taiyuan zhenren dongyue shangqing siming zhenjun zhuan* 太元眞人東嶽上卿司命眞君傳). Here, however, in spite of the title, there seems to be little or no connection with the Shangqing scriptures (see part 1.B). The breathing exercises are straightforward and practical, and the instructions do not use Shangqing terminology. The daily practice is coordinated with the time cycles of the decade and the twelve months. Part of the text can be found in YJQQ 61.17b–18b under the title "Method for the Absorption of Qi during the Twelve Months" (*shier yue fuqi fa* 十二月服氣法).

Kristofer Schipper

Shenqi yangxing lun 神氣養形論

3 fols.

833 (fasc. 571)

"Spirit and Breath as Sustenance for the Body" is mentioned in a Song catalogue (VDL 131). An abridged version is found in YJQQ 34.15b. The work should therefore be of a Tang (618–907) or Five Dynasties (907–960) date. After a brief discussion of the relationship between Breath (action, mother of Spirit) and Spirit (word, son of Breath), on the one hand, with Form, or the body, on the other, the text adduces the *Laozi* and the Yellow Court Scripture *Huangting jing* (*waijing* 外經) for exalting the merits of interior meditation.

Jean Lévi

Cunshen lianqi ming 存神鍊氣銘

3 fols.

Attributed to SUN SIMO 孫思邈 (581?–682)

834 (fasc. 571)

"Inscription on Concentrating the Spirit and Refining Breath." This work is a short piece on the steps of the Tao, *ascribed to Sun Simo*. This attribution is doubtful. Note that the work is listed in Song catalogues as anonymous (VDL 101). It is probably of a Later Tang (618–907) or Five Dynasties (907–960) date.

The work is entirely reproduced, under the title *Taiqing cunshen lienqi wushi qihou*

jue 太清存神鍊氣五時七侯訣, in YJQQ 33.12a–14b, where it follows a partial citation of *837 Zhenzhong ji*, hence perhaps the attribution to SUN SIMO. A similar text is found in *400 Dongxuan lingbao dingguan jing zhu* 6b–7a. The term *dingguan* 定觀 (intent contemplation or *samādhi*) also occurs in the present work (3b).

The text is divided into three parts: a general introduction on respiratory practices, in four-character verse; five preliminary steps for attaining the Tao; and seven subsequent grades for the advanced adept.

Jean Lévi

Baopu zi biezhi 抱朴子別旨

2 fols.

Attributed to GE HONG 葛洪 (283–343); probably Tang (618–907)

1186 (fasc. 870)

"Separate Instructions from the Master Who Keeps to Simplicity." This text contains two paragraphs: one on Embryonic Breathing (*taixi* 胎息), the other on gymnastics (*daoyin* 導引). The text does not correspond to any passage in *1185 Baopu zi neipian* but is mentioned as a separate work in Song bibliographies (VDL 113). The bibliography of the *Song shi* lists it as having two chapters. The present version is therefore but a fragment of a Tending Life manual, dating from the Tang (618–907).

Kristofer Schipper

Taiqing yuandao zhenjing 太清元道眞經

3 juan

Ninth century?

1423 (fasc. 1055)

"Veritable Scripture of the Original Tao of the Taiqing [Heaven]." This scripture is mentioned in the *Chongwen zongmu* 9.8b and other Song catalogues (VDL 85). The text was originally revealed by Laozi to nineteen persons, who subsequently attained immortality (3.2b). The scripture was, however, first diffused in 818 when Nantong Fan dajun 南統樊大君 revealed it to Meng Zhexian 孟謫仙.

The latter transmitted it to Wang Xuwu 王虛無, who recorded it in writing (3.2b). The scripture is criticized in a postscript attributed to WU YUN, in a text with a preface also dated 818 and revealed by Nantong Fan dajun (cf. *1054 Nantong Fan dajun neidan jiuzhang jing* 4a).

The *761 Taishang laojun yuandao zhenjing zhujie,* with a commentary by Yin Zhi 隱芝, is a Southern Song version of the scripture based upon another edition. Although the first juan in both versions is identical, except for the last line, juan 2 and 3 in the present text contain many lacunae (see, e.g., 2.1a–1b, 3b, 4a, and 3.1a). A long passage of the same scripture is quoted in *1017 Daoshu* 13.10a–11b, which seems to have been excerpted from yet another edition. Finally, the observance of a Tang taboo (1.1b, 2.3a), suggests a late Tang (618–907) date.

The scripture deals with Embryonic Breathing (*taixi* 胎息), a technique that enables the adept to return to his origin. *Yuandao* 元道 is defined as the unsurpassable method of the Most High Lord Lao of returning to the root (1a). The *yuandao* method is superior to the techniques described in the *Huangting jing* because of its relative simplicity: it can be practiced by anyone under any circumstances. The method is divided into three different grades.

Farzeen Baldrian-Hussein

2.A.5 Alchemy

We know from history that alchemy enjoyed great popularity during the Tang period (618–907; see Sivin, *Chinese alchemy*), and this popularity is borne out by the large number of texts found in this section. Most of these texts deal with alchemy in much the same way as their predecessors in earlier centuries, and they incorporate elements from Han (20c B.C.–A.D. 220) as well as Six Dynasties (220–589) Taoism. Some works, however, are different in character and make use of a theoretical framework provided by certain texts that, although reputed to be very old, in fact became current only in the Tang dynasty. The most important of these theoretical works are the *Zhouyi cantong qi* 周易參同契, the *Guwen longhu jing* 古文龍虎經, and the *Jinbi jing* 金碧經 (the question of the dating of these texts is discussed in the introduction to part 2.A.1.d.

The difference between the two kinds of texts, those that deal with laboratory alchemy (*waidan* 外丹) and those that transpose the alchemical process within the human body and that in Tang times therefore received the name of Inner Alchemy (*neidan* 內丹), is often stated clearly. In some instances, however, it is difficult to say whether the names of alchemical ingredients are used in a concrete or in a metaphorical way. The difficulty is compounded by the fact that the majority of the texts in this section are placed indiscriminately in the Ming *Daozang* in the *Fangfa* 方法 division of the Dongshen. Often we have to resort to comparisons with other texts in order to establish the true nature of the work. For instance, the YJQQ, in its section on alchemy (juan 63–73), does distinguish between *neidan* and laboratory manuals.

All in all, the distinction between operative laboratory alchemy and contemplative Inner Alchemy has been so fundamental since Tang times that the two have to be presented as separate categories, in spite of some unresolved uncertainties with respect to the classification of specific texts.

2.A.5.a Laboratory Alchemy

Huangdi jiuding shendan jingjue 黃帝九鼎神丹經訣

20 juan

Juan 1, presumably Han (206 B.C.–A.D. 220); juan 2–20, Tang (618–907)

885 (fasc. 584–585)

"Canon and Instructions for the Divine Alchemy of the Nine Cauldrons of the Yellow Emperor." The first juan is generally considered to be the original canon (*jing* 經), as its text corresponds, in a general way, to the quotations given in the BPZ 4 ("Jingdan pian 金丹篇") of a *Huangdi jiuding shendan jing*. In spite of many differences, the relationship between the two texts is undeniable. According to GE HONG, the work called *Jiuding danjing* 九鼎丹經 should have been in the possession of Zuo Ci 左慈 (Zuo Yuanfang 左元放, ca. 155–220), who gave it to GE HONG's grandfather, GE XUAN (BPZ 4). According to Chen Guofu (*Daozang yuanliu xukao,* 296–97), the text is of Han date.

The remaining nineteen juan contain the instructions (*jue* 訣), which are sometimes of a practical, sometimes of a theoretical nature. Each of the parts begins with the words "This servant remarks" (*chen an* 臣按). These chapters should date to the Tang. A date suggested by place names (e.g., Chenzhou 辰州, a name in use during the period 659–686) and by quotations from books such as the pharmacopoeia *Bencao* 本草 by Su Jing 蘇敬, who lived in 659. A final, more circumstantial indication is given in 14.2a, where we find a discussion on the price of realgar (*xionghuang* 雄黃). The text states that "as this dynasty has unified the world," the price of the ingredient, formerly extremely expensive, has fallen drastically. A similar statement was made by SUN SIMO, as quoted in *837 Zhenzhong shu* 21a. Chen Guofu has shown that juan 10 quotes a poem titled *Zhenren ge* 眞人歌 that features Han period rhymes (*Daozang yuanliu xukao,* 293). As the use of Han rhymes remained widespread in later periods, this does not necessarily indicate a Han date.

The present work, in ten or in twenty juan, is mentioned in several Song catalogues (see VDL 146). The work contains a certain number of references to medical and alchemical sources, some of which no longer exist. Chen Guofu has listed these works (*Daozang yuanliu xukao,* 329–30).

The first juan expounds the names and characteristics of nine kinds of elixirs. Each elixir has a different efficacy, but all confer on those who ingest them the power of rising up to Heaven. This juan also explains the manufacturing of the alchemical vessels and the all-important lute (*liuyi ni* 六一泥). According to the tradition given by the text itself, this alchemical text was transmitted by the Dark Maiden (Xuannü 玄女) to the Yellow Emperor. For the transmission, as a token of faith, gold figurines of a human being and a fish were to be thrown into an eastward flowing stream (1.1b). This fundamental text mentions certain alchemical terms, such as "the beautiful maiden" (*chanü* 妊女), that also occur in the *Zhouyi cantong qi* 周易參同契 and that therefore have become important in Inner Alchemy.

Among the many studies on the alchemy of the *Huangdi jiuding shendan jingjue*, the work of Sivin is noteworthy for reconstructing some of the experiments and their theoretical implications (see Sivin, "Theoretical background, 225–27, on the recipe for the Yellow-and-Black preparation [*xuanhuang* 玄黃]).

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Kristofer Schipper and Yuan Bingling

Jiuzhuan lingsha dadan zisheng xuanjing 九轉靈砂大丹資聖玄經

12 fols.

Tang (618–907)?

886 (fasc.886)

"Scripture of the Mystery of the Nine-Times-Cycled Marvelous Mineral Great Elixir That Assists the Saints." This is a small composite treatise on the theory and the practice of laboratory alchemy. The first part (1a–9a) expounds the alchemical procedure in a most unusual Taoist sūtra form. Here we find the Zhenren of the Supreme Ultimate (Taiji zhenren 太極眞人) in Heaven preaching a doctrine of "salvation through refinement" (*liandu* 鍊度), not, as in later liturgical practice, through the symbolic Inner Alchemy of the *Zhouyi cantong qi* 周易參同契 tradition (compare *1220 Daofa huiyuan*) but through laboratory alchemy. In keeping with the title and with the accepted practice, the alchemical process is carried out in nine phases. The great elixir having been completed, the adept rises up to Heaven in broad daylight and enters the court of the Golden Portal, in order to join the ranks of the True Persons who attend to the Heavenly Emperor.

The scripture on the great elixir is followed by two paragraphs devoted to fire-phasing: the low fire (*wenhuo* 文火) and the blazing fire (*wuhuo* 武火). Finally there are four alchemical recipes.

The liturgical form of the present scripture suggests that it dates from the Tang dynasty.

Kristofer Schipper

Lingbao zhongzhen danjue 靈寶衆眞丹訣

16 fols.

Compiled before 1020; probably Tang (618–907)

419 (fasc. 192)

"Instructions on the Elixirs of the Zhenren of Lingbao." This text is a collection of eleven recipes, introduced by a preface concerned with their efficacy for curing illnesses caused by "winds" (*feng* 風). The original title of the compilation was *Lingbao huanhun danfang* 靈寶還魂丹方 (Lingbao Recipes of the Elixirs for Returning the *Hun* Soul). Under this title, which in the *Daozang* edition is the name of the first recipe (1a–5b), the text is partially included in YJQQ 76.1a–13b (corresponding here to 1a–5b, 7a–10a, and 13a–16b) and is listed in *Bishu sheng xubiandao siku queshu mu* 2.36a (cf. VDL 171–72). The inclusion in the YJQQ shows that the work was compiled before 1020. The mention of the *daliang* 大兩 and *dafen* 大分 weight measures suggests that it is not earlier than the Tang (618–907).

The three recipes on 7a–8a and 15a–16b are also found in *918 Zhujia shenpin danfa* 3.10a–11b, 6.7a–8a, and 6.8b–9a, respectively. The last recipe in the YJQQ version, 76.14a–b, does not appear in the *Daozang* text.

Fabrizio Pregadio

Shenxian liandan dianzhu sanyuan baozhao fa 神仙鍊丹點鑄三元寶照法

7 fols.

Preface dated 902

863 (fasc. 578)

"Method of the Divine Immortals for Refining the Elixir and Casting by Projection the Precious Mirrors of the Three Originals." This is a short text giving instructions on the preparation of three mirrors through an alchemical process. According to the preface, the method was revealed to the anonymous author by Guigeng zi 歸耕子.

The Three Originals (*sanyuan* 三元) here are Heaven, Earth, and Humanity. To each of them is devoted a mirror, to be cast with the Elixir of the Fiery Dragon (*huolong zhi dan* 火龍之丹) and inscribed with emblems (1a–2b and 7a). The properties of the elixir, obtained from the Five Metals (*wujin* 五金; 1a), are described in 2b–3a. The process includes a procedure of fire-phasing (*huohou* 火候, 4a–7a) that extends over a period of one year. The names of the procedure's seventy-two stages are derived from sentences found in the "Yüe ling 月令" (Monthly Ordinances) chapter of the *Liji* 禮記 (Book of Rites).

Fabrizio Pregadio

Taiqing shibi ji 太清石壁記

3 juan

By Chuze xiansheng 楚澤先生; compiled in 758 or 759 on the basis of an earlier version

881 (fasc. 582–583)

"Record from the Stone Wall of the Great Purity." This text attributed to a master of Chuze, is a collection of alchemical recipes, followed by sections dealing with rules for the ingestion of the elixirs. According to *Xin Tang shu* 59.1521, the text was edited in three juan during the Qianyuan 乾元 period (758–759) of the Tang by an anonymous officer of Jianzhou 劍州 (in modern Sichuan), on the basis of an earlier version attributed to Su Yuanming 蘇元明, who appears as Su Yuanlang 蘇元朗 in *Gujin tushu jicheng* 古今圖書集成 18:240.9b–10a, quoting from a version on the *Luofu shan zhi* 羅浮山志 (Monograph of Mount Luofu). He is ascribed there a *Shibi ji* 石壁記 and is said to have retired on Mount Luofu at the end of the sixth century (cf. CGF 435, n. 16; Chen Guofu, *Daozang yuanliu xukao*, 314–15; and Soymié, "Le Lo-feou chan," 122).

More than sixty recipes are given altogether in this important collection. Their sources are not mentioned, but the *Shibi ji* appears to be closely related to the corpus of writings developed around the *Taiqing jing* 太清經 during the Six Dynasties (220–589). The recipes are often followed by details of the medical properties, and the third juan is mainly concerned with rules for the ingestion of the elixirs and descriptions of their effects.

Many alternative names of the elixirs, usually listed together with their recipes, are the same as those given in Sun Simo's *Taiqing danjing yaojue* 太清丹經要訣 (YJQQ 71.2a–3b) and in *901 Shiyao erya* (cf. Sivin, *Chinese alchemy*, 76–79, 258–59). Both a *Shibi ji* and a *Chuze jing* 楚澤經 are mentioned in *Shiyao erya* 2.3b and 2.7a, respectively. No relationship, on the other hand, is found between the synonyms of the substances given in juan 1 of *Shiyao erya* and those in the two lists of the present text (2.9a–10a). The short accounts of minerals in 3.12b–14a form the basis of those in *907 Jinshi bu wujiu shu jue*.

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Fabrizio Pregadio

Zhang zhenren jinshi lingsha lun 張眞人金石靈砂論
10 fols.
By Zhang yinju 張隱居; between 742 and 770
887 (fasc. 586)

"Treatise on Metals, Minerals, and the Numinous Powder [i.e., Cinnabar] of the Zhenren Zhang." The author of this text, the zhenren or recluse *(yinju)* Zhang, can be identified as Zhang Jiugai 張九垓, *hao* Hunlun zi 渾淪子. In the bibliographies of the *Jiu Tang shu,* 59.1518, and the *Song shi,* 205.5191, he is attributed commentaries, now lost, to the *Zhuangzi* and the *Longhu jing* 龍虎經. According to the former catalogue, he was active during the reigns of Daizong (763–779) and Dezong (780–805). A sentence in the present text (4b) shows that he was born in 720 or slightly earlier, and that his work dates from between 742 and 770.

Together with the *Qian tong jue* 潛通訣, the *Longhu jing* is the main textual authority of this treatise. The passages excerpted from these texts are not found in their present versions: some sentences quoted as deriving from the *Longhu jing* are now in the *Zhouyi cantong qi* 周易參同契 (e.g., those on 2b, 3a, and 9a correspond to *1002 Zhouyi cantong qi fenzhang tongzhen yi* 1.23a, 2.1b, and 2.21a, respectively), while the passage quoted on 5a–b as coming from the *Qian tong jue* is found in *996 Guwen longhu jing zhushu* 3.8b.

The text is divided into twelve *pian* 篇 (chapters) and is devoted to as many substances or alchemical preparations (cf. Kaltenmark, "Summary," 64–65). Each *pian* generally describes the cosmological associations, the function in drug prescriptions (*jun* 君, *chen* 臣, etc.), and the action on the human body of a substance; the latter aspect is emphasized in the final section. The passages on the cosmological associations of cinnabar and mercury (5a) and the yin and yang substances (6a–b) are summarized in *938 Dadan pian* 2b.

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Fabrizio Pregadio

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21 fols.
890 (fasc. 586)

Dadong lian zhenbao jing jiuhuan jindan miaojue
大洞鍊眞寶經九還金丹妙訣
17 fols.
By CHEN SHAOWEI 陳少衛, *zi* Ziming 子明, *hao* Hengyue zhenren 衡嶽眞人; between 712–734
891 (fasc. 586)

"Wonderful Instructions for the Subduing of Cinnabar" *(890)* and "Wonderful Instructions on the Golden Elixir of the Nine Cycles" *(891),* both "Supplementary to the Dadong Scripture on the Refining of the Authentic Treasure." These works describe two complementary methods for the refining of cinnabar and its transmutation into an elixir. Several statements (e.g., preface of *890 Lingsha miaojue* 1a and 4b; *891 Jindan miaojue* 1b) show that the two works originally had different titles and formed a single treatise, said to contain instructions on the *Dadong lian zhenbao jing.* The latter is also attributed to CHEN SHAOWEI in *Chongwen zongmu* 9.19b and *Song shi* 205.5194 (cf. VDL 78).

The place names mentioned in both texts were in simultaneous official use only during the first four decades of the eighth century. The dating suggested by this evidence is confirmed by the expression *tianyuan* 天元 (preface of *890 Lingsha miaojue* 1a), which probably refers to the Xiantian 先天 and Kaiyuan 開元 reign periods, that is, 712–741 (cf. Zhang Zigao, *Zhongguo gudai huaxue shi*, 209–10). The original treatise was not written later than 734, when a reduced version of the two parts was submitted to the throne by ZHANG GUO (cf. article on *896 Yudong dashen dansha zhenyao jue*).

CHEN SHAOWEI refers to the first section of the present work as "Lingsha qifan lun" 靈砂七返論 or *pian* 篇 (Treatise on the Seven Cycles of Cinnabar) and to the second as "Jindan erzhang" 金丹二章 (Two Essays on the Golden Elixir). The two sections retain titles close to these in YJQQ 69 (*Qifan lingsha jue* 七返靈砂訣) and 68.9a–25a (*Jiuzhuan jindan erzhang* 九轉金丹二章). The inclusion of these texts in reverse order in the YJQQ shows that the separation into two distinct works had already taken place by the early eleventh century; this separation is also suggested by the *Chongwen zongmu* entry cited above, which lists only the title of the first text in a form similar to the present one. The original title of the first section appears in the present work as its subtitle.

CHEN SHAOWEI's work is one of the main sources of Tang alchemy (cf. Sivin,

"Theoretical background," passim). In the first text, centered on cinnabar, the main process of each cycle consists of the treatment of the product of the previous cycle, yielding each time a "gold" (*jin* 金) that can be ingested or used as the main ingredient in the next cycle. In the second text, the final product of the previous seven cycles, now defined as "mercury" (*gong* 汞), is used as the main ingredient for the preparation of a "cyclically transformed elixir" (*huandan* 還丹). The treatment by fire-phasing (*huohou* 火候) includes here six cycles rather than nine, as would seem to be implied in both the original and the current title of this section (*jiuhuan* or *jiuzhuan*, "nine reversions" or "nine-times cycled").

The descriptions of cinnabar in the first text (preface and 1a–3b) and of mercury in the second (9a–b) form the basis of those given in *909 Longhu huandan jue* 1.1a–10b and *913 Tongyou jue* 3b–4b. A summary of the preface of the first text, as well as part of its instructions on fire-phasing (5a–b), are found in *1017 Daoshu* 31.1a–2a. The beginning of the preface is reproduced in *Quan Tang wen* 901.7a–b.

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Fabrizio Pregadio

Taishang weiling shenhua jiuzhuan dansha fa 太上衛靈神化九轉丹砂法

7 fols.

Seventh or eighth century?

892 (fasc. 587)

"Method of the Highest Nine-Cycled Cinnabar, Protecting the Spirit and Divinely Transmuting." This text describes the preparation of an elixir through the treatment of cinnabar in nine stages. In a different and often more reliable version of the same method, found in *895 Yinyang jiuzhuan cheng zijin dianhua huandan jue*, the final product is said to transmute (*hua* 化 or *dianhua* 點化, "transmute by projection") other metals into gold. The expression *shenhua* 神化 (divine transmutation) in the title of the present text refers, strictly speaking, to this property.

The title of this work is not listed in any bibliography, with the possible exception of *901 Shiyao erya* 2.3b, which mentions a *Weiling jue* 衛靈訣. On the basis of this evidence, and of references to place names officially adopted during the Tang period (618–907), the dating would be restricted to between the seventh and the eighth century.

The various steps of the process are related to passages of the *Zhouyi cantong qi* 周易參同契, usually quoted and briefly commented upon at the end of each section (cf. article on *895 Huandan jue*). The quotations are missing in the last two sections. The text of the final section seems in fact to be either incomplete or altered, as it does not include the description of the ninth stage of treatment.

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Fabrizio Pregadio

Yudong dashen dansha zhenyao jue 玉洞大神丹砂眞要訣

21 fols.

By ZHANG GUO 張果, *hao* Gushen shan ren 姑射山人; submitted to the throne in 734

896 (fasc. 587)

"Veritable Essential Instructions on the Great Divine Cinnabar." This is an abridged version of CHEN SHAOWEI's treatise, now found in the *Daozang* as *890 Dadong lian zhenbao jing xiufu lingsha miaojue* and *891 Dadong lian zhenbao jing jiuhuan jindan miaojue*. ZHANG GUO's summary is identifiable as the text listed in *Chongwen zongmu* 9.21a as *Fu dansha jue* 服丹砂訣 (Instructions on the Ingestion of Cinnabar), and in the bibliography of the *Xin Tang shu* 59.1521 as *Dansha jue* 丹砂訣 (Instructions on Cinnabar; cf. VDL 114). The entry in *Xin Tang shu* adds that the text was submitted by ZHANG GUO to the emperor (i.e., Xuanzong) in 734.

The elaborate construction of CHEN SHAOWEI's treatise is lost in ZHANG GUO's abridgment, which omits important sections, such as the whole preface, and gives short summaries of others. Most passages concerned with doctrinal rather than practical instructions (e.g., *891 Jindan miaojue* 9b–10a and 10a–b, on the cosmological associations of mercury extracted from cinnabar) are excluded. At the end of this version (17a–21a) are four methods not found in CHEN SHAOWEI's work and unrelated to the main text.

Fabrizio Pregadio

Shiyao erya 石藥爾雅

2 juan

By Mei Biao 梅彪; preface dated 806

901 (fasc. 588)

"Synonymic Dictionary of the Mineral *Materia Medica*." This is an alchemical lexicon followed by lists of names of elixirs and methods and by a bibliography of alchemical and other texts. The preface is by Mei Biao (b. ca. 750), who was a native of Jiangyuan 江源 in modern Sichuan. He states there that his work was compiled to supply the lack of entries concerning minerals in the *Erya* 爾雅, but he also alludes to the widespread use of "secret names" (*yinming* 隱名) in the alchemical literature.

The first juan gives a list of more than 500 synonyms for 164 (or 167, also counting subentries) names of mineral, vegetal, animal, and human substances, as well as laboratory instruments (cf. Chen Guofu, *Daozang yuanliu xukao*, 383–442). The sources of the various synonyms are not mentioned. The second juan includes three lists of names and synonyms of elixirs, a list of names of alchemical methods, and a list of about 100 texts mostly concerning alchemy.

Thirteen names in the second list of elixirs (2.1b–3a) appear together with their synonyms, with occasional variants but in the same order, in juan 1 of *881 Taiqing shibi ji,* where the corresponding methods are given. Several of these names and synonyms are also found in SUN SIMO's *Taiqing danjing yaojue* 太清丹經要訣 in YJQQ 71.2a–b. The latter also includes twenty-four names of elixirs found here in the third list (2.6b–7a; cf. YJQQ 71.3a–b), which shows the close relationship among *Shiyao erya*, *Danjing yaojue*, and juan 1 of *Shibi ji* (cf. Sivin, *Chinese alchemy*, 76–79, 258–59). There is, on the contrary, no direct relationship between the synonyms of substances given by Mei Biao and the "secret names" listed in *Shibi ji* 2.9a–10a, nor between these synonyms and the collection of glosses found in other alchemical sources (cf. Pregadio, "Un lessico alchemico," 16–21).

According to the preface, the work was originally in one juan, and as such it is listed in *Chongwen zongmu* 10.4a and in *Tongzhi*, "Yiwen lüe," 67.28a (cf. VDL 100). Against Zhu Yizun's 朱彝尊 (1629–1709) opinion that the second juan is a later addition (see the colophon reproduced at the end of the *Biexia zhai congshu* 別下齋叢書 edition) stand Mei Biao's own words asserting that his work is divided into six *pian* 篇 (chapters), as we have it today. All the later editions, both Chinese and Japanese, are derived from the *Daozang* edition.

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Fabrizio Pregadio

Jinshi bu wujiu shu jue 金石簿五九數訣

10 fols.

Tang, after 686

907 (fasc. 589)

"Instructions on an Inventory of Forty-five Metals and Minerals." This is a short treatise on the *materia medica* dealing with substances used in the preparation of elixirs. Both *Bishu sheng xubiandao siku queshu mu* 2.38b and *Tongzhi*, "Yiwen lüe," 67.28a (cf. VDL 100) include its title, omitting the word *jue* 訣 (instructions). The reference to Jinzhou 錦州 as a source of cinnabar (*dansha* 丹砂; 1a) shows that the work dates from after 686. The entry on talc (*huashi* 滑石; 8a) mentions Caizhou 蔡州, the name given to Yuzhou 豫州 in 762 because of a taboo on the personal name of Emperor Daizong, but this name probably reflects the date of the copy on which the *Daozang* edition is based. Other details suggest that this edition descends in fact from a Song copy: the largest administrative unit of the empire is called *lu* 路 (6b), and the Tang dynasty is referred to as *jin Tang* 近唐 ("recently, under the Tang"; 5b). Apart from the inclusion in the two Song bibliographies there is no definite evidence on the latest possible date of compilation, but the references to substances coming from foreign countries and to the pilgrimage on Mount Wutai 五臺山 of the Indian Buddhist monk Zhi Falin 支法林, said to have taken place in 664 (5b–6a), suggest that the work dates from the Tang.

The main source of the treatise is a text now lost, known only through a quotation in *881 Taiqing shibi ji* 3.12b–14a, which does not mention either its title or its author. About a dozen descriptions of the present text, as well as its short introductory passage, essentially correspond to those found there. One third of the hundred or so indications of sites of occurrence are derived either from TAO HONGJING's *Bencao jing jizhu* 本草經集註 or, through the latter, from the *Mingyi bielu*. Three entries—those on *shi guiying* 石桂英 (splendor of the stone cassia; 5a), *shi liudan* 石榴丹 (vermilion of the stone pomegranate; 8b), and *shi zhong huangzi* 石中黃子 (yellow seeds of the stone; 10a)—are similar to passages found in BPZ 11.199.

The descriptions, usually short, are concerned with the places of origin, shape, and properties of the various substances. All of the descriptions refer to minerals, with the single exception of *hutong lü* 胡同律 (resin of balsam poplar; 8a–b), which was used as flux in mineral preparations. The earliest descriptions of selenite, halite, and asbestos in an extant pharmacological source are found here. Reference to sites of occurrence include Persia, Uddyāna, the Western Regions (*xiyu* 西域), modern Vietnam and Cambodia, and the modern provinces of Gansu, Qinghai, and Xinjiang.

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Fabrizio Pregadio

Longhu huandan jue 龍虎還丹訣

2 juan

By Jinling zi 金陵子; Tang or Song (compiled before 1042)

909 (fasc. 590)

"Instructions on the Cyclically Transformed Elixir of the Dragon and the Tiger." This text, attributed to a master of Jinling (a place in modern Jiangsu), includes sections dealing with the *huandan* 還丹, followed by a collection of other methods. A

reference to the *dajin* 大斤 and *daliang* 大兩 weight measures (1.15a) suggests that the text is not earlier than the Tang (618–907). It was compiled before 1042, as shown by the mention in *Chongwen zongmu* 9.22b of a *Longhu huandan jue* in two juan, attributed to Jinling zi.

The contents of the text may be divided into two parts. The first part (1.1a–13b), concerned with mercury and lead, is almost entirely based on quotations from CHEN SHAOWEI's *890 Dadong lian zhenbao jing xiufu lingsha miaojue* (preface and 1a–3b), dating from the beginning of the eighth century. While CHEN SHAOWEI's work deals with the extraction of mercury from cinnabar and the preparation of a *huandan* using that mercury as the main ingredient, the passages quoted in the present text are employed to refer to a mercury-lead process, described in 1.13a–b.

The second part, which comprises more than eighty methods including variant recipes (cf. Guo Zhengyi, "Cong *Longhu huandan jue*"), opens with two methods for the preparation of the *danyang* 丹陽 (a copper and arsenic compound, 1.14a–20a; cf. other methods in *953 Gengdao ji,* juan 6) and continues into the second juan, which deals mainly with the production of *hongyin* 紅銀 (red silver, i.e., copper) and with methods for removing the halo (*yun* 暈). CHEN SHAOWEI's work is explicitly mentioned here (2.40a) as *Qipian dansha jue* 七篇丹砂訣. Several characters, substituted by blank spaces, are missing in the final pages (2.33b to end).

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Fabrizio Pregadio

Tongyou jue **通幽訣**

28 fols.

Tang 618–907)?

913 (fasc. 591)

"Instructions for Penetrating [Alchemical] Secrets." This short treatise on alchemical theory is first mentioned in the *Chongwen zongmu* 9.22b. However, some details in the text could indicate a Tang date: the use of the place name Langzhou 朗州 (3b), which was changed to Huzhou 湖州 in the early Song 907–1279), and the title Hunyuan huangdi zhenjun 混元皇帝眞君 for Laozi. This title could also be an abbreviated form of Taishang laojun hunyuan shangde huangdi 太上老君混元上德皇帝, conferred on Laozi in 1014. Our text also mentions a lost work (11a), the *Yinyang tonglüe* 陰陽統略 (cf. VDL 142), the exact date of which, however, remains uncertain. The long passage on the provenance of cinnabar (4a–b) seems to be an abbreviated version of *890 Dadong lian zhenbao jing xiufu lingsha miaojue* 2a by CHEN SHAOWEI (fl. eighth century).

The text discusses both the number of years needed for the natural elixir and the different names for cinnabar (1a–4b). The remainder of the work deals with the theory of correspondences, fire-phasing, and, finally, two recipes for a drug made with *zhu* 朮 (atractyle).

Most of the text is also found elsewhere. For the first part (1a–20b), compare *915 Huandan zhouhou jue* 1.1a–18a (the latter is quite abridged). For the second part (12b–27a), see *947 Yuqing neishu* 1a–7a.

Farzeen Baldrian-Hussein

Danfang jianyuan **丹方鑑源**

3 juan

By Dugu Tao 獨孤滔, *hao* Zige shansou 紫閣山叟; 836

925 (fasc. 596)

"The Original Mirror of Alchemical Prescriptions." This text was listed during the Song period under various titles (see VDL 80). The dating of the text (836) is based on *919 Qiangong jiageng zhibao jicheng* 1.2a. The text of "Danfang jingyuan 丹房鏡源" in *919 Zhibao jicheng* 4.3a–8b differs from the present work. Dugu Tao compiled the names of essences and products of operative alchemy (*waidan* 外丹).

There are twenty-five paragraphs listing the names of metals, minerals, alloys, and medicines, all according to their categories. The accompanying indications either give the place names where the essences can be found or describe their physical structure, colors, and qualities. The text indicates how such essences may react with each other. It appears that lead and mercury, which are difficult to define and to fix, are the most prized products. The term *huangbo shu* 黃白術 (yellow-white techniques) pertains to the majority of the practical instructions in this text (1.3a). However, only the last section gives a detailed description of an alchemical production ("Dianzhi wuhuang wanzi fang 點制五黃丸子方"; 3.6b–7b).

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Florian C. Reiter

Dadan pian **大丹篇**

9 fols.

Tenth century?

938 (fasc. 598)

"Book on the Great Elixir." Read da 大 for tai 太 in the title. A Song catalogue (see VDL 77) lists a *Dadan shi* 大丹詩 in one juan that could refer to our text. The present work, a collection of quotations excerpted from Tang (618–907) or Five Dynasties (907–960) sources, includes both prose and verse.

The section on elixir poisoning (1a–1b) is an abridged version of a preface attributed to Yuanyang zi 元陽子 and ZHANG GUO[LAO] in *239 Huandan jinyi ge zhu* 1a–1b. The "Shu zhongjing 術中經" (6b–8a) is an extract from *922 Huanjin shu* 5a–6b by TAO ZHI (d. 825). For Li Tuo 李託 and Zhang Tao 張陶 (fl. 803), mentioned in 4b, see *1083 Longhu yuanzhi* 8b, which, however, writes Li Fen 李汾 instead of Li Tuo. That work, attributed to Qingxia zi 清霞子 (Sui or Tang), also includes many other passages from the present text.

The present collection also contains material from lost works such as the *Jinshi lingtai jue* 金石靈臺訣 (6a), mentioned in *901 Shiyao erya* 2.3b of the early ninth century as *Jinshi lingtai ji* 記 and also listed in the catalogue of lost books, the *Daozang quejing mulu* 2.6a. The *Guigu xiansheng jiuzhuan jinyi da huandan ge* (see 8a of the present text) is mentioned in a Song catalogue (see VDL 132) as *Guigu xiansheng huandan ge* 鬼谷先生還丹歌 in one juan.

The prose and poetry of the *Dadan pian* deal with numerous aspects of laboratory alchemy.

Farzeen Baldrian-Hussein

Dadan wenda 大丹問答

4 fols.

Tang (618–907)

939 (fasc. 598)

"Questions and Answers on the Great Elixir." This is an alchemical treatise presented in the form of a dialogue between Zheng Siyuan 鄭思遠 (i.e., ZHENG YIN) and his disciple GE HONG. Although the title is not mentioned in any of the bibliographies, the text was often quoted in alchemical books of the Tang (618–907) and Song (960–1279) dynasties. The quotations, however, are mainly excerpts from the first section of the text (1a–3b; see the somewhat reduced version in *927 Taiqing yubei zi* 1a–3b).

The first quotation in a book with an established date figures in *233 Huandan zhongxian lun* 11a (preface dated 1052). The present text is also quoted (without title) in *1017 Daoshu* 32.27a–27b and 20.4b where the quotation is attributed to Qingxia zi 清霞子. During the Song dynasty, there were many books in circulation ascribed to Zheng Siyuan (i.e., ZHENG YIN) and GE HONG, excerpted from other books ascribed to these two Taoists. One example is *940 Jinmu wanling lun* 4a–4b, which also quotes a passage from our text (2b).

The first section of the *Dadan wenda* is on the qualities of the elixir, which should be composed of metals and minerals, that is, a mixture of gold or metallic essence (*jin zhi jing* 金之精) and mineral solution (*shi zhi yi* 石之液). The remainder of the text deals with the natural formation of the elixir and fire-phasing, information that can be found also in other texts, such as the first chapter of *915 Huandan zhouhou jue*, also attributed to GE HONG (compare 1.3a, 18a, and 21a ff. with 3b–4a of our text), and *947 Yuqing neishu* 18b, 19b.

Farzeen Baldrian-Hussein

Jinmu wanling lun 金木萬靈論

4 fols.

Attributed to GE HONG 葛洪 (283–343); probably Tang (618–907)

940 (fasc. 598)

"Discourses on the Myriad Efficacies of Metal and Vegetal [Elixirs]." These discourses claim the superiority of GE HONG's teachings. They also affirm the existence and value of the elixirs that confer immortality. This title is listed in *Chongwen zongmu* 9.20a (cf. VDL 116).

The text partly combines, sometimes with mistakes, abridged versions of texts signed by GE HONG, such as BPZ 4, "Jindan 金丹" (see also *917 Baopu zi shenxian jinzhuo jing* 2.1a–5a, which can be compared with 1a–3b of the present text and 939 *Dadan wenda* 1a–1b, 2b, which can be compared with 4a–4b). The diction of the variants proves that this text was composed long after GE HONG's *1185 Baopu zi neipian*.

Florian C. Reiter

Hongqian ru heiqian jue 紅鉛入黑鉛訣

6 fols.

Tang (618–907)?

941 (fasc. 598)

"Formulas for the Addition of Red Lead to Black Lead." The terms *hongqian* 紅鉛 (red lead) and *heiqian* 黑鉛 (black lead) were already in use during the Five Dynasties period (907–960), as can be seen from the alternative titles of the *Huandan neixiang jin yaoshi* 還丹內象金鑰匙 (YJQQ 70) by PENG XIAO (d. 950): *Heiqian shuihu lun* 黑鉛水虎論 and *Hongqian huolong jue* 紅鉛火龍訣, where the terms stand for lead and mercury, respectively.

This work is a short alchemical treatise belonging to a group of cognate texts with a common source, a *Yuanjun jue* 元君訣, discussed in *947 Yuqing neishu* 玉清內書 1a. The latter gives more details, whereas our text is terse and practical. Moreover, it classifies its procedures under various headings lacking in the *Yuqing neishu*; the sequence of the headings suggest that the two texts are based on different versions. The treatise comprises methods for making a reaction vessel (1a) and fixing mercury (1b, 5b); indications on fuel quantities, fire-phasing (2b ff.), and projection (5a); as well as a discussion on the ingestion of the drug and its aftereffects (4a). It is clearly a work on laboratory alchemy.

Farzeen Baldrian-Hussein

Tongxuan bishu 通玄祕術

21 fols.

Edited by Shen Zhiyan 沈知言, *hao* Buyi 布衣; late ninth century, based on an earlier version

942 (fasc. 598)

"The Secret Arts for Penetrating the Mystery." This is a collection of alchemical recipes edited by Shen Zhiyan, a native of Mount Jin'e 金鵝山 in modern Sichuan. According to the preface, in 864 the author received the Secret Essentials of Various Masters on the Divine Elixirs (*Shendan zhujia biyao* 神丹諸家祕要) in three juan from a Master Zheng 鄭公 from Huainan 淮南. The latter is probably Zheng Xuan 鄭玄, to whom *Chongwen zongmu* 7.19a and other Song catalogues (VDL 126) ascribe a *Putian tongxuan bishu fang* 圃田通玄祕術方 in three juan. As stated in the preface, Shen Zhiyan's compilation also was originally in three juan. The bibliography of *Song shi* 207.5314 assigns the *Tongxuan bishu* the same number of juan. The same catalogue ascribes a *Tongxuan biyao shu* 通玄祕要術 in three juan to an anonymous author of the Xiantong period (860–874), while *Bishu sheng xubiandao siku queshu mu* 2.37b attributes a *Tongxuan miaojue* 通玄妙訣 in one juan to Bo Zhiyan 波知言, likely to be a mistake for Shen Zhiyan 沈知言 (cf. VDL 126 and 139).

The text includes recipes for more than two dozen elixirs, occasionally giving details of their medical properties. There is a gradual shift from mineral to vegetal substances in the lists of ingredients. One of the compounds (*pishu dan* 辟暑丹, or Elixir to Escape the Summer Heat; 14b–15a) is said to have been offered to and ingested by Emperor Yizong (r. 860–874). The last recipe is followed by the description of a rite (18b–19a) in which the officiant is instructed to wear the robes of a daoshi 道士, visualize divinities, and utter an invocation before the ingestion may take place.

Fabrizio Pregadio

Lingfei san chuanxin lu 靈飛散傳信錄

6 fols.

By Qi Tui 齊推; 812

943 (fasc. 599)

"Record of the Truthful Transmission of the Divine Flying Powder." This short treatise begins with a testimony, dated 812, in which the author demonstrates the efficacy of the *lingfei san* 靈飛散—a powder based on mica—and relates how he succeeded in obtaining the best recipe for it. The text is reproduced in YJQQ 74.20b–26a and quoted in Song catalogues (see VDL 169).

According to his testimony, Qi Tui, from Gaoyang 高陽 (Hebei), was befriended by his uncle Huishu 晦叔, a member of the Censorate (*Xiantai chashi* 憲臺察史). Huishu told Qi that juan 28 of SUN SIMO's *Qianjin fang* indeed contained this recipe (*1163 Sun zhenren beiji qianjin yaofang* 82.22a; the Northern Song edition of the same medical handbook quotes it in juan 27). Moreover, a Taoist called Wu Dan 吳丹, client of the honorary supernumerary secretary (*xun yuanwai lang* 勳員外郎) Cao Junyi 曹君彝, told his patron that the best version of the recipe was to be found in the *Taiqing jing* 太清經. Later, Cao indeed happened to discover a manuscript of the *Taiqing jing* containing the recipe, in the chapel of the house of the late Li Bi 李泌 (d. 754) of the imperial secretariat.

The YJQQ version of the present text specifies that the recipe figured in juan 153 of the Taiqing division of the Taoist canon. In *1163 Qianjin yaofang*, the recipe is attributed to a zhenren of the Western Peak (Xiyue zhenren 西嶽眞人), and instead of the herb *atractilis* (*zhu* 朮), ginseng is prescribed.

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Catherine Despeux

Yuqing neishu 玉清內書

22 fols.

Tang (618–907)?

947 (fasc. 599)

"Inner Book of Jade Purity." This is an alchemical treatise that is mainly theoretical in nature but also contains some practical instructions. The statement "At present, in our great Tang empire . . ." (3b) could indicate a Tang date. The *Bishu sheng xubiandao siku queshu mu* 2.38b lists a *Jindan zhouhou jue yuqing neishu dayao zhongpian* 金丹肘後訣玉清內書大藥終篇, which could be an alternate title of our text. The present title first occurs in the *Chongwen zongmu*, which records two juan (VDL 99). The treatise belongs to a group of cognate texts that all mention a *Yuanjun jue* 元君訣, but the sentence on transmission by Yuanjun (7a) occurs also in an Inner Alchemy text (cf. *226 Zi yuanjun shoudao chuanxin fa* 7a).

Most parts of the present work can be found in other alchemical texts. For the *Yuanjun jue* (1a–7a), see *913 Tongyou jue* 20a–27a, which contains some variants. Each version includes sentences missing in the other (cf. 2a and 5b of our text and *913 Tongyou jue* 24a, 25a, and 25b); in one case (3a), the text seems to have been deliberately altered (cf. *913 Tongyou jue* 22b). For the *Jindan fushi bianhua wujin zhi gong* 金丹服食變化五金制汞 (2b–11a), compare *941 Hongqian ru heiqian jue* 1a–6b. The latter employs a different order of presentation and a slightly different terminology. This section includes practical procedures for fixing mercury, making a reaction vessel, casing, and so on.

A third section describes a helical type of fire-phasing (11a–17b) similar to that described in *233 Huandan zhong xian lun* 16b–17b (preface dated 1052); this section explains the increase and decrease in the weight of fuel over a period of nine months.

Finally, an abridged version of the *Yuanjun qianyun shoujing jue* 元君潛運手鏡訣 (17b–21a) can also be found in *915 Huandan zhouhou jue* 1.21a–24a. This section also deals with fire-phasing over a period of nine months; this period is considered to correspond to the Nine Tripods (*jiuding* 九鼎).

Farzeen Baldrian-Hussein

Taigu tudui jing 太古土兌經

3 juan

Tang (618–907)

949 (fasc. 600)

"Scripture of Earth and the Trigram *Dui* of High Antiquity." Earth and the trigram *dui* 兌 are symbols of minerals and metals, respectively. Although the title writes *jing* 經, this work is not a scripture. The *Chongwen zongmu* 9.20a, the first bibliography to mention the book, lists it as *Duitu jue* 兌土訣 in three juan. The correct title should, therefore, read *Taigu duitu jue* 太古兌土訣. Even though it is appears in a Song (960–1279) bibliography for the first time, the geographical names used date to the Tang dynasty (618–907) or earlier (3.1b, 3b, 7a). According to Chen Guofu (*Daozang yuanliu xukao*, 336), the work can be dated between 702 and 749.

The book is ascribed to a certain Master Zhang 張先生 (1.4b). It is difficult to judge how much of the text was indeed written by Zhang, since there are remarks and notes by an anonymous compiler scattered throughout the text. Several references to other editions are made in the body of the work such as "one edition says 一本云" (1.6b, 2. 4b) or "according to the Wu edition 吳本云" (2.5a). The work mentions TAO HONGJING and the *Zhang jun Wupian* 張君五篇, often quoted in books of the Five Dynasties (907–960) and the early Song (cf. *239 Huandan jinyi ge zhu*, preface, 4a, and *924 Zhenyuan miaodao yaolüe* 4b).

Much of the work deals with processes of subduing minerals and metals (*fufa* 伏法). Many of these methods are attributed to Hugang zi 胡剛子. The methods, however, do not correspond to those attributed to Hugang zi in other alchemical texts (compare, e.g., the *xuanzhu fa* 玄珠法 with the method of the same name in *885 Huangdi jiuding shendan jingjue* 3.5b). Hugang's poems in the first juan (1.2b–3b), however, are quoted in *909 Longhu huandan jue* 1.16b and in *1004 Zhouyi cantong qi zhu* 2.24a under the heading "Wujin *jue* 五金訣."

The last section, entitled "Jinshi chao lu 金石抄錄" (3.7b–12b), shows a marked influence of the theory of categories, similar to that *905 Cantong qi wu xianglei biyao* (cf. 3.2b–3a, *ming junchen* 明君臣, and 3.9a–9b, *ming xianglei* 明相類, of our text).

BIBLIOGRAPHY

Chen Guofu, *Daozang yuanliu xukao*, 336.

Farzeen Baldrian-Hussein

Xuanjie lu 懸解錄

9 fols.

Preface dated 855

928 (fasc. 597)

"Record of Arcane Explanations." Read *xuan* 玄 for *xuan* 懸 in the title, which is first mentioned in the *Chongwen zongmu* 9.25a. The *Xin Tang shu*, "Yiwen zhi," avoiding a taboo, writes *Tongjie lu* 通解錄 and notes that the preface was written in the Dazhong period (847–860) by Hegan Ji 紇干臮, governor of Jiangxi (see VDL 166). This corresponds to the preface of our text which, although anonymous, is dated 855.

The book was known under different titles: *Xuanjie lu* 玄解錄, *Xianjie lu* 賢解錄, *Yanmen gong miaojie lu* 鴈門公妙解錄, and *Tongjie lu* 通解錄, (see Chen Guofu, *Daozang yuanliu xukao*, 327–28). Moreover, Hegan Ji wrote a *Liu Hong zhuan* 劉泓傳 that Chen Guofu believes to be identical with the *Xuanjie lu* (*Daozang yuanliu xukao*, 328).

The book also appears in YJQQ 64; *944 Yanmen gong miaojie lu* (see following entry) is a shorter and incomplete version. It is possible that the title Lord of Yanmen 鴈門公 (in Shanxi) refers to the author.

The *Xuanjie lu* is considered to be the first printed book on a scientific subject (see Needham, "The historical development of alchemy," 167, and Carter, *The invention of printing*, 59). The book deals with elixir poisoning and its antidotes. It was first revealed to the Han alchemist Liu Hong 劉泓 by Jiuxiao jun 九霄君 in 122 (1b). Liu Hong engraved it on stone; in the eighth century it was discovered by ZHANG GUO[LAO], who presented the text to Emperor Xuanzong (7b).

The author extracted only the most important sections from this work, those on the identification of mineral ingredients and the formulas for neutralizing toxicity (1b).

The text (1b–7b) is presented as a dialogue between Liu Hong and Jiuxiao jun. The latter explains the danger of preparing and ingesting mineral elixirs without understanding both the true nature of the ingredients and natural laws (4b), since each ingredient possesses its own particular poison. Liu Hong's recipe for an antidote based on five ingredients (*Shouxian wuzi wan fang* 守仙五子丸方; 8a) is followed by a poem of praise by ZHANG GUO.

Of interest is the cultivation of the "Three Ones" (*sanyi* 三一) within the body as an alternative path to immortality (6b). The expression *sanyi* is also used to designate the three perfect elixirs (*zhiyao* 至藥), such as *shenfu* 神符, *baixue* 白雪, and *jiuzhuan* 九轉. For these elixirs, see also *906 Yin zhenjun jinshi wu xianglei*.

BIBLIOGRAPHY

Carter, *The invention of printing*; Chen Guofu, *Daozang yuanliu xukao*.

Farzeen Baldrian-Hussein

Yanmen gong miaojie lu 鴈門公妙解錄
8 fols.
Tang (618–907)
944 (fasc. 599)

"Lord Yanmen's Record of Marvelous Explanations." This work on elixir poisoning and its antidotes is discussed in the preceding article on *928 Xuanjie lu,* of which the present text is a shorter version. This text contains some variants, the most important being the use of the character *bao* 保 instead of *shou* 守. The pages *Xuanjie lu* 8a–9a are missing from the present text.

Farzeen Baldrian-Hussein

Yin zhenjun jinshi wu xianglei 陰眞君金石五相類
42 fols.
Attributed to Yin Changsheng 陰長生 (Former Han period, 206 B.C.–A.D. 9); before 1052, probably Five Dynasties (907–960)
906 (fasc. 589)

"Yin Zhenjun's [Treatise on the Theory of] Categories of Minerals and Metals." This work, ascribed to the immortal Yin Changsheng, is not listed in any of the bibliographies, but it is quoted in *233 Huandan zhongxian lun* 5b (preface dated 1052). Another text, most probably of the Five Dynasties (907–960), seems to allude to it (*266 Jinyi huandan baiwen jue* 6a).

Most of the books quoted in the text are of the Tang (618–907) or Five Dynasties period; the *Biyao jue* 祕要訣 mentioned on page 35a could be a reference to *905 Cantong qi wu xianglei biyao*. Moreover, Chen Guofu dates the text between the Tang and the end of the Five Dynasties on the basis of the place names. The date of the work, nevertheless, poses problems: on two occasions it quotes a *Shilu* 實錄, the first time regarding three grades (*sanpin* 三品; 1b), then concerning the story of Yu the Great 大禹 and the perfect medicine (18b–19a; cf. the tale recounted in *388 Taishang lingbao wufu xu* 1). The classification of the elixir in three grades, of which *shenfu* 神符 is the most important, can be found in such pre-Song (960–1279) works as *928 Xuanjie lu* 5a (preface dated 855) and *954 Taishang hunyuan zhenlu* 7a–b (for GE HONG, *shenfu* is a drug only of the second category, cf. *1185 Baopu zi neipian* 4.7b). However, the source of the *Shilu* is unclear.

The work is divided into twenty sections, each of which is devoted to a mineral or metal. Each section is followed by a discourse on the mineral's or metal's category and best possible combinations (or "marriage") with other substances. The esoteric names of substances used are commonly found in other alchemical texts, such as *901 Shiyao erya* and *885 Huangdi jiuding shendan jingjue*. It may be noted that Bo He 帛和 is presented as the teacher of Yin Changsheng (37a), and that lead from Persia is considered superior to lead from Jiazhou 嘉州 (32b–35b, 37a–37b).

BIBLIOGRAPHY

Chen Guofu, *Daozang yuanliu xukao*, 331.

Farzeen Baldrian-Hussein

Penglai shan xizao huangdan ge 蓬萊山西竈還丹歌
2 juan
Attributed to Huang Xuanzhong 黃玄鍾; Tang (618–907)?
916 (fasc. 593)

"Song of the Refining of Cinnabar in the Western Still on Mount Penglai." The *Song shi*, "Yiwen zhi," mentions this work with Huang Xuanzhong as its author (see VDL 157). Both the *Tongzhi*, "Yiwen lüe," and the *Chongwen zongmu* mention a *Penglai shan caoyao huandan jue* 蓬萊山草藥還丹歌 in one juan by the same author (VDL 158). The latter title corresponds better to the text we have here, inasmuch its contents concern almost exclusively the description of many kinds of medicinal herbs. The author is indicated at the beginning of our text as acting director of the Department of State, grand master of the Palace with Golden Seal and Purple Ribbon of the Han dynasty (*Han jianjiao puyi jinzi guanglu dafu* 漢檢校僕射金紫光祿大夫). This title, however, corresponds to Tang not Han (206 B.C.–A.D. 220) nomenclature. The misleading element comes from the presentation (1a–2b) of the work, where the "author," who signs as an immortal official of Penglai shan (one of the islands of Immortals in the Eastern Sea), tells a fable about his acquisition of his esoteric alchemical knowledge and the presentation thereof to Emperor Wu of the Han (compare *292 Han Wudi neizhuan*). At the time of the presentation, the author was already retired on Penglai, and out of compassion for the emperor sent one of his divine pages to bring the book the to court.

The text consists of some 170 poems on vegetable substances to be used in alchemy. Each poem is accompanied by a paragraph giving the various (poetic) names for the herb. Chen Guofu (*Daozang yuanliu kao,* 334–35) has shown that some place names used in the text correspond to Tang administrative geography.

Kristofer Schipper and Yuan Bingling

Taiqing xiudan bijue 太清修丹祕訣
8 fols.
Tang (618–907)?
884 (fasc. 583)

"Secret Instructions for the Practice of Alchemy according to the Taiqing Tradition." The text is divided into two parts. The first concerns the making of *lingsha* 靈沙, an elixir that enables the adept to become an Earth Immortal. This elixir is in fact excrement obtained after a period of feeding on rich food, followed by a short period of vegetarianism. The excrement has to be eaten in small portions over a period of fifteen days, followed by another period of rich food, and again one of eating excrement.

After these practical instructions follows a paragraph on the theory of Embryonic Breathing (*taixi* 胎息). Titled "Kanli eryong fa 坎離二用法" (6a–7a); this paragraph is taken from *829 Taixi jingwei lun,* "Neizhen miaoyong jue 內眞妙用訣" (3a–4a), a Tang text. It describes the Mysterious Female (*xuanpin* 玄牝) according to the Heshang gong commentary of *Laozi* 4, "This is the nose and the mouth." It continues by saying: "When the Mysterious Female is established [i.e., fully formed] it is like the flower stalk that grows out of the melon. This is the moment when the yin [parts] first get the maternal energy" (6a6). From this moment springs the human being, which then develops outside the womb. The return to the womb can be enacted by learning again to breathe like an embryo (*taixi*).

Yuan Bingling

Xuanshuang zhangshang lu 玄霜掌上錄
2 fols.
Tang (618–907)?
945 (fasc. 599)

"Handbook for [Making] Black Frost." This is short recipe for the making of a *yin* drug to counterbalance the cinnabar compounds (*danyao* 丹藥), which, conferring Long Life, were strongly yang (see 1b). This text is also included in YJQQ 77.11b–13b and should, therefore, date from the Tang (618–907) or Five Dynasties (907–960) period.

The recipe calls for the oxidation of lead, from which white crystals were taken for repeated treatment and ingestion as a powder.

Kristofer Schipper and Yuan Bingling

Taiji zhenren zadan yaofang 太極眞人雜丹藥方
15 fols.
Tang (618–907)
946 (fasc. 599)

"Miscellaneous Methods for Alchemical Elixirs by the Taiji zhenren." A small collection of recipes, using esoteric names for most of the common ingredients. The work is illustrated, but the relation between the drawings and the contents of the work is unclear. The place names used in the text point to a Tang date.

Kristofer Schipper and Yuan Bingling

Jiuzhuan liuzhu shenxian jiudan jing 九轉流珠神仙九丹經
2 juan
Tang (618–907)?
952 (fasc. 601)

"Book of the Divine Immortals Nine Elixirs Obtained through the Ninefold Transformation of the Liquid Pearl." This alchemical work is mentioned in the *Bishu sheng xubian dao siku queshu mu* (VDL 72). Almost no elements for its dating are available. The text is in a poor state, and some parts have been displaced or are missing. It could well date to the Tang period, despite the use of the character *zhi* 治 (normally a Tang taboo).

According to Chen Guofu (*Daozang yuanliu xukao,* 292), the present text is linked to *885 Huangdi jiuding shendan jingjue*, because it starts out with a commentary on the poem "Zhenren ge 眞人歌" that can also be found in *885 Shendan jingjue* 10.3b–4a (the beginning of the poem is missing in our text). In fact, although there is some resemblance between the two versions, the wording is so different in places as to make any conclusion on their relationship a matter of conjecture. However, the nine kinds of elixir that are listed and explained throughout the book are those also given in juan 20 of *885 Shendan jingjue.* It would seem, therefore, that the present work is a sequel to the latter. Among the more original materials of the present work is a Recipe for Reviving the Dead (*qisi fang* 起死方) attributed to Lü Gong 呂恭, an immortal of old who used a herbal drug to reanimate the members of his family who had died during the two hundred years he had spent in the mountains (2.10b–11a). An improved method calls for the use of the placenta of a child born the fifth day of the fifth lunar month.

Kristofer Schipper and Yuan Bingling

Qiangong jiageng zhibao jicheng 鉛汞甲庚至寶集成

5 juan

Tang (618–907)?

919 (fasc. 595)

"Complete Collection of the Lead and Mercury, Male and Female, Great Treasures." This text is a handbook on laboratory alchemy. The expression *jiageng* 甲庚 here is a mystical term for the opposite and complementary principles: *jia* stands for the sun (yang), as the sun starts its cycle in this sign; and *geng* stands for the moon (yin), as its ascent begins in that station (see *915 Huandan zhouhou jue* 1.4b and *913 Tongyou jue* 4b, 5a). The meaning of the title of the present work is explained in *913 Tongyou jue* 1.5a: "The two treasures of sun and moon are the supreme essences [*jing* 精] of Heaven and Earth. When *jia* and *geng* are moved by each other's essences, they undergo transformation and their shining lights take form and materialize as minerals [*sha* 砂]."

This work is in fact a collection of various texts. Juan 1 begins with instruction on how to make the Casket of the Bubbling Source Elixir (*Yongquan kuifa dan* 涌泉匱法丹). The method is preceded by a preface (1.1a–5a) signed by Zhao Naian 趙耐庵, *hao* Zhiyi zi 知一子, and dated with the cyclical characters *bingchen* 丙辰. Since the preface mentions (2a7) the Baoying era (A.D. 762), it seems that *bingchen* here stands for 776 or a later recurrence of the cyclical date. Zhao relates how he obtained this method from two masters, Zhang Fuhu 張富壺 and Yang Jiuding 楊九鼎, both from Sichuan. There are illustrations on 9b and 10b, the latter showing how the *kui* 匱 is immersed in water and the fire is placed on top. One of the aims of the procedure is to make artificial gold.

Juan 2 is devoted to methods for making gold and silver. It is understood that only high-class people should practice these methods. The artificial gold should be used only for saving the poor, and not for private wealth. Otherwise, the divine punishments would be terrible (2.3b). A table of different kinds of artificial gold is given on 4.2b. The instructions are followed by a colophon (2.10b) signed by a person named Qingxu zi 清虛子 from the Jinhua dong 金華洞 and dated on the third year of the Yuanhe era (808). The cyclical characters following the date are *wushen* 戊申, an error for *wuzi* 戊子.

Other datable elements in the text are rare. The names Rihua zi 日華子 (3.7a) and Wuzhen Dongyang zi 悟眞洞陽子 (1.21b) have not been identified. The *Danfang jingyuan* 丹房鏡源 is quoted in Zhao Naian's preface (1.2a) as dating from 762. The *Danfang jingyuan* itself is quoted in 4.3a–8b. This text is roughly the same as *925 Danfang jianyuan* (q.v.). Chen Guofu (*Daozang yuanliu kao,* 344–45) states that the place names used in this text point to a Southern Song (1127–1279) or even Yuan (1279–1367) date. This evidence is, however, not conclusive, and there are no clear indications that this well-edited and clear handbook is later than the Tang dynasty.

Kristofer Schipper and Yuan Bingling

Xuanyuan huangdi shuijing yaofa 軒轅黃帝水經藥法

12 fols.

Five Dynasties (907–960)?

929 (fasc. 597)

"Methods for Drug [Preparation] from the Scripture of Aqueous [Solutions] of Xuanyuan, the Yellow Emperor." This short treatise contains thirty-two recipes for making aqueous solutions of cinnabar, realgar, and other minerals used in operative alchemy. Two methods (numbers 3 and 4) are missing.

According to the preface, a certain Xu Jiu 徐久, a hermit and alchemist, received the Scripture of Aqueous [Solutions] (*Shuijing* 水經) from an immortal in the Cavern of the Lotus Brook (Lianxi dong 蓮溪洞) on Mount Tiantai 天台山.

The recipes are followed by a list identifying sixty-nine kinds of dragon shoots (*longya* 龍芽) that serve to fix the minerals. The list is classified in the order in which these substances are used in alchemy and corresponds to the identifications given for sixty-nine kinds of dragon shoots in *903 Chunyang Lü zhenren yaoshi zhi* 1a–10b. At the end of the text, there is a poem on the method of using these dragon shoots.

Catherine Despeux

2.A.5.b Inner Alchemy

Xiuzhen liyan chaotu 修眞歷驗鈔圖

18 fols.

Tang (618–907)?

152 (fasc. 68)

"Copy of Diagrams of Attested [Methods] for the Cultivation of Perfection." In YJQQ 72, this short alchemical work is entitled *Zhenyuan miaodao xiudan liyan chao* 眞元妙道修丹曆驗抄, with Caoyi dongzhen zi 草衣洞眞子 given as the author. However, Caoyi dongzhen zi is also considered the author of the preceding text in the YJQQ, *Da huandan qibi tu* 大還丹契秘圖, and in all Song catalogues (see VDL 162). The name appears to have been attached to our text by mistake (cf. the discussion in CGF 287). Caoyi zi also figures in a list of names at the end of the text (16a), an additional indication that he is not its author. Moreover, Caoyi zi quotations in later works are excerpts from the *Huandan qimi tu*, not from the present text (see, e.g.,

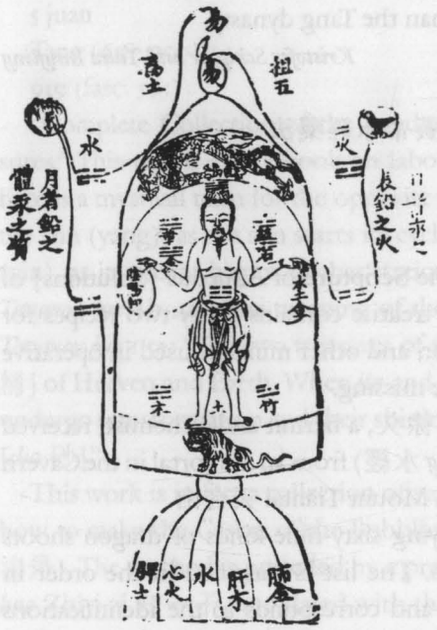

FIGURE 32. Man and the universe, or the multiple correspondences between the body and cosmic energies (*152* 15b).

1086 Yuzhuang xiehou lu, mid-twelfth century). Finally, the *Tongzhi*, "Yiwen lüe," 5.26a ascribes the authorship of our text to a certain Luo Ziyi 羅子一 (cf. VDL 126).

The treatise describes the formation of an elixir, which under natural circumstances would require 4,320 years. The alchemist, however, using the yin and yang components of his body as ingredients, accelerates this process within himself. The procedure is mental, and much emphasis is laid on emptying and fixing the mind (*kongxin* 空心, *jiaxin* 佳心). Changes and transformation in the macrocosm are illustrated by twelve diagrams (see fig. 32), which are slightly different in the YJQQ version.

The *Daozang* version is less complete than that in the YJQQ (see, e.g., 11b, where the explanatory comments on the hexagrams are missing).

Farzeen Baldrian-Hussein

Zi yuanjun shoudao chuanxin fa 紫元君授道傳心法

9 fols.

Commentary attributed to Yin Changsheng 陰長生; Tang (618–907)

226 (fasc. 112)

"The Method of Zi [-xu 虛] Yuanjun [i.e., WEI HUACUN] of the Transmission of the Tao through the Heart." This work is mentioned in the *Chongwen zongmu* and in the *Song shi*, "Yiwen zhi," under the titles: *Yuanjun fudao chuanxin jue* 元君付道傳心訣 and *Yuanjun fudao chuanxin famen* 法門 (VDL 82). This kind of title appears to have been common in the Five Dynasties period (907–960; see, for instance, *926 Da huandan zhaojian* 19a), but it is not impossible that the present work is of an earlier date. The title *Yuanjun* is traditionally linked to alchemical texts (see *885 Huangdi jiuding shendan jingjue* 3.1a–1b). Also, *901 Shiyao erya* (preface dated 806) 1.6b says that "Yuanjun does not allow the ultimate medicine to be transmitted in an unruly way." The expression *zhiyao* 至藥 (ultimate medicine) is often used in our text. On page 7a there is a sentence concerning the transmission of the text. This sentence is corrupted

in the present text, but is quoted in its correct form in *947 Yuqing neishu* 7a, a work probably dating from the Tang.

The work is divided into two parts. The first part (1a–2b) concerns the transmission through the heart and is written in partially versified prose, with sentences of five and four characters. The adept is enjoined to purify his or her heart before receiving the teaching and to meditate (*guanxin* 觀心) before putting this teaching into practice.

The second part (2b–8b) contains a poem called "Longhu ge 龍虎歌" (Song of the Dragon and Tiger), together with a commentary and, at the end, a series of twelve other poems. This part has been reproduced in YJQQ 73.1a and following. There the poem is called "Gu longhu ge 古龍虎歌" and the commentary is attributed to Yin Changsheng.

The poem and commentary in the second section use an alchemical vocabulary similar to that found in works like *928 Xuanjie lu* or *906 Yin zhenjun jinshi wu xianglei*. However, our text insists on the danger associated with the "yellow-white medicine" (*huangbo yao* 黃白藥) and instead emphasizes spiritual accomplishments.

Farzeen Baldrian-Hussein

Zhen longhu jiuxian jing 眞龍虎九仙經

14 fols.

Commentary attributed to YE FASHAN 葉法善 and Luo Gongyuan 羅公遠; before the ninth century

227 (fasc. 112)

"Book of the Nine Immortals and of the Real Dragon and Tiger." According to the *Chongwen zongmu* 9.2a, the title of this work should be *Tianzhen huangren jiuxian jing* 天眞皇人九仙經 (VDL 84). The work *1017 Daoshu* gives a version of the present text based on another edition; there it is called *Jiuxian pian* 九仙篇, and the commentary is attributed to three authors: YE FASHAN, Luo Gongyuan, and the monk Yixing 一行 (682–727). This latter version is mentioned by the *Junzhai dushu zhi* 16.758–59, but instead of YE FASHAN, this catalogue writes Ye Fajing 葉法靜. The *Tongzhi*, "Yiwen lüe," 5.13b and the *Song shi*, "Yiwen zhi," 205.5192 give Ye Jingneng 葉靜能 and Yixing, respectively, as the authors. The appearance of the name of Yixing here suggests a connection with Tantrism (*mizong* 密宗).

The *Junzhai dushu zhi* writes that the book originally was transmitted to the Yellow Emperor by Tianzhen huangren 天眞皇人 (cf. 1a of our text). The Emperor concealed the book on Emei shan, where it was recovered during the reign of Han Wudi (140–87 B.C.). Later, during the Dazhong era of the Tang (847–860), the book was proscribed (VDL 84).

The *Daozang* version is less complete than the one reproduced in the *Daoshu*, but it contains a number of passages that are lacking in the latter.

The terminology of the work is rather esoteric, as exemplified by the use of terms like *sanmei dinghua zhi huo* 三昧定化之火, *fenshen* 焚身, and *toutai* 投胎. This terminology was to exert a considerable influence on later Taoist texts. The methods are based on the visualization techniques of ancient Taoism; they are presented here in a systematic way for use in healing as well as for opening the fontanel in order to be able to exteriorize the Infant.

Farzeen Baldrian-Hussein

Tao zhenren neidan fu **陶眞人內丹賦**

18 fols.

Attributed to TAO ZHI 陶植 (d. 825); Five Dynasties (907–960)?

259 (fasc. 121)

"Ode on the Inner Elixir." This is a short Inner Alchemy poem ascribed to TAO ZHI, with an anonymous commentary. The poem has been known under various titles since the early Song (960–1279). The work *266 Jinyi huandan baiwen jue* 22b quotes it as *Jindan zhi fu* 金丹職賦, and the *Chongwen zongmu* 9.21a lists a *Jindan fu* 金丹賦. Juan 1 of *261 Jindan fu* has the same poem with a commentary of a much later date. A comparison of the two texts shows many variants that sometimes convey significantly different meanings (cf. 8a of our text with 19b of the *261 Jindan fu*). The poem in the present text is much shorter than that in *261 Jindan fu* (see, e.g., 10b–11a, 19a, 30a, 37a–45a of the *261 Jindan fu*), whereas only one line of our text is missing in the latter. It is, nevertheless, difficult to ascertain which of the two poems represents a more authentic version of the original.

The commentary is an alchemical interpretation of the poem, preceded by a short preface. Both the *Cantong qi* 參同契 and the *Jinbi jing* 金碧經 are regarded as works on the art of lengthening one's lifespan (7a). The author uses many of the arguments found in late Tang (618–907) or Five Dynasties theoretical alchemical works disproving the efficacy of Outer Alchemy: 7b quotes *937 Da huandan jinhu bolong lun* 3a, and 17a quotes the *922 Huanjin shu* 7b. This last quotation begins with "Tao jun says . . . ," an indication that the commentary was probably not written by TAO ZHI himself.

Farzeen Baldrian-Hussein

Jinyi huandan baiwen jue **金液還丹百問訣**

31 fols.

Five Dynasties (907–960)

266 (fasc. 132)

"Explanations of the 'Hundred Questions' on the Cyclically Transformed Elixir of Liquefied Gold." This alchemical work in the form of recorded conversations (*yulu* 語錄) comprises an introduction (1a–5a) and a dialogue between Li Guangxuan 李光玄, a native of Bohai 渤海 (1a), and his master Xuanshou xiansheng 玄壽先生. The names of Bohai and Xinluo 新羅 (Sila; 1a, 3a) indicate that Li lived before 926, because these two kingdoms were destroyed in 926 and 935, respectively. The text mentions military unrest in the north: Li is counseled by his master to leave Mount Song and to pursue his alchemical quest on one of the holy mountains in the south, where it was peaceful (Luofu, Maoshan, Lushan, and Taishan are named; 29b). This mention of unrest, along with the use of the geographical names Wuyue 吳越 and Jiangzhe 江浙, is an indication of a late Tang (618–907) or early Wudai (907–960) date. The text is listed in the *Bishu sheng xubiandao siku queshu mu* 2.39a as *Jinyi huandan lun* 論, in one juan, by Li Xuanguang 李玄光. A *Xuanguang xiansheng koujue* 玄光先生口訣 is quoted in *926 Da huandan zhaojian* 12b (preface dated 962).

An abridged version of the present text entitled *Jinyi huandan neipian* 金液還丹內篇 (the term *neipian* 內篇 [inner chapter] seems to suggest the existence of a *waipian* 外篇 [outer chapter]) is included in *1017 Daoshu* 22.6b–9b. The work *1045 Haike lun* is a shorter version of our text with some changes in sequence: 14b–17b, 18a–20a figure in the *Haike lun* on 14a–16b and 12b–14a, respectively.

The text emphasizes at the outset breathing exercises and concentration on the *dantian* 丹田 to protect the *yuanqi* 元氣 (Primordial Qi; 2b). It then advocates the making of the elixir with two ingredients only, lead and mercury (5b, 15b). Most of the text is composed of criticism of those who believe in vegetal (24b) or mineral substances (13b ff.) as suitable elixir ingredients. The entire work is much influenced by *922 Huanjin shu* by TAO ZHI (d. 825), which is often quoted. That the present work contains older material can be seen from the occasional use of *li* 理 in the place of *zhi* 治 (6b), which was tabooed during the Tang. The text seems to be a readaptation of an older alchemical work; compare, for instance, the quotation from a *Baiwen lun* 百問論 in *233 Huandan zhongxian lun* 3a and the corresponding passage on 27b of our text.

Farzeen Baldrian-Hussein

Taishang laojun neidan jing **太上老君內丹經**

3 fols.

643 (fasc. 342)

"Book of Inner Alchemy of the Most High Lord Lao." This small summary of the Tao (*daoyao* 道要) explains the allegorical and metaphorical nature of the alchemical process as applied to meditation and body techniques. It must date to the Tang dynasty (618–907) because in the first line it contains an instance of Tang taboo avoidance (*lixin* 理心 instead of *zhixin* 治心). The terminology of the *Zhouyi cantong qi* 周易參同契 is virtually absent.

Kristofer Schipper

Wei Boyang qifan dansha jue 魏伯陽七返丹砂訣

7 fols.

Commentary by Huang Tongjun 黃童君; Tang (618–907)

888 (fasc. 586)

"Wei Boyang's Explanation of the Sevenfold Cyclically Transformed Elixir." This short alchemical work comprises a *jue* 訣 (an oral formula; 1a–3a) and a *ge* 歌 (a song; 3a–7a). It is ascribed to WEI BOYANG, the traditional author of the *Cantong qi* 參同契. The work *901 Shiyao erya* (preface dated 806) mentions a *Qifan lingsha ge* 七反靈砂歌 (2.3b; *lingsha* 靈砂 and *dansha* 丹砂 are synonymous). A version of this text with the commentary by Huang Tongjun was known in the early Song period (VDL 71).

Another version of the *jue* without the commentary figures in *905 Cantong qi wu xianglei biyao* 1b–2a, and the *ge* is reproduced, with some slight variants, in *927 Taiqing yubei zi* (3b–4a), under the title *Yaoping ge* 瑤瓶歌: *Yaoping* being the first two characters of the poem.

The formula deals with the origin and transformation of mercury and cinnabar: both substances originate from the *yuanqi* 元氣 (Primordial Qi) and acquire form through its transformations. This reference to *yuanqi* is the most striking difference between our text and the *Cantong qi wu xianglei biyao,* which does not use the term *yuanqi*, although it mentions a *weimiao yuan qi* 微妙元氣 (subtle and marvelous qi) on one occasion. The commentaries on the two versions are completely different. As for the poem, it describes the vessel and lute used for making the sevenfold cyclically transformed elixir. It is difficult to judge whether the text refers to interior practices or to actual alchemy: on the one hand, the adept is instructed to seal the vessel and conduct (*yin* 引) the qi (4b; the gloss says *neiqi* 內氣, inner qi); on the other, there are directions to immerse the cinnabar for three days in a cold spring to eliminate the poison, and finally to take three pills a day (6a–b).

Farzeen Baldrian-Hussein

Huanjin shu 還金述

9 fols.

By TAO ZHI 陶埴 [植] (d. 825)

922 (fasc. 596)

"Explanations on the Cyclically [Transformed] Gold [Elixir]." The author died in the mountain range of Siming shan 四明山 in 825, according to a Yuan source (*141 Ziyang zhenren Wuzhen pian zhushu* 4.13b).

This short alchemical treatise, in three sections, is included in YJQQ 70, "Neidan fajue 內丹法訣," with a few textual variants and writing *shu* 術 for *shu* 述 in the title. There is also an abridged version in *1017 Daoshu* 32.28a–33a.

The treatise was popular during the Five Dynasties (907–960). It is quoted by PENG XIAO (d. 960) in *1002 Zhouyi cantong qi fenzhang tongzhen yi* 2.15a and *926 Da huandan zhaojian* 12a (preface dated 962). Judging from the quotations, there must have been many editions of our text in the early Song (960–1279). Those quotations in *266 Jinyi huandan baiwen jue* 6a, 7a, 16a correspond to the present text (4a, 1a, 2b), but the long passage quoted in *938 Dadan pian* 6b–8a was excerpted from a different version. Moreover, *233 Huandan zhongxian lun* 11b includes a quotation from a *Tao Zhi sanpian* 三篇 that is missing in the *Daozang* edition (the *Huanjin shu* is often quoted as *Tao Zhi pian* 陶埴篇 or *Sanpian* 三篇 because of its three sections).

The treatise comprises a short preface, three sections, and a poem. The first section interprets a series of quotations, mainly from the *Cantong qi* 參同契 and the *Guwen longhu jing* 古文龍虎經. The second section refutes the possibility of prolonging life through the ingestion of an elixir made with mercury or cinnabar. The third section deals with correspondences and numbers used in fire-phasing.

Farzeen Baldrian-Hussein

Zhenyuan miaodao yaolüe 眞元妙道要略

20 fols.

Attributed to Zheng Siyuan 鄭思遠 (i.e., ZHENG YIN); Five Dynasties (907–960)

924 (fasc. 596)

"The Synopsis of the Essentials of the Mysterious Tao of the True Origin." This text contains explanations concerning alchemical praxis and meditative self-cultivation. The author points out errors a practitioner should avoid. Such errors could lead to physical injuries like burns (via, e.g., the unintentional production of gunpowder, 3a). This work cannot have been written at the time of Zheng Siyuan (Western Jin [265–316]), as the quotations of Li Ji 李勣 (594–669) and of YANLUO ZI (ca. 936–943) indicate.

The work comprises three paragraphs: "Chujia yanzhen jing 黜假驗眞鏡" (Mirror of Wrong [Practices] and of the Realization of Perfect [Results]; 1a–10b), "Zhengzhen pian 證眞篇" (Evidences of the Perfect [Methods]; 10b–16a), and the "Lianxing pian 鍊形篇" (Sublimation of the Outer Form; 16a–20a). Much emphasis is laid on the interpretation of alchemical processes in the sense of *neidan* 內丹 and the cultivation of the mind (18a; see *641 Taishang Laojun neiguan jing* 6b). There are many quotations from scriptures like the *Huangting jing* 黃庭經, *Sanyuan jing* 三元經 or *Neipian* 內篇 (11b, 19a, 19b). This work shows the influence of deities, cosmic energies, astronomy, and the calendar on alchemical procedure (see, e.g., 11b–12a).

Florian C. Reiter

Da huandan zhaojian 大還丹照鑑

23 fols.

Preface dated 962

926 (fasc. 597)

"Shining Mirror of the Cyclically Transformed Elixir." An anonymous preface dated 962 states that the author was a native of Zitong jun 梓潼郡 (Sichuan); he lived during the reign of Meng Chang 孟昶 (934–965) of the Western (or Later) Shu 蜀 dynasty.

The complete title of the treatise should be *Zhaojian dengxian ji* 照鑑登仙集, according to the preface. The *Bishu sheng xubiandao siku queshu mu* 2.40b writes *Da huandan zhaojing dengxian ji* in one juan. The *Daozang* title is therefore abbreviated. Moreover, the text in one juan comprised thirty-three *pian* 篇 or sections (preface), whereas the present work has thirty-four *pian*.

The *Da huandan zhaojian* is a collection of alchemical poems (with some prose) attributed to a vast array of Taoist worthies, some historical, others legendary. The five poems at the beginning (2a–6a) were written by the author himself, each dealing with a direction, element, or metal, with their secret names appended at the end. These poems are followed by thirty-four *pian* of oral formulas (*jue* 訣) excerpted from various sources: For the *Lun erqi chan huangya* 論二氣產黃芽 (6a) and *Shi qiangong* (7a–8a), see *937 Da huandan jinhu bolong lun* 2a–4a. The *Lun erqi chan huangya* is fairly abridged in our text. For the *Luofu xiansheng koujue* 羅浮先生口訣 (10a), *Yang Xuanyi koujue* 楊玄一口訣 (16b), and *Taibo shan yinshi Han Yunzhong koujue* 太白山隱士韓蘊中口訣 (22b), compare *265 Huandan gejue* 1.16b, 5b, and 12b, respectively. For the *Xuanhuang zi koujue* (11b), see *233 Huandan zhongxian lun* 8a.

Farzeen Baldrian-Hussein

Jusheng ge 巨勝歌

5 fols.

By Liu Chongyong 柳沖用, *hao* Xuanming zi 玄明子

931 (fasc. 597)

"Sesame Song." This is a poem on Inner Alchemy in which sesame is not mentioned at all. The title was probably chosen because of the metaphoric significance of the name *jusheng* 巨勝 (literally, "giant winner") given to the tiny grain because of its great dietary value. As said in the thirty-first chapter of the *Cantong qi* 參同契: "Sesame *[jusheng]* gives longevity; cinnabar, if transmuted, can be absorbed" (see *1000 Zhouyi cantong qi zhu* 1.21b).

This text is mentioned in several Song catalogues (see VDL 96). It quotes the *Tao zhenjun sanpian* 陶眞君三篇, a title sometimes used to designate *922 Huanjin shu* (see that work, 2.5a), by TAO ZHI (d. 825). Our text also quotes a passage of the *Cantong qi* (see *1000 Zhouyi cantong qi zhu* 1.24b and juan 36), as well as the *Jinbi jing* 金碧經, the *Taiyi tu* 太易圖, and the *Yuanjun ge* 元君歌. This last text must be related to the tradition of *947 Yujing neishu*, which quotes a *Yuanjun jue* 元君訣.

The introduction criticizes certain alchemical transmissions. The poem is composed of ten stanzas of eight lines on the theme of "lead and mercury and the five agents."

Catherine Despeux

Danlun juezhi xinjian 丹論訣旨心鑑

14 fols.

Zhang Xuande 張玄德; Five Dynasties (907–960)?

935 (fasc. 598)

"Mental Mirror and Directions Regarding Discourses and Explanations on the Elixir." This is a short treatise by Zhang Xuande of Nanyang 南陽 (Henan). It is mentioned in Song catalogues (see VDL 80), and another version, with minor differences, is preserved in YJQQ 66. A part of the text is included in *915 Huandan zhouhou jue* 2.3b (early Song) under the title *Zhizhen jue* 指眞訣. Since the quotations and content of the treatise are similar to *936 Dahuan xinjian* (between the late ninth and the early eleventh centuries), our text must date from approximately the same period.

The treatise comprises five sections: an introduction (1a–2b); a discussion on the toxicity of elixirs based on mineral substances (*mingbian* 明辯; 2b–7b); discourses on the elixir (*jindan lun* 金丹論; 7b–12a); discourses on its cyclical transformation (*da huandan zongzhi* 大還丹宗旨; 12a–13b); and finally a short passage entitled "Arcane Notes" (*xuanji* 玄記; 13b–14a).

Several passages from the second and third sections are quoted in alchemical books of the Five Dynasties or the early Song, such as *899 Dadan ji* (under the title *lun* 論) and *927 Taiqing yubei zi*. As to the nature of the discourses, it is unclear whether the author is writing about Inner or Outer Alchemy. Chen Guofu believes the work to be Inner Alchemy (see CGF 390 and 417).

Farzeen Baldrian-Hussein

Dahuan xinjian 大還心鑑

5 fols.

Five Dynasties (907–960)?

936 (fasc. 598)

"Mental Mirror of Cyclical Transformation." This short alchemical treatise is included in YJQQ 73.12a–16a under the title *Dahuan xinjing* 心鏡. The present title, however, which substitutes the character *jian* 鑑 for *jing* 鏡 in deference to a Song taboo, is also listed in several Song bibliographies (cf. VDL 79). Although the *Song shi*, "Yiwen zhi," indicates Hanshan zi 寒山子 of the Tang dynasty as author, the text is of a later date since it quotes MA ZIRAN (d. 856). The treatise can, therefore, be dated

between the mid-ninth century and the early eleventh century (publication of the YJQQ). Although essentially the same, except for a few minor differences, the YJQQ version seems more complete. A longer version of the treatise figures in *915 Huandan zhouhou jue* 2.1a–7b under the title *Longhu jinyi huandan xinjian* 龍虎金液還丹心鑑 (also in *1017 Daoshu* 14, where the authorship is attributed to Xuanhe zi 玄和子).

The basic ideas in the text resemble those found in *926 Da huandan zhaojian*, especially the rejection of drugs based on mineral substances. For the author, who seems directly inspired by TAO ZHI (d. 825), the elixir should contain only lead and mercury. Moreover, TAO ZHI's book, *922 Huanjin shu*, is often quoted. The aim of alchemy, according to the text, is to obtain the perfect medicine and at the same time achieve illumination. On the basis of its content and the vocabulary, it is unclear whether the text falls into the category of Inner or Outer Alchemy.

Farzeen Baldrian-Hussein

Da huandan jinhu bolong lun 大還丹金虎白龍論

6 fols.

Huanyang zi 還陽子; ninth or tenth century

937 (fasc. 598)

"Discourse on the Golden Tiger and the White Dragon of the Great Cyclically Transformed Elixir." This is a short treatise on alchemical theory by the Recluse of Mount Sumen 蘇門山隱士 (Henan), Huanyang zi. The latter was—according to the *Xin Tang shu*, "Yiwen zhi," 59.1524—a hermit of the Tang dynasty.

A colophon at the end of the text states that Du Xidun 杜希遁 (*zi* Wangji 忘機, *hao* Yongyang zi 永陽子) of Mount Heng 横峰, while fleeing an uprising in 886, met the recluse Nanyang gong 南陽公, for whom he wrote down the present text. The author of the colophon, however, had received these instructions on alchemical ingredients *yaojue* 藥訣 from his deceased master. The treatise was certainly known during the tenth century, since the two sections of the text (2a–4a) are quoted in an abridged form in *926 Da huandan zhaojian* 6a–8a (962). The latter, however, does not indicate its source and attributes (8a) one of the poems in our text (4a) to Guangcheng zi 廣成子. The present text was well known during the early Song (cf. VDL 78); it is also quoted in *259 Tao zhenren neidan fu* 7b.

The text comprises a preface (1a–2a), two sections on ingredients (2a–4a), six poems, and a colophon (4a–6a). In the preface, the author rejects the use of *waidan* 外丹. The sections on ingredients include discussions on lead (i.e., "golden tiger," *jinhu* 金虎), mercury (i.e., "white dragon," *bolong* 白龍), and "yellow shoots" (*huangya* 黃芽), an amalgam, in this case, of lead and mercury. These three ingredients represent water/metal, fire/wood, and earth, respectively.

Farzeen Baldrian-Hussein

Longhu yuanzhi 龍虎元旨

9 fols.

Attributed to Qingxia zi 青霞子; ninth century or later

1083 (fasc. 741)

"Secret Directives on the Dragon and the Tiger." Read *xuan* 玄 for *yuan*. Although the title of this short alchemical text is not mentioned in any bibliography, the *Chongwen zongmu* 9.21b and 25a (cf. VDL 161) mentions a *Qingxia zi Longhu jinyi huandan tongxuan lun* 青霞子龍虎金液還丹通玄論 in one juan and a *Longhu huandan tongxuan yaojue* 龍虎還丹通玄藥訣 in two juan by Su Yuanming 蘇元明 (i.e., Qingxia zi, see CGF 419). These titles could refer to the present work since it is also attributed to Qingxia zi. The book was first transmitted to Dong Shiyuan of Mount Dongyue 東嶽董師元 by the recluse of Luofu Qingxia zi 羅浮隱士青霞子 in 789 (8b). It was then handed down to Zhang Tao of Jianzhou 劍州張陶 in 803 and later to Li Fen of Jingnan 荆南李汾 (for Li Fen 李汾 or Li Tuo 李託, see *938 Dadan pian* 4b) in 838, and finally to Cheng jun 成君. In one bibliography of the early Song (VDL 91), Zhang Tao was considered the author of *881 Taiqing shibi ji*, traditionally attributed to Qingxia zi.

Much of the material in the text itself, can be found in other books of the late Tang (618–907) or the early Song (960–1279), although not in the same order. For the *Guge* 古歌, the quotations attributed to Wei jun 魏君, and the *jue* 訣 (4a–6b), see *927 Taiqing yubei zi* 5b–6b. Similarly, for the quotations on pages 4b–7b, see *899 Dadan ji* 1a–3b. Our text seems more complete and less corrupt than the others. In *1085 Neidan bijue* 9b, the seven poems at the end are attributed to ZHANG GUO[LAO] (fl. eighth century).

The text deals with the theory of correspondences, cyclical transformation, the complementarity of yin and yang, and fire-phasing (1a–8a). Cinnabar is accepted as the sole drug of immortality (3b–4a), and emphasis is laid on the secrecy of textual transmission (8b). The entire work is a commentary on the basic ideas of the *Zhouyi cantong qi* 周易參同契.

Farzeen Baldrian-Hussein

Yuanyang zi jinyi ji 元陽子金液集

15 fols.

Ninth–tenth century

238 (fasc. 113)

"Yuanyang zi's Collection [of Verse and Commentary] on the Gold Liquid." The "collection" comprises one alchemical *neidan* 內丹 poem with commentary ascribed to Yuanyang zi 元陽子. The text is listed as *Huandan jue* 還丹訣, one juan, in the *Bishu sheng xubiandao siku queshu mu* (VDL 163).

It is also mentioned in the *Junzhai dushu zhi* as *Huandan ge* 歌, one juan, by Yuanyang zi. A bibliographical note states that this work was transmitted to *Li Guangxuan* 李光玄 by his teacher (cf. *266 Jinyi huandan baiwen jue*) and that the sequence of the verses was in complete disorder.

The poem is quoted in books of the Five Dynasties (907–960) and the early Song (960–1279), for example, in *266 Jinyi huandan baiwen jue* 7b, 12b, 22a (the quotation on 22a is missing in our text) and in *233 Huandan zhongxian lun* 9a (preface dated 1052), which quotes the commentary as *Yuanyang zi zhu* (3b). Since the present text refers (9a) to *922 Huanjin shu* 4a by TAO ZHI (d. 825), it can be dated between the ninth and eleventh centuries.

Another version of the Yuanyang zi poem is included in juan 2 of *265 Huandan gejue*, but the commentary is not the same. Although the present text states (13a) that the poem consisted of thirty verses, both the present version and the *Huandan gejue* have thirty-one. The latter also inverts the order of some of the verses (see numbers 3, 4, 5, 11, 12, 21, and 22; number 16 is placed at the end). Textual variants abound in both versions and also in the quotations found in other works, which suggests the existence of many different editions of this text in the early Song period.

The book advocates the formation of an elixir of immortality based on the "true yin/yang" ingredients within the adept and warns against the use of toxic mineral or metal ingredients. It is written in the same style as *239 Huandan jinyi ge zhu* and seems to be directly inspired by the *922 Huanjin shu* of TAO ZHI.

Farzeen Baldrian-Hussein

Huandan jinyi ge zhu 還丹金液歌註

2 fols.

By Yuanyang zi 元陽子; commentary attributed to ZHANG GUO 張果 (d. ca. 742), *hao* Tongxuan xiansheng 通玄先生; Five Dynasties (907–960)?

239 (fasc. 113)

"Commentary on the Song of the Cyclical Return of Gold Liquid." This work comprises a long preface and a short alchemical poem and is ascribed to Yuanyang zi. According to the CGF 287, Yuanyang zi could be the *hao* of Yang Canwei 羊參微, commentator or author of the *Shangqing longhu jinbi jing*, a book that is no longer extant. The commentary is attributed to ZHANG GUO (also known as Tongxuan zi 通玄子, see CGF 287), and some passages of his biography are quoted in the preface (5b).

The *Junzhai dushu zhi* mentions a *Huandan ge* in one juan, but the reference is to another work (cf. *238 Yuanyang zi jinyi ji*). The present text, however, judging from quotations in other works, can be dated, at the latest, to the Five Dynasties (907–960) or the early years of the Northern Song (960–1127). The preface (1a) is quoted in *938 Dadan pian* 1a, but a passage there on removing toxicity is missing from our preface.

However, the work *1017 Daoshu* 32.25a gives a long yet abridged extract from the preface, followed by the text in which both commentary and poem are mixed.

The preface and the poem deal with outer alchemical topics and the true understanding of natural law (1a–2b). They warn against the fatal effects of elixirs prepared with mineral substances (2b–4a quotes ZHANG GUO). The work ends with anecdotes on testing disciples before imparting the secrets to them (5b–6b).

The *Xin wenfeng* 新文豐 edition of the *Daozang* erroneously places the poem before the preface.

Farzeen Baldrian-Hussein

2.A.6 Sacred History and Geography

In this section, Laozi chronicles have been grouped under sacred annals, while lives of various gods, saints, and immortals are discussed under hagiography. Although the devotional and *mirabilia* writings in the subsection titled "Sacred Annals and Records" also contain broadly hagiographic narratives, they are treated separately here because they served purposes and explored themes that distinguish them from the purely hagiographic compilations (see the introduction to 2.A.6.a). Sacred geographies are treated here as "records"; and gazetteers and inscriptions are gathered in the subsection titled "Mountain and Temple Monographs; Epigraphy."

2.A.6.a Sacred Annals and Records

The following subsection comprises four distinct subjects or genres: chronicles of the acts and manifestations of Laozi, a spiritual lineage, *mirabilia*, and sacred geography. The Tang development of the Laozi annals tradition begins with a chronicle by YIN WENCAO. It was presented to Emperor Gaozong (r. 649–683) and survives only in citations (especially YJQQ 102.1a–6a). The "True Record of the Most High of Undifferentiated Beginning" *(954 Taishang hunyuan zhenlu)* is thought to be close to this chronicle in period and background. In late Tang times, DU GUANGTING was the principal contributor to this genre. His *Hunyuan tu* 混元圖 in ten juan (see *Chongwen zongmu* 10.12a) was lost by the time of the Ming canon compilation (see *1430 Daozang quejing mulu* 1.19b), but is likely to have exerted a major influence on the Song continuations of the tradition (see part 3.A.6.a). Du's *725 Daode zhenjing guangsheng yi* 2 (see part 2.A.1.a) should be consulted in this context. His *593 Lidai chongdao ji*, a court memorial, is discussed in the present section because it also includes an extensive chronicle of Laozi manifestations. Like the "True Record," the "Inner Preface to the

Golden Book" *(772 Taishang laojun jinshu neixu)*, probably a work of the Tang-Song transition period (tenth century), places the emphasis on the transmisson of the *Daode jing* 道德經 from Laozi to his disciple Yin Xi 尹喜.

This subsection also contains the "Shangqing Genealogical Record of the Three Worthies" (that is, the gods of the Three Caverns of the Taoist canon; *164 Shangqing sanzun pulu)* and a spiritual genealogy *(444 Dongxuan lingbao sanshi ji)* on the lineage of the Taoist masters of Tiantai shan. DU GUANGTING's collections "Evidential Miracles in Support of Taoism" *(590 Daojiao lingyan ji)* and "Record of Marvels" *(591 Luyi ji)* represent two literary genres of sacred records: the *lingyan* 靈驗 miracle tale and *zhiguai* 志怪 *mirabilia*, respectively. These texts are followed by three works of sacred geography: "Map of the Book of Mysterious Contemplation of Man-Bird Mountain" *(434 Xuanlan renniao shan jingtu)*; SIMA CHENGZHEN's "Plan of Celestial and Terrestrial Palaces and Residences" (*Tiandi gongfu tu*, preserved in YJQQ 27); and DU GUANGTING's comprehensive geography: "Record of the Cavern-Heavens, Auspicious Sites, Holy Mountains, and Marshes" *(599 Dongtian fudi yuedu mingshan ji)*.

Taishang hunyuan zhenlu 太上混元眞錄

28 fols.

Tang; seventh–eighth century?

954 (fasc. 604)

"True Record of the Most High of Undifferentiated Beginning [i.e., Laozi]." This text relates the departure of Laozi from the Zhou and his meeting at the Hangu 函谷關 pass with Yin Xi 尹喜, the guardian of the Pass who becomes his disciple. Yin here receives the transmission of Laozi's Text in Five Thousand Characters (*Wuqian wen* 五千文)—that is, the *Daode jing* 道德經—and other scriptures, including the *Xisheng jing* 西昇經, as well as the *Jiejie* 節解 commentary on the *Daode jing* and instructions pertaining to various esoteric methods (*fa* 法). The work is mentioned in Song catalogues (VDL 103).

Kusuyama Haruki ("*Taishō kongen shinroku* kō," 464, 469, 473–74) dates this anonymous work to the period between 650 and 750 and speculates on a possible connection with YIN WENCAO (622–688), a noted author on the Laozi legend, the discipleship of Yin Xi, and the traditions concerning the sage's departure to the West, including a now lost Laozi chronicle titled *Xuanyuan huangdi shengji [jing]* 玄元皇帝聖紀[經] in ten juan (see VDL 97 and the fragment preserved in YJQQ 102.1a–6a). The present text's use of commentaries titled "discussions" (*lun* 論; 1b–2b, 10b, 21b–22b, and 27b) is also found in the surviving fragments from YIN WENCAO's chronicle (see the article on *1200 Dongxuan lingbao taishang liuzhai shizhi shengji jing*). The "True Record" is in any event a Tang work—it avoids the Tang taboo character *shi* 世, replacing it with *dai* 代, in deference to Emperor Taizong's (r. 626–649) personal name, Shimin 世民—and is probably not later than the eighth century.

The *Taishang hunyuan zhenlu* stands as an early representative of a new phase in the development of Laozi annals, a phase that took shape against the background of the sage's adoption as the Tang imperial family's ancestor. Further examples of such annals include the work of YIN WENCAO already mentioned, as well as *593 Lidai chongdao ji* and other works by DU GUANGTING. The genre continued to flourish under the Song (see *774 Youlong zhuan* and *770 Hunyuan shengji*).

A brief introduction and quotations (1b) are followed by the first "discussion." The quotations are of verses by Qian Xiu 牽秀 (*zi* Chengshu 成叔, fl. 280–290, see *Jin shu* 60.1635)—citing his *Laojun song* 老君頌—and Xue Daoheng 薛道衡 (fl. 570, see *Sui shu* 57.1405–8), citing the *Laozi beiming* 老子碑銘 (cf. *Wenyuan yinghua* 848.1a–5a). After the first discussion, the work chronicles the transmission, embedded in a dialogue between Lord Lao and Yin Xi, of a variety of teachings attributed to Laozi. These teachings are concerned mostly with alchemical and physiological methods and include the *Lianjin fa* 鍊金法 (6b–7a), *Taiqing bafu jing* 太清八符經, *Taiqing guantian jing* 太清觀天經, and *Jiudu jing* 九都經; the *Shendan jing* 神丹經 and *Jinyi jing* 金液經 (7a; cf. *880 Taiqing jinyi shendan jing*); the *Yuli zhongjing* 玉曆中經 (10b; cf. *1168 Taishang laojun zhongjing*); the *Daode jing* (12a; cf. *664 Daode zhenjing*); and the *Jiejie* 節解 commentary (13b; cf. *710 Daode zhenjing zhushu*). This chronicle is followed by a summary of the *Xisheng jing* 西昇經 (15a–18b; cf. *726 Xisheng jing jizhu*) and an account of Laozi's Conversion of the Barbarians (*huahu* 化胡) in the West (18b–20a), of his second meeting with Yin Xi at the Black Sheep Market (Qingyang si 青羊肆) in Chengdu (20a–21a), and of his ascension into Heaven (21a). A further discussion elaborates again on the *Xisheng jing* (21b–22b). This discussion is followed by two additional Laozi revelations: the "Cun sanyi zhi fa 存三一之法," an inner alchemical meditation method (22b–24a), and instructions for entering the meditation chamber (*ru jingshi* 入靜室; 24b–27a).

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Lidai chongdao ji 歷代崇道記

20 fols.

DU GUANGTING 杜光庭; 885

593 (fasc. 329)

"The Record on the Veneration of Taoism through the Ages." This work was written as a memorial addressed to Emperor Xizong (r. 874–888). According to *Chongwen zongmu* 10.9a, the original title was *Lidai diwang chongdao ji* 歷代帝王崇道記.

DU GUANGTING records the major events in the history of Taoism, especially its official or imperial patronage and support. According to Du, the history of the official veneration of Laozi and of Taoism reaches back to the time of the Zhou dynasty (ca. 1050–221 B.C.). The most important expression of such acts of official veneration was the establishment of temples and cloisters and the ordination of Taoist priests for these religious establishments. Du's record features the many apparitions of Laozi or of his messengers that legitimized imperial rule. Such apparitions or visions were perceived and reported by Taoists. The places where these events occurred were suitable for the establishment of religious institutions. DU GUANGTING takes into account the fact that the Tang emperors claimed Laozi as their ancestor. Consequently, he focuses his attention mostly on events related to the Tang house.

This work features the religious legitimacy of imperial rule, which is based on divine approval, itself manifested in the apparitions of Laozi. DU GUANGTING does not give any indication as to his sources.

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Florian C. Reiter

Taishang laojun jinshu neixu 太上老君金書內序

6 fols.

772 (fasc. 554)

"Inner Preface to the Golden Book of the Most High Lord Lao." This text connects the hagiography of Laozi with the story of the compilation of the *Daode jing* 道德經. According to the colophon by the unknown author, who calls himself Xuanshi 玄師, this work presents a critical documentation. It claims to be more precise than the other current works on the subject. The *Bishu sheng xubiandao siku queshu mu* 2.22b lists this work, which, consequently, must have been written during the eleventh century at the latest.

The text describes the legendary birth of Laozi and his rank as a universal deity. He served the Zhou rulers as official, teacher, and prophet. There are detailed reports about his encounter with Yin Xi 尹喜, about the revelation of the *Daode jing,* and about the Conversion of the Barbarians. The *Daode jing* is an object of veneration for the immortals who reside in the heavens. Here on Earth, that scripture can be used for meditation and recitation.

Florian C. Reiter

Shangqing sanzun pulu 上清三尊譜錄

12 fols.

164 (fasc. 73)

"Shangqing Genealogical Record of [the Affiliation with] the Three Worthies" This work belongs—together with *1125 Dongxuan lingbao sandong fengdao kejie yingshi*, *674 Wushang sanyuan zhenzhai linglu, 1388 Shangqing jinzhen yuhuang shangyuan jiutian zhenling sanbai liushiwu bu yuanlu,* and *1390 Shangqing dongtian sanwu jin'gang xuanlu yijing* (q.v.)—to the group of texts related to the enigmatic Jinming qizhen 金明七眞. This work was recorded, and at the same time provided with a commentary, by Jinming's disciples Xuhuang daojun 虛皇道君, Xuwu zhenren 虛无眞人, Jiutian zhangren 九天丈人, and others (10b) who had also already transcended the historical-terrestrial sphere. The information about Jinming qizhen in *446 Shangqing zhongjing zhu zhensheng bi* 7.11a–b may have been taken from the present text (3b).

The Three Worthies (*sanzun* 三尊) in the title, hypostases of the Three Jewels (*sanbao* 三寶; Sanskrit, *triratna*), are directly related to the scriptures of the Three Caverns. The intention of this work, to confirm Jinming qizhen as the divine ancestor of the Taoism of the Three Caverns (*sandong* 三洞), thus becomes clear. The veneration and visualization of the Three Worthies in connection with the Shangqing and Lingbao scriptures, the *Sanhuang jing* 三皇經, the *Wuyue [zhenxing tu]* 五嶽[眞形圖] and Laozi's Text in Five Thousand Characters (*Wuqian wen* 五千文) represent, according to the commentary, Jinming's original teaching (1a).

Among the three divine masters of transmission (*dushi* 度師; 1a–4a) whose secret names are given in freely composed characters, Jinming qizhen, being the representative of the present time, is placed in the last position. Subsequently, Jinming's heavenly inauguration by the Three Worthies during the Chiming 赤明 era, which he obtained together with Gaoshang jiutian shanghuang yuanjun 高上九天上皇元君 and Jiutian shanghuang laojun 九天上皇老君, is recounted. Instructions for copying, keeping, and venerating the genealogical record conclude this work.

Ursula-Angelika Cedzich

Dongxuan lingbao sanshi ji 洞玄靈寶三師記

9 fols.

Attributed to Liu Chujing 劉處靜, *hao* Guangcheng xiansheng 廣成先生; preface dated 920

444 (fasc. 198)

"Record of the Three Masters." On the liturgical function of the Three Masters, see the article on *445 Dongxuan lingbao sanshi minghui xingzhuang juguan fangsuo wen.* The preface bears the cyclical date *gengchen* 庚辰 (920). This book is wrongly attributed to Liu Chujing, for the author calls himself the "disciple [of Ying Yijie 應夷節]

Master Guangcheng 廣成先生" (8b). The only person known to fit this description is DU GUANGTING (see LZTT 40.11a–13a), but Verellen (*Du Guangting*, 18) adduces a number of good reasons for calling Du's authorship into doubt. Liu Chujing was in any case not the disciple of Ying Yijie, who is the "initiating master" in the present text, but codisciple, with Ying, of Feng Weiliang 馮惟良 (4b–5a). Liu died in the year 873 (see *602 Xiandu zhi* 1.14b; note the cyclical date *xinyou* 辛酉 does not correspond to Xiantong 14).

Feng's master was Tian Xuying 田虛應. According to the account given here, Tian ended his career on Mount Tiantai after having lived a long time on the Southern Peak, where he received from Xue Jichang 薛季昌 the *Shangqing dadong* 上清大洞. Tian's three most important disciples were Feng Weiliang, Xu Lingfu 徐靈府, and Chen Guayan 陳寡言. He is said here to have lived more than 200 years.

The *Yinhua lu* (ca. 860) confirms that Tian was one of the greatest Taoists of the early ninth century (4.92–93). He could control rainfall, and he also performed Yellow Register rituals. Like the present text, the *Yinhua lu* associates Tian with the Southern Peak and mentions the same three disciples from Tongbo shan 桐柏山 (in the Tiantai range). The *Yinhua lu* does not, however, mention Xue Jichang and does not say that Tian himself went to Tiantai.

Xue was a disciple of SIMA CHENGZHEN who was not integrated into the Shangqing lineage (*304 Maoshan zhi* 11.2a–5a). His biography mentions the names of none of his disciples (LZTT 40.1a–b). It may be, therefore, that the transmission story told here is designed to justify a new lineage (cf. CGF 29–30). According to the very last line of Tian Xuying's biography, he was "the ancestral master of the method of the Three Caverns used nowadays in the Jiangzhe 江浙 area."

Feng Weiliang is said to have received from Tian, on the Southern Peak, "the secrets of the Three Caverns." Around 820 he accompanied his master to Tiantai and "spread the method of the Three Caverns originally transmitted by Sima Chengzhen and Master Tian throughout the Jiangnan area."

Ying Yijie (810–894) was initiated successively in Zhengyi (by the Eighteenth Heavenly Master, Zhang Shaoren 張少任, at Longhu shan 龍虎山), Dongshen, Dongxuan, and Shangqing practices. According to the present text, Ying was the eighth master in the *Shangqing dafa* 上清大法 lineage, after TAO HONGJING, WANG YUANZHI, PAN SHIZHENG, SIMA CHENGZHEN, Xue, Tian, and Feng. Ying's ritual practice included, therefore, both Zhengyi and Shangqing elements—"ascension of the altar to review the registers [*yuelu* 閱籙]" and recitation of the *Huangting jing* 黃庭經, respectively—and it led to his "direct reception of the transmission of the zhenren."

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Daojiao lingyan ji 道教靈驗記

15 juan

By DU GUANGTING 杜光庭; after 905

590 (fasc. 325–26)

"Evidential Miracles in Support of Taoism." In his undated preface the author states that sanctuaries and images have overlords, and veritable writings and transcendent rituals have guardians. Since every sacrilege inevitably implicates the offender, supernatural manifestations abound. Characteristically against this background of retribution, the book narrates incidences of miraculous intervention that furnish cognizable evidence for tenets of the Taoist faith.

The imperial preface is erroneously ascribed to Emperor Huizong (r. 1100–1126) in the present text; the same preface also occurs in the edition in YJQQ (117.1a–b), an anthology compiled a century before the reign of Huizong. The latter version plausibly attributes the preface to Emperor Zhenzong (r. 997–1022). It may be noted that the YJQQ edition (122.16a–b) features a further text attributed to Zhenzong: a preface to the *Tiantong huming miaojing* 天童護命妙經. This scripture, an antecedent of *632 Taishang taiqing tiantong huming miaojing*, is the subject of a miracle tale by DU GUANGTING in the present collection.

According to Du's preface, the original *Daojiao lingyan ji* comprised twenty juan. A corresponding version survived at least into the thirteenth century (see *Zhizhai shulu jieti* 12.347). Some 50 percent of the present text (82 of 167 titles) is duplicated in the YJQQ edition (juan 117–9, 120.1a–14a, 121.7a–13b). The editors of the *Siku quanshu* 四庫全書, discussing a fifteen-juan version with identical subheadings, described the YJQQ version summarily as a further abridgment of the original (see *Siku quanshu zongmu* 147.3072). Yet the YJQQ substantially complements the present text. With thirty-six additional stories (YJQQ 120.14a–22a, 121.1a–7a, and juan 22 in extenso), it allows the reconstitution of 22 percent of the original (in terms of titles), against the 25 percent (in terms of juan) missing in the present edition.

The present text belongs to the first decades of the tenth century and draws predominantly on Sichuanese material, reflecting the author's activities as head of the Taoist community there under the late Tang and the Former Shu. The latest dated event (7.2b) is a ritual performed by Wang Zongtan 王宗坦 (d. 913) in 905. DU GUANGTING served as tutor to Wang Zongtan, the second son of Emperor Wang Jian (r. 907–918) and first heir apparent (908–913) of the Shu kingdom (see *Xin Wudai shi* 63.789).

The book is organized according to eight categories of supernatural agents effecting the miracles recounted:

1. Patron deities of temples, monasteries, and sacred sites
2. Deities represented by sacred statues and paintings

3. Apparitions and interventions of Lord Lao
4. Manifestations of the Heavenly Master
5. Various deities, true immortals, and spirit officers
6 Efficacious scriptures, or their tutelary deities, and other sacred writings (talismans, registers)
7. Supernatural power emanating from bells, chimes, and other liturgical utensils
8. The efficacy of the rituals of the Retreat and the Offering and of the written petitions presented therein

The "Evidential Miracles" constitutes a major source on Buddho-Taoist relations under the Tang and Five Dynasties. The work bears witness to tensions and rivalries between the two communities in the wake of the Huichang (841–846) proscription of Buddhism, its polemical thrust heightened by the Taoist appropriation of the *lingyan ji* 靈驗記 miracle tale, originally a Buddhist apologetic genre, to the detriment of Buddhism.

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Franciscus Verellen

***Luyi ji* 錄異記**

8 juan

By Du Guangting 杜光庭, completed between 921–925

591 (fasc. 327)

"Record of Marvels." This work contains an undated preface by the author. Shen Shilong 沈士龍 (*juren* 舉人 graduate in 1597) asserted that Du composed this work in order to flatter Meng Chang 孟昶, the second ruler of the Later Shu (r. 934–965), whom he allegedly served as a magician (see Shen's preface to the *Bice huihan* 秘冊彙函 edition cited below). This view was corrected by the *Siku* editors who observed that the events in the book referred to the Former Shu and that, in fact, Du had not survived into the Later Shu (see *Siku quanshu zongmu* 144.2995). The *Luyi ji* nevertheless has the appearance of an official presentation (see the concluding remark of the preface) to the second ruler of the Former Shu, Wang Yan 王衍 (r. 918–925). Du's campaign for the house of Wang and his express faith in their future as rulers of Shu (see, e.g., 5.6a) date the book before 925, the year in which the Former Shu were ousted by the Later Tang. On the other hand, the latest dated event in the text (6.7b) places its completion after 26 February 921.

Some 60 percent of the present edition has been transmitted separately through the *Taiping guangji*. Early synoptic versions are also preserved in *Leishuo* 類說 (six stories) and *Shuofu* (twelve stories). One of the two manuscripts in the Peking National Library bears colophons by Qin Silin 秦四麟 (*gongsheng* 貢生 nominee between 1573–1619) and He Zhuo 何焯 (1661–1722), and a colophon and collation notes by Huang Pilie 黃丕烈 (1763–1825). Several useful editions have survived in *congshu* 叢書 from the Ming period onwards. The edition in *Bice huihan* contains significant variants to the present text, as well as prefaces by Shen Shilong and his coeditor Hu Zhenheng 胡震亨 (1569–1644).

While the most complete extant texts are arranged in eight juan, the Song version comprised ten juan (see *Chongwen zongmu* 6.3b). A significant part of the text lost from all editions and manuscripts can be recovered from the *Taiping guangji*, namely, twenty-four additional stories against some 138 titles in the *Daozang* edition (ca. 14 percent in terms of titles, depending on the division of the text into separate items).

Du's work incorporates a wide range of traditional material as well as events based on contemporary or near-contemporary sources. Other material or events were witnessed by the author himself, transmitted to him orally, or derived from current official documents.

Within the literary and religious framework of an avowed *mirabilia* collection (cf. the *zhiguai* 志怪 tradition evoked in Du's preface as anteceding his work), the *Luyi ji* served a manifest political purpose. At the time of its presentation, Du occupied the rank of vice president of the Board of Finance (*hubu shilang* 戶部侍郎) and acted as chief Taoist advisor to Wang Yan. His "Record of Marvels" not only bolstered a sense of cultural cohesion for the region of Shu but also pointed to the historical precedents for its political independence and asserted a cosmological sanction for the succession of its current rulers to the Tang dynasty. The political implications of Du's more outspoken support for the kingdom of Shu were apparently objectionable enough to early Song editors to have been excised from the text incorporated in *Taiping guangji* (compare, e.g., 2.6a–b in the present text with *Taiping guangji* 86.559–60).

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Franciscus Verellen

***Xuanlan renniao shan jingtu* 玄覽人鳥山經圖**

6 fols.

434 (fasc. 196)

"Scripture and Chart for the Mysterious Contemplation of Man-Bird Mountain." This is a text of mystical geography, said to have been written by Tiandi 天帝 (2a), concerning the mountains (there is one of them in each of the endless worlds) inhabitated by the Man-Birds, spirits of hybrid shape; the mountain itself has a man-bird

FIGURE 33. The map of Man-Bird Mountain (*434* 5a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/431)

shape. A map for the contemplation of the mountain is given on 5a (see fig. 33): its authors are said to be Jiulao xiandu jun 九老仙都君 and Jiuqi zhangren 九氣丈人.

The text can be divided into three parts: (1) a description of the peculiarities (shape and nature) of the mountain, on top of which is found the palace of Yuanshi tianwang 元始天王; there Xi wang mu 西王母 was initiated to the Tao (1a–2b); (2) a detailed description of the ritual for the contemplation of the mountain (2b–4b); and (3) a list of the seven names of the mountain and its fantastic animals and miraculous plants (5b–6a). For this last part, compare *598 Shizhou ji* 5b–6b.

The version of this work in YJQQ 80.19b–24a, titled *Yuanlan renniao shan xingtu* 元覽人鳥山形圖, presents no major variants, with the exception of the third part, which is missing.

Some passages of the text are quoted in WSBY: in particular in 4.8a–b, where the text is quoted under the title of *Dongxuan wufu jing* 洞玄五符經, a name that probably refers to the lost [*Dongxuan*] *Wufu renniao jing* 五符人鳥經 (see CGF 69–70).

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By SIMA CHENGZHEN 司馬承禎 (647–735)

1032 *Yunji qiqian* 27 (fasc. 677–702)

"Plan of Celestial and Terrestrial Palaces and Residences." According to the author's preface, the original work constituted a gazetteer (*tujing* 圖經) in two juan. A work corresponding to that description and attributed to SIMA CHENGZHEN was catalogued in the thirteenth century (*Zhizhai shulu jieti* 12.347) under the title *Shangqing tiandi gongfu tujing* 上清天地宮府圖經 (Shangqing Gazetteer of Celestial and Terrestrial Palaces and Residences). A separate version was reported lost at the time of the compilation of the Ming canon (*1430 Daozang quejing mulu* 1.2a).

The present register localizes various categories of sacred sites and identifies their presiding deities. The sites are grouped, in accordance with traditional sacred geography (cf. Miura Kunio, "Dōten fukuchi shōkō"), under Ten Great Cavern-Heavens (*dongtian* 洞天; 1b–3b), Thirty-six Lesser Cavern-Heavens (3b–9a), and Seventy-two Blessed Places (*fudi* 福地; 9a–17a). Sima's entries may be compared with those of DU GUANGTING in the corresponding sections of *599 Dongtian fudi yuedu mingshan ji*, dated A.D. 901 (see 3b–4b, 6b–8b, and 8b–11a, respectively).

DU GUANGTING's account continues with a catalogue of the Twenty-four Dioceses (*ershisi zhi* 二十四治). It might be conjectured that the second juan of Sima's original work applied the same traditional scheme. Shen Cengzhi, in fact, wrote his brief notice of the present work in *Hairi lou zhacong* (250–51), on the tacit assumption that the compilation *1032.28 Ershisi zhi* (q.v.) in the following chapter of YJQQ (28) constitutes juan 2 of Sima's work.

Franciscus Verellen

Dongtian fudi yuedu mingshan ji 洞天福地嶽瀆名山記

17 fols.

By DU GUANGTING 杜光庭; 901

599 (fasc. 331)

"Record of the Cavern-Heavens, Auspicious Sites, Holy Mountains, and Marshes, as well as of the Famous Mountains." This is a work of religious geography that was compiled in Sichuan (Chengdu), according to the preface dated 901. The author's aim was to collate and transmit the indications of religious geographic data that were given in *Guishan yujing* 龜山玉經. This source had formerly been incorporated into the Taoist canon (see *969 Tiantan Wangwu shan shengji ji*, preface 1a) but is no longer extant. DU GUANGTING describes the connections between the spheres of the divine and the human world. These connections become manifest in the many residences of the deities and immortals throughout the cosmos and in the world of humans. Deities and immortals take residence in selected sites, where temples or belvederes should be established (preface). This idea was especially current during the Tang period, as other texts in the Taoist canon document (see, e.g., SDZN 7.1a ff. and *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 1.12b–13a).

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Florian C. Reiter

2.A.6.b Hagiographies

Hagiographies, for the purposes of this subsection, are lives or collections of lives of Taoist saints and immortals. Chronicles of the acts and manifestations of Laozi are grouped under the heading "Sacred Annals and Records" in the preceding subsection, 2.A.6.a. The material below falls into two groups: individual lives and collections. The former—of which only a small fraction survive, judging by the numerous references to individual *benzhuan* 本傳 and *neizhuan* 內傳 titles in the hagiographic literature—are here represented by the illustrated hagiography of Wangzi Jin 王子晉, the "Veritable Illustrations with Eulogies" *(612 Shangqing shi dichen Tongbo zhenren zhen tuzan)*, a fragment from the "Annals of Huangdi" *(290 Guang Huangdi benxing ji)*, and by the "Biography of Tao [Hongjing], the Hermit from Huayang" *(300 Huayang Tao yinju neizhuan)*. The "True Lords Wu and Xu" (*449*), by contrast, jointly treats the founding patriarchs of a school, the Way of Filial Devotion (Xiaodao 孝道). The remaining collections show a variety of classificatory criteria: the "Supplementary Lives of Immortals" *(295 Xu xian zhuan)* groups its subjects according to the categories "Ascensions" and "Hidden Transformations"; DU GUANGTING's "Encounters" *(592 Shenxian ganyu zhuan)* places the emphasis on revelatory contacts on the border between the worlds of humans and immortals; the same author's "Assembled Immortals of Yongcheng" *(783 Yongcheng jixian lu)* classes together female immortals. In the "Jiang-Huai" collection *(595 Jiang-Huai yiren lu)*, the principle of selection is regional, while, finally, in "Presumed Immortals" *(299 Yixian zhuan)* it is thematic, highlighting the problem of recognizing immortals in this world.

Shangqing shi dichen Tongbo zhenren zhen tuzan
上清侍帝晨桐柏眞人眞圖讚
19 fols.
Compiled by SIMA CHENGZHEN 司馬承禎, *hao* Boyun zi 白雲子 (647–735)
612 (fasc. 334)

"Veritable Illustrations with Eulogies of the Imperial Chamberlain of Shangqing and Zhenren of [Mount] Tongbo." This is a hagiography, in eleven scenes, of the immortal Wangzi Jin 王子晉. At the head of the main text, following the author's preface, is a more elaborate version of the work's title that adds the honorifics "assistant of the right with jurisdiction over the Office of the Five Peaks" (*ling Wuyue si youbi* 領五嶽司右弼) and "Immortal Lord Wang 王仙君" (3a). For information on Wangzi Jin—also known as Wangzi Qiao 王子喬, the son and crown prince of King Ling of the Zhou (571–545 B.C.)—the preface refers the reader to the *Shiji* (see 4.156) and the *Liexian zhuan* 列仙傳 (see Kaltenmark, *Le Lie-sien tchouan*, 109–14), remarking that

FIGURE 34. Wangzi Jin descends on a cloud chariot to Tongbo shan (*612* 14a–b, scene 8).

official historiography recorded his traces up to his death, while Taoist books focused on his afterlife as an immortal (1b).

Wangzi Jin's heavenly honors and appointments form the subject of several of the handsomely illustrated scenes highlighting important episodes in his career from crown prince to Shangqing saint. Each scene begins with a narrative account, some citing earlier sources (especially the *Liexian zhuan* and a separate biography, *zhuan* 傳), and includes a description of the corresponding illustration, noting ritual vestments, sites, palaces, and paraphernalia of iconographic interest. This description is followed by a eulogy in eight four-character lines and by the illustration itself. Scene 7, for example, shows the saint in audience with Yuchen dadao jun 玉晨大道君 (see his hagiography *1389 Shangqing gaosheng taishang dadao jun dongzhen jinyuan bajing yulu*) at the Gold Portal (*jinque* 金闕), where Wangzi receives his insignia and charter of appointment (12a–13a). In scene 8 (13b–14b; fig. 34) his title is proclaimed as *shi dichen ling Wuyue si youbi Wang Tongbo zhenren* 侍帝晨領五嶽司右弼王桐柏眞人 (imperial chamberlain assistant of the right with jurisdiction over the Five Peaks, zhenren Wang of Tongbo) and he is seen descending on a cloud, about to take up his post as governor of Mount Tongbo (Tiantai shan 天台山, Zhejiang). Scene 9 (14b–15b)

FIGURE 35. Wangzi Jin descends from Heaven to reveal scriptures to Yang Xi (*612* 18a–19a, scene 11).

depicts Wangzi Jin holding court in the Palace of the Golden Court Cavern (Jinting dong 金庭洞), the Cavern-Heaven (*dongtian* 洞天) of Tongbo.

The special interest these items in Wangzi Jin's hagiography held for SIMA CHENGZHEN can be appreciated from the siting of the Tongbo guan 桐柏觀 temple, founded in Sima's honor in 711, directly above Wangzi Jin's Cavern-Heaven (see *603 Tiantai shan zhi*). Both the temple emplacement and this hagiography's emphasis on Wangzi Jin's association with the Shangqing Heaven underline the links between the Tiantai school of Taoism and the textual tradition of Shangqing, in which SIMA CHENGZHEN occupies the place of a patriarch. Indeed, the present work culminates in the descent of the Lord of Tongbo, clad in crimson robe and hibiscus cap, to Maoshan 茅山, as one of the zhenren responsible for the Shangqing revelations in 365. In the final scene, the Maoshan visionary YANG XI is depicted standing on a raised platform, with brush and paper in hand ready to take a dictation (fig. 35; cf. *1016 Zhen'gao* 1.2b, where this apparition of Tongbo zhenren is also listed).

Franciscus Verellen

Guang huangdi benxing ji 廣黃帝本行記

12 fols.

By Wang Guan 王瓘; 881

290 (fasc. 137)

"Expanded Annals of the Yellow Emperor." The present text is the final chapter of the annals in three juan listed in Song catalogues under the title *Guang Xuanyuan benji* 廣軒轅本紀 (VDL 157).

The complete work is reprinted in YJQQ 100.2b–32a, a text in turn reproduced in LZTT 1.1a–27b. All three texts include the same commentary, with a few variants: a note in the present version (11b) is incorporated into the main text of YJQQ 100.31b, and the commentaries in the YJQQ version are not found in the present text (26b). The passage concerning the visit of Guangcheng zi 廣成子 is different in the present and YJQQ versions.

The work of Wang Guan incorporates elements from several early texts: compare 1a, 1b, and 9b with *294 Liexian zhuan* 1.1b, 1.2a, and 1.1a–2b, respectively. Also compare the biography of Huangdi in 1.2b–3a, 2a–b, and 4a–5a in the present text with *Zhuangzi* 24.830–33 and 11.379–84; and compare 10b here with *1031 Shanhai jing* 3.14a and 3.22b). Grafted onto these mythological elements are traditions from the early Lingbao corpus: compare 3b in the present text with BPZ 4.61, 18.29, 17.274; and 9b–10a in the present text with BPZ 13.235–36. The passages concerning the burial of talismans in the mountains (9b, 11a–b) are related to the tradition found in *388 Taishang lingbao wufu xu* (1.2b–3a, 4a–b, 6b). The initiation of Huangdi by Huang Ren 皇人 (5a–8a) seems to correspond to a later development of the Taiqing tradition. The passage is not found in the YJQQ version.

The first two chapters are devoted to Huangdi's feats as inventor and exorcist. The third chapter, entitled "Xiuxing daode 修行道德" (Perfection of Virtue) and found only in the *Daozang* version, is the narrative of Huangdi's mystical quest and of his initiation by masters on each of the sacred mountains.

Jean Lévi

Huayang Tao yinju neizhuan 華陽陶隱居內傳

3 juan

By Jia Song 賈嵩, *hao* Xueluo ruzi 薛蘿孺子

300 (fasc. 151)

"Biography of TAO [HONGJING], the Hermit from Huayang." Although later scholars date this text to Song times (960–1279; see, e.g., Ye Dehui's 葉德輝 edition of 1903 in *Guangu tang huike shu* 觀古堂彙刻書), its author, Jia Song, is with some probability identical with the late Tang (618–907) prose writer of that name whose rhapsody *Xiari kewei fu* 夏日可畏賦 has been preserved in *Wenyuan yinghua* 5.9a–10a.

If so, some questions arise with respect to juan 3 of this biography: although the preface states that the work comprises three juan, the last juan is based entirely on documents that are not mentioned during the critical discussion of sources in that preface. Both Song Huizong's decree of 1124 concerning the expansion of Tao's honorific name and the eulogy by the poet Su Xiang 蘇庠 (1065–1147) have to be regarded as later additions, unless we consider the possibility that the work originally consisted of only two juan—which would be in keeping with a statement in the *Bishu sheng xubiandao siku queshu mu* (VDL 144).

The other parts of the text give an account of TAO HONGJING's official career (juan 1) and of the religious life he lead after his retreat to Maoshan 茅山 (in 492). Jia Song lists individually his sources of information. His primary source was the record kept by TAO HONGJING's nephew, Tao Yi 陶翊, until 499 and then supplemented by Pan Quanwen 潘泉文 around 502–508, which has been preserved only in a very incomplete version (*Huayang yinju xiansheng benqi lu* 華陽隱居先生本起錄, YJQQ 107.1b–11b). In addition, Jia used *1016 Zhen'gao* and *421 Dengzhen yinjue*, which must have contained autobiographical material (cf. the article on the latter), and also Tao's literary works (see *1050 Huayang Tao yinju ji*). Occasionally, Jia Song also draws on official historiographical works like Tao's biography in *Liang shu* 51.742–43. We must consider dubious the various citations from a *Jijuan* 集卷 (presumably an abbreviated title), in which Tao is called *xiansheng* 先生 throughout (e.g., 2.1b). Even if those quotations from *Jijuan* stem from an unidentified part of an earlier edition of Tao's literary works, they cannot be from Tao's own hand.

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13 fols.

449 (fasc. 201)

"Biographies of the Two True Lords Wu and Xu of the Way of Filial Devotion." This work is one of the earliest accounts of the acts of XU XUN and his eleven disciples, if the date of 819 mentioned in the text (9b) is accepted. This date conflicts, however, with the indication that 560 years had passed since the apotheosis of XU XUN in 292 (9b). The text contains, with major variants, all of the material found in BO YUCHAN's *263 Xiuzhen shishu* 33–36, as well as a useful lineage of masters up to 683 (13a–b).

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Jean Lévi

Xu xian zhuan 續仙傳

3 juan

Compiled by Shen Fen 沈汾; Southern Tang (937–975)

295 (fasc. 138)

"Supplementary Lives of Immortals." Citations of this work in *Taiping guangji* and its listings in several Song bibliographies (see VDL 168) refer to the title as *Xu shenxian zhuan* 續神仙傳. The author's name at the head of each juan is accompanied by the titles *chaoqing lang qianhang Lishui xian ling* 朝請郎前行溧水縣令 (front echelon gentleman for court audiences and county magistrate of Lishui [Jiangsu]). The hagiography of Nie Shidao 聶師道 (3.6a–14b) mentions the sovereign Wu Taizu (r. 902–905), the founder of the Five Dynasties Wu kingdom in Huainan (3.12b and 14a). Given Shen Fen's appointment in the same Jiangsu region, and that his book was anthologized by the editors of *Taiping guangji* in 978, it is likely that the author lived under the Wu kingdom (902–937) and/or its successor, the Southern Tang (937–975). A collection of lives from the same period and region, *595 Jiang-Huai yiren lu* by Wu Shu 吳淑 (947–1002), has an entry on a Taoist wizard identified as "attendant censor Shen Fen *shiyu* 沈汾侍御" (19a–b), while another Southern Tang writer, Liu Chongyuan 劉崇遠, uses the same appellation to refer explicitly to the author of the *Xu xian zhuan* (see Liu's *Jinhua zi zabian* 2.60 and Yu Jiaxi, *Siku tiyao bianzheng* 19.1220). Some sources give the author's personal name as Fen 玢 (see CGF 240; *Siku quanshu zongmu* 146.1252).

In his own preface, where he refers to himself as "Fen 汾" (1b), Shen attributes the scarcity of Taoist hagiographic records both to the elusive nature of the immortals and to the failure of official historiography to acknowledge them. As the specific impulse for undertaking his own compilation, Shen names the loss of classical works (*fenji* 墳籍) in the "flames of war" during the Zhonghe reign period (preface 2a), referring to the chaos and destruction that accompanied the sack of Chang'an by Huang Chao 黃巢 and the exile of Emperor Xizong from the capital in 881–885.

The Taoist canon edition of this work represents the earliest extant version, along with the citations in *Taiping guangji* (eight biographies) and YJQQ 113B (twenty-five biographies). The *Xu xian zhuan* was also reproduced in the *Shuofu* (the 100-juan series), *Siku quanshu* 四庫全書 (*Yingyin Wenyuan ge* 景印文淵閣 edition, vol. 1059), and other *congshu* 叢書 editions.

The "Supplementary Lives" forms a structured compilation of individual biographies of immortals (*xianzhuan* 仙傳), the typical format of contemporary Taoist hagiography, exemplified by the numerous works of DU GUANGTING in this genre. One of the tales in the present collection, titled "Wang Kejiao 王可交" (2.13–15b), is in fact also found in Du's *592 Shenxian ganyu zhuan* (2.1b–2b, and again cited in YJQQ 112.10b–11b as derived from the latter source). Shen Fen groups his material in two cat-

egories: "Ascensions" (*feisheng* 飛昇; juan 1, "comprising eighteen persons, including three female zhenren") and "Hidden Transformations" (*yinhua* 隱化; juan 2, "twelve persons," and juan 3, "eight persons"). The work includes some lives of well-known figures of the Tang (618–907) and Five Dynasties (907–960) periods, both historical and legendary, such as Lan Caihe 藍采和 (1.1b–2b), MA ZIRAN (1.6a–10a), Xie Ziran 謝自然 (1.16b–19a), SUN SIMO (2.1a–4b), ZHANG GUO (2.4b–6a), SIMA CHENGZHEN (3.1a–3a), and LÜQIU FANGYUAN (3.4a–6a).

Franciscus Verellen

Shenxian ganyu zhuan **神仙感遇傳**

5 juan

By DU GUANGTING 杜光庭; after 904

592 (fasc. 328)

"Biographies of Persons Who Had Contacts and Encounters with Supernatural Beings and Immortals." This collection contains seventy-five tales—including a condensed version of the well-known "Guest with the Curly Beard" (4.7b–10b)—and is marked "incomplete." In the *Song shi*, "Yiwen zhi," 4.5190 it is listed as comprising ten juan. The *Taiping guangji* contains twenty-seven biographies quoted from the *Shenxian ganyu zhuan*, eighteen of which are not found in our text. A few of these stories are, however, cited in *1248 Sandong qunxian lu*.

The stories take place mainly in today's provinces of Henan, Shaanxi, and Sichuan; the dates mentioned range from A.D. 265 to A.D. 904; many of the tales are contemporary to the author.

For this collection Du has drawn on several sources: the anecdotes 4.2a–4a, 6b–7b, and 5.20a–21b seem to be based on *Xuanshi zhi* 9.2a–4a, 1.15a–b, 1.11a–15a by Zhang Du (fl. 853). Six other episodes (2.1a–b, 2.9b–13b, 3.3b–4a) were obviously taken from Duan Chengshi's (ca. 803–863) *Youyang zazu* 2.17–20, 26–28. The story of Pei Chen 裴沉 is corrupt in the present version (2.10a–b; cf. YJQQ 112.13a–14b) where the last four lines belong to an anecdote also found in *Youyang zazu* 2.28. Another three episodes (2.6b–9a, 3.7b–8a) were again taken from a different work and are found in YJQQ 99.1a–4a.

YJQQ 112 consists of thirty selected tales from the present work. The fourteen anecdotes in YJQQ 113A, which in the *Sibu congkan* 四部叢刊 edition forms the second half of juan 112, are, however, not part of DU GUANGTING's work but were selected from the now lost *Yishi* 逸史 (preface dated 847) by Lu Zhao 盧肇 (cf. *Shuofu* 24.21b–23b; *Taiping guangji*; *1248 Sandong qunxian lu* 16.22b; Verellen, "Luo Gongyuan," 291–94).

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Hans-Hermann Schmidt

Yongcheng jixian lu **墉城集仙錄**

6 juan

DU GUANGTING 杜光庭 (850–933)

783 (fasc. 560–561)

"Record of the Assembled Immortals of Yongcheng." This work was originally in ten juan, according to DU GUANGTING's preface, which is contained in YJQQ 114.4a. The original version comprised 109 biographies of immortals (see *Tongzhi*, "Yiwen lüe," 5.7b). This edition is, therefore, lacking four juan; it contains only thirty-seven texts. YJQQ 114–116 has 27 biographies, which partly double those preserved in this edition (e.g., "Xi wang mu zhuan," 1.9a–20b; and "Jiutian xuannü zhuan," 6.2a–4a). In any case, the full set of 109 biographies can no longer be reconstituted. The name *Yongcheng* (Fortified City) refers to the residence of Xi wang mu 西王母 on Mount Kunlun 崑崙 (see *598 Shizhou ji* 11a; YJQQ 114.4a; *Shuijing zhu* 1.10.3–5).

This work is devoted to the lives of Xi wang mu, the Queen Mother of the West, and her entourage on Mount Kunlun, comprising, among others, her daughters. The texts describe the revelation of practices of self-cultivation and the revelation of the Shangqing scriptures, which were received by WEI HUACUN. The texts are couched in the form of biographies that also describe the visits of these deities in the human world. At the beginning of this work, DU GUANGTING places the biography (or hagiography) of Laozi's mother ("Shengmu yuanjun"; 1.1a–9a). The biography of the Queen Mother ("Jinmu yuanjun"; 1.9a–20b) follows. There are references to antiquity (e.g., Yu 禹 asks Yunhua furen 雲華夫人 to come to his aid; 3.1a ff.) or explanations concerning local cults (e.g., concerning Huangtang tan jing 黃堂壇靖, the place from which Xi wang mu ascended to Heaven; 5.16a). DU GUANGTING does not indicate his sources. However, it is clear that he transcribed extensively from sources like *1016 Zhen'gao*, *292 Han Wudi neizhuan*, *294 Liexian zhuan*, *1138 Wushang biyao*, and others.

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Florian C. Reiter

Jiang-Huai yiren lu **江淮異人錄**

25 fols.

By Wu Shu 吳淑 (947–1002)

595 (fasc. 329)

"Records about Extraordinary Persons in [the Area along the Rivers] Jiang and Huai." Although the present edition does not name an author, Wu Shu from Danyang

丹陽 (Jiangxi) is generally acknowledged to have written this collection of episodes. In the Song catalogues this work is listed as comprising three juan (cf. VDL 102).

The collection contains twenty-five stories of persons who lived in Wu's home province and in other provinces along the named Jiang and Huai Rivers during the second half of the Tang (618–907) and under the Wu (902–937; in which the author's father held an official position), and Southern Tang (937–975) dynasties. The figures in the stories demonstrated supernatural abilities in different fields such as prophecy, healing, alchemy, or communication through dreams. The dates mentioned in the text range from 769–957, thus reaching up to the childhood of the author, who probably collected most of the episodes himself (10a, 14b). Written sources on which Wu Shu may have drawn are not apparent—except for the story of Qu Tong 瞿童 (21b–25b), which is based on Wen Zao's 溫造 account of Qu Boting 瞿伯庭 (cf. VDL 164–65).

Hans-Hermann Schmidt

Yixian zhuan 疑仙傳

3 juan

Yinfu yujian 隱夫玉簡; Five Dynasties (907–960)

299 (fasc. 151)

"Biographies of Presumed Immortals." The author of these twenty-two biographies has not been identified. The biographies were compiled after the Tianbao period (742–756). According to *Chongwen zongmu* 10.9a, this work had only one juan. However, the arrangement of the texts in three juan corresponds with the indications by the author Yinfu yujian in his preface.

The twenty-two texts contain didactic dialogues, stories about healers, visionary encounters and experiences, which together make clear that these "biographies" have to be considered as specimens of *chuanqi* 傳奇 literature.

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Florian C. Reiter

2.A.6.c Mountain and Temple Monographs; Epigraphy

This subsection discusses inscriptions marking temples and sacred mountains, beginning with the *971 Tang Songgao shan Qimu miao beiming* stele by Cui Rong 崔融 (652–707). The Qingyang gong inscription *(964 Xichuan Qingyang gong beiming)* complements DU GUANGTING's account in *593 Lidai chongdao ji* of the Tang restoration after the Huang Chao 黃巢 rebellion in 884. The work *970 Tang Wangwu shan Zhongyan tai Zhengyi xiansheng miaojie* gives the text of a stele inscription at Mount Wangwu 王屋山 commemorating SIMA CHENGZHEN. DU GUANGTING's *969 Tiantan Wangwu shan shengji ji* is a gazetteer on the same mountain, and *453 Nanyue xiaolu* is a mountain monograph, based mainly on local inscriptions, devoted to the Southern Peak.

Tang Songgao shan Qimu miao beiming 唐嵩高山啓母廟碑銘

7 fols.

By Cui Rong 崔融 (652–703)

971 (fasc. 610)

"Tang Stele Inscription at Qimu Temple on Mount Song." The present stele inscription tells the story of the birth of Qi, son of Great Yu 大禹, whose mother was transformed into a stone pillar (*Han shu* 6.190). The stone in question, called "Qimu shi 啓母石," can be found at the foot of the Songshan 嵩山. According to a fragment of an inscription preserved in the *Songshan zhi* 8.43a–b, the first temple was built in this location by Zhu Chong 朱寵 in A.D. 123. The temple was rebuilt in 683 by order of Emperor Gaozong of the Tang (*Songshan zhi* 8.53a).

The present inscription was written by Cui Rong on the occasion of his visit to the site in 680 (cf. *Xin Tang shu* 114.4195).

Denis Allistone

Xichuan Qingyang gong beiming 西川青羊宮碑銘

24 fols.

By Yue Penggui 樂朋龜; 884

964 (fasc. 609)

"Stele Inscription for the Qingyang Gong Temple in Xichuan [Province, Western Jiannan]." This stele was made on imperial orders for emplacement in the restored temple on the site of the ancient Black Sheep Market (Qingyang si 肆) in the western suburb of Chengdu, in modern Sichuan (on the significance of this site in the legend concerning the epiphanies of Lord Lao, see Kusuyama Haruki, *Rōshi densetsu no kenkyū*, 423–35).

The author—a Hanlin academician in the entourage of Emperor Xizong (r. 873–888) and protégé of the influential eunuch Tian Lingzi 田令孜 (see *Beimeng suoyan* 5.35) during the emperor's exile to Chengdu in 881–885—held the rank of vice president of the Board of War (*bingbu shilang* 兵部侍郎) and served as officer in charge of decrees and proclamations (*zhizhi gao* 知制誥) at the time of presenting the inscription to the throne.

The text is followed by an accompanying memorial of Yue Penggui (23b–24a) and a dispatch (*die* 牒) concerning the emplacement of the stele at the site of the temple

by the military governor of Xichuan (Chen Jingxuan 陳敬瑄, d. 893; 24a–b). The latter document, dated 30 September 884, is also reproduced in *770 Hunyuan shengji* 9.24a–b.

Other samples of Yue's official writings are preserved in *Tang da zhaoling ji* 唐大詔令集 (1070) and later compilations. The present text appears to represent the earliest and most complete extant version of the Qingyang gong inscription.

Another firsthand account of the miracle commemorated by the inscription is contained in *593 Lidai chongdao ji* 16b–20b. Dated a few months after Yue's compilation (4 January 885), this text refers to the imperial edict ordering the present inscription (20a). A further record in two juan was extant during the Song but reported lost before the compilation of the Ming canon (see VDL 86).

The inscription commemorates a local portent of the quelling of the Huang Chao rebellion (878–884), the imminent restoration of the Tang under Emperor Xizong, and the end of the Chengdu exile. In addition, it surveys incidences of both loyalist and supernatural support for mythical as well as recent historical rulers.

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Franciscus Verellen

Tang Wangwu shan Zhongyan tai Zhengyi xiansheng miaojie
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5 fols.

By Wei Ping (?) 衛阡

970 (fasc. 610)

"Tang Stele at the Temple of Master Zhengyi on Zhongyan Terrace of Mount Wangwu." The commemorative stele for SIMA CHENGZHEN (647–735) provides an outline of the master's life. The *Zhengyi* in the title should read *Zhenyi* 貞一, the master's posthumous name, conferred by Emperor Xuanzong. *Zhenyi* is elsewhere used correctly within this text (4a). The alteration of *Zhen* 貞 to *Zheng* 正 results probably from the taboo on Emperor Song Renzong's personal name, Zhen 禎 (see CGF 57). This stele features a *hao,* unknown elsewhere, of SIMA CHENGZHEN, namely, Daoyin 道隱 (1b). According to this inscription, SIMA CHENGZHEN settled in Wangwu shan 王屋山 in 724 (2b) and died there in 735 (3b). The latter date does not accord with that of 727 found in Sima's biography in the *Jiu Tang shu* 192 and in *969 Tiantan Wangwu shan shengji ji* 天壇王屋山聖跡記 4b. Chen Guofu noted that the author of this inscription was probably one of the disciples of SIMA CHENGZHEN; Chen thus considered the indication in this text more reliable.

There is some uncertainly as to the correct graph for the author's personal name. The character Ping (?) 阡, not found in standard dictionaries, is indicated by the present *Daozang* edition. In the *Jinshi lu* 7.6b and the *Jiyu tang bei lu* ("Wu," 1a) the character Ping 憑 appears, while CGF 52 prefers Jing 阱.

Another complete version of the text is found in the *Jiyu tang bei lu.* Certain elements in this version differ from the text in the *Daozang*. For example, the name and the *zi* 字 of the master are reversed. Furthermore, the stele does not give the accurate date of its erection during the temple's restoration by Sima Gang 司馬綱, a nephew of the master. One verse at the end of the text alludes to the erection, but the two versions diverge with respect to the date. According to the *Daozang*, the event occurred several years after the master's death (5b); according to the *Jiyu tang bei lu,* the stele was set up following his death ("Wu," 5a). The author of the latter work therefore classed this stele among those dated 736, refusing, for reasons unknown, the year of 747 proposed by the *Jinshi lu* (7.6b).

Kwong Hing Foon

Tiantan Wangwu shan shengji ji **天壇王屋山聖跡記**

4 + 14 fols.

Preface by DU GUANGTING 杜光庭 (850–933)

969 (fasc. 610)

"Account of the Sacred Vestiges of the Altar of Heaven on Wangwu Shan." In his preface, DU GUANGTING explains his reasons for writing this local gazetteer (it is, however, not certain that Du's preface originally referred to the text that follows it here): the Tiantan was the highest peak of the Wangwu Mountains. It was there that the Yellow Emperor received the revelations of Xi wang mu 西王母 and the Jiutian xuannü 九天玄女 enabling him to defeat Chiyou 蚩尤. A religious festival was celebrated yearly on the fifteenth day of the eighth moon in this place of worship, where SIMA CHENGZHEN (647–735) had built a temple, the Shangfang yuan 上方院. The Taoist princess Yuzhen 玉眞公主, daughter of the Emperor Ruizong (r. 710–712), settled there after 712.

The present version includes a rather detailed description of the Tiantan and its main religious monuments (1a–7b). This description is followed by four imperial edicts addressed to SIMA CHENGZHEN, three by Ruizong and one by Xuanzong (7b–9a). Next come several poems by various authors. The Tang poems are by the emperor Ruizong and by Du Fu 杜甫 (712–770). The latter's poem is probably another version of the fourteenth poem in the series of twenty titled *Qinzhou zashi* 秦州雜詩二十首; the first two verses of the poem corresponding to the version of this series are also cited in *307 Xiyue Huashan zhi* 21b. The following six poems constitute later materials; they are attributed to Jinmen yuke Lin xianren 金門羽客林仙人 and Tongzhen daoren 通眞道人. These two appellations may refer to the same person,

LIN LINGSU (cf. LZTT 53.7a). Then there is one Yuan poem in three characters by Du Renjie 杜仁傑, dated 1289 (two other texts by the same author appear in *973 Ganshui xianyuan lu* 5.7a–9a and 8.14a–17b).

Finally, an inscription by Chen Daofu 陳道阜, written at the request of the temple intendant Fu Daoning 傅道寧, commemorates the empress mother's donation of a jade statue of Tianzun in 1309 (see also CGF 53).

Kwang Hing Foon

Nanyue xiaolu **南嶽小錄**

15 fols.

By Li Chongzhao 李沖昭; 902

453 (fasc. 201)

"Short Record of the Southern Peak [in Hunan]." About the author no details are known. The earliest mention of the text is found in the *Chongwen zongmu* (cf. VDL 121). The introductory remarks by Li are dated *renxu* 壬戌. Since the latest date mentioned in the text is A.D. 869 it is likely that these cyclical characters stand for the year 902.

This record was based on old inscriptions, the *Hengshan tujing* 衡山圖經, *Xiangzhong shuo* 湘中說 (read *ji* 記 for *shuo* 說), and oral information. It gives an account of the topography of the Hengshan 衡山, the various religious buildings found there, and the persons who obtained the Tao on this mountain. The record also includes Chisong zi's 赤松子 biography by Liu Xiang 劉向 (14a–b; from *294 Liexian zhuan* 1.1a) and a colophon by Zhuge Huang 諸葛黃 to a portrait of Tian Liangyi 田良逸 (d. 811).

Hans-Hermann Schmidt

2.A.7 Collected Works

Two eminent Taoist authors are represented here, one a poet of the mid-Tang period, the other a late-Tang master of prose. WU YUN's partially preserved collected works contain, in addition to *fu*-rhapsodies and verse in various fixed meters, celebrated samples of his *lun*-discourses. DU GUANGTING's collection is even more fragmentary. Of his immense oeuvre in many genres only two categories survive here, albeit in large quantities: official and liturgical petitions, providing a detailed documentation of his career at the courts of the Tang and the Former Shu.

Zongxuan xiansheng wenji **宗玄先生文集**

3 juan

By WU YUN 吳筠, *zi* Zhenjie 貞節, *hao* Dongyang zi 洞陽子, posthumous title Zongxuan xiansheng 宗玄先生 (d. 778)

1051 (fasc. 726–727)

"Collected Works of Master Zongxuan." This collection is preceded by an undated preface by QUAN DEYU, vice-president of the Board of Rites (*libu shilang* 禮部侍郎). QUAN DEYU occupied that post from 802 to 810. He is also the author of WU YUN's biography *1053 Wu zunshi zhuan*.

WU YUN was a prolific writer whose complete works amounted to 450 chapters (*pian* 篇). Twenty-five years after his death (ca. 803), the collected works were compiled by Wang Yan 王顏 in thirty *pian* and presented to the throne. That edition was later obtained by one of WU YUN's disciples, who then asked QUAN DEYU to write a preface (see preface 2b–3a).

The present collection is incomplete, since, according to QUAN DEYU, it originally comprised twenty juan (see *1053 Wu zunshi zhuan* 2a). Later bibliographies record ten or eleven juan. The collection comprises only twenty-four of the thirty sections mentioned in the preface. The preface also includes the titles of twelve sections, of which four are missing in the present work (preface 2a–2b). Moreover, *1052 Zongxuan xiansheng xuangang lun*, in three sections, also formed part of the collection (see *1053 Wu zunshi zhuan* 3a).

Juan 1 and 2.1a–9b comprise eight *fu*-rhapsodies in irregular verse. Some of these are meditative in nature (see, for instance, "Xixin fu 洗心賦" and "Dengzhen fu 登眞賦"; 2.3a–7a), others descriptive (2.7a–9b). The "Xuanyuan fu 玄猿賦," written at Mount Lushan, includes a short preface. The "Yiren fu 逸人賦" (1.4a–8b) is a dialogue between a recluse and an interlocutor: the recluse discourses on the importance of disdaining worldly honors in favor of preserving the integrity of body and spirit. The "Si huanchun fu 思還淳賦" (2.1a–3b) contains some barbed references to the "Buddhist clique."

The *fu*-rhapsodies are followed by three *lun*-discourses, all mentioned in the *Chongwen zongmu* (see VDL 93, 109, and 129).

The most famous of these *lun*-discourses is the "Shenxian ke xue lun 神仙可學論" (2.9b–16a), which upholds the thesis that immortality can be attained through the exercise of will and through study—a refutation of the claim by the Six Dynasties poet Ji Kang 嵇康 (223–262) that immortality was innate and could not be attained through study or exterior means. This work is included in the YJQQ 93.1a–7b.

The "Xinmu lun 心目論" (2.16a–19b) is presented in the form of a dialogue between the eyes and the heart, each accusing the other of leading him astray. It is in fact a metaphorical tale aimed at the emperor: the heart represents the ruler who blames

his lack of self-control on other factors (here the eyes). The work *1038 Xinmu lun* reproduces this text (cf. Köhn, "Mind and Eyes").

The "Xingshen ke gu lun 形神可固論" (2.20a–26b) comprises a preface and five essays on ways of consolidating body and spirit.

Nine short poems and four long ones on various themes end the collected works. The four long poems are: (1) "Youxian shi 遊仙詩" (Roaming Immortal), twenty-four couplets in five-word verses; (2) "Buxu ci 步虛詞" (Pacing the Void), ten couplets; (3) "Langu shi 覽古詩" (Perusing the Past), fourteen couplets in five-word verses; (4) "Gaoshi yong 高士詠" (Odes to Eminent Gentlemen), fifty couplets in five-word verses, each of which is dedicated to a Taoist immortal or to a person admired by Wu Yun.

Farzeen Baldrian-Hussein

Guangcheng ji 廣成集
17 juan
By Du Guangting 杜光庭 (850–933)
616 (fasc. 337–339)

"Collected Works of the Master of Broad Accomplishments." Du Guangting received the honorary title Guangcheng xiansheng 廣成先生 from Wang Jian (847–918), king of Shu, in 913. Du's collected works are catalogued in the *Chongwen zhongmu* as having fifty-four juan and in the bibliographical chapter of the *Song shi* as comprising one hundred juan (see VDL 109–110). The present edition corresponds, therefore, to only a part of the original work.

The first three juan contain petitions (*biao* 表) addressed to the throne; the remaining juan hold supplications (*ci* 詞) presented at different ritual services. None of these documents appear to date from the time the author was active at Chang'an, the capital of the Tang dynasty, before coming to Chengdu, Sichuan, in 881 with Emperor Xizong. Du's title, as given with his name at the beginning of the present edition, corresponds, however, to the one he bore in that early period of his life.

The *biao* are all addressed to the Shu emperors, to Wang Jian as well as to his son Wang Yan (898–925). The *ci*, on the contrary, date largely from the times when Du, although having remained in Sichuan at the service of Wang Jian, was at least in name subject to the last Tang emperors. In these documents, Wang Jian is named "the master of Sichuan" (Chuanzhu 川主; e.g., 6.9b and 7.10b), or, elsewhere, "king of Shu" (Shuwang 蜀王; e.g., 9.5b); the supplications ask for "blessings for the Tang and peace for the region of Shu" (9.8b). From juan 12 on, we find mention of the "emperors of Shu" and their reign titles. These documents thus reflect the political changes of the times. They also mention many important historical figures related to the Shu region

and to the new dynasty. Certain events, such as the auspicious portents produced at the coronation of Wang Jian and the death and funerals of the latter, are well documented.

The *ci* were written for a great variety of liturgical services. We find the classical Retreats (*zhai* 齋) of a general nature, as well as a great number of specialized Offerings (*jiao* 醮) addressed to the stars and, on the occasion of special dates or events—for example, ordination—to specific deities, such as the Earth God, and immortals. The most important Offering services are called *Zhoutian dajiao* 周天大醮 and *Luotian dajiao* 羅天大醮. These vast rituals, which are described here for the first time, are said to be based on the "ancient Lingbao liturgy" (6.11b).

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2.A.8 Handbooks and Encyclopedias

The encyclopedic and analytic compilations on the categories of Taoist literature, thought, and practice in this section offer an insight into the structure of the mental universe of medieval Taoism. The "Principal Meaning of Taoism" *(1124 Dongxuan lingbao xuanmen dayi)* analyzes the twelvefold classification of Taoist writings in the canon; "The Pearlbag of the Three Caverns" *(1139 Sandong zhunang)* lays out major categories of Taoist theory and practice; and "The Pivotal Meaning of Taoist Doctrine" *(1129 Daojiao yishu)* categorizes theoretical concepts and terms. The "Phonological Glossary" *(1123 Yiqie daojing yinyi miaomen youqi)*, likewise concerned with problems of terminology, is a fragment of a once extensive glossary of the Taoist canon. The final group of texts— "Forest of Opinions" *(1262 Yilin)*, "Discussion of the Standard Works of Taoism" *(1130 Daodian lun)*, and "Collection of Accomplished Sayings" *(1033 Zhiyan zang)*—consists of compilations of citations.

Dongxuan lingbao xuanmen dayi 洞玄靈寶玄門大義
20 fols.
Seventh century
1124 (fasc. 760)

"Principal Meaning of Taoism." This work deals with the classification of the Taoist writings into twelve divisions (*shier bu* 十二部; 1a–b) and with their characteristics. As Ōfuchi Ninji demonstrates ("On Ku Ling Pao Ching," 33–36), the *Xuanmen dayi* is

based on SONG WENMING's (fl. 550) *Tongmen lun* 通門論. The last part of that work has been preserved in Dunhuang manuscripts (Pelliot 2861, Pelliot 2256, Pelliot 3001; see Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen,* 332; *Zurokuhen*, 725–34). The *Xuanmen dayi* again served as a basis for the *Daojiao yishu*, compiled about 700 (cf. *1129 Daojiao yishu*, preface 4b; note that 2.14b–24a of this work is almost entirely composed of parts from the present *Xuanmen dayi*).

The passages 14b–15a and 15b of our text are cited in *464 Zhaijie lu* 5a and 7b as being derived from the *Xuanmen dalun* 玄門大論. Passages 7a–12a are found in YJQQ 7.1a–6a where *Daomen dalun* 道門大論 is named as the source. Of YJQQ 6, also citing *Daomen dalun*, only the final part (6.20a–23a; 6.23b–24b) survives in the present text, whereas the first part (6.1a–19b) now figures—partly abridged and with new titles—only in *1129 Daojiao yishu* 2.1a–12a. This sort of textual modification is fully in keeping with the statements by MENG ANPAI in his preface to the latter work. Also SDZN quotes from juan 7, 13, and 20 of a *Xuanmen lun* 玄門論. These passages are no longer found in the present *Xuanmen dayi*, but the citation in SDZN 7.23a appears to be the abridged version of a passage in *1129 Daojiao yishu* 1.17b (cf. also *1124 Xuanmen dayi* 17b and Pelliot 2256 lines 286–89). Thus *Xuanmen lun, Xuanmen dalun,* and *Daomen dalun* can be regarded as alternative titles for the *Xuanmen dayi* that originally comprised twenty juan. This conclusion contradicts, however, *1430 Daozang quejing mulu* 1.12b and 1.20a, which has separate entries for a *Dongxuan lingbao xuanmen dayi* and a *Xuanmen dalun* in twenty juan (cf. Ōfuchi Ninji, *Dōkyōshi no kenkyū,* 280–87, 334–36).

Since the *Daomen dalun* in YJQQ 6.1a cites the *Benji jing* 本際經, our text can be dated between the *Benji jing* (early seventh century) and the SDZN (second half of the seventh century).

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Hans-Hermann Schmidt

Sandong zhunang 三洞珠囊

10 juan

Compiled by Wang Xuanhe 王懸河, *hao* Luhai yuke 陸海羽客; ca. 680

1139 (fasc. 780–782)

"The Pearlbag of the Three Caverns." This work is an encyclopedia of Taoist practice presenting exemplary models of Taoist careers, together with their subjects' literary activities and general conduct. Wang Xuanhe selected texts or books from the Three Caverns that present model Taoists who often rank among the deities and immortals. Many texts convey theoretical notions that Wang Xuanhe wishes to introduce. *Sandong* (Three Caverns) here means Taoist literature. Concerning the activities of the court Taoist Wang Xuanhe, there are three titles of inscriptions preserved in *Baoke leibian* 8.288.

Song bibliographies indicate that *Sandong zhunang* (SDZN) originally comprised thirty juan (VDL 74). The present remainder was substantially rearranged under unknown circumstances, see, for example, the indication on 4.5b, according to which the chapter "Nourishment" (3.1a–29a) was originally juan 9. On the other hand, 4.5b indicates the existence of a chapter on the "Retreat into the Mountains," formerly juan 29, which is no longer extant. There are other indications concerning lost titles or chapters, for example, 7.24a, "Ershiqi tian zhe 二十七天者."

Wang Xuanhe intended to provide the Taoist priest with instructive guidelines, rather than to compile a complete catalogue of Taoist scriptures and literary works. In this respect, the SDZN differs from WANG YAN's bibliography *Sandong zhunang*, compiled around the end of the sixth century (see YJQQ 85.18b–20a). Wang Xuanhe quotes biographies in order to present model Taoists who had successfully realized those practices and prescriptions that the texts of the Three Caverns feature. The chapters in SDZN are entitled "Nourishment," "Meditation," "Elixirs of the Deities and Medicines of the Immortals," and so on. There are some indications concerning formal rules that a Taoist priest should observe, for example, "To Gain Merits, to Observe Restrictions" (6.4b–13a). Wang Xuanhe also features comprehensive systems that appear to classify and order the world as well as its physical and spiritual entities; see, for example, "The Twenty-four Dioceses" (7.1a ff.) and "The Twenty-seven Lords of the Vital Energies in the Human Body" (7.24a–24b). In juan 7, Wang Xuanhe introduces some sources of the Sui (581–618) or early Tang (618–907) period, for example, *Zhang Tianshi ershisi zhi tu* 張天師二十四治圖 (7.6a–14a). The majority of Wang Xuanhe's sources consist of earlier Shangqing texts. In many cases, Wang Xuanhe clearly quotes from *1016 Zhen'gao*.

Wang Xuanhe aims to define the place of Taoism within society and history. This aim can be seen from his extensive presentations of the themes "Laozi, the Teacher of the Emperors" (9.5b) and "Laozi Converts the Barbarians of the West" (9.8b–20b). SDZN is an important source for the bibliography of Taoist works. It preserves numerous texts and extended fragments of texts that are either no longer extant or incomplete, for example, the extensive quotations of *421 Dengzhen yinjue* 登眞隱訣 (e.g., 3.20a ff.) and the *Huahu jing* 化胡經 (9.6b ff.).

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Florian C. Reiter

***Daojiao yishu* 道教義樞**

10 juan

By MENG ANPAI 孟安排 (fl. 699)

1129 (fasc. 762–763)

"The Pivotal Meaning of Taoist Doctrine." This small encyclopedia of Taoist terms and concepts was compiled probably toward the beginning of the eighth century. The Taoist master MENG ANPAI from Mount Qingqi 青溪 (Hubei) lived during the reign of the empress Wu (684–705). His name is mentioned in connection with the construction of a temple in 699 in Jingzhou, not far from Mount Qingqi ("Jingzhou da chongfu guan ji 荊州大崇福觀記," *Wenyuan yinghua* 822.1a–2b).

As Meng writes in his preface—in which he also cites the paragraph on Taoist scriptures from the bibliographic treatise of the *Sui shu* (dated 656) 35.1091–92—he found the existing works of this kind unsatisfactory, with the sole exception of the *Xuanmen dayi* 玄門大義 (see *1124 Dongxuan lingbao xuanmen dayi*). He adopted the latter in an abridged form, made use of additional citations from various scriptures, and thus compiled his work in thirty-seven sections. It has not come down to us completely, since one section from juan 5 and the whole of juan 6 in four sections are missing (cf. the table of contents to the work).

In his compilation, Meng does not treat the practice of Taoism but concentrates exclusively on its theoretical concepts, which, in each case, he briefly defines (*yi* 義) before providing detailed explanations (*shi* 釋) and citing sources. To a great extent, the concepts discussed are of Buddhist origin, for example, "fields of merit" (*futian* 福田), Pure Land (*jingtu* 淨土), and "five corruptions" (*wuzhuo* 五濁). Thus the present work also bears testimony to the influence of early Tang Buddhism on Taoism. Of great importance is also juan 2, in which the conception for the classification of Taoist scriptures in three, seven, and twelve divisions is documented.

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Hans-Hermann Schmidt

***Yiqie daojing yinyi miaomen youqi* 一切道經音義妙門由起**

33 fols.

By SHI CHONG 史崇, alias Shi Chongxuan 史崇玄, et al.; compiled 712–713

1123 (fasc. 760).

"Phonological Glossary of the Taoist Canon" and "The Origin and Development of Taoist Doctrine." The present edition consists of two prefaces to the work corresponding to the first part of the title, and the text of the second.

The "Phonological Glossary" had been commissioned by Emperor Xuanzong, who came to power in September 712 and consolidated his rule by the elimination of the Taiping princess, his aunt, at the end of July 713.

The editor in chief of this work was SHI CHONGXUAN (d. 713), an influential court Taoist under two preceding reigns (see *Jiu Tang shu* 7.141, and *Zizhi tongjian* 208.6598 on his appointments under Zhongzong, and *Xin Tang shu* 83.3656–57 for those under Ruizong) and abbot of the Taiqing guan 太清觀 temple, seat of the imperial Laozi cult in Chang'an. In the wake of the Taiping princess's death, Shi and several other members of the editorial committee mentioned in the preface (see below) fell victim to a purge of her former supporters (see *Chaoye qianzai* 朝野僉載, by Zhang Zhuo 張鷟, ca. 658–730, quoted in *Taiping guangji* 288.2292, and *Zizhi tongjian* 210.6683–86). The completion of the work therefore falls within the interval between the accession of Xuanzong and the downfall of the Taiping princess.

The glossary itself survived into the Song (see references in *104 Shangqing dadong zhenjing yujue yinyi* 1a–12a, passim) but was subsequently lost (cf. *1430 Daozang quejing mulu* 2.1b). A separate edition of the preface(s) was recorded in the eleventh century (*Chongwen zongmu* 9.3a, listing the *Yiqie daoshu yinyi xu* 一切道書音義序 in one juan).

The two prefaces to the present text are by Emperor Xuanzong ("Yiqie daojing yinyi xu") and by SHI CHONGXUAN and his fellow editors ("Miaomen youqi xu"). The former recounts the imperial order that had initiated the research for and compilation of the glossary. The completed work comprised 140 juan, "not counting the index and the catalogue of scriptures."

The second preface indicates a total of 113 juan, including the glossary, doctrine (*Miaomen youqi* 妙門由起, "in six sections"), and the bibliographies (note that *Xin Tang shu* 59.1520 catalogues a *Daozang yinyi mulu* 道藏音義目錄, also in 113 juan; the *Daozang quejing mulu*, cited above, claimed 150 juan for the lost work titled *Yiqie daojing yinyi* 一切道經音義).

The editors' preface further lists the members of the editorial committee: twenty-three officials and scholars, headed by Shi, and eighteen clerics (not an exhaustive list), abbots, and dignitaries of major metropolitan and provincial temples. The latter group was headed by ZHANG WANFU, also of the Taiqing guan in Chang'an, who had already collaborated with Shi in the ordination ceremonies for imperial princesses in 711 and 712 (see *1241 Chuanshou sandong jingjie falu lüeshuo* 2.18a–20b).

The title suggests that the glossary was modeled on the *Yiqie jing yinyi* (mid-seventh century) by Xuanying 玄應 and on antecedent Buddhist dictionaries, which elucidated phonetic and philological difficulties arising from the Chinese translation of Sanskrit names and terminology.

The glossary was compiled on the basis of 2,000 juan of scriptures held at the

capital. The editors' preface evokes the vicissitudes of the transmission of Taoist books. In fact, their scholarly project was soon followed by the attempts of the Kaiyuan period (713–741) to reconstitute the canon itself (cf. *507 Taishang huanglu zhaiyi* 52.16b).

As mentioned in the editors' preface, the *Miaomen youqi* in six sections had been compiled jointly with the glossary. This summary account of Taoist doctrine, according to citations from selected scriptures (see the list in Yoshioka Yoshitoyo, *Dōkyō kyōten shiron,* 398–400), is all that survives of the larger work. The six sections address the following subjects: (1) Cosmogony (*daohua* 道化); (2) Pantheon (*tianzun* 天尊); (3) and (4) Cosmology and sacred geography (*fajie* 法界, *jüchu* 居處); (5) Taoist practice (*kaidu* 開度); and (6) Scriptural traditions (*jingfa* 經法).

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Franciscus Verellen

***Yilin* 意林**

5 juan

By Ma Zong 馬總, *zi* Yuanhui 元會; 787

1262 (fasc. 1000–1001)

"Forest of Opinions." This is a compilation of selected passages from philosophical works from the pre-Qin (221–206 B.C.) up to the Six Dynasties (220–598) period. The two prefaces by Dai Shulun 戴叔倫 and Liu Bing 劉并 (*zi* Bocun 伯存), dated 786 and 787, provide information about the compilation of this collection: Ma Zong used as a basis Yu Zhongrong's 庾仲容 (476–549) work *Zichao* 子鈔 in thirty juan (of which only the list of books used for the compilation has been preserved; cf. the bibliographical appendix to *Zilüe*), but he modified the length of the individual excerpts, thus creating his own selection in six juan.

The present fragmentary version of the *Yilin* in five juan contains extracts from sixty-nine works (the table of contents lists seventy-one), almost half of which are lost today. However, an abridged version of the *Yilin* in six juan is still found in *Shuofu* 11.11a–33a. Although the table of contents in the *Daozang* edition corresponds, apart from a few exceptions, to the *Shuofu* edition and also to the list of works excerpted in the *Zichao*, the order of the textual extracts in juan 5 of the present text differs from the table of contents. Also, the passage given under "Wangsun zi 王孫子" in juan 2 does not come from that work (cf. the version in the *Shuofu*).

Shortcomings of this kind have been noted and corrected in later critical editions, such as the one of 1797 commentated by Zhou Guangye 周廣業, which also contains a compilation of scattered fragments from the *Yilin*. Compilations of missing passages from juan 2 and 6—found, for example, as an appendix to the *Wuying dian juzhen* 武英殿聚珍 edition—merely contain the respective paragraphs from the *Shuofu* version. For a discussion of numerous other editions of this text, see Hu Yujin, *Siku quanshu zongmu tiyao buzheng*, 1018–19.

Hans-Hermann Schmidt

***Daodian lun* 道典論**

4 juan

Tang (618–907)

1130 (fasc. 764)

"Discussion of the Standard Works of Taoism." Despite the title, this work is not a discourse but an encyclopedia in which the anonymous compiler has assembled, under each heading, a selection of citations from Taoist writings. Originally comprising thirty juan (see *Bishu sheng xubiandao siku queshu mu* 2.25a), it most likely dates from (the first half of?) the Tang dynasty. In the present four juan version more than seventy texts are cited, most of them from the Six Dynasties (220–589) period. Seven texts are probably of a later date and quoted only in other compilations of the seventh and eighth century. About a dozen texts, such as *Taishang chutai yebao jing* 太上處胎業報經 (3.4b) and *Taiyi dijun tianhun neibian jing* 太一帝君天魂內變經 (4.7b) are otherwise unknown.

Two Dunhuang fragments, Stein 3547 and Pelliot 2920, contain parts of juan 1 of the present work. The first sixteen lines of Stein 3547 precede the beginning of the *Daodian lun* in the *Daozang*. Moreover, an internal reference to the headings "Mountains" and "Vestments and Adornments" (1.12b), which are not preserved in our text, confirm the fragmentary character of this encyclopedia.

The preserved four juan contain more than fifty headings on the following topics: classification of deities (juan 1); ranks and titles of Taoists (juan 2); forbidden actions and wrong mental attitudes (juan 3); omens, dreams, gymnastics, respiratory exercises, and operative alchemy (juan 4).

Very likely, the Dunhuang manuscripts Pelliot 2459, Pelliot 2469, Pelliot 2725, Pelliot 3652, Pelliot 3299, and Stein 1113—which, according to Ōfuchi's studies, probably belonged to one and the same scroll—and presumably also Pelliot 2443 (see Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen,* 349–51; *Zurokuhen*, 801–10) are further fragments from the *Daodian lun:* there, too, we find the binominal headings with occasionally very brief entries; the same, otherwise little-known texts are cited, and the same abbreviated titles are used (e.g., *Mengwei jing* 盟威經, *Fuqi fa* 服氣法). Moreover, Pelliot 2459, line 101, has a commentary by the compiler that, like the occasional explanations in the present text (e.g., 1.11a; 2.7a), starts with the formula "Now I explain" (*jinshi* 今釋). The indications of the juan of a work from which the citations are drawn are, however, missing in the *Daozang* version.

Assuming that the above manuscripts are fragments of the *Daodian lun,* the work cannot have been compiled before the beginning of the seventh century, since Pelliot 3652 cites from juan 4 of the *Benji jing* 本際經, and Pelliot 2725, Pelliot 2459, and Stein 1113 quote juan 3 of the *Benji jing* under the title *Tianshi qingwen jing* 天師請問經.

Hans-Hermann Schmidt

Dongxuan lingbao Zuoxuan lun 洞玄靈寶左玄論

4 juan

Seventh century or earlier

1136 (fasc. 767)

"Discourse of Zuoxuan." The term *Zuoxuan* 左玄 in the title might imply that this text was attributed to GE XUAN (164–244), traditionally considered to have been the recipient of the sacred Lingbao scriptures, and who in hagiographic sources is also referred to as Taiji Zuo xiangong 太極左仙公. Another possibility is that the term is a reference to a certain mythical zhenren from the hierarchy of immortals surrounding the Heavenly Worthy of Primordial Beginning, namely Zuoxuan zhenren 左玄眞人, mentioned in *1432 Taishang zhongdao miaofa lianhua jing* 1.1a.

Evidently, much of the original text has been lost. The four juan that make up the actual text correspond to the fourth and fifth item (*pin* 品) of the original text. Three quotations from the *Zuoxuan lun*, preserved in the seventh-century SDZN (7.22a), make clear that the original text consisted of at least thirteen *pin*. These quotations also suggest the early Tang (618–907) as a probable date of composition.

The present text, which has been preserved only in the *Daozang*, posits the division of the Tao into a Great and a Lesser Vehicle (Mahāyāna and Hīnayāna) on the basis of precedence given to either compassion and pity (*cibei* 慈悲), or to meditation on the unreality of ego and phenomena and on the reality of karma and nirvāṇa (*kongguan* 空觀). In the present text, Taishang Daojun 太上道君, who is credited with the (originally Buddhist) ability to reveal himself in various manifestations in order to expound the doctrine (*xianshen shuofa* 現身說法), also explains the origin and meaning of the Three Caverns and their twelve subsections (*sandong shier bu* 三洞十二部).

Jan A. M. De Meyer

Zhiyan zong 至言總

5 juan

Fan Xiaoran 范脩然; late Tang (618–907)?

1033 (fasc. 703)

"Collection of Accomplished Sayings." As its title suggests, this book is a selection of texts from various works considered by the compiler as suitable for Taoist practice. The first chapter concerns the rites of the Retreat (*zhaijie* 齋戒; 1.1a–8a), audiences with the zhenren (*chaozhen* 朝眞; 1.8a–10b), purification and bathing (*jiehui muyu* 解穢沐浴; 1.10a–12a). The second chapter is about the methods, theories, and recipes of the art of Tending Life (*yangsheng* 養生). The third chapter addresses interdictions and precautions (medical, dietary, sexual, hygienic, and even emotional, etc.) that must be observed in order to "maintain life." The fourth chapter describes breath circulation (*yunqi* 運氣). The fifth chapter concerns methods for exercizing and strengthening the body (*budao* 補導), the massage methods of Laozi (*Laozi anmo fa* 老子按摩法; 5.1a–4a), merit and demerit (*gongguo* 功過; 5.4a–10a), and finally a rite of repentance (*Sanyuan bajie xieguo fa* 三元八節謝過法; 5.10a–12a).

The present text cites dozens of earlier books, some of which appear independently in the *Daozang,* as follows (the references in parentheses are to the *Zhiyan zong*):

417 Taishang dadao sanyuan pinjie xiezui shangfa 1a–2a (1.10b–11a)
464 Zhaijie lu 1a–2b (1.1a–2a), 3a–4a (1.2a–3a), 8b–11b (1.3a–6b), 16b–17a (1.4a–b)
838 Yangxing yanming lu 1.5a (2.1a–b), 1.5a (2.4a–b), 1.8b–9a (3.9b), 1.10a–b (2.4b)
1163 Sun zhenren beiji qianjin yaofang 81.1a–2b (2.10a–b), 81.2b–3a (2.6a–b), 81.3a–b (2.6b–7a), 81.3b–4a (2.10b–11a), 81.10a–b (2.3b–4a)
1427 Taiqing Daolin shesheng lun 1a–b (2.11a–b), 2b–4a (3.2a–3b), 4a–5a (2.11b–12b), 9a–10a (3.3b–4a), 10a–12a (3.4a–5b), 13a–b (3.5b–6a), 13b–14b (5.2b–3b), 14b–16b (5.1a–2b), 16b–18a (4.8b–9b), 18b–19b (4.9b–10b), 23a–b (2.8a–b)

The *Zhiyan zong* is, in turn, cited twice by the YJQQ, 35.6a–10a (2.2b–12b) and 35.10a–14a (3.1a–5b), dating it to before the eleventh century. The compiler, Fan Xiaoran, designated as a daoshi of Yuxue 禹穴, Guiji 會稽, is otherwise unknown. According to Yoshioka Yoshitoyo, he was approximately contemporary with DU GUANGTING (850–933) and the book appeared at the end of Tang.

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Kwong Hing Foon

2.B Texts in Internal Circulation

2.B.1 The General Liturgical Organization of the Tang

The unification of Taoist traditions that began in the fifth century A.D. reached its culminating point during the Tang dynasty (618–907). The groundwork for this unification was laid by LU XIUJING (406–477) in his *Sandong jing shumu* 三洞經書目 and in his codification of the liturgy of the Way of the Heavenly Master (see *1127 Lu xiansheng daomen kelüe*). In a different way, works by TAO HONGJING (452–536) such as *421 Dengzhen yinjue* and the *Zhenling weiye jing* 眞靈位業經 (see *167 Dongxuan lingbao zhenling weiye tu*) equally attempted to provide a global and unified view of the Taoist traditions that were current in those times.

The great encyclopedic undertaking, *1138 Wushang biyao*, constituted a further step toward the integration of the different traditions into a single system (see Lagerwey, *Wu-shang pi-yao*, 32 and passim). However, inasmuch as this enterprise aimed at the establishment of a state religion, the Way of the Heavenly Master and its liturgy were virtually excluded. The collection and collation of texts for the compilation of the *Wushang biyao* was carried out at the Tongdao guan 通道觀 under the direction of WANG YAN (d. 604). Bibliographic projects continued at the abbey during the Sui dynasty (581–618), when its name was changed to Xuandu guan 玄都觀. A manuscript of the *Laozi bianhua jing* 老子變化經 discovered at Dunhuang has a colophon indicating that it was copied in 612 under the guidance of a master of the Xuandu guan in order to be included in the imperial library (Seidel, *La divinisation de Lao Tseu*, 59–60, and Ōfuchi, *Tonkō dōkyō: Mokurokuhen,* 325). Thus this manuscript must have been part of the general compilation effort undertaken at the abbey. Moreover, this manuscript shows us that at that time the collection and collation of Taoist texts was no longer limited to the scriptures of the Three Caverns (*Sandong jing* 三洞經) but also included more ancient works. The editors treated the ancient messianic text of the *Laozi bianhua jing* with the utmost respect, since all archaic and corrupt characters and sentences were copied verbatim. All the Taoist scriptural traditions were thus united for inclusion in one great canon. As is well known, on that occasion the ancient texts were subdivided into four parts, the so-called Four Supplements (*sifu* 四輔).

The *Wushang biyao* does not as yet mention the *sifu*. But WANG YAN's catalogue, called the Bag of Pearls from the Three Caverns (*Sandong zhunang* 三洞珠囊; not to

be confused with the later encyclopedia SDZN that bears the same title), was divided into seven chapters, which may be an indication that it was this catalogue that was divided into Seven Parts (*qibu* 七部). This hypothesis becomes all the more likely when we recall that the catalogue listed a number of works that were not included in the category of the scriptures of the Three Caverns (see *Xiaodao lun* 9.152b).

Several decades later, the patriarch PAN SHIZHENG (d. 682), in his dialogues with the Tang emperor Gaozong (r. 649–683), remarked: "Concerning the transformation of the Three Caverns into Seven Parts [one should note that]: Dongzhen, Dongxuan, and Dongshen [are the Three Caverns], so Taixuan, Taiping, and Taiqing contain the auxiliary scriptures (*fujing* 輔經). . . . The Zhengyi [One and Orthodox] Covenant with the Powers (*mengwei* 盟威) is pertinent to all [the canon]. Together, [all these divisions] form the Seven Parts" (*1128 Daomen jingfa xiangcheng cixu* 1.2a).

The most remarkable feature of this evolution is the fundamental importance accorded, at the beginning of the Tang period, to the liturgy of the Way of the Heavenly Master. It is henceforth integrated into the unified Taoist system, of which it forms the basis as well as the first step. The reason for this order must be sought in the fact that the classification of Taoist scriptures does not correspond solely to preoccupations of a bibliographical nature. This classification of books also reflects the different ordination ranks of the Taoist hierarchy. The Zhengyi (Heavenly Masters) tradition is the first and lowest echelon. From there, the system comprises a large number of steps leading to the top of the ladder, the initiation into the Shangqing tradition (the Dongzhen scriptures). Chen Guofu (CGF 7) remarks: "The transmission of registers (*falu* 法籙), disciplinary rules (*jie* 戒), and scriptures between Taoists followed a set system of hierarchical grades. To each grade corresponded a certain type of scripture. This classification does not necessarily follow that of the Taoist canon, but can be used as material for comparison purposes." Chen's point of view is not entirely substantiated by the evidence furnished by Tang works on the overall liturgical organization. It is true that some subdivisions of the seven-part canon have no clear status in the classification system of ordination ranks (this is the case, for instance, for the *Taiqing bu* 太清部). But at the same time, there can be no doubt that there existed a formal relationship in Tang times between the divisions of the canon and the ordination ranks of the daoshi. Indeed, several sources show us that in those times the ordinations were accompanied by the transmission of scriptures that represented complete divisions of the canon. For instance, *1238 Chuanshou jingjie yi zhujue* contains an ordination ritual corresponding to the ranks of disciple of the Golden Button (*jinniu dizi* 金鈕弟子) and of master of the Rites of Divine High Mystery (*taishang gaoxuan fashi* 太上高玄法師). This ordination was linked exclusively to the transmission of the texts in the *Taixuan bu* 太玄部 of the canon, and, during the ceremony, the most representative works of that division were indeed handed over from master to disciple. These works

were the *Daode jing* 道德經 and its most important commentaries, as well as several rituals that were linked to these scriptures. In a similar way, the conferral of the rank of disciple of the Three Sovereigns (*sanhuang dizi* 三皇弟子) implied the transmission of the *Dongzhen bu* 洞眞部, as is shown by *803 Taishang dongshen sanhuang yi*. These links between ordination and the transmission of scriptures are borne out by the way ZHANG WANFU (fl. 713) presents the ordination ranks of his times in his *1240 Dongxuan lingbao daoshi shou sandong jingjie falu zeri li*.

One of the most fundamental aspects of the system that linked ordination with the transmission of texts was already outlined by PAN SHIZHENG. When Taizong (alias Tang Tianhuang 唐天皇 [Heavenly Sovereign of the Tang]) asked him "Where are the fruits of the different stages of Taoism found?" PAN SHIZHENG answered: "In the classification system of our religion, we distinguish between the gradual and the sudden. That implies that when an adept for the first time manifests his or her intention of becoming a Taoist [master] . . . he or she should first observe the disciplinary rules. These rules are, for instance, those that the *Taixuan zhenjing* 太玄眞經 calls the three, five, nine, ten, one hundred and eighty, and three hundred rules."

The *Taixuan jing* to which PAN SHIZHENG refers is now lost, but ZHANG WANFU gives a rather complete list of the different sets of rules and their corresponding ordination ranks at the beginning of *1241 Chuanshou sandong jingjie falu lüeshuo*. This list shows conclusively that ordination ranks were linked not only to scriptures but also, as Chen Guofu observed, to sets of disciplinary rules: to receive an ordination implied the transmission of a corresponding register (*lu* 籙; see Zhang's *1212 Jiao sandong zhenwen wufa zhengyi mengwei lu licheng yi*) and a particular set of commandments. ZHANG WANFU's handbooks, as well as a number of other works, explain the entire system, which matched the seven divisions of the canon to the hierarchy of the Taoist clergy.

To each of the seven parts corresponded a rank and titles for those who had received the texts of that part. For each part, there was a distinct ritual of transmission, and at each stage, new offerings had to be made by the recipient. These offerings ranged, for example, from one pair of silver rings and 120 feet of silk for obtaining the lowest rank in the Way of the Heavenly Masters, to nine ounces and fourteen rings of gold, at least 300 feet of silk, and numerous other precious objects for the highest rank of transmission of the Shangqing scriptures. Inside the system, there were, of course, a number of minor discrepancies. The general situation, however, was that during the entire period under discussion here, there was a near perfect unity between the Taoist clerical-liturgical organization and its scriptural corpus. This situation must have been most satisfying, inasmuch as the different textual traditions no longer represented different schools (if that had ever been the case) but had become integrated into an

overall system in which the adept could make his or her way from the first religious instruction during childhood to the highest levels in the divine office.

We have listed the texts in this section according to the organization of the Tang canon. Beginning from the lowest level, the One and Orthodox (*zhengyi* 正一) Way of the Heavenly Master, we present the Taiping and Taixuan divisions, but not the Taiqing division, as there is absolutely no proof that the texts of that part of the canon were ritually transmitted within the framework of the overall liturgical organization. For instance, there is no ordination title that corresponds to the possession of Taiqing texts, and these works, mostly manuals for the Tending Life practices, must therefore have been in general circulation. The textual traditions of the *Dongyuan shenzhou jing* 洞淵神咒經 and the *Shengxuan jing* 昇玄經 do not have their own divisions. They are therefore classified, by the Tang liturgists, either as part of the Dongshen division, or as separate groups somewhere between Dongshen and Dongxuan, that is, as "lesser Lingbao" texts. Notwithstanding the vagueness that surrounded their canonical status, these texts were transmitted liturgically and commanded special initiations and ordination titles.

Dongxuan lingbao sandong fengdao kejie yingshi
洞玄靈寶三洞奉道科戒營始
6 juan
By Jinming qizhen 金明七眞; early Tang (618–907)
1125 (fasc. 760–761)

"Regulations for the Practice of Taoism in Accordance with the Scriptures of the Three Caverns, a Dongxuan Lingbao Canon." This work presents standards for the Taoist's life and professional activities. Originally the work was arranged in three juan (1.1b); see *Chongwen zongmu* 9.3b, where the title reads *Sandong fengdao kejie* 三洞奉道科戒. It is not known how or why the work was remodeled to comprise six juan, nor when the title was expanded. The present edition is incomplete, as is shown by the quotations found in *1132 Shangqing dao leishi xiang* 1.1a and SDZN 6.13a.

This is Jinming qizhen's main work (see also *164 Shangqing sanzun pulu*, *674 Wushang sanyuan zhenzhai linglu*, *1388 Shangqing jinzhen yuhuang shangyuan jiutian zhenling sanbai liushiwu bu yuanlu*, and *1390 Shangqing dongtian sanwu jin'gang xuanlu yijing*), which sets the standard for the integral, hierarchically structured system of Taoism that was to retain validity throughout the Tang dynasty. The exact date of the work remains to be ascertained. Whereas Ōfuchi Ninji, on the basis of internal evidence, dates it to about the middle of the seventh century, Yoshioka, mainly relying on dates given in *1388 Sanbai liushiwu bu yuanlu*, argues for a date around 550 (Yoshioka Yoshitoyo, "*Sandō hōdō kakai gihan*," 39–45). But the lack of historical evidence for the

existence of such complex, state-sponsored Taoist institutions (*guan* 觀) in the sixth century—corresponding largely to the Buddhist *vinaya*, as described in the present text—leaves doubts about Yoshioka's thesis.

Ōfuchi Ninji (*Tonkō dōkyō: Mokurokuhen*, 115 ff.) describes the Dunhuang fragments of this work, and Yoshioka Yoshitoyo's *Dōkyō to Bukkyō* 3:77–219 contains a complete Japanese paraphrase of the text.

The relationship of the present work to other texts provides a basis for its tentative dating. On the one hand, the work itself (1.8a, 1.12a) clearly relies on *336 Taishang dongxuan lingbao yebao yinyuan jing*, and a now lost passage (cited in *1123 Yiqie daojing yinyi miaomen youqi* 17b–18b) shows a parallel with *339 Taishang dongxuan lingbao chujia yinyuan jing* 10b. On the other hand, *792 Xuanmen shishi weiyi* repeatedly (10a, 11a) refers to our text as Qizhen's *Code*. Apart from the citation from a *Sandong ke* in SDZN 6.13a, not found in the present text, the earliest historically reliable references to the code date from the early eighth century (see *1240 Dongxuan lingbao daoshi shou sandong jingjie falu zeri li* 8b).

This work shows essential features of Zhengyi Taoism, which received substantial imperial favors at the presumed time of the book's compilation. According to the preface, Jinming qizhen had divided his work into three juan-comprising 512 individual paragraphs and eight additional sections containing standards for the ceremonial (*yifan* 儀範). Judging by the number of individual paragraphs still extant, more than one third of the text is lost. Some of these lost portions are found in the Dunhuang manuscripts Pelliot 3682 and Stein 809 (Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen*, 115–16; *Zurokuhen*, 219–22); *1123 Yiqie daojing yinyi miaomen youqi* 17b–18b contains a lost passage, of which manuscript Pelliot 3682 is a direct continuation. Another noteworthy passage is found in *464 Zhaijie lu* 9a–10a (cf. *336 Yebao yinyuan jing* 4.11a).

The *yifan* in eight sections, completely preserved in juan 4 to 6 of the present text, originally formed a single juan, the final juan 3 (see 6.12a). Song bibliographers still referred to this original version in three juan (VDL 74), but among the Dunhuang manuscripts there existed already a version in five juan (Pelliot 2337; Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen*, 116–21; *Zurokuhen*, 223–42).

The first part of the work (juan 1–3) offers detailed descriptions of ten categories of Taoist religious activities ("the production of icons," 2.1a–5b; "the copying of scriptures," 2.5b–7a; etc.). This part opens with a presentation of the rewards or punishments obtained for evil and good deeds, all of which are quoted from *336 Yebao yinyuan jing* (1.8a, 12a); compare Yoshioka Yoshitoyo, *Dōkyō to Bukkyō* 3:117–33. The second part (juan 4–6), consisting of eight sections, provides instructions for the performance of liturgical services (see fig. 36). The ranks that mark the career of the Taoist priest and the respective registers and scriptures that the Taoist receives step-by-step are all listed and described in great detail. Possibly the most important data are provided by two

FIGURE 36. Ritual vestments for male and female priests of different grades (*1125* 5.4b, 6b).

lists of the relevant scriptures: *Lingbao zhongmeng jingmu* 靈寶中盟經目 (4.8a–10b) and *Shangqing dadong zhenjing mu* 上清大洞眞經目 (5.1a–2b). These lists should be viewed within the context of the chapter on the Taoist's career ("Faci yi 法次儀"; 4.4b ff.). Most of the texts listed here were written during the Six Dynasties period (220–589) and are of great bibliographical and historical value because they reveal the concrete literary background to the activities of the Taoist priest.

A comparison of the *Daozang* text with the Dunhuang manuscripts cited above, as well as with Stein 3863, reveals in addition to variant characters (instead of *nüguan* 女冠 as in our version, the manuscripts consistently write *nüguan* 女官) interpolations in the section on ordination grades and documents ("Faci yi 法次儀") in our version (Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen*, 115, 117–18). Also, the change of the title from *huangchi dizi* 黃赤弟子 (Pelliot 2337 line 132) to *sanyi dizi* 三一弟子 (4.6a) is worth noting.

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Florian C. Reiter and Ursula-Angelika Cedzich

Daomen jingfa xiangcheng cixu 道門經法相承次序

3 juan

By PAN SHIZHENG 潘師正; ca. 680

1128 (fasc. 762)

"The Order of Succession of the Taoist Scriptural Legacy." This text purports (see 1.9a) to record conversations between the Celestial Emperor (Tianhuang 天皇)—that is, Tang Gaozong (r. 649–683), who assumed this title in 674 (see *Jiu Tang shu* 5.99, *Zizhi tongjian* 202.6372)—and the Reverend Master Pan (PAN SHIZHENG [d. 682?]) that took place at the latter's retreat in Xiaoyao 逍遙 valley on the Central Peak (i.e., Songshan 嵩山), not far from Gaozong's capital at Luoyang.

Although the exchanges recorded in the present text are not dated, Gaozong's interest in Songshan and in Pan is well attested in the Taoist tradition (see *Zhenxi* 眞係, dated 805, in YJQQ 5.13b) and confirmed by historical sources. At least one dated visit to the sacred mountain included a meeting of the emperor and his close family with Pan from 19 to 25 March 680 (see *Zizhi tongjian* 202.6393). For (planned) visits in 676, 679, and 683 (the year of Gaozong's death), see the review of the relevant sources in CGF 51. However, the enfeoffment ceremonies in honor of Mount Song that were intended in each of those years were all cancelled for various reasons (see *Zizhi tongjian* 202.6379, 6393, and 203.6515; cf. *Tang huiyao* 7.101–3).

The discrepancy between the title and the contents of the work (for which see below) and the lack of editorial unity suggest that the present text may be incomplete. It is also impossible to ascertain whether the purported conversations were recorded by PAN SHIZHENG himself.

An introductory section summarizes Taoist doctrines concerning the organization of the universe, the structure of the Taoist canon, the pantheon, and moral precepts. The discussion of the latter subject (1.6a–9a) shows a strong Buddhist influence; it is cast in the form of a catechism.

Instruction by question and answer is the characteristic presentation of Pan's main body of teaching, which responds to questions by Emperor Gaozong regarding the doctrines of the Way of the Three and One (1.9a), the Nine and Six Palaces (1.10a), the grades of spiritual attainment (1.10b), and Taoist cosmology and the pantheon (1.14b).

Chapter 2 opens with a list of celestial palaces and their residing deities (2.1a), followed by further questions and answers concerning the corporeal manifestations of the Heavenly Worthy (2.7a), and the celestial hierarchy and organization (2.16a).

Chapter 3 is a glossary of Taoist concepts involving numerical categories, ranging from one to ten.

Franciscus Verellen

Yaoxiu keyi jielü chao 要修科儀戒律鈔

16 juan

By Zhu Junxu 朱君緒, *zi* Faman 法滿; early eighth century

463 (fasc. 204–207)

"Summary of Important Ceremonies, Rules, and Codices to be Practiced." Little is known about the author, a Taoist master of the Three Caverns (*sandong daoshi* 三洞道士), except that he was a native of Yuhang 餘杭 district (Zhejiang) and died there on Mount Tianzhu 天柱山 in 720 (*Dongxiao tuzhi* 5.9b–10a; see *Zhenjing lu* 眞境錄 [ca. 1115], quoted in *1248 Sandong qunxian lu* 13.20b–21a).

Zhu's compilation is a thematically arranged survey of Taoist religious practice drawing on about ninety earlier works—without according preference to one or the other tradition. His own comments are few; for the most part he lets the textual passages speak for themselves. The main themes are:

Juan 1: Division of the Taoist canon and transmission of the scriptures
Juan 2: Copying and reciting of scriptures and ritual instructions pertaining to these tasks
Juan 3: Rules for disciple and master
Juan 4–7: Various sets of commandments and interdictions
Juan 8: Types and periods of fasting (*zhai* 齋) and the functions of individuals participating in the ritual
Juan 9: Prescriptions about vestment, etiquette, and the common meals
Juan 10–11: On Taoist dioceses and the submitting of petitions
Juan 12: Miscellaneous topics, like meals for the sages (*fanxian* 飯賢), construction of religious buildings, meditation on the Tao
Juan 13: Various rules on behavior toward fellow disciples, on erecting the altar, and others
Juan 14: Drinking of alcohol, abstinence from cereals, ingestion of drugs, and others
Juan 15–16: Sickness and death of Taoists, placing the body into a coffin, and burial.

The last two juan, on rarely discussed subjects, have a special standing within the compilation. As Zhu writes in a preliminary remark, he made an effort to combine here in one juan (suggesting that the division of his works was originally different) the observances laid down by Da Meng 大孟 (Meng Jingyi 孟景翼; fl. 505), Xiao Meng 小孟 (Meng Zhizhou 孟智周; first half of the sixth century), Shi Jinggong 石井公, and Zhang Xu 張續.

The importance of Zhu Junxu's compilation lies not least in its wealth of citations

from lost works such as *Huangren benxing jing* 皇人本行經, *Taizhen ke* 太眞科, and *Jinlu jianwen* 金籙簡文.

Hans-Hermann Schmidt

Sandong zhongjie wen 三洞衆戒文

2 juan

Compiled by ZHANG WANFU 張萬福 (fl. 713)

178 (fasc. 77)

"Comprehensive Prescriptions of the Three Caverns." ZHANG WANFU's collection—which may date from roughly the same time as *1241 Chuanshou sandong jingjie falu lüeshuo* and which originally contained twenty-one juan (*1240 Dongxuan lingbao daoshi shuo sandong jingjie falu zeri li* 2a)—has been preserved only as a fragment in two juan. The surviving preface, however, still gives an approximate idea of the components of the work. Its structure corresponded to the ordination hierarchy of the Tang, which in turn was related to the arrangement of the texts in the Taoist canon (see the introduction to part 2.B.1, and Schipper, "Taoist ordination ranks," 128–31). ZHANG WANFU extracted and compiled these materials from originals in the canon to provide adepts with proper models of the texts needed for transmission. According to the preface, the separately transmitted texts *445 Dongxuan lingbao sanshi minghui xingzhuang juguan fangsuo wen* and *788 Sandong fafu kejie wen* also belonged within the configuration of the *Sandong zhongjie wen*.

Among the preserved contents of our fragment are the prescriptions of the Triple Refuge (*sangui jie* 三歸戒) that mark the beginning of religious life, and thirty-six paragraphs concerning the conduct of disciples in their relations with their masters (*dizi fengshi kejie wen* 弟子奉師科戒文). Although both series of prescriptions are part of the Zhengyi ordination, Zhang remarks that the former was taken from the Taixuan 太玄部 division of the canon. Almost all of the rules of conduct for disciples are found in *463 Yaoxiu keyi jielü chao* 3.3a–7a, which quotes a more comprehensive series from a penal code (*lü* 律; possibly the *Xuandu lü* 玄都律).

The order in juan 2 may be corrupt, since the rules for obstructing the Six Passions (*bise liuqing jie* 閉塞六情戒) corresponding to the "first alliance with the Lingbao canon" (*lingbao chumeng* 靈寶初盟) precede the various series of prescriptions related to the Dongshen scriptures. Of the latter, two series, the so-called "eight failings" (*babai* 八敗) and the "thirteen prohibitions" (*shisan jin* 十三禁), presumably have their source in *640 Dongshen badi miaojing jing* 1b–2a and 13a–b.

Ursula-Angelika Cedzich

Dongxuan lingbao daoshi shou sandong jingjie falu zeri li
洞玄靈寶道士受三洞經誡法籙擇日曆

8 fols.

By ZHANG WANFU 張萬福 (fl. 713)

1240 (fasc. 990)

"Almanac for Determining the Proper Dates for the Transmission of the Registers and Commandments of the Scriptures of the Three Caverns to Taoists, of the Dongxuan Lingbao Canon." The author states in the introduction (1a–2a) that this booklet was compiled for easy reference on the basis of a larger manual, the Comprehensive Rules of the Three Caverns (*Sandong zhongjie* 三洞衆戒) in twenty-one juan (see *178 Sandong zhongjie wen*).

The almanac is organized according to the classification of scriptures in the hierarchical order of initiation and transmission current at the time. On the elementary level, we find the ordinations of the One and Orthodox (*zhengyi* 正一) Way of the Heavenly Master: first the registers of immortals and spirits (*xianling fulu* 仙靈符籙) for lay people, then the Diocesan registers (*zhilu* 治籙) for the ordination of masters.

The next step concerns the transmission of the *Daode jing* 道德經, marked by the ordination to the Lord Lao Gold Button Register (*Laojun jinniu lu* 老君金鈕籙). This step is followed by the transmission of the *Dongyuan shenzhou jing* 洞淵神咒經 and the *Sanhuang wen* 三皇文.

The initiation in the Lingbao scriptures corresponds to that of the Covenant of Spontaneity (*ziran quan* 自然券) and the registers of the Scriptures of the Median Oath (*zhongmeng jing* 中盟經: a general name for the revealed Lingbao scriptures) and the True Writs (*zhenwen* 眞文). To this category are appended the transmission of a number of ancient texts, grouped together as the Five Methods (*wufa* 五法). These texts are the *[Laojun] liujia fu* [老君] 六甲符, the *[Xiyue gong] jinshan fu* [西嶽公] 禁山符, the *[Sanhuang] neiwen* [三皇] 內文, the *[Lingbao] wufu* [靈寶] 五符, and the *Wuyue zhenxing tu* 五嶽眞形圖. These five old texts were grouped together by TAO HONGJING, who wrote a ritual for their transmission (see Dunhuang manuscripts Stein 3750 and Pelliot 2559). ZHANG WANFU classifies them here as Lingbao. Under a separate heading, the author inserts a register of the River Chart (*Hetu baolu* 河圖寶籙; see *1396 Shangqing hetu baolu*), which is related to the cult of the Dipper stars and to the Sacrifice of the Nine Sovereigns (*Jiuhuang jiaoyi* 九皇醮儀).

The final stage of initiation is marked by the transmission of the Shangqing scriptures. At the end of the almanac there is a discussion on the importance of performing transmission rituals in an orderly fashion.

Kristofer Schipper

Chuanshou sandong jingjie falu lüeshuo 傳授三洞經戒法籙略說

2 juan

By ZHANG WANFU 張萬福; 713

1241 (fasc. 990)

"Short Exposition on the Transmission of the Scriptures, Rules, and Registers of the Three Caverns." ZHANG WANFU compiled this work in early 713; it is less of a practical manual than a theoretical treatise on the different groups of texts within the Taoist canon in connection with the Tang ordination system. Following the hierarchy, Zhang quotes a number of fundamental texts, each time giving a brief exegesis of his own. His work opens with a list of rules relevant to the different ranks of ordination (*jiemu* 戒目; see *178 Sandong zhongjie wen*). This list is followed by similar surveys of the registers of the Zhengyi canon (*Zhengyi fawen* 正一法文), the group of Daode scriptures (*Daode jingmu* 道德經目) from the *Taixuan jing* [*bu*] 太玄經[部], and the *Sanhuang wen* 三皇文 with their corresponding registers (*Sanhuang famu* 三皇法目); each survey includes a theoretical discussion. The texts of the Lingbao (*Lingbao famu* 靈寶法目) group are mentioned only summarily. By contrast, the five ancient texts of fu-talismans (grouped as *wufa* 五法 in *1240 Dongxuan lingbao daoshi shou sandong jingjie falu zeri li*, for example)—namely, *[Laojun] liujia fu* [老君]六甲符, *Lingbao wufu* 靈寶五符, *[Xiyue gong] dongxi jinwen* [西嶽公]東西禁文, *Wuyue zhenxing tu* 五嶽眞形圖, and *Sanhuang neiwen* 三皇內文—are dealt with in detail (1.12b–19a). For the Shangqing canon, *Santian zhengfa chu liutian yuwen* 三天正法除六天玉文 (now lost) and *1372 Shangqing gaoshang yuchen fengtai qusu shangjing* are cited.

A second section of this work (2.8a–18a) treats the symbolism of the pledges (*xin* 信) to be provided for the transmission ritual, and the meaning of ordination contracts (*quanqi* 券契), vows of alliance (*meng* 盟), and oaths (*shi* 誓). The text concludes with ZHANG WANFU's colorful description of the ordination of the imperial princesses Jinxian 金仙 and Yuzhen 玉眞 in 711 and 712.

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Ursula-Angelika Cedzich

Sandong fafu kejie wen 三洞法服科戒文

11 fols.

By ZHANG WANFU 張萬福 (fl. 713)

788 (fasc. 563)

"Treatise on the Code of Ritual Vestments for the Entire Liturgy." A subtitle for this short vade mecum reads: "Catechism of the Heavenly Master, Section on Ritual Vestments" (*Tianshi qingwen fafu pin* 天師請問法服品). The Catechism of the Heavenly Master is now lost, but a Lingbao text, the Catechism of the Duke Immortal (*Xiangong qingwen jing* 仙公請問經), contains a treatise on ritual vestments (see *1114 Taishang dongxuan lingbao benxing suyuan jing* 6a–b).

The Heavenly Master received from the Most High Lord Lao fifteen vestments and ritual instruments for the accomplishment of his office. Like the Taoists in this world, the zhenren and immortals in the other worlds also have ritual vestments that differ according to their ranks, of which there are nine. But their vestments are immaterial. Only when they transform their bodies so as to reveal themselves to us do they assume a material appearance (4a–b).

The vestments of the Taoists here below are divided into seven classes: vestments for (1) novices (*churu daomen* 初入道門); (2) Zhengyi 正一 (Heavenly Master); (3) Daode 道德 (transmission of the *Daode jing*); (4) Dongshen 洞神; (5) Dongxuan 洞玄; (6) Dongzhen 洞眞; and (7) a final rank for the Lecturer of the Three Caverns (*Sandong jiangshi* 三洞講師). This classification corresponds to the ordination ranks of the Tang. It follows, as do the descriptions of the clothing, the regulations given in *1125 Sandong fengdao kejie yingshi* 5.4a–5b. The regulations of the Shangqing (Dongzhen) masters correspond to the indications given in *184 Taizhen yudi siji mingke jing* 4.6a–7a.

The text gives detailed explanations on the meaning of vestments such as the crown (*guan* 冠), the cape (*pi* 被), the robe (*he* 褐), and the skirt (*qun* 裙). Finally, it reproduces forty-six rules laid down by the Heavenly Master concerning those who wear these vestments.

Kristofer Schipper

Dongxuan lingbao sanshi minghui xingzhuang juguan fangsuo wen 洞玄靈寶三師名諱形狀居觀方所文

5 fols.

By ZHANG WANFU 張萬福 (fl. 713)

445 (fasc. 198)

"Documents Concerning the Proper Names of the Three Masters, Their Appearance, Their Temples and [Other] Places of Residence." The author, the great liturgist for the imperial Taiqing guan 太清觀 in Chang'an, reminds the reader that prior to all religious services, the officiants should meditate on their Three Masters (*cun sanshi* 存三師): the Master of the Initiation (*dushi* 度師), the Master of the Record (*jishi* 籍師), and the Master of the Scriptures (*jingshi* 經師), defined as the adept's own teacher, his teacher's teacher, and the latter's teacher, respectively. This rite is an act of homage (*lishi* 禮師) during which the masters' age, rank, and place of residence (*juguan fangsuo* 居觀方所) should be recalled, and their physical appearance (*xingzhuang* 形狀) mentally evoked. These particulars are communicated to the disciple at

the moment of his or her ordination into the different ranks of the liturgical organization, and they are confirmed in written documents signed by the guarantors (*baoju* 保舉) who act as sponsors of the ordinand.

The text provides models for the documents corresponding to ordinations as master of (1) the Way of the Heavenly Master (*Zhengyi* 正一); (2) the *Daode jing* 道德經 (*Wuqian wen* 五千文); (3) the [*Dongyuan*] *Shenzhou jing* [洞淵]神咒經; (4) the Dongshen 洞神 scriptures; (5) the *Shengxuan jing* 昇玄經; (6) the Dongxuan 洞玄 scriptures; and (7) the Shangqing 上清 scriptures.

A similar text is given in *1244 Shoulu cidi faxin yi* 15a–16b. There, on pages 16a–b, simple indications are included on the appearance of the Three Masters: "red-brown face, with a small beard," et cetera.

Kristofer Schipper

Jiao sandong zhenwen wufa zhengyi mengwei lu licheng yi
醮三洞眞文五法正一盟威籙立成儀
26 fols.
By ZHANG WANFU 張萬福 (fl. 713)
1212 (fasc. 878)

"Complete Ritual for Offering to the Gods of Registers of the Three Caverns, the Five Methods, and the One and Orthodox Covenant." A list on page 8b gives all the titles of the registers venerated in this celebration. These titles comprise virtually all the initiation documents of the time. They were presented by the same author in several other works as well, for instance, *1240 Dongxuan lingbao daoshi shou sandong jingjie falu zeri li*.

The ritual shows that the registers are unrolled and placed on the altar, together with the offerings. There is a detailed illustration of this altar on pages 4a–5a (fig. 37). It can be set up either on a holy site before a cave, or in any calm and clean place.

The major part of the ritual is taken up by the rites of inviting and invoking the deities of each register (*qingguan qishi* 請官啓事; 9a–24a). There are twenty-four Zhengyi registers that correspond exactly to those given in *1208 Taishang sanwu zhengyi mengwei lu*. Next to these twenty-four registers we find the Tablet of the General Inspector of Merits (*Dugong ban* 都功版; see *1211 Zhengyi fawen chuan dugong ban yi*) and the gods of the different dioceses, quoted according to the Diocesan Codex (*Zhidian* 治典; 17a).

All offerings are vegetarian. Wines and meats are strictly forbidden. Instead of wine, the libations are made with water (*tang* 湯).

Kristofer Schipper

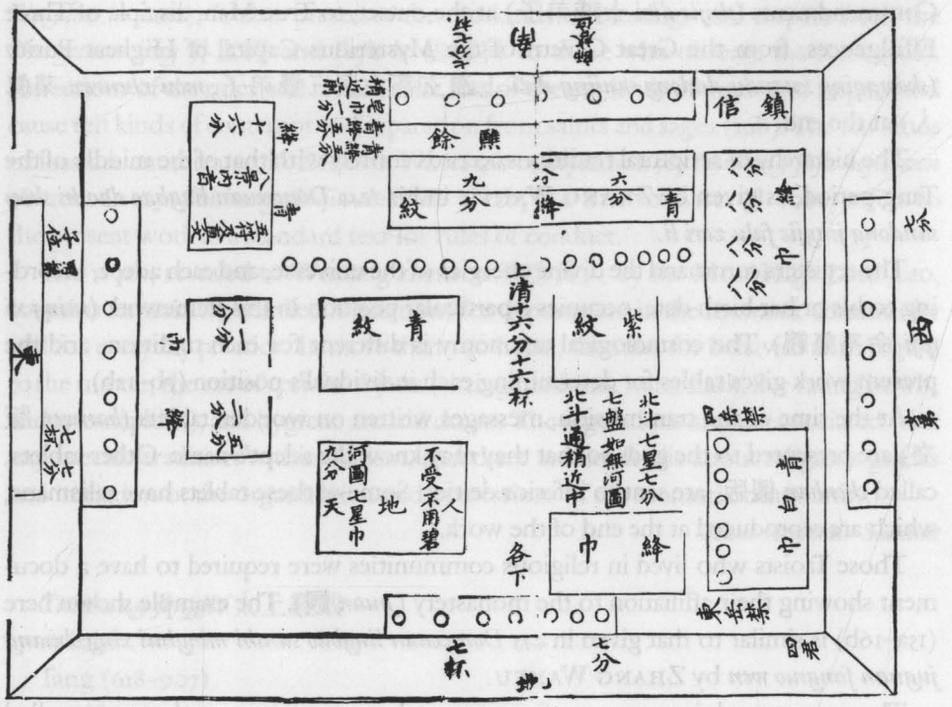

FIGURE 37. Diagram of the altar with indications for the placement of offerings (*1212* 4a–5a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/1195)

Shoulu cidi faxin yi 受籙次第法信儀
30 fols. + appendix: *Tianshi zhi yi* 天師治儀
Mid-Tang (618–907)
1244 (fasc. 991)

"Protocol of the Ritual Pledges [to Be Given] on Receiving the Registers, in Hierarchical Order." As an appendix, there is a Protocol of the Dioceses of the Heavenly Master (see hereunder). The pledges—rice, paper, and writing utensils, silk, silver, and gold—are divided into ten rubrics, each corresponding to a hierarchical degree in the Taoist organizational framework and linked to the transmission of registers and scriptures. At each new level, the pledges become more costly, ranging from a pair of silver rings at the first initiation (*chu shoudao* 初受道) to three pairs of rings, nine ounces of fine gold, five bronze mirrors, and many rolls of silk for the final bestowal (*bixian quan* 畢仙券).

Each degree has its own corresponding ordination titles and ritual offices, from Taoist of Pure Faith (*qingxin daoshi* 清信道士) and disciple [Observing] the Ten

Commandments (*shijie dizi* 十戒弟子) at the outset, to True Man, disciple of Three Effulgences, from the Great Cavern of the Mysterious Capital of Highest Purity (*shangqing xuandu dadong sanjing dizi* 上清玄都大洞三景弟子, *mou zhenren* 某眞人) at the end.

The hierarchy of scriptural traditions accords entirely with that of the middle of the Tang period, as given by ZHANG WANFU in his *1240 Dongxuan lingbao daoshi shou sandong jingjie falu zeri li*.

The registers command the divine energies of the universe, and each adept, according to his or her birth date, occupies a particular position in this framework (*ming xi qiji* 命系氣籍). The cosmological taxonomy is different for each tradition, and the present work gives tables for determining each individual's position (7b–12b).

At the time of the transmission, messages written on wooden tablets (*banwen* 版文) are presented to the gods so that they may know the adept's name. Other tablets, called *chenban* 懺版, are sent to inferior deities. Some of these tablets have talismans, which are reproduced at the end of the work.

Those Taoists who lived in religious communities were required to have a document showing their affiliation to the monastery (*guan* 觀). The example shown here (15a–16b) is similar to that given in *445 Dongxuan lingbao sanshi minghui xingzhuang juguan fangsuo wen* by ZHANG WANFU.

The present work incorporates, from page 19b on, an important document called the Protocol of the Dioceses of the Heavenly Master, Part 1 (*Tianshi zhi yi, shang* 天師治儀上). It is by Zhang Bian 張辯, descendant of the thirteenth generation of the Heavenly Masters (*shisan shisun* 十三世孫) and officer of the guard of the prince of Wuling of the Liang dynasty 梁武陵王. The latter was Prince Xiao Ji 蕭紀, fifth son of Emperor Wu and established at Chengdu 成都 in Sichuan. He died in A.D. 553 in the struggle for the succession of the throne of Emperor Jianwen.

This protocol gives the list of forty-four dioceses with their geographical and cosmological locations. They are divided into four groups. There is a commentary that compares different versions of this text and that quotes the *Taizhen ke* 太眞科. This commentary probably dates from the Tang period.

Kristofer Schipper

Xuanmen shishi weiyi **玄門十事威儀**

17 fols.

Tang (618–907)

792 (fasc. 564)

"Ten Items of Taoist Ceremonial." This text most likely dates from the Tang. It refers repeatedly (10a; 14a) to *1125 Dongxuan lingbao sandong fengdao kejie yingshi*, named here *Fengdao ke* and *Qizhen ke* [*jie*] 七眞科[戒] (compare, e.g., 10a with *1125 Fengdao ke* 6.6a). It also promises the ten kinds of blessings and respect from the *Shengxuan jing* 昇玄經 and *Fafu ke* 法服科 to those who observe the rules (16a). Infractions of the rules will result in the loss of the ten kinds of merit and respect and cause ten kinds of contempt and separation from saints and sages (16b). The ten kinds of loss are enumerated in ZHANG WANFU's compilation *788 Sandong fafu kejie wen* 9b–10a. In *1236 Taishang chujia chuandu yi* 12b, JIA SHANXIANG (fl. 1086) refers to the present work as a standard text for rules of conduct.

The work, revealed to Wuxiang zhenren 無想眞人 by the Most High Lord Lao, contains remarkably detailed regulations for deportment in the monastic community and for everyday practice. In more than 140 items, the rules for behavior with regard to the master, the use of certain objects (sitting platform, water flask, five eating bowls, and two napkins), and hygiene are laid down. The regulations are not associated with any specific tradition within Taoism, and there are no details about religious grades and initiation or the organization and possessions of the monastic community.

Hans-Hermann Schmidt

Taishang jingjie **太上經戒**

19 fols.

Tang (618–907)

787 (fasc. 562)

"Canonical Commandments of the Most High." This is a collection of six distinct sets of rules linked to the different ordination ranks of the Tang period. The Ten Commandments (*shijie* 十戒) at the beginning of the work come originally from *1312 Taishang dadao yuqing jing* 1.1a, 4b and 7b–9a. The next text (2b–12b), called Great Commandments of the Highest Class (*Dajie shangpin* 大戒上品), is a long excerpt from the rules found in *344 Taishang dongxuan lingbao zhihui benyuan dajie shangpin jing* 1a–11a. These rules were linked to the transmission of the Lingbao scriptures (see *1241 Chuanshou sandong jingjie falu lüeshuo*, by ZHANG WANFU). Also belonging to the Lingbao tradition are the Ten Good and Ten Evil Actions (*shishan shie* 十善十惡; 12b–13a), quoted from *1352 Dongzhen taishang taixiao langshu* 8.4b–5b, as well as the Ten Commandments from the Book on Meditation on the Sublime and Fixing the Will (*Siwei dingzhi jing shijie* 思微定志經十戒), quoted from *325 Taishang dongxuan lingbao zhihui dingzhi tongwei jing* 7b and 20b–23b.

The Twenty-seven Commandments of Miaolin (16b–17b) show a marked resemblance in style and content with *1398 Dacheng miaolin jing*, but they cannot be found there.

Finally, there are the Twenty-seven Commandments of Lord Lao. Divided into three categories of nine rules each, these commandments correspond to the teachings of the *Daode jing* 道德經. They are preceded by Nine Rules of Conduct (*jiuxing* 九

行), otherwise known as the Commandments of Xiang'er 想爾戒 (see *786 Taishang laojun jinglü*).

The text of the present work corresponds exactly to that of juan 38 of the YJQQ, entitled "Explanations on the Commandments" (*shuojie* 說戒).

Kristofer Schipper

Dongxuan lingbao daoxue keyi 洞玄靈寶道學科儀

2 juan

Signed Taiji taixu zhenren 太極太虛眞人 (Chisong zi 赤松子); Tang (618–907)

1126 (fasc 761)

"Instructions for the Study of the Tao of the Sacred Treasure Register." This text is undated, and the signature is ambiguous. By its content the book belongs to an epoch when Taoist monastic life was already well established, that is to say, after A.D. 400.

Much of the text, using variations in language and a sometimes more elaborate form, is reminiscent of other texts of a similar nature found in the YJQQ. It also recalls many of the commandments in *786 Taishang laojun jinglü*. In the first part of our text, for instance, the instructions concerning the proper dates for taking a bath and the spell to be pronounced at that occasion, which are given in the first juan of our work on page 14a, are also found in YJQQ 41.6a–7a and 10b. Another spell accompanying ablutions on 1.16a of our text occurs also, in a similar context, in YJQQ 45.6b, and again in YJQQ 46.12b and 47.4a. A series of instructions concerning meditation methods are to be found almost verbatim in both works. The interesting method for meditating before a mirror (*mingjing yaojing pin* 明鏡要經品) on 2.7b–8b is reproduced in YJQQ 48.8a–9a, as well as in *1206 Shangqing mingjian yaojing* 1a–3a. The method for making a pillow (*shenzhen pin* 神枕品; 6b–7b) corresponds to YJQQ 48.12a–13b and *1206 Mingjian yaojing* 5a–7a. A version of the text on the making of a magical staff with nine knots (*jiujie zhang* 九節杖; 9b–10a) is found in YJQQ 48.14a–b and *1206 Mingjian yaojing* 7a–b. Finally, the instructions for making a divine sword (*zuo shenjian fa* 作神劍法; 10a–12a) can be compared with *431 Shangqing hanxiang jianjian tu* 4b–8a.

This book is a compendium of instructions for the daily behavior in the ritual and personal lives of novices living within Taoist religious communities. Although it bears textual resemblances to other works, it differs from some of these by the fact that it has no application to the conduct of social life in the world outside the Taoist communities it addresses.

Pauline Bentley Koffler

Shangqing jing bijue 上清經祕訣

2 fols.

Tang (618–907)

1291 (fasc. 1009)

"Secret Instructions from the Shangqing Canon." This is a short summary of Tang liturgical practice, introducing the scale of ordinations as linked to the registers of the different traditions, the division of the canon into Three Caverns, and the way this body of scriptures corresponds to the organization of the human body.

The text says, "Our state has adopted the marvelous instructions of Xuanyuan" (i.e., Laozi, according to his Tang canonization title; 1b). It quotes from a variety of sources and gives the *Shangqing jing* as the main source for the organization of the canon into Three Caverns.

Kristofer Schipper

Zhaijie lu 齋戒錄

17 fols.

Ninth–tenth century

464 (fasc. 207)

"Register of Rules for Fasting." This work appears to be a compilation of the second half of the Tang dynasty. It quotes the *Zhuangzi* under the title *670 Nanhua zhenjing* (1a, 6a), so the year 742 can be regarded as a *terminus post quem*. DU GUANGTING's (850–933) preface to *335 Taishang dongyuan shenzhou jing* seems to be a fuller version of the story in *Zhaijie lu* on the transmission of *Shenzhou jing* 神咒經, *Shenhua jing* 神化經, and *Sanwu dazhai jue* 三五大齋訣 from Daojun 道君 to Wang Zuan 王纂. *Taiping guangji* 15.103–4 contains an episode about Wang Zuan identical with the present story and names Du's *592 Shenxian ganyu zhuan* as its source. However, this episode is no longer found there.

Our text gives a comprehensive survey of the different kinds of *zhai* 齋 and the corresponding calendar dates, yet without providing practical instructions for their observance. Inserted in this compilation are the above-mentioned story of Wang Zuan and an episode quoted from WSBY (47.4a–5b, giving as its source the now lost *Benxing miaojing* 本行妙經) that illustrates the results of an offense against the fasting rules (14b–16a). Since the text repeats itself in some instances (1a–2a and 11b–12a; 6a and 1a, 1b; 8b and 16a), it is doubtful that the present version corresponds to the original text.

Distinct textual relationships to other works include the following: *Zhaijie lu* 1a–2a, 3a–4a, 8b–11b are found, with slight variants, in *1033 Zhiyan zong* 1.1a–6b; the passages 1a–2a, 2a–3a, 16a–b are found in *1200 Dongxuan lingbao taishang liuzhai shizhi shengji*

jing 3a–4a, 1a–2a, 2a–b; YJQQ 37, entitled *Zhaijie xu* 齋戒敘, is identical to the present text.

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Hans-Hermann Schmidt

Xuantan kanwu lun 玄壇刊誤論

16 fols.

By Zhang Ruohai 張若海, *hao* Wuwei zi 悟微子 (fl. 943)

1280 (fasc. 1005)

"Essay on the Rectification of Errors [Committed] on the Altar of Mystery." This essay was written by Zhang in 943 in the Ziji gong 紫極宮 temple in Changsha (Hunan; see page 16a). In twenty paragraphs, it gives the gist of his discussions with a certain Yunguang xiansheng 雲光先生, who had come from Mounts Tiantai 天台 and Siming 四明 in Zhejiang (page 1a). Zhang questions Yunguang and thanks him for his answers.

The explanations of Master Yunguang are especially remarkable for the frequent comparisons he makes to court ritual: if even court rituals require prior purification by means of a retreat, he argues, then how much more so those performed before the Three Pure Ones (*sanqing* 三清; 2b). For each day of a service a different memorial is needed, just as no court official would present the same memorial twice (12b). Popular songs and music are not used in court rituals: is it conceivable that they be used, as is the case nowadays, in rituals for Yuhuang shangdi 玉皇上帝 (14a)?

This small book is criticized in several manuals of the Southern Song period (960–1279): none of these manuals accepted the ideas of Master Yunguang regarding the ceremonies for the Proclamation of the Prohibitions and the Installation of Officiants, for these ceremonies should take place after the rites of opening, not before, as is the case in court ritual (see *508 Wushang huanglu dazhai licheng yi* 16.12b and *1226 Daomen tongjiao biyong ji* 6.3b). The criticisms of JIANG SHUYU (see *508 Licheng yi* 16.19a–24b) are the most numerous and detailed. All citations he makes of the book are still found in the present text.

John Lagerwey

2.B.2 The Orthodox One Way of the Heavenly Master

The liturgical manuals of the early Tang period (618–907) show that the religious organization of those times remained for the most part the domain of the Zhengyi 正一 (Orthodox One) Way of the Heavenly Master (see *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4.4b–6b and, especially, *463 Yaoxiu keyi jielü chao* 10.1a–8a). The importance of the Zhengyi tradition (see the introduction to part 2.B.1) is, moreover, shown by the compilation of a special scriptural canon, the Liturgical Corpus of the Orthodox One Way (*Zhengyi fawen* 正一法文), by the great Taoist scholar MENG ANPAI (fl. 699; see YJQQ 6.18a). A few texts with the prefix of *Zhengyi fawen [jing]* 正一法文 [經] have been preserved from this corpus (see also CGF 309).

At the head of the dioceses, we find the inspectors of merit (*dugong* 都功). For the most important dioceses, these *dugong* should be linear descendants (*Tianshi zisun* 天師子孫) of the First Heavenly Master. After so many centuries, this quality is shared by many men and women. Their ordination is documented in *1210 Zhengyi fawen shilu zhaoyi* and *1211 Zhengyi fawen chuan dugong ban yi*. The list of Tang dioceses is given in SDZN 7, and in a more complete form, in the *Ershisi zhi* 二十四治, YJQQ 28 (see the article on *1032.28 Ershisi zhi*). The masters remained connected to these dioceses, even if they no longer lived there. There is a description of the sanctuaries in *463 Yaoxiu keyi jielü chao* 10.1a–4b.

The Zhengyi rituals clearly show the popular character of the Way of the Heavenly Master. The rituals for the presentation of memorials (*shangzhang* 上章) remain simple. As shown in part 2.B.1, the Zhengyi tradition constitutes the lowest and most elementary level of the seven divisions of the canon, of which it now forms an integral part, as is borne out by many sources, especially ZHANG WANFU's *1212 Jiao sandong zhenwen wufa zhengyi mengwei lu licheng yi*.

In order to obtain the grade of inspector of merit, one must obtain the transmission of twenty-four Zhengyi registers, corresponding to as many degrees (*jie* 階). The integral transmission of all twenty-four registers at the same time—instead of obtaining them gradually according to one's progress in the Tao, as in the past—had become a general practice. This is shown by a memorial, preserved in *615 Chisong zi zhangli* 4.22b, that must date from the second half of the Tang (618–907). The practice may well be connected with the emergence of the Longhu shan 龍虎山 in Jiangxi as a major pilgrimage center for the cult of the First Heavenly Master. This cult was promoted by a new lineage of the Zhang family, which designated among its offspring one "Heavenly Master" per generation. By doing so, the Zhangs of the Longhu shan did not conform with the genealogy of the linear descendants of the First Heavenly

Master. This is demonstrated by the fact that we hear for the first time of the Longhu shan family around A.D. 770, at which time they claim to be descendants of the thirteenth generation. From the *Tianshi zhiyi* 天師治儀 (see *1244 Shoulu cidi faxin yi*) we know that the linear descendants of the First Heavenly Master had already arrived at the thirteenth generation by the middle of the sixth century. DU GUANGTING tells us that it was the thirteenth "Heavenly Master" of the Longhu shan family who exchanged the rule that the registers for the ordination should be inscribed on wooden tablets (*ban* 版) for their copy on paper, "so as to assure a wider distribution" among lay people and clergy as protective talismans (*590 Daojiao lingyan ji* 11.5b). A complete version of the twenty-four registers as they must have been distributed by the Longhu shan cult is given in *1208 Taishang sanwu zhengyi mengwei lu*. Two rituals edited by DU GUANGTING, *796 Taishang sanwu zhengyi mengwei yuelu jiaoyi* and *797 Taishang zhengyi yuelu yi,* concern the worship of the gods of these registers.

2.B.2.a Liturgical Organization

Wushang sanyuan zhenzhai linglu 無上三元鎮宅靈籙

23 fols.

Attributed to Jinming qizhen 金明七眞; early Tang (618–907)

674 (fasc. 353)

"Divine Register of the Supreme Three Origins for Securing the House." The name of Jinming qizhen is associated with one of the most important works for the hierarchical systematization of Taoism: *1125 Dongxuan lingbao sandong fengdao kejie yingshi*. Here he appears as the recipient of a new revelation in a *renshen* 壬申 year on Mount Kunlun 崑崙 (1a). The Lord of the Great and Infinite Tao, Most High Jade Emperor of the Ultimate Supremely Supreme Primordial Beginning (Wushang shangshang yuanshi taishang yuhuang 無上上上元始太上玉皇) transmits to Jinming qizhen the Correct Teaching of the Pure and True [Pneuma] (*qingzhen zhengfa* 清眞正法), or the Teaching of the Great Vehicle (*shangmiao dacheng zhengfa* 上妙大乘正法). In the closely related texts *1388 Shangqing jinzhen yuhuang shangyuan jiutian zhenling sanbai liushiwu bu yuanlu*, *1390 Shangqing dongtian sanwu jin'gang xuanlu yijing*, and also *164 Shangqing sanzun pulu*, Jinming communicates with Gaoshang tianbao yuhuang 高上天寶玉皇. The present teaching is intended for the salvation of mortals as a future generation of heavenly beings (*shifang tianren dizhao* 十方天人地兆).

On the basis of the dates in Jinming's *1388 Sanbai liushiwu bu lu*, Yoshioka Yoshitoyo ("Sandō hōdō kakai gihan no seiritsu ni tsuite," 43) concludes that the cyclical characters stand for the year 552. Assuming, however, that the present text, the three similar texts attributed to Jinming qizhen mentioned above, and *1125 Fengdao kejie* (q.v.) originated around the same time from the same tradition, such an early date seems doubtful. Although *1125 Fengdao kejie* 4.6b lists a *Sanyuan zhailu* 三元宅籙 among the grades of the Zhengyi tradition, it cannot be inferred that this register was identical with the present one. Since none of the four texts dealing with Jinming qizhen's revelation and the organization based thereon play any role in *1125 Fengdao kejie,* they might rather slightly postdate this important work integrating the various Taoist traditions into a comprehensive hierarchical system.

The present register integrates the household of the recipient into Jinming qizhen's religious community and puts it under the surveillance of three times three divine protectors in the Three Heavens (Qingwei tian 清微天, Yuyu tian 禹餘天, and Dachi tian 大赤天). In return, the parties to the household covenants agree to pay yearly tributes (of rice, among other things) to the master in charge, and to keep accurate accounts of the deceased and living members of the family. The influence of the Way of the Heavenly Masters is evident (see especially *1127 Lu xiansheng daomen kelüe*); modifications are found with reference to a few specific points only: the three days of assembly (*sanhui* 三會) of the original system—during which the household registers were revised in the diocese and the tutelary gods were promoted—are replaced here by the days of the Three Principles (*sanyuan* 三元).

Following the register, we find rules concerning the religious life and details about transmitting and using the register. These rules are presented as a type of penal code (*Yusi zhengfa lü* 玉司正法律). A postface by Jinming qizhen concludes our text.

Ursula-Angelika Cedzich

Xuandu lüwen 玄都律文

22 fols.

Seventh century

188 (fasc. 78)

"Penal Code of the Mysterious Capital [i.e., the seat of Laojun 老君]." This is a work of the Zhengyi tradition that regulates the religious life within the community of the Heavenly Masters. We can draw no conclusions with regard to any specific text on the basis of similar titles (*Xuandu nüqing shanggong zuoguan lü* 玄都女青上宮左官律 and the like) that figure already in *457 Taishang dongxuan lingbao zhihui zuigen shangpin dajie jing* 2 (passim), but one of the earliest quotations of our work is found in *133 Taishang dongfang neijing zhu* 6a–7a. The source of the passage in question is identified as juan 9 of the *Xuandu lü* and corresponds to 3b–4b of the present version. This reference—as well as the numerous citations from the *Xuandu lü* in SDZN and in *463 Yaoxiu keyi jielü chao,* for which corresponding passages can be found only rarely—proves that the present work constitutes merely a fragment of the original text, which the Song bibliographers still list as having either eight or fifteen juan (VDL 98).

Among the surviving six sections of the work (the SDZN names a few more of the original subtitles), we find instructions for reciting the rules (*jiesong lü* 戒頌律), regulations for the communal organization (*zhidu lü* 制度律) that deal with, inter alia, the hereditary succession of the master (*shi* 師), the annual taxes (*tianzu mi* 天租米), the days of assembly (*sanhui ri* 三會日), and the cosmological orientation and organization of the dioceses (*zhi* 治) and "chambers of quietude" (*jing* 靖); and rules for writing memorials (*zhangbiao lü* 章表律). Levels of punishment are laid down for each offense against these rules.

Firmly rooted in the tradition of the Heavenly Masters, our text reveals later influences in only one paragraph, on the investiture in the different grades of ordination that culminate in the transmission of the *Shengxuan zhenwen* 昇玄眞文 and the *Shangqing dadong* 上清大洞 [*zhenjing* 眞經] (17a).

Ursula-Angelika Cedzich

Zhengyi fawen shilu zhaoyi 正一法文十籙召儀

28 fols.

Early Tang (618–907)

1210 (fasc. 878)

"Protocol for the Invocation [of the Gods] of the Ten Registers of the Zhengyi Canon." This work is a repertoire aimed at determining, according to a given previous date of birth, the dominant god (the Lord, *jun* 君) of the registers the adept is receiving. At the beginning, a table lists not ten but fourteen registers, while the text (1b–13b) gives fifteen lists. These lists in fact correspond to ten registers, inasmuch as the numbers 2–3, 4–5, 6–7, 8–9, and 13–14 belong together as sexually differentiated parts of one and the same register, listing *xianguan* 仙官 for the masculine and *lingguan* 靈官 for the feminine forces. These ten registers are transmitted to adepts who have been initiated in the Union of Pneumata (*heqi* 合氣; see *1294 Shangqing huangshu guodu yi*) and have obtained the rank of master. Also according to *463 Yaoxiu keyi jielu chao* 10.7a–b, these adepts receive ten registers, and the list of registers provided is, although not identical, close to the present protocol. The ordinands are called zhenren of Scarlet Yang (*chiyang zhenren* 赤陽眞人; compare *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4.6a). For this reason, the first register in our text is the *Yuanming chilu* 元命赤籙, which corresponds to this rank and must, therefore, be the highest of the ten registers. Moreover, the present text contains, following the ten lists, a Contract of the Scarlet Register (*Chilu quan* 赤籙券; 13b–14b): insignia in two symmetrical parts, with the text of the Oath of Transmission (*jianmeng* 簡盟) written twice, from right to left on the right side of the contract, and from left to right on the left side. The transmission of this document conferred the ability to master (*du* 度; literally, "to transfer") the divine spirits of the sexagesimal cycle and of the points of the compass. A detailed table of their taboo names (*hui* 諱) is given at the end (15b–28b).

Kristofer Schipper

Zhengyi fawen chuan dugong ban yi 正一法文傳都功版儀

5 fols.

Early Tang (618–907)

1211 (fasc. 878)

"Ritual for the Transmission of the Tablet of the Inspector of Merit, of the Zhengyi Canon." The office of inspector of merit (*dugong* 都功) is the highest in the Heavenly Master hierarchy of the Tang, and the Tablet (*ban* 版) is the foremost insignia of this rank. Only those who have obtained all of the registers and passed all lower grades are eligible for this office (2b–3a; compare *1239 Zhenyi xiuzhen lüeyi* 11a). It confers the right to hereditary transmission of the function of master to descendants (1a and 3a). The present text envisages also the possibility of transmitting the dignity of *dugong* to "those who dwell in the Tao" (*zai dao* 在道), that is, those who live in a monastery (*guan* 觀; 1a). The *dugong* are leaders of the dioceses (*huashou* 化首; *hua* stands for *zhi* 治 in deference to the Tang taboo) and are qualified to confer the diocesan ordination (*zhilu* 治籙), except for the *Yangping zhi* 陽平治: the office of *dugong* of this foremost of all dioceses is reserved for the linear descendants of the first Heavenly Masters (1b, the commentary quotes Lu Xiujing).

The present text makes almost no reference to the ritual of transmission but consists of a series of model documents for the investiture, namely, the text to be written on the Tablet (*banwen* 版文; 1a–2b) and two memorials, one presented on the eve of the night of transmission, the other the next morning, when the installation is confirmed.

The present text is marked as missing from the Ming canon in *1430 Daozong quejing mulu* 28b. This oversight occurred, no doubt, because the text is marked as an appendix to *1210 Zhengyi fawen shilu zhaoyi* (see the present text 1a, subtitle).

Indeed, holding the ten registers of *1210 Shilu zhaoyi* is a prerequisite for obtaining the rank of *dugong* (see *463 Yaoxiu keyi jielü chao* 10.7b).

Kristofer Schipper

Zhengyi fawen falu buyi 正一法文法籙部儀

24 fols.

Early Tang (618–907)

1242 (fasc. 990)

"Protocol of the Section of Ritual Registers, of the Zhengyi Canon." This is a collection of rites and documents for promoting disciples to ranks superior to the ordinary lay registers, but without conferring the diocesan ordination and the quality

of master. This hybrid ritual is different from other texts of the Zhengyi canon, or, for that matter, from any other known tradition. The adepts possess already the Mandate of the Yellow Image (or Book; *Huangtu [shu] qiling* 黃圖 [書] 契令) and the True Heavenly Scarlet Register (*Zhentian chilu* 眞天赤籙), two documents that belong to the highest lay ordinations of the Heavenly Master tradition under the Tang (see *1210 Zhengyi fawen shilu zhaoyi* 13b). But here the disciples receive an additional contract of the Great One, True One, Three Ones (*Zhentian sanyi zhenyi taiyi suquan* 眞天三一眞一太一素券). This particular terminology is related to certain concepts that are mentioned in our text, which explains that the universe is governed by a Great One True One of the Supreme Three Heavens (*Shang santian zhenyi taiyi* 上三天眞一太一; 1a–b) and that the ordination disciples receive here is called the Triple Oath of the Great One (*Taiyi sanmeng* 太一三盟). This ordination combines elements from the Dongshen canon (such as the *Jin'gang biquan* 金剛畢券; 12b), the Lingbao canon (22b–23a), and the Shangqing canon (16a). The present protocol therefore aims at integrating the different traditions of the end of the Six Dynasties (220–589) and the early Tang (618–907).

At the end of the text, we find a quotation from the *Siji mingke* 四極明科 that cannot be found in the present version of *184 Taizhen yudi siji mingke jing*. There is a colophon giving a line of transmission not of the existing present text but of an accessory rite, the invocation of the divine spirits of the Twelve Hours (*shier shi shoushi* 十二時狩士; 24a). Of all the persons mentioned, only one is known: Ding Xuanzhen 丁玄眞 (530–607), whose biography is found in LZTT 31.14a–b.

Kristofer Schipper

Dongxuan lingbao kezhong fa 洞玄靈寶課中法

8 fols.

Early Tang (618–907)

1246 (fasc. 991)

"Method for Determining [the Dominant Qi] in Each Class [of Register]." Although the title gives the epithet *Lingbao,* this repertory concerns above all the Zhengyi registers. At the beginning of the tables, we find the qi and the gods of the *Zixu lu* 紫虛籙 of the *Daode jing* 道德經, and at the end, those of the seven stars of the Dipper (*Qixing lu* 七星籙). This register does not appear before the Tang period. Except for the last one, all the tables of the repertory are similar to those found in *1210 Zhengyi fawen shilu zhaoyi*.

At the end of the work there is a clear, short exposition of the significance of the Zhengyi registers ("Jie lu lüeshuo zhengyi zhi yi 解籙略說正一之儀"; 6b–8b).

Kristofer Schipper

Ershisi zhi 二十四治

19 fols.

Seventh to tenth century

1032 *Yunji qiqian* 28 (fasc. 677–702)

"The Twenty-four Dioceses." This anonymous text derives for the most part from juan 7 of SDZN (see the list of correspondences by Lagerwey, in Schipper, *Index du Yunji Qiqian,* 1:36 n. 48). The following three passages are exceptions: (1) 3a–4b, taken from a lost work by Du Guangting (see *Xianzhuan shiyi* 仙傳拾遺, quoted in *Taiping guangji* 37.235–36); (2) 5b–7a, from Du Guangting's *590 Daojiao lingyan ji* 2.10b–12a, also quoted in YJQQ 117.14a–b; and (3) 11b–12a, from *Yuntai zhi zhong [nei] lu* 雲台治中[內]籙 (see YJQQ 4.11b–17a).

The present work, then, essentially combines seventh- or pre-seventh-century material (the SDZN passages in turn refer to predecessors) with early tenth-century additions by Du Guangting. In addition to the above sources, the present text may represent elements of Du Guangting's *Ershisi hua tu* 二十四化圖 in one juan (not extant; see *Song shi*, "Yiwen zhi," 4.5190; see also *599 Dongtian fudi yuedu mingshan ji* 11a–15a), or of juan 2 of Sima Chengzhen's *Tiandi gongfu tu* (YJQQ 27, see *1032.27*), or a combination of both.

The preface, citing the *Zhang tianshi ershisi zhi tu* 張天師二十四治圖 via *770 Hunyuan shengji* 7.6a–7b, recounts the legend of Lord Lao's revelation to Zhang Daoling 張道陵, which led to the institution of the dioceses (see *1205 Santian neijie jing* 1.6b; WSBY 23.4a–9a). The text lists and localizes the original Twenty-four Dioceses in three hierarchical orders of eight, with accounts of the topography and legends associated with each sacred site and of the four additional dioceses instituted by Zhang's successors to complete the correspondence between the system of the dioceses and that of the Twenty-eight Stellar Mansions (*xiu* 宿).

Franciscus Verellen

Zhengyi xiuzhen lüeyi 正一修眞略儀

20 fols.

Tang (618–907)

1239 (fasc. 990)

"Concise Treatise for the One and Orthodox Cultivation of the True [Way]." The purpose of the work, as defined in the unsigned and undated preface, is "to explain the profound meaning of the main points for the cultivation of the Registers of the Three Caverns (*sandong lu* 三洞籙), so that one may understand that the doctrines promulgated by the highest saints and gods in all respects are in complete agreement with the mystery of mysteries." The registers, which are the foundation of the scriptures of the Three Caverns, enable the initiates to marshal the gods and subdue the demons, and

thus to progress on the road to immortality. The text refers to other manuals, such as the *Sandong fengdao ke* 三洞奉道科 (see *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4) and the Protocol of the Dioceses of the Heavenly Master (*Tianshi zhiyi* 天師治儀; see *1244 Shoulu cidi faxin yi*). The present work seems to be incomplete, as the explanations on the sacrifice of the Registers (*jiaofa* 醮法) announced on page 5b are no longer found.

The registers are presented here in three main groups. On the most elementary level we find those of the Way of the Heavenly Master, in reversed order of importance: first the Precious Register of the One and Orthodox Covenant with the Powers, in Twenty-four Degrees (*Zhengyi mengwei baolu ershisi jie* 正一盟威寶籙二十四階), and the Register of the One Hundred and Fifty Generals (*Baiwushi jiangjun lu* 百五十將軍籙), which represent the higher ordinations; then, at the end (page 10a), the Register for Children (*Tongzi yi jiangjun lu* 童子一將軍籙). The contract that proves the legal transmission (*sanwu zhenquan* 三五眞券) follows these registers. There is also a special paragraph on ordination and liturgy.

The middle level (*zhongfa bu* 中法部) lists the talismans, diagrams, images, and writs of the Sanhuang and Lingbao traditions, equally presented in a descending order. A long and important commentary explains the different practices that belong to this level. There are breathing exercises, meditation practices, as well as the dancing of the Paces of Yu (*Yubu* 禹步) and Pacing the Mainstay (*bugang* 步綱).

The uppermost level is that of the Shangqing division. Here we also find twenty-four degrees, as well as a document confirming the legitimate transmission. A final paragraph is devoted to the rules to be observed when copying all these registers.

Kristofer Schipper

Zhengyi weiyi jing 正一威儀經

20 fols.

Eighth century

791 (fasc. 564)

"Scripture on the Liturgy of the Zhengyi Masters." This scripture deals, in thirty different topical sections, with specific questions of ordination, ritual, and the conduct of life. It corresponds in its overall conception to the Taoist codices that flourished in the seventh and eighth centuries. The registers and rules given for the grades of ordination within the Zhengyi tradition, and also the hierarchical order of the daoshi within the clerical system—from the lay degrees (*qingxin dizi* 清信弟子) up to the *dadong fashi* 大洞法師 (5a–b)—follow the outlines provided by such standard works as *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4.5a–5.3b.

A remarkable feature of the present text is its description of life in Taoist institutions and of certain aspects of their organization. On 18a–b it says, for instance, that the final stage of entering into the religious state is residence in a monastic community (*zhuguan* 住觀). The necessity of monastic residence also applies to Zhengyi masters. The monastic institutions possessed domains (*zhuangtian* 莊田), mills (*nianwei* 碾磑), and servants (*jiaren* 家人). After a master had died, all goods, apart from his most personal belongings such as clothes and bedding, passed into the permanent possession (*changzhu* 常住) of the institution (19a–b). All of these elements correspond to prescriptions in Buddhist monastic discipline (*vinaya;* cf. Gernet, *Buddhism in Chinese society*).

Ursula-Angelika Cedzich

Taishang zhengyi mengwei falu yibu 太上正一盟威法籙一部

44 fols.

Tang (618–907)?

1209 (fasc. 878)

"Complete Division of the Liturgical Registers of the One and Orthodox Covenant with the Powers of the Most High." The liturgical registers (*falu* 法籙) are in principle linked to the practice of ritual and not to the transmission of scriptures (see *615 Chisong zi zhangli* 4.22a–b). Apparently, the fourteen registers contained in the present work were all intended for lay adepts, although the sixth one, the Register of the Pneumata of the Twenty-four Dioceses (*Ershisi zhi qilu* 二十四治氣籙), corresponded, originally, to the ordination of a master of a community (see CGF 339–40). The accompanying text for the transmission of this register, however, does not mention this function. The registers seem to be arranged here in hierarchical order. The first three registers are intended for children, while the last, the Register of Immortals and Spirits of One Hundred and Fifty Generals for Male Adepts (*Taishang baiwushi jiangjun nan xianling lu* 太上百五十將軍男仙靈籙), is for adults. The other registers appear to be mostly of a prophylactic nature (*fulu* 符籙; see page 11b, line 6). Some registers are also found elsewhere, such as the Register of the Most High for Protection and Long Life (*Taisheng baoming changsheng lu* 太上保命長生籙; 19a–21b), equally reproduced in *1208 Taishang sanwu zhengyi mengwei lu* 6.25b–17a. The present work is in many respects comparable to the latter but lacks the systematic division into twenty-four *lu* that characterizes *1208 Mengwei lu*.

Each register is accompanied by a form for its transmission. The text of these forms is practically the same for all registers. It states that the disciple, who receives these initiatory documents from a Master of the Three Caverns (*sandong fashi* 三洞法師), espouses the cause of the Way of the Heavenly Master, the rules and commandments of which he or she promises to observe.

These rules corresponded in the first place to the Five Commandments (*wujie* 五戒), which are mentioned at the end of the work. The disciple also confirms his or her

resolve to learn to recognize the divine qi of the "newly appeared Laozi" (*xinchu Laozi* 新出老子) in his or her body.

Kristofer Schipper

2.B.2.b Rituals

Zhengyi fawen jing huguo jiaohai pin 正一法文經護國醮海品

12 fols.

Tang (618–907)?

1287 (fasc. 1008)

"Offering to the Seas for the Protection of the State, from the Zhengyi Ritual Canon." In fact, this chapter (*pin* 品) from the liturgy of the Heavenly Masters contains several different rituals and other texts. At the beginning, we find a short scripture on the Offering of the Universal Proclamation of the River Chart (*Hetu pugao dajiao* 河圖普告大醮), giving detailed instructions about its performance (1a–2a.8). Then, without transition, the ritual to which the present text owes its title begins: the Offering to the Dragons of the Sea for the Benefit of the State. In the introduction (2a–4a), the Heavenly Master explains the efficacy of this ritual and stipulates the Offerings, which are comparatively costly. Next, the iconography of the Dragon-Kings of the Four Seas is described.

From 9a on, we find three short rituals of the Lingbao liturgy for depositing dragon-tablets (*longjian* 龍簡): in the sea, on a mountain, and under the floor of a house. These rites are complementary to the *jiao* 醮.

Kristofer Schipper

Zhengyi jiee jiaoyi 正一解厄醮儀

8 fols.

Early Tang (618–907)

794 (fasc. 564)

"Offering for Averting Misfortune and Illness, of the Zhengyi Liturgy." The ceremony consists of the Presentation of a Petition (*zhangjiao* 章醮), combining the rites of triple libations of wine (the first being accompanied by an offering of tea) with those for sending off a petition and for the reading of the memorial (*shu* 疏). The latter must be a feature of the Lingbao liturgy: the Memorial of Accomplished Merits (*gongde shu* 功德疏), giving details of the rites, the offerings, and the participants. The text distinguishes (6b) between followers who are in office (*zaiguan* 在官), those who live in the world (*zaizhai* 在宅), and those who have entered religion (*zaidao* 在道). All these elements point to the Tang dynasty as the date for this ritual.

The *jiao* 醮 offering is, in the first place, presented to the seven stars of the Dipper, and next to the Five Emperors, the Directors of Destiny (*siming* 司命), and the deities of the sexagesimal cycle.

The altar for the *jiao* is built either in the courtyard of the house of the patron, or inside the house. It is divided into three square concentric parts, separated by partitions made of strips of red fabric (*lanzuan* 欄纂), with openings at each of the four corners. In this sacred area (*tanshan* 壇墠) are placed different kinds of offerings, such as fruit, cakes, Destiny Rice (*mingmi* 命米), salt, beans, et cetera, as well as numerous oil lamps. There is only one officiant, who is seated to the south of the area, facing north.

Kristofer Schipper

Zhengyi chuguan zhangyi 正一出官章儀

21 fols.

Tang (618–907)

795 (fasc. 564)

"Ritual Formulas for the Exteriorization of the Officials, according to the Zhengyi Tradition, Together with Their Corresponding Petitions." This work may be a fragment of a larger liturgical manual, as a great number of different petitions existed in the Heavenly Master liturgy (see *615 Chisong zi zhangli*).

The text contains four rites, all concerning the release from spells and the effects of sorcery. The first rite is called the "return to normality" (*huishan* 迴善; 1a–5b), for diseases caused by witchcraft. The person who cast the spell is called the "evil person" (*eren* 惡人), and his or her name should be indicated. The presentation of the petition can be completed by means of an exorcism with the help of a talisman (4b–5b). The next rite also concerns healing (*huihao* 迴好; 5b–10a). Here the illness is caused either by witchcraft or as a result of past misdeeds committed by the patient. The third petition concerns liberation from prison (*kai laoyu* 開牢獄; 10a–14b). Although the text does mention real imprisonment, it primarily concerns the arrest, by vengeful demons, of the souls of the patient. The principal aim of the rite is therefore the liberation from spirit possession. The final item is called "return end repentance" (*huihua* 迴化; 14b–21a) and concerns slaves who rebel and, possessed by malevolent spirits, constantly run away from their master's house carrying away the latter's property. In order to obtain his recovery, the master of the slaves proceeds to the sanctuary (*Sanbao yuqian* 三寶御前) of a monastery (*guan* 觀) for the rite to be performed.

Kristofer Schipper

Taishang sanwu zhengyi mengwei yuelu jiaoyi 太上三五正一盟威閱籙醮儀
14 fols.
Edited by DU GUANGTING 杜光庭 (850–933)
796 (fasc. 564)
"Offering Ritual for the Inspection of the Zhengyi Registers." At periodic intervals, on the days when the lists of the Seed People (*zhongmin* 種民) are examined in the heavens, the adept himself must review the gods of the registers he or she has received. The present ritual concerns the twenty-four registers of the Heavenly Masters dioceses, as given in *1208 Taishang sanwu zhengyi mengwei lu*. The same series is also used in *1212 Jiao sandong zhenwen wufa zhengyi mengwei lu licheng yi* by ZHANG WANFU.

The evocation of the gods of the registers (*chuzou falu libing* 出奏法籙吏兵; 3b–6b) is here followed by that of the generals and knights (*zhubu jiangjun bingma* 諸部將軍兵馬; 7a–13b). The present text is close to that of *797 Taishang zhengyi yuelu yi* (see the next article), but it mentions neither the offerings nor the libation rites of the *jiao* 醮 ritual.

Kristofer Schipper

Taishang zhengyi yuelu yi 太上正一閱籙儀
16 fols.
Compiled by DU GUANGTING 杜光庭 (850–933)
797 (fasc. 565)
"Ritual of Inspection of the Zhengyi Registers." The ritual takes place in a Pure Room (*jing* 靖; 1a). The registers have to be unrolled and placed on stools, with offerings of wine and fruits. The complete sequence of the ritual is outlined. The text of the ritual is nearly identical with that of *796 Taishang sanwu zhengyi mengwei yuelu jiaoyi*.

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Zhengyi zhijiao zhai yi 正一旨教齋儀
6 fols.
798 (fasc. 565)

Zhengyi zhijiao zhai qingdan xingdao yi 正一旨教齋清旦行道儀
6 fols.
Tang (618–907)
799 (fasc. 565)
"Rites for the Retreat of the One and Orthodox Teaching." LU XIUJING, in *1278 Dongxuan lingbao wugan wen* 7a, classifies the *Zhijiao zhai* at the last and lowest level of the nine forms of Lingbao Retreats. He states that the most important aim of this ritual is purity. An anonymous commentary adds: "This is performed by libationers [*jijiu* 祭酒] and disciples [*lusheng* 籙生] alike, according to their hierarchical position. When hungry, one is allowed to eat, but only vegetarian food. . . . After the midday meal, [even] water should not cross one's teeth." These injunctions correspond to those given among the Twelve Rules of the Retreat in the ritual itself (*798 Zhijiao zhai yi* 4a). The last rule is also quoted in *463 Yaoxiu keyi jielü chao* 9.12b as deriving from the *Zhijiao jing* 旨教經, a now lost liturgical treatise of the Heavenly Master tradition (compare also *463 Jielü chao* 9.8b). For *1126 Dongxuan lingbao daoxue keyi* 1.18a, the *Zhijiao zhai's* purpose is the healing of illness.

The two texts of the *Zhijiao zhai* that have been preserved in the *Daozang* are parts of the same service. According to *798 Zhijiao zhai yi,* (3b), this service lasted one night and one day and comprised the rituals of "three times practicing the Tao" (*sanshi xingdao* 三時行道), that is, the morning, noon, and evening rites. The ritual of *799 Zhijiao zhai qingdan xingdao yi* corresponds to the first of these, while *798 Zhijiao zhai yi* contains the text of the Nocturnal Announcement (*suqi* 宿啓) to be performed during the preceding night.

The officiant is an inspector of merit of one of the Heavenly Masters' dioceses, indicated in *798 Zhijiao zhai yi,* by way of example, as the Yangping zhi 陽平治, the first in rank among the dioceses (*xi tianshi Yangping zhi zuo pingqi dugong* 係天師陽平治左平氣都功; 1b). The service is performed for the benefit of a patron (*zhaizhu* 齋主; *799 Zhijiao zhai qingdan xingdao yi* 4a). The *xingdao* 行道 ritual culminates in a triple offering of incense. This simple service is, in spite of its many Zhengyi elements, essentially modeled after the Lingbao liturgy.

Kristofer Schipper

Zhengyi chitan yi 正一敕壇儀
7 fols.
Tang (618–907)
800 (fasc. 565)
"Ritual for the Consecration of the Altar." This is a preliminary ritual for the purification and the protection of the altar for the *jiao* 醮 offering in a Retreat (*zhai* 齋) service (pages 1b and 6a). The present ritual, in many respects, resembles the rites for the purification of the altar (*jietan jiehui* 潔壇解穢) in *1212 Jiao sandong zhenwen wufa zhengyi mengwei lu licheng yi* 5a–6a by ZHANG WANFU. The officiating master's ordination title on 3a is identical with that given in *797 Taishang zhengyi yuelu yi* by DU GUANGTING. The present text may, therefore, be a Tang version of the ritual.

The altar is described as having three levels, on which the gods of Heaven and Earth and their subaltern deities all have their proper place. At the beginning of the ritual, the officiating master invokes the Divine Beasts of the four directions (*zhao siling* 召四靈) and the gods, especially the Three Officials (*sanguan* 三官). Then he proceeds to

consecrate the ritual instruments: the sword and the bowl of purifying water. Dancing the Paces of Yu (*Yubu* 禹步), he invests the sacred area with his legions of heavenly soldiers. At the end, he executes the magical steps of the seven stars of the Dipper, and, having "entered the Dipper" (*rudou* 入斗; 5b), he performs the final exorcism.

Kristofer Schipper

Zhengyi jiaozhai yi 正一醮宅儀

6 fols.

Tang (618–907)

801 (fasc. 565)

"Offering for the Dwelling." This is a ritual presented to the domestic deities, principally to the Stove God (Zaojun 竈君; 2a) and to the Generals of the Five Directions who guard the house. This Offering is made on the *wangxiang* 王相 days of every season, in order to avert calamities caused by baleful influences that may affect the dwelling.

The text of this ritual is similar to that of *802 Zhengyi jiaomu yi* and seems to have been annotated by the same person. Our text (2b, line 6) notes that "officiants who have entered religion simply sit down without doing obeisance." The same remark is found in *Zhengyi jiaomu yi* 2a, line 3. The text is also close to that of *794 Zhengyi jiee jiaoyi* (compare the list of offerings). All three of these rituals have a tea offering added to the first libation of wine, a detail that may indicate a date from the second half of the Tang dynasty (618–907).

The ceremony is simple. After having drawn the outline of the sacred area on the ground of the courtyard, the officiant installs the altar by the placement of one large table and five small ones. The place of honor, at the north side, is given to the God of the Hearth. In addition to the usual offerings, four mirrors are installed. The ritual consists of an invocation and three libations, without the presentation of a petition or a memorial. At the end, some of the foodstuffs that have been offered are buried in the ground near the gates of the dwelling.

Kristofer Schipper

Zhengyi jiaomu yi 正一醮墓儀

4 fols.

Tang (618–907)

802 (fasc. 565)

"Offering at Tombs." This ritual is presented to the guardian deities of the site: the five *houtu* 后土 and the *tingzhang* 亭長 (gods of the Earth), and the *zhangren* 丈人 (god of the mountain). The offering is made to avert calamities that are brought about

through the deterioration of the tomb or the site. The text mentions the divination practices that have determined the selection of the site of the tomb (2a).

The altar is installed to the left of the road that leads to the tomb. The ritual apparently comprises only two libations. It is performed by an Invocator (*zhuren* 祝人). The entire text is close to *801 Zhengyi jiaozhai yi*.

Kristofer Schipper

Taishang jinshu yudie baozhang yi 太上金書玉牒寶章儀

13 fols.

Tang (618–907)

806 (fasc. 566)

"Protocol of the Most High for the Precious Petitions Written on Jade Tablets." This short manual contains the rites of exteriorization (*chuguan* 出官) and of invocation (*qi* 啓) of deities for the presentation of four petitions. The text begins with a prayer for pardon and peace on behalf of a family befallen by ill luck (1a–3b). This prayer is followed by a General Memorial for the Announcement of Merit (*yangong* 言功), presented on the occasion of a community assembly on the fifth day of the tenth month, when the registers of the followers are revised and updated (3b–5b). Then comes a supplication for a sick child (5b–8b), and, finally, a petition linked to an exorcism (8b–12b). Among the ritual objects used for this exorcism, there are a bow and five arrows (12b). The altar was constructed on the bank of a river. First the petition was presented and burned; then the likenesses of the demons were painted, and these effigies were placed in a box and immersed in the river, special care being taken that they did not surface. In the event that the rite could not be performed at a riverside, a bucket of water could also be used.

All petitions had to be copied in 100 copies, which were first purified by fumigation and then placed before the image of the deity. Only when, after three days, they had not been blown away by a gust of wind or polluted by the excrement of mice or rats could they be used.

Kristofer Schipper

Taishang xuanci zhuhua zhang 太上宣慈助化章

5 juan

Compiled by Du Guangting 杜光庭, *hao* Guangcheng xiansheng 廣成先生 (850–933)

617 (fasc. 339–340)

"Most High Memorials That Proclaim Mercy and Are Helpful in Working Wonders." This is a collection of twenty-three *zhang* 章 memorials used for different

purposes. Most of the memorials concern various kinds of illnesses and misfortunes and were presented in times of crisis or as preventive measures.

There is no reason to doubt the attribution to DU GUANGTING. It may be that the patriarch compiled this collection in order to reconstruct a work with the same title: the *Xuanci zhang* 宣慈章 by a certain Master Yu 虞先生 of the Tang, which was lost during the turmoils that marked the end of that dynasty (see the preface to *Shangqing wuyuan yuce jiuling feibu zhangzou bifa* 上清五元玉冊九靈飛步章奏祕法, in *1220 Daofa huiyuan* 179.1a).

The collection contains a memorial for a daoshi's presentation of his personal record of sins to the Three Officials of Heaven, Earth, and Water (*Daoshi tiandishui sanguan shoushu luzhuang zhang* 道士天地水三官手書籙狀章; 2.12a–15a). This memorial is a unique testimony of the practice of writing full confessions of one's sins in order to obtain forgiveness by the Three Officials (*Sanguan shoushu* 三官手書), a practice that goes back to the origin of the Heavenly Master movement (see *Sanguo zhi* 8.264, quoting the *Dianlüe* 典略). According to our text, the adept had to establish a record (*luzhuang* 錄狀 or *buzhuang* 簿狀) of all his or her transgressions since the age of seven *sui*, itemizing them one by one, giving full details of places and dates, avoiding any circumlocutions or flowery paraphrases, and presenting everything in a straightforward manner, as in an official document (2.12a and 13a). The same juan contains a number of other memorials to be presented by daoshi, not only to atone for their sins but also to ask for protection, for instance on their travels "Daoshi yuanxing zhang 道士遠行章"; 2.6b–8a)

A long Memorial to Arrest the Puppy Devil "Shou quanzi gui zhang 收犬子鬼章"; 3.1a–4b) relates to cases of possession by this fearful spirit, more fully named the Puppy Devil from under the Stone (Shixia quanzi gui 石下犬子鬼), which especially attacks children. Other demons that cause childrens' diseases are also named: the Wet Nurse from Heaven's Prison (Tianlao rumu 天牢乳母) and the Washing Bride (*Xihuan xinfu* 洗浣新婦). Other memorials also provide interesting glimpses into medieval demonology.

Kristofer Schipper

Taishang dongxuan lingbao suling zhenfu 太上洞玄靈寶素靈眞符

3 juan

Attributed to Masters LU XIUJING 陸修靜 (406–477) and DU GUANGTING 杜光庭 (850–933); preface by DU GUANGTING, after 913

389 (fasc. 184)

"True Talismans of the White Numen from the Supreme Mysterious Cavern of the Lingbao [Canon]." According to the preface, the text was bestowed on Zhai 翟 [Fayan 法言], *zi* Qianyou 乾祐, by the Heavenly Worthy in the form of one scroll of

vermilion writing. The revelation is said to have taken place during the Qianyuan 乾元 reign (758–760) in the area of the Yangzi gorge at Wushan. The date appears to be a mistake for Kaiyuan 開元 (713–741), since the author's account of the subsequent history of the text refers to Tianbao (see below). Although Zhai's hagiography does not supply realistic dates (aged forty-one in 755, died in 836), it is likely, nevertheless, that he was active in the reign of Emperor Xuanzong (r. 712–756; see LZTT 41.17a–20a).

The talismans are said to have reached the capital during the Tianbao period (742–756), and they subsequently flourished in both popular and official circles throughout the middle Yangzi region of modern Hubei and Eastern Sichuan. The preface names Duan Chengshi 段成式 (ca. 803–863) among adepts of the text after it had reached Xiandu shan 仙都山 (Fengdu). Duan's father, chief minister Duan Wenchang 段文昌 (773–835), had been a benefactor of the Xiandu temple on that site (see his *Xiu Xiandu guan ji* 修仙都觀記, dated 833, in *Wenyuan yinghua* 822.3b–4b). It was in this temple that DU GUANGTING obtained the present text in 906, while conducting a search for lost scriptures. Later, Du took it upon himself to enter the text into the Taoist canon (see preface).

The attribution varies in each chapter heading: juan 1, "Master Lu"; juan 2, "received by Master Lu"; juan 3, "received by Master Du." The title of the work does not figure in the extant Dunhuang catalogue of LU XIUJING's Lingbao canon. A lacuna is indicated at the end of the present text.

The preface is signed "Guangcheng 廣成 Du Guangting," using the religious title that Du received in 913 (see Verellen, *Du Guangting*, 163–64). Designs of the talismans—with commentaries and instructions for use (swallow, attach to part of body, etc.)—and incantations are included. The talismans serve as cures for various pains and diseases, against depression, and in exorcism. The preface mentions, in addition, reviving the dead, conjuring rain, and warding off wild animals—referring presumably to a more complete version of the collection.

Franciscus Verellen

Taishang laojun hunyuan sanbu fu 太上老君混元三部符

3 juan

Tang (618–907)

673 (fasc. 352–353)

"The Three Fu of the Origin of Chaos, the Most High Lord Lao." *Sanbu fu* 三部符 may have been a generic name for talismans in general, perhaps as an allusion to the three fu that enabled Shen Buhai 申不害 (d. 377 B.C.) to govern the kingdom of Han with Taoist inaction and peacefulness (see *Huainan zi* 20). The term *Hunyuan*, Laozi's epithet since Tang times, is perhaps misplaced here; the original title could have read: *Taishang hunyuan laojun sanbu fu*.

A *Sanbu fulu* in two juan is mentioned in Song catalogues (see VDL 75). DU GUANGTING's *Xianzhuan shiyi* 仙傳拾遺 relates the story of a Taoist by the name of Shi Deyi 史得一 who, during the Xiantong period (860–874), found a book called *Laojun sanbu fu* floating on the water during a flood. It had not become wet, and he took it home. A night, the divine guardian of the book appeared to him in the form of a young lad and said: "The precious fu of the Most High have long circulated among the people. . . . Many mistakes have appeared. This correct version is now given to you so that you may save people from illness and distress" (*Xianzhuan shiyi,* in Yan Yiping, *Daojiao yanjiu ziliao* 1.102–3). This story seems to indicate that a collection of talismans known as *Sanbu fu* existed prior to the new revelation received by Master Shi.

That the present collection dates to the Tang period (618–907) is borne out by a number of details. The comments that accompany the talismans speak of Taoist adepts as *jijiu* 祭酒 and *lusheng* 籙生, whereas their sanctuary is called a *zhitan* 治壇 (1.6b). Other titles mentioned are regional inspectors (*cishi* 刺史; 3.29b), two-thousand-bushel officials (*erqian shi* 二千石; 2.21b), and district officials (*xianguan* 縣官; 2.15a). These are all Tang and pre-Tang titles.

A commentary on page 1.2b of our text mentions "the Three Fu and all others" (*sanbu fu ji yiqie fu* 三部符及一切符), which may indicate that some talismans were added to the original collection.

The fu are by and large intended for exorcistic purposes, and their uses reflect the daily worries of a rural population. The talismans are classified in twenty-seven categories, ranging from the protection of houses and crops against rats to avoiding epidemics and evil officials. A single love talisman is found on 3.29a. From the commentaries and spells that accompany the fu, some information on medieval popular religion may be gleaned. We learn that ghosts (*gui* 鬼) were wont to steal people's clothes, rock their beds, and cause them to lose their hair (1.34b–35a). In one instance, we are told a legend: Han Wudi's palace was haunted by dog spirits (*quanguai* 犬怪). Xi wang mu 西王母 gave the emperor a fu to put on the walls of his dwelling, and the scourge subsided (2.11a).

Kristofer Schipper

Si yin qi juefa 思印氣訣法

6 fols.

Tang (618–907)

869 (fasc. 579)

"Magic Formulas Using the Mind, the Seal, and the Breath." This is a short but important collection of various rites of exorcism. The seal is the Yue Seal of the Yellow God (*Huangshen yuezhang* 黃神越章; 1.b) already mentioned by GE HONG in the context of similar rites (BPZ 17.89). Here "Yue" may mean *intaglio,* as GE HONG also uses the expression *yuezhang* as a technical term. Apart from their great similarity with the practices described by GE HONG, the present formulas also show distinct characteristics of the Heavenly Master tradition (for instance, "Tianshi jijiu 天師祭酒"; 3b). Their is also a marked resemblance with the healing rites, using the same seal, in *1270 Zhengyi fawen xiuzhen zhiyao* 15b–20a. The rites combine breathing techniques (holding one's breath) with visualizations and *Yubu* 禹步 paces (*bu jiuji* 步九跡; 1a).

The exorcisms concern spirits, wild animals, and other dangers encountered in mountains: evil persons, epidemics, tree spirits, baleful stars, phantoms, heterodox cults, discontented ancestors, and so on.

Of a distinctly popular nature, the present formulas could well correspond to ancient practices. Several details, such as the allusion to the power of the *vajra* (*jin'gang* 金剛; 3b), point, however, to the Tang as the time when the present collection was produced.

Kristofer Schipper

Beidi qiyuan ziting yansheng bijue 北帝七元紫庭延生祕訣

10 fols.

Tang or Five Dynasties (seventh–tenth century)?

1265 (fasc. 1002)

"Secret Instruction for Prolonging Life, of the Purple Court of the Seven Origins [Subject to] the Northern Emperor." This book is said to have been revealed to GE XUAN by the Most High Lord Lao in 239 and to have been transmitted to the world during the Wei period (220–265) by a certain Mr. Ye 葉先生 (1a). It is included as a whole in YJQQ 25.1a–10b (only the talismans are different) and may well be of late Tang or Five Dynasties date. It is connected with the later *Beidou jing* 北斗經 tradition, which likewise is defined as a text for prolonging life (*yansheng* 延生) and which has many elements in common with the present work (see *622 Taishang xuanling beidou benming yansheng zhenjing*).

The book describes a ritual for presenting offerings to the gods of the Big Dipper, with the aim of averting calamity, obtaining blessings, and saving one's ancestors. At a given moment in the ritual, the script calls for "burning money," implying that use was made of sacrificial paper money (7a). Seven lamps are lit in the sacred area, and destiny is interpreted by the manner in which they burn. The eight and ninth stars of the Dipper are identified as Gaoshang yuhuang 高上玉皇 and Taiwei dijun 太微帝君, and it is said that if one succeeded in visualizing them, his life would be prolonged by 300 or 600 years, respectively (2b; compare *752 Taishang xuanling beidou benming yansheng jing zhu* 2.25a). One of the incantations is entitled "Beidou yansheng shenzhou 北斗延生神咒" (8a). It closely resembles the "Beidou changsheng congming shenzhou 北斗長生聰明神咒" found in *752 Beidou jing zhu* 3.15a–b (as well as in modern editions

of the scripture). Note that the latter version of the incantation is found identically in *1227 Taishang zhuguo jiumin zongzhen biyao* 9.15b, where it forms part of the rite of lighting "lamps for prolonging life, in the pattern of the character *chi* 敕."

Poul Andersen

2.B.2.c Miscellaneous

Zhengyi lun 正一論

7 fols.

Tang (618–907)

1228 (fasc. 988)

"Discussion of the Orthodox One Way of the Heavenly Master." This is a short treatise in question and answer form, in defense of the ancient Heavenly Master liturgy. The work is listed in the *Chongwen zongmu* (see VDL 97). The mention of the Ming dynasty (Da Ming 大明) on page 2, line 10, must be an alteration by the editors of the *Daozang* for Da Tang 大唐. Similar changes occur elsewhere in the Taoist canon.

The discussion begins with the question of why there are numerous Taoist traditions, each of which claims to be a divine revelation. The answer is that each tradition is intended for different kinds of adepts, cultivated and uncultivated, of different periods. However, of all traditions, the Orthodox One Way of the Heavenly Master constitutes the fundamental norm. Questions then address the issue of liturgy, and especially the relationship and the relative value of the Heavenly Master ritual of Mud and Charcoal for the Forgiveness of Sins (*tutan xieyi* 塗炭謝儀) and the Lingbao Pure Retreat (*Lingbao qingzhai* 靈寶清齋). Can they be performed together? The teacher refuses this amalgamation. The Heavenly Master tradition is earlier than Ge Xuan's Lingbao liturgy. At the time the former was revealed, there existed only the Lingbao Five Talismans (*wufu* 五符; see *388 Taishang lingbao wufu xu*). The famous Five True Writs (*wu zhenwen* 五眞文) were fabricated later (page 3a, line 10, and 3b, line 1). In general, the rites of the Heavenly Master tradition, especially the Teaching Retreat (*zhijiao zhai* 旨教齋), are simple and rustic in comparison to the magnificent celebrations (*shengguan* 盛觀) of the Lingbao liturgy. With a great flourish of quotations of the *Daode jing* 道德經, the teacher proves the greater authenticity of the simple and sober Zhengyi tradition.

Kristofer Schipper

Daoyao lingqi shengui pin jing 道要靈祇神鬼品經

27 fols.

Ca. sixth–seventh century

1201 (fasc. 875)

"The Scripture on the Ranks of the Essential Spiritual Forces, Divinities, and Spirits." This work presents categories of divine potencies, representing specific spheres of competence. It was written in the late Six Dynasties period (220–589) or, at the latest, under the early Tang (618–907; see Ze Cheng, "Dunhuang guxieben *Taiping jing* wenzi canye," 55–56, and Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen*, 351).

The text presents the names of early saints, together with the names of the deities controlling the forces of nature such as water, mountains, calendrical time, et cetera. The text also makes mention of both widely established cults, such as the deities of the Earth Altar (4a–5a), and local cults like that of Kuang Su 匡俗 on Mount Lu 廬山 (6b). Special attention is given to the name by which a deity can be summoned. The name forms the basis for ritual formulas or prayers introduced by this text.

The text refers to the Shangqing, Lingbao, and Zhengyi traditions of the Six Dynasties period, as shown by the list of the deities of the sexagesimal cycle (13a–16a), which also can be found in *790 Nüqing guilü* 1.4b–7b.

Florian C. Reiter

Taishang shuo liujia zhifu baotai huming miaojing
太上說六甲直符保胎護命妙經

8 fols.

Tang (618–907)?

50 (fasc. 29)

"Scripture of the Officers in Charge of the Energies of the Sexagesimal Cycle, for Protecting the Embryo and Guarding Life." It is said to have been revealed by the Heavenly Worthy of Primordial Beginning (Laozi in Tang popular belief) to his disciple Yin Xi 尹喜.

This prophylactic scripture is based on the register of officers of the sexagesimal cycle of the Heavenly Master tradition (e.g., "Jiazi Wang Wenqing 甲子王文卿, etc.)—spirits of the Original Destiny (*yuanchen* 元辰). Here these officers are ritually invited to protect mother and child against evil spirits and black magic (*gu* 蠱; 2b) at the moment of birth. Women are invited to copy this scripture and worship it (7b).

Kristofer Schipper

Taishang zhengyi zhougui jing 太上正一咒鬼經

10 fols.

Tang (618–907)?

1193 (fasc. 875)

"Collection of Incantation Spells for Exorcisms of the One and Orthodox, Transmitted by the Heavenly Master." Certain spells are in rhymed verses of seven, four, and five words. From page 4b onward, the text comprises invocations, prayers, and incantations in prose for the purpose of exorcising the demons of heterodox cults (*yedao* 野道). In a final paragraph, the entire text is presented as a scripture (*jing* 經) transmitted by the Zhengyi zhenren 正一眞人 to all his libationers.

Kristofer Schipper

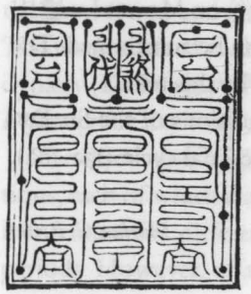

FIGURE 38. Seal for use in exorcism (*1270* 19b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/1252)

Zhengyi fawen xiuzhen zhiyao 正一法文修眞旨要

20 fols.

Tang (618–907)

1270 (fasc. 1003)

"Essentials of the Practice of the True, from the One and Orthodox Ritual Canon." This is a small collection of miscellaneous practices. The first part is devoted to breathing techniques and gymnastics (*daoyin* 導引; 1a–11b). The second part deals with healing: different forms of diagnosis through observation and analysis (*chahou* 察候), followed by treatment through exorcism (*xingjin* 行禁) by means of a seal (12a–20a; fig. 38).

The seal technique is explained by a certain Li Daohua 李道化. A number of the instructions for breathing techniques in the first part are borrowed from the Shangqing scriptures.

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Strickmann, "The Seal of the Law," 10–20.

Kristofer Schipper

Taishang zhengyi fawen jing 太上正一法文經

8 fols.

Tang (618–907)?

1204 (fasc. 876)

"Scripture of the Most High Zhengyi Ritual Canon." This is a hybrid work combining Heavenly Master and Lingbao teachings. The exact relationship with the *Zhengyi fawen* canon is unclear. We may have here an "abstract of the essentials" (*daoyao* 道要), a form of short liturgical scripture popular in Tang times.

The text reveals, first, the origin of suffering in the world: the sins of humanity bring about punishment from Heaven in the form of legions of demons causing diseases. Nine forms of disaster (*jiue* 九厄) are defined (2a–3b); next, the names of nine ugly and murderous demons (*jiu chou shagui* 九醜殺鬼) are given; finally, the text presents the emissaries of the Five Emperors (*wudi* 五帝), the diseases they convey, and the knives and swords (*dao* 刀) they wield.

Those who meditate upon the Taiyi jiuku tianzun 太一救苦天尊, copy this scripture, and recite it nine times while untying nine knots (*jiejie* 解結) made in tresses of black silk will escape all calamities.

The text ends with a short ritual of atonement addressed to the Heavenly Worthies of the Ten Directions (*li shifang tianzun fa* 禮十方天尊法).

Kristofer Schipper

Wushang santian fashi shuo yinyu zhongsheng miaojing
無上三天法師說廕育衆生妙經

5 fols.

Tang (618–907)

1197 (fasc. 875)

"Marvelous Scripture for the Protection of the People, Spoken by the Supreme Ritual Master of the Three Heavens." The first day of the eleventh moon of the 47th year (*gengxu* 庚戌) of the sexagesimal cycle, Zhang Daoling 張道陵, Ritual Master of the Three Heavens (*santian fashi* 三天法師), moved by the suffering of the people who have been under attack for several months by hordes of demons led by a "newly appeared chief" (*xinchu guishi* 新出鬼師, 4b; compare the contract for the purchase of a tomb, dated 485, mentioned in Stein, "Religious Taoism and popular religion," 64), descends on Yuntai shan 雲臺山 in Langzhou 閬州 (Sichuan). There he reveals to a Taoist named Cheng Fadao 成法道 (4a) the present scripture "for the protection of the people." Since the outburst of demonic power is the result of "heterodox worship of gods and demons" (*yinsi guishen* 淫祀鬼神; 3b), it suffices to ask a monsatic Ritual Master of the Three Caverns (*chujia sandong fashi* 出家三洞法師) to perform a Lingbao Retreat with Divine Incantations (*shenzhou lingbao qingzhai* 神咒靈寶清齋; 1b–2a, see *654 Taishang dongshen tiangong xiaomo huguo jing*), according to the method of the Retreat of Spontaneity (*ziran zhaifa* 自然齋法; 3a). Then the Heavenly Master in person, followed by his disciples Wang Chang 王長 and Zhao Sheng 趙昇, will descend in order to exterminate the demons by means of a "divine fu of the Most High."

Various elements suggest a Tang date: the title of the Taoist master, the names given to the Retreat, the administrative organization (*zhou xian xiang* 州縣鄉; 4a). The

name of Langzhou did not exist prior to the reign of Emperor Xuanzong (712–756). The *gengxu* date could refer to the years A.D. 770, 830, or 890.

John Lagerwey

Taishang dongshen tiangong xiaomo huguo jing 太上洞神天公消魔護國經

3 juan

654 (fasc. 343)

"Scripture of the Lord of Heaven for Destroying Demons and Protecting the State." This remarkable text explains the origin and function of a corresponding "Retreat for Destroying Demons and Protecting the State." The Lord of Heaven is Yuhuang 玉皇, the Jade Emperor, who was given charge of the world when the Three Pure Ones (*sanqing* 三清) retired after the genesis of the world had been completed. The fact that this is a Dongshen scripture of the Most High is significant, for all the books of the Three Caverns are presented as having issued from the mouth of Lord Lao, who resides in the Taiqing 太清 or Dongshen 洞神 Heaven (2.3a, 6b). Dongshen seems also to be equated with Zhengyi, inasmuch as the Nine Heavens of the Shangqing revelation and the Thirty-two Lingbao Heavens are said to be "outside" the Three Pure Heavens of the Zhengyi cosmogenesis (2.7a).

Sun Xubo 孫虛白, Taoist master at the court of Huizong (r. 1100–1125), mentions a "Lingbao tiangong zhai 靈寶天公齋" (*1224 Daomen dingzhi* 3.4a). The text itself traces the Retreat back to a certain Wang Fajin 王法進 (d. 742) of Jianzhou 劍州 (in the Shu area of Sichuan) who, after completing the Lingbao Retreat of the Lord of Heaven, announces the merit obtained and presents a memorial (2.1a–b). According to her biography in *298 Lishi zhenxian tidao tongjian houji* 4.16b–19a, Wang Fajin received at the beginning of her career the Zhengyi Register for the Prolongation of Life and was later chosen to receive the method of the Lingbao Pure Retreat and Offering for Thanking Heaven and Earth. This Pure Retreat is described as being close to the Lingbao Retreat of Spontaneity (*Lingbao ziran zhai* 靈寶自然齋) and is said to have been much practiced in Sichuan. Whereas in Li'nan 里南, it is simply called Pure Retreat, in Shu it is called the Retreat of Heavenly Merit (*gong* 功 instead of *gong* 公).

The Retreat of the Lord of Heaven may be performed "in order to obtain birth and growth from the Great Tao, or to give thanks to the heavens for covering and to the earth for supporting all beings, to obtain the forgiveness of sins or to pray for good fortune, to supplicate for timely wind and rain to ensure abundant harvests of cereals, to expel pestilence and poisoned qi, or in order to bring down good fortune and extend life" (2.4b). Among the twenty-seven types of Retreats revealed by Laojun, the Retreats of the Golden and Jade Registers were for use by the emperor only, and the Retreat of the Yellow Register was for the salvation of the dead (2.3a–4a). By contrast, the Retreat of the Lord of Heaven was intended for the people and was to be performed for the living by a Ritual Master of the Three Caverns and Orthodox Unity (2.2b, 3.5b).

John Lagerwey

Dongzhen santian bihui 洞眞三天祕諱

7 fols.

Tang (618–907)

1350 (fasc. 1033)

"The Personal Names of the Three Heavens." This is a small but interesting manual for ritual practice for private or liturgical use. It contains a number of simple rites for minor officiants (here simply called daoshi; 3b) who have received the ordination of "the Three and the Five" (*sanwu* 三五; 1a), meaning the registers of the Zhengyi tradition (compare *1239 Zhengyi xiuzhen lüeyi* 2b–10b). These rites conferred the status of True Being of the Original Destiny, Pacing the Fundamental Structure of the Three and the Five of the Red Sky (*Chitian sanwu bugang yuanming zhenren* 赤天三五步綱元命眞人; see *1237 Sandong xiudao yi* 4b), thus enabling the officiant to marshal the Great Left and Right Generals of the Three and the Five of the Red Sky (*Chitian sanwu zuoyou da jiangjun* 赤天三五左右大將軍; see our text page 6a). The rites contain much ancient material, but the invocation of the nine Dipper stars (pages 2b–3a) is the same as that in the *Hetu jiuxing lu* 河圖九星籙 (see *1392 Shangqing qusu jueci lu* 23a–24a) and again in YJQQ 24.17b–18b, which clearly shows that the manual belongs to the Tang period.

The first rite—which has given its title to the entire manual—is that of the invocation of the True Names (*zhenming* 眞名) of the Three Heavens and the personal names of the Three Masters (*sanshi* 三師; here defined, in the manner of the ancient Heavenly Master movement, as Zuo Wushang 左無上, You Xuanlao 右玄老 and Zhong Taishang 中太上). These names are to be called out loud in times of crisis. If this invocation proves to be insufficient, one should perform the dance of the straight Paces of Yu of the Divine Turtle on heavenly stilts (*shenkui tianqiao zhi Yubu* 神龜天蹻直禹步; 1b) while pronouncing the above-mentioned invocation of the Dipper stars. An alternative method is that of "Reclining in the Dipper" (*wodou* 臥斗; compare YJQQ 24.16b ff.).

The manual next presents a number of healing and exorcistic rites to be performed for lay people, on request. The first service takes the form of a simple presentation of an oral memorial (*kouzhang* 口章; 3b), accompanied by *bugang* 步綱 dancing. The head of the household should prepare offerings to the seven stars of the Dipper (not

nine, as in the previous rites), of wine, cakes, and fruit (dried jujubes and chestnuts), that should be eaten on the spot by the officiant. On more important occasions, the same rites should be performed, but this time accompanied by a great offering (*dajiao* 大醮; 5b). A service of an even higher grade demands a communal banquet of the Three and the Five (*sanwu chu* 三五廚), for which a number of outside persons have to be invited. To the expenses for feeding a group of lay people is added the outlay of faith offerings (*xinwu* 信物; 6a) of bolts of silk.

At the end, the text enumerates the Ten Highest Commandments (*Shangpin shijie* 上品十戒; 6a), followed by the list of ten evil actions. These lists come from *457 Taishang dongxuan lingbao zhihui zuigen shangpin dajie jing* 1.6a–7b, and are also found in *463 Yaoxiu keyi jielü chao* 5.2b–3b, which shows that they were current in the Tang period.

Kristofer Schipper

Taishang laojun shuo jieshi zhouzu jing 太上老君說解釋咒詛經

3 fols.

Tang (618–907)

652 (fasc. 343)

"Scripture for Dissolving Spells, Spoken by the Most High Lord Lao." The text that bears the alternative title "Scripture for Eliminating Spells and Bewitchments" (*Jiechu zhouzu yanmei jing* 解除咒詛厭魅經; 2b) was probably the central part of a minor ritual. Believers who have been bewitched by evil persons are to ask a Taoist Master of the Three Caverns (*sandong daoshi* 三洞道士) to recite this scripture, whereupon the Five Emperors and their retinue will destroy all demons.

The text is loosely related to *Foshuo zhoumei jing* 佛說咒魅經 (T 2882), where, among others, the Five Emperors are sent to destroy persons who have bewitched others. To the wording used in our text—that their heads shall be broken into seven pieces (*tou po zuo qi fen* 頭破作七分)—the Buddhist scripture adds "like the twigs of the Ali tree" (*ru ali shu zhi* 如阿梨樹枝).

Hans-Hermann Schmidt

2.B.3 The Taiping Division

Taiping jing chao 太平經鈔

10 juan

Tang (618–907)

1101.b (fasc. 746–747)

"Selected Excerpts from the Scripture of the Great Peace." The editors of the Ming *Daozang* incorporated this work into the incomplete version of *1101.a Taiping jing* (originally in 170 juan) that they had at their disposal, placing it at the beginning in order to make up for the missing first ten juan of the work. In fact, however, this is an independent work, presumably of a later date, aiming to provide an abstract of the scripture. Its ten juan, numbered from *jia* 甲 to *gui* 癸, are supposed to give the essential content of each chapter of the main work, which was divided into ten similarly numbered parts of seventeen juan each.

The present work was used extensively by Wang Ming (*Taiping jing hejiao*) to complete the lacunal *1101.a Taiping jing* version of the *Daozang*. However, the anonymous author of our "Selected Excerpts" probably used a different version of the Great Peace Scripture. The comparison with the table of contents of the 170-juan *Taiping jing*, as given in the Dunhuang manuscript Stein 4226, shows that, to begin with, the *jia* part of one text does not correspond to that of the other. Indeed, the *jia* part as outlined in the Dunhuang manuscript corresponds to the contents of the last *(gui)* chapter of the "Selected Excerpts." As to the first chapter of our present text, it draws heavily on the fourth-century *442 Shangqing housheng daojun lieji* (see Wang Ming, "Lun *Taiping jing* chao," and *Taiping jing hejiao*, 1–7). Because these elements from the Shangqing tradition are completely absent from *1101.a Taiping jing*, Wang Ming ("Lun *Taiping jing* chao") considers the first chapter of our book to be a falsification. This assertion should be qualified. Although there is a clear difference in the ordering of the text as given in the Dunhuang manuscript and the present work, it is by no means certain that the 170-juan *Taiping jing* did not include similar Shangqing material. Indeed, the Dunhuang manuscript appends at the end of the table of contents of the 170-juan version a quotation from the *Taiping jing* (Stein 4226, lines 605 ff.) that is similar to, at certain points even identical with, the text of the first chapter of our work, as well as its original source, the *442 Shangqing housheng daojun lieji*. It may, therefore, reasonably be assumed that the text of our first chapter *(jia)* was indeed part of the *Taiping jing*. Wang Ming's opinion to the contrary rests on the dating of the *Taiping jing* as a Han (206 B.C.–A.D. 220) work, as a result of which the presence of quotations from a fourth-century text can represent only a falsification. Yet this view should be qualified by taking into account the history of the rewriting of the *Taiping jing* by Zhou

Zhixiang 周智響 during the Chen dynasty (569–583; see *1101.a Taiping jing*). Zhou was a Taoist of the Maoshan (Shangqing) school, which held that the Latter-Day Saint (Housheng daojun 後聖道君) was a reincarnation of the Lord of Great Peace (Taiping jun 太平君). Our text (1.4b) states that this lord's Book of the Great Peace (*Taiping zhi jing*) should be studied by all who hoped to be saved from the impending apocalypse. The inclusion of this material at the beginning of the 170-juan *Taiping jing* is therefore not fortuitous, but accords well with the circumstances of the compilation of this *rifacimento* as we know them.

Another point that should not be overlooked is that there are many discrepancies between the two texts in the remaining parts, too. Wang Ming's ingenuity in collating both works conceals the fact that a great number of passages in the present text have no counterpart in the *1101.a Taiping jing* version (for instance, compare 2.13b to 2.16b).

Since Tang Yongtong ("Du *Taiping jing* shu suojian"), the present work has been ascribed to LÜQIU FANGYUAN (d. 902), author of *393 Taishang dongxuan lingbao dagang chao* and editor of *167 Dongxuan lingbao zhenling weiye tu*. Although scholars have accepted this attribution by and large, the evidence on which it is based appears to be slim. The *Taiping jing chao* is first mentioned by JIA SHANXIANG's *774 Youlong zhuan* 4.18a, which lists it among the works related to the *Taiping jing*, saying: "In addition to the main scripture [*zhengjing* 正經], there are the Selected Excerpts of the *Taiping [jing]* in ten juan. The author is unknown. He gives a general outline of the scripture following its table of contents." Farther on (18b), Jia again writes at length about LÜQIU FANGYUAN, concluding: "He also profoundly studied the *Taiping jing* and wrote a commentary to it in thirty juan, entirely grasping the essentials of the text." Jia borrowed the material on Lüqiu from the latter's biography in *295 Xu xian zhuan* 3.4a–6a. Lüqiu's commentary, also known from other sources (see Wang Ming, *Taiping jing hejiao*), therefore cannot be assimilated to the present *Taiping jing chao*. That Lüqiu did write a general outline of the Lingbao canon *(393 Lingbao dagang chao)* does not prove that he was also the author of the present text. It should also be noted that the general outline of the Lingbao canon, notwithstanding the word *chao* 鈔 in the title, is in fact a work of an entirely different nature.

Kristofer Schipper

Taiping jing shengjun bizhi 太平經聖君祕旨

7 fols.

Tang (618–907)

1102 (fasc. 755)

"Secret Instructions of the Sage-Lord of the Scripture of Great Peace." This short treatise on the practice of Keeping the One (*shouyi* 守一) is signed by the Great Minister Lord Green Lad (Shangxiang qingtong jun 上相青童君), one of the foremost immortals of the Shangqing revelations (see YJQQ 4.7b). Its direct link with *1101.a Taiping jing* is not clear, but JIA SHANXIANG (*774 Youlong zhuan* 4.18b) lists a *Taiping bizhi*—"said to have been transmitted by the Great Minister Lord Green Lad and that discusses the methods of Keeping the One"—among the subsidiary texts of the great scripture. This text must be the present work.

The main theme of the treatise is the unity of the Three Energies: essence (*jing* 精), godhead (*shen* 神), and pneuma (*qi* 氣).

Kristofer Schipper

2.B.4 The Taixuan Division

Chuanshou jingjie yi zhujue 傳授經戒儀註訣

17 fols.

Early Tang (618–907)

1238 (fasc. 989)

"Annotated Instructions for the Protocol of Transmission of the Scripture and the Rules." This work concerns the transfer of the *Daode jing* 道德經, its commentaries, and the corresponding ritual texts, which, together, form the Taixuan division of the Taoist canon of the Tang dynasty (see list on page 4b). The present work is included and listed as the eighth scroll (juan) of the group of texts of the division. Thus, the SDZN (5.5b) quotes the "Annotated Instructions" as "Number Eight of the Taixuan Scriptures," and *1240 Dongxuan lingbao daoshi shou sandong jingjie falu zeri li* 4b refers to our book as "Annotated Instructions by Lord Lao for the Transmission of the Dongxuan Division.

For a study of the present protocol and a discussion of its date as an early Tang work, see Kusuyama, *Rōshi densetsu,* 140–43 and 261–67.

The transmission of this group of texts of the Taixuan division coincides with the conferral of a corresponding rank in the Taoist hierarchy of the times. The ordinand is called a disciple of the register (*lusheng* 籙生). During the ceremony, he or she is presented by a Master of the Three Caverns (*sandong fashi* 三洞法師) to a Great Master of Highest Mystery (*Taishang gaoxuan fashi* 太上高玄法師). The latter title is borne by those who possess the *Daode jing*, and it is indeed this master who confers the ordination (compare *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4.7a). According to the present protocol, however, the ordinand does not himself receive this title. Instead, after having received the Taixuan division scriptures, he is simply called Disciple of the Three Treasures (*sanbao dizi* 三寶弟子; compare also *1244 Shoulu cidi*

faxin yi 6a). The text indicates, moreover, that when the ordinand is called upon to officiate, his title will be Ritual Master of the *Daode jing*. He must await the moment when, having advanced through successive stages, he will become Master of the Three Caverns (see 14b). The present ordination is therefore regarded as only one stage of many more to come.

The oath (*mengwen* 盟文; 16a) delivered by the disciple is also known from other documents; it is found in WSBY 37.2b–3b, as well as in the Dunhuang manuscripts Pelliot 2347, 2350, 2417, and 2735, all dating from the period between 709 and 757 (see Schipper, "Taoist ordination ranks," 137).

The Taixuan division as defined by the present protocol contains no more than seven works comprising ten scrolls: the *Daode jing* "in large characters" (without commentary); the Heshang gong and the Xiang'er commentaries; the Annotated and Illustrated Instructions by Lord Lao for Meditation (*Laojun sishen tu zhujie* 老君思神圖注戒; this should be the same work as *875 Taishang laojun da cunsi tu zhujue*); the present protocol; and, finally, the Rituals for the Spontaneous Retreat and for the Audience (*Ziran zhai* 自然齋 and *Ziran chao* 自然朝) of the Old Lord. These rituals are no longer extant.

The rules to be observed by the disciple are called the Essential Commandments in Three Classes (*sanpin yaojie* 三品要戒; 9a). They were originally issued by Xiang'er (see page 3b) and should therefore be the same as the *Daode zunjing Xiang'er jie* 道德尊經想爾戒 mentioned in *784 Taishang laojun jiejing* 1a–b.

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Taishang sandong chuanshou daode jing zixu lu baibiao yi
太上三洞傳授道德經紫虛籙拜表儀
19 fols.
Edited by Du Guangting 杜光庭 (850–933)
808 (fasc. 566)

"Ritual of the Presentation of Memorials for the Transmission of the Register of the Purple Void and the *Daode jing*, in the Tradition of the Liturgical Scriptures of the Three Caverns." The ordination of the *zixu lu* 紫虛籙 marked the first step in the hierarchy of Taoist masters in Tang times. The present ordination ritual is divided into two parts: a ceremony of repentance, probably coming at the end of the period of retreat and seclusion of the ordinants (1a–12a), and a *daochang* 道場 ritual, to be performed three days later by the disciples themselves, or, if they are not yet capable of performing it correctly, by the senior master who has sponsored (*jianbao* 監保) their ordination.

The first part is composed mainly of hymns and texts of repentance. At the end, a memorial announcing the merit and seeking atonement for sins is presented (*yangong xieguo zhang* 言功謝過章).

The second part marks the actual ordination. The disciples, who are referred to by the title of Newly Ordained in the Register of the Purple Void (*xinshou taishang daode gaoxuan gaoshang zixu dizi* 新授太上道德高玄高上紫虛弟子), receive: the *Daode jing* "with the black tassels and the golden button" on the wrapper (*qingsi jinniu* 青絲金鈕); the register *Gaoshang zixu tianshu bilu* 高上紫虛天書祕籙; the commentary by Heshang gong (*Heshang gong zhangju* 河上公章句); the Rules of Xiang'er (*Xiang'er yaojie* 想爾要戒); *875 Taishang laojun da cunsi tu zhujue; 1238 Chuanshou jingjie yi zhujue; 666 Xisheng jing;* the *Miaozhen xuanjing* 妙眞玄經; the *Liujia cuntu* 六甲存圖; the *Lizang yuli* 歷藏玉曆 (this may well be another title for *1168 Taishang laojun zhongjing*); and the liturgical rituals that correspond to the qualifications of the masters of this rank.

Kristofer Schipper

Taishang laojun da cunsi tu zhujue **太上老君大存思圖注訣**
25 fols.
Early Tang (618–907)
875 (fasc. 580)

"Instructions and Illustrations of the Principal Visualizations of the Most High Lord Lao." A scripture bearing this title existed before the seventh century: *1238 Chuanshou jingjie yi zhujue* 4b presents a *Laojun sishen tu zhujue* 老君思神圖注訣 as the seventh of the ten juan of the Taixuan section of the *Daozang*. The present text addresses the transmission and recitation of the basic scripture of this section, namely, the *Daode jing* 道德經 (23a, 24b, YJQQ 43.6a), and it refers to the *Xiang'er zhu* 想爾注, also of the same section (11a; see *1238 Chuanshou jingjie yi zhujue* 4b). Finally, a few paragraphs correspond to prescriptions given for the transmission of the *Laozi* in the WSBY (WSBY 37.1a–b, 5b corresponds to YJQQ 43.6b, 7b, 16b–17a).

This text is quoted as the *Laojun cunsi tu* 老君存思圖 in *463 Yaoxiu keyi jielü chao* (where 2.7a–8a corresponds to 18a–21b of the present text; 8a5–b1 is not found in our text). With the exception of 4b–9b, 19a–b, 24b–25b and all drawings, the entire text corresponds, apart from a few variants, to paragraphs 9–18 of the YJQQ's edition of the *Laojun cunsi tu* in eighteen paragraphs (*pian* 篇) with a preface (*xu* 序; 43.3a–17b). The original text certainly included the seven supplementary paragraphs found in the YJQQ: paragraph 5 is the one that deals with the transmission of the *Daode jing;* paragraphs 6 and 7 describe the entrance onto the sacred area and therefore constitute the counterpart to paragraphs 12 and 13, on the subject of leaving the sacred area (YJQQ 43.13a–14a corresponds to *875* 13a–14a). Paragraphs 1 to 4, finally, are also essential, as they describe the transformation of the Hall of the Retreat into the Mountain of the Jade Capital, Yujing shan (玉京山) and the visualization of the Three Treasures and the Daode tianzun 道德天尊 of the Ten Directions. Pages 4b–9b, which are missing

FIGURE 39. Visualization of the Three Pure Ones (*875* 21a–b).

FIGURE 40. Visualization of the gods while ascending the altar (*875* 21b–22b).

in the YJQQ, must also belong to the original text, for visualizations described in these pages are announced at the beginning of the paragraph (*875* 1a; YJQQ 43.8a). In the text of the YJQQ the illustrations are said to be lost (YJQQ 43.3b).

The preface in the YJQQ describes the fundamental importance of the methodical practice of visualizations to obtain great enlightenment (*dajue* 大覺; 43.3b). Visualizations may be performed in a seated position (paragraph 10) or lying down (paragraph 11; see *875* 12a–b). The text also provides descriptions of visualizations specific to the six different hours of the day for practicing the Tao (*xingdao* 行道; paragraph 14, 14b), and of visualizations that must precede the ascension of the rostrum (*deng gaozuo* 登高座), whether for the purposes of predication or recitation (paragraphs 15 to 17; *875* 18a–22b) (see figs. 39–44).

John Lagerwey

FIGURE 41. Vision after ten thousand recitations of the *Daode jing* (*875* 23b–24b).

FIGURE 42. How to meditate before sleeping (*875* 12b).

FIGURE 43. Vision after emerging from meditation at night (*875* 14a–b).

FIGURE 44. Visualization before ascending the chair for giving a sermon (*875* 18b).

Taishang laojun neiguan jing 太上老君內觀經

7 fols.

Early Tang (618–907)

641 (fasc. 342)

"Book of the Inner Vision, by the Most High Lord Lao." In *1241 Chuanshou sandong jingjie falu lüeshuo* 2.5b–7a ZHANG WANFU quotes extensively from this work (2a–6a), which, stylistically as well as in content, shows affinities with *620 Taishang laojun shuo chang qingjing miaojing* (compare page 5a.6 of the present text).

The work treats the theoretical background of ecstatic introspection, the development of the embryo, the nomenclature of the spirits of the body, and the state of ataraxy. It has exerted a wide influence and is often quoted in later commentaries.

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Taishang laojun xuanmiao zhenzhong neide shenzhou jing
太上老君玄妙枕中內德神咒經

3 fols.

Tang (618–907)

872 (fasc. 580)

"Divine Spells of Inner Virtue, from the Mystical Pillow of the Most High Lord Lao." To judge by the bibliographical record, this little manual must have been very popular. From *1237 Sandong xiudao yi* 5b we know that it was one of the texts transmitted on ordination into the rank of Gaoxuan daoshi 高玄道士. At the end of the Tang, it was used by lay people as well (*590 Daojiao lingyan ji* 12.8a–b; the same story is also included in *592 Shenxian ganyu zhuan* 1.13a–b). In Southern Song times (1127–1279), this text was still used liturgically (*1221 Shangqing lingbao dafa* 3.21a). It also found its way into imperial and private libraries (VDL 15).

After a short introduction, the text provides a protective spell and then several methods and formulas to be put into practice at night, before sleeping, in order to ensure a quiet rest.

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Zhenzhong jing 枕中經

3 fols.

Tang (618–907)

1422 (fasc. 1055)

This is the same text as *872 Taishang laojun xuanmiao zhenzhong neide shenzhou jing* (q.v.).

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Taishang laojun jiejing 太上老君戒經

29 fols.

Early Tang (618–907)

784 (fasc. 562)

"Commandments of the Most High Lord Lao." As explained at the beginning of the book, the sage, after having transmitted the *Daode jing* 道德經 to Yin Xi 尹喜, also gave him these rules, at the latter's request, during their journey to India.

As indicated on page 29b, the present text, with commentary, is incomplete. The mention of a "first part" at the beginning and a reference to a later chapter on page 13b indicate that the book comprised more than one juan. Part of the work, with its commentary (pages 7b to 10a and 11b to 19a), was reproduced in YJQQ 39.14b–16b.

The commandments—which consist of the five interdictions of murder, theft, lewdness, untruth, and alcohol—correspond to the *pañca-śīla* that Buddhism prescribes for its lay adepts. Here, twenty-five guardian deities protect those who have adopted the rules (see page 11a). Then the text indicates numerous correspondences between the Five Commandments, the Text in Five Thousand Characters (the *Daode jing*), the Five Viscera, the Five Emperors, and others.

Before pronouncing the commandments, Lord Lao quotes a hymn in three stanzas: the Formula in Praise of the Scriptures (*Lijing zhu* 禮經祝), first found in *344 Taishang dongxuan lingbao zhihui benyuan dajie shangpin jing* 7a–8a.

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2.B.5 Sanhuang Scriptures and Rituals

As during the Six Dynasties (220–589) period, under the Tang (618–907) the *Sanhuang wen* 三皇文, the fundamental text of the Dongshen division, did not develop into a major tradition but remained almost invisible. The contents of the present section reflect this state. It seems as if the Dongshen division existed mainly as a minor ordination grade within the Tang liturgical organization, since a sizeable proportion of all texts preserved are related to this institution. Moreover, because the original *Sanhuang wen* texts were in fact little more than the talismans of the Three Sovereigns and the Map of the True Form of the Five Sacred Peaks (*Wuyue zhenxing tu* 五嶽眞形圖), both a form of diagram, it seems that the Dongshen division also became the repository of other similar documents and their accompanying rituals. The work *1202 Dongshen badi yuanbian jing* deals with methods of magic and prognostication linked

to the Eight Archivists (*bashi* 八史)—spirits of the Eight Trigrams—whereas other rites involve the powers of the River Chart (*Hetu* 河圖). That the *Sanhuang wen* and *Wuyue zhenxing tu* talismans continued to be popular in Tang times can be seen from many contemporary accounts (cf. CGF 77).

Dongshen badi yuanbian jing 洞神八帝元變經

39 fols.

Eighth or ninth century?

1202 (fasc. 876)

"Scripture of the Mysterious [read *xuan* 玄 for *yuan* 元] Transformation of the Eight Emperors, of the Dongshen Canon." The present book describes a technique of divination based on the summoning of the Eight Archivists (*bashi* 八史), the spirits of the Eight Trigrams (2b–7a). An earlier version of this technique is found in *767 Taishang tongling bashi shengwen zhenxing tu*, which may be dated to the third or fourth century A.D., and which represents the period before the methods related to the Eight Archivists were classified as belonging to any particular tradition. As testified by the present book, and by references to the Register of the Eight Archivists (*Bashi lu* 八史籙) in other Tang dynasty texts, these methods were later absorbed as parts of the Dongshen canon (see, e.g., *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4.7b). The title of the present book is found in the fourteen-juan list of the *Dongshen jing*, included in *803 Taishang dongshen sanhuang yi* 5a–b, in which juan 7–9 are listed as the three parts of the *Badi xuanbian jing* 八帝玄變經 (see *640 Dongshen badi miaojing jing*). The content of the books listed in *803 Sanhuang yi* seems to comprise practices related to the Eight Archivists (cf. the survey of the contents of a *Dongshen jing* in fourteen juan—referring to the same set of material as *803 Sanhuang yi*—found in *1125 Kejie yingshi* 4.7b). Thus it seems likely that the present book corresponds to the title listed in *803 Sanhuang yi*.

A version of the method described is said to have been edited by the Buddhist monk Huizong 惠宗, who lived on Mount Songgao 嵩高 (34a–b). Nothing is known from the standard historical sources about this monk, but the information of the present book places him somewhere in the third or early fourth century A.D. The author makes several comparisons with Huizong's version, stating that Huizong used special names, incomprehensible to noninitiates, for the herbs used, as a part of the method, in the preparation of medicines (preface 2a), and that he expanded the section on forms of the Paces of Yu (*Yubu* 禹步) so as to include more than ninety variants (11b).

The present version is associated with another line of transmission (35a), originating with an immortal by the name of Yan Daoseng 延道僧, who in 508 revealed the method to three persons staying in the western mountains in Youzhou 幽州 (Hebei). The line of transmission comprises six stages, ending with one Zu Ji 祖積, and in-

cludes two Buddhist monks from the Yongtai si 永泰寺 monastery. There was a Yongtai si on Mount Songgao, but it was so named only in 706 (see "Zhongyue Yongtai si bei 中嶽永泰寺碑," dated 752, in *Jinshi cuibian* 89.1a–5b). Thus the present version may be tentatively dated to the eighth or ninth century.

The book is divided into fifteen sections, corresponding to various elements or aspects of the technique of summoning the Eight Archivists. These elements include the Paces of Yu (section 4, 11a–13a); the fu of the Eight Trigrams (*Bagua fu* 八卦符), one set of which is swallowed and another suspended at the sides of the altar (section 5, 13a–16b); and the preparation of a medicine (section 6, 16b–19a). The central part of the technique is a large offering (*ji* 祭; section 10, 23a–25b). The effect of these elements is that the Eight Archivists are "summoned and made subservient" (*zhaoyi* 召役), and the overall aim is that the spirits will appear in front of the practitioner (*shuren* 術人), who may ask them questions about the future, past, and distant events (section 11, 25b–27b). A secondary effect is that these spirits will be at his service and provide protection as well as any conceivable kind of blessing (2b–3a, 27a).

The technique of summoning the Eight Archivists is described in the present book as more elaborate and more esoteric than in the earlier *767 Bashi shengwen zhenxing tu*. It can be performed only by a male practitioner, who preferably uses a secluded place in the mountains where he has constructed a temple (*shenshi* 神室) especially for the performance of the practice (19a–20b), and who keeps even the offerings free from the polluting touch of female hands (25a). Compare the ritual carried out in people's homes, preferably by a husband and wife in unison, described in *767 Bashi shengwen zhenxing tu*. Note also that the present book modifies the standard cosmological setting presented in *767 Bashi shengwen zhenxing tu*—where the Eight Archivists are described as delegates of the archives of fate in the Big Dipper—by referring to the spirits as "assistant scribes of the Southern Dipper" (*Nandou shizuo* 南斗史佐; 1a, 2b). Nevertheless, there is a clear connection between the two forms of the technique. The names of the spirits in *767 Bashi shengwen zhenxing tu* are found in the present book in the names of the set of fu to be suspended at the sides of the altar; these names accompany the new names given to the archivists in the present book. Moreover, the actual form of the two sets of fu clearly shows them to be related to the two sets of the first part of *767 Bashi shengwen zhenxing tu*, as does the agreement on the functional division between the two sets.

Poul Andersen

Taishang sanhuang baozhai shenxian shanglu jing 太上三皇寶齋神仙上錄經
Tang (618–907)?
854 (fasc. 575)

"Supreme Scripture on the Registration as a Divine Immortal [through the Performance of] the Precious Retreat of the Three Sovereigns." The book describes a method of performing a Retreat (*zhaifa* 齋法) belonging to the Dongshen tradition. The practitioner refers to himself as a disciple of that tradition (*dongshen dizi* 洞神弟子; 5b), and the division of the Dongshen canon into books, each transmitted by one of the Three Sovereigns and the Eight Emperors (*badi* 八帝), is alluded to (1b–2a, 5b; see *640 Dongshen badi miaojing jing*). The main elements of the Retreat comprise ablutions, offerings of incense, and the lighting of lamps (*randeng* 然燈). It is concluded by an offering (*jiaoyi* 醮儀) to the Three Sovereigns (5a–6b).

Poul Andersen

Dongxuan lingbao hetu yangxie sanshiliu tian zhaiyi
洞玄靈寶河圖仰謝三十六天齋儀
4 juan
515 (fasc. 292)

Dongxuan lingbao hetu yangxie sanshiliu tuhuang zhaiyi
洞玄靈寶河圖仰謝三十六土皇齋儀
4 juan
Late Tang (618–907)
516 (fasc. 292)

"Rituals of the Retreat of the River Chart for Atonement to the Thirty-six Heavenly [Emperors] and Earthly Sovereigns, of the Dongxuan Lingbao Canon." According to the text itself (5b, and passim), this ritual was part of a Prayer Retreat of the Median Principle (*Zhongyuan qiqing dazhai* 中元祈請大齋) celebrated in a sacred area (*shan* 墠), in accordance with the Dongshen 洞神法 rites. The detailed instructions at the beginning of *515 Dongxuan lingbao hetu yangxie sanshiliu tian zhaiyi* for the construction of this sacred area, with its three altars, tell us that in the center of the *shan* there had to be a flagpole, fifteen feet high, with a banner bearing the fifteen sacred signs of the *Sanhuang tianwen* 三皇天文 (1a). Therefore, this Lingbao Retreat is based on the Sanhuang Register.

Each of the four juan of *515 Tian zhaiyi* contains the prayers addressed to nine Heavenly Emperors (in the first juan the passages 7 to 9 are missing), and the four juan of the present text follow a similar pattern. Each god has a different secret name (*hui* 諱) but the same epithet: True Essence in Response to the Great Tao of Supreme Nonaction, Most True, Most High, Negated Nothingness (Taishang wuwu zhizhen wushang wuwei dadao yinggan zhenjing 太上無無至眞無上無爲大道應感眞精). A similar epithet is applied to the gods invoked in the cognate *805 Taishang dongshen taiyuan hetu sanyuan yangxie yi*, edited by Du Guangting.

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Taishang dongshen taiyuan hetu sanyuan yangxie yi
太上洞神太元河圖三元仰謝儀
31 fols.
Edited by Du Guangting 杜光庭 (850–933)
805 (fasc. 565)

"Ritual of the River Chart of the Great Origin, for Atonement to the Three Principles, a Dongshen Canon." Although this ritual is cognate to *515 Dongxuan lingbao hetu yangxie sanshiliu tian zhaiyi* and *516 Dongxuan lingbao hetu yangxie sanshiliu tuhuang zhaiyi*, there are many dissimilar details, notably in the layout of the sacred area (*shan* 墠). This group of rites may derive from the *Hetu dazhai* 河圖大齋, which the emperor Tang Xuanzong (r. 712–756) asked Li Hanguang to perform on his behalf on Maoshan 茅山 (see *304 Maoshan zhi* 8.9a).

The present text accords with other liturgies edited by Du Guangting (cf. the ordination title on 20b), and the attribution would present no difficulty were it not for the fact that on 1b and following there is a reference to a *Huanglu licheng yi* 黃籙立成儀 containing detailed diagrams of the sacred area. This text could be the work of a certain Lü Yun 呂雲, a contemporary of Jin Yunzhong (fl. 1224–1225; see *1223 Shangqing lingbao dafa* 44.17b). The work *466 Lingbao lingjiao jidu jinshu* 319.18b quotes the same text as an authority for the layout of the altar. On the other hand, it seems that the *Hetu dazhai* was no longer celebrated in Southern Song times (1127–1279), and the reference to *Huanglu licheng yi* may be a later interpolation.

Kristofer Schipper

Dongshen sanhuang qishier jun zhai fangchan yi
洞神三皇七十二君齋方懺儀
8 fols.
Edited by Du Guangting 杜光庭 (850–933)
804 (fasc. 565)

"Ritual of Repentance to the (Four) Directions during the Retreat of the Seventy-two Lords of the Three Sovereigns, from the Dongshen Canon." This rite of pardon is cognate to *805 Taishang dongshen taiyuan hetu sanyuan yangxie yi*. The seventy-two lords (*jun* 君) correspond to the four directions of Heaven and Earth, respectively. In each of these eight directions there are nine lords. To each group is addressed an

offering of incense, flowers, lamps, and other things, and blessings are invoked for the ruling emperor. In addition, a final prayer is addressed to Taiyi 太一.

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Taishang dongshen sanhuang yi 太上洞神三皇儀

13 fols.

Early Tang (618–907)

803 (fasc. 565)

"Ritual of the Three Sovereigns." This text contains the liturgical protocol for the transmission of the scriptures of the Dongshen division and related talismans and writs. The ceremony for ordination and initiation into the arcana of one of the seven canonical degrees is comparable to that of the Taixuan division contained in *1238 Chuanshou jingjie yi zhujue*. Both texts resemble each other in the way the lists of scriptures to be transmitted are presented; the two texts should belong to the same period, the beginning of the Tang.

The present text appears to be incomplete. The Opening of the Incense Burner (*falu* 發鑪) rite is not matched with a corresponding "closing" (*fulu* 復鑪) rite at the end. The ritual stops abruptly with the presentation of the attributes of the Three Sovereigns. It is probable that *1284 Taishang dongshen sanhuang chuanshou yi* corresponds to the missing final part of our ritual.

The ritual offers important information on the contents of the Dongshen division in Tang times. Of the texts listed on pages 5a–b, the first eleven juan (out of fourteen) are early, since they are already mentioned in the *Dongshen bilu* 洞神祕籙 catalogue (in WSBY 30.3a). According to this source, one juan was devoted to each of the Three Sovereigns and the Eight Emperors (*badi* 八帝). We find a confirmation of this arrangement in eleven juan in YJQQ 6.11b–12a, with the additional information that it was the work of TAO HONGJING. The same passage states earlier on that as a result of the addition of three juan of ritual, the number of juan had been raised to fourteen. This number corresponds exactly to the list provided in the present text. The passage of the YJQQ corresponds, according to Ōfuchi Ninji (*Dōkyōshi no kenkyū*, 280–92), to the *Xuanmen dayi* 玄門大儀, a Taoist encyclopedia of the beginning of the seventh century.

The fourteenth juan in the list is a ritual of transmission (*Sanhuang chuanshou yi* 三皇傳授儀). This ritual may well correspond to our present text. As a matter of fact, a quote in YJQQ 6.10a from the fourteenth juan of the *Dongshen* [*jing* 經] corresponds to a passage on page 12b in our text. However, other quotations from the same source (YJQQ 6.11a; SDZN 2.8a; SDZN 4.9a) do not correspond. The fourteen juan of the Dongshen division, together with the related talismans and writs, are also mentioned in *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4.7b.

The present ritual gives the texts of all the documents and memorials used for the transmission and describes the transferal of the different scriptures and talismans. The sacred characters of the Writs of the Three Sovereigns (*Sanhuang wen* 三皇文) are translated and read aloud by the master, and the disciple repeats the sounds after him.

The ritual contains many elements of the Heavenly Master tradition (see the ordination titles of the officiant on pages 1a and 2b), whereas the transmission ritual given in WSBY 38 corresponds more closely the Lingbao type.

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Taishang dongshen sanhuang chuanshou yi 太上洞神三皇傳授儀

16 fols.

Early Tang (618–907)

1284 (fasc. 1005)

"Ritual for Transmission of the Scriptures of the Dongshen Division." The first part of the text is missing; there is a Closing of the Incense Burner (*fulu* 復鑪) rite on page 14a, whereas the corresponding "opening" (*falu* 發鑪) rite is absent from the beginning. The different writs and talismans mentioned on 13a are all listed in *803 Taishan dongshen sanguan yi*. All this points to a close relationship between the two fragments, which may indeed have originally belonged to the same text.

The scriptural transmission corresponds to an initiation and ordination as disciple of the Inner Light of the Three Sovereigns of the Dongshen [Canon] (*dongshen sanhuang neijing dizi* 洞神三皇內景弟子).

The larger part of the remaining ritual (1a–10b) contains the text of the Register of the True Officials (*zhenguan lu* 眞官籙) of the Three Sovereigns, which is transmitted to the ordinand by the officiating great master. This master states in a long text of atonement (*daxie* 大謝; 10b–13a) that the prescribed period between two initiations for this ritual canon is forty years. The transferal of the sacred writs then takes place by fixing them on different parts of the ordinand's clothing and body (13a). Finally, the disciple is presented to the gods (*chaobai* 朝拜), and the officiants leave the altar to perform the customary rites of closure.

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Taishang dongshen xingdao shoudu yi 太上洞神行道授度儀

15 fols.

Tang (618–907)

1283 (fasc. 1005)

"Liturgy for the Transmission of the Dongshen Division." In a truncated and, perhaps for this reason, unsigned colophon, the author explains that he compiled

the present liturgical protocol because at his time the rituals for the transmission of the Dongshen scriptures had become incomplete or were no longer well known. He claims to have made use of different canonical sources. Indeed, the part more specifically devoted to transmission (*chuanshou yi* 傳授儀; 10a–13b) is by and large similar to the corresponding ritual in WSBY 38 (*Shou Dongshen sanhuang yi pin* 授洞神三皇儀品). The text of the oath (*mengwen* 盟文), which our text mentions on 11b, is provided in WSBY 38.2b.

Albeit in an abbreviated way, the present work gives the complete protocol for a service of transmission. First there is a Nocturnal Announcement (*suqi fa* 宿啓法; 1a–1b), followed by an Announcement of Merit (*yangong fa* 言功法; 1b–3a). After the Retreat, the great liturgy begins with the solemn invocation of the gods (*Dongshen xingdao yi* 洞神行道儀; 3a–6b) and the Offering (*Dongshen sanhuang jiaoji yi* 洞神三皇醮祭儀; 6b–9a). The ritual area is then cleared for the rites of transmission (*chuanshou yi*; see above), and an audience rite (*chaoli* 朝禮; 13b–15b) is held for the presentation of the ordinand to the gods.

Kristofer Schipper

Taishang dongshen wuxing zan 太上洞神五星讚

7 fols.

Attributed to Zhang Heng 張衡, *zi* Pingzi 平子 (78–139)

976 (fasc. 614)

"Hymns to the Five Planets, a Dongshen Scripture of the Most High." This work contains in fact no chants, poems, or hymns to the glory of the planets, but a treatise on these stars, their deities, and powers. The present title is erroneous.

Zhang Heng was a prominent scholar, astrologer, and mathematician. The present work recommends burning incense and presenting *jiao* 醮 offerings to the Office of Water (*shuifu* 水府) as a means for averting the baleful influence of the planets at certain conjunctions; it also uses names like Najie 那頡 for the planet Venus (Jinxing 金星). Although the style is archaic, it is not a Han text. There is an interesting passage on the risks posed to the court by powerful empresses (7b). The work could be of Tang date (618–907).

Kristofer Schipper

2.B.6 Dongyuan and Shengxuan Scriptures and Rituals

2.B.6.a The *Dongyuan shenzhou jing*

Reference is made, for this section, to *335 Taishang dongyuan shenzhou jing*. The original work in ten juan dates from the late Eastern Jin (317–420). At the beginning of the Five Dynasties (907–960), Du Guangting expanded the text to twenty juan. This is the basic text of the *Shenzhou jing* 神咒經 found in the *Daozang* edition. It comprises the same ten juan (apart from some variations) of the Dunhuang versions, plus eight later juan (11 to 18) from the Tang period (618–907). At the beginning of that dynasty the tradition of the *Dongyuan shenzhou jing* was recognized as a Taoist order (see *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 5.3b and *445 Dongxuan lingbao sanshi minghui xingzhuang juguan fangsuo wen* 3a). Several rituals, which Du included in his twenty-juan edition, are also found separately in the *Daozang*.

Taishang dongyuan shuo qingyu longwang jing 太上洞淵說請雨龍王經

4 fols.

362 (fasc. 180)

"Scripture of the Dragon-Kings for Praying for Rain, Preached by the Most High, [Lord of] the Abyss." This text corresponds to *335 Taishang dongyuan shenzhou jing* 13.1a–4a (see Mollier, *Une apocalypse taoïste*, 64). From above the Three Heavens the Lord of the Way sees an epidemic spreading throughout the world. Seated on a cloud of five colors, he descends and, having attracted with his radiance the dragon-kings of all the heavens, he preaches the Orthodox Way to them. He concludes by enjoining them to save the people with a torrential rain.

Next the Tao speaks to describe a ritual for averting all manner of misfortune. The ritual consists in reciting, over a period of three days and three nights on a sacred area composed of "the thrones of the nine dragons and the images of the five saints," the "marvelous scripture of the divine formula of the dragon-kings of all the heavens." If, after the ritual is completed, a house is struck by lightning during the ensuing storm, the family involved must write the names of the dragon-kings of the Four Seas and suspend them in the four corners of the house and then burn incense and invoke the dragon-kings. The latter will then spew forth water, and the spirit of the flames will hide itself under the earth. Finally, says the Tao, the faithful should worship the dragon-kings regularly on every day of the new and the full moon.

John Lagerwey

Dongxuan lingbao bajie zhai suqi yi 洞玄靈寶八節齋宿啓儀
9 fols.
Tang (618–907)
1296 (fasc. 1009)

"Ritual for the [First] Night Communication of the Retreat of the Eight Nodes." The title refers to the divisions of the solar year. This minor Lingbao Retreat is mentioned in *463 Yaoxiu keyi jielü chao* 8.1b, where it is said that its aim is "to wash away new and old sins." There is no evidence that is was practiced either before or after the Tang.

We do not find here the rites of installation of the officiants and the proclamation of rules for the Retreat that are common in the *suqi* 宿啓 rituals performed at the start of larger Lingbao services. After the presentation of the memorial (*ci* 詞), there is a proclamation of the Ten Rules (*shijie* 十戒).

Kristofer Schipper

Taishang sanwu bangjiu jiao wudi duanwen yi 太上三五傍救醮五帝斷瘟儀
12 fols.
Tang (618–907)?
809 (fasc. 566)

"Offering to the Five Emperors for Abolishing Epidemics, Thanks to the Immediate Succor of the Most High Three and Five." This is a small domestic service to be performed in the case of epidemics. It is related to the *Dongyuan shenzhou* tradition. The present offering could be performed in conjunction with a *shenzhou zhai* 神咒齋 (1a), and the officiant has the title of *dongyuan dizi* 洞淵弟子 (2a). Among the offerings are listed five dishes of Fate Rice (*minglu mi wupan* 命祿米五盤), as well as wine and dried deer meat (*jiubu* 酒脯). Not only these offerings but also the style in which the text of the ritual is written are archaic and primitive: The oral prayer (*kouzhong ciyu* 口中詞語) is partly in rhymed four-character phrases (3b–5a). The offering of tea (5a) suggests a popular ritual of the Tang dynasty.

Kristofer Schipper

Taishang dongyuan sanmei shenzhou zhai chanxie yi
太上洞淵三昧神咒齋懺謝儀
20 fols.
Edited by Du Guangting 杜光庭 (850–933)
525 (fasc. 294)

"Ritual of Confession and Atonement for the Retreat of the Divine Incantations of the *Samādhi* and the Abyssal Caverns [Revealed] by the Most High." This text, signed by Du Guangting, belongs to the Tang liturgical tradition of the *355 Taishang dongyuan shenzhou jing* (see also *526 Taishang dongyuan sanmei shenzhou zhai qingtan xingdao yi* and *527 Taishang dongyuan sanmei shenzhou zhai shifang chanyi*). The hymns (*song* 頌) for the Ten Directions of this ritual (2a to end) are indeed those (apart from some variations) in which juan 15 of the Tang version of the *Shenzhou jing* 神咒經 "Buxu jiekao 步虛解考" [Pacing the Void to Avoid Punishment] mainly consisted (2a–10a). These hymns are, themselves, likely revisions of ancient hymns found in juan 3 (2a, 3b, 5b, 8a, 9b, and 10a) of the original (fifth century) *Shenzhou jing*.

The fact that Du signed independent editions of this *Shenzhou jing* penitential ritual (see also *527 Shifang chanyi*) testifies to his personal interest in perpetuating this liturgical tradition—during the first decades of the tenth century, he also edited and prefaced the *Daozang* edition of the *Shenzhou jing* in its extended version of twenty juan—and to the undeniable importance of this sui generis tradition during the Tang dynasty. This ritual was performed by the masters of the *Shenzhou jing* 神咒經師 (*445 Dongxuan lingbao sanshi minghui xingzhuang juguan fangsuo wen* 3a), also called masters of the Law of the Great Religion of the *Samādhi* and the Divine Incantations of the Abyss (*1125 Dongxuan lingbao sandong fengdao kejie yingshi* 5.3b), who formed an order within the sacerdotal Taoist system of the Tang dynasty (cf. *1237 Sandong xiudao yi* 8b; *1125 Kejie Yingshi;* Schipper, "Taoist ordination ranks").

Compared to the version found in *Shenzhou jing* 15, Du Guangting's "new" liturgy shows a concern for systematization and conformity with current religious tastes. No mention is made of the archaic Pacing the Void rites. The mediumistic, spoken aspect of juan 15 of the *Shenzhou jing,* with the stereotyped formula "the Tao says" (*Tao yan* 道言), is almost completely absent (except for one example: 2b).

The ritual is intended for a family to cure illnesses, to expel demons, avoid natural calamities, and so on. Proselytism, which had been at the core of the therapeutic and liturgical performances of the masters of the *Shenzhou jing* in the early stages of the movement, is still alive: families are encouraged to receive the sacred book (4a.7), that is, to become initiated. Rites of confession are performed by the participants in the ten directions; the *Shenzhou jing* and the hymns and incantations are recited.

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Christine Mollier

Taishang dongyuan sanmei shenzhou zhai qingdan xingdao yi
太上洞淵三昧神咒齋清旦行道儀
8 fols.
Edited by DU GUANGTING 杜光庭 (850–933)?
526 (fasc. 294)

"Morning Audience for the Retreat of the Divine Incantations of the *Samādhi* and the Abyssal Caverns [Revealed] by the Most High." This is the Morning Audience ritual of the liturgy of the Dongyuan shenzhou order. The preceding text *(525 Taishang dongyuan sanmei shenzhou zhai chanxie yi)* as well as the next one *(527 Taishang dongyuan sanmei shenzhou zhai shifang chanyi)* equally belong to this service. These three rituals do not form a complete set. Not only those for the Noon and Evening Audiences are missing (see note on page 1a), but probably others as well. There are no fundamental reasons against the attribution to DU GUANGTING; the claim "edited by Du," however, is also found in a number of texts of obviously later date.

The officiant is identified as a Great Ritual Master of the Three Caverns who, on this occasion, "respectfully performs the rites of the Retreat of Great *Samādhi* and Divine Spells" (page 2a). The purpose of the service is clearly of a healing and exorcistic nature. The invocation of divine helper spirits (pages 6a to 7b) is based on the liturgy of the Heavenly Master school (*Santian fashi Zhengyi kepin* 三天法師正一科品).

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Taishang dongyuan sanmei shenzhou zhai shifang chanyi
太上洞淵三昧神咒齋十方懺儀
10 fols.
By DU GUANGTING 杜光庭 (850–933)?
527 (fasc. 294)

"Ritual of Confession to the Ten Directions for the Retreat of the Divine Incantations of the *Samādhi* and the Abyssal Caverns [revealed] by the Most High." This work forms part of DU GUANGTING's "new" liturgy of *335 Taishang dongyuan shenzhou jing*. It is closely linked, indeed complementary, to *525 Taishang dongyuan sanmei shenzhou zhai chanxie yi*. Both of these rituals of confession are signed by Du and consist mainly in the same hymns to the Ten Directions found in juan 15 of the Tang *Shenzhou jing* (see *525 Chanxie yi*).

Christine Mollier

Taishang dongyuan sanmei dixin guangming zhengyin taiji ziwei fumo zhigui zhengjiu edao jifu jixiang shenzhou 太上洞淵三昧帝心光明正印太極紫微伏魔制鬼拯救惡道集福吉祥神咒
5 fols.
Tang (618–907)?
386 (fasc. 182)

"Spell of Auspicious and Exorcistic Power, of the Luminous Heart Seal of *Samādhi*, from the Dongyuan Tradition." This longest of all the titles in the *Daozang* introduces a strange spell composed of long and incomprehensible phrases (a standard length is twenty-five characters) that all end in the refrain "*jixiang yin tan chijun* 吉祥音檀熾鈞," meaning approximately: "auspicious sounds! resounding clappers!" The present text, which might be a fragment of a lost work (an isolated subtitle appears on 2a), is unlike any known text of the Dongyuan tradition.

Kristofer Schipper

Taishang dongyuan beidi tianpeng huming xiaozai shenzhou miaojing
太上洞淵北帝天蓬護命消災神咒妙經
7 fols.
Late Tang (618–907)?
53 (fasc. 29)

"Marvelous Book of Divine Incantations of Tianpeng, for Protecting Life and Abolishing Disasters, a Most High Dongyuan Canon Spoken by the Emperor of the North." This is an eschatological scripture that advocates the practice of the rites of the Emperor of the North. The method of the Emperor of the North for killing demons (*Beidi shagui zhi fa* 北帝煞鬼之法) is found, among other minor rites, in *1016 Zhen'gao* 10.10a–11b (cf. also *1016 Zhen'gao* 15.1a–4b) and in *421 Dengzhen yinjue* 2.11a–13b. The same rite appears in *140 Shangqing wozhong jue* 2.17a–18b, but under the title "Method of the Emperor of the North." The rite consists mainly in calling out the names of the Six Heavenly Palaces of Fengdu in order to marshal the demon-killing armies (the titles here are different from those given in the above-quoted texts), as well as in reciting the famous Tianpeng Incantation (see *1016 Zhen'gao* 10.10b–11a). According to TAO HONGJING's commentary (*1016 Zhen'gao* 11b), this method was revealed to YANG XI. It may well be, however, that the method originally belonged to an older and independent liturgical tradition (compare *49 Dongzhen taiji beidi ziwei shenzhou miaojing*) that also continued to exist in later times (see *1412 Taishang yuanshi tianzun shuo beidi fumo shenzhou miaojing*) and that was related to eschatological expectations and beliefs.

The present text indeed reveals a marked apocalyptic background. According to the words of the Heavenly Worthy of Primordial Beginning, traditional virtues have

completely disappeared; bandits and demons, wild animals and natural calamities injure and kill people. The number of victims of the exactions by officials are increasing. The mingling of the living with the dead and the spread of the forces of the demons of the Six Heavens are the cause of the appearance of the Three Catastrophes (*sanzai* 三災) and the impending end of the kalpa. Only *zhai* 齋 Retreats and the recitation of the names of the heavenly palaces and gates, as well as of the Tianpeng Incantation, can save the faithful.

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Christine Mollier

Taishang dongyuan ciwen shenzhou miaojing 太上洞淵辭瘟神咒妙經
2 fols.
Tang (618–907)
54 (fasc. 29)

"Marvelous Scripture of Divine Incantations of the Abyssal Caverns, [Pronounced by] the Most High for Avoiding Epidemics." This text advocates the practice of short Retreat rituals to save the sick. It was joined to three other short scriptures in the same juan of the Ming canon. Like the other three, this work dates from the Tang period.

The text describes how the Heavenly Worthy of Primordial Beginning revealed this scripture in the Supreme Yang Palace (Shangyang gong 上陽宮) to the Heavenly Worthy of the Abyssal Caverns, Dongyuan tianzun 洞淵天尊, for the purpose of saving people from devastating illnesses. These calamities are due to the perverted hearts of human beings who do not respect the Three Treasures. Their names are noted down by the emissaries of the Five Emperors (*wudi* 五帝) and other divine authorities. In retribution for sins, these gods send epidemics and disasters, not only to humans but also to domestic animals, causing them to fall ill. To be released and to have one's name erased from the registers, families should establish sacred areas (*daochang* 道場) and practice Retreats, reciting this scripture and offering incense.

Christine Mollier

2.B.6.b The *Shengxuan neijiao jing*

Taishang dongxuan lingbao xuanjie shouhui zhongzui baohu jing
太上洞玄靈寶宣戒首悔衆罪保護經
3 juan (the first juan is missing)
Tang (618–907)
460 (fasc. 203)

"Scripture of Protection for the Proclamation of the Commandments and the Confession of All Sins." This scripture presents itself as a complement to the *Shengxuan jing* 昇玄經 (see *1122 Taishang lingbao shengxuan neijiao jing zhonghe pin shuyi shu*). It was to be transmitted to those who had already received the former scripture, as well as a (votive) Writ in Seventy-two Characters (*Fangsu qishier zi* 方素七十二字) and the Supreme Great Register (*Wushang dalu* 無上大籙; 3.11a). Since these two related documents are already mentioned in the *Shengxuan jing* itself (see WSBY 34.19a), we may conclude that the present work is later. Everything points to a date in the Tang dynasty. There are references to the calender of periodic Retreats (2.2b), to the Tang administrative system (2.3b), and to Taoists living in hermitages (3.10b).

The scripture originally comprised three juan, of which the first is lost. The second juan contains the text of five confessions for the benefit of "male and female officers" (*nannü guan* 男女官; 3b), donors (*shizhu* 施主; 5b), officiants (*chen* 臣; 7a), patrons (*zhaizhu* 齋主; 8b), and all the souls in hell (10b). These confessions should be performed according to the Lingbao rites (*Lingbao zhaifa* 靈寶齋法), as the Taishang daojun 太上道君 declares to the Heavenly Master Daoling 天師道陵 (3a).

In the third juan, Taishang daojun explains to the Heavenly Master that confession procures the salvation of the living and the dead, as it eliminates the faults that otherwise would be reported to Heaven by the censors (*siguo zhi shen* 伺過之神; 8a) who live in each person's body. Lay people are therefore advised to invite a Master of the Scriptures (*jingshi* 經師) to come to their house and recite these Writs of the Confessions of the Ascent to Mystery (*Shengxuan huiguo zhi wen* 昇玄悔過之文) six times a day for a duration of either one day or three consecutive days (10a). At the end of the text there is a ritual for its transmission, by a Ritual Master of the Ascent to Mystery (*Shengxuan fashi* 昇玄法師; compare *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4.8a): the Ultimate Contract of the Supreme Interior Teaching That Leads to Heaven (*Neijiao wushang dengtian biquan* 內教無上登天畢券; 10a).

John Lagerwey

2.B.7 Lingbao

2.B.7.a Scriptures

The Lingbao scriptures constitute the most voluminous part of Taoist texts of the Sui (581–618) and Tang (618–907) periods. The reason for this great number of texts may be sought in the development of monastic Taoism during the late Six Dynasties period. The history of this development has yet to be written, but it seems certain that it was mostly sponsored by governments and the ruling classes (see Schipper, "Le monachisme taoïste"), inasmuch as the monastic communities were modeled on the Buddhist *saṅgha*. From the beginning, Lingbao scriptures and liturgies had been subject to Buddhist influence. This canon, therefore, naturally came to occupy a central position in monastic Taoism. In addition, Buddhism was gaining an important foothold in popular devotion during the same period.

The interpenetration of Buddhism and Taoism accentuated the rivalry between the two. Their mutual antagonism is reflected in the famous debates, often sponsored by the emperor himself, between Buddhist and Taoist scholars in the late sixth and early seventh centuries. These debates, in turn, must have provided an incentive for the composition of the large doctrinal treatises brought together below in part 2.B.7.a.1.

These scriptures present themselves as superior teachings with respect to the original Lingbao texts. A related characteristic is the fact that they are obviously very much influenced by Buddhism, and specifically by its great sūtras such as the *Miaofa lianhua jing*, the *Dabo niepan jing*, and the *Weimojie suoshuo jing*. Taking the form of doctrinal treatises, these scriptures discuss all aspects of Buddho-Taoist thought and institutions. Although they observe the classical form of the revealed scripture, their authors were often well-known clerics. As Wu Chi-yu's pioneering study of the *Benji jing* 本際經 has shown, Liu Jinxi 劉進喜 and Li Zhongqing 李仲卿, the authors of this "Taoist sūtra," were famous monks living in the capital. Li Zhongqing participated in the debates at the imperial academy in the presence of Emperor Tang Gaozu himself (Wu Chi-yu, *Pen-tsi king*, 11–14).

These texts must have been extremely popular during the Sui and early Tang periods, given the presence of numerous copies found among the Dunhuang manuscripts. No less than eighty-one manuscripts of the *Benji jing* have been retrieved at Dunhuang (see Wu Chi-yu, *Pen-tsi king*, 1). This scripture originally comprised ten juan, of which only two survive in the Ming *Daozang* (see *336 Taishang dongxuan lingbao yebao yinyuan jing*).

The same period saw the development of a genre of texts that constitute the opposite of the large treatises: the short doctrinal and prophylactic texts here assembled in part 2.B.7.a.3. The main characteristic of these miniature *jing* 經, some only ten or so lines long, is that they were manifestly written for lay people, to be constantly recited or even worn on the body as amulets. Some of the most famous popular Taoist texts belong in this group, first of all *620 Taishang laojun shuo chang qingjing miaojing*, but also *19 Taishang shengxuan xiaozai huming miaojing* and *65 Taishang zhenyi bao fumu enzhong jing*. Many of these short texts were engraved in stone. The Dunhuang manuscripts contain numerous copies. A number of commentaries were written on these texts in later times (see part 3.A.1.e). The fact that these and a number of other scriptures in this chapter do not bear the epithet *Lingbao* in their titles, but are instead considered as revealed by Taishang laojun 太上老君, might indicate that they do not belong here but should be classified instead among the Taixuan diviision. Indeed, as can be gathered from *1430 Daozang quejing mulu* 1.16b–18b, the Yuan *Daozang* classified them thus. There are, however, two reasons that this example has not been followed here. First, we have no evidence that texts such as *620 Taishang laojun shuo chang qingjing miaojing* were indeed included in the Taixuan division during Tang times; the available information indicates, on the contrary, that this was not the case. Second, the text itself, by claiming its transmission by Ge Xuan, squarely places the work in the Lingbao tradition.

Between the two extremes—the long doctrinal treatises and the short "essentials of the Tao" (*daoyao* 道要), we have a large number of scriptures of medium length, here assembled in part 2.B.7.a.2. These texts might be subdivided again into several groups. The first group represents texts that continue the tradition of the *jing* 經 (scriptures) of the Six Dynasties period. These *jing* discuss general doctrinal issues and religious practices. Another group of texts concerns more specifically the liturgical practice of the Sui and Tang periods, especially the masses for the repose of the dead, the services for redeeming the souls in hell, and the fasts to be observed at periodical intervals by clerics and laymen alike: the Six Yearly Months of Fast and the Ten Monthly Days of Fast (*liuzhai shizhi* 六齋十直). Some *jing*, such as *662 Taishang laojun shuo bao fumu enzhong jing* and *647 Taishang shuo zhuanlun wudao suming yinyuan jing*, are direct adaptations of Buddhist sūtras, whereas other scriptures, such as *650 Taishang laojun changsheng yisuan miaojing*, have in turn been adapted as Buddhist texts.

The late Tang period saw the development of the first local schools of the Lingbao tradition. One of these schools, linked to the cult of the patriarch Xu Xun (Xu Jingyang 許旌陽) and known as the Way of Filial Piety (*xiaodao* 孝道), is well known through hagiography (see Schipper, "Taoist ritual and local cults"). One *xiaodao* scripture of the Tang period has been preserved in no less than three different versions (*66 Yuanshi dongzhen cishan xiaozi baoen chengdao jing*, *380 Dongxuan lingbao daoyao jing*, and *1112 Taishang dongxuan lingbao baxian wang jiaojie jing*), a fact that demonstrates the great popularity of the movement.

2.B.7.a.1 The Long Treatises

Taishang dongxuan lingbao yebao yinyuan jing 太上洞玄靈寶業報因緣經

10 juan

Sui (581–618) or early Tang (618–907)

336 (fasc. 174–175)

"Scripture of the Most High from the Dongxuan Lingbao Canon Regarding Retribution and Karmic Causes." The original title of this text (*Taishang yebao yinyuan jing;* see 10.10a and Dunhuang manuscript Pelliot 2387) did not include the classificatory terms *dongxuan lingbao*. The Most High Lord of the Way is the disciple of the Heavenly Worthy of Primordial Beginning (4.6b) and the author of this text, which is composed of his responses to the questions of the zhenren of Universal Salvation (Puji zhenren 普濟眞人).

Among the twenty-one manuscripts of various parts of this text found at Dunhuang (Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen,* 85–100), only juan 2 and 10 are not represented. A comparison with the present text shows that a passage in 6.7a concerning the "hanging of images" (i.e., paintings) was apparently not in the original text (see Ōfuchi, *Mokurokuhen,* 92). One of the Dunhuang manuscripts (Ōfuchi, *Mokurokuhen,* 96) is dated 753. Ōfuchi situates two others (page 94) toward the beginning of the seventh century. A much abbreviated, but essentially accurate citation of 7.1a–3b may be found in *1123 Yiqie daojing yinyi miaomen youqi* 9b–10a.

In an article on *1125 Dongxuan lingbao sandong fengdao kejie yingshi*, a book that cites the present text simply as "the scripture," Yoshioka, responding to criticisms of Ōfuchi and Akizuki, defends a date between 530 and 550 for the production of both texts (Yoshioka Yoshitoyo, "Sandō hōdō kakai gihan," 41–42, 53–85). The *Yebao jing* is indeed quoted in a text that dates to the early Tang (Ōfuchi Ninji, *Dōkyōshi no kenkyū,* 227–29). On the other hand, it recommends the "release of living animals" (*fangsheng* 放生, 6.5b, 9.2b), a practice thought to have been introduced only by Zhi Yi 智顗 (538–598).

The *Yebao jing* is divided into twenty-seven sections, probably in order to correspond to the twenty-seven grades in the hierarchy of heavenly disciples of the scriptures of the Three Caverns (10.4a; see SDZN 7.22b, quoting Song Wenming). At the outset, the entire universe having been illumined by the light of the Heavenly Worthy of Compassionate Countenance (*ciyan tianzun* 慈顏天尊), the readers are invited to contemplate the heavens. They see first the celestial assembly discussing the Unique Vehicle (*yicheng* 一乘; 1.2a), then a land whose king sets an example for his subjects by "alienating his person [*sheshen* 捨身] and giving liberally in order to find the true Way" (1.3a). Next readers see a land where, on the contrary, an evil king goes so far as to kill the very "body of the Law" (*fashen* 法身: *dharmakya*) of monks (1.10a).

Finally, readers visualize the punishments inflicted on evil persons either in hell or by means of reincarnation.

This first section sets the tone for all that follows: moral and social hierarchies are identical, and the search for the Unique Vehicle, preached by monks through public exegesis (*jiangjing* 講經)—the greatest of all sources of merit (7.7b)—becomes a matter of state concern. The goal is to "take the teaching of the books of the Three Caverns and to use whatever means are expedient (*shanqiao fangbian* 善巧方便: *upāya-kauśalya*) to convince and induce all beings to embody and understand the orthodox Way and to enter the Unique Vehicle" (5.11b; compare 9.16a).

In his great synthetic undertaking, the author of the *Yebao jing* wrote what appears to be the first description of the moral and ritual system of monastic and state-sponsored Taoism that was to play so important a role in the Tang. In this context, we may note his description, thenceforth standard, of the calendar (4.7a–11a), of the nine types of Retreat (5.3b–4b; see also *1138 Wushang biyao* 49–57), of the Five Meritorious Acts (6.12a–13a: making statues, copying sacred texts, founding religious institutions, performing rituals, and undertaking acts of charity), of the rituals to be performed every seventh day up to and including the forty-ninth day after the death of a parent (8.5b–7a), and of the Grand Offering of the Capital of Mystery (9.1b–11a).

The Unique Vehicle contains not only the great method of the Three Caverns (2.4b) and the Retreats described in the thirty-six sections of these scriptures (4.6b; compare 10.4a), but also the scriptural method revealed at Jinming shan 金明山; the present book; the *Shengxuan jing* 昇玄經; and the "seven thousand fu and charts and four thousand divine formulas" (6.1b, 3a). Among the nine types of Retreat mentioned above, we find the exorcistic Retreat known as the Divine Formulas for the Expulsion of Epidemics and Sweeping Away Perverse Spirits (5.4b). In general, it is clear that the present text aims, in the first place, to explain and to prove—hence the "exemplary tales" that often follow the explanations of practices (e.g., 5.9b, 14a, 6.1b)—as well as to be all-inclusive. The zhenren of Universal Salvation, after receiving the simple method (*jianyao zhi fa* 簡要之法) of the Grand Offering (9.10b), states that "even the Unique Vehicle is difficult to enter"; he therefore asks the Lord of the Way to reveal to him a summary of the simple method (*jianyao zhi li* 簡要之理; 9.14b). The Lord of the Way explains to the zhenren the Twenty-four Gates by which all may gain access to salvation (see *183 Taiji zhenren shuo ershisi men jie jing*).

The zhenren, however, desires something still simpler, and the Lord of the Way therefore explains to him how at once to reduce everything that is "without appearance" (*wuxiang* 無相: *alakṣaṇa*) to the Unique Vehicle and to destroy all that "has an appearance" (*youxiang* 有相: *salakṣaṇa*) in order to "equalize the ten thousand methods" (9.16a). In conclusion, the Lord of the Way recounts how, through the ages, he has assumed all manner of forms and names, from Yuanshi 元始 to Xuhuang 虛皇

(10.7a), as well as those of a Confucian (Ruzong 儒宗; 8a) and of Guanshiyin 觀世音 (9a). Since all things derive from the Most High, it is enough to "express spontaneously the good intention to come before me" to make confession for one's sins to be pardoned (3.1b). A single thought can cleanse entirely one's "shining mirror" and enable one to recover the "lost true nature," that is, the nature that was "originally calm and pure," the "Tao-nature" innate in everyone (3.14a–b, 7.7b).

The *Yebao jing* is thus a synthesis of Buddhist and Taoist elements, the latter deriving primarily from the Lingbao scriptures. The *Ayu wang jing* 阿育王經, translated in 512, is the likely source of the practice of the "alienation of one's person," performed for the first time by the Liang emperor Wudi in 528 (Kenneth Ch'en, *Buddhism in China*, 125). The vow to be reborn in the Pure Land (*jingtu* 淨土; 5.9b) recalls that of Huiyuan 慧遠 (344–416). Above all, however, the *Dabo niepan jing*, translated in 421, and the *Miaofa lianhua jing*, translated in 406, seem to have influenced our text: to the former may be attributed the idea of the original purity of human nature, a reflection of the *Tathāgata-garbha* theory, and to the latter both the mention of Guanshiyin and the idea of a Unique Vehicle (see Kenneth Ch'en, *Buddhism in China*, 117, 307).

These two texts are among the most popular of Buddhist sūtras. Nonetheless, it is possible that the *Yebao jing*'s use of them derives from the Buddhist schools of the period. The descriptions of decadence that appear before the presentation of the method for saving and protecting (*jiuhu zhi fa* 救護之法; 6.3b) and the ritual prescriptions (*kejie* 科戒) of *Laozi* (10.5a) suggest the influence of Xinxing 信行 (540–594; see Kenneth Ch'en, *Buddhism in China*, 297–99). The emphasis placed on simple methods—that to "save and protect" consists in the invocation of the Heavenly Worthies Who Save from Distress in the Ten Directions (6.4a)—recalls the practices preached by the propagators of Pure Land doctrine in the sixth and seventh centuries (see Kenneth Ch'en, *Buddhism in China*, 343–46). The Lotus Sūtra, finally, with its theory of the Unique Vehicle, became the supreme sūtra of the Tiantai school founded by Zhi Yi. Assuming that such influences indeed underlie the *Yebao jing*, a late sixth or early seventh century date could be assigned to it.

John Lagerwey

Taixuan zhenyi benji miaojing 太玄眞一本際妙經

18 fols.

Early seventh century

1111 (fasc. 758)

"Book of the Original Term of the True One." This text constitutes the second juan of the original *Taixuan zhenyi benji miaojing* (abbreviated *Benji jing* 本際經) in ten juan, which is no longer extant as an integral text. Wu Chi-yu reassembled it as far as possible from numerous Dunhuang manuscripts (for its textual history, see his *Pen-tsi king*, 15–24). Only juan 2 and 9 are extant in the *Daozang* (see also *59 Yuanshi dongzhen jueyi jing* and *329 Taishang dongxuan lingbao kaiyan bimi zang jing*).

The work dates from the early seventh century. According to *Zhenzheng lun* 3.569c, the first five juan were written by the Taoist Liu Jinxi 劉進喜 of the Sui dynasty (581–618). Li Zhongqing 李仲卿 enlarged the work to ten juan. According to the biographical information Wu Chi-yu gathered on both authors, they lived sometime between 560 and 640 (Wu Chi-yu, *Pen-tsi king*, 11–14). The earliest quotation from the *Benji jing* is found in *Bianzheng lun* (T 2110) 8.544a–b. This work was probably completed in 629.

The term *benji* 本際 (original terminus, fundamental origin) is nowhere explained in the extant parts of the work. In Buddhist scriptures, from which Liu Jinxi presumably borrowed the term, it denotes the origins of suffering and of the cycle of transmigration, namely, ignorance and desire (Wu Chi-yu, *Pen-tsi king*, 5–10). According to our text, suffering (*fannao bing* 煩惱病) can be healed by the medicine of wisdom (*zhihui yao* 智慧藥) engendered by this scripture (10a–b).

The *Benji jing* is, on the whole, a theoretical work that has to be seen in the context of the Buddho-Taoist debates of the period, in which the two authors themselves participated (Wu Chi-yu, *Pen-tsi king*, 12–14). Basic questions concerning Taoism are discussed here, or are answered by the Heavenly Worthy of Primordial Beginning and other gods, using numerous terms and concepts borrowed from Buddhism and the dialectical logic of Mādhyamika teaching (for instance, 6b; 13b).

In this second juan, the Heavenly Worthy enumerates twelve distinctive marks (*yin* 印) by which the true doctrine differs from false teachings (5b–7a), expounds ten ways of conduct as the prerequisite for the correct insight (*zhengguan* 正觀; 7b–8a; 11a–16a), and gives explanations about his real body (*zhenshen* 眞身) and its manifestations (*yingshen* 應身; 3a; 16b).

A list of textual differences between our edition and various Dunhuang manuscripts—mostly fragments, the earliest of which (Stein 3135) dates from 678—is provided by Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen*, 133–41. A commentary to this juan of the *Benji jing* has come down to us as a fragment (Pelliot 3027).

For an explanation of the subtitle "Fushu pin 付囑品" (Injunctions) of the present second juan, see the next article concerning *59 Yuanshi dongzhen jueyi jing*.

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Hans-Hermann Schmidt

Yuanshi dongzhen jueyi jing 元始洞眞決疑經

17 fols.

Early seventh century

59 (fasc. 31)

"Dongzhen Scripture for Resolving Doubts [Spoken] by [the Heavenly Worthy of] the Primordial Beginning." This text corresponds to juan 2 of the *Benji jing* 本際經 and is thus essentially the same as *1111 Taixuan zhenyi benji miaojing*. It contains, however, more textual variants and is corrupt in two places: 12a–13a (printing block *xiuwu* 宿五, 10) is merely a repetition of 8b–9b (printing block *xiuwu*, 7); 17a has a number of lacunae (see *1111 Benji miaojing* 17a).

The present title, "Scripture for Resolving Doubts," is derived from the contents: on the one hand, the Heavenly Worthy of Primordial Beginning himself resolves doubts by answering the questions put to him (1b, 16a–b); on the other hand, just before "entering mystery" (*shengxuan rumiao* 昇玄入妙; 3a), he entrusts the Lord of the Tao with the task (hence the subtitle "*fushu pin* 付囑品" given to this juan in *1111 Benji miaojing*) of dispersing doubts, and Xu Laile 徐來勒 is assigned to help him disseminate the teaching (3b, 4b–5a).

This title was already current in the eighth century, as our text is quoted as *Taishang jueyi jing* 太上決疑經, for instance, in *1123 Yiqie daojing yinyi miaomen youqi* 12a and *Chuxue ji* 23.553.

Hans-Hermann Schmidt

Taishang dongxuan lingbao kaiyan bimi zang jing
太上洞玄靈寶開演祕密藏經

15 fols.

Early seventh century

329 (fasc. 167)

"Lingbao Scripture that Opens the Treasury of Secrets." This scripture corresponds to the ninth juan of the *Benji jing* 本際經 (see the article on *1111 Taixuan zhenyi benji miaojing*). The alternative title comes from the text itself, where it is also explained.

In keeping with the remainder of the *Benji jing*, this juan treats philosophical and theological themes. In reply to Taiwei dijun's 太微帝君 question about the bodily characteristics of the Heavenly Worthies of the Ten Directions of space, Taishang daojun 太上道君 expounds different concepts, distinguishing, on the one hand, between the immaterial body without shape (*daoshen* 道身) and the physical body (*shengshen* 生身), and, on the other hand, between the original body (*benshen* 本身)—a primordial condition unperturbed by affliction that is equated with the Tao-nature (*daoxing* 道性; 3a)—and the manifest body (*jishen* 跡身). Farther on, he elucidates the concept of differentiated teaching (*biejiao* 別教) and explains that he teaches according to the understanding of the masses in two halves or extremes that finally lead to the middle path and the correct insight (*zhengguan* 正觀; 9a–10b). Thus the Most High Lord of the Tao has opened the treasury of the secrets of body, mouth (differentiated teaching), and heart (correct insight; 12b–13b). After tracing the line of oral transmission of the text from Taidi 太帝 to himself, Taishang daojun concludes by calling upon Taiwei dijun to write down and transmit this text.

Hans-Hermann Schmidt

Taishang miaofa benxiang jing 太上妙法本相經

3 juan

Sui (581–618) or early Tang (618–907)

1131 (fasc. 764–765)

"Scripture on the Origin and Appearance of the Wonderful Law." A note at the beginning of this text states that it is "incomplete." Indeed, even its title cannot be understood without reference to *319 Dongxuan lingbao benxiang yundu jieqi jing* 9a, where *ben* 本 (origin) refers to the beginnings of the luminous teachings of Taoism (*daojiao* 道教), and *xiang* 相 (appearance) designates the "powerful appearance [*weixiang* 威相] of the methods of the Tao [*daofa* 道法]" that are revealed in the Three Worlds for the salvation of all beings (compare our text 1.17b).

The two *Benxiang* scriptures—*319 Jieqi jing* and the present text—must have originally belonged to the same work. Not only do both belong to the catechetical genre using questions and responses, they also use the same curious formula for introducing questions, "I have received your gracious response; allow me to request further answers" (*319 Jieqi jing* 14a; *1131 Benxiang jing* 1.7a). In addition to their common use of vocabulary typical of the voluminous Taoist sūtras of the seventh century (*heyi gu* 何以故, *suoyi zhe he* 所以者何, *biru* 譬如) they also share references to the ten immortals (*319 Jieqi jing* 7b; *1131 Benxiang jing* 1.14b) and to Kunlun (*319 Jieqi jing* 10b–12a; *1131 Benxiang jing* 3.6a–b).

Among the twelve manuscripts of a *Benxiang jing* found at Dunhuang (Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen*, 295–304), the first four, all untitled fragments, correspond to parts of juan 1 and 3 of the present text. Two other manuscripts mention the names of sections (*pin* 品) 5 and 21. Pelliot 2388 identifies itself as juan 23 of the *Taishang miaofa benxiang jing* (*juan* 卷 is undoubtedly an error for *pin* 品). Part of Pelliot 3091 corresponds to a citation in YJQQ 7.11a–b of a *Benxiang jing* (*319 Jieqi jing* 1b–2a closely resembles this passage, but it is impossible to decide which of the two passages preceded the other).

Among the many citations of a *Benxiang jing* in *463 Yaoxiu keyi jielü chao* only three are found, and these only partially, in the present text: 12.12b, 12.8b, and 1.3a–b in *463 Jielü chao* correspond to 1.14a, 2.8a–b, and 1.2a in *1131 Benxiang jing*, respectively. The

last passage is also found in Pelliot 2357. Of a total of seven variants, all three texts differ twice, the present manuscript is in agreement once with *463 Jielü chao* and once with *1131 Benxiang jing*, and the latter two agree three times. One of the citations in the *463 Jielü chao* (10.7b–8a) contains remarks against the venality of libationers (*jijiu* 祭酒) that seem to be in contradiction with what is said in the present text concerning Taoists who "live at home." The style of all other citations in the *463 Jielü chao* differs greatly from that of our text.

Neither this text nor *319 Jieqi jing* contain any of the numerous citations of a *Benxiang jing* in *1132 Shangqing dao leishi xiang*. A passage quoted in 3.5a–b and attributed to *Benxiang jing* section 11, however, includes a list of texts close to that at *319 Jieqi jing* 5b–6a. Other citations refer to *Benxiang jing* sections 1 to 20.

If, finally, we consider the relationship between the two texts in the *Daozang*, the Dunhuang fragments, and related citations in the *Xiaodao lun* (see article on *319 Jieqi jing*), it is clear that the present text is indeed incomplete and presumably the product of modifications of a sixth-century *Benxiang jing*. As an example of such changes we may note that the present text invariably writes *tianzun* 天尊 (Heavenly Worthy) where Pelliot 2396 (lines 70, 85, and 87) has Jinglao 靜老. This modification in the present text is especially clear in view of the fact that a Jinglao tianzun appears in Stein 2122 (Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen*, 302, 304) and in a citation of the *Benxiang jing* in *1132 Leishi xiang* 4.1b (note that Jinglao is preserved once in *1131 Benxiang jing* 3.6b6, corresponding to Pelliot 2396, line 100, which reads Jingxuan 靜玄).

The main aim of the present text is to define Taoist practice, for "the zhenren is interested only in practice, not names" (2.7b; compare 3.4b, 11a): "He who neither speaks nor names embodies Emptiness" (2.1b); "to practice Emptiness is to honor one's mother, to follow the Tao is to revere one's father. . . . They are my original parents" (3.9b). To achieve the Tao, which is "truth and purity" (1.1b), one must have both knowledge and willpower, for they who lack them are like animals: "They know their mother, but not their father" (2.6b). Knowledge seems to refer primarily to knowledge of the inevitability of karmic retribution. Willpower is required to purify the three sources of bad karma, for "bad fortune does not come of its own; it is the actions of the body, the mouth, and the heart that bring it about" (1.2a).

Successful practice also depends on finding a good master and steering clear of *waidao* 外道. "An enlightened master," we read, "is the gate of the Tao"; he is "the father and mother of a Taoist" (1.13b, 3.8a). The term *waidao* refers at once to "foreign" and "materialistic" ways. Those who adhere to *waidao* "see everything upside down: they begin their teaching with Plenitude and so give illicit pleasure to the crowd" (2.1b). All of juan 3 is devoted to an argument aimed at convincing a certain "mother of the desert" (*yemu* 野母)—together with her accomplices, all of whom have the names of barbarians or wild animals—to forego her excessively materialistic understanding of life, causality, and salvation.

John Lagerwey

Taishang dadao yuqing jing 太上大道玉清經

10 juan

Eighth century

1312 (fasc. 1022–1024)

"Scripture of Jade Purity of the Great Tao of the Most High." This scripture is at once a polemical anti-Buddhist text and a synthesis of the Taoist literature of the Six Dynasties. *Yuqing* 玉清 (Jade Purity) does not refer any longer to the highest heaven, it is but the heaven of the Palace of the Clouds where dwell the Heavenly Worthies of Great Compassion (2.17a, 10.1b–2a) and of the Gold Portal (2.12a; compare 1.27a), as well as the Supremely Great Tao (8.14b) and various zhenren in the service of the higher gods. These zhenren are Baoguang 寶光, whose birth myth recalls that of Laozi (7.1a–b); Tongxuan 通玄, who describes the Way for the kings of the foreign countries who have come to the world of the Great Tang 大唐世界 (8.1b, 3b); Mengwei 盟威, who would appear to be Zhang Daoling 張道陵, as he is associated with the revelation of the rituals (*weiyi* 威儀) of the Way of the Orthodox One (9.1b, 2b). This zhenren is also linked to the Way of Filial Piety (*xiaodao* 孝道; 9.10a; see also 9.5b). The zhenren Zhonghe 中和 visits Heaven on the days of the Three Principles (*sanyuan* 三元)—the seventh or the fifteenth day of the first, seventh, and tenth months. These visits are the occasion for final explanations of the Way of Compassion (*cibei dao* 慈悲道; 10.1a–2a).

These divine beings together save humanity by their "expedient means [*fangbian li* 方便力] of great compassion" (2.4b), that is, by the preaching of books such as this one, by the invention of methods of all kinds (1.12b ff.), by the proclamation of rules of conduct (*jieke* 戒科; 1.33a; see also 1.27a), and so on. But if this world of infinite adaptation to the needs of suffering creatures also includes a "teaching without words" (3.25a; compare 4.10b), it is inferior to the Heaven of the Great Net, where the adept can visit (*ye* 謁) the Primordial Worthy (Yuanzun 元尊) and where he or she must "communicate with the spirit" (*yi shen jiao* 以神交; 6.7b). Higher still, the adept encounters the Heavenly Worthy of the Void (Xuwu tianzun 虛無天尊). Then the adept enters the domain of the Way of Silence of the Most High (*Taishang mingji daojing* 太上冥寂道境), where there are "neither visits nor words." Finally, he or she reaches the domain of the Way of Great Space (*Taixu daojing* 太虛道境), "where there is nothing to see." And yet, the Heavenly Worthy of the Great Peace (Taiping tianzun 太平天尊)

seems to dwell there. Moreover, the Way of Great Peace (*Taiping dao* 太平道) (8.3b) is the omnipresent ideal at all levels of the universe: the empire, for example, "now" lives in such a time (1.4b; compare 2.8a, 4.16b, 7.12b, etc.).

In this world at peace, the obsession with classifications has ceased: the spiritual is now identical with the social hierarchy (see especially 1.3b, 7b, 8b, 21b), and it seems now less urgent to divide Taoist books into Three Caverns—the term is used but twice (9.21a, 10.22b)—than to affirm that all such texts belong to the "Way of life" (*shengdao* 生道) that makes it possible to "extirpate the qi of death" (9.16a). The author is nonetheless well acquainted with earlier Taoist writings: he not only mentions the Ways of Great Peace and of the Orthodox One, but also either mentions or uses *1364 Shangqing dongzhen zhihui guanshen dajie wen* (1.31b), the *Kongdong ziran lingzhang* 空洞自然靈章 (4.26a), the thirty-nine Stanzas of *6 Shangqing dadong zhenjing* (4.15b, 10.11b), and the thirty-two heavens of *97 Taishang lingbao zhutian neiyin ziran yuzi* (7.31a–32b).

He also mentions and describes the practices that lead to long life, as well as the following rituals: the Grand Retreat of the Nine Realms of Darkness (*Jiuyou dazhai* 九幽大齋); the Grand Offering of the Median Principle (*Zhongyuan daxian* 中元大獻; 3.9a); the Retreats of the Three Principles (*Sanyuan zhai* 三元齋; 4.27a); the Retreat and Offering rituals (*zhaijiao keyi* 齋醮科儀; 1.39b; compare 9.16a, 19b); the practices of absorption of energies (*fuqi* 服氣; 8.25a) and of "spitting out the stale and taking in the new" (*tugu naxin* 吐古納新; 8.7a, 10.18b). This book is also rich in information on the constitutive elements of ritual: the Striking of the Metal Bell and the Stone Chimes (*ming jinzhong ji yuqing* 鳴金鐘擊玉磬; 1.15a); the Pacing the Void (*buxu* 步虛; 2.19a, 4.6b); the singing of "powerful stanzas for expelling demons" (*fumo lingzhang* 拂魔靈章; 3.11a); and the purification of the altar by "contracting servants to whom one issues orders" (*yuechi tongpu* 約敕僮僕; 5.23a; compare 9.19a).

This text would seem to represent a new phase in Buddho-Taoist relations. Buddhist vocabulary and style are still very much in evidence, as the following, much abbreviated list shows: *heyi gu* 何以故 (1.29b); *yingshen* 應身 (7.13a); *wujin zang* 無盡藏 (4.25a); *sanjie* 三階 (10.22b); *jiandun fa* 漸頓法 (10.23a); *jingshe* 精舍 (10.30a). Even the subordination of mental to bodily practices seems to make use of Buddhist reasoning. For example, understanding (*ruli* 入理) is not as important as "putting the body in order" (*lishen* 理身; 10.5b; compare 10.8b: "to destroy the body to find the Way results in the survival of the Way but the destruction of the body"). The attack on the discourse on Vacuity (*kong* 空) recalls the idea that "the Victorious . . . have declared beyond healing those who believe in Vacuity" (see Lamotte, *L'enseignement de Vimalakīrti*, 49).

The *Vimalakīrti-nirdeśa* in particular seems to have been consulted frequently by the author of the present text, as evidenced by the discourse on the "four major elements" (*sida* 四大; 10.29a; see Lamotte, *L'enseignement,* 228); by the negative attitude toward "teaching with words" (*yanjiao* 言教), in spite of the fact that this book itself fits that category (4.10b; compare 1.29b and Lamotte, *L'enseignement,* 146 ff., 316), by the story of the taking of food (4.22a; see Lamotte, *Vimalakīrti,* 319); by the multiplicity of the "domains of the Way" (2.14a) going hand in hand with the supremacy of empty space (6.7b; Lamotte, *Vimalakīrti,* 396); and by the "middle Way" (10.1a; Lamotte, *Vimalakīrti*, 301).

But all these borrowings notwithstanding, we also find in this text a remarkably explicit and nationalistic rejection of Buddhism: it is called the religion of "salvation by extinction" (*miedu* 滅度; 1.26a; compare 7.15b, 34a, 10.8b). Nothing is more shocking to a Taoist than the suicide by fire (*shaoshen zimie* 燒身自滅; 1.30b; compare 7.14a, 9.11a) practiced in this "foreign way" (*waidao* 外道; 5.14b). In any case, this religion lacking in "true methods" (*shifa* 實法; 1.30b), of "allegorical discourse" (*biyu zhishuo* 譬喻之說; 1.31a), cannot even pretend to an autonomous origin, for it was first taught by the Heavenly Worthy of the Latter-Day Saints (Housheng tianzun 後聖天尊; 1.27a)—that is, Laozi—to his disciple, the Old Master (Gu xiansheng 古先生): "I ordered him to use it to convert the frontier regions . . . ; they are regions difficult to civilize, inhabited by people without harmonious qi" (1.30a–b). An entire section of the present text, occupying all of juan 7, is devoted to the description of the "use of the Way to civilize the barbarians on all sides" (*dao hua siyi* 道化四夷).

This scripture was produced prior to 753, the date of one of the five manuscript fragments from Dunhuang (Pelliot 2257; Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen*, 304). The anti-Buddhist polemics call to mind the ferocity of Buddho-Taoist debates at the beginning of the Tang (618–907).

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John Lagerwey

Taishang yicheng haikong zhizang jing **太上一乘海空智藏經**

10 juan

Early Tang (618–907)

9 (fasc. 20–22)

"The Most High, Unique Vehicle Scripture of Sea-Space, the Reservoir of Wisdom." According to Xuanyi 玄嶷 (fl. 684–704), a *Haikong jing* in ten juan was written by Li Xing 黎興 and Fang Chang 方長, the first a Taoist of Yizhou 益州 (Sichuan), the second a Taoist of Lizhou 澧州 (Hunan; cf. *Zhenzheng lun* 569c). Early citations of this text can be found in SDZN (4.9b corresponds to 3.1a of the present text) and *1128 Daomen jingfa xiangcheng cixu* (1.12a–13b, corresponding to 1.19b–20a, 6a–9a). The word *zang* 藏 (reservoir, repository) here also means "womb" because its usage

clearly derives from *fozang* 佛藏, "womb of Buddha-hood" (*Tathāgata-garbha;* see Kohn, *Early Chinese mysticism,* 148).

The doctrinal content of this text is summed up in its title: Haikong zhizang is in the first place the name of a true adept (*zhenshi* 眞士) who, by posing questions to the Heavenly Worthy of Primordial Beginning, elicits a major part of the text. It is said of Haikong zhizang that "his body is like the sea and his heart like space; his argument [*li* 理] includes that which is 'beyond things': he is a reservoir of wisdom" (1.2a–b). This reservoir of wisdom is also "like a great sea: no matter what enters it, its taste is constant" (4.7a). Haikong himself is described as "permanence and joy: he dwells in the reservoir of jewels that does not change" (5.19a). Being "neither this nor that," he is not absolutely fixed, and "it is because all the dharma are empty that he is called Sea-Space" (5.19b). Indeed, there is in reality no difference between the Heavenly Worthy, Sea-Space, and the Way: "I am the reservoir of hidden jewels of the Unique Vehicle's Sea-Space of wisdom" (6.16a).

This Unique Vehicle is set in opposition to the Lesser Vehicle (referring to Taoists who achieve only terrestrial immortality; 5.18a, 8.21a) and against the Taoism of those who "direct families and convert the people" (10.3b, 7a). It is also contrasted with "foreign ways" (8.12b, 9.1b) and, above all, with the cult of "heavenly demons" (*tianmo* 天魔; 4.30b, 5.13a–15a). It is a Great Method (*dafa* 大法; 9.14a) that enables the adept to understand the books of the Three Caverns and the Seven Parts (6.22a). It should, therefore, be transmitted only to Taoists who "have already received the Lingbao True Writs and who understand perfectly the subtle meaning of the Dongxuan scriptures" (3.21b).

The Taoism (*daojiao* 道教; 3.18a, 4.29b) of the Unique Vehicle is monastic, for unless the adept "leaves his family" (4.22b, 6.2b–3a, 8.8b), he cannot free himself from attachment (*zhuo* 著; 4.32a, 7.5a), nor recover his "balance" (*pingdeng* 平等, juan 7), that is, the Tao-nature—defined as "permanence, joy, selfhood, and tranquility" (*chang le wo jing* 常樂我淨; 6.2a, 7.2a, 14a)—that even the hungry demons possess (5.5b). Preaching is essential to this monastic Taoism, for it liberates people from their "doubting hearts" (2.8a) and from their "unbelief" (2.12a). This preaching is to be done after the sole meal of the day, taken at noon (1.2a, 3.17b, 8.29b, 10.13a). Lay believers contribute through giving (*bushi* 布施; 10.2b), even of the self (*sheshen* 捨身; 8.1a), and by making Pure Offerings (*jinggong* 淨供; 5.7a, 8.2a). But in order to reach nirvāṇa (*miedu* 滅度; 2.2b) in the Land of Extreme Joy (Jile guo 極樂國; 1.1a, 8.26b–28b), one must transcend the distinction between giving and receiving (*sheshou* 捨受; juan 9) by "entirely transcribing" (*puji* 普記, juan 10) this text, that is, by "receiving its imprint" (*shouji* 受記; 10.16b).

In order further to situate this text with respect to other scriptures of the same type and period, the following points may be noted: in the text itself (4.28b), the revealing Heavenly Worthy is the one of Great Compassion; the end of the book, from 8.7a on, is a prolonged departure scene, punctuated by the lachrymose pleading and final questions of the Worthy's audience. At last, after a long discourse on the decadence that will occur 8,000 years after his departure (10.2a–12a), the Heavenly Worthy confides (*fuzhu* 付囑) his teaching to a "king of the dharma" (*fawang* 法王; 10.18b), promises his listeners that they will one day see him again, and then disappears.

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John Lagerwey

Wushang neibi zhenzang jing 無上內祕眞藏經

10 juan

Early Tang (618–907)

4 (fasc. 14–15)

"Supreme Esoteric Writ of the True Reservoir." In the text the title is defined as follows: "The bodies and natures of all beings are pure; celestial truth and the orthodox Way are hidden within: that is the meaning of 'true reservoir.' This true reservoir is neither interior nor exterior; it is not the aggregate of the dharmas, nor that of all beings, neither the Way nor its manifestation. Because it is, in the final analysis, not nothingness but silence, we call it 'secret.' . . . Whoever recites, observes, and explains this scripture of the true reservoir will have unimaginable merit that will enable him to see me in person and accomplish the supreme Way" (2.14a). This work is a "scripture of the Great Vehicle" that enables the practitioner to find his way to the Mountain of Spiritual Comprehension (Lingjie shan 靈解山; 2.8a), where the Heavenly Worthy of Primordial Beginning reveals this text in the form of responses to the doubts of his disciples (1.1a, 10.11b).

This book is quoted for the first time at the beginning of the eighth century in *463 Yaoxiu keyi jielü chao*. It distinguishes itself from other Buddhist-influenced scriptures of the period by its insistence on the fundamental identity of all beings—they are identical with respect to the "nature of the Heavenly Worthy" (1.13b) and to the "body of the Way" (3.7a, 9.2b)—and on a fixed social hierarchy (see 10.11a) that corresponds, ultimately, to a spiritual hierarchy based on capacity and merit (5.2b, 6.12b). The aim of the propagators of this form of Taoism (*daojiao* 道教 or *xuanjiao* 玄教; 6.13a, 7.2a) is to "open the gate of expediency" (*fangbian* 方便; 9.7a) so that all may have access to the "power of fearlessness" (6.3b) and to the joy (9.11b) to be found in the "ultimate field of the Way" (*jiujing daochang* 究竟道場), that is, in the Mountain of Spiritual Comprehension in the land of the Hall of Great Good Fortune (Da futang guo 大福堂國; 5.1a; on this name, see Lagerwey, *Wu-shang pi-yao*, 41).

Ignorance, avarice, and anger are the three things that separate people from this mountain (1.7a). Of these three sources of the "overturning" (*diandao* 顛倒) of the truth, the first is the most important: "Ignorant people, people of superficial understanding, do not comprehend the Great Way and lose their eternal and true nature; they misunderstand the orthodox scriptures and classify them" (4.1b; compare 9.10a). In reality, all sacred texts derive from the true reservoir—the golden mouth of the Heavenly Worthy (4.2b)—and all methods belong to the orthodox Way (3.7a). The Heavenly Worthy himself owes his name to the fact that he is "identity, without duality" (3.11).

It is therefore necessary to give up the superficial methods of the Lesser Vehicle (3.5a). The way of the immortals not only is extremely difficult, but also leads to longevity, not to liberation (4.9a). The Heavenly Worthy knows this because he himself tried that path before encountering his "supreme and venerable master, who put an end to my doubts and taught me how to lose myself in the Way, to enter the five spaces where there is nothing [*wu wujian* 五無間], to kill the five demon thieves, to cling to the One and never change" (5.7b–8a). In order to reach this land of the Way where all is one, adepts must use this book to train themselves in the practice of double negation. They must also observe a series of twenty-seven commandments (6.6a). Above all, "in the end" (*jiujing* 究竟: the title of the thirteenth and final section of the text), they must "practice assiduously" the five "virtues of good fortune," to wit, reverence, compassion, readiness to accept humiliation, regular progress, and charity (10.5a).

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2.B.7.a.2 Medium-Length Scriptures

Dacheng miaolin jing 大乘妙林經

3 juan

Early Tang (618–907)

1398 (fasc. 1049)

"Marvelous Forest of the Great Vehicle." The first of the ten sections of this summary (*yaoyan* 要言; 1.5a, 2.17b) of the doctrine of the Great Vehicle explains at some length the meaning of the term *miaolin* 妙林 (marvelous forest) in the title (1.6b–7b). To hear this teaching produces the same effect as to eat the fruits of a marvelous forest; also, a forest reproduces itself, provides shade, and adapts to the wind. The magical forest of the present book is located near the Palace of Primordial Yang in the City of the Seven Treasures on the Mountain of Unimaginable Discourse (Busiyi shan 不思議山; 1.1a), also known as the Hall of Great Good Fortune (Dafu tang 大福堂; 2.7b). This forest produces the sounds of the sermon of the Heavenly Worthy of Primordial Beginning—also called the Heavenly Worthy of Great Virtue (1.21b) or of Great Compassion (1.15b, 2.7a)—prior to his return to the Marvelous Land of Eternal Joy (Changle miaotu 長樂妙土; 1.1b), that is, the Pure Land (Jingtu 淨土; 2.10b).

In reality, however, this Pure Land of the eternal joy of the Three Pure Ones does not exist (3.7a). There is but One Vehicle (2.6a), not two (3.9a). Beyond the pale of this "city of jewels" (2.12b, 3.16a) there is nothing but the thirty-six questions known as "perverse views" (1.22b) and the thirty-six views that are "incorrect" (3.14a). The literature of the thirty-six sections in the Three Caverns, in other words, belongs to the past, and this text poses the basic issue in these terms: if "silent extinction [*jimie* 寂滅] is in the breast" (1.24a), and if the "Three Worlds are domains of the Way" (3.10), of what use is "correct practice" (1.21b) or the "appearance of the Heavenly Worthy in this world" (3.12a). Their main function is to show that "it is because there is no self that my person lives forever in the Pure Land of eternal joy": "to search for the Way by physical means" is therefore a "great illness," for it presupposes the existence both of the body and of evil (3.7a–b). Correct practice and divine appearances, thus, enable adepts to "transcend practice" (*shengxi* 勝習; 1.7b), but also, when they take the form of a book, to protect those who own and recite it (3.17a).

This text relies heavily on *4 Wushang neibi zhenzang jing* and *9 Taishang yicheng haikong zhizang jing* for both its vocabulary and its arguments. However, it recommends (3.2a–5a) the very "spirit of certainty" (*jueding xin* 決定心) that *9 Haikong jing* (10.9a) opposes. A citation contained in YJQQ 89.2b–3b corresponds to 1.15a, 20a–21a.

John Lagerwey

Taishang laojun xuwu ziran benqi jing 太上老君虛無自然本起經

15 fols.

Tang (618–907)

1438 (fasc. 1059)

"Book of the Origins of the Void Spontaneity by the Most High Lord Lao." This is a philosophical treatise typical of eighth-century Taoism. The vocabulary—from the dialectical as well as from the conceptual point of view, especially terms like *biru* 譬如 (or *biruo* 譬若) and the phrase *suoyi zhe he* 所以者何—is reminiscent of Buddhist-influenced texts of the seventh century. The entire text as we have it here is reproduced in YJQQ 10. The few variant readings in the YJQQ version are mostly preferable to those of the present version.

The text begins with an explanation of the cosmology of the three qi, red, yellow, and white. Lord Lao, author of the *Daode jing* 道德經 (6b), is presented as a transformation of the second of these qi, that is to say, the yellow and harmonious "pneuma" of the center (*zhonghe* 中和). The term translated as *void* in the title of the present work is composed of two characters: the first, *xu* 虛, designates the red qi, the second, *wu* 無, the yellow qi. The red qi is called the One of the Left; it encourages

good deeds. The white qi is the One of the Right and encourages evil. The yellow qi, called the One of the Center, is "the spirit of my body, the child of the Tao" (8a). He who liberates himself from all desire and "holds to the Void . . . may obtain the Tao of spontaneity" (2b).

In consequence, it is recommended to hold to the Void, rather than to retain the qi of one's body. In order to do this, one must read the scriptures continuously and thus awaken to the fact "the spirits of the body are born from the Tao, which is pure and calm" (3a). It is also recommended to do good deeds and so obtain merit (6a, 8a). The greatest merit accrues to "him who, with a heart full of compassion, desires to save all those who are in distress" (13b). Under no circumstances should one imitate the exoteric Taoists (*wai daojia* 外道家), who "isolate themselves in their chamber and forcibly shut their ears and eyes" (5b). One should also take care "when one sees a god, not to address it, because it may be a perverse deity come to seduce you" (15a). In general, all active methods (*youwei zhi fa* 有爲之法; 11a) should be avoided, such as gymnastics (*daoyin* 導引), alchemy, and offerings (*jiaoji* 醮祭), and one should never be satisfied with the results of one's studies (15a).

John Lagerwey

Wushang dacheng yaojue miaojing 無上大乘要訣妙經

11 fols.

Tang (618–907)

58 (fasc. 31)

"Marvelous Supreme Epitome of the Great Vehicle." This brief scripture revealed by the Heavenly Worthy of Primordial Beginning to the Most High Lord of the Way, of Da futang guo 大福堂國, is a summary (*yaojue* 要訣) of the great Taoist sūtras of the seventh to eighth centuries. It is built around a modified version of the Parable of the Burning House in the Lotus Sūtra: in order to induce his children to leave the burning house, a father promises them three kinds of vehicles, but once they are out of danger, he gives them only one Great Vehicle (3b–4a). In like manner, the Heavenly Worthy urges the Lord of the Way to stop using the methods of the Lesser Vehicle and to spread the "true methods of the Lingbao teaching" (3a). In these decadent times, he adds, there is no greater merit than to organize Retreats (*zhaijie* 齋戒) and to preach the present text, nor any demerit greater than criticizing this text (8a–10a). Helping others to understand the importance of this text will also be greatly rewarded.

The use of the term *shouji* 受記 (receive the imprint; 1b, 6a) makes it likely that this text is later than *9 Taishang yicheng haikong zhizang jing*.

John Lagerwey

Yuanshi tianwang huanle jing 元始天王歡樂經

15 fols.

Tang (618–907)

62 (fasc. 32)

"Scripture of Happiness of the Heavenly Kings, [Spoken by the Heavenly Worthy] of Primordial Beginning." After a tour of inspection in the countries of the Ten Directions, and before returning to the supreme Daluo Heaven, the Heavenly Worthy of Primordial Beginning entrusts (*fuzhu* 付囑) the True Books in Thirty-six Sections to the heavens of the 3,000 worlds. The Heavenly Lord of the Nine Qi then asks the Heavenly Worthy what should be taught to the evil kings who inhabit the Yuanli 宛利 Heaven below.

Evil, replies the Heavenly Worthy, is due to the fact that the people do not believe in moral causality. He therefore preaches the present scripture "in order that the kings of all countries may know happiness [*huanle* 歡樂] and bring peace to their territories" (2a). Thereupon the merciful Worthy describes a complete—typically Tang—program of rites designed to ensure the happiness of the country.

The king of the country of True Patience (*shanren* 善忍; 3a), after having listened to the Heavenly Worthy, puts his program into practice: he gives up his palace, his parks, and all the beautiful sites in his country and builds abbeys in them. There he chooses the best among his subjects to "enter the Way, promote orthodox rites, and help the state transform the people." Soon, the families of the wealthy begin to imitate the king by donating money for the Field of Virtue (*yitian* 義田; 4a). Some people practice the *shangqing dadong jinfang tianbao dongzhen sanyuan xingdao* 上清大洞金房天寶洞眞三元行道, "so as to sublimate matter"; others perform twelve different kinds of ritual. Among these rites, those of the Dongyuan shenzhou 洞淵神咒, the Zhengyi 正一, the Taiping dongji 太平洞極, and the Wulian xingdao 五鍊行道 are particularly noteworthy.

The fame of this utopian state rises to the heavens, and the heavenly kings, overjoyed (*huanle*), come down to Earth to observe and protect it. The most perfect natural harmony reigns until the day the king and his entire court "rise to heaven in broad daylight" (6a).

The remainder of the text gives the list—for each of six categories: zhenren, Jade Lads and Maidens, *vajras* (*jin'gang* 金剛), divine kings and generals—of the 100 agents sent by the Heavenly Worthy to all those who emulate the practice of that blessed land.

John Lagerwey

Dongxuan lingbao zhutian shijie zaohua jing 洞玄靈寶諸天世界造化經
12 fols.
Tang (618–907)
321 (fasc. 165)

"Book of the Transformations of the Worlds of the Different Heavens." This book is divided into seven sections. The first section is an introduction (*kaixu* 開敘) to the cosmology of the kalpas and to the ethics of retribution according to the Five Paths (*wudao* 五道). The last section (11b) is a plea for the promotion of Taoism by the expression of the Great Vow (*dayuan* 大願; 12b) for universal salvation and by the contractual transmission (*tongqi xiangshou* 同契相受) of the present scripture.

Sections 2 to 6 are "words of the Tao." They are organized according to a decreasing hierarchy that begins with a description of the world of the four directions centered on Mount Kunlun, and ends with an account of infernal torments. Section 2 (13a) incites the listeners to fast ten times a month. Section 3 (5b) urges them to respect five things: life, goodness, purity, discipline and trust. According to section four (7a), the worlds of all the heavens have large caves where zhenren live and "never die." People who lead a secular life cannot imitate them. To do so, one has to be Taoist and live in seclusion. Section 5 (8b) describes the cosmic cycles: natural calamities make small kalpas, social decay large ones. After all has been destroyed by the simultaneous appearance of seven suns, the Heavenly Worthy renews the world (9a–b).

The present text is probably the Taoist answer to the *Si tianwang jing* 四天王經, a Buddhist apocryphal work written around 427 (Soymié, "Les dix jours de jeûne du taoïsme," 2). While plagiarizing the Buddhist sūtra (4b–5a), it also modifies it: Kunlun replaces Sumeru, and Taiwei dijun 太微帝君, replaces Indra. The name of the country to the west of Kunlun, Datang guo 大唐國, also suggests that the present text is from the Tang period.

The Mountain of the Powerful Bird (Lingniao shan 靈鳥山) from which the Heavenly Worthy reveals this scripture (1a), is the Mountain of the Man-Bird (see *434 Xuanlan renniao shan jingtu*).

John Lagerwey

Taishang dongxuan lingbao sanyuan wuliang shou jing
太上洞玄靈寶三元無量壽經
14 fols.
Tang (618–907)
323 (fasc. 166)

"Scripture of Incommensurable Longevity of the Three Principles, from the Dongxuan Lingbao Canon of the Most High." This texts consists of twenty-seven incommensurable (*wuliang* 無量) methods revealed by the Most High Lord Lao during a "great assembly" held in the Palace of the Three Principles. "Incommensurable longevity" is one of the blessings promised those who recite, copy, and distribute this text (13b–14a).

All methods, says the Most High, come from the Tao and may be summarized as the practice of contemplative wisdom (*guanhui* 觀慧). The first of the twenty-seven incommensurable methods— twenty-seven is also the number of paragraphs in *336 Taishang dongxuan lingbao yebao yinyuan jing*—teaches how to "distance oneself from the body" (*yuanshen* 遠身), the last how "to bear the unbearable." Each method has ten modalities: one keeps the body at a distance by means of wisdom, compassion, patience, good works, work on one's heart, amelioration of karma, assiduity, the regulation of the body, the elimination of desire, and the "universalization of the heart" (*puxin* 普心).

John Lagerwey

Taishang dongxuan lingbao shihao gongde yinyuan miaojing
太上洞玄靈寶十號功德因緣妙經
9 fols.
Tang (618–907)
337 (fasc. 176)

"Marvelous Scripture of the Karmic Retribution of the Merit of the Ten Epithets, from the Dongxuan Lingbao Canon." Seated on his Lion Throne of the Seven Treasures in the World of the Rejection of the Sages (*qixian shijie* 棄賢世界), the Most High Lord of the Tao explains to a zhenren named Universal Salvation (*puji* 普濟) the merit to be acquired by the recitation of the Ten Epithets of the Original Master (*benshi* 本師), the Heavenly Worthy of Primordial Beginning, in front of his statue (pages 2b and 8a; compare the Ten Epithets of the Heavenly Worthy in the *Longjiao jing* 龍蹻經, quoted by Li Shaowei 李少微 in *87 Yuanshi wuliang duren shangpin miaojing sizhu* 2.28b). These epithets are esoteric words of the Great Brahma (*dafan yinyu* 大梵隱語), translated into human speech by Tianzhen huangren 天眞皇人 and others (4a; compare *97 Taishang lingbao zhutian neiyin ziran yuzi* 1.1a). They all express the capacity of the Original Master to save all beings, because he is the Supreme Tao (*wushang Tao* 無上道) on which "the ten thousand practices depend" (4a).

The ninth epithet—Master of Immortals and Zhenren—contains all the others, and the explanation given for this title is therefore the longest of all (5a–8a). It is also the most original contribution of the present scripture. Here we find what is probably the most ancient definition of the Twelve Sections (*shier shibu* 十二事部) of the books of the Three Caverns. The "worthy scriptures in thirty-six sections" (*Sanshiliu zunjing* 三十六部尊經), source of all forms of salvation, are themselves expressions of the three bodies of the master: the Body of the Law (*xuwu fashen* 虛無法身, or *dharmakāya*),

the Body of Retribution (*ziran baoshen* 自然報身, or *sambhogakāya*), and the Body of Transformation (*yuanshi huashen* 元始化身, or *nirmāṇakāya*).

John Lagerwey

Taishang dongxuan lingbao suming yinyuan mingjing
太上洞玄靈寶宿命因緣明經
11 fols.
Tang (618–907)
338 (fasc. 176)

"Luminous Scripture of the Karmic Causality in Former Lives, from the Dongxuan Lingbao Canon of the Most High." A *Dongxuan lingbao suming yinyuan miaojing* 妙經 is mentioned by DU GUANGTING in his "Zhaitan jingmu 齋壇經目" (see *508 Wushang huanglu dazhai licheng yi* 1.6a–b). The Most High Lord of the Tao (Laozi) here explains to Yin Xi 尹喜 that people's present conditions have their "karmic origin in their former lives." Nine paragraphs, each followed by a hymn, list such items as the six things and the five sins that determine whether one is to be reborn in Heaven, as an animal, and so on. The six things (2b) resemble the five things of *321 Dongxuan lingbao zhutian shijie zaohua jing* 6a, and it is only in this passage that the present text uses the pronoun *rucao* 汝曹, which appears several times in the *321 Zaohua jing*.

The beginning and the end of the present *Suming jing* are especially interesting. At the end, the text distinguishes Three Ways: the Way of Communication with the zhenren, the Way of the West, which derives from the "division of the body" of the Tao named Tathāgata (*rulai* 如來), and the Way "spit from the mouth" of Laozi into Yin Xi's ear. The beginning of the text traces mythological history back in time from the method of the Three Treasures (*sanbao zhi fa* 三寶之法), attributed to Yu 禹, back to Fuxi 伏羲 and Nügua 女媧 and to the Three Ways of the Origin (*yuandao* 元道), of the Beginning (*shi* 始), and of Humanity (*ren* 人; see *1205 Santian neijie jing* 1.3a).

John Lagerwey

Taishang dongxuan lingbao chujia yinyuan jing 太上洞玄靈寶出家因緣經
20 fols.
Seventh century
339 (fasc. 176)

"Lingbao Scripture on the Karmic Causality of Those Who Leave Home [in order to Devote Themselves to the Religious Practice]." Since about 20 percent of this text is quoted (partly abridged) in *1123 Yiqie daojing yinyi miaomen youqi*, it must have existed by the beginning of the eighth century at the latest.

In the narrative frame of this scripture, two hundred monarchs appear before the Most High Heavenly Worthy and express their wish to give up their worldly life. From him they learn about all the good deeds and pious works that they have accomplished and that mark their present existence. Thereafter they receive the commandments for the initial stage of perfection (*chuzhen jie* 初眞誡) and make the appropriate promises and vows. The text continues by explaining the threefold meaning of the term *chujia* 出家: to leave home, to enter into religious practice, and to forsake everything profane. Together, these three steps define a Taoist master. In many examples, our text illustrates the importance of Taoists for society and the commonweal, substantiates the significance of their position, and shows how hostile attitudes toward them have catastrophic results.

Hans-Hermann Schmidt

Taishang shuo zhuanlun wudao suming yinyuan jing
太上說轉輪五道宿命因緣經
8 fols.
647 (fasc. 342)

"The Most High Proffers the Scripture Concerning Reincarnation into the Five Paths according to the Karma of Previous Lives." During a retreat in the ninth month, the Most High Lord Lao, followed by a cortege of immortals, takes up his seat at the foot of a huge tree whose fruits heal all illnesses. When Zuoxuan zhenren 左玄眞人 asks him a question about karmic causality, Lord Lao, who is also called Tianzun and the Tao, uses the tree as the metaphoric basis of his sermon, "Those who do good are like this tree: they grow ever taller, and there is no limit to the fruit they bear." In like manner, everything that happens to people in this life is the result of what they have "planted" in previous lives. Those who desire good fortune in future lives must begin to do good now. They must, above all, practice the Way regularly and not wait until they fall sick or encounter ill fortune. The greatest merit is to be obtained by the recitation and distribution of this scripture.

The present text is quite clearly modeled on *Shan'e yinguo jing*: the place from which the sermon is preached, its theme, the structure of its phrases, and even, on occasion, the language are identical (compare 2a1–3 and 2b6 here with *Shan'e yinguo jing* 1380c16–17). The administrative term *zhoujun lingzhang* 州郡令長 (4b) cannot be used to date this text, as it derives from the Buddhist scripture (1383a). It is worth noting, finally, that the prospect of punishment threatened by the Buddhist text to those who work in this life as *shigong* 師公 or *shimu* 師母 (1381c) is not found in this Taoist sūtra.

John Lagerwey

Taishang laojun shuo changsheng yisuan miaojing 太上老君說長生益筭妙經

10 fols.

Early Tang (618–907)

650 (fasc. 343)

"Wonderful Scripture on Longevity and Increasing the Life Span, Spoken by the Most High Lord Lao." There is indirect evidence for the existence of this scripture in the seventh century, in that a Buddhist adaptation of it, *Qiqian Fo shenfu jing* 七千佛神符經 is already listed among the apocrypha in a catalogue of the year 695: *Da Zhou kanding zhongjing mulu* 15.474a–c. Three scriptures in one juan each are listed there: *Fo shuo yisuan jing* 佛說益算經, *Fo shuo qi Fo shenfu jing* 佛說七佛神符經 and *Fo shuo yisuan shenfu jing* 佛說益算神符經. A later catalogue, *Kaiyuan shijiao lu* 18.677c (dated 730), remarks that all three titles represent one and the same work.

In the present scripture, the generals of the six cyclical *jia* 甲 combinations (*liujia jiangjun* 六甲將軍) are, at the behest of the Most High Lord Lao, entrusted with eliminating calamities, protecting the people, and prolonging their lives. Also, fifteen fu are revealed that are to be carried on the body and that serve the same purpose.

The Buddhist version of this scripture shows many textual parallels (including the fu) with our text. It is, however, partly abridged (the mention of Zhang Daoling 張道陵 is, of course, missing), and the fu are not called "Taishang [or dadao] shenfu 太上(大道)神符," but "seven-thousand-Buddha" (*qiqian Fo fu* 七千佛符).

Hans-Hermann Schmidt

Taishang laojun shuo bao fumu enzhong jing 太上老君說報父母恩重經

8 fols.

Tang (618–907)

662 (fasc. 345)

"Scripture on the Rewarding of Parental Kindness, Spoken by the Most High Lord Lao." This scripture is a Taoist elaboration of *Fumu enzhong jing*, an apocryphal Buddhist text mentioned in *Da Zhou kanding zhongjing mulu* 15.474a (dated 695). That scripture gives an account of the manifold hardships and privations that parents undergo in order to bring up their progeny. Particularly noteworthy is the well-observed description of the mother-child relationship during pregnancy, birth, and the child's growing up. Pious children can return the kindness they have received by copying and reciting the scripture for their parents and by making offerings during the *ullambana* festival on the fifteenth day of the seventh month.

The present work contains all essential parts of that Buddhist scripture, partly verbatim, partly rearranged or expanded and, of course, given a Taoist veneer: in the place of Buddha, Ānanda, and *ullambana,* we find Taishang laojun 太上老君, Haikong zhizang zhenren 海空智藏眞人 (see the seventh-century *9 Taishang yicheng haikong zhizang jing*), and *zhongyuan* 中元. A few noteworthy amplifications include the short treatise on filial piety (1b–2a), the enumeration of the torments of hell for impious children and of heavenly blessings for dutiful ones (5a–6b), and the instruction to have a *gaoshang jingde fashi* 高上淨德法師 master preach on this scripture on the first day of each month (7b).

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Hans-Hermann Schmidt

Taishang laojun shuo yisuan shenfu miaojing 太上老君說益筭神符妙經

6 fols.

Tang (618–907)?

672 (fasc. 352)

"Wonderful Scripture of the Divine Fu for Increasing the Life Span, Spoken by the Most High Lord Lao." The contents of this scripture largely correspond to *650 Taishang Laojun shuo changsheng yisuan miaojing*. Its narrative frame (transmission of the scripture from Taishang laojun 太上老君 to Zhang Daoling 張道陵) and its overall structure, however, are more coherent than *650 Yisuan miaojing*, which could point to an earlier date, especially since the present work also contains fewer repetitive embellishments. Both texts also differ in the number and kind of fu. The present scripture contains ten fu: seven for the stellar divinities of Ursa Major and three for those of the Three Terraces (*santai* 三台). The former are also found in *753 Beidou qiyuan jinxuan yuzhang* 3a–4b.

Hans-Hermann Schmidt

Taishang dongxuan lingbao tianguan jing 太上洞玄靈寶天關經

6 fols.

Tang (618–907)

987 (fasc. 618)

"Scripture of the Gate of Heaven." In a succinct manner, this little treatise places religious practice in the context of the world's structure. It begins with a description of the emergence of this structure from one period to another: "The root of Heaven and Earth" (1a), Lord Lao changes his name after each cataclysm, when a new universe appears. He was first called Wuming jun 無名君, then Wushang xuanlao 無上玄老, and later Taishang laojun 太上老君. After having passed yet again through Xuanmiao 玄妙, that is, having undergone rebirth, his name became Gaoshang laojun 高上老君 and he created the present universe by "differentiating the original qi" (1b). Of this qi, Taishang laojun is later said to be "the father and the mother" (4a).

Using the Lingbao and Shangqing scriptures, our text then describes the universe, with its Thirty-six Heavens, Thirty-six Worlds, and Three Offices. In this universe, the Taoist's goal is to "ascend to the realm of the Three Pure Ones and escape forever from the cycle of reincarnation" (1b). Above all, one must insure that one's name is never entered into the registers of death by the censors of the Three Offices. One can do this by taking refuge in the Heavenly Worthy of the Ten Directions.

The novelty of the present text, in comparison with the Six Dynasties texts it uses, lies in its description of the appearance of the ten Heavenly Worthies. This description is intended to enable one to visualize them at the same time one commits oneself into their hands. For the images of the sovereigns of the Thirty-six Heavens and the Thirty-six Worlds, the text refers to the Registers and Portraits of the Immortals (*Xianban tuji* 仙班圖籍).

John Lagerwey

Taishang dongxuan lingbao guowang xingdao jing
太上洞玄靈寶國王行道經
12 fols.
Tang (618–907)
1113 (fasc. 758)

"The Books of Kings Who Practice the Tao." The substitution of the character *dai* 代 for the Tang taboo character *shi* 世, as well as stylistic features, confirm the Tang date of this work. The Heavenly Worthy of Primordial Beginning begins by explaining to the Most High Lord of the Tao how, moved by human ignorance, he travels the universe and assumes different aspects—of a sage, a Taoist, a scholar, a Confucian, even of a palace lady—in order "to help the sovereign establish the rites and instruct the people." But scriptures are not sufficient, the Lord of the Tao replies. People still harbor doubts. It is true that the people are dullwitted, admits the Heavenly Worthy, and that is why one has to lead them gradually (*jian* 漸) to enlightenment. It cannot be done suddenly (*dun* 頓). Then the Lord of the Tao suggests that the best means of reforming the people would be "henceforth to entrust [*fuzhu* 付囑] the sovereign with the teaching of the saints, for whether the teaching of the scriptures flourishes or declines depends entirely on him" (2b). The Heavenly Worthy assents, vowing to leave his teaching after his departure (*guoqu* 過去) to the kings, the ministers, and all those, men and women, who exercise authority over the people.

In the twenty-odd paragraphs that follow, the Heavenly Worthy gives instructions for managing religious affairs. One must, to begin with, "establish hermitages and initiate [*du* 度] the people." Then thousands of chairs for predication (*fazuo* 法座) are to be instituted, and Taoists should be invited to explain "the profound meaning of the Seven Subtle Sections and the Three Caverns of the Great Vehicle" (3a). Officials should receive "the registers and fu, the rules and scriptures of the Three Caverns" (7b). For the first fifteen-day period of each season, they should "set up great Wheels of the Treasure [*baolun* 寶輪] and light ten thousand spirit lamps in imitation of the constellations." During this period, officials should invite Taoists to carry out rituals and explain the scriptures of the Three Caverns (8a–b). The Heavenly Worthy also prescribes that on the days of the Three Origins, the ceremonies of the Great Offering of the Heavenly Capital (*Xuandu daxian* 玄都大獻; 9a) and of the Casting of Dragons (*tou longjian* 投龍簡) be carried out (9b).

John Lagerwey

Dongxuan lingbao taishang zhenren wenji jing 洞玄靈寶太上眞人問疾經
31 fols.
Tang (618–907)
1116 (fasc. 758)

"The Zhenren of the Most High Enquires into Illness." According to the preface to the work, the zhenren, also called Real Person without Beginning (Wushi zhenren 無始眞人), is one of the few among the throngs of spiritual beings who have come to hear the Lingyao baozang tianzun 靈耀寶藏天尊 preach on a text of the Great Vehicle titled *Wuqian wen* 五千文 who truly understand the Heavenly Worthy's explanations. At the end of his sermon, the Heavenly Worthy chooses Real Person without Beginning and three other zhenren—among them Zhang Daoling 張道陵—to carry his message of salvation to the world in the "eons to come." Then the Heavenly Worthy "divides his body and his names," that is, he produces the Three Vehicles or Caverns and assumes for himself ten distinct names. At the same time, he becomes subject to a multitude of illnesses and sufferings. "Why?" asks Real Person without Beginning. "Because I have a body," responds the Heavenly Worthy (see *Laozi* 13).

The main text is composed of the Heavenly Worthy's teachings in twelve sections, followed by the explanations of Real Person without Beginning. In the first of the twelve sections (Questions Concerning Illness), the Heavenly Worthy explains that the seventy-two forms of sickness from which people suffer are the result of their sins. "That is why," he says, "I divide my body into seventy-two saints." Those who recognize that their "true body" is not their "body of flesh" will be saved. The best way to learn how to distinguish these two bodies is to engage in Retreats at which, while wearing the fu and registers of the Three Caverns, one performs the sixfold recitation of the scriptures in order to control the six emotions of one's physical body.

The following sections consist primarily in the enumeration—much as is done in *336 Taishang dongxuan lingbao yebao yinyuan jing* (see 15a–b here and *336 Yinyuan jing* 2.1a ff.)—of what a healed person can hear, see, and so forth, without being troubled, and then of the karmic effects of a given mode of practice. The Heavenly Worthy

declares himself to be "the father and mother of all beings: I have compassion for you, I love you. . . . Why are you not merciful in turn so as to repay my kindness?" (12b, 13a).

The zhenren Real Person without Beginning's primary concern is to explain ritual practice: of particular importance is the recitation of the *Wuqian wen* because it is "the spirit of the Five Organs" of the Heavenly Worthy (17a). The Confucian view that it is an exoteric teaching is legitimate, but it is above all "the body of the Great Saint" (20a). That is why, when an adept of the Higher Way dies, it is more appropriate simply to recite the present text during Retreats on the three sevens (the seventh, fourteenth, and twenty-first days after his death) than to perform the ordinary rites of mourning.

In a more general vein, among all extant rituals, only those written by the Latter-Day Saint (Housheng 後聖; 24b) should be used. The method of the Three Heavens is to be used for rituals of offering. The ritual code of this method, the *Xuandu jiuge* 玄都舊格, contains oaths that "protect the qi" attached to each of its articles. Finally, recitation of the present text enables one not only to resolve all the problems of this world, but also "gradually to enter into *samādhi*" (*shending* 神定; 26b). "All that," concludes the text, "is the result of study; it does not happen of itself."

John Lagerwey

Taishang xuandu miaoben qingjing shenxin jing 太上玄都妙本清靜身心經

6 fols.

Tang (618–907)

35 (fasc. 27)

"Scripture of the Marvelous Root of the Pure Calm of Body and Mind." It is from the Abbey of Primordial Yang in the Capital of Mystery (Xuandu) that the Heavenly Worthy of Primordial Beginning, the Worthy of Great Compassion, explains how to recover the original purity of the body and the heart (the *miaoben* 妙本 of the title). His sermon on the reversal (*diandao* 顛倒) of the "correct nature" elicits from his celestial audience a hymn of joy, but the zhenren of the Explanation of the Law (*fajie* 法解; see *371 Taishang dongxuan lingbao santu wuku badu shengsi miaojing*), knowing how "doltish" people are, asks how to perform the ritual of salvation. Ten times each month, responds the Heavenly Worthy, adepts should sit in their Pure Room and, after passing in review the filthiness of heart and body, they should wash the body with the "warm water of the incense of the Law (*faxiang tang* 法香湯)" and purify the heart with the "incense of quiet contemplation (*jingguan* 靜觀)."

Another zhenren, worried that in these latter days people's minds are too benighted to understand the Law, asks how their borrowed (*jiayou* 假有) bodies could participate in salvation. You have truly understood the Unique Vehicle, replies the Heavenly Worthy: human nature and characteristics (*xingxiang* 性相) are empty, and the body

is but a "temporary abode" destined to decay. Whoever incorporates emptiness no longer needs a body. But inasmuch as people have bodies, they must perform rituals. Even after they die, their kin should erect "great treasure altars" and recite the present text so that the deceased can return to the Pure Void.

After a hymn, the Heavenly Worthy exhales a five-colored light that illumines the entire universe and elicits from his auditors a confession and the prayer (*yuan* 願) that all beings be saved. The Heavenly Worthy then opens hell so that the hungry demons can ascend to the "sphere of the Tao."

John Lagerwey

Taishang jiuzhen miaojie jinlu duming bazui miaojing
太上九眞妙戒金籙度命拔罪妙經

9 fols.

Tang (618–907)

181 (fasc. 77)

"Book of the Golden Register for the Redemption of Sins and for Salvation, [Including] the Marvelous Commandments of the Nine Zhenren." This book was in existence during the Tang, as a manuscript version discovered at Dunhuang (Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen*, 326) attests. The text may even be as early as the seventh century, if it corresponds to the *Jiuyou jing* 九幽經 that Xuan Yi 玄嶷 attributes to Liu Wudai 劉無待 (Yoshioka Yoshitoyo, "Eisei e no negai," 237; see *370 Taishang dongxuan lingbao sanyuan yujing xuandu daxian jing*). The present text is quoted under this title in *1167 Taishang ganying pian* (26.6a), and the term *jiuyou* (Nine Realms of Darkness) actually occurs in the title—between the words *duming* 度命 and *bazui* 拔罪—of the Dunhuang manuscript.

The present book envisages the redemption of sins—especially those of the dead who already suffer in the Nine Realms of Darkness, but also those of the living—by the transmission of the Nine Commandments of the White Slips of the Golden Register (*Jinlu baijian jiuzhen miaojie* 金籙白簡九眞妙戒) during a Great Retreat of the Nine Realms of Darkness (*Jiuyou dazhai* 九幽大齋; 5a).

Two charms mentioned in these slips must be transmitted at the same time. They are the famous *jiuku zhenfu* 救苦眞符 and *changsheng lingfu* 長生靈符 that deliver from suffering and bestow eternal life. The Heavenly Worthy of Primordial Beginning reveals both charms and commandments at the behest of the Emperor of the North of Fengdu (Fengdu beidi 酆都北帝), who pleads for mercy for all the suffering souls for whom he and his demon officials (*guiguan* 鬼官) are responsible. The revelation takes place on a day of assembly in the Palace of the Three Principles (Sanyuan gong 三元宮), in the World of the Nine Purities (Jiuqing miaojing 九清妙境). It enables sinners to become zhenren of the Nine Palaces (Jiugong zhenren 九宮眞人; 8a).

All the liturgical manuals of the Southern Song period (1127–1279) advocate the transmission of these commandments (for example *1224 Daomen dingzhi* 4.30b; *546 Lingbao yujian mulu* 27.1a), but they reverse the order of the first two. The work *466 Lingjiao jidu jinshu* 290.10a restores the original order. DU GUANGTING quotes a *Jiuzhen miaojie jinlu duming miaojing* that does not correspond to the present text (*507 Taishang huanglu zhaiyi* 56.9a).

The same pages (1a–7a) of this text can be found in *1412 Taishang yuanshi tianzun shuo beidi fumo shenzhou miaojing* 6.1a–7a.

John Lagerwey

Yuanshi tianzun shuo Fengdu miezui jing 元始天尊說酆都滅罪經

3 fols.

73 (fasc. 32)

"Scripture of Redemption from Sins in the Netherworld of Fengdu, Pronounced by the Heavenly Worthy of Primordial Beginning." This scripture deals with ritual measures to be taken for the salvation of one's deceased parents. For a period of two years, while the dead person is brought before the ten judges (*Shiwang* 十王) of the netherworldly courts, the living accompany him or her by accumulating merits through the performance of rites (Retreats, Offerings, recitation of scriptures). These rites finally cancel the burden of the dead person's guilt and exempt him or her from punishment in one of the twenty-four hells situated under Mount Fengdu.

The idea of a bureaucratic otherworldly tribunal with ten courts presided by ten royal judges originated in a Buddhist-inspired popular milieu in China. The earliest transmitted manuscript of the apocryphal Scripture of the Ten Kings dates from 926, but there is good reason to assume that belief in the ten kings—and possibly also rituals focusing on them—existed considerably earlier. The *Da Tang neidian lu* of 664, for example, lists a *Shiwang zhengye jing* 十王正業經 by a monk named Fayun 法雲 who lived roughly around the same time.

The date of this Taoist scripture on the ten kings—which lists new Taoist names for each of the deities, in addition to those names borrowed from the earlier sources—is uncertain. However, rituals to the ten otherworldly judges are propagated in some compilations of twelfth- and thirteenth-century Taoist liturgy (see, e.g., *1221 Shangqing lingbao dafa* 54.19b–20b), while heavily criticized in others (e.g., *1223 Shangqing lingbao dafa* 44.19a).

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太上十二上品飛天法輪勸戒妙經

10 fols.

Tang (618–907)

182 (fasc. 77)

"Scripture of the Twelve Superior Rules of Admonition of the Wheel of the Law of the Flying Devas." This text is spoken by the Taiji zhenren 太極眞人 (Xu Laile 徐來勒) and the Zuo xianweng 左仙翁 (GE XUAN). The recitation of this book abolishes the twelve kinds of sin (murder, theft, heterodoxy, calumny, lies, jealousy, cupidity, wrath, stupidity, infidelity, lack of filial piety, and drunkenness). The rules against these sins are related to the Marvelous Commandments of the Nine Zhenren (*Jiuzhen miaojie* 九眞妙戒; see *181 Taishang jiuzhen miaojie jinlu duming bazui miaojing*).

In spite of its title, the present work appears to bear no relation to the Book of the Wheel of the Law (*Falun jing* 法輪經; see *346 Taishang dongxuan lingbao zhenyi quanjie falun miaojing, 348 Taishang xuanyi zhenren shuo quanjie falun miaojing, 445 Dongxuan lingbao sanshi minghui xingzhuang juguan fangsuo wen,* and *347 Taishang xuanyi zhenren shuo miaotong zhuanshen ruding jing*). It contains two nonrhyming *gāthās*, and it makes a distinction between Taoists who have "left the family" (*chujia* 出家) and those "within the family" (*zaijia* 在家). It therefore likely dates from the Tang period.

Kristofer Schipper

Taiji zhenren shuo ershisi men jie jing 太極眞人說二十四門戒經

8 fols.

Tang (618–907)

183 (fasc. 77)

"Scripture of the Twenty-four Prescriptions, Spoken by Taiji Zhenren." This scripture begins by listing the various periodical days of Retreat, during which the prescriptions that follow are to be recited—either by a group in the oratory (*jingshi* 靜室) or by a master of the ritual (2a–b). Offenses against the twenty-four interdictions are punished in the twenty-four hells named after the tortures that await the sinner there (3a–6b). The recitation of the interdictions is recommended for the salvation of the deceased during the seven-times-seven-day period of mourning, for pregnant women, and in life-threatening situations (7b).

A rhymed *gāthā* in praise of these prescriptions concludes the text.

The present work is mentioned as *Zhenren ershisi jie jing* 眞人二十四戒經, together with the corresponding hells, in *1221 Shangqing lingbao dafa* 34.11b–12b (identical with *547 Lingbao yujian* 31.27a–b), 42.1a, and 58.13b, in connection with setting up the forty-nine *huiyao* 迴耀 lamps for the souls of the deceased.

Hans-Hermann Schmidt

Taiyi jiuku hushen miaojing 太一救苦護身妙經

6 fols.

Tang (618–907)

351 (fasc. 177)

"Marvelous Life-Protecting Scripture of the Great One Who Saves from Distress." During an assembly in the Qingwei 清微 Heaven, the Most High Lord Lao asks the Heavenly Worthy of Primordial Beginning (*yuanshi tianzun* 元始天尊) to enable people who suffer in the Three Worlds to participate in the heavenly joy created by his light. That is the role of the Heavenly Worthy Who Saves from Distress (Jiuku tianzun 救苦天尊), responds the Tianzun, for he is capable of transforming himself into a Taoist, a marshal, or even a Chan master in order to save all beings. Supplicants need only to invoke him.

The Tianzun immediately proceeds to do precisely that, and the savior appears as a young child. After Lord Lao has demonstrated his capacity to transform himself and save lives, the Tianzun says to him: "You are my qi; I am your root. What I know, you know. This is the Nine Yang essence that is very powerful. You must keep it secret and never reveal it" (3b). Lord Lao then concentrates in order to create a formula to encapsulate the power of the Nine Yang (the qi of the orient from which comes the One Who Saves from Distress). The Tianzun continues with a litany of the times when recitation of this formula, together with the present text, can save one from distress. Inasmuch as the savior descends to the human realm regularly on the third and ninth days of each month, adepts must also worship him on these days in their Pure Room.

John Lagerwey

Shangqing jingui yujing xiuzhen zhixuan miaojing

上清金匱玉鏡修眞指玄妙經

17 fols.

Tang (618–907)

353 (fasc. 178)

"Marvelous Jade Mirror in a Golden Casket Elucidating the Mystery of the Practice of Perfection." The significant part of the title, repeated in the text (1a), is *xiuzhen zhixuan* 修眞指玄 (explanation of the mystery of the practice of perfection). The term *yujing* 玉鏡 (jade mirror) does not appear in the text; it probably refers to the text itself: like a mirror, it enables one to "see clearly"; and as a precious object, it is enclosed in a golden casket (*jingui;* see 16b, the "powerful stanzas of the golden casket"). Lord Lao's title, Holy Ancestor (*shengzu* 聖祖; 6a, 11a), and on of the titles used for lay people, Men and Women of Pure Faith (*qingxin nannü* 清信男女), suggest that this text belongs to the Tang period.

The present text is a summary (*yaoyan* 要言; 5a) of Taoism revealed by the Most High Lord of the Tao for the benefit of lay people, who are sometimes called People of Pure Faith (*qingxin zhi liu* 清信之流; 1a; compare 9b). The text is later than *371 Taishang dongxuan lingbao santu wuku badu shengsi miaojing*, which it quotes (4b–5a and 10a–b correspond to *371 Shengsi miaojing* 6a–b and 7a–b, respectively).

After the Lord of the Tao briefly describes the spirits of the body, the "Tao explains" the importance of the practices of nourishing the heart (2a) and the qi (3a). The adept must also perform many charitable works and, most importantly, save his ancestors before he can "unite with the Tao" by means of interior alchemy (4a–5a). The present summary is apparently intended to take the place of the regular practice, which "ordinary people" lack the time to carry out.

The summary is followed by a ritual to be performed for one's deceased parents. A statuette representing the deceased is set next to the images of the Three Pure Ones after having first been stamped with the Seal of the Nine Zhenren (they are probably linked to the Nine Prescriptions of *181 Taishang jiuzhen miaojie jinlu duming bazui miaojing*). Three times per day for three to nine days (5a), one must then make a confession of sins. Otherwise, one may invoke the Heavenly Worthy Who Saves from Distress (Jiuku tianzun 救苦天尊) 3,000 times. After every 100 invocations, one must stop and bow to the Three Pure Ones and to other appropriate deities whose fu are given in the text.

John Lagerwey

Taishang dongxuan lingbao santu wuku badu shengsi miaojing

太上洞玄靈寶三塗五苦拔度生死妙經

7 fols.

Tang (618–907)

371 (fasc. 181)

"Marvelous Scripture of Salvation from Life and Death in the Inferior Ways and the Five Sufferings." After having explained the *Weimiao xuanyi zhenjing* 微妙玄一眞經 to a celestial assembly in the World of Everlasting Happiness (changle shijie 長樂世界), the Lingbao tianzun 靈寶天尊 emits a light of nine colors that illuminates everything in the Ten Directions and the Nine Hells. Distressed by what he sees in the hells, the zhenren of the Explanation of the Law (Fajie zhenren 法解眞人) asks the Tianzun for an explanation and a solution. The explanation is that people become depraved at the end of an era (*shimo* 世末); this depravity results in their transmigration into the Three Inferior Ways (*santu* 三塗), which are followed first by the Five Sufferings (*wuku* 五苦) in the various hells and then by the Eight Difficulties (*ba'nan* 八難)—the eight obstacles to a devout life—when they are reborn. The solution (4b–5b) is the purification of the Three Karmic Sources (*sanye* 三業)—the mouth, the heart, and the

body—and of the Five Poisons (*wudu* 五毒) of the senses, and followed by practice of the Eight [Forms of Good] Conduct (*baxing* 八行). Even the Heavenly Worthies of the Three Times (Sanshi tianzun 三世天尊) achieved the state of nonaction in this manner, concludes the Tianzun.

That is all very well for future and present generations, responds the zhenren of the Explanation of the Law, but what is to be done for those already in the hells? Since the entire ritual of salvation (*qianba zhi ge* 遷拔之格) is recorded in the scriptures of the Three Caverns (*Sandong zhongjing* 三洞衆經; 6a), the Tianzun presents here only a summary: if even the "officials who study the Tao" must save their ancestors before they can save themselves, how much more is this true of ordinary people? As soon as a parent dies, one must summon the Tianzun who lives "beyond this world in the Palace of the Far East. . . . One need only turn to him in one's mind, fix one's thoughts on his venerable countenance, and call out his name," for he has vowed to save every living being, and he will come, just as his name suggests, "in search of the voice" (*xunsheng* 尋聲). One may also light nine lamps to illumine the Long Night (see *1411 Dongxuan lingbao changye zhi fu jiuyou yugui mingzhen ke* 15b–24a). The lamps must be lit over a period of forty-nine days. One might also make a soul-banner, copy and disseminate the present scripture, or give alms to the poor. As a result of these meritorious deeds (*gongde* 功德), the names of one's parents are removed from the Black List and their souls can then ascend to the Pure Land.

This text is quoted in *353 Shangqing jingui yujing xiuzhen zhixuan miaojing* (q.v.).

John Lagerwey

Taishang dongxuan lingbao wangsheng jiuku miaojing
太上洞玄靈寶往生救苦妙經
14 fols.
Tang (618–907)
373 (fasc. 181)

"Scripture for Saving [Deceased Parents] from Distress in Future Lives." This scripture appears to be a Tang recension of *371 Taishang dongxuan lingbao santu wuku badu shengsi miaojing*, from which it takes its main themes and character, and even its title (see 2a, 7b). It places greater emphasis, however, on proselytism and pedagogy. Those who receive this text are called upon "to spread it to those who have not heard it" (10b) and to exhort others to perform the "five acts of philanthropy" (11b–13a). The Heavenly Worthy proceeds to calculate the return one may expect on each charitable "investment," while also warning that "if one's wealth is not enough to redeem [*bu* 補] one's sins, the wealth has no weight" (13a).

The ritual and institutional instructions are also more precise than in the *371 Badu shengsi jing*. To save one's ancestors, one must ask a Taoist master (daoshi 道師) to

perform a seven-day Retreat (2a). If one wishes to use "the text of the five meditations," one must "invite a master and receive it in accordance with the code" (8a). Among the five charitable acts, three consist in giving money to religious institutions and inciting others to do likewise (12a–b). Frequent reference is made to the merit of those who "leave the family" in order to dedicate themselves to the religious life (6a, 9b, 12b). The ritual for one's deceased parents should be done on the forty-ninth and one hundredth days, for "within forty-nine days their sins are judged and within one hundred days they enter one of the Five Paths" (7b).

John Lagerwey

Taishang dongxuan lingbao jinggong miaojing 太上洞玄靈寶淨供妙經
10 fols.
Tang (618–907)
376 (fasc. 181)

"Marvelous Scripture on the Pure Offering." This Pure Offering—here revealed to Ge Xuan by his three masters: the zhenren Yuluoqiao 鬱羅翹, Guangmiaoyin 光妙音, and Zhendingguang 眞定光, already mentioned in *346 Taishang dongxuan lingbao zhenyi quanjie falun miaojing*—is intended to replace the Grand Offering of *370 Taishang dongxuan lingbao sanyuan yujing xuandu daxian jing* (10a). Unlike the latter, the Pure Offering must be made not only on the days of the Three Principles, but also on the days of the five *la* 臘 festivals. Whereas in *370 Daxian jing* the most important thing was to recite the revealed scripture, the present text emphasizes the performance of a day-long ritual that culminates at noon in a gigantic offering—as large as a mountain, the text says (3b, 9a)—for all hungry souls. The present text also insists on the danger these souls represent for the well-being of the living and emphasizes the duty every pious son has toward his natural parents and his "true parents." Less importance is attached to the sufferings of these hungry souls and to the karmic origins of their suffering.

The present text can be distinguished from its predecessor by a style that is more obviously influenced by Buddhism. Witness the frequent use of the double negative (for instance, "neither birth nor death"; 7b) and the distinction between exhaustible (*youjin* 有盡) and inexhaustible (*wujin* 無盡) offerings (6a). Such terminology is typical of Taoist texts of the end of the sixth and the beginning of the seventh century.

John Lagerwey

Dongxuan lingbao zhongqing weiyi jing 洞玄靈寶鍾磬威儀經

7 fols.

Tang (618–907)?

531 (fasc 295)

"Book of the Protocol for [Sounding] the Bell and the Chime Stone." These two instruments announce the hours of the service and punctuate the ritual recitations. The bell must be struck a certain number of times for different occasions. Errors are punished by Heaven.

This is a small didactic scripture of uncertain date. It contains twelve hymns (*song* 頌) and a *gāthā* (*ji* 偈) celebrating the virtues of the instruments. All the hymns and the *gāthā* are rhymed.

Kristofer Schipper

Dongxuan lingbao jiu zhenren wufu sangui xingdao guanmen jing
洞玄靈寶九眞人五復三歸行道觀門經

8 fols.

Tang (618–907)

990 (fasc. 618)

"Scripture of the Nine Zhenren for the Contemplation of the Gates and the Practice of the Tao by Means of the Five Restorations and the Three Returns." The Nine Zhenren are listeners who, upon hearing the words of the Tao, proceed to an altar area to show lay people how to advance in the Way and transcend all difficulties. The "five restorations and three returns" undoubtedly refer to a return to the proper use of the five senses and of the *sanye* 三業 (the three sources of karmic disorder, namely, the body, the heart, and the mouth). Frequent reference is made to "returning to the root," to the Way, to the heart, and to constancy. The gates the adept contemplates are presumably the gates of the senses, which he or she controls as the result of his or her "practice of the five victories" (4b–5a).

This practice enables the adept to escape from the Nine Dark Realms of hell. Each hell is described as the punishment for a specific sin: against the Tao or its De, against one's nature or against reason, or against one of the five Confucian virtues. Each kind of sin attracts a specific demon that attaches itself to one or another aspect of the person (one's knowledge, one's will, etc.). The first hell is governed by the Jade Emperor, the next three by the Three Sovereigns, and the last five by the Five Emperors. By avoiding the various sins, adepts can purify their hearts, recover "true constancy," and ascend to "the supreme place" or to "the fruit of the Great One."

John Lagerwey

Dongxuan lingbao taishang liuzhai shizhi shengji jing
洞玄靈寶太上六齋十直聖紀經

9 fols.

Eighth to tenth century

1200 (fasc. 875)

"Lingbao Scripture on the Six Annual Months of Fast, the Ten Monthly Days of Fast, and the Records of the Saint." This is one of twelve scriptures printed in 1016 at the request of Wang Qinruo (*Xu Zizhi tongjian changbian* 86.10b). Bibliographic mention of this scripture is found in *Bishu sheng xubiandao siku queshu mu* 2.21b. The scripture contains a compilation of the different kinds of fast and the calendrical dates pertaining to them, with a discussion that emphasizes the spiritual component of the fast, referring to the well-known passage in *Zhuangzi* on the Fast of the Heart. This discussion is followed by a selection of citations from various works (the sources are not named) that introduce the basic ideas of Laozi's teaching.

At least the part of this text dealing with the fast (1b–4a) seems to come from the lost *Xuanyuan huangdi shengji* 玄元皇帝聖紀 in ten juan, written by Yin Wencao between 679 and 684 (see "Yin Wencao bei 尹文操碑," *957 Gu louguan ziyun yanqing ji* 1.4b–9b): the passages 2a and 3a–4a are cited in *463 Yaoxiu keyi jielü chao* 8.1b–2a, 8.3b as coming from the *Shengji jing*; in *464 Zhaijie lu* 1a–2a and 8b they are cited under the title *Hunyuan huangdi shengji* 混元皇帝聖紀 and *Shengji jing*. This part of the present text also shows the same formal division (presentation with a subsequent discussion, *lun* 論) as a fragment of Yin Wencao's work preserved in YJQQ 102.1a–6a and also entitled *Hunyuan huangdi shengji jing*.

On the basis of corresponding passages in WSBY and *Zuowang lun* 坐忘論 (YJQQ 94.1b), a number of sentences on pages 4a–b, 5b–6a, and 7a–8b can be shown to come from the lost *Miaozhen jing* 妙眞經. A passage on pages 6a–b is from the *Wenzi* 文子 (*746 Tongxuan zhenjing* 5.2a–4b). A paragraph on pages 8b–9b is also found in YJQQ 55.8b–9a, where the source is indicated as *Yuqing bilu* 玉清祕籙.

Hans-Hermann Schmidt

Yuanshi dongzhen cishan xiaozi baoen chengdao jing
元始洞眞慈善孝子報恩成道經

6 fols.

Tang (618–907)

66 (fasc. 32)

"Book of the Filial Son, Good and Merciful, Who Repays His Debt [to His Parents] and so Achieves the Tao." See the following article on *380 Dongxuan lingbao daoyao jing*.

Dongxuan lingbao daoyao jing 洞玄靈寶道要經

8 fols.

Tang (618–907)

380 (fasc. 182)

"Book of the Summary of the Tao." This text, together with *66 Yuanshi dongzhen cishan xiaozi baoen chengdao jing* is one of the basic texts of the Way of Filial Piety (*xiaodao* 孝道; see also *449 Xiaodao Wu Xu er zhenjun zhuan*). Judging from the conceptual and linguistic similarity of the present text and *66 Chengdao jing,* as well as from the fact that the last sentence of both texts is identical, it seems likely that these two texts were written by the same person. The use of certain terms and turns of phrase borrowed from seventh-century Taoist literature—such as Real Tao (*zhendao* 眞道; *66 Chengdao jing* 4b), and [Great] Supreme Tao (*wushang [da]dao* 無上[大]道; *66 Chengdao jing* 1a; *380 Daoyao jing* 6a)—sets a *terminus post quem* for the date of these texts. The use of the term *wujin zang* 無盡藏 (inexhaustible reservoir; *380 Daoyao jing* 7a) suggests a date around 700 (cf. Gernet, *Buddhism in Chinese society*, 210–17). Traditionally, the *xiaodao* is considered a branch of Lingbao Taoism.

Both the present text and *66 Chengdao jing* constitute "words of the Tao," but the latter is the "basic text" (*benwen* 本文) of the movement, while the present text is—as its title states—a "summary of the Tao" (*daoyao* 道要; 4b). The title of *66 Chengdao jing* emphasizes its theological priority over the "summary" by linking itself to the highest of the Three Caverns (Dongzhen 洞眞) of the Three Pure Ones (Yuanshi 元始; see 1b: *wushang dadao yuanshi tianzun* 無上大道元始天尊).

Both texts are panegyrics to the *xiaodao,* but it is *66 Chengdao jing* that describes the teaching's origin: the zhenren of the left, the right, and the center take form by becoming differentiated from the Primordial Beginning (1a). After 90,000 kalpas, they leave the "jade matrix" with bodies that are luminous "like the new moon." Another 90,000 kalpas later, "they transform themselves into babies and attach themselves to their Real Mother" (1b). There, they gradually grow up, while waiting for the right time to reenter the world.

Each of these "true kings of filial piety"—this is the epithet given them by the Yuanshi tianzun 元始天尊—rules over one of the Three Luminaries (*sanguang* 三光; the sun, the moon, and the Big Dipper). Orphans are able to "repay the primordial debt to their parents" by worshiping the Three Luminaries (4a–b). The three zhenren "love life and reject death" (2a). All that is evil—eating meat, drinking wine, stealing, and adultery—is therefore alien to their way. Those who follow the Way of Filial Piety are as powerful as the Tao (2b). They are able to discard the Five Anxieties (3b) and to control a country, a body, illness, or the Ten Thousand Things (4a). In the land of an enlightened king (*mingwang* 明王) who governs according to the "rules of the teaching" (*jiaojie* 教戒) of filial piety, there will be Great Peace (*taiping* 太平). It suffices to recite this text in order to repay one's debt, and to initiate a ritual concert in Heaven as well. Therefore, the *Chengdao jing* must be diffused by all possible means.

According to the present text, the Supreme Way puts an end forever to the cycle of life and death, to suffering and karmic causality (6a), for filial piety never leaves the Gold Portal (the source of life) and thus closes off hermetically the way of death (7a). Filial piety is related to maturation (*cheng* 成) as the Tao is to birth (1a). Those who are not grateful to their parents are worse than animals: they are sinful souls (2a). But so great is the compassion of a filial person that the True King of High Brightness (Gaoming zhenwang 高明眞王), on seeing those sinful souls in the eighteen hells, transforms himself, thanks to the light in his filial heart, into the "cloud of an immortal." This cloud converts the entire universe and enables such souls to receive forgiveness, "to wash themselves in the mysterious ford and to ascend the Phoenix Steps" (3a). After having made their confession there, they return to their tombs. From these tombs they then appear to their descendants in dreams (*tongmeng* 通夢) and exhort them to "repay their debts." Once the descendants have done this, their ancestors ascend to the Southern Palace.

Thus, concludes the Tao, "sinful souls receive forgiveness and go on to practice the Tao, while their descendants, enlightened by their dreams, practice filial piety. But those who follow my way should first practice filial piety and, in the second place, practice the Tao" (3b).

John Lagerwey

Taishang dongxuan lingbao baxian wang jiaojie jing

太上洞玄靈寶八仙王教誡經

7 fols.

Tang (618–907)

1112 (fasc. 758)

"Scripture on the Rules and Teaching for the Eight Immortal Kings." This text is identical to *66 Yuanshi dongzhen cishan xiaozi baoen chengdao jing*. It defines itself as "the statement of the rules and of the teaching [*jiaojie* 教誡] of the supremely great Tao to the enlightened kings of earth" (6b). The Eight Immortals mentioned in the title do not appear in the text.

John Lagerwey

2.B.7.a.3 Short Doctrinal and Prophylactic Texts

Taishang shengxuan xiaozai huming miaojing 太上昇玄消災護命妙經

2 fols.

Tang (618–907)

19 (fasc. 25)

"Marvelous Scripture of the Most High Elevation to Mystery, which Protects Life and Averts Disaster." From the Palace of the Fivefold Brightness (Wuming gong 五明宮) in the Forest of the Seven Jewels, the Heavenly Worthy of Primordial Beginning emits a ray of light that illumines the misery of all beings sunk in the River of Passion (Aihe 愛河) and the Sea of Desire (Yuhai 欲海). Addressing himself to all beings, the Heavenly Worthy exhorts them to understand that the vacuity of things is no more certain than their perceptible reality: "Those who know that vacuity is not unreal and that the perceptible reality is not mere appearance are enlightened, and have even begun to penetrate the marvelous sounds." He concludes by saying that when this scripture is recited, a host of gods will come and protect the adept.

The language and the argumentation of the text are typical of the first century of the Tang period. Two undated Dunhuang manuscripts (Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen*, 315–16) are titled *Taishang shengxuan huming jing*.

This work has remained popular over the centuries. Du Guangting recounts a miracle linked to its recitation (see Verellen, "Evidential miracles," 237). The Song emperor Zhenzong (r. 997–1022) wrote a preface to it (YJQQ 122.16a–b). Its recitation was part of the celebration of the *Huanglu zhai* 黃籙齋 during the Song (see *508 Wusheng huanglu dazhai licheng yi* 12.2a, and *1224 Daomen dingzhi* 5.6a). There are several commentaries: by Li Daochun (*101 Taishang shengxuan xiaozai huming miaojing zhu*), by Wang Jie (*100 Taishang shengxuan xiaozai shuo huming miaojing*), and by Zhang Bo 張白 (*312 Taishang shengxuan xiaozai huming miaojing song*).

John Lagerwey

Taishang laojun shuo xiaozai jing 太上老君說消災經

6 fols.

Tang (618–907)

631 (fasc. 341)

"Scripture on Warding off Calamities, Pronounced by the Most High Lord Lao." Although no details are known about the origin of this text, it is one of those minor scriptures typical of the Tang period. Both *289 Chengxing lingtai biyao jing* 3a and *592 Shenxian ganyu zhuan* 5.18a mention a *Xiaozai jing*, probably referring to the present text.

The scripture, revealed by Lord Lao to Yin Xi 尹喜, lists the thirty-six *vajra* (*jin'gang* 金剛), twenty-five divine kings (*shenwang* 神王), twenty-seven strong men (*lishi* 力士), and thirty-seven Heavenly Masters (*tianshi* 天師, residing above the thirty-six heavens), all of whom were to be invoked when a household suffered from demons, diseases, or other calamities. When male or female believers recited this scripture, all misery came to an end. For the Buddhist polemics about the appearance of *jin'gang* and *lishi* divinities in Taoism, see *Bianzheng lun* 辯証論 8.547a–c.

Hans-Hermann Schmidt

Taishang changsheng yanshou ji fude jing 太上長生延壽集福德經

2 fols.

Tang (618–907)

21 (fasc. 25)

"Scripture for the Prolongation of Life and the Accumulation of Felicity and Merit." During an encounter in the land of the Magic City (Huacheng guo 化城國), the Divine King of Long Life and the Protection of Felicity (Changsheng hufu shenwang 長生護福神王) asks of the Heavenly Worthy of Primordial Beginning what rites should be performed by those who, overwhelmed with misfortune, wish to enter the Gate of the Law (*ru famen* 入法門). "You should first teach them how to purify their bodies, hearts, and mouths and then transmit to them the superior methods of the Three Caverns," the Heavenly Worthy answers. He then adds two formulas, one for the prolongation of life, the other for the accumulation of felicity and merit. One must recite these formulas according to a specific rite and calendar. The text concludes with a hymn of thanks chanted by the Divine King, and with the audience's vow to follow the Supremely Great Tao.

John Lagerwey

Yuanshi tianzun shuo shengtian dedao jing 元始天尊說生天得道經

2 fols.

Tang (618–907)

24 (fasc. 27)

"Pronouncement of the Heavenly Worthy of Primordial Beginning on Living in Heaven and Obtaining the Tao." Written in the usual style of Mahāyāna Taoist scriptures (*dacheng jingdian* 大乘經典), this text is a short summary of such physiological practices as the circulation of the harmonious breath (*taihe zhenqi* 太和眞气) and the interior vision (*neiguan* 內觀). The recitation of this scripture is already mentioned in an inscription dated 980 (*Jinshi cuibian* 125.19b) and listed in the *Bishu sheng* (see VDL 100). Some liturgical manuals of the Song period (for example, *508 Wushang huanlu dazhai licheng yi* 12.2b; *1221 Shangqing lingbao dafa* 55.31b; *1224 Daomen dingzhi* 5.7b)

also advocate the recitation of this scripture in the context of rites for the salvation of the soul.

John Lagerwey

Taishang yuanshi tianzun zhengguo zhenjing 太上元始天尊證果眞經

1 fol.

Tang (618–907)

47 (fasc. 29)

"True Scripture of the Most High Heavenly Worthy of Primordial Beginning on Rewards." This brief scripture deals with the rewards (*zhengguo* 證果) that can be obtained through its transmission and constant recitation: heavenly protection, roaming the Shangqing Heaven, immortality, and the destruction of demonic powers. Ordinary mortals are rewarded with longevity, domestic happiness, and redemption of their souls from postmortem punishment. A hymn recapitulating these ideas concludes the scripture.

Ursula-Angelika Cedzich

Taishang yuanshi tianzun shuo xuming miaojing 太上元始天尊說續命妙經

1 fol.

Tang (618–907)

48 (fasc. 29)

"Marvelous Scripture for the Prolongation of Life, Spoken by the Most High Heavenly Worthy of Primordial Beginning." Taishang daojun 太上道君 having been ordered by Yuanshi tianzun 元始天尊 to save people from suffering by spreading "his method," enjoins human beings to invoke the two zhenren of Great Mercy—the zhenren of Great Charity (*dahui* 大惠) and the zhenren who Saves from Distress (*jiuku* 救苦)—whenever they are sick or in difficulty. This indication will suffice to save them and "prolong their lives."

In the hymn that follows, the laity are called Men and Women of Pure Faith (*qingxin nannü* 清信男女), a term characteristic of the Tang period.

John Lagerwey

Taishang yuanshi tianzun shuo dayu longwang jing
太上元始天尊說大雨龍王經

3 fols.

Tang (618–907)

51 (fasc. 29)

"Scripture of the Great Rain-Producing Dragon-Kings, Spoken by the Most High Heavenly Worthy of Primordial Beginning." At the heart of this text we find the

names of sixty-eight dragon-kings for invocation in periods of drought. Good men and women (*shan nanzi shan nüren* 善男子善女人) are encouraged to go wherever there is a drought to copy this text, transmit it in a "pure and solemn" manner, and then ask a Ritual Master of Great Virtue (*Gaode fashi* 高德法師) to recite it in a "Taoist arena." The altar may also be called a Pure Land (*jingtu* 淨土), and one may use it to pray for rain on the six monthly days of fasting (*liuzhai ri* 六齋日; 1b). To all these examples of typical Tang terminology can be added the expression "For what reason?" (*heyi gu* 何以故; 1b). The text begins in the same way as *62 Yuanshi tianwang huanle jing*: "When Yuanshi tianzun had completed [a tour of inspection] of the Five (Ten in *62 Huanle jing*) Directions . . ."

John Lagerwey

Taishang huguo qiyu xiaomo jing 太上護國祈雨消魔經

4 fols.

Tang (618–907)

52 (fasc. 29)

"Demon-Slaying Scripture for Protecting the Country and Praying for Rain." The zhenren Moonlight (*Yueguang* 月光) arrives at Yujing shan 玉京山 on a white crane and announces to the Heavenly Worthy of Primordial Beginning (Yuanshi tianzun 元始天尊) his desire to save the people of the Yanfu 閻浮 world from all natural calamities. The zhenren requests the expedient means (*fangbian* 方便) to accomplish this task. The Tianzun then lists his spiritual powers that "abide in this world and save from all difficulties" (2a). When people encounter difficulties, they need merely recite this book.

The zhenren then asks for a ritual (*fashi* 法事) by which to obtain rain. Transmit my teaching in the Yanfu world, the Tianzun says. Tell them, wherever they may be, to create altars (*tanchang* 壇場) with images of the Worthies (*zunxiang* 尊像) and flags, and then to recite this scripture and perform a Retreat and an Offering (*zhaizhuan* 齋饌). These acts will cause the gods to send dragon-kings and masters of thunder and rain to make the clouds appear.

At the end of the book, the Tianzun gives it a title that begins with *Tiangong* 天功 instead of *Taishang*. Among the gods to whom the offering is addressed, there is a Father and a Mother of Celestial Merits (*tiangong fumu* 天功父母; 3a).

John Lagerwey

Taishang zhenyi bao fumu enzhong jing 太上眞一報父母恩重經

2 fols.

Tang (618–907)

65 (fasc. 32)

"Scripture of the Most High True One for Repaying One's Debt Toward One's Loving Parents." By request of the Shangzhi 上智, the Heavenly Worthy of Primordial Beginning recalls the heavy debt every human being owes his or her parents. He then lists the rituals one may perform in repayment. If one's parents suffered from illness due to evil demons, one should perform rituals called *daochang* 道場. After the death of one's parents, one should begin with the observation of a Retreat (*zhai* 齋), of forty-nine days, and then on one's own birthday, one should remember that it was one's parents who gave one life.

The recitation of the present text is advocated in *1224 Daomen dingzhi* 5.9a.

John Lagerwey

Zhenzang jing yaojue 眞藏經要訣

6 fols.

Tang (618–907)

96 (fasc. 48)

"Epitome of the True Reservoir Scripture." Two brief passages aside, this summary is entirely composed of citations from *4 Wushang neibi zhenzang jing*. The first of the added passages treats the importance of keeping the commandments (3a3–7); the second passage criticizes as useless such Buddhist practices as giving oneself to a tiger and self-immolation by fire (4b1–8).

John Lagerwey

Taishang dongxuan lingbao guanmiao jing 太上洞玄靈寶觀妙經

2 fols.

Tang (618–907)

326 (fasc. 167)

"Scripture for Contemplating the Marvelous according to the Lingbao Tradition." This scripture corresponds, from the first line (1b), to *400 Dongxuan lingbao dingguan jing* 4a to the end, and to the last paragraph of *1036 Zuowang lun* (beginning on 16b). The text is mentioned in the *Suichu tang shumu* 23b (see VDL 172) and must date from the Tang or Five Dynasties (907–960) period.

Isabelle Robinet

Taishang dongxuan lingbao hu zhu tongzi jing 太上洞玄靈寶護諸童子經

3 fols.

Tang (618–907)

328 (fasc. 167)

"Lingbao Scripture of the Protecting Lads." The "Protecting Lads" mentioned in the title are emissaries of the stars that govern the destiny of humanity. Those whose lives are threatened by the harmful actions of the "dogs of heaven and earth" must burn incense and recite this text, which is primarily an invitation both to the Lads of the true qi of the seven stars of the Big Dipper and to the Lads of the beams of qi from the Five Directions. The conclusion shows that it is this recitation that enables the Lads to carry on their work in the world. The passage 1b–2a derives from *336 Taishang dongxuan lingbao yebao yinyuan jing* 8.7a.

John Lagerwey

Taishang dongxuan lingbao sifang dayuan jing 太上洞玄靈寶四方大願經

5 fols.

Tang (618–907)

343 (fasc. 176)

"Lingbao Scripture of the Great Supplications [to Be Pronounced] in the Four Directions." In this scripture, the Heavenly Worthy promises to those who seek to obtain the Tao—be it in their mountain retreats or in monasteries—that they shall reach their goal if, in the morning and in the evening, they speak the given supplications into the four directions and pronounce certain benedictions (*zhuyuan* 祝願) before and after eating and drinking.

Of the four series of supplications for oneself and for others (fourteen directed to the saints and zhenren in the east, eleven to those in the south, nine to those in the west, and seven to those in the north; 1a–3b), the first two are based on *22 Yuanshi wulao chishu yupian zhenwen tianshu jing* 3.11a–13a. The second part of the present text (3b–5b) consists of various benedictions that are spoken mainly for the donor (*zhaizhu* 齋主) of the meal at midday (*zhongshi* 中食). Some of those passages (4a, 4b–5a, 5b) are also found in *1410 Dongxuan lingbao qianzhen ke* 29a–b.

Hans-Hermann Schmidt

Taishang lingbao zhihui guanshen jing 太上靈寶智慧觀身經

2 fols.

First half of the Tang (618–907) dynasty

350 (fasc. 177)

"Lingbao Scripture on Wisdom and the Contemplation of the Body." This short text probably originated during the first half of the Tang dynasty. In 771 it was carved

in stone in the Yongxian guan 永仙觀 (near Chang'an) under the title *Qingjing zhihui guanshen jing* 清淨智慧觀身經 (see Chen Yuan et al., *Daojia jinshi lüe*, 153–54). The theme of this scripture, which conspicuously relies on Buddhist terminology and ideas, is the contemplation of the body and its components, which in meditation are found to be absolutely void and illusory. Thereby one attains to a consciousness in which one is no longer subject to suffering; thus one gains liberation (*jietuo* 解脫).

The three hymns to wisdom that conclude our text are also found in *524 Dongxuan lingbao zhai shuo guang zhu jie fa deng zhuyuan yi* 7b–8a and *1364 Shangqing dongzhen zhihui guanshen dajie wen* 1a–b.

Hans-Hermann Schmidt

Taishang dongxuan lingbao furi miaojing 太上洞玄靈寶福日妙經

3 fols.

Tang (618–907)

355 (fasc. 179)

"Marvelous Lingbao Scripture on the Days of Blessings." In this small treatise for use by lay people, the latter are invited to observe a fast on all days of blessings (*furi* 福日) mentioned in the text (for the list of such days, see *464 Zhaijie lu* passim). The mere recitation of this text sufficed to avert misfortune. It was therefore a highly meritorious act to copy and disseminate it.

John Lagerwey

Taishang shenzhou yanshou miaojing 太上神咒延壽妙經

2 fols.

Tang (618–907)

358 (fasc. 179)

"Wonderful Scripture of the Divine Formula of Invocation by the Most High Lord of the Tao for Prolonging Life." This short scripture is an abridged and obviously popularized version of *650 Taishang laojun shuo changsheng yisuan miaojing* or *672 Taishang laojun shuo yisuan shenfu miaojing*. For instance, the generals of the cyclical *jia* 甲 combinations are not listed individually, and the fu that are shown and explained in detail in the above texts are mentioned only briefly in the present text. Instead, emphasis is placed on the simple recitation of this short scripture.

Hans-Hermann Schmidt

Taishang daojun shuo jieyuan badu miaojing 太上道君說解冤拔度妙經

2 fols.

Tang (618–907)

372 (fasc. 181)

"Marvelous Scripture for Salvation and Delivery from Enmity." This explanation of the Essentials of the Tao (*Daoyao* 道要) by the Most High Lord of the Tao, in the Baqian Forest 八騫林, illuminates the entire universe and accentuates the contrast between the hells and the Halls of Happiness. What have those who suffer in the former done? asks the zhenren of Great Faith (Duxin zhenren 度信眞人). The Lord of the Tao explains that the zhenren, full of compassion, decided to avail himself of the light of the "golden words" to divulge on Earth this book that delivers from sorrow and rescues from sins. Lay people are told to recite it six times during a retreat in their Pure Room.

John Lagerwey

Taishang dongxuan lingbao tianzun shuo jiku jing
太上洞玄靈寶天尊說濟苦經

3 fols.

Tang (618–907)

375 (fasc. 181)

"The Heavenly Worthy Explains How to Overcome Difficulties." Whether it is for a difficult childbirth, for sickness, or for a case of bewitchment (*gudao* 蠱道), "invoke my name and I shall be attentive to the voice [*xunsheng* 尋聲] and come from Heaven with all my host directly to this house to save the sick, drive away the wandering soul, and oblige it to return to its original body [*benshen* 本身]." The Heavenly Worthy is invoked (*zhouqing* 咒請) by the seven names given at the beginning of the text.

The People of the Tao (1b, 2a) are also invited to provide for "my servants, the Taoists," to make books and statues, to establish temples and abbeys, and to recite this text three times a day.

The reference to the Three Ways (*wuji dadao* 無極大道, *wushang zhengzhen dao* 無上正眞道, and *wuwei taiping qingyue dadao* 無爲太平清約大道) seems to allude to *1205 Santian neijie jing* 1.3a.

John Lagerwey

Taishang laojun shuo chang qingjing miaojing 太上老君說常清靜妙經

3 fols.

First half of the Tang (618–907)

620 (fasc. 341)

"Wonderful Scripture on Perpetual Purity and Tranquility, Spoken by the Most High Lord Lao." This text probably dates from the first half of the Tang dynasty. *Bidian zhulin* 16.3b lists a manuscript of this text from the brush of Huaisu 懷素, dated 785. An autograph in the calligraphy of Liu Gongquan 柳公權, dated 840 (*Yunyan guoyan lu* 雲煙過眼錄; 3.16b), which was later carved in stone, features only a few variant characters (*Zhongguo shufa bianji zubian*, "Liu Gongquan," 2.201–5). The work *757 Taishang laojun shuo chang qingjing jing zhu* 23a mentions an edition with a commentary by SIMA CHENGZHEN, and *Nanyue zongsheng ji* 3.7a states that Li Simu 李思慕 (see *453 Nanyue xiaolu* 13a) wrote explanations for this scripture. However, today no trace of these two commentaries can be found. For the discussion of an autograph of the *Qingjing jing* attributed to Yang Hu 楊祜 of the Liang dynasty, but most likely dating from the Tang, see Li Weiran, "Songta *Qingjing jing*."

The work gives instructions on how to restore both the constant purity of the spirit (*shen* 神) that is often upset by the mind (*xin* 心), and the perpetual ataraxy of the mind that is frequently harassed by desire: first by regarding all phenomena as empty (*kong* 空) and nonexistent (*wu* 無) and then by transcending this view. One who follows these instructions will gradually attain the Tao.

In an epilogue, GE XUAN describes the line of transmission of this text, which he has now recorded for the first time, from the Queen Mother of the West down to himself. He also notes that the two zhenren, Zuoxuan zhenren 左玄眞人 and Zhengyi zhenren 正一眞人, enumerate the wonderful effects that arise from reciting and holding on to the scripture.

This scripture enjoyed great esteem among the Quanzhen Taoists. Not only does the term *qingjing* 清靜 play an important role in WANG ZHE's teaching (see, for instance, *1156 Chongyang zhenren jinguan yusuo jue*, passim), but also the present text belongs to the handful of scriptures, the recitation of which was recommended by Wang ("Zhongnan shan shenxian Chongyang zhenren quanzhen jiaozu bei," *973 Ganshui xianyuan lu* 1.8a). For the recitation of the scripture during the Huanglu 黃籙 ritual in the Song dynasty, see *529 Lingbao wujing tigang*.

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Hans-Hermann Schmidt

Taishang laojun shuo anzhai bayang jing 太上老君說安宅八陽經

2 fols.

Tang (618–907)

634 (fasc. 341)

"Scripture on the Eight Yang and on [Securing] Peace for the House, Spoken by the Most High Lord Lao." This short text probably dates from the Tang dynasty. It shows a close correspondence, partly verbatim, with a section in *Tiandi bayang shenzhou jing* 1423a, a Buddhist text. The latter scripture, the translation of which is attributed to Yijing 義淨 (635–713), was first listed in a bibliography and described in 800 (*Zhenyuan xinding shijiao mulu* 28.1017a–b). It was condemned as apocryphal in *Beishan lu* 2.582c (completed in 806).

The present scripture gives no explanation for the term *bayang* 八陽 (Eight Yang), whereas the Buddhist text (1424b) equates "eight" with "discrimination" (*fenbie* 分別) and with the eight kinds of perception (*bashi* 八識) and explains yang as the "clear understanding" of the principle of emptiness and nonexistence (*kongwu zhi li* 空無之理). While the Buddhist work further discusses topics like burial and marriage, the present text limits itself to the pacifying of dwelling places: wherever the dragon deities (*longshen* 龍神) have been disturbed and death-bringing forces (*sha* 煞) have been aroused in the course of digging for the construction of a house, all harm can be averted and harmony and peace secured by reciting this scripture.

The mention of a *Bayang jing* in *289 Chengxing lingtai biyao jing* 4a presumably refers either to this text or to *635 Taishang laojun shuo buxie bayang jing*.

Hans-Hermann Schmidt

Taishang laojun shuo buxie bayang jing 太上老君說補謝八陽經

2 fols.

Tang (618–907)

635 (fasc. 341)

"Scripture on the Eight Yang and the Amends, Spoken by the Most High Lord Lao." This scripture largely corresponds to *634 Taishang laojun shuo anzhai bayang jing*. It could be a later version of the latter, since the list of divinities is more extensive here. Also the use of the scripture is specific in that its recitation should be done after the construction works (that disturb the forces residing in the earth) have been completed.

Although the use of our text within the framework of a ritual is not explicitly mentioned, it is clearly related to the *anzhai zhai* 安宅齋 described in *466 Lingbao lingjiao jidu jinshu* (especially 198.1b–2b and 320.17b–19a).

Hans-Hermann Schmidt

Taishang laojun shuo shangqi miezui jifu miaojing
太上老君說上七滅罪集福妙經
4 fols.
Tang (618–907)?
1170 (fasc. 839)
"Wondrous Book of the Seven [Stars] on High That Abolish Sin and Gather Happiness, Spoken by the Most High Lord Lao." This scripture for recitation in worship of the seven Dipper stars that control fate is similar to *622 Taishang xuanling beidou benming yansheng zhenjing*. The passage on vows pronounced to the different stars of the constellation (2a–b) is partly identical in wording to the hymns in *622 Yansheng zhenjing* 8b–9a.

This work was included in the Taiqing division by the editors of the Ming *Daozang;* it thus seems unlikely that it was still currently in use for liturgical purposes in modern times. We may therefore suppose that the present scripture is earlier than *622 Yansheng zhenjing,* and that the former has perhaps inspired the latter.

Kristofer Schipper

Taishang shuo tongzhen gaohuang jieyuan jing 太上說通眞高皇解冤經
2 fols.
Tang (618–907)
1449 (fasc. 1063)
"Scripture on Communicating with the Zhenren, High and August, and on Deliverance from Calamity, Spoken by the Most High [Lord of the Tao]." This text is identical with *372 Taishang daojun shuo jieyuan badu miaojing*.

Hans-Hermann Schmidt

Taishang dongxuan jizhong jing 太上洞玄濟衆經
3 fols.
Tang (618–907)
1460 (fasc. 1064)
"Scripture on Universal Deliverance, from the Dongxuan Canon of the Most High." This text is a small jewel of monastic and dialectic Taoism of the seventh and eighth centuries. It deals succinctly with one of the most fundamental problems of Taoism, the origin of evil: does evil stem from the spirit (*shen* 神) or from knowledge (*shi* 識)? Compare the discussion on this subject in *9 Taishang yicheng haikong zhizang jing* 1.22a ff. The present text makes it apparent that in this new form of Taoism the human being is no longer considered as a body filled with spirits that one must try to retain, but as a spirit endowed with knowledge. One's difficulties stem from the loss of one's "lucid nature" (*mingxing* 明性), that is, from one's misconceptions concerning one's real origins. One does not own one's body but is only its temporary occupant. The parents who gave one life are not true parents (hence the role of monasticism). Once one has understood (*wu* 悟) that one is born from the Void Spontaneity (*xuwu ziran* 虛無自然; see *1438 Taishang laojun xuwu ziran benqi jing*), one will no longer be a prisoner of passions or the body: "He will have a body no more; his spirit and body will become one; he will have found his original parents and achieved the Tao."

The version of the present text in YJQQ 31.7b–10a has only a single important variant: on page 1b1, *shui* 誰 should read *shi* 識.

John Lagerwey

Taiji Zuo xiangong shuo shenfu jing 太極左仙公說神符經
7 fols.
1117 (fasc. 759)
"Scripture of the Divine Talisman Spoken by Taiji [Zhenren] and Zuo Xiangong." Zuo xiangong is the title of Ge Xuan. In this text, he recounts the transmission of an elixir, the medicinal power of which "equals (*fu* 符) those of divine making" (*shenzao* 神造). Ge himself received the elixir from the zhenren Taiji 太極 (i.e., Xu Laile 徐來勒) and in turn transmits it by way of the present text to Zheng Siyuan 鄭思遠 (i.e., Zheng Yin). Even though the alchemical recipe revealed here is said to lead to the supreme Way, it seems to be ranked lower than internal practices. At the beginning of the text, we see Ge Xuan living in the Huayang Cavern 華陽洞, where he practices holding the Three Ones (the *nihuan* 泥丸, the *jianggong* 絳宮, and the *dantian* 丹田, according to a note). This practice enables him to gain "a profound understanding of life and death, to forget his body altogether, to solidify his nature, and to enter through wisdom into the True Way." It is in this state of trance that he sees the misery of all beings and decides, at the request of one Wang Xingcheng 王行成, to reveal the essential Way (*yaodao* 要道). At the end of the text, Ge "returns to his original heaven," leaving it to Zheng Siyuan to propagate his method.

John Lagerwey

Beidou jiuhuang yinhui jing 北斗九皇隱諱經
4 fols.
Tang (618–907)?
1456 (fasc.1064)
"Book of the Secret Names of the Nine Glorious [Stars] of the Northern Dipper." The Ursa Major constellation has seven visible stars and two hidden ones, Fu 輔 and Bi 弼. This short text describes the stars and their functions and commends meditation. Visualizing the stars obtains their protection.

The text is identical to YJQQ 24.9a–14a, a section titled "Beidou jiuhuang zhiwei zongzhu 北斗九皇職位總主." It is difficult to establish which version represents the original, but inasmuch as the YJQQ section clearly forms part of a larger excerpt from a now lost *Xuanmen baohai jing* 玄門寶海經 (judging by its title, a Tang text), it would seem that the present version was copied from the latter source.

Kristofer Schipper

2.B.7.b Litanies

This section gathers texts of repentance and pardon called *chan* 懺, a term considered to be the transliteration of the Sanskrit *kṣamā* (confession; also written *chanmo* 懺磨 or *chamo* 叉磨). The *chan* constitute a special category of texts, half scripture, half ritual. Like many other liturgical rites of Chinese Buddhism, their creation is traditionally attributed to Emperor Wu of the Liang dynasty (r. 502–549). The Taoist counterparts of the Buddhist *chan* are mainly adaptations from major Lingbao scriptures, to which are added long lists of names of great deities whose pardon is implored. Because of the repetitive nature of *chan,* we have chosen the term *litany* for this type of chanted text. Taoist litanies became current during the Tang (618–907) and have remained an important part of Taoist liturgy.

Taishang cibei daochang xiaozai jiuyou chan 太上慈悲道場消災九幽懺

10 juan

Attributed to Ge Xuan 葛玄; preface by Li Hanguang 李含光; eighth century

543 (fasc. 297–299)

"Litany for the Ritual of Mercy of the Most High, for Deliverance from Calamities and the Nine Realms of Darkness." In the this text, the Most High is called the Merciful Worthy (Cizun 慈尊). By means of a dialogue with Puji zhenren 普濟眞人, he reveals and explains this ritual of confession that makes it possible not only to ward off misfortunes that threaten the country, but also to save one's ancestors from punishment in hell (1.20b–21a). The text makes a clear distinction between these two uses of the ritual: the first use is for the peace of the living (*ping'an* 平安), and the second is for offerings to the dead (*zhuijian* 追薦; 1.8b).

The attribution to Ge Xuan is explained by Li Hanguang in his preface. After receiving the books of the Three Caverns from Xu Laile 徐來勒, writes Li, Ge Xuan extracted from them their most salient features in order to compose the present litany. However legendary, this story accurately links the litany to the Lingbao tradition associated with Ge Xuan and, thereby, to the Zhengyi ritual tradition (see Lagerwey, *Wu-shang pi-yao*, 24–25). At the beginning of the present text we read that "the Three Caverns can all be included in the Unique Vehicle. . . . Orthodox Unity combines the Three Vehicles" (1.1b–2a).

As Yoshioka has shown (*Dōkyō to Bukkyō* 1:393–99), this text is at least in part inspired by the *Cibei daochang chanfa*, in ten juan, traditionally attributed to Liang Wudi (r. 502–549) and probably dating at least in part from that period. The present litany does indeed resemble its Buddhist prototype, not only as regards its title and the titles of several of its sections, but also in its use of certain key phrases, as well as in its overall structure. Yoshioka nonetheless dates this text to the eighth century. If we are correct in assuming that Wu Zetian (r. 684–705) is not among the "seven deceased emperors" (*qimiao* 七廟) mentioned at 1.11b, the date of composition could be set between 763 (the date of Daizong's accession to the throne) and 769 (the date of Li Hanguang's death).

As stated in 1.5a, many of the texts of both the confessions and the explanations in this litany are citations, either abridged or adapted, of *336 Taishang dongxuan lingbao yebao yinyuan jing* (1.5a–b here corresponds to *336 Yebao yinyuan jing* 10.1b–2a, 3b; 6.16a–b to 4.1b–2a; 10.11a–12b to 10.4a–6b; etc.). The last citation, moreover, shows clearly that the dialogue between Puji zhenren and Cizun in the present text is based on that between Puji zhenren and Daojun 道君 in *336 Yebao yinyuan jing*.

Starting with the east and ending with the zenith and the nadir, each juan is devoted to one of the Ten Directions. The vows that follow each confession and sequence of salutations are always addressed to the Lingbao *tianzun* 天尊 of the relevant direction (see, for instance, 1.11b and 2.4b). Each sequence of salutations—with the sole exception of the last, which is elicited by the depth of Ge Xuan's sense of gratitude to Xu Laile (10.17b–18a)—begins with Yuqing jiangfu tianzun 玉清降福天尊 and Xunsheng jiuku tianzun 尋聲救苦天尊, followed by one of the ten directional *tianzun* (see 1.10b, etc., and *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 6.1a–b). The adept calls on a total of 1,170 *tianzun* and zhenren in the course of the forty-two salutation sequences (10.19b).

John Lagerwey

Taishang cibei jiuyou bazui chan 太上慈悲九幽拔罪懺

10 juan

Tang (618–907)

544 (fasc. 300–301)

"Litany for the Mercy of the Most High for Deliverance from the Nine Realms of Darkness and the Remission of Sin." As the title indicates, this litany is related to *543 Taishang cibei daochang xiaozai jiuyou chan*. Among the many parallel passages, those in juan 9 and 10 show most clearly the derivative nature of the present work (compare, for instance, our text 9.4b–5a with *543 Jiuyou chan* 4.1b–2a, and again

9.8b–9a, 10.4b–5a, and 8b–9a with, respectively, *543 Jiuyou chan* 6.1b–3a, 5.17b–19a, and 5.6b–7a).

The present text presents itself as a sermon delivered by Xuhuang daojun 虛皇道君 to Puji zhenren 普濟眞人. As in *543 Jiuyou chan*, here also each juan is dedicated to a direction, beginning with the east. Each juan contains two litanies, which are usually composed of the "appellations of response" (*yinghao* 應號; 2.1b) of fifty *tianzun* 天尊. The first appellation of the 100 in each juan (from juan 2 to 10) is always that of the *tianzun* of the relevant direction. In juan 1, this appellation occurs after those of the Three Treasures (Cibei sanbao tianzun 慈悲三寶天尊) and of the Savior from Distress (Xunsheng jiuku tianzun 尋聲救苦天尊). The acts of obeisance are followed by confessions and discourses on moral causality and meritorious rituals.

The ritual system always prescribes the invitation of a master (*qingshi* 請師; see, for instance, 1.6a). If it is true that the confession of sins can resolve all problems (see 7.9a) and may be performed on any day of the religious calendar (see 3.5a and 7.5a), the author nonetheless clearly thinks of such confession in the context of rituals for the repose of the souls of the deceased, especially parents (see 4.4a). The Way of Filial Piety (*xiaodao* 孝道) of descendants who have this kind of rite performed for their parents "ascends to the Office of Heaven, which decides that the deceased may leave the hells forever in order to roam in bliss and live eternally in the Hall of Happiness" (5.9a).

It may be noted that the list of Retreats given in our text (8.8b), in contrast with the more traditional list given in *543 Jiuyou chan* 6.11a–b, mentions a Retreat of the Emperor of the North (*Beidi zhai* 北帝齋).

John Lagerwey

Laozi xiangming jing 老子像名經

10 juan (juan 6–8 are missing)

Tang (618–907)

661 (fasc. 345)

"Scripture of the Symbols and Names [of the Heavenly Worthy, Revealed] by Laozi." This text contains litanies for recitation as an act of repentance and in order to achieve absolution (*chanhui* 懺悔). These litanies are said to be revealed by Laozi for the salvation of humanity. On this work, see Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen*, 316–21.

The names of the *tianzun* 天尊 are arranged according to the cosmic directions east, south, west, north, northeast, zenith and nadir, and this arrangement also designates the contents of the extant chapters of the work. For each direction there are short introductory and concluding statements attributed to Laozi. Taoists and lay people alike can recite these litanies of repentance to avoid punishment in the hells or calamities of other kinds. The text also speaks about the positive effects on one's future rebirth and the remission of guilt obtained by reciting these litanies. Practical instructions state that the deities, some of which are described, should be represented by figures or paintings on scrolls and venerated in temples. Such devotional practices also bear good results when the country is threatened by war or other crises. The litanies were to be used in prayer in connection with lamp liturgies (*deng zhi fa* 燈之法). Following these liturgies, celebrations of purification and preaching sessions displaying the scriptures of the Great Vehicle of the Three Caverns could be performed. In this way, divine help and salvation were sure to be obtained (10.8b–9a).

Florian C. Reiter

Taishang lingbao shifang yinghao tianzun chan 太上靈寶十方應號天尊懺

10 juan (juan 1 and 3–9 are missing)

Tang (618–907)

542 (fasc. 296)

"Litany of the Heavenly Worthy of the Ten Directions Who Respond to Invocations." The expression *yinghao* 應號 (literally, "appellations of response") refers to the names of the different *tianzun* 天尊 corresponding to their religious role and by which they may be invoked. In like manner, *543 Taishang cibei daochang xiaozai jiuyou chan* 10.13b, speaks of "names that correspond to different manifestations" (*huashen yinghao* 化身應號), and again, in 10.19a, of the Tianzun of the Ten Directions, each of which is the Primordial Beginning, born in the Ten Directions in correspondence with the qi (*yingqi er sheng yu shifang* 應氣而生于十方).

Originally, the present work contained 1,200 names of the Tianzun of the Ten Directions (10.12a). Like the extant two juan, each of the ten juan must have prescribed acts of obeisance to 120 *tianzun* divided into three equal sections (*pin* 品). All these acts of obeisance and confession culminate, at the end of the third section, in a series of vows for the good of all beings. These vows are the expression of the desire of the person reciting them to obtain the Supreme Tao (*wushang Tao* 無上道; 10.12a).

The expression *Wushang Tao*—as well as others such as *heyi gu* 何以故 (why), *zhenxing* 眞性 (true nature), *sancheng dafa* 三乘大法 (great law of the Three Vehicles)—allows us to link the present text to the Lingbao tradition of the first half of the Tang dynasty. More precisely, this text, like the above-mentioned *543 Jiuyou chan*, is largely composed of excerpts from *336 Taishang dongxuan lingbao yebao yinyuan jing* (for instance, 2.1a–2a of our text corresponds to *336 Yebao yinyuan jing* 3.13b–15b, and 2.2b–4a to *336 Yebao yinyuan jing* 3.3b–5a). As the same passages are also found in *543 Jiuyou chan* 2.1a–2b and 6.1a–3a, we may conclude that both litanies use the same procedure for condensing the text of *336 Yebao yinyuan jing*, and also that the present work departed more significantly from the *Yebao jing* than *543 Jiuyou chan* (compare, for instance,

336 Yebao yinyuan jing 3.5a3–5 with our text 2.3b2–5 and *543 Jiuyou chan* 6.2b6–7). The present text also differs from the two others in that its protagonists are the Most High (Taishang 太上) and Miaoxing zhenren 妙行眞人.

John Lagerwey

Taishang taixuan nüqing sanyuan pinjie bazui miaojing
太上太玄女青三元品誡拔罪妙經
3 juan
Tang (618–907)
36 (fasc. 28)

"Marvelous Scripture That Abolishes Sins against the Classified Rules of the Three Principles, Spoken by the Most High Most Mysterious Nüqing." This is a later version, in the form of a litany (*baochan* 寶懺), of *456 Taishang dongxuan lingbao sanyuan pinjie gongde qingzhong jing*, an early Lingbao scripture. The reference in 1.10a to the canons and statues of the Holy Tao of the Mysterious Origin (*xuanyuan shengdao* 玄元聖道) confirms the overall impression that this is a Tang work.

Kristofer Schipper

Taishang dongxuan lingbao sanshier tianzun yinghao jing
太上洞玄靈寶三十二天尊應號經
2 juan
Tang (618–907)
1121 (fasc. 759)

"Appellations of Response of the Heavenly Worthy of the Thirty-two Heavens." Only two juan (12 and 22) of this litany remain. These two juan each provide the 200 names for one of the Thirty-two Heavens. Juan 12 deals with the Qingming hetong tian 清明何童天, which, according to *1 Lingbao wuliang duren shangpin miaojing* 1.8a, is the third of the Thirty-two Heavens: it is located in the World of Desire (see WSBY 4.1a) and provides 100 "merciful appellations of response" (2a) for the east and 100 for the south. Juan 22 deals with the Wusi jiangyou tian 無思江由天, the twenty-second of the Thirty-two Heavens (*1 Shangpin miaojing* 1.9a): half of the names correspond to the west, the other to the north. According to WSBY 4.1b, this heaven is located in the World of Appearances.

On the basis of the available evidence, it is difficult to determine the original length of this text. The notes attached to the titles indicate that juan 1 to 11 and 23 to 26 are missing. Perhaps there were, originally, 400 names, that is, two juan for each heaven, but such a hypothesis would not account for the fact that the third heaven is located in juan 12 and the twenty-second in juan 22.

Juan 12 gives what is perhaps the best explanation of the rationale of the text. The beginning of this chapter mentions a celestial assembly brilliantly illuminated by the sun: overjoyed, "saints, zhenren, and immortals are all promoted." An immortal then asks the Lord of Heaven how the sins of the people of the inferior world could be forgiven. They must burn incense and light lamps, visualize deities and honor a master, the Lord answers. Then, having chanted a hymn, they must surrender themselves to the Heavenly Worthy whose names are listed further on, and they must vow to have their own names struck off the lists of the *Mengzhen jiuyou yugui changye zhi han* 盟眞九幽玉匱長夜之函.

John Lagerwey

Taishang cibei daochang miezui shuichan 太上慈悲道場滅罪水懺
3 juan
Tang (618–907)
545 (fasc. 301)

"Water Litany for the Remission of Sins, a Ritual for the Mercy of the Most High." At first sight, the present text appears to be a Taoist version of the Buddhist *Cibei shuichan fa* in three juan by Zhixuan 知玄 (d. 881), where the word *shui* 水 is explained as "the water of *sanmei* with which the karma of resentments is washed away" (45.968c). However, the two texts appear to have only their titles and the number of juan in common. The term *shui* in the title of the Taoist litany is not explained but seems to refer to the *shuifu* 水府, the Office of Water, that is, hell (1.1b). There is one juan for each of the Three Principles (*sanyuan* 三元).

The Essentials of the Tao (*Daoyao* 道要), which the present work represents in typically Tang manner (1.1a), consist in the confession of one's sins and the dispatch of petitions to Heaven (*shangzhang* 上章 or *shangbiao* 上表; 1.1b and 3.6a). These tasks are best done on the days of the Three Principles, or on the days of the five *la* 臘 festivals. Most important is the confession of the sins of the members of one's lineage, then those of "clerics and lay people, living or dead" (3.4a), and finally those of all beings (3.7a). The importance of filial piety (*zhixiao* 至孝; 3.6b) is stressed.

The list of sins we find here follows the same model—that of *336 Taishang dongxuan lingbao yebao yinyuan jing*—as the preceding two texts in the *Daozang*, which also are litanies for the Mercy of the Most High. The procedure is also the same: obeisances (six times ten per juan), followed by confessions.

John Lagerwey

Taishang dongzhen xianmen jing 太上洞眞賢門經
34 fols.
Tang (618–907)
61 (fasc. 31)

"Book of the Gate of Sages." The present text, which is a litany of *563 Taishang lingbao jingming feixian duren jing fa* (not of *573 Xuanzhu ge*, as the text announces on page

1a) and names the "bodies of response" (*yingshen* 應身) of the Heavenly Worthy of the Ten Directions, must originally have been called the Book of the Gate of the Sages of Lord Lao (*Laojun xianmen jing* 老君賢門經; 1a), as Lord Lao's name appears twice in the text, at the beginning and at the end. The present title is probably due to the fact that the scripture is included in the Dongzhen division of the *Daozang*.

The confessions linked to these litanies of names deal with only three sins: killing, theft, and concupiscence. These are the first three of the five sins prohibited by the Five Commandments given during the Tang to Taoist initiates (see *784 Taishang laojun jiejing* 6b–7b). In each sequence, the adept first confesses his or her sins of murder, theft, and concupiscence in the religious realm—killing, for example, "to make a sacrifice to gods and demons" (7a)—and then confesses the same sins in the profane world. There are thus three times two groups of names for the four directions, the above, and the below. The goal of this practice is to "enjoy the fruits of eternal joy" (6b). Given the reference to "the images of the transcendental powers" (*lingxiang* 靈像; 1b), it may be that these litanies were recited in front of the statues or portraits of the Heavenly Worthy.

John Lagerwey

Taishang yuqing xiezui dengzhen baochan 太上玉清謝罪登眞寶懺
6 fols.
190 (fasc. 81)

Taishang shangqing rangzai yanshou baochan 太上上清禳災延壽寶懺
6 fols.
191 (fasc. 81)

Taishang taiqing bazui shengtian baochan 太上泰清拔罪昇天寶懺
7 fols.
192 (fasc. 81)

The above three titles form one work. There is no indication as to the date of the text. This type of scripture seems to have emerged during the Tang period.

The text of the "Precious Litany of Repentance of the Most High Heaven of Yuqing for the Forgiveness of Sins and Ascent to Heaven" (*190 Taishang yuqing xiezui dengzhen baochan*) is divided into two parts. The short introductory remarks by the Most High explain that repentance is indispensable for the extinction of the old karma. Without repentance, which by implication has to be performed ritually, there is no way to have one's name inscribed in the Golden Registers of the Jade Hall. Recitations of the litanies of all the saints listed here helped to save the souls of the ancestors. At the same time, such recitations secured good luck for posterity. The recitations were made before an image of Laozi. The reciting person entrusted himself or herself to all the deities and saints named in the litanies of this text. Each litany is introduced by a short paragraph depicting both the transgressions demanding repentance and the recitation of the subsequent litany. One of the sins listed here is the veneration of heretic cults.

The second part of this scripture is arranged in almost the same way. It contains a description of ten types of crimes or faults with their consequences for the after-life, including punishments in the hells and the conditions of rebirth.

The "Precious Litany of Repentance of the Most High Heaven of Shangqing for Averting Misfortune and Prolonging Life" (*191 Taishang shangqing rangzai yanshou baochan*) is also divided into two parts. The short introductory remarks by the Most High recommend the recitation of this scripture to those who wished to enlist divine help to overcome illness and distress or other difficulties, including those caused by slander. On the returns of one's "personal destiny day" (*benming ri* 本命日) of birth, one should sacrifice in front of images of the Three Pure Ones (*sanqing* 三清) and recite this scripture. This sacrifice could be performed by a Taoist priest rather than a lay person.

The second part of this work addresses specific groups of persons, like officials who go astray from the right principles, or physicians and soothsayers who take advantage of others, or merchants who deceive their customers. In each case the most effective religious means of salvation are the litanies presented in this text.

The "Precious Litany of Repentance of the Most High Heaven of Taiqing for the Eradication of Guilt and Ascent to Heaven" (*192 Taishang taiqing bazui shengtian baochan*) is again divided into two parts. A revelation made by the Heavenly Worthy of Primordial Beginning introduces the first part. In this respect the text may be compared with *189 Taishang lingbao chaotian xiezui dachan*. The Heavenly Worthy speaks about the painful suffering that humanity has to endure in hell. This suffering is due to ignorance of the Taoist scriptures. Being led astray by wrong convictions, most people are unable to renounce sin and guilt. The methods of repentance, especially the recitation of the names of all saints, are praised as the best way to accomplish this renunciation. Such recitations can also bolster the defenses against future sin and guilt.

The second part of the text speaks about those who have indulged in profane affairs and not restrained their sensual desires. They must admit their faults, and, showing repentance, they should recite the litanies presented in this part.

Florian C. Reiter

Taishang xiaomie diyu shengzhi tiantang chan 太上消滅地獄昇陟天堂懺
13 fols.
537 (fasc. 296)

"Litany of the Most High for Destroying Hell and Ascending to Paradise." The person reciting this text begins by taking refuge in ten Heavenly Worthies for each of

Nine Realms of Darkness (*jiuyou* 九幽), and then for all the hells of Fengdu 豐都 and Taishan 泰山. The Heavenly Worthy of Primordial Beginning then promises his help to those who copy this scripture and recite it. The text ends with a prayer addressed to the Compassionate Worthy of the Gold Portal (Jinque cizun 金闕慈尊), asking him to save the reciter and all his or her ancestors.

The first part of the text, concerning the Nine Realms of Darkness, is based on *181 Taishang jiuzhen miaojie jinlu duming bazui miaojing*.

John Lagerwey

2.B.7.c Rituals and Rules

The Tang dynasty witnessed a great development not only in Taoist monastic institutions, but also in liturgical creation. The classical ritual canon of the Lingbao Fast or Retreat (*zhai* 齋), with its set pattern of three or nine Audiences (*chao* 朝), became universally adopted during this period. The flowering of liturgical art and the lavishness of the performances can be imagined from ZHANG WANFU's eyewitness report of the rites of transmission of the Lingbao rank, to one of the princesses of the Tang imperial family (see *1241 Chuanshou sandong jingjie falu lüeshuo*).

The present section gives an incomplete picture of the importance of the Lingbao liturgy of the periods concerned. The reason for this fragmentary representation is that most of the fundamental liturgical manuals, especially those by the greatest Taoist liturgist of all times, DU GUANGTING, became standard reference works for later generations. They were therefore reedited time and again and have come down to us in later versions. This transmission process also characterizes Du's *507 Taishang huanglu zhaiyi*, which, in spite of the many alterations and its incompleteness, still contains so much original material that we have included it here. It should, however, be studied alongside with other and later manuals that also contain many elements of Du's tradition, and that therefore complete *507 Taishang huanglu zhaiyi*, such as *508 Wushang huanglu dazhai licheng yi* by JIANG SHUYU.

Taishang dongxuan sandong kaitian fenglei yubu zhimo shenzhou jing
太上洞玄三洞開天風雷禹步制魔神咒經
4 fols.
Tang (618–907)?
385 (fasc. 182)

"Book of Divine Spells and of the Paces of Yu that Open Heaven and Marshal Wind and Thunder to Dominate Demons: A Liturgical Three Caverns Text of the Dongxuan Division." This is an early scripture about the Thunder Gods (*leishen* 雷神) and their role in rites of exorcism. The text is spoken by Yuhuang 玉皇 (Haotian yuhuang shangdi 昊天玉皇上帝) to Shuifu fusang dadi 水府扶桑大帝, in the presence of all the bodhisattvas (*zhutian pusa* 諸天菩薩). He mentions his own legend on 1b–2a.

The text does not mention the Paces of Yu (*Yubu* 禹步) at all, but introduces a spell to conjure the Thunder Gods and *yakṣa* (*yecha* 夜叉; 2b). All this suggests a Tang date, a hypothesis supported by the fact that the Southern Song text "Taiyi tianzhang jilei pili jing 太一天章積雷霹靂經," in *1220 Daofa huiyuan* 140.10a–14b, reproduces the present book in a new version, with the title *Haotian yuhuang shangdi bishou yubu zhilei shenzhou jing* 昊天玉皇上帝秘授禹步制雷神咒經, rewritten to match the Five Thunder Magic (*wulei fa* 五雷法) of the *Taiyi tianzhang yanglei pili dafa* 太一天章陽雷霹靂大法 introduced, according to *1220 Daofa huiyuan* 139.19b, by the Thirtieth Heavenly Master, Zhang Jixian 張繼先 (1092–1126).

Kristofer Schipper

Taishang dongxuan lingbao shangpin jie jing 太上洞玄靈寶上品戒經
8 fols.
Tang (618–907)
454 (fasc. 202)

"Lingbao Scripture on the Supreme Rules." The various series of prescriptions of which this text is composed come mainly from the revealed Lingbao scriptures but have been partly altered or expanded: for the *nidāna* formula (1a–b), the exhortations to Ten Good Deeds (3a–4a), and the rules for obstructing the six sense organs (5a–b), see *177 Taishang dongzhen zhihui shangpin dajie* 1a, 8a–9b, and 6a–7a. For the retribution for nine evil deeds (4b) and the hymns (7b–8a), see *344 Taishang dongxuan lingbao zhihui benyuan dajie shangpin jing* 3b–4a and 16a–17a. For the ten kinds of disease and wonderful remedies (6a–b; this is a selected series of 100 good and 100 evil deeds), see *Laojun xuwu jing* 老君虛無經, as quoted in *463 Yaoxiu keyi jielü chao* 5.19a–23b.

Hans-Hermann Schmidt

Dongxuan lingbao tianzun shuo shijie jing 洞玄靈寶天尊說十戒經
2 fols.
Sixth century
459 (fasc. 203)

"Lingbao Scripture on the Ten Rules, Spoken by the Heavenly Worthy." This scripture contains two series of commandments: the Ten Rules (*shijie* 十戒) and the Fourteen Rules for Self-Control (*shisi chishen zhi pin* 十四持身之品). Their observance is linked to the grade of an Adept of Pure Faith (*qingxin dizi* 清信弟子).

Eight Dunhuang manuscripts of this text have been preserved, some of them as fragments. They include the documents of initiation (*mengwen* 盟文) that record the transmission of these rules from master to disciple. The oldest manuscript, Pelliot

2347, bears the date 709 (see Ōfuchi Ninji, *Tonkō dōkyō: Mokurokuhen,* 108–10; *Zurokuhen*, 197–201).

However, the two series of rules in our text were combined into one scripture as early as the sixth century: The *Xiaodao lun* 9.149c cites a *Shijie shisi chishen jing* 十戒十四持身經; the passage quoted, however, refers to a ritual of transmission not found in the present version.

Our text has been composed almost entirely from passages in the following early Lingbao scriptures: *177 Taishang dongzhen zhihui shangpin dajie* 5a, 2b; *325 Taishang dongxuan lingbao zhihui dingzhi tongwei jing* 7b; *457 Taishang dongxuan lingbao zhihui zuigen shangpin dajie jing* 1.5a–b.

Hans-Hermann Schmidt

Dongxuan lingbao qianzhen ke 洞玄靈寶千眞科

30 fols.

Seventh century

1410 (fasc. 1052)

"Code of the One Thousand Zhen." This text contains the code orally transmitted by the One Thousand zhenren to Ge Xuan in A.D. 240 on Mount Laosheng 勞盛, at the behest of the Most High Lord of the Tao (1a–b).

By the beginning of the eighth century, at the latest, this text existed under a form that by and large corresponded to the present version: *463 Yaoxiu keyi jielü chao* cites about 80 percent of our text; the textual variants in *463 Jielü chao* are sometimes clearer and more comprehensive, but occasionally that version is much abridged. Only two citations there (2.1b, 9.5b5–9) cannot be found in the present text.

In the manner of the Buddhist *vinaya,* this work gives detailed regulations for the daily life in a monastic community, pertaining to monks as well as to nuns (7a–b, 16a–17a). These ordinances are not systematically arranged; for instance, regulations about eating are scattered throughout the text. A complex monastic organization is discernible, which is clearly patterned after the Buddhist model and for which there is no evidence before the Sui dynasty (581–618; e.g., permanent monastic property endowments [*changzhu* 常住]; 10b, 11b; controllers of the monastery [*gangwei* 綱維]; 7b, 8a; servants [*jingren* 淨人]; 3a, 4b). The main topics of the work are the initiation of male and female novices by decree of the monarch (*wang chi yu du* 王敕與度; 18a–19a); confession and absolution (3b–4a, 16b–17a); disciplining of community members (note that obstinate offenders can be brought before the monarch and punished under secular law; 4a–b, 7a–8b); vestments (for the Shangqing, Lingbao, and Sanwu traditions; 6b–7a); hygiene (14b–15a, 16a); personal belongings and monastic property, illness, and deathbed rites (20a–b).

Hans-Hermann Schmidt

Dongxuan du lingbao ziran quanyi 洞玄度靈寶自然券儀

7 fols.

522 (fasc. 293)

Dongxuan lingbao ziran zhaiyi 洞玄靈寶自然齋儀

6 fols.

Early Tang (618–907)

523 (fasc. 293)

"Ritual for the Transmission of the Covenant of Spontaneity." This ritual corresponds to the ordination of the first degree (*chumeng* 初盟) of the Lingbao liturgy, with a subsequent Retreat service (*523 Dongxuan lingbao ziran zhaiyi*). The text of the ritual for transmission here is similar, and in many instances even identical, to that of *1295 Taishang dongxuan lingbao erbu chuanshou yi*.

The present ritual is mentioned in the catalogue of Lingbao texts in *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4.9b.

The transmission of the covenant of spontaneity (*ziran quan* 自然券), as an initial stage of the Lingbao ordination is already mentioned by Lu Xiujing in his *410 Taishang dongxuan lingbao zhongjian wen* 1b. Zhang Wanfu confirms repeatedly that this ordination service remained current in Tang times (see *1241 Chuanshou sandong jingjie falu lüeshuo* 1.2a, 1.8a, and 2.18b).

At the moment of ordination, the certificate was divided (*fen quanqi* 分券契; 5b), or, more precisely, broken into halves (*poquan* 破券; 4a). Zhang Wanfu, in the above-mentioned passage, links this rite to the adoption of six rules, whereas our present ritual prescribes the promulgation of ten rules (*shijie* 十戒; 7a), which must correspond to those recorded in *1295 Taishang dongxuan lingbao erbu chuanshou yi*.

The Retreat of Spontaneity (*Ziran zhai* 自然齋) is a classical service of the *daochang* 道場 type, to be performed as an act of merit on the day of the transmission (see 2a). The service is performed on behalf of the ordinand, here called *dadao dizi* 大道弟子, and sponsored by a patron (*zhaizhu* 齋主; 6a).

Kristofer Schipper

Taishang dongxuan lingbao wudi jiaoji zhaozhen yujue 太上洞玄靈寶五帝醮祭招眞玉訣

7 fols.

Edited by Zhang Chengxian 張承先; Tang (618–907)

411 (fasc. 191)

"Jade Instructions for the Sacrifice to the Five Emperors and for Summoning the Zhenren." These instructions correspond to a section from *352 Taishang dongxuan lingbao chishu yujue miaojing* (2.20a–28b). Zhang Chengxian, a Taoist master of the Tang

dynasty (see *508 Wushang huanglu dazhai licheng yi* 20.9b–11b), states in a concluding remark that he extracted this ritual (from the original work) and edited it to serve for an independent ceremony. On the day of transmission of the two registers of the *Lingbao wulao chishu* 靈寶五老赤書 and the staff for commanding the Eight Daunters (see the article on *528 Taishang dongxuan lingbao shoudu yi*), this sacrifice should be held in order to summon the heavenly zhenren. After the initial performance, this ceremony should be repeated three times at intervals of three years.

Hans-Hermann Schmidt

Taishang huanglu zhaiyi 太上黃籙齋儀

58 juan

By Du Guangting 杜光庭 (850–933)

507 (fasc. 270–277)

"Liturgical Manual for the Yellow Register Retreat." The last part of the present version contains a number of dated prefaces and colophons. The earliest date is 880 (54.26a), which corresponds to the time during which the author, then at Chang'an, had begun his work on the revision of the Lingbao liturgy. The second date is 891 (colophon to the chapter on the recitation of scriptures; 52.17a). This date is accompanied by the words: "revising the liturgy at the Diocese of Yuju 玉局治, at Chengdu." In this colophon, Du deplores the destruction of the Tang Canon in the two capitals as a result of the rebellion of Huang Chao (880–884). The last date is 901 (57.1b). Thus, the present manual contains texts that were elaborated at different periods in the life of the author.

The *huanglu zhai* 黃籙齋 was no doubt the liturgical service most commonly celebrated from the seventh to the thirteenth century. For Du, this Retreat could serve the most diverse purposes: peace and prosperity for the country, salvation for the ancestors, repose of the dead, prevention of natural disasters, propitiation of demons, and so on. His manual became an authoritative source for this liturgical practice and served as a model through the entire Song (960–1279) period, even when the *huanglu zhai* became exclusively a service for the repose of the dead. Thus Du is constantly cited and referred to by the liturgists of that period. However, those citations in their works that can be identified in the present version of Du's manual all come from the last part (juan 49–57), whereas a great number of other citations can no longer be found and must have come from parts of the manual that are now lost.

Jin Yunzhong, the author of *1223 Shangqing lingbao dafa*, possessed a version of Master Du's *Huanglu zhaike* 黃籙齋科 in forty juan (preface 1b) that dated from 890–892 (17.19a). This edition, according to Jin, contained some 230,000 characters (22.3a), an average of 5,750 characters per juan, filling approximately seventeen double folios in the arrangement of the present *Daozang* edition. This average length corresponds to the length of the last juan (especially 49, 51, 52, 53), while the juan at the beginning of the work are much shorter, averaging no more than eight folios. Moreover, the present *Daozang* version, although comprising a larger number of juan than the version in Jin's possession, contains only some 190,000 characters. It must therefore be incomplete, which is also apparent from the table of contents of the manual that Jin handed down to us (39.1b–2b). Comparing this table with the contents of the present version, we see that juan 10 to 12 (service for the birth of a crown prince) and juan 40 to 48 (saving the ancestral souls from hell) did not exist in Jin's copy. The latter opened with three chapters on the Establishment of the Altar, the Preliminary Rites, and the Nocturnal Announcement (*suqi* 宿啓), which the present version lacks. These three chapters are often quoted in other Song sources (see *508 Wushang huanglu dazhai licheng yi* 2.8a–b, 16 passim, and 19.1a–7a; the remainder of juan 19 and the entire juan 20 of this work correspond to juan 56 and juan 55, respectively, in our version of Du's manual).

The remaining juan are, to judge by their titles, the same in both versions, but arranged in a different sequence. They can be divided into two groups. The first group is made up of the final juan mentioned above. Their common characteristic—their relative length—results from the fact that these are texts annotated by the author. His commentary comprises long discussions, for instance on the True Writs (*zhenwen* 眞文; 54.1b–2b), that later because famous (cf. Jin, *1223 Shangqing lingbao dafa* 18.29a–30b). But even in this group, some elements are missing. In juan 50, on the Dispersal of the Altar and the Offering (*santan shejiao* 散壇設醮), we no longer find the discussion of the *jiao* 醮 ritual quoted by Jin (39.3a–4b; compare also *508 Licheng yi* 15.2b). Du's manual, as preserved in the present *Daozang* version, has suffered major modifications.

These modifications become all the more apparent with the second group, comprising juan 1 to 48. Here, with the exception of juan 1, the texts are completely devoid of commentary. Moreover, the rituals have been much tampered with. For example, instead of the original Invocation of Guardian Gods (*weiling zhou* 衛靈咒) in five verses (see *1223 Shangqing lingbao dafa* 22.14a–15a), we find here the short formulas used in the *luotian dajiao* 羅天大醮 of the Song period (compare the beginnings of *477 Luotian dajiao zaochao ke, 478 Luotian dajiao wuchao ke,* and *479 Luotian dajiao wanchao ke* with those of juan 10–12 and 13–15 of the present manual). The rite of the Opening of the Incense Burner (*falu* 發爐) is also very different from that used by Du Guangting (cf. *1223 Shangqing lingbao dafa* 22.15b–17b). Instead, we find here a formula similar to that used in *466 Lingbao lingjiao jidu jinshu* 16.1b and passim (compare the present text 42.1b, passim).

With the exception of a few juan (54, 55, 56), the authoritative manual of the great liturgist of the Tang has come down to us in a late and altered version. A comparative

study with manuals from the Song, especially those by JIN YUNZHONG and JIANG SHUYU (*508 Licheng yi*), might help partially to reconstruct the original work.

Kristofer Schipper

Jinlu zhai qitan yi 金籙齋啓壇儀

11 fols.

By DU GUANGTING 杜光庭 (850–933)

483 (fasc. 266)

"Rites of Commencement of the Retreat of the Golden Register." The *jinlu zhai* 金籙齋 should in principle be performed by the monarch himself. However, in the present text, the regulations given as to the offerings and pledges indicate the possibility that the patrons could also be ordinary people (*shuren* 庶人; 5a) who are allowed to spend less for the ritual.

The first half of this work concerns the installation of the ritual area (*jinlu tan* 金籙壇; 2a–6a). The latter is similar to that of DU GUANGTING's *huanglu zhai* 黃籙齋 (see *508 Wushang huanglu dazhai licheng yi* 1–2) but larger, comprising a surface of 1,800 square feet (200 square meters), surrounded by hundreds of lamps and filled with precious articles, such as five dragons in gold for the rite of Casting Dragons and Tablets (*tou longjian* 投龍簡) at the end of the service (see Chavannes, "Le jet des dragons").

This ritual area is consecrated by the ritual of the Nocturnal Announcement (*suqi* 宿啓), the text of which is given in the second half of the present work. The ritual starts with a purification of the altar (*jintan* 禁壇). At the center of the ritual is the rite of installation of the True Writs of the Five Directions (*Wufang zhenwen* 五方眞文; 8b–9b). The *suqi* ends with a Ceremony for the Promulgation of the Rules (*shuojie weiyi* 說戒威儀; 11b) to be observed during the Retreat.

The present version of the *suqi* ritual is similar to that of DU GUANGTING's *suqi* for the Retreat of the Yellow Register (*huanglu zhai* 黃籙齋), as preserved in *508 Wushang huanglu dazhai licheng yi* 16. But in the present version, one part seems to be lacking: the rite of the Installation of the Officiants (*buzhi* 補職) that, in DU GUANGTING's rituals, followed immediately after the *shuojie weiyi* (see Du's own discussion concerning this point in *507 Taishang huanglu zhaiyi* 53.3a–b).

It should be noted that among the series of *jinlu zhai* rituals that follow our text in the Ming *Daozang* there is a unique version of the installation and promulgation rites in *486 Jinlu dazhai buzhi shuojie yi*. However, the series to which the latter text belongs has another version of the *suqi* (*484 Jinlu dazhai suqi yi*), this time without the installation rite. Moreover, in the series of *jinlu zhai* rituals of which our text is the first item, all the other texts are of a later date, and the relationship between the present work by DU GUANGTING and the others is by no means clear. It should be observed, however, that only the present text contains the necessary instructions for the installation of the altar.

Kristofer Schipper

Lingbao liandu wuxian anling zhenshen huangzeng zhangfa
靈寶鍊度五仙安靈鎮神黃繒章法

7 fols.

Tang (618–907)

1292 (fasc. 1009)

"Rites for [the Presentation of] the Memorial on Yellow Silk, the Pacification of the Souls, and the Tempering of the Five Immortals." In *369 Taishang dongxuan lingbao miedu wulian shengshi miaojing*, one finds five directional Heavenly Writs that are to be inscribed on colored stones. These stones are then to be buried in the grave, in the Five Directions, in order "to keep the soul in peace and retain the spirit" (*anling zhenshen* 安靈鎮神). The writs are called *Lingbao moudi* [某帝] *liandu wuxian anling zhenshen mouqi* [某氣] *tianwen*, which explains the title of the present text. The Five Immortals are the spirits of the Five Viscera, which one must nourish and refine so that they pass (*du* 度) from darkness into the Southern Palace (*369 Miedu jing* 7b–8a). The *369 Miedu jing* refers only to the rite of the petition on yellow silk (8a), but in the Dunhuang manuscript Pelliot 2865, the present text is an integral part of *369 Miedu jing*. Archaeological finds reveal this ritual to have been practiced in the Tang and Song periods (960–1279) (see Morgan, "Inscribed Stones").

The present work includes the text of this petition and then describes its correct presentation. At midnight, in the place where the deceased lies in peace, the master—whose title, Dongxuan lingbao chidi xiansheng zhishen da fashi 洞玄靈寶赤帝先生至眞大法師 (1a), is not otherwise known—faces north, lights five incense burners, sets out the five weights (*wuzhen* 五鎮), that is, the five writs of the *369 Miedu jing*, and then declaims (*zoushang* 奏上) the petition.

After having left the writs exposed throughout the night, the master buries them the next morning at dawn (5a).

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John Lagerwey

Lingbao banjing zhaiyi 靈寶半景齋儀
19 fols.
Tang (618–907)?
517 (fasc. 293)

"Ritual for a Half-Day Retreat." This small service comprises three Audiences to be held, respectively, at dawn (1a–5b), early in the morning (5a–10a), and late in the morning (10a–15a), as well as a Triple Libation (*sanxian* 三獻). The Retreat is performed for the inauguration of a newly built or restored house. The text specifically mentions the case of an official who is about to enter his new residence (18a).

The libations are made to the gods of the soil, the site, and the region. There are also other offerings: incense, lamps, silk, and coins (their number is related to the patron's Fundamental Destiny [*benming* 本命]). These offerings are placed at the five cardinal points. The text, moreover, mentions the presentation of pledges of faith: pieces of silver, as well as camels and horses, presumably in ceramics or made of paper (17a).

The altar is surrounded by four mirrors. Moreover, Stellar Swords (*xingdao* 星刀) are placed on each of the cardinal points. At the end of the service, sacrificial paper money is burned (*shaohua* 燒化; 19b).

This small service is classical in form and vocabulary. It is possible that it dates from the second half of the Tang period.

Kristofer Schipper

Taishang lingbao yugui mingzhen zhai chanfang yi
太上靈寶玉匱明眞齋懺方儀
9 fols.
519 (fasc. 293)

Taishang lingbao yugui mingzhen dazhai chanfang yi
太上靈寶玉匱明眞大齋懺方儀
9 fols.
520 (fasc. 293)

Taishang lingbao yugui mingzhen dazhai yangong yi
太上靈寶玉匱明眞大齋言功儀
17 fols.
By Du Guangting 杜光庭 (850–933)
521 (fasc. 293)

"Retreat of the Sworn Alliance [*ming* 明 in the meaning of *meng* 盟] with the True, from the Jade Case of the Divine Jewel." According to the definition given by Du Guangting, cited in *1224 Daomen dingzhi* 6.2a, the aim of this Retreat is the release of ancestors from hell and their subsequent transfer to paradise.

These three rituals are parts of a service to be celebrated under the auspices of members of the imperial family for the repose of the soul of a deceased ruler (see *521 Mingzhen dazhai yangong yi* 2a). The two rituals for Atonement toward the [Ten] Directions (*chanfang yi* 懺方儀; *519 Mingzhen zhai chaofang yi* and *520 Mingzhen dazhai chanfang yi*) are similar to each other. The Announcement of [Acquired] Merit (*yangong yi* 言功儀) is followed by a Presentation of Tablets (*toujian yi* 投簡儀; 8b–12b) and a Sacrificial Offering (*shejiao* 設醮; 12b–end). These three succeeding ceremonies mark the end of the Retreat. A complete program of a *mengzhen zhai* 盟眞齋 is given in *466 Lingbao lingjiao jidu jinshu* 2.7b–10a.

The rituals and their texts are classical in form. A comparison between *521 Yangong yi* and the same ritual in Du Guangting's *507 Taishang huanglu zhaiyi* 49 reveals many similarities. Some elements of the present ritual are nevertheless of a later date, such as the offering of paper money and horses (*qianma* 錢馬; in *521 Yangong yi* 16a). This practice was officially adopted during the years 1008–1016 (see *1224 Daomen dingzhi* 3:3a–5a).

The *mengzhen zhai* seems to have originated with early Lingbao scriptures such as *1411 Dongxuan lingbao changye zhi fu jiuyou yugui mingzhen ke*. Lu Xiujing mentions it, saying: "It is performed by the adepts themselves for the salvation of the souls of all generations of ancestors, even those who lived in the remotest past" (*1278 Dongxuan lingbao wugan wen* 6a).

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Chavannes, "Le jet des dragons."

Kristofer Schipper

Lingbao jiuyou changye qishi duwang xuanzhang
靈寶九幽長夜起尸度亡玄章
10 fols.
Tang (618–907)
610 (fasc. 334)

"Marvelous Stanzas for Resuscitating Corpses and Saving the Dead from the Long Night of the Nine Realms of Darkness, a Lingbao Scripture." The text is composed of twenty-six stanzas to be recited in a ritual of pardon. A Buddhist parallel to the present ritual is among the Dunhuang manuscripts: *Chizhai nianfo chanhui liwen* 持齋念佛懺悔禮文 (Stein 382), which is a Pure Land text. Compare also *Dacheng sizhai ri* 大乘四齋日 (Stein 1164). In all these rites the officiant recites the stanzas while kneeling in a given direction and making a prescribed number of prostrations. The ritual is linked to certain days of fasting (*liuzhai shizhi ri* 六齋十直日; 7b).

The resemblance to these Buddhist rites as well as a specific vocabulary make it

almost certain that the present text dates from the Tang period. In particular, Laozi is called the Great Sage (*dasheng* 大聖; 2a), and Taoism the Teaching of the Great Sage (*dasheng jiao* 大聖教; 5a).

The order of the directions toward which the adept must kneel does not correspond to any established sequence, and the number of prostrations, likewise, does not correspond to the usual symbolism.

John Lagerwey

Taishang dongxuan lingbao wuyue shenfu 太上洞玄靈寶五嶽神符

15 fols.

Tang (618–907)

390 (fasc. 184)

"Divine Talismans of the Five Peaks, from the Most High Dongxuan Lingbao Canon." The text contains a small collection of talismans, including not only those corresponding to the deities of the Five Peaks and their zhenren (1a–7b), but also those of the White Tiger (*bohu fu* 白虎符; 8a–b), the Five Stabilizers (*wuzhen fu* 五鎮符; 8b–11b), the Great Peace (*taiping fu* 太平符; 11b–12b), the Powerful Virtue (*weide fu* 威德符; 12b–14b), and, finally, the Five Generals (*wu jiangjun fu* 五將軍符; 14b–15b). For the last talisman, our text gives a legendary line of transmission, from Fan Li 范蠡, the statesman of Yue 越, to empress Lü 呂 (Gaohou 高后), the spouse of Liu Bang (247–195 B.C.).

The text that accompanies the talismans of the Five Peaks continuously quotes a work called "Images of the Divine Immortals." This *Shenxian tu* 神仙圖 is also quoted in other texts. For instance, *1407 Dongxuan lingbao ershisi sheng tujing* repeatedly cites a *Lingbao shenxian tu* as the source of the twenty-four sets of talismans it contains, and there exists a variant version of this revealed Lingbao scripture, called *Dongxuan lingbao sanbu ershisi sheng tu* (YJQQ 80), that simply has *Shenxian tu*. Among the twenty-four sets of talismans originating in this *Shenxian tu* we also find those of the Five Peaks (*Shenxian wuyue zhenxing tu* 神仙五嶽眞形圖). Bokenkamp ("Sources of the Ling-pao scriptures," 458–60) has shown that both this set of talismans and the others derive originally from different texts kept in GE HONG's library.

Our conjecture is, therefore, that here too we have a Lingbao adaptation of an ancient version from that same source. Indeed, the present text contains several archaic elements. The talismans are used for the protection of the country and the king's palace, and they are cult objects to which sacrifices (*ji* 祭 or *jiao* 醮; 8a, 15a) should be made, especially animal sacrifices. For the *wuzhen fu*, the sacrifice of a water buffalo, a sheep, and a pig (*sansheng wu* 三牲物; 9a) is required. The cult of the *Taiping fu* demands horns of water buffalo and sheep, and 120 pounds of pork as a substitute form of *sansheng* 三牲. For the protection of the palace, our text proposes to make five statues of wax mixed with sulfur, each one fourteen inches high, to be placed in vessels that are hung from the beams of the great hall (7b).

All of these elements are highly anachronistic with respect to the revealed Lingbao scriptures of the fourth and fifth centuries, and even more so with regard to later Lingbao monastic practices. They belong instead to the sphere of *388 Taishang lingbao wufu xu*. The present adaptation shows no influence from any of the revealed Lingbao scriptures. It is not quoted in any Six Dynasties source. For these reasons, it seems improbable that the present version was made during the Six Dynasties period; it is more likely a product of Tang antiquarianism.

Kristofer Schipper

Shangqing gaoshang yuzhen zhongdao zongjian baohui
上清高上玉眞衆道綜監寶諱

7 fols.

Tang (618–907)

443 (fasc. 198)

"Comprehensive List of Precious Taboo Names of the Exalted Jade Zhenren of [the Heaven of] Supreme Purity." The book begins with a list of taboo names of various deities, followed by a passage from a Purple Phoenix Register (*Zifeng lu* 紫鳳籙). Both the title of the book and the quotation of this register seem to indicate a relation to the Shangqing tradition, especially to *1372 Shangqing gaoshang yuchen fengtai qusu shangjing* and to the *Zifeng chishu* 紫鳳赤書. The latter text is mentioned in the *Jiuzhen mingke* (in *1314 Dongzhen taishang suling dongyuan dayou miaojing* 51b, 52a); it is, moreover, quoted in *412 Shangqing pei fuwen qingquan jue* 2a and in YJQQ 7.7a, 9.11b. The Song catalogues mention a *Dongzhen longjing jiuwen zifeng chishu* 洞眞龍景九文紫鳳赤書 in one juan (see VDL 122).

In the present book, however, the Purple Phoenix Register is said to have been transmitted along with the *Bawei cewen* 八威策文, which is a text originally associated with the Lingbao tradition (see *352 Taishang dongxuan lingbao chishu yujue miaojing* 1.24b–26a). The next section of the present book (4a–6b) is said to be derived from chapter 75 of the *Jinguang mingjing* 金光明經 of the *Sanhuang tianwen dazi* 三皇天文大字.

The closing account of the regulations for the transmission of the book includes the form of a contract (*qi* 契; 6b–7a), in which the title of the recipient is given as *dongxuan ziran wushang sandong dizi* 洞玄自然無上三洞弟子. The practice of combining materials from the Three Caverns and assigning them to the use of priests ordained in the Dongxuan division is well attested in texts of the late Tang and the Five Dynasties

(907–960). See, for instance, *1237 Sandong xiudao yi* 6b–7a and *1239 Zhengyi xiuzhen lüeyi* 11b–12a, 17a–b.

Poul Andersen

Taixuan bajing lu 太玄八景籙

43 fols.

Tang (618–907)

258 (fasc. 120)

"Register of the Great Mysteries' Eight Effulgences." Exactly the same text is also found in *1407 Dongxuan lingbao ershisi sheng tujing* 3a–48a. Its utilization as a register conferring initiation and ordination, as is the case here, however, did not come into use before the Tang. Hence its placement in this section.

According to the explanations given in the text itself, the name of the Eight Effulgences derives from twenty-four sacred diagrams, written in "golden script and jade characters" (*jinshu yuzi* 金書玉字), through spontaneous transformation of the three times eight luminous spirits of the body of the Lord Li, the Saint Who Is to Come (Housheng Lijun 後聖李君).

The present register is the second in importance to be transmitted to initiates into the texts of the Lingbao canon (*taishang lingbao dongxuan dizi* 太上靈寶洞玄弟子; see *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4.8a, where the more complete title of *Sanbu bajing ziran zhizhen yulu* 三部八景自然至眞玉籙 is given). The same register is also mentioned in *1239 Zhengyi xiuzhen lüeyi* 18a (under the title *Taishang bajing chentu lu* 太上八景晨圖籙). ZHANG WANFU, in his catalogue of the Lingbao scriptures, mentions a *Bajing neiyin* 八景內音, probably referring to the present register (see *1241 Chuanshou sandong jingjie falu lüeshuo* 1.8a).

Fang Ling

Xuhuang tianzun chuzhen shijie wen 虛皇天尊初眞十戒文

8 fols.

180 (fasc. 77)

"Text of the Ten Rules for the Initial Stage of Perfection, [Spoken] by the Heavenly Worthy Xuhuang." The devotee receives this text on the occasion of his or her first initiation (*kaidu* 開度; 1a). In the early eighth century, ZHANG WANFU wrote that novices (*xin chujia* 新出家) received the *chuzhen jie* 初眞戒, but he did not specify the number of those rules (*178 Sandong zhongjie wen*, preface; *1241 Chuanshou sandong jingjie falu lüeshuo* 1.1b). Besides the present set, there are still other series of *chuzhen jie*: *339 Taishang dongxuan lingbao chujia yinyuan jing* 4b–5b lists ten prohibitions and ten prescriptions, and *1237 Sandong xiudao yi* 3b mentions eighty-one injunctions of the same name.

The present ten rules are also found—though without the explanations that follow each injunction—in *1033 Zhiyan zong* 1.6b–8a (identical with YJQQ 40.7a–8b). Apart from the explanations, our text appears to be posterior to that passage: whereas in the *1033 Zhiyan zong* version the rules are pronounced by a Heavenly Zhenren (*tianzhen* 天眞), our text is more specific in citing Xuhuang tianzun 虛皇天尊 instead of a zhenren. Rule 9, calling for loyalty, filial piety, and so on, figures as the first prescription in the present version, together with an explanation explicitly emphasizing that in the scriptures of the immortals, loyalty and piety occupy the foremost place. The passages in *1033 Zhiyan zong* 1.8a on the consequences of keeping and breaking these rules are not contained in our text. The present text therefore represents a later recension of a Tang work.

For a description of the usage of these rules in Quanzhen 全眞 Taoism, as well as for a translation, see Hackmann, "Die Mönchsregeln," 142–70.

Hans-Hermann Schmidt

2.B.8 The Dongzhen Division

2.B.8.a Scriptures

Taishang santian zhengfa jing 太上三天正法經

11 fols.

Tang (618–907)

1203 (fasc. 876)

"The Scripture of the Correct Law of the Three Heavens." This is a title that belongs to the Shangqing scriptures (it is mentioned in *426 Shangqing taishang basu zhenjing* 4, *1331 Dongzhen shangqing shenzhou qizhuan qibian wutian jing* 27b, and *1016 Zhen'gao* 5.2a). The Three Heavens are the three upper heavens (which here bear names different from those in the Shangqing texts). Our work is attributed to the king of the Xiaoyou Heaven, also known as the Green Lad (Qingtong jun 青童君).

The present text is not one of the Shangqing texts revealed to YANG XI. First, most of the quotations from our text do not agree with quotations from a *Santian zhengfa jing* in other works (e.g., WSBY, SDZN, *1132 Sangqing dao leishi xiang*, YJQQ 2.4b–8a). Only quotations from works later than WSBY, such as *Xiaodao lun* and YJQQ 21.1a, correspond, and only for the first page.

Moreover, the present text (8b–9a) quotes *184 Taizhen yudi siji mingke jing* 5.6b–7b, a text later than the Shangqing revelation. Also, except for the stanzas on pages 4a–b,

the terminology and content of our text also do not correspond to those of the Shangqing school.

This work must therefore be an apocryphal text of the seventh century, at the earliest. It appears to be fragmentary, containing only the preamble to a discussion of apotropaic texts, which are not included. The preamble deals with the first appearance of these texts, their subsequent transmission in the heavens (1a–5a), and the rules for those who possess them (5b–end). The Heavenly Lads and Maidens protect the adept who possesses any of these works (enumerated in 10a–b) and the regulations governing their transmission.

A commentary recounting the words of the Green Lad accompanies the first two pages of our text and presents the outline of a cosmology.

To supplement the material of this work, see *1395 Shangqing dadong jiuwei badao dajing miaolu, 412 Shangqing pei fuwen qingquan jue, 413 Shangqing pei fuwen boquan jue,* and *414 Shangqing pei fuwen jiangquan jue*.

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58 fols.

Tang (618–907)

1313 (fasc. 1025)

"Precious Scripture on the Female One and Five Elders." The title refers to the *Sansu yuanjun* 三素元君 (Ladies of the *Ciyi* 雌一), feminine divinities dwelling in the Palace of the Golden Flower, situated in the brain, as well as to the *wulao* 五老 (spirits of the registers).

The present work groups together various methods, taken probably from different sources of varying degrees of authenticity with respect to the original Shangqing revelation, and relates them to these feminine divinities. The methods are all old, antedating WSBY (sixth century), which frequently quotes them; they are often presented as formulas accompanying sacred writings. Overall, the presentation accords perfectly with Shangqing terminology and its pantheon, suggesting that this work dates from a period shortly after the revelation. However, the present form of the text, which is mentioned in the ancient anthologies under various titles, is probably later than the seventh century.

The text comprises: procedures supplementary to the *Dadong zhenjing* 大洞眞經 (1a–19a and 57b–58b); meditation methods related to the Ladies of *Ciyi* (19b–24a and 43b–53b); a "long" version of *Dongfang jing* 洞房經, more complete and probably more authentic than *133 Taishang dongfang neijing zhu* (24a–27b); instructions that are also found, in part, in *1330 Dongzhen taiyi dijun taidan yinshu dongzhen xuanjing* (37b–42b); passages from *1016 Zhen'gao* (27a–31b); and a long fragment of a method (53b–57b) that at one time was part of *1376 Shangqing taishang dijun jiuzhen zhongjing* but that no longer appears in that work. All these texts and methods aim at having one's name inscribed on the Heavenly Registers or at untying the knots of predestined death.

Isabelle Robinet

Dongzhen taishang sanyuan liuzhu jing 洞眞太上三元流珠經

7 fols.

Tang (618–907)

1318 (fasc. 1027)

"Scripture on the Three Principles and the Moving Pearl." The title of this work refers to the divinities of the Moving Pearl (*liuzhu* 流珠) Palace, located in the brain. It also refers to meditation-related practices. But this composite work only partly fits the title. The earliest mention of it is found in *1314 Dongzhen taishang suling dongyuan dayou miaojing* 15b and in the biography of Maojun 茅君 (see *304 Maoshan zhi* 5.13a).

The first page deals with the Moving Pearl Palace; it may be a fragment of a text concerning meditation on this palace. It is this section that probably gives our work its present title. However, the essential part is missing. The charms (1b–3a) are also found in *81 Dongzhen taiwei huangshu tiandi jun shijing jinyang sujing* 5a, as indicated (1b). The rest of the text is made up of passages taken from *1016 Zhen'gao*.

Isabelle Robinet

Dongzhen xi wang mu baoshen qiju jing 洞眞西王母寶神起居經

19 fols.

Tang (618–907)

1319 (fasc. 1027)

"Scripture of the Queen Mother of the West for Cherishing Spirits and [Regulating] Comportment." This work takes its title and a good part of its material from *1016 Zhen'gao*. The latter, in fact, contains a *Baoshen jing* revealed by Pei jun 裴君 to TAO HONGJING, described as "not having appeared in the world." Thus the present work is not one of the texts revealed to and recorded by YANG XI. The only texts revealed to Yang under this title are the fragments in *1016 Zhen'gao*. The present work, then, consists of a collection of revelations made to YANG XI and presented under a title that corresponds only to the beginning of the text. This first part may be no more than the remnant of a much larger collection.

Nevertheless, the title fits the contents of the work as a whole inasmuch as this text lays out rules and rituals for the adept to observe in daily life.

Most of the passages in this collection (1a–12b and 14a–16b) are taken from texts in *1016 Zhen'gao*, though there are sometimes important differences in wording. Other paragraphs (12b–14a) not found in the *Zhen'gao* are presented as texts revealed to YANG XI by the same divinities and are written in the same vein as those in the *Zhen'gao*.

The end of the work (16b–18b) is also similar to *426 Shangqing taishang basu zhenjing* 26b–28; the last two instructions probably derive from a different source. The Dunhuang manuscript Pelliot 2576, lines 13–end, is identical to the present text, except that pages 8a–11b are lacking.

Isabelle Robinet

Dongzhen taishang shuo zhihui xiaomo zhenjing 洞眞太上說智慧消魔眞經

5 juan

Tang (618–907)

1344 (fasc 1032)

"Scripture of Wisdom That Annihilates Demons." This scripture comprises texts from various periods. The first two juan are exorcistic texts. The three remaining juan contain statements on wisdom expounded in a Buddho-Taoist terminology. The whole work may have been assembled during the Tang period, as suggested by quotations found in *1129 Daojiao yishu* 5.2a (corresponding in the present text to 3.3a), *104 Shangqing dadong zhenjing yujue yinyi* 3b (2.5b here), and YJQQ 49.1a–b (5b–6a in the present text).

The first juan of this work constitutes the *Xiaomo jing* 消魔經 of the Shangqing corpus. Other scriptures bearing the same name also belong in principle to the Shangqing corpus but were "never fully revealed." They are merely quoted in *1016 Zhen'gao*. Yet another set of *Xiaomo jing* belong to the Lingbao school. The *184 Taizhen yudi siji mingke jing* 3.6b attributes seven juan to our scripture, as does the present work itself (1–2b, 4b). In reality, these are nonrevealed chapters (see 1.3b and 4b). Page 1.3b mentions only one juan.

The first juan contains an introduction, probably of a later date, and a "preface" (4b–5a), which is quoted by *1016 Zhen'gao* (18.6a3–5 and 13.4a4, corresponding to 4b10, 5a2, and 5b10 in the present text). The preface can also be found, in part, in *184 Mingke jing* (1.5a–b). There only the passage dealing with the organization of the Infernal Offices (*guan* 官) is included. The introduction is followed by hymns, the first of which (6a–11a) relates the revelation of the scripture in Heaven. These hymns are closely related to the *Dadong yujing zhujue* 大洞玉經注訣 (quoted under this title in *1130 Daodian lun* 4.16b, corresponding to 1.8b in the present text; this part is also found in *1360 Shangqing jiutian shangdi zhu baishen neiming jing*).

The remainder of the text consists of a hierarchical enumeration of drugs and medicinal plants that expel demons and illnesses. This list has been incorporated into numerous other texts (*1360 Neiming jing* 3b–7a; *292 Han Wudi neizhuan* 6a–7b; *Youyang zazu* 2.4b–5a; it was also incorporated in the *Daoji jing* 道跡經; see WSBY 78.3b–6a).

For juan 2, see *1334 Dongzhen taishang shenhu yinwen*, which contains the same text.

Isabelle Robinet

Shangqing dongtian sanwu jin'gang xuanlu yijing

上清洞天三五金剛玄籙儀經

30 fols.

Tang (618–907)

1390 (fasc. 1046)

"Scripture Concerning the Shangqing Register of the Three-Five *Vajra* Bearers from the Cavern-Heavens." This text belongs—to judge by its terminology, the names of its deities, and other details—to the Jinming qizhen 金明七眞 group. In form and structure this text is similar to *1388 Shangqing jinzhen yuhuang shangyuan jiutian zhenling sanbai liushiwu bu yuanlu;* it gives instructions concerning the documents and rites for the transmission of the Register of the Three Generals, named Ge 葛, Tang 唐, and Zhou 周. The model for this register is undoubtedly the *Sanyuan jiangjun lu* 三元將軍籙, listed in Tang sources under the ordination hierarchy of the Zhengyi organization (see, e.g., *1239 Zhengyi xiuzhen lüeyi* 5b and *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4.6a). The personal names of the generals are, however, modified in the present text (cf., e.g., *1212 Jiao sandong zhenwen wufa zhengyi mengwei lu licheng yi* 12b–13a).

The transmission of the register is accompanied by the splitting of a symmetrical contract into two halves (*sanwu qi* 三五契) and by the transmission of a fu and an inscribed ceremonial tablet (*ceban* 策板). The modifications in the wording of the formulas and documents, when compared to the original Zhengyi models, correspond exactly to those in *1388 Jiutian zhenling sanbai liushiwu bu lu*.

Ursula-Angelika Cedzich

Dongzhen taishang daojun yuandan shangjing 洞眞太上道君元丹上經

41 fols.

1345 (fasc. 1032)

"Superior Scripture of the Mysterious Cinnabar." This text states that it was transmitted by the Great Lord Green Lad (Qingtong dajun 青童大君). It takes its title (read *xuan* 玄 for *yuan* 元) from the name of a palace situated in the brain.

The work is divided into three distinct parts, of which the first and the third are also found in *1314 Dongzhen taishang suling dongyuan dayou miaojing*. Part 1 (1a–12b) is similar to 12b–22a of the latter. It deals with the contemplation of the palaces in the brain and of their divinities. The third part (20a–end) is the *Xuandu jiuzhen mingke* 玄都九眞明科 found in *1314 Dayou miaojing* 46b–end. The same title is found in *1409 Taishang jiuzhen mingke*.

The second part (12a–20a), however, which follows on the first part without transition, is a text of completely different origin, with the marks of the One and Orthodox [*zhengyi*] Way of the Heavenly Masters: it gives the names of the Nine Heavens and the Nine Earths, none of which accord with those listed in Shangqing texts.

Isabelle Robinet

Dongzhen taishang badao mingji jing 洞眞太上八道命籍經

2 juan

1328 (fasc. 1029)

"Scripture of the Tablets of Life of the Eight Ways." This scripture is mentioned in *184 Taizhen yudi siji mingke jing* 2.8b. The "eight ways" are the solar and lunar orbits (1a–b); they give their name to a practice described in the beginning of the text (1.1a–3b) that is based, in an extremely simplified form, on the Eight Tablets of the Mysterious Mother (*Xuanmu bajian* 玄母八簡) found in *1323 Dongzhen taishang basu zhengjing fushi riyue huanghua jue* 23a–25b. This part of the text is also found in YJQQ 51.1a–3b.

The description of this practice is followed (4a–b) by general remarks on the interdependence of being and nonbeing (*you* 有 and *wu* 無) and on life and death. There follows (6a–12b) a list of the causes of various disasters and failures and of the means to remedy them through rites of expiation.

The first juan ends with a colophon stating that it was received by the Lady Wei Huacun.

The second juan is devoted to a ritual very much resembling the Shangqing ritual of the Three Originals (*sanyuan* 三元). This juan reproduces a number of passages from Shangqing texts or apocrypha (2.7a–9b: *1379 Shangqing yudi qisheng xuanji huitian jiuxiao jing*; 10b–11b: *1352 Dongzhen taishang taixiao langshu* 6.30b–31a and *1324 Dongzhen taishang basu zhenjing dengtan fuzha miao jue* 7a–b; 21a–23b: *1352 Taixiao langshu* 10.2b–5b; 27b–29a: *1317 Dongzhen shangqing kaitian santu qixing yidu jing* 2.14a–15b).

This work can therefore be considered a Shangqing apocryphal text, dating from before *184 Taizhen yudi siji mingke jing* and after *1352 Taixiao langshu* 10, which it cites explicitly. It is one of the texts testifying to the early ritualization of the Shangqing school.

Isabelle Robinet

Taiwei dijun ershisi shen huiyuan jing 太微帝君二十四神回元經

6 fols.

Tang (618–907)

1455 (fasc. 1064)

"Scripture of the Twenty-four Spirits That Return to the Origin, Revealed by the Sovereign Lord of the Great Tenuity." Although this meditation manual on the twenty-four original spirits of the body has been included only in the 1607 supplement to the Ming canon, it is no doubt an ancient text. The practice of visualizing the spirits of the body—eight for each of the three levels (*sanbu bashen* 三部八神)—is well known from the Shangqing scriptures, and the names and descriptions of the deities as they are given here correspond entirely to those found in a number of Six Dynasties texts (see Robinet, *La révélation du Shangqing*, 75). The title of the present work cannot be found, however, in the bibliographical sources at our disposal for the early period. The *Gaoshang baoshen mingke jing* 高上寶神明科經 quoted on 2b is equally unknown. As it is unlikely that this work was composed during the Song (960–1279), it has tentatively been given a place here.

The text describes the twenty-four deities and quotes the invocations to be pronounced when visualizing them.

Kristofer Schipper

Shangqing huaxing yinjing dengsheng baoxian shangjing

上清化形隱景登昇保仙上經

5 fols.

Tang (618–907)

1369 (fasc. 1040)

"Superior Shangqing Scripture for Transformation, Disappearance, Ascension, and Securing Immortality." The first part (1a–3b) of this text is a pastiche of the exercise of the Eight Gates of the Mysterious Mother (*Xuanmu bamen* 玄母八門; cf. *1323 Dongzhen taishang basu zhenjing fushi riyue huanghua jue* 17a–end). The second part (3b–4b) is taken from *1377 Shangqing taishang jiuzhen zhongjing jiangshen shendan jue* 11b–12b.

Isabelle Robinet

Shangqing huiyao feiguang riyue jinghua shangjing
上清迴耀飛光日月精華上經
5 fols.
Tang (618–907)
1370 (fasc. 1040)

"Supreme Shangqing Scripture for Returning to the Light [or Returning the Light] and Flying in the Splendor of the Quintessential Radiance of the Sun and Moon." This work is an anthology of hymns that are partly inspired by other Shangqing texts (compare 3b–4b and *1332 Dongzhen taishang zidu yanguang shenyuan bian jing* 2a; also 4b–5b and *1016 Zhen'gao* 4.6b). Buddhist influence is indicated by the use of such expressions as Three Treasures (*sanbao* 三寶; 2b) and Great Vehicle (*dacheng* 大乘; 5b).

Isabelle Robinet

Shangqing taixiao yinshu yuanzhen dongfei erjing jing
上清太霄隱書元眞洞飛二景經
7 fols.
Tang (618–907)
1199 (fasc. 875)

"Scripture of the Book Concealed in the Taixiao Empyrean on the Original Truth for Flying to the Two Heavenly Bodies." This title bears little relation to the content of the text. Shangqing books about flying to the two heavenly bodies deal with flight to the sun and moon. Here we have two extracts from *1317 Dongzhen shangqing kaitian santu qixing yidu jing:* pages 1a–6a of the present text correspond to 2.6b–11b in the latter, concerning the rite of penitence invoking the five planets; and 6a–b correspond to *1317 Yidu jing* 3a–b, a short fragment on the stars of the Dipper.

Isabelle Robinet

Shangqing taiji zhenren zhuansuo shixing biyao jing
上清太極眞人撰所施行祕要經
7 fols.
Tang (618–907)
1363 (fasc. 1039)

"Scripture of the Essentials of the Practices of the Zhenren of the Supreme Pole." This scripture borrows its title from *1016 Zhen'gao* 9.3a. It is similar to juan 9 and 10 of that text as well as to passages from *1319 Dongzhen xi wang mu baoshen qizhu jing*.

Isabelle Robinet

Shangqing hetu neixuan jing 上清河圖內玄經
2 juan
Tang (618–907)
1367 (fasc. 1040)

"Book of the Interior Mystery of the River Chart, from the Shangqing Canon." This text (6a–12a) contains the "Precious Shangqing Register of the River Chart" *(1396 Shangqing hetu baolu),* as well as all the formulas and documents for transmission lacking in that text. However, the present work does not give the images of the Nine Sovereign Lords (Jiu huangjun 九皇君) of the stars of the Dipper, but only that of the Nine Ladies (4b–5b).

The present text may well be identical or related to a *Hetu neiji* 河圖內紀 or *Hetu neipian* 河圖內篇 transmitted by the Shangqing patriarch Li Hanguang to Tang Xuanzong (r. 712–756), who in 753 asked the patriarch to celebrate a River Chart Retreat (*Hetu zhai* 河圖齋) on Maoshan 茅山 based on that text (see *304 Maoshan zhi* 2.9a). According to two successive replies by Li Hanguang, the Retreat was celebrated the following year. In the "Chronicle of Maoshan" the text on which this ritual for atonement (*zhaixie* 齋謝) was based is called *Hetu neipian* (*304 Maoshan zhi* 2.17a).

The work *1224 Daomen dingzhi* 3.12a–b and 6.2b quotes the *Hetu neipian* as a source for the emplacement (*shenwei* 神位) of the *Hetu jiao* 河圖醮 or *Jiuyuan jiao* 九元醮 (see *805 Taishang dongshen taiyuan hetu sanyuan yangxie yi*).

Kristofer Schipper

Jinjue dijun sanyuan zhenyi jing 金闕帝君三元眞一經
7 fols.
Tang (618–907)
253 (fasc. 120)

"Scripture of the True One of the Three Principles of the Imperial Lord of the Golden Portal." This text corresponds to *1314 Dongzhen taishang suling dongyuan dayou miaojing* 27a–38b. It existed, however, already in Tang times as a separate scripture, as it is given in extenso, with some variants, in YJQQ 50.10b–18b, under the title *Jinjue dijun sanyuan zhenyi jingjue* 金闕帝君三元眞一經訣.

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Kristofer Schipper

Yujing jiutian jinxiao weishen wangzhu taiyuan shangjing
玉景九天金霄威神王祝太元上經
10 fols.
Tang (618–907)
256 (fasc. 120)

"The Superior Scripture of the Supreme Origin, Invocation of the King of the Majestic Spirits of the Golden Empyrean of the Nine Heavens of the Jade Capital." This text is later than the Shangqing revelations. It includes texts from that corpus in pastiche form and may be identical with the *Yujing taiyuan jing* 玉景太元經 mentioned in *304 Maoshan zhi* 9.3b. Note also that the rules for transmission, as given on pages 2a and 5a, would indicate that the present text is posterior to the formation of the Lingbao canon.

The first six pages expound an apotropaic method based upon the name and the visualization of the King of the Majestic Spirits of the Golden Empyrean mentioned in the title. This method comprises a talisman of the great tiger (*dahu fu* 大虎符); another talisman, of "vast clarity" (*huoluo* 豁落; 6b), resembles the talisman of the sun in *392 Shangqing huoluo qiyuan fu*. From 7a to the end, our text is also found in *1337 Dongzhen taiwei jinhu zhenfu*.

The present work is further mentioned as a register (*lu* 籙), under the title *Taishang yujing jiutian jinxiao weishen yuzhu jing* 太上玉京九天金霄威神玉咒經, in *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 4.10a, together with a series of Shangqing registers conferring the title of Master of the Dongzhen Law (*Dongzhen fashi* 洞眞法師).

Isabelle Robinet

Taishang shengxuan sanyi rongshen bianhua miaojing
太上昇玄三一融神變化妙經
2 juan
38 (fasc. 28)

"Book of the Ascent to Mystery through the Transformations by Means of the Fused Spirit of the Three Ones." This work is a patchwork, rather than a synthesis, of different elements. The first juan is presented in the form of a Lingbao discourse by the Heavenly Worthy of Primordial Beginning on karma and the Void Spontaneity (*xuwu ziran* 虛無自然): if most people are subject to reincarnation, it is because they do not know that the real nature is essentially pure and quiet (1.1b), and they are not acquainted with the Unique Vehicle (1.2a). As a result, they use active methods (*youwei* 有爲), the happy rewards of which gradually decrease (1.3b). The nonactive method consists of returning to the origin (1.4a). This method is explained in the second juan, which presents itself as the "words of the Tao." These words suggest an ancient text on *yangsheng* 養生 (Tending Life), with its description of the Three Ones, the Nine Ones, the palaces of the body, and their cosmological counterparts. The nonactive method consists in preserving one's primordial qi and nourishing one's spirits (2.7a). The text continues with multiple definitions of the terms *hundun* 混沌 and *qi* 氣.

The term *rongshen* 融神 (fused spirit) does not occur in the present text; it is found in *39 Taishang daoyin sanguang jiubian miaojing*.

John Lagerwey

Taishang daoyin sanguang jiubian miaojing 太上導引三光九變妙經
10 fols.
Tang (618–907)
39 (fasc. 28)

"Marvelous Book of *Daoyin* Exercises Using the Three Luminaries and Nine Transformations." The Three Luminaries whose energies (qi) the adept is to "conduct and pull" (*daoyin* 導引) are the sun, the moon, and the stars. The "nine transformations" probably refer to the Laozi of the Nine Transformations (10a), that is, to the transformations of Laozi linked to the sun's course across the sky (cf. Seidel, *La divinisation de Lao Tseu*, 92 ff.). The reference in *40 Taishang daoyin sanguang baozhen miaojing* to the nine transformations of the eight assemblies (3b) would seem to confirm this interpretation, for the texts of the eight assemblies mentioned there (3a) correspond to the "sounds of the eight assemblies" given here (2a–5b).

Two distinct rites are described, both of which are to be performed during odd (yang) months. The first rite consists in "conducting and pulling" the eight different forms of the qi of the Three Luminaries. These exercises are accompanied by the above-mentioned sounds—hymns—and by the swallowing of fu. The second rite is one of salutations and confessions addressed to thirty-two (i.e., four times eight) Laozi tianzun 老子天尊.

Two of three lines cited from a *Daoyin sanguang jing* 導引三光經 in the SDZN (3.24a) are found here (1b).

John Lagerwey

Taishang daoyin sanguang baozhen miaojing 太上導引三光寶眞妙經
4 fols.
Tang (618–907)
40 (fasc. 28)

"Marvelous Book of *Daoyin* Exercises Using the Three Luminaries and Precious Zhen." This text stands in relation to *39 Taishang daoyin sanguang jiubian miaojing* as the preface and postface to certain Shangqing texts: it first recounts the manner of its revelation and then lays down the procedure of its proper transmission in accordance

with the *Siji mingke* (*184 Taizhen yudi siji mingke jing* does not mention this text). At the beginning, the Heavenly Worthy of Primordial Beginning and his court are seen verifying registers of the Three Principles when a strange light, streaming from the eastern and western horizons and followed by immortals, suddenly illumines the assembly. The Heavenly Worthy explains how the transformations of the Tao lead, through the alternation of sun and moon, to the creation of the celestial administration of the Three Luminaries. Then he transmits to a zhenren a "text of the eight assemblies"—the hymns of the other *Sanguang jing*—that had until then been hidden in the palaces of the luminaries.

John Lagerwey

Dongzhen taishang zishu luzhuan 洞眞太上紫書籙傳

20 fols.

Tang (618–907)

1342 (fasc. 1031)

"Record of the Register with Purple Writing." This undated work is mentioned in the bibliographical chapters of the *Song shi* under the title *Taishang zishu luzhuan* 太上紫書籙傳 (see VDL 88). A sentence from page 5a of the present text is quoted in TPYL 677.11a as coming directly from a *Taishang zishu lu* 太上紫書籙. At the end of the work, there is a reference to Lord Wang 王君, a saint often linked to apocryphal Shangqing texts, which may imply a reference to the *Taishang zishu wangjun zixu* 太上紫書王君自序, a section of *1316 Dongzhen shangqing taiwei dijun bu tiangang fei diji jinjian yuzi shangjing*.

The work consists of sermons and dialogues of a marked Buddhist character pertaining to oral formulas revealed by a number of gods of the Taoist pantheon (Yuanshi tianzun 元始天尊, Yuanshi tianwang 元始天王, Taishang daojun 太上道君, Xi wang mu 西王母, and others).

At the beginning of the work, the contents of the revelations are defined under the complete title "Superior Scriptures Containing the Esoteric Instructions on the Five Secrets, the Six Mysteries, the Three and the Nine, and the Orthodox One" (*Wuyin liumiao sanjiu zhengyi mizhi shangjing* 五隱六妙三九正一密旨上經), later abbreviated as *Liumiao mizhi*. All of these instructions are said to have been transmitted originally by the Taizhen zhangren 太眞丈人 to the Wenshi xiansheng 文始先生.

Xi wang mu is at the origin of the revelation of five essential oral instructions (*koujue* 口訣), which are related to the three principal scriptural traditions of the Dongzhen, Dongxuan, and Dongshen canons (8b). Next, Xi wang mu explains the nature of the *liumiao* 六妙, the latter being linked with the use of certain special characters (see pages 9a–b).

Alfredo Cadonna

2.B.8.b The Shangqing Registers

Dongzhen taishang taisu yulu 洞眞太上太素玉籙

8 fols.

Tang (618–907)

1338 (fasc. 1031)

"Jade Register of the Great Simplicity." A similar title is mentioned in the biography of Pei jun 裴君 in YJQQ 105.23a. Our work is listed in the bibliographical chapters of the *Song shi* (see VDL 86). It consists of a number of minor instructions concerning various practices.

The work divides into three sections. The first two sections comprise thirty columns of text each, due to the fact that they were taken from either the 119 or the 1244 editions of the *Daozang*, which were printed in blocks of thirty columns. The resulting text fragments stop short in the middle of a phrase.

The first thirty columns (1b–2b) probably represent the text itself. The first five lines can also be found in YJQQ 9.5b, while the rest comes from *1330 Dongzhen taiyi dijun taidan yinshu dongzhen xuanjing* 14b–16b and 20b.

The next thirty columns (3a–4a) are extracts from *81 Dongzhen taiwei huangshu tiandi jun shijing jinyang sujing* 2b–3b. The pages that follow (4b–6b) concern the transmission of *1316 Dongzhen shangqing Taiwei dijun bu tiangang fei diji jinjian yuzi shangjing*, a Shangqing text, with a model of the contract (*qi* 契) of transmission, followed in turn by a Shangqing formula invoking the sun by means of talismans.

Isabelle Robinet

Dongzhen taishang cangyuan shanglu 洞眞太上倉元上錄

7 fols.

Tang (618–907)

1340 (fasc. 1031)

"Superior Register of the Azure Origin." This title is mentioned in the biography of Pei jun 裴君 (YJQQ 105.8a, 23a) and in *184 Taizhen yudi siji mingke jing* 2.7a–b. The oldest quotation from our work (4b) is found in *1129 Daojiao yishu* 2.2b.

Although it borrows its title from the Shangqing school, our work certainly appeared later than the revelations to Yang Xi (364–370). It reveals that the doctrine of the Sandong had already attained an elaborate stage of development (4a–b). In addition, the influence of the Lingbao doctrine can be seen clearly in references to the Twenty-eight Heavens, the Daluo Heaven (1b and 2b), and the Three Primordial Qi (4a).

The Three Vehicles into which sacred texts were classified led the adept to aban-

don progressively his or her family, the world, and even the sacred texts themselves. This scheme reflects the evolution of Taoism, under the influence of Buddhism, toward an increasing emphasis on meditation. It is virtually unknown before the Tang period.

Isabelle Robinet

Shangqing yuanshi gaoshang yuhuang jiutian pulu
上清元始高上玉皇九天譜錄
16 fols.
Tang (618–907)
1387 (fasc. 1045)

"Shangqing Register of the Jade Emperor of the Nine Heavens from the Most High Primordial Beginning." This work is a register of Shangqing divinities, all of which are deities from *1393 Shangqing yuanshi bianhua baozhen shangqing jiuling taimiao Guishan xuanlu*. For example, 2a1–2 corresponds to *1393 Guishan xuanlu* 3.20a; 2b1–2 corresponds to *1393 Guishan xuanlu* 3.24a; 2b5–7 corresponds to *1393 Guishan xuanlu* 3.25a; and so on. Many of these deities are the same as those in *168 Yuanshi gaoshang yujian dalu*.

This register consists of elements of an ancient *sanyuan* 三元 (Three Principles) ritual stemming from the Shangqing movement. It is associated with the recitation of Shangqing texts, and it dates, at least in part, from the sixth century at the latest (see Robinet, *La révélation du Shangqing*, 2:216–24).

Isabelle Robinet

Shangqing jinzhen yuhuang shangyuan jiutian zhenling sanbai liushiwu bu yuanlu 上清金眞玉皇上元九天眞靈三百六十五部元錄
25 fols.
Attributed to Jinming qizhen 金明七眞; early Tang (618–907)
1388 (fasc. 1045)

"Shangqing Register of the Three Hundred and Sixty-Five True and Divine Forces from the Nine Heavens in the Upper Origin of the Gold Zhenren Jade Emperor." Among the texts of which the transmission is attributed to Jinming qizhen, the present work alone contains an explicit date: in 551, Jinming is said to have received on Mount Dailing 帶嶺 the final revelation of this register from Gaoshang tianbao yuhuang 高上天寶玉皇. This date is Yoshioka's main evidence for dating the whole group of texts to the middle of the sixth century (Yoshioka Yoshitoyo, "*Sandō hōdō kakai gihan*, 39–92). Yet, this dating remains open to doubt (cf. the articles on *674 Wushang sanyuan zhenzhai linglu* and *1125 Dongxuan lingbao sandong fengdao kejie yingshi*). The fact that the present work first quotes Jinming ("Jinming says . . .") and then continues in direct speech ("I, Qizhen, received . . .") could indicate that it was recorded by a disciple. On the other hand, *674 Zhenzhai linglu* 16b, also attributed to Jinming qizhen, seems to refer already to the contents of our text (11a–19b).

Although a *Sanbai liushiwu bu lu* is not mentioned in *1125 Sandong fengdao kejie yingshi*, a closer look at the present register reveals that it was, like *674 Zhenzhai linglu*, derived from a model of the Zhengyi tradition: the Register of the One Hundred and Fifty Generals (*Yibai wushi jiangjun lu* 一百五十將軍籙) was adapted here into a register of three hundred and sixty-five generals.

Like its model, the present register is composed of two parts (183 *shangling* 上靈 plus 182 *zhenling* 眞靈) of a complementary nature (yang and yin). Transmitted successively, they form the complete register, called *zhilu* 治籙. Following the register, the text describes the ritual of transmission, which also adopts the structure of the Zhengyi liturgy: Invocation (*chuguan* 出官), Presentation (*biao* 表), and the Announcement of Merit (*yangong* 言功), followed by the composition of petitions written on wooden tablets (*baici* 白刺) and paper (*zhizhang* 紙章). Minor modifications include the wording of the *falu* 發爐 and the signing of the documents (the so-called *taiqing* 太清; 24b–25a). This transmission ritual is followed by the program for another ritual, which, after the transmission of the register, can be held to obtain relief from calamities, and other events of misfortune. An exhortation not to separate the text, that is, the register and the liturgical part, concludes this work. We also learn here (24b) that Jinming's organization was founded on thirty-six dioceses (*zhi* 治), in contrast to the set of twenty-four under the Heavenly Masters.

Ursula-Angelika Cedzich

Shangqing gaoshang Guishan xuanlu 上清高上龜山玄籙
39 fols.
Tang (618–907)
1394 (fasc. 1048)

"Mysterious Register of Mount Turtle." This text is a Shangqing register that borrows its title from *1393 Shangqing yuanshi bianhua baozhen shangjing jiuling taimiao Guishan xuanlu*. The text also appears in juan 2 of the latter, and in *1385 Shangqing dongzhen tianbao dadong sanjing baolu* 2. It is mentioned among the *Shangqing lu* in *1239 Zhengyi xiuzhen lüeyi* 17b, and in *304 Maoshan zhi* 7b.

Isabelle Robinet

Shangqing dadong jiuwei badao dajing miaolu 上清大洞九微八道大經妙籙
6 fols.
Tang (618–907)
1395 (fasc. 1048)

"Wonderful Register of the Great Scripture of the Universe." The *jiuwei badao* 九微八道 is the cosmos. *Jiuwei* 九微 is equivalent to *jiuxuan* 九玄 (Nine Mysteries), *jiu tian* 九天 (Nine Heavens; cf. 2a), or *santian jiuwei xuandu* 三天九微玄部 (Mysterious Capital of the Nine Subtleties of the Three Heavens [arranged vertically]); *badao* 八道 is equivalent to the eight points of the compass. The expression *jiuwei badao* therefore designates the cosmos in its two dimensions, horizontal and vertical, and in terms of earthly and heavenly space.

The text is a fragment of *1203 Taishang santian zhengfa jing*, an ancient Shangqing text only partially preserved. A part of our work (3a–5a) is in fact quoted in WSBY 31.10b–11b and 32.10b–11b, under the title *Santian zhengfa jing* 三天正法經. The beginning of the present text is a shortened version of *1203 Zhengfa jing* 11a–b; further along, other titles, which also figure in *1203 Zhengfa jing*, are found.

This text is entirely devoted to exorcistic charms, some of which bear names derived from the Shangqing corpus (*hubao fu* 虎豹符; *shenhu fu* 神虎符); reference is also made (3b) to their transmission to the venerated saints of the Shangqing writings. The contents of this work derive mainly from *Santian zhengfa jing* material, but its form follows that of later works: the final pages (6a–b), for instance, refer to a ritual function, suggesting that this is a fragment of an ancient text (late fourth or early fifth century) later incorporated into a liturgical framework and adapted accordingly.

Isabelle Robinet

Shangqing hetu baolu 上清河圖寶籙
9 fols.
Tang (618–907)
1396 (fasc. 1048)

"Precious Shangqing Register of the River Chart." This register is based on the secret names (*hui* 諱) of the Nine Sovereign Lords (Jiu huangjun 九皇君)—that is, the nine stars of the Dipper (Beidou 北斗), seven of which are visible and two invisible)—and of their Ladies (*furen* 夫人). This nomenclature of the Dipper became current in Tang times, and the present register dates to that period. It is quoted in *1240 Dongxuan lingbao daoshi shou sandong jingjie falu zeri li* 5b by ZHANG WANFU.

The present text is incomplete, as it ends its instructions for transmission of the register (8a) with the words: "They present a memorial as follows . . ." The complete version of the present work is found in *1367 Shangqing hetu neixuan jing* 6a ff.

The register (1a–b) includes, for meditative purposes, the pictogram of the Nine Palaces and the Nine Lords. A similar Hetu register is reproduced as part of *1209 Taishang zhengyi mengwei falu yibu* 34b–38b.

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Yuanshi gaoshang yujian dalu 元始高上玉檢大錄
12 fols.
Tang (618–907)
168 (fasc. 73)

"Great Register of the Jade Rule of the Most High Primordial Beginning." This register combines other Shangqing texts or registers bearing the title "Great Register of the Jade Rule." It is based on *354 Shangqing sanyuan yujian sanyuan bujing* and in part duplicates that text.

Our work can be divided into three major parts. The first part corresponds to *354 Sanyuan bujing* 4a–b. The second part presents the same pantheon (but gives only half the number of divinities) as that found in *1387 Shangqing yuanshi gaoshang yuhuang jiutian pulu*. This is the Shangqing pantheon; the gods correspond to those in *1393 Shangqing yuanshi bianhua baozhen shangjing jiuling taimiao guishan xuanlu*, to which are added the divinities of the Nine Shangqing Heavens. The third part of our text corresponds to *354 Sanyuan bujing* 4b–11b.

Isabelle Robinet

Shangqing zhongjing zhu zhensheng bi 上清衆經諸眞聖祕
8 juan
446 (fasc. 198–199)

"Secret Book of the Saints and Zhenren of the Shangqing Scriptures." As the title indicates, this text is a systematic survey of all the Shangqing spirits and gods, compiled from the writings of that school. This pantheon is presented in tabular form and was probably intended for ritual purposes. The names of the spirits and divinities are often accompanied by charms representing the deities in graphic form. Each listing is preceded by the title of the work or method from which it derives. Despite frequent cross-references to avoid repetition, certain names appear several times under the title of one or more listings, as well as in the methods outlined. The work *166 Yuanshi shangzhen zhongxian ji* is included in these listings (5.3a–6b) and some of the Lingbao divinities are also named (7.12a).

The present text (8.12a) mentions Liang Qiuzi's 梁丘子 commentary on the *Huangting jing* 黃庭經 (in *263 Xiuzhen shishu* 55–60) and therefore dates, at the earliest, from the second half of the Tang.

Isabelle Robinet

Shangqing huoluo qiyuan fu 上清豁落七元符

5 fols.

Tang (618–907)

392 (fasc. 185)

"Talismans of the Seven Principals of the Vast Clarity." The expression *huoluo qiyuan* 豁落七元, a poetic name for the seven stars of the Dipper constellation, is anterior to the Shangqing scriptures and occurs in a great number of them. Sometimes it is explained as a name of the cosmic emanations that structure the universe (see YJQQ 9.2a).

Essentially, the present text contains the reproductions of the fourteen talismans that, together with the colophon, are also found in *1392 Shangqing qusu jueci lu* 3b–6b.

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Shangqing dongzhen tianbao dadong sanjing baolu
上清洞眞天寶大洞三景寶籙

2 juan

1385 (fasc. 1044)

"Precious Registers [Corresponding to the Grade] of Disciple of the Three Luminaries of the Great Arcane, a Heavenly Treasure of the Shangqing Dongzhen Division." The present work contains four registers to be transmitted as part of the initiation into the Shangqing canon, which marks the highest level of the Taoist hierarchy of the Tang period and corresponds to the ordination of disciple of the Three Luminaries of the Great Arcane (*dadong sanjing dizi* 大洞三景弟子), hence the title of our text. Each of the registers given here corresponds to a degree (*jie* 階) of initiation giving access to the (Shangqing) Dongzhen division of the canon, here called *Yuqing bu* 玉清部 (see note on page 1.1a, and similar notes on 1.9a, 1.26b, etc.). The four registers are:

1. Talismannic Register of the Golden Tiger (*Taishang dijun jinhu fulu* 太上帝君金虎符籙; 1.1a–9a), with its complement and counterpart, the Talisman of the Divine Tiger (*Taishang shenhu fu* 太上神虎符). Both registers have protective powers.

2. Register of the Flying Paces of the Void and Permanent [Stars] (*Taishang feibu kongchang lu* 太上飛步空常籙; 9a–26a), the practice of which comprises an elaborate choreography, allowing the adept to travel in the entire universe. An interesting diagram on pages 1.18b–19a shows this choreography in detail (fig. 45). There is also, on page 1.19a, the model of a sort of visiting card that the adept should carry on his or her head when traveling the stars. This ancient art is conducive to the status of True Being of Supreme Purity (Shangqing zhenren 上清眞人).

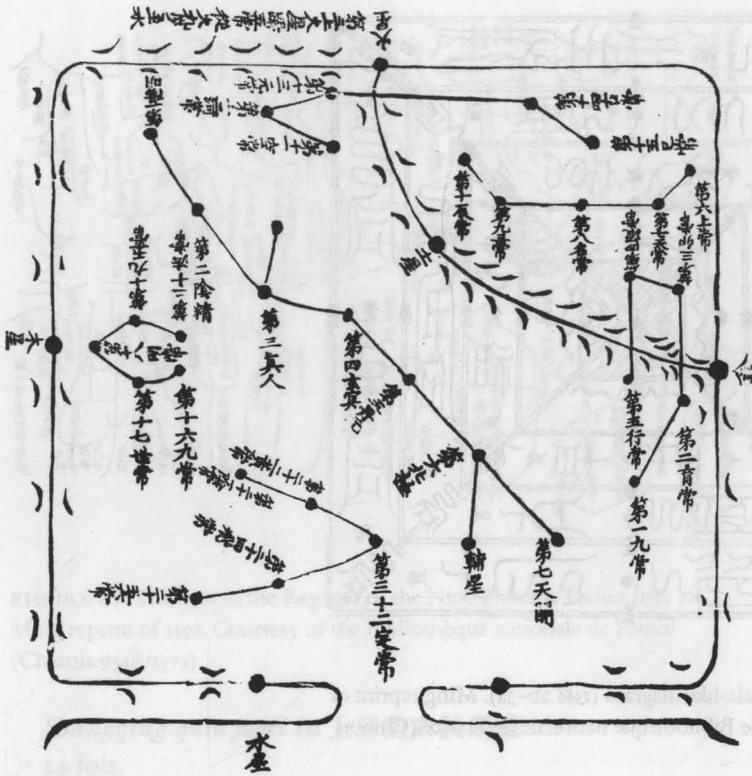

FIGURE 45. Choreography for the paces of the Kongchang stars (*1385* 1.18b–19a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/1366)

3. Register for the Three Leaps to the Two Luminaries (*Taishang erjing sanben lu* 太上二景三奔籙; 1.26b–41a). The two luminaries are the sun and the moon, but a leap to the stars (*benchen fa* 奔辰法) is added.

4. Mysterious [read *xuan* 玄 for *yuan* 元] Register of the Turtle Mountain (*Taishang Guishan yuanlu* 太上龜山元籙). This document occupies the entire juan 2 and is subdivided into three parts (*pin* 品), each representing a degree.

All registers are derived, respectively, from the following well-known Shangqing texts: *1337 Dongzhen taiwei jinhu zhenfu*, *1336 Dongzhen taishang jinpian hufu zhenwen jing*, *324 Shangqing wuchang biantong wanhua yuming jing*, and *1394 Shangjing gaoshang Guishan xuanlu*, as well as from some minor texts (see Robinet, *La révélation du Shangqing*, 420–21)

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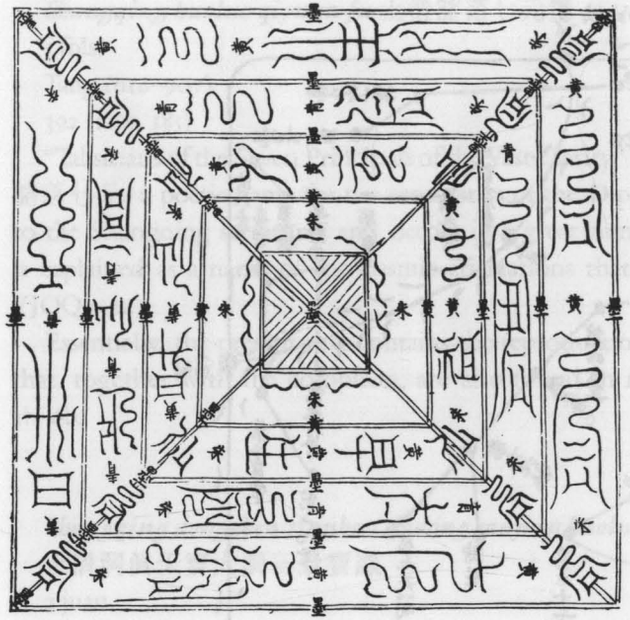

FIGURE 46. Mandala-like diagram (*1386* 2b–3a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/1367)

Shangqing dadong sanjing yuqing yinshu juelu 上清大洞三景玉清隱書訣籙
16 fols.
Tang (618–907)
1386 (fasc. 1045)

"Register for the Instructions for the Secret Writings of the Jade Purity of the Three Luminaries of the Great Arcane, a Shangqing Text." Although the title refers to the highest stage of the Taoist hierarchy of the Tang period (the *dadong sanjing* degrees), this is in fact a simple prophylactic register with talismans, presumably for lay people. The talismannic secret writing are mandala-like diagrams, some of which resemble those found in *429 Shangqing changsheng baojian tu* (fig. 46).

Other talismans are of a more particular kind. They are written with either green or red ink, and each line is carefully annotated as to the color that has to be used (pages 13a–15b).

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FIGURE 47. Talisman of the Register of the Nine Phoenix Ladies (*1392* 3a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/1373)

Shangqing qusu jueci lu 上清曲素訣辭籙
24 fols.
Tang (618–907)
1392 (fasc. 1046)

"Register for the Instructions on the Emanations from the Labyrinth, a Shangqing Text." This is an illustrated collection of registers, apparently for lay people, of different periods and origins. The first register, the *Qusu jueci lu* 曲素訣辭籙, which gives its name to the entire collection, is also no doubt the most ancient one. It is linked to *1372 Shangqing gaoshang yuchen fengtai qusu shangjing* (where the meaning of the title is explained on 1a) and contains some parallel passages with it, including its legendary connection with Taiji zuo zhenren 太極左眞人. The beginning of the present work corresponds to *1372 Qusu shangjing* 10b–12a, but our text contains the original True Writ of the Mysterious Hill of the Phoenix Pneumata of the Nine Heavens (*Jiutian fengqi xuanqiu zhenshu* 九天鳳氣玄丘眞書; 3a; fig. 47), a remarkable and, to judge by the names of the deities it contains, probably ancient document. This True Writ is missing from *1372 Qusu shangjing,* where it has been replaced by a picture of nine heavenly ladies surrounding a major deity. From the context it would seem that this is a picture of the Most High True Lord of the Mysterious Hill with the Nine Phoenix Ladies. His presence here appears to be the result of an error by a copyist, who wrote "Xuanqiu taizhen jun 玄丘太眞君" (10b) instead of *Xuanqiu dashu* 玄丘大書.

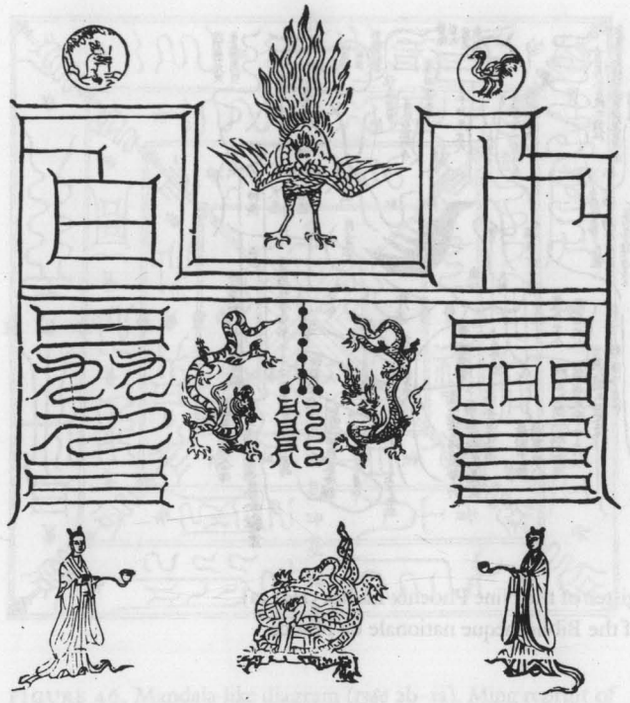

FIGURE 48. Cosmic diagram showing the emblematic animals of the four quarters, the sun and the moon, with a character for *dragon* in the center (*1392* 10b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/1373)

Another instance of a garbled transcription is to be found on page 11a of *1372 Qusu shangjing* (passage concerning the rites of transmission; see our text, 1a). The relationship between our text and *1372 Qusu shangjing* shows that our text represents a more original, albeit incomplete, version of the Shangqing scripture.

The next part of the present collection contains a series of talismans of the sun, the moon, and the Five Planets (*Huoluo qiyuan lu* 豁落七元籙) (fig. 48). These talismans are also found in *392 Shangqing heluo qiyuan fu*. Another series of talismans follows, this time for calling up the dragons of the Ten Heavens (*Shitian zhaolong lu* 十天召龍籙) (fig. 49).

The final part of the text contains an important series of ritual symbols that belong to the highest stage of Shangqing initiation of the Tang period. Transmitted by a high *Shangqing dadong fashi* 上清大洞法師, this stage is characterized as the Final Way of the Return of the Chariot (*huiju bidao* 迴車畢道). Adepts would have reached this stage after having received the True Scriptures of the Great Arcane (*Dadong zhenjing*

FIGURE 49. Illustration of the Shangqing register for marshaling the dragons of the Ten Heavens (*1392* 7a–b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/1373)

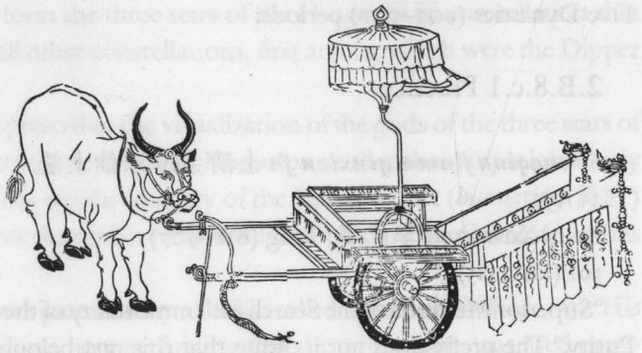

FIGURE 50. The chariot of the final return (*1392* 24a–b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/1373)

大洞眞經), that is, during the Tang, the complete corpus of Shangqing texts (cf. *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 5.1a–2b).

The registers transmitted at this stage are, respectively: (1) the Register for Invoking the Dragons of the Eight Powers (*Bawei zhaolong lu* 八威召龍籙; 10a), complete with tablets (*jian* 簡) and True Writs (*zhenwen* 眞文) to be deposited (*tou* 投) in a sacred place when making offerings to the dragons; and (2) the Register of the Nine Stars of the River Chart (*Shangqing taixuan hetu jiuxing lu* 上清太玄河圖九星籙; cf. *1396 Shangqing hetu baolu*).

A picture of the chariot of the final return marks the end of the registers (fig. 50).

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2.B.8.c Manuals, Anthologies, and Encyclopedias

Assembled here are a number of secondary sources concerning the private and the liturgical practices of Shangqing Taoism. Most of these works are composed of citations from different sources, and many books are anthologies composed of passages taken from major Shangqing scriptures. Isabelle Robinet, in *La révélation du Shangqing*, has compiled a nearly exhaustive inventory of these anthologies and has traced the majority of the sources they quote.

Most of these texts are difficult to date with precision. In principle they could have been composed at any time between the end of the Six Dynasties period (after TAO HONGJING, 456–536) and the Southern Song (1127–1279). In fact it seems plausible to assign all of them to the Tang dynasty (618–907), because during that period Shangqing texts enjoyed a wide circulation among literati. Many of these texts were copied by famous calligraphers such as Yan Zhenqing 顏眞卿 (709–785) who were wont to make small collections of them for private reference or as collectors' items. As manuals for Tending Life techniques these anthologies became obsolete with the development of Inner Alchemy theories and practices at the end of the Tang and the Five Dynasties (907–960) periods.

2.B.8.c.1 Practices

Shangqing jinmu qiuxian fa 上清金母求仙上法
23 fols.
By Li Xuanzhen 李玄眞; Tang (618–907)
391 (fasc. 185)

"Superior Methods of the Search for Immortality of the Golden Mother of Highest Purity." The prefix does not indicate that this text belongs to the Shangqing canon; it is, rather, a general term for Taoist scriptures of the Tang dynasty. The author, who hails from Liaodong 遼東, identifies himself in the colophon (22a) as a Master Who Wanders in the Arcane of the Northern Peak (*beiyue youxuan xiansheng* 北嶽遊玄先生), a Six Dynasty and Tang title for daoshi who had been ordained and obtained the Lingbao registers (see *1130 Daodian lun* 2.2a–4b and *1407 Dongxuan lingbao ershisi sheng tujing* 19b). Moreover, Li states that he belonged to the Chongxuan guan 崇玄館 on Lushan 盧山. These establishments had been founded by Emperor Xuanzong in the second year of the Tianbao era (743). During the Five Dynasties and Song periods, they were renamed Chongxuan guan 崇玄觀.

This small text propounds the correct way to write a number of Lingbao talismans and to reveal their correct readings (*yin* 音). The talismans are the *Taisu yangsheng yishijiu fu* 太素陽生一十九符. They were, as stated at the beginning of the text, given to Wang mu 王母 for her greater enlightenment. Li taught this method to his disciple Wang Yanzhen 王延眞 and to many others during a seven-year period, beginning in the year *gengwu* 庚午 and ending in *bingzi* 丙子. These dates could correspond to 790 and 796, respectively.

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Shangqing huachen sanben yujue 上清華晨三奔玉訣
5 fols.
Tang (618–907)
409 (fasc. 191)

"Precious Formulas of the Highest Pure [Canon] for the Threefold Flight to the Glistening Dawn." This is not a Shangqing scripture, although it uses much of the vocabulary of these texts, but a later work concerning meditation on the seven stars of the Dipper constellation and the two invisible stars Fu 輔 and Bi 弼. These stars entered Chinese astrology in late Six Dynasties (220–589) and early Tang times, and they are presented here as a novelty. They are identified with the deities Taiping jinjue housheng dijun 太平金闕後聖帝君 and Taiwei tiandi 太微天帝. These two stars and the Pole Star together form the three stars of the Huagai 華蓋 constellation that dominated Heaven above all other constellations, first among which were the Dipper stars.

The meditation method prescribes the visualization of the gods of the three stars of the Huagai. Their light illuminated the inner landscape, so that the spirit might freely roam inside. Here we find the familar imagery of the Yellow Court (*huangting* 黃庭) and the Shangqing scriptures. A number of rhymed formulas and detailed instructions accompany the method.

A *sanben* 三奔 method was practiced by a daoshi called Hou Kai 侯楷 (d. 573). His biography in LZTT 30.12b has a note explaining that the term *sanben* was used originally to designate the sexual techniques of the Yellow Emperor (*Huangdi sanben yunü zhi shu* 黃帝三奔御女之術), but that could not be the case here, where the meaning seems to be the Shangqing method of the high flight (*gaoben* 高奔) to the stars.

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Shangqing xianfu qionglin jing 上清僊府瓊林經
24 fols.
1403 (fasc. 1050)

"Book from the Jade Forest of the Dwelling of the Immortals." This is an anthology of excerpts, dealing mainly with meditation and Tending Life techniques. Most of the quotations are culled from different Shangqing scriptures (see Robinet, *La révélation du Shangqing*, 421), but other sources are also used, among them the Dongshen Divi-

sion (*Dongshen bu* 部; 7b) and the Lingbao canon (*Lingbao jing* 經; 8a, 10a). From page 18a onward, there are a number of citations form the *1016 Zhen'gao*.

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Shangqing taiji zhenren shenxian jing 上清太極眞人神仙經

26 fols.

Tang (618–907)

1404 (fasc. 1050)

"Book of the Divine Immortals of the Great Principle." This is an anthology of various meditation and Tending Life techniques taken exclusively from Shangqing sources (see Robinet, *La révélation du Shangqing*, 421). The first part (1a–4b) deals with the respiration techniques known as Cloud Shoots (*yunya* 雲芽), placed under the aegis of Wei Huacun. The next fragment contains some practical instructions concerning the meditation on the divine partner, the Mysterious Zhenren (Xuanzhen 玄眞). From page 7b to page 20a, we find various well-known methods for the absorption of stellar energies and the circulation of qi inside the body. The last part of the book contains practical information concerning physiology and personal hygiene.

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Shangqing dongzhen jiugong zifang tu 上清洞眞九宮紫房圖

6 fols.

Tang (618–907)

156 (fasc. 68)

"Illustrations of the Purple Room and the Nine Palaces, according to the Shangqing Tradition." The present text is divided into two parts: a number of illustrations of different aspects of the pantheon (1a–4a; see fig. 51), and a text called "Jiugong zifang san dantian jue 九宮紫房三丹田訣" (Formula of the Three Cinnabar Fields, the Purple Room, and the Nine Palaces; 4b–6b). This text gives a short description of the gods of the body. Titles similar to that of the present work are mentioned in various sources. The oldest is *671 Taishang wuji dadao ziran zhenyi wucheng fu shang jing* 2.12a, which mentions a *Jiugong zifang tu*.

The illustrations for this description of the interior world are lost; the present text is entirely unrelated to the preceding images, which, to judge from their content and captions, must have been part of *155 Sancai dingwei tu*.

Kristofer Schipper

FIGURE 51. The Palace of the Mysterious Elixir in the body, dwelling of the Taiyi zhenren (*156* 3a–b, detail).

Shangqing taiyi jinque yuxi jinzhen ji 太清太一金闕玉璽金眞紀

8 fols.

Tang (618–907)

394 (fasc. 185)

"Annals of the Golden Zhenren of the Jade Seal of the Golden Portal of the Supreme One." This is an apocryphal text of the Shangqing school. The text as a whole is an amalgam of fragments clumsily clapped together. Its title is inspired by a title in the biography of Pei jun 裴君 (YJQQ 105.9b). The present text (5a) is quoted under a simplified title as *Taiyi jinzhen ji* 太一金眞紀 in SDZN 5.4a and 3b, and in *1132 Shangqing dao leishi xiang* 2.1b. A passage on page 5a is quoted in TPYL 679.7b. Our text, therefore, existed under the Tang.

The greater part of the text is made up from quotations from the biography of Lord Pei mentioned above. There are, however, references to texts other than those of the Shangqing revelation, and one long passage (4b) is even alien to the Shangqing tradition.

Isabelle Robinet

Shangqing ziwei dijun nanji yuanjun yujing baojue
上清紫微帝君南極元君玉經寶訣
10 fols.
Tang (618–907)
406 (fasc. 191)

"Precious Instructions of the Jade Scriptures by the Ziwei Dijun and the Nanji Yuanjun, from the Shangqing Canon." This short text is almost entirely composed of quotations from the Shangqing scriptures; see, among others, *405 Shangqing zijing jun huangchu ziling daojun dongfang shangjing* 4a–12a, which precedes this text in the *Daozang*. Only the subtitle (7a) has been added, as well as the few lines of instructions on the last page for the ritual of homage to be performed upon entering the Pure Room.

Kristofer Schipper

Shangqing pei fuwen qingquan jue 上清佩符文青券訣
10 fols.
412 (fasc. 192)

Shangqing pei fuwen boquan jue 上清佩符文白券訣
11 fols.
413 (fasc. 192)

Shangqing pei fuwen jiangquan jue 上清佩符文絳券訣
4 fols.
414 (fasc. 192)

Shangqing pei fuwen heiquan jue 上清佩符文黑券訣
3 fols.
415 (fasc. 192)

Shangqing pei fuwen huangquan jue 上清佩符文黃券訣
7 fols.
416 (fasc. 192)

"Instructions Concerning Shangqing Talismans." Together, these five works form an anthology of excerpts from the major Shangqing scriptures (the sources are generally indicated) concerning protective talismans. Notwithstanding the orientation by color, which presupposes a specific classification according to direction or function, the excerpts under each category do not correspond to any particular criteria. These five texts do not appear to be linked to any ritual of liturgical transmission.

It is probable that the excerpts were originally accompanied by drawings of the talismans. This anthology appears to have been a collector's item, probably dating from the Tang dynasty. The five texts are mentioned in the *Tongzhi*, "Yiwen lüe" (VDL 76).

Kristofer Schipper

Shangqing sanzhen zhiyao yujue 上清三眞旨要玉訣
20 fols.
Tang (618–907)
422 (fasc. 193)

"Jade Formula of the Essential Principles of the Three Zhenren." This is a collection of fragments culled, for the most part, from various Shangqing writings. The first part of the text (1a–12b) is taken from *1319 Dongzhen xi wang mu baoshen qiju jing* 5a–16a, whereas pages 17a–18a come from *1389 Shangqing gaosheng Taishang dadao jun dongzhen jinyuan bajing yulu* 6b–7a. The final part of the work is found in *1016 Zhen'gao* 15.1a–2b. The source of the fragment on pages 12b–17a has not been located, except for a passage on 16b that is found in Dunhuang manuscript Stein 6219. That text presents itself as a summary (*daoyao* 道要) based largely on a *Ziran jing* 自然經.

The text as a whole deals with practices such as massage, prayer, exorcism rites, and ritual interdictions.

Isabelle Robinet

Shangqing dongzhen jieguo jue 上清洞眞解過訣
28 fols.
Tang (618–907)
423 (fasc. 194)

"Formula for the Absolution of Sins." This work is composed mainly of Shangqing texts, and of texts inspired by that school. It can be divided into four parts.

The first part (1a–5b) contains a method of Lord Pei 裴君, which is found in his biography (YJQQ 105.5a–6b and 12a–15a). This method consists of confessing one's faults to the Emperor of the North and of invoking the gods of the Three Principles on the days when these deities assemble to revise the registers of life, especially at the time of the autumn equinox.

A second part (5b–7b) contains three methods of Xu Hui 許翽, one of which is a variant on the *wutong* 五通 method found in *426 Shangqing taishang basu zhenjing* 20a–25a. A second method is linked to the Zhaoling furen 昭靈夫人, one of the goddesses at the origin of the revelations to Yang Xi. This method, which consists of invoking the planets, seems also to have been inspired by *426 Basu zhenjing* 21b and 20a. The third method in this section corresponds to *1377 Shangqing taishang jiuzhen zhongjing jiangsheng shendan jue* 10a–b.

In the third part, the text on pages 7a–8a corresponds to *1330 Dongzhen taiyi dijun taidan yinshu dongzhen xuanjing* 35b–37a, whereas 8b–9a is taken from an unknown work called the Annals of Master Liu (*Liu xiansheng ji* 劉先生記).

In the fourth part, from page 9a to the end of the work, we find a description of the *huiyuan* 迴元 method as originally given in *1377 Shendan jue* 4b–10b.

Isabelle Robinet

Shangqing xiuxing jingjue 上清修行經訣

29 fols.

Tang (618–907)

427 (fasc. 195)

"Formulary for Shangqing Practices." This work is an authentic anthology of prescriptions belonging to the Shangqing school. Each practice is preceded by a title, with a gloss indicating the source of the chapter concerned. With the exception of the passage 10b–11b, which derives from a Lingbao scripture (*352 Taishang dongxuan lingbao chishu yujue miaojing* 1.25b and 24a), all the other texts in this work originate from Shangqing writings: *1016 Zhen'gao* (the first page; this source is not indicated in the present text); *639 Huangtian shangqing jinjue dijun lingshu ziwen shangjing; 1313 Dongzhen gaoshang yudi dadong ciyi yujian wulao baojing; 1380 Shangqing taishang huangsu sishisi fang jing; 1315 Dongzhen shangqing qingyao zishu jin'gen zhongjing; 1314 Dongzhen taishang suling dongyuan dayou miaojing; 1378 Shangqing jinzhen yuguang bajing feijing; 1379 Shangqing yudi qisheng xuanji huitian jiuxiao jing*.

The last paragraph of our text (25b to the end), which cites a *Xiaomo jing* 消魔經, is not found in extant works bearing that title but in YJQQ 47.10b–11a.

Isabelle Robinet

Shangqing xiushen yaoshi jing 上清修身要事經

30 fols.

Tang (618–907)

1269 (fasc. 1002)

"The Essentials of the Practice of Perfection." This is the same text, under a different title, as *427 Shangqing xiuxing jingjue*, with the exception of a fragment in 2b–3a on the technique of grinding one's teeth.

Isabelle Robinet

FIGURE 52. Ascending to Heaven for an audience in midsummer (*430* 4a–b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/427)

Shangqing badao biyan tu 上清八道祕言圖

10 fols.

Tang (618–907)

430 (fasc. 196)

"Chart of the Discourse on the Essentials of the Eight Directions." This is an illustrated version of the *Badao biyan* 八道祕言 meditation exercise from *1376 Shangqing taishang dijun jiuzhen zhongjing* (1.11b–15b) (fig. 52).

Isabelle Robinet

Shangqing hanxiang jianjian tu 上清含象劍鑑圖

9 fols.

Attributed to SIMA CHENGZHEN 司馬承禎 (647–735)

431 (fasc. 196)

"The Shangqing Diagrams of the Cosmic Signs Embodied in Mirrors and Swords." This work is a compilation of six brief chapters dealing with three mirrors and one sword, artifacts rendered spiritually significant by virtue of the cosmic designs engraved upon them (fig. 53). Due to these engravings and by the unique power of the Technique of the Four Discs (*sigui zhi fa* 四規之法), the mirrors reveal the real form of all that they reflect (1a–4b; cf. *1126 Dongxuan lingbao daoxue keyi* 2.8b; *1245 Dongxuan lingbao daoshi mingjing fa* 1b; *1206 Shangqing mingjian yaojing* 2a). Two additional fu, yin and yang, endow the two faces of the sword with the forces of submission and attack

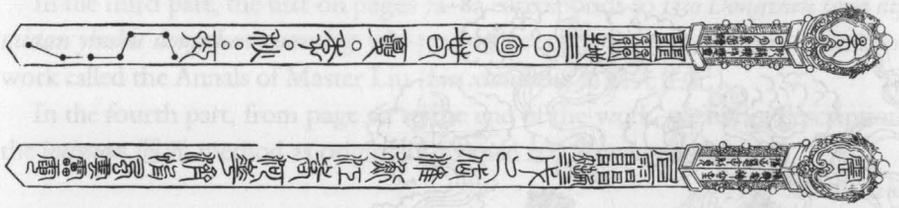

FIGURE 53. Magic swords (*431* 5a–6b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/428)

(4b–7a). Details of the fabrication and historical transmission of such artifacts (8b–9a) and a short formula for the smelting of silver from sand (9a–9b) close the text.

According to one chapter (7b–8a) this entire text and its accompanying diagrams were presented by SIMA CHENGZHEN to the Emperor Xuanzong (r. 712–756), who responded with a brief poem, included in the text.

The memorial of presentation is signed Wu Ji 吳及 and dated 1005. Since Wu Ji lived from 1014–1062, either the attribution of this memorial or the date 1005 is erroneous.

Pauline Bentley Koffler

Shangqing changsheng baojian tu 上清長生寶鑑圖
4 fols.
Tang (618–907)
429 (fasc. 196)

"Shangqing Illustrations of Precious Mirrors of Long Life." This work contains seven illustrations of magic mirrors adorned with various symbols and talismanic signs (fig. 54).

The title has *jian* 鑑 for *mirror* in deference to the Song taboo of the character *jing* 鏡 (see Chen Yuan, *Shihui juli*, 154). However, within the text the original character *jing* occurs (1a and 2b), indicating that the text dates from before the Song.

Kristofer Schipper

Qiyu xiuzhen zhengpin tu 七域修眞證品圖
8 fols.
Tang (618–907)
433 (fasc. 196)

"Diagram Demonstrating the Hierarchy of Degrees of the Practice of the True [Tao] and of the Seven Regions [of the Immortals]." This text contains (3a–5b) a list of Shangqing methods taken from *1016 Zhen'gao* 5.3a–b. It establishes a hierarchy of the spiritual degrees of those who practice the school's discipline. The description of

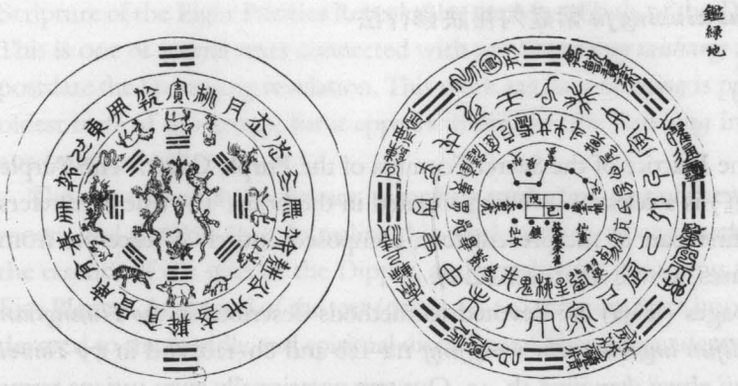

FIGURE 54. Magic mirrors (*429* 1a–2a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France (Chinois 9546/426)

these degrees follows the patterns laid down in *426 Shangqing taishang basu zhenjing* (4a–5b and 8a–b) and in *428 Taishang feixing jiuchen yujing* (2b–3a). According to these sources, the Seven Regions are: the Yuqing, Shangqing, Taiji, and Taiqing Heavens; the Nine Palaces of the celestial immortals; the Nine Palaces of the terrestrial immortals; and finally the cavern-heavens (*dongtian* 洞天). The last two "regions" found here are in addition to those listed in *426 Basu zhenjing* and *428 Jiuchen yujing*.

Isabelle Robinet

Shangqing zhongzhen jiaojie dexing jing 上清衆眞教戒德行經
2 juan
458 (fasc. 203)

"Scripture on the Religious Precepts and the Practice of Virtue of the Multitude of the Zhenren of Shangqing." This work is composed entirely of excerpts from *1016 Zhen'gao*, especially juan 2, 4, 6, 10, 11, and 12.

Isabelle Robinet

Shangqing dadong jiugong chaoxiu bijue shangdao
上清大洞九宮朝修祕訣上道
9 fols.
Compiled by Zhou Deda 周德大
569 (fasc. 319)

"Superior Shangqing Method of Secret Formulas for Audience in the Nine Palaces of the Great Cavern." This is a systematic presentation of the practices pertaining to the Nine Palaces of the brain. The practices are taken from *1314 Dongzhen taishang suling dongyuan dayou miaoqing*.

Isabelle Robinet

Ziting neibi jue xiuxing fa 紫庭內祕訣修行法
16 fols.
Tang (618–907)
874 (fasc. 580)

"Method for the Practice of the Secret Formula of the Purple Court." The Purple Court (*ziting* 紫庭) is a celestial dwelling situated in the brain. The title here refers especially to the first part of the present text, composed entirely of excerpts from Shangqing scriptures, as well as from BPZ 17.

The opening pages (1a–5a) are devoted to methods described in *639 Huangtian shangqing jinque dijun lingshu ziwen shangjing* 11a–12b and 8b–12b, and in *179 Taiwei lingshu ziwen xianji zhenji shangjing* 3b–4a. Our text occasionally gives variant terms and additional elaborations. The following pages (6a–8a) contain extracts from *1016 Zhen'gao* 9.8a–17a. Page 9a to the end the present text is composed of passages from the BPZ 17.

Isabelle Robinet

Shangxuan gaozhen Yanshou chishu 上玄高眞延壽赤書
16 fols.
877 (fasc. 581)

"Red Book of the Most Subtle Great Realized Yanshou." This text is composed of passages from juan 9 and 10 of *1016 Zhen'gao*. Yanshou 延壽 is an immortal who figures in the latter work (9.11a). The title "Red Book" is usually reserved for texts of the Lingbao school; page 2a of our text quotes *388 Taishang lingbao wufu xu* 1.22a.

The present text has been tampered with (words inserted on page 9a, and titles changed on 9a and 9b). Passages from *1016 Zhen'gao* are often worded differently: in some places the actual *Zhen'gao* text is presented as a gloss (compare 4b with *1016 Zhen'gao* 10.25a–b). Not all of the numerous textual variants are likely to be due to errors by the copyists. The *Zhen'gao* quotations are considerably at variance with the received version. Possibly the version from which our author drew his quotations was not the same recension of the *Zhen'gao* as the one we now know.

Isabelle Robinet

Dongzhen taishang basu zhenjing jingyao sanjing miaojue
洞眞太上八素眞經精耀三景妙訣
6 fols.
Tang (618–907)
1320 (fasc. 1028)

"Wondrous Formula of the Three Heavenly Bodies of Essence from the True Scripture of the Eight Purities Revealed by the Most High, of the Dongzhen Canon." This is one of several texts connected with *426 Shangqing taishang basu zhenjing* that postdate the Shangqing revelation. This work *426 Basu zhenjing* is probably one of the oldest texts of this group, for it appears under the title *Basu jing* in *1130 Daodian lun* 29a (our text 4a).

The three heavenly bodies are, according to the first part of the work, the sun, the moon, and the Pole Star. In reality, this work consists of one method for absorbing the essence of the stars of the Dipper, and another for absorbing the essence of the Five Planets. At the end of the text (pages 4a–6a) there are three important paragraphs devoted to the worldly and spiritual discipline of Shangqing adepts.

Isabelle Robinet

Dongzhen taishang basu zhenjing xiuxi gongye miaojue
洞眞太上八素眞經修習功業妙訣
14 fols.
Tang (618–907)
1321 (fasc. 1028)

"Wondrous Formula for Acquiring Merits from the True Scripture of the Eight Purities Revealed by the Most High, of the Dongzhen Canon." This text is related to, but postdates, *426 Shangqing taishang basu zhenjing* (cf. the references to Lingbao in 3b and 13b).

The work presents ritual precepts. The first of these precepts are attributed to *184 Taizhen yudi siji mingke jing*, where, however, they are not now found. The other rules are quotations from the Ritual of the Most High (*Gaoshang ke* 高上科), an unknown work.

Isabelle Robinet

Dongzhen taishang basu zhenjing sanwu xinghua miaojue
洞眞太上八素眞經三五行化妙訣
11 fols.
Tang (618–907)
1322 (fasc. 1028)

"Wondrous Formula for Practicing Transformation by the Three and the Five." This work is related to *426 Shangqing taishang basu zhenjing*, but of much later date. Here, *the Three* refers to the three cognitions (*sanzhi* 三智) of Heaven, Earth and Humanity; *the Five*, to the five sagacities (*wuhui* 五慧) of Confucianism: benevolence (*ren* 仁), righteousness (*yi* 義), ritual comportment (*li* 禮), knowledge (*zhi* 知), and faithfulness (*xin* 信).

This Confucian element and a number of expressions of Buddhist origin ("reborn among men"; "greatest vehicle"; 3a) testify that this text does not derive from the same source as those texts revealed to YANG XI.

The present text (7a) is quoted in *396 Dongxuan lingbao ziran jiutian shengshen zhang jing jieyi* 2.3b, under the title *Basu jing* 八素經. The method for meditating on the Green Lad (Qingtong 青童) that is found at the end of our text (9a–11b) is similar to *1315 Dongzhen shangqing qingyao zishu jin'gen zhongjing* 2.11a–12b.

Isabelle Robinet

Dongzhen taishang basu zhenjing zhanhou ruding miaojue
洞眞太上八素眞經占候入定妙訣
10 fols.
Tang (618–907)
1325 (fasc. 1028)

"Marvelous Formula for Divining by the Stars and Entering into Meditation." This text is related to *426 Shangqing taishang basu zhenjing* and presents methods of curing ills by meditation on the spirits of the body, and of expelling harmful influences (bad dreams, pollution) by massage. The names of the body spirits are those of the Shangqing tradition, but the style of the work bears little resemblance to the writings of that school.

Isabelle Robinet

Taishang dongzhen jing dongzhang fu 太上洞眞經洞章符
8 fols.
Tang (618–907)
85 (fasc. 37)

"Talismans and Symbols of the Cavern, from the True Shangqing Canon." This is a small collection of fu (some are missing), together with the spells and documents to be used alongside them. The first item is the *Dongzhang fu*, from which the collection takes its title, and which is used for expelling the *shi* 尸 demons in the body. This fu is to be practiced daily, morning, and evening.

The next item consists of a series of protective talismans to be used in conjunction with the famous *mingmo zhou* 命魔咒 (5a) also used in Lingbao liturgy (and that is here called *Miexie zhou* 滅邪咒). The final series of fu is related to the seven stars of the Dipper and to the god Taiyi 太一. All of these texts and talismans belong to the Shangqing canon.

Kristofer Schipper

Dongzhen taishang shangqing neijing 洞眞太上上清內經
11 fols.
Tang (618–907)
1347 (fasc. 1033)

"Esoteric Shangqing Scripture of the Most High, of the Dongzhen Canon." This small hybrid text reveals the secret talismans (or names) of the Nine Heavenly Zhenren, of the Nine Heavens where they dwell, and of the Five Emperors (*wudi* 五帝), all for personal protection.

Kristofer Schipper

2.B.8.c.2 Liturgy

Shangqing tianbao zhai chuye yi 上清天寶齋初夜儀
10 fols.
216 (fasc. 84)

"Ritual of the First Night of the Retreat of the Heavenly Treasure of Superior Purity." This ritual must be performed the night before the three audiences of a Heavenly Treasure Retreat (3b, 9a)—a Retreat that can be celebrated only for recipients of the Ultimate Method of the Superior Purity (*Shangqing bifa* 上清畢法; 1a), which is linked to the scriptures of the Dongzhen or Shangqing canon. The ritual is a Heavenly Treasure Retreat because of the relationship between the lord of the Heavenly Treasure and the Large Cavern in *318 Dongxuan lingbao ziran jiutian shengshen zhang jing* 1a. The present ritual includes a hymn in three stanzas (7a–8b). It is a modern addition—Ōfuchi dates it after the Yuan period (Ōfuchi Ninji, "On Ku Ling Pao Ching," 47)—to the same *318 Jiutian shengshen zhang jing*.

After describing the revelation of the Shangqing literature to WEI HUACUN, *223 Qingwei yuanjiang dafa* mentions a Retreat of the Heavenly Treasure and says that it is a form of the thunder method (*leifa* 雷法).

John Lagerwey

Dongzhen taishang taixiao langshu 洞眞太上太霄琅書
10 juan
1352 (fasc. 1034–1035)

"Peerless Book of the Empyrean." This work is a collection of rules and regulations. Its title is borrowed from a Shangqing text: *55 Gaoshang taixiao langshu qiongwen dizhang jing*, which provides the material for the first juan.

The numbering of the juan jumps directly from one to three although the numbering of the paragraphs remains consecutive. Juan 3 consists of extracts from *184 Taizhen*

yudi siji mingke jing (juan 1, 2, 4, 5) and from *1409 Taishang jiuzhen mingke* (similar to *1314 Dongzhen taishang suling dongyuan dayou miaojing* 54a–65b).

The following juan are concerned with various ritual elements; Taoist clothing; rules to be observed in copying and preserving (chests, tables, hangings, etc.) sacred books; donations to be made on transmission; regulations for performing Retreats (*zhai* 齋); rules governing the relationship between master and disciple; and moral precepts (see 8.4b–5a, corresponding to YJQQ 38.13a–b).

Juan 5 is similar to *129 Taixiao langshu qiongwen dizhang jue*. Our text (8.11a–12b) reproduces a tomb contract from *1016 Zhen'gao* 10.16a–17b. In the last juan (10.2b–5b), a number of hymns derive from *1328 Dongzhen taishang badao mingji jing* 2.21a–23b, imitating the initial parts of it.

Isabelle Robinet

Dongzhen taishang basu zhenjing dengtan fuzha miaojue
洞眞太上八素眞經登壇符札妙訣
14 fols.
Tang (618–907)
1324 (fasc. 1028)

"Wondrous Formula for Ascending the Altar and Dispatching Charms and Memorials, from the True Scripture of the Eight Purities." This text is related to *426 Shangqing taishang basu zhenjing* and deals with the construction of the altar and the sacred area, and with the *chuguan* 出官 ritual for exteriorizing body deities that is characteristic of Zhengyi practices. Our text (4a–b) reproduces an invocation found in *1378 Shangqing jinzhen yuguang bajing feijing* 14a–b and 4b–6b, a shortened form of the register (*lu* 籙) from *354 Shangqing sanyuan yujian sanyuan bujing* 4.11b, and specifically names the latter work.

The present work is an example of the ritualization of texts related but posterior to the Shangqing revelations. A quotation (8b–9a) from *184 Taizhen yudi siji mingke jing* 5.24a, in particular, points to a later date for our text.

Isabelle Robinet

Taishang feibu wuxing jing 太上飛步五星經
10 fols.
Tang (618–907)
637 (fasc. 341)

"Scripture of Pacing the Void and the Five Planets." This is a small manual with excerpts form various Shangqing texts on the practices of pacing the Dipper stars and visualizing the planets by means of meditation.

The first part (1a–4b) derives from *876 Taishang wuxing qiyuan kongchang jue;* the remainder corresponds to *426 Shangqing taishang basu zhenjing* (10a–18b, 21b, and 26b to end), with the exception of a passage on 8a–b of our text, which derives from *1016 Zhen'gao* 3.17a–18b.

Isabelle Robinet

Taishang feibu nandou taiwei yujing 太上飛步南斗太微玉經
9 fols.
Tang (618–907)
638 (fasc. 341)

"Jade Scripture from the Taiwei on Pacing the Southern Dipper." This scripture contains instructions on pacing the constellation Nandou 南斗. Transmitted by Chisong zi 赤松子, the True Lord of the Great Void (Taixu zhenjun 太虛眞君), the present text is related to *637 Taishang feibu wuxing jing*, to which it may be a sequel. The text explains that the adept needs to know the true names (*zhenming* 眞名) of the six stars, and to carry the fu representing their real form (*zhenxing* 眞形) on his or her body (or to ingest them) in order to pace the corresponding *hun* 魂 and *po* 魄 stars and, finally, the constellation itself. After several years of practice, the adept becomes a zhenren of the Shangqing Heaven, and finally he or she ascends to the Yuqing 玉清 Heaven (1b–2a). Consequently, the text provides the fu that protect the adept during his or her ascent to the stars, followed by instructions for pacing the five *hun* and seven *po* stars and, finally, the six stars of the Nandou. For this practice, drawings of the stars connected by lines are prepared and laid out on the ground. Then the adept paces these stars while visualizing the divinities and reciting invocations. Our text concludes with a list of the pledges for the transmission of the scripture.

Hans-Hermann Schmidt

Shangqing zhuzhen zhangsong 上清諸眞章頌
14 fols.
Tang (618–907)
608 (fasc. 334)

"Hymns of All the Zhenren of the Supreme Purity." This work is a collection of hymns from both the original revealed scriptures and later works. The last hymns in this collection come from the early Lingbao canon.

The work contains, successively: (1) Hymns for Pacing the Void (*buxu* 步虛; 1a–2b), the texts of which are not found elsewhere; (2) songs extracted from *1372 Shangqing gaoshang yuchen fengtai qusu shangjing* (2b–7b), *1328 Dongzhen taishang badao mingji jing* (21a–23b), *1352 Dongzhen taishang taixiao langshu* (10.2b–5b), and *1458 Taishang dongzhen huixuan zhang* (in extenso)—all of these are apocryphal; (3) the complete text of *1459 Shangqing jinzhang shier pian*; and (4) hymns from

532 Taiji zhenren fu lingbao zhaijie weiyi zhujing yaojue (22b–23a), an early Lingbao scripture.

Isabelle Robinet

Zhongxian zansong lingzhang 衆仙讚頌靈章

13 fols.

Tang (618–907)

613 (fasc. 334)

"Marvelous Stanzas of the Hymns of the Immortals." Here we find a number of poems revealed to YANG XI by the gods and goddesses who appeared to him. The poems are preserved in the *1016 Zhen'gao*. The present text also contains a number of chants from the early Lingbao canon, such as the *Zhihui song* on pages 8a–9a. This hymn comes from *425 Shangqing Taiji yinzhu yujing baojue* 18a–20a.

Isabelle Robinet

Zhuzhen gesong 諸眞歌頌

22 fols.

Tang (618–907)

980 (fasc. 615)

"Hymns of the Zhenren." This is a collection of poems, songs, ditties, and liturgical hymns from the corpus of Shangqing scriptures. The poems are mostly from juan 3, 4, and 13 of *1016 Zhen'gao*. The songs on pages 7a–b derive from the story of the meeting between Xi wang mu 西王母 and Han Wudi (r. 140–87 B.C.) in *292 Han Wudi neizhuan*. On pages 8a–10b, we find other hymns extracted from biographies of the Shangqing immortals, where they are sung by deities when the latter reveal themselves (compare WSBY 20.11b–12b, excerpts from the stories of WEI HUACUN and Lord Mao; see also YJQQ 96.12a–b).

The songs on pages 1a–b derive from *1314 Dongzhen taishang suling dongyuan dayou miaojing* 66b–67b; those on pages 3a–b, from *1332 Dongzhen taishang zidu yanguang shenyuan bian jing* 2a–b.

Isabelle Robinet

Shangqing zhu zhenren shoujing shi song jinzhen zhang
上清諸眞人授經時頌金眞章

5 fols.

Tang (618–907)

1374 (fasc. 1041)

"Golden Hymns of the Zhenren of Supreme Purity, Sung on the Occasion of the Transmission of the Scriptures." The title of this small collection is representative of its

contents. Especially prominent is the saint WEI HUACUN, who appeared to YANG XI and transmitted texts to him.

The present collection corresponds exactly to *608 Shangqing zhuzhen zhangsong* 10b–14a, together with *1459 Shangqing jinzhang shier pian*. The hymns have been copied from *1016 Zhen'gao* 3.8a and 10b–11a, *1360 Shangqing jiutian shangdi zhu baishen neiming jing* 9a–b, and *1330 Dongzhen taiyi dijun taidan yinshu dongzhen xuanjing* 1a–b.

Isabelle Robinet

Shangqing wushang jinyuan yuqing jinzhen feiyuan buxu yuzhang
上清無上金元玉清金眞飛元步虛玉章

6 fols.

Tang (618–907)

1375 (fasc. 1041)

"Superior Shangqing Stanzas of Pacing the Void, Flying to the Origin of the Golden Zhenren, in the Jade Purity [Mountain] of the Golden Origin." Based on the model of the liturgical *buxu* 步虛 hymn of the Lingbao canon, as given in *1439 Dongxuan lingbao yuqing shan buxu jing*, the present Shangqing version has the customary ten stanzas in five-character verse, followed by four stanzas in four-character verse. The vocabulary shows a marked Buddhist influence.

Isabelle Robinet

Taishang dongzhen huixuan zhang 太上洞眞徊玄章

3 fols.

Tang (618–907)

1458 (fasc. 1064)

"Stanzas on the Return to Mystery." This hymn is also found in *608 Shangqing zhuzhen zhangsong* 8a–10b.

Isabelle Robinet

Shangqing jinzhang shier pian 上清金章十二篇

3 fols.

Tang (618–907)

1459 (fasc. 1064)

"Twelve Golden Stanzas of the Shangqing." These verses are also found in *608 Shangqing zhuzhen zhangsong* 10b–14a.

Isabelle Robinet

2.B.8.c.3 Encyclopedias

Shangqing wozhong jue 上清握中訣

3 juan

Attributed to TAO HONGJING 陶弘景 (456–536)

140 (fasc. 60)

"Shangqing Instructions to Be Kept in Hand." While the work corresponds to the data listed in bibliographical sources from the Song dynasty (960–1279) on, there is no proof for the existence of a book of that title before the Tang (618–907). Moreover, the references to a *Wozhong jue* in *446 Shangqing zhongjing zhu zhensheng bi* 7.1b–5a show that that work was far more voluminous than the text transmitted from the Song.

The ascription to TAO HONGJING seems to derive from a biography of uncertain date (quoted in TPYL 666.1b), according to which Sun Tao 孫韜 and Huan Kai 桓闓, both disciples of Tao, received from the master secret instructions to be kept in hand (*wozhong bijue* 握中祕訣).

The *Wozhong jue* does in fact bear close resemblance to TAO HONGJING's confirmed works, particularly the *421 Dengzhen yinjue*, but comparisons between parallel passages in both works reveal a degree of correspondence (not only in the main text but frequently also in the commentary) that can be explained only by extensive borrowing. These comparisons suggest that the *Wozhong jue* is not an original work but a condensed remake of Tao's *Dengzhen yinjue* by a later author (cf., e.g., *421 Dengzhen yinjue* 1.3a–11b with our text 3.1a–2b).

The contents of the present text comprise excerpts from *1316 Dongzhen shangqing taiwei dijun bu tiangang fei diji jinjian yuzi shangjing* (1.1a–4a; the beginning is lost); a number of methods transmitted in *1016 Zhen'gao* 9–10 and in *421 Dengzhen yinjue* 2; and excerpts from the biographies of Su Lin 蘇林, the Mao 茅君 brothers, Wang Bao 王褒 (3.7b–9b; cf. *424 Shangqing mingtang yuanzhen jingjue*), and WEI HUACUN (3.10a–b; cf. *421 Dengzhen yinjue* 3.1a and 3.23b–27b). All of these items were also topics of Tao's original *Dengzhen yinjue*.

Ursula-Angelika Cedzich

Shangqing dao leishi xiang 上清道類事相

4 juan

By Wang Xuanhe 王懸河 (fl. 683)

1132 (fasc. 765)

"The True Appearances of the Categories [Pertaining to] the Tao of the Highest Purity." The title is indicative of the contents of this encyclopedia. For the author, see also SDZN. Intended as an aide-mémoire, this work lists the names and residences, with their localizations, of divinities, saints, and legendary and historical figures. These

residences are named *belvedere, palace, pavilion,* and so on. The deities Qingtong jun 青童君 and Xi wang mu 西王母, and the patriarch LU XIUJING, are among the figures included in this text. Its account of the residences does not attempt to be exhaustive (3.14a). Wang Xuanhe makes no distinction between the spheres of mythology and history.

The sources, always indicated, are mostly Shangqing texts dating from the Six Dynasties period (220–589). Other references are to the *Taiping jing* 太平經 (3.6a) and to Zhang Daoling 張道陵 (1.7a). Wang Xuanhe's system of categories is consistently applied to his materials. The heavenly palaces contain the archives where the scriptures of the Shangqing tradition had been stored until their revelation to humanity. It may be that the divinities conferred their revelations by appearing in the recipient's worldly belvedere or palace, that is, in a temple.

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Florian C. Reiter

道藏通考

The Taoist Canon

A Historical Companion to the *Daozang*

VOLUME 2

The Modern Period

Edited by
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Introduction: Taoism in the Early Modern Era

The era starting with the advent of the Song dynasty in the second half of the tenth century may be considered the beginning of the modern age in the history of China. When compared to previous times, great changes in all aspects of China's civilization are manifest, and perhaps nowhere are these changes more visible than in the evolution of Taoism.

The rise of local political and religious lay organizations, especially in the regions south of the Yangzi River, is certainly one of the most important factors in this change. During the previous century, the division of the country into a great number of semi-autonomous regions greatly favored the emancipation of local societies, where Taoism had, and still has, its natural habitat.

We see, especially among the townspeople of the Jiangnan 江南 area, the rise of associations (*hui* 會) in honor of local saints. Apart from worship, these associations had many functions. The most important associations were often vocational groups comparable to European guilds and merchant corporations. Others were pilgrimage associations, maintaining networks between different localities. Still others had more precise aims, such as performing deeds of merit: keeping the temple and the locality clean, reciting scriptures and teaching literary skills, caring for the old and the sick by establishing hospitals and dispensaries, helping the physically and mentally disabled by housing them in the temples, liberating animals and advocating vegetarianism, printing and publishing, and even collecting old paper (any piece with writing on it was deemed sacred). Many associations ran schools and trained young people in the martial arts so as to be able to protect the community when the need arose. All these deeds were *gongfu* 功夫 (religious merit; a term we now associate with the Chinese martial arts as practiced within the context of temple associations). Because all these activities were performed as a service to the community, we call these associations "liturgical organizations."

The temple-and-market network greatly developed in the Five Dynasties period (907–960). Formerly only a few Taoist saints had been officially recognized. Now, in the new and generally short-lived kingdoms that emerged, many local saints came into the limelight. The worship of the great saints of the Jiangnan area—such as Guandi 關帝, the embodiment of martial virtue; Wenchang dijun 文昌帝君, who became

the patron saint of the literati; Mazu 媽祖, the fisherman's daughter who became the protectress of seafarers; XU JINGYANG, the immortal official; and many more—developed greatly, and the associations that promoted them grew in power and wealth. Over time, these powerful nonofficial organizations distributed their own sacred literature. They attracted their own clergy and created rituals in which the veneration of their saint had a central position. Thus local Taoist lineages developed, and many scriptures in the present volume bear witness to this development.

The growing importance of local centers was reinforced by imperial patronage. Already at the beginning of the Tang dynasty, imperial patronage was obtained for the worship of XU JINGYANG, and this patronage was reinforced in later periods. Emperor Xuanzong (r. 712–756) of the Tang dynasty canonized Zhang Daoling 張道陵, the First Heavenly Master. This measure did not benefit the region of northern Sichuan, where the ecclesia originally came from, but a Taoist temple in honor of this patriarch that stood at an important junction of the trade routes that linked the Jiangnan area to the provinces of Jiangxi, Fujian, and Guangdong. This place, on Longhu shan 龍虎山, was purportedly the spot where Zhang Daoling had obtained the Tao and where his descendants had continued to live. The emperor also recognized the chiefs of this lineage as the legitimate holders of the title of Heavenly Master. Thereby the new Zhengyi 正一 patriarchy of the Longhu shan was created, which would become vastly influential during the period under consideration here. Also toward the end of the Tang (618–907), other southern centers claimed their historical ancestry and established lineages of patriarchs. The Maoshan 茅山 lineage, going back to Lady WEI HUACUN, who had inspired YANG XI in writing the Shangqing texts, was construed by a Taoist named Li Bo 李渤 in the early ninth century (see YJQQ 5). As to the Lingbao tradition, it was claimed by a temple on Gezhao shan 閣皂山 in Jiangxi province. The Lingbao declared GE XUAN, the ancestor of GE HONG and a famous Taoist of the Three Kingdoms period (220–265), its founder. During the Ming (1368–1644), the authority of the Longhu shan Heavenly Master lineage over the two other centers became predominant, so much so that the Maoshan and Gezhao shan gradually lost their identity before being taken over by the Quanzhen order during the Qing period (1644–1911).

In the beginning of the Song period, the development of local and regional organizations could no longer be ignored by the central government. In a series of bold religious and political actions, Emperor Zhenzong (997–1022) of the Northern Song, after having first been sanctified as the representative of the Tao on Earth by the revelation of Heavenly Letters, undertook to create a network of officially sponsored Taoist temples called Tianqing guan 天慶觀. The Taoist priests who were appointed as keepers of the sanctuaries were recognized as government officials. The state retained control of the sanctuaries, but it allowed many local associations to participate in the

different activities related to them. In the Tianqing guan, not only the Yellow Emperor, the divine ancestor of the dynasty, was worshiped. Some of these deities—such as the Three Officials (*sanguan* 三官)— belonged to the Taoist ecclesia; others were dynastic deities whose worship was an imperial prerogative, such as the Lord of Taishan. Soon, next to the Tianqing guan, and with imperial approval, shrines appeared to many other saints and gods. The modern temple was born, with its lay organization that replaced the ancient dioceses of the ecclesia of the Heavenly Master.

Throughout the Northern Song, emperors maintained important Taoist functions. Emperor Huizong (r. 1101–1125) was actually titled Lord of the Tao (Daojun 道君). Yet we cannot speak of an "official religion." The temple network of which the emperor was the head existed side by side with, but separate from, the official Confucian bureaucracy, although there were many institutional and also informal links.

At the beginning of the modern era, the interpenetration between the Three Teachings was strong. Among the Buddhist schools, Chan (Zen) Buddhism was influenced by Taoism. The other great movement, that of Pure Land Buddhism, in turn influenced Taoist ritual practice. Confucianism owed an immense debt to both Buddhism and Taoism, which had given it the transcendent dimension it was hitherto lacking. But as Taoism became more and more immersed in local society and popular culture, it became estranged from the other two religions, or, more exactly, Buddhism and Confucianism gradually distanced themselves from it. While the idea of the unity of the Three Teachings remained one of the cornerstones of the political discourse, in practice only Taoism continued to believe in the dialogue. The two other doctrines tended toward increased differentiation. The unity of the Three Teachings therefore became primarily a Taoist cause and was only actively supported by Confucianism and Buddhism at times when Chinese culture as a whole was threatened, as during the Mongol period.

The main challenge for Taoism, as reflected in the texts of the period under consideration here, were the great changes due to the emancipation of local cults. Many of these cults were survivals from antiquity, such as those that venerated the Earth God (*she* 社 or *tudi* 土地), the Thunder God (*leishen* 雷神), and many nature spirits. Others, already mentioned, were cults of local saints. Invariably, the deities of these cults manifested themselves through spirit mediums, according to the age-old traditions of Chinese shamanism. How were these deities and their priests to be assimilated within the framework of Taoist thought and practice? And even more challengingly, how were the rites performed by the shamans to be integrated with the Taoist liturgical organization?

As the texts in the *Daozang* show, the first challenge, that of incorporating the gods of ancient China and the saints of local temples into the Taoist pantheon and theology, was met simply by assimilating them with cosmic energies (qi), most often

represented by a star or a constellation. This sublimation was not unlike the translation of mortals into immortality, as already practiced through the liturgy of the great Taoist *zhai* 齋 and *jiao* 醮 services. Thus the canonization these deities had received from the imperial institution (*guofeng* 國封) was matched by the conferral of a Taoist investiture (*daofeng* 道封) to them. Far more complex, and therefore the subject of many treatises and discussions, was the profusion of rites related to these deities. These rites were by and large of an exorcistic nature, and the new saints, such as Lord Guan 關公, played an important role in them, first with the rank of general, then as marshal, and finally as a high celestial deity.

Exorcistic rites had, of course, always existed in Taoism, and many scattered references related to them may be culled from medieval source material. Some rites, like the exorcistic spells of the God of the North (Beidi 北帝), had been incorporated into the revelations of YANG XI (see *1016 Zhen'gao* 10.10a–11b,15.1a–4b and *53 Taishang dongyuan beidi tianpeng huming xiaozai shenzhou miaojing*). Exorcism was also part of medical practice, as can be seen from the "Jinjing 禁經" in SUN SIMO's *Qianjin yifang* 千金翼方. However, exorcists had never gained high social recognition, and their rites had only rarely been put into writing.

All this was now to change. From the beginning of the Song dynasty onward, we are confronted with spirit-medium cults and related exorcist rituals that, although local in origin, gained wide recognition at court and obtained imperial favor (e.g., the worship of the Yisheng baode zhenjun 翊聖保德眞君 at the imperial court; see *1285 Yisheng baode zhuan* by WANG QINRUO). The early tenth-century work *1237 Sandong xiudao yi* presents, in addition to the traditional Tang liturgical organization and its ordination grid, the first mention of a minor exorcistic order that practiced the Thunder magic (*leifa* 雷法) of the Emperor of the North (*Beidi leigong fa* 北帝雷公法; 9a). Henceforth, many rites (*fa* 法) related to these exorcist practices became institutionalized and established their own initiations and lineage organizations, independent of the existing Taoist liturgical structures.

Modern Taoism distinguishes between the liturgical capability of the Taoist Scholar (*daoshi* 道士) and that of the Ritual Master (*fashi* 法師) or Ritual Official (*faguan* 法官). This distinction is again reflected in the differences in authority conferred by the register (*lu* 籙) and by the rite (*fa* 法). Among the sources that bear on this subject, the most complete and enlightening are the *Taishang tiantan yuge* 太上天壇玉格 and its sequel, *Taishang hundong chiwen nüqing zhaoshu tianlü* 太上混洞赤文女青詔書天律 in *1220 Daofa huiyuan* 249–52. In the latter, it is stated explicitly that "the *fa* has to follow the register [*lu*], and there can be no discrepancy between the two" (249.13b). As the regular Taoist clergy and the Ritual Masters worked side by side in the same environment, their mutual integration became a fundamental prerequisite and a continual process.

The above-quoted texts in the *Daofa huiyuan* derive from the Tianxin zhengfa 天心正法 lineage, which was, according to its own accounts, one of the earlier Song exorcistic lineages to obtain official recognition. Globally speaking, the Tianxin zhengfa appears to have been the first lineage to have been codified by means of a written corpus. It established a historical lineage beginning with TAN ZIXIAO in Fujian during the Five Dynasties and was well represented by DENG YOUGONG until the end of the Northern Song. The lineage claimed to be ultimately derived from the First Heavenly Master himself. During the Southern Song (1127–1279) and later, the Tianxin zhengfa was indeed considered to be a part, even a fundamental part, of the rites of the Way of the Heavenly Master. In fact, however, its exorcistic rites during which a demon is first captured and imprisoned, then interrogated and sentenced, are elaborations of ancient shamanistic séances.

Also comparatively early, and even more famous, were the Shenxiao 神霄 rites, which are said to have been introduced by the court Taoist LIN LINGSU (1076–1120) and his disciple Wang Wenqing 王文卿 (1093–1153). Few precise facts can be found to link the Shenxiao texts preserved in the *Daozang* with the activities of these daoshi at the court of Song Huizong, as all of the relevant books can be shown to have been written or at least seriously reedited during the Southern Song period. The name "Shenxiao" refers to a supreme sphere in the heavenly universe, where higher deities than those hitherto recognized dwelled. This reference allowed for the establishment of a new list of nine Heavenly Worthies 天尊, the so-called Nine Sovereigns (Jiuchen 九宸), the first being the Original Saint Governor of the Heavens, the Heavenly Worthy of Long Life of the Southern Apex, Founder of the Myriad Rites of the Celestial Abodes of Shenxiao (Shenxiao tiangong wanfa zhi zong, Nanji changsheng tongtian yuansheng tianzun 神霄天宮萬法之宗南極長生統天元聖天尊). Next to the supreme god of the Shenxiao, the Taiyi jiuku tianzun 太乙救苦天尊 and the Leisheng puhua tianzun 雷聲普化天尊 represent the cosmic forces related, respectively, to death and life. These names are Taoist translations of the bodhisattva Kṣitigarba and Samantabhadra. The presence of two essentially Buddhist deities at the heart of modern Taoist ritual should not come as a surprise. The Lingbao ritual for the universal salvation of souls (*pudu* 普度) had since the late medieval period become more and more predominant, and with it the rites of sublimation (*liandu* 鍊度) that aim at forging an immortal body for the suffering dead. These rites involve the purification and divine rebirth of a spirit through the practice of Inner Alchemy by the officiant. Such Inner Alchemy techniques were combined with purification and exorcism rites that marshaled the forces of the thunder. These latter practices were by and large borrowed and adapted from Tantric Buddhism. Here much remains to be done in terms of research to elucidate the original Tantric antecedents of Song Taoist ritual. Tantrism, introduced in China during the late Tang, does not seem to have succeeded

at that time in establishing itself as an autonomous Buddhist school, but it did have an important influence on Taoism, and many Tantric practices found their way into Taoist liturgy.

During the Southern Song, the combination of the above-mentioned elements became consolidated into a large ritual synthesis that received the general appellation of the Great Rites of the Shangqing Lingbao (*Shangqing lingbao dafa* 上清靈寶大法). Within this global framework, expounded in a number of important manuals and handbooks, we see the successive incorporation of different lineages, such as the Yutang dafa 玉堂大法 of LU SHIZHONG. Lu, at the beginning of the Southern Song period, claimed to continue the methods of the Tianxin zhengfa, but by incorporating them into the Lingbao liturgy for the universal salvation of souls. Other influential currents were the Tongchu 童初 rites of Maoshan, the Jade Pivot (Yushu 玉樞) scriptures of BO YUCHAN, and finally the Qingwei school of ZHAO YIZHEN. But there are many other movements, especially related to *leifa*, that call for further research.

Owing perhaps to the rupture with its historical antecedents—the Heavenly Master ecclesia and the ancient scriptural transmission of the Lingbao and Shangqing canons—and perhaps also to the emancipation of local cults and their spirit-medium rites, Taoism in the modern age seems to increasingly lose a sense of its own historical reality. Zhang Daoling 張道陵 becomes the revealing spirit of the Tianxin zhengfa rites, while LÜ DONGBIN continues, century after century, to transmit his Inner Alchemy secrets and to write poetry. These and other divine patriarchs also write commentaries to sacred scriptures (e.g., *99 Jiutian yingyuan leisheng puhua tianzun yushu baojing jizhu*). The great commentary to the *Yuhuang benxing jing* 玉皇本行經 by the Ming scholar Luo Hongxian 羅洪先 (1504–1564) is also adorned with prefaces by saints such as Zitong dijun 梓潼帝君 (Wenchang 文昌), LÜ DONGBIN, QIU CHUJI, and the Heavenly Marshal Deng 鄧元帥. These saints are moreover the authors of a large part of the commentary (see *1440 Huangjing zhujie*).

To all these changes in the Taoist traditions must be added the widespread use of printing, which made possible the dissemination of texts formerly transmitted to initiates only. Thus the exclusivity that formerly characterized the transmission of many liturgical texts could no longer be maintained. During the Yuan and Ming periods, some Taoist scriptures—such as *622 Taishang xuanling beidou benming yansheng zhenjing* and *623 Taishang xuanling beidou benming changsheng miao,* or *1442 Taishang sanyuan cifu shezui jie'e xiaozai yansheng baoming miaojing*—were among the most widely printed and distributed books in China, surpassing the circulation of Buddhist and Confucian works. In what respect are we then justified to maintain the heading "Texts in Internal Circulation" for this part?

Even while the old system was no longer universally adhered to, rules relating to transmission and ordination still appear to have been strictly applied. Some books

were circulated in a printed form, but they were by no means considered fit to be placed into anyone's hands. The printed versions of the successive *Daozang* were confined to Taoist centers and almost never shown to outsiders. Moreover, even popular scriptures of devotion, to be recited and venerated in people's homes, carried explicit warnings as to their exclusivity and as to the many rules to be observed when handling them. Finally, what certain scriptures may have lost in exclusivity as a result of their widespread circulation was largely made up for by the very secrecy that surrounded the new exorcist techniques of the Tianxin zhengfa and Shenxiao rites. All in all, the ritual texts of Taoism continued to be accessible for ordained daoshi and initiated practitioners only.

3.A Texts in General Circulation

3.A.1 Philosophy

3.A.1.a Commentaries on Ancient Philosophers

3.A.1.a.1 The *Daode jing*

Daode zhenjing lun 道德眞經論

4 juan

By Sima Guang 司馬光 (1019–1086)

689 (fasc. 373)

"Essay on the Way and Its Power." This essay was originally entitled *Daode lun shuyao* 道德論述要 ("A Summary of the Discourses on the *Daode jing*") and divided into two juan (VDL 153).

Sima Guang considers that the *Laozi* should not be divided into two books, one on the Tao, the other on the De. His commentary follows the traditional order of the chapters, with one paragraph per chapter, but without titles. Sima Guang was one of the first commentators (possibly the first) to punctuate after *you* 有 and *wu* 無 in the opening sentences of the *Laozi*: "*wu* [negation] is the name of the origin of Heaven and Earth; *you* [affirmation] is the name of the mother of the ten thousand beings; forever in the *wu* shalt thou contemplate the wonder, forever in the *you* shalt thou contemplate its fringes."

But *wu* and *you* are here seen as only makeshift names. The Confucian virtues are here seen as upheld: *ren* 仁 (humanity) and *yi* 義 (duty) are contained within the Tao, which is why they make their appearance when the Tao declines; when *Laozi* rejects knowledge and *ren*, it is because in their time of decadence, these virtues are no more than simulacra of their true meaning.

Isabelle Robinet

Daode zhenjing cangshi zuanwei pian 道德眞經藏室纂微篇

10 juan

By CHEN JINGYUAN 陳景元, *zi* Taichu 太初 or Taixu 太虛, *hao* Bixu zi 碧虛子 or Zhenjing 眞靖; 1072

714 (fasc. 418–420)

"Subtleties Culled From the Storehouse of the Way and Its Power." The term *pian* 篇 (text) has been added to this title to distinguish the text from the two commentaries that follow it as sequels in the *Daozang*. The author collected a great number of editions and commentaries of the *Daode jing* and kept them in a special room. In this work, he presents what he considers to be the subtle words of the ancient sages regarding the *Daode jing* (see the preface, 6b, and 9b–10a).

CHEN JINGYUAN (1024–1094) was a Taoist master from Tiantai who later resided at Lushan. He wrote numerous commentaries and other works, though only a few of these survive. As a disciple of Zhang Wumeng 張無夢 (952?–1051), he belongs to the lineage of CHEN TUAN.

The present work is preceded by (1) an introduction by the author devoted in the main to the mythology of the *Laozi*; (2) a "Dissertation on the *Laozi*" by Ge Bi 葛郫 (*zi* Cizhong 次中, *hao* Wenkang gong 文康公) from Lingying guan 靈應觀 in Shanshan 贍山; and (3) a preface by Yang Zhonggeng 楊中庚, dated 1258, stating that a printed edition of this commentary was presented to the emperor (in 1072, as specified in *715 Daode zhenjing cangshi zuanwei kaiti kewen shu* 1.4b).

This commentary is noted in the bibliographies as consisting of two juan. It is also said that the same author wrote a *Daode zhu* 注, likewise in two juan (see *Song shi* 205.5178 and the biography of CHEN JINGYUAN in LZTT 49.5a). The question therefore arises whether CHEN JINGYUAN wrote two different commentaries on the *Laozi*.

The present commentary has been preserved, wholly or in part, in anthologies such as *724 Daode zhenjing jiyi* (which contains the shortest version), *707 Daode zhenjing jizhu*, *718 Daode zhenjing gushan ji*, and *716 Daode zhenjing cangshi zuanwei shouchao*. Some of these versions accord with each other (cf. *707 Daode zhenjing jizhu* 1.1a and *724 Daode zhenjing jiyi* 3.4a); others differ (cf. *707 Daode zhenjing jizhu* 2.17b–18a, 18b–19b, and *724 Daode zhenjing jiyi* 13.33a–34a). Occasionally, these versions correspond to the present text (e.g., 2.2b–3a and *718 Daode zhenjing gushan ji* 2.4b–5a and *724 Daode zhenjing jiyi* 13.33a); sometimes they diverge (cf. 2.1b and *718 Daode zhenjing gushan ji* 2.1b). Nevertheless, it would be wrong to consider the present text and its other versions as having issued from different sources. On the whole, they represent one and the same text, despite occasional variants. The present version of the text appears to have been abridged, especially when comparing it to quotations found in *724 Daode zhenjing jiyi*.

In his prefatory remarks (6b), the author reviews the fundamentals of his under-

standing of the *Daode jing,* which, as he states in his commentary, applies equally to governing the state and the self. CHEN JINGYUAN selects phrases from the *Laozi* that sum up his reading of the work, and he uses them to illustrate government by nonaction on the political level, a life of withdrawal without desires on the personal level, and, on the metaphysical plane, the ineffability of the Tao. His commentary is a work of recapitulation that provides a synthesis of interpretations of the *Daode jing.* It presents the distinctions between essence (*ti* 體) and function (*yong* 用), between the physical and metaphysical spheres, between the "root" and the "leaving of traces," between the "I" and the "other," between the notion of real nature received from Heaven (*xing* 性) and to which one must return without trespassing beyond its limits, and that of the passions (*qing* 情) that engender distinctions. All these distinctions must vanish in "total forgetfulness" and in "coalescent unity."

Our commentary does not neglect the dialectics of *wu* and *you* (nonbeing and being), and presents the most representative of the interpretations of HESHANG GONG. CHEN JINGYUAN adopts the explanation of "nourishing the spirit and purifying the body" within the context of techniques applying to the circulation of qi and blood.

On various occasions he makes a distinction between the "ancient" interpretations inspired by Taoist practices and applicable to both the individual and the state—which include practices of breathing and visual meditation as well as cosmological speculations—and contemporary interpretations that do not go beyond the sphere of individual conduct and that fall within the category of ethical and mystical practices.

This commentary is also interesting for the way it links the *Daode jing* to the commentaries of diverse schools of Taoist texts and to the Confucian classics. Among the various schools we find that of Lu Xisheng 陸希聲. There are long fragments of the now lost parts of the commentary by YAN ZUN. The Taoist texts referred to are those of the *Zhuangzi* and, above all, the *Huainan zi* (cf. *1184 Huainan honglie jie*), as well as *31 Huangdi yinfu jing, 666 Xisheng jing,* and so on. The most frequently quoted Confucian classics linked to the *Daode jing* are the *Yijing* (including many unattributed borrowed phrases and interpretations of the hexagrams), the *Lunyu*, the *Shijing,* and the *Mengzi,* whose flood-like breath (*haoran zhi qi* 浩然之氣) is assimilated to the median qi.

The cosmogonic system of our author is clearly inspired by YAN ZUN, and although Zhang Wumeng is not mentioned by name, Yang Zhongkeng in his preface states that CHEN JINGYUAN here transmits the essence of his master's doctrine. We find indeed that Inner Alchemy constitutes an important element throughout the text. The spirit of synthesis characteristic of this current of thought pervades the work, and the vocabulary of this school is reflected in the many allusions and terms stemming from Inner Alchemy (see, for instance, 2.2a, 5.12b, 10.7b). Furthermore, the Taiji 太極 is constantly assimilated to the primordial qi, which would seem to confirm the ties that no doubt linked CHEN JINGYUAN to the CHEN TUAN school.

Finally, as the author of works of a philological nature, CHEN JINGYUAN introduces into this commentary observations concerning variants in the *Laozi* text, comparing the versions of WANG BI, HESHANG GONG, Emperor Xuanzong (r. 712–756), and an ancient manuscript (*guben* 古本).

Isabelle Robinet

Daode zhenjing zhuan 道德眞經傳

4 juan

By LÜ HUIQING 呂惠卿; 1078

686 (fasc. 369)

"Commentary on the True Scripture of the Way and its Power." LÜ HUIQING (1031–1110) held high ministerial positions. This work was presented to the emperor in 1078. It is mentioned in the bibliographical catalogues as comprising two juan (VDL 104).

The commentary is placed in the traditional order, at the end of each chapter of the *Laozi* text, and not after each sentence or phrase. It is quoted in *718 Daode zhenjing qushan ji* with important variants (compare *718 Qushan ji* 1.2b–3a; 13b; 2.5b with our text 1.1b; 1.5a; 1.11b, respectively). It is also quoted in *724 Daode zhenjing jiyi* 1.22a, 24b, and elsewhere, with substantial divergences from our text (1.4a–b) as well as from *724 Zhenjing jiyi* 5.20b–21a. The quotations in *718 Qushan ji* and *724 Zhenjing jiyi* also diverge: the commentary on chapter 1 of the *Laozi* is virtually the same in our text as in *724 Zhenjing jiyi,* but it is different in *718 Qushan ji* (compare 1.5a–b in the present text with *718 Qushan ji* 1.13a and *724 Zhenjing jiyi* 1.19b–20b).

Within each chapter, this commentary follows the development of Laozi's thought phrase by phrase, providing constant examples from the *Daode jing* as illustrations, with the result that the text comments on itself. Allusions to the *Zhuangzi* are also oblique. Digressions are rare. The beginning of the commentary reveals a Mādhyamika influence. The pedagogical usefulness of the latter can be seen in the manner by which the commentary explains the negative formulas of the *Laozi* as instructions to avoid affirmation of any sort (1.19b, see also 1.18b).

Isabelle Robinet

Daode zhenjing jizhu 道德眞經集註

10 juan

Colophon by Liang Jiong 梁迥; 1098

706 (fasc. 395–398)

"Collected Commentaries on the True Scripture of the Way and its Power." The collection comprises the commentaries of HESHANG GONG, WANG BI, Emperor Xuanzong (r. 712–756) of the Tang, and WANG PANG (1042–1076). The colophon by

Liang Jiong, military judge of Yingzhou 英州, explains that an official by the name of Zhang (his personal name is not given) had these commentaries printed after having them edited by a "worthy scholar." There are many other editions of the first three commentaries in the present collection, but the fourth—by WANG PANG, the son of Wang Anshi 王安石 (1021–1086), who also wrote an important commentary on the *Zhuangzi* (*743 Nanhua zhenjing xinzhuan*)—survives only here in a complete version. The same commentary is partially preserved in *724 Daode zhenjing jiyi* and *718 Daode zhenjing qushan ji*. The hypothesis put forward by Wang Zhongmin in *Laozi kao* attributing the present edition to Wen Ruhai 文如海 is untenable. Wen lived under the Tang (see VDL 138).

There are three prefaces. Those by Emperor Xuanzong and GE XUAN are well known. The third is by WANG PANG, who states that it was written in 1070.

A comparison of the WANG PANG commentary in our text with the fragments preserved in *724 Zhenjing jiyi* shows that the present version, although generally complete, has been abridged in some places (compare our text 1.1a and 1.6a with *724 Zhenjing jiyi* 1.25a and 1.27a–29b, respectively; the passage from WANG PANG's commentary given in *724 Zhenjing jiyi* 5.21b–22a is missing altogether in the present version).

The commentary by WANG PANG belongs to those that attempt a synthesis between the Three Teachings (*sanjiao*): Confucianism, Buddhism, and Taoism. Wang Pang often compares Confucianism to the seasons of spring and summer, Taoism to autumn and winter, these being the times of fruition, of harvest and gathering. Laozi brings all together and makes all things return to the One, to their "fundamental nature," and to quiet peacefulness. It is this gathering that enables the renewal of blossoming in the following spring and summer (see WANG PANG's preface, page 6b, and the passages on 3.19a, 4.7b, 5.24a, 6.18a). WANG PANG opposes WANG BI's interpretation insofar as WANG PANG considers that Laozi recognized *wu* 無 (nonbeing) and *you* 有 (being) to be interdependent, but that Laozi's thought concentrates on *wu*, whereas the Confucian scriptures are concerned with *you* (compare also *724 Zhenjing jiyi* 1.28b–29b). WANG PANG follows the example of Sima Guang 司馬光 (1019–1086) by placing punctuation, in the opening sentences of the first chapter of the *Daode jing*, after *wu* and *you*, and not after *yu* 欲 (desire), as is customary (see *689 Daode zhenjing lun*).

WANG PANG's commentary centers on the concept of *xing* 性 (nature), which has here the connotation of the "fundamental nature" of humanity, the vehicle of transcendence in human beings, identified by WANG PANG with the *pu* 樸, the "uncarved block" of the *Laozi* (see 5.8b, 8.21b). He also equates this concept of nature with the *haoran* 浩然 (the exaltation of the spirit), in Mengzi (see 10.9b). WANG PANG advocates humanity's "return to its nature" (*fuxing* 復性), an expression borrowed from the Tiantai school of Buddhism and that Li Ao 李翱 (774–836) already had made the title of his famous essays, *Fuxing shu* 復性書. To "return" in this way is also "to examine the core of one's nature" (*jinxing* 盡性), an idea that refers to the *Yijing* and that here becomes synonymous with *fuming* 復命 (return to destiny), an expression taken from Laozi. All throughout his work, WANG PANG juggles with these three expressions, each of which comes from one of the Three Teachings.

WANG PANG often quotes the *Zhuangzi* (see 1.8b and especially 3.32a, where he makes an interesting comparison between Laozi and Zhuangzi), as well as the *Yijing* and the *Mengzi*. He likewise quotes many Confucian classics: the *Lunyu*, the *Shujing*, the *Shijing*, the *Liji*, and others. He uses some Buddhist concepts, especially in the context of the dialectic discourse of the conciliation of the opposites *wu* and *you*, action and nonaction, unity and duality (see, for instance, 7.11a and 12a). Wang frequently pairs double negations to demonstrate the fact that these concepts mutually abolish and also complete each other (e.g., "appearances are neither illusory nor nonreal"; 7.12a). Several times, he uses the expression "things cannot move" (*wu bu neng qian* 物不能遷; 3.8b, 8.12a), which is reminiscent of the title of an essay by Sengzhao 僧肇 (374–414).

The Taoism of WANG PANG is essentially philosophical. For him, to "nourish life" is to "forget the I" and to become a "being without mind" (*wuxin* 無心; 3.34a, 35a, 35b). Thus humans can achieve "mystical identification" (*xuantong* 玄通; 3.33b), the coincidence of opposites such as *wu* and *you*, of the One and the ten thousand transformations (see 5.4a and 25a; 6.17a). There is virtually no mention of Taoist practices, although in 2.11a we find a reference to Taoist anthropology: the triad of essence (*jing* 精), spirit (*shen* 神), and pneuma (*qi* 氣) that form the human being. Wang rejects quietism (see 4.21a and 7.9b, 25b) as well as asceticism. He considers that the wish to escape from hunger and cold are part of human nature.

Wang's commentary extols the role of the saint who "embodies the Tao" and "goes to the extreme of his own nature," who "governs the world" (4.11a, 12a; 5.25a), who masters all transformations and is capable of all things (8.29a). In this spiritual achievement resides his longevity, which establishes a smooth harmony with transformations and vicissitudes, or a vision that transcends opposition between life and death (5.15a, 21a). Leader of the people, the saint enables the people to "follow their own nature" (10.9a–b, 29a, 31b).

In conclusion, WANG PANG, who remains above all a scholar, has created an intelligent synthesis of the Three Teachings. It seems that his commentary exerted an important influence on Su Che 蘇轍 (see *691 Daode zhenjing zhu*).

Isabelle Robinet

Daode zhenjing zhu 道德眞經註

4 juan

By Su Che 蘇轍; 1100

691 (fasc. 374)

"Commentary on the True Scripture of the Way and its Power." Some of the Song editions of this commentary by Su Che were divided into two juan (VDL 107) and are said to date from 1100 (see *Daode zhenjing jiyi dazhi* 1.9b). There were two editions printed in the thirteenth century that are no longer extant: one written in the calligraphy of Zhang Jizhi 張即之 in 1218 (cf. *Songren zhuanji ziliao suoyin* 宋人傳記資料索引 2398), the other produced in 1255 in Sichuan by the Taoist master Wang Daoli 王道立, *zi* Boxiu 伯修, and revised by his grandson in 1290 (see *Bisong lou cangshu zhi* 66.3a).

In this commentary, Su Che seeks to illustrate the fundamental unity linking Taoism, Confucianism, and Buddhism. In a postface, dated 1108, he states that it was in order to prove to a Buddhist monk that the teachings of Confucianism were akin to those of Buddhism that he had undertaken to write this commentary on the *Laozi*. A more complete version of this postface is preserved in other editions. The present commentary is indeed particularly characterized by its Buddhist-oriented approach. Almost all the references to the Confucian classics are to the *Yijing*, on which Su Che wrote a separate commentary.

The dominant concept of the present work is *fuxing* 復性 (return to one's own nature). This expression, associated with the Tiantai school Buddhism, had already enjoyed a long history in both Confucianism and in Taoism, but Su Che gives it unusual prominence.

Like the Neo-Confucians and WANG PANG (*706 Daode zhenjing jizhu* 5.15a), Su Che uses a statement from the Book of Changes as a formula epitomizing individual asceticism: "By exploring the order of the world to its limits and examining their own nature, they arrived at [an understanding of] the decree [of Heaven]" (*qiongli jinxing yi zhi yu ming* 窮理盡性以至於命; *Yijing*, "Shuo gua," 1). In this way the expression *fuxing* connects with *fuming* 復命 (to restore the decree of Heaven) and a Buddhist concept can be linked to the *Yijing* (see the commentary to chapter 16, 1.19a–b).

Xing 性 is the ultimate reality, understood with the transcendental connotation that Buddhism attaches to it. It is the seat of the Tao in humanity (1.10a), so vast that it fills all Heaven and Earth; neither life nor death have power to alter it, nor can they in any way increase or diminish it (1.14b). *Xing* is also the primary source through which the senses experience the world and whence all beings originate (1.15a; 2.4a). *Xing* is attained not by a quietism leading to the immobility of "withered wood" but by a kind of immobility, a quiescence, that is radiant action (1.17b–18a). *Ming* 命 (decree of Heaven) is the *miao* 妙 transcendent, the wondrous aspect of *xing*. *Xing* remains in the realm of the word; *ming* transcends the word (1.19a).

On various occasions, Su Che makes a distinction between the metaphysical world and the world of forms *(xing)*. The former is that of the immeasurable, ineffable Tao (2.12a, 4.10b), where there is neither negation (*wu* 無) nor affirmation (*you* 有); the latter is that which can be spoken of and measured (1.2a, 7b, 12b), that which encompasses Heaven and Earth "beyond the ten thousand beings" yet is finite (1.20a) and not self-engendered (1.8a).

Isabelle Robinet

Daode zhenjing jie 道德眞經解

2 juan

By Chen Xianggu 陳象古; preface 1101

683 (fasc. 364)

"Explication of the True Scripture of the Way and its Power." The present commentary on the *Daode jing* has a short preface dated 1101. The author was "gentleman of discussion" (*chengyi lang* 承議郎) at Song Huizong's (r. 1100–1125) court (see *Song huiyao jigao* 4:3895). The commentary is quoted in *707 Daode zhenjing jizhu* by PENG SI, and in *710 Daode zhenjing zhushu,* corresponding to 2.4b in the present text.

Chen treats the *Laozi* as a continuous text, without using the traditional chapter divisions. Thus, for instance, on 1.18a the last sentence of chapter 25 is followed directly by the first phrase of chapter 26.

The version of the *Daode jing* used here shows some textual differences in relation to the traditional HESHANG GONG and WANG BI editions. For example, the last sentences of chapters 48 (here on 2.7b) and 52 (here 2.10a) are lacking.

Chen's glosses are short and do not develop any particular system. The explanations are sometimes rather original (see, for instance, the commentary on the sentence in chapter 13 (here on 1.9a): "If I had no body, how could I suffer?", which reads: "Only when one no longer relies on the fact that one has a body, can the Tao operate its mysterious function in the body."

Isabelle Robinet

Song Huizong yujie Daode zhenjing 宋徽宗御解道德眞經

4 juan

By Emperor Huizong 徽宗; ca. 1111–1118

680 (fasc. 359)

"Imperial Commentary on the True Scripture of the Way and its Power by Song Huizong." This commentary dates from the Zhenghe period (1111–1118). It was engraved on stone and included in the *Daozang* after 1118 (VDL 105 and 44, note).

The main references used by Emperor Huizong are the *Yijing* and the *Zhuangzi*. Huizong punctuates the first sentences of the *Laozi* after *wu* and *you,* following the

example of Sima Guang 司馬光 (1019–1086), and, like many commentators, he uses a phrase of *Zhuangzi* as his model. As a result, he places special emphasis on *changyou* 常有 and *changwu* 常無 (absolute existence and nonexistence), which are parallel to *zhiwu* 至無 (the supreme *wu*), *zhenwu* 眞無 (the real *wu*), and *miaoyou* 妙有 (the transcendent *you*; 2.1a). This emphasis reveals the persistent influence of Mādhyamika and the commentators of the Chongxuan 重玄 school: the *wu* underlies and encompasses the *you*, and vice versa. Here, the *changwu* is associated with *li* 理 (the norm of the world), and the *changyou* with *shi* 事 (the mundane, affaires, i.e., Buddhist categories). Other Buddhist influences can be discerned in the text: "return to one's nature" (*fuxing* 復性; e.g., 1.19b, 3.3b); "immobility of beings" (e.g., 1.5a,7a); "total forgetfulness" or "forgetfulness of contradictions" (e.g., 3.17b, 18a, 18b). The influence of Neo-Confucianism can also be seen, for instance, in the distinctions made by Huizong between the metaphysical and the physical world (e.g., 1.27a, 2.12b), in a leitmotiv borrowed from the *Yijing*—"to go to the limit of the norm of the world and to the extremes of one's own nature in order to arrive at the decree [of Heaven]—and in his discussion on the nonabsolute (*wuji* 無極) and the absolute (*youji* 有極; 2.11b).

Isabelle Robinet

Song Huizong Daode zhenjing jieyi **宋徽宗道德眞經解義**

10 juan

Commentary by Zhang An 章安; before 1125

681 (fasc. 360–362)

"On the Meaning of Song Huizong's Explication of the True Scripture of the Way and its Power." This subcommentary to the commentary *680* on the *Daode jing* by Huizong (r. 1100–1125) was probably written during the emperor's lifetime and addressed to him personally. It follows the "classical" pattern insofar as it echoes features from Guo Xiang's commentary on the *Zhuangzi*.

Zhang An states that the fundamental tenet of the *Laozi* is to be found in Laozi's doctrine of weakness and nonresistance (10.14a). On several occasions the commentator affirms that he also is a partisan of nonaction. He returns repeatedly to the theme of *feiyou feiwu* 非有非無 (neither being nor nonbeing) already elaborated by the Chongxuan 重玄 school of Double Mystery (see *745 Nanhua zhenjing zhushu*) and to the formula that places the Tao in "forgetfulness of the self and of others." The Tao resides in everything, and everyone possesses it within himself. Nature (*xing* 性) is the One (5.13b). The general system of thought underlying this commentary is summarized as follows: "to go to the very limits of one's nature and thus reach supreme emptiness, forgetful of oneself and others. Those who forget that they have forgotten find that their destiny has returned to the Great Beginning (Taichu 太初). Thus, by nonaction they rediscover the substance of the Tao, and since therefore there is nothing that is not done, they achieve the function of the Tao. At rest, they are saints; in action, kings" (7.7b).

Isabelle Robinet

Daode zhenjing shuyi **道德眞經疏義**

14 juan

By Jiang Zheng 江澂

694 (fasc. 378–383)

"Commentary with Explanations of the True Scripture of the Way and its Power." This work, probably written during the lifetime of Emperor Huizong (r. 1100–1125) and addressed to him, includes a commentary of the *Daode jing* by the emperor and a subcommentary by Jiang Zheng that repeats Huizong's commentary and develops it phrase by phrase.

Jiang's work presents the same themes that are found in the Huizong commentary, perhaps most frequently "neither being nor nonbeing" (*feiyou feiwu*), influenced by the commentators of the Double Mystery (Chongxuan) school: the absolute *wu* is the *wu* that is not *wu*, and the absolute *you* is the *you* that is not *you* (1.7a), that is to say, the transcendent *wu* that is the transcendent *you*, and the *you* that is the real *wu*.

Isabelle Robinet

Daode zhenjing zhushu **道德眞經註疏**

8 juan

Attributed to Gu Huan 顧歡 (420–483) and others

710 (fasc. 404–406)

"Commentaries on the True Scripture of the Way and its Power." This is an anthology of twenty-three commentaries on the *Daode jing*. The editors of the Ming canon indicated Gu Huan, Recruit for Office from the Wu Commandery (*Wujun zhengshi* 吳君徵士), as the compiler. This attribution is plainly mistaken, as the present anthology can date only from the twelfth century at the earliest. The commentaries placed under the name of Chen are those of Chen Xianggu 陳象古 (see *683 Daode zhenjing jie*) that were published in 1101.

The main commentary, marked *zhu* 註, is that of Heshang gong; the subcommentary (*shu* 疏) is by Cheng Xuanying. Among the other glosses, the most frequently quoted are (1) the *Jiejie* 節解 commentary by an unknown author, sometimes identified as Ge Xuan; (2) a subcommentary to that of Heshang gong by a certain Wang, who may be identified as Wang Xuanbian 王玄辯, reported to have written such a subcommentary at the end of the eighth century (see *725 Daode zhenjing*

guangsheng yi 1.3b); (3) a commentary by the above-mentioned GU HUAN; and (4) a commentary by Emperor Xuanzong (r. 712–756) of the Tang.

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Isabelle Robinet

***Daode zhenjing zhijie* 道德眞經直解**

By Shao Ruoyu 邵若愚, *hao* Benlai *zi* 本來子; 1159

Revised by Zhang Zhixin 張知新, *hao* Qinghe jushi 清河居士

688 (fasc. 372)

"Straightforward Explication of the True Scripture of the Way and its Power." This commentary has an introduction dated 1159 by Shao Ruoyu, a native of Qiantang 錢塘 (cf. the biblography of Song commentaries *Song jiejing xingshi* 宋解經姓氏 appended to the preface of *707 Daode zhenjing jizhu*, 2a). It ends with an epilogue dated 1160, signed Chen Yuanqing 陳元卿, which records comments by Shao Ruoyu and states that this work had been previously printed. The commentary is accompanied by the glosses, usually textual, of Zhang Zhixin. It adopts its own division of the *Laozi*. Shao Ruoyu explains that for him the quintessence of the *Daode jing* can be summarized as: the absence of desire, corresponding to *youxuan* 又玄 (multiple mystery) and to the four final stages of asceticism in Buddhism, centering on the dialectics of *you* and *wu* until their ultimate dissolution in neither *you* 有 nor *wu* 無 (neither being nor nonbeing). This process, which is presented in the epilogue of the present text, and elaborated in the first chapter of the *Laozi*, corresponds to that of the Chongxuan 重玄 school (see *745 Nanhua zhenjing zhushu*).

Shao Ruoyu chooses quietism and rejects all religious practices. He does however, distinguish four steps on the way to the Tao: these steps he links to the four Primal Stages of the *Liezi* (Taiyi 太易, Taichu 太初, Taishi 太始, Taixu 太虛), as well as to the words in the *Laozi*, "The Tao gives birth to the One, the One gives birth to the Two . . ." The step of the Three is that of "exterior virtue," and the step of the Two, of "interior virtue" and of yin-yang. The step of the One is that of the Breath-of-the-One, the primordial qi that is the "uncarved block," the "empty virtue," and that is the origin of all things. The Breath-of-the-One in humanity is the heart-mind (*xin* 心), which is the name given to all the essential elements contained within the body and which characterizes the human being, the *hun* 魂 and *po* 魄 souls, the spirit (*shen* 神), the essence (*jing* 精) or real nature (*xing* 性), and the passions (*qing* 情). The fourth step is that of *youxuan*, of *xin* without *xin;* it is the ultimate stage of the Tao and the Taiyi, the first of the Primal Stages of the *Liezi*.

Shao Ruoyu reconciles his interpretation of the *Daode jing* with the "four verities" of the Mādhyamika, as well as with *Zhongyong* 中庸 (the Doctrine of the Mean). He cites Mencius and the Analects, but more often the *Zhuangzi,* the Taoist texts of ZHANG BODUAN, and *620 Taishang laojun shuo chang qingjing miaojing*. Nonetheless his efforts to establish a Three Teachings synthesis remain generally inchoate.

Isabelle Robinet

***Daode zhenjing quanjie* 道德眞經全解**

2 juan

Attributed to Shi Yong 時雍, *hao* Xiaoyao 逍遙; preface 1159

696 (fasc. 385–386)

"Full Explication of the *Daode jing*." The preface, dated 1159, is signed by Shi Yong of the Jin dynasty (1115–1234), residing at Bo 亳, the birthplace of Laozi. The author recounts that he received an anonymous manuscript bearing this title from Xi Quhua 郤去華 and that he had it printed. The *Daozang* editors attributed the work to Shi himself.

Throughout the commentary, the author makes a distinction between the absolute Way, that of Heaven, and the Way of Earth. The absolute Tao is the state of fusion of yin, yang, and harmony—in other words, the state of Primordial Chaos. From this One are born yin and yang as well as Heaven and Earth. The One is the Absolute Name. The Tao of Heaven is without body, without desire, without action; it is the way of the Spirit and of the yang containing the yin.

The Tao of Earth is immobility and quiescence; it is the way of qi and of the yin containing the yang. The union of the Tao of Heaven and of Earth in humanity produces the harmony of the center. To incorporate the Tao of Heaven is to govern without action; to incorporate the Tao of Earth is to become female and concentrate qi; to incorporate the absolute Tao is to attain the state of primordial chaos and non-cognition, which comprises all things.

The *you* 有 is defined as matter (*xing* 形) and the *wu* 無 as spirit (*shen* 神); these definitions are similar to the interpretation Zhu Xi 朱熹 (1130–1200) gives these terms: both are perfectly complementary.

Xuan 玄 is black blended with red (corresponding to the trigrams *qian* 乾 and *kun* 坤). The second *xuan* in chapter 1 of the *Laozi* lies in the heaven Dafan 大梵 (the supreme Heaven, according to certain Taoist texts) and governs the celestial palaces of the brain and heart (*niwan* 泥丸 and *jianggong* 絳宮), as well as the five qi and the one hundred spirits of the universe. Indeed, on several occasions our author uses terms and notions that are specifically Taoist: the Primordial Chaos results from the fusion of the essence (*jing* 精), breath (*qi* 氣), and spirit (*shen* 神); mention is also made of the Southern Palace and the Capital of Mystery.

The second juan has been reproduced entirely in *700 Daode zhenjing jie,* as juan 3 of that work.

Isabelle Robinet

Daode zhenjing jie **道德眞經解**

3 juan

Probably Southern Song (1127–1279)

700 (fasc. 388)

"Explication of the True Scripture of the Way and its Power." The date of this anonymous commentary is not known. The last juan has been borrowed from *696 Daode zhenjing quanjie*. The original final part of the present commentary is missing.

The commentary consists, for the most part, of lengthy reflections, partly mystical and partly poetical, on the state of the primordial One, or original chaos prior to differentiation. This is the state of *pu* 朴 (the uncarved block) and *su* 素 (undyed silk), the "real" state corresponding to the *qiwu* 齊物 (the identity of all things) of the *Zhuangzi* where there is neither image, nor sound, nor movement (*wuqian* 無牽, a term with Buddhist connotations), where *xing* 性 (nature) is undivided. Since it represents in humanity a state both primordial and ultimate, to which one must "return," the notion of *xing* here is quite central.

The notions of *ti* 體 (substance) and *yong* 用 (function) are used to distinguish between, "absence"—or the transcendence of the Tao (which is nowhere), corresponding to the Void, to spontaneity, to the One, and to *xing*—and "presence"—or the immanence of the Tao (which is everywhere), corresponding to the original separation and dispersal into movement and action.

With the frequent use made of the notions of yin and yang, and in one instance of Inner Alchemy (1.16b: the "River Chariot," "Purple Chamber," and "stove"), this commentary displays a slight tinge of Taoism despite the fact that the term *ming* 命 (decree) is given a completely different significance from the one given to it in Inner Alchemy: in our text it is related to *wu* or nonbeing and contrasted with form (*xing;* 1.18b).

Isabelle Robinet

Daode zhenjing qushan ji **道德眞經取善集**

12 juan

By Li Lin 李霖, *zi* Zongfu 宗傅, Hermit of Raoyang 饒陽; preface 1172

718 (fasc. 424–427)

"Select Anthology of *Daode jing* Commentaries." This anthology contains an undated preface by Li Lin, written in his later years, and a second preface by Liu Yunsheng 劉允升 dated 1172, according to which the work was divided into six juan and printed.

The anthology joins together fifty-four authors from different periods. The most frequently quoted are Emperor Huizong (r. 1100–1125) of the Song and WANG PANG. The eclectic selection includes, in addition to the commentaries of WANG BI and HESHANG GONG, several commentaries belonging to the Chongxuan 重玄 school, some of which are now lost. Among these are the commentaries by Sun Deng 孫登, Zang Xuanjing 藏玄靜, Liu Jinxi 劉進喜, CHENG XUANYING, Cai Zihuang 蔡子晃, and Li Rong 李榮. The anthology also contains extracts from other lost commentaries, such as the one attributed to Kumārajīva (344–413). Certain commentaries date back to the Jin (265–420) and the Sui (581–618) dynasties, for example those by Zhong Hui 鍾會 and the Taoists GU HUAN, TAO HONGJING, and Pei Chuen 裴楚恩 (on the latter, see *725 Daode zhenjing guangsheng yi,* preface, 3a). Other texts date from the Tang (618–907) and Song (960–1279), such as those by Che Huibi 車惠弼, the Taoist Zhang Junxiang 張君相 (1254–1322), WU YUN, Sima Guang 司馬光 (1019–1086), Liu Zhongping 劉仲平 (who signs his name Liu Ji 墅 in *707 Daode zhenjing zhu*), Lu Dian 陸佃 (under the name of Lu Nongshi 陸農師 in *724 Daode zhenjing jiyi*), Li Tian 李畋, Lü Jifu 呂吉甫 (i.e., LÜ HUIQING; cf. *686 Daode zhenjing zhuan*), and the female Taoist Cao Daochong 曹道沖 (cf. *707 Daode zhenjing jizhu*, preface, 7b). The date of the commentary by the Immortal from Songling 松靈仙人 is unknown (cf. *725 Daode zhenjing guangsheng yi,* preface, 3a). There are also a half dozen commentaries that are completely unknown and not mentioned elsewhere; among these, the most quoted in our text are those by She Wang 舍王 and Ma Juji 馬巨濟. The quotations from Lü Jifu are often at variance with *686 Zhenjing zhuan*. The remaining quotations accord on the whole rather well with this text.

Throughout the present text, which is divided into the traditional chapters of the *Daode jing,* Li Lin adds his own personal commentary to each of the commentaries he has chosen. He reveals a tendency toward Quanzhen 全眞 Taoism, especially in relation to Inner Alchemy. He states that he who attains the Tao is a Quanzhen person who perfects his essence (*jing* 精), his breath (qi) and his spirit (*shen* 神). This statement is an explicit reference to the works on Inner Alchemy mentioned in 2.11a. However, Li Lin's concepts are his own: *jing* is the prime element and carries a cosmological meaning; sublimation seems to occur from the *jing* to the *shen* without the qi playing an important part (cf. 6.14a–b). On the other hand, the *jing* is the basis of *xing* 性 (real nature) in contrast to the qi (which in this context is cosmological). The qi is the basis of the body (*xing*); indeed the *jing* sometimes forms one common entity with the spirit (*jingshen* 精神) as described in the *Huainan zi*.

Our text ends with a brief Essay on the Unifying Coalescence of the Tao and the De, where Li Lin insists on the fundamental unity of the Tao "prior to forms," and of the De 德 "after the appearance of forms." Quoting Sima Guang, he seems to decry the division of the *Daode jing* into two distinct books.

Isabelle Robinet

Daode zhenjing sizi gudao jijie 道德眞經四子古道集解
10 juan
By Kou Caizhi 寇才質; preface dated 1179, postface dated 1180
684 (fasc. 365–67)

"Collected Explications of the Ancient Teachings of the Four Masters on the *Daode zhenjing*." The original title of the work, as stated in the author's preface and in the postface by Liu E 劉諤 of Fanzhi 繁畤 (Shanxi), was *Sizi gudao yi* 四子古道義 (Interpretations according to the Ancient Teachings of the Four Masters).

Neither preface nor postface contain much factual information on the identity of Kou Caizhi. Apparently, he also authored a *Jingshi shu* 經史疏 in ten juan, which was lost by the time the *Siku quanshu* was compiled.

Kou describes himself as an obscure rustic who spent his early manhood indulging in simple pleasures. He first studied works on *neidan* 內丹 and divination. Only at a later age did he discover the ancient Taoist works and their commentaries. Frustrated with the way lecturers on the Tao all seemed to ignore the basis of Laozi's teachings and to restrict themselves to theories relating to *kongxing* 空性 (*sūnyāta*), Kou decided to elucidate his own understanding of the *Daode jing*, drawing solely upon material culled from the works of the four masters that both Kou and Liu E considered to be the direct disciples of Laozi: the *Nanhua jing* 南華經 (Zhuangzi), *Chongxu jing* 沖虛經 (Liezi), *Tongxuan jing* 通玄經 (Wenzi) and *Dongling jing* 洞靈經 (attributed to Gengsang Chu). The present text has been preserved only in the *Daozang*.

Jan A. M. De Meyer

Daode zhenjing jizhu 道德眞經集註
18 juan
By Peng Si 彭耜, *hao* Helin zhenyi 鶴林眞逸; preface dated 1229
707 (fasc. 398–402)

Daode zhenjing jizhu shiwen 道德眞經集註釋文
1 + 21 fols.
708 (fasc. 403)

Daode zhenjing jizhu zashuo 道德眞經集註雜說
2 juan
709 (fasc. 403)

These three works by Peng Si, disciple of Bo Yuchan, are complementary. The preface to *707 Daode zhenjing jizhu* (An Annotated Anthology of the Commentaries on the *Daode jing*) is dated 1229 and signed by Peng Si. In a preface missing from the Yiwen edition of the *Daozang* but present in both the Commercial Press edition and *Daozang jiyao*, "Xin 心" 6.1, Peng Si presents himself as the successor to Chen Jingyuan (1025–1094).

The commentaries included in *707 Zhenjing jizhu* do not reflect Peng's predilection for alchemy. The compiler does not cite his own master, although Bo Yuchan also wrote a commentary on the *Laozi*. Twelve of the score of authors Peng does cite have much fuller versions of the commentaries in *724 Daode zhenjing jiyi*. Most of these commentaries date from the Song (960–1279), and apart from those by Chen Jingyuan, Sima Guang 司馬光 (1019–1086), Su Che 蘇轍 (see *691 Daode zhenjing zhu*), and Chen Xianggu 陳象古, the majority are lost. The commentaries by Li Wenhe 李文和 and Lin Dong 林東 are found exclusively in the present work.

The *708 Daode zhenjing jizhu shiwen* is a philological study of the *Laozi* in which Peng Si compares textual variations and glosses, relying to a large extent upon Lu Deming 陸德明 (ca. 550–630) and Chen Jingyuan, and includes data taken from *707 Zhenjing jizhu*.

The *709 Daode zhenjing jizhu zashuo* offers "Various Observations" as an addition to the anthology *707 Zhenjing jizhu* and reports instances where the *Laozi* was quoted, often by emperors, going back as far as the Han. It provides information about certain commentaries or anthologies of commentaries, occasionally quoting from them. There is interesting information to be gathered from these observations. For instance, the mention of a lost catalogue of the *Daozang* that describes the contents of the anthology by Zhang Daoxiang 張道相 (also known as Zhang Junxiang 張君相, 1254–1322), now no longer extant, adds another fragment to the case history of that controversial matter (1.2a–3a).

The author's various sources are nearly always indicated: official dynastic histories, local gazetteers, literary works, and commentaries.

Isabelle Robinet

Daode zhenjing jijie 道德眞經集解
4 juan
By Zhao Bingwen 趙秉文 (fl. 1185–1232)
695 (fasc. 384–385)

"Collection of Commentaries on the *Daode jing*." This work is attributed to Scholar Zhao (Zhao xueshi 學士). This appellation is identified by the *Guiqian zhi* 1.5–6 and 9.97–98 with Zhao Bingwen, who was named academician in 1217 (his biography appears in the *Jin shi* 110.2426–29). Zhao was the author of numerous commentaries on the classics. Oddly, however, this collection includes individual commentaries attributed by name to Zhao Bingwen; his name is not placed at the beginning or end of individual commentaries as is customary for the authors of compilations.

The collection consists of seventeen commentaries by different authors, including extracts assigned to Kumārajīva (344–413) and Sengzhao 僧肇 (374–414). The first anonymous sentences of each commentary are in fact taken from the commentary by Su Che 蘇轍, *691 Daode zhenjing zhu*. The commentaries given under the name Juji are by Liu Juji 劉巨濟 of the Song (960–1279; *723 Daode zhenjing jiyi dazhi* 1.10a; cf. our text 1.12b with *724 Daode zhenjing jiyi* 20.11a). Those attributed to Lu are by Lu Xisheng 陸希聲 (compare the present text 1.10ab with *685 Daode zhenjing zhuan* 1.5b). The commentaries attributed to Ye are by Ye Mengde 葉夢得 (1077–1148; compare the present text 2.3a–b with *707 Daode zhenjing jizhu* 6.4b), the author of various commentaries on the classics.

Isabelle Robinet

Daode zhenjing jijie **道德眞經集解**

4 juan

By Dong Sijing 董思靖; preface dated 1246

705 (fasc. 393–394)

"Anthology of Explications of the *Daode jing*." A long preface by the author precedes this work. A list of commentators on the *Laozi* is given here (1.2b–4a), drawn in part from the preface by DU GUANGTING to *725 Daode zhenjing guangsheng yi*. Added to this list is a good deal of valuable information concerning subsequent commentaries and the number of characters contained in the various editions of the *Daode jing*.

Our anthology ends with postfaces. One is signed Xie Zhi 謝臯 and dated to the Baoyou period (1253–1259; the cyclical dates given in the text appear to be erroneous); the other is signed by Huang Bichang 黃必昌, *zi* Jingfu 景父, and dated 1257. The latter was a scholar from Quanzhou, the native place of Dong Sijing.

A reedition of this commentary in the *Shiwan juan lou congshu* 十萬卷樓叢書—revised and corrected by Liu Ruoyuan 劉若淵, *zi* Yuanran 淵然, with apparently only minor typographical differences in the text—carries a preface by Lu Xinyuan 陸心源 (1834–1893).

This commentary is also quoted in *712 Daode zhenjing jiyi* (e.g., 1.5b, 10a), under the name of Dong Sijing, with the variant character 靜.

Despite its title, the book is not really a "collection" of commentaries. The author limits himself to quoting a number of commentators, among them, in particular, Su Che 蘇轍 (referred to by his *zi* Wending 文定), Zhu Xi 朱熹 (1130–1200), Sima Guang 司馬光 (1019–1086), and the emperor Huizong (r. 1100–1125), as well as some authors known from other compilations whose works have not survived independently. Dong Sijing also discusses the various interpretations given to certain passages or phrases (particularly 1.3b–4b, 10a–11b, 16a–18a, and 3.20a–21b). He provides an account of interpretations of the *Daode jing* in terms of Taoist practices going beyond the commentaries themselves.

A major place, however, is devoted to his own interpretations. On two occasions the author sums up the meaning of the *Daode jing* in a few formulas: ataraxy, nonaction, spontaneity, responding to events with the Void, noncompetitiveness (preface, 4a, 7a). For him the Tao is everywhere and therefore immanent, yet at the same time it is transcendent since it is "beyond and anterior to all things." The Tao is the "substance" of which qi is the "function." The Tao is indefinable (nameless) and metaphysical; qi is definable (named) and physical. Tao and qi do not exist one without the other, and they share the same origin (1b, 3a, 4a). Chapter 3 of the *Laozi*, according to the author, deals with "the substance and function of the Tao" and "the yin and yang of qi." The Spirit of the Valley is a term that stems from *li* 理 (principle), which is empty; the "obscure female" denotes yin and yang and originates from qi; "Heaven and Earth," in the same paragraph, belong to the world of matter.

This is a work that assembles commentaries based on purely Taoist interpretations of the *Laozi* and at the same time borrows heavily from Neo-Confucian concepts.

Isabelle Robinet

Daode zhenjing cangshi zuanwei kaiti kewen shu
道德眞經藏室纂微開題科文疏

5 juan

By Xue Zhixuan 薛致玄, *zi* Yongqi 庸齊, *hao* Taixia laoren 太霞老人; prefaces 1249

715 (fasc. 420–421)

Daode zhenjing cangshi zuanwei shouchao **道德眞經藏室纂微手鈔**

2 juan

716 (fasc. 421)

This commentary on CHEN JINGYUAN'S commentary on the *Daode jing* (*714 Daode zhenjing cangshi zuanwei pian*) is divided into two parts: *715 Kaiti kewen shu* (An Analysis of the Introduction) and *716 Shouchao* (A Hand Copy). The author of both parts is Xue Zhixuan (see the prefaces to the first of the present texts and to *114 Zuanwei pian*, 1.11a).

The first part, *715 Kewen shu*, is preceded by three prefaces—signed by Li Ting 李庭 from Fuyang 浮陽, by Guo Shizhong 郭時中 (dated 1249), and by Feng Fu 馮復 (of the same year)—that state that both parts had been printed. It deals in the main with the mythology concerning Laozi, his birth and reincarnations. It includes a long biography of CHEN JINGYUAN (1.3b–8b).

The second part, *716 Shouchao,* refers almost entirely to the many quotations from the classics made by CHEN JINGYUAN in his commentary and gives their sources. It contains only the second half of the *Daode jing,* namely the *Dejing*, as the first half is missing.

Isabelle Robinet

Daode zhenjing kouyi 道德眞經口義

4 juan

By LIN XIYI 林希逸, *hao* Juanzhai 鬳齋; 1261

701 (fasc. 389)

"Oral Explanations of the *Daode jing.*" LIN XIYI also wrote commentaries on the *Zhuangzi* and the *Liezi*. The present work was printed in Fujian in 1261, together with the latter. The original edition in two juan was frequently reprinted but seems no longer extant.

Perhaps because of its "oral" nature, the commentary is clear and simple. It proceeds from chapter to chapter, analyzing each sentence in turn and often providing a summary at the end of a chapter. The passages on the art of government are interpreted as metaphors on the art of self-conduct. There is no mystical terminology. There are a number of comparisons with Neo-Confucian themes and with terms used in the *Yijing* and the *Zhuangzi*. Particular account is taken of the language of the *Laozi*, which for the most part is deemed metaphorical or deliberately paradoxical and is on many occasions compared to the language of the *Zhuangzi*. LIN XIYI examines the special meaning that, in his view, the *Laozi* gives to words and then suggests that the *Laozi* and the *Zhuangzi* can be read only by applying criteria and values that are different from those appropriate to Confucian texts. He also takes into consideration what he calls Laozi's rhetorical style and sometimes situates the *Laozi* within the general context of Chinese culture in order to attenuate the paradoxes or lessen their novelty. He summarizes the whole system of the *Laozi* as "knowing how to be full and empty," "have and have not," or as "being" (*you* 有) and "not being" (*wu* 無), that he calls "to preserve the feminine and the black." He returns often to the need to have a heart-mind that is nonoccupied.

On the whole, this is a kind of translation of the *Laozi* that effaces the difficulties of the thought and of the text, as it also obliterates its riches.

Isabelle Robinet

Daode zhenjing yijie 道德眞經義解

4 juan

By Xizhai daoren 息齋道人

721 (fasc. 429–430)

"Explications of the True Scripture of the Way and its Power." The *Yuan shi yiwen zhi*, 5:41–42, mentions two Xizhai daoren as authors of a *Laozi jie*. One is Li Rong 李榮 (*Laozi jie* in four juan), the other Li Kan 李衎 (*Laozi jie* in two juan).

Li Rong, *zi* Jiamou 嘉謀, was a Taoist master who also commented on *3 Yuanshi shuo xiantian daode jing zhujie* in the Baoyou period (1253–1259). The inspiration and the references that characterize that work are very different from those dominating the present commentary. This work *3 Daode jing zhujie* has definite particularities, among them a theory of primordial origins and precise references to Inner Alchemy, as well as a propensity to make comparisons with Buddhism. The references in our text, by contrast, are mostly to the Confucian classics and especially to the *Mengzi*. It is true that Chinese authors frequently change the tenor of their writing as they comment on different works, but in this case the commentaries are on quite similar texts. In the commentary on *Laozi* 25, for instance, there is, surprisingly, none of the mystery of the origin that pervades *3 Daode jing zhujie*; on the other hand, the rare references made in the latter to the *Mengzi* reflect none of the observations made in the present commentary.

Indeed, our commentator, to judge by his references to Confucianism and his tendency to use the term *li* 理 in the sense of "ultimate truth," can probably be identified as Li Kan. Li Kan (fl. 1312), *zi* Zhong Bin 仲賓, posthumous name Wen Jian 文間, was born in Ji Qiu 薊邱. He was also the author of a *Zhupu xiangji* 竹譜詳集 in one juan.

Isabelle Robinet

Daode huiyuan 道德會元

2 juan

By LI DAOCHUN 李道純, *hao* Qing'an 清庵; Yingchan *zi* 瑩蟾子; preface dated 1290

699 (fasc. 387)

"Return to the Source of the Meaning of the *Daode jing.*" The author states that having read BO YUCHAN's commentary to the *Laozi*, he felt he should write his own. He reproaches the previous commentators for having developed a particular viewpoint, be it theoretical, alchemical, or other, whereas his own explanation wells up from the very source of the spirit of the work and tends to give a global interpretation while stressing the link that unites the different chapters.

The present commentary is divided into three parts: a literal gloss of the text, sentence by sentence; a commentary at the end of each chapter explaining its general meaning; and, also for each chapter, a poem in the Chan Buddhist style.

According to the preface, LI DAOCHUN adopted the HESHANG GONG version of the text of the *Daode jing*. He furthermore compares this edition with two others, including BO YUCHAN's commentary, now preserved in the *Taishang daode baozhang yi* 太上道德寶章翼 (*Daozang jiyao*, "Xin 心" 3–4). He considers the latter to be the best edition. Li discusses the variants between the three editions in his introduction (*xuli* 序例).

LI DAOCHUN transmitted the *Daode huiyuan* to Zhao Daoke 趙道可, *hao* Dingan 定庵, who was one of his closest disciples (cf. *1060 Qing'an Yingchan zi yulu* 2.1a). A Yuan edition of the present work, dated 1350, is preserved at the Sichuan Provincial Library (see Yan Lingfeng, *Zhou Qin Han Wei zhuzi zhijian shumu*, 1:138)

Catherine Despeux

Daode zhenjing san jie **道德眞經三解**

4 juan

By Deng Yi 鄧錡, *hao* Yubin *zi* 玉賓子; preface 1298

687 (fasc. 370–371)

"Three Explications of the *Daode jing*." These explications are preceded by four introductory texts, including a preface by the author, dated 1298. One of these four texts is a genealogical presentation of the transmission of Inner Alchemy; this text was originally a separate work entitled *Dadao zhengtong* 大道正統 (Authentic Transmission of the Supreme Tao) written by Xiao Tingzhi 蕭廷芝, disciple of PENG SI and author of juan 9–13 of *263 Xiuzhen shishu*. In this latter text, which was printed by the author in 1260, he describes ZHONGLI QUAN and LÜ DONGBIN as the masters of Haichan zi 海蟾子 (LIU CAO 劉操), from whom the two schools of ZHANG BODUAN and WANG ZHE are said to have descended. Another of the introductory essays, the *Dadao lishu* 大道歷數 (Chronicle of the Great Tao), bears the signature Qingcheng zhenren 青城眞人 (the zhenren of the Green City), who may possibly be identified as Zhang Yun 張氳 (635–745; cf. *781 Xuanpin lu* 5.6a).

Throughout this commentary there are three levels of explanation. The first level, the *jing* 經, which explains the text itself. The second level explains the Tao 道 from an overall point of view often related to cosmology or based on general practices. This level includes frequent allusions to the *Yijing*; for example, the thirty spokes around the hub of the wheel (*Laozi* 11) symbolize the twenty-eight stars around the Pole Star, and the doors and windows of a room symbolize the sun and moon. The third level refers to the practices of the De 德, for the most part alchemical exercises, with frequent references to ZHANG BODUAN and LÜ DONGBIN. The phrase "the Tao gives birth to the One, which gives birth to the Two" (*Laozi* 42) is explained on the level of the Tao as meaning that the One, the Great Ultimate Taiji, has given birth to the Two (the Four Emblems), which have given birth to the Three (the Eight Trigrams). Explained on the level of the De, however, the reference is to the Void that gave birth to the two qi that gave birth to nature (*xing* 性). Deng's interpretation of *Laozi* 50 gives rise, on the level of the Tao, to speculation about cosmic numbers, with reference to SHAO YONG; on the level of the De, he offers an alchemical interpretation. "Know the male but preserve the female" (*Laozi* 28) means, on the level of the Tao, knowing that the hexagram *qian* 乾 represents the Great Beginning, and *kun* 坤 the Completion, while on the level of the De it signifies the ascendancy of mercury over lead and of wood over metal.

Isabelle Robinet

Daode zhenjing jiyi dazhi **道德眞經集義大旨**

3 juan

By Liu Weiyong 劉惟永, Ding Yidong 丁易東, and others; 1299

723 (fasc. 431)

Daode zhenjing jiyi **道德眞經集義**

17 juan

By Liu Weiyong 劉惟永, Ding Yidong 丁易東, and others; 1299

724 (fasc. 432–439)

The *723 Daode jing dazhi* (General Purport of the Anthology of Commentaries on the *Daode jing*) contains various prefaces and diagrams and, as the title indicates, serves as an introduction to *724 Daode zhenjing jiyi*, the anthology proper.

The first nine pages of *723 Jiyi dazhi* are devoted to diagrams illustrating phrases from the *Laozi* in terms of cosmology and Taoist techniques (fig. 1). Thus the Spirit of the Valley (*Laozi* 6) is described as designating the abode where the spirits of the viscera are hidden; the thirty spokes of the wheel (*Laozi* 11) correspond to the number of the viscera (1.1b); the Mysterious Female (*Laozi* 6) denotes the left and right kidneys. The diagram on 1.8b–9a is also found in *688 Daode zhenjing zhijie* (preface, 6b).

Although *723 Jiyi dazhi* provides a list of the eighty-one authors cited in the anthology (1.9b–12b), it also gives the number as seventy-eight (3.26a–26b), and sometimes provides the date of the commentaries, most of which belong to the Song (960–1279) and Yuan (1279–1368) dynasties. The passages from these commentaries were selected from earlier anthologies. The prefaces (*723 Jiyi dazhi*, from 1.12b to the end) are the same as those preceding the commentaries in the anthology *724 Zhenjing jiyi*. Introductions also taken from the commentaries are found in *723 Jiyi dazhi* 2.1a–3.21b. They include one by Wang Yuanze 王元澤 (i.e., WANG PANG) that is missing from *706*

FIGURE 1. Projection of the Twenty-eight Stellar Mansions onto the human body (*723* 1.6a)

Daode zhenjing jizhu, although the latter work contains the most extensive extant extracts from his commentary.

723 Jiyi dazhi 3.21b–27a contains a number of colophons or postfaces dating from the end of the thirteenth century, signed by Yang Ke 陽恪 (1296), Liu Weiyong (1299), Su Qiweng 蘇起翁, Yu Qingzhong 喻清中, and by the Heavenly Master Zhang Yucai 張與材 (1300). Liu Weiyong explains that his anthology and that of Ding Yidong were amalgamated. Ding's commentary is included in our anthology under the name of Shitan 石潭. Yu Qingzhong, in his postface, mentions the "new edition" of this commentary, which included his own commentary, in collaboration with his master Ding Yidong.

The anthology *724 Zhenjing jiyi* originally comprised a total of thirty-one juan, of which only the first seventeen remain. It now ends at chapter 11 of the *Laozi;* the first four chapters of the anthology are devoted to chapter 1 of the *Daode jing*. The commentators are presented in *724 Zhenjing jiyi* more or less in the same order as the list given in the introduction (*723 Jiyi dazhi* 1.9a–11b). Quotations of the commentaries are in extenso. The commentary by Wang Yuanze in our anthology is much more complete than the text given in *706 Daode zhenjing jizhu*. Each chapter of *724 Zhenjing jiyi* ends with a commentary by Shitan.

Many of the commentaries in *724 Zhenjing jiyi* are uniquely preserved here, for example, the commentary by Zhu Xi 朱熹 (1130–1200) and several other commentaries also found in *707 Daode zhenjing jizhu* (in eighteen juan), but in much abridged form. The latter include a commentary by Wang Anshi 王安石 (1021–1086) that is otherwise lost, as well as numerous commentaries by Taoists: ZHAO SHIAN, whose commentary dates from 1152 and is the longest in the book; BO YUCHAN (1194–1229); Yang Zhiren 楊智仁 (1287), using the vocabulary of Inner Alchemy; and Niu Miaozhuan 牛妙傳 (1280). BO YUCHAN's approach is mystical: "It is I who am the Saint," he writes; "the ten thousand beings become one with me. . . . I am Heaven and Earth, Heaven and Earth are I" (12.25a). He identifies himself with the cosmos (10.30a); the root of the cosmos is *xin* 心 (heart-mind 11.27b). Xie Tu'nan 謝圖南 (1246) explains the *Daode jing* in terms of the *Yijing* (11.30b; 12.27a), Zhang Chongying 張沖應 (1253) interprets the *Laozi* in terms of Tending Life and breathing exercises (5b;11.26b,27a;15.1a).

Zhao Shian, whose personal name was Daosheng 道昇 and who was known for his practice of the Yellow Register Retreat (*huanglu zhai* 黃籙齋; see *219 Lingbao wuliang duren shengjing dafa* 49.18b; *508 Wushang huanglu dazhai licheng yi* 34.4a), distinguishes three possible practices of the *Daode jing* (*723 Jiyi dazhi* 2.17a): first, following the way of *wuwei* 無爲 or nonaction, which is that of "total forgetfulness" (*724 Zhenjing jiyi* 14.13b); second, using techniques to achieve longevity (see *724 Zhenjing jiyi* 7.3b, where he states that the *Laozi* is the origin of methods for attaining longevity); third, applying of the *Daode jing* to government. The Doctrine of the Mean (*Zhongyong* 中庸) is presented as complementary to the *Laozi* (*723 Jiyi dazhi* 2.15a–b), and the "flood-like breath" of the *Mengzi* becomes the principal springboard for techniques of longevity. In *724 Zhenjing jiyi,* Zhao uses a Neo-Confucian vocabulary (2.1a–b) and can be considered a pioneer of the Heart-Mind school (Xinxue 心學): the *xin* is the Tao (13.18b) and the fundamental nonbeing (*benwu* 本無 14.12b), while the *xing* 性 (nature) is the first qi and the Spirit of the Valley (11.13a). Zhao Shian also employs Buddhist terminology: *zhenwu* 眞無 (real nonbeing) and *zhenkong* 眞空 (real void; 2.4a, 9a–b, 19b). He uses the concepts of *wu* 無, and *you* 有 (being and existence) are dealt with according to the tenets of the Double Mystery school (Chongxuan 重玄); and he approaches the question concerning gradual or sudden enlightenment in the same vein (2.16a, 17a; 5.27a); the negation of negations follows the Mādhyamika doctrine (2.16b). Nevertheless, references to Inner Alchemy are also present (2.18b, 19a; 7.36b; 12.15a). The Spirit of the Valley and the Mysterious Female are interpreted in various ways, but always within the framework of breathing techniques (11.12a–17b).

A comparison of all the commentaries in this anthology gives rise to the following observations:

1. A distinction can be made between those commentaries that give precedence to *xin* (heart-mind) or to *xing* (real nature). For BO YUCHAN, *xin* is the "root of the universe" (11.27b); for Yu Qingzhong, *xin* existed before the universe (12.34a; see also Shao Ruoyu 邵若愚, *688 Daode zhenjing jijie* 1.12a: the one qi of chaos is the *xin* of humanity). As for the commentaries that give precedence to *xing*, the text by Chu Boxiu 褚伯秀 states that *xing* is the Taiji 太極, the Supreme Pole (11.35a), while in the commentary by Xiuxiu an 休休庵, dated 1288, the *xing* precedes the Taiji (12.30a).

2. There are two distinct ways of understanding the first chapter of the *Daode jing,* depending on whether it is punctuated before *wu* and *you,* or after *ming* 名 (name) and *yu* 欲 (desire). To punctuate before *wu* and *you,* as does Sima Guang 司馬光 (1019–1086; cf. *689 Daode zhenjing lun*), is to place emphasis on the *changwu* 常無 and *changyou* 常有 (the absolute nonbeing and absolute being). Several commentators in our anthology follow this interpretation, including Cheng Taizhi 程泰之, an author with Confucian leanings (2.32a; commentary dated 1069); the Taoist Niu Miaozhuan; Lin Juanzhai 林鵑齋 (i.e., LIN XIYI; 3.11b; commentary dated 1261); BO YUCHAN (3.3a); Su Jingjing 蘇敬靜 (4.7b); Wang Anshi 王安石 (1.19a–b); Zhao Bingwen 趙秉文 (4.14a); Lu Dian 陸佃 (1.24b); and Liu Zhongping 劉仲平 (1.31a–b). There are

also differences in the first phrase of the *Laozi:* some commentators read it as "The Tao that can be spoken of is not the absolute Tao," while others take it to mean "The Tao I speak of is not the ordinary Tao."

3. The Mysterious Female is explained either in terms of *wu/you* (by Lü Jifu 呂吉甫, i.e., Lü Huiqing, 11.7b–8a), or as the Void (by Benyian jushi 本一庵居士, 11.45b; Wang Pang, 11.9a; Shao Ruoyu, 11.18a–b; Wang Zhiran 王志然, 11.18b, commentary dated 1069), or in terms of Tending Life and Inner Alchemy (by Heshang gong, 11.2a–b; Liu Ji 劉驥, 11.11a–12b, commentary dated 1146; Zhao Shian, 11.12a–13b; Zhang Chongying 張沖應, 11.41b; and Wu Huanzhong 吳環中, 11.43b).

4. In chapter 7 of the *Daode jing,* the sentence "*Yi qi bu zisheng*" has engendered two conflicting interpretations: in one case it is translated "They do not exist for themselves," in another, "They do not exist of themselves." Advocates of the former translation include the emperor Xuanzong, Lu Dian, and Liu Ji; among those who prefer the latter translation are Su Che, Huang Maocai 黃茂材 (commentary dated 1179), and Xue Yongzhai 薛庸齋.

5. A number of commentators believe that the thirty spokes of the wheel, in chapter 11 of the *Laozi*, symbolize the thirty days of the month (see, e.g., 17.30a, 33b, 35a, 37a); others see the figure 30 as the earthly Five Elements multiplied by the celestial Six Breaths (17.24a–b, 38a).

Isabelle Robinet

Daode zhenjing yanyi shouchao 道德眞經衍義手鈔

20 juan (juan 1 and 2 are missing)

By Wang Shouzheng 王守正, *hao* Wufeng Qing'an yishi 五峰清安逸士; early Yuan (1279–1368)

717 (fasc. 422–24)

"*Daode zhenjing* with Elaborations of Its Purport, Copied by Hand." This work is no longer fully extant. The first two juan, corresponding to the first eight *Daode jing* chapters with their commentaries, are lost. The book, attributed to a certain Wang Shouzheng (the Pure and Quiet Recluse from the Five Peaks [Wufeng Qing'an yishi]), is clearly the work of two authors. The *yanyi* 衍義 section, ascribed to Wang Shouzheng, offers elucidations on the text of the *Daode jing*. Each paragraph of *yanyi* is followed by a further explanatory paragraph headed by the character *chao* 鈔, and ascribed to a disciple of Wang Shouzheng. An interesting document in this context is a preface by Wang Yun 王惲 (d. 1304), the "Laozi yanyi xu 老子衍義序." It relates his meeting in 1292 in the capital with an old Taoist master from the Chongyang gong 重陽宮 (one of the leading Quanzhen temples in modern Shaanxi) named Wang, a native of Shu, and obviously the real author of our work. As the title of Wang Yun's preface suggests, the *chao* sections were later additions to Wang Shouzheng's original *Laozi yanyi* (see *Qiujian xiansheng daquan wenji* 42.11b–12a).

The sources quoted most often in the *yanyi* sections are the *Zhuangzi* and the Book of Changes. The *chao* sections, mostly considerably longer than the *yanyi*, draw upon a wide variety of sources, including all of the Confucian classics, philosophical works such as the *Han Fei zi* 韓非子 and Yang Xiong's 揚雄 (53 B.C.–A.D. 18) *Fayan* 法言, historical works such as the *Shiji*, and more recent commentaries such as Du Guangting's *725 Daode zhenjing guangsheng yi*. The present text is uniquely preserved in the *Daozang*.

Jan A. M. De Meyer

Daode xuanjing yuanzhi 道德玄經原旨

4 juan

By Du Daojian 杜道堅, *zi* Chuyi 處逸, *hao* Nangu zi 南谷子; 1305

702 (fasc. 390)

"Original Meaning of the Mysterious Scripture of the Tao and the De." This work is introduced by several prefaces, each signed by scholars of the same period. The first two prefaces are dated 1305.

Du Daojian (1237–1318), a native of Dangtu 當塗 in Anhui, was a Taoist master who entered the order at fourteen years of age and later became abbot of several monasteries, including that of Shengyuan in Huzhou 湖州. He also wrote a commentary on the *Wenzi* 文子 and was the master of Li Taiwu 李太無.

He compares the teaching of the *Laozi* with that of the *Yijing*. The Spirit of the Valley in the *Laozi* is the Taiji 太極 of the *Yijing*. The *Laozi* is explained in terms of *you* and *wu* (existence and nonexistence), and the *Yijing* in terms of mobility and quiescence. The antithesis between *wu* and *you* in the *Daode jing* is illustrated in the *Yijing* by the Taiji, which gives birth to the two principles. For Du Daojian the term *wuji* 無極, which Zhou Dunyi 周敦頤 (1017–1073) associates with the Taiji, does not mean "that which has no pole" but instead designates the Supreme Void (*taixu* 太虛) that precedes the Taiji. Here our author enters into the controversy surrounding these terms and joins the ranks of many Taoists who disagree with Zhu Xi 朱熹 (1130–1200). Du Daojian punctuates the first phrases of the *Laozi* after *wu* and *you* in the same way as Sima Guang 司馬光 (1019–1086) and interprets the absolute *wu* as "prior to Heaven" (*xiantian* 先天) and the absolute *you* as the "posterior to Heaven/world of phenomena" (*houtian* 後天). He also supports the theory held by the alchemists that *xing* 性 (nature) and *ming* 命 (the physical pole of life) are complementary.

He joins those who equate the heart-mind (*xin*) with the Tao in humanity: the heart-mind is the root, the pivot of the Tao that existed before Heaven and Earth; to be resonant, it must be totally empty, like the valley.

The teachings of the *Daode jing* are addressed to the Superior man (*junzi* 君子) and give special importance to the way of the August Ones and to the power of emperors. In this text, DU DAOJIAN borrows the *Huangji jingshi* 皇極經世 classification used by SHAO YONG: the Three August Ones, the Five Emperors, the Kings and Hegemons. Throughout his commentary, he makes references to the exemplary conduct of Confucian heroes—Yao, Shun, Yu the Great, etc.—advocating government by nonaction. He also adopts the equally Taoist and Confucian precept according to which governing one's own body is on a par with government of the family and of the country.

Isabelle Robinet

Xuanjing yuanzhi fahui 玄經原旨發揮

2 juan

By DU DAOJIAN 杜道堅; 1306

703 (fasc. 391)

"Dissertation on the Original Meaning of the Mysterious Scripture." This text, in twelve sections, is a complement to *702 Daode xuanjing yuanzhi,* as the title implies. It opens with a preface by the author, dated 1306, followed by two other prefaces: one by Huangshi weng 黃石翁 (Old Man of the Yellow Stone) and the other, also dated 1306, by Ren Shilin 任士林, a disciple of the author.

As he explains in his preface, DU DAOJIAN proposes to gloss the *Laozi* with the aid of the *Huangji jingshi* 皇極經世 by SHAO YONG. In the first six sections of our text, DU DAOJIAN uses the categories and computations of SHAO YONG to recast a cosmic chronology that begins with the manifestation of Heaven and continues with the Five Greats (of the *Laozi*). These "greats" are the four beginnings of the *Liezi,* to which the author adds the Taiji, corresponding to chaos in the *Liezi*. The chronology continues, using the same categories as SHAO YONG: three times Three August Ones, then the Five Emperors, followed by the Kings and Hegemons. His aim seems to be to introduce the Taiji into this cosmology.

The six final sections are devoted to the transmission of the *Daode jing* and to the legend of the reincarnations of Laozi. The last section is an index of key terms of the *Laozi*.

Isabelle Robinet

Daode zhenjing zhu 道德眞經註

4 juan

By WU CHENG 吳澄, *zi* Youqing 幼請, *hao* Caolu 草廬 (1249–1333)

704 (fasc. 392–393)

"Commentary on the True Scripture of the Way and its Power." WU CHENG is also the author of a commentary on the *Yijing* and of a critical edition of the *Zhuangzi* (*741 Nanhua neipian dingzheng*). Wu, one of the foremost scholars of the Yuan dynasty (1279–1368), was a disciple of Lu Xiangshan 陸象山 (1139–1193). He divides his commentary into sixty-eight sections, devoting much of his work to textual and philological analyses.

For WU CHENG, the essence of the *Laozi* is that every concept evokes its opposite and that these opposites are mutually dependent and even reinforce each other. Asserting this opinion (3.12a), he states that the second chapter of the *Laozi* presents in itself a complete summary of the *Daode jing* (1.5a). Elsewhere he takes the view that "to act by nonaction" is equally a major concept in Laozi's work. The Tao is seen as a metaphysical entity. It is the *li* 理—the "norm" of the thought of Zhu Xi 朱熹 (1130–1200)—not yet infused with qi, and it corresponds to the "eternal nonbeing" of the *Zhuangzi*.

The De, on the other hand, is a physical entity in which *li* is infused with qi; it corresponds to Taiyi 太一 (the Great Unity) of the *Zhuangzi*. This "eternal non-being" is designated by Laozi as the "root of Heaven and Earth" and is the "ancestor of the original beginning (*yuanshi* 元始) of Prior Heaven."

The Great Unity is named the Mysterious Female and the Spirit of the Valley and is the Primordial Qi and the "source of the Lingbao of Prior Heaven." It is clear that the commentator establishes equivalents between the *Laozi*, the *Zhuangzi*, and a number of terms associated with religious Taoism.

The *Siku quanshu zongmu tiyao* 146 indicates, on what appears to be inconclusive evidence, a similarity between this commentary and that of Su Che 蘇轍 (q.v.).

Isabelle Robinet

Daode zhenjing zhangju xunsong 道德眞經章句訓頌

2 juan

By Zhang Sicheng 張嗣成 (d. 1343); preface dated 1322

698 (fasc. 387)

"Admonitory Hymns to the Chapters of the *Daode zhenjing*." As Judith Boltz has noted (*A survey of Taoist literature*, 223) this text constitutes the only *Daode jing* commentary in the *Daozang* linked to the Heavenly Master hierarchy. Its author, Zhang Sicheng, was the thirty-ninth Zhengyi patriarch.

Similar to a number of older Taoist masters who had produced exegetical works on the *Daode jing*, Zhang composed the "Admonitory Hymns" mainly because of his frustration with the widespread ignorance of his contemporaries, including those who considered themselves Laozi's followers, regarding the master's teachings. As Zhang states in his preface, reciting these hymns not only will enhance insight into the true meaning of the classic, but also will enable one to cultivate one's person, regulate the family, rule the people, and bring peace to the realm, literally echoing the Confucian *Daxue*.

The effects of the recitation described above are, as Zhang concedes, only the coarser aspects of the message of the *Daode jing*. True wisdom must be sought in the cultivation of *jindan* 金丹.

Thirteen of the eighty-one hymns, written in four-, five-, and seven-character lines, are enlarged with extra commentary. In this text, one can find elucidations of the nature of the Tao in terms of principle (*li* 理), qi, nature (*xing* 性), and life (*ming* 命) (1.1b), as well as Zhang's opinion regarding HESHANG GONG's division of the original text of the *Daode jing* into eighty-one chapters (1.19a).

Jan A. M. De Meyer

***Daode zhenjing zhu* 道德眞經註**

2 juan

By Lin Zhijian 林志堅, *zi* Renzhai 仁齋, *hao* Xuanmen kaizhen hongjiao da zhenren 玄門開眞弘教大眞人; preface 1354

720 (fasc. 429)

"Commentary on the True Scripture of the Way and its Power." Lin Zhijian, from Guanglin 廣林, must have been an important Taoist master at the end of the Yuan dynasty (1279–1368). He is not otherwise known. His commentary, which was printed during the Yuan dynasty, consists of short sentences taken from the *Daode jing* itself.

Isabelle Robinet

***Da Ming Taizu gao huangdi yuzhu Daode zhenjing* 大明太祖高皇帝御註道德眞經**

2 juan

By Emperor Taizu 太祖 of the Ming dynasty; 1374

676 (fasc. 354)

"Imperial Commentary on the *Daode jing* by Ming Taizu" (see also the entry in *Ming shi*, "Yiwen zhi," 74.2451). The author states in his preface that this commentary on the *Daode jing* was written in 1374. The *Laozi* text is presented in an unusual format of sixty-seven chapters. It is inspired by the WU CHENG commentary *704 Daode zhenjing zhu,* which it follows closely and quotes frequently (the latter consists of sixty-eight chapters, of which chapter 65 is not included in the present text).

Some emphasis is laid upon breathing techniques (cf. the interpretation of the Spirit of the Valley; 1.6b and 1.10a) and upon the importance of the mind as the dwelling place of the souls, the spirit, and the Tao. But this commentary primarily views the text in political and governmental terms. The saint governs by peaceful means, bringing aid and benefit to all creatures, a phrase that occurs repeatedly. The preface strongly opposes any alchemical interpretation of the *Daode jing*.

Isabelle Robinet

***Daode zhenjing cijie* 道德眞經次解**

2 juan

Ming dynasty (1368–1644)?

697 (fasc. 386)

"Ordered Explications of the *Daode zhenjing*." According to the preface, the impetus for writing this text was the author's visit to the Longxing guan 龍興觀 (in Suizhou 遂州, near Yizhou 易州, south-west of modern Peking). This temple housed a stele that carried the texts of the *Dao jing* 道經 and the *De jing* 德經. If this is the same stele as the one from the Longxing guan in Yizhou referred to in Chen Yuan's *Daojia jinshi lüe* (98–99), it would date from the second year of the Jinglong period (708). When the author read the text on the stele, he found it to differ substantially from the text of the *Daode jing* current in his own day, occasioning major discrepancies in the interpretation. Thereupon he decided to produce a commentary to the classic and to systematically note all textual variants found on the stele. These variants (sixty-nine instances in the case of the *Dao jing* and seventy for the *De jing*) are grouped in two different chapters, added to the two parts of the annotated classic.

In the writing of the commentary, the author claims not to have followed any other interpretations, instead forming a school of his own. In reality, some of the explanations are rather bland. The value of the *Daode zhenjing cijie* lies not so much in its qualities as commentary as in the fact that it preserves the text of the Longxing guan stele.

Jan A. M. De Meyer

***Daode zhenjing jiyi* 道德眞經集義**

10 juan

By Wei Dayou 危大有; 1387

712 (fasc. 414–416)

"Collected Commentaries on the True Scripture of the Way and its Power." This collection of commentaries on the *Daode jing* is preceded by two prefaces. One is by the Heavenly Master ZHANG YUCHU and dated 1393, the other, dated 1387, is by the author. In the latter, the author states, in agreement with the *zhishen zhiguo* 治身治國 school of commentaries, that the *Daode jing* was a text as relevant to self-cultivation as to governance. This interpretation explains the choice of commentators in the present work, ranging from HESHANG GONG to contemporaries of the author. This second preface ends with a list of the authors included in the collection; to this list should be added Ouyang Xiu 歐陽修 (1007–1072; 1.7b), Sima 司馬 (4.10a; this is not Sima Guang 司馬光), WANG BI (5.1b and 9.20b), and Emperor Huizong (r. 1100–1125), a total of sixteen authors.

Many of these authors, however, are quoted only in passing. Among the most cited authors are LIN XIYI; WU CHENG; He Xinshan 何心山, *zi* Chuyin 處尹 (fl. 1387);

Li Daochun; and Lü Zhizhang 呂知常, the author of a *Laozi jiangyi* 老子講義 in twelve juan (VDL 107), of which a sixteenth-century copy is preserved in the National Library of Peking.

He Xinshan frequently quotes the *Zhuangzi*, the *Liezi*, and the *Yijing*. The explications he provides are inspired by Inner Alchemy (1.11b: the husbanding of essence and qi, the method of the eruption of the trigram *li* 離 and the filling of *kan* 坎; see also, e.g., 2.8a. 8.3a).

The commentary by Lü Zhichang was presented to the throne in 1188. He quotes the *Xisheng jing* (see *666 Xisheng jing* and *726 Xisheng jing jizhu*) and the *Huangting jing* (see *332 Taishang huangting waijing yujing* and *331 Taishang huangting neijing yujing*) repeatedly and tends to explain the *Laozi* in terms of Taoist practice (e.g., 1.4a, 5a, and 20a–21b).

Isabelle Robinet

Daode zhenjing song 道德眞經頌

13 fols.

By Jiang Rongan 蔣融庵; Ming (1368–1644)?

978 (fasc. 615)

"Hymns on the *Daode jing*." Of the otherwise unknown author, the only detail is given in his signature: "from Maoshan." The present collection of eighty-one poems, one for each chapter of the *Daode jing*, has been preserved only in the *Daozang*. The ideas expressed in the four-line, seven-character poems bear no direct relationship to the content of the chapters of the book under which they are classified.

Kristofer Schipper

Laozi yi 老子翼

6 juan

By Jiao Hong 焦竑, *zi* Ruohou 弱侯, *hao* Danyuan 澹園 (1541–1620)

1486 (fasc. 1115–16)

"Wings to the *Laozi*." This text is by the Ming scholar and bibliophile Jiao Hong and is the next to the last work of the supplement *Xu Daozang* 續道藏, which was added to the Zhengtong canon in 1607. To realize the extent to which the original work was truncated by the editors of the canon, it is useful to compare the text of the *Xu Daozang* with two other easily accessible versions: the original Wanli print (copied into the *Daode jing mingzhu xuanji*) and the version in the *Siku quanshu*.

Both the Wanli and the *Siku quanshu* editions open with Jiao Hong's own preface, dated 1587, and with a list of the sixty-four *Daode jing* commentaries used by Jiao in establishing his own critical commentary. Despite the interest of these items, they were excluded from the *Xu Daozang* edition. In the main body of the work as found in the Wanli and Siku editions, the text of each *Daode jing* chapter is followed not only by a glossary of terms, but also by abundant quotations from older commentaries, including the now lost commentary by Shao Bian 邵弁 (twelfth century). Most numerous are quotations from the writings of Su Che 蘇轍, Lü Jifu 呂吉甫, Li Jiamou 李嘉謀, Lu Xisheng 陸希聲, Wang Yuanze 王元澤 (i.e., Wang Pang), and Cheng Ju 程俱. In the *Xu Daozang*, however, all this wealth has been reduced to quotations from the Su Che commentary, with only one exception, where Lü Jifu is quoted.

Eighteen of the *Daode jing* chapters also carry Jiao Hong's own notes (*bicheng* 筆乘). Fortunately, in the *Xu Daozang* these have been retained almost entirely.

The last two juan of the *Laozi yi* (corresponding to juan 3 in the Wanli and *Siku* editions) are formed by supplements consisting of quotations from historical, epigraphic, and other sources. These juan deal with the life of Laozi and the history of the *Daode jing*, and they contain chronologically arranged notes on a host of *Daode jing* commentators. Some of these notes concern commentators whose commentaries have long been lost, such as Qin Xi 秦系 (eighth century). Other commentators, like Wu Yun, were included in recognition of brief but remarkable comments they made about the *Laozi*.

Jiao Hong's work concludes with observations on textual variants in the *Daode jing* ("Laozi kaoyi 老子考異"), drawing on a dozen or so different redactions of the text, including the one on a stele in the Longxing guan 龍興觀 (see *697 Daode zhenjing cijie*).

Jan A. M. De Meyer

3.A.1.a.2 The *Zhuangzi*

Nanhua zhenjing xinzhuan 南華眞經新傳

20 juan

By Wang Pang 王雱, *zi* Yuanze 元澤 (1044–1076)

743 (fasc. 503–506)

Nanhua zhenjing shiyi 南華眞經拾遺

8 fols.

744 (fasc. 506)

"New Exegesis of the *Zhuangzi*." The qualification of this commentary as "new" may be explained by the fact that the author wrote another commentary to the same book in ten juan (see VDL 67), now lost, which is quoted in *734 Nanhua zhenjing yihai zuanwei* 3.7b and 4.12b. The short *744 Nanhua zhenjing shiyi* is a supplement that is also given, under the title *Zashuo*, in the appendix of *1487 Zhuangzi yi*.

Wang was the son of Wang Anshi 王安石 (1021–1086) and assisted his father in his work; he thus attained a great erudition.

There is an unsigned preface, dated 1096, that explains that the present text was found in Sichuan during the years 1075–1085 and thereupon edited and printed. Although this version claims to be more complete that those current at the time of its discovery, the commentary on chapters 7 to 13 is lacking, as well as that on part of chapter 22. In a unsigned colophon to the preface, the author says that before him the *Zhuangzi* had never been properly understood.

The text of the *Zhuangzi* used here can be identified as the "old manuscript" (*jiuben* 舊本) edited by ZHANG JUNFANG and described by CHEN JINGYUAN in his *737 Nanhua zhenjing zhangju yushi*.

WANG PANG's exegesis is not based on philology. His aim is to explain Zhuangzi's thought through the words of Zhuangzi himself, without imposing his own philosophy. He demonstrates the articulations of Zhuangzi's thought and analyzes its progression from chapter to chapter. At the beginning of each chapter, the link with the preceding one is explained. At the end of each chapter, its different parts are discussed. The explanations are almost always based on citations from the book itself, confronting one passage with another, and using only the terminology and the metaphors of Zhuangzi himself. Laozi is rarely quoted, and Buddhist or Confucian terminology is even less in evidence. There are a few instances where Neo-Confucian terminology is used, as well as the concepts of *ti* 體 and *yong* 用 (substance and function; see, e.g., 6.6b and 9b; 10.20b–21a). The concepts of *zhiming* 至命 (to go to the utmost of one's destiny) and *jinxing* 盡性 (to examine the core of one's nature) are often mentioned (see, e.g., 4.2b; 6.12a and 18b). The text of the *Zhuangzi* itself remains, however, the basic material on which WANG PANG builds his exegesis.

There are several characteristic aspects of this exegesis. There is almost no mysticism, as becomes clear when one examines the way the famous passage on the Fast of the Heart and the "whiteness" that rises up from the "empty chamber" are interpreted (1.13b–14a). On the other hand, the exegesis occasionally evokes WANG BI (see, for instance, 3.1a). The foremost characteristic seems to be the rejection of the body and the material world. The body is only a temporal abode (it is merely "borrowed" [*wei* 委]; 4.12b). The body is "the branch" (3.3b); it should not be "nourished" (3.4a). The corporeal principle is the origin of all differences and multiplicity, whereas "forgetting the body" allows the practitioner to merge into unity (*yi* 一; 2.18b, 4.19a) and become one with the ten thousand beings (6.2b). Diversity is our lot (*fen* 分), whereas unity is our natural destiny (*ming* 命), the heavenly order. The material world (*xingqi* 形器) and the world of humans (*jingshi* 經世) are forever opposed to the Tao. WANG PANG considers that Confucianism is limited to the material world (see *734 Nanhua zhenjing yihai zuanwei* 4.12b).

WANG PANG uses several expressions and concepts borrowed from GUO XIANG, including "spontaneous realization" (*zide* 自得; 1.1a; 4.3b), "coincidence" (*dang* 當; 1.8a; 4.12a), and to "plunge to one's limit" (*ming qi ji* 冥其極; e.g., 1.4b; 2.14b). Like Guo, Wang emphasizes the attainment of truth and the accomplishment of the self through spontaneity (*zi* 自; 10.23b). Wang reproaches GUO XIANG, however, for having reduced the "free wandering" (*you* 遊) of Zhuangzi to a state of simple contentment with one's lot (1.1b). In *743 Nanhua zhenjing xinzhuan,* Wang frequently quotes the expression of Zhuangzi, "Go along with things and let the mind wander freely 乘物以遊心" (3.20b; see also 4.16a; 6.2b and 17a). This phrase clearly means to him to "wander beyond the material and multiple world." That is the core of his commentary.

Isabelle Robinet

Nanhua zhenjing zhangju yinyi **南華眞經章句音義**
14 juan
By CHEN JINGYUAN 陳景元, *hao* Bixu zi 碧虛子; 1084
736 (fasc. 495–96)

Nanhua zhenjing zhangju yushi **南華眞經章句餘事**
20 fols.
737 (fasc. 497)

Nanhua zhenjing yushi zalu **南華眞經餘事雜錄**
2 juan
738 (fasc. 497)

The three works of CHEN JINGYUAN are philological notes to the *Zhuangzi*. The main text is the *736 Nanhua zhenjing zhangju yinyi* ("Phonetic and Semantic Glosses"). The two shorter works, the *737 Nanhua zhenjing zhangju yushi* ("Additional Notes") and the *738 Nanhua zhenjing yushi zalu* ("Miscellaneous Documents"), contain additions and complements.

CHEN JINGYUAN (1025–1094) compares different editions of the *Zhuangzi*. His basic text is the official Guozi jian 國子監 edition of 1007. To the printed editions he adds eight manuscripts (see the list in *737 Zhangju yushi* 20b). One of these manuscripts was collated by Xu Lingfu 徐靈府, *hao* Moxi zi 墨希子, a scholar who lived at the end of the ninth century and who wrote a commentary on the *Wenzi* 文子 (see LZTT 40.5a). Three other manuscripts contain versions of the *Zhuangzi* revised by ZHANG JUNFANG. Another manuscript is by Liu Deyi 劉德一, who lived at the beginning of the eleventh century. Although Chen does not explicitly say so, a good number of his glosses are borrowed from the *Jingdian shiwen* 經典釋文 by Lu Deming 陸德明 (556–627).

The "additional notes" of *737 Zhangju yushi* contain the tables of the divisions that CHEN JINGYUAN made in the book of *Zhuangzi*. He also lists errors discovered in the Guozi jian edition.

The "miscellaneous documents" of *738 Yushi zalu* originally comprised three chapters on the *Gongsun Long zi* 公孫龍子 (see the preface of *763 Zhangju yinyi* [2b]). Only two of these chapters are preserved in the *Daozang* version. The commentary in *738 Yushi zalu* is the same as the one found in *1172 Gongsun Long zi* 1.4b–8a, 2.1a–2b. Among these miscellaneous documents, Chen also gives the texts of the prefaces to the *Zhuangzi* by GUO XIANG and by CHENG XUANYING (1.9a–10a and 1.10a–12b, respectively), and the text of the imperial edict conferring official titles on the *Zhuangzi* and the *Liezi*. Finally, he gives the *Jiuzheng xinjie* 九證心戒, an essay by Yang Sifu 楊嗣復 dated 827. This essay is based on the Nine Tests (*guan* 觀) explained by Kongzi in chapter 32 of the *Zhuangzi*.

Isabelle Robinet

Nanhua zhenjing zhiyin 南華眞經直音

2 + 12 fols.

By JIA SHANXIANG 賈善翔; preface dated 1086

739 (fasc. 497)

"Phonetic Gloss of the *Zhuangzi*." This text is mentioned under the title *Zhuangzi zhiyin* in *Tongzhi*, "Yiwen lüe," 5.3a (VDL 137). In the preface, JIA SHANXIANG, author of the *Gaodao zhuan* and other works, states that it was his intention to help readers of the *Zhuangzi* who might not be familiar with some of its more abstruse vocabulary.

The title of this work suggests that the pronunciation of each character is indicated by citing another, homophonous character (*zhiyin*). This rule is only partly applied. In many instances, the *fanqie* 反切 method is used in order to provide the pronunciation, and sometimes only the tone of the character is given.

The *Nanhua zhenjing zhiyin*, which is now found only in the *Daozang*, has not been preserved in its entirety: the text breaks off after the fourteenth *Zhuangzi* chapter ("Tianyun 天運"). In all, more than one thousand characters are provided with pronunciation or tone. It should be noted that the present edition is not flawless. A number of misprints obstruct the determination of the correct pronunciation.

Jan A. M. De Meyer

Nanhua miao 南華邈

3 fols.

Song dynasty (960–1279)

740 (fasc. 497)

"Profundities of the *Zhuangzi*." The title of this short work first occurs in small characters beneath the title of the previous work, *739 Nanhua zhenjing zhiyin*, to which it is appended. The *Daozang mulu xiangzhu* (3.20a) considers it to be the work of JIA SHANXIANG, but the present text, which is devoid of preface or colophon, does not allow such a conclusion. In the bibliographic chapters of the *Song shi* (205.5180), a *Zhuangzi miao* 莊子邈 is mentioned, with Wen Ruhai 文如海 as the author. Wen Ruhai presumably lived in the eighth century and also authored a *Zhuangzi zhengyi* 莊子正義 in ten juan. Whether Wen Ruhai's *Zhuangzi miao* is related to the work now found in the *Daozang* is impossible to ascertain.

The full text of the *Nanhua miao*, which offers explanations of the titles of the chapters of the *Zhuangzi*, has not been preserved. What remains are explanations to the following chapter headings: "Tiandi 天地," "Tiandao 天道," "Tianyun 天運," "Keyi 刻意" (incomplete), "Shuo jian 說劍," and "Yufu 漁父." Of the explanations to the "Lie Yukou 列禦寇" chapter, only the title is left. Apart from the *Daozang* version, no other editions of this text have been transmitted.

Jan A. M. De Meyer

Nanhua zhenjing kouyi 南華眞經口義

32 juan

By LIN XIYI 林希逸, *zi* Suweng 肅翁, *hao* Zhuqi 竹溪 (ca. 1210–ca. 1273); postface by Lin Jingde 林經德; dated 1260

735 (fasc. 488–494)

"Colloquial Interpretation of the *Nanhua Zhenjing*." According to Lin Jingde, LIN XIYI's aim in writing this text was "to cleanse Guo Xiang's 郭象 filth off the Old Immortal Nanhua" ("Houxu," 1.b; see GUO XIANG). The same postface, moreover, explains that LIN XIYI chose the term *kouyi* 口義 (oral interpretation) in order to make clear that literary style was not his main concern in making this commentary. In effect, the language Lin uses is simple and unadorned and contains many instances of Southern Song vernacular.

The present version in the *Daozang* is the oldest edition of our text. A ten-juan edition can also be found in the *Siku quanshu*, under the title *Zhuangzi kouyi*.

LIN XIYI was first and foremost a Confucian scholar-official, but his *Zhuangzi* commentary betrays a better-than-average knowledge of Buddhism, in particular the Chan Buddhist style of discourse. At the same time, and contrary to many of his fellow Confucians, Lin's interpretations reveal a genuine sympathy for the *Zhuangzi*, as for

the *Daode jing* and the *Liezi*, to which Lin also wrote colloquial interpretations (*701 Daode zhenjing kouyi* and *729 Chongxu zhide zhenjing Juanzhai kouyi*).

In his own introduction ("Zhuangzi kouyi fati 發題"), LIN XIYI elaborates on five types of difficulty that obstruct our correct understanding of the *Zhuangzi*, a book that "deserves its place under Heaven despite its not being a Confucian classic" ("Fati" 1.b). He seems to have regarded WANG PANG's and LÜ HUIQING's views on the *Zhuangzi* as especially detrimental to the book's reputation ("Fati," 2.b). In establishing his own commentary, LIN XIYI draws upon a wide variety of texts and commentators, among them the *Mengzi* 孟子, the *Zhongyong* 中庸, Han Yu 韓愈 (768–824), the *Vimalakīrti-nirdeśa sūtra,* and Lin's own teacher Chen Zao 陳藻.

Jan A. M. De Meyer

***Nanhua zhenjing yihai zuanwei* 南華眞經義海纂微**

106 juan

By Chu Boxiu 褚伯秀, *zi* Xueyan 雪巘; preface dated 1265

734 (fasc. 467–487)

"Collected Subtleties from the Sea of Meanings of the True Scripture of Southern Florescence." This is a collection of commentaries on the *Zhuangzi* with an additional interpretation by the editor, Chu Boxiu. Chu, who was born in 1230 and must have died after 1278, was a native of Wulin 吳林. In 1246, he met Fan Yuanying 范元應—a Taoist master from Sichuan, abbot of the Shouning guan 壽寧觀 on Hengshan 衡山, and author of a still extant *Laozi daode jing guben jizhu* 老子道德經古本集注—during the latter's stay at the capital. Chu studied the *Zhuangzi* with Fan during two years. Afterward, following his master's instructions, Chu continued studying by himself for seven years; he then compiled the present edition and had it printed. There are three prefaces, by Liu Zhensun 劉震孫 (1197–1268), Wen Jiweng 文及翁 (fl. 1279), and Tang Han 湯漢 (ca. 1198–1275), all dated 1265. They are followed by a note (preface, 4a–6a) by the editor, which shows that Chu based himself on CHEN JINGYUAN's edition of major commentaries in *736 Nanhua zhenjing zhangju yinyi* (compare also the list in Chen's *737 Nanhua zhenjing zhangju yushi* 20b), but he added a number of other interpretations. Most of the commentaries listed are, however, quoted only sporadically, as is the case of the glosses by Chu's master Fang Yuanying and by WANG PANG. The commentary by WANG PANG as given here appears, moreover, to be different from Wang's *743 Nanhua zhenjing xinzhuan* and may represent another commentary by the same author, now lost. The commentary by Li Yuanzhuo 李元卓, *alias* Li Shibiao 李士表, also differs from Li's work in *1263 Zhuang Lie shilun*.

Only six commentators out of the seventeen listed by Chu are in fact included in the present anthology. They are, in the order as listed:

1. GUO XIANG (252–312). His commentary is quoted here from a Wumen official edition (*guanben* 吳門官本), corrected through the critical notes by CHEN JINGYUAN. This version of GUO XIANG's text differs from that of *745 Nanhua zhenjing zhushu* and also from that used by Lu Deming 陸德明 (556–627).

2. LÜ HUIQING (1031–1110). This text is quoted here from a Sichuan edition. Lü is also the author of *686 Daode zhenjing zhuan* and of *965 Song dong Taiyi gong beiming*. According to the *Zhizhai shulu jieti* (see VDL 138), his commentary to the *Zhuangzi* in ten juan was presented to the throne in 1084. The work is listed as lost in *1430 Daozang quejing mulu* 2.20b. In 1920, a copy was found in Khara-khoto (Karakorum) by P. K. Kozlov (see his *Comptes rendus* and *Mongolei, Amdo und die tote Stadt Chara-Choto*). From this copy, it could be ascertained that Chu Boxiu had not quoted the complete text. Until then, the work was extant only in the form of the long citations made by Chu, which were used by Jiao Hong 焦宏 (1541–1620) in his *1487 Zhuangzi yi*.

3. Lin Yidu 林疑獨 (fl. 1268). Chu quotes his commentary from a printed edition from Masha 麻沙 in Fujian. Lin gives a hermeneutic and symbolical reading of the *Zhuangzi*, which emphasizes the limits of human language. According to Lin, the *Zhuangzi* uses metaphors and symbols in the same way as the *Yijing* uses images (*xiang* 象; see 95.7a). Lin Yidu often refers to the dialectics of *wu* 無 (nonbeing) and *you* 有 (being). He clearly dissociates himself from Taoist interpretations of the book of *Zhuangzi* in terms of bodily exercises (see, for instance, 5.16b). The most remarkable aspect of his commentary, however, is his emphasis on the concepts of *ming* 命 (mandate), *xing* 性 (nature), and *li* 理 (principle), which he takes here from the famous words of the *Yijing*: "to explore *li* to its limits, to examine the very core of one's *xing*, so as to reach [an understanding of] *ming*.

Lin distinguishes three levels of explorations. "To explore *li* to its limits" corresponds to ordinary life and therefore means "to listen with one's ears." "To examine the very core of one's *xing*" corresponds to "listening with one's heart" and to "reverse hearing." Finally, "to reach [an understanding of] *ming*" consists in "listening with the qi, or with the Void" (see 8.4b and 99.3b). These interpretations are related to the meaning Lin gives to the three concepts: *Ming* existed before life and also constitutes the very substance of life (see 36.10a and 74.4a); it thus stands for the Origin in terms of the Void. The *ming* as attribute of an individual is subjective, and thus plural. This subjective and plural aspect of the *ming* is the *xing*, which appears here following the spirit. *Xing* is the "true nature," a particular aspect of the *ming* that one has to retrieve. The *li*, finally, is the objective (*zaiwu* 在物) aspect of the *xing* and thus opposed to the subjective *xing*. The ultimate stage of the Tao is therefore the *ming* as origin of all beings and as the point at which they all are still undifferentiated (to illustrate this stage, Lin Yidu uses the term *qiwu* 齊物 of the *Zhuangzi*, that is, the fusion into unity of all

beings). This stage is superior to "the answer" given to the exterior world (see 8.4b; 99.3b; 74.4a; 36.9b–10a; 105.5a, 106.10b). However, the relationship between *ming* and *xing* is the same as that between Heaven (here equated with *ming*) and humanity (here equated with *xing*), as well as that between yang and yin. In other words, *ming* and *xing* are complementary and both necessary.

4. Chen Xiangdao 陳詳道, *zi* Yongzhi 用之 (1053–1093). Chen was from Minqing 閩清 in Fujian, a Confucian scholar, and author of a Book on Ritual (*Lishu* 禮書) and of a commentary to the Analects (*Lunyu* 論語). His commentary is quoted only in the first half of Chu Boxiu's anthology.

5. Chen Jingyuan is the author of the *Zhuangzi* commentary *736 Nanhua zhenjing zhangju yinyi*. The text quoted here under his name is, however, another commentary, otherwise unknown. Chen's interpretation is more mystical than others and recommends renunciation and forgetting.

6. The next commentary is that of Lin Xiyi, which corresponds, with many variants, to Lin's *735 Nanhua zhenjing kouyi*. The edition quoted here was printed in Fujian.

7. Chu Boxiu's own commentary comes last. Chu adds to his interpretation a general conclusion for each chapter. He often uses philological methods, compares variant readings, avows the difficulties in understanding certain terms, compares passages, and so on. Chen, however, also proposes his own system of interpretation, centering on the notions of *yangxing* 養性 (to nourish one's nature) and *fuxing* 復性 (to return to one's nature). This return can be accomplished through "total forgetting" (*jianwang* 健忘), which is the "nonmental" (*wuxin* 無心). Because of this *wuxin*, Chen rejects the qi techniques and also criticizes Inner Alchemy. He declares that the "I" (*wo* 我) that is eternal is not the body of flesh but the "marvelous void," which is colorless and cannot be seen. Chen therefore is also opposed to all Taoist techniques of visualization. He reconciles Taoism and Confucianism and declares that Zhuangzi reveals "the heart" of the teachings of Confucius (98.10a). For him, Confucianism proposes the "inner learning" that culminates in the "outward learning" of Taoism (49.7a–b). He quotes the *Ximing* 西銘 of Zhang Zai 張載 (1020–1076) as being close to the spirit of Zhuangzi (19.13a), and he often quotes the famous words of the *Yijing*, also regularly adduced by the Confucians: "to explore *li* to its limits, to examine the very core of one's *xing*, so as to reach [an understanding of] *ming*." He sees, for instance, a connection between these three concepts and the three first chapters of the *Zhuangzi* (see 5.5a).

Isabelle Robinet

Zhuang Lie shilun 莊列十論

29 fols.

By Li Yuanzhuo 李元卓, *zi* Shibiao 士表; Song (960–1279)

1263 (fasc. 1001)

"Ten Discussions on the *Zhuangzi* and the *Liezi*." This is a collection of short essays on particular passages of these works, nine having been taken from the *Zhuangzi* and one from the *Liezi*.

The author is identified as instructor of the Imperial College (Taixue jiaoshou 太學教授). He appears not to be known elsewhere. The work is mentioned in several Song catalogues under the title *Zhuangzi shilun* 莊子十論 (VDL 137). The ten essays concern:

1. The dream of Zhuangzi (*Qiwu lun* 齊物論)
2. Bao Ding (*Yangsheng zhu* 養生主)
3. Hiding the boat (*Da zongshi* 大宗師)
4. Yan Hui's meditation (*Da zongshi* 大宗師)
5. Hu Zi and the shaman (*Ying diwang* 應帝王)
6. The Mysterious Pearl (*Tiandi* 天地)
7. Zhuangzi and the fishes (*Qiushui* 秋水)
8. The drunk who fell from the cart (*Dasheng* 達生)
9. The Tao of old (*Tianxia* 天下)
10. The story of Songhua zi (*Zhou Muwang* 周穆王)

Nine topics come from the *Zhuangzi* and one from the *Liezi*. The work is quoted by Jiao Hong 焦宏 (1541–1620) at the end of his *1487 Zhuangzi yi* ("Fulu 附錄," 22a ff.) under the title *Zhuangzi jiulun* 莊子九論.

Jan A. M. De Meyer

Zhuangzi neipian dingzheng 莊子內篇訂正

2 juan

By Wu Cheng 吳澄 (1249–1333)

741 (fasc. 497)

"*Zhuangzi*'s Inner Chapters Correctly Arranged." When Wu Cheng produced his commentary on the *Daode jing* (*704 Daode zhenjing zhu*), he rearranged the traditional eighty-one paragraphs into sixty-eight larger units. Apparently acting on the same impulse, Wu composed this text. As indicated by the title, Wu Cheng's own contribution limits itself to providing paragraph divisions for the *Zhuangzi*'s seven Inner Chapters.

Similar to his treatment of the text of the *Daode jing*, Wu Cheng's tendency is to concentrate more material into one paragraph than is customary today. Thus,

clearly separated subdivisions of the original text are often found together in one new paragraph, which in itself is not problematic. WU CHENG's idiosyncratic approach becomes objectionable, however, where subdivisions of the *Zhuangzi* that form one logical unity are divided over two new paragraphs, as in the final section of the fifth *Zhuangzi* chapter ("Dechong fu 德充符," 2.6a–b).

The *Zhuangzi neipian dingzheng* has been preserved only in the *Daozang*.

Jan A. M. De Meyer

Nanhua zhenjing xunben 南華眞經循本

30 juan

By Luo Miandao 羅勉道 (d. 1367), collated by his disciple Peng Xiang 彭祥

742 (fasc. 498–502)

"Fundamental *Zhuangzi*." The author explains the title of his work in the short prefatory essay "Nanhua zhenjing xunben shiti 釋題." According to Luo Miandao, the *Zhuangzi* was misinterpreted on numerous occasions by commentators who sought to explain the text in Pure Conversation (*qingtan* 清談), Chan Buddhist, or Confucian terms. What all these commentators lacked was a profound knowledge of the language and culture of the Late Zhou period, which spawned the *Zhuangzi*. Luo Miandao, on the other hand, claims to have succeeded in interpreting the text "in accordance with its basic purport" (*xun qi benzhi* 循其本指), hence the term *xunben* 循本 in the title.

Luo Miandao's commentary does not extend to all of the *Zhuangzi*'s chapters. Juan 28, 29, and 30 of the *Nanhua zhenjing xunben* limit themselves to reproducing the text of six of the *Zhuangzi waipian* chapters that Luo Miandao judged not to have been written by Zhuang Zhou 莊周 himself. These chapters are: "Keyi 刻意," "Shanxing 善性," "Rangwang 讓王," "Daozhi 盜跖," "Shuojian 說劍," and "Yufu 漁父." Apart from a few critical remarks, Luo Miandao considers these chapters unworthy of commentary.

The *Nanhua zhenjing xunben* exerted quite some influence on later commentators. It is, for instance, one of the five *Zhuangzi* commentaries quoted most often in Jiao Hong's *1487 Zhuangzi yi*. The *Nanhua zhenjing xunben* is preserved only in the *Daozang*.

Jan A. M. De Meyer

Zhuangzi yi 莊子翼

8 juan

By Jiao Hong 焦竑, *zi* Ruohou 弱侯, *hao* Danyuan 澹園; (1541–1620) preface dated 1588

1487 (fasc. 1117–1120)

"Wings to the *Zhuangzi*." This text by the Ming scholar and bibliophile Jiao Hong, is the last work printed in the *Xu Daozang*, the 1607 addition to the Zhengtong canon.

As in the case of Jiao Hong's *1486 Laozi yi*, the *Daozang* edition of the present work is a severely abridged version of the original 1588 print by Wang Yuanzhen 王元貞, which can be conveniently consulted in the *Zhongguo zixue mingzhu jicheng* 中國子學名著集成 edition.

In Wang Yuanzhen's print, the main body of the text is preceded by Jiao Hong's own preface (dated 1588), Wang Yuanzhen's preface of the same year, the original table of contents of the *Zhuangzi yi*, the list of commentaries and other works consulted by Jiao Hong, and an essay "On Reading the Zhuangzi" ("Du Zhuangzi 讀莊子"). These items are not without interest. Jiao Hong's preface, for instance, contains his views on the relation between Zhuangzi, Laozi, Confucius, and Mencius. However, none of the introductory items are to be found in the *Daozang* edition.

In compiling this text, Jiao Hong consulted a total of forty-nine works dealing with the *Zhuangzi*, including commentaries and works on textual criticism and the pronunciation of the *Zhuangzi*'s more obscure vocabulary. The commentaries quoted most often by Jiao Hong are those by GUO XIANG, LÜ HUIQING (1031–1100), Chu Boxiu 褚伯秀 (thirteenth century), Luo Miandao 羅勉道 (fourteenth century), and Lu Xixing 陸西星 (sixteenth century). Other works quoted regularly include Hong Mai's *Rongzhai suibi* and JIA SHANXIANG's *739 Nanhua zhenjing zhiyin*. In the *Daozang* edition, however, almost all commentaries, with the exception of the one by GUO XIANG and Jiao Hong's own notes (*bicheng* 筆乘), have been excised. Similarly, CHEN JINGYUAN's *Zhuangzi quewu* 莊子闕誤, which in Wang Yuanzhen's edition is inserted between the main text and the appendixes, is omitted in the *Daozang* edition.

Only in the appendixes does the *Daozang* match Wang Yuanzhen's edition. The appendixes include Zhuang Zhou's *Shiji* biography; Ruan Ji's 阮籍 (210–263) "Zhuang lun 莊論"; Wang Anshi's 王安石 (1021–1086) "Zhuangzi lun 莊子論"; Su Shi's 蘇軾 (1036–1101) "Zhuangzi citang ji 莊子祠堂記"; Li Shibiao's 李士表 "Zhuangzi jiulun 莊子九論" (the nine chapters dealing with the *Zhuangzi* in Li's *1263 Zhuang Lie shilun*); and a "Farewell Address" ("Zengbie 贈別") by the obscure Five Dynasties Pan You 潘佑. WANG PANG's (1042–1076) "Zashuo 雜說" can also be found in *744 Nanhua zhenjing shiyi*.

Jan A. M. De Meyer

3.A.1.a.3 The *Liezi*

Liezi chongxu zhide zhenjing shiwen 列子沖虛至德眞經釋文

2 juan

By Yin Jingshun 殷敬順; Tang (618–907); supplemented by CHEN JINGYUAN 陳景元, *hao* Bixu zi 碧虛子; 1069

733 (fasc. 466)

"Textual Explanations of the *Liezi*." In his preface dated 1069, CHEN JINGYUAN provides details on the origin of the work: he based himself on an already heavily damaged manuscript in two juan. The manuscript was in the calligraphy of Moxi zi 墨希子 (Xu Lingfu 徐靈府; fl. 815) and contained textual explanations of the *Liezi;* it was compiled by the assistant prefect of Dangtu 當塗 county, Yin Jingshun of the Tang (apparently a contemporary of Xu). In addition, Chen used another manuscript in Xu's calligraphy, the *Liezi* with a commentary by Lu Chongxuan 盧重玄 (see *732 Chongxu zhide zhenjing sijie*), as well as the *Liezi* edition printed in 1007 by the Directorate of Education (*guozi jian* 國子監). After having compared the different readings, he compiled a list of 106 variant characters in one juan, which he added as a supplement to Yin's explanations.

In the present text, Chen's list is no longer found as a separate appendix but is incorporated into Yin's explanations. Thus in most cases it is no longer possible to distinguish the provenance of the individual notes. They are limited to phonetic and semantic explanations and point out more than 200 textual differences that concern not only the text of the *Liezi*, but also the commentary by Zhang Zhan 張湛 (fl. 370) and the report by Liu Xiang 劉向 (see the article on *668 Chongxu zhide zhenjing*).

Hans-Hermann Schmidt

Chongxu zhide zhenjing jie 沖虛至德眞經解

20 juan

By Jiang Yu 江遹; ca. 1110

730 (fasc. 457–460)

"Explanations of the *Liezi*." The title of the otherwise unknown Song author—scholar of the Inner College at the Prefectural Academy in Hangzhou (*Hangzhou zhouxue neishe sheng* 杭州州學內舍生)—allows a rather precise dating of his work: an examination system in three grades (*sanshe* 三舍), introduced under Shenzong for the National Academy in the capital (Taixue 太學), was also applied to the academies on the prefectural level (Zhouxue 州學) in the period between 1099 and 1121 (*Huang Song shichao gangyao* 14.6b; 18.9b).

Judging from the formula at the beginning of the text, this work was meant to be presented to the court. The *Siku quanshu zongmu* 146.1245 notes that Jiang Yu relies on the style of GUO XIANG's *Zhuangzi* commentary—without philological annotations and with intuitive understanding. His explanations are highly praised for their elegance of style and thorough textual understanding, and are placed above LIN XIYI's commentary to the *Liezi*.

The present edition has some lacunae (4.25a; 9.1b; 20.11a) that are also found in the *Daozang jiyao* edition (in three juan) as well as in the *Siku quanshu zhenben* 四庫全書珍本 edition (in eight juan).

Hans-Hermann Schmidt

Chongxu zhide zhenjing yijie 沖虛至德眞經義解

6 juan

By Song Huizong 宋徽宗; 1118

731 (fasc. 460)

"Explanation of the Meaning of the *Liezi*." The imperial text, in the present form, is fragmentary and treats only half of the *Liezi*. In Song bibliographies, Huizong's *Liezi* commentary is listed as comprising eight juan (VDL 101). His explanations were also included unabridged in the collection *732 Chongxu zhide zhenjing sijie*, where the complete commentary has been preserved. The part missing here begins in juan 12 of the latter work. Huizong's preface of 1118 has also been preserved only in that collection. In this preface, the emperor writes that after having commentated the *Laozi* and *Zhuangzi*, it would be impossible not to expound the *Liezi* (an edict to have the imperial commentary to the *Liezi* printed by the Directorate of Education and to distribute it to scholars was issued in 1123; see *Tongjian changbian jishi benmo* 127.9b–10a). Huizong does not linger over philological details but gives an elegant exegesis of the philosophical thought of the work. The main text does not show any substantial textual variants but contains interspersed information about variant readings that come from Zhang Zhan's 張湛 (fl. 370) commentary.

Hans-Hermann Schmidt

Chongxu zhide zhenjing sijie 沖虛至德眞經四解

20 juan

Compiled by Gao Shouyuan 高守元, *zi* Shanzhang 善長, *hao* Heguang sanren 和光散人; 1189

732 (fasc. 461–466)

"Four Explanations of the *Liezi*." Little is known about the life of the compiler. The *Jin shi* 131.2813 mentions that he held the position of a collator in the Imperial Library (*jiaoshu lang* 校書郎) during the Tiande period (1149–1153). His compilation contains four commentaries together with their prefaces, a brief biography of Liezi (from *163*

Xuanyuan shizi tu), Liu Xiang's 劉向 report, and a preface to Gao Shouyuan's compilation, written by Mao Hui 毛麾 in 1189.

The authors of the four commentaries, the first three of which are listed as independent works in Song bibliographies (see VDL 101), are as follows:

1. Zhang Zhan 張湛 (fl. 370). For his preface, in which he gives an account of the textual history, see Graham, "The date and composition of the Liehtzyy" (144 ff). His commentary in the present edition differs only slightly from the Song print reproduced in *Sibu congkan* 四部叢刊.

2. Lu Chongxuan 盧重玄 (fl. 735; cf. *295 Xu xian zhuan* 2.4b–5a). According to his preface, he wrote his explanations of the *Liezi* at the behest of Xuanzong (r. 712–756). From the title—Kaiyuan shengwen shenwu huangdi 開元聖文神武皇帝, by which he refers to the emperor—it can be concluded that this commentary was written between 739 and 742 (cf. *Jiu Tang shu* 9.210; 9.215).

3. Huizong 徽宗 (r. 1100–1125). For his commentary and preface dated 1118, see *731 Chongxu zhide zhenjing yijie*.

4. Fan Zhixu 范致虛. He was the executive assistant of the Left in the Department of State Affairs (Shangshu zuocheng 尚書左丞); the preface to his explanations is by Wu Shizhong 吳師中 and dated 1119.

Like Zhang Zhan's and Huizong's explanations, the two other commentaries were probably also included unabridged, so that in this collection four of the oldest *Liezi* commentaries have been preserved virtually complete (in juan 18, Lu's annotations are missing).

Hans-Hermann Schmidt

***Chongxu zhide zhenjing Juanzhai kouyi* 沖虛至德眞經鬳齋口義**

8 juan

By Lin Xiyi 林希逸, *hao* Juanzhai 鬳齋; ca. 1260

729 (fasc. 455–456)

"Colloquial Explanations of the *Liezi*." Apart from this work, Lin Xiyi wrote commentaries in the same style on the *Laozi* and *Zhuangzi*. To the latter, a postface by Lin Jingde 林經德 dated 1260 has been preserved (see *735 Nanhua zhenjing kouyi*); it contains an explanation of the term *kouyi* 口義 as well as biographical information about Lin Xiyi, and it is therefore reasonable to assume that the present work was also written around that year.

Lin's explanations are preceded by a brief biography of Liezi (from *163 Xuanyuan shizi tu*) and by Liu Xiang's 劉向 memorial (see *668 Chongxu zhide zhenjing*). Lin, who repeatedly calls himself a (Neo-) Confucian (*wuru* 吳儒; 7.11b), consistently indicates text parallels to the *Zhuangzi, Huainan zi,* and elsewhere, and he frequently points out relations to (Zen) Buddhism (e.g., 4.24a–25a). In text-critical notes he specifies which passages in the *Liezi* he considers authentic, and which portions he discounts (e.g., 8.26b).

In the 1574 Jingyi tang 敬義堂 edition of the *Sanzi kouyi* 三子口義, Lin's commentary is divided into two juan but does not show substantial textual differences.

Hans-Hermann Schmidt

3.A.1.a.4 Others

***Xisheng jing jizhu* 西昇經集註**

6 juan

By Chen Jingyuan 陳景元, *hao* Bixu *zi* 碧虛子 (1025–1094)

726 (fasc. 449–450)

"Collected Commentaries on the Scripture of the Ascent to the West." The scripture contains the teachings that Laozi left to the Guardian of the Pass, Yin Xi 尹喜, when Laozi headed west. Its contents rely heavily on the *Daode jing*. For individual practice, the importance of *yangshen* 養身 (nourishing the body) and *shouyi* 守一 (holding the One) are emphasized. The latter is to be preferred to alchemical practices (3.19b). The scripture is divided into thirty-nine sections with large portions rhymed—mostly in mnemonic verses of eight or ten syllables (sections 5–14).

Possibly the work was written before the mid-fourth century, as its opening sentences are cited (without, however, explicitly naming the source) in *Zhengwu lun* 1.7b (see Zürcher, *The Buddhist conquest of China*, 311–12 and 436 n. 111). These very opening and concluding passages were repeatedly the object of Buddhist polemics in the course of the *huahu* 化胡 disputes, since by small textual modifications it could be proven either that the Buddha was Laozi's teacher or the reverse (for the Buddhist argumentation, see *Zhenzheng lun* 2.564c–565a; for the Taoist view, see also *770 Hunyuan shengji* 3.8a–b and *954 Taishang hunyuan zhenlu* 22a–b). Laozi's biography in *Shenxian zhuan* 神仙傳 also mentions a *Xisheng jing*.

There is no reason to doubt that the present work is identical with the *Xisheng jing* frequently cited and attacked in the historical texts in the Buddhist Canon, as all citations—with minor textual variants and apart from one probably erroneous ascription—can be found in today's text. Similarly, all the citations in early Taoist compilations (e.g., WSPY, *1129 Daojiao yishu*, *1123 Yiqie daojing yinyi miaomen youqi*), correspond closely to the present text.

For his collection, Chen Jingyuan used five originally separate commentaries, which he verified before producing his definitive main text. Within the work, Chen limits himself to pointing out textual variants.

The five commentaries are by (1) Wei Jie 韋節, *zi* Chuxuan 處玄, who probably lived during the years 497–569 (cf. LZTT 29.4a–5b; read Tianhe 天和 for Taihe 太

和). (2) Xu Daomiao 徐道邈, who was, together with PAN SHIZHENG (585–682), a disciple of Wang Yuanzhi 王遠知 (LZTT 25.2b). (3) Chongxuan zi 沖玄子, whose identity remains a mystery. (4) Li Rong 李榮, known as a Taoist from Sichuan who in the years 658–663 took part in the Buddho-Taoist debates before the emperor (see *Ji gujin fodao lunheng* 4.387b–394c). He also left a commentary to the *Laozi* (*722 Daode zhenjing zhu*). (5) Liu Renhui 劉仁會, who lived during the Wei dynasty (386–556) and is also known to have written a commentary on the *Daode jing* (see *725 Daode zhenjing guangsheng yi*, preface).

The explanations of the individual commentators, originally amounting to a total of thirteen or fourteen juan (cf. VDL 103–104), were used only selectively by Chen (see also *770 Hunyuan shengji* 3.8a for a citation from Chongxuan zi's commentary, which is not found in our text).

The present edition is faulty: for printing 維七, 7 (for 4.8b–9b), the block of 維四, 7 (*727 Wenshi zhenjing zhu* 1.7a–8a) was used.

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Hans-Hermann Schmidt

Xisheng jing 西昇經

3 juan

Commentary by Song Huizong 宋徽宗; ca. 1117

666 (fasc. 346–347)

"Scripture of the Ascent to the West." Contrary to its title and its placement in the division entitled *benwen* 本文 (fundamental scriptures), this work is an edition with a commentary by Song Huizong. It is preceded by an imperial preface from the Zhenghe period (1111–1118) in which the *Xisheng jing* is said to be complementary to the *Daode jing*.

Compared to *726 Xisheng jing jizhu*, which is also divided into thirty-nine sections, our main text shows numerous textual differences, especially at the end of section 22.

Hans-Hermann Schmidt

Wenshi zhenjing zhu 文始眞經註

9 juan

By Niu Daochun 牛道淳, *hao* Xiaoyao zi 逍遙子 (fl. 1296)

727 (fasc. 450–452)

"Commentary on the True Scripture of Wenshi." The author of this commentary on the *Guanyin zi* 關尹子, a Quanzhen Taoist, is known to us through another work, *276 Zheyi zhimi lun* (preface dated 1296).

The brief biography of Yin Xi 尹喜 (cf. *667 Wushang miaodao wenshi zhenjing*) is followed by a preface (probably by the commentator himself) to the present "direct explanations" (*zhijie* 直解). A postface to the *Wenshi zhenjing*, dated 327 and attributed to GE HONG, praises this work, which Ge is said here to have received from his master Zheng Siyuan 鄭思遠 (i.e., ZHENG YIN).

The nine *pian* 篇 of the main text are divided into 170 sections (*zhang* 章). The work is commentated sentence by sentence, and the contents are again summarized at the end of each section. Niu's explanations are indeed "direct" and occasionally have a colloquial tinge.

Niu repeatedly refers to two otherwise unknown editions of the *Guanyin zi*. The textual passages that he cites as coming from Guo Ziqian's edition 郭子謙本 (4.15b; 7.16b; 8.3a) are all found in *667 Wenshi zhenjing* but not in *728 Wenshi zhenjing yanwai zhi*, whereas the passage from the edition by Xixuan zi [surnamed] Jia 希玄子賈本 (4.6b) is found in the latter but not in the former text.

On the whole, the three *Guanyin zi* versions contained in the *Daozang* hardly differ in their main text. Most textual variants occur between the present text and *667 Wenshi zhenjing*.

Hans-Hermann Schmidt

Wenshi zhenjing yanwai zhi 文始眞經言外旨

9 juan

By CHEN XIANWEI 陳顯微, *hao* Baoyi zi 抱一子; 1254

728 (fasc. 453–454)

"Meaning of the *Guanyin zi* beyond Its Words." In the preface to this interpretative commentary (dated 1254), CHEN XIANWEI from Yangzhou 揚州 defends the text against the suspicion that it was forged by a scholar in Han times; he also gives a numerological explanation of the titles of its nine *pian* 篇. A note points out that Chen's original commentary in three juan was divided into nine juan for the present edition. Wang Yi 王夷, a disciple of Chen's, states in his preface that he received this work from Chen and had it printed. This preface is followed by a memorial (dated 15 B.C.) in which Liu Xiang 劉向 gives an account of his collation of the text and its previous transmission. This memorial is not mentioned elsewhere before the Song (960–1279); most likely it was forged together with, or slightly after, today's *Guanyin zi*.

An edition of Chen's commentary prior to that in the *Daozang* is described in *Bisong lou cangshu zhi* 66.5b–12a, where it is said that in 1293 Ji Zhirou 姬致柔 had a *Bichuan Guanyin zi yanwai jingzhi* 秘傳關尹子言外經旨 in three juan newly printed in Hangzhou.

A Chronicle of the Emergence of the *Guanyin zi*, written by Zhu Xiangxian 朱象先 in 1281 as a preface to Baoyi zi's explanations was not included in the Hangzhou

edition, nor in the *Daozang* edition. It probably originally introduced yet another printed edition. Today, this preface is most accessible in the *Shoushan ge congshu* 守山閣叢書 edition, which, moreover, contains a strongly modified version of Wang Yi's preface.

A version of Chen's commentary in two juan that can be traced back at least to 1591, due to the *Daoshu quanji* 道書全集 edition, is found in the *Daozang jiyao*. There, each *pian* concludes with a summary from the brush of Zhu Xiangxian (and, without doubt, from his edition of 1281). Repeatedly, textual variants in the edition of Guo 郭 (that correspond with the text of *667 Wushang miaodao wenshi zhenjing;* see also *727 Wenshi zhenjing zhu*) are pointed out. Two other annotations (1.22b; 2.17b) cannot be identified. The preface by Wang Yi is missing completely, that of the commentator has been abridged by about 460 characters, as compared to both other editions. Zhu's chronicle is abridged in the final sentence, but it does not have the lacunae of the *Shoushan ge* edition.

Hans-Hermann Schmidt

Tongxuan zhenjing zuanyi **通玄眞經纘義**

12 juan

By DU DAOJIAN 杜道堅, *hao* Nangu zi 南谷子; ca. 1310

748 (fasc. 523–524)

"Received Meaning of the True Scripture of Communication with Mystery." This version of DU DAOJIAN's commentary on the *Wenzi* 文子 includes a brief biography of Wenzi by ZHAO MENGFU (1254–1322; cf. *163 Xuanyuan shizi tu*) and prefaces by WU QUANJIE (dated 1310), Huang Shiweng 黃石翁 (1310), and DU DAOJIAN himself.

Du, who from 1303 on was Taoist registrar (*daolu* 道錄) of Hangzhou 杭州, revised an old, unspecified edition of the *Wenzi*. He arranged the contents into sections, at the end of which he added his own interpretations stressing the analogies between sociopolitical conditions and cosmic events. Compared to Xu Lingfu's 徐靈府 version (cf. the article on *746 Tongxuan zhenjing*), this text shows numerous corrections that are clearly by DU DAOJIAN himself, as are the phonetic explanations that conclude the work.

As pointed out by Yu Jiaxi (*Siku tiyao bianzheng* 19.1196–99), the compilers of the *Siku quanshu* not only erroneously assumed that Du was active under the Song, but also failed to notice the *Daozang* version and relied on the fragmentary edition in the *Yongle dadian* (with juan 1, 3, 5, 10, and 12 missing completely, and juan 8 lacking Du's commentary). This edition contained, in addition to Du's interpretations, a so-called "old commentary" (in juan 2, 4, 6, 7, 8, and 11 identical with Xu Lingfu's commentary, while the annotations in juan 9 are by a different author). From this commentary, the compilers concluded that Du had originally formulated his "appended interpretations" as a subcommentary to a selection of annotations by Xu Lingfu and Zhu Bian 朱弁 (see the article on *749 Tongxuan zhenjing*). For the *Wuying dian* 武英殿 edition of 1780, this text was supplemented by a Ming printed edition without commentary and by Mou Yan's 牟巘 (1227–1311) preface to the original edition, taken from his collected literary works. The preface by Mou Yan is not found in the *Daozang* version.

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Ursula-Angelika Cedzich

Heguan zi **鶡冠子**

3 juan

Commentary by Lu Dian 陸佃 (1042–1102)

1175 (fasc. 842)

"Master Pheasant Cap." This philosophical work in which Taoist, Confucian, Legalist, and military-philosophical ideas are interwoven is attributed to a hermit from Chu 楚 who wore a cap made of pheasant feathers (see *Han shu* 30.1730, containing the earliest bibliographic mention of a work with this title). In its present form, however, the work has existed only since the seventh century, after its oldest parts, dating from the fourth century B.C., had been supplemented, mainly in Han times but also in subsequent centuries (see Needham, "History of scientific thought," 547). The inconsistent information about the size and division of earlier, uncommentated versions of the text remains unexplained: between Tang (618–907) and Song (960–1279) times the number of *pian* 篇 is given as fifteen, sixteen, or nineteen (see the preface and VDL 167). Since the Ming (1368–1644) dynasty, however, there seem to have existed only editions in nineteen *pian*.

In this oldest preserved commentary, Lu, who in an eventful career rose to the position of executive assistant of the Left in the Department of State Affairs (Shangshu zuocheng 尚書左丞), mainly paraphrases the text and cites the Confucian classics as well as the Taoist philosophers. He regularly indicates variant readings but only in one instance specifies "the edition of Su" (*Suben* 蘇本; 2.14a). The present edition has numerous lacunae, mostly in the main text, but also in the commentary (1.2a). A Ming facsimile of a Song print (*Ming fu Song kanben* 明覆宋刊本) of Lu's explanations, reproduced in the *Sibu congkan*, has somewhat fewer lacunae than the *Daozang* edition.

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Hans-Hermann Schmidt

Huangshi gong sushu 黃石公素書

23 fols.

Preface and commentary by Wei Lu 魏魯

1178 (fasc. 849)

"Book of Simplicity by the Duke of the Yellow Stone." This version of the *Sushu* is not listed in the Song bibliographies. About Wei Lu nothing is known apart from the position (prefect of Baoxin 褒信, in today's Henan) and title indicated here.

For the contents of the text, Wei sees a division into three parts: the practice of ruling the empire by *Dao* and *De* 德; techniques for maintaining physical existence and preserving one's life; principles for the undertakings of the sovereigns and for putting the country in order. Both Zhang Liang 張良 (d. 187 B.C.) and Zhuge Liang 諸葛亮 (181–234) are said to have received the *Sushu* and to have practiced it with great success.

Between the present text (1,117 characters) and *1179 Huangshi gong sushu* there are, in addition to numerous minor variants, considerable textual differences: 11b10; 12a2–6; 16b5 of our version are missing there, and *1179 Sushu* 12a–14a is not found in the present text. Also *1179 Sushu* 18b ff. does not correspond at all with our text 19b ff.

Hans-Hermann Schmidt

Sunzi yishuo 孫子遺說

22 fols.

By Zheng Youxian 鄭友賢; late eleventh or early twelfth century

1181 (fasc. 854)

"Gleanings of Sunzi's [Art of War]." The first bibliographic mention of this work is found in *Tongzhi,* "Yiwen lüe," 68.7a. All that is known about Zheng Youxian is that he was a native of Yingyang 滎陽 (Henan).

In the present edition, Zheng's work is preceded by two older texts: Wei Wudi's preface to the separate *Sunzi* edition commentated by him (*Wei Wudi zhu Sunzi* 魏武帝註孫子) and Sun Wu's 孫武 biography (from *Shiji* 65). In a Song printed edition of the "Eleven Commentaries to the *Sunzi,*" dating from Ningzong's reign (1195–1224; cf. *1180 Sunzi zhujie*), the biography of Sun Wu and Zheng's work figure as an appendix, while Wei Wudi's preface has not been included.

In his preface, Zheng explains that in terms of philosophical depth the *Sunzi* has the same standing for those who are concerned with the art of warfare as the *Yijing* does for Confucian scholars. Since its meaning has not been treated exhaustively by the ten commentators, he now proposes to answer remaining questions in a fictitious dialogue under the title "Gleanings of the Ten Commentaries." Thus Zheng unfolds his explanations in thirty points, often supporting them with quotations from other military treatises and exemplifying them by historical events.

Hans-Hermann Schmidt

Zihua zi 子華子

10 juan

Attributed to Cheng Ben 程本, *zi* Zihua 子華, of the Spring and Autumn period (770–475 B.C.); late eleventh or early twelfth century

1174 (fasc. 841)

"Master Zihua." The earliest mention of this philosophical work, which is usually counted among the works of the school of Eclectics (*zajia* 雜家), is found in the *Junzhai dushu zhi* 12.511. In Chao Gongwu's 晁公武 opinion it was written by an examination candidate (*juzi* 舉子) after the Yuanfeng period (1078–1086). The *Zhongxing guange shumu* (in *Yuhai* 53.10a–b), which ascribes the text to the Confucian school, confirms that the existence of a *Zihua zi* was attested under neither the Sui nor the Tang; nor was it listed in the Song bibliographies.

The work is made up of fictitious dialogues in which Master Zihua elucidates his ideas to "contemporaries" such as Yanzi and Confucius. The first six juan mainly present Confucian concepts in a Taoist guise, and juan 7–10 essentially deal with cosmology and metaphysics. The preceding report by Liu Xiang 劉向 on the collation of the *Zihua zi* was, like the work itself, probably forged.

By the late twelfth century, the book must have found a certain recognition, as Zhu Xi 朱熹 (1130–1200) refers in his critique of the work to an "official edition from Guiji" (*Guiji guanshu banben* 會稽官書版本) that, in contrast to the present edition, had three prefaces or postfaces ("Oudu manji 偶讀漫記," *Zhuzi daquan* 71.8a–9a). Passages from all ten juan of the text in *Shuofu* 46.12b–14b correspond to our text. The text of the *Zihui* edition of 1576–1577 is identical but is arranged into two juan only.

Hans-Hermann Schmidt

3.A.1.b Commentaries on the *Yinfu jing*

Huangdi yinfu jing shu 黃帝陰符經疏

3 juan

Attributed to Li Quan 李筌, *hao* Daguan zi 達觀子 (fl. 713–741); eleventh century?

110 (fasc. 55)

"Extended Commentary on the Yellow Emperor's Scripture of the Hidden Contracts." This commentary is based on oral instructions that Li Quan reportedly received from the Old Woman of Lishan 驪山 (see preface). Since the commentary mentions the rebellion by An Lushan 安祿山 and Shi Siming 史思明 (19b), this text was written after 750. Each commentary is headed by an unsigned introduction. This work combines the traditions concerning the *Yinfu jing* and the Old Woman of Lishan that became current under the Song dynasty.

This *Yinfu jing* commentary is wrongly attributed to Li Quan. In fact these are Yuan Shuzhen's 袁淑眞 (eleventh century?) explanations (see *127 Huangdi yinfu jing jijie*). The preface giving an account of Li Quan's meeting with the Old Woman of Lishan, from whom he is said to have received the *Yinfu jing*, is an embellished version of the narrative of the revelation in *592 Shenxian ganyu zhuan* 1.11a–13a (see Verellen, "Encounter," 377–79).

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Florian C. Reiter, with an addendum by Hans-Hermann Schmidt

Huangdi yinfu jing jijie 黃帝陰符經集解

3 juan

By Yuan Shuzhen 袁淑眞 (eleventh century?)

127 (fasc. 58)

"Collected Explanations of the Yellow Emperor's *Yinfu jing*." The title does not correspond to the contents of this work, since all explanations here are marked as being by Shuzhen. Yuan, who was a registrar of the Changsha district (Hunan), presumably lived in the eleventh century. In the Song catalogues he is not listed with reference to the present title but in connection with a commentary (*zhu* 注) in one juan and a subcommentary (*shu* 疏) in three or one juan to the *Yinfu jing* (cf. VDL 141).

The present work is—apart from differences listed below—identical with *110 Huangdi yinfu jingshu*, attributed to Li Quan 李筌. The *Zhongxing guange shumu* (in *Yuhai* 5.21a) notes that Yuan's subcommentary also contained a preface and hymns. Here in his preface, Yuan announces that he would point out the basic ideas of the text before giving a detailed subcommentary. Such a formal division has not been maintained in the present text but only in *110 Yinfu jingshu*, where each of the three juan is also concluded by a hymn. Moreover, in his preface Yuan criticizes Li Quan for having failed to divide the text into three sections as indicated by the explanations of the Mother from Mount Li. The above considerations clearly show that only *108 Huangdi yinfu jing jizhu*, and not *110 Yinfu jingshu*, can be ascribed to Li Quan.

Yuan keeps neither to the long nor to the short textual tradition; he includes the disputed last part, abridged and without commentary. Counting the characters for each of the three sections (bearing the headings given in the legend of the Mother from Mount Li), Yuan claims the numbers 105, 92, and 103 (adding up to the ideal number of 300); in fact, we find 121, 89, and 104 characters here.

Textual differences between the two versions of Yuan's commentary: The present work contains two citations (2.4a–b) from the *Laozi* that are missing in *110 Yinfu jingshu*. The passages 1.1a3–4; 1.8b9–9a,3; 1.10a; 2.7a6–8; 3.8a7; 3.10b10–11a3; and 3.11a9 in that version are not found in the present text. And in *110 Yinfu jingshu* the last part of the text is commentated (3.11a–b).

A summary of the present explanations to the *Yinfu jing* is given in Rand, "Li Ch'üan and Chinese military thought," 120–33.

Hans-Hermann Schmidt

Huangdi yinfu jing jijie 黃帝陰符經集解

3 juan

By Cao Xiyun 曹希蘊, *zi* Daochong 道沖 (eleventh century)

111 (fasc. 55)

"Collection of Explanations Concerning the *Huangdi yinfu jing*." This collection contains commentaries by Chisong zi 赤松子, Zhang Liang 張良 (d. 187 B.C.), GE XUAN, XU XUN, ZHONGLI QUAN, LÜ YAN, SHI JIANWU, Cui Minggong 崔明公, Liu Xuanying 劉玄英 (i.e., LIU CAO 劉操), and Cao Daochong. The latter name stands for Cao Xiyun, the Taoist poetess who compiled this work (also *Quan Song ci* 2:700 and *Song shi* 208.5388, "Cao Xiyun geshi houji 曹希蘊歌詩后集," two juan).

The text of the short version, comprising some 300 words, is divided into three paragraphs (see *31 Huangdi yinfu jing*). The commentaries also deal with the title of the scripture itself and explain the three subtitles. The *Yinfu jing* has been understood as referring to questions of individual self-cultivation and the spheres of the family and the state. Several commentaries use lyrical forms.

Florian C. Reiter

Huangdi yinfu jing jie 黃帝陰符經解

21 fols.

By Jian Changchen 蹇昌辰, *hao* Baoning dashi 保寧大師 (eleventh century)

113 (fasc. 55)

"Explanations Concerning the *Huangdi yinfu jing*." These explanations were written by the court Taoist Jian Changchen. His preface emphasizes their novelty. In the section following the preface, titled "The Traces of the *Yinfu jing*," Jian explains the discrepancy between the approximately 300 words that the *Yinfu jing* is traditionally said to comprise and those versions that have about 400 words. The Queen Mother of the West, he says, revealed the text to Huangdi, and Huangdi in turn added his own commentary, accounting for the difference of about 100 words. Jian separates what is believed to be Huangdi's commentary and inserts the title "Expositions about the *Huangdi yinfu*" (15b–19a). This is the only version that divides the whole text into four paragraphs.

The commentary is based on the assumption that the effects of "hidden correspondences" can be detected in the heavenly forces that find their visible expression in signs

(*xiang* 象) and, especially, in the mirror of the heart or mind. In this sense, the interpretations focus on the heart or mind. A few quotations are taken from philosophical books, including the *Zhuangzi* and *Liezi*.

Florian C. Reiter

Huangdi yinfu jing zhujie 黃帝陰符經註解

20 fols.

By Ren Zhaoyi 任照一; Northern Song (960–1127)

114 (fasc. 56)

"Commentaries and Explanations Concerning the *Huangdi yinfu jing*." This work deals mainly with the Tao of Heaven and humanity and with the principles of the moving forces that lead to their "hidden correspondence" (*yinfu* 陰符). The author is said to have written this work on the basis of instructions by unnamed zhenren (see the preface).

The scripture is given in its short version of about 300 words. The three subtitles (see *31 Huangdi yinfu jing*) are incorporated into the commentaries. The commentaries show a strong emphasis on the concepts and terminology of the *neidan* school of the Song period. They feature the cultivation of human nature and the microcosmic and macrocosmic processes that are produced by yin and yang and result in life and death.

Florian C. Reiter

Huangdi yinfu jing zhu 黃帝陰符經註

12 fols.

By Huang Juzhen 黃居眞, *hao* Xujing dashi 虛靖大師; Northern Song (960–1127)

115 (fasc. 56)

"Commentary on the *Huangdi yinfu jing*." The author of this commentary was a court Taoist. The Queen Mother of the West (Xi wang mu), wishing to help humanity, revealed these instructions to the Yellow Emperor (Huangdi), who shaped them in this book. *Yinfu*, meaning "hidden correspondences or contracts," designate the consensus that characterized the meeting of Xi wang mu and Huangdi (see the preface).

The text of the scripture in its short version, in some 300 words, is not subdivided, and the three subtitles (see *31 Huangdi yinfu jing*) appear as integral parts of the commentary. The commentary provides brief definitions of the terminology.

Florian C. Reiter

Huangdi yinfu jing zhu 黃帝陰符經註

8 fols.

By Shen Yafu 沈亞夫 (eleventh or early twelfth century?)

116 (fasc. 56)

"Commentary on the *Huangdi yinfu jing*." Nothing is known about the author of this commentary, except his title of supervising secretary (*jishi zhong* 給事中; 1a). Since bibliographic mention of the work is found in *Tongzhi*, "Yiwen lüe," 5.4b, it may be assumed that Shen lived in the eleventh or early twelfth century. The preface bears no attribution but is most likely by Shen himself. It relates the *Yinfu jing* to *neidan* 內丹 theories, which Shen also uses later in his explanations.

The text on which Shen commentates is the short version of the *Yinfu jing* (316 characters) with the well-known threefold division.

Hans-Hermann Schmidt

Huangdi yinfu jing zhu 黃帝陰符經註

9 fols.

By Cai shi 蔡氏 (twelfth century)

117 (fasc. 56)

"Commentary on the *Huangdi yinfu jing*." This text contains Zhu Xi's 朱熹 (1130–1200) commentary on the *Yinfu jing*, which has also been attributed to his student Cai Yuanding 蔡元定. This text is the same as *124 Huangdi yinfu jing zhujie* 1a–8a (q.v.).

Florian C. Reiter

Huangdi yinfu jing jieyi 黃帝陰符經解義

23 fols.

By Xiao Zhenzai 蕭眞宰 (twelfth century)

118 (fasc. 56)

"Explanations of the Meaning of the *Huangdi yinfu jing*." The author of this text was an official in Sichuan. According to *Tongzhi*, "Yiwen lüe," 5.4b, this work originally comprised three juan (VDL 140).

The short version of the scripture, in approximately 300 words, is divided into three paragraphs (see *31 Huangdi yinfu jing*). The commentary for the first paragraph is no longer extant, as remarked by the unknown editor (1b). The commentaries for the second and third paragraphs are quite extensive. They mainly quote philosophical and classic books, including the *Zhuangzi*, *Liezi*, *Lunyu*, and *Mengzi*.

Xiao Zhenzai criticizes the long version of the *Yinfu jing*, comprising about 400 words (see *31 Huangdi yinfu jing*), which he believes to be incorrect (23b).

Florian C. Reiter

Yinfu jing sanhuang yujue 陰符經三皇玉訣
3 juan
Eleventh or twelfth century (?)
119 (fasc. 57)

"Jade Instructions on the *Yinfu jing* by the Three August Ones." This commentary is mentioned neither in the Song catalogues, nor on the list of *Yinfu jing* versions given by Gao Sisun (*jinshi* 進士 1181) in his *Zilüe* (1.1b–2a); it is, however, cited with some textual variants in the late twelfth century by Hou Shanyuan 侯善淵 (*1061 Shangqing Taixuan ji* 4.11a).

In his preface, the Yellow Emperor gives an account of his discovery of the text and of his search for a capable exegete, which led him to Guangcheng Zi 廣成子 on Mount Kongtong 崆峒 and to Tianzhen huangren 天眞皇人 on Mount Emei 峨嵋 (cf. *388 Taishang lingbao wufu xu* 3.17a–18a). The work now contains the explanations that Huangdi received from these two figures. The *Yinfu jing*, in its short version of 324 characters, is expounded sentence by sentence, and also the question of its practical applicability is discussed. The interpretations depict the human body as a reflection of the macrocosm (e.g., 1.5b) and point to the relation of the *Yinfu jing* with the physiological alchemy that aims at regaining the pure yang (*chunyang* 純陽 1.1b–2b). The Three August Ones signify the three cinnabar fields within the human body.

A much abridged version of our present text is found with some textual variants in *263 Xiuzhen shishu* 3.4b–10a under the title "Essentials of the *Yinfu jing*."

Hans-Hermann Schmidt

Huangdi yinfu jing zhu 黃帝陰符經註
18 fols.
By LIU CHUXUAN 劉處玄, *hao* Changsheng zi 長生子; preface dated 1191
122 (fasc.57)

"Commentary on the *Huangdi yinfu jing*." This commentary was written by the Quanzhen patriarch LIU CHUXUAN. There is a preface (dated 1191) by Fan Yi 范懌, written at the request of Bi Shouzhen 畢守眞. The preface sketches the history of the transmission of the scripture, beginning with Huangdi. It does not mention the traditions concerning the Mother from Mount Li (see *110 Huangdi yinfu jing shu*).

The short version of the text, in approximately 300 words, is divided into three paragraphs (see *31 Huangdi yinfu jing*). The commentary is based on concepts typical of the Quanzhen 全眞 school. The composition of the *Yinfu jing* is said to be the result of Huangdi's efforts to comprehend the Tao. LIU CHUXUAN compares Huangdi's success with Śākyamuni's enlightenment and existence as Buddha. Therefore, the

revelation of the *Huangdi yinfu jing* could be compared with the composition of the Diamond Sūtra (*Jin'gang jing* 金剛經).

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Florian C. Reiter

Huangdi yinfu jing jiangyi 黃帝陰符經講義
4 juan
By Xia Yuanding 夏元鼎, *zi* Zongyu 宗禹, *hao* Yunfeng sanren 雲峰散人; 1227
109 (fasc. 54)

"Discussions about the *Huangdi yinfu jing*." These discussions have a preface by Lou Fang 樓昉, dated 1226. Lou Fang at one time held a position in the military administration of Xinghua 興化 (Fujian). Xia Yuanding of Zhejiang went to see him. He brought along his explanations concerning the *Yinfu jing*. These explanations, however, had been based on the instructions of an (unnamed) adept, whom he had met on Mount Heng.

The long version (approximately 400 words; see *31 Huangdi yinfu jing*) of the text is not divided into three paragraphs (see *31 Huangdi yinfu jing*). The commentary represents *neidan* 內丹 traditions of the Song period (960–1279), as demonstrated by its quotations. The author cites the present work in *146 Ziyang zhenren Wuzhen pian jiangyi* 5.9b, using the *Yinfu jing* to comment upon the *Wuzhen pian* 悟眞篇. Juan 4 of the present text is entitled "Huangdi yinfu jing jiangyi tu shuo 圖說." It contains twelve texts, some of which are illustrated with charts. These texts deal with *neidan* theory, but they do not seem to be connected with the *Yinfu jing* in a direct way. This juan 4 also contains three prefaces or postfaces that partly refer to a commentary by Xia Yuanding concerning the text *Cui gong ruyao jing* 崔公入藥鏡. This text is no longer extant (see 4.10–12a, "Yunfeng ruyao jing jian xu 雲逢入藥鏡箋序," by Liu Yuanliang 留元兩, dated 1226). There is a postface by Wang Jiuwan 王九萬 (4.14b–16b), dated 1227. Most texts in juan 4 either were written by Xia Yuanding or refer to him and his Three Books on the Gold-Elixir (*Yunfeng jindan sanshu* 雲峰金丹三書). There is no obvious connection between that title and *31 Huangdi yinfu jing*.

Florian C. Reiter

Huangdi yinfu jing zhu 黃帝陰符經註
2 juan
By Tang Chun 唐淳, *hao* Jinling daoren 金陵道人; preface dated 1229
121 (fasc. 57)

"Commentary on the *Huangdi yinfu jing*." This text has a preface by Meng Chuoran 孟綽然 (dated 1229). The preface says that Zhou Zhiming 周至明 organized the printing of this work.

Several commentators, including HESHANG GONG and Lü Zhenren 呂眞人, make their statements on the scripture in its short version of some 300 words and also on the three subtitles (see *31 Huangdi yinfu jing*). The selected quotations deal with aspects of meditative self-cultivation. The second chapter introduces the commentaries of the Old Mother (Laomu 老母). However, there is no evidence identifying the latter with the well-known Old Woman of Lishan 驪山 (see *110 Huangdi yinfu jing shu*). The *Yinfu jing* is said to deal exclusively with individual self-cultivation, despite its analogies taken from military philosophy (2.6a–6b).

Florian C. Reiter

Huangdi yinfu jing xinfa 黃帝陰符經心法
3 juan
By Xu Yuanyi 胥元一, *hao* Liuxu sanren 六虛散人 (fl. 1291)
120 (fasc. 57)

"*Yinfu jing* by the Yellow Emperor as a Method of Spiritual Cultivation." About its author, a native of Tongchuan 潼川 (Sichuan), nothing is known except that in 1291 he wrote a commentary to the *Laozi* (cf. *723 Daode zhenjing jiyi dazhi* 1.11a) that was included in the collection *724 Daode zhenjing jiyi*.

In the present work, Xu interprets the *Yinfu jing* as a method for the cultivation of the mind (*xinfa* 心法). The main text comprises 441 characters, divided into three parts, each with a separate heading. As stated by Xu, cultivating the Tao is the same as cultivating one's mind (*xiudao ji xiuxin* 修道即修心; 1.2b). His explanations are clearly Neo-Confucian in outlook.

Hans-Hermann Schmidt

Huangdi yinfu jing zhu 黃帝陰符經註
9 fols.
By Hou Shanyuan 侯善淵, *hao* Taixuan zi 太玄子; Jurchen Jin (1115–1234)
123 (fasc. 58)

"Commentary on the *Huangdi yinfu jing*." This work has a preface of unknown origin. It states that yin 陰 and fu 符 represent the internal and external phenomena of human nature. The moving forces of life and the ways and means to control or direct life are all human faculties. Hou Shanyuan lived on Mount Gushe 姑射 (Shanxi).

The long version (about 400 words; see *31 Huangdi yinfu jing*) of the text has not been subdivided into paragraphs. The commentaries consist of short sentences that intend only to clarify the diction of the scripture.

Florian C. Reiter

Huangdi yinfu jing zhujie 黃帝陰符經註解
10 fols.
Attributed to Zou Xin 鄒訢 (Zhu Xi 朱熹 [1130–1200]); ca. 1305
124 (fasc. 58)

"Commentary on the *Yinfu jing*." The heading attributes this commentray to Zou Xin, a Taoist from Kongtong 崆峒. Kongtong was the mountain on which the Yellow Emperor discoursed with Guangcheng zi 廣成子 on the meaning of the *Yinfu jing* (cf. the preface to *119 Yinfu jing sanhuang yujue*). Zou Xin is a pseudonym for Zhu Xi: during the Warring States period, Zou was the name of a state that earlier had been called Zhu 邾; and *xin* 訢 is synonymous with *xi* 熹 (cf. *1001 Zhouyi cantong qi* 3.8a). The present work is identical with the commentary in Zhu Xi's *Yinfu jing kaoyi* 陰符經考異.

The real author of this commentary is named by Huang Ruijie 黃瑞節 in his compilation *Zhuzi chengshu* 朱子成書 (preface dated 1305). According to Huang, the explanations to the *Yinfu jing* are not by Zhu Xi himself (he only revised the text), but by his friend and collaborator Cai Yuanding 蔡元定 (1139–1198). This statement by Huang also answers the question about the identity of the Mr. Cai (Caishi 蔡氏), who is named as the author of an identical commentary that figures separately in the *Daozang* (*117 Huangdi yinfu jing zhu*).

Cai used the long version of the *Yinfu jing* (446 characters), which he divided into three *pian* 篇. The disputed last part of the text is left uncommentated by him. In supplementary notes, Huang Ruijie, whose name is not given in the present edition, quotes additional sources and points out textual variants in four different versions (8a) of the *Yinfu jing*.

Hans-Hermann Schmidt

Huangdi yinfu jing jiasong jiezhu 黃帝陰符經夾頌解註
3 juan
By WANG JIE 王玠, *zi* Daoyuan 道淵, *hao* Hunran zi 混然子 (fl. 1331)
126 (fasc. 58)

"Commentary on the *Yinfu jing*, with Hymns Inserted." This commentary is by the prolific Quanzhen adept from Nanchang 南昌. In his undated preface, the author

gives his own interpretation of the term *quanzhen* 全眞 by stating that it means the completeness of essence (*jing* 精), breath (*qi* 氣), and spirit (*shen* 神). In keeping with this theory, the commentary is largely centered on cosmological and *neidan* 內丹 considerations. The authority for cosmological theory is SHAO YONG, for Inner Alchemy both ZHANG ZIYANG and the patriarchs of the Xishan tradition (e.g., SHI JIANWU; 3.5b). At the end of each paragraph of the commentary there is a hymn.

Kristofer Schipper

Huangdi yinfu jing zhu 黃帝陰符經註

12 fols.

By YU YAN 俞琰, *hao* Linwu shanren 林屋山人, *hao* Yuwu sou 玉吾叟; preface dated 1348

125 (fasc. 58)

"Commentary on the *Huangdi yinfu jing*." The preface by Shi Yu 師餘 is dated 1348. It praises YU YAN (1258–1314), a specialist on the *Yijing* (see *1005 Zhouyi cantong qi fahui*). This work was published after the death of YU YAN (preface).

The text is presented in its short version of some 300 words (see *31 Huangdi yinfu jing*). In doing so, YU YAN explicitly (11a) follows Zhu Xi 朱熹 (1130–1200), who thought that the additional sentences making up the long version (aproximately 400 words) were in fact commentaries. Concerning this notion, compare *113 Huangdi yinfu jing jie*. YU YAN gives philological and naturalistic explanations about the world of humanity.

Florian C. Reiter

Hunyuan yangfu jing 混元陽符經

1 fol.

32 (fasc. 27)

"Positive Covenant with Undifferentiated Beginning [i.e., Laozi]." This short text, 140 characters long, is a counterpart, and a possible appendix, to *31 Huangdi yinfu jing*. Its cryptic wording refers to the flow of energies in the body. It is intended as an aid for concentration during meditation.

Kristofer Schipper

3.A.1.c Commentaries on the *Zhouyi cantong qi* and Related Scriptures

Zhouyi cantong qi 周易參同契

3 juan

By Zhu Xi 朱熹, alias Kongtong daoshi Zou Xin 空同道士鄒訢 (1130–1200); edited by Huang Ruijie 黃瑞節

1001 (fasc. 623)

"Concordance of the Three According to the Book of Changes." This is a commentary on the *Cantong qi* by the great Confucian thinker of the Southern Song. The work is mentioned in the "Yiwen zhi" of the *Song shi*. The *Zhizhai shulu jieti* lists it under the title "Critical Edition" (*Cantong qi kaoyi* 考異; VDL 112). In the present edition, the title is followed by the words, "With Additional Remarks by the Disciple Huang Ruijie of Luling 盧陵 [near Nanchang, in modern Jiangxi]." Huang's remarks (*fulu* 附錄) are given in small print between paragraphs and at the end of the work.

The work is signed at the end by the author, who calls himself Kongtong daoshi Zou Xin (3.8a). Huang explains in his long commentary that follows that this pen name was chosen by Zhu Xi because the state of Zou in ancient China was the home of the sage Zhuzi 邾子. As to Xin 訢, this name was glossed by the commentators of the classics as a synonym of *xi* 喜 (熹; see 3.8a).

In his later years, Zhu Xi turned to the study of the *Yijing* and also became interested in the *Cantong qi*. At the time, Zhu Xi had retired to Kaoting 考亭 in Jianyang 建陽 county in northern Fujian. His former disciple, assistant, and intimate friend Cai Yuanding 蔡元定, *zi* Jitong 季通 (1135–1198), came to see him in 1197 when Cai was on his way to his place of exile in Henan (Cai had been condemned following accusations of heterodoxy by court officials against Zhu Xi and his students). According to the narrative, the two men remained together a whole night discussing the text of the *Cantong qi* and establishing correct readings, thus finalizing the work.

Zhu Xi compared several editions of the *Cantong qi*, though he mentions explicitly (and at times amends) only the edition of PENG XIAO (see *1002 Zhouyi cantong qi fenzhang tongzhen yi*). For example, Peng's version (1.4b) has the sentence "The Five Agents obtain their principle 五行得其理," which Zhu changed into "The Five Agents obtain their sequence 五行得其序." The amendments are relatively minor. On the whole, Zhu Xi's glosses do not show great penetration of the text; YU YAN criticized them, saying that Zhu's commentary comprised many doubtful passages and was in some places obscure (see *1005 Zhouyi cantong qi fahui*, preface). The work remained influential, however, in that it established a dialogue between Taoists and Confucians. Thus Zhang Yucai 張與材, Thirty-eighth Heavenly Master, in his preface

to the above-mentioned edition by YU YAN, says that Zhu Xi in his old age aspired to immortality and therefore took up the study of this text.

Yuan Bingling

Zhouyi cantong qi zhu 周易參同契註
3 juan
Twelfth century or later
1000 (fasc. 622)

"Commentary on the *Cantong qi*." This anonymous commentary on the *Cantong qi* follows the main text as edited by PENG XIAO (see *1002 Zhouyi cantong qi fenzhang tongzhen yi*) in ninety chapters (*zhang* 章). It must therefore be later than PENG XIAO's edition (947). This later date is also suggested by other evidence: page 3.16b quotes a "Zihua zi" corresponding to *1174 Zihua zi* 1.2a–2b. The latter work is of the Southern Song period (1127–1279). In many places, the commentary seems to be missing (chapters 48 to 58).

The commentary stresses the correspondances between Outer and Inner Alchemy. Most glosses explain the contents of the work in terms of the human body and physiological, notably sexual, functions; see, for instance, the comments on chapter 60 where sexuality is metaphorically addressed. The Book of the Yellow Court (*Huangting jing* 黃庭經) is quoted in many places.

Yuan Bingling

Zhouyi cantong qi jie 周易參同契解
3 juan
By CHEN XIANWEI 陳顯微, *zi* Zongdao 宗道, *hao* Baoyi zi 抱一子; 1234
1007 (fasc. 628)

"Elucidation of the *Cantong qi*." The author was a daoshi from the Huai 淮 region who later in life moved to the Yousheng guan 佑聖觀 in Lin'an 臨安 (Hangzhou). There he instructed his students in practice of the *Cantong qi*. There are three prefaces and postfaces. The first (*xu* 敘), at the beginning of the text, is signed Zheng Boqian 鄭伯謙 and dates from the fifth moon of the year 1234. The second and third are printed at the end of the work: a *houxu* 後敘 (3.18a–19b) by an anonymous disciple, dated 1245, and a "*youxu* 又敘" (3.19b–21a) by Wang Yi 王夷, *hao* Xiwei zi 希微子, dated from the first month of 1234. In fact, the *youxu* terms itself a colophon (*ba* 跋). This sequence is problematic. Since it is uncertain how the original of the present *Daozang* version was organized, it will be useful to look more closely at the chronology.

The colophon by Wang Yi starts out by stating that he was the oldest disciple of CHEN XIANWEI. In Zhejiang, the *Cantong qi* was popular at that time, and PENG XIAO's edition was widely published, even by government authorities. Yet a number of scholars had expressed their doubts as to the authenticity of the work. At first, Wang himself was uncertain, but when Chen arrived in Hangzhou, and all the scholars went to see him to discuss the authenticity of the *Cantong qi*, he explained to them that WEI BOYANG was in fact a reincarnation of Laozi and that, based on the text's archaic and pure classical style, it had to be the work of the sage himself. Chen did not, however, wish to write a commentary. Therefore, Wang assiduously asked for his elucidations, wrote them down, and composed them into the present work. Then he had it printed in early 1234.

The second preface, by Zheng Boqian, seems to contradict this account. It states that CHEN XIANWEI, in 1223, met with a "superior person" who taught him the true alchemical method. This method allowed him to gain a profound understanding of the *Cantong qi*, the very day this work came into his hands. Retiring from the world, Chen then practiced the *Cantong qi* diligently, wrote the present commentary, and gave it to his disciples.

The third preface, by the disciple who came from the Tiantai 天台 mountains, states that he met CHEN XIANWEI in 1244 in the Yousheng guan at Hangzhou. Master Chen said that he had made an edition of the *Cantong qi* at the request of a friend and suggested that the disciple have it printed as a meritorious deed, which he did the following year.

The commentary contains many references to the works of CHEN TUAN, LIU HAICHAN, and ZHANG BODUAN. It thus may be considered to follow the so-called Southern school (Nanzong 南宗) of Song Taoism.

Yuan Bingling

Zhouyi cantong qi shiyi 周易參同契釋疑
3 + 25 fols.
By YU YAN 俞琰; author's preface dated 15 September, 1281
1006 (fasc. 627)

"Resolving the Doubtful Passages of the *Cantong qi*." This is the earliest work on the *neidan* 內丹 scriptures by the great Yuan scholar. In his preface, he explains that he was appalled by the numerous errors he found in the current versions of the *Cantong qi*. He appreciates the work of PENG XIAO (see *1002 Zhouyi cantong qi fenzhang tongzhen yi*) and considers the general division into ninety chapters by the latter useful, although he questions several specific chapter divisions. By his time, however, many errors had found their way into the text. Moreover, he queries PENG XIAO's wisdom in giving a place apart, in an appendix, to the Song of the Tripod (*Dingqi ge* 鼎器歌). He also criticizes Zhu Xi 朱熹 (1130–1200) and his commentary *1001 Zhouyi cantong qi* as superficial and obscure.

Yuan Bingling

Zhouyi cantong qi fahui 周易參同契發揮
9 juan
By Yu Yan 俞琰; author's preface dated 30 April 1284
1005 (fasc. 625–627)

"Explanations of the *Cantong qi*." This is one of many commentaries in the *Daozang* by the great Yuan scholar Yu Yan. The author's preface is preceded by three other prefaces: by Ruan Dengbing 阮登炳 (dated 1284), by the Thirty-eighth Heavenly Master, Zhang Yucai 張與材 (dated 1310), and by Du Daojian (1237–1318), respectively. According to *Siku quanshu zongmu tiyao* 146, the book was printed by Zhang Yucai in the year (1310) of his preface. The present edition must therefore be based on that printed edition.

Yu's reasons for studying the *Cantong qi* are more amply explained in his earlier *1006 Zhouyu cantong qi shiyi* (q.v.). The present detailed commentary is a continuation of the work of Peng Xiao (see *1002 Zhouyi cantong qi fenzhang tongzhen yi*) and relies on different printed editions from Fujian, Jiangxi, and Zhejiang.

Yu stresses repeatedly that the text of the *Cantong qi* was to be understood entirely in a metaphorical sense. He glosses *santong qi* as the "concordance of the three different kinds." These three different kinds (*lei* 類) are the three discourses: of the *Yijing*, of Huang-Lao Taoism, and of laboratory alchemy (literally, "fire-phasing [*huohou* 火侯])

Yuan Bingling

Zhouyi cantong qi zhu 周易參同契註
3 juan
By Chu Huagu 儲華谷; Southern Song (1127–1279)
1008 (fasc. 629)

"Commentary on the *Cantong qi*." The author is unknown elswhere. This text follows the Peng Xiao edition (see *1002 Zhouyi cantong qi fenzhang tongzhen yi*). The short and laconic commentary often quotes Zhang Boduan, making it an exponent of the so-called Southern school (Nanzong 南宗). It can therefore be considered to date from the Southern Song period.

Yuan Bingling

Guwen longhu jing zhushu 古文龍虎經註疏
3 juan
By Wang Dao 王道; presented to the throne in 1185
996 (fasc. 620)

"A Commentary and a Subcommentary to the Dragon and Tiger Book in Ancient Characters." The author—according to the presentation memorial, a petty officer in the guard of one of the princes of the imperial family—met a Taoist master in 1152, who instructed him about the true meaning of lead and mercury in the human body. He began his Inner Alchemy practice in the Tianqing guan 天慶觀 in Guiji 會稽. After many setbacks, he met another master in 1164, who gave him different instructions, but again he was not successful. Only in 1173 did he finally meet a genuine master who told him that true lead and all the other alchemical ingredients he needed were produced by his own body. The refining of the effulgences of the sun and the moon would suffice to make the elixir. Having completed his commentary, he was able, thanks to the services of a fellow Taoist named Zhou Zhenyi 周眞一, to present his work to Emperor Xiaozong 孝宗 (r. 1163–1189) of the Southern Song dynasty, who invited him for a audience at court. Afterward, he had the book printed.

The commentaries are simply phrased but detailed. Wang makes frequent use of the *Zhouyi cantong qi* (in the *1002* edition by Peng Xiao) in order to make comparisons. Among other sources, the *Yinfu jing* is also often quoted. At the end, Wang gives two diagrams taken from the *Cantong qi*.

His undated colophon concerns the printed version of the book. He defends his system, especially against those who find his glosses too accessible for noninitiates.

Yuan Bingling

Guwen longhu shangjing zhu 古文龍虎上經註
16 fols.
Song?
997 (fasc. 620)

"Glosses on the Dragon and Tiger Book." The work is undated and does not mention its author. The *Cantong qi* is quoted almost exclusively as the source for the commentary. It is difficult to give any assessment as to the date and diffusion of this short work.

Yuan Bingling

Du longhu jing 讀龍虎經
2 fols.
Song (960–1279)?
998 (fasc. 620)

"How to Read the Dragon and Tiger Book." These two folios of instructions appear to be a sequel to *997 Guwen longhu shangjing zhu*. They contain a few glosses on the technical terms of Inner Alchemy.

Yuan Bingling

Longhu shoujian tu 龍虎手鑑圖
5 fols.
153 (fasc. 68)

"Diagram of the Hand-Mirror of the Dragon and the Tiger." This is a brief *neidan* 內丹 text commenting on the diagram that opens the text. This diagram is a cosmic compass that relates the *Yijing* trigrams to the denary cycle of the calendar. In the center of the diagram and around its perimeter there are texts that use alchemical equivalences to refer to the fusion of mercury with iron through the agent of fire. There is no indication of authorship.

The first part of the text consists of brief commentaries taken from the opening of the *Zhouyi cantong qi*, mentioning WEI BOYANG, traditionally the author of that work, as well as Xu *congshi* 徐從事, who, it is said, was responsible for its transmission (cf. *1005 Zhouyi cantong qi fahui* 9.15b–21a and Fukui Kōjun, "*Chou-i Ts'an-t'ung ch'i*," 23–24).

The last part of the present work consists of a short series of seven-character verses. Each verse is an explanation of the two-word alchemical term that forms its title. These verses recall others found in *1003 Zhouyi cantong qi dingqi ge mingjing tu* by PENG XIAO, but are much simpler in form.

Pauline Bentley Koffler

3.A.1.d Commentaries on Zhengyi, Shangqing, and Lingbao Scriptures

Yuanshi shuo xiantian daode jing zhujie 元始說先天道德經註解
5 juan
Commentary by Li Jiamou 李嘉謀; *jinshi* 進士, 1166; edited by Zhang Shanyuan 張善淵, *hao* Guifu daoren 癸復道人 (fl. 1280–1294)
3 (fasc. 13–14)

"Explanations of the Scripture of the Way and Its Power of the Anterior Heaven, Revealed by the Primordial Beginning." Yuanshi 元始, the Primordial Beginning, speaks of himself as the undifferentiated being that existed before phenomena originated, a being that can be named by the terms *miao* 妙, *yuan* 元, *shen* 神, *zhen* 眞, and *dao* 道, but that cannot be grasped in its full reality. In the philosophical discussion of the present text, a separate section *(pian)* is dedicated to each of these five terms. Each *pian* comprises one juan of 1,000 characters and is divided into nine subsections (*zhang* 章).

The date and provenance of the text are uncertain. It is worth noting that a passage (4.12b) corresponds—with slight differences in text and number of characters—to a passage cited (ca. 1226) by Xia Yuanding 夏元鼎 under the title *Yuanshi biyan* 元始秘言 (*109 Huangdi yinfu jing jiangyi* 4.9a).

According to the preface by Zhang Shanyuan, a Taoist master of Suzhou, Li Jiamou wrote a commentary on the text and had it printed in Sichuan. By 1257, Xie Tu'nan 謝圖南 could obtain only a handwritten copy of that edition. This manuscript was passed from Xie, together with a preface of his own, to Li Zengbo 李曾伯 (b. 1198), who for his part wrote an introduction to the work before passing it on to Li Kejiu 李可久, a daoshi from Jiaxing (Zhejiang), for printing. Li Kejiu supplemented the version with another text, entitled *Bawei longwen* 八威龍文 and transmitted separately as *30 Yuanshi bawei longwen jing* (compare 2a there with 4.12b in the present text).

In his preface, Zhang Shanyuan, thus presenting a new edition of the text, severely criticizes the interpretation of Xie Tu'nan and Li Zengbo, who related the text with its five pivotal terms to the Red Writings and Jade Characters in five sections revealed by Yuanshi tianzun in order to fix the universe (see *1 Lingbao wuliang duren shangpin miaojing* 1.10b). According to Zhang, these five sections were identical with five talismans prominent in the Shenxiao and (Tiantai) Lingbao traditions of the Song dynasty (see, e.g., *147 Lingbao wuliang duren shangjing miaojing futu* 3.12a–15b, and *219 Lingbao wuliang duren shangjing dafa* 69.15a–25a), whereas the origin and transmission of the present text could be seen solely in relation to the *Daode jing*.

Ursula-Angelika Cedzich

Yuqing wuji zongzhen Wenchang dadong xianjing zhu
玉清無極總眞文昌大洞仙經註
10 juan
Commentary by Wei Qi 衛琪, *hao* Zhongyang zi 中陽子; 1309
103 (fasc. 51–53)

"Commentary on the Great Cavern Scripture according to Wenchang." This is a commentary to *5 Taishang wuji zongzhen Wenchang dadong xianjing*. The author, Wei Qi, was a daoshi from Penglai shan 蓬萊山 in Sichuan. According to his preface, he received this book as a young boy and studied it for thirty years before making this new critical edition and commentary. He went to the capital to have it printed. The book was presented to the throne in 1310 and published with prefaces from the Thirty-eighth Heavenly Master, Zhang Yucai 張與材; the Hanlin scholar Zhang Zhongshou 張仲壽; and the academician Zhao Bian 趙炦.

In his long preface, Wei Qi gives a presentation of the *Dadong zhenjing* and its history. The version here is from Sichuan and was first revealed to the saint Wenchang, whose name in this world was Zhang Tongzhen 張通眞, at the beginning of the Zhou dynasty (ca. 1050–221 B.C.). Later, the book was revealed once more to WEI HUACUN as part of the Shangqing scriptures. The patriarch LU XIUJING is said to have edited the *Dadong zhenjing* in three parts and to have placed them under the aegis of Diyi 帝一 (Ancestral One), Ciyi 雌一 (Female One), and Xiongyi 雄一 (Male One),

respectively, recomposing the text in verses of three or four characters. Later, under the Tang, the patriarch Wang Baohe 王保和 made, on imperial order, a critical edition in thirty-nine sections. Wei also mentions the Song editions by ZHU ZIYING (see *6 Shangqing dadong zhenjing*) and ZHANG SHANGYING, which were presented to the throne in 1111. Wei states further that the original version of the text comprised no less that one hundred and twenty juan, but it had been reduced to three juan and subdivided into thirty-six sections by Yuchen daojun 玉宸道君, the deity who revealed it in the world. Later (3.4a) Wei explains that in addition to this version, there existed two other current versions of the scripture, one of Maoshan 茅山, one of Longhu shan 龍虎山 (see *7 Dadong yujing*), both in thirty-nine sections.

Wei Qi considers the *Dadong zhenjing* superior to the *Duren jing* 度人經, the *Jiutian shengshen zhang jing* 九天生神章經, and the *Huangting jing* 黃庭經 because the present scripture reveals the esoteric names of the celestial beings and their correspondences with the spirits and energies of the human body. It teaches how to connect the superior and inferior spheres of the universe and to link the inner and the outer worlds.

The first two juan, and also part of the third, contain introductory material about the scripture and its divine author. In the first juan, Wei Qi exposes in a methodical way his cosmological system, which is very much influenced by Neo-Confucian thought and Inner Alchemy. (See fig. 2.)

The second juan gives a general presentation of the scripture. It explains the title as well as the symbolical numbers that are common to the *Yijing* and the *Dadong zhenjing*. It records (17a–21a) the "preface" by Wenchang, the divine revealer of the text (compare *5 Dadong xianjing*), and it gives a list of deities and legendary persons to be invoked. There is also a ritual for the recitation of the text, which is similar to that in *5 Dadong xianjing* 5b–9a.

The main text of the scripture starts at 3.13a and ends on 10.30b. It is essentially the same as *5 Dadong xianjing*. Wei Qi indicates (3.13b) the differences between this revealed version and the traditional *Dadong zhenjing* of the Shangqing school: they are mainly textual and concern the order of the sections. This judgment is borne out by the comparison of the present version with *6 Dadong zhenjing*, edited by Jiang Zongying 蔣宗瑛. The present version, writes Wei, was originally divided into three juan. It has thirty-four sections (and not thirty-eight, as does *5 Dadong xianjing*, or thirty-nine, as does *6 Dadong zhenjing*). The order in which sections 15 to 21 are placed here is different from all other editions.

In the beginning of each juan, there is a short preface (*xujing* 序經) beginning with the words: "The Tao speaks . . ." There is also a conclusion at the end of each juan.

Each of the thirty-four sections, moreover, begins with a text spoken by Yuanshi tianwang 元始天王, explaining the multiple correspondences between the given sec-

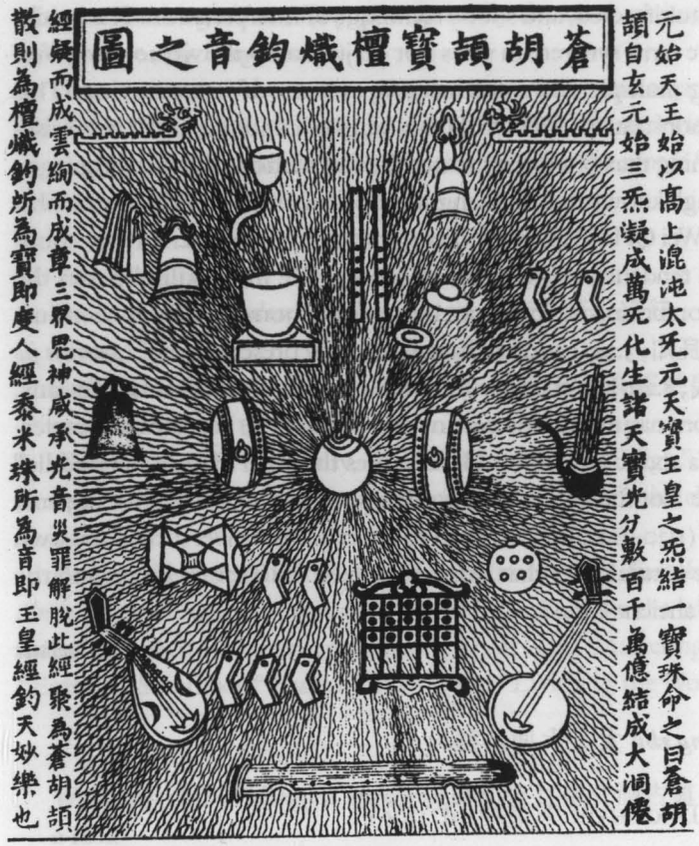

FIGURE 2. Instruments for Heavenly Music (*103* 1.22b)

tion and a number of cosmic correlates. Each section also ends with a kind of summary assessing the relationships between certain practices and their efficacy.

Wei Qi's commentary is based on the principle of multiple levels of interpretation. These levels are the world, the inner universe, and the heavenly spheres. The human microcosm is considered to be a metaphorical expression of realities in the heavens or in the universe at large.

Wei Qi, moreover, attempts a form of semantic analysis. In order to explain a given concept, he collects a number of occurrences of the same word or idea in the text and confronts their meanings and connotations (e.g., *jing* 景 on 5.7a–8a; *zhu* 珠 on 5.15b; *su* 素 on 6.21a–b). He also occasionally illustrates the polysemic nature of certain terms (for instance, *wuri* 五日 on 8.24a–b). Another aspect of his commentary concerns language equivalences; he translates one system into another by comparing Buddhist terms with Taoist terms of various schools (Shangqing, Lingbao, Inner Alchemy) and also with Neo-Confucian terms. At times, he proposes a number of different interpretations for the same passage (for instance, 9.7b).

This is a profound, multifaceted, and subtle technique of interpretation. The much-used but rather negative term syncretism does not do justice to the virtuosity of Wei Qi's technique of using multiple and interchanging systems of interpretation. This technique is able to demonstrate the manyfold meanings of concepts; and it is precisely this diversity of meaning that often constitutes the foundation of Taoist language.

Combining a thorough knowledge of Shangqing and Inner Alchemy Taoism with a solid classical training, Wei Qi brilliantly succeeds, through his commentary, to counter the Neo-Confucian tendency to marginalize Taoism. He most skillfully uses the terminology of Neo-Confucianism, in particular concepts borrowed from Mencius: "conscience" (*liangzhi* 良知; 3.25a) and "all beings are fully present in me" (*wanwu jie bei yu wo* 萬物皆備于我; 8.25b). Wei discusses, in the manner of the Neo-Confucians, the question of the inborn nature and the destiny (*xingming* 性命) of humanity, referring to the classics (7.11a and 12b; 5.4a–b). He also uses the term "Tao of the middle" (*zhongdao* 中道) in the Confucian and not in the Buddhist sense (7.27b). Against those like Zhu Xi 朱熹 (1130–1200) who aimed to reject Taoism, Wei turns their own weapons and shows the natural links that existed between the Taoist religion and the cultural foundations of ancient China.

Isabelle Robinet

Taishang datong jing zhu 太上大通經註

4 fols.

Commentary by LI DAOCHUN 李道純 (d. 1306)

105 (fasc. 54)

"Commentary on the Book of Great Communication of the Most High." This text is identical with *327 Taishang dongxuan lingbao tianzun shuo datong jing,* the only difference being the character *song* 頌 (hymn) in the place of *ji* 偈 (*gāthā*).

After having explained the title of the work, LI DAOCHUN glosses each sentence; he then addresses the general meaning of the three paragraphs and the final hymn. He draws on sources like the *Zhongyong* 中庸 and the *Mengzi* 孟子, as well as on *106 Taishang chiwen donggu jingzhu* (see page 4b of the latter), a short text also commentated by Li.

Catherine Despeux

Yuanshi tianzun shuo taigu jing zhu 元始天尊說太古經註

11 fols.

By Master Fish Trap, Changquan zi 長筌子; thirteenth century

102 (fasc. 50)

"Commentary on the Book of Highest Antiquity, Spoken by the Heavenly Worthy of Primordial Beginning." The present work, including the preface, is nearly identical with *106 Taishang chiwen donggu jingzhu* by the same author, who is otherwise unknown (see *1064 Dongyuan ji*).

The text exposes the way to obtain immortality and to accede to Great Mystery (*taixuan* 太玄) through cutting oneself off from (outer) vision and audition. It is divided into three parts, beginning each time with the words "The Tianzun says . . ." and ending with a poem.

Catherine Despeux

Taishang chiwen donggu jing zhu 太上赤文洞古經註

7 fols.

Commentary by Master Fish Trap, Changquan zi 長筌子; thirteenth century

106 (fasc. 54)

"Book of Arcane Antiquity, Red Writ of the Most High." This short text explains the way to immortality and supreme mystery through the abolition of hearing and vision.

Despite the different titles, this is a duplicate of *102 Yuanshi tianzun shuo taigu jing zhu* and *107 Wushang chiwen donggu zhenjing zhu.* Like the latter, the present version introduces each of three parts with a different title: "Mastering Truth" (*caozhen* 操眞), "Entering Sainthood" (*rusheng* 入聖), and "Living in the World" (*zhushi* 住世).

Catherine Despeux

Wushang chiwen donggu zhenjing zhu 無上赤文洞古眞經註

6 fols.

Commentary by LI DAOCHUN 李道純 (d. 1306)

107 (fasc. 54)

"True Book of Arcane Antiquity, Ultimate Red Writ." This short text explains the way to obtain immortality. The main text is identical with *102 Yuanshi tianzun shuo taigu jing zhu* and *106 Taishang chiwen donggu jing zhu*, both signed Master Fish Trap, Changquan zi 長筌子.

LI DAOCHUN's commentary draws on Confucian, Taoist, and Buddhist sources. The term *chiwen* 赤文 (red writ) in the title refers to the revealed Lingbao texts, where it designates the luminous and spontaneous script that emerged from Chaos (see *87 Yuanshi wuliang duren shangpin miaojing sizhu* 2.6a) But here, LI DAOCHUN uses the term with reference to Inner Alchemy and Tantric Buddhism, where red is the color of the qi of the Void (1b). Li specifies that in Buddhism red is the symbol of the "empty body."

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Catherine Despeux

Yuanshi wuliang duren shangpin miaojing sizhu
元始無量度人上品妙經四註
4 juan
Edited by CHEN JINGYUAN 陳景元; preface dated 1067
87 (fasc. 38–39)

"Four Commentaries on the Book of Salvation." These commentaries on the *Duren jing* 度人經 are preceded by three prefaces: the first by Emperor Zhenzong (see VDL 134); the second, dated 1067, by the compiler of the present text, CHEN JINGYUAN (1025–1094); and the third, dated to the year *jiawu* 甲午 (754), by Xue Youqi 薛幽棲 (fl. 754). The paragraph on the divisions of the *Duren jing* and the phonetic glosses at the end of the book are based on those in Zhang Wanfu's *95 Dongxuan lingbao wuliang duren jingjue yinyi* (7b–9b).

The oldest of the four commentaries used by CHEN JINGYUAN is that of Yan Dong 嚴東 (fl. 485; see LZTT 28.14b–15a). Although his commentary is not cited in juan 1, which contains the preface of the *Duren jing*, he refers to the events described in that preface elsewhere in his commentary (2.58a). Yan Dong does touch on cosmological matters, but the primary aim of his commentary would seem to be the definition of the words of the text.

The three remaining commentaries are those of Li Shaowei 李少微, CHENG XUANYING (fl. 640), and Xue Youqi (see LZTT 39.10b–11b). Li Shaowei appears to have written prior to CHENG XUANYING, as the latter seems to cite him (cf. the citations of a "commentary" at 3.9a, 9b, with Li's commentary at 3.11b).

Of the four commentaries, Li's is not only the most frequently used, but also the most interesting. He cites a great number of texts, from the Dongshen canon in particular, in order to provide a clear description of the Three Offices (2.32b–36b) and the Five Spirits of the body (3.20a–21b). He mentions a Contract for the Ascension to Heaven (2.59b), which a Taoist must have if the liquid part of his body is not to be retained by the Aquatic Officers, and the solid by the Terrestrial Officers; without this contract, the Celestial Officers will not open the Gate of Heaven. Li describes the Thirty-two Heavens both as a moral hierarchy and as a cycle whose components are linked to The Twenty-eight Stellar Mansions. Contrary to Yan Dong, who places the starting point of the cycle of heavens in the east (2.43a), Li places it in the northwest, at the Gate of Heaven.

John Lagerwey

Yuanshi wuliang duren shangpin miaojing zhu 元始無量度人上品妙經註
3 juan
Commentary by Donghai Qingyuan zhenren 東海青元眞人; hymns by Qinghe laoren 清河老人; edited, with eulogies, by Jingming daozi Guo Wangfeng 淨明道子郭罔鳳
88 (fasc. 40–41)

"Commentary on the Book of Salvation." In his undated preface, Qinghe laoren states that he had decided to publish the commentary by Qingyuan zhenren because it represented a breakthrough in the understanding of the *Duren jing*. A short postface to the text, presumably added by Guo Wangfeng, contains five tales aimed at demonstrating the efficacy of the recitation of the *Duren jing*. These tales are dated between 1174 and 1204. Judith Boltz nonetheless suggests a late-thirteenth century date for this text because the district of Qinghe 清河 (Huaian prefecture, Jiangsu) was created around 1270 (*A survey of Taoist literature*, 328, n. 572). She also notes that Donghai 東海 was in the same prefecture.

Qingyuan includes in his version of the *Duren jing* not only the *Yuanshi lingshu shang / xiapian* 元始靈書上 / 下篇 and the hymn of Taiji zhenren (3.21b–22b, 45b–46b) found already in the Shenxiao edition (*1 Lingbao wuliang duren shangpin miaojing* 1.15a–16a, 18a–20b), but also a "fourth" *Yuanshi lingshu*, called *Shangpian longzhang fengzhuan wen* 上篇龍章鳳篆文 (3.22b–23b). According to a note by Guo: "The Shu 蜀 edition places [this writ] after the *Lingshu xiapian*, but given the fact that it is entitled *Shangpian zhangzhuan*, it is more appropriate to put it with the *Shangpian*. Other editions have placed it after the *Shangpian*, and we have done likewise" (3.22b). The only other edition of the *Duren jing* in the *Daozang* to include this supplementary stanza is that of Chen Guanwu 陳觀吾 (*91 Taishang dongxuan lingbao wuliang duren shangpin miaojing zhujie* 3.22b–23a; dated 1336), and Chen, in his discussion of this addition (2.20a), refers to Qingyuan's arguments as presented by Guo.

Qingyuan simply comments on the original text, line by line and word by word. Although he never describes his system of interpretation as such, its key lies in the linking of each element of the text to an aspect of the Taoist body. The three categories of listeners in the Heavenly Court, for example, are identified with the essence, the qi, and the spirit in the body (1.5b). Since the chariots of the gods are "the product of the yang-essence" and the dragons and birds who pull these chariots are "born of the qi of the yin-essence," the saint creates them himself by breathing in and out (2.12b–13a). The fu and registers held by Taokang 桃康 represent (*yu* 喻) the qi and the blood (3.8a).

Qingyuan's text is also rich in allusions both to Taoist practice and to the Taoist world of the imagination. He mentions a form of "corpse liberation" by suicide (1.24b) and describes, in a most concrete manner, the redemptive mechanism of scripture recitation (1.27b–28a). He further compares celestial writs, composed of qi, with

"traces of ink," their poor terrestrial cousins (2.6a). He links the Yujing shan, celestial origin of the *Duren jing,* to Mount Kunlun here below (2.9a). Also worthy of note are his reference to "nature and destiny" (*xingming* 性命; 1.10b) and his use of the demonstrative *zhege* 這箇 (1.7b; Qinghe laoren also uses it: 1.16a, 2.17a, etc.).

Guo Wangfeng's commentary makes frequent use of the concept of *xingming* (1.3a, 16a, 3.44b, etc.) and refers often to both Confucian (1.3a, 16b, etc.) and, above all, Buddhist (especially juan 2) texts. Guo even states himself (2.35a) that whereas Qingyuan insists on inner work (*neigong* 內功) and outer practice (*waixing* 外行), he is primarily interested in comparing Taoist with Buddhist texts. Among the Taoist texts he uses are *318 Daoxuan lingbao ziran jiutian shengshen zhangjing* (2.11a, 32b) and *141 Ziyang zhenren Wuzhen pian zhusu* (3.9b). The fact that Guo belongs to the Jingming school is visible not only in his *hao,* Jingming daozi, and in the features just mentioned, but also in his direct use of *563 Taishang lingbao jingming feixian duren jingfa* (1.28a ff. is the same as *563 Duren jingfa* 1.17b ff.). No doubt Guo inserted the stanza on 1.32b, for it is also found in the *563 Jingming jingfa* (1.24a–b), and Qingyuan does not comment on it.

John Lagerwey

Yungong fayu **雲宮法語**

2 juan

Wang Kesun 汪可孫; 1298

1049 (fasc. 725)

"Dharma Words from the Cloudy Palace." This work is a compilation of quotations from the classics of the Three Teachings, with a few comments by the author. In his preface, he explains that *xing* 性 and *ming* 命 are the common focus of all three teachings. Although a Confucian himself, Wang was aware of the necessity of cooperation between Confucianism, Taoism, and Buddhism in order to return to the Tao (preface 1b). He compiled the present text to prove this point. Cloudy Palace (*yungong* 雲宮) is the name Taoists give to the sanctuary of the inner retreat (preface, 2a).

The text itself is divided into seven items (*pin* 品): Former Heaven (*xiantian* 先天), Later Heaven (*houtian* 後天), Tending Life (*yangsheng* 養生), Explaining Virtue (*mingshan* 明善), Keeping the Methods (*chiyong* 持用), Creating the Subtle (*zaowei* 造微), and Divine Transformation (*shenhua* 神化). A large number of books are quoted, sometimes implicitly. For instance, the *Kongzi jiayu* 孔子家語 is extensively cited but not named (1.7a, 1.10a, 2.7b). The Lixue 理學 philosophers are prominent, including Zhou Dunyi 周敦頤, SHAO YONG, Zhang Zai 張載, Cheng Yi 程頤, and Zhu Xi 朱熹. A variety of pre-Han, Han, and early medieval works are also used. Buddhist scriptures (*Laṅkāvatāra-sūtra, Avataṁsaka-sūtra*) and the Chan Sixth Patriarch Huineng 慧能 are more marginally represented.

The text is loosely structured and down to earth. It reads like a point-for-point demonstration that Confucianism had developed its own practice of *xing* and *ming*, a practice wholly consistent with Taoist and Buddhist theory, but with more concrete objectives. There seems to be little influence of *neidan* 內丹. Little is known about Wang Kesun; *(Hongzhi) Huizhou fuzhi* 弘治徽州府志 9.50b indicates that he was a scholar from Jixi 績溪 (modern Anhui) who declined to hold office under the Yuan.

Vincent Goossaert

Yuanshi wuliang duren shangpin miaojing tongyi

元始無量度人上品妙經通義

4 juan

By Zhang Yuchu 張宇初 (1361–1410)

89 (fasc. 41–42)

"Comprehensive Interpretation of the Book of Salvation." This text by the Forty-third Heavenly Master, Zhang Yuchu, draws on virtually all earlier commentators, from Yan Dong 嚴東 to Xue Jizhao 薛季昭. As an interpretation it is derivative, relying heavily on Xiao Yingsou's 蕭應叟 *90 Yuanshi wuliang duren shangpin miaojing neiyi* and on an otherwise lost commentary by Lei Moan 雷默庵 (see article on *92 Yuanshi wuliang duren shangpin miaojing zhujie*).

Although Zhang first mentions Xiao Yingsou by name only on page 1.15b, his interpretation of the first part of the text in terms of Inner Alchemy derives almost entirely from Xiao (cf. 1.5a–15b and *90 Miaojing neiyi* 1.10b–2.6a). In addition to Zhang's identified borrowings from Lei Moan, it seems likely that the prefatory diagrams not taken from Xiao's *Neiyi*, and that link the *Duren jing* to thunder, also derive from Lei. At one point, in excluding the *Yuanshi lingshu shang / xiapian* 元始靈書上 / 下篇 (4.2a), Zhang invokes the joint authority of Lei and Xiao. The direct citations from Lei's commentary are on the whole unremarkable.

Zhang concludes his text with a postface to Lei Moan's edition of the *Duren jing* originally revealed by the Celestial Lord Xin during a séance in a *gengyin* 庚寅 year (1290?). After recalling his revelation of the Hunyuan 混元 Thunder rites to Lei, Xin launches into an encomium on the *Duren jing.* It is the only text, says Xin, that survives all final cataclysms, safe in the Jade Capital. It contains within it the entire "mystery of Hunyuan": the precious pearl at the beginning of the text is the human heart, and the Yuanshi tianzun is the "primordial spirit." Therefore, "when one recites this text with appropriate concentration, it is the Primordial Beginning who recites." Those who do not understand the scripture's meaning can save neither themselves nor others. Most of these points are cited once again in Zhang's commentary (1.15a, 23a–24b).

The information furnished by this postface complements perfectly that given in Lei Moan's biography in *297 Lishi zhenxian tidao tongjian xubian* 5.11b–14a: It was while he

was reciting the *Duren jing* that the Hunyuan method was originally revealed to Lei. Seven days later, the Celestial Lord Xin appeared to Lei to tell him that "this teaching is based entirely on the *Duren jing*." Finally, Lei's last request before writing his testamentary poem and expiring was that his disciples recite for him the *Duren jing* one last time.

John Lagerwey

Yuanshi wuliang duren shangpin miaojing neiyi
元始無量度人上品妙經內義
5 juan
By Xiao Yingsou 蕭應叟; 1226
90 (fasc. 43–44)

"Esoteric Interpretation of the Book of Salvation." This interpretation is preceded by four separate texts. The first text—a memorial for liturgical use by Xiao Yingsou, dated 1226—states that the *neiyi* was originally printed separately as a book in two juan, but that it had then been separated into an interlinear commentary for the present edition. Xiao signs the memorial with his ritual title, Shangqing dadong xuandu sanjing fashi 上清大洞玄都三景法師.

The second text, also dated 1226, is an essay by Xiao on the "meaning of the scripture." The creative forces captured in the names of the scripture, says Xiao, are in no way different from the "drop of essence of True Yang" at the origin of each person's life (2b). "The alchemical way and the meaning of the scripture are identical" (6a; cf. 1.5b, where it is the "numinous treasure" [*lingbao* 靈寶] and the elixir [*jindan* 金丹] that are equated; also 2.8a, where the "scripture method" [*jingfa* 經法] is equated with the alchemical way).

The third text is a description, built around cosmological diagrams, of how the universe is born from the "Red Writ of Chaos" (*hundong chiwen* 混洞赤文; 7a). The final text is entitled "Instructions for the Recitation of the Scripture." In this text, there is a most interesting illustration of the Inner Landscape, showing the circulation of yin and yang energies in the body (fig. 3).

Starting with the literal meaning of the text—for this meaning, Xiao relies on the four commentaries edited by CHEN JINGYUAN (*87 Yuanshi wuliang duren shangpin miaojing sizhu*; cf. here, 6a)—Xiao then deepens this interpretation by means of a numerological and cosmogonic metaphorization of key elements. For the latter, Xiao relies principally on the *Yijing* and the tradition of Inner Alchemy as represented by *997 Guwen longhu shangjing zhu, 141 Ziyang zhenren Wuzhen pian zhushu,* and *999 Zhouyi cantong qi*. ZHONGLI QUAN, PENG XIAO, ZHANG ZIYANG, SHAO YONG, and Cheng Yi 程頤 are all mentioned more than once. The ultimate inspiration of Xiao's hermeneutical method may well be the "scripture method," whose name derives from

FIGURE 3. The circulation of yin and yang in the body: A metaphorical representation of the Inner Landscape (*90 "biao,"* 8a–b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/88)

the title of *219 Lingbao wuliang duren shangjing dafa,* cited several times in the present text: 1.1a corresponds to *219 Duren shangjing dafa,* 1.4b–5a; 1.12b to 8.2a; and 2.5b to 8.10a. The latter two passages are attributed in the *Neiyi* to the Master in the Beyond (*xuanshi* 玄師; two other passages attributed to him, at 3.15b and 4.5b, are to be found in *1221 Shangqing lingbao dafa* 4.38b and 36a). These passages are of particular interest here because in the *Duren dafa* the first one is preceded by the phrase, "explained in terms of the interior," and the second by the phrase, "explained in terms of the marvelous way of the internal landscape." This "marvelous way" is then compared with the ways of the "grand method"—exorcism—and scripture recitation. The present text may be said to go beyond mere comparison to the synthesis of these ways.

The numerological metaphorization of the text is unevenly distributed, with heavy concentration on the first lines of the *Duren jing* and on its tenfold recitation (1.6b–8b, 1.14a–2.4a). But the keystone of this system of interpretation is the *Lingshu zhongpian* 靈書中篇, whose 256 characters (eight times thirty-two) are linked to the sixty-four hexagrams of the *Yijing* (5.3a–27b).

John Lagerwey

Taishang dongxuan lingbao wuliang duren shangpin miaojing zhujie
太上洞玄靈寶無量度人上品妙經註解
3 juan
By CHEN ZHIXU 陳致虛, *zi* Guanwu 觀吾, *hao* Shangyang zi 上陽子; preface 1336
91 (fasc. 45–46)

"Commentary on the Book of Salvation." In a preface dated to midautumn of 1336, CHEN ZHIXU states that one must have both "inner practice and outer merit" in order to obtain immortality. He therefore interprets the *Duren jing* in terms of both the "worldly method" (*shifa* 世法) of recitation and prayer and the "Taoist usage" (*daoyong* 道用) of Inner Alchemy. Sexual desire, writes Chen, leads men to squander their "qi of true unity"; proper practice using the *Duren jing* leads to its recovery and sublimation.

Chen also suggests in his preface that his interpretation is primarily indebted to the commentaries compiled by CHEN JINGYUAN (*87 Yuanshi wuliang duren shangpin miaojing sizhu*) and that of Xiao Yingsou 蕭應叟 (*90 Yuanshi wuliang duren shangpin miaojing neiyi*), as well as to what he learned from his master, Zhao Youqin 趙友欽 (fl. 1329; cf. *1069 Shangyang zi jindan dayao liexian zhi* 8b–9a). An examination of the commentary itself reveals that Chen borrows heavily indeed—far more than would appear from explicit citation—from Xiao Yingsou (especially in 1.2b–2.18b), but likewise from Qingyuan zhenren 青元眞人 (*88 Yuanshi wuliang duren shangpin miaojing zhu;* especially 2.20b–30b, 38b–41b, 3.23b–36b). Chen also refers three times to his own master (1.42a, 2.42a–b, 3.2a–b) and frequently to earlier masters of his alchemical lineage such as ZHANG BODUAN. He would seem, finally, to have known Xue Jizhao's 薛季昭 commentary (cf. 2.35a and *92 Yuanshi wuliang duren shangpin miaojing zhujie* 2.23b).

Although Chen's implicit criticism of Xiao Yingsou for not paying equal attention to "nature and vitality" (*xingming* 性命) is unjust (cf. 1.2a, 7a, 8b with *90 Miaojing neiyi* 1.4a, 13a, 13b–14a), it does reveal one of his primary concerns. At 1.8b, for example, Chen insists on identifying the "primordial spirit" of the heart with the "true nature," and he says that "taming the heart is like taming a wild animal." Part of the difficulty of taming the heart is no doubt due to the fact that "the hearts of those who believe in the Way are rarely solid, while the unbelieving hearts of those who do not believe are solid as metal and rock" (1.10a; cf. 2.42b). But the real difficulty for Chen is clearly that "as soon as the root of desire stirs, hell emerges" (2.45b; Xiao Yingsou, in *90 Miaojing neiyi* 4.32a [borrowed by Chen, 3.18b], says that the most urgent of all interdictions is that against sexual desire, but he does not insist on the point as much as Chen).

For Chen, the solution is to "cut off all thought of desire" and to practice the Way of Inner Alchemy. To do this, one must first find a teacher (1.41a; cf. 2.51b, where even Huang-Lao is said to have needed a teacher). In Chen's own case, if his interpretation of the *Duren jing* is indebted in the first place to that of Xiao Yingsou, it would appear that his teacher led him to translate that interpretation into personal alchemical experience: when Chen glosses the "Red Writs of Chaos" (*hundong chiwen* 混洞赤文) as the "true nature" and the "primordial spirit" (2.4b), he is paraphrasing Xiao's *Neiyi*, 3.3a, 4a; but when he responds to his teacher's inquiry (2.42a–b), he says of this term that it is "the cold sweat that covers the body." Apparently Chen understands the *hundong chiwen*, revealed at the beginning of time, to be comparable to the cold sweat that covers the microcosm of the adept's body when he or she is subliming the elixir. Chen goes on, then, to describe the parallels between physical and spiritual embryogenesis (2.43b).

Zhao Youqin's metaphoric comparison of the earth to a large plank afloat on the waters, themselves a portion of the "heavenly carpet" (3.2b), proves to be the occasion for one of the most remarkable developments in Chen's commentary. "This metaphor," says Chen, "comes very close to the matter"; he then launches into a long description of contemporary versions of the ancient *huntian* theory 渾天論 of the cosmic egg (3.2b–10a, 13b–18a). Although the relevance of this description to his alchemical interpretation of the *Duren jing* is not clear, it is significant that CHEN ZHIXU felt the need to relate his alchemical experiences to the most recent scientific discussions concerning the nature of the universe.

John Lagerwey

Yuanshi wuliang duren shangpin miaojing zhujie
元始無量度人上品妙經註解
3 juan
By Xue Jizhao 薛季昭, *hao* Xianweng 顯翁; presented 1303 or 1304
92 (fasc. 46)

"Commentary on the Book of Salvation." This commentary by Xue Jizhao, a Taoist master from Lushan 廬山 in possession of the Shangqing dadong baolu 上清大洞寶籙 register (3.22b), is preceded by a liturgical memorial with the discrepant dates Dade 7 (1303) and *jiachen* 甲辰 (1304). Here the author humbly presents his work to the Jade Emperor: "Many people recite this book, but few understand it. It is not that earlier worthies have not written commentaries, but they tend to be obscure, and latter-day adepts have difficulty understanding them." Xue presents himself as one who, having received the "heart-seal transmission of the master," is in charge of the Altar for the Manifestation of Thunder (*xianlei tan* 顯雷壇). He hopes to earn merit and so to compensate for his own sins by writing as straightforward a commentary as possible. In point of fact, Xue's commentary is comparatively unencumbered by esoteric readings and descriptions of the spiritual bureaucracy.

A series of postfaces recount the circumstances surrounding the publication of

Xue's work. According to one Li Yueyang 李月陽, also of Lushan and writing in 1305, Xue's reticence to publish his commentary had been overcome: first by a local layman's decision to finance the carving of the blocks, and then by the words of encouragement uttered by the divine Marshal Wang on the Thunder Altar of Anterior Heaven in West Market five days after the completion of the carving had been liturgically announced (3.19a–20a). In 1308, according to a postface by Xue (3.20a–22a), he spent a night on this same altar. During the night, the "ancestral master" Lei Moan 雷默庵 (see article on *89 Yuanshi wuliang duren shangpin miaojing tongyi*) came to him in a dream with two announcements: first, that Xue's name had been registered in the Shenxiao celestial offices because his "merit in explaining [the *Duren jing*] is equal to mine"; second, that a text was about to be revealed to him (this is presumably the heart-seal transmission mentioned in the preface). Eight days later, as predicted, a text is revealed to Xue by none other than Xin Zhongyi 辛忠義, the divine Clerk of the Thunder Clap who had originally revealed to Lei Moan the Hunyuan 混元 Thunder rites (*297 Lishi zhenxian tidao tongjian xubian* 5.12b; cf. Boltz, *A survey of Taoist literature*, 47, 209–11). A final text, also by Xue, tells the history of the revelation and transmission of the "precious declaration of the Primordial Beginning," a declaration that Xue wrote out on the Scriptural Altar of the Sea of Snow Heart-Mirror in 1316.

The commentary produced in this context of dream revelation and automatic writing is anything but visionary. Indeed, Xue states explicitly that his commentary is intended for religious novices (*chuzhen dedao zhe* 初眞得道者, 2.24b; cf. 3.4b, 21b), whether or not they have received a ritual register (*falu* 法籙; 1.18a, based on *90 Yuanshi wuliang duren shangpin miaojing neiyi*, 2.31a). Xue simplifies the *Duren jing*, in part, as he explains in an undated postface (3.18a–19a), by going counter to contemporary practice and excluding the *Lingshu xiapian* 靈書下篇 and the *Taiji zhenren houxu* 太極眞人後序. More generally, he simply takes from his predecessors the bare minimum of what he deems necessary for an understanding of the text. To this end, he borrows regularly from the commentaries of Guo Wangfeng 郭罔鳳 and Li Shaowei 李少微. He borrows from the former especially in juan 2 (cf. 2.3a on Kunlun with *88 Yuanshi wuliang duren shangpin miaojing zhu* 2.9a), and from the latter primarily in juan 3 (from *87 Yuanshi wuliang duren shangpin miaojing sizhu*). He shares with Xiao Yingsou's 蕭應叟 *Neiyi* both the mode of liturgical presentation and the *zhifu* 直符 (3.18a; *90 Miaojing neiyi* 5.36a), and he alludes once to Shenxiao literature (2.29b).

What is unique to Xue's commentary is not only its relative simplicity, but also his references to the ritual context of the recitation of the *Duren jing:* where, for example, Yan Dong 嚴東 interprets the phrase "today there is the joy of transmission" as a reference to the transmission of the *Duren jing* to the Lord of the Tao by means of Yuanshi tianzun's recitation as described in the text itself (*87 Miaojing sizhu* 2.58a), Xue interprets the phrase as a reference to a religious initiation: "today so-and-so is being initiated" (2.20b–21a). In similar fashion, astral bodies and other cosmic entities

mentioned in the text are divinized and placed in a ritual context: the Southern Dipper, for example, becomes "the lord who gives entry to life, and that is why one's name of life is written on the Register of Long Life" (2.21b; compare *87 Sizhu* 2.36b).

John Lagerwey

Taishang dongxuan lingbao wuliang duren shangpin jingfa
太上洞玄靈寶無量度人上品經法
5 juan
Compiled and annotated by Chen Chunrong 陳春榮; Southern Song (1127–1279)?
93 (fasc. 47–48)

"Scriptural Method of Book of Salvation." By its very title this commentary on the *Duren jing* links itself to the Lingbao dafa movement: *jingfa* (scriptural method) is an alternative name for this form of the "great method" (compare *219 Lingbao wuliang duren shangjing dafa*, title and 71.23b). The text is preceded, in rather unusual fashion, by a brief introduction to the rules of recitation, the cosmic origins of the text, and the salutary effect of its recitation. Nothing is known of the commentary's author, Chen Chunrong, except that he was a Zhengyi priest, to judge by his title, given here as *taishang sanwu dugong zhilu dizi* 太上三五都功職籙弟子.

FIGURE 4. The correspondence between respiration and the circulation of qi, as measured through the pulse, and the movement of the "heavenly clockwork" of the Big Dipper stars (*93* 1.6a)

Chen refers frequently to the "great method," both to indicate the source (*an* 按) of his viewpoint (3.16b, 19a) and to tell the reader where to find further details (1.24a, 3.4a, 4.3b). Most, though not all, of the citations attributed to the Master in the Beyond (*xuanshi* 玄師) are to be found either in *219 Shangjing dafa* or in *1221 Shangqing lingbao dafa* (especially juan 4, 10, and 26), or in both. Chen's division of the *Duren jing* in forty-seven paragraphs is, with two exceptions, identical to the division in juan 26 of *1221 Shangqing lingbao dafa*, but it differs from that of JIN YUNZHONG in juan 2 and 3 of *1223 Shangqing lingbao dafa*. The similarity of the drawings on 1.5b, 6a (fig. 4); 2.10b; 3.8b, 13a with those in juan 4 of *1221 Shangqing lingbao dafa* confirms the links of Chen's commentary to the version of the *Lingbao dafa* that JIN YUNZHONG associates with Tiantai.

In addition to the Lingbao dafa texts and to the traditional commentaries compiled by CHEN JINGYUAN (*87 Yuanshi wuliang duren shangpin miaojing sizhu*)—whom he cites frequently, though sometimes implicitly—Chen Chunrong also uses an imperial commentary (probably that of Huizong; see VDL 134) and the Shenxiao writings (compare 2.47a–50b and 3.2b–3b with *147 Lingbao wuliang duren shangbin miaojing futu* 3.1a–10a and 12a–15b). For the *Lingshu zhongpian* 靈書中篇 (4.4b–29b), he uses the correspondences with the hexagrams found for the first time in Xiao Yingsou's 蕭應叟 *90 Yuanshi wuliang duren shangpin miaojing neiyi*. It may be, however, that Chen took this part of his commentary not from Xiao but from Xiao's source, for in the rest of his commentary, whenever Chen cites a passage that may be found in Xiao's work, he almost invariably attributes it to a *(Lingbao) neixiang danzhi* 內象丹旨 (compare 1.6a, 2.40b, 41b, and 44a with *90 Miaojing neiyi* 1.12b, 3.39b, 40a, and 40b).

John Lagerwey

Dongxuan lingbao duren jing dafan yinyu shuyi
洞玄靈寶度人經大梵隱語疏義
22 fols.
94 (fasc. 48)

"Explanation Concerning the Esoteric Speech of Great Brahma [*Dafan yinyu*]." The title refers to the paragraph at the end of the *Duren jing,* which also constitutes the primary subject of *97 Taishang lingbao zhutian neiyin ziran yuzi*. This paragraph consists of 256 characters, a number corresponding to that of the Thirty-two Heavens multiplied by eight. The paragraph was singled out for special attention in the Shenxiao and Lingbao dafa traditions of the Southern Song. It is likely that the present text was transmitted separately for that reason (cf. the warning against "divulging [the esoteric sounds] to lay people" in *1221 Shangqing lingbao dafa* 26.26b).

In addition to separate paragraphs of explanation for each of the Thirty-two Heavens, all of which essentially reproduce Li Shaowei's 李少微 commentary, this text contains three introductory and two concluding paragraphs: the former explain the terms *zhutian dafan* 諸天大梵, *yinyu* 隱語, and *wuliang* 無量; the latter explain the final paragraph of the *Duren jing* as a postface to the "esoteric sounds." It is noteworthy that this text devoted to the Sanskrit-like quality of the sounds nonetheless insists that they were Chinese (1b, 20b).

John Lagerwey

Wuliang duren shangpin miaojing pangtong tu 無量度人上品妙經旁通圖
2 juan
Compiled by Liu Yuandao 劉元道, *hao* Shouyi dashi 守一大師
148 (fasc. 67)

"Chart for Analyzing the Wonderful and Superior Book of Salvation." The term *pangtong* in the title—meaning "penetrating to the very limit" and, hence, "thorough analysis"—is borrowed from *Yijing* studies, where it refers to the analysis of a hexagram as a whole. The present text was originally in three juan, but the first juan is lost.

According to the biography of Liu Yuandao in LZTT 51.4b–5a, he was associated from the beginning with Emperor Huizong's project for the compilation of a *Daozang*. His vast book learning earned him a series of promotions, and finally he was appointed head of the Taoists in the capital. It is undoubtedly at this time that he lived at the Taiqing chuqing gong 太清儲慶宮 (see 1.1a) and compiled the present text.

Relying heavily on the commentaries compiled by CHEN JINGYUAN (*87 Yuanshi wuliang duren shangpin miaojing sizhu*), Liu Yuandao attempts, in juan 2, primarily to link the Thirty-two Heavens of the *Duren jing* to the Twenty-eight Stellar Mansions. In juan 3, he describes the ritual for the recitation of the *Duren jing* and the *Dafan yinyu* 大梵隱語, a text found both in the *Duren jing* and in *97 Taishang lingbao zhutian neiyin ziran yuzi*. Liu also describes the celestial origins of these two texts.

Liu not only notes the source of his comments in virtually every paragraph, but also provides a list of his sources at the end of his work. The authors of *219 Lingbao wuliang duren shangjing dafa* and *1221 Shangqing lingbao dafa* make considerable use of Liu's work, but they eliminate all source references (compare the present work 2.1a–8a and *1221 Shangqing lingbao dafa* 10.11b–13a, 15b–25b; also 3.1a–7b and *219 Duren dafa* 3.13b–17a, 22a–23b, 2.8a–9b). JIN YUNZHONG was no doubt thinking of these imitators when he wrote that "irresponsible people have recently borrowed from such books as the *Pangtong tu* 旁通圖, the *Wuwei jing* 武威經, and the *Beidou lu* 北斗籙 and, after completely changing the names, have fabricated the Xuanji method 璇璣法" (*1223 Shangqing lingbao dafa* 27.10b).

John Lagerwey

Taishang shengxuan shuo xiaozai huming miaojing zhu
太上昇玄說消災護命妙經註
12 fols.
By WANG JIE 王玠, *zi* Daoyuan 道淵, *hao* Hunran zi 混然子; Yuan (1279–1368)
100 (fasc. 50)

"Commentary on the Marvelous Scripture of the Most High Elevation to Mystery Protecting Life and Averting Disaster." In the main part of his commentary, WANG

JIE explains the words and the reasoning of the text without pursuing a systematic exegesis. His definition of key terms to some extent alters the fundamental message of the scripture, replacing an epistemological sequence—the experience of reality, the unreal nature of this reality, the identity of both perceptions and the ultimate reality of the "marvelous sounds"—with ontological dialectics. This shift appears to be due to the influence of the Neo-Confucian dialectics of "substance" as opposed to "function" (see page 6a). Another influence may be attributable to the author's alchemical preoccupations. Apparently taking as a point of departure the suggestion of an esoteric meaning of the text made by LI DAOCHUN in *101 Taishang shengxuan xiaozai huming miaojing zhu* 2a (compare our text 1b), Wang contrasts this interpretation, to which he gives the name of "the use of the Tao" (*daoyong* 道用), with a religious and literal interpretation that he terms the "method of the age" (*shifa* 世法; see pages 2a, 3a, and 10b; cf. the article on *91 Taishang dongxuan lingbao wuliang duren shangpin miaojing zhujie*). The alchemical terminology used by Wang is that of the Quanzhen school 全眞 (compare 10a6 in the present text to *25 Yuanshi tianzun shuo dedao liaoshen jing* 3a10).

John Lagerwey

Taishang shengxuan xiaozai huming miaojing zhu
太上昇玄消災護命妙經註
5 fols.
By LI DAOCHUN 李道純 (d. 1306)
101 (fasc. 50)

"Commentary on the Marvelous Scripture of the Most High Elevation to Mystery Protecting Life and Averting Disaster." In comparison with the standard versions of the scripture, as given in *19 Taishang shengxuan xiaozai huming miaojing* and in the Dunhuang manuscripts, we find here, on page 4a, an additional phrase of four characters: *suishen gongyang* 隨身供養, that is, "worship wherever you are."

LI DAOCHUN's commentary is divided into three parts. It proposes an alchemical interpretation of the text. The Yuanshi tianzun symbolizes the ancestral qi, and the Palace of Five Colors where he preaches is equated with the Yellow Court (*huangting* 黃庭), whereas the Forest of the Seven Jewels is said to refer to the Three Origins (*sanyuan* 三元) and the Four Emblems (*sixiang* 四象). In the second part of his commentary, LI DAOCHUN quotes the *Hṛdāya-sūtra* (*Xinjing* 心經).

Catherine Despeux

Shengtian jing songjie 生天經頌解
6 fols.
By Wang Jichang 王吉昌, *hao* Chaoran zi 超然子; early thirteenth century
313 (fasc. 162)

"Hymns in Exegesis of the Book of Birth in Heaven." This work comprises thirty-seven poems explaining and expanding upon the meaning of the short Tang scripture *24 Yuanshi tianzun shuo shengtian dedao jing*. The general tenor of the commentary is that of spiritual alchemy, in keeping with the teachings of Wang, the author of *247 Huizhen ji*.

Kristofer Schipper

Dongxuan lingbao ziran jiutian shengshen zhang jing jieyi
洞玄靈寶自然九天生神章經解義
4 juan
By Dong Sijing 董思靖, *hao* Guishan 圭山; 1252
396 (fasc. 186)

"Commentary on the Stanzas of the Life Spirits of the Nine Heavens." In the preface, Dong, a Taoist from the Tianqing monastery 天慶觀 at Qingyuan 清源 (Shanxi), divides the text according to its contents and gives explanations regarding the five kalpas and the Nine Heavens on the basis of numerical correspondences.

In his postface, dated 1252, Dong Sijing presents a discourse in which he convinces a skeptic of the contents of this scripture and the Taoist teaching. In his explanations, Dong refers to a great number of Shangqing and Lingbao scriptures and cites a total of seven different editions of the *Jiutian shengshen zhang jing* 九天生神章經 (3.1a–29a), of which only the commentary from Sichuan (*Shuzhu* 蜀註; i.e., *397 Dongxuan lingbao ziran jiutian shengshen yuzhang jing jie*) can be identified.

Zhang Yuchu's 張宇初 (1361–1410) preface to Dong's commentary can be found in *1311 Xianquan ji* 2.17a–19a.

Hans-Hermann Schmidt

Dongxuan lingbao ziran jiutian shengshen yuzhang jing jie
洞玄靈寶自然九天生神玉章經解
3 juan
By Wang Xichao 王希巢, *zi* Yinxian 隱賢; 1205
397 (fasc. 187)

"Explanations of the Stanzas of the Life Spirits of the Nine Heavens." As Wang Xichao—a Taoist from the Chongxu monastery 沖虛觀 in Mianzhou 緜州 (Sichuan)—states in his preface (dated 1205), he wrote this commentary at the suggestion of a

certain Ren Xianliang 任賢良, who deemed the previous explanations by Yuchan zi 玉蟾子 (surnamed Zhao 趙) to be incomplete.

Wang's commentary is unusually detailed and precise in its textual criticism (e.g., 1.5b–6b). The two hymns by Taiji zhenren 太極眞人 at the end of this text are left uncommentated.

In his supplement to the *Junzhai dushu zhi*, Zhao Xibian lists a *Jiutian shengshen zhang jing* in three juan, with explanations by Wang Xichao, a preface by Cheng Gongxu 程公許 (fl. 1211), and a colophon by Zhao Rixiu 趙日休. Neither that preface nor the colophon are reproduced in the present edition.

Hans-Hermann Schmidt

Dongxuan lingbao ziran jiutian shengshen zhang jing zhu
洞玄靈寶自然九天生神章經註
3 juan
By Hua Yangfu 華陽復; preface by ZHANG SHOUQING 張守清, dated 1332
398 (fasc. 188)

"Commentary on the Stanzas of the Life Spirits of the Nine Heavens." Nothing is known about Hua Yangfu except that it can be concluded from his work (1.4b5) that he lived under the Yuan dynasty (1279–1368). The preface to this commetary was written by ZHANG SHOUQING, a Taoist residing on Wudang shan 武當山 (Hubei). Zhang had been active establishing temples there as early as 1284. His title, Tixuan miaoying taihe zhenren 體玄妙應太和眞人, which he uses in the preface, had been bestowed on him by the emperor in 1314 (*962 Wudang fudi zongzhen ji* 2.1b; *961 Xuantian shangdi qisheng lingyi lu* 6a). Zhang regrets that he knew the old Tang commentaries by Xue Youqi 薛幽棲, Li Shaowei 李少微, and CHENG XUANYING only by hearsay and states that he was shown Hua's commentary by a visitor from Wu 吳.

Hua's commentary is by no means original; it draws heavily on the explanations by Wang Xichao 王希巢 (compare, e.g., 1.12b–14b with *397 Dongxuan lingbao ziran jiutian shengshen yuzhang jing jie* 1.22b–26a) and frequently cites commentaries by Xiao Zhenyou 蕭眞祐 and Zhen Shuai 眞率 that otherwise have not been preserved. Appended to the text we find a folio of phonetic explanations.

Hans-Hermann Schmidt

Taishang dongxuan lingbao tianzun shuo jiuku miaojing zhujie
太上洞玄靈寶天尊說救苦妙經註解
27 fols.
By [Lü 呂] Dongyang zi 洞陽子 of Tongshen an 通神庵; preface by Zhou Zhun 周準, *hao* Baozhen zi 葆眞子
399 (fasc. 189)

"Annotations to the Scripture for the Salvation from Distress." This commentary on *374 Taishang dongxuan lingbao jiuku miaojing* is preceded by a preface by a certain Zhou Zhun of Jinjiang 錦江 (Shangrao 上饒 district, Jiangxi), in which we learn that Dongyang zi was the *hao* of a Mr. Lü 呂氏 of Siming 四明, a mountain range in Zhejiang. Lü announces to Zhou his intention to write a commentary on the *Jiuku jing* 救苦經 which, he says, contains "the secret meaning of the Great Cavern."

Lü, citing *529 Lingbao wujing tigang*, defines the *Jiuku jing* as an "esoteric exposé of sublimation [*liandu* 鍊度] rites" (17b). Salvation by sublimation is to be accomplished by "setting fire" (*xinghuo* 行火) to the *sanmei* 三昧, that is, by the "fires of the lord (the heart), the minister (the kidneys), and the people (the bladder)" (24a; cf. *263 Xiuzhen shishu* 15.1b, 3a). Lü identifies the Taoists' "primordial spirit" with the "true nature" of the Confucians and the "origin" (*benlai* 本來) of the Buddhists (2a). The *ling* 靈 of Lingbao is identical with the spirit (*shen* 神) and the nature (*xing* 性), and the *bao* 寶 with the breath (qi) and life (*ming* 命; 4b–5b). Adepts of Chan understand the heart and the nature but are too much "attached to their discourses on Emptiness" (10b). One must also create the Lords of the Three Treasures by transforming the qi, the spirit, and the essence (*jing* 精; 13a).

John Lagerwey

Taishang shengxuan xiaozai huming miaojing song
太上昇玄消災護命妙經頌
7 fols.
By Zhang Bo 張白, *zi* Xubo 虛白, *hao* Boyun zi 白雲子 (fl. second half of tenth century)
312 (fasc. 161)

"Hymns on the Marvelous Scripture of the Most High Elevation to Mystery Protecting Life and Averting Disaster." This is a rhymed commentary to the Tang scripture *19 Taishang shengxuan xiaozai huming miaojing*. The *Daozang* edition indicates Zhenyi xiansheng Sima Ziwei 貞一先生司馬子微 of the Tang as the author of this work, referring to SIMA CHENGZHEN (647–735). This attribution is an error. According to the biography of Zhang Bo in LZTT 47.15a, the latter wrote a rhymed commentary on the work in question. The biography quotes the first and last lines of this commentary, showing clearly that it corresponded to the present text. The confusion with SIMA

CHENGZHEN may have resulted from the fact that both he and Zhang Bo had the *hao* Boyun zi.

Kristofer Schipper

Taishang laojun shuo chang qingjing jing zhu 太上老君說常清靜經註

7 fols.

By LI DAOCHUN 李道純, *hao* Qing'an 清庵, Yingchan zi 瑩蟾子 (fl. 1290)

755 (fasc. 532)

"Commentary to the Scripture on Perpetual Purity and Tranquility." For biographical details about the Quanzhen 全眞 Taoist LI DAOCHUN, see *1060 Qing'an Yingchan zi yulu*. The main part of the present text is identical with *620 Taishang laojun shuo chang qingjing miaojing*; the latter's epilogue, however, has not been included here. In his exegesis, Li mostly limits himself to strict textual interpretation, citing only occasionally the *Daode jing* and *Yijing* for explanation.

Hans-Hermann Schmidt

Taishang laojun shuo chang qingjing jing zhu 太上老君說常清靜經註

63 fols.

Yuan (1279–1368)?

756 (fasc. 532)

"Commentary on the Scripture of Perpetual Purity and Tranquility." This anonymous commentary probably dates from the Yuan dynasty (see 60a: "Earlier, in the year 1068 of the Song . . . "). Compared to *620 Taishang laojun shuo chang qingjing miaojing*, the main text of the present work has been abridged by more than one third: pages 1b10–2a8 of that text are missing here, as is the epilogue. After the individual sections of the text, the commentator first gives his own explanations and often cites commentaries on the *Qingjing jing* by Wenzhong zi 文中子 and Boyun weng 白雲翁 (not identified). Then—without indicating his sources—he narrates stories that illustrate the efficacy of the recitation of this scripture. He goes on to summarize in a final remark (*lun* 論) the relation between the individual episode and the preceding section of the text. As for the sources of the stories that can be traced, they are mostly Tang works like the *Fayuan zhulin* 法苑珠林, the *Baoying ji* 報應記, and the *Guangyi ji* 廣異記 that attest to the efficacy of the Diamond Sūtra (*Jin'gang jing* 金剛 [般若] 經). Our commentator in some places remained faithful to the original story (compare, e.g., 5b with *Baoying ji* [in *Taiping guangji* 103.695], but sometimes he modified them heavily, to the point of changing the names of the protagonists (compare, e.g., 52b–58b with *Xu xuanguai lu* 續玄怪錄 [in *Taiping guangji* 16.109–12]. In all cases, the title *Jin'gang jing* has been replaced by *Qingjing jing* 清靜經.

Hans-Hermann Schmidt

Taishang laojun shuo chang qingjing jing zhu 太上老君說常清靜經註

24 fols.

Arranged and revised by BO YUCHAN 白玉蟾, *hao* Qiongguan zi 瓊琯子; commentary by Wang Yuanhui 王元暉, *hao* Yinwei zi 隱微子, dated 1312

757 (fasc. 532)

"Commentary on the Scripture of Perpetual Purity and Tranquility." In a brief postface, Wang Daxu 王大敘 (*hao* Gouqu shanren 句曲山人) writes that he came into possession of a *Qingjing jing*—commentated by SIMA CHENGZHEN and divided into sections and revised by BO YUCHAN—and that he was preparing to have the work printed. Jiang Huazi 蔣華子 (*hao* Siqing weng 四清翁) confirms in his preface (dated 1312) that the diagrams at the beginning of the text are by BO YUCHAN. Since no explicit information on the commentary nor on the identity of Wang Yuanhui (from Zhongnan 終南) is given, we can only assume that Yuanhui is the *zi* of Wang Daxu.

Our main text, divided into five sections, is the same as *620 Taishang laojun shuo chang qingjing miaojing*, the epilogue of which has been compiled here with an account of Laozi's incarnations and manifestations, the diagrams by BO YUCHAN, and various poems to form a separate prolegomenon. The commentary is mainly a conglomeration of citations from all kinds of sources. Variant readings are indicated.

Hans–Hermann Schmidt

Taishang laojun shuo chang qingjing jing zhu 太上老君說常清靜經註

24 fols.

By Hou Shanyuan 侯善淵, *hao* Taixuan zi 太玄子 (Jin dynasty, second half of twelfth century); preface by Mao Hui 毛麾 (fl. 1187)

758 (fasc. 533)

"Commentary on the Scripture of Perpetual Purity and Tranquility." From the preface by Mao Hui (cf. "Yizhen chongxu zhenren Mao zunshi tuihua ming," *973 Ganshui xianyuan lu* 7.6b), we can conclude that Mao and Hou were contemporaries. The text itself links the place name Gushe shan 姑射山 (Shanxi) to the commentator's name, whereas according to Mao Hui, Hou lived on Lishan 驪山 (Shaanxi).

In comparison to *620 Taishang laojun shuo chang qingjing miaojing*, the present main text shows only a few minor differences. Usually the commentary limits itself to a terse paraphrase of the individual paragraphs, followed by a hymn in eight five-character verses. The epilogue is not commentated.

Hans-Hermann Schmidt

Taishang laojun shuo chang qingjing miaojing zuantu jiezhu 太上老君說常清靜妙經纂圖解註

23 fols.

By WANG JIE 王玠, *zi* Daoyuan 道淵, *hao* Hunran zi 混然子 (first half of fourteenth century)

760 (fasc. 533)

"Explanations and Commentary with Illustrations to the Wonderful Scripture on Perpetual Purity and Tranquility." The present main text is the same as *620 Taishang laojun shuo chang qingjing miaojing*. The Eulogies of the Zhenren ("Zhenren zan 眞人讚") form a separate epilogue here.

In his commentary, WANG JIE presents himself as an adherent of the Quanzhen 全眞 tradition by citing Taoist, Buddhist, and Confucian works, by depicting the Three Teachings on a par with each other in a diagram (12b), and by postulating the cultivation of one's nature (*xing* 性) and physical existence (*ming* 命; 13b; 23a). Interspersed, we find references to Inner Alchemy. Each commentated section is supplemented by a diagram, illustrating the interrelations and interdependences of the definitions and terms employed.

Hans-Hermann Schmidt

Taishang laojun shuo chang qingjing jing songzhu 太上老君說常清靜經頌註

8 fols.

By Liu Tongwei 劉通微, *hao* Moran zi 默然子 (1167–1196)

974 (fasc. 614)

"Psalmodic Commentary on the Scripture of Perpetual Purity and Tranquility." The author, who signed this commentary only with his byname, was a 全眞 Quanzhen Taoist. According to *955 Zhongnan shan zuting xianzhen neizhuan* 1.4a–5b, Liu was a native of Yecheng 掖城 in Shandong. In 1167 he met WANG ZHE there, from whom he also received his byname. After meetings with four of Wang's disciples, Liu was summoned, at the beginning of the Mingchang period (1190–1196), to the Jin court, where he conversed with the emperor Zhangzong on Taoist themes (among others, *qingjing* 清靜). He died in 1196, not long after leaving the court. The present work is not mentioned in his biography.

The main text has similar variant characters as *758 Taishang laojun shuo chang qingjing jing zhu;* the epilogue, however, is missing in our work. Liu's hymns consist of eight five-character verses each, which are more in the nature of a poetic paraphrase of the main text than an explanatory commentary.

Hans-Hermann Schmidt

Taishang taiqing tiantong huming miaojing zhu 太上太清天童護命妙經註

10 fols.

By Hou Shanyuan 侯善淵, *hao* Taixuan zi 太玄子; Jurchen Jin (1115–1234)

762 (fasc. 533)

"Annotations to the Life-Protecting Book of the Heavenly Lords of Utmost Purity." This short commentary on *632 Taishang taiqing tiantong huming miaojing* is similar in form to Hou's commentary *758 Taishang laojun shuo chang qingjing jing zhu*.

Kristofer Schipper

Taishang kaiming tiandi benzhen jing 太上開明天地本眞經

4 fols.

Transmitted by Renshou, Meishan Master Who Penetrates the Mystery of the Three Teachings 通玄三教眉山師仁壽

34 (fasc. 27)

"Explication of the Most High of the Original Truth of Heaven and Earth." After stating that humanity lost its "original truth" in the Tao by the development of knowledge, the author explains the birth of the Three Teachings (*sanjiao* 三教) as a response to this situation. Each has its special area of competence—morality, dialectics, alchemy (note the use of the term *gongfu* 功夫)—but each "embraces heaven and earth" in its teaching. Nowadays, regrettably, these Three Teachings have lost their original truth. It is therefore the task of those who would "penetrate the Mystery of the Three Teachings" to explain (*kaiming* 開明), out of compassion for the living and the dead, that there is no Heaven higher than human nature (*xing* 性), nor an Earth more stable than the human heart. All paths to salvation depend on the body, but in order to recover the "true origin," one must "recite the True Book that is hidden from human eyes." In other words, one must find a "superior man" who can teach one "the way of the scriptures," for "it is necessary to know that the True Book of the Great Way depends on oral transmission and the seal of the heart [*xinyin* 心印]."

John Lagerwey

Taishang xuanling beidou benming yansheng zhenjing zhu
太上玄靈北斗本命延生眞經註

5 juan

By Xu Daoling 徐道齡, *hao* Xuanyang zi 玄陽子; corrected by Xu Daoxuan 徐道玄, *hao* Qianyang zi 乾陽子; 1334

750 (fasc. 527–528)

"Commentary on the Dipper Scripture." According to his postface, written on the occasion of the printing of this work in 1334, Xu Daoling composed this text in divine

inspiration while occupying a sinecure post in Suzhou. Concerning Xu Daoxuan, the corrector, no information is provided.

Although Xu Daoling states that he relied on the "instructions of previous sages," he does not specify any particular text model. Numerous parallels, however, point to *752 Taishang xuanling beidou benming yansheng jing zhu* (q.v.) as a possible source.

One of the characteristics of the present work is its obvious relation to the spirit-writing cult of Zitong dijun 梓童帝君: a prefatory note (*Beidou jing tici* 北斗經題辭) and a petition to the Jade Emperor (5.1a–2a) are attributed to this deity. Text and commentary are thus set in a ritual frame: the prefatory note gives instructions for the visualization of the deities of the Big Dipper to be practiced before the recitation of the scripture, and for the prayers to be pronounced at the beginning of the ritual. More formulas and a series of ten benedictions come after the text (4.13b–17b). Juan 5 includes, after Zitong dijun's petition and some technical instructions, a set of fu that stand for the individual deities of the constellation (cf. *752 Beidou benming yansheng jing zhu* 2.9b–19a) and for certain parts of the scripture itself (4.11a–12b; 2.1a–9b).

Xu Daoling, who tries to give the *Beidou jing* a valid position within the Three Teachings, frequently refers in his commentary to Buddhist and Confucian sources (e.g., *Jin'gang jing* 金剛經, *Sishier zhang jing*, *Mengzi* 孟子, *Daxue*). As for Taoist sources, he clearly prefers *16 Jiutian yingyuan leisheng puhua tianzun yushu baojing*, but he also cites *623 Taishang xuanling beidou benming changsheng miaojing* (2.13a), *10 Gaoshang yuhuang benxing jijing* (4b), and others.

Xu attempts to interpret from an exalted view of self-cultivation several passages of the main text that originally dealt only with conditions of everyday life in the home. The main text sometimes has variant readings (compare, e.g., 2.9b3, 2.9b8, and 4.10a1 with *622 Taishang xuanling beidou benming yansheng zhenjing* 3b5–6, 8a9).

Ursula-Angelika Cedzich

Taishang xuanling beidou benming yansheng zhenjing zhujie
太上玄靈北斗本命延生眞經註解
3 juan
By Xuanyuan zhenren 玄元眞人 from Kongtong shan 崆峒山
751 (fasc. 528)

"Commentary on the Dipper Scripture." This commentary on *622 Taishang xuanling beidou benming yansheng zhenjing* is by an unknown author with the byname Xuanyuan from Kongtong; it is accompanied by a preface attributed to Li Bo 李白 (701–762) and a postface signed "Su Shi 蘇軾" (1036–1101). These attributes may indicate a connection with a spirit-writing cult.

In the work itself, we find a single instance (1.18b–19a) of a parallel to Xu Daoling's 徐道齡 (fl. 1334) commentary in *750 Tai shang xuanling beidou benming yansheng zhenjing zhu* 1.23b–24a. This parallel could, however, derive from a common source.

In his commentary, Xuanyuan zhenren establishes a threefold division of the individual paragraphs: (1) a tersely phrased explanation that remains close to the main text, followed by (2) a comprehensive, easily understandable interpretation (*dazhong* 大衆), which is then completed by (3) a hymn comprising eight seven-character verses and resuming the theme metaphorically.

We also find fu in this text (2.11b–15b), corresponding to those in Xu Daoling's commentary (5.3b–6b) as well as to those in Fu Dongzhen's 傅洞眞 (*752 Taishang xuanling beidou benming yansheng jing zhu* 2.9b–19a), along with figurative depictions of the astral deities.

The commentator, who relies mainly on the authority of the *620 Taishang laojun shuo chang qingjing miaojing* and *31 Huangdi yinfu jing*, advocates the concept of the Three Teachings (*sanjiao* 三教; 1.10a–b) and the graded teaching in the Three Vehicles (*sancheng* 三乘; 2.23b). The action of the Beidou 北斗 as a universal regulator of cosmic events stands as a paradigm for the Tao or the Void "lying before one's eyes," as well as existing within humanity itself (2.1a–2a). Through continued meditation (2.29b), introspective contemplation of the mind (*xin* 心, i.e., Beidou), shutting oneself off from the illusory exterior world (1.17a), and restraining the Horse of the Will (*yima* 意馬) and the Monkey of the Mind (*xinyuan* 心猿; e.g., 3.2b), the practitioner finally achieves sudden enlightenment (*dunwu* 頓悟; e.g., 1.8a), realizing the true void of the great Tao (2.30a). The principle of true nature (*xing* 性) is rated higher than life, with its span limited by time (*ming* 命; 1.16b). Allusions to *neidan* 內丹 practices (e.g., 1.15a) are mostly metaphorical.

The style is rhetorical, reminiscent of the genre of recorded conversations (*yulu* 語錄), and the phrasing is poetic and metaphorical.

The prevalence of Chan ideas suggests that the commentary was produced among the later Quanzhen Taoists, who understood their tradition as a synthesis of the so-called Northern and Southern schools. The formal terminological and stylistic similarities with a text like *1065 Xuanjiao da gongan* should also be pointed out in this context.

Ursula-Angelika Cedzich

Taishang xuanling beidou benming yansheng jing zhu
太上玄靈北斗本命延生經註
3 juan
By Fu Dongzhen 傅洞眞
752 (fasc. 529)

Beidou qiyuan jinxuan yuzhang 北斗七元金玄羽章
Appendix to *752 Yansheng jing zhu*
9 fols.
753 (fasc. 529)

"Commentary on the Dipper Scripture." Fu Dongzhen, who is otherwise unknown, intended his commentary on *622 Taishang xuanling beidou benming yansheng zhenjing* to serve as a vindication for that popular scripture. Because of its parallel style, the *Beidou jing* was often considered a forgery, by either DU GUANGTING or Zhang Daoling 張道陵, rather than a revelation. It was, moreover, decried as trivial. On the basis of the teachings of the scriptures and statements by earlier masters, Fu wanted to elucidate the *Beidou jing* and prove the deeper meaning of its simple words (see the preface).

Fu's commentary is probably later than the Song (960–1279; 2.25b). It is quoted in Chen Zhong's commentary in *754 Taishang shuo Xuantian dasheng zhenwu benchuan shenzhou miaojing* 2.8a. Furthermore, both citations of a *Doujing shi* 斗經釋 in *1049 Yungong fayu* 2.1b (preface dated 1298) correspond, in slightly modified form, to 3.12a–b and 3.7b, respectively, of the present work, which was probably also one of the sources for Xu Daoling's 徐道齡 commentary in *750 Taishang xuanling beidou benming yansheng zhenjing zhu*.

A general characteristic of Fu's commentary is the author's high degree of technical knowledge about liturgical practice and divinatory calculation. Although he also uses some Buddhist terms—the origin of which he traces back to the Huahu theory—on a philosophical level, he rarely refers to Buddhist or Confucian works (for an exception, see 2.1a). As basic Taoist writings, he names *641 Taishang laojun neiguan jing*, *400 Dongxuan lingbao dingguan jing*, *620 Taishang laojun shuo chang qingjing miaojing*, and *1036 Zuowang lun*. Another important source was a *Pangtong tu* 旁通圖, i.e., probably the *Beidou* (or *-di*) *qiyuan shengwei pangtong tu* 北斗 (帝) 七元聖位旁通圖. This work may have been the focus for the so-called *xuanling* 玄靈 or *xuanji* 玄璣 methods, to which Fu alludes repeatedly (see also *1223 Shangqing lingbao dafa*, preface 6b, 10.7b).

The numerous interspersed textual criticisms (e.g., 2.28a) show that Fu had compared different versions of the main text.

The appendix, *753 Beidou qiyuan jinxuan yuzhang* (Winged Stanzas on the Golden Mystery), contains seven stanzas addressed to the seven primary stars of the Beidou and the talismans pertaining to them (cf. *1224 Daomen dingzhi* 8.17b–21a). It also contains rules for sacrifices to the individual stars of fate, and further ritual recommendations and explanations related to the recitation of the *Beidou jing*. Incidentally, the instructions concerning the accompanying visualization are clearly similar to the method of meditation described in *466 Lingbao lingjiao jidu jinshu* 285.1a under the title *Xuanling mochao neisong* 玄靈默朝內誦.

Ursula-Angelika Cedzich

Beidou qiyuan jinxuan yuzhang 北斗七元金玄羽章
3 fols.
975 (fasc. 614)

"Winged Stanzas on the Golden Mystery." Although not directly related in contents, the present text may have originally formed an appendix to the hymns to the *Qingjing jing* by Liu Tongwei 劉通微 *(974 Taishang laojun shuo chang qingjing jing songzhu)*. It contains the same hymns as those found in *753 Beidou qiyuan jinxuan yuzhang*.

The title is borrowed from Shangqing literature, where it signifies the songs or prayers to be intoned against the temptations of the demon rulers from the eight directions (see *1358 Shangqing gaoshang jinyuan yuzhang yuqing yinshu jing* 9b–17b). In the present text, hymns of the same title describe the specific characteristics and functions of the individual stars of the Big Dipper. The prayers addressed to the seven primary stars are also found, mutatis mutandis, in *1224 Daomen dingzhi* 8.17b–21a as citations from a *Beidou jinxuan yuzhang* 北斗金玄羽章. Our text, however, comprises nine stanzas, of which the last two, songs addressed to the accompanying stars Fu 輔 and Bi 弼, may be later additions. The fu provided by *1224 Daomen dingzhi* in this context are missing here.

Ursula-Angelika Cedzich

3.A.1.e Treatises and Essays

Taishang xiuzhen tiyuan miaodao jing 太上修眞體元妙道經
21 fols.
Revealed to Liu Yuanrui 劉元瑞; colophon by Dong Zhengguan 董正觀, dated 1261
41 (fasc. 29)

"Most High Scripture of the Marvelous Way of Incarnation of the Origin for the Cultivation of the True [Self]." In his colophon, Dong Zhengguan relates that a deity named Yuansu zhenjun 元素眞君—Lord of the Teaching of the Holy Thunder Mountain of the Ultimate North (Beiji leiyue jiaozu 北極雷嶽教主) and incarnation

of the [Lord of the] Gold Portal (Jinque huashen 金闕化身)—revealed the present scripture to an adept named Liu Yuanrui by means of "descending into the brush" (*jianghi* 降筆), that is, spirit-writing. Liu refused to divulge the text—in the last paragraph of the scripture, the deity enjoins Liu not to show it to unworthy people—and thus it was only after his death that Dong could obtain a copy and print it.

The scripture is divided into twenty-four sections, each of which ends with a short, rhymed abstract (*jue* 訣). The deity teaches those who "seek to perfect themselves" the "marvelous way of incarnation of the origin." In the beginning, the Tao was without words (page 1a) and the body of the universe was "pure yin" (*chunyin* 純陰; 3b). The image of this pristine perfection is the child who "in triple silence follows the body" of its mother and breathes in harmony with her respiration (8b–9a). This silence is triple because the qi of Heaven, Earth, and humanity intermingle in it (*hun zhi* 混之). One must therefore forget all distinctions and return to the Primordial Chaos (*hundun* 混沌; 13a). One should no longer be preoccupied with the dragon or the tiger, with lead or mercury, and even less with offerings (14a and 17b). One has only to "Hold the One" (13b and 15a), and thus, as said on 15b and 19b, "one can tally without fu" (*bu fu er ke fu* 不符而可符) and command [the spirits] without spells (*bu zhou er ke zhu* 不咒而可囑).

John Lagerwey

Jindan fu 金丹賦

47 fols.

Commentary by Ma Lizhao 馬蒞昭; Yuan (1279–1368)

261 (fasc. 121)

"Ode on the Gold-Elixir." This work is a counterpart to the *Neidan fu* by TAO ZHI (cf. *259 Tao zhenren neidan fu*). The commentator, Ma Lizhao, who refers to himself as a disciple of the Great Tao 大道弟子, presumably lived during the Yuan period, as he writes: "Since Jin, Tang, and Song times 晉唐宋以來 . . . " (preface, 1a).

According to the preface (1b), Ma's copy of the *Jindan fu* lacked any indication as to the work's authorship, and since Ma does not mention any older commentaries, it is likely that he simply possessed the poem.

Ma's interpretation of the *Jindan fu* is philosophical in nature and greatly influenced by the works of the Tang Taoist WU YUN. He discourses on the Tao, the interaction of yin and yang, and the universal order, with examples from the *Yijing*, and from the *Xuangang lun* 玄綱論 and other philosophical treatises by WU YUN.

Farzeen Baldrian-Hussein

Qianyuan zi sanshi lun 乾元子三始論

3 fols.

268 (fasc. 132)

"Master Qianyuan's Discourse on the Three Beginnings." This is a short treatise of unknown date. The name "Qianyuan zi" is based on that of a celestial immortal (*tianxian* 天仙), master of one of Chisong zi's 赤松子 teachers (cf. *883 Taiqing jing tianshi koujue* 5b). The treatise comprises four short paragraphs: in this text, *taiyi* 太易 (Great Change) is considered the equivalent of *hundun* 混沌 (Chaos); Taichu 太初 (Great Beginning), Taishi 太始 (Great Commencement), and Taisu 太素 (Great Simplicity) are the beginning of qi, *xing* 形 (form), and *zhi* 質 (matter), respectively. The author was directly inspired by a Han apocryphal text (the *Qianzuo du* 乾鑿度) and the first chapter of the *Liezi* 列子.

Farzeen Baldrian-Hussein

Wushang miaodao wenshi zhenjing 無上妙道文始眞經

36 fols.

Twelfth century

667 (fasc. 347)

"True Scripture of Wenshi." The title is derived from the byname Wenshi xiansheng 文始先生, for the Guardian of the Pass, Yin Xi 尹喜, to whom this work is attributed. Although a *Guanyin zi* 關尹子 in nine *pian* 篇 is listed already in the bibliographic chapters of the *Han shu* 30.1730, the existence of the present text is not attested before the early Southern Song period (1127–1279). The first bibliographic mention of the text that has come down to us is found in *Suichu tang shumu* 23b. According to *Zhizhai shulu jieti* 9.288, Xu Zang 徐藏 (var. Chan 蔵, *zi* Zili 子禮; fl. 1167) received this text from Sun Ding 孫定 of Yongjia 永嘉 (Zhejiang). Thereafter the *Guanyin zi* seems to have circulated widely within a short time, as can be seen from citations in *90 Yuanshi wuliang duren shangpin miaojing neiyi* 1.7a; 4.21a.

FIGURE 5. Portrait of Yin Xi (*667* 1a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/662)

In the Quanzhen tradition, the year 1233 is celebrated as the date when the text, lost for more than one thousand years, reappeared and came again into the hands of a descendant of the Yin clan. In that year, it was brought by a certain Zhang Zhongcai 張仲才, who had obtained it in Zhejiang, to the patriarch Yin Zhiping 尹志平 on Zhongnan shan 終南山, the ancient dwelling place of Yin Xi (see

"Da Yuan chongxiu gu Louguan zongsheng gongji," *957 Gu Louguan ziyun yanqing ji* 1.15a–b). In his chronicle about the appearance of the *Guanyin zi* (cf. *728 Wenshi zhenjing yanwai zhi*), Zhu Xiangxian 朱象先 states in 1281 that on the occasion of the printing of the *Daozang*, Huizong had ordered a search for Taoist texts, which produced no copy of the *Guanyin zi*. Only when the Taoist canon was newly edited under SONG DEFANG was the work included in the library under the title *Wenshi zhenjing*.

The present work is preceded by a brief biography and a depiction of Yin Xi (fig. 5), both derived from *163 Xuanyuan shizi tu*. The same arrangement is also found with the texts of Zhuangzi and Liezi. Moreover, the first commentary in the *Daozang* to the work each of the three philosophers is preceded by the same biography, but without the illustration.

Hans-Hermann Schmidt

Taishang laojun yuandao zhenjing zhujie 太上老君元道眞經註解

16 fols.

By Yin Zhi 隱芝, *zi* Neixiu 內秀, *hao* Heming zi 合明子 (fl. thirteenth century)

761 (fasc. 533)

"Commentary on Taishang Laojun's Veritable Scripture of the Original Tao." For the scripture, see *1423 Taiqing yuandao zhenjing*. The commentator, Yin Zhi, was a contemporary of BO YUCHAN (see *1220 Daofa huiyuan* 84.17b–21a). The commentary mainly quotes the *Laozi*, the *Zhonghuang zhenjing*, and the *Huangting jing*, often giving a paraphrase in the place of the original text (see, e.g., the quotation of the *Zhonghuang zhenjing* on 14a). The entire passage of the commentary on 14b–15a forms part of the main text in *1423 Taiqing yuandao zhenjing*. The hymn (*zan* 贊) at the end of the text is missing in the other version.

Farzeen Baldrian-Hussein

Dadao lun 大道論

24 fols.

By Zhou Gupu 周固樸; Song (960–1279)

1037 (fasc. 704)

"Discourse on the Great Tao." This work is a short, well-written philosophical treatise of the Chongxuan 重玄 school, whose author is not known elsewhere. The work is, however, listed under his name in the *Suichu tang shumu* by You Mao (1124–1193; see VDL 78). The text quotes many different sources, one of which is *725 Daode zhenjing guangsheng yi* by DU GUANGTING (see the present text 12a1, corresponding to *725 Guangsheng yi* 2.2b6). It also observes the Song taboo of the character *kuang* 匡 (see 20b8).

The treatise is divided into eighteen chapters (*zhang* 章) devoted to traditional subjects, such as obtaining or losing the Tao, the quality of the master, and so on. Some of the chapters are annotated. The tone is philosophical throughout, with an emphasis on the logical explanation of Laozi's and Zhuangzi's thought. One of the important distinctions the author makes is that between true learning (*zhenxue* 眞學) and vulgar learning (*suxue* 俗學).

The early Tang Taoist scholar YIN WENCAO (d. 688) is credited with writing a book with the same title (see *956 Zhongnan shan shuojing tai lidai zhenxian beiji* 17a), but whether the two works are related is unclear.

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Hongdao lu 弘道錄

56 juan

By Shao Jingbang 邵經邦 (1491–1565)

1464 (fasc. 1067–1080)

"Record of the Boundless Way." This book, despite the word *dao* 道 in its title, has nothing to do with Taoism. It is concerned with the Great Way of Confucianism, in particular with Neo-Confucian ethics. As the author declares, "Since the school of Confucius, men of learning became acquainted with the ways of wisdom and have sought to abide by them" (56.5b). Shao is better known for his similarly titled *Hongjian lu* 弘簡錄 and *Hongyi lu* 弘藝錄. The Harvard Yanjing Library preserves a rare edition of the *Hongdao lu*, which otherwise seems to be extant only in the *Daozang*.

Inspired by the *Daxue yan yi* 大學衍義 (dated 1229) of Zhen Dexiu 眞德秀 (10.16b), the author composed his book in five principal parts corresponding to the Five Virtues of Confucianism. Each principal part is again subdivided into five parts corresponding to the five social relationships. The subdivisions provide examples of model behavior and speeches by individuals from antiquity up to the author's period. Shao's personal remarks follow. The book must have been compiled after 1522, during the reign of the Ming emperor Shizong, whom Shao refers to as the "present Emperor"—a model of filial piety for his conduct at the time of Wuzong's funeral in 1522 (6.21b).

The text's regular structure shows up numerous incoherences and lacunae. The work was revised and edited by Zhang Guoxiang 張國祥, the compiler of the supplement to the *Daozang* at the imperial behest in 1607 (25.22b).

Kwong Hing Foon

Taixu xinyuan pian 太虛心淵篇
8 fols.
1047 (fasc. 725)

"Essay on the Depths of the Mind [in the State of the] Great Void." This is a short text with a section of interpretative lyrics attached to it. Most of the sentences of the actual essay are interpreted in poems of twenty words each.

The poems speak of the enlightenment that characterizes the original state of being (*zhenxing* 眞性). They also discuss the encroachments of the outside world that diminish the original potential. Finally, they deal with the possibility of returning to the original state of existence. This work aims to instruct those who would be willing to "cultivate their existence" (7b). The poems have neither titles nor attributions, making it difficult to identify the work precisely.

Florian C. Reiter

Taishang ganying pian 太上感應篇
30 juan
By Li Changling 李昌齡 (937–1008)
1167 (fasc. 834–839)

"Treatise on Retribution of the Most High." This most famous of the "morality books" (*shanshu* 善書) is listed in the *Bishu sheng xubiandao siku queshu mu* (VDL 89), which implies that it existed already during the Northern Song (960–1127). The *Song shi*, "Yiwen zhi," gives Li Changling as the author. Zhao Xibian 趙希弁, in his appendix to the *Junzhai dushu zhi* (dated 1249), lists an edition in eight juan. He adds that Li, the author, was a hermit of the "Han and Jiaxia jiang 漢嘉夾江" region. This designation appears to be an error for "Han and Jialing jiang 漢, 嘉陵江," since the Jialing River is a tributary of the Han in Shaanxi and Sichuan. Zhao indicates, moreover, that his own father wrote a preface to the work, extolling its Confucian virtues. Since the book had eight juan and the text of the *Taishang ganying pian* itself is short, this edition must have also comprised a commentary by Li Changling.

The *Daozang* edition gives Li Changling as the author of the narrative commentary (*zhuan* 傳). This attribution must be an error, since the commentary contains numerous dates from the Southern Song period, the latest being 1172 (1.5b). The commentary is, moreover, distinctly Taoist, whereas the main text is fundamentally Confucian (see below). The narrative commentary is followed by eulogies written by the scholar-official Zheng Qingzhi 鄭清之, *zi* Anwan 安晚 (1176–1251).

The present version begins with a presentation memorial to the throne (dated 1233, i.e., addressed to Emperor Lizong 理宗). It is signed by Hu Yingwei 胡瑩微, whose title *youjie jianyi zhuguan jiaomen gongshi Taiyi gong fenxiu* 右街鑒義主管教門公事太一宮焚修 indicates that he was a Taoist official in the capital and the head of an imperial Taoist shrine, the Taiyi gong 太一宮. The edition to which Hu refers in his presentation comprised eight juan, like the edition seen by Zhao Xibian. Hu had found it in the Taoist canon.

It follows from the information in the abundant prefatory matter in the present edition (no less than ten prefaces and an undated Chronicle of Miracles [*Jishu lingyan* 紀述靈驗] that after the presentation of the book by Hu Yingwei, the Taiyi gong produced a printed edition that enjoyed a wide circulation. The edition was enhanced by the calligraphy of Emperor Lizong, who wrote the last two lines of the text: "Do not commit evil deeds, but devote yourself to doing good 諸惡莫作, 衆善奉行." It also included the eulogies by Zheng Qingzhi 鄭清之 preserved here and a colophon by the Confucian scholar Zhen Dexiu 眞德秀, *hao* Xishan xiansheng 西山先生 (1178–1235). The colophon has also been preserved here and is dated 1235.

Other local editions must have been made at the same time and during subsequent years. To print and distribute the *Taishang ganying pian* was a work of great religious merit. Many scholars followed suit and published editions with their own prefaces, some of which are assembled here: those are by Chen Huangzi 陳奐子 (dated 1233), Gong Youcai 龔幼采 (dated 1235), Zheng Dahui 鄭大惠, Xian Ting 先挺 (dated 1238), Ye Yingfu 葉應輔 (dated 1235), and Ying Chen 應辰 (dated 1238). Most of these prefaces mention that Li Changling wrote the text as well as a commentary, said by Gong Youcai to have amounted to 100,000 characters. Gong severely criticizes Li, saying that his long-winded glosses served only to complicate a perfectly straightforward text. This remark is important, as it shows that Li's commentary was of a philosophical nature, and not a narrative commentary as we have here.

Of far later date is the preface by Feng Mengzhou 馮夢周, here printed immediately after the presentation. Feng was a Yuan official in South China. He was asked to write this preface by a man from Jiangsu named Wen Huairen 溫懷仁, who undertook the reprinting of the Taiyi gong edition in 1347, completing it two years later. In Wen's own undated preface, which follows Feng's, he confirms that the version of the *Taishan ganying pian* in his possession originally derived from the *Daozang* and was printed at the Taiyi gong in Hangzhou; he identifies the priest responsible for the printing as Zongji 宗季. Neither Feng nor Wen specify the number of juan in their edition.

What remains, then, is the problem of the narrative commentary. The undated Chronicle of Miracles that follows the above-mentioned prefaces is very close in style and in intent to the *zhuan* that follows the main text. That this work cannot be the famous commentary by Li Cangling is certain, but there is no indication who wrote it, nor where it came from.

The main text of the *Taishang ganying pian* comprises only some 1,200 characters. It frequently refers to popular worship and repeatedly commends the cult of the Stove God (Siming Zaojun 司命灶君; e.g., 28.2b). In Song times the worship of the Stove

God does not seem to have been recognized as a Taoist practice. The text states that one should not kill animals for sacrifices unless prescribed by ritual (*feili xiangzai* 非禮享宰; 17.7a). Medieval Taoism strongly condemned animal sacrifice and sacrificial banquets. The narrative commentary changes the meaning of the text to "do not kill animals without reason" (*feili xiangzai* 非理享宰; 17.9b2) and thus avoids the issue of the ritual sacrifice of animals. This alteration and many others point toward discrepancies between the main text and the narrative commentary. Whereas the former is a mixture of Confucianism and Taoism, the latter is purely Taoist.

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Kristofer Schipper

Tianyuan fawei 天原發微

18 juan

By Bao Yunlong 鮑雲龍, *zi* Jingxiang 景翔 (1226–1296); edited by Fang Hui 方回, *zi* Wanli 萬里 (1227–1307)

1182 (fasc. 855–859)

"Uncovering the Finer Points of the Fundamentals of Nature." This work is a philosophical study in cosmology. The author, Bao Yunlong, became a presented scholar (*jinshi* 進士) in 1258 on the recommendation of the scholars in his region (*xianggong jinshi* 鄉貢進士). When the Mongols conquered the south, he retired from office. The present book is the only extant work attributed to him. It must, however, have been quite influential, as many scholars of later preriods reedited and republished it. The present edition has neither prefaces nor colophons, although Bao himself produced several of these (see *Tongjiang xuji,* by Fang Hui, 34.1a and 6a). Fang Hui was a contemporary of Bao who obtained his *jinshi* degree in 1262. He is identified here as the editor of Bao's work. According to the authors of the *Siku quanshu zongmu tiyao* 108.5a, all the prefaces and colophons were included in the Yuan edition of the Yuanzhen period (1295–1297), which must have served as the model for the *Daozang* version; they were also included in the early Ming edition by Bao Ning 鮑寧, a descendent of Bao Yunlong.

The work is of an encyclopedic nature. A number of key concepts—such as Taiji 太極, (the whole first juan), *dongjing* 動靜, *jingdong* 靜動, and *bianfang* 邊方—are elucidated by quotations from numerous authors, mostly Confucians and Neo-Confucians. The most frequently quoted authority is SHAO YONG. The fact that the latter's work is also transmitted by the *Daozang* may have prompted the inclusion of the present text.

Kristofer Schipper and Yuan Bingling

Sanyao dadao pian 三要達道篇

2 fols.

Yuan (1279–1368)?

1260 (fasc. 999)

"Tract on the Realization of Tao by Means of the Three Essentials." This work addresses practitioners of self-cultivation. The contents suggest that the work was inspired by the body of Quanzhen 全眞 literature that emerged during the Yuan period.

Whoever attempted to practice self-cultivation should renounce all profane ways. The practical points of reference are the Three Essentials (*sanyao* 三要). This term is quoted from the *Yinfu jing* 陰符經. The unknown author explicitly mentions this text. Compare *108 Huangdi yinfu jing jizhu* 4a, which identifies *sanyao* with "the ears, eyes, and mouth." This interpretation is also applied in the present work. Concerning self-cultivation, it was considered important to control these Three Essentials in order to seal the interior spheres of the body against influences of the profane world.

Florian C. Reiter

Liugen guidao pian 六根歸道論

3 fols.

Yuan (1279–1368)?

1261 (fasc. 999)

"Tract on the Return to the Tao by Means of the Six Causes." This text deals with the necessary conditions to effect the return mentioned in the title. The author is unknown. The Six Causes are, in Buddhist terminology, the eyes, ears, nose, tongue, body, and mind. In this text, the term *liugen* 六根 is also used in this way. The present text recommends that first the mind should be firmly controlled, then the body. This recommendation reflects the realities of the two spheres: inside and outside. If the Six Causes are in the condition of tranquillity and purity, then the Great Tao is present.

Florian C. Reiter

Tang taigu miaoying Sun zhenren fushou lun 唐太古妙應孫眞人福壽論

4 fols.

Attributed to SUN SIMO 孫思邈 (fl. 673)

1426 (fasc. 1055)

"Discourse on Felicity and Longevity, by the Tang Zhenren Sun, Marvelous Response of High Antiquity." This is a famous little treatise on morality and divine retribution, listed in Song catalogues under the title "Discourse on Felicity and Longevity of the Nine Realms of Darkness" (*Jiuyou fushou lun* 九幽福壽論; see VDL 121). The present title can be explained by the fact that in 1103 SUN SIMO was canonized by Song Huizong as Miaoying zhenren 妙應眞人.

This text was engraved on stone by a certain Yang Cong 楊聰 (cf. *Jinshi cuibian* 47.24a–27b).

Catherine Despeux

Daoshu yuanshen qi 道書援神契

7 fols.

Compiled 1305

1231 (fasc. 988)

"Key to the Sacred Foundation of Taoist Scriptures." This is a short treatise that attempts to prove the classical and orthodox background of Taoist ritual. The title may well be an adaption of that of the famous *weishu* 緯書 commentary, the *Xiaojing yuanshen qi* 孝經援神契. This adaption, in turn, might indicate that the author was a man of some learning.

In his dated but unsigned preface, the author stresses the common origin of Confucian and Taoist rites and notes that Confucious took Laozi as master in this respect. Later, the followers of Confucius adapted their clothing to the fashions of the age, whereas the Taoists did not change theirs, but continued to wear antique robes. Their present practice is the direct continuation of the rites of ancient China. The author gives thirty-four convincing examples, ranging from the form and setting of the altar to ritual instruments and rites such as praying for rain.

Kristofer Schipper

Taishang dongxuan lingbao tianzun shuo datong jing 太上洞玄靈寶天尊說大通經

1 fol.

Song (960–1279)

327 (fasc. 167)

"Scripture of the Sermon of Lingbao Tianzun on the Great Communication." The three short paragraphs and the verse that compose this scripture describe the "great communication." "True emptiness" is "inconceivable and indescribable" because it has no form. Human beings are the locus of an alternation between rest (their nature) and activity (their heart), and they must learn to harmonize these two aspects of their existence. The Great Way has no image, nor is there any activity in one's true nature. Those who attain to that rest in which there is no activity will illumine the world with their wisdom. The vocabulary is cognate with Song philosophical concepts, especially those of the Confucian School of Principle (*lixue* 理學).

John Lagerwey

Taishang dongxuan baoyuan shangjing 太上洞玄寶元上經

21 fols.

368 (fasc. 180)

"Superior Scripture of Treasuring the Origin, of the Dongxuan Canon." A commentary on the title announces the variant titles *Yuanyi miaojue* 源一妙訣 and *Ziran ching* 自然經. This is a doctrinal treatise based on the *Daode jing* and unknown elsewhere. It deals with Heaven, Earth, and humanity, before giving an esoteric interpretation of the liturgical title of Taishang laojun: Wuji dadao zhizhen taishang laojun gaohuang tianzun yudi bixia 無極大道至眞太上老君高皇天尊玉帝陛下. The author divides this title into ten segments, as so many interior names (*neihao* 內號) of the god. The date of this work is uncertain.

Kristofer Schipper

Taishang laojun shuo liaoxin jing 太上老君說了心經

1 fol.

642 (fasc. 342)

"Scripture on Total Comprehension of the Mind, Enunciated by Taishang Laojun." The scripture is quoted in a collection of commentaries to the *Laojun qingjing jing* 老君清靜經 published during the Yuan (1279–1368) dynasty (*757 Taishang laojun shuo chang qingjing jing zhu* 17a). It mainly emphasizes the importance of ataraxy in the practice of meditation, an idea commonly encountered in texts such as the "Guankong pian 觀空篇" or the "Taixi pian 胎息篇" (see *1017 Daoshu* 10.10a and 14.8b).

Farzeen Baldrian-Hussein

Shuijing lu 水鏡錄

16 fols.

Ming dynasty (1368–1644)?

1479 (fasc. 1107)

"Water Mirror Record." This is a small collection of moral tracts of the morality book (*shanshu* 善書) genre. It is undated and unsigned and unknown outside of the canon. The work begins with the text of *1167 Taishang ganying pian*. Next follow two texts of the *Zitong dijun jie shizi wen* 梓橦帝君戒士子文. The *Yinde yanshou lun* 陰德延壽論 comes from *851 Sanyuan yanshu canzan shu* by Li Pengfei 李鵬飛, *hao* Jiuhua chengxin laoren 九華澄心老人, published in 1291. The final three short texts are for the preservation of animal lives: the *Fangsheng wen* 放生文 for the liberation of animals, the *Shasheng qijie* 殺生七戒 against the killing of animals, and finally the *Quan shaniu ge* 勸殺牛歌, which opposes the slaughter of oxen and eating of beef.

Kristofer Schipper

3.A.2 Divination and Numerology

Zhouyi tu 周易圖
3 juan
Southern Song (1127–1279)?
157 (fasc. 69)

"Diagrams of the Book of Changes." The author is unknown, but the present work was in any case written after 1180, the year the *Rongzhai suibi* by Hong Mai (1123–1203) was published. Our text explicitly cites the *Rongzhai suibi* (1.28b–30b) in a passage concerning the *Zhouyi juzheng* 周易舉正 (a book from the Tang dynasty). Hong Mai states in this passage that he presented the *Zhouyi juzheng* to the throne, after having discovered its existence in a copy of the Taoist canon preserved in Fuzhou (significantly, these details were deleted from the standard edition of the *Rongzhai suibi*, reproduced in *Sibu congkan* 四部叢刊, *xupian*). Concerning the dating *ante quem* of the present work, the fact that there are no references at all to persons living after the second half of the twelfth century suggests that the diagrams were compiled some time between the end of the twelfth and the beginning of the thirteenth centuries. Liu Shipei brought forward the evidence on this question in *Du Daozang ji* 7b–9a. See also the colophon by Chen Hongxu 陳弘緒 (1597–1665) in *Jingyi kao* 41.11b–12b.

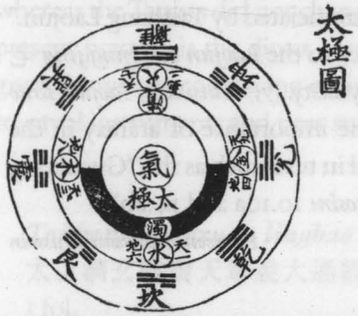

FIGURE 6. An integral representation of the Great Ultimate (*157* 1.1a)

The *Zhouyi tu* contains a total of 114 diagrams, beginning with those related to the Supreme Pole Taiji 太極, the Great Ultimate (fig. 6).

All the different aspects of the philosophical speculations of the Song period (960–1279) concerning the laws of numbers and the structure of hexagrams are discussed. Almost every diagram is explained. More than half of the text is in fact a long excerpt from the works of Zheng Shaomei 鄭少梅 (alias Zheng Dongqing 東卿; middle of the twelfth century; see *Zhizhai shulu jieti* 1.18–19). Zheng is, moreover, either the author or the commentator of a great number of the diagrams in juan 1. In *Du Daozang ji*, Liu Shipei published an annotated table of contents of the present work.

Marc Kalinowski

Dayi xiangshu goushen tu 大易象數鉤深圖
3 juan
158 (fasc. 70)

"Charts for Exploring the Deep Meaning of Symbols and Figures of the Book of Changes." This work is a compendium of figures and charts with comments pertaining to the symbolism of the hexagrams and arithmetical models of the Book of Changes (fig. 7). The present work contains 139 charts and is an expanded version of the section on the *Yijing* (featuring 70 charts) in the *Liujing tukao* 六經圖考. The latter was compiled by Yang Jia 楊甲 between 1131 and 1162 and revised by Mao Banghan 毛邦翰 between 1165 and 1173. The title is already present in the original: see the Ligeng tang 禮耕堂 reedition, based on a Southern Song edition.

FIGURE 7. A cosmological representation of the Hexagram *fu*, "Regeneration" (*158* 2.25a)

The *Liujing tu* went through a second redaction sometime between the end of the twelfth century, when the former versions were completed, and the middle of the thirteenth, when the catalogue that first recorded it was compiled (*Zhizhai shulu jieti* 3.82–83). Its author, Ye Zhongkan 葉仲堪, nearly doubled the number of charts concerning the *Yijing*. Thereafter the *Dayi xiangshu goushen tu* contained 130 charts altogether. It is therefore certain that Ye Zhongkan's version is the same as our present text, or at least its direct source.

Needless to say, the attributions to Liu Mu 劉牧 (1011–1064; *Daozang mulu xiangzhu* 1.23a) or Zhang Li 張理 (fl. 1314–1364; *Shoujing tu* 授經圖 4.15b) are fictitious. For further details, see Liu Shipei, *Du Daozang ji* 9b–12a.

The 139 charts can be classified into three groups: the 70 original ones, in the same order as the Ligeng tang edition; 56 charts forming a homogenous set (2.12a–b), which we know were composed by Zheng Dongqing 鄭東卿 (*157 Zhouyi tu*); and thirteen charts of various origin, mostly inserted at the beginning of the first juan.

Marc Kalinowski

Yishu gouyin tu 易數鉤隱圖
3 juan
By Liu Mu 劉牧 (1011–1064)
159 (fasc. 71)

"Charts for Probing the Hidden Meaning of the Figures of the Book of Changes." This work is an important source on the school of *Yijing* exegesis (the School of

Figures). This school flourished during the early Song, under the reign of Song Renzong (1023–1064).

Together with his contemporary SHAO YONG, Liu Mu is the only member of this school whose works have reached us in complete form. The text is mentioned by the *Junzhai dushu zhi* 1.33–34 and has an entry in the *Siku quanshu zongmu tiyao* 2.1a–b. Our edition is also included in the *Tongzhi tang jingjie* 通志堂經解: its editor's preface describes the text's transmission under the Song. We also know that old editions had a preface by Ouyang Xiu 歐陽修 (1007–1072) that was later deleted because it was considered likely to be spurious.

The present work contains fifty-five charts, which are numbered and usually accompanied by a comment. The last part (3.4a–9b) has no chart. The first two juan comprise the charts pertaining to the *Yijing* itself, while the third refers to the *Hetu* 河圖 and the *Luoshu* 洛書. A short preface by Liu Mu himself introduces the work as a whole.

Marc Kalinowski

Yishu gouyin tu yilun jiushi 易數鉤隱圖遺論九事

14 fols.

By Liu Mu 劉牧 (1011–1064)

160 (fasc. 71)

"Nine Supplementary Items to the Charts to Probe the Hidden Meaning of the Figures of the Book of Changes." This text is a supplement to *159 Yishu gouyin tu*. It was published posthumously (*yi* 遺), after Liu Mu's death. It was already included as an appendix in Southern Song editions (*Junzhai dushu zhi* 1.134). The reason the "Nine Supplementary Items" were not included in the main text from the beginning are not clear. They date from the same period.

Marc Kalinowski

Yixiang tushuo neipian 易象圖說內篇

3 juan

By Zhang Li 張理 (fl. 1314–1364)

161 (fasc. 71–72)

"Inner Volume of the Discourse on Symbols and Charts of the Book of Changes." This text forms a set with the "outer volume," *162 Yixiang tushuo waipian*.

The first preface (1a–2b) was written by Huang Zhencheng 黃鎮成 in 1357. From its content and the way it quotes the title ("Discourse on Symbols and Charts of the Book of Changes in One Volume" [*Yixiang tushuo yipian* 易象圖說一篇]; prefaces, 1b), it seems that it refers solely to the *neipian*. It is therefore likely that this inner volume circulated independently already by that time.

The second preface (2b–5a), dated 1364 and signed by Zhang Li himself reinforces this hypothesis. It was clearly composed for the achievement of the second part of the *Yixiang tushuo*, namely, the outer volume. This preface was indeed written seven years after the first preface. Moreover, although it does not name the work thus prefaced, its contents essentially introduce the topics of the outer volume. The *Yixiang tushuo* has an entry in the *Siku quanshu zongmu tiyao* 108.23a–24a.

In the present work, Zhang Li first exposes CHEN TUAN's theory on the *Hetu* 河圖 and comments on some passages of the Book of Changes (juan 1). He then proceeds to an explanation of the origins of the sixty-four hexagrams (2.1a, 3.7a) with ten charts. Last come divinatory calculations using milfoil.

Marc Kalinowski

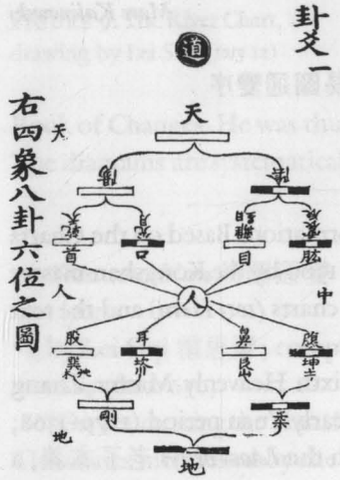

FIGURE 8. Man positioned between Heaven and Earth (*162* 2.1a)

Yixiang tushuo waipian 易象圖說外篇

3 juan

By Zhang Li 張理 (fl. 1314–1364)

162 (fasc. 72)

"Outer Volume of the Discourse on Symbols and Charts of the Book of Changes." This text is the second part of *161 Yixiang tushuo neipian*. The first juan contains six charts illustrating the numerical symbolism of the Book of Changes. The second juan is concerned with the internal structure of the hexagrams (eight charts; see fig. 8), and the third juan discusses their astrological and calendrical background as well as their geopolitical interpretation.

Marc Kalinowski

Yishi tongbian 易筮通變

3 juan

By Lei Siqi 雷思齊 (1223–1301)

1011 (fasc. 630)

"On Penetrating the Transformations Based on the Mantic Procedures of the Book of Changes." This is a treatise on milfoil divination (*shi* 筮), that is, the technique of drawing a hexagram from the Book of Changes through the manipulation of the milfoil. In the preface written in 1300 for the completion of *1014 Yitu tongbian*, Lei Siqi mentions a treatise on milfoil method (*shifa* 筮法) that he composed for inclusion as an appendix to the former work (*1012 Kongshan xiansheng Yitu tongbian xu* 4a). It seems almost certain that he refers to the present work. Moreover, allusions to the

Yitu tongbian in prefaces written for the introduction of Lei's work to the court in 1331 combine both titles as *Yi tushi tongbian* (*1012 Kongshan xiansheng Yitu tongbian xu* 1b, 2b). Of the several works by Lei Siqi that were presented on that occasion, only the *Yitu tongbian* and the *Yishi tongbian* are still extant. Their entries in *Siku quanshu zongmu tiyao* (3.56a–57a) are gathered under a single heading. The origin and dating of the present work are thus identical to those of the *Yitu tongbian*.

The present work's three juan are divided into five chapters. The first two chapters deal with archaic conceptions of milfoil divination, with examples drawn mostly from the *Zuozhuan* 左傳. The last three chapters focus on the analysis of the hexagrams' inner structure, on transformations, and on numerical rules pertaining to the actual use of the milfoil.

Marc Kalinowski

Kongshan xiansheng Yitu tongbian xu 空山先生易圖通變序

5 fols.

By Lei Siqi 雷思齊; 1300

1012 (fasc. 630)

"Prefaces [to the Treatise] on Penetrating the Transformations Based on the Charts of the Book of Changes." The treatise was completed in 1300 by the Kongshan master Lei Siqi (1223–1301). It forms a set with its introductory charts *(1013 Hetu)* and the text itself *(1014 Yitu tongbian)*.

The first preface (1a), dated 1286, is by the Thirty-sixth Heavenly Master Zhang Zongyan 張宗演, who promoted Lei Siqi during the early Yuan period (1279–1368; 2b). It is not concerned with the *Yitu tongbian* but with the *Laozi benyi* 老子本義, a work also mentioned by the other prefaces. The fact that it is not connected with the *Yitu tongbian* might explain why it is fourteen years earlier than Lei's own preface.

The second preface (1b–2a), dated the third month of 1332, was composed by the eminent Hanlin academician Jie Xisi 揭傒斯 (1274–1344) for the presentation of Lei's works (including the *Yitu tongbian*) to the court in 1331. The two disciples of Lei who came to the capital for presenting their master's works also obtained a preface from the Taoist patriarch Wu Quanjie (1269–1346). Wu's text, the third in the present work (2a–3b), dated the sixth month of 1332, is similar to Jie's preface, adding only some extra details on Lei's Taoist activities. Wu Quanjie thereby honored his former teacher.

Lei Siqi's own preface (3b–4a), fourth and last, deals mainly with the *Yitu tongbian* and his three-juan extension *(1011 Yishi tongbian)*. The date of Lei's preface, 1330, can be considered as the time when these two works were finally put together.

Marc Kalinowski

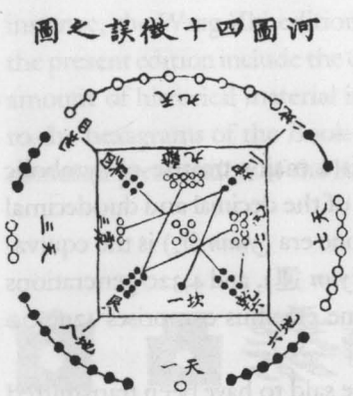

FIGURE 9. The River Chart, a drawing by Lei Siqi (*1013* 1a)

Hetu 河圖

2 fols.

1013 (fasc. 630)

"River Chart." This work should be understood in the sense that it definitively acquired under the Song, that is, as a graphical representation of the first nine numbers.

The present small work is actually an introduction to *1014 Yitu tongbian*; for its origin and dating, see *1012 Kongshan xiansheng Yitu tongbian xu*.

The four diagrams in the present work were composed by Lei Siqi 雷思齊 (1223–1301; see fig. 9). His aim was to introduce in an abridged form his theory of the genesis of symbols and figures of the Book of Changes. He was thus conforming to the use current from the Song onward. The diagrams are systematically analyzed in the first two juan of the *Yitu tongbian*.

Marc Kalinowski

Yitu tongbian 易圖通變

5 juan

By Lei Siqi 雷思齊; completed in 1330

1014 (fasc. 630)

"On Penetrating the Transformations Based on the Charts of the Book of Changes." The charts mentioned by the title are actually gathered in the introductory matter to the present work, *1013 Hetu*.

Lei Siqi's preface (in *1012 Kongshan xiansheng Yitu tongbian xu*) shows that compilation of the *Yitu tongbian* was finally completed in 1300. It appears from the information provided by the other prefaces that an edition of this work was presented to the court in 1331. This edition was probably the basis for the present *Daozang* edition. Another independent edition circulated in the seventeenth or eighteenth century (*Siku quanshu zongmu tiyao* 3.56a–57a).

The first two juan provide a detailed analysis of the charts edited in *1013 Hetu*, as well as some explanations. Juan 3 discusses the cosmological conceptions and numerical rules of the Book of Changes. In the last juan, Lei Siqi traces the history of the charts provided at the beginning of his work. He focuses on the traditions that appeared under the Song and that distorted the form and original meaning of the *Hetu*. The theories of Chen Tuan, Liu Mu 劉牧 (1011–1064), and Li Gou 李覯 (1009–1059) are discussed in detail.

Marc Kalinowski

Huangji jingshi 皇極經世

12 juan

By SHAO YONG 邵雍 (1011–1077)

1040 (fasc. 705–718)

"The August Ultimate through the Ages." This is a major treatise of symbolic chronology. It is based on the complex intermingling of the decimal and duodecimal indexes of the sexagesimal cycle. In its computation, one era (*yuan* 元) is the equivalent of twelve conjunctions (*hui* 會), 369 revolutions (*yun* 運), and 4,320 generations (*shi* 世). One generation corresponds to 30 years; one era thus comprises 129,600 years.

The computations discussed in the present work are said to have been transmitted from master to disciple, from their putative author, CHEN TUAN, down to SHAO YONG, who finally compiled them. It is generally considered that the last juan, which our edition attributes to SHAO YONG himself, was actually written by his son, Shao Bowen 邵伯溫 (1057–1134), or one of his disciples.

Several editions have been preserved, among which those by Zhang Xingcheng 張行成 (twelfth century; *Yongle dadian* edition, reproduced in *Siku quanshu zhenben* 四庫全書珍本 1, entry in *Siku quanshu zongmu* 108.11b–12b) and Wang Zhi 王植 (seventeenth or eighteenth century; *Siku quanshu zhenben* 4, entry in *Siku quanshu zongmu* 108.16a–17b) are most representative. All of these editions were reorganized and supplemented by further writings and comments, making it difficult to identify SHAO YONG's original work. Our *Daozang* edition is no earlier than the Ming, since the last date mentioned in the chronologies is the founding of that dynasty in 1368 (4.38a). This edition comprises twelve juan, each divided into three parts for the first ten juan, and two parts for the last two juan. The text is, moreover, divided into numbered chapters (*pian* 篇, also called *guanwu* 觀物, "investigating phenomena"); their contents can be grouped into four parts: (1) the chronological tables themselves (juan 1–6, chapters 1–34); (2) tables on consonants (*sheng* 聲) and vowels (*yin* 音; chapters 38–40), as well as their equivalents in the previous tables (juan 7–10, chapters 35–50, see 11b.11a–12b); (3) general considerations and explanations on the overall system of the *Huangji jinshi* (juan 11, chapters 41–52, which must be a numbering mistake for 51–62); and (4) two unnumbered chapters titled "outer chapters on investigating phenomena" (*guanwu waipian* 觀物外篇). These chapters contrast with the first sixty-two chapters, which are usually called "inner chapters on investigating phenomena" (*guanwu neipian* 觀物內篇). The first of these two "outer chapters" (juan 12A) applies the chronological principles to the formal structure of the Book of Changes; the second (juan 12B) is a miscellany of philosophical and historical musings of Neo-Confucian inspiration.

Among the extant editions, the *Daozang* is the closest to the original disposition as described in the *Zhizhai shulu jieti* 1.16–17 and in more detail in later sources (see, for instance, the Wang Zhi edition, *liyan* 例言 1a). Other noteworthy characteristics of the present edition include the complete absence of any commentary, the considerable amount of historical material inserted in the chronologies, the lack of any reference to the hexagrams of the Book of Changes in the first ten juan, and the lacunal and confused presentation of the last juan (especially 12B).

Marc Kalinowski

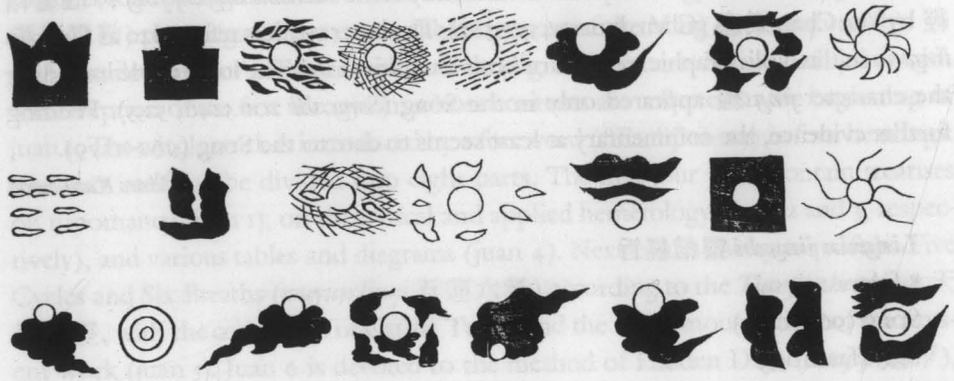

FIGURE 10. Cloud formations and haloes for meteorological forecasts (*1275* 3b–4a, 4b–5a, and 5b–6a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1257)

Yuyang qihou qinji 雨暘氣候親機

16 fols.

1275 (fasc. 1004)

"On Atmospheric Agents [Causing] Sunshine and Rain." This is a meteorological treatise dealing mainly with precipitations. Most of its previsions are based on empirical observations: celestial movements, form and color of the clouds, force and direction of the winds, among others. It also occasionally uses calendrical computation (8b–9a). Some religious elements are concentrated in a long poem in seven-character verse (11a–16a). There is no reference to the military and administrative domains.

The date of the present text is uncertain. It differs from *1276 Pantian jing* in its less scholarly style and its emphasis on prognostication as opposed to analysis. The presence of religious elements and concrete allusions to weather-inflicted calamities (destroyed temples, killed cattle, uprooted trees, human casualties) identify it as a specimen of the popular manuals used by specialists of meteorological prediction and of conjuration of evil influences caused by climatic changes.

Marc Kalinowski

Pantian jing 盤天經

15 fols.

1276 (fasc. 1004)

"Book of Celestial Movements." This is a short treatise of meteoromancy based mainly on the observations of clouds and winds. The analysis of these observations also includes calendrical speculations. The work is composed of rather obscure formulas followed by comments that take up the larger part of the text.

Among the works quoted by the commentary is the *Shenshu lingxia jing* 神樞靈轄經 by Yue Chan 樂產 (Chen dynasty, 557–587). The latter work is referred to as *Shenshu lingxia* in the bibliographic treatises of both Tang histories. The longer title including the character *jing* 經 appeared only in the Song (*Song shi* 206.5246, 5255). Pending further evidence, the commentary at least seems to date to the Song (960–1279).

Marc Kalinowski

Lingxin jingzhi 靈信經旨

8 fols.

Song (960–1279)

1425 (fasc.1055)

"Instructions from Canonical Books on Miraculous Signs." This is a short treatise on divination, especially on natural and physical responses to particular situations, allowing one to have a foreboding of future events. The book is listed in Song bibliographies (see VDL 169).

The unsigned and undated introduction proclaims that this text contains the gist of all important works on the subject. The treatise begins with a rhymed part that introduces the different kinds of signs. A text in prose follows, called the *Liu Gen zhenren lingxin jing* 劉根眞人靈信經. Liu Gen is an immortal whose biography was originally included in the *Shenxian zhuan* 神仙傳, where he is described as a healer (see *1248 Sandong qunxian lu* 7.14a).

Kristofer Schipper

Rumen chongli zhezhong kanyu wanxiao lu 儒門崇理折衷堪輿完孝錄

8 juan

Between 1583 and 1607

1471 (fasc. 1089–1091)

"Annals of Perfect Filial Piety for Scholars, on the Critical Use of Topomancy." The author probably hailed from Fujian, since he alludes to the local traditions of this region (8.9b). He introduces himself as a mere compiler of topomantic classics ("Fanli," 1a–b), of which he gives an excellent abstract in the first juan, but above all of the related mantic theories, of which he provides an outline in the form of a commentary.

The work features numerous debates where the conceptions of contemporary physicians (*yijia* 醫家), calendarists (*lijia* 曆家), astronomers (*xingjia* 星家), hemerologists (*xuanze jia* 選擇家), and diviners (*mingjia* 命家) are juxtaposed. The author was also a reformer of the almanac (*tongshu* 通書) and attacked Lü Cai's 呂才 (d. 665, 2.1a, 11a) positions in this regard.

The present work must have been compiled between 1583 (the latest date mentioned, 3.4a–b) and 1607, when the *Xu Daozang* 續道藏 was published. The contents can be considered to spring from the official reform of the hemerological tables (*xuanze lishu* 選擇曆數) promulgated in 1376, in the early years of the Ming dynasty (2.11a–b).

A detailed table of contents with its own pagination comes before each juan, with the exception of the first three juan, whose contents are collected at the beginning of juan 1. The whole work is introduced by a foreword ("Fanli," 1a–2a) in four headings. The text itself can be divided into eight parts. The first four parts contain treatises on topomancy (juan 1), on theoretical and applied hemerology (juan 2 and 3, respectively), and various tables and diagrams (juan 4). Next comes the system of the Five Cycles and Six Breaths (*wuyun liuqi* 五運六氣) according to the *Tianfu zhengjing* 天符正經, with the comments of Chen Tuan and the anonymous author of the present work (juan 5). Juan 6 is devoted to the method of Hidden Days (*dunjia* 遁甲), according to the theories of a Mr. Xu 許氏. Juan 7 discusses astrology on the basis of the computation introduced in juan 2 and 4. Last comes an essay on funerary practices (juan 8), embellished with many quotations from Neo-Confucian masters and ending with the funerary inscription composed by Zhu Xi 朱熹 (1130–1200) for the moving of his father's tomb (cf. *Zhuzi daquan* 94.22b–23b).

Marc Kalinowski

Yiyin shangxia jing 易因上下經

6 juan

By Li Zhi 李贄 (1527–1602)

1473 (fasc. 1097–1100)

"Guide to the Book of Changes." The expression *shangxia jing* 上下經 refers to the traditional division of the Book of Changes into two parts: the First Book (*shangjing* 上經), containing thirty hexagrams, and the Second Book (*xiajing* 下經), containing thirty-four hexagrams.

It is well known that Li Zhi is the author of this work. His preface, however, was not included in the *Daozang*, the only extant edition of the present text. This preface has been transmitted separately in *Jingyi kao* 55.4a. It explains how Li Zhi composed the "Guide" in his old age and that the title *Jiuzheng Yiyin* 九正易因 (Guide to the Book of Changes Corrected Nine Times), under which the work appears in bibliographical catalogues (*Siku quanshu zongmu tiyao* 7.33a–b), was suggested afterward by

his friend Ma Jinglun 馬經綸. The *Daozang* edition therefore presents the original title as conceived by the author. The text itself must have been composed in the last years of the sixteenth century.

The *Yiyin* is shaped as a commentated edition of the Book of Changes. Li Zhi uses this form to expound his vast knowledge in the study of this classic. He uses nearly eighty commentaries, some of them authored by contemporaries such as Fang Shihua 方時化 (late sixteenth century), which is the most often quoted one, and Wang Ji 王畿 (1497–1582), who was his master. Earlier authors, notably from the Song and Yuan, are also quoted extensively.

Marc Kalinowski

Guyi kaoyuan 古易考原

3 juan

Early sixteenth century

1474 (fasc. 1100)

"Research on the Origins of the Ancient Forms of the Book of Changes." This work was authored by Mei Zhuo 梅鷟 (see *Ming shi* 96.2346). Mei appeared on the public scene between 1506 and 1521. The present work must therefore date from the early sixteenth century. It has an entry in *Siku quanshu zongmu tiyao* 7.20a–b.

The *Guyi kaoyuan* is part of the school of exegesis of the Book of Changes that developed from the Song onward. Its author develops personal views on the structure and ordering of the sixty-four hexagrams (juan 1) and their origins in the Supreme Ultimate (juan 2). He finally raises the question of the primeval forms of the Book of Changes (juan 3).

Marc Kalinowski

Taichu yuanqi jieyao baosheng zhi lun 太初元氣接要保生之論

6 fols.

1477 (fasc. 1107)

"Treatise on the Simple [Reading 輯 for 接] Essentials of Protecting Life through the Original Energy of the Very First Beginning." This treatise presents a method of breathing exercises modeled on the annual cycle, with indications of the practice required at each season and each month. It uses the metaphors of Inner Alchemy, but sparingly. On page 1b, Wang Ding zhenren 王鼎眞人, a legendary immortal of the Song (960–1279) period (see LZTT 50.6a–b), is quoted. In the lineage of Taoist patriarchs established by Li Jianyi 李簡易 (*hao* Yuqi zi 玉谿子, fl. 1264) in his "Hunyuan xianpai zhi tu 混元仙派之圖" (see *245 Yuqi zi danjing zhiyao*), Wang Ding occupies the same rank as Lü Dongbin, as a direct disciple of Zhongli Quan.

Kristofer Schipper

Xu zhenjun yuxia ji 許眞君玉匣記

7, 2, 6 fols.

Preface dated 1433

1480 (fasc. 1108)

"Notes from the Jade Coffer of the True Lord Xu." This short liturgical calendar is ascribed to the third-century saint Xu Xun. It features a preface ("Xu"; 1a–2b) dated 1433 and signed by a Mr. Wu 吳 (surnamed Gengbi zhai 耕筆齋), and was probably compiled not long before this date.

The calendar gives the auspicious days for sacrifices according to the localization of the deities (*zhushen* 諸神). It is integrated within the framework of the revelations of the Jade Emperor (6a).

The table of contents ("Mulu," 1a–b) has seventeen entries, including treatises extant in the following work, *1481 Fashi xuanze ji*. The latter work and the present text form a single book (see *1481 Fashi xuanze ji* 44a), of which the *Yuxia ji* is the second entry. The first entry is actually merged with the table of contents ("Mulu," 1b–7a) and lists the anniversaries of a number of deities belonging to the Taoist, Buddhist, and popular pantheons. The Buddhist deities play the major role, as can be seen from their number and from the many allusions to the recitation of sūtras.

The author seems to have been inspired by an earlier work, the *Xitian yujing* 西天玉經 ("Mulu," 4a). The mention of the anniversaries of the Ten Kings of Hell is completed by the story of their transmission. This story details how the dates were revealed in 1455 by the King of Hell himself to Li Qing 李清, a Shandong scholar.

Marc Kalinowski

Fashi xuanze ji 法師選擇記

44 fols.

Postface dated 1488

1481 (fasc. 1108)

"Hemerological Notes of the Ritual Master." This is a short liturgical calendar concerning various deities, most of them Buddhist. Its transmission can supposedly be traced back to Xuanzang 玄奘 (Sanzang heshang 三藏和尚), who composed it in 627 at the behest of the Tang emperor Xuanzong (1a). The Ritual Master of the title probably refers to Xuanzang. The author claims to have used a work from the Buddhist canon, the *Rulai xuanze ji* 如來選擇記 (1a).

The present work is comparable to *1480 Xu zhenjun yuxia ji*. It can be considered a Buddhist equivalent of the Taoist liturgical doctrine found in *1480 Yuxia ji*. This is the opinion of the postface's author (4b–5a). This postface was dated 1488 and attributed to a Yanling 延陵, Xuanxuan daoren 玄玄道人. Both works were then edited in a single volume (see *1480 Xu zhenjun yuxia ji*).

The *Xuanze ji*, properly speaking, is the third of the seventeen entries forming the table of contents of *1480 Xu zhenjun yuxia ji* ("Mulu," 1a–b). The remaining fourteen entries are a description of hemerological and astrocalendrical procedures transcribed from various sources. Entries 8 to 10 form a comprehensive set reproduced from *1267 Jiutian shangsheng bichuan jinfu jing* 1b–11b. Entry 13 (29a) is indicated as copied from a *Biyu jing* 碧玉經.

Marc Kalinowski

Ziwei doushu 紫微斗數

3 juan

1485 (fasc. 1114)

"[Treatise] on the Calculus of the Bushel in Purple Sublimity." The realm of Purple Sublimity (Ziwei yuan 紫微垣) is a common name for the central part of the Sphere of the Fixed (see *Jin shi* 20.433), on the border of which lies the Northern Bushel constellation. The present text is a divination treatise based on the layout of eighteen partly imaginary stars on a mantic matrix comprising twelve divisions. These twelve divisions fit the twelve branches of the sexagesimal cycle. The layout of the stars on the matrix depends mainly on the inner symmetries within the cycle and on symbolic connotations of its elements (the ten stems and the twelve branches). This procedure is used for the interpretation of individual horoscopes (*bazi* 八字; 1.1a) also computed by means of the sexagesimal calendar.

The present work was never listed in bibliographical catalogues. The Purple Sublimity method has nonetheless been known for a long time and still plays a large part among contemporary calendrical systems. All the modern texts can be traced back to the *Ziwei doushu quanshu* published under the Ming by Luo Hongxian (1504–1564). Although both texts share the same computation and overall structure, the present work represents a distinct tradition. Its names for the eighteen stars (excluding Ziwei 紫微, which gives its name to the work, and Wenchang 文昌) and the ordering of the mantic values conferred upon the twelve divisions of the sky (the twelve palaces [*gong* 宮]; 1.20b–33a) are altogether different from those in modern use.

The present text exhibits, under various angles, an archaic stage of the method. The description of the stars and palaces (2.14a–3.26a) is suffused with elements borrowed from Greek astrology, a dimension absent from Luo Hongxian's book. Meanwhile, there is no reference to the Northern Bushel, despite the allusion to it in the title. A more fitting title would therefore be "[Treatise] on the Eighteen Stars of the Purple Sublimity (or Cavern)." The text also includes noteworthy archaisms, such as Cavern Sublimity (*dongwei* 洞微) instead of Ziwei (2.14a.9), and the Four Masters [of Fate] (*sizhu* 四主) instead of the Four Pillars (*sizhu* 四柱; 2.11a.6).

On the other hand, Luo Hongxian's work shows many characteristics of a later edition. The number of stars has increased dramatically and includes the mantic appellations of the stars of the Northern Bushel and other imaginary stars also present on a geomancer's compass; their total number exceeds 30. Today it has reached 115, covering several categories (*ji* 級). It may be noted that astronomers had previously identified fifteen stars within the realm of the Purple Sublimity (*Jin shi* 290). The method itself also produced new computations that are absent from the present work.

The antiquity of the present work probably made it difficult for practicians to use. From the Ming onward, they therefore chose to work with the revised edition by Luo Hongxian. Internal criticism thus tends to suggest an early date for the present work: Yuan (1279–1368) or, more likely, Song (960–1279). As there are no external criteria for dating the work, however, there can be no definitive conclusion on this point. Luo Hongxian's edition, besides frequently citing CHEN TUAN, the putative author of the Purple Sublimity method, also quotes comments by BO YUCHAN.

Marc Kalinowski

Lingbao liuding bifa 靈寶六丁祕法

16 fols.

581 (fasc. 322)

"Secret Lingbao Method Concerning the Spirits of the Six *Ding* Days." The ritual devoted to the spirits mentioned in the title is practiced individually. In general, it serves a propitiatory function (see, e.g., 8a–b) but may also be performed as a spiritual exercise (e.g., 10a–b).

The present method bases itself on a certain *Liuding jue* 六丁訣, which also underlies the ritual described in juan 2 of *586 Huangdi taiyi bamen rushi jue* (q.v.). The latter text appears to be regarded as authoritative. It is mentioned twice, each time with both a succinct but accurate description of its table of contents in three juan and an account of the transmission of the method. In the first account, the transmission takes place from the Dark Maiden (Xuannü 玄女) to the Yellow Emperor (4a); in the second account, it is passed to a certain Zhang Qun 張群, through the intermediary of the goddess of the *dingchou* day (*dingchou shennü* 丁丑神女; 10a). The second account is reproduced in a more detailed but less careful version in *588 Huangdi taiyi bamen nishun shengsi jue* (q.v.). The reference to the *Liuding jue* there is replaced by one to a *Taiyin xuannü jing* 太陰玄女經.

The two citations of a *Xianjing* 仙經 in *586 Rushi jue* are also found in the present text. The first citation (2.7b) occurs, on the one hand, in abridged form with a reference to the *Xianjing* (7b); on the other hand, it appears in extenso but is ascribed to

the Yellow Emperor (15b). The second citation is embedded in a larger citation of the Yellow Emperor (1b–2a).

The end of this brief work records a method of corpse liberation (*shijie* 尸解) by means of embryonic breathing (14a–15a).

Although the present work is close to the two above-mentioned treatises in the *Daozang*, it differs from them in the following respects: its style is more refined; the ritual is essentially devoted to goddesses of the six *ding* days; whereas in *586 Rushi jue* several other deities are involved in the transmission and instruction of the text by the Jade Maiden (Yunnü 玉女) or the Dark Maiden, in the present text only the Yellow Emperor figures in that role; finally, while the mantic system of the Hidden Days (*dunjia* 遁甲) here underlies parts of the ritual sequence, its role in the two related works is more explicit.

Marc Kalinowski

Huangdi taiyi bamen rushi jue 黃帝太乙八門入式訣

3 juan

586 (fasc. 323)

"Instructions Transmitted by the Yellow Emperor for Penetrating the Order of the Eight Gates of the Great One." This work is a collection of ritual instructions centered on the cult of the spirits of the six *ding* days (*liuding* 六丁) in the sexagesimal cycle (juan 2). The ritual itself is based on the authority of a *Liuding shenjue* 六丁神訣 (2.2a), which is also mentioned and described in *581 Lingbao liuding bifa* (q.v.). The ritual is preceded (juan 1) by a fragmentary discussion of mantic methods involving Hidden Days (*dunjia* 遁甲). These methods are characterized by the order of the Eight Gates and Nine Palaces, to which the title refers. The beginning of this introductory part is in seven-character verse (1.1a–3a). The work ends with a series of closing rites: the surveying of constellations and propitiatory invocations of the five sectors and six directions (juan 3).

Apart from the Jade Maiden (Yunü 玉女), who is served by the spirits of the *ding* days as acolytes (2.3b), the instructing deities are the Most High Lord Lao and Sanhuang da tiandi 三皇大天帝. The divinatory ritual described in 1.4a–6b shows traces of Buddhist terminology. A *Damo taixi jing* 達磨胎息經 is cited in the short passage devoted to embryonic respiration (1.3a–4b).

The present text is one of three related liturgical texts; the other two texts are *587 Huangdi taiyi bamen rushi bijue* and *588 Huangdi taiyi bamen nishun shengsi jue,* which follow immediately after the present text in the *Daozang*. Besides the similarity of their titles, these three texts share a number of passages in common, including two citations of a *Xianjing* 仙經 that can also be found in *581 Lingbao liuding bifa*.

Marc Kalinowski

Huangdi taiyi bamen rushi bijue 黃帝太一八門入式秘訣

18 fols.

587 (fasc. 324)

"Secret Instructions Transmitted by the Yellow Emperor for Penetrating the Order of the Eight Gates of the Great One." As in *586 Huangdi taiyi bamen rushi jue*, the title here refers to the spatial order of the Eight Gates and Nine Palaces of the mantic method of the Hidden Days (*dunjia* 遁甲). The spirits of the six *ding* days (*liuding* 六丁) in the sexagesimal cycle, however, play a less important role in the present text than in *586 Rushi jue*. Here they are replaced by the six *wu* 戊 days, for which the text provided talismans, seals, and instructions regarding their use (5b–9a). The ritual is constructed around a procedure titled Concealed Return of the Jade Maiden (12a), which is also described in *588 Huangdi taiyi bamen nishun shengsi jue* under the slightly different title Hidden Form of the Jade Maiden (2b). The version found in the present text seems to have been current at least under the Song. See the *Dunjia fuying jing* (written at the imperial behest between 1034–1038).

The *Dunjia fuying jing* (3.14b) contains a passage that is identical to 14b.1–5 in the present work and to *586 Huangdi taiyi bamen rushi jue* 3.2b; it also continues most of the ritual described in the present text (see *Dunjia fuying jing* 3.9b ff. for the Concealed Return of the Jade Maiden, and 3.15b ff. for the spirits of the six *ding* days). Indeed, the *Dunjia fuying jing*, primarily a deductive divination treatise for the Hidden Days method, provides the theoretical model for the structure of the ritual. The imperial officers responsible for the composition of the *Dunjia fuying jing* devoted fully one third of the text to the method of the Hidden Days. The transmission of that method, which first appeared in *1185 Baopu zi neipian* 17.5b, seems closely tied to that of the kind of rites found in the present work. It may be noted that Emperor Renzong's (r. 1023–1064) preface to the *Dunjia fuying jing* states that the undertaking was the result of a discovery of "Secret books on the [method of the] dragon days" (*Longjia bijing* 龍甲秘經) in a secluded dwelling on Mount Peng 蓬山 (preface, 1a).

Marc Kalinowski

Huangdi taiyi bamen nishun shengsi jue 黃帝太一八門逆順生死訣

27 fols.

588 (fasc. 324)

"Instructions Transmitted by the Yellow Emperor Concerning Progression and Regression of Birth and Death through the Eight Gates of the Great One." This text constitutes the last of the series of three consecutive works in the *Daozang* (see also *586 Huangdi taiyi bamen rushi jue* and *587 Huangdi taiyi bamen rushi bijue*). The titles, form, and content of these works suggest that they belong to the same liturgical

context. Unlike the other two, however, the present text is not structured around a principal rite.

The work's constituent elements can be distinguished as follows. Page 1a: a table of the six decades of the sexagesimal cycle and their correspondences with the Eight Gates and the method of divination by Hidden Days (*dunjia* 遁甲; *586 Rushi jue* opens with a similar mantic table). Page 2b–4a: method of the hidden form of the Jade Maiden (described in identical terms in *587 Rushi bijue* [q.v.]). Page 6b–11a: method of the Orphan and the Void (*gu xu* 孤虛), including an account of its transmission by the Dark Maiden (Xuannü 玄女) to Li Jing 李靖 in 628 (also found, with significant variants, in *586 Rushi jue* 1.7a–11b). Page 14b–22a: Book of the Dark Maiden of Great Yin (*Taiyin xuannü jing* 太陰玄女經), a ritual centered on the cult of the spirits of the six *ding* days of the sexagesimal cycle. Titled "unique method among ten thousand" (*wanyi fa* 萬一法; the complete title is given in *581 Lingbao liuding bifa* 9b), its transmission to a certain Zhang Qun 張群 is due to the goddess of the *dingchou* day (*dingchou shennü* 丁丑神女; 15a). The whole of this ritual is reproduced almost identically in *581 Lingbao liuding bifa* 9b–14a, with the exception of the final section in the present work (20a–22a), for which *581 Lingbai liuding bifa* substitutes the description of a method of embryonic respiration. Page 22a–25a: a complement to the preceding part, providing instructions for the fabrication and use of the six talismans of the Yin spirits (the six *ding* days) of the six decades of the sexagesimal cycle (*liujia yinfu* 六甲陰符). These instructions are also partially included in *581 Lingbao liuding bifa* 12b–14a and, in a more detailed version, in *Dunjia fuying jing* 3.18a–19b.

Finally, we may point out a series of recipes for diverse potions (1a–b and 11a–14b). The series on 11a–b is also found in YJQQ 77.13a, with the same transmission account.

Marc Kalinowski

Bizang tongxuan bianhua liuyin dongwei dunjia zhenjing
祕藏通玄變化六陰洞微遁甲眞經

3 juan
Song (960–1279)
857 (fasc. 576)

"Book of the Six Yin of the Sublime Grotto *[Liuyin dongwei jing],* Veritable Scripture of the Hidden Days *[Dunjia zhenjing].*" This title corresponds to two treatises combined. The Six Yin are the spirits of the *ding* 丁 days of the six decades in the sexagesimal cycle, while its *jia* 甲 days are Yang spirits (2.2a). The mantic method of the Hidden Days constitutes the formal framework of the cult of the Six Yin (1.11a). This method does not feature directly in the present work, however, except in the introduction (see below).

Two documents are inserted at the end of the first juan. The first document (8a–10a) is in the form of a deed written in 971 by the Song official Zhao Pu 趙普 (921–991), on the occasion of the registration of a writ in the Department of Forbidden Books of the Imperial Library (*bishu ge* 秘書閣). The expression *bizang* 祕藏 (kept in the imperial library) in the title of the present work suggests that it was the object of the deed. The work may thus date to the second half of the tenth century. The author indicates having obtained it from a recluse named Liu Han 劉罕 on Luofu shan 羅浮山.

The second document (10b–12a) is the preface to a *Dunjia shenjing* 遁甲神經 (or *fujing* 符經) in three juan. The account of its transmission is assimilated with that of the *Yinfu jing* 陰符經 (1.11a).

The contents of the present work are related to the tradition of the secret method of the six *ding* (*liuding bifa* 六丁秘法; 2.3a). Like the other texts produced by that tradition, it bases itself on the first chapter of a *Liuding jue* 六丁訣 in three juan (cf. *581 Lingbao liuding bifa* 4b, 10a) and is essentially devoted to ritual.

The first two juan describe the central ritual of the cult of the six *ding* spirits. The second juan repeats in greater detail what is said in the first. The main ritual, or Sacrifice of the Great Assembly (*dahui ji* 大會祭), was held six times per year, on the *jiazi* 甲子 days; the secondary ritual, or Sacrifice of the Small Assembly (*xiaohui ji* 小會祭), was held thirty-six times per year, on the *ding* days. Noteworthy is the importance assigned to the northern warrior Zhenwu zhenjun 眞武眞君, Lord of the North (2.2a) or of the Center (3.7a). The third juan is, apart from a brief résumé (1a–2a) of 2.6a–8a, entirely devoted to talismans used in the ritual.

Marc Kalinowski

Xuanjing bixia lingbao juxuan jing **玄精碧匣靈寶聚玄經**

3 juan
Song (960–1279)
984 (fasc. 618)

"Book of the Mysterious Aggregates of the Marvelous Jewel, from the Jade Casket of Mysterious Essence." This is a manual of divination according to the ancient system of Hidden Days (*dunjia* 遁甲). The idea of "aggregates" here refers probably to the fact that the present work endeavors to combine different forms of computation and time calculation, notably those of *dunjia* and *liuren* 六壬, as in the twenty-second chapter (3.12b). The style of the work is abstruse in the extreme, and there are many missing parts on each page.

The contents can be compared with those of the most ancient manual of this mantic art, the *Dunjia fuying jing,* which was composed on imperial order in the years 1034–1038. The present treatise could represent a sibylline version of the latter. In this respect we do have here an important document for the study of the social

currents that contributed, during the Song dynasty, to the continuation of the mantic techniques related to the Hidden Days method.

Each juan is subdivided into twenty-four rubrics (*bu* 部). The first two juan are mostly dedicated to *dunjia*, while the third makes extensive use of the *liuren* and *fengjiao* 風角 techniques.

Marc Kalinowski

Yiwai biezhuan 易外別傳

25 fols.

By Yu Yan 俞琰; ca. 1284

1009 (fasc. 629)

"Extraneous Commentary to the *Yijing*." The title of the present work can be explained by the wish of the author to make this text into an appendix of his *Zhouyi jishuo* 周易集說 (Collection of Interpretations of the *Zhouyi;* see *1010 Xuanpin zhi men fu*). He also considers that the present work contains marginal developments with respect to the theoretical foundations of the Book of Changes. The expression *yiwai biezhuan* appears to have been introduced by Zhu Xi 朱熹 (1130–1200; see *Siku quanshu zongmu tiyao* 4.15b). The present work is reviewed in *Siku quanshu zongmu tiyao* 146.54b–56a.

The preface of Yu Yan (fl. 1253–1296) contains little concrete information except the date of 1284, by which the work was presumably completed. More information about the scope and the form of the present work can be found in the two colophons appended to *1010 Xuanpin zhi men fu*. The work presents itself as a commenatry on certain tenets of metaphysical and alchemical thought as expressed in works like the *Zhouyi cantong qi* 周易參同契 and the *Yinfu jing* 陰符經, on both of which Yu Yan himself wrote glosses (*1005 Zhouyi cantong qi fahui* and *125 Huangdi yinfu jing zhu*).

The present commentary is certainly tainted with Taoism, but its overall orientation is Confucian, as can be seen from the numerous references to the theories of Shao Yong, Zhu Xi 朱熹 (1130–1200), and others.

Marc Kalinowski

Xuanpin zhi men fu 玄牝之門賦

4 fols.

By Yu Yan 俞琰; between 1284 and 1296

1010 (fasc. 629)

"Rhapsody of the Gate of the Dark Female." The title corresponds to that of the prose poem (fu) at the beginning of this short text. The allusion to the famous passage of the sixth chapter of the *Daode jing* is understood here as a reference to the alchemical process. Moreover, the present opuscule contains a short poem dedicated to Lü Dongbin.

The colophon by Yu Yan (fl.1253–1296) does not refer to the poems presented here, but concerns mostly the preceding *1009 Yiwai biezhuan*. The author explains the general organization of the work and the sources he used. It appears that Yu intended to append the *Yiwai biezhuan* to his collected interpretations of the *Zhouyi* (*Zhouyi jishuo* 周易集說; compiled between 1284–1296; see the preface by Yu Yan to this work in the *Tongzhi tang jingjie* 通志堂經解). As the preface of the *Yiwai biezhuan* is dated 1284, it is reasonable to suppose that the pieces contained in the present small collection were also written between that date and 1296.

A second colophon is by Yu Yan's son and was written on the occasion of his printing of the *Xuanxue zhengzong* 玄學正宗 in 1356. Yu Zhongwen 俞仲溫 states that his father integrated the *Yiwai biezhuan* into the *Zhouyi jishuo* (this is no longer the case in the *Tongzhi tang jingjie* edition) and that the *Xuanxue zhengzong* originally contained three works by Yu Yan: the *Yiwai biezhuan;* a commentary on the *Yinfu jing* 陰符經 (probably *125 Huangdi yingfu jing*); and his commentary to the *Qinyuan chun* 沁園春 by Lü Dongbin (*136 Lu Chunyang zhenren Qinyuan chun danci zhujie*).

The authors of the *Siku quanshu zongmu tiyao* (147.30a–30b) considered that the placement of the colophons to the *Yiwai biezhuan* at the end of the present collection indicated that these two texts were edited as one work in the now lost *Xuanxue zhengzong*.

Marc Kalinowski

3.A.3 Medicine and Pharmacology

Tujing yanyi bencao 圖經衍義本草

5 + 42 juan

Compiled by Kou Zongshi 寇宗奭; 1116; revised by Xu Hong 許洪 (fl. 1208)

768–769 (fasc. 535–550)

"Enlarged and Illustrated *Materia Medica*." This work is edited in two parts, beginning with a head-scroll (*shangjuan* 上卷) divided into five juan and containing prefatory texts, followed by the *Materia Medica* (*bencao* 本草) itself, in forty-two juan.

The first part (*shangjuan*) contains a great number of prefaces to various previous *bencao* that were incorporated into the present handbook: the preface to the *Jiayou bencao* 嘉佑本草 of 1061 by Zhang Yuxi 掌禹錫 (1.1a–5b); the preface to the *Tujing* 圖經 [*bencao* 本草] of 1062 by Su Song 蘇頌 (1.5b–9a); the preface to the *Kaibao chongding bencao* 開寶重定本草 of 973 (1.9a–11a); the preface to the so-called *Tang*

ben [bencao] 唐本本草 of 659 by Kong Zhiyue 孔志約 (1.10b–12b); and the preface of TAO HONGJING to his *Materia Medica*, commentated by Zhang Yuxi (1.13a–26a).

The second juan of the *shangjuan* opens with an introduction (*xuli* 序例) on the art of picking and preparing medicinal herbs (2.1a–10b). Zhang Yuxi then turns to the history of Chinese *bencao* and presents prefaces of ancient works that he and others collected: the *Yaodui* 藥對 of Xu Zhicai 徐之才; the *Qianjin fang* 千金方 by SUN SIMO; the *Bencao shiyi* 本草拾義 by Chen Zangqi 陳藏器; the *Chongguang buzhu shennong bencao bing tujing* 重廣補註神農本草并圖經 of 1092 by Lin Xi 林希; and the *Leigong paozhi lun* 雷公炮炙論 (*shangjuan* 2.10b–20b). Juan 3 of the *shangjuan* opens with the preface to the *Bencao yanyi* 本草衍義 by Kou Zongshi himself (dated 1116). This preface is followed by the continuation of the introduction (*xuli*) that began in the previous juan. The last two juan of the *shangjuan* still continue the introduction and deal with the classification of medicinal herbs and animal and mineral substances.

The above summary illustrates the confused arrangement of the present edition, in which some parts—for example, the table of contents—are missing. It is nevertheless possible to reconstitute the successive strata of which the present handbook is composed.

The most fundamental *Materia Medica* is the *Shennong bencao* 神農本草 of the late Han period. Its title appears for the first time in the *Qilu* 七錄 of the Liang dynasty (see *Ruan shi Qilu*). This work listed the symbolic number of 365 medicinal ingredients (there are in fact more in the extant editions). It was enlarged and annotated by TAO HONGJING, and edited as the *Shennong bencao jing jizhu*, listing 720 ingredients. Of this work only fragments survive (see the edition by Mori Rishii listed in the general bibliography). In the present text, quotations of the work of TAO HONGJING are introduced with the words: "Tao the Hermit says (*Tao yinju yue* 陶隱居曰)."

In 657, an imperial edict ordered a group of twenty-two scholars under the direction of Su Jing 蘇敬 (fl. 656–660)—or, according to other sources, under Kong Zhiyue—and Li Ji 李勣 (594–669) to compile a new *Materia Medica* (cf. *Jiu Tang shu* 79.2726–27). The work was completed in 659, and its study became mandatory for physicians under the Tang. The new *bencao* was based on the book of TAO HONGJING, enlarged by 114 new descriptions of remedies. Called *Xinxiu bencao* 新修本草 or *Tangben [bencao]*, the handbook had fifty-three or fifty-four juan (see *shangjuan* 1.12b), of which twenty-five were devoted to pictures and seven to text with illustrations. Because of an imperial taboo of the Daguan era (1107–1110), Su Jing's name was written Su Gong 蘇恭, as is the case here. The Tang official *bencao* is quoted in our handbook under the heading "*Tang ben zhu* 唐本註."

Somewhat later appeared the *Shu bencao* 蜀本草 in twenty juan, a revised edition of the official handbook of 659, by Han Baosheng 韓保昇 of Sichuan. This book is quoted here under the heading "*Shu ben yun* 蜀本云." There are also quotations here of a *Shu ben tujing* 蜀本圖經, but there is no conclusive evidence that this is the same work.

A slightly later *Materia Medica* was the *Rihua zi zhujia bencao* 日華子諸家本草 which reportedly had twenty juan and was compiled by a certain Rihua zi, reputed to have lived during the Kaibao era (968–976). Nothing else is known of him. This work is often quoted here.

In 973, a new imperial edict ordered the medical doctors to revise the extant *Materia Medica*, to incorporate the important elements of the *Bencao shiyi* 本草拾義 (completed in 739) of Chen Zangqi 陳藏器 and the *Bencao yinyi* 本草音義 of LI HANGUANG, and to add new findings. This work was completed by Liu Han 劉翰, the Taoist Ma Zhi 馬志, and Wang Guangyou 王廣祐. It is known under the title of *Kaibao bencao* 開寶本草. Again under imperial supervision, this work was revised by Li Fang and reedited under the title *Kaibao chongding bencao* 開寶重定本草. This collection contained descriptions of 983 ingredients. The material from the *Tangben* of 659 was marked "Tang fu 唐附," and the new additions "jin fu 今附."

Later, under the Song, a new *Materia Medica* was compiled at imperial behest and under the direction of Zhang Yuxi 掌禹錫, Lin Yi 林億, Zhang Dong 張洞, and Su Song 蘇頌. This work was presented to the throne in 1061 under the title *Jiayou buzhu Shennong bencao* 嘉祐補註神農本草. Its main sources were the above-mentioned *Kaibao chongding bencao* and the *Shu bencao*. The new additions were marked "*xin bu* 新補." The quotations of the *Tang ben* were introduced as "*Tang ben zhu* 唐本註" and those of the *Kaibao bencao* as "*jin zhu* 今註." Entirely new materials added in this handbook were marked "*xinding* 新定." There are only seventeen such items. This *Jiayou bencao* listed no less that 1,082 ingredients.

A year later, illustrations were added to the *Jiayou buzhu Shennong bencao*. Henceforth it was thus entitled *Bencao tujing* 本草圖經. Another ninety-eight descriptions were added on that occasion; these were marked "*benjing wailei* 本經外類." As told in our present work (*shangjuan* 1.6a), under the Tang there had been two illustrated *bencao:* that of Su Jing (see above) and the *Danfang yaotu* 單方藥圖 of the Tianbao era (742–756). Both works were lost by the time of Su Song, who could procure only the last juan of the *Danfang yaotu*.

In 1092, Chen Cheng of Sichuan arranged the *Jiayou bencao* of 1061 and the *Tujing* of 1062 into one single book. He added a few new elements, marked "*bie shuo* 別說." This work is the *Chongguang buzhu Shennong bencao bing tujing* 重廣補註神農本草并圖經. The title is mentioned in the Ke edition of the *Jingshi zhenglei daguan bencao,* which also includes all the material from the *Jiayou bencao* and the *Tujing*. Perhaps this is the same work under a different title.

Finally, in 1116, Kou Zongshi compiled a *Bencao yanyi* with the aim of correcting the errors of the *Jiayou bencao* and the *Tujing*. His work was published three years later.

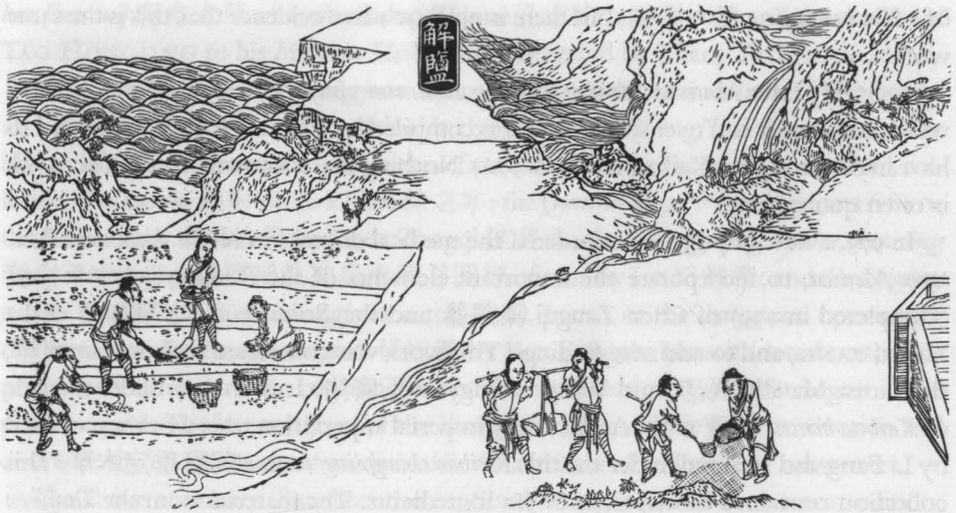

FIGURE 11. (*above and opposite*) Two techniques for winning salt from seawater: Salt-making by evaporation in a cauldron and in a salt marsh (*769* 3.7b–9a and 9a–b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/761)

Until 1195, the title of this new handbook was *Bencao guangyi* 本草廣義; it was then changed into *yanyi* 衍義 in avoidance of the personal name of Emperor Ningzong (r. 1195–1224). In 1249, the book was edited as a supplement to a new edition of the *Daguan bencao,* called the *Chongxiu Zhenghe bencao* 重修政和本草. The arrangement of the prefaces and their texts is identical with that of the present work.

It appears, therefore, that the present *Tujing yanyi bencao* corresponds to the *Chongguang buzhu shennong bencao bing tujing,* to which was added the text of the *Bencao yanyi* of Kou Zongshi at the end of each rubric. The contents of the present text are identical with the *Chongxiu Zhenghe bencao*, but the quotations are given here in a different order.

The present work is in many respects similar to the *Leibian tujing jizhu yanyi bencao*. This work appears to be based on a *Xinbian leiyao tuzhu bencao* 新編類要圖註本草, of which there were several printings during the Song and the Yuan. Some of these editions name a certain Liu Xinfu 劉信甫 (early thirteenth century) as having carried out the revisions (see *Yiji kao* 醫籍考 of *bencao* 3, p. 146).

In a colophon to the *Bencao yanyi*, of which he had obtained the Yuan printing blocks, Zhu Yizun 朱彝尊 says that this work was included in the Taoist canon by a certain Boyun zi 白雲子 (see *Pushu tingji* 曝書亭集, 55). Boyun zi is most likely Qi Zhiyuan 綦志遠, a Quanzhen 全眞 Taoist and a close friend of SONG DEFANG, who directed the edition of the Taoist canon of 1246. The title *Bencao yanyi* may designate

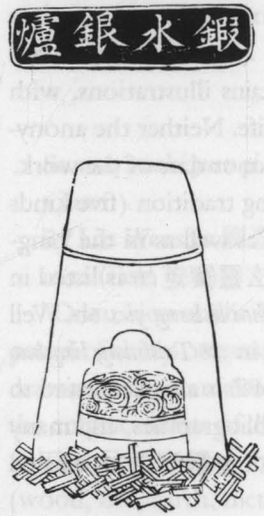

FIGURE 12. A furnace for making mercury (*769* 3.22b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/761)

the original twenty-juan work by Kou Zongzhi or the present handbook, which is sometimes quoted under this abbreviated title.

The present *Materia Medica* gives more than 1,000 descriptions classified in eight categories: minerals (juan 1–6), herbs (7–20), shrubs (21–25), ingredients of human origin (26), quadrupeds (27–29), birds (30), fish and insects (37–39), vegetables and spices (40–42). Each medicinal ingredient is minutely described: its taste, toxicity, place of origin, the best time for its harvest, its therapeutic uses, its combination with other remedies, and sometimes the mode of preparation.

More than 120 different works are quoted. The *Shennong bencao jing,* however, remains the fundamental text. For the mineral ingredients, some alchemical works are cited, such as *925 Danfang jianyuan* and *930 Sanshiliu shuifa*. In general, the name of the ingredient is given in white in a black frame. For each item there are one or more illustrations with indication of the place of origin of the variant. There is also an illustration of salt fabrication (3.7b–9a; see fig. 11) and of a furnace for making mercury (3.22b; see fig. 12).

Catherine Despeux

FIGURE 13. Fabulous mushrooms of immortality: Red Jade, China Root, Zuo Spirit with female guardian, Metal Essence (*1406* 2a, 21b, 30a, 62a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1387)

Taishang lingbao zhicao pin 太上靈寶芝草品

64 fols.

Song (960–1279)?

1406 (fasc. 1051)

"Catalog of Mushrooms of Immortality." This work contains illustrations, with short descriptive texts, of 127 mushrooms or herbs of Long Life. Neither the anonymous preface nor the text give any indication of the provenance or date of the work.

The *zhi* 芝 fungus plays an important role in the Shangqing tradition (five kinds of *zhi*-mushrooms were said to grow on the Maoshan 茅山) as well as in the Lingbao corpus. A text with the title *Dongxuan lingbao zhi pin* 洞玄靈寶芝品 is listed in the catalog of the Lingbao canon in *508 Wushang huanglu dazhai licheng yi* 1.6b. Well before that, the importance of the *zhi*-plant had been stressed in *388 Taishang lingbao wufu xu* 15b and passim, and a large part of chapter 11 of the BPZ is also dedicated to this plant. Numerous texts concerning *zhi* are listed in Song bibliographies, and many of these were illustrated (see fig. 13). A *Taishang lingbao zhi pin* 太上靈寶芝品 is listed in the *Chongwen zongmu* (VDL 89).

With respect to the description of individual *zhi*, the present work has no direct relationship with chapter 11 of the BPZ, nor with *933 Zhong zhicao fa* (compare also *1206 Shangqing mingjian yaojing* 8b–13a, which refers to "illustrations"). Texts containing descriptions that can be related to those in the present work are found in *Yiwen leiju* 98 (a description of nineteen *zhi*, giving *Baopu zi* as source), in *Taiping yulan* 986 (a description of thirty-two *zhi*, quoting a *Xianren caizhi tu* 仙人採芝圖 as source; compare the quotation of a *Caizhi tu* 採芝圖 in *Bencao gangmu* 本草綱目 28), again in *Taiping yulan* 345 (quoting a *Dunjia kaishan tu* 遁甲開山圖), and so on. A detailed list of this kind of *zhi* is given in *855 Taiqing jinque yuhua xianshu baji shenzhang sanhuang neibi wen* 太清金闕玉華仙書八極神章三皇內祕文 2.7a ff. These sources, all but the last of an early date, may have provided the models on which the descriptions in our present text are based.

Alfredo Cadonna

Huangdi neijing lingshu lüe 黃帝內經靈樞略

9 fols.

1019 (fasc. 661)

"Abbreviated Divine Pivot of the Internal Canon of the Yellow Emperor." This text is composed entirely of quotations from chapters 24, 8, 47, 30, 18, 17, 71, 9, 75, 81, 80, and 69 of the *Lingshu* 靈樞. These quotations are arranged into four groups, concerning the general structure of the body; the Six Qi (essence, breath, the yang humors [*jin* 津], the yin humors [*yi* 液], the blood, and the blood vessels); dementia; and aphonia.

Before 1093, the year when Korea presented an edition of the *Lingshu* to China, this book was rare in its country of origin. The present abridged edition, by an unknown author, must be posterior to that date. The present book is mentioned in Song catalogues (see VDL 146).

Catherine Despeux

Suwen rushi yunqi lun'ao 素問入式運氣論奧

3 juan

By Liu Wenshu 劉溫舒; 1099

1022 (fasc. 664)

"Discussion on the Arcana of the Circulation of Qi in the *Suwen*." This book is composed of thirty-one essays (only thirty are numbered), accompanied by twenty-seven drawings. There are also two "formulas" (*jue* 訣), which are in fact drawings of a hand with the emplacements of the cyclical signs of the Ten Trunks and Twelve Stems (fig. 14).

The work studies the correspondences between the five cycles of the Five Agents (wood, fire, earth, metal, and water) and the Six Qi (heat, humidity, drought, coldness, wind, and warmth) during the sexagesimal cycle, on the one hand, and the circulation of qi in the energy tracts of the human body, on the other. The author considers the circulation of qi to be the very principle to be mastered for the application of the techniques of tonification and dispersion (preface, 1a). The present treatise examines in a more detailed way the subjects of chapters 66 to 74 of the *Suwen*, which are attributed to WANG BING by Lin Yi 林億 (1058–1064). The work was presented to the emperor (see *Junzhai dushu zhi*).

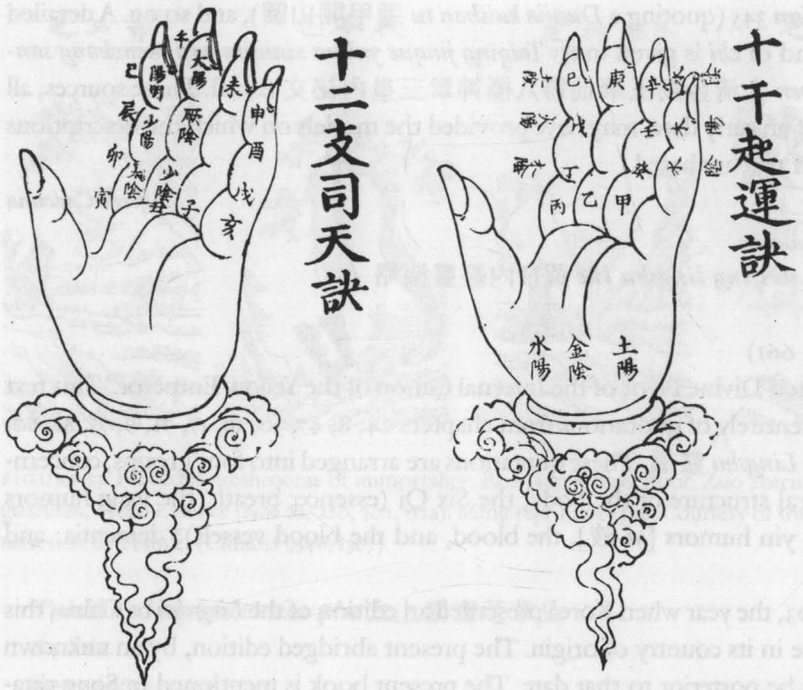

FIGURE 14. Arrangement of the Heavenly Stems and Earthly Branches on the hand: A mnemonic aid for counting in the sexagesimal cycle (*1022* 1.2a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1010)

The text itself is preceded by a preface of the author (dated 1099) and a table of contents. Of Liu Wenshu, we know only that he was a physician at court (preface, 1a).

The title of this work is listed in the bibliographical chapter of the *Song shi* (207.5319) as having four juan. In other catalogues that describe Song editions, the present book is listed as comprising three juan, followed by *1021 Huangdi neijing suwen yipian* (in one juan), also attributed to Liu Wenshu (see Okanishi Tameto, *Song yiqian yiji kao,* 60–61).

Catherine Despeux

Huangdi bashiyi nan jing zuantu jujie 黃帝八十一難經纂圖句解

7 juan

By Li Jiong 李駉, *zi* Ziye 子埜, *hao* Xifan zi 晞范子; preface dated 1269

1024 (fasc. 668–670)

"Phrase-by-Phrase Glosses of the Eighty-one Difficulties of the Yellow Emperor's Canon." The author, a native of Linchuan in Jiangxi, also wrote a *Wang Shuhe maijue jijie* 王叔和脈訣集解 and a *Youyou ge jujie* 幼幼歌句解 (see preface, 1a).

FIGURE 15. The Inner Landscape (*1024* "Xulun," 4a–b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1012)

In spite of the great number of commentaries written on the *Nanjing* prior to his own, Li Jiong quotes only two: those of Lü Guang 呂廣 and Yang Xuancao 楊玄操 (see preface, *Huangdi bashiyi nan jing zhuyi tu xulun* 黃帝八十一難經註義圖序論, 1a–b). The commentary by Lü Guang is quoted in *Sui shu* 34.1040, which reports that the Liang catalogue listed a *Huangdi zhongnan jing* 黃帝衆難經 (lost in the interim), annotated by Lü Bowang 呂博望. This was probably a byname of Lü Guang. Yang Xuancao lived at the beginning of the Tang (618–907). The *Nanjing benyi* 難經本義 states that he was commander of the garrison of She county 歙縣尉.

The preface is dated 1269 and is followed by an illustrated introduction to the text, entitled "Introductory Illustrated Treatise on the Meaning and Commentary of the Eighty-one Difficulties." Before Li Jiong, Ding Deyong 丁德用 wrote an illustrated commentary called the *Buzhu nanjing* 補注難經 in five juan, dated 1062 (see *Junzhai dushu zhi*). The illustrations concern the first, second, third, eighth, and sixty-seventh difficulties, associated with the pulse and the ancient points of the energy tracts. They apply the theory of the Five Cycles and Six Qi (*wuyun liuqi* 五運六氣) and establish a relationship between the twenty-four qi of the annual cycle and the twenty-four qi that are positioned on the body, from the head to the feet, or again on the radial artery on the wrist. Mention should be made of the representation (side view) of the Inner Landscape of the human body, (page 4a–b) with captions on the alchemical concepts and the topology of the body as found in the Shangqing scriptures (fig. 15).

This introduction is followed by the main text, with glosses for each sentence. The *Nanjing* selects difficult passages in the *Suwen* for explication. Using the form of a dialogue, it discusses the pulse, energy tracts, organs, certain diseases, the points used by the ancients, and the methods for puncturing. The simple commentary is mainly of philological interest. Once or twice Li Jiong notes his emendations of erroneous characters.

A Yuan edition is described as having eight juan, preceded by nineteen folios of illustrations and an appendix in two folios with notes on the pronunciation of characters (see *Yigu tang ji* 17.12a). The present edition has only seven juan and seventeen folios of illustrations; the two folios on the pronunciation of characters are missing, as is the indication "corrected by Wang Weiyi" featured in the Yuan edition.

Catherine Despeux

Huangdi neijing suwen yipian 黃帝內經素問遺篇

5 juan

1021 (fasc. 663–664)

"Lost Chapters of the *Suwen* of the Canon of the Yellow Emperor." This is an annotated edition of chapters 72 and 73 of the "Basic Questions" (*Suwen* 素問), entitled "On the Techniques of Puncture," and "On Fundamental Diseases." These two chapters were lost in WANG BING's time. The poorly written text is for the most part composed of passages from other chapters of the *Suwen*. Without any doubt, this is a forgery (see Yu Jiaxi, *Siku tiyao bianzheng*, 667)

Under the Song, this work was edited as a supplement to *1022 Suwen rushi yunqi lun'ao,* by Liu Wenshu, and many catalogues attribute it to Liu.

Catherine Despeux

Jijiu xianfang 急救仙方

11 juan

Compiled 1444–1445

1164 (fasc. 821–822)

"Formulas of the Immortals for Relief of Emergencies." The eleven juan so titled are actually parts of four or five unrelated books of different periods, conflated by the *Daozang* editors and given the title of a work to which they are unrelated. This confusion was probably wrought by the Ming editors. The title is not mentioned in Song catalogues (see VDL). The massive and oft-reprinted Korean *Uibang yuchwi* 醫方類聚 contains a number of quotations from the original *Jijiu xianfang*. The quotations on obstetrics and gynecology are found in *Yifang leiju* 209.87, 212.46, 219.354, and 229.591 and 602. Not only do these quotations differ from the *Daozang* text, but formulas with the same title in the two books contain different ingredients (e.g., compare *Ji yin dan* 濟陰丹 4.11a with *Yifang leiju* 146).

The preface describes *Jijiu xianfang* as a book on childbirth, a description that fits only the first five juan. It is clear, however, that these five juan are not one book but two, or more probably three. The fourth book included under this title is an important work that circulated widely among physicians. These four writings are not related to immortality practices or Taoism. They include no more symbolic therapy (that is, religious and magical remedies) than is normal in early medical formularies. The fifth book, however, is by a Taoist master and concerns what might be called dysfunctions of the Inner Gods. The works in this collection are best analyzed separately:

1. Original title unknown: a book on difficulties of pregnancy and childbirth with a preface by Xu Shouzhen 徐守眞 in one folio and three juan. This is a conventional formulary, unusual only in that it does not include a broad range of women's problems. The original text and its title have not been identified, nor is the preface found in any extant work before the mid-fifteenth century. A book entitled *Taichan* 胎產 with the same preface by Xu is cited by Tamba no Mototane in *Iseki kō* 51.1247. Tamba gave this title to a book in three juan, listed in the collection *Qingnang zazuan* 青囊雜纂 (ca. 1459), which actually cited the book as "Xu shi Taichan fang 徐氏胎產方." It is likely that about half of the titles, including this one, were copied from the *Daozang* version of *Jijiu xianfang*. This lineage is not certain because the compiler was Shao Yizheng 邵以正 (d. 1462), a disciple of LIU YUANRAN, himself a disciple of ZHAO YIZHEN. Zhao was the author of *1165 Xianchuan waike bifang* and a number of Taoist liturgical works.

Hu Yujin 胡玉縉, in *Siku quanshu zongmu tiyao buzheng*, 816, attempts to identify the *Jijiu xianfang* with Liu's lost *Jiuji xianfang* 救急仙方, which is not recorded in the standard histories. Zhao's collection includes both *Jijiu xianfang,* under separate titles assigned to its parts, and *Jiji xianfang* 濟急仙方, proving that the two books are distinct.

The prescriptions in this formulary, like those in most similar books from the Song on, are, broadly speaking, developed and elaborated from those associated with the Han classic *Jingui yaolüe* 金匱要略 (196/220 A.D.). Because the prescriptions were copied from one book to another with minor variations, they do not provide a simple basis for dating. For instance, the first prescription in juan 1 is found, with minor variations of wording, in the *Xuanming lunfang* 宣明論方 (1172), attributed to Liu Wansu 劉完素, in *Yitong zhengmai quanshu* 11.8a–8b. It is less likely that the one work copies from the other than that they are derived from a common source.

2. *Bianzheng shikuo* 辯證詩括 (3.146a–17b). a small work on diagnosis and treatment of certain pediatric disorders. This mnemonic is not otherwise known, and may be a fragment of some more general book, or even of the preceding title, although the latter's preface does not refer to disorders of infants.

3. Original title unknown: cited as "Jiyin pin 濟陰品," a formulary for difficulties of pregnancy and childbirth, in juan 4–5. In the anonymous preface the contents are said to be based on nutgrass rhizome (*xiangfuzi* 香附子 [*Cyperus rotundus*]), but some of the prescriptions do not use this ingredient.

4. *Xianshou lishang xuduan fang* 仙授理傷續斷方 (juan 6–9): "Formulas for the Healing of Injuries and Broken Bones, Revealed by an Immortal." This work is

liberally cited in the Ming encyclopedia *Yongle dadian* 永樂大典, from which it was reconstituted in four juan for inclusion in the *Siku quanshu* 四庫全書 collection. Modern reprints are descended from the latter, and like it incorporate material from other books. The relevant portions of *Yongle dadian* are apparently lost, but *Xianshou lishang xuduan fang* is quoted with equal liberality in medical compilations such as *Uibang yuchwi*. The anonymous author of the preface (reproduced here) attributes the book to a Lin daoren 蘭道人, whom he places in 841/846. There is no evidence to connect this book with any Taoist movement.

This work is considered by medical historians the oldest more or less intact monograph on external disorders. It includes descriptions of lesions and internal disorders of all sorts, not only traumas, and most of its drug formulas are for ingestion (this is the norm in classical writings on the topic). Three juan are quoted here under the original title (juan 6–8), the first on bonesetting, the second primarily on treatment for debilitation due to traumas and lesions, and the third on *ding chuang* 疔瘡, or boils. Juan 9 is given under a separate title, *Bichuan wuzhi pin* 秘傳五痔品 (Secretly Transmitted Formulas for All Types of Hemorrhoids), but it is taken verbatim from the same source. None of the four juan is quoted in *Uibang yuchwi*. The latter source gives quotations from the original *Jijiu xianfang* on knife wounds (185.619) and boils (179.408), but neither quotation corresponds to the *Daozang* text (cite both from volume 8 of the typeset Peking 1982 reprint). The contents are on the whole conventional drug formulas.

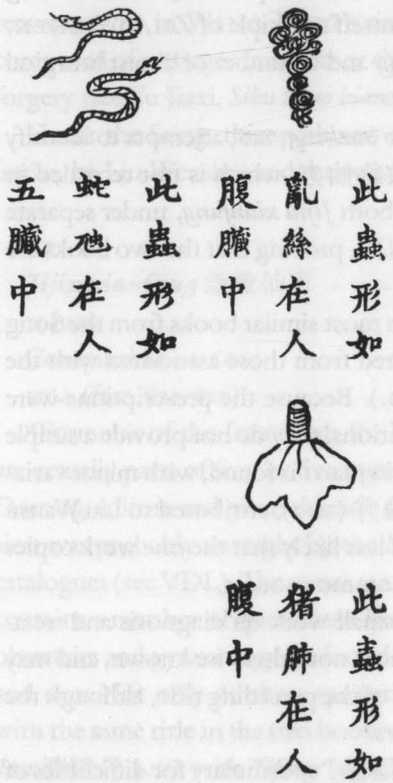

FIGURE 16. Insects and worms in the human body (*1164* 10.6b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1150)

5. *Shangqing ziting zhuilao xianfang* 上清紫庭追癆仙方 (juan 10–11): preface by an "old gentleman" (*lao sou* 老叟); a treatise on cadaver vector disorders (*chuanshi* 傳尸) and debility disorders (*laozhai* 癆瘵), closely related groups of infectious maladies. Here these disorders are portrayed as "all due to the Three Corpse Worms and to possessing ghosts" (see Sivin, *Chinese alchemy*, s.v. and 297–99). The *Qingnang zazuan* attributes this tractate to Zhao Yixin 趙宜信, who is not

FIGURE 17. Loci for moxibustion (*1164* 11.20a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1150)

otherwise known. The present text discusses and illustrates various insects and worms, but it is not concerned with modern helminthology (see fig. 16). The first three of these "worms" are in the form of a three-inch human, a ghost, and a frog. This text is an important source for its discussion of the six stages of these diseases, for its materials on *gengshen* 庚申 observances, and for its use of materials from popular healing, drawing on drugs, moxa, and ritual. The only idea not found elsewhere makes the Corpse Worms' well-known periodic tour of the body into a circuit of certain moxibustion loci (fig. 17).

The text ends with two "Illustrations of Huangdi's method for treating the twenty-one types of debility disorders with moxibustion" (twenty-two loci are shown) and with apotropaic rites used against these maladies by Master Yuzhen 玉眞先生 of the Jingming 靜明 order. A testimonial by the King of Yue 越王 is said to have been transmitted three times between 937 and 1014, but the second of the three dates is clearly specious. It is given as the ninth year of the Chunhua 淳化 era, which lasted only five years (990–994; see 10.14b).

An anecdote mentions a Master Li Tong 李同 of Maoshan (10.15a), a liturgy entitled *Dadi xuanke* 大帝玄科 (10.13b), a *Laojun sanshi jing zuan* 老君三屍經纂 (10.13a), and a *Qihuang guangji* 歧黃廣記. None of these are otherwise known.

Nathan Sivin

Xianchuan waike bifang 仙傳外科秘方

12 juan

Compiled by ZHAO YIZHEN 趙宜眞; d. 1382; edited by LIU YUANRAN 劉淵然 (1351–1431)

1165 (fasc. 823–824)

"Secret Formulas for External Medicine, Transmitted by the Immortals." This work is a somewhat revised conflation of three collections:

1. *Xian chuan waike ji yan fang* 集驗方: the title is given in running heads. The preface of the Qingwei patriarch ZHAO YIZHEN attributes the work to Yang Qingsou 楊清叟, who transmitted it to Wu Ningji 吳寧極, whose son passed it to a Master Li 李先生, from whom Zhao received it. It was printed once before 1378, and again along with item 2 below after being edited by Zhao's disciple LIU YUANRAN in 1395.

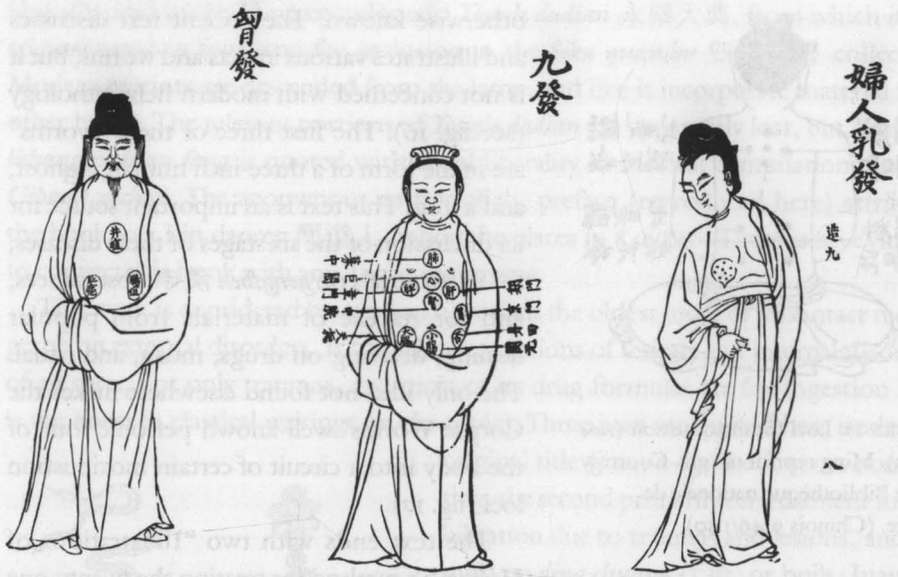

FIGURE 18. Sores and rashes on the chest, abdomen, and breasts (*1165* 9.9b and 10a–b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1151)

The latter version and the *Daozang* edition differ in minor respects. The work is mainly on abscesses, rashes, boils, and other external ailments (fig. 18), but it includes a short mnemonic on variant drug names and a paragraph on the preparation of plant drugs (4.14b).

2. *Bichuan waike fang* 秘傳外科方: anonymous; a colophon by Liu, written for the 1395 printing, states that Zhao received it from Rong Kexiao 榮可蕭, but Liu does not suggest Rong authored it. The *Daozang* version occupies juan 8–9. It omits two sections at the end and the colophon. Juan 8 is a "general discussion" that may correspond to the *Waike xu lun* 外科序論 of Zhao mentioned in the bibliographical treatise of the *Ming shi*. Juan 9 is a collection of remedies for external disorders, including the effects of judicial beating and hemorrhoids. Its large illustrations of sores, rashes, and similar lesions are of special value.

3. An unnamed and unidentified work labeled "Zhi zhuza cheng pin 治諸雜證品": treatments for miscellaneous syndromes, occupying juan 10–11 in the *Daozang* version. This is a comprehensive formulary in which external disorders play a large but not predominant part. A discourse on leprosy is attributed to Shuran zi 翛然子 (11.8a), and a discussion on prevention of complications during recovery from Cold Damage Disorders (*shanghan rebing* 傷寒熱病) is attributed to Chunyang daoren of Ningchuan 寧川純陽道人 (11.1b).

The 1395 editions of the first two constituent treatises are extant. The editors of the reprint (Peking 1957) claim they also consulted the *Daozang*. There is no reason to doubt that the texts in the latter were produced from the 1395 edition, possibly by Liu's disciple Shao Yizheng 邵以正, editor of the *Zhengtong Daozang*.

Nathan Sivin

Xiuzhen bilu **修眞祕錄**

11 fols.

By Fu Duren 符度仁; after 1061

850 (fasc. 573)

"Arcane Notes on the Cultivation of the True [Nature]." This is a short work on dietary rules by Fu Duren, a registrar of Fengyang county in Shaanxi. The book is mentioned in the *Bishu sheng xubiandao siku queshu mu* 2.29b, but there the name of the author is erroneously written Fu Churen 符處仁.

The text comprises essentially a long list of victuals of plant and animal origin, destined to reinforce the body or specific organs and to cure various ailments. The description of each of the various foodstuffs includes a main text extracted from a *Materia Medica* (*bencao* 本草) followed by a sentence from an ancient commentary. With reference to the mule, the hedgehog (3b), and the chestnut (1b), the text quotes Meng Shen 孟詵 (ca. 621–ca. 713) of the Tang dynasty, but the description of persimmon (5a) is followed by a quotation of Zhang Yuxi 掌禹錫 of the Song (cf. *769 Tujing yanyi bencao* 29.17b, 32.2b, 35.18a, and 35.38a, respectively). Since Zhang's writings transmitted in *769 Tujing yanyi bencao* derive from his *Jiayou bencao* 嘉佑本草, compiled around 1061, our text must be posterior to that date.

At the end of the text (10b–11a), there is a passage quoted from an unidentified *Yangsheng lun* 養生論 recommending the absorption of worms in order to sustain the adept during the seventh and eighth months of each year. This kind of recommendation is quite out of tune with the general style of the work.

Part of the present text (1a–3a) is included by mistake in *837 Zhenzhong ji* 11a–13a.

Farzeen Baldrian-Hussein

3.A.4 *Neidan* and *Yangsheng*

During the Tang period (618–907), the practice of Inner Alchemy (*neidan* 內丹) acquired a definite status among the important forms of Taoist practice. This status was due to a number of circumstances, which translated themselves on the scriptural level by the (re)appearance of works such as the *Zhouyi cantong qi* 周易參同契 (see

part 2.A.1.d). However, Inner Alchemical discourse and Outer (laboratory) Alchemical practice remained closely related, and in some instances it is difficult to say whether a given text concerns the one or the other form.

This close relationship changes with the new era beginning in the Song (960–1297). The practice of Inner Alchemy is linked strongly to a number of saintly and divine patriarchs such as LÜ DONGBIN, whose hagiography strongly rejects laboratory alchemy and who becomes a patron of Inner Alchemy (see, for instance, *263.14 Zhong-Lü chuandao ji*). Here Inner Alchemy establishes itself as the major and orthodox practice for Tending Life and for the realization of the Tao within one's own body. The other currents in Song *neidan,* such as the *Wuzhen pian* 悟眞篇 by ZHANG BODUAN, had the same influence. In consequence, virtually all Song and later texts on the subject of Tending Life (*yangsheng* 養生) encompass *neidan*. For this reason, a different categorization applies in this period, since texts pertaining to Inner Alchemy were more closely associated with works on Tending Life techniques than with those concerning operative or laboratory alchemy.

The present section first discusses general works, among which ZENG ZAO's *1017 Daoshu* stands out as the most important collection of texts. We then present the two main currents, the Zhong-Lü 鐘呂 and the *Wuzhen pian* traditions. The former was to become very influential in the *neidan* practice of the (northern) Quanzhen 全眞 order, whereas the latter would be the leading influence for the so-called Southern school (Nanzong 南宗). The lineage of the Nanzong appears to have been constructed a posteriori by BO YUCHAN. The same patriarch also elaborated the tradition of the Shenxiao school of ritual. The connection between the Nanzong and the Shenxiao schools deserves further research.

3.A.4.a General Works and Manuals

Daoshu 道樞

42 juan

Compiled by ZENG ZAO 曾慥, *zi* Duanbo 端伯, *hao* Zhiyou zi 至游子; ca. 1151

1017 (fasc. 641–648)

"Pivot of the Tao." This is a collection of texts dealing with the art of longevity, excerpted from Five Dynasties (907–960) and Song (960–1279) sources. The compiler, ZENG ZAO (1091–1155), was an official during the reign of Emperor Gaozong (1127–1162; see *Jinjiang xian zhi* 晉江縣志 12). The work is mentioned in the *Suichu tang shumu* 24a, without further details (VDL 154). Although the *Daozang* edition comprises forty-two juan divided into 118 *pian* 篇 (sections), the *Zhizhai shulu jieti* 12.349 notes twenty juan in 122 *pian*. Thus it is possible that four *pian* are missing from the present edition. However, the arrangement of Zeng's compilation seems fairly complete: he begins with philosophical discussions on the Tao and ends with the most important *neidan* texts of the Zhong-Lü group (cf. *1191 Bichuan Zhengyang zhenren lingbao bifa*). ZENG ZAO's collection was completed by 1151, since he mentions the last text of the *Daoshu* in a note of that date (cf. *263.17 Zazhu jiejing* 22 and 23). Zeng's biographies of the immortals were also completed around this date (see preface, *Jixian zhuan* 43.24a).

The *Daoshu* includes many interesting Northern Song (960–1127) treatises on Inner Alchemy and related subjects; these books, now lost as separate entities, are listed in many bibliographies of the Song and Yuan (1279–1368) dynasties. The main drawback of this compilation is the inaccuracy with which the texts were copied. Many passages were arbitrarily abridged, poems paraphrased, and often only parts of the original quotations are correctly reproduced. In view of these shortcomings, the *Daoshu* texts should be used with caution and the original should always be consulted if still extant. But despite these limitations, the *Daoshu* still remains an important tool as a source on lost Northern Song alchemical texts.

BIBLIOGRAPHY

Miyazawa Masayori, "*Dōsū* no kōsei ni tsuite"; "Dōsū Goshinhen"; and "Sō Ichigyō."

Farzeen Baldrian-Hussein

Huandan zhouhou jue 還丹肘後訣

3 juan

Tenth or eleventh century

915 (fasc. 592)

"Manual for the Cyclically Transformed Elixir." This treatise is an undated compilation of alchemical theory. The introduction (1a) states that the treatise corresponded to juan 10 of GE HONG's *Zhouhou jue* 肘後訣 (cf. *1306 Ge xianweng zhouhou beiji fang*), a chapter dealing with alchemy. The present work, however, derives its material from various sources.

The text quotes TAO ZHI (d. 825; see *922 Huanjin shu*) and a postscript dated 875 (see 2.2a and 3.10a). Therefore the late ninth century is the earliest date for this compilation. On the other hand, the text mentions LÜ DONGBIN, a semilegendary figure popular during the early Song (960–1297).

For the first section of juan 1 (1a–25a), compare *913 Tongyou jue* 1a–20b; for the rest (1.21a–24a), see *947 Yuqing neishu* 17b–21a.

For the *Longhu jinyi huandan xinjian* 龍虎金液還丹心鑑 (2.1a–7b), see *1017 Daoshu* 14.1a–6a which attributes the text to Xuanhe zi 玄和子 (cf. *1274 Xuanhe zi shier yue gua jin jue*). The *Longhu jinyi huandan xinjian* is quoted in *233 Huandan zhongxian lun* 3b (preface dated 1052) as *Huandan xinjing* 還丹心鏡. This section of the present text

comprises passages similar to *935 Danlun jue zhi xinjian* and *936 Dahuan xinjian*. The poem that follows (2.7b–9b) is paraphrased in *233 Huandan zhongxian lun* 20a.

Apart from some short alchemical essays, the rest of the work comprises alchemical poems and one "autobiographical" note by Wu Daling 仵達靈 (dated 875; 3.10a–11b). The *1248 Sandong qunxian lu* (twelfth century) indicates a *Chaohua si biji* 超化寺壁記 as the source of this note.

Farzeen Baldrian-Hussein

Ma Ziran jindan koujue 馬自然金丹口訣

3 fols.

By MA ZIRAN 馬自然; Northern Song (960–1127)?

1157 (fasc. 796)

"Explication of the Elixir, by Ma Ziran." Ma was a disciple of LIU HAICHAN (1a; see also his biography in the LZTT 49.11a). He is often confounded with Ma Xiang 馬湘, *zi* Ziran 自然 (d. 856), but the LZTT makes a clear distinction between the two. He is said to have been a contemporary of ZHANG BODUAN (984–1082), who also dedicated a poem to him (cf. the latter's preface to *1081 Jindan sibai zi*).

MA ZIRAN's *koujue* 口訣, a poem in seven-word verse, is partially paraphrased in *1017 Daoshu* 7.15b–16a (ca. 1150). There seems to have been a different version in circulation during the Yuan (1279–1368; cf. the long quotation in *141 Ziyang zhenren Wuzhen pian zhushu* 5.11a).

The poem begins with a criticism of other, "inferior" techniques. The author then describes his meeting with LIU HAICHAN and his subsequent enlightenment (*bodhi* 菩提). The Nine-Times-Transmuted Elixir (*jiuzhuan huandan* 九轉還丹) corresponds to *bodhi*; it is defined as a state of enlightenment within the reach of anyone who practices introspection, and not as the exclusive domain of ordained Taoists or Buddhists (2a). The poem shows a strong influence of Chan Buddhism.

Farzeen Baldrian-Hussein

Zhenren Gao Xiangxian jindan ge 眞人高象先金丹歌

7 fols.

By Gao Xian 高先, *zi* Xiangxian 象先; 1014

1079 (fasc. 740)

"Song of the Elixir by the Zhenren Gao Xiangxian." The popularity of this poem in early Song times is illustrated by ZHANG BODUAN's (984–1082) allusion to it in his *Wuzhen pian* 悟眞篇 (see *141 Ziyang zhenren Wuzhen pian zhushu* 6.13a). It was also known under other titles, such as *Gao Xiangxian ge* 高象先歌 and *Dadao jindan ge* 大道金丹歌 (see VDL 79).

In a short preface, an anonymous author relates his meeting with Gao Xiangxian of Quyang 朐陽 (Jiangsu) in the capital in 1013. A year later, he received this poem, to which he appended a commentary (*zhujie* 注解). Neither the present version nor the Yulong wanshou guan 玉隆萬壽觀 edition seen by Lu You in 1166 (see *Lu Fangweng ji* 26.47) include a commentary to the poem, indicating that the present text was known in this form already during the Song dynasty (960–1279). Lu You also suggests that Gao Xiangxian was a famous scholar-official and calligrapher of the Shunhua era (990–994) who disappeared, leaving the mundane world behind him. In the poem itself (5b), Gao claims to be the descendant of Gao Jichong 高繼沖 (943–973), ruler of the kingdom of Nanping, who surrendered to the Song in 963 (see *Song shi* 483.13953–55).

The poem describes a vision in which Gao Xian ascends to the Xihua 西華 palace. In this celestial abode, he receives *neidan* 內丹 instructions, based on the *Cantong qi* 參同契, from the goddess Xihua furen 西華夫人. The description is followed by criticism of other, "inferior" techniques (5a) and by the transmission of a text entitled *Chilong tian shang jue* 赤龍天上訣. Part of the poem is quoted in *1017 Daoshu* 35.9a–9b.

Farzeen Baldrian-Hussein

Xuanhe zi shier yue gua jin jue 玄和子十二月卦金訣

3 juan

Before 1155

1274 (fasc. 1003)

"Master Xuanhe's Golden Explanations on the Hexagrams of the Twelve Months." This short text is included in *1017 Daoshu* 14.6a–8b by ZENG ZAO, where it is followed by an alchemical treatise of the Five Dynasties or the early Song (see *936 Dahuan xinjian* and *915 Huandan zhouhou jue* 2.1a–7b).

The text comprises twelve poems with commentaries, each of which corresponds to a hexagram. The text is concerned mainly with the process of purification of the two ingredients of the elixir (i.e., "true" lead and mercury). The purification takes place through the practice of fire-phasing (*huohou* 火候). The twelve hexagrams represent the increase and decrease of yin and yang during the months of the year or the double hours of the day.

The *Daoshu* version is abridged, but it adds five sentences at the end that are missing in the present text. The commentary in the *Daoshu* version is also more or less complete, but occasionally it is conflated with the poems.

Farzeen Baldrian-Hussein

Taixi baoyi ge 胎息抱一歌
4 fols.
Northern Song (960–1127)?
827 (fasc. 570)

"Song on Embryonic Breathing and [the Method of] Holding the One." This short, anonymous work comprises an undated preface and twenty poems on the methods known as Holding the One. In the *Bishu sheng xubiandao siku queshu mu* catalogue 2.28a, the title is indicated as *Baoyi taixi gejue* 抱一胎息歌訣, with YANG XI as the author. But, since the preface (1a) quotes YANLUO ZI, this text must date to the Five Dynasties (907–960) or later. Moreover, the preface lays emphasis on the circulation of qi instead of breath retention, the former being a widely practiced method during the Northern Song Dynasty.

The poems show a clear Chan influence, evident also in many other Northern Song poems, such as the *Wuzhen pian* 悟眞篇 (see, e.g., the last poem on page 3a of the present text).

Farzeen Baldrian-Hussein

Huandan zhiyao pian 還丹至藥篇
5 fols.
Wang Xianzhi 王賢芝, *zi* Yingtu 膺圖, *hao* Wuxuan zi 悟玄子; Song (960–1279)?
1092 (fasc. 742)

"Essays on the Circulating Elixir and Perfect Medicine." This text consists of ten odes serving didactic purposes; it most likely corresponds to the similar title listed in *Tongzhi*, "Yiwen lüe," 5.29a. Thus the work can be assumed to date to the eleventh century at the latest (see VDL 108).

Wang Xianzhi had spent many years trying in vain to master operative alchemy. Some oral and secret instructions received from a zhenren, whose name remains undisclosed, helped him to achieve "sudden enlightenment." He also managed to realize the cultivation of "true essences," in the sense of the *neidan* 內丹 tradition. Circulating Elixir and Perfect Medicine designate the highest degree of cultivation.

Florian C. Reiter

Longhu jingwei lun 龍虎精微論
8 fols.
1259 (fasc. 999)

"Discourse on the Subtleties of the Dragon and the Tiger." This short, undated, and anonymous treatise comprises a preface, ten poems on *neidan* 內丹, and some respiration and gymnastics (*daoyin* 導引) techniques. The author criticizes laboratory alchemy (*waidan* 外丹); for him the only valid means of obtaining the elixir of immortality is to follow the universal rhythm and to employ the *jing* 精 (essence) and the qi of Heaven and Earth as ingredients.

The alchemical oeuvre should begin with *daoyin* (6a), and two methods are given in the text. These techniques are followed by the visualization of the four emblematic animals, which the adept should place according to their spatial orientation in the form of a mandala. The author concludes with fire-phasing, in which the adept regulates his or her breathing according to the hexagrams *qian* 乾 (Heaven) and *kun* 坤 (Earth). *Qian* designates the yang hours between midnight and noon; *kun*, the yin hours between noon and midnight.

Farzeen Baldrian-Hussein

Taixuan baodian 太玄寶典
3 juan
Song (960–1279)?
1034 (fasc. 703)

"Precious Canon of the Greatest Mystery." This is a handbook for Tending Life and Inner Alchemy. It is undated and unsigned but is mentioned in the *Suichu tang shumu* (VDL 90). It does not quote any outside sources.

The many methods, recipes, and recommendations here assembled are mostly of a practical nature. The author draws on a great variety of traditions. The proposed methods are mainly of a physical nature: refining breath energies, practicing Embryonic Breathing (*taixi* 胎息; 1.3b, 1.7a), keeping and refining the semen for men and the menstrual blood for women. From 1.7a on, the metaphorical language of *neidan* 內丹 is used. This use continues in 2.2b–4b.

The methods range from simple recipes to more complicated ones. At the end of juan 1, the mastication of pine needles is advanced as a sure means to attain immortality. In 2.5b, we find that meditation and concentrating to the point of sweating profusely is the way to become a True Person. A method for concentrating on the body in order to make it transparent so that one can see inside one's organs and viscera is described in 2.5a. Aura development is taught in 2.4b. Also ritual methods are recommended, such as the sending of petitions to Heaven (2.9b). The third juan is entirely devoted to medicinal herbs and concoctions, and to methods for making an immortal's staff, a "wooden horse" (*muma* 木馬) drug that, when taken, allows one to walk fast. The final method permits adepts, by using a herbal concoction, to control their vitality and to know the time of their death in advance.

Kristofer Schipper and Yuan Bingling

Jinjing lun 金晶論

6 fols.

Northern Song (960–1127)?

236 (fasc. 113)

"Discussions Concerning Gold and Crystal." This is a short anonymous treatise on Inner Alchemy. By "crystal" the author means the radiance of the sun, while "gold" is the glow of the moon (preface, 1a). The text is divided into three paragraphs (*pian* 篇); at the end, there is a poem in eleven couplets, entitled "Song on the True and False [Methods] of the Great Alchemical Elixir of Gold and Crystal, Lead and Mercury, Dragon and Tiger." This poem appears to have been copied from another alchemical song by Qianzhen zi 潛眞子, which figures in *237 Huandan xuanmiao tongyou ji* under the title "Verses Revealing the Marvelous and Penetrating the Arcane" (*Xuanmiao tongyou shi* 玄妙通幽詩; compare the present text 5a–b with *237 Tongyou ji* 2b–3b).

Gold and crystal here are symbolic homologues of other alchemical ingredients such as lead (*qian* 鉛) and quicksilver (*gong* 汞). The true ingredients do not exist outside the human body. The practice, explained in allegorical terms, has distinct sexual overtones, its aim being to "return the crystal [i.e., the energy of the kidneys] in order to repair the brain" (*huanjing bunao* 還晶補腦; 4b), a transparent disguise of the "return of the sperm" (*huanjing* 還精) in the sexual arts of Taoism.

Kristofer Schipper

Huandan xianmiao tongyou ji 還丹顯妙通幽集

11 fols.

By Qianzhen zi 潛眞子; Northern Song (960–1127)?

237 (fasc. 113)

"Collection Revealing the Marvels and Penetrating the Arcana of the Alchemical Process." The author, who signs Shaoshi shan Qianzhen zi 少室山潛眞子 (Master of the Hidden Truth from Mount Shaoshi; the mountain of the Songshan 嵩山 range in Henan and the location of the famous Shaolin si 少林寺), is otherwise unknown. In his undated preface, he states that he was inspired to write a "Poem Revealing the Marvels and Penetrating the Arcana of the Alchemical Process" (same title as the present work) in thirty couplets after reading *238 Yuanyang zi jinyi ji*. The poem, part of which has been incorporated in *236 Jinjing lun*, describes the Inner Alchemical process of meditation on the union of the antithetical energies in the body. Coming after Yuanyang zi 元陽子, but before *236 Jinjing lun*, the present work should date from the Northern Song period.

The collection comprises also an "Exegetical Hymn of the Great Alchemical Enterprises by the Zhenren of Purple Smoke" (Ziyan zhenren jie dadan song 紫煙眞人解大丹頌), as well the famous poem Spring in the Garden by the Qin River (Qinyuan chun 沁園春), attributed to Lü Dongbin (see Baldrian-Hussein, "Yüeh-yang"). The latter poem is given twice here, each time with a different commentary. The first commentary, entitled simply "Qinyuan chun," is anonymous. The second one, titled "Versified [Commentary] by He Xiangu on Lu Zhenren's Qinyuan Chun [Ballad]" (He Xiangu song Lü zhenren Qinyuan chun 何仙姑頌呂眞人沁園春) seems to be incomplete, as the commentary on the last lines is missing.

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Baldrian-Hussein, "Yüeh-yang and Lü Tung-pin's Ch'in-yüan ch'un."

Kristofer Schipper

Taishang riyue hunyuan jing 太上日月混元經

2 fols.

656 (fasc. 343)

"Book of the Sun and Moon and Their Origin in Chaos." This is a short theoretical *neidan* 內丹 treatise based on the *Zhouyi cantong qi* 周易參同契. It is listed in the *Chongwen zongmu* (dated 1042) 9.18b as well as in later Song bibliographies (VDL 94).

Ma Lizhao's commentary in *261 Jindan fu* 18a, which dates to the Yuan (1279–1368), names the present work, together with the *Jinbi jing* 金碧經 and the *Zhouyi cantong qi*. The quotations Ma gives of it on 19a and 27a can no longer be found in the present text, which must be a fragment of the original.

Kristofer Schipper

Taishang haoyuan jing 太上浩元經

2 fols.

659 (fasc. 344)

"Scripture of the Vast Origin by the Most High Lord Lao." This scripture is a rhymed, rhythmic text consisting of ten lines of four characters, with the remainder in seven-character verses that describe poetically the Inner Alchemical process. Respiratory control, visualization of the Three Palaces within the human body and the deities residing therein—Shangyuan tongzi 上元童子 or Nanji laoren 南極老人 (upper palace), Guxuan 谷玄 or Beiji zhenren 北極眞人 (lower palace), and Linggui yunü 靈龜玉女 (middle palace)—and the elimination of external desires set the inner circulation in motion and lead to the completion of the Divine Elixir (*taizhen shendan* 太眞神丹) and to longevity.

Ursula-Angelika Cedzich

Lingjian zi 靈劍子

22 fols.

Attributed to Xu Xun 許遜, *zi* Jingyang 旌陽; probably Northern Song (960–1127)

570 (fasc. 320)

"Master of the Magical Sword." The title is an epithet for the third-century saint Xu Xun, as the latter, according to his legend, received from five young ladies a sword with which to fight demons (see *448 Xishan Xu zhenren bashiwu hua lu* 1.7a–b).

The *Lingjian zi* is mentioned in a Song catalogue of 1145 (see VDL 169), but as having two juan. It is possible that the next text in the *Daozang*, *571 Lingjian zi yindao ziwu ji,* which is not listed in the above-mentioned catalogue, originally occupied the second juan. The text of *571 Ziwu ji* is a logical sequel to the present *Lingjian zi*.

Given that the date *ante quem* of the present work is 1145, and that the popularity of Xu Xun greatly increased after his canonization in 1112 by Emperor Huizong, it seems likely that the present text dates form the eleventh or twelfth century.

The present work gives the methods for abstaining from ordinary food and sustaining oneself with breath (qi) in order to obtain immortality. This method is here considered to be a form of alchemy. The object is the creation of an immortal embryo. At the end of the work there is a description of sixteen gymnastic exercises, linked to the four seasons, to be performed as a preliminary stage to respiration exercises and Embryonic Breathing.

Catherine Despeux

Lingjian zi yindao ziwu ji 靈劍子引導子午記

14 fols.

Attributed to Xu Xun 許遜, *zi* Jinyang 旌陽; Northern Song (960–1127)?

571 (fasc. 320)

"Notes on the Induction of Qi from *Zi* to *Wu,* by the Master of the Magic Sword." The text is composed of straightforward instructions, accompanied by a commentary that quotes many different sources. First (1a–5b), the instructions deal with gymnastics exercises and massage. Among the sources quoted, there are many Shangqing scriptures, such as *1016 Zhen'gao* (juan 9) and *331 Taishang huangting neijing yujing*. Next (6a–12b), the text explains a number of concepts of Inner Alchemy, whereas the commentary quotes the *Wuzhen pian* 悟眞篇 (the poems quoted do not exist any longer in the present version of that work, but are often quoted, for instance in *142 Ziyang zhenren Wuzhen pian sanzhu* and the *Cantong qi*. The subtitle on 13a announces "Formulas for the Induction of Qi" (Yindao jue 引導訣). This part appears to be truncated. See also *570 Lingjian zi*.

Catherine Despeux

Zhuzhen shengtai shenyong jue 諸眞聖胎神用訣

16 fols.

Song (960–1279)?

826 (fasc. 570)

"Divinely Efficacious Holy Womb Methods of the Host of Zhenren." This is a small, anonymous, and undated manual for Embryonic Breathing techniques (*taixi* 胎息), composed of some thirty different methods. These methods are attributed to a great variety of saints of ancient and more recent times, including Yanluo zi, Bodhidharma (Damo chanshi 達磨禪師), and Liu Haichan. This undated booklet should not, therefore, be earlier than the Song. However, it quotes much earlier material and does not include any texts related to the *neidan* 內丹 schools of the late Tang (618–907) and Song periods. A method attributed to an otherwise unknown zhenren of the Mysterious Gourd (Xuanhu zhenren 玄葫眞人; 3a–4a) belongs to the school of internal refining (*neilian* 內鍊), which links the spirits of the body with the hypostases of the Tao of liturgical Taoism (Jiuku tianzun 救苦天尊, Lingbao tianzun 靈寶天尊, etc.). This method is characteristic of the meditation methods of the Lingbao dafa 靈寶大法.

Kristofer Schipper

Huangting neijing yujing zhu 黃庭內景玉經註

46 fols.

By Liu Chuxuan 劉處玄, *hao* Changsheng zi 長生子 (1147–1203)

401 (fasc. 189)

"Commentary on the Precious Book of the Inner Landscape of the Yellow Court." This is a commentary on *331 Taishang huangting neijing yujing* by the Quanzhen 全眞 patriarch Liu Chuxuan. In the title, the author's place of origin, which was Donglai 東萊 near Ninghai in Shandong, is given as Shenshan 神山 (compare *1141 Xianle ji* 1.a). Liu's authorship of this commentary is mentioned by his biographers (see *297 Lishi zhenxian tidao tongjian xubian* 2.7a and *973 Ganshui xianyuan lu* 2.4b).

The commentary is in short four-word poems (*siyan song* 四言頌) of a simple didactic nature.

Kristofer Schipper

Yangming jiguan jindan zhenjue 養命機關金丹眞訣

12 fols.

572 (fasc. 320)

"True Instructions Concerning the Gold-Elixir and the Knack of Tending Life." This text contains thirty-six tracts by an unknown author and features *neidan* 內丹 practices. It gives a description of the basic, harmonizing elements or energies of

human nature. An equilibrium of the life forces can be achieved by means of breath control. The author recommends the meditative guidance of the vital energy on its way through the human body. The text describes the vision of the energetic circuits, the "palaces," within the body that are reached in meditation. It also mentions the deities that reside in such palaces. The text appears to belong to the tradition of the *Huangting jing* 黃庭經. The reader also finds instructions for the proper transmission of the practices it describes.

Florian C. Reiter

Jindan zhenyi lun 金丹眞一論

23 fols.

By Boxuan zi 百玄子; late Northern Song (960–1127)?

1080 (fasc. 741)

"Discourses on the Gold-Elixir and the True One." These discourses consist of explanations and quotations concerning theorems of operative and physiological alchemy. This work has not been documented in bibliographies but may have been written during the Song dynasty (960–1279). It certainly does not predate the quotations of the *Yinfu jing* 陰符經 (11b, identical with Li Quan's commentary in *108 Huangdi yinfu jing jizhu* 2b). See also see the quotations of the *Jinbi jing* 金碧經 by Ziyang 紫陽 (i.e., most likely, ZHANG BODUAN).

The "magic elixir" originates in the qi (breath) of the True One. The relationship between these two elements can be compared with the relationship between child (elixir) and mother (breath). However, the focus is on operative alchemy, with its technical apparatus (such as the "elixir well"; 5b–6a) and its results (immortality). The text quotes and comments on many songs, odes, and alchemical books that the author of this work does not identify. The commentaries are clearly separated by the typography. Especially noticeable are the many quotations of the title *Cantong qi* 參同契.

Florian C. Reiter

Sanyuan yanshou canzan shu 三元延壽參贊書

5 juan

By Li Pengfei 李鵬飛, *hao* Jiuhua chengxin laoren 九華澄心老人; first published in 1291

851 (fasc. 574)

"Book of the Three Principles for Longevity Equal to Heaven and Earth." The expression *canzan* 參贊 in the title comes from the Doctrine of the Mean (*Zhongyong* 中庸), chapter 22: "Whoever can assist in maintaining and promoting Heaven and Earth, he can be their equal" (cf. preface, 4a).

The present work is the sole surviving work of the author, who also wrote a *Jiuji fang yiji* 救急方一集 (see preface, 1b). Li Pengfei (b. 1222) was a physician from Anhui. He was noted for his filial piety (see *Yuan shi* 197.4449).

The text of the present book was reputedly transmitted to Li Pengfei by a sage near the Huai river. It was published in 1291 and in 1294, according to the prefaces, and again about 1338 by a governor of the province of Zhejiang (see the *Siku quanshu* 四庫全書 edition), with a colophon by He Yuanbao 何元保, an agricultural official of the same province.

The general introduction of the work describes the development of the embryo in terms that are similar to those found in the chapter "Entrance into the Matrix" of the *Ratnakūta-sūtra* (*Da baoji jing* 56.326b–336c), but for a few discrepancies concerning the first three weeks. Longevity of heavenly, earthly, and human origin is obtained, respectively, through nondispersion of seminal essence, regularity and measure in lifestyle, and alimentary hygiene.

The final two juan of the work are devoted to Inner Alchemy. The author refers to MA ZIRAN, LIU HAICHAN and ZHANG BODUAN. He quotes the texts of the Xishan 西山 school of Inner Alchemy (see 5.4b). The diagrams concerning fire-phasing (4.5a–b) are similar to the one in *243 Chen Xubo guizhong zhinan* 1.4b; the diagram on the Unity of the Three (5.5a–b) resembles the one found in *576 Baoyi hansan bijue* 2.13a.

Catherine Despeux

Jichuan zhenren jiaozheng shu 稚川眞人校證術

9 fols.

Song (960–1279)?

902 (fasc. 588)

"Methods Guaranteed by Jichuan [Ge Hong]." This is a small collection of *neidan* 內丹 formulas in the *1002 Zhouyi cantong qi fenzhang tongzhen yi* traditon. The work bears no relationship to *1185 Baopu zi neipian*. The first page features a table of transmission, tracing the present methods from an anonymous master to Kou Shuyuan 寇叔原, Zhou Huaxie 周化寫, Cui Huangguan 崔黃冠 (alias Cui Jingong 崔金汞), and then to Xifang Zhongcheng 西方仲成 and a number of others. The text itself is presented as the teachings transmitted by Cui to Xifang and by the latter to Dai Daoheng 戴道亨. All of these persons are otherwise unknown. A poem attributed to Zhenyi zi 眞一子 (PENG XIAO) is found on 9a–b.

Kristofer Schipper

Yuanshi bawei longwen jing 元始八威龍文經

3 fols.

30 (fasc. 27)

"Eight Powers Dragon-Writ Scripture of the Primordial Beginning." This book is composed of eight paragraphs of irregular, rhyming verses. It borrows from a Six Dynasties title (*361 Taishang dongxuan lingbao bawei zhaolong miaojing*) but deals with modern practices. Using cosmological allusions, it summarizes the dialectic and the union of fire and water and of movement and rest that underlie the creation of the Superior Man (*zhiren* 至人).

John Lagerwey

Lingbao guikong jue 靈寶歸空訣

8 fols.

By ZHAO YIZHEN 趙宜眞, *hao* Yuanyang zi 原陽子 (d. 1382)

568 (fasc. 319)

"Lingbao Instructions for Returning to the Void." The author was also known for his medical expertise (see *1165 Xianchuan waike bifang* and *1311 Xianquan ji* 4.11a). The present work contains fourteen songs with commentaries. The songs comprise twenty-eight words each.

The author explains that the life of humans is dominated by many uncertainties, not least by birth and death. ZHAO YIZHEN claimed to be editing and emending a text that had been erroneously attributed to Bodhidharma. He also rearranged the material in the form of songs, which he felt were more suitable for memorization (postface, 7a–8a). The texts deal with meditative experiences like the premonitions of approaching death, coupled with moral instructions. If a "return to the Pure Land" and the liberation from profane affairs could be accomplished, the "dharma body" (*fashen* 法身) would manifest itself.

Florian C. Reiter

Yushi jing 玉室經

5 fols.

By Li Chengzhi 李成之; Yuan (1279–1368)

1078 (fasc. 740)

"Scripture of the Jade Room." This scripture by Li Chengzhi of Caotan 草潭 in Dezhou 德州 (Shandong) contains thirteen paragraphs, all of which feature aspects of *neidan* 內丹 theory and practice.

The work starts with a description of ways of behavior that endanger the vital energies in the human body. The utensils processing yin and yang within the human body itself are called "incense burner" and "tripod." They are surrounded by spiritual forces

(1a–2a). No explanation is provided for the name "Jade Room." The paragraphs deal with cosmic elements (the sun and the moon, 2a–2b, 3b), with *Yijing* 易經 symbols, and also with general phenomena such as good and bad fortune in life (4a–b). The explanations culminate in expositions concerning *xingming* 性命, referring to the "nature" and "existence" of man. The basis for a realization of *xingming* is seen in individual integrity and also in the fulfillment of social obligations (5a). This didactic work may have formed part of Quanzhen 全眞 literature of the Yuan period.

Florian C. Reiter

Neidan huanyuan jue 內丹還元訣

4 fols.

Yuan (1279–1368)?

1098 (fasc. 743)

"Instructions for the Return to the Original [State of Existence by Means of] Inner Alchemy." This text contains expositions of the basic concepts of *neidan* or Inner Alchemy. The work is not documented in bibliographies and does not provide any indications for a more precise date. However, the "instructions" appear to have been compiled at a rather late period (Yuan?) to serve as a summary of *neidan* teaching.

The introductory passages explain that anyone interested in the cultivation of the Tao must be informed about the Five Elements, the Four Signs, the "reversal of the mutations due to the workings of yin and yang," and so on. In fact, the text deals with only two of these subjects, namely, the Five Elements and Four Signs. First, the text sketches the development and the circulation of the energies that control the five intestines of the human body. In a similarly summary way it features the Four Signs (or Symbols): *jinweng* 金翁, the "gilded old man"; *chanü* 妊女, the "young girl"; *yinger* 嬰儿, the "small child"; and *huangpo* 黃婆, the "yellow old woman." The text attempts to define the meaning of these signs or symbols. The concluding passages of the text contain a short description of the *bagua* 八卦 and also refer to natural phenomena (lightning, wind, etc.) and bodily correspondences (physical organs).

Florian C. Reiter

Danjia ji 亶甲集

7 fols.

Zhao Min 趙民, *hao* Jiangzhen zi 降眞子; Song (960–1279)?

1093 (fasc. 742)

"Collection of True and Superior Principles." This work was compiled by Zhao Min, a native of Xi Qin in Gansu. It contains thirty poems about the achievement of Long Life. Each poem has fifty-six words. Zhao Min commends the methods of

CHEN TUAN (Master Xiyi 希夷). This reference could point to the Song as the period of compilation (1a).

The poems present descriptions of the practices that lead to the achievement of immortality, and in this they follow the diction of *neidan* 内丹. On the other hand, they appear to discuss the production of an elixir as well as its application and effects, such as arresting the process of aging (3b, 6a). The author claims to have experienced the effectiveness of the elixir (6a). His poems, he says, contain a true and complete account. However, oral instructions would still be indispensable, and all efforts would remain in vain as long as these instructions had not been obtained.

Florian C. Reiter

Jinyi dadan shi 金液大丹詩

14 fols.

Song (960–1279)?

1094 (fasc. 742)

"Poems on Liquefied Gold and the Great Elixir." This work comprises twenty-nine short poems, comprising forty words each. All of them convey *neidan* 内丹 metaphors. They appear to have been written during the Song period, although they do not provide any concrete indications as to their precise date.

The poems describe creation with its essential elements and their symbols, which also govern the existence of human beings and their efforts to reach the Tao of Long Life (10a). The terms *jinyi* 金液 and *dadan* 大丹 in the title of this work are not explained but appear to refer to such efforts of self-cultivation.

Florian C. Reiter

Taishang xiuzhen xuanzhang 太上修眞玄章

7 fols.

Yuan (1279–1368)

1043 (fasc. 724)

"Arcane Essays on the Supreme Cultivation of True [Nature]." This text contains ten tracts dealing with physiological self-cultivation. The author is unknown.

The basis for the expositions in this work is the understanding that *xing* 性 ranks above *ming* 命 (3a). Both concepts are central. They refer to "the being of humans" and to their "worldly existence." These concepts are explained by means of the terms *shen* 神 (spiritual force) and *qi* 氣 (vital energy). The ten essays feature conception, birth, and life, all of which depend on the above elements. These elements in turn have their basis in the cosmic energies of the Anterior Heaven (2a–3a). The essential precondition for any self-cultivation is said to be moderation in eating, drinking, and speaking, and also the avoidance of sleep (4b–5a). The mind has to be freed of any

considerations and become void (5b). Many efforts have to be exerted to diminish yin and strengthen yang (7a).

Florian C. Reiter

Wuxuan pian 悟玄篇

12 fols.

By Yu Dongzhen 余洞眞; preface dated 1229

1046 (fasc. 725)

"Essay on the Realization of the Mysteries." This work presents didactic texts on how to become an immortal. It is essential for that purpose to eliminate yin and to strengthen yang. The means required to achieve this goal can be found within humanity itself. Yu Dongzhen (1166–1250) was initiated into these secrets in Hangzhou. His preface is dated *jichou* 己丑, referring to 1229. References are made to SHI TAI and BO YUCHAN (6b, 9b), pointing to the *neidan* 内丹 tradition of the Southern Song (1127–1279) period.

The "mysteries" mentioned in the title are the energetic and physical components of the human genesis, comprising the development and circulation of the vital energies, and of spiritual forces and essences. Self-cultivation effects the reversal of the usual processes of physical developments, that is, the gradual deterioration of physical potentials. The most important and guiding element is *xin* 心 (the mind). This text points to many practical and meditative methods, such as Holding the One, meditation, and medicine. The diction is esoteric. Details were to be left to oral instruction.

Florian C. Reiter

Tuoyue zi 橐籥子

8 fols.

By Zhu Dongtian 祝洞天, *hao* Tuoyue zi 橐籥子 (fl. 1350)

1188 (fasc. 874)

Yindan neipian 陰丹內篇

3 fols.

Appendix to *1188 Tuoyue zi*

1189 (fasc. 874)

"Master Tuoyue" is a miscellanea by Zhu Dongtian, a Taoist of Longhu shan 龍虎山 in Jiangxi (cf. *Sian ji* 21.6a). In the *Daozang*, the book is divided into two separate parts with different titles. However, the second title, *1189 Yindan neipian,* should be considered an appendix to the main text.

Part of the *1188 Tuoyue zi* appears in the form of a dialogue between Tuoyue zi and a disciple; the matters discussed include correspondences between the macrocosm and

the microcosm; the vital forces in human beings that follow the universal rhythm of Heaven and Earth; the Eight Trigrams (complete with six diagrams; those depicting Heaven and Earth are not divulged); and the final transformation and union with the Tao.

The *1189 Yindan neipian* comprises one short paragraph on sexual practice, followed by a commentary. Both text and commentary employ esoteric alchemical language.

Farzeen Baldrian-Hussein

Taibo jing 太白經

11 fols.

934 (fasc. 598)

"Scripture on the Planet Venus." It is possible that the title uses the name Taibo 太白 (Venus) to allude to the elements Metal/Gold and White Tiger. These two names belong to *neidan* 內丹 terminology. The introductory passages are the same as *950 Shangdong xindan jingjue* 3.1a–1b. The present work deals with the proper transmission of instructions concerning the Gold-Elixir.

The text speaks of ten types of people who were either able or unable to receive such instructions. It also refers to ten factors considered important for the production of the elixir, such as the circumstances and means of production. Although the concluding remarks do not exclude explicitly operative alchemy (e.g., 7b, no. 4, concerning the "furnace"), many statements do refer to *Yijing* 易經 correspondences and *neidan* concepts (see, e.g., 10b, *da dantian* 大丹田 for "lead"). The core process is seen in the reaction or compounding of "dragon" and "tiger," the symbolic "true essences" of the elixir (11a). An ode by SHI JIANWU resumes this theme. A quotation taken from the commentary on the *Yinfu jing* 陰符經 by Li Quan 李筌 (9b) appears to be an extension of *110 Huangdi yinfu jing shu* 2.6b, suggesting that the present work was written, at the earliest, in the latter half of the Tang period (618–907) and probably much later.

Florian C. Reiter

Taishang yuanbao jinting wuwei miaojing 太上元寶金庭無爲妙經

18 fols.

1399 (fasc. 1049)

"Scripture on Ataraxy from the Golden Court of the Primal Treasure." The terms *yuanbao* 元寶 and *jinting* 金庭 do not appear in the text. The first term probably refers to the Primordial Qi (breath), and the second to the alchemical tripod (*ding* 鼎). The respiration that is the subject of this text is described as "work on emptiness," on that which has no fixed form, hence "ataraxy." The text as a whole is a treatise on Inner Alchemy. The aim is the creation of the elixir (*jindan* 金丹) by the marriage of the

Five Elements. The text uses such terms as White Tiger, Green Dragon, True Water, and True Fire. All operations must be synchronized with the time of year.

The text is divided into twenty-seven paragraphs, each of which contains "a word of the Tao," followed in all but paragraph 20 by a commentary of the Queen Mother of the West. While there is progression from paragraph to paragraph, they hardly amount to a systematic exposé. A certain number of original features may be pointed out: the heart is called the Hall of the Seal (*yintang* 印堂), and mention is made of both a "light of the vermilion seal" and a "vermilion palace seal." The heart is called "the office of the spirit" and "the office of the emperor," whose name is Lord of the Jade Flower. The coccyx is identified with the Door of Earth, the *niwan* 泥丸 with the Gate of Heaven: the saint causes the water of his kidneys—called "divine water" or "energy-water"—to ascend and irrigate the *niwan* and then to fall, first into the Flower Pool and then into the Scarlet Palace. The heart's fire must not be set burning fiercely by things outside the self: it must be kept for heating the alchemical tripod. The adept must "sublimate his qi" and "calm his spirit." To calm his spirit he must put an end to all discursive thought and to desire. The term *quanzhen* 全眞 (Complete Truth) appears twice in the text.

John Lagerwey

Jiuhuan qifan longhu jindan xili zhenjue 九還七返龍虎金丹析理眞訣

9 fols.

By Cheng Zhao 程昭, *zi* Shiming 士明; Northern Song (960–1127)?

229 (fasc. 112)

"True Method Explaining the Theory of the Nine-Times-Transformed and Seven-Times-Transmuted Dragon-and-Tiger Elixir." This is a small treatise on Inner Alchemy; the author is otherwise unknown. According to our text, in the *renshen* 壬申 year of the Great Song the author met a Taoist recluse by the name of Siming yeke 四明野客 who taught Cheng, at his request, the principles of the art of Inner Alchemy. The present book contains their dialogue.

The explanations quote the well-known *Zhouyi cantong qi* 周易參同契 as well as the *Longhu jing* 龍虎經. The text mentions famous masters of the past such as YANLUO ZI, Qingxia zi 青霞子, and Cui Xuanzhen 崔玄眞 (fl. 741–756), the author of *135 Cui gong ruyao jing zhujie* and is mentioned here in relation to an unknown *Longtai jing* 龍胎經. The text also mentions the Five Dynasties (907–960) or early Song alchemist Yuanyang zi 元陽子 (see *238 Yuanyang zi jinyi ji*). All these elements refer to the early stage of Inner Alchemy, and the work therefore may date to the Northern Song period, the year *renshen* standing for either 1032 or 1092.

Kristofer Schipper

Xiudan miaoyong zhili lun 修丹妙用至理論

10 fols.

Northern Song (960–1127)?

234 (fasc. 113)

"Treatise on the Supreme Reasons and Marvelous Results of the Practice of Alchemy." This short theoretical work has an unsigned preface and nine chapters (*pian* 篇) corresponding to the nine stages of the alchemical process. The preface mentions an alternative, possibly the original, title: "Short Instructions for Fire-Phasing" (*Huohou juelue* 火候訣略). Phase 8 comprises the construction of an altar on which the alchemical tripod is placed. The master and his disciple ascend the altar in order to supervise the fire-phasing. Although the description is realistic, this phase appears to be part of a meditative process, since in the preface the author rejects all forms of operative alchemy.

Most of the sources quoted, such as the *Yuhu song* 玉壺頌 (4b), are either Tang (618–907) or Five Dynasties (907–960). Some sources date to the early Song, for instance, a work by LIU HAICHAN (4b). The text should therefore belong to the Northern Song period.

Kristofer Schipper

Zhizhen zi longhu dadan shi 至眞子龍虎大丹詩

8 fols.

Zhou Fang 周方, *zi* Guiyi 歸一, *hao* Zhizhen zi 至眞子; preface 1026

269 (fasc. 132)

"Poems on the Great Elixir of the Dragon and the Tiger, by Master Zhizhen." An anonymous preface dated 1026 says that the author of the poems was a certain Zhou Fang, a Taoist of Shaoshi shan 少室山 (Henan).

The present text, however, was presented to the emperor by the official Lu Tian 盧天. The latter's official title corresponds exactly to that of Lu Tianji 盧天驥, an official who is known to have presented another alchemical text to the throne between 1111 and 1117 (see *905 Cantong qi wu xianglei biyao* 1a). It seems that the character *ji* 驥 was omitted here inadvertently.

The work comprises thirty-two poems on the elixir. According to the preface, this elixir is not based on plants or minerals. The text of the poems in general could apply to Inner or Outer Alchemy alike.

Farzeen Baldrian-Hussein

Xu zhenjun shihan ji 許眞君石函記

2 juan

Attributed to XU XUN 許遜, *zi* Jingyang 旌陽; Southern Song (1127–1279)?

951 (fasc. 601)

"Notes from the Stone Box of Zhenren Xu." This is an alchemical handbook that, according to the undated preface, corresponds to the nine chapters of esoteric instructions left behind in a stone box by the famous immortal XU XUN when he rose up to heaven in broad daylight with his house and family. The box was found by an official named Zhang 張. Later the Taoist master Xie Guanfu 謝觀復 transmitted it to his disciples Zhu Mingshu 朱明叔 and Zheng Daoquan 鄭道全 from Dongjia 東嘉 (Sichuan). Xie Guanfu is XIE SHOUHAO, *hao* Guanfu 觀復 (1134–1212). He is the author of *770 Hunyuan shengji* and who lived at the Yulong gong 玉隆宮 on Xishan 西山, the center of XU JINGYANG's worship. Zhu Mingshu and Zheng Daoquan are otherwise unknown.

The work is not mentioned in Song catalogues. The story of the stone box left behind by XU XUN is well known from his hagiography at least since Southern Song times (see *440 Xu taishi zhenjun tuzhuan* 2.18b). The *Daozang* typography observes the Song taboo for the character *kuang* 匡.

The work quotes many operative alchemical terms but does not contain any recipe or instructions for laboratory alchemy. It is closer to Inner Alchemy, as it uses many concepts and theories related to the *Cantong qi* 參同契 and similar texts. Here also, the discourse remains theoretical and, above all, literary; nothing of practical use is revealed.

Kristofer Schipper and Yuan Bingling

Zazhu jiejing 雜著捷徑

9 juan

Yuan (1279–1368)?

263.17 *Xiuzhen shishu* 17–25 (fasc. 125)

"Shortcut to the Tao: A Miscellany." *Siku quanshu zongmu* 147.3078 lists a *Xiuzhen jiejing* in nine juan compiled by Yu Juehua 余覺華, *zi* Rongfu 榮甫, from Jian'an 建安 (Fujian) during the reign period *Zhiyuan* (1335–1340). Both the description of the work and the number of juan correspond exactly to our text. This work is a typical collection of On the Cultivation of Perfection (*xiuzhen* 修眞) texts: it includes breathing exercises, physiological treatises on the Five Viscera, descriptions of the body, *daoyin* 導引 (gymnastics) techniques, and poems on these subjects.

Some of the texts are unique; for instance, juan 18 contains illustrations and explanations of various centers in the head and body by YANLUO ZI; juan 19, "Baduan

FIGURE 19. The *baduan jin* or Eight Lengths of Brocade method (*263* 19.4a–5b)

jin fa 八段錦法," has illustrations of *daoyin* techniques (fig. 19), with text ascribed to ZHONGLI QUAN (see the translation in Maspero, "Methods," 547–48).

For the "Cuixu pian 翠虛篇" in juan 17 and the "Tianyuan ruyao jing 天元入藥鏡" in juan 21.6b ff., see also the articles on *1096 Chen xiansheng neidan jue* and *135 Cui gong ruyao jing zhujie.*

Juan 22–23 comprise poems and *ci*-lyrics by ZENG ZAO (d. 1155) and his friends.

Juan 21 contains eighty-one anonymous verses on Tending Life techniques (*yangsheng* 養生); juan 24 and 25 are on the same subject. The *Tiandi jiaoshen lun* 天地交神論 (25.1a–2b) is an excerpt from *1191 Bichuan Zhengyang zhenren lingbao bifa.*

Farzeen Baldrian-Hussein

3.A.4.b The Zhong-Lü Tradition

Zhong-Lü chuandao ji **鍾呂傳道集**

3 juan

Attributed to ZHONGLI QUAN 鍾離權; compilation attributed to LÜ YAN 呂嵒; transmitted by SHI JIANWU 施肩吾; Northern Song (960–1127)?

263.14 *Xiuzhen shishu* 14–16 (fasc. 124)

"Zhongli Quan's Transmission of the Art [of Immortality] to Lü Dongbin: A Collection." This work belongs to a group of texts ascribed to the legendary ZHONGLI QUAN and his disciple LÜ DONGBIN. These texts are generally referred to in other *Daozang* works as the Zhong-Lü 鍾呂 texts (on these, see *1191 Bichuan Zhengyang zhenren lingbao bifa* and *246 Xishan qunxian huizhen ji*).

Although the present title is first mentioned in *Zhizhai shulu jieti* 12.348, there is a complete, if slightly abridged, version in *1017 Daoshu* (ca. 1150), entitled *Chuandao pian* 篇. The *Song shi*, "Yiwen zhi," 4.5190 writes *Zhenxian* 眞仙 *chuandao ji,* and the Ming work *Daoyan neiwai bijue quanshu* (*Zangwai daoshu* 6:61–101) indicates yet another title: *Zhong-Lü erxian* 二仙 *chuandao ji* (this edition has an additional paragraph at the end).

In the Yuan dynasty (1279–1368), the authorship of this work was ascribed to SHI JIANWU; YU YAN, for instance, refers to it as Shi Qizhen's 施栖眞 (i.e., SHI JIANWU's) *Zhong-Lü chuandao ji* (see *1005 Zhouyi cantong qi fahui* 8.3a; see also the discussion in *305 Chunyang dijun shenhua miaotong ji* 5.14b).

The *Chuandao ji* is presented as a dialogue between ZHONGLI QUAN and LÜ DONGBIN. It is divided into eighteen topics of discussion dealing with different aspects of Inner Alchemy, beginning with the different degrees of immortality and ending with transfiguration. The content is mainly theoretical, with occasional allusions to practice. The work defines itself (16.13a–b) as a theoretical background to *1191 Lingbao bifa,* which explains the practical exercises in detail.

Farzeen Baldrian-Hussein

Bichuan Zhengyang zhenren lingbao bifa **祕傳正陽眞人靈寶畢法**

3 juan

Attributed to ZHONGLI QUAN 鍾離權, *zi* Yunfang 雲房, *hao* Zhengyang zhenren 正陽眞人; transmitted by LÜ YAN 呂嵒, *zi* Dongbin 洞賓, *hao* Chunyang zhenren 純陽眞人; Northern Song (960–1279)

1191 (fasc. 874)

"Secret Transmission of Master Zhengyang's Complete Methods of the Sacred Jewel." This work is ascribed to the legendary Han Taoist, ZHONGLI QUAN; it is said to have been transmitted by his disciple LÜ DONGBIN, a semilegendary figure

of the Tang (618–907) dynasty (preface). The book, however, is first mentioned in the *Tongzhi*, "Yiwen lüe," 5.31a as *Zhongli shou Lü gong lingbao bifa* 鐘離授呂公靈寶畢法 in ten juan (*juan* must be an error for the sections into which the book is divided).

LÜ DONGBIN and ZHONGLI QUAN are considered the authors of a series of *neidan* 內丹 texts, known as the Zhong-Lü group (cf. the preface to *246 Xishan qunxian huizhen ji* and Baldrian-Hussein, *Procédés secrets*, 41 ff.). The present book is a continuation of another Zhong-Lü work (cf. *263.14 Zhong-Lü chuandao ji* [*Xiuzhen shishu* 16.13a–13b]). A Yuan source attributes the authorship of the texts to SHI JIANWU (cf. *305 Chunyang dijun shenhua miaotong ji* 2.9a and 5.14b), putative author of *246 Xishan qunxian huizhen ji,* another important Zhong-Lü text. Both ZHONGLI QUAN and LÜ DONGBIN were acknowledged as patriarchs of Taoist schools that emphasized Inner Alchemy, such as the Quanzhen jiao 全眞教 in the north, and later the Nanzong 南宗 in the south.

The methods described in the text were excerpted from a *Lingbao jing* 靈寶經 in thirty juan, which ZHONGLI QUAN discovered in a cave in the Zhongnan 終南 Mountains in Shaanxi (preface, 1a). Zhongli classified three juan into three sections, representing the Three Vehicles (*sancheng* 三乘), or the "three stages of accomplishment" (*sancheng* 三成). The three stages are further subdivided into ten sections (preface; see also *263.14 Zhong-Lü chuan dao ji* [*Xiuzhen shishu* 16.13b]).

The first stage comprises four sections describing methods of breath control and gymnastics. The next stage, in three sections, deals with methods of circulating the qi and inner fluids of the body. The final stage, in three sections, concerns methods of meditation and transfiguration.

A slightly abridged version of the present text is included in *1017 Daoshu* (early twelfth century).

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Farzeen Baldrian-Hussein

Xiuzhen taiji hunyuan tu 修眞太極混元圖

18 fols.

Xiao Daocun 蕭道存, *hao* Hunyi zi 混一子; Northern Song (960–1127)

149 (fasc. 68)

"Diagrams on the Mystery of Ultimate and Primordial Chaos for the Cultivation of True Nature" (fig. 20). This is an illustrated treatise of the so-called Zhong-Lü tradition (see *1191 Bichuan Zhengyang zhenren lingbao bifa*). According to the preface, the author of the treatise based himself on a work by SHI JIANWU known as the *Xiulian* 修鍊 *taiji hunyuan tu,* but this title is otherwise unknown.

FIGURE 20. The Ten Islands of the Blessed, for visualization in meditation. In the foreground, the Purple Residence of the Taiwei zhenjun; above it, the remaining nine islands in clusters of three (*149* 8a)

The diagrams and quotations contained in this work illustrate the methods of the system followed by the Zhong-Lü school as it is expounded, for instance, in the "Xiuzhen zhixuan pian 修眞指玄篇" in *1017 Daoshu* 19.9a–22a.

The short preface attributed to Jin Quanzi 金全子 and describing the transmission of the *Xiuzhen zhixuan tu* 修眞指玄圖 is clearly out of place here, as it actually deals with the next text in the canon: *150 Xiuzhen taiji hunyuan zhixuan tu*.

The present treatise is concerned mainly with the theoretical order of the microcosm, the circulation and union of the internal fluids (*qi* 氣 and *yi* 液), and, finally, the transfiguration of the adept.

Farzeen Baldrian-Hussein

Xiuzhen taiji hunyuan zhixuan tu 修眞太極混元指玄圖

9 fols.

Song (before 1154)

150 (fasc. 68)

"Diagram [Illustrating] the Mystery of the Cultivation of Truth, of the Supreme Pole, and the Primordial Chaos." This is a text that belongs to the Zhong-Lü group (cf. *1191 Bichuan Zhengyang zhenren lingbao bifa*). Its preface by Jin Quanzi 金全子, *zi*

Zhupo 竹坡 of Hangzhou, was erroneously placed at the beginning of the preceding work, *149 Xiuzhen taiji hunyuan tu,* perhaps by the editors of the *Daozang*. One Jin Zhupo 金竹坡 of the Tang dynasty (618–907) is indicated as the author of *923 Dadan qiangong lun,* but this work has been shown to be a forgery of the Southern Song (1127–1279).

The authorship of the preface poses another problem, since the same preface with minor variations is ascribed to Li Song 李竦 (a disciple of SHI JIANWU and compiler of *246 Xishan qunxian huizhen ji*) in *1248 Sandong qunxian lu* 14.22a, a work dated 1154. Whereas Jin Quanzi describes his encounter with SHI JIANWU as having occurred in Nanking, Li's preface has Nanjing Yingtian fu 南京應天府, the name used during the Dazhong xiangfu period (1008–1016). The present text can therefore be placed between this period and 1154.

The text comprises nine diagrams and a collection of short formulas (*jue* 訣) illustrating the practical methods explained in the *Xiuzhen zhixuan pian* 修眞指玄篇 (*1017 Daoshu* 19.9a–22a); however, it includes only a list of the names of the techniques employed, without any practical instructions.

Farzeen Baldrian-Hussein

Xishan qunxian huizhen ji **西山群仙會眞記**

5 juan

Attributed to SHI JIANWU 施肩吾, *zi* Xisheng 希聖, *hao* Qingxu dongtian Huayang zhenren 清虛洞天華陽眞人 (fl. 820); compiled by Li Song 李竦, *zi* Quanmei 全美, *hao* Sanxian men dizi tianxia du xianke 三仙門弟子天下都閑客; Northern Song (960–1127)

246 (fasc. 116)

"Record of the Immortals of the Huizhen [Hall] on Xishan." This work belongs to a group of *neidan* texts inspired by the patriarchs ZHONGLI QUAN and LÜ YAN (cf. *1191 Bichuan Zhengyang zhenren lingbao bifa*). It is attributed to the well-known poet SHI JIANWU, a recluse of Xishan in Jiangxi. The compiler, Li Song, was a disciple of SHI JIANWU (cf. *1248 Sandong qunxian lu* 14.22a).

Already during the Song dynasty (960–1279), the attribution of its authorship to SHI JIANWU was contested: the *Zhizhai shulu jieti* 12.348 considers the Tang (618–907) poet and the author of our text as two different persons of the same name. Moreover, internal evidence from the text itself proves that this work was compiled, at the earliest, toward the end of the tenth century: 1.6a mentions Zhang Mengqian 張夢乾, who appears to have died in 998 (see *Shanxi tongzhi* 陝西通志, quoted in *Gujin tushu jicheng*, "Shenyi dian," juan 252).

The present title first occurs in the *Suichu tang shumu* (VDL 108). The *Junzhai dushu zhi* lists a *Qunxian huizhen ji* in five juan subdivided into twenty-five *pian* 篇, corresponding to the present version. The *1248 Sandong qunxian lu* 16.3a quotes a biography of SHI JIANWU from the *Xishan huizhen ji,* which, however, does not figure in the present work. A slightly abridged version of the present text is found in *1017 Daoshu* 38.

The preface, ascribed to SHI JIANWU, is linked to two traditions: it mentions the twelve saints of Xishan as well as ZHONGLI QUAN and LÜ DONGBIN. It explains that each of the five juan corresponds to one qi of the Five Elements. Each of the twenty-five sections of this work quotes a Taoist text, in most cases the *Xishan ji* 西山記, referring apparently to an antecedent of the present work. The themes discussed are: recognition (of masters, methods, the Way, etc.); nourishment (of the vital principle, qi, etc.); reparation of damage (due to diminished qi, vitality, etc.); true alchemical ingredients (yin and yang, lead, mercury, etc.); transmutation (and perfection of the body, spirit, etc.). The theory and the practical procedures described are less detailed than those of *1191 Lingbao bifa*.

Farzeen Baldrian-Hussein

Jinbi wu xianglei cantong qi **金碧五相類參同契**

3 juan

Preface and commentary ascribed to Yin Changsheng 陰長生; after 947

904 (fasc. 588–589)

"Book of Azure Gold and the Theory of Categories of the Kinship of the Five." This is an Inner Alchemical treatise attributed to Yin Changsheng of the Han dynasty. It is mentioned for the first time, however, in the *Tongzhi*, "Yiwen lüe," 5.6b, which notes only one juan. The work comprises a preface and poems with commentaries. The first sentence of the preface is a definition of the *Cantong qi* 參同契 by PENG XIAO, from his postface of 947 (cf. *1003 Zhouyi cantong qi dingqi ge mingjing tu* 11a). This quotation, which is also repeated in the commentary, does not preclude the possibility that the poems are of a much older date.

Another version in *1017 Daoshu* 34 consists of a dialogue between two legendary Taoists, Yunya zi 雲牙子 and Yuanyang zi 元陽子. The poems, paraphrased, are attributed to the former, and the commentary to the latter. The first two poems and their commentaries, as well as some other passages in the middle of the text, are missing from the *Daoshu* version, which, moreover, follows a slightly different sequence in the presentation of the poems. The commentary, too, is often abridged.

The technical terms employed are, with a few exceptions, similar to those of the Zhong-Lü group of texts, such as *1191 Bichuan Zhengyang zhenren lingbao bifa*. Since these texts are of the Northern Song date, the present work must belong to the same period. Moreover, famous Taoist books are often referred to as scriptures (*jing* 經), a usage current during the Northern Song.

The text is divided into eighteen sections, of which number 6 is missing. These sections trace the development of Inner Alchemical practice, from the technique known as "collecting the medicine" to the formation of the immortal embryo and transfiguration.

Farzeen Baldrian-Hussein

Liaoming pian 了明篇

14 fols.

By Master Song xiansheng 宋先生; compiled by Mao Rixin 毛日新; preface 1168

272 (fasc. 133)

"Book of Comprehension." This is a collection of poems ascribed to a Master Song, who is said to have received instruction directly from the legendary ZHONGLI QUAN 鍾離權 in 1165 (preface, 1a). Shortly afterward, Mao Rixin met Song in Jiangsu, where he obtained this work (preface, 1b).

The collection comprises a preface by Mao Rixin followed by poems written in various styles by Song. The longest section consists of a series of thirty poems entitled "He Langran zi Jindao shi 和朗然子進道詩" (2a–9b), written to match the style of the thirty poems by Liu Xiyue 劉希岳 (see *271 Taixuan langran zi Jindao shi*).

The rest of the work (9b–14b) comprises *ci*-lyric poems on Inner Alchemical themes. These poems are inspired by the *Qinyuan chun* 沁園春 attributed to LÜ DONGBIN (*136 Lü Chunyang zhenren Qinyuan chun danci zhujie*).

Farzeen Baldrian-Hussein

Zhuzhen lun huandan jue 諸眞論還丹訣

5 fols.

Northern Song (960–1127)

230 (fasc. 112)

"Formulas of the Perfected on the Cyclically Transformed Elixir." This is a short collection of alchemical poems ascribed to a number of Taoist worthies. Although the compilation is not listed in any of the catalogues, most of the material is quoted in Song texts.

The first poem, "Yuhu song 玉壺頌," is incomplete; see *1017 Daoshu* 12.5b, which describes the transmission of the poems by Taiyi zhenren 太一(乙)眞人 to Zhongtiao zi 中條子. The poem is also quoted in a Tang or Five Dynasties work as "Taiyi zhenren yuhu song 太一眞人玉壺頌" (cf. *1080 Jindan zhenyi lun* 10b).

Chen Guofu has traced the Qingxia zi 青霞子 poems on the basis of rhyme analysis (*Daozang yuanliu xukao*, 236) to the southern dynasties of Qi, Chen, and Liang (479–589). Although this provenance may be doubtful, at least one of the poems is quoted in a Five Dynasties text (*266 Jinyi huandan baiwen jue* 18b).

For the "Rongcheng gong neidan gejue 容成公內丹歌訣," see BPZ 16.28. Our text reproduces only half of the BPZ poem and has changed the last line. A slightly different version of the poem is quoted in *234 Xiudan miaoyong zhili lun* 6a as "Yuanhuang shangjing 元皇上經."

The last poem by Cao Shengtu 曹聖圖 (*hao* Tanxuan zi 探玄子) is a short extract from the *Qiangong wuxing tu* 鉛汞五行圖 mentioned in *Chongwen zongmu* 9.23b (read 鉛汞 for 訟求) and other Song catalogues (VDL 154). A slightly different version figures in *1017 Daoshu* 30.1a.

All the poems are on alchemical themes; Cao Shengtu's poem, however, is clearly on *neidan* 內丹.

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Farzeen Baldrian-Hussein

Zhenyi jindan jue 眞一金丹訣

9 fols.

Wang Chang 王常; Song (960–1279)

231 (fasc. 112)

"Explication Concerning the Elixir of the True One." This is a spurious work attributed to ZHONGLI QUAN, LÜ DONGBIN, and SHI JIANWU. The author, Wang Chang, traces the transmission of the text and states that it was hidden in a cave by SHI JIANWU.

The text itself is divided into two sections. The first section comprises poems on the three methods of the *Yinfu jing* 陰符經, followed by a short essay on the circulation of qi through various points of the body. The nomenclature and the theory are similar to the Zhong-Lü texts of the Northern Song (see, for example, *1017 Daoshu* 19.9a ff.).

The second section, entitled "Taixi jieyao 胎息節要," (Essentials of Embryonic Respiration) is devoted to this subject. A passage (7a) figures in *826 Zhuzhen shengtai shenyong jue* 2b, where it is entitled "Yuqi fa 御氣法." Another paragraph (7b) is a quotation from YJQQ 59.10b.

Farzeen Baldrian-Hussein

Zhenxian bichuan huohou fa 眞仙祕傳火候法

9 fols.

Late Song (960–1279)?

274 (fasc. 133)

"The True Immortal's Secret Transmission of Fire-Phasing Techniques." This undated work is divided into two sections. The first section (1a–4a) is based partly on lost texts such as the "Xiuzhen zhixuan pian 修眞指玄篇" (*1017 Daoshu* 19; cf., for example,

12b and 1a–1b of our text), the "Jindan nijin pian 金丹泥金篇" (*1017 Daoshu* 23), and on texts preserved in the *Daozang*, such as *246 Xishan qunxian huizhen ji* (*1017 Daoshu* 38) and *1191 Bichuan Zhengyang zhenren lingbao bifa* (*1017 Daoshu* 42). This last work seems to have inspired the author of our text in his choice of the title. Since many of the books mentioned above are of the twelfth century, the present work is later than that period. The second section (4a–9a) comprises affirmations of a certain Fangbian zhenren 方便眞人.

The fire-phasing (*huohou* 火候) methods are based on Zhong-Lü techniques, with a few variations (see, e.g., 7b). The main methods described are those of the celestial revolution type (*zhoutian huohou* 周天火候). Other techniques include the art of conducting the seminal essence to repair the brain (*huanjing bunao* 還精補腦) and of circulating qi. The description and the macrocosmic and microcosmic correspondences, accompanied by symbols from the *Yijing* 易經, are similar to those of the Zhong-Lü texts.

Farzeen Baldrian-Hussein

Taishang jiuyao xinyin miaojing 太上九要心印妙經

9 fols.

Attributed to ZHANG GUOLAO 張果老; Song (960–1279)?

225 (fasc. 112)

"Marvelous Book of the Nine Essentials Heart Seal of the Most High." This is a short treatise on *neidan* 內丹 attributed to ZHANG GUOLAO (eighth century) but containing numerous technical terms current in the texts of the Zhong-Lü school from the Northern Song (960–1127) period (e.g. *sanhuo* 三火, *sanyang* 三陽, or *lianshen hedao* 鍊神合道; compare, for instance, *Xishan qunxian huizhen ji* 4.2b, 9b; 5.8b). The author seems to have been inspired by *660 Hunyuan bajing zhenjing* (compare 3.4b–5b of that text with the first pages of the work under discussion). The present text also uses expressions from the *Yinfu jing* 陰符經 such as *fuguo anmin* 富國安民, *qiangbing zhansheng* 強兵戰胜, and *shenxian baoyi* 神仙抱一 (3b).

The text is composed of nine sections. These, according to the preface, correspond to the phases of the Nine-Times-Transmuted Elixir (*jiuzhuan* 九轉). The term *xinyin* 心印 refers to the spiritual transmission that brings the disciple to a sudden understanding of the workings of the universe.

The nine sections comprise discussions on topics concerning the Real One and the Three Ones, as well as respiration, fire-phasing, and, finally, embryonic respiration and meditation.

The use of the term *xinyin* as well as the mention, in the last section of the work (7b), of Bodhidharma show an influence from Chan Buddhism, of the kind perceptible in treatises on embryonic respiration since Tang times. The *Tongzhi*, "Yiwen lüe," 5.20b (VDL 93) mentions a now lost *Xinyin taixi tuike miaodao jue* 心印胎息蛻殼妙道訣 in one juan.

Farzeen Baldrian-Hussein

Cunshen guqi lun 存神固氣論

7 fols.

577 (fasc. 321)

"Discourse on Holding the Spirit and Strenghtening the Qi." This is a short compilation without any indication of date or authorship. It contains two kinds of texts: thirteen short explanations (1a–5b) concerning fundamental physiological procedures and two short essays: the "Xingshen jumiao fa 形神俱妙法" (Method for the Transcendance of Both Body and Spirit; 6a–b) and the "Zhongyuan pian 中源篇" (Essay on the Middle Origin; 7a–b). The short explanations constitute the outline of a *neidan* 內丹 program. The two essays are markedly different in style: they are less didactic and contain quotations. They may date from an earlier period.

Vincent Goossaert

Taishang changwen dadong lingbao youxuan shangpin miaojing
太上長文大洞靈寶幽玄上品妙經

12 fols.

991 (fasc. 619)

"Essay of the Most High, a Scripture of the Upper Section of the Dark Mystery of the Numinous Treasure of the Great Cavern." This is a work on the subject of Inner Alchemy. The nineteen paragraphs of the text are all "words of the Tao"; the first ten paragraphs describe the structure of the universe and the body; the last nine provide the responses of a master to a disciple concerning various forms of practice.

According to the first part of the book, Great Extremity (Taiji 太極) and Great Simplicity (Taisu 太素), which existed before the separation of Heaven and Earth, are both "in the image of the Great One," but Great Simplicity is identified with the west and the production of metal (*jin* 金), and Great Extremity with the south and the production of cinnabar (*dan* 丹). According to the practical half of the book, it takes 1,000 days for the *jindan* 金丹 to "knot," 2,000 days for the "embryo of the saint" to form in the Central Palace, and 3,000 days for the accomplishment of the "great undertaking."

In language and system, this text is close to *263.14 Zhong-Lü chuandao ji* (*Xiuzhen shishu* 14–16). On two occasions, however, it refers to the qi of the heart as the "breath of the True Origin" (*zhenyuan zhi qi* 眞元之氣; 6b, 11a), which suggests a possible link to the True Origin school of Inner Alchemy (cf. *57 Shangfang tianzun shuo Zhenyuan tongxian daojing*).

John Lagerwey

Taishang changwen dadong lingbao youxuan shangpin miaojing fahui 太上長文大洞靈寶幽玄上品妙經發揮

19 fols.

992 (fasc. 619)

"Elaboration on the Essay of the Most High." This text presents itself as an elaboration (*fahui* 發揮) of *991 Taishang changwen dadong lingbao youxuan shangpin miaojing*. A note at the beginning states: "The meaning of the *Changwen dadong jing* and of the five paragraphs of methods (?) is obscure. I fear that latter-day adepts will have difficulty following it. That is why I have devised a thirty-day system. Do not transmit it to the unworthy! Conceal it!"

The present text is indeed divided into thirty parts, one for each day of the sixth month (the reason for this choice is not made clear; the paragraphs for the fifth and sixth days are missing). The author does comment on some phrases from the preceding text, but he also introduces a number of new concepts: the True Yin and the True Yang, the seventy-two periods (*hou* 候), the River Chariot (*heju* 河車), the Yellow Lady (*huangpo* 黃婆), and others. He also insists repeatedly on the moral aspects of the Way of the immortals, which he assimilates to the Way of the gods (*shendao* 神道) and the Way of the buddhas (*fodao* 佛道). There are references to a *Gujing* 古經 and to the *Longhu shangjing* 龍虎上經.

John Lagerwey

Taishang huadao dushi xianjing 太上化道度世仙經

14 fols.

648 (fasc. 342)

"Scripture of the Immortals of the Most High for Transformation into the Tao and Salvation from the World." This is a summary of Inner Alchemy composed of three sections of verse and a commentary. The titles of the three sections are "Transformation into the Tao," "The Five Phases," and "The Principle of the Mystery." The commentary uses terminology from the *Lingbao bifa* 靈寶畢法 (*263.14 Zhong-Lü chuandao ji* [*Xiuzhen shishu* 14–16]). The whole text is preceded by an introduction in the manner of a Lingbao scripture, presenting the text as a sermon of the Most High. This work concludes with some practical ritual instructions.

John Lagerwey

Neidan bijue 內丹祕訣

11 fols.

Song (960–1279)?

1085 (fasc. 741)

"Secret Instructions Concerning the Gold-Elixir." This work is a compilation of unknown origin. It contains prose, poems, and songs about the Gold-Elixir, which

represents the elements and results of meditative self-cultivation. This text is not documented in bibliographies, but it is most likely a product of the Song period.

The text mentions Taoists of the Tang (618–907) and Wudai (907–960) periods including ZHANG GUO (9a) and MA ZIRAN (6a). ZHONGLI QUAN, LÜ YAN and LIU HAICHAN (2b, 7a). The text was shaped by the southern traditions associated with LIU HAICHAN and MA ZIRAN (cf. *1157 Ma Ziran jindan koujue*).

The text deals with the gradual apprehension of *xing* 性 and *ming* 命 (being and existence), and it stresses the importance of the "true nature" (*zhenxing* 眞性).

Florian C. Reiter

Jindan zhengzong 金丹正宗

11 fols.

Hu Huncheng 胡混成, *hao* Xuanxue jinshi 玄學進士; Song (960–1279)?

1087 (fasc. 742)

"Correct Line of Transmission of the Gold-Elixir." The author was a native of Wuling 五陵 (Henan). This text focuses on the *neidan* 內丹 tradition, which is understood to be analogous to operative alchemy (3b). This text, which was written during the Song period at the earliest, is not documented in bibliographies.

The work sets out presenting some cosmogonic descriptions. The Original Breath of the Anterior Heaven (2a), which governs the life of humanity, appears to be the most vital element. It is the object of the corresponding concept of self-cultivation. The Posterior Heaven, or postnatal existence, is the reality that has to be seen in opposition to the faculties of the Anterior Heaven. Self-cultivation, which is based on a revelation made by Laozi, has to be performed according to three stages: first comes the (interior) establishment of the "furnaces," then the "concentration of the medical essences," and finally the (proper) "fire-phasing." The author of this work gained these insights when he mysteriously met with an unknown immortal, who "may have been a person like Lü Yan or Zhongli Quan" (9a). Hu Huncheng concludes his work with a series of twelve short poems (*duanju* 短句) that contain the teachings of his anonymous master. The poems use an indirect, veiled diction.

Florian C. Reiter

Zhengdao ge 證道歌

5 fols.

By Zuozhang zi 左掌子; Northern Song (960–1127)

1095 (fasc. 743)

"Songs Bearing Witness to the Tao." The text is listed in the *Bishu sheng xubiandao siku queshu mu* (VDL 165). The identity of the author is unknown. The preface indicates that the fifteen *neidan* 內丹 songs are inspired by the tradition of the Xiaodao school 孝道 of the Xishan 西山 near Nanchang.

The title *Zhengdao ge* has been given to a variety of texts. A poem by this name attributed to He Xiangu 何仙姑 can be found in *263 Xiuzhen shishu* 22.1b.

Kristofer Schipper

Yangsheng yongxuan ji **養生詠玄集**

27 fols.

Song (960–1279)?

843 (fasc. 573)

"Collection [of Poems] on the Cultivation of Life and in Praise of the Mysteries."

This collection consists of thirty anonymous verses. Each verse consists of twenty-eight words. Commentaries on each sentence are provided. The poems summarize essential points in the scriptures concerning the achievement of Long Life and the liberation from the entanglements of the profane world.

The poems focus on key terms of the *neidan* 內丹 tradition, such as the Cinnabar Fields and Embryonic Breathing. They also deal with specific procedures like the "cultivation of the yang [forces] and the diminution of yin." The explanations of these terms include quotations, for example, of the *Neiguan jing* 內觀經 (2a, 2b; see *641 Taishang laojun neiguan jing* 4a, 3b), or of a statement by Qizhen zi that can be found in *1017 Daoshu* 30.11a. The quotation of the *Neiguan jing* suggests that this work was written in the period of the Five Dynasties (907–960) or the Song (960–1279).

Florian C. Reiter

3.A.4.c The *Wuzhen pian* and the Southern School (Nanzong)

The *Wuzhen pian* 悟眞篇 (Essay on the [Immediate] Awakening to Truth) is an important alchemical work by ZHANG BODUAN (984–1082) of Tiantai 天台 (Zhejiang). Zhang's original name was Boduan 伯端, which he later changed to Yongcheng 用成 (var. 誠). The earliest information about ZHANG BODUAN is supplied by the author himself in a preface and a postface to this work. In the preface, dated 1075, he mentions having served Lu Shen 陸詵 (i.e., Lu Longtu 陸龍圖, 1022–1070) in Chengdu; he notes that during this period he received instructions from a Taoist immortal on ingredients and fire phasing for the alchemical elixir (*141 Ziyang zhenren Wuzhen pian zhushu,* preface 16a). Later, he wrote the *Wuzhen pian,* a work that encompasses both the techniques of prolonging life (corresponding to *ming* 命, destiny) and of reverting to one's original nature (i.e., *xing* 性). In the postface, dated 1078, he describes himself as a follower of the sixth Chan patriarch, Huineng 慧能 (*141 Wuzhen pian zhushu,* postface 3b). He also claims to have divulged alchemical secrets three times, but each time he suffered misfortune. He therefore wrote the *Wuzhen pian* in order to instruct later adepts indirectly.

Further biographical details can be found in the *Wuzhen pian ji* 悟眞篇記 (before 1173) by Lu Shen's grandson, Lu Sicheng 陸思誠, and in the *Zhang zhenren benmo* 張眞人本末 (early thirteenth century? See *142 Ziyang zhenren Wuzhen pian sanzhu* and *143 Ziyang zhenren Wuzhen zhizhi xiangshuo sancheng biyao*). Both these sources were used for ZHANG BODUAN's biography in LZTT 49.

According to the *Wuzhen pian ji,* ZHANG BODUAN was demoted and banished to Guangnan xi 廣南西 (Guangxi), where he was employed by Lu Shen. Lu was later transferred to Chengdu and died there. After the death of Lu Shen, Zhang served a certain Ma Mo 馬默, to whom he later offered his book. The *Wuzhen pian ji* also identifies ZHANG BODUAN's mysterious teacher as LIU HAICHAN.

The *Zhang zhenren benmo* repeats the same information in part but adds the story of ZHANG BODUAN's visit to the official Huang Shang 黃裳 during the Zhenghe period (1111–1118).

It is known that during Huizong's reign (1100–1125), there was a great interest in Taoist books. Since Huang Shang was the official responsible for having woodblocks cut for the printing of the *Daozang*, it is possible that he received the *Wuzhen pian* from someone using ZHANG BODUAN's name. But apart from an undated preface by SHI TAI (d. 1158) to *1091 Huanyuan pian,* and another doubtful one attributed to SHI TAI's disciple XUE DAOGUANG and dated 1115 (see below; also cf. the *Xue Zixian shiji* 薛紫賢事蹟 in *143 Wuzhen zhizhi xiangshuo*), there are hardly any traces of the book before the mid-twelfth century.

The *Wuzhen pian* is first listed in the *Junzhai dushu zhi* (VDL 118) as *Tongxuan biyao wuzhen pian* 通玄祕要悟眞篇 in one juan. But we find it quoted frequently in earlier works. It is included in *1017 Daoshu* 18.9b by ZENG ZAO (d. 1155) and in *1248 Sandong qunxian lu* 2.9b (preface 1154) and *688 Daode zhenjing zhijie* 2.12a (preface 1159). In 1161 a first commentary was written (cf. *263.26 Wuzhen pian* [*Xiuzhen shishu* 26–30]). A second commentary, dated 1169 or 1173, followed (see *141 Wuzhen pian zhushu*). From this time on, ZHANG BODUAN's fame (and that of his book) was greatly enhanced.

During the Shunxi era (1174–1189), a Taoist claiming to be ZHANG BODUAN himself visited the latter's grandson (cf. Zhang's biography in the *Jiading Chicheng zhi* 35.12b). In 1196, a bridge in Tiantai 天台 was officially named Wuzhen qiao 悟眞橋. In the following year, the name of the place where Zhang is said to have written the *Wuzhen pian* was changed to Wuzhen fang 悟眞坊, and later a temple was built there in his honor (*Jiading Chicheng zhi* 31.7b and 2.14a).

In 1202, the first commentary was reedited (see *263.26 Wuzhen pian*). Another commentary, by Xia Yuanding 夏元鼎, was completed about 1226 (*146 Ziyang zhenren Wuzhen pian jiangyi*).

Around 1330 CHEN ZHIXU compiled a work that included three commentaries (*142 Wuzhen pian sanzhu*). Another compilation of approximately the same date is *141 Wuzhen pian zhushu* (preface 1335).

Several lines of transmission of ZHANG BODUAN's teachings, both direct and indirect, were known during the thirteenth century. The direct lineage that follows is given by BO YUCHAN in "Xie Zhang Ziyang shu 謝張紫陽書" (*263 Xiuzhen shishu* 6.4a): ZHANG BODUAN (d. 1082); SHI TAI (d. 1158); Xue Shi 薛式 (i.e., XUE DAOGUANG, d. 1191); CHEN NAN (d. 1213); BO YUCHAN (fl. early thirteenth century). By the mid-thirteenth century, this group was extended to PENG SI and his disciple Xiao Tingzhi 蕭廷芝 (see the latter's introduction, dated 1260, in *687 Daode zhenjing san jie*, preface, 7a–b).

The main characteristic of this group is that it did not produce a single commentary to the *Wuzhen pian* but expressed itself in verse, the collections being entitled *pian* 篇. Hence we have the *Huanyuan pian* 還元篇 (by SHI TAI), the *Huandan fuming pian* 還丹復命篇 (by XUE DAOGUANG), and the *Cuixu pian* 翠虛篇 (by CHEN NAN), all three preserved in the *Daozang*.

The second line of transmission is more difficult to trace, owing to the insistence on anonymity that prevailed within it. The first source for this group is a preface by Chen Daling 陳達靈 dated 1174 (*141 Ziyang zhenren Wuzhen pian zhushu*, preface 5a), which gives the following lineage: Wuzhen xianweng 悟眞仙翁 (i.e., ZHANG BODUAN); Guangyi zi 廣益子 (fl. 1138–1168); Wuming zi 無名子 (fl. 1173). In the Yuan dynasty (1279–1368), the list was extended by Lin Jing, *hao* Yuanyang zi, in a postface (cf. *151 Jinyi huandan yinzheng tu* 17b): from Wuming zi to Ruoyi zi 若一子 and Longmei zi 龍眉子 (fl. 1218).

The first group of the second line of transmission was identified by Dai Qizong as Liu Yongnian 劉永年, *hao* Guangyi shunli zi 廣益順理子, and WENG BAOGUANG, *zi* Yuanming 淵明, *hao* Wuming zi (cf. *141 Wuzhen pian zhushu*, preface 5a and 12b). The characters Wuming zi 無名子, meaning "anonymous," gave rise to a bitter quarrel about the true identity of the author of the commentary. For some commentators, including Dai Qizong, the author was clearly WENG BAOGUANG, but for others, such as the editor of *142 Wuzhen pian sanzhu*, the commentary was the work of XUE DAOGUANG (see *141 Wuzhen pian zhushu*).

The dispute over the authorship of the Wuming zi commentary was provoked by the question of the authenticity of a particular version of the *Wuzhen pian*. This problem led each owner of the text to declare his own version to be the only genuine one and to elaborate a complete line of transmission of the text.

There were already many editions of the *Wuzhen pian* available during the Southern Song when Lu Sicheng wrote the *Wuzhen pian ji*. Lu had inherited the book from his father. It was an edition that went back to the official Ma Mo, under whom ZHANG BODUAN had served. Lu Sicheng reiterates the authenticity of his edition, at the same time giving us some examples of the variants in other editions (see below, "Wuzhen pian ji," in *142 Wuzhen pian sanzhu*). This "true edition" (*zhenben* 眞本) was later obtained by Weng Baoguang (preface 1173) in the region of Lake Dongting. On the transmission and editions of the *Wuzhen pian*, see also the article on *141 Wuzhen pian zhushu* below.

The title *Wuzhen pian* was originally, at least during the early years of the Southern Song, applied to a set of eighty-one poems (cf. *1017 Daoshu* 18.9b and *1248 Sandong qunxian lu* 2.9b). ZHANG BODUAN himself states in his preface that the *Wuzhen pian* comprised eighty-one verses (*141 Wuzhen pian zhushu*, preface 16b). Of these verses, the number of the first sixteen, two times eight (*erba zhi shu* 二八之術), stood for the balance of Yin and Yang. The following sixty-four verses were intended as an explanation of the sixty-four hexagrams of the *Yijing* 易經. The last verse expressed the magnificence of Great Unity (Taiyi 太一). Zhang later added twelve alchemical *ci*-lyrics (to the tune of *Xijiang yue* 西江月) and, finally, thirty-two poems on various Buddhist subjects.

Despite this clear description of the contents, the order of the poems in the extant editions is often in disarray. This work *145 Wuzhen pian zhushi* contains only fifteen instead of the sixteen introductory poems; *141 Wuzhen pian zhushu* includes only two of the thirty-two Buddhist poems, whereas *142 Wuzhen pian sanzhu* omits them completely. Some of the *Xijiang yue ci*-lyrics are missing from *146 Wuzhen pian jiangyi*. Only *263.26 Wuzhen pian* follows ZHANG BODUAN's outline, but even here several more poems have been added.

Additions and omissions are not the only problem. Three of the five *Wuzhen pian* texts in the *Daozang* present the poems in practically the same numerical order. The *Siku quanshu* 四庫全書 edition of *Wuzhen pian zhushu* does likewise, but the *Daozang* edition of the latter and *145 Wuzhen pian zhushi* change the order completely. The variants in the different editions raise further questions.

The key to these problems lies in the nature of the work itself. Written in the same obscure fashion as the famous *Zhouyi cantong qi* 周易參同契, the book is open to manifold interpretations: is its subject *neidan* 內丹 (theoretical alchemy), or is it a manual of sexual techniques? As a *neidan* book, moreover, it could be used by each master to express his own ideas. The poems were used separately as individual *koujue* 口訣 (oral instructions), which explains why some versions present them in a different numerical order.

The *Wuzhen pian* was widely accepted as a commentary on the *Cantong qi* (cf. Fang Hui's 方回 remarks in *Tongjiang xuji* 31.17a). The interpretation by the commentators, however, differed widely. The earliest commentary by Ye Wenshu 葉文叔 explained the work in terms of the *dayan* 大衍 system of the *Xici* 繫辭 appendix to the *Yijing* (see *263.26 Wuzhen pian*). WENG BAOGUANG employed *Yinfu jing* terminology to

explain the alchemical process, culminating in the "great cyclically transformed elixir of liquefied gold nine-times transmuted" (*jiuzhuan jinyi da huandan* 九轉金液大還丹; *141 Wuzhen pian zhushu*, preface 10b). Xia Yuanding 夏元鼎, according to Fang Hui, interpreted the book as a manual on gymnastics and breathing techniques (*Tongjiang xuji* 31.17a).

That the *Wuzhen pian* was linked to sexual techniques is evident since all the commentators lament its misinterpretation. They also refute energetically the idea that its contents resemble the methods of Zhang Sanfeng 張三峰, a reputed master of sexual techniques. ZHANG BODUAN's biography in the *Zhang zhenren benmo* was clearly invented to aid in this refutation (cf. *143 Sancheng biyao* 15b; see also Boyun zi's preface of 1204, 14b, and Dai Qizong's comments on 22b). This misinterpretation persisted nevertheless, judging from the quotations in *878 Zituan danjing,* a book on dual cultivation.

***Wuzhen pian* 悟眞篇**

5 juan

By ZHANG BODUAN 張伯端 (984–1082); commentaries by Ye Shibiao 葉士表, *zi* Wenshu 文叔 (dated 1161), and Yuan Gongfu 遠公輔 (dated 1202)

263.26 *Xiuzhen shishu* 26–30 (fasc. 126–127)

"Essay on the [Immediate] Awakening to Truth." This work is a collection of the oldest commentaries on the *Wuzhen pian;* it was compiled by Yuan Gongfu in 1202 (cf. *143 Ziyang zhenren Wuzhen zhizhi xiangshuo sancheng biyao* 19b). The text in five juan is mentioned in *Zhizhai shulu jieti* 12.349 with its complete title: *Wuzhen pian jizhu* 悟眞篇集注. The present version has no prefaces, but the Yuan author Dai Qizong 戴起宗 possessed an edition that included prefaces by Ye Wenshu and Yuan Gongfu, dated 1161 and 1202, respectively (see *143 Sancheng biyao* 19b, 20a). Ye Wenshu's commentary is, moreover, criticized in a preface dated 1173 (*141 Ziyang zhenren Wuzhen pian zhushu*, preface 8b). Apart from Ye Wenshu's commentary, the collection includes commentaries by WENG BAOGUANG or by XUE DAOGUANG (see *141 Wuzhen pian zhushu* and *143 Wuzhen zhizhi xiangshuo sancheng biyao*). These commentaries were excerpted from different editions and versions and are therefore introduced by two different names, Xiangchuan weng 象川翁 and Wuming zi 無名子 (see, e.g., 26.18a–18b).

The original Ye Wenshu commentary ended with a series of diagrams by the author, entitled "Wuzhen pian waizhuan 悟眞篇外傳" (see *141 Wuzhen pian zhushu*, preface 8b). The present version includes some diagrams and five poems but does not indicate the name of the author. The diagrams, entitled "Danfang baojian tu 丹房寶鑑圖," are reproduced in *1068 Shangyang zi jindan dayao tu* 8a–10b (ca. 1331) under the title "Ziyang danfang baojian zhi tu 紫陽丹房寶鑑之圖."

The commentaries quote many important alchemical works such as the *Cantong qi* and related texts; the latest datable work is a commentary by Wang Dao 王道 (cf. *996 Guwen longhu jing zhushu*, preface dated 1185). According to WENG BAOGUANG, Ye Wenshu's commentary was based on the numerical system known as *dayan* 大衍, explained in the *Xici* 繫辭 appendix of the *Yijing* 易經 (see *141 Wuzhen pian zhushu*, preface 8b), which was the subject of many exegeses during the Tang and Song dynasties.

The *263 Xiuzhen shishu* edition of the *Wuzhen pian* is the most complete, since it includes ZHANG BODUAN's Buddhist poems (cf. *144 Ziyang zhenren Wuzhen pian shiyi*). Although there are a few changes in the order of some of the *jueju* 絕句 and *Xijiang yue* 西江月 poems, our text follows mostly the same numerical order as *142 Ziyang zhenren Wuzhen pian sanzhu* and the *Wuzhen pian zhushu* (*Siku quanshu* 四庫全書 edition).

Farzeen Baldrian-Hussein

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***Ziyang zhenren Wuzhen pian zhushu* 紫陽眞人悟眞篇註疏**

8 juan

By ZHANG BODUAN 張伯端 (984–1028); commentary by WENG BAOGUANG 翁葆光, *zi* Yuanming 淵明, *hao* Wuming zi 無名子, Xiangchuan weng 象川翁 (1173); transmitted by Chen Daling 陳達靈, *hao* Ziyang weng 紫陽翁 (1174); edited and commented by Dai Qizong 戴起宗, *zi* Tongfu 同甫, *hao* Kongxuan zi 空玄子 (ca. 1337)

141 (fasc. 61–62)

"Commentary on Ziyang Zhenren's Awakening to Truth." This edition of the *Wuzhen pian* with Weng's commentary passed into the possession of Chen Daling, Weng's contemporary, who transmitted it to his disciple Boyun zi 白雲子 (cf. Chen Daling's preface in *141 Wuzhen pian zhushu* and Boyun zi's introduction in *143 Sancheng biyao* 14b).

WENG BAOGUANG does not say how or from whom he obtained his edition. His contemporary Chen, on the other hand, states in his preface that the book had been transmitted to Weng by Liu Yongnian 劉永年. This statement is in direct contradiction to what we know from elsewhere and refers to a line of transmission that had nothing to do with the Lu family, for whom Zhang had worked, but was attached to

the Zhang, Liu, Weng, Chen tradition of transmission. There were many versions of the *Wuzhen pian* during the Southern Song, and several Weng commentaries were also in circulation. The *263.26 Wuzhen pian,* for instance, gives the author of the commentary sometimes as Wuming zi 無名子 and sometimes as Xiangchuan weng 象川翁 (WENG BAOGUANG was a native of Xiangchuan in Sichuan). CHEN ZHIXU, who was familiar with the *Xiuzhen shishu* version, also gives both names in *1067 Shangyang zi jindan dayao*. Dai Qizong possessed two different versions as well (cf. *141 Wuzhen pian zhushu* and *145 Wuzhen pian zhushi*).

Dai Qizong also claims that the Weng commentary incorporated in *141 Wuzhen pian zhushu* is the original *Wuzhen pian* edition of the Lu family, later obtained by WENG BAOGUANG. The *Wuzhen pian ji* 2b–3a (preface to *142 Wuzhen pian sanzhu*) mentions several examples of variants in other editions, for instance, the poem "Raojun liaowu zhenru xing 饒君了悟眞如性" in *141 Wuzhen pian zhushu* 8.17b and *145 Wuzhen pian zhushi* 2.40a. This poem was not included in the edition belonging to the Lu family but in a "separate edition" (*bieben* 別本; cf. *142 Wuzhen pian sanzhu* 3a). Since the poem can be found in all the versions of the *Wuzhen pian* in the *Daozang* except *146 Ziyang zhenren Wuzhen pian jiangyi*, it is possible that the original edition belonging to the Lu family was already lost or incomplete during the Southern Song dynasty (1127–1279). See see also the introduction to 3.A.4.c above.

Farzeen Baldrian-Hussein

***Ziyang zhenren Wuzhen pian shiyi* 紫陽眞人悟眞篇拾遺**

11 fols.

By ZHANG BODUAN 張伯端 (984–1082)

144 (fasc. 64)

"Supplement to the Essay on Ziyang Zhenren's [Immediate] Awakening to Truth." This text is mentioned in ZHANG BODUAN's preface as comprising thirty-two poems in praise of Buddhism (see *141 Ziyang zhenren Wuzhen pian zhushu*, preface 16b). The present text, with the subtitle *Chanzong gesong shiqu zayan* 禪宗歌頌詩曲雜言, is a collection of thirty-two poems with a short introduction at the beginning; it is included in *263.26 Wuzhen pian* (*Xiuzhen shishu* 30.1a–12a) under the title *Chanzong gesong* 禪宗歌頌 (Odes in Praise of Chan).

Farzeen Baldrian-Hussein

***Wuzhen pian zhushi* 悟眞篇註釋**

3 juan

By ZHANG BODUAN 張伯端 (984–1082); commentary by Weng Baoguang 翁葆光, *zi* Yuanming 淵明, *hao* Wuming zi 無明子 (fl. 1173)

145 (fasc. 65)

"Explication of the Essay on [Immediate] Awakening to Truth." This work is a variant version of the WENG BAOGUANG commentary given in *141 Ziyang zhenren Wuzhen pian zhushu*; it was compiled by Dai Qizong 戴起宗 and is described by the latter in a postface dated 1336 (see *143 Ziyang zhenren Wuzhen zhizhi xiangshuo sancheng biyao* 22b).

The text was preceded by a short preface by Zixu zi 子虛子. The latter, according to Dai, deleted a whole section of WENG BAOGUANG's preface (see *141 Wuzhen pian zhushu*, preface 10b). This section in our text (preface 4a) is shorter and quite different from the other version. The preface in the present text is also undated, whereas the other version is dated 1173.

Dai Qizong also describes the work as being divided into three juan, with an introduction at the beginning of each chapter, which is the case in the present text. These prefaces actually constitute three essays, entitled "Sancheng biyao lun 三乘秘要論," added to the text by Zixu zi (see *143 Sancheng biyao* 7b–12b and 22b).

Our text is referred to once as a "separate edition" (*bieben* 別本) in *141 Wuzhen pian zhushu* 7.7b (compare with 2.48a). The *bieben* quoted in our text (2.35a), however, is the same as the XUE DAOGUANG commentary in *142 Ziyang zhenren Wuzhen pian sanzhu* 4.11a.

The numerical order of the *Wuzhen pian* poems in the present work differs from that in all the other commentaries. The third chapter is devoted to a long alchemical poem by ZHANG BODUAN, entitled "Du *Zhouyi cantong qi*." The poems on Buddhist themes, however, are not included.

Farzeen Baldrian-Hussein

***Ziyang zhenren Wuzhen zhizhi xiangshuo sancheng biyao* 紫陽眞人悟眞直指詳說三乘祕要**

33 fols., appendix

143 (fasc. 64)

"Explanations on Ziyang Zhenren's Essay on the [Immediate] Awakening to Truth." This text and its appendix, "Detailed Explanation of the Directives of the *Wuzhen pian* and Esoteric [Transmission of the] Essential [Methods of the] Three Vehicles," are presented as two separate texts in the *Daozang*. The appendix, erroneously numbered 144 instead of 143 in the *Yiwen yinshu guan* 藝文印書館 index of

the *Daozang*, should have been placed directly after the main text, as it is in the *Siku quanshu* 四庫全書 edition of the *141 Wuzhen pian zhushu* and also in the edition in the Ming collection, *Jindan zhengli daquan* 金丹正理大全 (in *Daoshu quanji* 道書全集). These two editions are virtually identical.

A comparison of the present text with the *Siku quanshu* edition brings other anomalies to light. The presentation of the *Wuzhen pian* 悟眞篇 poems in the latter matches that in *142 Ziyang zhenren Wuzhen pian sanzhu*, except in the case of the twelve *Xijiang yue* 西江月 poems, where the numbers are slightly different. The present text, however, changes the order completely. Moreover, the *Siku quanshu* edition, entitled *Wuzhen pian zhushu*, is in three juan with a one-juan appendix: *Wuzhen pian zhushu zhixiangshuo*. Our text, however, is divided into eight juan. Moreover, the present work should include the *Wuzhen pian ji* 悟眞篇記 (see preface 5a, 8a), which the editors of the *Daozang* wrongly placed at the beginning of *142 Wuzhen pian sanzhu*. The present text has also been considerably reworked, and we find whole passages of *142 Wuzhen pian sanzhu* interpolated into the commentaries (see, e.g., 1.10b); quotations from a "separate edition" (*bieben* 別本) generally refer to the latter text. These interpolations and most of the allusions to the separate edition are lacking in the *Siku quanshu* edition, which on the whole is more complete and reliable. Since most of the interpolations consist of commentaries by CHEN ZHIXU and Lu Shu 陸墅, it is possible that the additions were made by a member of CHEN ZHIXU's school. Our text also includes one poem (7.21a) that is missing in all the other *Daozang* editions.

The appendix is a collection of essays, prefaces, biographies and explanations by WENG BAOGUANG, Dai Qizong 戴起宗, and other authors. The *Daozang* edition is clearly inferior to that in *Siku quanshu* and contains many omissions. Some of the materials, especially the biographies, are abridged.

Half of the appendix (1a–13a) comprises essays by WENG BAOGUANG. Of these, the three entitled "Sancheng biyao 三乘秘要" were added as introductions to each of the three juan of *145 Wuzhen pian zhushi*.

A short preface by Boyun zi 白雲子, dated 1204, relates the history of the transmission of the WENG BAOGUANG commentary.

The *Zhang zhenren benmo* 張眞人本末 is a short biography based on *142 Wuzhen pian sanzhu*, "Wuzhen pian ji 悟眞篇記," written shortly before 1173. The biography further relates a story to the effect that ZHANG BODUAN and two other officials were three stars of the Ziwei 紫微 constellation. This story was told to the author of the *Benmo* by the grandson of Huang Shang 黃裳 (1044–1130), one of the officials, and was clearly meant to denigrate the latter. Since the tradition that ZHANG BODUAN was a banished star is mentioned by BO YUCHAN in his collected works (early thirteenth century; see *Bo Yuchan quanji* 白玉蟾全集 7.20a in *Daozang jinghua*), the biography must have been written toward the end of the twelfth century or at the beginning of the thirteenth.

The *Xue Zixian shiji* 薛紫賢事蹟 (16b–19a) is an account of the Buddhist XUE DAOGUANG's meeting with his master Shi Xingling 石杏林 and of his subsequent conversion to Taoism. This account, which contains biographical material on both XUE DAOGUANG and Shi Xingling, is reproduced in LZTT 49. The *Xue Zixian shiji* was intended as an introduction to a commentary on the *Wuzhen pian* attributed to XUE DAOGUANG (18b), and as such it plays a decisive role in the dispute over the authorship of the WENG BAOGUANG commentary.

Both the *Daozang* and the *Siku quanshu* editions of the *Xue Zixian shiji* are incomplete, but again the latter is clearly better. According to another version of the *Xue Zixian shiji*, XUE DAOGUANG wrote his commentary in order to correct Ye Wenshu's mistaken interpretation (cf. *Sizhu Wuzhen pian*, preface 3b). According to Dai Qizong (20a), since the *Shiji* and the commentary had been transcribed by Shangqiu laopu Jinshi Weng Yuanwang Zhenyi 商邱老圃今是翁元王眞一 (?) in 1115, XUE DAOGUANG could not have criticized Ye Wenshu, whose commentary had been written in 1161. The end of the *Shiji*, however, is wrongly appended to *142 Wuzhen pian sanzhu* 6a, where it is dated 1169 (read *jichou* 己丑 for *yichou* 乙丑). Thus the possibility that XUE DAOGUANG (d. 1191) wrote a commentary cannot be excluded. The *Shiji* in the *Wuzhen pian sizhu* also gives the date 1169 and states that the text was transcribed by Shangqiu laopu twenty-eight years later (i.e., ca. 1197).

Nonetheless, there are several points in favor of Dai Qizong's hypothesis that the commentary was written by WENG BAOGUANG:

1. The commentary by XUE DAOGUANG is not quoted in the thirteenth century, either by BO YUCHAN or by other followers of his school. The *1088 Huandan fuming pian*, on the other hand is mentioned often.

2. The *Wuzhen pian* in *263.26 Wuzhen pian* (*Xiuzhen shishu* 26–30) comprises commentaries by Xiangchuan Weng 象川翁 and by Wuming zi 無名子. These commentaries are also quoted by CHEN ZHIXU in *1067 Shangyang zi jindan dayao* (see *142 Wuzhen pian sanzhu*). Since Xiangchuan Weng was the *hao* of WENG BAOGUANG, and since the *Xiuzhen shishu* was compiled by disciples of the *Wuzhen pian* school, the error would surely have been corrected if the commentary had actually been written by XUE DAOGUANG.

3. YU YAN, who was a great admirer of ZHANG BODUAN and XUE DAOGUANG, quotes both the *Wuzhen pian* and the *Huandan fuming pian* but criticizes the commentary by WENG BAOGUANG (see *1005 Zhouyi cantong qi fahui* 1.3b; 4.3a; 9.2a; and *145 Wuzhen pian zhushi* 2.22b, 32a, 35a).

4. XUE DAOGUANG met his teacher in 1120, according to his preface (see *1088 Huandan fuming pian*), but the *Xue Zixian shiji* gives a date of 1106. The *Shiji* was

then transcribed in 1115 (19a), further proof of a reworking of the text at a later date. The *Shiji* is quoted in Lu Shu's preface (cf. *142 Wuzhen pian sanzhu*, preface 2b).

Farzeen Baldrian-Hussein

Ziyang zhenren Wuzhen pian sanzhu 紫陽眞人悟眞篇三註

5 juan

Commentaries by CHEN ZHIXU 陳致虛, *zi* Guanwu 觀吾, *hao* Shangyang zi 上陽子 (fl. 1331); Lu Shu 陸墅, *zi* Ziye 子野 (fl. thirteenth century?); and Xue Shi 薛氏 (i.e., XUE DAOGUANG 薛道光, *zi* Daoyuan 道源, *hao* Zixian 紫賢 (dated 1169); appendix: "Wuzhen pian ji 悟眞篇記" by Lu Sicheng 陸思誠, *zi* Yanfo 彥孚 (before 1173); edited and printed by Zhang Shihong 張士弘 (fl. fourteenth century)

142 (fasc. 63–64)

"Three Commentaries on Ziyang Zhenren's Essay on the [Immediate] Awakening to Truth." The editor, Zhang Shihong, was an official during the reign of Wenzong (1328–1329) of the Yuan dynasty (see *Yuan shi* 32.719). He was therefore a contemporary of CHEN ZHIXU. The commentary attributed to XUE DAOGUANG in our text, however, is quoted by Chen as being by Wuming zi 無名子 or Xiangchuan weng 象川翁 in *1067 Shangyang zi jindan dayao* 5.10a. Chen's quotations were excerpted from the collection included in *263.26 Wuzhen pian* (*Xiuzhen shishu* 26–30). In his preface (4b) to the present text, however, Chen not only criticizes the collection but also mentions the commentaries by XUE DAOGUANG and Lu Shu, to which he later added his own comments (preface 5a).

Zhang Shihong was responsible for some changes in the *Wuzhen pian sanzhu* compiled by CHEN ZHIXU. He deleted all the poems that figure in *144 Ziyang zhenren Wuzhen pian shiyi* and also a few others that he claimed were forgeries (preface 6b).

There were many editions of the *Wuzhen pian sanzhu* available at the time the *Daozang* was compiled. Later additions to *141 Ziyang zhenren Wuzhen pian zhushu* were excerpted from a different version; the commentary by Lu Shu in 7.21a, for example, is missing in the present text.

Four of the five quotations from "a separate edition" (*bieben* 別本) in *141 Wuzhen pian zhushu* (1.1b, 5b, 2.17a, and 6.3b) can be found in our text (1.1b, 3a, 17a, and 4.1a).

The *Wuzhen pian sanzhu* presents the poems in the order described in ZHANG BODUAN's preface, with one additional *Xijiang yue* 西江月 and five *jueju* 絕句 poems at the end.

The "Wuzhen pian ji 悟眞篇記" or "Notes on the *Wuzhen pian*" by Lu Sicheng, which was added to the present critical and annotated edition of the *Wuzhen pian* 悟眞篇 as prefatory matter, comprises a biography of ZHANG BODUAN and an account of the events surrounding the transmission of the *Wuzhen pian*. It is mentioned by WENG BAOGUANG in his preface dated 1173 and should have been placed originally at the end of the latter's commentary (cf. *141 Wuzhen pian zhushu*, preface 5a and 8a). The version of the "Wuzhen pian ji" we have here is incomplete. It ends abruptly on page 3a, followed (3b–5b) by a passage from CHEN ZHIXU's commentary (2.4a–6b). It ends (6a) with the last paragraph of the *Xue Zixian shiji*, which is dated 1169 (cf. *143 Ziyang zhenren Wuzhen zhizhi xiangshuo sancheng biyao* 19a). A comparison with another version shows that only the last line—bearing Lu Sicheng's name, and his official title, Zhaofeng lang 朝奉郎—is missing (cf. *Wuzhen pian jizhu* 悟眞篇集注 7, *Daozang jinghua* edition). Zhaofeng lang, a prestigious title, occurs only after the Shaoxing era, that is, after 1161 (*Song shi* 168.4012); hence the "Wuzhen pian ji" must have been written after this date, along with WENG BAOGUANG's preface. The work was known to BO YUCHAN (early thirteenth century), according to Dai Qizong 戴起宗 (*141 Wuzhen pian zhushu*, preface 5a). In the early Yuan, the "Wuzhen pian ji" was often quoted (cf. *1005 Zhouyi cantong qi fahui* 6.25a and 9.5b), and the LZTT 49 refers to it as "another source" (*yiyun* 一云) for ZHANG BODUAN's biography.

Although the "Wuzhen pian ji" is one of the main sources for the history of the work's textual transmission, it contains a number of errors with respect to the native places of some of the persons mentioned in the work.

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Ziyang zhenren Wuzhen pian jiangyi 紫陽眞人悟眞篇講義

7 juan

By ZHANG BODUAN 張伯端, *zi* Pingshu 平叔, *hao* Ziyang 紫陽 (984–1082); commentary by Xia Yuanding 夏元鼎, *zi* Zongyu 宗禹, *hao* Yunfeng sanren 雲峰散人 (ca. 1226)

146 (fasc. 66)

"Ziyang Zhenren's Essay on the [Immediate] Awakening to Truth Explained." Three prefaces by Xia Yuanding's friends, all scholar-officials, precede the text. The earliest of these, by Zhen Dexiu 眞德秀 (1178–1235), is dated 1227. The commentary was, however, written earlier, since it is mentioned in a postface dated 1226 (see *109 Huangdi yinfu jing jiangyi*, 4.11b, "Jindan sanshu 金丹三書," referring to the present work and two other commentaries by the same author). According to his own account, written in 1224, Xia Yuanding was initiated on Longhu shan 龍虎山 (Jiangxi) in 1220 (*Nanyue yushi benmo* 16a). The commentary was therefore written between this date and 1226.

Xia Yuanding's interpretation of the *Wuzhen pian* 悟眞篇 is based principally on the Zhong-Lü texts (see especially 2.9b). Among these, *246 Xishan qunxian huizhen ji* and *263.14 Zhong-Lü chuandao ji* (*Xiuzhen shishu* 14–16) are frequently quoted. The author also quotes (1.5b) a verse from *1088 Huandan fuming pian* (1a) by XUE DAOGUANG, but unfortunately none of the extant *Wuzhen pian* commentaries are mentioned. Most of the quotations are from poems attributed to ZHONGLI QUAN or to LÜ DONGBIN; Xia Yuanding is known to have compiled a collection of the latter's verse entitled *Jindan shijue* 金丹詩訣 in two juan (q.v.).

The Xia commentary comprises only sixteen poems in regulated verse (*lüshi* 律詩), the sixty-four *jueju* 絕句, one *lüshi* in five-character lines, and twelve *Xijiang yue* 西江月 lyric poems. All the poems on Buddhist themes are missing. A comparison with the *Xiuzhen shishu* version also shows that the order of the sixteen *lüshi* is totally different; however, except for a few *jueju* there are no other changes in presentation. According to the Yuan author Fang Hui 方回 (1227–1306), Xia Yuanding not only practiced heterodox methods but also fabricated the twelve *Xijiang yue,* wrongly attributed to ZHANG BODUAN (see *Tongjiang xuji* 31.17a). The latter accusation, however, does not hold up, since the twelve poems in question are mentioned in ZHANG BODUAN's preface and figure in all editions of the *Wuzhen pian.*

Farzeen Baldrian-Hussein

Hunyuan bajing zhenjing **混元八景眞經**

5 juan

First half of the twelfth century?

660 (fasc. 344)

"Book of the Eight Effulgences of the Origin of Chaos." This is an undated treatise on Inner Alchemy. ZENG ZAO gives an abstract of the present book in *1017 Daoshu* 17, "Hunyuan pian 混元篇," which covers the complete text as it appears here. A commentary on 3.1a confirms its present division into five juan, but the original version must have had three. On 2.5b there is a reference to a middle juan, while on 1.10b there is a mention of a third and final juan. As these references are to passages on 3.2a and 5.11b–12a, respectively, we may suppose that the first three juan of the present verion, written as a dialogue, correspond to the original first two juan, while the present juan 4 and 5, which contain more practical instructions, are the original final juan. However, the text seems to have been divided from the beginning into five chapters (*pian* 篇), as we find on 4.1a a reference to a fifth *pian* that discusses the establishment of an altar (*litan* 立壇); this reference corresponds, indeed, to a section beginning on 5.8b in the present edition.

The main characteristic of the contents of the present book is its relationship to the *Wuzhen pian* 悟眞篇, in vocabulary as well as in argument. For instance, the discussion on 3.5b–7b on the Three and the Five (*sanwu* 三五) and the conception of the Infant is cognate to poem 14 of the sixteen seven-word poems in the *Wuzhen pian* (see *263.26 Wuzhen pian* [*Xiuzhen shishu* 26.29a–30a]), while the passage on the White Tiger's First Menses on 4.14b is related to number 3 of the *Xijiang yue* 西江月 irregular poems (*263.26 Wuzhen pian* [*Xiuzhen shishu* 29.4b–5a]). The book contains also numerous references to the ritual framework of the *neidan* practices it describes (see 1.3b; 5.2b; 5.13b–14a). These descriptions do not allow us, however, to establish a relationship between the present book and the liturgical practices of the so-called Hunyuan 混元 ritual that existed in Song (960–1279) times (see *1220 Daofa huiyuan*).

The entire book is written in a vernacular style with many colloquialisms (e.g., 5.4b: 三年變盡凡體立出一箇神仙的不謬矣).

The available evidence therefore points to the first half of the twelfth century as the period in which the present book must have been written.

Kristofer Schipper

Huanyuan pian **還源篇**

10 fols.

By SHI TAI 石泰, *zi* Dezhi 得之, *hao* Xinglin 杏林, Cuixuan zi 翠玄子 (d. 1158)

1091 (fasc. 742)

"Book on Returning to the Origin." This book is a collection of eighty-one alchemical poems in seven-word verse. The poems were written a year after SHI TAI's encounter with ZHANG BODUAN (see the preface). This meeting is described in detail in the "Xue Zixian shiji 薛紫賢事蹟," a biography relating SHI TAI's transmission of his teaching to his disciple XUE DAOGUANG (*143 Ziyang zhenren Wuzhen zhizhi xiangshuo sancheng biyao* 6b; cf. also SHI TAI's and XUE DAOGUANG's biographies in LZTT 49).

SHI TAI's poems and preface are included in *263.1 Zazhu zhixuan pian* (*Xiuzhen shishu* 2). The latter work, moreover, contains a postface (7.9b–10b) by SHI TAI that is missing in the text under discussion. This postface, however, is appended to XUE DAOGUANG's "Dansui ge 丹髓歌" and discusses the essential ideas of the poem. It is therefore possible that it was not originally a postface to the *Huanyuan pian.*

Farzeen Baldrian-Hussein

Huandan fuming pian 還丹復命篇

13 fols.

By XUE DAOGUANG 薛道光, alias Shi 式, *zi* Daoyuan 道源, *hao* Zixian 紫賢, Biling chanshi 毗陵禪師; preface dated 1126

1088 (fasc. 742)

"Book of the Return to Life and the Cyclically Transformed Elixir." This is a collection of alchemical poems by XUE DAOGUANG, the third patriarch in the *Wuzhen pian* lineage. According to the preface, XUE DAOGUANG received an oral instruction (*koujue* 口訣) from a master in 1120 (?), but his biography in the LZTT 49 and the "Xue Zixian shiji 薛紫賢事蹟" (*143 Ziyang zhenren Wuzhen zhizhi xiangshuo sancheng biyao* 17a) states that he met SHI TAI, author of *1091 Huanyuan pian* and direct disciple of ZHANG BODUAN, in 1106.

The present title is listed in the *Zhizhai shulu jieti* 12.349, which also mentions the preface (dated 1126). This title actually refers to the poems in the first half of the text (1a–8a), according to the description of the work in the preface. The "Dansui ge 丹髓歌" (8b–11b) was appended by a compiler at a later date. The latter also figures in *263.1 Zazhu zhixuan pian* (*Xiuzhen shishu* 4b–9b).

The present text included a commentary in Yuan (1279–1368) times (see *Xishang futan* 2.6b); this commentary is no longer extant.

Farzeen Baldrian-Hussein

Cuixu pian 翠虛篇

28 fols.

By CHEN NAN 陳楠, *zi* Nanmu 南木, *hao* Cuixu weng 翠虛翁, Niwan xiansheng 泥丸先生 (d. 1213); compiled by Wang Sicheng 王思誠, *zi* Zhenxi zi 眞息子 (fl. 1217)

1090 (fasc. 742)

"Book of Azure-Emptiness." This collection is attributed to CHEN NAN, one of the patriarchs in the *Wuzhen pian* 悟眞篇 lineage and a disciple of XUE DAOGUANG (see his biography in LZTT 49 and *1088 Huandan fuming pian*). For a printing of this work before 1250, see the article on *1072 Jindan zhizhi*. Chen also obtained a book on Thunder magic, the *Jingxiao dalei lang shu* 景霄大雷琅書, at Limu shan 黎姥山 (see LZTT 49.15a and the biographical note in *1220 Daofa huiyuan* 108.15b–16b). Both CHEN NAN and his disciple BO YUCHAN were linked to Thunder rites (see van der Loon, "A Taoist collection," 402). According to YU YAN (fl. 1284), the entire *Cuixu pian* had been fabricated by the prolific Bo (*Xishang futan* 2.2b). The LZTT 49, however, mentions a collection entitled *Cuixu miaowu quanji* 翠虛妙悟全集 by CHEN NAN.

The *Daozang* edition of the *Cuixu pian* comprises a preface by Wang Sicheng, seven poems, and a short alchemical treatise. The *Daozang jiyao* ("Kui 奎" 4.127) has a better edition, since it omits the second poem, entitled "Dadao ge 大道歌," which is an interpolation (see *238 Yuanyang zi jinyi ji* 1a ff.). The *Daozang jiyao* also includes a colophon by Chen Yuxing 陳與行, dated 1217 (cf. *Bo Haiqiong quanji* 白海瓊全集 6.34a, 133). The colophon, entitled *Ba Chen Niwan zhenren cuixu pian* 跋陳泥丸眞人翠虛篇, states that the first poem in our text, the "Ziting jing 紫庭經" (1a), had been noted down by Pan Jingliang 潘景良 and that Wang Sicheng not only compiled the *Cuixu pian* but also supplemented it.

The *263 Xiuzhen shishu* includes some poems from the present text but wrongly attributes a *Cuixu pian* to Niwan xiansheng Chen Pu 泥丸先生陳朴 (cf. *263.12 Zazhu jiejing* [*Xiuzhen shishu* 1a], *1096 Chen xiansheng neidan jue*, and *1072 Jindan zhizhi*, preface).

The "Luofou cuixu yin" (7b), a poem dedicated to BO YUCHAN in 1212, is included in *1307 Haiqiong Bo zhenren yulu* 4.1a ff. (ca. 1221). The collection also includes three *ci*-lyrics (15b–16a) in honor of Chen's three main disciples: Sha Daozhao 沙道昭, Ju Jiusi 鞠九思, and BO YUCHAN. Finally, the "Jindan shijue 金丹詩訣" is a set of eighty-one alchemical poems in seven-word verses.

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Farzeen Baldrian-Hussein

Jindan zhizhi 金丹直指

13 fols.

By Zhou Wusuozhu 周無所住; preface dated 1250

1072 (fasc. 739)

"Straightforward Instructions for [Inner] Alchemy." The author, a native of Yongjia 永嘉 (modern Wenzhou) who uses the surname Wusuozhu 無所住 (Homeless), states in his preface that in the course of his search for the Tao since an early age, he met a certain Lin Ziran 林自然 of Mount Chicheng 赤城 in the year 1242. Lin instructed him in alchemy and introduced him to his master Li zhenren 李眞人. Thereupon, the author visited many Taoist training centers (*conglin* 叢林), until in 1249 he met a certain Fang Bixu 方碧虛 of the Zongyang 宗陽 [temple], who was known as an authentic transmitter of the tradition of the *Wuzhen pian* 悟眞篇. Having shown Fang the text of the present work, Zhou obtained his friendship. Later he discussed his ideas with the Buddhist monk Yuancan 圓燦 from Putian 莆田 and others, who assured him that his ideas were in agreement with Chan teachings and with the works of the Nanzong patriarchs ZHANG BODUAN and CHEN NAN. The author, together with a fellow Taoist named Wu 吳 from the Boyun an 白雲菴 in Zhupu 竹浦, printed the

Jindan xu 金丹序 of Zhang zhenren 張眞人 and the *1090 Cuixu pian* of Niwan Chen zhenren 泥丸陳眞人 (q.v.).

The work consists of sixteen poems on Inner Alchemy and a treatise on the same subject, which also discusses the unity of the Three Teachings.

Kristofer Schipper

Jindan sibai zi 金丹四百字

12 fols.

Attributed to ZHANG BODUAN 張伯端 (984–1082); commentary by Huang Ziru 黃自如, dated 1241

1081 (fasc. 741)

"The Elixir Explained in Four Hundred Words." This text comprises twenty poems (in five-word verses) and a long preface (1a–5a), both ascribed to ZHANG BODUAN, *zi* Pingshu. According to the preface, this poem was transmitted to MA ZIRAN. BO YUCHAN, in a letter addressed to ZHANG BODUAN, alludes to this work but does not mention the present title (see *263 Xiuzhen shishu* 6.4b, "Xie Zhang Ziyang shu").

Bo claims to have come across the text in the Wuyi 武夷 Mountains. In his colophon dated 1241, Huang Ziru from Xujiang 盱江 (Jiangxi) seems convinced that the work was written by Zhang, but the Yuan (1279–1368) author YU YAN claims that the entire text had been fabricated by the prolific BO YUCHAN, because the earliest edition of this work had appeared in a collection entitled *Qunxian zhuyu ji* 群仙珠玉集 (listed in the *Zhizhai shulu jieti* 12.353), a compendium of Taoist works collected or written by BO YUCHAN himself (*Xishang futan* 2.8a). A later tradition claims that the work was revealed to Bo by ZHANG BODUAN (cf. *1067 Shangyang zi jindan dayao* 7.6b). The Huang Ziru version, which is also the earliest edition of this work, is reproduced in *263 Xiuzhen shishu* 5, but without Huang's colophon and with the addition of five poems by Huang. There are many editions of this popular work extant; the most important of these can be found in the *Daoyan neiwai quanshu* collected by Peng Haogu (1597), in the *Fanghu waishi* by Lu Xixing (1520–1606), and in Li Wenshu's *Jindan sibai zi jie* (1061).

The text describes the Inner Alchemical process based on the theory discussed in *1191 Bichuan Zhengyang zhenren lingbao bifa*.

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Farzeen Baldrian-Hussein

Yuqing jinsi qinghua biwen jinbao neilian danjue
玉清金笥青華祕文金寶內鍊丹訣

3 juan

By ZHANG BODUAN 張伯端, *zi* Pingshu 平叔, *hao* Ziyang 紫陽 (984?–1082)

240 (fasc. 114)

"Alchemical Formula for the Inner Purification of the Gold Treasure; Secret Writings from the Golden Box of the Jade Purity [Heaven], Transmitted by the Immortal Qinghua." Although this *neidan* 內丹 treatise is ascribed to ZHANG BODUAN, it was collected and recorded by a disciple (2.5a).

The disciple is identified as Wang Bangshu 王邦叔 in an introduction to the text in the *Daoyan neiwai quanshu* (collected by Peng Haogu; preface 1597). This introduction, which is missing in the *Daozang* edition, states (a) that the text was revealed to ZHANG BODUAN by Qinghua zhenren 青華眞人, and (b) that it was transmitted to Wang Bangshu by ZHANG BODUAN on Luofu shan 羅浮山.

The treatise is not listed in any of the bibliographies. BO YUCHAN mentions a *Yuqing lingpian* 玉清靈篇, but it is evident from the context that he is referring to the *Wuzhen pian* 悟眞篇 (cf. *263.1 Zazhu zhixuan pian* [*Xiuzhen shishu* 4.8b]). The divinity Qinghua dijun 青華帝君 played an important role in the Shenxiao order during Song Huizong's reign (1100–1125), but the text (1.8b) quotes the *Ruyao jing* 入樂鐶, a poem popular during the Southern Song (1127–1279; cf. *135 Cui gong ruyao jing zhujie*). Moreover, ZHANG BODUAN is referred to as Zhang zi 張子, an appellation used for the philosopher Zhang Zai 張載 (1020–1076) during the Song (cf. *Zhang Zai ji* 張載集 307, 373). The use of Zhang Zai's philosophical terms, such as *qizhi zhi xing* 氣質之性, is further evidence of the author's intention of linking this spurious work with the name of a leading Song philosopher.

FIGURE 21. Allegory of the sublimation of yin energy in Inner Alchemy (*240* 2.13a)

The text explains inner alchemical theory using pseudo-philosophical terminology (fig. 21.) Part of the work is presented as a dialogue between ZHANG BODUAN and a disciple, the rest as discourses on various *neidan* 內丹 topics. The main emphasis is on "circulation of the inner light."

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Farzeen Baldrian-Hussein

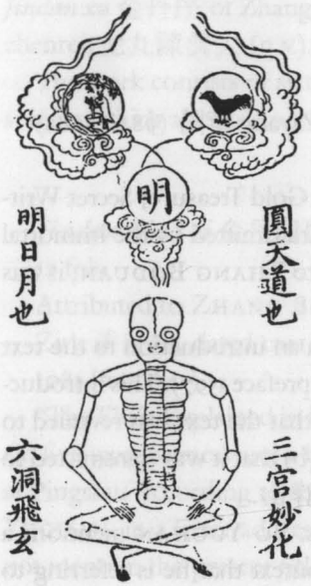

FIGURE 22. The being of light rising from its mortal body (*154* 10a)

Shangqing Taixuan jiuyang tu 上清太玄九陽圖
12 fols.
By Hou Shanyuan 侯善淵, *hao* Taixuan zi 太玄子; end of the twelfth century
154 (fasc. 68)

"Shangqing Illustrations of Yang-Nine by [Master] Taixuan." Hou Shanyuan was a Taoist from the Shenju dong 神居洞 on Mount Guye 姑射山 in Shanxi. His *hao* was Taixuan zi, hence the title. Hou was a contemporary of Mao Hui 毛麾 who was received at the imperial court in 1190 (see *758 Taishang laojun shuo chang qingjing jing zhu* and *973 Ganshui xianyuan lu* 7.6b)

This book contains diagrams accompanied by (mostly versified) commentaries on the *xiuzhen* 修眞. The illustrations of the nine fundamental phases of alchemical transmutation are followed by drawings with commentary concerning fire-phasing and, finally, by twelve songs on the twelve alchemical periods (see fig. 22).

The present work shows a strong influence of Chan Buddhism and situates itself in the tradition of the *Wuzhen pian* 悟眞篇, which is quoted on page 2a. It also quotes the *Jinbi jing* 金碧經 (page 6b).

Catherine Despeux

Yuanqing zi zhiming pian 爰清子至命篇
2 juan
By Wang Qingsheng 王慶升, *hao* Yuanqing zi 爰清子; 1249
1089 (fasc. 742)

"Master Yuanqing's Book of the Supreme Life Force." In his preface, dated 1249, Wang Qingsheng defines this life force as the culmination of *xing* 性 and *ming* 命 resulting from the true realization of one's innate nature. The author's teacher was a disciple of Bo Yuchan (cf. *275 Sanji zhiming quanti* 11a), whence his use of diagrams and poems to elucidate his system, a method current during the thirteenth century in the so-called Southern school of Taoism.

The first juan comprises poems and five diagrams describing the Inner Alchemical process. Wang Qingsheng's explanations are mostly based on the *Wuzhen pian* 悟眞篇, which is quoted frequently.

The second juan includes a series of *jueju* 絕句 poems in seven-character verse, entitled "Rudao shi 入道詩" (Upon Entering the Tao), as well as a commentary on a famous *ci*-lyric attributed to Lü Dongbin: the "Qinyuan chun 沁園春" (cf. *136 Lü Chunyang zhenren Qinyuan chun danci zhujie*).

Farzeen Baldrian-Hussein

Sanji zhiming quanti 三極至命筌蹄
By Wang Qingsheng 王慶升, *zi* Guozhai 果齋, *hao* Yuanqing zi 爰清子; after 1244
275 (fasc. 133)

"The Three Ultimates and the Supreme Destiny Ensnared." The author wrote this work after 1244, the last date mentioned in the text. He was the disciple of Master Yao 姚, whose *hao* was Taoyuan zi 桃源子, himself a follower of Bo Yuchan. A certain Yang Caiyin 楊菜隱 instructed Wang in the principles of alchemy in 1243 and of fire-phasing in 1244 (11b). Wang thus belonged to the Southern school of alchemy. He gives a list of the works written by the patriarchs of this lineage and transmitted to their successors (10a–12a).

Following a number of diagrams, with commentary, on Inner Alchemy—including those of the Three Ultimates: Wuji 無極, Taiji 太極, and Huangji 皇極—the author discusses the meaning of the Five Chariots (*wuju* 五車) of, successively, the sheep, the deer, the buffalo, the great buffalo, and the great white buffalo. Wang also discusses the Three Vehicles (*sansheng* 三乘), and there is a commentary on a poem of Outer Alchemy (*waidan* 外丹) by Bo Yuchan ("Ziqing Bo zhenren jinyi dahuan waidan jue 紫清白眞人金液大還外丹訣"; 12a–23b), as well as a versified explanation on a song by Lü Dongbin ("Chunyang zhenren shuangtian xiaojiao 純陽眞人霜天曉角"; 21b–23a). These two texts cannot be found in the works of their respective authors in the *Daozang*. The final part of the present work contains short prose and poetic texts by the author.

Catherine Despeux

Pomi zhengdao ge 破迷正道歌
6 fols.
Attributed to Zhongli Quan 鍾離權, *hao* Zhengyang zhenren 正陽眞人; mid-eleventh century
270 (fasc. 133)

"Song for Dispelling Doubts Concerning the Correct Path." This short Inner Alchemical poem is attributed to Zhongli Quan. The date of the poem is difficult to ascertain, since it is nowhere quoted in its present form. One of the earliest works to mention a *Pomi gelun* 破迷歌論 by Zhongli Quan is *275 Sanji zhiming quanti* 15b (ca. 1250). But in the absence of a quotation, it is impossible to know whether the title refers to our poem. Later, during the Yuan dynasty (1279–1368), a different

poem is quoted under the same title (*Zhengyang weng Zhimi ge* 正陽翁指迷歌; cf. *1067 Shangyang zi jindan dayao* 9.6a), suggesting that there were several poems with the same title in circulation. There existed, nevertheless, several versions of the poem during the Yuan (cf. 1b of the present text and *281 Baoyi zi sanfeng laoren danjue* 11b). For example, *139 Taishang dongzhen ningshen xiuxing jingjue* not only is a reduced version but comprises variants that clearly point to another edition.

The poem, in seven-character verses, seems to have been modeled on another poem attributed to ZHONGLI QUAN that was very much in vogue during the twelfth century. Nonetheless, the present poem does not accept many of the ideas presented in the latter (cf. 1a and *263.26 Wuzhen pian* [*Xiuzhen shishu* 28.5b]).

The vocabulary and terms employed are based on the *Wuzhen pian* 悟眞篇, in a style resembling that of CHEN NIWAN (cf. *1090 Cuixu pian*). Moreover, the basic ideas show a marked influence of Chan Buddhism. On the other hand, the poem criticizes popular *neidan* 內丹 techniques described in other texts attributed to ZHONGLI QUAN and LÜ DONGBIN, suggesting that the author of the poem was affiliated with the *Wuzhen pian* group. The alchemical process described in the text is accomplished spontaneously upon the discovery and circulation of the qi of Former Heaven (*xiantian zhi qi* 先天之氣).

Farzeen Baldrian-Hussein

Taishang dongzhen ningshen xiuxing jingjue 太上洞眞凝神修行經訣

4 fols.

Late Song (960–1279) or early Yuan (1279–1368)

139 (fasc. 60)

"Instructions from the Book of Practicing Concentration of the Spirit in the Canon of the Cavern of [Penetrating] Truth of the Most High." This poem in seven-word verses is an abridged version of *270 Pomi zhengdao ge,* attributed to Zhongli Quan.

Farzeen Baldrian-Hussein

Jinyi huandan yinzheng tu 金液還丹印證圖

23 fols.

By Longmei zi 龍眉子; ca. 1222

151 (fasc. 68)

"Illustrations of the Return of the Liquified Gold to the Cinnabar Field." This work is a collection of drawings with accompanying poems by Longmei zi, whose real name, like those of many other authors of the *Wuzhen pian* 悟眞篇 tradition (e.g., Wuming zi 無名子, mentioned on 19b), is unknown.

There is a preface by Longmei zi dated 1218, but the colophon at the end (17b–18b) was written later, in approximately 1222 (*gengzi* 庚子 is an error for *gengchen* 庚辰).

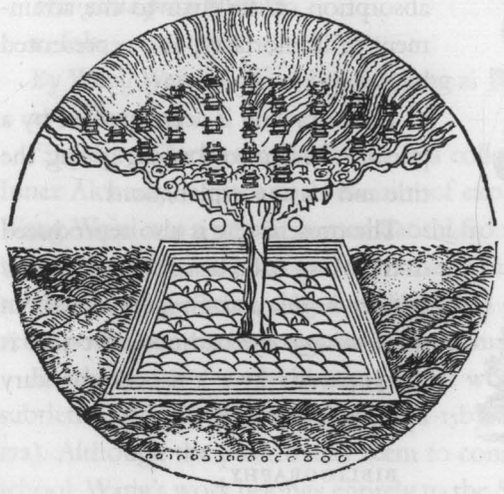

FIGURE 23. Heaven and Earth, to be visualized in the first stage of the inner recreation of the universe (*151* 2b)

FIGURE 24. Yin and yang, with the vessels of reproduction (*151* 3a–b)

Another colophon by Wang Jingxuan 王景玄, a Taoist belonging to the lineage of BO YUCHAN, maintains that Bo drew the pictures, but that the poems are by Longmei zi. Since Wang refers to Longmei zi as patriarch (*zushi* 祖師), it is possible that he was the latter's disciple.

The question of the transmission of the present text is linked to the problems surrounding the commentary on the *Wuzhen pian* (on this question, see *141 Ziyang zhenren Wuzhen pian zhushu*), which is sometimes attributed to Wuming zi (WENG BAOGUANG) and sometimes to XUE DAOGUANG. According to the colophon, Longmei zi belonged to Wuming zi's tradition (see also *141 Wuzhen pian zhushu, 142 Ziyang zhenren Wuzhen pian sanzhu, 143 Ziyang zhenren Wuzhen zhizhi xiangshuo sancheng biyao, 144 Ziyang zhenren Wuzhen bian shiyi, 145 Wuzhen pian zhushi, 146 Ziyang zhenren Wuzhen pian jiangyi,* and the introduction to part 3.A.4.c).

During the Yuan period (1279–1368), the work already had its present form (see colophon by Ling Jing 林靜; 18b–20a).

Longmei zi uses the same terminology as Wuming zi in the latter's *Wuzhen pian* commentary. He divides the illustrations into two groups of nine drawings (cf. the preface). The first group represents the beginning of the alchemical experiment as a circle corresponding to Taiji 太極, the One Qi (*yiqi* 一氣) that underlies all change of the expanding universe and that after numerous transformations ends in the formation of the elixir. The second group shows the stages that lead from the

FIGURE 25. Maintaining the immortal principle (*151* 13b–14a)

absorption of the elixir to the attainment of immortality, also represented by a circle (see figs. 23–25).

Each drawing is accompanied by a poem in seven-word verse, giving the title and various explanations.

The present text is also reproduced in the Ming collections *Daoyan neiwai bijue quanshu* and *Fanghu waishi*. In the *Daozang jiyao* edition, the text is accompanied by a long commentary by Hanchan zi 函蟾子.

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Farzeen Baldrian-Hussein

Danjing jilun 丹經極論

11 fols.

Southern Song (1127–1279)?

235 (fasc. 113)

"Ultimate Treatise on Alchemical Scriptures." This is an anonymous work written after the twelfth century, as the quotation of the patriarch (*zushi* 祖師) on page 2b is in fact extracted from the commentary on the *Wuzhen pian* 悟眞篇 by WENG BAOGUANG (see *263.26 Wuzhen pian* [*Xiuzhen shishu* 29.2b]). In the latter work, this passage is attributed to PENG XIAO; in fact, only the first sentence is by this master (see *1002 Zhouyi cantong qi fenzhang tongzhen yi* 2.30a).

The present treatise reiterates WENG BAOGUANG's discussions on Internal and External Medicine (*neiyao* 內藥 and *waiyao* 外藥) and on fire-phasing. The system of fire-phasing is here applied to the respiration techniques of holding one's breath (*biqi* 閉氣) and Embryonic Breathing (*taixi* 胎息). The most original section of the work is that on the method for externalizing the spirits of the body through visualization (*chushen fa* 出神法; 9a–10a).

The poems at the end of the work are said to be lost parts of the *Wuzhen pian* and the *Huandan fuming pian* 還丹復命篇. The last poem, "Wuyan 五言," on page 11b, does figure in *1088 Huandan fuming pian* 1b.

Farzeen Baldrian-Hussein

Mingdao pian 明道篇

17 fols.

By Wang Weiyi 王惟一, *hao* Jingyang zi 景陽子; 1304

273 (fasc. 133)

"Pages to Clarify the Tao." This is a collection of eighty-one didactic poems on Inner Alchemy, written with the aim of explaining the arcana of the art to literati. Wang Weiyi was a scholar turned daoshi from Songjiang 松江 (Jiangsu); he died in 1326. The number of poems is, of course, symbolic, and so are the numbers of sixteen seven-word full poems, sixty-four five-word cut-verse poems, one five-word regular verse poem, and twelve irregular verse poems to the tune of *Xijiang yue* 西江月.

In addition to these lyrics, the present work includes a discussion on the artificial subtleties of Inner Alchemy texts (12b–15b) and a Song on Obtaining the Tao (15b–17a). Although the preface may seem to contain an allusion to the Quanzhen 全眞 school, Wang's work belongs entirely to the Southern tradition of ZHANG ZIYANG and BO YUCHAN.

Kristofer Schipper

Jinyi dadan koujue 金液大丹口訣

11 fols.

By Zheng Dean 鄭德安, *hao* Chongxu miaojing Ningzhen zi 沖虛妙靜寧眞子

280 (fasc. 134)

"Oral Formula on the Great Elixir of Liquified Gold." According to a note after the title, this text was transmitted (or revealed) by a "Taoist clad in white." The preface is said to be by Zheng Dean, who is also the editor (2a).

The text itself could be of the thirteenth century or somewhat later, since it quotes ZHANG BODUAN (here called *zushi* 祖師, "patriarch"), and also half of a verse from *1088 Huandan fuming pian* by XUE DAOGUANG.

In the same vein as ZHANG BODUAN, Zheng Dean deals in his preface with the differences and similarities between Buddhists and Taoists and with the problems and dangers of transmission to an unsuitable person (cf. Zhang's preface to the *Wuzhen pian* 悟眞篇). The *jue* 訣 that follows (3a–3b) describes the entire Inner Alchemical process. The rest of the text comprises alchemical poems (of which six are in *ci* 詞 style), a short treatise on the mind (*xin* 心) and the Tao, and a further alchemical poem.

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Bixu zi qinchuan zhizhi 碧虛子親傳直指

11 fols.

Attributed to Yang Mingzhen 楊明眞, *hao* Bixu zi 碧虛子 (1150–1228)

241 (fasc. 114)

"Instructions Personally Transmitted by Master Bixu." This is a short treatise on Inner Alchemy, presumably by the Quanzhen 全眞 patriarch Yang Mingzhen, whose *hao* was Bixu zi and who was an expert in *neidan* 內丹 (see *955 Zhongnan shan zhuting xianzhen neizhuan* 2.2b–3b). The introduction states that late in life the writer met Master Haiqiong 海瓊先生—that is, Bo Yuchan—and also a hermit called Anran jushi 安然居士 at the Zhuling cavern-heaven 朱陵洞天, that is, Mount Heng 衡山. Although Yang's biography does not mention that he traveled to southern China, the meetings are chronologically not impossible. In any case, the present work cannot be by Chen Jingyuan, who also used the *hao* Bixu zi (as affirmed by Boltz, *A survey of Taoist literature*, 327 n. 569). The *neidan* methods described here are generally those of the Southern school (Nanzong 南宗), with special reference to the *Wuzhen pian* 悟眞篇.

Kristofer Schipper

Chen Xubo guizhong zhinan 陳虛白規中指南

2 juan

By Chen Chongsu 陳沖素, *hao* Xubo zi 虛白子; Yuan (1279–1368)

243 (fasc. 114)

"True Central Directions by Master Chen Xubo." This is a treatise on Inner Alchemy characteristically blending elements from the Nanzong 南宗 tradition with that of the Quanzhen 全眞 school. The author, in his undated postface (*houxu* 後序), identifies himself as Chen Chongsu, Zhenfang daoren 眞放道人 of the Shengzhen xuanhua dongtian 昇眞玄化洞天 of the Wuyi 武夷山 Mountains. He must have been a contemporary of the Yuan scholar Wu Cheng (1249–1333), as the latter wrote three poems in dedication of another work by Chen, the *Neidan xianmi* 內丹顯秘 (see *Wu Wenzheng ji* 92.29b–30a). In the preface to these poems, Wu states that Chen, a daoshi of the Wuyi Mountains, bestowed his instructions to Yang Qingyuan 楊清遠, his disciple and "student of the *Can*[*tong qi*]."

The expression *guizhong* in the title is borrowed from the *Zhouyi cantong qi* 周易參同契, and means "correctly focused center" (see 2.3a).

Among the authorities quoted, we find predominantly writings from the Nanzong tradition, but Quanzhen masters such as Dan Chuduan 譚處端 and Li Jianyi 李簡易 (*hao* Yuqi zi 玉溪子) are also mentioned.

Kristofer Schipper

Yuqi zi danjing zhiyao 玉谿子丹經指要

3 juan

By Li Jianyi 李簡易, *hao* Yuqi zi 玉谿子 (fl. 1264)

245 (fasc. 115)

"Alchemical Texts: Basic Directions." This is a collection of writings on Inner Alchemy by a Quanzhen 全眞 Taoist. Li Jianyi, a native of Yichun 宜春, was the grandson of Li Guan 李觀 (*hao* Yuqi sou 玉谿叟), an official with a penchant for Taoism (preface 1a–1b). The collection comprises Li Jianyi's works, all written during different periods: the preface dated 1264, for example, refers only to the first five of the titles in this collection (preface 2b). There are two other prefaces in the collection, one undated (3.7a–8a), the other dated 1266 (3.11b–16b).

According to Yu Yan (1258–1314), a collection of Li Jianyi's writings was published in Changsha (Hunan) at about the same time as Emperor Kublai ordered the burning of Taoist books (1281). Yu Yan also mentions a "recent" reedition of the collection printed in Jiangxi. The latter, published together by Peng Shi 彭石 and Po Jianming 頗簡明, comprised four texts by Li Jianyi and several others by Peng Shi himself. Of the four—entitled "Wuzhen zhiyao 悟眞指要," "Xihuang zuoyong 羲皇作用," "Guishi tu 規十圖," and "Xinyin jing jie 心印經解"—only the first three texts are included in the present work (cf. *Xishang futan* 2. 11a).

The present collection was printed by Wang Gui 王桂 in 1354. It was entitled "The Ten Books" (*shishu* 十書) because it included nine works by Li Jianyi and one by his contemporary Peng Chongyang 彭重陽 (see Wang's note, 3.18a–19a). The collection includes a preface by Li Jianyi (dated 1264) and a supplement on the main lines of transmission from Taoist masters of the Song Dynasty and their disciples. The texts areas follows:

Juan 1. (1) "Wuzhen pian zhiyao 悟眞篇指要," an explanation of the system of the famous Inner Alchemical work, the *Wuzhen pian* 悟眞篇, with Li's own interpretation.

Juan 2. (2) "Changsheng jiushi zhi shu 長生久視之書" (1a–8a), a commentary on an alchemical interpretation of the *Yinfu jing* 陰符經 by Yang gu 揚谷. (3) "Bianhuo lu 辯惑論" (8a–12b), a short treatise demonstrating that the methods employed in Inner Alchemy are not inferior to those of Chan Buddhism. (4–5) "Danfang fayu 丹房法語" and "Xihuang zuoyong 羲皇作用" (12b–16b), two essays on the methods and aims of *neidan*: the basis of all practice lies, according to Li Jianyi, in mental concentration. A part of the "Danfang fayu" is included in *579 Yangsheng bilu* under the heading "Danfang yulu 丹房語錄," which comprises an additional oral instruction (*koujue* 口訣) missing in our text.

Juan 3. (6) "Zhang Ziyang zeng Bolong dong daoren ge 張紫陽贈白龍洞道人歌"

(1a–6b), a commentary to a poem by ZHANG BODUAN. (7) "Guichong tu 規中圖" (7a–11a); the text is preceded by an undated preface, but a summary included in *579 Yangsheng bilu* 2a, with the title "Yuqi zi Yichun xinjue 玉谿子宜春心訣," bears the date 1269 (the name of the author is mistakenly written Li Gongming 李公明). The text, which begins with a diagram, deals with methods of meditation and circulation of qi. (8) "Jie Chunyang zhenren Qinyuan chun 解純陽眞人沁園春" (11b–16b), a commentary on a famous *ci*-lyric attributed to LÜ DONGBIN (cf. *136 Lü Chunyang zhenren Qinyuan chun danci zhujie*). The preface is dated 1266 (11b). (9) "Miyu shi 密語時" (16b–17a), comprises five poems, probably by Peng Shi 彭石 (cf. *Xishang futan* 2.11a). (10) "Zan Chunyang xiang 讚春陽像" (17b–19a), a short text commemorating a statue of LÜ DONGBIN by Peng Chongyang 彭重陽, followed by a note by Wang Gui, dated 1352 and written on the occasion of the printing of the present collection.

Farzeen Baldrian-Hussein

Changsheng zhiyao pian 長生指要篇

19 fols.

By Lin Ziran 林自然, *hao* Huiyang zi 回陽子; 1250

1099 (fasc. 743)

"Essays on the Essentials [of the Search for] Long Life." These essays were composed by Lin Ziran, who for a long time had tried in vain to obtain the Gold-Elixir, that is, the success of the meditative and respiratory means of self-cultivation. In Fujian, Lin Ziran had met with an otherwise unknown zhenren, Mr. Lu 陸公眞人, who hailed from Sichuan. Mr. Lu instructed Lin Ziran in the art of fire-phasing, and as a result Lin Ziran was successful. He wrote the seven tracts of this work in order to provide others with helpful didactic texts (see the preface, dated 1250).

The seven texts begin with the words "Huiyang zi says." They contain *neidan* 內丹 theories about the conditions of human existence. The author speaks about WEI BOYANG as "ancestor" (15a) and quotes, among others, [ZHANG] ZIYANG (6b, 7b), placing himself clearly within the tradition of the alchemy of the Song period. At the end of the text, Lin Ziran gives a chart presenting time phases and their emblematic correspondences.

Florian C. Reiter

Zazhu zhixuan pian 雜著指玄篇

8 juan

By BO YUCHAN 白玉蟾, *zi* Ziqing 紫清, et al.; ca. 1225

263.1 *Xiuzhen shishu* 1–8 (fasc. 122)

"Directions to Mystery: A Miscellany." This text comprises treatises and poems by BO YUCHAN, his teachers, and his disciples on the subject of Inner Alchemy. It is listed in the *Qianqing tang shumu* 16.25a as *Bo Yuchan zhixuan pian* 白玉蟾指玄篇 eight juan. One of the texts in the present work is dated 1244 (1.10a). It is, however, not included in YU YAN's (fl. 1284) list of BO YUCHAN's works (cf. *Xishang futan* 2.7b). The *Daoyan neiwai bijue* 道言內外秘訣 is nevertheless by BO YUCHAN and another miscellany entitled *Ziqing* [that is, *Bo Yuchan*] *zhixuan ji* 紫清指玄集 figures in the *Daozang jinghua lu* (*Shumu leibian* 53.24074).

Most of the pieces included in this collection can be found elsewhere, as indicated below:

Juan 1. "Bo Xiansheng jindan huohou tu 白先生金丹火候圖," an introduction to the *Jindan huohou tu* with explanations by Bo's disciples; see *1309 Haiqiong chuandao ji*.

Juan 2. "Huanyuan pian 還源篇"; see *1091 Huanyuan pian*.

Juan 3. "Ziting jing 紫庭經"; see *1090 Cuixu pian*, "Yinfu sui 陰符髓," a condensed version of *119 Yinfu jing sanhuang yujue*.

Juan 4. "Xiuxian bianhuo lun 修仙辯惑論"; see "Gushen busi lun 谷神不死論," Yinyang shengjiang lun 陰陽升降論," and "Danfang fayu 丹房法語."

The four titles listed above are also ascribed to BO YUCHAN in the *Daozang jinghua lu*. The "Xiuxian bianhuo lun" is one of the treatises included in the *Zhixuan pian* in the *Daoyan neiwai bijue quanshu*.

Juan 5. "Jindan sibai zi 金丹四百字"; see *1081 Jindan sibai zi*.

Juan 6. "Xie Zhang Ziyang shu 謝張紫陽書" (see *Daoyan neiwai bijue quanshu*, *Daozang jinghua lu* and *Xie xianshi jishu ci* 謝仙師寄書詞. Both of these works by BO YUCHAN are mentioned in *Xishang futan*.

Juan 7. Poems ascribed to XU JINGYANG and ZHONGLI QUAN; "Dansui ge 丹髓歌" (by XUE DAOGUANG); see *1088 Huandan fuming pian*.

Juan 8. "Weisheng ge 衛生歌," by Xishan xiansheng 西山先生.

Farzeen Baldrian-Hussein

Jindan dacheng ji 金丹大成集

5 juan

By Xiao Tingzhi 蕭廷 [var. 挺] 芝, *zi* Yuanrui 元瑞, *hao* Liaozhen zi 了眞子 (fl. 1260)

263.9 *Xiuzhen shishu* 9–13 (fasc. 123)

"Collected Works on the Great Accomplishment of the Elixir." The author was a disciple of PENG SI, one of BO YUCHAN's most famous followers (cf. Xiao Tingzhi's preface, dated 1260, in *687 Daode zhenjing san jie*, preface, 8a). According to another source, Xiao Tingzhi, a native of Fuzhou 福州 (Fujian), possessed two style-names (*zi* 字): Yuanrui and Tianlai 天來 (cf. *Quan Song ci* 4.2777).

The present work is quoted frequently in *1005 Zhouyi cantong qi fahui* (e.g., 3.3b;

5.18b; 6.2b). Since the latter has a preface dated 1284, the second half of the thirteenth century would seem the latest date for the collection.

The work begins with diagrams illustrating the interaction of qi and *jing* 精 in the *neidan* 內丹 process, their circulation, and the rules of fire-phasing (9.1a–7b). These diagrams are followed by three poems and a treatise on the cyclically transformed elixir. The entire juan 10 comprises definitions of *neidan* nomenclature, in recorded conversations (*yulu* 語錄) form. This part is entitled "Jindan wenda 金丹問答" (Questions and Answers on the Elixir). It is also included in *579 Yangsheng bilu* 19a–32b and is reproduced in the collection *Jindan jiwen* 金丹集問 (juan 1) compiled by Hu Wenhuan 胡文煥 (fl. 1596), in *Gezhi congshu* 格致叢書.

Juan 11 and 12 comprise poems in different styles; two of these are addressed to friends (12.5b–6a), the remainder are on *neidan* themes. The *ci*-lyrics in 12.7a–12b are reproduced in juan 7 and 8 of *1100 Minghe yuyin* (edited in 1347), without attribution. In juan 13 we have a commentary on the *Cui gong ruyao jing* 崔公入藥鏡 (on this work, cf. *135 Cui gong ruyao jing zhujie,* where Xiao's gloss is quoted extensively) and one on LÜ DONGBIN's *ci*-lyric, the *Qinyuan chun* 沁園春 (cf. *136 Lü Chunyang zhenren Qinyuan chun danci zhujie*).

The *Daozang jiyao* edition, titled *Jindan dacheng*, is incomplete.

Farzeen Baldrian-Hussein

3.A.4.d Other *Neidan* Traditions

Qinxuan fu 禽玄賦

10 fols.

260 (fasc. 121)

"Rhapsody of Grasping Mystery." A short and elegantly written treatise on Inner Alchemy in nine parts, of unknown authorship and date. Although no sources are quoted, the work makes extensive use of the metaphorical language of the Zhong-Lü school as exemplified in the *Zhong-Lü chuandao ji* 鍾呂傳道集 (*263 Xiuzhen shishu* 14–16). It should therefore date from the Northern Song period (960–1127).

Kristofer Schipper

Taiqing yuanji zhimiao shenzhu yuke jing 太清元極至妙神珠玉顆經

37 fols.

865 (fasc. 578)

"Most Pure Book of the Divine Pearl and the Jade Bead and Supreme Wonder of the Original Principle." As explained in the beginning of the text, "divine pearl" here refers to the essence of the sun, and "jade bead" to that of the moon. The anonymous author quotes a *Kaitian ji* 開天記 that remains to be identified.

This is a guide to the Inner Alchemy practice modeled on the sixty-four hexagrams of the *Yijing* 易經. The system of this kind of practice corresponds to that of *999 Zhouyi cantong qi*, but this work is only indirectly quoted here on page 36a, under the name of its reputed author, WEI BOYANG. The hexagram cycle can be performed on a monthly or daily basis. The latter variant, with two *gua* 卦 on which to model the practice, is in fact that which is also most widely used by the adepts of the above-mentioned work. The present text also proposes an hourly practice, and finally a combination of the three.

Among the practical instructions, the text (page 35b) explains that for the realization of a yang "stroke" (*yao* 爻) in a given hexagram, the adept should hold his or her breath during a period of time corresponding to thirty-six ordinary respirations and then swallow three times, whereas for a yin stroke the time should be that of twenty-four respirations, also followed by swallowing three times. Each time the energy should be forcefully guided downward to the Cinnabar Field (*dantian* 丹田).

This practical and simple guide of uncertain date is useful for the understanding of modern *neidan* 內丹 practice.

Kristofer Schipper

Zituan danjing 紫團丹經

19 fols.

Southern Song (1127–1279)

878 (fasc. 581)

"Alchemy of the [Master of the] Purple Coil." This is a short treatise on sexual alchemy. The presence of an incomplete rendering of the character *kuang* 匡 (a Song taboo), together with a number of citations from authors of the Northern Song dynasty such as ZHANG BODUAN (984–1082), allow us to date the present text to the Southern Song period. A remark at the end of the book states: "This book is not about the great alchemical way. It has never been known that one can obtain immortality by mounting women. The reason why [the book] is preserved here is in order to warn off those who might be deluded. This is not something to practice in order to become an immortal."

If there is a sexual innuendo in the author's *hao*, it is difficult to identify. The text itself is rather explicit, as it states that the prescribed methods are useful for preserving one's sexual energy in order to be able to accomplish his duties to his parents, that is, to beget children (3b). The author explains that the male orgasm is *taiyang liuzhu* 太陽流珠 and the female orgasm *taiyin xuanzhu* 太陰玄珠. Each female menstrual period corresponds to six moon phases of five days. One of these is the menstrual period of Vermilion Liquid (*chishui* 赤水), whereas during each of the remaining five periods women produce mercury (*gong* 汞) that can be turned into gold. The red liquid of

the menses is "kidney water" and corresponds to lead (*qian* 鉛). The clear red liquid produced toward the end of the menstruation is a drug that should be culled (*cai* 採) at midnight. The calendar calculations for choosing the most appropriate moment are highly complex. The technique calls for *coitus reservatus* (18b).

Many poetic terms are listed for the female sexual organs, most commonly "furnace of the reclining moon" (*yanyue lu* 偃月爐; 17a–19a).

Kristofer Schipper and Yuan Bingling

***Yangsheng bilu* 養生秘錄**

32 fols.

Early Yuan (1279–1368)

579 (fasc. 321)

"Secret Records on Tending Life." This work is a good example of eclectic compilations popular during the Mongol period. The present anthology draws mainly upon Nanzong 南宗 sources of the southern (alchemical) tradition but also refers to other traditions. It includes seven texts. The first is "Recorded Sayings from the Cinnabar Room of Master Yuqi" (*Yuqi zi danfang yulu* 玉溪子丹房語錄, 1a–b), an abridged version of *245 Yuqi zi danjing zhiyao* 2.13. The following oral instructions (*koujue* 口訣, 1b) must be the continuation of the preceding text, but they do not figure in *245 Danjing zhiyao*. The "Rote Instructions of Master Yuxu from Yichun" (*Yuxu zi Yichun xinjue* 玉虛子宜春心訣, 2a–5a), with the chart of the focused center (*Guizhong tu* 規中圖), derive from the same source (*245 Danjing zhiyao* 3.7a–10b). The fourth text, "Internal Meaning of the Yellow Center" (*Zhonghuang neizhi* 中黃內旨, 5a–8b), consists of three quotations: one by Yuzhen xiansheng 玉眞先生 (Liu Yu, patriarch of the Jingming zhongxiao 淨明忠孝 school; this text does not figure in *1110 Jingming zhongxiao quanshu* but is close in content to the second juan of this work); one by the Three True Lords Mao 三茅眞君, and the last by Yuqi zhenren 玉谿眞人 (this text does not figure in *245 Yuqi zi danjing zhiyao*).

The fifth text, "Straightforward Instructions on Alchemical Classics by the Old Man Green Mist" (*Qingxia weng danjing zhizhi* 青霞翁丹經直指, 8b–18a, a subtitle; the title *Siduan jin* 四段錦 does not seem to fit the text) is a work by an anonymous disciple of Bo Yuchan, dated 1244. The next item, "Song of the Great Tao" (*Dadao ge* 大道歌, 18a–19a) is without indication of authorship but is actually a work by the Thirtieth Heavenly Master, Zhang Jixian 張繼先 (1092–1126; see *1249 Sanshi dai tianshi Xujing zhenjun yulu* 3.1a, also included in *1257 Qunxian yaoyu zuanji* 2.2b). It is followed by two glosses. The last and longest text, "Questions and Answers Concerning Alchemy" (*Jindan wenda* 金丹問答, 19a–32b, without indication of authorship), is the same text as *263 Xiuzhen shishu* 10, where it is attributed to Xiao Tingzhi 蕭廷芝 (fl. 1260), a second generation disciple of Bo Yuchan.

Vincent Goossaert

***Yin zhenjun huandan ge zhu* 陰眞君還丹歌註**

9 fols.

Commentary by Chen Tuan 陳摶, *hao* Xiyi 希夷 (d. 989); poem: Five Dynasties (907–960) or earlier; commentary: early Song (960–1279)

134 (fasc. 59)

"Commentary on Yin Zhenjun's Song of the Cyclically Transformed Elixir." This text comprises a short alchemical poem ascribed to Yin Changsheng 陰長生 (Yin zhenjun 陰眞君), a legendary Han Taoist, and a commentary by Chen Tuan (d. 989). The poem is first listed in the *Bishu sheng xubiandao siku queshu mu* as *Yin zhenjun da huandan ge* 陰眞君大還丹歌 in one juan, but the *Song shi* gives the present title, omitting the character *da* 大 (VDL 139). It must antedate the Song dynasty, however, since Peng Xiao (fl. 974) quotes it during the Five Dynasties (cf. *1002 Zhouyi cantong qi fenzhang tongzhen yi* 2.22a, 3.11b).

The poem describes the Inner Alchemical process, beginning with the union of two inner ingredients and their purification (3b–8b), a process that finally culminates in the completion of a cyclically transformed elixir of immortality (9b).

The commentary, attributed to the famous Taoist master Chen Tuan, uses the nomenclature of the sexual arts (*fangzhong* 房中) and interprets the poem as a technique of augmenting and refining the seminal essence (*xiayuan jing* 下元精). This particular commentary is not mentioned in any of Chen Tuan's biographies, but he is known to have written a book on a similar subject. This book, the *Zhixuan pian* 指玄篇, is described in Chen's biography in *Song shi* 457.13421 as a work dealing with "gymnastics, the art of nourishing [the vital principle], and the cyclically transformed elixir" (*Yan dao yang ji huandan zhi shi* 言導養及還丹之事). Since many books were forged in Chen Tuan's name during the Northern Song (960–1127), the authorship of the commentary remains uncertain.

The poem is reproduced with minor variations in *927 Taiqing yubei zi* 11a.

Farzeen Baldrian-Hussein

***Cui gong ruyao jing zhujie* 崔公入藥鏡註解**

16 fols.

By Wang Jie 王玠, *hao* Hunran zi 混然子; ca. 1331

135 (fasc. 60)

"Commentary on Master Cui's Mirror on the Admixture of Ingredients." The title refers to a short poem in three-character lines by a certain Mr. Cui. The origin of this poem is unclear. There are many works of the Song period (960–1279) with the title *Ruyao jing* 入藥鏡 (VDL 134), in either one or three juan. Zeng Zao (ca. 1151) possessed two completely different works with the same title (see *1017 Daoshu* 37.12b). More than a century later, Xia Yuanding 夏元鼎 had seven (see *109 Huangdi yinfu jing jiangyi* 4.14a). The *Ruyao jing* quoted by Xia Yuanding is a poem in five-character lines (cf. *146 Ziyang zhenren Wuzhen pian jiangyi* 1.3b).

The earliest version of the *Ruyao jing* is a Tang (618–907) alchemical poem in five-character lines. This poem may well have been provided with explanations in prose by the alchemist Cui Xuanzhen 崔玄眞 of Minshan 岷山 (Sichuan). Although the full title of this work was *Jinbi qiantong ruyao huojing ji* 金碧潛通入藥火鏡記, in one juan (*Tongzhi*, "Yiwen lüe"; see VDL 119), we find this work also referred to as *Jinbi qiantong huo ji* 火記 (*901 Shiyao erya* 2.3b; preface dated 806); *Jinbi ruyao huojing* 金碧入藥火鏡 (*233 Huandan zhongxian lun* 10b; preface dated 1052); *Cui gong ruyao jing* 崔公入藥鏡 (*900 Danfang xuzhi* 12a; preface dated 1163); or simply as *Yaojing* 藥鏡 (*1086 Yuzhuang xiehou lu* 7a). According to a note in the *Xin Tang shu*, "Yiwen zhi," Cui Xuanzhen lived during the Tianbao era (742–756).

A second version of the *Ruyao jing* is linked to the name of Lü Dongbin; it is called the *Tianyuan ruyao jing* 天元入藥鏡. A fragment of this text is quoted in *263 Xiuzhen shishu* 21.6b–9b, as an introduction to a diagram and a poem about the Yin-Tiger and the Yang-Dragon and their relation to the Trigrams *kan* 坎 and *li* 離. The fragment is signed Cui Xifan 崔希範, *hao* Zhiyi zhenren 至一眞人, and dated 940.

As to the latter poem, we find it referred to in a text attributed to Lü Dongbin: *1055 Chunyang zhenren huncheng ji* 2.4b, where it is linked explicitly to the *Ruyao jing*. The same poem is quoted extensively during Song and Yuan (1279–1368) times in relation to the transmission of the *Ruyao jing* to Lü Dongbin (*1017 Daoshu* 37.4b; *246 Xishan qunxian huizhen ji* 2.4a–b; *1067 Shangyang zi jindan dayao* 6.4a). According to Zeng Zao, the *Tianyuan ruyao jing* was originally a manual for sexual practices that later was given a correct interpretation by Lü Dongbin (*1017 Daoshu* 3.4a, 6b), which may be the reason that Zeng gives only the section headings and not the actual text (37.12b–16a). These headings appear to be the final section of the *Tianyuan ruyao jing* but should actually follow the introduction given in the *263 Xiuzhen shishu*. Lü Dongbin's biography in the LZTT 45.2b claims that Lü received the *Ruyao jing* from Cui gong himself in 881. However, the citation that follows this indication refers to the present poem in three-character lines.

A third version of the *Ruyao jing* is the *Ruyao jing shangpian* 上篇 (*1017 Daoshu* 37.1a–12b), a text that employs Buddhist terminology (*jingang* 金剛, *wulun* 五輪, *xinyin* 心印, etc.). A long passage of this same text quoted in *263.17 Zazhu jiejing* (*Xiuzhen shishu* 21.4b) uses the same vocabulary but seems to come from a slightly different version.

Finally, there is our present version in three-character lines. It is also attributed to Cui Xifan. We find it for the first time in a complete form in the *Jindan dacheng ji* (*263 Xiuzhen shishu* 13.1a–9b) by Xiao Tingzhi 蕭廷芝 (fl. 1260). From that time (late Song [960–1279] and early Yuan [1279–1368]), this version became the standard, and all quotations of Cui gong and *Ruyao jing* refer to it (see *141 Ziyang zhenren Wuzhen pian zhushu* 3.13b and 5.21b; *142 Ziyang zhenren Wuzhen pian sanzhu* 3.6a, 4.21a and 26a; *1005 Zhouyi cantong qi fahui* 5.22a and 6.29b; etc.).

Yu Yan, in *Xishang futan* (2.5b), claims that the author of the *Ruyao jing* lived on Bohe shan 白鶴山 in Hunan, and he mentions the commentaries by Xia Yuanding, Chu Yong 儲泳, and Xiao Tingzhi. The *Zhizhai shulu jieti* (VDL 134) gives Yuanshan 遠山 (for 遠 read 袁), in Jiangxi, as the residence of the author.

Wang Jie, the commentator of our present text, was a contemporary of Chen Zhixu (before 1331). He interprets the poem as a guide to the Inner Alchemical process, to be performed every night from 7 P.M. to 5 A.M. Wang first describes breath control, then the interaction of yin and yang, and finally fire-phasing and the formation of the elixir.

Farzeen Baldrian-Hussein

Lü Chunyang zhenren Qinyuan chun danci zhujie
呂純陽眞人沁園春丹詞註解

11 fols.

Attributed to Lü Yan 呂嵒, *hao* Chunyang zhenren; commentary by Yu Yan 俞琰, *hao* Quanyang zi, Linwu shanren 林屋山人全陽子 (1258–1314)

136 (fasc. 60)

"Explication of the Alchemical Lyric 'Spring in the Garden by the Qin' by the Zhenren Lü Dongbin." The *Qinyuan chun* 沁園春 is an alchemical *ci* 詞-lyric ascribed to Lü Yan, better known as Lü Dongbin, who composed the tune of the same name. Although it is not mentioned in any bibliography, it can be traced back to the eleventh century since the story of its transmission is recounted by Liu Fu 劉斧 (1040–after 1113) in *Qingsuo gaoyi* 8.82. The poem was revealed to a *jinshi* 進士, Cui Zhong 崔中, in the city of Yueyang 岳陽 in Hunan (see Baldrian-Hussein, "Yüeh-yang").

The poem describes the *neidan* 內丹 process, here called *Qifan huandan* 七返還丹 (seven-times cyclically transformed elixir): the collection of the True Yang at the hour of *zi* 子, its union with True Yin to obtain the Seed, the purification by fire-phasing, and finally the accumulation of merit and transfiguration. The Yuan commentator Yu Yan (cf. *1005 Zhouyi cantong qi fahui*) interprets the poem according to the practices of his school. The main interest of this commentary lies in the wealth of books and authors quoted by the commentator.

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Farzeen Baldrian-Hussein

Longhu zhongdan jue 龍虎中丹訣

7 fols.

228 (fasc. 112)

"Instructions for [the Acquisition of] the Central Elixir from [the Union of] the Dragon and the Tiger." This is a short treatise on Inner Alchemy. This undated text is stylistically modern (e.g., the seven-word poems at the end) and concerns a variety of practices. In addition to the meditative and respiratory exercises for the conception of the immortal embryo (*tai* 胎), illustrated through the hexagrams of the *Yijing* 易經 (e.g., *fu* 復 for introduction and *gou* 姤 for conception), the methodology calls for the recitation of spells in order to activate the energies of essence (*jing* 精), qi, and spirit (*shen* 神) for the transformation of the body. A series of nine poems decribes the entire cycle, ending in delivery (*tuo* 脫), in terms of nine phases (*hou* 候) taking nine years.

Kristofer Schipper

Huandan bijue yang chizi shenfang 還丹祕訣養赤子神方

6 fols.

By Xu Ziwei 許子微, *zi* Mingdao 明道; end of the twelfth century

232 (fasc. 112)

"Divine Recipes for Nourishing the Infant according to the Secret Process of Returned Cinnabar." The work explains in ten points the alchemical principles that lead to the production of the spiritual Infant. When the latter is able to leave the body through the fontanel, it should be nourished during three years, and then during nine symbolical years.

During the years 1174–1189, Xu Ziwei began to search for a master. He met Peng Mengqu 彭夢籧 on Mount Tongbo 桐柏 (in southwestern Henan, on the border with Hubei). Orally and with the help of diagrams, Peng transmitted the Way of Returned Cinnabar to Xu in the temple of Huaidu 淮瀆廟.

At the end of the text, Xu gives the lineage of the transmission of the *xiuzhen* 修眞 from Zhang Tiangang 張天罡 to Peng Mengqu, Xiao Yingsou 蕭應叟, Xu Ziwei, and Lin Yuanding 林元鼎. In this lineage, Xu is presented as a native of Shanxi province, whereas here, in the indications given with his name on the first page, he hails from Xishan 西山.

Catherine Despeux

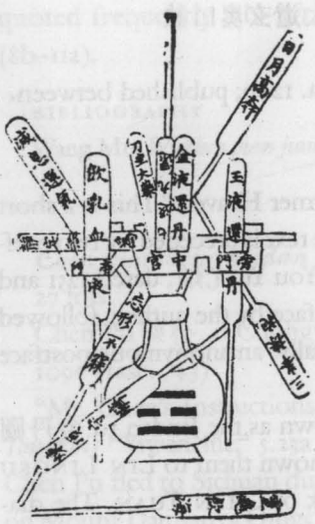

FIGURE 26. Representation of the crucible with the different stages of the alchemical process (*252* 2.2a)

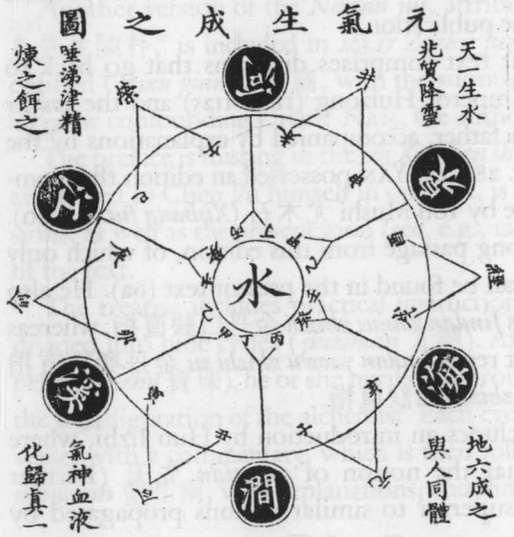

FIGURE 27. Water as the primordial element and its devolution (*252* 2.9a)

Gushen pian 谷神篇

2 juan

By Lin Yuan 林轅, *zi* Shenfeng 神鳳, *hao* Xuanchao zi 玄巢子; preface dated 1304

252 (fasc. 119)

"Dissertation on the Spirit of the Valley" (figs. 26–27). This is a popular treatise on Inner Alchemy. The author, from Fujian (Minxiang 閩鄉, preface, 4b), gives Wufu 五福 (unidentified) as his place of origin. He defines the tradition to which he belongs as coming from Han Xiaoyao 韓逍遙, whereas his own teacher was a certain Yu 郁, *zi* Lüan 蘆菴 (preface, 6a). Han Xiaoyao is known through a quotation from his work, the *Neizhi tongxuan bijue* 內指通玄秘訣 in *1005 Zhouyi cantong qi fahui* 1.11b.

There is another preface (dated 1315) by Zhao Congshan 趙從善, *zi* Sixuan 思玄, who had the work printed.

The work is composed mostly of poems and short dissertations. The main topic is Inner Alchemy, but other, more general topics are addressed. The virtue of the *Beidou jing* 北斗經 (the Dipper scripture) is sung (1.12a), as is the efficacy of the charm water of the Hunyuan rites (*Hunyuan fushui* 混元符水; 1.9b and 1.14b). There are also other references to liturgical Taoism, as well as to sexual practice (2.16b). There is no mention of Quanzhen 全眞 Taoism.

Kristofer Schipper

Xiantian jindan dadao xuanao koujue 先天金丹大道玄奧口訣
11 fols.
By Huo Jizhi 霍濟之, *zi* Juchuan 巨川; completed ca. 1249; published between 1254 and 1257
279 (fasc. 134)

"Arcane Formula of the Great Alchemical Way of Former Heaven." This is a short Inner Alchemical work that includes some diagrams. The text is preceded by two prefaces by friends of the author, Liu Zicheng 劉子澄 and You Yu 尤焴, dated 1251 and 1249, respectively. The work ends with an undated postface by the author, followed by a preface by Guo Sanyi 郭三益 (dated 1119) and, finally, an anonymous postface dated 1257.

The author, Huo Jizhi, claims that the diagrams known as the Jindan tu 金丹圖 originally belonged to his great-grandfather, who had shown them to LIN LINGSU who, in turn, immediately recognized them as the work of CHEN TUAN. The diagrams came into the possession of Guo Sanyi, who returned them to the Huo family, with which he had close ties. Later, Huo Jizhi's father, a Taoist, realized the meaning of these diagrams and subsequently wrote a *koujue* 口訣 (oral instruction) on them. He had not yet published this work as intended when he died in 1254. It was printed by his son shortly afterward. Although no precise date is indicated, the printing must have taken place between 1254 and 1257, the date of the last postface mentioning the publication.

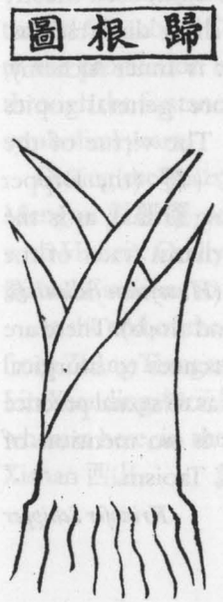

FIGURE 28. Illustration of Returning to the Root (*279* 3b)

The present text comprises diagrams that go back to the reign of Emperor Huizong (1100–1125) and the *koujue* by Huo Jizhi's father, accompanied by explanations by the author (see fig. 28). YU YAN possessed an edition that comprised a preface by You Mushi 尤木石 (*Xishang futan* 2.8b). He quotes a long passage from this edition, of which only one sentence can be found in the present text (6a). He also gives the title as *Jindan koujue zhizhi* 金丹口訣直指, whereas the present text reads *Jindan yaowu zhizhi tu* 金丹藥物直指圖 and *Koujue zhizhi* 口訣直指.

The text includes an introduction by Huo Jizhi, where he explains that the notion of *xiantian* 先天 (Former Heaven) was superior to similar notions propagated by Chan practitioners (zuo Chan 坐禪), that is, adepts of Xingzong 性宗. Following this introduction are diagrams and explanations based on the *Wuzhen pian* 悟眞篇, which is quoted frequently (3b–7a); alchemical poems (7a–8a); and finally the postfaces (8b–11a).

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Farzeen Baldrian-Hussein

Chen xiansheng neidan jue 陳先生內丹訣
27 fols.
Chen Pu 陳朴, *zi* Chongyong 沖用; after 1078
1096 (fasc. 743)

"Mr. Chen's Instructions on the Inner Elixir." This text is first mentioned in the *Tongzhi*, "Yiwen lüe," 5.23a. According to the short anonymous preface, however, Chen Pu fled to Sichuan during the turmoil of the Five Dynasties (907–960). It was on Mount Damian of Qingcheng 青城大面山 of this province that he met ZHONGLI QUAN and LÜ DONGBIN and was initiated into the Tao. In 1078, he encountered the statesman Zhang Fangping 張方平 in Nandu 南都 (present Nanyang 南陽 in Henan). Zhang's presence in Nanking during this period is attested in the *Song shi* 318.10353 ff. The book, however, became popular only in the twelfth century. It was transmitted to Huainan yesou 淮南野叟 by Chen (preface). This transmission is also mentioned in a preface dated 1264 (cf. *245 Yuqi zi danjing zhiyao* 1.1a–1b).

Another version of the *Neidan jue*, attributed to "Niwan xiansheng Chen Pu 泥丸先生陳朴," is included in *263.17 Zazhu jiejing* (*Xiuzhen shishu* 17). This version is entitled *Cuixu pian* 翠虛篇, with the subtitle *Jiuzhuan jindan bijue* 九轉金丹秘訣, an error confounding CHEN NAN, the author of *1090 Cuixu pian*, with Chen Pu.

The preface is missing in the *263 Xiuzhen shishu* version, and there the commentary, attributed to Chen Pu himself in our text, is titled *jie* 解. Many additions and omissions, as well as the presentation (see, e.g., 1a–1b, 6b–7a), point to a different edition of the text.

The treatise includes practical instructions on *neidan* 內丹, the methods being divided into nine cycles (*jiuzhuan* 九轉). After the adept has acquired the precious pearl (*baozhu* 寶珠), he or she purifies it through fire-phasing. The last cycle ends with the transfiguration of the alchemist. Each cycle is described by a poem in seven-word verse, with a commentary, which is then followed by a *ci*-lyric to the tune of *Wang jiangnan* 望江南, with explanations, and, finally, by instructions in prose.

Farzeen Baldrian-Hussein

Dongyuan zi neidan jue 洞元子內丹訣
2 juan
Northern Song (960–1127)?
1097 (fasc. 743)

"Inner Elixir Explained by Master Dongyuan." The work is listed in the *Tongzhi*, "Yiwen lüe," 5.23a, as comprising one juan. The author, Dongyuan zi 洞元子, was well-versed in both Taoist and Confucian literature. The Taoist Feng Dongyuan 馮洞元 (fl. 936–968) was just such a scholar (cf. *1285 Yisheng baode zhuan* 2.1a). The title Dongyuan 洞元, however, was bestowed upon several adepts during the reigns of Zhenzong (997–1022) and Huizong (1100–1125). Shen Ruoji 沈若濟 (d. 1131), who was one of these adepts, practiced both *neidan* 內丹 and *waidan* 外丹 (cf. *304 Maoshan zhi* 16.5a–5b).

In the preface, the author declares his intention of giving a clearer account of the alchemical process than the *Cantong qi taiyi zhi tu* 參同契太一至圖, a work no longer extant, yet his own text is certainly abstruse. It is divided into twenty-one sections (*pian* 篇) and makes use of *Yijing* 易經 terminology to explain the purification of the Three Cinnabar Fields (*dantian* 丹田) through the preservation of the seminal essence, meditation, the practice of moral virtues, and the art of conducting the qi to the brain (preface and 1.1a–1b).

Juan 1 explains the origin of "true ingredients" and the process of transformation using eight hexagrams. Each discussion of the hexagram is followed by a quotation from the *Yijing* (*zhuan* 篆) and a poem (*jue*).

Juan 2 comprises several discussions on meditation (2.5b ff.) and the circulation of the inner light (*shenguang* 神光). The last *pian* uses hexagrams to explain the process of birth and death and its reversal to obtain immortality.

Farzeen Baldrian-Hussein

3.A.5 Alchemy

In the course of the Tang dynasty (618–907), alchemical theory and practice were greatly transformed under the influence of works such as the *Zhouyi cantong qi* 周易參同契 and the *Guwen longhu jing* 古文龍虎經. These and other related texts were instrumental in the development of Inner Alchemy (*neidan* 內丹) as opposed to laboratory or elixir alchemy (*waidan* 外丹). As is evident from the previous section, *neidan* gradually became an almost entirely distinct form of practice. The present section contains all the texts of the Song (960–1279) and later periods that explicitly concern *waidan*.

The evolution of alchemy has often been explained as the result of a reaction against laboratory alchemy, which was held responsible for many cases of elixir poisoning, especially during the late Tang. However, as the present section bears out, laboratory alchemy by no means became defunct, even if the relatively small number of major texts and manuals clearly indicates a decline when compared with the number of texts from the medieval period. It is also remarkable in this respect that the works that can be dated to the Northern Song period (960–1127) are still relatively numerous. The last major manuals on laboratory alchemy, such as the *Gengdao ji* 康道集, date from the Southern Song (1127–1279) period. *Waidan* texts become scarce in the Yuan (1279–1368) and Ming (1368–1644) periods.

Xuexian bianzhen jue 學仙辨眞訣
6 fols.
Northern Song (960–1127)?
138 (fasc. 60)

"Instructions for Discerning Truth in the Study of Immortality." This small treatise on theoretical alchemy is mentioned for the first time in the *Song shi*, "Yiwen zhi," 4.5198 (see VDL 159). It consists mainly of an explication of *922 Huanjin shu* by Tao Zhi (d. 825).

The text is composed of five paragraphs discussing the true alchemical ingredients, and, finally, of a poem called "Zimu ge 子母歌" (Song of the Mother and Child). This poem was well known by the end of the twelfth century (see the commentary of Weng Baoguang in *1141 Ziyang zhenren Wuzhen pian zhushu* 4.15a and *1145 Wuzhen pian zhushi* 2.20b). The present work may therefore be of the same period. In the preface, however, the author mentions only the five paragraphs and does not speak of the poem and its commentary. These works could have been added to the work at a later stage.

The poem has been attributed elsewhere to Zhongli Quan (see *1258 Zhuzhen neidan jiyao* 1.1b; this is a later text, where the poem is called "Huandan ge 還丹歌" [Song of the Cyclical Elixir]). Another work quotes the poem as an "ancient song" (*guge* 古歌; see *261 Jindan fu* 26b).

The five paragraphs are titled "Discerning the Truth," "The Jewel," "Liquid Silver," "Mercury," and "Understanding the Alchemical Process." According to the author, this treatise gives the essential features of the art of the Liquified Gold (*jinyi zhi shu* 金液之術).

Farzeen Baldrian-Hussein

Jinhua yuyi dadan 金華玉液大丹
19 fols.
Song (960–1279)?
910 (fasc. 590)

"Great Elixirs of the Golden Flower and the Jade Liquor." The title of this collection of alchemical recipes is taken from the text of the first recipe (1a–2b), where *jinhua* 金華 (golden flower) and *yuyi* 玉液 (jade liquor) are the names of two intermediate stages in the preparation of the *zixia dan* 紫霞丹 (Elixir of the Purple Mist). The use of *qian* 錢 as the unit of weight below the *liang* 兩 shows that the compilation dates from after 992.

About a dozen recipes are given altogether. Several methods include regimes of fire-phasing control (*huohou* 火候); the method described in 12a–b has the name "method for Embryonic Breathing" (*taixi fa* 胎息法).

Fabrizio Pregadio

Dadan qiangong lun 大丹鉛汞論
9 fols.
Attributed to Jin Zhupo 金竹坡; eleventh century or later
923 (fasc. 596)

"Discourse on Lead and Mercury of the Great Elixir." The author of this short alchemical treatise is indicated in the heading as Jin Zhupo of the Tang dynasty (618–907). However, since the text quotes a poem by ZHANG BODUAN (cf. *142 Ziyang zhenren Wuzhen pian sanzhu* 2.19a), the eleventh century is the earliest possible date.

A Jin Quanzi 金全子, *hao* Zhupo 竹坡, appears in another text of uncertain date, as the disciple of SHI JIANWU (fl. 806–820; see *149 Xiuzhen taiji hunyuan tu* 1a).

The treatise is both theoretical and practical. It discusses correspondences between lead, gold, mercury, cinnabar, the elements, trigrams, directions and the origin of lead, quicksilver, calomel, and other substances. There are also practical recipes on the extraction of true lead and mercury from common lead, cinnabar, and silver (2a), another on extracting *boxue* 白雪 (arsenious oxide?) and *huangya* 黃芽 (litharge, lead monoxide) from minium and mercury (2a–3a). There are some instructions on powders based on calomel (3b, 6b) and for making a great elixir (*dadan* 大丹) with lead, mercury, and silver as the main ingredients. The recipes do not give detailed instructions for luting, fire-phasing, or casing, as is common in older *waidan* 外丹 texts.

Farzeen Baldrian-Hussein

Huandan gejue 還丹歌訣
2 juan
Compiled by Yuanyang zi 元陽子; Song (960–1279) or later
265 (fasc. 132)

"Oral Formulas and Songs on the Cyclically Transformed Elixir." This is a collection of alchemical poems attributed to Yuanyang zi (cf. *239 Huandan jinyi ge zhu*). Since the first poem, however, mentions LÜ DONGBIN (1.2a), Northern Song (960–1127) would be the earliest date for this collection.

Many of the poems can be found in earlier works of the Five Dynasties or the early Song. For the poems in 1.12b–17b, for example, see *926 Da huandan zhaojian* 10a, 16b, 17a, and 22b. Part of the second poem, by Dou zhenren 竇眞人 (1.9b), is quoted in *266 Jinyi huandan baiwen jue* 10b.

For the poem in juan 2, see also *238 Yuanyang zi jinyi ji* 1a–15b, where it is found with a different commentary.

Farzeen Baldrian-Hussein

Jiuzhuan lingsha dadan 九轉靈砂大丹
12 fols.
Song (960–1279)?
893 (fasc. 587)

"Nine-Times-Transmitted Elixir." This text describes a method based on mercury and sulfur. The use of the *qian* 錢 weight measure as the unit immediately inferior to the *liang* 兩 shows that the work dates from after 992. A post-Tang (618–907) dating is also suggested by several linguistic features.

The first five sections (1a–3a) are concerned with the construction of the apparatus and the preparation and sublimation of *qingjin tou* 青金頭 (head [i.e., matrix] of cerulean gold), a mercury-sulphur compound. These sections correspond to the opening portions of *894 Jiuzhuan qingjin lingsha dan* 1a–2a, where they appear in a slightly different order. Other passages shared with the latter work are found in the following sections, which describe a complex method of treating *qingjing tou* in nine cycles.

Fabrizio Pregadio

Jiuzhuan qingjin lingsha dan 九轉青金靈砂丹
5 fols.
Song (960–1279)?
894 (fasc. 587)

"Nine-Times-Transmitted Elixir [Obtained] from Cerulean Gold." This work describes an alchemical method similar to that outlined in *893 Jiuzhuan lingsha dadan*.

The same evidence cited for the latter shows that the present text dates from after 992.

The expression *qingjin* 青金 (cerulean gold) in the title refers to a compound of mercury and sulfur that is prepared in the first stage and is further refined in nine cycles. The process described here is more straightforward than that of *893 Jiuzhuan lingsha dadan;* it consists simply in the addition of sulfur to the product of the preceding stage.

Fabrizio Pregadio

Yinyang jiuzhuan cheng zijin dianhua huandan jue
陰陽九轉成紫金點化還丹訣
5 fols.
Tenth century?
895 (fasc. 587)

"Instructions on the Preparation of the Purple Gold, a Cyclically Transformed Elixir That Transmutes by Projection, [Obtained] in Nine Cycles [through the Action] of Yin and Yang." This text includes a different version of the method described in *892 Taishang weiling shenhua jiuzhuan dansha jue*, a Tang work dating possibly from the seventh or the eighth century. The references to the *fen* 分 as the weight unit below the *liang* 兩 (2b and 3a) suggest that the present version dates from before the end of the tenth century.

The descriptions given here are more concise and generally more reliable than those of the other version. The first four stages of treatment consist of two cycles of recompounding cinnabar after the extraction of mercury. The product is treated in the next three stages to prepare a *huandan* 還丹 (cyclically transformed elixir) and in the final two stages to prepare a purple gold (*zijin* 紫金) and a "projection powder" able to transmute mercury and lead into gold. The quotations from the *Zhouyi cantong qi* 周易參同契, found at the end of each of the nine sections, correspond to passages appearing in 2.25a, 2.27b, 2.21a, 1.26a, 2.25a, 1.30b, 1.31b, 1.25a, and 1.30b, respectively, in the edition of *1002 Zhouyi cantong qi fenzhang tongzhen yi*.

Fabrizio Pregadio

Taiqing yubei zi **太清玉碑子**
12 fols.
927 (fasc. 597)

"Jade Stele of the Taiqing [Heaven]." This is a short work comprising prose and poetry. It is mentioned in the *Bishu sheng xubiandao siku queshu mu* 2.38a as *Yubei zi* in one juan (VDL 99). The present title figures in the *Song shi*, "Yiwen zhi," 4.5189, which

states that the text is a dialogue between Zheng Siyuan 鄭思遠 (i.e., Zheng Yin) and Ge Hong. The latter is also indicated as the author. The dialogue, however, occupies only the first three pages of the text, the remainder being a collection of prose and poems excerpted from various sources.

Much of the material can be found elsewhere: For the dialogue (1a–3b), compare *939 Dadan wenda* 1a–3b. The "Yaoping ge 瑤瓶歌" (3b–4b) is the same as *888 Wei Boyang qifan dansha jue,* with some variants. For the "Wujin ge 五金歌" and the "Longhu jue 龍虎訣" (5b–6b), compare *1083 Longhu yuanzhi* (attributed to Qingxia zi 青霞子), which includes a better text but presents the material in a different order. Compare also *935 Danlun juezhi xinjian* (3a–4b), which seems to reproduce a different version. The latter text (9a) quotes the first line of the *Da huandan ge* 大還丹歌 (9b), but it indicates a *Cantong qi* 參同契 as its source. For the *Jinyi da huandan ge* 金液大還丹歌 (11a–12a), compare *134 Yin zhenjun huandan ge zhu,* which has some textual variants. Our text includes three additional lines at the end of the poem.

Farzeen Baldrian-Hussein

Shangdong xindan jingjue **上洞心丹經訣**
3 juan
Northern Song (960–1127)?
950 (fasc. 600)

"*Shangdong* Instructions and Scriptures on the [Cultivation of the] Mind and [the Preparation of] Elixirs." This text contains complementary information about Inner Alchemy and operative alchemy (2.1a–1b). It was compiled by the later followers of Taiji zhenren 太極眞人 (Xu Laile 徐來勒; see YJQQ 6.4b). The most frequently quoted spokesman of these followers is Xianweng 仙翁 (i.e., Ge Xuan). *Sui shu* 3.1049 already lists a *Taiji zhenren jiuzhuan huandan jing* 太極眞人九轉還丹經.

The text presents, in three paragraphs, alchemical prescriptions, techniques, and rules, for which parallels can be found in *Baopu zi neipian*, "Jindan" (3.3b ff.). The instructions (*jue* 訣) and commentaries on the statements by Ge Hong do not give any indications as to their sources. The same is true for the many methods (*fa* 法) that the text introduces. There is an exposition by Taiji zhenren on 1.13b, and an instruction by the same author on 2.7b. However, it is not possible to claim that the other commentaries, which are all clearly separated by the typography, can be attributed to Xu Laile or any other specific name. Zheng Siyuan 鄭思遠 (i.e., Zheng Yin) and Ge Hong are introduced as members of the line of transmission, which originated with Xu Laile. The sentences on 3.1a–1b constitute the introductory passage in *934 Taibo jing* 1a–1b.

Florian C. Reiter

Huandan zhongxian lun 還丹衆仙論

25 fols.

Yang Zai 楊在, *hao* Baofu shanren 抱腹山人; 1052

233 (fasc. 113)

"Discourse of the Immortals on the Transmutation of the Elixir." The date is provided in the preface by the author, a native of Xihe 西河 (Shanxi). The text contains a collections of sayings by different gods and immortals, starting with the Heavenly Worthy of Primordial Beginning, Lord Tao, Lord Lao, the Yellow Emperor, and others, and ending with more recent alchemists like Lü Dongbin and Liu Haichan. A second part contains instructions, apparently by Yang Zai himself, on alchemy (*waidan* 外丹): on how to choose the place for the experiments and how to build the furnace. Yang describes the phasing of the fire (*huohou* 火候) according to the helical phasing method (i.e., the increase and decrease of fuel in conformity with the basic cycle of thirty days, divided into six phases [*liuhou* 六侯], each subdivided into two parts; for details, see Sivin, "The theoretical background of elixir alchemy," 274). Also discussed are the ways to obtain and use the "real" ingredients of alchemical lead and mercury, the elimination of toxic principles in the elixir, and the effects of its ingestion.

Farzeen Baldrian-Hussein

Dadan ji 大丹記

7 fols.

Attributed to Wei Boyang 魏伯陽, *hao* Taisu zhenren 太素眞人

899 (fasc. 588)

"Record of the Great Elixir." This short alchemical work is first listed in the *Chongwen zongmu* 9.19b. The use of the weight measure *dafen* 大分 suggests a date after 922.

The work is a piecemeal composition, as are many of the late Tang (618–907) and Five Dynasties (907–960) alchemical texts. The series of quotations and theoretical (1a–2b) explanations were excerpted from the same source as *935 Danlun juezhi xinjian* 3a–4a and *927 Taiqing yubei zi* 5a ff. The present text, however, is abridged. The *1083 Longhu yuanzhi* gives a clearer account but in a different order.

The remainder of the text deals with: the doses of the ingredients to be used for the elixir (2b–3b); fire-phasing (3b–4a; cf. *1083 Longhu yuanzhi* 6b–7b); and a poem and explanations on the use of ingredients and alchemical utensils (4b–7a). This last section is the only one not included in the alchemical texts mentioned above.

Farzeen Baldrian-Hussein

Danfang aolun 丹房奧論

17 fols.

By Cheng Liaoyi 程了一, *hao* Xuexian zi 學仙子; 1020

920 (fasc. 596)

"Recondite Discourses on the Elixir Laboratory." These discourses are presented in sixteen tracts dealing with the essences and products of operative alchemy (*waidan* 外丹). In 1018, Cheng Liaoyi had met his teacher Wei Junyan 魏君顏 in Nanking. Wei transmitted to him "secrets of the elixirs" and gave him oral instructions for their production. Cheng Liaoyi returned to Hunan (Mount Heng 衡山), where he successfully practiced these instructions. This text describes the results of his efforts (preface, dated 1020).

The sixteen paragraphs define essences such as true lead and true cinnabar. They also describe their effects when ingested and the methods of their production. The text mentions cases of misunderstanding or mishandling of alchemical processes, for which certain contemporaries are blamed. The subsequent losses and mistakes are to be blamed exclusively on such errors.

Florian C. Reiter

Ganqi shiliu zhuan jindan 感氣十六轉金丹

10 fols.

Song (960–1279)?

911 (fasc. 591)

"Golden Elixir from Sixteen Cycles of Qi-Reaction." This is a short, incomplete treatise on the sixteen-stage technique of preparation of an alchemical compound. Five kinds of ingredients are heated in a crucible, to be later mixed with mercury. The ingredients will interact with the mercury, hence the term *ganqi* 感氣 (reaction of qi) in the title.

Of the sixteen stages, only those corresponding to stages 8 (in part?) to 16 are preserved. The remainder of the text has a clear description of the alchemical furnace (with illustration) and of the elixir preparation. The text is at times close to *900 Danfang xuzhi*, but could be earlier, and less influenced by *Longhu jing* 龍虎經 theory. The *yanghuo lu* 養火爐 calls for the ashes of sacrificial paper money (*zhiqian hui* 紙錢灰), which indicates a Song or later date.

Kristofer Schipper and Yuan Bingling

Cantong qi wu xianglei biyao 參同契五相類祕要

6 fols.

Attributed to WEI BOYANG 魏伯陽; submitted to the court by Lu Tianji 盧天驥 (fl. 1111–1117)

905 (fasc. 589)

"Arcane Essentials of the Similarities and Categories of the Five [Substances] from the *Cantong qi*." This is a short theoretical treatise on alchemy attributed to WEI BOYANG. The text, it seems, was submitted to court by Lu Tianji 盧天驥 during the Zhenghe period (1111–1117; see Ho and Needham, "Theories of categories," 21). A *Wu xianglei* 五相類 in one juan is listed in various Song catalogues (see VDL 81). The present title, without the last two characters (*biyao* 祕要), is mentioned in the *Tongzhi*, "Yiwen lüe," 5.6b.

As the title indicates, this text is derived from a *Cantong qi wu xianglei* and was considered by some to be the second chapter of the *Cantong qi*. This view is, however, refuted in the introduction.

The tradition that WEI BOYANG wrote a *Cantong qi wuxing xianglei* 五行相類 goes back to his biography in the *Shenxian zhuan* 神仙傳; but the *Cantong qi wu xianglei* in two *pian* 篇 described by Liu Zhigu 劉知古 (eighth century) explains the alchemical process using *Yijing* 易經 terminology (cf. *1017 Daoshu* 26.1a), which is not the case in our text. A similar description of the *Cantong qi wu xianglei* is also found in other *Cantong qi* commentaries (see, e.g., *999 Zhouyi can tong qi* 3.7b and *1002 Zhouyi cantong qi fenzhang tongzhen yi* 3.7b). Nevertheless, part of the main text (1b–2a) figures in versified form in *888 Wei Boyang qifan dansha jue* 1a–3a (Tang, 618–907). In addition, the text uses a number of esoteric names for substances, most of which can be found in *901 Shiyao erya* (preface dated 806). According to the introduction, the *Wu xianglei* deals with the control of the three yellow substances (sulfur, realgar, and orpiment) and the two precious things (lead and mercury). The text elucidates the theory that only substances of the same category (*tonglei* 同類) can react to each other. It classifies the substances as yin or yang and applies the theory of the Five Elements (*wuxing* 五行) and the six acoustic pitches (*lülü* 呂律) to all forms of chemical change and reaction. Lead, mercury, sulfur, realgar, orpiment, and copper carbonate are the ingredients used for the great cyclically transformed elixir (*da huandan* 大還丹; 6b).

BIBLIOGRAPHY

Ho and Needham, "Theories of categories."

Farzeen Baldrian-Hussein

Longhu huandan jue song 龍虎還丹訣頌

20 fols.

By Lin Taigu 林太古; commentary by Gushen zi 谷神子; Northern Song (960–1127)?

1082 (fasc. 741)

"Ode on the Formula of the Dragon-and-Tiger Cyclically Transformed Elixir." This is an alchemical poem in seven-word verse by Lin Taigu, with a commentary by Gushen zi. According to a biographical note of the commentator, Lin Taigu was a native of Bingzhou Taiyuan 并州太原 (in Shanxi). Lin was summoned to court by the [Northern Song] emperor Taizong (r. 976–997) and later retired to Huayang 華陽 in Yizhou 益州 (Chengdu, Sichuan). The commentator's *hao,* Gushen zi, is common to many Taoists between the Five Dynasties (907–960) and the Yuan period (1279–1368). The poem mentions LÜ DONGBIN, who, according to the commentary, had "recently attained the Tao "近代得道也" (9a).

The poem and the commentary are in the *Cantong qi* 參同契 and the *Longhu jing* 龍虎經 tradition and may be interpreted in both *neidan* 內丹 and *waidan* 外丹 terms. The commentary quotes several well-known alchemical works, such as TAO ZHI's *Huanjin shu* 還金述, as well as a number of lost works, including the *Shenshui huachi lun* 神水華池論, the *Zhongyuan lun* 中元論 (VDL 79), and the *Wuming daozhe ge* 無名道者歌 (VDL 143). The *Yunang song* 玉囊頌 quoted here (8a) is referred to Southern Song (1127–1279) texts as *Yuhu song* 玉壺頌 (cf. *230 Zhuzhen lun huandan jue*).

Farzeen Baldrian-Hussein

Longhu huandan jue 龍虎還丹訣

16 fols.

Commentary by Li zhenren 李眞人; Northern Song (960–1127)

1084 (fasc. 741)

"Formula of the Dragon-and-Tiger Cyclically Transformed Elixir." This work comprises three alchemical *ci*-lyrics. The title is a combination of the headings of the first two poems: "Longhu jue 龍虎訣" and "Huandan jue 還丹訣."

Since the third poem, the "Qinyuan chun 沁園春," can be traced to the end of the eleventh century (cf. *136 Lü Chunyang zhenren Qinyuan chun danci zhujie*), the present text must have been compiled after that date. A *Li zhenren huandan ge* 李眞人還丹歌 in one juan is mentioned in the *Chongwen zongmu* 9.22b, possibly referring to this work.

Two of the poems include a commentary by Li zhenren. It is uncertain whether he is the author of the poem "Huandan jue," which has no commentary. Li zhenren's commentary to the "Longhu jue" is alchemical, but whether *neidan* 內丹 or *waidan*

外丹 is unclear. His quotations are taken mainly from standard alchemical texts such as *922 Huanjin shu* by TAO ZHI (d. 825), *906 Yin zhenjun jinshi wu xianglei,* and the lost work *Taiyi zhi tu*. The "Qinyuan chun" commentary is, however, a clear *neidan* interpretation. This text is an important source for LÜ DONGBIN's early poetry since almost all the quotations can be found in two collections of his poems (see, e.g., *1055 Chunyang zhenren huncheng ji* 2.5a, 16a, and the *Jindan shijue* compiled by Xia Yuanding).

Farzeen Baldrian-Hussein

Shenxian yangshen bishu 神仙養生祕術

18 fols.

Edited by CHEN XIANWEI, *hao* Baoyi zi 抱一子 (fl. 1234); also attributed to Liu Jingxian 劉景先 (fl. 351)

948 (fasc. 599)

"Secret Arts of the Divine Immortals for Tending Life." This is a small collection of excerpts, taken from other sources. The editor, here indicated only by his *hao*, also wrote *1007 Zhouyi cantong qi jie* (preface 1234).

A first group of recipes concerns nine alchemical compounds (1a–5a). A second group (5a–10a) is called "Baxian diane fa 八仙點阿法" (Trifles of the Eight Immortals). These recipes are herbal preparations for various purposes. A third set has different auxiliary recipes for surviving in times of dearth and famine, such as economizing on oil (12a) or making especially long-burning candles (*sheng lazhu fa* 聖蠟燭法; 11b) that last for one or two months. These practical methods are followed by a long prescription for food abstention in times of famine (*pigu fang* 辟穀方 17a–18a). This prescription is a text thought to have been presented by Liu Jingxian 劉景先 to the ruler of the Later Zhao dynasty in 351. The prescription calls for the use of beans and cereals (glutinous rice) as well as sesame. These ingredients were made into balls the size of a fist and then are steamed. After eating three balls, hunger was stilled for seven days. No other food was to be taken. A second intake, also of three balls, sufficed for forty-nine days. A third, identical meal would last for three hundred days. When thirsty, the adept was to drink ground sesame with water. To revert to a normal diet, the adept had to eat three boxes of sunflower seeds made into a soup. This prescription was engraved in a rock near the Taiping xingguo si 太平興國寺 in the Hanyang military district 漢陽軍. These names belong to the Song period (960–1279).

Kristofer Schipper and Yuan Bingling

Lingsha dadan bijue 靈砂大丹祕訣

23 fols.

Southern Song (1127–1279)?

897 (fasc. 587)

"Secret Instructions on the Great Elixir of the Wondrous Mineral." *Lingsha* 靈沙 can be a name for black sulfide of mercury or a synonym of *dansha* 丹砂, the unrefined form of cinnabar. In this particular text, however, *lingsha* stands for *Baoyi lingsha* 抱一靈砂, the wondrous mineral drug that bridges Inner and Outer Alchemy. The first kind of practice is assumed to be known. As for the second, the text prescribes a drug made of "sixteen ounces of sulfurized mercury (*liugong* 硫汞)," from which ten ounces of white lead are obtained. This drug is made into black grains and mixed with bilious alunite and black plums and then placed into an earthen vessel to cook with rice vinegar. The "black metal" is heated until the substance is "subdued" and decomposed. It is then left to rest and eventually opened. The contents are put into a sulfur casing, obtained by heaping a first layer of the residue of the lead substance on the bottom of a reaction vessel, then a layer of sulfur, and then again a layer of lead. This casing is heated, according to a detailed table of fire-phasing. The resulting first phase is called *Tuoyang boti lingsha* 脫養白體靈砂 (wondrous white-bodied mineral released after incubation; 3a–b). Eight other phases follow, to make a complete operation of Nine-Times-Transmuted Elixir alchemy.

This particular method was transmitted by GE XUAN to Zheng Siyuan 鄭思遠 (i.e., ZHENG YIN) and GE HONG. The latter related it to the Thirtieth Heavenly Master, Zhang Jixian 張繼先 (1092–1126), who, in 1101, taught it to Zhang Shizhong 張侍中, a Taoist at the court of Song Huizong (1101–1125), in order to help the sovereign beget children. When Wang later left the court, he transmitted to method to a Buddhist monk called Guiyan chanshi 鬼眼禪師. This disregard for historical chronology suggests a late date for the compilation of this work.

Following the first part of the text, there are a number of miscellaneous instructions and recipes centered on the theme of *lingsha*, including a nine-phased process of refining sulfur called *Jiuzhuan jindan jue* 九轉金丹訣 (Nine-Times-Transmuted Alchemy; 15a–17b).

The following "Chisong zi sizhuan jue 赤松子四轉訣" lists four different recipes for making *lingsha*, the first being related to a method for making gold. Then follows a "Taiji lingsha fu 太極靈砂賦," a poetic description of the alchemical process using sexual analogies. At the end there is a "Laojun lingsha jue 老君靈砂訣," a short poem on the major tenets of alchemical theory.

Kristofer Schipper and Yuan Bingling

Biyu zhusha hanlin yushu gui 碧玉朱砂寒林玉樹匱

8 fols.

By Chen Dashi of Western Shu 西蜀陳大師; Southern Song (1127–1279)

898 (fasc. 587)

"Formula of Blue Jade and Red Cinnabar from the Jade Tree in the Cold Forest." This is a short alchemical treatise based on poems with a commentary. The term *hanlin* (cold forest) denotes the realm of death, as explained on 4a. The jade tree is the tree of life in this world where all is impermanent. The first part is rather esoteric, but pages 6a–8a contain precise instructions concerning a process involving *yinqian* 銀鉛, that is, silver-bearing lead.

There are several indications concerning the transmission of the recipes. A prescription for *Zuijin chi* 醉金池 on 5b is said to have been transmitted to Fan Dongsou 范東叟 (*jinshi* 進士, 1235). After 1265, Fan obtained the post of imperial diarist *qiju sheren* 起居舍人. On page 6a he is said to have lived at a Taoist academy (*daoyuan* 道院) in Hangzhou. This may have been at the end of his life. The *yinqian* recipe is said (8a–b) to have been in the possession of the family of a certain Wang Yuanzhong 王元中 (*hao* Boyun weng 白雲翁) of Taiyuan for a long time. Later the high official Lü (Lü *xiangfu* 呂相府) in Bianliang 汴梁 (Kaifeng) obtained the recipe and gave it to a member of the Qian family (Qianfu 錢府), who then gave it to the Jing family 京府. The author obtained it from them. So the recipes in this book, all duly tested and found efficient, came from great dignitaries of the old and new Song capitals such as the Jings and the Gentleman in Attendance Fan Dongsou (here Fan 范 is erroneously written Wei 危). The author then brought them to Sichuan.

Kristofer Schipper and Yuan Bingling

Xiulian dadan yaozhi 修鍊大丹要旨

2 juan

Southern Song (1127–1279)?

912 (fasc. 591)

"Important Indications for the Refining of the Great Elixir." This is a fairly detailed handbook for laboratory alchemy. The date and the author are unknown. The author says of himself that for some twenty years he went from place to place searching for books and the right instructions for the practice of alchemy (1.9b); finally an extraordinary person revealed them to him. What the author received was an esoteric cosmological theory (9b), but he offers no details as to texts or teachers. The present handbook uses references and source indications sparingly. Yin Changsheng 陰長生 is quoted on page 2.6b (together with Laozi giving alchemical instructions). On 1.23b–24a, a recipe is given that "Lü, the Patriarch of Pure Yang" Chunyang Lü zushi 純陽呂祖師 is supposed to have written on the walls of his cave, which suggests that the present work dates to the Southern Song. A certain resemblance in subject matter and treatment is apparent between this text and *900 Danfang xuzhi* as well as *911 Ganqi shiliu zhuang jindan*. For instance, all three works have the formula for *Boxue shenfu* 白雪神符 (compare our text 1.12a–b with *900 Danfang xuzhi* 14a and *911 Zhuang jindan* 8b). Also the technical indications regarding stills, phasing, and so on are similar from one text to the other. If the present text dates, like the preceding ones, to the Southern Song, then the cyclical year indication *dinghai* 丁亥 on 1.12b could correspond to 1167.

The text sets out to give the principles of laboratory alchemy, followed by a number of recipes. The second juan describes the use of a fireproof asbestos bag (*huanhuo juan* 浣火絹). Plants are used in the process of casting a reaction vessel with the lost-wax technique (2.1b–3a). In certain instances, a preparation has to be kept warm on the naked belly of the practitioner for a period of forty-nine days (2.5a). Some of the procedures are illustrated.

Kristofer Schipper and Yuan Bingling

Zhujia shenpin danfa 諸家神品丹法

6 juan

Compiled and edited by Meng Yaofu 孟要甫, *hao* Xuanzhen zi 玄眞子; Song, before 1163

918 (fasc. 594)

"Alchemical Prescriptions of Divine Quality from all Specialists." This is a kind of scrapbook on laboratory alchemy, composed of texts of different periods. The first juan is devoted to generally identifiable excerpts from BPZ, especially from the chapter on alchemy, "Huangbo pian 黃白篇." From page 8b onward, the quotations derive from other sources. On 1.12a, there is a method authored by Xuanzhen zi, the editor and compiler of the present collection. This person, called Meng Yaofu, is not known elsewhere. From juan 2 on, the work carries his signature under the chapter titles. The entire juan 2 is his work. It is devoted to ritual prescriptions for choosing an appropriate place for refining cinnabar (*xiudan zedi yishi* 修丹擇地儀式). In a preface (2.2a ff.), beginning with the words *hundun wei fen* 混沌未分 (before Chaos was divided), the author explains that his work should be titled *Jindan biyao cantong lu* 金丹秘要參同錄. This title is quoted repeatedly in *900 Danfang xuzhi* 丹房須知 by Wu Wu 吳悞 (*hao* Ziran zi 自然子), which has a preface dated 1163. The present work therefore must be earlier than that date.

The philosophy behind this compilation was to include all texts deemed useful and explicit, regardless of style or redundancies. In many instances, the author indicates

that he had tried the recipes and found them useful (e.g., 3.8a). Some entries are redundant, such as the "Hua Gengfen fa 化庚分法" on 3.11b and 6.7a. The numerous quotations from various sources are assembled without apparent system.

Kristofer Schipper and Yuan Bingling

***Zhigui ji* 指歸集**

9 fols.

By Wu Wu 吳悞, *hao* Ziran zi 自然子; ca. 1163

921 (fasc. 596)

"Collection of Basic Explanations." This work is a collection of quotations from important alchemical texts. These quotations demonstrate, according to the author, the fundamental principles of the alchemical process. The work was compiled before 1163 as it is mentioned in the same author's preface to *900 Danfang xuzhi*.

Wu Wu, who also styled himself Gaogai shanren 高蓋山人, after the sacred mountain in Fujian, possessed a good knowledge of alchemy, both *neidan* 內丹 and *waidan* 外丹, and his preface advocates the practice of both these systems in the quest for immortality. Among the techniques used in *neidan*, Wu Wu's preference lay in concentration and breath retention (*cunshen biqi* 存神閉氣), a technique resembling Chan meditation (*Chanding* 禪定). As for *waidan*, the author says that only one ingredient should be used, namely, cinnabar (*dansha* 丹砂), since it had the magic property of preserving both body and spirit. All other substances, says the author, are toxic.

The work comprises a preface and five sections dealing with the cyclically transformed elixir (*huandan* 還丹), the ingredients of which are described as true lead and true mercury and fire-phasing (*huohou* 火候). Wu Wu's quotations are borrowed mainly from *926 Da huandan zhaojian*. Sections 4 and 5, on the mutual production and destruction of the Five Elements and fire-phasing, are in part based on *1083 Longhu yuanzhi*. The principal alchemical work, according to Wu Wu, is the *Jinbi longhu jing* 金碧龍虎經, which he considered to be wrongly attributed to Huangdi and actually transmitted by Shennong 神農.

Farzeen Baldrian-Hussein

***Yuzhuang xiehou lu* 漁莊邂逅錄**

11 fols.

By Wu Wu 吳悞, *hao* Ziran zi 自然子; ca. 1187

1086 (fasc. 741)

"Record of a Chance Encounter in a Fishing Village." This is a short alchemical treatise by Wu Wu of Mount Gaogai 高蓋 (Fujian). The author was well versed in both laboratory alchemy and Inner Alchemy, as is evident from his other works in the *Daozang: 900 Danfang xuzhi* and *921 Zhigui ji*.

In the short preface to the present text, Wu emphasizes the old Taoist idea that the alchemical oeuvre can be achieved only through the combined efforts of three persons. He recounts his meeting with two other friends who shared a similar desire to achieve the elixir. Wu Wu indicates that their experiment began in 1187.

The account begins with the different names of the elixir *jinyi dahuan dan* 金液大還丹 and its ingredients. These names are followed by a description of five cycles corresponding to the Great Beginning (Taichu 太初), the Great Ultimate (Taiji 太極), the division into yin and yang, the four directions with their symbols (*sixiang* 四象), and the center corresponding to Earth. This description is followed by a short extract on fire-phasing by Caoyi zi 草衣子 (cf. *152 Xiuzhen liyan chaotu* and *1017 Daoshu* 33.11b).

The work ends with two poems, the first in praise of the friends' meeting, the second on the discovery of the Lead of Former Heaven (*xiantian qian* 先天鉛) in the furnace on the eighteenth day of the eleventh month. The present text is especially noteworthy for its numerous quotations from Tang alchemical texts that are no longer extant in the *Daozang*.

Farzeen Baldrian-Hussein

***Danfang xuzhi* 丹房須知**

14 fols.

By Wu Wu 吳悞, *hao* Ziran zi 自然子; preface dated 1163

900 (fasc. 588)

"Requisite Knowledge for the Alchemical Laboratory." The author has two other works on alchemy in the *Daozang: 921 Zhigui ji* 指歸集 (here mentioned in the preface) and *1086 Yuzhuang xiehou lu* 漁莊邂逅錄. The latter text is dated 1187. Wu calls himself Gaogai shanren 高蓋山人, after the mountain of that name in western Fujian (present Yongtai 永泰).

The text is marked (14b) as incomplete. The author's purpose is to provide detailed instructions for those who set out to pratice laboratory alchemy, so that they will not have to deal with all the difficulties he himself encountered in his quest for reliable information. The work quotes a number of sources, most of which are unknown elswhere. The author shows close familairity with the theoretical framework of the *Longhu jing* 龍虎經 and *Cantong qi* 參同契.

He begins with the all-important choice of two experienced companions for the enterprise. Here, and in many other places, Wu quotes the *Cantong lu* 參同錄, that is, the *Jindan biyao cantong lu* 金丹秘要參同錄 by Meng Yaofu (see *918 Zhujia shenpin danfa*). For examples of passages transcribed verbatim by Wu Wu from this source,

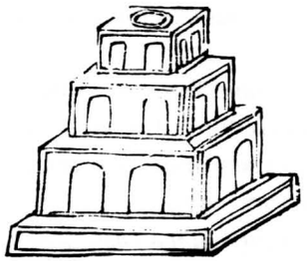

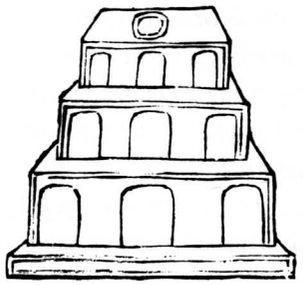

FIGURE 29. The alchemical altar (*900* 5b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/893)

FIGURE 30. A furnace for the extraction of mercury (*900* 7a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/893)

compare 2b1, 2b10, and 3b4 in the present text with *918 Shenpin danfa* 2.11a6, 2.6b3, and 2.11b.4, respectively.

As to the choice of a suitable place for the laboratory, Wu proposes a blessed site (*fudi* 福地) such as the Gaogai shan where he lived. The laboratory had to be oriented in a particular way. Here Wu quotes a work that serves as his guide throughout, the *Huolong jing* 火龍經, ascribed to SIMA ZIWEI (3a). There should be no women present, nor Buddhist monks and nuns, chickens or dogs. Incense should be kept burning constantly. Whenever entering the labaratory, one should don clean clothes. No pungent vegetables should be eaten. The water, earth, charcoal, and such used in the process should be especially pure.

An altar should be erected according to a number of specifications. The description is illustrated (5b; fig. 29). Several kinds of precious metals and minerals should be buried at its base. This altar was in fact the alchemical furnace (*lu* 爐), also called the Platform of the Elixir (*dantai* 丹臺). A number of openings on all sides facilitated the firing. The crucible (*ding* 鼎) was placed on top. An ancient mirror was also placed there, as well as a number of votive lamps.

Measures should be taken to protect the elixir from demons. The rites to be performed for this protection are also given (6a). The different alchemical vessels, their shape and use, are decribed and illustrated, as are the rites to be performed in conjunction with their use. Next the method for refining lead (*qian* 鉛) to obtain mercury and other derivatives is discussed, up to the completion of the elixir (see fig. 30). The last, incomplete, paragraph concerns the ingestion of the alchemical substance.

Kristofer Schipper and Yuan Bingling

Gengdao ji **庚道集**

9 juan

Southern Song to Yuan (1127–1368), with possible Ming (1368–1644) additions

953 (fasc. 602–603)

"Collected [Texts] on the Way of [Refining] Gold." *Geng* 庚, the seventh of the Heavenly Stems, stands here for the West, and hence for the element metal, especially gold. This work is a collection of some twenty texts on laboratory alchemy, most of which feature the names of their authors or transmitters in the title. There is no preface or indication of a compiler. In juan 1, there is a "Wenzhen zi jindan dayao baojue 文眞子金丹大藥寶訣," the work of one Mengxuan jushi 蒙軒居士, dated 1144. There are also other names, such as Pu zhenren 蒲眞人 (2.12b), whose arts were transmitted to a certain Ge Kejiu 葛可久, who in turn passed them on to Chen Shuzi 陳庶子. Further on in the same juan (15a) is a recipe signed by the same Chen Shuzi. The final recipe is for curing leprosy (*dama laifeng yao* 大麻癩鳳藥). It is mostly composed of highly toxic ingredients.

In 3.2a–b, the undated preface by Yang Qin 楊勤 to the *Taishang lingsha dadan* 太上靈砂大丹 refers to the transmission of the text to a certain Zhang Shizhong 張侍中. This passage is identical to *897 Lingsha dadan bijue* 2a.

On the whole, this collection, which is well edited and contains precise recipes, seems to date from the Southern Song. Chen Guofu (*Daozang yuanliu xukao*, 345), however, remarks that the place name Jiangxi 江西 on 2.5b did not exist before Ming times. On the next page (2.6a) there is a mention of calamine or zinc bloom (*ganshi* 甘石), and the Arab word for this substance is also given: "The Huihui 回回 call this *tuotiya* 脫梯牙." This reference points to the Yuan dynasty.

Kristofer Schipper and Yuan Bingling

Jinhua chongbi danjing bizhi **金華沖碧丹經祕旨**

2 juan

Transmitted by BO YUCHAN 白玉蟾, PENG SI 彭耜, and Lan Yuanbo 蘭元白; preface by Meng Xu 孟煦 (dated 1225)

914 (fasc. 592)

"Arcane Directions [from the Book of the] Golden Flower for Ascent into the Biluo 碧落 Heaven." This is an alchemical work of rather obscure origins. In his preface on the transmission of the text, Meng Xu, a native of Sichuan and descendant of Meng Chang 孟昶 (934–965) of the Later Shu dynasty, attributes the first juan to BO YUCHAN. Meng claims to have obtained the text from the latter's disciple PENG SI during a voyage in Fujian, but he did not put the instructions to use. In 1220, he received another text from Lan Yuanbo (juan 2 of the present compilation), which brought additional clarification to PENG SI's work. Meng combined the two texts in

FIGURE 31. Instructions for making and loading alchemical vessels (*914* 3b–4a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/907)

one book and gave it the present title. Jinhua chongbi danshi 金華沖碧丹室 was the name of PENG SI's hermitage (preface, 4b).

Meng Xu's story is suspect, both with regard to the transmission and to the date of he text. He claims, for instance, that he was unable to put the alchemical instructions into practice because of the Wu Xi 吳唏 (read 曦 for 唏) rebellion. Wu Xi was beheaded in 1214, whereas Meng met Lan Yuanbo, an avatar of BO YUCHAN (preface), in 1220. Moreover, the latter's *hao* is given as Yangsu zhenren 養素眞人, which was the *hao* of a famous Taoist who lived during the reign of Emperor Renzong (1022–1063): Lan 藍 (var. 蘭) Yuandao 元道 or Lan Fang 藍方 (cf. LZTT 48.18b). Lan Yuandao is often mentioned in alchemical books of the thirteenth century or later (cf. *953 Gengdao ji* 1.9a–9b and *245 Yuqi zi danjing zhiyao*, preface 1a–1b).

The first juan, ascribed to BO YUCHAN, is short (four folios). It comprises mainly poems and a few alchemical prescriptions. The second juan, attributed to Lan Yuanbo, consists of detailed instructions for the fabrication of various alchemical elixirs, one of these being the Nine-Times-Transmuted Elixir (*jiuzhuan huandan* 九轉還丹). The importance of the work lies in its descriptions and manifold diagrams of alchemical utensils (fig. 31; cf. Ho and Needham, "Theories of categories," 57).

Farzeen Baldrian-Hussein

Chunyang Lü zhenren yaoshi zhi **純陽呂眞人藥石製**

11 fols.

Attributed to LÜ DONGBIN 呂洞賓, *hao* Chunyang zhenren 純陽眞人; fourteenth or fifteenth century

903 (fasc. 588)

"Zhenren Lü Chunyang's [Poems] on the Preparation of Mineral and Plant Drugs." According to a study based on an analysis of the rhymes and a comparison of plant names with those of the *Bencao* 本草, these poems can be dated between 1324 and the beginning of the fifteenth century (see Ho Peng Yoke et al., "Elixir plants").

The work comprises a series of poems about plants used by alchemists for elixirs or aurifaction, and about their action on minerals. The title of each poem is the esoteric name of a plant, to which the suffix *longya* 龍芽 (dragon shoot) is appended. The common name of the plant is added in a note after the title. The exact date of the poems is uncertain, but the text employs a number of plant names unusual in Song pharmacopoeia. Another work on *longya* preserved in the *Daozang* is unfortunately also undated (see *929 Xuanyuan huangdi shuijing yaofa* 10a–12b).

The text, in its present form, comprises sixty-eight poems on sixty-six plants. Since the last poem mentions seventy-two *longya cao* 龍芽草 (11a), it is possible that some poems have been lost. One poem is incomplete and another is missing on page 7b.

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Farzeen Baldrian-Hussein

Shangqing jing zhendan bijue **上清經眞丹祕訣**

6 fols.

845 (fasc. 573)

"Secret Instructions for the True Elixir according to the Shangqing Scriptures." This work transmits the alchemical skills of the Earth Immortals for saving people from poverty and distress, achieving immortality, and obtaining relief from illness (1a–1b).

First the text lists ten names of pills and describes their application together with the maladies they were intended to cure. The text then explains the technical procedures for concocting the medicines. The basic essences have to be heated and boiled for different periods of time and also with varying degrees of intensity. The essences are to be enclosed in a vessel called *Hunan hezi* 湖南合子. The use of a water-fire stove (*shuihuo lu* 水火爐) is prescribed. It has to be fired with specified amounts of fuel. The production of the different medicines took three to nine years.

Florian C. Reiter

3.A.6 Sacred History and Geography

3.A.6.a Sacred Histories and Records

The works presented below are grouped into four subcategories: Laozi annals, the pantheon, imperial patronage, and sacred geography.

The long-standing tradition of Laozi annals (see part 1.A.6.a and part 2.A.6.a) is represented here by two compilations, *774 Youlong zhuan* and *770 Hunyuan shengji*, of the Northern (960–1127) and Southern Song (1127–1279) periods, respectively. The detailed narrative iconography of the Laozi visions already found in *593 Lidai chongdao ji* and further developed in these two works gave rise to illustrated chronicles under the Song and Yuan (1279–1368), for example, the controversial *Laozi bashiyi hua tu* 老子八十一化圖 (thirteenth century; see Kenneth Ch'en, "Buddhist-Taoist mixtures"; Kubo Noritada, "*Rōshi hachijuichi ka zusetsu*"). While many of these chronicles genuinely reflect the imperial patronage of Taoism in various ages, their partisan agenda is undeniable: they give prominence to the Taoist creation myth and dwell on the claim that from the Three Sovereigns to the "uncrowned king" Confucius, every sage of Chinese antiquity enjoyed the benefit of Laozi's instruction. Even the Buddha Śākyamuni owed his enlightenment to Laozi, whose conversion of the barbarians accounted for the spread of Buddhism in foreign lands and its ill-advised importation to China. The political implications of Laozi's guidance of emperors from the Han Han (206 B.C.–A.D. 220) to the Song were no less contentious. The very titles of works such as "Annals of the Sage" (*shengji* 聖紀) or "Veritable Records" (*shilu* 實錄), with their echoes of dynastic historiography, gave offense in non-Taoist quarters. XIE SHOUHAO's claim in the preface to his "Annals of the Sage" (*770 Hunyuan shengji*) to have based himself on extensive consultation of the records of the Three Teachings (*sanjiao* 三教) no doubt has to be read in this light.

The comprehensive "Illustrated Pantheon of the Three Spheres" (*155 Sancai dingwei tu*) is followed by three works devoted to the gods of important mountain cults: the Envoy of Lushan (*1286 Lushan Taiping xingguo gong Caifang zhenjun shishi*), the Three Brothers of Maoshan (*172 San Mao zhenjun jiafeng shidian*), and the Three True Lords of Mount Huagai (*778 Huagai shan Fuqiu Wang Guo san zhenjun shishi*). Various aspects of imperial patronage of Taoism under the Song and Ming (1368–1644) are illustrated by the next three texts: In *1285 Yisheng baode zhuan*, the statesman WANG QINRUO reveals how the Northern Song had placed itself under the protection of a Taoist saint whose intervention in the imperial succession engendered the "announcement from Heaven" incident; *777 Zhangxian mingsu huanghou shou shangqing bifa lu ji* documents the ceremonies for the Taoist ordination of the dowager of Emperor Zhenzong in 1024; and *1462 Huang Ming enming shilu* is a chronologically arranged dossier of official documents pertaining to imperial patronage of Taoism under the Ming. The section closes with the *1063 Dongyuan ji*, the comprehensive sacred geography of modern Taoism.

***Youlong zhuan* 猶龍傳**

6 juan

By JIA SHANXIANG 賈善翔, *zi* Hongju 鴻舉, *hao* Chongde wuzhen dashi 崇德悟眞大師; compiled between 1086–1100

774 (fasc. 555)

"Biography of [Unfathomable] Like a Dragon." The title refers to Laozi, alluding to Confucius's characterization of the Old Master after the legendary meeting between the two sages (see *Shiji* 63.2140 and the preface to the present work, 6b–7a). A Ming (1368–1644) manuscript version of this work preserved in the Library of Congress bears the title *Taishang hunyuan shangde huangdi youlong zhuan* 太上混元上德皇帝猶龍傳, in two juan (see Wang Zhongmin, *Zhongguo shanben shu tiyao*, 411). The text's original arrangement seems to have been in three juan (see the entries in Song bibliographies listed in VDL 143).

JIA SHANXIANG, according to his biography in LZTT 51.15b–16a, compiled the *Youlong zhuan* under the Northern Song reign of Zhezong (1086–1100). His official titles under the chapter headings indicate that the author was a prelate (*jiaomen gongshi* 教門公事), with supervisory authority over one half of the capital's Taoist clergy. Jia is also the author of a phonetic gloss on the *Zhuangzi* (*739 Nanhua zhenjing zhiyin*), an ordination ritual for monks (*1236 Taishang chujia chuandu yi*), and the hagiographic compilation Lives of Eminent Taoists (*Gaodao zhuan* 高道傳), which survives only in citations (see Yan Yiping, *Daojiao yanjiu ziliao* 1.4:1–120).

The long preface to the present work (7 fols.) resumes the main themes of the Laozi legend, from several distinct perspectives: (1) Laozi's sacred appellations and the main phases of the "historical" sage's career (miraculous birth, office of archivist, departure to the west, discipleship of Yin Xi 尹喜, return to Qingyang si 青羊肆, ascension on a white deer); (2) his revelations operated through Yin Xi, HESHANG GONG, Gan Ji 干吉 (or Yu Ji 于吉), Zhang Daoling 張道陵, and KOU QIANZHI; (3) cosmogony and scriptural revelation; (4) Laozi's role as instructor of the mythical rulers (*dishi* 帝師) from Fu Xi 伏羲 to the Shang period (ca. 1500–1050 B.C.); and (5) imperial patronage of the Laozi cult under the Tang (618–907) and early Song (960–1279) dynasties.

The *Youlong zhuan* is the principal Northern Song specimen of a long tradition of Laozi hagiography that had received a fresh impetus from the imperial cult of Laozi under the Tang. Since YIN WENCAO's now lost *Xuanyuan huangdi shengji* [*jing*]

玄元皇帝聖紀 [經] in ten juan (see VDL 97 and the surviving fragment in YJQQ 102.1a–6a; cf. also the article on *954 Taishang hunyuan zhenlu*), the story of Lord Lao as cosmic deity and savior at critical junctures of human history was typically narrated in chronicle form, resembling the annals of imperial reigns. The extensive compilations of DU GUANGTING at the end of the Tang (especially *593 Lidai chongdao ji*, *725 Daode zhenjing guangsheng yi* 2, and presumably the now lost *Hunyuan tu* 混元圖 in ten juan) provided much of JIA SHANXIANG's material concerning the Tang period. For Southern Song (1127–1279) continuations of this tradition, see the work of XIE SHOUHAO, especially *770 Hunyuan shengji*.

The main body of the present work develops and expands the themes introduced in the preface: cosmogony (Laozi, coeternal with the Tao, as originator of both creation and revelation); Laozi as teacher of mythical rulers; the birth of Laozi (with distinct echoes of the birth legend of Buddha Śākyamuni); the sage's journey to the west, the discipleship of Yin Xi, scriptural revelations; the new dispensation entrusted to Laozi's second disciple and vicar, Zhang Daoling; and Laozi's numerous interventions on behalf of the Tang ruling house. The last entry concerns Laozi's renewed canonization by the Northern Song emperor Zhenzong (r. 997–1022).

Franciscus Verellen

***Hunyuan shengji* 混元聖紀**

9 juan

By XIE SHOUHAO 謝守灝, *zi* Huaiying 懷英, *hao* Guanfu dashi 觀復大師; preface by Chen Fuliang 陳傅良 (dated 1193); author's presentation memorial (dated 1191).

770 (fasc. 551–53)

"Annals of the Sage of Undifferentiated Beginning [i.e., Laozi]." According to Xie's presentation memorial (*jinbiao* 進表) as reproduced here, the original work comprised eleven juan and was submitted to the emperor (Guangzong, r. 1189–1194) under the title *Taishang laojun hunyuan shengji* 太上老君混元聖紀 (prefaces, 3a–b). In fact, however, the original title was *Taishang laojun hunyuan* [*shangde*] *huangdi shilu* 太上老君混元 [上德] 皇帝實錄 (see *297 Lishi zhenxian tidao tongjian xubian* 5.7b).

Two Ming (1368–1644) manuscripts bearing that title are preserved in the Peking Library and the Library of Congress: the *Taishang laojun hunyuan shangde huangdi shilu* in seven juan (see Beijing tushu guan shanben bu ed., *Beijing tushu guan shanben shumu* 5.31a; *297 Tongjian xubian* also indicates a work in seven juan) and in six juan (see Wang Zhongmin, *Zhongguo shanben shu tiyao*, 411). The Peking manuscript is reproduced in *Zangwai daoshu* 18:1–208, where the title is abridged as *Taishang laojun shilu* 太上老君實錄, or "Veritable Record of the Most High Lord Lao." This text represents a separate line of transmission of the present work. In the Peking manuscript, the preface by Chen Fuliang (1137–1203) and Xie's presentation memorial both read *shilu* 實錄 in the place of *shengji* 聖紀, and the memorial reads "a certain number of juan" instead of "eleven juan." The contents of the present work and the Peking manuscript are essentially the same but show traces of revision, as does the chapter arrangement: *Shengji* juan 3–4 correspond to *Shilu* 3, *Shengji* 5–6 to *Shilu* 4, and *Shengji* 7–9 to *Shilu* 5–7. The Peking manuscript edition features four additional prefaces and a colophon, including prefaces by Zhu Xi's 朱熹 (1130–1200) disciple Cai Yuanding 蔡元定 (1135–1198) and by Xie E 謝諤 (1121–1194), a *jinshi* 進士 of the Shaoxing period (1131–1162) and a high-ranking Southern Song (1127–1279) official. The latter's preface is dated 1190 (*Shilu*, prefaces 10b; *Zangwai daoshu* 18:5), that is, the year before the work's official presentation.

The *Taishang shilu* 太上實錄 by XIE SHOUHAO is mentioned among new works included in the edition of the *Daozang* completed in 1244 (VDL 56). Xiang Mai's 祥邁 (fl. 1281–1291) *Bianwei lu* 2.764b lists the title *Hunyuan huangdi shilu* 混元皇帝實錄 (as well as a *Taishang shilu* by XIE SHOUHAO) among the Taoist books proscribed by Kublai Khan in 1281. The colophon by Ke Zhengmeng 柯正蒙 to the Peking manuscript, meanwhile, dates to the Zhizheng (1341–1368) period at the end of the Yuan (*Zangwai daoshu* 18:208).

A textual comparison of the two versions and an examination of the prefaces and colophon suggest that the *Hunyuan shengji* text constitutes a post-Song revision of XIE SHOUHAO's work. The *Taishang laojun shilu* version, on the other hand, not only preserves the original title but also represents the earlier phase in the text's elaboration and transmission. References in the *Shilu* version to "the present dynasty," for example, have been changed in the present text to "the Song dynasty." Also some of the anti-Buddhist material in the *Shilu* version that was connected with the *Huahu* 化胡 legend—Xie cites the statesman WANG QINRUO's (962–1125) defense of his inclusion of the *Laozi huahu jing* 老子化胡經 in the Northern Song (960–1127) canon (*Shilu* 7.47b; *Shengji* 9.33b)—has been purged from the present text, perhaps with a view to the work's reintegration into the canon following the Yuan (1279–1368) proscription. The *shilu* titles listed by Xiang Mai suggest that the book had indeed been banned in that form. After fortuitously surviving the book burnings of 1281, the *Shilu* presumably served as the basis for the Peking manuscript copy made under the Ming (cf. Shi Yanfeng, "*Hunyuan shengji*").

For separate, partial versions of the present work transmitted within the *Daozang*, see *771 Taishang laojun nianpu yaolue* and *773 Taishang hunyuan laozi shilüe*.

A brief introduction at the head of juan 1 lists the classical authors of the Laozi legend, beginning with Sima Qian (referring to Laozi's biography in *Shiji* 63), and points to the present work's immediate predecessors, the first of which was YIN WENCAO's *Shengji* 聖紀, that is, the now lost early Tang (618–907) *Xuanyuan huangdi shengji*

[*jing*] 玄元皇帝聖紀 [經] in ten juan (see VDL 97). Of this only a fragment survives in YJQQ 102.1a–6a, titled *Hunyuan huangdi shengji;* Xie's subsequent citations of the "Tang Annals" (*Tangji* 唐紀) refer to this work (on *954 Taishang hunyuan zhenlu* as a source for the present compilation, see Kusuyama, "*Taishō kongen shinroku kō*," 459–60). The second predecessor to the present work was JIA SHANXIANG's Northern Song *774 Youlong zhuan*, a compilation that XIE SHOUHAO denigrates as abundant but confused (1.1b). In the remainder of juan 1, Xie presents a summary of his own wide-ranging research in the form of a chronicle (*nianpu* 年譜) of Laozi's manifestations from the mythical era of the Three Sovereigns down to his apparition in 1112 under the Northern Song emperor Huizong (1.2a–41a).

XIE SHOUHAO's annals cite a broad range of sources, including scripture, hagiography, standard historiography, inscriptions, and Buddhist and Confucian writings, as well as such recent compilations as the anthology *Taiping guangji* and, in connection with repeated references to Laozi's return and ascension at Black Sheep Market, Yue Penggui's 樂朋龜 *964 Xichuan Qingyang gong beiming*. Not mentioned are the works of DU GUANGTING, although the latter's *593 Lidai chongdao ji* and *590 Daojiao lingyan ji*, for example, furnished virtually all of Xie's material relating to the period from the mid-ninth to the early tenth century (*Hunyuan shengji* 9.15b–24a; see Verellen, "A forgotten T'ang restoration," 114–15), in addition to numerous earlier passages. The extent to which the present work might incorporate Du's now lost *Hunyuan tu* 混元圖 in ten juan is impossible to determine.

The development of the work's main contents follows approximately the scheme laid out in the *nianpu* chronology in juan 1. Juan 2 describes Laozi's creation of the universe and his revelations addressed to Fu Xi 伏羲 and subsequent culture heroes and mythical rulers; juan 3–4 cover Laozi's manifestations under the Shang (ca. 1500–1050 B.C.) and Zhou (ca. 1050–221 B.C.), and his revelations to Yin Xi 尹喜; juan 5, continues with Yin Xi's discipleship and covers the conversion of the Western Barbarians (*Huahu*); juan 6 tells of other disciples, including Wenzi 文子 and Gengsang chu 庚桑楚, of instructions imparted to Confucius, and covers the Qin dynasty; juan 7 contains advice to Han emperors, further revelations through the intermediaries of HESHANG GONG and Zhang Daoling 張道陵, and information on the Wei, Northern Wei, and KOU QIANZHI; juan 8 covers the Northern Zhou, Sui, and early Tang (emperors Gaozu to Xuanzong); juan 9 continues to discuss the Tang (Xuanzong through Xizong to the final years of the dynasty), as well as the Five Dynasties and Northern Song emperors down to Huizong. The final entries concern Huizong's Xuanhe reign period (1119–1125).

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Franciscus Verellen

Taishang laojun nianpu yaolüe 太上老君年譜要略

13 fols.

Compiled by XIE SHOUHAO 謝守灝 (1134–1212); revised by Li Zhidao 李致道 of Yinshan 隱山

771 (fasc. 554)

"Summary Chronicle of Most High Lord Lao." This work is a separate edition of the concise Laozi chronicle (*nianpu* 年譜) included in juan 1 of XIE SHOUHAO's extensive "Annals of the Sage" (*770 Hunyuan shengji* 1.1b ff.). The present, revised edition is clearly and conveniently set out under the reigns of the mythical and historical rulers who were instructed by Laozi or favored by manifestations of the sage. A similar arrangement of the same material appears in the first chapter of *773 Taishang hunyuan laozi shilüe*.

Franciscus Verellen

Taishang hunyuan Laozi shilüe 太上混元老子史略

3 juan

By XIE SHOUHAO 謝守灝 (1134–1212)

773 (fasc. 554)

"Short History of Laozi, Most High of Undifferentiated Beginning." This is a truncated version of XIE SHOUHAO's "Annals of the Sage" *(770 Hunyuan shengji)*. The author is here identified as XIE SHOUHAO of the Qingxu an 清虛菴 sanctuary on Lushan 廬山. Juan 1 of the present work is another version of the Laozi chronicle (*nianpu* 年譜) in *770 Hunyuan shengji* 1; the arrangement here resembles that found in *771 Taishang laojun nianpu yaolüe*. The remaining chapters cover approximately the portion of the narrative contained in *770 Hunyuan shengji* 2–4, ending with an account of the discipleship of Yin Xi 尹喜.

Franciscus Verellen

Sancai dingwei tu 三才定位圖

8 + 11 fols.

By ZHANG SHANGYING 張商英, *zi* Tianjue 天覺, *hao* Wujin jushi 無盡居士 (1043–1121)

155 (fasc. 68)

"Illustrated Pantheon of the Three Spheres." This text was composed by the statesman and liturgist ZHANG SHANGYING, probably on imperial order. According to the annotated table of contents (*pianmu* 篇目; 1a–8b), the original text served as a guide to the entire scope of the universe, from the highest sphere of the primordial Void Sovereigns (*xuhuang* 虛皇), to the Heavens of the Three Pures Ones (*sanqing tian* 三清天), to the deities of the cosmic energies of the Eight Trigrams (*bagua* 八卦)

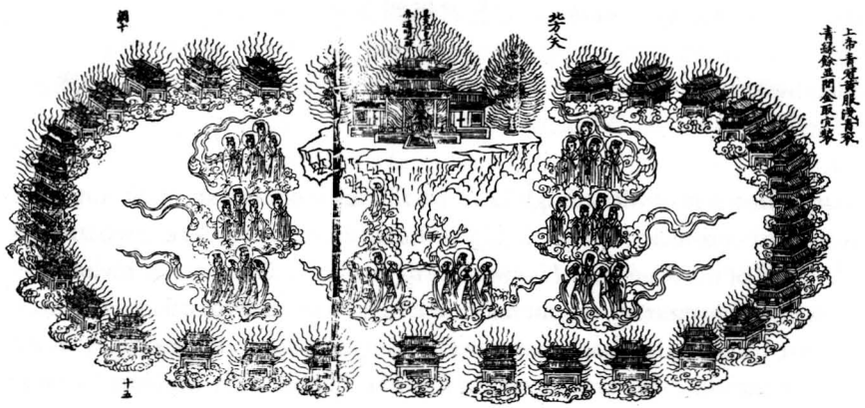

FIGURE 32. Yuhuang and the Thirty-two Heavens (*155* 10b–11b)

and all their derivatives, to the Heaven of Yuhuang 玉皇, the Three Officials (*sanguan* 三官), the stars of the Dipper, the Twenty-eight Stellar Mansions, and the Six Palaces of Hell (Fengdu liugong 酆都六宮).

Only part of the illustrations that correspond to this great pantheon have survived: those of the Void Sovereigns, the Three Pure Ones, and the Heaven of Yuhuang (fig. 32). An obviously misplaced and incomplete picture of the Controller of Fate (Jiutian siming 九天司命), Heavenly Worthy of the Protection of Life (Baosheng tianzun 保生天尊), has been inserted between the second and the third of the Three Pure Ones (see fig. 33).

It is highly probable that the illustrations at the beginning of *156 Shangqing dongzhen jiugong zifang tu* (1a–4a) also belonged originally to our text. They represent

FIGURE 33. The Controller of Fate, Jiutian siming (*155* 6b–7a)

two of the Three Officials, the Gates of Heaven (*erge* 二閣), the stars of the Dipper and of the Twenty-eight Mansions, and other stellar deities. The legends show many similarities with those of the present work.

In spite of its lacunal state, this remains a precious document on early Song (960–1279) theology.

Kristofer Schipper

Lushan Taiping xingguo gong Caifang zhenjun shishi
廬山太平興國宮採訪眞君事實
7 juan
First compiled by Ye Yiwen 葉義問 (preface 1154), with many later additions 1286 (fasc. 1006–1007)

"Veritable Facts Concerning the True Lord Investigator of the Taiping Xingguo Temple on Mount Lu." This is a collection of texts and documents concerning the tutelary deity of Lushan, the holy mountain (near Jiujiang 九江, Jiangxi). Since ancient times, the worship of the Envoy of Lushan (Lushan shizhe 廬山使者) has been recognized as part of the worship of the Five Sacred Peaks and other major holy mountains, the latter having the function of assisting the gods of the former (see *1281 Wuyue zhenxing xulun* 24b). In 731, on the order of Emperor Xuanzong (r. 712–756), these holy mountains were endowed with temples dedicated to their respective tutelary deities (see *Zizhi tongjian* 213.6796). The inscription "Jiutian shizhe miaobei 九天使者廟碑" by Li Pin 李玭 commemorates this fact and is preserved in the present work on 6.1a–5b; it is dated 732 and appears to be genuine (see the authentification dated 1241 in the colophon by Cheng Gongxu 程公許, 6.5b–8a).

This imperial patronage continued under the Song, when, especially under Taizong (r. 976–997) and Zhenzong (r. 997–1023), the Five Sacred Peaks and connected sites played again an important role in the dynastic legitimation process. In 977 the temple on Lushan received the official name of Taiping xingguo gong, in keeping with the reign title of that period.

The present work was compiled much later, it seems from the preface, by a local offical named Ye Yiwen 葉義問 (1098–1170). Ye relates that when he went to the temple in 1154, together with the prefect of Jiujiang, to perform the official sacrifices, he was appaoched by a local daoshi who asked him to compile a record on the tutelary deity from the temple records.

It is uncertain, however, to what extent the present work reflects Ye's original text. Indeed, in the above-mentioned colophon by Cheng Gongxu, it says that the Tang inscription was originally included in the work compiled by Ye Yiwen, but that its title was *Ganying ji* 感應記. On the other hand, in a memorial dated 1238 and addressed to the throne, the temple's abbot, Xiong Shouzhong 熊守中, requests an upgrading

of the canonical title of the deity (2.12b–14a). As part of his request, Xiong mentioned the legend that at the time the Tang temple was built the divine Envoy appeared to Emperor Xuanzong in a dream and prophesied that after 500 years he would greatly help the empire. That time had now arrived. Xiong also added a book he had compiled of the miracles performed by the Envoy during the Song dynasty. He states that his book was in six chapters, and he gives their titles. Several of these titles correspond to those of the chapters included in the present text, and there is every reason to suppose that these are indeed Xiong's work.

As a result of Xiong Shouzhong's efforts, the status of the deity was raised in 1240, and the official documents issued on that occasion are also included here (3.1a–3b). Other documents concerning the deity and its worship are dated even later, the last one being from the year 1318. The title of chapter 4, "Yuanchao chongfeng lei 元朝崇奉類," refers to the Yuan dynasty, suggesting that the present work was completed only under the Ming dynasty.

The work is rich in materials unknown elsewhere. There is a poem by Zhu Xi 朱熹 (1130–1200) on 5.10a, commemorating his discussions on Inner Alchemy with a daoshi of the temple (compare *1001 Zhouyi cantong qi*). Bo Yuchan (fl. 1218) is featured with a commemoration of his stay at the temple (6.19b–25a; cf. *1309 Haiqiong chuandao ji*) and with a long poem (6.25b–26b). The work also documents the visit by the court Taoist Zhang Liusun 張留孫 (see *304 Maoshan zhi*) as a special envoy of the empress and the heir apparent to present an Offering (*jiao* 醮) for the health of the emperor.

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San Mao zhenjun jiafeng shidian 三茅眞君加封事典
2 juan
Compiled and edited by Zhang Dachun 張大淳, *hao* Chongjing mingzhen weimiao dashi 沖靖明眞微妙大師; 1267
172 (fasc. 75)

"Protocol of the Additional Canonization of the Mao Brothers." The official granting of the additional titles *shengyou* 聖祐 (for Mao Ying 茅盈), *deyou* 德祐 (for Mao Gu 茅固), and *renyou* 仁祐 (for Mao Zhong 茅衷) in 1249 was inspired by Shi Tan 師坦, *hao* Dongwei xiansheng 洞微先生, who made his own promotion to Taoist registrar in the capital (*zuojie daolu* 左街道錄) contingent upon that of the deities.

Zhang Dachun supervised the affairs of all monasteries on Maoshan 茅山 and was the head of Shi Tan's home monastery, Chongxi guan 崇禧觀, which was to receive a generous donation on the occasion of the ceremony. Zhang recorded the complete procedural details of the official act. The printing of this documentation at Shi Tan's request took place only in 1267, after his death (preface).

Juan 1 of our text contains the document of Shi's appointment as *zuojie daolu* and and a record of the ensuing negotiations between the master and the authorities. The final imperial edict for the canonization of the deities is found on 1.14b–17b (see also *304 Maoshan zhi* 4.13b–15a). Messages of salutation to the saints conclude juan 1.

Juan 2 comprises two rituals in honor of the ancestors of Maoshan, the first being a later addition, since it speaks of the additional titles *zhenying* 眞應, *miaoying* 妙應, and *shenying* 神應, which were bestowed on the Mao brothers only in 1316 (cf. *304 Maoshan zhi* 4.19a–21a). This ritual is followed by the official ritual for the present canonization and, among others, an address (*qingci* 青詞) by the emperor himself. The work ends with Shi Tan's letter of thanks to the court and his request to have the imperial edict carved on a stele.

Ursula-Angelika Cedzich

Huagai shan Fuqiu Wang Guo san zhenjun shishi
華蓋山浮丘王郭三眞君事實
6 juan
Compiled in 1261 by Liu Xiang 劉祥 and Wang Keming 王克明, from writings by Zhang Yuanshu 章元樞 (fl. 1180), Huang Mijian 黃彌堅, and others (twelfth through fourteenth centuries); revised edition of 1407
778 (fasc. 556–557)

"Factual Account of the Three True Lords of Mount Huagai: Fuqiu, Wang, and Guo." This work contains the remnants of documents concerning the cult of the lords of the mountain situated south of Nanchang in Jiangxi province. The original work comprised fourteen juan. It had been compiled in 1261 by Liu Xiang and Wang Keming, who based their work on records written by Huang Mijian, as well as on their own efforts. They explicitly did not attempt to eliminate contradictory evidence. In 1352, the printing blocks of their edition were destroyed by war. Around 1391, Jiang Bicheng 江碧澄 made great efforts to revive the cult of the Three Lords. He succeeded in collecting materials for a new hagiography. In 1407 Zhang Yuchu revised these new documents and incorporated them into the collection of Taoist texts that he was preparing by imperial order. The above information is provided by the three prefaces.

Fuqiu 浮丘 is a legendary figure. He was the teacher of Wang 王 and Guo 郭, who hailed from Kaifeng fu (Henan). A text of unknown origin within the commentary (2.1b) states that the two disciples, here named Daoxiang 道想 and Daoyi 道意, were in fact legendary figures like their teacher. They are said to have set out in search of a particular mountain in Jiangnan, where they hoped to find their teacher once again. They finally

reached Mount Huagai 華蓋, where they performed many miraculous deeds, healed the sick, and provided assistance to the needy. In 293 they ascended to Heaven.

The first chapter contains historic miscellanea, for example, an inscription (1.5a–7a) by Yan Zhenqing 顏眞卿 (709–785) and the text *Sanzhen ji* 三眞記 by Li Chongyuan 李沖元, dated 1099 (1.7a–9b). The indication of the name Shen Tingrui 沈庭瑞 (d. 985) as author of this first chapter is surely erroneous. Shen Tingrui is the author of the *Er zhenjun shilu* 二眞君實錄 (2.1a–11a).

The text itself, like the commentaries by the two compilers of the Song period (Liu and Wang), describes the journey of Wang and Guo to Mount Huagai, referring to the many places in central Jiangxi where they had become objects of local veneration. Liu Xiang and Wang Keming are responsible for the listing of the honorary titles, which were bestowed on the Three Lords by imperial decrees dated 1075, 1099, 1117, and 1237. Zhang Yuanshu 章元樞 (fl. 1180) was the author of a mountain gazetteer (see 3.1a ff.), for which he used older sources (Yan Zhenqing, Shen Tingrui). The indication of the year 1265 (3.7b) has been added by the two compilers of the Song period (the same applies to 6.14a). They are also responsible for the compilation of juan 4, containing a description of temples of the cult, and for juan 5 and 6. These two chapters contain biographies and tales about miraculous events that are due to the beneficial influences of Wang and Guo. Among the biographies, two texts should be especially mentioned: Shen Tingrui's biography (he was a substantial contributor to this work) and RAO DONGTIAN's biography (he was the founder of the Tianxin zhengfa 天心正法 on Mount Huagai). The foundation of the Tianxin zhengfa is said to have been due to the inspiration of the Three Lords of Mount Huagai.

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Yisheng baode zhuan 翊聖保德傳

3 juan

By WANG QINRUO 王欽若; 1016

1285 (fasc. 1006)

"Biography of [the True Lord] Assisting the Sage and Protecting Virtue." This is a comprehensive account of the revelations made in the period 960–994 by the divine protector of the Song dynasty, the True Lord Yisheng baode 翊聖寶德.

The book was compiled by the commissioner for the Palace Secretariat (*shumi shi* 樞密使) WANG QINRUO (962–1125) on the basis of earlier records. It was presented at court in 1016 (the presentation memorial and endorsement are appended) and furnished with a preface by Emperor Zhenzong (r. 997–1022). The earliest edition of the work is found in YJQQ 103. The present edition differs by attributing Zhenzong's preface to Renzong (r. 1022–1063), and by including at the end the enfeoffment of Yisheng by Huizong (r. 1100–1125) in 1104. The book is described in the *Siku quanshu zongmu tiyao* 147.3074–75, which criticizes the Taoist policies of WANG QINRUO and confuses the subject of the book with the deity Xuanwu.

The revelations took place at Zhongnan shan, where the god had spoken through Zhang Shouzhen 張守眞, a man from Zhouzhi 盩厔 county (north of the mountain and bordering on the prefecture of Chang'an). It appears from some early accounts (*Xu Zizhi tongjian changbian* 17.14b and *Shiwu jiyuan* 2.22a–b) that the god had originally presented himself as the Black Killer General (Heisha jiangjun 黑煞將軍), a name that is absent from the present book. The *Shiwu jiyuan* quotes from the *Yang Yi tanyuan* 楊億談苑, on which the account in the *Changbian* is also partly based. Prior to the revelations, the Black Killer had been worshiped in the 930s by TAN ZIXIAO, the founder of the Tianxin zhengfa 天心正法 (cf. Ma Ling's *Nan Tang shu* 24.162). The Black Killer talisman ("Heisha fu 黑煞符") is one of the three fundamental fu of the Tianxin zhengfa and was probably already known to TAN ZIXIAO (see *566 Shangqing tianxin zhengfa*).

The importance attached to these revelations under the Northern Song is due to the fact that they included an announcement from Heaven (*fuming* 符命) that the mandate was to be transferred to Taizong (r. 976–997), the younger brother of the first emperor, Taizu (r. 960–976). The key sentence is, "The prince of Jin [i.e., Taizong] has a virtuous heart 晉王有仁心" (1.5b). This revelation is said to have taken place on the night before the death of Taizu in 976 (*Changbian* 17.14b). It is, however, also said that Taizong took an interest in the cult already in the years 963–967 (1.4a), and it seems likely that the announcement played a role in securing his position as the heir apparent. After the accession of Taizong, the god was rewarded by the construction of the Shangqing taiping gong 上清太平宮 temple, which was completed in 980 at the place where Zhang Shouzhen received his revelations (1.6b–7b; see also *Changbian* 18.12b–13a and the inscription by Xu Xuan 徐鉉 in *Xugong wenji* 25.4b–8a). The god was canonized as General Yisheng in 981 (1.8b) and as True Lord Yisheng baode in 1014 (1.10b).

The main elements of the initial revelation were the methods of the sword, (*jianfa* 劍法; 1.2b–3a) and a system of *jiao* 醮 services comprising a new nomenclature for the various kinds of *jiao* and regulations for the numbers of places for deities (*shenwei* 神位) on the altar (1.3a–4a). This system was later adopted as the imperial standard (see *477 Luotian dajiao zaochao ke, 478 Luotian dajiao wuchao ke,* and *479 Luotian dajiao wanchao ke*). A résumé of the book (based also on additional sources) is included in *Songchao shishi* 7.12a–21b.

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Poul Andersen

Zhangxian mingsu huanghou shou shangqing bifa lu ji
章獻明肅皇后受上清畢法籙記
5 fols.
By ZHU ZIYING 朱自英, *hao* Guanmiao xiansheng 觀妙先生; 1024
777 (fasc. 556)

"Records of Empress Zhangxian Mingsu's Initiation into the Highest Registers of the Shangqing Tradition." These records were compiled by ZHU ZIYING in 1024, that is, shortly after the mourning period for the Song emperor Zhenzong (r. 997–1022) had ended, on the occasion of the official Taoist ordination of the empress dowager. The ceremonies, prepared at the Yuqing zhaoying gong 玉清昭應宮 temple in the capital, took place at the Chongxi guan 崇禧觀 on Maoshan 茅山 and comprised a seven-day ordination ritual (*yulu daochang* 玉籙道場), a three-day thanksgiving ritual (*xieen daochang* 謝恩道場) that included a Retreat banquet (*zhai* 齋) for the entire clergy of Maoshan, and a ritual of casting dragon tablets (*tousong jinlong yujian* 投送金龍玉簡). ZHU ZIYING (976–1029), the twenty-third Maoshan patriarch and, simultaneously, the head of the Yuqing zhaoying gong in the capital (see *304 Maoshan zhi* 11.10b–11b) officiated as master of ordination (*dushi* 度師), while Zhang Shaoying 張紹英 (see *304 Maoshan zhi* 16.1b–2a) acted as a guarantor (*baoju* 保舉). In acknowledgment of their services, the two masters received the honorary names Guanmiao xiansheng 觀妙先生 and Mingzhen xiansheng 明眞先生, respectively (see "Maoshan di ershisan dai shangqing dadong guoshi Qianyuan Guanmiao xiansheng youguang xianyang zhi bei 茅山第二十三代上清大洞國師乾元觀妙先生幽光顯揚之碑," *304 Maoshan zhi* 25.13a).

A slightly modified version of Zhu's report was carved in stone by Meng Yingzhi 孟應之 (*304 Maoshan zhi* 25.2a–5a).

Ursula-Angelika Cedzich

Huang Ming enming shilu **皇明恩命世錄**
9 juan
Between 1567 and 1607
1462 (fasc. 1065)

"Chronological Register of the Gracious Ordinances of the Illustrious Ming." This work is a compilation of official documents concerning acts of imperial patronage on behalf of the Heavenly Masters of the forty-second through the forty-ninth generations. Several documents concerning the Fiftieth Heavenly Master have been added—their titles do not appear in the table of contents—at the end of juan 9. The year 1567 is the latest date for a document in the original compilation, 1605 for the additions. The same documents serve as the basis of the history of these Heavenly Masters in *1463 Han tianshi shijia* 3.24a–4.17b (cf. 3.25a, where the author of the *Shijia* refers to the present text).

After the first juan, which contains the eulogies of the first twenty generations of Heavenly Masters written by the emperor Taizu, each master is accorded a separate juan (juan 4 and 5 are partially lost).

John Lagerwey

Jin dongtian haiyue biao **進洞天海嶽表**
5 fols.
Presented in 1050
1062 (fasc. 732)

Dongyuan ji **洞淵集**
9 juan
By Li Sicong 李思聰; ca. 1050
1063 (fasc. 732)

The *1063 Dongyuan ji* (Anthology of the Abyssal Cavern) is preceded by the *1062 Jin dongtian haiyue biao* (Memorials for the Presentation of "Cavern-Heavens, Seas, and Peaks"), which is a compilation of three official texts: a memorial (*biao* 表), a report (*zhuang* 狀), and a letter (*zhafu* 劄付). All of them concern the presentation of an anthology of religious topography to the Emperor Song Renzong in 1050. The anthology was authored by the daoshi Li Sicong from the Dazhong xiangfu gong 大中祥符宮 of Qianzhou 虔州 (modern Ganxian 贛縣, southern Jiangxi). The author relates that he had been compiling Taoist classics since 1032 and eventually produced a set of six charts, with introductions and poems, describing (1) the Celestial Abodes (*Yuqing xuanji tu* 玉清璇極圖, quoted as *Yuxu* 虛 *xuanji tu* on 2b); (2) the Cavern-Heavens and the Five Peaks (*Dongtian wuyue tu* 洞天五嶽圖); (3) the Islands of Immortals (*Penghu langyuan tu* 蓬壺閬苑圖); (4) the Sacred Water Courses (*Daming lingdu tu* 大溟靈瀆圖); (5) Famous Mountains and Blessed Lands (*Mingshan fudi tu* 名山福地圖); (6) the Liquified Gold and cyclically transformed elixir (*Jinyi huandan tu* 金液還丹圖). This author also produced "Ten Charts for Perusal while Reclining" (*Wopi tu* 臥披圖). The purpose of the two works—the anthology of the six charts presented in 1050 and the extant *1063 Dongyuan ji*—was identical, but the details are different. *1063 Dongyuan ji* does not include the alchemical part but adds the Twenty-four Dioceses (*zhi* 治) and the stars and heavens (juan 6 to 9). Also, the charts and poems have disappeared, and some parts lack a title; therefore it is possible that the extant *1063 Dongyuan ji* was collected later, with the remnants of the anthology of religious topography that was presented to Emperor Song Renzong in 1050. It is also worth noting that the title *Dongyuan ji* does not figure in the three official documents collected in *1062 Haiyue*

biao. The present text should not be confused with the unrelated *1064 Dongyuan ji* of the same name. The compilation of the *1063 Dongyuan ji* in its present state must have taken place sometime after 1050; it is quoted less than a century later among the sources of *148 Duren shangpin miaojing pangtong tu* 3.8.

In the preface of *1063 Dongyuan ji* ("Sanjie yong xu 三界詠序," 1.1a–b, dated 1050), Li Sicong gives yet another list of contents: (1) the abodes of the highest gods, (2) the Cavern-Heavens and Five Peaks, and (3) the Islands of Immortals.

The contents of the "Anthology of the Abyssal Cavern" are arranged topically among its nine juan. The first juan contains the preface and the "Sanqing yong xu 三清詠序" (Introduction to Chanting the Three Pure Ones; 1b–8a), which describes the highest gods and the books and heavens associated with them. Next come the Ten Great and Thirty-six Lesser Cavern-Heavens (juan 2), the Five Celestial Peaks (3.1a–2b), the Three Islands (3.3a–3b), and the Ten Continents (3b–6a). Juan 4 introduces the seventy-two Blessed Places (*fudi* 福地; including the Five Peaks, number 2 to 6), and juan 5 names the seas, rivers, lakes, and other water courses (thirty-nine in all). The terrestrial geography closes with the Twenty-four Dioceses (*zhi* 治) of the Tianshi dao (juan 6). The next two juan deal with astronomy: the eleven bright stars (7.1a–4a), the seven gods of the Dipper (7.4b–6b), and the Twenty-eight Stellar Mansions (juan 8). Juan 9 introduces the thirty-two gods of the celestial palaces of Shangqing (*Shangqing sanshier tian digong shen* 上清三十二天帝宮神; 1a–5b) and ends with a presentation of all heavens ("Juguan sanjie shiji 具官三界事跡"; 6a–b).

The present work is highly systematic. Although its lists conform with traditional sacred geography, it differs in many regards from the corresponding chapters in the YJQQ (see especially juan 26–28), compiled slightly earlier, and from *599 Dongtian fudi yuedu mingshan ji*. It is generally more detailed than either of these texts, including descriptions of the gods themselves (especially in juan 1 and 7 to 9), but does not mention its sources.

Vincent Goossaert

3.A.6.b Hagiographies

This section discusses, first, comprehensive hagiographic collections; second, collections section figures according to specific schools or lineages; and finally, lives of individual immortals or patron saints of particular cults. The texts *596 Xianyuan bianzhu* and *1248 Sandong qunxian lu* are essentially reference works grouping extracts from earlier anthologies in paired entries according to antithetical or matching themes. LZTT *(296 Lishi zhenxian tidao tongjian)* and its two supplements (*297 Lishi zhenxian tidao tongjian xubian* and *298 Lishi zhenxian tidao tongjian houji*) represent the most ambitious Taoist hagiographic project since DU GUANGTING's now lost *Xianzhuan shiyi* in forty juan (see the general Bibliography for a reconstruction). These texts not only are exhaustive in scope, but in effect constitute a history of Taoism, itself seen as a succession of schools, cults, and individuals having "embodied the Tao" in different ages. While LZTT combines several different classificatory objectives, historical chronology is the guiding principle in the organization of the *781 Xuanpin lu*. ZHAO MENGFU's "Portraits of Ten Masters" *(163 Xuanyuan shizi tu)* is a fine example of the genre of illustrated hagiography. Two compilations from the turn of the sixteenth and seventeenth centuries, *1465 Xiaoyao xu jing* and *1476 Soushen ji*, finally, stand as selective hagiographic histories spanning the period from antiquity to the Ming.

The next set of works is organized around lineages or movements: *1463 Han tianshi shijia* concerns the "hereditary house" of the Heavenly Masters; *440 Xu taishi zhenjun tuzhuan, 447 Xu zhenjun xianzhuan,* and *448 Xishan Xu zhenren bashiwu hua lu* are all based on BO YUCHAN's hagiography of XU XUN (the *Yulong ji* 玉隆集) and on other saints and patriarchs of the Way of Filial Piety of Xishan 西山. *452 Nanyue jiu zhenren zhuan* groups together nine immortals of Hengshan 衡山, and *956 Zhongnan shan shuojing tai lidai zhenxian beiji* gathers eminent Taoists of the Louguan 樓觀 temple lineage.

The final group is devoted to individual saints: *301 Huan zhenren shengxian ji* to TAO HONGJING's servant Huan zhenren 桓眞人; *306 Taihua Xiyi zhi* to CHEN TUAN; *450 Taiji Ge xiangong zhuan* to GE XUAN; *451 Yunfu shan Shen xianweng zhuan* to Shen Taizhi 申泰芝; *779 Tang Ye zhenren zhuan* to YE FASHAN; *780 Diqi shangjiang Wen taibao zhuan* to Wen Qiong 溫瓊; and *308 Ningyang Dong zhenren yuxian ji* to Dong zhenren 董眞人.

Xianyuan bianzhu **仙苑編珠**

3 juan

Compiled by Wang Songnian 王松年; tenth century, after 960

596 (fasc. 329–330)

"Garden of Immortals: A Pearl Treasury." The text bears no exact date but refers to the year 960 (3.24b). The term *bianzhu* 篇珠 in the title of the text (literally, "a tress of pearls") indicates the precious nature of the narrative and places the work in a specific literary form. The *bianzhu* belongs to the anthology (*leishu* 類書) class of literature but is itself an expanded form of an older literary genre, the *lianzhu* 連珠, consisting of very short verses, each word of which encapsulates a historical event or legend. The *lianzhu* were mnemonics learned by rote at school and later paraded in literary works. In the course of time, they developed into the *bianzhu* form, which is characterized by short verses followed by a text in prose that elucidates the narrative hidden in the verse. In his preface, Wang Songnian explains that "in writing the 'Garden of Immortals' in the *bianzhu* form, I have taken as a basis the *Meng Qiu* 蒙

求, which uses four-character verses to highlight the essentials [of the story] and then adds an explanation in the form of a commentary" (preface, 1b). The *Meng Qiu* is a Tang (618–907) work by Li Han 李瀚. Another example of this literary form is the *Bian Zhu* 編珠 by Du Gongzhan 杜公瞻 of the Sui (581–618).

Our text groups more than 300 *lianzhu* in pairs, that is, in eight-word couplets that introduce over 600 immortals. Wang Songnian tells us in his preface that for the greater number of these figures he has used well-known sources, like the *Shenxian zhuan* 神仙傳. In addition to these immortals he has included 132 persons who attained immortality "since Tang and Liang times" (preface, 1b). Each *lianzhu* is accompanied by extensive commentaries, written by Wang himself, in which he offers information on each immortal. Wang gleaned this information from diverse hagiographies and other sources, many of which are now lost: for instance, the *Daoxue zhuan* 道學傳 (1.2b) and the *Louguan zhuan* 樓觀傳 (1.7a).

The importance of this text lies in the fact that because of these references to works now lost, it can be used to reconstruct important ancient hagiographies and perhaps provide added information regarding familiar texts such as the *1016 Zhen'gao* and the *294 Liexian zhuan*.

Mention is made of this text in the *Song shi*, "Yiwen zhi" (VDL 95).

Pauline Bentley Koffler

***Sandong qunxian lu* 三洞群仙錄**

20 juan

Compiled by Chen Baoguang 陳葆光; preface (dated 1154) by Lin Jizhong 林季仲, *zi* Zhuxuan 竹軒

1248 (fasc. 992–995)

"Records of the Multitude of Immortals of the Three Caverns." Zhuxuan (preface, 4a) refers to the author as Taoist master of the Jingying an 靜應菴 sanctuary in Jiangyin 江陰 (Jiangsu).

The records form an anthology of paired episodes taken from various biographies of the immortals. The topic for each pair is set out in a heading consisting of a couplet of two four-character titles. The titles introduce antithetical or matching couples of a wide variety of entities: plants, animals, places, objects, numerical categories, types of religious practice, natural phenomena, and so on. Chen Baoguang's method follows Wang Songnian's 王松年 tenth-century adaptation of the *bianzhu* 編珠 tradition of literary *leishu* 類書 anthologies (see the article on *596 Xianyuan bianzhu*). In effect, the topical arrangement of the material and systematic identification of the sources suggest that this work could also be used, like the classic *Chuxue ji*, as a dictionary of quotations and for facilitating the memorization of sources for reference.

The author quotes an eclectic range of Taoist works dating from the Han (206 B.C.–A.D. 220) to the early Song (960–1279). The sources cited are said to number more than 200 (CGF 241–42); they actually involve an even larger number of titles than meets the eye, because two early Song anthologies, *Taiping guangji* and YJQQ, are cited globally. The chief documentary value of the present text lies in its preservation of passages from earlier works, many of which are no longer independently extant.

As the preface makes clear, however, the didactic intention of the book was primarily of a religious nature. Zhuxuan first points to the apologetic purpose of hagiography: immortals left "traces" in order to convince unbelievers of the possibility of transcendence. He then evokes the long-standing philosophical debate about human nature and innate endowment as opposed to moral cultivation and spiritual attainment through learning; he includes an allusion to the famous Chan 禪 contribution to the debate, opposing "sudden" and "gradual" enlightenment. The preface writer, and by implication the author, adopt Wu Yun's (d. 778) argument that immortality could indeed be attained through study (see Wu's "Shenxian ke xue lun 神仙可學論" in *1051 Zongxuan xiansheng wenji* 2.9b–16a)—hence the usefulness of transmitting such materials as furnished by the "traces of immortals" and collected in this book.

Franciscus Verellen

***Lishi zhenxian tidao tongjian* 歷世眞仙體道通鑑**

53 juan

By Zhao Daoyi 趙道一; colophon by Liu Chenweng 劉辰翁 (dated *jiawu* 甲午 [1294]); preface by Deng Guangjian 鄧光薦 (dated *jiawu* [1294])

296 (fasc. 139–48)

"Comprehensive Mirror of Immortals Who Embodied the Tao through the Ages." The author, who is referred to as Zhao Quanyang 趙全陽 in one of the prefaces, is virtually unknown outside the context of this work. Nor can the date of the book be determined with certainty. However, thanks to the several prefaces and presentation memorials, a number of hypotheses may be advanced.

The authors of the colophon, Liu Chenweng (1232–1297), and the author of one of the prefaces, Deng Guangjian (1232–1303), are both well-known figures of the late Song period: Deng rose to a relatively high rank in the administration. A patriot and Song loyalist, he attempted twice unsuccessfully to commit suicide after the fall of the dynasty. Having refused to respond to the overtures of the Yuan (1279–1368) general Zhang Hongfan 張弘範, Deng died in 1297 in retirement from public life. Liu Chenweng, like Deng Guangjian a native of Luling 廬陵, was active in late Song (960–1279) Neo-Confucian circles and closely associated with the prominent

scholar Zhou Lianxi 周濂溪. Liu also withdrew from official life after the Mongol victory.

It is likely that Zhao Daoyi compiled his work during the two decades after the fall of the Song dynasty. The prefaces—by literati living in retirement and, like many former officials during that period, drawn to Taoism—suggest as much. Moreover, Zhao Daoyi states in his own foreword that his history covers the period from antiquity to the end of the Song. In his preface, dated *jiawu* 甲午, Liu Chenweng says that the book's contents reached up to "contemporary" times, which should refer to the year 1294. Finally, the section devoted to the Heavenly Master movement includes a biography of the thirty-fifth patriarch; it was presumably written during the lifetime of the Thirty-sixth Heavenly Master. The latter lived around the end of the Song and the beginning of the Yuan: we know that he was a young man in the Xianheng reign period (1266–1274) and in full activity under Kublai Khan, who conferred a title on him in 1291.

An indication of Zhao Daoyi's place of origin can be gleaned from his title: Fuyun shan Shengshou wannian gong daoshi 浮雲山聖壽萬年宮道士. According to the biography of Li Babai 李八百 in juan 10, this was the Fuyun guan 浮雲觀, renamed Fuyun shan under the Song, situated in Fengxin county 封新縣 in the superior prefecture of Longxing 隆興府 (in modern Nanchang 南昌, Jiangxi). Luling, the place of origin of the two preface writers Deng and Liu, is very close to Nanchang.

Our text (the LZTT) presents itself as a history of Taoism narrated through the lives of individuals who had obtained the Tao; it is supplemented by *297 Lishi zhenxian tidao tongjian xubian* and *298 Lishi zhenxian tidao tongjian houji*. The former continues the section that is devoted to immortals under the Song; the latter is a compilation of lives of female immortals.

This vast undertaking aimed at nothing less than providing Taoism with its own "Comprehensive Mirror" (*tongjian* 通鑑), a counterpart to Sima Guang's *Zizhi tongjian* and the Buddhist chronicle *Shishi tongjian* 釋氏通鑑. However, the resulting history is not an annalistic chronicle in the style of *770 Hunyuan shengji* (1191), which was also known, in the historiographical tradition, as the "Veritable Record of Lord Lao" (*Hunyuan shilu* 混元實錄). Besides chronicles of this kind, Taoism also possessed a hagiographical literature consisting of the lives of saints in the tradition of *294 Liexian zhuan*, the *Shenxian zhuan* 神仙傳, and *295 Xu xian zhuan*, comprising in all 1,600 biographies, as affirmed in the prefaces to the present work.

The aim of Zhao Daoyi's work, then, was to place this biographical material into the chronological framework provided by official historiography and the histories of Taoism. In general, his editorial procedure consisted in transcribing the biographies word for word—sometimes adding a brief conclusion as to the manner in which a saint's life reflected the teaching of the *Daode jing* 道德經—and in arranging them

according to his own groupings. The chronological succession of the lives is complicated by two sets of factors: first, by the semilegendary nature of much of the material, that is, by the saints' extraordinary longevity and by their propensity to return in various reincarnations; and, second, the need to account for the immortals' filiation in terms of the various movements or schools. As a result, the organization of the work is subject to three main principles: (1) the order preestablished by earlier collections on which the present work draws; (2) the subjects' filiation according to schools; and (3) historical chronology. In the following, the LZTT will be discussed under the headings of these three sometimes irreconcilable criteria.

1. The sources: Two main types of sources can be distinguished: those on which the author drew directly for his biographical material and those that indirectly guided the organization and composition of the work. Some of the earlier collections appear to have been used in both ways at once. Direct sources include *294 Liexian zhuan,* which occupies the entire juan 3. All of its biographies are incorporated here, with the exception of the lives of Anqi 安期 and of the female immortals who are included in the *298 Houji*. The biographies are, however, arranged in a different order, reflecting, perhaps, the author's views regarding their chronological succession. Material from the *Shenxian zhuan*, attributed to Ge Hong, occupies a large part of juan 5 and is strongly represented in juan 11, 12, 13, and 34. In addition, biographies drawn from that work are found scattered throughout the first two thirds of the present text. Juan 17 consists entirely of biographies taken from *1016 Zhen'gao* 12, 13, and 14. Juan 12–16 likewise include material from that work.

The *Dongxian zhuan* 洞仙傳, a lost collection of the late Six Dynasties period (220–589), is known today mainly from citations in YJQQ 109 and other Song anthologies (see Yan Yiping, *Daojiao yanjiu ziliao*, vol. 1). It is the source of most of the biographies in juan 6 and of others found throughout the remainder of the present collection. The work *295 Xu xian zhuan*, by Shen Fen 沈汾 of the Southern Tang (937–975) dynasty, is completely reproduced in juan 36 (where only the biographies of Song Yu 宋愚, Wei Shanjun 韋善竣, and Zhang Huigan 張惠感 derive from different sources), juan 37 (except Xue Chang 薛昌, Wu Yun, Li Bo 李白), juan 38 (except Liu Xuanhe 劉玄和, Yang Taiming 楊泰明, Li He 李賀, Xuanyuan Miming 軒轅彌明), and juan 39 (only Du Sheng 杜昇, Yang Xi 羊惜, and Tan Qiao); isolated biographies from this work are found scattered throughout the present text: those of Lüqiu Fangyuan (juan 40); Nie Shidao 聶師道 (juan 41); Xu Jun 徐鈞 and Qian Lang 錢朗 (juan 45); and others.

The *Zhenxi* 眞系 (dated 805), by Li Bo 李渤, preserved in the form of citations in YJQQ 5, provided the material for juan 24–25, devoted to Maoshan. The YJQQ itself, especially the section entitled "Biographies" (*zhuan* 傳), appears to have been used directly in the elaboration of the "Comprehensive Mirror," without mention of the

sources on which its material was based in turn. See the following chapters: YJQQ 104, biographies of Mao Ying 茅盈, incorporated in abridged form in LZTT 16, and of the saints of the Louguan 樓觀, Yin Gui 尹軌, Song Lun 宋倫, Feng Chang 馮長, Yao Dan 姚坦, Zhou Liang 周亮, and others, reproduced in LZTT 8 and 9; YJQQ 105, the biography of Pei Jun 裴君, included in abridged form in LZTT 15; YJQQ 106, the biographies of Wang Bao 王褒, Zhou Yishan 周義山, Ma Mingsheng 馬明生, and Yin Changsheng 陰長生, reproduced in LZTT 13 and 14. Although it is possible that Zhao Daoyi used the same ulterior sources as the YJQQ independently, his adoption of the same groupings as found in the YJQQ suggests that the latter provided his material for juan 8, 9, 13, 14, and 16.

The *Xuanyuan benji* 軒轅本紀, a chronicle of Huangdi 黃帝 composed under the Song that survives only in its version in YJQQ 100, is fully incorporated in LZTT 1. The *770 Hunyuan shengji* (dated 1191), an annalistic account of Taoism organized around the manifestations of Laozi in history, served as the basis for the composition of LZTT 2. Such mysterious figures from high antiquity as Yougu da xiansheng 有古大先生, Yu Huazi 郁華子, and others are taken from that work; an exception is Guangcheng zi 廣成子, whose biography is based on the *Shenxian zhuan*.

The *Gaodao zhuan* (between 1068 and 1101), which survives only in fragmentary form, appears to have been a major source for the "Comprehensive Mirror"—and Zhao Daoyi's preferred choice when he had to select among several earlier biographies of the same saint. This work is massively represented from LZTT 39 onward. It would seem, for example, that the lives of personalities associated with the Louguan temple in juan 39–40 were transcribed via the *Gaodao zhuan*, rather than the *Louguan zhuan* 樓觀傳, the main earlier source for this material. Whenever it is possible to compare one of these biographies in the LZTT with fragments from the *Gaodao zhuan* and the *Louguan zhuan*, thanks to their citations in the *1248 Sandong qunxian lu*, Zhao Daoyi's text appears to be closer to the former than to the latter.

The *Yulong ji* 玉隆集 (dated 1224) of Bo Yuchan, reproduced in *263.31 Xiuzhen shishu*, constituted the basis for the two chapters devoted to Xu Xun and his disciples, LZTT 26–27. As for the *Jixian zhuan* 集仙傳 (twelfth century) of Zeng Zao, no more than an outline remains of this possible source that included biographies of most of the Five Dynasties (907–960) and Song immortals in the LZTT. Among other likely sources, *592 Shenxian ganyu zhuan* by Du Guangting seems to have provided, directly or indirectly, the material for many biographies in juan 22.

Without necessarily serving as direct sources, certain collections had an influence on the composition and arrangement of the LZTT's contents: The organization of the *Louguan zhuan*, though the work itself is no longer extant, can be reconstructed in outline from the preface of the *Zhongnan shan shuojing tai lidai zhenxian beiji* 終南山說經台歷代眞仙碑記 (see CGF 265). The list of names indicated there corresponds

to the organization of two sections in the present work, LZTT 8–9 and 39–40. The Nine Immortals of the Southern Peak of the Six Dynasties (see *453 Nanyue xiaolu*) are grouped together in LZTT 33; those of the Tang, who claimed spiritual descent from Sima Chengzhen, are included in juan 40. Their biographies, however, do not derive from this source. The *444 Dongxuan lingbao sanshi ji* may have provided the spiritual lineage of three Nanyue masters under the Tang.

2. Lineages and schools: The arrangement of the main body of the LZTT can be explained neither by chronology alone, nor by the organization of earlier collections; instead, Zhao Daoyi arranged his material according to spiritual lineages or schools as perceived by a Taoist at the end of the Song. In the following we shall retrace the main lineages that emerge from the LZTT.

The avatars of Laozi: all of juan 2 is devoted to these figures, including a series of figures from high antiquity perceived as being early manifestations of Laozi (see the biography of Yin Xi 尹喜; 8.1a–3b).

The immortals of antiquity: the subjects of the *Liexian zhuan*, grouped together in chapter 3. They presumably represented for the author a coherent set of Taoists or *fangshi* 方士.

Yin Xi and the early Louguan: the section LZTT 8–9 concerns the transmission of the doctrine from Yin Xi to Yin Gui and the Nine Saints of Louguan.

The Maoshan movement: the author distinguishes a pre-Maoshan phase—consisting of the lineage from An Qisheng 安期生 to Yin Changsheng (juan 13), of the first instructors and deities of Maoshan (juan 14–16), and of various sages connected with Maoshan (throughout juan 17–23)—and the lineage of the Maoshan patriarchs themselves (juan 24–25). Possibly, the biographies in juan 11–12 should be added to this group: though mostly taken from the *Shenxian zhuan*, they also feature in *1016 Zhen'gao* and represent the southern tradition of Taoism described by Ge Hong, which underlay the Maoshan movement.

Zhang Daoling 張道陵 and the Heavenly Master movement: the biography of Zhang Daoling occupies all of juan 18 and is followed by the remainder of the movement's lineage in juan 19. It is not clear why this well-defined group is found embedded in the Maoshan material.

The Way of Filial Piety (Xiaodao 孝道) of Xishan 西山: following an arrangement similar to juan 18 and 19, a first chapter (juan 26) is devoted to the founder of this movement, Xu Xun, and his eleven disciples are grouped together in the next (juan 27). The period covered extends from the Jin to the Tang. It appears that this movement is placed immediately after the Maoshan movement because the Xiaodao claimed that Xu Xun belonged to the same Xu family that had been responsible for transmitting the Maoshan revelations.

The second Louguan: Juan 29–30 contain the lives of the immortals of the

Louguan, many of whom participated in the controversy with the Buddhists under the Northern Wei (386–534). The majority of these figures lived in the period between the Northern Wei and the Sui (581–618).

The immortals of the Southern Peak (Nanyue 南嶽): the lives of the Nine Immortals of Nanyue, as well as a certain number of other immortals associated with that mountain but not included in *453 Nanyue xiaolu*, are found in juan 33. Juan 39–40 groups together immortals of the Second Nanyue, according to master-disciple relationships. These immortals claimed descent from the Maoshan patriarch SIMA CHENGZHEN and included the Tiantai master DU GUANGTING (see also *444 Dongxuan lingbao sanshi ji*). The immortals in juan 41–42 are thematically related to this group: Nie Shidao 聶師道 is connected to LÜQIU FANGYUAN (the last biography in juan 40); Zhang Yun 張氳 (the second biography in juan 41) is connected to both YE FASHAN (juan 39) and Luo Gongyuan (juan 40); the last figure in juan 41, Zhai Fayan 翟法言, was the master of Shu Xuji 舒虛寂, who opens juan 42.

The lineage of LÜ DONGBIN: Quanzhen 全眞 saints claiming descent from LÜ DONGBIN are loosely grouped in juan 45–49, while the masters of the related Jinlian 金蓮 movement, tracing their origin to ZHONGLI QUAN, are found dispersed throughout the work. It may be noted that many of the Taoists in juan 45–47 were connected to the court and to Neo-Confucian circles.

3. The chronological framework: Given the emphasis in this work on tracing lineages and lines of transmission, overall chronology suffered inevitable distortions. The first biography, that of the Yellow Emperor as patron of the immortals and founder of Chinese civilization, is followed by lesser figures of preceding ages. Nevertheless, Zhao Daoyi's history of Taoism from antiquity to the Yuan is roughly continuous, at least in terms of his sequential treatment of the founders of major movements (a major exception to this rule, however, is the emergence of the Heavenly Masters in juan 18). Despite internal inconsistencies within individual sections, the following phases may be distinguished: from the beginnings to the Later Han (juan 1–14); Six Dynasties to Sui (juan 15–30); Sui to Five Dynasties (juan 31–45); and Five Dynasties to the end of the Song (juan 45–53).

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Jean Lévi, revised by Franciscus Verellen

Lishi zhenxian tidao tongjian xubian **歷世眞仙體道通鑑續編**

5 juan

Attributed to Zhao Daoyi 趙道一; fourteenth or fifteenth century?

297 (fasc. 149)

"Supplement to the Comprehensive Mirror of Immortals Who Embodied the Tao through the Ages." This work supplements *296 Lishi zhenxian tidao tongjian*. It provides additional biographies to the latter, extending its chronological span to the Jurchen Jin (1115–1234) and Yuan (1279–1368) periods. The emphasis is on Quanzhen 全眞 masters.

Jean Lévi

Lishi zhenxian tidao tongjian houji **歷世眞仙體道通鑑後集**

6 juan

By Zhao Daoyi 趙道一; fl. 1294

298 (fasc. 150)

"Continuation of the Comprehensive Mirror of Immortals Who Embodied the Tao through the Ages." This work supplements *296 Lishi zhenxian tidao tongjian*. It is devoted to female immortals from antiquity to the end of the Song. Most of the material is taken from *783 Yongcheng jixian lu*.

Jean Lévi

Xuanpin lu **玄品錄**

5 juan

By Zhang Tianyu 張天雨, *hao* Gouqu waishi 句曲外史; 1335

781 (fasc. 558–559)

"Records of the Categories of the Mysterious." The preface by the author (var. Zhang Yu 張雨 [1276–1342]; see Sun Kekuan, *Hanyuan daolun*, 292–94) is dated with the cyclical characters *yihai* 乙亥, that is, the year 1335. Here, Zhang calls his work a "History of the Mysterious" (*Xuanshi* 玄史), saying that he searched for persons to whom Sima Tan's 司馬談 definition of the Taoist school (from *Shiji* 130.3292) would apply. As a result, Zhang collected 144 biographies and arranged them according to dynasties—starting with Yin Xi 尹喜 from Zhou (ca. 1050–221 B.C.) times up to LIU YONGGUANG (1134–1206). Within the dynasties, the biographies are again grouped in various categories (e.g. "Daode pin 道德品," categories of Tao and De; "Daoyin 道隱," Taoist hermits; "Daoru 道儒," Taoist scholars).

With few exceptions, Zhang does not give the sources for his compilation, but it is evident that apart from the *Zhuangzi* (e.g., 1.3b–6a) and *1016 Zhen'gao* (e.g., 1.15a–b), he did not use any specifically Taoist material. Instead, he attempted an objective, official presentation of Taoist personalities by taking biographies, mostly verbatim or slightly

abridged, from the following official histories: *Shiji, Han shu, Hou Han shu, Wei shu, Jin shu, Nan shi, Sui shu, Jiu Tang shu, Xin Tang shu*, and *Xin Wudai shi*. It is not clear what his sources were for the biographies from the Song dynasty (960–1279).

Hans-Hermann Schmidt

FIGURE 34. Gengsang zi (*163* 2b)

FIGURE 35. Zhuangzi (*163* 8a)

Xuanyuan shizi tu 玄元十子圖
13 fols.
By ZHAO MENGFU 趙孟頫 (1254–1322); colophon dated 1286
163 (fasc. 72)

"Portraits of Ten Masters of the Mysterious Origin." According to his colophon, Zhao made this small album at the request of his master, DU DAOJIAN, *hao* Nangu zi (1237–1318; see second colophon, dated 1306). The present version is based on a printed edition by a certain Lu Daotong 路道通 (alias Lu Mingzhen 路明眞) of Changchun 長春 (Jiangsu). Lu launched a subscription for the financing of his initiative and requested prefaces from a number of famous contemporaries: Zhang Yucai 張與材, the Thirty-eighth Heavenly Master (d. 1316; Zhang originally also wrote a colophon to Zhao's work); Yao Yun 姚雲 (*jinshi* 進士 1268); and the daoshi Huang Zhonggui 黃仲圭 and Huang Shiweng 黃石翁. According to this last preface, the blocks of this printing were kept at the Taiqing gong 太清宮 at Bozhou 亳州 (Laozi's birthplace, in Henan), whereas DU DAOJIAN had the portraits copied onto murals for his temple, the Zongyang guan 宗陽觀.

The ten portraits are those of Guanyin zi 關尹子, Wenzi 文子, Gengsang zi 庚桑子 (fig. 34), Nanrong zi 南榮子, Yinwen zi 尹文子, Shicheng zi 士成子, Cuiqu zi 崔瞿子, Boju zi 柏矩子, Liezi 列子, and Zhuangzi 莊子 (fig. 35). The album originally appears to have included a picture of Laozi as well. The work was copied by the Yuan artist Hua Tangqing 華唐卿 (see *Guoyun lou shuhua ji,* "Hualei," 2.11b). The daoshi Sun Dafang 孫大方 obtained this copy and undertook to have it printed (see Huang Shiweng's preface).

Caroline Gyss-Vermande

Xiaoyao xu jing 消搖墟經
2 juan
By Hong Yingming 洪應明, *zi* Zicheng 自誠; ca. 1600
1465 (fasc. 1081)

Changsheng quanjing 長生詮經
23 fols.
Supplement to *1465 Xiaoyao xu jing*
1466 (fasc. 1082)

Wusheng juejing 無生訣經
36 fols.
Supplement to *1465 Xiaoyao xu jing*
1467 (fasc. 1082)

"Book of the Land of Ecstatic Wanderings." This work has a preface by Yuan Huang 袁黃 (1533–1606), in which he states that he had received a "chronicle of immortals" (*xianji* 仙紀) entitled *Xiaoyao you* 逍遙遊 from Hong Zicheng (i.e., Hong Yingming). The title is an allusion to the first chapter of the *Zhuangzi*.

Hong Yingming, who was equally interested in Taoism and in Buddhism, is mainly known for his Chan work *Cai gen tan* 菜根譚. His background and dates remain uncertain, but he probably lived in the second half of the sixteenth century.

The textual history of the present work is problematic. The same text is found in a collection of writings by Hong Yingming titled *Xian fo qizong* 仙佛奇蹤, which has come down in two main editions: a palace edition in four juan published in 1602 and discussed in the *Siku quanshu zongmu* under the heading of "fiction" (*xiaoshuo* 小說), and the edition titled *Yuedan tang xian fo qizong hekan*. We have been able to consult only the latter.

The *Xian fo qizong* comprises four parts, arranged in a two-tiered compilation. Its first section is devoted to Taoists, with illustrated hagiographies of immortals and an appendix entitled "Changsheng quan 長生詮." A Buddhist counterpart to this section is organized in the same way: biographies of bodhisattvas and eminent Chan masters, entitled "Ji guang jing 寂光境," followed by an appendix containing selected quotations, titled "Wusheng jue 無生訣." The work as a whole is preceded by two prefaces. The first of these, referring to Taoism, corresponds to the preface of the work in the *Daozang* under discussion, but, unlike the latter, it is signed; the second preface concerns the Buddhist dimension of the work and bears the signature of Feng Mengzhen 馮夢禎 (1546–1605).

In the palace edition, the biographies of the immortals form the first juan, the Taoist anthology the second, the Buddhist hagiographies the third, and the Buddhist quotations the fourth. By contrast, in the *Xian fo qizong*, the biographies of immortals

occupy the first three juan and the "Changsheng quan" forms the fourth. The remaining four juan contain the Buddhist counterpart. Also only juan 5 and 8 have titles, while the illustrated parts bear the general designations "Liexian 列仙" and "Fozu 佛祖." Moreover, the biographies in the *Xian fo qizong* are arranged in a different order from that in the *Daozang* and palace editions, which are identical in this respect, and a certain number of biographies are missing altogether (in particular that of the last Taoist immortal under the Ming).

In the *Daozang*, two of the parts constituting the *Xian fo qizong* follow immediately after *1465 Xiaoyao xu jing*, as *1466 Changsheng quanjing* and *1467 Wusheng juejing*. The latter work features a colophon dated 1607 by the Fiftieth Heavenly Master, who was also responsible for an edition of the work; this colophon likely applies to all three parts. The Heavenly Master's edition was probably made on the basis of the palace edition by removing the Buddhist biographies and dividing *1465 Xiaoyao xu jing* into two juan in order to preserve an identical number of chapters. The supplement to the *Daozang, Xu Daozang* 續道藏, in turn based itself on this edition, grouping the three works into four chapters, for after the first two juan of *1465 Xiaoyao xu jing*, the same numbering continues through the following two works: *1466 Changsheng quanjing* and *1467 Wusheng juejing* bear the designations "juan 3" and "juan 4," respectively, under their titles.

However, prior to their incorporation into illustrated editions placing the two religions side by side, in accordance with the syncretic tastes of the time, the three works that make up the *Xian fo qizong* appear to have circulated in separate editions or manuscript versions, as is suggested by Yuan Huang's preface and by the title of the edition in eight juan, the *Xian fo qizong heke* 仙佛奇蹤合刻, or "combined edition." Moreover, each of the two appendixes bear their author's name in this edition, and in the 1602 edition each section occupies a separate chapter.

The confused numbering of the parts of the three texts in the *Daozang* no doubt reflects the editors' uncertainty as to whether they should be treated as a single work, following the example of the Heavenly Master, or whether they constituted three separate entities. In fact, the three texts in the *Daozang* are quite unrelated and should be treated separately.

The *1465 Xiaoyao xu jing* is a collection of sixty-three biographies of Taoist immortals, beginning with a life of Laozi and concluding with the hagiography of Zhang Sanfeng 張三峰, the famous Taoist of the late Yuan (1279–1368) and early Ming (1368–1644) periods who became a popular saint from the seventeenth century onward.

The work can thus be considered a history of Taoism from its beginnings to the Ming, viewed through the lives of the immortals. Although the author drew his material from traditional hagiographies by transcribing or condensing them, *1465 Xiaoyao xu jing* is more than a simple synopsis of the great collections such as LZTT. The

originality of the work lies in its selection. This work is, for example, the only compendium of immortals' lives featuring the complete set of the Eight Immortals (*baxian* 八仙). By omitting all details concerning textual filiations, imperial canonizations, and cults devoted to the immortals, the author emphasizes the anecdotal aspect of his subject while minimizing its religious content. The work can thus be said to represent the popular Taoist pantheon of the Ming from a—albeit sympathetic—literati perspective.

It is difficult to identify Hong Yingming's sources with confidence because the traditional material had already been extensively shared by earlier collections. The following sources, however, can be singled out: LZTT, the *Liexian zhuan* 列仙傳, and *781 Xuanpin lu*. For certain immortals, including Cao Guojiu 曹國舅, Li Tieguai 李鐵拐, Mayi zi 麻衣子, and Zhang Sanfeng, whose lives figure in none of the great pre-Ming collections, the author's sources remain unknown.

Jean Lévi

***Soushen ji* 搜神記**

6 juan

Reprinted in 1607

1476 (fasc. 1105–1106)

"In Search of the Gods." This is a collection of lives of saints and legendary figures canonized from antiquity up to the Ming (1368–1644); it assumes the title of the well-known work by Gan Bao 干寶 (fl. 317–322). The author of the preface explains that he had read a *Soushen ji* at the Fuchun tang of Sanshan 三山富春堂 in Nanking; although the text had little in common with the reconstructions of the *Soushen ji*, it nevertheless preserved its spirit. A note dated 1607 by Zhang Guoxiang 張國祥, the editor of the supplement to the *Daozang, Xu Daozang* 續道藏, indicating that the present version had undergone editorial changes, closes the work.

The *Xu Daozang* edition is in fact a reprint, without the illustrations, of the work published by the Fuchun tang; the latter work included a preface dated 1593 by Luo Maodeng 羅懋登 (see Naikaku bunko, *Naikaku bunko Kanseki bunrui mokuroku*, 285b). The present text is related to but distinct from the late-Ming work *Sanjiao yuanliu shengdi fozu soushen daquan,* reprinted by Ye Dehui 葉德輝 in 1909 (see Li Xianzhang, "*Sankyō sōjin daizen*," 79–83; Dudbridge, *The legend of Miao-shan*, 58–59).

The collection opens with biographies of the founders of the Three Teachings: Confucius, the Buddha, and Laozi. In addition to deified virtuous officials and a few representatives of the Buddhist pantheon and of Taoist immortals, a large number of figures from classical mythology are included: the Master of Rain, the God of Wind, the Master of Lightning, Panhu, and others. A wide range of sources is cited. Each

entry is provided with indications of the dates on which its subject was venerated, the temples dedicated to him, as well as lists of titles and canonizations.

Jean Lévi, revised by Franciscus Verellen

Han tianshi shijia 漢天師世家

4 juan

Edited by Zhang Guoxiang 張國祥, the Fiftieth Heavenly Master; published in 1607

1463 (fasc. 1066)

"Hereditary House of the Heavenly Master of the Han Dynasty." This text contains the biographies of the Tianshi of the Longhu shan 龍虎山 (Jiangxi) lineage. The present enlarged version includes as its last entry the life of the Forty-ninth Heavenly Master, Zhang Yongxu 張永緒 (d. 1565). The work contains, however, many traces of earlier editions.

According to the preface by Zhang Yuchu (1361–1410), placed as a colophon in the present work (see also his *1311 Xianquan ji* 2.6a–8a), the compilation of the *Han tianshi shijia* was first undertaken by his father, the Forty-second Heavenly Master, Zhang Zhengchang 張正常 (d. 1377). It was he who then invited the famous scholar Song Lian 宋濂 (1310–1381) to write the preface (dated 1376) that still figures in the present edition. The compilation apparently left something to be desired, and Zhang Yuchu revised it completely before he had it printed. He requested a preface from Su Boheng 蘇伯衡 (dated 1390).

The present edition was brought up to date by Zhang Guoxiang, the editor of the 1607 supplement to the Taoist canon. Several authors contributed prefaces: Zhou Tianqiu 周天球 (dated 1593), Wang Dexin 王德新 (*jinshi* 進士, 1573), and Yu Wenwei 喻文偉 (dated 1597). Yu, a native of Yunnan, submitted his preface on his own initiative. The five prefaces together constitute the first juan of the work.

The second juan contains the biography of the First Heavenly Master, preceded by an introduction (*yin* 引) by Zhang Yue 張鉞 (*jinshi,* 1508), who apparently had also revised the work. Zhang Yue, himself a native from Jiangxi, was a personal friend of the Forty-eighth Heavenly Master, Zhang Yanpian 張諺頒 (d. 1537).

The history of the Longhu shan Heavenly Masters is beset by contradictions, at least early on. As has been pointed out by several historians (see Schipper, *Annuaire de l'Ecole Pratique des Hautes Etudes*, Ve Section—Sciences Religieuses 91 [1982–1983]: 133–36), the institution of the Tianshi dao 天師道 of the Six Dynasties and early Tang periods was different from the Longhu shan establishment. In the former, not one but all direct descendants of the First Heavenly Master had the right to the hereditary title and to the office of Inspector of Merit (*dugong* 都功) of the Yangping zhi 陽平治, the first of the dioceses. It was not until the mid-Tang period that the Tianshi temple

on Longhu shan in Jiangxi became an important pilgrimage center and that its claim to be the original cradle of the Tianshi lineage emerged. The history of the lineage was then reinvented. The present work bears witness to this fact, for instance, by attributing exceptional longevity to earlier generations: from the death of Zhang Heng 張衡 in 179 to the death of the fifteenth Heavenly Master, Zhang Shilong 張士龍, during the Zhenyuan era (785–804) more than 600 years elapsed, during which there were thirteen Heavenly Masters, whereas during the following 600 years there were twenty-nine successors. The discrepancies in the making of the tradition can also be seen through a comparison with earlier biographies as recorded, for instance, in LZTT 19. There the lineage extends up to the thirty-fifth generation under the Southern Song period. These biographies may therefore have been compiled by the Thirty-sixth Heavenly Master, Zhang Zongyan 張宗演 (d. 1291).

Kristofer Schipper and Yuan Bingling

Xu taishi zhenjun tuzhuan 許太史眞君圖傳

2 juan

440 (fasc. 197)

"Life of the Grand Astrologer Xu." This is a richly illustrated hagiography of the great saint Xu Xun, who is said to have risen up to Heaven in 291 A.D. (figs. 36–38). Stories about Xu and his companion Wu Meng 吳猛 became current during the early medieval period. They greatly amplified during the Tang (618–907), giving rise to the Way of Filial Piety (Xiaodao 孝道) movement that was based on their lore (see *449 Xiaodao Wu Xu er zhenjun zhuan*). Toward the end of the Tang, the holy places related to the worship of the immortal official, notably the temples on Xishan 西山 near Nanchang 南昌 (Jiangxi), became major pilgrimage centers.

At the beginning of the thirteenth century, Bo Yuchan wrote an extensive hagiography of Xu Xun and the lesser saints of his school under the title *Yulong ji* 玉隆集 *(263.31 Xiuzhen shishu)*. That work provided, with some variants, the basis for the present illustrated hagiography.

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Kristofer Schipper

Xu zhenjun xianzhuan 許眞君仙傳

17 fols.

Yuan (1279–1368)

447 (fasc. 200)

"Hagiography of Zhenren Xu." This is a Yuan version of the biography of Xu Xun in Bo Yuchan's *Yulong ji* 玉隆集 (dated 1224), reproduced in *263.31 Xiuzhen shishu*.

FIGURE 36. Xu Xun fighting mountain spirits (*440* 1.19b–20a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/437)

FIGURE 37. Xu Xun smelting the iron pillar (*440* 2.7b–8b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/437)

FIGURE 38. Xu Xun rising up to Heaven (*440* 2.17b–18a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/437)

The present version cannot be earlier than 1295, since the qualifier *Zhidao xuanying* 至道玄應 in its title (1a) was conferred under the reign of the Yuan emperor Chengzong (1295–1307; see *1110 Jingming zhongxiao quanshu* 1.12b).

The text differs from that of BO YUCHAN in the following respects: the actual deeds of the saint (*263 Xiuzhen shishu* 33) are slightly abridged, and the notes are incorporated into the text; the chapter concerning his posthumous career in *263 Xiuzhen shishu* 34 is lacking here; the biographies of his eleven disciples are considerably shortened (*263 Xiuzhen shishu* 35 in *263* corresponds to 14b–16b in the present version); and among the various saints of the movement that form the subject of (*263 Xiuzhen shishu* 36), only a succint account of Hu tianshi 胡天師 is included here.

Jean Lévi

Xishan Xu zhenren bashiwu hua lu 西山許眞君八十五化錄

3 fols. + 3 juan

Foreword and preface dated 1246; postface dated 1250, signed Yongwu zhenren Shi Cen 勇悟眞人施岑; second postface, by Sun Yuanming 孫元明, dated *dingwei* 丁未 (1247)

448 (fasc. 200)

"Record of the Eighty-five Manifestations of Zhenren Xu of Xishan." This is a re-edition of the legend of XU XUN compiled by BO YUCHAN in his *Yulong ji* 玉隆集 (dated 1224), reproduced in *263.31 Xiuzhen shishu* (q.v.)

The author—whose identity is concealed behind the name of one of the disciples of the patriarch of the Loyalty and Filiality (Zhongxiao 忠孝) movement, Shi Cen—states in his presentation note that XU XUN's teaching had enjoyed great popularity after the saint's "descent" at Jinling in 1224, when he announced his doctrine. At that time, several sanctuaries were dedicated to him and a Yongwu monastery became the seat of a fervent group of followers of the Way of Filial Piety. This is how the movement began. Later, a certain Song Daosheng 宋道昇 presented Shi Cen with a hagiography of the twelve saints of Xishan. To enliven the composition, Shi divided it into eighty-five scenes, each accompanied by a poem from his own brush. One of the members of the group undertook to collect funds to assure the work's diffusion.

In his postface, Sun Yuanming declares having received the visit of one of the members of the original circle, Jia Shoucheng 賈守澄, after a premonitory dream. Jia then passed the edition of Shi Cen on to him.

The date of XU XUN's apparition in 1224 corresponds to that in BO YUCHAN's biography of the saint. In a note on the Pavilion for Assembling Immortals of the Yulong monastery, the name of the hermitage of XU XUN, BO YUCHAN marvels at the enthusiasm the sanctuary enjoyed at that time (written on the occasion of his third

visit to Xishan since 1218; see *263 Xiuzhen shishu* 31.2b). The reedition of BO YUCHAN's text thus fell in a period when the movement was thriving.

Jean Lévi

Nanyue jiu zhenren zhuan **南嶽九眞人傳**

7 fols.

Edited by Liao Shen 廖侁; Northern Song (960–1127)?

452 (fasc. 201)

"Short Biographies of the Nine Zhenren of the Southern Peak." This work gives an account of the lives of nine persons who obtained the Tao on Hengshan 衡山 between 265 and 513 A.D. About Liao Shen no details are known apart from his official titles, but since in his introductory note he mentions the "commissioner of military affairs, Sun Mian 孫沔 [997–1067], of the present dynasty," and since the work is listed as anonymous in the *Tongzhi*, "Yiwen lüe," 5.9a, we can conclude that Liao Shen probably lived in the late Northern Song period.

The introductory note makes it clear that Liao was not the actual author. He was asked by the Taoist master Ouyang Daolong 歐陽道隆, in whose family the biographies had been preserved, to write a preface to the text, since Ouyang wished to have it printed (he had already printed the *Duren jing* 度人經, *Daode jing* 道德經, and the *Jiuyou jing* 九幽經). Liao states that he corrected and edited the text.

Hans-Hermann Schmidt

Zhongnan shan shuojing tai lidai zhenxian beiji
終南山說經臺歷代眞仙碑記

19 fols.

Zhu Xiangxian 朱象先, *zi* Yixu sou 一虛叟; end of thirteenth century

956 (fasc. 605)

"Stele and Inscription on the Platform of the Discourse on the Scriptures and Its Immortals through the Ages." The Platform of the Discourse on the Scriptures (*shuojing tai* 說經臺) is traditionally the place where the Guardian of the Pass, Yin Xi 尹喜, received instruction, the *Daode jing* 道德經, and other scriptures from Laozi.

The work comprises thirty-five biographies of Taoists linked to the Louguan tradition. It was presented to two high-ranking Quanzhen 全眞 Taoists, the patriarch Nie Zhizhen 聶志眞 and the temple superintendent (*tidian* 提點), Zhao Zhixuan 趙志玄, by the author. The latter, a Maoshan Taoist and native of Gouqu 句曲, is also the author of another work on the Louguan tradition: *957 Gu Louguan ziyun yanqing ji*.

Zhu Xiangxian states in his postface that he visited the Louguan in 1279 and found there a work in three juan: the *Louguan xianshi zhuan* 樓觀先師傳. Additions to this work, originally revealed by Yin Gui 尹軌 to Liang Chen 梁諶 in 305 (8b), were made during the Northern Zhou dynasty (557–581) by Wei Jie 韋節 (13a). It was later completed by YIN WENCAO (d. 688). The *Louguan xianshi zhuan,* which was also known as *Louguan nei zhuan* 樓觀內傳 (VDL 87), comprised thirty biographies of immortals. Zhu Xiangxian seems to have drawn upon these works for most of the biographies in our text. He is himself, nevertheless, the author of a few biographies and of the eulogies in verse at the end of each biography. The biographies from Zhu's brush are those of Yin Xi, YIN WENCAO, and three Taoists who lived during the Song (960–1279) and Yuan (1279–1368) periods: Liang Quan 梁筌, Yin Renping 尹忍平, and Li Zhirou 李志柔. Yin Xi's biography excepted, all the others are of the same, short length, which shows that the present work drastically abbreviated the original versions. The *Louguan zhuan,* quoted in *596 Xianyuan bianzhu*, is not the same as the *Louguan nei zhuan,* since the quotations do not correspond to our text.

Denis Allistone

Huan zhenren shengxian ji **桓眞人升仙記**

14 fols.

301 (fasc. 151)

"Record of Zhenren Huan's Ascent to Immortality." This work relates the legend of TAO HONGJING's disciple Huan [Fa]kai 桓法闓 (see, e.g., SDZN 1.17a), who in this version—unlike the historical tradition—travels from Sichuan to Maoshan to become Tao Hongqing's lowliest servant. Secretly he strives for perfection and is finally, to everybody's amazement, preferred to his ambitious master and summoned to Heaven before him.

In the tale, *neidan* practices—and especially a method of meditation called "silent audience with the emperor on high" (*mochao shangdi* 默朝上帝; cf. *566 Shangqing tianxin zhengfa* 6.5a–b)—are proposed as Huan's recipe of success. The text can scarcely date from a period earlier than the tenth century, since it refers to the cult of the Three Offices of the Water-Palace (*shuifu san guan* 水府三官; 9b). This cult was canonized for the first time in 928 by Yang Pu 楊溥, ruler of the Wu and, later, Nan Tang 南唐 empires (*Xin Wudai shi* 61.758; see also *Song huiyao jigao* 1:882).

While a roughly similar, though much shorter, hagiography of Huan (Fa)kai exists already in the *Shenxian ganyu zhuan* 神仙感遇傳 by DU GUANGTING (in *Taiping guangji* 15.106; see Verellen, "Encounter as revelation," 380), only ZENG ZAO (d. 1155) refers to details in the present text (compare *1017 Daoshu* 8.1a–2b with 1a–b, 3a–b, 5b, 6a–b, and 7a–b in the present text).

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2 juan

By Zhang Lu 張輅; preface 1314

306 (fasc. 160)

"Records on [the Life of Chen] Xiyi of Huashan." This is a biography of CHEN TUAN, *hao* Xiyi 希夷 (d. 989). According to the author's preface, Zhang Lu was an administrative clerk (*zhishi* 知事) in Jinning 晉寧 in the Hezhong 河中 prefecture, not far from Huashan. It is there that he compiled this biography, based on material from diverse sources. Although the account is partly fact and mainly fiction, the author's wish was to give Chen's life a historical background.

The first chapter is devoted to CHEN TUAN's fame at the court of Taizong (r. 976–997) of the Song dynasty. The second chapter, which is a collection of anecdotes on the Taoist and his contemporaries, also includes a bibliographical list of Chen's works (7b). Zhu Xi's (1130–1200) *Wuchao mingchen yanxing lu* 10.1 seems to have been the main source of a number of passages (1.1a–b, 8b–10a, 13a–b; 2.2a–b, 3b–5a, 9a–13b), but these passages have not been excerpted directly from his works. Some passages (2.2b–3b) are extracts from Zhang Fangping's (1007–1091) account in *Lequan ji* 33.

Most of the material has been excerpted from *xiaoshuo* 小說 literature of the Song period (960–1279). One passage (2.1a–2b) is taken from the *Xiangshan yelu* 湘山野錄 by the Buddhist Wenying 釋文瑩, as quoted in the encyclopedia *Huang Song shishi leiyuan* by Jiang Shaoyu (twelfth century). A poem dedicated to Zhang Yong 張詠 (2.1b) is also from the same source. Another passage (2.1a) can be found in the *Qingxiang zaji* by Wu Chuhou (eleventh century).

Certain parts of our text (5a–b, 6a–b) have much in common with CHEN TUAN's biography in the LZTT 47. It is possible that both versions are based on the biography in the lost *Gaodao zhuan*. A short passage of our text (1.15a) is identical with the quotation in *1248 Sandong qunxian lu* 13.10b, which gives the *Gaodao zhuan* as its source. This quotation also figures in the LZTT biography. CHEN TUAN's poems were famous during the Song, and our text includes some of them, the most important being an exchange of poems with Song Taizong in juan 1. The date indicated, Zhidao 1 (995), seems to be erroneous, since CHEN TUAN died in 989. The *Xu Zizhi tongjian changbian* states that the poems were written in Yongxi 1 (984). The source of the poems is lost, but some of them can also be found in other works. The first and the last of the poems in juan 1 (13b) figure in a biography of CHEN TUAN attributed to Pang Jue 龐覺, included in the *Qingsuo gaoyi*. A monograph on Huashan, the *Huayue zhi*, reproduces some passages (1.3a–3b, 6b), three poems (1.7a), and also a poem by Song Taizong's third messenger, Ge Shouzhong 葛守中 (var. 忠).

Denis Allistone

Taiji Ge xiangong zhuan 太極葛仙公傳

29 fols.

By Tan Sixian 譚嗣先, *zi* Daolin 道林; preface by Zhu Chuo 朱綽 (dated 1377)

450 (fasc. 201)

"Biography of Ge [Xuan 玄], Duke-Immortal of the Taiji [Palace]." The preface by Zhu Chuo is dated by the cyclical characters *dingsi* 丁巳. Since Zhu Chuo is listed as registrar (*zhubu* 主簿) of Pingyin 平陰 district (Shandong) during the early Ming (*Jurong xian zhi* 8.22b), *dingsi* stands for the year 1377.

Zhu not only wrote the preface but also revised the text and rearranged its order. Tan Sixian, the compiler of this hagiography, was a Taoist in the Qingyuan monastery 青元觀 constructed in 508 A.D. on the site of GE XUAN's dwelling. As a basis for his work he used a "Biography of the Duke-Immortal" that had been recorded on the Gezao 閣皂山 mountain (preface) where Ge is said to have obtained immortality. That biography, probably a Southern Song (1127–1279) work, apparently served also as the basis for GE XUAN's biography in LZTT 23. In addition, Tan draws on other sources, such as *1016 Zhen'gao* and *Shenxian zhuan* 神仙傳.

In the present text, we find appended to Ge's hagiography (1a–22b) inscriptions by Fang Jun 方峻 (*jinshi* 進士 1030) and TAO HONGJING (23a–26b; it corresponds to *1050 Huayang Tao yinju ji* 2.5a–8b), as well as two Song edicts (dating from 1104 and 1246, respectively) bestowing the titles Chongying zhenren 沖應眞人 and Chongying fuyou zhenjun 沖應孚佑眞君 on GE XUAN.

Hans-Hermann Schmidt

Yunfu shan Shen xianweng zhuan 雲阜山申仙翁傳

13 fols.

First half of the fourteenth century

451 (fasc. 201)

"Biography of Shen, the Immortal Old Man from Mount Yunfu." This hagiography, obviously written in the Yuan (1279–1368) dynasty (12b speaks of the "previous Song" and the "great Yuan"), gives an account of the career of Shen Taizhi 申泰芝 (687–755; 1b, 7b–8a) and the cult devoted to him that was initiated on imperial order immediately after his death on Yunshan 雲山 in Hunan and that was still continuing when this text was written. The hagiography concludes with an episode set in the ninth century attesting to the truth of this account, and with the imperial decree of 1157 canonizing Shen as Miaoji zhenren 妙寂眞人.

Various stories of Shen's life that have been worked—in considerably modified and embellished form—into the present hagiography are found in the following earlier works: 1a–3b, cf. *Nanyue zongsheng ji* 3.8a–b; 4a–b, cf. *Longcheng lu* 1.7a–8a (where our protagonist is called Shen *tianshi* 申天師); 5b–6a, cf. *Xianzhuan shiyi* (in *Taiping guangji*

33.210; the protagonist is named Shen Yuanzhi 申元之); 10a–11b, cf. *Chuanji* 傳記 (in *Taiping guangji* 69.428–31; the protagonist is Shen *tianshi* or Shen Yuan 申元). Zhao Daoyi took these different names to stand for two different persons, cf. LZTT 33.13b–14a (identical with *Nanyue zongsheng ji* 3.8a–b) and 39.6b–7b (same as *Xianzhuan shiyi*).

Hans-Hermann Schmidt

***Tang Ye zhenren zhuan* 唐葉眞人傳**

35 fols.

Ca. 1250

779 (fasc. 557)

"Biography of the Zhenren Ye [Fashan 法善] of the Tang Dynasty." The biography is preceded by a preface and a genealogical table of the Ye family. The preface by Ma Guangzu 馬光祖 (*hao* Yuzhai 裕齋) is dated Chunyou (1241–1253), *gengzi* 庚子. But as the *gengzi* 庚子 year (1240) falls outside this period, the cyclical date is probably an error for *gengxu* 庚戌 (1250) or *renzi* 壬子 (1252).

In his preface (1a), which also mentions a cult of Ye Fashan, Ma writes that Zhang Daotong 張道統, a Taoist from the Chongzhen 沖眞 monastery (in Lishui 麗水 county, Zhejiang), showed him a "Biography of the Heavenly Master Ye," probably referring to the present work. The Chongzhen monastery, originally named Xuanyang guan 宣陽觀, had once been established at Ye's request; later on Ye was buried there (14a; 16b–17b).

According to the biography—which by means of numerous episodes illustrates Ye's role as a Taoist at the court, but also as a helper of the people—Ye lived from 614 to 720 (15a; cf. his biography in *Jiu Tang shu* 191). Appended, we find Ye's petitions to Xuanzong together with the imperial replies (17b–21b), inscriptions for Ye and his ancestors, as well as edicts for the bestowal of honorary titles upon them (up to the year 1120). A fragment (29b–31a) of the inscription by Xuanzong has been preserved in the Dunhuang manuscript Stein 4281.

The present text is probably extensively based on older works. The Song bibliographies list a biography of Ye, written by Liu Gushen 劉谷神 (see VDL 150). His biography in *Taiping guangji* 26.170–74 was assembled from episodes in *Jiyi ji* and *Xianzhuan shiyi* (ninth and tenth centuries) and, moreover, refers to his "proper biography" (*benzhuan* 本傳).

For the confusion of Ye Fashan with Ye Jingneng 葉淨能, to whom sometimes the same episodes are ascribed, see Yusa Noboru, "Yō Hōzen."

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Hans-Hermann Schmidt

***Diqi shangjiang Wen taibao zhuan* 地祇上將溫太保傳**

15 fols., with a supplement (*buyi* 補遺) of 5 fols.

Edited by Huang Gongjin 黃公瑾; 1274

780 (fasc. 557)

"Life of Guardian Wen, Chief General of the Earth Spirits." This hagiography of one of modern China's great gods was originally written in 1258 by Liu Yu 劉玉, *hao* Qingqing 清卿, a daoshi from Sichuan. Liu's preface has been preserved in *1220 Daofa huiyuan* 253.1a–3b. The postface by Huang Gongjin, dated 1274 and preserved in the same collection (253.9a–10a), explains how Huang incorporated Liu's work in a treatise on Guardian Wen and the earth spirits, which he had printed.

The present hagiography's format and style in fact transform it into a short story, an early example of the genre that was to become so popular in Yuan (1279–1368) and Ming (1368–1644) times. It gives a vivid and entertaining account of the god's early years during the Tang dynasty (618–907), when he, a divine incarnation born in Pingyang 平陽 (Wenzhou 溫州), served as a petty officer in the army of Guo Ziyi 郭子儀. Thereafter he became a butcher of buffalo, a most sacrilegious trade. After being converted by a celestial envoy, he prepared himself for divine office by worshiping the statue of an assistant of the god of Taishan 泰山 in the latter's temple, having made the vow to become himself such an assistant after his death. The time for this transformation would come, he was told, when the statue had changed. When, thereupon, two boys tried to play a trick on him by painting the statue green and red and by sticking two boar's tusks into its mouth, Wen died on the spot and transformed himself into a fierce guardian spririt in the image of the statue. Refusing the canonization by the state (*guofeng* 國封) and bloody sacrifices (*xueshi* 血食), he entered into the service of the Thirtieth Heavenly Master, Zhang Jixian 張繼先 (Xujing zhenren 續靜眞人, 1092–1126), as a commander of the latter's spirit army. In this capacity, Wen performed many great feats, and thus was canonized liturgically (*daofeng* 道封) as Zhufa yiling zhaowu dashi taibao 助法翊靈昭武大使太保, which is the title he has in most rituals. While respecting Buddhism as one of the great ways of salvation, Wen was especially active against Buddhist heresies of the popular Santan 三壇 sect. The supplement contains further adventures and, presumably, brings the story up to the times of Liu Yu and Huang Gongjin.

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Kristofer Schipper

Ningyang Dong zhenren yuxian ji 凝陽董眞人遇仙記
16 fols.
By Lu Zhaowen 祿昭聞; ca. 1238
308 (fasc. 160)

"Encounters with Immortals of the Congealed Yang Zhenren Dong." This is a chronicle of the career of the otherwise unknown Dong Shouzhi 董守志 (1160–1227). Dong was a Jurchen who adopted a Chinese name and became a military man. He was chronically ill until he was converted and became cured at the age of thirty-five. From then on, he led an eventful life as a Taoist monk in the western Shaanxi and eastern Gansu areas. After a short summary (1a–2a) of the whole story, Lu Zhaowen, otherwise unknown, narrates chronologically the most significant events of Dong's life. Most of these events are encounters with the three immortals ZHONGLI QUAN, LÜ DONGBIN, and LIU HAICHAN, who appear either alone or in pairs, imparting medicine or talismans, instruction and poems, sometimes speaking from the void and sometimes appearing in person to perform miracles.

It is noteworthy that LÜ DONGBIN is the least prominent of the three. On the other hand, the hagiographic data on LIU HAICHAN are especially interesting; they form the first substantial account of him before the official Quanzhen 全眞 biography, *173 Jinlian zhenzong ji*, a few years later. Although famous since the eleventh century as a disciple of CHEN TUAN and a *neidan* 內丹 master (see *Dongxuan bilu* 8.90), LIU HAICHAN's legend appears in developed form only by the late Jurchen Jin period (1115–1234). Some of the information also differs from both the Quanzhen texts and early sources such as, notably, the two inscriptions *Liu Haichan xianji* 劉海蟾仙蹟 (1116; cf. Chen Yuan, *Daojia jinshi lüe*, 328–30) and *Chuang Haichan tang yishi keji* 創海蟾堂移石刻記 (1148; *Daojia jinshi lüe*, 1010). According to WANG CHONGYANG's poems, Liu hailed from Yan 燕 (also the place named in the later standard version of his life), while the inscriptions place his origins in Qin. In the present text, he says himself that he came from Ruicheng 芮城 (southern Shanxi, very near LÜ DONGBIN's birthplace); he also has a "yellow face," a trait unique to this account.

The narrative is in a matter-of-fact style; it evokes a popular following that probably mingled with the more articulate Quanzhen movement after Dong's death. The transmission of the Tao from LIU HAICHAN to Dong is mentionned in *174 Jinlian zhenzong xianyuan xiangzhuan* 17b, and a Ningyang wanshou gong 凝陽萬壽宮, originally founded by Dong, was active in Longzhou 隴州 (western Shaanxi) until the late Ming.

Vincent Goossaert

3.A.6.c Mountain and Temple Monographs

Maoshan zhi 茅山志
33 juan
Compiled ca. 1330 by Liu Dabin 劉大彬, *hao* Yuxu zi 玉虛子; prefaces by Zhao Shiyan 趙世延 (1324), WU QUANJIE 吳全節 (1327), and the compiler (1328)
304 (fasc. 153–158)

"Chronicle of Maoshan." This work was compiled on the initiative of WU QUANJIE—who had first approached Wang Daomeng 王道孟, the forty-forth Maoshan patriarch—and, finally, his successor, Liu Dabin. Wu, as the archpatriarch (*xuanjiao da zongshi* 玄教大宗師), presided over Taoism in the South China region, and saw in this work the reward for his own efforts and those of his predecessor, Zhang Liusun 張留孫, to obtain imperial support and special favors for the Taoist community on Maoshan. It took thirteen years to complete the chronicle. Liu Dabin, who meanwhile had fallen ill, had charged his disciples with collecting material, but completion of the work was delayed as supplement after supplement was included. Thus we even find a memorandum by Liu Dabin on a *jinlu zhai* 金籙齋 held in 1330 on behalf of the empire (4.18b–19a).

The chronicle includes official historical documents, a section on the legend of the Mao brothers, a description of the mountain's topography with its natural sites, a section on bibliography, another on the lineage of Maoshan patriarchs in the form of biographies, the lives of those immortals and famous Taoists who in the course of history had lived on Maoshan, a description of the local flora, reproductions of numerous inscriptions on steles at monasteries and other sanctuaries, and finally a section containing poetry and miscellanea.

Apart from the rich documentary material from a wide range of historical sources used in the chronicle, Liu drew on *1016 Zhen'gao* and on a *Maoshan ji* 茅山記 in four juan by Fu Xiao 傅霄 and Zeng Xun 曾恂, dated 1150 (now lost), which treated mainly the topography and the buildings of Maoshan. The twelve sections constituting the work were originally divided into fifteen juan.

Liu Dabin was not the only one who contributed to the first version of this chronicle: at the end of the text we find a postface written in 1320 by ZHAO MENGFU (1254–1322) for an illustrated work ordered by Liu Dabin on the Shangqing tradition (*Shangqing chuanzhen tu* 上清傳眞圖). There Zhao presents himself as the author of the biographies that accompanied the portraits of the forty-five patriarchs of Maoshan. Presumably Liu included these biographies, if not the portraits, in his *Maoshan zhi*. The eulogies (*zan* 贊) appended in the chronicle to all these biographies (juan 10–12) are by Yu Ji 虞集 (1271–1348) and are also found in his *Daoyuan xuegu lu* 45. The cal-

ligraphic rendering of the whole text was finally the responsibility of Zhang Yu 張雨 (1277–1348; see *Pingjin guan jianzang ji shuji* 1.11a–b; CGF 247–50). In this form the work was printed twice: for the first time during the Yuan (1279–1368), and the second time, with an additional preface by Hu Yan 胡儼, in 1423. No later edition reproduced Zhang Yu's calligraphy and the original illustrations.

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Ursula-Angelika Cedzich

Xiyue Huashan zhi 西嶽華山誌

23 fols.

By Wang Chuyi 王處一, *zi* Ziyuan 子淵, *hao* Lianfeng yishi 蓮峰逸士; preface by Liu Dayong 劉大用, *zi* Qizhi 器之 (1183)

307 (fasc. 160)

"Monograph on the Western Peak." Huashan, the mountain of the title, is one of the five sacred mountains. The author sojourned on the Lotus Peak, one of the central summits of Huashan, whence his *hao,* "Recluse of the Lotus Peak." The Taoist of the Quanzhen 全眞 school and author of *1152 Yungang ji,* Wang Chuyi (1142–1217), lived during the same period under the Jin dynasty, but his well-documented biography shows that he had no connection with the Lotus Peak.

Liu Dayong states in his preface that the author based his work on older monographs such as the *Huashan ji* 華山記 and the "Tujing 圖經" (a lost *Huazhou tujing* 華州圖經 is quoted in the text) and that he collected anecdotes on the mountain from such ancient works as the *294 Liexian zhuan* attributed to Liu Xiang 劉向. Moreover, the text comprised "over seventy *pian* 篇 concerning the peaks, caverns, monasteries, natural products, relics, immortals, and so on, of the Huashan" (preface). This description does not accord with the present version; it is probable, therefore, that our text is incomplete. This impression is reinforced by the fact that a later monograph, the *Huayue zhi* 華嶽志, quotes (cf. 1.23a, 45b; 3.3b) a *Xiyue Huanshan zhi,* but the quotations in question are missing in the present version.

The text includes two prefaces by Emperor Xuanzong of the Tang dynasty (r. 712–756), the second of which is only the first section of a stele (for the complete text, see "Xiyue Taihua shan beixu," in *Quan Tang wen* 41). The *421 Dengzhen yinjue* quotation (6b) cannot be found in the extant version of this work in the *Daozang*. Similarly, the source of one story is wrongly given as the *Liexian zhuan* 列仙傳 (5b–6a); it was in fact excerpted from the *Shenxian zhuan* 神仙傳. The latter is also the origin of a passage further on in the text (8b–9a). The "old poem" (2a) is by Han Yu 韓愈 (768–824; cf. *Quan Tang shi* 3789). Two short passages (21.b–2a) reassemble *599 Dongtian fudi yuedu mingshan ji* 3b and 6b. The couplet attributed to Du Fu 杜甫 (712–770) on 21b is unidentified.

Denis Allistone

Meixian guan ji 梅仙觀記

26 fols.

Ca. 1296

600 (fasc. 331)

"Records of the Monastery of the Immortal Mei [Fu 福]." The present compilation should be dated 1296, since the date given in the text—"second year of Zhenyuan 貞元" (9b)—must be an error for "Yuanzhen 元貞."

The work has been compiled from constituent parts. Its first part, the "Meixian shishi 梅仙事實" (True History of the Immortal Mei; 1a–9b) by Yang Zhiyuan 楊智遠 (fl. 1082) from the Meixian guan in Fengcheng 豐城 district (Jiangxi), gives an account of the life of Mei Fu, who lived under Wang Mang (r. A.D. 9–25; 1a–6b has been adopted almost verbatim from *Han shu* 67.2917 ff.). Mei finally obtained immortality and ascended into Heaven from Mount Feihong 飛鴻山, which was afterward renamed Meixian shan 梅仙山 (6a–9a; strongly abridged citation in LZTT 14.14b–15a). The last paragraph (9a–b) of this first part (in which the above-mentioned date appears) is—although not marked as such—a later addition that also describes the condition of the monastery (occupied by Buddhists) in the late thirteenth century.

The second part (9b–11b) consists of various inscriptions on steles, one of which is dated 1270. Pages 11b–15b contain the application for canonization, in which Yang Zhiyuan played an active part, and the bestowal of the titles Shouchun zhenren 壽春眞人 (in 1082; cf. *Songchao da zhaoling ji* 宋朝大詔令集 136.6b) and Shouchun liyin 吏隱 zhenren (in 1132) for Mei Fu.

The final part consists of a hymn in praise of Mei, as well as numerous poems about the mountain named after him and the monastery there.

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Jinhua Chisong shan zhi 金華赤松山志

2 juan

By Ni Shouyue 倪守約, *zi* Zhuquan 竹泉; second half of the thirteenth century

601 (fasc. 331)

"Monograph on Mount Jinhua." This mountain is linked to the legend of Chisong zi 赤松子 and to that of Huang Chuping 皇初平 (whose *zi* was also Chisong zi) and

his brother Huang Chuqi 皇初起. According to the text (5b), Chisong shan 赤松山 is another name for Jinhua. The work itself can be dated to the end of the Southern Song (1127–1279); the author (about whom we have little information), a Taoist of Mount Jinhua 金華山, lived at the beginning of the Yuan (1279–1368) dynasty (see *Jinhua youlu* 2b).

The monograph seems to have been reconstructed from local sources, parts of which had already been lost at the time the work was undertaken (see preface, 1a). It includes a biography of the brothers Huang that tries to give a historical background to their legend by mentioning honorific titles they received during the Southern Song. This biography is followed by a description of the mountain that starts with an account of the alchemical tradition and of deposits of cinnabar, then offers a physical description of the mountain (caverns, peaks, rivers, and streams), and ends with an account of the monasteries. Among the latter, special attention is paid to the Baoji guan 寶積觀 or Chisong gong 赤松宮 (3a–12b). Seven biographies of Taoists of the area, chronologically arranged, figure in the text (12b–16b). The majority of these figures are famous for having been received at court during the Southern Song or for having played an important role in the Taoist history of the region. The work contains some anomalies: according to the text (16a), Zhu Zhichang 朱知常 was the forty-first patriarch of Maoshan; *304 Maoshan zhi* 12.11a speaks of the irregularity of the seccession of Maoshan patriarchs and gives the name of Wang Zhixin 王志心.

Three imperial edicts are included in the monograph (16b–18a): the first, dated 1099, confers the title of Chisong zi lingxu zhenjun 赤松子凌虛眞君 on Chisong zi, the immortal of antiquity. The second and third edicts, dated 1189 and 1262, both concern honorific titles conferred upon the Huang brothers. A list of steles of Mount Jinhua is included (18a–19b) but without the text. Four titles of Taoist texts preserved in various temples are found at the end. Two of these works are still extant (*185 Chisong zi zhongjie jing* and *1167 Taishang ganying pian*). The *Zhifu zhai congshu* 知服齋叢書 edition and the present text are identical.

Denis Allistone

Xiandu zhi 仙都志

2 juan

By Chen Xingding 陳性定, *zi* Ciyi 此一; edited by Wu Mingyi 吳明義, *zi* Zhongyi 中誼; preface dated 1348

602 (fasc. 331)

"Topography of [Mount] Xiandu." The preface was probably written by Wu Mingyi, who like Chen was a Taoist residing on Mount Xiandu (Jinyun 縉雲 county, Zhejiang). It mentions Zhao Siqi 趙嗣祺 (*zi* Xuyi 虛一) because in 1320 he was the first to receive an imperial decree (signifying official recognition) from the Yuan (1279–1368) court to administer the Yuxu gong 玉虛宮 temple on this mountain (1.9a–b).

The text deals with the topography, religious buildings, and flora of the mountain, as well as with persons who obtained immortality and other outstanding people associated with the mountain. In addition there is a list of inscriptions and the text of poems and inscriptions by a large number of scholars.

Hans-Hermann Schmidt

Tiantai shan zhi 天台山志

21 fols.

Compiled in 1368

603 (fasc. 332)

"Monograph on Mount Tiantai." This work is a compilation of the early Ming (1368–1644) dynasty (for the date, see 10a). It includes an introduction, where the author links the Tiantai traditions to those of the Shangqing. This is followed by four sections on peaks, caverns, rivers, streams, and, finally, ending with famous monasteries. The most important of these was the Tongbo guan 桐柏觀, founded in 711 in honor of SIMA CHENGZHEN on Mount Tongbo 桐柏山, under which was situated the Cavern-Heaven (*dongtian* 洞天) of the Golden Court, over which reigned the immortal Wangzi Qiao 王子喬.

The "Stele on Tongbo guan" (10b–13b) is dated 748. The author, Cui Shang 崔尙, was an official in the Department of Sacrifice (cf. *Xin Tang shu* 72B.2736). The *Jinxie linlang* 金薤琳琅 includes a truncated copy of the inscription, based on a rubbing of the original.

The "Record on the Reconstitution of the Taoist Library" (13b–15a), dated 1010 and written by the scholar Xia Shu 夏疏 (984–1050), recounts how the collection of Taoist books was transported to Hangzhou in 985, where they were copied. They were later returned to Tiantai for preservation.

The "Record on the Restoration of the Tongbo guan" (15a–18b), by Cao Xun 曹勛 (d. 1174), is dated 1168. It describes the huge construction work under the direction of Shi Baozhang 石葆璋 that was finally completed in 1167.

The last pages of the monograph comprise poems by famous poets—including Li Bo 李白 (701–762) and Luo Yin 羅隱 (833–909)—inspired by Mount Tiantai, as well as some short notes on the secularization of certain monasteries or on their links to the Tongbo guan during the early Ming.

Denis Allistone

Longrui guan Yuxue Yangming dongtian tujing 龍瑞觀禹穴陽明洞天圖經
4 fols.
By Ye Shu 葉樞; 1114
604 (fasc. 332)

"Monograph on the Cavern-Heaven Yangming, the Cavern of Yu the Great, and on the Longrui Guan." This is a text composed of quotations concerning the legend of Yu the Great, in the kingdom of Yue, excerpted from diverse books. The monograph also deals with the history of the monastery Longrui guan 龍瑞觀 in Guiji 會稽. The *599 Dongtian fudi yuedu mingshan ji* by DU GUANGTING affirms that Guiji is the Cavern-Heaven Yangming of Supreme Mystery 極玄陽明洞天. This designation accords with our text, which quotes as its source the *Guishan boyu [shan] jing* 龜山白玉經 (1b). According to *969 Tiantan Wangwu shan shengji ji* (preface), the latter work (now lost) once formed part of the Taoist canon.

The text has been attributed to Li Zonge 李宗諤 (964–1012), probably the reason the bibliographical chapters of the *Song shi* (204B.5156) list a *Yangming dongtian tujing* 陽明洞天圖經 in fifteen juan under his name. The same work also considers Li as the author of the *Yuezhou tujing* 越州圖經 in nine juan, a book that is also mentioned in our text (3b). The date of the work and the name of the author, however, are clearly indicated at the end of our text. The author, Ye Shu, a native of Yuezhou and a *jinshi* 進士, later served as assistant lecturer in the Wei prefecture in Shandong.

The Longrui guan was built on the site of the ancient temple Houshen guan 鄇神觀, according to the "Tang Longrui guan ji 唐龍瑞觀記" stele (see *Liang Zhe jinshi zhi* 2.13b). The name Houshen guan was changed to Huaixian guan 懷仙館 under the Liu Song (420–479), at the request of the Taoist Kong Lingchan 孔靈產. The *Daoxue zhuan* 道學傳, quoted in SDZN 2.7b, states that the monastery was constructed under the emperor Mingdi (465–471), next to the cavern of Yu the Great. Our text indicates the date of its founding as 705, but according to the stele, its second reconstruction took place that year. It is only since 714, however, after the observance of a *jiao* 醮 celebrated by YE FASHAN, that the monastery was known as Longrui guan. The Cavern-Heaven Yangming is the cave where the books used by Yu the Great for controlling the floods were hidden (3b).

There is an identical edition of the text in Luo Zhenyu's *Yujian zhai congshu* 玉簡齋叢書. According to the author, the text formed part of the Song canon.

Denis Allistone

Siming dongtian danshan tu yong ji 四明洞天丹山圖詠集
36 fols.
By Zeng Jian 曾堅, *zi* Zibo 子白; ca. 1362
605 (fasc. 332)

The "Collection of Poems on and Descriptions of the Cavern-Heaven Siming and the Cinnabar Mountain." This work comprises texts from different periods on Mount Siming 四明山 in Zhejiang. The collection, compiled toward the end of the Yuan (1279–1368) dynasty, can be dated approximately on the basis of two internal dates: 1362 (11a) and 1361 (13a).

The author, Zeng Jian of Linchuan, was a contemporary of Wei Su 危素 (*zi* Taipu 太僕, 1303–1372), author of two important texts in the collection. Both Zeng and Wei were disciples of WU CHENG (1249–1333).

The preface by Zeng Jian, like DU GUANGTING's *599 Dongtian fudi yuedu mingshan ji,* identifies Mount Siming as the Ninth Cavern-Heaven. It also mentions two illustrations (*tu* 圖) of the mountain by Xue Yifu 薛毅夫 which are, however, missing from the present version.

The first section of the collection is an ancient description of the mountain ascribed to Mu Hua 木華 (*zi* Xuanxu 玄虛), with a commentary by He Zhizhang 賀知章 (659–744). Our text places Mu Xuanxu in the Tang (618–907) dynasty (1a), although he was a well-known scholar of the Jin period (265–420). In fact, the main text cannot be of the Jin dynasty, since it mentions the names of Taoists posterior to this period (such as Fan Yan 范顏 and Ying Ze 應則; 4a–b). Although Mu's authorship of this part can be contested, it is nevertheless possible that he was the author of a monograph on the mountain, since the Buddhist monk Zanning 釋贊寧 (919–1000) quotes a *Siming shan ji* 四明山記 by Mu Xuanxu in his *Sunpu* 筍譜. The authenticity of He Zhizhang's commentary, however, is almost beyond doubt, since during the Northern Song (960–1127) he was known to have written a preface to a *Xuanxu zhi* 玄虛志 (see *779 Tang Ye zhenren zhuan* 16b). He also called himself Siming kuangren 四明狂人.

The description of the mountain is followed by two short biographies (6b–7a) of the immortals Liu Wang 劉網 (Han) and Kong You 孔祐 (Southern Qi). The "Inscription on Siming shan 四明山" and the "Record of the Boshui guan 白水觀" (9a–11a) are by Wei Su and were written at the request of Wu Guogong 吳國珙, disciple of Mao Yongzhen 毛永貞. The latter, a Taoist of the Sanhua yuan 三華院 on Mount Longhu 龍虎山, had sojourned in the Boshui guan for a long period of time (11b). In this context, the text draws an analogy to Wu Zhenyang 吳眞陽 (*hao* Hunpu zi 混樸子) of the Southern Song (1127–1279) dynasty: he was a disciple of the Thirtieth Heavenly Master, Zhang Jixian 張繼先 (1092–1126), and also a Taoist of the Sanhua yuan who was linked to the Boshui guan (10a). The Longhu shan is mentioned often in our text, which suggests that the Taoism of Mount Siming followed the Heavenly

Master tradition. Mao Yongzhen was also responsible for the construction of a dwelling, the Shitian shanfang 石田山房, which was situated next to the Siyu guan 祠宇觀 on Mount Siming (cf. the preface by Zeng Jian, 11a–13a). The text ends with poems (13a–36a) on the mountain by authors of different periods, ranging from the Tang to end of the Yuan dynasty (1279–1368).

A commentary on the text ascribed to Mu Xuanxu was written by the Ming Scholar Huang Zongxi (1610–1695) in his *Siming shan zhi*. The commentary points out numerous errors in the Mu Xuanxu description of the mountain.

Denis Allistone

Nanyue zongsheng ji **南嶽總勝集**

27 fols.

606 (fasc. 332)

"General Account of the Scenery of the Southern Peak." This title is misleading, since the present text gives only the twenty-eight entries on Taoist establishments in the second juan of the *Nanyue zongsheng ji* by Chen Tianfu 陳田夫. The original work consists of three juan (as reprinted in the *Lilou congshu* 麗廔叢書, which is based on a Song (960–1279) edition and preserves its format of twenty lines with twenty characters each; see also the Buddhist canon edition listed in the general bibliography in volume 3): juan 1 deals with topography, local cults, and so on; juan 2 is about Buddhist and Taoist religious buildings and the flora and fauna of the mountain; and juan 3 has biographies of hermits and eminent Buddhists and Taoists from the Tang (618–907) to the Song period.

In the preface (dated 1163) to his work, Chen, himself a resident of the Southern Peak, says that he mainly combined four existing records of the Hengshan 衡山 for his compilation: a Buddhist and a Taoist record, and two recent texts, *Shengqai ji* 勝槩集 and *Hengshan ji* 衡山記.

The history of the *Lilou congshu* edition of the text is described in the preface by Ye Dehui 葉德輝 (dated 1907). Different editions of Chen's work are discussed by Mo Boji in *Wushiwan juan lou qunshu bawen* 3.182a–184b.

Hans-Hermann Schmidt

Wudang jisheng ji **武當紀勝集**

32 fols.

By Luo Tingzhen 羅霆震; *hao* Yunlu qiaoweng 雲麓樵翁; Yuan (1279–1368)

963 (fasc. 609)

"Record of the Scenery of Wudang" This title comprises a collection of descriptive poems by a single author. Nothing is known about Luo Tingzhen. The name given for his place of origin, Longxing lu 龍興路, corresponds to the appellation used for the region of Nanchang 南昌 (Jiangxi) in Yuan times. The poems describe in simple diction the scenery, monuments, and remarkable sites on Wudang shan 武當山.

Kristofer Schipper

Dadi dongtian ji **大滌洞天記**

3 juan

By Deng Mu 鄧牧, *zi* Muxin 牧心 (1247–1306)

782 (fasc. 559)

"Records of the Cavern-Heavens of Great Purity." This text describes in detail Mount Dadi, thirty-fourth of the thirty-six *dongtian* 洞天, which lies to the southwest of Hangzhou in Zhejiang; it also includes fifty biographies of mountain dwellers. The author was a recluse who retired after the fall of the Song to the famous Taoist establishment, the Dongxiao gong 洞霄宮, on the mountainside.

The text is preceded by three prefaces. The third is dated 1305 and signed Shen Duofu 沈多福, *zi* Jieshi, abbot of the Dongxiao gong. In this preface, Shen says that asked his disciple Meng Jixu 孟集虛 to collaborate on the compilation of this text, which he entitled *Dongxiao tuzhi* 洞霄圖志. Shen also draws attention to the fact that a former work devoted to Mount Dadi—the *[Dadi] Zhenjing lu* (大滌) 眞境錄, written in 1118 by the daoshi Tang Zixia 唐子霞—was already a lost book, and that an expanded edition published between 1234 and 1236 was also lost.

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Pauline Bentley Koffler

Gu Louguan ziyun yanqing ji **古樓觀紫雲衍慶集**

3 juan

By Zhu Xiangxian 朱象先, *zi* Yixu sou 一虛叟; soon after 1308

957 (fasc. 605)

"Collection from the Hall of Purple Clouds and Abundant Blessing of the Ancient Louguan." This work is a compilation comprising stele and other inscriptions concerning the Louguan 樓觀, for the period ranging from the Tang (618–907) to the Yuan (1279–1368) dynasties, with, at the end, poems by authors of the Tang, Song, and the Yuan. The name of the hall constructed in 1242 (1.16b) was inspired by a phenomenon that took place in 741, when purple clouds appeared indicating the location of sacred texts (cf. *770 Hunyuan shengji* 8.32b). The collection is posterior to 1308, the last date it mentions (2.23a).

There are some important documents concerning the Louguan of the Tang period: the "Record of the Zongsheng guan 宗聖觀" (1.1a–4b; the name Louguan was changed to Zongsheng guan in 625); a biography of YIN WENCAO by Yuan Banqian 員半千 (621–714), engraved upon a stele in 717 (1.4b–9b; the text is reproduced in the *Jinshi cuibian* 71.18b–22b); a stele by Dai Xuan 戴璇 in honor of Laozi and the Louguan (1.9b–13a).

The Yuan documents deal mainly with the Quanzhen 全眞 school of Taoism. The "Record on the Reconstruction of the Louguan" (1. 13a–18b), by Li Ding 李鼎 and dated 1263, was engraved upon a stele in 1296. It recounts work undertaken for the reconstruction of the Louguan, which had been completely destroyed during the war that took place between 1232 and 1233, toward the end of the Jin dynasty. The reconstruction, which began in 1236 under the direction of Li Zhirou 李志柔 (*zi* Qianshu 謙叔, 1188–1266) and at the behest of the sixth patriarch Yin Zhiping 尹志平, was finished in 1242. This text also extols the reappearance of the *Guanyin zi* 關尹子, an apocryphal work ascribed to Yin Xi 尹喜 and "rediscovered" by Sun Ding 孫定 in Zhejiang. It is there that a certain Zhang Zhongcai 張仲才 obtained the text and presented it to Yin Zhiping in 1233. In 1282, Zhu Xiangxian also wrote about the reappearance of the *Guanyin zi* in his *Wenshi zhenjing chushi ji* 文史眞經初世紀 (Shoushan ge 守山閣 edition, *zi bu* 子部, "yuanben" 原本). The "Record" also indicates that the honorific title of Shuntian xingguo 順天興國 was given to the Zongsheng guan in 988 (1.14a). This was the name of the highest altar (*tan* 壇) in the ritual revealed to Zhang Shouzhen 張守眞 by the divinity Yisheng baode zhenjun 翊聖寶德眞君 during the early Song (cf. *1285 Yisheng baode zhuan* 1.3a and *956 Zhongnan shan shuojing tai lidai zhenxian beiji* 17a).

The reconstruction of the Louguan and the *Guanyin zi* form the main topic in most of the texts preserved in the present collection. The biography of Li Zhirou (2.8b–12a) by Li Daoqian 李道謙 differs considerably from the one in *973 Ganshui xianyuan lu* (7.16b–20b). Four texts of the collection, of which one is a preface to a Louguan edition of the *Guanyin zi* (2.1a–1b), are by Zhu Xiangxian. The collection also includes a biography of Yin Zhiping by Jia Yu 賈毓 (2.3a–7b) and texts by DU DAOJIAN (3.1a–5a), Shi Tingyu 石廷玉 (2.2a–3a), Zhao Fu 趙復 (*zi* Renfu 仁甫; 2.7b–8b), and Wang Shoudao 王守道 (2.21a–23a).

Denis Allistone

Song dong Taiyi gong beiming 宋東太乙宮碑銘
5 fols.
By Hu Meng 扈蒙, *zi* Riyong 日用; 984
965 (fasc. 610)

Song xi Taiyi gong beiming 宋西太乙宮碑銘
5 fols.
By Song Shou 宋綬, *zi* Gongchui 公垂; 1029
966 (fasc. 610)

Song zhong Taiyi gong beiming 宋中太乙宮碑銘
5 fols.
By LÜ HUIQING 呂惠卿, *zi* Jifu 吉甫; 1074
967 (fasc. 610)

These three steles commemorate three palaces constructed during the Northern Song (960–1127) dynasty as cult centers to receive the stellar divinity Taiyi 太乙 (Great One). The cult to Taiyi was instituted in the reign of Wudi (140–87 B.C.) of the Han dynasty (see *Shiji* 12.456).

In 981, the Taoist astrologer Chu Zhilan 楚芝蘭 taught divinatory techniques (*Song shi* 461.13500) based on the authority of a work entitled *Wufu taiyi* 五福太一 (see *Yuhai* 100.6b). This work mentions ten Taiyi divinities and explains that when one of these traverses the five palaces, peace and security are obtained in the corresponding geographical fields (*fenye* 分野). In this work, both the order in which the divinity traverses the five palaces and the corresponding *fenye* are identical with the account in another work, partially apocryphal, ascribed to Wang Ximing 王希明, the *Taiyi jinjing shijing* 太一金鏡式經 5.3a.

The five palaces are represented by four trigrams placed around the center, which is one of the palaces. The divinity travels through these palaces, changing one of them every forty-five years and accomplishing a complete voyage through all five in two hundred and twenty-six years. This voyage is undertaken in five directions, in the following order: *qian* 乾 (northwest), *gen* 艮 (northeast), *xun* 巽 (southeast), *kun* 坤 (southwest), and the center.

The *Yuhai* indicates that according to Chu Zhilan, the divinity would pass through the southeast palace (*xun*), which corresponds to the field Suzhou 蘇州 in 984. Chu therefore suggested that a palace be built in the southeast of Kaifeng, at Sucun 蘇村, the name resembling that of the *fenye*. This first stele, by the Hanlin scholar Hu Meng (915–986), was erected to celebrate the building of the eastern Taiyi gong.

Forty-five years later, a western palace was built in the southwest of the capital. The scholar Song Shou (991–1040) was charged, by Zhang Shixun 張士遜 (964–1094), to write the text for a second stele (*966 Song xi Taiyi gong beiming;* cf. *Yuhai* 100.23b).

As early as 1071, we find the proposal of the astrologer Zhou Cong 周琮 to construct a Taiyi gong in the center of Kaifeng, not far from the monastery Jixi guan 集禧觀, in order to honor the divinity, whose arrival was expected in 1074. Emperor Shenzong acceded to this request and ordered LÜ HUIQING (1032–1111), author of *686 Daode zhenjing zhuan,* to write the text of a third stele to commemorate the event *(967 Song zhong Taiyi gong beiming)*. Shenzong then entrusted CHEN JINGYUAN with the administration of the central palace (cf. *715 Daode zhenjing cangshi zuanwei kaiti kewen shu* 1.5a). About twenty Taoists were selected to live there, and once a year a novice was ordained. Taoists who had the honor of being invited also sojourned in the other two palaces and celebrated rituals periodically.

The cult of the ten divinities of Taiyi was different from that of the divinities of the Nine Palaces (the *jiugong guishen* 九宮貴神). The latter cult was first instituted, at the suggestion of Su Jiaqing 蘇嘉慶, during the Tang dynasty in 744. It is linked to the ancient speculations on the magic square: the "marvelous tortoise" formed by the numbers one to nine placed in a square around the center, the number five, in such a way that the sum of each horizontal or diagonal row totaled fifteen. Both the names of the divinities and their passage through the palaces differ in the two systems. Moreover, the two cults were separate during the Song dynasty (960–1279): the divinities of the Nine Palaces received offerings of animal origin (meat, poultry, etc.), whereas such offerings were strictly forbidden for the ten divinities. An initiative by the inspector of sacrifices, An Ding 安鼎, in 1092, to unify the two cults was rejected by the minister of rites (cf. *Song shi* 103.2508 and *Song huiyao jigao* 1:756).

In 1118, forty-five years after the construction of the central Taiyi gong, the name of the monastery Longde gong 龍德宮 was changed to Bei Taiyi gong 北太一宮. A specialist of the Taiyi techniques, the Taoist Zhang Xubo 張虛白, was appointed administrator of this northern palace (cf. LZTT 51.1b and *Wenxian tongkao* 80.743).

The custom of building palaces to welcome the Taiyi divinities came to an end during the Southern Song dynasty when, in 1208, Emperor Ningzong rejected a proposal to construct a Taiyi gong in Hangzhou (cf. *Yuhai* 100.29b).

Denis Allistone

Longjiao shan ji **龍角山記**

25 fols.

Later part of the twelfth century

968 (fasc. 610)

"Records of Mount Dragon Horn." This work consists of a collection of stele inscriptions, most of which relate to this mountain in Shanxi, which originally was called Yangjiao shan 羊角山 (Mount Goat Horn). It was at the foot of this mountain that, in 620 A.D., Laozi appeared to a villager named Ji Shanxing 吉善行 and told him that he, Laozi, was in fact the ancestor of Emperor Tang Gaozu (r. 618–626) and the divine protector of the newly founded dynasty (compare *774 Yulong zhuan* 5.11a–14b and *770 Hunyuan shengji* 8.4a–6b).

The latest date in the present collection is 1171. The *Fushan xianzhi* 浮山縣志 of 1935 (40.26a) contains the text of an inscription by the Quanzhen 全眞 master Mao Hui 毛麾 for the renovation of the Tiansheng gong 天聖宮 (see below), dated 1192. If the present work were later than this date, it is probable that this document would have been included.

The first inscription (1a–4b) in the present collection is by Tang Xuanzong (r. 712–756). Dated 729, it recalls the appearance of Laozi in 620 and announces the change of name for the mountain. The next text (4b–5a) commemorates a great *jiao* 醮-offering, with a final rite of Casting Dragons (*tou longjian* 投龍簡), that took place in 713 at the Longjiao shan 龍角山 (see page 9b).

The two following epigraphical texts (5a–7b; 7b–9a) are also by Tang Xuanzong and are dated 733 and 739, respectively. These inscriptions do not concern the Longjiao shan or the Qingtang guan 慶唐觀 directly (the latter was the temple that Xuanzong had built in 728 on the very spot where Gaozong originally had placed a temple for Laozi). Instead, the texts concern different measures taken by the emperor in favor of Taoism. The second of these texts, which orders that statues of the dynastic ancestor Laozi are placed in all temples of the empire, is also found in the *Quan Tang wen* 31.9a–10b, albeit with a different title.

Next, the present work has the text of an inscription (dated 743) commemorating the celebration of a Golden Register Retreat (*jinlu zhai* 金籙齋) in the Qingtang guan by Cui Mingyun 崔明允. The same text has been reproduced in the *Jinshi cuibian* 86.6b.

The "Note on Auspicious Omens" (13a–14a) by Li Huan 李寰 recalls the periodical resurrection—following the rise and decline of Taoism—of the cypress that grew on the spot where Laozi appeared. This note was probably written at the time that such a miracle happened in the year 881 (see *593 Lidai chongdao ji* 15a; Verellen, "A forgotten T'ang restoration").

The "Stele of the Qingtang guan" (14a–18b) by Han Wang 翰望 is dated 1008. It commemorates the restoration of the temple undertaken by the daoshi Liang Zhizhen 梁志眞 in 1005. In harmony with this pious undertaking, miraculous rains fell and the old cypress revived. Next (18b) there is an inscription for the restoration of the Sanqing dian 三清殿, the Three Pure Ones Hall of the Tiansheng guan 天聖觀. This text is from 1111.

The "Chongxiu Jia Jun hou dian ji 重修嘉潤侯殿記" (19b–20b) dates from 1133 and was written by Wang Jianzhong 王建中, a *jinshi* 進士 of the Northern Song (960–1127) who lived in retirement under the Jurchen Jin (1115–1234; see *Song Yuan*

xuean buyi 宋元學案補遺 6.93). This Jia Jun hou 嘉潤侯 was a local deity to whom memorials could be addressed for obtaining rain. The canonization title is of the Song period. Having been destroyed by lightning in 1148, the Qingtang temple was reconstructed once more. A second inscription ("Chongxiu Huachi Jia Jun hou dian ji 重修華池嘉潤侯殿記)" is signed by Tian Wei 田蔚 and dated 1157. This text is followed by six memorials that were presented to the deity, petitions and prayers of thanks for rain and snow. One of these memorials contains the date of 1172. The above-mentioned *Fushan xianzhi* indicates (40.26a) that this temple and its worship still existed in modern times.

Denis Allistone

Gongguan beiji **宮觀碑記**

34 fols.

Ming (1368–1644)

972 (fasc. 610)

"Stele Inscriptions of Temples and Monasteries." All texts except one in this collection date from the Jurchen Jin (1115–1234) and Yuan (1279–1368) dynasties. The name of the compiler is unknown. The majority of inscriptions concern the Quanzhen 全眞 order. The last date mentioned is 1256, but the explicit mention of the Yuan dynasty as such (page 13a) shows that this compilation dates from after the end of that period.

The first inscription is by Tao Gu 陶穀 (903–970). It was written in commemoration of the restoration of a sanctuary for Xi wang mu 西王母 at Huishan 回山, also called Huizhong shan 回中山 or Gongshan 宮山, in Gansu. According to the legend preserved in *291 Mu tianzi zhuan*, King Mu of the Zhou gave a banquet in honor of the goddess on the banks of Yao 瑤 Lake; tradition has it that this lake was on Huishan (see *Jingzhou zhi* 9b). The inscription is dated 968 and has also been recorded in the *Jinshi cun* 5.11a.

The next inscription is the *Chongyang Chengdao gong beiji* 重陽成道宮碑記. The temple in question was built on the very spot where the founder of the Quanzhen order, WANG CHONGYANG, had his "tomb of the living dead" (*Huosi ren mu* 活死人墓). The temple was built on the initiative of Zhou Quanyang 周全陽 (1145–1288), and its name was changed to the present one in 1252. It is likely that the inscription dates to that period.

On page 8a begins the text of the *Chijian Putian Huanglu dajiao bei* 敕建普天黃籙大醮碑, in commemoration of the Great Offering service of the Yellow Register that was celebrated by the Quanzhen patriarch LI ZHICHANG (1193–1256) on the occasion of the death of the Mongol Khan Möngke in 1254.

The *Yuan chongxiu Bozhou Taiqing gong Taiji dian bei* 元重修亳州太清宮太極殿碑, an inscription on the restoration of the Taiqing gong 太清宮 in Bozhou, Laozi's birthplace, is by Wang E 王鶚 (1190–1273) and must have been written around 1256. The temple was originally built in 586 and later rebuilt by the Quanzhen patriarch Zhang Zhijing 張志敬, who served in this office from 1256 to 1270.

The inscription for the restoration of the Great Universal Tianqing guan at Zhongdu (*Zhongdu shifang Da Tianchang guan chongxiu beiji* 中都十方大天長觀重修碑記; 18a–21b) gives a description of this prestigious Taoist center, which was founded in the Kaiyuan era (713–741). Zhongdu was the capital of the Jin, on the site of today's Peking. The restoration took place from 1167 to 1174. The author, Zheng Zidan 鄭子聃 (1126–1180), was a scholar of the Hanlin Academy.

Next (26a–28b) there is the important inscription commemorating the completion and printing of the Taoist canon of the Jin dynasty, the *Da Jin Xuandu baozang* 大金玄都寶藏. The inscription, by Wei Boxiao 魏搏霄, a Hanlin academician (see *Zhongzhou ji* 4.15b), must have been written around 1193. The work of compilation and engraving, done on the basis of the printing blocks of the *Zhenghe Wanshou daozang* 政和萬壽道藏 that the Jin had brought to their capital from Kaifeng, was undertaken around 1190 by the abbot Sun Mingdao 孫明道 (see VDL 45–46), who also celebrated two Great Offering (*jiao* 醮) services in 1190 and obtained the recovery of the mother of the emperor. Two inscriptions, one by Zhu Lan 朱瀾 (*jinshi* 進士 in 1187; see *Zhongzhou ji* 7.4b) and one by Dang Huaiying 党懷英 (1134–1211), commemorate these events. A last document, the *Zhongjing chongxiu shifang Shangqing gong ji* 中京重修十方上清宮記, is an undated inscription by Yunsun Chunfu 雲孫純甫 (i.e., Yu Jiabin 余嘉賓) for the restoration of the Shangqing temple in Luoyang.

Denis Allistone

Daishi **岱史**

18 juan

By Zha Zhilong 查志隆, *zi* Mingzhi 鳴治, *hao* Shaoting 紹庭 or 亭 (*jinshi* 進士 1558); 1586

1472 (fasc. 1092–1096)

"History of Dai." This is a book devoted to Taishan 泰山, the mountain where the Feng 封 and Shan 禪 sacrifices had been celebrated by Chinese sovereigns since high antiquity. Zha Zhilong (see *Zhejiang tongzhi* 167.8b) compiled this monograph at the behest of his superior Tan Yao 譚耀 when Zha was an official in Shandong in 1586.

The work had been completed during several months between the summer and winter of that year (see the "Gongyi 公移," the compiler's official statement; 1a, 3b). In fact, Zha Zhilong had merely supplemented an earlier *Taishan zhi* 泰山誌 (Description of Taishan), whose author is not indicated. It was probably a work of Wang Ziqing 汪子卿 from the Jiajing era (1522–1566) before 1554 (see "Gongyi," 1a), to which

had been added new items, such as the *Xiangshui zhi* 香稅志 (Incense Tax Register) and some literary works written after 1554 (see the "Gongyi," 1a, 17.1a).

Zha explains that he adopted the appellation Daizong 岱宗 for the sacred mountain because of the antiquity of its traditions going back to the Yellow Emperor. The meaning of the character Dai 岱 has given rise to various speculations, discussed in Kroll, "Verses from on high," 229–30. The substitution of *shi* 史 for *zhi* 志 may be explained by an intended analogy with dynastic histories (see the "Fanli," or compilation rules, 1a).

The book's contents are divided into fourteen subjects: maps (the sidereal sectors, *xingye* 星野); topography; the mountain's rivers; its administrative circumscription; the ritual hunting sacrifices; the Feng and Shan ceremonies; nature sacrifices; historical sites and monuments; religious or commemorative constructions; edifices; natural ressources; the incense tax; good and bad omens; and, finally, literary works relating to ascensions. Altogether the book covers more than 600 items.

In his *Gongyi,* as well as at the end of the general table of contents, Zha Zhilong states that the book was composed of eighteen chapters in seven volumes, and that each volume bore one of the seven characters edited, respectively, by a phrase of *Zhongyong* 中庸 to mark their sequence.

The book's edition in the *Daozang* corresponds roughly to this description, but certain texts mentioned are dated later than the *Gongyi* (11.10b, 17.58a; 18.78b). This *Daozang* edition, the only one available to us, does not seem to be the original edition of Zha Zhilong.

Kwong Hing Foon

3.A.7 Collectanea

3.A.7.a Logia (*Yulu*)

The Taoists and Confucians, from the Song (960–1279) period on, adopted the Buddhist *Yulu* 語錄 form to transmit teachings of great patriarchs and sages and adapted it to their own needs. Indeed, until the advent of the monastic organization of the Quanzhen 全眞 order, there seems to have been no counterpart to the collective teaching sessions that took place in the Chan monasteries and from which most of the famous Chan logia derived their materials.

The subject matter of the logia included in this section varies greatly. Most collections contain not only spoken words of the patriarchs, but also poetry and written prose. These works are thus in fact rather similar to the collected works that are presented below in part 3.A.7.b. Much of Taoist teaching concerned the performance of ritual, and this topic takes up an important part of almost all Taoist *yulu* brought together here.

The Quanzhen *yulu*, which are closer to the Buddhist model, have not been included here, but are presented in the relevant section within the context of the Quanzhen school.

Chongxu tongmiao sichen Wang xiansheng jiahua 沖虛通妙侍宸王先生家話
16 fols.
By Yuan Tingzhi 袁庭植 (fl. 1153) et al.
1250 (fasc. 996)

"School Conversations of Palace Attendant Wang, Master of Mystery Penetration Vacuity." Master Wang is Wang Jun 王俊, alias Wang Wenqing 王文卿 (1093–1153), the founder of the the Five Thunder rites (*wuleifa* 五雷法) of the Shenxiao 神霄 school (see part 3.B.6). Wang obtained his arts from the fire master (*huoshi* 火師) Wang Zihua 汪子華 (who supposedly lived in the Tang dynasty). Master Wang's biography is recorded in LZTT 53.16a–21a and in a long inscription by Yu Ji 虞集 (1271–1348), preserved in his *Daoyuan xuegu lu* 25.10a–13b. Master Wang's title of Chongxu tongmiao xiansheng 沖虛通妙先生 was conferred by Song Huizhong in 1125. The present logia were noted down by his disciples, notably by Yuan Tingzhi (see page 1b). The conversations concern the rituals of calling up rain and exorcising demon possession (*sui* 祟) by the practice of "sublimating generals" (divine helpers) out of the life energies of the adept's own body (*lianjiang* 鍊將). Wang recalls his own initiation. Later he tells how he was once called upon to produce rain by the emperor but warned by his divine master, Wang Zihua, that his task would be difficult, since the drought that year had been ordered by Heaven itself. Only the Yellow River would retain plentiful water, and only the dragon-king of that river would be able to produce rain. Wang therefore ordered his generals to summon rain from the Yellow River, and indeed the rain that fell was full of yellow mud (10b–11a). The *jiahua* 家話 were intended for transmission to his own disciples and descendants.

The present work is comparable to Wang's "Qidao baduan jin 祈禱八段錦" in *1220 Daofa huiyuan* 69 and constitutes a record of the practice and thought of a great exorcist.

Kristofer Schipper and Yuan Bingling

Xujing chonghe xiansheng Xu shenweng yulu 虛靜沖和先生徐神翁語錄

2 juan

Compiled by Miao Xiyi 苗希頤 in 1131; edited by Zhu Yi 朱翌 in 1158; revised by Zhu Songqing 朱宋卿 in 1187

1251 (fasc. 997)

"Recorded Sayings of Xu Shouxin." Xu Shouxin 徐守信, alias Xu *shenweng* 徐神翁 (1033–1108), was a daoshi of the Tianqing guan 天慶觀 temple in Hailing 海陵, Taizhou 泰州 (Yangzhou, Jiangsu). Having entered the monastery as a servant for sweeping the grounds, he memorized *1 Lingbao wuliang duren shangpin miaojing,* and told people's fortune by quoting one or several words from this scripture; he gave people the quotation written on a slip of paper. Those who turned to him to "ask for characters" (*qiuzi* 求字) included Emperor Zhizong, who in 1099 questioned Xu about his succession (2.12b), and Lin Ling'e 林靈噩 (LIN LINGSU), who asked about his career, prior to his appointment at court (2.5a). Even LÜ DONGBIN is said to have visited Xu (*305 Chunyang dijun shenhua miaotong ji* 4.4a–b). So great was Xu's fame that shrines were erected in his lifetime to worship him (1.8b; 1.17a). In 1103, Huizong conferred on him the honorific title of Xujing chonghe xiansheng 虛靜沖和先生, mentioned in the title of the present work. Invited to court in 1107, together with the Maoshan patriarch LIU HUNKANG and Heavenly Master Zhang Jixian 張繼先 (1092–1126), Xu died the following year at the capital's Shangqing zhuxiang gong 上清儲祥宮 temple and received a state funeral.

After his death, his disciple Miao Xiyi compiled a record of Xu's remarkable deeds. The manuscript was edited and printed by Zhu Yi (preface dated 1158). Later, Zhu Songqing, a kinsman of Zhu Yi, revised and reprinted the book while serving at the Taizhou prefecture administration (second preface, dated 1187). The work seems to have been widely read in Southern Song times; it is recorded as having entered the library of You Mao 尤袤 (1124–1193), the Suichu tang 遂初堂 (VDL 127).

The book starts with a short biographical sketch (1.1a–b). The remainder of the two juan is taken up entirely by short anecdotes, arranged in a roughly chronological order, about Xu's prophecies by means of quotations from the *Duren jing*. Many times the characters he wrote had to be analyzed in a rebus-like way before yielding their message. Sometimes Xu altered the quotations slightly in order to convey added meanings. Xu's behavior is depicted as thoroughly eccentric, but the donations by his visitors were used to rebuild the entire monastery and temple complex. The anecdotes often contain interesting insights in the Taoist establishment of the times.

Kristofer Schipper

Shangqing Taixuan jianjie lun 上清太玄鑑誡論

11 fols.

By Hou Shanyuan 侯善淵, *hao* Taixuan zi 太玄子; Jurchen Jin (1115–1234)

1137 (fasc. 767)

"Discourse Criticizing Past Errors, by the Shangqing [Master] Taixuan." This work contains a series of seven speeches to an assembly of monks on the fundamentals of religious practice, with accompanying hymns (*song* 頌). The text is in pure vernacular and in style as well as vocabulary is close to Chan *yulu* 語錄. A quotation from ZHANG ZIYANG (Pingshu 平叔) on 2a confirms the fact that Hou belonged to the Southern school, although he lived in Shanxi.

Kristofer Schipper

Haiqiong Bo zhenren yulu 海瓊白眞人語錄

4 juan

By BO YUCHAN 白玉蟾 (fl. 1194–1229); edited by PENG SI 彭耜 in 1251; printed by Fang Congyi 方從義 in 1302

1307 (fasc. 1016)

"Sayings of Bo, the Zhenren from Qiongzhou [on Hainan]." In spite of the title, the work contains not only the logia of the famous Taoist patriarch of the Southern school, but also all kinds of writings and poems by him and others. This medley collection has, moreover, a number of different compilers. At the end of the book (4.21b) there is a colophon by PENG SI, dated 1251, in which he states that he took notes assiduously whenever he met the patriarch and also collected his poems. Peng edited all his materials into a collection in four juan and had it printed as a supplement to the *Haiqiong ji* 海瓊集, BO YUCHAN's collected works. Peng's indications are at variance with the work as we have it, as most of its contents were apparently not collected by him, but by other disciples. However, his reference to the meditation hall sessions, the poems of the patriarch ("*shengtang, xiaocan* 升堂小參"), and the number of juan all tally with the present work's contents, and the presence of a number of personal letters from Bo to Peng reinforce the case that PENG SI edited the collection.

Juan 1 carries the signature of one of Bo's other disciples, Xie Xiandao 謝顯道. It starts out with the sayings of the patriarch, in discussion with his foremost disciples, PENG SI and Liu Yuanchang 留元長 (1a–16a). These sayings are followed by the text of the memorial written and presented on the occasion of the transmission and ordination BO YUCHAN conferred to seven of his disciples in 1218; these disciples include Peng, Liu, and Xie, the editor of this chapter. The remainder of the juan contains poems.

Juan 2 was compiled by another disciple, Lin Boqian 林伯謙, who signs as head of the Tianqing guan 天慶觀 temple. The entire chapter deals with questions and

answers on the subject of liturgy. Lin refers to Bo Yuchan as the patriach (*zushi* 祖師) and to Peng Si as his initiator (*dushi* 度師). The discussions he noted down took place in 1222.

Juan 3 carries different signatures. It contains the transcripts of a number of sessions in the meditation halls of temples at Wuyi shan 武夷山 and other places, noted down by Ye Guxi 葉古熙 as well as by Zhao Shoufu 趙收夫 and others (3.1a). One of the sessions is dated 1221 (13b).

Juan 4 is unsigned. It begins with a poem by Bo's master, the Nanzong patriarch Chen Nan, *hao* Niwan zi 泥丸子. It ends with a number of letters written by Bo to Peng Si, two of them dated 1217 and 1218, respectively.

The colophon by Fang Congyi (4.12a) raises several questions. He tells us that he obtained a copy of the work from the Tianqing guan, where it was in the possession of a daoshi named Jiang 蔣 (?), and had it printed in 1302. With it came the above-mentioned colophon by Peng, which Fang Congyi copied and appended. He refers to the work as containing the "Jingxiao dafa 景霄大法," a highly secret text. Although this ritual is more than once discussed in the present *yulu* 語錄, Fang's exact reference cannot be found.

The life and works of Bo are not well known. It is generally said that his original name was Ge Changgeng 葛長庚 and that he was born in 1194 and died in 1229. There are no reliable corroborations, however, of these indications. It is true that no texts written by Bo bear dates later than 1229. The birth date, however, is certainly mistaken. A letter to Peng Si dated 1218 (4.16b) is signed by Bo with the appellation Qiongshan laoren 瓊山老人 (the old man of Qiongshan [Hainan]), not a suitable name for a young man of twenty-four. Elsewhere, in a poem, Bo Yuchan declares that he had reached the age of nine times ten (*263.37 Shangqing ji* 上清集 [*Xiuzhen shishu* 41.3a]). Other instances show beyond doubt that Bo Yuchan lived to a ripe old age before he died around 1230.

The contents of the *yulu,* especially in these parts in which his spoken words are reproduced, show a lively, at times humorous and caustic, spirit. Many of his remarks and criticisms are useful for understanding Taoism in his time. Bo Yuchan had far-reaching interests, and his logia cover a wide number of topics. He castigates the ever popular *622–623 Beidou jing* as a forgery (1.2a–3b). There is a long passage about the Manichaeans of Fujian (1.11b–12a). In another passage, dealing with the shamanic cults of Fujian, he affirms that these cults originated with Suotan wang 娑坦王 (King Satan?). He also mentions the Lüshan 閭山 school of Fujian in this respect (1.8b–9a).

Kristofer Schipper and Yuan Bingling

***Jingyu xuanwen* 靜餘玄問**

5 fols.

1252 (fasc. 997)

"Questions of Mystery at Times of Serenity." This is a short collection of logia by the patriarch Bo Yuchan in answer to questions by his foremost disciple, Peng Si. The style and subject matter are similar to the first chapter of *1307 Haiqiong Bo zhenren yulu;* indeed some passages of the present work can also be found there (5a.7 to 5b.8 correspond to *1307 Bo zhenren yulu* 1.13b.5 to 1.14a.4). This overlap is all the more remarkable because the *Bo zhenren yulu* was published by Peng in 1251. It is not clear why all the logia of the present volume were not included in that text.

Kristofer Schipper

***Haiqiong wendao ji* 海瓊問道集**

23 fols.

Attributed to Bo Yuchan 白玉蟾 (fl. 1194–1229); preface by Liu Yuanchang 留元長 (fl. 1192–1217)

1308 (fasc. 1016)

"Enquiring of the Tao to the [the Patriarch] from Qiongzhou on Hainan." According to the undated preface by Bo Yuchan's disciple Liu Yuanchang, the contents of this small collection of eight doctrinal texts (including one rhapsody and one didactic poem) reflect the instructions he received from the master and later had printed. Among these pieces, six concern Inner Alchemy and two—titled, respectively, "Haiqiong jun yinshan wen 海瓊君隱山文" and "Changqi guangguo ji 常寂光國記"—are written in imitation of the *Zhuangzi* but with a distinct Buddhist Chan slant.

The most remarkable text in this work is the preface. Here Liu gives a highly unconventional portrait of Bo. Although he knows that the patriarch was generally thought to hail from Hainan, Liu suspects that Bo came from Hubei (Xiangmian 襄沔). When Liu first met Bo in 1217, the latter claimed to be only twenty-one years old. In spite of this young age, Bo had a vast command of the literature of the Three Teachings and could quote and use it profusively in literary allusions. He also was an renowned master of calligraphy, in the cursive, seal, and offical *lishu* 隸書 styles. His accomplishments in checkers, the lute, and in painting were also remarkable, and he was much admired for them. His writings were eagerly collected, and famous scholars vied with each other to befriend him. He never carried any money on him. When he was drunk, he would call on the thunder, and even in his sleep he dispatched petitions to Heaven. Unwashed and dressed in rags, he was truly eccentric. He was also able to foretell the future accurately.

Liu says that aside from Bo's alchemical secrets, he also obtained instructions con-

cerning the marshaling of thunder. These instructions are not found, however, in the present work.

Yuan Bingling

Haiqiong chuandao ji **海瓊傳道集**

18 fols.

Ascribed to Bo Yuchan 白玉蟾, *hao* Haiqiong zi 海瓊子; after 1218

1309 (fasc. 1017)

"Collected Works on the Transmission of the Tao." The texts in this work were collected and printed by two Taoists of Lushan 廬山 (Jiangxi): Chen Shoumo 陳守默 and Zhan Jirui 詹繼瑞. Chen and Zhan, who are also coauthors of the preface, write that Bo Yuchan had transmitted the texts to a Taoist of the Taiping xingguo gong temple, Hong Zhichang 洪知常, during a visit to Lushan in 1218. Hong Zhichang thereupon retired to practice the Tao, but Chen and Yan, fearing that Bo Yuchan's teaching would be lost, collected the texts and published the work under the title of *Chuandao ji* 傳道集. Bo Yuchan's stay in the Taiping xingguo gong in 1218 is attested in *1286 Lushan Taiping xingguo gong Caifang zhenjun shishi* 6.19b. According to the *Siku quanshu zongmu* 28.3077, however, Hong Zhichang was himself the compiler.

The collection consists of three different works (preface, 2b), the first of which is the "Jindan jiejing 金丹捷徑" (Shortcut to the Elixir), which comprises esoteric diagrams explaining the *neidan* 內丹 alchemical process. These diagrams are the same as those of *263 Xiuzhen shishu* 1.2a–5b, but the order is different, and three diagrams are missing in our text. On the other hand, some pages of the present text are absent in the *Xiuzhen shishu* version. The latter version divides the diagrams into two categories under the headings *Bo xiansheng jindan huohou tu* 白先生金丹火候圖 and *Jindan juejing zhixuan tu* 金丹捷徑指玄圖; a discussion on these diagrams in the same work (dated 1244), however, gives yet another title: *Hainan Bo xiansheng Xiuzhen yangming zhi tu* 修眞養命之圖 (1.10a). The first work ends with a list of the patriarchs of the school, beginning with Zhongli Quan.

The second work comprises the paragraph titled "Gousou lianhuan jing 鉤鎖連環經" (Scripture of the [Unending] Circle of the Hook and the Lock) and some poems. The hook and lock form part of a Buddhist expression that alludes to the all-pervading compassion of the Buddha. The title "Gousuo lianhuan" seems to allude to a poem by Zhang Boduan quoted on 11b. The text describes the underlying unity of all substances, using the Elixir as an example of a catalyst for a process that begins and ends in an unending cycle. Finally, the "Kuaihuo ge 快活歌" (Song of Joy) is a poem dedicated to Chen Zhibo 陳知白, a daoshi of the Taiping xingguo gong. This poem also figures in Bo Yuchan's *Shangqing ji* (*263 Xiuzhen shishu* 39.7b).

Farzeen Baldrian-Hussein

3.A.7.b Collected Works

Taixuan langran zi jindao shi **太玄朗然子進道詩**

7 fols.

By Liu Xiyue 劉希岳, *zi* Xiufeng 秀峰, *hao* Taixuan langran zi 太玄朗然子; 988

271 (fasc. 133)

"Advancing in the Tao: Poems by Master Taixuan Langran." According to the preface, Liu Xiyue wrote these thirty poems in the Tongxuan guan 通玄觀 temple in Luoyang. A colophon (7a) adds that Liu was in charge of the temple, and that, in 988, the name of the latter was changed in his honor to Jizhen guan 集眞觀 by Emperor Zhenzong, following Liu Xiyue's transfiguration (see also *1100 Minghe yuyin* 8.20a). This information, however, does not correspond to that found in Liu's biographies in the *Jixian zhuan* by Zeng Zao (43.25b) and in LZTT 50.1b, according to which Liu became a Taoist in 988–989, at the age of sixty-four.

The work was famous in the twelfth century. It was inscribed on stone during the Song in 1111 and again in 1150, under the Jin dynasty, when it was also printed (see *Baqiong shi jinshi buzheng* 八瓊室金石補正 123.18a–24a). The text in the *Daozang* and the Jin inscription show few differences, but the colophon by Wang Can 王燦 is missing in the *Daozang* edition, which does not mention Wang.

The *Jindao shi* was also known under different titles, such as *Shenxian wudao shi* 神仙悟道詩 (according to the colophon) and *Langran zi shi* 朗然子詩 (according to the *Song shi*, "Yiwen zhi," 4.5196).

The preface and the thirty poems that comprise the work contain many allusions to qi techniques practiced in Inner Alchemy, as well as autobiographical information.

Farzeen Baldrian-Hussein

Yichuan jirang ji **伊川擊壤集**

20 juan

By Shao Yong 邵雍, *zi* Yaofu 堯夫, *hao* Kangjie 康節 (1012–1077)

1042 (fasc. 720–723)

"Collection of [Poems Made While] Beating the Ground, by [a Man from] Yichuan." Yichuan (present Yiyang 伊陽) is the name of Shao Yong's native place in Henan. Beating the ground was the way in which, according to tradition, the subjects of the great sage King Yao gave expression to their contentment. Shao Yong styled himself as "subject of Yao" (Yaofu 堯夫), and the reference in the title of his collection points to the fundamental optimism that pervades all his work.

The collection comprises some 1,500 poems, which are, with the exception of those placed at the beginning, classified in a roughly chronological order. The author's preface suggests that the compilation of this work had already begun in 1066. Nevertheless,

the present book must have been completed and published by his son, Shao Bowen 邵伯溫 (1057–1134), because certains poems appearing in this collection are later than 1066, some as late as the year of the author's death (see 19.1b and also the funeral inscription written by Cheng Hao 程顥 (1032–1085); cf. the postface of Xing Shu 邢恕, dated 1091, in the *Siku quanshu* 四庫全書 edition).

The two other main editions of this work, in *Sibu congkan* 四部叢刊 (1475) and *Siku quanshu,* contain elements that cannot be found in the *Daozang* edition: the postface by Xing Shu mentioned above (the complement to the present collection of thirteen additional poems titled *Shiwai ji* 詩外集); and several tens of poems addressed to SHAO YONG by his friends, including Cheng Hao, Fu Bi 富弼 (1004–1083), and Sima Guang 司馬光 (1019–1086).

A large number of poems written by the author in response to poems offered by his friends reveal the close relations between Shao and prominent figures of his period.

The last juan is taken up entirely by a series of 135 poems titled *Shouwei yin* 首尾吟 (Chants of Head and Tail). These poems all begin and end with the same phrase: *Yaofu feishi ai yinshi* 堯夫非是愛吟詩, which can be translated roughly as "Yaofu does not make poems merely for fun." Indeed, in this long series the author addresses many serious subjects with deep insight and feeling, but without abandoning his optimism and sense of humor.

The simplicity of style and colloquial expressions contribute to the charm of this collection. According to his preface, the author intended to make his poems exemplars of the classical lyric traditions of antiquity. His poetry praises the happiness of the simple and free life of a recluse, combining the moral virtues of Confucianism with Taoist aspirations of union with Nature.

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Kwong Hing Foon

Sanshi dai tianshi Xujing zhenjun yulu 三十代天師虛靖眞君語錄

7 juan

By Zhang Jixian 張繼先 (1092–1126); compiled by ZHANG YUCHU 張宇初 (1361–1410); preface dated 1395

1249 (fasc. 996)

"Recorded Sayings of the True Lord Empty Peace, the Thirtieth Heavenly Master." This is a late compilation of the famous Heavenly Master Zhang Jixian, who lived under the reign of Song Huizong. Zhang Yuchu states in his preface that he collected all of Jixian's works that he could find in the various monasteries he visited. However, some of these works might well be later fabrications. A few pieces are reliable and known elsewhere, such as the "Xinshuo 心說" (Discourse on the Mind; 1.1a–2b) and the "Dadao ge 大道歌" (Song of the Great Tao; 3.1a–b) mentioned in his biographies (see LZTT 19.12). Both works are extant in the Yuan anthology *1257 Qunxian yaoyu zuanji* 2, and "Dadao ge" is also included in *579 Yangsheng bilu* 18a. On the other hand, the poem given posthumously to the immortal Sa Shoujian 薩守堅 (6.13b; his encounter with Zhang Jixian is often included in later hagiography) and other pieces related to the Qingcheng shan 青城山 seem apocryphal. A large number of poems are linked to a certain Shi Yuangui 石元規 (or Zifang 自方; see *1463 Han Tianshi shijia* 3.4b). Archives connected to this unknown Mr. Shi might be one of the sources of Zhang Yuchu's work.

Although termed *Yulu* 語錄 (recorded sayings), the compilation includes only letters and short prose essays (juan 1) and poetry in various meters (juan 2 to 7). The poetry includes occasional verses, allusions to Zhengyi ritual, *daoqing* 道情 poetry, mystical songs of a distinctive style (3.1a–3a), and more elaborate compositions on alchemy (see "Forty-eight *Jindan* Poems"; 5.8b–18b).

Vincent Goossaert

Shangqing Taixuan ji 上清太玄集

10 juan

By Hou Shanyuan 侯善淵, *hao* Taixuan zi 太玄子; Jurchen Jin (1115–1234)

1061 (fasc. 730–731)

"Collected Works of the Shangqing (Master) Taixuan." The author was from Gushe shan 姑射山 in Shanxi. Although a contemporary of the early Quanzhen 全眞 masters, with whom he was acquainted (see *758 Taishang laojun shuo chang qingjing jing zhu*), Hou defines his doctrine as the Way of Shangqing (*Shangqing zhi dao* 上清之道; 1.6a) or the Great School of Shangqing (*Shangqing dajiao* 上清大教; 1.17a). YANG XI is alluded to on 6.4b, and the work does not contain a single reference to the Quanzhen school. Hou's work, whether in prose or poetry, is distinctly didactic in nature. References to persons, places, or books are few and far between. From a poem (8.10b), we may guess that he visited the Jiangsheng guan 降聖觀 on Hengshan 衡山 (cf. *606 Nanyue zhongsheng ji* 20a). In a sermon, he quotes a now lost commentary by Xu Shouxin 徐守信 alias Xu *shenweng* 徐神翁 (1033–1108) on a text by LÜ DONGBIN (4.12a).

The first four juan are devoted to prose works, mostly sermons (*lun* 論). The fifth chapter contains classical poems, a great number of which are written by disciples in reply to doctrinal questions. Usually only the surname of these disciples is given. One poem mentions the joint celebration by Buddhists and Taoists of a Retreat (*zhai* 齋) service (5.25b). Later chapters contain *ci*-lyrics, sometimes using the vernacular.

Kristofer Schipper

***Yulong ji* 玉隆集**

6 juan

By Bo Yuchan 白玉蟾; after 1225

263.31 *Xiuzhen shishu* 31–36 (fasc. 127–128)

"Collected Works Written in the Yulong Temple." The Yulong gong 玉隆宮 on the Xishan 西山 in Jiangxi, a temple dedicated to Xu Xun, received the title of Yulong guan during the period 1008–1060; in 1116, it was promoted to *gong* 宮 (34.1b, 3a). This collection concerns events on the Xishan and its environment, mainly the Gezao shan 閣皁山.

According to an inscription (31.2b), Bo Yuchan had visited the Xishan three times since 1218. The latest date in the collection is 1220 (31.3b). In a note on 33.3a, however, Yunzhou 筠州 is rendered Ruizhou 瑞州. The change was made officially in 1225 to avoid Lizong's 理宗 personal name. The date of the present collection is therefore later than 1225.

The collection begins with inscriptions on various halls and temples. Only the first inscription was written in the Yulong gong; the remaining inscriptions concern mainly the Gezao shan. The next chapter comprises four poems, of which three are addressed to friends. The rest of the work consists of biographies of the Xishan saints. These are the earliest extant biographies of Xu Xun, his eleven disciples, and the teachers of the Xiaodao 孝道 school.

All of Xu Xun's subsequent biographies are based on the biography in the present text. Bo Yuchan provides these biographies with a wealth of critical notes.

Farzeen Baldrian-Hussein

***Shangqing ji* 上清集**

8 juan

By Bo Yuchan 白玉蟾; ca. 1218

263.13 *Xiuzhen shishu* 37–44 (fasc. 128–129)

"Collected Works Written at the Shangqing Temple." Although this collection of Bo Yuchan's writings is named for the Shangqing gong 上清宮 temple on Longhu shan 龍虎山, it is only in the first text, "Youxian yan ji 遊仙巖記" (37.1a–2a), that we find the Shangqing gong mentioned specifically. The texts of this collection were either written or addressed to friends on Wuyi shan 武夷山 (Fujian), with two exceptions: the third text, "Zhuyun tang ji 駐雲堂記" (37.4a–7b), written on the occasion of Bo's visit to the Zhuyun 駐雲 hall on Qianshan 鉛山, and the poem written on Lushan 廬山 (39.7b); both mountains are in Jiangxi.

Only four of the texts give any indication as to their dates (37.4a, 7a; 39.3a, 10b), the latest of which is 1216. The collection must therefore have been complied after that date. There is, moreover, evidence that the "Kuaihuo ge 快活歌" (39.4b) was written for the Taoist Chen Zhibo 陳知白 on Lushan in 1218 (see *1309 Haiqiong chuandao ji* 12b and preface, 1a). The *Shangqing ji* as a collection was well known in early Yuan times, as can be seen from the numerous quotations in *1005 Zhouyi cantong qi fahui* 5.5a and elsewhere.

The collection includes notes or inscriptions (*ji* 記) recording Bo's visits to the retreats of friends in various temples (juan 37), and poems dedicated to friends and artists or to specific places—mountain peaks or halls and pavilions (juan 38). Juan 39 comprises seven songs (*ge* 歌), some of which are rich in biographical details of Bo's life (see especially "Yunyou ge 雲遊歌" and "Kuaihuo ge 快活歌"; for the latter, see also *1309 Chuandao ji* 12b–16a). In "Bijing rendi ge 必竟恁地歌," Bo claims to have received instruction from Chen Niwan in 1205. Juan 40 is mostly composed of *jueju* 絕句 verse in seven-character lines on the scenic beauty and the temples and retreats of the Wuyi shan; the rest of the chapter comprises poems dedicated to friends. Juan 41 contains *ci*-lyrics.

Juan 42 contains a *fu*-rhapsody on the name of a friend's hermitage, a preface to a medical book, and three essays dealing mainly with the problems of sleep and the difficulties involved in the practice of the Tao. Juan 43 contains inscriptions and eulogies, and juan 44 comprises several short memorials (*ci* 詞, *shuyu* 疏語).

Farzeen Baldrian-Hussein

***Wuyi ji* 武夷集**

8 juan

By Bo Yuchan 白玉蟾; ca. 1216

263.45 *Xiuzhen shishu* 45–52 (fasc. 129)

"Collected Works Written on the Wuyi Shan." Of the three collections of Bo's works in *263 Xiuzhen shishu*, the *Wuyi ji* contains the earliest material: none of the internal dates are later than 1216. The collection is also different from the other two in that it contains ritual material such as requests and memorials written by the author at the Chongyou guan 沖祐觀 (juan 47). The titles used by Bo in referring to himself are the same as those in *1220 Daofa huiyuan* 76.3a.

The collection also contains allusions to other religious activities, such as praying for rain (46.6b–12a, text with commentary). Three quarters of the collection, however, is composed of poems in various styles, dedicated to friends or to temples. Juan 46 includes eulogies on thirty-two Heavenly Masters, from Zhang Daoling 張道陵 (second century A.D.) to Zhang Shouzhen 張守眞 (1136–1176). Autobiographical details are found in the inscription describing the rebuilding of the Zhizhi an 止止庵 (45.1a–5a).

The importance of this collection lies in the wealth of its information on temples, monasteries, and persons.

Farzeen Baldrian-Hussein

Chunyang zhenren huncheng ji **純陽眞人渾成集**

2 juan

Compiled by He Zhiyuan 何志淵, *hao* Qingzhen daoren 清眞道人; 1251

1055 (fasc. 727)

"Collected Poems of Lü Dongbin." The term *huncheng* 渾成 in the title alludes to an expression by Han Yu 韓愈 (768–824), *hunran tian cheng* 渾然天成 (in entire accord with heaven). This phrase was chosen to exemplify the qualities of the immortal Chunyang 純陽, that is, LÜ DONGBIN, whose poems constitute the present work. The compiler, He Zhiyuan, resided in a temple dedicated to LÜ DONGBIN, the Chunyang gong 純陽宮 (preface, 2a). He was one of the Taoists in charge of editing the Yuan *Daozang* (see VDL 52).

There were several collections of LÜ DONGBIN's poetry toward the end of the Song dynasty and the beginning of the Yuan. The *Song shi*, "Yiwen zhi," 4.5197 mentions a *Chunyang ji* 純陽集 in one juan. Another collection, the *Jindan shijue* 金丹詩訣 in two juan (q.v.), was compiled by Xia Yuanding 夏元鼎 around 1220. The latter includes not only LÜ DONGBIN's poems but also his *ci* 詞-lyrics, whereas our text is solely a collection of *jueju* 絕句 and *lüshi* 律詩 poems in five- and seven-word verses. Most of the poems in juan 2 of the present work figure also in the *Jindan shijue*, and the last two poems in juan 1 are clearly compositions of Quanzhen 全眞 origin (see 1.1a). This is to be expected since the Chunyang gong was a Quanzhen temple and He Zhiyuan a daoshi of the Quanzhen school. Moreover, one of the poems in juan 2 (number 41, missing in the *Jindan shijue*) even criticizes the methods described in *1191 Bichuan Zhengyang zhenren lingbao bifa*—one of the most important texts attributed to ZHONGLI QUAN and LÜ DONGBIN during the Song—as inferior (*xiao xianfeng* 小仙方). Criticism of Northern Song Zhong-Lü 鐘呂 texts was common among the Quanzhen adepts of the Yuan dynasty (see, e.g., *305 Chunyang dijun shenhua miaotong ji* 2.9a).

Farzeen Baldrian-Hussein

Lüzu zhi **呂祖志**

6 juan

1484 (fasc. 1112–1113)

"Monograph of the Patriarch Lü." This book is a collection of hagiographical materials on LÜ DONGBIN. Certain miracles worked by the saint occurred in the second half of the sixteenth century (2.21b and 2.15a). This present monograph was

FIGURE 39. Lü Dongbin with his birth and ascension dates (*1484* 1.1b)

compiled shortly before the publication of the supplement to the canon, *Xu Daozang* 續道藏. The first three chapters are devoted to historical accounts ("Shiji zhi 事蹟志"); the remaining three contain literary works attributed to the saint ("Yiwen zhi 藝文志"). At the beginning of the book is a set of illustrations ("Tuxiang 圖像"). (See fig. 39.)

The historcal part is composed of a summary biography ("Zhenren benzhuan 眞人本傳"; 1.2b–11a) and also an "autobiography" of the saint ("Zhenren ziji 眞人自記"; 1.17b–18a). The latter was originally engraved on the stele in Jiangzhou. From the second chapter on, short miracle tales and anecdotes (*hua* 化) are grouped by themes. They comprise eighty-six episodes, of which fifty-five are already found in *305 Chunyang dijun shenhua miaotong ji*.

The "Yiwen zhi" contains 249 poems, all of them apocryphal, in various styles and prosodies. Some of these poems are known from other sources: most of the regular poems are found in *1055 Chunyang zhenren huncheng ji;* one of the verses of *Qinyuan chun* 沁園春 (6.21a–b) is edited and provided with a commentary in *136 Lü Chunyang zhenren Qinyuan chun danci zhujie*. More complete and edited better than the late collections *Lüdi shengji jiyao* 呂帝聖蹟紀要 (in *Daozang jiyao*) and *Lüzu quanshu* 呂祖全書 (editions in sixty-four juan of 1775 and in thirty-three juan of 1868), the present book nevertheless has the characteristics of a popular compilation, especially compared with *305 Miaotong ji*.

Kwong Hing Foon

Wuzhai xiansheng wenji **勿齋先生文集**

2 juan

Yang Zhizhi 楊至質, *zi* Xiuwen 休文, *hao* Wuzhai 勿齋 (fl. 1228–1252)

1148 (fasc. 788)

"Literary Collection of Master Wuzhai." Yang Zhizhi, a native of Fengcheng 豐城 (Jiangxi), was first a Confucian and later became a daoshi. He retired on the mountain Gezao 閣皂山 and there built the Monastery of Clouds and Springs (see the *Yunquan jingshe ji* 雲泉精舍記 of Liu Kezhuang 劉克莊, in *Houcun xiansheng daquan ji*

88.1a–2a). *Wuzhai* was both Yang's *hao* and the name of his library. The word *wu* 勿 comes from the *Lunyu* 論語 12, where Confucius teaches Yan Yuan 顏淵 a method to attain supreme virtue: "See nothing contrary to the rites, hear nothing contrary to the rites" (*fei li wu shi, fei li wu ting* 非禮勿視, 非禮勿聽). Around the year 1228, Yang was a lecturer (*jiangshi* 講師) in the Gezao shan, but his *hao* suggests that he had not completely abandoned his earlier education (cf. the "Wuzhai ji 勿齋集" of Zhen Dexiu 眞德秀, 1178–1235). In the years Zhunyou (1241–1252), he was honored, by imperial decree, with the title of *gaoshi* 高士 (eminent master) and appointed a Taoist official in the capital and superintendent of religious affairs (*youjie jianyi zhuguan jiaomen gongshi* 右街鑒義主管教門公事; 1.1a; 1.18b–19b; see also *Songshi jishi* 90.2149).

Yang was responsible for the affairs of the Taiyi Palace 太乙宮 (1.1a–2a; 1.19b–20b; cf. the remarks of Zhao Xibian 趙希弁 on the Zhugong biaozhi 竹宮表制) and of the Jingde guan 旌德觀 temple of the capital (1.4a–5a).

The present book also appears in *Siku quanshu* 四庫全書 ("Bieji lei 別集類"), and its author is considered a stylist worthy to succeed the famous Li Shangyin 李商隱 (813–858). In fact, the whole book, composed of sixty-eight articles with two identical entries (the last of each chapter), is written in a style of parallel prose (*pianwen* 駢文), using phrases of four or six characters. The collection consists mostly of occasional writings thanking officials for their kindness (1.7b–9b), for an appointment (2.8b–9b), congratulating them on a promotion (1.3a–4a), wishing them many happy returns (2.6b–8b), making apologies (1.2a–3b), and so on.

Kwong Hing Foon

***Xuanzong zhizhi wanfa tonggui* 玄宗直指萬法同歸**

7 juan

By Mu Changzhao 牧常晁; compiled by Huang Benren 黃本仁 after 1294

1066 (fasc. 734–735)

"Reintegration of the Thousand Dharma, Being a Straightforward Explanation of the Taoist Tradition." This text contains the collected works of Mu Changzhao, a Taoist of the Southern (Nanzong 南宗) tradition. Little is known about Mu: he says himself that he entered Buddhism and studied Chan as a youth and that later he turned to Inner Alchemy, when he encountered an otherworldly man who instructed him (3.7a). He refers to war (6.17a–b) and foreign monks (3.26b), seemingly alluding to the painful experience of the Mongol conquest of southern China. The only date mentioned is 1294 (6.20a). The author must therefore have lived under the Southern Song and the Yuan. Nothing is known about his disciple Huang Benren. According to the subtitles, Mu hailed from the Yangshan daoyuan 仰山道院 in Jian'an [xian] 建安縣 (northern Fujian), which is not documented either in gazetteers or other sources.

FIGURE 40. Diagram illustrating the fundamental unity of the Three Teachings (*1066* 1.7a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1052)

FIGURE 41. The buffalo and its Precious Chariot: An allegorical representation of the relationship between body and soul (*1066* 1.10a–b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1052)

Mu does not quote many authors but refers repeatedly to the *Wuzhen pian* 悟眞篇; he also mentions Bo Yuchan and several major works of the Nanzong (3.1b, 21b). It can therefore be assumed that he belonged to that tradition, yet he discusses favorably the Quanzhen 全眞 school (3.7b) and the Way of Loyalty and Filial Piety (*zhongxiao dao* 忠孝道) of Xishan (3.16a–b, 20b). His own approach is to equate the Three Teachings (and especially Buddhism and Taoism) in the cultivation of *xing* 性 and *ming* 命 and in their union with the Great Ultimate 太極. His main endeavor is to systematically compare the concepts of Buddhist and Taoist theology and cosmology.

Although containing little historical information, this work is a rare and valuable example of a complete corpus of writings by a single *neidan* 內丹 master. It includes theoretical essays (1.1a–2.18b), dialogues (2.18b–4.16b), and poems (4.16b–7.11a) that vary greatly with respect to their tone and vocabulary. The thirty-four essays, some of them accompanied by charts, are mostly about cosmology and do not dwell on alchemical processes (figs. 40–41). The dialogues are divided between alchemical questions ("Huowen jindan xingming lei 或問金丹性命類," in all 109 exchanges,

2.18b–3.28b) and those of a more cosmological and philosophical order ("Huowen taiji lei 或問太極類," fifty-three exchanges, 4.1a–16b). The dialogues do not exhibit the extemporaneous creativity of the livelier Recorded Sayings (*yulu* 語錄) of that period, but they, too, focus on practical questions and demonstrate the master's pedagogy. The poems are mostly in regulated verse (*shi* 詩) with a few lyrics (*ci* 詞); they include both sets of systematic *neidan* dialectics and occasional pieces dedicated to friends or commemorating an event. Together, these pieces document the wide array of styles and media available to a *neidan* teacher of that time.

The work closes with two ethical poems (7.7a–11a), commentated by a certain Lin Daozhao 林道晁, possibly a fellow disciple of Mu. These poems refer explicitly to the Zhongxiao school.

Vincent Goossaert

***Daofa xinchuan* 道法心傳**

33 fols.

By Wang Weiyi 王惟一, *hao* Jingyang zi 景陽子 (d. 1326)

1253 (fasc. 997)

"Spiritual Tradition of Taoist Rites." This is a collection of didactic poetry and discourses explaining cosmology in terms of mental representations. The title of the present book does not correspond to that of any work known to have been written by Wang, as listed in his biography in the *Wuzhong renwu zhi* 11.12a. Indeed, the the work appears to be a *refacimento* composed of fragments of two different books, the *Xinglei xinchuan* 行雷心傳 and the *Daofa jingwei* 道法精微.

The first part (1a–16b), devoted to poetry, has a preface dated 1294 and signed "the disciple from Songjiang 松江 [Jiangsu], petty officer of the Thunder [Board] [*Leiting sanli* 雷霆散吏], Jingyang [zi], Wang Weiyi," in which the book is named *xinchuan* 心傳 (preface 2b).

The second part (17a–33a) is identified on 20b as the *Daofa jingwei*. It has a separate preface (19a–19a), also dated 1294, that must be spurious. Indeed, this second part quotes (22b) another work by Wang, namely, *273 Mingdao pian* 9a (dated 1304). The *Daofa jingwei* must, therefore, be later than this work, a fact that can also be deduced from a remark by the author on 20b, stating that he is "already advanced in age" (余今老矣). This second part must also be later than the first part, since on 30b the text quotes "my *Xinchuan lu* 余心傳錄," and this quote corresponds to a poem in the first part of the present work (10b). Other similar quotations on 26b and 29b can no longer be found in the first part, which therefore must be incomplete.

The *Daofa jingwei* is entirely devoted to spiritual glosses of the Thunder rites (*leifa* 雷法) in the tradition of Bo Yuchan and Mo Yueding 莫月鼎 (1226–1294). A quotation of a text by the latter on 19b–20a can be traced to Mo's "Tuoyue shuji shuo 橐籥樞機說," in *1220 Daofa huiyuan* 77.8a–9b. Among the many other masters quoted, we may note the presence of the Qingwei patriarch Huang Leiyuan 黃雷淵 (fl. 1253–1287).

Kristofer Schipper

***Yuanyang zi fayu* 原陽子法語**

2 juan

By Zhao Yizhen 趙宜眞 (d. 1382); edited by Liu Yuanran 劉淵然 (1351–1432)

1071 (fasc. 738)

"Religious Discourses by Master Original Yang." These are the collected works of Zhao Yizhen, who was active in the beginning of the Ming dynasty and one of the patriarchs of the Qingwei school. He is also known as the teacher of the prominent court Taoist Liu Yuanran, who edited the present work. Zhao's main biography is by Zhang Yuchu (1361–1410), the Forty-third Heavenly Master, and can be found in the latter's *1311 Xianquan ji* 4.11a–12b (a more complete version is in the *Siku quanshu* 四庫全書 edition, 3.38a–40b). Zhao was canonized as Chongwen guangdao chunde yuanyang zhenren 崇文廣道純德原陽眞人 in 1455.

The collection contains mostly literary works, some of which are of an autobiographical nature, such as the poem "Jixue 紀學" (1.11a), in which Zhao recalls his own apprenticeship under Master Jin Pengtou 金蓬頭 (1276–1336).

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Schipper, "Master Chao I-chen."

Kristofer Schipper

***Xianquan ji* 峴泉集**

12 juan

By Zhang Yuchu 張宇初, *hao* Qishan wuwei tianshi 耆山無爲天師; 1407

1311 (fasc. 1018–1021)

"Collected Works from Xianquan." This literary collection is named after the Xianquan retreat of the Forty-third Heavenly Master, Zhang Yuchu (1361–1410), which was established on Mount Longhu in 1391. The collection bears witness to the remarkable scope of the Heavenly Master's literary activities. There are three prefaces, one of which is by Zhang Yuchu himself. The third preface, by Cheng Tong 程通, is dated 1407. The *Siku quanshu zhenben* 四庫全書珍本 contains an edition of this work in four juan. Both this edition and the present one derive from earlier versions that are no longer extant. However, these lost versions were most likely already incomplete. The editors of the text in the *Siku quanshu* apparently did not make use of the version in the

Daozang, which contains, among other things, poems not found in the *Siku quanshu* edition. On the other hand, the *Daozang* edition does not contain the tomb epitaphs included in the *Siku quanshu* edition. The arrangement of the material in twelve juan is probably due to the editors of the Ming *Daozang*, whereas the *Siku quanshu* edition still preserves the original arrangement in four juan.

This collection contains essays about philosophical and historical themes. There are many poems and dedications that show that ZHANG YUCHU was rightly admired for his literary erudition. His preface on the lineage of the Heavenly Masters (2.6a–8a) served as a postface for *1463 Han tianshi shijia* 4.17b–19b. His "postface" for the discourses of the thirtieth Zhengyi patriarch (2.11a–12b) is a preface in *1249 Sanshi dai tianshi Xujing zhenjun yulu*. The texts compiled in this collection were written before the revision of the Taoist canon started in 1406 (cf. *1232 Daomen shigui*). Sun Kekuan compares the contents of the two extant editions in "Mingchu tianshi," 315–20.

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Florian C. Reiter

3.A.8 Handbooks and Anthologies

Most of the texts included in this section are well known outside the *Daozang*. The great imperial encyclopedia, the *Taiping yulan* 太平御覽, is present here in an abstracted form, listing only the entries related to Taoism. The famous *1032 Yunji qiqian*, although a private compilation, has been widely read in all literary circles. The collection of texts *263 Xiuzhen shishu* reflects the great popularity and influence of the so-called Southern school of Inner Alchemy Taoism, as represented by BO YUCHAN and his disciples.

Remarkably, none of these anthologies, with the notable exception of *1483 Tianhuang zhidao taiqing yuce*, deal with liturgical practice, which is all the more significant since in the first great Taoist encyclopedia, *1138 Wushang biyao*, and even more so in the Tang collectanea, liturgy occupied a central place. Song and later works, except *1483 Taiqing yuce,* deal almost exclusively with Tending Life techniques, which does not mean, as part 3.B shows, that liturgical Taoism suffered a decline. A shift in emphasis is, however, undeniable and announces the advent of new forms of Taoist practice, such as those propagated by the Quanzhen 全眞 school, where self-cultivation becomes the central issue, and liturgy, although not absent, plays a lesser role in the life of the daoshi.

Taiping yulan 太平御覽

3 juan

Compiled by Li Fang 李昉 et al.; 983

1230 (fasc. 988)

This text corresponds to juan 674–676 of the imperial encyclopedia TPYL, comprising the section on holy sites (*lisuo* 理所), vestments (*guan* 冠, etc.), and insignia (*jianzhang* 簡章).

Kristofer Schipper

Yunji qiqian 雲笈七籤

122 juan

Compiled by ZHANG JUNFANG 張君房 (fl. 1008–1025)

1032 (fasc. 677–702)

"Cloudy Bookcase with Seven Labels." This work is one of the major Taoist anthologies, and also a major source for otherwise lost works, especially from the Tang dynasty (618–907). This vast compilation was praised by the authors of the *Siku quanshu zongmu tiyao* (146.12a) as "an anthology of the [*Daozang*] that, with its clear classification, its concise yet complete examples, its rational organization in which nothing is omitted, remains valid until the present day." The intention of the author, as expressed in the undated preface to the anthology, seems indeed to have been to compile a compendium from the Taoist canon that he himself had, or claimed to have, edited. ZHANG JUNFANG became a *jinshi* 進士 during the period 1004–1008 and served as an official in different capacities in the capital, his hometown. Author of a few collections of "remarkable stories," one of which survives in its original form, he became editor of the *Daozang* in 1013, thanks to the patronage of WANG QINRUO. This edition of the *Daozang* was the *Da Song tiangong baozang* 大宋天宮寶藏, compiled under imperial auspices during the reigns of emperors Taizong (976–997) and Zhenzong (997–1022). It comprised 4,565 juan and was presented to the throne in 1019. Zhang correctly stresses the fact that the system of classification adopted for this edition of the *Daozang* followed the Tang usage of grouping the texts into seven categories (*qibu* 七部): the Three Caverns (*sandong* 三洞) and the Four Auxiliaries (*sifu* 四輔). The expression *qiqian* 七籤 (seven [book] labels) in the title refers to this division into seven parts.

The anthology in its present form, however, does not show such an arrangement. It is not divided into seven parts and the organization of the subject matter is, despite the praise of the authors of the *Siku tiyao*, rather confused. There appears to be a division into sections (*bu*), but these are not always clearly indicated. John Lagerwey, in his study of the sources of the *Yunji qiqian* (in Schipper, *Index du Yunji qiqian,* xix–lxxi) has identified thirty-seven sections. The first section is devoted to the philosophical

definitions of Tao and *de*. Then follow a number of sections on cosmology and the revelation of sacred scriptures. Sections 7 to 11 deal with Heaven and Earth, the stars, and holy places. Sections 12 to 26, covering juan 29 to 86 (that is, almost half of the entire anthology), deal with Tending Life (*yangsheng* 養生) techniques, including alchemy. Sections 27 to 32 contain doctrinal and philosophical treatises; sections 33 to 35 contains poetry. The last two sections concern hagiography.

These topics do not, however, exhaust all the aspects of Taoism represented in the canon. Most remarkable is the total absence of liturgy. The *Yunji qiqian* does not contain any ritual for Retreats (*zhai* 齋) or Offerings (*jiao* 醮). It has no petitions (*zhang* 章) or memorials (*shu* 疏), nor any other kind of ritual documents. It contains only a handful of talismans, charts, and diagrams. We can be certain, however, that works concerning ritual occupied a large place in the canon that ZHANG JUNFANG edited. The inevitable conclusion must, therefore, be that the *Yunji qiqian* as we have it cannot be considered a representative anthology of the Song canon.

It seems likely that the present version of the *Yunji qiqian* has not descended from the original work, but that the text has undergone changes. The original *Yunji qiqian* had 120 juan, whereas the present version has 122. Moreover, several juan are divided into two parts—A (*shang* 上) and B (*xia* 下)—for no apparent reason, which further increases the total count of juan. Apart from the present version in the Ming Canon, there is a later Ming edition by Zhang Xuan 張萱 (1558–1641), reprinted in the *Siku quanshu* 四庫全書. Despite a number of textual variants and some differences in the arrangement into juan, this edition is on the whole identical to the present text. The *Yunji qiqian* was already included in the *Xuandu baozang* 玄都寶藏 compiled by the Quanzhen masters in 1244. A single fascicle of this edition survives in the Palace Museum in Taipei. Here also, the text contained in this fascicle is the same as the corresponding part of the version in the Ming canon.

At present, it is impossible to explain the considerable discrepancies between ZHANG JUNFANG's preface to the *Yunji qiqian* and the actual anthology. In addition to the above-mentioned structural inconsistencies, there are other problems, such as the fact that Zhang states that Manichaean texts were included in the compilation of the Song canon. This reference has attracted the interest of historians of Manichaeism, but the *Yunji qiqian* does not contain any identifiable Manichaean material. Then there is the overall account Zhang gives regarding his involvement with the compilation of the *Da Song tiangong baozang*. Van der Loon has concluded that this account is untrustworthy (VDL 31–34). Zhang had nothing to do with the arrangement of the canon, which was strictly supervised by the government. It may well be, then, that the ordering of materials which Zhang adopted for his anthology, while not corresponding to that in the actual canon, translated his own views about how the work should have been organized.

The *Dongxiao tuzhi*, a monograph of the Taoist temples on Dadi shan 大滌山 (Jiangsu, near Hangzhou), reports that one of the copies of the new *Daozang* made under the auspices of Emperor Zhenzong (the *Tiangong baozang*) was bestowed on this center. From that copy, after revision by an eminent Taoist scholar named Feng Dezhi 馮德之, new copies were made under the title of *Yunji qiqian*. Significantly, the title "Cloudy Bookcase with Seven Labels," here referring explicitly to the sevenfold division of the canon, was a fitting name for a *Daozang*, whereas Zhang's handbook did not follow that arrangement. If the *Dongxiao tuzhi* account is accurate, and there are no reasons to suppose it is not, then, after the copies of the imperial *Daozang* became available in Hangzhou and were distributed under the title *Yunji qiqian*, ZHANG JUNFANG, or possibly someone else borrowing his name, may have compiled the present anthology using the same title.

Whatever the case, there is no reason to suppose that the actual *Yunji qiqian* is not a work of the beginning of the Song period. The encyclopedia does not contain texts later than Zhenzong's reign. The source material comes almost exclusively from Six Dynasties (220–589) and Tang works. Many texts are quoted in extenso, whereas others are abridged or, in some cases, reworked into new compositions. A few Five Dynasties (907–960) texts are included. From the Song, we find a few prefaces by the emperor Zhenzong. There is also a complete account of the manifestations of the divine protector of the Song dynasty, Yisheng baode zhenjun 翊聖寶德眞君, by WANG QINRUO. ZHANG JUNFANG evokes Wang's memory in the preface, saying: "The late . . . WANG QINRUO considered that your servant was capable of accomplishing this task." The *Yunji qiqian* must, therefore, have been presented to the throne after Wang's death in 1025. The emperor to whom the work was presented was therefore Renzong (r. 1023–1064). Renzong was a lesser patron of Taoism than Zhenzong had been, and it may be that Zhang took this fact into account. While presenting his work as the emperor's "bedside companion," he presumably left out all that was neither timely nor of interest to the ruler, which may explain why the *Yunji qiqian* has the specific character of a handbook on mystical and Tending Life Techniques, and not that of a Taoist encyclopedia.

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Kristofer Schipper

Xiuzhen shishu **修眞十書**

60 juan

Compiled ca. 1340

263 (fasc. 122–131)

"Ten Books on the Cultivation of the True Nature." This is a collection of texts compiled by adherents of the BO YUCHAN school. Although the latest date in the work is 1244 (1.10a), the collection itself was completed only during the Yuan (1279–1368): the *Zazhu jiejing* (juan 17–25; see below) was probably compiled by the Yuan author Yu Juehua 余覺華 during the Zhiyuan period (1335–1340).

Collections with the term *xiuzhen* 修眞 in their titles were common during the Yuan dynasty: YU YAN, for instance, mentions a *Xiuzhen sishu* 修眞四書 of 1270 (cf. *Xishang futan* 2.12a).

The *Xiuzhen shishu* contains excellent editions of Taoist texts and, in some cases, of works that are not available as separate entities in the *Daozang*. In view of this fact, its contents, listed below, are discussed individually in the relevant sections:

1. *Zazhu zhixuan pian* 雜著指玄篇 (treatises of BO YUCHAN et al.)
2. *Jindan dacheng ji* 金丹大成集 (collected works of Xiao Tingzhi 蕭廷芝, fl. 1260)
3. *Zhong-Lü chuandao ji* 鍾呂傳道集 (unique edition in *Daozang*)
4. *Zazhu jiejing* 雜著捷徑 (Yuan, unique edition)
5. *Wuzhen pian* 悟眞篇 (oldest edition of this text; unique in the *Daozang*)
6. *Yulong ji* 玉隆集 (collected works of BO YUCHAN unique edition)
7. *Shangqing ji* 上清集
8. *Wuyi ji* 武夷集
9. *Panshan yulu* 盤山語錄 (cf. *1059 Panshan Qiyun Wang zhenren yulu*)
10. *Huangting neijing wuzang liufu tu* 黃庭內景五臟六腑圖 (cf. *432 Huangting neijing wuzang liufu buxie tu*)
11. *Huangting neijing yujing zhu* 黃庭內景玉經注 (commentary by Liangqiu zi 梁丘子; cf. *402 Huangting neijing yujing zhu*)
12. *Huangting waijing yujing zhu* 黃庭外景玉經注 (commentary by Liangqiu zi; unique edition)

Texts 10–12, all of which deal with the *Huangting jing,* together form the last of the ten books. Possibly, texts 11–12 constitute later additions.

Farzeen Baldrian-Hussein

Qunxian yaoyu zuanji **群仙要語纂集**

2 juan

Compiled by Dong Jinchun 董湮醇, *hao* Huanchu daoren 還初道人; late Yuan (1279–1368) or early Ming (1368–1644)

1257 (fasc. 998–999)

"Fundamental Sayings by the Host of Immortals." This is a collection of texts from different times and schools on the practice of the Tao and spiritual attainment, by an otherwise unknown author. There are passages (1.1b–11b) taken from the *Guanyin zi* 關尹子 (*667 Wushang miaodao wenshi zhenjing*), a work that regains importance under the Yuan, as well as texts by WANG ZHE, MA DANYANG (1123–1183), and BO YUCHAN. The author quotes (2.7a–8a) WANG JIE's *1074 Huanzhen ji*. The present work should therefore be of the late Yuan or early Ming period.

One of the interesting texts preserved in this collection is the Song of the Great Way ("Dadao ge 大道歌") by Cao Wenyi 曹文逸. According to a *Luofu shan zhi* 羅浮山志, quoted in *Gujin tushu jicheng*, "Shenyi dian 神異典," Cao wrote this song during the Xuanhe era (1119–1125). Cao Wenyi, alias Cao Daochong 曹道沖, was canonized by Emperor Huizong as Wenyi zhenren 文逸眞人. She also wrote a commentary to the *Daode jing* (see *707 Daode zhenjing jizhu,* preface). The "Dadao ge" is quoted in an abridged form in *1017 Daoshu* 16.1a–3a. There it is attributed to the female immortal He Xiangu 何仙姑. It is reproduced in the *Daozang jiyao*, "Kui 奎," under the title Song of the Supreme Truth ("Zhizhen ge 至眞歌"), in this case it is attributed to LIU HAICHAN.

Other works cited are *1044 Huashu* (1.11–16a), *1052 Zongxuan xiansheng xuangang lun* (1.16a–24), *1249 Sanshi dai tianshi Xujing zhenjun yulu* 1.1a–2 (2.1a–2b), *1233 Chunyang lijiao shiwu lun* 3b–4a and 5a (2.3a–3b), and *1308 Haiqiong wendao ji* 4b–10a (2.9b–15a). In 2.15a–16a, the present collection quotes the sayings of MA DANYANG, but these cannot be found in *1234 Danyang zhenren zhiyan*.

Catherine Despeux

Tianhuang zhidao taiqing yuce **天皇至道太清玉冊**

8 juan

By Zhu Quan 朱權, *hao* Quxian 臞仙, Xialing laoren 遐齡老人, alias Nanji chongxu miaodao zhenjun 南極沖虛妙道眞君 (1378–1448); preface dated 1444

1483 (fasc. 1109–1111)

"Most Pure and Precious Books on the Supreme Tao of August Heaven." This is an encyclopedic work on the Taoist faith and liturgy, written by Prince Zhu Quan, the seventeenth son of Ming Taizu (r. 1368–1398). In this work the author identifies himself only by his pseudonymn, Quxian (Lean Immortal). After his brother Zhu Di 朱棣 had won the throne and established his capital at Peking under the reign name of

Yongle (r. 1403–1424), Zhu Quan moved to the south of China, at Nanchang (Jiangxi). Although Zhu Quan is known for his work as a dramaturge, his literary oeuvre bears constant testimony to his Taoist convictions, which are fully expressed in the present work.

In his preface and introductory essay ("Yuandao 原道"), the author explains his own destiny as a divine being, which was revealed to him at an early age by an old woman, who told him never to forget his previous lives. After having been a minister of Shaohao, and again under Wuding of the Shang, he rose up to Heaven to be appointed as Nanji chongxu miaodao zhenjun 南極沖虛妙道眞君. After 2,699 years he again reincarnated on Earth. The old lady recommended that he not reveal his true identity before the age of sixty. Thus the present work dates to the year he was sixty-four.

The work deals in an encyclopedic way with Taoist cosmology and revelation. It presents the Taoist canon in all its aspects, as well as the main outlines of the initiatory rules and institutions linked to it. The Zhengyi 正一 as well as the Quanzhen 全眞 institutions are fully documented, as are the main aspects of the liturgy. Topics such as Taoist music, ritual vestments, and religious regulations are all duly recorded.

Remarkable for its absence is any in-depth discussion or documentation of Tending Life techniques, including Inner Alchemy and laboratory alchemy. Immortality practices are introduced only briefly in 6.13a–18a. This fact contradicts the tradition that the Lean Immortal was above all interested in longevity practices.

Among the many ideas, personal and general, expressed in the work, the claim that Taoism is the true faith of China and that the Chinese should all practice it figures prominently. The anti-Taoist measures by the Mongols, especially the burning of the *Daozang* by Kublai, are vehemently denounced as assaults on Chinese culture (2.3a and 5b–6b). A list of pernicious (Buddhist) works slandering Taoism is given. On the whole, China and its culture are glorified, and foreigners criticized. Among the latter, only the Koreans have the honor to possess the Taoist tradition, which they obtained from several great Chinese emperors (6.25a–27a). The *Daozang* edition contains a misprint between 6.13b2 and 14b6, where a discussion of the Way of the immortals is interrupted by a fragment of encyclopedic entries.

Kristofer Schipper and Yuan Bingling

3.B Texts in Internal Circulation

See the general introduction to part 3 for an overview of the development of liturgical Taoism in the early modern era.

3.B.1 Zhengyi

As shown in the introduction to part 3 above, the medieval ecclesia of the Heavenly Master was greatly transformed during the late Tang (618–907) and the following centuries. Perhaps the most visible and immediate sign of this transformation is the way the First Heavenly Master, Zhang Daoling 張道陵, came to be considered during this period. In the middle ages, Zhang Daoling was seen as a recluse, as an alchemist, and as the founder of the Heavenly Master ecclesia. Now he came to be represented as a powerful exorcist, as a popular saint commanding the powers of the thunder, and as the patriarch of exorcists, to whom he revealed secrets of Thunder magic that had never been disclosed before. As the following articles will show, the founders of the Tianxin zhengfa 天心正法 in the Five Dynasties period (907–960) were said to have received such revelations, and the same claim was made by the Yutang fa 玉堂法 in the early Southern Song (1127–1279) period.

During the Song dynasty, the Heavenly Masters of the Longhu shan 龍虎山 became one of the great and officially recognized religious institutions of modern China (see the general introduction and the introduction to part 3 above). The exorcist lineages of Tan Zixiao (Tianxin zhengfa) and Lu Shizhong (Yutang fa) emerged without any direct relationship to the Longhu shan establishment. Toward the end of the Northern Song (960–1127), the link between the Heavenly Masters and the Tianxin zhengfa was established, according to legendary accounts, through the Thirtieth Heavenly Master, Zhang Jixian 張繼先 (1092–1126; see *566 Shangqing tianxin zhengfa* 上清天心正法).

Despite this assimilation, it should be remembered that the Zhengyi tradition, even in its new form as institutionalized in the Longhu shan patriarchy, was heir to the ancient liturgical organization of the Tang and therefore dispensed the official ordination grades that empowered officiants to perform the classical rites of the Heavenly

Master and Lingbao canons. These ties to tradition did not hold for the new exorcist lineages. The latter developed their own initiation grades and titles, as in the case of the Tianxin zhengfa and Shenxiao fa 神霄法. However, instead of replacing the classical system, these grades and titles were simply added to it, with the result that officiants could now hold qualifications from both lineages. In fact, the specialists of the new exorcistic rites, called *fashi* 法師 or *faguan* 法官, always remained at a lower religious and social level than the daoshi who had received the traditional ordination. It is therefore inappropriate, in spite of the manifold interactions between the regular liturgy (*ke* 科) and the rites (*fa* 法), to discuss them together. Thus we will first present the materials related to the traditional Zhengyi, Sanhuang, Lingbao, and Shangqing scriptures, and then discuss the new exorcistic lineages and their texts separately.

The Zhengyi order itself created classical liturgical texts in the form of rituals and scriptures that were to be performed to avert disasters such as epidemics, fires, drought, and so on. These rituals took the form of Offerings (*jiao* 醮). Earlier, *jiao* were mostly performed at the conclusion of a long Retreat (*zhai* 齋) service for the benefit of the deceased, whereas now they became the main element of the ritual. It is this evolution that, in time, would bring about the separation between a liturgy for the benefit of the living, dominated by the Offering and called *jiao*, and one for the dead, in which the merit (*gongde* 功德) of the Retreat would be the most important element, and which, accordingly, was commonly referred to as *zhai*. Also contributing to this evolution was the appearance of the Great Offering to the Entire Firmament (*luotian dajiao* 羅天大醮). This service, although preceded by the classical *huanglu zhai* 黃籙齋, was essentially a large-scale offering to all the stars and constellations in the Chinese heavens (see the complete list of the stellar deities and the offerings presented to them in *1224 Daomen dingzhi* 3).

The worship of stars, and especially of the stars of Fate in Ursa Major (Beidou 北斗), became a specialty of the new Zhengyi school, and scriptures as well as rituals related to the practice of venerating the Dipper (*baidou* 拜斗) are numerous in this section. Among these scriptures, the *Taishang xuanling beidou yansheng zhenjing* is the most famous; revealed by the Most High Lord Lao to Zhang Daoling, it became one of the most popular religious scriptures of China during the Ming (1368–1644) and Qing (1644–1911) periods.

3.B.1.a Scriptures

Shangqing zhenyuan rongling jing 上清鎮元榮靈經

17 fols.

Northern Song (960–1127)?

860 (fasc. 577)

"Scripture of Stabilizing the Creative Forces and Making the Numinous Powers Shine Brightly, of the Shangqing Tradition." The book is listed in the *Bishu sheng xubiandao siku queshu mu* (VDL 76) and seems most likely to be of a Northern Song date. The method of the book is said to have been revealed to a duke of immortals (*xiangong* 仙公) and practiced by him at Tianmu shan 天目山, reputed to be the birthplace of Zhang Daoling 張道陵 (1a). The affiliation of the text with the Zhengyi order is further indicated by the title of the practitioner, Da xuandu zhengyi dizi 大玄都正一弟子 (7a).

The LZTT 41.17a to 42.4a gives the biographies of four daoshi of the Tang dynasty (618–907), beginning with Zhai Fayan 翟法言, *zi* Qianyou 乾祐, who in 755 received, by supernatural means, the transmission of a *Taishang zhengyi mengwei bifa* 太上正一盟威秘法. He also transmitted to his disciples a *Zhenyuan celing shu* 鎮元策靈書, which, according to the description given on 42.3a–b, accords with the present work. The last disciple to receive the text was Ren Keju 任可居 (fl. 890–892), and after him, the biography says, the transmission was interrupted. Although the present version has *rong* 榮 instead of *ce* 策 in the title, and although here the details of the account of the revelation (1a) are different, the similarities are too close to be ignored. Zhai was also the recipient of *389 Taishang dongxuan lingbao suling zhenfu* (q.v.).

The book describes a method of summoning the spirits of the stars of the Dipper by means of fu and offerings. The method is presented as serving primarily the purpose of divinatory questioning, and secondarily that of obtaining various kinds of blessings through the help of the spirits. It includes the construction of an altar on which the fu of the seven stars are placed in the form of the constellation and in accordance with its immediate position in the sky, with the fu of Ziwei dijun 紫微帝君 in the center (6b–7a). Similar methods are found in the texts of the Dongshen tradition, in which, however, the spirits summoned are those of the Eight Trigrams (compare *589 Taishang chiwen dongshen sanlu* and *1202 Dongshen badi yuanbian jing*). Indeed, the groups of fu concluding the present book, and subsumed as "Taishang sanjia yuce 太上三甲玉策" (9a–17b), are closely related to those that are central to the method described in the third part of *589 Dongshen sanlu*. Note, for instance, the correspondence between the appearance and text of the "Tiance fu 天策符" of the present book (10a–b) and the "Dice fu 地策符" in *589 Dongshen sanlu* 23a–b.

Poul Andersen

Taishang qixing shenzhou jing 太上七星神咒經
2 fols.
383 (fasc. 182)

"Scripture of the Divine Formula of the Seven Stars of the Most High." What is the origin of misfortune? Huang-Lao yuandi 黃老元帝 asks Tianlao 天老. It comes from the stars, replies the latter. But a Taoist knows how to expel baleful qi and lengthen his years. The best way to accomplish this task is to perform the Paces of Yu while pronouncing the "divine formula of the seven stars" of the Northern Dipper. This formula is given at the end of the present text, but it does not mention the stars of the Dipper.

John Lagerwey

Taishang xuanling doumu dasheng yuanjun benming yansheng xinjing
太上玄靈斗姆大聖元君本命延生心經
3 fols.
Southern Song (1127–1279)?
621 (fasc. 341)

"Book of the Heart for Prolonging Life of the Most Sacred Goddess Mother of the Dipper of Mysterious Power." This short scripture, listed second in the category of fundamental scriptures (*benwen* 本文) of the Dongshen division, is related to the group of liturgical scriptures for the cult of the Dipper stars *622–629*. It is more particularly cognate to *622 Taishang xuanling beidou benming yansheng zhenjing* and *623 Taishang xuanling beidou benming changsheng miaojing,* with which it shares the epithet of *xuanling*. The Mother of the Dipper is the Taoist adaptation of Marīci, the personification of light whose cult, introduced through Tantric Buddhism, became popular in Taoism from Southern Song times on. She is depicted here as the mother of the gods of the stars of the Beidou 北斗, which are represented as emanations from her body. The text describes her icon and provides the formulas for invoking her presence.

Kristofer Schipper

Taishang xuanling beidou benming yansheng zhenjing
太上玄靈北斗本命延生眞經
9 fols.
622 (fasc. 341)

Taishang xuanling beidou benming changsheng miaojing
太上玄靈北斗本命長生妙經
3 fols.
623 (fasc. 341)

"Book of the Northern Dipper of Mysterious Power Prolonging the Original Life Span." This most revered of all modern Taoist scriptures is mentioned in passing in the *Junzhai dushu zhi* 16.765–66: "Books like the *Beidou jing*, which pretends to have been revealed by Laozi in the year 155 (Yongshou 1), and moreover is vile and ridiculous, even if it is much in circulation nowadays, must nevertheless be omitted." Bo Yuchan (*1307 Haiqiong Bo zhenren yulu* 1.2b, 3a) praises the book, and *1224 Daomen dingzhi* 5.19a prescribes its recitation in a liturgical service. It probably appeared in Song times. However, many elements of this scripture date from earlier periods. Compare, for example, *1265 Beidi qiyuan ziting yansheng bijue*.

The setting of the revelation, as related by the scripture itself, is Chengdu in 155 A.D., where Laojun appears to Zhang Daoling 張道陵 on a jade throne (*yuju* 玉局, since then the name of the Chengdu diocese). A similar setting is found in the cognate scriptures *624–627*.

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Kristofer Schipper

Taishang shuo nandou liusi yanshou duren miaojing
太上說南斗六司延壽度人妙經
6 fols.
624 (fasc. 341)

Taishang shuo dongdou zhusuan huming miaojing
太上說東斗主筭護命妙經
3 fols.
625 (fasc. 341)

Taishang shuo xidou jiming hushen miaojing 太上說西斗記名護身妙經
4 fols.
626 (fasc. 341)

Taishang shuo zhongdou dakui baoming miaojing 太上說中斗大魁保命妙經
4 fols.
627 (fasc. 341)

"Books of the Southern, the Eastern, the Western, and the Center Dippers." These four books concerning the imaginary Dipper Constellations complementing the Northern Dipper belong to the same group as *622 Taishang xuanling beidou benming yansheng zhenjing*, of which they are directional sequels. This relationship is explained in a preface to *624 Taishang shuo nandou liusi yanshou duren miaojing;* this preface is attributed to Zhang Daoling's 張道陵 disciple Zhao Sheng 趙昇. The emphasis on the legendary and historical elements in the cult of the First Heavenly Master suggests

that these scriptures of the Five Bushels were produced by the Zhengyi school of the Southern Song period (1127–1279).

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Kristofer Schipper

Taishang shuo zhongdou dakui zhangsuan fumo shenzhou jing
太上說中斗大魁掌筭伏魔神咒經
2 fols.
628 (fasc. 628)

"Divine Spell Scripture of the Central Dipper, the Great Chief Supervising Fate and Subduing Demons." This is a short apotropaic text to be recited by individuals, and that has the function of a spell. A kind of exorcistic imitation of *620 Taishang laojun shuo chang qingjing miaojing*, the present text never mentions the Central Dipper and appears to have no link with the Dipper cult, in spite of the title.

Kristofer Schipper

Taishang beidou ershiba zhang jing 太上北斗二十八章經
28 fols.
629 (fasc.341)

"Northern Dipper Scripture in Twenty-eight Chapters." This is a long scripture in twenty-eight sections (*zhang* 章) of uneven length concerning the cult of the Dipper. The introduction (1a–b) relates that Emperor Ming of the Han Dynasty, when taking a walk in the Zhongshan Mountains, met a young girl who refused to salute him, saying: "I am the star that governs the constellation of the Dipper. Who are you (compared to me)?" She then explains that she is in fact seven persons at the same time and proceeds to reveal all there is to know about the Dipper and the stars of Fate.

This rambling text borrows from *622 Taishang xuanling beidou benming yansheng zhenjing* (27a–b). In the first chapters, the goddess, Doumu 斗姆 (Marīci), who is never named, addresses herself to a certain Shengming 聖明, while later (5a ff.) she engages in a dialogue with the emperor. There are no precise indications as to the date of this comparatively late and popular text.

Kristofer Schipper

Taishang jinhua tianzun jiujie huming miaojing
太上金華天尊救劫護命妙經
3 fols.
1196 (fasc. 875)

"Scripture by the Most High Heavenly Worthy Jinhua That Saves from the Apocalypse and Protects Life." This is a popular text of uncertain date, written mostly in five-syllable verse, for the invocation of the stars of the Dipper and other cosmic deities, to obtain redemption from the kalpa (*jie* 劫).

Kristofer Schipper

Zhongtian ziwei xingzhen baochan 中天紫微星眞寶懺
7 fols.
1450 (fasc. 1063)

"Precious Litany of the Stellar Gods of Ziwei." This litany of repentance and salutation centers on Ziwei dadi 紫微大帝 and the astral deities governed by him. We also find here the parents of the Northern Dippper (Doufu 斗父 and Doumu 斗母; cf. *45 Yuqing wushang lingbao ziran beidou bensheng zhenjing*), the imperial couple of sun and moon (Rigong yanguang taiyang dijun 日宮炎光太陽帝君 and Yuefu suyao taiyin huangjun 月府素曜太陰皇君), the traditional divinities of the stellar constellations, and the popular Three Stars of Good Luck (Shangqing fu lu shou sanlao xingjun上清福祿壽三老星君), who became prominent in Taoist liturgy only during Ming (1368–1644) times (cf., e.g., *492 Jinlu qishou zao, wu, wanchao yi* 1.2b). The litany is still in use today in Taiwan (see Ōfuchi Ninji, *Chūgokujin no shūkyō girei*, 698–701).

Ursula-Angelika Cedzich

Taishang yuanshi tianzun shuo xiaotian chonghuang jing
太上元始天尊說消殄蟲蝗經
2 fols.
67 (fasc. 32)

"Scripture for Dispelling Plagues of Insects and Locusts, Pronounced by the Most High Heavenly Worthy of the Primordial Beginning." In response to a question by Taiji zhenren 太極眞人 as to why there had recently been crop failures due to untimely weather and plagues of locusts, the Heavenly Worthy of the Primordial Beginning explains that this was the punishment for a farming population that wasted their crops and was ungrateful for their plentiful harvests. The Heavenly Worthy was now about to dispatch various divinities to extinguish the afflictions. In return, the people should improve their conduct, establish a sacred area, offer sacrifices, and invoke the divinities.

The recitation of this scripture was probably part of a minor *jiao* 醮-Offering, held when a rural community was threatened by locusts. Various rituals for the same purpose are found, for example, in *466 Lingbao lingjiao jidu jinshu* 259 or *1224 Daomen dingzhi* 7.28a–30a.

Hans-Hermann Schmidt

Taishang anzhen jiulei longshen miaojing 太上安鎮九壘龍神妙經

2 fols.

68 (fasc. 32)

"Marvelous Scripture of the Most High for the Settling in Place of the Dragon-Spirits of the Nine Layers of the Earth." Taishang yuanshi tianzun 太上元始天尊 is holding court in the Dongyang heaven when a zhenren, "holding upright his court tablet," asks the Tianzun for an expedient method (*fangbian* 方便) that will help inhabitants of the Yanfu 閻浮 world overcome the ill fortune caused by their building projects. The Tianzun responds with a text describing the origin in Chaos (*hundong* 混洞) of the thirty-six sovereigns of the Earth. Although the present text does not say so, these are the same sovereigns who, according to *1373 Shangqing waiguo fangpin Qingtong neiwen,* rule over the Nine Layers (*jiulei* 九壘) of the Earth (there are four sovereigns per layer, one for each direction). These sovereigns alone have "received their position from the emperor," and all other spirits (listed by the Tianzun at the end of his hymn) who might take offense at the various types of construction must, upon recitation of this text, "hide themselves, return whence they came, secure [*zhen* 鎮] their corner or their direction, and cause no ill." The function of the text is thus to "settle in place the dragon-spirits of the Nine Layers" and to "thank and dismiss" (*rangxie* 禳謝) all other Earth spirits.

John Lagerwey

Yuanshi tianzun shuo shiyi yao da xiaozai shenzhou jing
元始天尊說十一曜大消災神咒經

6 fols.

43 (fasc. 29)

"The Yuanshi Tianzun Proffers the Scripture of the Divine Incantations of the Eleven Great Luminaries for the Elimination of Calamities." As the translation of the title suggests, *yao* 曜 and *da* 大 in the title should be inverted, as in *198 Shangqing shiyi dayao dengyi*. This lamp ritual contains the same formulas as the latter text for the Eleven Luminaries—the sun, the moon, the five planets, and four stars—that provoke disasters. The same list is found in a Buddhist sūtra that Hou Ching-lang dates to the fourteenth century (*Monnaies d'offrandes*, 87, and "The Chinese belief in baleful stars," 206). The recitation of the present text is already mentioned at the end of the twelfth century in *219 Lingbao wuliang duren shangjing dafa* 33.5b and *1224 Daomen dingzhi* 5.5b. The latter also mentions a form of Hetu Offering 河圖醮 that is presided over by the same eleven heavenly bodies (6.2b; cf. also 3.11a and 8.10b–14b). The attribution of this text to Taishang (*sic*) is criticized by Bo Yuchan (*1307 Haiqiong Bo zhenren yulu* 1.13b).

In addition to the incantations addressed to the eleven luminaries, this text contains two more general formulas, one for the nine stars of the Big Dipper, the other for the five planets (the latter formula is used as a *weiling zhou* 衛靈咒 in *466 Lingbao lingjiao jidu jinshu* 11.5b). All of the incantations are revealed by Yuanshi tianzun in response to a question of Qingluo zhenren 青羅眞人 on the cause of and appropriate response to calamities, especially natural catastrophes. The Tianzun's explanation is essentially mechanistic. The calamities consequently strike good and evil, rich and poor alike. The victims should fabricate earthen images of the eleven divinities and recite the incantations in the present text, or have them recited by a Taoist for a period of seven to twenty-one days.

John Lagerwey

Taishang dongzhen anzao jing 太上洞眞安竈經

2 fols.

69 (fasc. 32)

"Scripture of the Most High for the Placation of the Stove God, from the Dongzhen Canon." Robert Chard ("Master of the family," 217–23) gives a complete résumé of this text and considers it to be the oldest—possibly of Song date (960–1279)—of the three works in the *Daozang* concerning the Stove God cult.

During an "audience before the Origin" (*chaoyuan* 朝元) of all the gods of the Three Worlds, the Mother of the Flames (Chuimu 炊母) presents herself before the cinnabar throne; in her quality as petty officer of the Emperor of the North (Beidi 北帝) she is a Director of Destiny (Siming 司命) and Commissioned Officer of the Heavenly Offices (*zhifu* 直符), whose duty it is to supervise all the transformations between the raw and the cooked and to note down all infractions of the taboos. Each day of the new moon, she ascends to Heaven to make a report and to "wait for the saintly instructions."

These instructions are given here, in *gāthā* form, at the end of the scripture: to love oneself means to love the Tao, because the Tao loves life; to worship the Director of Destiny assures peace in the home, because thus "the thousand evil forces have no means of returning."

Before this *gāthā,* the Most High describes briefly the taboos to be observed in

front of the hearth and the monthly offerings that should be made to the goddess and to the divine maidens of the Six Gui 六癸 periods. After the *gāthā,* all those present promise "to follow forever the instructions of the Saint."

The term *dongzhen* 洞眞 in the title of this scripture is no doubt a result of its inclusion in that section of the Ming *Daozang*.

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Chard, "Master of the family."

John Lagerwey

Taishang lingbao buxie zaowang jing 太上靈寶補謝竈王經

3 fols.

364 (fasc. 180)

"Scripture for Asking Pardon of the Stove Queen." Robert Chard considers this text later than *69 Taishang dongxuan anzao jing* (see his translation and comments in "Master of the family," 223–32). In particular, the myth of the cosmic deity the Old Mother is here far more developed than in the *Anzao jing*. The scripture opens with a zhenren asking the Tianzun who the Old Mother living alone on Kunlun was. The Tianzun replies that it was the Mother of the Flames (Chuimu 炊母). In Heaven she was called Celestial Empress (Tianhou 天后) and on Earth Director of Destiny (Siming 司命). She is the emissary of the Seven Principles of the Northern Dipper and also plays the roles of the five directional lords of the stove. She controls a family's destiny by reporting to Heaven on its members' behavior on the day of the new moon at midnight. People should, therefore, most scrupulously respect the taboos associated with the stove, and whenever they break them, they should "make amends and excuse themselves" (*buxie* 補謝) to the goddess of the stove and all her family. "I myself will ask the Old Mother to forgive them," concludes the Tianzun.

The zhenren then composes a short summary of the text in the form of a hymn, and the Tianzun finishes by recommending that the faithful invite a Taoist to make an offering to the goddess of the stove whenever they encounter difficulties.

John Lagerwey

Taishang yuanshi tianzun shuo jin guangming jing
太上元始天尊說金光明經

2 fols.

70 (fasc. 32)

"Scripture of the Golden Light, Pronounced by the Most High Heavenly Worthy of the Primordial Beginning." In this short text, the Heavenly Worthy of Primordial Beginning promises to cure to all those who have lost their eyesight as a result of epidemic diseases, or whose eyes have been damaged by other unlucky circumstances. If the devotee establishes a sacred area (*daochang* 道場) and recites this scripture, twelve Divine Lads named Goldlight, Moonlight, Sunlight, and so on, will appear and put an end to all calamities and restore the eyesight of the believer.

Hans-Hermann Schmidt

Yuanshi tianzun shuo sanguan baohao jing 元始天尊說三官寶號經

2 fols.

71 (fasc. 32)

"The Heavenly Worthy of the Primordial Beginning Utters the Precious Titles of the Three Officials." While the Heavenly Worthy is preaching in Daluo Heaven 大羅天, the Barefoot Immortal (Chijiao daxian 赤腳大仙) asks him how to dispell the misfortunes that plague human beings. Let them recite "the precious titles of the Three Officers," responds the Heavenly Worthy, and proceeds to utter them himself.

John Lagerwey

Taishang dongxuan lingbao tianzun shuo yangcan yingzhong jing
太上洞玄靈寶天尊說養蠶營種經

9 fols.

360 (fasc. 179)

"Lingbao Tianzun Preaches the Scripture on Silkworm Cultivation." Lingbao tianzun 靈寶天尊 begins by explaining to Taishang laojun 太上老君 the importance in the lives of the people of silkworm cultivation and the care of silkworm eggs. Laojun confirms that silkworm cultivation goes back to the saints of antiquity and that people need only to worship in front of the statues of the Tianzun in order to ensure a good harvest (of worms). Because the people are sinful, however, punishment is inevitable. Every year in spring they should burn incense and set out silkworm eggs in the four directions and in the middle of the fields and then invoke the gods who protect silkworms. They should also burn incense, prepare an offering to the gods in a Taoist sacred area (*daochang* 道場), and invite a Taoist priest to recite the present text.

Lingbao tianzun then utters a "formula for commanding demons" and tells the faithful to show the silkworms they have placed in the fields to the priest. The priest is to pronounce the demon-quelling formula over the silkworms, and then another formula for the multiplication of the worms. No sooner has the priest entered the house, adds the Tianzun, than the demons will flee.

In the rest of the text, the Tianzun further explains to the faithful the nature of ritual efficacity and of the system of retribution, and he menaces the demons with death if they do not leave a house where such rituals are performed. Exorcism of this sort, concludes the text, had been entrusted to priests of the Heavenly Master order.

John Lagerwey

Taishang shuo liyi canwang miaojing 太上說利益蠶王妙經

2 fols.

365 (fasc. 180)

"Scripture for the Multiplication of the Silkworm King." In the Land of Pure Luminosity, in the Palace of Red Luminosity, the zhenren of Lunar Purity describes for Lingbao tianzun the sufferings of the people on Earth due to their want of clothing. The Tianzun then sends the zhenren of the Mysterious Name to Earth to turn himself into a silkworm and teach people how to make fabrics from the silken threads spun by the worms. The zhenren explains that one must take good care of the silkworms, for they are his body. In order to help "the king of the silkworms to multiply," the text supplies a "divine fu" that will keep all demons away from the king.

John Lagerwey

Taishang zhao zhu shenlong anzhen fenmu jing 太上召諸神龍安鎮墳墓經

3 fols.

363 (fasc. 180)

"Scripture of the Most High Summoning the Various Divine Dragons to Guard Tombs." This text is an elaboration of *335 Taishang dongyuan shenzhou jing* 17 (see Mollier, *Une apocalypse taoïste*, 64). The Most High Lord of the Way goes "before dawn" (*kaiguang* 開光) to find Yuanshi tianzun in the Yanggu wilds 暘谷墟 and to tell him that people bury their dead in the hopes of having a multitude of wealthy descendants. If poverty is the rule nowadays, responds the Tianzun, it is because "the generations of the past did not believe in the methods of the Tao and did not plant good karma." People should find a Superior Taoist (*gaoshang daoshi* 高上道士) to perform a ritual in which they confess their sins and invite the dragon-kings to guard their tombs.

The Tianzun himself then summons the divine dragon-kings and tells them to do what is asked of them in the future. The scripture ends with a "word of the Tao" that enjoins the people to invite a Zhengyi Taoist to perform the ritual.

John Lagerwey

Taishang shuo niuhuang miaojing 太上說牛癀妙經

2 fols.

366 (fasc. 180)

"Scripture for Healing Cattle Plague." This scripture was for use in a ritual of exorcism of the said cattle disease. The date is uncertain.

Kristofer Schipper

Taishang xuhuang baosheng shenzhou jing 太上虛皇保生神咒經

1 fol.

384 (fasc. 182)

"Scripture of the Divine Formula for Protecting Life, [Taught] by the Most High Sovereign of the Void." The formula is in rhymed verse of four characters per line; it ends with an invocation of the spirits of the Five Directions. The text refers to the Zhengyi order of Taoism.

John Lagerwey

Taishang sansheng jieyuan miaojing 太上三生解冤妙經

6 fols.

387 (fasc. 182)

"Marvelous Book for Dispelling Hereditary Enmity through Three Generations." This modern popular scripture tells the story of Jiuku tianzun 救苦天尊, who comes from the east to preach the Law in a small kingdom of the west. The queen is barren, and the Tianzun explains that this is because in her former life, when she lived in China, she had lost an unborn child. The latter, reborn as a *yakṣa*, is called up and appears to his former mother. Then the god gives to the queen the present book, which he himself has formerly obtained from the Zhengyi tianzun 正一天尊. The god instructs her to recite the book and to invite Zhengyi masters to perform a service at the moment of childbirth. Three talismans for the protection of the mother and the speeding of delivery are added.

Kristofer Schipper

Taishang zhengyi chaotian sanba xiezui fachan 太上正一朝天三八謝罪法懺

11 fols.

Yuan (1279–1368) or early Ming (1368–1644)

813 (fasc. 567)

"Litany of Twenty-four Supplications for Forgiveness in the Zhengyi Audience to Heaven." Instead of twenty-four, the formulas for repentance in this ritual number only eleven. Each time, the Jade Proclamation (*yugao* 玉誥)—that is, the solemn title of Yuhuang shangdi 玉皇上帝 in sixty-two characters (4a)—is recited ten times.

The canonization title of the First Heavenly Master as given on 1a corresponds to that conferred in the year 1295 (see *1463 Han tianshi shijia* 1.8a). This ritual is therefore a litany for the pure liturgy by the Longhu shan 龍虎山 Heavenly Master order.

Kristofer Schipper

Zhushi shengdan chongju zhuoxian yi 諸師聖誕沖舉酌獻儀
13 fols.
482 (fasc. 265)
"Ritual for the Presentation of Offerings on the Anniversaries of the Birthdays and the Ascensions of the Various Masters." The anniversaries thus celebrated are those of Yuhuang 玉皇 (1/9), Laojun (2/15), and Xuantian shangdi 玄天上帝 (3/3 and 9/9). Zhang Daoling 張道陵 shares in the offering performed on 9/9. The titles of the various gods are of Ming date.

John Lagerwey

3.B.1.b Lamp Rituals

Lamp rituals (*dengyi* 燈儀) were known already in the fifth century. The *1411 Dongxuan lingbao changye zhi fu jiuyou yugui mingzhen ke* gives details for two types: one designed to save the souls of the dead from the "darkness of the Long Night," the other to prevent natural disasters, epidemics, and any unlucky event. These early rituals, which consist in the successive lighting of a symbolic number of lamps, already include a confession of sins and expression of wishes.

In *507 Taishang huanglu zhaiyi* 56, Du Guangting gives the classical form to and definition of this method for worshiping with lamps (*lideng zhi fa* 禮燈之法). He attributes the method to the *Jinlu jianwen* 金籙簡文, a text of the fifth century that is no longer extant. According to Du, "the most important matters in a *zhai*-ritual are the burning of incense and the lighting of lamps" (56.1a). The incense is the means for communicating with Heaven; the lamps dissipate the obscurity of the hells. Du indicates various times for "praying over the lamps" (*zhoudeng* 咒燈), but the most important time is at the end of the day, after the evening Audience ritual. The rite begins at the Gate of Earth and ends in front of the Master in the Beyond (*xuanshi* 玄師). The adept is then to leave the lamps burning until dawn. Du still follows the order given in the above-mentioned *1411 Mingzhen ke* (E, S, W, N; NE, SE, SW, NW); the final prayer, for the lamp of the underworld, is missing in Du's text.

The various liturgical manuals of the Southern Song (1127–1279) and the Yuan (1279–1368) make clear that there was a proliferation of lamp rituals. The *1221 Shangqing lingbao dafa* 34 gives diagrams for nine, and *466 Lingbao lingjiao jidu jinshu* gives texts for ten such rituals (juan 15, 25, 34, 35, 127, 174, 199, 200, 236). The lighting of lamps at the end of the day continues to be recommended (*466 Jidu jinshu* 2.6a), but it is also to be done at the start of a full-scale Retreat (*zhengzhai* 正齋), so as to light the path to the sacred area and thereby enable the souls of the deceased to be present during the Retreat (*1221 Lingbao dafa* 34.14b). In general, the function of the lamps is to "dispel the obscurity" (*poan* 破暗) of the hells.

With one exception—*475 Hongen lingji zhenjun qizheng xing dengyi*—all lamp rituals that do not form part of, or are not closely related to, the large liturgical manuals are placed together in the *Daozang*. Although the present group of rituals hardly constitutes a coherent ensemble, the rituals do seem to have been reworked by a single editor: with two exceptions (*199 Nandou yanshou dengyi,* and *200 Beidou qiyuan xing dengyi*), the recitation of a sacred text is required at the end of the ritual (cf. *466 Jidu jinshu* 35.8b); the reading of a memorial (*shu* 疏) is also required in nine of the nineteen rituals. The same formula of homage (*zhixin guiming* 志心歸命) is used in thirteen texts (cf. *466 Jidu jinshu* 199), and the same manner of expressing wishes in front of the lamps (*fuyuan* 伏願) in fourteen texts (cf. *466 Jidu jinshu* 25).

The fact that these lamp rituals almost always precede the recitation of a sacred text is a fairly good indication that each of the nineteen liturgies originally constituted the core of a full, albeit short, ritual. The larger ritual context is that of an Offering (*jiao* 醮 or *gong* 供) in twelve cases (texts *198–203*, *205–210*) and of a Retreat (*zhai* 齋) in four *(211–214)*. Most of these rituals were performed for individuals (called "disciples" [*dizi* 弟子] in texts *199*, *201*, *204*, *207*; "believers" [*xinshi* 信士] in *209–210;* "so-and-so" [*mou* 某] in *200, 202, 203, 205–207*) or for heads of families or neighborhoods (*jiaozhai guanshi* 醮齋官士; *198*, *208*, *211–214*). In some cases, the priest's invitation from the faithful is described: "having chosen a member of the One and Orthodox sect" *(198);* "having invited a True Friend" *(200);* "with the help of a feathered gentleman" *(204, 210)*.

Yuhuang shiqi ciguang dengyi 玉皇十七慈光燈儀
20 fols.
197 (fasc. 83)
"Seventeen Lights of the Compassion of the Jade Emperor." The title refers to the seventeen aspects of the Jade Emperor's salvific light, enumerated in *10 Gaoshang yuhuang benxing jijing* 1.9b–10a. He who "meditates on these aspects of the Worthy One and praises his names will be enabled to see the face of the Compassionate One [*ciyan* 慈顏] and will be saved" (1.11a). The present text, which begins with a hymn taken from the *Yuhuang jing* (1.8b–9a) and ends with the recitation of *13 Gaoshang yuhuang xinyin jing,* uses the same term for "to praise" (*chengyang* 稱揚) as does the *yuhuang jing* before each of its seventeen hymns to the Jade Emperor.

John Lagerwey

Shangqing shiyi dayao dengyi 上清十一大曜燈儀
8 fols.
198 (fasc. 83)
"Lamp Ritual of the Eleven Great Luminaries." The main body of this text is composed of the same eleven hymns found in *43 Yuanshi tianzun shuo shiyi yao da xiaozai*

shenzhou jing. The rite is part of a Pure Offering (*qinggong* 淨供) performed by a Zhengyi 正一 priest in order to avert catastrophes linked to the "eleven greater heavenly bodies." A *jiao* 醮 dedicated to these eleven bodies is mentioned in *1224 Daomen dingzhi* 8.10a.

John Lagerwey

Nandou yanshou dengyi 南斗延壽燈儀

6 fols.

199 (fasc. 183)

"Southern Dipper Lamp Ritual for Prolonging Life." The Southern Dipper of the title of this text is the Heavenly seat of longevity, object of the Offering (*jiaoli* 醮禮) of which the present rite forms a part. In order to perform this Offering, which identifies itself as belonging to both the Lingbao tradition and the *Hetu jiao* 河圖醮, one must first establish an astral sacred area (*xingtan* 星壇) and invite all the divinities whose names are given at the beginning of the text. The list of divinities is the same as for *198 Shangqing shiyi dayao dengyi*.

The work *1224 Daomen dingzhi* mentions (6.3a) an Offering made simultaneously to the divinities of the Northern and Southern Dippers in order to obtain longevity; this work treats the Offering as a kind of *Hetu jiao*. The prayers given in *1224 Daomen dingzhi* (8.14b–17b), however, correspond not to those given here but to those in *624 Taishang shuo nandou liusi yanshou duren miaojing*.

John Lagerwey

Beidou qiyuan xing dengyi 北斗七元星燈儀

7 fols.

200 (fasc. 83)

"Lamp Ritual for the Seven Principles of the Northern Dipper." The wishes expressed in this ritual addressed to the seven stars of the Northern Dipper ask for the forgiveness of sins, success for mandarins and merchants, conjugal harmony, and happy descendants.

The work *1224 Daomen dingzhi* mentions (6.3a) an Offering addressed "exclusively to the Seven Principles" of the Northern Dipper. The name of this ritual recalls the title of *622 Taishang xuanling beidou benming yansheng zhenjing*, but the prayers given in the *Daomen dingzhi* (8.17b–21a) are those of *753 Beidou qiyuan jinxuan yuzhang*, not those of the present text.

John Lagerwey

Beidou benming yanshou dengyi 北斗本命延壽燈儀

4 fols.

201 (fasc. 83)

"Lamp Ritual of Northern Dipper Individual Destiny for Extending Longevity." The destiny of every human being is determined by the lord of the seven stars of the Northern Dipper associated with his or her birth date. People should "invite a True Friend" to celebrate the present ritual of confession and wishes on their birthday.

Contrary to *199 Nandou yanshou dengyi* and *200 Beidou qiyuan xing dengyi,* each of which is composed of a number of prose and verse sections equal to the number of stars in the Southern or Northern Dippers, this text contains only five such sections—one for each of the five directions, no doubt—each of which is addressed to an astral lord of Fundamental Destiny (*benming* 本命).

John Lagerwey

Sanguan dengyi 三官燈儀

4 fols.

202 (fasc. 83)

"Lamp Ritual of the Three Officials." This lamp ritual belongs to a Pure Offering performed for an individual on the days of the Three Principles, on which days "the Three Officials correct the accounts and the Nine Heavens grant happiness."

John Lagerwey

Xuandi dengyi 玄帝燈儀

5 fols.

203 (fasc. 83)

"Lamp Ritual for the Emperor of the North." The Pure Offering into which this lamp ritual is to be inserted is in honor of Xuantian shangdi 玄天上帝. The title given to him in the text, *Lingying yousheng zhenjun* 靈應佑聖眞君, was first accorded this god in 1108.

The first of the wishes expressed in the present ritual asks for the forgiveness of the sins of "so-and-so" and for eternal life; the second wish asks the same thing for all the deceased of the family; and the third wish requests happiness for all members, living and dead, of the family.

1224 *Daomen dingzhi* mentions (6.4b) a *Beiji zhenwu jiao* 北極眞武醮.

John Lagerwey

Jiutian San Mao siming xian dengyi 九天三茅司命仙燈儀

5 fols.

204 (fasc. 83)

"Lamp Ritual in Honor of the Director of Destiny of the Nine Heavens and His Brothers." This ritual was to be held on the festival days of the immortalized Mao brothers: in the third month and on the second day of the twelfth month. The deities, whose presence is symbolically indicated by the unrolling of their images, are invoked one after another, offered incense and flowers, and praised in hymns. The text of these hymns comes, with slight modifications, from a famous inscription in honor of the brothers that was engraved on a stele on Maoshan 茅山 in 522 (see "Tianhuang taidi shou Maojun jiuxi yuce wen 天皇太帝授茅君九錫玉冊文," *304 Maoshan zhi* 1.1a–2b).

Since the honorary titles of the patron saints contain the expansions *zhenying* 眞應, *miaoying* 妙應, and *shenying* 神應, bestowed upon them in 1316 (see "Yanyou jiahao sanjun liguan sanfeng gao 延祐加號三君立觀三峰誥," *304 Maoshan zhi* 4.19a–21a), the date "forty-second year of the holy government" (2a9) could refer to the year 1321. However, if we take into account the other texts of this group *(197–203)* some of which seem to date to the Ming, the reference could also be to the year 1409.

Ursula-Angelika Cedzich

Wanling dengyi 萬靈燈儀

4 fols.

205 (fasc. 83)

"Lamp Ritual for the Myriad Spirits." This text forms part of a Pure Offering addressed to the divinity of one's choice, rather than to all divinities, as the title would seem to suggest. The intentions are general in character: for the prosperity of the country, the family, and all beings.

John Lagerwey

Wuxian lingguan dadi dengyi 五顯靈觀大帝燈儀

5 fols.

206 (fasc. 83)

"Lamp Ritual in Honor of the Great Emperors Five Manifestations of Divine Contemplation." The five deities invoked in this brief ritual have their origin in the widespread southern Chinese cult of the Five Supernatural Powers (Wutong 五通), a class of ancient, one-legged nature demons. In 1109 a Wutong sanctuary in Wuyuan (Jiangxi), which—obviously under Buddhist influence—had successfully cleaned up the images of its gods, was officially recognized, while in 1111 the Wutong spirits in general were declared objects of an illicit cult (*Song huiyao jigao* 1:771–72 and 843).

Over the following centuries, the cult of the five deities of Wuyuan—who, after an official change of their names in 1174, came to be called Wuxian 五顯 (Five Manifestations)—established numerous branch temples and became enormously popular throughout southern China. In the early Ming dynasty (1368–1644), the Wuxian were elevated to national rank. Ming Taizu ordered state offerings to be performed for the gods at an official temple (completed in 1389) near his capital (see *Xiyin ji* 5.30a–32a).

Taoists categorically opposed both the illicit worship of the Wutong spirits and the officially sanctioned cult of the Wuxian until well into the thirteenth century (cf. *780 Diqi shangjiang Wen taibao zhuan* 1b–2b). During the same period, however, Marshal Ma 馬元帥, a Taoist deity developed to fight especially the Wutong, began to take on the features and qualities of his victims. This process eventually resulted in a complete fusion of Marshal Ma with the Wutong/Wuxian and in the integration of the latter into the Taoist pantheon (cf. also *1192 Dahui jingci miaole tianzun shuo fude wusheng jing*).

The lantern ritual presents the five gods as five heavenly marshals with new Taoist names in addition to the titles officially granted to them in 1213. Although there is evidence that, in the thirteenth century, local Taoists, despite the objection of higher Taoist authorities, participated in the worship of the Wuxian, it is unlikely that the present text was adopted into this standardized collection of lantern rituals before the high imperial honors bestowed on the cult during the early Ming.

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Ursula-Angelika Cedzich

Tusi dengyi 土司燈儀

8 fols.

207 (fasc. 83)

"Lamp Ritual for the Soil God." The Pure Offering of which this rite forms a part is performed in order to expiate the faults committed against the god of the soil in the course of a recent building or moving project. The text is divided into nine parts, addressed to the stellar divinities in charge of the Eight Trigrams and the center. The titles given these divinities are close to those used in *466 Lingbao lingjiao jidu jinshu* 199.

John Lagerwey

Dongchu siming dengyi 東厨司命燈儀

5 fols.

208 (fasc. 83)

"Lamp Ritual for the Director of Destiny of the Eastern Kitchen." After the invocation, addressed to the divine lords of a new and an old stove, a prose introduction explains that "the Stove [God] is the head of the household: he inquires into errors and judges sin. Given the importance of his position, one does well to show him the greatest respect." This display of respect is what the "officer of the *jiao* 醮" accomplishes by lighting five lamps, each of which is linked to the invocation both of the Director of Destiny of the Eastern Kitchen (cf. the title) and of the Stove God of one of the Five Directions. The Eastern Kitchen is probably related to the Eastern Peak. Robert Chard ("Master of the family," 232–43) gives a nearly complete translation of this text, which he considers to be later than *69 Taishang dongzhen anzao jing*.

John Lagerwey

Zhengyi wensi bidu shendeng yi 正一瘟司辟毒神燈儀

5 fols.

209 (fasc. 84)

"Ritual of the Divine Lamps for Averting Disease, from the Zhengyi Offices of Epidemics." This ritual belongs to a Pure Offering performed for the faithful in order to expel the emissaries who spread epidemics in each of the Five Directions. "The Great Way produces epidemics," we read, "but people bring them upon themselves. When the gods look into wrongdoing, one has only one's virtue to rely on."

Fortunately, the "path of prayer" is wide, and all gods—whether Taoist or Buddhist, great warriors or sages of antiquity, painted or sculpted—give their protection to any region that presents them with an offering.

John Lagerwey

Liming ruixiang dengyi 離明瑞象燈儀

7 fols.

210 (fasc. 84)

"Lamp Ritual for Auspicious Signs from the South." This ritual of "auspicious fu" belongs to an "Offering to pray for peace." The latter serves especially to protect the region whose faithful have it performed from the fires sent by the gods of the Palace of Southern Clarity to punish sin (*li* 離 refers to the trigram of that name, a trigram that occupies the south and corresponds to fire). Six groups of gods, all associated with the south, are asked to forgive the sins of the faithful and grant them their favors.

The work *1224 Daomen dingzhi* (6.5a) mentions an Offering to Conjure the Flames and Drive off Catastrophe (*Shihuo rangzai jiao* 誓火禳災醮).

John Lagerwey

Huanglu jiuyang fanqi dengyi 黃籙九陽梵炁燈儀

11 fols.

211 (fasc. 84)

"Yellow Register Lamp Ritual for the Brahman Energies of the Nine Yang." The "Brahman Energies of the Nine Yang" are the qi of the Nine Heavens; they illumine the underworld and enable the souls of the deceased to ascend to Heaven. The ritual consists in invoking the Jiuku tianzun 救苦天尊 of each direction in turn and then, having lit a lamp, of singing the appropriate hymn from *318 Daoxuan lingbao ziran jiutian shengshen zhangjing*.

In this version, the ritual begins in the east; the version in *466 Lingbao lingjiao jidu jinshu* 25 begins in the northeast.

John Lagerwey

Huanglu jiuzhi dengyi 黃籙九巵燈儀

4 fols.

212 (fasc. 84)

"Yellow Register Lamp Ritual of Nine Goblets." This is an abbreviated version of the traditional Jiuyou 九幽 Retreat described in *1411 Dongxuan lingbao changye zhi fu jiuyou yugui mingzhen ke*. There are also a number of terminological borrowings from *507 Taishang huanglu zhaiyi* 56.10a–13a and *508 Wushang huanglu dazhai licheng yi* 24.1a ff.

John Lagerwey

Huanglu poyu dengyi 黃籙破獄燈儀

8 fols.

213 (fasc. 84)

"Yellow Register Lamp Ritual for Destroying Hell." As in the traditional Jiuyou 九幽 Retreat, each section of this ritual is addressed to one of the ten Lingbao, as opposed to the Jiuku tianzun. At the end of each prose paragraph, the celebrant is to make an act of contrition so that the soul of the deceased may escape from the difficulties associated with the hell of the respective direction (*channan* 懺難; cf. *466 Lingbao lingjiao jidu jinshu* 35.2b, *chan shendeng* 懺神燈; and 174.3a, *chan moufang diyou* 懺某方地獄). As in *466 Jidu jinshu* 35, the celebrant then burns a "fu order" and, finally, recites a verse.

The three rituals in *211 Huanglu jiuyang fanqi dengyi, 212 Huanglu jiuzhi dengyi,* and the present text all follow the same order, starting in the east, continuing clockwise around to the northeast, and finishing in the center. In this ritual alone, the center is associated with the "lower direction," thus accentuating the dramatic character of this ritual for the "destruction of hells."

John Lagerwey

Huanglu wuku lundeng yi 黃籙五苦輪燈儀
5 fols.
214 (fasc. 84)
"Yellow Register Revolving Lamp Ritual for [Release from] The Five Sufferings." This ritual of "wheel-lamps" designed to "turn the light around" (and cause it to shine in the underworld) associates all souls in distress with the soul of a recently deceased person and aims to save them from the Five Sufferings and the three forms of filth. It may be an abbreviated version of *508 Wushang huanglu dazhai licheng yi* 24.19a–24a.

John Lagerwey

Taiqing daode xianhua yi 太清道德顯化儀
20 fols.
Ming (1318–1644)
793 (fasc. 564)
"Ritual for the Epiphany of [the Heavenly Worthy] of the Way and Its Power of the Taiqing [Heaven]." This is a service to be celebrated on the occasion of Laozi's birthday, on the fifteenth day of the second moon (1b). Laozi's canonical title here is Taiqing xuanyuan wushang santian wuji dadao taishang laojun daode tianzun 太清玄元無上三天無極大道太上老君道德天尊: the third of the Sanqing triad and thus, according to modern cosmology, the ruler of the Taiqing Heaven.

The latest manifestation (*xianhua* 顯化) to be mentioned (2a) is Laozi's appearance on Maoshan (in 1109, to Liang Wuzhen 梁悟眞, revealing to the latter the *Jiaqu Tiantong huming miaojing* 加句天童護命妙經; see *632 Taishang taiqing tiantong huming miaojing* 5a).

The service is composed of three parts. The first ritual is an offering for the birthday (*shangshou gongxian* 上壽供獻; 1a–7b). Incense, flowers, candles, tea, wine, and fruits are offered in succession. The second ritual is an homage to the epiphany (*xianhua liwen* 顯化禮文; 7b–15a), which celebrates with hymns and recitations nine stages in the manifestations of Laozi in this world, the fourth one corresponding to the revelation of the doctrine of the Zhengyi order (*zhengyi zhi zongjiao* 正一之宗教; 10b).

The final ritual is the *jiao* 醮 (*xianhua shejiao yi* 顯化設醮儀; 15a–20a). It is of a simple *daochang* 道場 type and is structured around three libations of wine.

The hymns throughout are in seven-character lines and distinctly vernacular in character.

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Shangqing dongxuan mingdeng shangjing 上清洞玄明燈上經
7 fols.
367 (fasc. 180)
"Scripture of Lighting Lamps, of the Shangqing Dongxuan Canon." The classificatory title *Shangqing dongxuan* indicates that this text is cognate with the *Shangqing lingbao dafa* liturgy. The text does not follow the usual scriptural model and provides no clues for dating. It expounds in highly ornate classical language the importance of the ritual of lighting lamps and singing hymns while they burn, and of the celebration of Retreats for the atonement of sins (1b). The more lamps are lit the better, and those who practice this ritual during three years will rise up to Heaven in broad daylight. One of the lights is the Prince of Lamps (*dengwang* 燈王), and in his honor four stanzas of a classical hymn are chanted. Then follow nineteen other stanzas. The work closes with a formula for the Feeding of the Hungry Ghosts (*shishi zhongsheng chou* 施食衆生咒).

Kristofer Schipper

3.B.1.c Registers and Talismans

Taishang sanwu zhengyi mengwei lu 太上三五正一盟威籙
6 juan
1208 (fasc. 877)
"Register of the Sworn Alliance with the Powers of the Orthodox One." According to many early sources, such as *1205 Santian neijie jing* 1.6a, the registers of the Sworn Alliance were originally bestowed on Zhang Daoling 張道陵 by Laozi in 142. It is, however, doubtful that the present version of twenty-four apotropaic talismans represents the original revelation.

The same series is quoted in *615 Chisong zi zhangli* 4.22a–b under the general title "Ritual Registers in Twenty-four Degrees." It can again be found in *1212 Jiao sandong zhenwen wufa zhengyi mengwei lu licheng yi* by ZHANG WANFU, and in *796 Taishang sanwu zhengyi mengwei yuelu jiaoyi* by DU GUANGTING.

In the present version, the twenty-four talismans are connected to the Twenty-four Dioceses (*zhi* 治) and to the Twenty-eight Stellar Mansions (*xiu* 宿). Among the locations given for the different *zhi,* we find the name of Huai'an jun 淮安軍 for the

Changli zhi 昌利治. Huai'an jun is a military district created in 997. The present version of this register must, therefore, date from the Song period (960–1279).

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Taishang zhengyi yansheng baoming lu 太上正一延生保命籙

10 fols.

1216 (fasc. 880)

"Life-Prolonging and Destiny-Protecting Register, of the Zhengyi School." This is a protective talismanic register for lay people, issued in print by the Longhu shan 龍虎山, and signed by Zhang Yuqing 張宇清, the Forty-fourth Heavenly Master (d. 1427). The attestation of transmission and the introduction to the register, in the form of a short scripture, give the impression that this register belongs to an earlier stratum and can be compared to similar documents from the Tang and early Song dynasties (compare *1209 Taishan zhengyi mengwei falu yibu*).

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Taishang zhengyi jie wuyin zhouzu bilu 太上正一解五音咒詛祕籙

8 fols.

1217 (fasc. 880)

"Secret Register of the Most High for Obtaining Release from Incantations and Spells from All Quarters." Like the *1216 Yansheng baoming lu,* this register was issued, originally in printed form, by the Heavenly Masters of the Longhu shan 龍虎山 and signed by the master of the forty-fourth generation, Zhang Yuqing 張宇清 (d. 1427). The register is accompanied by the image of an exorcist with a sword and a bowl of charm water (fig. 42). The divine agents of the register are the lords of the five kinds of barbarians (Yi 夷, Man 蠻, Rong 戎, Di 狄, and Qin 秦), widely invoked in Zhengyi rites since the early middle ages.

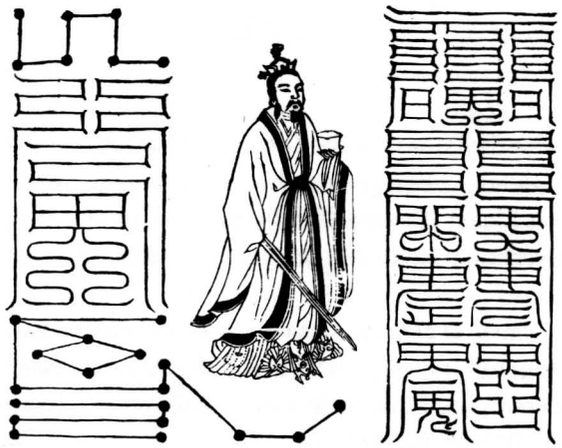

FIGURE 42. Exorcist with a sword and a bowl of charm water (*1217* 2a–b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1200)

As examples of black magic, the text offers: "having one's portrait drawn by an evil person who then pierces the heart with a knife"; "having been possessed by the spirits of earth altars, sacred areas, forests, brooks, wells, and stoves"; "having been the victim of incantations and spells by the devious masters of the vulgar cults of the River God [Hebo 河伯]."

Kristofer Schipper

Sidou ershiba xiu tiandi dalu 四斗二十八宿天帝大籙

21 fols.

1397 (fasc. 1048)

"Register of the Heavenly Sovereigns of the Four Dippers and the Twenty-eight Stellar Mansions." This work is in fact a collection of registers, presumably for lay people, as there is no clearly correlated initiation or ordination ritual. Following the Register of the Twenty-eight Stellar Mansions mentioned in the title, we find the Register of the Divine Immortals of the Five Sovereigns, Planets, and Peaks (*Wudi wuxing wuyue shenxian luwen* 五帝五星五嶽神仙籙文; 16b–17a), the Register of the Seal of Yue of the Most High Three-and-Five Yellow Deity (*Taishang sanwu huangshen yuezhang lu* 太上三五黃神越章籙), and the Register of the Most High Three-and-Five Dance of Pacing the Mainstay in Exchange with Heaven (*Taishan sanwu jiaoqian bugang lu* 太上三五交乾步綱籙). The latter register consists of an outline of a choreography, unlike the others, which contain talismans and a list of deities. According to the formulary for the document of transmission, the recipient was ill as a result of demon possession.

The Register of the Twenty-eight Stellar Mansions is, as usual, divided into four parts, one part for the constellations of each of the four directions. The Register of the Seal of Yue is placed under the command of the generals of the Three Officials, and is also largely exorcistic in nature.

Kristofer Schipper and Yuan Bingling

3.B.1.d Miscellanea

Sandong xiudao yi 三洞修道儀

11 fols.

By Sun Yizhong 孫夷中, *hao* Baoguang zi 葆光子; 1003

1237 (fasc. 989)

"Protocol for the Practice of the Tao of the Three Caverns." This is a remarkable little handbook on the liturgical organization of Taoism after the troubled period of the Five Dynasties (907–960). The author writes in his preface that he obtained the information contained in this handbook from Liu Ruozhuo 劉若拙, *hao* Huagai xiansheng 華蓋先生, a daoshi from the Beimang 北邙 diocese in Sichuan. Liu has a biography in the LZTT 47.12a; it states that Liu served as Taoist registrar (*zuojie daolu*

左街道錄) in the capital during the Kaibao era (968–975) and that he collaborated in the reestablishement of the Taoist examination system.

Sun worked as an official in Jingzhou 荊州 (Hunan). He met Liu Ruozhuo and received his teachings when the latter traveled through the region in 1003 (year *guimao* 癸卯). Sun wrote this work the same year.

The introduction gives a summary of the development of liturgical Taoism until Sun's times. The description he gives of the liturgical organization is much the same as that of the Tang (618–907) period (see the introduction to part 2.B.1). In addition to the traditional ordination grid, we find a superior group of hermits (*shanju daoshi* 山居道士) as well as the first mention of an exorcistic order that practiced the Thunder magic (*leifa* 雷法) of the Emperor of the North (*Beidi leigong fa* 北帝雷公法; 9a). Also remarkable are the separate ordination grades for women, at all levels, except for the Beidi 北帝 exorcistic order.

Kristofer Schipper and Yuan Bingling

***Cuishan lu* 萃善錄**

2 juan

Ming (1368–1644)

983 (fasc. 617)

"Anthology of Good [Deeds]." This is a collection of written memorials for Retreats and Offerings. The texts here are the Intentions (*yi* 意) specially written by prominent persons for inclusion into the written prayers presented in such rituals. Among the rituals we find those that celebrate the emperor's birthday, that give thanks for rain (1.1a) and for the integrity of the territory of the Song empire (1.6b), and many others. Many Intentions come from Hangzhou in the Southern Song period (1127–1279) and refer to Taoist sanctuaries there. A series of memorials (2.2b–4b) presented at the death of the Thirty-seventh Heavenly Master, Zhang Yudi 張與棣, *hao* Xiwei zi 希微子, should date from 1294 (see *1463 Han Tianshi shijia* 3.12b). The patriarch was called to the capital in that year and died there suddenly. The memorials were presented (and perhaps written) by his mother, who recalls the conditions of his travels to the capital and laments that they would never meet again. Many other Heavenly Masters are mentioned, as well as various dignitaries of the Song. This collection must have been compiled at the Longhu shan 龍虎山 headquarters of the Zhengyi 正一 Heavenly Master order on the basis of documents preserved there. It is therefore an important source for the history of the Heavenly Masters. None of the documents seem to date from the Ming, but the nature of some of the texts that date from the Song period and are highly nationalistic in tone or that date to the Yuan (1279–1368) and contain, like those mentioned above, barely hidden criticisms of the Mongol government make it unlikely that it was compiled under the Yuan.

Yuan Bingling

***Daomen shigui* 道門十規**

20 fols.

By Zhang Yuchu 張宇初; 1406

1232 (fasc. 988)

"Ten Rules for the Taoist." This work was compiled by the forty-third Zhengyi patriarch. Zhang Yuchu had received the imperial order to revise the books of Taoism and responded by writing a dedication to the emperor that set out the foundations of Taoism, as well as its subsequent development, successive schools, and filiations. The author combines these presentations with his rules of demeanor for professional practice, which the Taoist priest (daoshi) should observe. This work signals the beginning of the editorial efforts that culminated in the production of the *Da Ming Daozang jing* 大明道藏經, decades after the death of Zhang Yuchu in 1410.

Zhang Yuchu reveals his perception of the history of Taoism, dividing the historic schools and filiations into two groups: the "teachings" of Quanzhen 全眞 and Zhengyi 正一 are contrasted with the "methods" of, for example, the Qingwei 清微 Taoists. Zhang Yuchu explains the "interior" and "exterior" aspects of Taoism—that is, self-cultivation and liturgy, which serve the individual practitioner and the community, respectively. Self-cultivation and liturgy complement each other. The rules also deal with the proper operation of cloisters: with the administration of their staff and economic facilities. Zhang Yuchu emphasizes that the teachings of Laozi and his inauguration of Taoism were the basis for the above teachings and methods.

Florian C. Reiter

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3.B.2 Sanhuang

Sanhuang (Dongshen 洞神) texts were already predominantly concerned with divination and prophylactic rites in medieval times; the few markedly Sanhuang texts of this later period continue this tradition. The *Wuyue zhenxing tu* 五嶽眞形圖 is, together with the *Sanhuang wen* 三皇文, the fundamental document of the Dongshen division. It is found here in *856 Sanhuang neiwen yibi* in a late rendition that became popular in modern China and that was frequently reproduced on exorcistic objects such as door screens, entrance stones, talismans, and so on. The two texts related to the white monkey (*boyuan* 白猿) concern popular magic and divination.

Taishang dongshen sanyuan miaoben fushou zhenjing
太上洞神三元妙本福壽眞經
9 fols.
Edited by Miao Shanshi 苗善時, *zi* Taisu 太素, *hao* Shian 實庵; 1324
651 (fasc. 343)

"Real Scripture of Blessings and Longevity, Revealing the Marvelous Root of the Three Principles, from the Dongshen Canon." In his colophon (dated 1324), the editor of the present version, the famous Taoist scholar and Quanzhen 全眞 master Miao Shanshi, relates that he obtained this ancient scripture, corrected it, and divided it in (six) paragraphs (*zhang* 章), whereupon a laymen by the name of Wang (Wang jushi 王居士, *hao* Zhongan 仲庵) had it printed and distributed.

The claim that this was an "old scripture" carries some weight because the text shows clearly that before its division into paragraphs, this was a liturgical scripture in the classical form. Spoken by the Dasheng zu xuanyuan daode tianzun 大聖祖玄元道德天尊, a title that makes us think of the Tang canonization of Laozi, this scripture was placed in the Dongshen section of the canon, probably by the Ming editors.

Kristofer Schipper

Taiqing jinque yuhua xianshu baji shenzhang sanhuang neibi wen
太清金闕玉華仙書八極神章三皇內祕文
3 juan
855 (fasc. 575)

"Inner Secret Writs of the Three Sovereigns, [Constituting] the Divine Chapters of the Eight Poles of the Lustrous Writings of Immortality of the Gold Portal of Taiqing." The book is a compilation of the methods of the Sanhuang tradition. It is not likely to be earlier than the Southern Song dynasty (1127–1279); note, for instance, the legend of Zhenwu 眞武 (1.7a), the reference to the Four Saints (*sisheng* 四聖; 1.5b), and the designation of the altar as *Zhengyi tianhuang tan* 正一天皇壇 (1.26b), reflecting the supremacy of the Zhengyi organization.

Each juan of the book pertains to one of the Three Sovereigns, referring each sovereign to one of the three cosmic levels of Heaven, Earth, and Humanity. Juan 1 describes the different sections of the Taoist pantheon, as well as some methods of summoning the celestial spirits for exorcistic purposes. The fourth paragraph (1.11a–25b) constitutes a complete demonology, comprising seventy-two categories of "selfish spirits" or "spiritual outlaws" (*sishen* 私神) that may nevertheless be made subservient. Juan 2 deals with methods of living in the mountains (*jushan zhi fa* 居山之法). It describes, for instance, the method of "inviting [the support of] the god of the mountain by means of offerings" (*jiaoqing shanzhu* 醮請山主; 2.4a–b), and it contains comprehensive lists to be used for the identification of herbs and minerals (2.7a–10b). Juan 3 deals with methods of avoiding danger and cultivating immortality, such as the method of the five simulations (*wujia fa* 五假法; 3.7b–8a, 11b–13a), by means of which one may obtain invisibility to evil influences (see *864 Yuanyang zi wujia lun*).

Poul Andersen

Sanhuang neiwen yibi 三皇內文遺祕
14 fols.
856 (fasc. 575)

"Transmitted Secrets of the Inner Writs of the Three Sovereigns." The book is not earlier than the Southern Song dynasty (1127–1279), since the *Zhengyi yuantan* 正一元壇 of Longhu shan 龍虎山 is mentioned (9b). There is a postface 后序 to the book (though it precedes the text) signed by a Ziwei daoren 紫微道人 and dated to a *bingwu* 丙午 year. Fukui Kōjun suggests that the year in question may be 1306 (*Dōkyō no kisoteki kenkyū*, 190).

The book contains incantations—referred to as inner writs (*neiwen* 內文)—of each of the Three Sovereigns, comprising 315, 264, and 216 characters, respectively. Those who study this Way (and who are initiated) should wear these *neiwen* on their body (5b). The book also contains three seals, mainly for protection when entering mountains (5b–7a). The work *1185 Baopu zi neipian* 17.19b–20b is quoted for the stories related to the first two of these seals: *Huangshen* 黃神 and *Yuezhang* 越章 (9b–10a). The book concludes with a version of the fu representing the true forms of the Five Peaks (*Wuyue zhenxing tu* 五嶽眞形圖; 11a–13b).

Poul Andersen

Taishang tongxuan lingyin jing 太上通玄靈印經
11 fols.
859 (fasc. 576)

"Book of Efficacious Seals for Penetrating Mystery." This text deals with several seals, of which the most important—that for "communicating with the powers" (*tongling* 通靈)—probably constitutes the basis of the book's title. Without this seal, says Laozi, "no technique of the Tao can succeed." The present text, therefore, describes how to make, transmit, and use this seal, to which it also gives the names "Lingbao seal" and "fu-seal of the Eight Archivists (*bashi* 八史) for communicating with the spirits." These Eight Archivists are genies in the service of the owner of the seal.

The text says that an Offering to these Eight Archivists was composed at their behest in 155 by the Master of the Spirits (*shenshi* 神師; i.e., Zhang Daoling 張道陵?). The method was later transmitted to Master Zhuge 諸葛 [Liang?] in 347, but "since then very few people have received it" (6b–7a).

The same Master Zhuge explains how to "communicate with the powers and put demons to work." If one wishes, for example, to order the demons to rob a person, one must "first sacrifice to them." Using the "fu for summoning demons," an adept could oblige the "demon soldiers" to go forth and take revenge on an enemy. Or an adept could change red beans into soldiers by pronouncing a formula over them after first wiping them with a mixture of sheep's blood, cow's bile, and mud.

Texts such as this clearly derive from an archaic stratum of Taoism. The *Xuandong tongling fu* 玄洞通靈符, for example, are mentioned together with the *Sanhuang wen* 三皇文 in *671 Taishang wuji dadao ziran zhenyi wucheng fu shang jing* 2.11b, an early Lingbao scripture of about 400 A.D. It may also be noted that here (3a), as in *767 Taishang tongling bashi shengwen zhenxing tu* 13a, Laozi is called the Master of Old (*xianshi* 先師).

John Lagerwey

Taishang dongshen xuanmiao boyuan zhenjing 太上洞神玄妙白猿眞經

19 fols.

858 (fasc. 576)

"Veritable Scripture of the White Monkey." This scripture is said to have been revealed by a white monkey. An account of its transmission is found in *861 Taishang liuren mingjian fuyin jing* 1.1a–b. The latter text and the present one derive from the same source, which itself underwent major modifications (see 13b in the present work and the article on *861 Fuyin jing*).

This text comprises in all five diagrams (*shi* 式), which differ from those found in *861 Fuyin jing*. The performance of the rituals attached to each diagram is regulated by instructions concerning the diagram of Primordial Chaos. The most important place is assigned to a ritual accompanying the concoction and absorption of alchemical substances (second diagram, 3b–10b).

The problem of dating this work is analogous to that concerning *861 Fuyin jing*. The latter's tentative Northern Song (960–1127) date is based on indications in its juan 4, which does not derive from the revelation of the white monkey (see the article on *861 Fuyin jing*). With respect to the present work, such a date can be regarded only as a *terminus post quem*.

Marc Kalinowski

Taishang liuren mingjian fuyin jing 太上六壬明鑑符陰經

4 juan

861 (fasc. 577)

"Book of the Most High Luminous Mirror of the Six Ren Tallying with Yin." The title of this work bears little relation to its contents. The reference to the mantic method of the six *ren* 六壬 is out of place here, even though instances of this method are described in 3.9b–15b. The title "Writ of the Monkey" (*Yuanshu* 猿書) is more apt (see 3.28a, indicating a work in four juan, and 1.1b, three juan).

The latter appellation confirms the account of the book's transmission at the head of the first juan. The author affirms that the work was transmitted, without title and in fragmentary form, by a white monkey to the preimperial strategist Sun Bin 孫臏. The present edition was copied from an earlier version (3.25b, 4.16b). Another fragment of the original is represented by *858 Taishang dongshen xuanmiao boyuan zhenjing*.

Of uncertain date, this work may have been composed under the Northern Song (960–1127). Most of the methods described in juan 4, especially the "concealed return of the Jade Maiden" (4.2a), correspond to the versions given in *Dunjia fuying jing*, compiled between 1034–1038 (cf. the article on *587 Huangdi taiyi bamen rushi bijue*).

The first three juan form a coherent set of small nocturnal rites constructed around a series of symbolic diagrams in increasing order of complexity. The instructions given for the first one, the Diagram of Primordial Chaos (*hunyuan shi* 混元式; 1.1b), apply to the others as well. A sketch of the altar area is included in 3.29a–b.

Marc Kalinowski

Taishang chiwen dongshen sanlu 太上赤文洞神三籙

24 fols.

Attributed to Tao Hongjing (456–536); Song (960–1279)?

589 (fasc. 324)

"Three Dongshen Registers of Red Writs of the Most High." The term *chiwen* 赤文 is explained in the preface, on the basis of a quotation from Tao Hongjing, as the original term for "register" (*lu* 籙; 1a).

The compilation of the book is attributed to Tao Hongjing and the preface (1a–b) to Li Chunfeng 李淳風 (602–670). The preface describes the content of the book as "formulas [for the registers] of the Dongshen canon [dongshen shi 洞神式]" and states that these formulas were transmitted in three volumes, separate from the main corpus of Dongshen texts, and included in the section of untitled works in the version transmitted by Ge Hong and Bao Jing (see *640 Dongshen badi miaojing jing*). The undated manuscript from which the present book was copied is said by the preface writer to have been executed in the calligraphy of the Qi and Liang dynasties (fifth and sixth centuries). It is claimed to have been transmitted to a daoshi of old, Zhang Qiao 張喬, who used it to great effect. The date of the preface itself is Zhenguan 貞觀 6 (632), but the added cyclical characters *renzi* 壬子 do not correspond to this year.

To all appearances the preface is a forgery. The assertion of an early transmission of the book during the Six Dynasties (220–589) clearly is unfounded. The contents

suggest, rather, that it belongs to the Song dynasty. More specifically, the mention of the Black Killer (Heisha 黑殺; 13a) suggests a date later than the 930s, when this deity came to the fore with the foundation of the Tianxin zhengfa 天心正法 (see *1285 Yisheng baode zhuan*). The use of hand mudras (*qiayin* 掐印) and of pseudo-Sanskrit words (14b–15a) point in the same direction.

The preface is followed by an introduction to the book (1b–2b). It places the totality of the work in the context of systems of divination based on direct communication with the spirits, referring to the "inner writ of the Book of Changes" (*Zhouyi neiwen* 周易內文) and to the "decisive speech of the Three Jia spirits" (*sanjia chutan* 三甲處談), while stating that these systems represent the most exalted part of the Book of Three Registers (*Sanlu pian* 三籙篇; 1b). The *Zhouyi neiwen* corresponds to the method described in the first of the registers contained in the book "Bagua nei jixiong yinglu 八卦內吉凶應籙" (3a–8a), which relies on fu representing the spirits of the Eight Trigrams. The expression *sanjia chutan* apparently refers to the method of the third register ("Taishang xuanmiao qianjin lu 太上玄妙千金籙"; 16b–24b), in which the fu of the Three Jia spirits play a prominent part. Both methods center on the summoning of spirits by means of fu and serve mainly for predicting the future. Both methods also include offerings (*ji* 祭; 3b) to the spirits. These methods may be compared to the similar but more complex method described in an earlier text of the Dongshen tradition, *1202 Dongshen badi yuanbian jing*.

The second register, "Taishang xuanmiao tongshen lu 太上玄妙通神籙" (8b–16b), describes a number of minor methods for protection, such as the method of five simulations (*wujia fa* 五假法; 10a–11a), by which the adept may identify his body with one of the Five Elements in order to obtain invisibility or protection from the dangers associated with the element in question. This register also contains a series of methods connected with agricultural work for sowing crops, praying for rain, etc. (11b–12b).

Poul Andersen

Taishang dongshen wuxing zhusu riyue hunchang jing
太上洞神五星諸宿日月混常經
7 fols.
657 (fasc. 343)

"Book of the Five Stars, Sundry Mansions, and the Sun and the Moon." Incorporated in the Dongshen canon, this small popular book on the planets, the mansions, and the sun and the moon that mix with the everyday world (*hunchang* 混常) tells us about the moments and the ways of incarnation of these stellar powers on Earth. Those who are able, thanks to this book, to recognize these powers and meet them will greatly benefit. Many great men of the past, the latest mentioned being Li Chunfeng 李淳風 (602–670), owed their power to their knowledge of the whereabouts of the stars.

Kristofer Schipper

3.B.3 Lingbao

In the period of transition during the Five Dynasties (907–960), many new forms of ritual were created. Next to the Lingbao 靈寶 services for the salvation of the deceased, we see the appearance of solemn Offering (*jiao* 醮) rituals for the benefit of the living. These Offerings centered on the worship of star deities. They were called Great Offerings to the Entire Firmament (*luotian da jiao* 羅天大醮) and were performed within the context of state ritual (see also part 3.B.1). Already present in the kingdom of Shu, where Du Guangting performed them for the rulers of the Former Shu (907–925) kingdom (see Verellen, "Liturgy and sovereignty," 70), these rituals were also adopted by the Song (960–1279) emperors. The eminent statesman Wang Qinruo was commissioned to present an official version of the *Luotian jian* (see 1224 *Daomen dingzhi* 3, by Lü Yuansu 呂元素). Over time, smaller *jiao* rituals of a more specialized nature, presented to the stars and cosmic forces responsible for phenomena such as fires or epidemics, also appeared.

The most important form of liturgy, however, remained that for the salvation of the dead. The already quite extensive rituals were now enlarged with meditation practices and rites for the "salvation through sublimation" (*liandu* 鍊度) of the souls of the deceased. *Liandu* rites were adaptations from a great number of different sources, such as Shangqing meditation techniques, Inner Alchemy, Tantric Buddhist methods, and shamanistic practices. These new rites blended into the ancient Lingbao liturgy to form the "Great Shangqing Lingbao Rites" (*Shangqing lingbao dafa* 上清靈寶大法) of the Southern Song (1127–1279).

For the study of this eclectic form of Taoist ritual, the great manuals are the most complete and informative material we have, whereas the individual scriptures and litanies do not yield much new material. The hymnbooks that appear here, some of which were authored by emperors of the Song and Ming (1368–1644) dynasties, form a special group of texts.

In keeping with the arrangement of corresponding parts in this work, we first list the scriptures, then the litanies, and finally the liturgical manuals and hymns. The reader is, however, advised to first consult the great manuals for a general overview of what had become a complex and highly elaborate form of solemn ritual.

At the same time, this section features a large number of rites that were meant to be performed on a more modest scale, and even as an individual practice. For instance, the *liandu* rites presented, explained, and commentated by Zheng Sixiao 鄭思肖 in *548 Taiji jilian neifa* could be performed by a single adept, as well as in the framework of a large service. Other rites, for which we have scriptures as well as rituals, concern personal or family welfare and are linked to anniversaries and funerals.

The *jinlu zhai* 金籙齋 (*484–494*, *495–497*) and *yulu zhai* 玉籙齋 (*499–504*) appear to have been performed at the Ming court.

3.B.3.a Scriptures

Taishang xuhuang tianzun sishijiu zhang jing 太上虛皇天尊四十九章經

14 fols.

18 (fasc. 25)

"Scripture of the Most High Heavenly Worthy of Vacuity in Forty-nine Sections." This text should be seen, according to its title, in the context of the rites for the salvation of the soul. The forty-nine paragraphs of the text evoke the forty-nine days of mourning, as well as the forty-nine letters of jade (*yuzha* 玉札) used in the *Lingbao dafa* 靈寶大法 to release the deceased's soul from the hells (see, for example, *1223 Shangqing lingbao dafa* 6.1a). If Xuhuang tianzun 虛皇天尊 seems identical, in our text, to Yuanshi tianzun 元始天尊, the revealer of the *Duren jing* (cf. CHENG XUANYING's commentary, *87 Yuanshi wuliang duren shangpin miaojing sizhu* 1.2b), he is also, during the Song period, a divinity who received the *Lingbao dafa* from the Tianzhen huangren 天眞皇人 (see *147 Lingbao wuliang duren shangpin miaojing futu* 2.3a). The ritual tradition to which JIN YUNZHONG claims to belong is called "Xuhuang's teaching" (*1223 Lingbao dafa* 16.1a). We also find Song (960–1279) references to "Xuhuang's marvelous way" (*1219 Gaoshang shenxiao yuqing zhenwang zishu dafa* 12.1b) and to "Xuhuang's spirit altar" (*566 Shangqing tianxin zhengfa*, preface, 2a). Xu Xuan already mentions a "Xuhuang's terrace," which seems to be a permanent altar relating to the Sanqing guan 三清觀 in the district of Qingjiang 清江 in Jiangxi province (*Xugong wenji* 20).

The text consists essentially in moral maxims pronounced by the Tianzun. These maxims are sometimes given in response to the questions of a certain Miaoxing zhenren 妙行眞人. Human beings must turn away from all that embroils them in this world—money, prestige, pleasure—before it is too late.

John Lagerwey

Yuanshi tianzun jidu xuehu zhenjing 元始天尊濟度血湖眞經

3 juan

72 (fasc. 32)

"True Scripture for Salvation from the Lake of Blood, [Revealed] by Yuanshi Tianzun." This text describes the creation and the unfolding of a ritual in Heaven for the salvation of the souls of women who have died in childbirth. The ritual includes the singing of the name of Jiuku tianzun 救苦天尊 (who made the vow to save all souls from the hell named Lake of Blood), the promulgation of a writ of pardon, the destruction of the hell, an ablution, a sermon, and the *pudu* 普度 (Universal Salvation ritual). At the end of the book, Yuanshi tianzun 元始天尊 states that the ritual is to be revealed on Earth.

Several elements make it possible to situate this text in the school of the Great Lingbao Method (*Lingbao dafa* 靈寶大法): references to that method (1.2b, 3.2a); reference to the "grand circulation of Brahman energies" (*daxing fanqi* 大行梵炁, 1.3a; cf. *466 Lingbao lingjiao jidu jinshu* 116.2b); mention of Yuanhuang 元皇 (2.3a; cf. *466 Jidu jinshu* 115.7a); and so on. The "secret language of Brahman qi" (*fanqi yinyu* 梵炁隱語, 1.5r–b) first appears in the *Duren jing* 度人經 in the latter half of the thirteenth century (e.g., *91 Taishang dongxuan lingbao wuliang duren shangpin miaojing zhujie* 3.22b–23a).

John Lagerwey

Taishang shuo jiuyou bazui xinyin miaojing 太上說九幽拔罪心印妙經

2 fols.

74 (fasc. 32)

"Marvelous Heart-Seal Scripture in which Taishang Explains the Nine Hells and Release from Sin." Taishang is here identified with Yuanshi tianzun; he explains to the Jiuku zhenren that people "drown in the Sea of Suffering" because of their evil thoughts, for "all comes from the heart." In order "not to give rise to the 'heart of this world,'" one need only recite the present text and thereby save one's ancestors from hell.

The recitation of this text is required in the context of a *huanglu zhai* 黃籙齋 Retreat, according to *1224 Daomen dingzhi* 5.8a: it is the recitation to be used at the "sixth hour," the hour of the hungry souls (cf. *466 Lingbao lingjiao jidu jinshu* 308.20a and *219 Lingbao wuliang duren shangjing dafa* 71.8b, both of which mention the recitation of a *Jiuyou bazui miaojing* 九幽拔罪妙經).

John Lagerwey

Yuanshi tianzun shuo ganlu shengtian shenzhou miaojing
元始天尊說甘露昇天神咒妙經
3 fols.
75 (fasc. 32)

"Marvelous Scripture of the Divine Formulas for Sweet Dew and Ascension to Heaven, Preached by Yuanshi Tianzun." At the request of Prince Moonlight (Yueguang tongzi 月光童子), the Tianzun reveals how to save the unfortunate dead: one must first take a handful of dirt from the place where the person died and place it in a clean container. One then spreads a feast-offering for the soul of the dead person and pronounces two formulas, one to give the soul sweet dew and the other to enable it to ascend to heaven. These two formulas may be found in the text of the Universal Salvation ritual (*pudu* 普度) given by JIANG SHUYU (*508 Wushang huanglu dazhai licheng yi* 30.8b–9b), and JIN YUNZHONG (*1223 Shangqing lingbao dafa* 38.28b–29a).

The recitation of this text, mentioned in the *Bishu sheng xubiandao siku queshu mu* catalogue (VDL 14), is required in *219 Lingbao wuliang duren shangjing dafa* 71.8b. The question of a possible relationship to the Buddhist apocrypha regarding Prince Moonlight remains to be studied.

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John Lagerwey

Yuanshi shuo gongde fashi wangsheng jing 元始說功德法食往生經
3 fols.
76 (fasc. 32)

"Scripture on the Merit of Effecting Rebirth by Ritual Distribution of Food, Spoken by [the Heavenly Worthy of] Primordial Beginning." This text propagates the importance of donating food for the souls of the deceased, enabling them to leave hell.

The Zhenren of Great Compassion and Great Wisdom (Daci dahui zhenren 大慈大慧眞人) asks by what means the souls suffering in hell can be saved. The Heavenly Worthy of the Primordial Beginning replies in form of *gāthās,* saying that the dead who are ritually nourished will be reborn in Heaven, and emphasizing the merits of such a distribution of food.

The gāthās of our text are found in *547 Lingbao yujian,* both as invocations with associated magic characters and secret formulas in pseudo-Sanskrit (36.8a, 36.10a–b [modified]), and in the context of the rite for the transformation of ritual food (*bianhua fashi* 變化法食; 17a).

The present scripture is also part of today's Universal Salvation ritual (*pudu* 普度) in Taiwan (cf. Schipper, "Taiwan zhi daojiao wenxian," 178).

Hans-Hermann Schmidt

Taishang yuhua dongzhang bawang dushi shengxian miaojing
太上玉華洞章拔亡度世昇仙妙經
12 fols.
Postface dated 1143
77 (fasc. 32)

"Marvelous Scripture of the Cavern-Stanzas of the Jade Flower of the Most High for Saving Souls from Hell, Saving the World, and Ascension to Heaven." The text is composed of nine stanzas. The term *Yuhua* 玉華 (Jade Flower) appears in the text (10b), but its meaning is not explicit. The text contains many allusions to alchemical practice, and this term is probably also to be understood in that context.

A postface to the book recounts its origin in the following manner: a herdsboy from Xiaoyi 孝義 (Fenyang, Shanxi) by the name of Du Changchun 杜長春 encounters an immortal and is "suddenly enlightened" (*dunwu* 頓悟). He begins to talk of abstruse matters, to produce inspired poetry, and to heal people with fu writings and charm-water. As his renown spreads, the monks of Wanshou gong 萬壽宮 in Tianning 天寧 (Fenzhou) decide to invite him to "carry out transformations" (*xinghua* 行化) in a sanctuary (*an* 庵) built especially for him behind their monastery. Their aim is to earn enough money to be able to repair the monastery, severely damaged by the wars at the end of the Northern Song. The monks invite him to a first *jiao* 醮-Offering (in which more than a thousand persons participate) on the day of the Superior Principle in 1143. It is at this time that Du proposes to transmit to them "a perfect text of the Most High, in one juan, that does not yet circulate in the world." It requires two further *jiao*, in the second and third months, to complete the transmission of the present text.

The scripture begins in the Heaven of Jade Purity on the Xuandu Mountain, where Yuanshi tianzun, having ascended his throne, "causes the gongs to resound" in order to summon all the spirits of the universe to an "assembly of the Law." The zhenren Tongxuan takes advantage of the occasion to ask what to do so that the people "in the inferior world" stop sinning and return to the Orthodox Way: "It is difficult to follow the [way of] human heaven, easy to go down the path of demons. Not seeing the light, men fall into the yin fortress [hell]." Even those who, in fear of death, practice the techniques of longevity end nonetheless in the Bureau of Earth. What should be done?

Yuanshi tianzun explains to Tongxuan that all the problems occur because people do not obey the Ten Commandments. "It is not the hells that [visit punishment]

on people; people bring punishment on themselves." The Tianzun then describes a "golden book of the Jade Gate, hidden in the upper library of Xuandu," whose recitation will save people from all the ills of the three spheres of the universe.

John Lagerwey

Lingbao tianzun shuo luku shousheng jing 靈寶天尊說祿庫受生經

5 fols.

Twelfth or thirteenth century

333 (fasc. 167)

"Scripture of the Treasury of Reimbursements for the Gift of Life." This scripture has been translated and studied by Hou Ching-lang, who dates it to the twelfth or thirteenth century (*Monnaies d'offrandes*, 35–36). It begins with an assembly in the Land of Clarity (Jingming 淨明), at which the zhenren Guangmiaoyin 光妙音 asks the Lingbao tianzun 靈寶天尊 why people's fortunes differ. The Tianzun responds that everyone depends for his or her life on a celestial bureau, and on a terrestrial court for his or her body. The debts thus contracted with respect to Heaven and Earth can be calculated precisely in accordance with the year of one's birth—a table is provided—and these sums must be reimbursed. Failure to do so, or failure to recite the present text while reimbursing the treasury, means the deceased must pay their debts by suffering first in hell and then in the next life. The Tianzun also provides a list of the names of the officers to whom the money should be sent during rituals addressed to the Three Treasures.

In conclusion, the zhenren takes it upon himself to "spread this teaching in order to save the living and the dead."

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Hou Ching-lang, *Monnaies d'offrandes*.

John Lagerwey

Taishang laojun shuo wudou jinzhang shousheng jing
太上老君說五斗金章受生經

8 fols.

653 (fasc. 343)

"Book of the Golden Emblems of the Five Bushels Conferring Life, Spoken by the Most High Laojun." This small liturgical scripture is still recited today for the rites of replenishing the Heavenly Treasury (*tianku* 塡庫) for the living. It probably dates from the Song dynasty (see Hou Ching-lang, *Monnaies d'offrandes*, 41).

The first part of the text explains the relationship between the date of birth and one of the Five Bushel constellations. Five talismans, here called *zhang* 章 (emblems), are revealed to heal diseases related to the Five Viscera and, hence, the Five Bushels.

The second part of the text introduces the relationship between a person's Fundamental Destiny and the sum of money (*benming yinqian* 本命銀錢 or *kucai* 庫財) to be refunded to the Heavenly Treasury. The rate of reimbursement for each Destiny is indicated (6b–7a). Hou Ching-lang has translated and studied the present text.

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Hou Ching-lang, *Monnaies d'offrandes*, 40–49.

Kristofer Schipper

Taishang dongxuan lingbao zhuanshen duming jing
太上洞玄靈寶轉神度命經

10 fols.

340 (fasc. 176)

"Scripture of Salvation and Translation of the Soul." In this text, the Most High Lord of the Way explains to the True Person of the South Pole Who Saves Lives (Nanji duming zhenren 南極度命眞人) how to save a dying person: one must invite a Taoist to recite a confession for the person and transmit to him or her the commandments. Money must also be given for the production of religious images and the copying of sacred books. When the dying person shall have received the commandments, "his spirit will be translated into the Mystery" (*zhuanshen rumiao* 轉神入妙) and he or she will be reborn in the Land of Purity and Peace.

This introduction is followed by a confession addressed to each of the ten directional Jiuku tianzun 救苦天尊 in turn. Following this confession, the Most High completes his explanations concerning the function of the ritual: the Taoist should continue recitations for 100 days after the person's death. A Taoist should also stand and burn incense to the left of the path along which the coffin is carried for burial. Then the Taoist should do the same beside the tomb so that the god of the soil may welcome kindly the soul of the deceased person.

John Lagerwey

Taishang dongxuan lingbao shishi duren miaojing
太上洞玄靈寶十師度人妙經

11 fols.

341 (fasc. 176)

"Ten Masters who Save the People." The title refers to ten rules of behavior laid down by Lingbao tianzun 靈寶天尊 after he had witnessed the tragic results of human sin. The story that precedes the promulgation of these rules is complicated: in a land some 600,000 *li* 里 to the west of Kunlun there reigns a king who, having been converted to the Great Way by his wife, gives to a zhenren by the name of Gaishi 蓋世 the title Master of the Land (*guoshi* 國師). Gaishi explains the nature of good

government to the vassals of the king (he recommends a mixture of Confucian ethics and Legalist administrative principles). Once they have returned to their respective lands, these vassals dispatch tribute to the king in sufficient quantity to enable him to celebrate a seven-day Retreat, during which the scriptures of the Greater Vehicle are to be explained.

At this juncture the Tianzun himself appears: having taken on the form of the Master of the Land, he descends into the sanctuary. The king, the queen, and the vassals are greatly confused, but Lingbao tianzun soon establishes his identity by performing a series of miracles inspired by the opening text of *1 Lingbao wuliang duren shangpin miaojing*. Once he has, in this manner, gathered around him all the spirits of Heaven and hell, he recites the scriptures of the Greater Vehicle and then creates a "pure pool" in which his audience bathes. After having then defined the Great Way for these purified beings—it is neither life nor death, neither empty nor full—he surfeits them with seven days of explanation of "the essence of the Law" (*fayao* 法要): this is "the first ritual of the Grand Distribution" (*diyi dashi fashi* 第一大施法事), another name for the *pudu* 普度.

This text, in other words, is designed both to serve as an ideological guide to church-state relations, and to identify a specific form of the *pudu* ritual as the ultimate expression of the worship of the Great Way.

John Lagerwey

Taishang dongxuan lingbao taixuan puci quanshi jing
太上洞玄靈寶太玄普慈勸世經
11 fols.
342 (fasc. 176)

"Scripture of the Exhortations of Puci." Puci 普慈, or Universal Compassion, is the name of a zhenren who, while in "the world of the various recompenses," asks Jiuku tianzun 救苦天尊 about the origin of human suffering and how to avoid it. The Tianzun responds point by point and each time enjoins Puci to transmit the answer to Earth in the form of an "exhortation." Each exhortation is linked to the description of an associated failing that leads to one of eighteen hells.

The best way to escape these hells is the practice of deep meditation (*ruding* 入定). Lay people who haven't the time for such meditation should "listen to the Greater Vehicle, be initiated in its commandments, and confess their faults." To give money for preaching, for copying the scriptures, and for making religious images is also a source of great merit. One can also "pay" for the sins of the dead by having monks (*fazhong* 法衆) recite confessions for them. Whatever contributes to the propagation and the exegesis of the Law is meritorious.

The text contains (8b) a reference to *9 Taishang yicheng haikong zhizang jing* 1.6a ff.

John Lagerwey

Taishang dongxuan lingbao jiuku miaojing **太上洞玄靈寶救苦妙經**
4 fols.
374 (fasc. 181)

"Scripture for Salvation from Distress." This scripture was among those printed at imperial behest in 1017 (VDL 47). Its title refers to the Heavenly Worthy Who Saves All Souls in Hell from Distress. The scripture, composed for the most part in five-character rhymed verse, was—and still is—recited during rituals for the salvation of the souls of the deceased (see *1220 Daofa huiyuan* 207.1a and *1221 Shangqing lingbao dafa* 55.28a). The work *399 Taishang dongxuan lingbao tianzun shuo jiuku miaojing zhujie* is a commentated edition of this text.

The present edition contains a postface by Zhao Ziqiu 趙子俅, dated 1124. Zhao recounts the transmission of the text from Officer Tian 田功曹, a master of the Celestial Pivot Rites (*Tianshu fa* 天樞法), to a Buddhist monk. The recitation of the text having been urged on the monk by his deceased mother during a mediumistic seance conducted by Tian, Tian transmitted the book to the monk and thus enabled him to save his mother from hell.

John Lagerwey

Taishang jiuku tianzun shuo xiaoqian miezui jing
太上救苦天尊說消愆滅罪經
3 fols.
378 (fasc. 182)

"The Tianzun Who Saves from Distress Explains how to Extirpate Guilt." The Tianzun offers this explanation to an assembly of celestial dragons, Kings of Hells, and Directors of Destiny summoned to hear his sermon. The sequence of rituals he recommends and the names given the kings of the ten hells are essentially the same as those in *215 Difu shiwang badu yi*. Once these rituals have been completed, the Tianzun orders that the merit obtained be assessed and that all "solitary souls" be released from hell. The scribes of the twenty-four hells of Fengdu direct these souls to the Smelting Pool, which they enter carrying "a powerful fu of the cinnabar world for transforming the body." The passage through the pool enables them "to return to the banks of the Tao."

The fu is probably related to the *Danyang fu* 丹陽符, which first appears in the Southern Song (1127–1279; cf. *548 Taiji jilian neifa*).

John Lagerwey

Taishang shuo Fengdu baku yule miaojing 太上說酆都拔苦愈樂妙經

1 fol.

379 (fasc. 182)

"Scripture of the [Tianzun of the] Joy That Saves from the Distress of Fengdu, Preached by the Most High." Dwelling in the Palace of the Far East—normally associated with Jiuku tianzun 救苦天尊, in the upper regions of Fengdu—the Tianzun of the Joy That Saves from Distress radiates a light of five colors that reveals the innumerable sufferings of the souls in hell. Moved by what he sees, the Tianzun preaches this "marvelous scripture that saves all the denizens of Fengdu" in order to "save all those poor souls who are guilty of sins."

John Lagerwey

Taishang shuo shilian shengshen jiuhu jing 太上說十鍊生神救護經

2 fols.

636 (fasc. 341)

"The Most High Proffers the Scripture of Salvation and of the Birth of the Spirits by the Ten Sublimations." The use of the term *lian* 鍊 (sublimation) in the title and the reference to *318 Dongxuan lingbao ziran jiutian shengshen zhangjing*, one of the basic texts of sublimation rites from the Southern Song (1127–1279) on, suggest that this brief scripture is an adaptation of these rites meant for popular use. In the scripture, the Most High Lord Lao assumes all forms and roams the universe in order to "promote the religion and save the living and the dead." To that end he urges the "concentrated and sustained recitation" of the names of the Tianzun Who Save from Distress in the Ten Directions. Mention of this practice of reciting the name(s) of Jiuku tianzun 救苦天尊 may be found in the postface (dated 1124) of *374 Taishang dongxuan lingbao jiuku miaojing*.

John Lagerwey

Taishang lingbao tianzun shuo yanshou miaojing 太上靈寶天尊說延壽妙經

2 fols.

382 (fasc. 182)

"Marvelous Scripture on Longevity, Preached by the Most High Lingbao Tianzun." The light that radiates from the body of Lingbao yanshou tianzun 靈寶延壽天尊 as he preaches the present text on the Mountain of Golden Light in the far south attracts all the celestial dragons and demon kings of the universe. They implore the Tianzun to put an end to the cycle of rebirth. When the dragons and demons have returned to their places, five zhenren and four young lads—representing, perhaps, the Five Peaks and the Four Seas—begin to perform a ritual that ends with hymns to the name of the Tianzun. In response to this ritual, the Tianzun emits a light from the crown of his head. This light penetrates the hearts of this audience, but it does not bring spiritual awakening.

A fifth lad asks the reason for this lack of enlightenment. They do not understand the True Tao, replies the Tianzun. To know the True Tao is to know that "all appearances [*faxiang* 法相] are empty and vain." If the people of the world wish to prolong their lives, they should, therefore, invite a Taoist to celebrate an "Offering and Retreat of Destiny" (*Benming zhaijiao* 本命齋醮; cf. the *Baoming zhai* 保命齋, a ritual also composed of a retreat and an offering, in *466 Lingbao lingjiao jidu jinshu* 201–3).

It may be noted further that the terms *shenguang* 神光 and *jinguang* 金光 are characteristic of the Lingbao dafa school (e.g., *219 Lingbao wuliang duren shangjing dafa* 8.1a, 41.7b).

John Lagerwey

Taishang dongxuan lingbao xiaorang huozai jing 太上洞玄靈寶消禳火災經

3 fols.

Song (960–1279) or later

359 (fasc. 179)

"Lingbao Scripture for Warding off Fires." Judging from the celestial administration that figures in this short scripture, it probably dates from the Song or later (cf. *Song shi* 103.2513–15 on cults devoted to fire divinities from the eleventh century on).

During a visit of inspection in the Ministry of Fire (*huobu* 火部), Lingbao tianzun 靈寶天尊 bestows Chiling shenjun 赤靈神君, the highest divinity there, with a formula of invocation (*zhou* 咒) and exhorts him to promulgate it in the world (2a, 5; read *shi* 世 for *shi* 是). Through this invocation, repentant sinners may obtain remission from their offenses and are spared the fires that are normally sent as a punishment by the celestial ministry. Moreover, the deities offer their protection should nonauthorized fire demons (*huojing* 火精, *huoguai* 火怪) attempt to harm the house of these sinners.

Hans-Hermann Schmidt

Taishang dongxuan lingbao tianzun shuo luotian dajiao shangpin miaojing 太上洞玄靈寶天尊說羅天大醮上品妙經

3 fols.

1194 (fasc. 875)

"Wondrous Superior Scripture of the Great Offering to the Entire Firmament, Set Forth by Lingbao Tianzun." This short scripture to be recited for general protection is not likely to be earlier than the Southern Song. The text begins with the expression *ershi* 爾時 (at that time) and continues with a list of deities similar to those used in

the invitation of standard rituals. This list does not correspond to the list of deities in any of the preserved rituals of the *luotian dajiao* 羅天大醮 (cf. texts *477–479*).

Poul Andersen

Taishang lingbao tianzun shuo rangzai due jing
太上靈寶天尊說禳災度厄經
2 fols.
357 (fasc. 179)

"Scripture for Averting Disaster and Escaping from Difficulty, Preached by Lingbao Tianzun." The Tianzun preaches this text to an assembly of the gods gathered in the Land of Chanli 禪黎國土. In it he explains how lay people can avert any pending disaster by making confession before [a statue of] the Jade Emperor and reciting the present text.

John Lagerwey

3.B.3.b Litanies

Taishang lingbao shangyuan tianguan xiaoqian miezui chan
太上靈寶上元天官消愆滅罪懺
11 fols.
533 (fasc. 295)

Taishang lingbao zhongyuan diguan xiaoqian miezui chan
太上靈寶中元地官消愆滅罪懺
9 fols.
534 (fasc. 295)

Taishang lingbao xiayuan shuiguan xiaoqian miezui chan
太上靈寶下元水官消愆滅罪懺
9 fols.
535 (fasc. 295)

"Litany of the Three Officials of the Three Principles for the Abolition of Faults and Remission of Sins, a Lingbao Scripture." This modern liturgical canon, invoking 120 Heavenly Worthies for each of the Three Principles, is currently recited on the occasion of *jiao* 醮 services.

Kristofer Schipper

Taiyi jiuku tianzun shuo badu xuehu baochan
太一救苦天尊說拔度血湖寶懺
15 fols.
538 (fasc. 296)

"Litany for Deliverance from the Lake of Blood, Preached by Taiyi Jiuku Tianzun." After having listened to the True Person of Marvelous Transport (Miaoxing zhenren 妙行眞人) describe the horrors of the Lake of Blood hell and of the kinds of sins and deaths that lead to it, the Heavenly Worthy Who Saves from Distress (Jiuku tianzun 救苦天尊), promulgates several fu that illumine the hell in question and dry it up. The Tianzun then utters a number of wishes for the souls in the Lake of Blood: women who have died in childbirth, soldiers who have died in battle, people who have died of illnesses that disfigured them or caused them to give off a stench, and criminals. At last the Tianzun floods the lake with his own light, and all the souls thus liberated burn incense and recite the present litany "of homage to the Three Pure Ones and all the saints." The litany that follows is indeed addressed first to the Three Pure Ones and then to the entire spiritual hierarchy. The latter's middle ranks are occupied by a number of zhenren and Heavenly Masters, and its lower ranks by the officers in charge of the underworld.

John Lagerwey

Qingxuan jiuku baochan 青玄救苦寶懺
11 fols.
539 (fasc. 296)

"Litany of the Savior from Distress." This litany is addressed to the Father of Great Mercy (*daci dabei zhi fu* 大慈大悲之父), the Great Monad who dwells in the blue heaven (*qingxuan* 青玄) in the east. The litany is divided into nine sections, each of which supplicates the Great Monad to pardon the sins of "so-and-so, who has died," and to "issue the fu orders that will save the soul of the deceased person" from the Nine Realms of Darkness. This prayer for pardon and salvation is followed by the expression of homage to the nine aspects of the Great Monad (cf. the "nine times nine" bowings [*bai* 拜] mentioned on page 1b).

The mention of a "master of the Great Way of the Yellow Register" and of "writs of pardon" suggests a modern date for this text.

John Lagerwey

Cizun shengdu baochan 慈尊昇度寶懺
9 fols.
540 (fasc. 296)

"Litany of the Merciful Worthy for Ascension to Heaven." This litany is to be recited in the context of a Yellow Register Retreat performed by "companions of the

Tao" on behalf of a deceased person. It is divided into three sections, each of which is composed of bows, confessions, and a Pacing the Void (*buxu* 步虛). The bows are associated with expressions of homage to the Three Pure Ones, the Great Monad (the Merciful Worthy of the title), the Tianzun Who Saves from the Nine Realms of Darkness, and the Jiuku tianzun 救苦天尊 of the Ten Directions. The three confessions are for the sins of the body, the heart, and the mouth (*sanye* 三業). The end of the text states that the priest should go on to chant the Precious Titles" (*baohao* 寶號) of Jiuku tianzun and to recite his scripture. As in *539 Qingxuan jiuku baochan,* mention is made here of the issuance of indulgences called "golden writs" (*jinshu* 金書).

John Lagerwey

***Dongyue dasheng baochan* 東嶽大生寶懺**

20 fols.

541 (fasc. 296)

"Litany of Abundant Life of the Eastern Peak." This litany is addressed in the first place to the emperor of Abundant Life (*dasheng* 大生), who reigns over the Eastern Peak, and secondarily to the many subordinate divinities in his infernal administration. That this is a Ming (1368–1644) text may be inferred from references to the "present dynasty" (4a) and to the guilt incurred by those who criticize Confucians or Buddhists (13a). The text contains three sequences of confessions: for the sins of the body, the heart, and the mouth. Each sequence is preceded by nine expressions of homage to the emperor of the Eastern Peak. The priests who recite this book for the faithful are called *fazhong* 法衆 (8a).

John Lagerwey

***Taishang yaotai yisuan baoji yannian chan* 太上瑤臺益算寶籍延年懺**

10 fols.

812 (fasc. 566)

"Litany for Prolonging Life by Increasing the Years in the Precious Books of the Most High Jade Terrace." The invocation of the names of 150 Tianzun creates the possibility of finding a receptive ear in the numberless palaces of the Milky Way. Prominence is given to the deities in that realm who have ultimate responsibility for requests for longevity: the High August of the Purple Department (Zifu gaohuang 紫府高皇) and the Most Holy of the Pure Metropolis (Qingdu zhisheng 清都至聖; cf. *536 Taishang xuansi miezui zifu xiaozai fachan* 1b).

Ursula-Angelika Cedzich

3.B.3.c Rituals

***Taishang chujia chuandu yi* 太上出家傳度儀**

14 fols.

By JIA SHANXIANG 賈善翔 (fl. 1061)

1236 (fasc. 989)

"Ordination Ceremony for Those Who Leave the Family." This ceremony for disciples entering monastic life is by the author of *774 Youlong zhuan*. The present work is listed in the *Bishu sheng xubiandao siku queshu mu* (VDL 85).

After having invoked the pantheon of patriarchs, the ordination ceremony starts (with a reading from the *Benji jing* 本際經). Then follow the rites of clothing and capping. The final act is the fixing of the crown with the pin (*zanguan* 簪冠), which is done by the ordinand's master (*dushi* 度師). The order in which the different vestments are presented and the hymns (*zan* 贊) that accompany them correspond to today's practice. The *dushi* then expounds the Ten Precepts (*shijie* 十戒). These commandments correspond to the set of such interdictions in *177 Taishang dongzhen zhihui shangpin dajie* 1b–2b, an ancient Lingbao scripture.

Kristofer Schipper

***Jinlu zhai toujian yi* 金籙齋投簡儀**

11 fols.

Edited by ZHANG SHANGYING 張商英 (1043–1121)

498 (fasc. 267)

"Ritual of Casting Tablets, of the Golden Register Retreat." The casting of tablets containing messages, together with images of dragons, into ravines and mountain crevasses was a usual practice performed at the conclusion of a solemn service comprising a Golden Register Retreat and a Great Universal Heavenly Offering (*putian dajiao* 普天大醮) presented to 3,600 deities, defined here in terms of "share positions" (*fenwei* 分位). The purpose of the ritual is to announce the merits obtained by the foregoing service to Heaven and Earth.

The author was a high court official who received the order from Emperor Huizong 徽宗 (1101–1125) to revise the liturgy of the Golden Register Retreat. According to the colophon (*houxu* 後序; 9a–11a), which appears to be the presentation of the entire revision of the *jinlu zhai* 金籙齋 of which the present text must have been the last chapter, Zhang recalls that the emperor had expressed his dissatisfaction with a new liturgy that had been recently elaborated by "some daoshi" at court. ZHANG SHANGYING studied the earlier liturgies by LU XIUJING, DU GUANGTING, and Yang Jie 楊傑 (fl. 1080) and revised the liturgy of the Retreat according to nine principles aimed

at weeding out inconsistencies and conforming to ancient usage. Zhang also found that the liturgy should have fewer names for the deities of the Tao and should be, in a general way, less adorned.

The present ritual was performed on the sacred area of the Golden Register Retreat and Universal Offering service. The tablets were subsequently dispatched to their final destination. In spring and summer, this destination was the holy Mount Wangwu 王屋山 for the mountain tablets (*shanjian* 山簡) and the Jishui 濟水 River, which has its source at the foot of Mount Wangwu, for the water tablets (*shuijian* 水簡). In autumn and winter, the tablets were addressed, respectively, to Mount Qian 潛山 and the Yangzi River at Caishi 采石, both in Anhwei province. This ritual amounted to a considerable simplification with respect to the ceremonial for the *toujian* 投簡 rites under earlier Song (960–1279) emperors (see *Dongzhai jishi* 1.4–5, and Chavannes, "Le jet des dragons"). The text edited by Zhang here is also much shorter than that of the same ritual by Du Guangting (see *507 Taishang huanglu zhaiyi* 55). The present version, moreover, presents some particulars: for instance, the Opening of the Incense Burner (*falu* 發爐; 3a–b) is archaic and appears to be based on the early Tianshi dao 天師道 tradition.

Kristofer Schipper

Luotian dajiao zaochao ke 羅天大醮早朝科
7 fols.
477 (fasc. 265)

Luotian dajiao wuchao ke 羅天大醮午朝科
7 fols.
478 (fasc. 265)

Luotian dajiao wanchao ke 羅天大醮晚朝科
8 fols.
479 (fasc. 265)

"Morning, Noon, and Evening Audiences of the Great Offering to the Entire Firmament." Wang Qinruo mentions the name *luotian dajiao* 羅天大醮 in *1285 Yisheng baode zhuan* (dated 1016), where it forms part of the ritual code—that is, the nomenclature and regulations for the different kinds of *jiao* 醮-services—revealed by the divine protector of the dynasty in 960. The highest level of the ritual is said to include three types of services, all of which were performed for the benefit of the country: the *putian dajiao* 普天大醮, the *zhoutian dajiao* 周天大醮, and the *luotian dajiao*. It is said that the *luotian jiao* may also be sponsored by commoners on behalf of the ruler (*1285 Yisheng baode zhuan* 1.3a–4a). The *zhoutian* and *luotian jiao* Offerings

are well known already from the ritual documents of Du Guangting (see, e.g., the *ci* 詞 supplication of a *luotian jiao* for the king of Shu, in *616 Guangcheng ji* 9.5b–6b; cf. Verellen, "Liturgy and sovereignty," 70).

On 6 February 1015, Wang Qinruo was instructed by the emperor to edit the *luotian jiaoyi* in ten juan (*Xu Zizhi tongjian changbian* 86.10a). Having completed the work, he submitted it, accompanied by the memorial preserved in *1224 Daomen dingzhi* 3.1a–3a. According to this memorial, the work consisted of nine juan with the lists of deities (*shengwei* 聖位), and one juan with the actual ritual. It seems possible that the present group of rituals (perhaps together with the following *480 Luotian dajiao shejiao yi*) represents a part of, or even the totality of this one juan (the three rituals here formed a single juan originally, as stated explicitly in *477 Luotian dajiao zaochao ke* 1a). Note, however, that on one point, at least, the rituals differ from the Song standard received from Du Guangting: in the three offerings of incense (*san nianxiang* 三捻香) that follow immediately after the reading of the supplication. In the present liturgy the presentations of the incense end with an expression of allegiance to the Worthy of the Way (Daozun 道尊), the Worthy of the Scriptures (Jingzun 經尊), and the Worthy of the Masters (Shizun 師尊), respectively. While this practice accords with present-day liturgy (see, for instance, Ōfuchi Ninji, *Chūgokujin no shūkyō girei*, 274–76), the norm in Song dynasty rituals was to end in all three cases with an expression of allegiance to the Worthy of the Masters. Compare *1223 Shangqing lingbao dafa* 22.2a–10b, where Jin Yunzhong criticizes the new custom—adopted, for instance, by Jiang Shuyu in *508 Wushang huanglu dazhai licheng yi*—of dividing the group of the Supreme Three Worthies (Taishang sanzun 太上三尊, i.e., the Three Pure Ones), to whom the incense is offered, and associating each with one of the Three Treasures (*sanbao* 三寶).

Poul Andersen

Luotian dajiao shejiao yi 羅天大醮設醮儀
9 fols.
480 (fasc. 265)

"Ritual for the Display of Offerings of the Great Offering to the Entire Firmament." This ritual belongs with the preceding three Audiences (*477–479*) and like these may derive from the *luotian jiaoyi* 羅天醮儀 established by Wang Qinruo.

Poul Andersen

Jinlu dazhai suqi yi 金籙大齋宿啓儀
6 fols.
484 (fasc. 266)

Jinlu dazhai qimeng yi 金籙大齋啓盟儀
4 fols.
485 (fasc. 266)

Jinlu dazhai buzhi shuojie yi 金籙大齋補職說誡儀
9 fols.
486 (fasc. 266)

Jinlu zaochao yi, Jinlu wuchao yi, Jinlu wanchao yi 金籙早朝儀金籙午朝儀金籙晚朝儀
7 fols., 6 fols., 7 fols.
487 (fasc. 266)

Jinlu zhai chanfang yi 金籙齋懺方儀
10 fols.
Attributed to Du Guangting 杜光庭 (850–933)
488 (fasc. 266)

Jinlu jietan yi 金籙解壇儀
6 fols.
489 (fasc. 266)

Jinlu shejiao yi 金籙設醮儀
7 fols.
490 (fasc. 266)

Jinlu fangsheng yi 金籙放生儀
4 fols.
491 (fasc. 266)

"Golden Register Retreat." A complete liturgical service, intended to obtain blessings for the imperial family. Although the rituals have been catalogued as separate texts, they form a complete set, presented in the order in which they are to be performed. The rite of the Opening of the Incense Burner (*falu* 發爐) is the same throughout and corresponds to the version revised by Yang Jie 楊傑, a high official at the court of Emperor Shenzong (r. 1068–1085). Yang revised Du Guangting's liturgical texts (see *498 Jinlu zhai toujian yi* 9b). One of the changes Yang made was to alter the title of the supreme Taoist deity, from Most True Jade Emperor on High of the Great Infinite Supreme Tao (Taishang wuji dadao zhizhen yuhuang shangdi 太上無極大道至眞玉皇上帝; see *508 Wushang huanglu dazhai licheng yi* 16.3b–5a) to Jade Emperor on High in the August Sky of the Most Sacred Three Pure Ones (Sanqing shangsheng haotian yuhuang shangdi 三清上聖昊天玉皇上帝). The present set of rituals dates, however, from a later period, because the offering ritual *490 Jinlu shejiao yi* mentions, on page 3a, among the host of saints to be invited to the banquet, the Heavenly Master of the thirtieth generation, Zhang Jixian 張繼先 (1092–1126; here called Xujing zhenjun 虛靖眞君). The same text mentions, on page 5a, the fact that the present liturgy had been composed on imperial orders.

The ritual *483 Jinlu zhai qitan yi*, which the Ming editors of the canon placed just before the present set, is not part of this modern liturgy.

The Nocturnal Announcement (*484 Jinlu dazhai suqi yi*) ritual is very simple. Many rites that normally are part of a *suqi* 宿啓 are missing, such as the installation of the Five True Writs (*an wu zhenwen* 安五眞文; cf. *483 Jinlu qitan yi* 8b–9b and *1411 Dongxuan lingbao changye zhi fu jiuyou yugui mingzhen ke* 35b–37a). The rites of confirmation of the officiants (*buzhi* 補職) and the subsequent promulgation of the rules to be observed during the service (*shuojie* 說誡) are normally also part of the *suqi* ritual. Here they form a distinct ritual (*486 Jinlu dazhai puzhi shuojie yi;* see below).

The next ritual in the present service is a sermon to the participants in the retreat. Called *qimeng* 啓盟 (address to the sworn [brothers and sisters]), this is a speech by the grand master (*gaogong* 高功) at the beginning of the service, on the significance of the Retreat (for similar sermons by Lu Xiujing, see *349 Taishang dongxuan lingbao fazhu jing* 2b).

The sermon enumerates twenty-seven kinds of Retreat: the "interior" ones, such as the Fast of the Heart (*xinzhai* 心齋) of Zhuangzi, as well as those of the "exterior." There are four interior *zhai* 齋 related to the mystical practices of the *Shangqing jing* 上清經 and to other traditions, and twenty-three (the number twenty-two on page 3a is a mistake) exterior retreats, including the *jinlu zhai* 金籙齋 itself. The latter, together with four other kinds of Retreat, is to be accomplished by the emperor; the remaining eighteen types of liturgical service are for commoners. Among these "popular" rites, we find the well-known Yellow Register Retreat (*huanglu zhai* 黃籙齋), as well as less-known forms such as the *tianbao zhai* 天保齋 and the *beidi zhai* 北帝齋. The last ritual to be listed is the Retreat for the Conversion of Barbarians (*huahu zhai* 化胡齋). The text emphasizes that retreat rituals originated in the Lingbao tradition.

The next item, *486 Jinlu dazhai puzhi shuojie yi,* concerns the confirmation of the officiants (*buzhi*) and the subsequent promulgation of the rules to be observed during the service (*shuojie*), which here form a distinct ritual. According to Yang Jie's version of the Golden Register Retreat, these rites had to take place separately in front of the Master in the Netherworld (*xuanshi* 玄師; see *1226 Daomen tongjiao biyong ji* 6.3a–b). The same text can be found in *466 Lingbao lingjiao jidu jinshu* 16.

The three audiences *(487 Jinlu zaochao yi, Jinlu wuchao yi, Jinlu wanchao yi)* are again simple. There is no indication that there was a presentation of written memorials (*ci* 詞) was part of the proceedings. The spells to invoke protective deities (*weiling zhu* 衛靈祝) are similar to those found in modern texts (compare *466 Jidu jinshu* 11.2b–4b).

The text of *488 Jinlu zhai chanfang yi* is attributed to DU GUANGTING. The *chanfang* 懺方 were rites of penitence and remorse confessed toward the Ten Directions of the universe as part of the Audiences. Here not only do they form a separate item, but the idea of the confession of sins appears to be lacking in the text. This singular form of *chanfang* cannot be found in any of the liturgies written by DU GUANGTING, and the attribution we have here is therefore highly doubtful.

The work *489 Jinlu jietan yi* contains the ritual of the dispersion of the altar, which is the symmetrical opposite of the *suqi* ritual. Here the rite of removing the Five True Writs is mentioned on page 4a, whereas, as we have seen, the initial installation of these writs is absent from *484 Jinlu dazhai suqi yi*.

The offering ritual in *490 Jinlu shejiao yi* is again simple. The rites for the liberation of living beings *(491 Jinlu fangsheng yi)* show, as is to be expected, marked Buddhist influence. Here, too, the complete text can be found in *466 Jidu jinshu* 21.4a–7b, the sole difference being that where our text refers to the patron of the ritual as *shengzhu* 聖主 (sage patron), implying the emperor, the ritual manual substitutes *zhaizu* 齋主 (Retreat patron).

Kristofer Schipper

Yulu sanri jiuchao yi 玉籙三日九朝儀
3 juan
505 (fasc. 269)

"Morning, Noon, and Evening Audience Rituals for Three Successive Days of a Jade Register Retreat." The final Evening Audience is lacking. The rituals are entirely classical in their articulation and wording. The introit hymns are taken from the Pacing the Void hymns (*buxu* 步虛) by the Song emperor Huizong (r. 1100–1125; cf. *607 Yuyin fashi*). These Audiences could apparently be used in any kind of service, as there is no specific reference to either the repose of the dead or blessings for the living. The vows for the welfare of the ruling dynasty are common to all Audience rituals.

Kristofer Schipper

Yulu jiyou panhu yi 玉籙濟幽判斛儀
9 fols.
506 (fasc. 269)

"Tending the [Food] Measure to Save [the Souls] in Darkness, a Ritual for the Jade Register Retreat." This is a Taoist *pudu* 普度 ritual for the feeding of the hungry ghosts and the saving of the abandoned souls (*guhun* 孤魂). The final hymn (8b–9a) in this comparatively short ritual has a distinctly popular quality.

Kristofer Schipper

Huanglu shinian yi 黃籙十念儀
7 fols.
510 (fasc. 291)

Huanglu wulao daowang yi 黃籙五老悼亡儀
4 fols.
511 (fasc. 291)

Huanglu zhai shi tianzun yi 黃籙齋十天尊儀
8 fols.
512 (fasc. 291)

Huanglu zhai shizhou sandao badu yi 黃籙齋十洲三島拔度儀
11 fols.
513 (fasc. 291)

"Yellow Register Retreat." These four rituals for requiem services belong to a single modern and popular liturgy. The first ritual, *510 Shinian yi,* centers around the rite of the Ten Devotions (*shinian* 十念), doing obeisance to the gods of the Ten Directions. Each invocation is followed by a short hymn. The ritual begins with the recitation of the Taoist version of the Buddhist Three Refuges (*sangui* 三歸).

The *511 Wulao daowang yi* is a mourning rite paying homage to the Five Elders (*wulao* 五老): the Heavenly Lords (*tianjun* 天君) of the five cardinal points. Here each invocation is followed by a long hymn in seven-syllable verse in vernacular narrative. The third ritual, *512 Shi tianzun yi,* pays respect to the Heavenly Worthies of the Ten Directions, while *513 Shizhou sandao yi* describes in prose and in vernacular poetry the blessings of the paradises of the Ten Islands and the Three Isles of the Immortals, the hopeful destination of the deceased on whose behalf the rituals were celebrated.

Kristofer Schipper

Huanglu jiuyou jiao wuai yezhai cidi yi 黃籙九幽醮無礙夜齋次第儀
29 fols.
Southern Song (1127–1279)?
514 (fasc. 291)

"Outline of the Ritual for the Unobstructed Night Retreat and the Offering to [the Souls in] the Nine Realms of Darkness of the Yellow Register." These are the complete instructions for the performance of a ritual for universal salvation (*pudu* 普度) of

Orphan Souls (*guhun* 孤魂), to be performed as a deed of merit following a major Yellow Register requiem service for a deceased person.

The text is enhanced by a detailed map of the layout of the sacred area (*daochang* 道場) for the *pudu* ritual (26a–27b). The presentation of different documents is accompanied by the offering of "money and horses" (*qianma* 錢馬) for their transmission (2a). The indications concerning the administrative divisions of the empire into prefectures (*fu* 府) followed by districts (*xian* 縣) indicate a Song date for this text. This kind of *pudu* rite became a general feature of requiem services during the Southern Song.

Kristofer Schipper

Huanglu jiuku shizhai zhuanjing yi **黃籙救苦十齋轉經儀**

19 fols.

Southern Song (1127–1279)

509 (fasc. 291)

"Ritual of the Tenfold Scripture Recitation for the Yellow Register Retreat That Saves from Distress." The scripture to be recited ten times in succession is *374 Taishang dongxuan lingbao jiuku miaojing*. The aim of the ritual is the salvation of the souls of the ancestors of the patron of the Retreat (*zhaizhu* 齋主). A similar ritual, which constitutes in fact a small service, is described in the colophon written by Zhao Ziqiu 趙子俅 at the end of *374 Jiuku miaojing*.

Each successive recitation is adressed to one of the ten Tianzun enumerated in *374 Jiuku miaojing*, and each Tianzun corresponds to a given direction. Thus, the present ritual is in fact composed of ten smaller rituals, each having its own rites of invocation (*qingshen* 請聖), danced Procession (*sanhua* 散花), Ascending the chair (*shengzuo* 陞座), Scripture recitation (*yanjing* 演經), and presentation of a memorial, complete with talisman and other documents for its transmission (*xuanfu* 宣符 and *shuguan* 疏關). Finally, the deities are sent back (*songsheng* 送聖). At the conclusion of the ritual, there is a sermon (*tanjing* 嘆經).

Kristofer Schipper

Difu shiwang badu yi **地府十王拔度儀**

12 fols.

Song (960–1279)

215 (fasc. 84)

"Ritual of the Ten Kings of Hell for Salvation from Sin." The aim of this ritual is to deliver the souls of the deceased from the ten hells situated under Mount Fengdu. The priest presents incense to each of the Ten Kings in turn and then sings two hymns for them, so that they will allow the deceased to leave hell for "the land of happiness." Each week after a person's death his or her soul leaves one of the ten hells; by the end of the forty-nine day mourning period the soul has thus traversed seven hells. The eighth hell corresponds to the merit service of the hundredth day after death, the ninth to the first anniversary of the death, and the last to "the greatly auspicious event" of the definitive departure from hell.

A Ritual of the Ten Kings to be chanted is mentioned in *219 Lingbao wuliang duren shangjing dafa* 71.11a. The present ritual may be compared with the Thanksgiving to the Ten Kings (*Xie shiwang* 謝十王) in *466 Lingbao lingjiao jidu jinshu* 172.5b–13a.

John Lagerwey

Taiji jilian neifa **太極祭鍊內法**

3 juan

By Zheng Sixiao 鄭思肖, *hao* Suonan 所南 (1241–1318)

548 (fasc. 312)

"Inner Method of Taiji for Sacrificing to and Sublimating [the Souls of the Deceased]." The present edition of this text, linked by its title to GE XUAN (Taiji zuoxian weng 太極左仙翁), dates to 1406 (see the preface of the Forty-third Heavenly Master, ZHANG YUCHU). Zheng Sixiao, a Southern Song scholar, poet, and painter from Fuzhou, lived in retirement in Suzhou after the fall of the Song in 1279. In a postface, Zheng states that he completed a *Jilian yilüe* 祭鍊議略 in 1270 (3.41a). A second postface by Zheng, dated 1276, mentions his transmission of this book to a disciple and notes that he had written a similar work on the Buddhist Universal Salvation ritual (*pudu* 普度). A third postface, by Zheng's disciple Shen Zhiwo 沈之我 and dated 1291, states that Zheng produced an "augmented and corrected" version of the book in response to Shen's request for "more complete" explanations. Three further prefaces, all dated 1347, attribute to one Wang Daogui 王道珪 (var. 圭) of the Xuanming daoyuan 玄明道院 of Suzhou the edition of that year (the woodblocks of the original edition had burned in a fire). A fifth preface, undated and by Zheng Sixiao, was written at the same time as the postface by his disciple Shen Zhiwo.

The present book is divided into two sections: the ritual as such, called *neifa* 內法 (juan 1), and explanations of the ritual, titled *neifa yilüe* 內法議略 (juan 2 and 3; cf. the title given by Zheng in his postface of 1270). A ritual of this kind can be included in an ordinary Yellow Register Retreat, but it is in reality a Taoist *pudu* 普度 (see *466 Lingbao lingjiao jidu jinshu* 2.10b and juan 114). JIN YUNZHONG criticized the attribution of what he called this "now current" rite to GE XUAN (see *1223 Shangqing lingbao dafa* 13.1a–b). Jin states (13.24a) that the use of the *Danyang fu* 丹陽符 (see the present book, 1.6a) in the ritual was characteristic of the *jilian* 祭鍊 as performed in Zhedong (cf. *508 Wushang huanglu dazhai licheng yi* 27.16b).

In his preface, Zhang Yuchu mentions five schools of sublimation rites and places Zheng's work in the Danyang school. This attribution is confirmed by the title of

Wang Xuanzhen's 王玄眞 version of this ritual in *1220 Daofa huiyuan* 210. Wang says in his preface, dated 1356, that his chief model had been the ritual of Zheng Sixiao.

Zheng is noteworthy for his insistence on the interior character of this rite. Even the recitation of scriptures is to be done "in the heart" and not with the lips (2.4b). "He who is not in a state of profound trance [*shending* 深定] cannot perform it. He who has not cut himself off forever from all sexual desire cannot enter into trance" (3.38a). The officiant, or rather the adept, performs the ritual seated (*dazuo* 打坐) alone in his or her oratory. To practice it, the adept must "have transcended entirely the 'Great Offering of the Yellow Register'" (3.38b).

For the correct dates of Zheng Sixiao, who lived to the age of seventy-eight years (*sui* 歲), see 3.42a.

John Lagerwey

Chaozhen fayuan chanhui wen **朝眞發願懺悔文**

3 fols.

1453 (fasc. 1064)

Lingbao shishi fa **靈寶施食法**

5 fols.

Thirteenth century or later

1454 (fasc. 1064)

"Text of the Audience with the Zhenren, for Making the Vows and Confessing the Sins"; "Lingbao Method of Distributing Food." These two minor rituals belong together, as the latter prescribes (1a) the recitation of the "same formulas of invocation for absolution from the Three Deeds [*sanye* 三業; Skt. *trividha-dvāra*] as in the preceding *Chaozhen chan*." Since a few lines farther on, the deified Sa Shoujian 薩守堅 (fl. 1141) is invoked under the title Yiyuan wushang jiuku Sajun zhenren 一元無上救苦薩君眞人, the texts are unlikely to have existed before the thirteenth century.

The first ritual has a simple structure: formulas of invocation; addresses to the divinities; confessions of sin; vows; and requests for forgiveness.

Of the method of distributing food that follows, it is said that it can be practiced daily. A spoonful of rice set aside from the morning meal forms the basis of the ritual held in the evening. After the divinity of the location (*tudi zhengshen* 土地正神) has been visualized and the *Jiuku jing* 救苦經 has been recited, the various divinities are addressed. Then the hungry ghosts and destitute souls are invited to feast. With the food that has been transformed into an unlimited quantity (*bianhua fashi* 變化法食) by meditative techniques and formulas, all souls in the ten directions of space can be fed.

A similar method can be found in *1220 Daofa huiyuan* 207 under the name "Taiji Ge xianweng shishi fa 太極葛仙翁施食法," which again is closely related to the practice named "[Taiji Ge 太極葛] xianweng jilian 仙翁祭鍊" in *1223 Shangqing lingbao dafa* 13. A survey of numerous variants of this method is contained in *548 Taiji jilian neifa* 2.7b–12b, 3.26b–28a.

Hans-Hermann Schmidt

Lingbao wujing tigang **靈寶五經提綱**

10 fols.

Twelfth or thirteenth century

529 (fasc. 295)

"Summary of Five Lingbao Scriptures." This summary probably dates from the twelfth or thirteenth century. It cites (7a) Zhou Dunyi's 周敦頤 (1017–1073) *Taiji tu shuo* 太極圖說 and is cited in *399 Taishang dongxuan lingbao tianzun shuo jiuku miaojing zhujie* 17b–18b. The five scriptures are *318 Dongxuan lingbao ziran jiutian shengshen zhangjing*, *620 Taishang laojun shuo chang qingjing miaojing*, *13 Gaoshang yuhuang xinyin jing*, *374 Taishang dongxuan lingbao jiuku miaojing*, and *24 Yuanshi tianzun shuo shengtian dedao jing*.

Our text is a minor liturgy for the souls of the deceased. In the frame of this ritual a brief exegesis of each of the five scriptures is given before the whole scripture is recited. Liturgical instructions mark, among other things, the cues for the mourners to join in.

For the use of these scriptures during the *huanglu* 黃籙 ritual in Song times, see, for example, *1223 Shangqing lingbao dafa* 29.15a (listing *318 Jiutian shengshen zhangjing* and *620 Qingjing miaojing*), *1226 Daomen tongjiao biyong ji* 8.7a–8a (listing *620 Qingjing miaojing*, *374 Jiuku miaojing*, and *24 Shengtian dedao jing*), and *508 Wushang huanglu dazhai licheng yi* 12.2b (listing *318 Jiutian shengshen zhangjing*, *374 Jiuku miaojing*, and *24 Shengtian dedao jing*). The recitation of *13 Gaoshang yuhuang xinyin jing* is not attested in those works. Most likely it is also the latest of the five scriptures.

Hans-Hermann Schmidt

Daomen kefan daquan ji **道門科範大全集**

86 juan

Partially attributed to Du Guangting 杜光庭 (850–933); edited by Zhong Li 仲勵 (early fifteenth century)

1225 (fasc. 976–983)

"Complete Collection of Taoist Liturgy." Part of this handbook appears under the name of Du Guangting, whereas juan 25–47—as well as 63, 65, 66, and 67—are attributed to Zhong Li. The final juan are not signed. The ascriptions to Du can be only an evocation of the latter's reputation as a liturgist, because there are many indications that the handbook is of a much later date and that many different sources were used by the editor.

Juan 63, which contains a Ritual for the Great Offering for the Marvelous Response of the True Warrior (*Zhenwu lingying dajiao yi* 眞武靈應大醮儀), has a note stating that Zhong Li made use of three versions: a ritual for a Retreat of the Emperor of the North (*Beidi zhaiyi* 北帝齋儀) by DU GUANGTING, a second and similar ritual by Shi Hao 史浩 (1106–1194; see *297 Lishi zhenxian tidao tongjian xubian* 4.17b), and yet another ritual by Chao Guan 巢觀 (fl. 1127–1130; cf. 63.5a in the present text). In juan 25, which is signed by Zhong Li, we find the honorary title of Jiutian jinque lingji hongen zhenjun 九天金闕靈濟洪恩眞君 for the Fujian saints Xu Zhizheng 徐知證 and Xu Zhi'e 徐知諤 (25.4b). The saints received this title in 1418 (see *1470 Xuxian zhenlu* 1.6a), which implies that Zhong Li lived in the early fifteenth century, and as the style of the handbook is homogeneous throughout, it is most likely that Zhong edited the entire work.

The handbook contains the rituals for some twenty different liturgical services. Each service comprises a ritual for the inauguration of the altar (*qitan* 啓壇 or *suqi* 宿啓), three Audiences (*chao* 朝), and an Offering (*jiao* 醮). The majority of the services are in honor of the stars that govern destiny. There is a service for obtaining rain (juan 10–18) and for posterity (juan 25–29). A ritual for presenting offerings to popular saints closes the handbook.

Kristofer Schipper

Jinlu qishou zao, wu, wanchao yi 金籙祈壽早午晚朝儀
7 + 7 + 6 fols.
492 (fasc. 266)

Jinlu shangshou sanxian yi 金籙上壽三獻儀
4 fols.
493 (fasc. 267)

Jinlu yanshou shejiao yi 金籙延壽設醮儀
7 fols.
Ming
494 (fasc. 267)

"Golden Register Rituals for the Celebration of the Emperor's Anniversary." The text of this service is close, at times identical, to that of *484–491 Jinlu zhai yi*. The present corpus should therefore belong to the same group of rituals.

In their present version, the rites must have been performed for the Ming emperors (see, e.g., *493 Jinlu shangshou sanxian yi* 3a). The service was celebrated at the request of the emperor (see *492 Jinlu qishou zao, wu, wanchao yi* 3a). The latter was represented by an officer titled *liguan* 禮官 (see *493 Sanxian yi* 1a). The officiants were masters of the Zhengyi 正一 order (*493 Sanxian yi* 2b).

The principal deity of the service is Xuandu wanshou tianzun 玄都萬壽天尊 (see *493 Sanxian yi* 4a and passim). Among the other deities invoked are the Old Man of the South Pole (Nanji laoren 南極老人) and the three stellar deities of the Three Blessings (Fu Lu Shou xing zhenjun 福祿壽星眞君). The ritual of the Three Offerings (*sanxian yi* 三獻儀) is especially devoted to these three popular deities, and includes the recitation of *620 Taishang laojun shuo chang qingjing miaojing*.

Kristofer Schipper

Jinlu xuanling zhuanjing zao, wu, wanchao xingdao yi
金籙玄靈轉經早午晚朝行道儀
10 + 9 + 9 fols.
Ming (1368–1644)
495 (fasc. 267)

"Rituals for the Morning, Noon, and Evening Audiences, with Scripture Recitation." The scripture to be "revolved" here is *622 Taishang xuanling beidou benming yansheng zhenjing*. The triple Audience service is intended for the blessing of the Ming dynasty and the longevity of the emperor; it is to be performed on the latter's birthday.

The rituals are part of a Golden Register Retreat (*jinlu zhai* 金籙齋). The texts are similar to *484–494 Jinlu zhai yi*. Recitations of sacred scriptures are part of the *jinlu zhai* performance; thus the present liturgies probably belong to the same set of court rituals.

At each of the Audiences, *622 Beidou jing* is recited three times, thus nine times in all. At the conclusion of each of the recitations, an incense offering is made to a given direction (*fang* 方). The fifth offering is directed to the center (*zhonggong* 中宮; see "Wuchao yi"; 7a, where *shengong* 申宮 is an error for *zhonggong*).

Kristofer Schipper

Jinlu shihui duren zao, wu, wanchao kaishou yi
金籙十迴度人早午晚朝開收儀
11 + 10 + 7 fols.
Ming (1368–1644)
496 (fasc. 267)

"Rituals for the Morning, Noon, and Evening Audiences of the Golden Register [Retreat], with Tenfold Recitation of the [Scripture on the] Salvation of Humanity." The scripture in question is *1 Taishang dongxuan lingbao wuliang duren shangpin miaojing* 1. Ten times this scripture is solemnly opened (*kai* 開) and recited: four times at the Morning Audience, four times at the Noon Audience, and two times at the Evening Audience. After each recitation, a memorial (*biao* 表) is presented in order to

announce the merit obtained. At the conclusion of the ten recitations, the scripture is stored (*shou* 收), that is, closed and shelved.

The present rituals form part of a service of the Golden Register Retreat (*jinlu zhai* 金籙齋) for the celebration of the anniversaries of the emperors of the Ming dynasty. They belong to the same set of protocols as *492–494 Jinlu zhai yi*.

This kind of tenfold recitation is prescribed in the text of the Scripture on the Salvation of Humanity itself. An analogous ritual can be found in *466 Lingbao lingjiao jidu jinshu* 132–34.

Kristofer Schipper

Jinlu shihui duren zao, wu, wanchao zhuanjing yi
金籙十迴度人早午晚朝轉經儀
12 + 8 + 9 fols.
Ming (1368–1644)
497 (fasc. 267)

"Rituals for the Morning, Noon, and Evening Audiences of the Golden Register [Retreat], with Tenfold Recitation of the [Scripture on the] Salvation of Humanity." The scripture to be recited is *1 Lingbao wuliang duren shangpin miaojing* 1. Like the preceding *496 Jinlu shihui duren zao, wu, wanchao kaishou yi*, these rituals were intended for the celebration of the emperor's birthday as part of a larger Golden Register Retreat.

The present rituals are more elaborate than the preceding ones. They include, at the beginning and the end of each Audience, distinct rites for the invocation and thanksgiving to the patriarchs (*qishi* 啓師 and *xieshi* 謝師). These rites are conducted at a special altar, the *shitang* 師堂 or *shimu* 師幕 .

The rituals here also mention explicitly the performance of a number of secret rites (*jingnian* 靜念; literally, "silent recitations") which should be accompanied by the chief officiant (see "Zaochao," 5b, 6b, and 11a). These secret meditation rites, especially those invoking the Thirty-two Heavens of the Scripture on the Salvation of Humanity, are of the same type as those found in *1223 Shangjing lingbao dafa* 5.15a–b.

Kristofer Schipper

Yulu zidu suqi yi 玉籙資度宿啓儀
7 fols.
499 (fasc. 268)

Yulu zidu jietan yi 玉籙資度解壇儀
8 fols.
500 (fasc. 268)

Yulu zidu shejiao yi 玉籙資度設醮儀
7 fols.
501 (fasc. 268)

Yulu zidu zao, wu, wanchao yi 玉籙資度早午晚朝儀
6 + 6 + 6 fols.
502 (fasc. 268)

Yulu shengshen zidu zhuanjing yi 玉籙生神資度轉經儀
27 fols.
503 (fasc. 268)

Yulu shengshen zidu kaishou yi 玉籙生神資度開收儀
17 fols.
Ming (1368–1644)
504 (fasc. 269)

"Rituals for the [Retreat] of the Jade Register for Assistance in Salvation." This is a complete service, to be conducted at court, under the auspices of the emperor. The text is close, and at places even identical, with that of the Golden Register Retreat of *484–491 Jinlu zhai yi*. The rituals of *503 Yulu shengshen zidu zhuanjing yi* and *504 Yulu shengshen zidu kaishou yi* concern the recitation of *318 Dongxuan lingbao ziran jiutian shengshen zhangjing* (cf. *497 Jinlu shihui duren zao, wu, wanchao zhuanjing yi* and *496 Jinlu shihui duren zao, wu, wanchao kaishou yi*).

Several elements in the present texts, such as the canonization title of Rentian jiaozhu huagai fuqiu zhenjun 人天教主華蓋浮丘眞君 (*503 Zhuanjing yi* 7a) and the list of patriarchs of the Qingwei 清微 school of Taoism (*503 Zhuanjing yi* 1a), confirm that they date from the Ming dynasty.

The history and function of the Jade Register Retreat remains problematic. Although the three registers (*sanlu* 三籙)—that is, the Yellow, Golden and Jade Registers—constitute the foundation of the Lingbao liturgy (see *530 Dongxuan lingbao yulu jianwen sanyuan weiyi ziran zhenjing*), only rituals for the *huanglu zhai* and the *jinlu zhai* seem to have been current during the Six Dynasties (220–589) period (the affirmation of CGF 43 that Lu Xiujing composed a *yulu zhai* 玉籙齋 is not confirmed elsewhere). During the Tang (618–907), one encounters the name of the *yulu zhai* but nothing more. The work *1124 Dongxuan lingbao xuanmen dayi* 14b–15a quotes a *Dongshen jing* 洞神經, saying: "The *jinlu zhai* abolishes the disasters sent from Heaven and confirms the supremacy of the emperor . . . , whereas the *yulu zhai* brings blessing to those who confess their faults and ask for benedictions." However, *464 Zhaijie lu* 5a quotes this very passage from *1124 Xuan daomen dayi,* with an addition stating that the *yulu zhai* "has not yet been revealed in this world."

For DU GUANGTING, the *yulu zhai* was, together with the *jinlu zhai*, one of the retreats to be performed in the imperial palace, and the *yulu zhai* especially concerned the health and graces of the imperial spouses and consorts (see Du's preface to the *huanglu zhai* service, quoted in *1224 Daomen dingzhi* 6.1b). Following Du, many authors expressed the opinion that the *yulu zhai* was the retreat service for the benefit of the imperial spouses. The Forty-third Heavenly Master, Zhang Yuchu 張宇初 (1361–1410), even confirms that only the empresses and imperial consorts have the right to celebrate the service (*1232 Daomen shigui* 10a). In 1407, the Yongle emperor called upon Zhang Yuchu to celebrate a great *yulu zhai* at the court (see *1463 Han Tianshi shijia* 3.28b).

Kristofer Schipper

3.B.3.d Manuals

Daomen dingzhi **道門定制**

1 folio + 10 juan

Compiled by Lü Yuansu 呂元素; edited by Hu Xianglong 胡湘龍; preface dated 1188

1224 (fasc. 973–975)

"Established Order of Taoism." According to *Siku quanshu zongmu tiyao* 147, this text was composed of a first collection (*qianji* 前集) in five juan, compiled in 1188 by Lü Yuansu, and a later collection (*houji* 后集) in six juan, compiled in 1201 by Lü's disciple, Lü Taihuan 呂太煥. Marks of subsequent additions to the text led the editors of the *Siku tiyao* to suggest that their recension of the "Established Order" was printed during the Yuan dynasty (1279–1368).

The text in the *Daozang*, although it comprises only ten juan, is indeed divided into two such collections, but only the personal preface (*zixu* 自序) of the first collection is signed and dated (1188). The personal preface to the second collection is neither signed nor dated, but two notes in the text, at 6.15b and 7.36b, are signed by Lü Yuansu and dated to the year 1201. Nowhere is Lü Taihuan mentioned. The role of Hu Xianglong—was his the Yuan edition referred to above?—is difficult to ascertain, inasmuch as only one note, at 4.31b–32b, can be ascribed to him with any degree of probability.

Lü Yuansu, *zi* Puan 樸庵, identifies himself in the first preface as a native of Tang'an 唐安 (modern Chongqing 崇慶 in Sichuan). In his preface to *1226 Daomen tongjiao biyong ji,* dated 1201, Lü identifies himself as a native of Jiangyuan 江原 (west of Chengdu) and says that he was in charge of the Yellow Register in the area of the "two rivers" (the Chengdu basin). Wei Liaoweng 魏了翁, in his *Heshan xiansheng daquan wenji* 42.3b–6a, tells how Lü, "Taoist Master of the Tianqing 天慶 Abbey," built a special terrace in 1207 in order to pray for the protection of the local population against bandits. In his prefaces to the present work and to the *1226 Tongjiao ji,* Lü describes himself as an avid collector of Taoist books whose aim was to produce and print standardized texts of Taoist rituals that would avoid the excessive complexity of many contemporary manuals and eliminate the textual errors typical of privately transmitted liturgical manuscripts.

The first collection, which Lü refers to as the *Dingzhi ji* 定制集 (1.12a, 6.1a), begins with a discussion of the correct way of writing Taoist documents and then gives seven model petitions. Lü's tradition in this area is close to that of JIANG SHUYU (1.15a–16a and 1.22a–25a correspond to *508 Wushang huanglu dazhai licheng yi* 11.1a–b and 11.1b–5b, respectively) and to that of the older *615 Chisong zi zhangli* (cf. 1.28b–38b and *615 Chisong zi zhangli* 5.26a–34b).

Documents of announcement to the spiritual powers of the Three Realms are supplied in juan 2. Composed essentially of documents of invitation for the Offering, juan 3 begins with a memorial addressed to the emperor Zhenzong (r. 997–1022). WANG QINRUO (962–1025) wrote the memorial in 1009, on the subject of the official definition of the hierarchy of gods for the Offering to the Entire Firmament (*Luotian jiao* 羅天醮). This memorial is followed by the emperor's response. A second text, by Sun Xubo 孫虛白, a Taoist master at Huizong's (r. 1100–1125) court, discusses the number of emplacements (*wei* 位) to be prepared with offerings of paper money and horses (*qianma* 錢馬) for the various types of offering and retreat. The bulk of the juan is taken up by a list of the 1,200 divinities to be invited, using 100 separate documents of invitation, to the *huanglu luotian jiao* 黃籙羅天醮. Lü says in a note (3.46a) that he prepared the list, after consulting with Li Zhongda 李中大, by comparing an imperially promulgated text—presumably that of Sun Xubo 孫虛白—with the "rituals of old." Lü gives the canonical source of each group of divinities included in the list, and he states emphatically that any divinity that cannot be traced to such a source should not be invited, especially those gods who had not received an investiture (*fenghao* 封號) from the court or whose names had been revealed by mediumistic writing (*jiangbi* 降筆; 3.49a).

Juan 4 furnishes the few fu that Lü recognizes as legitimate. Juan 5 provides model memorials (*shu* 疏) containing full ritual programs for the retreats of the Yellow Register, and of the Alliance with the zhenren, and for the Prevention of Catastrophes.

The aim of the later collection, according to its personal preface, is to "fill the lacunae" left by the first one. Juan 6 begins with a general survey of the different types of retreat. Notes here reveal that Lü relied in the first place on the authority of DU GUANGTING, but also on the "head of the immortals" (*weixian* 尉僊), Chao Guan 巢觀, author of a *Huanglu yi* 黃籙儀 (6.4b, 15b). Juan 6 also contains model *ciwen* 詞文 memorials, three of which are by Ouyang Xiu 歐陽修 (1007–1072; 6.9a–10a; cf.

Ouyang Wenzhong gong ji 82.3b–4a, 83.15b–16a, 84.1a). A note at the end of the juan also mentions the *Jinlu yi* 金籙儀 of ZHANG SHANGYING.

Juan 7 gives texts of petitions for twelve different rituals (7.8a–10a corresponds to *617 Taishang xuanci zhuhua zhang* 3.5a–6b; 7.19a–22a to *617 Zhuhua zhang* 1.1a–8a, passim). At the end of the juan, Lü states that he consulted the *Tianshi qian erbai guanzhang jing* 天師千二百官章經 to verify all the names of the Celestial Officers (*tianguan* 天官) used in his petitions.

Juan 8 provides the symbolic characters and incantations necessary for the creation of the altar in the various rituals. One passage (8.22b–23b), attributed to the Master in the Beyond, is identical to *547 Lingbao yujian* 24.3b–5a (cf. *147 Lingbao wuliang duren shangpin miaojing futu* 2.3a–4b).

Juan 9 contains further documents of invitation, such as for the Wenchang liturgy, which includes a seat and offering for Confucius (9.6a). The tenth and last juan is composed primarily of documents for a ritual of initiation.

John Lagerwey

***Song Zhenzong yuzhi yujing ji* 宋眞宗御製玉京集**

6 juan

By Emperor Zhenzong of the Song dynasty (Zhao Dechang 趙德昌; r. 997–1022)

315 (fasc. 163)

"Collectanea of the Jade Capital." A collection of Intentions (*yi* 意), presumably written by the emperor himself, for memorials presented during Taoist rituals. The present work is mentioned in *Yuhai* 28.10b as having twenty juan. The *Daozang* version must, therefore, be incomplete.

Nevertheless, this is a most important document for the study of religious events during Zhenzong's reign. It contains a text ("Xie jiang Tianshu biao 謝降天書表") expressing thanks for the bestowal of the Heavenly Writs (4.9a), for the conclusion of the *feng* 封 sacrifice on Taishan (4.9b), for the supernatural apparition of the imperial ancestor (95.3a), and for other important occasions.

Kristofer Schipper

***Daomen tongjiao biyong ji* 道門通教必用集**

3 + 5 fols. + 9 juan.

Compiled by Lü Taigu 呂太古; preface dated 1201

1226 (fasc. 984–985)

"Comprehensive and Requisite Manuals of Taoism." This manual is preceded by two prefaces and a table of contents. The first preface, by Lü Yuansu 呂元素, author of *1224 Daomen dingzhi*, is dated to the year 1201; the second, by Han Huncheng 韓混成, is dated to the Yuanzhen reign era (1295–1296). Lü's preface describes how he entrusted

to the "young master" Lü Taigu—Lü Yuansu's disciple, according to Wei Liaoweng 魏了翁 (*Heshan xiansheng daquan wenji* 42.4a)—the task of comparing the various ritual texts brought back from the capital by Li Zhongda 李中大 at Lü Yuansu's request with those in the abbey's own library, in order to prepare a standard version of the rituals composing the Yellow Register Retreat. Han Huncheng, *hao* Wuzhen dashi 悟眞大師, of the Ren'an guan 仁安觀 temple, says that the present compilation was in reality the work of Ma Daoyi 馬道逸, a Taoist of the Sanjing guan 三井觀 temple in Chengdu, who combined Lü Taigu's *Tongjiao ji* 通教集 and a *Lianjiao ji* 鏈教集 by a Mr. He 何 of Yuntai 雲臺 (presumably the mountain of that name southeast of Cangxi 滄溪縣 county) and printed the result. A close reading of the text, however, would seem to indicate that Ma made few changes (see table of contents, 2a; 3.4b, 5a; 7.18b) and that the work remains largely that of Lü Taigu.

Lü divides his work into eight sections that correspond, as he explains in the table of contents, to the progressive apprenticeship of a Taoist priest. The first section, based on JIA SHANXIANG's *Gaodao zhuan* 高道傳 (written between 1086–1101), is composed of sixteen biographies of grand masters, who were to serve as models. The following sections provide the texts, hymns, prayers, introductions, and conclusions of the various rituals, including those of the "exterior altar" (*waitan fashi* 外壇法事; 6.2a). The latter ritual seems to derive from Chao Guan 巢觀 (5.8a; cf. 2.23a). The rituals for bathing and nourishing the souls of the deceased (5.19a–32b) are close to those of JIANG SHUYU (*508 Wushang huanglu dazhai licheng yi* 26.8a–17b), though Lü's text prescribes a series of offerings—of incense, flowers, etc. (5.25a–28a)—that Jiang ascribes to "vulgar rituals" (26.17b).

The last three sections concern the work of the chief cantor (*dujiang* 都講) and the grand master (*gaogong fashi* 高功法師). Comparison of the text with the table of contents leads to the conclusion that of the first of these three sections only the introduction has survived. It is an abridged and annotated quotation of DU GUANGTING's *Zandao yi* 讚道儀 (see *507 Taishang huanglu zhaiyi* 53.1a–3a). Lü Taigu's discussion of the opening rites (6.3a–4a) is based on works by DU GUANGTING, Yang Jie 楊傑 (*jinshi* 進士 1059), and "Sun the teacher," that is, Sun Xubo 孫虛白. For his Consecration of the Altar (*chitan* 敕壇), Lü uses works by Du, Yang, and ZHANG SHANGYING.

Juan 8 gives the texts of introduction for the nine recitations of sacred texts during a three-day Yellow Register Retreat (the cycle of recitations is the same as that in *1224 Daomen dingzhi* 5.1a–10a). The explanation of the visualizations performed by the *gaogong fashi* during the various rites is close to that of JIANG SHUYU (juan 32 and 34), but it is far less complete. Of particular interest is the acknowledgment of the role of the Tianxin zhengfa 天心正法 movement in the development of the new ritual of Announcement (*fazou* 發奏; 9.1a). The authority of the Taoist master Zhao Mingju 趙明舉 is invoked on two occasions (9.7b, 13a; cf. 3.4a). The reader is referred to Sun

Xubo 孫虛白 for further information regarding the expedition of petitions to Heaven (9.16a).

John Lagerwey

Wushang huanglu dazhai licheng yi 無上黃籙大齋立成儀
57 juan
By JIANG SHUYU 蔣叔輿; postfaces by Jiang Xi 蔣熙 and Jiang Yan 蔣焱 (dated 1223), and by Gao Wenhu 高文虎
508 (fasc. 278–290)

"Standardized Rituals of the Supreme Yellow Register Retreat." The term *huanglu* 黃籙 (Yellow Register) in the title refers essentially, in JIANG SHUYU's book, to the ritual for the salvation of the dead (3.1b). The postfaces provide biographies of the author by his two sons (57.1a–4b; dated 1223) and of the author's master, LIU YONGGUANG by Gao Wenhu (*jinshi* 進士 1160; 57.4b–9a). In addition to other administrative titles, Gao signs his text as the intendant (*tiju* 提舉) of the Taiping xingguo gong 太平興國宮 on Lushan 廬山.

Although the author of the manual as a whole is clearly JIANG SHUYU, each chapter carries an individual signature that must be taken into account. Thus juan 19 and 20 are attributed to DU GUANGTING alone; juan 25–31 (all the rituals of the Great Method) and 41–43 (the majority of the fu used in the rituals) are signed only by Jiang himself; juan 16, the *suqi* 宿啓 ritual, is described as "written by Lu Xiujing, augmented and corrected by Zhang Wanfu, collated and fixed by Li Jingqi, transmitted by Liu Yongguang, and compiled by Jiang Shuyu." Almost all other chapters are said to have been "transmitted by Liu Yongguang and written by Jiang Shuyu." Juan 51–56 are not signed separately.

Of the above-mentioned masters, Li Jingqi 李景祈 alone is unknown elsewhere (he is mentioned three times in the manual: 16.12b, 17.28b, 18.5a). LIU YONGGUANG (1134–1206; see 32.5b), a disciple of Cai Yuanjiu 蔡元久 on Longhu shan 龍虎山, studied primarily Zhengyi ritual and the methods of the Five Thunders of the Office of Jade (*Yufu wulei fa* 玉府五雷法). Summoned to the capital by the emperor Xiaozong (r. 1163–1189), he was appointed head of the Taoists of the capital (*zuoyou jie daolu* 左右街道錄) in 1203. He celebrated many a retreat of the Yellow Register in the Jiangzhe 江浙 area, and he is even said to have compiled a *Huanglu keyi* 黃籙科儀 (see *Longhu shan zhi*, by Lou Jinyuan, 7.6a–7a, and *219 Lingbao wuliang duren shangjing dafa* 55.25a). According to the *Longhu shan zhi*, Liu was also an adept of the Tianxin methods 天心法, which he is said to have received at the same time as those of the Five Thunders from a mysterious Taoist named Zhang Fuyuan 張輔元. Some people identified the latter as Zhang Daoling 張道陵. The monograph also makes Liu the founder of a Ziwei sect 紫微派 on Longhu shan.

JIANG SHUYU (1162–1223; for Jiading 10, 57.2b, read Jiading 16: see "Cunzhai Jiang Yiyang muzhi ming 存齋蔣弋陽墓誌銘," in *Huanchuan ji* 10.11b, and "Jiang zhixian muzhi ming 蔣知縣墓誌銘," in *Helin ji* 35.12a) was a local mandarin whose highest office was prefect of Yiyang xian 弋陽縣 in Xinzhou 信州, near Longhu shan. He was also a Taoist initiate, and the names of his three masters—Zhan Qigu 詹齊古, Tian Jushi 田居實 (b. 1074), and LIU YONGGUANG—are given in the manual (35.12a). He is said to have met his initiating master (*dushi* 度師), Liu, for the first time in 1195 in Guacang 括蒼; he later visited Liu on Longhu shan in 1199 and again in 1202. During this last encounter, Liu is said to have transmitted to Jiang all that he had himself received from the *fangshi* 方士 of Jing 荊 and Shu 蜀 and to have encouraged him to "emend" the work of Tian Jushi (57.3a–b). Jiang's sacerdotal title, Taishang zhifa xianshi 太上執法仙士, is mentioned in *219 Shangjing dafa* 28.3a.

According to his sons, JIANG SHUYU worked on his manual for some twenty years. The result of his labors was a *Huanglu zhaiyi* 黃籙齋儀 in thirty-six juan, a *Ziran zhaiyi* 自然齋儀 in fifteen, and a *Duren xiuzhai xingxiang songjing yi* 度人修齋行香誦經儀 in twenty-four. Together, these seventy-five juan were titled *Lingbao yujian* 靈寶玉檢 (57.4a). The present manual would appear to represent only the first of these three works (cf. 1.3b). While the manual seems to be complete, it is likely that juan 51–57 consist of additions to the original.

Remarkable for the clarity of its organization, Jiang's manual provides all the texts, drawings, and explanations necessary for the performance of a three-day retreat of the Yellow Register. Frequent, in-depth discussions of individual rites and their correct form (*zhengfa* 正法; 26.3a) also add much to the interest of Jiang's text. (See figs. 43–45)

For Jiang, the retreat of the Yellow Register is, in the first place, the scriptural and liturgical tradition defined by LU XIUJING: the list of thirty-six canonical works given at 1.5a–7a contains only one title—*Dongxuan lingbao daoyin sanguang miaojing* 洞玄靈寶導引三光妙經 (cf. *39 Taishang daoyin sanguang jiubian miaojing*)—that does not derive from the "old Lingbao" canon associated with Lu's name (note, however, that in the body of the manual [12.2a–b] recitation of the following texts is envisaged: *19 Taishang shengxuan xiaozai huming miaojing*, *374 Taishang dongxuan lingbao jiuku miaojing*, *181 Taishang jiuzhen miaojie jinlu duming bazui miaojing*, and *24 Yuanshi tianzun shuo shengtian dedao jing*).

After LU XIUJING, Jiang recognizes ZHANG WANFU and DU GUANGTING—especially the latter (see 21.13b–17b, 33.2a–b, 7b–10b)—as the chief representatives of the orthodox tradition. In the Meditation Hall (Jingmo tang 靜默堂), these three patriarchs are therefore remembered by means of special "masters' emplacements" (*shiwei* 師位; 38.20b).

If for Jiang the Lingbao scriptures and rituals are the main focus of the tradition,

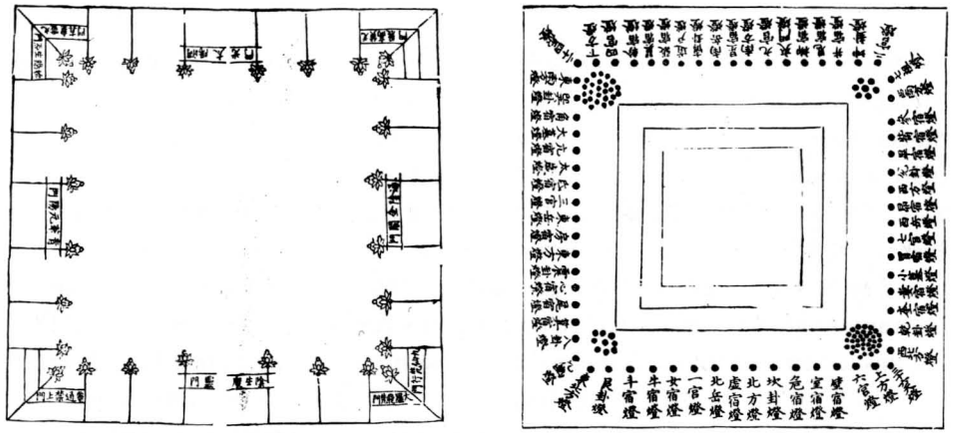

FIGURE 43. Diagrams for the construction of the altar (*508* 2.2a, 4a–b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/504)

FIGURE 44. Emissaries conveying memorials to Heaven, with spirit guides (*508* 39.16b–17a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/504)

FIGURE 45. True map of the Fengdu underworld, for use in the rites of salvation (*508* 40.5b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/504)

the method of dispatching petitions (*zhang* 章) to Heaven is Zhengyi (9.5b, 10.9b, etc.). The Zhengyi initiation—the *Sanwu dugong lu* 三五都功錄 and the *Zhengyi mengwei lu* 正一盟威錄—is also a prerequisite for the "exteriorization of the officials" (*chuguan* 出官) performed during the first of the nine Audience rituals (*xingdao* 行道; cf. 17.3b–8a and 49.9a). In order to qualify for celebrating a Retreat of the Yellow Register, a grand master (*gaogong* 高功) must have received the two Zhengyi registers and the Lingbao canon and register (*Lingbao zhongmeng wufa lu* 靈寶中盟五法錄), and he or she must have already participated in a ritual of the Great Lingbao Method (*Lingbao dafa* 靈寶大法).

Champion of an orthodoxy, Jiang is extremely critical of those who, like Zhang Ruohai 張若海, author of *1280 Xuantan kanwu lun,* do not respect the old ways (*gufa* 古法; see especially juan 16). He also addresses the proliferation of fu, contracts, *mudrā,* and rituals that had occurred "ever since the Great Lingbao Method was revealed" (33.11a). Jiang reduces the use of fu to the strict minimum. He frequently complains of contemporary practices (*shike* 世科; 28.14a–15a, 39.16a) and texts (43.12b). In one case, however—that of two fu representing dragon-messengers—he feels obliged to accept such practices in spite of his reservations concerning their legitimacy: "Masters of the world (*shishi* 世師) have been transmitting and using them for so long that I should not venture to reject them" (40.1b).

Among contemporary forms of Taoism that do find favor in Jiang's eyes are the Shenxiao 神霄 and Zhongxiao 忠孝 movements: the chief divinity of the former Changsheng dijun 長生帝君 and the legendary founder of the latter Shengong miaoji zhenjun 神功妙濟眞君 are both invited to the Offering (38.13a, 8b). Lu Shizhong and his *yutang* 玉堂 methods are mentioned several times without reprobation (15.5b, 39.13a), as is the Tianxin zhengfa 天心正法 (14.16a, 49.5b). The seals of authority whose use Jiang condones reflect the same diversity, for they represent heavenly offices of Lingbao, Zhengyi, Tianxin, Shenxiao, and Zhongxiao origin (see 43.10b–12b).

Beyond these references it is not easy to identify the sources of Jiang's ritual practice. For the two fu mentioned above, he relies on a certain Lin Huiling 林慧靈; for the Yellow Register of Immortality (*Changsheng duming huanglu* 長生度命黃籙), he prefers Cai Zhixu's 蔡致虛 version, deeming it more precise than the Yutang texts and more complete than the *Ziying lingshu* 紫英靈書 (41.10a–16a; cf. *466 Lingbao lingjiao jidu jinshu* 260). But for the construction of the altar for the wheel-lanterns (*lundeng* 輪燈), he prefers his "own method" to that proposed by Cai Zhixu and Lu Shizhong (39.12b–13b).

Jiang subscribes to the Tiantai 天台 theory of the Five Translations (47.9a; cf. article on *1221 Shangqing lingbao dafa*). Some of his fu seem to be of Shenxiao provenance (cf. 41.18b–19a and 42.2a–3b to *1219 Gaoshang shenxiao yuqing zhenwang zishu dafa*

11.38b–39a and 11.11a–15a, respectively; also 40.11a–19a and to *147 Lingbao wuliang duren shangpin miaojing futu* 2.9b–17b). The rite of the Five Offices (*Wufu shi* 五府事), the core rite in the ritual of the same name (29.5b–16a, especially 12a; cf. *219 Lingbao wuliang duren shangjing dafa* 40.16a), corresponds to the method of the Five Offices described by JIN YUNZHONG in his postface (dated 1225) to the Tongchu 童初 revelations (*1220 Daofa huiyuan* 178.3a–6a). The postface of Lu Yuanlao 盧元老, which follows that of Jin (178.6a–8a), provides a discussion of seals very much like that of Jiang.

The Tongchu revelations are followed in *1220 Daofa huiyuan* by nine juan (179–187) concerning the Flying Walk on the Nine Powers (*jiuling feibu* 九靈飛步) used in presenting petitions. The *1220 Daofa huiyuan* provides a more complete version of the *Zhengyi shuzhang pin menxia keling* 正一書章品門下科令 cited by JIANG SHUYU in the present text (the passage 10.6a–9a corresponds to *1220 Daofa huiyuan* 180.1a–3b). The beginning of the relevant ritual is identical in both texts (22.1b–2a corresponds to *1220 Daofa huiyuan* 184.1a–2a).

In conclusion, we may note that Jiang seems to call for the use of *407 Lingbao dalian neizhi xingchi jiyao* (24.11a) and that two paragraphs attributed to the Master in the Beyond (*xuanshi* 玄師) are taken from *219 Shangjing dafa* (39.11a–13b corresponds to *219 Shangjing dafa* 50.8b–9b, 51.1a–2a).

John Lagerwey

***Lingbao yujian mulu* 靈寶玉鑑目錄**
31 fols.
Table of contents for *547 Lingbao yujian*
546 (fasc. 302)

***Lingbao yujian* 靈寶玉鑑**
43 juan
547 (fasc. 302–311)

"Jade Mirror of the Numinous Treasure." The title of this manual may originally have designated a practice of the Great Lingbao Method whose aim was to cause spirits to appear in a mirror (see *219 Lingbao wuliang duren shangjing dafa* 14.13a–b). BO YUCHAN mentions a text of this name, but it is not clear whether he is referring to the present manual (cf. *1307 Haiqiong Bo zhenren yulu* 2.6b with 4.12a–b of the present work). Yet another text of this name, in ten juan, is attributed to WU QUANJIE (see *Longhu shan zhi,* by Lou Jinyuan, 7.15b).

In its present form, this manual is incomplete: a section on rituals ("Kefan men 科節門"), mentioned twice in the text (33.4b, 34.17b), is missing. It is also extremely difficult to determine the manual's date: it has many passages in common with other

Great Lingbao Method texts, but only rarely is it possible to demonstrate that borrowing has occurred. Two cases, however, seem fairly clear. First, 30.15b–18a is parallel to *1221 Shangqing lingbao dafa* 34.3a–7a (two notes, at 30.16a and 34.3b, respectively, seem to refer to other sections in the text, but those sections are actually in *1221 Lingbao dafa*, not in the *Lingbao yujian*). Second, 14.9b would appear to be an abbreviation of *1221 Lingbao dafa* 32.3b–4a: the author of the latter text leaves to a "future erudite" the task of deciding between his version (*benfa* 本法) of the lamp altars (*dengtan* 燈壇) and that of the Golden Register (*jinlu* 金籙); the author of the *Lingbao yujian* eliminates the variant version. He seems also to have deleted the name of JIANG SHUYU's master, Tian Jushi 田居實, mentioned in the *Lingbao dafa* text. Despite these two cases, however, in the vast majority of parallel passages the variants are so numerous as to suggest two different textual traditions (cf., e.g., *547 Lingbao yujian* 9.18a–21a, 13.20a–22b, and 36.17b–21b, with *1221 Lingbao dafa* 37.15a–18a, 33.1a–2a, 13.7a–8a, and 43.17b–20a).

The relationship of the *Lingbao yujian* with other Great Lingbao Method texts is equally difficult to determine. For example, 18.5b–6b is parallel to *508 Wushang huanglu dazhai licheng yi* 10.9b–10b and to *219 Shangjing dafa* 41.8a. However, *219 Shangjing dafa*, though older than *508 Licheng yi,* gives a shortened version of what is to be found in the latter text and in *547 Lingbao yujian*. Moreover, the lines at 18.6b6–10 are unique to the present text, and for *zhepo* 折破 at 18.6a3, *219 Shangjing dafa* 41.8a6 and *508 Licheng yi* 10.9b10 have *choupo* 抽破. Also, *508 Licheng yi* mentions—in notes at 10.10a, 10b—a Taoist at Huizong's (r. 1100–1125) court by the name of Cai Zhixu 蔡致虛 and JIANG SHUYU's own master, Liu Chongjing 留沖靖. The first note may be found in *547 Lingbao yujian* 18.6a, but the second note is lacking there.

Other examples of the difficulties abound. The text at 18.9a–b seems to be more complete than the parallel version in *1223 Shangqing lingbao dafa* 25.5a–6a, as does 18.9b–10a by comparison with *508 Licheng yi* 11.6a. The passage at 18.12b–16a is parallel to *508 Licheng yi* 10.6a–9a and to *1220 Daofa huiyuan* 180.1a–4b: *547 Lingbao yujian* and *1220 Daofa huiyuan* both have forty-five rules, in contrast with the thirty-six of *508 Licheng yi,* but the thirty-six rules that are common to all three texts show clearly that *508 Licheng yi* and *547 Lingbao yujian* derive from the same textual tradition, while *219 Shangqing dafa* follows a different source.

As a final example, we may compare *547 Lingbao yujian* 7.6a–7a with *219 Shangqing dafa* 53.18a–19a and *466 Lingbao lingjiao jidu jinshu* 266.7a–8a. The fu in *547 Lingbao yujian* are closer to those in *466 Jidu jinshu* than to those in *219 Shangqing dafa,* but for the accompanying prayers (7.7a, 53.19a–b, 278.13a, respectively), the texts of *466 Jidu jinshu* and *219 Shangqing dafa* are identical, with the exception of the first two words and the last line. The first two words in *219 Shangqing dafa* are the same as those in *547 Lingbao yujian,* but for the rest of the prayer the latter text is quite different.

In short, if the first two cases treated above seemed to show that the present text was compiled after the *1221 Lingbao dafa* of Wang Qizhen 王契眞, all the other cases show that the present version not infrequently represents a textual tradition that is even older than that of *219 Shangqing dafa*. In that regard, we may note that *547 Lingbao yujian* uses the title *Lingbao duren shangjing dafa* 靈寶度人上經大法 to refer not to *219 Shangqing dafa* but to the Great Method of Salvation in general. It is also worth noting that the only Great Lingbao Method master mentioned in *547 Lingbao yujian* is Tian Ziji 田紫極 (Tian Lingxu 田靈虛; see *1220 Daofa huiyuan* 244.2a), whom it refers to as the ancestral master (*zushi* 祖師; 1.11a).

The present manual also draws on the Tianxin zhengfa 天心正法 and Yutang dafa 玉堂大法 traditions. Lu Shizhong is mentioned beside Ge Xuan, Sa zhenren 薩眞人 (probably referring to Sa Shouzhen 薩守眞; see *1220 Daofa huiyuan* 242.1a and *Longhu shan zhi* 7.3b), and "all the ancestral founders through the generations" (1.6b). The register of immortality used in this manual (*547 Lingbao yujian* 27.1a–5b), although it resembles those in the other texts (e.g., *466 Jidu jinshu* 290.10a–13a, *1221 Lingbao dafa* 48.15a–19b; cf. *508 Licheng yi* 41.10a–15b), is the only one that belongs to the Golden rather than to the Yellow Register. According to *508 Licheng yi* 41.16a, the Golden Register version is of Yutang dafa origin.

The author of *547 Lingbao yujian* distinguishes, as is customary, the Lingbao ritual tradition that he follows from what he calls the Zhengyi tianxin 正一天心 tradition (1.11a). At the same time, however, he proposes a method for sending petitions to Heaven that is common to *sandong daoshi* 三洞道士 and *jijiu xuezi* 祭酒學子 (18.1b). In juan 17–18 he cites Zhengyi texts frequently (much of the content of juan 17–18 and 21 is also in *1220 Daofa huiyuan* 179–87), and in juan 7 he uses Tianxin 天心 methods of exorcism (cf. 7.15a–23b and *566 Shangqing tianxin zhengfa* 1.2a–4a, 2.3b, 5.2b–3a, 6.6b–7a, 11b–12a).

The final fu in this last Tianxin sequence, as well as the accompanying prayer, is attributed in both *547 Lingbao yujian* and *566 Shangqing tianxin zhengfa* to the Shenxiao 神霄 Method. The fu and a part of the prayer are indeed to be found in *1219 Gaoshang shenxiao yuqing zhenwang zishu dafa* 10.36a. Among the many traces of Shenxiao influence in the manual (3.11b, 8.8b, 13.38a, 41.16a), one of the most interesting is the poem at 43.17b–18a, which is parallel to *147 Lingbao wuliang duren shangpin miaojing futu* 3.18b–19b: although the variants are too numerous to suggest borrowing, the poem is important in that it is a veritable summary of *liandu* 鍊度 rites.

In short, the present work, when compared with other manuals of the same school, provides unique, sometimes original versions of Great Lingbao Method practices. It is for that reason a most precious work, all the more so in that it contains—especially in juan 1 and at the beginning of each section, but also scattered throughout the text—short essays and explanatory notes of admirable concision and clarity. As an example, we may take the following sentence at 29.8a: "The five spirits are all like the Fangxiang shi 方相氏: they have the appearance of spirits who open the way (to souls imprisoned in hell), and each wears clothing the color of which corresponds to a direction."

John Lagerwey

Shangqing lingbao dafa 上清靈寶大法

1 + 66 juan

Compiled by Wang Qizhen 王契眞; transmitted by Ning Quanzhen 寧全眞 (1101–1181)

1221 (fasc. 942–962)

"Great Rites of the Shangqing Lingbao." This manual may owe its title to the desire of its compiler to challenge the preeminence of a rival, Jin Yunzhong, author of *1223 Shangqing lingbao dafa*. Of Wang Qizhen, unfortunately, we know nothing, except that his name, ending with the character for "truth" (*zhen* 眞), is typical of the lineage founded by Ning Quanzhen (see the list in *1220 Daofa huiyuan* 244.1a–2b). Perhaps he can be identified with the Wang Qizhen mentioned in *Chongding Tiantai shan fangwai zhiyao* 7.10a and called there "Little Lingbao," to distinguish him from his elder brother, Wang Maoduan 王茂端, known as "Big Lingbao." This Wang Qizhen is said to have been the author of a *Lingbao jiaofa bilu* 靈寶教法秘籙 in ten juan that was kept at the Tongbo guan 桐柏觀 temple on Mount Tiantai 天台. The *Fangwai zhiyao* states that both brothers were adepts of the *Shangqing dadong fa* 上清大洞法. However, another reference to Wang Maoduan (4.1a) places him in the time of the emperor Huizong (r. 1100–1125), which would make him a contemporary of Ning Quanzhen and render the attribution of the present manual to his younger brother unlikely. Nevertheless, this manual clearly represents the Lingbao tradition of Tiantai, and it may be that its compiler was, or considered himself to be, an heir to the tradition of the Tongbo guan master.

An extensive list of the "masters of the sect" may be found at 54.3a. It includes the names of such famous masters of antiquity as Ge Xuan, Ge Hong, and Lu Xiujing, as well as those of many Shangqing masters of the Tang and Song dynasties (Pan Shizheng, Sima Chengzhen, Li Hanguang, Zhu Ziying, Mao Fengrou 毛奉柔, Liu Hunkang). Several of the masters in the same register with, and presumably of the same generation as, Liu Hunkang have names ending with *zhen*: Zhao Qizhen 趙啓眞, Zhang Dazhen 張達眞, Hu Shouzhen 胡守眞. Nothing is known about these three masters or those in the last two registers. The list, however, does give an indication of how the Lingbao school of Mount Tiantai perceived its own lineage.

Internal evidence suggests a relatively late date for Wang Qizhen's manual. In the first place, Wang cites explicitly the *508 Wushang huanglu dazhai licheng yi* of Jiang

SHUYU (56.4a, paraphrasing a note at *508 Licheng yi* 32.2a). In fact, the phrase in question is embedded in a passage that is common to both *Shangqing lingbao dafa* (*1221 Dafa* 56.3b–4b and *1223 Dafa* 21.4a–5b) and poses, thereby, the problem of the relationship between the two manuals. Parallel or identical passages are found in twenty-six of the forty-four juan of Jin's text and in thirty-one of the sixty-six juan of Wang's.

Some of these passages give the impression that Jin abridges Wang (cf. *1223 Dafa* 1.1a–b, 2b–3b, 4a–b with *1221 Dafa* 8.10b–12a, 1.2a–6b, 7a–8b, respectively). This impression is reinforced by the fact that virtually every one of JIN YUNZHONG's tirades against the Lingbao tradition of Tiantai corresponds to a passage in Wang's manual: for example, the names of the *bawei* 八緯 that Jin ascribes to the Tiantai tradition (4.1a–b) correspond to techniques described in *1221 Dafa* 3.22a–25b. Jin's citation of the twenty-fifth section of the Tiantai manual (8.2b–3a) is found at *1221 Dafa* 4.2b5, 3b6, 8, 7, 9–4a2. Jin criticizes (43.18b) the use—prescribed in *1221 Dafa* 29.16b–19b—of ten yellow flags for announcing the Oath of Transmission to the Heavenly Worthy of the Ten Directions.

Such examples could be multiplied. Jin's juan 8 alone contains a dozen instances. Of the forty-nine sections of the original Tiantai manual (see the article on *466 Lingbao lingjiao jidu jinshu*), Jin mentions explicitly twenty-one, most of which he cites, and of these there are only two of which *1221 Dafa* contains no trace. There can, therefore, be no doubt concerning the links of Wang's manual with the Tiantai tradition.

That said, Jin's citations and references are not based on Wang's text, as can be seen from the following analysis of the first three common passages mentioned above, also found in *219 Lingbao wuliang duren shangjing dafa*:

1. *1221 Dafa* 8.10b–12a corresponds to *219 Dafa*, 8.5b–7b; Jin (1.2a–b) states that he abridges an "old version."
2. *1221 Dafa* 1.2a–7a corresponds to *219 Dafa* 1.1a–6a; Jin eliminates the eighth "elucidation," common to *219 Dafa* and *1221 Dafa*.
3. *1221 Dafa* 1.7a–9a corresponds to *219 Dafa*, 2.1a–2b; Jin eliminates the fourth "translation," common to *219 Dafa* and *1221 Dafa*.

At the same time, however, a scribal error common to *219 Dafa* and *1223 Dafa* (*nei* 內 at 2.1b6 and 1.4a6, respectively) is read correctly (*xi* 西) at *1221 Dafa* 1.7b10.

Close examination of other passages shared by the three manuals shows that the two *Shangqing lingbao dafa* rely, albeit independently, on *219 Dafa* or its source (cf., especially, *219 Dafa* 54.15b, *1221 Dafa* 45.24a–b, and *1223 Dafa* 32.4b–5a) and that they also have direct links to each other (cf. *219 Dafa* 55.1b8–2a6, *1221 Dafa* 45.9b7–10a2, and *1223 Dafa* 32.6a7–b3). In the latter passages, *1221 Dafa* agrees seven times with *219 Dafa* against *1223 Dafa*; *1223 Dafa* agrees two times with *219 Dafa* against *1221 Dafa*, and *1221 Dafa* agrees six times with *1223 Dafa* against *219 Dafa*.

What, then, is the relationship between the manuals of JIN YUNZHONG and Wang Qizhen? The response is to be found in the attitude of the latter toward the Tiantai tradition criticized by Jin: Wang uses that tradition but never mentions its origin. Each time Jin refers explicitly to the practices of Tiantai in a passage shared by the two manuals, that part of the phrase is either lacking altogether in Wang's text or replaced by "it is said that . . . " (cf. *1223 Dafa* 4.13a4–7, 14a2–4, 9; 5.3a2, 4b1, with *1221 Dafa* 10.3b8–10, 5b5–7, 4a7, 44b1, 45a2). In one long parallel passage (*1223 Dafa* 10.5b–10b; *1221 Dafa* 27.17a–20a) the following lines are missing in *1221 Dafa*: 6a10–b3 (mentions Tiantai); 6b5–6 (mentions Tiantai); 7a8–10 (*deng* 等 [*et cetera*] replaces, in *1221 Dafa*; a list of seals in *1223 Dafa*); 7b4–8a7 (criticizes Shenxiao elements adopted in the Tiantai movement); 9a6–b6 (criticizes the vulgar practices of Tiantai). The most striking of these examples concerns the use of seals: before abridging the list of criticized seals with the word *deng*, Wang mentions three of them (27.18b1–2), the use of which he had earlier condoned (27.14a–b). Such incoherences allow us to conclude that Wang's manual is posterior to Jin's.

That being the case, the suppression of all reference to the very Tiantai school from which so much of his text derives must be attributed to the compiler's desire to distance himself from a discredited local tradition, which is no doubt also the explanation for his replacement of the phrase "the Master in the Beyond says" with "the Master says," in passages taken from the *219 Dafa* or its source: JIN YUNZHONG criticizes the former phrase as yet one more instance of Tiantai inanity (5.3a). The author of *1221 Dafa* repeats Jin's criticism, but eliminates Jin's name at the beginning of the note (10.44a–b).

The list of passages common to *219 Dafa* and Wang's manual involves one of two prefaces and forty-six of the first fifty-three juan of *1221 Dafa*. The content of these chapters, divided into twenty-four sections (*men* 門), may be summarized as follows:

- Juan 1: theoretical introduction to the Great Method
- Juan 2–4: basic practices of the Tiantai tradition (ten of the twenty-one sections of the Tiantai sishijiu pin 天台四十九品 mentioned by Jin are found in these three juan)
- Juan 5: recitation of scripture and the audience rites performed inside the body
- Juan 6–7: exorcistic practices and rites of healing using fu
- Juan 8: liturgical calendar, rules, and taboos
- Juan 9: rules for entering and leaving the oratory; ritual of confession
- Juan 10: description of the pantheon and the structure of the universe of the stars, the heavens, and the earths
- Juan 11: fu and incantations for summoning beneficent powers

- Juan 12–26: exorcistic practices and the accumulation of merit, mostly based on the use of the Duren jing 度人經
- Juan 27: the sacerdotal hierarchy; seals of authority
- Juan 28–30: documents and ritual of transmission
- Juan 31–34: full description of the preparations for a Retreat (altar, flags, lamps, fu, etc.)
- Juan 35–38: fu, incantations, and techniques used for summoning souls of the deceased (the ritual of the Divine Tiger)
- Juan 39–48: fu and incantations used in the various rituals of the Yellow Register Retreat
- Juan 49–53: description of the altar, fu and incantations for the Sublimation ritual.

The preface shared by *219 Dafa* and *1221 Dafa*—called "celestial preface" in the latter (preface, 3b–6b), attributed to Tianzhen huangren 天眞皇人 in the former—describes the ritual practice of the Taoist in alchemical terms. In Wang's manual it is preceded by an "old preface" that situates the revelation of the many techniques of salvation in the context of the increasing decadence of the universe since the end of the Longhan era. Its author vaunts the merits of the Yellow Register Retreat, which he says can be celebrated for both the living and the dead, for both ordinary people and the emperor, and by either male or female Taoists.

Juan 54–59 give the "traditional explanation" of the rituals of the retreat. These juan contain many parallel passages with JIN YUNZHONG's work and with that of JIANG SHUYU. The latter is also the sole source of parallels for the seven juan of documents at the end of the present text.

John Lagerwey

Shangqing lingbao dafa mulu 上清靈寶大法目錄
11+22 fols.
Table of contents for *1223 Shangqing lingbao dafa*
1222 (fasc. 963)

Shangqing lingbao dafa 上清靈寶大法
44 juan
By JIN YUNZHONG 金允中 (fl. 1225)
1223 (fasc. 963–972)

"Great Lingbao Method of the Shangqing Heaven." The title designates the textual and ritual traditions that JIN YUNZHONG set out to synthesize and for which he wished to provide the orthodox definition (see the documents of transmission, 42.15b; cf. *219 Lingbao wuliang duren shangjing dafa* 71.32b). The term *Lingbao dafa* 靈寶大法 is a reminder that the methods of the school of that name were developed on the basis of the Lingbao canon (see preface, 2a); Shangqing is the heaven from which this canon derives in the traditional scheme of the Three Caverns. The fundamental importance of the *Duren jing* in this movement explains why the name *Duren dafa* 度人大法, (Great Method of Salvation) is sometimes used to refer to its practices (preface, 3a).

According to JIN YUNZHONG's introduction to the Tongchu 童初 revelations (*1220 Daofa huiyuan* 178.3a–6a), the names of his masters were Gao Jingxiu 高景修; Tang Keshou 唐克壽, *zi* Daomin 道憫; and Liu Hunpu 劉混朴, *zi* Fuguan 副觀. As with the author, we know of these three generations of masters only what Jin tells us. At the beginning of the Shaoxing era (1131), Gao Jingxiu, who had fled the northern capital and sought refuge in the south, began to work (*huaxing* 化行) in the region between the rivers Jiang 江 and Huai 淮 (17.22b). His version of the *Shangqing lingbao dafa,* according to Jin, was based on "ancient books" transmitted without interruption since the end of the Tang. In the petitions Gao sent to Heaven, he identified himself as "Gao, of the Ziyuan an 紫元庵, in the county of Qimen 祈門, Huizhou 徽州" (in Shexian 歙縣, Anhui; 23.15b). He spent his last years in the same county, at Xinan 新安 (17.22b).

Of Tang Keshou, Jin says that he was a Taoist from Chuzhou 處州, Zhejiang, and that he practiced exclusively the method of the Five Offices (*wufu fa* 五府法), that is, the method of Tongchu (*1220 Daofa huiyuan* 178.3b). Tang transmitted the Tongchu material to Liu Hunpu, who also received initiation in the method of the Retreat (*zhaifa* 齋法) of JIANG SHUYU, whom Jin places in the Zhengyi tradition, and in the method of the nine visualizations for presenting petitions (*jiusi zoufa* 九思奏法) of Tian Jushi 田居實 (17.23b).

JIN YUNZHONG signs the undated preface of this manual with a title that derives in part from the Lingbao dafa tradition (cf. *219 Dafa* 28.3b), but that also refers to his Tongchu attachments. His introduction to the Tongchu revelations is dated 1225. The present manual may well date from approximately the same period, as Jin states in the preface (8b) that "nearly 100 years have passed since the emigration to the south." On the other hand, Jin states that JIANG SHUYU's book, which in its present form dates to 1223, was already widely known (22.7a) and that four centuries had elapsed since DU GUANGTING compiled his *Huanglu zhai* 黃籙齋 in forty juan (cf. *507 Taishang huanglu zhaiyi*). These remarks imply a much later date, between 1250 and 1300 (40.25b; cf. 21.21b). Jin had already been a Taoist for two decades when he compiled his manual (21.20b). We may note here, too, that three passages, at 5.6b, 6.5b, and 28.3a, seem to have been added to the manual by another hand, probably a disciple.

Jin explains his motivation in writing as follows: "I had the good fortune of not becoming a member of the sect of the heterodox and the counterfeiters, and I cannot bear the thought that future generations be deceived by them. I have followed with

reverence what my masters transmitted to me, adding only from my studies of other manuals that which was in harmony with the rituals of old. . . . I am not one who has received a revelation from Heaven, it is true, but I take my responsibilities here below" (preface, 9a).

Thus does Jin set the tone and reveal his intentions in the preface: in the name of the traditions of his masters he will denounce all latter-day inventions by those who, "in order to steal fame" (21.16a), go so far as to "truncate and alter the books of old and suppress traditional methods on the pretext that they are incomplete, but in reality in order that they may then produce novelties and sell their secrets for money to their disciples" (preface, 10a). Jin intends above all to use the "venerable books of the Central Plain" (12.5b) to halt the progress of the so-called "revelations of Tiantai" (preface, 3a–b) and the "customs of Zhe 浙" (40.27b), referring to the regions of Zhexi 浙西 (10.17a, 37.47b) and Zhedong 浙東 (13.24a, 20.8a, 21.9b, 22.7b), especially Tiantai 天台 itself (preface, 8b, 14.12a, 43.18a). Ever since the appearance of the *Tiantai sishijiu pin* 天台四十九品 during the Shaoxing period (1131–1162; see preface, 3a), the partisans of this method, writes Jin, have been busily inventing seals, grades, and new rites (preface, 4b–5b, 6b–7a, juan 10, 12.6a). They even go so far as to don red turbans and thereby confound the exorcistic rites of vulgar sorcerers with rites based on the *Duren jing* 度人經 (6.13a–14b, 11.14a). Worse still, their esoteric explanations of Taoist ritual, and of the ritual for the presentation of petitions to Heaven in particular, represent a subjectivist, interiorist, and altogether dangerous interpretation of Taoist ritual (preface, 4a, 4.4b, 11a, 7.8a, 11a, 8.3a).

It is fair to describe Jin's manual as a manifesto against the Lingbao dafa of Tiantai, but in fact Jin's criticism spares none. He deplores the egoism and individualism of the contemporary practice of the rites for the salvation of the dead, on the grounds that rituals of this kind were in reality *pudu* 普度, rituals of universal salvation (16.13a, 17.22a, 23.8a, 24a, 35.10b). He attacks the vulgar verses used during the ritual for crossing the bridge (37.39a). Even the ritual masters for whom Jin says he has the highest esteem do not escape: LIN LINGSU was a "master of considerable accomplishments," but he confused the Emperors of the Five Peaks with the Five Celestial Emperors who are the "roots of the Five Energies" (40.3b); Wang Shengqing 王升卿 wrote the best *Lingbao dafa* manual (preface, 2b–3a), but he did not know enough to eliminate all the heavenly offices added by the Tiantai school (5.4a), nor to differentiate the traditional Lingbao seal of authority from its Shenxiao 神霄 version of the Xuanhe reign era (1119–1125; 10.3b–4a); LU SHIZHONG was "a man of great talent and vast erudition," but that did not prevent him from elevating the Heavenly Master to the same rank as Shangdi 上帝 (43.17b) nor, holding only a Zhengyi investiture, from jumping a rank and performing Lingbao rituals (10.19b); JIANG SHUYU, who went "even farther than DU GUANGTING in his research into the canonical rules" and who, therefore,

"far surpasses his predecessors" (21.10b), nonetheless allowed himself to be influenced by the practices of Zhedong and so recommended visualizing a red rather than a yellow vapor during the Noon Audience (21.9b–11a; cf. 22.7b, 40.27b).

In this manner, Jin campaigns against modern decadence and its "latter-day techniques" (*moshu* 末術; 4.4b). Jin recognizes only the three imperially sanctioned ordination centers: Longhu shan 龍虎山 (Zhengyi), Gezao shan 閣皂山 (Lingbao), and Sanmao shan 三茅山 (Dadong; 10.8a). These three centers correspond to the literature of the Three Caverns revealed in the distant past, for Jin identifies the Zhengyi movement with the Dongshen canon (25.1a–b; cf.1.5a, 22.16a, 40.24a–b). Contrary to what the adepts of the Tiantai school affirm, writes Jin, only Zhengyi and Lingbao priests have the right to convey petitions to Heaven. He also criticizes JIANG SHUYU for writing that "the method of the retreat is of Lingbao origin, that of presenting petitions Zhengyi" (25.19b–20a). The true Zhengyi method, says Jin, was lost over the centuries, and the Tianxin zhengfa 天心正法 movement that grew out of it goes back only to TAN ZIXIAO and RAO DONGTIAN (43.16b–17a). Only the Lingbao dafa has a tradition that goes back without interruption to the time of GE XUAN and Xu Jingyang 許旌陽 (XU XUN; 43.18a). "The Lingbao way belongs specifically to the Dongxuan canon, but it is the synthesis of all that is essential in the Three Caverns and includes the mysteries of all the sacred books" (42.1a).

The Lingbao ritual tradition, after having been revealed to Ge and Xu, was codified by LU XIUJING, ZHANG WANFU, and DU GUANGTING (19.3a). But it is DU GUANGTING's rituals that, to Jin, represent the ultimate authority, for Du had access to the *Daozang* in the two national capitals when he compiled his *Huanglu zhai* in forty juan (40.25a–26a; Jin gives the table of contents of Du's work in 39.1b–2b; cf. *507 Taishang huanglu zhaiyi*). The Taoist canons compiled since Du, writes Jin—that of the end of the Five Dynasties (907–960) kept at the Tongbo guan 桐柏觀 temple on Mount Tiantai 天台山 (24.11a), that compiled by WANG QINRUO (962–1025; 40.25b), or that compiled under the emperor Huizong (r. 1100–1125; 40.26a)—are all partial and contain extracanonical works. For all basic rituals—the Suqi 宿啓, the nine Audience rituals, and so on—Jin therefore refers the reader to DU GUANGTING's work (40.28a). He also borrows from Du's manual the major portion of his rituals for the Offering (*jiao* 醮) and for Casting Dragons (*toulong* 投龍; juan 40–41). Since the time of DU GUANGTING, however, there has been such a proliferation of rituals that it is "difficult to abolish them all in a single day" (19.1a). For example, neither the ritual of prior announcement (*yugao* 預告; 16.6b, 19.11a) nor that of sublimation (*liandu* 煉度; 17.19a) existed in DU GUANGTING's time (Jin states, however, that the *liandu* already existed as a form of individual practice in antiquity, and he cites LIU HUNKANG as an authority; 37.1a). In a general way, the ritual texts of DU GUANGTING contained neither incantations nor documents of announcement (19.1b), for fu, documents,

incantations, and mudra were in the past all transmitted directly from master to disciple (preface, 1b–2a).

JIN YUNZHONG's purpose, then, was to select such prescriptions from the many manuals of the Great Lingbao Method as were in conformity with the teaching of his masters (17.19b, 35.9b) and with "our method" (*benfa* 本法; 19.1b, 43.20a). As mentioned, Jin traces the *Shangqing lingbao dafa* of Gao Jingxiu to the end of the Tang: "For his methods he based himself on the *Duren jing,* and for the retreat he followed the rituals of Du Guangting" (17.22b–23a). For certain novelties, nonetheless, Jin bent his own rules and recommended that which is "easy to practice" or "widely used" (13.22a).

JIN YUNZHONG's arguments are often accurate and always fascinating, but the violence of his attacks on the Tiantai school are troubling: did he really borrow nothing from that school? "It is not the case that I did not originally receive the texts from my master and that I borrowed from the Tiantai method to make my book" (12.6a). Even if the *Shangqing lingbao dafa* of Wang Qizhen "borrowed" from JIN YUNZHONG in a manner that may be described as dishonest (see *1221 Shangqing lingbao dafa*), what was the origin of the "old texts" that Jin claims to have abridged when dealing with the "rules and commandments" (1.2a)? Was the theory of the Four Translations that Jin champions against the Five Translations of the Tiantai school as old as he asserts (1.4b)?

Similar questions could be asked of Jin's positions with respect to the Zhengyi movement. He states that the ritual for sending petitions and going before the emperor originated with GE XUAN and that the Lingbao methods of exorcism derive from the teachings that Xiaodao mingwang 孝道明王 transmitted to Xu Jingyang (XU XUN; 25.1b). Yet the history of Taoist ritual suggests, rather, that both aspects of the Southern Song Lingbao synthesis owed a great deal to the Tianxin zhengfa movement that Jin dismisses as "recent."

John Lagerwey

Lingbao wuliang duren shangjing dafa **靈寶無量度人上經大法**

1 + 72 juan

Ca. 1200

219 (fasc. 85–99)

"Great Rites of the Book of Universal Salvation." The Book of Universal Salvation (*Wuliang duren jing* 無量度人經) is the central scripture of the Lingbao canon. The *Lingbao dafa* 靈寶大法 (Great Lingbao Method) is here described as the "way for saving souls from hell" (53.1a). More precisely, the very "heart of the Great Method" is composed of incantations, fu, and techniques (36.1a), the most important of which derive from an esoteric reading of the *Duren jing* 度人經 (see 3.13b–9.7b, especially juan 5–7, where the *Duren jing* is divided into four-character phrases in order to form fu capable of healing any illness and protecting the bearer in all circumstances).

The preface is attributed to Tianzhen huangren 天眞皇人, who is said, according to the theory of the Five Translations (*wuyi* 五譯), to have transcribed the huge, primordial characters of jade of which the *Duren jing* was originally composed into characters of human size and at the same time to have given them their "correct sound" (2.1b; cf. *97 Taishang lingbao zhutian neiyin ziran yuzi* 3.1b–2a). Still later, the Tianzhen explained the basic Lingbao fu to the Yellow Emperor (2.1b, 72.8b; this story derives from *388 Taishang lingbao wufu xu* 3.17a–23b).

The *Duren dafa* has also received the careful attention of a human editor: the text is divided into ninety sections (*pin* 品), and all cross-references from one section to another (5.13b, 14.12b, 49.10b, etc.) seem to be accurate. The text also contains commentaries, some of which are attributed to [Tianzhen] Huangren (64.1a, 65.32a, 69.26a), some to "the master" (53.1a, 63.1a, 65.7b), but most to the Master in the Beyond (*xuanshi* 玄師). This Master in the Beyond is at one point identified with a Tianzun (Xuanzhong da fashi Jinglao tianzun 玄中大法師靜老天尊; 72.8b–9a), but he is also clearly designated as "my master" in a "note of the editor based on the instructions of the master" (*jin'an shizhi* 謹按師旨; 55.13a–b; cf. 43.2b, 8a, 55.1b, 63.2a). In short, this manual is the work of a disciple, perhaps a disciple of Ning Quanzhen 寧全眞 (1101–1181).

Our text is in any case closely linked to, but older than, *1221 Shangqing lingbao dafa*, a manual "transmitted by Ning Quanzhen and compiled by Wang Qizhen 王契眞." Most of the passages attributed here to the Master in the Beyond are also to be found in Wang's manual (see the article on *1221 Shangqing lingbao daofa*). Whether or not the *Duren dafa* is the source of these passages in the Wang text, both manuals clearly belong to the Tiantai tradition of the Great Method, for both subscribe to the abovementioned theory of the Five Translations.

The date of the *Duren dafa* may be set around 1200, for it contrasts the Lingbao method for writing two important fu with that of Liu Chongjing 留沖靖 (1134–1206), the master of JIANG SHUYU (1162–1223). Jiang seems, moreover, to cite this text (cf. the article on *508 Wushang huanglu dazhai licheng yi*). The *Duren dafa*, finally, contains (juan 64) a ritual attributed to "Master Tian 田先生," who is in all probability Tian Jushi 田居實 (b. 1074), the *jishi*-master of JIANG SHUYU.

The anonymous compiler of the *Duren dafa* clearly intended his manual to be a complete description of the Great Method. After first defining the cosmic foundations of the method (1.1a–2.2b), he describes its main practices (2.2b–25.9a), which prepare the adept to receive the Great Method directly from the Heavenly Worthy of Primordial Beginning (juan 26). The remaining chapters are largely given over to the ritual practice of the Taoist master.

During the preparatory phase, adepts learns to write and to use in their oratory the various fu of the school (juan 4–21); they also learn to absorb the essences of the primeval powers and to send petitions to Heaven (22.1a–25.3b). In addition to the *Duren jing,* two other early Lingbao texts play a major role in this period of apprenticeship: 17.2b–18.16b corresponds to *97 Taishang lingbao zhutian neiyin ziran yuzi* 1.1b–12b, 15b–2.18b and 19.1a–11a, 22.1a–6b corresponds to *352 Taishang dongxuan lingbao chishu yujue miaojing* 2.4b–20a. Juan 21 is taken almost entirely from *1281 Wuyue zhenxing xulun*. Several Shangqing texts concerning the absorption of the essences of the sun and the moon are also used, especially *639 Huangtian shangqing jinque dijun lingshu ziwen shangjing* (4b–9b, 2a–3b correspond to 23.1a–6b in the *Duren jing*), but also *33 Shangqing huangqi yangjing sandao shunxing jing* (1a–b is the same as 22.6b–7a in the *Duren jing*). Next to these traditional elements we find much more recent ones: the letters of jade of the womb (*hunyuan yuzha* 混元玉劄; juan 11–15), the grand methods of the Four Saints and of the Central Bushel (20.2b–11b), and Shenxiao divinities (10.8b–12b; cf. 16.3a–8a and *147 Lingbao wuliang duren shangpin miaojing futu* 2.30a–32b). The new techniques have a single aim, namely, "to cause the pure yin to leave the body and the pure yang to fill it," for "that which is entirely yang is immortal, and that which is entirely yin is demonic" (9.8b, 8a).

When apprenticeship is complete, adepts express their "great desire" for universal salvation: it is their intention to save all souls in hell, their own ancestors, and all the "living powers" of the heavens by a spiritual journey through the heavens to the dwelling place of the emperor (25.9a–b). The regular practice of this heavenly voyage gradually enables adepts' yang-spirit to leave this "dusty world" permanently (25.10b) and so prepares them to receive the Great Method directly from the "ancestral master," the Yuanshi tianzun (26.1a–3b). Having been thus initiated, adepts may practice rites of confession and petition before the Three Pure Ones (26.3b–8a), and then rites of absorption of the powerful qi that correspond to the "letters of jade" (26.8a–10a). Adepts who have achieved mastery over the divinities of Heaven and Earth are henceforth capable of "communicating with the zhenren and the spirits [*ling* 靈], of inhaling clouds and thunder and exhaling rain and lightning" (26.10a).

Juan 27, which provides a complete ritual of confession, begins with the phrase, "to have few faults is the very essence of the practice of perfection." Adepts must achieve merit in this world if they would become immortal, and even the method for the use of fu (*fufa* 符法), not to mention the petitions that adepts will present to Heaven "in order to save the living and the dead," will not be efficacious unless adepts first repent of their sins (27.1a). Juan 28.1a–9b gives the hierarchy of the immortals, that is, the various degrees of priestly rank; 28.9b–15a gives the secret names of the Thirty-two Heavens, the Five Peaks, and so on; 29.1a–8b explains the structure of the heavens; 29.8b–15b describes the spirits who are in the service of the priest—including those of the rite of Opening the Incense Burner (*falu* 發爐)—and explains that the contract of immortality (*shengtian quan* 昇天券) is a passport to Heaven that enables both the Taoist master to present his petitions and the "afflicted souls" to proceed to the Palace of the South.

Once the master is thus assured of his power over all the forces of the universe, he undertakes his public ritual activity, for the living, in the first place, for whom he is essentially an exorcist (juan 30–45), but also for the dead (juan 47–71). He learns to perform the following ritual actions:

- To end natural or political calamities (30–34.12a; juan 31–32 are based primarily on *22 Yuanshi wulao chishu yupian zhenwen tianshu jing, 97 Taishang lingbao zhutian neiyin ziran yuzi*, and *352 Taishang dongxuan lingbao chishu yujue miaojing*)
- To refine (*lian* 鍊) his own self in order to be able to distinguish good spirits from evil (juan 35): "If one is incapable of refining oneself, how will he be able to refine demons, who live in the obscurity of hell?" (35.6b–7a)
- To control demons (juan 36 and 45; note here the elements from the Shenxiao literature: compare 36.29b–35a, to *1219 Gaoshang shenxiao yuqing zhenwang zishu dafa* 8.11a–b, 14a–b, 11.3b–4a, and 45.12a–20a to *147 Lingbao wuliang duren shangpin miaojing futu* 2.22a–30a)
- To save the life of others at the gates of death (37.1a–11b)
- To pray for the birth of a son, for rain, or for sunshine (38.1a–10a)
- To send petitions to Heaven (34.12a–19b, juan 41–44; note that it is the Petition of the Nine Powers [*jiuling zhangbiao* 九靈章表], 43.1b)

Juan 46–71 describe the *huanglu dazhai* 黃籙大齋 (48.3a), as follows: the visualizations to be accomplished in the various rites and rituals (juan 46); the construction of the altar (juan 47); the host's triple request of the master that he perform a given ritual (juan 48); the invitation of the gods (juan 49); the various lamp-lighting rituals (juan 50–51); the banners (juan 52); the fu (juan 53–56); the various methods for recreating the body of the deceased and refining his or her souls (juan 57–65); the ritual of the Divine Tiger for fetching the soul out of hell (juan 66–67); the fu for the sublimation of the souls (juan 68–69; note that 69.18a–25a corresponds to *147 Duren futu* 3.12b–15b, and 69.25b–27b to *147 Duren futu* 1.2a–4b); the fu linked to the incense (juan 70); the preparations for the ritual, the overall program, the offerings, and the ritual vestments (juan 71). The book ends with the ritual and the documents for the transmission of the Great Method (71.21b–72.8a) and with a presentation of the master's seals of authority (72.8a–14a).

The *Duren dafa* thus represents a formidable synthesis of a vast range of literature, ancient and recent: in addition to the books and persons already mentioned, the *Duren*

dafa cites or mentions *6 Shangqing dadong zhenjing, 1016 Zhen'gao, 1052 Zongxuan xiansheng xuangang lun, 666 Xisheng jing, 65 Taishang zhenyi bao fumu enzhong jing, 215 Difu shiwang badu yi,* and others (see the two lists: 33.5b and 71.8b). The author makes explicit use of CHEN JINGYUAN and LIU HUNKANG, and he refers to LU SHIZHONG and Cai Zhixu 蔡致虛. He mentions, and on occasion uses, works of Jingming 淨明 or Tongchu 童初 origin (45.4a, 71.10b). Among contemporary movements, only the Tianxin zhengfa 天心正法 goes unmentioned.

The Tianxin zhengfa would seem, nonetheless, to have been well known to the author of the *Duren dafa*, for such techniques as *bugang* 步罡, *quqi* 取氣 and *chuiqi* 吹氣, *bianshen* 變神, and *juemu* 訣目, all fundamental to the rituals described in this manual, are probably of Tianxin zhengfa origin. There are also more specific links: the cup and cover method (*gonggai* 匾蓋; 33.1a; cf. *1227 Taishang zhuguo jiumin zongzhen biyao* 9.12b); the invitation of the King of Demons (Guangming 廣明) when using the Register for Eliminating Malediction (*posui lu* 破祟錄; 36.20b–21a; cf. *1227 Zongzhen biyao* 7.35a). Also worth mention is the use of Heisha 黑煞 and other generals of the north in juan 20, as well as the role of fu and the ways of writing and animating them (cf. 13.6b–10a, 15.16a–b, and *1227 Zongzhen biyao* 2.17a–20b).

Of final note is a common outlook rooted, no doubt, in a common socioliturgic matrix. The aim of Tianxin zhengfa texts is to exorcise the demons that haunt the living, an aim that sometimes necessitates "saving" a troublesome ancestor. If the primary function of the rituals in the *Duren dafa* is to save the dead, that is, ancestors, the manual also insists that a Taoist must first learn to control demons (45.1a), and it supplies an exorcistic method for rescuing the souls of the dead from hell. It is significant that the Book of the Divine Tiger (*Shenhu yinshu* 神虎隱書) on which this method is based is said (66.1a) to have been hidden in a cave on Longhu shan 龍虎山 by the same YE FASHAN who is the source of the *Gusui lingwen* 骨髓靈文, one of the basic Tianxin zhengfa texts (see *1227 Zongzhen biyao* 4.1a).

The Tianxin zhengfa priest "accomplishes transformations on behalf of Heaven" (*daitian xinghua* 代天行化; *1227 Zongzhen biyao* 1.8b); the *Duren dafa* master does the same, but "on behalf of the [Heavenly Worthy of the] Primordial Beginning" (*dai yuanshi yi xinghua* 代元始以行化; 66.5b). The latter phrase is an adaptation of the former and represents the liturgical transfer of the above-mentioned techniques into the context of Lingbao rituals for the salvation of the dead. To these exorcistic techniques the author of the *Duren dafa* adds the ritual of sublimation (*liandu* 煉度), derived in all probability from the Zhongxiao 忠孝 movement associated with the name of XU JINGYANG (48.5a; cf. *1223 Shangqing lingbao dafa* 43.18a).

John Lagerwey

Lingbao lingjiao jidu jinshu mulu **靈寶領教濟度金書目錄**
48 fols.
Table of contents for *466 Jidu jinshu*
465 (fasc. 208)

Lingbao lingjiao jidu jinshu **靈寶領教濟度金書**
10 fols. + 320 juan
Transmitted by Ning Quanzhen 寧全眞 (1101–1181); compilation attributed to Lin Lingzhen 林靈眞 (1239–1302)
466 (fasc. 208–263)

"Golden Book of Salvation according to the Lingbao Tradition." The term *jidu* 濟度 in the title is short for *dusheng jisi* 度生濟死 (to save the living and the dead; cf. the prefatory *Sijiao lu* 嗣教錄 [Annals of Transmission], 7b). The term *lingjiao* 領教 seems to refer to the "head of the sect," as in the phrase, "Ever since I became head of the sect . . . " (319.20a). In combination with *sishi* 嗣師 (hereditary master), this term was considered by JIN YUNZHONG to be a usurpation of a Zhengyi title by the Tiantai sect (cf. *1223 Shangqing lingbao dafa* 10.14a–16b). Elsewhere it is said that LU SHIZHONG was the first to usurp this title (see the article on *220 Wushang xuanyuan santian yutang dafa*).

Although this work is presented as "transmitted by Ning Quanzhen and compiled by Lin Lingzhen," the "Annals," written in 1303 by Lin Tianren 林天任 (d. 1324, disciple and successor of Lin Lingzhen), make it clear that the present text in 320 juan is not the text compiled by Lin Lingzhen. The *Daozang shumu xiangzhu* erroneously attributes the present text to LIN LINGSU. This error, in turn, seems to have led to the confusion of our text with the forty-juan *Shangqing lingbao jidu dacheng jinshu* 上清靈寶濟度大成金書 compiled in 1432 by Zhou Side 周思得 (1359–1451), disciple of the Forty-third Heavenly Master, ZHANG YUCHU. The latter text is attributed to LIN LINGSU in the *Tianyi ge shumu* and to Lin Lingzhen in the *Tianyi ge xiancun shumu,* 3.14698.

The real author of the *Lingjiao jidu jinshu* is perhaps Lin Tianren himself: we learn from his biography in *602 Xiandu zhi* (2.2a) that he wandered among the sacred mountains of China in order to "collect Taoist books and emend the rituals." According to his biographies in *Wenzhou fu zhi* 26.14b and *Pingyang xian zhi* 7.3a—where he is called Lin Renzhen 林任眞, *zi* Qizhi 器之—Lin became a Taoist at the end of the Song. He took refuge at Sunshui 蓀水 (near Wenzhou), where he "followed the teaching of Shuinan" (Lin Lingzhen). Like his master, he became famous for his performance of the Universal Salvation ritual (*pudu* 普度). One such performance is commemorated in a poem by Lin Jingxi 林景熙 (1242–1310; see *Jishan xiansheng ji* 5.6a). Lin died in 1324.

Lin Tianren describes his master—Lin Weifu 林偉夫, *fahui* 法諱, Lingzhen 靈眞—as an erudite who "abandoned the Confucian for the Taoist" life after the "troubles of the *ding*-year" (1277?). He converted his house into an abbey, assumed the *hao* Shuinan 水南, and called his abbey the Blessed Plot (*fudi* 福地) of Shuinan. After studying Taoism with Dai Wei 戴煟 (biography in *Wenzhou fu zhi* 26.7a), Lin Xuyi 林虛一 (biography in *Pingyang xian zhi* 26.6b), and Xue Donghua 薛東華 (cf. *1220 Daofa huiyuan* 244.2b), Lin Tianren became heir to the teaching of Donghua 東華. Some time later, a visit to the Heavenly Master at Longhu shan led to Lin's being named Daolu 道錄 of Wenzhou, but he preferred to go into retirement and compile a complete manual of the rituals of the Three Caverns (*Sandong lingjiao zhuke* 三洞領教諸科), which he strove to "bring into conformity with the methods of the Zhengyi sect" ("Annals," 8b). Lin presented his compilation, a *jidu zhi shu* 濟度之書 in twelve juan, to the Heavenly Master, who ordered it printed, and Lin himself was named head of the Tianqing guan 天清觀 temple (清 is probably an error for 慶). In the list of masters given in *1220 Daofa huiyuan* 244.2a–b, Lin Lingzhen is followed by his disciple, Dong Chuqian 董處謙 (cf. "Annals," 9a), and Dong is followed by the Thirty-ninth Heavenly Master, Zhang Sicheng 張嗣成 (d. 1344). The *Pingyang xian zhi* recounts an incident that occurred in 1431 and involved the "eighteenth hereditary master of the Shuinan sect," one Lin Shizhen 林仕貞.

Ning Benli 寧本立, *hui* Quanzhen 全眞, is known as an exorcist from the *Yijian zhi* (22.1a–2a). We learn from the "Annals" that Ning transmitted to Lin Lingzhen a teaching that represented the synthesis of Northern and Southern Taoist traditions. The former tradition, Ning had received from Tian Lingxu 田靈虛, sometime before 1126 in Kaifeng; he received the latter tradition from Shi Zixian 仕子仙, sometime after 1126 and in the south (cf. the *1220 Daofa huiyuan* list, where Tian, but not Shi, is mentioned).

Tian Lingxu's teaching seems itself to have been a synthesis of the canonical tradition of the Three Caverns (*Sandong jingjiao* 三洞經教)—which Tian is said to have received directly from Lu Xiujing—and a form of alchemical practice called *Donghua danyuan xuanzhi* 東華丹元玄旨. Shi Zixian was the spiritual heir of Yang Siming 楊司命, that is, Yang Xizhen 楊希眞, recipient of the Tongchu revelations. In the "Annals" it says (2a) that Yang transmitted to Shi both the "fu, seals, and mudra of the Jade Slips from the Five Offices" (*Wufu yuce fuwen yinjue* 五府玉冊符文印訣), that is, the Tongchu 童初 texts and methods (cf. *Daofa huiyuan* 171.2b), and the Lingbao ritual tradition (*Lingbao xuanfan sishijiu pin* 靈寶玄範四十九品).

The 320 juan of this manual are preceded not only by the "Annals," but also by a table of contents. This table shows a number of discrepancies with the text, primarily in the order of the nineteen sections (*pin* 品) into which both the table and the text divide the ritual materials. There are also discrepancies between the twenty-two ritual

programs given in section 3 (2.2a–35a) and the ritual texts supplied for twenty-three programs in section 7 (juan 12–259). These rituals are of two basic kinds: those for the salvation (*kaidu* 開度) of the dead (juan 42–135) and those of prayer and exorcism (*qirang* 祈禳) for the living (juan 136–259). Juan 12–41 are composed of ritual texts that can be used in both kinds of program. There follows a list of the contents of the manual, section by section:

1. *Tanmu zhidu* 壇幕制度品 (juan 1): instructions for the construction of the altar for the various ritual programs
2. *Tanxin jinglie* 壇信經例品 (2.1a–2a): list of the gifts to be supplied by those who request a given ritual
3. *Xiufeng jiemu* 修奉節目品 (2.2a–35a): details of the ritual programs of fourteen Retreats (*zhai* 齋) and eight Taoist rituals (*daochang* 道場)
4. *Shengzhen banwei* 聖眞班位品 (juan 3–7): list of the divinities for whom emplacements (*wei* 位) must be provided on the altar areas for the different ritual programs
5. *Chaozou cixu* 朝奏次序品 (juan 8–9): precise description of the Nocturnal Announcement (*suqi* 宿啓) and the Audience (*chaoye* 朝謁) rituals
6. *Zansong yingyong* 讚頌應用品 (juan 10–11): texts of the main hymns used in the various rituals
7. *Keyi licheng* 科儀立成品 (juan 12–259): texts of the rituals
8. *Ziying lingshu* 紫英靈書品 (juan 260): description of the method of the young lads of Tianshu (*Tianshu tongzi fa* 天樞童子法) for summoning the souls of the deceased
9. *Lianshi shengxian* 鍊尸生仙品 (juan 261): funeral ritual for a high-ranking Taoist
10. *Fujian kuifan* 符簡軌範品 (juan 262–64, 266–67, 271–74): fu for use in various rituals
11. *Kaidu zhuishe* 開度追攝品 (juan 265): fu for use in summoning the souls of the deceased
12. *Liandu* 煉度品 (juan 268–70): fu for use in the rituals of sublimation
13. *Shuzhuan juemu* 書篆訣目品 (juan 275–81): incantations, mudra, and visualizations that must accompany the use of the fu in the preceding sections
14. *Cunshen xuanmiao* 存神玄妙品 (juan 282–86): mudra, visualizations, dance steps, et cetera, that constitute the "secret" part of the rituals
15. *Gaoming dengji* 誥命等記品 (juan 287–91): texts of the "orders" that must accompany certain fu
16. *Fangai chenshe* 旛蓋陳設品 (juan 292): illustrations and descriptions of the banners to be used in the various rituals (see fig. 46)

17. *Biaobang guizhi* 表榜規制品 (juan 293–303): texts of the memorials and placards used in the different rituals, as well as the rules for writing them
18. *Wenxi fafang* 文檄發放品 (juan 304–18): texts of the other documents used in the rituals
19. *Zhaijiao xuzhi* 齋醮須知品 (juan 319–20): instructions concerning the times for and the conduct of rituals

Sections 8, 9, and 19 are clearly composed of preexistent material. Section 8 has a preface that seems to indicate that the chapter concerns a form of *Lingbao dafa* current in the twelfth century and similar to the *Yutang dafa* 玉堂大法 (the author of the preface refers to a line of transmission including LU SHIZHONG). Section 9 is certainly, section 19 probably, by Lin Lingzhen: the former has a signed preface dated 1295; the latter is partially in the first person singular (319.20a, 320.3a, 23b) and refers to Lin Lingshen's master, Lin Xuyi (320.7a).

The work *316 Taishang jidu zhangshe* was in all likelihood originally a part of this manual.

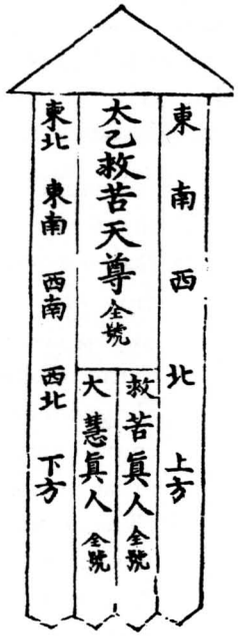

FIGURE 46. Funerary banner for summoning and guiding the soul (*466* 292.14b)

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Ding Huang, "Guoli zhongyang tushu guan zang Ming Xuande banian kanben."

John Lagerwey

Taishang jidu zhangshe 太上濟度章赦
3 juan
316 (fasc. 164)

"Writs of Pardon and Memorials, from the Book of Salvation of the Most-High." This work provides, as the title indicates, the *zhang* 章 (memorials) and the *she* 赦 (writs of pardon) lacking in *466 Lingbao lingjiao jidu jinshu*. Almost all documents contained in the present collection are mentioned by their titles in the programs of the rituals as given in juan 2 of *466 Jidu jinshu,* but the documents themselves are not given there.

Conceivably, the present collection was formerly part of the *466 Jidu jinshu* manual. The names of the rituals and the manner of indicating them in small characters beneath the titles are identical in both works. The memorials and the documents are presented in a similar—but reversed—order in the present text.

A small number of documents in the first juan (13a–29a), specifically intended for the worship of saints or for healing and exorcism, are not mentioned in the *466 Jidu jinshu* manual, as these rites are not included there. Juan 2 contains a "memorial for the translation into the heavens of the souls of an immortal" (*Shengdu xianhun zhang* 昇度仙魂章; 23b–24b), to be used at the occasion of the funeral of a clerical colleague (*shiyou* 師友). In *466 Jidu jinshu* 2.18b, this memorial is mentioned as part of the program of a requiem service for the remission of sins (*duxing miezui zhai* 度星滅罪齋).

John Lagerwey

Taishang sandong biaowen 太上三洞表文
3 juan
Ming (1368–1644)?
982 (fasc. 616–617)

"Memorials of the Three Caverns of the Most High." This is a collection of formularies for a complete requiem service of an unspecified kind. It contains a complete set for the *liandu* 鍊度 (salvation through sublimation) rituals but offers no indications as to the composition of the service, the kind of officiants, or the books to be recited.

Kristofer Schipper

Lingbao dalian neizhi xingchi jiyao 靈寶大鍊內旨行持機要
3 fols.
407 (fasc. 191)

"Summary for the Practice of the Esoteric Instructions of the Great Lingbao Sublimation Rite." This summary is also found in *219 Lingbao wuliang duren shangjing dafa*. A *Neilian dazhi* 內鍊大旨 is mentioned by JIANG SHUYU (*508 Wushang huanglu dazhai licheng yi* 24.11a), who incorporates this internal sublimation rite into the ritual for the destruction of hell (24.9b–11a). Translations of the two versions of the text are found in Boltz ("Opening the gates of purgatory") and Lagerwey (*Taoist ritual*). Boltz (*A survey of Taoist literature,* 29) suggests a Shenxiao origin for the text but provides no evidence for this attribution.

The *Dalian neizhi* describes the salvation of souls from the point of view of the transformations performed by the Taoist master within his body (this performance is called "transformation in a gourd"; 1a). Beginning with a mise en scène of the celestial assembly described in the first phrases of the *Duren jing* 度人經, the rite consists in the transformation of hell—the region below the navel—into a Pure Land by two Jiuku tianzun 救苦天尊 wrapped in the light of the eyes, followed by the ascension of the souls in hell via the spinal column to the heart and then up the twelve stories of the trachea to enter into audience before the Yuanshi tianzun 元始天尊. Along the way,

as in the external version of these rites, the souls receive a "writ of pardon," are bathed, cleanly dressed, and nourished with "sweet dew." The audience concludes with the fusion of the souls with Yuanshi tianzun in "the double forgetting of self and things."

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John Lagerwey

Da Ming xuanjiao licheng zhaijiao yi 大明玄教立成齋醮儀
20 fols.
Compiled by Song Zongzhen 宋宗眞 et al.; prefaces dated 1374
467 (fasc. 264)

"Standard Ritual of the Great Ming for Taoist Retreats and Offerings." This work is preceded by two prefaces. The first preface—dated Hongwu 7, eleventh month—is by the emperor Taizu; the second, dated to the twenty-third day of the same month (26 December 1374), is by the compilers Song Zongzhen, Zhao Yunzhong 趙允中, Fu Tongxu 傅同虛, Deng Zhongxiu 鄧仲修, and Zhou Xuanzhen 周玄眞. Deng and Zhou are known from biographies written by Song Lian 宋濂 (*Song xueshi wenji* 63.7a–8b and 13.6b–8a). Deng's biography mentions that he and Song Zongzhen, abbot of the Chaotian gong 朝天宮 in the capital (Nanking), were ordered by the emperor to compile "a ritual of prayers and sacrifices."

The preface by the emperor Taizu seems to suggest that he wished to reduce Taoist liturgy to this single three-day ritual of salvation. He would have dispensed with Taoism and Buddhism altogether, but Confucian texts alone were not enough to lead people to virtuous behavior, and even literati needed priests for funerals. Nonetheless, Taizu attempted to discontinue the *gongde* 功德 rites, which lasted seven days and forbade the recitation of scriptures for obtaining the pardon of the sins of the deceased. The emperor therefore ordered the Office of Rites to have both Buddhists and Taoists prepare a text for universal use, in conformity with his wishes.

The compilers' preface praises the wisdom of the emperor, who, in "cutting away excess in order to return to simplicity," renewed the way of the immortals.

The text, which is for an "offering of three days for the salvation of the dead," is preceded by the programs of that ritual and of reduced forms that lasted only a day or a day and a night.

John Lagerwey

Taishang sandong shenzhou 太上三洞神咒
12 juan
Ming (1386–1644)
78 (fasc. 33–35)

"Divine Spells from the Most High Three Caverns." A vast, unsigned, undated collection of invocations, incantations, spells, magic formulas, and prayers for ritual purposes. The spells, loosely classified under vague headings placed at the beginning of each juan, are mainly exorcistic in nature. Only juan 6 and juan 12 have formulas that accompany rituals for the salvation of souls and the repose of the dead. The collection opens with a version of the famous Divine Spell of Golden Light (*Jinguang shenzhou* 金光神咒), in which the text is interspersed with pseudo-Sanskrit *(dhāraṇī)*. Exactly the same esoteric version can be found in *1220 Daofa huiyuan* 89.2a. Many other formulas are those of today's popular practice, for example, the Spell for Pacifying the Earth God (*an tudi zhou* 安土地咒; 9.5a). The same juan has a popular spell to be pronounced when burning sacrificial money (*huaqian zhou* 化錢咒; 9.3b). It seems safe, therefore, to date this collection to the Ming dynasty.

Kristofer Schipper

3.B.3.e Hymnology

Jinlu zhai sandong zanyong yi 金籙齋三洞讚詠儀
3 juan
Compiled by ZHANG SHANGYING 張商英; between 1100–1125
310 (fasc. 161)

"Hymns for Golden Register Retreats of the Three Caverns." This collection of hymns was compiled by imperial order when ZHANG SHANGYING was minister under Huizong (r. 1100–1125), perhaps in conjunction with the publication of the Lingbao Ritual of the Golden Register (*Jinlu lingbao daochang yifan* 金籙靈寶道場儀範) in 1108 (see *Song shi* 20.380). The collection includes hymns written by the emperors Taizong (r. 976–997), Zhenzong (r. 997–1022), and Huizong. It is probable that Zhang did no more than add the hymns of his imperial patron, for a collection of the hymns of Taizong and Zhenzong in two juan existed already (VDL 91). The hymns of Huizong are also found in *607 Yuyin fashi* 3.16b–23b.

John Lagerwey

Yuyin fashi 玉音法事

3 juan

Ming (1368–1644)?

607 (fasc. 333)

"Precious Tones of Liturgy." This is the most annotated hymnal in the *Daozang*. It contains the major hymns chanted in the Lingbao liturgy. The first two juan list these hymns, in abridged versions, more or less in the order in which they occur in major rituals. The hymns are accompanied by elaborate neumatic notations. No other full examples of these notations have been preserved in China, and therefore, these juan provide important materials for the history of Chinese music (see Demiéville, "Bombai"). The last juan contains the complete ritual for the recitation of sacred scriptures (*qi jingwen* 啓經文), followed by the complete texts of some major hymns (3.16b ff.) and psalmodies.

The *qi jingwen* gives indications differentiating between the ritual texts to be used for Pure Offerings (*qingjiao* 清醮) for the living, on the one hand, and "Yellow Register (*huanglu* 黃籙) Retreats (requiem services) for the deceased, on the other. Although it is not yet exactly known at what moment this distinction became current, it is definitely a development of Southern Song or later Taoism. Since Emperor Huizong, as author of a number of important hymns, is indicated as the Lord of the Tao of the Song Dynasty (Song Daojun 宋道君), it is obvious that the present hymnology is from a later dynasty, probably the Ming.

The neumatic notations indicate the voice modulations for each word, specifying the vocalizations and, probably, the emphasis to be given. It is impossible to interpret these neumes today. They do suggest, however, that some hymns, like the Pacing the Void (*buxu* 步虛) stanzas (1.1a–6b), were chanted in a slow tempo, whereas others, such as the Hymn of the Three Sufferings (*santu song* 三塗頌; 2.12a–b) appear to have had a faster rhythm.

Prominent among the hymns are the *buxu* stanzas of the canonical *1439 Dongxuan lingbao yujing shan buxu jing*, which had been part of the solemn Lingbao rituals since the early Six Dynasties (see *1439 Buxu jing*). Next come the *buxu* hymns for the imperial Golden Register Retreat (1.5a–6b and 3.23b); these hymns were written by Song Huizong. All other pieces—like the Triple Opening (*sanqi* 三啓) hymns by Lu Xiujing, originally composed to be chanted before the reading of the *1 Lingbao Wuliang duren shangpin miaojing* 1 (1.9b–12b), or the magnificent psalms Joy of the Three (3.16b–19b)—are easily identified.

At the end of the work we find the poems that accompany the solemn clothing of the Great Master; they have to be pronounced for each piece of his attire, beginning with the shoes, then the crown, the skirt, and so on. These poems were apparently chanted by acolytes, although nowadays they are pronounced by the master himself while he puts on his robes.

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Kristofer Schipper

Zhu shizhen gao 諸師眞誥

17 fols.

Yuan (1279–1368) or Ming (1368–1644)

309 (fasc. 161)

"Invocation of Masters and Zhenren." This is a collection of forty-one Laudatory Invocations (*gao* 誥) and Precious Titles (*baohao* 寶號) of the major gods, patriarchs, and matriarchs of the pantheon, for liturgical purposes. The Precious Titles are arranged in a loose hierarchical order, beginning with the Three Pure Ones, Yuhuang 玉皇 (*Miluo hao* 彌羅號; 2a), Tianhuang 天皇 (the Gouchen 勾陳 star), and Beiji 北極 (Ziwei 紫微). Then follow the patron saint Zitong dijun 梓潼帝君 (10b) and the patriarchs of the Quanzhen 全眞 order (12a and 13a), the Qingwei school 清微 (13a), the Southern school 南宗 (14a), the different Thunder magic schools, and others.

Kristofer Schipper

Sandong zansong lingzhang 三洞讚頌靈章

3 juan

Yuan (1279–1368)?

314 (fasc. 162)

"Supernatural Stanzas, Hymns, and Lauds of the Three Grottoes." The hymns (*song* 頌) and stanzas (*zhang* 章) are usually in seven-word verse; the songs (*ge* 歌) and lauds (*zan* 讚) in five-word verse.

The text could have been compiled during the Yuan dynasty in the milieu of the Maoshan 茅山 movement. In 3.11b–13a, there is a Laud to the Heaven of the Lord of Pervading Mystery, Chongmiao xiansheng 沖妙先生." This title is probably the *hao* of Jiang Zongying 蔣宗瑛 (d. 1281), thirty-eighth patriarch of the Shangqing lineage, author of a commentary to the *Dadong jing* 大洞經 (according to the *304 Maoshan zhi* 12.9b), a text that recurs frequently in the third chapter as the object of lauds.

But the same *hao* could also refer to Li Sicong 李思聰, a Taoist of the Xiangfu gong 祥符宮 (Kaifeng area, founded between 1008 and 1016), author of *1063 Dongyuan ji* in nine juan, the preface of which is dated 1050.

Giovanni Vitiello

Taishang dongxuan lingbao zhihui lizan 太上洞玄靈寶智慧禮讚
7 fols.
Ming (1368–1644)?
609 (fasc. 334)

"Hymns of Wisdom from the Lingbao Liturgical Canon." The present text borrows its title from the first item in this small collection of hymns and recitations for the Lingbao Retreat: the "Taishang zhihui lizan 太上智慧禮讚" in eight stanzas, from *425 Shangqing taiji yinzhu yujing baojue* 18a–20a and given here in its complete form. The remaining hymns, with the titles "tujian song 土簡頌," "jiangzhen 降眞," and "xiezhen 謝眞," are of unidentified and apparently modern origin. The last part of the text has an elaborate version of the Homage to the Ten Directions ("li shifang 禮十方") and the *chanhui* 懺悔 recitations.

It is uncertain whether the term *mingdai* 明代 (5b) should be read as a reference to the dynasty of that name.

Kristofer Schipper

Da Ming yuzhi xuanjiao yuezhang 大明御製玄教樂章
10 fols.
First half of the fifteenth century
981 (fasc. 616)

"Collection of Imperial Hymns of the Ming Dynasty." This work is composed of hymns for Offerings and for the cults of the Xu brothers and of Xuantian shangdi. All hymns are accompanied by *gongchi* musical notation. Since the emperor Chengzu (r. 1403–1424) was intimately associated with both of the above cults, undoubtedly these hymns must be attributed to him. The hymns for the Xu brothers' cult are perhaps those mentioned in the table of contents of, but no longer extant in, *1470 Xuxian zhenlu* 4; all the documents in that juan of *1470 Xuxian zhenlu* date to the years 1417–1419.

John Lagerwey

3.B.4 Shangqing

In the late Tang (618–907) and early Song (960–1279), the Shangqing lineage became identified with Maoshan 茅山, the holy mountain of Jiangsu. This center enjoyed the patronage of many emperors, and the great Song Huizong (r. 1100–1125) even became a close friend of one of the abbots, Liu Hunkang, whom the emperor

presented with many paintings from his own hand. The most conspicuous monument to the glory of the Maoshan center was, however, the magnificent chronicle *304 Maoshan zhi,* published around 1330 under the auspices of the Xuanjiao patriarch Wu Quanjie. The most celebrated writers and artists of the period contributed to this prestigious publication.

The Maoshan patriarchs did much to preserve their literary heritage, and they edited many texts, including the important *Dadong zhenjing* 大洞眞經, which, in spite of its high status among the Shangqing scriptures, apparently had never been fully edited before.

Like the other great centers, the Maoshan was touched by the wave of newly revealed esoteric, mostly exorcistic, rites. Among many such rites, we may quote the revelation by the Most High Lord Lao of *632 Taishang taiqung tiantong huming miaojing* (full of pseudo-Sanskrit *dhāraṇī*) to the illiterate leper Liang Guangying 梁光映, who worked as a servant at the Yuchen guan.

Also influential and perhaps related is the Tongchu fu 童初府 exorcist lineage that originated on Maoshan in the early thirteenth century. The rites of this lineage are preserved in *1220 Daofa huiyuan*. Here we find a *Shangqing tongchu wuyuan sufu yuce zhengfa* 上清童初五元素府玉冊正法 (juan 171–178), with a colophon of the liturgist Jin Yunzhong, author of *1223 Shangqing lingbao dafa*. Along with the other great exorcistic rites from Tianxin zhengfa 天心正法 and Shenxiao 神霄, the Tongchu fu methods were adopted into the great liturgical synthesis of the Southern Song.

3.B.4.a Scriptures

Shangqing dadong zhenjing 上清大洞眞經
6 juan
Preface by Zhu Ziying 朱自英 (974–1029); edited by Jiang Zongying 蔣宗瑛 (d. 1281); colophons by Cheng Gongduan 程公端 (dated 1272) and Zhang Yuchu 張宇初 (1361–1410)
6 (fasc. 16–17)

"True Scripture of the Great Cavern of Shangqing." The present edition of the *Dadong zhenjing* 大洞眞經 is the closest of all the extant versions to the Shangqing original, which was a collection of stanzas that described the wanderings of the deities in the heavens, their manifestations in the human body, and their intercession for the salvation of the adepts and their ancestors. The recitation of the stanzas was accompanied by visualizations of these deities in the body. For these reasons, the *Dadong zhenjing* is considered the text that established the link between the domains of the body and those of the heavens. The stanzas, which abound with names of deities and of their

heavenly abodes, cannot be understood without the revealed commentary as given in YJQQ 8.1a–14a and without a full understanding of Shangqing terminology.

The present version was edited by the thirty-eighth Maoshan patriarch, Jiang Zongying. His biography in *304 Maoshan zhi* states that he wrote a commentary to the *Dadong yujing* 大洞玉經. Jiang's edition was printed by his disciple Cheng Gongduan, who states that this *Dadong jing* was transmitted at the main sanctuary of the Shangqing tradition on Maoshan "for more than 1,000 years" (see the Cheng's colophon). The text we have here is from a later printing by a daoshi from Fujian named Xiong Changyi 熊常一 (see ZHANG YUCHU's colophon).

The preface is signed by the twenty-third Maoshan patriarch, ZHU ZIYING. The work *103 Yuqing wuji zongzhen Wenchang dadong xianjing zhu* 1.7a mentions ZHU ZIYING as the author of a commentary on the *Dadong jing*. The preface is, for the greater part, composed by excerpts from *1313 Dongzhen gaoshang yudi dadong ciyi yujian wulao baojing* (11a and 7b) and from *1314 Dongzhen taishang suling dongyuan dayou miaojing* (3a–b). There are colophons by Cheng Gongduan (dated 1272) and by the Forty-third Heavenly Master, ZHANG YUCHU.

Comparison of the present version with the annotations on the variant readings of the *Dadong jing* given in *104 Shangqing dadong zhenjing yujue yinyi* by CHEN JINGYUAN and in *103 Xianjing zhu* by Wei Qi 衛琪 shows that this text is not what these scholars called "the Maoshan version" (*Maoshan ben* 茅山本; cf., for instance, *104 Yujue yinyi* 3a7 with 7a9 of our text; or *103 Xianjing zhu* 4.20a with 3.2b of our text). Also, the first part of *104 Yujue yinyi* (1a–b9) is lacking in the present text; this passage can be found instead in *1355 Shangqing taishang yuqing yinshu miemo shenhui gaoxuan zhenjing* 1a. Nevertheless, the present version is close to the *Maoshan ben* quoted by Chen and Wei. Our text might well correspond to the "Zhu Ziying version," which CHEN JINGYUAN called the *Sandong fashi Guanmiao xiansheng ben* 三洞法師觀妙先生本 (Guanmiao was ZHU ZIYING's *hao*). Indeed, *104 Yujue yinyi* 11a5 corresponds to our text 6.7a. We have seen that Zhu is also credited with a commentary to the *Dadong jing*. It is therefore likely that the glosses in this edition are his.

The first juan is devoted to the meditation rites to be performed in relation with the recitation of the text. Here again, most of the formulas and instructions come from other Shangqing texts, such as *1352 Dongzhen taishang taixiao langshu* 3.5b–6a, *1355 Gaoxuan zhenjing* 5b–6a, *1314 Dayou miaojing* 41b–42b, and *1330 Dongzhen Taiyi dijun taidan yinshu dongzhen xuan jing* 11b, 12a, 13a–b. Parts of these rites are similar to rituals used for the practice of the Shangqing version of the Book of the Yellow Court (*Shangqing huangting neijing jing* 上清黃庭內景經; see YJQQ 12.57a–60a).

The text of the *Dadong jing* proper begins with juan 2 and ends on 6.15b. It is divided into thirty-nine sections, a division that corresponds to the traditional version of the Shangqing school. A comparison between the original text and the revealed

commentary (as given in YJQQ 8.1a–14a; see Robinet, "Le *Ta-tung chen-ching*") allows us to distinguish the original parts and the later additions. These additions are (1) certain stanzas entitled "Dadong yujing 大洞玉經" (e.g., 2.2a); (2) the stanzas dedicated to the kings of the Yuqing 玉清 heaven; and (3) the esoteric names of the heavens and the exoteric names of the earths.

Two strata can be distinguished in the added materials. First there are the passages that originated from *1355 Gaoxuan zhenjing* and that provide indications for the visualization of the deities of the body and the formulas to call them up. Next there are later additions that are probably due to Jiang Zongying. These are the prescriptions for visualization given just before the "Dadong yujing" stanzas and also, most probably, those that accompany the fu at the end of each section.

The present work ends with a Secret Formula of the Whirlwind and of the Fusion with the One-Ancestor (*Huaifeng hunhe diyi bijue* 徊風混合帝一秘訣; 6.16a–18a), which can also be found in *254 Dadong jinhua yujing* 10b–11b and in *1405 Changsheng taiyuan shenyong jing* 8a–9a. This is probably an apocryphal Shangqing text that existed already at the times of TAO HONGJING (see the quotation of *421 Dengzhen yinjue* in *104 Yujue yinyi* 12a).

BIBLIOGRAPHY

Robinet, "Le Ta-tung chen-ching."

Isabelle Robinet

Shi dichen Donghua shangzuo siming Yangjun zhuanji
侍帝晨東華上佐司命楊君傳記

15 fols.

Song dynasty (960–1279)

1428 (fasc. 1055)

"Biography of Mr. Yang, Imperial Chamberlain, Senior Assistant of the Donghua [Palace], and Director of Destinies [of Wu 吳 and Yue 越]." This is a later work that—though based on original material in *1016 Zhen'gao*—is not mentioned bibliographically before the twelfth century (VDL 95).

In this text, YANG XI (b. 330), who received the Shangqing revelations between 364 and 370, bears the name Yang Xihe 楊羲和, unknown in earlier times, but that reappears in some texts of the Qingwei 清微 tradition (e.g., *171 Qingwei xianpu* 7a). According to *304 Maoshan zhi* 10.6b, Xihe was Yang's adult name (*zi* 字). YANG XI's year of death is given as 388, slightly later than that given by TAO HONGJING (*1016 Zhen'gao* 20.11b: 386 or earlier).

Despite its later date, the present biography is almost entirely composed of passages taken verbatim from the *Zhen'gao*, that is, YANG XI's own recordings of his visionary

encounters with his celestial bride and other immortals from the Shangqing heaven. The immortals also dedicated a number of poems to him (cf. *1016 Zhen'gao* 1.11a–18a, 2.1a–2b, 2.5b–10b, 3.10b–11a).

Ursula-Angelika Cedzich

Dadong yujing 大洞玉經

2 juan

Colophon by Gong Detong 龔德同; early Ming (1368–1644)

7 (fasc. 18)

"True Scripture of the Great Cavern." This is an abbreviated version of the *Dadong zhenjing*, and is generally close to the original Shangqing version. Gong Detong states that the present text is based on an annotated edition by the zhenren Zhao Taixuan 趙太玄. This edition was found in 1365 at Longhu shan (here called Hantan 漢壇 [Altar of the Han]) by Xiong Taigu 熊太古, *zi* Linchu 鄰初, an official who became a Taoist recluse at the end of the Yuan. This edition was then copied by a teacher (*lianshi* 鍊師) at Longhu shan named Zhou Lanxue 周蘭雪, who gave it to Gong.

The beginning of the text (1a–7b) is devoted to preparatory invocations and fu. One of the fu, the *Chenling fu* 震靈符 on page 2b, is linked traditionally to the *Dadong zhenjing* (see *1313 Dongzhen gaoshang yudi dadong ciyi yujian wulao baojing* 16a and *413 Shangqing pei fuwen boquanjue* 4a), although it is lacking in the edition by Jiang Zongying *(6 Shangqing dadong zhenjing),* whereas the long invocation on pages 4a–5b can be found in Jiang's edition on pages 1.9a–10b. This invocation comes originally from *1355 Shangqing taishang yuqing yinshu miemo shenhui gaoxuan zhenjing* 5a–6a. The preparatory practices as they are given here are thus within the Shangqing tradition.

The text of the stanzas is virtually the same as in Jiang's edition (where the stanzas are quoted as *Dadong yujing*), but the present version is more complete. For instance, the commentary on the expression *yuming* 羽明 in 1.8a is also given in the revealed commentary quoted in YJQQ 8.3b, but it is lacking in Jiang's edition. The same revealed commentary gives a number of additional hymns and "sounds" of the heavens that are lacking here but that are quoted in Jiang's edition. To conclude: the text of the *Dadong yujing* is more complete here, but other elements that belonged to the *Dadong zhenjing* are absent.

The glosses are placed after the stanzas. They are of a textual nature and follow the revealed commentary as quoted in YJQQ 8.1a–14a.

Isabelle Robinet

Shangqing dadong zhenjing yujue yinyi 上清大洞眞經玉訣音義

16 fols.

By Chen Jingyuan 陳景元 (1025–1094)

104 (fasc. 54)

"Jade Instructions and Phonetic Explanations on the Scripture of the Great Cavern." This is a collection of philological notes on the *Dadong zhenjing* and related texts. The author uses and compares a number of different versions of the *Dadong zhenjing,* the most important of which are the versions by Zhu Ziying (*6 Shangqing dadong zhenjing*) and Huangfu Xi 皇甫希, both of the period 1023–1031. For variant readings Chen also consulted the *Yiqie daojing yinyi* 一切道經音義 by Shi Chong—now lost (see *1123 Yiqie daojing yinyi miaomen youqi*)—and an unknown "old manuscript" (*guben* 古本).

Other related texts treated here:

- The Hidden Texts of the Inner Invocations (*neizhu yinwen* 內祝隱文) of the *Miemo shenhui yujing yinshu* (see *1355 Shangqing taishang yuqing yinshu miemo shenhui gaoxuan zhenjing*)
- The Precious Glosses of the Old Lord (*daojun yuzhu* 道君玉注) which corresponds to the revealed commentary partially preserved in YJQQ 8.1a–18b
- The Method of the Return to the Origin (*huiyuan fa* 迴元法) as given in *1377 Shangqing taishang jiuzhen zhongjing jiangsheng shendan jue* 4b–11a
- The Cinnabar Stanzas in Purple Writing (*ziwen danzhang* 紫文丹章), which come from *1355 Gaoxuan zhenjing* 37b–42b
- The Superior Method of the Hundred Gods (*baishen shangfa* 百神上法) from the beginning of *1360 Shangqing jiutian shangdi zhu baishen neiming jing.* This text gives the names of the heavens and the earths that are placed at the end of each section of *6 Shangqing dadong zhenjing*.

Isabelle Robinet

Shangqing taishang kaitian longqiao jing 上清太上開天龍蹻經

5 juan

Song (960–1279)?

1354 (fasc. 1037)

"Book of the Dragon Stilts That Open up Heaven, a Supreme Purity Scripture of the Most High." A book called *longqiao* 龍蹻 (Dragon Stilts) is mentioned in the library of Ge Hong, as well as in the books that the Queen Mother of the West gave to Han Wudi (r. 140–87 B.C.; see *292 Han Wudi neizhuan*). No early work with this title has survived.

The present scripture belongs to a later stage. In spite of its title, there seems to be no direct relationship with the Shangqing scriptures. The work is presented as the

teachings received from the immortal Ning Fengzi 寧封子 (see *294 Liexian zhuan* 1.1b), which is not part of the Maoshan revelations. A *Shangqing taishang longqiao jing* 上清太上龍蹻經 is mentioned in *304 Maoshan zhi* 9.4a as part of the holdings of the Maoshan library in the Yuan period. It is difficult to say whether this was the same work we have here. A *Shangqing taishang longqiao jingtu* 上清太上龍蹻經圖 with talismans is mentioned as lost in *1430 Daozang quejing mulu* 1.2a.

A *Lingbao longqiao zhi jing* 靈寶龍蹻之經 is quoted in the *Daomen dalun* 道門大論 (in YJQQ 6.4b): "Long ago, Huangdi . . . at the Qingcheng shan 青城山 met Lord Ning Feng and received from him the *Lingbao longqiao zhi jing*." This could be a reference to our book, except that the meeting between these two figures in our text does not take place on Qingcheng shan but on Yuntai shan 雲臺山. Later in the *Daomen dalun,* the twelve categories of texts in the Taoist canon are presented with slight differences from those listed in the presented text. Moreover, whenever the revelation is presented by Ning Fengzi, he mentions the book as *Taishang kaitian yuanzhi pinjing* 太上開天元置品經. Only on the last page is a *longqiao* 龍蹻 talisman mentioned. The scripture is divided into thirteen chapters (*pin* 品), and many of these carry the epithet *yuanzhi* 元置 (originally established). The present book is indeed quoted as *Kaitian yuanzhi pinjing* in *723 Daode zhenjing jiyi dazhi,* by Liu Weiyong 劉惟永 and Ding Yidong 丁易東 (dated 1299; 1.4a), and this long quotation is consistent with 3.5b in the present work. We may therefore consider that *Kaitian yuanzhi pinjing* is the correct title of the scripture.

There is a consistent logical structure to the whole work that develops a complete Taoist cosmology. This framework starts out from the well-known Three Qi of the Tianshi dao 天師道 theology: *xuan* 玄, *yuan* 元, and *shi* 始. These pneumata created the Three Caverns (*sandong* 三洞) and their scriptures. The scriptural body of the Sandong canon is subdivided into thirty-six parts, and three times twelve categories is the very model of the structure of the universe and the human body. There are, however, numerous repetitions and unnecessary elaborations, suggesting that the present work is an expansion and a rewriting of an ancient text.

Kristofer Schipper and Yuan Bingling

Shangqing danyuan yuzhen dihuang feixian shangjing
上清丹元玉眞帝皇飛仙上經
5 fols.
404 (fasc. 191)

"Superior Book of the Flying Immortals by the Sovereign of Precious Truth Cinnabar Origin, a Shangqing Scripture." This book contains a series of exercises for the absorption of stellar effluvia. The exercises are from the Shangqing tradition but are not linked explicitly to any of its canons. The postface declares that this text was revealed by Lord Wang, superintendent of the Zhenren (Xicheng zongzhen wangjun 西城總眞王君), who transmitted it not only to the Lord Mao 茅君 but also to a Lord Cai 蔡君, zhenren of Wenshui 汶水眞人 (a river in Shandong). The same saint is also mentioned in *994 Shangqing taiyuan shenlong qiongtai chengjing shangxuan yuzhang*.

Kristofer Schipper

Taishang yuchen yuyi jielin ben riyue tu 太上玉晨鬱儀結璘奔日月圖
17 fols.
Southern Song dynasty (1127–1279)?
435 (fasc. 196)

"Illustrated Version of the Flight to the Sun and the Moon of Yuyi and Jielin, of the Supreme Heaven of Jade Aurora." The book describes the method of flying to the sun and the moon (*ben riyue zhi dao* 奔日月之道) (fig. 47), which according to the texts of the Shangqing tradition was transmitted originally by Taisu zhenren 太素眞人 to Pei Xuanren 裴玄仁 (see *Qingling zhenren Pei jun zhuan* 清靈眞人裴君傳, in YJQQ 105). Parts of the method are included in Pei's biography in YJQQ 105, and it is elaborated further in several of the early Shangqing scriptures, notably, *639 Huangtian shangqing jinque dijun lingshu ziwen shangjing* and *1376 Shangqing taishang dijun jiuzhen zhongjing* 2. A new version of the method was invented within the Yutang dafa 玉堂大法 tradition founded by Lu Shizhong in the 1120s (see *220 Wushang xuanyuan santian yutang dafa*).

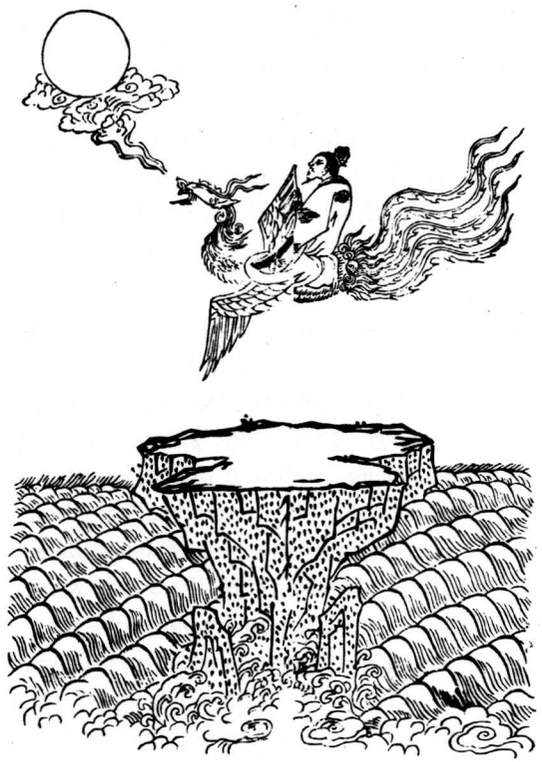

FIGURE 47. Flying to the moon on a phoenix (*435* 12a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/432)

The present book combines elements from all of the above-mentioned sources, opening with a series of excerpts from the biography of Lord Pei (1a; cf. YJQQ 105.16a and 17a; 2a–b; cf. YJQQ 105.20b, 21b, 20a, 19a; 2b–3b; cf. YJQQ 105.19b–20a, 22b, 18b,

21a–b). The book continues with quotations from a *Yutang zongzhi* 玉堂宗旨 (i.e., *221 Wushang santian yutang zhengzong gaoben neijing yushu*) and from the *Lingshu ziwen* 靈書紫文 (6a–b; cf. *639 Lingshu ziwen* 4a–b, 6b–7a, passim). The prominent position of the Yutang dafa elements in the exposition of the method would seem to indicate that the book was compiled within the framework of this tradition, and thus most likely during the Southern Song.

Poul Andersen

Taishang taiqing tiantong huming miaojing 太上太清天童護命妙經
5 fols.
632 (fasc. 321)

Taishang taiqing huanglao dijun yunlei tiantong yinfan xianjing
太上泰清皇老帝君運雷天童隱梵仙經
3 fols.
633 (fasc. 321)

The *Taishang taiqing tiantong huming miaojing* ("Life Protecting Book of the Heavenly Lads of Utmost Purity, [Spoken] by the Most High) is a short spell of less than 300 characters and is attributed here to Liang Guangying 梁光映, alias Liang Wuzhen 梁悟眞, who received it from Laojun in 1109 or 1112. This work *633 Taishang taiqing huanglao dijun yunlei tiantong yinfan xianjing* (Immortal Scripture of the Heavenly Lads in the Secret Language of Brahman) is the same text, enriched with added phrases in pseudo-Sanskrit. The dating and attribution of both texts are problematic.

The *Junzhai dushu zhi* lists a *Tiantong huming miaojing* 天童護命妙經 and says that the *Handan tushu zhi* 邯鄲圖書志 has a similar entry, which may mean that our text was already extant in the middle of the eleventh century (VDL 84). The YJQQ 122.16a–b has a preface by Song Zhenzong (r. 997–1022) to the *Tiantong huming miaojing*, appended to DU GUANGTING's *590 Daojiao lingyan ji* 道教靈驗記. This preface is followed by an anecdote relating a miracle that occurred in 892, occasioned by reciting the text; the anecdote is not found in other versions of the *Daojiao lingyan ji*. Both texts (preface and anecdote) are put at the end of the YJQQ. They may well be a later addition. This preface is also reproduced in *770 Hunyuan shengji* 9.39b–40a.

According to *770 Hunyuan shengji* 9.45b–46a, Liang Guangying, a leper, entered the Yuchen guan 玉晨觀 on Maoshan as a serf in 1112. His duty was to fetch water from the pond in front of the monastery. After several years, Laojun appeared to him, saying: "Do you know my *Tiantong huming miaojing*? It has been in circulation in this world since a long time." When Liang avowed that he did not know it, Laojun taught it to him and told him to recite it over water that would heal him and others of leprosy. A note appended to this story states that the text revealed on this occasion was the *Tiantong huming miaojing* "current today." The *Hunyuan shengji* was presented to the throne in 1191. Our text has a long colophon (dated 1144) attributed to Fu Xiao 傅霄, the author of *1050 Huayang Tao yinju ji*. Fu (or the anonymous author) states that he was inspired to write this colophon by the *Hunyuan shengji*, an obvious contradiction. However, the colophon gives 1109 as the date of the revelation and calls the text revealed to Liang a version, "with added phrases" (Yuchen guan shiben 玉晨觀石本), of the *Jiaju Tiantong huming miaojing* 加句天童護命妙經.

The work *304 Maoshan zhi* 9.9a mentions a stele of this very text in the Yuchen guan, saying that it was "revealed in 1109 to Liang Wuzhen." The same source mentions (18.1b) that this stele was located in the Ruixiang dian 瑞像殿, dedicated to a Tang statue of Laojun, a fact that concurs with the contents of the colophon. The discrepancy in the date of the revelation—vis-à-vis that given in the *Hunyuan shengji*—may well be explained by the fact that the latter text tries to link this event to political developments of the times. The epithet "with added phrases," used for the version revealed to Liang, would seem to indicate that Liang's version was not the present text.

On the other hand, *633 Yinfan xianjing* is a version to which phrases of pseudo-Sanskrit *(dhāraṇī)* were added between the sentences of the original text, corresponding to the description "with added phrases." Such additions are in keeping with the vogue for pseudo-Sanskrit in Taoist texts of the Huizong (r. 1100–1125) and early Southern Song (1127–1279) periods. If *633 Yinfan xianjing* corresponds to the revelation to Liang, then *632 Tiantong huming miaojing* could be the older version mentioned in the *Junzhai dushu zhi*. This version has been, and is still today, used widely for liturgical purposes (see *1224 Daomen dingzhi* 5.9b).

Kristofer Schipper

Shangqing wuying zhentong heyou neibian yujing
上清無英眞童合遊內變玉經
3 fols.
988 (fasc.618)

"Precious Book of Inner Transformation, of the Harmonious Voyage of the True Lad of Void Luminosity, a Shangqing Canon." This is a small treatise on a meditation technique, wherein the god Wuying is visualized, and then seen roaming through the body, according to (*he* 合) a cyclical sequence. The method was revealed to the Green Lad, Jade Keeper King (Yubao wang Qingtong daojun 玉保王青童道君). Wuying is first mentioned in *303 Ziyang zhenren neizhuan* (see Porkert, *Biographie d'un taoïste légendaire*, 101 ff.) as one of the triad of great gods of the body. Of minor importance in the Shangqing pantheon, this deity, assimilated to the immortal embryo, was largely adopted by Lingbao scriptures.

Kristofer Schipper

Shangqing shenbao dongfang zhenhui shangjing 上清神寶洞房眞諱上經
7 fols.
989 (fasc. 618)

"Superior Book [Revealing] the True Secret Names of the Arcane Chambers, a Divine Treasure of the Shangqing Canon." The present text, which is cognate with *988 Shangqing wuying zhentong heyou neipian yujing*, presents itself as a sūtra-like revelation by the Green Lad, Jade Keeper King (Yubao wang Qingtong daojun 玉保王青童道君) of the esoteric names of the spirits of the body. The practices of visualizing the latter and "gathering the florescence" of the cosmic bodies are also described.

Kristofer Schipper

Taishang dongzhen wuxing bishou jing 太上洞眞五星秘授經
5 fols.
44 (fasc. 29)

"Revealed Scripture on the Five Planets of the Most High Dongzhen." If this text is linked by its title (Dongzhen 洞眞) to the Shangqing literature on the Five Planets, and by its form to the revealed scriptures of the Lingbao canon, it resembles in conception and content two Dongshen texts with the term *wuxing* 五星 (Five Planets) in their titles: *976 Taishang dongshen wuxing zan* 五星讚 and *657 Taishang dongshen wuxing zhusu riyue hunchang jing*. A *Lingbao wuxing bishou jing* 靈寶五星秘授經 is mentioned in the list of the *Bishu sheng xubiandao siku queshu mu* (VDL 99).

Whenever certain astral divinities—nine of the eleven lords of *43 Yuanshi tianzun shuo shiyi yao da xiaozai shenzhou jing* are mentioned here—shine upon a given region of Earth, a natural catastrophe occurs. The severity of the disaster is a result of the sins that are reported to Heaven by the spiritual officers of the nine provinces on the days of the Three Principles. Therefore, Yuanshi tianzun 元始天尊 not only reveals the appropriate incantations for each of the divinities mentioned, but also describes their clothing so that people can make images of them and worship them, especially on the days of the Three Principles.

As in the case of *43 Shenzhou jing,* the recitation of the present text is mentioned in *219 Lingbao wuliang duren shangjing dafa* 33.5b. The two texts are also mentioned together in *1225 Daomen kefan daquan ji* 45.1b.

John Lagerwey

Shangqing bidao jiujing huiyao heshen shangzhen yujing
上清祕道九精回曜合神上眞玉經
4 fols.
993 (fasc. 619)

"Precious Book of the Superior Zhenren for Harmonizing the Spirit with the Returned Efflorescences of the Nine Stars, a Secret Way of the Shangqing." This book contains a late and popular method decribing how to meditate on the stars of the Dipper and absorb their rays, which are assimilated in the adept's body. In addition, the text gives a simple recipe for abstaining from grains (*pigu* 辟穀; 4b).

Kristofer Schipper

Shangqing taiyuan shenlong qiongtai chengjing shangxuan yuzhang
上清太淵神龍瓊胎乘景上玄玉章
5 fols.
994 (fasc. 619)

"Precious Text of the Carnelian Embryo of the Divine Dragon from the Great Abyss, for Riding the Rays to the Mysterious on High, a Shangqing Canon." Revealed by the Zhenren of Wenshui 汶水眞人, this text contains an unusual method of visualizing and absorbing a mystic dragon pearl (*shenlong zhi zhu* 神龍之珠; 1a). The text is cognate with *404 Shangqing danyuan yuzhen dihuang feixian shangjing*.

Kristofer Schipper

Shangqing daobao jing 上清道寶經
5 juan
Song (960–1279)?
1353 (fasc. 1036–1037)

"Shangqing Book of Treasures of the Tao." This is an encyclopedia of Taoism, based mostly but not exclusively on the Shangqing scriptures. The materials are classified according to topic; topics range from the scriptures and the pantheon to practice and dietetics. The method consists of quoting phrases and expressions from different unidentified sources (sometimes in duplication, see the entry on the *Dadong zhenjing* on 1.5b and 4.2b) followed by detailed explanations, some of which are quite lengthy.

The present work is quoted several times in *397 Dongxuan lingbao ziran jiutian shengshen yuzhang jing jie* by Wang Xichao 王希巢, *zi* Yinxian 隱賢, and dated 1205. The citations can be traced in this work; see, for instance, 1.23a and 3.14a.

Kristofer Schipper and Yuan Bingling

3.B.4.b Registers

Shangqing dantian sanqi yuhuang liuchen feigang siming dalu
上清丹天三氣玉皇六辰飛綱司命大籙
14 fols.
675 (fasc. 353)

"Shangqing Register of Flying Steps of the Six Stars That Govern Fate of the Jade Sovereign of the Three Pneumata of the Cinnabar Heaven." This long and unstructured title, with its Shangqing epithet, designates a modern talismanic register of the

FIGURE 48. Meditating Taoist (*675* 3a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/670)

six stars of the (fictitious) Southern Dipper (Nandou 南斗), the constellation of Long Life. The text explains and illustrates how to meditate on these deities, as well as on their ladies (see figs. 48–51).

The dance steps (*feibu* 飛步 or *feigang* 飛綱) on the Southern Dipper pattern to which the title of this text refers are mentioned only in two talismans (2a–b). They were to be drawn on the soles of the adept's feet. The dance pattern itself is not mentioned further. It is described in some detail in *638 Taishang feibu nandou taiwei yujing*.

Kristofer Schipper

FIGURE 49. Vestments (*675* 3b–4a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/670)

FIGURE 50. Meditation on the Dipper while reclining (*675* 4b–5a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/670)

FIGURE 51. Jade Maidens (*675* 7b–8a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/670)

3.B.4.c Rituals

Dongxuan lingbao zhenren xiuxing yannian yisuan fa
洞玄靈寶眞人修行延年益算法
12 fols.
1271 (fasc. 1003)

"Longevity Methods of the Zhenren." This collection of minor rites and rules is placed under the aegis of the Dongxuan Lingbao canon. It is a patchwork of quotations from different sources. Both *1016 Zhen'gao* and *421 Dengzhen yinjue* are quoted twice. Further implicit citations from the *Zhen'gao* include 8a, 9a–b, 10b, and 11a.

Isabelle Robinet

3.B.5 Tianxin Zhengfa and Related Rites

The Tianxin zhengfa 天心正法 (Correct Method of the Heart of Heaven) was founded at the beginning of the Song period (960–1279) by the scholars TAN ZIXIAO and RAO DONGTIAN. In 994, on Mount Huagai 華蓋 in central Jiangxi, Rao discovered a set of "the secret formulas of the Heart of Heaven" (*tianxin bishi* 天心秘式). These formulas were considered to have belonged originally to Zhang Daoling 張道陵, in his capacity of chief of the Department of Exorcism (Quxie yuan 驅邪院). They concerned a form of exorcism, especially for illnesses caused by possession (*sui* 祟), known as *kaozhao fa* 考召法 (the method of inspecting [demons] and summoning [spirits]). Four saints (*sisheng* 四聖) identified with a constellation around the Pole Star—Tianpeng 天蓬, Tianyou 天猷, Yisheng 翊聖 (previously Heisha 黑殺; see *1285 Yisheng baode zhuan*), and Zhenwu 眞武—were at the center of these exorcisms. One of the characteristics of the method is that the talismans used to expel demons are made in the likeness of the four saints. During the Song period, shrines were erected for the worship of these deities (see *958 Xuantian shangdi qisheng lu* 2.13a–b). Moreover, the great popularity of the rites in Song times can be seen from works such as *1227 Taishang zhuguo jiumin zongzhen biyao* by Yuan Miaozong 元妙宗—which was compiled, according to its preface of 1116, for inclusion in the new Taoist canon of Song Huizong (r. 1100–1125)—as well as from stories in the *Yijian zhi* by Hong Mai 洪邁 (1123–1203). See also the cognate scripture *1412 Taishang yuanshi tianzun shuo beidi fumo shenzhou miaojing,* discussed under the cult of Beidi.

Although it does not seem that the Tianxin zhengfa became institutionalized in the form of a special Taoist order, it did promulgate its own rules—for both its officiants and the deities involved—with its exorcistic practices (see, for instance, *461 Shangqing gusui lingwen guilü*). It also established initiation grades and titles, which later merged with those of the Shenxiao rites (see *Taishang tiantan yuge* 太上天壇玉格 and *Taishang hundong chiwen nüqing zhaoshu tianlü* 太上混洞赤文女青詔書天律 in *1220 Daofa huiyuan* 249–52).

In the early Southern Song period (1127–1279), a local official named LU SHIZHONG developed the Yutang dafa 玉堂大法 after he had had a vision of Zhao Sheng 趙昇, Zhang Daoling's foremost disciple, who showed him where to find secret texts on Maoshan 茅山. Thus we have here exorcistic rituals of the Tianxin zhengfa type that also make extensive use of traditional meditation techniques of the Shangqing tradition; they are, moreover, adapted to the performance of the Yellow Register Retreat (*huanglu zhai* 黃籙齋) for the salvation of the deceased.

A final important document of this tradition is *1015 Jinsuo liuzhu yin* (Guide to the Golden Lock and the Moving Pearls), a vast manual of *kaozhao* 考召 rites that was developed from the Tianxin zhengfa (see 4.6a). Attributed to the Tang worthy Li Chunfeng 李淳風 (602–670) and, moreover, to Zhang Daoling, Zhao Sheng, Mao Ying 茅盈, and many other saints, the work also mentions Yuhuang shangdi 玉皇上帝 (26.4b, 23.13a). The title of Yuhuang was conferred by Zhenzong in 1015, and the epithet *shangdi* was added by Huizong in 1115. Thus while the book may contain some old material, it appears to belong to the period under consideration here.

Taishang zhuguo jiumin zongzhen biyao **太上助國救民總眞祕要**
2 fols. + 10 juan
By Yuan Miaozong 元妙宗; preface 1116
1227 (fasc. 986–987)

"Secret Essentials of the Most High Principal Zhenren Assisting the Country and Saving the People." The preface by Yuan Miaozong is dated 1 March 1116. It mentions the establishment of the Shangqing baolu gong 上清寶籙宮 temple in the capital; the construction of the temple began in 1113, and in 1115 it was placed in charge of the promotion of priests in the capital (see *Song huiyao jigao* 1.466). The preface also mentions ongoing work on the compilation and editing of a new Taoist canon (1a). Yuan Miaozong relates that for more than thirty years he traveled all over the empire, asking Taoist masters about their methods and thus obtaining a complete repertoire of Taoist methods. For several years he lived in Nanyang 南陽, healing people by means of lustral water. Finally he was summoned to the capital, and in 1115 he set to work on the collation of the texts of the new canon (preface, 1b). He thus had an opportunity to examine the entire collection and found that it was deficient in the methods of exorcism and healing by means of fu. Thus he compiled these "oral instructions of secret practices [connected with] the writing of fu" (*fufa biyong koujue* 符法秘用口訣; preface, 1b–2a).

The book gives a complete and systematic presentation of the methods of the Tianxin zhengfa 天心正法. The first part of the book (juan 1–2) is presented under the heading "Shangqing beiji tianxin zhengfa 上清北極天心正法." It contains the most essential elements of the tradition, that is, the fundamental talismans and seals (see below, on juan 2). A preface to this part explains the basis and origin of the tradition, stating that the methods of the Tianxin zhengfa have their root in the Central Dipper at the Northern Pole (Beiji zhongdou 北極中斗, i.e., the Big Dipper that is the Heart of Heaven [*tianxin*]) and that they issue from the Zhengyi tradition. The founding of the Tianxin zhengfa as a separate tradition is ascribed to TAN ZIXIAO and RAO DONGTIAN (1.1a; see *566 Shangqing tianxin zhengfa*); both figures are included in the comprehensive list of the pantheon as "transmitters of the teaching" (*chuanjiao* 傳教), and they are preceded only by Zhang Daoling 張道陵 (2.6a–b). This attribution may be compared to *1223 Shangqing lingbao dafa* 43.16b–17a, where JIN YUNZHONG discusses the Tianxin zhengfa in relation to the form of Zhengyi propagated by Zhang Daoling. Jin states that Tan and Rao continued the basic fu-tradition—while adapting the nomenclature for priestly titles and the wordings of texts to the worldly models (*suge* 俗格) of their time—and that Yuan Miaozong followed their example in editing the present book.

The preface is followed by a section entitled "Quxie yuan qingzhi xingyong ge 驅邪院請治行用格" (Models for the Practices of Appealing for Restoration, of the Department of Exorcism; 1.2a–8b). This section contains the programs for the larger services of exorcism that may be constructed from the individual rites described in the rest of the book, including services for curing illness, for saving deceased ancestors, for obtaining succession, and for the destruction of temples for unorthodox deities. The Department of Exorcism (Quxie yuan 驅邪院) is the celestial department to which the priests of the Tianxin zhengfa are assigned, and in which the ultimate patriarch, Zhang Daoling, is instated as commissioner ([*Beiji* 北極] *Quxie yuan shi* 驅邪院使; 1.2b, 2.6a). It should be noted that *566 Shangqing tianxin zhengfa* (preface, 1b) uses the same title to refer to RAO DONGTIAN. The department is presided over by the Emperor of the North (Beidi 北帝), who is also referred to as the ancestral master (*zushi* 祖師 Shangqing dadi 上清大帝; 2.11a; see also *566 Shangqing tianxin zhengfa*). He is assisted by the "great generals" of the Department of Exorcism, notably, the group of thirty-six generals headed by Tianpeng 天蓬, that is, the deity corresponding to the ninth star of the Dipper (2.11a; 21a–b; 3.15b). Further down in the hierarchy are the generals of the Eastern Peak (Dongyue 東嶽), who lead the ranks of spirit-soldiers (*yinbing* 陰兵) assisting the priest (2.6b–9b; see *566 Shangqing tianxin zhengfa*, preface, 1b, where it is said that RAO DONGTIAN obtained his spirit-soldiers from the Lord of the Eastern Peak).

Juan 2 is presented as the "Douxia lingwen fuzhou 斗下靈文符咒" (Numinous Writ and Talismanic Spells of the Jurisdiction of the Dipper), of the *Shangqing beiji tianxin zhengfa*. It includes the basic instructions for the writing of fu (2.10a–13a, 18b–21a), along with the descriptions of the three fundamental fu—"Tiangang fu 天罡符," "Sanguang fu 三光符," and "Zhenwu or Heisha zhenxing fu 眞武/黑煞眞形符" (2.13a–17a)—and two seals: *Beiji quxie yuan yin* 北極驅邪院印 and *Dutian da fazhu yin* 都天大法主印 (2.17a–18b). It is noteworthy that in a document for a ceremony of ordination, BO YUCHAN placed the Thunder methods (*wulei fa* 五雷法) of the Shenxiao tradition and the Tianxin zhengfa on the same level, and he said of the latter, "Tianxin transmits three talismans and two seals" (*Song Bo zhenren Yuchan quanji* 5.411).

Juan 3 contains a series of fu methods for curing consumption and other kinds of illness (3.1a–15a), followed by a section entitled "Tianpeng jiuzhi fa 天蓬救治法" (Method of Tianpeng for Saving People and Restoring Order; 3.15a–28b). This section describes a method of exorcism related to the group of thirty-six generals headed by Tianpeng and based on the recitation of the ancient Tianpeng spell (see *1016 Zhen'gao* 10.10b–11a). Each general is associated with four of the characters of the spell and summoned by means of a pair of fu.

Juan 4–6 contain a separate corpus entitled *Shangqing yinshu gusui lingwen* 上清隱書骨髓靈文 (Spinal Numinous Writ of the Hidden Writing of Shangqing). It is said to have originated with Zhang Daoling and to have been transmitted by YE FASHAN (616–720; see *779 Tang Ye zhenren zhuan* 29a–b). Juan 4 contains the nine ancient "Gusui lingwen fu 骨髓靈文符," also found in *566 Shangqing tianxin zhengfa* 3.9b–21a. They constitute the basic text (*benwen* 本文) of the *Gusui lingwen* and are followed in the present book by an additional set of ten fu (juan 5), said to have been obtained separately by the author (4.1a). The latter set of fu is connected specifically with the method of building prisons in order to capture demons (*wuyu fa* 五獄法; 5.1a–6a) and with the practice of submitting a document through meditative ascent to Heaven (*fuzhang* 伏章; 5.7b–10b). The final part of the *Gusui lingwen* is the demon code (*guilü* 鬼律; juan 6), said to be a faithful copy of the original (*jiuben* 舊本; 4.1a). In fact, apart from being shorter, the text of this code corresponds to the version of *461 Shangqing gusui lingwen guilü*, which is presented there as the form of the code established by DENG YOUGONG (see *461 Gusui lingwen guilü*).

Juan 7 describes the *kaozhao fa* 考召法 (method of inspecting [demons] and summoning [spirits]). This is an ancient Zhengyi method that is related particularly to the generals of the Three Origins (*sanyuan jiangjun* 三元將軍) and that relies on a *sanwu kaozhao zhi lu* 三五考召之籙 (register of the Three and the Five for inspecting and summoning; 7.1a). The version of this method in the present book quotes a *Jinsuo liuzhu* 金鎖流珠, and in fact most of the material in juan 7 is found, although in a slightly

different presentation, in *1015 Jinsuo liuzhu yin* (see, for instance, the passage citing a *Zhengyi kaozhao yi* 正一考召儀, 7.3a–5a, which corresponds to *1015 Jinsuo liuzhu yin* 4.5a–7b). Note that according to the *Song huiyao jigao* 1.466, the Taoists living in the Shangqing baolu gong were expected to practice the *Zhengyi lingwen yusi kaozhao fa* 正一靈文玉笥考召法. See also *1223 Shangqing lingbao dafa* 10.9a–b, where it is stated that the seal of the Quxie yuan is an essential element of the Zhengyi tradition and of the Tianxin zhengfa, and that the *kaozhao* 考召 techniques of the manifold different traditions all pertain to the Quxie yuan.

Juan 8 deals with practices of Pacing the Mainstay (*bugang* 步綱). It quotes a number of passages found in *1015 Jinsuo liuzhu yin,* identifying the source simply as "the scripture" (*jing* 經; 8.2b–3a, 4a–b, corresponding to *1015 Jinsuo liuzhu yin* 2.1a–b, 17.7b–8a, 8.11b–12a). Other parts of this juan comprise standard elements of Zhengyi forms of *bugang*, found in Tang dynasty texts (cf., e.g., 8.5b–6a with *800 Zhengyi chitan yi* 3b–4a).

Juan 9–10 contain the models for ritual documents, as well as descriptions of some characteristic individual rites of the Tianxin zhengfa, such as, for instance, the *li tianyu fa* 立天獄法 (method of erecting a celestial prison; 9.7b–10b); the *shengtian tai* 生天臺 (method of the platform for being born in Heaven; 9.10b–12b), a ritual for saving members of the family who have died under unfortunate circumstances and who, therefore, linger in hell, causing problems to the living; and the *xia gan'gai fa* 下贛蓋法, a method of obtaining protection for a family for the duration of a year by depositing the souls of its members in the Dipper, represented by a fu placed in a jar and buried in the earth (9.12b–14b). These three methods are all featured as elements of the programs for larger services of exorcism, found in the opening part of the book (1.2a–8b).

Poul Andersen

Shangqing gusui lingwen guilü **上清骨髓靈文鬼律**

3 juan

By Rao Dongtian 饒洞天 (fl. 994), edited by Deng Yougong 鄧有功 (before 1116)

461 (fasc. 203)

"Demon Code of the Spinal Numinous Writ of the Shangqing Tradition." The *guilü* 鬼律 is the penal code applied in the exorcistic ritual of the Tianxin zhengfa. The title *Gusui lingwen* 骨髓靈文 is used to designate a special set of nine fu, transmitted within the Tianxin zhengfa 天心正法 and said to originate with Zhang Daoling 張道陵 (see *566 Shangqing tianxin zhengfa* 3.9a–21a and *1227 Taishang zhuguo jiumin zongzhen biyao* 4). In the latter work (juan 4–6), the code and the fu are edited together, and the whole is presented under the heading *Shangqing yinshu gusui lingwen* 上清隱書骨髓靈文 (Spinal Numinous Writ of the Hidden Writing of Shangqing). The names of five of the nine fu begin with the term *Shangqing* (see *566 Shangqing tianxin zhengfa* 3.13b–19b). In the present book (preface, 3a), the penal code is said to have been edited on the basis of a collation of five versions of the Shangqing code (*Shangqing guilü* 上清鬼律). Both the texts of the Tianxin zhengfa itself and independent Song dynasty sources concur, however, that the tradition is Zhengyi, and this characterization is substantiated by the provenance of a major part of the methods (see *1227 Zongzhen biyao*). Yet in all the texts of the Tianxin zhengfa (and particularly in the parts gathered under the heading *Gusui lingwen*), we find expressions of a nominal affiliation to the Shangqing tradition. Most likely these expressions were occasioned by a simultaneous devotion to Shangqing practices on the part of the early organizers of the Tianxin zhengfa, and in fact the editor of the present book, Deng Yougong, presents himself under the chapter headings as "having received the Dadong registers of Shangqing and practiced the Tianxin zhengfa 受上清大洞籙行天心正法." It should also be noted that the apparently somewhat later *567 Shangqing beiji tianxin zhengfa* actually includes a certain number of Shangqing practices, quoted from *639 Huangtian shangqing jinque dijun lingshu ziwen shangjing*.

Deng Yougong appears to have lived on Huagai shan 華蓋山 in central Jiangxi, which he refers to as his personal mountain (*benshan* 本山) in *566 Shangqing tianxin zhengfa* (preface, 2b). He seems not to be identical with the man of the same name who lived in the same area in 1210–1279 and is mentioned in *Quan Song ci* 4.2977. In *566 Shangqing tianxin zhengfa* (preface, 1b–2a), Deng describes the transmission of the texts revealed to Rao Dongtian in 994. He traces the transmission through four masters, the last of them, Fu Tianxin 符天信, being his own master (*benshi* 本師). It seems impossible to make this line of transmission stretch over a period of more than 200 years. Furthermore, the information contained in his preface to the present book seems, rather, to indicate that he was active before 1116.

In the preface, Deng attributes the creation of the code to Rao Dongtian, the founding immortal (*zuxian* 祖仙), identifying its method with the "secret text" (*biwen* 秘文) unearthed by Rao on Huagai shan. Deng states that Rao, who formerly served as a prefectural official, elaborated the code by consulting laws and regulations of the worldly administration (preface, 2b; see also *1223 Shangqing lingbao dafa* 43.17a, where Jin Yunzhong advances a similar view). It appears that the text was widely diffused among the Taoists of northern Jiangxi, because Deng reports that he searched for copies in monasteries in Hongzhou 洪州 (Nanchang), Nankang 南康 (Xingzi), on Lushan 廬山, and in Shuzhou 舒州 (southwestern corner of Anhui). He says that in this way he obtained "five versions of the Shangqing code" (*Shangqing guilü wubu* 五部), and that he edited the present version on the basis of a collation of these five versions, arranging the entries in accordance with the original form (preface, 3a).

Having completed the text he burned it and sent it to the Gold Portal (Jinque 金闕) of Heaven, whence it was forwarded to the Department of Exorcism (Quxie yuan 驅邪院; the celestial department to which the priests of the Tianxin zhengfa were assigned) and to other places in Heaven. Through the response from Heaven it was established that the text did not lack in any respect but was indeed a complete volume (preface, 3b).

Another version of the code is included in *1227 Zongzhen biyao* 6 (edited by Yuan Miaozong 元妙宗 in 1116), where it is said to be a faithful copy of the original (*jiuben* 舊本; see *1227 Zongzhen biyao* 4.1a). In fact, though lacking certain paragraphs (especially the concluding models for ritual documents, some of which are included in *1227 Zongzhen biyao* 9.1a–7a), the text of this version corresponds exactly to that of the present book. The account given by Deng concerning his own procedure implies a certain amount of editing and excludes the possibility that he simply extracted the work from *1227 Zongzhen biyao*. If we believe his account, it follows that the version in *1227 Zongzhen biyao* 6 was derived from the form of the code established through his editing, which must therefore have taken place before 1116. It should also be stressed that, in connection with the group of fu attached to the "Beidi fu 北帝符" (*1227 Zongzhen biyao* 2.21a–b), Yuan Miaozong states that in the original *(jiuben)* these fu were transmitted along with—and not as part of—the Tianxin zhengfa. This statement may be compared to *566 Shangqing tianxin zhengfa* (preface, 3a), where Deng states that in fact he edited the "Beidi fuwen 北帝符文" separately.

It appears that the present book was intended for general circulation. The preface has the form of an address to the emperor and ends with a plea that the book be promulgated in all parts of the empire. If the majority of the priests practiced ritual according to this code, it is explained, evil influences from distant lands and remote districts would be averted, and such protection could also be considered a contribution to the establishment of imperial rule (preface, 4a). The book is divided into three parts, of which only the first, the "Guilü," is in fact a demon code. The second part, called "Yuge 玉格" (Precious Models), contains some regulations for the initiation of priests, while the third part, named "Yishi 儀式" (Rituals and Formulas), includes both the list of priestly titles (3.6a–7b) and formulas for ritual documents (3.8a–19b). According to the editor, the material of all three parts, as it was possessed by the common priests (*sushi* 俗師) of the time, was highly inadequate. While these priests often preserved some sort of *guilü* in written form, the *yuge* were commonly transmitted only orally and the *yishi* were kept in concealment, with the result that many priests lacked especially the material of the two latter categories (preface, 1b). The consequent low quality of the rituals performed by these priests certainly could not correspond to the "intentions of heaven" (*tianyi* 天意), according to the editor (preface, 2a).

Poul Andersen

Tianxin zhengfa xiuzhen daochang shejiao yi **天心正法修眞道場設醮儀**

12 fols.

807 (fasc. 566)

"Ritual for the Display of Offerings, of the Area of the Way for the Cultivation of the True [Tao] of the Tianxin Zhengfa." This work contains, among other things, a list of deities that includes the title of Laozi bestowed in 1013—Hunyuan shangde huangdi 混元上德皇帝 (see *Xu Zizhi tongjian changbian* 81.713 and *770 Hunyuan shengji* 9.34b–35a)—and the title of the Jade Emperor bestowed in 1014 (4b; see *Xu Zizhi tongjian changbian* 83.731), the latter apparently in the expanded form bestowed by Huizong in 1116 (see *Xu Zizhi tongjian* 92.2382). A date no earlier than the twelfth century seems indicated also, both by the use of the term *Tianxin zhengfa* 天心正法 in the title, apparently referring to an established tradition, and by the juxtaposition in the list of deities of the two departments: Tianshu yuan 天樞院 and Beiji quxie yuan 北極驅邪院 (5a, 6a; compare *549 Shangqing tianshu yuan huiju bidao zhengfa*).

A possible context of the ritual lies in the programs for services of exorcism given in the main compilations of the methods of the Tianxin zhengfa, for instance, in *1227 Taishang zhuguo jiumin zongzhen biyao* 1. Generally these services conclude with a "rewarding of the soldiers" (*shangbing* 賞兵) and, in addition, with a "great offering of thanksgiving" (*jiaoxie* 醮謝 or *dajiao yi xie* 大醮以謝), on the day the exorcism has worked and calamity has been dispersed (*1227 Zongzhen biyao* 1.2b). Both this offering and the present ritual are said to come at the end of a Retreat (*zhai* 齋) of a given number of days (2b). This ritual thus fulfills the traditional function of a *jiao* 醮, which is to accomplish the presentation of offerings at the end of a *zhai*. An innovation of the present ritual that became customary during Song times is that it lacks the initial invitation of the host of assisting deities (*qingguan* 請官) and addresses itself to the entire pantheon, from the supreme deities downward. For the earlier type of ritual, compare *1212 Jiao sandong zhenwen wufa zhengyi mengwei lu licheng yi* by ZHANG WANFU.

It may be noted that the present ritual opens with the extended form of the *weiling zhou* 衛靈咒—derived originally from *330 Taishang dongxuan lingbao zhenwen yaojie shangjing* 6a–7a—in which the Five Directions are addressed separately. While apparently absent from the liturgy of DU GUANGTING, the extended *weiling zhou* is widely current in rituals of the Song dynasty (960–1279); see, for instance, *480 Luotian dajiao shejiao yi* 1a–2b and *508 Wushang huanglu dazhai licheng yi* 17.1b–2b and 32.8b–10a.

Poul Andersen

Shangqing tianxin zhengfa 上清天心正法

7 juan

By DENG YOUGONG 鄧有功; not earlier than the mid-twelfth century

566 (fasc. 318–319)

"Correct Method of the Heart of Heaven, of the Shangqing Tradition." The book is a compilation of the methods of the Tianxin zhengfa 天心正法, which is referred to also simply as *zhengfa,* with the additional meaning of "method of correcting," that is, of impersonating the Way and thereby imposing the correct order on situations created by evil influences (cf. *461 Shangqing gusui lingwen guilü,* preface, 2a).

The author appears to have been active around the end of the eleventh century (see *461 Gusui lingwen guilü*). In the preface, he gives a brief account of the history of the Tianxin zhengfa, beginning with RAO DONGTIAN, a scholar in retirement (*chushi* 處士) living on Huagai shan 華蓋山 in central Jiangxi. Rao's biography in *778 Huagai shan Fuqiu Wang Guo san zhenjun shishi* (5.4b–5b) states that he was a minor official in the county of Linchuan 臨川. The work *461 Gusui lingwen guilü* (preface, 2b) confirms his status as an official. It is reported that one night in 994, Rao saw a multicolored light reaching Heaven from one of the summits; the following morning when he dug into the ground at the spot from which the light had shone, he found a bookcase containing a set of "the secret formulas of the Heart of Heaven" (*tianxin bishi* 天心秘式). Not yet knowing how to put the rubrical instructions (*juemu* 訣目) and the Precious Models (*yuge* 玉格), into practice (i.e., lacking the qualification of a priest), he met a divine person who advised him to become a disciple of TAN ZIXIAO. Tan transmitted his teaching to Rao and referred him to the Lord of the Eastern Peak (Taishan tianqi rensheng di 泰山天齊仁聖帝), from whom Rao obtained soldiers for his army of spirits (*yinbing* 陰兵). Thus equipped with a complete tradition, Rao became the founder of the Tianxin zhengfa (*Tianxin chuzu* 天心初祖; preface, 1a–b).

On TAN ZIXIAO, see especially *Xin Wudai shi* 68.851, Ma Ling's 馬令 *Nan Tang shu* 24.162–63, *Lushi Nan Tang shu* 17.388–89, and LZTT 43.8a–11a. A Taoist from Quanzhou, he served the fourth ruler of Min, Wang Chang 王昶 (r. 935–939), from whom he received the title Zhengyi xiansheng 正一先生. Tan collaborated with the medium Chen Shouyuan 陳守元, who at the court of Wang Chang was raised to the status of Heavenly Master and acquired virtual control of the government (see also *Zizhi tongjian* 279.9137). According to Lu You 陸游, Chen Shouyuan had found a set of fu written on several tens of wooden slips buried in the ground in a bronze bowl. Not knowing how to use them, he passed them on to TAN ZIXIAO, who penetrated their mysteries and thereafter declared that he had obtained the Tianxin zhengfa of Zhang Daoling 張道陵. Lu ends the account by stating that all those who today refer themselves to the Tianxin zhengfa consider TAN ZIXIAO to be the founder of the tradition.

The sources agree that after the fall of Min, Tan went into hiding on Lushan 廬山 (northern Jiangxi), where, according to Lu You, he acquired a following of more than 100 students (see also Yu Jiaxi, *Siku tiyao bianzheng*, 846–47). Presumably this is the situation underlying the statement in the preface of the present book to the effect that RAO DONGTIAN was initiated into the priesthood by TAN ZIXIAO. The preface, however, gives prominence to Huagai shan as the place of origin of the Tianxin zhengfa and states that the movement did not appear in the world until the ascendancy of the Song dynasty (preface, 2b). Deng refers to Huagai as his personal mountain (*benshan* 本山) and gives a line of transmission of the methods from Rao through four otherwise unknown masters to himself (preface, 1b–2a). He further mentions the three immortals—Fuqiu Liang 浮丘良 and his two disciples, Wang Daoxiang 王道想 and Guo Daoyi 郭道意—who were supposed to have lived on the mountain toward the end of the third or in the beginning of the fourth century A.D. Deng finally refers to the Qiaoxian guan 橋仙觀 monastery, the residence of the two disciples (see *778 San zhenjun shishi* 1–2). The name of the monastery was changed to Chongxian guan 崇仙觀 by imperial decree in 1075 (*778 San zhenjun shishi* 2.11b–13a).

The implication of DENG YOUGONG's use of the earlier name for the monastery, namely, that the preface dates before 1075, is consistent with the line of transmission described by the author. Yet the text of the book itself shows evidence of a later date. The book incorporates material adopted from the Shenxiao tradition, which did not emerge until about 1117 (5.8a–9a). Furthermore, the description of a set of fu (3.9b–20a) is said to be copied verbatim from the text edited by the Thirtieth Heavenly Master, Zhang Jixian 張繼先 (1092–1126). It seems likely that the preface originally belonged to an earlier version of the book. Note also that both in the preface (3a) the author states that he had divided the work into two juan, and that a book of the same title, but comprising three juan, is listed in the *Tongzhi*, "Yiwen lüe" (VDL 75). It would appear that the present seven-juan book is an expanded version, no earlier than the middle of the twelfth century, of a work compiled by DENG YOUGONG toward the end of the eleventh century.

The content of the book is referred to in the preface as "the secret and essential fu writs for the four degrees of scriptures and registers" (*sijie jinglu biyao fuwen* 四階經籙秘要符文; preface, 3a). The four degrees represent the totality of the early Taoist scriptural and liturgical traditions, described in the preface in a short historical survey ending with the Shangqing revelations. The preface states that only through these revelations were the ritual categories (*kepin* 科品) established. Deng also credits YANG XI with the transmission of the basic fu-tradition to the world (preface, 2a–b). He continues by stating that the tradition of the present book is the only one of the major Taoist traditions to have appeared as late as the Song dynasty. Its appearance is ascribed to the presence of the Qiaoxian guan on the mountain, a relic of the three

immortals (cf. the claim in *778 San zhenjun shishi* 2.7b that the present book in fact represents the teaching transmitted by Fuqiu Liang to his two disciples). The preface makes clear that the book was intended for the use of priests initiated into the Tianxin zhengfa, and the author states that he had compiled a separate synopsis in three juan of the common talismanic usages of contemporary priests: the *Beidi fuwen* 北帝符文, meant to be transmitted outside the "correct method," reaching those who practice "the precious registers and secret repertories of the four degrees of the three caverns" (*sandong sijie baolu bipu* 三洞四階寶籙秘譜; preface, 2b–3a).

The core of the present book are the fu described in juan 3, the most important of which are the three fundamental fu of the Tianxin zhengfa: "Sanguang fu 三光符," "Heisha fu 黑煞符," and "Tiangang fu 天罡符" (3.1a–9a; cf. *567 Shangqing beiji tianxin zhengfa* 1a, 6a–13a, and *1227 Taishang zhuguo jiumin zongzhen biyao* 2.10a–17a, where these fu are described in their characteristic combination with the two seals of the Tianxin zhengfa). Next in importance come the nine fu referred to as "the spinal numinous writ" (*Gusui lingwen* 骨髓靈文) and said to be transmitted separately by Zhang Daoling 張道陵 (3.9b–21a; cf. *1227 Zongzhen biyao* 4–6, which includes a variant version of the above-mentioned nine fu in a more comprehensive *Gusui lingwen* corpus).

FIGURE 52. Talisman of Heisha (*566* 3.6b)

The central deity, acting through the fu, is the Emperor of the North (Beidi 北帝), also called the Great Emperor of the Northern Pole (Beiji dadi 北極大帝) or the Great Emperor of Supreme Purity (Shangqing dadi 上清大帝), and commonly referred to as the ancestral master (*zushi* 祖師; 3.17a, 19a, 5.1a; cf. *1227 Zongzhen biyao* 2.11a, 14b, 21a–b). The Emperor of the North presides over the Department of Exorcism (Quxie yuan 驅邪院), that is, the celestial department to which the priests of the Tianxin zhengfa are assigned (see *461 Shangqing gusui lingwen guilü,* preface, 1b). He is the supreme commander of the host of "great generals" of the department and is often described as being guarded by the thirty-six generals headed by the "great marshal Tianpeng" (Tianpeng da yuanshuai 天蓬大元帥; 2.3a–b, 3.1a, 8b; see *1227 Zongzhen biyao*). A characteristic agent

of the Emperor of the North is the Black Killer (Heisha 黑煞). He is referred to as the Pledged Envoy of the Dark Warrior (*Xuanwu fushi* 玄武符使), and he is depicted in the Black Killer talisman ("Heisha fu") as carrying the command (*chi* 敕) of the Emperor of the North (3.5a–7a [fig. 52]; see *220 Wushang xuanyuan santian yutang dafa* 8.13a–16a, 27.6b–9b). Note that in the *Nan Tang shu* 24.162 by Ma Ling, the Black Killer is singled out as the deity worshipped by TAN ZIXIAO (see also *1285 Yisheng baode zhuan,* and Liu Zhiwan, *Zhongguo minjian xinyang lunji,* 318–20).

Besides the fu, the book contains a large variety of individual rites that may be used either independently for curing illnesses and such, or as parts of larger exorcistic services (outlines of such services are given in juan 4–5). A large number of these rites are identical with those described in *1227 Zongzhen biyao* (q.v.).

Poul Andersen

Shangqing beiji tianxin zhengfa 上清北極天心正法

37 fols.

Probably Southern Song (1127–1279)

567 (fasc. 319)

"Correct Method of the Heart of Heaven of the Northern Pole, of the Shangqing Tradition." The book belongs to the Tianxin zhengfa 天心正法 and thus is related to *566 Shangqing tianxin zhengfa*. The inclusion of the term *beiji* 北極 (Northern Pole) in the title, makes it identical with the title used as the heading of the first section of *1227 Taishang zhuguo jiumin zongzhen biyao* (juan 1–2). Like the present book, this section centers on the three fundamental fu of the Tianxin zhengfa.

The book quotes the Thirtieth Heavenly Master, Zhang Jixian 張繼先 (1092–1126; 1a and 28b–29a; "Zhimi ge 指迷歌"), and thus should not be earlier than the Southern Song dynasty. One of its parts, the "Huoyao tiangang zhi fa 活曜天罡之法" (Method of the Celestial Mainstay of Animating Brilliance; 23a–26b), is said to have been stored in the library of the Taiping guan 太平觀 temple on Maoshan 茅山 and to have been transmitted into the world up to the present by the Black Emperor Immortal (Heidi xianren 黑帝仙人; probably Beidi 北帝, the Emperor of the North and ancestral master of the Tianxin zhengfa; see *566 Shangqing tianxin zhengfa*).

The book contains a condensed version of the methods of the Tianxin zhengfa. From the repertoire of fu it includes only the three most fundamental ones, namely, "Tiangang fu 天罡符," "Sanguang fu 三光符," and "Heisha fu 黑煞符" (6a–13a). The introduction states that formerly the tradition disposed only of these three fu (1a; cf. *1220 Daofa huiyuan* 174.12b–13a, where only the practices related to the writing of the "Sanguang fu" are recognized as representing the Tianxin zhengfa transmitted from Zhang Daoling 張道陵).

On the other hand, the book greatly develops the system of inner practices accompanying the writing of fu. It is emphasized that the efficacy of the fu depends on the "collection of qi" (*quqi* 取氣) and that the breaths on which the fu of the Tianxin zhengfa rely are those of the Three Luminaries (*sanguang* 三光), that is, the sun, the moon, and the Big Dipper (13a; cf. *1223 Shangqing lingbao dafa* 6.11a–b). The later part of the book is taken up mainly by descriptions of methods for the inhalation and inner circulation of these qi, beginning with a recasting (13b–19b) of material found in *639 Huangtian shangqing jinque dijun lingshu ziwen shangjing* 4a–8b. The following three sections—"Taiyang lun 太陽論" (20b–21b), "Taiyin lun 太陰論" (22a–23a), and "Tiangang lun 天罡論" (23a–29b)—describe techniques related to the *liuren* 六壬 and *dunjia* 遁甲 methods for calculating the times and directions for the collection of the qi. The final section, "Tianxin sanguang zonglun 天心三光總論" (29b–37a), includes, among other things, a list of factors that may cause the fu to be ineffective (30b–31a), as well as a list of occasions at which lustral water prepared with the "Sanguang fu" may be used (33b–35a).

Poul Andersen

Shangqing tianshu yuan huiju bidao zhengfa 上清天樞院回車畢道正法
3 juan
Probably late Song (960–1279)
549 (fasc. 313)

"True Shangqing Method of Returning by Chariot and Completing the Way According to the Department of the Celestial Pivot." The expression *huiju bidao* 回車畢道 (returning by chariot and completing the way) is the name of a Shangqing register and of a corresponding immortal's contract (*quan* 券; cf. *1125 Dongxuan lingbao sandong fengdao kejie yingshi* 5.2b and *1239 Zhengyi xiuzhen lüeyi* 18a). These documents are related to the final stages in the life of a priest, when he stops performing public ritual and retires to the mountains in order to practice the methods of completion (*bifa* 畢法), that is, the Shangqing techniques for the attainment of immortality. According to the section "Huiju zhi dao" (The Way of Returning by Chariot) in *1237 Sandong xiudao yi* 7b–8a, the chariot brings the master to the foot of the mountain and is burned there. The master wanders off into the mountain, never to return again. It is said that from then on he will practice "the ways of flying ascent of the Latter Saint of the Gold Portal." The whole process is referred to as a departure from the manifest world (*chu sanjie* 出三界). The *huiju bidao* register is mentioned in *777 Zhangxian mingsu huanghou shou shangqing bifa lu ji* 2b (dated 1024), which commemorates the full ordination of the empress dowager in the Shangqing tradition, and in *304 Maoshan zhi* 9.8a. According to Jin Yunzhong, it was a general register of the Dongzhen section (*1223 Shangqing lingbao dafa* 10.10b).

Surprisingly, the present book, in spite of its title and its purported relation to the Shangqing tradition, bears no relation to the above-mentioned practices. It is a manual of exorcistic methods, brought together probably around the end of the Song dynasty and closely related to the Tianxin zhengfa 天心正法. The book is distinguished from the early texts of this tradition by being affiliated with the Department of the Celestial Pivot (Tianshu yuan 天樞院) instead of the usual Department of Exorcism of the Northern Pole (Beiji quxie yuan 北極驅邪院). The tradition of the book is defined in one place as the Tianxin zhengfa of the Department of the Celestial Pivot (2.1a). The distribution of the civil grades (*wenjie* 文階) in these two departments (corresponding to the celestial South Pole and the North Pole, respectively) is noted in *Taishang tiantan yuge* 太上天壇玉格 (in *1220 Daofa huiyuan* 249–50), which also mentions the direct connection between the method of the Celestial Pivot (Tianshu fa 天樞法) and the "Shangqing register of returning by chariot and completing the way" (249.20a).

The book contains many elements that confirm its relation to the Tianxin zhengfa. Thus, for instance, one of the seals is the "Dutian da fazhu yin 都天大法主印" (1.4a–5b), which is one of the two basic seals of the Tianxin zhengfa, and the titles of two of the fu—"Heisha shenfu 黑殺神符" (1.17a–18b) and "Tiangang shenfu 天罡神符" (1.20a–21b)—are identical to the titles of two of the three fundamental fu of the Tianxin zhengfa (see *1227 Taishang zhuguo jiumin zongzhen biyao*). However, the methods of the book generally are much simpler than those of the early texts of the Tianxin zhengfa, the only large-scale service included being the one for curing insanity (2.7b–17b). The divine forces called upon in this service are predominantly those of the south—for instance, the deities of the celestial South Pole (Nanji 南極)—and the rite of Pacing the Mainstay (*bugang* 步綱) is performed along the stars of the Southern Dipper (*Nandou* 南斗). The actual warfare against the demons is carried out by soldiers sent by the local gods of the territory—Siming tudi 司命土地 and Chenghuang 城隍—and there is no appeal to the generals of the Eastern Peak (as in the early texts of the Tianxin zhengfa), nor any memorial presented to the supreme Taoist pantheon.

All of juan 3 is taken up by a description of the practice of presenting a statement or a complaint (*touzhuang* 投狀). This practice is to be performed at the beginning of the cure for insanity and is found also in the great services of exorcism described in the early texts of the Tianxin zhengfa (see, for instance, *1227 Zongzhen biyao* 1.2b, 3b–4a). It is explained in the present book as a method of graphological diagnosis. The *zhuang* 狀 is a document written by a representative of the sick person or family. It is addressed to the Shangqing tianshu yuan and contains a prayer for help. In answer to this prayer, the local Stove God (Zaojun 竈君) is ordered from above to carry out an investigation concerning the category of the evil influences causing illness and to disclose this category in the form of the characters as written in the document. The priest interprets the document (*yanzhuang* 驗狀) by means of a code, which gives

several ways in which each character may be wrong. For instance, a character may be stained (*dianwu* 點汙) or may be missing a stroke for lack of ink (*zhushi* 注失). In each case, a different kind of evil influence is indicated.

Poul Andersen

Wushang xuanyuan santian yutang dafa 無上玄元三天玉堂大法
30 juan
By Lu Shizhong 路時中 et al.; after 1158
220 (fasc. 100–104)

"Great Method of the Jade Hall of the Three Heavens, of the Supreme Mysterious Origin." As explained in the text, the Jade Hall (Yutang 玉堂) is formed out of the qi at Yujing shan 玉京山 and contains the Nine Ancients (*jiulao* 九老; 1.2b).

The book is a collection of the ritual handbooks that constitute the Yutang dafa 玉堂大法 tradition. The tradition was founded by Lu Shizhong (*zi* Dangke 當可), who is known from many liturgical texts of the Southern Song dynasty (1127–1279) as the True Official Lu (Lu zhenguan 路眞官; see, e.g., *1307 Haiqiong Bo zhenren yulu* 2.7b, 8b). According to an anecdote in the *Yijian zhi* ("Bingzhi 丙志," 13.12.479), based on the account of a former schoolmate, Lu came from the county of Shangshui 商水 in Chenzhou 陳州 (Henan), where his father, Lu Guan 路瓘, was the county magistrate. He was seventeen years old in the Zhenghe period (1111–1117). Another anecdote from the same source ("Dingzhi 丁志," 18.1.684), based on the account of a nephew of Lu Shizhong, states that Lu Guan was a great-uncle of Lu Shizhong and adds that the latter probably obtained his methods in the area of Shu 蜀. The episodes in the adult life of Lu Shizhong, related in the *Yijian zhi* and carrying dates, all take place in the period 1125–1130 (see "Yizhi 乙志," 6.4.232, 7.1.237–39; and "Bingzhi," 5.5.403–4). He is shown to have been active in widely separated parts of China (from Xuzhou 徐州 in the north to Jinling 金陵 in the south) and to have been called upon by members of the official class to perform large ceremonies on their behalf. In 1125, Lu performed a Yellow Register Offering (*huanglu jiao* 黃籙醮) in Jinling for the repose of the soul of a former vice president of the Board of Finance (*hubu shilang* 戶部侍郎) named Cai Juhou 蔡居厚 (see *Yijian zhi*, "Yizhi," 6.4.232).

The present book contains a colophon by Lu Shizhong himself (1.7a–8a). It relates specifically to the first part of the book (1–23), "the unsurpassed doctrine in twenty-four sections" (*wushang zongzhi ershisi pin* 無上宗旨二十四品), which corresponds to the third and highest degree of initiation within the tradition (see 2.6a, 26.1b–2a, and 28.7a–b). In this colophon, Lu relates that in 1120 he had a nightly vision of Zhao Sheng 趙昇 (a disciple of Zhang Daoling 張道陵), who descended into his room and told him about the secret writing (*bishu* 秘書) he had left behind, buried in the ground at Maoshan 茅山. When Lu served later as assistant prefect (*tongshou* 通守; it should be noted that in fact this title was not officially in use during the Song dynasty) in Jinling, he visited the mountain and dug up the scroll. He arranged the text in twenty-four sections; in 1126, while staying in Piling 毗陵 (Jiangsu), he transmitted it to the world.

Another colophon is found at the end of the part of the book (juan 26–28) referred to as "the seven sections for the initial degree" (*chujie qipin* 初階七品; 26.1b). This colophon states that the discursive parts in these seven sections—the so-called "model sayings" (*geyan* 格言), which are interspersed between the passages of ritual formulas and usually begin with the phrase "the master said" (*shiyue* 師曰)—were revealed one by one during the first half of 1107, in the form of oral instructions from Heavenly Lord Great Master of the Teaching (Da jiaozhu tianjun 大教主天君). After this initial revelation and up to the year 1119, the actual ritual formulas were transmitted through spirit-writing (*jiangbi* 降筆); the totality was then copied in 1158. The speech of the Heavenly Lord sounded like that of a baby and was audible only to Lu Shizhong and his disciple Zhai Ruwen 翟汝文, both of whom noted it down (28.7b–8a). Zhai Ruwen (*zi* Gongxun 公巽, 1076–1141) was a noted scholar-official, calligrapher, and painter (see *Song shi* 372.11543–45 and the text of his epitaph in his collected writings, *Zhonghui ji*, "fulu 附錄"). He edited a ritual compendium for the *huanglu dajiao* 黃籙大醮, entitled *Mengzhen yujian* 盟眞玉檢, in ten juan and a *Jinggong puji yi* 淨供普濟儀 for the *Mingyang zhai* 冥陽齋 in three juan (*Zhonghui ji*, "fulu," 17a): he also made several paintings of Taoist deities (*Zhonghui ji*, "fulu," 21a–b). The preface of the first work has survived in *Zhonghui ji* 8.8b–10a and is also quoted in *508 Wushang huanglu dazhai licheng yi* 17.29a. It refers to a liturgical style comparable to that of the present book.

The Yutang dafa tradition is defined in the book as the inner secrets (*neibi* 內秘) of the Tianxin zhengfa 天心正法 (26.1a) and is said to represent the essential method of Zhang Daoling: "the fundamental oath between Xuanyuan [i.e., Taishang laojun 太上老君] and the Saintly Master 玄元與聖師本誓" (1.7b). The Tianxin zhengfa is referred to as the "ancestral teaching" (*zujiao* 祖教; 2.6a); the oral instructions from the Da jiaozhu tianjun (cf. the second colophon, 28.7b–8a) are said to have been obtained as elucidations of the teachings of the Tianxin zhengfa (1.5b–6a). The Yutang dafa is held to be more fundamental and more meditative, and it is said to have been discovered, as a result of the above-mentioned oral instructions, that the Tianxin zhengfa represented the exorcistic—that is, the "outer"—practices (*quxie zhi shi* 驅邪之事) of the Yutang dafa (1.6a). The link to the ancestral teaching is preserved accordingly, as it appears from the book's exposition of progressive initiation within the tradition (2.6a, 26.1b–2a). It is stated there that the novice may receive a work entitled *Tianxin zhengfa* in ten juan ("in order to support the correct teaching"; 2.6a), and only after having

practiced it for three years may he or she ascend to the initial degree of the Yutang dafa (26.1b). It is specified in a note that only the edition of the present order (*bentan* 本壇) may be used (26.1b). This edition is discussed by JIN YUNZHONG in his *1223 Shangqing lingbao dafa* 43.17a–b, where he describes it as a revised version, edited by LU SHIZHONG in the beginning of the Shaoxing period (1131–1162), of the earlier compilation by Yuan Miaozong 元妙宗, that is, *1227 Taishang zhuguo jiumin zongzhen biyao* (dated 1116).

The connection with the Tianxin zhengfa is borne out by the contents of the present book. The two traditions agree in emphasizing the use of the forces of the Three Luminaries (*sanguang* 三光; i.e., the sun, the moon, and the Dipper), for instance, in the writing of fu; and indeed the three basic fu of the Tianxin zhengfa ("Sanguang fu 三光符," "Heisha fu 黑煞符," "Tiangang fu 天罡符"; cf. *1227 Zongzhen biyao* 2.10a–17a and *566 Shangqing tianxin zhengfa* 3.1a–9a) are included, with certain variations, in the present book. The first of these fu is designated here as "Sanguang zufu 三光祖符" (Ancestral Talisman of the Three Luminaries), and it is described as "the cornerstone of the myriad methods" (*wanfa zhi zong* 萬法之宗; 8.11a–13b, 28.1a–2b). A large proportion of the exorcistic rites described in the present book are closely related to those found in the texts of the Tianxin zhengfa (compare, e.g., the cures for consumption in 23.7b–8b and 24.18a–28a with those given in *1227 Zongzhen biyao* 3.1a–4a; compare also the method of obtaining protection for a whole year by depositing one's soul in the Dipper [*gan'gai fa* 贛蓋法] in 24.7b–11a with *1227 Zongzhen biyao* 9.12b–14b). The major differences are the inclusion of elements of the funeral liturgy and the greater emphasis on individual, meditative practice within the Yutang dafa.

The funeral rites (juan 14–18) constitute elements of the Lingbao dafa 靈寶大法 liturgy, which emerged toward the end of the Northern Song dynasty (960–1127). The work *466 Lingbao lingjiao jidu jinshu* 260.1a reports that LU SHIZHONG transmitted the Lingbao dafa in Jiankang 建康 during the Zhenghe period (1111–1117). JIN YUNZHONG criticizes the masters of the Yutang dafa school for performing the funeral liturgy of the Lingbao categories while holding only Zhengyi titles and registers (see *1223 Lingbao dafa* 10.19b). Jin notes the incorporation of Yutang dafa practices within the funeral liturgy of many Dongxuan priests, but opposes this tendency (*1223 Lingbao dafa* 20.7b). Regarding the rite of "salvation by sublimation" (*liandu* 煉度), he considers the method of LU SHIZHONG to be somewhat superficial (though not entirely worthless), since it relies on the qi of the sun and the moon, instead of those of the trigrams *li* 離 and *kan* 坎, for obtaining the True Fire and True Water (*1223 Lingbao dafa* 37.2b–3a). In the present book, however, it is stated (18.1b) that the *liandu* rite of the Lingbao tradition depends on the Yutang dafa tradition for the methods of collecting fire and water from the sun and the moon, and that this dependency demonstrates the superiority of the tradition of the present book.

The Yutang dafa is said to be "based on flying high to the sun and the moon" (*Yutang yi gaoben riyue wei zongzu* 玉堂以高奔日月爲宗祖; 27.1a). This description refers to "the way of flying high" (*gaoben zhi dao* 高奔之道), that is, the meditative technique of ascent to, and internalization of, the qi from the sun and the moon (sometimes the Dipper as well). The technique is described in varying degrees of detail in juan 4 and 5 and in 27.1a–3a, and again more fully in the separate work *221 Wushang santian yutang zhengzong gaoben neijing yushu*. It is associated with the "Gaoben zhang 高奔章" chapter (26) of the *Huangting neijing jing* 黃庭內景經, quoted in the present book (4.1b). The commentary of the *Huangting jing* by Liangqiu Zi 梁丘子 (fl. 722), however, identifies the method underlying the *Huangting jing* as that described in *639 Huangtian shangqing jinque dijun lingshu ziwen shangjing* (see *Huangting neijing yujing zhu* 黃庭內景玉經註 in *263 Xiuzhen shishu* 57.1a–b). This method is similar to, but clearly distinct from, the one described in the texts of the Yutang dafa. The latter method is not found in any of the extant, early Shangqing material and is apparently an authentic creation of the Yutang dafa (cf. *435 Taishang yuchen yuyi jielin ben riyue tu*).

Poul Andersen

Wushang santian yutang zhengzong gaoben neijing yushu
無上三天玉堂正宗高奔內景玉書
2 juan
First half of the twelfth century
221 (fasc. 104–105)

"Precious Text of Flying High in the Inner Landscape, from the Correct Tradition of the Jade Hall of the Supreme Three Heavens." This text is linked closely with *220 Wushang xuanyuan santian yutang dafa*. The method of flying high is described twice in the latter handbook (*220 Yutang dafa* 4–5 and 27.1a–3a), with a varying amount of detail for different degrees of initiation. The *220 Yutang dafa* 26.1b, moreover, speaks of a more complete description of this method in a book entitled *Gaoben yujing* 高奔玉經, clearly referring to the present book. We may therefore ascribe the present work to LU SHIZHONG, the founder of the Yutang dafa 玉堂大法, to whom the central texts of the tradition were revealed in the 1120s.

The book describes the inner practices on which the Yutang dafa was founded, the "way of flying high" (*gaoben zhi dao* 高奔之道; see *220 Yutang dafa*). These practices consist in methods of meditative ascent to, and internalization of, the qi of the sun, the moon, and the Dipper. The purpose of these practices is the individual attainment of immortality, and they are also requirements for the performance of the public rituals of the Yutang dafa. Juan 1 describes the method of flying high to the sun and the moon (*gaoben riyue zhi dao* 高奔日月之道). It is related to the immortals of the sun

and the moon (Yuyi 鬱儀 and Jielin 結璘) and associated with the "Gaoben zhang 高奔章" chapter (26) of the *Huangting neijing jing* 黃庭內景經, which is quoted here on 1.1b. The method is similar to, though clearly distinct from, the methods of flying high described in early Shangqing texts (cf. *639 Huangtian shangqing jinque dijun lingshu ziwen shangjing* and *1376 Shangqing taishang dijun jiuzhen zhongjing* 2.1a–8b).

Juan 2, which deals with the Dipper, consists almost entirely of excerpts from early Shangqing texts, especially *1351 Dongzhen taishang feixing yujing jiuzhen shengxuan shangji* 4b–8b, *879 Shangqing jinshu yuzi shangjing* 5a–7a, and *1377 Shangqing taishang jiuzhen zhongjing jiangsheng shendan jue* 4b–11a. All these quotations appear to have been culled from the YJQQ.

Poul Andersen

Taishang sanyuan feixing guanjin jinshu yulu tu
太上三元飛星冠禁金書玉籙圖
8 fols.
764 (fasc. 534)

"Illustrated Jade Register of the Most High in Golden Writing of the Three Origins for Flying to the Stars and for Wearing [the Stars] and Controlling [the Demons]." On Mount Heming 鶴鳴山, Lord Lao transmitted to Zhang Daoling 張道陵 the Jade Register written in gold, and he revealed a method, said to be part of the Zhengyi teachings, that protected against all calamities.

This method consists in the adept's visualization—in several variations and with recitation of invocative formulas—of the Five Planets, the seven stars of the Northern Dipper, and those of the Three Terraces (*santai* 三台). He or she then "dons" (*guan* 冠) these heavenly bodies. After that, the adept should practice the Paces of Yu (*yubu* 禹步) or the pace of the Nine Traces (*jiuji bu* 九跡步) every night. The appropriate positions of the feet for these paces are illustrated.

Hans-Hermann Schmidt

Guandou zhongxiao wulei wuhou bifa 貫斗忠孝五雷武侯祕法
15 fols.
By Wu Sheng 吳昇; late fourteenth century
585 (fasc. 323)

"Secret Method of the Martial Prince, of the Loyal and Filial Five Thunders Traversing [the Stars of] the Dipper." The Martial Prince is Zhuge Liang 諸葛亮 (181–234), the general of the Three Kingdoms period. The term *guandou* 貫斗 (traversing the Dipper) refers both to the presence of the forces of thunder in the stars of the Big Dipper, and to the movement of the priest along the stars (as coordinated with the *Luoshu* 洛書 arrangement of the Eight Trigrams), whereby the forces of thunder are called forth.

The author, Wu Sheng from Xuyang 旭陽 (in northern Jiangxi), defines the tradition of the book as the secrets left behind by Zhuge Liang (see postscript, 12b). According to the preface, the secrets were transmitted to the world in the period Zhiyuan 至元 (1264–1295), when they were revealed to Zhang Huizhai 張暉齋 from Jingmen 荊門 (Hubei). The latter had acquired a round stone that emitted a bright light at night. When he split open the stone, he found a square slab inside with inscriptions on both faces. Having made several hundred rubbings of the inscriptions and burnt some of them, Zhang fell asleep. In his dream, Zhuge Liang appeared to him, told him that the inscriptions were the divine seals for calling to arms his loyal and filial thunder-soldiers (*zhongxiao leibing* 忠孝雷兵), and gave him the present book.

Zhang thereupon retired to Wudang shan 武當山, where he studied the Tianxin zhengfa. He achieved fame for the efficacy of his ritual, and in the period Dade 大德 (1297–1308) the emperor granted him the title Yinzhen xuanyang zhenren 隱眞玄陽眞人. A sanctuary in his honor, established by his disciples after his death, was accorded an official tablet with the name Shengzhen guan 昇眞觀. Two years later the stone with the inscriptions disappeared into the air with a burst of lightning. The seals were recreated by Zhao Quanyang 趙全陽 (i.e., Zhao Daoyi 趙道一, the author of LZTT), who carved them on date wood and transmitted the method to Huang Guyang 黃谷陽. In 1351, the latter retired to the Western Mountains of Hongdu 洪都 (present-day Nanchang), where he instructed Wu Sheng. Huang died there in 1369.

The work is a manual describing a form of Five Thunder practices (*wulei fa* 五雷法). The purpose of these practices was "to cure sickness and exorcise demons, to preserve oneself, and bring peace to one's household" (治病除邪, 保己寧家; 12b). An important element of the *wulei fa* is the block for commanding thunder (*leiting haoling* 雷霆號令), which corresponds to the stone slab and its reconstruction in date wood mentioned in the preface. The block is used for summoning the thunder-soldiers, headed by Zhuge Liang and his assistant generals, who descend to the altar from the west (5b). The pantheon is characterized by the color white and the forces of metal (corresponding to the west). The thunder-block is said to have featured representations of the planet Venus on both sides (9a).

Another important element is the rite of Pacing the Mainstay (*bugang* 步綱) through the positions of the Eight Trigrams, following the sequence of the numbers of the magic square by which the thunder-soldiers are called forth and disposed at the eight gates of the ritual area, thus forming the eight battle formations (*bazhen* 八陣; 3a–4a; see also preface, 1a–2b). The incantations are not the same as those accompanying this pattern in the texts of the Tianxin zhengfa (cf. *566 Shangqing tianxin zhengfa* 5.3a), with the exception of one that opens with the line "The white qi flows diffusely

through my body" (*Boqi hundun guan woxing* 白氣混沌灌我形). This incantation is widespread in Song dynasty texts and even in present-day manuals (see, e.g., Ōfuchi Ninji, *Chūgokujin no shūkyō girei,* 242) and more typically accompanies the walk across the Dipper, following the arrangement of the stars of the constellation (see, e.g., *587 Huangdi taiyi bamen rushi bijue* 10b).

Poul Andersen

Jinsuo liuzhu yin 金鎖流珠引
29 juan
Attributed to Li Chunfeng 李淳風 (602–670)
1015 (fasc. 631–636)

"Guide to the Golden Lock and the Moving Pearls." The present book defines itself as an "introductory guide to the practices of Pacing the Mainstay [*bugang* 步綱]." The comprehensive scripture on *bugang* was the now lost *Jinsuo liuzhu jing* 金鎖流珠經. The present work both introduces the reader to these practices and demonstrates the patterns that should be followed in the performance of the paces (preface, 2a–b, 1.1b–3b, 4.1a). It states that one may receive the present guide only after having possessed the scripture for a period of three years (28.6b–7a), and indeed the performance of the practices described in the book frequently requires the reference to the scripture. Several parts of the practices are either omitted or given in an abridged form (the latter is the case for most of the incantations), the reader being referred to the relevant section of the scripture. The phrase *jinsuo liuzhu* 金鎖流珠 (golden lock and moving pearls) is explained as an adaptation by the Latter Saint (Housheng 後聖) of the earlier title for practices of *bugang:* "the methods of walking of the Golden Register" (*jinlu xingfa* 金籙行法). The term *jinsuo* 金鎖 (replacing *jinlu* 金籙) is said to refer specifically to the methods by which one strengthens one's own body, locking the souls into their places, whereas the term *liuzhu* 流珠 (designating the nine stars of the Dipper) is associated with the forms of walking performed to assist the country and save others (preface, 7a–b).

Both compilation of the book and the commentaries are attributed to Li Chunfeng, the famous astronomer with Taoist leanings who held the office of Grand Astrologer (*taishi ling* 太史令) during the Zhenguan period (627–649; biographies in *Jiu Tang shu* 79.2717–19 and *Xin Tang shu* 204.5798). The content of the book, however, affords grounds for doubting this attribution. In 21.4a–b, the author relates that in 617 the Latter Saint (i.e., Laozi) descended on Zhongnan shan 終南山, announced to Li Chunfeng that the Li family would presently establish the Tang dynasty, and directed Li in writing a synopsis of the *Ershiba xiu jing* 二十八宿經 (in the celestial version consisting of twelve juan), that is, the divination technique occupying the rest of juan 21 (see *Song shi* 206.5232, where a *Shangxiang ershiba xiu zuanyao jue* 上像二十八宿纂要訣 in one juan is included in the list of works by Li Chunfeng).

This version of the announcement of the mandate is related to various other accounts, occurring in texts dating from the late Tang dynasty (618–907) to the Northern Song (960–1127), none of which make any mention of Li Chunfeng. See, for instance, *Tang huiyao* 50.865, *591 Luyi ji* 5.5b–6a and *593 Lidai chongdao ji* 4a–5b (both by Du Guangting), and *774 Youlong zhuan* 5.11a–14b (dated between 1086 and 1101). The account of the announcement of the mandate found in the latter text is said to be culled from a national history *Guoshi* 國史, and it is repeated, with variations, in *770 Hunyuan shengji* 8.4b–8a (dated 1191) by Xie Shouhao, who gives a *Tang shu* 唐書 as his source. Xie, however, adds the story concerning Li Chunfeng, giving a *Jinsuo liuzhu* as his source (*770 Hunyuan shengji* 8.2b; cf. 1.37a, where the title is rendered as *Jinsuo liuzhu ji* 記). Thus it would appear that the association of Li Chunfeng with the announcement of the mandate of the Tang dynasty derives from the present work. If the book existed earlier, it did not come to the attention of the hagiographers before the twelfth century.

The *Jinsuo liuzhu* is cited in several Song dynasty (960–1279) texts (e.g., *1226 Daomen tongjiao biyong ji* 7.11b–12a; note that the citation in the Tang *464 Zhaijie lu* 7a, though corresponding to a commentary in the present book [24.5b] is identified as deriving from the original classic, *Jinsuo liuzhu jing*). It appears to have circulated particularly among the followers of the Zhengyi tradition, and it was clearly used as a source for the compilation of the books of the Tianxin zhengfa 天心正法. Thus the description of the *kaozhao fa* 考召法 (method of inspecting [demons] and summoning [spirits]) included in *1227 Taishang zhuguo jiumin zongzhen biyao* 7.1a–6b (dated 1116) is quoted from a *Jinsuo liuzhu* and appears as a reworking of passages found in the present book (cf. 28.6b, 7.2b–3a, 28.5b, 4.7b–8b, 5a–7b, and 7.3b–4b). Likewise, the passages on *bugang* found in *1227 Zongzhen biyao* 8.2b–4b correspond to 2.1a–b, 17.6a–b, 7b–8a, and 8.11b–12a of the present book. An important difference between the two versions of the *kaozhao fa* is found in a passage defining the tradition practiced. The *1227 Zongzhen biyao* 7.4a states simply that the priest "practices according to the celestial code" (*yi tianke xingfa* 依天科行法), while the present book adds that in so doing he practices the *Tianxin zhengyi zhi fa* 天心正一之法 (4.6a). The occurrence of this phrase suggests that it was composed after the origin of the Tianxin zhengfa movement in the 930s (see *566 Shangqing tianxin zhengfa* and *1227 Zongzhen biyao*). However, the phrase does not seem to be part of the original version of the *Jinsuo liuzhu*, from which *1227 Zongzhen biyao* quotes. It seems unlikely that Yuan Miaozong 元妙宗, who compiled and edited *1227 Zongzhen biyao* in an effort to promote the methods of the Tianxin zhengfa, would have suppressed the mention of this tradition had it been found in his source. It may be suspected that the phrase is a late addition to the existing copy of the book

(so much the more since it is the only reference to the Tianxin zhengfa; the *kaozhao fa* is defined throughout the book simply as a Zhengyi method).

It may be added that the content of the present book clearly seems to represent a layer of the Zhengyi tradition that is prior to the origin of the Tianxin zhengfa. The book contains a large amount of material related to the methods mentioned in early Zhengyi texts. Note, for instance, the visualization practices and forms of *bugang* associated with the generals of the Three Origins (*sanyuan jiangjun* 三元將軍) and described in juan 5–9 (cf. *1208 Taishang sanwu zhengyi mengwei lu* 1.12b–15a). Also the tradition of the book is referred to as the method of the Three and the Five (*sanwu zhi fa* 三五之法; preface, 2a; 3.1a–5b), and note that a characteristic title of a Zhengyi priest, widely used in early texts, defines him as a zhenren of Primordial Destiny Pacing the Mainstay of the Three and the Five of the Red Heaven (*chitian sanwu bugang yuanming zhenren* 赤天三五步綱元命眞人; see *615 Chisong zi zhangli* 2.22b). Moreover, nowhere in this material do we find any reflection of the typical Tianxin zhengfa reforms of the Zhengyi tradition. Thus, for instance, the Department of Exorcism (Quxie yuan 驅邪院) and the title of the first Heavenly Master (Zhang Daoling 張道陵) as commissioner of that department (*Quxie yuan shi* 使; see *1227 Zongzhen biyao* 2.6a) are absent from the present book, as are the army of spirit-soldiers (*yinbing* 陰兵) of the Eastern Peak (see *566 Shangqing tianxin zhengfa*).

In a note on the dating of the book, T. H. Barrett points to a possible reference to the An Lushan Rebellion (25.16a–b), as well as to the mention of the Tibetan threat, which was a major concern especially during the reign of Daizong (763–779) and which lasted until the middle of the ninth century (15.1b; see Barrett, "Towards a date"). This would suggest a date some time in the late Tang (618–907) or the Five Dynasties (907–960). [*Editorial note:* On the placement of this article in the present section, see the introduction to part 3.B.5 above.]

The preface, attributed to Li Chunfeng, describes the transmission of the book into the world. The main revelatory deity is the Latter Saint, who is defined as a separate manifestation (*fenshen* 分身) of Lord Lao. He is said to have been incarnated as Laozi, later to be instated as the Jade Emperor (1a–2b). The Latter Saint transmitted the tradition to Yin Xi 尹喜, Zhang Daoling, and Wang Yuan 王遠, among others (2b–3a). Wang Yuan was ordered to transmit it further to Mao Ying 茅盈, who instructed the founders of the Shangqing tradition—including YANG XI and the two Xu—in its use (5b–6a). The preface adds that the present book transmits the teachings of the Former Saint (Qiansheng 前聖; i.e., Taishang daojun), as well as those of the Latter Saint. The book is said to result from a combination and codification of the sayings of both figures, distinguished in the original version by writing in black and red ink, respectively, with the addition of oral instructions received from the Latter Saint by Zhang Daoling and Wang Yuan (6a–b).

In juan 3 the revelation of the tradition from the Latter Saint to Zhang Daoling is described, and it is said that in this connection the Latter Saint introduced the term *Zhengyi* for the totality of the methods (3.2b, 4b, 5b). The tradition is said to be divided into three levels: Shangqing (in some places conceived as the teachings of the Former Saint, Taishang daojun, see 3.6b); Zhengyi proper; and the Five Methods (*wufa* 五法), which are related to the five fu of the Lingbao tradition (3.4b–5a; cf. *1240 Dongxuan lingbao daoshi shou sandong jingjie falu zeri li* 5a–b). These statements (as well as those of the preface) accord with the attempt manifested in the book to create a synthesis of the methods of *bugang* of the Shangqing and Zhengyi traditions.

Generally, *bugang* is described here as being performed in a series of variations (see, e.g., 22.7a–b): (1) "treading along the Terrestrial Sequence" (*nie diji* 躡地紀; here the Dipper, Beidou 北斗, is conceived as consisting of seven stars); (2) "flying along the Celestial Mainstay" (*fei tiangang* 飛天綱; here the Dipper is referred to as the Central Dipper, Zhongdou 中斗, and conceived as consisting of nine stars); (3) the Paces of Yu (*Yubu* 禹步); (4) the practice of covering one's body with the stars of the Dipper (*peiyi* 配衣); and (5) the sending forth of the forces of the Dipper by means of the twirling method (*nianjue* 捻訣). A frequent term for the latter practice is *zhuan tianguan* 轉天關 (revolving the Gate of Heaven, i.e., pointing the seventh star of the Dipper in the direction of the evil influences).

This system clearly reflects the concepts and terminology of the early Shangqing scriptures on *bugang* (see *1316 Dongzhen shangqing taiwei dijun bu tiangang fei diji jinjian yuzi shangjing*). In fact, the present book incorporates a good deal of material derived from these scriptures. Thus a central passage from *1316 Bu tiangang jing* (8a–b), describing the effects of performing the practice, is constantly repeated and elaborated upon (1.2b, 9b–10a, 15.4a). Yet the tenor of the book, with its emphasis on exorcistic and other ritual applications of *bugang*, is representative of the later Zhengyi rites. It may be noted in this connection that the author strongly criticizes the practice of retiring to the mountains in order to seek exclusively personal salvation (3.6a, 7.1a, 12.8b). This practice is connected with Buddhism and with the concrete and overt accumulation of merit (*yanggong* 陽功) through, for instance, the construction of temples, the fabrication of images, and the work of charity (19.8b–10b). Though positive in its own way, *yanggong* is said to be infinitely inferior to the intangible and hidden accumulation of merit (*yingong* 陰功) practiced by Taoist priests, whose ritual activity benefits all human beings and—while it relies on secret, inner practice—must be carried out among human beings (17.1a–19.8b).

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FIGURE 53. Portrait of Laozi as Undifferentiated Beginning (*1277* 1.4a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1259)

Lingshu zhouhou chao 靈書肘後鈔
6 fols.
Song (960–1279)?
1279 (fasc. 1004)

"Breviary of the Numinous Writings." This work is a collection of summary descriptions of various exorcistic techniques, probably of the Song dynasty. The term *lingshu* 靈書 is commonly used to designate fu traditions such as the True Writs (*zhenwen* 眞文) of the Lingbao tradition and the "method of attracting and summoning" (*shezhao fa* 攝召法) used within the funeral liturgy of the *Lingbao dafa* 靈寶大法 for summoning the soul of the deceased (see *466 Lingbao lingjiao jidu jinshu* 260.1a–28b). The present work, however, contains only methods for the living (some of which are designed to form part of *jiao* 醮 services), and at least the initial section is clearly related to the Zhengyi method of inspecting and summoning (*kaozhao fa* 考召法; 1a–2a; cf. *1227 Taishang zhuguo jiumin zongzhen biyao*). The work begins with a description of practices of externalization of the Generals of the Three Origins (*sanyuan jiangjun* 三元將軍), and it continues with some references to the legend of Zhao Rui 趙芮, the patriarch of the *kaozhao fa* (cf. *1015 Jinsuo liuzhu yin* 11.2a–b and 23.8a–b). It may be noted that a *Sanyuan zhouhou lingshu* 三元肘後靈書 is quoted in *1015 Jinsuo liuzhu yin* 6.5b for some information on the externalization of the *sanyuan jiangjun*.

Poul Andersen

Daofa zongzhi tu yanyi 道法宗旨圖衍義
2 juan
By Deng Nan 鄧柟, *zi* Yizheng 以正, *hao* Tieyai zi 鐵崖子, and Zhang Xixian 章希賢, *hao* Yangwu 養吾; preface dated 1299
1277 (fasc. 1004)

"Fundamental Principles of Taoist Rites Illustrated and Explained." This text offers a lay person's introduction the underlying philosophy of Thunder rites (*leifa* 雷法).

Of the authors, only Zhang Xixian is mentioned. He is referred to as a *canxue* 參學 (administrator) of the prefectural academy of Linchuan 臨川 in Jiangxi. He is the author of the explanations. Deng Nan drew the illustrations and may have been a daoshi (see fig. 53).

Among the prefatory matter, the first text, dated 1308, is by the Thirty-eighth Heavenly Master, Zhang Yucai 張與材 (d. 1316). It expresses the patriarch's admiration for the fact that Zhang Xixian managed to unite the teachings of the Three Teachings into a coherent discourse. Next comes Zhang's own preface, dated 1299, followed by a shorter one by Wang Wanqing 汪萬頃 (*hao* Kongxuan zi 空玄子), dated 1304. A concluding note by the author gives an account of the miraculous feats attributed to Kongxuan zi. It relates that one of Wang's student made his teacher's portrait shortly after his death in 1308. This act moved the sage to return to life. He thereupon wrote a last poem of farewell, burst out laughing, threw the brush away, and then died again. He was, however, seen about in Fujian until 1330.

The first juan of the work is devoted to cosmology in the Three Teachings discourse; this juan considers the works of Han Yu 韓愈 (768–824) and other Confucian worthies and evolves toward the theory of *leifa*, quoting Wang Wenqing 王文卿 (1093–1153; 2.11b).

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3.B.6 Shenxiao Fa and Related Thunder Rites

The name of Shenxiao 神霄 (Divine Empyrean) for the supreme Heaven situated above the traditional pantheon is supposed to have been introduced by LIN LINGSU, a court Taoist in the later period of the reign of Song Zhenzong (997–1022). Both the official histories (*Song shi* 462) and Taoist hagiography (LZTT 53.1a–16a) report that Lin was invited to court in the beginning of the Zhenghe period (1111–1118), at which time he had said: "In Heaven there are nine supreme [spheres], of which the Jade Purity Divine Empyrean [Shenxiao yuqing 神霄玉清] is the highest. . . . The sovereign there is the eldest son of the Highest Ancestor [Shangdi 上帝]. He presides over the South, and his name is the Great Sovereign of Long Life [Changsheng dadi 長生大帝]. Your majesty is he." Following Lin's visit, the emperor assumed the title Lord of the Tao (Daojun 道君), and all over the empire temples were erected in his honor. They were called Palaces for the Longevity of the Divine Empyrean (Shenxiao wanshou gong 神霄萬壽宮). Many other members of the imperial family were also identified as divine beings, and received Shenxiao registers (*Shenxiao bilu* 神霄秘籙) in confirmation. LIN LINGSU is credited with having been versed in the Five Thunder rites (*wulei fa* 五雷法) that enabled him to summon rain. At the capital, he also conducted *zhai* 齋 services on a grand scale for the salvation of the dead.

Among the many texts on Shenxiao rites and the Shenxiao pantheon preserved in

the *Daozang*, none can be attributed directly to LIN LINGSU himself or dated to the time when he was active (until 1116). The only work that bears his name is a song titled "Jinhuo tianding shenxiao sanqi huoling ge 金火天丁神霄三氣火鈴歌" in *1220 Daofa huiyuan* 199.1a–5b, which is certainly spurious. Even the creation of an additional Shenxiao pantheon on top of the traditional one cannot with certainty be ascribed to him. Yet the fact that this addition occurred during the Song period (960–1279) is significant. The deities of the Shenxiao pantheon, which got its final form much later, all preside over, or play a role in, different kinds of rites (*fa* 法), in contrast to the more abstract and general pantheon headed by the Three Pure Ones. Great numbers of popular deities were enrolled as agents of the exorcist Thunder rites and were assigned to the new organizations of the heavenly government, such as the Ministry of North Apex of the Expulsion of Evil Forces (*Beiji quxie yuan* 北極驅邪院).

The Shenxiao rites also became part of the services for the salvation of the souls of the dead, especially the Orphan Souls (*guhun* 孤魂) of those who died an unnatural or violent death. The ritual of feeding these suffering souls followed the Buddhist practice of the Avalambana ritual, but Taoism added extensive rites for healing the dead of their diseases and injuries and then refining their substance in order to transform them into immortals (*liandu* 鍊度). This ritual became the prominent form of liturgy.

LIN LINGSU's successor at Huizong's court was Wang Jun 王俊 (or Wang Wenqing 王文卿; 1093–1153). Although it is said that Wang was recommended by Lin, there is no proof that the two men were connected or that Wang was Lin's disciple. Wang was also famous for his Five Thunder rites (*wulei fa* 五雷法) of the Shenxiao pantheon. Several texts state that Wang obtained his art from the fire master (*huoshi* 火師) Wang Zihua 汪子華 of the Tang dynasty (618–907). Wang Wenqing is the author of a number of treatises on *leifa* 雷法. Some of his disciples are also known. The lineage extended well into the Southern Song (1127–1279) period, especially in South China, the native region of both LIN LINGSU and Wang Wenqing.

The Shenxiao rites as we know them from the *Daozang,* however, all seem to have passed through the hands of BO YUCHAN. Bo also greatly enhanced and enlarged the Shenxiao legacy. He called himself the Little Clerk of the Divine Empyrean (*shenxiao sanli* 神霄散吏) as a sign of his devotion to this tradition. Under his direct or posthumous patronage, the Five Thunder rites thrived, and in the commentary of the Jade Pillar scripture (see below), more than 200 kinds of thunder are enumerated (see *16 Jiutian yingyuan leisheng puhua tianzun yushu baojing*).

It was probably BO YUCHAN who introduced Jiutian yingyuan leishen puhua tianzun 九天應元雷聲普化天尊 as an addition to the Shenxiao pantheon. This deity was the revealer of the Scripture of the Jade Pivot *(16 Jiutian yingyuan leisheng puhua tianzun yushu baojing),* a work that became the canon of the Thunder rites. Formed after the model of the Buddhist Samantabhadra, the Puhua tianzun represents the

esoteric practice of the thunder (*vajra*) in all its aspects; he represents life, and thus the life-giving rites, in contrast to the Taiyi jiuku tianzun 太乙救苦天尊, the master of death. The Puhua tianzun, the Jiuku tianzin, and the Nanji Changsheng dadi 南極長生大帝 introduced by LIN LINGSU are the three major deities of the Shenxiao pantheon of the Nine Sovereigns (*jiuchen* 九宸), in complement, but not superior, to the traditional Nine Majesties (*jiuyu* 九御) headed by the Three Pure Ones. In this way, the new exorcistic rites became fully integrated into the Taoist liturgy. The dual pantheon, moreover, gave a theological foundation to the separation of the liturgy into rituals for the living and rituals for the dead. Both forms of ritual are represented in the Shenxiao fa, which enlarged substantially the importance of *1 Lingbao wuliang duren shangpin miaojing* by creating the sixty-chapter version that now stands at the beginning of the *Daozang*. The dual pantheon also integrated a vast number of popular demon-quelling spirits, the rites of whom have been preserved in *1166 Fahai yizhu* and *1220 Daofa huiyuan* (the article concerning this large collection of texts has been placed in part 3.B.7, on the Qingwei 清微 school).

***Lingbao wuliang duren shangpin miaojing* 靈寶無量度人上品妙經**
61 juan
After 1112
1 (fasc. 1–13)

"Wonderful Superior Book of Immeasurable Salvation from [the Canon of] the Marvelous Jewel." This version of the *Duren jing* includes the original fourth-century text (juan 1, pages 15a–16a and 18a–20b, however, do not belong to the original work; see section 1.B.3.a) plus sixty juan that were added after 1112, probably by LIN LINGSU. This date is provided by *1282 Gaoshang shenxiao zongshi shoujing shi* 1b, where the revelation of the *Lingbao zhenjing* 靈寶眞經 is announced "after the year *renchen* of the Zhenghe era [1112]." The same text then gives (2b–4b) the content of a *Gaoshang shenxiao taishang dongxhuan lingbao duren jing* in sixty-one juan, which corresponds indeed to the content of the present work. The new *Duren jing* that consequently belonged to the Shenxiao scriptures (the term *shenxiao* is found all through the text on pages 22.12a, 40.17b, etc.) was to be considered on the same level with the Tongzhen 通眞 scriptures (*1282 Shoujing shi* 4b), which may be the reason this *Duren jing* is placed at the head of the Taoist canon.

The title Changsheng dadi jun 長生大帝君 in juan 31 refers to Emperor Huizong (r. 1100–1125). The arrangement of the sixty additional juan could well correspond to a sixty-day cycle of recitations. At the same time, these sixty juan represent a journey descending from the Great Tao to the hells, and ending with "the eternal cessation of reincarnation."

The form of each juan is identical and is patterned upon the ancient *Duren jing*,

but each juan also presents itself as a statement on a distinct practice, sometimes including symbols (*fu* 符). Occasionally, interesting ritual (3.13a–b) or cosmological (40.4b–5a) indications are found. The frequent use of the alchemical term *zhentu* 眞土 (True Earth; 13.3b, 31.6b, 52.3b, etc.) is noteworthy, as is the occurrence of phrases that were to become key expressions in the Lingbao dafa: "causing zhenren to descend and marshaling the spirits" (*jiangzhen zhaoling* 降眞召靈; title of juan 23) and "silent audience of the supreme god" (*mochao shangdi* 默朝上帝; 31.6a). It may be noted that Beiji dadi 北極大帝 is said to have taught Mingwei 明威 (i.e., Mengwei 盟威) zhenren an exorcistic method linked to the Beidou 北斗 seven stars (37.13b).

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John Lagerwey

Yuanshi wuliang duren shangpin miaojing zhiyin
元始無量度人上品妙經直音

23 fols.

2 (fasc. 13)

"True Sounds of the Wonderful Scripture of the Primordial Beginning on Universal Salvation." This text contains the phonetic glosses—the correct sounds (*zhiyin* 直音) of the title—for the recitation of the sixty-one juan of *1 Lingbao wuliang duren shangpin miaojing* (cf. Strickmann, "The longest Taoist scripture," 341).

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Lingbao wuliang duren shangpin miaojing futu
靈寶無量度人上品妙經符圖

3 juan

Preface attributed to Emperor Huizong of the Song (r. 1100–1125)

147 (fasc. 67)

"Fu and Charts of the Book of Salvation." This text, a kind of commentary on the *Duren jing,* is one of the Shenxiao 神霄 writings (Strickmann, "The longest Taoist scripture," 344–46). Strickmann suggests that the reference in the preface attributed to Huizong (2b) to the "elimination of heterodox methods and the flourishing of the True Way" in the years *renchen* 壬辰 and *gengzi* 庚子 (1112 and 1120) may refer to the persecution of Buddhism under Huizong. It should be pointed out, however, that the attribution of the preface is open to question: it is neither signed nor dated, and the author refers to himself by using not the imperial *zhen* 朕 but the ordinary *wo* 我.

Strickmann also mentions the cosmic charts found both in this text (2.5b, 3.4b–5b) and in *1219 Gaoshang shenxiao yuqing zhenwang zishu dafa* (2.18b, 2b–3a). These and other elements of the Shenxiao movement were to become standard features of the later *Lingbao dafa* method: all its basic fu, and such key practices as the *liandu* 鍊度 (3.6a–b; *1219 Zishu dafa* 11.30b) and the *yuangang liuyan* 元綱流演 (3.16a; *1219 Zishu dafa* 1.19b) are already found, or at least mentioned, in these Shenxiao texts.

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John Lagerwey

Gaoshang shenxiao zongshi shoujing shi **高上神霄宗師受經式**

7 fols.

Southern Song (1127–1279)?

1282 (fasc. 1005)

"Protocol of the Reception of the Scriptures of the Patriarch of the Highest Divine Empyrean." This work is an introduction to the revelation of *1 Lingbao wuliang duren shangpin miaojing,* that is, the Song version of the Book of Salvation in sixty-one juan (see part 3.B.1). The present work tells the story of the revelation of the text by the Worthy of the Primordial Beginning (Yuanshi zhi zun 元始之尊) and of its transmission, first to Yuchen taishang daojun 玉宸太上道君 and then from the latter to the True King (Shenxiao Yuqing zhenwang 神霄玉清眞王), divine patriarch of the Shenxiao 神霄 order. The latter figure—after having entrusted his younger brother, the Qinghua dijun 青華帝君, with his functions in Heaven—descended to Earth in order to become the ruler of humankind, that is to say, Emperor Song Huizong (r. 1100–1125). In conjunction with this divine reign, in the year *renchen* of the Zhenghe era (1012), the great Book of Salvation was revealed, and with it the register that empowered its possession, the *Gaoshan shenxiao yuqing milu* 高上神霄玉清秘籙 in three juan.

The present work contains the complete list of titles of the sixty-one chapters of this version of the Book of Salvation (2b–4a); then it presents the register and other divine works revealed by the divine redeemer Emperor Huizong, or compiled under his auspices: the imperial commentaries on the *Daode jing* 道德經 and the *Zhuangzi,* the hymns and hagiographies written by him or under his direction, and finally the editing of the Taoist canon (5a–6b). The work ends with a short presentation of the ordination regulations and degrees pertaining to the Shenxiao order.

Although there is some historical foundation for a relation between certain elements of the Taoist theocracy of Huizong and the Shenxiao revelations, it is obvious that the present work is an attempt to muster the emperor's patronage for the order as it developed in later times. The simple reference throughout the text to "Song Hui-

zong" indicates that it could not have been written during the emperor's reign. The Shenxiao rituals became popular in Southern Song times, and the present work must have been written in connection with this late development.

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Taishang sanshiliu bu zunjing 太上三十六部尊經
6 juan
8 (fasc. 18–19)

"Venerable Scripture of the Most High in Thirty-six Sections." According to the author of *4 Wushang neibi zhenzang jing* (4.1b), a scripture of this title had been written to demonstrate that the Taoist books of the Six Dynasties (220–589), divided into Three Caverns of twelve sections each, had been superseded by a new literature. The present book is the summary of that literature. Just before giving a list of the thirty-six sections, *4 Zhenzang jing* attacks the "ignorant" who divide Taoist books into such sections without realizing that "all beings alike constitute the matter of scripture" (cf. *1221 Shangqing lingbao dafa* 54.5b–7a). In similar fashion, *9 Taishang yicheng haikong zhizang jing* criticizes those "poor Taoists who, failing to understand my meaning, preach the scriptures of the Three Caverns in thirty-six sections and, on the basis of these texts, develop a spirit of certitude" (10.8b–9a).

A certain number of passages in the present text are virtually identical to passages in *9 Haikong jing* (for example, 1.12a–b and 6.15a–b here correspond to 7.14a–b and 7.11b–12a, respectively, in the latter). In another parallel passage, the two texts refer in complementary fashion to the early Heavenly Master movement: according to *9 Haikong jing* (7.16b–17a), the "powerful spirits [*guishen* 鬼神] of the five roads" lost the Way because of four demons (*mo* 魔); here (2.6b–7b) they are said to have lost the Way because they had recourse to libationers (*jijiu* 祭酒). The number and the nature of such parallel passages suggest that these two texts were written, if not by the same author(s), at least at the same time and in the same place.

Other elements, however, suggest a much later date. Most notably, a certain number of probably Northern Song (960–1127) practices are mentioned: the methods of the Four Saints (*sisheng* 四聖) and of the Heart of Heaven (*tianxin* 天心; 6.6b); a ritual of the Eleven Luminaries (*yao* 曜, 3.12a); and a series of thirty-six fu to be used in conjunction with *318 Dongxuan lingbao ziran jiutian shengshen zhangjing* in rituals for the salvation of the souls of the dead. The notion that the practice of returning the elixir can harm both nature and life (*xingming* 性命; 5.12a) also seems to point to the Song period.

The presence of these elements in the text suggests that it was written in the Northern Song and made to correspond to the table of contents of *4 Zhenzang jing*. Ideologically, it is, nonetheless, close to the scriptures of early Tang Taoist monasticism.

John Lagerwey

Mingzhen powang zhangsong 明眞破妄章頌
7 fols.
By Zhang Jixian 張繼先, *hao* Xujing zhenren 續靜眞人, the Thirtieth Heavenly Master (1092–1126)
979 (fasc. 615)

"Stanzas of Understanding Truth and Refuting Error." This text contains a series of forty-three didactic, four-line, seven-syllable poems on ritual, mainly *liandu* 鍊度 and Thunder rites. For the expression *mingzhen* 明眞 in the title, compare the poem on page 6a: "Dang mingzhen yao 當明眞要." The *1220 Daofa huiyuan* 71 reproduces the present text under the title *Xujing tianshi powang zhang* 虛靖天師破妄章. This version has one additional poem (on 7a), entitled "Sanjiao yili 三教一理," and several variant titles.

The work is not mentioned in Zhang Jixian's extant biographies, nor is it included in *1249 Sanshi dai tianshi Xujing zhenjun yulu*. It appears to have been considered spurious already at an early date.

Kristofer Schipper

Taiqing yusi zuoyuan biyao shangfa 太清玉司左院祕要上法
12 fols.
By Xiaying 霞映, *hao* Dongshan zhenren 洞山眞人
1247 (fasc. 991)

"Secret, Essential, and Superior Methods from the Left Hall of the Highest Purity Jade Office." This is a short manual for exorcism (*kaozhao fa* 考召法; see page 8b). As the name of the author does not appear to be complete, he may be tentatively identified as Li Yingxin 李應新, *hao* Dongxuan zhenren, a patriarch of the *hundun xuanmen dafa* 混沌玄門大法, a Thunder magic (*leifa* 雷法) in *1220 Daofa huiyuan* 110.1b (also 109.12b).

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Leifa yixuan pian 雷法議玄篇

15 fols.

By Patriarch Wan zongshi 萬宗師, *hao* Yuanxu zhenren 元虛眞人

1254 (fasc. 997)

"Explanations on the Mysteries of Thunder Magic." This is collection of short essays on *leifa* 雷法. Only the first piece is by Patriarch Wan. He claims to be a disciple of Wang Jun 王俊, alias Wang Wenqing 王文卿 (1093–1153), the founder of the Five Thunder rites (*wulei fa* 五雷法) of the Shenxiao 神霄 school (3a) who is otherwise unknown. Wan relates in his introduction that he first studied the *leifa* from books but failed to understand it. After having been properly initiated, however, he obtained the essentials of the art, and the present work is intended to share these with other adepts. His essay contains a number of more theoretical considerations on the exorcistic practices of Thunder magic.

A second essay is titled "Leifa yuanhai zhengyanshu 雷法淵海正演數" (Correct Explanations on the Arts [reading 術 for 數] from the Ocean of Thunder Magic). The anonymous author wrote a long didactic poem that he had printed in 1248. Probably the poem "Yuxiao yin, zeng Shi'an xiansheng 玉霄吟贈識庵先生" (Song of the Jade Empyrean, presented to Master Shi'an) is by the same author. From the context, we can suppose that the recipient of the poem was surnamed He 何; beside He, the poem mentions a Master Kuang 鄺. Neither person has been indentified.

The work continues with a short treatise on the "Chuahuo zhenxing 欻火眞形" (True Form of the Violent Fire), the talisman of the God of Thunder. The author explains that during the years 1078–1085 this efficacious talisman belonged to Patriarch Zeng 曾宗師. The author obtained it in 1133 in Jinling 金陵 (Nanking). Now, as he is advancing in age, he proposes to print it.

The work ends with a note on the sacrifice to the spirits of the Four Directions on the Thunder Altar ("Taiji leitan ji siweishen fa 太極雷壇祭四維神法"). It contains a number of theriomorphic talismans.

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Taiyi huofu zougao qirang yi 太乙火府奏告祈禳儀

17 fols.

217 (fasc. 84)

"Ritual of Announcement for an Exorcism, from the Fire Court of the Great Monad." This text gives in succinct form the ritual found in *1220 Daofa huiyuan* 188–94 (cf. van der Loon, "A Taoist collection"). According to the introduction to these juan, written in 1271 by Huang Yixuan 黃一炫, "the thunder of the Fire court of the Great Monad . . . is a manifestation [*huashen* 化身] of the true qi of the Northern Dipper." The Great Monad is the "master of the methods" that are linked to the heavenly body known as Yuebo 月孛. Huang also recounts the story of the first six of the seven ancestral masters of the lineage invoked in the present text (*1220 Daofa huiyuan* 188.3b).

In addition to an invocation, a triple offering, and the presentation of a memorial, the present text contains a litany on the redemptive powers of the lords of the Seven Principles of the Northern Dipper. The Fire Court is the residence of the Celestial Emperor of the Great Redness. We learn from *1166 Fahai yizhu* 3–5 that this emperor is none other than the Great Monad.

John Lagerwey

Taishang shuo chaotian xielei zhenjing 太上說朝天謝雷眞經

18 fols.

17 (fasc. 25)

"Scripture on Petitioning Heaven for the Propitiation of Thunder." The thirty-six Thunder Gods are in charge of the punishment of evil. The present book tells how to avert their wrath, especially for deceased persons. A number of talismans "in seal script," should be put in the coffin. After closing it, a hole should be made in the wood, enabling the talismans to communicate with the powers of the Thunder.

This scripture, of a popular idiom, is otherwise unknown. A few formal parallels loosely link it to the two Thunder books preceding it in the *Daozang* (*15 Wushang jiuxiao yuqing dafan ziwei xuandu leiting yujing* and *16 Jiutian yingyuan leisheng puhua tianzun yushu baojing*). It prescribes the incantation of the name of the Jiutian yingyuan leisheng puhua tianzun 九天應元雷聲普化天尊, and speaks of the great power of Marshal Deng 鄧元帥, one of the major exorcist gods of the Thunder rites (12a).

An appendix (15b–18a) contains four laudatory hymns by different divine worthies, each one having apposed his seal as a guarantee for the divine transmission of these texts, which appear to be of mediumistic origin; the "canonical titles" given to these worthies are spurious. A final paragraph, dictated by Qingdi tianjun 青帝天君, calls upon the faithful to distribute this scripture in print.

Kristofer Schipper

Deng tianjun xuanling bamen baoying neizhi 鄧天君玄靈八門報應內旨

14 fols.

1266 (fasc. 1002)

"Esoteric Meaning of Retribution through the Eight Gates of Dark Transcendence, [Transmitted by] the Heavenly Lord Deng." The eight gates of dark transcendence refer to the disposition of the nine palaces in the Hidden Days (*dunjia* 遁甲) method. The Heavenly Lord Deng is a deity of the Five Thunders ritual (*1220 Daofa huiyuan* 80, "Yanhuo lüling Deng tianjun dafa 焱火律令鄧天君大法"). He was worshipped on the Wudang shan (*962 Wudang fudi zongzhen ji* 1.7a). Our text also mentions the

divine marshal Wen yuanshuai 溫元帥 (14a, on Wen, see *780 Diqi shangjiang Wen taibao zhuan*).

The author claims to be inspired, among others, by theories developed by Xu Shouxin 徐守信 (1033–1108) under the name Damen chui gejue 打門槌歌訣 (1a and 7a). The text itself is a collection of magical recipes, short circumambulatory rites, and mantic formulas of various origins. It seems to have been conceived primarily for therapeutic rituals.

Marc Kalinowski

Fahai yizhu **法海遺珠**

46 juan

Ming (1368–1644)

1166 (fasc. 825–833)

"Pearls Retrieved from the Sea of Rites." This is a loose collection of various methods of Five Thunder magic (*wulei fa* 五雷法). Many of the rites are close to those given in *1220 Daofa huiyuan*, albeit in a less complete form (compare, for instance, the rites of Marshal Deng 鄧元帥 in juan 23 to 26 of the present work with those in juan 80 in the *Daofa huiyuan*).

This compilation dates to the Ming, as among the deities we find Xuantian shangdi 玄天上帝, an appellation for Xuanwu 玄武 only used beginning in Ming times. A preface (45.7b) by Zhang Shunlie 章舜烈, a master of the Tianpeng 天蓬 exorcism and healing tradition gives the year 1344. This is the only explicit date in the entire work.

Among the methods that stand out prominently are those related to the Shenxiao 神霄 tradition of the *Yushu jing* (see *16 Jiutian yingyuan leisheng puhua tianzun yushu baojing*). Juan 1, 2, and 11 of the present work contain the Inner Sublimation (*neilian* 內煉) rites of this tradition. In 11.12b, the ritual calls for the recitation of the *Taishang huanglao dijun shuo yunlei tiantong zhenjing* 太上黃老帝君說運雷天童眞經. The text, as it is given, is a version combining *632 Taishang taiqing tiantong huming miaojing* and of *633 Taishang taiqing huanglao dijun yunlei tiantong yinfan xianjing*. These texts were revealed to Liang Guangying 梁光映, alias Liang Wuzhen 梁悟眞, on Maoshan, in 1109 or 1112.

From juan 12 on, the *Fahai yizhu* gives all kinds of rituals related to the worship of the Dipper stars (*doufa* 斗法), such as the methods using the divine help of the goddess Jiutian xiannu 九天玄女 (preface signed by Li Xisheng 李希聖). Another highly popular deity is Guandi 關帝 (here rendered Guan yuanshuai 關元帥), who has rituals in juan 39 and again in juan 43.

Juan 14 also contains rites of the Beidou 北斗, but this time of the Southern school (Nanzong 南宗) of Bo Yuchan. In juan 14 we find the interesting method of calling cranes (*zhaohe* 召鶴), whether a single bird as a means of transportation upon achieving immortality or a whole flock for enlivening a successfully concluded liturgical service.

Juan 15 has a ritual for the transmission of the *wulei fa*. The rites of purification and Pacing the Mainstay (*bugang* 步綱) are in general very close to the southern Taiwanese practice that still exists today.

Also close to today's practice are certain aspects of the exorcist "lifting the earth" (*qitu* 起土) rites in juan 30 and, equally linked to the Great Year stellar deity (Taisui 太歲), the rites of Marshal Yin 殷元帥 in juan 44. In our text we find (5b–8b) the names and talismans corresponding to the twelve generals who assist Marshal Yin in his duties. The names are those of the Twelve Royal Lords (*wangye* 王爺) venerated on the occasion of the Royal Offerings (*wangjiao* 王醮) prevalent today in southern Taiwan and southern Fujian.

Kristofer Schipper

Wushang jiuxiao yuqing dafan ziwei xuandu leiting yujing

無上九霄玉清大梵紫微玄都雷霆玉經

28 fols.

15 (fasc. 24)

"Precious Book of the Thunder [Rites] from the Nine Empyrian Jade Purity Great Brahma Pole Star Dark Capital." This undated modern scripture of the Shangqing Lingbao liturgy contains a rather systematic presentation of the Shenxiao 神霄 pantheon and the rituals connected with it. Most of the major deities from this pantheon, or assimilated with it, are presented here, as well as some cosmological theories related to the Thunder rites. Uppermost are the Nine Sovereigns (Jiuchen 九宸) of the Nine Stellar Palaces, to whom memorials (*zou* 奏) are addressed. Then come the Nine Offices (*jiusi* 九司), in charge of receiving the reports (*shen* 申; 11a–b).

Bo Yuchan in one of his letters to his disciple Peng Helin 彭鶴林, dated 1217, mentions the printing of the present scripture by Peng and its distribution in the Jiangxi area (see 1307 *Haiqiong Bo zhenren yulu* 4.19b).

Among the titles of gods mentioned we find the Jiuzhou duxian taishi gaoming dashi 九州都仙太史高明大使 [Xu Xun] and the Jiutian yingyuan leishen puhua tianzun 九天應元雷聲普化天尊, the principal deity of *16 Jiutian yingyuan leisheng puhua tianzun yushu baojing*. These titles are not known before the thirteenth century.

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Jiutian yingyuan leisheng puhua tianzun yushu baojing
九天應元雷聲普化天尊玉樞寶經
11 fols.
16 (fasc. 25)

"Precious Book of the Jade Pivot, Spoken by the Heavenly Worthy of Universal Transformation of the Sound of the Thunder of Responding Origin in the Nine Heavens." This undated work is quoted in the commentary dated 1103 by Zhu Weiyi 朱惟一 of the *Leiting aozhi* 雷霆奧旨 (*1220 Daofa huiyuan* 76.13b), attributed to Bo Yuchan. This suggests that the present work on Five Thunder ritual belongs to the early years of the Shenxiao 神霄 tradition. An edition with a colophon dated 1333 is preserved in the British Library (see Little, *Taoism and the arts of China*, 237–39). Bo's involvement in the diffusion of the Shenxiao *leiting* rites is confirmed in many places. His *1307 Haiqiong Bo zhenren yulu* 4.19b mentions the printing and diffusion by his disciple Peng Helin 彭鶴林 of a *Leiting yujing*. This mention may refer to *15 Wushang jiuxiao yuqing dafan ziwei xuandu leiting yujing* as well as to the present work, which in the colophon of *99 Jiutian yingyuan leisheng puhua tianzun baojing jizhu* by Thirty-ninth Heavenly Master Zhang Sicheng 張嗣成 is also called *Leiting yujing* and dated 1333.

The Jiutian yingyuan leisheng puhua tianzun is the Taoist form of the Bodhisattva Samantabhadra (Puxian 普賢). His presence in the Taoist pantheon is closely linked to the present scripture.

The *16 Yushu baojing* is one of the most prominent scriptures in modern liturgy and an important treatise on the Shenxiao Thunder rites. The style, the frequent occurrence of abstruse characters, as well as the fact that the commentary *99 Baojing jizhu* is attributed to Bo, makes the latter a likely candidate for its authorship.

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Jiutian yingyuan leisheng puhua tianzun yushu baojing jizhu
九天應元雷聲普化天尊玉樞寶經集註
2 juan
By Xu Daoling 徐道齡, *hao* Xuanyang zi 玄陽子; colophon dated 1333
99 (fasc. 50)

"Collected Glosses on the Precious Book of the Jade Pivot," referring to *16 Jiutian yingyuan leisheng puhua tianzun yushu baojing*. The main glosses (*zhu* 註) are attributed to the patriarch Bo Yuchan whose relationship to the Jade Pivot scripture is well known, whereas the first Heavenly Master is credited with explaining the general meaning (*yi* 義), the Thunder deity Zhang tianjun 張天君 with the interpretation (*shi* 釋), and Lü Dongbin with the hymns (*zan* 贊). The text quotes no other source.

According to a colophon by the Thirty-ninth Heavenly Master Zhang Sicheng 張嗣成, *hao* Taixuan zi 太玄子 (d. 1344), the present work was "found" and printed by Xuanyang zi, i.e., Xu Daoling. In 1334, the same scholar published a commentary on the *Beidou jing* 北斗經 (*750 Taishang xuanling beidou benming yansheng zhenjing zhu*) that in many respects resembles the present. Like these glosses on the Jade Pivot, the commentary on the *Beidou jing* also appears to be based on divine inspiration, in the latter case by Zitong dijun 梓童帝君.

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Jiutian yingyuan leisheng puhua tianzun yushu baochan
九天應元雷聲普化天尊玉樞寶懺
11 fols.
195 (fasc. 82)

"Precious Litany of the Heavenly Worthy of Universal Transformation on the Sound of Thunder." This Heavenly Worthy is the Taoist Samantabhadra, the revealer of *16 Jiutian yingyuan leisheng puhua tianzun yushu baojing* (see the present text, 5a), of which this ritual is a cognate. It does not follow the usual litany style of reciting long lists of Tianzun, but is more in the style of a homage (*liwen* 禮文). Pages 8a–9b list the deities of the Shenxiao pantheon, including the Jiuchen 九宸.

Kristofer Schipper

***Leiting yushu youzui fachan* 雷霆玉樞宥罪法懺**
9 fols.
196 (fasc. 82)

"Ritual Litany for the Forgiving of Sins from the Jade Pillar of Thunder." The *196 Youzui fachan* short ritual, cognate to *16 Jiutian yingyuan leisheng puhua tianzun yushu baojing*. The Jiutian yingyuan leisheng puhua tianzun 九天應元雷聲普化天尊 is invoked as the Lord of the Thirty-six Heavens.

A hymn in seven-character verses on 4a–b has a distictly popular flavor.

Kristofer Schipper

***Taishang xuansi miezui zifu xiaozai fachan* 太上玄司滅罪紫府消災法懺**
10 fols.
536 (fasc. 295)

"Litany of the Most High for Blotting out Sins in the Dark Tribunal and Averting Disaster in the Purple Office." Recited by a priest on behalf of a lay believer, this ritual enables one to avoid any star-fated catastrophe and to appear innocent in the courts of the underworld.

The high rank in the celestial hierarchy accorded Leisheng puhua tianzun 雷聲普化天尊 marks this text as modern.

John Lagerwey

Gaoshang shenxiao yuqing zhenwang zishu dafa 高上神霄玉清眞王紫書大法
12 juan
Ming dynasty (1368–1644)?
1219 (fasc. 881–883)

"Great Magic from the Purple Book of the True King of the Highest Divine Empyrean Jade Purity." This is a complete manual of exorcism in the tradition of the Five Thunder magic. By a number of elements, notably diagrams (juan 1) and initiation titles (5.6a), it is indeed linked to other Shenxiao manuals, but without the "salvation by refining" (*liandu* 鍊度) component. The undated and unsigned preface explains that the True King, who is the patron deity of this form of exorcism, is the eldest of eight sons of the Yuanshi tianwang 元始天王 and his spouse, the Jiutian shangxuan yuqing shenmu 九天上玄玉清神母. The True King is also known as Nanji changshen dadi 南極長生大帝. By his own volition, he descended to Earth to save mankind. This account is slighty altered in the book itself, as on page 1.3b, the Yuanshi tianwang declares: "I have ordered the Taihuang wanfu zhenjun 太皇萬福眞君 to open the book cases of the Purple Empyrean and give them to the eldest son of the Jade Emperor [Yudi] so that the teachings of Heaven be promulgated and mankind may be saved and return to the correct Tao." In the genealogical chart given on 1.14b, it is also shown that Yuhuang descends from Yuanshi tianwang, and that the Shenxiao yuqing wang is the oldest of the eight sons of Yuhuang. On page 1.15b, the deity is again identified as the son of the Yuanshi tianwang. Probably, Yuhuang is considered here as the hypostasis of the Yuanshi tianwang.

FIGURE 54. Female deity holding the register (*1219* 11.35a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1202)

At the beginning of juan 1, it is specified that the True King was ordered by Yuhuang shangdi 玉皇上帝 to become the ruler of all men (that is, the emperor of China; 1.1a). This is spelled out in greater detail on page 3a, where the revelation of the *Shenxiao fa* is linked to the crucial year *jiachen* 甲辰 of the Lord of the Tao's (Daojun 道君) ascendancy. As in other texts in this part, these are references to the reign of Song Huizong (1100–1125) as a Taoist redeemer. Similar prophecies are found in the preface of *147 Lingbao wuliang duren shangpin miaojing futu* attributed to Song Huizong concerning the year *renchen* 壬辰. These years could then correspond to the years 1124 and 1112 respectively.

In fact, however, nothing in the present work allows us to consider it as a product of the reign of Huizong and the liturgy of LIN LINGSU. The latter part of the work contains the documents for the transmission of the present ritual tradition, and there the True King is already the patron saint (*zushi* 祖師) of the order (12.9b). A passage beginning on 5.6a gives the full range of ordination titles and their correspondence with the ordinary degrees of the Taoist clergy. These grades appear to be those of the modern Zhengyi order, such as Zhengyi mengwei 正一盟威, Sanwu dugong 三五都功, Shangqing dadong 上清大洞, (5.2a–b) and this is confirmed for the offices (*zhi* 職) the masters receive (see 5.6b). The present work was therefore compiled at a time the Shenxiao revelation was already fully institutionalized and coupled with the liturgical organization of the Zhengyi order.

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3.B.7 The Qingwei School

Among the modern lineages of Thunder rites for exorcism and salvation, the Qingwei 清微 school has a special importance. As the latest of the different ritual currents, it appears as a successor to most others, extending its patriarchy well into the Ming dynasty (1368–1644). It endeavors to encompass the different traditions, such as Zhengyi 正一, Lingbao 靈寶, and Daode 道德, and reveres the Shangqing 上清 female patriarch WEI HUACUN as one of its founders. The school was officially recognized and adopted by the Zhengyi order. Its patriarchs are mentioned among those of the various schools in the prayers of *503 Yulu shengshen zidu zhuanjing yi*, a ritual performed at the Ming court. In the ordination tables of the Qing (1644–1911) period of the Baiyun guan 白雲觀 temple in Peking, the Qingwei school ranks second in importance to the Quanzhen 全眞 order (see Oyanagi Shigeta, *Hakuunkan shi*, 103–8). Indeed, during the Qing, the daoshi of the Zhengyi order were often defined, in terms of their liturgical capacity, as "Lingbao qingwei 靈寶清微" practitioners.

The Qingwei school claims its descent from the legendary female ancestor Zu Shu 祖舒, who is said to have lived during the Five Dynasties (907–960) period in the southern region of Guangxi. She had many women disciples. HUANG SHUNSHEN, a local official in Guangxi during the thirteenth century, is named in the extensive genealogies of the Qingwei school as one of the founders. The multiple references

of the scholar Zheng Sixiao 鄭思肖 (1241–1318) to Qingwei rites in South China suggest their popularity at that time (see his *548 Taiji jilian neifa*, preface and *passim*). Other daoshi whose relationship with the Qingwei school is indicated by independent sources include Ye Xizhen 葉希眞, also known as Ye Yunlai 葉雲萊, who was active in the late thirteenth century (see *962 Wudang fudi zongzhen ji* 3.27b), and his disciple ZHANG SHOUQING. The patriarch ZHAO YIZHEN (d. 1382) also contributed to the dissemination of the Qingwei methods. After their deaths, these patriarchs were enshrined as members of the pantheon of the Qingwei school, for this movement practiced the deification of human beings even more extensively than had the preceding Tianxin zhengfa 天心正法 and the Shenxiao fa 神霄法.

The Qingwei school developed a distinctive style of talismanic writing, which is found in all their scriptures and rituals (see, for instance, the rendition of the text of *1 Lingbao wuliang duren shangpin miaojing* in *80 Yunzhuan duren miaojing*). Considering itself a successor to the Shenxiao school, the movement was mainly concerned with Thunder methods (*leifa* 雷法) for the purpose of saving the souls of the dead. However, the extensive manual of Qingwei rites included at the beginning of *1220 Daofa huiyuan* (juan 1–55) also contains rites for obtaining offspring (juan 42) and protection against epidemics, war, locusts, tigers, and other calamities. The last chapter of the manual (juan 55) is devoted to the treatment of mental illness.

The relationship between the Qingwei school and the *Yuhuang benxing jijing* 玉皇本行集經 (*10–11 Gaoshang yuhuang benxing* and *1440 Huangjing jizhu*) deserves attention. Although it is the fundamental scripture (*benwen* 本文) of the daoshi of the Lingbao qingwei school, the texts of the *Yuhuang jing* do not explicitly mention this relationship. Yet other closely related scriptures, such as *194 Gaoshang yuhuang manyuan baozhan*, clearly indicate that they belong to the Qingwei school by invoking its patriarchs and saints (see, e.g., 1.1b–2a and 2.1b). The *Yuhuang jing* did not appear before the late Southern Song (1127–1279) period. It seems safe to assume that it was a scripture of the Qingwei school.

Gaoshang yuhuang benxing jijing **高上玉皇本行集經**

3 juan

10 (fasc. 23)

"Combined Scriptures of the Founding Acts of the Jade Emperor on High." This text comprises three scrolls (*juan*) and five chapters (*pin*). Since the late middle ages, Yuhuang 玉皇 has been an epithet given to the chief deity of the pantheon. In this most sacred scripture of modern Taoism, he is pictured as the leader of the host of gods assembling before the throne of the Heavenly Worthy of the Primordial Beginning in the Qingwei 清微 heaven. There he multiplies his body in order to speak to all parts of the universe the Pure Doctrine of Salvation. Then he becomes one again and tells

the story of his birth as an avatar of the Most High Daojun and his subsequent cultivation of sainthood during 3,200 kalpas, before attaining the status of Golden Immortal with the title of Tathāgata (*rulai* 如來), King of Pure and Spontaneous Awakening, in order to teach all bodhisattva the true doctrine of Mahāyāna.

The scriptures making up *10 Yuhuang benxing jijing* are not mentioned before the thirteenth century. The appendix of the *Junzhai dushu zhi* of 1249 ("Fuzhi 附志," 1161) gives a reference to an edition printed in 1240 by the Chengtian lingying guan 承天靈應觀 in Hangzhou, which was based on a version from Sichuan (*Shu ben* 蜀本), with a preface by Cheng Gongxu 程公許 (*jinshi* 1211; VDL 99). The Chengtian lingying guan is mentioned in *Xianchun Lin'an zhi* 75.8a. It was dedicated to the cult of Zitong dijun 梓潼帝君 and received its present name in 1236.

Quotations from the *10 Yuhuang benxing jijing* can be found in a number of Yuan (1279–1368) works, such as *103 Yuqing wuji zongzhen zhenwen Wenchang dadong xianjing zhu* 5.17a, 25b. The second *pin* contains the revelation, by Yuanshi tianzun, of the True Writs in Vermilion Writing on Jade Tablets (*Lingbao chishu yupian zhenwen* 靈寶赤書玉篇眞文) from *22 Yuanshi wulao chishu yupian zhenwen tianshu jing*.

The extent to which the present work may be a reconstitution based on the lost early Lingbao scripture *Lingbao zhenwen duren benxing miaojing* 靈寶眞文度人本行妙經 (see Lagerwey, *Wu-shang pi-yao*, 265) is difficult to determine.

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Gaoshang yuhuang benxing jijing **高上玉皇本行集經**

3 juan, 6 fols. + 3 fols.; appendix (Songjing ganying 誦經感應), 4 fols.

Attributed to Zhang Liang 張良 (d. 187 B.C.)

11 (fasc. 23–24)

"Combined Scriptures of the Founding Acts by the Jade Emperor on High." This undated commentary, spuriously attributed to Zhang Liang in his function as supreme minister of the Heavenly Pivot (Tianshu shangxiang 天樞上相), is placed directly after the "fundamental scriptures" (*benwen* 本文) text of the corresponding scripture of the same title in the Ming canon, *10 Yuhuang benxing jijing*. It is difficult to say whether this placement is the result of an oversight by the compilers or whether this commentary was equally considered to be a *benwen*. The text yields no clues as to the date of its compilation. The commentary is preceded and followed by a number of equally spurious documents pertaining to the collation and transmission of the text by two unknown saints named Lin Shaohua 林少華 and Cang Rujia 蒼汝嘉.

The appendix contains seven anecdotes illustrating the miraculous powers of the text, all dating from the Sui (581–618) and Tang (618–907) periods. The sources of these anecdotes are unknown.

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Gaoshang yuhuang benxing jingsui 高上玉皇本行經髓
6 fols. + 3 fols. appendix, "Chuanjing yuanliu 傳經源流"
Transmitted by Liu Chuyuan 劉處源 (fl. 1344)
12 (fasc. 24)

"Essentials of the Combined Scriptures of the Founding Acts of the Jade Emperor on High." This is an abbreviated version of *10 Gaoshang yuhuang benxing jijing*. According to the appended account, this abstract was passed on to Liu Chuyuan by an immortal in the year 1344. Liu was a Qingwei 清微 master of the twenty-fourth generation after the founding goddess Qingzhen Zixu yuanjun 清眞紫虛元君 (Wei Huacun).

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Gaoshang yuhuang xinyin jing 高上玉皇心印經
1 fol.
13 (fasc. 24)

"Scripture of the Seal of the Heart of the Jade Emperor." This text is a didactic poem in four-word verses, without any indication as to authorship or date. The mention of the practice of the Silent Audience before the Emperor-on-High (*mochao shangdi* 默朝上帝) refers to an important meditative and liturgical practice of the Southern Song (1127–1279) period.

The present text is included in the liturgy of *529 Lingbao wujing tigang*, which is also probably a Southern Song work.

Kristofer Schipper

Taishang lingbao chaotian xiezui dachan 太上靈寶朝天謝罪大懺
10 juan
189 (fasc. 79–80)

"Great Litany of Atonement, for the Audience in Heaven of the Lingbao Liturgy." This longest of all Taoist litanies, listing no less than 1,200 Heavenly Worthies *tianzun* (天尊), is of a late date. Among the great Heavenly Worthies invoked at the beginning of each litany, we find, for instance, the Zhenming dasheng jiutian yingyuan leisheng puhua tianzun, the Taoist Samantabhadra, introduced by *16 Jiutian yingyuan leisheng puhua tianzun yushu baojing*. Its recitation is mentioned in *467 Da Ming xuanjiao licheng zhaijiao yi* 10b (dated 1374).

Kristofer Schipper

Yuhuang youzui xifu baochan 玉皇宥罪錫福寶懺
24 fols.
By Xin Hanchen 辛漢臣; fourteenth century (?)
193 (fasc. 81)

"Precious Litany of Repentance That Moves the Jade Emperor to Grant Absolution from Guilt and the Allotment of Good Fortune." This writing is attributed to Xin Hanchen, who was "commander-in-chief of the fierce messengers of Thunder and Lightening" (*Leiting mengli dudu* 雷霆猛吏都督; see also *1307 Haiqiong Bo zhenren yulu* 2.14a and *1220 Daofa huiyuan* 61.2b). The work opens with a reference to *10 Gaoshang yuhuang benxing jijing* and gives the great invocation of Yuhuang (*baohao* 寶號) from that scripture (5a).

Eulogies of the might and glory of the gods introduce this work, featuring the guilt of man and his desire to do penance. Repentance can be realized by reciting this litany. At the end of each phrase, the honorary title of a deity was to be added. These prayers had to be spoken together with a Taoist priest. Eight paragraphs follow this part of the work. They present texts were used by Taoist priests as petitions to specific deities. The priest introduces the lay person on whose behalf he is acting to these deities. He also explains the distress of his client. Litanies appropriate to each case are provided. The first and second part (1a–5b) of this work, however, do not feature such litanies.

Florian C. Reiter

Gaoshang yuhuang manyuan baochan 高上玉皇滿願寶懺
10 juan
Fourteenth century
194 (fasc. 81–82)

"Precious Litany That Moves the Jade Emperor on High to Fulfill Wishes." This work contains ten litanies conveying requests or prayers addressed to the Jade Emperor. The text also introduces the names of the ancestors of the Qingwei 清微 school and representatives of the other Taoist groups. They are all members of the pantheon to which the envisaged religious performance is to be directed. This internal evidence points to the fourteenth century as the most likely period for the composition of the text.

A presentation of the relevant pantheon can be found at the very beginning of the text. It is headed by the deity Yuanshi tianzun 元始天尊, who is labeled "Leader of the Doctrine, who preaches the scriptures." There are some practical instructions for the performance of the recitations. Participants kneel and concentrate their minds. The priest sends a petition to the deities including the names of all participants present. Then the litanies are recited, addressing Yuhuang da tianzun xuan qionggao shangdi 玉皇大天尊玄穹高上帝. The various wishes and vows are stated in the titles of the

ten chapters of this work, for example, "Chuzui 除罪" (The Elimination of Guilt; juan 4). The pious intentions formulated in this text and the very name of the main deity seem to connect this text with *193 Yuhuang youzui xifu baochan*.

Florian C. Reiter

Qingwei xianpu 清微仙譜

17 fols.

Transmitted by HUANG SHUNSHEN 黃舜申, *hao* Leiyuan 雷淵 (fl. 1224–1287); preface by Chen Cai 陳采 dated 1293

171 (fasc. 75)

"Chronology of the Immortals of the Qingwei Heaven." This work was transmitted by the founder of the Qingwei 清微 school, HUANG SHUNSHEN (15b). His follower Chen Cai wrote the preface, which states that the tradition featured in the chronology had always been in existence under various names: Shangqing, Lingbao, Daode, and Zhengyi. These currents had been united during the Tang (618–907) and Song (960–1279) periods by Zhaoning zu yuanjun 昭凝祖元君 and Hunyin zhenren Nangong 混隱眞人南公, respectively. The contacts between Nan Bidao 南畢道 (Nangong) and HUANG SHUNSHEN resulted in the continuation of the tradition. HUANG SHUNSHEN lived in Fujian, whence he disseminated the teachings of Qingwei. Thanks to the Qingwei Taoists' knowledge, they were able to enlist the help of the heavenly powers to produce rain or thunder. They were also able to call forth spirits and gods to heal the sick and come to the assistance of others generally (preface, 15a). The name Qingwei stands for the highest heaven, see *1128 Daomen jingfa xiangcheng cixu* 3.1a.

This text has six paragraphs, beginning with the Qingwei lineage, followed by the other names of the tradition mentioned above. The names of deities are cited, as well as their heavenly residences and their human avatars. The text also points to the scriptures or credentials that these deities or saints have passed to their successors as tokens of legitimation. HUANG SHUNSHEN is the last name in the sixth paragraph (11b–15b), which describes the unification of all the traditions, again called "Qingwei."

The chronology of the present work can be compared with *223 Qingwei yuanjiang dafa* 25.8b–12b, in which the titles of the deities, however, show many variants (cf. also *224 Qingwei zhaifa* 1.1a–13b).

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Florian C. Reiter

Qingwei yuanjiang dafa 清微元降大法

25 juan

Fourteenth century

223 (fasc. 106–110)

"Great Rituals of the Manifestation of the Original Forces of the Qingwei Heaven." The writings comprised by the present text were collected after the time of HUANG SHUNSHEN (thirteenth century; 25.8b–12b; see *171 Qingwei xianpu*).

This work includes scriptures, petitions, and fu, which are partly written in magical characters. It includes as well instructions on how to read them. They were designed for use in specific rituals. There are numerous explanations concerning the handling of such fu as well as the (visionary) appearances of the deities involved. This work also contains some theoretical essays, such as "On the Origin of Taoism" (Daoyuan 道原; 1.8b–9b) and "The Inner Basis for Taoist Rituals" (Daofa shuniu 道法樞紐; 25.3b–8b; cf. also *1220 Daofa huiyuan* 1.2b–8a). The present work is the most comprehensive title in the Taoist canon dealing with the ritual methods of the Qingwei Taoists.

Florian C. Reiter

Sandong shenfu ji 三洞神符記

23 fols.

79 (fasc. 36)

"Notes on the Divine Talisman of the Three Caverns." This is a late compilation made from two different sources.

The first part (pages 1a to 14a), taken without any changes from YJQQ 7, is a small treatise on divine writings quoting many sources from the Six Dynasties (220–589) and Tang (618–907) periods. It presumably was part of a larger work known as the *Daomen dalun* 道門大論.

The second part, beginning on 14a, contains instructions for writing fu-talismans of the modern Qingwei 清微 school, followed by the reproduction of five cosmic writs called *Taishang fuluo wupian* 天上敷落五篇 of that same school.

Kristofer Schipper

Yunzhuan duren miaojing 雲篆度人妙經

35 fols.

80 (fasc. 36)

"Marvelous Book of Salvation in Seal Script." The transcription of the *Duren jing* using "cloud seal" characters was very popular during the Southern Song (1127–1279). JIN YUNZHONG criticizes it thus: "In this fashion, people make a seal out of eight characters in the text. Thus, there is extant a 'celestial seal character' [*tianzhuan* 天篆] *Duren jing*, and it would be possible to transcribe the entire text into innumerable

seals" (*1223 Shangqing lingbao dafa* 10.7b). Indeed, the Tiantai Lingbao dafa 天台靈寶大法 school did precisely that (see *219 Lingbao wuliang duren shangjing dafa* 5–7).

One of the chief functions of the seal in Taoism is to summon spiritual beings. In *563 Taishang lingbao jingming feixian duren jingfa* 1.6a, for example, this type of writ in "celestial seal characters" is said to be a kind of "true writ for summoning [the spirits] of the Ten Directions." The characters that most closely resemble those in the present text are found in *223 Qingwei yuanjiang dafa*, (Grand Method of the Descent from the Primordium of the Supreme Heaven), and the latter title may reveal something of the origin of this kind of text: the term "descent" (*jiang* 降) is often used with "brush" (*bi* 筆) to refer to mediumnistic writing.

John Lagerwey

Qingwei xuanshu zougao yi 清微玄樞奏告儀
13 fols.
School of Ye Yunlai 葉雲萊; Yuan (1279–1368)
218 (fasc. 84)

"Qingwei Ritual for Memorializing to the Mysterious Pillar [i.e., the Heavenly Chancellery]." This is a hybrid liturgy composed by the disciples of Ye Yunlai (fl. late thirteenth century), one of the successors to HUANG SHUNSHEN (fl. 1224–1286; see *1311 Xianquan ji* 1.19a) and a senior member of the branch to which the well-known Yuan Taoist ZHANG SHOUQING (fl. 1315–1332) belonged (see *222 Qingwei shenlie bifa* 1.3b).

In the present work, the lineage of patriarchs ends with Ye Yunlai (1b and 2b). This ordering, in the context of the Qingwei 清微 school, means that this ritual was composed by Ye's direct disciples.

The ritual opens with a long invocation of the masters (1a–3b), followed by the invitation to the emissaries to be charged with the transmission of the memorial. After these preliminary rites follows the presentation, a mixture of a *daochang* 道場 ritual and a lamp rite for the cult of the Dipper stars.

Kristofer Schipper

Qingwei shenlie bifa 清微神烈祕法
2 juan
Fourteenth century
222 (fasc. 105)

"Secret Methods of the Divine Fire of the Qingwei Heaven." This text is a collection of Qingwei 清微 methods. The words "Divine Fire" also form part of the titles of the two Heavenly Marshals Gou Liuji 苟留吉 and Bi Zongyuan 畢宗遠, who together with the Master of the Teachings, Zihuang taiyi tianjun 紫皇太乙天君, constitute

the highest triad of the Thunder Gods (1.3b–4a). The introductory passages explain the revelation of the "Thunder methods of the Qingwei heaven," which are identified with the Shenxiao 神霄 methods. The subsequent line of transmission begins with WEI HUACUN, but names like ZHANG SHOUQING from Mount Wudang extend the lineage well beyond the time of HUANG SHUNSHEN (see *171 Qingwei xianpu*; cf. *961 Xuantian shangdi qisheng lingyi lu* 11b–12b).

The text contains fu, magical writings, and petitions that can be used to address the respective deities and the many assisting generals and messengers. They all may help to expel demons or to rescue people from distress. The text also gives practical instructions about the ways of writing out these fu and how to present them.

Florian C. Reiter

Qingwei zhaifa 清微齋法
2 juan
Fourteenth century
224 (fasc. 111)

"Qingwei Liturgies of Purification." This title describes practical procedures for presenting petitions to the Qingwei 清微 pantheon. It is a collection of texts and instructions.

The "Line of Transmission" introduces these presentations. It resembles *171 Qingwei xianpu*, but does not contain a section on the Shangqing tradition. The names of the saints are not entirely the same as those in *171 Qingwei xianpu,* and they occupy different sections. This transmission is followed by the "Exposition Concerning the Elimination of Doubts with Regard to the Performance of Taoist Rituals," in which the nature of Taoist ways is compared with the Neo-Confucian ideal of the "investigation of things." This concept is also mentioned in *222 Qingwei shenlie bifa* 1.2a and suggests a common background of Neo-Confucian inspiration and diction. After this exposition, the text presents "The Great Rituals of Purification and Celebration of the Lingbao Tradition." Explanations are offered concerning the divine hierarchies, the divinities, and their spheres of dominion. Finally, some explanations deal with the "nine feasts of purification" and their divine patrons. The remaining parts of this work contain mostly literary formulas, "registers," "petitions," "letters," and fu. The texts describe the purposes for which they may be used (e.g., the salvation of the souls of the ancestors, help for the country). There are also some instructions about the actual composition and the presentation of such religious formulas, which include the names of the divine addressees and the transmitting messengers.

Florian C. Reiter

FIGURE 55. The Inner Structure, showing the Cinnabar Field and the spinal column, with the caption "Downstream makes a human being, upstream an immortal is born" (*278* 8b)

Qingwei danjue 清微丹訣
10 fols.
278 (fasc. 134)

"Instructions for the Practice of Inner Alchemy of the Qingwei School." HUANG SHUNSHEN, *hao* Leiyuan 雷淵 (fl. 1224–1287), the founder of the Qingwei 清微 school, is quoted on page 3b of this work. The title constitutes a short guide to meditative practice of a very general and simple nature, in particular as a preparation for officiants before ascending the altar in liturgical services (*lintan* 臨壇). The text clearly explains the main points in the body, and a diagram of the Inner Structure is given on page 8b (fig. 55).

Kristofer Schipper

Taishang lingbao hongfu miezui xiangming jing 太上靈寶洪福滅罪像名經
40 fols.
377 (fasc. 182)

"Scripture of the Metaphoric Names for Eliminating Guilt and Increasing Good Fortune." Seeing that his son Haikong 海空, heir to the throne of the kingdom of Anren 安忍國, is determined to become a monk, the king summons to court the zhenren Peerless. Peerless transmits the *Lingbao zhenwen* 靈寶眞文 and the *Sanyuan pinjie* 三元品戒 to Haikong "in accordance with the ritual code." Thus prepared, Haikong sets off to study on the Mount of the Man-Bird. After twelve years of pure fasting, the Five Old Imperial Lords transform him into a zhenren by transmitting a book to him.

Returning to the throne, Haikong prepares and distributes "a mountain of food" on the Day of the Median Principle. The incense mounts to the Nine Heavens, where Yuanshi tianzun 元始天尊, seeing that Haikong is ready to be "transformed" (*huadu* 化度), sends a celestial cortege to bring him to Heaven. At the same time, the celestial assembly gathers around the Tianzun, who radiates a light of five colors. The zhenren of Immortal Powers sees that the people of "the world below" are all in trouble with the Three Officials because of their sinfulness, and he asks the Tianzun what they should do to obtain pardon.

The present text is the response of Yuanshi tianzun to this query. It consists in a triple sequence of homage to the Three Treasures, followed each time by a confession of sins and an expression of wishes. The homages take the form of the recitation of

"metaphoric names." In the first sequence, for example, homage is paid to 120 Tianzun, to "the venerable scripture in twelve sections," and to twenty-two Taoists of legend, such as WEI BOYANG and Li Babai 李八百. Recitation of these names procures "immense good fortune and the elimination of guilt."

In the first sequence, homage is paid to a series of books whose titles are the same as those in the table of contents of *8 Taishang sanshiliu bu zunjing*; in the second sequence, several of these titles recur, but mention is also made of *1138 Wushang biyao* and *10 Gaoshang yuhuang benxing jijing*. The text cannot, therefore, be earlier than the Song (960–1279) period.

John Lagerwey

Zihuang liandu xuanke 紫皇鍊度玄科
30 fols.
1451 (fasc. 1064)

"Sublimation Ritual of the Purple Sovereign." This text provides a ritual of sublimation (first by fire, then by water) and passage to the other world (reconstitution and dressing of the deceased person's body, transmission of the commandments). The Purple Sovereign is identified with "the unique qi of Heaven" in the *falu* 發爐 and with the Emperor of the North by his title, which includes the more usual name of Xuantian shangdi 玄天上帝. The Qingwei 清微 school is the first mentioned in an enumeration (3a) of various lineages, and so it seems likely that the text belongs to that school. We may note as well that some of these lineages, such as that of "the method of Fengdu," are known only from texts in *1220 Daofa huiyuan*.

Three things distinguish this ritual from other *liandu* 鍊度 rituals: the massive use of generals and marshals, the ascension of the ritual master onto a throne to perform the ritual in a seated position, and the transformation of the reconstituted body into a cosmic one.

John Lagerwey

Daofa huiyuan 道法會元
268 juan
Ming (1368–1644)
1220 (fasc. 884–941)

"Taoist Methods, United in Principle." This title constitutes a vast, undated, and unsigned, collection of rites (*fa* 法) related to many forms of modern practices and cults. The table of contents of this *congshu* 叢書 lists a great number of such *fa*, but in fact many belong to larger entities constituting manuals in their own right, predominantly of "salvation through sublimation" (*liandu* 鍊度) rituals combined with the methods of Thunder magic (*leifa* 雷法). A number of the prefaces and

colophons of these manuals have been preserved, thus giving us some indication as to their dates and the origins. These elements do not, however, readily resolve the problem of the compiler's identity and the date of the work's compilation. As we have not found any editions of the *Daofa huiyuan* outside the *Daozang,* it may be that the collection was especially compiled for the Ming canon, possibly by the *Daozang* editors themselves. This hypothesis may be reinforced by the fact that the *Daofa huiyuan* begins with a long section (juan 1–55) devoted to the rites of the Qingwei 清微 school that contains a certain number of texts edited by ZHAO YIZHEN (d. 1382), together with his prefaces and colophons (see, e.g., 5.39a, 7.8b, 8.3b, 14.3b, 14.15a, and 17.17b). However, in other places, and especially in the latter parts in that section (from juan 19 onward), Zhao's name and title are given in the ritual invocations addressed to deified patriarchs summoned to descend to the altar and receive homage and offerings (see 19.3b, 20.4b, 21.2b, 23.6b, 25.2b–3a, 26.9a, 32.4b, 33.2a, 34.4a, 46.2a, and 49.18b). These invocations imply that at the time this manual was compiled and included in the *Daofa huiyuan,* ZHAO YIZHEN had been dead long enough to be deified by his successors. In other words, it had to have been completed well after 1382 by a direct or indirect disciple of Zhao (cf. Schipper, "Master Chao I-chen"). The name that comes most readily to mind is that of Shao Yizheng 邵以正 (fl.1427–1454), the successor to Zhao's disciple LIU YUANRAN (1351–1432). Liu and Shao were both patriarchs of the Qingwei school. Shao became the final compiler of the Ming *Daozang* (see the general introduction). All this points to a date somewhere during the first half of the fifteenth century for the compilation of the *Daofa huiyuan*.

The real founder of the Qingwei school was HUANG SHUNSHEN, who was born in 1224 in Fujian and was received at the court of Kublai in 1286. Most of Huang's followers, and many other masters of Thunder magic as well, also came from Fujian, especially from the northern parts of the province, or else from the adjoining districts of southeastern Zhejiang. This region seems therefore to have played a major role in the origin and diffusion of the Five Thunder rites (*wulei fa* 五雷法).

It would be beyond the scope of this summary to give a detailed account of the contents of the collection. We shall present here only its major components.

The Qingwei rituals that occupy the first fifty-five juan open with a description of the well-known background of this school: the lineage of patriarchs, beginning with the two female saints WEI HUACUN and Zu Shu 祖舒, as well as the mysterious writings they received and from which the Qingwei fu derived. (See fig. 56.) Central to the Qingwei ritual is the *liandu* practice by which the souls of the deceased are saved through the meditation (i.e., Inner Alchemy) of the officiant. Some minor rituals concern the pacification of domestic deities, those of the hearth, the doors, the well, the

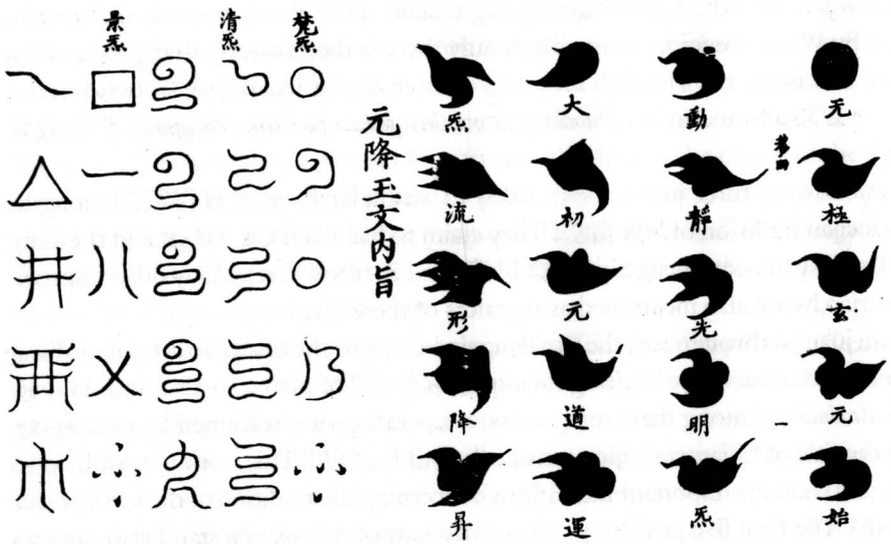

FIGURE 56. Primordial Revelation and the Secret Sounds of the Qingwei (*1220* 4.1a–b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1203)

privy, etc. (*antu* 安土; juan 7), the protection of candidates to the official examinations (*shijin* 仕進), protection against locusts (*quhuang* 驅蝗). Later in the *Daofa huiyuan* (juan 249 and 250), we find the complete set of initiation and ordination rules for the Qingwei school.

The next part of the collection (juan 56–71) is more heterogeneous. Here a great number of different rituals have as sole common denominator a more or less explicit relation to the Five Thunder rites of the Shenxiao 神霄 school (see part 3.B.1). The Thunder ritual reputedly founded by Wang Jun 王俊, alias Wang Wenqing 王文卿 (1093–1153; see 67.25a), who obtained it from a divine immortal, the "fire master" (*huoshi* 火師) Wang Zihua 汪子華 (supposedly of the Tang dynasty, 618–907). It was later transmitted to many masters, some of whom put their signatures to the practices assembled here. First we find BO YUCHAN (fl. 1194–1229), who contributed a commentary to the *Xuanzhu ge* 玄珠歌 in juan 70. Then there are Zhang Shanyuan 張善淵 (fl. 1280–1294) and Sa Shoujian 薩守堅 (fl. early twelfth century). Both authors offer explanations on the nature of thunder in juan 67. Finally, we find the names of Pan Songnian 潘松年, Yang Gengchang 楊耕常, and Mo Yueding 莫月鼎 (1226–1293). Some of the contributions are of a doctrinal nature, for instance the "Qidao baduan jin 祈禱八段錦" by Wang Wenqing, in which the patriarch explains a method of prayer combined with the practice of Inner Alchemy. There is also a commentary by a certain Yufeng 御風, mentioned by the Heavenly Master Zhang Yuchu in his *1311*

Xianquan ji 2.31b–33b. Another interesting treatise is the above-mentioned *Xuanzhu ge*, also by Wang Wenqing (juan 70). Finally there is the "Powang zhang 破妄章," a rhymed treatise by the Thirtieth Heavenly Master Zhang Jixian 張繼先 (1092–1126). This text is also found in the *Daozang* as *979 Mingzhen powang zhangsong* 明眞破妄章頌.

The following three juan (73–75), titled "Tianshu leizhuan 天書雷篆," belong to the Maoshan tradition of *leifa* 雷法. They claim to hail from GE XUAN and the Tang (*sic*) Heavenly Master Zheng Siyuan 鄭思遠 (i.e., ZHENG YIN). Many other "historical" patriarchs are also mentioned as revealers of these texts.

From juan 76 through 108, the rituals again belong to the Shenxiao school of Wang Wenqing and others. The "Leiting miaoqi 雷霆妙契" of juan 77 is also found in *1253 Daofa xinchuan*. Among these many texts, a separate group is formed by juan 83–87, under the title of "Xiantian leijing yinshu 先天雷晶隱書." This work is attributed to Wang, and contains important indications concerning the tradition of the *wulei fa* (see 84.1a–5b). The final five juan (104–108) of this part of the *congshu* stand also out as a single book called "Gaoshang jingxiao sanwu hunhe dutian dalei langshu 高上景霄三五混合都天大雷琅書," abbreviated as "Dutian dalei fa." It was purportedly written by BO YUCHAN, who had received it from his master CHEN NAN 陳楠 (fl. 1111–1118). In a postface dated 1212, Bo provides a biography of Chen and describes how the latter received this Thunder magic (108.15b–16b). At the end of Bo's postface, there is an undated colophon by the great Yuan scholar Yu Ji 虞集 (1272–1348). Yu Ji explains that this *Jingxiao leishu* was in fact in the possession of a daoshi called Wu 吳, *hao* Puyun 浦雲, who obtained it in the north of China but was unable to understand it. Upon returning to Hangzhou, the daoshi meditated and prayed, until BO YUCHAN himself descended into the meditation room and gave him the necessary explanations. Yu Ji writes about Wu as a friend and contemporary. This story is at variance with a text by BO YUCHAN himself, the Inscription for the Pavilion of the Meeting of Immortals of the Yulong Gong ("Yulong gong huixian ge ji 玉隆宮會仙閣記") in *Yulong ji* 玉隆集 (in *263 Xiuzhen shishu* 31.1a–5b). There Bo describes his meeting with Wu Puyun at the Yulong gong at Xishan 西山 near Nanchang (Jiangxi) in the years around 1218. One of the texts must therefore be spurious, and given that the *Daofa huiyuan* contains many texts apocryphally attributed to BO YUCHAN, it seems likely that Yu Ji's colophon here is a forgery. It does not occur in Yu Ji's collected works.

Juan 109 and 110 contain the "Hunyuan xuanshu 混元玄書," an exorcistic ritual, under the aegis of a certain Li Mingzheng 李明正. Juan 111–13 correspond to the *Diling baozhu wulei qidao dafa* 帝令寶珠五雷祈禱大法 transmitted by Zhu Meijing 朱梅靖 of the Jixian yuan academy to Li Xianyun 李閑雲, a high court official, the Thirty-sixth Heavenly Master Zhang Zongyan 張宗演 (d. 1292), and others. The entire method appears to be based on the system of the *Yijing* 易經.

Juan 114–20 contain the "Taiji dulei yinshu 太極都雷隱書," again a form of Shenxiao fa by Wang Wenqing, whereas with the following "Taishang sanwu Shaoyang tiemian huoche wulei dafa 太上三五邵陽鐵面火車五雷大法" (juan 122–24), we are back to the subject of exorcism, this time under the auspices of XU XUN and Wu Meng 吳猛. Shaoyang is a place in Hunan, and the deity at the origin of the magic is a certain Lü Bujian 閭不漸. The work is prefaced by CHEN NAN (122.1a–2b). Juan 125–28 contain the "Jiuzhou sheling yanglei dafa 九州社令陽雷大法," again under the aegis of XU XUN and his friends. Here the Earth Gods of the Nine Districts are to be appealed to in times of drought.

After a number of smaller texts, we come to the "Taiyi zhenlei pili dafa 太乙眞雷霹靂大法" (juan 133–45). Here the forces of thunder and lightning are marshaled against heterodox cults and temples, great demons and perverse dragons, baleful stars, and other powers. There is no clear indication of authorship, but the end of juan 139 mentions that it was transmitted by the Thirtieth Heavenly Master. Juan 146 contains a single text, the "Zhengyi zhongxiao jiashu baizhuo wulei dafa 正一忠孝家書白捉五雷大法," which, at the end, has an interesting story about its origins. While in mourning for his father, a daoshi named Zhao Lü 趙履 from Pingyang in Zhejiang obtains Thunder magic from the deity Fumo shangxiang Li zhenjun 伏魔上相李眞君. By means of a seal, the daoshi is enabled to call on the help of two heavenly marshals at will. More original is the work "Dongxuan yushu leiting dafa 洞玄玉樞雷霆大法" (juan 147–53). An account of its origins written by a certain Xue Shichun 薛師淳 and dated 1296 tells us that BO YUCHAN (who here, curiously, is said to have originally been named Zhuge Meng 諸葛猛) reveals himself to the daughter of a certain Ma of the Maritime Transportation Bureau of Quanzhou. His revelation enables her to produce rain at the request of the famous merchant Pu Shougeng 蒲壽庚 (here identified as executive director, *zuocheng* 左丞, of this agency). Later, a servant of Pu named Weng Leishi 翁雷室 learned the rain-producing skills and put them to practice in her master's home region of Jianning 建寧 in the north of Fujian. Weng had more than one hundred disciples, including the author of this narrative. As van der Loon ("A Taoist collection") points out, the merchants Ma and Pu from Quanzhou must both have been Muslims.

Juan 154 and 155 contain the "Hunyuan liutian miaodao yiqi ruyi dafa 混元六天妙道一氣如意大法," a method that claims its origin from Lei Shizhong 雷時中, *hao* Mo'an 默庵, *alias* Old Man Twinbridge 雙橋老人 (1221–1295). The present rites were revealed to him by the True Lord Lu 路眞君 (see *297 Lishi zhenxian tidao tongjian xubian* 5.11b–14a). The True Lord Lu appears to be none other than LU SHIZHONG (fl. 1120), the creator of the Yutang 玉堂 rites (see *220 Wushang xuanyuan santian yutang dafa*). The practice of these rites were meditative and close to those of Inner Alchemy, although their function was mainly exorcistic.

Equally exorcistic is the far larger "Shangqing tianpeng fumo dafa 上清天蓬伏魔大法" (juan 156–68). The method, for once, does not originate in Fujian, but is said to have come from Sichuan's Ximing shan 西明山. The author does indicate, however, that he has studied with specialists in northern Fujian and southern Zhejiang (see the beginning of juan 166). The great Tianpeng deity, whose secret spell is first given in *1016 Zhen'gao*, here becomes the chief marshal of a vast number of exorcistic spirits that combat all kinds of evils.

The next part of the *Daofa huiyuan* contains rites of the modern Maoshan tradition. Here we find a "Shangqing tongchu wuyuan sufu yuce zhengfa 上清童初五元素府玉冊正法" (juan 171–78). This form of magic is also derived from the great exorcist tradition of Tianpeng, and it is reported to have been revealed to a daoshi named Yang Xizhen 楊希眞 (mentioned already in relation to the *Tianpeng fa* in 156.14a). The Tongchu fu on Maoshan was a center for exorcistic ritual practices and in the early thirteenth century, the liturgist JIN YUNZHONG, author of *1223 Shangqing lingbao dafa*, appears to have been its chief. He is the editor of this ritual manual. There is an undated note signed by him on 173.14a and a colophon dated 1224 at the end of the work (178.3a–6a). It is followed by another colophon by a certain Lu Yuanlao 盧元老. The next manual, named "Shangqing wuyuan yuce jiuling feibu zhangzou bifa 上清五元玉冊九靈飛步章奏秘法" (juan 179–87) is a sequel to the preceding one. According to van der Loon ("A Taoist collection"), it may also have been produced by JIN YUNZHONG.

The "Taiyi huofu wulei dafa 太乙火府五雷大法" (juan 188–94) was edited by Huang Yixuan 黃一炫 and begins with his story (dated 1271) of the origin of the ritual tradition *fayuan shiji* 法源事跡: During the Tianbao era of Emperor Xuanzong of the Tang, a local official in Mianzhou obtained a *leifa* from a Holy Mother of Northern Yin 北陰聖母. Thereupon the official became a daoshi on Qingcheng shan 青城山 in Sichuan. The Thunder magic was lost during the troubled period of the Five Dynasties (907–960), but was rediscovered later on Mount Hua. It returned to Sichuan before being brought to Yanping 延平 in Fujian. In 1225 Yang Defang brought it from Fujian to the Maoshan, where it flourished. Later Huan Xixuan obtained the method and reintroduced it to Chengdu (Sichuan). Many of the rites are related to nature, marshaling winds and rain, exorcising goblins, and healing the mental disorders caused by them.

Juan 195 to 197 contain the "Dongshen tianyi wulei dafa 洞神天一五雷大法." The ritual is placed under the patronage of the Thirtieth Heavenly Master Zhang Jixian and is concerned with healing practices. Van der Loon ("A Taoist collection") notes the instructions for the use of a spirit medium in 196.13b–15a.

The next manuals are related to the Shenxiao tradition: "Shenxiao jinhuo tianding dafa 神霄金火天丁大法" (juan 198–206). The first chapter contains both an undated preface by Chen Daoyi 陳道一 stating the connection between these rites and the *liandu* methods and a colophon giving the detailed account of the transmission by his disciple Liu Yu 劉玉, hao Qingqing 清卿 (fl. 1258) of this form of magic (198.28b–27a). Liu obtained the complete rites, not from Chen, who died in Jianjiang 劍江 in northern Fujian, but from Chen's disciple Lu Ye 盧埜 (see also 253.10b–11a). The next chapters are attributed to LIN LINGSU himself (see, e.g., the poem signed by him in 199.1b–5b). The rites in this section mainly aim at curing possession by demon spirits. A special feature is the use of female spirit soldiers.

Juan 210 contains the "Danyang jilian neizhi 丹陽祭鍊內旨," introducing a special *liandu* method from Danyang, the heartland of Shangqing Taoism. In his preface dated 1356, the compiler Wang Xuanzhen 王玄眞, a daoshi of the Quanzhen 全眞 order, tells how he collected the materials of the specific Danyang tradition of the *pudu* 普度 ritual from a number of teachers and combined them into the present method. Explaining its title, he states (page 1a) that *jilian* 祭鍊 means (1) to sacrifice (*ji*) to the souls of the deceased and (2) to sublimate (*lian*) oneself. Only if one undergoes this sublimation can the souls of the dead be saved (*du* 度). At the end of the text, there is a colophon by Zhang Yu 張雨 dated 1356. Zhang Yu, author of *781 Xuanpin lu*, lived from 1276 to 1342, so either the colophon is misdated or it is a forgery. Zhang, who himself was a student of Yu Ji, states that Wang Xuanzhen was a disciple of the great painter and Quanzhen master Huang Gongwang 黃公望 (1269–1354), whom Wang met in Hangzhou.

Juan 216 has a popular ritual of the Mysterious Woman of the Nine Heavens (Jiutian xuannü 九天玄女), so famous in epic literature. She is worshiped at the kitchen stove and has the power to protect children and heal their diseases. Equally popular are the rites for the expulsion of pestilence demons (*wenshen* 瘟神; juan 119–121). The present work offers the sole instance in the Taoist canon of the famous sending off of the boat with *wenshen*, a ritual still celebrated frequently in southern Taiwan.

Juan 232–40 contain the rites of the great exorcistic deity and patron of wealth Zhao yuanshuai 趙元帥, known as Black Altar (Xuan Tan 玄壇). His specific method consists in harmonizing (*hehe* 和合), uniting beings in joy, for prosperity and healing. Among his helpers we find the great theater deity of Fujian, Tian duyuanshuai 田都元帥, chief of many other saints of the theater stage (see Schipper, "The Divine Jester").

Many of these modern exorcistic rites and cults were not easily integrated within the traditional liturgical framework. This essential problem is addressed in the next four chapters (juan 249–52), which form a separate small manual of rules and precepts called "Precious Rules" (*Taishang tiantan yuge* 太上天壇玉格 and *Taishang hundong*

chiwen nüqing zhaoshu tianlü 太上混洞赤文女青詔書天律). The "Precious Rules" first lists the different ordination grades and titles for the most important *fa* of the Tianxin zhengfa 天心正法 and Shenxiao 神霄 schools. It then explains in detail the conditions on which these grades are to be given and how they have to match previous ordination grades of the traditional liturgical framework. As the text states clearly (249.13b), the *fa* has to follow the Register (*lu* 籙), and there can be no discrepancy between the two. Juan 250 gives detailed instruction as to how the new ritual traditions should be combined with the ancient ones. The text repeatedly quotes the *Nüqing tianlü* 女青天律 as being the fundamental law book on this and other questions. As their titles suggest, the next two chapters also refer to the precepts of Nüqing, so fundamental in the Way of the Heavenly Master (see part 1.B.A). The proscriptions of the "Precious Rules" concern not only the clergy but also the laity, and even gods and demons related to the different ritual practices. This unique book of law is thus a continuation and development of earlier similar codes, especially the *461 Shangqing gusui lingwen guilü* and *1227 Taishang zhuguo jiumin zongzhen biyao* (especially the first juan). Both of the latter works were produced by the Tianxin zhengfa school. This is probably also the case for the present work, as it states that the Tianxin tradition is at the origin of all *fa*. As known, the Tianxin zhengfa was considered in Song times (960–1279) and later to represent the esoteric tradition transmitted by the First Heavenly Master.

Liu Yu 劉玉, the editor of the above-mentioned "Tianding fa," appears again in "Diqi Wen yuanshuai dafa 地祇溫元帥大法" (juan 253–56). Wen yuanshuai is the great Taoist saint and tutelary deity from Pingyang 平陽 county near present-day Wenzhou. Liu was the author of the hagiography of the saint, preserved in the *Daozang* as *780 Diqi shangjiang Wen taibao zhuan*, and the preface at the beginning of juan 253, dated 1258, is in fact the preface to this hagiography (see van der Loon, "Taoist collection," 404). The hagiography was originally included in the *Diqi fa* we have here, which contains a number of different materials concerning the *diqi* deities in general and Wen yuanshuai in particular. The *Diqi fa* was compiled by Huang Gongjin 黃公瑾, who is also the author of a *Diqi xuyu lun* 地祇緒餘論 dated 1274 (253.3b–10a). Huang also wrote a biography of Liu Yu (253.10a–12a), which does not, however, contain any date.

As an officer of the guard of the Emperor of the Eastern Peak (Yuedi 嶽帝), Wen yuanshuai had all the troops of Inferno (Fengdu 酆都) under his command and was therefore a most powerful exorcistic deity. A similar position in the underworld was at that time occupied by the saint Lord Guan 關公, who in later times would rise to great eminence in Chinese religion (juan 259–60). The final chapters of the *Daofa huiyuan* (261–68) are entirely devoted to the rites of Fengdu and the administration of the underworld. Juan 264, 265, and 267 are signed by Zheng Zhiwei 鄭知微 as compiler and by Lu Ye as commentator.

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Huangjing jizhu (Gaoshang yuhuang benxing jijing zhu)
皇經集註 (高上玉皇本行集經註)
10 juan
Compiled by Zhou Xuanzhen 周玄貞; preface dated 1585
1440 (fasc.1060–1062)

"Collected Commentaries to the Noble Scripture." This is a profusely annotated and punctuated edition of *10 Gaoshang yuhuang benxing jijing* 高上玉皇本行集經 (q.v.). It combines glosses of divine as well as human origin, at least for part of the work. The edition was made by Zhou Xuanzhen, a Quanzhen daoshi from Shandong, for Bo Yunji 白雲霽 (*Daozang mulu xiangzhu*). The editorship of Zhou is undeniable, but in his preface he states that he received the text from Luo Hongxian 羅洪先 (1504–1564). In 1585, Zhou served as compiler of the Wanli (1573–1620) supplement of the Taoist canon (his complete title was Da Ming jiang daojing xiu Xuanzang si Quanzhen dizi Shandong Zhou Xuanzhen 大明講道經修玄藏嗣全眞弟子山東周玄貞; see 1.17a). Work on the Wanli supplement of the Ming *Daozang* had begun in the same year.

Luo Hongxian, *zi* Nianan 念庵, a *zhuangyuan* 狀元-laureate of 1529, was dismissed from public office in 1541 after a difference with the Jiajing emperor. Luo is known as an ardent admirer of Wang Shouren 王守仁, *zi* Yangming 陽明 (1472–1529). After his dismissal, Luo embraced a semireligious career as an instructor of the Three Teachings at his school Shilian dong 石蓮洞 temple in Jiangxi. Among his disciples we find the founder of the Sanyi jiao 三一教, Lin Zhaoen 林兆恩 (1517–1598). In his preface, also dated 1585 and titled "preface to the original edition" (*chuzuan qianxu* 初纂前序), Luo states that only after he had left government could he turn to the writings of the Three Teachings. He then found that Taoism was the highest of all, and the *Huangjing* (i.e., the *Yuhuang jing*) was its most profound expression. Having written a commentary, which included the glosses "by various immortals" he had no means of publishing it. He therefore presented his work to Zhou Xuanzhen, who accepted it on behalf of the Fiftieth Heavenly Master, Zhang Guoxiang 張國祥. The inclusion of this commentary in the present work explains why, following the titles of juan 3, 4, and 5, we find

the signatures of Zhang Guoxiang as editor, Luo Hongxian as supervisor, and Zhou Xuanzhen as compiler.

A third, brief preface by Wang Jingcui 王靜粹 (dated 1588) gives some more details. Wang, who calls himself a disciple of Zhou Yunqing 周雲清 (an alias of Wang Xuanzhen?) was charged with the copying out of texts to be included in the Wanli supplement. He also must have had a hand in arranging the different texts that went into the present edition.

The three prefaces discussed here are preceded by other prefatory matter, which came from the brushes of such eminent saints as Zitong dijun 梓潼帝君 (Wenchang 文昌), Lü Dongbin, Qiu Chuji, and the Heavenly Marshal Deng. As these deities are also authors of parts of the commentary, they must be the "various immortals" mentioned in Zhou's preface. The supernatural character of their writing may well be extended to the preface and the commentary by Luo Hungxian, as it is dated 1585, a full eight years after the scholars had been reported to have died, according to *Ming shi* 383. However, Luo's death date has not been conclusively determined. For other reasons as well, it is uncertain whether this might be a falsification or a product of planchette writing. It is possible, for instance, that part or all of the commentaries were indeed provided by Luo or his disciples, and that the preface was added with a later date. In any event, the signature of Zhang Guoxiang would not appear alongside Luo's if the latter's involvement had been completely fictitious.

Chapter 1, besides the three prefaces, also contains the text of the "Original Tao" (*Yuandao* 原道) essay by the "Lean Immortal" (Quxian 臞仙) Zhu Quan 朱權 (1378–1448; see *1483 Tianhuang zhidao taiqing yuce*). There are, moreover, numerous short notes by Zhou Xuanzhen elucidating a number of terms and also a presentation of the work in his hand.

From juan 2 on, the combined commentaries begin. As we can see from the table of contents on page 2, the different chapters are arranged under the original three juan division of the *Yuhuang jing*. In spite of this and other efforts to streamline the work, it remains very heterogeneous. Although the entire work is called *Huangjing jizhu*, from juan 2 on the title changes to *Huangjing zhujie* 皇經註解. It reverts to *Huangjing jizhu* from juan 5 onward.

The juan 2 to 4, which are the commentary to the first juan of the *Yuhuang jing*, truly stand apart. They combine the "glosses" by numerous immortals, saints and deities with the commentary of Luo Hongxian. There is a note, presumably by Zhou Xuanzhen, that explains the way this part had been edited (4.29b–30b). Luo's commentary comes after that of the others and is introduced by the words *yu'an* 愚按 ("in my benighted opinion") or *guanjian* 管見 ("according to my limited views"). His ideas are expressed most clearly and show the influence of Wang Yangming's thinking (see, for instance, 3.3a, the quote of "someone from former times" on "applied knowledge," *zhizhi* 致知).

The remainder of the work is less clear. From juan 5 on, the glosses by the transcendent beings disappear, as well as the indications marking Luo's commentary. Although following the title of juan 5 we still find the three signatures of Zhang, Luo, and Zhou, it is unclear who the author and editor of this and the following parts are. The tone of the commentary, sometimes followed by a subcommentary, is very different from that of the preceding part. For the time being, the question of the authorship of these later juan has to remain open.

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3.B.8 The Jingming Zhongxiao School

In the history of the saints of Taoism, none is better documented than Xu Xun 許遜. According to legend, he lived during the Jin dynasty (265–420) and was at one time the local administrator of Jingyang 旌陽 in Sichuan, hence his name Xu Jingyang. The center of his legends and worship, however, is the region of the Boyang lake and the mountains west of Nanchang 南昌西山. It is there that the veneration of the saint and the holy places related to his legend grew to become an important Taoist school (see Akizuki Kan'ei, *Chūgoku kinsei dōkyō no keisei*). In the *Daozang*, the earliest complete source for this tradition is *449 Xiaodao Wu Xu er zhenjun zhuan*, which is believed to date from the late Tang (618–907) period (see part 2.A.6.b). The Way of Piety (*xiaodao* 孝道) of Xu Xun and Wu Meng 吳猛 of the Tang period is represented by an important scripture that has been preserved in no less than three different versions (*66 Yuanshi dongzhen cishan xiaozi baoen chengdao jing, 380 Dongxuan lingbao daoyao jing,* and *1112 Taishang dongxuan lingbao baxian wang jiaojie jing*). The "piety" here is not only filial devotion, but a form of dedication to nature in general.

In Song times (1112), Xu Xun was canonized by Emperor Huizong as True Lord of Divine Merit and Marvelous Succor (Shengong miaoji chenjun 神功妙濟眞君). Bo Yuchan wrote an extensive hagiography, preserved in his *Yulong ji* 玉隆集 (see *263.31 Xiuzhen shishu*), on which all lives of the saint are based. Xu's worship developed into a full-fledged school known as the Pure and Clear Way of Loyalty and Piety (Jingming zhongxiao dao 淨明忠孝道) only in the late Southern Song (1127–1279) period. As many sources attest, the school was considered to be part of the Lingbao liturgical tradition, and Xu Xun, together with Ge Xuan, is named as its founder.

The *Daozang* contains a large number of texts produced by the Jingming zhongxiao

dao. A remarkable feature of these texts is that, instead of being scattered in different parts of the canon, most of them are presented in two blocs of scriptures and rituals, numbers 550 to 565 in the *fangfa* 方法 section of the Dongxuan bu (with 618 and 619 in the *biaozou* 表奏 section of the same), and 1103 to 1110 (and 1112) in the beginning of the Taiping bu. Among these texts, *1110 Jingming zhongxiao quanshu* is of particular interest.

Xuanmen baoxiao zhuijian yi 玄門報孝追薦儀
15 fols.
Ming (1368–1644)
481 (fasc. 265)
"Taoist Ritual for Expressing Filial Piety and Seeking Blessings for the Deceased." This short requiem liturgy belongs to the Jingming zhongxiao dao 淨明忠孝道, as shown by the evocation of the founders of the school (3b): Lan gong 蘭公, Chen mu 諶母, and Xu Xun (Taishi 太史).

The first ritual is a *daochang* 道場 (1a–11a), the second a *jiao* 醮. Although certainly modern (both start with a *buxu* 步虛 hymn), they are of the regular Lingbao type.

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Shengong miaoji zhenjun liwen 神功妙濟眞君禮文
10 fols.
518 (fasc. 293)
"Ritual of Homage to the True Lord of Wonderful Succor and Divine Merit [Xu Xun]." The canonization title given on page 1a, Jiuzhou duxian taishi gaoming dashi zhidao xuanying shengong miaoji zhenjun 九洲都仙太史高明大使至道玄應神功妙濟眞君, corresponds to that awarded by Yuan Chengzong in 1295.

The text recited for lauding the saint alternates with seven-character verses of a narrative nature, similar to those found in later Precious Scrolls (*baojuan* 寶卷).

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Xu zhenjun shou lian xingshen Shangqing bidao fayao jiewen
許眞君受鍊形神上清畢道法要節文
2 fols.
550 (fasc. 313)
"Rubrics of the Essential Method of the Ultimate Shangqing Way, Received by the True Lord Xu [Xun] for the Refining of Body and Soul." This is a small guide to meditation and exorcism in a liturgical context, in three paragraphs with a commentary. The preface stresses the Lingbao filiation of this text, and some verses quote the *1 Lingbao wuliang duren shangpin miaojing* (for instance, 2b, lines 2 and 4). This filiation

is in keeping with the tradition of the Jingming zhongxiao school to which the text belongs.

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Tianshu yuan dusi xuzhi ling 天樞院都司須知令
4 fols.
551 (fasc. 313)

Tianshu yuan dusi xuzhi ge 天樞院都司須知格
6 fols.
552 (fasc. 313)

Lingbao jingming tianshu yuan dusi fayuan xuzhi fawen
靈寶淨明天樞院都司法院須知法文
4 fols.
553 (fasc. 313)
"Heavenly Chancellery Documents of the Pure and Clear Way." These three liturgical documents of the Qingming zhongxiao school address the Heavenly Chancellery (Tianshu yuan). The first text, *551 Tianshu yuan dusi xuzhi ling,* provides the nominative list of the officials in the different departments as well as their titles and assignments; *552 Tianshu yuan dusi xuzhi ge* contains the regulations for the transmission of documents and the grid for promotion, according to merit, in the different offices (this is called the *qiange* 黔格, the black, or popular, code). The black code is followed by rules, given in a discursive form (6a–b). Finally, *553 Lingbao jingming tianshu yuan dusi fayuan xuzhi fawen* gives a number of simple directions for meditation, for verification of the identity of spirits (*jiucha* 糾察), for transmitting messages, with a spell in the vernacular (3b).

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Lingbao jingming yuan jiaoshi Zhou zhengong qiqing huayi
靈寶淨明院教師周眞公起請畫一
9 fols.
By Zhou Fangwen 周方文
554 (fasc. 313)
"Questions for Unification by the Instructor from the Pure and Clear Hall, the Perfected Master Zhou." Zhou Fangwen is also the author of *556 Lingbao jingming huangsu shou shiyi bijue* and is thought to have lived in Southern Song (1127–1279) times. The questions presented here concern aspects of Taoist practice, liturgical as well as self-cultivation.

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Gaoshang yuegong taiyin yuanjun xiaodao xianwang lingbao jingming huangsu shu 高上月宮太陰元君孝道仙王靈寶淨明黃素書

10 juan

Commentary by Fu Feiqing 傅飛卿

555 (fasc. 314)

"Yellow and White Book of the Pure and Clear School, Revealed by the Immortal King of the Way of Filial Piety, Original Lord of the Supreme Yin of the Moon Palace on High." This is a theoretical and practical treatise for daily hygiene for laymen, with explicit sexual overtones (see, for instance, 8.1b and 9.1a–b).

The author of the commentary, himself a master of the Jingming zhongxiao 淨明忠孝 school, is otherwise unknown.

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Lingbao jingming huangsu shu shiyi bijue 靈寶淨明黃素書釋義祕訣

13 fols.

By Zhou Fangwen 周方文

556 (fasc. 314)

"Secret Formulas and Glosses of the Yellow and White Book of the Pure and Clear School." The author of this work requests the founder of the school, Xu Xun (here titled *zhenshi* 眞師), to clarify certain points of *555 Gaoshang yuegong taiyin yuanjun xiaodao xianwang lingbao jingming huangsu shu,* in relation to the theories of such well-known treatises as the *Zhong-Lü chuandao ji* (see *263 Xiuzhen shishu* 14–16). On 10b, Zhou relates the different methods of Inner Alchemy he has obtained. None of the dates and persons mentioned have been identified.

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Taishang lingbao jingming rudao pin 太上靈寶淨明入道品

5 fols.

557 (fasc. 315)

"Instructions for Novices in the Pure and Clear School." The instructions contain indications regarding the first ordination into the Jingming zhongxiao 淨明忠孝 school.

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Lingbao jingming yuan zhenshi migao 靈寶淨明院眞師密誥

3 fols.

558 (fasc. 315)

"Secret Instructions by the Perfected Master of the Pure and Clear Hall." These instructions, all transmitted by the patriarch Xu Xun to Zhou Fangwen 周方文, comprise an updated list of dignitaries in the different departments and sanctuaries of the Jingming yuan, a talisman given to the medium Yang Wenqing 楊文卿 in the year *jiyou* 己酉 (1129?), for the healing of possession and plague, and finally a recipe for pine needles in a diet of abstention from cereals.

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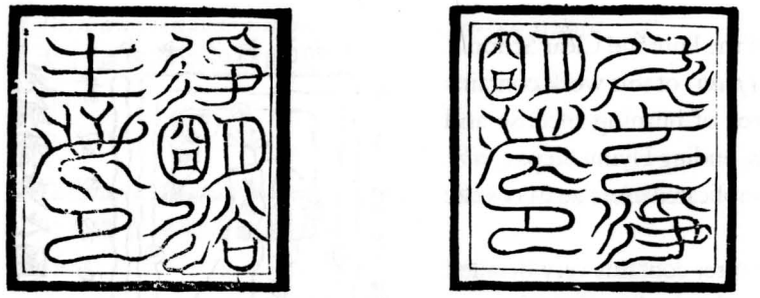

FIGURE 57. "Seal of the Most High Pure and Clear [Jingming] Order" and "Seal of the Master of Rites of the Jingming School" (*559* 2a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/454)

Taishang lingbao jingming fa yinshi 太上靈寶淨明法印式

2 fols.

559 (fasc. 315)

"Model for the Ritual Seals of the Pure and Clear School." This very short text contains the drawings for two liturgical seals, to be used on memorials (fig. 57). There is a long preface by Xu Xun, the legendary founder of the Jingming 淨明 school, in which he claims to have written a Taoist scripture in thirty-five chapters. This "Preface to the Jingming Ritual" (*Taishang lingba jingming fa xu* 太上靈寶淨明法序), which does not mention the seals, probably belongs to another text.

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Lingbao jingming dafa wandao yuzhang bijue 靈寶淨明大法萬道玉章祕訣

38 fols.

560 (fasc. 315)

"Secret Instructions for Precious Stanzas of the Myriad Ways, of the Great Ritual of the Pure and Clear School." In this collection, a large number of esoteric names and correspondances are given for the gods and the cosmogony of the Lingbao liturgy. On 9b–14a, for example the Thirty-two Heavens are placed in relationship with the stances of the *Zhutian neiyin* 諸天內音 of *1 Lingbao wuliang duren shangpin miaojing,* and each verse is in turn related to one of the Sixty-four Hexagrams of the *Yijing*.

The second part of the text gives instructions about the meditational practices related to these esoteric formulas.

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Taishang lingbao jingming bifa pian 太上靈寶淨明祕法篇
2 juan
561 (fasc. 315)

"Secret Rites of the Pure and Clear School." The first chapter (*pian*) of this work contains the prepatory rites of burning incense and invoking the gods, ending Flying Steps (*feibu* 飛步), with a complicated exercise in cosmic dancing (fig. 58).

The second chapter contains very detailed instructions on a *dhāraṇī*-based meditation called, respectively, the *Lingshu shangpian* 靈書上篇 (1a–8a) and *Lingshu xiapian* 靈書下篇 (8b–14a). This text is mentioned in *1103 Taishang lingbao jingming dongshen shangpin jing* 2.10a. The pseudo-Sanskrit formulas correspond to the names of the gods of the body. The practice, which appears to be intended for the laity, is highly esoteric and complex.

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FIGURE 58. Choreography of the Flying Steps, for performance in the sacred area (*561* 8b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/556)

Lingbao jingming xinxiu jiulao shenyin fumo bifa
靈寶淨明新修九老神印伏魔祕法
9 fols.
By He Shouzheng 何守證; 1131
562 (fasc. 315)

"New Version from the Pure and Clear School of the Secret Rites for the Quelling of Demons by Means of the Divine Seal of the Nine Ancients." He Shouzheng, in his preface, gives an account of the origin of the Jingming 淨明 school. It proceeded from Mother Chen 諶母, who transmitted her healing rites to Xu Xun.

After many generations, the original texts had become full of errors, and therefore, in the year 1129, the Six True Patriarchs revealed again the secret rites of the Jingming school and appointed the Immortal Minister Dongshen 洞神仙卿 as Training Scholar. A few years later, at the request of their disciples, the Patriarchs revealed this new vesion of the old practice. (On He Shouzheng, see Akizuki Kan'ei, *Chūgoku kinsei dōkyō no keisei,* 120 ff.)

The first part of the text concerns the divine seals and gives instructions for exorcism. The second part deals with simple breathing techniques for private practice.

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Taishang lingbao jingming feixian duren jingfa
太上靈寶淨明飛仙度人經法
5 juan
563 (fasc. 316)

Taishang lingbao jingming feixian duren jingfa shili
太上靈寶淨明飛仙度人經法釋例
7 fols.
Commentary attributed to Xu Jingyang 許旌陽 (Xu Xun 許遜)
564 (fasc. 317)

"Liturgical Exegesis of the Book of Salvation, by the Flying Immortals of the Pure and Clear School of the Most High Lingbao Tradition." This esoteric commentary on *1 Lingbao wuliang duren shangpin miaojing* was revealed to He Shouzheng 何守證 in 1131 on the Xishan 西山, at the height of the crisis at the end of the Northern Song (960–1127) dynasty (see the preface to *562 Lingbao jingming xinxiu jiulao shenyin fumo bifa; 1110 Jingming zhongxiao quanshu* 1.19b; and Akizuki Kan'ei, *Chūgoku kinsei dōkyō no keisei,* 122 ff.). However, as Akizuki remarks, early on in the work (1.3a) Xu Xun is given the title Jiuzhou duxian taishi gaoming dashi zhidao xuanying shengong miaoji zhenjun 九州都仙太史高明大使至道玄應神功妙濟眞君, a form that corresponds to his canonization in 1295. The work therefore must have been revised at a later date.

The exegesis offers detailed comments, not only on the esoteric meanings of each paragraph, but also on the stages of initiation and ordination associated with each part of the scripture. The text therefore gives some insight into the liturgical organization of the school.

Among its ritual uses, we find instructions in the fifth chapter on which parts of the text should be eaten, on specific days.

The *564 Shili* is of a philosophical nature and addresses such topics as the cosmic meaning of writing.

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Taishang jingming yuan buzou zhiju taixuan dusheng xuzhi
太上淨明院補奏職局太玄都省須知
18 fols.
Commentary attributed to Xu Jingyang 許旌陽 (Xu Xun 許遜)
565 (fasc. 317)

"Vade Mecum of the Chancellery of Highest Mystery for Promotion and Assignments of Office in the Pure and Clear Hall." This almanac of the bureaucratic organization of the Jingming yuan, with its lists of officials and grids for promotion is an appendix to the *563–564 Taishang lingbao jingming feixian duren jingfa (shili),* which refers to the present work on 1.22b–22a, and 1.24a. Folios 9b–14b are also reproduced in *551 Tianshu yuan dusi xuzhi ling*.

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Lingbao jingming yuan xingqian shi 靈寶淨明院行遣式
18 fols.
Attributed to Zhou Fangwen 周方文; Southern Song (1127–1279)
618 (fasc. 340)

Tianshu yuan dusi xuzhi xingqian shi 天樞院都司須知行遣式
4 fols.
619 (fasc. 340)

"Models for the Dispatching [of Documents] of the Pure and Clear School in the Lingbao tradition." This work bears the signature of the hereditary instructor of the Hall of Pure Light, Zhou zhenren. Zhou, probably a divine being, is also indicated as author of *554 Lingbao jingming yuan jiaoshi Zhou zhengong qiqing huayi* and *556 Lingbao jingming huangsu shu shiyi bijue*. As stated by Akizuki Kan'ei (*Chūgoku kinsei dōkyō no keisei,* 201), the canonization title of Xu Xun given on page 11b suggests that this text was written between the years 1112 and 1295. It therefore belongs to the Jingming 淨明 school revelations of the Southern Song period.

The text contains a number of models for liturgical documents: tallies for the armies of the Tianshu yuan, marching orders for transporting sums of money to the Heavenly Treasure House (*tianku* 天庫), mandates for arrest of demons in the case of possession-caused illness, lists of rewards (*xianzhuang* 獻狀) given to the heavenly soldiers in thanks for their assistance, an attestation of ordination for disciples (followed by the Ten Precepts they have to observe), an additional attestation for the transmission of certain holy scriptures, several secret spells, and other texts linked to initiation.

Among the scriptures mentioned in the attestation for ordination (12a) are *563–564 Taishang lingbao jingming feixian duren jingfa (shili)* and *556 Lingbao jingming huangsu shu shiyi bijue,* as well as an unidentified *Lingbao dafa* 靈寶大法 in four juan. *619 Tianshu yuan dusi xuzhi xingqian shi* is a short vade mecum giving a few practical indications for the writing and handling of liturgical documents.

Kristofer Schipper

Taishang lingbao jingming dongshen shangpin jing
太上靈寶淨明洞神上品經
2 juan
1103 (fasc. 756)

"Superior Scripture of Pervading Divinity, of the Pure and Clear School of the Lingbao Tradition." Akizuki Kan'ei regards this work as "the fundamental scripture of the Xu Xun movement of the Song [960–1279]" and identifies it as one of the revelations made to He Shouzheng 何守證 (*Chūgoku kinsei dōkyō no keisei,* 241, 125).

The text, divided into thirty-five paragraphs, is of a doctrinal nature. Paragraph 29 indicates that the Jingming scriptures 淨明 number forty chapters in all, and praises the efficacy of the recitation of the *Lingshu erpian* 靈書二篇, probably a reference to the text of the second chapter of *561 Taishang lingbao jingming fa* (*Lingshu shangpian* 2.1a–8a and *Lingshu xiapian* 2.8b–14a).

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Taishang lingbao jingming yuzhen shu zhenjing 太上靈寶淨明玉眞樞眞經
3 fols.
1104 (fasc. 756)

"True Scripture of the Pillar of Precious Truth, from the Pure and Clear School of the Lingbao Tradition." This is a short didactic poem in seven-character verse, with an introduction presenting its author, "the immortal Danyang zi 丹陽子." Danyang is also quoted in *562 Lingbao jingming xinxiu jiulao shenyin fumo bifa (*1a ff.), by He Shouzheng 何守證. The poem describes a meditation practice on the Hall of Pure Light, accompanied by the dance of Flying Steps (*feibu* 飛步).

Kristofer Schipper

Taishang lingbao jingming daoyuan zhengyin jing
太上靈寶淨明道元正印經
2 fols.
1105 (fasc. 756)

"Scripture of the Orthodox Seal of the Foundation of the Tao, from the Pure and Clear School." This is a short doctrinal treatise, in rhymed, four-character verses, of

a philosophical nature. The text breaks off in the middle of a verse at the end of page 1b, and a section corresponding to part of the printing block numbered *feng* 奉 (3.3) appears to be missing.

Kristofer Schipper

Taishang lingbao jingming tianzun shuo yuwen jing
太上靈寶淨明天尊說禦瘟經
4 fols.
1106 (fasc. 756)

"Scripture for the Control of Plagues, spoken by the Pure and Clear Heavenly Worthy, in the Lingbao Tradition." This short scripture is modeled on the traditional Lingbao texts. Instead of placing the revelation in some remote cosmic era, the text says that it took place in the year *jiyou* 己酉, corresponding to 1129, the year in which He Shouzheng 何守證 received the Jingming scriptures on Xishan (see the preface to *562 Lingbao jingming xinxiu jiulao shenyin fumo bifa*).

At the request of the "new disciple" Huiwen zhenren 惠文眞人, the Tianzun explains why even the faithful are not spared the plague that rages on Earth. However, a new spell and talisman, obligingly copied out by Xu Xun, is given to the disciple as a means of protection.

Kristofer Schipper

Taishang lingbao shouru jingming sigui mingjian jing
太上靈寶首入淨明四規明鑑經
5 fols.
1107 (fasc. 756)

"Book of the Fourfold Mirror: An Introduction to the Pure and Clear School, in the Lingbao Tradition." Four mirrors arranged in a square around the adept (*sigui mingjing* 四規明鏡) are a common aid to the practice of ecstatic meditation (see, e.g., *1207 Shangqing mingjian zhenjing* 1a ff.). In the title of the present work, *jian* 鑑 stands for *jing* 鏡, in avoidance of a Song (960–1279) taboo.

This is a short philosophical and moral treatise in the classical style, comprising four paragraphs (hence the title). It was intended as an introduction to the thought of the Jingming zhongxiao 淨明忠孝 school.

Kristofer Schipper

Taishang lingbao jingming jiuxian shuijing 太上靈寶淨明九仙水經
6 fols.
1108 (fasc. 765)

"Book of Water, from the Nine Immortals of the Pure and Clear School." This is a short essay on the element water and its cosmological role, compared to that of blood in the human body. The reference to Nine Immortals in the title is not explained.

Kristofer Schipper

Taishang lingbao jingming zhonghuang bazhu jing
太上靈寶淨明中黃八柱經
6 fols.
1109 (fasc. 756)

"Scripture on the Eight Pillars of the Yellow Center of the Pure and Clear School." This essay on the theory of Tending Life techniques comprises eight paragraphs, hence the title. The Yellow Center is seen as the rectifying norm, the nexus of the structure of the energies of the universe and the body.

According to his biography, Jingming 淨明 patriarch Liu Yu (1257–1308) transmitted the *Zhonghuang dadao baji zhenquan* 中黃大道八極眞詮 to his disciple Huang Yuanji 黃元吉 (see *1110 Jingming zhongxiao quanshu* 1.22b). This revelation may well have been the present work, as the sayings of Liu Yu (*Yuzhen xiansheng yulu* 玉眞先生語錄 in *1110 Jingming zhongxiao quanshu* 3–5) contains a paragraph devoted to the *zhonghuang baji* that shows similarities to the present work. Moreover, the text uses *xuanwu* 玄武 for the emblem of the North, in the place of *zhenwu* 眞武 in Song (960–1279) texts.

Kristofer Schipper

Jingming zhongxiao quanshu 淨明忠孝全書
6 juan
By Huang Yuanji 黃元吉, *hao* Zhonghuang xiansheng 中黃先生 (1271–1325); edited by Xu Hui 徐慧, *hao* Danjiong daoren 丹扃道人; introduction dated 1327
1110 (fasc. 757)

"Complete Works of the Pure and Clear School." Xu Hui (1291–1350) was a disciple of Huang Yuanji, the successor of Liu Yu (1257–1308), author of the renewal of the Jingming zhongxiao 淨明忠孝 school in Yuan (1279–1368) times. In his introduction (dated 1327), Xu tells how he collected the sayings of his master, as well as those of Liu Yu. Xu added a number of documents revealed by planchette or other writings in Yuan times, edited them, and had the whole collection printed. The present edition, however, must have been reedited later, as Xu Hui's own biography has been added to those of his masters (1.27b–31a).

Xu's preface is preceded by no less than six prefaces by different scholars of the Yuan period: Zhang Gui 張珪 (1264–1327), Zhao Shiyan 趙世延 (1260–1336), Yu Ji 虞集 (1272–1348), Teng Bin 滕賓 (also written 滕斌, a Hanlin academician of the years 1308–1313, who later became a daoshi), Zeng Xunshen 曾巽申 (1282–1330), and finally a certain Peng Ye 彭埜, a local academician. These prefaces have been studied by Akizuki Kan'ei (*Chūgoku kinsei dōkyō no keisei,* 148–55). The first juan contains a number of biographies of the patriarchs of the school, and juan two has a number of planchette revelations. Juan 3–5 have the sayings of Liu Yu (*Yuzhen xiansheng yulu* 玉眞先生語錄), devoted to a wide range of topics, from self-cultivation to liturgy and exorcism. The last juan contains the sayings of Huang Yuanji (*Zhonghuang xiansheng wenda* 中黃先生問答), compiled by his disciple Chen Tianhe 陳天和.

This collection constitutes an important source for the history of the school in Yuan times.

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Taiwei xianjun gongguo ge 太微仙君功過格

14 fols.

By Youxuan zi 又玄子; 1171

186 (fasc. 78)

"Table of Merits and Offences [Revealed] by Taiwei Xianjun." In his preface, Youxuan zi states that in the year 1171, under the Jin dynasty (1115–1234), he ascended in a dream to the Purple Palace (*zifu* 紫府), where he received from Taiwei xianjun the standards for merits and offences and was admonished to pass them on to believers. After waking up, he noted them down—without adding any ideas of his own. The preface is signed "Youxuan zi from the Wuyou studio of the Huizhen Hall on Xishan 西山會眞堂無憂軒又玄子." Since the Xishan in Jiangxi was not under Jin rule, the author's reference to the Huizhen Hall may point to his affiliation with the Jingming 淨明 tradition there (cf. Akizuki Kan'ei, *Chūgoku kinsei dōkyō no keisei,* 197 ff.).

Thirty-six kinds of meritorious and thirty-nine kinds of impious deeds (divided into four categories each) are listed in the text, ranging on a scale of less than 1 to more than 100 points. The author recommends recording one's good and bad deeds in separate columns in a ledger every night, establishing a provisional balance once a month and an accumulative balance once a year. The aim of such bookkeeping is to become aware of one's actions and to change one's conduct accordingly.

The present text is the earliest preserved of its kind and served as a model for the various tables of merits and offences that were popular, especially in Ming (1368–1644) and Qing (1644–1912) times.

Hans-Hermann Schmidt

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3.B.9 The Quanzhen Order

The founder of the Quanzhen school, Wang Zhe 王嚞, *hao* Chongyang zi (1113–1170), decided after a failed career in both the military and the civil service under the Jin dynasty (1115–1234) to lead a hermetic life in the Zhongnan shan 終南山 mountains (southern Shaanxi). In 1159 he had two encounters with immortals (usually understood to be Lü Dongbin and Zhongli Quan), adopted a severe asceticism, and obtained the Tao. In 1167 Wang went to the tip of Shandong peninsula to preach. There he converted a wealthy notable, Ma Danyang (1123–1184), who became his prominent disciple under the surname Danyang zi. Wang converted others as well. Among these disciples, hagiography singles out the Qizhen 七眞 (Seven Zhenren). In 1170, Wang Zhe took his four core disciples on a journey back to Shaanxi, but he died in modern Kaifeng en route. While in Shandong, Wang Zhe established the Quanzhen (Complete Truth) school, named after his hermitage, and founded lay congregations (*hui* 會) based on the Three Teachings. Although well corroborated, the sources for Wang's biography are rather late; we have no funerary stele before 1232, and the first hagiographic work in the canon concerning him is *173 Jinlian zhengzong ji*, written in 1241. Although he seems to have been a very impressive personality, Wang seems to have become famous largely through the teachings of his disciples. The main work related to him is *1153 Chongyang quanzhen ji*, a large collection of his poems, possibly compiled while he was still alive. Other works deal with Wang's special relationship with Ma Danyang and were edited by Ma's circle: *1154 Chongyang jiaohua ji*, *1155 Chongyang fenli shihua ji*, and the probably apocryphal *1158 Chongyang zhenren shou Danyang ershisi jue*. Two other works are also attributed to Wang; *1156 Chongyang zhenren jinguan yusuo jue*, concerned with *neidan* 內丹 techniques, and the programmatic *1233 Chongyang lijiao shiwu lun*. He is, furthermore, credited with other books in later hagiographies. It is possible that, in the course of time, some of these lost anthologies were merged in larger anthologies such as *1153 Chongyang quanzhen*

ji. The unsystematic nature of these compilations is indicated by the duplication of numerous poems in different texts, for example in both *1153 Chongyang quanzhen ji* and *1154 Chongyang jiaohua ji*.

MA DANYANG is, after WANG ZHE, the most prolific author in this corpus. His poems are collected in *1142 Jianwu ji, 1149 Dongxuan jinyu ji,* and *1150 Danyang shenguang can,* and his speeches in *1057 Danyang zhenren yulu* and *1234 Danyang zhenren zhiyan*. We know little about the editorial history of Ma's works since none of them except *1150 Danyang shenguang can* has a preface. Ma's funerary steles mention his poetic skills but quote no title. On the other hand, *174 Jinlian zhengzong xianyuan xiangzhuan* quotes quite a few titles we can no longer trace. In contrast, the other male apostles of Quanzhen all have literary collections: Wang Chuyi 王處一 *(1152 Yunguang ji),* LIU CHUXUAN (*1141 Xianle ji,* as well as the didactic treatise *1058 Wuwei qingjing Changsheng zhenren zhizhen yulu*), TAN CHUDUAN *(1160 Shuiyun ji),* HAO DATONG *(1161 Taigu ji),* and QIU CHUJI (1148–1227; *1159 Panxi ji*). Sun Buer 孫不二, the only female disciple, is absent from the corpus, together with the entire, and considerable, feminine part of the Quanzhen school. We have Sun's poems only in *1100 Minghe yuyin*, but some of these compositions seem to have originated in planchette writing. A problem of attribution is raised by *1056 Jin zhenren yulu*, which is quoted in WANG ZHE's works and also quotes him: it may be a compilation of texts by different authors contemporary to Wang.

At first a spiritual movement outside established Taoist institutions, the Quanzhen, under the leadership of preachers such as MA DANYANG and Wang Chuyi 王處一, soon attracted many converts and became an independent order. After some conflict in the 1190s, the Jin state eventually recognised the Quanzhen order, permitting it to develop its monastic foundations in the open. Under the leadership of QIU CHUJI, the movement expanded widely and was given a strong and centralized structure. In 1220, the Mongol emperor Genghis Khan, having already invaded part of northern China, called on Qiu to visit him. This he did, with eighteen of his prominent disciples. They met near Samarkand, after a long and difficult journey. Genghis was pleased to grant him privileges and comprehensive authority over China's monks (*chujia* 出家), an edict that was to raise much controversy. The whole journey is recorded in *1429 Changchun zhenren xiyou ji*, the dialogues with Genghis Khan in *176 Xuanfeng qinghui lu*. After these momentous events, a second generation of disciples oversaw the greatest expansion of the order.

This second generation is represented in the canon by a number of texts. From Yin Zhiping 尹志平 (1169–1251), QIU CHUJI's heir to the patriarch's seat, we have an anthology *(1146 Baoguang ji)* and a collection of sayings *(1310 Qinghe zhenren beiyou yulu)*. A disciple of MA DANYANG composed *1143 Caotang ji*, and a disciple of Liu Chuxuan wrote *1264 Lifeng laoren ji*. WANG ZHIJIN, another disciple of QIU CHUJI, who also studied with HAO DATONG, is the subject of *1059 Panshan Qiyun Wang zhenren yulu*. A disciple of WANG ZHIJIN authored the *1140 Yunshan ji*. From later generations come *267 Shangsheng xiuzhen sanyao* and two works by Quanzhen patriarchs of the late thirteenth century, *1147 Xiyun ji* and *1073 Daochan ji*.

Apart from these works by well-known masters, the canon also contains other texts from the same period (1220–1280) whose authors are clearly identified with the Quanzhen order but not well documented historically. They are *247 Huizhen ji, 248 Qizhen ji, 1064 Dongyuan ji, 1144 Ziran ji, 1145 Xuanxu zi mingzhen ji,* and *1151 Wuzhen ji*. These second-generation authors were not all mere imitators. If they drew on the same sources of inspiration as the patriarchs, their poetry shows an evolution in style and doctrine, especially concerning the life of the hermit. As Quanzhen enlarged its audience and gained control of the large ordination monasteries, emphasis shifted from hermetic withdrawal to community life. Selfless striving for merit is the essential theme of works of this period, and Quanzhen's social action was initially rewarded with unprecedented political autonomy. This privilege started to be restricted in the 1250s, in reponse to the Quanzhen courtship of Buddhists. The movement was severely curtailed in the early 1280s when, in a fit of rage and sudden reversal of policy, the emperor Kublai ordered its canon burned. These changes in court politics, however, did not affect Quanzhen entrenchment in the countryside. Indeed, in the early fourteenth century, the order would recover its official patronage. Meanwhile, the establishment and administration of large ordination monasteries called for monastic rules. It was during the period of consolidation in the early fourteenth century that *1235 Quanzhen qinggui*, a compendium of rules, and *1229 Quanzhen zuobo jiefa*, a technical manual explaining the use of a method for collective meditation, were compiled.

Although political support for the Quanzhen declined in the late thirteenth century, the reunification of China in 1279 brought it into full contact with the southern schools, among which it immediately gained considerable prestige. The various orders had in fact been acquainted for some time. As early as 1260 and 1264, masters of the Quanzhen and Southern school (Nanzong 南宗) traditions, along with other eminent Taoists, were included in comprehensive lineage charts. Travels of Taoist masters across the border are not well documented, but books did make the journey. Van der Loon points to a Southern Song (1127–1279) work, the *Taishang shilu* 太上實錄 (see the article on *770 Hunyuan shengji*) included in the Quanzhen-sponsored canon of 1244 (VDL 56). The inclusion of *1059 Panshan Qiyun Wang zhenren yulu* (an eminently Quanzhen text) in the Nanzong anthology *263 Xiuzhen shishu* must also have come shortly after the reunification of China (1279), if not before. Quanzhen did spread to southern China, but it never managed to establish large networks of communities there. Instead, it mostly operated small but renowned cloisters attached to large Zhengyi centers in the south.

Not many post-reunification Quanzhen texts are clearly dateable. There is *276 Xiyi zhimi lun* whose author, Niu Daochun, also wrote a commentary (*727 Wenshi zhenjing zhu*) and the hagiographic account *174 Jinlian zhengzong xianyuan xiangzhuan*. The major legacy of that period is identified with the more speculative works of southern authors such as LI DAOCHUN, Miao Shanshi 苗善時, CHEN ZHIXU, WANG JIE (mid-fourteenth century), and Jin Zhiyang 金志陽 (1276–1336), who was raised in the Nanzong tradition and also initiated into Quanzhen pedagogy, thus claiming double affiliation. Although not a priori Quanzhen Taoists, these authors produced some of the most remarkable premodern Taoist literature, and eventually became regarded as authorities in modern Quanzhen. Beside this syncretic tradition, the continuity of the classical early Quanzhen tradition, at least during the early Ming (1368–1644), is documented in *1076 Suiji yinghua lu*, a *yulu* by He Daoquan 何道全 (1319?–1399). Encyclopedic works from the Ming such as *1232 Daomen shigui* and *1483 Tianhuang zhidao taiqing yuce* also attest to the broad acceptance of Quanzhen practice and texts among all Taoist circles.

The comparatively small number of Quanzhen texts, amounting to less than 4 percent of the canon's volume, does not reflect the historical importance of the order that since the late twelfth century has come to be regarded as a vital element of the Taoist tradition. And yet the sixty-odd texts discussed here, casually scattered in various compilations, provide a huge wealth of historical and doctrinal information that to this day has scarcely begun to be explored by scholars. The major problem with Quanzhen writings lies in their unsystematic nature. Quanzhen is not a revelation, and there is no founding scripture on which the whole tradition can be said to rest. The fact that the school produced no classic was considered a blemish by the early Ming theoretician ZHAO YIZHEN. For a school with a deep sense of its unity and mission, the corpus left by Quanzhen is dispersed and heterogeneous.

It is not easy to define a Quanzhen text. No common formal criteria seem to link the corpus together. Reference to the patriarchs (most often WANG ZHE and QIU CHUJI) is frequent but not systematic. Neither is the word Quanzhen a reliable indicator: on one hand it is claimed by authors primarily affiliated with other schools, and on the other, it is absent from many core Quanzhen texts. Its synonyms include Golden Lotus (Jinlian 金蓮) and, more frequently, Mysterious Movement (Xuanfeng 玄風). It is indeed a rather vague term, and as Hachiya Kunio points out, its use by WANG ZHE himself is not very consistent (*Kindai dōkyō,* 15). To indicate "becoming a Quanzhen Taoist," one employed the usual terms for entering the religious life or monastic orders (*chujia* 出家 or *rudao* 入道). For the doctrine of the Quanzhen masters, the nonsectarian *wuwei qingjing* 無爲清靜 was most commonly used. It is, moreover, hazardous to identify a Quanzhen text on the basis of doctrine. Their prominent features, *neidan* and Three Teachings "syncretism," are common to many

writings of that period, including the Nanzong. The patriarch of this southern lineage, ZHANG BODUAN, is often quoted in Quanzhen works (although more often in second generation texts), and the two schools share the same theoretical foundations. Some scholars have tried to distinguish between the "Northern" (original Quanzhen) and "Southern" schools on the basis of their different emphases regarding *xing* 性 and *ming* 命 (mind and body) cultivation; this has been put into perspective by more recent research (see especially Chen Bing, "Jin Yuan Quanzhen dao," 538–40).

The early Quanzhen placed great emphasis on morals. Their scriptures hold forth about karma and the necessity of accumulating merit over many generations to attain truth and dismiss all practices but the purification of the mind. This has led some contemporaries to identify Quanzhen with Chan (see *1066 Xuanzong zhizhi wanfa tonggui* 3.7b: "Quanzhen practices the Sudden Way, it is therefore a sort of Buddhism"). This image of early Quanzhen as pure moral asceticism might primarily reflect a sociological distinction rather than a doctrinal choice. The Quanzhen order was at that time addressing very large lay congregations, and the "recorded sayings" (*yulu*) bear witness to their popular audiences. Most extant non-Quanzhen *yulu*, by contrast, are esoteric discussions between advanced adepts. The same differences can be observed among the audiences of Quanzhen and non-Quanzhen poetry. A few theoretical texts by Quanzhen authors (e.g., *1161 Taigu ji*, *247 Huizhen ji* 1, *248 Qizhen ji* 3), however, show that the school's propogators were not averse to the kind of speculative writings for which the Southern school (Nanzong) is justly famous. The most sensible way to identify a Quanzhen text, then, would be by affiliation of the author with the Quanzhen organization, with the help of historical sources, notably epigraphy. Unfortunately, many texts in the canon have either authors who are otherwise unknown, or no indication of authorship at all. Thus we have a number of texts that seem related to the Quanzhen movement, but that cannot be incorporated into a strictly defined corpus. The present set of some sixty well-identified texts, however, is large enough to allow for a description of the major genres. These are (1) hagiography, (2) recorded saying (*yulu*) and collected works, and (3) didactic writings, covering both precepts and practices.

One of the most remarkable achievements of the early Quanzhen was the edition of the 1244 canon, almost without state support, in a very short period of time and under troubled conditions. It is difficult to have a clear idea of the contents of this canon, but available evidence suggests that the compilers did not interfere with the traditional Three Caverns and Four Auxiliaries (*sandong sifu* 三洞四輔) partition, nor did they attempt to fill the canon with their own literature. At most, they added a few hagiographic works at the end. This process was completely in line with the nature of the Quanzhen movement: the masters respected the canon and strove to enlarge its diffusion, but they considered their own writings to be extracanonical. The Quanzhen

order, however, did not completely abstain from manipulating the potent symbols of the canonical tradition. There are a few cases where it tried to find a place for itself in this tradition. The first such case was the rediscovery of the *Wenshi zhenjing* 文始眞經 in 1233. This scripture authored by Yin Xi 尹喜, Laozi's disciple, had been lost for centuries. When it was found in a cache of documents and presented to the patriarch Yin Zhiping 尹志平, it was considered to be an omen of the new propagation of Taoism. The coincidence of the Yin name was reinforced by the fact that Yin's master, QIU CHUJI, was himself widely considered, owing to his western travels, to be a new Laozi. The *Wenshi zhenjing* was not a real rediscovery, however, since the text (probably a tenth-century apocryphal work) had actually been in circulation for some time already.

A different kind of scriptural manipulation was the forging of new *jing*. Although this can never be proved definitely, it does seem that at least two (and probably more) "Lingbao scriptures," the *Datong jing* 大通經 and the *Chiwen donggu jing* 赤文洞古經 were written in Quanzhen circles. This authorship would explain why these two works almost always appear with commentaries by Quanzhen masters, and also why to this day they are included in almost all Quanzhen collections. Other possible cases include *646 Taishang laojun wai riyong miaojing* and *25 Yuanshi tianzun shuo dedao liaoshen jing*. On the other hand, neither the *Wenshi zhenjing* nor the various "Quanzhen scriptures" ever commanded special authority among the adepts.

The history of Quanzhen texts should be understood in the framework of the Quanzhen organization, a monastic order based on a dense network of small monasteries and temples, supported by lay congregations (*hui* 會). For instance, the 1309 reprint of *176 Xuanfeng qinghui tu* was due to fundraising organized by a number of lay members of Taoist associations spread from Hangzhou to Peking. We can therefore understand the existence of many "association members" (*huishou*) among the dedicatees of Quanzhen poetry. Most prefaces were written by lay believers who were not, properly speaking, Taoists, but whose deep faith and admiration went well beyond the polite deference of a scholar pen-friend. Du Dekang 杜德康, the sponsor of Yin Zhiping, is a telling example; Wang E 王鶚 (1190–1273), sponsor of WANG ZHIJIN and his disciple Ji Zhizhen, is another. These men were Confucians engaged in political careers; they were clearly not free to follow the ascetic path of celibacy and poverty of a Quanzhen monk but were nonetheless engaged, in a personal and not merely intellectual sense, in the Quanzhen movement.

The complete reorganization of the Quanzhen after the fall of the Yuan entailed a loss of the best part of such support. Literary output dropped dramatically and never recovered the intensity of the thirteenth century. It is likely that many works were also lost around that time. The compilers of the Zhengtong canon, who held Quanzhen in high esteem, included all the scriptures they could find (possibly in the libraries of

large monasteries), but much more was lost. It is unlikely that the 1281 condemnation played a role in this, since Quanzhen writings were not especially targeted. The burning of many temples during the Yuan-Ming transition is a more likely culprit. Moreover, although Taoist-inclined literati enjoyed Quanzhen poetry, it never caught the fancy of mainstream literary criticism, which, with some reason, found it too forceful and ideological. The Quanzhen anthologies were therefore rarely to be found in large private libraries. Quanzhen poetry is rarely included in imperial anthologies of classical poetry; it has been rediscovered by literary historians only in recent decades.

This picture is confirmed by two observations. First, very few Yuan and Ming editions of Quanzhen works in the canon survive separately. We have only a Jin edition of *1159 Panxi ji* and Yuan editions of *1140 Yunshan ji* and *1059 Panshan Qiyun Wang zhenren yulu,* all in the Peking Library. The *1059 Wang zhenren yulu* is often quoted, has been included in several Ming collectanea (*congshu*), and commanded the respect of luminaries like Jiao Hong 焦竑 (1541–1620). Jiao's attitude might be typical of the many scholars who, without considering the Quanzhen masters as first-class poets or essayists, were impressed by the depth of insight and spirituality conveyed by their words. The second observation concerns the listing of Quanzhen works in the bibliographic catalogues of the Ming and Qing. Thirty-six titles are mentioned, some of them since lost, belonging to all categories (see Goossaert, "La création du taoïsme moderne," 436–38). The anthologies, however, are underrepresented: it is remarkable, for instance, that WANG ZHE's works are completely absent from these catalogues. The most salient information is that hagiographic works account for almost half of the references. It seems that mainstream Chinese scholars chose to remember early Quanzhen for its historical significance rather than for its contribution to Chinese thought and literature. It is also noteworthy that, of the five early Quanzhen works that have been transmitted outside the canon (*Xuanfeng qinghui tu, Laozi bashiyi hua tu, Qizhen xianzhuan, Quanzhen zongyan fangwai xuanyan,* and *Daode jing zhu* by He Daoquan, all mentioned above), three are of a hagiographic nature.

Quanzhen works mentioned in epigraphy, hagiographic texts, and quotations from Ming texts, as well as their prefaces in literary collections, resuscitate titles of books now lost. A comprehensive check provided a list of eighty-one such titles. As far as we can tell from mere titles, these books seem to have been similar in format to those that are extant; mainly poetry, *yulu*, and a number of commentaries on the Taoist classics. This suggests that the selection of Quanzhen texts now extant, largely thanks to the Zhengtong canon, is representative of the larger production of early Quanzhen.

3.B.9.a Hagiography and Biography

A large collection of hagiographic works, inside and outside the canon, is concerned with the Quanzhen movement. In the canon, the oldest text is *173 Jinlian zhengzong ji*, composed by Qin Zhian 秦志安 (1188–1244), coeditor of the Taoist canon of the Jin, the *Xuandu baozang* 玄都寶藏 of 1244, for inclusion in that collection. Then come three works by the greatest Quanzhen historiographer, Li Daoqian (1219–1296): a chronology *(175 Qizhen nianpu)*, a collection of biographies *(955 Zhongnan shan zuting xianzhen neizhuan)*, and an anthology of stele inscriptions *(973 Ganshui xianyuan lu)*. From a later date are *174 Jinlian zhengzong xianyuan xiangzhuan*, which probably aimed at the same public as *173 Jinlian zhengzong ji*: both are breviaries of the origins and early history of the Quanzhen. Also written in the fourteenth century, *1069 Shangyang zi jindan dayao liexian zhi* adopts the same format as the two works above: the Five Ancestors, *wuzu* 五祖 (Laozi, Donghua dijun 東華帝君, ZHONGLI QUAN, LÜ DONGBIN, and LIU HAICHAN; WANG ZHE may replace Laozi), and the Seven Zhenren; it also adds his own subbranch of the lineage. There existed further narratives about the Quanzhen patriarchs, as their celebrity made them public figures. For instance, one of the sources of *175 Qizhen nianpu* is a book by the Jin literary figure turned Quanzhen monk Wang Cui 王粹 (d. 1243), a work later expanded into the *Qizhen xianzhuan* 七眞仙傳, still extant in a 1417 edition. These narratives in turn inspired full-fledged novels called "stories of the Seven Zhenren," of which several examples date from the Qing. Novelists were not the only ones interested in these tales. Playwrights also plumbed them. MA DANYANG was the hero of plays written at the end of the thirteenth century (see Hawkes, "Quanzhen plays"). A variety of works from the thirteenth and fourteenth centuries together provide as many as six different versions of the history of WANG ZHE and his seven apostles, not to mention some 500 extant stone inscriptions.

Although usually treated as a group, the early Quanzhen masters also have individual hagiographies in anecdotal style. *594 Tixuan zhenren xianyi lu* is concerned with one of the Seven Zhenren, Wang Chuyi 王處一; *305 Chunyang dijun shenhua miaotong ji* is the standard hagiography of LÜ DONGBIN, as well as providing the framework of the murals of the Chunyang dian 純陽殿 in the renowned Quanzhen monastery Yongle gong 永樂宮, built on Lü's presumed birthplace (Ang, "Le culte de Lü Dongbin"). In the same monastery, the murals of the Chongyang dian 重陽殿, devoted to WANG ZHE, are in a poor state and little studied, but they were certainly based on a similar hagiographic work. The murals can be identified with an illustrated biography of Wang, *Chongyang zhenjun minhua tu*, quoted in the still partially extant 1309 edition of *Xuanfeng qinghui tu* 玄風慶會圖 (reprint Shanghai: Hanfen lou, 1925). This work by the Quanzhen monk Shi Zhijing 石志經 (1202–1275) is an illustrated biography of QIU CHUJI. This beautifully edited work matches a full-page illustration with each anecdote. Shi Zhijing, a friend of Li Daoqian, also composed the *Laojun bashiyi hua tu* 老君八十一化圖, an illustrated narration of the various apparitions of Laozi on Earth, which elicited much furore from the Buddhists since it included the old *huahu* 化胡 story. All of these works, whether written or pictorial, belong to the same genre, to which one can also add *170 Zitong dijun huashu*.

Most of these works appeared during the half century 1230–1280, when Quanzhen identity was being elaborated in a very competitive setting. In particular, Li Daoqian and Shi Zhijing were active around the time of the famous Buddho-Taoist controversies of the 1250s, and their works might very well be an answer to them, although they do not show any prejudice against other religions (see Miura Suichi, "Gendai shisō"). The *1429 Changchun zhenren xiyou ji* is also relevant to this problem. The literary, artistic, and historiographic qualities of the Quanzhen accounts of this period contrast with the offensiveness of their detractors (cf. Rachewiltz, "The *Hsi-yu lu*," and Kubo Noritada, "Prolegomena"). The Quanzhen compilers usually mention their sources and rarely take recourse to spurious evidence (the first four ancestors being an exception). All authors mainly rely on stele inscriptions. This underlines the role of lay patrons in fashioning Quanzhen's identity, for most steles were written by scholars, even if they used the memoranda provided by the Quanzhen monks.

Quanzhen lore is centred on lineages, not on places. The order nonetheless regarded the Zhongnan shan 終南山 (Shaanxi) as its holy land, and it is in Quanzhen circles that *956 Zhongnan shan shuojing tai lidai zhenxian beiji* (also available in rubbing) and *957 Gu Louguan ziyun yanqing ji* were compiled, thus acknowledging the local traditions to which the Quanzhen movement was heir.

Jinlian zhengzong ji 金蓮正宗記

5 juan

By Qin Zhian 秦志安, *hao* Changchun hutian 長春壺天, Linjian yuke 林間羽客, Shuli daoren 樗櫟道人; preface dated 1241

173 (fasc. 75–76)

"Record of the True Line of Transmission of the Golden Lotus School." This scripture has a preface by the author, dated 1241. In Henan, Qin Zhian joined SONG DEFANG. Both Taoists assumed responsibility for the edition of the *Xuandu baozang* 玄都寶藏. Qin Zhian incorporated "The Time Line of Transmission" into this collection of Taoist literature (see Yuan Haowen 元好問, "Tongzhen zi mubei ming 通眞子墓碑銘," in *Yishan xiansheng wenjing* 31.314b–315b).

The "True Line of Transmission" comprises fourteen Taoist names. The respective biographies have been arranged according with the historical development of the lineage as understood by the author. The first patriarch of the Golden Lotus (Quanzhen)

school is Donghua dijun 東華帝君 (Wang Xuanfu 王玄甫), who was initiated into the Taoist order by the deity Boyun shangzhen 白雲上眞. Donghua dijun passed his knowledge to ZHONGLI QUAN. The biographies of LÜ YAN and LIU HAICHAN follow. These two Taoists were also spiritual ancestors of the Quanzhen school. Then the text gives the biographies of WANG CHONGYANG and his two friends from Shaanxi, He Yuchan 和玉蟾 and Li Lingyang 李靈陽, preceding the presentation of the Seven Zhenren (Qizhen 七眞), who are connected with WANG CHONGYANG's activities in Shandong. The two friends from Shaanxi constitute a link with the village of Liujiang (see *955 Zhongnan shan zuting xianzhen neizhuan* 1.1a–4a). WANG CHONGYANG is featured as a successor to LIN LINGSU. However, WANG CHONGYANG's specialty was Taoist teachings dealing with human nature and existence (*xingming* 性命).

The biographies contain a descriptive text and one or several eulogies. They also mention the honors that had been bestowed on these Taoists by emperors of the Jurchen Jin (1115–1234) and Yuan (1279–1368) dynasties. Finally they list the literary works written by these masters. Each biography concludes with a mediumistic poem. The "The Time Line of Transmission" aims to legitimize the Quanzhen school in the first half of the thirteenth century.

Florian C. Reiter

Jinlian zhengzong xianyuan xiangzhuan 金蓮正宗仙源像傳

45 fols.

Compiled by Liu Zhixuan 劉志玄, *hao* Lushan qingxi daoren 廬山清溪道人, and Xie Xichan 謝西蟾; preface dated 1326

174 (fasc. 76)

"Portraits and Biographies Concerning the Origin of the Masters of the True Line of Transmission of the Golden Lotus [School]." Two prefaces introduce this work. The first was written by the Thirty-ninth Heavenly Master, Zhang Sicheng 張嗣成, *hao* Taixuan zi 太玄子, and is dated 1327. The second preface is by Liu Zhixuan and is dated 1326. This work, like *173 Jinlian zhengzong ji,* deals with the history of the Quanzhen school.

The short biographies, each of which is preceded by a portrait of its subject (figs. 59–61), also indicate the literary works of the master. Reference is made to the temples or cloisters, which were founded after the death of the respective master in places where he had lived, taught, and finally died. At the end of each text, the honorary titles decreed by the court of the Yuan dynasty (1279–1368) are listed. A short eulogy concludes the text of each biography. An independent collection of historical documents precedes the portraits and biographies. This collection was printed in 1324. The documents comprise Genghis Khan's statements inviting QIU CHUJI, the decree bestowing honorary titles on the founders of the Quanzhen school, issued in 1269 by

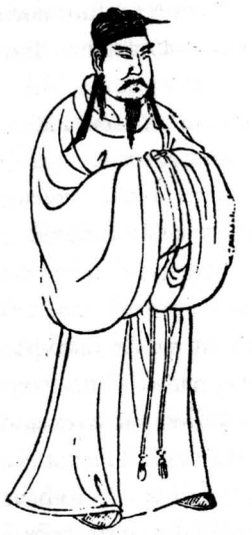

FIGURE 59. Portrait of the immortal Lü Dongbin (*174* 15b)

FIGURE 60. Wang Zhe, the founder of the Quanzhen order (*174* 18a)

FIGURE 61. Qiu Chuji, Taoist ambassador to Genghis Khan (*174* 32a)

Kublai, and finally four similar documents issued in 1310 by Wuzong. All these documents had been copied by Liu Zhixuan when he was serving the Quanzhen master Sun Deyu 孫德彧 (1243–1321) at the Changchun temple in the capital.

Florian C. Reiter

Qizhen nianpu 七眞年譜

22 fols.

Compiled by Li Daoqian 李道謙; 1271

175 (fasc. 76)

"Chronological Biographies of the Seven Zhenren." Li Daoqian is said to have compiled these biographies in the Ancestral Hall at Liujiang village, Shaanxi. This was the western center of the Quanzhen school. The Seven Zhenren are the seven masters of the first generation, the followers of WANG ZHE (Chongyang). At the beginning of the text, biographical data concerning WANG ZHE are given. They are taken from a biography written by Wang Cui 王粹. The chronology covers the period between the birth of the historical founder of the school, WANG ZHE (1112), and the death of QIU CHUJI (1227). QIU CHUJI (Changchun) was the last of the Seven Zhenren to die. The chronology compiles the most remarkable events and data referring to the Qizhen's contacts with WANG ZHE and their careers as Quanzhen Taoists.

The biographies attempt to reconcile some contradictory information, which could have been drawn from older (not specified) biographies. Li Daoqian bases his correc-

tions on the literary collections of the Seven Zhenren, which are treated as authentic and reliable documents. The text also points to some other works by Quanzhen Taoists that are said to be reliable.

Florian C. Reiter

***Xuanfeng qinghui lu* 玄風慶會錄**

9 fols.

By Yila Chucai 移剌楚才; preface 1232

176 (fasc. 76)

"Record of the Celebrated Encounter with Taoism." This account was in fact written by Yelü Chucai 耶律楚材. Yila Chucai is a distortion of that name. The anonymous preface is dated 1232. It speaks about the visit of the Quanzhen patriarch and preceptor of state, QIU CHUJI, to the temporary residence of the Khan. The preface compares this event with the famous journey to the West that Laozi is said to have undertaken. It is stated that the "Celebrated Encounter" had been written at the behest of the Khan.

The text records the encounters between QIU CHUJI and Genghis Khan in 1222. It features the Taoist's answers to the Khan in response to his request for medicine to prolong his life. QIU CHUJI expounds his philosophy and discusses the conditions that shape a human life. He pays special attention to the conditions of the ruler. There is an intimate relationship between the external affairs of state and the human qualities of a ruler. The Khan is advised to restrain his old habits. QIU CHUJI points to the pacifying effects of the Way, which the teachings and deeds of Taoists (Zhengyi and Quanzhen) had brought to China. He also suggests imitating the example of the Jurchen Jin (1115–1234) rulers, who had employed Liu Yu 劉豫 to enforce Chinese ways of government. The most interesting parts of the "Celebrated Encounter" are translated in Waley, *The travels of an alchemist*, 21–25.

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Florian C. Reiter

***Chunyang dijun shenhua miaotong ji* 純陽帝君神化妙通紀**

By Miao Shanshi 苗善時 (fl. 1324)

7 juan

305 (fasc. 159)

"Records of the Miraculous Manifestation of the Transcendence of the Imperial Lord Pure Yang." Chunyang dijun is the official title LÜ YAN received in 1310 by decree of the emperor Wuzong. The author of this account, a native of Nanking, was a

disciple of LI DAOCHUN (see *1060 Qing'an Yingchan zi yulu* 3) and the editor of *651 Taishang dongshen sanyuan miaoben fushou zhenjing* (postface dated 1324).

According to the preface, the records consisted of 120 tales of miraculous manifestations (*hua*) in six juan. The present edition only reaches the *hua* 108. The episodes 20–24 and 26–33 are missing; the remaining *hua* number ninety-five and are arranged in seven juan. They trace the life of the saint, from his birth in 790 at Yongle (Hezhong fu, Shanxi) to his death at the end of the Tang (*hua* 1 to 8). Next in the narrative come the many post-mortem appearances of the saints, continuing into the late thirteenth century. Many of these tales feature anecdotes known through later compilations (see *1484 Lüzu zhi*) as well as Yuan (1279–1368) and Ming (1368–1644) plays and vernacular literature. The author adds his comments to the tales, either as a "judgment" (*tuan* 彖) or as a poem (*shi* 詩). The first *hua* are all followed by *tuan,* whereas later *hua* are mostly followed by poems. Comments on the last stories (after number 101) are missing.

The author freely declares his views through the comments. He represents the texts of *1191 Bichuan Zhengyang zhenren lingbao bifa* and of *Zhong-Lü chuandao ji* (in *263 Xiuzhen shishu* juan14–15) as forgeries. On the other hand, the saint is said to have received *19 Taisjang shengxuan xiaozai huming miaojing,* a holy book collecting the essence of the Three Teachings, during his initiation (2.5b). At the beginning of the present work, the author reproduces two imperial decrees canonizing the Five Patriarchs of Quanzhen, LÜ YAN being one of them. These decrees, dated 1269 and 1310, also feature in *174 Jinlian zhengzong xianyuan xiangzhuan*.

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Kwong Hing Foon

***Tixuan zhenren xianyi lu* 體玄眞人顯異錄**

15 fols.

Thirteenth century

594 (fasc. 329)

"Report on the Wondrous Events [in the Life of] the Adept who is United with the Mystery." This account concerns the Quanzhen patriarch Wang Chuyi 王處一 (first generation of the Seven Zhenren), on whom Emperor Zhangzong in 1198 bestowed the title of Tixuan dashi 體玄大師. This work was compiled by his followers. It contains nineteen accounts of the wondrous deeds of the patriarch. Wang Chuyi appears to have effected the miracles in order to convert people.

In 1287, Yao Sui 姚燧 based his inscription "Yuyang tixuan guangdu zhenren Wang zongshi daoxing beiming 玉陽體玄廣度眞人王宗師道行碑銘," in *973 Ganshui xian-*

yuan lu 2.13a, on this work. The expanded honorary title of the Taoist, which was used in the title of Yao Sui's inscription, had been conferred on Wang Chuyi in 1269 by Emperor Shizu. It is possible that the present text already existed before 1269.

Wang Chuyi is featured as a Taoist priest and healer who was well versed in magical methods. No mention is made of his affiliation with the Quanzhen school. This work describes events that are reported in part in *1152 Yunguang ji,* such as the magic that Wang performed in order to procure rain in Peking in 1209 (4a–4b). The present work provides important information about the way of life of this Taoist who traveled widely in Shandong and Hebei, not having the habit of staying long in one place. This work and *1152 Yunguang ji* complement one another.

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Florian C. Reiter

Zhongnan shan zuting xianzhen neizhuan 終南山祖庭仙眞內傳

3 juan

By Li Daoqian 李道謙; preface by Wang Daoming 王道明 dated 1284

955 (fasc. 605)

"Biographies of the Immortal Zhenren of the Ancestral Hall at Mount Zhongnan." These biographies describe the activities of Quanzhen Taoists of the first, second, and third generations. The Ancestral Hall (Liujiang village, Shaanxi) was around the end of the thirteenth century a major center of the Quanzhen school (compare *175 Qizhen nianpu* 5b–9b). The author of the preface, Wang Daoming, was in charge of the Yuxian gong 遇仙宮 temple in Ganhe zhen 甘河鎮 (Zhongnan).

The immortals and zhenren in question were the friends and followers of WANG CHONGYANG, MA DANYANG, QIU CHUJI, and other patriarchs of the Quanzhen school, who had lived for some time in the Ancestral Hall. The biographies feature the affiliations of these Taoists. They show clearly how the Quanzhen school increasingly gained influence in society. The biographies list their subjects' literary works and sometimes officially decreed posthumous titles. Numerous biographies concern persons for whom no inscriptions had been written. This work preserves important supplements to the collection of inscriptions later compiled by the same author (see *973 Ganshui xianyuan lu*).

Florian C. Reiter

Ganshui xianyuan lu 甘水仙源錄

10 juan

By Li Daoqian 李道謙, *hao* Hefu 和甫; postface by Zhang Haogu 張好古; 1289

973 (fasc. 611–613)

"Record of the Immortals from the Sweet Water [River]." This collection of inscriptions concerns the history of the Quanzhen school. The Sweet Water River (Ganhe) flows through Ganhe county in Shaanxi where WANG CHONGYANG (1112–1170) met with zhenren and received Taoist instructions. The immortals constitute the historical and orthodox line of transmission in the Quanzhen school, from the first to the third generation. Li Daoqian hailed from Kaifeng. In 1281 he was the abbot of the Chongyang wanshou gong temple (Liujiang village, Shaanxi). Li Daoqian, who is also the author of *175 Qizhen nianpu* and *955 Zhongnan shan zuting xianzhen neizhuan*, was a student and follower of Yu Dongzhen 余洞眞 (1166–1250). He was a major author and compiler of the history of the Quanzhen school. His student Zhang Haogu says in his postface (10.32a–33a) that Li collated all texts of this collection.

Li Daoqian places at the very beginning of this work the edict of Emperor Shizu (1269), which decrees religious titles for the spiritual ancestors of the Quanzhen school and for WANG CHONGYANG and his seven followers. The compilation of inscriptions that follow this edict deal with life within the Quanzhen order and with Quanzhen temples. This work also contains official and scholarly poems that refer to Quanzhen Taoists.

Some inscriptions were composed by well-known literati like Yuan Haowen 元好問 (1190–1257), Yao Sui 姚燧 (1238–1313), and Wang E 王鶚 (1190–1273). There are several different types of texts: tomb inscriptions, steles, and biographies. Comparisons with other editions show that Li Taoqian did not always transcribe his texts accurately and completely. However, most of the inscriptions in this edition cannot be found elsewhere; for this reason, the compilation remains the most important source for the history of the Quanzhen school.

Florian C. Reiter

Changchun zhenren xiyou ji 長春眞人西遊記

2 juan

By LI ZHICHANG 李志常, *hao* Zhenchang zi 眞常子; preface by Sun Xi 孫錫 dated 1228

1429 (fasc. 1056)

"Report on the Journey of the Adept Changchun to the West." This account was written by the Quanzhen Taoist LI ZHICHANG, who accompanied the leader of the school, QIU CHUJI, on his journey in 1221–1224 from Peking via Central Asia to the temporary residence of Genghis Khan near Kabul.

The present text describes the travelers, itinerary, and people the two zhenren met along the way. The author observes the activities of the patriarch, who had numerous contacts with local officials and participated in religious festivities. There is only scant information about the discussions with the Khan (on that subject, see *176 Xuanfeng qinghui lu*). This work also covers the period between QIU CHUJI's return to Peking and his death in 1227. It includes information about the arrangements for nominating a successor in the leadership of the Quanzhen school (Yin Qinghe 尹清和). The appendix (2.27b–32a) contains seven documents. Most of these had been sent either by the Khan or the administration of Peking concerning QIU CHUJI. Large portions of this report are translated by A. Waley (*The travels of an alchemist*).

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Florian C. Reiter

3.B.9.b Logia and Collected Works

Many Quanzhen masters had their own literary anthology, usually composed only of *shi* 詩- and *ci* 詞-poems, and various songs. Besides individual anthologies, selected collective anthologies of Quanzhen poetry were compiled to help spread the gospel of Quanzhen predication. Although it is not limited to Quanzhen authors, *1100 Minghe yuyin* contributed to the diffusion of Quanzhen poetry. A Quanzhen monk edited the authoritative collection of LÜ DONGBIN's poetry, *1055 Chunyang zhenren huncheng ji*.

The prevalence of poetry in Quanzhen literature seems quite natural; poetry was a part of the curriculum in Quanzhen schools. Quanzhen poems range between the didactic and lyric styles. The variety of subjects is matched by the variety of styles. Unlike the clearly structured poetical works of southern *neidan*, Quanzhen poetry is experimental. For instance, verses exchanged between WANG ZHE and MA DANYANG leave the first character of a verse for the recipient of the poem to guess (*cangtou* 藏頭). MA DANYANG also offers verse experiments in the repetitive style. The most common mode is the *ci* and, more generally, poetry to be sung. Beside their use as "cases for reflection" (*gongan* 公案), these songs were also chanted during meditation or ritual and more generally on collective occasions. The Quanzhen rules specify, "During the *hai* hour [9 to 11 P.M.] we sing and chant, read religious discourses, lyric and regular poetry to dispel the temptations of sleep" (*1235 Quanzhen qinggui* 6a.).

Why did Quanzhen masters prefer to communicate through poetry? Quite simply, their poetry appealed to the emotions; its aim was to convert as much as to explain. It was intended to induce a religious experience that would cause one to "enter the Tao," not to understand it. Quanzhen was a missionary institution, and poetry its language of conversion. A large number of Quanzhen poems were composed upon solicitation by an adept, or given to prospective adepts with a performative intent. Many verses begin with words such as "I enjoin you to . . . (*quan jun* 勸君)." In order to increase their audience, poems were engraved on stone in temples. This is why hagiographic accounts, when quoting a book, always insist on its being "spread in the world" (*xing yushi* 行于世), the very opposite of an esoteric book. The performative aspect of Quanzhen poetry is borne out by its links with Yuan theater (*zaju* 雜劇), which is replete with "Taoist aspirations" (*daoqing* 道情) lyrics and allusions to the cult of the immortals. The canon contains a set of *daoqing* songs, *1144 Ziran ji*, that might have been sung during festivals at Quanzhen temples and monasteries, possibly to accompany the life stories of the immortals and Quanzhen saints, not unlike the Buddhist *bianwen* 變文.

Just as Quanzhen poetry was anthologized, its *yulu* (sayings) were also edited in "selections," such as *1256 Zhenxian zhizhi yulu*. The most remarkable examples of Quanzhen logia, however, are four longer independent works: *1057 Danyang zhenren yulu*, *1310 Qinghe zhenren beiyou yulu*, *1059 Panshan Qiyun Wang zhenren yulu,* and *1076 Suiji yinghua lu*. Many more Quanzhen *yulu* were compiled during the Ming and Qing periods, some of which are in the present corpus, but few match the missionary spirit of these four works. The prevalence of colloquial *baihua* now make them difficult to read, but their humor (sometimes in the tradition of Linji Chan) and the predominance of autobiographical narratives contribute to their appeal. They exhibit a pedagogy based on imitation of the lives of the saints and collective emulation of asceticism, in a exalted atmosphere. The continued relevance of these older *yulu* is documented by their edition by a Quanzhen monk at the beginning of the twentieth century (see *Liezhen yulu jiyao* 列眞語錄輯要, *Daozang jinghua,* ser. 3, vol. 8) and by excerpts posted in monasteries today.

Yunguang ji 雲光集

4 juan

By Wang Chuyi 王處一; between 1213–1217

1152 (fasc. 792)

"Radiance of the Clouds." This literary collection presents lyrical works of various genres. Originally the collection had a preface by the author, now lost (see *175 Qizhen nianpu* 4a). There is a reference to the death of HAO DATONG (1213). Wang Chuyi died in 1217. These dates suggest that the collection was compiled between 1213 and 1217. Radiance of the Clouds is the name of a cave in Wendeng 文登 (Shandong), where Wang Chuyi was living when he joined WANG CHONGYANG in 1168.

The collection contains dedications written for friends and acquaintances, instructions for students or disciples (see, e.g., 4.28a–28b), and also many texts that deal with specific events in the life of the author. Wang Chuyi, who had received attention from the imperial court, was a renowned Taoist priest and practitioner of exorcistic and liturgical services. His activities, which were commented upon by himself and eventually by his followers, connect this work with *594 Tixuan zhenren xianyi lu*.

Florian C. Reiter

***Jin zhenren yulu* 晉眞人語錄**

14 fols.

Thirteenth century

1056 (fasc. 728)

"Recorded Discourses by the Zhenren Jin." This work comprises five extended sections of quite different texts. Only the first part (1a–4b) corresponds to the title and contains discourses concerning physiological and meditative self-cultivation. These discourses have been attributed to Jin Daocheng 晉道成 (cf., e.g., "Chongzhen pian 崇眞篇," in *1017 Daoshu* 19.3b–4b). Considering the many quotations of "Adept Jin" in early Quanzhen materials, like *1153 Chongyang quanzhen ji* 10.21a, this part of the work suggests that at an early stage some concepts of the Song (960–1279) *neidan* 內丹 school had made their way into Quanzhen teachings. However, the true author or compiler of the five sections of this work is unknown. The four subsequent texts indicate that this work could not have been compiled before the thirteenth century.

The work includes, in addition, the following texts: "Chongyang zushi xiuxian liaoxing bijue 重陽祖師修仙了性秘訣," which deals with the way of life recommended by Wang Chongyang (4b–6b); "Da Ma shifu shisi wen 答馬師父十四問," containing definitions of terms and concepts by Ma Danyang (6b–8b); and "Xuanmen zabao shiba wenda 玄門雜寶十八問答," with poems concerning basic concepts of the Quanzhen school (8b–11b), for example, "to leave the family behind and practice self-cultivation." At the end of the work, Quanzhen themes are again addressed in the form of odes (11b–14b).

Florian C. Reiter

***Danyang zhenren yulu* 丹陽眞人語錄**

16 fols.

By Wang Yizhong 王頤中, *hao* Lingyin zi 靈隱子; twelfth century

1057 (fasc. 728)

"Recorded Discourses of the Adept Danyang." These discourses contain statements made by Ma Danyang along with accounts of his lectures, which were compiled after his death in 1183 by his follower Wang Yizhong (4b). This work illustrates how Ma Danyang's way of life was in harmony with his teachings.

Wang Yizhong starts his compilation with a short account of his first contacts with Ma Danyang in 1183 in Shandong. He presents precepts for living in accordance with the Quanzhen teachings, as expressed by Ma Danyang. "Purity and Tranquility," the absence of any distractions by the profane world, is more important than progress achieved by reading and studying books (10a). As evidence for the claim that the "elixir emerges by itself, and the immortal becomes immortal of himself," this text introduces Liu Gaoshang 劉高尙 (fl. 1100; 8b; cf. *781 Xuanpin lu* 5.22a–22b). Many statements made in this text can be found, with variants, in related texts (see, e.g., *1234 Danyang zhenren zhiyan* 1b [14b, "The Tao of Heaven"]). Some parallels are found in *1256 Zhenxian zhizhi yulu* 1.1a–9b.

Florian C. Reiter

Wuwei qingjing Changsheng zhenren zhizhen yulu
無爲清靜長生眞人至眞語錄

35 fols.

By Liu Chuxuan 劉處玄; preface dated 1202

1058 (fasc. 728)

"Record of the Most True Words [of Liu Chuxuan]." This is a well structured series of eighty didactic expositions about theories and concepts pertaining to the Quanzhen teachings of the Taoist Liu Chuxuan, one of the Seven Zhenren (Qizhen 七眞). The systematically arranged expositions present definitions of terms or concepts in the form of replies to the questions of a fictitious interrogator. The text is preceded by an index of the eighty terms or concepts. They are arranged in sets of two complementary items. Han Shiqian 韓士倩 (*zi* Yanguang 彥廣) was asked by Liu Chuxuan to write the preface (dated 1202). Han Shiqian called himself "Taoist Xubo, from the city of Duan in Huozhe [Shanxi]," Huozhe Duancheng Shuangxi Xubo daoren 濩澤端城雙溪虛白道人. Han Shiqian had received the text of the "Most True Words" through the intermediary of two disciples of Liu Chuxuan who also transmitted the request for a preface. Han Shiqian points in particular to the literary activities of Liu Chuxuan. He emphasizes that this work was based on the explanations provided by the Huang-Lao 黃老 school, and that it presents the knowledge of life and death. It also shows, he says, the way of leaving behind the "ocean of misery."

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Florian C. Reiter

***Qing'an Yingchan zi yulu* 清庵瑩蟾子語錄**

6 juan

By Chai Yuangao 柴元皋, *zi* Heian 嘿庵, *hao* Guangchan zi 廣蟾子, and others; preface dated 1288

1060 (fasc. 729)

"Sayings of Master Yingchan." This collection contains the teachings of LI DAOCHUN (d. 1306), compiled by his main disciples, each of whom edited one juan. They are, in addition to Chai Yuangao, a Maoshan Taoist who also signed the preface, Zhao Daoke 趙道可, *zi* Dingan 定庵; Miao Shanshi 苗善時, *zi* Shian 實庵; Deng Decheng 鄧德成, *zi* Ning'an 寧庵; Zhang Yingtan 張應坦, *zi* Meng'an 蒙庵; Cai Zhiyi 蔡志頤, *zi* Sun'an 損庵. There is a colophon by WANG JIE, who printed the text, after having obtained the manuscript from Cai Zhiyi.

According to the preface of *1065 Xuanjiao da gongan* (1b), LI DAOCHUN, native of Duliang 都梁 in Hunan province, was the disciple of Wang Jinchan 王金蟾, who in turn was a pupil of BO YUCHAN. Li's teaching is considered to be a synthesis between the Northern school (i.e., the Quanzhen order) and the Southern school (Nanzong 南宗). Himself a southerner, he must have lived for a time at the Changsheng guan 長生觀 temple in Henan province (see *Gujin tushu jicheng* 396, "Lixing bu" 李姓部). According the preface of the present work, Li stayed for a period on Maoshan. It was, however, at Nanking, in the Zhonghe jingshe 中和精舍, that his teaching took place (see *249 Zhonghe ji* 4.11a).

LI DAOCHUN's logia concern a variety of subjects: Chan Buddhism, Inner Alchemy, explanations on the *Daode jing,* and so forth. Juan 2, especially, concerns the eighty-one chapters of the *Daode jing,* which the master quotes in "case" fashion (*gongan* 公案); these explanations are called "the spiritual understanding of the *Daode jing.*" Additional explanations were provided when LI DAOCHUN transmitted the *699 Daode huiyuan* to Zhao Daoke, a passage of which is quoted here.

The last juan contains a series of twenty-five poems on alchemical themes, with the title "Essentials of Alchemy" ("Jindan biyao 金丹秘要"; 6.14b–18b). The introduction refers to thirty-five themes, but this must be an error. At the end of this juan, there is an annotated hymn in praise of the Three Teachings.

Catherine Despeux

***Panshan Qiyun Wang zhenren yulu* 盤山棲雲王眞人語錄**

44 fols.

Compiled by Lun Zhihuan 論志煥; preface dated 1247

1059 (fasc. 728)

"Record of the Discourses by the Adept Wang Qiyun from Mount Pan." This title contains reminiscences and instructions concerning the teaching activities of the Quanzhen Taoist WANG QIYUN. Wang was active as lecturer and preacher between the years 1219 and 1227 at Mount Pan 盤山 in Shaanxi, the period this work focuses upon. The preface (dated 1247) was written by Lun Zhihuan, a disciple of WANG QIYUN. Lun calls this work a "compass" for the beginner in Taoist studies. The work, he says, is based on materials collected by Mr. Liu 劉, who had served as Wang's companion for a considerable period of time.

By means of Wang's replies to questions about the religious life and its specific demands, the work presents practical instructions that appear to be typical of the Quanzhen school (e.g., see 16a–17a, "the ascetic self-cultivation"). Certain statements by WANG QIYUN about the words or deeds of MA DANYANG and QIU CHUJI clearly link this work (and Wang himself) directly to the generation of the founders of the Quanzhen school (20a, 22a).

This work has been incorporated, with many abridgments and variants, into *263.53 Xiuzhen shishu* 1a–41b.

Florian C. Reiter

***Panshan yulu* 盤山語錄**

41 fols.

263.53 *Xiuzhen shishu* 53 (fasc. 130)

"Record of the Discourses from Mount Pan." This is a different arrangement of the sayings of WANG QIYUN (1178–1263), the Quanzhen master from Mount Pan (cf. *1059 Panshan Qiyun Wang zhenren yulu*).

Farzeen Baldrian-Hussein

***Dongyuan ji* 洞淵集**

5 juan

By Changquan zi 長筌子 (fl. 1231)

1064 (fasc. 732–733)

"Collected Works of the Abyssal Cavern." This collection is signed by Master Fish Trap, from Guishan 龜山 (Shandong). The identity of the author concealed behind this peculiar penname is unknown. In the present work (4.1a), he declares that in 1231 he fled the war with the Mongols and settled as a recluse in the district of Biyang 泌陽 (Henan). To judge from his writings, he must have been a scholar who sought refuge in Quanzhen Taoism during the great upheavals of that period. Other works signed by him in the *Daozang* are *101 Taishang shengxuan xiaozai huming miaojing zhu* and *106 Taishang chiwen donggu jing zhu*. They do not yield any additional information as to his identity.

Juan 1 and 2 contain the first and second parts of a philosophical and mystical treatise entitled "Zhiyi shu 至一書," comprising seventy-two short chapters. Juan 3

contains thirty poems (plus an additional one) written under the inspiration of the thirty famous poems by Liu Xiyue 劉希岳, alias Langran zi 朗然子 (see *271 Taixuan langran zi jindao shi*). These poems were very popular in Jurchen Jin (1115–1234) times.

The remainder of the contents are either rhapsodies (*wenfu* 文賦) or songs (*ci* 詞). Some are inspired by the author's religious career, such as the piece in commemoration of his religious training as a Quanzhen monk at the Changchun guan 長春觀 temple in Tangzhou 唐州, Shanxi ("Tangzhou Changchun guan jinlian hui 金蓮會"; 4.11a–12a) or of his preaching to the multitude ("Shengtang shizong 昇堂示衆"; 4.9a–10b).

Kristofer Schipper

***Daochan ji* 道禪集**

9 fols.

By Wang Zhitan 王志坦, *zi* Gongping 公平, *hao* Chunhe zhenren 淳和眞人 (1200–1272)

1073 (fasc. 739)

"Collected Works on the Tao and Chan." The author of this collection was the successor of Zhang Chengming 張誠明 at the Changchun gong 長春宮 temple in Peking. He was promoted by Empress Regent Nimacar (Naimazhen) to fifth patriarch of the Quanzhen order and for six years lived at the imperial palace (see *973 Ganshui xianyuan lu* 7.1a–5b). Among his actions, it is recorded that he distributed to the entire court copies of the *Illustrated Eighty-one Transformations of Laozi* (*Bashiyi hua tu* 八十一化圖), published by LI ZHICHANG (see *Bianwei lu* 3.768a).

The present work consists of an introduction and seventy-three poems (instead of the seventy-four announced in the title on page 2b). The poetry takes as its subject Chan Buddhist themes, such as the taming of the buffalo (poems 22, 32, and 38), although there are also references to Inner Alchemy (22, 13, 47, 60) and to the Quanzhen order (5, 27, 41, 47).

Catherine Despeux

***Huanzhen ji* 還眞集**

3 juan

By WANG JIE 王玠, *zi* Daoyuan 道淵, *hao* Hunran zi 混然子; preface by the Forty-third Heavenly Master, Zhang Yuchu 張宇初, dated 1392.

1074 (fasc. 739)

"Collected Works on the Return to the True." WANG JIE, the author of this collection, was acquainted with the disciples of LI DAOCHUN (see his colophon to *1060 Qing'an Yingchan zi yulu*). Heavenly Master Zhang Yuchu states in his preface that

FIGURE 62. Mind and Mystery, as the foundations of the alchemical process (*1074* 1.1a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1060)

Wang came from the region of Nanchang 南昌 (Jiangxi). Zhang obtained the manuscript from his disciple Yuan Wenyi 袁文逸, who brought it back from a visit to the Wu 吳 region in the spring of 1392.

Juan 1 is devoted to Inner Alchemy and expounds the three stages in which the immortal embryo is formed and nourished so as to become the *yangshen* 陽神. The text is illustrated by diagrams. At the end of this juan, there are lists of the different terms used for the cauldron, the elixir, and the fire phases of this process. (See fig. 62.)

The next two juan contain songs and poems often dedicated to disciples. Each is concerned with a particular alchemical issue. A short treatise on dreams (*mengshuo* 夢說) is found in 2.8a–9a, and a longer one on fundamental nature (*xingshuo* 性說) in 2.9a–10b. A poem entitled "Hunran ge 混然歌" describes the author's delight in meditation (2.14b–15b). A liturgical "Buxu ci 步虛詞" in five stanzas seems to have been written for ritual performance in the author's temple (2.18b–19a).

Catherine Despeux

***Daoxuan pian* 道玄篇**

15 fols.

By WANG JIE 王玠, *zi* Daoyuan 道淵, *hao* Hunran zi 混然子; fourteenth century

1075 (fasc. 740)

"Volume on the Tao and Its Mystery." This volume is a collection of fifty-five poems on Taoist and Confucian themes, such as the Great Way (*dadao* 大道), the Mysterious Ultimate (*xuanji* 玄極), rites and music (*liyue* 禮樂), and the Doctrine of the Mean (*zhongyong* 中庸). On the author, see *1074 Huanzhen ji*.

Catherine Despeux

***Suiji yinghua lu* 隨機應化錄**

2 juan

By He Daoquan 何道全, *hao* Wugou zi 無垢子 (d. 1399); edited by Jia Daoxuan 賈道玄; preface by Lingtong zi 靈通子 dated 1401

1076 (fasc. 740)

"Record of Conversions Made according to Circumstances." This is a collection of logia of the early Ming Quanzhen master He Daoquan, consisting of dialogues and poems recorded during his numerous travels.

He Daoquan, alias Songxi daoren 松溪道人, was born in Qiantang 錢塘 (Hangzhou). He later traveled through Jiangsu and Henan, and most of the pieces in this collection are set in these two provinces. In 1386 he sojourned at the Temple of the Eastern Peak (Dongyue miao 東嶽廟) at Huayang 華陽 in Jiangsu (1.16b). A few days later, on the fifteenth day of the ninth month, he conducted the traditional Quanzhen Retreat of the Alms-Bowl Clepsydra (*zuobo* 坐鉢) at the Danyang Wanshou gong 丹陽萬壽宮 temple in Chang'an 長安 (1.16b–17a). Two years later, in 1388, he was at the temple called Wangxiang tai 望鄉台 ("The tower for Gazing Homeward," one of the places in the Inferno, and thus linked to a Temple of the Eastern Peak in the "valley of Huayang"). There he entered into a Retreat of one hundred days (2.9a). It is not known at what time he retired to the Guifeng 桂峰 on Mount Zhongnan (Shaanxi), where he "accomplished the Tao." A stele was erected to commemorate the event (preface, 1a). He died in 1399 in an infirmary at Chang'an (preface, 1a). Two years later, his grandson, a daoshi named Shoutong zi 壽通子, asked the author of the preface to publish the teachings of He, edited by his disciple Jia Daoxuan.

The topics of these logia are very general. Only in one instance is Inner Alchemy discussed. The answers given by He Daoquan are strongly influenced by Chan Buddhism. A third of his partners are Buddhists. He quotes the great classics of Buddhism and of Quanzhen Taoism, as well as LI DAOCHUN.

Catherine Despeux

***Minghe yuyin* 鳴鶴餘音**

9 juan

Edited by Peng Zhizhong 彭致中 in 1347; preface by Yu Ji 虞集 (1272–1348)

1100 (fasc. 744–745)

"Echoes of the Call of Cranes." This is a collection of the poetry of major Taoist figures of the Song (960–1279). It contains approximately 500 items, for the most part *ci*-詞 lyrics, written to more than 150 tunes, by forty different authors.

According to Yu Ji's preface, the Taoist master Feng from Guiji 會稽 composed twenty *ci*-poems to the well-known tune "Su Wu man 蘇武慢" on the study of the Tao and the cultivation of immortality (see 2.1a–8b). Encouraged by a friend named Fei Wuyin 費無隱, Yu Ji composed eleven poems to the same tune (2.8b–13a), mostly during the years 1343 and 1344. Three years later, in 1347, Peng Zhizhong, a Taoist from Mount Xianyou 仙游 in the Huagai range in Zhejiang (see *778 Huagai shan Fuqiu Wang Guo san zhenjun shishi* 6.12b–13a), joined these poems to his anthology of Taoist poetry and had the entire collection printed.

The collection is composed for the most part of works by the Quanzhen patriarchs, although there are also poems by Taoists from other schools, such as BO YUCHAN (3.7a–11a). Some of the poems of the Quanzhen patriarchs have been separately transmitted in the *Daozang*. Among the poetry uniquely preserved here, there are seventy-one pieces by SONG DEFANG. His biography in *955 Zhongnan shan zuting xianzhen neizhuan* 3.23b mentions his collected works under the title *Lequan ji* 樂全集, a work that is no longer extant. Our collection (8.18a–20a) also includes eight poems by Langran zi (d. 989), corresponding to poems 1, 2, 3, 4, 27, 28, 29, and 30 in *271 Taixuan langran zi jindao shi*. In the present collection, these poems are followed by a biographical colophon signed Fanghu Zhizu 方壺知足 and dated 1131.

Juan 8 contains mostly poems on alchemy, such as a "Qinyuan chun 沁園春" similar to *136 Lü Chunyang zhenren Qinyuan chun danci zhujie*. There is also "Chunyang zhenren baizi tu 純陽眞人百字圖" (8.17b–18a), which has a number of variant readings with respect to *1055 Chunyang zhenren huncheng ji* 1.13a–b. Among the poems ascribed to semilegendary persons, those by LÜ DONGBIN are the most numerous, totaling 115. Some poems were revealed by spirit writing, like those by legendary immortals such as Han Xiangzi 韓湘子 (8.17a–b), or by the Taoist deity Xin tianjun 辛天君, revealed on Mount Wudang 武當 (3.11a).

The poems of master Feng and of Yu Ji have been edited separately, under the same title as the present collection, in a single juan, by Jin Tianrui 金天瑞 (preface dated 1364). That version quotes a *Minghe yuyin* in eight juan.

Catherine Despeux

Addendum

In the early Ming (1368–1644), another edition of this anthology was printed under the title *Quanzhen zongyan fangwai xuanyan* 全眞宗眼方外玄言 (see Boltz, *A survey of Taoist literature*, 188–90). This later edition, preserved in the Taiwan National Library and the Naikaku bunko 內閣文庫, is shorter but includes some additional prose texts. It features the same preface by Yu Ji 虞集 (see Guoli zhongyang tushuguan, *Guoli zhongyang tushuguan shanben xuba jilu*, vol. 子.4, 414). This preface, along with Yu's and Feng's original poems are also found in Yu's anthology, *Daoyuan yigao* 6.3a–4a (cf. Chen Yuan, *Daojia jinshi lüe*, 798). A note appended to this text by Jin Tianrui 金天瑞, dated 1364, mentions that Master Feng's works were also included in a collection titled *Dongyuan ji* (*Daoyuan yigao* 6.18a–b). Indeed, almost all of Feng's poems found

in *1100 Minghe yuyin* are also extant in *1064 Dongyuan ji*, the work of an author known as Master Fish Trap (Changquan zi 長筌子), who took refuge in the Quanzhen community after the final onslaught of the Mongols on the Jin in 1232. The *Minghe yuyin* was to become the main vehicle by which Quanzhen literature spread in Southern China.

Vincent Goossaert

***Yunshan ji* 雲山集**

8 juan

By Ji Zhizhen 姬志眞; prefaces by Pei Xian 裴憲, *zi* Zifa 子法, dated 1250, and by Wang E 王鶚; dated 1265

1140 (fasc. 783–784)

"Clouds and Mountains." The author of this literary collection was one of the followers of the Quanzhen master WANG ZHIJIN. Pei Xian states that his friend Lun Boyu 論伯瑜 presented him with this collection, which Lun wished to have printed and distributed. Pei's preface was presumably commissioned for that occasion. In 1265 Wang E wrote his preface as a favor for LI ZHICHANG, with whom he had long been acquainted. LI ZHICHANG was in turn acquainted with Pei Xian. This collection of Ji Zhizhen's literary works was printed in the author's lifetime.

The collection is arranged according to literary categories. It contains prose, songs, and poems of various meters. Most texts deal with themes typical of the Quanzhen school, e.g. "Traveling like Clouds" (3.3b) or "The Three Teachings" (4.15a). Many of the texts are dedicated by the author to his friends and acquaintances. Juan 7–8 contain inscriptions concerning temples and rituals, among other things, some of which describe Ji Zhizhen's life as a Taoist and follower of the Quanzhen school.

Florian C. Reiter

***Xianle ji* 仙樂集**

5 juan

By LIU CHUXUAN 劉處玄, *hao* Changsheng zi 長生子 (after 1201)

1141 (fasc. 785)

"Pleasure of the Immortals." The author of this literary collection is the Quanzhen patriarch LIU CHUXUAN. To his Taoist name "Changsheng zi" are added the words "Shenxian wuwei yingyuan 神仙無爲應緣."

The "Discourses on Guilt and Good fortune [in the Light of the] Heavenly Tao," which introduces the collection (1.1a–3b), consists of 102 sentences. The discourses contain antithetical descriptions of human actions with their ensuing retributions. The lyrical texts that follow the discourses present didactic instructions, for example, describing the way of life that will lead to the experience of the "pleasures of the immortals." LIU CHUXUAN, who had met with WANG CHONGYANG in 1169, lived and taught as a Quanzhen Taoist in Shaanxi and Shandong. He also performed Taoist liturgies. In 1201 he acted as master of ordinations for the order (3.9b). LIU CHUXUAN combines the way of life of the Quanzhen school with the profession of the Taoist priest.

Florian C. Reiter

***Jianwu ji* 漸悟集**

2 juan

By MA DANYANG 馬丹陽 (1123–1184)

1142 (fasc. 786)

"Gradual Enlightenment." This literary collection contains lyrical works by MA DANYANG from Mount Kunyu 崑崙山 (Shandong). Their inclusion suggests that the collection was compiled during the years 1182 and 1183.

The lyrical texts describe MA DANYANG's personal development. Some of the texts are dedicated to friends, like LIU CHUXUAN (1.34b), QIU CHUJI (1.19a), and HAO DATONG (1.35b). A few names, for example, Quan Zhiwei 權知微 (2.7b) and Wang Zhixuan 王知玄 (1.2b), connect this collection with other works written by MA DANYANG (see *1150 Danyang shenguang can* 5a, 6a). In accordance with the title, MA DANYANG presents several linked poems (e.g., 2.26a–28a) featuring the gradual cultivation of self that a Quanzhen Taoist should strive toward (1.26a, 27b).

Florian C. Reiter

***Caotang ji* 草堂集**

41 fols.

By Wang Dangui 王丹桂, *zi* Changling 昌齡, *hao* Boyun zi 白雲子; late twelfth century

1143 (fasc. 786)

"Grass-Hall." This literary collection is the work of Wang Dangui, a follower of MA DANYANG. The two men probably met in 1183, when Wang was living at Mount Kunyu in Shandong (18a–b).

The collection includes "Instructions for Novices" (e.g., 40a–b). One text features the bestowal of a Taoist name on a student or new follower named Yang Deyuan 楊德遠 (11b). However, most texts in this collection have descriptive and poetic contents referring to the life of the Quanzhen Taoist. This way of life, which was free of all social restraints and obligations, is represented by the terms "Grass-Hall (Moon and Wind)." Attention should be drawn to the section entitled "Building Activities" (*1233 Chongyang lijiao shiwu lun* 2b), where it is said that the hut built of reeds or "grasses" constitutes the ideal surroundings within which to practice the Quanzhen way. The

collection also contains many dedications written for disciples, friends, and acquaintances.

Florian C. Reiter

Ziran ji 自然集

11 fols.

Jurchen Jin (1115–1234) or Yuan (1279–1368)

1144 (fasc. 787)

"Spontaneity." The author of this literary collection is unknown. The texts make some references to the founders of the Quanzhen school. This fact as well as the work's terminology connect the collection with the movement. The texts must have been written and compiled either during the late Jin or the Yuan period (10b–11a).

The "*Ci*-詞 lyrics on the Tao" is concerned with physiological and meditative self-cultivation. It refers to ZHONGLI QUAN and LÜ DONGBIN as the patriarchs of those methods of self-cultivation (4b, 11a). "Sudden enlightenment" is emphasized over book-learning as the way to ascend as an immortal (8a). The state of Wuwei zhenren 無爲眞人 will spontaneously result from the prescribed methods.

Florian C. Reiter

Xuanxu zi mingzhen ji 玄虛子鳴眞集

12 fols.

By Xuanchong shi 玄沖師; preface by Zhang Zhiming 張志明; dated 1251

1145 (fasc. 787)

"Heralding Truth." The preface to this literary collection was composed in 1251 on the occasion of the title's printing. The preface suggests that the name Xuanxu zi was missing from the original title. It is likely that the title of this work was extended by later editors. The honorary name Xuanchong shi may refer to the Taoist Liu Zhiyuan 劉志淵 (fl.at the end of the Jin), an identification strengthened by indications in the preface. Liu Zhiyuan and his disciple Zhang Zhiming lived for a short while at the Longxing guan 龍興觀 temple in Fenyin 汾陰 (Shanxi). Liu Zhiyuan was an admirer of QIU CHUJI.

Most poems in this collection are dedicated to friends and acquaintances. There are some descriptive and contemplative texts like "Admonishing Contemporaries" (4b–5b). Themes found in texts such as "Sudden Enlightenment" (2a) and "The Way of Life" (4b, 6a) are typical of the Quanzhen school.

Florian C. Reiter

Baoguang ji 葆光集

3 juan

By Yin Zhiping 尹志平, *zi* Dahe or Taihe, *hao* Qinghe zi (1169–1251); preface by Yanxia yiren 煙霞逸人, dated 1299

1146 (fasc. 787)

"Anthology of Concealed Lights." Yin Zhiping was heir to QIU CHUJI (1148–1227) as leader of the Quanzhen school. The present work is a poetic anthology. Its title, derived from the *Zhuangzi* ("Qiwu lun 齊物論") alludes to the name of a pavilion in the Baoxuan 寶玄堂 temple in the Da Changchun gong 大長春宮 in the capital. Yin enjoyed spending time in this pavilion, hence the name for his book.

The first chapter contains 258 poems and two prose texts: the first, a discourse ("Yulu 語錄," 42b–44a) composed on demand for a Tianzhen daoren 天眞道人 (also named Longxi gong 隴西公), explaining the basic tenets of the Quanzhen school, and the second, "straightforward words" ("Zhiyan 直言," 44a–45a) aimed at the Taoists of the Youde temple 祐德觀 of the Chongyang gong 重陽宮 monastery, to remind them of their privileges and obligations to those fortunate enough to dwell at the cradle of their teaching, the Zuting 祖庭. The two remaining chapters include 169 lyric poems (*ci* 詞). The poems and lyrics describe Yin's travels, thoughts, religious life, and contacts with Taoists and Confucian scholars.

Some pieces are dated. One of them confirms an event frequently mentioned by Yin's biographers: when QIU CHUJI returned to the capital after his travels to the West, he settled at the Taiji gong 太極宮 temple. Yin stayed for a while with his master, but afterward renounced life in the town and withdrew to the Longyang guan 龍陽觀 temple in Dexing county 德興縣. These events have been dated to the years *guiwei* (1223) or *jiashen* (1224; see *175 Qizhen nianpu* 18b–19a; *955 Zhongnan shan zuting xianzhen neizhuan* 3.2b–3a), or again to the year *yiyou* (1225; see *973 Ganshui xianyuan lu* 3.4b; *957 Gu Louguan ziyun yanqing ji* 2.4b). The poem here pertaining to these events gives the date Yin took leave of his master as the twenty-fourth day of the eleventh month of the year *jiashen* 甲申 (1224; 1.9b–10a).

According to the preface by Yanxia yiren, the anthology was published by Du Dekang 杜德康, prefect of Qinzhou 沁州, who was acquainted with Yin Zhiping. Du once invited Yin to perform a large *jiao* 醮 in the Qinzhou area. Our anthology features a lyric poem composed as a farewell gift to Du Dekang (3.8b–9a).

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Kwong Hing Foon

***Xiyun ji* 西雲集**

3 juan

By Guo Zhicheng 郭志誠, *hao* Dongming zi 洞明子 (1219–1293)

1147 (fasc. 788)

"Anthology of Western Clouds." Guo Zhicheng was the disciple of and heir to SONG DEFANG. Before becoming leader of the Quanzhen school in 1272, he stayed in the Lequan an 樂全庵 temple and then in the Yunxi guan 雲溪觀 temple on Mount Jin'ge 金閣山 (Yunzhou 雲州) outside the capital. The burning of the *Daozang* in 1281 took place during his mandate as Taoist leader. He retired four years later to the Pengshan 蓬山道院 monastery (see the inscription "Xuanmen zhangjiao da zongshi cunshen yinghua dongming zhenren Qigong daoxing zhi bei 玄門章教大宗師存神應化洞明眞人祁公道行之碑" in Chen Yuan, *Daojia jinshi lüe*, 699–700).

The present anthology collects 238 poems, all of them quatrains (*qiyan jueju* 七言絕句). They do not come in chronological sequence, but are ordered according to the themes of a Taoist life. The first chapter is completely devoted to the author himself, dealing with six topics; 13 poems focus on his life in the mountains ("Shanju 山居"), 50 on his states of mind ("Shuhuai 述懷"), 5 detail his pleasures ("Qianxing 遣興"), 7 are occasional pieces ("Ouzuo 偶作"), 2 are on leisure ("Xianyong 閑詠"), and 2 others were written for amusement ("Xizuo 戲作"). Throughout, the concern is with the poet's enjoyment of the contemplative life and his dislike for the agitation of everyday life. Some poems are more specific. For instance, the first poem must have been written after 1285, for Guo mentions his retirement (1.1a). The thirtieth and forty-fifth poems of the "Shuhai" set were written when he was in his forties (1.5a–b, 6b); the thirty-second and thirty-sixth in the same set may allude to the conflicts between Taoists and Buddhists (1.5b, 6a).

The second chapter is less homogenous. Poems were written for various purposes, such as public speeches (2.2a–4a), advice (2.4a–b), answers to questions on Taoist practice or other topics (2.5a–6a), homages (2.6a–8b), birthday wishes (2.9b), and condolences (2.9b–10a).

The events mentioned in the third chapter are just as varied as in the second but more decisive for the author's official life: his missions at the imperial behest to Ji'nan 濟南 (1273), Taishan, Tiantan, Lake Dongting 洞庭湖, Zhurong feng 祝融峰, Jiyuan 濟源, and Mount Song 嵩山 to present offerings to mountains and rivers (3.6a–8a). There are, moreover, a number of poems composed to match others' rhymes ("Ciyun 次韻," 3.1a–3a), poems on traditional celebrations (3.3b), as well as on the weather (3.4a–b), on temples (3.5b, 8.a–b, 9b, 10a), on geographical sites (3.7b–9a, 10b), on Guo's health in 1293 (3.11a), and others. Finally, there are two poems bidding farewell to the world ("Yishi 遺世," 3.11b–12a).

Kwong Hing Foon

***Dongxuan jinyu ji* 洞玄金玉集**

10 juan

By MA DANYANG 馬丹陽, *hao* Wuwei qingjing 無爲清靜 (1123–1184)

1149 (fasc. 789–790)

"Gold and Jade of the Cavern Heaven." This literary collection contains works written by MA DANYANG from Mount Kunyu 崑崳 (Shandong) arranged according to genre. Some of the texts were written in Shandong as late as 1183. The collection was edited after the death of MA DANYANG in that year (6.8b). The key words in the title of this collection are derived from Ma's Taoist name, Yu 鈺, which symbolizes the essence of his refined and sublimated body, in accordance with Quanzhen teachings (e.g., 7.11a, 10.13b). In 1183, MA DANYANG lived for some time in a Gold and Jade Hermitage (1.23a).

MA DANYANG himself is the theme of the literary presentations in this collection. The work gives many insights into his way of life. It speaks about friends and acquaintances and displays his methods, like the "burning of nets and boats," which would effect the miracle of the Fata Morgana (9.9b). MA DANYANG affirms his position within the ranks of the Quanzhen Taoists, referring to the legacy of WANG CHONGYANG, which he had received shortly before Wang died in 1170. Part of this legacy was the instruction to spread the teachings of the Quanzhen school (1.2a–3b).

Florian C. Reiter

***Danyang shenguang can* 丹陽神光燦**

37 fols.

By Ma Jue 馬玨; preface by Ning Shichang 甯師常, dated 1175

1150 (fasc. 791)

"Radiance of the Spiritual Force of Danyang." This literary collection consists of one hundred *ci*-詞 lyrics written to the tune "Manting fang 滿庭芳." This number is also indicated in Ning Shichang's preface, which says that the texts were composed in Shaanxi after the death of WANG CHONGYANG in 1170 (2a).

There are verses dedicated to friends and acquaintances, some of whom are mentioned in *1149 Dongxuan jinyu ji*. Certain texts display concepts or ideas then current in the Quanzhen school. Quietude and purity of mind were the most desirable state. The achievement of such a favorable state is referred to in the title expression "radiance of the spiritual force" (*shenguang can* 神光燦), a formula that was said to allow one's "original face" to emerge. This formula links the present work with other works of the early Quanzhen school, notably *1152 Yunguang ji* 4.9a and *1141 Xianle ji* 4.5b.

Florian C. Reiter

***Wuzhen ji* 悟眞集**

2 juan

By Master Li xiansheng 李先生, *hao* Tongxuan zi 通玄子; thirteenth century

1151 (fasc. 791)

"Awakening to Truth" This literary collection was written by a Mr. Li (or Taoist Li), who hailed from Mount Jinping 錦屏 (in Henan). The author says that WANG CHONGYANG was his patriarch (1.26a), and thus he affiliates himself with the Quanzhen school. Taoist Li most likely lived in the thirteenth century, as the quotation of SONG DEFANG (1183–1247) suggests (1.19b).

The collection comprises songs and poems of various meters, some with dedications to acquaintances and friends. It also includes didactic texts admonishing disciples (e.g., 1.23b–24a, 2.9b–10a) or encouraging "persons, who have not yet realized the Tao" (1.9a–9b). Some of the demands clearly refer to tenets of the Quanzhen school, such as deliberate detachment from one's social background (2.1a) or retirement to a hermitage (1.25b). Some texts express the sentiments of the author and describe his way of life.

Florian C. Reiter

***Chongyang quanzhen ji* 重陽全眞集**

13 juan

By WANG ZHE 王嚞, *hao* Chongyang zi 重陽子; preface by Fan Yi 范懌, dated 1188

1153 (fasc. 793–795)

"Complete Perfection according to Chongyang." This literary collection presents lyrical works by WANG ZHE. The poems are arranged by genre. When WANG ZHE was still alive, a collection of his works entitled *Quanzhen ji* already existed (see *1149 Dongxuan jinyu ji* 1.2b). "Zhongnan shan Chongyang zushi xianji ji 終南山重陽祖師仙跡記" (a title dated 1232 in *973 Ganshui xianyuan lu* 1.12b–13a) cites the work *Quanzhen qianhou ji* 全眞前後集. The preface by WANG ZHE himself is not extant (see *175 Qizhen nianpu* 5b–6a). The preface by Fan Yi 范懌, dated 1188, explains that the poems had circulated in Shaanxi and that LIU CHUXUAN had them reprinted in order to make them available in Shandong as well. That Shaanxi edition comprised nine juan. Presumably, the editors of the Ming *Daozang* of 1445 rearranged the materials into thirteen juan. The quotations of the *Wang Chongyan quanzhen ji* in *1005 Zhouyi cantong qi fahui* 2.18b–19a are not found in the present edition, which is incomplete.

This collection contains a great number of dedications, for example, to local administrators. The texts are often designed to instruct and encourage. WANG ZHE (Chongyang) also speaks about self-cultivation, about the conversion of MA DANYANG, and about the line of transmission in the Quanzhen school. Wang also gives autobiographic information. The materials gathered here thus accurately reflect the teachings and personality of WANG ZHE.

Florian C. Reiter

***Chongyang jiaohua ji* 重陽教化集**

3 juan

By WANG ZHE 王嚞, *hao* Chongyang zi 重陽子; prefaces dated 1183

1154 (fasc. 795–796)

"Instruction and Conversion according to Chongyang." This literary collection originally had the title *Jiaohua xiashou chi* 教化下手遲 (see preface, 6a). Both this title and *1155 Chongyang fenli shihua ji* are the remains of a larger compilation in three parts, dated 1183. The title of the third part, now lost, was "Hao lixiang 好離鄉 [ji 集]" (Content to Leave Home). There are six prefaces, written by followers of MA DANYANG and dated 1183. The prefaces on 1a–10a refer to the original edition. Each of its three parts originally had individual prefaces attached to them. The preface by Liang Dong 梁棟 (10a–11b) refers to the present work, and the preface on 11b–13b refers to the now lost "Hao lixiang." The appendix of our collection contains a text erroneously labeled "postface" that also refers to the "Hao lixiang." Among the authors of the prefaces, Fan Yi 范懌 (2b–4a) is a good example of MA DANYANG's local connections in Shandong (cf. *1153 Chongyang quanzhen ji*).

This collection contains lyrical works by MA DANYANG and WANG ZHE. It was originally printed in Shaanxi between the years 1170 and 1182. Because of the great geographical distance between Shaanxi and Shandong, a new edition had to be printed in Shandong in 1183. This happened before the death of MA DANYANG that year (preface, 9a–9b). The texts in this collection focus on the initiation of MA DANYANG by WANG ZHE into the Quanzhen teachings. They also feature the development of the relationship between the two men.

Florian C. Reiter

***Chongyan fenli shihua ji* 重陽分梨十化集**

2 juan

By WANG ZHE 王嚞, *hao* Chongyang zi 重陽子; preface by Ma Dabian 馬大辨, dated 1183

1155 (fasc. 796)

"Dividing the Pear in Periods of Ten [Days]." In this title, the expression *fenli* 分梨, "dividing the pear," can be understood literally and metaphorically. It stands for the phrase *fufu fenli* 夫婦分離, "husband and wife separate" (see *1149 Dongxuan jinyu ji* 7.6b). "Periods of ten days" refers to the time schedule according to which WANG ZHE distributed fifty-five pieces of pear to MA DANYANG. When the number 55

had been reached, WANG ZHE had achieved his purpose: MA DANYANG and his wife separated, and each of them retired to live a celibate life as befitted Quanzhen Taoists.

This collection contains lyrics featuring the conversion of MA DANYANG and his wife, who both joined the Quanzhen school and made their way as members of the Seven Zhenren. Each time WANG ZHE distributed the pieces of pear, he also composed lyrics of various meters, to which MA DANYANG responded. On the compilation of this literary collection, compare the article on *1154 Chongyang jiaohua ji*.

Florian C. Reiter

Chongyang zhenren shou Danyang ershisi jue 重陽眞人授丹陽二十四訣
4 fols.
Twelfth century
1158 (fasc. 796)

"Twenty-four Instructions of the Zhenren Chongyang to Danyang." This collection was compiled by followers of MA DANYANG, who is called "Master Danyang" (4b). The text presents definitions of concepts and terms phrased in the manner of didactic dialogues. The number 24 signifies completeness.

This work aims to demonstrate that the Quanzhen teachings did justice to the key concepts of the Three Teachings (Confucianism, Taoism, and Buddhism). The Quanzhen Taoist and practitioner wishing to live up to their standard had to abandon all profane pursuits.

Florian C. Reiter

Panxi ji 磻溪集
6 juan
By QIU CHUJI 丘處機, *hao* Changchun zi 長春子; prefaces dated 1186–1208
1159 (fasc. 797)

"Panxi Collection." The title of this literary collection derives from a place name in Shaanxi, where QIU CHUJI "from Qixia 棲霞" (Shandong) resided between 1174 and 1180. The collection contains lyrical works, some of which must have been composed after his departure from Panxi (see, e.g., 1.9a, the poem dated 1194). There are four prefaces. The first, by Hu Guangqian 胡光謙, is dated 1186, and the last, by Chen Daren 陳大任, is dated 1208. They give no indication as to the editing and printing history of this collection. The Peking National Library holds a printed edition that is believed to date from 1209. The Peking edition shows that the work originally comprised three juan. There are conspicuous omissions and distortions in the present version (cf. the descriptions by Wang Yuliang and Reiter cited below).

Most of the texts convey autobiographical details and contemplative reflections, which mirror the attitude of the Quanzhen Taoist. Mention is made of the later sojourns of the Taoist in Longmen shan 龍門山 and Zhongnan shan 終南山. The texts also speak about QIU CHUJI's contacts with LIU CHUXUAN, TAN CHUDUAN, and MA DANYANG. This work antedates QIU CHUJI's visit to the temporary residence of the Mongol Khan in 1222, but it mentions the author's contacts with the Jin emperor Shizong in 1188 (3.6a–7a). The text Song of Azure Sky ("Qingtian ge 青天歌") (3.1a–1b) is the basis for *137 Qingtian ge zhushi*.

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Florian C. Reiter

Taigu ji 太古集
4 juan
By HAO DATONG 郝大通, *hao* Guangning zi 廣寧子 and Taigu daoren 太古道人; prefaces by Fan Yuanxi 范圓曦 and others, dated 1178–1236
1161 (fasc. 798)

"Works of [Master] High Antiquity." This work contains the few remains of a larger collection comprising fifteen juan in three books. The extant texts deal with the cosmic elements and forces represented in ancient documents like the *Hetu* 河圖 and *Luoshu* 洛書. Such documents preserved the guidelines for "the seeker of the Way." HAO DATONG explains the title in that sense (see his preface, dated 1178, 6b–8a). The preface by Feng Bi 馮璧 (1a–3b) introduces the title *Kunyu wenji* 崑崳文集, which is said to stem from the time of "the Zhenren [HAO DATONG]." However, it is not clear what relationship between this work and the *Taigu ji* may have existed. Most important for the revision and new edition of HAO DATONG's literary works were the efforts of his disciple Fan Yuanxi (see prefaces, 5a–6a). Judging by the indications concerning the contents and titles of HAO DATONG's literary works in the different prefaces, it appears that substantial materials were lost after 1236.

This work still contains the "Zhouyi cantong qi jianyao shiyi 周易參同契簡要釋義" (1.1a–8b), Explanations about the Essential Contents of the *Zhouyi cantong qi* (the preface of this text is dated 1178). Thirty-three charts and expositions deal with topics taken from the *Yijing*. There are also thirty poems on the Gold Elixir (4.1a–8b), using the terminology of *neidan*.

Florian C. Reiter

***Danyang zhenren zhiyan* 丹陽眞人直言**

3 fols.

Twelfth century

1234 (fasc. 989)

"Forthright Words of the Zhenren Danyang." As its subtitle ("Instructions for the Disciples") indicates, this text presents a practical and theoretical program for Taoists. Compiled by an unknown follower of MA DANYANG, these instructions were probably transmitted around 1178 to followers in Longmen shan 龍門山 (Shaanxi). They correspond with parts of *1057 Danyang zhenren yulu*. Although there are parallels, this work has to be regarded as an independent edition. Its introductory passages can be found in *1256 Zhenxian zhizhi yulu* 1.1a ff. The text "Ma Danyang zhenren zhiyan 馬丹陽眞人直言" in *1257 Qunxian yaoyu zuanji* 2.15a–16a is not identical with this work.

Florian C. Reiter

***Zhenxian zhizhi yulu* 眞仙直指語錄**

2 juan

Compiled by Xuanquan zi 玄全子, *hao* Haitian qiuyue daoren 海天秋月道人;

Yuan (1279–1368)

1256 (fasc. 998)

"Recorded Discourses and Forthright Instructions of the Zhenren and Immortals." The author, an unknown follower of Quanzhen Taoism, compiled these texts after the death of Yin Qinghe 尹清和 in 1251 (Yin's Discourses are presented in juan 2).

Juan 1 of this work contains discourses of MA DANYANG, which correspond in part (1.1a–2a) to passages in *1234 Danyang zhenren zhiyan* 1a–2a and in *1057 Danyang zhenren yulu*. The "Recorded Discourses [of TAN CHUDUAN]" is the same as *1160 Shuiyun ji* 1.20b–21a. The present work also preserves some records that otherwise would have been lost: see the texts concerning Liu Changsheng 劉長生 [LIU CHUXUAN] (1.10b–12a) and HAO DATONG (1.19a–22b). Although the contents of these texts fit well with earlier Quanzhen materials, their origins are unknown. There is one short description of a dream referring to the theme "rebirth and retribution," which seems to be somewhat out of place within the frame of this work (1.18a–19a).

Florian C. Reiter

***Lifeng laoren ji* 離峰老人集**

By Yu Daoxian 于道顯, *hao* Lifeng zi 離峰子 (1168–1232)

1264 (fasc. 1001)

"Collected Works of the Old Man of Lifeng." This title comprises 319 poems, of which 225 are four-line poems, and 94 eight-line poems. The author was a follower of LIU CHUXUAN (1147–1203), one of the direct disciples of WANG ZHI, whom he served for several years at the Changsheng guan 長生觀 temple (see 2.29b and *297 Lishi zhenxian tidao tongjian xubian* 2.7a). After this service, Liu went to southern China, where his reputation spread rapidly. During the Zhengda era (1224–1231), he was made superintendent of the Taiqing gong 太清宮 temple at Bozhou 亳州 (Henan), the birthplace of Laozi. In 1232 he went to Lushi 盧氏 in the south of Henan, where he died the same year. The main source for Yu's life is the tomb inscription by Yuan Haowen 元好問 (1190–1257) in *973 Ganshui xianyuan lu* 4.2b–5b.

One third of the poems in the present collection are intended as "teachings" (*shi* 示 or *gao* 告). Another third are dedicated to friends, and a final third are written in answer to queries from disciples or in honor of certain occasions. Most of the recipients were at that time living in Henan, not far from Luoyang. Many were of Jurchen origin and were high officials such as censors, astronomers, and prefects. Forty-four poems are addressed to women, either Taoist nuns (*gu* 姑) or high-born ladies (*furen* 婦人).

The general themes of the poems are mysticism, peace, and emptiness of the mind, the joys of hermetic life. Only a few poems refer to Inner Alchemy.

Catherine Despeux

***Qinghe zhenren beiyou yulu* 清和眞人北游語錄**

4 juan

By Yin Zhiping 尹志平, *hao* Qinghe 清和 (1169–1251); compiled by Duan Zhijian 段志堅 in 1237

1310 (fasc. 1017)

"Recorded Sayings of the Northern Journey of the Zhenren Pure Harmony." This is one of the richest pieces of the Quanzhen literature. Yin Zhiping had been head of the Quanzhen order for six years when he made his journey to south Liaoning in the autumn 1233. Two of his four epitaphs detail this voyage: those by Li Zhiquan 李志全 (1191–1261; in Chen Yuan, *Daojia jinshi lüe,* 538–41) and by Wang Yun 王惲 (1227–1304; in *Qiujian xiansheng daquan wenji* 56.8a–13b). All four epitaphs, as well as Yin's biography in *955 Zhongnan shan zuting xianzhen neizhuan* (3.1a–6a), mention the present text, pointing to its popularity. It is a major source for Yin's (somewhat standardized) hagiography, for example, his dramatic first encounter with LIU CHUXUAN (2.16), which he says he has never disclosed before and which is narrated in all the above-mentioned texts.

In the course of his journey, Yin gave general instructions to the assemblies of seven different monasteries, apparently all within a small area north of today's Jinzhou 錦州. The text was assembled by disciples, among whom the otherwise unknown Duan Zhijian is mentioned as the compiler. Of the three prefaces, the first two were written by local literati in 1237, and the last in 1240 by Yin's successor to the seat of Quanzhen

patriarch, LI ZHICHANG (1193–1256). The prefaces indicate that the edition was commissioned and financed by Du Dekang 杜德康, also responsible for the edition of *1146 Baoguang ji*. Back from his northern journey, Yin moved to the East, where he engaged actively in temple repairing and building. He met Prefect Du in Shanxi in 1235 and performed rainmaking feats at his request, earning Du's gratitude. Actually, Du was already a convert of QIU CHUJI's, and his wife a fervent follower of Quanzhen (cf. Chen Yuan, *Daojia jinshi lüe*, 480–81).

Most of the master's fifty-eight discourses were not written in response to a specific question, but when there is an introduction, evoking a place, date, name, or question, it is by an editorial oddity attached to the previous paragraph. The last two juan form a separate entity; they record the master's comments on *Daode jing* at the Tongxian guan 通仙觀 temple. The chapters of the *Daode jing* 道德經 are commented upon in their usual order. They are named before the exegesis and range from the first to the seventy-third; they do not all receive individual attention. It may be that the series is incomplete. The style, however, is consistent from the opening chapters to the last, and the master freely uses narrative discourse throughout.

Although this text, like Yin Zhiping's other *yulu* 語錄 (juan 2 of *1256 Zhenxian zhizhi yulu*), uses fewer vernacular expressions than, for instance, *1059 Panshan Qiyun Wang zhenren yulu* (which suggests some rewriting before publication), it is nonetheless highly narrative and exoteric. The audience comprises an entire assembly, no doubt including the local Taoists, residents of the monasteries, lay patrons and association members. One of the protagonists is an artisan of religious sculpture (2.4a). Yin stresses that given the low spiritual level of most newcomers to Taoism, certain subtle teachings are better left aside. He even shuns the discussion of chapter 42 of *Daode jing,* arguing that this should not be aired in public. All the same, he repeatedly dismisses the usefulness of secret teachings, or oral transmissions. To prove his point, Yin makes extensive use of stories concerning himself and the Quanzhen patriarchs. Thus, though he never met him, Yin evokes WANG CHONGYANG, most of all through the striking narrative of Wang's last moments (2.9b–11a). Yin's own masters, MA DANYANG and QIU CHUJI (*shifu,* "my master"), are invoked on almost every page; Wang Chuyi 王處一 and LIU CHUXUAN are mentioned frequently; HAO DATONG and TAN CHUDUAN, several times. Only Sun Buer is completely absent.

Of particular importance to Yin's rhetoric is the notion of merit. It is endlessly repeated that without merit no achievement is possible. The patriarchs themselves had reached the Tao only because of their store of merit from previous existences. The actual acquisition of merit is not clearly detailed, but it is connected to cultivation of mind as well as service to the community. In this context, monastic life is essential (see 3.11b), and several examples of independent-minded Taoists gone astray prove this further. This is again a theme developed in a section of Yin's anthology *1146 Baoguang ji* (1.42b), also called *yulu:* solitude and subtle metaphysics are of no benefit to young Taoists.

The problem of language and transmission of the Tao is at the heart of the Quanzhen masters' discourse. Yin Zhiping is nowhere as radical on this point as the Chan masters he is so keen on quoting. Whereas oral exchanges with the master are prominent in his pedagogy, reading the classics is equally necessary. He is also ready to allude to Quanzhen poetry (cf. 2.17b). On the other hand, the Tao is ineffable, and the words of the saints can only be understood by an accomplished adept. The authors of the prefaces also try to deal with the tension between the urge to educate, the distrust for all techniques and recipes, and the wordlessness of the Tao. Therefore, Yin's approach to the *Daode jing* is very practical, and he praises the HESHANG GONG commentary. His interpretation, though, is not an alchemical reading, but points to ways of life and relations to society. Song Huizong's (r. 1100–1125) commentary is discussed; Su Zhe's commentary (*691 Daode zhenjing zhu*) is also used, despite its Buddho-Confucian approach.

Given this ecumenical stance, persons and texts quoted cover a large range: from the Confucian classics (*Lunyu* 論語, *Mengzi* 孟子, *Yijing* 易經); Taoist scriptures (*Zhuangzi* 莊子, *Liezi* 列子, *Yinfu jing* 陰符經, *Qingjing jing* 清靜經, and works by ZHANG BODUAN); Buddhist sūtra (the Lotus sūtra, the *Avataṁsaka sūtra*); Chan masters (his favorite is Yongjia 永嘉 [665–713], whose *Yongjia ji* circulated widely outside the Buddhist canon); to poets (in particular, Du Fu 杜甫 [712–770]).

Vincent Goossaert

***Huizhen ji* 會眞集**

5 juan

By Wang Jichang 王吉昌, *hao* Chaoran zi 超然子 (active early thirteenth century)

247 (fasc. 116–117)

"Anthology on Gathering Truth." This title represents the collected works of Wang Jichang, who also authored a short exegetical work, *313 Shengtian jing songjie*. Wang was active around 1220–1240, as we know from the funerary steles of two of his pupils, the Quanzhen masters Li Zhiming 李志明 (1200–1266) and Shen Zhizhen 申志貞 (1210–1284; see *973 Ganshui xianyuan lu* 6.22a and 8.26a). A short undated preface by his disciple Yang Zhipu 揚志朴 suggests that Wang's skills in *neidan* 內丹 were so great as to attract immortals. The first juan introduces the basic cosmological notions through charts and comments, and the principle of reversal that was central to *neidan*. Wang then goes on to alchemical procedures. Juan 2 through 5 are lyric poems (*ci* 詞) on various tunes: those in juan 2 and 3 are topically arranged, while those in juan 4 and 5 are independent, freer lyrical compositions.

In contrast to his pupil Liu Zhiyuan's anthology (*248 Qizhen ji*), the present work

introduces a rather systematic method based on *wuxing* 五行 (Five Phases), trigrams, ordinal, and cyclical numbers. In the more theoretical first juan, Wang only occasionally uses the physiological imagery that is prevalent in the last four juan. Throughout the whole work, the author rarely insists on moral training. He frequently quotes ZHANG BODUAN and only once alludes to WANG CHONGYANG (3.16a). However technical the work might seem, the lyrical voice is not absent, as in the first *ci* of juan 4, which is very much in the style of mainstream "Taoist feelings" (*daoqing* 道情) poetry that focused on the misery of this world and the bliss of immortality.

Vincent Goossaert

***Qizhen ji* 啓眞集**

3 juan

By Liu Zhiyuan 劉志淵, *hao* Tongxuan zi 通玄子 (1186–1244)

248 (fasc. 117)

"Anthology of Expounding Truth." A preface by the otherwise unknown Dong Shiyan 董師言, dated 1244, indicates that the author was a disciple of the Quanzhen master Wang Jichang 王吉昌, author of *247 Huizhen ji*. An obituary notice (3.13b–14b), which largely repeats the preface, specifies that Liu Zhiyuan died aged fifty-nine. His works were collected and arranged by Li Zhiquan 李志全 (1191–1261), who at that time was helping the celebrated Quanzhen leader SONG DEFANG (1183–1247) with the compilation of the 1244 canon (see *973 Ganshui xianyuan lu* 8.1). The first juan collects the master's regular verses (seventy-one quatrains and four octaves). The second is made of fifty-six lyrics (*ci* 詞) for twenty-seven tunes, fifteen of which are also used in *247 Huichen ji;* the first tune used is "Manting fang 滿庭芳," a favorite among Quanzhen masters. The third juan contains thirteen essays (*zhang* 章) that obscurely describe the progression of the *neidan* 內丹 process. They are followed by the obituary notice and a few eulogies. The dedicatees are all unknown locals, but we may note two "association members" (*huishou* 會首) and a Confucian teacher. Place names point to Shaanxi and Shanxi provinces.

Although he never uses the term *quanzhen,* Liu quotes QIU CHUJI (3.4a) and MA DANYANG along with BO YUCHAN (3.7a). He seems little involved in the institutional and liturgical aspects of religion. His instructions are less didactic than other Quanzhen writings, touching on many techniques without apparent system.

Vincent Goossaert

***Shuiyun ji* 水雲集**

3 juan

By TAN CHUDUAN 譚處端, *hao* Changzhen zi 長眞子; 1229

1160 (fasc. 798)

"Water and Clouds." This literary collection contains lyrical works of different genres, which the author, a native of Mount Kunyu 崑崙 (Shandong), composed after 1170 in Shaanxi. TAN CHUDUAN preached his Quanzhen teachings in Shaanxi. Originally Wang Liuhui 王琉輝 had this collection printed in Junzhou 濬州, but in 1186 the printing blocks were lost. In Shandong, LIU CHUXUAN arranged for new printing blocks to be cut (see the preface by Fan Yi 范懌, dated 1187). Because of the impact of military actions in the area, there soon was no complete edition available. Later, Lu Qian'gao 路鈐高 and others found a complete edition, which had been owned by disciples of TAN CHUDUAN. That edition was then reprinted, and a postface by a son of Fan Yi attached to it (3.18b–19a). A second edition of this printed version was issued in 1229 due to the efforts of the Quanzhen Taoist Zhang Zhiquan 張志全 (see the second postface by the son of Fan Yi, dated 1229, 3.19b–20a).

The expression "Water and Clouds" refers to TAN CHUDUAN's admonition to his disciples to discard all emotional and social bonds and lead the way of life known as Quanzhen.

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Florian C. Reiter

3.B.9.c Rules and Organization

Although less important than poetry, recorded sayings, and hagiography, didactic works also feature in Quanzhen literature. Several masters wrote commentaries on the classics, such as the *Laozi* 老子 and *Zhuangzi* 莊子 or major scriptures of the Lingbao 靈寶 tradition. Examples are *122 Huangdi Yinfu jing zhu* and *401 Huangting neijing yujing zhu*, both by the patriarch LIU CHUXUAN; *974 Taishang laojun shuo chang qingjing jing songzhu* by Liu Tongwei 劉通微 (d. 1196); and *313 Shengtian jing songjie* by Wang Jichang. On the other hand, no liturgical work is ascribed to a Quanzhen author, a surprising fact given the dominant place of ritual activities for Quanzhen masters in North China over a long period of time. Chapter 210 of the ritual compendium *1220 Daofa huiyuan* is a stand-alone *liandu* 鍊度 ritual compiled in the late Yuan (1279–1368) by a "Quanzhen daoshi" (postface dated 1354), but the connection with Quanzhen doctrine and practice seems tenuous. All in all, it is likely that the conservative outlook of the Quanzhen order pushed the daoshi to use established scriptural

traditions rather than create a new one. An analysis of the ordination registers mentioned in Quanzhen historiography suggest that they had by the mid-thirteenth century incorporated all the major current liturgical traditions. The didactic works other than commentaries authored by Quanzhen masters can be grouped into two unequal categories: (1) rules and organizations and (2) individual practice. The first category only accounts for three texts, a trifle compared to the amount of Vinaya literature in the Buddhist canon. This paucity of material in the canon may come as a surprise, since the real innovation of the Quanzhen school lay in its creation of a monastic order with very specific institutions and a strong hierarchy. The organization is actually documented in much more detail in the epigraphic sources. Of the three canonical texts, the *1235 Quanzhen qinggui* is a compendium of short rules attributed to the patriarchs; it may have been used as a model collection for monasteries to design their own rules. The *1229 Quanzhen zuobo jiefa* is a technical manual explaining the use of the sinking clepsydra, a device used for collective meditation in Taoist monasteries from the last decade of the thirteenth century onward. The *1233 Chongyang lijiao shiwu lun*, although often translated and quoted in the secondary literature, is simply a short programmatic description of the Quanzhen lifestyle of uncertain date and authorship.

The majority of the didactic works are concerned with individual practice. It should be noted that none was written during the early stage of the Quanzhen order. Although early masters such as HAO DATONG, and later ones such as Wang Jichang (*247 Huizhen ji*), Liu Zhiyuan (*248 Qizhen ji*), or Ji Zhizhen (*1140 Yunshan ji*) wrote theoretical essays (included in their anthologies), one has to wait until the late thirteenth century to see the appearance of complete prose works devoted to self-cultivation, specifically Inner Alchemy (*neidan* 内丹): these works are *276 Xiyi zhimi lun*, still half-way between logia and treatise and *267 Shangsheng xiuzhen sanyao*. All the others texts were authored by masters from southern China, who were affiliated with Quanzhen but mostly heir to the Nanzong pedagogy. Their syncretic approach was to become the Taoist orthodoxy of the late imperial period. LI DAOCHUN, who taught in Nanking, and his disciple Miao Shanshi 苗善時, as well as CHEN ZHIXU seem to have been independent masters, whereas WANG JIE (mid-fourteenth century) and Jin Zhiyang 金志陽 (1276–1336), the supposed master of the famous painter Huang Gongwang 黃公望 (1269–1354), were very close to Zhengyi circles. These authors wrote theoretical *neidan* essays and poetry as well as commentaries on the Taoist classics. Li's works are *249 Zhonghe ji*, *250 Santian yisui*, *251 Quanzhen ji xuan biyao*, and *1060 Qing'an Yingchan zi yulu*. His disciple Miao Shanshi authored *1065 Xuanjiao da gongan* as well as the hagiographic work *305 Chunyang dijun shenhua miaotong ji*. CHEN ZHIXU composed *1067 Shangyang zi jindan dayao* and its sequels *1068 Jindan dayao tu*, *1069 Jindan dayao liexian zi*, *1070 Jindan dayao xianpai*; the anonymous *1077 Xiulian xuzhi* belongs to the

same milieu. WANG JIE wrote *137 Qingtian ge zhushi*, *1074 Huanzhen ji*, and *1075 Daoxuan pian*. Huang Gongwang wrote or transmitted *242 Zhichou xiansheng quanzhen zhizhi*, *281 Baoyi zi sanfeng laoren danjue*, and *576 Baoyi hansan bijue*.

The central importance of *neidan* in Quanzhen identity makes the absence of early Quanzhen patriarchs in this realm even more surprising. Although *1156 Chongyang zhenren jinguan yusuo jue* and *244 Dadan zhizhi* are systematic texts on *neidan* attributed to WANG ZHE and QIU CHUJI, respectively, these attributions are highly doubtful. The explanation for this lack of purely Quanzhen reference work is likely the same as for liturgy: Quanzhen masters were happy to use the classics at their disposal. Although detailed information on the Quanzhen curriculum is lacking, it seems that classics (*Daode jing*, *Qingjing jing*, *Yinfu jing*, and others), along with major *neidan* writings (ZHANG BODUAN's in particular), were often used. Buddhist and Confucian classics were also taught to adepts: WANG ZHE's oft-quoted advice to study the *Daode jing* 道德經, *Xiao jing* 孝經, and the Heart sūtra is a case in point. Indeed, Quanzhen writings are rarely polemical. One of QIU CHUJI's most prominent disciples, Feng Zhiheng 馮志亨 (1180–1254), instructed his disciples in the Four Books, and was probably one of the earliest of Zhu Xi's 朱熹 (1130–1200) followers in northern China. Feng even directed the academy of the Confucius temple in Peking, providing a model for the nonsectarian educational role of the Quanzhen.

Quanzhen zuobo jiefa 全眞坐鉢捷法
4 fols.
Yuan (1279–1368)
1229 (fasc. 988)

"Practical Method of Meditation Using the Clepsydra." The clepsydra was used in cloisters of the Quanzhen school to measure the time of sessions of meditation. On the context of Quanzhen monasticism, especially during the Yuan period, see also *1235 Quanzhen qinggui* 5a–b.

The present work describes the clepsydra, the principles of its construction, and its use. It concludes with precise instructions for the handling and appropriate setting of the clepsydra in combination with the calendar. On page 4a, the text gives a chart representing the cosmic phases according to which the envisaged meditation should be practiced. The two sentences that express the guiding principles are taken from the *Yinfu jing* 陰符經, "To observe the Tao of Heaven," and "To behold the Movements of Heaven" (see *31 Huangdi yinfu jing* 1a).

Florian C. Reiter

Chongyang lijiao shiwu lun 重陽立教十五論
6 fols.
By WANG ZHE 王嚞, *hao* Chongyang zi 重陽子 (1113–1170)
1233 (fasc. 989)

"Fifteen Lessons for the Establishment of the Doctrine." This work comprises short essays on the basic tenets of the Quanzhen school. The fifteen titles are "Living in Retreat" (1a), "Wandering" (1a–b), "Learning from Books" (1b–2a), "Proper Blending of Medicines" (2a–b), "On Dwelling" (2b–3a), "Spiritual Companionship" (3a), "Active Meditation" (3b), "Disciplining the Mind" (3b–4a), "To Nurture One's Being" (4a), "Matching the Five Vital Energies" (4b), "Union of Being and Existence" (4b), "Way of the Sages" (5a), "Escaping the Three Realms" (5a–b), "Body of the Law" (5b), and "Leaving the World of Men" (5b–6a). Each of these texts discusses an aspect of self-cultivation or the Quanzhen way of life. A poem by MA DANYANG in *1149 Dongxuan jinyu ji* 2.13a–13b shows that Ma knew an exposition by WANG ZHE concerning the theme of "Wandering" and indeed imitates the structure and the contents of that essay in the present work. The "Fifteen Lessons" has been widely studied and repeatedly translated as a manifesto of Quanzhen teaching (see the bibliographical references below).

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Florian C. Reiter

Quanzhen qinggui 全眞清規
16 fols.
Compiled by Lu Daohe 陸道和, *hao* Tongxuan zi 通玄子; fourteenth century
1235 (fasc. 989)

"Pure Rules of the Quanzhen School." This title consists of a collection of twelve texts on the conditions of celibate life in a cloister. The work begins with the admission of youths to the community (inquiries into family background; 1a–2b), their investiture as Taoists, and the search for an appropriate master (2b–4b). The author describes the rules for maintaining order within the monastic community (e.g., compliance with the laws of the country; 12a) and stipulates the need for well-organized meditation sessions in which the entire community participates. The texts on pages 11b–16a are attributed to WANG CHONGYANG, QIU CHUJI, Zhao Wuxuan 趙悟玄 (1148–1211), and Liu Zhenyi 劉眞一. The title of Dijun 帝君 for WANG CHONGYANG points to a date after 1310 for the compilation of this work (11b).

The text documents an advanced phase in the history of the Quanzhen school, which was characterized by well-organized forms of monastic activity (cf. *1229 Quanzhen zuobo jiefa*).

Florian C. Reiter

3.B.9.d Individual Practice

Dadan zhizhi 大丹直指
2 juan
Attributed to QIU CHUJI 丘處機, *hao* Changchun 長春; early Yuan (1279–1368)
244 (fasc. 115)

"Clear Directions on the Great Elixir." This is a *neidan* 內丹 (see fig. 63.) work attributed to the Quanzhen patriarch QIU CHUJI (cf. *1159 Panxi ji*). The techniques described in the text are based on the theory and methods of *1191 Bichuan Zhengyang zhenren lingbao bifa* and *246 Xishan qunxian huizhen ji*. The former divides its procedure into ten steps, as does the present text, with some differences in headings and order.

Our work quotes SHI JIANWU at length, but a comparison with *246 Xishan qunxian hui zhen ji* shows that it is not exactly the same text (cf., e.g., 1.11b, 4.4a, 9b, 1.12a, and 5.6a with 1.6a, 8a, and 12a of our text). The passage on the ten demonic manifestations (2.2a–6b) is an excerpt from *263.14 Zhong-Lü chuandao ji* (*263 Xiuzhen shishu* 16.25a–26a). QIU CHUJI appends his own explanations to these techniques, which he illustrates with diagrams.

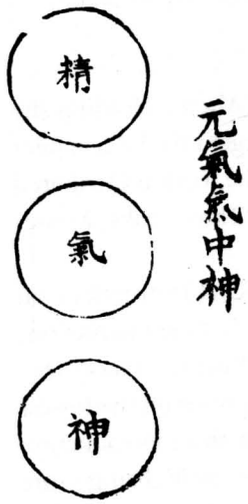

FIGURE 63. Essence, Energy, Spirit: The three elements of Inner Alchemy (*244* 2.13a)

In his preface (1a–3a), Qiu explains the working of the macrocosm and the microcosm: the qi of the Great Void 太空一氣, having reached extreme stillness, gave rise to movement, separated into yin and yang, and formed Heaven and Earth. But the qi, having once acquired motion, could not remain still, hence the qi of yin and yang began their cyclical rotation. The alternation of yin and yang, sun and moon, day and night is made possible through a central axis (*zhongqi* 中氣), which resides in the handle of the Dipper (1a–b). The embryo develops similarly; after birth, the Primordial Qi (*yuanqi* 元氣) is found in the center, that is, the navel. Through breathing exercises, this center is activated, leading to an unhampered natural circulation of the body fluids. Through the practice of these exercises, the adept acquires long life and eventually sainthood.

Farzeen Baldrian-Hussein

Baoyi hansan bijue 抱一函三秘訣

28 fols.

Compiled by Jin Yueyan 金月巖, transmitted by Huang Gongwang 黃公望 (1269–1354)

576 (fasc. 321)

"Secret Instructions on Holding the One and Encasing the Three." This work is a pedagogical *neidan* 內丹 manual of the late Yuan period (1279–1368) and contains no internal indication of authorship. However, the term *baoyi* in the title might refer to the Liu xiansheng 劉先生 of *281 Baoyi zi sanfeng laoren danjue*, and the text is rather consistant with both that work and *242 Zhizhou xiansheng quanzhen zhizhi*.

The text is divided into some fifteen explanations (*ming* 明), treatises (*lun* 論), and discourses (*shuo* 說), most of them accompanied by a chart, like the sketch of a meditation room on 25b. Each section begins with the inception of the embryo and ends with its divine apotheosis, offering detailed explanations on physiology and time cycles. Some parts are written in dialogue style (5b). The need for oral instructions (*koujue* 口訣) is repeatedly indicated.

Vincent Goossaert

Baoyi zi sanfeng laoren danjue 抱一子三峰老人丹訣

18 fols.

Compiled by Jin Yueyan 金月巖, transmitted by Huang Gongwang 黃公望 (1269–1354)

281 (fasc. 134)

"Alchemical Instructions of the Old Man Three Peaks, the Master Holding the One." This work raises problems of identification, both with regard to the compiler and the author (see *242 Zhizhou xiansheng quanzhen zhizhi*). The work is attributed to a Liu xiansheng 劉先生, bearing the appelation "Old Man Three Peaks, Master Holding the One," but it is not clear if he is a historical figure.

The first lines list the contents of the work, which are Liu's Oral Instructions on the Celestial Immortals' Chart ("Tianxian tu koujue 天仙圖口訣"), Oral Instructions on False *Xingming* ("Jia xingming koujue 假性命口訣"), Oral Instructions on True *Xingming* ("Zhen xingming koujue 眞性命口訣"), and sixteen poems on the lowest pass of the spine ("weilü xue 尾閭穴"). The text then proceeds with an introduction (1a–6b). Its general tone is comparable to that of *242 Quanzhen zhizhi*, being quite polemical against heterodox practices. The term *quanzhen* is absent here.

The work does not in fact follow this precis exactly. The first section comprises oral instructions on both the false *xingming* (6b–9a), the small achievement of those who fix their mind only on the lower *dantian* 丹田 (which should be practiced only initially; see 13a), and the true *xingming* (9a–15a), the great achievement of those who effect the reversal of the true yin and yang to have them circulate throughout the body. The "celestial immortals' chart" (15a–16b) is actually composed of four trigrams. The chart of the *weilü* 尾閭 and its accompanying sixteen poems come last (16b–18b). All textual references are to Quanzhen patriarchs (Zhongli Quan, Lü Dongbin, Liu Haichan, Wang Chongyang, and Song Defang), but the idea that the state of zhenren can be attained in three hundred days (like gestation; see 15a–b) is uncommon in Quanzhen texts. This method seems to be intended solely for male adepts. The term *sanfeng* 三峰 (Three Peaks) sometimes refers to sexual techniques in other contexts, mostly in later works like the *Sanfeng caizhan fangzhong miaoshu bijue* 三峰采戰房中妙術秘訣 in the *Shesheng zongyao* 攝生總要 (Ming [1368–1644]) and the *Sanfeng danjue* 三峰丹訣 in the *Zhengdao bishu* 證道秘書 (Qing [1644–1911]). But that is probably not the case here.

Vincent Goossaert

Yuanshi tianzun shuo dedao liaoshen jing 元始天尊說得道了身經

4 fols.

25 (fasc. 27)

"Pronouncement of the Heavenly Worthy of the Primordial Beginning on Obtaining the Tao and Understanding the Body." Despite the title, the rhythm of this text suggests that it was not likely used for recitation. At the beginning, the Heavenly Worthy illustrates (*xian* 現) the Tao and discourses upon the Tao of Complete Truth (*quanzhen dadao* 全眞大道). Then, after incorporating the first sentence of *24 Yuanshi tianzun shuo shengtian dedao jing*, the text says that the Heavenly Worthy "pronounced" the *Shengtian dedao quanzhen liaoshen jing*.

An explanation of the Quanzhen Way follows. This explanation begins precisely with "the ban of the mouth" (*jinkou* 禁口). When "the heart has been washed clean" of all thoughts and when "one has forgotten the environment," the practice of the circulation of the qi is recommended. This will lead to the "exhaustion of the yin, the purification of the yang, and the formation of the saint's embryo" (2a). Thus, the adept unites with Spontaneous Emptiness, that is, with the True One of the Primordial Beginning (Yuanshi zhenyi 元始眞一), who is the adept's "real body." The remainder of the text explains this process in greater detail, using alchemical terminology. One learns, in particular, that "to understand the body" means to understand how to combine nature, *xing* 性 (mercury, produced by wood and fire, which is linked to expiration and heart) and life, *ming* 命 (lead, produced by metal and water, which is linked to inspiration and kidneys).

John Lagerwey

Qingtian ge zhushi 青天歌註釋

8 fols.

Commentary by WANG JIE 王玠 (fl. 1331–1380)

137 (fasc. 60)

"Glosses on *Song of the Azure Sky*." This text is also found in QIU CHUJI's collected works (see *1159 Panxi ji* 3.1a–b), in an identical version. According to WANG JIE's preface, Qiu wrote this song in thirty-two verses with reference to the Thirty-two Heavens of *1 Lingbao wuliang duren shangpin miaojing*.

WANG JIE divides the song in three parts, with eight verses on innate nature (*xing* 性), eight on vitality (*ming* 命), and eight on the fusion of *xing* and *ming* that enables the spirit (*shen* 神) of the adept to be delivered from the body. His commentary draws on sources of the Three Teachings. For Taoism, he uses principally *1 Duren jing*.

The text of the "Song of the Azure Sky" was engraved on stone in 1273.

Catherine Despeux

Zhonghe ji 中和集

6 juan

By LI DAOCHUN 李道純 (fl. 1288–1306); edited by Cai Zhiyi 蔡志頤, *zi* Sun'an 損菴, *hao* Baochan zi 寶蟾子 (late thirteenth century); preface by DU DAOJIAN 杜道堅 (1237–1318); printed in 1306

249 (fasc. 118)

"Collection of Central Harmony." According to the preface written in 1306 by DU DAOJIAN, Cai Zhiyi of Weiyang (Yangzhou), disciple of LI DAOCHUN, collected the fragmented manuscripts of his master and edited them into the present collection. It is named after LI DAOCHUN's meditation room, the Hermitage of Central Harmony (Zhonghe jingshe 中和精舍) in Nanking (see 4.11a). Du Daoqian had the work printed in 1306. His preface was written in the Xuanyuan zhenguan 玄元眞館 temple at Qiantang 錢塘 (Hangzhou).

An earlier edition of the work, dating from Yuan (1279–1368) times, is mentioned in *Bisong lou cangshu zhi* 66.29a under the title *Qing'an xiansheng zhonghe [ji]* 清庵先生中和 [集] in six juan, divided into two parts (*qianji* 前集 and *houji* 後集). A copy of this edition is preserved in the Seikadō bunkō (see Seikadō bunkō, *Seikadō bunkō kanseki bunrui mokuroku*, 612).

After an explanation of the Taiji 太極 and the *Taiji tu* 太極圖 of Zhou Dunyi 周敦頤 (1017–1073), the work is mainly composed of regular and *ci* 詞-poetry, songs, short prose texts, and dialogues between master and disciples. The subjects concern spiritual exercises, alchemy, and so on. The author refers to the Quanzhen school, and he gives a definition of its name (3.28b). The second juan is devoted to Inner Alchemy. It contains numerous illustrations and diagrams concerning the ingredients, the furnace, the three fundamental stages of the alchemical process, fire-phasing, the inner and outer remedies. The author lists nine heretical schools of alchemy and explains the different techniques associated with the technical terms used by those schools. Above these schools there are the Three Superior Vehicles (in ascending order) and the Supreme Vehicle, which corresponds to the stage in which LI DAOCHUN situates himself (2.12b–17a).

Catherine Despeux

Santian yisui 三天易髓

12 fols.

By LI DAOCHUN 李道純 (d. 1306); revised by WANG JIE 王玠, *hao* Hunran zi 混然子 (fl. mid-fourteenth century)

250 (fasc. 119)

"Quintessence of the Changes of the Three Heavens." The author mentions this work in his preface, dated 1290, to *699 Daode huiyuan*. The *Santian yisui* must consequently be earlier than that date.

The title comprises three distinct texts. To begin with, there is an alchemical treatise, which is again subdivided into two parts. The first part is a collection of sayings from the Book of Changes (*Zhouyi* 周易) with a rhymed commentary. This part deals, according to the sayings, with what the Confucians call the Great Ultimate (Taiji 太極). The second part of the treatise lists the nine phases of transformation, also with a rhymed commentary. The text adds: "This is what Taoists call cinnabar [*dan* 丹]."

The two other texts are (1) a commentary to the *Xinjing* 心經 (The *Hṛdaya-sūtra* or Sūtra of the Heart of Prajñā-pāramitā 般若波羅蜜多心經), which LI DAOCHUN wrote at the request of his disciple Ji'an 濟庵, and (2) a commentary to *31 Huangdi yinfu jing*.

Catherine Despeux

Quanzhen ji xuan biyao 全眞集玄祕要

18 fols.

By LI DAOCHUN 李道純, *hao* Qing'an 清菴 (d. 1306)

251 (fasc. 119)

"Secret Principles of the Collected Quanzhen Writings." There are two parts to this work. The first (1a–6a) is a commentary to one of the sections of the *Wuzhen pian* 悟眞篇 called While Reading the *Cantong qi* ("Zhudu *Zhouyi cantong qi* 註讀周易參同契"; see *141 Ziyang zhenren Wuzhen pian zhushu*, 8.1 and *145 Wuzhen pian zhushi* 3.3b). According to LI DAOCHUN, this text concerns the principles of the art of fire-phasing (*huohou* 火候). The second part (6a–18b) is a commentary on the "Explications

on the Diagram of the Great Ultimate" (*Taiji tujie* 太極圖解) by Zhou Dunyi 周敦頤 (1017–1073).

The author draws on different sources, such as the Book of Changes (*Yijing* 易經), the *Laozi* 老子, the Neo-Confucian thinkers Zhou Dunyi and SHAO YONG, the *Wuzhen pian*, and the *Cantong qi* 參同契.

Catherine Despeux

Shangsheng xiuzhen sanyao **上乘修眞三要**

2 juan

By Gao Daokuan 高道寬, *hao* Yuanming laoren 圓明老人 (1195–1277)

267 (fasc. 132)

"Three Essentials for the Cultivation of the True according to the Superior Vehicle." The author, a hermit on Mount Zhongnan 終南山, was a disciple of the Quanzhen patriarchs MA DANYANG and Li Chongxu 李沖虛.

The first juan contains an illustrated didactic poem titled "Sanfa song 三法頌" (Song of the Three Methods), which describes the spiritual discipline of the heart (*xin* 心) and of fundamental human nature (*xing* 性) by means of the allegory of the training of a horse. The song comprises twelve verses in an irregular *daoqing* 道情 meter of seven- and three-character lines with accompanying illustrations. In addition, there is a commentary in small print, also rhymed and in five-character verses.

FIGURE 64. Practitioner preparing to eradicate the Roots of Impermanence (*267* 1.1b)

The metaphor of the training of the horse, current in Quanzhen Taoism, seems to have been inspired by the analogous allegory of the training of the buffalo of Chan Buddhism in four, six, eight, ten, or twelve scenes. We have here the sole fully illustrated version of the training of the horse of the mind in the *Daozang* (see figs. 64 and 65). The ten illustrations of the horse training are similar to those of the training of the buffalo in ten scenes by the Chan master Puming 普明 (end of the eleventh century).

The second juan is devoted to the life force (*ming* 命). It is composed of twelve sections, each with its own title and illustrated by a diagram, with one or two lyrical *ci*-詞 poems and a rhymed formula (*jue* 訣). Following the tradition of the *Zhouyi cantong qi* 周易參同契 (q.v.),

FIGURE 65. Steps in Taming the Horse of the Mind (*267* 1.2a–9a) *(continued)*

the author exposes the essential phases of Inner Alchemy: the choice of the cauldron and the furnace, fire-phasing, the transmutation of cinnabar, the deliverance of the body, the return to the true origin and to nonaction. At the end the Song of the Pure Awakening of Heart and Nature ("Chunjue xinxing ge 純覺心性歌"; 2.15a–16a) describes the *xing* as a white buffalo and the *xin* as the shepherd. This metaphor may be compared to the phrase "the Superior Vehicle of the great buffalo is the method of true cultivation and inner refinement" (*da niuju shangsheng zhe, xiuzhen neilian zhi fa ye* 大牛車上乘者, 修眞內鍊之法也) in *275 Sanji zhiming quanti* (9a) by Wang Qingsheng.

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Catherine Despeux

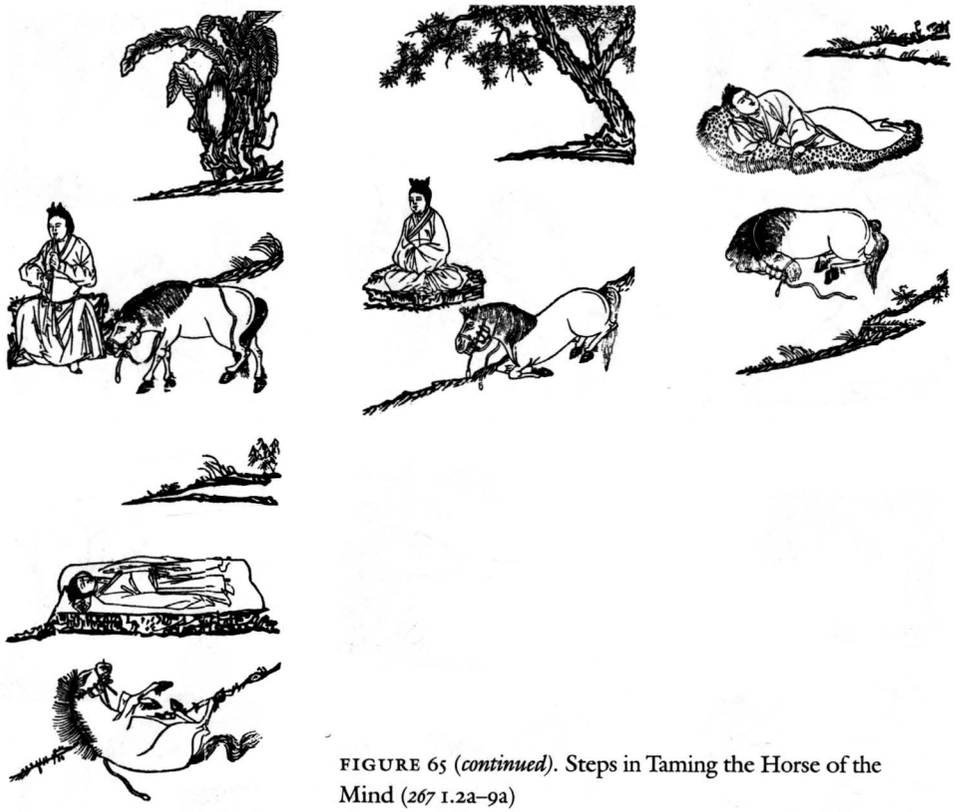

FIGURE 65 (*continued*). Steps in Taming the Horse of the Mind (*267* 1.2a–9a)

Xiyi zhimi lun 析疑指迷論

16 fols.

By Niu Daochun 牛道淳, *hao* Shenfeng xiaoyao dashi 神峰逍遙大師; 1299

276 (fasc. 134)

"Discussions for Resolving Doubts and Pointing out Errors." These discussions were composed by Niu Daochun, according to his own preface, dated 1296. There is a colophon by Liu Daozhen 劉道眞 dated 1298, which together with a preface by Wang Daoheng 王道亨 dated 1299, precedes the preface by Niu Daochun. Wang Daoheng explains that Niu Daochun continues the (Quanzhen) tradition of MA DANYANG, TAN CHUDUAN, LIU CHUXUAN, and QIU CHUJI.

Niu Daochun answers the questions of his disciple Li Zhiheng 李志恆, who inquires about the principles of the Quanzhen school, the "Secrets of the True Tao," the meaning of *xingming* 性命, and especially the methods of self-cultivation. The discussions in the second part of this work (8a ff.) are conducted between two probably fictitious persons, Guangmo xiansheng 廣漠先生 and Zhaoran zi 昭然子. These dialogues deal with definitions of technical terms and practices. They also list specific

means of self-cultivation, which Niu Daochun rejects (12b–13a). Niu Daochun emphasizes the "sudden enlightenment" and the recovery of the "original face." However, his fundamental attitude seems to be that "actually there is nothing to say and nothing to transmit" (15b). This type of statement is characteristic of the Quanzhen school.

Florian C. Reiter

Xuanjiao da gongan 玄教大公案

2 juan

By Miao Shanshi 苗善時, *zi* Taisu 太素, *zi* Shian 實菴 (fl. fourteenth century); edited by Wang Zhidao 王志道, *zi* Cheng'an 誠庵; preface dated 1324

1065 (fasc. 734)

"Great Cases in the Teaching of Mystery." This book is composed of sixty-four paragraphs called "rules" (*ze* 則) in harmony with the hexagrams of the *Yijing* 易經 (see prefaces, 1b and 5b), and three additional paragraphs on the "three poles" (*sanji* 三極), which contain the quintessence of the Teaching. Wang Zhidao was a disciple of Miao Shanshi. In addition to Wang's preface, there are three others: one by Ke Daochong 柯道沖, *hao* Yuanhei daoren 淵嘿道人; one by Tang Daolin 唐道麟, *hao* Jiuqu yimin 九曲逸民, who apparently had the work printed; and one by Wang Congyi 王從義, investigating censor of the Branch Censorate (*Xingtai jiancha yushi* 行台監察御史).

Miao Shanshi was a disciple of LI DAOCHUN. At his master's temple, the Zhonghe jingshe 中和精舍 in Nanking, he occupied the function of *zhitang* 知堂 (see *1060 Qing'an Yingchan zi yulu* 3.1a). According to the preface by Wang Congyi (3b–4a), he wrote supplementary notes in order to complement the *Yizhuan* 易傳, the great commentary on the *Yijing* by Cheng Yi 程頤 (1033–1107), as well as a *Yiwang jiehuo* 易網解惑.

Each paragraph is composed of quotations of different Taoist scriptures, such as the *Daode jing* 道德經, the *Wenshi* 文始, the *Liezi* 列子, the *Zhuangzi* 莊子, the *Yijing* 易經, or of sayings of great Taoists such as LÜ YAN, WANG ZHI, BO YUCHAN, and the three Mao brothers. These texts are followed by judgments and interpretations as to the true meaning of those texts (see prefaces, 5b), hence the title "Great [Judicial] Cases." At the end of each case, there is a hymn (*song* 頌).

Catherine Despeux

Shangyang zi jindan dayao 上陽子金丹大要

16 juan

By CHEN ZHIXU 陳致虛, *zi* Guanwu 觀吾, *hao* Shangyang zi 上陽子; ca. 1331

1067 (fasc. 736–738)

"Master Shangyang's Essentials of the Elixir." This work includes an introduction (2.1a–7b) by CHEN ZHIXU (dated 1331) and two prefaces written by his disciples (ca. 1335). The text must therefore have been compiled between these two dates.

CHEN ZHIXU, a Taoist of the Zixiao jiang gong 紫霄降宮 temple, lived in the Hunan and Hubei region: he met his master in Hengyang 衡陽 (Hunan), and in the course of his peregrinations gathered many disciples in the Jiugong shan 九宮山, mountains in Hubei (11.8a, 12.1a). Chen belonged to an offshoot of the Quanzhen school tracing its lineage to MA DANYANG (12.5b, 14.8b; see also *1069 Shangyang zi jindan dayao liexian zhi* 7a–9a). Although CHEN ZHIXU claims to adhere to the syncretist movement uniting the Three Teachings (*sanjiao wei yi* 三教爲一; see especially 14.3b ff.), Taoist and Chan teachings predominate. On the Taoist side, he is strongly influenced by ZHANG BODUAN and BO YUCHAN. CHEN ZHIXU was familiar with most of the texts in *263 Xiuzhen shishu,* as is evident from his quotations (see, e.g., the quotation from the *Wuzhen pian* 悟眞篇 in 5.9a).

On the Buddhist side, he greatly admired the teachings of the master Nanquan 南泉 (748–834) and his disciple Zhaozhou 趙州 (777–896). Chen's work alludes throughout to Chan *gongan* 公案 riddles (see especially 15.6a ff. and 16.4b ff.). Also of interest is his frequent use of Chan technical terms, such as *jianxing cheng fo* 見性成佛 (14.13a, 16.1a), that is, the attainment of buddhahood upon beholding the buddha-nature within oneself. Among the standard Buddhist sūtra, the Diamond Sūtra, the scripture most revered by the Sixth Patriarch Huineng 惠能 of the Southern school of Chan, is most frequently quoted in the text.

CHEN ZHIXU's work represents a harmonious concord between *xing* 性 (Chan) and *ming* 命 (Taoism). The entire work is theoretical, cryptic, and allusive—as Chen himself says, the text alone, without indications from a master, was of no use (5.9b). The elixir *jindan* 金丹, is for him the ineffable, all-embracing, immanent, and transcendental qi of "Former Heaven" (1.4a; 5.1b–2a). CHEN ZHIXU nevertheless, in keeping with the *Wuzhen pian* tradition, shows a close familiarity with alchemical terminology that may be applied to both *neidan* 內丹 and *waidan* 外丹 (see juan 5–8). The way to attain the elixir consists first in acquiring a thorough understanding of social rules, then in meditation resulting in wisdom (2.7a).

Juan 1 of this text is in fact the introduction to the work (cf. the *Daozang jinghua* edition, where it is featured separately as a preface). According to this introduction (1.11a–11b), the composition of the *Jindan dayao* is as follows:

1. "Xuwu 虛無," three *zhang* 章
2. "Shangyao 上藥," one *zhang*
3. "Miaoyong 妙用," nine *zhang* (only seven *zhang* in the present text; for the missing two, cf. the *Daozang jinghua* edition)
4. "Xuzhi 須知," seven *zhang*
5. "Jigong shige 積功詩歌"
6. "Leixing 累行"

7. "Fazhen wenda 發眞問答"
8. "Xiuzhen tu xiang 修眞圖象"
9. "Yuege nigu 越格擬古"
10. "Chaozong 超宗"

The entire work should comprise ten juan, but the present version follows a different division.

Juan 2, titled "Void," comprises a preface and commentary on the first section of the *Daode jing* 道德經.

Juan 3 and 4, titled the "True Medicine," include a discussion of preserving the original *jing* 精 (essence), *qi* 氣 and *shen* 神 (spirits, divinities), also called the "*jing,* qi, *shen* existing before the formation of Heaven and Earth" (3.1a).

Juan 5 and 6 comprise seven of the nine discussions on the "subtle" use of certain ingredients (*miaoyong* 妙用). These deal with the elixir *jindan,* ingredients, alchemical vessels, the best moment for collecting the ingredients, the true catalyst (*zhentu* 眞土), fire-phasing, and divine transformation. The *Daozang jinghua* edition includes the last two discussions concerning *huandan* 還丹 (cyclically transformed elixir) and *diandao* 顚倒 (reversal of the natural order).

Juan 7 and 8 offer additional explanations of alchemical terms, from fire-phasing to transfiguration. These are entitled "Requisite Knowledge." The additional explanations mainly concern the problem of transmission. Chen advocates the Chan idea of *xinshou* 心授 (mental transmission, which enables the adept to behold the buddha-nature within himself intuitively; 8.3b–5b).

The juan that follows (9), under the heading "Accumulation of Merit," consists of a collection of poems.

Juan 10 comprises eighty-one couplets on the *Daode jing.*

Juan 11 and 12 are entitled "Accumulation of Pious Acts" ("Leixing 累行") and are epistles addressed to the author's disciples. This section is incomplete (cf. the *Daozang jiyao* edition).

Juan 13 and 14 are entitled "Fazhen 發眞" (from a term meaning to manifest the truth or exhibit the innate buddha-nature). Both are in the form of "recorded conversations" (*yulu* 語錄) and concern universal problems such as life, death, the origin of the universe, realization of one's innate buddha-nature, and others.

The titles of the last two juan (15 and 16), "Yuege 越格" and "Chaozong 超宗," are taken from a Buddhist expression meaning to surpass the origin of the great dharma and go beyond rules and norms. Juan 15 examines *gongan* 公案 riddles. Juan 16 is an exposition concerning the phrase "to attain buddhahood upon beholding ones own innate nature" (*jianxing cheng fo* 見性成佛).

Farzeen Baldrian-Hussein

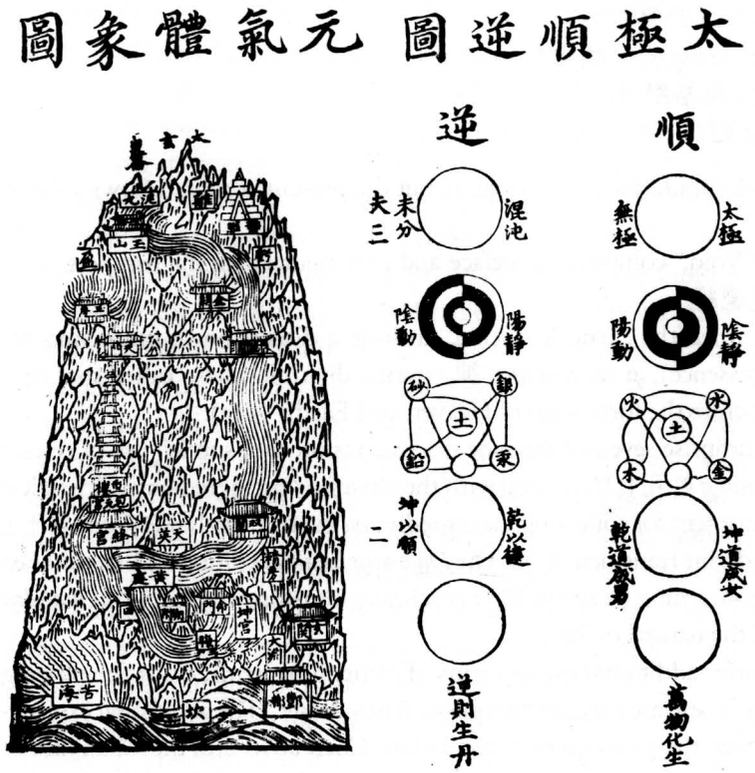

FIGURE 66. The progressive and regressive dynamics of the Great Ultimate and the materialization of the Primordial Qi as a landscape (*1068* 3a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1054)

Shangyang zi jindan dayao tu 上陽子金丹大要圖

12 fols.

By CHEN ZHIXU 陳致虛, *zi* Guanwu 觀吾, *hao* Shangyang zi 上陽子; ca. 1331

1068 (fasc. 738)

"Alchemical Diagrams to Master Shangyang's Essentials of the Elixir." This collection is in fact juan 8 of the *Jindan dayao* 金丹大要, where it appears under the heading "Xiuzhen tuxiang 修眞圖像" (see *1067 Shangyang zi jindan dayao* 1.11b). The diagrams depict various symbols and utensils used in alchemy, both *neidan* 內丹 and *waidan* 外丹: Taiji, Five Elements, Eight Trigrams, as well as the phases of the moon, dragon, tiger, cauldron, furnace, and others. (See figs. 66 and 67.)

Some of the diagrams were copied from other works; see, for instance, *263 Xiuzhen shishu* 1.1a, 26.5a–b, and *1003 Zhouyi cantong qi dingqi ge mingjing tu* 8a–b for the diagrams on 7b, 8a, and 10b of the present text. The sequence of the diagrams is slightly different in the *Daozang jiyao* edition.

Farzeen Baldrian-Hussein

FIGURE 67. Dragon and tiger as alchemical symbols (*1068* 8a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1054)

Shangyang zi jindan dayao liexian zhi 上陽子金丹大要列仙誌

9 fols.

By CHEN ZHIXU 陳致虛, *zi* Guanwu 觀吾, *hao* Shangyang zi 上陽子; ca. 1331

1069 (fasc. 738)

"Record of Famous Immortals Pertaining to Master Shangyang's Essentials of the Elixir." This is a collection of sixteen biographies of CHEN ZHIXU's school, starting with Wang Xuanfu 王玄甫 and ending with Chen himself. Chen traces the direct lineage of his school back to MA DANYANG: from Ma to Song Youdao 宋有道, Li Jue 李玨, Zhang Mu 張模, Zhao Youqin 趙有欽, and finally CHEN ZHIXU.

CHEN ZHIXU received instruction from Zhao Youqin in a year *jisi* 己巳 (1269 or 1329) at Hengyang 衡陽.

Farzeen Baldrian-Hussein

Shangyang zi jindan dayao xianpai 上陽子金丹大要仙派
10 fols.
By CHEN ZHIXU 陳致虛, *zi* Guanwu 觀吾, *hao* Shangyang zi 上陽子; ca. 1331
1070 (fasc. 738)

"Lineage Pertaining to Master Shangyang's Essentials of the Elixir." This short work details the "lineage of the immortals" (*xianpai* 仙派) of CHEN ZHIXU's school (1a–2b), and includes as well a description of the ritual ceremony on the occasion of ZHONGLI QUAN's and LÜ DONGBIN's birthdays ("Zhong Lü erxian qingdan yi 鍾呂二仙慶誕儀"). Since LÜ DONGBIN and ZHONGLI QUAN were born on the fourteenth and fifteenth days of the fourth month, respectively, the offerings in their honor were presented together.

Farzeen Baldrian-Hussein

Xiulian xuzhi 修鍊須知
20 fols.
Yuan (1279–1368)
1077 (fasc. 740)

"Essential Knowledge about the Practice [of Inner Alchemy]." This text is a short *neidan* 內丹 treatise by an unknown author, although he latter must have belonged to the Quanzhen order. He refers to the instructions given by Quanzhen teachers in the practice of Inner Alchemy (page 5a) and speaks of LÜ DONGBIN as the Pure Yang Patriarch (Chunyang zushi 純陽祖師), also referring to him as the Imperial Lord Pure Yang (Chunyang dijun 純陽帝君). The latter title was granted LÜ DONGBIN in 1310.

The work draws on a great variety of sources, not only quoting classical Confucian texts, but also referring to the Taoist activities of Zhu Xi 朱熹 (Zhu Huian 朱晦庵; 1130–1200). Buddhists scriptures are also drawn upon. Reference to Taoist works mostly concern the Southern school (Nanzong 南宗). Of BO YUCHAN (Ziqing Bo zhenren 紫清白眞人) it is said that he met his master CHEN NAN (Niwan weng 泥丸翁) when he was already sixty-four years old (6a). Among the later masters, special reference is made to LI DAOCHUN (Yingchan zi 瑩蟾子; 1b), Zhao Youqin 趙友欽 (Yuandu zi 緣督子; fl.1329) and CHEN ZHIXU (Shangyang zi 上陽子). Chen is quoted more than ten times, and the entire last part of the treatise, the "Seven Steps in the Cultivation of True Nature" (*Xiuzhen qishi* 修眞七事) is entirely his work. The present work is therefore likely to belong to his school.

Kristofer Schipper

Chongyang zhenren jinguan yusuo jue 重陽眞人金關玉鎖訣
23 fols.
By WANG ZHE 王嚞, *hao* Chongyang zi 重陽子 (1113–1170)
1156 (fasc. 796)

"Instructions concerning the Golden Bar and the Jade Lock." This title has been attributed to WANG ZHE. The character *zhe* 嚞 used here could point to the years between 1159 and 1167, when WANG ZHE was still living in Shaanxi, for the approximate date of the compilation of this work (see *1154 Chongyang jiaohua ji* 1.15b). It should be noted that the contents and predominant terminology of this work differ greatly from other writings that can be confidently attributed to WANG ZHE. Those works, however, were written later, when WANG ZHE was preaching in Shandong.

This work contains didactic dialogues dealing with methods to preserve and sublimate the Three Treasures (essences, breath, blood). The Golden Bar and the Jade Lock also represent procedures, "the guiding of the gold-essences up to the brain and their fixation in the brain" and "the clenching of the teeth" (6b, 11b). Both procedures represent a great number of meditative and physiological methods, which are all said to effect self-cultivation. These methods are not introduced or mentioned in other works connected with WANG ZHE's activities in Shandong, where he founded the Quanzhen school. Yet some of the tenets set forth here can be regarded as typical of his later Quanzhen teachings, for example, concerning the three schools of Buddhism, Confucianism, and Taoism.

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Florian C. Reiter

Zhuzhen neidan jiyao 諸眞內丹集要
3 juan
Compiled by Xuanquan zi 玄全子, *hao* Haitian qiuyue daoren 海天秋月道人;
Yuan (1279–1368)
1258 (fasc. 999)

"Collection of Essentials concerning the Inner Alchemy of the Zhenren." This title was compiled by Xuanquan zi (see also *1256 Zhenxian zhizhi yulu*), either after 1264 or 1274. The date Song Xianchun jiazi 宋咸淳甲子 (3.10b) is erroneous.

This work contains a few short texts concerning *neidan* self-cultivation attributed to the Zhong-Lü school (e.g., 1.1b–4b). In most cases, the author is not indicated, and the literary sources are never named. The majority of the texts are "songs" or "instructions" that can be attributed to the later Quanzhen school, for example, the "Twelve Sentences with Secret Instructions concerning Fire-phasing in Inner Alchemy" (2.6b–

8a), which this work attributes to Chunyang 純陽. The texts "True Proofs of the Inner Alchemy" (2.9a ff.) and "Discourse on the Eight Joints" (3.10b ff.) are identical. The list of terminologies concerning the Gold-Elixir (2.13a–14b) clearly documents the didactic purpose of this work.

Florian C. Reiter

Zhizhou xiansheng quanzhen zhizhi 紙舟先生全眞直指

7 fols.

Compiled by Jin Yueyan 金月巖, transmitted by Huang Gongwang 黃公望, *hao* Dachi 大癡 (1269–1354)

242 (fasc. 114)

"Straightforward Directions on Quanzhen by Master Paper Boat." This text purports to reproduce the teaching of Jin Yueyan, transmitted by Huang Gongwang, both heirs to the Quanzhen lineage (*si* Quanzhen 嗣全眞). Master Jin must be Jin Zhiyang 金志陽 (1276–1336), surnamed Pengtou 蓬頭, whose biography by Zhang Yuchu can be read in *1311 Xianquan ji* (4.9a–11a). Jin, who lived on Mounts Longhu 龍虎山 (Jiangxi) and Wuyi 武夷山 (Fujian), attained a considerable reputation for his mastery of *neidan* 內丹.

This identification is from Rao Zongyi, *Huang Gongwang*. The renowned painter Huang Gongwang indeed seems to have been the disciple of Jin Pengtou. However, his association with the present work must remain a hypothesis since the name Yueyan is absent from all extant biographical material concerning Jin Pengtou. The two other works similarly ascribed to Jin Yueyan or Jin Pengtou (*281 Baoyi zi sanfeng laoren danjue* and *576 Baoyi hansan bijue*) do not shed further light on this question. The identity of Master Paper Boat is not known.

FIGURE 68. The Skiff of Salvation, for crossing to immortality (*242* 5a)

The text is divided into four parts: an introduction (1a–2b), followed by a theoretical outline of the Quanzhen teachings (2b–3b), a description of the seven phases of Truth (3b–4b), and ten practical instructions for meditation (5a–7b; fig. 68). The introduction is a eulogy to Quanzhen, and a criticism of both secret longevity techniques and pure metaphysics. Becoming an immortal is indeed possible, but it requires serious individual efforts and accumulation of merit. These are standard Quanzhen themes. The theoretical outline is merely a symetrical presentation of form (*xing* 形) and spirit (*shen* 神), with charts, poems, and prose developments.

The seven phases of Truth (*zhen* 眞), which are the result of the interaction of spirit and form, are each introduced by a small drawing and a quatrain. The final ten instructions on meditation are of a more practical nature; they deal with body control (instructions 1 to 3) and the supranormal effects of meditation (instructions 4 to 10).

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Vincent Goossaert

Taishang laojun nei riyong miaojing 太上老君內日用妙經

2 fols.

645 (fasc. 342)

"Taishang Laojun's Wonderful Scripture for Daily Inner Practice." This is a short work containing rules for the exercises of meditation that are to be practiced every day. The rules mainly consist in preserving the spirit (*cunshen* 存神) and concentrating thought (*dingyi* 定意), while shutting out all external thoughts and sensual perceptions. The purity and tranquility that have to be maintained constantly for twenty-four hours lead, via Inner Alchemical intermediate stages, to the vision of the intracorporeal region (*guan neijing* 觀內境) and from there, after a ninefold cyclical transformation, to the preparation of the Great Elixir (*dadan* 大丹) itself.

The text, which is probably affiliated with the Quanzhen school (cf. *646 Taishang laojun wai riyong miaojing*), figures in an abridged and slightly different version entitled *Riyong jue* 日用訣 in Dong Jinchun's *1257 Qunxian yaoyu zuanji* 1.1a–b.

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Ursula-Angelika Cedzich

Taishang laojun wai riyong miaojing 太上老君外日用妙經

1 fol.

646 (fasc. 342)

"Taishang Laojun's Wonderful Scripture for the External Daily Practice." The title of this short work suggests that the compilers of the *Daozang* saw a direct relation between it and *645 Taishang laojun nei riyong miaojing*, the "scripture for the inner daily practice." The recommendations for the moral conduct of life, which are the message of this mnemonic poem of forty-seven trisyllabic lines, are obviously meant to round off externally the spiritual exercises described in the preceding *645 Nei riyong miaojing*.

The text of this poem, which is clearly influenced by the Quanzhen tradition, was engraved in stone in 1352 under the title *Taishang laojun riyong miaojing* and erected

by the Mongolian governor of Zhouzhi 盩厔 (Shaanxi), Ding An 定安, at the ancient Louguan 樓觀 temple at Zhongnan shan 終南山 (*Jinshi cuibian weike gao* 金石萃編未刻稿 3.37a–b). The inscription differs from the *Daozang* version by one omission (verse 4) and three minor textual variants.

Ursula-Angelika Cedzich

3.B.10 The Beidi and Xuantian Shangdi Cult

The rationale for the present section is somewhat theoretical, as it does not correspond to a historically or bibliographically well-defined school. Beidi, the god of the North, appears at an early stage as the ruler of the dark regions of death, the lord of Fengdu 酆都, the defunct capital of the heroes who founded the kingdom of Zhou, and hence the Chinese city of Hades. As the commander of the legions of the souls of the dead, Beidi is also a powerful exorcist spirit. The early Shangqing revelations contain an exorcist rite of Beidi (*Beidi shagui zhi fa* 北帝煞鬼之法) in which the demon spirit of Tianpeng 天蓬 is invoked (see *1016 Zhen'gao* 10.10a–11b and *421 Dengzhen yinjue* 2.11a–13b). This short text has provided the basis for a number of scriptures, mostly in relation to the Dongyuan 洞淵 tradition (see *53 Taishang dongyuan beidi tianpeng huming xiaozai shenzhou miaojing*) and also some minor rituals. For a distinct class of Taoist practice under the aegis of Beidi, we have to turn to the early Song (960–1279) work *1237 Sandong xiudao yi,* which lists, after the well-known orders of the Taoist organization of the Tang period (618–907), an exorcistic order that practiced the Thunder magic (*leifa* 雷法) of the Emperor of the North (*Beidi leigong fa* 北帝雷公法; 9a).

The cult of Beidi flourished in modern times. During the Northern Song (960–1127), the worship of the Yishen baode zhenjun 翊聖保德眞君, a powerful protector of the dynasty linked to Beidi and his demon kings, became an officially recognized cult, with which the above-mentioned Tianpeng and other spirits were associated. The new schools of Tianxin zhengfa 天心正法, Shenxiao 神霄, and Qingwei 清微, with their Thunder rites, all incorporated these deities and related spirits of the realm of Beidi. Under the Ming (1368–1644), the god of the North became the High Divine Ancestor of the Dark Heaven, Xuantian shangdi 玄天上帝, the protector of the dynasty (cf. Nikaidō Yoshihiro, "Genten jōtei no henyu"). The present section is therefore far from complete, containing only those scriptures and rites that have not already been discussed within the context of the above-mentioned schools. The reader is therefore invited to consult the corresponding sections for more extensive information.

Taishang yuanshi tianzun shuo beidi fumo shenzhou miaojing
太上元始天尊說北帝伏魔神咒妙經
10 juan
Compiled by Ouyang Wen 歐陽雯; Song (960–1279)
1412 (fasc. 1053–1054)

"Wondrous Scripture of Divine Incantations for Subduing Demons of the Emperor of the North, Set Forth by Heavenly Worthy of Primordial Beginning." This book is a compilation of exorcistic methods associated with the god Beidi, Emperor of the North. A list of texts containing such methods is found in *1237 Sandong xiudao yi* 8b–9a, where they are said to be practiced by the Taoists of the Great Obscurity of the Emperor of the North (Beidi taixuan daoshi 北帝太玄道士). The Taoists of this group are said to have specialized in exorcising evil influences and averting calamity by regulating the demons and spirits of the Six Heavens, that is, Fengdu shan 酆都山, the underworld below the northern sky. They wear the Seals of Fengdu (*Fengdu yin* 酆都印) and their books include a *Fumo jing* 伏魔經 in three juan; a *Tianpeng jing* 天蓬經 in ten juan, and a *Beidi jinzhou jing* 北帝禁咒經 in three juan.

There can be little doubt that the present book forms part of these practices and materials. It includes, for instance, the Twelve Seals of Fengdu (5.2b–5b), the "Tianpeng zhou 天蓬咒" (1.15b–17b and passim), and the list of the names of the palaces of the Six Heavens (1.13a–15a and passim). However, the date of its compilation remains uncertain. It is clear that a book with the title *Beidi jing* 北帝經, containing some of the material of our text, had already been transmitted during the Tang dynasty (618–907). This is borne out by quotations in YJQQ 47.1a and 6a, of which the first is also found in the present book (1.15a–b), and by the "incantation of the Emperor of the North for killing demons" (*Beidi shagui zhou* 北帝殺鬼咒), found both in YJQQ 46.19a–b and 47.6b and in the present book (4.7a). Note also the quotation from a *Beidi jing* concerning the Seals of Fengdu, found in TPYL 676.9b. But the present redaction of the material cannot be earlier than the end of the tenth century. It includes a postscript that mentions the Four Saints (Sisheng 四聖), and gives the name Yisheng 翊聖 to the divine protector of the Song dynasty (10.8a; see *1285 Yisheng baode zhuan*).

A probable *terminus ante quem* may be fixed by the reference to a *Beidi da fumo shenzhou jing* 北帝大伏魔神咒經 in the commentary of *1167 Taishang ganying pian* 1.4b (dating from around 1233). The work is quoted there as one of the sources for an account of the underworld—an account that relies heavily on the notions presented in the present book (see, for instance, 1.3a–4a). See also the mention in the early Yuan dynasty (1279–1368) work *466 Lingbao lingjiao jidu jinshu* 320.19a of the *Jiuzhen jie* 九眞戒 and two fu said to be described in the *Beidi fumo jing* and in fact included in the present book (6.5b–7a). It may be noted, finally, that a book in ten juan with the title *Beidi shenzhou jing* and possibly identical with the present work, is listed in the

Chongwen zongmu (1042) and mentioned in the *Quejing mulu* as lost (VDL 95). Recent archaeological evidence has been interpreted as suggesting a late Northern or early Southern Song date, that is, roughly twelfth century (see Zhang Xunliao, "Jiangxi Gao'an chutu").

A good deal of the book may well be derived from early Shangqing texts. Thus, for instance, some of the key elements are found also in *1317 Dongzhen shangqing kaitian santu qixing yidu jing* 2.5a–6b, under the heading "Beidi fengdu liugong dusi fa," and in *1016 Zhen'gao* 10.9b–11b. Both texts include versions of ritual recitation of the names of the Six Heavens of Fengdu 酆都六天宮名. In the *Zhen'gao* this incantation is followed by the "Tianpeng zhou." The passage from the *Zhen'gao* is quoted in YJQQ 45.16a–18a, where it is stated that the two incantations derive from the Shangqing tradition, and that the Zhengyi corpus also includes them. The relationship with the Zhengyi tradition is confirmed in the present book by the fact that the transmission of a series of fu is described as taking place within the tradition of the Heavenly Masters 天師門下 (8.1b; see also *1413 Beidi fumo jing fa jiantan yi* on the list of Heavenly Masters invited in this ritual).

The Shangqing 上清 texts quoted by title include *1356 Shangqing gaoshang miemo yudi shenhui yuqing yinshu* (1.19b) and *1366 Shangqing tianguan santu jing* (1.13a). Both texts contain versions of the names of the Six Heavens of Fengdu and appear to be the sources for the first version of this incantation in the present book (1.13a–15a). Our book, however, also incorporates a good deal of material from Lingbao 靈寶 rituals of the Tang or Song dynasties, for instance, *181 Taishang jiuzhen miaojie jinlu duming bazui miaojing* and *75 Yuanshi tianzun shuo ganlu shengtian shenzhou miaojing*, which are combined to make up most of juan 6. Note also the occasional references to elements of the Dongyuan tradition, for instance the *Sanmei jiangjun* 三昧將軍 (9.1a), as well as the correspondence between 4.1a–2b and *53 Taishang dongyuan beidi tianpeng huming xiaozai shenzhou miaojing* 1a–2b. The syncretic character of the book is reflected in the series of legends concerning the early practitioners of the tradition found in 1.18b–20b. It begins with TAO HONGJING, continues with Zhang Daoling 張道陵 and Wang Yuan 王遠, and ends with Zheng Siyuan 鄭思遠 (ZHENG YIN) and GE XUAN.

The book takes the form of a scripture set forth by the supreme deity, in the setting of an assembly of the gods before Yuanshi tianzun. Questioned by the Zhenren of Wondrous Actions (Miaoxing zhenren 妙行眞人), the deity describes the topology of the northern sky presided over by Beidi, and of the underworld situated below, that is, Mount Fengdu with its six palaces governed by the demon kings of the Six Heavens (Liutian mowang 六天魔王). Further asked about the ways of avoiding the harmful influences from this underworld, Yuanshi tianzun orders Beidi to descend with his army into the world in order to deal with the matter. As a result, the present book is transmitted into the world, and the majority of its methods are presented as the sayings of Beidi. The six harmful effects caused by the demon kings of the Six Heavens are described (1.12a–b), but it is understood that by means of the methods of the book these forces can be turned to a protective use (see for instance 10.2a).

The purpose of the methods is mainly exorcistic and for the benefit of the living, from the healing of sickness and protection against the dangers of childbirth to the control of insect pests (1.9a–12a). In addition, a series of elements of the funeral liturgy makes up juan 6. It is explained that the incantations of the book should be accomplished as part of larger services, notably comprising the construction of an altar for the seven stars of the Dipper (*qiyuan tan* 七元壇) and an Offering (*jiaoji* 醮祭) to the lords of the stars (see, e.g., 1.9b–10b). Descriptions of methods of the *jiao* (including the *jiao* that accompanies the transmission of this book) are found in juan 9 and 10. Note also the ritual framework for the recitation of this scripture, described in two separate texts, *1413 Beidi fumo jing fa jiantan yi* and *1414 Fumo jing tan xieen jiaoyi*.

The present work is in several respects close to the Tianxin zhengfa 天心正法. See, for instance, the first version of the "Tianpeng zhou 天蓬咒" found in the book, in which each four characters of the incantation is associated with a particular deity or group of deities (1.16a–17b). This interpretation of the spell is also found in *1227 Taishang zhuguo jiumin zongzhen biyao* 3.18b–28b, where the deities are further represented by fu. It would appear that the tradition of the present book served as a source for the Tianxin zhengfa, and it may be significant that the preface to *566 Shangqing tianxin zhengfa* (1a) states that Mount Huagai 華蓋山, the place of origin of a part of the Tianxin zhengfa, was earlier the site of the appearance into the world of the *Fumo jing*.

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Poul Andersen

Beidi fumo jing fa jiantan yi **北帝伏魔經法建壇儀**

19 fols.

By Lu Zhongling 盧中苓; Ming (1368–1644)?

1413 (fasc. 1054)

"Ritual for the Construction of the Altar [according to the] Method of the Scripture for Subduing Demons of the Emperor of the North." Both this and the following ritual (*1414 Fumo jing tan xieen jiaoyi*) belong together with the preceding scripture, *1412 Taishang yuanshi tianzun shuo beidi fumo shenzhou miaojing*. The scripture has a postscript entitled "Arcane Instructions for the Recitation of the Scripture" (Songjing xuanjue 誦經玄訣), which states that in addition to the rite of Announcement (*fa*

wenzi 發文字) in the early morning and the subsequent optional recitation, the main recitation ceremony includes two major rituals: the construction of the altar (*jiantan* 建壇), performed after midday and comprising the actual recitation, and the concluding presentation of offerings to the deities (*shejiao* 設醮), performed in the evening.

It is clear that the present ritual and the presentation of offerings were created especially to fulfill these functions. The two texts are presumably contemporary, and on the evidence found in the presentation of offerings, they may be dated as later than 1377. Both rituals contain invitations of the divine masters (5a–b and *1414 Jiaoyi* 1b–2a), opening with the two zhenren Sun 孫 and Min 閔, who are referred to as the founders of the tradition (*qijiao* 啓教), and continuing with the Thirtieth Heavenly Master, Zhang Jixian 張繼先 (1092–1126). In the offering ritual he is followed by a whole series of Heavenly Masters, up to the Forty-second, Zhang Zhengchang 張正常 (1335–1377).

The present book contains descriptions of many visualization practices used in connection with the construction of the altar and during the recitation of the *Fumo jing* (10a, 11a–b, 15b–18a). The altar has three levels (*sanji tan* 三級壇), corresponding to the three levels of Heaven, and a special seat is reserved on it for Beidi, who is identified as the Patriarch of the Subduing of Demons (Fumo zushi 伏魔祖師; 3a, 11a). During his recitation, the priest is seated in the way of Yuanshi tianzun, who lectures the host of deities inside the precious pearl, like the Most High upon the Jade Throne (*yuju* 玉局; 15a). The whole ceremony of recitation is termed a Retreat (*zhai* 齋), and it includes the announcement of the purpose of the *zhai* (*xuanyi* 宣意; 8b).

Poul Andersen

Fumo jing tan xieen jiaoyi 伏魔經壇謝恩醮儀
10 fols.
Ming (1368–1644)?
1414 (fasc. 1054)

"Offering Ritual of Thanksgiving, of the Altar for [the Recitation of] the Scripture for Subduing Demons." See *1413 Beidi fumo jing fa jiantan yi*.

Poul Andersen

Beidi shuo huoluo qiyuan jing 北帝說豁落七元經
10 fols.
Ming (1368–1644)?
1415

Qiyuan zhen jueyu quyi bijing 七元眞訣語驅疫祕經
5 fols.
1416

Qiyuan xuanji zhaomo pinjing 七元璇璣召魔品經
3 fols.
1417

Yuanshi shuo du Fengdu jing 元始說度酆都經
5 fols.
1418

Qiyuan zhaomo fu liutian shenzhou jing 七元召魔伏六天神咒經
12 fols.
1419

Qiyuan zhenren shuo shenzhen lingfu jing 七元眞人說神眞靈符經
9 fols.
1420 (fasc. 1055)

These six texts deal with the war waged by the Emperor of the North against the demonic forces of Fengdu 酆都, or the Six Heavens. His strategy, transmitted by the Heavenly Worthy in the first year of the mythical Longhan era—a *jiawu* 甲午 year (*1417 Qiyuan xuanji zhaomo pinjing* 1b)—and subsequently transmitted to the Heavenly Master, consists essentially in the use of the spirits of the seven stars of the Big Dipper. These spirits, called the Seven Zhenren, or the Zhenren of the Seven Principles, could be summoned by means of fu such as the *huoluo fu* 豁落符 of the Shangqing 上清 tradition and then dispatched to drive away the "demon officers" (*guiguan* 鬼官; the term is used in all but *1420 Qiyuan zhenren shuo shenzhen lingfu jing*) who cause epidemics (cf. *1416 Qiyuan zhen jueyu quyi bijing*) and other disorders.

Reference is frequently made to the establishment of the Altar of the Seven Principles, or of the Northern Bushel (*1415 Beidi shou huoluo qiyuan jing* 5a; *1418 Yuanshi shuo du Fengdu jing* 2b; *1419 Qiyuan zhaomo fu liutian shenzhou jing* 1b; *1420 Lingfu jing* 5b). At the altar, officiants "Pace the Mainstay" (*bugang* 步綱), recite "divine formulas" (*shenzhou* 神咒), dispatch "red memorials" (*zhuzhang/biao* 朱章表), and make offerings (*jiaoji/xie* 醮祭謝). The officiants are known variously as "Taoist master of the Three Caverns," "Taoist master of the latter days," "male/female officer," or "libationer." The "Shangqing Taoist," who lives as a hermit in the mountains, seems to form a separate category (*1420 Lingfu jing* 1a). The preeminent role accorded to the lords and the qi of the Three and the Five (which appear in all but *1420 Lingfu jing*) confirms the close relationship of these texts to the Heavenly Master movement.

Yoshioka Yoshitoyo ("*Sandō hōdō kakai gihan*," 52–53) rightly draws attention to the similarity between these texts and those in *335 Taishang dongyuan shenzhou jing*, but since the latter work did not assume its present form before the early ninth century, the similarity is hardly a reason for dating these texts to the late Six Dynasties (220–589).

Yoshioka's other argument for a Six Dynasties date is even less acceptable, for though it is true that the Seven Zhenren appear in *1125 Dongxuan lingbao sandong fengdao kejie yingshi*, there is nothing else to link the exorcistic Taoism of these texts to the monastic Taoism of that work.

Other features suggesting a late Tang (618–907) or even a Northern Song (960–1127) date are the role of the Emperor of the North himself and the references to "destiny-money" (*mingcai* 命財; *1416* 3a), to "money and horses" (*1415* 6b; *1418* 4a), and to the Black Killer, Heisha 黑殺 (*1418* 3a; *1420* 2b).

John Lagerwey

Zhenwu lingying hushi xiaozai miezui baochan **眞武靈應護世消災滅罪寶懺**
6 fols.
Song dynasty (960–1279)
814 (fasc. 567)

"Litany of the Spirit of the North, for the Extirpation of Sins." This ritual is cognate with *1412 Taishang yuanshi tianzun shuo beidi fumo shenzhou miaojing* and the following liturgies (*1413–1414*) since in the present text (1a), the Heavenly Worthy says: "Therefore I revealed the *Fumo jingfa* 伏魔經法." However, there are no textual correspondences. The present ritual prescribes abstinence and acts of devotion (*chizhai* 持齋) on specific days of the year and the month (2a).

Kristofer Schipper

Taishang shuo ziwei shenbing huguo xiaomo jing
太上說紫微神兵護國消魔經
3 fols.
Song dynasty (960–1279)
655 (fasc. 343)

"Scripture of Quelling Demons, by the Divine Soldiers for the Protection of the State, spoken by the Most High." This is a short text in honor of Zhenwu 眞武, the great exorcist spirit of the North (Ziwei 紫微), and divine protector (*huguo* 護國) of the Song empire. The text writes *zhen* 眞 for *xuan* 玄, not only for the name of the god, but in such instances as the names of the three primordial pneumata *xuan* 玄, *yuan* 元, and *shi* 始, here named *zhen*. (1b.8). It is therefore a Song text, notwithstanding the title of the god given on 3a, which dates to the Yuan (1279–1368).

The present scripture relates the story of Zhenwu, his merits as an exorcist, and his appointment as protector of the state.

Kristofer Schipper

Taishang shuo Xuantian dasheng zhenwu benchuan shenzhou miaojing
太上說玄天大聖眞武本傳神咒妙經
11 fols.
775 (fasc. 556)

"Scripture of the Divine Spell Personally Transmitted by Zhenwu, Great Saint of the Dark Heaven, and Spoken by the Most High." The compilers of the Ming canon of 1445 placed this work in the *pulu* 譜錄 section of the Dongshen 洞神 division, assuming no doubt that it was a biography (*benzhuan* 本傳). The text, however, only mentions the Zhenwu 眞武 legend in passing and focuses on his worship. The commentary of the present text by Chen Zhong 陳伀 *(754 Taishang shuo Xuantian dasheng)* explains that the divine spell (6a–b) was transmitted by the god personally; hence the title. Chen also seems to indicate that this text was revealed by planchette in 1184, to be recited by the Taoists of the age, according to an equally revealed text titled *Xuandi shilu* 玄帝實錄 (1.4b–5a). The *Xuandi shilu*, qualified by Chen as "recent" (4b), must indeed be of a later date, as it features the Yuan title for Xuandi (see *961 Xuantian shangdi qisheng lingyi lu* 9a).

The present work does not observe the Song (960–1279) taboo on the character *xuan* 玄 and in every respect appears to be a modern popular book. It begins with a hymn in seven-character verses and is in general narrative in nature.

Kristofer Schipper

Taishang shuo Xuantian dasheng zhenwu benchuan shenzhou miaojing
太上說玄天大聖眞武本傳神咒妙經
6 juan
By Chen Zhong 陳伀, *hao* Tianfang zi 田方子; Yuan (1279–1368)?
754 (fasc. 530–531)

"Commentary on the Scriptures of the Divine Spell." This text bears the same title as the scripture it takes as its subject. The author is unknown beyond this work. The mention of the ordination title of Shengxuan neijiao dizi 昇玄內教弟子 is surprising for someone who certainly lived after the Song (960–1279) period (see 3a), and who calls himself "a man from the market," *chanren* 廛人, to indicate his place of origin.

It is equally surprising to find such a thorough and long commentary on what was certainly a popular text. Chen eclectically quotes a wide range of works, from the classics to modern Taoist scriptures.

Kristofer Schipper

Beiji zhenwu puci dushi fachan 北極眞武普慈度世法懺

10 juan

Ming (1368–1644)

815 (fasc. 567)

"Litany of Salvation by the True Warrior of the North Pole of Universal Compassion." In this text, the canonization title of Zhenwu is given on page 1.3b as Beiji zhentian yousheng zhushun zhenwu lingying fude zhenjun 北極鎭天佑聖助順眞武靈應福德眞君, followed by the Taoist title, Yuxu shixiang Xuantian shangdi 玉虛師相玄天上帝. On the same page, the legend of the recluse of the Wudang shan 武當山 is recalled: during forty-two years Xuantian shangdi underwent eighty-one transformations, and it is stated that the god became united with the contellations of Xuanwu 玄武. Therefore, although the canonization title is of Song (960–1279) date (see *962 Wudang fudi zongzhen ji* 3.1a), the remainder of the titles are Yuan (1279–1368) or Ming, with a greater likelihood for the latter dating.

Kristofer Schipper

Beiji zhenwu yousheng zhenjun liwen 北極眞武佑聖眞君禮文

12 fols.

Ming (1368–1644)

816 (fasc. 567)

"Rite of Homage to the True Warrior of the North Pole, True Lord of Saintly Succor." This text is cognate with the previous *815 Beiji zhenwu puci dushi fachan*. It gives the god the title of Yuxu shixiang Xuantian shangdi 玉虛師相玄天上帝 (1a). The various acts of grace are intermingled with descriptive poems in seven-character verse of a distincly vernacular flavor. In this the text resembles a Precious Scroll (*baojuan* 寶卷).

Kristofer Schipper

Yuanshi tianzun shuo beifang zhenwu miaojing 元始天尊說北方眞武妙經

7 fols.

Ming (1368–1644)

27 (fasc. 27)

"Marvelous Book of the Perfected Warrior of the North." This title is a popular scripture, otherwise unknown, for the cult of Xuantian shangdi 玄天上帝, the divine protector of the Ming dynasty. The legend of his forty-two years of ascetic practice on the Wudang shan 武當山 is mentioned on 3a.

The text opens with a hymn in seven-character verse in the style of the vernacular incantations of modern popular ritual.

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FIGURE 69. The Emperor of the Pole Star (*1215* 8b–9a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1198)

Taishang beiji fumo shenzhou shagui lu 太上北極伏魔神咒殺鬼籙

20 fols.

Ming (1368–1644)

1215 (fasc. 879)

"Register of the Lord of the North Pole [Star] Who Subdues Demons and Whose Divine Spells Kill Ghosts." Like *1214 Gaoshang dadong Wenchang silu ziyang baolu*, which precedes this work in the Ming *Daozang* of 1445, the present register was issued by the Longhu shan 龍虎山 headquarters of the Heavenly Masters and is signed by Zhang Yuqing 張宇清 (d. 1427), Heavenly Master of the forty-fourth generation (19b).

The register is followed by an illustration representing the Emperor of the Pole Star as ruler of the Fengdu 酆都 hells in the North (8b; fig. 69) with the seven stars of the Dipper (7b–8a). The text also gives the secret names of the residences of the devils in Fengdu (Fengdu liugong 酆都六宮), as a requisite for subduing them.

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Taishang xuantian zhenwu wushang jiangjun lu 太上玄天眞武無上將軍籙

9 fols.

1213 (fasc. 879)

"Register of the Supreme General, the Real Warrior of the Most High Black Heaven." This is a protective talismanic *lu*, issued for a fee to lay believers by the Heavenly Masters of the Longhu shan 龍虎山. The present version is reproduced from a printed copy (8a) distributed under the Forty-fourth Heavenly Master, Zhang Yuqing 張宇清 (d. 1427).

FIGURE 70. Xuantian zhenwu (*1213* 1b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1196)

The attestation of transmission is illustrated by an image of Zhenwu 眞武 (fig. 70). The register itself is coupled with a large talisman and accompanied by several exorcistic spells. A number of other documents linked to the transmission are appended.

Kristofer Schipper

Taishang ziwei zhongtian qiyuan zhenjing
太上紫微中天七元眞經
4 fols.
1421 (fasc.1055)

"True Scripture of the Seven Primordial [Luminaries] at the Center of Heaven." A short text with spells to invoke the seven stars of the Dipper constellation, which governs the universe. This text was doubtlessly intended for the rituals of the Dipper Lamp (*doudeng* 斗燈) for the preservation of life and the avoidance of calamities. Coming right after the series *1415 Beidi shou huoluo qiyuan jing, 1416 Qiyuan zhen jueyu quyi bijing, 1417 Qiyuan xuanji zhaomo pinjing, 1418 Yuanshi shuo du Fengdu jing, 1419 Qiyuan zhaomo fu liutian shenzhou jing,* and *1420 Qiyuan zhenren shuo shenzhen lingfu jing,* concerning the cult of the Seven Primordial Shiners (*huoluo qiyuan* 豁落七元), the present work could well be connected with these ritual texts.

Kristofer Schipper

Taishang jiutian yanxiang di'e sisheng miaojing
太上九天延祥滌厄四聖妙經
14 fols.
Fourteenth century (?)
26 (fasc. 27)

"Most High Miraculous Scripture of the Four Saints in the Nine Heavens Who Grant Good Fortune and Dispel Distress." The Four Saints (*sisheng* 四聖), Tianpeng 天蓬, Tianyou 天猷, Yisheng 翊聖 (previously Heisha 黑殺), and Zhenwu 眞武, signify a constellation around the North Pole, to which special exorcistic powers are ascribed. Their significance is attested by the role that the *sisheng* acquire in the modern exorcistic Taoist schools of the Song (960–1279) period (see, e.g., *1227 Taishang zhuguo jiumin zongzhen biyao* 7.34b–35a). At least as early as the tenth century, there

existed officially maintained places of worship to this constellation of four (see, e.g., *958 Xuantian shangdi qisheng lu* 2.13a–b).

Judging by the honorary titles that the deities bear in this work, meant for recitation, the text in its present form could not have been written prior to 1306 (cf. Zhenwu's title on page 2b with *961 Xuantian shangdi qisheng lingyi lu* 10b).

The work comprises several talismans that were to be hung in the house to obtain the deities' assistance, as well as instructions for the ritual recitation of the scripture, for which up to forty-nine Zhengyi daoshi 正一道士 could be invited.

Ursula-Angelika Cedzich

Xuantian shangdi baizi shenghao 玄天上帝百字聖號
56 fols.
1482 (fasc. 1108)

"Holy Appellations in One Hundred Characters of the Emperor of the Dark Heaven." This title constitutes the introduction to the main work, the "All-Responding Oracle Slips of the Emperor of the Dark Heaven" (*Xuantian shangdi ganying lingqian* 玄天上帝感應靈籤; 2b).

The oracles collected here are of the kind commonly used in temples for divination through oracle slips (*lingqian* 靈籤). Besides the hundred-characters appellation, the introduction also includes a eulogy of the True Warrior, Zhenwu 眞武 (1a–b), identified from the Yuan (1279–1368) onward with the Emperor of the Dark Heaven. The eulogy, which the present work attributes to the Song emperor Renzong (r. 1023–1063), is also included in *958 Xuantian shangdi qisheng lu* 8.24b, which names 1184 as the date of the first apparition of the Emperor of the Dark Heaven (1.21a).

If the present collection was indeed written in connection with the cult of this deity, it is not likely that it was compiled before the late Song (960–1279). The existence of a slightly different version in *1298 Sisheng zhenjun lingqian* suggests, however, that some of its elements may date from an earlier period. The present edition was revised in 1607 by Zhang Guoxiang 張國祥 for the publication of the supplement to the canon, the *Xu Daozang* 續道藏.

The work contains forty-nine numbered oracles, allowing the user seeking divination to select the oracle corresponding to the number on the slip previously drawn. The oracles then indicate their auspicious or inauspicious nature, a holy counsel (*shengyi* 聖意) in four verses of seven characters, a set of prognostics in verse ordered by categories, and finally, a comment (*jie* 解) in prose.

Marc Kalinowski

Xuantian shangdi shuo bao fumu enzhong jing 玄天上帝說報父母恩重經
3 fols.
By ZHAO YIZHEN 趙宜眞 (d. 1382)
663 (fasc. 345)

"Scripture on the Recompense for Parental Kindness, Spoken by Xuantian Shangdi." The present text consists of the actual scripture (*jing* 經), an invocatory formula with the canonical titles (*shenghao* 聖號) for Zhenwu 眞武, and an explanatory postface by ZHAO YIZHEN (for biographical details on Zhao, see *1071 Yuanyang zi fayu* and Schipper, "Master Chao I-chen"). It is stated in this work that Taiqing dadi 泰清大帝 after his eighty-second physical transformation proclaimed this scripture as Xuantian shangdi 玄天上帝 to express gratitude to his parents. The *1224 Daomen dingzhi* 5.9b prescribes the recitation of a *Zhenwu lingying zhenjun bao fumu ende jing* 眞武靈應眞君報父母恩德經 in one juan within the *huanglu zhai* 黃籙齋 Retreat, probably referring to the text of the present *jing*.

Concerning the *shenghao*, Zhao explains a practice by pious sons and daughters, who during a three-year period of fasting (corresponding to the feeding period for infants) recite the litany of these titles 18,000 times (corresponding to the number of sections, *pianmu* 篇目, in the complete canon of Taoist scriptures).

Hans-Hermann Schmidt

Xuantian shangdi qisheng lu 玄天上帝啓聖錄
8 juan
Yuan (1279–1368)?
958 (fasc. 606–608)

"Record of the Epiphany of the Supreme Ancestor of the Dark Heaven." This title represents a comprehensive hagiography of the God of the North. The appellation "Xuantian shangdi 玄天上帝" is part of the imperial canonization bestowed on the saint under the Yuan in 1303, "Yuansheng renwei xuantian shangdi 元聖仁威玄天上帝." The present work has neither preface nor colophon, but on page 1.5a there is a commentary, dated 1291, quoting the *962 Wudang fudi zongzhen ji* (2.14b) by Liu Daoming 劉道明. In a general manner, the present hagiography appears to be inspired by the *Zongzhen ji*. Some episodes seem to have been taken from other sources, such as the one signed by Dong Suhuang 董素皇, *hao* Feixia lingguang zhenren 飛霞靈光眞人, dated 1184 (1.20b–21b). The work contains no datable materials from the Ming (1368–1644); it probably belongs to the Yuan period (1279–1368).

The narratives concern the deeds of the saint, his life on earth, and his posthumous miracles. The bulk of the stories date from the Tang, Five Dynasties, and both Song periods (seventh through thirteenth centuries). The beginning of the work retraces the saint's life, from his birth, his youth, through awakening, to his ascent to Heaven

FIGURE 71. Apparition of Xuantian shangdi above the summit of Wudang shan in 1413 (*959* 16a–b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/952)

(1.10a). The stories of his later manifestations all are highly moral in tone but set in a distinctly Taoist context.

Kristofer Schipper

Da Ming xuantian shengdi ruiying tulu 大明玄天上帝瑞應圖錄
25 fols.
959 (fasc. 608)

"Illustrated Album on the Auspicious Miracles Performed by the Supreme Emperor of the Dark Heaven." Xuantian shangdi 玄天上帝 (Xuanwu 玄武) was reputed to have assisted the founder of the Ming dynasty (1368–1644) in his rise to power and therefore became the patron saint of the empire. The present hagiography reproduces a series of decrees by the Yongle emperor (r. 1403–1424), attesting to his devotion to the deity and to his support of the great complex of sanctuaries on Wudang shan 武當山.

The richly illustrated text further features a series of apparitions of Xuantian shangdi at Wudang shan between 1412 and 1413 (see fig. 71). The manifestations are again in response to Yongle's devotion and temple-building activities and give evidence of the tutelary god's active support of the dynasty.

Caroline Gyss-Vermande

Xuantian shangdi qisheng lingyi lu 玄天上帝啓聖靈異錄
18 fols.
Ming dynasty (1368–1644)
961 (fasc. 608)

"Records of the Miraculous Manifestations that Occurred in Response to the Worship of the Supreme Emperor of the Dark Heaven." This title is a collection of Yuan (1279–1368) inscriptions, petitions, decrees, and prefaces written between 1270 and 1326. The author is unknown. The first two texts, inscriptions for the founding of the Zhenwu miao 眞武廟 and the Zhaoying gong 昭應宮 temples in Peking, both dedicated to the saint, are dated 1270 and written by the Hanlin academician Xu Shilong 徐世隆 (1206–1285). The temples were founded by order of Kublai Khan in response to the miraculous appearances, in 1268 and 1269 respectively, of a turtle and a snake in the vicinity of the town. This was regarded as an auspicious omen for the Yuan dynasty.

An inscription by Cheng Jufu 程鉅夫 (1249–1346), dated 1315, concerns the founding of the great Tianyi zhenqing wanshou gong 天一眞慶萬壽宮 temple on Mount Wudang by Emperor Renzong (r. 1312–1320), on the initiative of the daoshi ZHANG SHOUQING. Cheng relates the beginning of the cult on Mount Wudang 武當山 during the Zhenguang era (627–649) and the stages of its development.

Next come the decrees for canonization: in 1304 for the saint himself, with the title Xuantian yuansheng renwei shangdi 玄天元聖仁威上帝 (10b); in 1314, for his parents and for ZHANG SHOUQING; in 1325 for the turtle and the snake.

The present work also retains a certain number of prefaces of illustrated tracts published by ZHANG SHOUQING. The authors are the Thirty-eighth Heavenly Master, Zhang Yucai 張與材 (1312); WU QUANJIE, patriarch of the Xuanjiao school (1314); the academician Zhang Zhongshou 張仲壽 (1322); ZHAO MENGFU (1312); the academician Zhao Bian 趙炓 (1312); Yu Ji 虞集 (1312); and Bao Siyi 鮑思義 (1311).

Caroline Gyss-Vermande

Zhenwu lingying zhenjun zengshang yousheng zunhao cewen
眞武靈應眞君增上佑聖尊號冊文
2 fols.
By Emperor Huizong 徽宗 of the Song; 1108
776 (fasc. 556)

"Imperial Order Upgrading the [Canonical] Title of Zhenwu Lingying Zhenjun with [the Epithet] Yousheng." This canonization by Song Huizong (r. 1100–1125) was granted in 1108 in response to a memorial presented by Yu Shen 余深 (d. 1132). In the same month, a Lingbao Golden Register Liturgy (*Jinlu lingbao daochang yifan* 金籙靈寶道場儀範) was also published (see *Song shi* 20.380).

Kristofer Schipper

Yuzhi Zhenwu miao bei 御製眞武廟碑
3 fols.
By Emperor Ming Chengzu 明成祖; 1415
960 (fasc. 608)

"Imperial Stele Inscription for the Zhenwu Temple." This commemorative inscription by the Yongle emperor for the foundation of the Zhenwu miao 眞武廟 temple in Peking is dedicated to the Supreme Emperor of the Dark Heaven (Xuantian shangdi 玄天上帝). The text is appended to *959 Da Ming xuantian shangdi ruiying tulu*.

Kristofer Schipper

Wudang fudi zongzhen ji 武當福地總眞集
3 juan
By Liu Daoming 劉道明; *hao* Dongyang zi 洞陽子; 1291
962 (fasc. 609)

"Comprehensive Collection of True [Facts] concerning the Land of Bliss of Wudang." This work is a gazetteer of the holy mountain Wudang 武當山 and its cult of Zhenwu 眞武, or Xuandi 玄帝. There is a preface by the author, dated 1291, and a postface, dated 1301, by Lü Shishun 呂師順, a retired official.

Liu was named superintendent (*tidian* 提點) of the imperial foundations of the Wudang shan in 1286 (1b). His monograph covers the geography (juan 1 and 2), as well as the history of the cult (juan 3). It contains much valuable information, and quotes a number of sources that are lost today, such as the *Xuandi zhuanji* 玄帝傳記 (3.2b–12b).

Kristofer Schipper

3.B.11 The Wenchang Cult

The worship of Wenchang 文昌, patron of students, literati, and officials, originated as a local nature cult in the mountains of Zitong 梓潼 in northern Sichuan. An ancient god of Zitong appears in the fourth-century *Huayang guozhi* (91) as a serpentine Thunder deity. Situated on the road to Shu 蜀, the cult received imperial recognition by the two Tang emperors exiled to Sichuan, Xuanzong (r. 712–756) and Xizong (r. 873–888). The Divine Lord of Zitong's 梓潼帝君 transformation into Wenchang and the spread of the cult throughout China were stimulated by a series of apparitions and manifestations under the Northern Song (960–1127). In 1181, the medium Liu

Ansheng 劉安勝 recorded the god's revelations by means of spirit writing (*fuji* 扶乩). The text thus obtained is an early specimen of the morality book (*shanshu* 善書) genre, in the guise of the god's autobiography, or "Book of Transformations" (*Huashu* 化書; see Kleeman, *A god's own tale*).

This twelfth-century *Huashu* is at the foundation of the small scriptural corpus associated with the Wenchang cult as transmitted in the *Daozang*. The *Daozang* version, *170 Zitong dijun huashu*, a Yuan (1279–1368) recension, is followed here by a Ming (1368–1644) compilation of related hagiographic material, *169 Qinghe neizhuan*. Two scriptures, *28 Yuanshi tianzun shuo Zitong dijun yingyan jing* and *29 Yuanshi tianzun shuo Zitong dijun benyuan jing,* probably dating to the thirteenth century, feature the Lord of Zitong in audience with Heavenly Worthy of Primordial Beginning, discussing his mission as savior and keeper of the Cinnamon Record, in which the names and careers of scholar-officials were inscribed. The section concludes with an illustrated *lu*-籙 register for Wenchang adepts.

***Zitong dijun huashu* 梓潼帝君化書**

4 juan

Presented in 1316

170 (fasc. 74)

"Book of Transformations of the Divine Lord of Zitong." This title constitutes a first person account, revealed through planchette, of the avatars and divine offices of the god eventually appointed Wenchang, god of literature and patron of examination candidates.

The "Book of Transformations" survives in two recensions, one from the Southern Song entitled *Wendi huashu* 文帝化書, reprinted in *Daozang jiyao* ("Xing 星"), and the present *Daozang* text from the Yuan (1279–1368). Prefaces to the *Wendi huashu* record that the first seventy-three episodes (*hua* 化) were revealed to a medium named Liu Ansheng 劉安勝 and three of his kinsmen in a temple on the otherwise unknown Baoping shan 寶屏山 near Chengdu, Sichuan, in 1181, and that the next twenty-one episodes were revealed in 1194. Internal evidence shows that the last three episodes date from around 1267. The preface to the *Daozang* edition states that at the beginning of the fourteenth century there were northern and southern editions in circulation. The recension presented to the Yuan emperor in 1316, at the time of the ennoblement of the Divine Lord of Zitong as Wenchang, was based on the northern edition, but had been revised by the Divine Lord. Comparison of the two recensions reveals that this revision primarily involved emending or deleting passages unfavorable to non-Chinese peoples and rearranging the text to fill the gaps. All other editions of the work, including those in Wenchang collectanea like *Wendi quanshu* 文帝全書 (preface 1775; edited by Liu Tishu 劉體恕) seem to be of the Southern Song (1127–1279) version

(e.g., Pelliot B1374, British Library 15113.b.4 and 5113.b.8). The earliest extant edition seems to be the one from 1645 in the Naikaku Bunkō 內閣文庫 and at Harvard (discussed in Sakai Tadao, *Chūgoku zensho,* 412).

A number of other texts were revealed to Liu Ansheng 劉安勝 during these spirit-writing sessions in the latter half of the twelfth century, including an earlier recension of *5 Taishang wuji zongzhen Wenchang dadong xianjing* (1168), *169 Qinghe neizhuan* (1168–1181), and *1214 Gaoshang dadong Wenchang silu ziyang baolu* (1181).

The *Huashu* is an early example of the morality book genre. Through concrete examples drawn from his many temporal and divine incarnations, the Divine Lord teaches basic virtues such as filial piety, loyalty to the state, honesty, and compassion. Many, but not all, episodes center on appropriate behavior for officials, reflecting the important role of aspiring officials in the cult. The work is unique in its first-person viewpoint and its emphasis on the Sichuan region.

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Terry Kleeman

***Qinghe neizhuan* 清河內傳**

18 fols.

Ming (1368–1644) compilation; original revelation between 1168 and 1177

169 (fasc. 73)

"Secret Biography of Qinghe." This short autobiography, revealed by planchette, of one of the incarnations of the Divine Lord of Zitong (Zitong dijun 梓潼帝君), is followed by documents concerning the god and his cult and several ethical treatises. During the Western Jin (265–316), the god is born to the Old Man of Qinghe 清河 (i.e., Zhang Daoling 張道陵, see *1463 Han tianshi shijia* 2.5b) and awakens to his divine family in a Cavern-Heaven.

The "Secret Biography" itself was revealed between 1168 and 1177, and was inscribed on a stele in the god's temple in the capital Lin'an 臨安 (modern Hangzhou) in 1177 (see *Liang Zhe jinshi zhi* 9.55b–57a). This text provided the nucleus for the first seventy-three chapters of the *Huashu* 化書, predecessor of *170 Zitong dijun huashu* (see *Wendi huashu* 文帝化書 15a–b and 86b–87a, in *Daozang jiyao*, "Xing 星"). The preface to *1299 Xuanzhen lingying baoqian* states that the "Secret Biography" was revealed at Shuangsong 雙松, a place otherwise unknown but probably to be identified with Baoping shan, where most of the Wenchang 文昌 scriptures were revealed (see the abstract for *170 Huashu*). The "Secret Biography" is followed by an ennoblement of the god dated 1265 and ennoblements of members of his family dated 1269. These appointments are different from the twelfth-century ennoblements recorded in *Song huiyao jigao* 1:792.

Next is a Yuan (1279–1368) enfeoffment and a text bestowing a temple placard, dated 1316. The "Exhortation to the Twenty-one Officers" ("Gaoyu ershiyi si wen 告諭二十一司文") in which the god instructs subordinate officials on the performance of their duties, is also of Yuan date (cf. the reference to Dadu 大都, the Yuan capital). The "Subsidiary Shrine Record" ("Xingci ji 行祠記") commemorates the construction of a new shrine to the god in Chengdu in 1341. The work concludes with two moral essays that seem to be of early Ming date, the "Tract Encouraging Reverence for Writing Paper" ("Quan jing zizhi wen 勸敬字紙文") and the "Tract Cautioning Scholars" ("Jie shizi wen 戒士子文").

Terry Kleeman

Yuanshi tianzun shuo Zitong dijun yingyan jing
元始天尊說梓潼帝君應驗經
4 fols.
Thirteenth century (?)
28 (fasc. 27)

"Scripture of the Responses and Proofs of the Divine Lord of Zitong, expounded by Heavenly Worthy of Primordial Beginning." At an audience before the Heavenly Worthy, the Divine Lord of Zitong (Zitong dijun 梓潼帝君) vows to save all living creatures from the impending kalpa disasters. The scripture concludes with the divine appellation (*hao* 號) of the Lord of Zitong.

This scripture derives from the Zitong dijun, that is, the Wenchang 文昌 cult, which arose during the Southern Song (1127–1279). A reference to ninety-four transformations (3b) dates the work no earlier than 1194, the date of composition of the last fourteen episodes of the Book of Transformations (*170 Zitong dijun huashu*). Episodes 95–97 of this work date to around 1267; therefore the reference to ninety-four transformations can probably date the present text to the period 1191–1267, but it is possible that the ninety-four chapter recension remained in circulation into the Yuan period (1279–1368). Identification of the Divine Lord with Fenghuang shan 鳳凰山 rather than, as is more common, Qiqu shan 七曲山 may indicate that this text derives from a rival cult center in the Zitong 梓潼 area in northern Sichuan.

The Heavenly Worthy praises the Divine Lord's repeated incarnations and refers to the Divine Lord's role as keeper of the Cinnamon Record, which determines one's fate as an official, as patron of literature, and as savior. He is to save the world by preaching moral transformation through the planchette.

Terry Kleeman

Yuanshi tianzun shuo Zitong dijun benyuan jing
元始天尊說梓潼帝君本願經
12 fols.
After 1194
29 (fasc. 27)

"Scripture of the Original Vow of the Divine Lord of Zitong, as Expounded by the Heavenly Worthy of Primordial Beginning." In his Buddhist-inspired writ, the Divine Lord of Zitong (Zitong dijun 梓潼帝君), better known as Wenchang 文昌, the patron deity of the literati and the examination system (see *170 Zitong dijun huashu*), is selected by the Heavenly Worthy to save men before the arrival of the impending kalpa disasters.

Yuanshi tianzun 元始天尊 presides over an audience at which the declining state of world morality and the impending disasters are discussed. When the Zhenren of Compassionate Salvation (Ciji zhenren 慈濟眞人) asks that someone be sent to relieve men in their misery, Yuanshi tianzun suggests a great god of Sichuan named Zitong, who controlled the fate of officials through his Cinnamon Record, had manifested himself in more than ninety transformations, had been entrusted by the Jade Emperor with a *ruyi* 如意 scepter, and had been assigned to convert the populace through the "flying phoenix," or spirit-writing (2a). The reference to "ninety-odd transformations 九十餘化" dates the text to the period after 1194 (see *170 Zitong dijun huashu*). Although it most probably was produced during the thirteenth century, before the cult was suppressed at the beginning of the Yuan (1279–1368), it is also possible that the text appeared only after the cult's revival in the later Yuan. Unlike *28 Yuanshi tianzun shuo Zitong dijun yingyan jing,* which links the god to an alternate cult-site on Fenghuang shan 鳳凰山 (also near Zitong 梓潼), this scripture clearly links the god to the traditional cult center on Sevenfold Mountain (Qiqu shan 七曲山).

Terry Kleeman

Taishang wuji zongzhen Wenchang dadong xianjing
太上無極總眞文昌大洞仙經
5 juan
Attributed to Wenchang dijun 文昌帝君; revealed in 1168, revised in 1264, with an addition dated 1302
5 (fasc. 16)

"Great Cavern Scripture according to Wenchang." This text is a ritualized version of the *Dadong jing* (see *6 Shangqing dadong zhenjing* and *7 Dadong yujing*) attributed to the popular saint Wenchang 文昌. The preface is attributed to the saint himself under his canonical name Gengsheng yongming tianzun 更生永命天尊. The saint tells how he once received the visit of three spirits who gave him the *Dadong jing,* together with

an accompanying register (*lu* 籙) and a ritual (*fa* 法). This same preface is given in the commentary to the work: *103 Yuqing wuji zongzhen Wenchang dadong xianjing zhu* 2.17a–21a. The commentary version has a few variant readings. The preface in our text here quotes, in an abridged form, a number of passages from *170 Zitong dijun huashu* (especially from juan 1.3a–b and 1.8a–9a of this hagiography).

In an additional note, beginning on 1.5a5 of the preface, it is written that the saint presented a certain Liu Ansheng 劉安勝 with this version through spirit writing ("jiangbi yu luantai 降筆於鸞臺") in 1168 and that almost a hundred years later, in 1264, a certain Luoyi zi 羅懿子 received a revised version, presumably also by planchette, at the Mowei dong 摩維洞 grotto on Aotou shan 鼇頭山 (southern Sichuan, near Chongqing). The author of the revision was, according to the signature at the beginning of the book, a saint named Taixuan wushang shangde zhenjun 太玄無上上德眞君, otherwise unknown. An additional revelation of hymns (*song* 頌) related to the scripture was made in 1302. The saint says, on this occasion: "The *Duren jing* 度人經 and the *Dadong shu* 大同書 are the ancestors of all scriptures. . . . Previously I have written hymns to the *Duren jing*. I have now made those for the *Dadong jing* and order all disciples to print this version and distribute it."

The major differences of the present version with those of *6 Shangqing dadong zhenjing* and *7 Dadong yujing* can be summarized as follows:

1. There are only thirty-eight stanzas, instead of the traditional thirty-nine, as numbers 10 and 11 have been combined to form a single stanza.
2. The text of the stanzas is given here without additional notes or commentary mentioning the names of the deities of the body and giving their description. From this we may conclude that the stanzas are simply meant to be recited here and were not intended to be accompanied by visualizations.
3. There is an introductory ritual (juan 1 and 2), attributed to the saint Wenchang. This ritual is very similar to that given in *103 Wenchang dadong xianjing zhu*.
4. Among the textual variations from other versions, stanza number 4 (3.3a) here reads "likan 離坎" instead of "lizi 離子," and stanza number 26 (5.3b) referes to "canghu jie 倉胡頡," the name of a pearl (similar to that mentioned in the Duren jing).

The stanzas that here occupy juan 3, 4, and 5 are in general closer to those found in the version of *7 Dadong yujing* than to the version of *6 Shangqing dadong zhenjing*. It is not clear whether the present text is the "old version" mentioned in *103 Wenchang dadong xianjing zhu*, as there appear to be many discrepancies with that text, notably in the sequence of the stanzas (in *103 Dadong xianjing zhu*, 3.13a begins with stanza number 11).

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FIGURE 72. Wenchang dijun and his acolytes (*1214* 1.1b–2a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1197)

FIGURE 73. Stellar guardian (*1214* 2.13b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1197)

Gaoshang dadong Wenchang silu ziyang baolu **高上大洞文昌司祿紫陽寶籙**

3 juan

Fifteenth century (?)

1214 (fasc. 879)

"Precious Register of Purple Yang of the Career Controller Wenchang of the Highest Category." The present *lu* is said to have been issued by the Heavenly Masters of the Longhu shan, reproduced from a copy delivered by the Forty-fourth Heavenly Master, Zhang Yuqing 張宇清 (d. 1427; see 3.18a). The certificate of transmission is illustrated with a portrait of Wenchang dijun and his acolytes. The register itself is divided into twenty-four chapters (*pin* 品), and the table of contents is given on 3.17b.

The accompanying images for visualization are of a great variety: generals, scholars, officials, godesses, and even, in the last chapter (3.11b–12b), eight visions of animals, monsters, and strange situations, which, when seen in a dream, announce great felicity (*yingmeng* 應夢). (See figs. 72–74.) The illustrations of the dream visions are

FIGURE 74. Auspicious dream images (*1214* 3.11b–12b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/1197)

followed by a number of examples of famous men of different periods in history who have owed their successes to this practice.

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3.B.12 The Hongen Lingji Zhenjun Cult

The writings in this section all come from the same temple cult located in central Fujian, in the vicinity of the city of Fuzhou. There, in the Lingji gong 靈濟宮 temple of Aofeng 鰲峰, two historical persons, Xu Zhizheng 徐知證 and Xu Zhie 徐知諤, the fourth and fifth sons of Xu Wen 徐溫 (862–927), a statesman under the last emperor of the ephemeral Wu 吳 dynasty (902–937), are still honored today. During the troubled times of the Five Dynasties (907–960), the two brothers settled in Fujian, and some time after their death, they manifested themselves as the True Lords of Vast Mercy and Marvelous Succor (*Hongen lingji zhenjun* 洪恩靈濟眞君) through spirit-writing of a very high quality. Fujian during the Song (960–1279) and until the late Ming (1368–1644) was a region of great wealth and high cultural standards. Fuzhou especially was a center of literature and book printing. The fact that this local cult was highly literate was no doubt related to this cultural context. Imperial patronage was

extended to the cult, and subsidiary temples were founded in Nanking and Peking. The acclaim of the writings of the Xu brothers was such that many of them were included in the Taoist canon of 1445 and again in the supplement of 1607.

Xuxian hanzao 徐仙翰藻
14 juan
1468 (fasc. 1083–1085)

"Literary Writings of the Immortal Xu [Brothers]." In the province of Fujian, at Aofeng 鰲峰 near Fuzhou, a spirit-medium cult devoted to two local saints arose in the Northern Song period (960–1279) (see 1.6b in the present text and *Fuzhou fu zhi* 14.24b), continuing until modern times (see *Minhou xian zhi* 17.2a). These two saints are identified with two historical persons of the Five Dynasties period (907–960): Xu Zhizheng 徐知證 and Xu Zhi'e 徐知諤, the fourth and fifth sons of Xu Wen 徐溫 (862–927), a statesman under the last emperor of the Wu 吳 dynasty (902–937) and also the adoptive father of Li Bian 李昪 (alias Xu Zhigao 徐知誥), the first emperor of the equally short-lived Southern Tang dynasty (r. 937–945). When the Southern Tang dynasty was founded, the two brothers received the titles of Jiangwang 江王 and Raowang 饒王.

Among the many books that were produced by the cult of the Xu brothers and included in the Ming *Daozang* of 1445, the present collection is doubtless the earliest. In the edition seen by the authors of the *Siku tiyao* (147.37b–38a), these "literary writings" were originally prefaced, in 1295, by an educational intendant named Zhou Zhuangweng 周莊翁. This preface is lacking in the *Daozang* edition. Indeed, the information in the *Siku tiyao* appears to be problematic, for an essay dedicated to the same Zhou Zhuangweng and dated 1299 is included in the collection (6.5b–7a). The colophon, by a certain Chen Menggen 陳夢根 (14.6b), is dated 1305, and this is also the latest date to be found in the book. It therefore seems probable that the present work was edited during the Yuan (1279–1368) dynasty. It was probably printed only under the Ming (1368–1644), at the same time as the other collection produced by the cult (see the prefaces to *1470 Xuxian zhenlu*).

All the pieces contained in this collection were "written" by the immortal Xu brothers themselves, by spirit-writing (*luanji* 鸞箕 or *jibi* 箕筆; see 3.13a). The technique made use of a winnow basket.

The collection is classified according to genre: commemorative inscriptions, poems, petitions, letters, and so forth. There are a few discrepancies between the table of contents and the actual text. Certain pieces are missing (e.g., "Shudu 書讀" and "Changming deng shuo 長明燈說" at the end of juan 6). Some pieces of juan 7 are now to be found in juan 9 and vice versa.

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***Xuxian zhenlu* 徐仙眞錄**

4 juan

Initially compiled by Huang Heng 黃恒, *hao* Linqiu sanren 林丘散人 (1424); printed by Sun Jingkang 孫景康 (1443); with later additions

1470 (fasc. 1086–1088)

"True Records of the Immortal Xu [Brothers]." As the title makes clear, this is a collection of materials related to the temple and worship of the immortal Xu brothers. The initial editor appears to have been Huang Heng, an old gentlemen from the locality who had been associated with the temple for a long time. He explains this in his own words on 1.8b. There are three prefaces. The earliest is that of Ma Mian 麻勉, member of the Fujian provincial administration commission, dated 1424. Ma visited the temple and met Huang Heng, who showed him his manuscript and asked him to write a preface. At that time, the text had not yet been printed. The second preface, by Zhu Wei 朱徽, dated 1441, relates that the printing in that year was sponsored by Sun Jingkang, the military commander of Fujian. Sun also financed a reprinting two years later, in 1443, and this time asked Wang Yongsheng 王用盛, professor at the Confucius temple in Fuzhou (Minxian ruxue 閩縣儒學) to write a preface. The work does, however, contain much later material, such as a the text of a long imperial inscription for the restoration of the Peking temple ("Yuchi chongxiu Hongen lingji gongbei 御製重修洪恩靈濟宮碑"; 3.6a–13b), dated 1485.

Ma's preface reports that the first temple was built at Zhiyu 芝嶼 (Aofeng?) in 983. Juan 1 contains the most complete record available on the history of the cult and the different canonizations that were bestowed on the Xu brothers and their temple from Song times onward. Juan 2 contains the rituals that are also found separately in *468–475 Hongen lingji zhenjun*. Added to these are the oracle slips of the temple, "Hongen lingji gong zhenjun lingqian 洪恩靈濟宮眞君靈籤" (2.76a–95b). Juan 3 and 4 contain materials on the construction of the temples at Aofeng and in Peking under the Yongle emperor (r. 1403–1424), as well as on their dispostion and the consecration rituals. Juan 5 contains various records on the temple, including land deeds.

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***Zanling ji* 贊靈集**

4 juan

Ming dynasty (1368–1644)

1469 (fasc. 1085)

"In Praise of the Spirit." This is a collection of different writings in honor of the immortal Xu 徐 brothers, this time not by the gods themselves, but by various human authors. Juan 1 contains inscriptions (*beiji* 碑記); juan 2, ritual documents; juan 3, prefaces and other literary compositions; and juan 4, poems. The earliest inscriptions

are most informative with regard to the history of the Lingji temple 靈濟宮. In the undated "Lingji gong ji 靈濟宮記" (1.1a1), we learn that the sanctuary was founded on the site of an earlier temple. The Lingji wang ci 靈濟王祠 had been the center of a local cult to an unidentified deity who made use of spirit writing. When the old temple was restored under its new name, divination ascertained the identity of the writing deity, revealed as a spirit by the name of Xu. Later, believers learned that in fact two spirits were involved, the souls of two well-known historical figures, the Xu brothers. Once their identity had been established, written documents poured forth at an astonishing rate. These events are more fully described in the stele inscriptions (dated 1293) that follow the history ("Chongxiu Lingji gong ji 重修靈濟宮記"; 1.9a–12b). The text that was written to accompany a map of the place ("Aofeng shenxiu tu 鰲峰神秀圖"), by Wang Bao 王褒, a local scholar who had been a secretary of the Hanlin academy, is dated 1411. At this time the gods had not yet received the great imperial honors they were to obtain a few years later in 1417.

Among the prefaces there are two unsigned colophons for *1468 Xuxian hanzao* 徐仙翰藻.

Yuan Bingling

***Hongen lingji zhenjun shishi* 洪恩靈濟眞君實事**

9 fols.

Ming dynasty (1368–1644)

476 (fasc. 265)

"Veritable Account of the True Lords of Vast Mercy and Marvelous Succor." The saints of this title are two historical persons, Xu Zhizheng 徐知證 and Xu Zhi'e 徐知諤, the fourth and fifth sons of the statesman Xu Wen 徐溫 (862–927). On the history of their cult, see also *1468 Xuxian hanzao*.

The Yongle emperor (r. 1403–1424) was cured from a serious illness thanks to the talismans and remedies emanating from the temple of the Xu brothers. As a token of his gratitude, the emperor had a new temple built for the saints at Aofeng 鰲峰, near present-day Fuzhou (Fujian). The name of the new temple was Lingji gong 靈濟宮, and the two saints received new honorary titles preceded by the epithet "Vast Mercy" (*hongen*). The temple was inaugurated by the Forty-fourth Heavenly Master, Zhang Yuqing 張宇清 (d. 1427). Similar temples were built in the two capitals of Nanking and Peking. Zhang Yuqing conducted a service of universal salvation (*pudu* 普度) with thousands of daoshi at the temple in Nanking (see *1463 Han tianshi shijia* 3.30a–b).

The present work contains the text of the commemorative stone inscription for the founding of the Lingji gong temple by the Yongle emperor (1a–3a). Next is found a short account of the lives of the immortal Xu brothers and some poetry. Finally, there

is a memorial presented by a certain Master Wang, ordained in the Five Thunder magic Order of the Heavenly Pillar (Tianshu yuan 天樞院; see *1220 Daofa huiyuan* 249). The memorial concerns the performance of certain rituals written by the saints themselves, some of which have been preserved in the *Daozang*, such as *468–473 Hongen lingji zhenjun yi*, *474 Hongen lingji zhenjun liyuan wen,* and *475 Hongen lingji zhenjun qizheng xing dengyi*.

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Lingbao tianzun shuo Hongen lingji zhenjun miaojing
靈寶天尊說洪恩靈濟眞君妙經
2 fols. + 3 fasc.
Preface by the Yongle 永樂 emperor; 1420
317 (fasc. 165)

"Book of the True Lords of Vast Mercy and Marvelous Succor, Spoken by the Heavenly Worthy Lingbao." This small scripture for the cult of the immortal brothers Xu 徐 in northern Fujian recalls through its title and in the text the canonization obtained from the imperial court in 1417 (see *1470 Xuxian zhenlu* 1.5b). In his preface, the emperor recommends the recitation of this scripture, and its distribution in print. The exalted position given to the present work as first scripture of the Dongxuan 洞玄 division of the Ming *Daozang* of 1445 may well be linked to this imperial patronage. The book is reproduced in *1470 Xuxian zhenlu* 1.34a–38a. The story of its revelation in Heaven is told in the same work (1.12a).

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Hongen lingji zhenjun ziran xingdao yi **洪恩靈濟眞君自然行道儀**
7 fols.
468 (fasc. 264)

Hongen lingji zhenjun jifu suqi yi **洪恩靈濟眞君集福宿啓儀**
6 fols.
469 (fasc. 264)

Hongen lingji zhenjun jifu zaochao yi **洪恩靈濟眞君集福早朝儀**
8 fols.
470 (fasc. 264)

Hongen lingji zhenjun jifu wuchao yi **洪恩靈濟眞君集福午朝儀**
9 fols.
471 (fasc. 264)

Hongen lingji zhenjun jifu wanchao yi **洪恩靈濟眞君集福晚朝儀**
9 fols.
472 (fasc. 264)

Hongen lingji zhenjun qixie shejiao ke **洪恩靈濟眞君祈謝設醮科**
9 fols.
473 (fasc. 264)

Hongen lingji zhenjun liyuan wen **洪恩靈濟眞君禮願文**
Preface 1 fol. + 43 fols.
474 (fasc. 264)

Hongen lingji zhenjun qizheng xing dengyi **洪恩靈濟眞君七政星燈儀**
16 fols.
Published in 1397
475 (fasc. 265)

"Rituals for the True Lords of Vast Mercy and Marvelous Succor." This title represents a collection of liturgical rites for the cult of the Hongen lingji zhenjun 洪恩靈濟眞君, the two immortal Xu brothers of northern Fujian (see also the article on *1468 Xuxian hanzao*). According to the "Preface to the Rituals of Zhenjun," written in 1397 by Ouyang Zhufang 歐陽柱芳 (*1469 Zanling ji* 3.1a–2a), these eight texts were dictated by the immortal brothers themselves.

The first six rituals are for a *jiao* 醮 liturgy. They are in a traditional format, the only remarkable feature being that the two zhenjun occupy the place of the highest gods, and thus replace the Jade Emperor (Yuhuang shangdi 玉皇上帝) at the head of the pantheon at the end of the consecration formula of the incense burner (*falu* 發爐; see *468* 1b).

The votive ritual *474 Hongen lingji zhenjun liyuan wen* is also reproduced in *1470 Hongen lingji zhenjun qizheng xing dengyi* (2.16b–45b), as is *475 Hongen lingji qizheng xing dengyi* (2.45b–60b).

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Hongen lingji zhenjun lingqian **洪恩靈濟眞君靈籤**
8 fols.
1301 (fasc. 1011)

"Oracle Slips of the True Lords of Vast Mercy and Marvelous Succor." This is a collection of oracles used for divination through oracle slips (*lingqian* 靈籤). Hongen

lingji zhenjun 洪恩靈濟眞君 is the title given to the euhemerized figures of the two Xu 徐 brothers. They were model officials of the Southern Tang dynasty (937–975). Their cult appeared in Fujian, where it flourished under the Southern Song (1127–1279). It was later given imperial support during the Ming (1368–1644) dynasty (see *476 Hongen lingji zhenjun shishi* 1a–6a).

The divination through oracle slips is intimately linked to the cult of the gods governing the oracle, in this case the Lingji zhenjun. The present collection must therefore have originated in one of their temples. Its date is uncertain; it may be as early as the Song (960–1279), or as late as the Ming, when the old temple in Fujian was restored and a new one built in the capital (*476 Hongen lingji zhenjun shishi* 2a, 6a).

Each of the fifty-three oracles has a number that allows one to match it with the number of the slip previously drawn by the believer seeking a divination. Every oracle also indicates its auspicious or inauspicious nature, and provides a poem in four verses of seven characters in a literary style. This style, also used in *1302 Lingji zhenjun Zhusheng tang lingqian*, distinguishes these two collections from other oracles preserved in the *Daozang*.

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Lingji zhenjun Zhusheng tang lingqian 靈濟眞君注生堂靈籤

10 fols.

1302 (fasc. 1012)

"Oracle Slips of the Hall of Recording Births of the True Lords of Marvelous Succor." This is a collection of oracles used for divination through oracular slips (*lingqian* 靈籤). Its origin and dating are similar to those of *1301 Hongen lingji zhenjun lingqian*. The present work differs from that text only by the number of oracles, sixty-four in the place of fifty-three. The title indicates that the divination through the slips took place in the Zhusheng tang, or Hall of Recording Births, probably a part of the temple devoted to the Lingji True Lords.

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3.B.13 The Zhenyuan Scriptures

The ten texts that make up this section, scattered in different parts of the Zhengtong canon, share a number of significant characteristics and clearly belong to the same movement. This movement refers to itself as the "True Origin" (Zhenyuan 眞元) school. Many of its texts feature this term. Another recurring expression is "Shangfang 上方," the highest sphere among the ten cardinal points: the eight points of the compass, the zenith, and the nadir. Prominent among the practices of the school is the meditation on the ten deities of these ten directions of space. These are the Ten Heavenly Worthies (*tianzun* 天尊), or Ten Buddhas. They constitute the origin of the cosmos. At the same time, the deity of the uppermost direction (*shangfang*) is given the name of "Minghuang 明皇," and this Minghuang tianzun 明皇天尊 is identified with the Taoist Tang emperor Xuanzong (r. 712–756), whose posthumous name was Minghuang (see *436 Shangfang dadong zhenyuan miaojing pin* 上方大洞眞元妙經品). Tang Minghuang thus becomes the supreme deity, the great ancestor, and the revealing spirit of the school.

This mixture of theology and history is characteristic of the Zhenyuan movement. An appendix to *57 Shangfang tianzun shuo zhenyuan tongxian daojing* (16a–21a) contains liturgical instructions attributed to a certain Master Shi of the Highest Purity (Taiqing Shi gong 太清時公). This Master Shi may well be Shi Yong 時雍 (fl. 1159), *zi* Yaomin 堯民, the editor of the commentary in *696 Daode zhenjing quanjie* who is mentioned at the beginning of *437 Shangfang dadong zhenyuan miaojing tu*. On the other hand, in the appendix to *57 Zhenyuan tongxian daojing*, Shi addresses himself to a certain "Ziming 子明," the *zi*-字 style of the Tang master CHEN SHAOWEI (fl. between 712 and 734). Such anachronisms are plentiful. For instance, both the preface and the text of *696 Daode zhenjing quanjie* are signed "Shi Yong Xiaoyao 時雍逍遙," which seems to indicate that Shi Yong's *hao* was Xiaoyao. A person named Xiaoyao is also one of the patriarchs of the movement that produced the Shangfang texts. The colophon of *436 Shangfang dadong zhenyuan miaojing pin* cites a Master Shi Xiaoyao speaking to an unidentified Taiqing yuke 太清羽客, and the author calls himself a disciple of Xiaoyao (Xiaoyao menxia 逍遙門下). But *439 Shangfang dadong zhenyuan tushu jishuo zhongpian* begins with Ziming (CHEN SHAOWEI) saying to Li Fang 李昉, the minister of Song Taizong (r. 976–997): "I once heard Xiaoyao say . . . when I met Master Sima Boyun 司馬白雲 [i.e., SIMA CHENGZHEN (647–735)] on [Mount] Wangwu. . . . " It is clear, then, that the Shangfang movement took great liberties with history, freely mixing historical and divine figures. These features suggest that the Zhenyuan or Shangfang scriptures emanated from a highly syncretistic lay movement within the realm of modern popular Taoism.

Although few in number, some of the texts of this school have been noticed by scholars in modern times and singled out as important documents. For example, the diagrams of *437 Zhenyuan miaojing tu* have drawn the attention of students of Neo-Confucianism. Feng Yu-lan, in his *History of Chinese Philosophy* (2:438), considers that Zhou Dunyi 周敦頤 (1017–1073) may have been inspired by the schema in *437 Zhenyuan miaojing tu* for the design of his own Diagram of the Supreme Ultimate (*Taiji tu* 太極圖), since the *Daozang* text, prefaced by the Tang emperor Xuanzong, was of

a much earlier date. As we shall see below, however, that preface cannot be authentic, nor can the Zhenyuan texts be of such an early date.

On the basis of internal evidence, we must conclude that the works under consideration here belong to the Ming dynasty (1368–1644). Some of the indications are specific, such as the use of the title Xuantian shangdi 玄天上帝, the Ming canonical name for Xuanwu 玄武, in *995 Yuanyuan daomiao dongzhen jipian* 7a. Others are more circumstantial, such as the use of spirit money for an offering to the same deity, or the insistence on female self-immolation. The anachronistic conflation of history and theology in these texts evoke the intellectual and devotional world of the religious novels of the Ming period.

Shangfang tianzun shuo zhenyuan tongxian daojing
上方天尊說眞元通仙道經
22 fols.
57 (fasc. 30)

"Scripture of the Tao on the [Deity of the] True Origin Who Attained Immortality, Spoken by the Heavenly Worthy of the High Regions." The text is divided into three chapters (*pian* 篇). The first, under the title Revelation of the Virtue of the Highest Ultimate ("Taiji jiangde shangpian 太極降德上篇") describes the hierophany of the Heavenly Worthy of the High Regions as born from the Very Great One Pneuma of the True Origin (*zhenyuan haohao yiqi* 眞元浩浩一氣). In the beginning, he pronounced the Ten Names (*shihao* 十號) of the supreme deities of the universe. The second chapter (5a) is titled Virtue's Return to Simplicity and the Void ("Degui suwu 德歸素無"). It advocates the union of all Taoist scriptures of the canon with the classics of Confucianism (*sanfen zhi dian* 三墳之典). The last chapter, The [God of] True Origin's Attainment of Immortality ("Zhenyuan tongxian 眞元通仙"), tells about the revelation of cosmic texts (*zhang* 章) written in "cloud seal" (*yunzhuan* 雲篆) characters, as instruments for salvation.

An appendix (16a–21a) contains instructions for the ritual practices related to the foregoing revelations. These instructions are attributed to a Master Shi of the Highest Purity (Taiqing Shigong 太清詩公), referring perhaps to Shi Yong 時雍, *zi* Yaomin 堯民, *hao* Xiaoyao 逍遙 (see the introduction to this section).

The ritual practices are (1) the recitation of the Ten Names and (2) the invocation of protective deities by writing on given days the "cloud seal" characters on paper and making "charm water" (*fushui* 符水) with them.

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Shangfang dadong zhenyuan miaojing pin 上方大洞眞元妙經品
8 fols.
Preface attributed to Tang Minghuang 明皇 (Emperor Xuanzong, r. 712–756)
436 (fasc. 196)

"Chapters from the Marvelous Scripture of True Origin, the Great Cavern, and the Highest Direction." In the preface, fictitiously attributed to Tang Minghuang, the emperor relates his awakening to the Tao and its esoteric traditions. It stresses the need to be initiated and to receive the registers and charts (*lu* 籙 and *tu* 圖), as revealed by the Divine Ancestor of the True Origin (Zhenyuan shengzu 眞元聖祖) and Heavenly Worthy of the Highest Direction (Shangfang tianzun 上方天尊). The preface quotes from *987 Taishang dongxuan lingbao tianguan jing,* a short Tang-period Lingbao scripture. The citation is taken from 5b–6a, but is largely emended and altered to suit the purposes of the present work. The author of the present scripture may have been inspired by the fact that *987 Lingbao tianguan jing* introduced the Heavenly Worthy of the Ten Directions and gave the Shangfang tianzun the name of Minghuang. From this, he appears to have concluded that this Heavenly Worthy was the same person as the historical Tang Xuanzong, whose posthumous name was Minghuang.

There is an undated colophon (6a–b) by an anonymous disciple of the Liberty school (*xiaoyao menxia* 逍遙門下), reporting a discussion by his master Shi Xiaoyao 時逍遙 (Shi Yong 時雍; fl. 1159), who explained that there were three grades of scriptures: the *Shangfang kaihua jing* 上方開化經 and the *Yanfan jing* 演範經 constituted the lowest degree; the *Zhenyuan jing* 眞元經 the middle class, and the *Dadong [zhen]jing* 大洞眞經 the highest attainment.

The text is composed of three sections (*pin* 品), the first of which (1a–2b) has the same title as the book. It describes the revelation of the Zhenyuan scriptures. The second section presents itself as spoken by an unidentified Shenfeng xiansheng 神峰先生. The third, spoken by an equally unknown Qingyun jushi 青雲居士, deals with the divine efficacy of the scripture. It recommends that each year, on the festival day of the Immortal of the True Origin (Zhenyuan xianjie 眞元仙節), the third day of the third lunar month, one should recite the *Zhenyuan jing* one hundred times and present an offering of "life-bestowing spirit money" (*shousheng mingqian* 受生冥錢) equivalent to ten thousand strings of cash. Adepts are also told to wear a special talisman, represented on page 5a, which should be renewed every year on the festival of the Immortal Holy Prince (Shengwang xianjie 聖王仙節), that is, the saint Zhenyuan.

Yuan Bingling

FIGURE 75. Cultivating immortality through the sublimation of the True Person (*437* 10b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/435)

FIGURE 76. Officiant going to audience at the Gold Portal (*437* 12b). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/435)

Shangfang dadong zhenyuan miaojing tu 上方大洞眞元妙經圖
9 fols.
437 (fasc. 196)

Shangfang dadong zhenyuan yinyang zhijiang tushu houjie
上方大洞眞元陰陽陟降圖書後解
13 fols.
438 (fasc. 197)

"Diagrams of the Marvelous Scripture of True Origin, the Great Cavern, and the Highest Direction," and "Additional Explanations on the Diagrams and Texts on Ascent and Descent." These two titles in fact refer to a single work. The second title appears to be a subtitle to the first. Presumably, the editiors of the *Daozang* divided the original work into two.

The present work is in all respects a sequel and an enlargement of the preceeding *436 Shangfang dadong zhenyuan miaojing pin*. It starts out with Shi Yaomin 時堯民, that is, Shi Yong 時雍 (fl. 1159), questioning the Immortal Lord (*xianjun* 仙君) on the True Origin of the Great Cavern. The text then introduces twelve diagrams to illustrate Taoist cosmogony, beginning with a chart of the Void Spontaneous (*xuwu ziran* 虛無自然). Next come diagrams, for example, on Primordial Chaos (*hunyuan* 混元) and the Supreme Ultimate (*taiji* 太極). The long text that follows the diagram on the energy cycle (*qiyun* 氣運; 5a–9a) is very similar to that of *995 Yuanyuan daomiao dongzhen jipian*.

As in *436 Zhenyuan miaojing pin,* the worship of the great saint of the North Xuanwu 玄武 (here called Zhenjun 眞君) figures prominently, and the legend of his forty-two years of ascetic retreat on Wudang shan is mentioned on page 3a.

The "Diagrams of the Marvelous Scripture" has only five diagrams, and the "Additional Explanations" contains the remaining seven. The first drawing illustrates the phases of yin and yang, and hence fire-phasing in alchemy. The text quotes the Song of Alchemy ("Jindan ge 金丹歌") by Gao Xiangxian 高象先 (fl. 990–1013; see *1079 Zhenren Gao Xiangxian jindan ge*). Minhuang 明皇, the Tang emperor Xuanzong (r. 712–756), is mentioned on page 10b. (See figs. 75 and 76.)

Yuan Bingling

Shangfang dadong zhenyuan tushu jishuo zhongpian
上方大洞眞元圖書繼說終篇
6ff.
439 (fasc. 197)

"Final Chapter of the Continued Explanations of the [Marvelous Scripture of] True Origin, the Great Cave, and the Highest Direction." In spite of its title, this fragment of the Zhenyuan scriptures appears to be distinct from the preceding texts. The work begins with a discussion between "Ziming 子明" (the *zi* of CHEN SHAOWEI, fl. 712–734) and the early Song statesman Li Fang 李昉 (924–995), a glaring anachronism. "Xiaoyao 逍遙," that is, Shi Yong 時雍 (fl. 1159), is also present, as is Sima lianshi 司馬鍊師, probably referring to SIMA CHENGZHEN. The subject of the discussion is the origin of the Zhenyuan scriptures and their distribution: These books should be printed and given away by all those blessed with good health and fortune. The highest merit would accrue from this action. The text continues by explaining the origins and the development of the Taoist canon and the Three Caverns from the three original pneumata. The final lines of the text resemble those in *995 Yuanyuan daomiao dongzhen jipian*.

Yuan Bingling

Taishang qingjing yuandong zhenwen yuzi miaojing
太上清靜元洞眞文玉字妙經
6 fols.
986 (fasc. 618)

"Marvelous Scripture of True Writs and Jade Characters." This book consists of a collection and explanation of secret names that may have been linked to certain Shangqing 上清 and Lingbao 靈寶 registers. The names of the five Lingbao emperors, for example, are those of *388 Taishang lingbao wufu xu* 3.6a. These names are the "true writs and jade characters" of the title, but the present scripture gives their "translation" into characters of this world from their original form as "cloud characters." Without these

"cloud characters," the present text makes little sense. Moreover, the relation between the text and the first part of its title is not clear.

John Lagerwey

Yuanyuan daomiao dongzhen jipian 淵源道妙洞眞繼篇

3 juan

Attributed to Li Jingyuan 李景元

995 (fasc. 619)

"Sequel to the Dongzhen [Scriptures], Marvels of the Tao of Abyssal Origins." This is a short medical handbook, concerning in particular the energy cycles (*qiyun* 氣運) and other cosmological factors. The author signs it as "disciple of the Zhenyuan [school]" (*zhenyuan menren* 眞元門人). The main text comes with a commentary, most likely by the same author. Juan 3 is devoted to miscellaneous matters. It quotes the *waidan* 外丹 of Langran zi 朗然子, said to have been head of the Tongxuan guan 通玄觀 temple in Tang times (618–907) and of the Jizhen guan 集眞觀 temple under the Song Duangong era (988–989), during which period he rose up to Heaven. The citation in question (3.3a, line 3) can be found in the preface to *291 Taixuan Langranzi jindao shi*. In a final commentary, the author introduces Minghuang tianzun 明皇天尊 and Minghuang jiaozhu 明皇教主 of the Zhenyuan school and its scriptures. He also mentions the worship of Xuantian shangdi 玄天上帝, the Ming canonical name for Xuanwu 玄武 (3.7a, line 1). At the end of the book, there is a note advocating lay Buddhism (3.6a), as well as a memorial by the author presenting the book to an unidentified emperor.

Yuan Bingling

Shangfang lingbao wuji zhidao kaihua zhenjing 上方靈寶無極至道開化眞經

3 juan

1133 (facs. 766)

"True Scripture of the Transformation through the Infinite and Supreme Tao, of the Highest Direction Lingbao Canon." According to the colophon of *436 Shangfang dadong zhenyuan miaojing pin* 上方大洞眞元妙經品 (6a), a work called the *Shangfang kaihua jing* 上方開化經 corresponded to the initial phase of attainment within this school. This must be the present work, which is manifestly intended for a lay audience.

The three juan are subdivided into twenty-four chapters (*zhang* 章). The first eight, in juan 1, are dedicated to Confucian instructions concerning the correct moral behavior of rulers, subjects, fathers, mothers, elder and younger brothers, and sons and daughters. The last chapter emphatically stresses female chastity, not only of daughters, but also of wives, and advocates their self-sacrifice as "female martyrs" (*lienü* 列女). This section also has a long "commentary" explaining Inner Alchemy theory, particularly for women.

Juan 2 and 3 are related more to the practice of the Tao, not only by the individual, but also liturgically. For instance, the first *zhang* of juan 2 gives instructions about how to conduct funeral and requiem services for deceased family members. The text is very syncretistic, constantly mixing Confucian, Taoist, and Buddhist precepts and concepts. For instance, in 2.9a, the study of the *Shujing* 書經 and the *Yijing* 易經, of the *Daode jing* 道德經 and the *Yinfu jing* 陰符經, as well as the Nirvāṇa sūtra is recommended in a single sentence. The theory of the unity of the Three Teachings is expounded in 3.19b.

Yuan Bingling

Shangfang juntian yanfan zhenjing 上方鈞天演範眞經

2 fols.

1134 (fasc. 767)

"True Scripture Expounding the Model of High Heaven of the Highest Direction." As with *1133 Shangfang lingbao wuji zhidao kaihua zhenjing*, this is a doctrinal treatise for beginners in the Zhenyuan school (see *436 Shangfang dadong zhenyuan miaojing pin* 上方大洞眞元妙經品 6a). Divided into three chapters (*zhang*), this short text rehearses a number of Confucian, Taoist, and Buddhist commonplaces. The text ends with a poem by Bo Yuchan.

Yuan Bingling

3.B.14 Other Popular Cults

The emancipation of lay communities and their temple organizations is the foremost characteristic of Chinese religion in modern times. Whereas Taoism during the medieval period was opposed to temple cults devoted to one's ancestors (that is, mortals), as against the worship of the "pure" immortals, this changed, as we have seen, with the development of the great merchant centers, especially in the Jiangnan era, from the Five Dynasties (907–960) and the Song (960–1279) period onward. It should be noted that this development of urban society and the growing importance of temple organizations occurred during a period of Confucian renewal and, as many texts in the Taoist canon show, of a close association between Confucianism and Tao-

ism. The worship of local saints was common to both traditions. Yet in the Zhengtong *Daozang,* scriptures devoted to the worship of a given saint are few. Tianfei 天妃 (Mazu 媽祖) is honored through the *649 Taishang laojun shuo Tianfei jiuku lingyan jing*, and Wenchang dijun 文昌帝君 with several works, such as *29 Yuanshi tianzun shuo Zitong dijun benyuan jing.* The Xu 徐 brothers from Fuzhou's Hongen lingji gong 洪恩靈濟宮 temple produced the *317 Lingbao tianzun shuo Hongen lingji zhenjun miaojing*, which was placed, with a preface by the Yongle emperor (r. 1403–1424), at the very beginning of the Dongxuan 洞玄 division. Many other saints were not represented at all. This situation changed dramatically with the 1607 supplement to the *Daozang,* which contains the holy books of numerous popular saints such as Guandi 關帝 and Bixia yuanjun 碧霞元君, as well as whole collections of the divination slips to be used in their temples. During the Ming period (1368–1644) as well, widely distributed religious literature in the form of popular handbooks for astrology, everyday magic, home remedies, and simple exercises in meditation and recitation flourished, and these also found their way into the canon. The present section groups such texts under the common heading "popular cults."

3.B.14.a Scriptures of Popular Cults

Taishang laojun shuo Tianfei jiuku lingyan jing
太上老君說天妃救苦靈驗經
7 fols.
Between 1409–1413
649 (fasc. 342)

"Scripture of the Miracles [Worked] by the Celestial Consort for Saving from Distress, Pronounced by Taishang Laojun." This work documents the inclusion of Mazu 媽祖, the popular protector of seafarers, into the Taoist pantheon. The cult to the goddess, which originated on Meizhou 湄州, a small island off the Fujian coast, had since the twelfth century gained an increasing popularity, reflected in successive bestowals of official honorary titles. Some of these titles are mentioned in the present text, the latest among them being the one conferred in 1409 (1b, 3b). A printed edition of the work with illustrations, kept in the Tenri Library, has a colophon dated 1414 in which the donor declares that by its publication he had fulfilled a vow made in the previous year (Sawada Mizuho, "Tenri-toshokan shoken dōsho shiroku," 90; the text of that edition is reproduced in Li Xianzhang, *Baso shinkō no kenkyū,* 34–38).

In the present work, the former local deity becomes the incarnation of a Jade Maiden dwelling in the Northern Dipper 北斗. After a short meritorious life on Earth, she vows to act as a protector in difficult situations (seafaring, commerce, childbirth). Thereupon she is appointed "Support of the Dipper" (Fudou 輔斗) and "Saint Empress of the Gold Portal" (Jinque shenghou 金闕聖后) in the Taoist pantheon. A fu, together with a formula of invocation, concludes the short work.

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Ursula-Angelika Cedzich

Dahui jingci miaole tianzun shuo fude wusheng jing
大惠靜慈妙樂天尊說福德五聖經
8 fols.
1192 (fasc. 875)

"Scripture of the Five Saints of Good Fortune, Pronounced by the Heavenly Worthy Dahui Jingci Miaole." This text is presented in the framework of the ritual of canonization that confirmed fusion of the Taoist deity Zhengyi lingguan [Ma] yuanshuai 正一靈觀[馬]元帥 with Wuxian lingguan dadi 五顯靈觀大帝, that is, the Wuxian deities who had descended from the illegitimate cult of the Wutong 五通 spirits. Although the fusion of Ma yuanshuai's Wutong into their orthodox alter ego had been under way for some time (see, e.g., *1220 Daofa huiyuan* 222.4a; 250.15b), a direct identification would hardly have been acceptable to Taoists prior to the national recognition of the Wuxian by Ming Taizu (r. 1368–1398; see the article on *206 Wuxian lingguan dadi dengyi*).

Our text, which also alludes to the association of the Wuxian with Huaguang 華光 (cf. *1448 Taishang dongxuan lingbao Wuxian guan Huaguang benxing miaojing*), already contains numerous elements that reappear in a narrative form in the popular Ming novel *Nanyou ji* 南遊記. Besides fu-talismans and specifically Taoist titles for the five deities, we also find the official honorary titles granted to the deities in 1257.

The popular character of this work is underlined by the recommendation to promote the scripture through printing.

Ursula-Angelika Cedzich

Taishang shuo Qingxuan leiling faxing yindi miaojing
太上說青玄雷令法行因地妙經
5 fols.
1198 (fasc. 875)

"On the Origin of the Religious Practice of the Green-Black Thunder Commander, a Scripture Spoken by the Most High." This holy book is a hagiographic product of the cult of the god Wen Qiong 溫瓊, from Pingyang 平陽 (Wenzhou 溫州, Zhejiang). The presentation of the god and his powers as an exorcist corresponds in general

to his biography given in the Ming (1638–1644) *Sanjiao yuanliu shengdi fozu soushen daquan*, and is different from his story in *780 Diqi shangjiang Wen taibao zhuan*. From internal evidence (1b), we can deduce that this scripture was produced in northern Sichuan (*Shujing zhi zhong* 蜀境之中), whereas the cult originated in Zhejiang. This discrepancy may be explained by the fact that the cult was very active in Sichuan. Wen Qiong's hagiography narrates, for example, how the god liberated the Shu 蜀 region (Sichuan) from a plague demon (see *780 Wen taibao zhuan* 4b–5b).

The invocation of the god in seven-syllable verse that stands at the beginning of the present work is still in use today.

Kristofer Schipper

Yuanshi tianzun shuo dongyue huashen jisheng dusi bazui jieyuan baoming xuanfan gaozhou miaojing 元始天尊說東嶽化身濟生度死拔罪解冤保命玄範誥咒妙經

12 fols.

1441 (fasc. 1063)

"Marvelous Scripture of Redemption by the Emperor of the Eastern Peak." During a séance in the Daluo heaven, four zhenren ask the Heavenly Worthy of Primordial Beginning to save the living and the dead from all their miseries. The Heavenly Worthy responds by telling them of the divine origin of the Emperor of the Eastern Peak. He then gives them a series of invocations addressed to that emperor and a number of his underlings. It is the recitation of this text, and in particular of "the invocations of the Celestial Chart" it contains, that will "save the living and the dead" from the sins and grievances mentioned in the title of the text. The illiterate may ask a Zhengyi priest to perform the recitation for them.

John Lagerwey

Taishang sanyuan cifu shezui jie'e xiaozai yansheng baoming miaojing 太上三元賜福赦罪解厄消災延生保命妙經

11 fols.

Southern Song (1127–1279)?

1442 (fasc.1063)

"Most High Marvelous Life-Protecting Scripture of the Three Principles Granting Happiness, Forgiving Sins, and Averting Disasters." This work is also known as the Book of the Three Officials (*Sanguan jing* 三官經). The Three Officials of Heaven, Earth, and Water have been important deities in liturgical Taoism since Han (206 B.C.–A.D. 220) times. At a later stage, their cosmological function earned them the title "Three Principles," that is, the primordial cosmic forces.

The scripture, one of the most popular texts for recitation in modern Chinese religion, is referred to in the commentary by Wei Qi 衛琪, dated 1309, in *103 Yuqing wuji zongzhen Wenchang dadong xianjing zhu*. It should therefore have existed at least since Yuan times (1279–1368) and possibly even during the Southern Song (1127–1279).

Its vast popularity made this text one of the most widely printed scriptures in Ming times. The edition in the 1607 supplement to the canon, the *Xu Daozang* 續道藏 reproduces one such printing, intended for lay readers, giving all the indications and introductory formulas usually known to a daoshi as applicable to all scriptures of this kind. See also the edition of 1470 in the Museum of Fine Arts, Boston (detail in Little, *Taoism and the arts of China*, 236).

The present text does not begin with the scripture proper. What we have first are the usual formulas for the purification of the mind and the mouth, followed by those for the body, for the pacification of the God of the Earth (who might be frightened by the sudden outburst of cosmic responses caused by the recitation), for the purification of the sacred area, and so on. Then there are the solemn Precious Announcements (*baogao* 寶誥), also known as Precious Titles (*baohao* 寶號), one for each of the Three Officials. These onomastic formulations contain not only the canonical titles of the gods, but also list their many attributes, as well as, in some cases, elements of their hagiography.

The actual scripture opens on page 5a. It decribes in sequence the divine powers and functions of the Three Officials, and the merits to be gained from their veneration.

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Kristofer Schipper

Taishang yuanyang shangdi wushi tianzun shuo huoche Wang lingguan zhengjing 太上元陽上帝無始天尊說火車王靈官眞經

12 fols.

Ming dynasty (1368–1644)?

1443 (fasc. 1063)

"True Book Spoken by the Supreme Ancestor Most High Original Yang, the Heavenly Worthy without Beginning, on the Divine Officer Wang of Chariots of Fire." Wang lingguan 王靈官 is a powerful exorcist deity of modern Taoism (see *1220 Daofa huiyuan* 141–43), being the incarnation of one of the fiery stars of the Southern Dipper (Nandou 南斗). Fire chariots were an offensive weapon in traditional Chinese warfare. Wang lingguan hurls these burning vehicles at malevolent spirits that have incurred his wrath. He also is the guardian spirit of Taoist monasteries.

The legend of Wang lingguan's conversion to Taoism by the zhenren Sa Shoujian 薩守堅 (see *297 Lishi zhenxian tidao tongjian xubian* 4.1a–3a) is well known in popular

literature and drama. The legend is here referred to on pages 2a–3b. Most of the subsequent scripture is in five-syllable verse, in the style of Ming popular "precious scrolls" (*baojuan* 寶卷).

Kristofer Schipper

Yuanshi tianzun shuo yaowang jiu bashiyi nan zhenjing
元始天尊說藥王救八十一難眞經
8 fols.
1444 (fasc. 1063)

"True Scripture on Deliverance from the Eighty-one Difficulties by the King of Medecine." Revealed by the Heavenly Worthy of Primordial Beginning in the Daluo 大羅 heaven, this text consists primarily of a litany of the Eighty-one Difficulties from which the King of Medicine, Bian Que 扁鵲, can save the reciter. The faithful may also ask a Taoist to recite the text for them. It is further recommended that one keep the book at home or even carry it on one's person.

The Eighty-one Difficulties of the title have nothing in common with the medical work of that name (see *1024 Huangdi bashiyi nan jing zuantu jujie*).

John Lagerwey

Bixia yuanjun huguo bimin puji baosheng miaojing
碧霞元君護國庇民普濟保生妙經
8 fols.
1445 (fasc. 1063)

"Scripture of the Lady of the Clouds of Dawn, for the Protection of the State and the Succor of the People, and for the Salvation of All Creatures." In response to the question of one Yuluo 鬱羅, the Heavenly Worthy of Primordial Beginning explains how the Lady of the Clouds of Dawn came "to transform herself into a woman in order to save all creatures." Born on the eighteenth day of the fourth month, she "revealed her compassionate face on Taishan." Her merits on Earth were such that the Jade Emperor set her at the head of the soldiers of the Eastern Peak and charged her with the inspection of human behavior.

A lengthy discussion of the system of moral causality follows this account, ending with a "divine formula" of the tale of the Lady that frees people from the consequences of their sins in previous lives. Yuluo urges believers to invite a Taoist who keeps "the pure commandments" (*qingjie daoshi* 清戒道士) to recite this book for them.

The Precious Title (*baogao* 寶誥) of the Lady is given at the end of the text.

John Lagerwey

Taishang dasheng langling shangjiang huguo miaojing
太上大聖朗靈上將護國妙經
2 fols.
1446 (fasc. 1065)

"Marvelous Scripture on the Saintly General Protector of the Nation." The "great saint and commander-in-chief" of the title is Guan Yu 關羽, called here Chongning zhenjun 沖寧眞君. He "protects the country" and "promotes peace" with the soldiers entrusted to his charge by the Jade Emperor. The enumeration of his military forces in an incantation forms the core of the present text. One of the opening enumerations ends with the mention of "those who obtained the Tao on Mount Yuquan 玉泉山."

John Lagerwey

Taishang laojun shuo chenghuang ganying xiaozai jifu miaojing
太上老君說城隍感應消災集福妙經
5 fols.
1447 (fasc. 1063)

"Scripture Proffered by the Most High Lord Lao concerning the City God's Efficacy in Averting Catastrophes and Increasing Good Fortune." The administrative system described in this punctuated text is that of the Ming (1368–1644). The scripture begins with Taishang laojun 太上老君 vaunting the powers of the god of the capital city. Then a zhenren pays homage to the city gods of all levels, as well as to their assistants, the "censors" (*panguan* 判官). Moved, the god of the capital promises his assistance to whoever recites this book. Laojun provides a calendar for such recitations.

This work is also known by the title *1447b Huguo baoning yousheng wang weiling gong ganying chenghuang jing,* based on the declaration of the capital god in the appendix (5b).

John Lagerwey

Taishang dongxuan lingbao Wuxian guan Huaguang benxing miaojing
太上洞玄靈寶五顯觀華光本行妙經
9 fols.
1448 (fasc. 1063)

"Wonderful Lingbao Scripture on the Origin of the Wuxian [Ling] Guan and [the Bodhisattva] Huaguang." This title is, after *206 Wuxian lingguan dadi dengyi* and *1192 Dahui jingci miaoluo tianzun shuo fude Wusheng jing* (q.v.), the third document for the integration of the Wuxian into the Taoist pantheon. Unlike its companion texts, the work shows a distinct Buddhist tinge. It mentions various manifestations of the five heavenly marshals (among others, as Jixiang rulai 吉祥如來, cf. the Ming novel *Nanyou ji* 南遊記 1), but expressly confirms their identity with Huaguang pusa, who,

like the Wuxian, was still vehemently opposed by the Taoists as late as the thirteenth century (see "Wen taibao zhuan buyi," *780 Diqi shangjiang Wen taibao zhuan* 1b–2b).

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Ursula-Angelika Cedzich

3.B.14.b The Cult of the Northern Dipper

Beidou zhifa wuwei jing 北斗治法武威經
8 fols.
870 (fasc. 579)

"Scripture of Martial Power, of the Method of Government of the Northern Dipper." This book is said to have been transmitted by the Mysterious Woman of the Nine Heavens (Jiutian xuannü 九天玄女) to a man named Yuan Qing 遠清, who served as an official in Luoyang in the first years of the Tang dynasty (618–907). Yuan helped pacify the empire by means of the method described here and was granted the title of left chancellor of the Mobile Administration (*xingtai zuo puye* 行臺左僕射; 1a–b). The story is reminiscent of that of the famous diviner of the same period, Yuan Tiangang 袁天綱, to whom it may allude (see *Siku quanshu zongmu tiyao* 111.2298, *Jiu Tang shu* 191.5092–94, *Taiping guangji* 221.1694–97).

The first part of the book (2a–5b) contains astrological information related to the nine stars of the Dipper and to the Twenty-eight Stellar Mansions. The second part (5b–8a) describes a method of warfare (*bingfa* 兵法), in particular a rite of "Pacing the Mainstay" (*bugang* 步綱) by means of which the seventh star of the Dipper, Tiangang pojun 天綱破軍, is pointed in the direction of threatening dangers. The rite is accompanied by an incantation entitled "Tiangang shenzhou 天罡神咒," which is closely related to the "Beidou zhou 北斗咒" of the Book of the Dipper, the *Beidou jing* 北斗經 (see *622 Taishang xuanling beidou benming yansheng zhenjing* 6a). According to the commentary of Fu Dongzhen 傅洞眞, this incantation derives from the Tianxin zhengfa 天心正法 (*752 Taishang xuanling beidou benming yansheng jing zhu* 2.23a), and in fact we find in *566 Shangqing tianxin zhengfa* both a version identical to that of the *Beidou jing* (4.18b–19a), and a version closer to that of the present book (7.2b).

Poul Andersen

Yuqing wushang lingbao ziran beidou bensheng zhenjing
玉清無上靈寶自然北斗本生眞經
4 fols.
45 (fasc. 29)

"True and Unsurpassed Lingbao Scripture from the Yuqing Heaven on the Spontaneous Origin of the Northern Dipper." This work was transmitted, according to its subtitle, by Baoming da tiandi 保命大天帝. It deals with the origin of the stellar deities of the Beidou in the frame of a revelation to Baoshang zhenren 寶上眞人 by Yuanshi dadi 元始大帝 (also called Taiji zhenzun 太極眞尊). While the goddess Ziguang furen 紫光夫人 is bathing, nine lotus blossoms unfold, from which Tianhuang dadi 天皇大帝, Ziwei dadi 紫微大帝, and the other seven stars of the constellation are born.

The recitation of the text, alternatively named Scripture of the Nine Luminaries (*Jiuguang zhenjing* 九光眞經), is recommended for the first day of the New Year, in connection with an Offering to the Nine Luminaries (Jiuguang jiao 九光醮).

This work is cited in *1167 Taishang ganying pian* 29.3b (commentary of Li Changling 李昌齡) and *752 Taishang xuanling beidou benming yansheng jing zhu* 2.19a–20a (commentary of Fu Dongzhen 傅洞眞).

Ursula-Angelika Cedzich

Yuqing taiyuan neiyang zhenjing 玉清胎元內養眞經
3 fols.
63 (fasc. 32)

"True Scripture of the Yuqing Heaven on Internally Nourishing the Original Embryonic State." This scripture was transmitted, as it is said, by Yuantai zhenjun 元臺眞君 (a name mentioned in *42 Yuqing yuanshi xuanhuang jiuguang zhenjing* 2b). It contains Yuanshi shangdi's instruction to propagate methods for restoring one's original vital forces, which consist in enriching one's immanent qi with the cosmic "true spirit." In terms of individual practice, this means concentration of the mind (*dingxin* 定心), shutting out external distractions (like alcohol, sex), as well as restriction of the inner ambitions and thoughts. By observing first the small and eventually the great precepts (*xiaojie*, *dajie* 小戒大戒), the adept finally attains the state of nonacting. By multiplying their persons (*fenshen* 分身), Taishang laojun and Ziguang tianmu 紫光天母 ensure the diffusion of the scripture and the salvation of innumerable beings, who, for their part, promise in a hymn to continue the work of salvation (see also *64 Yuqing wushang neijing zhenjing*).

Ursula-Angelika Cedzich

Yuqing yuanshi xuanhuang jiuguang zhenjing 玉清元始玄黃九光眞經
4 fols.
Ming dynasty (1368–1644)?
42 (fasc. 29)

"True Scripture of the Yuqing Heaven on the Nine Luminaries of Primordial Black and Yellow." Although the term "Nine Luminaries" is not used in this text, it undoubtedly refers to the Nine Heavens and to the saints of these heavens who recite this scripture (2a). The text itself is referred to as a "sacred text [made by the mixture] of yellow and black [*xuanhuang yuwen* 玄黃玉文; 1a]." Its recitation leads "to the union of vital breath and the spirits."

The brief but dense text appears to be the product of mediumistic writing, for in the Taoist ritual described at the end—reference is even made to the "lighting of the incense burner [*falu* 發爐]"—the revealing divinity descends to add (*jiangyue* 降曰) to "my sacred text" (*wo yujing* 我玉經) a "secret formula," which the Heavenly Worthy of Primordial Beginning is said to have used of old in order "to save all the Powers." The recitation of the text in "300-odd characters" replaces the recitation of the "great books in more than 260 juan," and that of the final formula enables one "to live forever in Jade Purity." This formula is said to be an order of the Primordial Beginning himself and of the Saintly Lord of Pilu zhena 毘盧遮那大聖主: it "orders the unification of the two religions."

John Lagerwey

Yuqing wushang neijing zhenjing 玉清無上內景眞經
2 fols.
64 (fasc. 32)

"True Scripture from the Yuqing Heaven on the Supreme Inner Landscape." This scripture was transmitted, like *644 Taishang neidan shouyi zhending jing,* by the goddess Ziguang tianmu 紫光天母 (on whom see *45 Yuqing wushang lingbao ziran beidou bensheng zhenjing*). The scripture treats the creation by Yuanshi zhizhen dasheng 元始至眞大聖 of the external images in the Brahma heaven as symbols of the Inner Landscape and the differentiation of the pneumata of the Five Directions and their divinities in correspondence to the five organs of the human body. As a result, the Inner Alchemical process can be started and completed. The restriction of the senses (*jie* 戒) and mental concentration (*ding* 定) lead to wisdom (*zhi* 智), or in other words, "inner illumination through reversed contemplation" (*fanguan neizhao* 反觀內照).

At the same time, the revelation of the scripture symbolizes the enlightenment resulting from the completion of the process. Yuanshi's rays of light evoke the awakening of the original mind (*benxin* 本心). In the empty darkness of the Yuqing heaven, the moon (symbol of Ziguang mu) appears, and in it, in the midst of a purple pneuma, the newborn, who praises the teaching once more in a *gāthā*.

Ursula-Angelika Cedzich

Taishang neidan shouyi zhending jing 太上內丹守一眞定經
1 fol.
644 (fasc. 342)

"Supreme *Neidan* Scripture on True Concentration and Holding the One." This scripture was transmitted by the Celestial Empress Purple Radiance (Ziguang tianhou 紫光天后; cf. *45 Yuqing wushang lingbao ziran beidou bensheng zhen jing*). The brief work resembles *64 Yuqing wushang neijing zhenjing* transmitted by the same goddess. It recommends and expounds spiritual concentration (*dingshen* 定神), which along with respiratory regulations (*yuqi* 御氣), enables the adept to Hold the One (*shouyi* 守一), thus forming the basis for the Inner Alchemical process (*neidan* 內丹).

Ursula-Angelika Cedzich

Taishang yuanshi tianzun shuo Bao yueguang huanghou shengmu tianzun kongque mingwang jing 太上元始天尊說寶月光皇后聖母天尊孔雀明王經
34 fols.
1433 (fasc. 1058)

Shengmu kongque mingwang zunjing qibo yi 聖母孔雀明王尊經啓白儀
23 fols.
1434 (fasc. 1058)

Taishang yuanshi tianzun shuo kongque jing bowen 太上元始天尊說孔雀經白文
21 fols.
1435 (fasc. 1058)

The three titles "Scripture of the Empress of Precious Moonlight, Heavenly Worthy Holy Mother and Luminous Peacock Queen, Pronounced by Taishang Yuanshi Tianzun," "Ritual of Invocation of the Venerable Scripture of the Holy Mother and Luminous Peacock Queen," and "Text of Invocation of the Peacock Scripture, Pronounced by Taishang Yuanshi Tianzun" represent the headings of three juan of a single work: a scripture to be recited within a complete ritual including invocations, litanies, and an offering.

According to a colophon preceding Zhang Guoxiang's 張國祥 imprimatur of 1607, this Buddho-Taoist text was found by the superintendant Li *tidian* 李提點 of the Zixiao gong 紫霄宮 temple on Wudang shan 武當山. Recovered from a nearby grotto and kept in the temple since, the scripture was appended to a copy of the *Duren*

jing 度人經 in eighty-five juan. Possibly its discoverer was Li Youyan 李幽巖, who, together with Hu Guya 胡古崖, was appointed to the office of the superintendant in 1413 (*959 Da Ming xuantian shangdi ruiying tulu* 5a–b).

In its present form, the work certainly dates no earlier than the Ming dynasty (1368–1644), as is suggested by the folk tunes ("Caicha ge 採茶歌" or "Qingjiang yin 清江引") prescribed for the ritual, and especially the name of a dragon deity, Da Mingguo zhongping da longwang 大明國中平大龍王 (*1435 Kongque jing baiwen* 6b). A reference to the dragon deities of a *Kongque jing* 孔雀經 is also found in the commentary to *754 Taishang shuo Xuantian dasheng zhenwu benzhuan shenzhou miaojing* 2.14b.

The goddess at the center of this ritual for controlling *gu* 蠱 magic and bewitchments is a fusion of Mahāmāyūrī-vidyārājñī, mother of the Buddha, who plays a significant role in Buddhism and especially in Tantrism, with the Taoist Bao yueguang huanghou 寶月光皇后, mother of the Jade Emperor (see *10 Gaoshang yuhuang benxing jijing* 1.5a–6b). Among the other deities invoked are the hosts of female *rākṣasas* (*luocha nü* 羅叉女), *nagas* (*longwang* 龍王, *longnü* 龍女), and daughters of Māyā (*moye nü* 魔耶女), the traditional divinities of the thirty-two heavens and twenty-eight stellar constellations invoked. Thus the equivalence of Buddhism and Taoism is consciously emphasized (see, e.g., *1435 Kongque jing bowen* 2a).

A 1551 edition of a comparable Buddhist work entitled *Kongque zunjing keyi* 孔雀尊經科儀 is found in *Dai Nihon Zokuzōkyō* 2.

Ursula-Angelika Cedzich

Xiantian doumu zougao xuanke 先天斗母奏告玄科

18 fols.

1452 (fasc. 1064)

"Prayer Mystery Ritual of the Mother of the Bushel of Former Heaven." The deity invoked in this scripture, the Mother of the Bushel, is Marīci (Molizhi 摩利支), Queen of Heaven of Purple Glow (Ziguang tianhou 紫光天后), a goddess of Tantric origin who has been popular in China since late Tang times (618–907). She acquired a Taoist form as Dasheng yuanming daomu tianzun大聖圓明道母天尊 (on these titles, see pages 2b and 12b). In the present ritual, she is visualized in meditation and worshiped.

Accompanying the meditation, a number of pseudo-Sanskrit mantra are pronounced (10b–12a). A general invocation of gods, saints, and patriarchs precedes the worship of Marīci. Among the patriarchs invoked, we find on page 3b the name of Mo Yueding 莫月鼎 (1226–1293), which suggests that the ritual is of Yuan (1279–1368) or, more probably, Ming (1368–1644) date.

Kristofer Schipper

Sanguang zhuling zifu yanshou miaojing 三光注齡資福延壽妙經

1 fol.

20 (fasc. 25)

"Scripture on the Improvement of Fate and Prolongation of Life [Thanks to] the Influence of the Three Luminaries." This very brief text encourages adepts to live on a sacred mountain in order to avoid the diversions of the senses. Thus, one may devote oneself to the absorption of the Liquified Gold (*jinyi* 金液) and the cyclically transformed elixir (*huandan* 還丹). By so doing, one benefits from the nourishment of the spontaneous qi of the Three Luminaries and from the protection of the Seven Mechanisms (*ji* 機) of the Northern Dipper.

John Lagerwey

3.B.14.c Popular Rites

Taishang xiaozai qifu jiaoyi 太上消災祈福醮儀

11 fols.

810 (fasc. 566)

"Ritual of the Offering of the Most High for Dispersing Calamity and Praying for Blessing." This ritual may be dated after 1117, as it refers to Taihuang wanfu zhenjun 太皇萬福眞君 (5a–b), the deity who transmitted the secrets of the Shenxiao 神霄 tradition to Lin Lingsu (cf. *1219 Gaoshang shenxiao yuqing zhenwang zishu dafa* 1b). Indeed, the names of the other deities cited are reminiscent of those of the nine Shenxiao masters (cf. *1219 Zishu dafa* 1.18a–b), and the ritual may belong to that tradition. However, the text is also quite similar to *807 Tianxin zhengfa xiuzhen daochang shejiao yi*. The initial "Weiling zhou 衛靈咒" of both texts is the extensive version, derived originally from *330 Taishang dongxuan lingbao zhenwen yaojie shangjing* 6a–7a, and the "exteriorization of the officials" (*chuguan* 出官) of the present ritual (3a–4a) is identical with the first part of the *chuguan* in *807 Daochang shejiao yi*. A difference between the two rituals is in the form of the consecration of the incense-burner (*falu* 發爐), where the present ritual has a short version with no reference to the local earth-deities (2b–3a).

Poul Andersen

Taishang bifa zhenzhai lingfu 太上祕法鎮宅靈符

21 fols.

Ming (1318–1644)?

86 (fasc. 37)

"Powerful Talismans for Stabilizing the Home." This is a popular book with charms for domestic use: to avert harmful happenings such as pigs eating their litter, money

fleeing the house, poltergeists, neighborly slander, baleful stars, hobgoblins, and so on. There are no accompanying spells or documents.

A short text at the beginning relates an anecdote about Emperor Wen of the Han dynasty, who, when taking a walk in the district of Hongnong 弘農縣 (Lingbao hsien 靈寶縣), discovered an ill-sited house that should have brought great distress upon its inhabitants. The latter, however, were prosperous, thanks to the present book, given to them by two young boys, who in fact were the gods of the Northern and Southern Dippers.

Kristofer Schipper

Dongxuan lingbao wuyue guben zhenxing tu 洞玄靈寶五嶽古本眞形圖

27 fols.

Attributed to Dongfang Shuo 東方朔 (145–93 B.C.). Ming dynasty (1368–1644)?

441 (fasc. 197)

"Old Version of the Chart of the True Form of the Five Peaks." This is a modern version of the ancient protective talismans mentioned by GE HONG and found in *292 Han Wudi neizhuan*. The legends and rituals connected to the ancient versions are all assembled in *1281 Wuyue zhenxing xulun* (q.v.). As the "old version," this text presents itself as a register (*lu* 籙) of the lords of the Five Peaks and the four accessory holy mountains (Qingcheng shan 青城山, Lushan 廬山, Huoshan 霍山, and Qianshan 潛山) and their subalterns. (See fig. 77.)

After a preface attributed, in the tradition of the *Han Wudi neizhuan* and *598 Shizhou ji*, to Dongfang Shuo, the text presents the rulers of the holy mountains, their servants, and their outward appearance (e.g., clothes, attributes). The documents for the ritual for the transmission of the register are also given (4b–5b), imitating the old models. The talismans themselves are partly of the well-known "archaic sealscript" kind, and party of the "geological map" type. The latter were studied for the first time by Inoue ("Gogaku shinkei zu ni tsuite"), in comparison with modern geographical maps. In fact, these drawings correspond to outlines for so-called lamp maps (*dengtu* 燈圖). These outlines were used in requiem services of the modern *liandu* 鍊度 kind. They were copied on a flat surface, and lamps were placed at given spots. Then the officiants would walk on these diagrams according to a ritual pattern, thus "inspecting" the holy mountains and retrieving the souls imprisoned in them (see Schipper, "Gogaku shinkei zu no shinkō"). These liturgical diagrams are used here for antiquarian purposes.

Kristofer Schipper

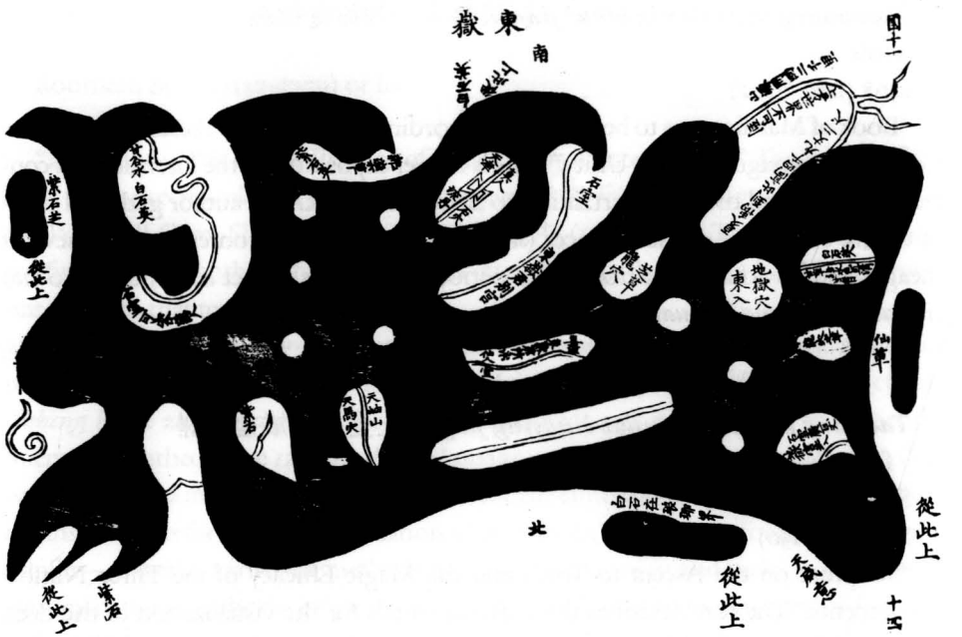

FIGURE 77. Mount Taishan (*441* 17b–18a). Ming reprint of 1598. Courtesy of the Bibliothèque nationale de France. (Chinois 9546/438)

Jiutian shangsheng bizhuan jinfu jing 九天上聖秘傳金符經

14 fols.

1267 (fasc. 1002)

"Book of the Golden Talisman Secretly Transmitted by the Supreme Saint of the Nine Heavens." This work is a short hemerological treatise for popular use. It belongs to the "Three Origins and Nine Stars" (*sanyuan jiuxing* 三元九星) tradition and probably dates from a period no earlier than the late Song (960–1279). The first part of the title refers to an earlier work repeatedly quoted in the text as *Jinfu jing* (7b) or *Jinjing* (1a, 1b).

The present text can be divided into a short introduction devoid of factual elements (1a–b) and three main parts. The first part (1b–7b) deals with the mantic values of the nine stars and their distribution among the sexagesimal binoms of the days. The names of the stars are totally different from those in common use. The second part (7b–11a) discusses the mantic values of the generals of the Three Origins (*sanyuan jiangjun* 三元將軍) and their distribution among the days of each month. The system is placed under the aegis of Zhuge Liang 諸葛亮. The text ends with more general notions of calendrology (11b–14a).

Marc Kalinowski

Tianhuang taiyi shenlü bihui jing 天皇太一神律避穢經

2 fols.

1268 (fasc. 1002)

"Book of Maleficences to be Avoided, According to the Divine Prescriptions of the Celestial Sovereign of Great Unity." This is a brief exposition of the interdictions concerning space and time and pertaining to alchemical work. The author gathered them in twelve categories of maleficences (*shier hui* 十二穢). The contents are somewhat meager and obviously date from a late period. The text is in fact an appendix to *1267 Jiutian shangsheng bizhuan jinfu jing*.

Marc Kalinowski

Taishang dengzhen sanjiao lingying jing 太上登眞三矯靈應經

7 fols.

Song dynasty (960–1279)?

286 (fasc. 136)

"Scripture on the Ascent to Truth and the Magic Efficacy of the Three Nimble Movements." The text describes three minor rituals for the visualization of the deer, tiger, and dragon, of which the adept can avail himself in order to move at will across the earth and through the air. These techniques depend on the use of the Jade Emperor's seal (*Yudi yin* 玉帝印). The text concludes by explaining in detail how to make this seal.

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Hans-Hermann Schmidt

Taishang laojun shuo jiusheng zhenjing 太上老君說救生眞經

2 fols.

630 (fasc. 341)

"True Scripture for Saving Life, Spoken by Taishang Laojun." In this brief scripture the provenance of which is unknown, but which was probably intended for lay-believers, Taishang laojun 太上老君 orders the divinities of the six cyclical *jia* 甲 and *ding* 丁 combinations (*liujia* 六甲, *liuding* 六丁) to keep devotees from harm and to ensure their well-being. It is recommended that believers recite the text seven times to thirty-seven and to copy it by hand.

Hans-Hermann Schmidt

Guigu zi tiansui lingwen 鬼谷子天髓靈文

2 juan

Southern Song (1127–1279) or later

867 (fasc. 579)

"Numinous Writ of the Essence of Heaven, by Master Guigu." The book defines itself as "the secret celestial writ" (*bimi tianwen* 秘密天文) of Guigu zi, the master of the Waterfall Cave, Shuilian dong zhu 水濂洞主 (1.1a–b, 6b). The opening passage confirms that the author of *1025 Guigu zi* is intended, but the present book is otherwise unrelated to that text.

The book is not likely to be earlier than the Southern Song dynasty. Note, for instance, the mention of the Black Killer, Heisha jiangjun 黑殺將軍 (2.16a; cf. *1285 Yisheng baode zhuan*), and the list of deities on page 1.5a, which seems to reflect the Shenxiao pantheon (see *1219 Gaoshang shenxiao yuqing zhenwang zishu dafa* 1.18a). The work contains a mixture of minor methods for the cultivation of immortality—including instructions for the inner circulation of qi (1.5b–6a) and recipes for the preparation of pills—as well as exorcistic methods based on the use of fu and seals. In an effort to legitimize these methods, references are made to a line of transmission that includes several of the immortals of the Shangqing tradition (1.11b–13a). However, the book is intended for the use of people living in the world, and of both sexes (*zaishi nannü* 在世男女; 1.2a), and the practitioner is described in several places as having the appearance of a popular exorcist, performing barefooted and with loosened hair, and using techniques such as biting the tongue and spurting the blood out (see, e.g., 2.1a–b). Note also the inclusion of a version of the divinatory technique based on the use of the *Sanjia fu* 三甲符 and the *Tongmu fu* 通目符 (cf. the versions in *589 Taishang chiwen dongshen sanlu* 17b–22a and *860 Shangqing zhenyuan rongling jing* 16a–17a), here opening with the summoning of the judges and guards of hell, who are called upon to protect the altar (1.17b–21b).

Poul Andersen

Yuanyang zi wujia lun 元陽子五假論

5 fols.

864 (fasc. 578)

"Treatise on the Five Simulations, by Master Yuanyang." A postscript to this book (5a–b) attributes its methods to Yuanyang zi from Changbo shan 長白山眞人. Several alchemical works in the *Daozang*, including a commentary to the *Cantong qi* 參同契 found in *1017 Daoshu* 34, are attributed to this figure (see CGF 287–88 and VDL 72, 118, 119, 163). The contents of the present book, however, are unrelated to these alchemical writings.

The method of Five Simulations (*wujia fa* 五假法) is here described as a way of avoiding danger by separating oneself from the body (*fenshen* 分身). In the presence of evil influences, one may grasp an object and make one's body enter it, or one may unite the body with one of the elements. In both cases, one becomes invisible and is at liberty to leave on a spiritual journey. Other, and generally simpler, versions of the method are found in several Song dynasty (960–1279) texts (see, e.g., *589 Taishang chiwen dongshen sanlu* 10a–11b, *855 Taiqing jinque yuhua xianshu baji shenzhang sanhuang neibi wen* 3.7a–13a, *858 Taishang dongshen xuanmiao boyuan zhenjing* 10b–13a, and *867 Guigu zi tiansui lingwen* 1.8b–11b). In style and content, the present version is similar to that found in *867 Tiansui lingwen*, and it seems likely that they belong to the same period.

Poul Andersen

Kuigang liusuo bifa 魁罡六鎖祕法

8 fols.

582 (fasc. 323)

"Secret Methods of the Six Locks of the Dipper Constellation." This is a short text with instructions on how to provoke cosmic changes, by abolishing day and night, provoking black gales and yellow sandstorms and other apocalyptic phenomena. These cataclysms are obtained through the use of a Spell of the Heavenly Chaos ("Huntian zhou 混天咒") and other magic means. There is a list of the Thirty-two Heavens, which appears with pseudo-Buddhist names. Some of the spells are in pseudo-Sanskrit. The text is undatable.

Kristofer Schipper

Taishang sanbi wujie bifa 太上三辟五解祕法

13 fols.

583 (fasc. 323)

"Secret Methods for the Three Evasions and Five Liberations." Following the title, a subtitle in small characters reads: "A Correct Way to Reach Immortality, Consisting of Eight Methods to Hide in the Earth, by the Great Official of Chu 楚大夫隱地八術 通仙正道." The methods of evading this world cause the spririts to leave the body, and enable one to liberate oneself through feigned death, leaving behind a substitute body (*shijie* 尸解). The simulacrum may look like a corpse, but it is in fact a substitute object. Alternatively, one may practice the "hidden period" (*dunjia* 遁甲) magic to vanish or travel to other places. One of the other ways to make oneself invisible is to make use of a "heavenly garment" (*tianyi* 天衣) made of the placenta of a male baby. This "garment" has been dried and then inscribed with a talisman, and it will enable its wearer to be invisible at will. This text could be of almost any period, except for some modern colloquialisms (e.g., "*yige yue* 一個月; 2b1).

Kristofer Schipper

Dadong jing jixiang shenzhou fa 大洞經吉祥神咒法

6 fols.

1461 (fasc. 1064)

"Method of the Auspicious Divine Spell of the Great Cavern Scripture." This is a magical formula aiming at conjuring auspicious forces. The formula for their manifestation is constructed around the phrase "Jixiang tanchijun 吉祥檀熾鈞," repeated one hundred times. The expression *tanchijun* corresponds to a sound originally produced by the Yuanshi tianwang 元始天王 that contains the entire True Great Cavern Scripture (*Dadong zhenjing* 大洞眞經). The formula is explained in a commentary and illustration by Wei Qi 衛琪, in his *103 Yuqing wuji zongzhen Wenchang dadong xianjing zhu* 1.22b (dated 1309). The image depicts various kinds of musical instruments, and the surrounding commentary explains the meaning of the three syllables of the spell.

Kristofer Schipper

Shangqing liujia qidao bifa 上清六甲祈禱祕法

10 fols.

584 (fasc. 323)

"Secret Shangqing Method for Invoking the Six Jia." This is a small ritual centered on the cult of the decade spirits of the sexagesimal cycle, the six *jia* 甲, and the six spirits of the fourth day (*ding* 丁).

The account of the work's transmission (1a–b) relates that the *Liujia tianshu* 六甲天書 in three juan that constitutes the basis of this ritual was instituted upon the return of Xuanyuan laojun 玄元老君 to the Taiqing gong 太清宮 temple. It may be assumed that the arrangement of the present work is not earlier than the Tang. It differs from other compilations of the same type in that the decade spirits here are associated with unusual female deities: the five Nayan tiannü 那延天女 and the twelve Xinü 溪女.

Marc Kalinowski

Taiyi yuanzhen baoming changsheng jing 太乙元眞保命長生經

2 fols.

46 (fasc. 29)

"Scripture on Guarding Vitality and Extending Life." The core of this text revealed by Taiyi yuanzhen 太乙元眞 is an incantation, the recitation of which, followed by visualizations and the circulation of the vital qi and the spirit, ensures "the protection of your original life force" (*baoming* 保命) and even "eternal life" (*changsheng* 長生).

The core scripture is enclosed in cosmological and liturgical wrappings. At the end of the text, mention is made of a *Taiyi shengzhen jing* 太乙聖眞經, which is said to contain the instructions for the use of this book in a ritual setting in which statues are cast of Taiyi and sixteen zhenren. The book must only be transmitted to serious adepts, on "an altar of the covenant" (*mengtan* 盟壇).

John Lagerwey

Yuqing shanggong ke taizhen wen 玉清上宮科太眞文

25 fols.

Ming dynasty (1368–1644)?

1408 (fasc. 1052)

"Writs of the Most True Ones, [according to] the Standard of High Palaces in the Jade Pure [Heaven]." This text combines a set of rules for conduct in the mode of the Standards for Merit and Demerit (*gongguo ge* 功過格) with a "register" of gods and saints.

The *Taizhen ke* 太眞科 is an important ancient code of the early Heavenly Master church (see *615 Chisongzi zhangli*). It was adapted by the Shangqing 上清 scriptures into a code for the transmission of texts (see *184 Taizhen yudi siji mingke jing* 太眞玉帝四極 明科經). The present code is entirely different and clearly intended for the laity.

Although since medieval times there had been a strong connection between rules of conduct and registers—the observance of the former conditioning the authority to utilize the latter—this is not truly an ordination document. The register lists the names of the lords of the Thirty-two Heavens, together with their "taboo names" written in "cloud sealscript" (*yunzhuan* 雲篆). Next come eighteen of the highest Heavenly Worthies, all hypostases of the Tao, among which in the first place was the Yuanshi tianzun 元始天尊, but also Guanshiyin 觀世音 (Avalokiteśvara; see 11b and 12a). Later names of heavenly rulers also have distict Buddhist connotations.

Kristofer Schipper

Xuanpu shan lingqin bilu 玄圃山靈匣祕籙

3 juan

Preface by Huangfu Peng 皇甫朋; traditionally dated to the Tang period (618–907)

580 (fasc. 322)

"Secret Register of the Golden Casket from the Mysterious Garden Mountain." This is a small compendium of magical arts, based on talismans and pseudo-Sanskrit spells. Mudrās (*xuanyin* 玄印) and *vajrapāṇi* 金剛, called "Brahma gods" (*fanshen* 梵神) are also mentioned. The introduction gives a detailed but fantastic account

FIGURE 78. Map of Mount Xuanpu (*580* 3.16a)

of the transmission of the work. A certain Xiapi xiansheng 下邳先生, "obtained it on Taishan." This must be Laozi, inasmuch as the Great Sage appeared during the reign of Qin Shi huangdi of Xiapi shan (see *1483 Tianhuang zhidao taiqing yuci* 1.28b). The sage transmitted it to Zhang Liang 張良 (d. 187 B.C.), the celebrated Han general. From here it passed through many other semihistorical or legendary persons up to a certain Zhang Jing 張晶, said to be a descendant of the Heavenly Masters on Longhu shan 龍虎山. The methods explained here should therefore be seen as belonging to the Heavenly Master tradition. The author of the preface, Huangfu Peng, retired from his post as prefect of Xunyang 潯陽, Jiangxi, and returned to Chang'an. There he met one day a stranger by the name of Lin Ziyao 林自遙, who was able to walk on water and who gave him these ancient methods. Both Huangfu and Lin loved wine, and many of the magical arts call for the use of this ingredient. The preface is dated from the first year of the "Zhoutong 周通" era. This may be a graphic error for Xiantong 咸通 (860–874). In any case, the date must be considered ficticious. The work is mentioned under the title *Xuanpu shan lingjin dafa* 玄圃山靈金大法 in *1483 Taiqing yuci* 3.29b–30a, together with a table of contents that makes the identification certain.

The Mysterious Garden mountain is another name for the holy Kunlun mountain, Xuanpu, the dwelling place of a god named Xutuo dijun 虛陀帝君. Under this deity are twenty-four generals, corresponding to the twenty-four energy nodes (*jieqi* 節氣). The methods of invoking and employing these deities are given on pages 1.5a–17a. Next follow twenty-four magical methods, eight in each juan. Those of juan 1 concern the mastery of the elements (wind, rain, and so forth). Juan 2 is devoted to warfare. Juan 3 has different magical arts, like becoming invisible or transmitting messages to others through dreams. At the end of the work there is a supplement (*bieji* 別集) that includes a drawing of the Xuanpu shan for ritual use (fig. 78).

Yuan Bingling

Taishang jingui yujing yansheng dongxuan zhuyou chan
太上金櫃玉鏡延生洞玄燭幽懺
12 fols.
Song dynasty (960–1279)?
811 (fasc. 566)

"Jade Mirror in the Golden Casket and Torch in the Darkness of the Cavern of Mystery." This litany is a hybrid text of uncertain antecedents, proposing a short ritual of purification and atonement for individual use. A preface by a Xuyi zhenren 虛一眞人 reveals that this is a scripture in three juan with three different titles (two of which are incorporated in the present title). Before its recitation, the adept must bathe and fast. A ritual for this bathing (*muyu* 沐浴) in perfumed water is included in the present text (9a–10b).

Kristofer Schipper

Tianlao shenguang jing 天老神光經
15 fols.
Attributed to Li Jing 李靖 (571–649)
866 (fasc. 578)

"Scripture of the Divine Light of the Celestial Elder." The Celestial Elder, Tianlao 天老, is a minister of the Yellow Emperor, who according to legend was particularly knowledgeable about omens, divination, and the arts of war (see *Xuanyuan benji* in YJQQ 100.4b, 6b, 7a–b, 10b, 15a–b; see also Zhu Yueli, "Tianlao kao"). The divine light is described in the present book as a spark seen behind the eyelids and representing the ability to discern the star Fuxing 輔星 (Alcor, 80 Ursae Majoris), the small companion of the sixth star of the Big Dipper (preface, 1a–b). The loss of this ability is said to be an omen of misfortune and—when concomitant with illness—a presaging of imminent death (1a–b).

The book is attributed to Li Jing, the famous general of the Sui (581–618) and early Tang (618–907) periods (biographies in *Jiu Tang shu* 67.2475–83 and *Xin Tang shu* 93.3811–17). It is prefaced by a memorial (dated 633), in which Li Jing presents the book to Emperor Taizong (r. 626–649). However, the attribution seems to be spurious and is absent from the listings of the title in Song bibliographies. The *Tongzhi*, "Yiwen lüe," mentions a Cai Deng 蔡登 as author, while the *Song shi* has a Su Deng 蘇登 (VDL 83).

The first part of the present book (1a–5b) describes the technique of divination based on visualization of the Fuxing. Good or bad fortune is determined both according to whether the star is actually seen and according to the color of the light that appears. The remainder of the book is entitled "Image of Addressing the Mystery" ("Gaoxuan tu 告玄圖"; 5b–13b). It contains a method of praying to various stars, comprising the presentation of offerings and written petitions, as well as forms of "Pacing the Mainstay" (*bugang* 步綱).

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Poul Andersen

Taishang laojun taisu jing 太上老君太素經
2 fols.
1424 (fasc.1055)

"Book of the Great Simplicity, by the Most High Lord Lao." This is a short philosophical text of uncertain date and authorship. The term *taisu* 太素 refers to the origin of the world and relates to the the phase of the beginning of matter. It is an ancient term, already present in many early texts, such as the *Huainan zi* 淮南子 and the *Yijing* 易經 apocrypha *Qianzuo du* 乾鑿度. A *Taisu jing* 太素經 is listed in the bibliographical chapter of the BPZ (19.96).

The present short text offers itself as an ancient work of philosophy, combining various sources such as the *Laozi* 老子 with excerpts from the appendixes of the *Yijing*. Despite the antiquity of these sources, the text is very likely a modern amalgam.

Kristofer Schipper

Taishang zhongdao miaofa lianhua jing 太上中道妙法蓮華經
10 juan
1432 (fasc. 1058)

"Scripture of the Lotus of the Marvelous Law of the Central Tao of the Most High." This is a popular pastiche of the Buddhist Lotus sūtra, placed at the very beginning of the 1607 supplement of the Taoist canon. Its ten juan contain seventeen chapters (*pin* 品) of very uneven length, some amounting to a single page, others covering a full juan. The pastiche superficially borrows a number of chapter titles, terms, and concepts from its Buddhist model. The text itself is, however, poorly written, with little or no development either in logic or in narrative. The work is probably the result of crude planchette writing.

Kristofer Schipper

3.B.14.d Divination Slips

Sisheng zhenjun lingqian 四聖眞君靈籤

49 fols.

1298 (fasc. 1010)

"Oracle Slips of the Four Saintly True Lords." This is a collection of oracles used for divination by means of oracular slips (*baoqian* 寶籤). The names of the True Lords are mentioned in the introduction (1a). The oracles all issued from Northern Song religious movements, notably the Tianxin zhengfa 天心正法 (*1227 Taishang zhuguo jiumin zongzhen biyao* 3.10a). A temple was devoted to the True Lords in Luoyang (*958 Xuantian shangdi qisheng lu* 2.11b–13b). Divination through oracular stems was very common in the milieus that propagated their cult, and Zhenwu 眞武 in particular usually presided over requests for oracles (*1227 Zhuguo jiumin zongzhen biyao* 2.14b–15a, 7.13a–14b).

The present work can be considered as representative of the *lingqian* collections of the Song (960–1279) period. It is possible that it was the source of *1482 Xuantian shangdi baizi shenghao,* clearly a later work, as it uses the Yuan (1279–1368) title Xuantian shangdi 玄天上帝. In any case, both collections spring from the same tradition, as is apparent in their introductions (compare 1a–b in the present text with *1482 Baizi shenghao* 1b–2a) as well as in the number of oracles (forty-nine in both cases) and the text of some oracles.

Each oracle provides its number, name, and auspicious or inauspicious nature; *1482 Baizi shenghao* also adds the names of two of the seven stars of the Northern Dipper, according to an order that explains their total number of forty-nine. Each oracle then provides an oracular poem in twelve verses of seven characters, a Holy Advice (*shengyi* 聖意) in prose (in *1482 Baizi shenghao* the Holy Advice is in four verses and included in the oracular poem), a prognostic passage (*zhan* 占) in rhythmic prose, and a final poem in four verses of five characters.

Marc Kalinowski

Xuanzhen lingying baoqian 玄眞靈應寶籤

3 juan

1299 (fasc. 1010–1011)

"All-Powerful Oracle Slips of the True Mystery." This is a collection of oracles used in divination by oracular slips (*baoqian* 寶籤). The preface is attributed to the god who governed the oracle or who dwelled in the temple where the divination took place (*wumiao* 吾廟; preface 1a). His name, Xuanzhen 玄眞, refers to the Wenchang 文昌 cult and the tradition of the Dadong xianjing 大洞仙經 as it appeared in Sichuan under the Southern Song (1127–1279; CGF 18). He is also said to have authored the

preface to *5 Taishang wuji zongzhen Wenchang dadong xianjing* (1.1a). The title appended to our preface as an edict (*gao* 誥; 1b–2a) is also included in that work, with some variants (2.8a–b, 2.15b–16a).

The factual preface explains that this collection was compiled in answer to the growing popularity of divination by oracle slips in the area (Sichuan). It mentions several titles of oracle sets that were used for the present compilation. Divination must have started to supplant the oniromancy tradition linked to the *169 Qinghe neizhuan* (1a). Indeed, the Yuan edition of that work in the *Daozang* opens with the interpretation of a dream (*169 Qinghe neizhuan* 1b–2a). It also reproduce the title appended to the preface of the present work (2b–3a), with more variants than in *Dadong xianjing*. The dating of the present work is thus linked to that of the Qinghe neizhuan. A Yuan (1279–1368) date can be considered as likely.

The 365 oracles all conform to the same pattern: number, name, and auspicious or inauspicious verdict, an oracular poem in four verses of five characters, and finally a prose comment on the poem.

Marc Kalinowski

Daci haosheng jiutian weifang shengmu yuanjun lingying baoqian
大慈好生九天衛房聖母元君靈應寶籤

23 fols.

1300 (fasc. 1011)

"All-Responding Oracle Slips of the Holy Mother Protecting the Bedchamber, from the Nine Heavens, Loving Life, and Greatly Compassionate." This is a collection of oracles used in divination by oracle slips (*baoqian* 寶籤). The Holy Mother protecting the bedchamber belongs to the pantheon of the Yushu baojing 玉樞寶經. This text is mentioned in several places, in the introduction quoting the passage (*99 Jiutian yingyuan leisheng puhua tianzun yushu baojing jizhu* 2.2a–b) pertaining to the goddess as well as in the oracles (21a, 22a, 22b). The date of the present text must therefore be later than that of the *Yushu baojing*, pointing to the Southern Song (1127–1279) or Yuan (1279–1368) period.

The Holy Mother is introduced as the deity governing requests for oracles. The collection contains ninety-nine oracles. Each of them has a number to match it with the slip drawn by the person seeking divination, the oracular poem in four verses of seven (sometimes five) characters, and a comment (*jie* 解) in rhythmic prose.

Marc Kalinowski

Futian guangsheng ruyi lingqian 扶天廣聖如意靈籤
61 fols.
1303 (fasc. 1012)

"Oracle Slips of the Assembly of Saints Assisting Heaven." This is a collection of oracles used in divination by oracle slips (*lingqian* 靈籤). Nothing in the title nor in the contents of the work points to a precise date. Since the other oracle collections preserved in the *Daozang* were compiled between the Southern Song (1127–1279) and the Ming periods (1368–1644), this is likely to be the case also for the present text.

The 120 oracles are all written according to the same model, giving their number and auspicious or inauspicious nature, an oracular text in rhymed prose, and a prognosis (*zhan* 占), including numbers, dates, and directions to be favored.

Marc Kalinowski

Ganzhou Shengji miao lingji li 贛州聖濟廟靈跡理
6 fols.
By Song Lian 宋濂; 1371
1304 (fasc. 1012)

Huguo Jiaji Jiangdong wang lingqian 護國嘉濟江東王靈籤
41 fols.
By Fu Ye 傅燁; var. Fu Yu 傅煜; 1225–1227
1305 (fasc. 1012)

"Miraculous Events at the Shengji Temple in Ganzhou." Song Lian's inscription concerning this title, dated 1371 (cf. the more comprehensive version in *Song Wenxian gong quanji* 宋文憲公全集 4), serves here as an introduction to the text of the well-known divination series (*lingqian* 靈籤) of the god Prince East of the River (Jiangdong wang 江東王) and provides details about the historical development of the cult from which the oracle originated.

Tradition had it that the local hero Shi Gu 石固 from Ganzhou 贛州 (southern Jiangxi) manifested his divine power for the first time in 196 B.C. by helping the general Guan Ying 灌嬰 to subdue Zhao Tuo 趙陀 under the Han. In A.D. 847, a certain Wen Liang 聞諒 (Song's *Quanji* reads "Zhou Liang 周亮"; *Jiajing Ganzhou fuzhi* 6.30 has "Zhou Cheng 周成") founded the historical temple east of the river Gong 貢江, from which the popular name for the deity, Jiangdong wang, was derived. As the cult grew during the following centuries, it received numerous official honors. Song mentions the renaming of the temple from Jiaji miao 嘉濟廟 to Shengji miao 聖濟廟 under the Song emperors (between 1056 and 1064, according to the *Jiajing Ganzhou fuzhi*) and the bestowal of the epithet *huguo* 護國 under the Yuan dynasty (*Ganzhou fuzhi* gives 1334 as the date). Between 1225 and 1227, a certain Fu Ye (the *Quanji* reads "Fu Yu") from Putian 莆田 (Fujian), who held a military post in the subprefecture Gan 贛縣, wrote a series of a hundred divinatory verses (*yaoci* 繇辭), which immensely increased the cult's popularity. The assumption that the present *lingqian* (one hundred poems of four heptasyllabic lines each) are identical with Fu's oracles seems justified on the grounds of the corresponding number of verses. The appended explanations (*jie* 解) and exegesis of their "holy meaning" (*shengyi* 聖意)—the latter again being poems of eight lines of three characters each—are possibly of a later date.

Song Lian's inscription for the temple in Ganzhou was composed a few years after Ming Taizu (r. 1368–1398) had decreed that an official representative should attend the temple festivities on every eighth day of the first month (according to the *Ganzhou fuzhi,* the decree was issued in 1368).

Ursula-Angelika Cedzich

Tables of Contents

Daozang quejing mulu 道藏闕經目錄
2 juan
Compiled by the editors of the *Da Ming Daozang jing;* fifteenth century
1430 (fasc. 1056)

"Catalogue of the Missing Books in the *Daozang*." When the editors of the Zhengtong canon had finished their work, they drew up a list of titles included in previous Taoist canons but no longer extant. The catalogue comprised 794 titles (VDL 62). The editors made this list, according to a note placed under the title, on the basis of an old catalogue (*yu jiu mulu nei chaochu* 於舊目錄內抄出). Which list or lists they may have used has been the subject of debate. The compilers did not reproduce the material at their disposal, as had been done in previous canons (see the present text 2.21a) and as was also regularly done in Buddhist canons. There is likely to have been a reason for this omission. Whatever it may be, the list of "lost works" is a most important source for the study of Taoist bibliography.

Chen Yuan 陳垣 (*Nan Song chu Hebei xin daojiao kao*, 28) has argued that the editors of the Ming *Daozang* of 1445 based their listing of lost works solely on the comparison with the catalogue of the very last canon to be compiled before their own, that is, the *Xuandu baozang* 玄都寶藏 of 1244, compiled by the Quanzhen 全眞 order under the direction of SONG DEFANG (1183–1247). Chen's argument is based on the following evidence: In an epitaph for the Quanzhen patriarch Qin Zhian 秦志安 (1188–1247), who, as a disciple of SONG DEFANG had participated actively in the editing, the Yuan

scholar Yuan Haowen 元好問 (1190–1257) wrote that at the very end of the canon, Qin added four historical works written by himself, the *173 Jinlian zhengzong ji* 金蓮正宗記, the *Yanxia lu* 煙霞錄, the *Yixian zhuan* 繹仙傳, and the *Wuxian zhuan* 婺仙傳 (see *Tongzhen zi muji ming* 31.12a–13b). The present catalogue lists at the very end (2.21a) three of the above-named works that are not in the Ming *Daozang*. In support of Chen Yuan's argument it could be said that on the same last page we have the titles of the lost catalogues of the former Song (960–1279) and Jurchen Jin (1115–1234) canons, while that of the Yuan (1279–1368) canon is not mentioned. Thus the editors of the Ming *Daozang* did have access to it, but did not reproduce it other than through this checklist of missing titles. Against Chen's hypothesis, however, stands the fact that between the three Quanzhen historical works, the *Quejing mulu* inserts an altogether different title, that of a *Wushan Huanglu dazhai jingyao* 無山黃籙大齋精要 (*wushan* 無山 is an error for *wushang* 無上). This title probably does not come from the same Yuan canon catalogue, but must have been taken from another inventory. So the compilers of the *Quejing mulu* must at least have had two catalogues at their disposal.

In his detailed discussion of the compilation of the Yuan canon of 1244 (which he calls a "reprint") and its subsequent destruction by Kublai Khan in 1281, van der Loon argues that the editors had several catalogues, or fragments of catalogues, at their disposal, since the shelflist of the imperial library of 1441 contains a number of "Taoist Catologues." One of these catalogues was of the Taoist books actually shelved in that library. Another was a single fascicle with "several lists of the Taoist canon." Still another was a work in ten fascicles (VDL 61–62). It therefore is probable that the editors did indeed use several different catalogues, which may explain a number of inconsistencies and errors signaled by van der Loon.

Still, it would seem that the main source used by the compilers of the Ming canon for their verification was the catalogue of the Yuan canon of 1244. We may be certain that they had it at their disposal, and it is tempting to suppose that the one large list in ten fascicles in the imperial library was that. This hypothesis is strengthened by the fact that, as an appendix to the *Quejing mulu,* we find the text of an inscription dated 1275 and named "Short Inventory of the Taoist Canons through the Ages" (*Daozang zunjing lidai gangmu* 道藏尊經歷代綱目), which must have been placed at the Yongle gong 永樂宮 temple in Shanxi where Song Defang was abbot and from where he directed the compilation of the 1244 canon. The inscription is very much to the glory of his enterprise and of his canon, the printing blocks of which were kept in the Yongle gong temple. It is logical that the text of such an inscription would have been added to the catalogue of the 1244 canon.

The logic of the above hypothesis is important, inasmuch as the *Quejing mulu* does show a pattern in the way it lists the lost Taoist works. Indeed, it clearly follows the classification of the Three Caverns and Four Auxiliaries of the previous canons.

Beginning on page 1a and numbering the titles in sequence, we find the following in juan 1:

- Numbers 1 through 32 (1a–2b5) are Dongzhen 洞眞 texts.
- Numbers 33 through 45 (2b6–3a9) are Dongxuan洞玄 texts.
- Numbers 46 through 103 (3a10–6b2) are also Dongzhen texts.
- Numbers 104 through 109, on 6b, are miscellaneous entries (such as the *Xiang'er zhu* 想爾注 of the Laozi and catalogues such as the Sui *Yuwei jingmu* 玉緯經目 and the Tang *Sandong qionggang* 三洞瓊綱; see CGF 112–14).
- Numbers 110 through 229 (6b8–13a7) are again Dongxuan texts.
- Numbers 230 through 234 (13a–b) are miscellaneous texts on divination.
- Numbers 235 through 298 (13b4–16b6) are Dongshen 洞神 texts.
- Numbers 299 through 388 at the end of juan 1 (21a) are Taixuan bu 太玄部 texts, many beginning with Laozi's Song-period canonical title Taishang hunyuan shangde huangdi 太上混元上德皇帝 (at the end of this part, we find many doctrinal and polemical works as well as hagiographies).

Coming now to juan 2, we see that it continues with the listing of hagiographical texts, the last being a monograph on Qingcheng shan 青城山 (no. 404). This part of the Taixuan bu therefore covers more than a hundred titles (299 to 404).

- Number 405 is the *Yiqie daojing yinyi* 一切道經音義 (see *1123 Yiqie daojing yinyi miaomen youqi*).
- Numbers 406 and 407 are Taiqing bu 太清部 works, standing wrongly just before 408 and 409.
- Numbers 408 and 409, the Taiping bu 太平部 scriptures. The *Taiping jing* itself is listed as lost (see 1101a *Taiping jing*)
- Numbers 410 through 500 are all Taiqing bu texts, some marked as such, others clearly related to alchemy, Tending Life, and so on, including Inner Alchemy texts inspired by the *Cantong qi* (e.g., 459, on page 4b2).
- Numbers 501 through 557 are texts from the Zhengyi bu 正一部.

The remainder of the list is filled with titles of books that are mostly from later periods, comprising even some Southern Song (1127–1279) works, and listed without any apparent order. These may have been the works that had no direct relationship with the traditional Seven Divisions and were therefore placed at the end of the canons as a supplement.

To conclude, although there are some manifest overlappings and irregularities and the use of at least two and probably more catalogues is evident, the *Quejing mulu* follows in general the subdivision of the Three Caverns and Four Auxiliaries, and large parts are composed of works of a single category. Within these, the Dongxuan division

stands out as the largest, with 127 texts, followed by the Taixuan (105), the Taiqing (90), and the Dongzhen divisions (89). As always, the Dongshen division is small and the Taiping division amounts to almost nothing. As to the size of the Zhengyi division, as in the Ming canon, coming at the very end, it has been enlarged by many later additions.

Although in some instances texts of a certain type are grouped together, such as hagiographies, rules of conduct, and "discussions" (*lun* 論), there is no trace of a subdivision in Twelve Categories (Shi'er lei 十二類) as we find in the Ming canon. The *Quejing mulu* does give us a key to the original organization of the Taoist canons, as they were organized and structured from the times of WANG YAN at the end of the fifth century until the Yuan canon of 1244. It is thus an invaluable and hitherto largely untapped source for the study of Taoist bibliography.

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Kristofer Schipper

Da Ming Daozang jing mulu 大明道藏經目錄

Xu Daozang jing mulu 續道藏經目錄

4 juan

1431 (fasc. 1057)

"Table of Contents of the Taoist Canon of the Great Ming." This listing stands at the very end of the Zhengtong canon of 1445, whereas that of the Wanli supplement of 1607 stands at the very beginning of the *Xu Daozang* 續道藏. There is no possibility of confusion between the two since the typography is strikingly different, in keeping with the graphic forms of the characters prevalent in the respective parts. The colophon at the end of the two tables of contents by the Fiftieth Heavenly Master, Zhang Guoxiang 張國祥, dated 1607, therefore applies to the contents of the supplement only.

The table of contents of the Zhengtong canon is preceeded by a short text entitled "Origins of Taoism" (*Daojiao zongyuan* 道教宗源), an introduction to the genesis and structure of the Daoist canon. It can therefore be considered as the preface to the *Daozang*. It is followed by even shorter "instructions for use" (*fanli* 凡例).

The introduction makes the origin of the canon coequal with that of the universe:

> How remote! The beginning of the Family of the Tao (*Daojia* 道家)! It started from where there was nothing before; it manifested itself in response to stimulus; it was born from the Marvelous One. From this Marvelous One came the division into Three Principles. These Three Principles transformed into the Three Qi [energies], and these again transformed into the Three Kinds [Heaven, Earth, and Life]. The Three Kinds then began to give birth and the ten-thousand beings attained their fullness.
>
> The Three Principles . . . produced the Lord of Heavenly Treasure, the Lord of Marvelous Treasure, and the Lord of Divine Treasure. . . . They reigned over the Three Pure Regions, which are Jade Purity, Supreme Purity and Most High Purity, also named the Three Heavens. . . . But as the *[318] Jiutian shengshen zhangjing* says: "Although these names are different, their foundation is One. These Three Lords are also the chief teachers of the Three Caverns. They are the Dongzhen, the Dongxuan, and the Dongshen . . . , each containing twelve divisions. From the Three Caverns sprang the Four Auxiliaries, Taixuan, Taiping, Taiqing, and Zhengyi.

And so the canon came into being. The introduction then sets forth explanations of the division, of the works included in each of the Three Caverns, and into Twelve Categories (*shi'er lei* 十二類), going to great lengths to justify the need for each of them. The *fanli* does likewise, adding concrete examples.

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Part 3

The Song, Yuan, and Ming

道藏通考

The Taoist Canon

A Historical Companion to the *Daozang*

VOLUME 3

Biographies, Bibliography, Indexes

Edited by
Kristofer Schipper and
Franciscus Verellen

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Biographical Notices

FREQUENTLY MENTIONED TAOISTS

Bao Jing 鮑靚, *zi* Taixuan 太玄 (260–330?). According to legend, BaoJing was born in Chenliu 陳留, southeast of Kaifeng in Henan (some sources indicate Shangdang 上黨 or Donghai 東海). He is famous for having announced to his father, at age five, that he was the reincarnation of a son of the Li family of Quyang 曲陽 who had died when he was nine years old after falling into a well. Bao is also said to be a descendant of Bao Xuan 鮑宣 (d. A.D. 3), a well-known scholar at the time of the Han emperor Aidi (r. 7 B.C.–A.D. 1). Bao Jing was versed in Taoism, Confucianism, and astronomy. In 318, he met the immortal Yin Changsheng 陰長生, who recognized his aptitudes and passed on to him his techniques of immortality. Bao rose to be governor of Nanhai 南海 (modern Canton). He was a friend of the Eastern Jin official XU MI and master of the latter's elder brother, the hermit XU MAI. GE HONG married Bao's daughter. On Bao Jing's alleged rediscovery of the *Sanhuang wen* 三皇文 texts, see the general introduction in volume 1, section E, "Lu Xiujing and the Canon of the Three Caverns." Bao was buried in a place named Shizi gang 石子岡. Soon thereafter, his remains disappeared by means of "corpse liberation."

Bo Yuchan 白玉蟾, *zi* Ruhui 如晦, Ziqing 紫清, Bosou 白叟, *hao* Haiqiong 海瓊 (1194–1229; traditional dates 1134–1229). Bo Yuchan was born Ge Changgeng 葛長庚, but he was adopted into the family of his mother's second husband. His lack of family background contributed to his reputation as a genial, independent, freewheeling person: he is said to have spent most of his life roaming, as did his master, CHEN NAN (1171?–1213). Bo's reputation as a provocative Taoist did not preclude his integration within the Taoist establishment. During his formative years (1205–1214), Bo rapidly mastered the traditional Zhengyi 正一 liturgy, various Thunder rites, and *neidan* 內丹 techniques. He later lived in the Wuyi shan 武夷山 range in Fujian, but also settled for some time on Xishan 西山 (modern Jiangxi) where he promoted the Jingming zhongxiao 淨明忠孝 school. Bo had many disciples who formed the nucleus of the Southern school (Nanzong 南宗) and who edited his abundant works (*99 Baojing jizhu, 757 Qingjing jing zhu, 914 Danjing bizhi, 1307 Bo zhenren yulu, 1308 Wendao ji, 1309 Chuandao ji,* and parts of *263*

Xiuzhen shishu; see also *1220 Daofa huiyuan*). Several large anthologies of his prose and poetry were compiled during the Ming (1368–1644) and the Qing (1644–1911) periods.

Chen Jingyuan 陳景元, *zi* Taichu 太初, *hao* Zhenjing 眞靖, Bixu 碧虛 (1025–1094). Chen was born into a family of literati in Nancheng 南城 (modern Jiangxi). He became a Taoist at age seventeen when he was orphaned. He benefited early from an excellent education and made a rapid ascent in the Taoist administration, mainly through his exceptional scholarly talents. According to his oldest extant biography (*Xuanhe shubu* 6.10a–12a), Chen was a disciple of Zhang Wumeng 張無夢 (952?–1051) at Mount Tiantai 天台山 in Zhejiang. He later came to live in the Liquan guan 醴泉觀 temple at the capital. Historical sources also mention his accomplishments as a painter, and he belonged to a poetic circle that included the most famous politicians of the age. He retired in 1083 to devote himself entirely to recovering and editing ancient scriptures. The list of his works is impressive, and although many did not survive, eight are extant. They are mostly commentaries on Taoist classics. His interest in *neidan* 內丹 is not well reflected in this corpus, although it is possible that the alchemical treatise *241 Qinchuan zhizhi* can be attributed to him. Chen died on Lushan 廬山 (Jiangxi) at the age of seventy.

Chen Nan 陳楠, *zi* Nanmu 南木, *hao* Cuixu weng 翠虛翁, Niwan xiansheng 泥丸先生 (d. 1213). Chen Nan is recognized as one of the patriarchs of the Southern School (Nanzong 南宗), being the fourth successor to the alleged founder, ZHANG BODUAN. The lineage includes SHI TAI, author of *1091 Huanyuan pian* and direct disciple of ZHANG BODUAN, and XUE DAOGUANG, the third patriarch in the *Wuzhen pian* 悟眞篇 lineage. The tradition seems to have been formulated first by BO YUCHAN (see "Xie Zhang Ziyang shu 謝張紫陽書" in *263 Xiuzhen shishu* 6.4a). Chen "Niwan" (nirvana) is supposed to have been the master of BO YUCHAN. His spiritual legacy is represented by his collected poems in *1090 Cuixu pian* 翠虛篇, compiled by Wang Sicheng 王思誠, *zi* Zhenxi zi 眞息子 (fl. 1217). Chen is said to have hailed from Huizhou 惠州 (in present Guangdong province) and to have been a cooper by trade. He won fame as a Thunder magic exorcist in the southern regions before he was called to the capital during the Zhenghe period (1111–1118) and appointed Taoist registrar by Emperor Huizong. After the fall of the Northern Song (960–1127), he returned to the south to live on Mount Luofu 羅浮山 near Canton. He traveled a great deal and visited the coastal cities of Chaozhou, Zhangzhou, and Fuzhou and also went inland as far as Changsha in present-day Hunan. He sought deliverance from the body, by drowning himself in Zhangzhou in the year 1213 (or perhaps 1211). He had said of himself that, having waited forty-three years before attaining the Tao, he would see four generations pass before leaving the world.

Chen Niwan 陳泥丸. See CHEN NAN.

Chen Shaowei 陳少衛, *zi* Ziming 子明; *hao* Hengyue zhenren 衡嶽眞人 (fl. 712–734). Chen Shaowei was an important Taoist alchemist of the High Tang (618–907) period who can be ascertained to have been active during the early years of Xuanzong's reign (after 712). The few facts we have concerning his life and work come from two works preserved in the *Daozang* (*890 Xiufu lingsha miaojue, 891 Jiuhuan jindan miaojue*) and the few words he devotes to himself in the preface to the first of these texts. He tells us that he left his residence at the sacred mountain of Hengshan 衡山 (in present Hunan) and went to Mount Huanglong (near modern Nanchang in Jiangxi province), where he met a holy person who transmitted to him the alchemical secrets of XU XUN. According to Chen, XU XUN had obtained those secrets from his master, Wu Meng 吳猛, who had received them from his own initiator, Ding Yi 丁義. Mount Huanglong is considered to be the place where XU XUN practiced alchemy. The transmission of alchemical secrets to Wu Meng by a certain Ding Yi is also recorded in other hagiographies (compare *1110 Jingming zhongxiao quanshu* 1.1b and 1.3b). The relationship between Chen Shaowei and XU XUN's Way of Filial Piety of the Tang period (618–907) can therefore be assumed. Chen's presence at Hengshan is also attested. He is said to have initiated Jia Ziran 賈自然 (see LZTT 33.11b) and to have appeared in a dream to SIMA CHENGZHEN (see *606 Nanyue zongzheng ji* 18a).

Chen Tuan 陳摶, *zi* Tu'nan 圖南, *hao* Fuyao 扶搖, Boyun xiansheng 白雲先生, Xiyi xiansheng 希夷先生 (871?–989). The title Boyun xiansheng was bestowed on Chen Tuan by Emperor Shizong of the Later Zhou (r. 954–959); the title Xiyi xiansheng by the Song emperor Taizong (r. 976–997). Chen, a native of Bozhou, was probably an unsuccessful examination candidate. He spent more than twenty years at Jiushi yan 九室岩, on Wudang shan 武當山, after which he settled for forty years at the Yuntai guan 雲臺觀 temple in the Huashan 華山 range. There he practiced the ascesis of Inner Alchemy. He is said to have been able to sleep a hundred days without waking. This detail is mentioned in his official biography, in the History of the Song (*Song shi* 457.13420). An ascetic Method of the Hibernating Dragon (*Zhelong fa* 蟄龍法) is attributed to him. It is said that he received it from LÜ DONGBIN. Chen Tuan's diagrams had a great influence on the Confucianists of the Northern Song (960–1127). His only surviving work now extant is a book on *neidan* 內丹, the *134 Huandan ge zhu*. Chen died in 989, allegedly at the age of 118 *sui*.

Chen Xianwei 陳顯微, *zi* Zongdao 宗道, *hao* Baoyi zi 抱一子 (fl. 1223–1254). A native of Yangzhou, Chen Xianwei was active as a Southern school (Nanzong 南宗) daoshi at the Yousheng guan 佑聖觀 temple in Lin'an 臨安 (Hangzhou). In 1223, he is said to have had an encounter with a "superior person" who transmitted

the "true alchemical method" to him. This later enabled him to gain special insights into the *Cantong qi* 參同契. He is best known for his teaching and commentary on that work (*1007 Cantong qi jie*).

Chen Zhixu 陳致虛, *zi* Guanwu 觀吾, *hao* Shangyang zi 上陽子 (b. 1290). Chen Zhixu was a native of Luling 廬陵 (Ji'an 吉安, Jiangxi) but was active in the Hunan and Hubei regions. In 1329, Chen became a disciple of the alchemist Zhao Youqin 趙有欽. In the course of his peregrinations in the Jiugong shan 九宮山 range in Hubei, Chen acquired many followers. The school he founded (see *1070 Jindan dayao xianpai*) constituted a branch of the Quanzhen 全眞 movement that traced its origin to MA DANYANG. Chen Zhixu also linked it to the syncretist movement "uniting the Three Teachings" (*sanjiao wei yi* 三教爲一). In his own writings, Southern school (Nanzong 南宗) Taoism and Chan teachings predominate. Chen is credited with numerous works in the *Daozang* that are mostly concerned with Inner Alchemy and self-cultivation. He is also the author of major commentaries on the Book of Salvation (*91 Shangpin miaojing zhujie*) and the "Essay on the Realization of Perfection" (see *142 Wuzhen pian sanzhu*).

Cheng Xuanying 成玄英, *zi* Zishi 子實. Cheng Xuanying was an eminent philosopher and commentator who lived in the early Tang period (618–907). The little we know of his life comes from a short note in the bibliographical chapter of the *Xin Tang shu* (VDL 106). He hailed from Shanzhou 陝州 (present-day Shanxian 陝縣 in Henan province) and appears to have been trained as a classical scholar, as suggested by his *zi*. His Taoist career began in Donghai (eastern Shandong). In 631, he was invited to the court by Emperor Taizong, who honored him with the title Xihua fashi 西華法師 (Ritual Master of Western Luster), no doubt an allusion to the sacred mountain of Huashan 華山, the Western Peak. When Taizong died (649) and his successor Gaozong (r. 649–683) came to the throne, Cheng was banished to a place called Yuzhou 郁州. It was there that he wrote his famous commentaries to the *Laozi* 老子, the *Zhuangzi* 莊子, and the *Duren jing* 度人經. Of these, his interpretation of the *Zhuangzi* (see *745 Nanhua zhenjing zhushu*) is the most important. Presented as a subcommentary to GUO XIANG's celebrated glosses, Cheng in fact shows a superior understanding of the text, not only of its grammar and semantics, but also of its philosophical meaning. He therefore often, with great elegance, corrects GUO XIANG's errors and misinterpretations, opening a new age of *Zhuangzi* studies, which flourished under the Song (960–1279). It is sometimes claimed that Cheng belonged to a Chongxuan 重玄 (Double Mystery) school, inspired by Mādhyamika Buddhist thought. In fact there is no historical evidence of such a school. Cheng's thought and his use of the term *chongxuan* are consistent with the epistemology of the Taoist thinkers of the Warring States period (475–221 B.C.) and were defined and defended as such by Cheng himself.

Deng Yougong 鄧有功, *zi* Zida 子大, *hao* Yuechao 月巢 (1210–1279?). Deng Yougong was a scholar official of the Southern Song period (1127–1279) who practiced the Tianxin zhengfa methods of exorcism and edited several works of this school. Poetry attributed to Deng is reproduced from an unidentified source in *Quan Song ci* 4.2977, which is the source of his dates. A native of Nanfeng 南豐 (Jiangxi), he obtained the *jinshi* 進士 degree at an early age and became a local official, serving at one time at Jinhuo 金豁 in the prefecture of Fuzhou 撫州 (Jiangxi). The *Daozang* preserves two works edited by Deng: *566 Tianxin zhengfa* and *461 Lingwen guilü*, the second work being ascribed to one of the legendary founders of the school, RAO DONGTIAN (fl. 994).

Du Daojian 杜道堅, *zi* Chuyi 處逸, *hao* Nangu zi 南谷子, Fujiao dashi 輔教大師 (1237–1318). A native of Dangtu 當塗 (Anhui), Du Daojian entered Taoist orders at age seventeen. He subsequently lived at Maoshan 茅山, where he received his ordination from the Shangqing patriarch Jiang Zongying 蔣宗瑛 (d. 1281). His initiation at Maoshan was followed by years of wandering in the area of Danyang 丹陽 and Yixing 義興 (also in modern Jiangsu). During the Xianchun period (1265–1274), the Southern Song ruler Duzong bestowed the title Fujiao dashi and other imperial favors on Du and made him abbot of the Shengyuan baode guan 昇元報德觀 temple in Wuxing 吳興 (modern Huzhou 湖州, Zhejiang). After the Mongol conquest of southern China in 1279, Du was granted an audience by Kublai Khan (1215–1294) in Dadu, the Yuan capital. In 1303, Emperor Chengzong appointed Du Taoist registrar (*daolu* 道錄) of Hangzhou 杭州. The succeeding emperor, Renzong, bestowed further honors on him in 1312, including the title Longdao chongzhen chongzheng zhenren 隆道沖眞崇正眞人. After Du Daojian's death in 1318, his disciple ZHAO MENGFU (1254–1322) composed a stele inscription in his honor: *Longdao chongzhen chongzheng zhenren Du gong bei* 隆道沖眞崇正眞人杜公碑. It is preserved in Zhao's collected works (*Songxue zhai ji* 松雪齋集 9). Du was the author of several commentaries on Taoist classics. After the fall of the Song dynasty (960–1279), he combined elements of Taoist and Confucian political and moral philosophy in an endeavor to create an ideological basis for a return to order and stability under the new regime.

Du Guangting 杜光庭, *zi* Binsheng 賓聖, *hao* Guangcheng xiansheng 廣成先生, Dongying zi 東瀛子, Huading/Tianmu feng yuren 華頂、天姥峰羽人 (850–933). Du Guangting was born in the region of Chuzhou 處州 in Zhejiang. Around 870, after failing to obtain the *mingjing* 明經 examination degree in the Confucian classics, he received his Taoist training and initiation at Mount Tiantai 天台山 in Zhejiang. Soon after the accession of Emperor Xizong (r. 873–888), Du was summoned to court. He performed various official and Taoist functions in Chang'an until the Huang Chao 黃巢 rebellion (880–885). After the sack of the capital by

Huang in early 881, Du followed the court into exile in Chengdu. As a textual and liturgical scholar, he deplored the loss of sacred Taoist books in the wake of the destruction of Chang'an, and he eventually reconstituted parts of the canon from temple libraries in Sichuan. Du announced the divine restoration of the Tang under the auspices of Lord Lao in the memorial *593 Lidai chongdao ji*, presented to the emperor on the eve of his return to the capital in 885. When Xizong was obliged to flee his temporary quarters there again, Du Guangting obtained permission to return to Sichuan. Subsequently, many of Du's voluminous works were written during the period of political transition while he was a priest in the Yuju guan 玉局觀 temple in Chengdu and a frequent visitor to nearby Mount Qingcheng 青城山. The next phase in Du's career brought him into contact with Wang Jian 王建 (847–918) and his local staff and allies, who were to proclaim the kingdom of Shu 蜀 after the fall of the Tang in 907. Under the Shu, Du resumed his earlier functions as court Taoist and official, reaching the rank of vice president of finance (*hubu shilang* 戶部侍郎) in 916. Around the time of the fall of the Former Shu kingdom in 925, Du seems to have retired to Qingcheng shan, where he died in 933. Most of Du's surviving works have been transmitted through the *Daozang*.

Ge Chaofu 葛巢甫. Ge Chaofu was the grandnephew of GE HONG (283–343) and lived in Jiangnan at the turn of the fourth and fifth centuries. He was identified by TAO HONGJING (456–536) as the author of the Lingbao scriptures. He is also held to be the creator of the Ge family lineage, which included GE XUAN and served retroactively to document the Lingbao scriptures' revelation and transmission.

Ge Hong 葛洪, *zi* Yichuan 稚川, *hao* Baopu 抱朴 (283–343). The descendant of a learned but poor family of Jurong 句容 county in Jiangsu, Ge Hong was the grandnephew of GE XUAN. Selling wood to pay for his studies, Ge Hong acquired a vast knowledge in literature as well as various sciences and techniques, especially alchemy, medicine, and Taoist methods. He became the disciple of the hermit ZHENG YIN, who taught him a method for transforming cinnabar. Later, Ge served as a high military official. Eventually moving to Guangdong, he led a hermitic life on Mount Luofu 羅浮山. His aspiration was to achieve immortality, and his thought was a synthesis of Confucianism and longevity techniques, based mainly on outer alchemy. His most famous extant works are contained in the two collections *1185 Baopu zi neipian* and *1187 Baopu zi waipian*. His Biographies of divine Immortals (*Shenxian zhuan* 神仙傳), often quoted in ancient texts, is now lost but has been partially reconstructed. Other lost works include the *Zhenzhong shu* 枕中書 (cf. *166 Zhongxian ji*) and the *Yuhan fang* 玉函方. The *917 Shenxian jinshao jing*, *940 Jinmu wanling lun*, *842 Baopu zi yangsheng lun*, *939 Dadan wenda*, *1306 Ge xianweng zhouhou beiji fang*, and *915 Huandan zhouhou jue* are attributed to Ge or are based on his writings.

Ge Xuan 葛玄, *zi* Jiaoxian 教先 (traditional dates 164–244). Also known as Zuo xiangong 左仙公, Zuo xianweng 左仙翁, or Ge xiangong 葛仙公, Ge Xuan was a native of Jurong 句容 county (in Jiangsu). Ge was Zuo Ci's 左慈 disciple and became ZHENG YIN's master. He was Ge Hong's great-uncle. He is said to have practiced ascesis on Gezao shan 閣皂山 in Jiangxi and was an expert in Outer Alchemy. In 1104, he received the title Chongying zhenren 沖應眞人, elevated in 1243 to Chongying fuyou zhenjun 沖應孚佑眞君. Two works in the *Daozang*, *543 Xiaozai jiuyou chan* and a commentary to the *Yinfu jing* (*111 Yinfu jing jijie*) are attributed to him.

Gu Huan 顧歡, zi Jingyi 景怡, Xuanping 玄平 (420–483). A Taoist thinker under the southern dynasties Liu Song (420–479) and Qi (479–502), Gu Huan was a native of Yanguan 鹽官 (Haining 海寧, Zhejiang). After a Confucian education, he retired to Mount Tiantai 天台山 in Zhejiang. There his interests turned to Huang-Lao philosophy, alchemy, as well as Taoist ritual and techniques, and he acquired a considerable following as a teacher on these subjects. Under the Qi emperor Gaodi (479–482), Gu Huan served as registrar (*zhubu* 主簿) in Yangzhou. Gu is mainly remembered as a commentator on the *Daode jing* 道德經. He died aged sixty-four at Shanshan 剡山 (Shengxian 嵊縣, Zhejiang).

Guo Xiang 郭象, *zi* Zixuan 子玄, 252–312. A celebrated philosopher of the Western Jin period (265–316), Guo was a native of Luoyang. He held several honorific court appointments, including gentleman-in-attendance at the Palace Gate (*huangmen shilang* 黃門侍郎). An expert on the *Laozi* 老子 and the *Zhuangzi* 莊子, and an adept of the art of "pure conversation" (*qingtan* 清談), Guo Xiang expanded upon the work of Xiang Xiu 向秀 (ca. 221–300) to produce the most famous of *Zhuangzi* commentaries. In the *Daozang*, it has been incorporated into *745 Nanhua zhenjing zhushu*.

Hao Datong 郝大通, *zi* Taigu 太古, *hao* Guangning zi 廣寧子 (1140–1213). Hao Datong was one of the founding patriarchs of the Quanzhen 全眞 order. According to *173 Jinlian zhenzong ji* 5.6b, he was given his names by the founder of the order, WANG CHONGYANG. Other sources indicate that Hao's personal name was Lin 璘 or Sheng, written 升 or 昇, and his *hao* was Tianran zi 恬然子 or Taigu zhenren 太古眞人. According to the memorial inscription by Xu Yan 徐琰, in *973 Ganshui xianyuan lu* 2.18a–24b, Hao came from a distinguished family in Ninghai 寧海 (Shandong). He did not choose an official career, but established himself as a fortune-teller in his hometown. When WANG CHONGYANG arrived in Ninghai in 1167, Hao became his follower. However, his precise relationship with the incipient Quanzhen movement under WANG CHONGYANG and MA DANYANG remains unclear. After an unsuccessful bid to join the community that had established itself in Shanxi around the tomb of the founding patriarch, Hao set himself up at

Wozhou 沃州 in Hebei. His asceticism, his teaching based on the *Yijing* 易經, as well as his skill in predicting the future, all set him apart from the main current of the Quanzhen movement. Having succeeded in converting members of the gentry, Hao preached at Zhending 眞定 near Wozhou, where the monastery Taigu guan 太古觀 had been established. In his later years, his reputation reached the court and he was awarded a title. Toward the end of his life, Hao returned to Ninghai, where he died. His only surviving work, *1161 Taigu ji*, has come down to us in a fragmentary state. Hao's studies on the *Yijing* and especially on the *Zhouyi cantong qi* 周易參同契 are partially preserved in this collection.

Heshang gong 河上公. Heshang gong, also known as Heshang zhangren 河上丈人, is a an obscure figure in the history of Taoism. His existence itself is doubtful. According to Sima Qian's *Shiji*, he was a venerable of the Warring States period (475–221 B.C.) and the master of the immortal Anqi Sheng 安期生. According to GE HONG's *Shenxian zhuan* 神仙傳, Heshang gong was a hermit living in retirement on the banks of the Yellow River. Emperor Wen (r. 180–157 B.C.) of the Western Han dynasty sought him out there to inquire about the Tao. The influential *Laozi* 老子 commentary *682 Daode zhenjing zhu* is attributed to this sage.

Heshang zhangren 河上丈人. See HESHANG GONG.

Huang Shunshen 黃舜申, *hao* Leiyuan 雷淵 Bishui leiyuan zhenren 碧水雷淵眞人 (fl. 1224–1286). Huang Shunshen can be considered as the true founder of the modern Qingwei 清微 school of exorcism. His biography in *297 Lishi zhenxian tidao tongjian xubian* 5 states that he hailed from Jianning 建寧, at that time a prosperous county of northwest Fujian. While serving as an official in Guangxi, Huang encountered Nan Bidao 南畢道, who initiated him. The dates of his life are provided by *171 Qingwei xianpu*, a chronology of which Huang himself is supposed to have been the original author. His biography appended to that work (14b–15b) states that he was born in 1224 and that he was summoned to the Yuan court in 1286. Huang had a great number of disciples, only five of whom obtained his full instruction. The patriarch ZHAO YIZHEN (d. 1382) later unified the teaching and continued the Qingwei lineage into the Ming period (1368–1644). Heavenly Master ZHANG YUCHU wrote a eulogy for the portrait of Huang, which he presumably had in his collection (see *1311 Xianquan ji* 5.8b).

Jia Shanxiang 賈善翔, *zi* Hongju 鴻舉, *hao* Chongde wuzhen dashi 崇德悟眞大師 (fl. 1086 [1081–1121?]). Little is known about Jia's life, except for a short and not very factual biography in LZTT 51. He originally hailed from Pengzhou 蓬州 (in modern Sichuan), and he seems to have made a career in the central Taoist administration, to judge by a title given at the head of one of his four works extant in the *Daozang*. He was preaching and conducting rituals at the Taiqing gong 太清宮 (Laozi's 老子 reputed birthplace, at Bozhou 亳州, modern Henan) just before

his death. Jia wrote a compilation of biographies of famous Taoists, the *Gaodao zhuan* 高道傳, now lost but known in part through numerous quotations. The four extant works are: a ritual for entering the celibate clergy (*1236 Chuandu yi*), a hagiography of Laozi (*774 Youlong zhuan*) and two commentaries on the *Zhuangzi* 莊子 (*739 Zhenjing zhiyin* and *740 Nanhua miao*).

Jiang Shuyu 蔣叔輿, *zi* Shaohan 少韓, Dezhan 德詹, *hao* Cunzhai 存齋 (1162–1223). Jiang Shuyu, born into a family of literati in Yongjia 永嘉 (southern Zhejiang), seems to have had several callings. Two extant epitaphs written by contemporary scholars describe him as a man versed in the Neo-Confucian tradition of the Cheng brothers and as a devoted administrator who, to the loss of the empire, languished in minor postings, never advancing beyond the magistracy of a small county (Yiyang 弋陽, modern Jiangxi). He is described as learned in many technical subjects, including astronomy, strategy, and music, but Taoist ritual is not named among them. Jiang is nevertheless remembered chiefly as the compiler of a major ritual manual (*508 Wushang huanglu dazhai licheng yi*) and an important authority on Lingbao liturgy, which he studied with LIU YONGGUANG (1134–1206) from 1195 onward. He would appear to be one of the numerous Southern Song magistrates featured in the *Yijian zhi* who were initiated in Zhengyi lineages and Thunder rituals and who made use of this liturgical know-how in the course of their duties.

Jin Yunzhong 金允中 (fl. 1224–1225). Jin Yunzhong is the author of a very influential Lingbao liturgical compendium, *1223 Lingbao dafa*, but he is not otherwise known in a historical context. He signed his magnum opus with a title that mentions his initiation into the Tongchu 童初 liturgical lineage. This connection is also documented by a preface he wrote for Tongchu documents included in *1220 Daofa huiyuan* 171–78, where he states that he had been a Confucian before becoming a Taoist, and that his master was a certain Liu Hunpu 劉混朴. The reasons for his polemical posture and controversial position among the various currents of Southern Song (1127–1279) Taoism remain difficult to ascertain.

Kou Qianzhi 寇謙之, *zi* Fuzhen 輔眞 (365–448). Kou Qianzhi was a native of Changping 昌平 in the area of modern Peking, but he spent most of his younger years in seclusion on Mount Hua 華山 in Shaanxi, where he received his Taoist initiation from Chenggong Xing 成公興, and on the Central Peak, Songshan 嵩山. At the latter site, in the year 415, Lord Lao appeared to Kou, conferring on him the title of Heavenly Master. A version of the extant 785 *Laojun yinsong jiejing* was said to have been revealed to him on that occasion. In 423, Kou received the visitation of Laozi's "great-great-grandson" (*xuansun* 玄孫) Li Puwen 李譜文, who enjoined him to serve the northern "True Lord of Great Peace" (*taiping zhenjun* 太平眞君). These events set the stage for a sweeping reform of Taoism and, after Kou's

installation at the northern Tuoba Wei capital Pingcheng 平城 (modern Datong, Shanxi), in 424, for the institution of his theocratic school of northern Heavenly Master Taoism (Bei tianshi dao 北天師道). On the recommendation of his chief minister, Cui Hao 崔浩 (381–450), Emperor Taiwu 太武 (r. 424–452) elevated Kou to the role of supreme spiritual leader and eventually adopted the prophesized Taoist reign title Taiping zhenjun (440–451).

Lady Wei 魏夫人. See WEI HUACUN.

Li Daochun 李道純, *zi* Yuansu 元素, *hao* Qing'an 清菴, Yingchan 瑩蟾 (fl. 1288–1306). One of the major Taoist authors of the Yuan period (1277–1368), Li Daochun stands at the junction of all the main trends of this period. His principal affiliation was with the Southern School (Nanzong 南宗), as he was a disciple of one of BO YUCHAN's pupils, but he later became acquainted with Quanzhen 全眞 masters, and his own disciples were considered Quanzhen. Li himself came from Duliang 都梁 (modern Hunan) and studied on Maoshan 茅山; he later settled and taught at Nanking, where, in contrast to most of the well-known Taoists of this period, he did not play any institutional role. His extant writings are numerous, including an anthology (*249 Zhonghe ji*), a *yulu* (*1060 Yingchan zi yulu*), two speculative works (*250 Santian yisui, 251 Quanzhen ji xuan biyao*) and five commentaries (*101 Xiaozai huming miaojing zhu, 105 Datong jingzhu, 107 Chiwen donggu zhenjing zhu, 699 Daode huiyuan,*, and *755 Chang qingjing jing zhu*).

Li Hanguang 李含光 (683–769). The thirteenth patriarch of the Shangqing lineage, Li Hanguang was the successor of prominent masters and the disciple of SIMA CHENGZHEN. Although held in high esteem by the court, by the emperor Xuanzong (r. 712–756) in particular, Li preferred to spend most of his life on Maoshan 茅山, where he devoted himself to the collation of the textual legacy of his lineage and the construction of many institutions on the mountain. Li was the scion of a prestigious family that maintained both a scholarly and a Taoist tradition. He was ordained a daoshi in 705, then followed his master SIMA CHENGZHEN, and eventually settled on Maoshan in 730. Li attended the court only for the Taoist initiation conferred on Emperor Xuanzong in 748. His numerous writings have not survived separately.

Li Zhichang 李志常, *zi* Haoran 浩然, *hao* Zhenchang zi 眞常子, Tongxuan dashi 通玄大師 (1193–1256). Li Zhichang was a native of Guancheng 觀城, Kaizhou 開州, in modern Shandong. After being orphaned at the age of six, Li was raised in the household of his uncle Li Meng 李蒙. He later became a disciple of QIU CHUJI, whom he accompanied on a historic journey to Central Asia for an audience with Genghis Khan, of which Li left a detailed account (*1429 Xiyou ji*). After Qiu's death, Li succeeded him as patriarch of the Quanzhen 全眞 movement. As Taoist registrar at the capital (*du daolu* 都道錄) and abbot of the Changchun gong 長春宮 temple, the Yuan (1277–1368) court summoned him repeatedly to perform rituals of state. The imperial court also bestowed on him the title Xuanmen zhengpai sifa yanjiao zhenchang zhenren 玄門正派嗣法演教眞常眞人 and the posthumous title Zhenchang shangde xuanxiao zhenren 眞常上德宣孝眞人.

Lin Lingsu 林靈素, *zi* Tongsu 通叟 (1076–1120). As the founder of the Shenxiao 神霄 school, Lin Lingsu is a major figure of Song (960–1279) Taoism, but he is hardly known as a historical personage. Lin appeared at the court of Song Huizong (r. 1101–1125) in 1114 and quickly gained prominence through the emperor's patronage of his Shenxiao cosmology, but he had disappeared again as early as 1119. Lin Lingsu was singled out by contemporary and later Confucianists as the epitome of the evil Taoists who ushered in the demise of the Northern Song (960–1127). The Taoist tradition, however, consistently held him in high esteem. His hagiographies contain a rich lore but few factual details. He was a native of Yongjia 永嘉 in southern Zhejiang. As befits the founder of a new dispensation, Lin had no known master, but was recommended to the court by prominent members of the Taoist hierarchy and appears to have been trained in one of the major Taoist centers in Zhejiang.

Lin Xiyi 林希逸, *zi* Suweng 肅翁, *hao* Juanzhai 鬳齋, Zhuxi 竹溪 (fl. 1234–1263). An eminent scholar of the Southern Song (1127–1279) period, Lin Xiyi was born in Yuxi 漁溪, Fuqing 福清 county, south of present Fuzhou in Fujian province. In 1234, Lin became the first laureate in the provincial examinations and entered the Taixue 太學 academy at the capital. The next year, he obtained the *jinshi* 進士 degree. After a brilliant career as academician, he became governor of Xinghua 興化 (present Putian) near his native region in Fujian. Lin devoted himself to publishing the works of his eminent family members and teachers. Taking an unorthodox stance toward the Confucian scholarship of his times, he immersed himself in the Taoist classics and wrote "oral explanations" of the *Laozi* 老子, the *Zhuangzi* 莊子, and the *Liezi* 列子. These works have been preserved in the *Daozang*. His frequently quoted commentary *735 Nanhua zhenjing kouyi*, published in 1261, has been especially influential.

Liu Cao 劉操, Xuanying 玄英, *zi* Zongcheng 宗成, Zhaoyuan 昭遠, *hao* Haichan zi 海蟾子. Generally known as Liu Haichan, Liu Cao is one of the *neidan* 內丹 masters of Taoist and popular lore at the beginning of the Song (960–1279) period, appearing in the complex and rarely historical narratives concerning the transmission of *neidan* literature. The first references to Liu in various *biji* 筆記 "jottings" present him as a disciple of CHEN TUAN. In later hagiography, as determined by the Quanzhen 全眞 order, he features as a minister of the state of Yan 燕 during the Five Dynasties (907–960) period who was converted by ZHONGLI QUAN. Liu abandoned his political life and eventually became an immortal. From the eleventh

to the thirteenth centuries, he was usually associated with ZHONGLI QUAN and LÜ DONGBIN in a trio that appeared to worthy adepts to guide them through the arcana of self-cultivation. This trio was canonized by both the Quanzhen and the Southern school (Nanzong 南宗) traditions. Although Zhongli and Lü have enjoyed a more durable popularity, Liu plays an eminent role in some stories (e.g., the conversion of MA ZIRAN). No anthology of his alchemical writings has come down to us, but they are quoted in many Song and Yuan (1277–1368) *neidan* works. His autobiographical "Song on Becoming a Taoist" (*Rudao ge* 入道歌, probably a Quanzhen apocryphal work) was carved in stone in several locations.

Liu Chuxuan 劉處玄, *zi* Tongmiao 通妙, *hao* Changsheng 長生 (1147–1203). Liu Chuxuan, the descendant of a family of military officers, was at age twenty-two converted by WANG ZHE, serving as his novice during the final months of Wang's life. Liu mourned his master and led a hermitic life in the area of Luoyang, exhibiting his austere ways to a large public. He returned in 1176 to Shandong, where he founded several Quanzhen 全眞 communities. Liu gained the court's attention and was invited to the capital in 1197, both as a famed ritualist and as a leader of the Quanzhen order, which had just been recognized by the Jin state. Liu's contribution to Quanzhen consists mainly in his scholarship and his theoretical writings, which grounded Quanzhen pedagogy in the Taoist speculative tradition. Four extant works in the canon attest this: his poetic anthology (*1141 Xianle ji*), two commentaries—a rare genre among early Quanzhen Taoists, to the *Yinfu jing* (*122 Yinfu jing zhu*) and the *Huangting jing* (*401 Huangting jing zhu*), and a short didactic treatise (*1058 Zhizhen yulu*). The list of his lost works includes seven anthologies and a commentary to the *Daode jing*.

Liu Haichan 劉海蟾. See LIU CAO.

Liu Hunkang 劉混康, *zi* Zhitong 志通 (1036–1108). The twenty-fifth patriarch of the Shangqing 上清 lineage, Liu Hunkang reached his highest honors under the reigns of the Taoist emperors Zhezong (1086–1100) and Huizong (1100–1125). Born in Jinling 晉陵 (modern Jiangsu), Liu had entered a monastery as a novice at the age of twelve and was ordained at twenty-four. Soon thereafter, in 1063, he went to Maoshan 茅山, where he became a disciple of the twenty-fourth patriarch, Mao Fengrou 毛奉柔, whom he was to succeed. Liu became famous through his talismanic therapeutics and was summoned to the court to cure the empress. He therefore held a high position in the official clergy before his return to Maoshan. Indeed, Huizong summoned him to court again in 1101–1102, 1105–1106, and finally in 1108. Liu died that year in Kaifeng. He had made the most of the imperial patronage and friendship to expand the size and fortune of the Taoist institutions on his mountain.

Liu Xuanying 劉玄英. See LIU CAO.

Liu Yu 劉玉, *zi* Yizhen 頤眞, *hao* Yuzhen zi 玉眞子 (1257–1308). Liu Yu was the major architect of the renewal of the cult of XU JINGYANG and the Way of Filial Piety (Xiaodao 孝道), which he transformed into the Jingming zhongxiao 淨明忠孝 school. According to his extensive hagiography in *1110 Jingming zhongxiao quanshu* 18b–25b, Liu hailed from Nankang 南康 in southern Jiangxi. He became a daoshi on the Huangtang shan 黃堂山 in the Xishan 西山 range near Nanchang 南昌 (Jiangxi). In 1292, he had a spiritual encounter with Hu Huichao 胡慧超, the foremost patriarch of the Xiaodao during the Tang (618–907) dynasty. These visions recurred. According to an ancient prophecy, 1,240 years after the departure of the saint from this world, his teachings would experience a renaissance. An island would appear in the middle of the Yuzhang River 豫章河 near Nanchang as the sign heralding this rebirth. This and similar miracles occurred during the following years, and as a consequence Liu Yu was recognized as the heir to the orthodox tradition, which was reformed as the Jingming zhongxiao dao. The scriptures and rituals of this newly reformed movement were without exception the products of spirit writing (*jiangshou* 降授), dictated by XU JINGYANG and explicitly addressed to Liu Yu.

Liu Yuanran 劉淵然, *hao* Tixuan zi 體玄子 (1351–1432). Liu Yuanran was an eminent court Taoist at the beginning of the Ming (1368–1644) dynasty. A native of Ganzhou 贛州 in southern Jiangxi, Liu entered Taoism as a disciple of the Zhengyi 正一 order at the Xiangfu gong 祥符宮 temple at Tanzhou in Hunan. He was a disciple of ZHAO YIZHEN, the patriarch of the Qingwei 清微 school, who sought to unite all Taoist orders into one liturgical framework and whose works Liu edited as *1071 Yuanyang zi fayu* and *1165 Xianchuan waike bifang*. Summoned to court by the Hongwu emperor in 1393, Liu was attached to the Chaotian gong 朝天宮 residence of the Heavenly Masters. When the capital was moved to Peking by the Yongle emperor, he followed the court and was installed as Taoist registrar. Later Liu apparently fell out of favor and was sent to Mount Longhu 龍虎山 in Jiangxi, and from there to Yunnan. In the south he established many temples and furthered the dissemination of Taoism. This won him great renown, and after the death of Yongle in 1424, he was recalled to the capital and received many honors. As teacher of the Forty-third Heavenly Master, ZHANG YUCHU, Liu's influence was very important for the development of Taoism under the Ming dynasty. The compiler of the last *Daozang*, Shao Yizheng 邵以正 (d. 1462), was his disciple and successor.

Liu Yongguang 留用光, *zi* Daohui 道輝, *hao* Chongjing xiansheng 沖靖先生 (1134–1206). A native of Guixi 貴溪 (Jiangxi), Liu Yongguang was active at the nearby Shangqing Zhengyi gong 上清正一宮 temple, the Heavenly Master headquarters on Longhu shan 龍虎山. He also held an appointment as Taoist registrar in the capital (*zuoyou jie daolu* 左右街道錄). A specialist of Thunder magic and

rainmaking rituals, Liu edited and transmitted Five Thunder and Zhengyi 正一 liturgies. These were mostly published by his disciple JIANG SHUYU (1162–1223) in the compendium *508 Wushang huanglu dazhai licheng yi*.

Lu Shizhong 路時中, *zi* Dangke 當可 (fl. first half of the twelfth century). Lu Shizhong is the founder and foremost representative of the Yutang dafa 玉堂大法 school of liturgy, an elaboration of the Tianxin zhengfa 天心正法 school of the Northern Song (960–1127) period, which was more narrowly concerned with exorcism. Since most information on Lu can be found in the *Yijian zhi* by Hong Mai (1123–1203), Lu must have had some renown in his own time (see the article on *220 Yutang dafa*). Hong Mai states that Lu hailed from Shangshui 商水 in Chenzhou 陳州 (Henan). In a note in *220 Yutang dafa* 1.7a–8a, Lu himself tells us that in 1120 he received a vision of Zhao Sheng 趙昇, the foremost disciple of Zhang Daoling 張道陵, who showed him where to find secret texts on Maoshan 茅山. These texts combined the exorcist rituals of the Tianxin zhengfa type with the traditional meditation technique of the Shangqing tradition and the liturgy of the *huanglu zhai* 黃籙齋 retreat for the salvation of the deceased. Lu's teachings are therefore often quoted in the liturgical manuals of the Southern Song (1127–1279) period, such as *466 Jidu jinshu* and *1223 Lingbao dafa*.

Lu Xiujing 陸修靜, *zi* Yuande 元德, *shi* Jianji xiansheng 簡寂先生, Danyuan zhenren 丹元眞人 (406–477). Lu Xiujing was a native of Wuxing 吳興 in Zhejiang. A Taoist priest, he was also well versed in Confucianism and Buddhism. After first living in seclusion on Mount Yunmeng 雲夢, he traveled through southern and western China. In 453, he settled at the capital Jiankang 建康 (modern Nanking in Jiangsu), where he sold medicines. In 461, he founded a sanctuary on Lushan 廬山 (Jiangxi). Six years later, Emperor Mingdi (r. 465–472) of the Liu Song dynasty recalled him to Jiankang. Lu's fame rests primarily on his compilation of a Taoist canon, in 1,128 juan organized into the three great "receptacles" Dongzhen 洞眞, Dongxuan 洞玄, and Dongshen 洞神, which became the traditional divisions for classifying Taoist scriptures. Lu Xiujing also attempted to reform Taoism and its liturgy and is ranked as the seventh patriarch of the Shangqing 上清 lineage. He died at Jiankang but was buried on Lushan. Several of his works, such as *1127 Daomen kelüe*, *528 Shoudu yi*, *1278 Wugan wen*, and *410 Zhongjian wen* are still extant in the Ming *Daozang*.

Lü Dongbin 呂洞賓. See LÜ YAN.

Lü Huiqing 呂惠卿, *zi* Jifu 吉甫 (1032–1111). A native of Jinjiang 晉江 (Fujian), Lü Huiqing passed the *jinshi* 進士 examination during the Jiayou period (1056–1063) and became an active participant in the reforms of Wang Anshi 王安石 (1021–1086). Lü eventually reached the rank of councilor for policy deliberations (*canzhi zhengshi* 參知政事). In 1074, he composed a stele inscription in honor of the god Taiyi 太乙 at the behest of Emperor Shenzong (see *967 Taiyi gong beiming*). His *Daode jing* commentary *686 Daode zhenjing zhuan* was presented to the same emperor in 1078. Later Lü Huiqing distinguished himself as a local administrator and as a military commander in the wars against the Xi Xia 西夏 (1038–1227). Several of his commentaries on Confucian and Taoist classics circulated outside the Taoist canon until the fourteenth century but were subsequently lost. A partial copy of Lü's commentary on the *Zhuangzi* 莊子, however, was recovered in Karakorum in 1909 (see *734 Yihai zuanwei*), and a Tangut translation of his commentary on the *Xiaojing* 孝經 survives in the Kozlov collection in St. Petersburg.

Lü Yan 呂巖, *zi* Dongbin 洞賓, *hao* Chunyang 純陽. The historicity of the celebrated immortal Lü Dongbin has been debated in many studies, and the issue is likely to remain unresolved. Lü appears toward the end of the tenth century in several *biji* 筆記 "jottings," where he is variously described as a poet, a roaming inkseller, and a wonder-worker. Later more detailed hagiographic accounts tell of his birth in the ninth century into a literati family of southern Shanxi. A major temple, the Yongle gong 永樂宮, was erected at his supposed birthplace. He is considered a patriarch by most of the *neidan* 內丹 schools and was finally canonized in the late thirteenth century thanks to the Quanzhen 全眞 order. Very early, alchemical poems were ascribed to him and enjoyed a wide circulation, notably the *Qinyuan chun* 沁園春 lyric. Thanks to planchette writing, this literature constantly increased, from the eleventh century to the present day (see *1055 Huncheng ji*, *1100 Minghe yuyin*, and *1484 Lüzu zhi*).

Lüqiu Fangyuan 閭丘方遠, *zi* Dafang 大方, *hao* Miaoyou dashi 妙有大師, Xuandong xiansheng 玄洞先生 (d. 902). Lüqiu Fangyuan was a native of Susong 宿松, Anhui. After studies in the Confucian classics, the Book of Changes, and alchemy, Lüqiu became the disciple of the Zhengyi 正一 master Ye Zangzhi 葉藏質 (fl. 860–874) of the Yuxiao gong 玉霄宮 temple on Mount Tiantai 天台山 in Zhejiang. Ye ordained him a daoshi. In 893, Lüqiu settled at the Dadi dong 大滌洞 grotto on Tianzhu shan 天柱山 (Lin'an 臨安, Zhejiang). In the late Tang period, Emperor Zhaozong (r. 888–904) repeatedly summoned Lüqiu to court, but he declined to leave his mountain retreat. He died and was buried at Dadi dong in 902.

Ma Congyi 馬從義, *zi* Yifu 宜甫, *faming* Yu 鈺, *fazi* Xuanbao 玄寶, *hao* Danyang 丹陽 (1123–1184). Known in later life as Ma Yu and more often as Ma Danyang, Ma Congyi was heir to an affluent family living at the tip of the Shandong peninsula. He seems to have led an idle life, with only a passing interest in Taoist pursuits until 1167, when he received a visit from WANG ZHE, a hermit from Shaanxi. Until Wang's death, the two were never to part again. Ma put his wealth and connections at Wang's disposal for conversions, and he and his wife, Sun Buer 孫不二, accepted separation in order to become celibate disciples of Wang. When Wang died in Kaifeng in 1170, Ma was considered to have completed his spiritual transformation

and was anointed as the successor. He buried his master in the Zhongnan shan 終南山 range (modern Shaanxi) and gathered a community, the first of the Quanzhen 全眞 order, in this area. Expelled by a government suspicious of Quanzhen proselytism, he returned in 1182 to his native Shandong, where he was equally active. Ma's abundant poetry was separately anthologized by various groups of disciples (see *1142 Jianwu ji, 1149 Jinyu ji,* and *1150 Shenguang can*). Many of his poems are also included in WANG ZHE's anthologies. In addition, Ma left the *yulu* 語錄 *1057 Zhenren yulu* and *1234 Zhenren zhiyan*.

Ma Danyang 馬丹陽. See MA CONGYI.

Ma Xiang 馬湘. See MA ZIRAN.

Ma Yu 馬鈺. See MA CONGYI.

Ma Ziran 馬自然. There are at least two Ma Zirans in Taoist history: Ma Xiang 馬湘 (d. 856), whose *ming* or *zi* (according to different sources) was Ziran, and a tenth- or eleventh-century Ma Ziran. Little is known about the latter, but he himself relates in his short alchemical treatise *1157 Jindan koujue* that he became the disciple of LIU HAICHAN at the age of sixty-four. This late encounter, as well as the verse exchanged between the two, is frequently quoted in subsequent literature as evidence of the possibility of beginning self-cultivation at a ripe age.

Meng Anpai 孟安排 (fl. 699). Meng Anpai was an important Taoist scholar at the court of the empress Wu Zitian (r. 684–705). Author of a now lost catalogue of the Taoist canon called *Yuwei qibu jing shumu* 玉緯七部經書目, Meng also compiled a number of important doctrinal works, of which only his *1129 Daojiao yishu* survives in complete form. In this work, Meng is titled Qingxi daoshi 青溪道士, indicating that he came from the mountain of that name in Hubei. Scholars have long been unable to establish the dates of Meng's life. The only precise detail comes from a stele inscription on the establishment of a Taoist temple in honor of Wu Zitian's father, the "Jingzhou da chongfu guan ji 荊州大崇福觀記" (erroneously attributed to Chen Ziang 陳子昂 [656–695] in Chen Yuan et al., *Daojia jinshi lüe*, 91). The text of the inscription tells us that Meng lobbied energetically at court to obtain imperial patronage for this temple, and that his efforts were crowned with success in 699. The location of Jingzhou, where the temple was established, is not far from Qingxi.

Pan Shizheng 潘師正, *zi* Zizhen 子眞, *hui* Tixuan xiansheng 體玄先生 (584–682). Pan Shizheng was a native of Zanhuang 贊皇 (modern Zhaoxian 趙縣, near Shujiazhuang) in Hebei. Born into a prominent family—his grandfather and father had served as prefects under the Northern Zhou (557–581) and the Sui (586–618), respectively—Pan was orphaned at an early age. His mother had been a devout follower of Huang-Lao Taoism and is said to have instructed Pan in the *Daode jing* 道德經 as a young child. In the Daye reign (605–618), Pan became the disciple of Wang Yuanzhi 王遠知 (d. 635) on Maoshan 茅山. Although he would eventually succeed Wang as the eleventh patriarch of the Shangqing 上清 lineage, Wang himself declared that Pan was destined to practice the Way on the Central Peak, Songshan 嵩山, in Henan. Pan consequently spent the remainder of his life in seclusion on that holy mountain, mostly in the Xiaoyao valley 逍遙谷. In 676, the fame of the recluse came to the attention of Emperor Gaozong (650–684), who was traveling to the eastern capital, Luoyang. In 679, Gaozong ordered the construction of the Longtang temple 隆唐觀 in the Xiaoyao valley, with the Jingsi oratory 精思院 as Pan's personal residence. In subsequent years (679–681), the emperor repeatedly made the journey to Songshan from nearby Luoyang to call on Pan Shizheng in person and receive his instruction in the principles of Taoism. Their dialogues are recorded in *1128 Daomen jingfa xiangcheng cixu*, a work that also contains important clues to the early structure of the Taoist canon (see "The Seven Parts" and "The Twelve Categories" in the general introduction in volume 1). Pan Shizheng was succeeded as Shangqing patriarch by SIMA CHENGZHEN, who had been his disciple at Songshan.

Pei Xing 裴鉶 (825–880). In addition to his Taoist works, Pei Xing is mainly remembered as the author of the literary collection *Chuanqi* 傳奇, which lent its name to the genre of short narrative fiction that flourished under the Tang dynasty. During the Xiantong reign (860–874), Pei served as secretary to the Taoist general Gao Pian 高駢 (d. 887). Gao was at the time military governor of Lingnan province, based in Jiaozhi 交阯 (Hanoi). In 878, Pei Xing was appointed to the post of vice military governor of Chengdu.

Peng Jiyi 彭季益. See PENG SI.

Peng Si 彭耜, *hao* Helin zhenyi 鶴林眞逸 (1185–after 1251). Born in Changle 長樂 (Fujian), Peng Si, originally named Peng Jiyi 季益, came from a wealthy and influential family of the Fuzhou area. In his youth, he successfully passed the entrance selection of the Ministry of Rites and served as an imperial official. At the age of forty-three, however, Peng decided to retire and to return home. At that time, he changed his name from Jiyi to Si and adopted a Taoist *hao*. Around 1225, Peng met BO YUCHAN and became his disciple. Bo transmitted his Thunder rites (*leifa* 雷法) to Peng, which Peng applied in the ritual for saving the souls of the deceased. An accomplished scholar, Peng wrote several important studies on the *Daode jing* 道德經 (*707 Zhenjing jizhu, 708 Jizhu shiwen, 709 Jizhu zashuo*) and published the logia of his master (*1307 Bo zhenren yulu*).

Peng Xiao 彭曉, *zi* Xiuchuan 秀川, *hao* Zhenyi 眞一 (d. 955). One of the earliest *neidan* 內丹 authors, Peng Xiao was both an accomplished alchemist and a minister of the kingdom of Shu 蜀 (Sichuan) during the Wudai (907–960) period. He was a native of Yongkang 永康. According to one source (LZTT 43.7b), his

original surname was Cheng 程. He was initiated into the Zhengyi 正一 order, as is indicated by his liturgical title linking him with one of its dioceses (*zhi* 治). Peng is said to have been renowned for his original talismans, which cured many people. His Taoist interests, however, seem to have been mainly concerned with alchemy, as shown by a treatise included in *1032 Yunji qiqian* 70, and more famously, by his exegeses on the *Zhouyi cantong qi* 周易參同契 (*1002 Fenzhang tongzhen yi*, *1003 Dingqi ge mingjing tu*).

Qiu Changchun 丘長春. See QIU CHUJI.

Qiu Chuji 丘處機, *zi* Tongmi 通密, *hao* Changchun 長春 (1148–1227). Qiu Chuji is the youngest of the Seven Zhenren, the paradigmatic group of WANG ZHE's disciples and the first generation of Quanzhen 全眞 masters. Qiu came to Wang as a twenty-year-old orphan keen on self-cultivation but unable to find proper guidance, and learned from him *neidan* 內丹 techniques. Qiu later spent six years in Panxi 磻溪 (Shaanxi), and seven more in Longmen 龍門 (also in Shaanxi), practicing austerities. Between 1186 and 1191, he taught at the Zuting 祖庭, the first Quanzhen community that was to become the important Chongyang gong 重陽宮 monastery. He was invited to the Jin court in 1188. In 1191, Qiu returned to his native Shandong, where he gathered disciples and gradually assumed the direction of the Quanzhen order. He was already an old man when the Mongol emperor Genghis Khan summoned him in 1219. Qiu undertook the long and arduous journey to central Asia and returned to Peking in 1224 with huge prestige and privileges (see *1429 Changchun zhenren xiyou ji*). He died shortly afterward, and one of his disciples assumed his position of Quanzhen patriarch. Of Qiu's own writings, only a partial anthology (*1159 Panxi ji*) is extant. More of his poetry is included in *1429 Xiyou ji* and *1100 Minghe yuyin*. A *neidan* treatise (*244 Dadan zhizhi*) is ascribed to him, but it is very likely a later attribution.

Quan Deyu 權德輿, *zi* Zaizhi 載之 (759–818). A native of Lüeyang 略陽 in modern Gansu, Quan Deyu was a prominent official, serving as vice president of the Board of Rites (*libu shilang* 禮部侍郎) from 802 to 810. Quan was a well-known author in his time, writing in many genres (see his collected works *Quan Zaizhi wenji* 權載之文集). A disciple of the Taoist master Wu Shanjing 吳善經 (731–814), Quan is remembered by Taoists as the biographer of WU YUN, whose works he was also instrumental in publishing.

Rao Dongtian 饒洞天 (fl. 994). Rao Dongtian was a minor official in Linchuan 臨川 county in the Fuzhou 撫州 prefecture (Jiangxi) during the Five Dynasties period (907–960). He dreamed that a deity announced to him that he had been selected to become an immortal. Subsequently, he went to the holy mountain of Huagai 華蓋山, situated south of Nanchang 南昌 in Jiangxi province, and there he discovered a sacred book containing the Orthodox Rites of the Heart of Heaven (Tianxin zhengfa 天心正法). These rites were supposed to represent the true tradition of Zhang Daoling 張道陵, who had concealed them to ensure their later revelation. Rao propagated this view, which gained wide acceptance later in the Song period (960–1279). The Tianxin zhengfa rites of exorcism were considered to be a fundamental part of the Zhengyi 正一 liturgy and were integrated into the mainstream of Taoism.

Shao Yong 邵雍, *zi* Yaofu 堯夫, *hao* Kangjie 康節 (1012–1077). Shao Yong was born into a distinguished but uninfluential family in Henan. In 1049, he settled in Luoyang, where he remained until his death. In his own time, Shao was considered a chief exponent of some of the main intellectual preoccupations of Neo-Confucianism: moral philosophy, *Yijing* 易經 studies, ontological and epistemological speculation. A senior figure in the early phase of the movement, he associated with some of the greatest philosophical and political minds of the period, especially Cheng Yi 程頤 (1033–1107) and Sima Guang 司馬光 (1019–1086). The Southern Song systematizer of Neo-Confucianism, Zhu Xi 朱熹 (1130–1200), ranked Shao as one of the five leading innovators of the Northern Song (960–1127) period. His praise was somewhat reluctant, however, for Shao Yong's Taoist leanings and steadfast refusal to serve in public office, contravening some of the central ideals of his group, had also earned him a reputation as eccentric and marginal. Shao Yong's importance to the Taoist tradition is borne out by the transmission of his two main works through the *Daozang*: his collected poems *1042 Yichuan jirang ji* and the symbolic chronology *1040 Huangji jingshi*, which incorporates Shao's metaphysical writings under the heading "Inner Chapters on Investigating Phenomena" ("Guanwu neipian 觀物內篇").

Shi Chong 史崇, alias Shi Chongxuan 史崇玄 (d. 713). Shi Chong rose from humble origins as a cobbler to become an influential court Taoist under three Tang emperors: Emperor Zhongzong (r. 705–710) made him chancellor of the Directorate of Education (*guozi jijiu* 國子祭酒) with the rank of a duke. Emperor Ruizong (r. 710–712) appointed Shi preceptor of his daughters, the princesses Yuzhen 玉眞 and Jinxian 金仙. They received his instruction before being ordained as Taoist priestesses in 711 and 712 (see *1241 Chuanshou sandong jingjie falu lüeshuo*). In 712–713, finally, Shi Chong headed a major Taoist compilation project as abbot of the imperial Taiqing gong 太清宮 temple in Chang'an (see *1123 Yiqie daojing yinyi miaomen youqi*). He also obtained the titles of a high-ranking Taoist priest. A protégé of the Taiping 太平 princess, Shi was executed in the wake of the power struggle opposing the future emperor Xuanzong and the princess in 713.

Shi Chongxuan 史崇玄. See SHI CHONG.

Shi Jianwu 施肩吾, *zi* Xisheng 希聖, Qizhen zi 栖眞子, Qingxu dongtian Huayang zhenren 清虛洞天華陽眞人 (*jinshi* 進士 815). Shi Jianwu was a native of Fenshui

分水 (modern Tonglu 桐廬, Zhejiang). A Confucian scholar and poet interested in Taoist practice, Shi went into early retirement soon after the accession of Emperor Muzong in 820. Living in seclusion on Xishan 西山 in Hongzhou 洪州 (modern Xinjian 新建 county, Jiangxi), he devoted himself to Taoist pursuits. To judge by his extant works (see *853 Yangsheng bianyi jue* and his writings preserved in *Siku quanshu* 四庫全書 and *Quan Tang wen* 全唐文), these included mainly alchemical and Tending Life techniques. See also the entry below.

Shi Jianwu 施肩吾, *hao* Dongzhai 東齋, Huayang zhenren 華陽眞人, Huayang zi 華陽子 (late tenth/early eleventh century). A native of Jiujiang 九江 in Jiangxi, Shi Jianwu was an acquaintance of CHEN TUAN (d. 989) and a Taoist master of the early Northern Song (960–1127) period. His works are mainly concerned with Inner Alchemy. See also the entry above (many Taoist and secular sources conflate the two figures).

Shi Tai 石泰, *zi* Dezhi 得之, *hao* Xinglin 杏林, Cuixuan zi 翠玄子 (d. 1158). As the foremost follower of the Inner Alchemy of ZHANG BODUAN, Shi Tai is considered to be the second patriarch of the so-called Southern School (Nanzong 南宗). Particulars about his life are very scarce. The sole factual detail in his biography (in LZTT 49.12b–13b) is that he hailed from Changzhou 常州 (Jiangsu). This and other accounts of his life are primarily concerned with his fortuitous and undated meeting with ZHANG BODUAN, whom he saved on that occasion from an undeserved punishment. The meeting took place at Binzhou 邠州 in Shaanxi, perhaps the reason why another source, the biography of Shi's disciple XUE DAOGUANG (in the same juan of LZTT), states that Shi came from Fufeng 扶風 county in Fengxiang 鳳翔 prefecture, also in Shaanxi. The same source states that Shi was a tailor by profession. He is known as a scholar of *Wuzhen pian* 悟眞篇 exegesis. The collection of his alchemical poems *1091 Huanyuan pian* appears to have been popular and is often quoted.

Sima Chengzhen 司馬承禎, *zi* Ziwei 子微, *hao* Boyun zi 白雲子, *fahao* Daoyun 道隱, *shi* Zhenyi 貞一 (647–735). One of the foremost Taoists of the mid-Tang period, Sima Chengzhen succeeded PAN SHIZHENG (587–684) as the twelfth patriarch of the Shangqing 上清 lineage. His services as court Taoist were solicited by the empress Wu Zetian (r. 684–704) and especially by the emperors Ruizong (r. 710–712) and Xuanzong (712–756). The Tongbo guan 桐柏觀 temple on Mount Tiantai 天台山 in Zhejiang was founded for Sima Chengzhen by Emperor Ruizong in 711. Emperor Xuanzong, who had been initiated by Sima into the teachings of the Shangqing lineage, commissioned an inscription of the *Daode jing* 道德經 in Sima's calligraphy. Sima Chengzhen also presented Xuanzong with designs for Taoist swords and mirrors, an illustrated description of which survives in the *Daozang (431 Hanxiang jianjian tu)*. Highly appreciated by leading literati and statesmen of his time, including Zhang Yue 張說 (667–731), Sima contributed much to the esteem in which Shangqing writings were held in literary circles under the Tang (618–907). Despite this official attention, Sima spent much of his life in seclusion. His best-known works are concerned with Shangqing meditation methods and the hagiography of Wangzi Jin 王子晉, the principle saint of the Tongbo temple *(612 Tongbo zhenren zhen tuzan)*. According to the commemorative inscription *970 Zhengyi xiansheng miaojie*, Sima Chengzhen finally settled in Wangwu shan in 724, where he died in 735.

Sima Ziwei 司馬子微. See SIMA CHENGZHEN.

Song Defang 宋德方, *zi* Guangdao 廣道, *hao* Piyun 披雲 (1183–1247). Song Defang was a native of Yecheng 掖城 in Caizhou 萊州 (Shandong). In Qixia 棲霞 (Shandong), Song joined the entourage of QIU CHUJI, whom he accompanied in 1220, as one of eighteen select disciples, on a historic encounter with Genghis Khan in Central Asia. After their return to Yanjing, Song served as superintendent (*tidian* 提點) of the Changchun gong 長春宮 temple there. A prominent Quanzhen 全眞 leader and poet (see *1100 Minghe yuyin*), Song was later abbot of the great Yongle gong 永樂宮 temple in Shanxi. Among other writings, Song Defang composed a lineage of Quanzhen patriarchs titled *Quanzhen liezu fu* 全眞列祖賦, which was engraved on the stele *Chongdao zhaoshu bei* 崇道詔書碑 in 1302. His collected works *Lequan ji* 樂全集 is no longer extant. Beginning in 1234, Song undertook the recompilation of the Taoist canon with the help of his disciple Qin Zhian 秦志安 (1188–1244) and other assistants, traveling widely in search of lost books in dispersed temple collections. The resultant edition of the canon, sponsored by the Quanzhen order, was titled *Xuandu baozang* 玄都寶藏. It was printed in Pingyang 平陽 (Wenchow 溫州) in Zhejiang in 1244. In 1247, Song returned to the Yongle gong. He died and was buried there the same year.

Song Wenming 宋文明 (fl. 549–551). An eminent Taoist scholar of the late Six Dynasties period (220–589), Song Wenming, originally named Wentong 文同, was born in Wujun 吳郡 (today's Suzhou, in Jiangsu province). Song was influential in the establishment of Taoist scriptural and liturgical authority in the southern dynasties. A short biographical note is preserved in the *Daoxue zhuan* 道學傳 (in TPYL 666), stating that during the reign of Emperor Jianwen of the Liang (549–551), Song presented a commentary of the *Lingbao jing* 靈寶經 to the court, which was titled *Tongmen* 通門 (*lun* 論). He is also known as the author of a commentary to the *Daode jing* 道德經 titled *Daode yiyuan* 道德義淵, which still existed in Song times (VDL 74) and is partially preserved in occasional quotations. Ōfuchi Ninji ("On Ku Ling Pao Ching") has identified the Dunhuang manuscript P. 2256 as a fragment of the *Tongmen lun*. It preserves essential information on the formation of the Taoist canon as initiated by LU XIUJING and continued by Song himself.

Sun Simo 孫思邈 (581–682). A celebrated physician of the early Tang period (618–907), Sun Simo was a native of Huayuan 華原 in Shaanxi. According to his own testimony, Sun was born in the year 581. His biography in the official New History of the Tang records his death, at just over a hundred years of age, in 682. Even in his lifetime, however, Sun's perennial youthfulness was remarked upon and he was widely rumored to be an immortal. As a young man, Sun retired to Mount Taibo 太白 in the Zhongnan shan 終南山 range in Shaanxi, whence he repeatedly declined summonses to serve at court. His prophecy around the year 600 that a sage worthy of his services would arise half a century later seemingly accords with the historical record of his court appointments under Emperor Gaozong (650–684). Among the favors Gaozong bestowed on Sun Simo was a royal mansion for his residence. There is evidence that Sun was in the imperial entourage in 673, but he may have returned to Taibo soon thereafter. In addition to his acclaimed expertise in medicine and the related arts of alchemy, Tending Life (*shesheng* 攝生; see, e.g., *841 Sheyang lun*), prognostication, and magic, Sun was known for his now lost commentaries on the *Laozi* and the *Zhuangzi*. He was also a noted poet and calligrapher. Sun Simo's main medical and alchemical writings are here represented by the *Daozang* edition of his popular manual "Priceless Prescriptions" (*Qianjin fang* 千金方; see *1162–1163 Qianjin yaofang*) and the *Taiqing danjing yaojue* 太清丹經要訣 (in YJQQ 71).

Tan Changzhen 譚長眞. See Tan Yu.

Tan Chuduan 譚處端. See Tan Yu.

Tan Qiao 覃峭, *zi* Jingsheng 景昇 (fl. ca. 880–950). Tan Qiao was the son of a ranking official, Tan Zhu 洙. To his father's chagrin, he spent his adult life as a recluse and a drifter. After brilliant classical studies in his youth, instead of heeding his parent's admonitions to prepare for the civil service examinations, Tan turned to the teachings of Huang-Lao 黃老, Taoist hagiography, and mystical pursuits. He first withdrew to Mount Taibo 太白 in the Zhongnan 終南 range not far from the Tang capital, Chang'an. Chen Tuan, who refers to Tan Qiao as his mentor, states that he met him in the Zhongnan mountains and obtained the *1044 Huashu* from him there. Thereafter Tan roamed the holy mountains of Shaanxi, Henan, and Shandong practicing *yangsheng* 養生 (Tending Life), alchemy, and dietary techniques. At the end of his life, Tan is said to have resided at the Southern Peak, Hengshan 衡山, in Hunan, where he refined an elixir of immortality before leaving the world at Qingcheng shan 青城山 in Sichuan. On the conflation in many sources of Tan Qiao with his contemporary Tan Zixiao, see the article on *1044 Huashu*.

Tan Yu 譚玉, *daoming* Chuduan 處端, *zi* Boyu 伯玉, *daozi* Tongzheng 通正, *hao* Changzhen zi 長眞子 (1123–1185). Tan Yu, who is usually known by his name in religion as Tan Chuduan or by his *hao* as Tan Changzi, is revered as one of the Seven Zhenren (Qizhen 七眞) of Quanzhen 全眞 Taoism. He was born into a wealthy family in Ninghai 寧海 (Shandong). Little is known about his life before his conversion. In 1167, Tan fell incurably ill but was miraculously healed by Wang Chongyang, who was then engaged in the conversion of Ma Danyang in Ninghai. The next year, having renounced his family and possessions as required of early Quanzhen disciples, Tan followed Wang Chongyang in his travels until the latter's death in 1170. Tan Chuduan devoted the following ten years to ascetic practices and preaching his message of radical detachment in Shaanxi and Henan. His hagiographies report numerous miracles performed during this period. In 1181, Tan moved to Luoyang, where he resided in the Chaoyuan gong 朝元宮 temple. During the last two years of his life, 1183–1185, Tan is said to have acted as head of the Quanzhen movement. He had a number of disciples and left a literary collection, including didactic poems, entitled "Water and Clouds" (*1160 Shuiyun ji*).

Tan Zixiao 覃紫霄 (fl. 936–976). Tan Zixiao was a native of Quanzhou 泉州 in Fujian. He served the Ten Kingdoms ruler of Min 閩, Wang Chang 王昶 (r. 935–939), who conferred the title Zhengyi xiansheng 正一先生 on him. Tan befriended the court medium and Heavenly Master Chen Shouyuan 陳守元. Chen's discovery of a set of ancient fu written on wooden slips led to the foundation of the Correct Method of the Heart of Heaven when Tan Zixiao identified their provenance as the Tianxin zhengfa 天心正法 of Zhang Daoling 張道陵 (see the article on *566 Tianxin zhengfa*). After the fall of the Min kingdom in 945, Tan settled on Mount Lu 廬山 in Jiangxi, where he practiced Tianxin zhengfa magic and rituals and gathered many disciples. The ruler of the Southern Tang, Li Yu 李煜 (r. 961–976), a noted poet and patron of the arts, summoned Tan Zixiao to his capital in Jiankang 建康 (Nanking) and bestowed high honors on him. Following the example of the Shu 蜀 kingdom in the west, Li Yu wished to appoint Tan to the official functions of the court Taoist Du Guangting. But Tan declined and left the Southern Tang for regions further south, where he is said to have attained immortality. See also the entry on Tan Qiao.

Tao Hongjing 陶弘景, *zi* Tongming 通明, *hao* Huayang yinju 華陽隱居, *shi* Zhenbo xiansheng 貞白先生 (456–536). A descendant of an aristocratic family of Danyang 丹陽 county (near modern Nanking), Tao Hongjing was interested in immortality from childhood and began a hermitic life at age fifteen. In 480, Emperor Gaodi of the Southern Qi dynasty summoned him to court. At thirty, he moved to Maoshan 茅山 and became the disciple of the eighth Shangqing 上清 patriarch, Sun Youyue 孫游岳, who made him his successor as ninth patriarch of the Shangqing lineage. During several years, Tao traveled among the sacred mountains to encounter hermits and increase his knowledge of Taoism, medicine, and talismans. In 492, he left his service at the court and retired to Maoshan. Tao

recognized the fundamental unity of Taoism, Buddhism, and Confucianism. He declined to serve Emperor Wu (r. 502–549) of the Liang dynasty, although he seems to have maintained some influence at court from his mountain retreat and to have escaped the persecution of Taoism at the time. A scholar of broad and profound learning, Tao left an impressive oeuvre, including both technical works and some of the most inspired writings of Taoist literature: *1016 Zhen'gao*, *421 Dengzhen yinjue*, *167 Zhenling weiye tu*, *838 Yangxing yanming lu*, *302 Zhoushi mingtong ji*, *589 Chiwen dongshen sanlu*, and *1050 Huayang Tao yinju ji*.

Tao Zhi 陶埴 or 植 (d. 825?). Tao Zhi appears to have been a daoshi of the mid-Tang (618–907) period. He is said to have died in 825 in the Siming shan 四明山 range in Zhejiang. However, some sources place Tao in the Five Dynasties period (907–960). His alchemical treatises, especially "Explanations on Cyclically Transformed Gold" (*922 Huanjin shu*), were very popular and were frequently quoted under the Five Dynasties and the Song (960–1279).

Wang Bi 王弼, *zi* Fusi 輔嗣 (226–249). Wang Bi, whose ancestral home was in Gaoping 高平 (Shanyang 山陽, Shandong), was born in Luoyang in the immediate aftermath of the fall of the Later Han dynasty (25–220). A member of a powerful clan with a distinguished intellectual and literary tradition, Wang Bi moved in influential and fashionable circles associating, for example, with the Wei dynasty (220–265) minister of personnel (*libu shangshu* 吏部尚書) and famed debater He Yan 何宴 (ca. 190–249). One of the most prominent exponents of the Mystery school (Xuanxue 玄學) of philosophy, Wang Bi expressed his highly original ideas in the form of commentaries on the classics. At the end of his short life, he left influential commentaries on the *Laozi* 老子 and the *Yijing* 易經. His exploration of the ontological concepts of *wu* 無 (nonbeing) and *you* 有 (being), in particular, opened new perspectives for cross-fertilization with the Buddhist theory of emptiness (*kong* 空) on the one hand, and the evolving Confucian phenomenology of substance (*ti* 體) and function (*yong* 用), on the other. Giving free rein to his critical and analytical powers, Wang Bi exemplified the ideal of youthful, untrammeled genius that briefly enjoyed a heyday in his time.

Wang Bing 王冰, *hao* Qixuan zi 啓玄子 (fl. 762). Wang Bing is famous as the editor and commentator of the great medical classic *1018 Huangdi neijing suwen*, but apart from this work and his presentation to the throne in 762, nothing is known about him. The Song editor of Wang's work, Lin Yi 林億 (1058–1064), who also corrected the text, introduces Wang with the title *taipu* 太僕 (see Lin's presentation at the head of *1018 Suwen*, 1b). This title can denote a wide variety of palace servants, from slaves to chamberlains, and accordingly with different ranks and salaries. While the authority of Lin Yi cannot be corroborated from other sources, we have to assume that Wang Bing was employed at the Tang (618–907) court when he edited and annotated the medical classic. Moreover, in Lin Yi's edition, the suffix "chief" is added to Wang Bing's name as author at the beginning of the work (1.1a). This would imply that he occupied a rather eminent position.

Wang Chongyang 王重陽. See WANG ZHONGFU.

Wang Daoyuan 王道淵. See WANG JIE.

Wang Jie 王玠, *zi* Daoyuan 道淵, *hao* Hunran zi 混然子 (fl. 1331–1380). Born in Xiujiang 脩江 near Nanchang 南昌 (Jiangxi), Wang Jie was a prolific author, commentator, and editor of Taoist works during the later part of the Yuan dynasty (1277–1368) and the early Ming (1368–1644). Although generally considered to have belonged to the Quanzhen 全眞 order, Wang is not mentioned in the Quanzhen histories we know, and his work does not explicitly mention any Quanzhen affiliation. Generally known as Wang Daoyuan, the only sources for his biography are his own writings and a preface to *1074 Huanzhen ji*, dated 1392, by the Forty-third Heavenly Master, ZHANG YUCHU (1361–1410). The preface mentions Wang's place of origin, as well as the fact that he was from a distinguished family and enjoyed a certain fame. ZHANG YUCHU also writes that he once met Wang Jie at an inn on his travels, but that they had no time to form a true acquaintance. This means that Wang was still alive when Zhang was of an age to travel the world, a time we may conservatively place around 1360. As Wang also must have known CHEN ZHIXU (fl. 1331–1338), this may serve as the earlier limit for the period of his activities. The work of Wang bears many resemblances to that of CHEN ZHIXU, who certainly belonged to the Quanzhen order. There are eight works in the *Daozang* signed by Wang, mostly on the subject of Inner Alchemy.

Wang Pang 王雱, *zi* Yuanze 元澤 (1044–1076). Son of the eminent statesman Wang Anshi 王安石 (1021–1086), Wang Pang has his biography in the *Song shi* 327, appended to that of his father. He was born in Fuzhou 撫州 (Jiangxi). Wang Pang is described as exceptionally gifted. Having brilliantly obtained the *jinshi* 進士 degree, his interests turned to Buddhism and Taoism, and he authored important works in both fields. His study on the *Zhuangzi* 莊子, *743 Nanhua zhenjing xinzhuan*, has been very influential. Its originality lies in Wang's method of explaining Zhuangzi's thought by retrieving the original meaning of the work itself, without imposing extraneous ideas on the author.

Wang Qinruo 王欽若, *zi* Dingguo 定國 (962–1025). The son and grandson of local magistrates, Wang Qinruo was tutored early in his life for a political career and indeed reached the summit of this ambition under the reign of Zhenzong (998–1023), whom he assisted in his centralizing policies. Wang entered the bureaucracy in 991, received his first appointment in the capital in 997, served as vice grand counselor (1001), commissioner for military affairs (1006), and reached the position of chief minister in 1017. He was disgraced in 1019 but reinstated as chief minister

in 1022, a position he held until his death. Wang acquired the somber reputation of a wonder-worker, partly owing to his exceptional influence, and partly to his involvement with religious affairs, especially Taoism. Wang supervised the codification of Taoist imperial liturgy (now lost) and was active in the compilation of the canon (1009–1016). He was also implicated in the controversial "celestial letters" (*tianshu* 天書) affair in 1012, which endowed the dynasty with its primeval ancestor. Wang's only extant work, *1285 Yisheng baode zhuan*, is an account of these revelations.

Wang Qiyun 王棲雲. See WANG ZHIJIN.

Wang Yan 王延, *zi* Zixuan 子玄 (529–604). Wang Yan was the foremost Taoist scholar and bibliographer of the late Six Dynasties (220–589) and the Sui (586–618) period. He played an important role in the division of the Taoist canon into seven parts, which laid the groundwork for the Taoist organization of the Tang period (618–907). Wang was born in Shiping 始平 near Fufeng 扶風 (Shaanxi) and at the age of nine became the disciple of Chen Baochi 陳寶熾, *hao* Zhenyi xiansheng 貞一先生 (d. 549), at the important temple Louguan tai 樓觀臺. Later he went to Mount Huashan 華山 to study with Jiao Kuang 焦曠. When Emperor Wu of the Later Zhou (561–578) took the throne, Wang was called to the capital. After a while, he was allowed to retire and was given the sanctuary of Yuntai shan 雲臺山 in Sichuan, one of the major Taoist temples at the time. At the end of Wudi's reign, Wang was again summoned to the capital in order to assist with the establishment of Taoism as a state religion. Together with eight of his disciples from Yuntai shan, he was installed in the newly built Tongdao guan 通道觀 temple. Here he began his vast enterprise of collecting, copying, and editing texts for inclusion into the Taoist canon. He continued this work under the Sui dynasty. Wang produced a catalogue of the collection he had assembled entitled *Sandong zhunang* 三洞珠囊 in seven juan (now lost; to be distinguished from the encyclopedia SDZN). This catalogue is reputed to have listed all Taoist works, as well as those of the classical philosophers. It is said to have comprised 8,030 juan.

Wang Zhe 王嚞. See WANG ZHONGFU.

Wang Zhijin 王志謹, *zi* Qiyun 棲雲 (1178–1263). Wang was a native of Dongming 東明 in Caozhou 曹州 (Shandong). At the age of nineteen he left his home, escaping from an arranged marriage. At the time, HAO DATONG was preaching in Ninghai, and Wang became his disciple. After Hao's death in 1212, Wang became a follower of QIU CHUJI. Later Wang Zhijin settled on Panshan 盤山 in Shaanxi, where he became a highly successful Quanzhen 全眞 preacher, combining the teaching of the Scripture on Purity and Quietude (*620 Chang qingjing miaojing*) with Chan and karmic doctrines. Wang's sayings from this period were collected by his numerous disciples and edited by Lun Zhihuan 論志煥 as *1059 Wang zhenren yulu*.

Wang Zhongfu 王中孚, *zi* Yunqing 允卿, *faming* Zhe 嚞, *fazi* Zhiming 智明, *hao* Chongyang 重陽 (1113–1170). Wang Zhongfu was born into a wealthy family near Xianyang 咸陽, west of Xi'an. When he was a teenager, this area became engulfed in the war between the Jin (1115–1234) and the Southern Song (1127–1279), and Wang's ambitions for a scholarly and subsequently a military career were thwarted. He is said to have become a drunkard and a local bully until, in 1159 and 1160, he met two extraordinary persons, whom the Quanzhen 全眞 tradition identifies as LÜ DONGBIN and ZHONGLI QUAN. Following these encounters, Wang devoted himself entirely to self-cultivation. He lived first in a tomb, symbolizing the death of his former self, and then in a hermitage, which he burned down before setting out for Shandong in 1167. In Shandong, his predications met with great success. Among his disciples the later tradition isolated a paradigmatic group of seven (MA DANYANG, TAN YU, LIU CHUXUAN, QIU CHUJI, Wang Chuyi 王處一, HAO DATONG, and Sun Buer 孫不二). Wang intended to lead this core group back to Shaanxi in order to convert his native area, but he died on the way in Kaifeng (Henan). His disciples then began disseminating Wang's teachings as the Quanzhen school. The movement transformed into a a powerful independent order under the leadership of QIU CHUJI. Wang's highly original poetry was edited by MA DANYANG (*1153 Quanzhen ji*, *1154 Jiaohua ji*, and *1155 Shihua ji*). The canon also includes works of a more doubtful attribution to Wang (*1158 Danyang ershisi jue*, *1156 Yusuo jue*, and *1233 Lijiao shiwu lun*).

Wei Ao 魏翱, *zi* Boyang 伯陽, *hao* Yunya 雲牙. Wei Ao is a central but historically obscure figure in the Taoist tradition. He is said to have been a native of Shangyu 上虞 (Guiji 會稽 in modern Zhejiang) and to have lived under the Eastern Han dynasty (25–220). Born into a distinguished family, he refused an official career and retired to the mountains in order to practice alchemy. Wei is the supposed author of many works in the *Daozang*, especially on Inner Alchemy (see numbers *899* and *999–1008*). On the problems surrounding WEI BOYANG's identity, see the introduction to 2.A.1.d in vol. 1.

Wei Boyang 魏伯陽. See WEI AO.

Wei furen 魏夫人. See WEI HUACUN.

Wei Huacun 魏華存, *zi* Xian'an 賢安 (251–334). A native of Rencheng 任城 (near modern Jining 濟寧 in Shandong), Wei Huacun was the daughter of Wei Shu 魏舒 (200–290), a minister of the Western Jin dynasty (265–316). Also known as Lady Wei (Wei furen 魏夫人) and Lady of the Southern Peak (Nanyue furen 南岳夫人), she received a thorough classical education. But at the age of twenty-four, despite her wish to lead a life of celibacy in order to practice longevity techniques, she was constrained by her parents to marry Liu Wen 劉文 of Nanyang 南陽, with whom she had two sons, Liu Pu 劉樸 and Liu Xia 劉瑕. Later she received visitations

from four immortals and obtained instruction in the Tao from Wang Bao 王褒 (Wang Zideng 王子登, Qingxu zhenren 清虛眞人). Wei Huacun's importance in the history of Taoism history is due to her revelations of Shangqing 上清 scriptures to YANG XI. She was revered as the first of the lineage of Shangqing patriarchs. The *1404 Zhenren shenxian jing* is specifically attributed to her.

Weng Baoguang 翁葆光, *hao* Wuming zi 無名子. Weng Baoguang was the foremost expert on the *Wuzhen pian* 悟眞篇 during the early stages of the transmission of this major scripture, and his critical editions and commentaries (*141 Wuzhen pian zhushu*, *143 Sancheng biyao*, *144 Wuzhen pian shiyi*, *145 Wuzhen pian zhushi*) seem to have formed the foundation of most later editions. He is not, however, considered a patriarch of the Southern School (Nanzong 南宗), and hardly anything is known of his life. He is said to have been the disciple of Liu Yongnian 劉永年, an equally unknown disciple of ZHANG BODUAN. As he dated one of his prefaces 1173, he must have been a contemporary of XUE DAOGUANG. According to Weng's own testimony, he hailed from Xiangchuan 象川 (corresponding perhaps to Xiangzhou 象州, in modern Guangxi).

Wu Cheng 吳澄, *zi* Youqing 幼請 *hao* Caolu 草廬 (1249–1333). Wu Cheng, whose posthumous name was Wenzheng 文正, was born in Linchuan, Jiangxi. He is the author of a commentary of the *Yijing* 易經 and of a critical edition of the *Zhuangzi* 莊子 (*741 Zhuangzi neipian dingzhen*). Wu was a disciple of Lu Xiangshan 陸象山 (1139–1193) and served as a Hanlin academician.

Wu Quanjie 吳全節, *zi* Chengji 成季, *hao* Xianxian 閑閑 (1269–1346). Wu was a native of Anren 安仁 in Raozhou 饒州 (modern Yujiang 余江, Jiangxi). He took up residence in Peking following his ordination as a daoshi at the age of sixteen. A descendant of a family of noted Confucians, Wu Quanjie became the disciple of the influential court Taoist Zhang Liusun 張留孫 (1248–1322), whom he succeeded as patriarch of the Mongol-sponsored Xuanjiao 玄教 movement in southern China. A highly respected Taoist priest and Confucian scholar, Wu served as court prelate, political counselor, and head of the Jixian yuan 集賢院 Academy of Worthies. The latter oversaw the Taoist clergy as well as Confucian affairs and state-sponsored scholarship. Wu associated widely with prominent literati and artists of his time, including ZHAO MENGFU, whose portrait of Wu Quanjie survives (see Little, *Taoism and the arts of China*, 222). As a liturgist, Wu performed numerous Taoist rituals for the emperor both at court and on his behalf at sacred sites throughout China. Wu Quanjie was also responsible for the restoration and construction of numerous Taoist temples in many parts of the empire. Most notably, he restored the great Shangqing and Zhengyi temples 上清正一宮 on Longhu shan 龍虎山 in Jiangxi and supervised the building of the Temple of the Eastern Peak (Dongyue miao 東嶽廟) in Peking, realizing its completion in 1322, a project originally conceived by Zhang Liusun. The Chronicle of Maoshan (*304 Maoshan zhi*), was compiled on Wu's initiative, and several important books and collections of the Yuan period bear his prefaces.

Wu Yun 吳筠, *zi* Zhenjie 貞節, *hao* Dongyang zi 洞陽子, Zongxuan xiansheng 宗玄先生 (d. 778). A younger contemporary of Li Bo 李白 (701–762), Wu Yun, the great Taoist poet of the mid-Tang period, was probably born in the early years of the reign of Xuanzong (712–756). The descendant of minor officials, Wu received a Confucian education but lived in seclusion until his summons to the imperial court around 745. Despite his failure to obtain the *jinshi* 進士 degree, his literary reputation earned him an appointment as a Hanlin 翰林 academician. Wu received Taoist instruction and his ordination from a member of the Shangqing 上清 lineage, probably a disciple of PAN SHIZHENG, during the years after his arrival at the capital. Shortly after presenting his *Xuangang lun* 玄綱論, or "Arcane Principles" (see *1052 Zongxuan xiansheng xuangang lun*), to the emperor in 754, Wu Yun obtained permission to return to the life of a wandering recluse. Whereas his activities had previously been centered on the Shaanxi and Henan region, from the time of the An Lushan 安祿山 rebellion (755–756) onward, Wu moved south and east among the famous Taoist sites of Jiangxi, Jiangsu, and Zhejiang. He died in 778 in Xuancheng 宣城 (Anhui), and under his posthumous title Zongxuan xiansheng left a voluminous oeuvre of Taoist poetry and prose in the form of *fu* 賦-rhapsodies and verse in various fixed meters as well as numerous *lun* 論-discourses (see his collected works, *1051 Zongxuan xiansheng wenji*). Wu's Taoist writings are characterized by a strong penchant for Confucianism and distaste for Buddhism.

Xie Shouhao 謝守灝, *zi* Huaiying 懷英, *hao* Guanfu dashi 觀復大師 (1134–1212). Xie was a native of Yongjia 永嘉 (modern Wenzhou 溫州, Zhejiang). Initially a Confucian scholar, he became a Taoist after a mystical encounter with the zhenren Huangfu Tan 皇甫坦. A sometime daoshi of Qingxu an 清虛菴 hermitage on Lushan 廬山 (Jiangxi), as abbot of the Yulong wanshou gong 玉隆萬壽宮 temple at Xishan 西山 (also in Jiangxi) and court-appointed Taoist prelate, he became a well-known author and scholar of the Laozi 老子 Annals tradition. The Southern Song (1127–1279) emperor Guangzong bestowed the *hao* Guanfu dashi on Xie at the beginning of the Shaoxi reign (1190–1194), around the time of the presentation of Xie's main work, the *770 Hunyuan shengji*, to the emperor.

Xu Jingyang 許旌陽. See XU XUN.

Xu Mai 許邁, *zi* Shuxuan 叔玄, Yuanyou 遠遊 (300–349). Xu Mai, also known by the personal names Ying 映 and Xuan 玄, was a Taoist practitioner and hermit of the early Eastern Jin period (317–420). He was born in Jurong 句容, Danyang 丹陽 (Jiangsu), and was supposedly XU MI's elder brother. Xu Mai was acquainted with many famous aristocrats of his time, including the great calligrapher Wang Xizhi 王

羲之 (303–361). In 346, Xu established himself as a hermit on Xishan 西山 at Lin'an 臨安 (near Hangzhou 杭州, Zhejiang), where he attained immortality.

Xu Mi 許謐, *zi* Sixuan 思玄 (305–373). A high official and chief of the palace guard (*zhangshi* 長史) during the Eastern Jin dynasty (317–420), Xu Mi, who also bore the personal name Mu 穆, hailed from Jurong 句容 in Danyang 丹陽 county (Jiangsu). Beginning in the year 364, one of the members of Xu's household, YANG XI, received visions, messages, and entire scriptures from a number of immortals and deities, all belonging to the traditional southern and locally worshiped Taoist pantheon. At the same time, the Xu family were members of the Heavenly Master ecclesia, and a libationer named Li Dong 李東 officiated as family chaplain. The messages and scriptures were mostly intended for Xu Mi and his youngest son, Yufu 玉釜. Together, they form the core of the Shangqing 上清 revelations.

Xu Rongdi 許榮弟 (d. 435). Xu Rongdi was a great-grandson of XU MI, who played a major role in the transmission, as well as the falsification, of the *Shangqing jing* 上清經 scriptures. The original texts were transmitted to XU MI and his son Xu Hui 翽, alias Yufu 玉釜. Xu Hui's son Huangmin 黃民 (d. 329) kept all the original texts in his possession and later entrusted them to Ma Lang 馬朗. When Xu Huangmin died, his son Xu Rongdi wished to retrieve the scriptures, but Ma Lang would not give them up. Only after a protracted period did he permit Xu Rongdi to copy a few of them. Xu Rongdi then proceeded to divulge these texts, providing them with colophons of his own invention, frequently linking the revelation of the scriptures to his ancestor XU MAI. Xu Rongdi also falsified some of the original revelations (see, for instance, *1378 Shangqing jinzhen yuguang bajing feijing*).

Xu Xun 許遜 *zi* Jingzhi 敬之, *hao* Xiandu taishi 仙都太使 (239?–292/374). Xu Xun, also known as Xu Jingyang 許旌陽, is an important figure in Taoism, but we know very little about his real life. He has many, but very different, late and historically unreliable biographies in the *Daozang*, for example in *449 Xiaodao Wu Xu er zhenjun zhuan* or the *Yulong ji* 玉隆集 (1224) of BO YUCHAN, in *263 Xiuzhen shishu*. The most common story presents him as an official, at one time county magistrate of Jingyang (whence his name Jingyang), who became Wu Meng's 吳猛 disciple. In 280, he gave up serving the decadent Western Jin dynasty (265–316) and entered a retreat in order to practice ascetics. He is famous for having ascended to Heaven with his whole family in 292 or 374, although his cult did not immediately gain prominence. But during the Northern Song dynasty (960–1127), the legend that he had left a stone box containing secret teachings and that he would return in 1,240 years in order to take 800 disciples with him greatly promoted his cult. In the twelfth century, Xu Xun was regarded as a divine person whose imminent return was expected. In 1112, Song Huizong (r. 1100–1125) bestowed on him the title Shengong miaoji zhenjun 神功妙濟眞君. Many writings on Inner Alchemy were attributed to Xu. However, the most significant aspect of his career is his role as the patriarch of the Jingming zhongxiao 淨明忠孝 school. Many writings of this school are also attributed to him (*561 Bifa pian*, *570 Lingjian zi*, *951 Shihan ji*, *1480 Yuxia ji*, and others). See also the introduction to section 3.B.8 in vol. 2.

Xue Daoguang 薛道光, *ming* Shi 式, Daoyuan 道源, *zi* Taiyuan 太原 (1078?–1191). According to the later hagiography of the Southern School (Nanzong 南宗), Xue Daoguang was its third patriarch, being a disciple of CHEN NAN, himself the disciple of ZHANG BODUAN. Xue resembled Zhang in several respects. Like Zhang, Xue is said to have been a Chan 禪 monk in Sichuan before converting to Taoist self-cultivation. His Buddhist enlightenment, the decisive encounter with his master in 1106 in western Shaanxi, and his subsequent conversion occupy the best part of the few sources available on his life. Xue's Buddhist name was Zixian 紫賢, which he later seems to have used as his Taoist *hao*. He is often referred to by this name. Xue's two extant works are his commentary on the *142 Wuzhen pian sanzhu* (for which he wrote a preface, dated 1169) and the independent *neidan* 內丹 scripture that is closely modeled on it (*1088 Fuming pian*).

Yan Junping 嚴君平. See ZHUANG ZUN.

Yan Zun 嚴遵. See ZHUANG ZUN.

Yang Xi 楊羲, *ming* Xihe 羲和 (330–386/388). A native of Jiangxi, Yang Xi was a scholar who retired at age twenty-nine to Jurong 句容 county near Maoshan 茅山. Beginning in the year 364, he began receiving revelations from LADY WEI's elder son, Liu Pu 劉璞. His disciples were XU MI and Xu Hui 許翽. With LADY WEI, they are the founders of the Shangqing 上清 lineage. Yang was appointed secretary of a ducal establishment (*gongfu sheren* 公府舍人) under the Eastern Jin dynasty (317–420).

Yanluo zi 煙蘿子 (fl. 937–942). Yan Luozi is the *hao* of an important Taoist author of the Later Jin dynasty, which occupied northern China during part of the Five Dynasties period (907–960). Yanluo zi is the author of many works on philosophy and also on Tending Life (*yangsheng* 養生) practices, some of which have been preserved in the *Daozang*. It is known that his family name was Yan 燕, but his personal name has not been transmitted. His residence on Mount Wangwu 王屋山 in southern Shanxi suggests that he was a recluse.

Ye Fashan 葉法善, *zi* Daoyuan 道元 (616?–720). A native of Chuzhou 處州, in Zhejiang, Ye Fashan belonged to a long lineage of Heavenly Master Taoists comprising several recorded generations of both ancestors and descendants. After entering religious life in 622, at the age of seven, Ye became versed in a wide range of Taoist and related arts, including astronomy, divination, and talismanic magic. His long association with the Tang imperial court began under Gaozong (649–684). In 678 he performed a great *jiao* 醮 ritual on Taishan 泰山 at the imperial behest. Gaozong

later granted him a land title on Hengshan 衡山 (Hunan) in 684. In 710, Ye reported a prophecy from Laozi regarding the ascension of Xuanzong (r. 712–756). After the Taoist's death, Emperor Xuanzong composed a eulogy for him. Ye Fashan has biographies in the dynastic histories of the Tang. In the Taoist tradition, he is primarily remembered as a specialist of Zhengyi 正一 ritual, exorcism, and magic. Even in Tang times, however, he had became a popular figure of legend, owing to his exploits as a court magician under Xuanzong. In time, he was revered as an immortal and became the object of a cult.

Yin Wencao 尹文操, *zi* Jingxian 景先 (622–688). Yin Wencao was a native of Tianshui 天水, Longxi 隴西, in modern Gansu. According to his hagiographers, his birth was supernatural. In 636, after an early initiation into Taoism, Yin became a monk at the ancient Louguan 樓觀 temple in the Zhongnan shan 終南山 range of southern Shaanxi. One of Taoism's earliest monastic institutions, the Louguan marked the site of Yin Xi's 尹喜 discipleship of Laozi. Yin Wencao extolled the ancient sage as his spiritual and family ancestor. Later Yin lived in seclusion on nearby Mount Taibo 太白. Moving to the capital Chang'an in 656, he performed the functions of a court Taoist and received many imperial favors under Gaozong (r. 650–684). Yin was believed to have attained immortality in 688, not long after the demise of his great patron. Yin Wencao is remembered as a major bibliographer of the Taoist scriptural tradition and author of the catalog *Yuwei jingmu* 玉緯經目, as well as of an early chronicle of Laozi 老子 manifestations titled *Xuanyuan huangdi shengji* 玄元皇帝聖紀, now lost (see *954 Hunyuan zhenlu*).

Yu Yan 俞琰, *zi* Yuwu 玉吾, *hao* Quanyang zi 全陽子, Linwu shanren 林屋山人, Shidong daoren 石洞道人 (1253–1314). Born in Wujun吳郡 (modern Suzhou 蘇州 Jiangsu), Yu Yan excelled in poetry and music. When the Song dynasty (960–1279) came to an end during his youth, he did not seek an official career. Yu lived by his brush, as a specialist in the *Yijing* 易經 and Inner Alchemy. He published many works on these subjects, seeking to divest Inner Alchemy of its excessively esoteric language and sexual aspects in order to make it more accessible to scholars with a Confucian background. Being thoroughly versed in both the history of Taoism and contemporary trends, Yu Yan published a book of notes and anecdotes entitled *Xishang futan* 席上腐談, an important source on Taoism of this period.

Zeng Zao 曾慥, *zi* Duanbo 端伯, *hao* Zhiyou 至游, Zhishu 至淑 (1091–1155). Zeng Zao hailed from Jinjiang 晉江 (modern Fujian). He had a long political career, during which he worked as a compiler at the capital and had several postings as prefect. He was also a prolific writer. In addition to his *biji* 筆記 "jottings," he left several anthologies of various kinds of literature, including poetry, and sayings, most famously the *Leishuo* 類說, as well as the collection of *neidan* 內丹 texts *1017 Daoshu*. Zeng is also known as Zhiyou zi 至游子, after his *hao*.

Zhang Boduan 張伯端, *bieming* Yongcheng 用成, *zi* Pingshu 平叔, *hao* Ziyang 紫陽 (984?–1082). The celebrated author of the *Wuzhen pian* 悟眞篇, Zhang was elevated to the status of first patriarch of the Southern School (Nanzong 南宗) almost two centuries after his death. Despite his renown, it is difficult to trace the person behind the book. Hagiography presents him as a scholar from Tiantai 天台 (Zhejiang) who worked for various officials. Some sources consider him to have been a Buddhist monk, and he is said to have been cremated, a story that may be related to the syncretic contents of his writings. Other alchemical works are attributed to him, such as the *1081 Jindan sibai zi*.

Zhang Guo 張果, *hao* Tongxuan zi 通玄子 (d. ca. 742). Zhang Guo, also known as Zhang Guolao 張果老, was a reputed immortal even in his lifetime, his birth date shrouded in mystery from the earliest accounts. Later he would become one of the popular Yuan dynasty (1277–1368) group of Eight Immortals (*baxian* 八仙). Zhang was a native of Hengzhou 恒州, near modern Shijiazhuang (Hebei). He is said to have spent many years in retirement in the Zhongtiao shan 中條山 range in that area, repeatedly refusing or evading the imperial summonses of Taizong (r. 626–649), Gaozong (r. 649–683), and Wu Zetian (r. 684–705). In the year 735, Zhang finally succumbed to the respectful entreaties of Xuanzong (r. 712–756). Henceforth he lived in the imperial palace at Chang'an, where he acquired great fame as one of several Taoist court magicians, including Ye Fashan (d. 722) and Luo Gongyuan 羅公遠. Despite the chronological discrepancy, the body of legends that soon sprang up around their exploits, performed under the admiring gaze of Xuanzong, frequently feature the three divines together. Among the favors bestowed on Zhang Guo by Xuanzong were an imperial decree extolling his supernatural powers, the honorific appointment as grand master of imperial entertainments with Silver Seal and Blue Ribbon (*yinqing guanglu dafu* 銀青光錄大夫), and the religious title Master Penetrating the Mysteries (Tongxuan xiansheng 通玄先生). Zhang, however, haughtily declined the offer of Xuanzong's Taoist sister, the Yuzhen 玉眞 princess, in marriage. Finally, Zhang Guo begged leave to return to Hengzhou. When Xuanzong summoned him once again in 742, Zhang feigned death and underwent "corpse liberation."

Zhang Guolao 張果老. See Zhang Guo.

Zhang Junfang 張君房, *zi* Yinfang 尹方 (fl. 1005–1028). Zhang Junfang was a native of Anlu 安陸 in modern Hubei. He was active under the reigns of the Northern Song emperors Zhenzong (997–1022) and Renzong (1022–1064) and died, aged eighty, in the 1040s. Zhang entered the civil service after passing an examination in 1005. Around 1009–1010, he seems to have served as adjutant for personnel evaluation in Kaifeng superior prefecture (*Kaifeng fu gongcao canjun* 開封府功曹參軍), later accepting other posts in the central administration and then in Ninghai jun

寧海軍 (Shandong). In 1015 or 1016, Zhang Junfang was appointed to the post of assistant editorial director (*zhuzuo zuolang* 著作左郎) in the imperial palace library. Zhang was the author of several works, but he made his mark as a Taoist bibliographer under the patronage of WANG QINRUO. His main contribution was the important Taoist anthology *1032 Yunji qiqian*. Zhang's own claims to have been significantly involved in the compilation of the Taoist canon of the Northern Song (960–1127), however, have been discounted by modern scholarship (see the general introduction in volume 1, "The Song and Yuan Canons").

Zhang Shangying 張商英, *zi* Tianjue 天覺, *hao* Wujin jushi 無盡居士 (1043–1121). A high state official at the time of Wang Anshi 王安石 (1121–1086), Zhang Shangying hailed from Xinjin 新津 (Sichuan). Serving as a magistrate in Nanchuan 南川, he sought to implement a Taoist way of governance. Invited to the court, he was appointed to high positions. He wrote numerous works on Taoist subjects, on theology (see *155–156 Sancai dingwei tu*), and on philosophy. Zhang was, moreover, requested by Emperor Huizong (r. 1101–1125) to revise the liturgy of the Golden Register Retreat (see *498 Jinlu zhai toujian yi*), and his work was to have a lasting influence on the evolution of Taoist liturgy.

Zhang Shouqing 張守清, *hao* Yuexia sou 月峽叟, *hui* Dongyuan 洞淵 (1254–1336). Zhang Shouqing was a native of Yidu 宜都, Xiazhou 峽州 (modern Yichang 宜昌, Hubei). After a Confucian education and the beginning of an official career, Zhang converted to Taoism at the age of thirty-one and was ordained a monk at Wudang shan 武當山. His subsequent activities were divided between that site and the Yuan (1277–1368) court. At Wudang shan, Zhang constructed an important temple named Tianyi zhenqing wanshou gong 天一眞慶萬壽宮 at the behest of the emperor Renzong (r. 1312–1320). In Peking, he celebrated Taoist rituals for the court and acquired a reputation for his ability as a conjurer of rain and snow. Reputedly the heir to the teachings of the elusive Zhang Sanfeng 張三峰, Zhang Shouqing was recognized in his time as a leading master of Qingwei 清微 and Zhengyi 正一 ritual. The Mongol court appointed him prelate in charge of Taoist affairs and in 1314 bestowed upon him the title Tixuan miaoying taihe zhenren 體玄妙應太和眞人.

Zhang Wanfu 張萬福 (fl. 711–713). Zhang Wanfu is revered, together with LU XIUJING and DU GUANGTING, as one of the great medieval patriarchs of the Lingbao liturgical tradition. The *Daozang* contains eight works wholly or partially ascribed to his name, comprising ritual protocols and manuals on liturgical and clerical subjects (ordination documents and pledges, precepts, almanacs for ritual observances, and vestments). His Transmission of the Scriptures, Rules, and Registers (*1241 Chuanshou sandong jingjie falu lüeshuo*) contains, in an appendix, Zhang's account of the Taoist ordinations of the imperial princesses Jinxian 金仙 and Yuzhen 玉眞, daughters of Emperor Ruizong (r. 710–712), at which Zhang officiated in 711 and 712. This appears to have been the high point of Zhang Wanfu's forty-year career as a Taoist priest. At the time, he was serving under the court prelate and abbot SHI CHONG in the imperial Taiqing gong 太清宮 temple in Chang'an.

Zhang Yuchu 張宇初, *zi* Zixuan 子璿, hao Qishan 耆山 (1361–1410). The Forty-third Heavenly Master of Longhu shan 龍虎山 in Jiangxi, Zhang Yuchu was a very talented and learned young man when, in 1378, at the age of seventeen, he succeeded his father as patriarch of the Zhengyi 正一 order. He stood in high favor at the court of Zhu Yuanzhang 朱元璋 (1328–1398), the founder of the Ming dynasty, but during the brief reign of Zhu's successor, the Jianwen emperor (r. 1399–1403), Zhang suffered punishment and his title was abolished. When the Yongle emperor (r. 1403–1425) came to power, Zhang Yuchu was reinstated and quickly regained wide esteem. In 1407, he was ordered to proceed with the editing of a new Taoist canon. The next year, the emperor asked him to find the famous but mysterious and elusive Taoist hermit Zhang Sanfeng 張三峰, but his attempts failed. Zhang Yuchu died a few years later. Although he never achieved a new edition of the *Daozang*, he is recognized for many other works, for example, his collected writings, *1311 Xianquan ji* (published in 1407), and *1232 Daomen shigui*.

Zhang Ziyang 張紫陽. See ZHANG BODUAN.

Zhao Daosheng 趙道昇, *zi* Shian 實庵, *hao* Chongzhen baoyuan dashi 沖眞寶元大師 (fl. 1152). Zhao Daosheng was an important commentator on the Taoist classics and also an expert in liturgy. He lived at the Yuxu guan 玉虛觀 temple at Fushan 浮山, probably referring to the mountain of that name near Jurong 句容 and part of the Maoshan 茅山 range (Jiangsu). He was known for his practice of the Yellow Register Retreat (*huanglu zhai* 黃籙齋; see *219 Wuliang duren shengjing dafa* 49.18b; *508 Wushang huanglu dazhai licheng yi* 34.4a) and for his commentary on the *Daode jing (723 Daode zhenjing jiyi dazhi)*.

Zhao Mengfu 趙孟頫, *zi* Ziang 子昂, *hao* Songxue daoren 松雪道人, Shuijing gong daoren 水晶宮道人 (1254–1322). A member of the Song imperial clan, the celebrated painter, calligrapher, and author Zhang Mengfu was an active Taoist devotee and practitioner throughout his life. Following a family tradition, his initiation began in 1260 when he became a disciple of DU DAOJIAN, a leading Taoist master of the Song/Yuan transition period. Zhao drew the portraits for the album *163 Xuanyuan shizi tu* at the request of Du. Toward the end of his life (after 1311), Zhao received a Shangqing 上清 ordination by the forty-fifth Maoshan patriarch, Liu Dabin 劉大彬. Liu was also the compiler of *304 Maoshan zhi*, a work to which Zhao had contributed a colophon and a set of illustrated biographies. When the Southern Song were invaded and defeated by the Mongols in 1279, Zhao was living in Hangzhou. Despite his prominence among Song loyalists in the south,

Zhao Mengfu eventually responded to an invitation extended by Kublai Khan to southern literati in 1286 and subsequently accepted a series of appointments from the Mongol court. During his official career, Zhao continued to associate with prominent court Taoists, including Zhang Liusun 張留孫 (1248–1322), WU QUANJIE, and Zhang Yu 張雨 (1276–1342). By 1316, Zhao had risen to the prestigious position of president of the Hanlin 翰林 academy. In the course of official travels in the north, Zhao Mengfu established an important collection of Five Dynasties (907–960) and Northern Song (960–1127) masters. His own paintings were strongly influenced by these works. Zhao's wife, Guan Daosheng 管道昇, was also a noted calligrapher and painter.

Zhao Shian 趙實庵. See ZHAO DAOSHENG.

Zhao Yizhen 趙宜眞, *hao* Yuanyang zi 原陽子 (d. 1382). A scion of the Song imperial family and an important Taoist leader of the late Yuan (1277–1368) and early Ming (1368–1644), Zhao Yizhen elaborated the ecumenical fusion of the main Taoist traditions of his time into one system, the Qingwei 清微 school, named after the highest of the Taoist heavens. Born in Anfu 安福 (southern Jiangxi), Zhao had prepared for the *jinshi* 進士 examination, but he fell ill at the capital. A religious experience then moved him to relinquish an official career and to enter Taoism. He joined the Longhu shan 龍虎山 center of the Zhengyi 正一 order and studied there and in other centers in the south with different masters. The troubled times at the end of the Yuan made him leave Jiangxi with his disciples and travel to Sichuan to gather historical materials on the early history of the Heavenly Master ecclesia. After the founding of the Ming dynasty in 1368, Zhao continued traveling and collecting materials. At the end of his life, he retired at the Ziyang guan 紫陽觀 temple in Yudu 雩都 in southern Jiangxi. Zhao left a rich legacy of works on philosophy, medicine, and ritual. His great disciple LIU YUANRAN continued his work.

Zheng Yin 鄭隱, *zi* Siyuan 鄭思遠. Little is known about Zheng Yin, a scholar who lived during the Western Jin dynasty (265–316). He is said to have retired to Mount Maji 馬跡山 (Lujiang 廬江). Other sources affirm that, seeing the decline of the dynasty, he retired to Mount Huo 霍山 and disappeared there. He is famous for having been GE XUAN's disciple and GE HONG's master. In the "Xialan pian 遐覽篇" (BPZ 19), GE HONG describes the great number of books written by Zheng Yin and extols his extraordinary nature. The *924 Zhenyuan miaodao yaolüe* has been attributed to Zheng Yin. It should be noted that Zheng Yin was also the name of a hermit on Mount Hua 華山 during the Northern Song dynasty (960–1127).

Zhiyou zi 至游子. See ZENG ZAO.

Zhongli Quan 鍾離權 *zi* Yunfang 雲房, *hao* Zhengyang 正陽. Zhongli Quan appears in Taoist lore shortly after LÜ DONGBIN, who was his disciple. It seems that the first reference to their relationship is in the alchemical text *233 Zhongxian lun*, dated 1052. Later hagiography arranged by the Quanzhen 全眞 order, which made him their second patriarch, claimed that Zhongli lived under the Han (206 B.C.–A.D. 220) and was the spiritual heir of the mythical Donghua dijun 東華帝君. The first references to Zhongli Quan as an author, under the Song (960–1279), include several short *neidan* 內丹 works, notably *270 Pomi zhengdao ge*, but more important, the various anthologies of his didactic exchanges with Lü: the "Baiwen pian 百文篇" in *1017 Daoshu*, the *263.14 Chuandao ji*, and the *1191 Lingbao bifa*.

Zhu Ziying 朱自英, *zi* Yinzhi 隱芝, *hao* Guanmiao xiansheng 觀妙先生 (976–1029). Twenty-third patriarch of the Maoshan 茅山 Shangqing 上清 order, Zhu Ziying was one of the foremost religious leaders of the Northern Song period (960–1127). Born in Juqu 句曲 near the Maoshan in a poor peasant family, he herded the family livestock as a boy. At the age of twelve, Zhu was adopted as a disciple by a Taoist master. As a young adult, he traveled extensively to various Taoist centers, visiting places as far away as Sichuan in search of scriptures. In 1004, he was chosen as patriarch of his order. A few years later, in 1007, he was summoned to court by Emperor Zhenzong (r. 998–1023) and was honored as preceptor of state (*guoshi* 國師). Zhu resided at the Yuqing zhaoying gong 玉清昭應宮 temple in the capital and served under different emperors, ordaining each of them with the highest Taoist registers of the Shangqing 上清 tradition. Along with many other works by his hand, the documents related to the ordination of Empress Zhangxian Mingsu, Zhenzong's widow, in 1024, have been preserved in the *Daozang* (see *777 Shangqing bifa lu ji*).

Zhuang Zun 莊遵 or 尊, *zi* Junping 君平 (59–24 B.C.). Also known as Yan Zun 嚴遵 and Yan Junping 嚴君平—"Yan" serving as substitute for the character "Zhuang" after the latter was tabooed in deference to the personal name of Emperor Mingdi (r. A.D. 57–75)—Zhuang Zun was a native of Shu 蜀 (Sichuan). A philosopher and specialist of *Yijing* 易經 divination, he told fortunes and lectured on the *Laozi* 老子 in Chengdu. The influential *Laozi* commentary "Return to the Meaning of the Tao" *(693 Daode zhenjing zhigui)*, is attributed to Zhuang. He was the teacher of Yang Xiong 揚雄 (53 B.C.–A.D. 18), a fellow philosopher from Shu and author of the Book of Supreme Mystery (*Taixuan jing* 太玄經).

Zixian 紫賢. See XUE DAOGUANG.

Bibliography

ABBREVIATIONS

BPZ	*Baopu zi neipian*
CGF	Chen Guofu, *Daozang yuanliu kao*
DX	Dunhuang Manuscripts in the Institut Narodov Azii (St. Petersburg)
LZTT	*296 Lishi zhenxian tidao tongjian*
SDZN	*1139 Sandong zhunang*
T	*Taishō shinshū Daizōkyō*
TPYL	*Taiping yulan*
VDL	Van der Loon, *Taoist books in the libraries of the Sung*
WSBY	*1138 Wushang biyao*
YJQQ	*1032 Yunji qiqian*

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FARZEEN BALDRIAN-HUSSEIN obtained her Ph.D. in Paris under the direction of Max Kaltenmark. Her dissertation was published as *Procédés secrets du Joyaux magique* (Paris, 1984), a fundamental text on Inner Alchemy techniques of the Zhong-Lü school. She actively participated in the Tao-tsang Project of the European Science Foundation coordinated by Kristofer Schipper, and also contributed to the *Encyclopedia of Taoism* (Curzon-Routledge, forthcoming). A specialist in Taoist inner alchemy of the

Northern Song period (960–1127), she wrote the overview article on Taoism for *The Encyclopedia of Religion*, edited by Mircea Eliade et al. (New York, 1987) and has contributed many articles on inner alchemy to the *Cahiers d'Extrême-Asie*. Among her current projects is a book on the *Daoshu*, a twelfth-century compendium of inner alchemical and related literature. She contributed the articles for the following texts: *130, 131, 134, 135, 136, 138, 139, 141, 142, 143, 144, 145, 146, 149, 150, 151, 152, 225, 226, 227, 230, 231, 233, 235, 238, 239, 240, 244, 245, 246, 259, 261, 263, 263.1, 263.9, 263.14, 263.17, 263.26, 263.31, 265, 266, 268, 269, 270, 271, 272, 274, 277, 279, 280, 642, 761, 827, 829, 830, 848, 849, 850, 852, 853, 888, 899, 903, 904, 905, 906, 913, 914, 915, 921, 922, 923, 926, 927, 928, 930, 935, 936, 937, 938, 939, 941, 944, 947, 949, 1017, 1038, 1045, 1051, 1052, 1053, 1054, 1055, 1067, 1068, 1069, 1070, 1079, 1081, 1082, 1083, 1084, 1086, 1088, 1089, 1090, 1091, 1096, 1097, 1157, 1188, 1189, 1191, 1259, 1274, 1309, 1423*. She moreover wrote the introduction to section 3.A.4.c, "The *Wuzhen pian* and the Southern School (Nanzong)."

LIDIA BONOMI obtained her degree in Chinese from the Department of Oriental Languages and Literatures of the University of Venice. She obtained a masters degree in international economics and management from SDA Bocconi, Milan. She contributed the article for text *817*.

ALFREDO CADONNA is associate professor of Chinese language and literature at the Department of Asian Studies, Ca' Foscari University of Venice and director of the Institute Venice and the East of the Giorgio Cini Foundation of Venice. He graduated in Chinese Studies from the University of Venice. From 1984 to 1994 he was research assistant and associate professor at the Oriental University Institute of Naples. His areas of interest and current research projects include Dunhuang studies, Chan Buddhism, and traditional commentaries on the *Daode jing*. He is the author of an annotated Italian translation of the Dunhuang manuscript S 6836 published as *Il Taoista di Sua Maestà: Dodici episodi da un manoscritto cinese di Dunhuang* (Venice, 1998). He also published an annotated Italian translation of the *Daode baozhang zhu* with the title *Quali parole vi aspettate che aggiunga? Il Commentario al Daodejing di Bai Yuchan, maestro taoista del XIII secolo* (Florence, 2001). He contributed the articles on the following texts: *1342, 1406*.

URSULA-ANGELIKA CEDZICH is an associate professor at DePaul University, Chicago. She obtained her Ph.D. at the University of Würzburg with a dissertation on early Tianshi dao liturgy, "Das Ritual der Himmelsmeister im Spiegel früher Quellen" (1987). She has published a number of articles on the history of Taoism, popular religion, and other subjects. At present she is finishing an updated and expanded English version of her dissertation, to be published with the title "Early Daoist Ritual: Second through Fifth Centuries C.E." Other work in progress includes a study of martial divinities employed in twelfth- and thirteenth-century Taoist healing rituals, also addressing the question of Tantric influences at work in these rituals as well as that of their impact on Chinese popular religion and literature. She contributed the articles for the following texts: *3, 23, 26, 45, 47, 63, 64, 73, 98, 140, 164, 167, 172, 178, 188, 204, 206, 300, 301, 302, 304, 325, 330, 395, 421, 424, 425, 644, 645, 646, 649, 659, 669, 674, 746, 747, 748, 749, 750, 751, 752, 753, 765, 777, 791, 812, 975, 1025, 1050, 1125, 1192, 1205, 1218, 1241, 1304, 1305, 1349, 1365, 1388, 1390, 1407, 1428, 1433, 1434, 1435, 1448, 1450*, and Dunhuang manuscripts Pelliot 2732, 2751, Stein 4314, 6193.

CATHERINE DESPEUX is professor at the French National Institute of Oriental Languages and Civilizations (INALCO). She holds a doctorat d'Etat with a dissertation on Chinese traditional health and longevity techniques. Her present field of research is in the history of Chinese medicine. She has published extensively on this subject, in particular on the representation of the body in Chinese traditional medicine and in Taoism, and on women and Taoism. She contributed the articles for the following texts: *101, 102, 105, 106, 107, 137, 154, 232, 249, 250, 251, 267, 275, 570, 571, 578, 699, 768, 769, 835, 838, 847, 851, 929, 931, 932, 943, 1018, 1019, 1021, 1022, 1024, 1060, 1065, 1073, 1074, 1075, 1076, 1100, 1162, 1163, 1257, 1264, 1306, 1426, 1427*.

ADRIANUS C. DUDINK is a researcher at the Catholic University of Leuven (Flanders, Belgium). He is a graduate of the University of Amsterdam with a degree in history of religions (especially in China), and holds a Ph.D. in Sinological studies from the University of Leiden. His research in progress includes a study of the mass in Chinese Christian communities during the seventeenth and eighteenth centuries, and a comprehensive bibliography of Chinese Christian books and manuscripts from the same period. He is the author of several sections in the *Handbook of Christianity in China*, volume 1: *635–1800* (*Handbook of Oriental Studies / Handbuch der Orientalistik*, vol. 15/1, edited by Nicolas Standaert [Leiden, 2001]). He contributed the articles for the following texts: *790, 1195*.

FANG LING is librarian at the Sinological library of the Collège de France in Paris. She obtained her Ph.D. at the Ecole Pratique des Hautes Etudes in Paris (2001) with a dissertation on the thaumaturgy of Sun Simiao. Her publications in the field of Chinese medical anthropology focus on historical as well as contemporary issues. She currently is working on the history of the Medicine-king temples in Peking, the medical texts among the Dunhuang manuscripts, and exorcist healing rites in present day Hunan. Her book *La tradition sacrée de la médecine chinoise ancienne: Etude sur le Livre des exorcismes de Sun Simiao (581–682)* is scheduled to be published by the Collège de France in 2005. She contributed the article for text *258*.

VINCENT GOOSSAERT is a researcher at French National Center for Scientific Research (CNRS). He obtained his Ph.D. in Religious Studies in 1997 at Ecole Pratique des Hautes Etudes (Paris) with a dissertation on Quanzhen Taoism written under the direction of Kristofer Schipper. His current research projects include a social history of Beijing Taoists (1800–1950), and a history of religious conflict in modern China. He is author of *Dans les temples de la Chine* (Paris, 2000). His articles on the social history of Chinese religion in

late Imperial China were published in the *Harvard Journal of Asiatic Studies*, *T'oung Pao* and other periodicals. His latest work, *Le tabou du boeuf en Chine*, is scheduled for publication in 2004. He contributed the articles for the following texts: *242, 247, 248, 281, 308, 576, 577, 579, 1049, 1062, 1063, 1066, 1100, 1249* and *1310*. He moreover wrote the introductions to chapter 3.B.9, "The Quanzhen Order," and to the sections 3.B.9.a, 3.B.9.b and 3.B.9.c.

CAROLINE GYSS-VERMANDE is a researcher at the French National Center for Scientific Research (CNRS), where she coordinates the program Religion and Society in China. She studied Chinese religion and art history with Kristofer Schipper and Michèle Pirazzoli and obtained her Ph.D. in Far Eastern studies at the University of Paris IV. Foremost among her current research interests are the iconographical, technical, and economic aspects of religious imagery in China. She also participates in the research project Peking as a Holy City. Her Ph.D. dissertation was published as *La Vie et l'Oeuvre de Huang Gongwang* (Paris, 1986). Her latest article, "Forme et esprit: Le jardin chinois en perspectives," will be published in 2004 by the Albert Kahn Museum in Paris. She contributed the articles for the following texts: *163, 959, 961*.

MARC KALINOWSKI is professor of Chinese Religion and Culture at the Ecole Pratique des Hautes Etudes in Paris (EPHE). He obtained his Ph.D. in Chinese studies at the University of Paris (Denis-Diderot). From 1979 to 1992, Kalinowski was a research fellow at the Ecole Française d'Extrême-Orient, based at EFEO centers in China, Japan, and Hong Kong. At present he is working in the field of cosmology and divination in ancient China, exploring new evidence provided by the recently excavated manuscripts from the Warring States and early Han. He is author of *Divination et cosmologie dans la Chine ancienne: Le Compendium des cinq agents, Wuxing dayi, VIe siècle* (Paris, 1991), and editor of *Divination et société dans la Chine ancienne: Etude des manuscrits de Dunhuang de la Bibliothèque nationale de France et de la British Library* (Paris, 2003). He contributed the articles for the following texts: *157, 158, 159, 160, 161, 162, 282, 283, 284, 285, 287, 288, 289, 581, 584, 586, 587, 588, 857, 858, 861, 984, 1009, 1010, 1011, 1012, 1013, 1014, 1040, 1041, 1183, 1266, 1267, 1268, 1275, 1276, 1289, 1298, 1299, 1300, 1301, 1302, 1303, 1471, 1473, 1474, 1475, 1480, 1481, 1482, 1485*.

TERRY KLEEMAN is associate professor of Chinese and religious studies at the University of Colorado at Boulder. He holds an M.A. in Asian studies from the University of British Columbia, completed under the direction of Edwin G. Pulleyblank, and a Ph.D. in Oriental languages from the University of California at Berkeley, under the direction of Michel Strickmann. His research has taken him to Taisho University (Tokyo), where he worked under Yasui Kozan; the École Pratique des Hautes Études, where he studied with Kristofer Schipper; and the Oriental Institute of Tokyo University, where he worked under the direction of Matsumaru Michio. He is the author of *A God's Own Tale: The Book of Transformations of Wenchang the Divine Lord of Zitong* (Albany, NY, 1994) and *Great Perfection: Religion and Ethnicity in a Chinese Millennial Kingdom* (Honolulu, 1998). He has served since 2002 as president of the Society for the Study of Chinese Religions and is managing editor of *Studies in Central and East Asian Religions* (E. J. Brill). He contributed the articles for the following texts: *28, 29, 169, 170*.

PAULINE BENTLEY KOFFLER was born and raised in England, where she spent the war years working in naval code breaking at Bletchley Park. After permanently moving to France in 1960, Bentley Koffler obtained a masters degree in Chinese literature from the University of Paris. She went on to the study of Taoism under the direction of Kristofer Schipper, joining the Tao-tsang Project in Paris at its inception. Her main area of research is the significance of the Chinese mirror in Taoist religious thought. She contributed the articles for the following texts: *153, 431, 596, 782, 933, 1126, 1206, 1207, 1245*.

KWONG HING FOON (1944–1990) was born in Hong Kong. She studied Chinese literature at New Asia College (B.A. 1967, M.A. 1971). In 1973 she came to France with a French Government scholarship, where she studied with Jean-Pierre Diény. She obtained her Ph.D. in 1985 with a dissertation on the story of Wang Chaojun in Chinese literature, published as *Wang Chaojun, une heroine chinoise de l'histoire à la légende* (Paris, 1986). The French Académie des Inscriptions et Belles Lettres awarded her the Prix Giles for this work in 1987. From 1980 to 1988, Kwong Hing Foon worked as editorial secretary for the Tao-tsang Project under the direction of Kristofer Schipper. In this capacity she edited the *Daozang* database and the individual articles, completed and edited the *Index of the Yunji qiqian* (Paris, 1981, 1982), for which she also did some of the calligraphy. In 1988 she was recruited as a researcher by the French National Center for Scientific Research (CNRS). In July 1990, after a short illness, she was tragically taken away from her friends and colleagues. She contributed the articles for the following texts: *305, 969, 970, 1029, 1033, 1042, 1146, 1147, 1148, 1464, 1472, 1484*.

JOHN LAGERWEY is directeur d'études at the Ecole Pratique des Hautes Etudes, Section of Religious Studies. After a Ph.D. on the *Wu Yue chunqiu* of Zhao Ye (fl. 100) at Harvard University (1975), he did postdoctoral work under Max Kaltenmark and Kristofer Schipper at the Ecole Pratique. As a researcher at the Ecole Française d'Extrême-Orient, he served as secretary of the Tao-tsang Project from 1978 to 1983. A specialist of the history of Taoist ritual and the ethnographic study of local religion and society in Southeast China, he is the author of *Wu-shang pi-yao, somme taoïste du VIe siècle* (Paris, 1981) and *Taoist Ritual in Chinese Society and History* (New York, 1987). The recipient of two Chiang Ching-kuo Foundation grants, he is the editor of the series Traditional Hakka Society (in Chinese; 20 volumes published). He is the director of a project for the preparation of a four-volume history of Chinese religion up to the Tang. He contributed the articles for the following texts: *1, 2, 4, 8, 9, 18, 19, 20, 21, 24, 25, 30, 34, 35, 37, 38, 39, 40, 41, 42, 43, 44, 46, 48, 51, 52, 58, 61, 62, 65, 66, 68, 69, 71,*

72, 74, 75, 77, 80, 87, 88, 89, 90, 91, 92, 93, 94, 96, 100, 147, 148, 181, 197, 198, 199, 200, 201, 202, 203, 205, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 219, 310, 316, 321, 323, 327, 328, 333, 334, 336, 337, 338, 340, 341, 342, 345, 351, 353, 355, 356, 357, 360, 362, 363, 364, 365, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 388, 399, 407, 444, 460, 465, 466, 467, 482, 508, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 610, 614, 636, 647, 648, 654, 859, 875, 981, 985, 986, 987, 990, 991, 992, 1112, 1113, 1116, 1117, 1118, 1121, 1131, 1138, 1197, 1221, 1222, 1223, 1224, 1226, 1280, 1292, 1312, 1398, 1399, 1415, 1416,1417, 1418, 1419, 1420, 1438, 1441, 1444, 1445, 1446, 1447, 1451, 1460, 1462.

ALESSANDRA CRISTINA LAVAGNINO is professor of Chinese language and culture, Faculty of Political Sciences, University of Milan. She graduated in Chinese studies from the University of Rome, was researcher and lecturer at the University of Naples, L'Orientale, and also served as press attaché at the Embassy of Italy in Beijing (1994–98). She is the author of *Il tesoro delle lettere un intaglio di draghi* (Milan, 1995) and *Cultura Cinese* (Milan, 2001). She presently sits on the board of the Italian Association of Chinese Studies and is member of the editorial board of the quarterly journal *Mondo cinese*. She contributed the article for the following text: *1032.56*.

JEAN LÉVI is director of research in Chinese studies at the French National Center of Scientific Research (CNRS). His main interest is in Chinese political thought, ideology, and mythology of the pre-imperial and early imperial periods, and he has published many books and articles on these topics. His most recent publications are *Le coup du Hibou* (Paris, 2001), *Confucius* (Paris, 2002) and *Propos intempestifs sur le Tchouang-tseu* (Paris, 2003). He contributed the articles for the following texts: *290, 296, 297, 298, 432, 447, 448, 449, 818, 819, 820, 821, 822, 823, 824, 825, 828, 831, 833, 834, 836, 837, 840, 841, 842, 846, 1177, 1402, 1465, 1466, 1467, 1476*.

JAN A. M. DE MEYER studied Sinology at the universities of Gent (Belgium) and Shanghai. He obtained his Ph.D. in Sinology in 1992 from the University of Gent and worked with Kristofer Schipper during a three-year postdoctoral fellowship at the Leiden Sinological Institute (1997–2000). His research centers on Tang dynasty Taoism and the literature of eremitism. Together with Peter Engelfriet, he edited *Linked Faiths: Essays on Chinese Religions and Traditional Culture in Honour of Kristofer Schipper,* (Leiden, 2000). His monograph on the Tang Daoist priest Wu Yun (d. 778) is forthcoming from Brill. He contributed the articles for the following texts: *682, 684, 697, 698, 717, 735, 739, 740, 741, 742, 1027, 1028, 1035, 1136, 1039, 1048, 1135, 1190, 1263, 1486, 1487*.

CHRISTINE MOLLIER is researcher at the French National Center of Scientific Research (CNRS). She obtained her Ph.D. in 1986 with a dissertation on the *Dongyuan shenzhou jing*, which was published with the title *Une apocalypse taoïste du Ve siècle: Le Livre des incantations divines des grottes abyssales* (Paris, 1990). As a member of the research group on Dunhuang manuscripts, she collaborated on the fifth volume of the *Catalogue des manuscrits chinois du fonds Pelliot de Dunhuang* (1995) and published "La Méthode de l'empereur du Nord du mont Fengdu," *T'oung Pao* 83 (1997) and "De l'inconvénient d'être mortel chez les taoïstes de la haute Pureté," in *De la malemort en quelques pays d'Asie,* edited by Brigitte Baptandier (Paris, 2001). Her recent work focuses on Buddho-Taoist scriptures and iconography. Following her articles: "Les Cuisines de Laozi et du Buddha," in *Cahiers d'Extrême-Asie* 11 (2000) and "Talismans," in *Divination et société dans la Chine ancienne: Etude des manuscrits de Dunhuang de la Bibliothèque nationale de France et de la British Library,* edited by Marc Kalinowski (Paris, 2003), she is now working on a book-length study on this subject. She has held visiting professorships at the Faculté des Lettres of the University of Geneva (1997–98) and at the Divinity School of the University of Chicago (2002). She contributed the articles for the following texts: *53, 54, 335, 525, 527*.

FABRIZIO PREGADIO is acting associate professor in the Department of Religious Studies, Stanford University. He graduated in Chinese language and literature from the Ca' Foscari University of Venice, obtained his doctorate in East Asian civilizations at the Oriental Institute of Naples, and did postdoctoral studies at the Institute for Research in Humanities, Kyoto University. His publications include "The Early History of the *Zhouyi cantong qi*," *Journal of Chinese Religions* 30 (2002); "Early Daoist Meditation and the Origins of Inner Alchemy," in *Daoist Books and Daoist Histories*, edited by Benjamin Penny (London, 2004); and "Notes on the Daoist Notion of 'Refining the Form' (lianxing)," *Cahiers d'Extrême-Asie* 14 (2004). His latest work, *Great Clarity: Daoism and Alchemy in Medieval China,* will be published by Stanford University Press in 2005. He currently is working on the textual and exegetical tradition of the *Zhouyi cantong qi*. He contributed the articles for the following texts: *419, 420, 863, 881, 883, 887, 889, 890, 891, 892, 893, 894, 895, 896, 901, 907, 908, 909, 910, 917, 942*.

FLORIAN C. REITER is professor of Premodern Chinese Studies at Humboldt-University, Berlin. He holds degrees in Chinese studies from the universities of Munich (Ph.D) and Würzburg (habilitation), and was a postdoctoral fellow at Würzburg (Tao-tsang Project). Current scientific projects focus on Tang–Song Taoism. He is the author of *Religions in China: History, Practices, Culture* (in German; 2002), *The Aspirations and Standards of Taoist Priests in the Early T'ang Period* (1998), and "The Taoist Canon of 749 A.D. at the Southern Indian Belvedere in Jen-shou District, Szechwan Province," in *ZDMG* 148, 111–124 (1998). He contributed the articles for the following texts: *31, 108, 109, 110, 111, 113, 114, 115, 117, 118, 121, 122, 123, 125, 171, 173, 174, 175, 176, 190, 191, 192, 193, 194, 222, 223, 224, 276, 299, 568, 572, 573, 574, 575, 593, 594, 599, 661, 772, 778, 783, 843, 845, 920, 924, 925, 934, 940, 950, 955, 973, 1030, 1043, 1046, 1047, 1056, 1057, 1058, 1059, 1078, 1080, 1085, 1087, 1092, 1093, 1094, 1098, 1099, 1125, 1132, 1139, 1140, 1141, 1142, 1143, 1144, 1145, 1149, 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1158, 1159, 1160, 1161, 1201, 1229, 1232, 1233, 1234, 1235, 1256, 1258, 1260, 1261, 1311, 1429*.

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Xin wenfeng: Xin wenfeng chuban gongsi 新文豐出版公司 edition (Taipei, 1977), in sixty volumes.

Sanjia ben: Beijing wenwu 北京文物, Shanghai shudian 上海書店, and Tianjin guji chuban she 天津古籍出版社 edition (Peking, Shanghai, and Tianjin, 1988), in thirty-six volumes.

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108	*Huangdi yinfu jing jizhu*	3:2437	3:817	2:716
109	*Huangdi yinfu jing jiangyi*	3:2444	3:824	2:721
110	*Huangdi yinfu jing shu*	4:2465	4:1	2:736
111	*Huangdi yinfu jing jijie*	4:2481	4:17	2:746
112	*Huangdi yinfu jing zhu*	4:2495	4:30	2:755
113	*Huangdi yinfu jing jie*	4:2500	4:36	2:759
114	*Huangdi yinfu jing zhujie*	4:2511	4:47	2:766
115	*Huangdi yinfu jing zhu*	4:2521	4:58	2:773
116	*Huangdi yinfu jing zhu*	4:2527	4:64	2:777
117	*Huangdi yinfu jing zhu*	4:2531	4:68	2:779
118	*Huangdi yinfu jing jieyi*	4:2535	4:72	2:782
119	*Yinfu jing sanhuang yujue*	4:2546	4:85	2:789
120	*Huangdi yinfu jing xinfa*	4:2561	4:101	2:799
121	*Huangdi yinfu jing zhu*	4:2575	4:115	2:809
122	*Huangdi yinfu jing zhu*	4:2588	4:128	2:817
123	*Huangdi yinfu jing zhu*	4:2597	4:137	2:823

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124	*Huangdi yinfu jing zhujie*	4:2601	4:142	2:826
125	*Huangdi yinfu jing zhu*	4:2606	4:147	2:829
126	*Huangdi yinfu jing jiasong jiezhu*	4:2612	4:153	2:833
127	*Huangdi yinfu jing jijie*	4:2630	4:171	2:845
128	*Taishang qiuxian dinglu chisu zhenjue yuwen*	4:2644	4:185	2:855
129	*Taixiao langshu qiongwen dizhang jue*	4:2660	4:201	2:865
130	*Taixi jing zhu*	4:2665	4:206	2:868
131	*Taixi biyao ge jue*	4:2666	4:208	2:869
132	*Taiqing zhenren luoming jue*	4:2668	4:210	2:871
133	*Taishang dongfang neijing zhu*	4:2673	4:215	2:874
134	*Yin zhenjun huandan ge zhu*	4:2679	4:221	2:878
135	*Cui gong ruyao jing zhujie*	4:2683	4:227	2:881
136	*Lü Chunyang zhenren Qinyuan chun danci zhujie*	4:2692	4:237	2:887
137	*Qingtian ge zhushi*	4:2698	4:243	2:890
138	*Xuexian bianzhen jue*	4:2702	4:248	2:893
139	*Taishang dongzhen ningshen xiuxing jingjue*	4:2705	4:251	2:895
140	*Shangqing wozhong jue*	4:2707	4:253	2:897
141	*Ziyang zhenren Wuzhen pian zhushu*	4:2727	4:273	2:910
142	*Ziyang zhenren Wuzhen pian sanzhu*	4:2815	4:363	2:968
143	*Ziyang zhenren Wuzhen zhizhi xiangshuo sancheng biyao*	4:2891	4:440	2:1019
144	*Ziyang zhenren Wuzhen pian shiyi*	4:2907	4:457	2:1030
145	*Wuzhen pian zhushi*	4:2913	4:463	3:1
146	*Ziyang zhenren Wuzhen pian jiangyi*	4:2960	4:511	3:32
147	*Lingbao wuliang duren shangpin miaojing futu*	4:3005	4:557	3:62
148	*Wuliang duren shangpin miaojing pangtong tu*	4:3043	4:596	3:88
149	*Xiuzhen taiji hunyuan tu*	4:3052	4:605	3:93
150	*Xiuzhen taiji hunyuan zhixuan tu*	4:3061	4:615	3:99
151	*Jinyi huandan yinzheng tu*	4:3065	4:620	3:102
152	*Xiuzhen liyan chaotu*	4:3077	4:632	3:110
153	*Longhu shoujian tu*	4:3086	4:641	3:116
154	*Shangqing Taixuan jiuyang tu*	4:3088	4:644	3:118
155	*Sancai dingwei tu*	4:3094	4:650	3:122
156	*Shangqing dongzhen jiugong zifang tu*	4:3104	4:660	3:128
157	*Zhouyi tu*	4:3107	4:663	3:130
158	*Dayi xiangshu goushen tu*	4:3158	4:715	3:165
159	*Yishu gouyin tu*	4:3210	4:769	3:210
160	*Yishu gouyin tu yilun jiushi*	4:3234	4:794	3:217
161	*Yixiang tushuo neipian*	4:3241	4:801	3:222
162	*Yixiang tushuo waipian*	4:3271	4:832	3:241
163	*Xuanyuan shizi tu*	4:3295	4:856	3:257

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164	*Shangqing sanzun pulu*	5:3301	5:1	3:262
165	*Lingbao ziran jiutian shengshen sanbao dayou jinshu*	5:3307	5:8	3:266
166	*Yuanshi shangzhen zhongxian ji*	5:3311	5:13	3:269
167	*Dongxuan lingbao zhenling weiye tu*	5:3316	5:18	3:272
168	*Yuanshi gaoshang yujian dalu*	5:3332	5:34	3:282
169	*Qinghe neizhuan*	5:3338	5:40	3:286
170	*Zitong dijun huashu*	5:3347	5:49	3:292
171	*Qingwei xianpu*	5:3399	5:101	3:326
172	*San Mao zhenjun jiafeng shidian*	5:3407	5:110	3:332
173	*Jinlian zhengzong ji*	3:3424	5:127	3:343
174	*Jinlian zhengzong xianyuan xiangzhuan*	5:3457	5:160	3:365
175	*Qizhen nianpu*	5:3479	5:183	3:380
176	*Xuanfeng qinghui lu*	5:3490	5:194	3:387
177	*Taishang dongzhen zhihui shangpin dajie*	5:3495	5:199	3:391
178	*Sandong zhongjie wen*	5:3503	5:208	3:396
179	*Taiwei lingshu ziwen xianji zhenji shangjing*	5:3512	5:217	3:402
180	*Xuhuang tianzun chuzhen shijie wen*	5:3514	5:219	3:403
181	*Taishang jiuzhen miaojie jinlu duming bazui miaojing*	5:3518	5:223	3:406
182	*Taishang shier shangpin feitian falun quanjie miaojing*	5:3522	5:228	3:409
183	*Taiji zhenren shuo ershisi men jie jing*	5:3527	5:233	3:412
184	*Taizhen yudi siji mingke jing*	5:3531	5:237	3:415
185	*Chisong zi zhongjie jing*	5:3537	5:282	3:444
186	*Taiwei xianjun gongguo ge*	5:3582	5:289	3:449
187	*Taiqing wushiba yuanwen*	5:3589	5:296	3:453
188	*Xuandu lüwen*	5:3593	5:300	3:456
189	*Taishang lingbao chaotian xiezui dachan*	5:3604	5:311	3:463
190	*Taishang yuqing xiezui dengzhen baochan*	5:3674	5:383	3:510
191	*Taishang shangqing rangzai yanshou baochan*	5:3677	5:387	3:512
192	*Taishang taiqing bazui shengtian baochan*	5:3680	5:390	3:514
193	*Yuhuang youzui xifu baochan*	5:3684	5:394	3:516
194	*Gaoshang yuhuang manyuan baochan*	5:3696	5:406	3:524
195	*Jiutian yingyuan leisheng puhua tianzun yushu baochan*	5:3732	5:444	3:549
196	*Leiting yushu youzui fachan*	5:3738	5:450	3:552
197	*Yuhuang shiqi ciguang dengyi*	5:3742	5:455	3:555
198	*Shangqing shiyi dayao dengyi*	5:3752	5:466	3:562
199	*Nandou yanshou dengyi*	5:3756	5:470	3:565
200	*Beidou qiyuan xing dengyi*	5:3759	5:473	3:567
201	*Beidou benming yanshou dengyi*	5:3763	5:477	3:569

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202	*Sanguan dengyi*	5:3765	5:479	3:570
203	*Xuandi dengyi*	5:3767	5:481	3:572
204	*Jiutian San Mao siming xian dengyi*	5:3769	5:484	3:573
205	*Wanling dengyi*	5:3772	5:487	3:575
206	*Wuxian lingguan dadi dengyi*	5:3774	5:489	3:576
207	*Tusi dengyi*	5:3776	5:492	3:578
208	*Dongchu siming dengyi*	5:3780	5:496	3:581
209	*Zhengyi wensi bidu shendeng yi*	5:3783	5:499	3:582
210	*Liming ruixiang dengyi*	5:3785	5:502	3:584
211	*Huanglu jiuyang fanqi dengyi*	5:3789	5:506	3:586
212	*Huanglu jiuzhi dengyi*	5:3794	5:512	3:590
213	*Huanglu poyu dengyi*	5:3796	5:514	3:591
214	*Huanglu wuku lundeng yi*	5:3800	5:518	3:594
215	*Difu shiwang badu yi*	5:3803	5:521	3:596
216	*Shangqing tianbao zhai chuye yi*	5:3809	5:527	3:600
217	*Taiyi huofu zougao qirang yi*	5:3814	5:532	3:603
218	*Qingwei xuanshu zougao yi*	5:3822	5:541	3:609
219	*Lingbao wuliang duren shangjing dafa*	5:3829	5:549	3:613
220	*Wushang xuanyuan santian yutang dafa*	6:4501	6:341	4:1
221	*Wushang santian yutang zhengzong gaoben neijing yushu*	6:4684	6:529	4:122
222	*Qingwei shenlie bifa*	6:4703	6:549	4:135
223	*Qingwei yuanjiang dafa*	6:4729	6:577	4:153
224	*Qingwei zhaifa*	7:4924	6:779	4:282
225	*Taishang jiuyao xinyin miaojing*	7:4967	6:823	4:311
226	*Zi yuanjun shoudao chuanxin fa*	7:4971	6:828	4:314
227	*Zhen longhu jiuxian jing*	7:4976	6:833	4:317
228	*Longhu zhongdan jue*	7:4983	6:840	4:321
229	*Jiuhuan qifan longhu jindan xili zhenjue*	7:4986	6:844	4:324
230	*Zhuzhen lun huandan jue*	7:4991	6:849	4:327
231	*Zhenyi jindan jue*	7:4993	6:852	4:328
232	*Huandan bijue yang chizi shenfang*	7:4998	6:857	4:331
233	*Huandan zhongxian lun*	7:5001	6:861	4:333
234	*Xiudan miaoyong zhili lun*	7:5013	6:874	4:342
235	*Danjing jilun*	7:5018	6:879	4:345
236	*Jinjing lun*	7:5024	6:885	4:349
237	*Huandan xianmiao tongyou ji*	7:5027	6:888	4:351
238	*Yuanyang zi jinyi ji*	7:5032	6:894	4:354
239	*Huandan jinyi ge zhu*	7:5040	6:902	4:359
240	*Yuqing jinsi qinghua biwen jinbao neilian danjue*	7:5044	7:1	4:362
241	*Bixu zi qinchuan zhizhi*	7:5068	7:26	4:378
242	*Zhizhou xiansheng quanzhen zhizhi*	7:5074	7:32	4:382

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243	*Chen Xubo guizhong zhinan*	7:5077	7:36	4:384
244	*Dadan zhizhi*	7:5088	7:47	4:391
245	*Yuqi zi danjing zhiyao*	7:5107	7:67	4:404
246	*Xishan qunxian huizhen ji*	7:5133	7:95	4:422
247	*Huizhen ji*	7:5163	7:126	4:442
248	*Qizhen ji*	7:5201	7:165	4:467
249	*Zhonghe ji*	7:5224	7:189	4:482
250	*Santian yisui*	7:5287	7:254	4:524
251	*Quanzhen ji xuan biyao*	7:5293	7:260	3:528
252	*Gushen pian*	7:5302	7:269	4:534
253	*Jinjue dijun sanyuan zhenyi jing*	7:5323	7:291	4:548
254	*Dadong jinhua yujing*	7:5327	7:295	4:551
255	*Taiwei lingshu ziwen langgan huadan shenzhen shangjing*	7:5333	7:301	4:555
256	*Yujing jiutian jinxiao weishen wangzhu taiyuan shangjing*	7:5337	7:305	4:557
257	*Dongzhen taiwei huangshu jiutian balu zhenwen*	7:5342	7:310	4:561
258	*Taixuan bajing lu*	7:5346	7:314	4:563
259	*Tao zhenren neidan fu*	7:5367	7:337	4:578
260	*Qinxuan fu*	7:5376	7:347	4:584
261	*Jindan fu*	7:5381	7:352	4:587
262	*Gushen fu*	7:5405	7:376	4:603
263	*Xiuzhen shishu*	7:5409	7:381	4:605
264	*Zhenqi huanyuan ming*	8:5819	7:801	4:879
265	*Huandan gejue*	8:5828	7:811	4:885
266	*Jinyi huandan baiwen jue*	8:5840	7:824	4:893
267	*Shangsheng xiuzhen sanyao*	8:5856	7:840	4:903
268	*Qianyuan zi sanshi lun*	8:5869	7:854	4:912
269	*Zhizhen zi longhu dadan shi*	8:5871	7:856	4:913
270	*Pomi zhengdao ge*	8:5875	8:1	4:916
271	*Taixuan langran zi jindao shi*	8:5878	8:5	4:918
272	*Liaoming pian*	8:5882	8:9	4:921
273	*Mingdao pian*	8:5890	8:17	4:926
274	*Zhenxian bichuan huohou fa*	8:5899	8:27	4:932
275	*Sanji zhiming quanti*	8:5904	8:32	4:935
276	*Xiyi zhimi lun*	8:5921	8:51	4:947
277	*Xiuzhen jingyi zalun*	8:5930	8:61	4:953
278	*Qingwei danjue*	8:5943	8:74	4:961
279	*Xiantian jindan dadao xuanao koujue*	8:5948	8:79	4:965
280	*Jinyi dadan koujue*	8:5955	8:86	4:969
281	*Baoyi zi sanfeng laoren danjue*	8:5960	8:92	4:973
282	*Huangdi zhaijing*	8:5969	8:101	4:979

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283	*Huangdi longshou jing*	8:5978	8:110	4:985
284	*Huangdi jingui yuheng jing*	8:6004	8:137	4:1002
285	*Huangdi shou sanzi xuannü jing*	8:6016	8:149	5:1
286	*Taishang dengzhen sanjiao lingying jing*	8:6018	8:152	5:2
287	*Tongzhan daxiang li xingjing*	8:6021	8:156	5:4
288	*Lingtai jing*	8:6048	8:183	5:22
289	*Chengxing lingtai biyao jing*	8:6059	8:194	5:29
290	*Guang huangdi benxing ji*	8:6062	8:199	5:32
291	*Mu tianzi zhuan*	8:6068	8:206	5:36
292	*Han Wudi neizhuan*	8:6086	8:224	5:47
293	*Han Wudi waizhuan*	8:6101	8:240	5:58
294	*Liexian zhuan*	8:6111	8:251	5:64
295	*Xu xian zhuan*	8:6130	8:271	5:77
296	*Lishi zhenxian tidao tongjian*	8:6163	8:305	5:99
297	*Lishi zhenxian tidao tongjian xubian*	9:6637	8:789	5:414
298	*Lishi zhenxian tidao tongjian houji*	9:6687	8:841	5:448
299	*Yixian zhuan*	9:6749	9:1	5:489
300	*Huayang Tao yinju neizhuan*	9:6764	9:17	5:499
301	*Huan zhenren shengxian ji*	9:6785	9:38	5:513
302	*Zhoushi mingtong ji*	9:6792	9:45	5:518
303	*Ziyang zhenren neizhuan*	9:6828	9:82	5:542
304	*Maoshan zhi*	9:6838	9:93	5:548
305	*Chunyang dijun shenhua miaotong ji*	9:7070	9:333	5:703
306	*Taihua Xiyi zhi*	9:7116	9:379	5:734
307	*Xiyue Huashan zhi*	9:7131	9:395	5:744
308	*Ningyang Dong zhenren yuxian ji*	9:7144	9:409	5:753
309	*Zhu shizhen gao*	9:7152	9:417	5:758
310	*Jinlu zhai sandong zanyong yi*	9:7161	9:426	5:764
311	*Huangdi yinfu jing song*	9:7174	9:439	5:772
312	*Taishang shengxuan xiaozai huming miaojing song*	9:7177	9:443	5:775
313	*Shengtian jing songjie*	9:7181	9:447	5:777
314	*Sandong zansong lingzhang*	9:7184	9:451	5:779
315	*Song Zhenzong yuzhi yujing ji*	9:7208	9:477	5:795
316	*Taishang jidu zhangshe*	9:7242	9:513	5:818
317	*Lingbao tianzun shuo Hongen lingji zhenjun miaojing*	9:7277	10:1	5:841
318	*Dongxuan lingbao ziran jiutian shengshen zhang jing*	9:7280	10:4	5:843
319	*Dongxuan lingbao benxiang yundu jieqi jing*	9:7288	10:13	5:849
320	*Dongxuan lingbao danshui feishu yundu xiaojie miaojing*	9:7296	10:21	5:854

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321	*Dongxuan lingbao zhutian shijie zaohua jing*	9:7307	10:32	5:861
322	*Taishang lingbao tiandi yundu ziran miaojing*	9:7313	10:39	5:865
323	*Taishang dongxuan lingbao sanyuan wuliang shou jing*	9:7316	10:43	5:867
324	*Shangqing wuchang biantong wanhua yuming jing*	9:7323	10:50	5:872
325	*Taishang dongxuan lingbao zhihui dingzhi tongwei jing*	9:7347	10:75	5:888
326	*Taishang dongxuan lingbao guanmiao jing*	9:7359	10:88	5:896
327	*Taishang dongxuan lingbao tianzun shuo datong jing*	9:7360	10:89	5:897
328	*Taishang dongxuan lingbao hu zhu tongzi jing*	9:7361	10:89	5:897
329	*Taishang dongxuan lingbao kaiyan bimi zang jing*	9:7362	10:91	5:898
330	*Taishang dongxuan lingbao zhenwen yaojie shangjing*	9:7370	10:99	5:903
331	*Taishang huangting neijing yujing*	9:7378	10:107	5:908
332	*Taishang huangting waijing yujing*	9:7384	10:114	5:913
333	*Lingbao tianzun shuo luku shousheng jing*	9:7387	10:117	5:915
334	*Taishang lingbao yuanyang miaojing*	10:7389	10:121	5:916
335	*Taishang dongyuan shenzhou jing*	10:7495	10:229	6:1
336	*Taishang dongxuan lingbao yebao yinyuan jing*	10:7615	10:353	6:81
337	*Taishang dongxuan lingbao shihao gongde yinyuan miaojing*	10:7688	10:429	6:129
338	*Taishang dongxuan lingbao suming yinyuan mingjing*	10:7693	10:434	6:132
339	*Taishang dongxuan lingbao chujia yinyuan jing*	10:7698	10:440	6:136
340	*Taishang dongxuan lingbao zhuanshen duming jing*	10:7708	10:450	6:143
341	*Taishang dongxuan lingbao shishi duren miaojing*	10:7713	10:455	6:146
342	*Taishang dongxuan lingbao taixuan puci quanshi jing*	10:7719	10:461	6:150
343	*Taishang dongxuan lingbao sifang dayuan jing*	10:7724	10:467	6:153
344	*Taishang dongxuan lingbao zhihui benyuan dajie shangpin jing*	10:7727	10:471	6:155
345	*Taishang dongxuan lingbao jieye benxing shangpin miaojing*	10:7736	10:481	6:161
346	*Taishang dongxuan lingbao zhenyi quanjie falun miaojing*	10:7750	10:495	6:170
347	*Taishang xuanyi zhenren shuo miaotong zhuanshen ruding jing*	10:7753	10:498	6:172

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348	*Taishang xuanyi zhenren shuo quanjie falun miaojing*	10:7757	10:503	6:175
349	*Taishang dongxuan lingbao fazhu jing*	10:7761	10:507	6:178
350	*Taishang lingbao zhihui guanshen jing*	10:7766	10:512	6:181
351	*Taiyi jiuku hushen miaojing*	10:7767	10:513	6:182
352	*Taishang dongxuan lingbao chishu yujue miaojing*	10:7770	10:517	6:184
353	*Shangqing jingui yujing xiuzhen zhixuan miaojing*	10:7802	10:550	6:205
354	*Shangqing sanyuan yujian sanyuan bujing*	10:7810	10:559	6:211
355	*Taishang dongxuan lingbao furi miaojing*	10:7832	10:581	6:226
356	*Dongxuan lingbao shangshi shuo jiuhu shenming jing*	10:7833	10:583	6:227
357	*Taishang lingbao tianzun shuo rangzai due jing*	10:7839	10:589	6:231
358	*Taishang shenzhou yanshou miaojing*	10:7840	10:590	6:232
359	*Taishang dongxuan lingbao xiaorang huozai jing*	10:7841	10:591	6:233
360	*Taishang dongxuan lingbao tianzun shuo yangcan yingzhong jing*	10:7843	10:592	6:234
361	*Taishang dongxuan lingbao bawei zhaolong miaojing*	10:7847	10:597	6:237
362	*Taishang dongyuan shuo qingyu longwang jing*	10:7860	10:611	6:245
363	*Taishang zhao zhu shenlong anzhen fenmu jing*	10:7862	10:613	6:247
364	*Taishang lingbao buxie zaowang jing*	10:7864	10:614	6:248
365	*Taishang shuo liyi canwang miaojing*	10:7865	10:616	6:249
366	*Taishang shuo niuhuang miaojing.*	10:7866	10:617	6:249
367	*Shangqing dongxuan mingdeng shangjing*	10:7867	10:618	6:250
368	*Taishang dongxuan baoyuan shangjing*	10:7871	10:622	6:252
369	*Taishang dongxuan lingbao miedu wulian shengshi miaojing*	10:7881	10:633	6:259
370	*Taishang dongxuan lingbao sanyuan yujing xuandu daxian jing*	10:7891	10:643	6:266
371	*Taishang dongxuan lingbao santu wuku badu shengsi miaojing*	10:7905	10:658	6:275
372	*Taishang daojun shuo jieyuan badu miaojing*	10:7909	10:662	6:278
373	*Taishang dongxuan lingbao wangsheng jiuku miaojing*	10:7910	10:663	6:278
374	*Taishang dongxuan lingbao jiuku miaojing*	10:7917	10:670	6:283
375	*Taishang dongxuan lingbao tianzun shuo jiku jing*	10:7919	10:672	6:284
376	*Taishang dongxuan lingbao jinggong miaojing*	10:7920	10:674	6:285
377	*Taishang lingbao hongfu miezui xiangming jing*	10:7925	10:679	6:289

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378	*Taishang jiuku tianzun shuo xiaoqian miezui jing*	10:7945	10:700	6:302
379	*Taishang shuo Fengdu baku yule miaojing*	10:7947	10:702	6:303
380	*Dongxuan lingbao daoyao jing*	10:7947	10:703	6:303
381	*Dongxuan lingbao feixian shangpin miaojing*	10:7951	10:707	6:306
382	*Taishang lingbao tianzun shuo yanshou miaojing*	10:7954	10:710	6:308
383	*Taishang qixing shenzhou jing*	10:7955	10:711	6:309
384	*Taishang xuhuang baosheng shenzhou jing*	10:7956	10:712	6:309
385	*Taishang dongxuan sandong kaitian fenglei yubu zhimo shenzhou jing*	10:7957	10:713	6:310
386	*Taishang dongyuan sanmei dixin guangming zhengyin taiji ziwei fumo zhigui zhengjiu edao jifu jixiang shenzhou*	10:7959	10:715	6:311
387	*Taishang sansheng jieyuan miaojing*	10:7961	10:718	6:313
388	*Taishang lingbao wufu xu*	10:7964	10:721	6:315
389	*Taishang dongxuan lingbao suling zhenfu*	10:8007	10:765	6:343
390	*Taishang dongxuan lingbao wuyue shenfu*	10:8034	10:793	6:361
391	*Shangqing jinmu qiuxian fa*	10:8042	10:801	6:366
392	*Shangqing huoluo qiyuan fu*	10:8053	10:813	6:374
393	*Taishang dongxuan lingbao dagang chao*	10:8056	10:816	6:376
394	*Shangqing taiyi jinque yuxi jinzhen ji*	10:8057	10:818	6:377
395	*Taishang dongxuan lingbao toujian fuwen yaojue*	10:8061	10:822	6:379
396	*Dongxuan lingbao ziran jiutian shengshen zhang jing jieyi*	10:8076	11:1	6:389
397	*Dongxuan lingbao ziran jiutian shengshen yuzhang jing jie*	10:8129	11:55	6:425
398	*Dongxuan lingbao ziran jiutian shengshen zhang jing zhu*	11:8187	11:114	6:464
399	*Taishang dongxuan lingbao tianzun shuo jiuku miaojing zhujie*	11:8222	11:149	6:487
400	*Dongxuan lingbao dingguan jing zhu*	11:8237	11:164	6:497
401	*Huangting neijing yujing zhu*	11:8241	11:168	6:499
402	*Huangting neijing yujing zhu*	11:8264	11:191	6:515
403	*Huangting neiwai yujing jingjie*	11:8303	11:231	6:541
404	*Shangqing danyuan yuzhen dihuang feixian shangjing*	11:8308	11:237	6:544
405	*Shangqing zijing jun huangchu ziling daojun dongfang shangjing*	11:8311	11:240	6:546
406	*Shangqing ziwei dijun nanji yuanjun yujing baojue*	11:8320	11:250	6:552
407	*Lingbao dalian neizhi xingchi jiyao*	11:8325	11:255	6:556
408	*Shangjing taijing ji jiejie xingshi jue*	11:8327	11:257	6:557

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409	*Shangqing huachen sanben yujue*	11:8334	11:264	6:561
410	*Taishang dongxuan lingbao zhongjian wen*	11:8336	11:267	6:563
411	*Taishang dongxuan lingbao wudi jiaoji zhaozhen yujue*	11:8343	11:273	6:567
412	*Shangqing pei fuwen qingquan jue*	11:8346	11:277	6:570
413	*Shangqing pei fuwen boquan jue*	11:8351	11:282	6:573
414	*Shangqing pei fuwen jiangquan jue*	11:8357	11:288	6:577
415	*Shangqing pei fuwen heiquan jue*	11:8359	11:290	6:578
416	*Shangqing pei fuwen huangquan jue*	11:8360	11:291	6:579
417	*Taishang dadao sanyuan pinjie xiezui shangfa*	11:8364	11:295	6:581
418	*Guqi huanshen jiuzhuan qiongdan lun*	11:8372	11:303	6:587
419	*Lingbao zhongzhen danjue*	11:8378	11:310	6:591
420	*Shenxian fuer danshi xingyao fa*	11:8386	11:318	6:596
421	*Dengzhen yinjue*	11:8399	11:331	6:606
422	*Shangqing sanzhen zhiyao yujue*	11:8429	11:362	6:626
423	*Shangqing dongzhen jieguo jue*	11:8439	11:372	6:633
424	*Shangqing mingtang yuanzhen jingjue*	11:8448	11:381	6:638
425	*Shangqing taiji yinzhu yujing baojue*	11:8453	11:386	6:642
426	*Shangqing taishang basu zhenjing*	11:8463	11:396	6:648
427	*Shangqing xiuxing jingjue*	11:8477	11:410	6:658
428	*Taishang feixing jiuchen yujing*	11:8491	11:423	6:667
429	*Shangqing changsheng baojian tu*	11:8508	11:442	6:679
430	*Shangqing badao biyan tu*	11:8510	11:445	6:680
431	*Shangqing hanxiang jianjian tu*	11:8515	11:450	6:683
432	*Huangting neijing wuzang liufu buxie tu*	11:8520	11:455	6:686
433	*Qiyu xiuzhen zhengpin tu*	11:8530	11:466	6:693
434	*Xuanlan renniao shan jingtu*	11:8534	11:470	6:696
435	*Taishang yuchen yuyi jielin ben riyue tu*	11:8537	11:473	6:698
436	*Shangfang dadong zhenyuan miaojing pin*	11:8546	11:482	6:704
437	*Shangfang dadong zhenyuan miaojing tu*	11:8550	11:486	6:706
438	*Shangfang dadong zhenyuan yinyang zhijiang tushu houjie*	11:8554	11:491	6:709
439	*Shangfang dadong zhenyuan tushu jishuo zhongpian*	11:8561	11:498	6:714
440	*Xu taishi zhenjun tuzhuan*	11:8564	11:501	6:716
441	*Dongxuan lingbao wuyue guben zhenxing tu*	11:8593	11:530	6:735
442	*Shangqing housheng daojun lieji*	11:8606	11:544	6:744
443	*Shangqing gaoshang yuzhen zhongdao zongjian baohui*	11:8613	11:551	6:748
444	*Dongxuan lingbao sanshi ji*	11:8616	11:555	6:751
445	*Dongxuan lingbao sanshi minghui xingzhuang juguan fangsuo wen*	11:8621	11:560	6:754

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446	*Shangqing zhongjing zhu zhensheng bi*	11:8623	11:563	6:755
447	*Xu zhenjun xianzhuan*	11:8704	11:645	6:809
448	*Xishan Xu zhenren bashiwu hua lu*	11:8712	11:654	6:815
449	*Xiaodao Wu Xu er zhenjun zhuan*	11:8751	11:693	6:841
450	*Taiji Ge xiangong zhuan*	11:8758	11:700	6:845
451	*Yunfu shan Shen xianweng zhuan*	11:8772	11:715	6:855
452	*Nanyue jiu zhenren zhuan*	11:8779	11:722	6:859
453	*Nanyue xiaolu*	11:8782	11:725	6:861
454	*Taishang dongxuan lingbao shangpin jie jing*	11:8790	11:733	6:866
455	*Taishang xuanyi zhenren shuo santu wuku quanjie jing*	11:8794	11:737	6:869
456	*Taishang dongxuan lingbao sanyuan pinjie gongde qingzhong jing*	11:8799	11:743	6:873
457	*Taishang dongxuan lingbao zhihui zuigen shangpin dajie jing*	11:8818	11:762	6:885
458	*Shangqing zhongzhen jiaojie dexing jing*	11:8833	11:777	6:895
459	*Dongxuan lingbao tianzun shuo shijie jing*	11:8839	11:784	6:899
460	*Taishang dongxuan lingbao xuanjie shouhui zhongzui baohu jing*	11:8840	11:785	6:900
461	*Shangqing gusui lingwen guilü*	11:8853	11:798	6:908
462	*Taishang dongxuan lingbao fashen zhilun*	11:8871	11:817	6:921
463	*Yaoxiu keyi jielü chao*	11:8873	11:819	6:922
464	*Zhaijie lu*	11:8994	11:943	6:1002
465	*Lingbao lingjiao jidu jinshu mulu*	12:9003	12:1	7:1
466	*Lingbao lingjiao jidu jinshu*	12:9027	12:26	7:17
467	*Da Ming xuanjiao licheng zhaijiao yi*	15:11487	15:1	9:1
468	*Hongen lingji zhenjun ziran xingdao yi*	15:11499	15:13	9:8
469	*Hongen lingji zhenjun jifu suqi yi*	15:11502	15:17	9:10
470	*Hongen lingji zhenjun jifu zaochao yi*	15:11505	15:20	9:12
471	*Hongen lingji zhenjun jifu wuchao yi*	15:11509	15:24	9:15
472	*Hongen lingji zhenjun jifu wanchao yi*	15:11514	15:29	9:18
473	*Hongen lingji zhenjun qixie shejiao ke*	15:11518	15:34	9:21
474	*Hongen lingji zhenjun liyuan wen*	15:11523	15:39	9:24
475	*Hongen lingji zhenjun qizheng xing dengyi*	15:11545	15:61	9:39
476	*Hongen lingji zhenjun shishi*	15:11553	15:70	9:44
477	*Luotian dajiao zaochao ke*	15:11557	15:75	9:47
478	*Luotian dajiao wuchao ke*	15:11561	15:79	9:49
479	*Luotian dajiao wanchao ke*	15:11564	15:83	9:52
480	*Luotian dajiao shejiao yi*	15:11568	15:87	9:54
481	*Xuanmen baoxiao zhuijian yi*	15:11573	15:92	9:57
482	*Zhushi shengdan chongju zhuoxian yi*	15:11580	15:100	9:62
483	*Jinlu zhai qitan yi*	15:11587	15:107	9:67

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484	*Jinlu dazhai suqi yi*	15:11592	15:113	9:70
485	*Jinlu dazhai qimeng yi*	15:11595	15:116	9:72
486	*Jinlu dazhai puzhi shuojie yi*	15:11597	15:118	9:74
487	*Jinlu zaochao yi, Jinlu wuchao yi, Jinlu wanchao yi*	15:11602	15:123	9:77
488	*Jinlu zhai chanfang yi*	15:11612	15:134	9:83
489	*Jinlu jietan yi*	15:11616	15:139	9:86
490	*Jinlu shejiao yi*	15:11619	15:142	9:88
491	*Jinlu fangsheng yi*	15:11623	15:146	9:91
492	*Jinlu qishou zao, wu, wanchao yi*	15:11625	15:148	9:92
493	*Jinlu shangshou sanxian yi*	15:11635	15:159	9:99
494	*Jinlu yanshou shejiao yi*	15:11637	15:162	9:100
495	*Jinlu xuanling zhuanjing zao, wu, wanchao xingdao yi*	15:11640	15:166	9:102
496	*Jinlu shihui duren zao, wu, wanchao kaishou yi*	15:11654	15:181	9:112
497	*Jinlu shihui duren zao, wu, wanchao zhuanjing yi*	15:11668	15:196	9:121
498	*Jinlu zhai toujian yi*	15:11683	15:211	9:131
499	*Yulu zidu suqi yi*	15:11688	15:217	9:134
500	*Yulu zidu jietan yi*	15:11692	15:221	9:137
501	*Yulu zidu shejiao yi*	15:11696	15:225	9:139
502	*Yulu zidu zao, wu, wanchao yi*	15:11699	15:229	9:142
503	*Yulu shengshen zidu zhuanjing yi*	15:11708	15:238	9:148
504	*Yulu shengshen zidu kaishou yi*	15:11722	15:253	9:157
505	*Yulu sanri jiuchao yi*	15:11730	15:262	9:162
506	*Yulu jiyou panhu yi*	15:11752	15:284	9:178
507	*Taishang huanglu zhaiyi*	15:11757	15:289	9:181
508	*Wushang huanglu dazhai licheng yi*	15:12052	15:607	9:378
509	*Huanglu jiuku shizhai zhuanjing yi*	16:12580	16:351	9:730
510	*Huanglu shinian yi*	16:12589	16:361	9:736
511	*Huanglu wulao daowang yi*	16:12593	16:365	9:738
512	*Huanglu zhai shi tianzun yi*	16:12596	16:368	9:740
513	*Huanglu zhai shizhou sandao badu yi*	16:12600	16:372	9:743
514	*Huanglu jiuyou jiao wuai yezhai cidi yi*	16:12605	16:378	9:747
515	*Dongxuan lingbao hetu yangxie sanshiliu tian zhaiyi*	16:12620	16:393	9:756
516	*Dongxuan lingbao hetu yangxie sanshiliu tuhuang zhaiyi*	16:12650	16:424	9:776
517	*Lingbao banjing zhaiyi*	16:12678	16:453	9:795
518	*Shengong miaoji zhenjun liwen*	16:12687	16:463	9:801
519	*Taishang lingbao yugui mingzhen zhai chanfang yi*	16:12692	16:468	9:805
520	*Taishang lingbao yugui mingzhen dazhai chanfang yi*	16:12697	16:473	9:808

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521	*Taishang lingbao yugui mingzhen dazhai yangong yi*	16:12701	16:478	9:811
522	*Dongxuan du lingbao ziran quanyi*	16:12710	16:487	9:816
523	*Dongxuan lingbao ziran zhaiyi*	16:12713	16:491	9:819
524	*Dongxuan lingbao zhai shuo guang zhu jie fa deng zhuyuan yi*	16:12716	16:494	9:821
525	*Taishang dongyuan sanmei shenzhou zhai chanxie yi*	16:12725	16:503	9:827
526	*Taishang dongyuan sanmei shenzhou zhai qingdan yingdao yi*	16:12735	16:514	9:833
527	*Taishang dongyuan sanmei shenzhou zhai shifang chanyi*	16:12739	16:518	9:836
528	*Taishang dongxuan lingbao shoudu yi*	16:12744	16:523	9:839
529	*Lingbao wujing tigang*	16:12772	16:551	9:858
530	*Dongxuan lingbao yulu jianwen sanyuan weiyi ziran zhenjing*	16:12777	16:557	9:861
531	*Dongxuan lingbao zhongqing weiyi jing*	16:12782	16:562	9:864
532	*Taiji zhenren fu lingbao zhaijie weiyi zhujing yaojue*	16:12785	16:566	9:867
533	*Taishang lingbao shangyuan tianguan xiaoqian miezui chan*	16:12797	16:578	9:875
534	*Taishang lingbao zhongyuan diguan xiaoqian miezui chan*	16:12803	16:583	9:878
535	*Taishang lingbao xiayuan shuiguan xiaoqian miezui chan*	16:12807	16:588	9:881
536	*Taishang xuansi miezui zifu xiaozai fachan*	16:12812	16:593	9:884
537	*Taishang xiaomie diyu shengzhi tiantang chan*	16:12817	16:599	9:892
538	*Taiyi jiuku tianzun shuo badu xuehu baochan*	16:12823	16:606	9:892
539	*Qingxuan jiuku baochan*	16:12831	16:614	9:897
540	*Cizun shengdu baochan*	16:12836	16:620	9:901
541	*Dongyue dasheng baochan*	16:12841	16:625	10:1
542	*Taishang lingbao shifang yinghao tianzun chan*	16:12851	16:635	10:7
543	*Taishang cibei daochang xiaozai jiuyou chan*	16:12866	16:651	10:18
544	*Taishang cibei jiuyou bazui chan*	16:12975	16:765	10:90
545	*Taishang cibei daochang miezui shuichan*	16:13021	16:815	10:121
546	*Lingbao yujian mulu*	16:13033	17:1	10:129
547	*Lingbao yujian*	16:13048	17:17	10:139
548	*Taiji jilian neifa*	17:13499	17:483	10:439
549	*Shangqing tianshu yuan huiju bidao zhengfa*	17:13549	17:535	10:473
550	*Xu zhenjun shou lian xingshen Shangqing bidao fayao jiewen*	17:13576	17:562	10:491
551	*Tianshu yuan dusi xuzhi ling*	17:13577	17:563	10:491

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552	*Tianshu yuan dusi xuzhi ge*	17:13579	17:565	10:493
553	*Lingbao jingming tianshu yuan dusi fayuan xuzhi*	17:13582	17:568	10:495
554	*Lingbao jingming yuan jiaoshi Zhou zhengong qiqing huayi*	17:13584	17:570	10:496
555	*Gaoshang yuegong taiyin yuanjun xiaodao xianwang lingbao jingming huangsu shu*	17:13588	17:575	10:499
556	*Lingbao jingming huangsu shu shiyi bijue*	17:13618	17:606	10:519
557	*Taishang lingbao jingming rudao pin*	17:13625	17:613	10:523
558	*Lingbao jingming yuan zhenshi migao*	17:13627	17:616	10:525
559	*Taishang lingbao jingming fa yinshi*	17:13629	17:618	10:526
560	*Lingbao jingming dafa wandao yuzhang bijue*	17:13630	17:619	10:527
561	*Taishang lingbao jingming bifa pian*	17:13649	17:638	10:539
562	*Lingbao jingming xinxiu jiulao shenyin fumo bifa*	17:13660	17:649	10:547
563	*Taishang lingbao jingming feixian duren jingfa*	17:13665	17:655	10:550
564	*Taishang lingbao jingming feixian duren jingfa shili*	17:13738	17:730	10:553
565	*Taishang jingming yuan buzou zhiju taixuan dusheng xuzhi*	17:13742	17:734	10:601
566	*Shangqing tianxin zhengfa*	17:13751	17:743	10:607
567	*Shangqing beiji tianxin zhengfa*	17:13807	17:801	10:645
568	*Lingbao guikong jue*	17:13825	17:820	10:657
569	*Shangqing dadong jiugong chaoxiu bijue shangdao*	17:13829	17:824	10:660
570	*Lingjian zi*	17:13834	18:1	10:663
571	*Lingjian zi yindao ziwu ji*	17:13845	18:13	10:670
572	*Yangming jiguan jindan zhenjue*	17:13852	18:20	10:675
573	*Xuanzhu ge*	17:13858	18:26	10:679
574	*Xuanzhu xinjing zhu*	17:13860	18:28	10:680
575	*Xuanzhu xinjing zhu*	17:13865	18:33	10:683
576	*Baoyi hansan bijue*	17:13883	18:51	10:695
577	*Cunshen guqi lun*	17:13897	18:66	10:705
578	*Shesheng zuanlu*	17:13900	18:70	10:707
579	*Yangsheng bilu*	17:13914	18:84	10:716
580	*Xuanpu shan lingqin bilu*	18:13931	18:101	10:727
581	*Lingbao liuding bifa*	18:13962	18:133	10:748
582	*Kuigang liusuo bifa*	18:13970	18:141	10:753
583	*Taishang sanbi wujie bifa*	18:13974	18:146	10:756
584	*Shangqing liujia qidao bifa*	18:13980	18:153	10:760
585	*Guandou zhongxiao wulei wuhou bifa*	18:13985	18:158	10:763
586	*Huangdi taiyi bamen rushi jue*	18:13993	18:166	10:768

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587	*Huangdi taiyi bamen rushi bijue*	18:14007	18:180	10:778
588	*Huangdi taiyi bamen nishun shengsi jue*	18:14016	18:190	10:784
589	*Taishang chiwen dongshen sanlu*	18:14029	18:204	10:793
590	*Daojiao lingyan ji*	18:14041	18:217	10:801
591	*Luyi ji*	18:14124	18:301	10:856
592	*Shenxian ganyu zhuan*	18:14162	18:340	10:881
593	*Lidai chongdao ji*	18:14201	18:379	11:1
594	*Tixuan zhenren xianyi lu*	18:14211	18:390	11:7
595	*Jiang-Huai yiren lu*	18:14218	18:398	11:12
596	*Xianyuan bianzhu*	18:14231	18:411	11:21
597	*Daoji lingxian ji*	18:14267	18:448	11:45
598	*Shizhou ji*	18:14276	18:457	11:51
599	*Dongtian fudi yuedu mingshan ji*	18:14282	18:465	11:55
600	*Meixian guan ji*	18:14291	18:474	11:61
601	*Jinhua Chisong shan zhi*	18:14304	18:487	11:69
602	*Xiandu zhi*	18:14314	18:498	11:76
603	*Tiantai shan zhi*	18:14335	18:519	11:90
604	*Longrui guan Yuxue Yangming dongtian tujing*	18:14345	18:530	11:97
605	*Siming dongtian danshan tu yong ji*	18:14347	18:532	11:98
606	*Nanyue zongsheng ji*	18:14367	18:552	11:111
607	*Yuyin fashi*	18:14380	18:567	11:120
608	*Shangqing zhuzhen zhangsong*	18:14418	18:606	11:146
609	*Taishang dongxuan lingbao zhihui lizan*	18:14425	18:614	11:150
610	*Lingbao jiuyou changye qishi duwang xuanzhang*	18:14429	18:618	11:153
611	*Dongxuan lingbao liujia yunü shanggong gezhang*	18:14434	18:623	11:156
612	*Shangqing shi dichen Tongbo zhenren zhen tuzan*	18:14438	18:625	11:157
613	*Zhongxian zangsong lingzhang*	18:14445	18:635	11:164
614	*Dongxuan lingbao shengxuan buxu zhang xushu*	18:14452	18:642	11:168
615	*Chisong zi zhangli*	18:14459	18:649	11:173
616	*Guangcheng ji*	18:14547	18:739	11:231
617	*Taishang xuanci zhuhua zhang*	18:14664	18:860	11:310
618	*Lingbao jingming yuan xingqian shi*	18:14704	18:901	11:336
619	*Tianshu yuan dusi xuzhi xingqian shi*	18:14713	18:910	11:342
620	*Taishang laojun shuo chang qingjing miaojing*	19:14715	19:1	11:344
621	*Taishang xuanling doumu dasheng yuanjun benming yanshen xinjing*	19:14717	19:3	11:345
622	*Taishang xuanling beidou benming yansheng zhenjing*	19:14719	19:5	11:346
623	*Taishang xuanling beidou benming changsheng miao*	19:14723	19:10	11:349
624	*Taishang shuo nandou liusi yanshou duren miaojing*	19:14725	19:12	11:350

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625	*Taishang shuo dongdou zhusuan huming miao-jing*	19:14729	19:17	11:353
626	*Taishang shuo xidou jiming hushen miaojing*	19:14731	19:19	11:354
627	*Taishang shuo zhongdou dakui baoming miaojing*	19:14733	19:21	11:355
628	*Taishang shuo zhongdou dakui zhangsuan fumo shenzhou jing*	19:14735	19:23	11:356
629	*Taishang beidou ershiba zhang jing*	19:14736	19:24	11:357
630	*Taishang laojun shuo jiusheng zhenjing*	19:14750	19:38	11:366
631	*Taishang laojun shuo xiaozai jing*	19:14751	19:39	11:367
632	*Taishang taiqing tiantong huming miaojing*	19:14754	19:42	11:369
633	*Taishang taiqing huanglao dijun yunlei tiantong yinfan xianjing*	19:14756	19:45	11:371
634	*Taishang laojun shuo anzhai bayang jing*	19:14758	19:47	11:372
635	*Taishang laojun shuo buxie bayang jing*	19:14759	19:48	11:372
636	*Taishang shuo shilian shengshen jiuhu jing*	19:14760	19:49	11:373
637	*Taishang feibu wuxing jing*	19:14761	19:50	11:374
638	*Taishang feibu nandou taiwei yujing*	19:14766	19:55	11:377
639	*Huangtian shangqing jinque dijun lingshu ziwen shangjing*	19:14770	19:61	11:380
640	*Dongshen badi miaojing jing*	19:14777	19:69	11:385
641	*Taishang laojun neiguan jing*	19:14793	19:85	11:396
642	*Taishang laojun shuo liaoxin jing*	19:14797	19:88	11:398
643	*Taishang laojun neidan jing*	19:14797	19:89	11:398
644	*Taishang neidan shouyi zhending jing*	19:14799	19:90	11:399
645	*Taishang laojun nei riyong miaojing*	19:14799	19:91	11:400
646	*Taishang laojun wai riyong miaojing*	19:14800	19:92	11:400
647	*Taishang shuo zhuanlun wudao suming yinyuan jing*	19:14801	19:92	11:401
648	*Taishang huadao dushi xianjing*	19:14805	19:97	11:403
649	*Taishang laojun shuo Tianfei jiuku lingyan jing*	19:14812	19:104	11:408
650	*Taishang laojun shuo changsheng yisuan miao-jing*	19:14815	19:109	11:410
651	*Taishang dongshen sanyuan miaoben fushou zhenjing*	19:14820	19:115	11:414
652	*Taishang laojun shuo jieshi zhouzu jing*	19:14825	19:120	11:417
653	*Taishang laojun shuo wudou jinzhang shousheng jing*	19:14826	19:122	11:418
654	*Taishang dongshen tiangong xiaomo huguo jing*	19:14830	19:126	11:420
655	*Taishang shuo ziwei shenbing huguo xiaomo jing*	19:14841	19:137	11:427
656	*Taishang riyue hunyuan jing*	19:14842	19:139	11:428
657	*Taishang dongshen wuxing zhusu riyue hun-chang jing*	19:14843	19:140	11:429

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658	*Taishang miaoshi jing*	19:14847	19:145	11:431
659	*Taishang haoyuan jing*	19:14850	19:149	11:434
660	*Hunyuan bajing zhenjing*	19:14851	19:150	11:434
661	*Laozi xiangming jing*	19:14878	19:177	11:452
662	*Taishang laojun shuo bao fumu enzhong jing*	19:14906	19:205	11:470
663	*Xuantian shangdi shuo bao fumu enzhong jing*	19:14910	19:209	11:473
664	*Daode zhenjing*	19:14911	19:211	11:474
665	*Daode jing guben pian*	19:14923	19:223	11:482
666	*Xisheng jing*	19:14934	19:235	11:489
667	*Wushang miaodao wenshi zhenjing*	19:14970	19:271	11:513
668	*Chongxu zhide zhenjing*	19:14989	19:291	11:525
669	*Dongling zhenjing*	19:15035	19:339	11:556
670	*Nanhua zhenjing*	19:15050	19:355	11:567
671	*Taishang wuji dadao ziran zhenyi wucheng fu shangjing*	19:15149	19:457	11:632
672	*Taishang laojun shuo yisuan shenfu miaojing*	19:15163	19:472	11:642
673	*Taishang laojun hunyuan sanbu fu*	19:15166	19:475	11:644
674	*Wushang sanyuan zhenzhai linglu*	19:15214	19:525	11:676
675	*Shangqing dantian sanqi yuhuang liuchen feigang siming dalu*	19:15225	19:537	11:684
676	*Da Ming Taizu gao huangdi yuzhu Daode zhenjing*	19:15233	19:545	11:689
677	*Tang Xuanzong yuzhu Daode zhenjing*	19:15273	19:587	11:716
678	*Tang Xuanzong yuzhi Daode zhenjing shu*	19:15323	19:637	11:749
679	*Tang Xuanzong yuzhi Daode zhenjing shu*	19:15414	19:731	11:809
680	*Song Huizong yujie Daode zhenjing*	19:15464	19:783	11:843
681	*Song Huizong Daode zhenjing jieyi*	20:15527	20:1	11:885
682	*Daode zhenjing zhu*	20:15644	10:123	12:1
683	*Daode zhenjing jie*	20:15678	20:159	12:23
684	*Daode zhenjing sizi gudao jijie*	20:15705	20:187	12:41
685	*Daode zhenjing zhuan*	20:15815	20:301	12:115
686	*Daode zhenjing zhuan*	20:15864	20:351	12:147
687	*Daode zhenjing san jie*	20:15919	20:407	12:184
688	*Daode zhenjing zhijie*	20:15997	20:487	12:236
689	*Daode zhenjing lun*	20:16036	20:527	12:262
690	*Daode zhenjing zhu*	20:16051	20:543	12:272
691	*Daode zhenjing zhu*	20:16079	20:573	12:291
692	*Daode zhenjing xinzhu*	20:16126	20:621	12:322
693	*Daode zhenjing zhigui*	20:16154	20:651	12:341
694	*Daode zhenjing shuyi*	20:16236	20:735	12:395
695	*Daode zhenjing jijie*	21:16462	21:119	12:546
696	*Daode zhenjing quanjie*	21:16518	21:177	12:583

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697	*Daode zhenjing cijie*	21:16561	21:223	12:612
698	*Daode zhenjing zhangju xunsong*	21:16582	21:245	12:626
699	*Daode huiyuan*	21:16606	21:269	12:642
700	*Daode zhenjing jie*	21:16632	21:295	12:659
701	*Daode zhenjing kouyi*	21:16687	21:351	12:696
702	*Daode xuanjing yuanzhi*	21:16730	21:395	12:725
703	*Xuanjing yuanzhi fahui*	21:16781	21:447	12:758
704	*Daode zhenjing zhu*	21:16813	21:481	12:780
705	*Daode zhenjing jijie*	21:16874	21:545	12:821
706	*Daode zhenjing jizhu*	21:16936	21:607	13:1
707	*Daode zhenjing jizhu*	21:17093	21:767	13:106
708	*Daode zhenjing jizhu shiwen*	22:17306	22:149	13:248
709	*Daode zhenjing jizhu zashuo*	22:17317	22:161	13:255
710	*Daode zhenjing zhushu*	22:17346	22:191	13:274
711	*Daode zhenjing xuande zuanshu*	22:17469	22:317	13:357
712	*Daode zhenjing jiyi*	22:17742	22:597	13:589
713	*Daode jing lunbing yaoyi shu*	22:17881	22:740	13:631
714	*Daode zhenjing cangshi zuanwei pian*	22:17913	23:1	13:652
715	*Daode zhenjing cangshi zuanwei kaiti kewen shu*	23:18024	23:117	13:727
716	*Daode zhenjing cangshi zuanwei shouchao*	23:18064	23:157	13:753
717	*Daode zhenjing yanyi shouchao*	23:18086	23:179	13:768
718	*Daode zhenjing qushan ji*	23:18199	23:295	13:843
719	*Daode zhenjing shuyi*	23:18348	23:449	13:942
720	*Daode zhenjing zhu*	23:18383	23:485	14:1
721	*Daode zhenjing yijie*	23:18399	23:502	14:11
722	*Daode zhenjing zhu*	23:18437	23:541	14:37
723	*Daode zhenjing jiyi dazhi*	23:18467	23:571	14:57
724	*Daode zhenjing jiyi*	23:18508	23:613	14:84
725	*Daode zhenjing guangsheng yi*	24:18845	24:129	14:309
726	*Xisheng jing jizhu*	24:19232	24:529	14:566
727	*Wenshi zhenjing zhu*	24:19287	24:587	14:603
728	*Wenshi zhenjing yanwai zhi*	24:19418	24:719	14:690
729	*Chongxu zhide zhenjing Juanzhai kouyi*	24:19482	25:1	14:735
730	*Chongxu zhide zhenjing jie*	24:19585	25:107	14:802
731	*Chongxu zhide zhenjing yijie*	25:19735	25:261	14:903
732	*Chongxu zhide zhen jing sijie*	25:19782	25:309	15:1
733	*Liezi chongxu zhide zhenjing shiwen*	25:20023	25:558	15:162
734	*Nanhua zhenjing yihai zuanwei*	25:20042	25:577	15:174
735	*Nanhua zhenjing kouyi*	26:20811	26:525	15:687
736	*Nanhua zhenjing zhangju yinyi*	26:21120	27:1	15:894
737	*Nanhua zhenjing zhangju yushi*	26:21208	27:91	15:952
738	*Nanhua zhenjing yushi zalu*	26:21218	27:102	15:959

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739	*Nanhua zhenjing zhiyin*	26:21230	27:114	16:1
740	*Nanhua miao*	26:21237	27:121	16:5
741	*Zhuangzi neipian dingzheng*	26:21238	27:123	16:6
742	*Nanhua zhenjing xunben*	26:21261	27:146	16:21
743	*Nanhua zhenjing xinzhuan*	27:21460	27:349	16:154
744	*Nanhua zhenjing shiyi*	27:21634	27:527	16:270
745	*Nanhua zhenjing zhushu*	27:21639	27:533	16:273
746	*Tongxuan zhenjing*	28:22240	28:233	16:673
747	*Dongling zhenjing*	28:22326	28:323	16:731
748	*Tongxuan zhenjing zuanyi*	28:22360	28:357	16:754
749	*Tongxuan zhenjing*	28:22461	28:459	16:821
750	*Taishang xuanling beidou benming yansheng zhenjing zhu*	28:22537	28:539	17:1
751	*Taishang xuanling beidou benming yansheng zhenjing zhujie*	28:22595	28:600	17:39
752	*Taishang xuanling beidou benming yansheng jing zhu*	28:22633	28:639	17:65
753	*Beidou qiyuan jinxuan yuzhang*	28:22667	28:673	17:87
754	*Taishang shuo Xuantian dasheng zhenwu benchuan shenzhou miaojing*	28:22671	28:679	17:90
755	*Taishang laojun shuo chang qingjing jing zhu*	28:22746	28:755	17:141
756	*Taishang laojun shuo chang qingjing jing zhu*	28:22781	28:759	17:143
757	*Taishang laojun shuo chang qingjing jing zhu*	28:22784	28:791	17:164
758	*Taishang laojun shuo chang qingjing jing zhu*	28:22796	28:807	17:174
759	*Taishang laojun shuo chang qingjing jing zhu*	28:22808	28:820	17:182
760	*Taishang laojun shuo chang qingjing miaojing zuantu jiezhu*	28:22826	28:838	17:194
761	*Taishang laojun yuandao zhenjing zhujie*	28:22839	28:853	17:204
762	*Taishang taiqing tiantong huming miaojing zhu*	28:22849	28:861	17:209
763	*Laozi shuo wuchu jing zhu*	28:22854	28:866	17:213
764	*Taishang sanyuan feixing guanjin jinshu yulu tu*	28:22857	29:1	17:215
765	*Shangqing jinque dijun wudou sanyi tujue*	28:22861	29:6	17:218
766	*Siqi shesheng tu*	28:22871	29:16	17:224
767	*Taishang tongling bashi shengwen zhenxing tu*	28:22885	29:30	17:234
768	*Tujing yanyi bencao*	28:22892	29:37	17:238
769	*Tujing yanyi bencao*	29:22947	29:93	17:274
770	*Hunyuan shengji*	30:23705	30:1	17:779
771	*Taishang laojun nianpu yaolüe*	30:23862	30:161	17:884
772	*Taishang laojun jinshu neixu*	30:23869	30:168	17:888
773	*Taishang hunyuan Laozi shilüe*	30:23872	30:171	17:890
774	*Youlong zhuan*	30:23908	30:207	18:1

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775	*Taishang shuo Xuantian dasheng zhenwu benchuan shenzhou miaojing*	30:23964	30:265	18:38
776	*Zhenwu lingying zhenjun zengshang yousheng zunhao cewen*	30:23969	30:271	18:42
777	*Zhangxian mingsu huanghou shou shangqing bifa lu ji*	30:23970	30:272	18:42
778	*Huagai shan Fuqiu Wang Guo san zhenjun shishi*	30:23973	30:275	18:44
779	*Tang Ye zhenren zhuan*	30:24024	30:327	18:78
780	*Diqi shangjiang Wen taibao zhuan*	30:24042	30:347	18:90
781	*Xuanpin lu*	30:24052	30:355	18:97
782	*Dadi dongtian ji*	30:24117	30:422	18:140
783	*Yongcheng jixian lu*	30:24154	30:461	18:165
784	*Taishang laojun jiejing*	30:24208	30:517	18:201
785	*Laojun yinsong jiejing*	30:24222	30:532	18:210
786	*Taishang laojun jinglü*	30:24233	30:543	18:218
787	*Taishang jingjie*	30:24239	30:549	18:222
788	*Sandong fafu kejie wen*	30:24249	30:559	18:228
789	*Zhengyi fawen tianshi jiaojie kejing*	30:24254	30:565	18:232
790	*Nüqing guilü*	30:24266	30:577	18:239
791	*Zhengyi weiyi jing*	30:24285	30:597	18:252
792	*Xuanmen shishi weiyi*	30:24295	30:608	18:259
793	*Taiqing daode xianhua yi*	30:24304	30:617	18:265
794	*Zhengyi jiee jiaoyi*	30:24314	30:627	18:271
795	*Zhengyi chuguan zhangyi*	30:24318	30:631	18:274
796	*Taishang sanwu zhengyi mengwei yuelu jiaoyi*	30:24328	30:642	18:281
797	*Taishang zhengyi yuelu yi*	30:24335	30:649	18:286
798	*Zhengyi zhijiao zhai yi*	30:24343	30:658	18:291
799	*Zhengyi zhijiao zhai qingdan xingdao yi*	30:24346	30:661	18:293
800	*Zhengyi chitan yi*	30:24349	30:664	18:295
801	*Zhengyi jiaozhai yi*	30:24353	30:667	18:297
802	*Zhengyi jiaomu yi*	30:24356	30:670	18:299
803	*Taishang dongshen sanhuang yi*	30:24358	30:673	18:301
804	*Dongshen sanhuang qishier jun zhai fangchan yi*	30:24364	30:680	18:305
805	*Taishang dongshen taiyuan hetu sanyuan yangxie yi*	30:24368	30:684	18:308
806	*Taishang jinshu yudie baozhang yi*	30:24385	30:701	18:319
807	*Tianxin zhengfa xiuzhen daochang shejiao yi*	30:24391	30:708	18:323
808	*Taishang sandong chuanshou daode jing zixu lu baibiao yi*	30:24397	30:714	18:327
809	*Taishang sanwu bangjiu jiao wudi duanwen yi*	30:24407	30:724	18:333
810	*Taishang xiaozai qifu jiaoyi*	30:24413	30:730	18:337

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811	*Taishang jingui yujing yansheng dongxuan zhuyou chan*	30:24418	30:736	18:341
812	*Taishang yaotai yisuan baoji yannian chan*	30:24424	30:742	18:345
813	*Taishang zhengyi chaotian sanba xiezui fachan*	30:24429	30:747	18:348
814	*Zhenwu lingying hushi xiaozai miezui baochan*	30:24435	30:753	18:352
815	*Beiji zhenwu puci dushi fachan*	30:24438	30:756	18:354
816	*Beiji zhenwu yousheng zhenjun liwen*	30:24475	30:794	18:379
817	*Taiqing zhonghuang zhenjing*	31:24483	30:801	18:383
818	*Taiqing daoyin yangsheng jing*	31:24500	30:819	18:394
819	*Taishang yangsheng taixi qijing*	31:24509	30:829	18:401
820	*Taiqing tiaoqi jing*	31:24514	30:834	18:404
821	*Taishang laojun yangsheng jue*	31:24525	30:846	18:411
822	*Taiqing fuqi koujue*	31:24529	30:850	18:414
823	*Zhuang Zhou qijue jie*	31:24533	30:854	18:416
824	*Songshan Taiwu xiansheng qijing*	31:24535	30:856	18:418
825	*Yanling xiansheng ji xinjiu fuqi jing*	31:24544	31:1	18:424
826	*Zhuzhen shengtai shenyong jue*	31:24558	31:15	18:433
827	*Taixi baoyi ge*	31:24566	31:23	18:438
828	*Youzhen xiansheng funa yuanqi jue*	31:24568	31:25	18:440
829	*Taixi jingwei lun*	31:24575	31:33	18:445
830	*Fuqi jingyi lun*	31:24579	31:37	18:447
831	*Qifa yaoming zhijue*	31:24585	31:43	18:451
832	*Shangqing siming Mao zhenjun xiuxing zhimi jue*	31:24591	31:49	18:455
833	*Shenqi yangxing lun*	31:24594	31:52	18:457
834	*Cunshen lianqi ming*	31:24595	31:53	18:458
835	*Baosheng ming*	31:24597	31:55	18:459
836	*Shenxian shiqi jingui miaolu*	31:24597	31:56	18:459
837	*Zhenzhong ji*	31:24606	31:65	18:465
838	*Yangxing yanming lu*	31:24620	31:79	18:474
839	*Sandong shuji zashuo*	31:24636	31:96	18:485
840	*Pengzu shesheng yangxing lun*	31:24643	31:103	18:490
841	*Sun zhenren sheyang lun*	31:24644	31:104	18:491
842	*Baopu zi yangsheng lun*	31:24647	31:107	18:492
843	*Yangsheng yongxuan ji*	31:24648	31:109	18:493
844	*Shenxian fushi lingcao changpu wan fangzhuan*	31:24662	31:123	18:502
845	*Shangqing jing zhendan bijue*	31:24664	31:126	18:504
846	*Taiqing jing duangu fa*	31:24667	31:129	18:506
847	*Taishang zhouhou yujing fang*	31:24673	31:135	18:510
848	*Hunsu yisheng lu*	31:24676	31:138	18:512
849	*Baosheng yaolu*	31:24687	31:149	18:519
850	*Xiuzhen bilu*	31:24692	31:154	18:522

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851	*Sanyuan yanshou canzan shu*	31:24697	31:161	18:526
852	*Taishang baozhen yangsheng lun*	31:24744	31:208	18:557
853	*Yangsheng bianyi jue*	31:24746	31:211	18:559
854	*Taishang sanhuang baozhai shenxian shanglu jing*	31:24748	31:213	18:560
855	*Taiqing jinque yuhua xianshu baji shenzhang sanhuang neibi wen*	31:24751	31:216	18:562
856	*Sanhuang neiwen yibi*	31:24780	31:245	18:581
857	*Bizang tongxuan bianhua liuyin dongwei dunjia zhenjing*	31:24786	31:258	18:585
858	*Taishang dongshen xuanmiao boyuan zhenjing*	31:24816	31:284	18:605
859	*Taishang tongxuan lingyin jing*	31:24826	31:294	18:612
860	*Shangqing zhenyuan rongling jing*	31:24831	31:300	18:615
861	*Taishang liuren mingjian fuyin jing*	31:24840	31:309	18:621
862	*Xiandao jing*	31:24875	31:345	18:644
863	*Shenxian liandan dianzhu sanyuan baozhao fa*	31:24882	31:353	18:649
864	*Yuanyang zi wujia lun*	31:24886	31:358	18:652
865	*Taiqing yuanji zhimiao shenzhu yuke jing*	31:24889	31:361	18:654
866	*Tianlao shenguang jing*	31:24907	31:380	18:666
867	*Guigu zi tiansui lingwen*	31:24915	31:388	18:671
868	*Xiantian Xuanmiao yunü Taishang shengmu zichuan xiandao*	31:24942	31:416	18:689
869	*Si yin qi juefa*	31:24947	31:421	18:692
870	*Beidou zhifa wuwei jing*	31:24950	31:424	18:694
871	*Taishang chu sanshi jiuchong baosheng jing*	31:24954	31:429	18:697
872	*Taishang laojun xuanmiao zhenzhong neide shenzhou jing*	31:24966	31:442	18:705
873	*Huangting dunjia yuanshen jing*	31:24968	31:443	18:706
874	*Ziting neibi jue xiuxing fa*	31:24973	31:449	18:710
875	*Taishang laojun da cunsi tu zhujue*	31:24981	31:457	18:715
876	*Taishang wuxing qiyuan kongchang jue*	31:24993	31:470	18:723
877	*Shangxuan gaozhen Yanshou chishu*	31:25005	31:482	18:731
878	*Zituan danjing*	31:25014	31:491	18:737
879	*Shangqing jinshu yuzi shangjing*	31:25023	31:501	18:743
880	*Taiqing jinyi shendan jing*	31:25028	31:507	18:746
881	*Taiqing shibi ji*	31:25052	31:532	18:763
882	*Taiqing jinyi shenqi jing*	31:25073	31:554	18:776
883	*Taiqing jing tianshi koujue*	31:25089	31:570	18:787
884	*Taiqing xiudan bijue*	31:25096	31:578	18:792
885	*Huangdi jiuding shendan jingjue*	31:25100	31:583	18:795
886	*Jiuzhuan lingsha dadan zisheng xuanjing*	31:25198	31:683	19:1
887	*Zhang zhenren jinshi lingsha lun*	31:25204	31:690	19:5

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888	*Wei Boyang qifan dansha jue*	31:25209	31:695	19:8
889	*Taiji zhenren jiuzhuan huandan jing yaojue*	31:25212	31:699	19:10
890	*Dadong lian zhenbao jing xiufu lingsha miaojue*	31:25216	31:703	19:13
891	*Dadong lian zhenbao jing jiuhuan jindan miaojue*	31:25229	31:716	19:22
892	*Taishang weiling shenhua jiuzhuan dansha jue*	31:25238	31:725	19:27
893	*Jiuzhuan lingsha dadan*	31:25241	31:729	19:30
894	*Jiuzhuan qingjin lingsha dan*	31:25247	31:735	19:34
895	*Yinyang jiuzhuan cheng zijin dianhua huandan jue*	31:25250	31:738	19:35
896	*Yudong dashen dansha zhenyao jue*	31:25252	31:741	19:37
897	*Lingsha dadan bijue*	31:25263	31:752	19:44
898	*Biyu zhusha hanlin yushu gui*	31:25274	31:764	19:52
899	*Dadan ji*	32:25279	31:769	19:54
900	*Danfang xuzhi*	32:25282	31:773	19:57
901	*Shiyao erya*	32:25289	31:780	19:61
902	*Jichuan zhenren jiaozheng shu*	32:25296	31:787	19:66
903	*Chunyang Lü zhenren yaoshi zhi*	32:25301	31:792	19:69
904	*Jinbi wu xianglei cantong qi*	32:25306	31:798	19:73
905	*Cantong qi wu xianglei biyao*	32:25326	31:819	19:86
906	*Yin zhenjun jinshi wu xianglei*	32:25329	31:822	19:88
907	*Jinshi bu wujiu shu jue*	32:25350	31:843	19:102
908	*Shangqing jiuzhen zhongjing neijue*	32:25355	31:848	19:105
909	*Longhu huandan jue*	32:25358	32:1	19:107
910	*Jinhua yuyi dadan*	32:25388	32:32	19:127
911	*Ganqi shiliu zhuan jindan*	32:25398	32:42	19:134
912	*Xiulian dadan yaozhi*	32:25403	32:48	19:137
913	*Tongyou jue*	32:25422	32:67	19:150
914	*Jinhua chongbi danjing bizhi*	32:25436	32:81	19:159
915	*Huandan zhouhou jue*	32:25451	32:97	19:169
916	*Penglai shan xizao huangdan ge*	32:25474	32:120	19:185
917	*Baopu zi shenxian jinzhuo jing*	32:25502	32:149	19:204
918	*Zhujia shenpin danfa*	32:25518	32:165	19:214
919	*Qiangong jiageng zhibao jicheng*	32:25567	32:214	19:247
920	*Danfang aolun*	32:25610	32:259	19:275
921	*Zhigui ji*	32:25618	32:268	19:281
922	*Huanjin shu*	32:25624	32:274	19:285
923	*Dadan qiangong lun*	32:25629	32:279	19:288
924	*Zhenyuan miaodao yaolüe*	32:25633	32:284	19:291
925	*Danfang jianyuan*	32:25643	32:294	19:298
926	*Da huandan zhaojian*	32:25652	32:303	19:304
927	*Taiqing yubei zi*	32:25664	32:315	19:311

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928	*Xuanjie lu*	32:25670	32:321	19:315
929	*Xuanyuan huangdi shuijing yaofa*	32:25674	32:326	19:318
930	*Sanshiliu shuifa*	32:25681	32:333	19:323
931	*Jusheng ge*	32:25687	32:339	19:327
932	*Boyun xianren lingcao ge*	32:25689	32:342	19:328
933	*Zhong zhicao fa*	32:25699	32:352	19:335
934	*Taibo jing*	32:25702	32:355	19:337
935	*Danlun juezhi xinjian*	32:25707	32:361	19:340
936	*Dahuan xinjian*	32:25714	32:368	19:345
937	*Da huandan jinhu bolong lun*	32:25717	32:371	19:347
938	*Dadan pian*	32:25720	32:374	19:349
939	*Dadan wenda*	32:25724	32:379	19:352
940	*Jinmu wanling lun*	32:25726	32:381	19:353
941	*Hongqian ru heiqian jue*	32:25728	32:383	19:354
942	*Tongxuan bishu*	32:25731	32:386	19:356
943	*Lingfei san chuanxin lu*	32:25742	32:397	19:363
944	*Yanmen gong miaojie lu*	32:25745	32:401	19:365
945	*Xuanshuang zhangshang lu*	32:25749	32:405	19:368
946	*Taiji zhenren zadan yaofang*	32:25750	32:406	19:369
947	*Yuqing neishu*	32:25757	32:414	19:374
948	*Shenxian yangshen bishu*	32:25768	32:425	19:381
949	*Taigu tudui jing*	32:25777	32:435	19:387
950	*Shangdong xindan jingjue*	32:25790	32:449	19:396
951	*Xu zhenjun shihan ji*	32:25815	32:474	19:412
952	*Jiuzhuan liuzhu shenxian jiudan jing*	32:25837	32:497	19:427
953	*Gengdao ji*	32:25852	32:513	19:437
954	*Taishang hunyuan zhenlu*	32:25957	32:621	19:507
955	*Zhongnan shan zuting xianzhen neizhuan*	32:25971	32:636	19:516
956	*Zhongnan shan shuojing tai lidai zhenxian beiji*	32:26011	32:676	19:543
957	*Gu Louguan ziyun yanqing ji*	32:26021	32:686	19:549
958	*Xuantian shangdi qisheng lu*	33:26055	32:719	19:571
959	*Da Ming xuantian shengdi ruiying tulu*	33:26145	32:812	19:632
960	*Yuzhi Zhenwu miao bei*	33:26158	32:824	19:640
961	*Xuantian shangdi qisheng lingyi lu*	33:26159	32:826	19:641
962	*Wudang fudi zongzhen ji*	33:26168	33:1	19:647
963	*Wudang jisheng ji*	33:26200	33:34	19:668
964	*Xichuan Qingyang gong beiming*	33:26216	33:50	19:679
965	*Song dong Taiyi gong beiming*	33:26228	33:63	19:687
966	*Song xi Taiyi gong beiming*	33:26231	33:66	19:689
967	*Song zhong Taiyi gong beiming*	33:26233	33:69	19:690
968	*Longjiao shan ji*	33:26236	33:72	19:692
969	*Tiantan Wangwu shan shengji ji*	33:26248	33:85	19:700

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970	*Tang Wangwu shan Zhongyan tai Zhengyi xiansheng miaojie*	33:26257	33:94	19:706
971	*Tang Songgao shan Qimu miao beiming*	33:26260	33:96	19:708
972	*Gongguan beiji*	33:26263	33:100	19:710
973	*Ganshui xianyuan lu*	33:26280	33:117	19:722
974	*Taishang laojun shuo chang qingjing jing song-zhu*	33:26420	33:261	19:815
975	*Beidou qiyuan jinxuan yuzhang*	33:26424	33:266	19:818
976	*Taishang dongshen wuxing zan*	33:26426	33:268	19:819
977	*Daode pianzhang xuansong*	33:26429	33:272	19:821
978	*Daode zhenjing song*	33:26464	33:308	19:844
979	*Mingzhen powang zhangsong*	33:26470	33:315	19:848
980	*Zhuzhen gesong*	33:26474	33:319	19:851
981	*Da Ming yuzhi xuanjiao yuezhang*	33:26485	33:331	19:858
982	*Taishang sandong biaowen*	33:26490	33:337	19:861
983	*Cuishan lu*	33:26523	33:371	19:883
984	*Xuanjing bixia lingbao juxuan jing*	33:26547	34:1	19:899
985	*Taishang dongxuan lingbao sanyi wuqi zhenjing*	33:26579	34:34	19:921
986	*Taishang qingjing yuandong zhenwen yuzi miaojing*	33:26582	34:38	19:923
987	*Taishang dongxuan lingbao tianguan jing*	33:26585	34:41	19:925
988	*Shangqing wuying zhentong heyou neibian yujing*	33:26588	34:44	19:927
989	*Shangqing shenbao dongfang zhenhui shangjing*	33:26590	34:46	19:928
990	*Dongxuan lingbao jiu zhenren wufu sangui xingdao guanmen jing*	33:26593	34:50	19:930
991	*Taishang changwen dadong lingbao youxuan shangpin miaojing*	33:26597	34:55	20:1
992	*Taishang changwen dadong lingbao youxuan shangpin miaojing fahui*	33:26603	34:62	20:5
993	*Shangqing bidao jiujing huiyao heshen shang-zhen yujing*	33:26613	34:72	20:11
994	*Shangqing taiyuan shenlong qiongtai chengjing shangxuan yuzhang*	33:26615	34:74	20:12
995	*Yuanyuan daomiao dongzhen jipian*	33:26617	34:77	20:14
996	*Guwen longhu jing zhushu*	33:26646	34:107	20:33
997	*Guwen longhu shangjing zhu*	33:26682	34:144	20:57
998	*Du longhu jing*	33:26690	34:152	20:63
999	*Zhouyi cantong qi*	33:26691	34:153	20:63
1000	*Zhouyi cantong qi zhu*	33:26740	34:203	20:96
1001	*Zhouyi cantong qi*	33:26773	34:237	20:118
1002	*Zhouyi cantong qi fenzhang tongzhen yi*	33:26793	34:258	20:131

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1003	*Zhouyi cantong qi dingqi ge mingjing tu*	33:26830	34:297	20:157
1004	*Zhouyi cantong qi zhu*	33:26838	34:304	20:161
1005	*Zhouyi cantong qi fahui*	34:26885	34:351	20:192
1006	*Zhouyi cantong qi shiyi*	34:26989	34:460	20:262
1007	*Zhouyi cantong qi jie*	34:27003	34:475	20:271
1008	*Zhouyi cantong qi*	34:27043	34:515	20:297
1009	*Yiwai biezhuan*	34:27065	34:538	20:312
1010	*Xuanpin zhi men fu*	34:27077	34:550	20:320
1011	*Yishi tongbian*	34:27079	34:553	20:322
1012	*Kongshan xiansheng Yitu tongbian xu*	34:27099	34:573	20:335
1013	*Hetu*	34:27101	34:575	20:336
1014	*Yitu tongbian*	34:27102	34:576	20:337
1015	*Jinsuo liuzhu yin*	34:27127	34:603	20:354
1016	*Zhen'gao*	34:27332	35:1	20:490
1017	*Daoshu*	34:27512	35:187	20:610
1018	*Huangdi neijing suwen buzhu shiwen*	35:27868	35:553	21:1
1019	*Huangdi neijing lingshu lüe*	35:28442	36:247	21:383
1020	*Huangdi suwen lingshu jizhu*	35:28446	36:252	21:386
1021	*Huangdi neijing suwen yipian*	36:28556	36:365	21:459
1022	*Suwen rushi yunqi lun'ao*	36:28595	36:406	21:485
1023	*Suwen liuqi xuanzhu miyu*	36:28630	36:441	21:508
1024	*Huangdi bashiyi nan jing zuantu jujie*	36:28758	36:571	21:593
1025	*Guigu zi*	36:28872	36:689	21:669
1026	*Tianyin zi*	36:28916	36:735	21:699
1027	*Sulü zi*	36:28919	36:736	21:701
1028	*Wuneng zi*	36:28928	36:748	21:707
1029	*Xuanzhen zi waipian*	36:28945	36:765	21:718
1030	*Liuzi*	36:28957	36:777	21:726
1031	*Shanhai jing*	36:29041	37:1	21:782
1032	*Yunji qiqian*	36:29134	37:95	22:1
1033	*Zhiyan zong*	38:30411	38:551	22:850
1034	*Taixuan baodian*	38:30442	38:583	22:871
1035	*Daoti lun*	38:30457	38:599	22:880
1036	*Zuowang lun*	38:30473	38:616	22:891
1037	*Dadao lun*	38:30483	38:626	22:898
1038	*Xinmu lun*	38:30495	38:638	22:906
1039	*Sanlun yuanzhi*	38:30497	38:640	22:907
1040	*Huangji jingshi*	38:30508	38:651	23:1
1041	*Lingqi benzhang zhengjing*	39:31189	39:467	23:455
1042	*Yichuan jirang ji*	39:31236	39:515	23:486
1043	*Taishang xiuzhen xuanzhang*	39:31387	39:671	23:587
1044	*Huashu*	39:31391	39:675	23:589

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1045	*Haike lun*	39:31414	39:698	23:605
1046	*Wuxuan pian*	39:31425	39:711	23:612
1047	*Taixu xinyuan pian*	39:31431	39:718	23:616
1048	*Xuanzhu lu*	39:31435	39:722	23:619
1049	*Yungong fayu*	39:31456	39:743	23:633
1050	*Huayang Tao yinju ji*	39:31467	39:755	23:640
1051	*Zongxuan xiansheng wenji*	39:31486	39:774	23:653
1052	*Zongxuan xiansheng xuangang lun*	39:31517	39:807	23:673
1053	*Wu zunshi zhuan*	39:31530	39:820	23:682
1054	*Nantong dajun neidan jiuzhang jing*	39:31531	39:821	23:683
1055	*Chunyang zhenren huncheng ji*	39:31534	39:824	23:685
1056	*Jin zhenren yulu*	39:31551	40:1	23:696
1057	*Danyang zhenren yulu*	39:31558	40:9	23:701
1058	*Wuwei qingjing Changsheng zhenren zhizhen yulu*	39:31566	40:17	23:706
1059	*Panshan Qiyun Wang zhenren yulu*	39:31584	40:35	23:718
1060	*Qing'an Yingchan zi yulu*	39:31616	40:57	23:733
1061	*Shangqing Taixuan ji*	39:31650	40:102	23:762
1062	*Jin dongtian haiyue biao*	39:31757	40:211	23:834
1063	*Dongyuan ji*	39:31760	40:214	23:835
1064	*Dongyuan ji*	39:31788	40:242	23:854
1065	*Xuanjiao da gongan*	40:31841	40:295	23:889
1066	*Xuanzong zhizhi wanfa tonggui*	40:31896	40:329	23:911
1067	*Shangyang zi jindan dayao*	40:31951	40:406	24:1
1068	*Shangyang zi jindan dayao tu*	40:32055	40:512	24:70
1069	*Shangyang zi jindan dayao liexian zhi*	40:32061	40:518	24:74
1070	*Shangyang zi jindan dayao xianpai*	40:32065	40:523	24:77
1071	*Yuanyang zi fayu*	40:32070	40:528	24:80
1072	*Jindan zhizhi*	40:32085	40:542	24:90
1073	*Daochan ji*	40:32091	40:549	24:94
1074	*Huanzhen ji*	40:32095	40:554	24:97
1075	*Daoxuan pian*	40:32134	40:593	24:123
1076	*Suiji yinghua lu*	40:32142	40:601	24:128
1077	*Xiulian xuzhi*	40:32163	40:623	24:142
1078	*Yushi jing*	40:32173	40:633	24:149
1079	*Zhenren Gao Xiangxian jindan ge*	40:32176	40:636	24:151
1080	*Jindan zhenyi lun*	40:32179	40:640	24:153
1081	*Jindan sibai zi*	40:32191	40:652	24:161
1082	*Longhu huandan jue song*	40:32197	40:658	24:165
1083	*Longhu yuanzhi*	40:32207	40:668	24:171
1084	*Longhu huandan jue*	40:32211	40:673	24:174
1085	*Neidan bijue*	40:32219	40:681	24:180

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1086	*Yuzhuang xiehou lu*	40:32225	40:687	24:183
1087	*Jindan zhengzong*	40:32230	40:693	24:187
1088	*Huandan fuming pian*	40:32236	40:699	24:191
1089	*Yuanqing zi zhiming pian*	40:32242	40:706	24:195
1090	*Cuixu pian*	40:32253	40:717	24:202
1091	*Huanyuan pian*	40:32267	40:731	24:212
1092	*Huandan zhiyao pian*	40:32272	40:736	24:215
1093	*Danjia ji*	40:32275	40:739	24:217
1094	*Jinyi dadan shi*	40:32278	40:743	24:219
1095	*Zhengdao ge*	40:32285	40:750	24:224
1096	*Chen xiansheng neidan jue*	40:32288	40:753	24:225
1097	*Dongyuan zi neidan jue*	40:32301	40:767	24:234
1098	*Neidan huanyuan jue*	40:32322	40:788	24:248
1099	*Changsheng zhiyao pian*	40:32324	40:790	24:249
1100	*Minghe yuyin*	40:32333	40:800	24:256
1101	*Taiping jing*	40:32417	41:1	24:311
1102	*Taiping jing shengjun bizhi*	41:32847	41:444	24:598
1103	*Taishang lingbao jingming dongshen shangpin jing*	41:32852	41:449	24:601
1104	*Taishang lingbao jingming yuzhen shu zhenjing*	41:32867	41:465	24:611
1105	*Taishang lingbao jingming daoyuan zhengyin jing*	41:32868	41:467	24:612
1106	*Taishang lingbao jingming tianzun shuo yuwen jing*	41:32869	41:468	24:613
1107	*Taishang lingbao shouru jingming sigui ming-jian jing*	41:32871	41:470	24:614
1108	*Taishang lingbao jingming jiuxian shuijing*	41:32874	41:473	24:616
1109	*Taishang lingbao jingming zhonghuang bazhu jing*	41:32877	41:476	24:618
1110	*Jingming zhongxiao quanshu*	41:32880	41:481	24:620
1111	*Taixuan zhenyi benji miaojing*	41:32930	41:533	24:653
1112	*Taishang dongxuan lingbao baxian wang jiaojie jing*	41:32939	41:543	24:659
1113	*Taishang dongxuan lingbao guowang xingdao jing*	41:32943	41:547	24:662
1114	*Taishang dongxuan lingbao benxing suyuan jing*	41:32949	41:553	24:666
1115	*Taishang dongxuan lingbao benxing yinyuan jing*	41:32957	41:561	24:671
1116	*Dongxuan lingbao taishang zhenren wenji jing*	41:32961	41:565	24:674
1117	*Taiji Zuo xiangong shuo shenfu jing*	41:32976	41:581	24:684
1118	*Taishang dongxuan lingbao feixing sanjie tong-wei neisi miaojing*	41:32980	41:585	24:686

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1119	*Dongxuan lingbao xuanyi zhenren shuo shengsi lunzhuan yinyuan jing*	41:32988	41:593	24:692
1120	*Taishang dongxuan lingbao zhonghe jing*	41:32992	41:597	24:694
1121	*Taishang dongxuan lingbao sanshier tianzun yinghao jing*	41:32997	41:602	24:698
1122	*Taishang lingbao shengxuan neijiao jing zhonghe pin shuyi shu*	41:33009	41:615	24:706
1123	*Yiqie daojing yinyi miaomen youqi*	41:33031	41:637	24:720
1124	*Dongxuan lingbao xuanmen dayi*	41:33051	41:658	24:734
1125	*Dongxuan lingbao sandong fengdao kejie yingshi*	41:33061	41:668	24:741
1126	*Dongxuan lingbao daoxue keyi*	41:33099	41:708	24:766
1127	*Lu xiansheng daomen keliie*	41:33119	41:728	24:779
1128	*Daomen jingfa xiangcheng cixu*	41:33124	41:733	24:782
1129	*Daojiao yishu*	41:33154	41:764	24:803
1130	*Daodian lun*	41:33206	42:1	24:837
1131	*Taishang miaofa benxiang jing*	41:33236	42:32	24:857
1132	*Shangqing dao leishi xiang*	41:33262	42:59	24:874
1133	*Shangfang lingbao wuji zhidao kaihua zhenjing*	41:33287	42:85	24:891
1134	*Shangfang juntian yanfan zhenjing*	41:33318	42:117	24:912
1135	*Taiping liangtong shu*	41:33319	42:119	24:912
1136	*Dongxuan lingbao Zuoxuan lun*	41:33330	42:130	24:920
1137	*Shangqing Taixuan jianjie lun*	41:33353	42:154	24:935
1138	*Wushang biyao*	41:33359	42:161	25:1
1139	*Sandong zhunang*	42:33803	42:627	25:296
1140	*Yunshan ji*	42:33904	42:731	25:364
1141	*Xianle ji*	42:33993	43:1	25:423
1142	*Jianwu ji*	42:34040	43:49	25:454
1143	*Caotang ji*	42:34078	43:88	25:480
1144	*Ziran ji*	42:34099	43:109	25:494
1145	*Xuanxu zi mingzhen ji*	42:34104	43:115	25:497
1146	*Baoguang ji*	42:34110	43:121	25:501
1147	*Xiyun ji*	42:34156	43:167	25:532
1148	*Wuzhai xiansheng wenji*	42:34172	43:183	25:542
1149	*Dongxuan jinyu ji*	41:34197	43:209	25:559
1150	*Danyang shenguang can*	42:34292	43:307	25:622
1151	*Wuzhen ji*	42:34310	43:326	25:635
1152	*Yunguang ji*	42:34330	43:347	25:648
1153	*Chongyang quanzhen ji*	43:34393	43:411	25:689
1154	*Chongyang jiaohua ji*	43:34511	43:534	25:768
1155	*Chongyan fenli shihua ji*	43:34544	43:567	25:790
1156	*Chongyang zhenren jinguan yusuo jue*	43:34556	43:580	25:798
1157	*Ma Ziran jindan koujue*	43:34568	43:592	25:806

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1158	*Chongyang zhenren shou Danyang ershisi jue*	43:34569	43:594	25:807
1159	*Panxi ji*	43:34571	43:597	25:808
1160	*Shuiyun ji*	43:34626	43:655	25:845
1161	*Taigu ji*	43:34657	43:687	25:865
1162	*Sun zhenren beiji qianjin yaofang mulu*	43:34681	44:1	26:1
1163	*Sun zhenren beiji qianjin yaofang*	43:34718	44:39	26:25
1164	*Jijiu xianfang*	44:35579	45:185	26:599
1165	*Xianchuan waike bifang*	44:35669	45:277	26:659
1166	*Fahai yizhu*	44:35766	45:377	26:723
1167	*Taishang ganying pian*	45:36199	46:1	27:1
1168	*Taishang laojun zhongjing*	45:36411	46:219	27:142
1169	*Taishang laojun qingjing xin jing*	45:36432	46:241	27:156
1170	*Taishang laojun shuo shangqi miezui jifu miao-jing*	45:36434	46:243	27:157
1171	*Yuzi*	45:36436	46:245	27:159
1172	*Gongsun Long zi*	45:36450	46:260	27:168
1173	*Yin Wen zi*	45:36460	46:270	27:175
1174	*Zihua zi*	45:36470	46:281	27:181
1175	*Heguan zi*	45:36501	46:313	27:202
1176	*Mozi*	45:36540	46:353	27:228
1177	*Han Fei zi*	45:36657	46:471	27:306
1178	*Huangshi gong sushu*	45:36829	46:651	27:421
1179	*Huangshi gong sushu*	45:36840	46:662	27:428
1180	*Sunzi zhujie*	46:36853	46:675	27:436
1181	*Sunzi yishuo*	46:37062	46:892	27:575
1182	*Tianyuan fawei*	46:37075	47:1	27:584
1183	*Jizhu taixuan jing*	46:37309	47:243	27:740
1184	*Huainan honglie jie*	46:37441	47:377	28:1
1185	*Baopu zi neipian*	46:37696	47:639	28:171
1186	*Baopu zi biezhi*	47:37816	47:761	28:251
1187	*Baopu zi waipian*	47:37817	47:763	28:252
1188	*Tuoyue zi*	47:37954	47:903	28:343
1189	*Yindan neipian*	47:37958	47:907	28:346
1190	*Tianji jing*	47:37960	47:909	28:347
1191	*Bichuan Zhengyang zhenren lingbao bifa*	47:37964	47:913	28:349
1192	*Dahui jingci miaole tianzun shuo fude wusheng jing*	47:37986	48:1	28:364
1193	*Taishang zhengyi zhougui jing*	47:37990	48:6	28:367
1194	*Taishang dongxuan lingbao tianzun shuo luotian dajiao shangpin miaojing*	47:37995	48:11	28:370
1195	*Laojun bianhua wuji jing*	47:37997	48:13	28:371
1196	*Taishang jinhua tianzun jiujie huming miaojing*	47:38001	48:17	28:374

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1197	*Wushang santian fashi shuo yinyu zhongsheng miaojing*	47:38003	48:19	28:375
1198	*Taishang shuo Qingxuan leiling faxing yindi miaojing*	47:38005	48:22	28:377
1199	*Shangqing taixiao yinshu yuanzhen dongfei erjing jing*	47:38008	48:25	28:379
1200	*Dongxuan lingbao taishang liuzhai shizhi shengji jing*	47:38011	48:28	28:381
1201	*Daoyao lingqi shengui pin jing*	47:38016	48:34	28:384
1202	*Dongshen badi yuanbian jing*	47:38030	48:49	28:393
1203	*Taishang santian zhengfa jing*	47:38049	48:69	28:406
1204	*Taishang zhengyi fawen jing*	47:38055	48:75	28:410
1205	*Santian neijie jing*	47:38059	48:79	28:413
1206	*Shangqing mingjian yaojing*	47:38066	48:87	28:418
1207	*Taishang mingjian zhenjing*	47:38073	48:94	28:422
1208	*Taishang sanwu zhengyi mengwei lu*	47:38078	48:101	28:426
1209	*Taishang zhengyi mengwei falu yibu*	47:38139	48:163	28:466
1210	*Zhengyi fawen shilu zhaoyi*	47:38166	48:186	28:481
1211	*Zhengyi fawen chuan dugong ban yi*	47:38175	48:200	28:490
1212	*Jiao sandong zhenwen wufa zhengyi mengwei lu licheng yi*	47:38177	48:203	28:492
1213	*Taishang xuantian zhenwu wushang jiangjun lu*	47:38190	48:217	28:500
1214	*Gaoshang dadong Wenchang silu ziyang baolu*	47:38195	48:222	28:503
1215	*Taishang beiji fumo shenzhou shagui lu*	47:38222	48:250	28:522
1216	*Taishang zhengyi yansheng baoming lu*	47:38232	48:261	28:528
1217	*Taishang zhengyi jie wuyin zhouzu bilu*	47:38237	48:267	28:532
1218	*Zhengyi fawen jing zhangguan pin*	47:38241	48:271	28:534
1219	*Gaoshang shenxiao yuqing zhenwang zishu dafa*	47:38276	48:307	28:557
1220	*Daofa huiyuan*	47:38443	48:479	28:669
1221	*Shangqing lingbao dafa*	51:41023	51:617	30:649
1222	*Shangqing lingbao dafa mulu*	52:41996	52:767	31:345
1223	*Shangqing lingbao dafa*	52:42012	52:784	31:356
1224	*Daomen dingzhi*	52:42459	53:393	31:653
1225	*Daomen kefan daquan ji*	52:42616	53:555	31:758
1226	*Daomen tongjiao biyong ji*	53:42929	54:1	32:1
1227	*Taishang zhuguo jiumin zongzhen biyao*	53:43007	54:81	32:53
1228	*Zhengyi lun*	53:43115	54:193	32:125
1229	*Quanzhen zuobo jiefa*	53:43118	54:197	32:127
1230	*Taiping yulan*	53:43120	54:199	32:128
1231	*Daoshu yuanshen qi*	53:43143	54:222	32:143
1232	*Daomen shigui*	53:43147	54:226	32:146
1233	*Chongyang lijiao shiwu lun*	53:43157	54:237	32:153

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1234	*Danyang zhenren zhiyan*	53:43160	54:241	32:155
1235	*Quanzhen qinggui*	53:43161	54:243	32:156
1236	*Taishang chujia chuandu yi*	53:43169	54:251	32:161
1237	*Sandong xiudao yi*	53:43176	54:258	32:166
1238	*Chuanshou jingjie yi zhujue*	53:43182	54:264	32:169
1239	*Zhengyi xiuzhen lüeyi*	53:43190	54:273	32:175
1240	*Dongxuan lingbao daoshi shou sandong jingjie falu zeri li*	53:43200	54:284	32:182
1241	*Chuanshou sandong jingjie falu lüeshuo*	53:43204	54:288	32:184
1242	*Zhengyi fawen falu buyi*	53:43224	54:308	32:198
1243	*Zhengyi fawen taishang wailu yi*	53:43236	54:321	32:206
1244	*Shoulu cidi faxin yi*	53:43251	54:337	32:216
1245	*Dongxuan lingbao daoshi mingjing fa*	53:43266	54:352	32:226
1246	*Dongxuan lingbao kezhong fa*	53:43268	54:354	32:227
1247	*Taiqing yusi zuoyuan biyao shangfa*	53:43272	54:358	32:229
1248	*Sandong qunxian lu*	53:42378	54:365	32:233
1249	*Sanshi dai tianshi Xujing zhenjun yulu*	53:43480	54:571	32:368
1250	*Chongxu tongmiao sichen Wang xiansheng jiahua*	53:43513	54:605	32:390
1251	*Xujing chonghe xiansheng Xu shenweng yulu*	53:43522	54:613	32:395
1252	*Jingyu xuanwen*	53:43544	54:637	32:411
1253	*Daofa xinchuan*	53:43547	54:640	32:413
1254	*Leifa yixuan pian*	53:43565	54:658	32:424
1255	*Laozi weizhi lilüe*	54:43573	54:667	32:429
1256	*Zhenxian zhizhi yulu*	54:43577	54:672	32:432
1257	*Qunxian yaoyu zuanji*	54:43596	54:692	32:445
1258	*Zhuzhen neidan jiyao*	54:43616	54:714	32:458
1259	*Longhu jingwei lun*	54:43637	54:735	32:472
1260	*Sanyao dadao pian*	54:43641	54:739	32:475
1261	*Liugen guidao pian*	54:43642	54:740	32:476
1262	*Yilin*	54:43644	54:743	32:477
1263	*Zhuang Lie shilun*	54:43713	54:814	32:523
1264	*Lifeng laoren ji*	54:43723	54:825	32:530
1265	*Beidi qiyuan ziting yansheng bijue*	54:43752	55:1	32:549
1266	*Deng tianjun xuanling bamen baoying neizhi*	54:43757	55:7	32:552
1267	*Jiutian shangsheng bizhuan jinfu jing*	54:43764	55:14	32:557
1268	*Tianhuang taiyi shenlü bihui jing*	54:43771	55:21	32:562
1269	*Shangqing xiushen yaoshi jing*	54:43772	55:22	32:562
1270	*Zhengyi fawen xiuzhen zhiyao*	54:43787	55:37	32:572
1271	*Dongxuan lingbao zhenren xiuxing yannian yisuan fa*	54:43797	55:48	32:579
1272	*Sandong daoshi jushan xiulian ke*	54:43803	55:54	32:583

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1273	*Zhengyi tianshi gao Zhao Sheng koujue*	54:43818	55:69	32:593
1274	*Xuanhe zi shier yue gua jin jue*	54:43820	55:72	32:594
1275	*Yuyang qihou qinji*	54:43824	55:77	32:597
1276	*Pantian jing*	54:43832	55:86	32:602
1277	*Daofa zongzhi tu yanyi*	54:43840	55:94	32:607
1278	*Dongxuan lingbao wugan wen*	54:43856	55:111	32:618
1279	*Lingshu zhouhou chao*	54:43860	55:115	32:621
1280	*Xuantan kanwu lun*	54:43863	55:119	32:623
1281	*Wuyue zhenxing xulun*	54:43871	55:128	32:628
1282	*Gaoshang shenxiao zongshi shoujing shi*	54:43884	55:141	32:637
1283	*Taishang dongshen xingdao shoudu yi*	54:43887	55:145	32:639
1284	*Taishang dongshen sanhuang chuanshou yi*	54:43895	55:153	32:644
1285	*Yisheng baode zhuan*	54:43903	55:161	32:649
1286	*Lushan Taiping xingguo gong Caifang zhenjun shishi*	54:43920	55:179	32:661
1287	*Zhengyi fawen jing huguo jiaohai pin*	54:43982	55:243	32:702
1288	*Yuanchen zhangjiao licheng li*	54:43988	55:250	32:706
1289	*Liushi jiazi benming yuanchen li*	54:44004	55:267	32:717
1290	*Taishang dongshen dongyuan shenzhou zhibing kouzhang*	54:44008	55:271	32:719
1291	*Shangqing jing bijue*	54:44026	55:289	32:731
1292	*Lingbao liandu wuxian anling zhenshen huangzeng zhangfa*	54:44027	55:291	32:732
1293	*Shangqing taiwei dijun jiedai zhenwen fa*	54:44030	55:295	32:734
1294	*Shangqing huangshu guodu yi*	54:44031	55:296	32:735
1295	*Taishang dongxuan lingbao erbu chuanshou yi*	54:44043	55:308	32:743
1296	*Dongxuan lingbao bajie zhai suqi yi*	54:44048	55:313	32:746
1297	*Dongxuan lingbao wulao shezhao beifeng guimo chishu yujue*	54:44053	55:318	32:749
1298	*Sisheng zhenjun lingqian*	54:44056	55:323	32:752
1299	*Xuanzhen lingying baoqian*	54:44081	55:348	32:768
1300	*Daci haosheng jiutian weifang shengmu yuanjun lingying baoqian*	54:44138	55:407	32:806
1301	*Hongen lingji zhenjun lingqian*	54:44150	55:420	32:814
1302	*Lingji zhenjun Zhusheng tang lingqian*	54:44155	55:425	32:817
1303	*Futian guangsheng ruyi lingqian*	54:44160	55:431	32:821
1304	*Ganzhou Shengji miao lingji li*	54:44190	55:462	32:841
1305	*Huguo Jiaji Jiangdong wang lingqian*	54:44193	55:465	32:843
1306	*Ge xianweng zhouhou beiji fang*	54:44214	55:487	33:1
1307	*Haiqiong Bo zhenren yulu*	55:44381	55:657	33:111
1308	*Haiqiong wendao ji*	55:44424	55:701	33:140
1309	*Haiqiong chuandao ji*	55:44435	55:713	33:147

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1310	*Qinghe zhenren beiyou yulu*	55:44444	55:723	33:153
1311	*Xianquan ji*	55:44483	55:763	33:179
1312	*Taishang dadao yuqing jing*	55:44636	56:1	33:281
1313	*Dongzhen gaoshang yudi dadong ciyi yujian wulao baojing*	55:44785	56:155	33:381
1314	*Dongzhen taishang suling dongyuan dayou miaojing*	55:44814	56:185	33:400
1315	*Dongzhen shangqing qingyao zishu jin'gen zhongjing*	55:44849	56:220	33:423
1316	*Dongzhen shangqing taiwei dijun bu tiangang fei diji jinjian yuzi shangjing*	55:44871	56:243	33:438
1317	*Dongzhen shangqing kaitian santu qixing yidu jing*	55:44886	56:258	33:448
1318	*Dongzhen taishang sanyuan liuzhu jing*	55:44901	56:273	33:458
1319	*Dongzhen xi wang mu baoshen qiju jing*	55:44904	56:277	33:460
1320	*Dongzhen taishang basu zhenjing jingyao sanjing miaojue*	55:44914	56:287	33:466
1321	*Dongzhen taishang basu zhenjing xiuxi gongye miaojue*	55:44917	56:291	33:468
1322	*Dongzhen taishang basu zhenjing sanwu xinghua miaojue*	55:44924	56:298	33:473
1323	*Dongzhen taishang basu zhenjing fushi riyue huanghua jue*	55:44929	56:304	33:477
1324	*Dongzhen taishang basu zhenjing dengtan fuzha miaojue*	55:44942	56:317	33:485
1325	*Dongzhen taishang basu zhenjing zhanhou ruding miaojue*	55:44949	56:324	33:490
1326	*Dongzhen shangqing longfei jiudao chisu yinjue*	55:44954	56:329	33:493
1327	*Dongzhen taishang sanjiu suyu yujing zhenjue*	55:44960	56:335	33:497
1328	*Dongzhen taishang badao mingji jing*	55:44967	56:343	33:502
1329	*Taishang jiuchi banfu wudi neizhen jing*	55:44991	56:368	33:518
1330	*Dongzhen taiyi dijun taidan yinshu dongzhen xuanjing*	55:45007	56:385	33:528
1331	*Dongzhen shangqing shenzhou qizhuan qibian wutian jing*	55:45030	56:409	33:544
1332	*Dongzhen taishang zidu yanguang shenyuan bian jing*	55:45044	56:424	33:553
1333	*Dongzhen taishang shenhu yujing*	55:45061	56:441	33:564
1334	*Dongzhen taishang shenhu yinwen*	55:45063	56:444	33:566
1335	*Dongzhen taishang ziwen danzhang*	55:45067	56:448	33:568
1336	*Dongzhen taishang jinpian hufu zhenwen jing*	55:45069	56:451	33:570
1337	*Dongzhen taiwei jinhu zhenfu*	55:45072	56:454	33:572

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1338	*Dongzhen taishang taisu yulu*	55:45081	56:463	33:578
1339	*Dongzhen bajing yulu chentu yinfu*	55:45085	56:467	33:580
1340	*Dongzhen taishang cangyuan shanglu*	55:45089	56:471	33:583
1341	*Dongzhen taishang shanghuang minji dingzhen yulu*	55:45092	56:475	33:585
1342	*Dongzhen taishang zishu luzhuan*	55:45095	56:478	33:587
1343	*Dongzhen huangshu*	55:45101	56:484	33:591
1344	*Dongzhen taishang shuo zhihui xiaomo zhenjing*	55:45109	56:493	33:597
1345	*Dongzhen taishang daojun yuandan shangjing*	55:45135	56:519	33:614
1346	*Dongzhen jinfang duming luzi huinian sanhua baoyao neizhen shangjing.*	55:45155	56:541	33:627
1347	*Dongzhen taishang shangqing neijing*	55:45161	56:547	33:631
1348	*Dongzhen taishang danjing daojing jing*	55:45166	56:553	33:635
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THE HEBREW GODDESS

RAPHAEL PATAI

THIRD ENLARGED EDITION

Foreword by Merlin Stone

THE HEBREW GODDESS

In the beginning God created . . .
This God is the Supernal
Mother who rides and rises
with a triumphant shout.

(Tiqqune haZohar, 47a*)*

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THE HEBREW GODDESS

RAPHAEL PATAI

THIRD ENLARGED EDITION

Foreword by Merlin Stone

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FOREWORD

It is an honor and a pleasure to write this foreword to the work of one of the most dedicated and erudite scholars of our time. Throughout the years, Dr. Raphael Patai has contributed an impressive body of work that is treasured by both serious researchers and the general population. He has brought together religious literature, history, archaeology, mythology, and folklore to arrive at an exciting new understanding of material that had once been scattered and often misunderstood. With the initial publication of *The Hebrew Goddess,* Dr. Patai opened up several important areas of research and consideration. First published in 1967, this seminal book discerned the patterns in the evidence of ancient Goddess figures in pre-Israelite Canaan, described the continued existence of these figures among the Hebrew people in the biblical period and explained how they had afterwards been woven into Judaic thought and practice. Most important, Dr. Patai created a well-organized overall structure in which the pertinent evidence could be viewed and better understood.

Dr. Patai's discussion of this subject was elaborated upon with a wealth of specific writings and quotations that pointed towards not only a female aspect of God, but to the specific actions and images of a Goddess figure within Judaism. We initially read of the major Goddess figures in Canaan,

such as Asherah, Anath, and Astarte, who were worshiped before and during the Biblical period. Following these historical threads, Dr. Patai then examined divine female imagery in Talmudic, Kabbalistic, and other Hebrew literature that existed at a time when the general perception of the Hebrew God was solely as male. Gathering together a multitude of small pieces of evidence gleaned from numerous texts, he was able to draw the many miniscule parts into a meaningful whole as, with the skill of the finest of teachers, and a vision that is broad and encompassing, he allowed us to watch as he carefully fit each one of the pieces of the jigsaw puzzle into place, eventually enabling us to see the entire picture. In this updated edition of *The Hebrew Goddess,* Dr. Patai has included valuable additional materials that further flesh out that original structure. With keen insight and articulate commentary, he helps us to comprehend the new materials as well as the subtle, ongoing discourse concerning polytheistic elements within a religious belief system based upon monotheism.

In the original edition, Dr. Patai presented a great deal of information about various divine female images within Hebrew literature, such as *Hokhma [Wisdom]*, the Shekhina, the Matronit, and the Bride and Queen Sabbath. He amassed an impressive body of material that gave clear portrayals of each of these images. But in the nature of the true scholar, the publication of the original *Hebrew Goddess* did not call a halt to his research. The image of the Shekhina drew him further into the study of some of the most fascinating material on this subject, the role of the Shekhina in Judaism over the last few centuries. His original reconstruction of an overall narrative of the Shekhina, alongside his documentation and analysis of the struggle to explain her role in a monotheistic worship, provides witness to the nature of an alive and theological debate that has seldom been achieved elsewhere.

That ancient religious beliefs reveal the worship of major deities that are female, and that these divine female figures, seemingly suppressed and forgotten, yet seeped into the Bible, the Talmud, the Kabbala, and other Hebrew literature, has recently garnered a great deal of attention and interest, more than would normally be expected of such an academic subject. Much of this interest has been the result of the rise of the feminist movement over the last two decades. The popular explosion of the feminist movement in late 1968, and its rapid growth over the next few years, raised many questions about the status and roles of women in our society. Relationships and social institutions were challenged by investigations into the part each might be playing in constructing and/or maintaining a negative role for those of the feminine gender. With some initial hesitancy, even the bastions of religion were eventually placed under the feminist microscope. From that time on, many women have been questioning and confronting

the impact of various religions in formulating women's status.

Over these last two decades feminists have been observing the various existent religious systems from a feminist point of view, but from diverse positions in society and thus diverse perspectives. Many have been examining a specific religion from the perspective of a member of that religion. They don't want to throw the baby out with the bath water. Revision and reform have resulted. women have become ordained as Episcopalian priests, Jewish rabbis, and ministers in many Protestant denominations. Many Catholic nuns have been trying to change Church rulings on women to enable them to be ordained as priests. Liturgies and prayer books of nearly all Western faiths have been questioned and many of them changed to wording that includes both female and male in references to divinity as well as to the congregation.

When I first began my book *When God Was a Woman* in 1969, my own intention was simply to make people aware of the ancient worship of God as female—as Goddess, Creator of Heaven and Earth, e.g. the Goddess Nammu in Sumer—to challenge the idea that it was the natural or the divine plan for men to rule over women as stated in Gen. 3:16. It was important to me to show that Goddess worship had existed long before the writing of the Hebrew Scripture [the Old Testament], which is held as sacred by both Jews and Christians, and that Goddess reverence had affected the status of women in many positive ways. Since the publication of *When God Was a Woman* in 1976, the interest in a contemporary reclamation of Goddess history, as well as the contemporary enactment of celebratory Goddess rituals, began to form into what is now most often referred to as the women's spirituality movement. Today, thousands of women are drawing upon Goddess reclamation in all areas of work and study. Goddess figures and imagery have emerged in women's painting, sculpture, drama, novels, poetry, music, dance, and films. New books, articles and academic theses dealing with the reclamation of some specific aspect of Goddess history are continually being written and published. The teaching of history, art history, sociology, psychology, philosophy, anthropology, theology, and, of course women's studies, has been affected by this ever growing body of information about ancient Goddess worship. And women's groups all across the U.S. as well as in Canada, Europe, and other areas have been meeting to create and enact Goddess rituals at the times of the solstices, equinoxes, new or full moons, and at other times of celebration or life passage.

Looking back, I realize that had I known of Dr. Patai's *The Hebrew Goddess* during the years of my own research for *When God Was a Woman* it would have saved me a great deal of time and effort. But it was not until 1978, when I was finishing my second book, *Ancient Mirrors of Womanhood*,

that I discovered it. The Avon/Discus paperback edition of *The Hebrew Goddess* had come out in August of that year. At the time of my first reading of *The Hebrew Goddess* I was deeply impressed not only by the dedicated and painstakingly detailed research Dr. Patai had done many years before, knowing from my own work what this entails, but also by his courage in presenting his thesis on the continuation of Goddess reverence within Judaism. I found the book to be a treasure of fine scholarship as well as an inspiring example of the integrity of stating what others may have preferred not to discuss or even see.

I did notice that Dr. Patai had not considered what reclamation of the Goddess might mean to and for women. In his chapter on the Matronit, he had suggested that the existence of a Goddess image may have occurred as a somewhat natural response to a basic need and perception of womanhood by "the male of the species." Yet these past few years have shown us that it has been primarily women who have wanted and needed to image deity as female. I cannot say that men have not also become interested in the recent Goddess reclamation, especially where interest in the Goddess is aligned with the sanctity of nature and the Goddess thus becomes an ecological symbol. But judging from the startling numbers of women currently involved in the large and rapidly expanding women's spirituality movement, it is primarily women who have responded to reviving the Goddess and are mainly responsible for spreading the word, incorporating this reclamation into so many diverse areas of culture and spiritual celebration today. This in turn leads me to the mention of a prediction made by Dr. Patai in 1967—before the popular emergence of the women's movement.

At the end of his introduction, Dr. Patai asked, "Is the Hebrew Goddess dead, or does she merely slumber, soon to awaken . . . ?" He went on to say that "should she manage to revive, we can expect this to take place only in the Land of Israel." We must remember that this was written several years before the start of the feminist movement and even more years before the rise of the women's spirituality movement. And, as the wise among us understand, events we expect to happen do frequently occur, but often in the least expected ways. So it interesting to note, some 22 years after Dr. Patai's contemplative question, that the Hebrew Goddess has indeed revived—but in perhaps a most unexpected manner. This revival has resulted directly from the women's spirituality movement, which itself grew from within the feminist movement, in the United States. Nonetheless, much of the revival of the Hebrew Goddess has been based upon information in Dr. Patai's writings.

Along with the many Goddess figures in which contemporary women have shown a special interest, figures such as the Sumerian Inanna, the

Akkadian Ishtar, the Greek Gaia [Earth], Demeter, and Artemis, the Mexican Coatlicue, the African Yemaya and Oshun, the Celtic Cerridwen and Rhiannon, the Tibetan Tara, the Hawaiian Pele, the image of the Shekhina has again risen to be recognized and revered. She began to awake at the writing of Dr. Patai's book and has now been more fully awakened by Jewish feminists. As I mentioned, many feminists have remained within their familial religion, working to make changes from within male-oriented religious systems. Thus Rabbi Lynn Gottlieb and Rabbi Leah Novick have spoken and written about the importance of the Shekhina. Drorah Setel has written and performed songs about the Shekhina. A Jewish women's group was formed by Irene Javors to study the meaning of the Shekhina in their lives. Javors explains that many of the women felt the image of the Shekhina had been primarily formulated by men in the past and that, for the future, the women felt the need to image and define the Shekhina from a female perspective.

Even among the many women who have rejected their own familial religion and have in some way involved themselves in women's spirituality and Goddess reclamation, we find that the choice of a specific or favorite Goddess image oftimes reflects a woman's own racial or ethnic heritage. Oshun and Yemaya are most often of greatest interest to Afro-American women. Women of Celtic descent are frequently drawn towards the legends about Cerridwen. It is not difficult to understand why women who were raised in the Jewish faith, and might still culturally identify themselves as Jewish even though they do not follow Jewish beliefs or ritual, would be drawn to the image of the Shekhina. Yet, as the Shekhina exists within monotheistic Judaism, or as Hindus speak of Parvati, Kali, Uma, Durga, and Lakshmi as aspects of Devi, the Goddess is a singular divinity to many women today, who take a monotheistic approach and regard the numerous historical goddess figures as aspects of "The Goddess." (Semirams)

One of the most interesting concepts that has arisen from within the women's spirituality movement is the idea or belief that the Goddess is immanent, i.e within us, even within all life, as contrasted to the idea of a transcendent deity high above us. In considering Dr. Patai's descriptions of the Shekhina as an aspect of God—or a Goddess—who dwells on earth with the people, we cannot help but observe the similarity of these concepts. The point at which these two ideas may differ is in the efforts made to have the Shekhina rejoin God in heaven, as explained in fascinating detail in Dr. Patai's new materials. I would suspect that most women involved in women's spirituality today would prefer that the Goddess remain with us. And, at the risk of being regarded as flippant, they would perhaps also prefer that if God and Goddess were to be reunited, God would come to

us here on earth to join the Goddess. I will refrain from making further analogies here about single parent homes or emotionally distant fathers, other than to mention that in this sort of mythic consideration they do come to mind.

Despite these differences, the wealth of information and the crystal clear presentation and analysis of the evidence in *The Hebrew Goddess* demand that it be read by anyone interested in religious history, theology or the reclamation of the Goddess today. Dr. Patai has given us a classic work on the subject of the continual emergence of divine female figures within Judaism. It offers an insight into Judaism that has long been ignored. But even beyond Judaic Studies, it provides some very valuable streams of thought that may be useful for the study of religion in general. During my own years of research, I have found an amazing diversity of perception, narrative, imagery, and symbolism of divinity, both in ancient cultures and in those that still survive. This diversity raises questions about why the divine or the sacred is perceived as it is—in specific forms at specific times and places. In *The Hebrew Goddess*, which covers such a vast chronological spectrum and such a broad geography, Dr. Patai succeeds not only in presenting a body of work on a Goddess figure within Judaism but, perhaps even more importantly, allows us to gain some insight into the very process of debate, transformation, and continual development of many, if not all religious images and beliefs.

I first found *The Hebrew Goddess* in an updated edition published eleven years after its initial publication; this new expanded edition, now being published some eleven years later again, will, I hope, reach many more readers. I expect that they will be as surprised, excited, and enlightened as I have been by Dr. Patai's valuable contribution to our deeper understanding of the relationship between humanity and divinity as it is revealed in *The Hebrew Goddess*.

Merlin Stone

Preface to the Third Enlarged Edition

The present third edition of this book has been augmented by three new chapters numbered VII, VIII, and IX. Consequently, the old chapters VII and VIII of the second edition have now become chapters X and XI.

Chapter VII, "The Myth of God and the Shekhina," discusses the attitudes of students of Jewish mysticism to the myths contained in scattered passages in Kabbalistic literature, and includes a tentative reconstruction of what I consider the central myth of the Kabbala and Hasidism.

Chapter VIII, "*Yiḥudim*—Unifications," presents data on the Kabbalistic and Hasidic tradition that requires of the believers to recite a *yiḥud* ("unification") spelling out the purpose of the prayer about to be recited or the *mitzva* about to be performed, namely the unification of God and the Shekhina. It shows that these brief declaratory statements called *yiḥudim* were (and among the Hasidim and the tradition-bound Sephardi and Oriental Jews still are) recited many times daily, and thus indicate that the Shekhina, the feminine aspect (or "person") of the Godhead was (and is) a living reality in the belief system of considerable contingents of the Jewish people.

Chapter IX, "The Shekhina as *Maggid* and Vision," presents a different

aspect of the same theme. Mysticism, as popularized by the Kabbala and later by Hasidism, saturated the consciousness of major segments of the Jewish people with the concept of the Shekhina (or Matronit), daringly spoken of in most deeply revered sources as the spouse of God the King. This, in turn, created an atmosphere conducive in the case of some of the enthusiasts, to experiencing hallucinations in which they heard the voice of the Shekhina, or visions in which they saw her in the shape of a woman, a female divine figure. I consider this chapter merely a first step in assembling some of the material bearing on this subject, and in drawing some preliminary conclusions. The role of the feminine deity in popular Jewish consciousness must constitute the subject matter of much further study before we shall be able to get a full picture of the popular Jewish belief in the Shekhina and its functional correspondence to the popular Catholic Mariolatry.

Fatima Virgin many visions

Apart from adding these three new chapters, I corrected in this edition some minor errors that slipped into the previous one, and added a complete bibliography.

I wish to thank Doris B. Gold of Biblio Press for having first raised the idea of a new, expanded edition of this book.

Acknowledgments

Four of the chapters contained in this book were published originally, in a somewhat different or shorter form, in scholarly journals: Chapter I, "The Goddess Asherah," in the January-April 1965 issue of the *Journal of Near Eastern Studies;* Chapter IV, "The Shekhina," in the October 1964 issue of the *Journal of Religion;* Chapter VI, "Matronit—the Goddess of the Kabbala," in the Summer 1964 issue of *History of Religions;* and Chapter X, "Lilith," in the October-December 1964 issue of the *Journal of American Folklore*. I wish to thank the editors of the four journals for their permission to reprint these papers in an altered and expanded form.

My thanks are also due to the following institutions who helped me in obtaining and reproducing pictorial material: the Bollingen Foundation, Inc., New York; the British Museum, London; the Israel Museum and Israel Department of Antiquities and Museums, Jerusalem; the Louvre, Paris; the Metropolitan Museum of Art, New York; the Oriental Institute, Chicago; the Palestine Museum of Archaeology, Jerusalem; the Princeton University Press; the Reifenberg Collection, Jerusalem; the Royal Ontario Museum, Toronto; the Semitic Museum, Harvard University, Cambridge, Mass.; the Syrian Directorate of Antiquities and Museums, Aleppo; the University Museum, Philadelphia.

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As in several of my previous books, it is my most pleasant duty to express my gratitude to the New York Public Library, and in particular to Abraham Berger, head of its Jewish Division, and Francis Paar of its Oriental Division, without whose patient and expert help this book could not have been written.

Forest Hills, N.Y.
May, 1967

INTRODUCTION

1 | *The Ubiquitous Goddess*

Goddesses are ubiquitous—this, in a nutshell, is the conclusion one reaches from a perusal of the voluminous and still growing literature on the history of religion.

They stood by the cradle of Homo Sapiens, and testified to his earliest known appearance in Europe, some thirty to forty thousand years ago, as evidenced by the discovery in Aurignacian deposits of statuettes of nude women with enormous breasts and buttocks and protruding abdomens. These figurines, representing in a highly stylized and exaggerated form women in an advanced stage of pregnancy, are usually referred to as paleolithic Venuses—of Willendorf, Menton, Lespugne, Laussel, to mention only a few—and are generally regarded by students of prehistory as having had religious significance.[1]

They are strikingly paralleled by finds of a later provenance, unearthed in Mesopotamia and Syria, and dating from the so-called Halafian age of the 5th millennium B.C.E. Both the European Old Stone Age and the Near Eastern Halafian figurines served the same purpose: to ensure fertility and delivery; in all probability, they served similar ends in relation to the animal

and vegetable worlds as well. The earliest attested role of the goddess, therefore, was that of the numinous mother who endowed her worshipers with her own mysterious qualities.

At least as old as the Near Eastern nude statuettes are myths in which goddesses play a larger, more universal role. The earliest answers to the great question of "Whence?" all reiterate, in various forms, the same idea: it was out of the body of the primordial goddess that the world-egg emerged, or that the earth was born; or alternately, it was the goddess' body itself that provided the material from which the earth was made. Thus the oldest cosmogonies, like the oldest worship of concretely represented deities, typically start with a primal goddess.

Once these phenomena were ascertained, and long before the data were adequate, attempts at explanation began. One of the earliest was that of the 19th-century cultural evolutionist who posited an early matriarchal social order in which the supposedly general predominance of women was assumed to have been paralleled by a similar situation in the divine realm. The family was ruled by the mother, the people by queens, and the heavens by goddesses.

In a modified form this explanation recurs as late as the 1930's in Father Wilhelm Schmidt's theory on the origin of religion. He no longer adhered to the view of unilinear cultural evolution, but instead assumed the existence of several simultaneous "primitive cultures" of food-gatherers, whose religion was centered around a High God or a Supreme Being. Out of these developed, says Father Schmidt, the three "primary cultures": the matrilineal-agricultural, the patrilineal-totemic, and the patriarchal-nomadic. Since the cultivation of plants was first undertaken by women, their importance in the social structure greatly increased, which, in turn, gave rise to a cult of Mother Earth, as well as to a mythology of the moon conceived as a female. Under the influence of these factors, "the Supreme Being was often thought of as a female."[2] Thus Father Schmidt assigns an early but secondary place to the goddess in his multilineal scheme of religious evolution.

The Freudian position[3] on the goddess is that she represents that stage in the early development of the human individual in which the mother appears to the child as the all-powerful source of both gratification and deprivation. The goddess is a mother figure whose qualities are universal because they stem from unconscious fantasies common to all peoples from time immemorial, which have their primary source in the infantile mind. The child in its jealousy of the father repudiates his role in procreation, wishes to deny that the mother is a sexual being, preferring to think of her as pure and virginal—hence the virginity of the goddess image. When the child learns "the truth," its wish that the mother should be a virgin is frustrated, and it then unconsciously regards her as a harlot—hence the

goddess is not only a virgin but a harlot. Moreover, in very early fantasy life the frustrated nursling wants to devour the mother's breast, imagines that he actually is destroying the mother, and, projecting his own hostility upon her, fears that she will devour him—hence the bloodthirsty character shared by the ancient Near Eastern virginal and wanton love goddesses.

Jungian analytical psychology considers the Great Goddess as a primordial image or archetype in the sense of an inward image at work in the human psyche and symbolically expressed in her figures as represented in the myths and artistic creations of mankind. The workings of the goddess-archetype can be traced in rites, myths, and symbols throughout history, as well as in the dreams, fantasies, and creative works of both the sound and the sick of our own day. The archetypal Feminine, designated only relatively late in the history of mankind as the Great Mother, was worshiped and portrayed thousands of years before the appearance of the term. A wealth of symbolic images surrounded her, and she herself appeared in numerous manifestations, as goddesses and fairies, she-demons and nymphs, sometimes friendly, sometimes hostile. An essential feature of the primordial goddess archetype is that it combines positive and negative attributes.

> This union of opposites in the primordial archetypes, its ambivalence, is characteristic of the original situation of the unconscious, which consciousness has not yet dissected into its antitheses. Early man experienced this paradoxical simultaneity of good and evil, friendly and terrible, in the godhead as a unity; while as consciousness developed, the good goddess and the bad goddess, for example, usually came to be worshiped as different beings.[4]

2 | *"Church"-less Judaism*

In view of the general human, psychologically determined predisposition to believe in and worship goddesses, it would be strange if the Hebrew-Jewish religion, which flourished for centuries in a region of intensive goddess cults, had remained immune to them. Yet this is precisely the picture one gets when one views Hebrew religion through the polarizing prisms of Mosaic legislation and prophetic teaching. God, this view maintains, revealed Himself in successive stages to Adam, Noah, Abraham, Isaac and Jacob, and gave His Law to Moses on Mount Sinai. Biblical religion, in this perspective, is universal ethical monotheism, cast in a ritual-legal form.

Historical scrutiny, however, shows that for many centuries following the traditional date of the Sinaitic revelation, this religion, idealized in ret-

rospect, remained a demand rather than a fact. Further study, undertaken in the present volume, indicates that there were among the Biblical Hebrews other religious trends, powerful in their attraction for the common people and their leaders alike, in which the worship of goddesses played as important a role as it did anywhere else on comparable stages of religious development. It will also be attempted to show that the female deities of the early, monarchic period did not subsequently disappear but underwent transformations and succeeded in their changed forms to retain much of their old sway over religious sentiments. How these different religious trends could coexist requires some explanation.

In contrast to the Roman Catholic faith with its single body, the Church, Judaism has never developed a monolithic structure which could superimpose its authority upon all Jewish communities in the many lands of their diaspora. Local variations exist, to be sure, between one Catholic diocese and another, as well as between folk belief and practice, on the one hand, and the official teachings and rites of the Church, on the other. Yet there is only one Catholic faith, one doctrine and one practice, which unites believers throughout the world. Doctrines and rites may change, as they did in the course of centuries; but when they do, it is because the Church, as embodied in the Pope and the Roman Curia, decides on a modification and makes it, from that time on, the rule equally mandatory upon the entire far-flung body of the Church.

No such unity exists in Judaism, nor has it ever existed, with the possible exception of a brief period when the Great Sanhedrin exercised central authority in Jerusalem. Prior to that time and after it to this day, Jewish doctrine and practice, although derived from one ultimate source, the Bible, differed from place to place, because, lacking a coordinating and sanctifying central authority, their precise formulation was left to local religious leadership. For example, European Jews, in obedience to a certain medieval rabbinical authority, accepted the religious ban on marrying two or more wives, while their brethren in the Middle East continued to consider plural marriages legal and to practice polygamy to the present time.

Differences in doctrine among Christians led to schism. Among Jews, they led to heterodox groupings without secession, because there was no organized religious body from which to secede or which might have cut off the offending limb. There was, to be sure, disapproval of the views and conduct of groups other than one's own, there were even arguments and conflicts; but however erroneous the ways of others appeared, such errors were never considered serious enough to warrant a formal break. Jewish history contains examples of excommunication of individuals because of apostasy—Uriel Acosta's case comes readily to mind—but no body of relig-

ious leaders ever used the weapon of the *ḥerem* ("ban") against any Jewish group, however great the disapproval provoked. A case in point is the situation that developed in the 18th and 19th centuries when the Jews of Eastern Europe became sharply divided into *Hasidim* (roughly, Mystics) and *Mitnagdim* (Opponents). The antagonism between the two groups increased to such a degree that intermarriage between them was completely out of the question. Yet, at no point during the great struggle, did any Hasidic or Mitnagdic leader go so far as to cast a doubt upon the Judaism of the opposing group. Similar furcations have occurred repeatedly in Judaism, before and since, but without ever splitting Jews into rival, discrete groups.

The relevance of these observations to the subject of the present study is as follows. Whatever formulation was given to the Jewish faith by any local religious leadership, simultaneously and side by side with it existed divergent faith-variants within the broad and flexible overall framework of Judaism. Consider the situation in Palestine in the days of the great Hebrew prophets. There was Yahwism, preached by the prophets; there was an official cult, organized by the court and headed by the king; there were local variants, combining elements from these two as well as from other sources, practiced by the simple country folk; and there were sects such as the Rechabites who constituted an early example of what religious historians call primitivists. Yet all these trends were part of the "Hebrew religion" of the Biblical period.

The average layman, whether Jew or Gentile, still believes that the official Hebrew religion was a strict monotheism beginning with God's revelation of Himself to Abraham. Scholars date the origin of Hebrew monotheism a few centuries later, during the days of the great prophets. As we shall see, even this qualified statement must be modified somewhat in view of certain doctrines, which succeeded in being admitted into the literary depositories of the official religion during Talmudic times, and in view of the Kabbalistic adumbration of a plurality of persons in the deity. Let us here stress the fact that in addition to "official" Judaism—that crystallization of the religion which represented the consensus of most of the religious leaders of a certain time and place—Judaism has always comprised heterodox variants as well. Moreover, since there was no hard-and-fast dividing line between official and non-official versions of the faith, there was constant interaction between the two. The feminine numina discussed in this book must, therefore, be considered part of the Hebrew-Jewish religion, whether they were admitted into the "official" formulation of the faith or accepted only by the simple people, against whose beliefs and practices the exponents of the former never ceased to thunder.

3 | *The Masculine Godhead*

Let us now proceed to look at the person of the deity as He appeared, first of all, in the Biblical and Talmudic writings. To begin with, let us restate that the legitimate Jewish faith, beginning with the earliest formulations of its belief-system by the great Hebrew prophets, down to its various present-day versions (e.g., those of Orthodox, Conservative, and Reform Judaism in the United States), has always been built upon the axiom of One God. This credo had its complementary corollary in the denial of the very possibility of other gods.

As for God, He is not merely the One and Only God, but also eternal, omnipotent, omnipresent, omniscient, aphysical (and therefore invisible), inscrutable, and incomprehensible, as well as just, good, compassionate, merciful, and benevolent. Since, being pure spirit, he is without body, he possesses no physical attributes and hence no sexual traits. To say that God is either male or female is therefore completely impossible from the viewpoint of traditional Judaism. As Maimonides, the greatest medieval Jewish philosopher, put it, "God is not a body, nor can bodily attributes be ascribed to him, and He has no likeness at all."

Yet one factor, a linguistic one, defied all theological repugnance to the attribution of bodily qualities to God. It is in the nature of the Hebrew language that every noun has either the masculine or the feminine gender (except a very few which can take either). The two Biblical names of God, *Yahweh* (pronounced, out of reverence for its great holiness, as "Adonai" and usually translated as "the Lord") and *Elohim* (or briefly *El,* translated as "God"), are masculine. When a pronoun is used to refer to God, it is the masculine "He"; when a verb describes that He did something or when an adjective qualified Him, they appear in the masculine form (in Hebrew there are male and female forms for verbs and adjectives). Thus, every verbal statement about God conveyed the idea that He was masculine. Most people, of course, never stopped to think about this, but every Hebrew-speaking individual from early childhood was imbued with the idea that God was a masculine deity. No subsequent teaching about the aphysical, incomprehensible, or transcendental nature of the deity could eradicate this early mental image of the masculine God.

In fact, during Biblical and Talmudic times, no efforts were made to counteract the popular image of a masculine God. On the contrary, while the Bible stresses that man cannot see God and survive, and the Talmud contains the axiom that "God sees but cannot be seen," both of these great source-books of Judaism contain innumerable references to God which reinforce belief in His masculinity. The Biblical prophets, psalmists, mor-

alists, and historians, as well as the sages, scribes, theologians, rabbis, and teachers of the Talmudic period, constantly use unmitigated anthropomorphisms in referring to God. He is a "Man of War," a "Hero," "Lord of Hosts," "King," "Master of the Universe," and "Our Father in Heaven," to mention only a few expressions. Needless to say, these appellations all carry a pronouncedly masculine connotation, and, together with the words of the prayer, "We are Your sons, and You are our Father," or "Have mercy upon us as a father has on his sons!" indelibly impressed all Jews not only with the Kingship and Fatherhood but also with the Manhood of God.

Theologians will point out that none of these expressions are indicative of an actual belief in, let alone a doctrine of, the masculinity of God. Human imagination, they will argue, needs symbols to fasten on. The fatherhood of God (which connotes His masculinity) is merely such a symbol. We do not mean, when we pray to Our Father in Heaven, that He actually is our male progenitor, but that we feel that we are dependent on Him, as we were on our father in childhood. We certainly have no quarrel with this argument. The God of Judaism is undoubtedly a father-symbol and father-image, possibly the greatest such symbol and image conceived by man. Nor can there be any doubts as to the greatness of the psychological need answered by this image. This, together with the great moral imperatives, was the unique contribution of prophetic Judaism to mankind.

Comparative religion, however, teaches us that there is in man an equally great, or possibly even greater, need for yet another symbol: that of the divine woman who appears in many different forms throughout the world, yet remains basically the same everywhere. Most familiar to us in the Western world is the figure of Mary, who rose to such prominence in Christianity, and especially in Catholicism. Did Judaism, the mother-religion of Christianity, fail to fulfill this need? Is it conceivable that the human craving for a divine mother did not manifest itself at all in Judaism?

It is true, of course, that official Judaism, to a greater extent than Christianity, let alone the ancient Near Eastern religions, stressed the moral and intellectual aspects of religion, to the relative neglect of its affective and emotional side. The prophetic demand for justice and mercy and the knowledge of God as the core of religion, rather than ritual observance, points in this direction. By the beginning of the Talmudic period, Judaism was characterized by an emphasis on the study of the Law as the essence of religion, as against mere belief expressed in traditional and emotion-laded images. It is characteristic of this development, as well as of the incipient reaction to it, that as against the thousands of new religious laws contained in the vast compendium of the Talmud, one finds in it only one single significant addition to the realm of religious faith: the loosely sketched,

vague aspects of God's Presence, called *Shekhina*, of whom more anon.

4 | *The Genius of Idolatry*

The Biblical God-concept, intuitively grasped by the prophets and gropingly reached by the people, reflects the strictly patriarchal order of the society which produced it; this patriarchal society gave rise to a religion centered around a single, universal deity whose will was embodied in the Law, but who was abstract, devoid of all physical attributes and yet pronouncedly male, a true projection of the patriarchal family-head. But, among the simple people, old popular religious traditions were too strong to be easily overcome. According to a Rabbinic tradition, "the instinct of idolatry was eradicated" in the days of Mordecai and Esther, or in those of Hanania, Mishael, and Azaria,[5] that is to say, well after the destruction of the Jerusalem Temple by Nebuchadnezzar which took place in 586 B.C.E. According to another tradition, the idolatrous instinct, or "the Genius of Idolatry," as the name can be equally translated, was overcome only as late as the days of Nehemiah, that is, in 445 B.C.E., when the Levites among the Judaeans "cried with a loud voice unto the Lord their God."[6] Their request, a Talmudic myth recounts, was:

> "Woe and woe! It is he [the idolatrous instinct, or the heavenly Genius of Idolatry] who destroyed the Sanctuary, burnt the Temple, killed the pious, and exiled Israel from their land, and yet he still jumps about among us. Is it not that You [God] gave him to us only in order to grant us a reward [if we overcome him]? We want neither him nor his reward!". . . .
>
> [In response] a tablet fell down from heaven and upon it was written "Truth," . . . which is the seal of God. Thereupon they sat in fasting for three days and three nights, until he [the Genius of Idolatry] was delivered up to them. He emerged from the Holy of Holies like a young fiery lion, and the prophet Zechariah said to Israel: "This is the Genius of Idolatry," as it is written, "This is the Wickedness."[7] As they got hold of him, a hair was torn out of his mane and he let out a roar which was heard over four hundred parasangs. They said: "What shall we do, lest, God forbid, they take pity on him from heaven?" The prophet said to them: . . . "Lock him into a leaden kettle and seal its mouth with lead, for lead absorbs the voice . . . "[8]

What happened to the fiery lion embodying the idolatrous instinct after he was thus rendered harmless, we are not told. What is, however, most

remarkable in the above story is that it makes the leonine Genius of Idolatry dwell in the adytum, the Holy of Holies itself, in that innermost sacred chamber of the Temple in which God Himself was believed to dwell. Historically this means that the adytum, and the Jerusalem Temple as a whole, were recognized in the retrospect of Talmudic times as the very center of the idolatrous enticements to which the people succumbed throughout the days of the First Temple and down to the time of Nehemiah, some two generations after the return from the Babylonian exile.

In a more general sense, too, there can be no doubt that down to the very end of the Hebrew monarchy the worship of old Canaanite gods was an integral part of the religion of the Hebrews. As we shall see in the first two chapters, the worship of goddesses played a much more important role in this popular religion than that of gods. The reason is not far to seek. The image of Yahweh, in the eyes of the common people, did not differ greatly from that of Baal or the other Canaanite male gods. Often it would have been difficult to determine whether a certain cult was legitimately Yahwistic, heretically Yahwistic, or unequivocally pagan. The worship of Yahweh thus easily merged into, complemented, or supplanted that of the Canaanite male gods.

But Yahwism lacked the female touch which was such an important part of Canaanite religious life. Nothing it could offer replaced the Canaanite goddesses. Therefore, the prophetic denunciations of these idols had little effect. The devotees of the goddesses could not be swayed to give them up and to concentrate instead exclusively on the worship of a male god.

5 | *The Hebrew Goddess*

Were Asherah, Astarte, and the other goddesses served by the Biblical Hebrews, *Hebrew* goddesses or merely foreign abominations as labeled by the prophets? Gods are rarely invented or discovered; rather they are taken over by one group from another. Even Yahweh had pre-Hebrew antecedents, and so had the deity called El and identified by the Hebrews with Yahweh. The Roman Jupiter goes back to the Greek Zeus Pater, who, in turn, is derived from the Sanskrit Diaus Pitar. As long as a god is alive, he can easily cross international frontiers and establish himself in a new country in superficially changed but basically identical image and function. This is what probably happened to Asherah, Astarte, and Anath: they arrived, at different times no doubt, among the Hebrews, and although foreign in origin, they soon adopted the Hebrews as their children, and allotted them all the benefits man finds in the worship of a goddess. There can be no

doubt that the goddess to whom the Hebrews clung with such tenacity down to the days of Joshiah, and to whom they returned with such remorse following the destruction of the Jerusalem Temple, was, whatever the prophets had to say about her, no foreign seductress, but a Hebrew goddess, the best divine mother the people had had to that time.

Following the death of the "spirit of idolatry" in the days of Nehemiah, the Hebrew goddess succeeded in surviving. She underwent, to be sure, an astounding metamorphosis, but then that, too, is the mark of a living deity. In one of her manifestations she penetrated—in what period we can only conjecture—the rebuilt sanctuary as a female Cherub, poised in marital embrace with her male partner in the dark cell of the Holy of Holies. In another, she became the manifestation of God's presence, the Shekhina—a feminine name just as God's is masculine—the loving, rejoicing, motherly, suffering, mourning, and, in general, emotion-charged aspect of deity.

Her role thereafter was minor and restricted, difficult to trace, for several centuries. One can, however, surmise that she must have gained strength in the course of that time, and gradually asserted her independence, because during the 13th century, when Kabbalism invested Judaism with a new vitality, she emerged as a distinct female deity, possessing a will and desire of her own, acting independently of the traditional but somewhat shrunken masculine God, often confronting and occasionally opposing Him, and playing a greater role than He in the affairs of Her children, the people of Israel. Corresponding to this reassertion of her personality, she, although often still called by her old name Shekhina, assumed another name as well, more fitting to her new and high status: *Matronit,* the Matron, Lady, or Queen.

The new mythology of the Kabbala, revealed in the writings of the Jewish mystics of the 13th century and amplified in those of the 16th, knows evil goddesses in addition to the good ones. They are the she-demons of yore, Lilith, Naamah, and Igrath bath Mahalath, who first appear in Talmudic literature as lowly and hairy female ghouls and who managed to work themselves up to much higher position, until their queen, Lilith, became God's consort. This happened following the destruction of the Jerusalem Temple and the subsequent exile of Israel, which came to be regarded as catastrophic events not only for the people but also for God. The Shekhina, or Matronit, as she now was called, in her motherly love of her children went into exile with them. This brought about a separation between her and the King, who thereupon allowed Lilith, queen of the demons, to attach herself to him and take the place of the Matronit as his spouse. The similarity between Matronit and Lilith is one of the rather uncanny aspects of Kabbalistic mythology.

The Matronit, meanwhile, continued to be closely concerned with her children. Like a true goddess, she played the role of spouse as well as mother to her people. She also assumed the form of a divine queen and bride, who joined them every Friday at dusk to bring them joy and happiness on the sacred Sabbath. To this day, in every Jewish temple or synagogue she is welcomed in the Friday evening prayers with the words "Come, O bride!" although the old greeting has long been emptied of all mystical meaning and is regarded as a mere poetic expression of uncertain significance.

Is the Hebrew goddess dead, or does she merely slumber, soon to awaken rejuvenated by her rest and reclaim the hearts of her sons and lovers? No one can say. But should she manage to revive, we can expect this to take place only in the Land of Israel. It was there that she first clasped to her bosom the wild Hebrew warriors who irrupted from the desert. It was there that most of her life-history, including her amazing metamorphoses, took place. And it was there—less than four hundred years ago!—that her Rachel and Leah forms revealed to the pious and the learned the divine meaning of earthly love, the last of her great motherly-wifely acts, and that her identity with the ancient Biblical goddess Asherah was recognized[9] in a remarkable flash of intuitive insight. It will be there, therefore, if at all, that she will re-emerge, in who knows what surprising old-new image, to mediate, as of old, between man and God and to draw the returning faith-bereft sons with new bonds of love to their patiently waiting Father.

I

The Goddess Asherah

In embarking now upon an examination of the various forms in which the feminine principle was conceived by the Biblical Hebrews and their successors, the Jews of the Hellenistic, Talmudic, and Kabbalistic periods, we begin, so as to proceed in chronological order, with the Goddess Asherah, who was the earliest female deity known to have been worshiped by the Children of Israel.

1 | *The Problem*

The beginnings of the period we are dealing with here go back to the time following the arrival of the Israelite tribes in Canaan. For about six centuries thereafter, that is to say, down to the destruction of Jerusalem by Nebuchadnezzar in 586 B.C.E., the Hebrews worshiped Asherah (and next to her also other, originally Canaanite, gods and goddesses) in most places and times. Only intermittently, although with gradually increasing intensity and frequency, did the prophetic demand for the worship of Yahweh as the one and only god make itself be heard and was it heeded by the people and their leaders. This much is apparent, although the religious history of the period as a whole—in spite of the numerous studies devoted

to its untangling—is still obscure, due to the inadequacy of the available sources.

The primary literary sources pertaining to the period are contained in the Biblical canon. While undoubtedly based on ancient oral tradition, some of it reaching back into the Mosaic period, or even as far as the patriarchal age, the Biblical accounts are preserved in relatively late reworkings and are therefore not contemporary, in a strict sense of the word, with the events they describe. Editorial revisions were especially thorough when the subject matter pertained to the non-monotheistic phases of early Hebrew religion. References felt to be offensive were toned down or abridged, and we have, of course, no way of knowing how many were excised altogether. In the narratives which deal with the subsequent period of the Hebrew monarchy, the monotheistic point of view is even more stringent, so that all references to non-monotheistic forms of popular worship are not only consistently derisive and unrelentingly condemnatory but are kept purposely in vague and general terms.

The archaeological data, while obviously suffering neither from subsequent modification nor from contemporary tendentious representations, are disappointing because of their paucity or lack of clarity. The temples, sanctuaries, high places, altars, and other religious structures which were unearthed from the early Hebrew period, contain, as a rule, no clear-cut evidence as to the identity of the deity to whom they were dedicated. From a comparison of Biblical references and archaeological discoveries we know that the rituals of both Yahweh and the Canaanite gods followed the same general pattern, and it is precisely this circumstance which makes the identification of the deity worshiped at any particular archaeological site extremely difficult.

In the case of the small figurines and statuettes, of which many hundreds were found all over Palestine, and a considerable percentage of which can be attributed without any doubt to the Israelite monarchic period, there is a difficulty of another kind. While it can be taken for granted that these figurines, mostly nude females, were used in some religious-ritual context, in many cases we cannot be sure whether the goddess so represented was worshiped by the Hebrews or by the Canaanite population who lived side by side in early Palestine. The greatest frustration, however, for the historian of religion is the absence of contemporary literary documents, such as inscribed tablets, monuments, statues, or walls, which would contain clear evidence of the nature of popular Hebrew religion in the early period ending with the Babylonian captivity of 586 B.C.E.

Having stated what we do not have, let us now turn to the extant evidence on which one can nevertheless base an attempt at reconstructing

early Hebrew popular religion. This can be divided into four categories:

1. The evidence of the Bible, which, in spite of the efforts of its monotheistically oriented authors and/or editors, contains incidental information as to the court ritual and popular religion which a few judges and kings and all the prophets strove to suppress, eliminate, and replace by monotheistic Yahwism.

2. Local archaeological evidence, admittedly limited, but nevertheless useful and, with the intensive work going on in Israel, daily increasing in volume and variety.

3. The considerably more ample data contained in Canaanite, Syrian, Mesopotamian, Iranian, Anatolian, and Egyptian archaeology and mythology, with their detailed information about the deities who, according to Biblical evidence, were worshiped by the Hebrews.

4. Literary sources of post-Biblical Judaism, which flow richly especially in the first few centuries of the Christian era; which, because of their less sacred character were not subjected to the same meticulous scrutiny as the Holy Book; and in which, therefore, many references and recollections of early Hebrew polytheism were able to pass muster.

This enumeration of the types of source material bearing on early Hebrew popular religion indicates the amount and nature of the information we can expect concerning the female deity whose person, image, and worship form the subject of the present chapter. We are forewarned that the data will be neither ample nor explicit, neither exhaustive nor detailed, and, in some cases at least, neither conclusive nor irrefutable.

As far as the Biblical books are concerned, their anti-polytheistic attitude manifests itself in, among other things, a pronounced reluctance to allow any ritual detail of pagan worship to enter the references they contain to Israel's religious transgressions. Nevertheless, it is from Biblical sources that we know the names of the three goddesses who were worshiped by the ancient Hebrews down to the days of the Babylonian exile: Asherah, Astarte, and the Queen of Heaven, who was probably identical with Anath. It is with the first of these three that the present chapter deals. Let us begin by reviewing what extra-Biblical sources tell us about Asherah.

2 | *The Canaanite Asherah*

That Asherah was the chief goddess of the Canaanite pantheon we know from the rich mythical material unearthed a few decades ago at Ugarit, the modern Ras Shamra, near the northeastern corner of the Med-

iterranean. In Ugaritic mythology, as preserved on numerous tablets, written in a language quite close to Biblical Hebrew and dating from the 14th century B.C.E., Asherah figured prominently as the wife of El, the chief god. Her full name was "Lady Asherah of the Sea"—apparently, her domain proper was the sea, just as that of her husband El was heaven, She was, however, also referred to simply as Elath or Goddess. She was the "Progenitress of the Gods": all other gods, numbering seventy, were her children, including Baal, Anath, Mot, and the other chief protagonists of the Ugaritic pantheon. One of her servants was Qadesh wa-Amrur, called the "fisherman of Lady Asherah of the Sea," who fished at her bidding and, in his capacity as her equerry, saddled her donkey and helped her to mount. Asherah's relationship to her husband El was not unlike that of an Oriental queen to her master: when entering into his presence, she would prostrate herself, whereupon El would kindly inquire after her desire. When Baal wished to obtain permission from El to build a house, he sent his mother Asherah to intercede with El. Upon the death of Baal, El asked Asherah to name one of her sons to succeed him as king.

Asherah was a motherly goddess and as such she, together with her daughter Anath, served as the wetnurse of the gods. She suckled even human princes who were exceptionally deserving, such as Yassib, the son of King Keret. She also seems to have foretold the fortunes of her devotees, for in a 14th-century B.C.E. letter, found at Taanach near Megiddo (in Palestine), reference is made to a "wizard of Asherah" through whom she seems to have spoken.[1]

Little is known of Asherah before the period of the Ugaritic myths. In a Sumerian inscription, set up by an Amorite official in honor of Hammurabi and dating from ca. 1750 B.C.E., and other contemporary documents, she is called Ashratum (i.e., Asherah), the bride of Anu.[2] Since the Sumerian and Akkadian deity Anu closely corresponded to the Canaanite El in being the god of heaven, it appears that Asherah held the position of the chief or mother goddess for at least three centuries prior to the Ugaritic period. She was also known in Southern Arabia, where her name had the form Atharath, as in the Ugarit tablets.[3] In the 14th century B.C.E. Amarna tablets, containing letters written by Canaanite petty chieftains to their overlords, the king of Egypt,[4] the names Asherah and Astarte interchange, which may indicate a lack of clear distinction between the functions and personalities of these two goddesses. As we shall see below, the same confusion between Asherah and Astarte is found in the Bible and persisted even among scholars down to our days.

Asherah was associated with several cities where she was worshiped in her local manifestations. She was the "Asherah of Tyre" and the "Elath

[Goddess] of Sidon"—both Tyre and Sidon having been for long periods not only the capitals of independent states but also important Mediterranean seaports whose prosperity depended on the bounty of the sea and the good graces of its ruling lady. A third port, Elath, far to the south on the Gulf of Aqaba, may have been named after her. There were thus Asherahs of many localities (just as there are a Virgin of Fatima, a Virgin of Guadalupe, etc.), and when the Biblical references state that the Israelites served "the Asherahs," this can only mean that they adopted the worship of several of these local manifestations of the great goddess.

A king of the Land of the Amorites, mentioned in the Amarna letters, was called Abdu-Ashirta, i.,e., "Slave of Asherah,"[5] clearly showing that he was a devotee of her cult, which included the sacrificing of cattle and flocks.[6]

3 | *What Was the Hebrew Asherah?*

It was almost inevitable that the cult of this great Canaanite mother-goddess, who was venerated also in many other parts of the Ancient Near East,[7] should penetrate Hebrew religion as well. In fact, it was not long after the Israelite conquest of the Canaanite hill country, in the period of mixed Israelite-Canaanite settlement, that this development took place, together with intermarriage between the Israelites and the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, "among whom they dwelt." The establishment of family and religious ties went hand in hand, and "the Children of Israel . . . served the Baals and the Asherahs."[8]

While it is not easy to reach a definite conclusion as to the physical shape in which Asherah was represented among the Hebrews, a careful perusal of the numerous Biblical references to the "Asherahs"[9] seems to indicate that they were carved wooden images which were set up by implanting their base into the ground. In early times they often stood next to altars dedicated to Baal;[10] later, a "statue of Asherah" was set up in the Jerusalem Temple itself.[11] The word Asherah in Biblical usage can thus refer either to the goddess herself or to her image.[12]

From a story told in the Book of Judges about Gideon, who lived in the 12th century B.C.E., we learn that the Asherah worship in those early days was a communal or public affair. However, the wooden image of the goddess belonged to the town's chieftain who, at one and the same time, was also the priest of Asherah and Baal. This chieftain was none other than Joash the Abiezrite, Gideon's father. When Gideon, an early precursor of zealous Yahwist reformers, demolished the altar of Baal and cut down the Asherah, he incurred the wrath of the entire town of Ofra. His immediate

punishment by death was demanded by the men of the city, and he was saved only because his father stood by him.[13]

Gideon's act remained, for several generations at least, an isolated incident. The cult of the Goddess Asherah continued among the Hebrews throughout the periods of the judges and the kings. Unfortunately, in the climate of Palestine, with its annual heavy winter rains, wooden objects do not survive. Therefore, however large was the number of the carved wooden poles or statues which represented the Goddess Asherah and around which her communal worship took place, as it did in the town of Ofra until its disruption by Gideon, no archaeological evidence can attest to their existence.

On the other hand, there is ample archaeological evidence as to the importance of Asherah as a household goddess, a variety of the Teraphim. This evidence consists of numerous small clay figurines of nude women already referred to above. These were found all over Palestine and can be dated with confidence as deriving from all ages of the Israelite period. Many of these figurines conform to types which can be taken as stereotyped representations of Asherah. This seems especially to be the case with those figurines which show a woman with protruding breasts below which, however, instead of torso and legs, the figure consists of a straight cylindrical column with a flaring base. One can assume that these figurines are the small clay counterparts of the larger wooden Asherah poles which were set up by implanting them into the ground. (See Plates 1–7, and the Asherah figure on Plate 8). Judging from the frequent occurrence of these female figurines, not matched anywhere by images of male gods, the worship of the goddess must have been extremely popular in all segments of Hebrew society. One of the reasons for her popularity may have been the belief that she promoted fertility in women and facilitated childbirth. In a 7th-century B.C.E. Hebrew incantation text, found in Arslan Tash in Upper Syria, the help of the Goddess Asherah is sought for a woman in delivery.[14] Such an invocation of Asherah may have been contained in the original form of the exclamation made by Leah at the birth of Zilpah's son, whom she named Asher.[15] If so, we have here a testimony to the worship of Asherah in the early period in which the patriarchal traditions of Genesis originated.

4 | *Solomonic Idolatry*

While the worship of Asherah was thus a central feature of popular Hebrew religion in the premonarchic period, and her statues stood in many a local sanctuary, it remained for King Solomon to introduce her worship into his capital city of Jerusalem.

As is well known, the very manner in which Solomon's Temple was

built in Jerusalem was conducive to the establishment of a polytheistic-syncretistic cult. Solomon's religious proclivities are condemned by the Yahwist historian, who begins his account of Solomon's reign by stating that "Solomon loved Yahweh," but feels constrained to add in the same sentence that "he, nevertheless, sacrificed and burnt incense on the high places."[16]

The architects and builders who, at Solomon's request, were sent by King Hiram of Tyre to Jerusalem to build the temple hewed close to the patterns familiar to them from their own temples. That this was the case is indicated by a comparison of archaeological discoveries with the Biblical description of Solomon's temple. Of the numerous Canaanite and Syrian temples excavated, the one most closely resembling Solomon's is that of Tell Tainat in Syria from the 9th century B.C.E. That temple, like the one of Jerusalem, was divided into three sections, a vestibule, a nave, and an inner sanctuary, and like it, had two pillars at its entrance. A much older Canaanite temple, which might be considered as the prototype of Solomon's, dating from the end of the Late Bronze Age, was found at Hazor.[17] In Solomon's temple, all the brass work, including the two pillars Jachin and Boaz, was executed by a Tyrian craftsman also called Hiram.[18] Again, archaeology teaches us that these brass furnishings of the Jerusalem temple were made in a manner customary in temples dedicated to "other gods" along the east Mediterranean coast. It is probable that this similarity in structure and furnishings was matched by a similarity of the worship itself: the difference between Yahweh and other gods lay not in ritual, but in the ideology and morality, which was developed in his name by the great Hebrew prophets.

The chronicler of Solomon's reign reproaches him for having built places of worship for many gods, yet he does so in a curiously restrained manner: Solomon's heart, he says, "was *not whole* with Yahweh his god," and "he did what was evil in the eyes of Yahweh, and went *not fully* after Yahweh as did David his father."[19] In the passage in question, two extenuating circumstances are offered in excuse of Solomon's acts: he did what he did because his wives, to whom "he cleaved in love," turned his heart; and all this happened when Solomon was old.[20] Historical considerations, however, invalidate these excuses.

Firstly, we know that political marriages between a ruler and foreign princesses were an accepted means of strengthening alliances or friendly relations between states. Secondly, the introduction of a foreign princess into a royal household inevitably meant the admission of her gods as well. Thirdly, while such marriages may have taken place any time during the reign of a king, the most ambitious of Solomon's political marriages, that with the daughter of Pharaoh, was entered into at the very beginning of Solomon's reign.[21] It is reasonable to assume that he married the Sidonian

princess[22] about the same time that he set about to carry out his great building projects for whose execution he needed the friendship and help of the Phoenicians. A Hittite princess at his court—whose presence served as a living political bond between Solomon and the neo-Hittite states of Syria—was also valuable for him at the same time, as were daughters of his Moabite, Ammonite and Edomite vassals. These marriages were in the nature of guarantees of security, without which he would have had to keep powerful troup contingents in constant readiness at a time when he needed all the available manpower in the country for the construction of his grandiose religious and royal compounds. It is thus more than probable that all these marriages were contracted by Solomon soon after his succession, and that the introduction of the respective divinities worshiped by his wives also took place at the same time.[23]

Among the deities whom Solomon worshiped was "the Goddess of the Sidonians" who, as we have seen, was none other than Asherah. However, the historian recording this calls her "'Ashtoreth, Goddess of the Sidonians."[24] Also, the prophet Ahijah the Shilonite, an uncompromising Yahwist who flourished towards the end of Solomon's reign and in the years following it, reproaches the Israelites once with worshiping "'Ashtoreth, the Goddess of the Sidonians," and another time with serving Asherah.[25] However, such a confusion of Asherah and Astarte is not confined to the Biblical authors who equally detested both of them; it is found, as mentioned above, already in the Amarna letters written in the 14th century B.C.E. by people who should have known better because they believed in the two goddesses and worshiped them. But we have to keep in mind that in polytheistic cultures the prevalent tendency often was to identify one god with another, substitute one god for another, combine one god with another, or call one god by the name of another, as we know from many examples in the Egyptian, Babylonian, Hittite or Canaanite religions. In any case, there can be little doubt that it was the worship of Asherah, already popular among the Hebrews for several generations, which was introduced by Solomon into Jerusalem as part of the cult of the royal household, for his Sidonian wife.

5 | *Asherah in Israel*

Close to the end of Solomon's reign, a dramatic encounter took place between the prophet Ahijah of Shiloh, and Jeroboam the son of Nebat, a young and brave foreman of Solomon's work force. As the two men met in the fields outside of Jerusalem, Ahijah grabbed the new mantle

worn by Jeroboam, tore it into twelve pieces, and said to the astonished youth:

> Take ten of these pieces, for Yahweh, the God of Israel, will tear away the dominion over ten tribes of Israel from Solomon, because he forsook Yahweh, and served 'Ashtoreth, the Goddess of the Sidonians, Chemosh, the God of Moab, and Milcom, the God of the children of Ammon. If you will hearken to all that Yahweh commands you, He will be with you and give you Israel.[26]

As is well known, Ahijah's hopes in Jeroboam were bitterly disappointed. No sooner had Jeroboam established himself in the northern part of the country, when he set up two golden calves, one in Beth-el, just a few miles from Jerusalem, and the other in Dan, the northernmost point of Israel. "These are your gods, O Israel, who brought you up from Egypt," he proclaimed.[27]

One can imagine the pain and the anger felt by Ahijah. As soon as the stern Yahwist prophet had an opportunity, he prophesied the downfall of the house of Jeroboam, as he had foretold its rise some years previously. The charge was again the worship of "other gods and molten images" in general, coupled with a more specific accusation levelled against the people of Israel as a whole: "Because they have made their Asherahs, provoking Yahweh."[28] The fact that of all forms of idolatry only the cult of Asherah was mentioned specifically by Ahijah must mean at least that the one variety of religious worship in which the Israelites engaged more frequently than in any other was the cult of the Goddess Asherah, symbolized and represented by her carved wooden images.

The introduction of the Asherah worship into the ritual of the royal court had to wait for the arrival in the capital of Israel, Samaria, of another Sidonian princess, as bride of King Ahab (873–852 B.C.E.). She was Jezebel, daughter of Ethbaal, King of Sidon, in whose capital city the "Elath of Sidon," i.e., the Asherah of Sidon, had been worshiped as early as at least five centuries prior to his own time. Under Jezebel's influence, and in order to cement the alliance with her father, King Ahab of Israel built an altar to Baal in Samaria and "made" an Asherah.[29]

The extent of the worship of these Sidonian deities in Ahab's court is attested by the report that 450 prophets of the Baal and 400 prophets of Asherah ate at the table of Jezebel.[30] It was these prophets whom Elijah met on Mount Carmel, in a great public rain-making contest which ended with the utter defeat of the Canaanite god and a miraculous vindication of Yahweh.[31] It is interesting to observe that Elijah did not accuse the people of having abandoned Yahweh for the foreign gods but merely of dividing

their attentions between both.[32] Although the 400 prophets of Asherah seem to have attended the meeting on Mount Carmel, only the 450 prophets of Baal were challenged to the contest by Elijah, and no further word is said in the entire detailed narrative about the prophets of Asherah. The appeal of the Baal prophets to their god and that of Elijah to Yahweh are surprisingly similar, in fact, almost identical. When Yahweh's fire (lightning?) descends on Elijah's altar and thus proves His superiority, the people side with Elijah, and burst into shouts of "Yahweh is the god!" Thereupon the 450 prophets of the Baal are seized, dragged down into the valley, and slaughtered at the River Kishon.[33] No word is said about the fate of the 400 prophets of Asherah. The inference must be that, not being part of the contest, no harm befell them. If so, they must have continued unhindered to serve their goddess. Nor was the Asherah which Ahab had "made" and set up in Samaria removed or in any way harmed either as a result of Elijah's victory over the prophets of the Baal, or during the remaining years of Ahab's reign. It would appear then that only the Baal was considered by Elijah (and the strict Yahwists in general) as a dangerous rival of Yahweh, while the Goddess Asherah was regarded as his inevitable, necessary, or at any rate tolerable, female counterpart.

Ahab died ca. 852 B.C.E. and was succeeded by his son Ahaziah (ca. 852–851), who in turn was followed by his brother Joram. In 841–842 Jehu overthrew the dynasty and became King of Israel, to be followed, after a reign of 27 years, by his son Joahaz (814–798). It is from the days of this king that the next report about the Asherah of Samaria dates. The *Book of Kings* states tersely that during the reign of Joahaz the people of Israel "departed not from the sins of the house of Jeroboam, wherewith he had made Israel to sin, but walked therein; and also the Asherah remained standing in Samaria."[34]

The persistence of the Asherah cult in Samaria, indicated by this statement, is in marked contrast to the much lesser tenacity of the Baal cult. For we are told that Joram, son of Ahab, "removed the pillar [*masseba*] of the Baal that his father had made."[35] This pillar of the Baal must have been the same cult object which, when erected by Ahab, was referred to as "an altar for the Baal in the house of the Baal which he had built in Samaria."[36] The absence of any indication of what, if anything, Joram did with the other cult object, the Asherah, which his father Ahab had made,[37] could mean that he did not touch it, because the worship of Asherah was considered, as in the days of Ahab, a legitimate religious pursuit even by those who objected to the Baal cult.

Even more remarkable is the absence of any action on the part of Jehu and his zealous supporters, the Rechabites, against the worship of Asherah

in Samaria. Against the Baal worship Jehu proceeded ruthlessly: by a clever ruse he induced all the prophets of Baal (evidently, the 450 prophets of Baal killed by Elijah less than two decades earlier were not all the Baal prophets in the country; or possibly, new ones arose in the interval), as well as all the priests and worshipers of Baal, to gather in the temple of Baal in Samaria and had them put to the sword there. Then he had the pillar (or pillars) of Baal broken into pieces and destroyed the Baal temple itself, desecrating its very site by making it a place of latrines.[38] The narrative concludes with a statement which both gives credit to Jehu for what he did and blames him for what he left undone:

> Thus Jehu destroyed the Baal out of Israel; but the sins of Jeroboam the son of Nebat, wherewith he had made Israel to sin, Jehu departed not from them: the golden calves that were in Beth-el and that were in Dan.[39]

No word is said in this entire detailed account as to any action against the prophets of Asherah—most of the 400 spared by Elijah must have been still alive—the priests of Asherah, the worshipers of Asherah, or the Asherah statue itself which still stood unharmed in Samaria. When the reign of Jehu's son, Joahaz, came to an end (798 B.C.E.), the statue of Asherah still stood in Samaria,[40] and if it stood, it must have been worshiped.

This state of affairs continued in the Kingdom of Israel during the remaining three-quarters of a century of its existence after the death of Joahaz. Both the court and the people continued to worship Asherah. Only in the eyes of the post-exilic historian, looking back at the period of the divided monarchy from the vantage point of his advanced Yahwist monotheism, does the Asherah worship appear as a sin. When he gives his melancholy account of what brought about the subjugation of Israel by Shalmaneser, King of Assyria, in about 722 B.C.E., he lists several religious transgressions: they set up pillars and Asherahs for themselves upon every high hill and under every leafy tree, and burnt incense there, on all the high places (*"bamoth"*), as did the nations whom Yahweh expelled before them; committed evil acts, thereby angering Yahweh; served idols; made themselves molten images of two calves; made an Asherah; bowed down to the host of heaven; served Baal; caused their sons and daughters to pass through the fire; and used divination and enchantment. As we see, this list of ritual transgressions, although given in two parts separated by several verses,[41] contains no repetition with the exception of the worship of Asherah: first it is stated that the Israelites set up pillars and Asherahs for themselves upon every high hill and under every leafy tree; then, that they made an Asherah—this time in singular. The context clearly shows the reason for this repeti-

tion: the first mention, in plural, refers to the Asherahs of village sanctuaries on hilltops; the second, to the statue of Asherah which stood in Samaria, in the royal chapel of the capital. The twofold mention of Asherah alone indicates the relatively great importance of the worship of this goddess among all the deities served by the Israelites down to their Assyrian exile.

On the basis of the above rapid survey, one can summarize the history of Asherah worship in Israel. The Goddess Asherah was worshiped in Israel from the days of the first settlement in Canaan, the Hebrews having taken over the cult of this great mother goddess from the Canaanites. For public worship, the goddess was represented by carved wooden images, implanted into the ground, usually next to an altar dedicated to the god Baal, and located on hilltops, under leafy trees. For private religious use, innumerable small clay figurines of Asherah were in circulation, showing the goddess in the nude, with the characteristic gesture of holding her own breasts in emphasis of her fertility aspect.

During the reign of Ahab, under the influence of his Sidonian wife Jezebel, the worship of Asherah received added impetus: a statue of Asherah, probably much more elaborate and impressive than the wooden images simple villages could afford, was made and set up in Samaria, making that city, Ahab's capital, the center of the Asherah cult. At the same time, Beth-el in the south and Dan in the north of the Israelite kingdom remained the centers of the court-approved cult of Yahweh, identified with the Canaanite deity who manifested himself in the shape of a bull-calf and was related to either Bull-El or his son Hadd, the Baal (i.e., the Lord) of the Ugaritic pantheon.

The cult of the Asherah escaped the popular anti-Baal and pro-Yahweh uprising which, led by the prophet Elijah, took place under Ahab. Several years later, when all the Baalists were massacred and Baal's temple in Samaria destroyed by Jehu, the Asherah of Samaria again escaped unharmed, and her worship survived down to the end of the Israelite monarchy.

The Assyrians put an end to the Kingdom of Israel in 721 or 722 B.C.E.; yet at least one center of Asherah worship and one statue of the goddess Asherah survived the national catastrophe by a hundred years. As part of his great Yahwist reform, King Joshiah of Judah, in or after the year 621 B.C.E., purged Beth-el of the remainder of the religious buildings and institutions erected there by Jeroboam more than 300 years previously. The terse one-verse notice, in which the Book of Kings reports this,[42] states that Joshiah destroyed the altar and the high place (*bamah*) that Jeroboam had made, "and burned Asherah." No word in this notice about the Golden Calf which Jeroboam had set up for worship in Beth-el and against which Hosea found it necessary to prophesy as late as the second half of the 8th

century B.C.E.,[43] only a short time prior to the destruction of Israel. The Golden Calf was, in all probability, removed by the Assyrian invaders, and in its place new gods and cults were established all over Samaria, brought along by the new settlers from all parts of the Assyrian Empire.

Beth-el, a town lying some ten miles to the north of Jerusalem, while traditionally a part of the kingdom of Israel, came under the rule of Judah when Joshiah succeeded in pushing the boundaries of his kingdom a few miles to the north of the old frontier between the two sister-states. In the century that had elapsed between the Assyrian conquest of Israel and this modest expansion of Judah, some remnants of the Israelite population must have managed to hold out in Beth-el, and it must have been they who carried on the worship of their old goddess Asherah. Thus the goddess survived all the upheavals that passed over Samaria during the Assyrian invasion and following it, until she fell under the axe of Joshiah, that last great Yahwist reformer among the Judaean kings, who could tolerate the worship of no other god besides Yahweh in any part of the country under his control.

How are we to explain the extraordinary hold Asherah exercised over the people of Israel? We can only make an informed guess to the effect that she answered the psychological need for a mother-goddess which was keenly felt by the people and its leaders alike throughout the centuries following the conquest of Canaan. Equally intriguing is the question: why was the Yahwist opposition to the Asherah worship so much milder and, at any rate, so much less effective than the struggle against Baal?

Could it be that even in the eyes of those with the strongest pro-Yahwist sentiments, who were ready to put to death every Baalist and eradicate all physical traces of Baal worship, the cult of Asherah did not appear as an equal ritual sin? Was the goddess perhaps regarded as complementary to, rather than competitive with, Yahweh, and her worship therefore tolerated? Or was the cult and the accompanying belief so strongly entrenched in the populace that even zealous Yahwists like Elijah, Jehu, and the Rechabites, however offensive Asherah was in their eyes, did not dare take action against her? Wherever the answer lies, the continuity of Asherah worship in Israel is a fact which must be recognized and remembered in any attempt to trace the subsequent role played by the concept of a female divinity in the popular religion of the people of Judaea and their heirs, the Jews.

6 | *Asherah in Judah*

As far as it is possible to reconstruct the history of Asherah worship in Judah from the terse Biblical references, the goddess first penetrated

the Jerusalem Temple itself under Rehoboam, the son of Solomon (ca. 928–911 B.C.E.). His mother, Naamah, was the Ammonite wife of Solomon, under whose tutelage Rehoboam must have been introduced to the worship of Milcom. Rehoboam's favorite wife was Maacah, the daughter of Abshalom[44]—that is to say, she was his paternal cousin. Maacah bore several sons to Rehoboam; her eldest, Abijah or Abijam, was his father's favorite, whom Rehoboam appointed to be chief over his other sons by his other wives, and made him heir to his throne during his lifetime. In all this one recognizes, of course, Maacah's hand; her position remained equally strong after her son Abijam actually succeeded Rehoboam, when she assumed the position of *Gevirah,* or queen-mother.[45]

Maacah used her influence to introduce the Asherah already worshiped in Jerusalem since the days of Solomon, into the Temple itself.[46] During the short reign of Abijam (911–908 B.C.E.) the image of Asherah remained in its place; but Abijam's succession by Asa (908–867 B.C.E.)[47] marked the end of both Maacah's dominance as queen-mother and the worship of her Asherah. Under the influence of a prophet—a certain Azariah, the son of Oded—Asa, in the fifteenth year of his reign, instituted the first religious reform in the history of the Judaean kingdom.[48] He "put away the detestable things [i.e., the appurtenances of idol worship] out of all the land of Judah and Benjamin," removed the sacred male prostitutes, and all the idols, took away the strange altars and the sun-images, broke down the pillars and hewed down the Asherahs, and, finally, removed the Asherah made by Maacah, made dust of it and burnt it in the Kidron Valley, at the same time deposing Maacah herself from her exalted position of queen-mother.[49]

One notes that the setting up of the Asherahs which Asa removed from all over the land of Judah is nowhere mentioned in the Biblical sources. This leads to the conclusion that this popular form of Asherah worship was a heritage from the pre-monarchic period discussed above.

Asa's son and successor, Jehoshafat (870–846 B.C.E.), continued his father's cleanup work: he removed, we are told, all the Asherahs from the countryside.[50] Although this was already done by Asa, he either did not complete the job or the Asherahs had sprung up again soon after they were removed by him. The seer Jehu, son of Hanani, complimented Jehoshafat for his zeal,[51] but even this victory of Yahwism over Asherism was short-lived.

Some ten years after the death of Jehoshafat, Joash (836-798 B.C.E.) ascended the throne of Judah. At first, under the influence of Jehoiada the priest, he "did what was right in the eyes of Yahweh," and engaged in extensive restoration work in the Temple. But, following the death of Jehoiada, Joash gave in to the demands of the princes of Judah and led the people back to the worship of the Asherahs and the idols. In all probability, it was

during this period that an image of Asherah was reintroduced into the Temple itself, where it remained until, a century later, King Hezekiah (727–698 B.C.E.) removed it. By that time, the countryside too was again overrun by the traditional Canaanite cult objects, such as high places and pillars, and all these were also removed, and destroyed by Hezekiah. In the Jerusalem Temple itself, Hezekiah "cut down the Asherah and broke into pieces the Brazen Serpent which Moses had made, for unto those days the Children of Israel used to burn incense to it, and it was called Nehushtan."[52] The Asherah referred to must have been a statue which stood in the Temple, just as the Brazen Serpent did and was worshiped like it.

We do not know what was the precise connection between Hezekiah's reforms and the activities of Isaiah and Micah, the two great Yahwist prophets of his day. It is, however, probable that the king's work echoed the prophetic demand. For, in keeping with their monotheistic Yahwist point of view, the prophets, within the general framework of their overall opposition to any form of idolatry, spoke up against the Asherah cult in particular. Isaiah regarded the breaking of the altar stones into pieces and the removal of Asherahs and sun-images as the prerequisites for the expiation of the nation's sin, although he expected this to happen only at a future, indeterminate, date.[53] In the same future day, Micah too expected witchcraft, soothsaying, graven images, pillars, and Asherahs to be uprooted from the midst of the people.[54]

However, no sooner was Hezekiah dead than his son and heir Manasseh (698–642 B.C.E.) reverted to the old religious customs. The chronicler dryly enumerates the sins of which the young king was guilty:

> He rebuilt the high places which his father Hezekiah had destroyed; he set up altars for the Baal, and made an Asherah, as did Ahab King of Israel, and he bowed down to all the host of heaven, and served them. And he built altars in the House of Yahweh . . . for all the hosts of heaven, in the two courts of the House of Yahweh. And he made his son to pass through the fire, practiced soothsaying, used enchantments, and appointed them that divine by a ghost or a familiar spirit; he wrought much evil in the sight of Yahweh to anger Him. And he set the statue of the Asherah that he had made in the house [of Yahweh].[55]

The similarity between this list of ritual sins and the one which is given as the causes which brought about the destruction of Israel is striking.[56] What interests us in the present context is one detail; in both lists of transgressions Asherah alone of all the idolatrous appurtenances is mentioned twice. The reference to King Ahab indicates that Manasseh was considered

to have in some way imitated Ahab's Asherah. It is also noteworthy that the only image said to have been introduced into the Temple in the course of Manasseh's restoration of old forms of worship was that of Asherah. If Manasseh did not bother to replace the Brazen Serpent, the other image removed from the Temple by his father, this was probably due to the fact that with the passage of time the worship of a deity symbolized or represented by a serpent figure had become obsolete. Not so Asherah, whose motherly figure must have been dear to many worshipers and whose restoration to her traditional place in the Temple was therefore considered a religious act of great importance. It is tempting to conjecture that the mythical motivation behind Manasseh's act was the conviction that Yahweh's consort, the great mother-goddess Asherah, must be restored to her old and lawful place at the side of her husband.

With Joshiah (639–609 B.C.E.), another reformer came to the throne whose Yahwist zeal, stimulated by the discovery of the *Book of Deuteronomy* in the eighteenth year of his reign, surpassed even that of Hezekiah. The Deuteronomic legislation had no such leniency towards Asherah as Elijah, Jehu, and the Rechabites had displayed. Its point of view was unequivocal; it commanded the complete destruction of the seven nations that had inhabited Canaan, prohibited intermarriage with them, and ordered their altars to be broken down, their pillars to be dashed to pieces, their Asherahs hewed down, and their graven images burnt.[57] In addition, it warned:

> You shall not plant for yourself an Asherah, any tree, beside the altar of Yahweh your god which you shall make for yourself. Neither shall you set up a pillar, which Yahweh your god hates.[58]

In the remaining twelve years of his life and reign, Joshiah carried out these commandments faithfully. He had all the vessels that were part of the service of Baal, the Asherah, and all the host of heaven removed from the Temple and burned in the Kidron Valley outside of Jerusalem. Then, as if afraid that even the charred remains of these idolatrous utensils might have power to defile, he had the ashes carried to Beth-el, a place which he seems to have regarded as of old contaminated by idolatrous practices. Following this, he brought out the image of Asherah herself from the Temple, had it burned in the Kidron Valley, ground it up into powder, and cast the dust over the graves of those who had worshiped her. Next he demolished the quarters of the Qedeshim, the sacred male prostitutes, which were in the Temple and in which the women wove "houses" (clothes?) for the Asherah. Finally, he turned his attention to the countryside and cut down the Asherahs wherever they were found, filling their places with human bones. In a similar manner he destroyed, removed, and defiled all the other high places

and objects of idolatry which were originally set up by Solomon.[59]

However, not even the most thorough and zealous Yahwist reform was able to eradicate the tenacious worship of Asherah. Following Joshiah's death, her worship, and that of her son, Baal, with whom Yahweh was popularly identified, sprang up again all over the countryside. Consequently Jeremiah, whose main prophetic activity fell into the 23 years between Joshiah's death (609 B.C.E.) and the destruction of Jerusalem by Nebuchadnezzar (586 B.C.E.), again found it necessary to prophesy against idolatry in general, and Asherah worship in particular. Most frequently, it is true, Jeremiah reproaches his people for their worship of Baal.[60] He never mentions Astarte, whose cult seems to have disappeared from Judah with Joshiah's reform.[61] But he speaks up against the "altars and the Asherahs by leafy trees and upon high hills."[62]

To sum up, we find that the worship of Asherah, which had been popular among the Hebrew tribes for three centuries, was introduced into the Jerusalem Temple by King Rehoboam, the son of Solomon, in or about 928 B.C.E. Her statue was worshiped in the Temple for 35 years, until King Asa removed it in 893 B.C.E. It was restored to the Temple by King Joash in 825 B.C.E. and remained there for a full century, until King Hezekiah removed it in 725 B.C.E. After an absence of 27 years, however, Asherah was back again in the Temple: This time it was King Manasseh who replaced her in 698 B.C.E. She remained in the Temple for 78 years, until the great reformer King Joshiah removed her in 620 B.C.E. Upon Joshiah's death eleven years later (609 B.C.E.), she was again brought back into the Temple, where she remained until its destruction 23 years later, in 586 B.C.E. Thus it appears that, of the 370 years during which the Solomonic Temple stood in Jerusalem, for no less than 236 years (or almost two-thirds of the time) the statue of Asherah was present in the Temple, and her worship was a part of the legitimate religion approved and led by the king, the court, and the priesthood and opposed by only a few prophetic voices crying out against it at relatively long intervals.

7 | *Ezekiel's "Image of Jealousy"*

The years immediately preceding Joshiah's reform or following his death must be the time recalled by Ezekiel in his great vision of the sins of Judah which, in his prophecy, appear as the cause of her impending doom. There is, to be sure, no consensus of scholarly opinion on the subject, and some Biblical scholars think that Ezekiel refers to the very time in which the vision came upon him, that is, the year 592 B.C.E., six years after the exile of Jehoiakim and six years before the destruction of Jerusalem.[63]

The vision itself, whether based on more than thirty-year-old memories or on fresh intelligence (such as a visit to Jerusalem or reports), contains the most detailed account of idolatrous practices in the Jerusalem Temple found in the entire Bible. The prophet, while being visited in his house in Chaldaea by the elders of Judah, suddenly feels the hand of the Lord Yahweh upon him, sees Him as a blinding fiery apparition, feels His hand taking hold of him by a lock of his hair, lifting him up between heaven and earth and taking him to Jerusalem, and depositing him there at the northern gate of the inner Temple court.

Then God points out to Ezekiel one by one the "abominations" being committed by the "house of Israel" in His sanctuary: first He shows him the "Image of Jealousy, which provokes to jealousy," standing near the northern gate which leads to the altar. Then, on the inside wall of the court, or of the Temple building itself, He shows him reliefs of creeping things and beasts and all kinds of idols, being worshiped by seventy elders of Israel led by Jaazaniah, the son of Shaphan: each has a censer in his hand, out of which clouds of incense billow upwards. Thence God takes Ezekiel to the northern gate of the Temple itself and there shows him the women sitting and weeping for the Tammuz. The next stop is in front of the Temple, between the hall and the altar, where the prophet sees some 25 men prostrating themselves to the rising sun, with their backs turned to the Temple of Yahweh. All this, Ezekiel hears God tell him, provokes Him utterly: His punishment will be unsparing.[64]

Ezekiel's visionary enumeration of idolatrous practices is arranged in a crescendo: every next rite mentioned is a "greater abomination" than the preceding one.[65] Taken literally, this means that, in the judgment of Ezekiel, the presence of the "Image of Jealousy" was considered the smallest sin, followed in increasing order by the burning of incense to creeping things, beasts, and other idols, the mourning of Tammuz, and finally the worship of the sun.

Apart from the fact that the "Image of Jealousy" is regarded by Ezekiel as the last of all the idolatrous transgressions seen by him in his vision, there is one significant difference between it and the rest: in speaking of all the other sins, he describes and condemns idolatrous *acts*: the reliefs on the wall are worshiped by burning incense to them; the Tammuz—by mourning; the sun—by prostrations. Only the "Image" has no worshipers: it merely stands in its place, its mere presence a sin of the house of Israel.

What was this "Image of Jealousy"?[66] Biblical scholars generally accept the view that it was the statue of Asherah set up in the Temple by King Manasseh. If so, we have here some independent contemporary testimony to the presence of Asherah in the last years of the Jerusalem Temple. Since,

as we have seen above, following the death of Joshiah, the Asherah worship was reestablished all over the countryside, it was to be expected that it would be restored in the Jerusalem Temple as well. This is borne out by the testimony of Ezekiel's vision.

8 | *Conclusion*

It is on this note that we take leave of the Biblical Asherah, this elusive yet tenacious goddess to whom considerable segments of the Hebrew nation remained devoted from the days of the conquest of Canaan down to the Babylonian exile, a period of roughly six centuries. In the eyes of the Yahwists, to whom belonged a few of the kings and all of the prophets, the worship of Asherah was an abomination. It had to be, because it was a cult accepted by the Hebrews from their Canaanite neighbors, and any and all manifestations of Canaanite religion were for them anathema. How Asherah was served by the Hebrews we do not know, apart from the one obscure and tantalizing detail of the women weaving "houses," perhaps clothes, for her in the Jerusalem Temple.

Yet whatever her origin and whatever her cult, there can be no doubt about the psychological importance that the belief in, and service of, Asherah had for the Hebrews. One cannot belittle the emotional gratification with which she must have rewarded her servants who saw in her the loving, motherly consort of Yahweh-Baal and for whom she was the great mother-goddess, giver of fertility, that greatest of all blessings. The Hebrew people, by and large, clung to her for six centuries in spite of the increasing vigor of Yahwist monotheism. From the vantage point of our own troubled age, in which monotheism has long laid the ghosts of paganism, idolatry, and polytheism, only to be threatened by the much more formidable enemy of materialistic atheism, we can permit ourselves to look back, no longer with scorn but with sympathy, at the goddess who had her hour and whose motherly touch softened the human heart just about to open to greater things.[67]

9 | *Addendum: New Discoveries*

In the ten years that have passed since the publication of the second (paperback) edition of this book, archaeological work has brought to light additional evidence relating to the worship of Asherah among the Biblical Hebrews and the neighboring peoples, much of which is summarized by John Day in a concise paper titled "Asherah in the Hebrew Bible

and Northwest Semitic Literature."[68] One of the most intriguing finds that has come to light in the past decade is that of Kuntillat 'Ajrud in the northeast Sinai, some forty miles south of 'Ayn al-Qudayrat (equated with Kadesh-Barnea), where two large *pithoi* (storage jars) were discovered. They are over three feet high, and one of them carries this inscription (in my translation): "Amaryau said to my lord . . . may you be blessed by Yahweh and by his Asherah. May he bless you and keep you, and be with my lord."[69]

Another inscription from the same site reads: "I have blessed you by Yahweh *shmrn* and his Asherah."[70] The meaning of *shmrn* is uncertain; possibly it refers to *Shomron*, that is, Samaria. The Kuntillat 'Ajrud *pithoi* have been ascribed to ca. 800 B.C.E., that is, to the middle period of the divided Judean-Israelite monarchy.

At Khirbet al-Qom, a site some nine miles west of Hebron, another inscription was found. It reads: "Uriah the rich has caused it to be written: Blessed be Uriah by Yahweh and by his Asherah; from his enemies he has saved him."[71]

These inscriptions show that in popular religion the Goddess Asherah was associated with Yahweh, probably as his wife, and that "Yahweh and his Asherah" were the most popular divine couple.

In the light of these finds some Biblical scholars have suggested an emendation to a difficult passage in Hosea. In the Massoretic text Hosea 14:9 reads (God speaking): "As for Me, I respond and look on him [on Ephraim]." In the original: *ani 'aniti wa'ashurenu*. The text as it stands, does not make good sense. The form *wa'Asherato,* which appears repeatedly in the a. m. inscriptions, suggests the reading *ani 'Anato wa'Asherato,* that is, "I am his Anath and his Asherah." If so, what God says (through Hosea) is, "I am Ephraim's Anath and Asherah"—I am the one who provides the people with the blessings of fertility. This emendation restores the parallelism between v. 9a and 9b, lost in the Massoretic text. The whole passage, then, would have God say:

> Ephraim, what have I to do any more with idols?
> I [Yahweh] am his Anath and his Asherah,
> I am like a leafy cypress-tree
> From me is thy fruit found.[72]

The combined import of these recent archaeological finds and the suggested emendation of the passage in Hosea—added to the historical record as it can be gleaned from the Biblical references summarized above—is that the worship of Asherah as the consort of Yahweh ("*his* Asherah"!) was an integral element of religious life in ancient Israel prior to the reforms introduced by King Joshiah in 621 B.C.E.

II

Astarte-Anath

It is a typical feature of Ancient Near Eastern and Mediterranean religions that the divinities who people their pantheons form family groups and belong to at least two successive generations. In Chapter V we shall have a closer look at the manner in which this old Near Eastern concept re-emerged in the Kabbalistic mythology of the 13th and 16th centuries. In the present chapter, we propose to discuss the goddess who was considered along the east coast of the Mediterranean the daughter of Asherah and her husband El, and who at times and in certain places overshadowed her mother in popularity and in the hold she exercised on human imagination and emotion.

Her proper name was Anath. However, she was equally well known, far beyond the boundaries of Syria and Palestine, by the name Astarte (Hebrew: 'Ashtoreth, or, in plural 'Ashtaroth), which seems originally to have been her most favored epithet. It is characteristic of the unsatisfactory state of our knowledge of the history of ancient Canaanite religion, that we cannot as yet be sure whether Anath and Astarte were originally one and the same goddess or two separate female deities who, in the course of gradual development, became identified. In the following we shall have to leave this problem unsolved and discuss separately first Astarte and then

Anath, while presenting also the data which connect the two goddesses.

1 | *The Canaanite Astarte*

Most of the chief gods of ancient Syria, to judge from the Ugaritic sources, had two names; occasionally one was a proper name and the other an epithet. As we have seen above, the Lady Asherah of the Sea was also referred to as Elath, that is Goddess. Her husband, properly named Father Shunem, was in most cases styled El (i.e., "God"), or Bull El. Asherah's son Hadd is almost always called Baal or Master. The Divine Mot is also called El's Darling Ghazir. Another god is alternatingly called Prince Yamm (Sea) and Judge Nahar (River). In like fashion, Asherah's daughter seems to be called either Anath or Astarte ('Ashtoreth).

Two names for a deity are a prosodic requirement for classical Semitic poetry, a favorite device of which is the reduplication of significant statements without a repetition of the same words. In order to be able to express the same idea in two parallel sentences, using two sets of synonymous words, the Semitic poet had to have at his disposal two names for his gods who figure so prominently in his mythological poems. The following examples, all taken from the Ugaritic tablets, illustrate the point:

Then came the messengers of Yamm,
The envoys of Judge Nahar . . .[1]

Or:

She penetrates El's field and enters
The pavilion of King Father Shunem.[2]

Or:

And say unto Divine Mot.
Declare unto El's Darling Ghazir.[3]

Or:

He cries to Asherah and her children,
To Elath and the band of her kindred.[4]

In the same way, the names Anath and Astarte appear in parallel positions making it probable that the two names refer to one and the same goddess:

Whose fairness is like Anath's fairness

Whose beauty like 'Ashtoreth's beauty.[5]

Or in another passage where the first part of the crucial name Anath has to be conjecturally completed:

His right hand (Ana)th seizes
'Ashtoreth seizes his left hand.[6]

Such Semitic refinements of style were lost on the Egyptians, and thus we read in a 12th-century B.C.E. hieratic papyrus that Neith, the Great, the God's Mother, demands that the Ennead (the nine great gods) should thus address the All-Lord, the Bull Residing in Heliopolis: "Double Seth in his property; give him Anath and Astarte, your two daughters . . ."[7] Other Egyptian documents, some as early as the 13th century B.C.E., also show that Anath and Astarte were accepted in Egyptian religion as two separate goddesses of war.[8] By the 18th Dynasty, Astarte had become a goddess of healing in Egypt, referred to as "Astar of Syria."[9] Rameses III calls Anath and Astarte "his shield."[10] Both Anath and Astarte, as well as a third goddess derived from the Canaanite-Syrian pantheon, Qadesh, bore the Egyptian title "Lady of Heaven." (See Plate 25.) An Egyptian stele erected in Beisan, Palestine, in the 12th century B.C.E., shows an Egyptian worshiping the goddess "Anath, Lady of Heaven, Mistress of all the gods."[11] Of the three, Astarte seems to have been the most popular in Egypt; she had her own priests and prophets[12] as Asherah had in Israel. Also in Moab the name of Astarte appears with the omission of the feminine ending, as 'Ashtar and is coupled with Chemosh on the Moabite Stone of ca. 830 B.C.E.[13] Astarte seems to have been the consort of Chemosh, Moab's national god.

A Canaanite city, called 'Ashtarot or 'Ashtartu, in the Bashan, is mentioned in several Egyptian documents from the 18th century B.C.E. on, as well as in the Amarna letters which date from the 14th century B.C.E.[14]

At a much later period Astarte became the chief goddess of Sidon, replacing Asherah. When this transition occurred is unknown, but by the 4th century B.C.E. it was completed as can be concluded from the fact that at that time the kings of Sidon were also the priests of Astarte and their wives had the title "priestess of Astarte." However, the changeover could not have taken place much earlier, because a century later Sidonian king Eshmun'azar reports that he and his mother built a temple for Astarte in Sidon-by-the-Sea and Shamem-Addirim, two sections of Byblos; in other words, in his days the cult of Astarte was still spreading in Phoenicia. The same inscription of Eshmun'azar which contains the above details also tells us the full Sidonian name of Astarte: it was 'Ashtart-Shem-Baal, i.e., "Astarte

of the Name of Baal." Astarte and Eshmun, "the Holy Prince, the Lord of Sidon," were termed "the gods of Sidon."[15] The name "'Ashtoreth of the Name of Baal" occurred to the north of Sidon over a thousand years earlier: This is how the goddess, in all probability Anath, is called in two passages on the Ugaritic tablets.[16]

This is more or less the gist of what we know about Astarte from Canaanite and Phoenician sources.[17] As we shall see later, the Canaanite mythical material about Anath is much more abundant.

2 | *Astarte in the Bible*

In passing now to an examination of the Biblical references to Astarte, let us begin with those which show the clearest correspondence with the extra-Biblical sources. The city of 'Ashtartu in the Bashan is referred to several times in the Bible, as a city of Levites. Once it is called Be'eshterah,[18] once 'Ashterah,[19] but usually 'Ashtaroth, in the plural form which is frequently employed in Biblical place names.[20] 'Ashtaroth was originally the capital city of Og, the legendary giant king of Bashan,[21] and of his people the Rephaim who were smitten by Chedorlaomer.[22] This last mentioned detail is contained in an old semi-historical, semi-mythical account which is the only reference to retain the full old name of the city: *'Ashteroth-Qarnaim* (i.e., "Astarte of the Two Horns"). The concept behind this designation is graphically illustrated by several Astarte-figurines found at various archaeological sites in Palestine and actually showing the goddess with two horns.[23] (See Plates 9 and 10.)

The original meaning of the name Astarte ('Ashtoreth) was "womb" or "that which issues from the womb."[24] Such a meaning is most appropriate as an appellative for a goddess of fertility: she is called "she of the womb," i.e., the inducer, as well as symbol, of fertility, just as her brother-consort Baal was the inducer and symbol of male fertility.[25] Thus the primary meaning of the names of the divine couple Baal and Astarte was begetter and conceiver, man and woman, husband and wife.

This being the case, the name 'Ashtoreth or Astarte must have originally been but an epithet of the goddess whose proper name was Anath, just as Baal (Master) was the epithet of the god whose proper name was Hadd.[26]

Now as to the Biblical references to the goddess Astarte, the first mention of her worship by the Hebrews comes from the early period of the Judges, soon after the penetration into Canaan: "And they forsook Yahweh and served the Baal and the 'Ashtaroth."[27] A little later more explicitly:

And the children of Israel again did that which was evil in the sight

> of Yahweh, and served the Baalim and the 'Ashtaroth, the gods of Aram, and the gods of Sidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and they forsook Yahweh and served him not.[28]

The first purge of these Baals and Astartes took place at the bidding of Samuel, and was immediately followed by a decisive intervention by Yahweh in favor of His people in their battle against the Philistines.[29] As to the Philistines themselves, their Astarte must have been a goddess of war as well as that of love and fertility, and this is why, when the Philistines defeated Saul, they deposited his armor in the Temple of 'Ashtaroth, undoubtedly as a token of gratitude.[30]

In Chapter I we argued that the goddess whose worship Solomon introduced into Jerusalem in honor of his Sidonian wife was none other than Asherah, the Elath of Sidon. As a result of a confusion between Asherah and Astarte, which, as we have seen, began with the 14th century B.C.E. Amarna letters and whose sporadic traces can be found down to our present day, the Hebrew historian of the Solomonic era repeatedly refers to the goddess of whose worship Solomon was guilty as "'Ashtoreth, the goddess of the Sidonians."[31] In a reference to the same goddess at a later time, she is no longer accorded the title "goddess" but instead is called "'Ashtoreth, the detestation of the Sidonians."[32] This is how she is spoken of by the historian who records that King Joshiah of Judah defiled the high places which Solomon had built for 'Ashtoreth.

3 | *The Archaeological Evidence*

The Goddess Astarte is mentioned only nine times in the Bible as against the forty times that Asherah is referred to. The Bible thus fails to convey any idea as to the prevalence of the worship of Astarte among the Hebrews. A somewhat better idea can be gained from the archaeological evidence that has come to light in excavations conducted in the last few decades in many parts of Palestine. By the early 1940's, a total of no less than 300 terracotta figurines and plaques representing a nude female figure had been unearthed. These nudes fall into several distinct types, such as those with arms extended to the sides and holding stalks or serpents, or with hands holding the breasts, or with one hand placed over one breast and the other over the genital region, or with hands crossed before the breasts. Some are figures of pregnant women, other pillar figurines, etc. The persistence and ubiquity of these figurines is remarkable. They have been found in every major excavation in Palestine, and their prevalence extends

from Middle Bronze (2000–1500 B.C.E.) to Early Iron II (900–600 B.C.E.), that is, to the end of the period of the divided Israelite monarchy, and even later. The so-called Qadesh-type is clearly associated by its symbolism with a goddess; the other types are assumed by most scholars to have been representations of the goddesses Asherah, Astarte, or Anath, although no direct or definite identification could be made so far. According to a very cautious view, it is still an open question whether the figurines represented "the goddess herself, a prostitute of the cult of the goddess," or were talismans "used in sympathetic magic to stimulate the reproductive processes of nature."[33] (See Plates 11–18.)

In the following remarks we shall concentrate on one single site which has been studied more thoroughly and systematically than probably any other in the country. This is Tell Beit Mirsim, to the southwest of Hebron, today on the Israeli-Jordanian border. The Tell (mound of ruins) was excavated in the course of several years by William F. Albright and identified as the Biblical town Devir.[34] The systematic archaeological study of this Tell has shown that the site was first occupied by Canaanites in the Early Bronze Age, Period 4 (ca. 21st century B.C.E.), that it flourished during the Middle and Late Bronze Ages (ca. 21st–13th centuries B.C.E.), and that is was destroyed towards the end of the 13th century, evidently by the Hebrews who at that time conquered the area. In the beginning of the Early Iron Age (12th century B.C.E.), the town was resettled by the Hebrews, and it flourished until the end of the 6th century B.C.E., when it was destroyed in the course of the general devastation of Judaea at the time of the First Exile (586 B.C.E.), All in all, there were in Devir some ten or eleven periods of occupation. The town itself was larger that the average Israelite towns of the First Temple period, measuring about 7½ acres inside the walls.[35]

The old name of the town was Kiriath-Sefer, meaning "Book City." At an undetermined date this name was changed to Devir, which is the Biblical term for the Holy of Holies of the Jerusalem Temple.[36] The name seems to indicate that there was a temple or sanctuary in Devir, which is reported to have been given "unto the children of Aaron the priest," together with eight other cities in the territories of Judah and Simeon.[37]

Whether or not the town played a special role in the religious life of the Canaanites prior to the Israelite occupation, we do not know. It is, however, a patent fact that the commonest religious objects found in the Late Bronze levels (21st–13th centuries B.C.E.) of Tell Beit Mirsim are the so-called Astarte plaques, made of clay, generally oval in shape, bearing the impress (from a pottery of metal mold) of the nude figure of the goddess Astarte. In many cases she holds her arms upraised, grasping lily stalks or serpents or both. The goddess' head is adorned with two long spiral ringlets

identical with the Egyptian Hathor ringlets, or she wears a Philistine-type helmet. Other plaques show the goddess with her arms hanging down, or with her hands clasped together under her protuding navel. These plaques go back to earlier prototypes found in Mesopotamia, where they have a long pre-history in the Early Bronze. Other types of naked goddesses, both plaques and figurines, also occur.[38] (See Plates 19–23).

When we come to the Israelite layers (12th–6th centuries B.C.E.), the character of the finds changes. In Stratum A alone, stemming from the 8th and 7th centuries B.C.E. no less that 38 recognizable examples of female figurines were found, as well as many more fragments of such figures. These differ from the Astarte plaques, inasmuch as these Israelite naked female figures wear none of the insignia of the earlier or contemporary Canaanite goddesses. One must assume that these figures do not represent Astarte; they have a style and appearance of their own, with a broader face emphasized by the straight horizontal hairline across the forehead, with curly hair framing the face as well, and with no trace of the horns or "Hathor" ringlets characterizing the Canaanite Astarte. The breasts are usually strongly emphasized, but below them the body line becomes that of a pillar, with its base flaring outward, which indicates that these figurines were intended to stand up unsupported.[39] Because of the pillar-like appearance of these figurines, some scholars suggest that they may have been clay representations of Asherah, the goddess whose larger images were carved out of tree trunks.

However that may be, the archaeological evidence leaves no doubt that these figurines were very popular among the Hebrews in the period of the divided Kingdom. "The clay molds were doubtless made by a few potters who were good sculptors, and these men [non-Israelites] would sell their molds to ordinary Israelite potters scattered throughout the land."[40] One type of these nude fertility figurines, representing women in the process of parturition, was probably used as a charm to bring fruitfulness to women or to ensure an easy delivery. Seals with Hebrew names, such as Elyaqim, Yoyakhin, etc., found in the same Stratum A, prove beyond a doubt that these female figurines were made and bought by Israelites who used them for religious purposes.[41]

4 | *The Ugaritic Myth of Anath*

As mentioned above, the Canaanite mythical material about Anath is abundant. This is due to the discovery and decipherment of the alphabetic cuneiform tablets of Ugarit, written in a language closely resembling Hebrew and dating from the 14th century B.C.E. In Ugaritic mythology, Anath is

the by far most important female figure, the goddess of love and war, virginal and yet wanton, amorous and yet given to uncontrollable outbursts of rage and appalling acts of cruelty. She is the daughter of El, the god of heaven, and of his wife the Lady Asherah of the Sea. She has so many features in common with the Sumerian Inanna and the Akkadian Ishtar that one must regard her as heir and kin of those great Mesopotamian goddesses.[42]

However, instead of being concerned primarily with finding ever new divine, human, and animal bedfellows, as Ishtar was reputed to have been, Anath spent most of her energies on the battlefield. She too, to be sure, was a typical goddess of love, both chaste and promiscuous. Her character is aptly epitomized in a 13th-century B.C. Egyptian text in which she and Astarte are called "the goddesses who conceive but do not bear," meaning that they are perennially fruitful without ever losing their virginity. In the Ugaritic myths her constant epithet is "the maiden Anath" or the "the Virgin Anath." And, as late an author as Philo Byblius, who flourished in the early 2nd century C.E. still refers to the virginity of Anath, whom he identifies with Athena, the famous virgin goddess of the Greeks. Like Ishtar, Anath was called "lady of heaven, mistress of all the gods," and, again like Ishtar, she loved gods, men, and animals. (See Plate 24.)

Her foremost lover was her brother Baal. When she approached, Baal dismissed his other wives, and she, in preparation for the union with him, bathed in sky-dew and rubbed herself with ambergris from a sperm whale. The actual intercourse between Anath and Baal is described with a graphic explicitness which is unique even among the unrestrained accounts of love-making usual in ancient Near Eastern texts. In a place called Dubr, Baal lay seventy-seven times with Anath, who assumed the shape of a heifer for the occasion, and, it appears, that the wild bull born to Baal was the issue of this union. A mortal lover of Anath was Aqhat, whom, after what must have been an intimate tête-à-tête (description unfortunately missing), Anath addressed as "My darling great big he-man!" On the motherly side, Anath was said to have been one of the two wetnurses of the gods, to have given suck to a son of King Keret, and one of her appellations was "Progenitress of the Peoples." In Egypt, Anath came to be regarded as the wife of the god Seth, and an Egyptian magical text from the 13th century B.C.E. describes in surprisingly sadistic terms how Seth deflowers Anath on the seashore.

Yet all these adventures in the fields of love pale to insignificance next to Anath's great exploits in war and strife. In fact, no ancient Near Eastern goddess was more bloodthirsty than she. She was easily provoked to violence and, once she began to fight, would go berserk, smiting and killing right and left. One sees her plunge into fighting with real pleasure: she

smites the peoples of both East and West, so that their heads fly like sheaves and their hands like locusts. Not satisfied with this, she binds the severed heads to her back and the cut-off hands to her girdle, and plunges knee-deep in the blood of troops and hip-deep in the gore of heroes. Now she is in her element: her liver swells with laughter, her heart fills up with joy.

It was this bloodthirsty and warlike Anath whose worship penetrated Egypt sometime prior to the 13th century B.C.E. She was, for the Egyptians as well, "Anath, Lady of Heaven, Mistress of All the Gods," a war-goddess who was associated with horses and chariots and who, equipped with shield and spear, protected the Pharaoh. Indeed, because of her warlike nature, Anath in Egypt was called "the goddess, the victorious, a woman acting as a man, clad as a male and girt as a female."[43]

5 | *Anath in the Bible*

It is a remarkable fact that the name Anath is never mentioned in the Bible as that of a foreign goddess. The explanation seems to be that the Biblical authors referred to her by her epithet 'Ashtoreth rather than by her proper name, just as they referred to her Canaanite-Phoenician brother and lover by his epithet Baal ("Lord") rather than by his proper name, Hadd.

This, however, does not mean that the proper name Anath is entirely absent from the Bible. Mention is made of a Canaanite town in the territory of Naphtali called Beth Anath ("House of Anath"),[44] whose inhabitants were subjugated but not dispossessed by the Hebrews. Better-known is the priestly town of Anathoth, north of Jerusalem (today Anatha) which was located in the territory of Benjamin and was the birthplace of Jeremiah and other Biblical figures.[45] Place names such as these point to some connection with the goddess Anath; most probably, their founders named them after the goddess and in her honor, in accordance with the custom prevalent all over pre-Biblical and Biblical Palestine to name localities after deities.

Anathoth is the plural of Anath (as 'Ashtaroth is of 'Ashtoreth, or Baalim is of Baal), and it indicates generalization of the concept; the town was not named after any local Anath in particular, but after the Anaths in general who manifested themselves in many places. The same form, Anathoth, appears also as the name of two men: one of them, a grandson of Benjamin, lived in the early days of the Israelite judges; the other, a contemporary of Nehemiah, after the return from the Babylonian exile.[46] From the days of the Judges the name of another individual survived, in the singular: one of the Judges themselves, we read, was a son of Anath. One single heroic deed is reported of this Judge, Shamgar son of Anath: he

"smote of the Philistines six hundred men with an ox-goad" and thus saved Israel.[47] It is tempting to conjecture that Anath was the name of the mother (and not of the father) of Shamgar, and that in the brief notice there is a residue of an old myth about a son of the goddess Anath who inherited his mother's warlike qualities. The ox-goad Shamgar used as a weapon reminds us of the two bludgeons, Ayamur ("Driver") and Yagrush ("Chaser"), which Baal, Anath's brother and lover, used to defeat his arch-enemy Yamm.[48]

The last Biblical reference to Astarte-Anath does not contain either of these names but refers to the goddess as "Queen of Heaven." As we shall recall, the title "Lady of Heaven" was given to Anath and Astarte by their Egyptian worshipers,[49] which makes it more likely that the "Queen of Heaven" who formed the subject of a heated argument between Jeremiah and his Judaean fellow-refugees in Egypt was none other than the "virgin Anath," the "maid" Astarte. Jeremiah was convinced, and tried to convince also the remnant of Judah in Egypt, that the great national catastrophe that had befallen them had come about as a punishment by Yahweh for the people's sin of idolatry. Unless they would repent, the prophet warned them, they would all perish in Egypt as the others had in Judaea.

But the people's interpretation of the downfall of Judaea was diametrically opposed to that of Jeremiah. They too recognized that the calamity that had overtaken them was a divine punishment for a religious sin, but a sin which, they felt, they had committed against the Queen of Heaven and not against Yahweh. The answer given to Jeremiah by "all the people that dwelt in the Land of Egypt, in Pathros"[50] therefore was:

> As for the word that you have spoken to us in the name of Yahweh—we shall not listen to you. But we shall without fail do everything as we said: we shall burn incense to the Queen of Heaven, and shall pour her libations as we used to do, we, our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem. For then we had plenty of food, and we all were well and saw no evil. But since we ceased burning incense to the Queen of Heaven and to pour her libations, we have wanted everything and have been consumed by sword and famine.

To these words the women added:

> Is it that we alone burn incense to the Queen of Heaven and pour her libations? Is it without our husbands that we make her cakes in her image and that we pour her libations?[51]

This unique passage allows us a glimpse of the actual ritual of the Hebrew Astarte worship. The rites were led by kings of Judah and her

princes; its participants were the men, women, and children of the people; the locale was Jerusalem and the other cities of the realm. About the ritual itself we learn more details from another passage in Jeremiah in which the prophet is addressed by God as follows:

> Do you not see what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood and the fathers kindle the fire, and the women knead the dough to make cakes to the Queen of Heaven and to pour out libations to other gods, in order to anger Me![52]

The two passages together contain the following features of the ritual performed in honor of the Queen of Heaven:

1. The children were sent to gather wood.
2. The fathers lit the fire.
3. The women kneaded dough and made cakes.
4. The cakes were baked over fire.
5. The women, assisted by the men, burnt incense; and
6. Poured out libations.
7. They poured libations to other gods as well.
8. In return for this veneration, the Queen of Heaven was believed to provide the people with plenty of food and to secure their well-being in general.
9. It can be assumed that the Kings of Judah led the ritual in Jerusalem, and the princes in the other cities.
10. The burning of incense, the offering up of cakes, and the pouring of libations presuppose altars, which, in turn, may have stood either in sanctuaries in the cities or on "high places" in the countryside.

The lighting of fire on altars, the burning of incense, and the pouring of libations are all rites well known from both the Jerusalem Temple and the other ancient Near Eastern rituals. Only the baking of cakes requires a word of explanation.

In Athens, Artemis was honored with round cakes called *selenia*, which represented the moon. A Babylonian hymn on Ishtar mentions the *kamanu*, sacrificial cakes, offered her. If Hebrew *Kawwan* ("cake") is, in fact, derived from Babylonian-Assyrian *kamanu*, then it is likely that the Queen of Heaven worshiped in Jerusalem corresponded to the Babylonian-Assyrian Ishtar, who is referred to as *Sharrat Shame*, Queen of Heaven, and similar titles.[53]

A recent archaeological find enables us to think of another explanation. In the course of excavations conducted at Nahariah (in Israel, north of

Acre), on a *bamah* ("high place"), a stone mold was found dating from the 17th century B.C.E. The mold was used for casting small figures of the goddess Astarte—her identity is clearly indicated by the two horns which protrude to the left and right over her ears. She is "Astarte of the Horns," standing naked, except for her tall, conical headdress, looking down at her protruding navel, with an enigmatic smile on her lips.[54] (See Plate 9.) Could it be that such molds were used to bake cakes in the shape of Astarte, either to be eaten by the celebrants (perhaps as a precursor of the Holy Communion in which the Host, which is supposed actually to turn into the body of Christ, is eaten) or to be burnt on the altar? More data will be needed before this question can be answered, but the possibility that this is what was meant by the cakes in the image of the Queen of Heaven is an intriguing one.[55]

If the equation of the Queen of Heaven with Anath-Astarte is correct, as we believe it to be, then we can determine the period recalled by the Judaean exiles in Egypt as the time of their devoted Astarte worship. As we have seen above, the service of Astarte was forcibly terminated by King Joshiah.[56] Joshiah's reforms were carried out beginning with the 18th year of his reign,[57] that is, after the year 621 B.C.E. The controversy between Jeremiah and the people about the Queen of Heaven must have taken place within a year or two after the arrival of the Judaean refugees in Egypt, say, in 585 B.C.E. The Astarte ritual, forbidden by Joshiah only 36 years previously, could therefore have been quite well remembered by the older Judaean exiles in Egypt. Since Jeremiah began his prophetic activities in the 13th year of King Joshiah's reign,[58] that is, in 626 B.C.E., his description of the worship of the Queen of Heaven in Jerusalem and the other cities of Judah must date from the five years that elapsed between 626 B.C.E. and the reforms of Joshiah in 621.

That the Judaean exiles meant what they said to Jeremiah is proved by their history in the subsequent two centuries. In the Jewish military colony at Hermopolis in Egypt, the worship of the Queen of Heaven was pursued in the 5th century B.C.E. Her temple is mentioned in an Aramaic papyrus from that community, side by side with those of other deities.[59]

The last mention of the name of the old goddess in a Jewish environment comes some 175 years after the determined vow of the Judaeans in Egypt to return to the worship of the Queen of Heaven. In one of the letters written by a member of the Upper Egyptian Jewish military colony on the island of Elephantine, dating from 419 or 400 B.C.E., it is stated that Yedoniah, the son of Gemariah, who was the priest and head of the Jewish community, had collected the following donations; for Yaho (i.e., Yahweh) 12 karash and 6 shekels; for Ishumbethel 7 karash; and for Anath-

bethel 12 karash.[60] Since each contributor gave 2 shekels, and 20 shekels made 1 karash, one can easily calculate that, in addition to the 123 contributors who "gave money to the God Yaho" and whose names are enumerated in the Aramaic document, there were 70 who gave their two shekels each to Ishumbethel and 120 who gave the same amount each to Anathbethel. Ishumbethel was a male, and Anathbethel a female, Aramaean deity. In the name Anathbethel the two elements Anath and Bethel are unmistakable. It has been argued that these two deities were worshiped by non-Jewish Aramaeans who lived in Elephantine and for whom Jedoniah acted as treasurer or banker.[61] This is unlikely for two reasons. Firstly, it is not probable that members of competing rival religious sects should entrust their cultic donations to the hands of a man who was the leader of another religious group. The keen religious rivalries which are known to have been a feature of life in Elephantine would have prevented this.[62] Secondly, in at least one letter written by an Elephantinian Jew to another, blessings are invoked of Yaho and another deity,[63] which proves that the Jews of the island could and did worship, along with Yahweh, other deities as well.

III

The Cherubim

Whenever and wherever images were worshiped by the Hebrews, as it frequently happened in the period which ended with the Babylonian captivity of 586 B.C.E., such practices were always and uncompromisingly condemned in the Biblical and later sources as idolatrous abominations. The legal crystallization of this attitude was the commandment which ruled out the making and worshiping of "graven images or any manner of likeness." Biblical and subsequent Jewish religion has, therefore, justly been called "aniconic."

However, it is the exception that proves the rule. In the case of aniconic Judaism the exception was represented by the Cherubim, those winged human figures which were an integral part, and according to at least one Rabbinic opinion, the most important part, of all the Hebrew and Jewish sanctuaries and temples. The Cherubim were, by any criteria, "graven images," and yet they continued to figure prominently in the Temple ritual down to the very end of the Second Jewish Commonwealth (70 C.E.). Moreover, in their last version the Cherubim depicted a man and a woman in sexual embrace—an erotic representation which was considered obscene by the pagans when they at last had a chance to glimpse it. And nevertheless, the entire contemporary and subsequent Hebrew-Jewish literature contains not

a word that could in the remotest be construed as a condemnation of the Cherubim. On the contrary, their presence in the Holy of Holies, the innermost sanctuary of the Temple, and the ritual significance attributed to them, are invariably referred to as a most sacred mystery. Only the Hellenistic Jewish authors, such as the philosopher Philo of Alexandria and the ex-priest Josephus Flavius, speak about the Cherubim with an embarrassment obviously created by the apprehension lest the pagan Greek readers for whom they wrote consider the Cherubim as but the Jewish equivalent of the statues of their own gods and goddesses and thus find a basis to refute and reject the claim that the Jews worshiped only the one invisible God.

Since one of the two Cherubim was a female figure, we find that, in addition to the Canaanite goddesses whose worship was condemned by the Hebrew prophets and Jewish sages, the Temple of Jerusalem contained a representation of the female principle which was considered legitimate at all times. It is to an examination of the Cherubim, their history, their changing appearance and their evolving symbolism that the present chapter is devoted.

1 | *The Ivory Cherubim*

Excavations in Samaria in the palace of King Ahab of Israel (873–852 B.C.E.) have brought to light a number of small ivory plaques whose presence in that royal residence earned it the name "Ivory House."[1] Among them is one which shows two crouching female figures facing each other. The women are shown in profile, with both arms stretched forward, and underneath each arm is a wing whose upper edge seems to adhere to the lower contours of the arm. In each hand the figures hold an object which seems to be a large flower, probably a lotus. The upper body of the figures is upright; their legs are bent so that their knees protrude forward toward each other and their buttocks rest on their upturned heels. The arms and legs are naked, but around the shoulders they wear wide, fringed collars, and breast-plates hang down from their necks. Their heads, covered by Egyptian-type head-cloths which bind their foreheads tightly and flow freely down over the shoulders behind the ears, are crowned by a hollow, ring-like ornament rising vertically upward. Between the two figures is a vertical ritual object, with the same kind of ring on top, and under it a four-tiered structure supported by slender, out-turned legs. This object engages the attention of the two figures who seem to shield or fan it with their wings.[2] (See Plate 26.)

Whatever the actual purpose of this ivory plaque, it is the closest illustration found to date of the Cherubim, which in the Solomonic Temple

shielded the Ark in the Holy of Holies—closest not only in general arrangement and detail, but also in time of provenance and place of discovery, as well as origin since both Solomon's and Ahab's Cherubim point to Phoenician workmanship. Of all this we shall have more to say later, but one detail should be stressed already here: the two genii from Ahab's ivory palace are *female* figures.

A very similar pair of winged protective female genii is shown on an Egyptian relief from Karnak, from the time of Thutmoses II (ca. 1500 B.C.E.). The two genii are seated, face each other, their upraised wings touch at the tips, and in each of their hands they hold an *ankh,* the Egyptian key of life.[3]

We cannot go into a discussion of the numerous variations of winged beings, human, animal or composite, which have been unearthed in excavations in Palestine, Egypt, Mesopotamia and other places in the Near East. Let us only mention in passing that the representation of such imaginary hybrid forms was a favorite theme all over the area for several thousands of years, and that the winged female genii of the Cherub type were merely one of the many sub-varieties of these ubiquitous creatures of fantasy.

That the Cherubim in Solomon's Temple were human and not animal figures has been convincingly argued by Biblical scholars.[4] Others opinioned that they were animal figures, shaped like winged oxen, or winged lions. The Samarian ivory plaque suggests that they were, indeed, winged women.

Before reviewing the Biblical evidence, a word should be said about the meaning and derivation of the term Cherub (Hebrew, *K'rubh*). Many attempts have been made to explain this Biblical Hebrew noun, none of them completely satisfactory. It has, however, become accepted that it is related to Akkadian *karibu,* which designates an intermediary between men and the gods, a being who presents the prayers of men to the gods.[5]

2 | *The Cherubim of the Desert Tabernacle*

Let us leave aside the complicated question of the historicity of the Book of Exodus in general and of the passage describing the Cherubim of the desert Tabernacle in particular. For our present purposes it makes little difference whether Exodus truly portrays the conditions of the tribes of Israel during their wanderings in the desert in the 13th century B.C.E., or whether, to take the other extreme view, it represents the ideas of the post-exilic Judaeans about the early history of their ancestors after their liberation from Egypt. In any case, as far as the Cherubim in Solomon's Temple are concerned, it must be taken for granted that they were patterned

after earlier prototypes, which, through the Shiloh Tent which was called "the House of Yahweh,"[6] may well have derived from an ancient period reaching as far back as the age of Moses. This must be considered a distinct possibility even if the actual execution of the Solomonic Cherubim was entrusted to Phoenician artists and craftsmen.

According to the Biblical tradition, in both the desert Tabernacle and the Jerusalem Temple the only supernatural beings represented were the Cherubim. These, however, were shown so often that they must be regarded as the architectural and decorative, and consequently also the religious, *leitmotif* of both sanctuaries.

In the Tabernacle, two figures of Cherubim stood on both sides of the ark-cover, separated by its width of one and one-half cubits (or 2¼ feet). They were made of beaten gold, and, together with the ark-cover, formed a single piece. Their faces were turned to each other, and downwards toward the ark-cover, which was shielded by their outspread wings. It was upon the ark-cover, from between the two Cherubim, that God was believed to speak to Moses.[7]

Cherubim-figures appeared also on each of the ten curtains which formed part of the sides of the Tabernacle.[8] In addition, Cherubim were depicted on the Veil, which separated the Holy from the Most Holy of the Tabernacle. This Veil hid the Ark and its two Cherubim from all eyes, but it carried a picture of the Cherubim, reproducing on the outside what it concealed within. Like the ten curtains mentioned above, the Veil was made of fine twined linen, blue, purple and scarlet, and was "the work of the skilful workmen."[9]

By simple count we thus find that there were twelve pairs of Cherubim represented in the desert Tabernacle: one over the Ark in the round, and one embroidered on the Veil and ten on the ten curtains.

3 | *The Cherubim of Solomon's Temple*

In the Solomonic Temple the Cherubim motive was even more in evidence. There were, first of all, the two Cherubim over the Ark. These were made of olive wood and overlaid with gold. Their height was ten cubits (15 feet), and their wing-span measured the same. Both Cherubim were of equal size and form; their inner wings touched each other, while their outer wings reached the two opposite walls of the Holy of Holies in which they stood: the total span of the two pairs of wings was 20 cubits (or 30 feet), stretching across the entire width of the Holy of Holies.[10] Beneath the inner wings of the Cherubim stood the Ark.[11] The pattern, we are told, for the Cherubim, as for the entire Temple and all its holy vessels,

was handed down by David to his son Solomon.[12]

The ten curtains of the Tabernacle embroidered with Cherubim were replaced in the Solomonic Temple by solidly built walls, and these, in turn, were decorated with the Cherubim-motive: "And he [Solomon] carved all the walls of the House round about with carved figures of Cherubim and palm-trees and open flowers, both within and without." Also on the two wings of the main entrance door to the innermost Sanctuary (*devir*) "he carved carvings of Cherubim and palm-trees and open flowers, and overlaid them with gold," and, similarly, on the outer door of the Temple (*hekhal*), which was made of cypress wood, "he carved Cherubim and palm-trees and open flowers, and he overlaid them with gold fitted upon the graven work."[13]

According to Chronicles, there was no door between the Holy and the Holy of Holies, but a veil separated them, as had been the case in the desert Tabernacle. The manner in which it was made and decorated was also the same as in the old Tent of Meeting: blue purple, crimson and fine linen, with Cherubim wrought thereupon.[14]

In addition to the above, Cherubim figured among the decorating of the wheeled bases of the ten lavers. On the frames of these bases "there were lions, oxen and Cherubim," while on the sides of the bases there were engraved "Cherubim, lions and palm-trees according to the space of each, and wreaths round about." All these bases were cast in one mold, and they were placed five to the right and five to the left of the House.[15]

Ezekiel, in his vision of the Temple, singles out the walls and the doors only as being decorated with figures of Cherubim:

> It was made with Cherubim and palm-trees, a palm-tree was between Cherub and Cherub, and every Cherub had two faces: there was a man's face towards the palm-tree on the one side, and a young lion's face towards the palm-tree on the other side, thus was it made through all the house round about. From the ground unto above the door were the Cherubim and the palm-trees made, and so on the wall of the Temple. . . . And the Temple and the sanctuary had two doors: each door had two wings, two turning leaves were there to each door. And on the door-wings of the Temple there were made Cherubim and palm-trees like as were made upon the walls. . . .[16]

While it may be difficult to establish the precise meaning of each detail of this visionary description of the Cherub-decorated walls and doors of the Temple, it largely corresponds to the Solomonic Temple, with a few added details: in the description of the Temple of Solomon we are not told how the Cherubim and palm-trees were arranged; from Ezekiel we learn that these two decorative motives alternated: one Cherub, one palm tree.

We also learn that the Cherubim and palm-trees were quite large: they reached from the floor to above the height of the door. And finally we are told that the Cherubim had two faces each, one human face and one lion's face, turned Janus-like in opposite directions.

As we see, in all the above references to the Cherubim in the Solomonic Temple they are consistently associated with palm-trees. Cherubim and palm-trees appear side by side on numerous ivory plaques, such as those that decorated the bed of Hazael, King of Damascus, in the late 9th century B.C.E., or those found in Arslan Tash, northern Syria, and dating from the 9th–8th century B.C.E. (See Plates 27 and 28).

From all this it becomes evident that the Solomonic Temple contained a surfeit of Cherubim. From the moment one entered the Temple court from where the House itself was visible, nowhere could one's glance escape the impact of this ubiquitous, endlessly repeated decorative motive. The outer walls of the Temple were full of carved Cherubim, and so were the doors and the inner walls. On the right and left sides of the Temple stood five huge lavers, each supported on bases decorated lavishly with Cherubim. The Veil which one faced upon entering the Temple, displayed figures of Cherubim embroidered in white, blue, purple and crimson. And those to whom it was granted to glance behind the Veil into the Holy of Holies, saw there again two huge, sparkling, golden statues of Cherubim, fifteen feet tall and filling with their outstretched wings the entire thirty-feet width of the adytum.

4 | *The Cherubim as Yahweh's Mounts*

No less interesting than the question of the Cherubim's shape is that of their symbolic import, or, to be more precise, of the successive reinterpretations of their symbolism.

The earliest symbolic meaning attributed by the Hebrews to the Cherubim was that they represented, in a tangible, plastic form, the clouds of the stormy winter sky upon which God was supposed to ride across the face of the earth. That gods ride on clouds is an old mythologem, traces of which can be found among many peoples.[17] Among the Canaanites it is attested in the 14th century B.C.E. Ugaritic myths, in which "Rider of the Clouds" is one of Baal's epithets.[18] The same epithet, "Rider in the clouds," refers to Yahweh in one of the Psalms, while in another, Yahweh is addressed thus:

> Who makest the clouds Thy chariot
> Who walkest upon the wings of the wind,

> Who makest winds Thy messengers,
> The flaming fire Thy ministers.[19]

Isaiah, in an eschatological vision, sees Yahweh "riding on a swift cloud" on His way to Egypt.[20] The cloud as the mount of God is personified as a Cherub: "He rode upon a Cherub, and did fly; yea, He did swoop down upon the wings of the wind."[21] Yahweh's epithet, "Rider in the clouds," was paralleled by another which referred to him as "the Sitter on the Cherubim."[22]

In a magnificent prophetic epiphany Habakkuk sees Yahweh appearing in an earth-shaking storm, riding on his horses and chariots, treading the sea with his stallions, and making Cushan and Midian tremble.[23] Clouds—winds—Cherubim—horses and chariots, all these, then, appear as interchangeable concepts in the poetic and prophetic imagery of the Bible in speaking of the vehicle or mount on which Yahweh appears. Of them, only the clouds, *'arabhoth* in Hebrew, have the feminine form. Yahweh's horses have the masculine gender, although mares were known to the Bible as Egyptian chariot horses.[24] However, there seems to have existed an old tradition which held, possibly under the influence of the She-Cherubs, that God's mount, when in animal shape, was a mare. A late trace of this view is found in the midrash which tells of God riding a mare—and, in a more daring version, of taking himself the shape of a mare—and being pursued by the ruttish Egyptian stallions into the Sea of Reeds.[25]

A more personified concept of the Cherubim is expressed in the myth of Genesis, according to which God placed at the east of the Garden of Eden Cherubim with "the revolving sword of flame" to watch over the way leading to the Tree of Life.[26] Related to these angel-like Cherubim is the jewel-bedecked Cherub who was set by God into the Garden of Eden until he became overweening and rebelled.[27]

In connection with the desert Tabernacle there was an explicit mythical tradition according to which God descended onto and into it in a cloud. In fact, the desert Sanctuary was called Tabernacle (Hebrew, *mishkan;* literally, "dwelling place") because of the divine cloud that abode (*shakhan*) over it and in it. When Moses finished the construction of the Tabernacle,

> the cloud covered the Tent of Meeting and the glory of Yahweh filled the Tabernacle. And Moses was not able to enter into the Tent of Meeting because the cloud abode thereon, and the glory of Yahweh filled the Tabernacle. And whenever the cloud rose up from over the Tabernacle, the Children of Israel set out on their journeyings. But when the cloud did not rise up, then they journeyed not till the day that it did rise up. For the cloud of Yahweh

> was upon the Tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.[28]

This passage must not be subjected to logical scrutiny (because the latter would, e.g., lead to the conclusion that Moses was able to enter the Tent only when Yahweh raised the cloud which, however, was the signal for breaking camp and setting out on the day's journey), but instead be treated as a myth. It says that God's presence in the Tabernacle was indicated by a cloud which both seemed to hover over the tent and to fill it, and which at night glowed like fire. This conception of the manifest presence of God on and in the Tabernacle closely parallels that of God's presence on Mount Sinai: there too, cloud covered the mount, and in that cloud was God: "He called unto Moses out of the midst of the cloud"; and at the same time, "the appearance of the glory of Yahweh was like devouring fire on the top of the mount in the eyes of the Children of Israel."[29] The cloud that filled the House was the palpable sign of God's presence in Solomon's Temple as well: after the priests deposited the Ark in the Sanctuary, under the wings of the Cherubim, "when the priests were come out of the holy place, the cloud filled the house of Yahweh, so that the priests could not stand to minister because of the cloud, for the glory of Yahweh filled the house of Yahweh."[30]

The connection between clouds and Cherubim as the vehicle of God is emphasized in the visions of Ezekiel. Once the prophet sees "the glory of the God of Israel rising above the Cherub"; another time he sees four Cherubim, each standing upon a wheel and, in turn, supporting the divine throne. As the glory of Yahweh "mounts up from the Cherub to the threshold of the Temple" the latter fills with a cloud, and "the sound of the wings of the Cherubim is heard even to the outer courts as the voice of God Almighty [*El Shaddai*] when He speaks." These Cherubim, moreover, had four faces each: a Cherub face, a human face, a lion's face, and an eagle's face. Their bodies, even their backs, hands and wings, were full of eyes. Each Cherub had four wings, and when they spread them to fly, the whole apparition, the Cherubim, the wheels, the throne and the glory of God, rose up from the earth as one unit.[31]

This then was the myth: in both the desert Tabernacle and the Temple of Solomon, Yahweh's presence was manifested by a cloud, personified in the Cherubim-figures, which made it impossible for Moses, and later the priests, to enter the holy place. That the Cherubim were the translation of this myth into ritual reality is shown by the statement in Exodus that Yahweh was believed to have spoken to Moses "from between the two Cherubim which were upon the Ark of Testimony."[32] As far as the Biblical

period is concerned, the Cherubim were thus unmistakable the symbolic representation of the clouds "out of the midst of which" God spoke and which served also as His mount or chariot.

5 | *Philo's Cherubim*

A different view of the Cherubim appears in the earliest post-Biblical Jewish source in which references to them are found. Philo, the early-1st-century C.E. Alexandrian Hellenistic Jewish philosopher,[33] gives no less than three interpretations of the Cherubim, ranging from cosmological to theosophic. Philo did visit Jerusalem, and may have seen the Cherubim in the Temple, although he does not mention that he saw them. In general, in describing the Temple he exhibits a remarkable reticence. As long as he speaks of the courtyards and the exterior of the Temple, his description is detailed and even verbose. But when he comes to talk of the Holy of Holies, he manages to say nothing definite about it without, however, stating that there was nothing in it:

> All inside is unseen, except by the High Priest alone, and indeed, he, though charged with the duty of entering once a year, gets no view of anything. For he takes with him a brazier full of lighted coals and incense, and the great quantity of vapor which this naturally gives forth covers everything around it, beclouds the sight and prevents it from being able to penetrate to any distance.[34]

Could Philo have had any reason to refrain from stating categorically that there was nothing in the Holy of Holies? Could it be that he, indeed, knew, either because he was told, or because he himself saw it, that the adytum contained the Cherubim? The manner in which Philo treats the Cherubim of the desert Tabernacle seems to indicate that the question must be answered in the affirmative. When describing that portable sanctuary whose existence, according to tradition, lay in a period preceding his own by more than a thousand years, Philo talks of the ten curtains which were in it, but does not mention that they were decorated by figures of Cherubim. And as to the Cherubim over the Ark, all he has to say is: "The mercy-seat serves to support the two winged creatures which in the Hebrew are called Cherubim, but as we should term then, recognition and full knowledge."[35] After which he launches into his symbolic explanations of the Cherubim of which more anon.

Philo's tendency to gloss over the tangible form of the Cherubim even in the archaic desert Tabernacle and to direct all attention to their symbolic significance is quite evident. That he was nevertheless greatly preoccupied

with the physical appearance of the Cherubim, as he himself may have seen them in Herod's Temple, is shown in his treatise *On the Cherubim*. In that book, soon after setting out to explain the significance of the Cherubim whom God placed "at the East of the garden of Eden," he inadvertently slips over into a discussion of the Cherubim figures of the Sanctuary. The passage in which this occurs contains Philo's three interpretations of the Cherubim:

> The Cherubim and the sword of flame which turns every way . . . are an allegorical figure of the revolution of the whole heaven. . . . One of the Cherubim then symbolizes the outermost sphere of the fixed stars . . . the other of the Cherubim is the inner contained sphere. . . .
>
> This is one interpretation. The second is:
>
> But perhaps, on another interpretation, the two Cherubim represent the two hemispheres [of heaven], for we read that the Cherubim stand face to face with the wings inclining to the mercy-seat; and so, too, the hemispheres are opposite to each other. . . .

The Cherubim which "incline their wings to the mercy-seat" are, of course, no longer the living Cherubim who with their flaming sword bar the way to the tree of life, but the sculptured ones which, according to Biblical tradition, were placed into the desert Tabernacle over the Ark.

In propounding his third interpretation, Philo ostensibly speaks again of the Cherubim of Paradise, but here, too, he cannot rid himself of the image of the two Cherubim with the Ark between them:

> But there is a higher thought than these. . . . While God is indeed one, His highest and chiefest powers are two, even goodness and sovereignty. Through His goodness He begot all that is, through His sovereignty He rules what He has begotten. And in the midst between the two is a third which united them, Reason, for it is through reason that God is both ruler and good. Of these two potencies, sovereignty and goodness, the Cherubim are symbols, as the fiery sword is the symbol of reason . . . these unmixed potencies are mingled and united . . . where God is good, yet the glory of His Sovereignty is seen amid the beneficence . . . where He is sovereign, through the sovereignty the beneficence still appears.[36]

In the Genesis narrative there is not the slightest hint as to the position occupied by the fiery sword in relation to the Cherubim. To say that "the flaming sword which turned every way" was "in the midst between the

two" Cherubim and "united them" is, to say the least, forced. It is quite clear that Philo here is thinking again of the Cherubim which stood in the Holy of Holies, with the Ark cover (or "mercy seat") between them and actually uniting them into one single piece of statuary, as explicitly stated in Exodus: "on one piece with the ark-cover shall ye make the Cherubim."[37] The uncertainty in Philo's mind concerning this "third which united" the Cherubim is also indicated by his inconsistency with regard to the symbol that stood for Reason. In the above passage he says that Reason was symbolized by the fiery sword; elsewhere, however, he states that God the father is Reason, while Knowledge is God the mother, and these two aspects of the godhead are symbolized by the two Cherubim.

Before turning to the passages in which Philo expresses these ideas, let us note that while in his interpretations of the Cherubim just quoted the idea of bisexual symbolism is hinted at or implied, he stops short especially of saying anything about a female aspect of God. God's goodness is the begetter, i.e., the male principle, this he states; but he does not make God's other aspect, His sovereignty, the female principle; instead, all he says is that "through His sovereignty He rules what He has begotten."

In speaking of the creation of the world, however, Philo does take this highly significant step when he says:

> . . . the Architect who made this universe was at the same time the father of what was thus born, whilst its mother was the Knowledge possessed by its Maker. With His Knowledge God had union, not as men have it, and begot created things. And Knowledge, having received the divine seed, when her travail was consummated, bore the only beloved son who is apprehended by the senses, the world which we see. Thus in the pages of one of the inspired company, wisdom is represented as speaking of herself after this manner: "God obtained me first of all his works and founded me before the ages."[38] True, for it was necessary that all that came to the birth of creation should be younger than the mother and nurse of the All . . . I suggest, then, that the father is reason, masculine, perfect, right reason, and the mother the lower learning of the schools, with its regular course or round of instruction. . . .[39]

The process of *creation* is represented in this passage in symbolic terms, but quite unequivocally, as *procreation:* God, the Father, who is Reason, had union with the Mother, who is God's Knowledge (also called by Philo Wisdom, Lower Learning and Education, and "the Nurse of All"); the Mother "received the divine seed," and, "when her travail was consummated, bore the only beloved son," the visible world. Elsewhere Philo calls God

"the husband of Wisdom," who drops the seed of happiness for the race of mortals into good and virgin soil."[40]

Philo employs a varied terminology in expressing the same idea in different contexts. In two other passages, speaking of the Cherubim of the Sanctuary, he says that they symbolized "the two most ancient and supreme powers (or 'virtues') of the divine God": his creative power, called "God" which is a "peaceable, gentle, and beneficent virtue," and his kingly power, called Lord, which is "a legislative, chastising and correcting virtue."[41]

It is clear that in all these explanations Philo had in mind one and the same dichotomy which can be subsumed as follows:

God (Elohim)	*Lord* (Yahweh)
Father	Mother
Husband	Wife
Begetter	Bearer
Creator	Nurturer
Reason	Wisdom (Knowledge, Learning, Education)
Goodness	Sovereignty (Kingly Power)
Peaceable	Legislative
Gentle	Chastising
Beneficent	Correcting
Symbolized by Cherub A	Symbolized by Cherub B

Each of these two series of divine attributes is symbolized, according to Philo, by one of the two Cherubim. Here, then, is the earliest indication of the idea that one of the Cherubim in the Temple represented a male, the other a female figure. This is consonant with the Talmudic tradition, to be discussed anon, according to which the Cherubim couple was shown in marital embrace in a sculpture which stood in the Holy of Holies of the Second Temple. This statuary, we read in Talmudic sources, was shown to the pilgrims who flocked to the Temple on the three pilgrimage-festivals. It is thus probable, or at least possible, that when Philo made his pilgrimage to the Temple, he saw the Cherubim "entwined" like man and wife, as the Talmudic phrase has it. Thus when Philo says that the two divine potencies of goodness (male) and sovereignty (female), represented by the two Cherubim, were "mingled and united," he may be influenced by the Cherubim as he had seen them in the Temple of Jerusalem.

We shall see below that the two divine "virtues" or "powers," formulated by Philo, became subsequently a part of Talmudic theology and were

systematically developed in the theosophy of the Kabbala. What is surprising, at first glance, in Philo's dichotomy of the deity is that he attributes the "legislative, chastising and correcting" activities, as well as the kingly power, to the female, maternal aspect of deity, and the "peaceable, gentle, and beneficent" virtues, as well as goodness, to God's male, paternal aspect. However, there is a logical consistency in thus assigning these two sets of attributes. The mother is the bearer, nurturer, educator, that is, the establisher and maintainer of order; she, therefore, must be the one who wields the legislative, chastising, and correcting powers which are the attributes of sovereignty. The father, who is, of course, the begetter and creator, is, by contrast to the mother, representative of gentleness, beneficence, goodness. In thus assigning "soft" qualities to the father, Philo may also have had in mind Biblical passages such as "Like as a father has compassion upon his children, so has Yahweh compassion upon them that fear him,"[42] and many others which speak of God's compassion; while in characterizing the mother as the maintainer of order, he may have relied on verses which talk of her as the parent who has to be obeyed, or as a fierce lioness.[43] However this may be, there can be no doubt that it is in this Philonic doctrine that we have to look for the earliest roots of medieval Kabbalistic symbolism in which, as Scholem has pointed out, "women represent not, as one might be tempted to expect, the quality of tenderness, but that of stern judgement," a concept which "was unknown to the old mystics of the Merkabah period, and even to the Hasidim in Germany, but . . . dominates Kabbalistic literature from the very beginning and undoubtedly represents a constituent element of Kabbalistic theology."[44] In the Kabbala, as in Philo, "Kingdom" is the female aspect of the deity (in the Kabbala "Kindgom" is the tenth Sefira and identical with the Shekhina, the personified, female "Presence" of God), is associated with the stern, uncompromising, divine principle of justice, while the male aspect is manifested in the qualities of compassion and mercy.

6 | *Josephus on the Cherubim*

Should we hope to obtain additional information about the Cherubim from the writings of Flavius Josephus (ca. 37–100 C.E.), the only eyewitness who left us a detailed description of the Jerusalem Temple as it appeared in the last years prior to its destruction by Titus (70 C.E.), we shall be sorely disappointed. Josephus, like Philo half a century before him, shows extreme reticence even when describing the earlier Cherubim, those that formed part of the desert Tabernacle and the Temple of Solomon. About the former he says:

> Upon its [the Ark's] cover were two images which the Hebrews called Cherubim; they are flying creatures, but their form is not like that of any of the creatures which men have seen, though Moses said he had seen such beings near the throne of God.[45]

There seems to be an intention here to deny all similarity between the Cherubim and any living creature, and to assert that they were supposed to represent *divine* beings, stationed near the throne of God. Incidentally, instead of "Moses" one should read "Ezekiel"; it is in the latter's prophecies, and not in the Pentateuch, that the Cherubim surrounding the throne of God are described.[46]

Even more remarkable is the omission by Josephus of any reference to the Cherubim which adorned the curtains and the Veil in the desert Tabernacle. He describes the curtain as "composed of purple and scarlet and blue and fine linen, and embroidered with diverse kinds of figures, excepting the figures of animals," and the Veil which separated the Holy from the Holy of Holies as "very ornamental, and embroidered with all sorts of flowers which the earth produces; and they were interwoven into all sorts of variety that might be an ornament, excepting the form of animals."[47] His account, as we see, follows closely the one contained in Exodus, except that where Exodus mentions the Cherubim, Josephus substitutes the words "excepting the figures of animals."

In describing Solomon's Temple, Josephus proceeds in a similar manner: he says nothing about the Cherubim on the Veil, on the walls of the Temple, or in any other place, and purposely emphasizes that there is general ignorance as to the shape of the Cherubim over the Ark. The passage in question reads:

> He [Solomon] also had veils of blues and purple and scarlet and the brightest and softest of linen, with the most curious flowers wrought upon them, which were to be drawn before those doors [leading from the Holy into the Holy of Holies]. He also dedicated for the most secret place, whose breadth was 20 cubits and the length the same, two Cherubim of solid gold; the height of each of them was five cubits; they had each of them two wings stretched out as far as five cubits; wherefore Solomon set them up not far from each other, that with one wing they might touch the southern wall of the secret place, and with another the northern; their other wings, which joined to each other, were a covering to the Ark which was set between them: but nobody can tell or even conjecture what was the shape of these Cherubim.[48]

Let us interject one single comment here. All the measurements con-

tained in this passage are identical with those in Kings, except that of the Cherubim's height which is given as ten cubits (15 feet) in Kings and as five (7½ feet) by Josephus. It seems that by reducing the height of the Cherubim to one-half of the Biblical figure, Josephus hoped to reduce their importance as well.

Preceding the above-quoted sentences, Josephus describes the walls of the Temple which, as we shall recall, were decorated by alternating figures of Cherubim and palm trees as well as by flowers. All that Josephus has to say, however, is that Solomon, "as he enclosed the walls with boards of cedar so he fixed upon them plates of gold, which has sculptures upon them. . . ."[49] Again, not a word as to what these sculptures represented.[50]

When reading these descriptions of Josephus in which he flatly contradicts Biblical texts, one begins to suspect that he must have had a definite purpose in mind in omitting to mention the Cherubim so ubiquitous in the Solomonic Temple. It is not difficult to surmise his reasons for so doing. By underplaying the Cherubim in both the desert Tabernacle and the Solomonic Temple, he leads up to the total omission of any reference to them in his description of the Temple of Herod with which, as a priest, he had a thorough, firsthand familiarity. As we shall see below, there can be little doubt that there were Cherubim in the Holy of Holies of the Second Temple; they even played an important role in the ritual of the pilgrimage festivals. If Josephus passes over them in silence, his reason, as that of Philo before him, must have been that as an interpreter of Judaism to the Hellenistic world in general and to Rome in particular he was loath to admit that aniconic Judaism did, in fact, tolerate the representation of human or semi-human and semi-divine figures within the sacred precincts of the Temple. Writing as he did after the destruction of the Temple, he wished to portray it as a place of pure spiritual worship, unmarred by any figure of living creatures, whether human, animal or divine. To be able to do so, he had to obliterate the memory of the Cherubim, and he tried to do this by the simple expedient of silence.

It is, however, not easy to deny something one knows, and especially when that knowledge is of considerable weight. Josephus *knew* that the Holy of Holies contained the statues of the Cherubim pair, but he wanted to assert that there was nothing at all in that most holy place of the Temple. The result was that he got involved in a peculiar series of self-contradictions which bear looking into. In one passage he writes:

> The innermost part of the temple of all was of 20 cubits. This was also separated from the outer part by a Veil. *In this there was nothing at all.* It was inaccessible and inviolable and not to be seen by any; and was called the Holy of Holies.[51]

Contrast with this what Josephus says in another passage:

> . . . although Theos [Epiphanes], and Pompey the Great, and Licinius Crassus, and last of all Titus Caesar, have conquered us in war, and gotten possession of our Temple, yet has none of them found any such thing [i.e., an ass's head made of gold] there, nor indeed anything but what was agreeable to the strictest piety; *although what they found we are not at liberty to reveal to other nations. . . .*
>
> But for Antiochus [Epiphanes], he had no just cause for that ravage in our temple that he made . . . *nor did he find anything there that was ridiculous. . . .*

This is again contradicted in the very next section where Josephus says:

> . . . nor is there anything [in the Temple], but the altar [of incense], the table [of showbread], the censer, and the candlestick, which are all written in the law: *for there is nothing further there,* nor are there any mysteries performed that may not be spoken of; nor is there any feasting within the place.[52]

This curious vacillation between the categorical assertion that there was nothing at all in the Holy of Holies, and the admission that something indeed was there but that it was not anything ridiculous, and that "we," i.e., the Jews or the priests, were not at liberty to reveal to other nations what it was, seems to stem from two mutually contradictory impulses. On the one hand, Josephus felt constrained to deny the existence of any image or object in the Holy of Holies in accordance with his tendency to represent Judaism as a purely aniconic religion in both doctrine and ritual. On the other, he felt impelled to impress upon his readers, and especially so in his polemical treatise *Against Apion,* his own thorough familiarity with even the most secret aspects of Jewish religion: hence the sentence on the imperative of secrecy which slipped into his argument.

What was there in the Holy of Holies of which Josephus knew but of which he did not want to speak, we could surmise, even without the evidence of the Talmudic sources, on the basis of his omission of any reference to the Cherubim reliefs on the walls of the Temple: it could have been nothing else but the figures of the two Cherubim. These figures, as we know from the earlier evidence of Philo as well as the later one of the Talmud, had assumed, by the beginning of the 1st century C.E., the character

of sacred mystical symbols. Yet Jewish apologists familiar with Hellenistic culture and religion, as both Philo and Josephus were, feared that the idolatrous Hellenistic world, if it knew about the Cherubim, could not but regard them as analogous in purport and intent to its own images of gods and goddesses housed in Greco-Roman temples all over the Mediterranean area. To explain that the Cherubim were sacred symbols and not idols, that they tangibly expressed certain attributes of God, without in any manner representing or depicting God himself, would have been a well-nigh impossible task. The impression, therefore, both Philo and Josephus wished to create among their Hellenistic readers was that although in an archaic period of Jewish history, it is true, the Sanctuary contained symbolic figures called Cherubim, of unknown shape and appearance, all that was a thing of the distant past, while in the present Temple (or, from the point of view of Josephus, in the recently destroyed Temple) there was no image at all. In the first part of this statement Philo and Josephus are unanimous. In the second, Philo, who wrote while the Temple still stood, avoids the possibility of being caught in a lie by the simple expedient of saying that only the High Priest was allowed to enter the Holy of Holies once a year, and even then he could see nothing because of the incense smoke. Josephus, writing after the destruction of the Temple, is bolder: he asserts that there was nothing in the Holy of Holies of the Herodian Temple; then he invalidates this denial by asserting that there was nothing shameful in it and that he was not at liberty to divulge what the most holy chamber actually contained.

7 | *The Cherubim in Embrace*

An echo of Philo's Cherubim symbolism is found in a midrashic passage attributed to Rabbi Pinhas ben Yair, a 2nd century C.E. Palestinian teacher who seems to have been an Essene and certainly was a man of extreme piety. The passage, which is quite lengthy and contains a symbolic interpretation of each and every part of the Tabernacle, begins as follows:

> The Tabernacle was made so as to correspond to the creation of the world. The two Cherubs over the Ark of the Covenant were made so as to correspond to the two Holy Names. . . .[53]

The "Two Holy Names" are, of course, those of God: Yahweh ("Lord") and Elohim ("God"), which is precisely the idea expressed by Philo as we have seen above.

The midrashic source containing the above passage subsequently discourses about the symbolism of the Tabernacle's successor, the Solomonic Temple, and, in returning to the Cherubim, becomes guilty of a curious

confusion between the Cherubim statuary that stood in the Temple's Holy of Holies and the cosmic or elemental Cherubim which, as we have seen, were the personification of the world-embracing winds: "The wings of the Cherubim [in Solomon's Temple] reached from one end of the world to the other. . . ."

This is followed by a remarkable statement which indicates that, at least according to one school of thought, the Cherubim were the most important feature in the entire Temple:

> It was due to them [i.e., the Cherubim], and due to their maker [or: makers] that the Temple stood. They were the head of everything that was in the Temple, for the Shekhina rested on them and on the Ark, and from there He spoke to Moses.[54]

From a Talmudic tradition[55] we learn that the Cherubim, although they were golden statues, were held to have possessed a certain amount of life and mobility: As long as Israel fulfilled the will of God, the faces of the Cherubim were turned toward each other: however, when Israel sinned, they turned their faces away from each other.[56]

As late as the 3rd and 4th centuries C.E., the memory of the original function and the significance of the Cherubim in the Sanctuary survived among the Babylonian Talmudic masters. According to one of them, a certain Rabh Qetina, who flourished in the late 3rd and early 4th century,

> When Israel used to make the pilgrimage, they [i.e., the priests] would roll up for them the *Parokhet* [the Veil separating the Holy from the Holy of Holies], and show them the Cherubim which were intertwined with one another, and say to them: "Behold! your love before God is like the love of male and female!"[57]

Rashi, the 11th-century commentator, explains the passage: "The Cherubim were joined together, and were clinging to, and embracing, each other, like a male who embraces the female."

Whether the above tradition referred to the First or the Second Temple, was no longer clear to the Babylonian teachers. Some held that it must have referred to the First Temple, because in the Second there were no Cherubim; others, like Rabh Aḥa, son of Jacob (a contemporary of Ḥana bar Qetina), argued that it referred to the Second Temple and that the Cherubim discussed in it were those painted or engraved on the wall.

Yet another detail concerning the Cherubim is given by Rabbi Shimeon ben Laqish (ca. 200–275 C.E.), an outstanding Palestinian teacher:

> When strangers entered the Sanctuary, they saw the Cherubim

> intertwined with each other; they took them out into the market-place and said: "Israel, whose blessing is [reputedly] a blessing and whose curse is a curse, should occupy themselves with such things!" And they despised them, as it is written, "All that honored her, despise her, because they have seen her [shameful] nakedness."[58]

The same tradition is contained in several Midrashim with a few added details:

> When the sins caused that the gentiles should enter Jerusalem, Ammonites and Moabites came together with them, and they entered the House of the Holy of Holies, and found there the two Cherubim, and they took them and put them in a cage and went around with them in all the streets of Jerusalem and said "You used to say that this nation was not serving idols. Now you see what we found and what they were worshiping!"[59]

As to the time when the Cherubim were shown to the people filling the courts of the Jerusalem Temple, the only statement we have is that of Rabh Qetina: the showing, and the accompanying explanation, were made "when Israel made the pilgrimage" to the Temple. According to Biblical command, every male Israelite was duty-bound to make the pilgrimage to the Temple three times a year: on Passover in the spring; on the Feast of Weeks, seven weeks later; and on the Feast of Booths (Sukkoth) which fell in autumn, two weeks after New Year.[60] Of the three, the greatest and most enthusiastically celebrated was the last one, on which, more than on any other Hebrew holiday, the populace was commanded to rejoice.[61] From descriptions contained in the Mishna and in Talmudic sources we know not only the ritual details of this joyous feast,[62] but also the fact that both men and women participated in it, and that on the seventh day of the festival the two sexes used to mingle and commit what is euphemistically referred to as "lightheadedness." We can only surmise that the showing of the Cherubim representing a male and a female figure in marital embrace, may have preceded, and, indeed, incited the crowds to, the commission of this "lightheadedness," which could have been nothing but an orgiastic outburst of sexual license.

Such ritual license was in accordance with both old Hebrew practice and the religious customs of other ancient Near Eastern peoples. As to its Hebrew antecedents, we happen to know from the incident of the Golden Calf that sexual rioting was the traditional response to the exhibition of statuary symbolizing or representing the deity. When Aaron made the Golden Calf (as a representation of Yahweh) and showed it to the people, they "offered burnt-offerings and brought peace-offerings and . . . sat down to

eat and to drink," and then engaged in sexual intercourse.[63]

Ritual license as a regularly (in many places annually) recurring feature of temple worship is well attested from all over the ancient Near East. It was, one might say, standard practice of the cultic veneration of the divine powers of life and fertility. As Nelson Glueck recently observed: "The excitement of pagan worship and participation in feasts of sacrificial offerings apparently often led male and female worshipers to join together in feverish consummation of fertility rites."[64]

The mythical counterpart of this orgiastic ritual was, in ancient Israel as well as among the other ancient Near Eastern peoples, the great cosmogonical and cosmological myth cycle, according to which the annual period of vegetative fertility was preceded by a union of the male and female elements of nature. To ensure that this great cosmological copulation take place in the proper measure and with the requisite intensity, man himself, it was felt, had to perform the sacred sex act, thereby both indicating to the elements of nature what was expected of them and inducing them to do the same through the compulsive force of a religio-magical act.[65]

However, what was considered in earlier days as a proper manifestation of popular enthusiasm at the sight of divine statuary, became intolerable in the eyes of the sages, probably in the last century of the existence of the Second Temple of Jerusalem. They felt they had to put an end to the festive "lightheadedness," and where originally the women used to gather in the Great Courtyard of the Temple, the so-called Women's Court, while the men stood without, they ordered that the two sexes should change places, in the hope that this would prevent the repetition of the mass orgy. However, next year, they had to witness the futility of their measure, proving to them once again that in the hour of joy the "evil inclination," that is, the sexual drive, is apt to overpower both men and women. Thereupon they had special galleries built on three sides of the courtyard, leaving open only the side which faced the Sanctuary, and confined the women to them.[66]

When this important reform took place, we do not know. But we can understand, to some extent, the stubborn popular resistance to it if we assume that the exhibition of the Cherubim in embrace was continued at the three annual feasts of pilgrimage, while at the same time the populace was prevented by the reform from indulging in its old traditional practice of *imitatio dei* called for by the momentary glimpse of divine mystery.

8 | *The Provenance of the Cherubim-in-Embrace*

When these Cherubim-in-embrace replaced the earlier two Cherubim figures which were equal in shape and touched each other only with

the tips of their inner wings, is an intriguing question. The incident remembered by Shimeon ben Laqish, when the foreigners broke into the Temple and exposed the holy figures to the sacrilegious glances of the mob, can serve as *terminus ad quem*. Can the date of this incident be fixed with any degree of certainty or at least likelihood?

In the year 170 B.C.E., Antiochus Epiphanes, the Seleucid King of Syria (175–164 B.C.E.), on his return from an Egyptian campaign, took Jerusalem, massacred its inhabitants, and looted the Temple. He removed all the Temple treasures, including the three large sacred gold objects, the incense altar, the seven-armed candelabrum, and the table of showbread, and, as Josephus indignantly remarks, "he did not abstain even from the Veils, which were made of fine linen and scarlet, but took everything along with him to Antiochia."[67] Two years later, Antiochus sent his henchmen to Jerusalem to Hellenize the city; those of the Jewish population who were recalcitrant were exterminated: the men murdered, the women and children sold into slavery. Whoever could, fled from the city, and in their places foreigners were settled.[68] This was a sequence of events into which an incident such as that of the Cherubim would have fitted well. In contrast to Nebuchadnezzar, who was not interested in combating the religious beliefs and practices of the Judaeans, Antiochus Epiphanes was passionately intent on eradicating Judaism. He may have seized upon the opportunity of publicly humiliating the Jews by parading the Cherubim in the streets.

Another consideration which points to the same conclusion is that it is much more likely that the sages of the Talmud, in whose names the Cherubim incident is recorded, would retain an oral tradition concerning an event that had occurred four centuries earlier, in the days of Antiochus Epiphanes, rather than one that had taken place almost nine centuries before their time. Legends concerning the cruelties of Antiochus and his henchmen, which provoked the Maccabees to their revolt, circulated in Rabbinic circles throughout the Talmudic period and even following it.[69]

If the Cherubim incident took place in 170 B.C.E., their male and female figures in embrace must have been introduced into the Holy of Holies sometime prior to that date, that is, between 170 B.C.E. and 515 B.C.E., when the Second Temple was rebuilt. It is, however, unlikely that this was done at the time of the rebuilding of the Second Temple. We know that the Cherubim in the Solomonic Temple had a completely different appearance: they were two identical human figures, flanking the Ark on both sides and touching each other only with their wings, which met over the Ark. It is not known whether, when Ezra rebuilt the Temple, he had new Cherubim placed into the Holy of Holies; but if he had, it is most probable that his new statuary was a copy of the old one, since his purpose was to *restore* the Temple in the shape it had when it was destroyed a few decades earlier. A

change in the shape of the Cherubim could have been made only at a time when there was a tendency to improve upon existing forms, to embellish the building, to refurbish the sacred vessels, to increase the splendor of the appurtenances. By a mere chance, we happen to know of such a period.

Among the scanty documents relating to the second Jewish commonwealth, there is a little book about whose historicity there has been much scholarly controversy. It is the so-called *Letter of Aristeas*, which was written in Greek, in Alexandria, in all probability shortly after 132 B.C.E.[70] This treatise has the pseudepigraphic form of a letter written by Aristeas, a gentile, to his brother Philocrates during the reign of Ptolemy II Philadelphus (285–247 B.C.E.), and it discusses three major subjects: the golden vessels Ptolemy had made for the Jerusalem Temple; the translation of the Pentateuch prepared at his insistence; and a series of questions concerning kingship he put to the Jewish sages, together with the latter's philosophical-moralistic answers. The overriding aim of the treatise was to demonstrate the excellence of Jewish religion and the folly of idolatry.[71]

In spite of the late date of its composition—at least 120 years after the events described in it—and its ample legendary embellishments, *Aristeas* seems to contain a solid kernel of historical truth. As to the translation of the Pentateuch into Greek, for instance, scholarly opinion is that, whether the story told in *Aristeas* of the 72 elders sent by the Jerusalem High Priest Eleazar to Alexandria to do the translation is true or not, it seems to be a historical fact that the Pentateuch was translated in the time of Ptolemy II, for it fitted in with his general policy of Hellenization.[72] It seems to me that precisely the same argument supports also the historicity of the presents of exquisite Alexandrian workmanship which, according to *Aristeas*, were sent by Ptolemy II to the Jerusalem Temple. It is in this event that we can find a clue as to the installation of the Cherubim-in-embrace into the Holy of Holies.

The presents were ritual objects, mostly made of gold, to whose description *Aristeas*, and, following him, Josephus[73] devote an inordinate amount of space. They consisted of a table of pure gold (of which, more anon); two large golden bowls set with stones, of a capacity of 20 gallons each; several highly polished silver bowls; golden flagons with inlaid stones; etc.[74] The longest description, quite out of proportion with the rest of the treatise, is accorded to the table which was sent to Jerusalem to replace the old table of the showbread, one of the most sacred objects in the Temple.[75] The instructions the king gave to the goldsmiths in making this table are described in detail in *Aristeas*: "Where there was no prescription in Scripture, he ordered the construction to follow principles of beauty; where there were written prescriptions, their measurements were to be adhered to."[76]

The table and all the other vessels were duly delivered to the hands of the High Priest Eleazar who "devoted them to God,"[77] in other words, put them to use in the Temple. Thus far the semi-legendary account of Ptolemy II Philadelphus' bountiful gifts to the Temple. Does the historical background of the period render it likely that such an event actually took place?

The religious atmosphere in Palestine in the first few decades following the penetration of Hellenism was a relatively liberal one. Many Jewish leaders felt no qualms about paying lipservice to Greek polytheism, as attested, for instance, by the use of the phrase "many thanks to the gods," in a letter written to Apollonius, the head of the finances in the Ptolemaean empire, by the Jewish merchant-prince Tobias in the middle of the 3rd century B.C.E.[78] In these circumstances there was no objection raised on the part of the Temple authorities to the introduction of ritual vessels and other objects donated by foreigners.[79] Even as late as the early 1st century C.E., King Monobaz and Queen Helena of Adiabene (a kingdom on the left bank of the Upper Tigris) had the handles of all the Temple vessels used on the Day of Atonement overlaid with gold, and donated a golden lamp which was placed over the door of the Holy House; Nikanor presented the Temple with bronze door panels; Alexander Lysimachus had all the door-panels covered with gold.[80] Especially close was the relationship between the Temple and the Jewish craft-guilds in Alexandria, headed by those of the gold and silversmiths who are several times mentioned in Tannaitic sources as having carried out repairs on Temple equipment. Thus when the old cymbals and copper mortar, which, according to tradition, dated "from the days of Moses," became damaged, they were repaired by Alexandrian craftsmen; when the family of Garmu refused to divulge the trade-secrets of the preparation of the showbread, and again, when the members of the Eutimos family did the same with regard to the preparation of the incense, the sages tried to break the monopolies of these artisan families by sending for Alexandrian Jewish experts. While all this took place about the middle of the 1st century C.E.,[81] the practice of importing Alexandrian artifacts to Jerusalem must have begun with the spread of Hellenism to Palestine and Egypt.

The first half of the 3rd century B.C.E., described in *Aristeas* as a period of what today would be called "interfaith cooperation" between Jerusalem and Alexandria, seems to be the most likely time for the introduction of a new Cherubim statuary into the Temple. At a time when the High Priest replaced the old table of the showbread with a new one, of identical size but executed in a completely different style with the utilization of the latest achievements of the Alexandrian goldsmiths' art, he may have accepted from the same source a new Cherubim group, also conforming in size to the

traditional one, but representing the current artistic and symbolic understanding of the ancient figures described in Exodus and Kings.

We cannot know the details of the work or the process of its execution. Was it Ptolemy who entrusted the Alexandrian Jewish goldsmiths with the task, so sensitive from both the artistic and the religious point of view? Did it precede or follow the translation of the Pentateuch into Greek, which made the description of the Cherubim in the desert Tabernacle available to the Hellenized Jewish artisans ignorant of Hebrew? Were they, in giving their Cherubim the shape of a male and a female figure in marital embrace, influenced by Egyptian or Hellenistic mysteries in which they may have participated at that early date as did their descendants several generations later, arousing the ire of Philo?[82] Or did they rather emulate early prototypes of that type of Indian temple sculpture which we know from such late examples as the Konarak façade, showing divine pairs in various positions of ecstatic embrace, and which may have been known to them following the onset of cultural contact between Hellenistic India and Egypt?[83] Did the Cherubim-in-embrace, once installed in the Holy of Holies of the Jerusalem Temple inspire the idea of the male and female aspects of the one God first expressed by Philo? Or did the idea precede the representation, and the golden statue of the Cherubim merely express in tangible form notions that had jelled either in Jerusalem or in Alexandria? There are no answers to these questions, nor will there be unless completely new and unexpected evidence comes to the surface. The argument of this section must, therefore, remain conjectural, based on circumstancial evidence and a few, more or less equivocal, passages.

One counter-argument may be disposed of before closing this section. If, it may be asked, a Cherubim statuary was installed in the Temple at or about the time when the new table and other vessels were, why is there no mention made of this in *Aristeas*? The answer, I believe, lies in the same considerations which explained above the reticence of Philo and Josephus when speaking of the decorations of the Tabernacle and the First Temple. Like Philo and Josephus, so their predecessor who wrote *Aristeas*, endeavored to represent Judaism as a pure, aniconic faith. No mention could, therefore, be made in his treatise of the Cherubim who, in the eyes of the pagans, would have appeared as idolatrous symbols. In fact, *Aristeas* goes even further in this respect than either Philo or Josephus: in his description of the Temple, which he maintains to have seen on a visit to Jerusalem, the only object inside the Temple he mentions is the curtain.[84]

One last question remains to be answered before we can go on to the Kabbalistic reflection of the Cherubim-in-embrace. This is whether, follow-

ing the removal and public exhibition of the Cherubim by Antiochus Epiphanes, a new statuary of the Cherubim was set up in the Temple to replace the old one. Such a step could have been taken by the Maccabees when they cleansed and rededicated the Temple in 165 B.C.E. No mention of the Cherubim is found in the Book of Maccabees, but then that book tells only in most general terms of the restoration of the Temple, so that one could not expect to find in it a reference to the Cherubim in particular. However, on the general principle that *restoration* meant the re-establishment of the status quo, one is inclined to assume that every sacred vessel and object contained in the Temple when it was desecrated by the Syrians was restored in it five years later by the Maccabees. The words of Philo and Josephus quoted above also point in this direction. Nor does the recollection of Rabh Qetina about the showing of the Cherubim to the Temple pilgrims read as if it would refer to a period which came to an end more than four centuries prior to his time, but rather sounds like a tradition handed down from eyewitnesses a few generations previously.

However that may be, the Cherubim-in-embrace were regarded as a fitting symbolic expression of the relationship between God and Israel. Rabh Qetina was, of course, far from being the first to speak of this relationship as one like that between man and wife. God as the husband and Israel as His wife had become a prophetic commonplace, from Hosea to Ezekiel, that is for the last two centuries of the First Temple period. It was this relationship that the Cherubim visually depicted, according to the Talmudic sages quoted above.

While the female Cherub thus symbolized Israel, she also became closely attached to God, due to her position in the Temple. Once the idea of a female Cherub emerged, it was further developed in Rabbinic literature. A midrash, e.g., says that the Cherubim whom God placed to the east of Eden to watch over the way to the tree of life constantly changed their shapes: at times they were men, at other women, then again spirits, or angels.[85] The angels likewise change their sex according to the will of God: at times He makes them appear in the shape of women, and at others in that of men, while occasionally He makes them assume the appearance of wind or fire.[86]

9 | *The Cherubim in the Middle Ages*

For many centuries after the destruction of the Jerusalem Temple by Titus (in 70 C.E.), and the consequent disappearance of the Cherubim statuary, the problem of the symbolic significance of those winged male

and female figures continued to preoccupy some of the most outstanding teachers and thinkers to Judaism. Those among them who were rationalistically inclined, tended to disregard the Talmudic tradition according to which the Cherubim were represented in marital embrace, and concentrated on attributing new symbolic meanings to them. The mystics, on the other hand, seized precisely upon this aspect of the Cherubim and utilized it for the reinforcement of their basic doctrine about the sanctity and cosmic necessity of cohabitation between man and wife.

Maimonides, the greatest of medieval Jewish philosophers (born in 1135 in Cordoba, Spain; died in 1204 in Cairo, Egypt), can be quoted as an example of the former group. In describing the furnishings and sacred vessels of the Sanctuary, he has the following to say about the Cherubim:

> God, may He be exalted, has commanded that the image of two angels [i.e., the Cherubim] be made over the ark, so that the belief of the multitude in the existence of angels be consolidated, this correct opinion, coming in the second place after the belief in the existence of the deity, constituting the originative principle of belief in prophecy and the Law and refuting idolatry, as we have explained. If there had been one image, I mean the image of one Cherub, this might have been misleading. For it might have been thought that this was the image of the deity who was to be worshipped—such things being done by the idolaters—or that there was only one individual angel, a belief that would have led to a certain dualism [i.e., belief in one God and one angel]. As, however, two cherubim were made and the explicit statement enounced: "The Lord is our God, the Lord is one,"[87] the validity of the opinion affirming the existence of angels was established and also the fact that they are many. Thus measures were taken against the error that they are the deity—the deity being one and having created this multiplicity.[88]

Maimonides' view is reechoed in the *Midrash Ha-Gadol*, a midrashic compilation only slightly later than the renowned *Guide of the Perplexed*, and which was made in Yemen. In it we find also a unique description of the Cherubim:

> "And thou shalt make two Cherubim,"[89] These Cherubim, what was their purpose? To make known that there are Cherubim on high. . . . If so, would one not have sufficed? No, lest people err and say, "It is God [Eloah]." What was their appearance? Their faces, backs, hands and breasts looked like those of human beings, and they had wings like the wings of the fowl, like the Cherubim of the *Merkaba* [the divine chariot] on high. . . .[90]

As to the Kabbala, it found in the Cherubim-in-embrace a most welcome basis for two of its central doctrines: one, that only the togetherness of male and female is a state of blessedness; and two, that when a man sins he thereby causes the separation between the male and female aspects of a deity (of which more in the next two chapters), which, in turn, leads to a transcendental and universal disaster. In the Zohar, the *magnum opus* of 13th-century Spanish Kabbala, these two ideas are expressed as follows:

> Three time a day a miracle took place with the wings of the Cherubim. When the holiness of the king [i.e., God] revealed itself over them, the Cherubim, of themselves, stretched out their wings and covered their bodies with them. . . . A cloud descended, and when it settled upon the Lid, the wings of the Cherubim intertwined and they beat them and sang a song. . . . And the Priest in the Temple heard their voices as he was putting the incense in its place. . . . The two Cherubim, one male and one female, both sang. . . . "And he heard the Voice speaking unto him . . . from between the two Cherubim, and He spoke unto him." Rabbi Yitzhak said: From this we learn that God is "just and right,"[91] that is, male and female, and likewise the Cherubim were male and female.[92]

We shall easily recognize in this passage a late variant of the theme we first found adumbrated by Philo twelve hundred years earlier: the male and female Cherubim representing the male and female element in God. The Talmudic view quoted above to the effect that the position of the heads of the Cherubim changed, reflecting the moral behavior of Israel, is also elaborated in the Zohar:

> Rabbi Yose said: Woe to the world when one Cherub turns his face away from the other, for the verse "with their faces one to another"[93] [refers only to times] when there is peace in the world. Rabbi Yitzhak said: This is meant by "The nakedness of thy father and the nakedness of thy mother shalt thou not uncover"[94]—woe to him who uncovers their nakedness.[95]

What this Zoharic passage means is that woe to him who creates strife in the world, because thereby he causes the two Cherubim to turn their faces away from each other, which in turn is but the visible manifestation of the separation of the divine Father (the King) and the divine Mother (the Matronit). Such a sundering of the Father and the Mother is spoken of repeatedly in the Zohar as an uncovering of their nakedness, because the

disruption of their union denudes them of each other, weakens them and dishonors them.

A little younger than the Zohar is the Kabbalistic Bible commentary of Baḥya ben Asher, the distinguished Spanish exegete who lived in Saragossa and died in 1340. Baḥya refers repeatedly to the Cherubim in the Temple, whom he considers as having been male and female, in embrace, and representing symbolically a number of important things.

The two Cherubim corresponded to the brain and the heart in man, Baḥya says, or the human soul and the human reason.

> Of the two Cherubim, one was male and the other female, because the human soul and reason are like male and female, one acts, is active, and the other receives, is passive.
>
> The two Cherubim were different in their substance, one being male and the other female . . . in order to make manifest how greatly Israel was loved by God, like the love of male and female. . . . The Cherubim in this form were a powerful symbol testifying to the uttermost attachment between God and Israel with nothing intervening between them. . . .[96]

10 | *Conclusion*

In conclusion, let us return for a moment to the earliest period of Hebrew history from which unequivocal data are so scant that they invite conjectures and hypotheses. Hugo Gressmann, in a study about the Ark, expressed the view that originally there must have been two images in it, that of Yahweh and that of his wife Anathyahu, or Astarte.[97] Twenty years later, more cautiously yet along the same lines, Julian Morgenstern conjectured that the two sacred stones in the Ark originally "represented Yahweh and, in all likelihood, His female companion."[98] The findings of the present study tend to agree with these conjectures. In the beginning, the story can be recapitulated, two images, or slabs of stone, were contained in the Ark, representing Yahweh and his consort. At a later stage, when this anthropomorphic view of the deity was overcome, Yahweh was conceived of as the male, patriarchal, and only God, whom it was forbidden to represent in visual form. His erstwhile female companion now was reduced to the position of a female guardian, represented by one of the two Cherubim, who covered the Ark with their wings, which at the same time also served as the seat of Yahweh. Following the destruction of the First Temple, the idea slowly gained ground that the one and only God comprised two aspects, a male and a female one, and that the Cherubim in the Holy of Holies of

the Second Temple were the symbolic representation of these two divine virtues or powers. This was followed by a new development, in Talmudic times, when the male Cherub was considered as a symbol of God, while the female Cherub, held in embrace by him stood for the personified Community of Israel. When, finally, the Kabbala developed its mystical theory of the Sefirot, and especially of the two most important divine entities of the King and the Matronit, and endowed each of them with a mythical, independent existence, it considered the Cherubim pair as the fitting visual representation of these two divine concepts.

IV

The Shekhina

Shekhina is the frequently used Talmudic term denoting the visible and audible manifestation of God's presence on earth. In its ultimate development as it appears in the late Midrash literature, the Shekhina concept stood for an independent, feminine divine entity prompted by her compassionate nature to argue with God in defense of man. She is thus, if not by character, then by function and position, a direct heir to such ancient Hebrew goddesses of Canaanite origin as Asherah and Anath. How did the Shekhina originate and develop, and what did she mean for Talmudic Judaism? These are the questions that we shall attempt to answer in this chapter.

1 | *The "Dwelling" of God*

In Biblical times, when God was imagined to dwell in or ride upon clouds, as Baal had done in the older Canaanite mythology,[1] the mythological validation of the sanctity of the desert Tabernacle and the Solomonic Temple was the myth of Yahweh descending in a cloud into the sanctuary.[2] The presence of God in this "cloud of Yahweh"[3] was regarded as something more tangible than its visual aspect: because of the cloud,

"Moses was not able to enter into the Tent of Meeting."[4] Similarly, after the completion of Solomon's Temple, "the cloud filled the House of Yahweh so that the priests could not stand to minister by reason of the cloud, for the glory of Yahweh filled the House of Yahweh."[5] The archaic nature of this mythologem of the deity's physical presence in his temple is attested by the poetic passage following the above statement: Then spoke Solomon:

> Yahweh meant to dwell in darkness,
> But I built a house for Thee
> A seat to abide in forever.[6]

A careful perusal of the passages referring to the manifestation of God in the sanctuary shows that the nouns "cloud" and "glory" are used interchangeably, and that the "cloud" was undoubtedly regarded as the visible form taken by the "glory" of Yahweh when He wished to indicate His presence in His earthly abode, the sanctuary.[7]

Since Yahweh was believed to have "dwelt" in the desert Tabernacle, one of the names of that tent-sanctuary was *mishkan*, "dwelling" or "abode."[8] According to the older Elohistic tradition, Yahweh merely put in temporary appearances in the Tent of Meeting; he was a visiting deity whose appearance in, or departure from, the Tent was used for oracular purposes.[9] In contrast, the younger Priestly tradition makes Yahweh a permanent inhabitant of this sacred Abode,[10] thus retrojecting into the mythical past a belief that was an integral part of the Jerusalem-centered theology of the later monarchy, i.e., that God's permanent abode was on Mount Zion, in His holy Temple.[11]

2 | *Ḥokhma—Wisdom*

While the quasi-physical manifestation of God's "dwelling" in His sanctuary is thus an integral feature of Biblical theology, the term Shekhina does not occur in the Bible. However, in the late Biblical period a theological tendency made its appearance which prepared the ground for the emergence of the Talmudic Shekhina. The trend referred to is that of interposing personified mediating entities between God and man. These entities, originally conceived of either as having been created by God or as being His attributes or emanations, gradually developed into angel-like beings who act upon man and the world under instruction by God. The most frequently appearing of these intermediaries, or *hypostases* (as they are called), is *Ḥokhma*, or Wisdom. In the Book of Job,[12] Wisdom is described as a personage

whose way is understood and place known only by God himself, while the Book of Proverbs[13] asserts that Wisdom was the earliest creation of God, and that ever since those primeval days she (Wisdom) has been God's playmate.

In the Apocrypha, this role of Wisdom is even more emphasized.[14] A passage is the *Wisdom of Solomon* states that "she [Wisdom] proclaims her noble birth in that it is given to her to live with God, and the Sovereign Lord of all loved her. . . ."[15] It was observed by Gershom Scholem that the term "symbiosis" used in this passage appears again in the same chapter in the sense of marital connubium, and that it is therefore clear that Wisdom here was regarded as God's wife.[16] Philo states quite unequivocally that God is the husband of Wisdom.[17]

Wisdom played a particularly important role among the Jewish Gnostics. References to the role of Wisdom in the primordial days of the world seem to indicate the existence of a Gnostic Ḥokhma-myth which originated in Jewish circles and was hypothetically reconstructed as follows:

Out of the primeval Chaos God created the seven archons through the intermediacy of his Wisdom, which was identical with the "dew of light." Wisdom now cast her eidolon, or shadow-image, upon the primeval waters of the Tohu wa-Bohu, whereupon the archons formed the world and the body of man. Man crawled about upon the earth like a worm, until Wisdom endowed him with spirit. Satan, in the shape of the serpent, had intercourse with Eve who thereupon bore Cain and Abel. Thus sexuality became the original sin. After the Fall, the sons of Seth fought the sons of Cain. When the daughters of Cain seduced the sons of Seth, Wisdom brought the flood upon the earth. Later, in her efforts to help mankind, Wisdom sent seven prophets, from Moses to Ezra, corresponding to the seven planets. In the myth Wisdom, acting like a female deity, clearly resembles the Gnostic concept of the *anima mundi*, the "world soul."[18]

Whether this myth reconstruction is or is not correct in all details could be decided only on the basis of a thorough study of Jewish, Early Christian, and Gnostic sources, However, there can be little doubt as to the importance of Wisdom in Jewish Gnosticism, which built its speculations on the role assigned to Ḥokhma in the late books of the Bible itself.

While Wisdom thus had all the prerequisites for developing into a veritable female deity, no such development took place within Judaism. Instead, post-Biblical Judaism created for itself a new concept of feminine divinity in the figure of the Shekhina, who first appears in the Aramaic translation-paraphrase of the Bible, the so-called *Targum Onkelos*. While the exact date of this work is still in doubt (some scholars hold that it was written as early as the 1st century C.E., while others think that it had not

attained its final form until the 4th century), it is generally agreed that its author used an older version as the basis of his translation.

3 | *The Early Shekhina*

Shekhina (*sh'khinah*) is a Hebrew abstract noun derived from the Biblical verb *shakhan* discussed above and means literally "the act of dwelling." These abstract nouns, constructed from the verbal root-letters with the added *-ah* suffix, have the feminine gender. In actual usage, the term Shekhina, when it first appears, means that aspect of the deity which can be apprehended by the senses. Whenever the original Hebrew Biblical text speaks of a manifestation of God through which He was perceived by man, the *Targum Onkelos* interpolates the term Shekhina. For instance, the verse "Let them make Me a Sanctuary that I may dwell [*w'shakhanti*] among them,"[19] is rendered by the *Targum Onkelos* as follows: "Let them make before Me a Sancturary that I may let My Shekhina dwell among them." The original "I will dwell [*w'shakhanti*] among the Children of Israel . . . that I may dwell [*l'shokhni*] among them,"[20] becomes in the *Targum* "I will let My Shekhina dwell among the Children of Israel . . . that I may let My Shekhina dwell among them." The Biblical "that they defile not their camp in whose midst I dwell"[21] becomes "that they defile not their camp in whose midst My Shekhina dwells."[22] The *Targum*, evidently, could not tolerate a direct reference to God even in a poetic text, and thus it paraphrases the original "He [God] found him [Israel] in a desert land . . . He compassed him about . . ."[23] as follows: "He filled their needs in a desert land . . . He let them dwell around His Shekhina . . ."

From these examples, to which many more could be added,[24] it appears that the earliest use of the term Shekhina was in the sense of an abstract hypostasis, interpolated wherever a Biblical statement appeared to be too anthropomorphic to the greater sensitivity of a later age. The fact that the noun Shekhina had the feminine gender (*Shekhinta* in Aramaic) had no significance at all in these early references.

In the Talmudic literature, the term continued to be used in the same sense. E.g., Rabbi Yehoshua, a 1st–2nd century Palestinian teacher, states that the following features were enjoyed by Israel in the desert: the manna, the quails, the well, the Tabernacle, the Shekhina, the priesthood, the kingship, and the Clouds of Glory.[25] A Talmudic discussion flatly equates God with the Shekhina: "Rabbi Yose (2nd century) said: 'Never did the Shekhina descend to earth, nor Moses and Elijah ascend to heaven. . . .' It is correct that the Shekhina never descended to earth? Is it not written, 'And Yahweh came down upon Mount Sinai . . .?'"[26]

At the same time, however there is a tendency to endow the Shekhina with more physical attributes than those associated with God, and thus to distinguish between the deity Himself who is beyond all sense-perception and His tangible manifestation as the Shekhina. One passage in which this physical view of the Shekhina is expressed with great clarity is the following:

> All those years that Israel was in the desert, these two caskets, one of a corpse [of Joseph] and the other of the Shekhina [containing the two stone tablets of the Law] were carried [by the Israelites] side by side. When the passersby would say: "What is the nature of these two caskets?" they would answer: "One is the casket of a corpse, and the other of the Shekhina." "Is it the custom that a corpse should be carried with the Shekhina?" They would answer: "This one [i.e. Joseph], observed what is written in the other one."[27]

It is evident that the presence of the Shekhina in the casket is imagined in this passage in a manner corresponding to that of Joseph's body in the other casket—both are actual, physical presences.

Similarly, the Biblical notion that the Tabernacle was built in order to serve as a dwelling place for Yahweh is transformed in Talmudic literature into the idea that both the desert sanctuary and the Solomonic Temple were the earthly abode of the Shekhina. It was the Shekhina who, according to Rabbi Azaria in the name of Rabbi Yehuda bar Simon, the 4th-century Palestinian Amora, dwelt in the Temple, lining it, as it were, with love.[28]

The notion is made tangible by Rabbi Yehoshua of Sikhnin is the name of Rabbi Levi, a 3rd–4th century Palestinian Amora:

> A simile: Like unto a cave on the seashore: when the waves rise, it fills with water, yet the sea is in no way diminished. Thus it was with the Tent of Meeting: it became filled with the glory of the Shekhina, but the world was in no way diminished.[29]

According to Rabbi Yehoshua (end of 1st century C.E.),

> . . . while the Children of Israel were still in Egypt, the Holy One, blessed be He, stipulated that He would liberate them from Egypt only in order that they build him a Sanctuary so that He can let His Shekhina dwell among them. . . . As soon as the Tabernacle was erected, the Shekhina descended and dwelt among them.

To this Rabh (the early-3rd-century Babylonian Amora) added:

> On that day a thing came about which had never existed since the creation of the world. From the creation of the world and up to

> that hour the Shekhina had never dwelt among the lower beings. But from the time that the Tabernacle was erected, she did dwell among them.[30]

According to another opinion however, the Shekhina originally did dwell here below, on earth. However, when Adam sinned, she removed herself to the first heaven. When the generation of Enosh sinned, she moved up from the first to the second heaven. The sins of the generation of the Deluge caused her to withdraw to the third heaven; those of the generation of the Tower of Babel—to the fourth. When the Egyptians sinned in the days of Abraham, she withdrew to the fifth heaven. The sins of the Sodomites impelled her to seek refuge in the seventh heaven. But when the seven righteous men (Abraham, Isaac, Jacob, Levi, Kehat, Amram, and Moses) arose, they brought her back down to earth step by step.[31]

Since the Shekhina dwelt in the Temple, any desecration of the holy place affronted her directly. When King Manasseh set up a graven image in the house of God, he did this purposely so that the Shekhina should see in and be angered.[32]

It was a Talmudic tenet that the physical presence of the Shekhina in the Temple, or in any other place on earth, was of such a nature that it could be localized, and her movements from place to place followed. The classical expression of this view is the statement of Rabbi Yehuda ben Idi in the name of Rabbi Yoḥanan bar Nappaḥa (a teacher in Tiberias who died in 279 C.E.), according to which the Shekhina went through the following ten stages of wandering:

> From the ark-cover she moved onto the Cherub;
> from the Cherub onto the other Cherub;
> from the second Cherub onto the threshold of the Temple;
> from the threshold into the court of the Priests;
> from the court onto the altar in the court;
> from the altar onto the roof of the Temple;
> from the roof onto the wall;
> from the wall into the city of Jerusalem;
> from the city into the mount of Olives;
> from the mount into the desert.[33]

The idea is that each of these stations in the wanderings of the Shekhina took her to a place more remote than the previous one from her original dwelling place over the ark-cover. It was, of course, the sins of Israel which caused the Shekhina thus to go into exile. In the desert, the Shekhina waited

six months for Israel to repent. When they failed to do so, she said in desperation. "Let them perish!"[34]

According to another version, the Shekhina dwelt for three and a half years on the nearby Mount of Olives, and cried out from there three times a day: "Return, you backsliding children!"[35] When all this proved futile, she began to fly around and say, "I shall go and return to my place till they acknowledge their guilt,"[36] that is to say, she withdrew to heaven to wait there for repentance to bring redemption.

4 | *Personification*

As to the presence of the Shekhina in the Second Temple, opinions were divided. Some said that while in the First Temple the Shekhina dwelt continuously, in the Second Temple she was present only intermittently.[37] Some sages, however, like the 4th-century C.E. Palestinian Amora, Shemuel ben Inya, asserted that the Shekhina never graced the Second Temple with her presence, and that this circumstance constituted one of the seven features marking the inferiority of this sanctuary in comparison with the First Temple.[38] Rabbi Yoḥanan, too, was of the opinion that the Shekhina never dwelt in the Second Temple, the reason being that it was built with the aid of the Sons of Japheth, i.e., the Persians, and, as stated in Genesis 9:27, God dwells only in the tents of Shem, that is in a Temple built by the Children of Israel themselves.[39]

Again others held not only that the Shekhina was present in the Second Temple,[40] but that, following its destruction, she transferred her seat to several important synagogues in Babylonia, where her presence was both visible and audible. Especially two synagogues, those of Huzal and Shaf Weyatibh, had the reputation of serving as alternate dwelling places for the Shekhina. The Shaf Weyatibh synagogue in Nehardea was built, according to tradition, by King Yechonia and his men, of stones and dust they had brought along from Jerusalem.[41] At times the Shekhina would dwell in this synagogue, at others in that of Huzal. Once, so the story goes, the fathers of Shemuel and Levi were sitting in the Shaf Weyatibh synagogue in Nehardea when the Shekhina appeared making a noise, whereupon they got up and left. On another occasion, blind Rab Sheshet sat in the same synagogue when the Shekhina again came, but he made no move to leave. Thereupon ministering angels came to frighten him away, but he said: "Master of the World! If one is afflicted and the other is not, who is to yield?" Whereupon He (i.e., the deity) spoke to them: "Let him be!"[42]

As to the precise nature of the noise made by the Shekhina, another Talmudic passage describes it as follows: "The Shekhina rang before him

[Samson] like a bell."[43] As we shall see in another context, God's approach, too, was said to have been accompanied by the tinkling of bells.

In general, it was an accepted article of faith that wherever their exile took the people of Israel, whether to Egypt, to Babylonia, or to Edom (Rome), the Shekhina went along with them, and that she would remain with them until the time of their redemption.[44]

In addition to her appearance in places of primary or secondary sanctity, the Shekhina would also show herself to individuals and even to animals. According to a Palestinian view, transmitted to Babylonia by Rabh Dimi (early 4th century C.E.), the Shekhina spoke to Adam, to the Serpent, and to the fishes, and, as a consequence of this distinction, members of these three species copulate in a face-to-face position, while all the other animals perform the sexual act face-to-back.[45]

That the Shekhina can be seen is almost a commonplace in the Midrash. The sign of the Abrahamic covenant which the Children of Israel carried on their flesh enabled them to gaze at the Shekhina; had it not been for the circumcision, they would have fallen flat on their faces at her appearance.[46] Even Nadab and Abihu, the two rebellious contemporaries of Moses, "feasted their eyes on the Shekhina, but had no enjoyment from her; Moses, on the other hand, did not feast his eyes on her, but enjoyed her."[47] Already as a babe, Moses was joined by the Shekhina. When the daughter of Pharaoh found the ark of bulrushes into which he had been placed by his mother, and opened it, she saw the Shekhina in it.[48] Of all men, Moses was the only one to whom the Shekhina spoke "every hour, without setting a time in advance." Therefore, in order to be always in a state of ritual purity and readiness to receive a communication from the Shekhina, Moses separated himself completely from his wife.[49]

The Shekhina joins the sick to comfort them,[50] and helps those who are in need.[51] Moreover, she has special concern for the repentant sinners of Israel:

> [These] are accepted by the Shekhina as if they were righteous and pious persons who never sinned. They are carried aloft and seated next to the Shekhina. . . . He whose heart is broken and whose spirit is low, and whose mouth rarely utters a word, the Shekhina walks with him every day. . . .[52]

Good deeds, even if performed by idolaters, attract the Shekhina: when the prophets of the Baal practiced hospitality, the Shekhina descended and rested upon them.[53]

If husband and wife are worthy and deserving, the Shekhina rests between them.[54] On the other hand, Rabh Abin bar Ada, a Babylonian Amora of

the 3rd–4th centuries, said in the name of Rabh: "He who marries a woman not suitable for him, when God lets his Shekhina rest, he will give testimony concerning all the tribes, but him."[55]

A different view of the Shekhina shows her as being attracted by aesthetic and aristocratic qualities. "The Shekhina rests only on him who is wise, heroic, rich and tall of stature."[56] Rabbi Yoḥanan bar Nappaḥa (died 279 C.E.) enumerated a very similar list of excellences as attracting the Shekhina: "God lets His Shekhina rest only on him who is heroic, rich, wise and modest."[57] Rabbi Ḥama bar Ḥanina, a Palestinian Amora of the 3rd century, said: "When God lets His Shekhina rest, He will let her rest only on the noble families in Israel."[58] According to another view, "the Shekhina rests only where there is no sadness, no sloth, no laughter, no levity, no merriment, and no senseless chatter, but where there is rejoicing over the fulfillment of a commandment."[59]

Lest one think that the Shekhina was thought of as ranking merely with the angels, we adduce a few passages which emphasize her superiority to them: The splendor of the Shekhina feeds the ministering angels. Her radiance, however, is so great that the angels must cover their faces with their wings so as not to see her.[60] The ministering angels are removed from the Shekhina by myriads of parasangs, and the body of the Shekhina herself measures millions of miles.[61]

These ideas are complementary without being contradictory: on the one hand, the Shekhina can be so small as to find place in the Tabernacle or even in the small ark of bulrushes next to the child Moses; on the other, her size overshadows the world. A midrash neatly reconciles the two ideas:

> The emperor said to Rabban Gamliel: "You say that wherever ten men are assembled, the Shekhina dwells among them. How many Shekhinas are there?" Thereupon Rabban Gamliel beckoned the servant and began to beat him [saying]: "Why did you let the sun enter the emperor's house?" ["Nonsense"] said the emperor, "the sun shines all over the world!" "If the sun," answered Gamliel, "which is only one of a thousand myriad servants of God, shines all over the world, how much more so the Shekhina of God!"[62]

The problem of how to reconcile the omnipresence of the Shekhina with her "dwelling" in the sanctuary was solved in a different manner by Rabbi Yoḥanan bar Nappaḥa by the introduction of the concept of "contracting" of which the Kabbala was later to make extensive use in its cosmogony. Yoḥanan explained that when Moses heard God say "Let them make Me a Sanctuary,"[63] he was frightened by what he assumed would be a task of immense magnitude, because he knew that even the "heaven and

the heaven of heavens cannot contain" God.[64] But God reassured him that a small Tabernacle would, indeed, be sufficient for Him: "I shall descend and contract my Shekhina between [the planks of the Tabernacle] down below.[65]

5 | *The Shekhina Confronts God*

These, and many other similar passages clearly demonstrate a pronounced tendency to personify the Shekhina and to conceive of her as a manifestation of the deity in a lower form, capable of being perceived by the human senses. This Shekhina was the direct heir of the Biblical Cloud of Glory which had dwelt in the sanctuary and had been the visible manifestation of Yahweh's presence in His House. There is as yet no indication in any of these passages that the Shekhina was considered a divine entity separate from God to the extent of being able to confront him. However, in view of the mystical dualistic theosophy of Philo and the Cherubim-symbolism of the Second Temple,[66] it was inevitable that the step from regarding the Shekhina as the manifestation of God to seeing in her a discrete divine entity should be taken. The earliest evidence that it was, dates from the end of the 3rd century C.E.

Before presenting the passage in question, a word must be said about the relationship of the two Talmudic concepts of the Shekhina and of the "Holy Spirit." As A. Marmorstein has convincingly shown, these two concepts were used synonymously in the Talmudic period.[67] When, therefore, a Talmudic teacher speaks of the Holy Spirit, he may as well have used the term Shekhina. With this in mind, let us quote a saying of Rabbi Aḥa, a Galilean teacher who lived ca. 300 C.E.

> The Holy Spirit comes to the defense [of sinful Israel by] saying first to Israel: "Be not a witness against thy neighbor without a cause,"[68] and thereafter saying to God: "Say not: I will do to him as he hath done to me."[69]

This passage has great significance in the historical development of the Jewish God concept. We have here a very early testimony as to the idea that the "Holy One, blessed be He" or God, and the Shekhina or Holy Spirit, are two separate and discrete divine entities. The Holy Spirit is said here to have admonished God not to practice retribution and to refrain from punishing Israel. She (she, because the "Holy Spirit," like the Shekhina, is feminine) was, therefore, considered to have an opinion, a mind, a will, and a personality of her own. She is opposed to God and tries to influence him.[70]

The Shekhina plays a similar role in another passage which is of considerable later provenance. It is found in Midrash Mishle, whose late age is indicated by the fact that the first to quote it was Rabbi Ḥananel (died 1050 C.E.). In it we read:

> When the Sanhedrin wanted to add King Solomon to the three kings and four commoners who had no share in the World to Come, Shekhina rose up before the Holy One, blessed be He, and said: "Master of the World! Seest Thou a man diligent [i.e. Solomon] . . . ?! They want to count him among mean men." In that hour, a divine voice was heard saying to them: "Let him stand before Kings, let him not stand before mean men!"[71] [i.e., do not include Solomon together with those mean men who are excluded from the heavenly Paradise.]

A clear-cut differentiation between God and the Shekhina is made by Moshe Hadarshan, the early-11th-century Midrashist of Narbonne, in his book entitled *Bereshit Rabbati*. He says, in the name of Rabbi Akiba (the 2nd century C.E. Tanna), that

> when the Holy One, blessed be He, considered the deeds of the generation of Enoch and that they were spoiled and evil, He removed Himself and His Shekhina from their midst and ascended into the heights with blasts of trumpets. . . .[72]

Although three passages may be considered rather meager evidence, they are sufficient to establish that the idea of two separate divine entities did exist in Talmudic times and that there were at least some teachers who saw nothing exceptionable in it. Others, however, took a different view, and opposed any implication of such a plurality, thereby adding indirect evidence to the existence of such beliefs. Rabbi Eliezer, the Palestinian Amora of the 3rd century, warned that one must carefully refrain from implying a divine plurality even inadvertently in translating Biblical passages which contain references to the physical appearance of God:

> Rabbi Eliezer said: "He who translates a Biblical verse literally is a liar, and he who adds to it is a blasphemer. For instance, if he translates the [Hebrew] verse 'And they saw the God of Israel'[73] [into Aramaic]: 'And they saw the God of Israel,' he is a liar, for the Holy One, blessed be He, sees but cannot be seen. If, however, he translates 'And they saw the glory of the Shekhina of the God of Israel,' he blasphemes because he makes three [i.e., instead of one God, he refers to three deities], namely, Glory, and Shekhina,

and God. What 'And they saw the God of Israel' means is that they feasted their eyes on the splendor of the Shekhina."[74]

Rabbi Eliezer here objects to both the literal translation of a Biblical anthropomorphic expression and its paraphrase by the interpolation of such terms as Glory and Shekhina. The basis of his objection to the first method is that it makes it appear as if God could directly be apprehended by human sense organs, which, of course, is untrue with reference to a purely spiritual deity. His objection to the second method must stem from the experience or knowledge that his contemporaries tended to regard such expressions as Glory and Shekhina as designations for discrete deities. While Rabbi Eliezer considered such a view as blasphemous, others, as we have seen above, saw nothing exceptionable in it, at least as far as the Shekhina was concerned.

6 | *The Feminine Shekhina*

The passages which establish the Shekhina as a separate divine personality, indicate her femininity in no way except by the grammatical gender of her name. It should be emphasized, however, that both in Hebrew and Aramaic, the gender of the subject plays a much greater role in the sentence structure than in Indo-European languages. In English, for instance, one can say, "The Shekhina rose up . . . and said," without becoming aware at all of the gender of "the Shekhina." In Semitic languages, the verb as well as the adjective have separate male and female forms; in the sentence "the Shekhina rose up . . . and said," therefore, both verbs impress the reader (or hearer) with the femininity of the Shekhina by taking themselves the feminine forms. Thus, even without any explicit pronouncement to the effect that the Shekhina was a female divine entity, her sex was kept in the forefront of consciousness by every statement made about her.

In Midrashic homilies, the Talmudic sages allowed themselves considerable latitude in throwing light on the mystery of the deity by comparing him to human beings of both sexes. The following passage, transmitted in the name of Shemuel bar Naḥman, a Palestinian teacher of the 3rd and 4th centuries, can serve as an example:

> It is the wont of the father to have mercy, "Like as a father has compassion upon his children, so has the Lord compassion upon them that fear Him";[75] and it is the wont of the mother to comfort, "as one whom his mother comforts, so will I comfort you."[76] God said: "I shall do as both father and mother."[77]

It is, of course, a far cry from saying that God acts like a father and a

mother to asserting, as Philo did,[78] that he has two components, a fatherly and a motherly. Yet the Shekhina, with her feminine gender, comes quite close in the Talmudic sources to being regarded as a feminine manifestation of the deity. The following statement by Rabbi Aḥa definitely points in that direction:

> When the Shekhina left the Sanctuary, she returned to caress and kiss its walls and columns, and cried and said: "Be in peace, O my Sanctuary, be in peace, O my royal palace, be in peace, O my precious house, be in peace from now on, be in peace!"[79]

In another passage it is the Community of Israel (Knesseth Yisrael, also of feminine gender and subsequently identified with the Shekhina or symbolized by her), lamenting the destruction of the Temple:

> The Community of Israel said before the Holy One, blessed by He: "Master of the World! I remember the safety, the security and the peace which I used to enjoy, and now it is all departed from me. And I cry and lament and say: O, if I could return to former years when the Sanctuary stood, and when you used to come down into it from the high heavens, and let your Shekhina rest on me, and the nations of the world would praise me! And when I would seek forgiveness for my sins, you would answer me. But now I am covered with shame and disgrace."
>
> And she also said before Him: "Master of the World! My heart breaks in me when I pass by your house and it is destroyed, and the voice of silence is in it and says: The place in which Abraham's seed presented sacrifices before you, and the priests stood on their platform, and the Levites intoned praise on their harps, how can it be that now foxes dance in it?! . . . But what can I do, since my sins brought this about, and the false prophets who arose in me led me astray from the way of life to the way of death. . . . "
>
> When the temple was destroyed by fire, the Holy One, blessed be He, said: "Now that I have no seat on earth, I shall remove my Shekhina from her [the earth] and shall ascend to my first abode." . . . In that hour the Holy One, blessed be He, cried and said: "Woe to me, what did I do, I let my Shekhina dwell below for the sake of Israel, and now that they sinned, I returned to my first place . . . I became a laughter unto the nations and a derision to the creatures." In that hour Metatron [God's chief ministering angel] came, fell upon his face, and addressed God: "Master of the World! Let me cry in Your place!" But God answered him: "If you

> do not let me cry now, I shall retire to a place into which you have no permission to enter, and shall cry there." . . . [Thereafter] God said to the ministering angels: "Come, let us decend, I and you, and see what the enemy did to my house." . . . When God saw the Sanctuary, He said: "Verily, this is my house, and this is my resting place, into which the enemy entered and did what he wanted." And God cried and said: "Woe to me because of my House! My sons, where are you? My lovers, where are You? What shall I do to you? I warned you, but you did not repent."[80]

That the Shekhina is the love aspect of God is clearly stated in a parable which compares the Temple to Solomon's palanquin: just as the latter was inlaid with love, so did the Shekhina fill the sanctuary.[81] But she also represents the divine punitive power. This is most succinctly expressed in a Tannaitic passage which states that on ten occasions did the Shekhina descend from on High: after the Fall, when she entered the Garden of Eden to punish Adam, Eve, and the Serpent; when she confused the builders of the Tower of Babel; when she destroyed Sodom and Gomorrah; when she saved the Children of Israel from Egyptian slavery; when she drowned the Egyptians in the Sea of Reeds; when she appeared on Mount Sinai; when she led the Children of Israel in the pillar of cloud; when she entered the Sanctuary; and once more will she descend in the future in the days of the battle of Gog and Magog.[82] We note that in the above list, which actually enumerates only nine descents—one evidently got lost while the tradition still circulated orally—five descents of the Shekhina are punitive expeditions. As we shall see in a subsequent chapter, the punitive aspect of the Shekhina, closely paralleled by the cruel aspect of the ancient Near Eastern love-goddesses, plays an important role in the Kabbalistic figure of the Shekhina-Matronit.

A mixture of the punitive and the merciful aspects of the Shekhina appears in the legends which attribute to her the function of taking the souls of exceptionally meritorious men. There were six individuals, we read in the Talmud, whom the Angel of Death could not overcome, and who died only through a kiss of the Shekhina; they were Abraham, Isaac, Jacob, Moses, Aaron, and Miriam.[83] According to another passage, it was God who took the soul of one of them, Moses, by kissing him on the mouth.[84] But after Moses died, it was the Shekhina who carried him on her wings a distance of four miles to the place where he was to be buried.[85]

Since Moses is said to have to given up all carnal contact with his wife in order to be always ready to receive communication from the Shekhina, it seems probable that a notion clearly stated in the Zohar was already

present in rudimentary form in Talmudic times: the idea that the relationship between Moses and the Shekhina was like that of husband and wife.[86] If so, there is an interesting parallel between the Shekhina carrying her dead husband, Moses, to his burial place, and the Ugaritic myth about Anath carrying the body of her husband-brother, Baal, to his burial place.[87]

7 | *Conclusion*

We have followed, in this chapter, the development of the Shekhina concept from its Biblical antecedents, through its early Targumic beginnings in the 1st or 2nd century B.C.E., to the stage it reached a thousand years later, just prior to being taken up by Kabbalism and made into one of the cornerstones of its mystical theosophy. At first, it seems, the Shekhina served merely as a convenient means of solving the problem presented by Biblical anthropomorphisms in the eyes of a later, more sensitive, theology. By interpolating the Shekhina, it was no longer God himself who was said to have acted in a human manner, but his "presence" which, evidently, was conceived as something akin to a "presence" manifesting itself at a spiritualists' seance, a barely visible indication of what is acknowledged to be pure spirit and therefore not apprehensible by the senses.

Before long, however, this spiritual "presence" began to take on substance. Her movements from place to place could now be discerned, and, having acquired a physical aspect, she became subject to historical events: more and more closely joined to the fate of Israel, she suffered its vicissitudes, accompanied the people into their exiles, and experienced the hopes and despairs with which Israel reacted to the blows dealt her by fate or, as the Sages of the Talmud would have put it, shared in the punishments meted out by God to his sinful people. In this capacity, the Shekhina came very close to being identified with the Knesseth Yisrael, the personified, female "Community of Israel."

Next, almost inadvertently, as the distance between God and the Shekhina grew, the latter took on increasingly pronounced physical attributes. The more impossible it became to think of God himself in anthropomorphic terms, the more the Shekhina became humanized. Now she could be heard as well as seen, and, having found her voice, it was inevitable that she would speak not only to man but to God. Once she was allowed to do this, there was no longer any doubt that the deity was considered as comprised of two persons: God and the Shekhina.

In Biblical times, there was nothing strange, let alone heretical, about a plural concept of the godhead. Most of the nations in whose midst Israel dwelt recognized divine pluralities, and the old Hebrew myth saw nothing

remarkable in the fact that Yahweh appeared to Abraham in the shape of three men who, however, were unhesitatingly recognized by Abraham as one person. The narrative is masterly in conveying the mystery of this three-in-one deity by changing back and forth between plural and singular,[88] to which has to be added the further mystery of the unexplained changeover of the "three men" into "two angels" by the time they reached Sodom, and their contradictory identification as Yahweh's messengers.[89] Thus, Philo's theosophic discernment of the two aspects of the deity[90] is, in fact, not too far removed from this old Biblical indeterminacy as to the number of persons in the deity, nor is the Talmudic postulation of God and the Shekhina as two divine entities.

Philo assigned masculinity to one, and feminity to the other, aspect of the godhead. Such a step was never taken by Talmudic Judaism, or at least such a thought was never clearly formulated or expressed, until the days of the Kabbala. Yet the very fact that all names of God (Yahweh; Elohim; the Holy One, blessed be He; etc.) were masculine, while the name Shekhina was feminine (as were other manifestations of the deity, such as the Holy Spirit, the Word, Wisdom, etc.), inevitably pointed in the direction of such a sexual differentiation, which came about, as it was bound to, with the great medieval mystical movement of the Kabbala.

The latency of the feminine elements in the Jewish God concept for one millennium and a half is a psychologically remarkable phenomenon. From about 400 B.C.E. to 1100 C.E. the God of Judaism was a lone and lofty father-figure, and whatever female divinity was allowed to exist in his shadow was either relegated to a lower plane, or her feminity was masked and reduced to a grammatical gender, as in the case of the Shekhina. Yet in spite of the masculine predominance on the highest level of the Talmudic God concept, popular belief and imagination dwelt in a world peopled and haunted by feminine numina, ranging from lowly and loathsome she-demons to exalted personifications. It is to an examination of these ideas that we next turn.

V

The Kabbalistic Tetrad

Let us now turn to the development of the Hebrew goddess myth in the Middle Ages, when the mythical-mystical figure of a feminine divinity occupied a central place in Jewish religious consciousness.

There are some puzzling factors about this medieval Jewish religious development. One is that it took place in an entirely religion-bound community, whose official doctrines could never have tolerated deviation from strict monotheism. Another, that, on the surface at least, it appears as if the primary factor in the emergence of the goddess figure and her divine family had been mystical speculation about the nature of the deity, which in turn led to the creation of mythical narratives about the relationship among the four members of the supernal Tetrad.

There is, of course, no hard and fast dividing line between mystical symbolism and mythical narrative. On the contrary, these two areas of religious expression imperceptibly merge, and those whose religious inclinations impel them to approach the border region from either side, may suddenly find that they have crossed over to the other. Historical examples show that at times such crossings-over were effected purposely: old polytheistic myths were, in this manner, transformed into mystical theological ideas and thereby fitted into the framework of a narrower, more rigidly monotheistic religion.

The best known, though not always readily acknowledged, example of this type of transformation is the re-emergence of the ancient Near Eastern mythological feature of divine triads (a group of three gods) in the Christian doctrine of the Holy Trinity.

At other times, the searching mind, striking out along unexplored paths of religious discovery, finds itself on the other side, having crossed the invisible border unintentionally and inadvertently. Such an accidental slippage from the realm of mystical speculation into that of mythical narrative occurred in connection with the Kabbalistic interpretation of the mystical meaning of the Tetragrammaton, the secret and most holy four-letter name of God, which to pronounce was considred a mortal sin. An examination of the psychological and traditional channels along which this slippage took place will occupy us in this chapter, together with the attempt to reconstruct the myths of the four divinities constituting the Kabbalistic tetrad. First, however, let us look at the world of the Kabbala in which this tetrad occupied a pivotal position.

1 | *The Kabbala*

The Kabbala was a great Jewish religious movement which reached its literary zenith in the 13th century, and its greatest popularity in the 16th and 17th centuries. Its roots go back to Talmudic notions and ideas, and even beyond them, to doctrines first adumbrated by Philo of Alexandria, the 1st century Hellenistic Jewish philosopher, whose teachings about the Cherubim were examined in Chapter Three. Central to the Kabbala is a secret and esoteric doctrine about the nature of the deity and the relationship between God, World, and Man. While the Kabbala as a whole is deeply mystical, it is speculative rather than ecstatic. It emphasizes the intuitive grasp of ultimate truths, but at the same time demands the most exacting observance of all the laws and rules of traditional Judaism. It stresses the personal religious experience, yet, paradoxically, it considers itself as a body of old, transmitted wisdom, as indicated by the meaning of its very name, Kabbala, literally "Reception," that is, something "received" from ancient masters. In fact, the chain of Kabbalistic tradition is believed to lead back to Adam himself, whose knowledge of all the ultimate secrets was derived directly from divine communication.[1]

The foundations of medieval Kabbalism were laid in Babylonia and Byzantium in the 7th and 8th centuries, when a number of Midrashim with marked Kabbalistic tendencies made their appearance. Several of these (e.g., the *Alpha Beta of Rabbi Akiba* and the *Midrash Konen*) deal with the mysteries of Creation and the structure of the universe. Other writings of the

same period describe the heavens, represented as seven celestial palaces (the so-called *Hekhalot*), and the divine chariot (*Merkaba*) which served as the throne of God. These early ventures into mystical cosmogony, cosmology, and theosophy were transmitted in the 9th century to Italy and Germany, and, soon thereafter, also to Spain, which in the 13th century became the chief center of the Kabbala.

The most important work of the entire Kabbalistic movement, the Zohar, or "Book of Splendor," was written ca. 1286 by Moses de Leon (ca. 1240-1305) in Castile, Spain, but was attributed by him to Shimeon ben Yohai, the 2nd-century Palestinian teacher and mystic. With this voluminous book (it contains close to a million words), written in the forms of a mystical commentary to the Five Books of Moses, in a somewhat artificial Aramaic, Spanish Kabbala reached its culmination. For the subsequent two centuries, however, Kabbalism remained the esoteric preoccupation of a few select individuals. An important new development took place following the expulsion of the Jews from Spain in 1492, which brought about a powerful upsurge of Messianic longings for a redemption, and resulted in the migration of several leading Spanish Kabbalists to the town of Safed in the Galilee. Within a few years thereafter, Safed became the new center of the Kabbala and held this position for a short but remarkable period in the 16th century.

From Safed, the Kabbala spread rapidly to all the Asian, African, and European centers of the Jewish diaspora. It soon became a veritable mass religion, and as such prepared the ground for the Messianic movement led by Shabbatai Zevi (1626–1676) and, a century later, for East European Hasidism, the pietistic-mystical sectarianism which nearly caused a schism in Judaism in the 19th century. Thus Kabbalistic mysticism became one of the most powerful forces to lead the Jewish people forward on its historic course, until Enlightenment and Emancipation, and then Nationalism and Zionism, took over to serve as vital propellants.

In the Kabbalistic doctrine of God, fully developed in the Zohar, the feminine element plays an extremely important role. As Gershom Scholem, the foremost authority on the subject, put it, the introduction of the idea that the Shekhina was the feminine element in God, opposed to "the Holy One, blessed be He," as the masculine element in Him,

> was one of the most important and lasting innovations of Kabbalism. The fact that it obtained recognition in spite of the obvious difficulty of reconciling it with the conception of the absolute unity of God, and that no other element of Kabbalism won such a degree of popular approval, is proof that it responded to a deep-seated

> religious need. . . . It says something for its vitality that despite the opposition of such powerful forces [as the philosophers and the Talmudists] this idea became part and parcel of the creed of wide circles among the communities of Europe and the East.[2]

The Zohar and the later Kabbalistic works are replete with references to the Shekhina, the female divine entity already familiar to us from her appearances in the earlier Talmudic and Midrashic literatures. In the next chapter we shall discuss in detail this feminine divinity whose favorite Kabbalistic name is "the Matronit," i.e., the Matron. What we wish to consider here is the question of the relationship of the Shekhina to God, and the issue of polytheism versus monotheism represented by it. The learned among the Kabbalists were undoubtedly aware of the problem, grappled with it, and succeeded in solving it in a manner satisfactory to them. One can imagine that by extraordinary mental effort they were able to remain unfailingly aware of the absolute oneness of God even while their imagination was assaulted by the most outspoken descriptions of passionate embraces between the male and female "elements" of the deity.

But the learned were always few, while the ignorant and near-ignorant were many. The strength of Kabbalism lay not in what it meant for the select few who were able to devote a lifetime to its study, even as the intellectual elite of the anti-Kabbalists did to the study of the Talmud. The Kabbala's significance lay precisely in the great influence it exerted, from the 16th century on, upon the many, the masses, for whom intensive study was out of the question. If the most conspicuous ideas and teachings of Kabbalism nevertheless reached them, it was by word of mouth and in greatly simplified form. To put it differently, a simpler idea had a greater chance of popular acceptance than a more difficult one. The belief in the Shekhina (or Matronit), the matronly, divine figure, who, in a way, functioned as an intermediary between the People of Israel and God, was a simple, easily comprehended idea. Since it "responded to a deep seated religious need," it won ready acceptance among wide circles in the Jewish communities everywhere. Much more difficult to understand was the complementary doctrine which maintained that God and the Shekhina were one. Lip-service, to be sure, was paid by all to the time-honored orthodox Jewish concept of the Oneness of God. On the logical level, many were even able to assert that the Shekhina and the other elements (of which more below) discerned in God were merely symbols which helped in comprehending the mystery of His nature, or emanations issuing forth from Him, but in no way affecting His fundamental Oneness.

Yet on the deeper level of emotion and imagination, the image of the

wifely and motherly, passionate and compassionate female divinity met with immediate, spontaneous and positive response. Especially to popular imagination, the Shekhina was no mere symbol or emanation, but a great heavenly reality whose shining countenance shoved the theoretical doctrine of the Oneness of God into the background. The deep emotional attachment of the simple, unsophisticated followers of the Kabbala to the Shekhina was comparable to the relationship of the Italian or Spanish villagers to their Madonna. In both cases it cannot be denied that one is faced with the veneration of a goddess, and it is impossible to dispute that she means more for the satisfaction of deep-seated religious emotional needs than God Himself.

Numerous passages in the Zohar, whatever their possible interpretation as mystical speculations about God, struck a responsive chord in hearts yearning for a divine mother-image. Some of these passages deal with the tragic figure of the Matronit which we shall analyze in the next chapter. Others discuss the divine tetrad, the four major persons of the Zoharic godhead, and several of these passages make it appear that the name Yahweh, composed of four letters, was the basis from which the concept of the divine family of four was derived. We shall, therefore, turn next to that most ancient, most holy and forbidden name of God, the Tetragrammaton.

2 | *The Tetragrammaton*

In the Bible, God is referred to by several names, such as El, Elohim, Shaddai, Yahweh, or a combination of these. In the Talmudic period, the most frequently used name of God was "the Holy One, blessed be He." In the Zohar and Kabbalistic literature in general, God is still called "the Holy One, blessed be He," but, in addition, several other mystical divine names appear, which refer to God in relation to various stages in the history of the universe, or designate certain aspects of His being.

The ancient Biblical Tetragrammaton, Yahweh (YHWH), is regarded in the Kabbala as an abbreviated symbol of four divine elements which form part of the deity. The four elements are *Ḥokhma* (Wisdom), *Bina* (Understanding), *Tif'eret* (Beauty), and *Malkhut* (Kingship). Moreover, Wisdom is identified with the Father, Understanding with the Mother, Beauty with the Son, and Kingship with the Daughter. These four divine concepts form the Kabbalistic tetrad.

One passage in the Zohar, for instance, states that "the letter Y in the name YHWH is called Father and stands for Wisdom; the first H is the Supernal Mother, called Understanding; and the W and the second H are the two children, a son and a daughter, who were crowned by their Mother.[3]

A related passage explains:

> Wisdom spread out and brought forth Understanding, and they were found to be male and female, Wisdom the Father, and Understanding the Mother. . . . Then these two united, and lighted up each other, and the H [i.e., the Mother] conceived and gave birth to a Son. Through the birth of the Son the Father and the Mother found their perfection [tiqqun], and this led to the completion of everything, the inclusion of everything: Father, Mother, Son and Daugher.[4]

In yet another Zoharic passage more details are given about the origin of this divine family:

> The Y brought forth a river which issued from the Garden of Eden and was identical with the Mother. The Mother became pregnant with the two children, the W who was the Son, and the second H who was the daughter, and she brought them forth and suckled them. . . . These two children are under the tutelage of the Father and the Mother. . . . After the Mother gave birth to the Son, she placed him before her, and this is why the first H in the name YHWH must be written close together with the W. The Son received a double share of inheritance from his Father and Mother, and he, in turn, nourished the Daughter. This is why when writing the Tetragrammaton in sacred texts, one must bring the W and the second H close together.[5]

In spite of the explicitness of these passages, which is matched and even surpassed by many others to be dealt with further on, all the modern students of the Kabbala interpret them as nothing more than mystical symbolism.[6] They argue that it is in the nature of the Kabbalistic style to speak of aspects or emanations of the One God as if they were independent entities. Since God is known to be wise, they speak of His Wisdom; since He is possessed of understanding, they speak of His Understanding, etc., and to further clarify these attributes, they designate them as Father, Mother, Son, and Daughter.

Two considerations render this interpretation unsatisfactory. One is the "slippage" phenomenon referred to above, which can be observed in many Kabbalistic elaborations of the four "elements" in the deity, dealing with their affairs and vicissitudes, the relationships between them and their reactions to one another. Even if the Kabbalistic tetrad had actually and demonstrably originated in purely mystical speculation, somewhere on the way such a slippage occurred, with the result that the colorful details supplied

about four persons of the deity clearly belong to the realm of myth.

The other consideration which vitiates the mystical symbolic interpretation of the Kabbalistic tetrad is the existence of numerous divine tetrads in other religions with occasional surprising similarities between the myths told about them and the statements made about the four "elements" of God in Kabbalistic literature.

This not only renders it unlikely that what the Kabbala has to say about the tetrad was engendered merely by mystical symbolism, but makes us suspect that the Kabbalistic myths about the tetrad reflect outside, non-Jewish influences. A rapid survey of polytheistic tetrad myths is here called for to substantiate this assumption.

3 | *Ancient Tetrads*

Tetrads, although not as common as triads, are found in several relgious cultures of antiquity. The earliest known group of four related gods is that of ancient Egyptian religion. The father-god, Shu, we read in early Egyptian mythological texts, was the air that carried the sky. His female counterpart was Tefnut, goddess of moisture. Their union produced a son Geb, or Earth, and a daughter Nut, or Sky. Geb and Nut were united in tight marital embrace, until Father Shu separated them by raising the sky up from the bosom of the earth.[7] (See Plate 29.)

Only somewhat younger is the tetrad myth of the Sumerians, the old, non-Semitic inhabitants of Mesopotamia. The precise family relationships of the gods of the Sumerian pantheon is obscure, and in most cases little is known about which god was whose son, husband, father or brother, and which goddess was whose daughter, wife, mother or sister. Nevertheless, it has become clear, primarily thanks to the indefatigable studies of Samuel N. Kramer, that there was a close, first-degree relationship between a group of four gods who were in control of heaven, earth, sea, and air, and who, among them, created all the other cosmic entities.[8] The four were the god of Heaven, An; the great mother goddess Ninhursag; the god of water, Enki; and the god of air, Enlil. That they were a clearly defined tetrad is evident not only from their position of primary creator gods, but also from their continued importance after the emergence of the other gods. It is they who "usually head the god lists, and are often listed as performing significant acts together as a group." Moreover, "at divine meetings and banquets they were given the seats of honor."[9]

An, the heaven-god, was once the supreme ruler of the Sumerian pantheon, but as early as the 3rd millennium B.C.E. his place was taken by Enlil,

the air-god, who is also titled "father of the gods," and "king of all lands." He was also the god of Wisdom, and the ruler of the abyss (absu)—an early indication of the oft-recurring connection between wisdom and water.

Ninhursag was also called Ninmah, Nintu, and Aruru, although her original name seems to have been Ki, meaning "[mother] Earth." She was probably taken to be the wife of An (Heaven), and the two, An and Ki, may have been conceived as the parents of all the gods.[10] In her capacity as the great mother and the earth goddess, Ninhursag was also "the lady who gave birth," the mother of all living things, and especially the mother of the earthly kings. The early Sumerian kings liked to describe themselves as "constantly nourished with milk by Ninhursag."[11]

Enki, king of the watery abyss, calls himself in a paean of self-glorification "the first-born of An,"[12] which would make Ninhursag his mother. However, in another passage of the same long poem, Ninhursag is called "Enlil's sister,"[13] and she calls Enki, "my brother."[14] This apparently reflects another version of the early Sumerian tetrad, according to which An (Heaven) had three children, Ninhursag, Enki and Enlil. The contradiction in the position of Ninhursag, who appears as both mother and sister of Enki and Enlil, can possibly be resolved by referring to the Zoharic explanation of the Tetragrammaton discussed above. The Father ("Wisdom" there too), we shall recall, brought forth the Mother, that is, the Mother was originally the Father's daughter. But then Father and Mother had union, and the Mother gave birth to the Son and the Daughter. Thus the Mother was, at one and the same time, also the sister of her Son and Daughter. It can be conjectured that a lost Sumerian myth may likewise have told how Father An brought forth Ki (Ninhursag) by spontaneous generation (or by masturbation, as Atum was said to have engendered Shu and Tefnut in Egyptian mythology).[15] If so, then Ninhursag, like the Mother in Kabbalism, was both the mother and the sister of her two children.

The tetrad of the Hittites, whose ancient empire centered on the Anatolian plateau and who spoke several unrelated languages, can be mentioned only in passing. The Hittites absorbed so much foreign mythological material that the isolation of original Hittite myths would be a major scholarly task which lies far beyond the present author's competence. However, even a cursory perusal of the readily accessible Hittite myths shows that groups of four gods appear repeatedly. One text-fragment enumerates the four gods Kashku (the Moon-god), Taru (the Storm-god), Hapantalli, and Katakhziwuri. Another appeals to "the mighty gods" Naras, Napsaras, Minkins, and Ammunkis.[16] A Hittite myth of unquestionably Canaanite origin is the one in which the tetrad of Elkunirsa (that is, the Canaanite *El qone eretz,*

"El, Creator of the Earth"), his wife Ashertu (Asherah), their son Baal-Hadad, the Storm-god, and their daughter Ishtar (Astarte or Anath) figures prominently.[17]

An ancient Near Eastern bronze figure of unknown provenance shows a divine tetrad in the form of four human figures rising out of a common stem and held together at their lower legs by a ring. (See Plate 30.)

In the ancient Canaanite pantheon itself the four gods El, Asherah, Baal, and Anath stand out among all the other gods as a clearly recognizable divine family. Thanks to the major archaeological discovery of the Ugaritic tablets at Ras Shamra, near the northeastern corner of the Mediterranean, we have an exceptionally complete picture of the mythological world of the northern Canaanites in the 14th century B.C.E. The chief of all gods was El, the father god, often called "bull of his father." His wife Asherah, also referred to as "Lady Asherah of the Sea," was the mother of all other gods whom she suckled at her breasts. Their son Baal, also called Aliyan, Prince, King, and Rider of Clouds, was the god of rain, and fertility, who periodically died and again came to life. Their daughter Anath, usually referred to as the Virgin or the Maiden Anath, or simply as The Girl, was the goddess of love and female fecundity, as well as of the war and the hunt, who enjoyed fighting as much as she did love-making, was bloodthirsty, tempestuous and unrestrained.[18]

In Greek mythology, Cronus, Rhea, Zeus and Hera seem to have formed the original divine tetrad. Cronus and Rhea were brother and sister as well as husband and wife. After castrating his father Uranus ("Sky"), Cronus ruled in his stead, until he, in turn, was castrated and dethroned by his own son, Zeus, who then became King of the gods, and god of the sky and of thunder. The wife of Zeus was Hera, his sister, goddess of the earth, fecundity, marriage, and women, and worshiped as Maid, Wife, and Widow.

The Roman equivalent of this tetrad was that of Saturn, Ops, Jupiter (Jove), and Juno. Juno's eldest and most common name was Juno Lucina, or Lucetia, referring to her original light-nature. In her capacity as the goddess of marriage, she was also known as Matrona, a name which, of course, reminds us of the Kabbalistic name of the daughter-goddess, the Matronit, who will be the subject of the next chapter. Juno Matrona's principal festival was the Matronalia or Matronales, celebrated on May 1, when husbands and wives would pray to her and offer sacrifices for marital happiness. The priest of Jupiter, the *flamen dialis,* had to be married; his wife was the *flaminica dialis,* priestess of Juno.[19]

Turning now to the great Asian world east of Mesopotamia, and first of all to Iran, we find again the by now familiar tetrad, although in a modified form. The mythical history of the world in Iran begins with Zur-

van ("Time"), a hermaphrodite, who existed prior to heaven, earth, and everything else. For a thousand years Zurvan sacrificed in order to have a son, and finally Ohrmazd and Ahriman were conceived in the womb of his female half. Overjoyed, Zurvan vowed that whichever of his children should emerge first would receive the kingdom from him. It was evil Ahriman who ripped the womb open, and presented himself to Zurvan saying: "I am your son Ohrmazd." Zurvan, however, rejected him, and while he was still talking to Ahriman, the true Ohrmazd was born, whom Zurvan thereupon instructed to rule and order all things.[20]

A divine tetrad figures importantly in Hindu mythology. Shiva is the generative principle, the four-armed and fourlegged great lord of procreation, the gigantic Phallus, identical with the Vedic storm-god Rudra, "the Roarer." His home is in the Himalayas where he lives in perfect marital happiness with his wife, Parvati the Great Mother, symbolized by the female generative organ, and known also by many other names, among them especially Devi (goddess), i.e. *the* goddess par excellence. Parvati assumes terrifying forms also, such as that of Kali; as such she carries in her many arms a great array of weapons, and demands bloody animals and human sacrifices. She is also known as Shakti ("Power"), and, as a medieval ode puts it, "If Shiva is united with Shakti, he is able to exert his powers as lord; if not, the god is not able to stir." Anyone who truly grasps the goddess's complete nature can master the whole universe, because he becomes one with her. In her resides all love. Her devotees call upon her as children addressing their mother, and she cherishes them, taking them to herself, so that they at last become one with her, experiencing a flood of supreme joy, and tasting boundless, intense bliss.

This divine couple had two children: Ganesha, god of wisdom and remover of obstacles, and Kartikeya, god of war and patron of thieves. Shiva's vehicle is the bull Nandi, and Parvati's is a lion.

Shiva, incidentally, is also Nataraja, "Lord of the Dance," who, when attacked by the demon Muyalaka, pressed his toe upon Muyalaka's back, until he broke it, and then, with him underfoot, danced the cosmic dance of creation, maintenance, and destruction.[21]

The last tetrad we shall refer to her is central to Japanese mythology. Izanagi ("The Male Who Invites") and Izanami ("The Female Who Invites") were brother and sister who had union and procreated a great variety of divinities in many different ways. From the left eye of Izanagi, also called the August Male (his sister-wife is also the August Female), was born Amaterasu, the "Heaven Shining," the sun goddess, and from his nose, Susanowo, the "Impetuous Male." These two couples occupy the central place in Japanese cosmology. Amaterasu is resplendent and shining, and receives

from Izanagi the Plain of High Heaven as her dominion. Susanowo is dark, and the rule over the Sea Plain is given to him. He becomes desirous of visiting his mother Izanami, who in the meantime had died of burns suffered in her genitals when she gave birth to the god of Fire and now inhabits the Land of Darkness. Izanagi is furious at this impertinence of his son and banishes him from the land. Susanowo thereupon resolves to take leave of his sister, who, however, mistakes his approach for an attack and meets him fully armed with bow and arrows. Susanowo assures her of his peaceful intentions and suggests that they take an oath together and produce children, which they do.[22]

A number of common features can be distilled from these tetrad myths: the divine tetrad consists of parents and two children, usually a son and a daughter, but occasionally two sons. The four deities making up the tetrad stand for, or are in control of, the major component parts of the world, such as air, moisture, earth, and sky (Egypt); heaven, air, water, and earth (Sumer); or they represent a combination of such major components of nature and of cosmic principles, such as earth, vegetation(?), storm (i.e., rain), and fertility (Hittites); heaven, sea, rain, and fertility (Canaan); time(?), earth, sky, and female fecundity (Greece); sowing (or agriculture), abundance, sky, and marriage (Rome); male principle, female principle, heaven (or sun), and sea (Japan); or else they stand for cosmic principles and concepts, such as time (a hermaphrodite, pointing both backward to the past and forward to the future), light, and darkness (Iran); procreative principle, fertility principle, wisdom, and war (India).

Another recurrent characteristic is that the daughter in several tetrads is a goddess of both love (the fertility principle) and war (the destructive principle); thus in Hittite, Canaanite, and Japanese mythologies; in Hindu mythology, the same double role falls to the mother goddess. In several tetrads the mother goddess is conceived of as clasping her children, both gods and men, to her breast and suckling them (in Sumerian, Canaanite, and Hindu mythologies).

In at least one mythology (Hindu) one of the gods forming the tetrad is Wisdom, and the power of the Father is said to depend on his union with the Mother.

Mention can also be made of the separation of the Son and the Daughter, which in Egyptian mythology (as well as in many others in which no tetrads can be discovered)[23] figures as a precondition for the establishment of the existing cosmic order, and of the representation of creation as a victory of the creator-god over opposing forces (in Iranian and Hindu mythologies).

4 | *The Father and the Mother*

We are now ready to turn to the testimony of the Kabbalistic literature itself, and to review those passages which give evidence of "slippage" from the symbolic into the mythological realm. These passages contain numerous accounts of episodes in the life of the divine Father, Mother, Son, and Daughter, which in their sum total amount to veritable biographies. As we shall see, so many of these episodes are clearly mythological that in the face of their cumulative evidence the contention that all this is merely mystical symbolism and speculation about the "aspects," or "emanations," or even "elements" of a one and only God, must appear as pious fiction. The four entities of the godhead in these passages function as independent persons who address, converse with, act upon and react to, each other. Moreover, the deeds they perform, the experiences they undergo, and the feelings they display are all well couched in unmistakably mythological terms, strikingly similar to the tetrad myths sketched above.

To begin with, let us refer again to the fact that the explanation of the four consonants of the Tetragrammaton is given in sexual-familial terms. The four letters, as we have seen, are not only stated to symbolize (or stand for) Wisdom, Understanding, Beauty, and Kingship (which in themselves could be understood as purely conceptual attributes of God), but are also identified with Father, Mother, Son, and Daughter, respectively. In addition, as we have likewise seen, reference is made to the manner, purely sexual, in which these divine components (or may we already be permitted to call them "persons"?) originated: the Father brought forth the Mother, then copulated with her, and thus the Son and the Daughter were born.

The relationship between the Father and the Mother is discussed in numerous other passages as well, of which a few are presented here:

"Never does the inclination of the Father and the Mother toward each other cease. They always go out together and dwell together. They never separate and never leave each other. They are together in complete union."[24] We have seen above that this mythological motif (or "mythologem") is contained in the Egyptian myth of Geb and Nut, and the Hindu myth of Shiva and Parvati. Here we may add that the mythologem of the World Parents, of the Sky-father and Earth-mother as the progenitors of the universe, of their clinging together in a permanent embrace, of the timeless bliss they enjoy in their complete and ceaseless union, is quite common all over the world,[25] which in itself renders it most unlikely that the author of the Zohar happened by coincidence to hit upon the same idea simply on the basis of his mystical speculations about the meaning of the first two consonants of the Tetragrammaton.

In another Zoharic passage, the sexual union of the Father and the Mother (here referred to as "Tzaddiq," i.e., Righteous One, and his "Female") is described in unflinching physiological detail:

> When the seed of the Righteous is about to be ejaculated, he does not have to seek the Female, for she abides with him, never leaves him, and is always in readiness for him. His seed flows not save when the Female is ready, and when they both as one desire each other; and they unite in a single embrace, and never separate. . . . Thus the Righteous is never foresaken.[26]

The unceasing love between the Father and the Mother, and its tangible expression, their permanent union, earned them the name "Companions" (*re'im*):

> The Father and the Mother, since they are found in union all the time and are never hidden or separated from each other, are called "Companions." . . . And they find satisfaction in permanent union. . . .[27]

The Supreme Mother is called "Companion" (*ra'aya*), because the love of the Father never departs from her.[28]

The marital embrace of the father-god and the mother-goddess is so tight and so permanent that the two give the impression of one body, androgynous in nature, like Zurvan in ancient Iranian mythology. The emergence of this idea in Jewish mysticism can be traced back to Joseph ben Abraham Gikatilla (1248–1305), whose writings influenced the author of the Zohar and who, reciprocally, was influenced by the Zohar.[29] In fact, Gikatilla warned against the belief, held by contemporary or earlier Kabbalists, that the deity actually had the physical form of an androgyne:

> He who understands this mystery will understand all the *Merkaboth*[30] and all the Grades of Emanation which take the shape of receiver and influencer. And this is the mystery of the androgyne.[31] Not as if there was there the actual shape of an androgyne, God forbid that one should believe such a thing and broadcast such a calumny. . . . [But] each Grade of all the Grades of YHWH, blessed be He, has two faces. One face which receives from the one above it, and a second face which emits good to the one beneath it, until it reaches the navel of the earth. Thus, each Grade has two aspects, a [feminine] power of receiving . . . and a [masculine] power of emanating . . . and in this manner the *Merkaboth* are called androgyne. . . . This is a great mystery among the mysteries of the Cherubim, and the mystery of the shape of the Merkaba.[32]

In the sequel the author makes it clear that, when speaking of the androgynous character of the godhead, he has in mind a double body joined back to back, with two front sides looking in opposite directions—the classical, Midrashic concept of the androgyne.[33]

In spite of Gikatilla's warning, however, the Kabbalistic tendency to discern a male and female element in the deity could not be suppressed. In fact, it remained an established doctrine that God consisted of male and female components. Thus we read in the Zohar:

> The Female [component of the godhead] spread out from her place and adhered to the Male side, until he moved away from his side, and she came to unite with him face to face. And when they united, they appeared as veritably one body. From this we learn that the male alone appears as half a body . . . and the female likewise, but when they join in union they seem as veritably one body. . . . [On the Sabbath] all is found in one body, complete, for the Matronit clings to the King and they become one body, and this is why blessings are found on that day.[34]

Moses Cordovero (1522–1570), the influential Safed (Palestine) Kabbalist, expatiates on the subject repeatedly in his *Pardes Rimmonim* ("The Pomegranate Orchard"), which he completed in 1549. Typical of his approach is the following comment on the highest of the ten Divine Emanations, or Sefirot, called Crown: "The Crown itself is comprised of Male and Female, for one part of it is Male, the other Female. . . ."[35]

The view that the deity is androgynous or hermaphroditic in nature, if not in form, must have existed several centuries prior to its first explicit mention by Gikatilla. For we read in an early Midrash that "When the Holy One, blessed be He, created man, He created him as an adrogyne."[36] Since it was a pivotal doctrine in Hebrew religion that God created man in his own image,[37] the statement that man was first created in an androgynous shape must have meant that the deity too was imagined as hermaphroditic. This, however, is merely our inference; in no Midrash is there even as much as a reference or an allusion to the hermaphroditic nature of God. In Kabbalistic literature, beginning with the Zohar, on the other hand, with its penchant for sexualizing the entire spiritual world, the doctrine of the male and the female aspects of the godhead had become commonplace, and almost inevitably crystallized into the concept of the androgynous deity.

But to return to the mythical biography of the divine parents, as a result of the enduring marital embrace, the Supernal Mother became pregnant (again like Zurvan in Iranian mythology) and gave birth to a Son and a Daughter:

> The Supernal H [i.e., the Mother] became pregnant as a result of all the love and fondling—since the Y never leaves her—and she brought forth the W [the Son], whereupon she stood up and suckled him. And when the W emerged, his female mate [the Daughter, represented by the second H in the Tetragrammaton] emerged together with him.[38]

The twin birth of the Son and the Daughter took place, according to another version, in the form of the birth of a single but androgynous being. In other words, the second generation of the godhead duplicated in its original shape that of the first. The passage containing this idea combines theogony with cosmogony by referring to the Son as "Heaven" and to the Daughter as "Earth": "Understanding [i.e., Supernal Mother] brought forth Earth [i.e., the Daughter], but the latter was contained in Heaven [i. e., the Son], and they emerged together, joined together back to back. . . ." Then Heaven took Earth and set her in her proper place,

> and when Earth turned to dwell in her place and became separated from the back of Heaven, she was confused and wished to adhere again to Heaven as in the beginning, because she saw that Heaven was bright while she was dark. But then Supernal Light poured forth, illuminating her, and she returned to her place to gaze at Heaven face to face, whereupon Earth was established and became joyful.[39]

This passage is significant not only mythologically but also cosmogonically. It states, as do the mythical cosmogonies of so many peoples, that the sexual union between the Father-god and the Mother-goddess resulted in the birth of Heaven and Earth. At first, Heaven carried Earth upon his back; then he separated from her and placed her beneath and opposite himself. Earth, dark and desolate, tried to reunite with Heaven in the former position. But Heaven turned his radiance upon her, and, basking in the light reflected from Heaven, Earth was content with her place below, which she has occupied ever since. The basic similarities between this cosmogonic myth and those of other ancient cultures are obvious.

Let us now look at the relationship of the parental couple of the tetrad to their children. The Father and the Mother loved their children exceedingly, adorned their heads with many crowns, and showered them with a flood of blessings and riches. However, the Father loved the Daughter more, while the Mother's favorite was the Son. In fact, the Father's love for his Daughter knew no bounds. He called her not only Daughter, but also Sister, and even Mother, and he constantly kissed and fondled her. For the Mother,

this was too much; she suffered pangs of jealousy and reproached the Daughter, demanding that she cease beguiling her husband.[40]

The wifely jealousy of a goddess is a feature frequently encountered in ancient mythologies.[41] It is a true mythological motif, anchored in an oft-recurring human situation whence it is projected out into the divine realm. To maintain, in the face of the above passage, that the Father, Mother, and Daughter figuring in it are but mystical symbols of the different aspects of the One God requires, to say the least, a tour de force. Apart from the intrinsic evidence of the passage itself, its derivation, too, shows that it considered its protagonists as separate personalities. For, it so happens that we know the classical example after which the passage was fashioned. It is contained in a Midrash on the Song of Songs in which the love of God for Israel is made tangible by comparing it to the overpowering love a King felt for his only daughter. In his boundless love, the King was not satisfied to call his daugher "my daugher," but addressed her as "my sister" and even "my mother." And, this is exactly how God addressed his beloved Israel, the Midrash states and proceeds to illustrate its proposition by citing Biblical passages.[42]

It is on this Midrash that the author of the Zohar based his myth of the exceeding love of God the Father for his daughter, the Matronit, using the identical terms of endearment. There can be little doubt that just as in the Midrash the king and his daughter, standing for God and Israel, are two separate persons, so in the Zoharic myth the two divine figures of the Father and the Daughter were also conceived as discrete and independent personages. The jealousy of the Mother was added by Moses de Leon to the Midrashic prototype of this myth, based probably on his familiarity with similar motifs in other mythologies.

As for the divine Mother's love for her Son, she expressed it by holding him against her breast and giving suck to him, and continuing to do so even after he grew up and was ready to marry:

> As long as Israel is found with the Holy One, blessed be He [i.e., the Son], He, so to speak, is in a state of completeness, and He nourishes himself aplenty by sucking the milk of the Supernal Mother. . . .[43]

Only when the Matronit (i.e., the Daughter) was separated from the King (i.e., the Son) did "the Supernal Mother, too, remove herself from the King and cease to suckle him. . . ."[44]

The Mother-goddess suckling her son (or sons) is, as we have seen, a mythologem frequently recurring in accounts of ancient tetrads.

5 | *The Son and the Daughter*

In many mythologies, the older of the two couples which form the tetrad withdraws at an early juncture to a remote position and leaves most of the troublesome dealings with mankind to the younger divine pair. Because of this, most of the myths telling about the lives of the gods focus not on the parent deities, but on their children, the two younger gods. This is certainly the case in seven out of the nine tetrads sketched above, and this is what we find in the Zoharic mythology as well. The passages dealing with the Father and the Mother, or dwelling on the relationship between them and their Son and Daughter, are relavtively short texts, reiterating or alluding to a very few events. In contrast, the passages concerning the Son and the Daughter stretch into lengthy narratives, describing in detail the relationship between them, and especially the tragic phase of their tempestuous love affair, their separation which came about with the destruction of the Temple of Jerusalem and the exile of the people of Israel. An analysis of this material will be contained in the next chapter. But a summary of those features which bear directly upon the Kabbalistic tetrad belongs to the present context.

The terminology itself is complex and confusing. The Son is called "the King," "the Holy One, blessed be He," Zohararіel (meaning "Splendor of Ariel," Ariel being a name of the altar, and itself meaning "Lion of El"), Adiryaron ("The Mighty One Sings"), Aktariel ("My Crown is El"), Tetrasia ("Four God," referring to the Tetragrammaton, or to God as the ruler of the four elements, air, earth, water, and fire),[45] as well as "Heaven," as we have seen above.

His sister-wife, the divine Daughter, has even more names: Malkhut ("Kingship," the name of the tenth Sefira), Shekhina ("Dwelling"), Matronit (Matron or Lady), "Pearl" (or "Precious Stone"), "Discarded Cornerstone,"[46] as well as the "Community of Israel," "Female," "Moon," "Hart," "Earth," "Night," "Garden," "Well," "Sea," "The Supernal Woman," "The Light Woman." According to Joseph Gikatilla, "in the days of Abraham the Shekhina was called Sarah; in the days of Isaac—Rebekah; and the days of Jacob—Rachel."[47]

The Son and Daughter, or, as we shall refer to them from now on, the King and the Matronit, were destined to marry, like many a brother and sister in divine families. When their marriage took place is not stated, but it seems that it could not be celebrated until Solomon had built the Temple in Jerusalem, which was to serve as their wedding chamber and thereafter as their bedroom.

The problem of incest involved in the marriage of the King and the Matronit arose but did not bother the Kabbalists. Their view was that under ideal circumstances, which, of course, prevail in heaven, all unions are permitted, because "Above on high there is neither incest, nor cutting off, nor separation, nor keeping apart; therefore, above on high there is union between brother and sister, and son and daughter."[48]

While the love between the King and the Matronit was thus licit, it was very different in character from that between their parents. Where the steady, solid love of the elder couple earned them the name "Companions," the love affair of the King and the Matronit was marked by quarrels, temporary separations, and tempestuous reunions, so that the pair was properly referred to as "lovers" (*dodim*).

The reason for many of the difficulties besetting the King and the Matronit was that she became closely associated with the People of Israel (this is why she was often referred to by the name "Community of Israel," Knesseth Yisrael). Hence, when the People of Israel sinned, this resulted in a separation between God, the King, and his wife, the Matronit.

The visible expression of their separtion was the destruction of the Temple, their bedroom. Invisible, but no less painfully felt, was the consequent impairment of the King's power, an idea reminiscent of the notion of Hindu mythology that the male god (Shiva) is powerful only when united with the goddess (Shakti), but is unable even to stir without her.[49] As expressed repeatedly in Kabbalistic theosophy: "The King [i.e., God] without the Matronit is not a king, is not great, and is not praised. . . ."[50] Therefore, the separation of the King and the Matronit was a calamity for both the people of Israel and the godhead itself.

In other mythologies, as well as in the Zohar, it is a commonplace that divine acts influence the fate of men. The reverse of this idea, that human deeds have a spontaneous, almost automatic effect on the fate of the gods, is not, as far as is known to me, a part of pagan mythologies. But precisely this idea plays an important role in Kabbalistic mythology. Two examples, expressing at the same time the close analogy between the marriage of man and woman and that of the King and the Matronit, will suffice:

> The groom and the bride, as soon as they receive the seven blessings under the wedding canopy, become united following the Supernal example. And therefore, he who commits adultery with another's wife damages the union and, as it were, causes a separation on high into two authorities. Because the union of the Community of Israel [i.e., the Matronit] is only with the Holy One, blessed be He [i.e.,

> the King], such an adulterer "Robs his father and his mother"[51]—"his father," this is the Holy One, blessed be He; "his mother," this is the Community of Israel.[52]

That is to say, an adulterer, who causes separation between a man and his wife, wreaks grave damage in heaven also, by causing separation between the divine couple.

The second example is a passage which expresses the idea that a man is supposed to practice *imitatio dei* by marrying and begetting a son and daughter, thus reproducing, in flesh and blood, the divine tetrad; and that, by failing to do so, he "diminishes the image" of God, causing separation between members of the divine tetrad:

> When is a man called complete in his resemblance to the Supernal? When he couples with his spouse in oneness, joy, and pleasure, and a son and a daughter issue from him and his female. This is the complete man resembling the Above: he is complete below after the pattern of the Supernal Holy Name, and the Supernal Holy Name is applied to him. . . . A man who does not want to complete the Holy Name below in this manner, it were better for him that he were not created, because he has no part at all in the Holy Name. And when he dies and his soul leaves him, it does not unite at all with him because he diminished the image of his Master.[53]

6 | *The Tetrad as Myth*

The above analecta will have to suffice at this stage of our efforts to piece together a mythological biography of the divine tetrad of the Kabbala. That we have to do here with polytheistic myths or, at least, myth fragments cannot be doubted. But if so, it remains now to give consideration to the question of the meaning of these myth fragments for the author of the Zohar (and of the other Kabbalistic treatises quoted), and for the followers of the Kabbala, the *m'qubbalim,* who believed in and were deeply influenced by these writings and doctrines. Two problems at once become apparent.

One is that the Kabbala-believing Jews, no less than their co-religionists who disapproved of the Kabbala, were strict monotheists. The tenet that there is only One God was equally axiomatic for both groups. Any question as to the possible polytheistic meaning of the passages quoted above would undoubtedly have met with the most vehement and indignant denial on the part of the Kabbalists, although their opponents were wont to accuse them of precisely such pluralistic heresies.[54] To the believers, however, the

mystical doctrines and the books expounding them simply could not contain anything so blasphemous—indeed, anything that was not in complete accord with the teachings of pure faith first embodied in the Bible.

If it was pointed out to them that this or that passage in the Zohar smacked of polytheistic heresy, their answer was ready: what might seem heresy in a passage was not its *true* meaning, which could be understood only by immersing oneself in the "mysteries" (*razin*) of the hidden truths. To their thought processes, inured to and conditioned by turns of expression such as "this means," "as if," "as it were," and the like, with which every page of the Zohar is replete, any passage, even one speaking quite clearly of two or four deities, would appear to be referring to the One God in His various aspects, the very existence of which was one of the greatest "mysteries."

While such must have been the conscious and habitual mental processes which made the Zoharic doctrine of the tetrad unexceptionable to the Kabbalists, that doctrine struck a different chord in the subconscious realm of emotional response. Man everywhere fashions his gods in his own image, and familism was, and has remained until quite recently, a most important factor, if not the central one, in the socio-psychological image of the Jew. The Jew could not imagine a Jewish life without the family, nor one not centered around the family. The lone, aloof God, adored by the Jews up to the time of the Kabbalistic upsurge, could not satisfy the emotional craving which sought a reflection of earthly life in the heavenly realm. The lone, aloof God, even if cast in the image of the father, even if surrounded by all his heavenly hosts, the angels and archangels, functioning as the heavenly patrons of the elements of which nature and mankind were composed, could not be recognized as a reflection in God of the human condition. And vice versa, human existence, always appearing to Jewish consciousness in the multiple form of man, wife, and children, could not be recognized as the true reflection of God, in whose image man was said to have been created, as long as that God was alone.

The removal of this barrier of non-correspondence was a stroke of genius of Jewish mysticism. The divine tetrad, however successfully explained away on the conscious level, evoked an immediate response on the subconscious emotional level. Within it, the similarity of God and man was established down to small details. By marrying and procreating children, the Jewish man now fulfilled a great God-pleasing deed, not only because God commanded him to do so—that alone, one out of 613 commandments, would not explain the central importance of family life—but because in doing so he engaged in an *imitatio dei,* an emulation of God, of the most intrinsic and highest order. By uniting with his wife, begetting children, and maintaining his family, the Jew acted—now he knew—exactly as God

did, because He too lived on high in a family circle of His own, with His Wife, His Son, and His Daughter. And more than that: by marrying and begetting children, man directly contributed to the well-being of the Divine Family, promoted the happiness and the completeness of the Supernal Couple and their children. The emotional satisfaction derived by the mystic from this belief, however much or little of it was allowed to rise over the threshold of conscious knowledge, contributed in no small measure to the popular appeal of the Zoharic doctrine.

The second problem centers around the authors of the Kabbalistic treatises—and, in particular, the author of the Zohar. Were they aware of injecting polytheistic ideas into Jewish faith and, if so, from where did they (or he) take the doctrine of the divine tetrad? If not, what train of thought led them to these concepts?

Let us begin by assuming, as all or most modern students of Jewish mysticism have, that Kabbalistic theosophy is nothing but the result of mystical speculation about the nature of God, and that the passages describing the Father, the Mother, the Son, and the Daughter and their interrelationships are free inventions created for the purpose of rendering various aspects of the One Divinity intelligible. In this case, we must also assume that the similarities between these inventions and the details contained in the mythologies of other religions about their respective tetrads were due to sheer coincidence. But this is highly unlikely, if not impossible, because the similarities are too numerous, too detailed, and too complex. It is impossible that, beginning with the name YHWH as the only point of departure, mystical speculation should develop a system of a divine tetrad which fits in as completely as the Zoharic one does with all the other ancient tetrads, from Rome in the West to Japan in the East.

We must, therefore, conclude that the author of the Zohar worked with a much greater supply of raw material than the Tetragrammaton alone. From where he drew his knowledge about other tetrads, and how much he knew about them, cannot at this stage be determined. Yet that Spanish Kabbalists were familiar with non-Jewish religious systems, and not only those that flourished around the Mediterranean Basin, is a fact that has been recognized by no less an authority on Jewish mysticism than Professor Scholem, who has pointed out that the teachings of Abraham Abulafia (a contemporary of Moses de Leon; born in Saragossa in 1240, died ca. 1291) "represent but a Judaized version of that ancient spiritual technique which has found its classical expression in the practices of the Indian mystics who followed the system known as *Yoga*" including such features as breathing, body postures, ecstatic visions, etc.[55] If Yoga could influence Abulafia, one is permitted to assume that Indian mythology may have been known to,

and reflected in, the thinking of Moses de Leon. A knowledge of Indian theosophy could have reached 13-century Spain, just as knowledge of Yoga practices, through the intermediacy of the Arabs. As we have seen, it so happens that the Zohar's tetrad shows greater similarity to the Indian than to any other tetrad. The idea that, if not united with the goddess, the God is powerless, found in almost identical phrasing in both the Zohar and Indian mythology, is an especially striking instance.

But if Moses de Leon knew of "pagan" divine tetrads, did he consciously include the idea in his Zohar? To answer in the affirmative would be tantamount to charging him with willful propagation of idolatrous heresies, and I do not believe this was the case. The idea that the Godhead was androgynous by nature was a theosophic doctrine latent in Judaism for many centuries. As we saw above, Philo of Alexandria discerned a male and a female element in the deity as early as the 1st century C.E. Thus when Moses de Leon came to explain the "hidden meaning" and the "true significance" of the Tetragrammaton, he followed old, if indistinct, paths interpreting its first two letters (YH, which in themselves are a short form of the name of God) as referring to the male and female elements in God, identified as Wisdom and Understanding. When speculating about the third and fourth letters, his thinking was influenced by what he knew and remembered of the "pagan", tetrads, and possibly in the first place of the Indian one. The third and fourth letters became identified in De Leon's mind with the mystical offspring of the original divine couple. Had he followed the Indian example, he would have made both children males. But the fourth letter of the Tetragrammaton was an H, like the second one; therefore it, too, had to stand for a female divinity. Thus a son and a daughter were made to form parts of the deity.

Once the four mystical aspects of the deity were delineated, further speculation as to their nature and interrelationships led to that inadvertent slippage referred to in the beginning of this chapter. Probably without being aware of his mental processes, De Leon referred again and again to the four aspects of the godhead, briefly for the most part, but with decreasing restraint, as if they were separate persons. Before long, he felt no hesitation in attributing to the four persons interrelationships and feelings which made sense only if one regarded them as four separate gods, very human in their behavior, emotions, and reactions. In supplying details, De Leon again drew upon his familiarity with other tetrads, whether consciously or otherwise. His cognitive process must have been similar to that of the prophets and poets of the Hebrew Bible who used phrases in praise of God and attributed deeds to Him which had been applied, in exactly the same terms, to the pagan gods Baal and Bull-El by their Canaanite predecessor.[56] As is well

known, in the old days quite a few polytheistic references did in this manner slip into the Biblical image of God, and this is presumably what happened again two millennia later, in the case of Moses de Leon.

To sum up: On the conscious level, De Leon spoke of four aspects of the Godhead, and this is what his theosophic teachings were taken to mean by the everwidening circle of Kabbalists. But, in his endeavor to give emphatic, vivid expression to his ideas, he resorted to a rich array of mythological and sexual imagery. The features of this imagery grew out of De Leon's familiarity with Indian and other pagan tetrads. Without being aware of what he was doing, in speaking of the marriage of the Father and the Mother, the subsequent birth of their Son and Daughter, the emergence out of the Mother's womb of the androgynous Heaven-and-Earth, their separation, the love of the Father for the Daughter, the jealousy of the Mother, the suckling of the King (the Son) and the Matronit (the Daughter), etc., he composed a tetradic myth cycle. He set out to establish a doctrine of quatrinity, of the Divine condition of being fourfold, and ended up with the myth of a tetrad, a group of four separate and independent deities.

If the author, the master himself, was unaware of all this and knew only of the mystical symbolism of the Godhead's four aspects which his teachings purported to explore, one need little wonder that his followers felt no qualms in accepting his doctrines. They *knew* intellectually that whatever they read in the Zohar about the Father, Mother, Son, and Daughter referred, in its true meaning, to the four aspects of the one Godhead. Yet, at the same time, they responded emotionally not to the "true" meaning and purport of the statements, but to what the words actually said. Such simultaneous response on two levels is not an infrequent phenomenon. The Kabbalists not only gained insight into the mythical nature of the Godhead from Zoharic accounts, but also derived a quasi sensuous emotional satisfaction from learning about the sexual and familial life of the divine tetrad, which gave mythical sanction to the corresponding aspects of their own life on earth. And, although this second-level response remained subconscious, it was in large measure due to it that the Zohar, and with it Kabbalism, achieved such remarkable popularity in Judaism.

Photo Section

Plate 1. Asherah figurine (height 7⅛ inches), from Tell Duweir, Palestine, from the period of the Hebrew monarchy. (Courtesy of the Metropolitan Museum of Art. Gift of Harris P. Colt and H. Dunscombe Colt, 1934.)

Plate 2. Asherah head from Tell Erani ("Gat"), Israel, from Iron II period. (Courtesy of the Israel Department of Antiquities and Museums.)

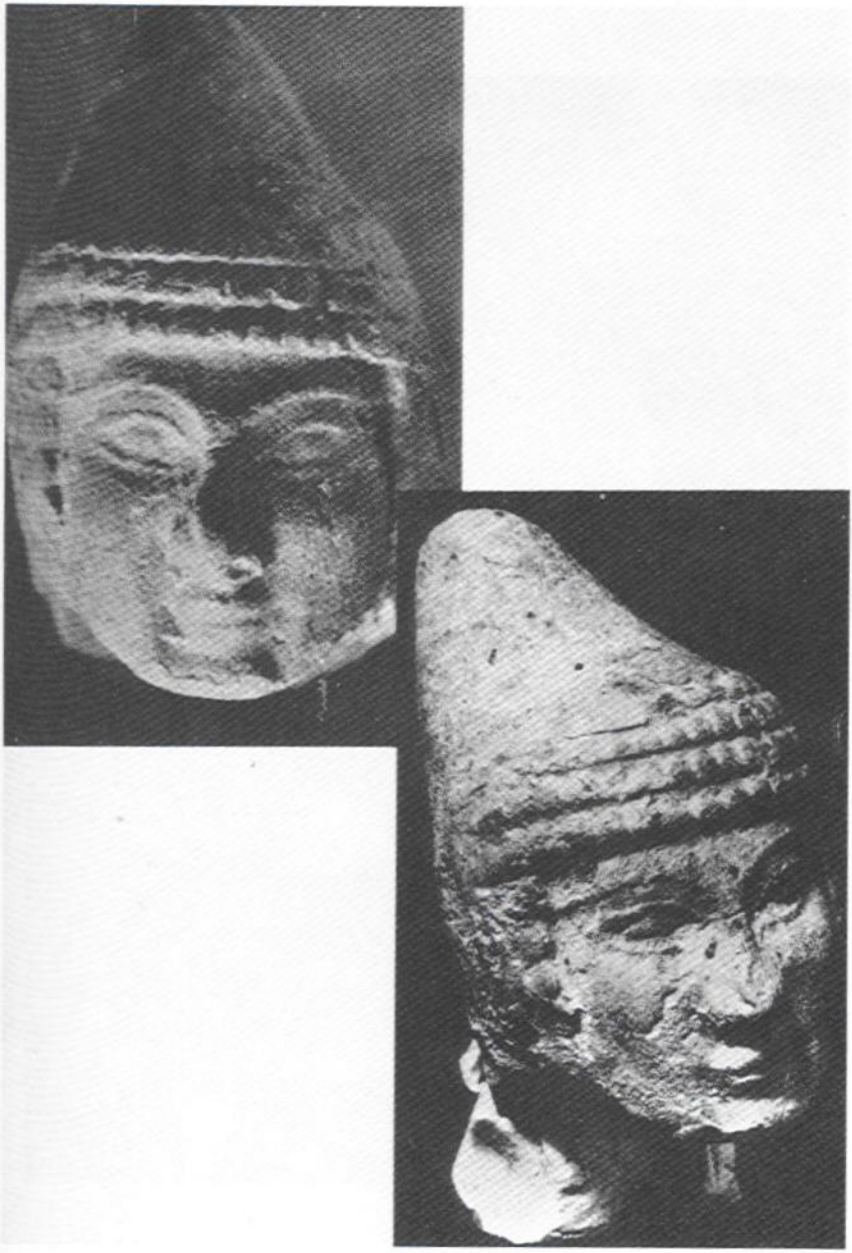

Plates 3 and 4. Asherah head from Tell Erani ("Gat"), Israel, from Iron II period. (Courtesy of the Israel Department of Antiquities and Museums.)

Plate 5. Asherah head. (Courtesy of the Semitic Museum, Harvard University.)

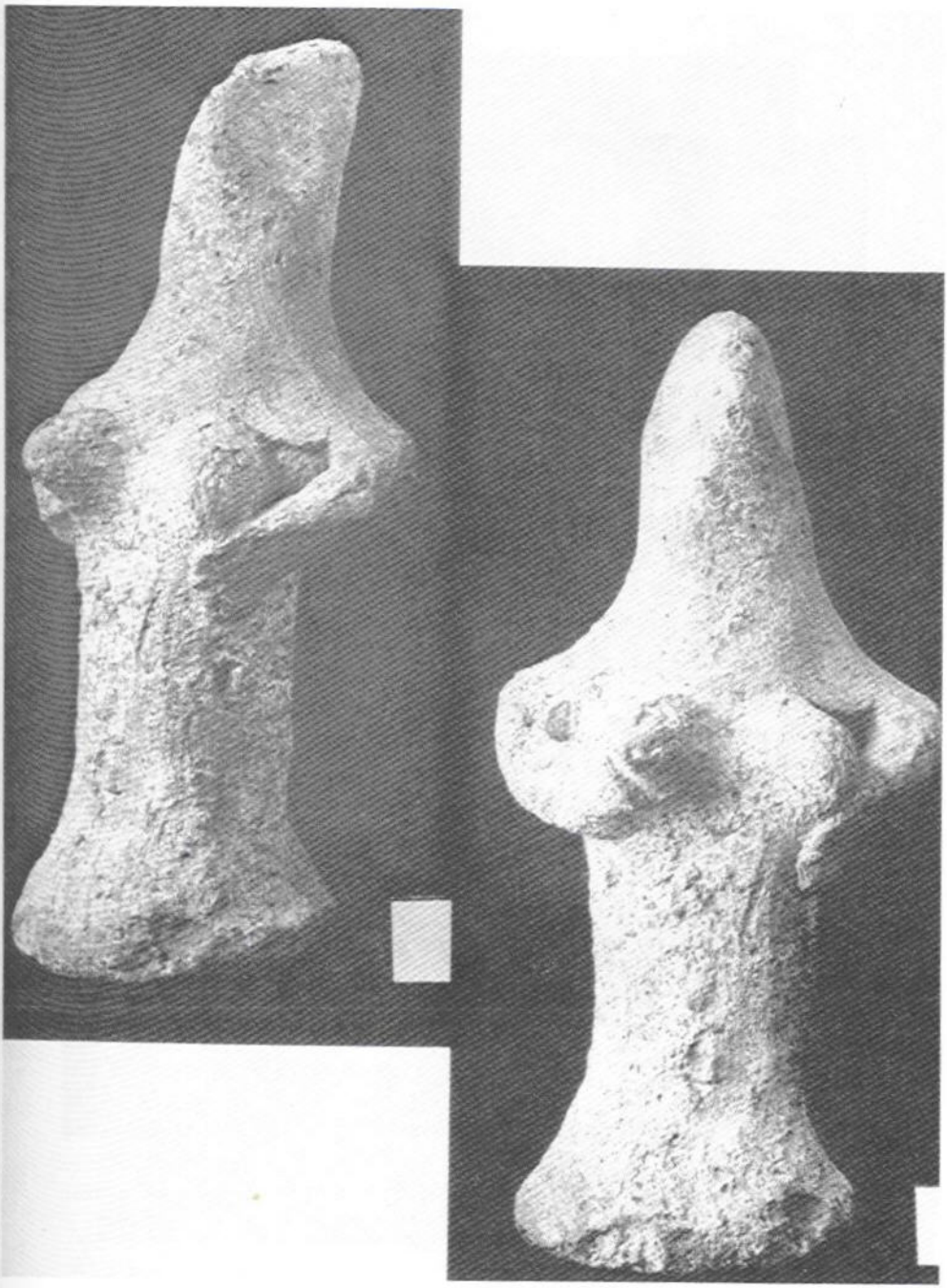

Plates 6 and 7. Primitive "bird-faced" Asherah figurine from Palestine. (Courtesy of the Reifenberg Collection and the Israel Department of Antiquities and Museums.)

Plate 8. Figurines and plaques from Middle Bronze to Iron II periods. The two plaques on the left and left-center of the first row are clearly recognizable as Astartes by their horn-like ("Hathor") hair style. The figurine on the right of the second row is an Asherah. (Reprinted by permission from James B. Pritchard, *The Ancient Near East in Pictures*, Princeton University Press, 1954.)

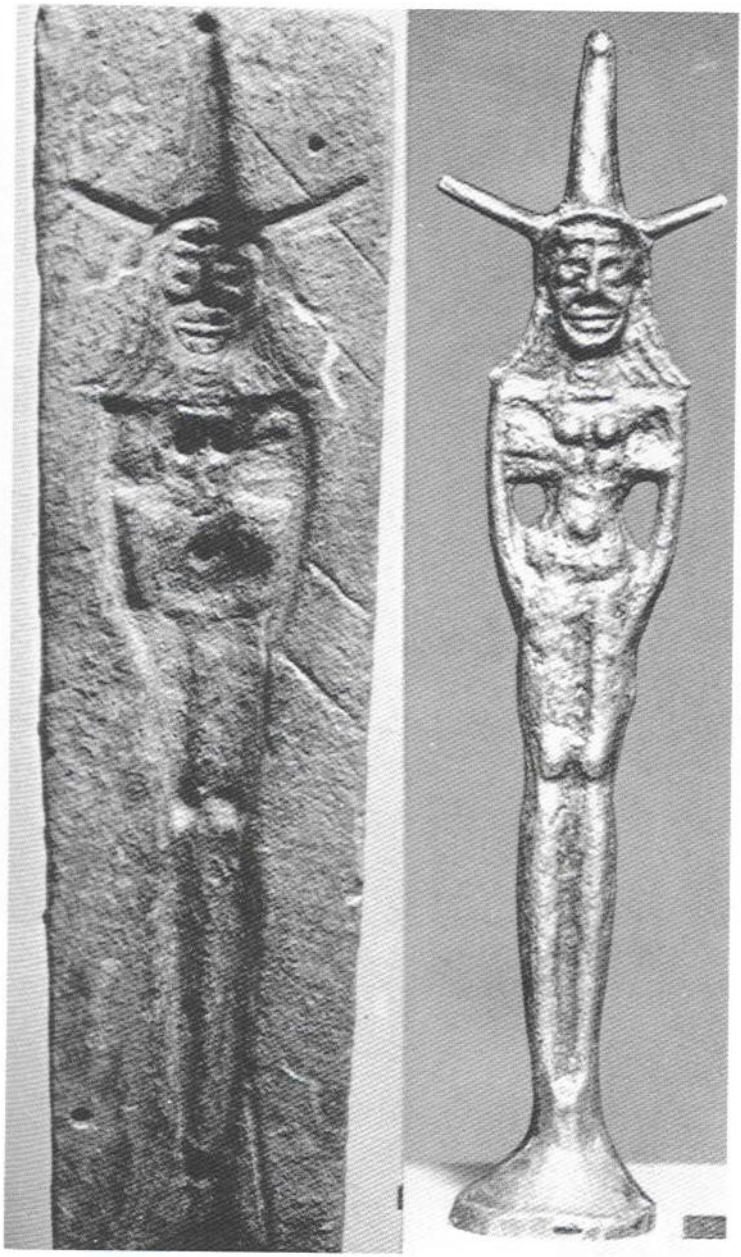

Plate 9. Astarte of the Horns (height 8 inches). Left: the ancient mold (18th-16th century B.C.E.) found in Nahariya, Israel; right: modern cast from it. (Courtesy of the Israel Department of Antiquities and Museums.)

Plate 10. Horned goddess from Sumer (height 4½ inches). Ancient mold and modern cast. (Reproduced by courtesy of the Trustees of the British Museum.)

Plate 11. Astarte (height 5¾ inches). Molded clay figurine from Megiddo, Israel, Middle to Late Bronze (2,000–1,200 B.C.E.). (Courtesy of the Oriental Institute of the University of Chicago.)

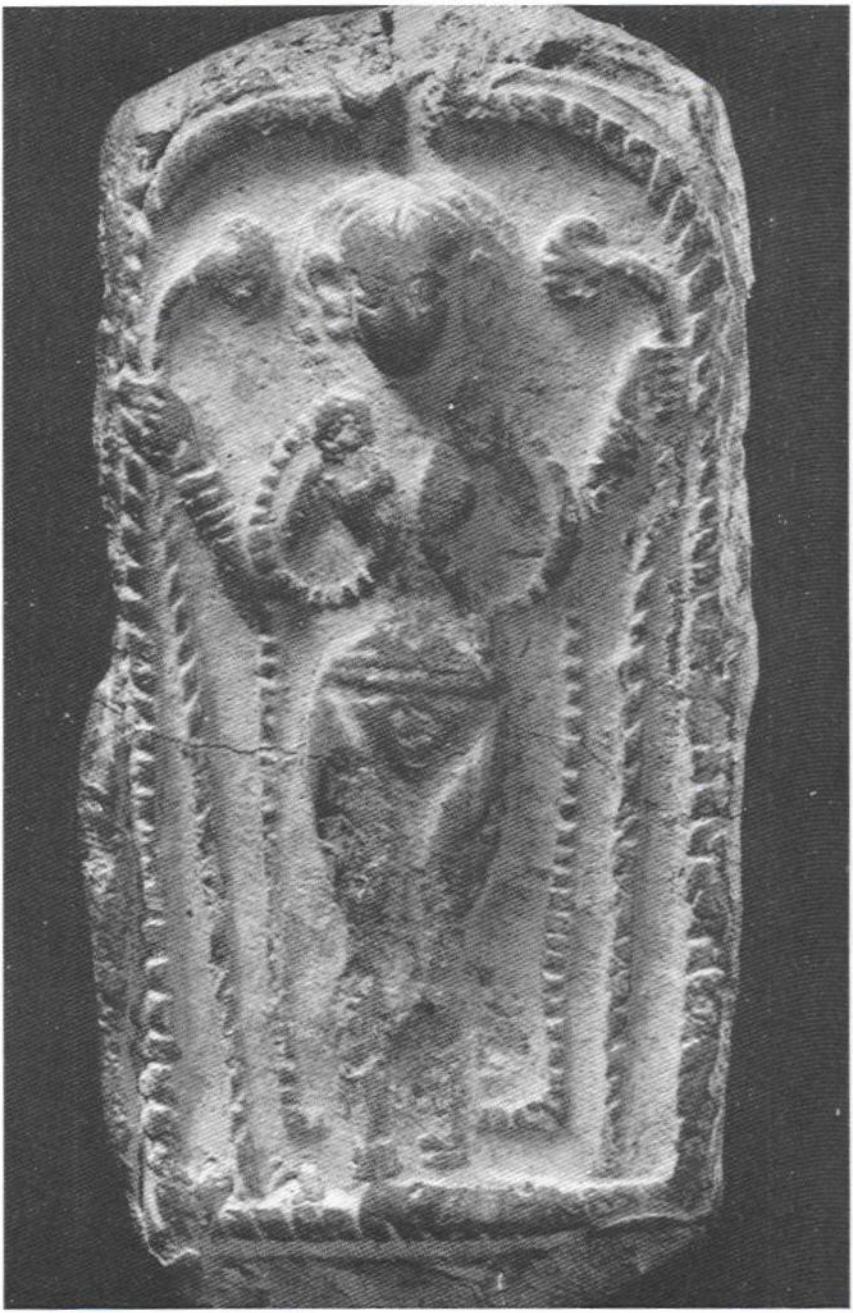

Plate 12. Astarte plaque from Beth Shemesh, Israel. (Courtesy of the University Museum, University of Pennsylvania.)

Plate 13. Astarte holding sacred flowers. Plaque from Beth Shemesh, Israel. (Courtesy of the University Museum, University of Pennsylvania.)

Plate 14. Astarte plaque from Beth Shemesh, Israel. (Courtesy of the University Museum, University of Pennsylvania.)

Plate 15. Gold pendant from Ras Shamra, Syria, with relief figure of Astarte standing on lion. 15th century B.C.E. (Courtesy of the Louvre and Prof. Claude F. A. Schaeffer.)

Plate 16. Gold pendant from Ras Shamra, Syria, with relief figure of Astarte, holding flowers. (Courtesy of the Syrian Directorate of Antiquities and Museums, Aleppo.)

Plate 17. Astarte with lioness-mask (height 4¾ inches). Pottery figurine from Beth Shean, Israel. (Courtesy of the Israel Department of Antiquities and Museums.)

Plate 18. Goddess (Astarte?) holding flower. From Cyprus, 1st millennium B.C.E. (Courtesy of the Louvre.)

Plate 19. Queen of the Wild Beasts. Ivory from Minet el-Beida, Tomb III (ca. 13th century B.C.E.). (Courtesy of the Louvre.)

Plate 20. Silver figurine of a goddess, with gold necklace and belt. From Ras Shamra, Syria. (Courtesy of the Louvre.)

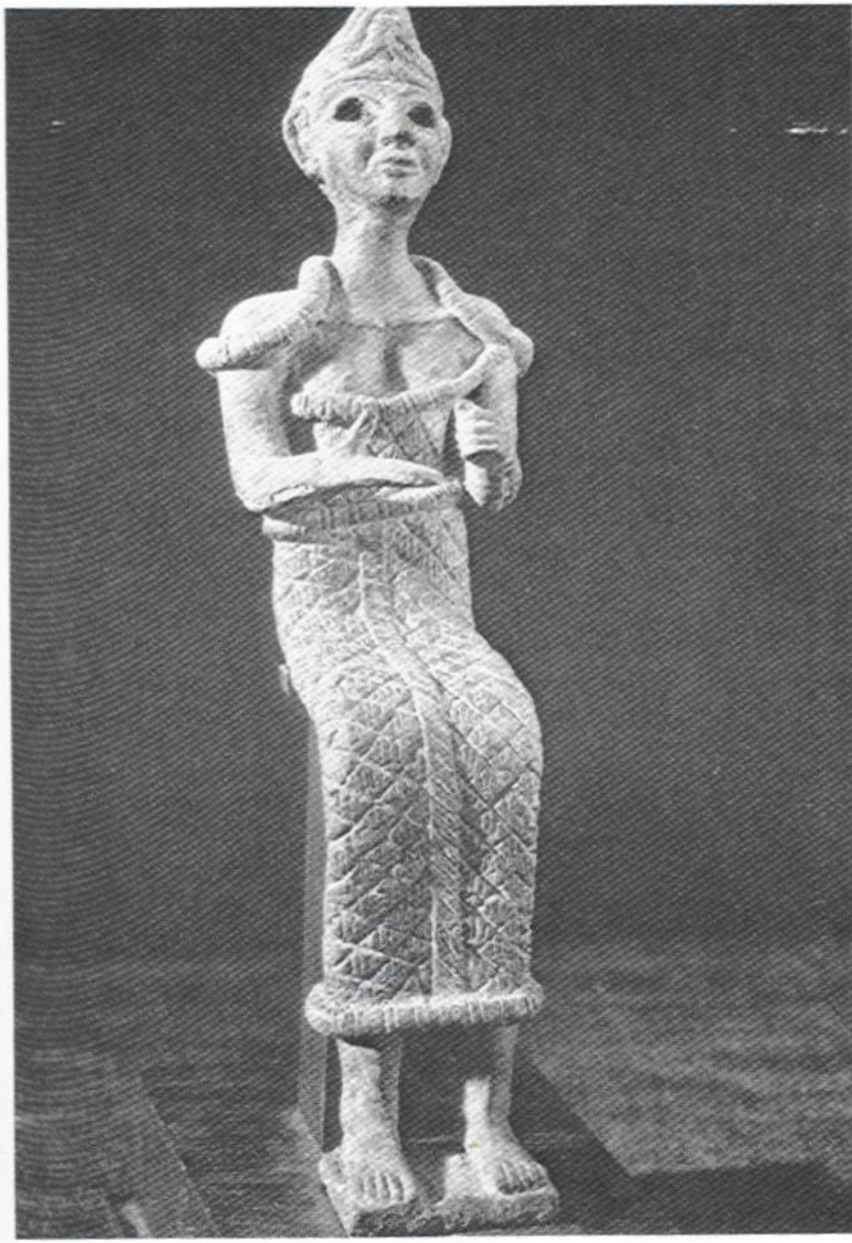

Plate 21. Seated goddess. Hurrite art. Ivory from Ras Shamra, Syria, 19th–18th century B.C.E. (Courtesy of the Louvre and Prof. Claude F. A. Schaeffer.

Plate 22. Silver figurine of goddess from the Canaanite temple at Nahariya, Israel, 18th–16th century B.C.E. (Courtesy of the Israel Department of Antiquities and Museums.)

Plate 23. Bird-faced goddess with child. From Enkomi, Cyprus, 17th–15th century B.C.E. (Courtesy of the Louvre.)

Plate 24. The goddess Anath. Cylinder-seal from Ras Shamra, Syria. (Courtesy of the Louvre and Prof. Claude F. A. Schaeffer.)

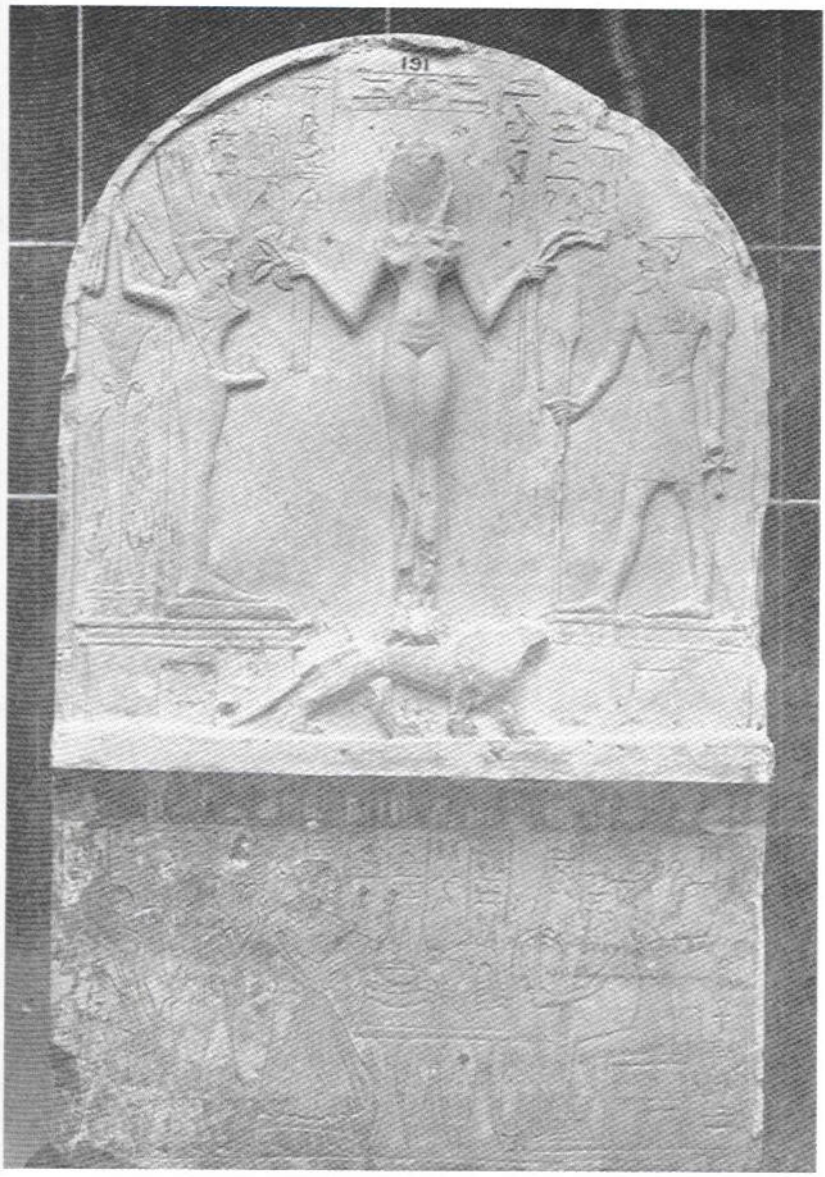

Plate 25. The Canaanite goddess Qadesh, standing on a lion and flanked by Min and Reshef. Egyptian relief. (Reproduced by courtesy of the Trustees of the British Museum.)

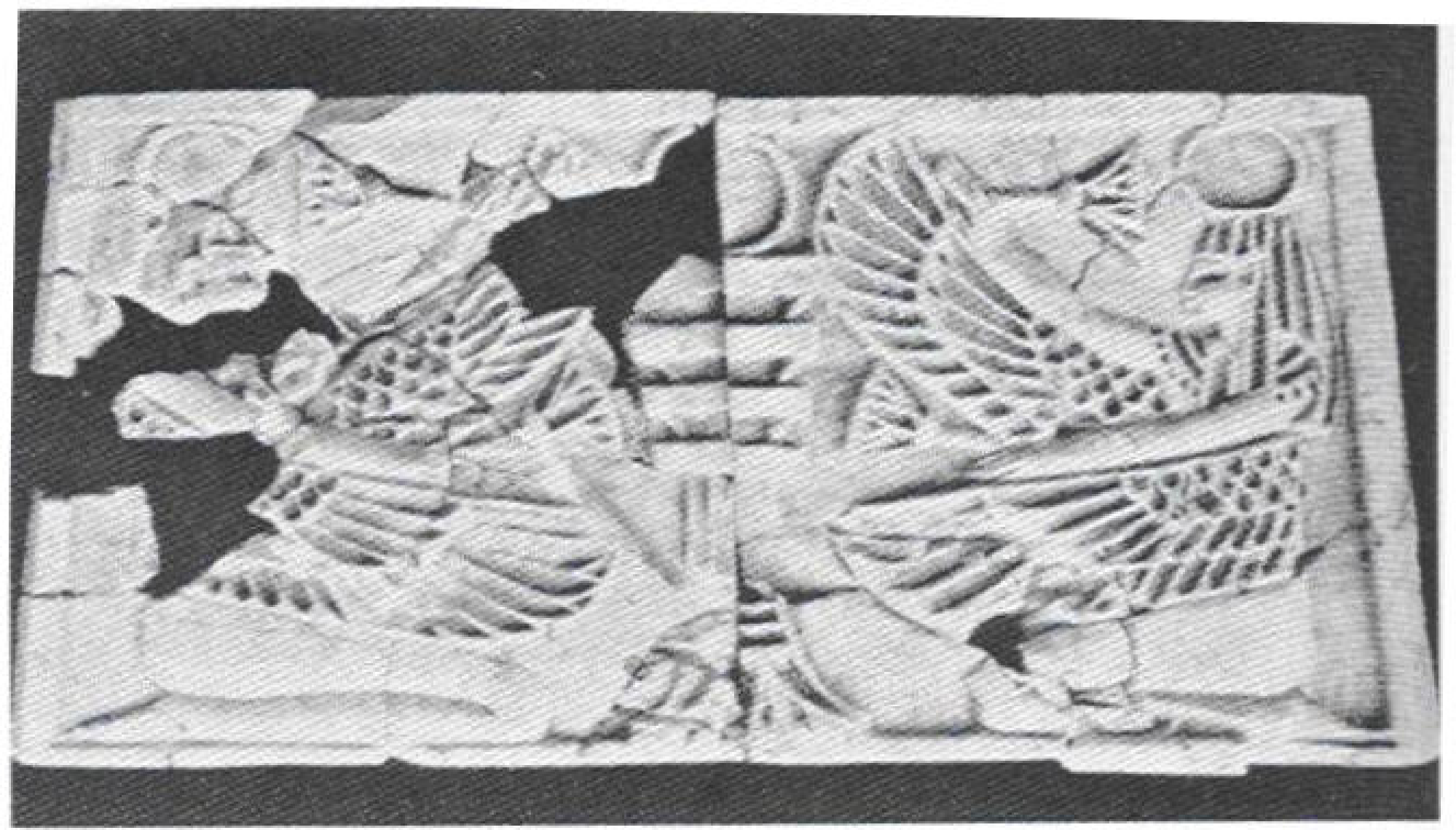

Plate 26. Cherubim from Ahab's "Ivory House" in Samaria, ca. 870 B.C.E. Ivory tablets. (Original in the Palestine Museum of Archaeology, Jerusalem. Courtesy of the Israel Department of Antiquities and Museums.)

Plate 27. Female Cherub with palm-tree. Ivory plaque from the bed of Hazael king of Damascus, late 9th century B.C.E. (Courtesy of the Louvre.)

Plate 28. Winged goddess with palm-tree. Ivory plaque from Arslan Tash. (Courtesy of Bible Lands Museum, Jerusalem. Collection Borowski.)

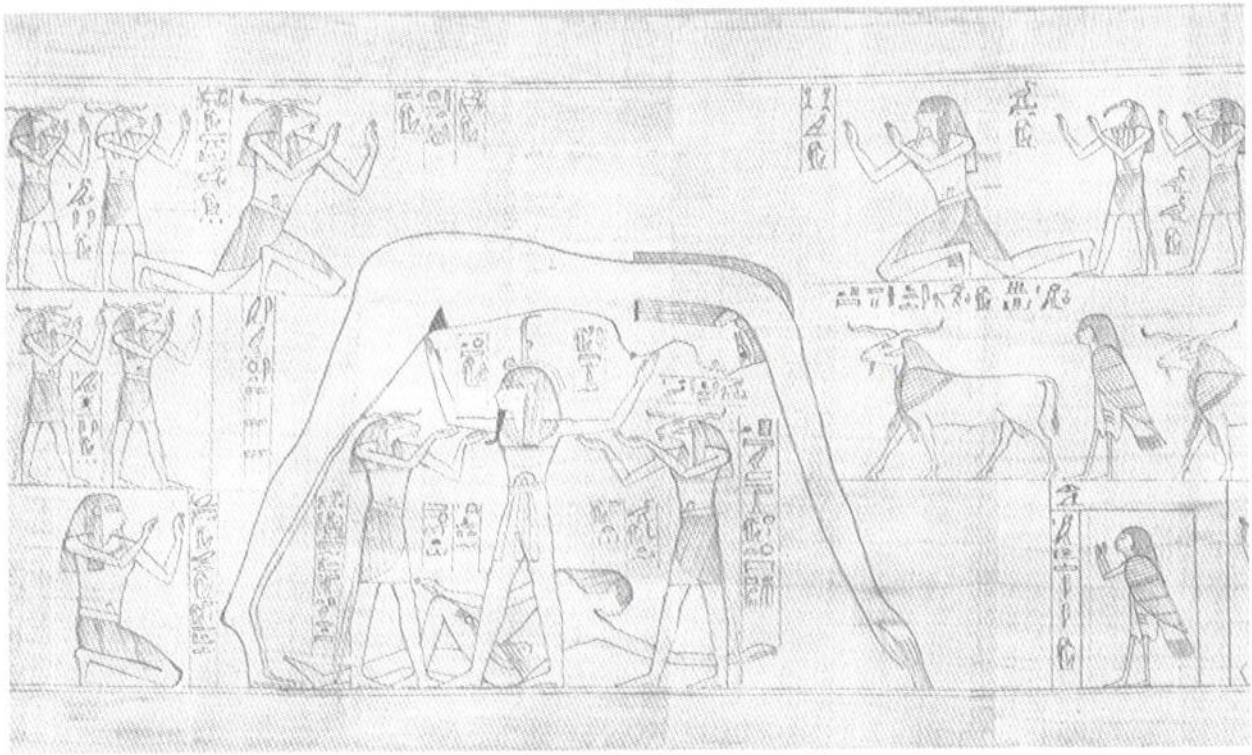

Plate 29. Shu raising up Nut. Egyptian drawing. (Reproduced by courtesy of the Trustees of the British Museum.)

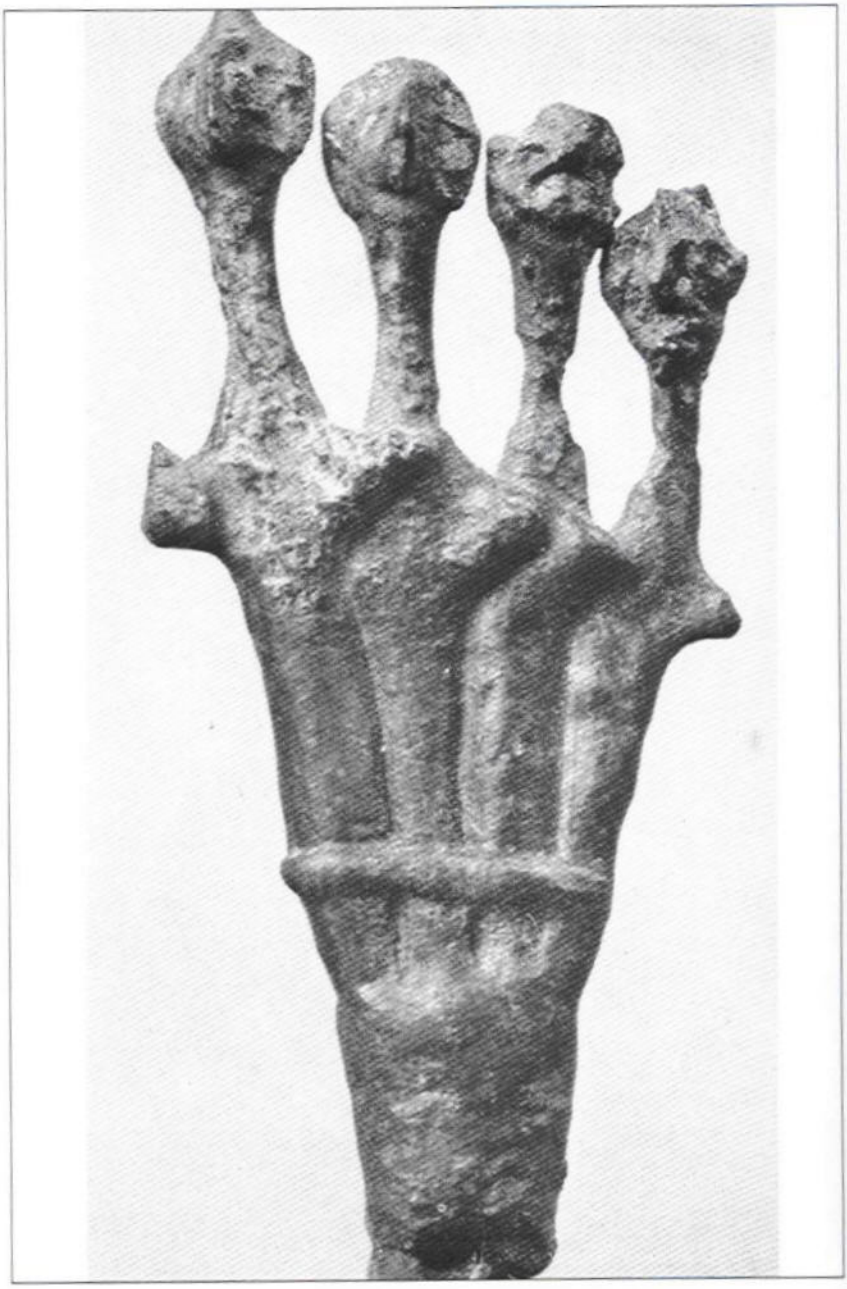

Plate 30. Ancient Near Eastern bronze tetrad. Origin unknown. (Courtesy of the Louvre.)

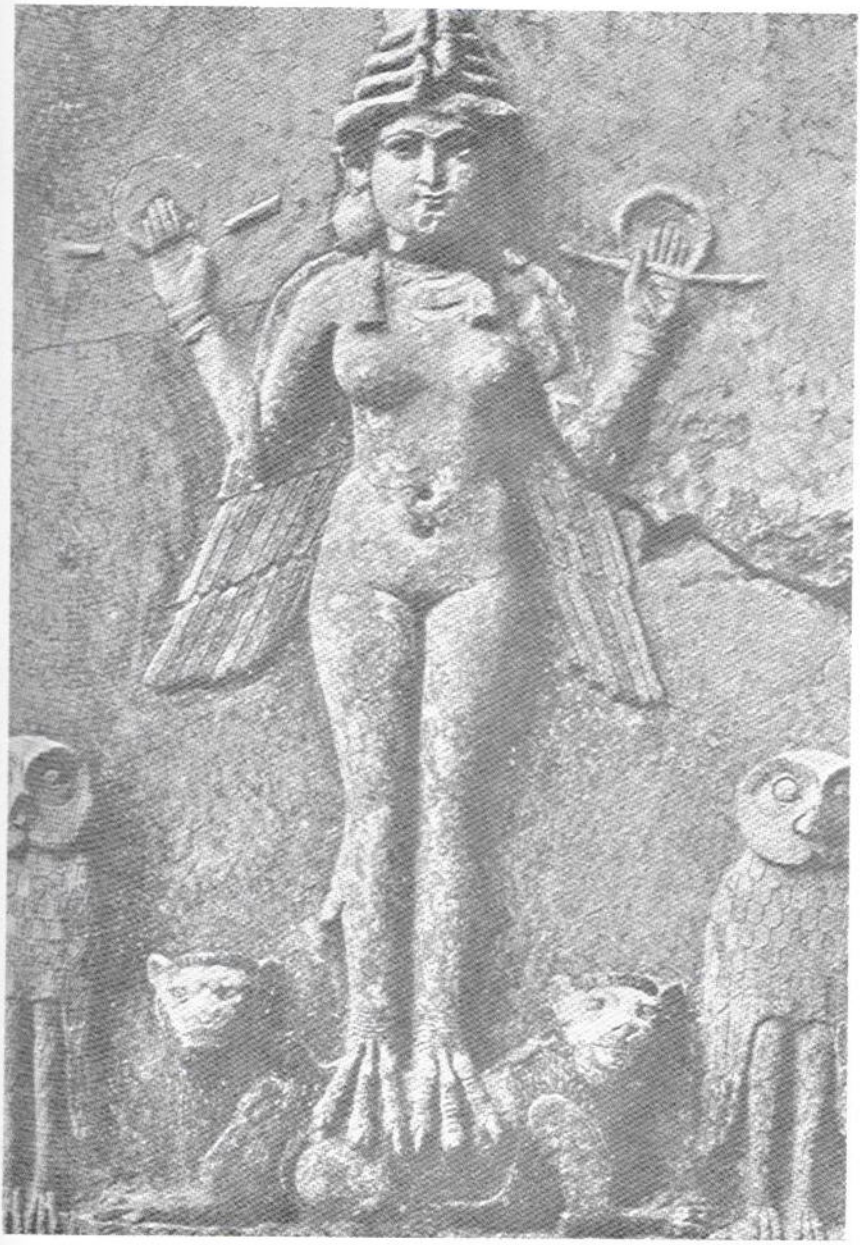

Plate 31. Lilith. Sumerian terra-cotta relief, ca. 2,000 B.C.E. Collection of Colonel Norman Colville. (Reproduced by permission from Erich Neumann, *The Great Mother*, New York: Pantheon Books, Bollingen Series XLVII, 1955. Copyright 1955 by Princeton University Press.)

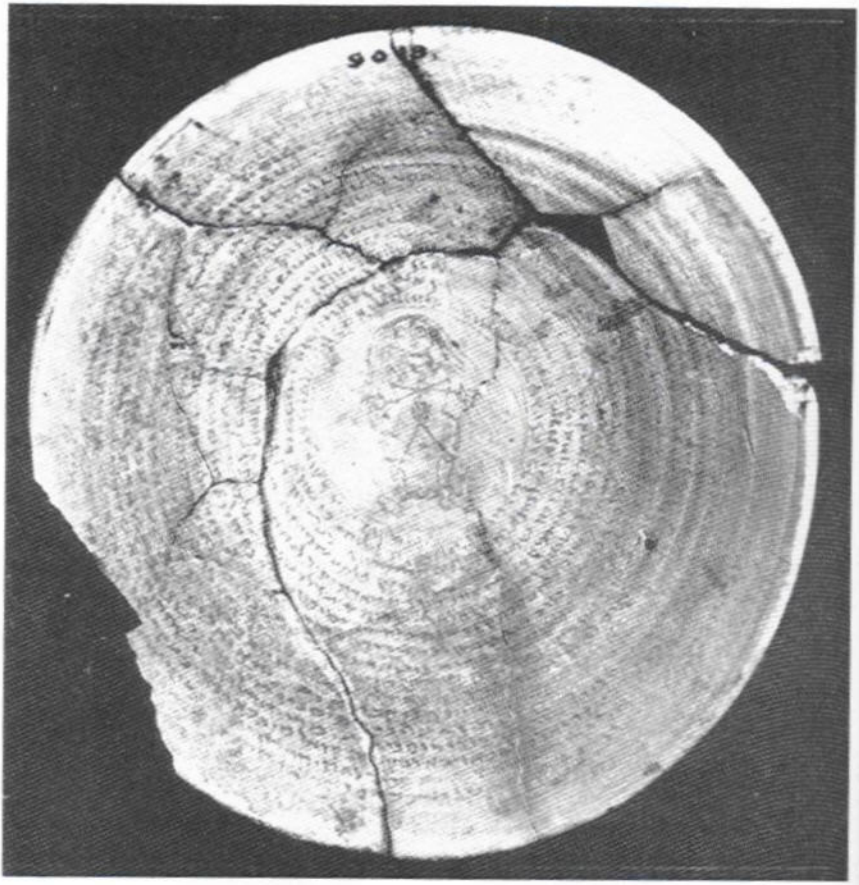

Plate 32. Aramaic incantation bowl with Lilith in the center (6th century C.E.). (Courtesy of University Museum, University of Pennsylvania.)

Plate 33. Aramic incantation bowl from Persia, with Lilith in the center. (Courtesy of the Semitic Museum, Harvard University.)

Plate 34. The Moses Panel in the Dura Europos synagogue (3rd century C.E.), showing the Shekhina with the infant Moses in her arms. (From Erwin R. Goodenough, *Jewish Symbols in the Greco-Roman Period*, Bollingen Series XXXVII, vol. 11. Copyright 1964 by Princeton University Press. Reproduced by permission.)

VI

Matronit— The Goddess of the Kabbala

Let us now turn our attention to the fourth person of the Kabbalistic tetrad, the Daughter, who, in addition to the old Talmudic name of Shekhina, is referred to in Jewish mystical literature by a profusion of names, epithets and appellatives, but most frequently by the Latin loan word *Matronita,* that is "the Matronit," or the Matron. Of the four persons of the Kabbalistic tetrad it is she who plays the greatest role as the central figure in both divine happenings and relationships, and the occurrences through which human fate, and in particular the fate of Israel, is propelled forward. She is the central link between the Above and the Below. She is the person through whom man can most easily grasp the ineffable mystery of the deity, and who most fully identifies herself with the interests, the joys, and the woes, of Israel. She is unquestionably the most poignant, and at the same time most Jewish, expression of the idea of a goddess.

Yet, and this is a striking example of perhaps the most fascinating facet of the history of religious and mythical ideas, there is a detailed similarity between the life history, character, deeds and feelings attributed by Jewish mysticism to the Matronit, and what ancient Near Eastern mythologies have to say about their goddesses who occupy positions in their pantheons.

In myths, epics, narratives, and visual representations these ancient Near Eastern goddesses are described and depicted in clear, realistic, down-to-earth colors, without the veiling effect the mystical approach of the Kabbala has on its goddess figure. A glance at them will, therefore, materially aid our understanding and characterization of the goddess of the Kabbala, the Matronit.

1 | *The Goddess of Love and War*

Three or four examples will have to suffice to introduce to us the goddess who played a central role in the religious ritual as well as popular consciousness of all Ancient Near Eastern people. Her name varied from culture to culture—Inanna in Sumer, Ishtar in Akkad, Anath in Canaan—yet her character remained the same for centuries, even millennia. The life domains in which she primarily manifested herself were love and war, and her personality exhibited everywhere the same four basic traits of chastity and promiscuity, motherliness and bloodthirstiness.

The oldest of them was Inanna, the great Sumerian goddess of love and war, the tutelary deity of Uruk (the Biblical Erech), whose prominence in the Sumerian pantheon was well established by the 3rd millennium B.C.E. That she was regarded a virgin is evident from the two epithets which accompany her name: in myths and other texts she is most frequently called "the maid Inanna" and "the pure Inanna." Yet throughout Sumerian history she was the goddess primarily responsible for sexual love, procreation, and fertility, who freely gave herself to Dumuzi (Tammuz), the earliest mythological ruler of Sumer, and thereafter became the wife of all Sumerian kings. Nor was she immune to the advances of ordinary mortals: an old Sumerian story tells of a gardener who one night managed to take advantage of Inanna's utter weariness and had intercourse with her. Upon awaking in the morning, Inanna was enraged over the indignity, and the vengeance she wrought seems to us to have surpassed all reason. But her behavior was in keeping with her character, for she was a goddess of boundless rage and ruthless destruction, "the lady of battle and conflict," who had "great fury in her wrathful heart." It was she who armed King Hammurabi (ca.1728–1686 B.C.E.) with mighty weapons, and was his "gracious protecting genius." More than a thousand years later, in the days of Nabonidus (555–539 B.C.E.), she was still worshipped at Uruk in a gold-clad cella, driving a chariot to which were harnessed seven lions.[1]

The direct heir of Inanna in Mesopotamia was Ishtar, the great goddess of love and war in the Akkadian pantheon. The identity of the two is attested

by the fact that in some Akkadian texts the two names are used interchangeably. In the Babylonian Ishtar, however, a certain shift occurred in the balance between the virginal and promiscuous poles of her character: her virginal aspect was underplayed, while her promiscuity was emphasized to the extent of making her a divine harlot. In many texts Ishtar is spoken of as the "Cow of the Moon-God Sin," and in this capacity she ruled over the plants, watered them and made them grow. An incantation for childbirth tells of this "Cow of Sin" that she was impregnated by a "restless young bull," and had great difficulty in bearing her young, until two genii of heaven helped her. In her human form, her love easily turned to hate: she first loved then destroyed, a long line of divine, human, and animal paramours, including a lion, a horse, a bird, a gardener, several shepherds, the hero Gilgamesh, Tammuz, etc. She also was the wife of human kings, such as Sargon of Agade. Her influence extended over all mankind and the entire animal kingdom: when she entered the Nether World, neither man nor beast copulated; when she emerged, all of them were again seized by sexual desire. But she was also the mother of the country, who said of herself, "It is I myself who gave birth to my people," and the mother of several gods among whom the Fire-god was the first born. One of her titles was "sweet-voiced mistress of the gods." Yet she was also "the most awesome of the goddesses," "Ishtar of the battlefield," clad in divine fire, carrying the melammu-headwear, who would rain fire on the enemies. It was she who gave victory to her lovers, the Babylonian kings, entrusting her mighty armed forces to them. Among all the arts of war she was specially interested in charioteering: in the early stages of her career she tried to win the love of Gilgamesh by promising him "a chariot of lapis and gold," and more than a millennium later, in the Ptolemaic period, she was still known as "mistress of Horses, lady of the chartiot." When not engaged in love or war she was sitting, awe-inspiringly, on her lion-throne.[2]

The Canaanite Anath, with whose exploits we have become acquainted above in Chapter II, is so close in character and attributes to Inanna and Ishtar that she must be considered as merely the western variant of the great Mesopotamian goddess.

The Persian counterpart of the great virginal-wanton-motherly-warrior goddess was Anahita. Although the phonemic resemblance between "Anath" and "Anahita" is purely coincidental, the worship of Anath may have spread as early as the 1st millennium B.C.E. from the Mediterranean shore as far east as the upper reaches of Euphrates, as indicated by the name of an Assyrian township, Anat (today Ana), a few miles lower down the river from Dura Europos. The worship of Anahita, Herodotus informs us (in a passage in which he makes the curious mistake of writing "Mithra" instead

of "Anahita"), was learned by the Persians from the Assyrians. Other Greek authors state that the cult of Anaitis (as they referred to Anahita) corresponded in every respect to the Babylonian cult of Ishtar, and that the representations of Anaitis were shaped after those of Ishtar.

In the Avesta, the sacred writings which ancient Iranian tradition attributes to Zoroaster (who probably lived in the 10th century B.C.E.) but which did not assume their extant form until the early Sassanian period (3rd–4th centuries C.E.), an entire chapter (Yasht v) is devoted to her. Her full name was Ardvi Sura Anahita, or "The High, Powerful, Immaculate," and she is described as "a beautiful maiden, powerful and tall, her girdle fastened high, wrapped in a gold-embroidered cloak, wearing earrings, a necklace and a crown of gold, and adorned with thirty otter skins." She is, thus, unmistakably a virgin goddess, like her Sumerian, Akkadian, and Canaanite counterparts. Yet her virginity, as theirs, did not prevent her from being also the goddess of fertility: she was the goddess of the fertilizing waters, of a supernatural spring, located in the region of the stars, from which flow all the rivers of the world. She was the one who multiplies the herds and wealth, gives fertility, easy childbirth, and ample milk to women, and purifies the seed of men. She was invoked by marriageable girls and by women at the time of childbirth. Nor was she lacking in the attributes of the harlot, and in her sanctuary at Erez in Akilisene, which contained her golden statue, the daughters of the noble families of Armenia used to prostitute themselves to strangers before their marriage. In Lydia, where she was identified with Cybele, the Great Mother, as well as in Armenia and Cappadocia, because the bull was sacred to her she was confounded with Artemis Tauropolos. And finally, just as Inanna, Ishtar, and Anath, Anahita too was the goddess of war, who rode in a chariot drawn by four white horses, Wind, Rain, Clouds, and Hail, bestowed victory on the combatants and gave them sturdy teams and brave companions. Because of this warlike character of hers, she was identified by the Greeks also with Athene, while as the goddess of fertility she appeared to them as identical with Aphrodite. Most commonly, however, she was called in the Hellenistic world the "Persian Diana" or "Persian Artemis." In astrology, the Iranians themselves regarded her as the personification of the planet Venus. Her cult, according to Berossus, was introduced among the Persians by Artaxerxes II (404-362 B.C.E.), who built for her altars and set up her statues in Babylon, Susa, Ekbatana, Persepolis, Baktra, Damaskos (?), and Sardes. From these places, Persian influence carried her cult westward into the Greco-Roman world. At a later period, she was considered the daughter of Ormuzd, and the benefactor of all mankind, mother of all wisdom and queen.[3]

2 | *The Matronit in Popular-Mythical View*

The same four traits of chastity and promiscuity, motherliness and bloodthirstiness, characterize the Matronit, the daughter-goddess of Kabbalistic literature.

According to Kabbalistic theory, the Matronit is but the lowest of the ten Sefirot, the mystical aspects or emanations of the Godhead which, to some extent, correspond to the Gnostic *aeons*. Yet whatever the primary meaning and origin of the Matronit as a theosophic concept, she has been built up in Kabbalistic literature, and especially in the late 13th century Zohar—the holiest book of Kabbalism—into a palpable individuum whose acts, words, and feelings only make sense if she is considered a true mythological deity. Whatever the intention of the authors of Kabbalistic treatises in creating or developing the female divine figure of the Matronit, one thing is certain: among the Kabbalists there could have been very few, who, while reading or hearing about her uninhibitedly described exploits, were nevertheless able to visualize that she was nothing but an aspect of the manifest nature of the one and only Deity. For the masses of Kabbalists—and Kabbalism was a religious *mass* movement among the Jews from the 15th to the 18th centuries—she undoubtedly assumed the character of a discrete divinity, in other words, she was taken as a goddess, separate and distinct from the male deity who, when contraposited to her, was referred to as her husband, the King. The *popular-mythical,* as against the *scholarly-mystical* view of the Matronit had a marked resemblance to the popular Mariolatry of the Latin countries, where the Virgin is not the Jewish woman whose womb God chose to reincarnate Himself in human form—as the official Catholic doctrine has it—but the Mother of God, herself a goddess, who through the ages never ceased to perform miracles, and to whom, therefore, direct and personal adoration is due. This, precisely was the light in which the Matronit appeared to the uneducated or semi-educated Kabbalistic Jews; in contrast to the divine King who, following the destruction of the Jerusalem Temple, withdrew into the remote heights of heaven and made himself inaccessible, the Matronit remained down here on earth, continued to be directly concerned with the welfare of her people, and could be approached directly, any time, any place. She thus supplied the psychologically so important female divine figure in Judaism, a religion in which this element had been submerged for many centuries prior to the emergence of Kabbalism.

The relatively late reappearance of the goddess—I say reappearance

because, as we have seen in the first two chapters, in Biblical times goddesses did figure prominently in popular Hebrew religion—is in itself a remarkable feat of religious resurgence. Even more remarkable, however, is the reappearance in the figure of the Matronit of the four basic traits of chastity, promiscuity, motherliness, and bloodthirstiness, which place her right alongside the great ancient Near Eastern love-goddesses.

3 | *The Virginal Matronit*

Little can be said about the first of these cardinal features in the portrait of the divine Matronit. Virginity, after all, is a state shred by all human and divine females in an early stage of their life history. It becomes remarkable only if, after reaching full nubility, a woman prefers to remain a virgin and actually preserves her virginal state in an environment, whether earthly or Olympian, where the general atmosphere is one of intensive sexual activity or even promiscuity. It becomes more than remarkable if the feminine figure in question herself engages in such promiscuous sexual activity and yet, at one and the same time, retains her virginity. Yet this is precisely the paradoxical chastity characterizing several ancient Near Eastern goddesses, and this is the trait shared with them by the Matronit.

The Virgin Mary, to whom reference has already been made earlier, also belongs to this category of female divinities, and her veneration can be adduced as an additional example which will further facilitate our understanding of the paradoxical virginity of the Matronit. Mary bore Jesus to God, and several other sons and daughters to her earthly husband Joseph, yet she nevertheless remained "The Virgin" and is adored as such to this day. Similarly with the Matronit, who paradoxically retained her virginity while being the lover of gods and men. Her virginity is spoken of in the Zohar in both figurative expressions and direct statements. The Biblical verse about the "red heifer, faultless, wherein is no blemish, and upon which never came yoke,"[4] is applied to her and explained as meaning that the forces of Evil could never overpower the Matronit, "neither Satan, nor the Destroyer, nor the Angel of Death," all of whom represent the forces of Hell.[5] In contrast to the pagan goddesses who all are said to have succumbed to Satan, she, the Shekhina, is a cup full of blessing of which nobody has as yet tasted, unimpaired, that is, virginal.[6] No stranger is permitted to draw near her, he who tries to approach her suffers the penalty of death.[7] In one aspect the Shekhina is identical with the Holy Land, and in this capacity she was never defiled or enjoyed by a stranger.[8]

4 | *The Lover of Men and Gods*

In sharp contrast and logical contradiction to this picture of the virgin Shekhina is the one which depicts her as being enjoyed, in addition to the divine King who was her lawfully wedded husband, also by Satan, other gods, heroes of Biblical history, and many other men. Yet, and this again is a feature she has in common with ancient Near Eastern love-goddesses, no blame is attached to her because of any of these sundry unions. A goddess behaves in accordance with her divine nature, and the human laws of sexual morality simply do not apply to her—this is the common attitude that finds expression in both the ancient Near Eastern and the Kabbalistic myths. As the father-god El says in an Ugaritic mythical poem "... there is no restraint among goddesses."[9]

In the early mythical ages, we are informed in the Zohar, Jacob became the first husband of the Matronit. However, while Jacob was alive, the union was not consummated because, inveterate polygamist that he was, he continued to have marital relations with his two wives and two concubines even after the goddess attached herself to him. Therefore, only after his death, when his spirit entered the Beyond, did Jacob couple with the Matronit.[10]

With her second husband, things were different. This was none other than Moses, who, once she became his wife, separated himself from his earthly helpmate, Zipporah. Having done this, he was allowed to achieve what Jacob never did: to copulate with the Matronit while still in the flesh.[11]

We hear nothing of the Matronit from the death of Moses—when she took him on her wings and carried him from Mount Nebo to his unknown burial place four miles away[12]—to the time when the Temple was built in Jerusalem. As Solomon labored on the construction of the Sanctuary, the Matronit made her own preparations for her union with her divine husband, the King: she prepared a house for him in which he could take up joint residence with her and which, in a mystical way, was identical with the Jerusalem Temple itself. When the great day arrived, her father and mother adorned her so that her bridegroom should become desirous of her.[13]

The King and the Matronit were not only brother and sister, but twins; in fact, Siamese twins, who emerged from the womb of the Supernal Mother in the androgynous shape of a male and female body attached to each other back to back. Soon, however, the King removed his sister from his back, and she, after a futile attempt to reunite with him in the same position, resigned herself to the separation and to facing the King across a distance.[14]

By human standards a marriage between brother and sister would have

been incestuous; not so in the heavenly realm: there, a Zoharic text informs us, no incest prohibitions exist, and thus it was completely proper and licit for the King and the Matronit to marry.[15]

The wedding, a veritable *hieros gamos,* was celebrated with due pomp and circumstance. The Matronit, surrounded by her maidens, repaired to her couch set up in the Temple, there to await the coming of the groom. The curtains round about were decorated with myriads of precious stones and pearls. At midnight, the tinkling of bells he wore around his ankles announced the coming of the King. As he approached, he was accompanied by a host of divine youths, and the maidens of the Matronit welcomed him and them by beating their wings with joy. After singing a song of praise to the King, the Matronit's maidens withdrew, and so did the youths who accompanied him. Alone, the King and the Matronit embraced and kissed, and then he led her to the couch. He placed his left arm under her head, his right arm embraced her, and he let her enjoy his strength. The pleasure of the King and the Matronit in each other was indescribable. They lay in tight embrace, she impressing her image into his body like a seal that leaves its imprint upon a page of writing, he playing betwixt her breasts and vowing in his great love that he would never forsake her.[16]

Some say, that as long as the Temple stood the King would come down from his heavenly abode every midnight, seek out his wife, the Matronit, and enjoy her in their Temple bedchamber. The Sacred Marriage thus became a daily, or rather midnightly, ritual, performed not by the human representatives of the god and goddess who usually figured in the ancient Near Eastern New Year rituals, but by the two deities themselves. This divine union had unsurpassed cosmic significance: on it depended the well-being of the whole world.[17]

Others say that the King and the Matronit coupled only once a week, on the night between Friday and Saturday. In true mythical fashion, this weekly divine union served as the prototype, in other words, as the mythical validation, of the traditionally practiced weekly union between pious husbands and wives.[18] In the Kabbalistic view, when the learned men, familiar with the heavenly mysteries, couple with their wives on Friday nights, they do this in full cognizance of performing a most significant act in direct imitation of the union which takes place at that very time between the Supernal Couple. If the wife conceives at that hour, the earthly father and mother of the child can be sure that it will receive a soul from the Above, one of those pure souls which are procreated in the divine copulation of the King and the Matronit.[19]

But even more than that. When a pious earthly couple performs the act, by doing so they set in motion all the generative forces of the mythico-

mystical universe. The human sexual act causes the King to emit his seminal fluid from his divine male genitals, and thus to fertilize the Matronit who thereupon gives birth to human souls and to angels.[20] The passage in the Zohar in which this particular thought (or mythologem) is expressed is so replete with symbolic expressions calculated to obscure its true meaning that one gains the impression of purposeful avoidance of clarity in order not to offend sensibilities. The King's seminal fluid is referred to as a "river"; the Shekhina or Matronit as "the Sea" or "Living Creature"; the King's male genital is called "the sign of the covenant," and so forth. Yet the meaning of the whole passage is nevertheless clear: it speaks of the sexual union between the King and the Matronit, and the resultant procreation by them of souls and angels.

Yet another version, still preoccupied with the times of divine copulation, speaks not of a weekly, but of an annual cycle. Every year, we are told, the people of Israel sin with tragic inevitability which enables Samael, the Satan (or Azazel) to bend the Matronit to his will. Samael, in the form of a serpent, or riding a serpent, lurks at all times near the privy parts of the Matronit, in the hope of being able to penetrate her. Whether or not he succeeds in thus gratifying his desire depends on the conduct of Israel. As long as Israel remains virtuous, Samael's lustful design is frustrated. But as soon as Israel sins, as they, alas, are bound to do year after year, their sins add to Samael's power, he glues himself to the Matronit's body "with the adhesive force of resin," and defiles her.[21]

Once this happens, the Matronit's husband, the King, departs from her and withdraws into the solitude of his heavenly abode. This unhappy state of affairs continues until, on the Day of Atonement, the scapegoat, which is destined to Azazel,[22] is hurled to its death down a cliff in the Judaean Desert. Samael, attracted by the animal offered to him, lets go of the Matronit, who thereupon can ascend to heaven and reunite with her husband, the King.[23]

The union between the Matronit and the King is described most graphically in a manuscript entitled *Sefer Tashaq*, written in the early 14th century by a Spanish Kabbalist known only as R. Josef. The central portion of this book is a mystical interpretation of the meaning of the letters of the Hebrew alphabet, including the Tetragrammaton, and an abstruse description of the body of the Matronit. The following brief excerpts are taken from the discussion of the mystical meaning of the letters *zayin* (ז) and *ḥet* (ח).

> After the completion of the holy body of the Holy One, blessed be He, which is the Covenant[24] of the Holy One, blessed be He, He pours out the good oil[25] to the Matronit. . . . The letter *ḥet* is

> open to receive the male, that is, the letter *zayin*, which is called the Covenant. . . . The letter *ḥet* hints at the Matronit: as the woman is closed on three sides and is open on the fourth side to receive her husband, so the letter *ḥet,* which is the Matronit, is open to receive the *vav,* the King, the Lord of Hosts. For the legs of the *ḥet* are the legs of the Matronit, which are open, and the beam on top is the body of the Matronit. And the *zayin* is the Covenant in relation to the *ḥet,* and it is complete, and the letter *ḥet* is as in the human body with its two legs spread out, and the body on top is the beam and this is its image;

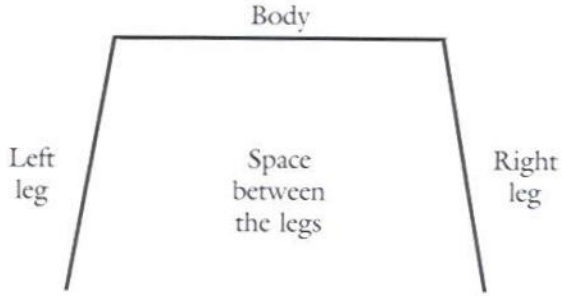

> Moreover, woman is also like the letter *he* (ה), but in the letter *he* the son does not cleave to her,[26] while in the *ḥet* he does cleave and suck from her. Likewise when Metatron, the great and precious prince, does not suck from the Matronit, he is called *he*—there is a space between the legs, for he does not cleave to the Matronit. But when he sucks from the Matronit and cleaves to her in union, he is called *ḥet* and is called Metatron.[27] Thus far the mystery of *ḥet*. And how many holy chariots has each letter, for each letter is in the image of the Holy One, blessed be He.[28]

A new chapter in the life of the Matronit opened when her bedchamber, the Temple of Jerusalem, was destroyed. Since her husband, the King, was wont to copulate with her only in the Temple, its destruction meant the sudden disruption of the heretofore intensely pursued love-relationship between the two.[29] This event was a stark tragedy for the divine lovers. The Matronit was banished from her holy abode and from the Land of Israel, the King intoned a bitter lament over his great loss, and the Sun and Moon and all that is above and below mourned and cried with him.[30] The separation of the King and the Matronit denuded them of each other and both

remained in a state of "shameful nakedness."[31] Moreover, since it is a cardinal principle of the physical as well as the metaphysical universe that "blessings are found only where male and female are together," the King, when he thus became deprived of his Matronit, lost stature and power, was no longer King, nor great, nor potent.[32]

Soon, however, in true male fashion, the King was no longer able to endure the misery of solitude, and he let a slave-goddess take the place of his true queen, one of the handmaidens of the Matronit who used to "sit behind the handmill." This slave-concubine, who was none other than Lilith, now assumed rule over the Holy Land, just as the Matronit had ruled over it in former times. This act, more than anything else, caused the King to lose his honor.[33]

As to the Matronit, her misery consisted not only in losing her husband and being banished from her palace and land, but she had to resign herself to being violated in her exile by other gods. And although these unions were involuntary on her part, once the other gods were able to take possession of her, she became tied to them, and the children of those other gods, the gentiles, were able to suckle from her just as the Children of Israel had done while the Temple still stood.[34]

Yet whether at home or in exile, the Matronit is irresistibly attracted to the pious men of Israel, and especially when they are engaged in either of the two most meritorious pursuits: the study of the Law and the performance of good deeds. Men of such caliber make it a rule to sleep with their wives only on Friday night: throughout the six days of the week they live as if they had been castrated and devote themselves to their holy works. But, in doing so, do they not run the risk of unblessedness, since, "blessings are found only where male and female are together"? No, because whenever these men are away from their wives, the Shekhina couples with them. Likewise, when such sages keep away from their wives because of the latter's menstrual impurity, or when they are on a voyage, the Shekhina joins them; never are they deprived of the blessed state of male and female togetherness.[35]

Above (p. 128), we have seen that in the Kabbalistic view Rachel, the beloved wife of Jacob, was identified with the Shekhina. Since Rachel is the suffering mother of Israel, and the Shekhina (or Matronit) is the personification of the Community of Israel (see below, Section 5), the identification of the two had a deep emotional appeal. A special mystical *Kavvana*, a procedure of intense mental concentration, was recommended by Isaac Luria (1534–1572), the leading Kabbalistic master of 16th-century Safed, for the purpose of bringing about the reunification of the exiled Rachel-Matronit with her husband, God the King. This Lurianic *Kavvana* is described by Jacob ben Ḥayyim Tzemaḥ (d. after 1665), a Kabbalist and physician, in his anthology of the customs of Luria:

> One must concentrate with a complete concentration on two things, as a result of which one will be beloved Above and well-liked Below, and a thread of charm will be drawn over him on that day, and he will be accepted into the sacred hall of the Matronit. At first he should concentrate on this: at the beginning of the night, when he goes to sleep, he should think and concentrate on raising up his soul into the mystery of the Matronit and into the mystery of the Female Waters, in order to make Leah copulate with Jacob. And when midnight arrives, he no longer has to cause the Female Waters to rise, and therefore at that time he should concentrate a second time, this time on participating in the anguish of Rachel, for at that time she descends down below, into the [world of physical] creation. Therefore he should at that time weep for half an hour or more about the anguish of Rachel and her banishment and her exile, and about the destruction [of the Temple]. And it is especially proper to concentrate on this: Since we sinned, we cast the souls into the husks [i.e., into the unclean physical world] and forced Rachel, who is the Shekhina, to go down into exile among the husks to gather those souls. . . . Because of our many sins she was forced to descend into exile, and thus we caused her all this. And especially he who is from the root of Cain, in whom there is much of the filth of the serpent [see below, p. 242] into which the souls are sunk, does well to cry and wail much, for he has a greater share in that treacherous act [of causing the exile of the Matronit] than the other roots. . . . And thereafter, from midnight on, let him occupy himself with the Torah until the light of morning. And you should concentrate on bringing gratification and elevation to the Shekhina, to Rachel, who stands outside. And you should bring about her restoration through the Torah with which you occupy yourself at that time, so that she be restored by the time dawn breaks, [and be able and ready] to ascend together with the ascent of the morning prayer, to copulate with her husband [i.e., God] through the power which you added to her during the night. And then you will be called Groomsman of the Matronit, if you concentrate on this unfailingly to participate in her anguish and to restore her.[36]

5 | *The Motherly Matronit*

The third characteristic of the virginal and wanton love-goddesses of the Ancient Near Eastern religions, as we shall recall, is their motherliness. By an apparently paradoxical combination of traits, the same goddess

who remains eternally virginal and who is insatiable in her sexual appetite, is also the mother image, the woman who bears, suckles, rears, and protects both gods and men.

In Kabbalistic mythology the trait of motherliness originally belonged to the second person in the tetrad, the Mother-goddess, the progenitress of both the Son-King and the Daughter-Shekhina,[37] but it was transferred to the Daughter, as a few references will show. The Shekhina-Matronit, we read in the Zohar, is the (spiritual) mother of Israel, and as such she is the embodiment of the "Community of Israel" (the Hebrew term for which, Knesseth Yisrael, has the feminine gender). She lovingly suckles all the Children of Israel, thereby providing them not only with nourishment but also with complete well-being. She is, in fact, called the "Lower Mother" in relation to her people, and in contradistinction from her own mother, who is the "Supernal" or "Higher" Mother. The motherly nature is so strong in the Matronit that she is unable to turn away even from the gentile children foisted upon her: after her exile from Jerusalem, when the "other gods," that is, the deities of the pagans, had their will on her, she gave suck to the heathens just as she had wet-nursed Israel.[38]

6 | *The Warlike Matronit*

The fourth characteristic of the virginal-wanton-motherly ancient Near Eastern goddesses is their bloodthirstiness. In the old mythological texts the maiden goddess of sexual love is often described as possessed of the most appalling cruelty. The close to three millennia which had elapsed between those myths and the period in which the Matronit of the Kabbala flourished have, of course, left their mark. In the medieval sources, the warlike traits of the Matronit are drawn with greater restraint. Yet the archaic feature of bloodthirstiness is clearly recognizable in the Kabbalistic references to the Matronit as the chieftain of the divine armies, and the leader of the supernal forces against the opposing human and infernal powers of evil.

It would be futile at this stage to search for connecting links between the bloodthirsty goddesses of the 3rd and 2nd millennia B.C.E. and the warlike Matronit of the 13th century C.E. The idea of a warlike deity was, of course, nothing strange to Biblical Hebrew faith, but, in keeping with the officially embraced monotheism, all supernatural belligerence was attributed to Yahweh, who therefore is referred to as a "man of War," a slayer of dragons, and victor over human enemies whose life-blood crimsons his garments.[39] In Talmudic times (1st–5th centuries C.E.), although the chastised and subjugated Judaism of the Roman and Byzantine eras had long

ceased to think of God as a warrior, a late faint echo of the ancient pagan goddesses of destruction can perhaps be heard in one of the traits attributed to the Shekhina, the personified Presence of God, imagined as a female entity. She was said to take the souls of exceptionally meritorious individuals who were to be spared the bitterness of being mowed down by the Angel of Death.[40] The remarkable thing in this idea is not the combination of compassion and the snuffing out of human life, but that his function or mercy killing was assigned to the female Shekhina. It was, however, only in the Kabbala that the Shekhina, now conceived as a truly mythical female deity, assumed a character reminiscent of the ancient Near Eastern blood-thirsty goddesses.

In the Zohar it is the Shekhina-Matronit to whom the King entrusts all his warlike activities: when he wishes to take revenge on the idolatrous nations, the Forces of Evil awaken, and the Shekhina becomes filled with blood and metes out bloody punishment to the sinners.[41] In her wars against the pagans the Matronit commands myriads of supernatural soldiers falling into many categories, such as "lords of supernal faces," "lords of eyes," "lords of weapons," "lords of lamentations," "lords of trembling," and other armed warriors with six faces and six wings, all of whom gird terrible swords, whose clothes are blazing fire, and whose flaming scimitars fly all over the world. This was the army which the Matronit led against the Egyptians in the days of the Exodus.[42]

In fact, the King completely renounced all direct control of his forces and placed them under the command of the Matronit. He entrusted to her all his weapons, spears, scimitars, bows, arrows, swords, catapults, as well as all his fortifications, wood, stones, and subordinated all his warlords to her, saying: "From now on, all my wars shall be entrusted to your hands." In keeping with this mandate, when the Great Overlord of the Egyptians, who was none other than Samael, leading his six hundred chariots manned by angry warriors (or "accusers," because this battle was, of course, a spiritual rather than a physical contest), charged the fleeing Israelites, it was the Matronit who led the defense and drove the attackers into the sea. Several generations later, when Sisera attacked the Children of Israel, it was again the Matronit into whose hands the enemy's chariots were delivered and who uprooted them from the world.[43]

In a Midrash which represents a later Hebrew version of the ancient apocryphal Book of Enoch (written probably in 150 B.C.E.), a passage deals with the theme of the warlike Matronit. The Hebrew book in question is called *Sefer Hekhalot* ("Book of the Heavenly Halls"), as well as *Sefer Hanokh* ("Book of Enoch"); it belongs to the rich *Hekhalot* literature which flourished beginning with Talmudic times, and was known to the author of the

Zohar and other Kabbalists. Its frame is the visit that Rabbi Yishma'el paid to the heavenly halls, where he was met and guided by Metatron, the chief "angel of the Face," who is none other than Enoch after his translation. The passage referred to reads as follows:

> R. Yishma'el said: Metatron, the angel, the prince of the Face, said to me: In the seven halls stand the four chariots of the Shekhina, and before each hall stand four camps of the Shekhina, and between each two camps flows a river of fire, and between each two rivers the camps are surrounded by mists of purity, and between each two of them stand pillars of brimstone, and between each two pillars are wheels of flame which surround them, and between each two wheels there are flaming torches. . . .[44]

While the interest of the author, like that of the *Hekhalot* literature in general, is focussed on the description of the marvels seen in the heavenly halls, the idea that the Shekhina-Matronit is in charge of the heavenly chariots and armed camps is clearly attested here as being pre-Zoharic.

As in the glorious past, so in the mystical present of the long exile, the miserable Galuth, the Shekhina-Matronit is the warlike defender and deliverer of Israel. But her power to defeat Israel's enemies depends ultimately on Israel herself. The Shekhina-Matronit is always present in the midst of Israel ready to protect it from all sides and against all nations. But when Israel sins, it thereby weakens the hands of the Shekhina, her strength fails, and the great commanders of the other nations, that is, their heavenly guardians, gain the upper hand. But as soon as Israel repents the Shekhina becomes filled with strength; she shatters the power of all those great commanders, destroys the armies of Israel's enemies, and takes revenge on them.[45]

Closely related to the warlike aspect of the Zoharic Shekhina-Matronit is her appearance as an enormous and monstrous being described by the author of the Zohar in terms borrowed from the Midrashic picture of the Behemoth. This mythical cosmic animal is said in the Midrash to be eating every day the grass of the Thousand Mountains and devouring the many beasts that pasture on their slopes, to be drinking in one single gulp all the waters of the Jordan and quenching its thirst from the huge river Jubal, which issues from Paradise.[46] This mythologem is elaborated in two Zoharic passages which describe the Shekhina-Matronit as a cosmic woman monster for whom the Thousand Mountains are but one single bite, who swallows in one gulp the waters of a thousand rivers, whose terrifying arms stretch out in 24,000 (or 25,000) directions, with her claws ready to tear or kill. In her hair are caught thousands of shields, while her hair itself streaks down and away from her, earning her the epithets "Moon with the hair"

and "Comet with the tail." From this long, Lilith-like hair issue hosts of frightful and threatening warlords grouped under such peculiar names as "lords of weights," "lords of severity," "lords of insolence," and "lords of lords," all of whom are also called "lords of purple." No one can escape from the cruel punishment meted out by them, or by Shekhina herself.

From between the legs of this terrifying woman monster emerges an equally terrifying son, the chief angel Metatron, who reaches from one end of the world to the other, and issue two daughters who are none other than the two infamous queens of the she-demons, Lilith and Naamah.

It is consonant with this terrible aspect of the Shekhina-Matronit that her old Talmudic role of death bringer is also remembered and revived in the Zohar, which repeatedly asserts that the words of the Book of Proverbs (5:5) "Her feet go down to death" refer to the Shekhina, symbolically represented by the forbidden tree which for Adam was a "tree of death.[47]

The warlike, monstrous, and bloodthirsty aspect of the Matronit leads us back, for a moment at least, to the question of connections between Kabbala and Hinduism (cf. above, pp. 132–33). The probability of a connection between the two, and especially between the Kabbala and the Tantric and Shivaic teachings of India, has been further developed in my book *The Jewish Mind* (1977), in which, among numerous other topics, I discuss Kali, the beautiful, but at the same time monstrous, Hindu goddess who is one of the many manifestations of Shakti and who thus far has been mentioned only in passing here (p. 121). Just as Kali is conveniently depicted as black, to emphasize her frightening character, so the Shekhina also, says the Zohar, "at times tastes the other, bitter side, and then her face is dark."[48] Marvin H. Pope, in his monumental new commentary to the Song of Songs (in which, incidentally, he devotes 26 pages [pp. 153–79] to a summation of the argument presented in the first edition of the present book), goes even further in calling attention to the similarities between Tantric hymns to the black and beautiful goddess Kali and certain passages in the Song of Songs (especially 1:5).[49] After an extensive and interesting discourse on "black and beautiful," Pope surveys the surprisingly numerous black goddesses and dwells on the "most notorious of all," Kali of India, who is "beautiful, ever young and virginal, and at the same time horrendous, violent, destructive and insatiable in her thirst for blood and flesh, wine and sexual intercourse." Unquestionably, the verse "I am black and beautiful, O daughters of Jerusalem" (Songs 1:5) is strongly reminiscent of certain Hindu hymns celebrating the swart beauty of Kali, and especially the lines "Dark art Thou like the blue-black cloud Whose face is beauteous as that of Samkarshana [i.e., Shiva]."[50] These comparisons add a new dimension, an unsuspected historical depth, to the relationship between Kabbalism and Hinduism.

Another aspect of this relationship is that, despite the geographic distance that separated the Spanish Jews from India, intrepid Jewish authors such as the Kabbalist traveler Abraham Abulafia (see p. 132), his contemporary the Kabbalist translator and author Isaac Albalag, and others did to some extent familiarize the Spanish Kabbalists with Hindu thought and doctrines.[51]

7 | *Mary and the Matronit*

An interesting parallel to the warlike aspect of the Matronit is represented by the development of the Virgin Mary not only into the supreme ruler of the world but into the patroness or goddess of Christian armed might. At the opening of the Council of Ephesus in 431 C.E., Cyril of Alexandria delivered a sermon in which he described Mary as the mother and virgin "through whom the Trinity is glorified and worshipped, the cross of the Savior exalted and honored, through whom heaven triumphs, the angels are made glad, devils driven forth, the tempter overcome, and the fallen creature raised up even to heaven."[52]

Lest one think that the triumph of heaven and the driving forth of devils attributed to Mary was regarded as taking place on a spiritual plane only, let us refer to Narses (ca. 478–ca. 573), the Byzantine general and officer of Emperor Justinian, who looked to Mary for direction on the field of battle, expecting her to reveal to him the time and hour of attack,[53] and the Emperor Heraclius (ca. 575–641), who bore her image on his banner.[54] As early as 438, a portrait of the Virgin, attributed to St. Luke, was sent from Jerusalem to Pulcheria, and subsequently this portrait came to be regarded as a kind of palladium and accompanied the Byzantine emperors to the battlefield until the capture of Constantinople by the Turks in 1453.[55] In the West, the German Knights *(Deutscher Ritterorden)* chose the Virgin as their patroness.[56]

Pope, in his commentary to the Song of Songs, has pointed out that this role of the Virgin Mary as wargoddess and the use of her picture as a palladium and battle standard

> developed early from the identification with the goddess Athena-Victoria. The Emperor Constantine worshiped Athena and Apollo, who appeared to him at Autun before the Battle of Milvian Bridge. Constantine's *labarum*, under which sign Christianity became a religion of conquest, had as its base the saltire or cross chest bands of the soldier and the war-goddess, which continue to this day as the symbol of the Queen of Battles on flags and military uniforms.[57]

Mary, like the Matronit, was considered as having taken over the royal, governing, and controlling functions of God to the extent that her sovereignty actually eclipsed that of God. She was regarded as the imperatrix of the universe, the ruler of the world, the mistress who commands, and the queen of heaven and earth.[58] John of Damascus (ca. 750) called her the sovereign lady to whom the whole creation had been made subject by her son, so that it be preserved through her.[59] St. Peter Damian (1007–72), the Italian cardinal and Doctor of the Church, calls her *deificata*, i.e., "the deified one," and two hundred years later, Mechthild of Magdeburg (ca. 1210–ca. 1285), the German mystic, goes so far as to call her "goddess."[60]

The parallel between Mary and the Matronit extends to other aspects as well. Like the Matronit, Mary was also considered the spouse of God; like her, she came to be regarded as the mother of men in a general, mystical sense; and like her, she assumed the position of the intermediary between God and men through whom led, if not the only, at any rate the best and easiest, way to God. The old pagan goddess to whom the Israelites sacrificed cakes[61] reawakened among the Christians to new life in the Mary whom the Kollyridians, a 5th-century sect of zealous women, worshiped by carrying cakes in a procession in her honor;[62] and among the Jews in the Matronit-Shekhina, whose identity with Asherah was recognized by Moses Cordovero in 16th-century Safed.[63]

8 | *The Meaning of the Matronit*

We discussed a few of the traits which make up the four aspects of the Matronit—her chastity, her promiscuity, her motherliness, and her warlikeness (or bloodthirstiness)—which are the most important components of her personality. The fact that precisely the same four aspects characterize also the ancient Near Eastern love-goddesses, and that their traces can be rediscovered in the Virgin Mary, makes us pause. Whence, we feel compelled to ask, this resemblance, this persistence of the paradoxical goddess-figure in ostensibly and avowedly monotheistic religions? In trying to answer, the alternative of diffusion *versus* independent invention immediately offers itself. The possibility of diffusion is, of course, present: the prototype was the Sumerian Inanna, whose features can be clearly recognized in the Babylonian Ishtar, the Canaanite Anath, and the Persian Anahita. Hebrew monotheism may have been unable to exorcise the tenacious goddess, and it is not at all impossible that, even if she slumbered for several centuries, she awoke and reclaimed some of her old dues in the figure of Mary in Christianity and in that of the Shekhina-Matronit in Talmudic and Kabbalistic Judaism. Yes, not at all impossible. But how can one prove it,

short of the most elaborate research? And if a connection were proven, what would be gained thereby? There still would remain the question of why precisely *this* goddess achieved such a fabulous secondary career, among all the others just as readily available in the rich ancient Near Eastern pantheons? To answer this, we have to shift from comparative mythology to psychology, and once we do this, the question of diffusion *versus* independent invention becomes irrelevant. For whether or not the Matronit (and Mary) goes back ultimately to Inanna, her coming to life in new and very greatly changed religious environments shows that she answered a psychological need in medieval Ashkenazi or Sephardi Jewry as she had in Sumer of the 3rd millennium B.C.E. How can this psychological need be made tangible?

In trying to answer this question, we shall, of necessity, concentrate on the Matronit-Shekhina, the medieval Kabbalistic goddess-figure, with whom this chapter deals. If we want to consider what the Matronit-Shekhina meant psychologically, we must view her entire mythical character comprised of the four major traits discussed above. They present Matronit-Shekhina as the mythologically objectified projection of the all-round woman, the woman who takes on all the shapes, aspects, and appearances of the human female needed by the male of the species not only for biological survival but equally for his psychological existence. The character of his need, which accompanies him from birth to death, from cradle to grave, changes as he lives out his allotted span. No sooner is he born of her, than he wants to be clasped to her ample, motherly breast and given suck by her. As he grows, he needs her protection and direction. As soon as he becomes aware of woman as the opposite sex, he must have her shine on his emotional horizon in virginal purity. When he has to struggle with enemies or is beset by adversity, he relies, in fact or in fancy, on her to fight the forces of evil that oppose him. When he smarts under frustration or is discouraged by failure, he imagines her as the furious female who can do for him what he himself cannot do, fearlessly plunging into attack and fighting his battles. In the routine of regulated marital sexuality, she imparts metaphysical, even cosmic, significance to the act. When homelife becomes monotonous and stale, she is there with the thousand painted faces of her allure and the ever-present promise of her availability. And when the ultimate exhaustion overcomes him, it is hope of her last kiss which makes him forget the bitterness of dying and instead think of death as the beginning of a new life in a happy Beyond.

The Matronit is thus the projection of everything a woman can be in order to sustain man. She symbolizes in her manifold aspects the great affirmation of life, the basic satisfactions one derives from existence, the

comforts one finds in mother, nursemaid, lover, bride, wife, wanton seductress, warrior-protectress, and opener of the gates of the Beyond.

The fact that the image does not lack its contradictory features, betrays something of the male's ambivalence in his relationship to woman. The Matronit, in common with the great ancient love-goddesses, is both virgin and wanton. Virgin, because man must idealize woman: he wants *his* woman to be virginal, to have waited for him through countless aeons, and to remain virginal and chaste even while yielding to his embrace, and to his alone. Wanton, because at the same time, he imagines the woman whose body holds the promise of lust for him as the embodiment of desirability, loved by men and gods, as one who not merely yields to him but arouses him, makes him follow her into and through the labyrinthine mysteries of love. And, paradoxically, but with a deep inner inevitability, he imagines his virgin bride and wanton woman to be one and the same person and projects both self-contradictory characters into one and the same goddess. A third feature with which the same goddess is embellished is that of the mother. This expresses, if not necessarily Oedipal inclinations, at least the desire to recapture in the beloved's embrace something of the happy security of the infant cuddled in its mother arms.

As if this were not enough, the conflated image of the virgin-wanton-mother, in turn, appears as merely one of the two overall aspects united in the goddess: the love aspect, as against which she has another aspect, a cruel and frightening one, that of the pitiless warrior-goddess who sheds blood, extinguishes life, and enjoys doing this as she does making love. And, what is equally paradoxical, man feels himself attracted by the wrathful countenance of this goddess of battle and blood as much as to the virgin-wanton who beckons to him with her chaste-experienced smile, or to the mother who offers him her ample, nourishing breasts.

The goddess thus speaks to man with four tongues: keep away from me because I am a Virgin; enjoy me because I am available to all; come shelter in my motherly bosom; and die in me because I thirst for your blood. Whichever of her aspects momentarily gains the upper hand, there is a deep chord in the male psyche which powerfully responds to it. Her voices enter man and stir him; they bend man to pay homage to her and they lure man to lose himself in her, whether in love or in death.

VII

The Myth of God and the Shekhina

1 | *Scholars and Myth in the Kabbala*

Students of Jewish mysticism have stated more than occasionally that Kabbalistic and Hasidic mysticism contains aspects, or elements, or features they style "mythical." The founder of the Jerusalem school of these studies, Gershom Scholem, went on record to this effect in both his early and late books on Jewish mysticism and the Kabbala. In his classic *Major Trends in Jewish Mysticism* (first published in 1941), he speaks of "mythical metaphors," which "provide the key for a kind of mystical topography of the Divine realm" in the Kabbala; of the Kabbalistic "revival of myth in the very heart of Judaism"; and even goes so far as to state that "the whole of Aggada can in a way be regarded as a popular mythology of the Jewish universe." He speaks of "ancient mythologems scattered among the fragments" of the German Hasidic writings of the 12th century, of the "mythical account" of God's visible glory given by the 10th-century Italian physician and medical writer Shabbatai Donnolo, and even states that "the Zohar is perhaps the classical example of [the] mythical reaction in the heart of Judaism." He makes reference to the Zohar's "myth of Lilith as Adam's first wife," and claims that mythical elements contained in the Aggada were "of

course duly emphasized and occasionally converted into an entirely new myth" by the Zohar, of which "the mythology of the 'great dragon' (Zohar 2:35a) is very characteristic."[1] Similar statements are scattered throughout Scholem's *Major Trends*, and recur in the later books he wrote on the Kabbala.[2]

Of the younger authors on the subject whose work is available in English, let me mention Louis Jacobs, who in his *Hasidic Prayer* speaks of the "mythological language" of the Kabbala, the whole of which, according to him, is "highly charged mythology." After quoting a passage from R. Zeev Wolf of Zhitomer on the role of the *tzaddiq* in the mystical copulation between the congregation and the Shekhina, effected through prayers, Jacobs remarks: "It is hard to see how much further traditional and Orthodox Jews could go than the above in the direction of mythological expression in prayer."[3]

In these and many other comments of scholars about the mythical "elements," "accounts," "metaphors," etc., in Jewish mysticism, we miss one thing that could and should have served as the capstone of the numerous brief and disjointed references to the mythical in the Kabbala: a presentation in full, in a consecutive narrative form, of at least one of the major Kabbalistic myths to whose constituent elements so many allusions are made. There is certainly no dearth today of studies dealing with Jewish mysticism,[4] but their readers will look in vain for even one single example of a full myth as it can be pieced together from shorter and longer segments and references containing single mythologems, motifs, or other elements, and dispersed all over the Kabbalistic sources. In books dealing with mythologies of other nations and religions, the inclusion of such total presentations of myths is the rule.

The question then arises: why did students of Jewish mysticism who so frequently speak of the mythological character of Kabbalistic descriptions of God, the world, man, and the interrelationships between them, not follow the same path? It is always hazardous to try to fathom the motivations that keep scholars from doing something, yet I believe I can venture a guess: the answer, it seems to me, could lie in the conviction of Jewish scholars of the Kabbala and Jewish mysticism that Judaism differed qualitatively from the religions with which mythologies are usually associated. For them, the world of religion, until the emergence of Christianity, was divided into two mutually incompatible realms: that of polytheistic paganism, and that of monotheistic Judaism. Among Jewish historians of Jewish religion, this view was presented most emphatically and in greatest detail by Y'ḥezq'el Kaufmann in his multi-volume Hebrew *magnum opus*, *Toldot haEmuna haYisr'elit* ("History of the Religion of Israel").[5] Such views are, of course, not confined to Jewish scholars. Historians of religion in general considered

mythology the typical mode of expression of polytheistic religions, whose gods and goddesses conducted themselves in a manner reflecting the mores of the nations that worshiped them. Pure monotheism, whether Jewish or Christian, was seen as centering on the one and only omnipotent, omniscient, and omnipresent God, who demanded a strict moral conduct from the believer, a corollary of which view was the denial of the existence of a mythical dimension as far as the relations of God and the world were concerned. Islam, of course, shares this view, and in its insistence on the absolute oneness of God has radically opposed and extirpated from its official doctrine all traces of pagan Arab polytheism.

Something of this attitude still characterizes Jewish scholars specializing in the study of Judaism in general and Jewish mysticism in particular. Scholem himself, although he almost singlehandedly rescued Jewish mysticism from the contemptuous neglect to which the 19th-century founders of the *Wissenschaft des Judentums* had condemned it,[6] was still influenced by the traditional scholarly view that saw in mythological polytheism a lower, and in a supposedly amythological Jewish monotheism a higher, manifestation of the human religious spirit. The "mythical epoch," Scholem writes, was that of "the childhood of mankind": "the truly monistic universe of man's mythological age" was "alien to the spirit of mysticism" which replaced it, although "to a certain extent . . . mysticism signifies a revival of mythical thought. . . ."[7] The Kabbala itself, says Scholem, "contains, side by side with a deep and sensitive understanding of the essence of religious feeling, a certain mode of thought of primitive mythological thinking."[8]

It is not difficult to understand why scholars such as Scholem and his circle, who saw in the mythical elements in the Kabbala a "relapse into . . . mythical consciousness," and spoke of "primitive mythological thinking," were averse to the task of reconstructing a Zoharic or Lurianic myth and of presenting it in a full and consecutive narrative. In any case it is a fact that they did not undertake it. Scholem is actually apologetic about the mythological elements he discerns in the Kabbala when he finds it necessary to aver that "without attempting anything in the nature of an apology [one] cannot fail to notice that it [the Kabbala] contains . . . a certain mode of thought characteristic of mythological thinking."[9]

2 | *The Central Myth of the Kabbala*

As against views such as this, I do not hold that the myth fragments contained in Jewish mystical literature represent "relapses" into the primitive mentality of a bygone "mythical epoch." Mythopoesis, I believe, is one of the highest types of manifestations of the human creative psyche,

certainly ranking with other types of religious speculation and creativity. In fact, I must confess to deriving a certain satisfaction from having been able to demonstrate, first in my book *Hebrew Myths* (which I wrote jointly with Robert Graves), then in a number of essays, and finally in the present book, that the Jewish creativity in the religious realm extended into the field of mythology as well.[10]

Let me then perform the task from which other students of Jewish mysticism have shied away and reconstruct here in outline the myth of God and the Shekhina, or, as they are often referred to in Jewish mystical literature, the supernal King and Queen, which, I believe, is the central myth of the Kabbala and Hasidism. In piecing together this great myth from the original sources, I am resorting to the Jungian method of utilizing relevant materials irrespective of the differences in time periods to which the sources from which they are culled belong. Here it goes:

> At one moment in the course of His infinite existence, God decided to create the world. Since the All was up to that time totally filled with His being, He contracted Himself so as to make room for the created universe. He created the world for the sake of man, and His self-limitation, involved in the act of creation, showed how great was God's love of man, even before He actually created him.
>
> Once the creation of the world was accomplished, the All consisted of two parts: God and the world.
>
> No sooner did Adam become a sentient being than he began to contemplate the physical and spiritual worlds into which he was placed, and committed a grave sin that ever since has dogged the steps of man. God's spiritual being was comprised of ten *Sefirot* (emanations or aspects), but in contemplating God Adam mistook the tenth and lowest *Sefira*, that of *Malkhut*, or Kingdom, which was the Shekhina, the female manifestation of God, for the totality of Godhead. Since the Creator endowed Adam (and through him men in general) with the power of influencing the condition of the Godhead On High, by doing so Adam caused a fissure to occur between God and the Shekhina. Ever since this first original spiritual sin, man has ever and again repeated it—a mythical event that occurred in *illo tempore* is bound to be repeated, reenacted, again and again—and thus reintroduced, and made even more painful, the separation between God and His spouse, the Shekhina.
>
> When, in the course of history, the People of Israel came into being, the Shekhina, God's divine Matronit, became in a mystical way the Mother of Israel as well as the personification On High

of the Community of Israel. As long as the Temple of Jerusalem stood, it served as the sacred bedchamber in which, every midnight, God the King and His spouse, the Matronit-Shekhina, celebrated their joyous marital union. A detailed description, taken from Zoharic sources, of this union was given above (p. 142). The loving embrace of the King and His Queen the Shekhina secured the well-being not only of Israel but also of the whole world.

Some say that the coupling of the divine King and Queen took place not daily but only once a week, on the night between Friday and Saturday. Others even speak of an annual union between them. However that may be, the divine coupling was, and is, profoundly influenced by human behavior, or, to be more exact, by the comportment of Israel. When Israel sins, these sins force the divine couple to turn away from each other; when the people repent, when they are pious and perform the *mitzvot*, God and the Shekhina turn back to each other and unite in love. When the pious husband and wife down here on earth perform the great *mitzva* of *zivvug*, marital union, the mystical power contained in and issuing from this act enables, and more than that, induces, the King and Queen On High to do the same, and thus to become restored to their pristine unity. However, if Israel sins, the transgressions themselves give power to the forces of evil, to the *Sitra Aḥra*, "the Other Side," represented by Samael, to attach themselves to the body of the Matronit, and thereby prevent her from uniting with her husband, her legitimate spouse, God the King.

When the Jerusalem Temple was destroyed, the Children of Israel went into exile, and the Shekhina-Matronit, in her capacity as the mystical embodiment of the Community of Israel, went into exile with them. This was the greatest tragedy in the life of both Israel and God. For not only was the exile of the Shekhina a catastrophic and immeasurably painful disruption of the unity and completeness of the Godhead, it also led to a diminution of the power, the honor, and the very stature of the divine King Himself. Worse than that: since the masculine nature of God the King made it impossible for Him to remain alone without the company of a female consort, He let the place of His departed Queen be taken by Lilith, the evil handmaid, who was the ruler of hosts of she-demons and who now became the slave-concubine of the King, a position that made her the effective ruler over the Holy Land. This is to this day the condition of God above and of the Land of Israel below, as well as of the exiled Community of Israel and their divine matron, the

> Shekhina. Only the coming of the Messiah will put an end to the suffering caused by this situation to Israel, and to their divine parents, God and the Shekhina.

This, in briefest outline, is the Kabbalistic myth of God and the Shekhina. The Lurianic *kavvanot* ("concentrations") and *yiḥudim* ("unifications") which we shall discuss in Chapter VIII are the ritual counterpart, the *dromenon*, of this great, central, cosmic-spiritual myth of God and the Shekhina. The myth itself, the *legomenon*, emerged fully formed in the Zohar in the 13th century. The ritual was not fully shaped until nearly three centuries later, in the Kabbalistic center of 16th-century Safed. Once the *yiḥudim* had become established parts of the ritual practice of the Kabbalists, they secured the survival of the underlying myth of God and the Shekhina, while the myth on its part supplied the meaning of the ritual and validated it by underlining its significance and imperative nature. Together, the myth of God and the Shekhina and the ubiquitous *yiḥudim* that turned the entire panoply of Jewish ritual into a constantly reenacted series of references to that myth, instilled into the Kabbalistic, and later the Hasidic, believer the conviction that his words and acts had a direct cosmic-mystical influence on the state of the Godhead. Nothing else could have endowed the Jew in exile with a firmer conviction, a greater self-assurance, concerning his own religious value and his crucial spiritual role in the world. To say that this conviction counterbalanced the Jewish trauma of living in Exile as a scorned minority would be an understatement: it filled the Jew with the inner certitude that, despite his suffering in the *Galuth*, he towered high above his Gentile tormentor in every respect that really counted in the realm of the spirit.

VIII

YIḤUDIM— UNIFICATIONS

The term *Yiḥud* ("unification," plural *Yiḥudim*) as used in Kabbalistic and Hasidic literature refers to four different types of rituals. One of them is the enunciation of a rather simple declaratory statement, prior to reciting a prayer or performing a *mitzva* ("commandment"), to the effect that the intention of the person doing so is to bring about the unification of God and the Shekhina. The second is an incantation-like recital of the same or similar formulas for the purpose of exorcising a *dibbuq* ("spirit") from the body of a person possessed by it. The third consists of extremely complex mental exercises in which divine names are combined into one in many different ways for the purpose of thus achieving directly two goals: to unify God and the Shekhina, and to unify the soul of the adept who performs the rite with the supernal soul of God. In this type the *yiḥudim* are performed for their own sake and for the direct effect they themselves are supposed to have. Finally, the fourth type of *yiḥudim* serves expiatory purposes; the atonement of sins, and the purification of the person whom sin has rendered impure.

While some of the *yiḥudim* have their roots or antecedents in antiquity, all of them developed into full-fledged and carefully patterned rites only among the Kabbalists of 16th-century Safed. Irrespective of their diverse

purposes, all four types are based on the doctrine that the Shekhina suffers an exile which she shares with her children, the People of Israel; that the exile is a tragic separation between her and her divine husband, the Holy One, blessed be He, which causes unspeakable pain to both of them; that the *yiḥudim* unite them, or at least diminish the distance between them and thus bring pleasure to both; and that therefore *yiḥudim* are the most important religious acts a man can perform.

We shall now have a closer look at each of these four kinds of *yiḥudim*.

1 | *The Zohar on Unifications*

One of the most remarkable innovations of the Kabbala is the idea that it is the supreme duty—and privilege—of the religiously accomplished man to bring about a unification between God the King and His estranged spouse, the Shekhina (or Matronit). We have seen above something of the Talmudic-Midrashic antecedents of the idea that the Shekhina—originally conceived as God's visible and audible presence on earth—had her abode in the Temple, and that when the Temple was destroyed she was forced to go into exile. We have also learned that the union between man and wife was considered by the Zohar a replica of the union between God and the Shekhina, and, at the same time, the fulfillment of one of the greatest sacred commandments, because it mystically promoted that divine union and thus contributed to the oneness and wholeness of the deity.

However, the Zohar went a significant step farther than this. It expanded the concept of the influence human conduct exerted on the state of the deity from the sexual union between husband and wife to *all acts* performed by man, or, at least, to all religiously meaningful acts. As the Zoharic text puts it, Israel achieved royal rank because of its "diligent efforts ("*hishtadlut*") in the Tora and the commandments to unite the Holy One, blessed be He, and His Shekhina, to bring the King [i.e., God] to His place and to His hosts On High . . ."[1]

According to the Zohar, God and the Shekhina are not only the supreme divine couple, but also the spiritual-mystical parents of Israel. This is stated explicitly in the immediate sequel to the above quoted passage which says that Israel "are the children of the Holy One, blessed be He, and His Shekhina." Of course, the Zohar also holds that Adam himself was not merely the handiwork of God, but an offspring of God and the Shekhina, as hinted at in a passage on the very next page of the Zohar which explains that when Adam "emerged into the world, the sun and the moon saw him and their light faded [*nistam*: literally, "became closed up"], because the apple of the heel [of Adam] darkened their light. Why? Because he came

from the work of the Supernal Sun and Moon,"[2] that is, from God and the Shekhina.

Elsewhere the Zohar instructs the observant Jew who is intent on fulfilling properly the commandments that he must dedicate all his acts to God, to the explicit exclusion of the forces of evil: "Rabbi El'azar said: 'In all the acts of man it is necessary for him that they be for the sake of the Holy Name.' What does 'For the sake of the Holy Name mean'? To pronounce with his mouth the Holy Name over everything he performs, so that everything be in His service, and the Other Side should not alight on it, for it [the Other, i.e., Evil, Side] always lies in wait for men and can alight upon that act."[3]

This, to put it simply, teaches that all acts performed by man are in danger of being seized by "the Other Side," that is, by the evil, Satanic forces. To prevent such an outcome, one must state clearly before performing any act that one does it in the service of God. Below we shall see a concrete example of an act—that of copulation—which must be dedicated in this manner to God to the exclusion of the arch-demoness Lilith (see p. 234. The doctrine attributed by the Zohar to R. El'azar is the background against which that incantation must be viewed.

In the thinking of the author of the Zohar, even the prohibition of adultery is anchored in the conjugal relationship between God and the Shekhina, referred to as the "Community of Israel":

> When [Eve] was prepared for Adam, the Holy One, blessed be He, blessed them . . . like a cantor who blesses the bride with seven benedictions. Hence we learn that the groom and the bride, once they are being blessed by the seven benedictions [which are part of the traditional wedding ceremony], cleave to each other in a manner exemplified On High. Therefore he who goes to join the wife of another damages the coupling, for the coupling of the Community of Israel is with the Holy One, blessed be He, alone. . . . He who joins the wife of another is as if he deceived the Holy One, blessed be He, and the Community of Israel . . .[4]

There is, of course, a principal problem in all these references to the marital relationship between God and the Shekhina, of which the Kabbalists themselves were fully aware: it is the problem presented by the separateness of the Shekhina from the Godhead for the doctrine of the divine oneness. As Isaiah Tishby put it (in my literal translation):

> The Kabbalists . . . recognized the theological danger comprised in it [in the problem of the unity of the Shekhina with the other

> *Sefirot*], and in their considerations of the nature of mystical sin they gave first place—as "the root of rebellion" and as the heretical denial of the principle of the unity of God—to the view that the Shekhina was a separate power, unconnected with the system of the *Sefirot;* but they did not deny the possibility of her separation from the system. The mystery of the mystical union is the mystery of the copulation of the Shekhina with her husband *Tif'eret* ["Beauty," one of the higher *Sefirot*], that is, of her integration into the system of the *Sefirot* without separation (see Zohar 1:12a, etc.), and the religious mission of man is to maintain this union with the *kavvana* ["concentration"] of the prayer and the commandments.[5]

The passage in the Zohar 1:12a referred to reads: "And with all this it must be known that God Almighty is all one without separation. . . ."

I quoted the above explanation in full in order to show the difficulties modern scholars of the Kabbala encounter in trying to reconcile explicit Zoharic statements about the Shekhina with the basic doctrine of divine unity that they, together with the Kabbalists of all ages, including, in the first place, the author of the Zohar, hold inviolate. And indeed, inviolate it is as far as the *doctrine in principle* is concerned. *God is one*—this for Judaism has been, ever since the Biblical *Sh'ma' Yisrael* ("Hear, O Israel . . ."), cardinal and axiomatic, not open to doubt, or even to "a doubt of a doubt," as the Hebrew expression has it. Yet, in view of the profusion of mythological material contained in the Zohar and in other Kabbalistic master works, one must assume that, in order to be able to maintain this principle, the Kabbalistic mind had to have an extraordinary capacity for compartmentalization. On the one hand, it was convinced of the oneness of God; on the other, it could not but accept, and believe in, the elaborate myths telling in striking detail about the relationship between God and the Shekhina, about the arguments they exchanged, the demands they made on each other, etc.

Take, e.g., the so-called "Opening of Elijah," quoted from the *Tiqqune haZohar* (a component book of the Zohar) and printed at the very beginning of numerous editions of Hasidic, Sephardi, and Oriental Jewish prayer books. It is superscribed with the recommendation, "It is good to recite before every prayer the Opening of Elijah, may his merits protect us, Amen! and it is useful for the opening of the heart." Its Aramaic text takes up more than three pages, and contains this passage: "You who sleep in Hebron [i.e., Abraham, Isaac, and Jacob], and you the Faithful Shepherd [i.e., Moses], wake up from the your sleep, wake up and sing to awaken the Shekhina for she is asleep in the Exile. . . . Instantly the Shekhina raises her voice and utters three calls to the faithful Shepherd, and says to him: 'Arise, O Faithful Shepherd. . . .'"

This is followed by a mystical discussion between God and Moses, the gist of which is that ever since the Shekhina, represented by the fourth letter, the H, in the Tetragrammaton (YHWH), went into exile, the Name, i.e., the Godhead, is not complete, but consists only of YHW. These three letters, when written out in full—thus: *Yod He Waw*—have the total numerical value of 39, which equals that of the word *tal*, meaning dew. Next the words in Cant. 5:2, "Open to me, my sister, my love . . . for my head is filled with dew (*tal*)," are attributed to God: it is He who addresses these words to the Shekhina, and what they mean is that God, in the absence of the Shekhina, is only YHW, since according to a rule in the Kabbalistic *gematria* two words whose letters have the same numerical value are equivalent. Hence what the words quoted from Canticles mean is that in them God expresses his love and yearning for the Shekhina, without whom He is incomplete, only *tal*, that is, *Yod He Waw*. Only when reunited with the Shekhina will God again be YHWH (Yahweh).[6]

The passage quoted in the prayer books ends with the words: "Instantly the Faithful Shepherd arises, and the Holy Fathers with him. Thus far the mystery of unification. Blessed be the Lord for ever. Amen and Amen." This, incidentally, is the Kabbalistic explanation of why it is so important to recite all the prayers and perform all the commandments with the *kavvana*, the sacred intention, of unification, of helping the Godhead to become one and complete again.

The complexity of the quoted passage is a good example of the nature of many Kabbalistic doctrines that require considerable mental effort to grasp their import. However, it is a safe guess that the less versed a person was or is in the mystical doctrines of the Kabbala the more he was or is inclined to consider the relationship between God and the Shekhina as analogous to that of flesh-and-blood husband and wife. For the great masses of the Kabbalists, and later of the Hasidim, to whom the mystical doctrines were known only from the brief but frequent references to them contained in the prayers book, the anthropomorphizaton of the Godhead in the two persons of the Holy One, blessed be He, and the Shekhina, and the attribution of a quasi-human character to them and to their interrelationships, was inevitable. This, from a theological point of view, was the great weakness of Jewish mysticism, and this, from a psychological point of view, was its great strength.

2 | *The* Kavvanot *of Luria*

The teaching about the coupling of God and the Shekhina On High, and about the need of striving with all one's acts to bring about, or

at least to facilitate, that divine union adumbrated in the Zohar, was seized upon by Isaac Luria, with whose work we are well familiar by now, and who was the most influential Kabbalistic master since Moses de Leon. Luria expanded the Zoharic ideas into a veritable principle of motivation for the entire sphere of religious activities. He taught that when performing any *mitzva* ("religious commandment"), one must concentrate on its one sacred mystical purpose, which is to bring about the unification of God and the Shekhina. The term *kavvana*, which, as we have seen above, was used by Luria, is a Talmudic technical term describing the principle that when performing a *mitzva* one must do so with the explicit intention (*kavvana*) of fulfilling the *mitzva* in question. If one happened to perform a *mitzva* without such intention, it does not count, and one has to perform it again, this time with the requisite intention.[7] A more complete Talmudic term for the same concept is *kavvanat halev*, that is "concentration of the heart."[8]

In Luria's usage the term *kavvana* was endowed with a highly charged meaning: it came to designate a most intense concentration on the mystical significance of the religious act being performed. This type of *kavvana* had, and still has, its highly visible and audible expression in the body language of the Hasidic Jews, heirs to the Lurianic tradition. E.g., when they pronounce the words *Sh'ma' Yisrael* ("Hear, O Israel"), they close their eyes, press one hand against the face, contract the face muscles surrounding the eyes as tightly as they can, swing the upper part of the body back and forth with rapid and abrupt movements, and ejaculate the last word of the first sentence, *Eḥad* ("One") loudly and explosively. What lies behind this behavior pattern is the conviction that this most sacred confession of faith must be recited with such an intense concentration that it must manifest itself in shaking the whole body and soul.

Luria recommended many *kavvanot* ("concentrations") which came to be considered by all Kabbalists binding instructions, and were collected in a book titled *Sefer haKavvanot* ("Book of Concentrations").[9] He suggested nothing less than the recitation of a fixed formula before the performance of all the *mitzwot*. The formula states explicitly that one's intention in doing so is to bring about the *yiḥud*, unification, of God and the Shekhina. This suggestion is repeated with some variations several times in the *Sefer haKavvanot* and in numerous other sources quoting Luria. A detailed version of it was quoted above (p. 146) in our discussion of the image of the Matronit. A popular short version reads as follows: "For the unification of the Holy One, blessed be He, and His Shekhina, in fear and love, to unite the *YaH* with *WeH* in a complete union, in the name of all Israel, and to raise up the Shekhina from the dust. . . ."[10] *YaH* and *WeH* are, of course, the two halves of the most sacred divine name Yahweh, the first of which

is mystically identified in Kabbalistic doctrine with God the King, while the second stands for the Shekhina. The rupture in the divine name reflects the separation between God and the Shekhina, and their reunion is mystically represented in the union of *YaH* and *WeH*, the reconstitution of the oneness and wholeness of the Godhead.

In the *Sefer haKavvanot* Luria is quoted as having said: "One must always be careful to say before everything, 'For the unification of the Name of the Holy One, blessed be He, in fear and love and awe, in the name of all Israel,' for one must always unite the male and the female."[11]

Ḥayyim Vital (1543-1620), the foremost disciple of Luria, whose writings are the chief source of our knowledge of Luria's teachings, explains in his *Sha'ar haMitzvot* ("Gate of the Commandments"): "Like a son, all of whose intention is to do the will of his Father in Heaven and to give pleasure to Him. This matter can be realized only by him who knows the *kavvana* ["intention"] of the prayer and the *mitzvot*, and, when performing them, concentrates on putting aright the Supernal Worlds, and on uniting the Name of the Holy One, blessed be He, with His Shekhina. . . ."[12]

Ḥayyim Vital returns to the Lurianic *yiḥudim* in others of his books as well. In his *P'ri 'Etz Ḥayyim* ("Fruit of the Tree of Life"), he writes: "And know that it is an act of charity and a prayer to unite the name *YaH* which is separated from *WeH*, to join them together. . . . Therefore, before performing a *mitzva* or an act of charity, one must say: 'To unite the name of the Holy One, blessed be He, and His Shekhina, in fear and love, to join *YaH* with *WeH*, in the name of all Israel. . . .'"[13]

Let us add to these Lurianic instructions concerning the *yiḥudim* a Kabbalistic interpretation of the Eighteen Benedictions, the chief prayers recited three times every weekday and four times on the Sabbath and holidays by all observant Jews, whether Hasidic or not. In the *Zohar Ḥadash* ("New Zohar"), a collection of sayings and texts found in the manuscripts of the Safed Kabbalists and assembled by Abraham ben Eli'ezer haLevi Berukhim, a disciple of Moses Cordovero, the Eighteen Benedictions are stated to serve the purpose of uniting God and the Shekhina. The passage in question reads as follows: "A whispered [or secret] prayer is the 'still small voice' [in which God revealed himself to Elijah, cf. I Kings 19:12]. And since there the King [i.e., God] came, one must rise in His honor, and this is why the prayer [the Eighteen Benedictions] is called *'Amida* ["standing"]. And because of this the Life of the Worlds [i.e., God] is comprised in eighteen benedictions through which is united the Holy One, blessed be He, and His Shekhina, YAHDWNHY [that is, Yahweh and Adonay] . . .[14] Therewith the most important and most frequently recited prayer is declared to serve the one supreme purpose of the Kabbalistic life: the bring-

ing about of the restoration of the unity On High, the *yiḥud* of God and the Shekhina.

3 | *The Spread of the* Yiḥudim

In its original Talmudic formulation the concept of the exile of the Shekhina simply meant that when the Temple of Jerusalem was destroyed and the people of Israel exiled, the Shekhina, God's presence on earth, went into exile with them.[15] In the Kabbala, the exile of the Shekhina, now identified with the Community of Israel, came to play a much more important role, and "to mean that *a part of God Himself is exiled from God.*"[16] The passages in the Zohar that describe this exile, the laments of the heartbroken Shekhina (or Matronit) over her destroyed bed chamber, and her yearning for her husband, God the King, are among the most moving in the entire Kabbalistic literature.[17]

In the later, Lurianic, Kabbala the exile of the Shekhina and her separation from God are given greater cosmic significance. The prefiguration of this tragic event, it is taught, occurred in the very days of Creation, when Adam committed the sin of contemplating only the last *Sefira, Malkhut* (identified with the Shekhina), instead of penetrating the vast unity and totality of all the *Sefirot* in his contemplation. He mistook *Malkhut,* the Shekhina, for the whole of the Godhead, and thus shattered the unity of the Godhead, instead of consolidating it.[18]

The basis of this doctrine is, of course, the Kabbalistic idea that the acts of man—in this case of Adam, the first man—have a fatal effect on the condition of the deity. With Adam's sin began the tragic phase of cleavage in the deity that has been, and is still being, brought about again and again by "the destructive and magical influence of human sin." Thus the exile of the Shekhina became "a symbol of our own guilt, and the aim of religious action must be to end this exile or at least to work in this direction. The reunion of God and His Shekhina constitutes the meaning of redemption."[19] Herein lies the ultimate theosophical ground of the *yiḥudim,* the unifications.

Although it is Isaac Luria who is generally credited with the introduction of *yiḥudim* into the Kabbalistic doctrine and practice, in fact the idea seems to have been floating about in the Kabbalistic atmosphere of 16th-century Safed. It appears, for instance, in the teachings of Moses Cordovero (1522–1570), an older contemporary of Luria, who, although outshone by Luria in brilliance and influence, yet was undoubtedly as important a Kabbalistic thinker as he. It is Cordovero who left behind the most elaborate description of the unificatory purpose of the two daily morning rites of

putting on the *tallith* ("prayer shawl") and the *tefillin* ("phylacteries"). Before performing these rites, Cordovero says, one must recite this:

> For the unification . . . and so as to provide, through the *tefillin* of the hand, brains for the Female of the Small of Face [i.e., the Shekhina], and through the *tefillin* of the head, brains for the Small of Face [God], so that the Bridegroom [God] embrace the Bride [the Shekhina], His left arm under her head and His right arm embrace her . . . And the straps [of the *tefillin*] should be bonds of love between the Bridegroom and the Bride, and let not the sins bring it about that the straps be tied to Samael [i.e., Satan] and his female [Lilith], and all their retinue . . . Behold, I put on the *tefillin* of the head so as to bring all the idolaters under the hand of the Lower Shekhina, and the *tefillin* of the hand so as to bring all the other gods under the dominion of the Upper Shekhina . . ."[20]

An explanation of the concepts and terms appearing in this *yiḥud* would require a full introduction into the world of Cordovero's Kabbala which would lead us far afield from the present subject. However, even without such an excursus the intention of the passage is clear enough: it states that by pronouncing the unification formula the person putting on the *tefillin* ensures that the straps will constitute bonds of love between God and the Shekhina, will unite them, and at the same time prevents Samael and Lilith from using the straps for their nefarious purpose.

As for the dichotomy of the Shekhina into an "Upper" and a "Lower," this is based on the Zoharic distinction between "the Shekhina Above" and "the Shekhina Below." Above, on high, the Shekhina dwells among the twelve Holy Chariots and the twelve Holy Beasts, while below she sojourns among the twelve tribes of Israel. It was this Lower Shekhina who went into exile with the Children of Israel when the Temple was destroyed. However, the two manifestations of the Shekhina, the Zohar teaches, are tied together, so that actually the Upper Shekhina and the Lower Shekhina are one (Zohar 1:159b).

The Kabbalistic doctrines on which Cordovero based the quoted instructions are contained in several of his writings. In his *Shi'ur Qoma* ("Measure of the Stature"), he writes that the acts of the pious induce the Shekhina to copulate with her Husband. In his *Pardes Rimmonim* ("Pomegranate Orchard") he explains: "If a man is pious (*Tzaddiq*), the Shekhina pursues him and unites with him, so that through his good deeds the union [of the Shekhina] with her Husband is aroused. . . . Thus we find that the

arousal of that *Tzaddiq* causes the Supernal *Tzaddiq* [God] to unite with the Shekhina. . . ."

Cordovero also expands upon the Zoharic idea that the Shekhina copulates with the saintly whose prototypes were Jacob and Moses (cf. above, p. 141). He writes in his *Tomer D'vora* ("The Palm Tree of Deborah"):

> Man stands between two females: a lower, physical one who takes from him food, raiment, and conjugal rights, and the Shekhina who stands above him to bless him with all of these things, so that he should be able to give them. . . . Occasionally it happens that a man separates himself from his wife for one of three reasons: 1) because she is menstruating; 2) because he is busy with the Tora and separates himself from her throughout the weekdays; 3) because he is traveling and keeps himself from sin. At such times the Shekhina cleaves to him and is tied to him, and does not leave him, so that he should not be abandoned and separated, for always a complete man is male and female [together], and therefore the Shekhina copulates with him [i.e., joins him].[21]

Even before the publication of Luria's *kavvanot* and his prayer book, Kabbalistic masters came to consider the *yiḥudim* essential for praying with total concentration. Before long, Jews in all parts of the diaspora were reciting the *yiḥudim*, and they continued to do so until, as a consequence of the decline of the Kabbala, and traditional Jewish observance in general, in the 19th century, the *yiḥudim* were deleted from the prayer books of the Enlightened communities of Central and Western Europe. One of the earliest authors to prescribe the recitation of *yiḥudim* was Eliyahu de Vidas, a disciple and close friend of Moses Cordovero. He completed his major *opus*, the *Sefer Reshit Ḥokhma* ("Book of the Beginning of Wisdom") in Safed in 1575. The *Reshit Ḥokhma* is one of the outstanding books on morals in Judaism, and at the same time the work of a deeply thinking and feeling Kabbalist, for whom the Zohar was the major source of inspiration and insight into things religious. On the *yiḥudim* Vidas has this to say:

> Before one performs that *yiḥud*, one must say with one's mouth and utter with one's lips: "I do this thing or this *mitzva* to unite the Shekhina with the Holy One, blessed be He." And let him concentrate on the unification of YAQDWNQY. And in the morning prayer we unite the Shekhina and tie her to *Ḥesed* ["Love," the fourth of the *Sefirot*]. . . . The time of the afternoon prayer is to unite Shekhina with the left arm [i.e., the *Sefira* of Gevura, "Might"], and likewise at night is her unification with the Central Column.

> . . .[22] Thus the essence of our prayers is to unite the Shekhina always with the mentioned entities [*B'ḥinot*]. Also, one must intend every day to unite the Shekhina with the mystery of bed and table and chair and lamp. . . . Behold, this is a comprehensive unification for the rules of the day. . . .[23]

The word YAQDWNQY requires explanation. In other texts it appears in the form YAHDWNHY (see below). The Hebrew letter *qof* transliterated as q) is customarily used as a substitution for the letter *he* (h) when pronouncing or writing the divine name outside the reading of the Bible or of the prayers. Thus *Elohim* ("God") becomes *Eloqim*, and the Tetragrammaton YHWH becomes *Yod Qe Waw Qe* instead of *Yod He Waw He*. The Kabbalistic divine name YAHDWNHY is a composite obtained from combining alternatingly the letters *YaHWeH* with those of another divine name *ADoNaY*, meaning "Lord," which is the customary substitution in pronunciation whenever the name Yahweh appears in writing in the Bible and in the prayers. In Kabbalistic teaching the divine name Yahweh has a masculine, and the name Adonay a feminine connotation. As for the "mystery" of bed, table, chair, and lamp, it indicates that all one's daily activities must be performed with the intention that they, too, serve the unification of God and the Shekhina.

The imperative of exerting all one's mental and psychic powers for the overriding purpose of bringing about the unification of God and the Shekhina became standard in Kabbalistic prayer books from the 17th century on. One of the first of them, and one of the most widely circulated in the Ashkenazi world was that of Nathan of Hannover (16th–17th centuries), titled *Sefer Sha'are Tziyon* ("Book of the Gates of Zion").[24] "In this volume," says Scholem, "the Lurianic doctrines of man's mission on earth, his connections with the powers of the upper worlds, the transmigrations of his soul, and his striving to achieve *tiqqun* ["perfection"] were woven into prayers that could be appreciated and understood by everyone, or that at least could arouse everyone's imagination and emotions."[25] On the unification of God and the Shekhina, Nathan of Hannover has this to say:

> After you have performed the midnight *tiqqun* [prayer in memory of the destruction of the Temple of Jerusalem and for the restoration of Israel], prepare your soul, and subject every limb to the Holy One, blessed be He, and His Shekhina, and make all your body a chariot for the Shekhina, and say with great concentration and thoughts of good: "Master of the World! Behold, I intend to make my whole body a chariot for the Shekhina, so as to unite the Holy One, blessed be He, and His Shekhina (YAHDWNHY) with

> fear and love (YAHHWYHH), to join the name *YaH* with *WeH* in a complete union, in the name of all Israel.[26]

Several points in this paragraph require comment. The concept of a chariot *("merkava")*, that is, vehicle, for God has its roots in Ezekiel's vision of the Divine Chariot (Ezek. 1) as the vehicle carrying God's throne. In its Kabbalistic transformation the term came to be applied to the person of the mystical adept who, by his utter *kavvana* ("concentration"), attracts to himself the Shekhina, the "presence" of God, and thus makes himself a chariot, actually a vessel, for her. The term *merkava* also came to mean the utilization of *gematria*, that is, the combination of letters appearing in words, or the equation of their numerical value. Our text contains two examples of this type of *gematria*, the first of which was explained above. The second, *YAHHWYHH*, is a similar combination of the divine names *YHWH* and *EHYH* (i.e., *Ehyeh*) (Cf. Ex. 3:14), meaning "I am."

One of the most valuable early Kabbalistic anthologies is the *Midrash Talpiyot*, compiled by the Sephardi Rabbi Elijah haKohen of Smyrna (d. 1729), also known as Elijah haKohen haIttamari, after one of his earliest books, entitled *Midrash haIttamari* (first published in Constantinople, 1695). For his *Midrash Talpiyot*, R. Elijah excerpted material from no less than 300 books, and arranged it alphabetically according to subject matter. In the three pages of the section titled *"Anaf Yiḥud"* ("Branch of Unification"), he deals mostly with the profession of the unity of God, and touches only briefly on unification as a rite to be performed. In one paragraph he writes:

> From a manuscript: Before a man performs a *mitzva* he must say with his mouth, "I perform this *mitzva* to unite the Holy One, blessed be He, with His Shekhina," and he should concentrate on the unification of the names *Hawaya v'Adnut* [literally; "existence and mastery," but standing for the divine names Yahweh and Adonay], thus: YAḤDWNHY, and he should will it that thereby she [the Shekhina] should be raised up from the Exile. How? When he goes to the synagogue to pray he should say, "Behold I am going to unite the Shekhina with the Holy One, blessed be He," and thus for the other *mitzvot*.[27]

We are by now familiar with the Kabbalistic combinations of divine names for the purpose of uniting God and the Shekhina, so that the only new element in R. Elijah's manuscript is the instruction that one must recite the formula on the way to the synagogue, elevating thereby the mechanical act of locomotion to a matter of mystical significance.

Outstanding among the 18th-century Kabbalists in whose thinking the

service of the Shekhina with unifications came to occupy a central place was Ḥayyim Yosef David Azulai (1724–1806), the famed Palestinian halakhist, Kabbalistic master, and traveler, known by his Hebrew acronym as "the ḤIDA." His preoccupation with the *yiḥudim* becomes especially evident in his commentary on the Passover Haggada, entitled *Simḥat haRegel* ("The Joy of the Festival"). In it he attributes mystical influences on the Shekhina to practically every rite performed in connection with the Passover and the Seder meal. When burning the *ḥametz*, the "leavened" crumbs found in the house on the day before the Passover, he writes, "It is good to say this: 'Be it the will before You, O Lord, our God . . . [that] just as I remove the *ḥametz* from my house and my property, so, O Lord, our God . . . You should remove all the externals [i.e., evil spirits] and the spirit of uncleanness from the earth, and our evil inclination from us . . . and those that oppose the Shekhina, eradicate them with the spirit of eradication. . . .'"[28]

The Ḥida also refers to the concept of the *tzaddiq* as the chariot for the Shekhina, and to the performance of *mitzvot* "for the purpose of purifying the sparks of holiness and unifying the Lovers [i.e., God and the Shekhina]," and asserts that "full redemption will come for the sake of the Shekhina." He prescribes that before drinking each of the traditional four glasses of wine at the Seder one should say: "Behold, I am prepared and ready to fulfill the *mitzva* of the first [second, third, fourth] glass of the four glasses for the sake of the unification of the Holy One, blessed be He, and His Shekhina, by means of Him who is secret and hidden [i.e., God], in the name of all Israel." The same prayer must be repeated, according to the Ḥida, over eating of the *matza*, the *maror* (bitter herbs), the recital of the story of the exodus from Egypt, the eating of the *afikoman* (the piece of *matza* eaten a the conclusion of the Seder meal), etc.[29] In sum, the whole of the Seder is for the Ḥida a series of rites directed at one and the same sublime aim: the unification of God and the Shekhina.

The Ḥida was also one of the most spirited defenders of the *yiḥudim* against the strictures of R. Ezekiel Landau (see below). According to the Ḥida one should follow the practice of the Jews of Turkey, and recite the *l'shem yiḥud*, for by doing so one "demonstrates explicitly that one's acts are for the sake of God alone, and then there will be no stranger [i.e., evil power] in one's studies or in the *mitzvot* one performs." He takes R. Ezekiel Landau to task for his unrestrained anger at the Hasidim, and his view that "no special intention at all is required, and that all the perfections occur automatically On High, as the results of our acts." As against this, the Ḥida emphasizes that there is no comparison at all between a man who "has the correct intention," and him who merely "carries out the precepts for the sake of heaven," but without such explicit intention.[30]

4 | *Hasidic Masters on the* Yiḥudim

The Hasidic custom of reciting *yiḥudim* originated with the founder of Hasidism, Rabbi Israel Ba'al Shem Tov (1700–1760) himself. The *Sefer Keter Shem Tov* ("Book of the Crown of the Good Name") quotes "the Besht" (spelled in Hebrew BShT, the acronym of Ba'al Shem Tov) as having told about a vision he had: He ascended to heaven where he was told that "I shall not yet die because they have enjoyment On High when I recite unifications down below." Then, the Besht continued, he asked the Messiah whom he encountered in heaven, "When will the Master [i.e., you] come?" And the Messiah answered, "When your teachings spread abroad . . . and all Israel will be able to make unifications and ascension like you. . . ."[31]

Once the *yiḥudim* became part of the world of the Hasidim, the Hasidic masters introduced numerous modifications into their text, and also began to reinterpret them. One of the disciples of the Besht was R. Ya'aqov Yosef of Polonnoye (died ca. 1782), who was rabbi of Shargorod, the second largest Jewish community of Podolia, and was expelled from there in 1748 because he became an adherent of the Besht. Ya'aqov Yosef fought the opponents of Hasidim vigorously and even bitterly, and thus contributed to the rift between the Hasidim and the *Mitnagdim*. In his major work, the *Toldot Ya'aqov Yosef* ("History of Ya'aqov Yosef"), and in other writings, he taught that thoughts of evil only enter the mind in order to enable man to uplift and "improve" or "perfect" them in prayer. He was also much taken by the concept of man as the "chariot of the Shekhina," on which subject he wrote:

> Thus man becomes sanctified to be a chariot for the Shekhina, in body and soul, as [he was] at the Revelation at Mount Sinai. . . . And this is what the Ramban [R. Moshe ben Naḥman, Nahmanides] wrote in the section Aḥare: "He shall live by them [the laws of the Tora]." This is the purpose of man: to purify his matter [i.e., his body] until it becomes a chariot for the Shekhina, in body and soul, as [were] Enoch and Elijah, etc. And this is what is said, "One suspends the study of the Tora for the funeral of a dead person, to separate alien thought from his thought, and thereby to cause the *Q'lippa* ["husk," i.e., evil spirits] to separate from the Shekhina, to enable her to unite with her Husband. This is the true wedding ceremony, and understand it."[32]

Again some elucidations are in place. First of all, Nahmanides, *ad* Lev. 18:5 (where the above quote appears) does not say what R. Ya'aqov Yosef

claims he says. This is what Nahmanides says: "Those who leave all affairs of this world and pay no attention to them, as if they had no body, and their intentions and thoughts are [directed] to their Creator alone, as was the case with Elijah—when their soul cleaves to the Honored Name, will live forever in their body and soul. . . ." The idea that man should make himself a chariot for the Shekhina is taken by Ya'aqov Yosef, not from Nahmanides, but from the post-Lurianic Kabbalists.

Secondly, similarly late-Kabbalistic is the idea that by separating oneself from alien, impure, or evil thoughts one brings about a liberation of the Shekhina from the *q'lippa*, the impure husks, the dark forces of the *Sitra Aḥra*, the "Other Side," that cleave to her and prevent her from uniting with her husband, God. However, as we will see below (p. 231), the concept of the *q'lippa* itself is Zoharic.

A later book of R. Ya'aqov Yosef, entitled *K'tonet Pasim* ("Coat of Many Colors")[33] contains Kabbalistic homilies on Leviticus and Numbers. In it he refers so many times to the Shekhina and to *yiḥudim* that one is left in no doubt as to this subject being a major, or perhaps even *the* major, preoccupation of his.[34] A conspectus of the dozens of passages in which R. Ya'aqov Yosef speaks of the unification of God and the Shekhina—many of them embellishments and elaborations of statements contained in earlier Kabbalistic literature—results in the following picture of his teachings on the subject.

Because of our sins the love relationship between God and the Shekhina has been disrupted. Instead of facing each other as a loving couple does, "they stand back to back, which is the mystery of the double face and of the *dormita*" (p. 18).[35] Through the "hatred and separation below" on earth, a separation was caused between the four letters of God's Name, YHWH, above (p. 19). This divine separation was brought about by the evil inclination (p. 96). However, "when envy, which causes putrefaction and death in the world, is eliminated, there will be peace and unity below, and this will bring about the reunification of God's name above (pp. 60, 96, 97). One must do all that is in one's power to pursue peace in the world, and thus to bring about the unification above (p. 21). Every physical act one performs must be accompanied by "the power of thought to unite the Holy One, blessed be He, and his Shekhina" (p. 54). Through the observance of the Tora and the performance of the *mitzvot* unification is brought about above, and "copulation face to face" of God and the Shekhina (pp. 174–75), as a result of which those above and those below will be blessed (p. 68). In all one's acts "one should concentrate on the unification and coupling of the Holy One, blessed be He, and His Shekhina" (p. 219).

"The Shekhina is the source of all souls." It is the duty of man to

perform the commandments and to have pure thoughts which cause the Shekhina to be liberated and purified from the husks, the impure elements that adhere to her, and thus to be able to join "her lover," God, and to couple with Him (pp. 181–82). This unification On High is also expressed in the unification of the four letters of the name of God, YHWH. "This is the greatest rule in the Tora" (pp. 99, 220).

Also by establishing a loving relationship with his fellow men, a man can bring about unification On High. Any "joining" down below causes unification of the Name of God above (p. 19). One must do this, if for no other reason than out of "pity for the honor of the Name" (p. 19). Even such a physical act as sexual union between man and woman causes On High the unification of the Name into *Eḥad* ("One," p. 220).

A rather complex scheme of "three kinds of copulation" is set up by R. Ya'aqov Yosef to illustrate the close interdependence of copulation down below on earth and Oh High in heaven:

> In every [uttered] word [*dibbur*] there is a unification of the Holy One, blessed be He, and His Shekhina. There are three kinds of words which are called three kinds of copulation [*zivvug*]: 1. Copulation of the King and His Matronit. . . . 2. Copulation of the son and his spouse. . . . 3. Copulation of slave and handmaid. . . . The words of the Tora and prayer, when a man, wrapped in *tallith* and *tefillin*, secludes himself with his Creator—this is a copulation of the King of the World and the Matronit, a union of the Holy One, blessed be He, and His Shekhina. . . . [Mundane] talk is a unification of the slave and the handmaid; words of love between friends are a copulation of the son and his spouse; and when a man devotes himself to Tora and prayers, if he knows that [they are directed to] the Holy One, blessed be He, and His Shekhina, then he ties together [the *Sefira* of] *Malkhut* [i.e., the Shekhina] On High. . . . (p. 247).

As this brief presentation shows, R. Ya'aqov Yosef was almost obsessed with the idea of the unification of God and the Shekhina, and with the religious imperative to dedicate one's life to bringing it about.

A contemporary of Ya'aqov Yosef was R. Elimelekh of Lyzhansk (1717–1787), who had a central role in creating the veneration of *tzaddiqim*, saintly Hasidic rabbis. In his book *No'am Elimelekh* ("The Grace of Elimelekh"),[36] he repeatedly explains that it is a sacred duty to recite *yiḥudim*:

> If one intends to perform a *mitzva*, one must utter with one's mouth in speech that one wants to perform that *mitzva*, and say,

> "For the sake of the unification of the Holy One, blessed be He, and His Shekhina. . . ."
>
> . . . When a man repents and corrects his deeds, he effects through his repentance and study the restoration [*tiqqun*] of the Shekhina. . . . On the day on which he becomes cleansed of his sins he should act for the elevation of the Shekhina, to unite her with the Holy One, blessed be He. . . . One must say, "For the sake of the unification of the Holy One, blessed be He, and His Shekhina. . . ."
>
> . . . This is the reason why we say prior to all our works [i.e., before the performance of all *mitzvot*] and our prayers, "For the sake of the unifiction, etc., in the name of all Israel. . . .[37]

A leading Hasidic master of the next generation, much of whose religious teachings centered on the Shekhina, was R. Moshe Ḥayyim Efrayim of Sudylkov (ca. 1740–1800?), a grandson of the Besht. His book, *Degel Maḥane Efrayim* ("Banner of the Camp of Ephraim"), containing sermons on the weekly portions of the Pentateuch, is a classic in Hasidic literature. In it he writes:

> My grandfather, may he rest in Eden and let his memory be for a blessing for life in the World to Come, said that all things come from the Shekhina, so to speak, and all the deficiencies [*ḥesronot*] a man has should be understood as deficiencies of the Shekhina, so to speak . . . blessed be He and blessed be His Name . . . Therefore all our prayers should be recited for the replenishment of the deficiencies of the Shekhina, so to speak, and then our own deficiencies will be replenished of themselves. This is why the *tzaddiqim* [the saintly Hasidic rabbis] are emissaries of the Matronit [i.e., the Shekhina], for the *tzaddiqim* through their own deficiency know that there is a deficiency in the Shekhina, and they unite her in a complete union. And it is apparent that all the couplings are done by knowing, and this is why coupling is called knowing as in "and the man knew Eve his wife" (Gen. 4:1).[38]

This passage calls for a few brief comments. One is that the author's repeated use of the expression "so to speak" (*kiv'yakhol* in the original), when he mentions the Shekhina shows that he found it necessary to indicate that what he says about the Shekhina must not be taken in a literal sense lest one think that the Shekhina acts independently of God, or that the Shekhina is something other than, and different from, God. The very fact that the author inserted the phrase "so to speak" three times in this short

passage shows that he was aware that in his statements about the Shekhina he came dangerously near the heresy of belief in *sh'te r'shuyot*, "two powers," or two divine authorities, as it is called in Talmudic-Midrashic sources (B. Ḥag. 15a; Gen. Rab. 1).

The second comment is on the author's use of the phrase "Blessed be He and blessed be His Name," abbreviated as *b"h uv"sh* in Hebrew, that is *barukh hu uvarukh sh'mo*, with reference to the Shekhina. This is rather incongruous, for each of the four words has the masculine form in Hebrew, while the Shekhina, both conceptually and grammatically, is feminine. The explanation must be that while speaking of the Shekhina, our author had in mind God, after the mention of whose name the *b"h uv"sh* abbreviation comes almost automatically. Our third comment is that the author once refers to the Shekhina by the name Matronit (i.e., "Matron"), which is usual in the Zohar but rather unusual in Hasidic texts. New also is the recommendation that all prayer should be directed toward the goal of replenishing the deficiencies of the Shekhina (and thus securing her complete union with God); this can be done by *tzaddiqim* through their knowledge which leads to a coupling of God and the Shekhina.

A contemporary of the Master of Sudylkov was R. Levi Yitzḥaq of Berdichev (c. 1740–1810), one of the famous personalities of the third generation of *tzaddiqim*, whose great scholarship won him the respect of even the *Mitnagdim*. His teachings stressed three elements: joy in fulfilling the *mitzvot*, *d'vequt* ("cleaving") to God, and fervent prayer. He used to sing prayers in Yiddish in which he spoke to God in familiar terms, and even dared to address demands to Him. His book of sermons, *Q'dushat Levi* ("The Holiness of Levi")[39] was first published during his lifetime and soon became very popular. In it he refers to "the version of the ARI [Isaac Luria]" of the unification formula as reading, "For the sake of the unification, etc., in fear and in love, and love and fear," and explains that "at first there must be fear, then love, and then, from the love is drawn forth a more internal fear, as is known to those familiar with the hidden wisdom."[40]

To the same generation belonged one of the greatest figures in the history of Hasidism, R. Shneur Zalman of Lyady (1645–1813). Shneur Zalman was the founder of the Hasidic school later to become known as Ḥabad Hasidism. ḤABAD is an acrostic of the words *Ḥokhma, Bina, Da'at*; literally, "wisdom, understanding, knowledge," but meaning, in the Kabbalistic terminology, germinal, developmental, and conclusive knowledge. Ḥabad Hasidism reintroduced a scholarly element into the movement, and made deep inroads into the ranks of the *Mitnagdim*. Shneur Zalman's book *Tanya* (originally called by the author *Liqqute Amarim*, or "Collections of Sayings")[41] is one of the few Hasidic writings that is not a collection of

discourses but a complete, systematic explanation of the author's doctrines. In it he gives a detailed explanation of what is meant by the *l'shem yiḥud* formula:

> This is the explanation of "for the sake of the unification of the Holy One, blessed be He, and His Shekhina, in the name of all Israel": This *kavvana* ["concentration"] must be recited in one's heart. So that one's heart should really desire this supernal unification, there must be in one's heart great love of God alone, to cause Him pleasure above, and not in order to slake one's own soul which thirsts for God, but like a son who exerts himself for his father and mother, whom he loves more than himself. . . . In any case, one must habituate oneself to this *kavvana*, for even if it is not truly and fully contained in one's heart, one's heart wants it truly at least to a very little extent, because of the natural love that is in the heart of all Israel to do everything that is the will of the Supernal, blessed be He. And this unification is His true will, that is, His supernal unification in the emanation [*atzilut*] which takes place through the arousal down below [i.e., in the human realm], through the unification of the divine soul and its integration into the light of God which is clad in the Tora and the *mitzvot* with which she [the soul] is occupied. And they become truly one, as I have written above, for through this also the source of the Tora and the *mitzvot*—which is the Holy One, blessed be He—unites with the source of its divine soul which is called by the name Shekhina. For they are in the capacity of that which fills all the worlds and in the capacity of that which surrounds all the worlds. . . . But as for the unification of his soul and its integration in the light of God to be one, this is what every man of Israel wants truly and fully with all his heart and all his soul, due to the natural love that is hidden in the heart of all Israel, to cleave to God and not to separate and be cut off and separated, God forbid, from the unification of oneness of [God] blessed be He.[42]

The idea Shneur Zalman wishes to express in his convoluted and repetitious style is that by concentrating on the unification, one brings about a union between "the divine soul" and "the light of God," that is, between God and the Shekhina, who together "fill all the worlds." Moreover, Shneur Zalman asserts, every man in Israel carries in his heart a "natural love" of God and the desire to cleave to God. That is to say, the *yiḥudim* have two aims: to unite God and the Shekhina, and to unite the soul of him who performs the commandments with God.

A younger contemporary of R. Shneur Zalman was R. Barukh of Medziboz or Medzibezh (1757–1810), another grandson of Israel Ba'al Shem Tov. Barukh considered himself heir to his famous grandfather, claimed elevated status for the *tzaddiq*, the saintly leader of the Hasidim, and held court in Medziboz in great style, in an autocratic and luxurious fashion, including even the keeping of a "court jester," Hershele Ostropoler. His conduct aroused opposition even on the part of other Hasidic leaders, among them Shneur Zalman himself. Among Barukh's published works is a book titled *Butzina diN'hora*, a title he took from a Talmudic phrase meaning literally "lamp of light," but used in the Talmud in the sense of "wise man."[43] In it Barukh introduces a legal decision by making reference to "the joining of the Holy One, blessed be He, and His Shekhina."[44] Noteworthy in that passage is that Barukh does not use the word *yiḥud* ("unification"), which had become a *terminus technicus* in Kabbalistic and Hasidic literature, but *tzeruf*, that is, "joining" or "combination."

The endless preoccupation of Hasidic masters with the *yiḥudim* resulted in always new interpretations of their meaning, or at least in new variations in it. Occasionally the original meaning of the *l'shem yiḥud* was completely lost in these new interpretations and replaced by abstruse mental exercises. Take for example Avraham Y'hoshu'a Heschel's explanation in his Hasidic anthology entitled *Sefer Liqqute Y'qarim* ("Book of Precious Collectanea"): "The point in the unification is: not to separate the brain from the words, not to mix together evil and good. This is [the meaning of] 'the tree of knowledge of good and evil' (Gen. 2:17), and this is 'And a handmaid that is heir to her mistress' (Prov. 30:23)."

The phrase quoted from Proverbs refers to the Zoharic myth (discussed below, pp. 249–50), according to which, when the Temple was destroyed and the Matronit (Shekhina) "sent away" by the King (God), He took Lilith, the slave-woman or handmaid, in her place. Thus the handmaid became heir to her mistress the Shekhina, and the evil that she symbolized became attached to the good represented by God. As we have seen, according to the Ḥida the *kavvana* ("intention") in performing *mitzvot* must be to separate the evil from the Shekhina and thus to enable God and the Shekhina to reunite. This concept is generalized by Heschel, who interprets the purpose of the *yiḥudim* to be, paradoxically, the separation in general of good and evil in the realm of the divine.

Heschel continues: "And the matter of the couplings and the unifications is like the matter of the supernal waters: know that there is no evil there at all. Why, then, is there any need for our unifications? The explanation is that the Father sees the damage done to the son who walks about worried, without knowledge, that is to say, is not enriched by the [divine]

pleasure. And examine it well! And the matter is clear for those who understand."[45] I must admit that I cannot claim to belong to that elite group as far as this interpretation is concerned.

In a large, four-part, 850-page Hasidic anthology entitled *Sefer Ta'ame haMinhagim uM'qore haDinim* ("Book of the Meanings of the Customs and the Sources of the Rules"), the author collected statements by several *tzaddiqim* on the unifications. Under the heading "Matters of *Tzitzit*" ("ritual fringes"), he makes a statement that clearly shows that in the world in which he moved *all* religious acts were customarily introduced by the *l'shem yiḥud* formula, so that when a *mitzva* was not introduced or not accompanied by it, this was something that required special explanation. He writes:

"The reason why one does not recite 'for the sake of the unification' when one has the opportunity to fulfill the commandment of receiving guests, and why this should be subtracted from all the other commandments. Because receiving guests is greater than receiving the face of the Shekhina. Hence the recitation of 'for the sake of the unification' does not belong there." The author states that he quotes this from the book *Degel Maḥane Efrayim* of R. Moshe Efrayim of Sudylkov.[46]

In his footnotes to this entry R. Shub adds comments taken from other sources. He writes: "In the introduction by the Rabbi, the *Tzaddiq* of Komarno [Yitzḥaq Eisiq of Komarno, d. 1874, the author of numerous Hasidic works], I saw that my teacher, my uncle the saintly master Zevi, used to say over every small or great thing *l'shem yiḥud*, etc. with a full mouth. Even when he drank a little water he stopped and recited several *yiḥudim*. And in the book *Zera' Qodesh (Vayeshev)*,[47] it is written: 'When a man comes to seek Him, blessed be His Name, in prayer, and says *l'shem yiḥud* etc., in the name of all Israel,' thereby his prayer is heard even if he is not a *tzaddiq* [a saintly person], for every intention to walk in the path of the Tora is always counted for him as if he had fulfilled it."

Several hundreds of pages later R. Shub returns to the subject in greater detail. He writes:

> In the book *Zera' Qodesh* ["Holy Seed"] by the Gaon, the saint of Ropsitz [Ropczyce, Poland] (in Vayera) wrote that one must beware when one performs a *mitzva*, lest a turning away toward unfit [*pasul*] thought occur in one's heart, God forbid. . . . And in the book *Derekh Piqqudekha* ["The Road of Your Commands"][48] he wrote thus: "I received from my masters that it is profitable to make a statement prior to performing a commandment. Even when one is alone one should say before one's Creator: 'Master of the World! It is well known to You that it is my wish to do Your will

only, and it is possible that in the midst of my performing the commandment my evil inclination will lead me astray and some other [i.e., foreign] thought will fall into my thoughts to perform that commandment by turning away. Behold I annul that thought and that impure fancy and will of the heart, for my will is truly contained in my bones, and joined to my thoughts to serve with a full service only God alone.'"[49]

In his notes to this entry, R. Shub refers to a tradition according to which "when the saintly *tzaddiq* of S"G[50] ordained the saintly rabbi of Stretyn [Judah Zevi Hirsch of Stretyn (d. 1854?)], peace be upon him, the saintly rabbi of Stretyn told him that he did not understand what is meant by 'For the unification of the Holy One, blessed be He.' And the saintly rabbi replied that the intention is that . . . one must direct all bodily things for the sake of heaven, and this will be the unification of the Holy One, blessed be He, and His Shekhina."

5 | *Opposition to the* Yiḥudim: *The Halakhic Side*

We can deal only briefly with the opposition to the *yiḥudim* put up by some rabbis who were the spiritual leaders of the *Mitnagdim*, the orthodox opponents of Hasidism. The more outspoken among them took up the cudgel against the *yiḥudim*, and engaged the "unificationists" in a battle royal that showed that the issue was for them a matter that touched the very essence of their faith. A summary of the polemic between the two camps is given in Louis Jacobs' book *Hasidic Prayer* in which he shows to what extent the issue of whether one must or must not recite this Lurianic formula stirred up the spirits and contributed to the bitter enmity between the Hasidim and the *Mitnagdim*.[51] Jacobs quotes *in extenso* the view of R. Ezekiel Landau (1713–1793), one of the greatest Talmudic luminaries of the 18th century, who in his *Responsa* not only argued with great determination against the *yiḥudim*, but used the opportunity to voice his all-out condemnation of Hasidism in general. Landau's attack culminates in this passage: "In my opinion this is an evil illness in our generation. As for the generations that preceded our own time, [they] did not know of this formula and did not recite it . . . but in this generation of ours . . . each one says, 'I am the seer, and to me the gates of heaven have opened up, and it is for my sake that the world exists.' These are the destroyers of the generations, and to the generations of their existence I apply the verse, 'The ways of the Lord are right, the just will walk in them but the Hasidim will stumble therein.'"[52]

Actually, the Biblical passage quoted by Landau says, "but the transgressors (*posh'im*) will stumble therein" (Hosea 14:10), but in his wrath against the Hasidim Landau substituted the work "Hasidim" for "transgressors," thereby equating the two.

The Hasidic response to this head-on attack was given by R. Ḥayyim b. Shlomo Tyrer of Czernowitz (ca. 1760–1816), an important Hasidic leader who had profound knowledge not only of mysticism but also of rabbinic literature, and thus was well qualified to refute and reject Landau's strictures. In his book *Sha'ar haT'filla* ("Gate of Prayer"), R. Ḥayyim, instead of attacking Landau, adduces proofs from the Talmud and the Codes to the effect that *kavvana* prior to carrying out a *mitzva* was halakhically required. He further argues that the "fear and love" emphasized in the *yiḥudim* are essential for attaining the full value of the *mitzva* performed. "Love and fear," he says, "are the two wings" which carry the *mitzva* aloft, "like the wings of a bird by which it flies in the whole of the sky beneath the heavens." He concludes by emphasizing the unification, not of God and the Shekhina, but of "His great and holy Name and . . . of the Lower World with the Upper World."[53]

Louis Jacobs, in discussing the basic issue between Landau and R. Ḥayyim, finds two factors in it: one is the meaning of *kavvana*, the other Landau's suspicion that in the Hasidic position there was a trace of Shabbataian heresy.[54] While this is undoubtedly correct, I suspect that, unspoken by either of the two antagonists, the issue went deeper and revolved around an essential difference between the Hasidic and the non-Hasidic understanding of the nature and condition of the deity. The Hasidic *yiḥudim* were based on the Kabbalistic doctrine that taught that the unity and wholeness of the deity were disrupted, and that consequently it was the duty of those who understood the mystery of this tragic development to exert themselves to the utmost to restore the divine unity, or at least to bring God and the Shekhina closer to each other. It was this great, all-pervading mystical purpose and responsibility that became central to Hasidic existence, and found its expression in the innumerable *yiḥudim*. Such teachings were anathema to Ezekiel Landau and the other rabbinic leaders of the *Mitnagdim*. They were, of course, familiar with these Hasidic ideas, but rejected them because, for them, they smacked of heresy, or at least sinful aberration, and this quite apart from any suspected Shabbataian connections or sympathies. This, I believe, was the basic issue underlying the unification polemic: whether or not one believed that the performance of *mitzvot* by observant Jews contributed to bringing together God and the Shekhina, that is, the male and female aspects (or elements) of the deity. Behind it loomed the even larger issue of whether one believed in the entire, complex mystical structure

erected by the Kabbalists around and upon the God-concept, whether one went along with, or opposed, the doctrine of the divine *Sefirot* that underlay the belief in the ability and duty of man to influence the state of God. This deepest aspect of the controversy did not surface often and with clarity, perhaps because it was a much too sensitive one to be dragged into the arena of disputation. Still, the controversy must have revolved around the Kabbalistic teaching that there was tension, there was a problematic relationship, between God and the Shekhina, that the destruction of the Temple of Jerusalem meant a tragic separation between the male and the female aspects (or elements) in the deity, and a diminution of God's powers, and that it was the duty of every true believer and man of piety to perform the *mitzvot* with the explicit intention and for the purpose of unifying God and the Shekhina, or at least to diminishing the rift between them, and thus, ultimately, to perform the greatest possible service, the noblest mystical task, of which man is capable. Had the issue been only the recital or deletion of a sentence in preparation to the performance of *mitzvot*, it would be difficult to understand the animus that went into defending the position of each side. If the controversy was about a basic understanding of the nature of the deity, and the relationship between man and God, the passion displayed by the two opposite camps is not only understandable, but one recognizes that it was inevitable: it dealt, after all, with matters that lay at the very core of Jewish belief and hence of Jewish existence.

The polemic about the *yiḥudim* was carried on for several decades, and died down only when both the Hasidim and their opponents the *Mitnagdim* felt threatened by the spread of the *Haskala* (the Jewish Enlightenment). But even this development did not mean a rapprochement between the two camps. What happened instead was that the Hasidic Jews and most of the tradition-abiding Sephardi and Oriental Jews continued to recite the *yiḥudim*, and to retain some knowledge—whose extent varied with the amount of general Jewish education they received—of the meaning and significance of the unification formula. As against them, the run-of-the-mill Reform, Conservative, and non-Hasidic Orthodox Ashkenazi Jews, from whose prayer books the *yiḥudim* had been excised, in most cases lost even the knowledge that such a thing as *yiḥudim* existed in other Jewish camps, while their spiritual leaders dismissed them as old-fashioned, primitive superstition which was best ignored.

6 | *Influence on the Non-Hasidim*

A simple way to gauge the influence of the unifications on the non-Hasidic Jews from the 18th century on is to have a look at the prayer

books used in those parts of the Jewish world that were dominated by the leading anti-Hasidic rabbinical authorities of the times. The foremost among these was R. Elijah of Vilna (1720–1797), known as "the Gaon of Vilna," whose personality and genius gave a powerful impetus to the rise of the *Mitnagdim*, the "opponents" of the Hasidim. And yet, the *Siddur Ishe Yisrael* ("Prayer Book Fires of Israel"), which follows the rite of the Gaon, contains the *l'shem yiḥud* formula many times. True, out of respect for the Gaon the prayer book carries a footnote to the effect that "according to R. Elijah of Vilna one should not recite any unifications prior to the performance of a commandment," yet this cannot obliterate the fact that even in this prayer book the unifications have an important place.[55]

Another prayer book, which contains the comments of both Elijah of Vilna and R. Akiba Eger (1761–1837), one of the greatest rabbinical authorities of the 19th century and a most prestigious exponent of strictly orthodox halakhic Judaism, is the *Siddur Otzar haT'fillot* ("Prayer Book Treasury of Prayers"). This *Siddur* too prints several times the *l'shem yiḥud* formula.[56]

These two examples should suffice to show the penetration of the *yiḥudim* into the prayer-practice of non-Hasidic, and even anti-Hasidic, Jews from the 18th century on. Other Ashkenazi rabbis were unable to formulate a definite stand either pro or against the unifications. Some of them, even if they did not approve the recital of *l'shem yiḥud*, were of the opinion that for those versed in the Kabbalistic doctrines, the recital of *yiḥudim* was a permissible, or even commendable, rite; others even felt constrained to inform their followers of the Hasidic teachings about those awesome mysteries. Thus in the late 17th century the German Rabbi Y'ḥiel Mikhael Epstein (d. 1707) gives in his prayer book, which contains the Hebrew text of the prayers plus R. Epstein's Yiddish translation, an objective, non-critical description of the Hasidic way of prayer. He writes, among other things: "The Kabbalists wrote: if a man prepares his body for the performance of a commandment, he should say explicitly that he does it for the unification of the Holy One, blessed be He, and His Shekhina. Then, instantly, out of that word a holy angel is created who will help him fulfill that commandment leisurely and easily, and who will become an honest advocate for him before the Holy One, blessed be He. . . ."[57]

R. Epstein himself was of the opinion that the recital of the unifications behoves only those who had penetrated the gates of the Kabbalistic mysteries, yet he considered them so much part of the prayers and other religious rites that he felt constrained to devote considerable space to them in his prayer book. Thus he wrote: "Before wrapping oneself into the *tallith* one should say, 'Behold, I prepare my body for wrapping into the wrap of

mitzva for the sake of the unification of the Holy One, blessed be He, and His Shekhina, in fear and in love, in a complete unification, in the name of all Israel.'" And again, when putting on the *tefillin*, one should say: "For the sake of the unification of the Holy One, blessed be He, and His Shekhina, in a complete unification, in the name of all Israel, behold I put on the *tefillin* to fulfill the commandment of my Creator. . . ." R. Epstein also refers to the concept of making the worshiper's body a "chariot for the Shekhina." He writes: "By putting on the little *tallith*, one's body becomes a chariot for the Shekhina, like the Holy Beasts which carry the throne of honor. And [this is] enough for him who understands."[58] The "Holy Beasts" that carry the throne of God are, of course, "the living creatures" described in the vision of Ezekiel, chapter 1.

One of the most carefully composed, and in traditional Ashkenazi communities most widely used, prayer book is the *Seder 'Avodat Yisrael* ("Order of the Service of Israel") compiled by R. Seligman Beer (1825–1897. His full name in Hebrew was R. Yitzḥaq ben Arye Yosef Dov).[59] The value of this prayer book is greatly enhanced by the fact that its compiler used several dozens of manuscript and printed prayer books in its preparation, and by the copious notes with which he elucidated the text of the prayers. A veiled reference to the *yiḥudim* is contained in a note of his on a brief prayer customarily recited prior to putting on the *tallith*, which begins: "Behold, I wrap myself in a *tallith* of fringes in order to fulfill the commandment of my Creator. . . ." In his footnote to this prayer R. Beer writes that he took it from R. Epstein's prayer book, and from the prayer book of R. Isaiah Horowitz (1565(?)–1630), titled *Seder Sha'ar haShamayim* ("Order Gate of Heaven").[60] R. Horowitz, known as "The Holy Shelah" from the initials of his *magnum opus*, the *Sh'ne Luḥot haB'rit* ("Two Tablets of the Covenant"), which is an ethical guide combining *Halakha* (traditional law), homily, and Kabbala, was one of the greatest Ashkenazi rabbinical authorities, who served in the last years of his life as rabbi of the Ashkenazi community of Jerusalem. His Kabbalism deepened after he settled in Jerusalem and became acquainted there with the manuscripts of Isaac Luria, Moses Cordovero, and Joseph Caro. In his prayer book R. Horowitz refers several times to *yiḥudim*, and states, e.g., that the purpose of circumcision is the unification of God and the Shekhina.

After referring to these two authorities (R. Epstein and R. Horowitz) as his sources, R. Beer states:

> It must be known that all the additional matters [contained] in our prayer book about the benedictions of *tallith* and *tefillin*, to be recited before the benedictions and after them, are not in the man-

> uscripts and in the books of the pious, because they are not prescriptions of the ancients, but merely a custom that has struck roots since the book *Sha'are Tziyon* ["Gates of Zion" of Nathan of Hannover] has become known. In that book is presented another version to be recited prior to wrapping oneself in the *tallith*, and there are in it deep things founded on the mysteries of the Kabbala, and about them R. Epstein said in his prayer book [the *Seder T'filla Derekh Y'shara]* that those who had not entered the gates of the Kabbala should not recite them, but should instead recite the above version, in a simple language, understandable to all.[61]

As these few sample quotations show, Ashkenazi religious leaders could not resist at least to flirt with the desirability of reciting *yiḥudim*.

7 | *The Witness of the Prayer Books*

After Luria, Cordovero, and de Vidas, practically all the prayer books published by and for Sephardi and Oriental Jews contain numerous unifications and other references to the Shekhina. In a sampling of dozens of prayer books identified as following "the version of Isaac Luria" or "the Sephardi custom," or "the custom of Spain," or which were printed by and for Yemenite, Iraqi, etc. Jews, I found that the *yiḥudim* invariably occupied a prominent place.[62] Although these prayer books are of later vintage, they go back to the teachings of the 16th-century Kabbalists, passed on from generation to generation among Sephardi and Oriental Jews. Thus the instructions that the *yiḥudim* have to be recited on many occasions, on weekdays, Sabbaths, and holidays, and their actual recital, constitute a direct heritage of some four centuries.

Among the Ashkenazi Jews the *yiḥudim* became popular through the intermediacy of the Hasidim. Hasidism, as is well known, split East and Central European Jewry into two camps, opposing, and often bitterly fighting, each other. The Hasidim adopted the Sephardi prayer book and *nusaḥ* (version), and thus the unifications became an essential part of their prayers and other rituals. As for the *Mitnaqdim*, many of them, while remaining opposed to Hasidism, could not resist adopting the *yiḥudim*, and did this even in the face of severe condemnation by their own rabbinical leaders.[63]

This placed the average, semi-educated non-Hasidic Ashkenazi Jew in an ambivalent, not to say awkward, position. On the one hand, he followed his rabbi in opposing Hasidism, but on the other he found in his prayer book a permissive (to say the least) attitude with reference to the unifications whose recital, even though he may not have fully understood them,

was stated there to be the proper thing to do for those familiar with the teachings of the Kabbala. Thus, by reciting the *yiḥudim*, the non-Hasidic Jew could feel that he performed rites that endowed him with at least a semblance of being familiar with mysterious teachings about God.

The Hasidic Jew was spared this difficulty. His rabbi, in harmony with his prayer book, instructed him to recite the *yiḥudim*, and he understood that by doing so he was performing a momentous task, a duty of the highest order towards God, a very great *mitzva*. Nor was the recital of the *yiḥudim* a rare or occasional thing for the Hasidic Jew. To the contrary, it was something he was instructed to perform a dozen or more times every day, until it became for him something of a reflex action, just as was the addition of the phrase *zikhrono liv'rakha* ("May his memory be for a blessing") after mentioning the name of a deceased.

To illustrate the frequency with which a Hasidic Ashkenazi Jew recited *yiḥudim*, let me describe what I found in the prayer book my paternal grandfather, R. Moshe Klein of Pata, Hungary, used all his adult life. When he died in Jerusalem in 1928, his much thumbed-through prayer book passed into the possession of my father, from whom I, in turn, inherited it when he died in Tel Aviv in 1953. It is the *Siddur Bet Ya'aqov heḤadash* ("The New Prayer Book House of Jacob"), published in Vienna by H. Ziegelheim (no date), which follows, as stated on the title page, the Sephardi custom. It is, in fact, a late version of the prayer book of the Sephardi Jews which was edited in the 16th century in accordance with the *kavvanot*, the mystical "intentions," of Isaac Luria. It is thus but a late version of the prayer book used by the Kabbalists in 16th-century Safed. On the very first page the worshiper is instructed to recite, prior to wrapping himself in the *tallith*, the unification formula with which we are by now thoroughly familiar, with the appropriate ending, ". . . . behold, I wrap my body into the *tzitzit*."[64] The very next page contains instructions to recite the same formula in connection with the tying of the *tefillin* ("phylacteries") around the left arm and around the head, with the appropriate changes in the closing phrase. This means that the two rituals which introduced the daily prayers were explicitly stated to be performed for the purpose of bringing about a union between God and the Shekhina. In addition, my grandfather's *siddur* contains instructions to recite the *l'shem yiḥud* formula on the following occasions: before beginning the morning prayer, in connection with the sanctification of the New Moon, prior to performing the *kappara* ("atonement") rite on the eve of Yom Kippur, before observing the commandment of the *lulav* on the Feast of Tabernacles *(Sukkot)*, and before entering the *Sukka* ("booth") on that feast, and on many more occasions throughout the liturgical year in connection with all kinds of holiday rit-

uals.[65] All in all, the *Siddur Bet Ya'aqov heḤadash* repeats the instruction to recite the *l'shem yiḥud* formula no less than 15 times, thus prescribing its recitation about 2,000 times a year, and, in addition, has references to the Shekhina many more times.

A glance at the other prayer books that were until one or two generations ago in use in most Jewish communities in the Arab world, shows that they contain the unification formula as often, or even more often, than the *siddur* discussed above.[66]

8 | *The* Yiḥudim *Today*

At the present time the unifications are still being recited by numerous Jewish communities. Among the Hasidim, who so far have succeeded in holding their own against currents of modernization, and to maintain their traditional religious life-style practically unchanged, whether in Israel, in the United States, or in their other, smaller concentrations, the performance of *mitzvot* continues even among the young generation in the same form in which it was practiced by the previous ones. This means that the recital of the unifications is as integral a part of their prayers and other religious rituals as it was in the past. The *yiḥudim* are recited by them in the course of the morning service, prior to wrapping themselves in the *tallith*, and before putting on the *tefillin*, as well as at the beginning of the afternoon and evening prayers, and also on many other occasions in the course of the day which, for the Hasidim, consists of an almost continuous series of observances of *mitzvot* ("commandments"), *dinim* ("rules"), and *minhagim* ("customs").

This being the case, even the most recently published prayer books intended for Hasidic communities contain the *l'shem yiḥud* formula more or less as frequently as did their older traditional prayer books. Apart from this feature, in which they remain tradition-bound, some of their newly issued prayer books are thoroughly modern, in the sense of containing, in addition to the original Hebrew or Aramaic text of the prayers also their English translation, as well as a running commentary on them. The best example is the recently published *Complete Art Scroll Siddur* with "a new translation and anthological commentary by Rabbi Nosson Sherman."[67] This beautifully produced prayer book is used by several Hasidic communities in the United States. At its very beginning it prints the *l'shem yiḥud* formula with the following introductory explanation in English: "Many recite the following declaration of intent before donning the tallis" (and similarly before putting on the *tefillin*), and then follows the usual text of the unification in the original Hebrew-Aramaic, and in an English trans-

lation which reads: "For the sake of the unification of the Holy One, blessed be He, and His Presence, in fear and love, to unify the Name—yud-kei with vav-kei [i.e., *yod-he* with *waw-he*] in perfect unity in the name of all Israel."[68] As we see, the only concession to "modernity" made in this translation is the substitution of the English word "Presence" for the Hebrew Shekhina, which, of course, dilutes and masks the original meaning of the unification formula.

As far as the meaning, or the interpretation, of the *l'shem yiḥud* formula is concerned, a certain erosion is noticeable in many of the communities in which it is still recited. The crucial words, "For the sake of the unification of the Holy One and His Shekhina," have begun to lose their original meaning, and are being reinterpreted in a manner that enables the average congregant to recite them without having to face their full import. I made inquiries among several Hasidic rabbis in the New York area concerning this issue, and received differing explanations of the meaning of the formula. One of them asserted that its meaning was that the religious rite to be performed was "special to God, and not, Heaven forfend, to Satan." This explanation echoes a teaching found in the Zohar to the effect that one must state that a rite is performed in the service of God alone, and that by doing so one prevents Satan from claiming a share in it.[69]

Another Hasidic rabbi explained that the sentence means that the person about to perform the rite wishes to attach himself to the Holy One, blessed be He, that is, it refers to a desired union between the worshiper and God. This interpretation, too, is found in the writings of 18th and 19th century Hasidic masters, as we have seen above. Several others whom I asked evaded direct answer by asserting instead that the Holy One, blessed be He, and His Shekhina were one.

Among the Sephardi and Oriental Jews the situation is different. Some of their congregations maintain traditional orthodoxy, while others have loosened up to varying degrees, and approximate in the style of their observance the Conservative synagogues of the Ashkenazim. My inquiries among Sephardi and Oriental Jewish rabbis revealed some of these differences with reference to the recital of the *l'shem yiḥud* formula. In the more tradition-bound synagogues, old-fashioned, pious *ḥazzanim* ("cantors") still start the services with the *l'shem yiḥud* formula, which is recited likewise by the old-timers in the congregation. The younger cantors and younger members of the community, I was told, no longer recite the formula. As far as understanding it, I was told that "99% of the people do not understand it."

According to a learned young rabbi of one of the Oriental Jewish congregations in New York, the *l'shem yiḥud* formula refers to the *apparent* separation between God and the Shekhina that came about as a result of

the *Galuth*, the Exile. The oneness, unity, and indivisibility of God are so fundamental that to think otherwise would be sheer heresy. However, in the Exile we are like people locked in a windowless room: we are in darkness, and think that this is the state of the world. But once a skylight is opened in the ceiling, sunlight comes flooding in, and all recognize that there is light that pervades the world. Likewise in relation to the Shekhina: in the Exile we are locked in darkness and cannot see the divine glory that embraces the Shekhina and unites her with the Holy One, blessed be He.

The prayer books in use among the Sephardim and Oriental Jews, as a rule, contain full versions of the *l'shem yiḥud*. One of the few which do not include it is the *Siddur Kol Ya'akov: Daily Prayer According to the Minhag of Aleppo (Aram Soba)*, edited by Rabbi David Bitton.[70] Still, even this modern Sephardi prayer book did not completely excise the traditional Kabbalistic concept of the Unification. It retains the lengthy passage from the *Tiqqune haZohar* that is usually included in Sephardi and Oriental Jewish prayer books, titled "*P'tiḥa* [Opening, or Initiatory Discourse] of the prophet Elijah of Blessed Memory," which we have discussed above and which also contains references to the return of the Shekhina to God's Holy City.[71]

Other Sephardi and Oriental Jewish prayer books in popular use at present abound in unifications and references to the Shekhina. Several of these are of modern vintage, not only in the sense that they were printed in the 1970's and 1980's, but also in that in their last pages they include newly instituted Israeli prayers for the welfare of the State of Israel, of its presidents, of the soldiers of the Israel Defense Army, etc. One of these, following the Aleppan *minhag*, is the *Siddur Bet Yosef v'Ohel Avraham* ("Prayer Book House of Joseph and Tent of Abraham"), subtitled "According to the Custom of Aram Tzova [Aleppo] for the Community of the Sephardim and in All Their Places," edited by Ṣāliḥ Manṣur.[72] It prints the *l'shem yiḥud* formula several times, thus, e.g., prior to the text of the *Minḥa* ("afternoon") prayer, as follows:

> For the sake of the unification of the Holy One, blessed be He, and His Shekhina (YAHDWNHY), in fear and love (YAHHWYHH), and in love and fear (AYHHYWHH), to unite the name *YaH* with *WeH* in a complete union, in the name of all Israel. Behold, we come to recite the *Minḥa* prayer which was instituted by our father Isaac, peace be upon him, with all the *mitzvot* that are comprised in it, in order to restore its root in the Supernal Place, to cause pleasure of the spirit to our Creator, and to do the will or our Maker.[73]

The same invocation with but minor variations is contained in the other

most popular and most recently issued *Siddur 'Et Ratzon* ("Prayer Book Time of Good Will"), subtitled "Includes the Prayers for the Whole Year, for Weekdays, Sabbaths, New Moons, and Holidays, according to the Customs of the Sephardim and All the Children of the Oriental Communities in the Land [i.e., in Israel] and Abroad."[74] This prayer book too contains the "Opening [Prayer] of Elijah" with the added comment that "it is good to recite it before every prayer, and it helps in opening the heart." It instructs those who use it to recite the *l'shem yiḥud* before performing the following rites: the daily morning, afternoon, and evening prayers, the reading of the Song of Songs on Friday evening, the Friday evening prayers, the Friday evening *Kiddush,* the eating of the *Ḥallah* (the Sabbath loaf), the Sabbath *mussaf* prayer, the Sabbath *Zakhor,* the three Sabbath meals, the New Moon *mussaf* prayer, the lighting of the Hanukkah candles, the blessing of the new moon, the counting of the 'Omer (on the 49 days between Passover and Pentecost) and the daily recitation of the bedtime *Sh'ma'*. All in all, this prayer book prints the text of the *l'shem yiḥud* no less than 18 times (I may have overlooked one or two), that is, more often than any of the other prayers.[75] A person who conscientiously follows these instructions recites the formula at least some 1,750 times a year.

In addition, this prayer book recommends concentration on the composite divine names AYDHNWYH and YAHDWNHY each time one says Amen at the recital of the Kaddish, that is, five times for every Kaddish, or 15 times daily. It also prints a Kabbalistic diagram in the shape of a seven-branched candelabrum with the same two divine names inscribed above it.[76]

Another likewise very popular Sephardi prayer book, entitled *Siddur Ahavat Tziyon haShalem* ("The Complete Prayer Book Love of Zion"),[77] is almost identical with the above, except that it includes also the readings for the *Tiqqun Ḥatzot* ("Midnight Elevation"), which are prayers of mourning about the destruction of Jerusalem and the return of Israel, and are introduced by the *l'shem yiḥud.*

In conclusion only one comment: Oral testimony of persons familiar with the ritual practices of Hasidic Ashkenazi, Sephardi, and Oriental Jews, and the written witness of the prayer books in use among them, are unanimous in confirming that the unifications are an essential and oft-recited ingredient of their prayers. This, I believe I am correct in interpreting as an indication that the belief in the Shekhina, the exiled spouse of God the King, or of the Holy One, blessed be He, and in the religious duty of bringing about a reunification between them, is also a living part of the belief system of these Jewish communities.

9 | Yiḥudim *in Exorcism*

An additional purpose for which *yiḥudim* were frequently used was the expelling of *dibbuqim* (singular *dibbuq*),[78] spirits of dead persons that were believed to be able to take possession of the bodies of living individuals and thereby cause them great suffering. The existence of this type of belief in spirit-possession and in the possibility of expelling the invading spirit is well known from the New Testament, the writings of Josephus Flavius, and Talmudic literature.[79] The term *dibbuq*, as it became popular after the spread of Lurianic Kabbala, referred only to a spirit of a dead person (and not a demon) who, while alive, committed such grave sins that upon his death his spirit could not enter even Gehenna, but was hurled about from one end of the world to the other by avenging angels. Such a spirit could escape this torment only if it succeeded in entering the body of a living person, which it could do if it found an individual whose transgressions made him vulnerable to being possessed by a spirit. Once the *dibbuq* succeeded in entering the body of such a person, the avenging angels could no longer hurt it, but it, in turn, caused the person in question much pain, erratic behavior, and serious illness. Hence, if signs of *dibbuq*-possession were discerned, steps had to be taken to exorcise the spirit, to expel it from the body of the possessed. The central rite in the complex ritual of exorcism was the recitation, often for hours on end, of *yiḥudim*, accompanied by the blowing of the *shofar*, by adjurations, and often by causing physical pain to the patient.

In his book about *dibbuq* tales in Jewish literature, Gedalya Nigal collected some 90 reports, accounts, and tales about the *dibbuq* (mostly in Hebrew), dating from the 16th to the 20th centuries.[80] From this material it becomes clear that *dibbuq*-possession was a definitely culture-bound phenomenon, that is, as Dr. Nigal observes, *dibbuqim* appeared only in environments in which people believed in their existence. Moreover, both the symptoms of possession by *dibbuqim*, and the methods used to exorcise them, conform to definite patterns, as do the sins for which the soul of a deceased becomes a *dibbuq* (mostly of a sexual nature), and the minor transgressions committed by the living person which enable a *dibbuq* to penetrate his body. In most of the cases the *dibbuq* is masculine, and the possessed person is a young woman.

Dibbuq-possession became frequent in 16th-century Safed, where the Jewish population was acquainted with, and influenced by, the doctrines of the Kabbala. The exorcist had to be a Kabbalistic master, and later a *tzaddiq*, a saintly rabbi of a Hasidic community. Although Ḥayyim Vital, whose

writings contain the first detailed accounts of *dibbuq*-possession, does not call the spirit which takes possession of a person by the name *dibbuq*, he refers to the phenomenon and describes it as a special case of *gilgul*, transmigration of souls.[81]

The drama of exorcism fascinated those who witnessed it, and many of them, as well as of those who functioned as exorcists,left behind detailed records of the procedures. One of the accounts tells about an exorcism that took place in Tiberias in 1833. In it the *dibbuq* himself instructs the exorcist rabbis how to proceed. He says (speaking, of course, from the mouth of the possessed person, in this case a 20-year-old youth): "On Friday night, engage in studying all night, sanctify yourselves, to perform unifications and to cause the supernal powers to couple. . . ."

The exorcists follow the *dibbuq*'s instructions, and say in unison: "With the combinations (*tzeruf*) of the Holy One, blessed be He, and His Shekhina, we stand here today before our master the divine Tanna, Rabbi Meir Ba'al haNes, to sue this evil and recalcitrant spirit. . . ." Nevertheless the struggle between the *dibbuq* and the exorcists goes on for a long time, until at long last they succeed in expelling him.[82]

In many of the accounts telling about the exorcising of *dibbuqim* the central feature of the ritual is the recitation of *yiḥudim*, often repeatedly, and always emphatically.[83] One of these exorcisms took place in Baghdad in 1900, and is reported by R. Y'huda Fetaya, the exorcising rabbi, who, first of all, tries to ascertain whether the person who for twenty years was bothered by "evil thoughts" is actually possessed by a *dibbuq*. The way he does this is by "reciting into the ears of the man possessed the *yiḥud* of the spirit, so that the breath of the *yiḥud* should enter his ear and his limbs, for the breath of the *yiḥud* expels the breath of the *dibbuq*." The exorcist relates: "I recited this *yiḥud* many times over, one after the other, speaking into the ear of the possessed, without interruption, until I became exhausted." He explains that he did this because these "*yiḥudim* are like fire in chaff, and are worse [for the *dibbuq*] than the pain of Gehenna. . . ." Finally, the *dibbuq* was no longer able to suffer the pain, and exited from the body of the patient.[84]

Other examples, too, show that the *yiḥudim* were believed to force the *dibbuq* out of the body of the possessed, and that by being spoken into the his ear they entered the "cavity of the body" and thus forced the *dibbuq* out. Occasionally the recitation of these exorcistic *yiḥudim* went on for several days—in one reported case (from 1913), the exorcist treated a woman patient with *yiḥudim* for no less than seven weeks, while in another his efforts continued for a full year.[85]

As can be seen from the dates mentioned in the reports about exorcisms

and from other sources, *dibbuq*-possession and the exorcism of *dibbuqim* disappeared in the early 20th century.[86] The modernization of the religious atmosphere, to which even the most traditional-bound Jewish circles could not remain immune, seems to have eliminated the belief in *dibbuqim* which was the prime precondition of the occurrence of this type of psychiatric phenomenon, and thus, after a career that spanned almost four centuries, the spirit known as *dibbuq* was finally laid to rest.

10 | Yiḥudim *for Their Own Sake*

Luria's instructions to the effect that one should recite the brief formula of *l'shem yiḥud* "before everything," that is, prior to reciting any prayer or performing any *mitzva*, were intended for the Jewish public at large. For the adepts, the learned initiates, who in the Safed circle of the Kabbalistic masters constituted the intellectual-religious elite, Luria had instructions for an entirely different type of *yiḥudim* whose purpose was, not to make sure that the recital of a prayer or the performance of a *mitzva* served its ultimate aim, the unification of God and the Shekhina, but to achieve, through intense concentration on the *yiḥud* itself, a direct influence on the condition of the Godhead. The basic purpose of these *yiḥudim* was to reunify the *Z'er Anpin* ("The Small of Face," or "The Impatient One"), representing the male aspects of the Godhead, with the *Nuqva diZ'er* ("The Female of the Small One") representing his female aspect.

The Lurianic instructions describing these unifications are extremely complicated. They involve a kind of mental gymnastics, requiring a veritable virtuosity in juggling complex and varying rules of *gematria*—the equation and combination of the numerical values of the letters of Hebrew words, and especially of the names of God—and necessitate keeping in mind an array of artificially derived divine names, of which the ones mentioned above are but elementary examples. Thus these *yiḥudim* constitute, not a rite introductory to prayers or *mitzvot*, but "an independent exercise, detached entirely from the format of traditional prayer and the performance of other *mitzvot*."[87]

Isaac Luria, the chief initiator of these unifications, referred to them as *yiḥudim 'elyonim*, or "supernal unifications." Since their performance required not only intense concentration, but also took up considerable time that otherwise would have been devoted by the adepts to Tora study, the "Holy ARI" (Luria) anticipated objections from his followers, and felt it necessary to reassure them: "Don't say that the study of the Tora is greater, and that it is not seemly to neglect it, because the mentioned matter of the *yiḥudim* is greater than studying the Tora, for it unifies the supernal worlds."[88]

One of the instructions of this type of *yiḥudim* reads as follows: "Behold,

the supernal unification of *Ḥokhma* ["Widsom"] and *Bina* ["Understanding"][89] is that of the name YHWH with *Ḥokhma*, and the name *Ehye* with *Bina*, and the joining of them together thus: YAHHWHYHH. This is the supernal copulation. . . . In sum: Let him [the adept engaging in unifications] place the name YHWH with its four letters before his eyes, and concentrate on unifying the Holy One, blessed be He, and His Shekhina. . . ."[90]

According to Luria, the *yiḥudim* of this type had an immense effect on the spiritual world. Vital writes:

> He who performs a supernal unification, the souls of *tzaddiqim* [deceased saintly men] will cleave to him, and behold, the souls of the *tzaddiqim* will reveal themselves to him. . . . And know that Benayahu ben Yehoyada is the one who is present and reveals himself in all places where a *yiḥud* is being performed, which causes the Female Waters to rise up. And the secret of the matter is that there were many *tzaddiqim* who in their lives were always performing supernal *yiḥudim*. . . . He who performs a unification at a propitious time causes the unification of all the supernal roots, and this is a very high grade. . . .[91]

The passage requires some explanation. Benayahu ben Yehoyada was one of the high officers of King David, the commander of the Cherethites and Pelethites, who is reported to have performed "mighty deeds" (2 Sam. 23:20–22), and who, according to Luria, accompanied "anyone who performed supernal unifications."[92] The raising of Female Waters refers to the power inherent in the *Nuqva diZ'er,* who is the female counterpart of the *Z'er Anpin*. The power that thus ascends from the Female in turn arouses the Male Waters which are the power flowing from the Male to the Female, and thus bring about a union of the two.[93]

According to Luria the *yiḥudim* should be performed either in one's home, or, preferably, at the grave of a departed *tzaddiq*.[94] It so happens that in the neighborhood of Safed there were (and still are) numerous tombs of such holy men as Shim'on bar Yoḥai, Rabbi Akiba, Hillel and Shammai, Shemayah and Avtalyon, Abbaye and Rava. Thus it was not difficult at all for the adepts to go and prostrate themselves on one of these graves as recommended by Luria. The rite consisted of stretching oneself out full length on the grave, and while in that position performing the unifications, combinations of letters, etc.[95]

11 | *Expiatory and Purificatory* Yiḥudim

As for the fourth type of *yiḥudim* it will suffice to mention only briefly that Luria taught that these "supernal unifications" could and should be used for several expiatory purposes. Vital's *Sha'ar Ruaḥ haQodesh*, the main source describing these Lurianic doctrines, contains the texts and instructions of many dozens of *yiḥudim* for the purpose of making an evil person repent, for purifying the soul, and for atoning such grave sins as homosexual intercourse, sleeping with a married woman, and the like.[96] To judge from the number of *yiḥudim* serving these purificatory purposes, the most frequently committed sin among the Jews of 16th-century Safed was homosexuality, to atone which nineteen different *yiḥudim* are recommended. Next to it came adultery with a married woman, which sin is expiated by ten different *yiḥudim*. Vital took many of the texts of the *yiḥudim* he assembled in his book from other leading Kabbalists to whom he always conscientiously gives credit.[97]

By the time Vital wrote this book the *yiḥudim* had become such an important religious ritual that it was found necessary to preface them with a special lengthy prayer, in Aramaic, asking "the Ancient One of the Ancient Ones," that is, God, to accept them.[98]

A detailed presentation of Luria's teachings as to how to perform the "supernal unifications" which he so greatly stressed is contained in a brief treatise written by R. Yosef Tabul and preserved in a manuscript in the library of the Jewish Theological Seminary of America in New York.[99] The Kabbalist Yosef Tabul (or Ibn Tabul, ca. 1545–1600) immigrated from his native North Africa (whence he was also called "Yosef haMa'aravi") to Safed, where in 1570 he became one of the foremost disciples of Luria, and after Luria's death the principal transmitter, next to Ḥayyim Vital, of Luria's teachings. His treatise on Luria's *yiḥudim* begins: "This is the language of my teacher and master Rabbi Yitzḥaq Luria Ashkenazi—may his memory be for the life of the World to Come—which he told me mouth to mouth, word by word, in great secrecy. It is tried and proven, and great is the advantage for him who knows it. And this is his language. . . ."

Then follows an account of Luria's instructions as to how to cleave to the souls of *tzaddiqim* who passed away by "stretching oneself out on their graves" and by "keeping the honored and awesome Name [of God] always in mind, to unite the Holy One, blessed be He, with His Shekhina in fear and love, to unite the *waw* with the *he* by means of the *yod* and the *he*. . . ."

"And behold," R. Tabul continues, "there is no doubt that the *tzaddiqim* after their death, when they dwell in the dust, do not cease from serving

God, but always engage in unifications in the secret of their soul and spirit and ghost,[100] that rise up and unify *Ḥokhma* ["Widsom"] and *Bina* [Understanding"] in the secret of their soul, and the *Tif'eret* ["Splendor"] with the *Malkhut* ["Kingdom"], in the secret of the ghost, and the Female Waters of her [of *Malkhut*] with the secret of their soul, and especially so at midnight when the Holy One, blessed be He, plays with the ghosts of the *tzaddiqim* in the Garden of Eden, as explained in the Zohar in the section *Lekh l'kha. . .*."

In the sequel R. Tabul explains that by performing unifications one achieves a union between one's own soul and ghost and spirit, and those of the *tzaddiq* over whose grave one prostrates oneself. He gives explicit instructions as to how to concentrate on the letters of the name of God (YHWH), and how to combine the letters of this name with the other divine name *Ehyeh,* and the letters of YHWH with the letters of *Adonay.*

In these complicated Kabbalistic mental exercises one feels that the original purpose of the *yiḥudim,* namely the unification of the male and female elements (or aspects) of the Godhead, is lost, and the accent is on the *gematria,* the virtuosity in combining the letters and in producing long and practically unpronouncable divine names to which quasi-magical qualities are attributed.

Next R. Tabul turns to "the *yiḥudim* which my Master taught me, mouth to mouth, word by word, letter by letter," The first of these instructs the adept what to do while reciting the *Sh'ma'* prayer, in order to cause the "Female Waters" to rise to the *Sefira* of *Bina* ("Understanding"). Here the accent is no longer on the unification of God and the Shekhina, but on that of the soul of the adept and the soul of the *tzaddiq* on whose grave the adept lies prostrate with the "supernal root on which both you and that *tzaddiq* depend."[101]

12 | *The Common Man and the Shekhina*

A conspectus of the rich material on the unifications, of which only a sample could be presented above, shows that they were essential parts of the everyday life of most Jews until the general decline in traditional religious observance that set in with the spread of the *Haskala,* the Jewish Enlightenment, in many parts of the Jewish world. The role the *yiḥudim* played in the life of the individual Jew depended, of course, on his general religious orientation. All in all, however, there can be no doubt that there was an intense preoccupation with the *yiḥudim* among all the Hasidim, Sephardi, and Oriental Jews: in their life the *yiḥudim* were a ubiquitous

element, accompanying, as we have seen, practically every moment of their waking hours, and every one of the many *mitzvot* they were expected to perform day after day.

The Kabbalistic authors and Hasidic masters in whose writings is laid down the duty of reciting the *l'shem yiḥud* formula "over everything," as several of them state, are at pains to explain that God and the Shekhina are one. Schooled as they were in mystical thinking, they undoubtedly reached an understanding, satisfactory for their grasp, of the nature of the Godhead, so that for them, despite the constantly referred-to dichotomy between the male and the female aspects or elements in God, and the separation between them that made the unifications such an important religious duty, it was a deep-seated and unshakable tenet that God and the Shekhina were one. It is a fact that they never tire of emphasizing, and insisting on, the ultimate oneness of God, even while instructing their followers to recite unifications many times a day.

But what of the followers, who constituted the vast majority everywhere, in Europe as well as in the Middle East? They, even if possessed of some learning, lacked the ability to understand the sublime mysteries of divine oneness while following the instructions of their spiritual leaders and reciting the *l'shem yiḥud* formula again and again. All they were able to grasp was that by enunciating the hallowed formula they declared that the *mitzva* or other act they were about to perform served always one and the same purpose: that of uniting God and His Shekhina. This is what the formula said, and this is what those who recited it understood it to mean. Can it be that they were aware that the Shekhina they thus strove to unify with the Holy One, blessed be He, was, despite the plain meaning of the words, which must have been clear even to the least educated among them, not a separate entity but a mysterious emanation from, or aspect of, God? That, ultimately, "the Holy One blessed be He, and His Shekhina" was nothing but a figure of speech, and that behind it stood the supernal, majestic, untouchable and unassailable oneness of God? I doubt it. It seems to me that what was carried in the mind of the untutored or semi-tutored Jew as a result of the constant repetition of the unifications was something akin to the mental picture the uneducated Catholic layman had of the deity: his "Lord" was Jesus Christ, the object of his loving adoration was "the Mother of God," and the abstruse doctrine of the three-in-one deity was either unknown to him, or was pushed so far into the background of his consciousness that it played a very minimal role, if it played a role at all, in his religious belief and thinking. The believing mind has an uncanny capacity to remain unaware of logical contradictions inherent in its beliefs. Likewise the Jews managed to be unmindful of the contradiction between their

axiomatic belief in the absolute oneness of God, and their acceptance of what the *yiḥudim* hammered into them many times every day: that the Shekhina was separated from God, and that it was their duty to restore the shattered unity between her and God.

It is a matter of great regret that no documentation is available of what the Jewish folk belief was concerning the Shekhina after the Lurianic doctrines became accepted into the prayer books and thus lodged in the Jewish mind. One can only extrapolate from rare written records left behind by learned men whose writings contain indications or betray traces of what must have been the beliefs of the simple people. One such record is contained in the book *M'gillat S'tarim* ("Scroll of Secrets") written by R. Safrin, which we shall discuss in Chapter IX. Also the very fact that the visions of the earlier Kabbalistic and Hasidic authors fall into a definite pattern—one could, e.g., establish a definite typology of the *maggid*—makes it appear likely that those visions were expressions or products of the general atmosphere of the Jewish communities dominated by Kabbalistic or Hasidic masters and their teachings. *Dibbuq* possession, discussed above, and occurring in other cultures as well, is yet another phenomenon that evinces such patterning. Hence it may not be farfetched to conclude that the *yiḥudim*, which unquestionably were part of the everyday life of the community at large, created a susceptibility to visions of the Shekhina and to experiences of *maggidim* in many more people than would appear from the number of surviving accounts. Many could have had, in fact, must have had, such visionary experiences in order to enable the few learned and talented among them to describe their visions in largely similar terms, and to leave them as a legacy for us to study and ponder.

Visions and hallucinations were, of course, but one type of phenomena in communities for which Kabbalistic and Hasidic mastery was the acme of accomplishment. Beyond that was the psychological effect of the doctrines themselves, of which even the least knowledgeable had to have some inkling. How far this scatter-effect of Kabbalism and Hasidism spread among the *'amkha*, the Jewish population in general, is hard to say for the simple reason that all the surviving documentation pertains to the life and work of the learned elite among the Kabbalists, and of the *tzaddiqim*, the rabbinical leaders enjoying the reputation of saintly men, among the Hasidim. And even the writings left behind by the Hasidic *literati* present not a few problems, especially when one wishes to base on them conclusions with reference to the mental world of the common man, of the Jewish millions, whose enthusiastic support made it possible for the few hundred *tzaddiqim* to devote their lives to studying the Zohar and to mystical speculation, and to enjoy prestige, honor, adulation, and occasionally luxurious living.

Hasidic literature, although it spans less than two centuries, is very voluminous, and is difficult of access because of its language, stylistic peculiarities, ideological premises, and the concepts with which it operates. For these and several other reasons, its scholarly study has barely begun. To subject it to scholarly scrutiny, to something akin to the French *explication de texte*, and, in the first place, to a psychological investigation, could be a matter of considerable importance for an understanding of the Jewish psyche in East and Central Europe in the two centuries after the emergence of Hasidism. A painstaking study of the belief systems, the conceptual constructs, and the fantasy-world of the Hasidim, the learned and the untutored alike, would show what it was that made it possible for them, not only to preserve their mental equilibrium in the midst of, to say the least, trying circumstances, but also to maintain an optimistic outlook, a specific Hasidic version of the zestful enjoyment of life. I am confident that such a study would establish that one of the foundations of this development was the role assigned to the Hasid, even to the simple, ignorant Jew, in bringing together God and the Shekhina by reciting *yiḥudim* ten or fifteen times a day. This belief made him in his own eyes a factor in the mysterious goings-on in Heaven, and thus gave him a sense of importance and value far beyond that which appeared on the surface of things.

IX

The Shekhina as *Maggid* and Vision

1 | *As* Maggid

In chapter IV above we referred to statements made by some Talmudic sages who claimed to have seen or heard the Shekhina in her earthly manifestations, and cited Talmudic and Midrashic passages speaking of individuals and the Children of Israel in general as having "feasted their eyes on the Shekhina," i.e., of having actually gazed at her. These passages—not to mention such Biblical visions of God Himself as those of Isaiah (6:1–5) and Ezekiel (1:26)—made it possible for medieval and later Jewish mystics to claim that their own visionary or auditory experiences of the Shekhina did not go beyond the permissible within the framework of legitimate Jewish doctrine. Inevitably, it was the Kabbalists who put forward such claims and recorded their perceptions of divine sights and sounds.

Early Kabbalistic literature, and in the first place the Zohar, contains numerous accounts of, or references to, heavenly inspiration, in which the Holy Spirit, the Prophet Elijah, the chief angel Metatron, or other angels and heavenly forces, appear and communicate mysteries and other weighty revelations to the favored adept. In the 15th century, the personified source of such revelations assumed the character of a *maggid* (literally, "sayer," or

"teller"), who repeatedly or even regularly addressed the individual Kabbalist in a dream, or spoke from his mouth while he was awake. In the 16th century the five most important Kabbalists of the Safed circle—Joseph Caro, Shlomo Alqabetz, Moses Cordovero, Isaac Luria and Ḥayyim Vital—had their *maggidim* and left behind accounts of their experiences. After them, the *maggid* phenomenon continued well into the 18th century, while other types of supernatural visions occurred even in the the 19th.

The history of *maggidism* has still to be written, but several of the individual Kabbalists who saw images and heard voices of *maggidim* have already come under scholarly scrutiny. It appears that the first master in whose circle the image of the *maggid* crystallized was the 15th–16th century Spanish Kabbalist Yosef Taitazak, who indulged in severe ascetic practices, and reported having received revelations in Hebrew from a *maggid*. After the Spanish expulsion (1492), Taitazak settled in Salonika, where he became the head of a group of disciples whose members subsequently moved to Safed and founded there the great Safed school of Kabbala.[1]

The Kabbalistic master in whose life the *maggid* played the most important role was Joseph Caro (1488–1575), the oldest of the five mentioned above. Caro is the most famous and most influential codifier of Jewish law of all times, whose *Shulḥan 'Arukh* is the last, and to this day authoritative, halakhic code of Judaism. Less well known in non-Kabbalistic and non-Hasidic circles is the fact—somewhat embarrassing for them—that Caro was also a leading Kabbalistic master in 16th-century Safed. He kept a secret Kabbalistic diary for half a century, of which the only surviving fragment was printed under the title *Maggid Mesharim*, that is, "Teller of Truths."[2]

The influence of the *maggid* on Caro was all-encompassing. Not only did the *maggid* communicate to him sermons interpreting the secrets of the Kabbala and passages in the Bible, but also gave him practical help, guiding him in his wanderings in Turkey, directing him to emigrate to Eretz Israel (at the time a Turkish province), and, most importantly from the point of view of the development of the *Shulḥan 'Arukh*, stimulating him to write his halakhic works. The *maggid* also functioned as Caro's mentor in personal matters, encouraged him to live a strictly moral life, and even promised him that he would achieve his great dream—martyrdom, although in fact this was never attained by him.[3]

Caro and his *maggid* are of special interest to us in the present context because Caro identified the divine personage who accompanied him through most of his long life (he lived to be 87) with the Shekhina. In addressing Caro, the *maggid* identified herself as the Mother, the Shekhina, the Matronit—all Kabbalistic terms designating the mystical divine spouse of

God. In one passage, e.g., she says: "I am the mother who chastises her children, I am she who is called Matronit, I am the Mishna, who speaks in your mouth, I am she who dries up the sea, who pierces Rahab, I am the chastising mother, I am the angel who redeems the mystery of Jacob."[4] Although in this passage the *maggid* is identified with the feminine manifestations of God (Mother, Matronit) as well as with the Mishna, in later revelations she prefers to identify herself with the Mishna alone.[5]

Several passages in the *Maggid Mesharim* testify to an erotic relationship between Caro and his *Maggid*-Shekhina. E.g.: "I always embrace you and cling to you"; "I cleave to you and kiss you with love, as it is written, 'Let him kiss me with the kisses of his mouth' (Song 1:2)"; "Come out and meet me, my sister, my fair one, I desire you and love you. . . ."[6] Although Werblowsky, who devoted a whole book to Caro, cautions against reading too much into phrases such as these, since, as he says, they are current in the Midrash and the Kabbala,[7] it is undeniable that the intimate relationship that went on for decades in the imagination of Caro between him and his *Maggid*-Shekhina had a definitely erotic note to it, which, of course, is nothing unusual in the context of mystical experience also outside the boundaries of Judaism. As Louis Dupré put it, "All Western religions have produced mystics of love. Judaism, Christianity, and Islam have known each its own kind of spiritual eros."[8]

Joseph Caro's identification of the *Maggid*-Shekhina with a sacred book, the Mishna, has its historical antecedents in the apocryphal Wisdom of Ben Sirach (Chapter 24) in which *Ḥokhma* ("Wisdom") is identified with another holy book, "the book of the Covenant of the supernal God—the Tora which Moses commanded us as an inheritance of the Community of Jacob" (Sirach 24:23).[9]

The next oldest of the five Kabbalistic masters, mentioned above, Shlomo Alqabetz (ca. 1505–1584), refers in his writings, as we will see (p. 250), to the Shekhina as "our Mother" and to God as "our Father." As for information about the *maggid*, Alqabetz is important because of a piece of writing known as "The Shavu'ot Epistle," in which he describes in detail the auditory manifestation of a *maggid* through the mouth of Joseph Caro which he witnessed and heard in the course of two nights. He writes that on the night of Shavu'ot Caro and he spent all night reading the Bible, then studied the Mishna *Z'ra'im*, and then

> Our Creator enabled us to hear the voice of the speaker in the mouth of the *Hasid* [i.e., Caro], a great voice, clearly enunciating, and all the neighbors heard it and did not understand. And the loveliness was great, and the voice became stronger and stronger,

> and we fell on our faces, and none of us dared lift up our eyes and faces to see because of our great fear. And that voice spoke to us and said: "Hear, O friends, you are the choicest of the choice, my friends and beloved ones, peace be unto you. . . . It is now many years that the crown of my head fell down, and there is nobody to comfort me, and I am cast into the dust and embrace dunghills (Lam. 4:5). But now you have restored the crown to its former state. . . . Behold, I am the Mishna who chastises men, I came to speak to you. . . . Be strong and rejoice in my Tora. . . ." And all of us broke into tears because of our great joy and also when we heard the pain of the Shekhina because of our sins, and her voice was like the voice of a sick person who beseeches us. . . . And then we continued until the light of the morning, and the study did not cease from our lips in joy and trembling. . . .[10]

Several points in this passage of which we quoted only the highlights, call for comment. First of all, it is interesting that although the *maggid* whose voice issues from the mouth of Joseph Caro identifies herself as "the Mishna," Alqabetz and the group recognize in her the Shekhina. Secondly, the whole passage is full of ambivalence: the image has "great loveliness," but at the same time it inspires "great fear." The voice flatters the group, calls them "choicest of the choice," but then strikes a threatening note saying that she "chastises men." She says that the crown of her head fell down and she herself is cast into dust and embraces dungheaps, but at the same time she states that Caro and his group have restored her crown to its former place. She speaks with a "great voice" and yet with the voice of a sick person who "beseeches us." Similarly ambiguous or ambivalent is the reaction of those who hear the voice: they are seized with a great joy, but also cry bitterly over the pain of the Shekhina and their own sins which caused her sufferings. They both rejoice and tremble. I certainly wish a competent analyst would take a close look at this and other similar passages describing the *maggid*'s communications and the reactions of those who received them. But even short of that one thing is quite clear: the image which appears to the group is recognized by them as the Shekhina, and, in fact, cannot be anybody else but the Shekhina. It is the Shekhina, and not the Mishna, who, according to traditional Kabbalistic doctrine with which members of the group were suffused, was cast into dust, who suffered, and who could be restored to her place on high and reunited with her husband, the supernal King, by the performance of *mitzvot*, and, in the first place, by the great *mitzva* of studying the sacred literature with utter concentration. . . .

As we will see below (p. 250), Alqabetz dwelt in his other writings as

well on the plight of the Shekhina, and on the duty of the pious "to bring back our Mother to her place and to her palace." As for the *maggid* of Caro, also the Jerusalem rabbis who wrote *haskamot* ("approbations") to the *Maggid Mesharim* make it clear that she was indeed none other than the Shekhina.[11] Incidentally, as Werblowsky has pointed out, the term *maggid* appears in the writings of Caro and Alqabetz only once or twice. The usual designation for the spiritual persona who addresses Caro is *qol* ("voice"), or *dibbur* ("speech").[12] Interesting is the phrase in which the Shekhina describes herself as being in exile among *saravim v'sallonim,* which is a modified quote from Ezekiel 2:6, where it means "briers and thorns," but which in the approbation of the Jerusalem rabbis to the *Maggid Mesharim,* as Werblowsky suspects, could be a pun and intended to be read *Serbim uS'lavonim,* that is, "Serbs and Slavonians," since the consonants of the two Hebrew words as they appear in the Bible can be read thus as well.[13]

With the third of the group, Moses Cordovero (1522–1570) we have dealt in the preceding chapter, but what he has to say about the *maggid* belongs in the present context.[14] Cordovero wrote a book-length treatise about angels in which he discusses the *maggid* in some detail. He refers to angelic spirit-possession by saying that angels can "clothe themselves into a man," and that such an angel possessing a man is "what people call *maggid.*" By being possessed in this manner, "a person can become a prince, a king, or a prophet . . . and a chariot for the Holy One, blessed be He. . . ." When the Children of Israel went into the field to fight the Philistines, "the Shekhina was with Israel in their war, and her chariot was the mystery of the king." When a person is thus possessed by the Shekhina, "he feels nothing but heaviness of head, no ringing of the ears. . . ."

From this Cordovero concludes that "all the acts of a man must be for the sake of Heaven in thought, so that he straighten his thoughts in those acts for the sake of the unification of his Creator, as is known, and he should utter with his mouth, 'For the sake of the unification of the Holy One, blessed be He, and His Shekhina,' and then perform the act, so that the act should not be spoiled . . . and then the *Tzaddiq* [i.e., God] will alight on that act, and evil will be removed from it."

In the sequel Cordovero touches upon a favorite subject of the Kabbalists, namely that coupling between man and wife must be performed with awe and dedication:

> And this is the great principle in procreation, in the union of man and wife, for there is nothing that promotes the presence of Evil Lilith there as does this act. Because it is a great achievement to beget a child who survives, who builds worlds, rather than to beget,

> in hasty confusion, children of Lilith . . . or to beget evil ones, children of Samael and Lilith, the devastators of the world. . . . One must beware of having strife and quarrel in one's house . . . for then, instantly, Lilith will be present there. And let him [the husband] know that he represents the Supernal Groom, and his wife the Supernal Bride. . . .[15]

We shall see below examples of Kabbalistic anxiety over the interference of Lilith with the sacred act of union between man and wife (pp. 234–35). Here, in Cordovero's teachings, we see the general background of that fear: the concern with the danger that Lilith or some other forces of evil may interfere and "spoil" any pious act performed, and we are told that the method of preventing it is to recite the "unification" formula discussed in the preceding chapter.

Next in chronological order comes Isaac Luria (1534–1572), with whom we are by now well acquainted, and who was by far the most influential of the Safed Kabbalists, and this despite the fact that he spent only the last two years of his life in Safed and that he died at the young age of thirty-eight. He came to be referred to as the "divine Rabbi Isaac," or, from the acrostic of these three words in Hebrew, as *HaARI haQadosh*, "the Sacred Lion." In contrast to the other leading Safed masters, Luria himself wrote next to nothing. The works usually referred to as *Kitve haARI*, "the writings of Luria," were actually written by his disciples, and in the first place by Ḥayyim Vital, who carefully recorded his teachings, creating an extensive corpus of Lurianic works which, in turn, had a unique influence on the development and spread of the Kabbala. Thus it is from books compiled by Ḥayyim Vital that we know of Luria's maggidism, although, in fact, it is difficult to determine where in these books the record of Luria's teachings ends and Vital's own ideas begin.

Moreover, one of the two books which contain most of the information on Luria's *maggid* experiences, the *Sha'ar haYiḥudim* ("Gate of Unifications"), was compiled not even by Ḥayyim Vital but by his son Samuel Vital. The other book, *Sha'ar Ruaḥ haQodesh* ("Gate of the Holy Spirit"), forms one of the eight "Gates" into which Ḥayyim Vital organized Luria's teachings and which he entitled *'Etz haḤayyim* ("Tree of Life"). This work too was reedited and rearranged by Samuel Vital.[16]

The Lurianic doctrine of maggidism as it appears in the Vitals' presentation, has a distinctly non-spiritistic coloration. The *maggid* is not the spirit of a deceased saint or master, nor the audible manifestation of the Godhead, but comes into being as a result of an adept's studiousness, piety, and prayer. As Lawrence Fine put it, "the Voice that a man utters while

engaged in the study of Torah or mystical prayer ascends above, thereby creating a *maggid*. At a later point in time, this created spiritual voice descends below by 'clothing' itself in the mystic's current voice. . . ." or, it joins "with the voice of a departed Zaddik (righteous person) in the world above," and then, having merged, "the two voices . . . descend and speak through the voice of the adept."[17]

In Luria's maggidism, as reported by the Vitals, the *maggid* is not identified with the Shekhina, but has some connection with the *Sefira* of *Malkhut* ("Kingdom"), which, as we have seen, is identified with the Shekhina.[18]

Ḥayyim Vital (1543–1620) was the youngest of the five Kabbalists mentioned. In addition to presenting the Jewish world with the corpus of Luria's teachings, Vital himself wrote voluminously. He held forth in considerable detail about the theory and practice of *yiḥudim*, which he must have done in obedience to his master, Luria, who, he writes in his *Sefer haḤezyonot* ("Book of Visions"), often reproached him for not performing enough of them.[19]

After the appearance of Shabbatai Zevi (1626–1676), the false Messiah, those who continued to believe in him despite his apostasy in 1666, remained true to mainstream Kabbalism inasmuch as they experienced visitations from *maggidim* very similar to those of the non-Shabbataians. One of the leading Shabbataian mystics was Ya'aqov b. Yitzḥaq Serjun (or Tzurgeon; his name is spelled in Hebrew Tzerugun) of Salonika, who, in 1668, described his maggidic visions, or rather hallucinations. These were clearly modelled after the Zohar in which Talmudic sages frequently appear and divulge great mysteries to the company of adepts. However, there is one significant difference: while in the Zoharic visions the sages who appear are the sole apparitions and sources of mystical instruction, in Serjun's visions the sages, either Tannaim or Amoraim, appear in the company of "the Holy Shekhina." As for the contents of the revelations themselves, they all deal with "the sacred soul" of Shabbatai Zevi, the meaning of his apostasy, and related issues.[20]

Somewhat later, but still in the 17th century, revelations of heavenly *maggidim* concerning Shabbatai Zevi and the legitimacy of his messianic mission became frequent among Italian Kabbalists.[21] The usual contents of the communications the Shabbataian visionaries claimed to have received from their *maggidim* were confirmations of the messiahship of Shabbatai Zevi. One of them was Mord'khai Ashkenazi (d. 1701) from Zholkva (Zolkiev), a rabbi, preacher, and Kabbalist who spent some time in Italy and claimed to have received a new reading of the Zohar from heavenly *maggidim*. His book, titled *Eshel Avraham* ("The Tamarisk of Abraham"),

containing Zoharic commentaries, was seen through the press in Fuerth in 1700–1701 by Ashkenazi's patron and fellow Shabbataian visionary, Abraham Rovigo.

Abraham Rovigo (ca. 1650–1713) was himself a recipient of maggidic revelations, and a generous supporter of Kabbalists who claimed to be favored by *maggidim*. He was a wealthy man, a collector of manuscripts and printed books, and had, e.g., the *Sefer haKavvanot* copied for him by his teacher, the renowned poet and Kabbalist Moses Zacuto (ca. 1626–1697).[22] Zacuto lived from 1645 in Venice and was rabbi in Mantua from 1673 to his death. The relations between master and disciple became strained after the apostasy of Shabbatai Zevi, when Zacuto became an opponent of the Shabbataian movement, while Rovigo remained one of the *ma'aminim* ("believers"). Still, the extant letters from Zacuto to Rovigo, dated 1671–1672, show that the two remained friends, and repeatedly discussed Kabbalistic issues. Thus in April, 1672, Zacuto wrote to Rovigo: "I believe I have already informed you about the mystery of the name *luz* ["backbone"], which is the mystery of *Ḥokhma* and *Bina* ["Wisdom" and "Understanding," two of the ten *Sefirot*], of the male and the female. . . ." and continued to expatiate on this esoteric subject.[23]

Other Shabbataian visionaries who received revelations from *maggidim* and were supported by Abraham Rovigo included Issachar Baer Perlhefter and Mord'khai Mokhiaḥ Eisenstadt from Prague (between 1677 and 1681).[24]

A contemporary of these Kabbalists was Abraham Miguel Cardozo (1626–1706), a former Marrano and until 1673 a physician in Tripoli, North Africa, who from 1675 to 1680 occupied a leading position in the Shabbataian group of Smyrna. The Kabbalistic exercises of this group included maggidic visions, which confirmed Cardozo's belief in Shabbatai Zevi, and even prompted him to consider himself, or at least call himself, "Messiah ben Joseph."[25] Like all the Kabbalists of the period, Cardozo too was preoccupied with *yiḥudim*, and in one of his discourses he gives detailed instructions to members of his circle how to proceed in performing "unifications." He tells them to go down to a ravine near Smyrna with R. Eliyahu haKohen, who, he assures them, will be accompanied by his *maggid*. Once there, they should take five stones, "each the size of a fist or bigger," recite the verse "And a river went out of Eden" etc. (Gen. 2:10–14), "for the Shekhina's stones are sapphires," and then place or throw these "stones of holiness" into the river and recite a *yiḥud* addressing God: "You are He who unites the Holy One, blessed be He, with His Shekhina. . . . Be it Your will that You bring near the Shekhina to the Holy One, blessed be He. . . ." The description of the ritual and its explanation takes up several pages in Cardozo's treatise in which he also predicts the appearance of several

maggidim. What is noteworthy in this treatise of Cardozo is that he considers God a separate entity from both the Holy One, blessed be He, and the Shekhina: he instructs his followers to pray to God that He should unite the latter two.

Cardozo not only performed *yiḥudim* but also taught them to his disciples, and instructed them to recite *yiḥudim* on the tombs of *tzaddiqim* so as to receive revelations.[26] Nothing could show more clearly the close connection between *yiḥudim* and maggidic revelations.

The R. Eliyahu haKohen mentioned in Cardozo's treatise is none other than his friend Eliyahu haKohen haIttamari (d. 1729), the famous author of *Shevet Musar* ("Scepter of Chastisement") and of the *Midrash Talpiyot*, which we had occasion to quote. He too was the recipient of *maggidic* communications, and described the image of his *maggid*.[27]

The last flare-up of maggidism took place in the 18th century when it caused a stormy dispute between the poet and Kabbalist Moses Ḥayyim Luzzatto (1707–1746) and his opponents, led by the anti-Shabbataian Kabbalist Moses Ḥagiz (1672–ca. 1751). Luzzatto, whose Kabbalism was tinged with a Messianic coloring, considered his own marriage ceremony as symbolic of the unification of the Shekhina with her divine husband, and claimed that a *maggid* spoke to him while he was awake, and not in a dream. This was a claim the older and more moderate Moses Ḥagiz could not countenance, and felt that he must decry it.[28]

Luzzatto was twenty when he had his first maggidic revelation, and thereafter both his life and his writings were largely determined by his *maggid*. In order to achieve communications from the *maggid* Luzzatto engaged in persistent *yiḥudim* exercises and meditations. Like the other Kabbalists who claimed to have *maggidim*, Luzzatto did not see his *maggid* but only heard his voice as he spoke through Luzzatto's own mouth. However, in contrast to the *maggid* who spoke through the mouth of Joseph Caro and could be heard by all those present, the words that Luzzatto's *maggid* put in his mouth could be heard only by him. After three months of this, the Prophet Elijah appeared to Luzzatto, and gave him eschatological messages. Later the chief angel Metatron, Abraham, Moses, and R. Hamnuna Saba also would address him. Two years after the inception of these hallucinations Luzzatto's maggidism entered a new stage: he was now permitted to submit questions to the *maggid*. Throughout, much of his maggidic communications dealt with Shabbatai Zevi.

In one of his letters (in 1730) Luzzatto wrote to R. Benjamin haKohen Vitale (1651–1730), the Kabbalist and longtime rabbi of Reggio: "I was most diligent about the *yiḥudim*, to perform one *yiḥud* almost every quarter of an hour, and so I continue to this day." Luzzatto took some of his *yiḥudim*

from Nathan of Gaza (1644–1680), the prophet and theologian of Shabbatai Zevi.[29]

Only once in his writing did Luzzatto mention the name of his *maggid:* it was, he says, *Sh'mu'i'el,* which means something like "He who listens to God." A student of Luzzatto, R. Jacob Forti (or Ḥazaq, 1689–1782), who served as chief rabbi of Padua, gives a slightly different version of the *maggid*'s name: he calls him *Shim'i'el.* Such a compound name, ending in *El* (that is, "God"), is a typical angelic name, the like of which were for long current among the Kabbalists. To mention only one other example, the great-grandfather of the Ḥida, R. Isaac ben Abraham Azulai (born in the early 17th century), claimed to have received revelations from an angel named *Y'ho'el,* meaning "Y'ho (short for Yahweh) is my God."[30]

2 | *In Visions*

More or less simultaneously with the appearance of *maggidism* occurred experiences of visionaries who *saw* the Shekhina. Just as the former had its roots in the divine or angelic voices heard by Biblical prophets, and in the *Bat Qol* (literally, "Daughter of Voice"), the divine voice heard by some Talmudic sages, so the latter, as we have indicated above, also had their Talmudic, Midrashic, and even Biblical antecedents.

The earliest example of a visual appearance of a heavenly being in the form of a woman is found in the Midrash *Pesiqta Rabbati.* It is based on the prophetic-poetic image of Zion as the mother of the People of Israel, to which frequent references are made especially by Isaiah, in several of the Apocrypha, and in the earlier Midrash.[31]

The *Pesiqta Rabbati,* a Palestinian Midrash dating probably from the 7th century, contains this passage:

> Jeremiah said: When I went up to Jerusalem, I looked up and saw a woman sitting on top of the mountain, clad in black, her hair dishevelled, crying and hoping that someone would comfort her. And I too was crying and hoping that someone would comfort me. I approached her and spoke to her and said to her: "If you are a woman, speak to me, and if you are a spirit, get away from me!" She responded and said to me: "Don't you recognize me? I am she who had seven sons. Their father went overseas, and while I went up and cried about him, behold another [messenger] came and said to me: 'The house fell upon your seven sons and killed them' [cf. Job 1:18–19]. Now I do not know for whom I should cry and for whom I should dishevel my hair!" I answered and said

> to her: "You are not better than my Mother Zion, who has become a grazing ground for the beasts of the field." She answered and said to me: "I am your Mother Zion. I am the mother of seven, for it is written, 'She that hath borne seven languisheth' (Jer. 15:9)."[32]

In the sequel Jeremiah "proves" to Mother Zion that just as God restored the suffering Job to his former state of well-being, so He will restore and rebuild her as well.

What we have here is a description of a vision supposedly had by the Prophet Jeremiah, in which Mother Zion appears in the shape of a mourning woman who enters into a dialog with the prophet, and even quotes a verse from his book. Her image is so realistic that the prophet mistakes her for a flesh and blood woman, although there must have been something in her appearance that made him suspect that she might be a spirit. Jeremiah had advance knowledge of the existence of a heavenly woman symbolizing Zion, for he says, "You are not better than my Mother Zion . . ." but he still does not recognize the woman whom he sees before him. Hence the "punch line" of the vision: "I am your Mother Zion. . . ."

Some eight centuries separate this description of Jeremiah's vision of Mother Zion from a description of the appearance of the mourning Shekhina vouchsafed to the Kabbalist Abraham ben Eliezer haLevi Berukhim (ca. 1515–1593). Berukhim was born in Morocco, immigrated to Palestine probably before 1565, and became a disciple of Isaac Luria. He was an ascetic and a visionary, and a great devotee of the holiness of the Sabbath, about which he wrote a book, *Tiqqune Shabbat* ("Rules of the Sabbath," published in numerous editions). He also collected sections of the Zohar not included in the Mantua 1558–1560 edition; these were subsequently published under the title *Zohar Ḥadash* ("New Zohar"). The account of Berukhim's vision of the Shekhina is contained in a letter written from Safed by R. Shlomo Shlomel of Dresnitz, himself a well-known Kabbalistic author who settled in Safed in 1602. Apart from the vision, this letter contains indications of the enormous influence Isaac Luria had on the Safed Kabbalists.

> [R. Abraham haLevi Berukhim] would rise every midnight and walk about in the streets [of Safed], and raise his voice crying aloud with a bitter voice: "Arise for the honor of the Name, blessed be He, for the Shekhina is in exile, and our Holy House is devoured by fire, and Israel are in great trouble. . . ." [Once Isaac Luria told him:] "Go to Jerusalem, and there go to the Western Wall, and pour out your prayer and your tears, and then, if you will find favor with your Creator and will merit to see the Shekhina, then you

can be sure that you will live another 22 years."

As soon as R. Abraham haLevi heard this, he instantly sold all the things of his house for the expenses of the trip, and went to Jerusalem, and instantly shut himself up three days and three nights, in fasting and in sackcloth and in great weeping, and did not move from there. And after three days he went to the Western Wall and prayed there, and cried bitterly. And when he lifted up his eyes he saw on top of the Western Wall the shape ["dugma"] of a woman behind her [?], and I don't want to write here in what kind of clothing he saw her, for I fear for the honor of our Creator. And as soon as he saw her in that manner, he fell upon his face on the ground, and cried and wept: "Mother! Mother! Mother Zion! Woe to me that I see you thus! . . ." And so he cried bitterly, and beat upon his face and tore his beard and the hair of his head, until he fainted, fell down, and slept upon his face. Then he saw in a dream that she came and put her hand on his face and wiped away the tears from his eyes, and said to him: "Be comforted, my son Abraham, for 'there is hope for thy future, and they children shall return to their own border' (Jer. 31:17), for 'I will cause their captivity to return and I will have compassion on them'" (Jer. 33:26). And R. Abraham awoke from his sleep, and returned to Safed joyfully and happily, and when the ARI of blessed memory saw him he said to him: "I can see in you that you merited appearances of the Shekhina, and from now on you can be sure that you will live another 22 years." And so it was, for he lived after this 22 years.[33]

The affinity of R. Berukhim's vision with that attributed to Jeremiah by the Midrash *Pesiqta Rabbati* is obvious, despite the new elements contained in the story about the Safed Kabbalist. The words the woman addresses to R. Berukhim are quotations from Jeremiah. Luria identifies the apparition, both before and after the occurrence of R. Berukhim's vision, with the Shekhina. R. Berukhim, however, recognizes in it only "Mother Zion" (as did Jeremiah), and this despite the fact that he himself was daily (or nightly) preoccupied with the pain of the Shekhina, and that the three days of fasting and mourning he engaged in in Jerusalem before going to the Western Wall could have been done only as an expression of his grief over the exile of the Shekhina.

R. Berukhim's vision is divided into two parts: at first, while awake, he sees "Mother Zion," reacts in vehement desperation, and faints. Then, while asleep (or unconscious?), he feels Mother Zion touch his face, wipe away his tears, and hears her address comforting Biblical quotations to him. I

have not come across other instances of such a double visionary experience in both a conscious and an unconscious state one after the other.

It is noteworthy that, as compared to the maggidic revelations, the visual or visionary appearances of the Shekhina are much rarer. This may have something to do with the auditory rather than visual orientation of the Kabbala and Hasidism and their followers. Jewish mysticism is based primarily on the spoken, heard, and written word; visual experiences play a relatively minor role in it. The same holds good in the realm of combatting the "Other Side," as evil powers are referred to, and their dangerous influences: it is primarily verbal methods, prayers, incantations, concentrations, unifications, and the like, that are employed to protect a person or a place from being attacked or harmed, or to rid him or it of the presence of evil spirits, *dibbuqim,* or demons, and only secondarily are visible objects, such as *qame'ot,* amulets or talismans, used, and even if they are, it is the written word on them that makes them efficacious.

Yet withal, occasional appearances of the Shekhina were reported by Kabbalists and Hasidim, even after the 18th-century decline of maggidism. The desire to be vouchsafed mystical visions of the Shekhina produced, at least in some cases, visionary experiences which were then duly put down in writing. A Hasidic master who was most interested in Shekhina visions recorded by, or reported of, leading Kabbalists and *Tzaddiqim,* and who himself has such visions, was the prolific author R. Isaac Judah Jehiel Safrin (or Sifrin, 1806–1874). In one of his books, entitled *N'tiv Mitzvotekha* ("The Path of Thy Commandments"),[34] he describes, among other visions of the Shekhina, the one seen by the 16th-century Kabbalistic master R. Abraham haLevi Berukhim, with which we are by now familiar from the 17th-century account of R. Shlomo Shlomel of Dresnitz (see above). Less inhibited than R. Shlomo Shlomel, R. Safrin supplies some additional details about the woman R. Berukhim saw on top of the Western Wall. She had the "shape of the likeness of a woman dressed in black," and R. Berukhim instantly recognized her as the Shekhina. He did not address her, as in R. Shlomo Shlomel's account, as "Mother Zion," but cried out, "Woe to me that I must see you thus!" and fainted. In his sleep (fainting and falling asleep seem to be the same thing for R. Safrin) R. Berukhim sees that "the Shekhina approaches him in the shape of the likeness of a woman adorned in beautiful clothes, very radiant," and he hears her address to him the same words of comfort quoted by R. Shlomo Shlomel. The major difference between the two accounts is that in the earlier one it is only Isaac Luria who identifies the woman and the Shekhina, while in the later one R. Berukhim himself recognizes her.

Next, R. Safrin quotes the *Sefer haḤezyonot* ("Book of Visions") of

Ḥayyim Vital, which reports a vision of a radiant woman by that chief disciple of Isaac Luria. R. Safrin quotes these lines from the *Sefer haḤezyonot:* Vital saw "a dignified woman *(isha ḥashuva)*, and she was beautiful like the sun, stand in front of me, and she said to me: 'What is it, my son Ḥayyim, why are you crying? I heard *[sic]* your tears, and came to help you.' And she stretched forth her hand, and I cried: 'My mother! My mother! Help me to see the Name [i.e., God], blessed be He, sitting on the throne, the Ancient of Days, whose beard is white like snow, and who is majestic without end. . . .'" Here R. Safrin omits a major part of the story, and continues at the point where God Himself addresses Vital, saying to him: "Ḥayyim, my son . . ." whereupon R. Safrin's quotation breaks off.

Although the quote from Vital, as presented by R. Safrin, does not say explicitly that the radiant woman was the Shekhina, the very fact that Safrin inserts this quotation among others that talk about the appearances of the Shekhina indicates that he interpreted the apparition as the Shekhina. Also, no other woman but the Shekhina could help a person see God.

Checking Ḥayyim Vital's *Book of Visions*[35] I found that R. Safrin quoted rather inaccurately even the small part of Vital's vision he reproduced. Vital gives a lengthy description of a dream he had in the night of Saturday, the 8th of Teveth, 1566, in which he saw a high mountain with its head reaching into heaven, and the Prophet Elijah took him, in a flash, to its top. There a ladder stood leading up to heaven, but once there, Elijah disappears, and Vital sees

> and behold a dignified woman, beautiful like the sun, standing on top of the ladder. And I thought in my heart that she was my mother. And she said: "What is it, my son Ḥayyim, why are you crying? I heard your tears, and came to help you." And she stretched forth her right hand, and lifted me up to the top of the ladder. And I saw, and behold, there was there a big round window, and the flame of a great fire came out of it, sweeping back and forth like the appearance of lightning, with great strength, and it burned everything that was there. And I called out with bitterness of soul to that woman and said to her: "My mother! My mother! Save me from this fire so that it should not burn me!" And she said: "Nobody can save you from this flame but you yourself! Therefore I shall advise you what to do: Place your hand on your head, and you will find there wool, white as snow, and take it and put it into the flaming window, and it will be closed." And she quickly went on. And it seemed to me that the black locks of my head were transformed into wool through some merit in the mystery of "the hair

> of his head like pure wool" (Daniel 7:9). And so I did, and I was able to go on quickly. And within a moment the flame again poured out as before. And then the woman disappeared from my eyes.

Now Elijah appears again and takes Vital to a wondrous place, a miraculous garden, where Vital sees the souls of saintly men in the shape of geese studying the Talmud. In the middle of the garden Vital sees a huge building floating in the air, with a ladder leading up to it. Elijah again disappears, and, Vital continues,

> I alone went up the ladder and entered the door of that building, and saw the Name, blessed be He, sit on the throne next to the middle of the southern wall, and he had the likeness of an Ancient of Days, old, with a beard white as snow, in infinite majesty, and *tzaddiqim* ["saintly men"] were sitting there on the floor before Him on beautiful new couches and carpets, and learned Tora from his mouth. And I knew in my mind that these were saintly men who are called *b'ne 'aliya* ["men of spiritual sublimity"], and they had the form of human beings. They see the face of the Shekhina always, and learn Tora from His own mouth. . . . And when I entered and saw His face I got affrighted and began to tremble. And I fell upon my face on the ground before His feet, and no strength at all was left in me. And He stretched forth His hand, and took hold of my right hand, and said to me, "Ḥayyim, my son! Arise, why do you fall on your face? Fear not. . . ."

Finally Vital entreats God to let him stay with Him, but God says that his time has not yet come and he must return to earth.[36]

As we see, Vital's own account of his dream vision does not identify the woman he sees as the Shekhina, although here too there are hints as to the divine nature and powers of the woman whom Vital at first takes to be his mother. R. Safrin's alleged quote from Vital to the effect that Vital entreated his mother to help him see God is not contained in the original. One must assume either that R. Safrin had before him a different manuscript of Vital's *Sefer haḤezyonot,* or that he did not remember it correctly and attributed to it statements not found in it.

Before returning to R. Safrin's account of visions of the Shekhina I wish to refer to one other mention of the Shekhina contained in Vital's book. In one of his dreams Vital finds himself at the burial of Moses, and in his dream, he says, "I was sad and very troubled in my heart, and said: 'O if I only could merit now to see the radiance of the Shekhina who shields Moses, peace be upon him, and stands here with us. . . . If only my eyes would be opened and I could see. . . ."[37]

To come back now to R. Safrin, he next refers briefly to a vision of the Shekhina had by "the saint, our master the rabbi Levi Yitzḥaq [of Berdichev]": "On the night of Shavu'ot he was granted a vision of the Shekhina, in the shape, etc. And she said to him: 'Be strong, my son Levi Yitzḥaq! Many pains have you endured, but be strong, my son, for I shall be with you. Fear not and be not afraid. . . .'"

A different type of Shekhina vision was seen, according to R. Safrin, by R. Ya'aqov Shimshon of Shepetovka:[38]

> When he was in the Holy Land, he saw the Shekhina in a vision, crying and mourning over the husband of her youth, for she had a husband and he died. And he [R. Ya'aqov Shimshon] awoke from his sleep and said to his companions: "There is in the world nobody today who could be the husband of the living Matronit of emanation, but the saint R. Pinḥas of Koretz,[39] and surely he must have died tonight." And he rent [his garment in mourning], and pronounced the blessing ["Blessed be the True Judge," one is supposed to pronounce when hearing of the death of a dear one], and cried much, for he [R. Pinḥas] was his master. And after a while it became known that these words were indeed true. . . .[40]

R. Safrin's own visions of the Shekhina are recorded by him in two different versions. His book *M'gillat S'tarim* ("Scroll of Mysteries") contains accounts of no less than three visions he had of the Shekhina. On one occasion, he writes,

> In the middle of the day, while I was studying the Gemara *Yebamot,* for the sake of the God of Eternity [*El 'Olam*], to adorn the Shekhina with all my strength, suddenly a great light fell [*nafal*] upon me, and the whole house was filled with light, with a wonderful light, from the inspiration of the Shekhina. This was the first time that I tasted a little of His light, blessed be He, truly, without mistake and confusion, in a wonderful pleasure, a very, very sweet light which no thought can encompass.

On another occasion, R. Safrin writes, "On the eve of the holy Sabbath I dreamt a long dream, and in it [was] the explanation of Psalm 23, 'The Lord answer thee in the day of trouble.' And the essence of the pain was about the limbs of the Shekhina, clad in this pain. . . ."[41]

In a third entry R. Safrin writes:

> The 20th of 'Omer, 5605 [1845]. I was in the town of Duqla. I arrived there in the middle of the night and in darkness. There was

> nobody to take me into his house, until a tanner came and took me in. I wanted to pray the evening prayer and perform the counting of the 'Omer, but could not [do it] there. So I went to the local House of Study and prayed there, and this made me understand the reason of the descent of the Shekhina and her pain when she stood in the street of the tanners [and was greatly humiliated thereby]. And I wept much before the Master of All over the pain of the Shekhina. And because of the intensity of my pain I fainted, and slept a little, and saw in a vision light and great brightness, like the shape of a virgin, adorned, and her light shone, but I did not merit to see her face. And more one should not write. And her light was greater than the light of the sun at noon.[42]

R. Safrin reported of his visit to Duqla in greater detail in his *N'tiv Mitzvotekha,* in a third-person narrative. After he "fainted and fell asleep," he saw the Shekhina

> in a vision of light and splendor and great radiance, such a light that it dimmed the light of the wheel of the sun, etc. She was adorned with twenty-four jewels, and each jewel shone with such a light that the light of the sun grew veritably dark in comparison, in so many kinds of radiance and splendor that the corporeal thought cannot encompass it. And she said, "Be strong, my son," etc. And he was distressed that he was granted to see only a view from the back, and did not merit to receive the face of the Shekhina. And they [?] responded to him, "But you are alive, and it is written, 'For man shall not see Me and live' (Ex. 33:20)."

Here R. Safrin is reminded of another vision he had when he saw the same kind of radiance surround his master:

> And he went about and told in these words: "Such a radiance I truly saw surround my master on New Year's Day which fell on Sunday, and on Monday my teacher and master was not able to blow [the *shofar*], and he arose to pray Minḥa, and his Minḥa prayer was always burning fire, the flame of God, as is known. And when I saw this, I got up from my place and went to the window that was close to the place of my master, to pray there. And after the prayer it was the habit of my master to walk a little up and down, and also to go to the window. And when he turned his face back from the wall I saw on his face a radiance and glow and effulgence like the appearance of the rainbow on high, in shining colors. And fear and trembling came upon me, and I fell backward, and some

> people grabbed me so that I should not fall, and they did not know its reason. And when my master saw my trembling, he turned his face back to the wall, and leaned his head against the wall for two or three minutes, and then turned back, and I no longer saw anything. . . .[43]

R. Safrin's descriptions of his visions are significant more for what they do not say than for what they do. They do not say that the luminous virgin whom he saw was the Shekhina, evidently because that would have been sacrilegious. A 19th-century Hasidic writer no longer had the daring of the Midrashic authors of antiquity who saw nothing wrong in asserting that the Children of Israel "feasted their eyes on the Shekhina" (see above, p. 103), and certainly not of the Hellenistically influenced artist of the Dura Europos synagogue who depicted her as a nude woman holding the infant Moses in her arms (see below, p. 291). Nor did he have the temerity, even in his dreams, to see the face of the Shekhina and of God, "the Ancient of Days," as Ḥayyim Vital claimed to have seen in a dream of his (see above). R. Safrin's dream vision is more modest: he claims to have seen only the back of the Shekhina.

His use of the epithet "virgin" to describe the apparition he saw echoes the well-known imagery of the Biblical prophets in which the person representing a nation or people is referred to as a "virgin," e.g., the "virgin daughter of Zion" (Isa. 37:22; Lam. 2:13), "virgin of Israel" (Jer. 18:13, etc.; Amos 5:2), "virgin daughter of Egypt" (Jer. 46:11), "virgin daughter of Zidon" (Isa. 23:12), "virgin daughter of Babel" (Isa. 47:1). On the other hand, R. Safrin's use of the epithet "virgin" to describe the woman he saw in his vision seems to be in contradiction to the description of the like apparition by the other visionaries whom he quotes and who recognized in her their own Mother Zion. However, looking at the concept of the divine woman from a broad historical perspective, one recognizes that the attribution of both virginity and motherliness to one and the same divine person is precisely what one would expect if the Shekhina of the Hasidim—equated in these visions with Zion, which in turn is but a poetic title for the "Community of Israel" (see above, pp. 129–30)—were but the specific late Jewish variant of the Ancient Near Eastern goddess. That goddess was, as we have seen (above, pp. 136ff.), characterized by four cardinal traits: she was virgin, mother, lover, and warrior, all the four of which recur in both the popular image of the Virgin Mary, and the Kabbalistic concept of the Matronit-Shekhina. Two of these characteristics, those of virginity and motherliness, reappear, or rather have survived, in the Hasidic visions reported by R. Safrin, and the contradiction between them is perceived by the Has-

idic raconteur as little as it was by his many predecessors both within and outside Judaism. With all this, R. Safrin's accounts give us a glimpse, albeit a tantalizingly fleeting one, into how the Shekhina figured in popular Jewish imagination.

As far as R. Safrin personally is concerned, his visionary experiences are an expression of his intense preoccupation with the Shekhina and with *yiḥudim*—this is readily apparent from many passages in his books. He says, for instance, that the effect of a simple act of a *tzaddiq,* such as smoking a pipe, was believed to bring about the unification of God and the Shekhina. He quotes R. Ya'aqov Yosef of Polonnoye to the effect that when the Ba'al Shem Tov smoked his pipe, in each and every movement of his he effected "awesome unifications." And of R. Zevi of Zhidachev he reports that he brought down the Shekhina by merely "smoking the pipe, with all the unifications he performed at those times."[44]

We conclude this rapid and of necessity sketchy presentation of the Shekhina as *maggid* and vision with a report of the quite unusual attitude to the *maggid* phenomenon displayed by Elijah, the Gaon of Vilna (1720–1707). Although the Gaon of Vilna was a militant opponent of Israel Ba'al Shem Tov and of Hasidism, he was a devoted student of the Zohar, was a Kabbalist, and in his adolescence even had a vision of "an image" which made him desist from trying to create a *golem.*[45] The Gaon's most important disciple, R. Ḥayyim of Volozhin (1749–1821), writes about him that "Heaven wanted to deliver unto him supreme mysteries . . . through *maggidim,* masters of mysteries and [heavenly] princes of the Tora [i.e., different kinds of angels], but he did not desire it; it was offered to him, but he refused it. I heard from his holy mouth that many times *maggidim* from Heaven appeared to him, requesting to deliver unto him the mysteries of the Tora without any effort, but he would not hearken unto them." Once, however, it so happened that despite the Gaon's refusal, the Prophet Elijah visited him and "revealed to him great and awesome things."[46]

With the spread of the *Haskala,* the Jewish Enlightenment, the religious atmosphere in which most Jews lived was no longer conducive to either maggidic experiences or visions of the Shekhina. Yet despite the diminution signified by this development, one feature, introduced originally by the Kabbalists, survived in wide segments of the Jewish community, and today still forms an integral part of their religious services. The feature I am referring to is the recital of *yiḥudim,* which we have discussed in the preceding chapter.

X

LILITH

No she-demon has ever achieved as fantastic a career as Lilith, who started out from the lowliest of origins, was a failure as Adam's intended wife, became the paramour of lascivious spirits, rose to be the bride of Samael the Demon King, ruled as Queen of Zemargad and Sheba, and ended up as the consort of God himself. The main features of Lilith's mythical biography first appear in Sumerian culture about the middle of the 3rd millennium B.C.E. What she meant for the Biblical Hebrews can only be surmised, but by the Talmudic period (2nd–5th centuries C.E.) she was a fully developed evil she-demon, and during the Kabbalistic age she rose to the high position of queenly consort at God's side.

1 | *The Background*

The earliest mention of a she-demon whose name is similar to that of Lilith is found in the Sumerian king list which dates from ca. 2400 B.C.E. It states that the father of the great hero Gilgamesh was a Lillu-demon. The Lillu was one of four demons belonging to a vampire or incubi-succubae class. The other three were Lilitu (Lilith), a she-demon; Ardat Lili (or Lilith's handmaid), who visited men by night and bore them ghostly

children; and Irdu Lili, who must have been her male counterpart and would visit women and beget children by them.[1] Originally these were storm-demons, but because of a mistaken etymology they came to be regarded as night-demons.[2]

Lilith's epithet was "the beautiful maiden," but she was believed to have been a harlot and a vampire who, once she chose a lover, would never let him go, but without ever giving him real satisfaction. She was unable to bear children and had no milk in her breasts.[3] According to the Sumerian epic *Gilgamesh and the Huluppu Tree* (dating from ca. 2000 B.C.E.), Lilith (Lillake) built her house in the midst of the Huluppu (willow) tree which had been planted on the bank of the Euphrates in the days of Creation. A dragon set up its nest at the base of the tree, and the Zu-bird placed his young in its crown. Gilgamesh slays the dragon with his huge bronze axe, whereupon the Zu-bird flees with its young to the mountain, and Lilith, terror-stricken, tears down her house and escapes to the desert.[4]

A Babylonian terra-cotta relief, roughly contemporary with the above poem, shows in what form Lilith was believed to appear to human eyes. She is slender, well-shaped, beautiful and nude, with wings and owl-feet. She stands erect on two reclining lions which are turned away from each other and are flanked by owls. On her head she wears a cap embellished by several pairs of horns. In her hands she holds a ring-and-rod combination.[5] Evidently, this is no longer a lowly she-demon, but a goddess who tames wild beasts and, as shown by the owls on the reliefs, rules by night. (See Plate 31.)

In the ensuing centuries Lilith's shape changed again. A 7th-century B.C.E. tablet found at Arslan Tash in northern Syria shows her as a winged sphinx, across whose body is written the following inscription in Phoenician-Canaanite dialect:

O, Flyer in a dark chamber,
Go away at once, O Lili!

These lines are part of an incantation text used to help women in childbirth[6]—one of many extant from the period of the Assyrian Empire and the new Babylonian Kingdom—and they show that by that time the myth of Lilith had all the major features which were elaborated to their fill 2,000 years later by Kabbalistic Judaism.

2 | *Isaiah 34:14*

One brief reference to Lilith, and a doubtful one at that, is all that is found in the entire Bible. Isaiah, in describing Yahweh's day of

vengeance, when the land will be turned into a desolate wilderness, says:

> The wild-cat shall meet with the jackals
> And the satyr shall cry to his fellow,
> Yea, Lilith shall repose there
> And find her a place of rest.[7]

The Mesopotamian and North Syrian material surveyed above supplies the background to this prophetic allusion. Evidently, Lilith was a well-known she-demon in Israel of the 8th century B.C.E., whose name had only to be mentioned to conjure up the beliefs current about her. That she is said to find a place of rest in the desert seems to tie in with the episode recorded in the Sumerian Gilgamesh fragment: after Lilith fled into the desert, she evidently found repose there.

3 | *The Talmudic Lilith*

The information about Lilith contained in the Talmud and the Midrashim of the Talmudic period is meager. One passage states that she had wings[8]; another, that she had long hair.[9] On this basis Rashi (Shlomo Yitzḥaqi), the medieval Talmud commentator (1040–1105), concluded that the Lilin (masculine plural of Lili, whose feminine singular is Lilith), have human form, except that they have wings, in contrast to the demons who have completely human form and eat and drink like humans, and to the spirits who have neither body nor form.[10] It thus appears that, as far as her overall appearance was concerned, Lilith looked very much like the Cherubim. This detail will become significant in connection with the Zoharic myth about the relationship of Lilith to the Cherubim.

Somewhat more is known about the life history of Lilith and her nefarious activities, as they were imagined in the Talmudic period. Lilith, we learn, was Adam's first wife. However, Adam and Lilith could find no happiness together, not even understanding. When Adam wished to lie with her, Lilith demurred: "Why should I lie beneath you," she asked, "when I am your equal, since both of us were created from dust?" When Lilith saw that Adam was determined to overpower her, she uttered the magic name of God, rose into the air, and flew away to the Red Sea, a place of ill-repute, full of lascivious demons. There, Lilith engaged in unbridled promiscuity and bore a demonic brood of more that one hundred a day. God, however, sent after her three angels, Senoy, Sansenoy, and Semangelof by name,[11] who soon located her in the same wild waters in which the Egyptians were to drown in the days of the Exodus. The angels gave her God's message,

but she refused to return. When they threatened drowning her in the sea, she argued: "Let me be, for I was created in order to weaken the babes: if it is a male, I have power over him from the moment of his birth until the eighth day of his life [when he is circumcised and thereby protected], and if a girl, until the twentieth day." The angels insisted however, and in order to make them desist, she swore to them in the name of God: "Whenever I shall see you or your names or your images on an amulet, I shall do no harm to the child." Moreover, she gave her consent to the death of one hundred of her own children day after day—which is the reason why that many demons die every day. This agreement between the three angels and Lilith is the basis for writing the names Senoy, Sansenoy, and Semangelof on amulets hung around the necks of newborn babes: when Lilith sees the names, she remembers her oath and leaves the child alone.[12]

However, in spite of her determined refusal to return to Adam, Lilith soon became attracted to him again, and managed to sleep with him against his will. In the meantime Adam had received Eve as his wife, was persuaded by her to eat from the fruit of the Tree of Knowledge, and was expelled from the Garden of Eden with the curse of death hanging over his head. When Adam became aware that because of his sin God decreed mortality upon him and all his future descendants, he embarked upon a period of penitence which lasted for 130 years. He fasted, refrained from intercourse with Eve, and, in order to mortify his flesh, wore a belt of rough fig twigs around his naked body. He could not, however, control his involuntary nocturnal emissions, which were brought about by female spirits who came and coupled with him and bore him spirits, demons, and Lilin. At the same time, male spirits came and impregnated Eve, who thus became the mother of innumerable demon children. The spirits thus procreated are the plagues of mankind.[13]

It should be noted that the succubae and incubi who sought out Adam and Eve in the 130 years of their self-imposed separation remain anonymous in all the sources dating from the Talmudic period. Yet there is basis to assume that Lilith was regarded as one of Adam's succubae, because her seduction of Adam must have served as the mythical prototype and validation of the belief in her power over men who spent a night alone in a house. The danger to which such a man would expose himself was regarded as so acute that Rabbi Ḥanina, the 1st century C.E. teacher, warns: it is forbidden for a man to sleep alone in a house, lest Lilith get hold of him.[14]

4 | *Lilith of the Bowls*

The relatively scanty Talmudic material about Lilith is complemented by much richer data contained in Aramaic incantation texts found

in Nippur in Babylonia, some 50 miles southeast of modern Hilla in Iraq. Excavations conducted by the University of Pennsylvania brought to light dozens of bowls inscribed with magical texts, several of which are directed against Lilith or Liliths. The bowls date from about 600 C.E.; in other words, they are about a hundred years younger than the text of the Babylonian Talmud (which was compiled ca. 500 C.E.). But there is every reason to assume that such incantations against Lilith were not the product of the 6th century but go back to earlier periods. In Nippur of the 6th century, there was an important Jewish colony (in addition to Mandaeans and other groups), and some of the most interesting bowls were, by their own incontrovertible evidence, inscribed and used by Jews. While the Talmud contains the views of the learned elite about Lilith, these bowls show what she meant for the simple people. It is surprising to see to what extent the sages and the quacks shared the fear of Lilith and the belief in her evil nature.

From a synopsis of the incantation texts it appears that Lilith was regarded as the ghostly paramour of men and constituted a special danger for women during many periods of their sexual life cycle: before defloration, during menstruation, etc. A mother in the hour of childbirth and her newborn babe were especially vulnerable, and therefore had to be protected from the Liliths. The home, arches, and thresholds were favorite haunts where the Liliths lurked ready to pounce on anybody foolish enough to go unprotected. A rough drawing sketched on a Jewish bowl shows Lilith naked, with long loose hair, pointed breasts, no wings, strongly marked genitals, and chained ankles. At night, the female Liliths join men, and the male Lilin women, to generate demonic offspring. Once they succeed in attaching themselves to a human, they acquire rights of cohabitation, and therefore must be given a *get*, or letter of divorce, in order that they may be expelled. Jealous of the human mates of their bedfellows, they hate the children born of ordinary human wedlock, attack them, plague them, suck their blood, and strangle them. The Liliths also manage to prevent the birth of children by causing barrenness, miscarriages, or complications during childbirth. As Montgomery aptly put it over half a century ago, "the Liliths were the most developed products of the morbid imagination—of the barren or neurotic woman, the mother in the time of maternity, the sleepless child."[15]

Let us now turn to a few examples illustrating the manner in which these magic incantations are phrased. The first is the text of the bowl which carries the sketch of Lilith described above (see Plate 32). It reads as follows:

> In the name of the Lord of salvations. Designated is this bowl for the sealing of the house of this Geyonai bar Mamai, that there flee from him the evil Lilith, in the name of "Yahweh El has scattered";

> the Lilith, the male Lilin and the female Liliths, the Hag [ghost?] and the Snatcher, the three of you, the four of you, and the five of you. Naked are you sent forth, nor are you clad, with your hair dishevelled and let fly behind your backs. It is made known to you, whose father is named Palhas and whose mother Pelahdad: Hear and obey and come forth from the house and dwelling of this Geyonai bar Mamai and from Rashnoi his wife, the daughter of Marath.
>
> . . . Be informed herewith that Rabbi Joshua bar Peraḥia has sent the ban against you. . . . A divorce-writ [*gita*] has come down to us from heaven, and therein is found written your advisement and your intimidation, in the name of Palsa-Pelisa ["Divorcer-Divorced"], who renders to thee thy divorce and thy separation, your divorces and your separations. Thou, Lilith, male Lili and female Lilith, Hag and Snatcher, be under the ban . . . of Joshua bar Peraḥia, who has thus spoken: A divorce-writ has come for you from across the sea. . . . Hear it and depart from the house and dwelling of this Geyonai bar Mamai and from Rashnoi his wife, the daughter of Marath. You shall not again appear to them, either in a dream by night or in slumber by day, because you are sealed with the signet of El Shaddai, and with the signet of the House of Joshua bar Peraḥia and by the Seven who are before him. Thou Lilith, male Lili and female Lilith, Hag and Snatcher, I adjure you by the Strong One of Abraham, by the Rock of Isaac, by the Shaddai of Jacob, by Yah [is] his name . . . by Yah his memorial . . . I adjure you to turn away from this Rashnoi, the daughter of Marath, and from Geyonai her husband the son of Mamai. Your divorce and writ and letter of separation . . . sent through holy angels . . . the Hosts of fire in the spheres, the Chariots of El Panim before him standing, the Beasts worshipping in the fire of his throne and in the water. . . . Amen, Amen, Selah, Halleluyah![16]

Only a few comments are needed for the complete understanding of this text. Its intent is clear: Lilith and her company are adjured to leave the house of Geyonai and his wife Rashnoi, never again to return. The Liliths are given a letter of divorce and sent naked, just as Gomer was by her husband Hosea.[17] In another bowl, both female and male demons are given their *get* (letter of divorce) in order thus to rid the house and its inhabitants of them:

> This is the *get* for a demon and spirits and Satan . . . and Lilith in order to banish them from . . . the entire house. Yah . . . cut off the king of the demons . . . the great ruler of the Liliths. I adjure you

> . . . whether you are male or female, I adjure you. . . . Just as the demons write letters of divorce and give them to their wives and do not again return to them, so take your letter of divorce, accept your stipulated share [*ketubba*], and go and leave and depart from the house. . . . Amen, Amen, Amen, Selah.[18]

A medieval story, preserved in Hebrew and Arabic versions, tells of a youth, Dihon ben Shalmon, who marries the daughter of Ashmodai, then gives her a *get* (letter of divorce), whereupon she kills him with a kiss.[19] Rabbi Joshua ben Perahia, whose name is invoked several times in the Nippur bowl, was an early-1st-century B.C.E. sage, who evidently was believed, by the 6th century C.E., to have been a powerful exorciser of demons. The divine names and epithets are either traditional Jewish or very close to them. The concluding lines show that certain elements of the Merkabah ("Chariot") mysticism[20] were familiar matters in 6th-century Nippur.

Another, considerably later text is a classic example of a magic ritual whose integral part is its own validation by reference to a myth. It reads as follows:

Shadai

> Senoy, Sansenoy, Semangelof, Adam, and the Ancient Eve. Out Lilith.[21]
>
> In the name of Y, the God of Israel, the Cherubim-sitter, whose name lives and endures forever. The prophet Elijah was walking on the road and met the Evil Lilith and all her band. He said to her: "Where are you headed for, O you Unclean One, and you Spirit of Defilement, and all your band, where are they going?" And she answered and said to him: "My lord Elijah, I am on my way to the house of a woman in childbirth, Mercada . . . ,[22] daughter of Donna, to give her the sleep of death and to take her child which is being born to her, to suck its blood, and to suck the marrow of its bones, and to seal its flesh." And the prophet Elijah, blessed be his memory, said to her: "With a ban from the Name (i.e., God), blessed be He, be you restrained and be you like unto a stone." And she answered and said to him: "For the sake of Yahweh, release me from the ban and I shall flee and swear to you in the name of Y, the God of Israel, that I shall desist from this woman in childbirth and her child which is being born to her, and shall surely not harm her. And every time that they mention my names, or I see my names written, I and my band shall have no power to do evil or to harm. And these are my names: Lilith, Abitar, Abiqar, Amorpho, Hakash, Odam, Kephido, Ailo, Matrota, Abnukta, Shatriha, Kali, Taltui, Kitsha." And Elijah answered her: "Behold,

> I adjure you and all your band in the name of Y, the God of Israel, [which name in its] numerical value [equals] 613 [or the number of the religious commandments], [the God of] Abraham, Isaac, and Jacob, and in the name of his Holy Shekhina, and in the name of the ten Seraphim, Ophanim, and Holy Beasts, and the ten books of the Law, and by the might of the God of the Hosts, blessed be He, that you and your band go not to injure this woman, or the child she is bearing, neither to drink its blood, nor to suck the marrow of is bones, nor to seal its flesh, nor to touch them, either their 248 limbs, nor their 365 ligaments and veins. Just as she cannot count the stars of heaven, and cannot dry up the waters of the sea. In the name of Him who rent Satan, Ḥasdiel, Shamriel."[23]

The efficacy of the ritual is ensured by reciting the first occurrence of a similar rite, performed by a mythical hero, in this case the prophet Elijah. The structure of the text is identical with the one which validates the efficacy of an amulet inscribed with the names of Senoy, Sansenoy, and Semangelof by telling the story of how these three angels extorted a promise from Lilith to keep away from all places where their names are displayed. As we shall see later, the thirteen additional names of Lilith reappear in medieval Jewish magic.

On a third incantation bowl the name "Lilith Buznai" appears several times.[24] Some four centuries later this name, in the form "Pizna," reappears in the Midrash Abkir. The context of the bowl says: "Charmed art thou, Lilith Buznai and all the goddesses . . . and the 360 Tribes, by the word of the granddaughter of the angel Buznai." Evidently, Buznai was the individual name of a female numen, who is described interchangeably as a Lilith and an angel; she was regarded as a goddess and had a granddaughter who was antagonistic to her. A similar enmity, as we shall see later, existed between the Elder Lilith and the Younger Lilith, according to Kabbalistic mythology.

Lilith's fame and fear spread from Babylonia to the East, into Persia, where magic bowls were used against her by various strata of the population, much in the same fashion as in Babylonia. As in the case of the bowls discussed above, the Persian bowls also talk of Lilith in the singular, as well as of plural "Liliths," as a category of female, harmful, and dangerous demons, in conjunction with male "devils" and male "demons." The following bowl inscription is written in Aramaic, around a picture of Lilith, similar in execution to the one referred to earlier though differing in detail (Plate 33):[25]

> You are bound and sealed, all you demons and devils and Liliths, by that hard and strong, mighty and powerful bond with which are tied Sison and Sisin. . . . The evil Lilith, who causes the hearts

> of men to go astray and appears in the dream of the night and in the vision of the day, who burns and casts down with nightmare, attacks and kills children, boys and girls—she is conquered and sealed away from the house and from the threshold of Bahram-Gushnasp son of Ishtar-Nahid by the talisman of Metatron, the great prince who is called the Great Healer of Mercy . . . who vanquishes demons and devils, black arts and mighty spells and keeps them away from the house and threshold of Bahram-Gushnasp, the son of Ishtar-Nahid. Amen, Amen, Selah. Vanquished are the black arts and mighty spells, vanquished the bewitching women, they, their witchery and their spells, their curses and their invocations, and kept away from the four walls of the house of Bahram-Gushnasp, the son of Ishtar-Nahid. Vanquished and trampled down are the bewitching women, vanquished on earth and vanquished in heaven. Vanquished are their constellations and stars. Bound are the works of their hands. Amen, Amen, Selah.[26]

The evidence of the names of the man for whom the bowl was inscribed and his mother seems to indicate that he was a follower of the Parsi religion. As the text itself shows, Lilith was supposed to threaten Bahram-Gushnasp as a result of a magic spell cast on him and his house by witches who were Lilith's devotees.

In the text of another bowl from Persia, this one written in Mandaic (pagan Aramaic), Lilith is rendered harmless by a still more powerful incantation. She is adjured to cease haunting the house of a certain Zakoy and is immobilized as follows:

> Bound is the bewitching Lilith with a peg of iron in her nose; bound is the bewitching Lilith with pincers of iron in her mouth; bound is the bewitching Lilith, who haunts the house of Zakoy, with a chain of iron on her neck; bound is the bewitching Lilith with fetters of iron on her hands; bound is the bewitching Lilith with stocks of stone on her feet. . . .[27]

5 | *The Birth of Lilith*

While the major characteristics of Lilith, as we have just seen, were well developed by the close of the Talmudic period, it remained for Kabbalistic mysticism to establish a relationship, and quite a close one at that, between her and the deity. In the six centuries that elapsed between the Babylonian Aramaic incantation texts and the early Spanish Kabbalistic writings, Lilith must have greatly extended her influence, for when she reappears in the 13th century she not only commands considerably greater

attention but is surrounded by a larger retinue, and her life history is known in much greater mythological detail.

Her birth, to begin with, is described in a number of alternative versions. According to one, she was created before Adam—in fact, on the fifth day of Creation, because the "living creature" with whose swarms God filled the waters[28] was none other than Lilith.[29] Another version, which ties in directly with the earlier (Talmudic) Lilith image, recounts that she was created by God in the same manner in which, shortly before, he had fashioned Adam. That is to say, God again turned to the earth to obtain raw material, but this time, instead of using the clean earth which was the substance of Adam's body, He—for reasons unknown—took filth and impure sediments from the earth, and out of these he formed a female. As was to be expected, this creature turned out to be an evil spirit.[30]

According to a third version, God originally created Adam and Lilith together in such a manner that the female creature was contained in the male. Lilith's soul was originally lodged in the depths of the Great Abyss, whence she was called forth by God and joined to Adam. When Adam was created and his body completed, a thousand souls from the Left (i.e., Evil) Side tried to attach themselves to him. But God let out a shout and thus drove them off. All this while Adam lay there, a body without a soul, greenish in color. Then a cloud descended, and God commanded the earth to produce a living soul. This God breathed into Adam, who now was able to stand up, and, behold, his female was attached to his side. But God sawed his creature into two, whereupon Lilith flew off to the Cities of the Sea, where she still lurks ready to harm mankind.[31]

Yet another version considers Lilith not as a being created by God, but as a divine entity which emerged spontaneously, either out of the Great Supernal Abyss, or out of the power aspect of God (the *Gevurah* or *Din*), which manifests itself chiefly in the divine acts of stern judgment and punishment. This stern, punitive aspect of God, one of His ten mystical attributes (*Sefirot*), has at its lowest manifestation some affinity with the realm of evil referred to as "the dregs of the wine," and it is out of this that Lilith emerged together with Samael:

> A mystery of mysteries: Out of the power of the glow of Isaac's noon (i.e., the *Gevurah*), out of the dregs of the wine, there emerged an intertwined shoot which comprises both male and female. They are red like the rose, and they spread out into several sides and paths. The male is called Samael, and his female [Lilith] is always contained in him. Just as in the side of Holiness, so in the Other [Evil] Side as well, male and female are contained in one another.

> The female of Samael is called Serpent, Woman of Harlotry, End of All Flesh, End of Days.[32]

In the mystical writings of the two brothers Jacob and Isaac Hacohen of Segovia (Castile), which antedate the Zohar by a few decades, Lilith and Samael are said to have been born by an emanation from beneath the Throne of Glory, in the shape of an androgynous, double-faced being, corresponding in the spiritual realm to the birth of Adam and Eve, who also were born as a hermaphrodite. The two androgynous twin-couples not only resembled each other, but both "were like the image of what is Above": that is, reproduced in a visible form the image of the androgynous deity.[33]

Yet another version connects the birth of Lilith with the creation of the luminaries, carefully avoiding, however, any statement to the effect that God actually created her. The "first light," which was the light of Mercy (another of the ten *Sefirot*), appeared when, on the first day of Creation, God said "Let there be light."[34] When this light became hidden, Holiness became surrounded by a husk of Evil. This idea is expressed by the statement that "a husk [*q'lippa*] was created around the brain," and this husk, in turn, spread and brought out another husk, and this was none other than Lilith.[35]

6 | *Lilith and the Cherubim*

As soon as Lilith was born, or emerged in one of the mysterious ways described above, her longing for male companionship manifested itself. She began to fly about, soaring up into the heights of heaven and again swooping down, until she reached the Cherubim who surrounded God's throne and who, because their faces were like those of small boys,[36] are called in the Zohar "small faces." To them Lilith attached herself, impressing herself into their bodies, and once she succeeded in doing this, she refused to separate from them. But when God created man, which He did in order to bring this world to completion, He forcibly detached Lilith from the Cherubim and made her descend to earth. Lilith, thinking that she would become Adam's helpmate, approached him, but again she was frustrated. For, attached to Adam's side was Eve, whose beauty resembled the beauty of Above. When Lilith saw the complete image of Adam and Eve together, she understood that she had no chance, and fled back up to heaven to reattach herself to the Cherubim. However, by this time the watchers of the Gate of Above barred her way, and God, addressing a stern rebuke to her, cast her into the depths of the sea.[37]

7 | *Lilith and Adam*

As noted above, the older sources do not state clearly that it was Lilith herself who, after her Red Sea sojourn, returned to Adam as his succuba. The later sources, however, know it for a fact that this, indeed, did happen. Adam, we read in the Zohar, succeeded in impregnating Lilith during their early short-lived connubium; then, not having been a suitable helpmeet for him, Lilith left him,[38] to return after a while and force herself upon him. Before doing so, however, she managed to attach herself to Cain and to bear him numerous spirits and demons.[39]

The first medieval source to give the myth of Lilith and Adam in full was the lost Midrash Abkir (ca. 10th century), which was followed by the Zohar and later Kabbalistic writings. Adam, we learn, was a perfect saint, and when he understood that because of his sin—or, as a consequence of Cain's fratricide—death came into the world, he separated from Eve, slept alone, and fasted for 130 years. But Lilith, whose name is Pizna[40]—or, according to the Zohar, two female spirits, Lilith and Naamah—found him, desired his beauty, which was like that of the sun disk, and lay with him. The issue of these unions were demons and spirits, called "the plagues of mankind," who lurk underneath doorways or in wells and latrines, and lead men astray.[41]

According to the mythical cosmology of the German-born Palestinian Kabbalist Naphtali Herz ben Jacob Elḥanan (lived in the second half of the 16th century), in the second of the seven earth-layers, counting from the bottom, dwell

> the giant human figures, tall of stature, who were born of Adam in the 130 years during which he begot demons, spirits, and Lilin. Lilith used to come to him against his will and conceive from Adam [and she bore these beings]. And they are always sad and full of sorrow and sighs, and there is no joy at all among them. And these hosts can multiply [and ascend] from that earth to this world upon which we stand, and [here] they become harmful spirits, and [then] they return there. . . .[42]

That Adam begot with Lilith spirits, demons, and Lilin became a commonplace in the mystical literature of the 14th to 17th centuries, often with the added explanation that it was Adam's own sin which made it possible for Lilith to overcome him against his will.[43]

8 | *Lilith the Succuba*

The next period in Lilith's life was spent in two activities: seducing men and killing children. As to the first, a passage in the Zohar puts it as follows:

> She [Lilith] roams at night, and goes all about the world and makes sport with men and causes them to emit seed. In every place where a man sleeps alone in a house, she visits him and grabs him and attaches herself to him and has her desire from him, and bears from him. And she also afflicts him with sickness, and he knows it not, and all this takes place when the moon is on the wane.[44]

Spontaneous nocturnal emission is the visible sign of Lilith having succeeded in arousing the desire of a man in his sleep and of having satisfied her own lust through him. In doing this, she assumes the shape of either a mature young woman or a young virgin. The issue of such unions are evil spirits:

> She forsakes the husband of her youth [i.e., Samael] and descends to earth and fornicates with men who sleep here below, in the uncleanness of emission. And from them are born demons, spirits, and Lilin, and they are called "the plagues of mankind."[45]

However, Lilith is well capable of seducing men not only in their sleep but also while awake. Once she succeeds, she turns from a beautiful seductress into a cruel fury and kills her victim:

> She adorns herself with many ornaments like a despicable harlot, and takes up her position at the crossroads to seduce the sons of man. When a fool approaches her, she grabs him, kisses him, and pours him wine of dregs of viper's gall. As soon as he drinks it, he goes astray after her. When she sees that he has gone astray after her from the path of truth, she divests herself of all ornaments which she put on for that fool. Her ornaments for the seduction of the sons of man are: her hair is long and red like the rose, her cheeks are white and red, from her ears hang six ornaments, Egyptian cords and all the ornaments of the Land of the East hang from her nape. Her mouth is set like a narrow door, comely in its decor; her tongue is sharp like a sword, her words are smooth like oil, her lips red like a rose and sweetened by all the sweetness of the world. She is dressed in scarlet, and adorned with forty ornaments less one. Yon fool goes astray after her and drinks from the cup of wine

> and commits with her fornications and strays after her. What does she thereupon do? She leaves him asleep on the couch, flies up to heaven, denounces him, takes her leave, and descends. That fool awakens and deems he can make sport with her as before, but she removes her ornaments and turns into a menacing figure. She stands before him clothed in garments of flaming fire, inspiring terror and making body and soul tremble, full of frightening eyes, in her hand a drawn sword dripping bitter drops. And she kills that fool and casts him into Gehenna.[46]

Lilith attempted to play this trick on Jacob, but she was no match for him: "Jacob went to her and came to her place . . . and saw all the ornaments of her house, but escaped from her, whereupon her male, Samael, attacked him and fought him but could not prevail upon him."[47]

Even when a man wishes to engage in lawful sexual intercourse with his wife, the menace of Lilith is present:

> And behold, that hard shell [i.e., embodiment of evil], Lilith, is always present in the bed linen of man and wife when they copulate, in order to take hold of the sparks of the drops of semen which are lost—because it is impossible to perform the marital act without such a loss of sparks—and she creates out of them demons, spirits, and Lilin. . . . But there is an incantation for this, to chase Lilith away from the bed and to bring forth pure souls . . . in that moment, when a man copulates with his wife, let him direct his heart to the holiness of his Master, and say:
>
> "In the name of God.
> O you who are wrapped in velvet [i.e., Lilith],
> You have appeared.
> Release, release!
> Neither come nor go!
> The seed is not yours,
> Nor in your inheritance.
> Go back, go back!
> The sea rages,
> Its waves call you.
> I hold on to the Holy One,
> Wrap myself into the King's holiness."
>
> Then let him cover his head and his wife for one hour. . . .[48]

Some forms of unholiness in sexual intercourse are described by R. Naphtali as follows:

> Lilith, God preserve us, has dominion over children who issue from him who couples with his wife in candlelight, or with his wife naked, or at a time when he is forbidden to have intercourse with her. All the children who issue from such unions, Lilith can kill them anytime she wishes, because they are delivered into her hands. And this is the secret of the children's smiling when they are small—because of Lilith who plays with them.[49]

The counterpart of the magic efforts to protect men from the nocturnal enticements of Lilith, the succuba, is an incantation whose purpose is precisely the opposite: to obtain a succuba for the night with the help of that other demon-queen, Igrath bath Maḥalath. The formula is contained in a 15th-century text which reads as follows:

> "I adjure you, Ograth [i.e., Igrath] bath Maḥalath, Queen of the Demons, with the great, strong and terrible Name, with the name of his holy angels, and with the name of Bilar the heroic, King of the Demons, that you send to me *X*, daughter of *Y*, the beautiful maiden from among your maidens who follow you, whose number is like the number of the days of the year, and with the name of Metatron and Sandalphon, *AAA NNN SSS*." And this must be done either on the eve of Sunday or on the eve of Wednesday. And one must have a separate room, and a clean white bed and clothes, and the room and the bed should be fumigated with aloe wood. And the knowledgeable will understand.[50]

An incantation such as this must have been employed by Rabbi Joseph della Reina in making Lilith herself his lover. This Rabbi Joseph seems to have been a known Spanish Kabbalist who about 1470 attempted to bring about the redemption of Israel by means of a great magico-mystical ritual. Having failed in his noble but extremely dangerous attempt to slay Satan, whose machinations prevented redemption, so the story goes, Joseph despaired of the powers of saintliness and turned to evil ways, bending the forces of the Other Side to his will. The full, folklorically embellished version of Joseph's story written by Solomon Navarro (b. 1606) contains an account of Joseph's love affairs, first with Lilith and then with the Queen of Greece (whence his surname, Della Reina):

> And after this, Rabbi Joseph reached the city of Zidon and dwelt there. And he corrupted his ways, after seeing that his plan [to bring the Messiah] had failed. And especially after hearing the terrible heavenly voice, he despaired of the World to Come, made a covenant with the evil Lilith, and delivered himself into her hands,

and she became his wife. And he made himself impure with all impurities, to the extent of using for evil the Holy Names and the other names and incantations he knew. And he adjured spirits and demons every night to bring him what he wanted. And this is how he conducted himself many days, until he became enamored of the wife of the King of Greece more than of any other woman. And he had her brought to him almost every night, and in the morning he commanded [the spirits] that they return her.

And it came to pass one day that the queen told the king that "Every night in my dream they take me to a place and a man lies with me, and in the morning I find myself in my bed, and I am soiled with an effusion of semen, and I do not know whence this came to me." The king understood the matter, sent for the magicians, and ordered them to watch in the house of the queen with other women, and said to them that they should be prepared and ready with incantations and names of impurity, so as to stop those who would come to take the queen. And they did so and sat watching.

And in that night the demons came as commanded by Rabbi Joseph, and the watchers instantly sensed it and performed acts and adjured them so that they should know what was the matter and what it was about. And the demons said: "We are emissaries of Rabbi Joseph, who dwells in Zidon." Instantly the king sent a commander of the army with letters and a present to the Prince of Zidon [asking him] that he should immediately send him Rabbi Joseph alive, [to enable the king] to take revenge on him by subjecting him to severe torture. And it came to pass that when Rabbi Joseph saw that the evil had overtaken him—and he knew it from the mouth of the demons he had sent even before the writing reached the prince of Zidon—he went and threw himself into the sea and died.[51]

9 | *Lilith the Child-Killer*

Following her rejection by the Cherubim, Lilith remained in the depths of the sea until Adam and Eve sinned,

when the Holy One, blessed be He, brought her up, and she obtained power over those children—the "small faces" of mankind—who deserved to be punished because of the sins of their fathers. She roams all over the world, then approaches the gates of the Garden of Eden and observes the Cherubim watching over the gates. She

> sits down there, next to the flame of the sword, since it was from that flame that she originated. When the flame turns around [indicating that the world has entered into a phase of punishment], she rushes off and again goes roaming all over the world to seek out the children who deserve to be punished. And she smiles at them and kills them. . . .[52]

After the completion of her raids on mankind, Lilith returns to the cities of the sea, her headquarters. Only when ultimately God will destroy the Evil Kingdom of Rome, will she move there to take up her abode in the eternal ruins.[53]

In the meantime, Lilith

> goes out into the world and seeks out children, and she sees the children of mankind and attaches herself to them to kill them and to draw herself into their souls. And as she is about to go into such a soul, three holy spirits [i.e., the three angels Senoy, Sansenoy, and Semangelof] appear there, and they soar toward her and take that soul from her and place it in front of the Holy One, blessed be He, and there [the children] study in front of Him.[54]

Thus, even if the angels are unable to save the child's life, they at least save its soul. To make sure that one's child is in no way harmed by Lilith, one must perform the act of procreation itself in holiness:

> If a man is in a state of holiness, he has no fear of her [Lilith], because the Holy One, blessed be He, sends those three holy angels whom we mentioned, and they watch over the child [which is being conceived] and she cannot harm him. . . . But if a man is not in a state of holiness, and he draws out a soul from the side of uncleanness, then she comes and plays with that child, and if she kills it, she penetrates that soul and never leaves it.[55]

Although the above quotations were taken from the Zohar, the practice of protecting a mother and her newborn child from Lilith with the help of the three angels Senoy, Sansenoy, and Semangelof is considerably older not only in the East but also in the West. The famous mystical treatise *Sefer Raziel (Book of Raziel)*, written or compiled in all probability, by Eleazar ben Judah ben Kalonymos of Worms (1176–1238), contains, e.g., several such incantations. On folio 43a of the 1701 Amsterdam edition, one finds the following instructions:

> Tried and proven for protecting the mother and her child from sorcery and the Evil Eye, and so that in the hour of the birth no

> demon and evil plague should be able to overpower her and her child . . . the seventy names of angels are, as is well known, very efficacious for all kinds of protection. And also the following names and their drawings, as Adam saw them and drew them, are very good for the protection of the mother and child. [See Figure 1.]

Figure 1. Amulet to protect woman in childbirth from Lilith. (From *The Book of Raziel*, folio 43a.)

On the very next page of the *Book of Raziel* are listed the names of the seventy angels, and under them is a sketch showing twice the three angels Senoy, Sansenoy, and Semangelof. It is difficult to make out what the three sketches on the right side represent, but on the left the intention seems to be to show them as bird-headed beings. Over the sketches of the angels the words "Adam and Eve, Out Lilith!" appear twice, and under the picture follows the incantation text, which reads as follows (my translation from the Hebrew):

Figure 1. Amulet to protect woman in childbirth from Lilith. (From *The Book of Raziel*, folio 43a.)

In the name of *EHYE WHA AA BB AO MAK AAA*.

I adjure you First Eve [here an epithet of Lilith] in the name of Him Who is your Creator and in the name of the three angels whom your Creator sent after you and the angel in the isles of the sea, to whom you swore that wherever you will find their names you will cause no harm, neither you nor one of your cohorts and servants, and that [you will not damage] anybody who wears their names. Therefore, in their names and seals set down here, I adjure you and your cohorts and your servants that you cause no harm to the woman in childbirth, N. daughter of N., nor to the child who was born to her; neither during the day nor during the night, neither through their food nor through their drink, neither in their head nor in their heart, neither in their 248 limbs, nor in their 365 sinews. By strength of these names and figures, I adjure you and your cohorts and your servants. [See Figure 2.]

Figure 2. Amulet to protect woman in childbirth from Lilith. (From *The Book of Raziel*, folio 43b.)

As we see, the *Book of Raziel* follows the classical pattern of incantation rituals, which carry in themselves the guarantee of their effectiveness by

Figure 2. Amulet to protect woman in childbirth from Lilith. (From *The Book of Raziel*, folio 43b.)

recounting, or at least referring to, a validating myth. Reference to the old myth about Lilith and the three angels is all that is needed in order to endow the apotropaic measure with unfailing potency.

The myth of Lilith the child-killer remained a potent factor in the lives of the tradition-bound Jews down to the 19th century. To protect the newborn boy-child against Lilith, they would draw a circle with natron or charcoal on the wall of the birth room and write within it: "Adam and Eve. Out Lilith!" At the same time, they would write the names of the three angels Senoy, Sansenoy, and Semangelof on the door of the room:[56]

> If children laugh in their sleep, or if they laugh while they are awake but alone, this is a sign showing that Lilith is playing with them, and especially when this happens on the night of the new moon. Whoever notices that they laugh will do well to tap them on their nose with his finger and say: "Go hence, Pelonith [i.e., Lilith], you have no portion or inheritance here, you have no satisfaction here!" Then let him recite the entire '*Wihi no'am*' prayer, and do thus three times. . . .[57]

Solomon's dominance over Lilith, which became an integral part of medieval Jewish and Muslim Arab demonology, retained an important role in Middle Eastern Jewish exorcisms as recently as the early 20th century. Raphael Ohana writes in his collection of magical remedies:

> In another manuscript book I found written the following: Protection from Lilith. Draw a Seal of King Solomon, peace be upon him, who adjured Lilith that when she would see his seal she and her cohorts would flee, and that she would have no permission to hurt him. And if it be placed on a house, she would not enter it, neither she nor any one of her band. If it be engraved upon pure silver, it is even better. And this is its shape:[58] [See Figure 3.]

The same magic Seal of Solomon protects also the sick against Lilith, if it is ascertained that it is she who caused the ailment.[59]

The same book contains two further suggestions as to methods one can employ in order to safeguard a woman from Lilith:

> If you place a needle close to the wick in the lamp which is in the house of the woman in childbed, she will be safe from the entry of Lilith. Also, if she take the measure which is used to measure the wheat, and place it close to the bed, and if Lilith is there, she will sit on that measure and will not move from her place until

they remove that measure from there. (From a Babylonian manuscript book.)[60]

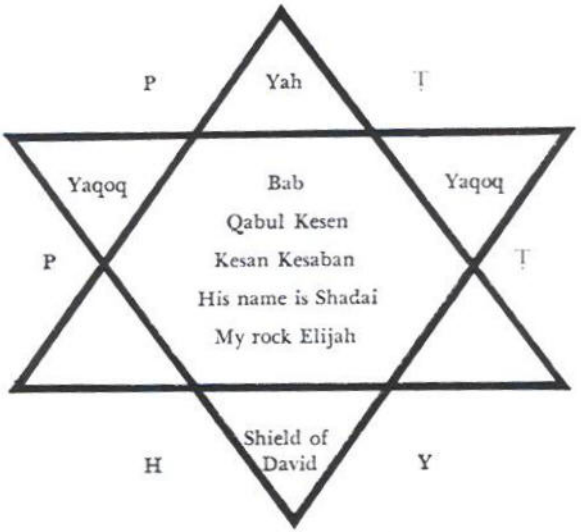

Figure 3. The magic Seal of Solomon. (From Raphael Ohana, *Mar'e HaYeladim*, p. 94a.)

10 | *Lilith and Naamah*

Lilith's companion in many of her evil exploits is Naamah, another high-ranking she-demon. Her origin is obscure, but as her name Naamah ("the Charmer") indicates, she is a demoness of extraordinary, irresistible beauty.

In the earlier, Talmudic-Midrashic mythology, Naamah is still taken to have been a flesh-and-blood woman, the daughter of Lamech and Zillah, and sister of Tubal-Cain,[61] who earned her name by enticing men with the sweet, sensual sounds of her cymbals to worship idols, although, according to the lone dissenting opinion of Abba bar Kahana, she was a pious and well-mannered woman who became Noah's wife.[62] Naamah is still a human female according to those myths which tell about her role in seducing the sons of God. She was so beautiful that she led the angels astray, and from her union with the angel Shamdon, or Shomron, sprang Ashmodai, who was destined to become the king of the devils.[63]

From being the human mother of Shamdon's demonic brood, Naamah was transformed by the Kabbala into a semi-human, deathless being who,

like Lilith, fulfills the double task of seducing men and strangling children in their sleep. She was so beautiful that

> the sons of man, and even the spirits and demons, went astray after her. R. Yitzḥaq said: Those sons of God, 'Aza and 'Aza'el, went astray after her. R. Shimeon said: She was the mother of the demons, for she came from the side of Cain, and she, together with Lilith, was appointed over the *askara* [strangulation] of children. R. Abba said to him: Did you not say that she was appointed to play with people? He answered: True; she comes and plays with people and at times she bears them spirit-children, and to this day this is her task. R. Abba said: [Since we know that the demons] die like humans, how can she still be alive? He answered: Right, but Lilith and Naamah, and Agrath, the daughter of Maḥalath who came from their side, all continue to live until the Holy One, blessed be He, eradicates the spirit of uncleanness from the world. . . .
>
> Come and see: This Naamah was the mother of demons, and from her side come all those demons who lie with men and take the spirit of desire from them, and she makes sport with the men [in their sleep] and causes them to emit seed.[64]

Naamah and her brother Tubal-Cain were descendants of Cain, and the latter was, of course, the son of Satan by Eve:

> In the hour when Adam with the supernal image, with the holy image, descended, and those of Above and Below saw him, they all approached him and made him king over the world. After the Serpent came upon Eve and injected his impurity into her, she gave birth to Cain. From there descended all the generations of the sinful in the world, and also the demons and spirits came from there. Therefore, all the spirits and demons are half human, while their other half comes from the supernal angels. Also, all the other spirits which were born of Adam are, likewise, half from Below and half from Above. After they were born of Adam, he begot on those spirits daughters who resembled the beauty of those Above and the beauty of those Below. . . .
>
> And there was one male who came into the world from the spirit of Cain's side and he was called Tubal-Cain. And a female came with him after whom the creatures went astray, and she was called Naamah. From her came other spirits and demons, who hang in the air and announce things to those others who are found below. It was this Tubal-Cain who brought murder weapons into the

> world. And as to Naamah . . . she is alive to this day, and her dwelling is among the waves of the Great Sea.[65]

In a mythical image, reminiscent of Dante's Inferno, the Zohar describes Naamah's beauty, which is irresistible even to the most horrid nocturnal monsters: In the darkness of the night, great monsters pursue Naamah: they are Afrira and Qastimon, the two chieftains of the demonic world, who "swim about in the Great Sea and, when night falls, fly away from there and come to Naamah, the mother of the demons, after whom the early divinities went astray. They try to approach her, but she leaps away six thousand parasangs, and takes on many forms in the eyes of men, in order to seduce them."[66]

Once Naamah arrives in our own world,

> she makes sport with the sons of man, and conceives from them through their dreams, from the male desire, and she attaches herself to them. She takes the desire, and nothing more, and from that desire she conceives and brings forth all kinds of demons into the world. And those sons whom she bears from men visit the women of humankind, who then conceive from them and give birth to spirits. And all of them go to the first Lilith and she brings them up. . . .
>
> At times it happens that Naamah goes forth in the world in order to have intercourse with the sons of man, and a man is found in bounds of desire with her and awakens from his sleep and gets hold of his wife and lies with her, and his urge stems from that desire which he had felt in his dream. In such a case the child which is procreated comes from the side of Naamah, because in her desire he was conceived. When Lilith comes and sees this child, she knows what happened, and she attaches herself to him and rears him like those other children of Naamah, and she comes to him many times but does not kill him. . . . For each time when the moon renews itself in the world, Lilith comes and visits all those whom she rears, and makes sport with them, and that man suffers damage at that time.[67]

While Lilith and Naamah thus have become unmistakably evil spirits, at least once more in history they assumed human form. This happened when, in order to try Solomon's wisdom, they took the shape of two prostitutes and went to Solomon asking for his judgment in their quarrel over the surviving child.

Then came two harlots to King Solomon, and they were Lilith and

> Igrath [according to other sources: Lilith and Naamah]. Lilith, who strangles the children because she cannot set up for herself, from one of them, a screen to be a hiding place for her [?]. And the other is Igrath. . . . One night David was asleep in the camp in the desert, and in his dream Igrath coupled with him and bore Adad [identical with Hadad the Edomite]. And when they asked him, 'What is your name?' he answered, "My name is Ad, Ad is my name" [*Ad sh'mi* in Hebrew], and they called him Ashm'dai. He is Ashmodai, the King of the demons who deprived Solomon of his kingdom. . . .[68]

King Solomon, it may be remarked here, "had dominion over the demons, spirits, and Lilin, and knew the language of each . . . and when his heart was merry with wine, he would command the wild animals, the fowl of heaven, and the creeping things of the earth, as well as the demons, spirits, and Lilin, to dance before him."[69]

It was due to Solomon's power over the demons that he was able to resist the Queen of Sheba, who was none other than Lilith.[70] Another country over which Lilith reigned was Zemargad.[71]

11 | *Lilith and Samael*

As we have seen, according to a Zoharic myth, Lilith and Samael emerged in an androgynous form out of the "dregs of wine" of the divine punitive power.[72] Another version which was also current in Kabbalistic circles in the Middle Ages is silent as to Lilith's provenance, but makes her Samael's wife, and the first among his four wives, to boot. Baḥya ben Asher ibn Ḥalawa, the early-14th-century Kabbalistic Bible commentator (died 1340), reports the myth as follows:

> Four women were the mothers of demons: Lilith, Naamah, Igrath, and Maḥalath. Each one of them has her own hosts and classes of spirits of uncleanness, and they have no number. And it is said that each of them rules on one of the four *Tequfot* [i.e., the vernal equinox, the summer solstice, the autumnal equinox, and the winter solstice] of the years, when they gather on a lofty peak near the Mountains of Darkness. Each of them rules on her *Tequfa*, from the hour of sunset until midnight, they and all their hosts. But King Solomon ruled over all of them and called them [his] slaves and slave-women and used them according to his will. And these four women are the wives of Esau's heavenly patron [i.e., Samael],

> and following his example, Esau himself took four wives, as explained in the Pentateuch.[73]

Nathan Spira (died 1662) transmits an interesting variant of the same theme. The four women become the "rulers," in the sense of heavenly patron, of four kingdoms:

> Know that there are seventy heavenly patrons, one appointed over each nation, and they all are under the rule of Samael and Rahab. Rahab was given as his share all the borders of Egypt, which measures 400 by 400 parasangs. Samael was given four kingdoms, and in each of them he has a concubine. The names of his concubines are: Lilith, whom he took as his consort, and she is the first one; the second is Naamah; the third, Even Maskith; and the fourth, Igrath, the daughter of Maḥalath. And the four kingdoms are: first, the Kingdom of Damascus, in which is found the House of Rimmon; second, the Kingdom of Tyre, which is opposite the Land of Israel; third, the Kingdom of Malta, which formerly was called Rhodus; and fourth, the Kingdom called Granata, and some say that it is the Kingdom of Ishmael. And in each of these four kingdoms dwells one of the four aforementioned concubines.[74]

Mixed Egyptian-Arab-demonic descent is attributed to Igrath in a late version of the myth of the four she-demons who rule over the *Tequfot* (i.e., the two equinoxes and the two solstices). When Ishmael grew up, his mother Hagar brought him an Egyptian wife,

> the daughter of Kasdiel, the Egyptian sorcerer. And when Ishmael divorced her, as commanded by his father, she was pregnant and gave birth to Maḥalath. And the mother and the daughter remained together in that desert, which was full of sorcery, and a demon named Igrathiel ruled over it. This demon was attracted to Maḥalath, who was very beautiful, and she conceived and bore a daughter whom she called Igrath, after that demon, Thereafter Maḥalath left the desert and became the wife of Esau. But her daughter Igrath remained in the desert, and she, Naamah, Pelonith [i.e., Lilith], and Nega' rule over the four *Tequfot*. Pelonith fornicates with all men, Naamah only with the gentiles, Nega' only with Israel, and Igrath is sent out to do harm on the nights preceding Wednesdays and Saturdays. But of those who fear God it is said, "And Nega' will not approach your tents."[75]

The marriage between Samael and Lilith was arranged by the "Blind

Dragon," who in Kabbalistic mythology is the counterpart on high of "the dragon that is in the sea."[76] "There is a dragon of Above who is the Blind Prince, and he functions as the intermediary between Samael and Lilith, and his name is *Taniniver* [Blindragon]. . . . It is he who arranges the match between Samael and Lilith. . . ."[77]

Blindragon's place in the mystical hierarchy of demons is described as follows:

> Asimon [a demon] rides on Naamah, and Naamah rides on Igrath, the daughter of Maḥalath, and this Igrath rides on several kinds of spirits and bands of mid-day demons; and from the left there is the shape of a serpent riding on a blind dragon, and this dragon rides on Lilith the wicked, may she be destroyed quickly in our days, amen.[78]

However, the marriage of Lilith with Samael, also known as the "Angel Satan" or the "Other God," was not allowed to prosper. God was apprehensive lest they fill the world with their demonic brood, and to prevent this he castrated Samael. This mythologem, found in several 17th-century Kabbalistic books,[79] is based on the identification of "Leviathan the Slant Serpent and Leviathan the Tortuous Serpent"[80] with Samael and Lilith, respectively, and on the reinterpretation of the old Talmudic myth according to which God castrated the male Leviathan and killed the female in order to prevent them from coupling and thereby destroying the earth. Leviathan the Tortuous, or crooked, Serpent is, to the Kabbalists, Lilith, "who seduces men to follow crooked paths."[81] Once Samael was castrated, Lilith, since "she could no longer couple with her husband," took to satisfying her desire by fornicating with men who experience nocturnal emissions.

In another 15th- or 16th-century Kabbalistic text the Midrashic statement that God "cooled" the female Leviathan is reinterpreted to mean that God made Lilith barren, so that she cannot bear offspring "but is mere fornication."[82]

12 | *The Two Liliths*

The idea that there are many Liliths is, as we have seen, very old. In the Babylonian incantation texts there appear male Lilin, in addition to the female Liliths, who are heirs to the 3rd millennium B.C.E. Sumerian male and female demons similarly named. It remained, however, for the 13th-century Kabbalists to split the person of Lilith herself in two and to distinguish between an Elder and a Younger Lilith.

In the writings of R. Isaac Hacohen, a Spanish Kabbalist who flour-

ished about the middle of the 13th century, we read that the Lilith who was born androgynously with Samael and who became the wife of that "Great Prince and Great King of all the demons," is Lilith the Elder. In addition to Samael, other demons as well are the bedfellows of this Lilith the Elder, who—and this is most remarkable—"is a ladder on which one can ascend to the rungs of prophecy." This can mean only one thing: that Lilith can help those whom she favors—or gain mastery over her—to rise towards, or actually attain prophetic powers. Another numinous figure introduced into this mythology is Qaftzefoni, the Prince and King of Heaven, whose wife is Mehetabel, the daughter of Matred.[83] The daughter of this mysterious couple is Lilith the Younger. There seems, however, to be some confusion between Lilith the Younger and Lilith the Elder, because it is the latter who is called Tzefonit ("Northerner"), which would make her, and not Lilith the Younger, the daughter of Qaftzefoni:

> Know that all the jealousy and altercation between the Princes of Quarrel and the Princes of Peace . . . is on account of Samael and Lilith who is called Northerner (Tzefonit), as it is written "Out of the North, the Evil One shall break forth"[84] Both of them [Samael and Lilith] were born in a spiritual birth as androgynes, corresponding to Adam and Eve—below and above two twin figures. And Samael and Lilith the Elder, who is the same as Tzefonit, are referred to as the Tree of Knowledge of Good and Evil. . . .[85]

The same mid-13th century author, Isaac Hacohen, also asserts that "on rare occasions Qaftzefoni couples with, and adheres to, and loves a creature whose name is Lilidtha," who in a mysterious way resembles Hagar the Egyptian; but whether this Lilidtha is identical with Qaftzefoni's own daughter, Lilith the Younger, cannot be established.

Now, Lilith the Younger became the wife of Ashmodai, King of the demons, and out of this union sprang the great prince Harba diAshm'dai ("Ashmodai's Sword"), who rules over 80,000 demons of destruction and numerous other demon offspring. However, "Lilith the Younger, who has the form of a beautiful woman from head to navel, and from the navel downward is flaming fire—like mother, like daughter—" aroused the desire of Samael. This caused intense jealousy between Samael and Ashmodai, as well as constant fighting between Lilith the Younger and Samael's wife, Lilith the Elder.[86]

Some three centuries after Isaac Hacohen, Moses Cordovero (1522–1570), a leader of the Safed Kabbalists, retells the myth of the two Liliths with the addition of a few interesting details: Lilith the Elder, he says, has

480 bands of demons under her command, the number being derived from the numerical value of the letters L Y L Y T (30, 10, 30 ,10, 400) making up the name Lilith. On the Day of Atonement, Lilith the Elder marches out into the desert and, being the demon of screeching—her name taken as if derived from the verb Y L L, "to scream"—spends the day there screaming. Samael, however, also has a concubine named Maḥalath, the daughter of Ishmael,[87] who has 478 bands of demons at her disposal—again the letters of her name give the clue to this number (M Ḥ L T = 40, 8, 30, 400)—and "she goes and sings a song and a paean in the Holy Tongue. And when the two meet, they fight, on the Day of Atonement, there in the desert, and they taunt each other, until their voices rise to heaven, and the earth trembles under their screams. And all this is brought about by God so that they should not be able to make accusations against Israel [on the Day of Atonement]. . . ."

Lilith the Younger is helped in her fight against Lilith the Elder by her own mother Mehetabel.[88]

The mythological motif of enmity between Lilith and her fellow-demonesses, and the resulting advantage for Israel on the Day of Atonement, is treated by other 16th-century Kabbalists as well. Abraham Galante (died 1560 or 1588), an important Safed Kabbalist and contemporary of Moses Cordovero, recounts the entire story of the annual encounter in the desert between Lilith and Maḥalath, but gives a somewhat different characterization to one of the two chief she-demons: Maḥalath, according to him, is shown by her name to have been a compulsive dancer: as she marches into the desert at the head of her bands of destructive angels, "she goes and dances and gyrates in ring dances" until she and Lilith fall upon each other and engage in a fierce battle.[89]

Lilith's bands, and presumably Lilith herself as well, were imagined in this period as being covered with hair from head to foot, including their faces, but as having a bald pate. Their fourteen names, derived directly from the older incantation texts,[90] are: Lilin, Abito, Abizo, Amo(z)rpho, Haqash, Odam, (I)Kephido, Ailo, Tatrota, Abniqta, Shatrina, Kalubtza, Tiltoi, Pirtsha.[91]

But, to return to the two Liliths: this idea is put forward in a different form by Ḥayyim Vital (1543–1620), a Safed Kabbalist and chief disciple of Isaac Luria. He explains that the original "Lilith the stiff-necked" was the "garb," that is, the shell, the outer and evil part, of Eve, the wife of Adam. But he goes on to say, "there is an even more external [i.e., more evil] Lilith, who is the wife of Samael." In the sequel it is not clear whether Vital speaks of the first or the second Lilith when he says that "there was an angel who was expelled from heaven and he was called 'the flame of the

revolving sword,'[92] and at times he is an angel and at times a demon called Lilith. And since the female rules at night, and the demons rule at night, she is called Lilith" [i.e., Nocturnal].[93]

The notion that Lilith rules at night goes back to the Zohar, where the Biblical expression "dread in the nights" (*paḥad ba-leloth*)[94] is explained as "Samael and his female," i.e., Lilith.[95] What is more interesting in Vital's thinking is that he regarded Lilith and the angel as interchangeable, as appearing once in the shape of one and once as the other, made tangible by the flame of the revolving sword. We shall recall that in the 6th-century C.E. Nippur incantation texts the same numen is called once "Lilith Buznai" and once "angel Buznai,"[96] which is yet another example of the great antiquity of some of the ideas put forward by the medieval Kabbalists. The same idea underlies a passage contained in the Zoharic literature itself which reads: "Come and see: The Shekhina is at times called the Mother, at times the Slave-Woman [i.e., Lilith], and at times the King's Daughter."[97]

In other words, circumstances determine whether one and the same feminine divine essence assumes the form of a good or an evil numen. And, since circumstances constantly change, the goddess appears once as good and once as evil. In a different formulation of the idea, Lilith appears as the "nakedness" of the Shekhina, that aspect of her which preponderates in the period of Israel's exile: "When Israel was exiled, the Shekhina too went into exile, and this is the nakedness of the Shekhina. And this nakedness is Lilith, the mother of a mixed multitude."[98]

13 | *Lilith's Triumph and End*

The hour of Lilith's greatest triumph and the high point in her career came with the destruction of the Jerusalem Temple. When that catastrophe took place,

> the King [i.e., God] sent away the Matronit and took the slave-woman [i.e., Lilith] in her place. . . . Who is this slave-woman? She is the Alien Crown whose first-born God slew in Egypt. . . . She used to sit behind the hand-mill, and now this handmaid is heir to her mistress.[99] Rabbi Shimeon cried and said: "The King without the Matronit is not called King; the King who attached himself to the slave-woman, to the handmaid of the Matronit, where is his honor? . . . He lost the Matronit and attached himself to the Other Place, which is called slave-woman. . . . And this slave-woman was destined to rule over the Holy Land of Below, as the Matronit formerly ruled over it. . . ."[100]

The Zoharic idea that the most terrible outcome of the destruction of the Temple and the exile of Israel was that because of them God was forced to accept Lilith as his consort in place of the Matronit, was further elaborated by R. Shlomo Alqabetz (ca. 1505–1584), the Safed Kabbalist and famous author of the Sabbath-song *Lekha Dodi* ("Come, My Friend"). In his mystical philosophy, Alqabetz attributes it to the sins of Israel that the Shekhina, Israel's mother, had to leave her husband, God, who is Israel's father, and go into exile together with her children. As a result of this separation, God the father consorted with "the slave-woman" (i.e., Lilith), and she became the mistress of His house. The situation was similar to that of a man who had a good wife, the mother of his sons, and then, in his wrath, he turned away from her and went in to her handmaid, who conceived and bore him a son.

"And it is known that there is no glory for a man except with his wife who was destined for him, but not by adhering to handmaids . . . through which he himself is reduced to a lower rung." Likewise, after the Shekhina in exile

> descended to be with us . . . her rival [Lilith] angers her greatly, and she sobs and sighs because her husband [God] does not throw his light upon her. . . . Her joy has fled because she sees her rival in her house, deriding her, to the extent that the mistress became a handmaid, and the handmaid mistress. And when our Father sees our Mother lying in dust and suffering because of our sins, He too becomes embittered in his heart and He descends to save her and make the strangers cease violating her. And now, can there be anybody who sees these things without rending his heart to repent and thus to bring back our Mother to her place and to her palace? . . . [101]

While thus the Zohar and the later Kabbalists who were influenced by it attribute God's degradation through coupling with Lilith to the cosmic consequences of the destruction of the Temple, the pre-Zoharic gnostic Kabbalists, such as Moses of Burgos, placed the same divine Fall in the very days of Creation. For, they maintained, just as on earth below Lilith and Samael procreated demons and spirits with Adam and Eve, so in the Upper Realm "a spirit of seduction issued forth from Lilith and seduced God the King, while Samael managed to have his will on the Shekhina." [102]

Whatever the beginnings of this connubium between God and Lilith, it is to continue until the coming of the Messiah will put an end to it.

A voice is appointed to announce to the Matronit and say "Rejoice

> greatly, O daughter of Zion, shout, O daughter of Jerusalem, behold, thy King cometh unto thee, he is righteous and victorious, lowly and riding upon an ass."[103] . . . For he would not be riding, until that time, in a place which is not his, in an alien place . . . and would remain lowly . . . for until that time the Righteous One would remain without righteousness. But at that time [he and the Matronit will again] couple with each other, and he will become "righteous and victorious" because he will no longer dwell in the Other Side [i.e., will no longer be tied to Lilith]. . . . And God will restore the Matronit to her place as in the beginning. And what will the rejoicing be? Say, the rejoicing of the King and of the Matronit. The rejoicing of the King over returning to her and separating from the slave-woman, and the rejoicing of the Matronit over coupling again with the King.[104]

Those Messianic days will mark not only the reunion of God and the Matronit and the rejection of Lilith, but also the end of Lilith's existence. For, although Lilith has existed ever since the sixth or even fifth day of Creation, she is not immortal. In the Days to Come, when Israel will take revenge on Edom, both she and the Blind Dragon, who arranged the match between her and Samael, will be killed.[105]

14 | *Conclusion*

It is rather difficult to evaluate the position of Lilith in Jewish religion, and her significance for the Jewish believer. The very fact that as late as the 18th, or even the 19th, century the belief in her not only survived but remained a potent factor in religious consciousness and conduct is in itself surprising. That these beliefs and, in all probability, the practices as well retained essentially the same form in which they first appeared 4,000 years previously in Sumer is remarkable. A citizen of Sumer ca. 2500 B.C.E. and an East European Hasidic Jew in 1880 C.E. had very little in common as far as the higher levels of religion were concerned. But they would have readily recognized each other's beliefs about the pernicious machinations of Lilith, and each other's apotropaic measures for driving her away or escaping her enticements.

It is interesting, moreover, to note that both in ancient Sumer and in Kabbalistic Judaism Lilith's career ran very similar courses. She started out in both faiths as a lowly she-demon, whose activities were confined to the nether realms of existence, who was associated with impure nocturnal animals, and who pulled man down to her base level. Then, in both religions,

she succeeded in working herself up, as it were, to higher rungs on the scale of numina, until she became an undoubted goddess in Sumer and the consort of God in Kabbalism. Yet with all these advances in her career, the basic qualities of her personality never changed: she remained the beautiful seductress who joined lonely men in their nocturnal unrest, enjoyed sex with them, and bore them demonic offspring, while she also found enough time to play her lethal games with children, causing them to laugh happily in their sleep and then strangling them mercilessly so as to get hold of, and array herself in, their innocent souls. There can be little doubt that a she-demon who accompanied mankind—or at least a part of mankind—from earliest antiquity to the threshold of the Age of Enlightenment must be a projection, or objectification, of human fears and desires which, in a deeper sense, are identical with those of oft-mentioned "plagues of mankind" said in Kabbalistic literature to be the offspring of Lilith, but recognized by us as her psychogenic progenitors.

The meaning of Lilith becomes more easily comprehensible if one considers the basic similarity between her and the Matronit, the goddess of the Kabbala, whose image was described and analyzed in a previous chapter. Lilith, of course, is the embodiment of everything that is evil and dangerous in the sexual realm, while the Matronit is her exact opposite: a good, even saintly figure. Yet, at the same time, Lilith is also irresistibly attractive, while the Matronit is sternly forbidding and even warlike. A closer look easily discerns the mask-nature of these contrasting characterizations: behind the evil mask of Lilith and the good one of the Matronit, the numen, embodying man's fears and desires, is disconcertingly, yet reassuringly, the same. Her mythical biography, whether it treats her as Lilith or as the Matronit, remains fundamentally unchanged:

Both the Matronit (who is identical with the Shekhina) and Lilith originated, according to the Kabbalistic doctrine, from an emanation of the deity. We also recall the virginity of the Matronit. Lilith, too, is a virgin, or at least assumes at will the bodily form of a virgin when she joins the couch of a sleeping man who embraces her in his unconscious desire. Both the Matronit and Lilith are, on the other hand, promiscuous: no sooner is a man separated, even temporarily, from his wife than the Matronit joins him, couples with him, and thus restores him to that state of completeness which is the privilege and high blessing of the male and female together. Lilith does the same, with the difference, of course, that in contrast to the holy union of man and the Matronit, the union which Lilith enters into with man is an unholy defilement.

Both the Matronit and Lilith are queens: the Matronit, the heavenly queen of Israel; Lilith, the queen of Sheba and Zemargad.

The motherly aspect of both the Matronit and Lilith is expressed in their giving birth all the time to innumerable souls: although again, the souls brought forth by the Matronit are pure and enter the bodies of children conceived by husbands and wives in purity, while those issuing from Lilith are impure and become demons, "the plagues of mankind."

The Matronit, as we have seen, is a goddess of war also; she kills not only the enemies of God and Israel, but also takes the souls of pious men, substituting in their extreme hour for the Angel of Death. Lilith, likewise, is a killer of men and children, and the pleasurable laughter of her victims makes us more than suspect that they enjoy death at her hands as much as they would expiring through a kiss of the Matronit.

The Matronit was the wife of Jacob and Moses; Lilith was the wife of Adam and Cain. The Matronit was also the wife of God—her wedding with him having been signified by the dedication of the Temple of Jerusalem. Lilith, too, became the wife of God, at the hour that same Temple was destroyed. Both of them were also enjoyed carnally by Samael the Satan—the Matronit each time Israel sinned, and Lilith when the Blind Dragon arranged a union between them.

Finally, the images of both the Matronit and Lilith were split in two: a distinction was made between the Upper Matronit and the Lower Matronit, and likewise between the Elder Lilith and the Younger Lilith.

We thus recognize the identity of opposites in Lilith and the Matronit or, as one may better put it, the ambivalence of religio-sexual experience. The same impulse or experience can, in the case of one man, be good, and in the case of the other, evil. In the case of one an act can promote the blessed union between God and his Matronit; in the case of the other, the same act, or what seemingly is the same act, can result in a strengthening of the powers of evil, of the Other Side. Thus it is not only God's will that is inscrutable; man's feet lead him also along unpredictable paths, and he rarely if ever knows whether a step he takes leads him toward God or away from Him.

The interplay between man and the two bafflingly similar antithetical goddesses is indicative of the great unity that exists between the realms of the divine and the human in the mystical Jewish world-view. The All is viewed as an inverted triangle poised precariously on its apex, man. Over him, at the two corners of the triangle's base, hover—at a distance that defies the eye, yet so near as to almost merge with him—God and the Goddess. God is one, but the Goddess, who is part of him, is two: the Matronit and Lilith. She appears like the revolving flame of the Cherubim's sword in the ancient myth: once she shows her Matronit face, once her Lilith visage. The flame revolves so fast that it is impossible to hold in one's

eye a separate picture of either. Although God and the Goddess are one, innumerable strands of attraction and repulsion run back and forth between them, and likewise between man and the deity. Far from "keeping his silence and sustaining the world," this deity is moved by man as much as he moves man, he rejoices with man and suffers with man, and the two aspects of his female component constantly struggle for man and within man.

XI

The Sabbath—Virgin, Bride, Queen, and Goddess

The Sabbath, to which we now turn our attention, is an exceptional figure among the female divinities of Judaism. All the numerous images discussed so far were originally either foreign goddesses and demons (Asherah, Astarte, Anath, Lilith, Naamah) or had their beginnings in Jewish divine attributes which were conceptualized and personified (Shekhina, Matronit). As against them, the Sabbath is a unique example of a day of the week—or more precisely, the name and idea of such a day—having been developed into a female numen and endowed with the character of virgin, bride, queen, and goddess.

1 | *Sabbath and Sex*

The Biblical name Sabbath (*Shabbat*), designating the seventh day of the week, seems to have had some connection with the Akkadian *shabattu* or *shapattu*, the name for the feast of the full moon. Yet neither in Akkadian nor in any other ancient Near Eastern religion was there a weekly feast and day of rest in any manner comparable to the Sabbath.

From a passage in Deutero-Isaiah we learn in what way one was supposed to observe the Sabbath in the early post-exilic period:

If, because of the Sabbath, you turn away your foot
From pursuing business on My holy day,
If you call the Sabbath a delight
And God's holy and honored day,
If you honor it by not following your way
And by not seeking your business
Nor speaking thereof—
Then you will find delight in Yahweh,
And I shall make you ride high
Upon the hills of the earth
And I shall feed you with the heritage
Of your father Jacob—
For the mouth of Yahweh has spoken.[1]

The character and laws of the Biblical Sabbath are validated by the myth of Creation: God created the world in six days, and on the seventh, the Sabbath, He rested; He blessed and sanctified it, and consequently it is the duty of every Israelite to do likewise and to refrain from all work on that holy day.[2] With the passage of time, the restrictive Sabbath laws became more and more stringent. By the 1st century C.E., in some Jewish communities sexual intercourse was included among the acts prohibited on the Sabbath, under the penalty of death.[3] While this prohibition was unable to take root in Judaism (in which, on the contrary, the idea was soon to develop that intercourse with one's wife on Friday night was a sacred duty), it became an important law in several marginal Jewish sects such as the Samaritans, the Karaites, and the Falashas.[4]

In Talmudic Judaism the performance of the marital act on Friday night was considered a very old religious law. According to a Talmudic tradition, one of the ten ordinances introduced by Ezra was that one should eat garlic on the eve of the Sabbath, because garlic makes one happy, multiplies the semen, arouses love, and kills jealousy.[5] Some sages attributed such importance to the performance of the act on Friday night that nothing was supposed to keep them from it. A legendary reflection of this is found in a Talmudic story which tells of Yehuda ben Ḥiyya that he used to spend all his time in the house of study and return home only on the eve of the Sabbath. Whenever he thus went home, a pillar of fire could be seen preceding him. One Friday, however, he became so engrossed in his studies that he forgot about the time and remained poring over his books. When his father-in-law, Rabbi Yannai, waited in vain for the appearance of the pillar of fire, he said: "Turn over his bed, for Yehuda must be dead. Would he be alive, he would never have neglected his marital duty." These words

had the effect of a command issuing by mistake from the mouth of a ruler, which is carried out before he can rescind it, and at that instant Yehuda died.[6]

Thus, as far as sexual intercourse on the Sabbath is concerned, the view that developed in the mainstream of traditional Judaism was diametrically opposed to that held, or to be held later, in several semi-Jewish sects. As we shall see in the course of this chapter, Kabbalism, building on the traditional Jewish view, developed its own approach, which endowed the performance of marital intercourse on the Sabbath with a special cosmic significance and turned the Sabbath itself into a veritable divine queen, the bride of God Himself.

2 | *The Sabbath of Philo*

Philo's comments on the Sabbath begin with a discussion of the significance of the number seven. He refers to the old Pythagorean comparison of the numbers with gods and, in particular, to the likening of seven to the virgin goddess Athena,[7] and utilizes it in his allegorical explanation of the sacredness of the Sabbath, the seventh day. The number seven, Philo points out, is the only one in the "decade" (i.e., the first ten digits) which is neither produced by multiplication with any other number nor produces one within the decade if multiplied by another. And, he goes on to say, "by reason of this, the Pythagoreans, indulging in myth, liken seven to the motherless and ever-virgin Maiden [i.e., Athena], because neither was she born of the womb nor shall she ever bear."[8]

Elsewhere Philo says that since

> it is the nature of seven alone . . . neither to beget nor to be begotten . . . other philosophers liken this number to the motherless virgin Nike, who is said to have appeared out of the head of Zeus, while the Pythagoreans liken it to the Sovereign of the Universe: for that which neither begets nor is begotten remains motionless . . . [and] there is only one thing that neither causes motion nor experiences it, the original Ruler and Sovereign. Of Him, seven may be fitly said to be a symbol. . . .[9]

This rich symbolism of the number seven is transferred by Philo in its entirety to the seventh day of the week, the Sabbath. We are left in doubt as to whether this application was the idea of Philo himself or whether it originated with others. One of the two passages in which Philo discusses the symbolism of the Sabbath is explicitly stated to be a mere recording of what others have invented; the other is phrased so as to indicate that it

contains original thoughts of his own on the subject. In the first he says:

> Some have given to it [the seventh day, the Sabbath] the name of the virgin, having before their eyes its surpassing chastity. They also call her the motherless, begotten by the father of the universe alone [who is] the ideal form of the male sex with nothing of the female. It [seven] is the manliest and doughtiest of numbers, well gifted by nature for sovereignty and leadership. Some give it the name of "season" (or: "decisive time"), judging its conceptual nature from its manifestation in the real of sense. . . . For seven reveals as completed what six has produced, and therefore it may be quite rightly entitled the birthday of the world. . . .[10]

Sabbath as the motherless, chaste virgin does not, of course, jibe well with the excellences of the day marked by seven, "the manliest and doughtiest of numbers"; but as to the sovereignty and leadership which Philo also attributes to the Sabbath, these—as we know from his speculations about the two Cherubim—he regarded as traits of the *female* component of the deity. In the passage in which Philo presents these ideas as his own, he indulges in an even less restrained sexual symbolism:

> The prophet [Moses] magnified the holy seventh day, seeing with his keener vision its marvelous beauty stamped upon heaven and the whole world, and enshrined in nature itself. For he found that she [the Sabbath] was in the first place motherless, exempt from female parentage, begotten by the Father [God] alone, without begetting, brought to the birth, yet not carried in the womb. Secondly, he [Moses] saw not only these, that she was all lovely and motherless, but that she was also ever virgin, neither born of a mother nor a mother herself, neither bred from corruption nor doomed to suffer corruption. Thirdly, as he scanned her, he recognized in her the birthday of the world, a feast celebrated by heaven, celebrated by earth and things on earth as they rejoice and exult in the full harmony of the sacred number.[11]

Here we have a fully developed mythological picture of the Sabbath, whether arrived at by Philo himself or built upon traditions known to him from other sources. The Sabbath is described as a daughter of God, begotten by her Father alone without the participation of any female, and therefore motherless. She is marvelous in her beauty, ever virginal, incorruptible, but, at one and the same time, endowed with sovereignty and leadership. In these features, we shall recognize without difficulty some of the traits which

also characterized other female numina of the Talmudic and Kabbalistic periods.

3 | *The Talmudic Antecedents*

In the Bible, the prohibition of working on the Sabbath is stated in general terms only. In the Mishna and the Talmud, all the activities which count as work, and therefore are prohibited on the Sabbath, are enumerated and discussed in considerable detail.[12] There can thus be no doubt that in the Talmudic period the Sabbath was of primary importance as the weekly day of rest, hallowed by God and observed by men with meticulous scrupulousness, as one of the pivotal religious duties of Judaism.

Yet, in addition to all the legalistic detail, there is one single passage in Talmudic literature which indicates that the personification of the Sabbath as a bride and a queen dates back to the Talmudic times (the two sages mentioned in the passage in question lived in the 2nd and 3rd centuries C.E.):

> Rabbi Ḥanina used to wrap himself [in festive clothes] towards evening on Friday and say: "Come, let us go to receive Sabbath the Queen." Rabbi Yannai used to put on [festive] clothes on the eve of the Sabbath and say: "Come, O bride, come, O bride!"[13]

Other Talmudic passages, while not addressing the Sabbath as a bride or a queen, clearly show that the sages of the Talmudic period related with extraordinary love and affection to the Sabbath day. Sayings such as "He who takes three meals on the Sabbath will be saved from three evils: the pangs of the Messiah, the judgment of Gehenna, and the war of Gog and Magog," or "He who celebrates the Sabbath with enjoyments will be given an inheritance without bounds"[14] express the spirit in which the Sabbath was regarded. Anecdotes about a pious man called "Joseph the Sabbath-lover" are adduced to illustrate the rewards one can expect to reap if one loves and honors the Sabbath.[15] The Sabbath is like the spice which endows the Sabbath meals with a delicious scent.[16] The importance of honoring the Sabbath with a festive table is repeatedly emphasized, and one sage, Rabbi Yose ben Yehuda, a Palestinian teacher of the 2nd century C.E., had this to say about it:

> Two ministering angels accompany a man on Sabbath eve from the synagogue to his house. One is a good angel, the other an evil one. As the man arrives in his house, if he finds the candle burning, the table set, and his bed made, the good angel says: "Be it the

> will [of God] that it be like this on the next Sabbath!" And the evil angel answers "Amen" against his will. If not, the evil angel says: "Be it the will that it be like this on the next Sabbath!" and the good angel answers "Amen" against his will.[17]

In a midrashic passage the Sabbath not only is personified but is contraposited to God:

> Rabbi Shimeon ben Yoḥai said: The Sabbath said before God: "Master of the Worlds! Each day has its mate, but I have none! Why?" The Holy One, blessed be He, answered her: "The Community of Israel is your mate." And when Israel stood before Mount Sinai, the Holy One, blessed be He, said to them: "Remember what I told the Sabbath: 'The Community of Israel is your mate.' Therefore, remember the Sabbath day to keep it holy."[18]

The six weekdays, this Midrash in effect says, constitute three pairs, and the odd Sabbath day received Israel as her mate. Israel was thus promised to the Sabbath in the days of Creation.

The common feature between the Talmud's and Philo's view of the Sabbath is that both personify her as a woman: Philo makes her the virgin daughter of God, who is also the sovereign and ruler of the world; the Talmud presents her as the bride of Israel and a queen.[19]

4 | *The Falasha Sabbath*

The Falashas, the black Jews of Ethiopia, who preserved several sacred books in the Geez language from a period as early as the 4th century C.E., went one important step further than the Talmud in their view of the Sabbath: they not only personified, but they deified her. This development, as has been pointed out, "is analogous to what Hellenistic Jewish and subsequent Gnostic speculation has done with such a concept as wisdom."[20] However, the Falasha deification of the Sabbath has been carried to an extreme never duplicated in either Hellenistic Jewish or Gnostic portrayals of the figure of Ḥokhma-Sophia. The only true analogy to it can be found in the Kabbalistic Matronit and Sabbath figures of the 13th and 16 centuries, respectively.

The Falashas, whose presence in Ethiopia is first attested historically in the 12th century C.E., preserved a primitive Judaism which relies entirely on the Old Testament and the apocryphal Book of Jubilees, includes the practice of animal sacrifices, and knows nothing of the Mishna and the Talmud.[21] One must therefore assume that they were cut off from contact

with the Palestinian-Babylonian-Egyptian mainstream of Jewish life prior to the destruction of the Second Temple in 70 C.E.

The Falasha book *Teezaza Sanbat*, or "Commandments of the Sabbath," is definitely a Jewish book written in Geez, the classical Ethiopian language, and dating in its present form from the 14th century, although it contains material which may go back to the 5th–7th centuries.[22] The framework of the book is the story of Creation, but its bulk deals with the greatness and the glory of the Sabbath of Israel, her adventures, acts, punitive expeditions, and intercessions with God. She is described as the daughter of God, a divine princess, to whom all the angels pay homage and who is exceedingly loved by God Himself. God, we read, "sanctified the Sabbath, glorified her, and blessed her through the Holy Spirit. . . . The Sabbath will rise from her seat on Friday at dawn. . . . the archangels will crown the Sabbath of God, and the priests of Heaven will leap for joy. . . ." Ninety thousand angels will crown the Sabbath of God and bring her down from on high. Because of her, all will rejoice like calves, and all the angels of Heaven will be glad because of the greatness, the splendor, and the glory of the Sabbath of God. The Sabbath will look upon the souls of the just in the garden, and they will rejoice on Friday.

> The souls of the sinners will love her [the Sabbath] in order that she may bring them out of Sheol [hell]. . . .
>
> God said to the archangel Michael: "Go down to Sheol for the sake of the Sabbath rest." When the Sabbath rises from the right hand of God, Friday at dawn, the angels rise immediately with the Sabbath and crown her. While they praise, glorify, and honor her, they fear and tremble greatly. . . .
>
> The Sabbath of Israel said to God, the Lord of Heaven and Earth: "I brought Thee those who believe in me and Thee, show mercy to them for my sake." God answered the Sabbath: "I pity them for thy sake," and He sent them away without shame or humiliation. . . .
>
> Sabbath means: I am God. "It is not the day but I [who says it]" says God. . . .
>
> Sabbath said to God: "Hearken to me, O Lord, [and let me say] but one word. I was with Thee when Thou didst create the Heaven and didst establish the earth upon the rocks with Thy wisdom. . . . O Lord, give me Thy consent and send me not to the unjust, the slanderers, the quarrelsome, and the treacherous. Drive me not away towards those who strike me with their spittle, who sit in the sun, who wash not with water, who cover not their . . . who throw

> away their spittle, quench not their fire, and accept not my commandments. As to their women, they knead their dough, they cook, draw water, crush in the mortar, shout, neglect my commandments, and rebuke their neighbors. . . ."
>
> On the day when God reprimands the children of Adam, the Sabbath will stand at the entrance of Hell in the valley of fire and will say: "By God! May the just be not separated from the sinners before I separate them for my sake. I shall inform Thee of those who rest not and observe not my laws." God said to her: "Numerous are those who committed sins before me." The Sabbath said to God: "Remember not the sins of Thy servants after they observed Thy Sabbath. Thou hast given me for a witness to the people, and Thou hast said through the mouth of Thy servant Moses: 'My Sabbath you shall keep, for it is a sign between you and me throughout your generations.'[23] And Thou hast said: 'You shall keep my Sabbath for it is holy and a rest unto you, and later it will be a witness. Their other faults will not be reprimanded. Verily, I shall forget their sins because of thee, my witness.' Thou shalt not count them among the infidels because of their faults, and Thou shalt not couple them with the unjust. I conjure Thee by Thy glory. Thou hast granted it to me, and Thou wilt not deny it because of Thy justice. I, Thy Sabbath, rose on that day to deliver my menservants and maidservants from among the oppressors and the wicked, for I am merciful. How can he be clean that is born of woman? Not even the sun and the moon are clean before Thee.[24] O Lord, permit me to deliver my servants forever, without limit. Amen."
>
> God said to the Sabbath: "I shall not confound thee and shall not refuse what thou hast asked of me. I grant thee everything that is thine. I say it truly in the name of my justice and of my Sabbath. And now, may they have respite from Hell on that day, since the Sabbath is the witness for those who observe it." Sabbath said to God: "Grant it to me."[25]

After brief references to the glory of God, the creation of Adam, the Fall, and the covenant of Noah, the narrative dwells at some length upon the well-known myth of Abraham and Nimrod,[26] then returns to the sin of Adam, recounts the story of the Golden Calf, and finally takes up again the story of the Sabbath:

> When the Sabbath rose from her seat on Friday morning, 640,000 angels followed her, and she worshiped the Creator. About 4,300

angels praised the Sabbath; 680,000 were to her right, 880,000 to her left. God conversed with the Sabbath. He gave the Sabbath [to Israel] to eat the fruits of the earth,[27] to drink, to rest, to worship, to pray, and to show mercy. God said: "They to whom I gave thee shall descend with thee. They who praise not, are not submissive, invoke not God on my Sabbath, and transgress my laws and commandments shall be coupled with the wicked."

And God said: "They who honor thee are as if they honored me, who dismiss thee are as if they dismissed me, who serve thee are as if they served me, who receive thee as if they received me, who make of the Sabbath a day of delight are considered as if they had made a loan to me. . . ."

The Sabbath said to God: "From Thee come the commandments and the law. . . ." God said: "May [the angels] descend with thee." The Sabbath said to God: "Hearken to me, only one word." God said to his Sabbath: "Yes, I listen to thee. He who celebrates thee and honors thee more than the other days will not have his sins remembered.[28] He who gives alms on the Sabbath, who receives thee after being washed in water, I permit thee to take him from me. To him who gives alms on the Sabbath of God, I shall give the forty-nine gifts I gave to thee."

The Sabbath left the camp of God. God said to the angels, his servants: "Go, descend with her." He sent them, and the angels followed, numbering 240,000. They brought her to earth. They reported the deeds of men to God. . . .

God saw [all this] and said: "The [Sabbath] shall never be worn out, the fruit of the Sabbath shall not perish. Praise me all people." . . .

The Sabbath descended from Heaven to the earth on Friday at the ninth hour [and remained] until Sunday at the rising of the sun so that the earth might see the deeds of the Sabbath. . . .

The Sabbath said to Michael, Gabriel, Ruma'el, and Uriel: "Bring to me all those who are mine, who believe in me, who neglect me not, who observe me and accept me." Michael ran with his hosts, descended and seized all those who belonged to the Sabbath, as the Sabbath had told him. The hosts of Michael fought with the hosts of Berna'el, and with their nails they took these hypocrites, the host of Hell, by the throat. They drove them to the bottom of Sheol and slapped them on the cheeks. They overpowered the hosts of Berna'el and subjugated them according to their deeds. Michael

> then ascended to the Sabbath and said to her: "The riders of Hell assailed me and took me by force."
>
> Thereupon the Sabbath said to God: "O Lord, my Creator, give me power over those who love me, and over those who are mine, and withhold not my servants from me!" God said to the Sabbath: "I shall give thee all those who are mine, as thou has asked me . . . for those who fear God, the Sabbath will stand before Him [and defend] the children of Adam on the last day." And she will say to God: "On that day I shall be witness for those who fear me and know me. And as for those who disregard me and know not God, the hosts of Berna'el will seize them and will throw the sinners into Hell."

The story now returns to the days of creation which came to a conclusion with the Sabbath, and the choice of Israel, whose special task was to keep the Sabbath.

> God said to his Sabbath: "Go, descend to the earth." And the Sabbath descended from the highest heaven to the earth in the midst of Jerusalem. Abel, Enoch, and Melchizedek, the great priest, received her. And all the angels of God crowned her, and then they dispersed in the midst of heaven after having departed from her throne. . . .
>
> When God questions the inhabitants of the earth upon the day of His arrival [the day of the Last Judgment], the Sabbath will stand before Him on behalf of those who fear him. . . .
>
> Sabbath said to God: "Thy name is great forever. Thy name is gracious." God said to the Sabbath: "I am gracious for those who belong to thee." The Sabbath will rise on the day on which God questions those who fear Him and those who fear Him not. Then the Sabbath will intercede for those who belong to her and will say to her Creator: "These are my people; these are my inheritance; these are they who walk in my path, who love me, who believe in me, who neglect Thee not, who find delight in Thee. Now they will enjoy eternal rest. Amen. . . ."[29]

The personification of the Sabbath is a strong element also in another Falasha writing, the so-called *Abba Elijah*. In it we read that God gave the Sabbath the following names: Luminous, Glorified, Honored, Beautiful, Resuscitating, Rejoicing, Beloved, and Guardian; and that the name Sabbath itself means "I am God alone."[30]

So far the old Falasha myth of the Sabbath.

In Ethiopian Jewish and Christian folk belief there is a certain parallelism between Mary and the Sabbath. In an Ethiopian folksong the Sabbath and Mary are considered mothers of a certain hero, while Michael and Gabriel are his fathers.[31] And a Falasha made the following statement: "The mediatrix of the Christians is Mary; ours is the Sabbath."[32]

To recapitulate the main features of the Falasha Sabbath: she is one of the earliest creations of God but, in a mystical sense, is also identical with God, which does not, however, prevent her from engaging in discussions with God. She is also a queen, crowned by the angels and seated on her throne. Those who observe the Sabbath rest and love her are her people, whom she claims from God and whom she rescues from the Last Judgment even if they sinned. To love and honor the Sabbath is the same as loving and honoring God. She orders the archangels to engage in a battle with the hosts of Satan ("Berna'el") in order to save the pious from his clutches. She is so terrifying in her glory that even the angels tremble when they look at her. In brief, she is a veritable goddess.

5 | *The Kabbalistic Sabbath*

As might be expected, the laconic Talmudic allusions to the Sabbath as bride and queen were seized upon by the Kabbalists and developed into a Sabbath mythologem, upon which then was built one of their most important mystical rituals. Although the peak of Sabbath adoration was reached only in the 16th century in the Safed center of the Palestinian Kabbalists, the trend towards it was heralded as early as the 12th century in both poetic and doctrinal exposition.

Abraham ibn Ezra (1092–1167), the famous Hebrew scholar and poet who lived in Spain, Italy, and France, describes in a treatise entitled "Epistle of the Sabbath" that on the night of the 14th of Tebeth, 4919 (December 7, 1158), while sojourning in England, he had a dream in which a man handed him a myrrh-scented letter, saying, "Take this letter which the Sabbath sent you." The poet opens the letter and finds in it a poem in which the Sabbath describes herself as "the crown of the religion of the precious ones" and goes on to enumerate her excellences, such as:

I am the delight of males and females,
In me rejoice the old and the young.[33]

A century later, a certain Menahem ben Jacob composed a poem in which he addressed the Sabbath as queen and bride. This poem was still reprinted in 19th-century editions of the complete prayer book.[34] The lines

> How sweet is your rest, O you Queen Sabbath,
> Let us hasten toward you, come, O anointed bride,

are closely reminiscent of the famous 16th-century Sabbath song *Lekha Dodi*, which was to supplant all the earlier poetic praises of the Sabbath and of which more will be said below.

Also in the 13th century, some Jewish mystics introduced a heterosexual notion into the Sabbath concept, justified by the two verbs which open the Fourth Commandment in the parallel versions of Exodus and Deuteronomy, respectively: "Remember the Sabbath day to keep it holy";[35] and "Observe the Sabbath day to keep it holy."[36] The Book of Bahir, the mystical Bible commentator Nahmanides (Moses ben Naḥman, 1194–1270), and the Zohar all reiterate the idea that the words "Remember" and "Observe" refer to two Supernal Sabbaths, one masculine, the other feminine. As the Zohar puts it: "'The children of Israel shall keep the Sabbath'[37]—this refers to the night, the mystery of the female; and 'Remember the Sabbath day'[38] refers to the day, the mystery of the male."[39]

The feminine Sabbath is, moreover, mystically identified with the Shekhina, or the *Sefira* of Kingship, while the male Sabbath is the *ʿesod* ("Foundation") or *Tifʾeret* ("Beauty"), i.e., the male aspect of the deity. Since the Shekhina is also identified with the Community of Israel, in this manner the Shekhina becomes the bride, or mate, of the Sabbath *ʿesod*.[40]

If we recall that Philo already had discerned a "manly and doughty" aspect in the Sabbath, in addition to her feminine aspects of virginity, beauty, and sovereignty, we find that the Kabbalistic distinction between a male and a female Sabbath is, again, an idea which has its roots in antiquity.

Elsewhere the Zohar describes the preparations one is supposed to make for reception of the Sabbath, the queen and bride, in proper fashion, in order thereby to induce her to come and, at the same time, banish her dark rival Lilith:

> One must prepare a comfortable seat with several cushions and embroidered covers, from all that is found in the house, like one who prepares a *ḥuppa* [canopy] for a bride. For the Sabbath is a queen and a bride. This is why the masters of the Mishna used to go out on the eve of Sabbath to receive her on the road, and used to say: "Come, O bride, come, O bride!" And one must sing and rejoice at the table in her honor. And more than this: there is yet another mystery. One must receive the Lady [i.e., the Sabbath] with many lighted candles, many enjoyments, beautiful clothes, and a house embellished with many fine appointments, for through this

> rejoicing and these arrangements one causes the Evil Handmaid [i.e., Lilith] to remain in the dark, hungry, crying and wailing, wrapped in mourning clothes like a widow. For when the one is fulfilled, the other is destroyed. The Good Inclination is the Holy Matronit, the Holy Kingdom which descends on the Sabbath . . . and the King proceeds to receive her with many hosts. And the Evil Inclination, the Evil Handmaid, remains in the darkness like a widow without her husband, without a chariot. Those about whom it is said that they offered sacrifices and burnt incense to the Queen of Heaven and the stars, which I [God] have not commanded them to do, they worship the Evil Maid who rules on the eve of Sabbaths and Wednesdays. What did they do? They took dark clothes, and darkened the lights and made a mourning on the Sabbath eves. . . .[41]

It is a peculiar, yet again almost inevitable, coincidence that the same night on which the pious prepare to receive Queen Sabbath, and on which God Himself proceeds to unite with her, should also be the time when Lilith roams and seduces men. It is up to man, the passage quoted above seems to say, to make his choice between the holy bride, the Sabbath, and the unholy one, Lilith.

Pope, after quoting the foregoing two paragraphs in his commentary to the Song of Songs, adds:

> The passage, however, by implication, says even more than this. Patai, in his chapter on Lilith makes it clear that she is none other than the evil aspect of the same Goddess whose good side is the Matronit. The mention of the worship of the Queen of Heaven, will allusion to Jer. 7:18, 44:17–19, makes it clear that the reference is to the persistence of the old-time religion, the cult of the Great Goddess, older by millennia than the revelation of the name of the God of Israel. The issue here is whether one performed similar rites in the name of the Queen of Heaven, Inanna-Ishtar, Anat, Atargatis, Venus, or in the name of Yahweh and his Sabbath Bride.[42]

Less than a hundred years after the Zohar, the idea of the Sabbath as God's bride and of God as the Sabbath's bridegroom, was elaborated and made explicit by David ben Joseph Abudarham, a commentator of the prayers and the benedictions, who lived in Seville about the middle of the 14th century. In his exposition of this thought, Abudarham adduces evidence from the special Sabbath prayers, which he reads as alluding to the betrothal of the divine couple. "The Sabbath," he says, "is called bride, and

God is called bridegroom." This can be concluded from the fact that the words "You [God] sanctified the seventh day to your name," included in the Friday evening prayer, actually mean "You betrothed the Sabbath day to Yourself."[43] Similarly, the prayer beginning with the words "Moses rejoiced" was included in the Sabbath liturgy because it refers to the rejoicing of the bridegroom, God, over the bride, the Sabbath; and the prayer "You are one" was included because it refers to the union of bride and groom.[44]

The Zoharic image of God the King proceeding with his innumerable hosts to receive his bride the Sabbath, the Holy Matronit, was subsequently translated into a central weekly ritual among the Safed Kabbalists of the 16th century. They developed the custom of leaving the town on Friday toward dusk and proceeding to the adjacent hills and fields in order to receive the Sabbath in the open. While approaching the queen and bride, the spirits of the marching group would rise to a near-euphoria, and they would begin to intone the *Lekha Dodi,* the Sabbath song which was universally accepted later and is sung to this day in every synagogue on Friday evening. The poem was written, with liberal borrowings from earlier versions, by Shlomo ben Moshe Halevi Alqabetz (ca. 1505–1584), a member of the Safed group of Kabbalists. Like all poems of this sort, the *Lekha Dodi* too is replete with Biblical phrases and allusions to religious ideas, with which one must be thoroughly familiar in order to get its full meaning. The literal prose translation which follows is offered with this author's apologies, in full awareness of his inability to do justice to the poetic and emotional qualities of the Hebrew original.

Come, my friend, to meet the Bride,
Let us receive the face of Sabbath.

"Observe" and "Remember" in one utterance,
The Only God let us hear.
God is one and His name is one,
For renown, glory, and praise.

Come . . .

Come, let us go to meet Sabbath,
For she is the source of blessing,
Pouring forth from ancient days.
The act was the end, in thought the beginning.[45]

Come . . .

King's temple, royal city,
Arise, leave the destruction behind,
Long have you sat in the vale of tears,
Now He will show mercy unto you.
Come . . .

Shake off the dust, arise, put on
The garments of your glory, O my people!
Through the Son of Yishai the Bethlehemite,[46]
Draw nigh to my soul and redeem it!

Come . . .

Awake, awake, for your light has come!
Arise and shine!
Wake up, wake up, sing a song!
God's glory was revealed to you.

Come . . .

Be not ashamed, be not confounded.
Why are you humble, why do you sigh?
The poor of my people will find refuge in you,
And the City will be rebuilt on her mound.

Come . . .

Your spoilers will be despoiled,
All your destroyers will be removed,
Your God will rejoice over you
As the bridegroom rejoices over the bride.

Come . . .

You will spread out to the right and left
And the Lord you will adore.
Through the Man, the Son of Perez,[47]
We all shall be happy and rejoice.

Come . . .

Come in peace, O crown of her husband,
In joy and in jubilation,
Amid the faithful of the chosen people,
Come, O Bride, come, O Bride!

Come, my friend, to meet the Bride,
Let us receive the face of Sabbath.

In addition to this paean, in which the Sabbath is described as God's bride and God as the Sabbath's husband, Psalms 29 or 95–99 were also recited, and sometimes even musical instruments were played. The fields in which all this took place were, through the arrival of the Sabbath-Shekhina, turned into the "sacred apple orchard," which in itself is a mystical manifestation or aspect of the Shekhina,[48] a sacred grove sanctified by the union of God with His bride and producing the souls of the just. The festive procession going to receive the Sabbath outside the town resembled in both form and spirit the processional fetching of the bride in traditional Middle Eastern Jewish weddings by the entourage dispatched by the bridegroom's family to escort her to the wedding canopy.

Pope, in his commentary to the Song of Songs, surmises that this Kabbalistic custom of receiving the Sabbath in the open followed

> an ancient custom of devoting the evening of Friday (Frī[g]day, Frīg being the old Teutonic love-goddess corresponding to Venus) to venereal activity. . . . The emphasis on the open country and the fields outside the town suggests alfresco amour under the benign glow of the Venus star (which helps one to understand the French expression for "out-of-doors," *à la belle étoile*, the beautiful star being Venus). The Bride and Queen greeted at dusk in the open country around Safed, we may plausibly surmise, was the epiphany of the Evening Star, Ishtar-Venus, Queen of Heaven. The question of the Canticle (8:5a): "Who is this ascending from the steppe?" is thus answered. The vesper sortie into the field recalls the invitation of the Canticle (7:12–13): "Come, my love, let us hie to the field . . . there will I give you my love."

So far so good. But in the subsequent two sentences Dr. Pope makes a surmise which forces us to part company with him:

> The euphoria of the procession as they marched to the field singing the hymn composed by Solomon Alqabetz, "Come my love to meet the Bride/The presence [face] of Sabbath let us receive," could lead to "lightheaded" activities if both sexes were present.
>
> Just what was done by the devout mystics after they got to the field is not entirely clear, but one may imagine that in the popular observances there were those who tarried to indulge in the kind of celebration congenial to the Love Queen.[49]

As far as one can conclude on the basis of what we know of the life of the Safed Kabbalists—and whether learned or not, all the Jews of Safed were Kabbalists in the 16th century—these Friday evening excursions to

the fields must have been purely a masculine affair. Thus the open countryside, which mystically assumed the character of the "sacred apple orchard," could have been the scene of nothing more than a highly emotional, but at the same time purely mystical-imaginary union between the male participants in the procession, as representatives of the Community of Israel, and the Holy One, blessed be He, the Divine Bridegroom of that community and of the Sabbath. The passage from the Song of Songs (8:5) quoted in this context by Pope, "Under the apple tree I aroused you, there your mother conceived you," certainly contributed its share to the development of the concept of the "sacred apple orchard," and, as Pope pointed out (p. 192), may in turn have had something to do with the old pagan worship in sacred groves. But in the course of the more than two millennia that had passed since that Biblical scene, Jewish sensibilities had become highly refined, so that any kind of group "celebration congenial to the Love Queen" would have been totally abhorrent to the 16th-century Kabbalists.

By that time, and especially in a Muslim environment such as represented by the town of Safed, the strict separation of the sexes had long been an entrenched and inviolate rule among the Jews. Public intermingling of men and women, whether in the synagogue, in the fields, or elsewhere, was entirely out of the question. This communal emphasis on segregation of the sexes meant that unmarried young men had to, and did, find outlets in clandestine relationships or encounters with women. If and when such affairs became public knowledge, their least consequence was utter disgrace. While no accounts of the sexual behavior of the Safed Jews are extant, there are contemporary documents which allow us to conclude that clandestine illicit sex was the most frequent among the transgressions for which a sinner was believed to incur the punishment of *gilgul,* or transmigration of his soul into the body of an animal or another human.[50]

However, clandestine offenses against an oppressively severe sexual code are one thing, and public sexual celebrations are quite another. While we can thus be practically certain that such group happenings could not, and did not, take place, we have every reason to assume that in those Friday evening excursions to the "sacred apple orchard" there was a strong admixture of erotic elements and libidinous arousal, which did not lead to any sexual activity until later that night, however. Since one of the focal endeavors in the religious life of the Kabbalists was to sanctify, by mystical interpretation, the legitimate sexual relations between husband and wife, whatever libido may have been aroused by the Friday evening group celebrations in the open fields around Safed was channeled into the licit and recommended satisfaction of marital sex after midnight.

Following the end of the evening prayers, the men would return home to be received by their wives—the wife in this instance became for the husband the earthly representative of the Shekhina, with whom he was about to perform that night the sacred act of cohabitation in imitation of, and in mystical sympathy with, the supernal union between God the King and His wife, the Matronit-Shekhina-Sabbath. The return from the synagogue to the home on Sabbath eve was also the occasion on which it was proper to show due reverence to the mother; of Isaac Luria, the great leader and master of the Safed Kabbalists, it is reported that upon entering his home he used to kiss reverently the hands of his mother.

Now the husband would approach the table and pick up two bunches of myrtle, each consisting of three twigs, prepared for the bride and the groom, and then circle the table—all rites imitative and symbolic of observances performed at actual weddings—and sing welcoming songs to the two angels of peace who were believed to accompany him home from the synagogue. The chanting of Chapter 31 (Verses 10–31) of the Book of Proverbs, which followed, had a double significance. Ostensibly, it was meant as a paean to the "woman of valor," the good wife and mother whose very presence in the house, quite apart from all the care she lavished on her family, made it possible for the husband to live a complete Jewish life, in accordance with the oft-reiterated teachings of the Kabbala about the blessed state of male-female togetherness. Beyond that, however, there was a deeper meaning: the "woman of valor" whose excellence is described in the twenty-two alphabetically arranged verses was interpreted as being none other than the Shekhina herself, the divine Matronit, whose image thus was mystically merged with that of the man's own wife.

Next came the recitation of an Aramaic poem containing an invitation addressed to God the King to take part in the festive Sabbath meal. At some time during that meal or following it, the husband chanted another mystical Aramaic poem written by Isaac Luria and describing the union of God the King and his bride, the Sabbath-Shekhina.[51] The first six stanzas read as follows:[52]

Let me sing the praises of Him who enters the gates
Of the orchard of apple trees, holy are they.

Let us invite her[53] now, with a freshly set table,
With a goodly lamp which sheds light on the heads.

Right and left, and the bride in between
Comes forth in her jewels and sumptuous raiments.

Her husband embraces her, and with her *Yesod*,[54]
Which gives her pleasure, he presses her mightily.[55]

Cries and sighs have stopped and ceased,
New faces come, spirits and souls.

He brings her great joy, in a double measure,
Light pours upon her, and blessings on end.

Upon the completion of this song it is customary to this day among the Hasidic Jews who follow the ritual established by "the Holy Lion" (i.e., Isaac Luria) to say this Aramaic prayer:

> Be it the will before the Ancient One, the Most Holy One, and the Most Secret One, and the Most Hidden of All, that the Supernal Dew be drawn from Him to fill the head of the Small Face and to fall upon the Orchard of Holy Apples, in radiance of face, in pleasure and in joy for all.[56]

The several courses of the meal, the drinking of wine, the numerous songs, the "words of Torah," and the after-meal grace took so long that, by the time the family rose from the table, it would be near midnight. And this was as it should be, because it had to be midnight when husband and wife retired to bed in order not to violate the stringent Kabbalistic rule prohibiting cohabitation prior to midnight of the Sabbath. The background of this rule requires some explanation.

6 | *The Mystical Union*

As we have seen in the first section of this chapter, Friday night was considered in the Talmudic period the proper time for scholars to fulfill the religious commandment of marital intercourse with their wives. This must have been an established custom, just as was the daily performance of the marital act by men of leisure, twice weekly by laborers, once a week by donkey drivers, once in thirty days by camel drivers (whose caravans returned home only once in thirty days), and once every six months by sailors (whose extended sea voyages enabled them to return home only at such long intervals). The passage in the Mishna which contains this information[57] is couched in the form of a legal decision as to the frequency of marital intercourse required of people from various occupations in fulfillment of the Biblical law which enjoins a man not to diminish "the food, the raiment, and the conjugal rights" of his wife.[58] The subsequent Talmudic specification to the

effect that scholars must have marital intercourse with their wives on Friday nights underwent further refinements as to the precise time most suited for performance of the act by scholars, and received its final codification as a religious law by Joseph Caro (1488–1575), in his *Shulḥan 'Arukh,* the last great and comprehensive Jewish code, first printed in Venice in 1564–1565. Caro, who was also an outstanding mystic and leader of the Safed circle of Kabbalists, advises that the act should be performed "neither in the beginning of the night nor towards its end, lest the husband hear the voices of people and be brought to thinking of another woman, but in the middle of the night."[59] Although this explanation of the rule to perform the act in the middle of the night is plausible enough, since thinking of another woman while coupling with one's own wife was considered a grave sin, there is much more to it than Caro allows to meet the eye. As his Polish commentator, Abraham Abele Halevi Gombiner (1635–1682), remarked about a hundred years later, "The Kabbalists wrote awesome mysteries [about intercourse] precisely after midnight. . . ."[60]

What these "awesome mysteries" were can be summarized from the basic writings of the Kabbala. They consist of two parts: an earlier one, explaining the mystical meaning of marital intercourse on Friday night; and a later one, specifying the mystical significance of restricting marital intercourse to Friday night after midnight.

The first is found in the Zohar, which casts its teaching on the subject into the form of a reinterpretation of a passage in Isaiah: "Thus saith the Lord concerning the eunuchs who keep My Sabbaths, and choose the things that please Me, and hold fast to My covenant: Even unto them will I give in My house and within My walls a monument and a memorial better than sons and daughters. . . ."[61] The "eunuchs," says the Zohar, are the scholars who study the Law all week long and "castrate themselves for the duration of the six days of the week, tiring themselves out with the study of the Law, and on Friday night they spur themselves to copulation because they know the supernal mystery of the hour in which the Matronit couples with the King." The words "who keep My Sabbaths" mean that those scholars keep themselves waiting for the Sabbath. "Choose the things that please Me" refers to the time of the coupling of the Matronit. "Hold fast to My Covenant" means that they hold onto that part of the godhead which carries the sign of the Abrahamic covenant, the Sefira of the *Yesod,* which stands for the masculine member, and through which the King unites with the Matronit. The Zohar concludes the passage with the words, "Happy is the lot of him who sanctifies himself in this holiness and knows this mystery"—that is to say, happy is he who, knowing this mystery, sanctifies himself by coupling with his wife on Friday night at the time when the King couples

with His Matronit and, by so doing, both imitates the divine act and brings it about, helping the godhead to achieve its mystical unity.[62]

The second part of the mystery, that which pertains to the precise time of copulation, is contained in the 16th-century elaboration of the Kabbalistic doctrine. Isaac Luria, in his discussion of the relationship between the King and the Matronit, whom he calls the Small Face and his Female, respectively, distinguishes two facets or persons in the latter: one, referred to by the name Leah, representing the lower aspect of the Shekhina-Matronit and reaching only as high as the chest of the Small Face; and the other, Rachel, the Shekhina's higher aspect, occupying a face-to-face position with the male deity from his chest upward. The Small Face, incidentally, is also called Jacob or Israel when in juxtaposition to Leah and Rachel.

The Small Face is engaged during the day, and during the night up to midnight, in copulation with Leah which is, mystically, of a low degree. From midnight on, on weekdays, and up to midnight on Fridays, a higher type of copulation takes place between the Small Face and Leah. After midnight on Friday, the Small Face and Rachel copulate, which is the highest kind of union of the male and the female in the godhead. This, therefore, is the time of grace in which a scholar should unite with his wife, making sure that he does so only after having pronounced the words: "I fulfill the commandment of copulation for the unification of the Holy One, blessed be He, and the Shekhina."[63]

Thus, for the Jew reared in the great mystical tradition of his faith, the Sabbath was a day whose pleasures, both physical and spiritual, amply compensated him for the drabness, narrowness, and frequent sorrowfulness of the weekdays. With the Sabbath, a queenly visitor entered even the humblest abode, which, due to her presence, was transformed into a royal palace, with the table set, the candles burning, and the wine waiting. The mistress of the house became mysteriously identified with the Queen Sabbath, who was also identical with the Shekhina, the divine Matronit, God's own consort. As for the master of the house, he felt his chest swell and his consciousness expand due to the "additional soul" which came down from on high to inhabit his body for the duration of the Sabbath. All these supernal presences made man and wife feel part of the great spiritual world order in which every act and word was fraught with cosmic significance, and in which the supreme command of the day was "Rejoice!" When midnight came, and the fulfillment of the commandment to rejoice on the Sabbath found its most intense expression in the consummation of the marital act, this was done with the full awareness not only of obeying a divine injunction, but also of aiding thereby the divinity himself in achieving a state of male-female togetherness which God is just as much in need of as man.

It is certainly a very far cry from the ancient Canaanite mass orgiastic festivals performed in honor of Astarte, the goddess of sexual love and fertility, to the mystically oriented and privately observed celebration of marital sex in honor of the Sabbath, the divine queen and consort of God. Yet, quite apart from the historic development which led from the first to the second in the course of nearly three millennia, one can discover in both at least one common feature which indicates their generic relatedness. Both observances are culturally conditioned and traditionally formulated responses to the basic human psychological need to elevate and sanctify the sexual impulse by attributing to the sex act a higher, a religious, a divine significance. In both, the act becomes more than the end-in-itself that in physiological reality it actually is; it becomes a sacrosanct observance directed at a loftier and greater aim: the exertion of beneficial influence upon the great ultimate realities of the metaphysical world. And in both it is a female deity whose invisible yet omnipresent countenance is supposed to light up into a benign and pleasurable smile when she observes the fervid performance of her favorite rite.

Conclusion

The foregoing eleven chapters have not discussed all the feminine numina who, in one period or another, played a role in the history of Hebrew and Jewish religion. There were, in addition to those treated, such concepts as the "Holy Spirit," closely akin to, yet distinct from, the Shekhina; the "Community of Israel," a personified guardian spirit of the totality of the Jewish people; and "Wisdom, " God's earliest creation and playmate, who had her counterpart in the Greek Sophia; none of these received more than fleeting mention above in various contexts. Several others were not even touched upon, such as the "Word," who also had a Greek counterpart in Logos; the "Daughter Voice" (Bath Qol), through whom God's will was made audible on earth; the Law (Torah), God's beloved whom He made the bride of Moses; the Earth (Adamah), considered in a literal sense the mother of all living; the Mother City, and especially Zion, regarded as the mother of the people; and her counterpart, the Daughter of Zion, who represented the Mother's children, the people of Israel.[1] All of these were personified, all were female and all partook, to a greater or lesser extent, of a numinous character. If they were omitted from the present volume, it was because they did not share, or shared only to a minor degree, those traits which transform a numinous entity into a goddess, that is, into a truly

divine being believed to possess a will of her own and to be capable of acting independently of any other divine power.

Such independent volition and capability of action was attributed to all the goddesses discussed. In reference to the early ones, those who established themselves in the Biblical Hebrew religious consciousness, the question of their dependence on or independence of Yahweh never had to be faced up to squarely. Asherah, Astarte, and Anath, on the one hand, and Yahweh (or Yahweh Elohim), on the other, inhabited two separate realms. Those who believed in the goddesses saw no incompatibility between the sway they held over certain areas of human life and certain departments of nature and the rule Yahweh exercised over others: in the polytheistic view of the divine, gods may compete with, and occasionally conspire against, one another, but they never cast a doubt on one another's existence. And as to those who believed in Yahweh only, for them the gods and goddesses worshiped by others were merely idols, devoid of any significance whatsoever, except the one baleful ability to lead men astray from the path of righteousness.

In the later period, the female divinities occupied a position in relation to God which was similar in one respect to that of Satan: they were capable of independent thought and action—surpassing by far the autonomy of angels, who were believed to be basically no more than the instruments of God's will. Yet there was, of course, the fundamental antithesis between good and evil which separated the Cherubim and the Shekhina from Satan and his cohorts. The independence of Satan's will from that of God was the result of his rebellion against his Master, and his opposition to God was always that of evil to goodness. Not so the female divinities, whose every independent act, even if it brought them into conflict with God, stemmed from their own, different, but equally valid, will to good.

The one exception to this rule is Lilith, the female embodiment of evil, Satan's companion, more deadly than any male devil could ever be. Her realm, dark and sinister, yet full of dangerous allure, stands beyond the control of God. The most powerful archangels, unable to subdue her, could only strike a bargain with her which left her ample room to pursue her nefarious activities.

The world peopled by these goddesses is calculated not only to repel the orthodox believer in the one and only God, but also to frustrate the logical mind. It is not unlike that old orchard of mysteries which the Talmud warns against exploring in the form of the story about the four sages who "entered the Pardes," three of whom came to a bad end. If one is armed only with the sword of logic, one runs the grave risk of being caught on the horns of not one but several dilemmas: not only that of reconciling the

existence of the omnipotent, one and only God with the existence of other equally, or almost equally, potent divinities, and female ones to boot; but also that of rendering two opposing wills-to-good accordant with each other; and that of distinguishing between the good and evil goddess, who is perhaps, after all, but one wearing two different masks.

It is, however, in the nature of religious truth that it transcends logical verities. Faith, luckily for man, can grasp truth intuitively and on a deeper (or, if you wish, higher) level, a level far beyond the reach of the laborious, step-by-step advance of logical thinking. The religious truth of the existence of a once-harmonizing, once-discordant goddess side by side with a one-and-only and omnipotent God was triumphantly manifested in what can be called the Kabbalistic breakthrough. The mystical God-concept of the Kabbala, with its one and yet multiple deity, and its goddess image, the Matronit, whose wifehood to both God and man brought man nearer to God than he could ever get to a lone, patriarchal, male godhead, humanized God and, simultaneously, divinized man.

What ultimately emerges from this conspectus is that, contrary to the generally held view, the religion of the Hebrews and the Jews was never without at least a hint of the feminine in its God-concept. At times, as in the Talmudic and even more so in the post-Talmudic periods, the female element in the deity was effectively pushed into the background. At others, as in the Biblical and again in the Kabbalistic eras, it occupied an important place in popular theology, occasionally even to the extent of overshadowing the male deity or the male component of the godhead. Only in the most recent times, after the Kabbalistic upsurge had subsided, and its last reverberations in Hasidism receded, was the female element eliminated from the God-concept among Reform, Conservative, and non-Hasidic Orthodox Jews, leaving it centered upon a strictly spiritual, but nevertheless inescapably masculine Godhead, upon "our Father in heaven." On the other hand, among the Sephardim, the Oriental Jews, and the Hasidic Ashkenazim, despite the inroads modernism has begun to make in their ranks, the mystical-mythical doctrine of God and the Shekhina has retained its hold, not in the least due to the fact that in these circles the reverence for the teachings of old Kabbalistic, respectively Hasidic, masters is still a powerful influence.

In conclusion, it may be appropriate to append here a comment for the purpose of putting the persistent sexual imagery of the Kabbala in its proper perspective. In the Middle Ages—and from the viewpoint of outlook, mentality, and imagery, the 16th-century Kabbalists were as medieval as the 13th-century originators of the Kabbala—there was nothing unusual about resorting to the symbolism of coitus in speaking of certain cosmic and divine events. Thus, for instance, in the cosmic realm the conjunction

of the sun and the moon—that is, the appearance of these two luminaries close to each other in the sky—was described verbally and visually as a man and a woman in sexual embrace, with an explicitness which today would be considered pornographic, but which in those days was taken for what it was intended: symbolic representations of an otherwise hard-to-imagine event.[2] Or, in the realm of the divine, let us recall the views of St. Peter Damian, the 11th-century cardinal and doctor of the Roman Catholic Church, who maintained that when the Virgin Mary matured, she possessed such charm and beauty that God, filled with passion for her, sang the *Canticles* in her praise, and that subsequently she was the golden couch upon which God, tired out by doings of men and angels, lay down to rest.[3] Two hundred years later, another Italian cardinal, the philosopher and ascetic St. Bonaventure, did not hesitate to call Mary "the spouse of the Eternal Father."[4] And in 1399 Christine de Pisan (1363?–1431), a famous forerunner of feminism, wrote these remarkable lines in her *Epître au dieu d'Amours*:

> Sweet Jesus, heart broken, wounded and dead, was abandoned by all his people except for the women. All the faith remains in a woman, and it is foolishness to speak ill of her, even if only out of respect for the Queen of Heaven, in remembrance of her goodness so noble and so deserving that it entitled her to conceive the Son of God! God the Father gave great honor to woman when He wanted to make her His spouse and His mother, the temple of God joined to the Trinity. . . .[5]

When viewed against this background, the sexual imagery of the union between God and the Sabbath, or between God the King and his consort, the Shekhina-Matronit—or, for that matter, between the Matronit and man—will appear neither offensive nor fantastic. The two-thousand-year-old Jewish tradition of viewing the relationship between God and man as one between husband and wife was, in the course of time, repeatedly transmuted, transformed, expanded, reapplied, and refined. What remained unchanged was the basic approach underlying it all: the overriding, irresistible tendency to view both the physical cosmos and the metaphysical world of the divine in human terms, which inevitably centered on the sexual reference, and thereby to reduce the great awesome mysteries, ever threatening to crush puny man, to a scale and form which he could grasp or with which, at least, he could grapple, thus gaining the self-assurance he needed to survive.

In strictly human terms, then, all the changing forms of the deity, the attribution to him of sexual qualities and functions, the early veneration of goddesses, their transformation into female divine attributes or manifesta-

tions, and their resuscitation at a time when they seemed dead and buried for over a millennium—all this served the one primal and permanent purpose, succinctly expressed first in the Bible and then repeated in numerous elaborations down to the present day: to safeguard human survival through any and every religious law, concept, idea, and endeavor. Let man, this view maintains, keep the statutes and ordinances, even those which bid him look up to a Brazen Serpent, in order that he may live by them.[6] It is under this imperative of life that the historical role of the Hebrew Goddess must be viewed and assessed.[7]

Appendix

The Goddess in the Dura Synagogue?

1 | *The Synagogue and Its Murals*

Excavations conducted on a *tell*, close to the eastern frontier of northern Syria, on the right bank of the Euphrates some 40 miles to the south of its confluence with the Khabur, unearthed the remains of the town of Dura Europos. This was a Roman frontier post for about a century, and in 256 C.E. it fell to the advancing Persians. In order to buttress the city wall against the Persian onslaught, the Romans partly demolished the synagogue that had been built against the wall, and partly filled it with sand, mud, and rubble. It was due to this latter measure that the murals covering the inside walls of the synagogue remained undamaged through almost seventeen centuries, although as soon as excavation exposed them to the elements they began to deteriorate rapidly.[1]

An inscription found in the synagogue itself gives the date of its construction: it was built in 245 C.E., replacing an older and smaller synagogue that had occupied the site for a few decades. Sometime during the eleven years of its existence, all the interior walls of the synagogue were covered with the murals, whose discovery created quite a stir among historians of religion. That the Second Commandment was not interpreted by early Judaism as an absolute prohibition of all pictorial representation of humans and animals was well known before the Dura Europos discoveries. But here was, for the first time, irrefutable historical evidence of the completely unrestrained use of polychrome painted murals showing scenes in which men

and women appeared and interacted. Here were pictures illustrating Biblical stories, executed according to a master plan that utilized all the vertical wall surfaces of the synagogue, including its western walls, in whose center was a scallop-capped niche that originally must have contained the Ark. And, what is more, one of the largest and most elaborate murals flanking the Ark on the left and having the rescue of the infant Moses from the Nile as its subject is centered upon the naked figure of a woman! The Dura discoveries thus occasioned not only a correction in the traditional view of the Jewish historical attitude on representational art, but also a revision of the equally traditional ideas concerning Jewish modesty and bashfulness. It had to be conceded, at least, that Jewish communities existed that had assimilated and incorporated into their traditionally Jewish institutions the Hellenistic attitude to the naked human body and its pictorial representation in the service of religion. (See Plate 34.)

2 | *Goodenough's Interpretation: Anahita*

The three volumes of Goodenough's magnum opus, devoted to the interpretation of the symbolism of the Dura Europus synagogue,[2] contain the most exhaustive and penetrating analysis of the murals. Drawing on his unparalleled familiarity with the art of the Greco-Roman world in general, Goodenough has established beyond doubt that the naked woman, shown standing up to her thighs in the water of the Nile and holding the infant Moses in her arms, "startlingly resembles" the usual representations of the goddess Anahita, the most popular deity of Iran in the Sassanian period.[3] This observation, in itself, does not come as too great a surprise, because Dura Europos was a predominantly pagan city in which the Jews constituted but a small minority, and it was to be expected that their pictorial art should be subject to surrounding influences. As Goodenough points out, they spoke Greek, and their art had an undoubtedly Hellenistic base. Only two doors away from the synagogue, a wall painting found in a house shows Aphrodite (with whom Anahita was identified) with Eros beside her, and these two figures "startlingly resemble" the representation of the woman and the infant Moses.[4] Goodenough concludes that

> to paint the Moses scene the artist drew upon some painting of Aphrodite, who in Dura was probably often called Anahita, with the baby and with female attendants in their peculiar dress. So startling an invasion into the Moses story, for representation in a synagogue, would hardly have occurred as the mere borrowing of a form. The infant is indeed Moses coming out from the ark in the Nile, but he comes out to divine company in the arms of the

> goddess, herself quite as recognizable as though flagged with a written label.[5]

As to the three women standing above "Anahita," Goodenough says,

> I see no reason to doubt that following a Jewish tradition, or originally with himself, the master designer at Dura introduced the Nymphs deliberately and skillfully into the scene of the infant Moses, and did so in order to intensify the notion that Anahita-Aphrodite was drawing from the water a Wunderkind with royal nature at least 'hedged' with divinity.[6]

Goodenough thus argues that the synagogue muralist not merely borrowed the form in which Anahita was usually represented in the pagan paintings, but consciously took the figure of Anahita and introduced it into his painting as if saying: Look, Moses was a "divine child," as clearly proven by the fact that he was fetched out of the Nile by the goddess Anahita, who evidently would perform such a service to none other but a "divine child." The artist's purpose in doing so, Goodenough explicitly states, was to show that Moses was a "Wunderkind," a Miraculous Child, rivaling in his nature the pagan gods whom the Greeks and Romans liked to depict as "Wunderkinder."[7]

3 | *Criticism of Goodenough's Interpretation*

Anahita, as we have seen above, was not merely the Persian counterpart of Aphrodite and of Artemis, but belonged to that ancient Near Eastern type of great goddesses who were virgins and wantons, loving mothers and cruel death dealers.[8] Could it be this goddess whom the Dura Europos muralist represented as holding the infant Moses in her arms? Is such an interpretation, as given by Goodenough, possible in the light of what we know about the Jewish attitude to pagan gods and goddesses?

We know that, following their penetration of Canaan, the Hebrew tribes adopted several local gods, or deities who held sway in neighboring countries, among them the goddesses Asherah, Astarte, and Anath (called the Queen of Heaven).[9] This was bitterly denounced by the Biblical authors and labeled as "awhoring after foreign gods." What, in fact, took place in the early Israelite period was an incorporation of Canaanite gods and goddesses into the popular (as well as court) religion of the Hebrews. However, this phase of their religious history came to an end in the 10th, or at the latest 9th, century B.C.E., after which time no *new* foreign deity was able to

gain a foothold among the Hebrews. They continued, to be sure, for several more centuries to serve the old gods who had won them over in the earlier, more malleable age, but no new adoption of foreign deities into popular Hebrew religion occurred.

After the Babylonian exile (586 B.C.E.), the "foreign" gods underwent a rapid decline among the Jews, although some of the old deities managed to live on, side by side with Yahweh, for another one or two centuries, especially in such relatively isolated places as the military outpost on the Upper Egyptian island of Elephantine. By the time the Hellenistic age arrived, in spite of all the attraction Hellenism held for the Jewish upper classes, it would have been completely out of line with this Jewish religious development, which by then was six or seven centuries old, to incorporate the worship of a new god into the Jewish religious structure. Individual Jews, of course, in every age, became temporarily or permanently attracted to the practices and doctrines of other religions. Apostasy and conversion to other faiths have dotted Jewish history for well over two thousand years. But never since the early Israelite period has Judaism admitted a new god.

These considerations alone contain a refutation of the interpretation of the naked female in the Moses panel of the Dura Europos synagogue as the representation of the goddess Anahita. Even if the 3rd-century Jewish community of Dura lay outside the mainstream of Jewish religious development,[10] the admittance of a pagan goddess in the form of her painted image on a synagogue wall would be totally impossible. As to the centers of Jewish religious development in Palestine and Babylonia, the fear of idolatrous contamination was so strong there that strenuous attempts were made to preclude any contact with idols. An illustration of this attitude can be found in the discussion that began when the Patriarch Gamliel II (flourished about 100 C.E.), on the occasion of his visit to the Hellenistic city of Acre (north of Haifa), made use of a public bath which was decorated with a statue of Aphrodite. The question whether this was permissible still occupied the rabbis after several generations.[11] A Jewish community, such as that of Dura Europos, even if it was only remotely connected with the great Jewish religious centers of Palestine and Babylonia dominated by such a mentality, certainly could not tolerate the representation of a pagan goddess in its synagogue.

What the attitude of the Dura Jews themselves was toward the pagan gods worshiped by the gentiles of their town is clearly demonstrated by another mural in the synagogue. This shows the destructive effect the Ark of the Covenant had on the god Dagon of the Philistine city Ashdod (cf. Samuel 5:4). However, instead of showing the broken pieces of the statue of Dagon, the artist painted the broken images of the principal Palmyrene gods, which were worshiped at Dura. The meaning of this painting was

correctly recognized by Goodenough when he remarked that the artist "succeeded very well in using the incident from [Book] I Samuel to show the collapse of paganism before the reality of Judaism, the collapse of paganism presumably as he knew it directly in Dura itself."[12] Elsewhere Goodenough repeats the same interpretation: "The gods of local paganism collapse before the Ark of the Covenant, the symbol of metaphysical reality in Judaism."[13] It is remarkable, indeed, that he remained unaware of the crass logical contradiction between this statement and the one that precedes it by only three lines, in which he says: "Moses is the divine baby here, with the three nymphs and Anahita-Aphrodite." How, one must ask, did Anahita-Aphrodite escape the fate of the other "gods of local paganism"? How could she be shown standing in triumphant nakedness over the ark (of Moses), when all her divine colleagues lie shattered under the Ark (of the Covenant)? One has only to pose this question in order to recognize that the woman holding the infant Moses in her arms cannot be the *representation* of Anahita-Aphrodite.

A comparison of the "Anahita-Aphrodite" picture with the Dura Europos synagogue murals in which the artist used Hellenistic elements, ideas, or motifs also vitiates Goodenough's interpretation. Neusner, following Goodenough, cites three examples of this artistic procedure.[14] One is the figure of David playing his lyre and surrounded by animals, in which the intrusion of the pagan Orpheus idea is unmistakable. The other is the figure of Moses shown leading the Children of Israel out of Egypt and carrying a staff, which, however, is portrayed as a club. Since the only two Greek heroes ever to carry a club are Theseus and Heracles, Goodenough argues that the Dura muralist "could have put it into Moses' hands only because of its immediate symbolic reference to their [i.e., Theseus' and Heracles'] special characters and to his [i.e., Moses']."[15] The third example cited by Neusner is that of Anahita-Aphrodite holding the infant Moses. However, there is a basic difference between Goodenough's interpretation of David-Orpheus and Moses-Heracles, on the one hand, and of the Anahita-Aphrodite figure, on the other. In the first two, we are shown pagan appurtenances with which the artist endowed the Biblical heroes whose pictures he painted. It was David whom he painted, although the manner in which he executed his painting made David's figure reminiscent of Orpheus. Similarly, in painting Moses, he made use of a feature associated with Heracles and Theseus. That the juxtaposition of the Greek and Hebrew heroes, implied by the borrowing of traits or paraphernalia from the former and attributing them to the latter, must have been based upon a current Jewish view influenced by Hellenism, cannot be doubted. In both cases, however, the Hellenistic features were absorbed and assimilated into the traditional Jewish concepts, which became enriched by them. What the artist says by means

of the Hellenistic references is: Our David was a greater musician than Orpheus, our Moses a greater hero than Heracles.

If Goodenough were correct in his interpretation of the female figure holding the infant Moses, we would have to assume that the artist, in this single case, completely reversed the procedure he followed in the other pictures. For what Goodenough says is that this picture shows Moses being rescued by the pagan goddess Anahita-Aphrodite, that is to say, that the muralist in this case allowed a Biblical story to be assimilated into Greek or Hellenistic or Persian—but in any case, pagan—religious tradition and that he set down the result in his mural, quite uninhibitedly and for everybody to see. Had the artist actually had in mind what Goodenough ascribes to him, he would have been guilty of gross idolatry, and also the congregation that tolerated his mural in the synagogue would have been guilty of the same sin.

4 | *Moses in the Arms of the Shekhina*

If the female figure holding the infant Moses in her arms is not Anahita, who then is she? Before seeking the answer to this question, let us again state clearly that part of Goodenough's interpretation which we accept. There can be no doubt that the muralist did engage in what Goodenough calls a "borrowing of form." In other words, he painted a female figure whose attributes and posture he borrowed from the current representations of Anahita-Aphrodite, and he did this in order to paint an image that could readily be recognized as a *divine* female. Once we accept that this was the artists's intention, we can easily understand why he "borrowed the form" of Anahita-Aphrodite: simply because there was no other form available to him in which to express the idea that a feminine deity cradled Moses in her arms. In Jewish artistic tradition there was certainly no prototype for the pictorial representation of a divine female; in the gentile environment of Dura, it was almost exclusively the Anahita-Aphrodite image that intruded upon the artist's consciousness.

Who then was this goddess-like figure into whose arms the muralist placed the infant Moses? Our answer is that she was the Shekhina.

This conclusion, startling though it may seem initially, can be supported by a number of considerations. The first of these is that the Midrash establishes a very close connection between Moses and the Shekhina, God's feminine aspect, which (or better, who) in the course of the Talmudic period achieved an increasing independence, and in the post-Talmudic period developed into a discrete feminine divinity.[16] In fact, no other human was represented as having had as intimate a relationship with the Shekhina as

Moses. In the Kabbala, this relationship was to culminate in the statement that Moses, and he alone of all men, not only became the husband of the Matronit (= Shekhina), but copulated with her while still in the flesh.[17] In the earlier, Talmudic and Midrashic sources, this idea is adumbrated in the assertion that, of all men, Moses was the only one to whom the Shekhina spoke "every hour without setting a time in advance," and that therefore, in order to be always in a state of ritual purity and readiness to receive a communication from the Shekhina, Moses separated himself completely from his wife.[18]

When Moses died, the Shekhina, we are told, took him on her wings and carried him from Mount Nebo to his unknown burial place four miles away.[19] The Shekhina's function at the death of Moses is paralleled by her ministration to him at his birth. When the daughter of Pharaoh, we read in the Babylonian Talmud, found the ark of bulrushes in which his mother had placed Moses, and opened it, "she saw the Shekhina with him."[20] This tradition is quoted in the name of Rabbi Yose, son of Rabbi Ḥanina, a Palestinian teacher (Amora) of the second half of the 3rd century C.E., whose sayings are contained in both the Palestinian and the Babylonian Talmuds.

The second consideration is that the Midrash lifts the entire scene on the banks of the Nile out of the realm of the anecdotal, which characterizes it in the Biblical narrative, into the realm of the miraculous and mythical. When the mother of Moses placed him in the ark, we read in the Midrash, she put a canopy over him, to take the place of his wedding canopy, because she feared that she would not be granted the sight of his *ḥuppa*. When the handmaidens of Pharaoh's daughter tried to dissuade her from rescuing the child, the Angel Gabriel came and struck them to the ground. The ministering angels in heaven, with all kinds of arguments, reminded God that Moses must be saved. Gabriel gave Moses a blow, so as to make him cry and thereby awaken compassion in the heart of Pharaoh's daughter. Moses himself, although only three months old, had the voice of a youth, and he refused to take suck at the breasts of any Egyptian woman, saying(!): "The mouth which will speak with the Shekhina should suck an unclean thing!?[21]

As for the daughter of Pharaoh, she did not just happen to go down to the river, but was compelled to do so by one of several divine acts. Some say that God sent a severe heat wave over Egypt, and all the Egyptians went down to the Nile to seek relief, among them Batya, the daughter of Pharaoh, with her maidens.[22] Others say that the daughter of Pharaoh suffered from leprosy, or from painful boils, so that she was unable to bear warm water. She therefore went down to the Nile to wash in its cool waves, noticed the ark, and the moment she touched it or the infant Moses, she was cured.[23]

Still others say that she went down to the Nile in order to purify herself from the uncleanness of her father's idol worship and that, unbeknownst to her, she uttered words of prophecy on the banks of the river.[24]

When Batya saw that the touch of Moses cured her of her disease, she said, "This boy is a saint," and decided he must stay alive. Since he who keeps alive a single soul in Israel is considered by God as if he had sustained an entire world, the daughter of Pharaoh was taken under the wings of the Shekhina and was called the Daughter of God, Bat-Ya.[25]

Thirdly, it should be pointed out that the Midrash literature abounds in passages clearly indicating that Moses was considered a "divine child." Miriam, the older sister of Moses, was possessed by the spirit of prophecy and foretold that her parents would give birth to a child who would become the savior of Israel. Thereupon Amram, who for three years had separated from his wife, approached her, and she conceived and bore Moses. When the child was born, the whole house became filled with great light, like the light of the sun and the moon. His parents saw that his appearance was like that of an angel of God. They circumcised him, called him Yequtiel (i.e., "My Hope Is God"), and hid him for three months. When they were no longer able to hide him in their home, his mother made him a little ark, which she placed, with Moses in it, among the reeds on the bank of the Nile.[26]

After taking him with her into the palace, Batya constantly kissed and hugged him, and she loved him exceedingly, for he was very beautiful. All the people at court desired to see him, and once they glimpsed him, they could not take their eyes off him.[27] Prenatal (or even preconceptional) annunciation, angelic countenance, light flooding the house, the healing touch, the ability to speak at the age of three months, irresistible charm and beauty—all these are features that unmistakably place the infant Moses in the "divine child" category.

The fourth consideration is the close association in the Midrash of the Shekhina with a sacred casket or ark. After accompanying Moses in the ark of bulrushes, the Shekhina dwelt in the Ark in which the Children of Israel carried the two Tablets of the Law in the desert. When the tribes rested, the Shekhina had her abode in the Tent of Meeting, the desert Tabernacle, or hovered over it. During these periods, and subsequently in the Land of Canaan, the Shekhina was most closely associated with the Ark of the Covenant. After Solomon completed the Temple in Jerusalem, the Shekhina hovered, or dwelt, over the Ark cover, between the two Cherubim. Some sages held that she was present in the Second Temple as well.[28] The Torah shrines in synagogues were the substitutes for the Ark of the Covenant, and after the destruction of the Second Temple (70 C.E.) the Shekhina, now in

exile herself, sought out these synagogues to serve as her resting places. The significance of this association, Shekhina–Ark–Torah shrine, will become evident when we come to discuss the shape of the ark of bulrushes in the Dura synagogue mural.

Fifth and last, the Shekhina was closely associated with certain Babylonian synagogues. According to Abbaye (a Babylonian teacher who died in 339 C.E.), the Shekhina dwelt alternately in the Shaf Weyatibh synagogue of Nehardea and the synagogue of Huzal. Nehardea was one of the earliest centers of Babylonian Jewry, situated at or near the junction of the Euphrates and Nahr Malka rivers, some 200 miles southeast of Dura Europos; Huzal was located nearby. In these synagogues, the Shekhina was both audible and visible.[29]

Talmudic accounts thus place the Shekhina, in a visible and audible form, in synagogues only 200 miles distant from Dura Europos, and in the same period in which the Dura paintings were executed. As to the Midrashim summarized above under points one through four, although most sources in which they are found are centuries younger than the Dura murals, the oral tradition upon which they are based can easily go back into the 3rd century C.E., or even further. In these Midrashim, Moses is represented as a "Wunderkind"; and the Shekhina is closely associated with Moses, in that she is said to have been with him in the ark of bulrushes; to have spoken to him frequently, possibly daily, during the wandering of the Children of Israel in the desert; to have gone with him physically, dwelling in the casket or Ark containing the Tablets of the Law; to have been his bride; and to have carried him to his burial on her wings.

We have, of course, no way of knowing how much of these Midrashim was known to the Jews of Dura in general, and to their synagogue muralist in particular. There is, however, evidence to prove beyond doubt that some Midrashic embellishments of Biblical stories were known to the muralist, because he included them in his paintings. One case in point is his picturing one of Job's friends in kingly splendor, which conforms not to the Biblical text (in which Job's friends are not further identified), but to the Midrash which states explicitly that Job's friends were kings.[30]

A second example is found in the Moses panel itself, where the two midwives standing before Pharaoh at the right side of the picture are shown wearing the same dresses as worn by the mother and sister of Moses, appearing to the left. Identically clad figures denote the same person in the pictorial idiom of the Dura muralist (e.g., in the Exodus panel he shows Moses three times in identical garb, and in the Ezekiel panel he shows Ezekiel twice in identical garb); but the identifying of Shifra and Pua (the two midwives) with Jochebed and Miriam (Moses' mother and sister) is not Biblical, but

Midrashic.[31] Here again the artist displays his familiarity with the Midrash, and these two instances make it probable or, at the very least, possible that in the scene showing the rescue of the infant Moses from the Nile he also illustrated a Midrash or, rather, the cycle of Midrashim that associates Moses with the Shekhina.

It seems to me that the cumulative force of the evidence adduced above indicates quite clearly that the intention of the artist was to stress the greatness, or even divinity, of Moses by showing him held safely over the water not by a foreign goddess, but by the divine female of Jewish tradition, the constant companion of Moses from cradle to grave, the Shekhina.

The Nile scene gave the artist the finest opportunity to show the infant Moses in the arms of the Shekhina. This was a scene in which, according to the Midrash, the Shekhina was present. However, the muralist could not show the Shekhina with Moses *inside* the ark; that would have been too difficult technically, if not impossible. He therefore proceeded to show the boy carried by the Shekhina, just as she carried him to his burial, a hundred and twenty years later when he died, substituting the figure of the divine female for the unnamed slave-girl whom, according to the Biblical account (Exodus 2:5), Pharaoh's daughter dispatched to fetch the child out of the Nile.

It remains to touch upon, albeit briefly, the nudity of the woman holding the infant Moses in her arms. This is undoubtedly the strangest, in the sense of least Jewish, feature in the entire pictorial cycle of the Dura synagogue. The very fact that the picture of a nude female was admitted into the synagogue shows to what extent the Jews of Dura were Hellenized, accustomed to the nude representation of the deities of their gentile neighbors, in temples as well as private homes. This circumstance made it *possible* for the artist to introduce the nude figure of a woman into the synagogue. What made it *necessary*, once he conceived the idea of showing the Shekhina with Moses, was that he had no Jewish, more modest example to follow in depicting the Shekhina, and that in borrowing the form of a gentile goddess he found only nude figures to copy. Thus the only way he could express that this woman, in contrast to the others appearing on the panel, was a divinity was to show her in the nude, while all the others were represented fully clothed.

5 | *The Ark of Bulrushes, the Ark of the Covenant, and the Temple*

We have left to the last the question of the peculiar form the muralist gave to the ark of bulrushes in the Moses panel. The vessel is clearly not the little ark woven of bulrushes that Jochebed prepared for

Moses (Exodus 2:3), which undoubtedly had a rounded, basketlike shape. What we see instead is a rectangular box, with a triangular gabled roof over its right end.

The peculiar shape of the ark of bulrushes has caught the attention of Goodenough, who commented that the ark is sketched in a manner closely resembling the shape of the sarcophaguses found, e.g., at Beth Shearim, Israel. His explanation is that the artist intended to indicate that Moses, the Redeemer, had died and was reborn to new life.[32]

This explanation seems farfetched to me, because we have no evidence to show that the Dura muralist was familiar with the gabled sarcophaguses or that the idea of the infantile death and rebirth of Moses (a non-Jewish mythologem) was known to him. A much closer comparison would be between the shape of the ark of bulrushes and that of the Temple shown twice on the same wall. In fact, the ark of bulrushes is painted unmistakably in the shape of a miniature Temple.

The same shape was given to the Torah shrine or Ark in most Jewish representations from the 1st to at least the 10th centuries C.E. The oldest, found in the Jewish catacombs of Rome and dating from the 1st to 4th centuries C.E., show the Torah shrine as precisely such a miniature Temple with a gabled roof. In the Beth Alpha synagogue, a mosaic dating from the early 6th century C.E. shows the Torah shrine in the same form, as does a picture in a 10th-century Pentateuch manuscript from Egypt.[33] These examples, which could easily be multiplied, indicate that there was a firm tradition in Jewish art to represent the Torah shrine as a miniature Temple with a gabled roof. The Torah shrine, whose presence in any room turned it into a synagogue, actually symbolized, represented, and substituted for the Temple of Jerusalem, which was destroyed by the Romans in 70 C.E. In the Dura synagogue, the Torah shrine, or at least the niche in which it stood, did not have such a triangular gabled top but was capped by a rounded shell-like semidome. Corresponding to it, the Ark of the Covenant is also shown with such a shell-shaped rounded top. Yet this detail cannot alter the fact that the ark of bulrushes is shown in the shape of a miniature Temple, and it most probably is symbolic of the Temple or its predecessor, the desert Tabernacle.

We now recognize that just as the woman holding Moses in her arms represents the lifelong association of Moses with the Shekhina, so the ark of bulrushes in the shape of a miniature Temple or Tabernacle hints at the greatest religious feat performed by Moses: the building of the Tabernacle, the Sanctuary that served as the prototype for all subsequent Jewish Temples in Jerusalem. The desert Sanctuary was called *mishkan* ("dwelling") because Yahweh was believed to have "dwelt" *(shakhan)* in it or over it in a cloud.[34] It is this idea of the "dwelling" *(Shekhina)* of Yahweh that in time developed

into the concept of the Shekhina, the "dwelling" or "presence" of God, as a separate, feminine divine entity. The nude woman in the Moses mural is shown raising her right arm over the Ark—this is how, with ingenious simplicity, the artist illustrates the mystical concept of the Shekhina hovering over the Tabernacle.

In recognizing that this is indeed what the Dura muralist had in mind in painting the nude woman holding the infant Moses in her arms, we find that in this picture he proceeded exactly as he did in the David-Orpheus and Moses-Heracles murals. As in those two, here also he enriched a Jewish character with features taken from the Hellenistic pictorial imagery of his environment. Far from allowing a pagan goddess to intrude into a Biblical scene, he assimilated, in this picture as well, certain Hellenistic features to embellish the Divine Female, the Shekhina.

6 | *Conclusion*

The above considerations lead up to certain general conclusions with regard to the relationship of the Dura Europos Jews to Hellenism. These conclusions can be subsumed under two categories: first, the extent to which the Jews of Dura accepted Hellenistic cultural features; and second, the traits they rejected as incompatible with their own Jewish religious traditions.

The area from which the Jews of Dura were willing to accept cultural influences is presented in the synagogue murals as that of the pictorial representation of divine, or quasi-divine, heroes in the Hellenistic style. This is considerably more than a mere "borrowing of *form*," because it implies the assertion that the Biblical heroes and other Jewish figures depicted in a form borrowed from Hellenistic representational art were, in fact, as close to being divine as were the Greek heroes or deities whose attributes were borrowed for giving visual expression to the divine quality of the Jewish heroes and other figures.

The belief that some Biblical and post-Biblical heroes were superhuman and quasi-divine was an old Jewish tradition that went back to Biblical times and developed more fully in the post-Biblical period. It was certainly an old, established feature of Jewish religion by the time the Dura murals were painted.

We saw, above, some of the Midrashic traditions that surrounded the birth and infancy of Moses and that leave no doubt as to his quasi-divine character in Tannaitic and Amoraic belief. To them we may add the following generalizations: the typical hero, whether he lived in Biblical or post-Biblical times, was considered in the Talmudic (i.e., Tannaitic and Amoraic)

tradition as being gigantic in bodily size, wielding superhuman strength, enjoying a much longer life-span than ordinary mortals, possessing extraordinary wisdom and beauty, having had (and prevailed in) encounters with angels and demons, and having the power to make even God Himself obey him.[35] People who had this mental image of their own "god-men," when they learned about Greek gods and heroes, felt no qualms over borrowing the latters' traits and attributes when it came to expressing in visual form the divine qualities of a Moses or a David, or depicting the divine female (or: the female in the divinity), the Shekhina.

As against this, the Jews of Dura were rooted firmly enough in their Jewish traditions not to allow the pictorial representation of any pagan deity *as such* to intrude into their place of worship. In all the panels of the Dura synagogue there is not a single example of the representation of a pagan god as such. What are represented clearly and with unmistakable intent are the local idols (i.e., statues of the pagan gods), broken into pieces and lying scattered on the ground before the holy Ark of the Covenant of the God of David. To interpret the woman holding the child as Anahita holding Moses is therefore absurd. For the Dura Jews, Anahita was but another of those idols shown shattered in another panel. To represent her as a living deity and, to boot, as rescuing the infant Moses from the Nile would have been inconceivable.

We thus recognize, in the mirror of the synagogue murals, a community that was Jewish in its religious traditions and observances, whose Jewishness was sufficiently vital and self-assured to allow the assimilation of Hellenistic pictorial art as well as of features attributed by Greek religion to its gods, but that was, at the same time, tradition-bound enough in the manner of Talmudic Judaism to reject the very idea that the Greek gods could be anything more than lifeless images fashioned by human hands.

NOTES

| *Introduction*

1. Cf. William F. Albright, *From the Stone Age to Christianity,* Baltimore: John Hopkins Press, 1940, pp. 92, 98, and 318–19, note 5.
2. Wilhelm Schmidt, *Origin and Growth of Religion*, London: Methuen, 1931, p. 287.
3. The following paragraph is based on a summary of the psychoanalytical interpretation of the goddess, very kindly communicated to me by Dr. Dorothy Zeligs of New York.
4. Erich Neumann, *The Great Mother*, New York: Pantheon Books, Bollingen Series XLVII, 1955, p. 12; cf. also pp. 3, 11.
5. *Cant. Rab.* to 7:8.
6. *Nehemiah* 9:4.
7. *Zechariah* 5:8
8. B. Yoma 69b; B. Sanhedrin 64a.
9. Cf. Moses Cordovero (1522–1570), *Pardes Rimmonim*, Sha'ar 'Erkhe haKinuyim, ed. Koretz, 1780, ch. 3, p. 120c: "Kingdom [i.e., the Shekhina] is called Asherah. . . . "

Chapter I | *The Goddess Asherah*

1. James B. Pritchard, *Ancient Near Eastern Texts* (hereafter: ANET) Princeton, 1955, pp. 131–34, 138, 140, 145, 146, 490.
2. William F. Albright, *Archaeology and the Religion of Israel,* Baltimore, 1942, p. 78.
3. *Entziqlopedia Miqrait* (Jerusalem, 1955). s.v. Asherah; J. Halévy, *Revue des Etudes Juives* 12:112f.
4. Albright, *op. cit.* p. 78.
5. *Entz. Miqrait,* s.v. Asherah; ANET, 483–84.
6. *Entz. Miqrait,* s.v. Asherah.
7. See all material ably presented by William L. Reed in his *The Asherah in the Old Testament,* Texas Christian University Press, Fort Worth, Texas, 1949, pp. 69–86.
8. *Judges* 3:5–7
9. The textual evidence as to the nature of "the Asherahs" is equivocal. The Asherahs are said to have been "made" (1 *Kings* 16:33; 2 *Kings* 17:26; 21:3; 2 *Chronicles* 33:3) which indicates that they were artifacts, made by human hands, and not merely natural trees as some scholars believe. The expressions to "set up" (*Isaiah* 27:9; 2 *Kings* 17:10; 2 *Chronicles* 33:19) or even "build" (1 *Kings* 14:23) an Asherah point to the same conclusion. Only once is an Asherah said to be "planted" (*Deuteronomy* 16:21) and the verb there probably means "implanted," that is, set into the ground as one would a pillar. On the other hand, the removal of Asherahs is called "cutting them down" (*Judges* 6:25, 26, 28, 30; 2 *Kings* 18:4; 23:14; *Exodus* 34:13), "hewing them down" (2 *Chronicles* 14:2; 31:1; *Deuteronomy* 7:5), "breaking them into pieces" (2 *Chronicles* 34:4, 7), "burning" (2 *Kings* 23:15; *Deuteronomy* 12:3), "exterminating" (2 *Chronicles* 19:3), "removing" (2 *Chronicles* 17:6), and "uprooting" (*Micah* 5:13) them.
10. *Judges* 6:25, 28.
11. 2 *Kings* 21:3.
12. This is also the conclusion of Reed, *op. cit.*
13. *Judges* 6:25–32. The entire story of Gideon is most instructive in that it illustrates the irruption of Yahwist ideas into the midst of the pre-existing Baal and Asherah worship. The fact that Gideon needed the help of ten men (v. 27) in order to destroy the altar of Baal, cut down the Asherah and build an altar for Yahweh, indicates that the paraphernalia of the Baal and Asherah worship were quite sizable.

    It might be pointed out here that there was a significant difference between the image and the altar. The altar was "the altar *of* the Baal," it did not represent the god, but was merely dedicated to him. As against this, the wooden image *was* Asherah, it represented her in the manner in which a statue of an Egyptian or a Greek goddess represented that deity. It is therefore more than probable that the wooden image called "the Asherah" was carved or in some other way so fashioned as to indicate clearly that it stood for the goddess.
14. See sources in Reed, *op. cit.,* pp. 80–81, 87.
15. *Genesis* 30:10–13. Since Zilpah was Leah's handmaiden, it was Leah's right to name her children, just as it was Leah's right to introduce Zilpah into Jacob's

bed. The text in *Genesis* is extremely laconic, and the exclamations made by Leah and adduced as explanations of the names given to the sons at their birth are purposely kept unclear. Nevertheless, the impression is gained that the names of Zilpah's two sons were originally felt to have had some connection with Canaanite deities. When the first son of Zilpah was born, Leah exclaimed: "By Gad *(baGad)*," and called his name Gad. When, shortly thereafter, Zilpah gave birth to a second son, Leah exclaimed: "By Oshri! (usually translated as "By my happiness!") For women will call me happy." And thus she named him Asher (*Genesis* 30:10–13). The prefix *b-*, used in both cases (*baGad* and *b'oshri*) is the one used when swearing by a god (cf., e.g., "By Yahweh," *Joshua* 2:12; *Judges* 21:7; 1 *Samuel* 24:22; 28:10; 2 *Samuel* 19:8; 1 *Kings* 2:8, 23, 42; "by Elohim," *Genesis* 21:23; 1 *Samuel* 30; 15; *Nehemiah* 13:24; 2 *Chronicles* 36:13; *Isaiah* 56:16).

A deity by the name Gad was worshiped in Canaan, Palmyra, Phoenicia and Arabia as the god of good luck (cf. Robert Graves and Raphael Patai, *Hebrew Myths; The Book of Genesis*, New York, 1964, 45.2). No god by the name Oshri is known. Some scholars, therefore, assume that the text has been editorially emended so that the name of the deity invoked by Leah should conform more closely to the name Asher which it was supposed to explain, and that the original tradition had Leah exclaim: *basherah*—"By Asherah!" (Cf, Reed, *op. cit.*, pp. 80–81, 87). The masculine name Asher may have been derived from Asherah, just as the masculine Astar was from Astarte in Canaanite mythology (cf. ANET, pp. 129, 140; cf. also the Egyptian form Astar for Astarte, ANET, p. 250).

16. 1 *Kings* 3:2–3.
17. Cf. *Views of the Biblical World*, Jerusalem, 1960, vol. 2, p. 213; cf. 1 *Kings* 6:2–10, 15–38.
18. 1 *Kings* 7:13–50.
19. 1 *Kings* 11:4, 6.
20. 1 *Kings* 11:2–4.
21. 1 *Kings* 2:46; 3:1.
22. 1 *Kings* 11:1, 5.
23. Another consideration which speaks against the attribution of idolatry to Solomon's old-age weakness or folly is the accusation of idolatry leveled by the prophet Ahijah the Shilonite—an uncompromising Yahwist—against all Israel: "They have forsaken me," Ahijah says in the name of Yahweh, "and have worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon . . ." (1 *Kings* 11:33). We note that Ahijah accuses the Israelites of serving the same three foreign gods whose worship, according to the earlier passage, was introduced by Solomon in his old age. But while Solomon was said merely not to have gone "fully" after Yahweh, the people as a whole are charged by Ahijah with having "forsaken" Yahweh. It would, therefore, seem that while the royal court worshiped both Yahweh and other gods, the people did not worship Yahweh at all, but served only those other gods. It is hard to imagine that this should have come about as a result of the people imitating the court: popular religion in the Middle East was (and still is) notable for its slowness in accepting changes. It is far more likely that the popular idolatry of Solomon's day was by that time an old tradition which had spread among the Hebrews as a result of their prolonged contact with the nations of Canaan.

24. 1 *Kings* 11:5.
25. 1 *Kings* 11:33; 14:15.
26. 1 *Kings* 11:29–39.
27. 1 *Kings* 12:25–33.
28. 1 *Kings* 14:9, 15.
29. 1 *Kings* 16:32–33. In connection with Jezebel's father Ethbaal we again encounter the by now familiar confusion of Asherah and Astarte. From the account in the *Book of Kings* it is evident that Ethbaal and his family must have been the devotees of Asherah, for only this explains the introduction into Samaria of Asherah worship by Ahab in honor of his wife Jezebel, Ethbaal's daughter. Yet according to Menander, as quoted by Josephus Flavius (*Contra Apionem* 1:18), Ethbaal was the King of Tyre (and not of Sidon), and he was a priest of Astarte.
30. 1 *Kings* 18:19.
31. Cf. R. Patai, "The Control of Rain in Ancient Palestine," *Hebrew Union College Annual*, vol. 14, 1939, pp. 251–86.
32. Verse 21.
33. 1 *Kings* 18.
34. 2 *Kings* 13:6.
35. 2 *Kings* 3:2.
36. 1 *Kings* 16:32.
37. 1 *Kings* 16:33.
38. 2 *Kings* 10:18.–27.
39. 2 *Kings* 10:28.–29.
40. 2 *Kings* 13:6.
41. 2 *Kings* 17:10–12, 16–17.
42. 2 *Kings* 23:15.
43. *Hosea* 8:5–6.
44. 2 *Chronicles* 11:20, 21, 22; cf. 1 *Kings* 15:2, where Maacah's father is called Abishalom.
45. 1 *Kings* 14:31–15:2; 15:13; 2 *Chronicles* 11:20, 22.
46. 1 *Kings* 15:13; 2 *Chronicles* 15:16.
47. According to one set of sources, Asa was Abijam's brother (1 *Kings* 15:10; 2 *Chronicles* 15:16); according to another, he was his predecessor's son (1 *Kings* 15:8; 2 *Chronicles* 13:23).
48. 2 *Chronicles* 15:10.
49. 1 *Kings* 15:12, 13; 2 *Chronicles* 14:2, 4; 15:8, 16.
50. 2 *Chronicles* 17:6.
51. 2 *Chronicles* 19:3.
52. 2 *Kings* 18:4; 2 *Chronicles* 24:2, 17–18; 31:1.
53. *Isaiah* 17:8; 27:9.
54. *Micah* 5:11–13.
55. 2 *Kings* 21:3–7; cf. 2 *Chronicles* 33:3–7, 15, 19.

56. Cf. above, p. 15.
57. *Deuteronomy* 7:5; 12:3; cf. *Exodus* 34:13.
58. *Deuteronomy* 16:21–22.
59. 2 *Kings* 23:4, 6, 7, 13, 14; cf. 2 *Chronicles* 34:3, 4, 7. In 2 *Kings* 23:7 the masoretic text has "he demolished the houses of the *qedeshim* that were in the house of Yahweh, where the women wove houses *(batim)* for the Asherah." Apart from the question of how can houses be woven, stylistically it is well-nigh impossible that the word "house" should appear three times in one and the same sentence. The Septuagint has *"stolas,"* i.e., garments, for *batim,* which may be based on an original *badim,* i.e., "linens." The expression "(a person) clothed in linens" *(badim)* appears as a standing epithet for a mystical figure in *Ezekiel* (9:2, 3, 11, etc.) and *Daniel* (12:6, 7). Thus it may well be that, from time to time, the Asherah statue was dressed in new linens, and that women considered it a pious act to busy themselves with weaving the material for these garments, on looms set up for this purpose in certain chambers in the Temple compound. The weaving of ritual vestments was a woman's task in Babylonian temples (cf. Woolley, *Antiquaries' Journal* 5: 393), at Hierapolis in Syria (Lucian, *De Dea Syria* 42), and in Greece (Gressmann, *Zeitschrift für die alttest. Wissenschaft,* 1924, pp. 325 ff.). It seems that also in Ugarit the makers of sacred vestments had a role in the temple ritual (cf. John Gray, *The Legacy of Canaan,* p. 156, and *I and II Kings,* Philadelphia, Westminster Press, 1963, p. 507).

    As to the *qedeshim,* most Biblical scholars consider the term to refer to sacred prostitutes of both sexes, and not merely males. I am inclined to read it as "male sacred prostitutes," for had the Biblical author wished to refer to both male and female functionaries he would, in all probability, have said *"qedeshim uqedeshot"* using both the masculine and the feminine plural forms of the noun *qadesh.* The function of the *qedeshim* had something to do with the fertility cult centering in the figure of the mother-goddess Asherah. Possibly, their services were made use of by childless women who visited the sanctuary in order to become pregnant. Such pilgrimages to holy places for the purpose of removing the curse of barrenness have remained an important feature of popular religion down to the present day among Moslems, Jews and Christians alike in all parts of the Middle East. The *qedeshim* may have also functioned in rites of imitative magic in the fertility cult, whose purpose was to ensure fruitfulness in nature, the coming of the autumn rains, the growth of the crops, the multiplication of domestic animals, etc.

    Fertility goddesses had male attendants or priests in ancient Near Eastern religions, and, in the case of the *qedeshim* in the Jerusalem Temple, one of their tasks seems to have been to supervise the work of the women weaving linens for Asherah, which, therefore, was done in the chambers of the *qedeshim.*
60. *Jeremiah* 2:8, 23; 7:9; 9:13; 11:13, 17; 12:16; 19:5; 23:13, 27; 32:29, 35.
61. 2 *Kings* 23:13.
62. *Jeremiah* 17:2.
63. *Ezekiel* 8:1.
64. *Ezekiel* 8:1–18.
65. Cf. vv. 6, 13, 15.
66. The word "jealousy" undoubtedly refers to Yahweh: it is His jealousy that the image arouses. The word "image" (*semel* in Hebrew) first occurs in a Deuteron-

omic injunction prohibiting the making of a "a statue *(pesel)*, the form *(t'munah)* of any image *(semel)*, the likeness *(tabnith)* of male or female; the likeness of any beast which is on the earth, the likeness of any winged fowl which flies in the heavens; the likeness of any fish which is in the water under the earth" (*Deuteronomy* 4:16–18). *Semel* therefore means here an image which represents a member of one of the four major realms of the animal kingdom, and which is made for idolatrous purposes.

In the *Book of Chronicles,* probably under the influence of Ezekiel's use of the term *semel,* the Asherah image set up by Manasseh is called, not merely "Asherah" as in the original account (2 *Kings* 21:3), but "the statue *(pesel)* of the image *(semel)*," and, the second time briefly "the image (*ha-semel;* 2 *Chronicles* 33:7, 15). The identification of Ezekiel's "image of jealousy" with Manasseh's "image of Asherah" is implicit in the terminology of *Chronicles*.

67. Following the publication of the earlier editions of this book there was a considerable revival of interest in the worship of female deities in ancient Israel and in Judaism in general. About Asherah herself several studies have been published. Cf. e.g. John Day, "Asherah in the Hebrew Bible and Northern Semitic Literature," *Journal of Biblical Literature,* Vol. 105, No. 3 (1986), p. 386; William G. Dever, "Asherah, Consort of Yahweh? New Evidence from Kuntillat 'Ajrud," *Bulletin of the American Schools of Oriental Research (BASOR),* Vol. 255 (1984), p. 21–27: "Recent archaeological discoveries provide both texts and pictorial representations that for the first time clearly identify "Asherah" as the consort of Yahweh, at least in some circles in ancient Israel. . . . We cannot avoid the conclusion that in Israel Yahweh could be closely identified with the cult of Asherah, and in some circles the goddess was actually personified as his consort"; J. R. Engle, *Pillar Figurines of Iron Age Israel and Asherah-Asherim,* Diss. 1979, Ann Arbor, 1981; Mordekhai Gillulah, "L'Yahweh Shomron ul'Asherato," *Sh'naton l'Miqra ul'Heqer haMizrah haQadum,* Jerusalem: M. Newman, 1979, pp. 129–37: "It is likely that the Asherah was considered for generations a legitimate object of worship both in Judah . . . and in Israel. . . . One cannot avoid the conclusion that she was considered the consort of Yahweh, or that at least in a certain period they joined her to him as his mate" (my translation from the Hebrew); K. Jaroš, "Zur Inschrift Nr. 3 von Hirbet el-Qom," *Biblische Notizen,* Vol. 19 (1982), pp. 30–41; André Lemaire, "Who or What Was Yahweh's Asherah?" *Biblical archaeology Review,* Vol. 10, No. 6 (Nov./Dec. 1984), p. 42, quotes an inscription which reads "Blessed be Uriyahu by Yahweh and his Asherah," which must have been an old popular blessing formula repeated several times; Ze'ev Meshel, "Did Yahweh Have a Consort?" *Biblical Archaeology Review,* Vol. 5, No. 2 (March/Apr. 1979), pp. 24ff. reports of the excavations at Kuntillat 'Ajrud in the Northern Sinai, just south of the Israeli-Egyptian border, where large pithoi (storage jars) were found with inscriptions containing the names of El, Yahweh, Baal, Asherah, and the phrase "May you be blessed by Yahweh and by his Asherah" (the finds seem to date from the late-9th- or early-8th-century B.C.; Ziony Zevit, "The Khirbet al-Qom Inscription Mentioning a Goddess," BASOR, Vol. 255 (1984), pp. 39–47: an inscription from ca. 750–700 B.C. which should be read: "Uriyahu the governor wrote it. May Uriyahu be blessed by Yahweh my guardian and by [his Asherah]. Save him [save] Uriyahu."

The papers listed above seem not to have been available to Steve Davies when he wrote his essay "The Canaanite-Hebrew Goddess," in Carl Olson (ed.), *The*

Book of the Goddess, New York: Crossroad, 1983, pp. 68–79. Davies paper is devoted mostly to Asherah, and he summarizes my findings from an earlier edition of *The Hebrew Goddess*. However, he attributes to me more than I ever claimed. He says: "Raphael Patai's well researched and fascinating book *The Hebrew Goddess* makes a case that there was a female form of deity throughout Hebrew and Jewish history" (p. 74). I never made such a "case." What I said was that "the religion of the Hebrews and the Jews was never without at least a hint of the feminine in its God-concept" (see above, p. 279). Thereafter I speak of "the early veneration of goddesses, their transformation into female divine attributes or manifestations . . ." (pp. 280–81). Incidentally, Davies misuses the term "Hebrew culture," when he says that "Hebrew culture has consistently been defined in terms of acceptance of the God Yahweh and the rejection of other gods" (p. 74). The acceptance of the god Yahweh was certainly an important, even crucial, element of "Hebrew culture" (or, rather, religion), but the rejection of other gods, i.e., the worship of Yahweh as the *only* God, characterized only the culture of the Yahwist minority. Unbiased reading of the Biblical text, combined with the archaeological evidence (as indicated above), shows irrefutably that the great majority of the people, including most of their kings, princes, priests, and prophets, did *not* reject other gods. Yet, of course, it would be fallacious to exclude all these people from "Hebrew culture." They were all Hebrews, speakers of the Hebrew language, heirs to Hebrew traditions, members of Hebrew tribes or descent groups—in a word, carriers of Hebrew culture—but they were followers of varying assortments of deities chosen from among Yahweh, Baal, Asherah, Astarte-Anath, the Queen of Heaven, to name only the most popular ones.

68. Published in the *Journal of Biblical Studies*, Vol. 105, No. 3 (1986), pp. 395–408.
69. Cf. Ze'ev Meshel, "Did Yahweh Have a Consort?" *Biblical Archaeology Review*, Vol. 5, No. 2 (March/April, 1979), pp. 24–34.
70. John Day in *Journal of Biblical Studies* (1985), pp. 391–92.
71. John Day, *ibid.*, p. 394.
72. Cf. Robert Gordis' letter in *Biblical Archaeology Review*, Vol. 5, No. 4 (July/August, 1979), pp. 55–56.

Chapter II | *Astarte-Anath*

1. ANET, 130.
2. ANET, 133.
3. ANET, 135.
4. ANET, 131.
5. ANET, 144.
6. ANET, 130, where, in view of the above-mentioned prosodic rule, the missing part of the name should be restored as "(Ana)th," rather than "(Ashtore)th" which is the first choice of H. L. Ginsberg.
7. ANET, 15.
8. ANET, 249–50.

9. ANET, 250.
10. W. F. Albright, *Amer. Journal of Semitic Languages and Literatures*, Jan. 1925, p. 82.
11. ANET, 249–50.
12. ANET, 250.
13. ANET, 320. Chemosh was regarded as the local Moabite manifestation of the deity known in many lands as Baal ("Lord") or Molech ("King"), as evidenced by the name Mesha king of Moab gave to one of the cities he built: he called it Beth-Baal-Meon, i.e., House of the Baal of Meon. It is not likely that a zealous devotee of Chemosh like Mesha would have named a city he built after another god. Cf. *Entz. Miqrait*, s.v. Molech; ANET, 321.
14. ANET, 242, 328, 486 n.
15. ANET, 505.
16. ANET, 149; cf. p. 130.
17. Cf. the material assembled by H. Ranke in *Studies Presented to F. L. Griffith*, London, 1932, pp. 412–18; W. F. Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, index, s.v. Astarte.
18. I.e. Beth 'Ashtarah, *Joshua* 21:27.
19. 1 *Chronicles* 11:44.
20. E.g., 'Anathoth; see below, p. 62.
21. *Joshua* 9:10; 12:4; 13:12, 31; *Deuteronomy* 1:4; 1 *Chronicles* 6:56.
22. *Genesis* 14:5.
23. E.g., the 17th century B.C.E. figurine from Nahariah, see Plate 9.
24. The original meaning of the word *'ashtaroth* can be established with the help of four passages in *Deuteronomy* (7:13; 28:4, 18, 51) in which it occurs in a poetic context. In each of the four passages the phrase "the *'ashtaroth* of your flock" is paralleled by "the increase of your kine." According to the rules of Hebrew prosody, the word "increase" *(sheger)* must have roughly the same meaning as *'ashtaroth*. On the other hand, *sheger* (which has its cognate verb-root in Aramaic meaning "to send forth") is a synonym of *reḥem*, the well-known Biblical word for "womb" (*Exodus* 13:12). Thus both *sheger* and *'ashtaroth* can mean only "womb," or by transference "that which issues from the womb." Cf. U. Cassuto, *Perush 'al Sefer Sh'mot*, Jerusalem, 1959, p. 105. From *"reḥem"* is derived the Biblical Hebrew noun *"raḥam,"* meaning "she of the womb," or "girl" (*Judges* 5:30), and a similar Ugaritic noun meaning the same (Kramer, *Mythologies*, 187). Similarly, from *'ashtaroth* is derived the Canaanite name of the Goddess 'Ashtoreth, meaning "She of the womb," a most appropriate name for a goddess of fertility.
25. The name Baal is derived from a Semitic verb which originally meant "to take possession sexually."
26. When the goddess is styled "the maiden," this epithet is usually followed by her proper name Anath: "the maiden Anath." It seems that a knowledge of the original meaning of the name Astarte, namely "girl," lingered, and that it was therefore found clumsy to refer to the goddess as "the maiden Astarte" which would have meant "the maiden girl."
27. *Judges* 2:13.

28. *Judges* 10:6.
29. *Samuel* 7:3–4, 10–13; 13:10.
30. 1 *Samuel* 31:10.
31. *'Ashtoreth elohe Tzidonim,* 1 *Kings* 11:5, 33.
32. 2 *Kings* 23:13: *Shiqqutz.*
33. Cf. James B. Pritchard, *Palestinian Figurines in Relation to Certain Goddesses Known through Literature,* New Haven, 1943, pp. 1, 87.
34. *Joshua* 15:15; *Judges* 1:11; cf. *Joshua* 10:38–39; 12:13; 15:49; 21:15; 1 *Chronicles* 6:43.
35. W. F. Albright, *Archaeology of Palestine,* Pelican Books, 1949, pp. 18, 43.
36. *Joshua* 15:15; 1 *Kings* 8:6 etc.
37. *Joshua* 21:14; 1 *Chronicles* 6:43.
38. Albright, *op. cit.,* pp. 105–06. The word "Asherah" p. 106, line 1 should be emended to read "Astarte." Such a confusion between Astarte and Asherah occurs as early as *Judges* 2:13 and 3:7.
39. Cf. sketches of 15 such figurines in Albright, *op. cit.,* p. 133.
40. Albright, *The Excavations of Tell Beit Mirsim* vol. iii. (Annual of the American Schools of Oriental Research, New Haven, 1943, vol. xxi-xxii), p. 139; cf. pp. 138–41.
41. Albright, *Archaeology of Palestine and the Bible.* New York, 1932, p. 110; *id., Journal of the Palestine Oriental Society,* 1931, pp. 123–24.
42. Cf. below, Chapter V.
43. Langdon, *Semitic,* p. 30; ANET 15, 136, 137, 139, 140, 142, 146, 151–53, 249, 250, 254; Gordon, in Kramer (ed.), *Mythologies of the Ancient World,* 1961, pp. 187, 197–99; Albright, *Archaeology and the Religion of Israel,* pp. 75, 85, 197.
44. *Judges* 1:33; cf. *Joshua* 19:38.
45. *Joshua* 21:18; 2 *Samuel* 23:27; 1 *Kings* 2:26; *Jeremiah* 1:1, etc.
46. 1 *Chronicles* 7:8; *Nehemia* 10:20.
47. *Judges* 3:31; cf. 5:6.
48. ANET, 130–31. For another explanation of the name Shamgar ben Anath, see Eva Danelius, "Shamgar ben Anath," *Journal of Near Eastern Studies,* July 1963, vol. 22, pp. 191–93.
49. Cf. above, p. 56.
50. *Jeremiah* 44:15.
51. *Jeremiah* 44:15–19.
52. *Jeremiah* 7:17–18.
53. Zimmern, *Keilinschriften und das Alte Testament,* 3rd ed., pp. 441 f., 425; ZATW 6, 301–08.
54. The mold and a modern cast made of it are pictured in *Views of the Biblical World,* vol. 1, Chicago-New York, 1959, p. 290.
55. A certain reinforcement for the above conjecture can be found in Rabbinic tradition according to which the show-bread *(Lehem panim* which was offered up daily in the Temple (*Exodus* 25:30) was baked in a mold, cf. Mishna Menahot

11:1; B. Menahot 94a, 97a; cf. Mishna Demai 5:45; Num. Rab. 4:14. The precise translation of the name of this bread-offering is "bread of the Face" (i.e., of God). This is how, e.g., Father de Vaux explains the meaning of the term in his *Ancient Israel,* New York-Toronto-London, 1961, p. 442. The mold in which the bread was baked must have given it a shape which had some relation to its name. If so, it becomes quite likely that the cakes for Astarte were prepared in a similar manner.

56. 2 *Kings* 23:13; cf. above, p. 45.
57. 2 *Kings* 22:3. According to the less plausible version of 2 *Chronicles* 34:3: in the eighth year of his reign.
58. *Jeremiah* 1:2.
59. Cf. *Entz. Miqrait*, s.v. M'lekhet Hashamayim.
60. ANET, 491.
61. ANET, 491, n. 9.
62. For instance, when Arsames, the satrap of Egypt, left in 410 B.C.E. on a visit to Darius, the priests of the Elephantinian male god Khnub instigated the destruction of the temple of Yaho in Elephantine, cf. ANET, 492.
63. ANET, 491.

Chapter III | *The Cherubim*

1. 1 *Kings* 22:39.
2. See Lucas n. Grollenberg, *Atlas of the Bible,* London, 1957, figure 214; and E. Auerbach, *Wüste und gelobtes Land,* Berlin, 1936, II. pl. V.
3. Cf. Hugo Gressmann, *Altorientalische Bilder zum Alten Testament,* 2nd ed., Berlin-Leipzig, 1927, plate 497.
4. Cf. e.g. Hugo Gressmann, *Die Lade Jahwes,* Berlin-stuttgart-Leipzig, 1920, pp. 64–65; and *Entz. Miqrait,* s.v. K'rubh.
5. Cf. Entz. Miqrait, s.v. K'rubh.
6. 1 *Samuel* 1:24.
7. *Exodus* 25:17–22; 37: 6–9; *Numbers* 7:89. The size of the Cherubim is not stated but one can reach an estimate on the following basis: The height of the Ark was 1½ cubits (2¼ feet), and, we are told in *Exodus* 25:10, 20, that the wings of the Cherubim covered the Ark from above. If we assume that the Cherubim knelt on both sides of the Ark in a position resembling that of the genii of the Samarian ivory plaque, their height in this position must have been about 5 feet, so as to allow their wings to meet over the Ark. This would give us also a wing-length of about 5 feet (from the shoulder of the Cherub to the tip of the wing), in which case the wing would extend horizontally beyond the knee about 2 feet, and the 3¾ feet (or 2½ cubits) length of the Ark would have precisely enough room in the space between the knees and under the wings of the Cherubim.
8. *Exodus* 26:1, 36:8. Each of these curtains measured 28 cubits (42 feet) from top to bottom and 4 cubits (6 feet) in breadth (*Exodus* 26:2; 36:9). If, as seems probable, each curtain was decorated with one pair of Cherubim, the latter must either have been pressed closer together than the Cherubim over the Ark, or were

smaller in size. The curtains were many-colored: fine twined linen, blue, purple and scarlet, "the work of the skilful workman" (*Exodus* 26:1; 36:8, 35).

9. *Exodus* 26:31–35.
10. 1 *Kings* 6:23–28; 2 *Chronicles* 3:11–13; 5:7–8.
11. 1 *Kings* 8:6–7.
12. 1 *Chronicles* 28:18. The Cherubim themselves were "*tza'atzu'im* work" (2 *Chronicles* 3:10), an expression rather difficult to understand. In all probability, however, the word *tza'atzu'im* is derived from a root related to the Arabic verb *tzagha*, to form, to practice the art of the goldsmith, in which case the phrase means "a work of plastic form" or "work of sculpture."
13. 1 *Kings* 6:29–35; 2 *Chronicles* 3:7.
14. 2 *Chronicles* 3:14.
15. 1 *Kings* 7:29, 36, 37, 39. While we learn nothing positive about the shape of the Cherubim from this passage, we nevertheless can conclude something about them by elimination: since it enumerates three types of figures: lions, oxen *and* Cherubim, the latter were neither lion-shaped nor ox-shaped, as some Biblical scholars opined. Cf. e.g., Tur-Sinai, *Entz. Miqrait*, s.v. Aron; Graham-May, *Culture and Conscience*, Chicago, 1936, 248–57; etc.
16. *Ezekiel* 41:18–20, 23, 25.
17. Cf. Raphael Patai, *haMayim (Water)*, Tel-Aviv, 1936, p. 107.
18. ANET, p. 130, 131.
19. *Psalm* 68:5; 104:3–4.
20. *Isaiah* 19:1.
21. *Psalm* 18:11.
22. 1 *Chronicles* 13:7.
23. *Habakkuk* 3, and esp. vv. 7, 8, 15.
24. Cf. *Canticles* 1:9.
25. Mekhilta diR. Shim'on, 51–52, 54; Mid. Wayosha, 52; cf. Robert Graves and Raphael Patai, *Hebrew Myths: The Book of Genesis*, New York, 1964, p. 12.
26. *Genesis* 3:24; cf. Graves-Patai, op. cit., 12.d.
27. *Ezekiel* 28:12–19; cf. Graves-Patai, *op. cit.*, 8.a., 1–4.
28. *Exodus* 40:34–38.
29. *Exodus* 24:15–17.
30. 1 *Kings* 8:10–11.
31. *Ezekiel* 9:3; 10:1–22. The details of Ezekiel's vision defy interpretation, although it is clear that his description of the wheeled quadrangular Cherub-chariot is based on certain cultic objects some of which were excavated in Babylonia. The theme of a jewel-bedecked Cherub is exclusively Ezekelian (10:1, 9; 28:13–14, 16), as is the idea that the bodies of the Cherubim are full of eyes. Perhaps the eyes, as the "stones of fire," are based on bejewelled Cherubim figures? The association of "glowing stones" with divine beings is found already in *Isaiah* (6:6) who calls his six-winged angels, not Cherubim but "Seraphim," i.e. "fiery beings."
32. *Exodus* 25:22.
33. The dates commonly given for Philo's birth and death used to be 30 B.C.E. and 50 C.E., respectively. Recently, however, this birth-date has been proved to be too

early and ca. 15 B.C.E. has been substituted for it, while his death date has been moved down to ca. 45 C.E. Cf. Moses Hadas and Morton Smith, *Heroes and Gods,* New York, 1965, p. 129.

34. Philo, *De Spec. Leg.* I. XIII, sec. 72, Loeb Class. Libr. p. 141.
35. Philo, *De Vit. Mos.* II. XVI, sec. 76ff., Loeb Class. Libr. p. 487. A late echo of this interpretation is found in *Zohar Hadash,* Tiqqunim (Warsaw: Lewin-Epstein, no date), p. 95a: "They are Wisdom and Understanding, which are the faces of the Cherubim."
36. Philo, *On the Cherubim* VII. 21–24; IX. 27–30; Loeb Classical Libr. ed. pp. 21–27; cf. also *De Vit. Mos.* II. 98–99.
37. *Exodus* 25:19.
38. *Proverbs* 8:22.
39. Philo, *On Drunkenness,* VIII. 30 and IX. 33, Loeb ed. pp. 333–335; cf. p. 337; *De Spec. Leg.* 1.96, p. 155.
40. Philo, *On the Cherubim* XIV. 49, Loeb p. 39.
41. Philo, *Vit. Mos.* 3:8; *Quaest. in Gen.* 57.
42. *Psalm* 103:13.
43. *Proverbs* 30:17; *Ezekiel* 19:2. The attribution of softness to the father and toughness to the mother seems to go back in the Near East to a much earlier period than that of Philo. In the mythology of ancient Ugarit (14th century B.C.E.), the father of a mythical group of griffons or vultures is designated by a name which is interpreted by Th. Gaster as "softie," while the name of the mother of the griffons means, according to him, "toughie." Cf. Th. Gaster, *Thespis,* New York, Doubleday Anchor Books, pp. 362–63. In ANET, 154, H. L. Ginsberg makes no attempt to translate or interpret the Ugaritic names of the vultures' father *(Hargab)* and mother *(Samal)*.
44. G. Scholem, *Major Trends in Jewish Mysticism,* New York, 1961, p. 37.
45. Josephus Flavius, *Ant.* 3:6:5.
46. *Ezekiel* 9:3; 10:1–22.
47. Josephus, *Ant.* 3:6: 2 and 4.
48. Josephus, *Ant.* 8:3:3.
49. *Ant.* 8:3:2.
50. Contrast this with another passage, *Ant.* 8:5:2, where Josephus describes the royal palace built by Solomon and says that the fourth row of stones in its wall "would make one admire its sculptures, whereby were represented trees and all sorts of plants with the shades that arose from their branches and leaves that hung down from them. Those trees and plants covered the stone beneath them, and their leaves were wrought so prodigiously thin and subtle that you would think they were in motion. . . ."
51. Josephus, *Wars* 5:5:5.
52. Josephus, *Contra Apionem* 2:7 and 8.
53. *Midrash Tadshe,* ed. Jellinek, *Bet haMidrash* III, p. 164.
54. *Op. cit.* p. 167.
55. In considering what the Talmudic sources have to say about the Cherubim, one must look at the Talmudic reports in general on the differences between the

Solomonic Temple and the one built after the return from the Babylonian exile. To begin with, it has to be pointed out that the sages of the Talmud as a rule referred to the Temple of Solomon as the "First House," or "First Temple," and to the post-exilic Temple as the "Second House," or "Second Temple." In using the latter term, they rarely added any qualifying clause which would make it clear whether they referred to the Temple built by the Babylonia returnees in 520–515 B.C.E., to the Temple as restored by the Maccabees in 165 B.C.E., or to the Temple as completely rebuilt by Herod in 20–12 B.C.E. This lack of precision in itself causes certain difficulties when trying to place Talmudic statements into their proper historical background.

With the above reservation in mind, let us quote the key passage which deals with the question of whether there were any differences in equipment between the First and the Second Temples. According to Shemuel ben Inya (a Palestinian Amora of the early 4th century C.E.) the following features of the First Temple were absent from the Second: "The Ark, the Ark-Cover, the Cherubim, the Fire, the Shekhina, the Holy Spirit, and the Oracular Breastplate." This opinion, however, is contradicted by the general statement immediately following to the effect that those enumerated features "were indeed present (in the Second Temple) but were of no help," and by the preceding special reference to the "the Fire of the woodpile" on the altar, about which R. Ḥanina, the adjutant high priest (2nd half of the 1st century C.E.) said that while the Fire on the altar in the First Temple crouched like a lion, in the Second Temple he himself saw it crouching like a dog (B. Yoma 21b).

These and similar passages indicate quite clearly that the Tannaim, i.e. the Palestinian sages of the 1st and 2nd centuries C.E. whose words are incorporated in the Mishna, had definite traditions concerning the Temple, which were no longer understood by their heirs and successors, the Amoraim, who lived in the 3rd to 5th centuries either in Palestine or in Babylonia, and whose words are contained in the Palestinian Talmud and the Babylonian Talmud respectively. When a sage like R. Ḥanina, who also happened to be a high functionary in the Temple (as his name, "Segan hakohanim," i.e., adjutant high priest, indicates), states that he himself saw the Fire on the altar, one will have to rely on him rather than on the statement of Shemuel ben Inya who lived in Babylonia almost three centuries later.

56. B. Baba Bathra 99a.

57. B. Yoma 54a. Rabh Qetina's statement was found objectionable by Rabh Ḥisda (another Babylonian Amora of the late 3rd century) on the grounds that such a procedure would have violated the Biblical commandment (*Number* 4:20) which warned: "They (i.e. the priests) shall not go in to see the holy things while they are uncovered." However, Rabh Naḥman (a contemporary of Rabh Ḥisda) had an answer to this objection: a bride who is still in her father's house is bashful toward her groom; once she lives in her husband's house, she is no longer bashful toward him. Likewise the children of Israel, while they were in the desert, were bashful and would not look at the Shekhina—the visible "Presence" of God, represented by the Cherubim; once they settled in their land, they could feast their eyes on her.

This being settled, a new question arises: does Rabh Qetina speak of the First or the Second Temple? If of the First, there was no veil in it (this was the accepted Talmudic view, 2 *Chronicles* 3:14 notwithstanding, based on 1 *Kings* 6:16 which

was interpreted as referring to a partition *wall* between the Holy and the Holy of Holies). If, however, he spoke of the Second Temple, in that there were no Cherubim (this in accordance with the view of R. Shemuel b. Inya quoted above). The first, anonymous, answer is that the reference is to the First Temple, and that the Veil mentioned was the Veil of one of the doors. The second answer, given by Rabh Aḥa bar Ya'akov (a Babylonian Amora of the early 4th century), holds that Rabh Qetina spoke of the Second Temple, and that he referred not to the Cherubim of the Ark, but to the Cherubim engraved on the walls of the Temple as stated in the Book of Kings (1 *Kings* 6:29, 35).

This explanation is followed by a masterly reinterpretation by Rabba bar Rabh Shila (an early-4th-century C.E. Babylonian Amora) of one of the phrases appearing in the description of Solomon's Temple. The bases of the lavers, we are told in 1 *Kings* 7:36, were decorated by engraved Cherubim, lions and palm trees, "according to the space of each, with wreaths." The words in quotes, "*k'ma'ar ish w'loyoth*" in Hebrew, are read by Rabba "*k'ish ham'ure b'liwya (shelo)*," that is the Cherubim were "like a man intertwined with his wife."

58. B. Yoma 54b.

59. Lam. Rab. Petihta sec. 9; *Pesiqta diRabh Kahana* ed. Buber, Lyck, 1868, pp. 137b–138a; ed. Mandelbaum, New York, 1962, I, 301; Yalqut Shimoni to Isaiah sec. 474, to Zephaniah sec. 567.

In its midrashic form the tradition seems to refer to an incident that took place at the time of the destruction of the First Temple or somewhat prior to it. It is a midrash to *Lamentations,* Jeremiah's songs of woe over the destruction of the First Temple, and the Ammonites and Moabites mentioned in them figure among the peoples who launched an attack on Jerusalem shortly before Nebuchadnezzar besieged the city in 598 B.C.E. (2 *Kings* 24:1–2). However, a scrutiny of the events recorded in the *Books of Kings, Chronicles,* and *Jeremiah* fails to disclose any occurrence such as the one taken for granted in the above passages, namely a penetration of gentiles into the Holy of Holies of the Temple prior to its destruction. The only juncture at which such an event could have conceivably taken place was the siege of Jerusalem by Nebuchadnezzar in 598 B.C.E. The two accounts of this event, contained in the *Book of Kings* and in *Chronicles* are so different as to be irreconcilable, but historians tend to accept the one contained in *Kings* as reflecting what actually transpired. According to that account, King Jehoiakim of Judah (reigned 608–598 B.C.E.), shortly before his death rebelled against Nebuchadnezzar, who thereupon set out to punish him. The Babylonian army reached Jerusalem soon after Jehoiakim's death, and laid siege to it. This was more than Jehoiakim's son and successor, the eighteen-year-old Jehoiachin, could endure, and he threw himself on the mercy of Nebuchadnezzar, thereby saving his city and country from destruction, although he himself was taken into captivity to Babylon.

The narrative in *Kings* is so explicit in detailing what happened at that tragic hour in Jerusalem's history that we can be positive that had the Temple been entered by Nebuchadnezzar and thereby desecrated for the first time since it was built, this would certainly have been recounted by the historian. We are told that, when Nebuchadnezzar arrived at Jerusalem, young king Jehoiachin "went out to the king of Babylon," with his mother, princes, officers and servants, all of whom Nebuchadnezzar took to Babylon as his captives. We are further informed that

Nebuchadnezzar took away all the Jewish soldiers, craftsmen and smiths, a total of ten thousand persons. (In *Jeremiah* 52:28 the more realistic figure of 3,023 is mentioned.) Finally, we are apprised that Nebuchadnezzar took all the treasures from the House of Yahweh and the king's house, and cut in pieces all the vessels of gold which Solomon had made for the Temple (2 *Kings* 24:8–16). On this latter point, *Chronicles* again has a divergent tradition; Nebuchadnezzar carried off the vessels of the House of Yahweh and put them into his temple in Babylon (2 *Chronicles* 36:6–7, 10). The version of *Kings* seems here too to be more reliable: what Nebuchadnezzar was interested in was, not to acquire cult objects for this temple, but to obtain gold: he, therefore, did not hesitate to break the large golden vessels into pieces so as to be able to transport them more easily.

One can thus reconstruct what happened: Nebuchadnezzar demanded, obtained and took away all the gold vessels of the Temple and the Palace, just as the Egyptian Pharaoh Shishak had done in the days of Rehoboam (928–911 B.C.E.), more than three centuries previously (1 *Kings* 14:25–26). If we check back to the account of Solomon's Temple construction, we shall find enumerated a large number of "pure gold" vessels: altar, table, candlesticks, lamps, cups, snuffers, basins, pens, etc. (1 *Kings* 7:48–50), which went under the collective name "all the vessels that were in the House of Yahweh"—practically the same phrase used in connection with their removal by Nebuchadnezzar: "all the gold vessels which Solomon, King of Israel, had made in the Temple of Yahweh as Yahweh had said." The Cherubim were not touched by Nebuchadnezzar because they were not of solid gold: they were made of olive-wood, and merely overlaid with gold (1 *Kings* 6:23, 28). Even if the gold overlay of the Cherubim still existed 350 years after they were made, and was not replaced by brass, as Solomon's golden shields were by his son Rehoboam (1 *Kings* 14:27), it was of small value compared with the many solid gold vessels delivered to Nebuchadnezzar by Jehoiachin. It is, therefore, safe to assume that, whether or not Nebuchadnezzar's officials supervised the removal of all gold vessels from the Temple, the Cherubim were not disturbed, and certainly not dragged out in derision into the streets.

We thus conclude that the Cherubim-incident was merely agadically connected to the First Temple, and that the event to which it referred must have taken place in the days of the Second Temple to which all the three Amoras quoted above have reference. However, we cannot go along with them in interpreting both statements—the one referring to the showing of the Cherubim to the people during their presence in the Temple at the three feasts of pilgrimage, and the one describing the dragging out of the Cherubim into the streets—as having the Cherubim-reliefs decorating the walls of the Temple as their subject. This interpretation became necessary only because several Babylonian Amoras accepted as axiomatic the view that there were no Cherubim in the Holy of Holies in the Second Temple, just as there was no Ark, Ark-cover, Fire, Shekhina, Holy Spirit, and Oracular Breastplate in it. However, as we have seen, this view is contradicted by more reliable, firsthand eyewitness accounts as to the presence of the Fire, and by the general assertion that all the enumerated features did, in fact, exist in the Second Temple as well.

As to the Cherubim, Rabh Qetina's statement is unequivocal: the Veil was rolled up and the Cherubim behind it were shown to the people. The Veil is, of course, the curtain separating the Holy from the Holy of Holies. If all that had

been meant by Rab Qetina was that the Cherubim engraved on the walls of the Temple were shown to the people, there would have been no need to roll up any veil: The walls were not covered by veils or curtains, and, if they were adorned with reliefs of Cherubim as were the walls of the First Temple, i.e. from the outside as well as the inside (1 *Kings* 6:20), all the Israelites could see them from their courtyard, without even having to approach the Temple building itself.

Secondly, if we assume that there were no Cherubim on the outer walls of the Temple, but there were on the inner walls of the *hēkhal* (the Holy Hall), and that Rabh Aḥa bar Ya'akov (above, p. 84) referred to these, we run up against yet another difficulty. By consulting any modern reconstruction of the floor plan of the Herodian Temple, one at once notices that the line of vision from the court of the Israelites (which was the closest non-priests were allowed to approach the Temple) through the two doors between the *ulam* (vestibule) and the *hēkhal* (Holy Hall), into the *hēkhal* itself was tightly hemmed in by the large altar of burnt offerings which stood on the southern side, and the eight tables used for the preparation of the sacrifices which occupied the northern side of the Court of Priests (cf. M. Avi-Yonah, *Sepher Y'rushalayim,* Jerusalem, 1956, vol. I, pp. 399, 406). Due to the narrowness of this line of vision, the two side walls of the *hēkhal* were not visible to people outside, in the Court of Israelites. The only part visible was the Veil which was stretched across the back end of the *hēkhal*. When the Veil was rolled up, the Cherubim behind it, in the Holy of Holies *(devir)*, became visible.

Thirdly, if Shimeon ben Laqish also refers to Cherubim decorating the walls in relief, how did the foreigner "take them out" and carry them around in the streets in cages? Rashi (ad B. Yoma 54b), to be sure, comments that "they folded them down from the wall" but this explanation is forced.

Moreover, the showing of the Cherubim to the awestruck pilgrims, and the taking them out in sacrilegious derision and displaying them to the profane crowd of the marketplace, have about them the feel of a deep mystery and its wanton desecration; they make sense only if they refer to a unique group of statuary that was so holy that it was normally hidden in the dark interior of the adytum.

60. *Exodus* 23:14–17; 34:23–24; *Deuteronomy* 16:16.
61. *Leviticus* 23:40; *Deuteronomy* 16:14; M. Sukka 5:1.
62. Cf. R. Patai, *Man and Temple*, pp. 24-53.
63. *Exodus* 32:6. The Hebrew verb *P'tzaḥeq*, translated above as "engaged in sexual intercourse," is a technical term meaning precisely this. It appears, e.g., in the story of Isaac and Abimelech, where the Philistine king is said to have learned that Rebekah was indeed the wife and not the sister of Isaac when, looking out his window, he saw Isaac *m'tzaḥeq*, engage in sexual intercourse, with Rebekah.
64. Nelson Glueck, *Deities and Dolphins*, New York, 1965, p. 166.
65. Cf. Patai, *Man and Temple*, pp. 13, 66, 70.
66. M. Sukka 5:2; Tos. Sukka 4:1; M. Middoth 2:5; Yer. Sukka 55b middle; B. Sukka 52a; Patai, *Man and Temple*, pp. 27–28.
67. Emil Schürer, *Geschichte des jüdischen Volkes*, 3rd and 4th eds., I. 197, quoting *1 Macc.* 1:20–24; Josephus, *Ant.*, XIII:5:3–4; 2 *Macc.* 5:11–21; Josephus, *Contra Apionem* II:7.
68. Schürer, *op. cit.*, pp. 197–98; quoting 1 *Macc.* 1:29–40; 2 *Macc.* 5:23–25; Josephus, *Ant.* XII:5:4.

69. Cf. e.g., Jellinek, *Betl haMidrash*, I. p. 31–46.
70. Cf. Moses Hadas, *Aristeas to Philocrates*, New York, 1951, p. 54. According to the earlier estimate of Emil Schürer, *op. cit.*, III 611, it was written in ca. 200 B.C.E.
71. Cf. Schürer, *op. cit.*, III. 609.
72. S. Zeitlin, editorial note in Hadas, *Aristeas to Philocrates*, p.71.
73. *Ant.* XII: 2: 5, 9, 10, 11, 15.
74. *Aristeas* 51–82 and 320; Hadas, *op. cit.* pp. 121–131, 225.
75. Cf. *Exodus* 25:23–28; 1 *Kings* 7:48.
76. Hadas, *op. cit.* p. 123. Aristeas and, following him, Josephus devote many pages to the description of the table. We learn that it was decorated with egg designs, garlands of all kind of fruit, visibly projecting clusters of grapes and ears of grain, also dates and apples, olives and pomegranates, etc. "They worked stones of the colors of the several species to resemble the shapes of the fruits . . ." The legs had lily-shaped capitals; there were leaves of ivy intertwined with acanthus, and "all the parts were carefully made and fitted, the ingenius art corresponding to truth to such a superlative degree that if a breath of wind blew, the leaves stirred in their place, so closely was every detail modelled on reality" (cf. Hadas, *op. cit.* pp. 125–27.) Josephus largely repeats *Aristeas*' description of the table, adding that the intricate "sculptures" representing the many types of fruit were so life-like "that you would guess they were nowise different from real tendrils; for they were so very thin and so very far extended at their extremities that they were moved with the wind and made one believe that they were the product of nature, not the representation of art" (Josephus, *Ant.* XII:2:9). It must have been these decorations which inspired the later Talmudic legends about golden trees planted by Solomon in the Temple which brought forth fruit and thus provided nourishment for the priests (B. Yoma 21b, 39b; Yer. Yoma 41d; cf. Num. Rab. 11:3; 12:4; Mid. Tanḥuma Num. ed. Buber, p. 33; Cant. Rab. 3:9; Josephus, *Ant.* VIII:5:2; cf. Patai, *Man and Temple*, pp. 90, 101).

    For our present purpose it is interesting to note that the "living golden trees" motive represents another example of the attribution by the Talmudic sages to the First Temple of a feature which was introduced only into the Second Temple, and at a relatively late date at that. This strengthens our argument that the exhibition of the Cherubim in cages in the marketplace, attributed by the Talmudic sages to the First Temple period, actually took place likewise in the days of the Second Temple, during the sack of Jerusalem by Antiochus Epiphanes.
77. Josephus *Ant.*, XII:2:11.
78. Cf. Joseph Klausner, *Historiya shel haBayit haSheni*, Jerusalem, 1952, II. 130.
79. Cf. Schürer, *Geschichte*, 4th ed., III. 362–63.
80. M. Yoma 3:10.
81. Cf. Tos. Sukka 4:6, p. 198; B. Arakhin 10b; A. Büchler, *Studies in Jewish History*, Oxford Univ. Press, 1956, pp. 51ff.
82. Philo, *De Spec. Leg.* I. 319ff.
83. According to W. W. Tarn, *The Greeks in Bactria and India*, Cambridge, 1938, pp. 414–36.
84. Hadas, *Aristeas* 83, p. 133.
85. Gen. Rab. 21:9.

86. Ex. Rab. 25.2.
87. *Deuteronomy* 6:4.
88. Maimonides, *Guide of the Perplexed,* III. 45. Transl. by S. Pines, University of Chicago Press, 1963, p. 577.
89. *Exodus* 25:18.
90. *Midrash haGadol,* ed. M. Margulies, Jerusalem, 1956, p. 580. The original of the word translated above as "breasts" is "*vashdotam.*" Margulies in a footnote states that he does not know what this word means. My suggested translation is based on the following considerations: the context shows that the word must mean a part of the human body. The *alef* inserted between the *v* and the *sh* seems to be a *mater lectionis* for *a,* as is frequently found in *Midrash haGadol,* e.g., the name Raba is spelled, not in its usual form RBH, but RABH. The feminine plural suffix *-ot,* instead of the usual dual suffix, appears in the text in the word preceding *vashdotam,* namely *yadotam* ("their hands"), while one would expect *y'dehem* and *sh'dehem.* These deviations from standard Hebrew mask, but cannot obliterate, the meaning of the word *vashdotam,* i.e. "their breasts."
91. *Numbers* 7:89; *Deuteronomy* 32:4.
92. *Zohar* III. 59a.
93. *Exodus* 25:20.
94. *Leviticus* 18:7.
95. *Zohar* II. 176a.
96. Cf. Bahya ben Asher, *Bi'ur 'al HaTora,* Amsterdam, 1726 (on *Exodus* 25), folios 117b, 117d, 118c. Reference to the symbolic significance of the male and female Cherubim is also found on fol. 118d and 119a.
97. Hugo Gressman, *Die Lade Jahwes,* 1920, pp. 64–65.
98. Julian Morgenstern, "Amos Studies III," *Hebrew Union College Annual,* vol. 15, 1940, p. 121, note 98; *id. The Ark, the Ephod, and the "Tent of Meeting,"* Cincinnati, 1945, pp. 95, note 159, 96, 107, 111.

Chapter IV | *The Shekhina*

1. Cf. Chapter III, "The Cherubim," p. 72.
2. Cf. *ibid.* pp. 73–74.
3. *Exodus* 40:38.
4. *Exodus* 40:35.
5. 1 *Kings* 8:10–11; 2 *Chronicles* 5:14; 7:2.
6. 1 *Kings* 8:12–13; 2 *Chronicles* 6:1–2.
7. The technical term for the visible appearance of Yahweh in the sanctuary or in any other place chosen by Him is the verb *shakhan,* meaning to dwell, or abide. In the great and famous Sinai theophany (*Exodus* 24:16), "Yahweh's glory dwelt *(shakhan)* on Mount Sinai"; and subsequently He commanded Moses to build Him a sanctuary "that I may dwell *(w'shakhanti)* among" the Children of Israel (*Exodus* 25:8). Following the conquest of Canaan, God took up His abode on

Mount Zion, and is referred to by *Isaiah* (8:18) as "Yahweh Zeboath who dwells *(shokhen)* in Mount Zion." Zion is God's holy mountain: "I am Yahweh your God, dwelling *(shokhen)* in Zion My holy mountain," says *Joel* (4:17). In the *Psalms* (135:21) this concept becomes the basis for a divine epithet: "Blessed be Yahweh out of Zion, the Jerusalem-dweller *(shokhen)*, Hallelujah," just as in an older poetic context He is called "the thornbush dweller" (*Deuteronomy* 33:16).

8. The Tabernacle is often called *ohel mo'ed*, "Tent of Meeting," or simply *ha'ohel*, "the Tent," as well. It seems that the oldest Elohistic tradition used the term "Tent of Meeting," while the more recent Priestly tradition preferred the archaic term *Mishkan*, "dwelling" (cf. de Vaux, *Ancient Israel*, pp. 294–95), thereby giving emphasis to the idea that Yahweh actually "dwelt" *(shokhen)* in the desert sanctuary.
9. *Exodus* 33:9; *Numbers* 12:4–10.
10. *Exodus* 40:34–35; cf. de Vaux, p. 295.
11. *Isa.* 8:18; *Joel* 4:17.
12. *Job* 28:13–28.
13. *Proverbs* 8:22–31.
14. *Wisdom of Solomon, passim* (esp. 7:25ff.); *Sir.* 19:20; 24; *Bar.* 3:9–37; *Secr. of Enoch* 30:8.
15. *Wis. Sol.* 8:3.
16. Cf. Scholem "Zur Entwicklungsgeschichte der kabbalistischen Konzeption der Shekhinah," *Eranos Jahrbuch* 1952, vol. 21 Zurich, 1953, pp. 48–49.
17. Philo, *On the Cherubim* XIV. 49. Loeb Class. Libr. p. 39.
18. Cf. Gilles Quispel, "Der gnostische Anthropos und die jüdische Tradition," *Eranos Jahrbuch* 1953, vol. 22, pp. 195–234, quoting Iren. 1.30 and Preuschen, *Adamschriften*, p. 22.
19. *Exodus* 25:8.
20. *Exodus* 29:45–46.
21. *Numbers* 5:3.
22. Cf. also *Numbers* 35:34.
23. *Deuteronomy* 32:10.
24. Cf. Siegmund Maybaum, *Die Anthropomorphien und Anthropopathien bei Onkelos*, Breslau, 1870, pp. 51–54, 63f.
25. Ex. Rab. 2:4.
26. B. Sukka 5a, quoting *Exodus* 19:20.
27. B. Sota 13a–b; cf. Mekhilta, Beshallah.
28. Num. Rab. 12:4 (pp. 46d, 47b); Pesiqta diRabh Kahana, ed. Mandelbaum, p. 4.
29. Num. Rab. 12.4, p. 47b; Pesiqta diRabh Kahana, ed. Mandelbaum, p. 4.
30. Num. Rab. 12.6.
31. Pesiqta diRabh Kahana, ed. Mandelbaum, pp. 2–3.
32. B. Sanhedrin 103b, quoting 2 *Chronicles* 33:7, 22.
33. B. Rosh Hashana 31a; cf. Pesiqta diRabh Kahana, ed. Mandelbaum, p. 234, and parallel sources listed there.
34. B. Rosh Hashana 31a and Rashi, *ibid.*

35. *Jeremiah* 3:22.
36. *Hosea* 5:15; Pesiqta diRabh Kahana, ed. Mandelbaum, 235.
37. Pesiqta diRabh Kahana, ed. Mandelbaum, pp. 390–91.
38. Cf. B. Yoma 21; Yer. Taanith 65a.
39. B. Yoma 9b.
40. Cf. B. Yoma 21b.
41. Rashi *ad* Megilla 29a.
42. B. Megilla 29a.
43. B. Sota 9b.
44. B. Megilla 29a.
45. B. Bekhoroth 8a.
46. Num. Rab. 12.8.
47. Pesiqta diRabh Kahana, ed. Mandelbaum, pp. 396–97.
48. B. Sota 12b.
49. B. Shabbath 87a; cf. B. Pesahim 87b; Deut. Rab. 11:10 end; B. Yebamoth 62a; Aboth diR. Nathan, p. 10.
50. B. Shabbath 12b.
51. Targum to *Judges* 6:13 and *Psalm* 16:8.
52. Alpha Beta diR. Akiba, ed. Jellinek, *Bet haMidrash* III. 29.
53. B. Sanhedrin 103b–104a.
54. B. Sota 17a.
55. B. Qiddushin 70b.
56. B. Shabbath 92a.
57. B. Nedarim 38a.
58. B. Qiddushin 70b.
59. B. Shabbath 30a; B. Pesahim 117a.
60. Pesiqta diRabh Kahana, ed. Mandelbaum, pp. 110, 161; Ex. Rab. 32.4; Mid haGadol Shemini 10a, p. 189.
61. Alpha Beta diR. Akiba, ed. Jellinek, Bet haMidrash III. 29.
62. B. Sanhedrin 39a.
63. *Exodus* 25:8.
64. 1 *Kings* 8:27.
65. Pesiqta diRabh Kahana 20a, 62a; ed. Mandelbaum, pp. 8, 33, 337, and parallel sources listed *ibid.* in the footnotes.
66. Cf. pp. 75–79.
67. Cf. A. Marmorstein, *Studies in Jewish Theology,* Oxford Univ. Press, 1950, pp. 130–31.
68. *Proverbs* 24:28.
69. *Proverbs* 24:29; Lev. Rab. 6.1
70. Since the passage in Lev. Rab. 6.1, quoted above, speaks of the "Holy Spirit," and not the Shekhina, Gershom Scholem is technically correct when stating that Midrash Mishle (see below) contains the first and only midrashic reference to a dif-

ferentiation between God and the Shekhina. Cf. Scholem, "Zur Entwicklungsgeschichte der kabbalistischen Konzeption der Shekhinah," *Eranos Jahrbuch* 1952, vol. 21, Zurich, 1953, p. 59. In substance, however, he is in error, because, as pointed out above, the differentiation between God and the Holy Spirit, found in Lev. Rab. 6.1, is essentially identical with a differentiation between God and the Shekhina.

71. Midrash Mishle ed. Buber, p. 47a, quoting *Proverbs* 22:29; cf. Mishna Sanhedrin 10.2 on the three kings (Jeroboam, Ahab and Manasseh) and four commoners (Balaam, Doeg, Ahitophel, and Gehazi) who have no share in the World to Come, and B. Sanh. 104b.
72. Bereshit Rabbati, ed. Albeck, p. 27. The same midrash is found much earlier in a Hebrew version of the *Book of Enoch,* where, however, the crucial passage reads "I removed my Shekhina from their midst." Cf. Jellinek, *Bet haMidrash* II. 114.
73. *Exodus* 24:10.
74. Midrash haGadol *Exodus* 555; cf. B. Qiddushin 49a, and Tosafot *ibid.* beginning with "Ham'targem"; *Arukh,* s.v. Tirgem.
75. *Psalms* 103:13.
76. *Isaiah* 66:13.
77. Pesiqta Rab. 139a.
78. See above, pp. 77–78.
79. Lam. Rab. Introduction, 25.
80. Lam. Rab. Introduction, 24.
81. Pesiqta diRabh Kahana, ed. Mandelbaum, p. 4.
82. Aboth diRabbi Nathan, ed. Schechter, p. 102, and see parallel sources in the notes.
83. B. Baba Bathra 17a; cf. Cant. Rab. *ad* 1.2 (5)
84. Deut. Rab. 11.10 end.
85. B. Sota 13b; Sifre Deut. 355.
86. Cf. below, chapter VI. "Matronit."
87. Albright, *Archaeology and the Religion of Israel,* p. 85.
88. Plural: *Genesis* 18:2, 4, 5, 8, 9, 16, 22; singular: *Genesis* 18:1, 3, 10, 13, 14, 17–21, 23–33.
89. *Genesis* 19:1ff., 13. Cf. on this entire problem Aubrey R. Johnson, *The One and the Many in the Israelite Conception of God,* Cardiff, 1942. Johnson shows that the same vacillation between singular and plural is found also in other ancient Near Eastern religions, pp. 28–31.
90. Cf. above, p. 78.

Chapter V | *The Kabbalistic Tetrad*

1. Cf. G. Scholem, *Major Trends in Jewish Mysticism*, New York, 1961, pp. 20ff.
2. *Op. cit.*, p. 229.
3. *Zohar* III. 290b. My translation in the text above is free. It renders the sense of the passage instead of trying to give a literal translation which would be clumsy

and difficult in English. The same procedure was followed in the rendering of most passages quoted from Kabbalistic literature.

4. *Zohar* III. 290a.
5. *Zohar* III. 65b.
6. Cf. Scholem, *op. cit.*, pp. 211ff.; I. Tishby, *Mishnat haZohar*, Jerusalem, 1957, I. pp. 98ff.; R.J. Zwi Werblowsky, *Joseph Karo—Lawyer and Mystic*, Oxford University Press, 1962, pp. 206ff.
7. Cf. Rudolf Anthes, "Mythology in Ancient Egypt," in Samuel Noah Kramer (ed.), *Mythologies of the Ancient World*, New York: Doubleday Anchor Books, 1961, pp. 36–37.
8. Samuel Noah Kramer, *The Sumerians: Their History, Culture and Character*, The University of Chicago Press, 1963, p. 115.
9. *Op. cit.*, p. 118.
10. *Op. cit.*, p. 122.
11. *Loc. cit.*
12. *Op. cit.*, p. 175.
13. *Op. cit.*, p. 182.
14. *Op. cit.*, p. 258.
15. Cf. Anthes, *op. cit.*, p. 36.
16. ANET, p. 120.
17. Cf. Hans G. Guterbock, "Hittite Mythology," in Kramer, *Mythologies of the Ancient World*, p. 155.
18. Cf. Cyrus H. Gordon, "Canaanite Mythology," in Kramer, *op. cit.*, pp. 183–217; Cf. above, chapters I and II.
19. Cf. Roscher, *Ausführliches Lexicon der griechischen und römischen Mythologie*, s.v. Juno; H.J. Rose, *A Handbook of Greek Mythology*, London, 1933, pp. 102, 324.
20. Cf. M.J. Dresden "Mythology of Ancient Iran," in Kramer, *op. cit.*, pp. 355–56.
21. Cf. W. Norman Brown, "Mythology of India," in Kramer, *op. cit.*, pp. 305–06, 309, 311–12.
22. E. Dale Saunders, "Japanese Mythology," in Kramer, *op. cit.*, 417–21.
23. Cf. Raphael Patai, *Adam waAdama*, Jerusalem, 1942, I. 134ff.
24. *Zohar* III. 290b.
25. E.g., in ancient Egyptian, Babylonian, Greek and Hindu mythologies; in Icelandic, Polynesian, Micronesian, Indonesian, Maori, North and South American Indian, African, Mongolian, Siberian, etc. mythologies. Cf. Stith Thompson, *Motif-Index of Folk-Literature*, rev. ed., Bloomington, Indiana, vol. I, 1955, p.128: A625. World Parents: sky-father and earth-mother as parents of the universe. The sky-father descends upon the earth-mother and begets the world. A625.1. Heaven-mother—earth-father. A625.2. Raising of the sky. Originally the sky is near the earth (usually because of the conjunction of the sky-father and earth-mother). It is raised to its present place. Cf. also Patai, *Adam waAdama*, I. 112ff.
26. *Zohar* I. 162a–b, explaining the secret meaning of *Psalm* 37:25.
27. *Zohar* III. 4a.
28. *Zohar* III. 77b–78a.

29. Cf. Scholem, *op. cit.*, pp. 173–194, 185.
30. The *Merkaboth* (sing., *Merkaba*) are the divine chariots which, based on *Ezekiel* 1 and 10, have become the mystical symbol of God in the early Kabbalistic doctrine.
31. "Androginos" is the term used by the author in his Aramaic text.
32. Joseph ben Abraham Gikatilla, *Sha'are Orah*, Offenbach, 1715, pp. 61b–62a.
33. Cf., for instance, Gen. Rab. p. 55; cf. Robert Graves and Raphael Patai, *Hebrew Myths*, New York, 1964, 10.1.
34. *Zohar* III. 296a.
35. *Pardes Rimmonim*, VIII. 17.
36. Cf. Gen. Rab. p. 55; Cf. Graves-Patai, *Hebrew Myths*, 10.1.
37. Cf. *Genesis* 1:26–27. A hermaphroditic creator god figures also in ancient Greek, Egyptian, Hindu and Aztec mythologies, cf. Stith-Thompson, *Motif-Index*, A 12.
38. *Zohar* III. 77b.
39. *Zohar* I. 30b–31a.
40. *Zohar* I. 156b, Sitre Torah.
41. Cf. Stith Thompson, *Motif-Index*, Index, s.v. Jealousy.
42. Shir Hashirim Rabba 3.11; cf. also Sefer haBahir sec. 43, and Scholem, *Ursprung and Anfänge der Kabbala*, Berlin, 1962, p. 149.
43. *Zohar* III. 17a.
44. *Zohar* III. 88b.
45. Cf. Scholem, *Major Trends*, pp. 56, 362, 363.
46. The last two names are frequent in the book Bahir, the 12th-century Kabbalistic treatise, cf. Scholem, *Das Buch Bahir*, Leipzig, 1923, 49, 52, 61, 65, 131.
47. Cf. G. Scholem, *Von der mystichen Gestalt der Gottheit*, p. 171 and p. 177 where he quotes Joseph Gikatilla, *Sha'are Orah*.
48. Tiqqune haZohar, tiqqun 34, p. 77; quoted after Tishby, *Mishnat haZohar*, II. 623.
49. Cf. above, p. 121.
50. *Zohar* III. 5a, 69a.
51. *Proverbs* 28:24.
52. *Zohar* III. 44b.
53. *Zohar* III. 7a.
54. Cf. Scholem, *Major Trends*, pp. 115, 229 and 403, note 75.
55. Cf. Scholem, *op. cit.*, p. 139.
56. Cf. Graves-Patai, *Hebrew Myths*, chapters 1–21.

Chapter VI | *Matronit— The Goddess of the Kabbala*

1. ANET, pp. 41, 44, 54, 55, 56, 57, 159, 178, 309; Samuel Noah Kramer, *The Sumerians*, Univ. of Chicago Press, 1963, pp. 122, 140–141, 153, 161–62, 197, 205–06, 262.

2. Stephen H. Langdon, *Semitic* (*The Mythology of All Races*, Vol. V), Boston, 1931, pp. 25–28, 94, 97; *id.*, *Babylonian Liturgies*, Paris, 1913, pp. 43, 95; ANET, 83, 84, 94, 108, 111, 113, 118, 119, 123, 205, 250, 294, 298, 299, 383, 427, 449, 451.
3. Cf. Emil G.H. Kraeling, *Bible Atlas*, New York: Rand McNally, 1956, p. 305 and maps iii and xi; Herodotus i. 131; Roscher, *Ausführl. Lexikon d. Griech. Myth.*, s.v. Anaitis; Strabo xi. 532c; *Enc. of Rel. and Ethics*, s.v. Anahita; G. Widengren, *Numen* I (1954), p. 72, and II (1955), pp. 92, 122–23. That Anahita was considered a daughter of Ormuzd is stated by the 4th-century C.E. Armenian historian Agathangelus, cf. Fr. Windischmann, "Die persische Anahita oder Anaitis," *Abhandl. d. philosoph.-philolog. Classe d. könig. Bayer. Akad. d. Wiss.*, München, vol. 8. (1858), pp. 85–128.
4. *Numbers* 19:2.
5. *Zohar* iii. 180b, Raaya Mehemna.
6. *Zohar* iii. 89b–90a, Raaya Mehemna.
7. *Zohar* iii. 267a, Raaya Mehemna.
8. *Zohar* iii. 189a.
9. Gordon, in Kramer (ed.), *Mythologies of the Ancient World*, 204.
10. *Zohar* i. 21b–22a.
11. *Zohar* i. 21b–22a.
12. B. Sota 13b; Sifre Deut. 355.
13. *Zohar* i. 49a, iii. 74b.
14. *Zohar* i. 30b–31a.
15. Tiqqune haZohar, Tiqqun 34, p. 77; quoted after Tishby, *Mishnat haZohar*, ii. 623.
16. *Zohar Ḥadash*, Midrash Haneelam to Ekhah, Warsaw, n.d., p. 183.
17. *Ibid.*
18. *Zohar* iii. 296a.
19. *Zohar*, ii. 89a–b.
20. *Zohar* i. 12b.
21. *Zohar* ii. 219b; i. 64a.
22. *Leviticus* 16:8–10.
23. *Zohar* iii. 79a; i. 64a.
24. I.e., the sign of the Covenant, the circumcision. In this case the divine phallus, as above in the passage just quoted from the Zohar, I:12b.
25. That is, his semen, which above was termed "river."
26. In the letter *he* (ה), the left "leg" is not attached to the top horizontal part, the "beam," which stands for the body; whereas in the *het* (ח) it is attached to it. Note that here the imagery has changed: now the "leg" has become the son of the Matronit.
27. Below (p. 150) we shall meet again with Metatron, chief of all angels, represented as the son of the Matronit who issues from betwixt her legs.
28. Excerpts from folios 38b–40a of the manuscript *Sefer Tashaq* by R. Yosef, a xerox copy of which has been kindly put at my disposal by Prof. Jeremy Zwelling of Wesleyan University, Middletown, Connecticut, who is preparing a critical edition

of the book, based on several extant manuscripts. My translation is from the Hebrew original.

29. *Zohar* iii. 42a–b.
30. *Zohar* i. 210a–b.
31. *Zohar* iii. 17a–b, 74b.
32. *Zohar* iii. 69a.
33. *Ibid.*
34. *Zohar* i. 84b.
35. *Zohar* i. 49b–50a, 66b; Moses Cordovero (1522–1570), *Pardes Rimmonim*, Gate 16, section 6.
36. Jacob ben Ḥayyim Tzema, *Sefer Nagid uM'tzave*, Amsterdam, 1712, pp. 5b–6a.
37. See above, chapter V, "The Kabbalistic Tetrad."
38. *Zohar* i. 84b, iii. 17a–b, 186b.
39. *Exodus* 15:3; *Isaiah* 51:9, *Psalm* 89:11; *Isaiah* 63:1–6.
40. B. Baba Bathra 17a; B. Sota 13b; Sifre Deut. sec. 355; cf. Deut Rabba, 11:10 end; Cant. Rab. 1 and 3.
41. *Zohar* ii. 29a.
42. *Zohar* ii. 50b.
43. *Zohar* ii. 51a–b.
44. *Sefer Hekhalot*, included in Jellinek, *Bet haMidrash*, 5:183–84.
45. *Zohar* iii. 75a–b.
46. An allusion to the "Behemoth on the Thousand Mountains" was found by the authors of the Midrash in *Psalm* 50:10 where God says: "For every beast of the forest is Mine, and the cattle (in Hebrew: Behemoth) upon a thousand hills." Cf. Midrash Konen 25; Pesiqta Rabbati 80b–81a; Leviticus Rabba 13.3; 22.10; Numeri Rabba 21.18; Pirqe diRabbi Eliezer, ch. 11; and see also Graves-Patai, *Hebrew Myths*, 6. n, o, and p.
47. The chief passages are *Zohar* I. 223a–b, and III. 60. *Proverbs* 5:5 is quoted in *Zohar* I. 35b, 221b, and II. 48b. Cf. G. Scholem's excellent analysis of these passages in his *Von der mystischen Gestalt der Gottheit*, Zürich: Rhein-Verlag, 1962, p. 186.
48. Cf. Raphael Patai, *The Jewish Mind*, New York: Scribner's, 1977, pp. 134–50, and especially p. 144, quoting G. Scholem, *On the Kabbalah and Its Symbolism* (New York: Schocken, 1965, p. 107).
49. Marvin H. Pope, *Song of Songs: A New Translation with Introduction and Commentary* (Anchor Bible series), Garden City, N.Y.: Doubleday, 1977, p. 167.
50. *Ibid.*, pp. 317–18; cf. also pp. 191–92.
51. Patai, *op. cit.*, pp. 147–48.
52. Cf. *Encyclopaedia Britannica*, 11th ed., s.v. Mary.
53. Cf. Evagrius, *Ecclesiastical History*, iv. 24.
54. *Enc. Brit.*, *ibid.*
55. Hastings (ed.), *Dictionary of the Bible*, s.v. Mary, p. 292.
56. *Real-Encyclopedie für protestantische Theologie und Kirche*, vol. 12, p. 319, s.v. Maria.

57. Pope, *op. cit.*, pp. 170–71.
58. Hastings, *Dict.* pp. 290, 292; *Real Enc.* pp. 316–17.
59. *Enc. Brit., ibid.*; *Real Enc.*, p. 316.
60. *Real Enc., ibid.*; *Die Religion in Geschichte und Gegenwart*, 3rd ed., s.v. Marienverehrung, vol. 4, p. 764 (Tübingen, 1960).
61. Cf. above, pp. 63–64.
62. *Real Enc.* p. 315.
63. Moses Cordovero, *Pardes Rimmonim*, Sha'ar 'Erkhe haKinuyim, Koretz, 1780, ch. 3, p. 120c.

Chapter VII | *The Myth of God and the Shekhina*

1. Gershom Scholem, *Major Trends*, pp. 13, 29, 31, 34, 87, 113, 157, 174, 391.
2. Gershom Scholem, *On the Kabbalah and Its Symbolism*, New York: Schocken Books, 1965, index, s.v. Myth; Scholem, *Kabbalah*, The Jewish Publication Society of America-/Quadrangle Books/The New York Times Book Co., 1974, index, s.v. Myth, mythology.
3. Louis Jacobs, *Hasidic Prayer*, pp. 24, 127–28.
4. Among the Kabbala scholars whose work is available only in Hebrew I wish to refer in particular to the two-volume anthology of my old friend Isaiah Tishby, entitled *Mishnat haZohar* ("The Wisdom of the Zohar"), Jerusalem: Mossad Bialik, 1957–61), in which he undertook the difficult task of presenting systematically the vast Zoharic material according to subject matter, e.g., "The Godhead," "The Evil Side," "Creation," etc. A section in it deals with the Shekhina. Yet even Tishby shares with other Jewish scholars the reluctance to present in consecutive narrative the Zoharic myth of God and the Shekhina, or any other Zoharic myth for that matter.
5. Eight volumes, Jerusalem: Mossad Bialik, 1937–57. A one-volume abridgement by M. Greenberg, titled *The Religion of Israel* (1960), is available. Kaufmann's main thesis is that Israelite monotheism was an entirely new, *sui generis*, phenomenon in religious history, and that from its very beginnings Israelite monotheism was devoid of any element of polytheistic mythology. It so happened that in 1942–43, when Kaufmann was working on his book, I was just completing vol. 2 of my book *Adam waAdama* ("Man and Earth in Jewish Custom, Belief and Legend"), (Jerusalem: Hebrew University Press, 1943), in which I presented Biblical and Talmudic myths woven around the concepts of Mother Earth and man's relationship to the earth. During the 1942–43 academic year our work-places were next to each other: Kaufmann taught at the *Reali* High School in Haifa, and I served as academic secretary of the *Technion* Institute of Technology, just a few steps away. We met quite a number of times and discussed issues that preoccupied both of us, but we never saw eye to eye on them, nor could we in any way influence each other. After 1943 I had no more contact with Kaufmann, but I did register my disagreement with his approach in three book reviews I wrote about his book. See *Ha'Olam* (Jerusalem), June 20, 1940, and Sept. 17, 1942,

and *Edoth ("Communities"): A Quarterly for Folklore and Ethnology* (Jerusalem), July, 1946, vol. 1, no. 4, pp. 256–57.

6. Cf. e.g. Heinrich Graetz, *History of the Jews*, vol. iv, Philadelphia: Jewish Publ. Soc. of America, 1956, in which he terms Moses de Leon, the author of the Zohar, "pernicious" (p. 10), the Zohar a "notorious forgery" (p. 12), a "farrago" (p.14), which "propagated a gloomy superstition" (p. 22), and more the like. I cannot at the moment lay my hands on the German original of Graetz's *History*, but I remember from my reading it many years ago that somewhere in it he calls the Zohar a *Logbuch*, that is, a "book of lies." Other scholars of the early *Wissenschaft des Judentums* school, such as Zunz, Geiger, Luzzatto, and Steinschneider, were no more charitable in their condemnation of the Zohar.
7. Scholem, *Major Trends*, pp. 7–8.
8. In the sequel the apologetic note in Scholem's view of "the mythical" in the Kabbala is even stronger. He writes, "It is indeed surprising that in the very heart of Judaism ideas and notions sprang up which purported to interpret its meaning better than any others, and which yet represent a relapse into, or if you like a revival of, the mythical consciousness" (*ibid.*, p. 22).
9. Scholem, *op. cit.*, p. 22. Cf. also the critical analysis of Scholem's position on religion by Gershon Weiler, "On the Theology of Gershom Scholem" (in Hebrew), in *M'dina v'Ḥinnukh* ("State and Education"), Tel Aviv, 1979, pp. 181–92.
10. Cf. Robert Graves and Raphael Patai, *Hebrew Myths*, New York: Doubleday, 1964; R. Patai, "What Is Hebrew Mythology?" *Transactions of the New York Academy of Sciences*, 2nd ser., Vol. 27 (Nov. 1964), pp. 73–81.

Chapter VIII | Yiḥudim—*Unifications*

1. *Zohar* 3:83a.
2. *Zohar* 3:83b.
3. *Zohar* 3:51b.
4. *Zohar* 3:44b.
5. F. Lachover and I. Tishby, *Mishnat haZohar*, 2nd ed., Jerusalem: Mossad Bialik, 1957, Vol. 1, p. 221.
6. Based on *Tiqqune haZohar*, Dubno, 1844, p. 96.
7. M. Ber. 2:1; B. Ber. 13a; B. Eruvin 95b; etc. However, cf. B. Rosh haShana 28b where it is said that the performance of *mitzwot* does not require intention.
8. B. Ber. 13b; B. Meg. 20a.
9. Published in Venice, 1620; in Constantinople, 1720; and in many more editions.
10. *Seder T'filla miKol haShana 'im Kavvanot haARI* ("The Order of Prayer for the Whole Year with the Concentrations of Isaac Luria"), Koretz, 1794, p. 263b (the last page).
11. *Op. cit.*, pp. 23a, 26a.
12. Ḥayyim Vital, *Sha'ar haMitzwot*, reprint, Tel Aviv, 1962, Introduction, p. 2.
13. Ḥayyim Vital, *P'ri 'Etz Ḥayyim*, Dubrovna, 1798 (reprint, 1984), p. 37b. My thanks are due to Prof. Gedalya Nigal of Bar Ilan University for kindly bringing these

passages to my attention. Cf. also *Sefer haLiqqutim*, ed. Sar Shalom Mizraḥi, Jerusalem, 1981, p. 283b.

14. *Zohar Ḥadash*, Warsaw: Lewin-Epstein, no date, p. 202.
15. Cf. B. Meg. 29a. Cf. also Gershom Scholem, *On the Kabbala and Its Symbolism*, New York: Schocken Books, 1965, p. 107.
16. Scholem, *ibid*. Emphasis in the original.
17. Cf. above, pp. 145–46.
18. Scholem, *op. cit.*, p. 108.
19. Scholem, *ibid*.
20. *Siddur T'filla k'Minhag S'farad* ("Prayer Book according to the Sephardi Custom"), with explanations by R. Moshe Cordovero, Przemysl, 1892 (reprint, Jerusalem, 1964), p. 22b.
21. Quoted from *Shi'ur Qoma*, Warsaw, 1883, p. 43; *Pardes Rimmonim*, Cracow, 1592, pp. 316, 86; *Tomer D'vora*, Venice, 1589, p. 89. As quoted by S.A. Horodezky, *Torat haQabbala shel Rabbi Moshe Cordovero*, Berlin: Eschkol, 1924, pp. 175–78.
22. In the usual representation of the ten *Sefirot*, the "central column" passes from *Keter* ("Crown") on the top, through *Tif'eret* ("Beauty") and *Y'sod* ("Foundation"), down to *Malkhut* ("Kingdom") at the bottom.
23. Eliyahu de Vidas, *Sefer Reshit Ḥokhma*, Amsterdam: N'tan'el Foa, 1708, ch.9, *Sha'ar haAhava* ("The Gate of Love"), p. 100b. My translation of this and all other passages quoted. De Vidas' book was first printed in Venice, 1579, and reprinted thereafter many times.
24. First published in Prague, 1662, and reprinted many times thereafter.
25. Gershom Scholem, *Kabbalah*, The Jewish Publication Society of America-/Quadrangle Books/The New York Times Book Co., 1974, pp. 193–94.
26. Nathan of Hannover, *Sefer Sha'are Tziyon*, Zolkiev: Saul Meyerhoffer, 1849, p. 19a.
27. *Midrash Talpiyot*, Smyrna, 1736 (reprint, Jerusalem, 1963), p. 292.
28. Ḥayyim Yosef David Azulai, *Simḥat haRegel*, Lemberg, 1864, p. 2, and *Limmud Bet, Limmud Gimmel*.
29. *Ibid*.
30. Azulai, *op. cit.*, as quoted by Louis Jacobs, *Hasidic Prayer*, pp. 152–53.
31. Israel Ba'al Shem Tov, *Keter Shem Tov*, reprint, B'ne B'rak, 1947, p. 5.
32. Ya'aqov Yosef of Polonnoye, *Toldot Ya'aqov Yosef*, Warsaw, 1881, p. 248 (end of *Behar*).
33. First published in Lemberg, 1866. Critical edition by Gedalya Nigal, Jerusalem, 1985.
34. Cf. index of Nigal's edition, s.vv. *Yiḥud, Yiḥudim, Yiḥud v'Zivvug, Matronita, Perud, Sh'khina*.
35. In speaking of the "mystery of the double face" Ya'aqov Yosef takes up a theme that was first touched upon by the Midrash (Gen. Rab. ed. Theodor, p. 55; cf. Robert Graves and Raphael Patai, *Hebrew Myths*, 10.1, and above, p. 125), and then elaborated by Gikatilla and the Zohar (cf. above, pp. 124–25). The androgynous original man is paralleled in Kabbalistic teachings by the similarly androg-

ynous Godhead. What Ya'aqov Yosef says is that while the exile lasts God and the Shekhina are turned back to back, thus they are *du-partzusim*, that is, like a Janus head. Moreover, God is asleep: this is the mystery of the *dormita*, of the (divine) sleep. However, he continues, "When He will want to rebuild the Temple," God will awaken, and then God and the Shekhina "will turn face to face," and thus the wholeness of the Godhead will be restored and Redemption will come about.

36. Elimelekh of Lyzhansk, *No'am Elimelekh*, Lvov, 1787 (reprint New York, 1956).
37. *Op. cit.*, New York, 1956, pp. 37d, 59b, 88a.
38. Moshe Hayyim Efrayim of Sudylkov, *Degel Maḥane Efrayim*, Jerusalem, 1962–63, p. 34.
39. Levi Yitzḥaq of Berdichev, *Sefer Q'dushat Levi*, Slavuta, 1798 (latest reprint, Jerusalem, 1964).
40. *Op. cit.*, Jerusalem, 1964, p. 311.
41. First printed anonymously in 1796, then in several more editions.
42. Shneur Zalman of Lyady, *Tanya*, 1865, 1:41, pp. 27a–b.
43. B. Sanh. 14a.
44. Barukh of Medziboz, *Butzina diN'hora*, first published 1880, then in Pietrkov, 1889, in which edition the quotation is on the last page.
45. Avraham Y'hoshu'a Heschel, *Sefer Liqqute Y'qarim*, Mezhirov, 1794, p. 5a. The Lemberg, 1864 edition has many errors. E.g., on p. 4a instead of *eno mit'asher b'ta'anug* it has *eno mitkasher* etc.
46. Cf. *Ta'ame haMinhagim uM'qore haDinim*, by Abraham Isaac Shub, Lemberg, no date (ca. 1896), pt. I, p. 2a, quoting *Degel Maḥane Efrayim*.
47. The reference is to the book of sermons *Zera 'Qodesh* by the Hasidic rabbi Naftali Zevi (1760–1827) of Ropsitz (Ropczyce, Poland).
48. By Zevi Elimelekh Spira of Dinov.
49. *Ta'ame haMinhagim* pt. III, p. 3.
50. The reference seems to be to Rabbi Israel Ruzhin of Sagadora (1797–1850), the founder of the Ruzhin Hasidic dynasty.
51. Cf. Louis Jacobs, *Hasidic Prayer*, pp. 140–53, "The Polemic on the Recital of Le-Shem Yiḥud."
52. Ezekiel Landau, *Noda' bIhuda*, Stettin, 1861, no. 93, p. 74a. The responsum is dated Sivan 22, 5536 (1776).
53. Ḥayyim b. Shlomo Tyrer, *Sha'ar haT'filla*, Sudylkov, 1813, responsum, pp. 3–10, as quoted and cited by Louis Jacobs, *Hasidic Prayer*, pp. 147–51.
54. Jacobs, *op. cit.*, pp. 148–49 and 151–52.
55. *Siddur Ishe Yisrael*, reprint, Jerusalem, no date, p. 17a.
56. *Siddur Otzar haT'fillot*, Vilna, 1914.
57. Y'ḥiel Mikhael Epstein, *Seder T'filla Derekh Y'shara* ("Order of Prayer Straight Path"), Offenbach, 1791, p. 10a.
58. *Op. cit.*, 10b, 23b, 24b.
59. The *Seder 'Avodat Yisrael* was published in Roedelheim, Germany, 1868, and reprinted by Schocken Books in 1937 (no place of publication).
60. First published in Amsterdam, 1717, and then reprinted several times, e.g., in New York, 1954.

61. *Seder 'Avodat Yisrael*, p. 55, note.

62. Cf. e.g., *Siddur Tora Or v'im Sha'ar haKolel . . . Nusaḥ haARI* ("Prayer Book The Tora Is Light with the Universal Gate . . . Version of Isaac Luria"), Vilna, 1896. This prayer book contains, in addition to the *yiḥudim*, numerous other references to the Shekhina. The same is the case with the following sampling of other prayer books:

    Seder l'Shalosh R'galim k'Minhag haS'faradim ("Order for the Three Pilgrims' Festivals according to the Custom of the Sephardim"), 1857.

    Seder Or Zaru'a T'filla l'Khol haShana k'Minhag S'farad ("Order Sown Light, Prayer for the Whole Year according to the Custom of Spain"), Jerusalem, 1987.

    Seder Sha'ar haShamayim ("Order Gate of Heaven"), by Isaiah Horowitz ("the Shelah") (1565?–1630), Amsterdam, 1717 (reprint, New York, 1954). On p. 277 the purpose of the rite of circumcision is stated to be the unification of God and the Shekhina.

    Siddur T'filla ("Prayer Book"), by the Yemenite Rabbi Shalom Shar'abi, reprint, Jerusalem, 1964.

    Siddur Or miTziyon Nusaḥ S'farad ("Prayer Book Light from Zion, Version of Spain"), Jerusalem, 1968.

    Seder T'fillat Y'sharim 'im Sharḥ fi 'l-'Arabī ("Prayer Book the Prayer of the Righteous Ones, with a Commentary in Arabic as Spoken in Baghdad and Its Environs and the Cities of India and China. . ."), ed. and transl. by Ṣāliḥ Ya'qūb Manṣūr, Jerusalem, 1938.

    Seder Minḥa v'Arvit l'Shalosh R'galim ("Order of the Afternoon and Evening Prayers for the Three Pilgrims' Festivals . . . according to the Custom of Baghdad"), ed. Yitzḥaq Yosef Ḥayyim A'budi, Livorno: Sh'lomo Belforte, 1935. On p. 90 the blessing recited when seeing a leafy tree is stated to have as its purpose "the Unification of God and the Shekhina . . . "

    Siddur K'nesset Yisrael haShalem b'li Dillug . . . k'Minhag Q"Q haS'faradim v'khol 'Edot haMizraḥ . . . ("Prayer Book the Complete Community of Israel Without Omission . . . according to the Custom of the Holy Congregations of the Sephardim and All Oriental Communities, according to the Version of Isaac Luria"), ed. Yosef ben Aharon Ḥasid, Jerusalem, 1980. This prayer book is used at present (1988) by the Israeli Jewish Communities Center of Forest Hills, N.Y., founded by Bukharan Jews.

63. See above, pp. 184–87.

64. *Siddur Bet Ya'aqov heHadash* ("The New House of Jacob Prayer Book"), Vienna: H. Ziegelheim, no date, p. 4.

65. *Op. cit.*, pp. 157–58, 374, 387, 389, 404, 408, 413, 422, 435, 449, 450, 457–58, 462, 465.

66. See the prayer books listed in note 62.

67. Published in Brooklyn, N.Y. by Mesorah Publications, 1985.

68. *Op. cit.*, pp. 4–5.

69. Cf above, p. 163.

70. New York: Sephardic Heritage Foundation, 1985.

71. *Op. cit.*, pp. 9–10, 175.

72. Jerusalem, 1974; reprinted in Brooklyn: Aleppian Publishing Co., 1980. The quote is on p. 129.
73. *Ibid.*
74. Brooklyn: Ahiezer Congregation, 1981. I am indebted to Mr. Joseph Sutton and Rabbi Ezra Labaton for furnishing me with copies of this and other Sephardi prayer books in use at present.
75. *Siddur 'Et Ratzon*, pp. 17, 103, 125, 144, 159, 177, 180, 244, 261 (twice), 279, 305, 310, 337, 338, 352, 353, 356.
76. *Op. cit.*, pp. 31, 38
77. Printed in Jerusalem, by Eshkol Publishers, no date.
78. The Hebrew term *dibbuq* is used in Talmudic literature in the sense of attachment, intimacy, friendship. In Kabbalistic literature it was given the meaning of a spirit which attaches itself to a person by invading his body. In English transliteration it is also spelled dibbuk, dybbuk.
79. James Hastings (ed.), *Dictionary of the Bible*, New York: Scribner's 1963, p. 280.
80. Gedalya Nigal, *Sippure Dibbuq b'Sifrut Yisrael* ("Dybbuk Tales in Jewish Literature"), Jerusalem: Rubin Mass, 1983.
81. Hayyim Vital, *Sha'ar Ruaḥ haQodesh*, Tel Aviv-B'ne B'raq, 1963, *yiḥud* 15, p. 98; *idem, Sha'ar haGilgulim*, introduction 5, as quoted by Nigal, *op. cit.*, p. 17.
82. Nigal, pp. 165–72.
83. Nigal, pp. 181–84, 198, 199, 201, 203–5, 211–13, 217, 220–23, 225, 267–68.
84. Nigal, pp. 198–203.
85. Nigal, pp. 217, 225
86. Scholem, "Dibbuk," in *Enc. Judaica*, Jerusalem, 1972, 6:19–20; A. Marmorstein, in *Mitteilungen zur jüdischen Volkskunde*, Vienna, 1929, pp. 11–18.
87. Lawrence Fine, "The Contemplative Practice of Yiḥudim in Lurianic Kabbalah," in Arthur Green (ed.), *Jewish Spirituality from the Sixteenth Century to the Present*, New York: Crossroad, 1987, p. 78.
88. Vital, *Sha'ar Ruaḥ haQodesh*, p. 75.
89. *Ḥokhma* in the Kabbalistic system of *Sefirot* ("emanations") is the second *Sefira* and stands for the Supernal Father, while *Bina* is the third *Sefira* standing for the Supernal Mother.
90. Vital, *Sha'ar Ruaḥ haQodesh*, p. 110.
91. *Ibid.*, p. 74.
92. Fine, *op. cit.*, p. 90, quoting Vital, *Sefer haḤezyonot*, pp. 170–72.
93. Cf. Fine, *op. cit.*, pp. 68, 85.
94. Vital, *Sha'ar Ruaḥ haQodesh*, p. 108, as quoted by Fine, p. 78.
95. Cf. Fine, *op. cit.*, p. 89.
96. Vital, *Sha'ar Ruaḥ haQodesh*, pp. 76–108.
97. *Op. cit.*, pp. 180, 181, 186, 188, 190, 191.
98. *Op. cit.*, pp. 194–97.
99. Jewish Theological Seminary of America MS MIC 1995, pp. 175a–180a.
100. I suggest the use of these three terms—soul, spirit, and ghost—for the Hebrew *nefesh*, *n'shama*, and *ruaḥ*.

101. Here we must leave R. Tabul's brief but most valuable presentation of Luria's unifications, but before doing so I would like to remark that if a scholar were to undertake the task of preparing an annotated English translation of it, he would perform a valuable service to the scholarly world.

Chapter IX | *The Shekhina as* Maggid *and Vision*

1. Gershom Scholem, "HaMaggid Shel R. Yosef Taitazak," *Sefunot*, Vol. 11 (1971–77), pp. 67–112.
2. First published in Lublin, 1646.
3. Cf. Joseph Dan, "Maggid," in *Encyclopaedia Judaica*, Jerusalem, 1972, 11:698–701, and literature there in the bibliography.
4. As quoted by Werblowsky, "*LiD'muto shel haMagid shel R. Yosef Qaro*," *Tarbiz*, Vol. 27 Nos. 2–3 (Jan. 1958), p. 314: *idem*, *Joseph Karo*, pp. 167, 175. The drying up of the sea and the piercing of Rahab are taken from Isa. 51:9–10, where these heroic acts are attributed to "the arm of Yahweh."
5. Werblowsky, *Joseph Karo*, p. 275.
6. Werblowsky, *Tarbiz*, *loc. cit.*
7. Werblowsky, *Tarbiz*, *loc. cit.*; repeated in his *Joseph Karo*, p. 268.
8. Louis Dupré, "Mysticism," in *Encyclopaedia of Religion*, New York: Macmillan, 1987, 10:254.
9. Bernard Lang in his *Wisdom and the Book of Proverbs: A Hebrew Goddess Redefined*, New York: Pilgrim Press, 1986, argues that *Hokhma* ("Wisdom"), which figures prominently in the Biblical Book of Proverbs (1:20–33; 8:1–36; 9:1–18), was an "apparently pale goddess" who was later "reinterpreted or redefined" as a "purely poetic figure" (p. 5; cf. also pp. 6–7). Apparently in support of his argument Lang puts at the head of his first chapter a quote from Hermann Gunkel: "The sages had a kind of female patron deity of whom they sometimes spoke; Hebrew tradition calls her 'Wisdom'" (p. 3, quoting Gunkel, *Zum religionsgeschichtlichen Verständnis des Neuen Testaments*, Göttingen: Vandenhoeck and Ruprecht, 1903, p. 26). In view of his interest in ancient Hebrew polytheism, Lang's assertion that among the gods worshiped by the Israelites "there was only one goddess: Astarte, who was probably also called Queen of Heaven," is surprising (p. 5, referring to *Jer.* 44:18, and to Wolfgang Heimpel, "A Catalogue of Near Eastern Venus Deities," *Syro-Mesopotamian Studies*, Vol. 4 (1982), p. 71). What about Asherah, whose worship is well attested from the pre-monarchic period down to the days of the first Exile? See above, pp. 34–53. Lang simply ignores her, although he refers briefly to her Ugaritic equivalent, Athirat, El's consort, who, he says, "may indeed be Wisdom's mother" (p. 64). And, one more question: "Lady Wisdom" and "Lady Folly" (Lang's translations) appear juxtaposed as two opposites in *Prov.* 9:1 and 13. If "Wisdom and Folly are the two powers vying for favor with students" (as Lang says, p. 86), and "Lady Wisdom" is an ancient Hebrew goddess, why should the same status not be accorded to "Lady Folly"? Why is she merely a "harlot," a "figure of fiction," created by the poet? (pp. 100, 108).

Thus, despite Lang, I still maintain that *Ḥokhma* in the Bible and the Apocrypha is nothing more than a personified hypostasis, and never developed within Judaism "into a veritable female deity."

10. As reprinted in Isaiah 6. Abraham haLevi Horowitz's *Sh'ne Luḥot haB'rit*, Jerusalem, 1969, vol. 2, pp. 88a–89a.
11. 2nd ed. Venice, 1654.
12. Werblowsky, *Tarbiz*, Vol. 27, Nos. 2–3, p. 311; cf. also his *Joseph Karo*, pp. 19, 108–9.
13. Werblowsky, *Joseph Karo*, p. 18.
14. Cf. Joseph Dan, "Maggid," *Enc. Judaica*, (1972), 11:700.
15. Reuben Margalioth, *Mal'akhe 'Elyon*, Jerusalem: Mossad haRav Kook, 1945, appendix, *D'rishot b'Inyane haMal'akhim*, from a MS of Cordovero, p. 64. On Cordovero in general, cf. J. Ben-Shlomo, "Moses Cordovero," in G. Scholem, *Kabbala*, Philadelphia: Jewish Publ. Soc. of Amer.-Quadrangle Books/The New York Times Book Co., 1974, pp. 401–4.
16. Cf. *Sh'mone Sh'arim*, 7 vols., Jerusalem, 1863–98; rev. ed. Yehudah Ashlag, Tel Aviv, 1962.
17. Lawrence Fine, "Maggidic Revelations in the Teachings of Isaac Luria," *Mystics, Philosophers and Politicians: Essays in Jewish Intellectual History in Honor of Alexander Altmann*, J. Reinharz and D. Swetschinski, Durham, N. C.: Duke University Press, 1982; pp. 145–46.
18. *Op. cit.*, pp. 147, 149.
19. Ḥayyim Vital, *Sefer haḤezyonot*, ed. A. Z. Aescoly, Jerusalem: Mossad haRav Kook, 1954, p. 149.
20. Cf. Rivka Schatz, "Mar'ot 'al Raza diMalka M'shiḥa," *Sefunot*, Vol. 12 (1971–78), pp. 217–52.
21. Scholem, *Kabbalah*, p. 275; Isaiah Tishby, *N'tive Emuna uMinut* ("Paths of Belief and Heresy"), Tel Aviv: Masada, 1964, index, s.v. Rovigo, etc.
22. Jacob Leveen, "Autograph Letters of Moses ben Mordecai Zacuto" in Alexander Scheiber (ed.), *Semitic Studies in Memory of Immanuel Löw*, Budapest, 1947, pp. 326–27, 330.
23. Leveen, *op. cit.*, p. 332. On Rovigo cf. G. Scholem, *Halomotav shel haShabtai R. Mord'khai Ashk'nazi* ("Dreams of the Shabbataian R. M. A."), Berlin: Schocken, 1938; Tishby, *op. cit.*, pp. 81ff.
24. Cf. Scholem, *Kabbalah*, p. 275.
25. *Op. cit.*, pp. 396–400.
26. Scholem, "Sh'ne M'qorot Ḥadashim l'Idi'at Torato shel Avraham Mikhal Qardozo," *Sefunot*, Vols. 3–4 (1960), pp. 243–300.
27. *Shevet Mussar*, Constantinople, 1712; *Midrash Talpiyot*, Smyrna, 1736. Cf. Meir Benayahu, "*HaMaggid shel haRamḥal*" ("The *Maggid* of M. H. Luzzatto"), *Sefunot*, Vol. 5 (1961), p. 302.
28. Benayahu, *HaMaggid shel haRamḥal*, pp. 297–336.
29. Benayahu, *op. cit.*, p. 302.
30. Benayahu, *op. cit.*, p. 304, interprets the name *Sh'mu'i'el* as "Servant of the Living God." Cf. also *op. cit.*, p. 305.

31. Cf. R. Patai, *Adam waAdama*, Jerusalem: Hebrew University Press, 1943, 2:98ff.
32. *Pesiqta Rabbati*, ed. M. Friedmann, Vienna, 1880, p. 131b.
33. Cf. Simḥa Asaf, "Iggrot miTz'fat," in *Qovetz 'al Yad*, 3, Jerusalem, 1939, pp. 122–23. I am indebted to Prof. Gedalya Nigal for having brought this document to my attention.
34. Isaac Judah Jehiel Safrin, *N'tiv Mitzvotekha*, Lemberg, 1858.
35. Ḥayyim Vital, *Sefer haHezyonot*, ed. A. Z. Aescoly, Jerusalem: Mossad haRav Kook, 1954.
36. *Op. cit.*, pp. 44–47.
37. *Op. cit.*, p. 79.
38. Ya'aqov Shimshon of Shepetovka (d. 1801), was a disciple of Dov Ber of Mezhirech and of Pinḥas Shapiro of Koretz. The *Encyclopaedia Judaica* (1972) 9:1238 gives 1799, with a question mark, as the date of his going to Eretz Israel, but according to the source here quoted he must have gone there in or before 1791, the date of the death of R. Pinḥas Shapiro of Koretz.
39. R. Pinḥas Shapiro of Koretz (1726–1791) was a Hasidic rabbi in Koretz and Shepetovka, who prayed with intense *d'vequt* ("enthusiasm").
40. Safrin, *N'tiv Mitzvotekha*, pp. 20b–21b.
41. Safrin, *M'gillat S'tarim*, pp. 14, 19.
42. *Loc. cit.*
43. Safrin, *N'tiv Mitzvotekha*, pp. 20b–22b.
44. Safrin, *M'gillat S'tarim*, pp. 19, 32.
45. Werblowsky, *Joseph Karo*, pp. 397f.
46. *Op. cit.*, pp. 307–11.

Chapter X | *Lilith*

1. Thorkild Jacobsen, *The Sumerian King List*, Chicago, 1939, p. 18, n. 37, and p. 90, n. 131.
2. Bruno Meissner, *Babylonien und Assyrien*, Heidelberg, 1925, ii. 201.
3. Ebeling and Meissner, *Reallexikon der Assyriologie*, ii. 110.
4. Samuel N. Kramer, *Gilgamesh and the Huluppu Tree*, Chicago, 1939, pp. 1–2. The same story was told in the missing part of Tablet xii of the Babylonia Gilgamesh epic dating from the 7th century B.C.E.; cf. Alexander Heidel, *The Gilgamesh-Epic and Old Testament Parallels*, Chicago, 1946, p. 94.
5. Emil G.H. Kraeling, *Bulletin of the American Schools of Oriental Research* 67 (Oct. 1937), pp. 16–18.
6. Cf. William F. Albright, *Bulletin of the American Schools of Oriental Research* 76 (Dec. 1939), p. 9.
7. *Isaiah* 34:14.
8. B. Nidda 24b.
9. B. Erubin 100b.

10. Rashi to B. Sanhedrin 109a.
11. These names, as shown by Moses Gaster, *Studies and Texts*, pp. 1252ff., are derived from Byzantine magic names such as Sisynios, Synithoros, and the like; cf. also H.A. Winkler, *Salomo und die Karina*, Stuttgart, 1931.
12. Alpha Beta diBen Sira, ed. Eisenstein, *Otzar Midrashim*, p. 47; cf. M. Gaster, *MGWJ* 29 (1880), 553ff.; Num. Rab. 16.25; *Zohar* I. 34b.
13. B. Erubin 18b; Gen. Rab. 20.11, pp. 195–96; 24.6, p. 236; Tanḥuma Genesis Buber 20; etc.
14. B. Shabbath 151a.
15. James A. Montgomery, *Aramaic Incantation Texts from Nippur*, Philadelphia, 1913, pp. 77–78, and cf. pp. 75–76 which are paraphrased or summarized above.
16. Montgomery, *op. cit.*, pp. 155–56, bowl no. 8.
17. *Hosea* 2:5.
18. Jehuda L. Zlotnik, *Ma'ase Yerushalmi*, Jerusalem, 1946, p. 33.
19. *Op. cit.*, pp. 66–67.
20. Cf. G. Scholem, *Major Trends in Jewish Mysticism*, New York, 1961, pp. 40ff. In an Arabic incantation text against the Qarina (the Muslim equivalent of Lilith), King Solomon is said to have called his vezir and cousin Asaf ibn Barakhia, in whose name we recognize Joshua ben Perahia, and commanded him to write an amulet to ward off the demoness and all her helpers, cf. H.A. Winkler, *Salomo und die Karina*, Stuttgart, 1931, p. 18.
21. Gottheil, whose transcript was published by Montgomery, reads, *Yahweh Qadmonah Hayin Lilith*. It seems to me, however, that these words should be read *wHawah qadmonah hutz Lilith*, giving the famous Jewish magical incantation formula as translated above.
22. Montgomery misunderstood this name. In later Jewish magic it has become a commonplace to arrange a formal sale of a child whose life was threatened by an evil spirit and to call him Mercado, i.e., The Sold One, if a boy, and Mercada, if a girl.
23. Montgomery, *op. cit.*, pp. 258ff. My translation. A very similar incantation is reprinted in as recent a popular remedy-book as Raphael Ohana's *Mar'e haY'ladim*, Jerusalem, 1908, p. 61b.
24. Cf. Montgomery, *op. cit.*, pp. 252–53.
25. Cf. Cyrus H. Gordon, "Two Magic Bowls in Teheran," *Orientalia*, vol. 20, Rome, 1951, pp. 306–15.
26. Cf. Gordon, *op. cit.* pp, 306–07, whose translation was followed above, with a few slight changes.
27. Cf. Gordon, *op. cit.*, pp. 309–10. Lilith appears on numerous other bowls as well, Cf. Gordon, *Orientalia* 10 (1941), pp. 120–21, 279, 289 (where "male and female Liliths" are mentioned), 339, 340 ("Lilin," masculine plural), 347 ("Liliths"), 348 ("male and female Liliths"), 351 ("I adjure thee, O Lilith Hablas, granddaughter of Lilith Zarnay"), 353 ("bewitching female Liliths"), 354, 356.
28. *Genesis* 1:20–21.
29. *Zohar* i. 34b.
30. Yalqut Reubeni to *Genesis* 2:21, p. 68.

31. *Zohar* iii. 19a.
32. *Zohar* i. 148a, Sitre Torah.
33. Gershom Scholem, "Kabbaloth R. Ya'aqobh weR. Yitzhaq," *Madda'e haYahaduth* vol. II, Jerusalem, 1927, pp. 251, 260.
34. *Genesis* 1:3.
35. *Zohar* i. 19b, with I. Tishby's comments in his *Mishnat haZohar* i. 372.
36. B. Sukka 5b.
37. *Zohar* i. 19b.
38. *Zohar* i. 34b.
39. *Zohar* i. 19b.
40. Cf. above, p. 228, where "Lilith Buznai" is mentioned.
41. Midrash Abkir; *Zohar* iii. 76b; Yalqut Reubeni to *Genesis* 4:8, p. 95.
42. Naphtali Herz ben Jacob Elḥanan, *'Emeq haMelekh*, Amsterdam, 1648, 179d–180a.
43. Cf. Baḥya ben Asher ibn Ḥalawa (d. 1340), *Commentary to the Pentateuch* (in Hebrew); Venice, 1546, 15d; Manasseh ben Israel (1604–1667), *Nishmat Hayyim*, Amsterdam, 1652, 114b, ch. 12 of the Third Maamar; *'Emeq haMelekh*, 23c-d, chapter 42.
44. *Zohar* i. 19b.
45. *'Emeq haMelekh*, p. 103a; cf. the Yiddish book *Hanhagat Ḥasidim w'Anshe Ma'ase*, Frankfurt a.M., 1700, pp. 16a–17a.
46. *Zohar* i. 148a–b, Sitre Torah.
47. *Zohar* i. 148b, Sitre Torah.
48. *'Emeq haMelekh*, Sha'ar Tiqqune haT'shuvah, ch. 11, p. 19c. The mythical references in this incantation are clear enough. The statement that Lilith is wrapped in velvet may refer to the scarlet dress which, as we just saw, Lilith was believed to wear when trying to seduce men. The admonition that she should return to the raging sea whose waves call her, refers to the well-known myth according to which Lilith's permanent abode is in the waves of the Red Sea.
49. *'Emeq haMelekh* 84b.
50. Cf. G. Scholem, *Tarbitz*, vol. 19 (1948), p. 175.
51. Solomon Navarro, "Sippur Yosef della Reyna," in Yitzḥaq Luria, *Sefer Liqqute Shas*, Livorno, 1790, pp. 58b–59a.
52. *Zohar* i. 19b. The turn of the flame is reminiscent of the turning of the Cherubim themselves: according to the Talmudic view (B. Baba Bathra 99a) when the Cherubim turned their faces toward each other, this showed that Israel obeyed the will of God; when Israel sinned the Cherubim turned their faces away from each other. The smile of Lilith is reflected in the smile that one can observe on the faces of sleeping children. Therefore, according to Jewish folk-belief, one should wake such a child, whereupon Lilith will flee.
53. *Zohar* iii. 19a.
54. *Zohar* iii. 77a.
55. *Zohar* iii. 77a.
56. *M'qore Minhagim*, 91f., and Raphael Ohana, *Mar'e haY'ladim*, Jerusalem, 1908, p. 52a.

57. Ohana, *loc. cit.*, quoting Liqqute Gure haARI; cf. also *Sefer Z'khira* 53b; Grunwald, *Mitteil. zur jüd. Volkskunde*, viii, 62; similar beliefs and practices among other peoples, cf. Wuttke, *Der deut. Volksaberglaube*, 386; Ploss, *Das Kind*, ii. 851; Nyberg, *Kind und Erde*, 222; Graves-Patai, *Hebrew Myths* 10.4.
58. Ohana *op. cit.*, 94a.
59. *Op. cit.*, 25a.
60. *Op. cit.*, 94a–b.
61. Cf. *Genesis* 4:19, 22.
62. Gen. Rab. 23.3, p. 224, and parallel sources.
63. *Pirqe di R. Eli'ezer*, according to reading of Nahmanides on *Gen.* 4:2; cf. *Mid. haGadol* i. 118; *Zohar* i. 55a; *Zohar* Ruth 99a, beginning with the words "R. Nehemia pataḥ"; *Agadat Bereshit* (introd.) 38; Louis Ginzberg, *Legends of the Jews* , I. 150; V. 171: Menahem Zioni b. Meir of Speyer (15th century). *Sefer Zioni*, Cremona, 1560, p. 14b.
64. *Zohar* i. 56a; cf. 19b.
65. *Zohar* iii. 76b.
66. *Zohar* i. 9b.
67. *Zohar* iii. 76b–77a.
68. G. Scholem, *Tarbitz* vol. 19 (1948) p. 172; cf. also *Mid. Tehillim* 72, Buber, p. 324; *Yalqut Reubeni* to *Genesis* 4:8, p. 95, quoting *Sefer Miskhan ha'Eduth*. The reference to Hadad the Edomite is found in 1 *Kings* 11:14,17.
69. Targum Sheni to *Esther* 1:3.
70. Cf. Scholem, *Tarbitz*, vol. 19 (1948) p. 169.
71. Cf. Targum to *Job* 1:15.
72. Cf. above, pp. 230–31.
73. Baḥya on *Genesis*, Venice, 1546, 15d; cf. also Yitzḥaq Caro, *Toldoth Yitzḥaq*, (Mantua, 1558), to *Genesis* 16a; *Yalqut Reubeni* Reubeni Gadol, Wilmersdorf, 1681, 53c (Parashat Toldoth); Aharon Shemuel, *Nishmat Ḥayyim*, Hanau, 1617, 114b (Ma'amar Gimel, ch. 12).
74. Nathan Spira, *Tuv haAretz*, Venice, 1655, p. 19c.
75. *Psalm* 91:10; Ohana, *Mar'e haY'ladim* 10a–b, quoting Mahari Taitazak.
76. *Isaiah* 27:1.
77. Moses Cordovero, *Pardes Rimmonim*, Cracow, 1591, Gate 25, ch. 5, p. 186d.
78. *'Emeq haMelekh*, p. 84b, cf. p. 140b.
79. Cf. e.g., *'Emeq haMelekh*, 140b, and Bezalel ben Solomon of Kubrin, *'Amudeha shiv'a*, Dusseldorf, 1693, pp. 51c–d.
80. *Isaiah* 27:1.
81. *'Emeq haMelekh*, pp. 84c, 103a, 121b, 130a; *Zohar* ii, 180b.
82. *Op. cit.*, p. 84a; G. Scholem, *Tarbitz*, vol. 19 (1948), p. 173.
83. Cf. *Genesis* 36:39.
84. *Jeremiah* 1:14.
85. Cf. G. Scholem, *Tarbitz*, vol. 5, p. 194.
86. Cf. Scholem, "Kabbaloth R. Ya'aqobh weR. Yitzḥaq." *Madda'e haYahaduth*, vol. II, Jerusalem, 1927, pp. 251, 255, 258, 260–61. This jealousy in the family of evil

divinities mirrors the jealousy the Mother Goddess feels when she sees the boundless love the Father God feels for their daughter the Matronit, cf. above, pp. 126–27.

87. Cf. *Genesis* 28:9.
88. Moses Cordovero, *Pardes Rimmonim*, Cracow, 1591, Gate 25, ch. 5, p. 186d; Gate 26, ch. 8, p. 188d.
89. Abraham Galante, *Sefer Qol Bokhim*, Venice, 1589, p. 15, to *Lamentations* 1:5.
90. Cf. above, p. 227.
91. *'Emeq haMelekh*, 140b.
92. *Genesis* 3:34.
93. Ḥayyim Vital, *Sefer 'Etz Ḥayyim*, Koretz, 1784, p. 129d.
94. *Cant.* 3:8.
95. *Zohar* ii. 163b.
96. Cf. above, p. 228.
97. *Zohar Ḥadash* Tiqqunim, Warsaw: Lewin-Epstein, no date, p. 117a top.
98. *Zohar* i. 27b.
99. *Proverbs* 30:23
100. *Zohar* iii. 69a.
101. Shlomo Alqabetz, *B'rith haLevi*, ch. 7, cf. ch. 6.
102. G. Scholem, *Tarbitz*, vol. 5, pp. 50, 194–95; I. Tishby, *Mishnat haZohar*, i. 299.
103. *Zechariah* 9:9.
104. *Zohar* iii. 69a.
105. *'Emeq haMelekh*, p. 84d.

Chapter XI | *The Sabbath—Virgin, Bride, Queen, and Goddess*

1. *Isaiah* 58:13–14.
2. *Genesis* 2:2–3; *Exodus* 20:8–11; *Deuteronomy* 5:12–15.
3. Cf. *Jubilees* 50:8.
4. Cf. A.Z. Aescoli, *Sefer haFalashim*, Jerusalem, 1943, p. 37; Wolf Leslau, *Falasha Anthology*, New Haven, 1951, p. 19.
5. B. Ketubot 62b; B. Baba Kamma 88a; cf. Yer. Megilla 75a mid.
6. B. Ketubot 62b. For the Talmudic belief in the power of the word, cf. R. Patai, *Man and Temple in Ancient Jewish Myth and Ritual*, pp. 185ff.
7. Cf. Stobaeus, *Ecl.*, i. 1.10.
8. Philo, *Leg. Alleg.* i. 15 (Loeb Class. Libr. i. p. 155).
9. Philo, *De Opif. Mundi* 100 (Loeb i. p. 79).
10. Philo, *De Spec. Leg.* ii. 56–58 (Loeb vii. pp. 343, 345).
11. Philo, *Vit. Mos.* ii. 210 (Loeb vi. p. 553).

12. Cf. the tractate *Shabbat* of the Mishna, the Babylonian Talmud and the Palestinian Talmud.
13. B. Shabbat 119a.
14. *Loc. cit.*
15. *Loc. cit.*
16. *Loc. cit.*
17. B. Shabbat 119b.
18. *Exodus* 20:8; Gen. Rab. 11:8, pp. 95–96; cf. Pesiqta Rabbati 117b.
19. In both the Bible and the Talmud the noun *Shabbath* has either the masculine or the feminine gender.
20. Leslau, *Falasha Anthology, op. cit.* p. 3.
21. *Op. cit.* pp. xli–xlii.
22. *Op. cit.* pp. 9, 10.
23. *Exodus* 31:13.
24. Cf. *Job* 25:4–5.
25. Cf. B. Sanhedrin 65b; Pesiqta Rabbati 23, p. 120a; *Zohar* iii. 288b.
26. Cf. Graves-Patai, *Hebrew Myths*, ch. 25.
27. Cf. *Isaiah* 58:13–14.
28. Cf. B. Shabbat 118b.
29. Leslau, *op. cit.*, pp. 16, 17, 18, 19, 21, 23–24, 30–32, 36, 37–38.
30. *Op. cit.*, pp. 42, 45. A comparison between the Falasha Sabbath and the Mandaean Sunday, also personified and in many ways paralleling the former, was made by L. Troje, "Sanbat," in Richard Reitzenstein, *Die Vorgeschichte der christlichen Taufe*, Leipzig and Berlin: Teubner, 1929, pp. 328–77. He also pointed out (p. 347) that the expression "Sabbath of God," found in the *Teezaza Sanbat*, goes back to Philo of Alexandria, *De Cherub*. 87. In that passage (Loeb Class. Libr. ed. p. 61) Philo says that "Moses often in his laws calls the Sabbath, which means 'rest,' God's Sabbath." In fact, in most of the pertinent passages, the Hebrew expression is "the seventh day is a Sabbath *unto* the Lord" (*Exodus* 20:10; 31:15; 35:2; *Leviticus* 23:3). However, in *Exodus* 31:13 and *Leviticus* 19:3 the expression "my Sabbaths" occurs, put in the mouth of God. Thus Troje's conclusion that the expression "God's Sabbath" was coined by Philo, is only partly correct.
31. *Op. cit.*, p. 143, note 9.
32. *Op. cit.*, p. 147, note 95.
33. Cf. I.L. Baruch (ed.), *Sefer haShabbat*, Tel Aviv, 1936, pp. 333–35.
34. Cf. e.g. *Seder 'Avodat Yisrael*, Roedelheim, 1868, p. 200.
35. *Exodus* 20:8.
36. *Deuteronomy* 5:12.
37. *Exodus* 31:16.
38. *Exodus* 20:8.
39. *Zohar* ii. 138a; cf. I Tishby, *Mishnat haZohar* ii. 487–8, 491.
40. *Zohar* ii. 63b.
41. *Zohar* iii. 272b.

42. Pope, *op. cit.*, p. 175.
43. The Hebrew word "*qiddashta*" which appears in the Sabbath benediction, means both "you sanctified" and "you betrothed."
44. David ben Joseph Abudarham, *Sefer Abudarham*, Prague, 1784, p. 45a.
45. This line alludes to the midrash according to which the Sabbath existed in God's thought even before the creation of the world, although, coming as it did after the six days of creation, it was the end and completion of the Creator's work.
46. The son of Yishai (Jesse) the Bethlehemite was, of course, David; but the poet alludes to a more distant son, or descendant, of Yishai, namely, the Messiah whose early coming was a very real expectation among the Safed Kabbalists.
47. Another allusion to the Messiah. David was a descendant of Perez (or Pharez).
48. This is based on B. Taanith 29b. The concept of the Shekhina as the Sacred Apple Orchard is closely paralleled by the Catholic view of Mary as the Olive Tree, expressed, e.g. by St. Alfonso Maria di Liguori (1696–1787) as follows: "... Mary was called the olive tree, like a fair olive tree in the plains (*Eccles.* 24:19), for as the olive tree produces nothing but oil, the symbol of mercy, thus from the hands of Mary nothing but graces and mercies proceed." See Barry Ulanov (ed.), *The Way of St. Alphonsus Liguori*, New York, 1960, p. 87. This book carries the "Imprimatur" and "Nihil obstat" of the archdiocese of New York.
49. Pope, *op. cit.*, p. 175.
50. Cf. e.g., Ḥayyim Vital (1542–1620), *Sha'ar haGilgulim* ("Gate of Transmigrations"), Przhemysla, 1875, pp. 15a–b.
51. Cf. G. Scholem, *Eranos Jahrbuch*, vol. 19 (1950), pp. 154ff.
52. This poem is printed in the prayer books following the Lurianic tradition, e.g. *Siddur Tora Or v'imSha'ar haKolel*, Vilna 1896, pp. 55a–56a.
53. I.e., the Sabbath, who is identified with the Shekhina and is God's bride.
54. This is a daring simile: *Yesod* ("Foundation"), one of the ten *Sefirot*, corresponds to the penis in the human body. It is said to be "hers," because it is through it that God unites with his bride, the Sabbath-Shekhina.
55. The Aramaic original has *katish* which means not only "presses" as translated above, but also "penetrates" or "deflowers," as in Yer. Qiddushin 59a top.
56. *Siddur Tora Or*, Vilna, 1986, p. 56a.
57. M. Ketubot 5:6.
58. *Exodus* 21:10; cf. R. Patai, *Sex and Family in the Bible and the Middle East*, New York, 1959, pp. 43ff., 158ff.
59. Joseph Caro, *Shulḥan 'Arukh*, Oraḥ Ḥayyim sec. 240.
60. Cf. Magen Abraham, a commentary printed in the standard editions of the *Shulḥan 'Arukh*, Oraḥ Ḥayyim, to sec. 240.
61. *Isaiah* 56:4–5.
62. *Zohar* ii. 89a. The above interpretation largely follows that of I. Tishby, *Mishnat haZohar*, Jersualem, 1961, ii. 537–38.
63. Ḥayyim Vital, *'Etz Ḥayyim Sha'ar haK'lalim*, 12–13; and other passages quoted by S. A. Horodezky *HaMistorin b'Yisrael;* Tel Aviv, 1961, iii. 98; cf. also Shabbetai of Rashkow, *Seder T'filla miKol haShana*, Kortez, 1794, pp. 157b–258b. The rest of the day is also devoted to communion with the world of the divine. In the

Kiddush, or Sanctification, of the second Sabbath meal, taken in the morning of the Sabbath, after returning from the Morning and Mussaf prayers in the synagogue, the Holy King, the Holy Ancient One, the Holy Apple Orchard (i.e. the Sabbath-Shekhina), and the Small Face are invited to participate in the meal (*Siddur Tora Or,* Vilna, 1896, pp. 78b, 82a). The same invitation, in a somewhat different wording, is extended again for the third meal, taken on the afternoon of the Sabbath following the return from Minha prayer in the synagogue. According to another view, the first meal was given in honor of the "Female of the Small Face," i.e., the Shekhina; the second, in honor of the "Holy Ancient One," and the third, in honor of the "Small Face" (cf. Isaiah haLevi Horowitz (ca. 1565–1630), *Sh'ne Luḥot HaB'rit,* Amsterdam edition, reprinted in New York, 1946, i. 139b).

The third meal was usually lingered over until the time came to return to the synagogue for the evening prayer. At this prayer it was customary to protract the singing of the word *Barkhu* ("Bless You") as long as one's breath allowed, because the completion of this word signified the precise moment at which the Queen Sabbath departed, and this they would try to postpone as long as possible (cf. Isaac of Vienna (12th–13 centuries), *Or Zaru'a;* Jacob Segal (15th c.), *Minhage Maharil,* as quoted in Baruch (ed.), *Sefer haShabbat,* pp. 59, 65).

Although with the appearance of three stars on the darkening sky the Sabbath was definitely over, two more ceremonies remained which extended her felt presence far into the night. One was the *Havdalah* ("Separation"), performed by each family head in his home, in the presence of his wife and children. This consisted of lighting a bunch of elaborately woven wax candles, drinking a cup of wine, and smelling sweet herbs, all to the accompaniment of appropriate benedictions. The Polish Kabbalist Isaiah haLevi Horowitz quotes his own father to the effect that "One must sing the *Havdalah* to a good and beautiful melody in order to bid the Queen farewell in joy and in song. Also, for the same reason, it is our custom to perform the rite standing, although one could do it sitting down, because one must be standing up in order to accompany her. . . And one adds a part of the weekday to the holy day at the outgoing of the Sabbath in order to teach and to show that one is reluctant to let the Holy Guest go, and that it is difficult to part from him. Therefore one holds him back, and from most of the houses accompanies him with songs and paeans. . ." *(Sh'ne Luḥot haB'rit, op. cit.).*

It was the custom of the Hasidim of East Europe "to spend the time from sunset to the hour of the evening prayer (on the Sabbath afternoon) in songs and praises of great joy, and they used to dance and frolic in their great happiness in honor of the Queen Sabbath as she was leaving, in the same manner in which she was received. This resembled the musical entertainment of a bridegroom and bride. And this is what every wise man would do in his congregation to honor the Queen, and this is a wonderful charm *(segulla)* to reduce the disturbers of their souls and to assure themselves of a happy and joyous week. . ." (Baruch, *op. cit.,* p. 82).

Following the *Havdalah,* several traditional songs were sung, and then came the time for the last ceremony regarded as part of the Sabbath observances although the Sabbath itself had ended at nightfall. This was the festive meal called *S'udat M'lawe Malka* ("Meal of Farewell to the Queen"), which, like the three earlier Sabbath meals went back to Talmudic tradition (cf. B. Shabbath 117b–118a, 119b) and was regarded by Joseph Caro as a religious duty (*Shulḥan 'Arukh,* Oraḥ

Hayyim, sec. 300, and the commentary of Sha'are Teshuva *ad loc.*). Among the Hasidim, who regarded the time spent at this meal and its attendant merriments as part of the Sabbath, the *M'lawe Malka* was the occasion for much gaiety, feasting, and dancing protracted far into the night.

| *Conclusion*

1. Mother Earth and the city (Zion) as the mother of the people are discussed in detail in Raphael Patai, *Adam waAdama,* Vol. II. Jerusalem, 1943, pp. 65–120.
2. Cf. C.G. Jung, *Gesammelte Werke* Zurich-Stuttgart, 1958, vol. 16, pp. 263ff., "Die Conjunctio."
3. Cf. *Real-Encyclopädie für protestantische Theologie und Kirche,* s.v. Maria, vol. 12, pp. 316–17.
4. Cf. Hastings (ed.), *Dictionary of the Bible,* s.v. Mary, p. 290.
5. Cf. Christine de Pisan, 'L'épître au dieu d'Amours," in Robert Bossaut (ed.), *La littérature morale au Moyen Age,* Paris: Librairie Larousse, 1935, p. 93. My translation.
6. *Leviticus* 18:5; *Numbers* 21:8–9.
7. Let me mention only in passing that in recent years there have been remarkable stirrings among Jewish feminists in the direction of attributing feminine traits to God and introducing the worship of such a feminine deity in religious services. E.g., one such prayer says: "Blessed is She who spoke and the world became . . ." which is simply a transposition into feminine gender of the traditional Jewish prayer; "Blessed is He who spoke and the world became. . ." But then it continues: "Blessed is She who in the beginning gave birth. . . Blessed is She whose womb covers the earth," which is not merely a transformation of God into a Goddess, but the attribution—even if only metaphorically—of female physical-biological functions to Her. Note that in no traditional Jewish prayer is God referred to as having "begotten" the world, or as possessing masculine genitals. Cf. Rita Gross, "Female God Language in a Jewish Context," *Davka* 17, reprinted in Carol P. Christ and Judith Plaskow (ed.), *Womanspirit Rising,* New York: Harper & Row, 1979; Naomi Janowitz and Maggie Wenig, "Sabbath Prayers for Woman," in *op. cit.*, p. 176.

| *Appendix*

1. A.R. Bellinger, F.E. Brown, A. Perkins, and C.B. Welles (eds.), *The Excavations at Dura Europos Conducted by Yale University and the French Academy of Inscriptions and Letters, Final Report,* Vol. VIII, Pt. 1: *The Synagogue* by Carl H. Kraeling, with contributions by C.C. Torrey, C.B. Welles, and B. Geiger (New Haven, 1956).
2. Erwin R. Goodenough, *Jewish Symbols in the Greco-Roman Period,* Vols., IX, X, XI, *Symbolism in the Dura Synagogue* (New York, 1963–64).
3. *Op. cit.* IX. 202.
4. *Op. cit.* IX. 202.
5. *Op. cit.* pp. 202–03.

6. *Op. cit.* p. 209.
7. *Op. cit.*, 202; cf. also Goodenough, "The Rabbis and Jewish Art in the Greco-Roman Period," *Hebrew Union College Annual* vol. XXXII, (1961), pp. 270–71.
8. Cf. above, pp. 137–38.
9. Cf. above, chaps. I and II.
10. Cf. Jacob Neusner, "Judaism at Dura Europos," *History of Religions,* Vol. 4, No. 1 (Summer 1964), p. 101.
11. Cf. Mishna 'Avoda Zara 3.4; Bab, 'Avoda Zara 44b; cf. Yer. Shevi'it 38b–c.
12. Goodenough, *op. cit.* X. 76.
13. *Op. cit.* X. 138.
14. Cf. *History of Religions,* Vol. 4, No. 1 (Summer 1964), pp. 85–91.
15. Cf. Goodenough, *op. cit.*, X. 121; Neusner, *op. cit.*, p. 90.
16. Cf. above, pp. 107ff., 139ff.
17. Cf. *Zohar,* I. 21b–22a; cf. above, p. 141.
18. Cf. B. Sabbath 87a; cf. B. Pesahim 87b; Deut. Rab. 11.10 end; cf. above, p. 109.
19. B. Sota 13b; Sifre Deut. 355; cf. above, pp. 109–10.
20. B. Sota 12b; Cf. Ex. Rab. 1.23.
21. B. Sota 12b; Cf. Exodus Rabba 1.22–1.23.
22. Cf. "The History of Moses Our Master," in Jellinek, *Bet haMidrash* ii. 2; *Sefer haYashar* 242.
23. Exodus Rabba 1.25; Pirqe diR. Eli'ezer 48.
24. B. Sota 12b. cf. Ex. Rab. 1.22–25.
25. Pirqe diR. Eli'ezer 48.
26. Pirqe diR. Eli'ezer 48; *Sefer haYashar* 241–42; "The History of Moses Our Master," in Jellinek, *Bet haMidrash* ii. 2.
27. Tanhuma Exodus 8.
28. Cf. above, p. 102.
29. Cf. above, pp. 102–3 and sources quoted there.
30. Septuagint to Job; Ginzberg, *Legends of the Jews* ii. 236–37; V. 389; Jack Finegan, *Light from the Ancient Past.* Princeton, 1959, p. 498.
31. Sifre Num. 78; B. Sota 11b; Exodus Rab. 1.15; cf. Ginzberg, *Legends of the Jews,* ii. 251, 253; v. 393.
32. Goodenough, *op. cit.* IX. 211, 214–17.
33. Cf. *Encyclopaedia Judaica,* Berlin, 1929, iii. 390–92; *Israel: Ancient Mosaics,* New York, UNESCO, 1960, p. 10 and plate VI.
34. *Exodus* 40:38.
35. Cf. R. Patai, *Man and Temple in Ancient Jewish Myth and Ritual,* Edinburgh, 1947 (new edition, New York, 1967), pp. 186; Robert Graves and R. Patai, *Hebrew Myths: The Book of Genesis,* New York, 1964, *passim.*

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妲己紂王

聞太師
比干

蘇護
黃飛虎

楊戩
哪吒

Investiture of the Gods Fengshen Yanyi

Xu Zhonglin

Text is from here: https://en.m.wikisource.org/wiki/Portal:Investiture_of_the_Gods/Chapter_1. The translation stops at Chapter 76 (plus some battle formation notes,) although I believe the original is 100 chapters. I am unable to find a free English translation of the total work, but this should give readers some idea of the contents.

Chapter 1: King Zhou and Goddess Nu Wa

The beginning of Investiture of the Gods (chapter 1) is titled "King Zhou and Goddess Nu Wa". At one point in time as King Da Yi, of the newly established Shang Dynasty of China, walked through the royal gardens to gaze at the great beauty that layed before him, the Flying Cloud Pavilion would suddenly collapse. As a single beam from the pavilion fell towards the king, Prince Zi Shou would grab hold of the beam and threw it aside. After ministers such as Shan Rong and Mei Bo gazed at the strength that the prince possessed, they would advise the king to name him Crown Prince. Thus following the death of King Da Yi, Prince Zi Shou would take the title of 'King Zhou' and become the new ruler of the Shang Dynasty within its new capital: Morning Song. After seven years of prosperity within the Shang Dynasty, etches of evil tyranny would begin to evolve in the heart of King Zhou. As the first rebellion thus took place on the second month of the seventh year, Grand Old Master Wen Zhong, the head of civil affairs, would personally ride out upon his great dragon to subdue them at the North Sea district. The following day prime minister Shang Rong would ask the king to head to the temple of Nu Wa in order to offer their condolences on her birthday. Following the latter's consent, the king and his entourage would thus march from the capital's gates to the temple of Nu Wa's temple. As King Zhou enjoyed the palace's immense scenery after his arrival, he would gaze into the eyes of Goddess Nu Wa - who sat behind a celestial curtain. Overtaken by her unparalleled beauty, King Zhou would use his ink brush to write a poem of her valor upon a neighboring pillar within the temple. Even after being reproached by Shang Rong for what disaster the poem could bring about, the latter would simply brush him aside saying that it is nothing more than a literary representation of her beauty.

After the king and his entourage had returned to the capital, Nu Wa would notice the poem and immediately vow to end the Shang Dynasty due to the former's vile desires. Once she had arrived at Morning Song atop her phoenix, Nu Wa would realize that King Zhou still possessed another twenty years of reign -- and would thus leave with lustful rage. As she arrived at her temple, she would summon forth her three right-hand sprites: Daji, the thousand year-old female

fox, Splendor, the nine-headed female pheasant, and Jade, the female lute. Thus following their summoning, Goddess Nu Wa would tell them to transform themselves into beautiful women in order to distract King Zhou from his state affairs -- so that he would be overthrown in a further justifed manner. Back in Morning Song King Zhou would sit in great deppression over the incredible unattainable beauty that Nu Wa had possessed—and would thus not wish to perform any action until he could attain her as one of his lovers. After effectively calling minister Fei Zhong to his presence, he would suggest to the king that one-hundred women should be taken from each of the four Grand Dukes so that he may have an opportunity to find a woman that ranked in beauty with Nu Wa. With immense delight at such a grand opportunity, King Zhou would rest for the night and make his preparations the following day.

Chapter 2: The Rebellion of Su Hu

This chapter is titled "The Rebellion of Su Hu". The next morning, King Zhou would prepare one letter for each of the four Grand Dukes stating that one-hundred virgin women that possess at least a moderate level of physical beauty should be presented before the capital as soon as possible. As prime minister Shang Rong reminded the king that such an action would only bring out mass contempt and future rebellion, King Zhou would see his reasoning and withdraw the edict immediately. When the eight-hundred marquises had appeared to offer their allegiance to the Shang Dynasty the following summer, Fei Zhong and You Hun would become extremely influential in court due to the leave of Grand Old Master, and would thus ask for many presents and additional bribes from the former wealthy classmen. However, Su Hu, Marquis of Jizhou, would refute such compliances due to his fiery resolve to stand against such injustices fully. Due to such, Fei Zhong and You Hun would grow rather hateful towards Su Hu throughout the future. As the nation's marquises and dukes had arrived at capital Morning Song to display their obeisances at the end of the year, the four grand dukes would be specifically placed before King Zhou and fully honored for great diligence in their duty. After the four dukes had been well-feasted throughout the day, King Zhou would return to his inner chambers and discuss the current situation with his two favorite ministers: Fei Zhong and You Hun. In a chance to force Su Hu to repent for his defiance, Fei Zhong would declare to the king that the former possesses an exceedingly beautiful daughter that must be attained if the latters's ministers are to continue to trust his descision making.

After Su Hu had thus been summoned to the Dragon Virtue Court, King Zhou would tell the latter that if he were to attain his daughter, Su Hu would be granted great wealth, rank, and recognition within the dynasty of Shang. As Su Hu declined with many words of insult towards the king's lack of virtue, King Zhou would become rageful and order the latter to be arrested. However, Fei Zhong would advise the king that if he were to allow Su Hu to return to Jizhou out of consideration and personal dignity, the people of Shang would look upon the king as a worthy ruler that listens keenly to his people's desires; in such a way, Su Hu's daughter could also be more easily attained. Now settling down to an extent, King Zhou would order Su Hu to be expelled from the court. As Su Hu thus returned to Jizhou, he would consider his choices: If he were to give his

daughter to King Zhou, ministers of the court would think of him as slanderous and immoral; if he refused to hand over his daughter, the king would most likely attack his prefecture with an army in order to ensure that his defiance could not spread further. Carefully analyzing this, he would decide it best to gather his own forces to fight Shang while he wrote a poem that represented hatred towards the Shang Dynasty upon the Meridian Gate inside the capital Morning Song. After King Zhou had taken notice of this immensely defiant poem, he would order a force of six armies to be placed under his command during the newly established attack upon Jizhou. As General Lu Xiong elaborated his suggestions to the king, it would be decided that Grand Duke of the North, Chong Houhu, and Ji Chang, Grand Duke of the West, would lead a joint force against Su Hu's city instead. At the capital hall, where the grand dukes and other high ranking officials were present, Ji Chang would order an investigation as to why a loyal subject such as Su Hu would be deserving of punishment, while Chong Houhu unconditionally accepted the king's words and headed out immediately with his army.

Once Su Hu had attained word of Chong Houhu's movement towards his territory, the former would order his soldiers to be well drilled to defend the city walls against the king's army. As Chong Houhu's army of 50,000 strong arrived before Jizhou, Su Hu grinded his teeth in frustration after hearing from an intelligence officer that Chong Houhu was the enemy commander due to his one-sided reasoning. Amidst the roar of cannons, Su Hu would present himself before Chong Houhu and elaborate the rational behind his defiance. Chong Houhu, who became enraged at his words, sent forth General Mei Wu to dispose of the former in a quick manner. After Mei Wu had been intercepted by Su Quanzhong, the eldest son of Su Hu, the former would be cut down by the latter following twenty rounds of fierce battle. Now that Su Hu's son had won the first victory, an all-out melee would be umleashed between both forces -- resulting in Chong Houhu's eventual retreat. As the Jizhou forces thus returned to the city, it would be decided that a surprise attack should be ushered forth that night upon the latter's stockades as to deal a critical blow to Chong Houhu's morale and attain potential assistance of other neighboring powers--such as the Grand Dukes —after they had heard of Jizhou's strength.

Once such a tactic had been fully employed at dusk, Chong Houhu would flee to a newly established camp and drink his worries away at the thought of Ji Chang's future assistance. While his forces thus ignorantly slept for the night, Su Hu's forces charged forth with the furiosity of a tiger and slaughter countless soldiers

of Shang in mere moments. Now in a state of great fear for his life, Chong Houhu personally clashed his cutless against the resolved Su Hu until the former's generals ran to his assistance. As the Shang forces thus fled in majority, Su Hu would call off their pursuit after twenty li of distance was traveled. While currently fleeing through the stars of night with his generals, Chong Houhu came to the conclusion that strict defense should be employed for the moment while a messenger should be sent to Ji Chang in request for reinforcements. Unfortunately for Chong however, Su Quanzhong suddenly appeared before the light of the moon with his ambush party -- completely determined to put an end to the former's life. With immense renown and resolve, Su Quanzhong easily defeated three generals of Shang singlehandedly with his great dragon glave. Chong Houhu, who became exceedingly fearful over the former's skill, would flee away immediately from the combat. In a state of distraction over his father's sudden choice, Chong Yingbiao received a deep wound through his left arm from Sun Quanzhong's glave -- and thus fled for his life in addition. As Su Hu held conference the following day, Quanzhong appeared before his father and elaborated his great victory the previous night. With great joy, the former smiled in admiration at his son's prowess and thus made preparations for his next essential movement.

Chapter 3: Daji Enters the Palace

This chapter is titled "Daji Enters the Palace". As Chong Houhu thus regrouped his remaining forces, he'd grieve at their many past losses and what was yet to unfold. After General Huang Yuanji stated to the commander that it would currently be best to ask Ji Chang for reinforcements, Chong Houhu resolutely refused less the latter would be punished by the king for not already offering his promised assistance. Once word came out that a large military force was heading in their direction at an immense pace, Chong Houhu realized that it was none other than his younger brother, the renowned Black Tiger Chong Heihu, Marquis of Caozhou. With a total of twenty-three thousand soldiers, Chong Heihu declared assistance to his elder brother and thus left to Jizhou. As Su Hu attained report on Black Tiger's arrival, he sat in utter frustration over the former's ability to use magic. Su Quanzhong, however, would express little fear towards Black Tiger's magic renown and thus left the city to due battle with the latter. Even though Black Tiger arrived to simply discuss the situation with his old friend Su Hu, Sun Quanzhong inisted to do nothing more than clash blades with the former after hearing of his physical prowess. Once the former and latter had thus began their duel, Sun Quanzhong would notice a large gourd present on Black Tiger's back—but would continue to lash his dragon slave forward with one resolve in mind: Chong Heihu's capture. With little other choice, Black Tiger opened his gourd which signaled countless heavenly eagles to swoop down and peck their beaks into Su's flesh while black smoke oozed from his gourd profusely.

After hearing of his son's capture, Su Hu flew into unparalleled frustration and thus concluded it best to kill himself by the sword after slaying his wife and daughter—lest they were to be killed once being taken prisoners following his defeat. With such a thought in mind, Su Hu would present himself before his daughter with sword in hand utterly determined to preserve his honor until the very end. Just at this critical point in time, Black Tiger's second arrival was reported to Su Hu -- and the latter thus made defensive preparations for the pass immediately. Black Tiger, who only intended on consulting with Su Hu, had no choice but to return to the Shang camp in frustration. Due to the former's continued obstinance, the supply lines were secretly cut off at set intervals as to prevent Jizhou from attaining their needed provisions. Within this moment of besiegement, Zheng Lun arrived and challenged Black Tiger with due

determination. During their vigorous clash, Zheng Lun became aware of the latter's large gourd atop his back and thus deployed his own magical ability: the soul stealing beams, from his nostrils immediately. As Black Tiger was presented before Su Hu following his capture, he became grateful at the former's courtesy and thus took the place of honor. Once Chong Houhu had attained word of his brother's condition, San Yisheng, supreme minister under Ji Chang, arrived and told the former that a letter of exhortion should be sent to Su Hu stating that he is to give up his daughter on the condition that he reattains the title of Marquis of Jizhou -- which would save the people from further suffering. Following Chong Houhu's consention, San Yisheng appeared before Jizhou and handed Ji Chang's letter to Su Hu immediately. Upon the reading of this letter, Su Hu became instantly enlightened at the West Grand Duke's rationale—and thus consented with great happiness and feasting. After asking San Yisheng to deliver his reply to Ji Chang with gifts of fine gold and satin, Su Hu made preparations to personally escort his daughter to the capital's palace.

Chapter 4: The Fox Sprite Murders Daji

This chapter is titled "The Fox Sprite Murders Daji". As Su Hu took leave from Jizhou, Black Tiger promised to the former that he would return his son immediately after arriving back at camp. With reciprocated dignity, both Su Hu and Black Tiger headed their separate ways to mark their conflict's true conclusion. Once Black Tiger had arrived back at the Shang camp, he explained the resolution of Su Hu and thoroughly reprimanded his elder brother for his disgraceful incompetence—vowing to never see him again. With Black Tiger now returning to Caozhou, Chong Houhu felt immense shame and embrassment at his former actions and would thus return to his dukedom immediately after filing a report to King Zhou. After Su Hu met with his newly freed son, Su Quanzhong, and explained to him about leadership over Jizhou while he was away, the former would enter the inner palace to discuss the situation with his wife. The next morning, Su Hu, and his tearful-eyed daughter, Daji, would head out in a carriage with three-thousand soldiers and five-hundred officers to make quick pace to the capital. Following the passage of many days Su Hu and his entourage would arrive at a courier station within Enzhou and stay their for the night. However, their had been a rumor of an evil sprite that was lurking within this station for the past few years, and Su Hu thus constantly exchanged moments of reading his book of military strategy to ensuring his daughter's safety throughout the night -- never daring to sleep for a single moment. Suddenly during the second watch at night, each candle flickered constantly throughout the halls and people screamed at the sight of a supposed ghost flying about.

Immediately with due vigor, Su Hu grabbed his iron staff and rushed to Daji's rear hall room—but his lamp would suddenly burn out forcing him to order a new lamp with due haste. Upon the entering of his daughter's room, he would be overjoyed to hear that she was only recently awoken once her father rushed into her room. As Su Hu thus returned to his room in relief at such a good omen that his daughter remained safe, little did he realize that the thousand-year fox had already seized Daji's body once Su Hu was busy attaining his secondary lamp. After several days following their setting out from Enzhou, Su Hu and his

entourage would finally arrive at Morning Song and present themselves before Prince Yellow Flying Tiger. Once Su Hu had thus stationed his troops outside the city while Daji remained in the Golden Reception House, Fei Zhong and You Hun became angry at their lack of presents from the former following his arrival -- and thus successfully encouraged King Zhou to put him to death the following day. As the following day arrived, Su Hu presented himself before the king in convictual robes stating that he deserves death for his past defiance. With Shang Rong's immediate defense, Fei Zhong declared that if Su Hu's daughter is indeed very beautiful, she would be taken in while the former is freed; but if she lacks eloquentness on the contrary, both of their heads should be displayed before the city's gates. As Daji thus bowed before the king with her full condolencses, the latter could barely control his inner lust and amazement at her collosal beauty and elegance. After immediately pardoning Su Hu for his crimes and placing him back at his original rank, King Zhou took Daji's hand and headed back to the Fairy Longevity Palace to fully enjoy his first night with her. With greatly displeased ministers, civil and military affairs were continuously ignored throughout the future as King Zhou enjoyed great pleasure with Daji from time to time. By thus setting aside exceedingly urgent matters, it seemed as if the Shang Dynasty itself was rapidly sinking into chaos...

Chapter 5: Cloud Dweller Presents a Pine Wood Sword

This chapter is dubbed as "Cloud Dweller Presents a Pine Wood Sword". This would be the first chapter in which true chaos began to spread within the Shang Dynasty because of the King's new treasured concubine, Daji. In reality, this girl named Daji was truly killed and possessed by a fox specter, who plans on destroying the dynasty through Nu Wa's orders. When this chapter had begun, the man by the name of Cloud Dweller had currently been searching around Tiger peak for medicinal herbs. After this renowned dweller of the clouds realized that their had been a thousand year old vixen in human form—as Daji—present within the kingdom, the dweller would tell his pupil to prepare for him a wooden sword—a sword that would sicken the vixen to death after a period of time. After officials such as the Number One Grand Counselor Mei Bo had discussed the major issue of the kingdom with his fellow officials, it was soon decided that a large gong would be beaten and all officials of the kingdom would gather before the king as to show their dedication. After the annoyed King Zhou entered from his room to meet his "boring officials", he would not be in any mood to listen and only wished to return to his precious Daji. Both the Prime Minister and the Vice Prime Minister called out to their king, "Sire! Our kingdom is in trouble. There are uncontrolled floods and droughts. The populace is suffering and restless. All the memoranda from the dukes have not been attended to. Your Majesty has not come for months to the morning assembly. Many urgent matters await your decision." The king would generally turn a deaf ear to his officials primarily out of his ignorance. After Cloud Dweller appears present before Zhou and engages in a long conversation, he departs and tells the king to hang his wooden sword over the door of the Longevity Palace. Thus, the chapter then ends following the departure of both the king and all of his officials. At the very end of this chapter however, the sword would be burned through Daji's orders -- it was mysteriously making her deathly ill.

Chapter 6: The Burning Pillar Torture

This chapter is titled "The Burning Pillar Torture". As the wooden sword was thus turned into ashes, Daji recovered in immediate pace. Still secretly remaining at Morning Song in order to inspect the outcome of his wooden sword, Master of the Clouds sighed at his inability to change the Shang Dynasty's destined outcome -- and thus wrote a short poem upon the observatory wall within the market area so that all people could understand what future they were to experience. After thus returning to Mount Zhongnan people noticed the poem immediately and attempted to decipher it's meaning. With no true success, Grand Tutor Du Yuanxian appeared, read the poem with partioned understanding, and returned to his personal quarters to make up a report on what future the dynasty will experience if this evil specter is not effectively eradicated. Upon the finishing of this report, Du Yuanxian gave it to Prime Minister Shang Rong so that it could be presented personally to the king. Once Shang Rong left to the royal palace to deliver it to King Zhou, he was admitted in with Yuanxian's report in hand. Reading the report fully, the king believed his words to be rather accurate but decided to have Daji's opinion on the issue. Daji told the king that the Taoist earlier was none other than a wicked sorcerer who spread rumors to put the dynasty into a frenzy -- and Du Yuanxian is assisting this sorceror with full intentions to ensure unrestfulness within the people and should thus be publicly executed. Shang Rong however, immediately retorted, saying that if Du Yuanxian were to be executed, his loyalty would not only be seen as mere rubbish but many ministers would rise up in addition to uphold his innocence.

King Zhou, who told Shang Rong that Yuanxian should be executed as to prevent further unrestful stories from coming about, immediately ordered royal guards to bound Du Yuanxian with thick ropes and chains. As the latter was thus dragged off to the palace gates, Supreme Minister Mei Bo stopped the executioners and immediately asked for an explanation from Prime Minister Shang Rong. After hearing the story fully, Mei Bo flew into a rage at Shang Rong's fear to uphold true justice within the dynasty—and thus grabbed the latter's arm while charging into the Fairy Longevity Palace to talk with King

Zhou. With uncontrolled anger, Mei Bo began to shout violently at the king for his ineptitude and thus was ordered to be executed immediately. Just before Mei Bo was to have his skull smashed, Daji told King Zhou to put the former in the gaouls for now while a torture device known as the "Burning Pillar" is to be constructed as his destined punishment. While thus gazing at the king's atrocities and deludness, Shang Rong sincerely asked the king if he could faithfully retire from the dynasty less he were to make any further mistakes in his old age. Following the latter's consent, many ministers gathered at the Changting Pavilion to see their old comrade on his way that evening. Raising their cups to bid their old comrade farewell, Shang Rong wrote one final poem to express his inner grievence before taking leave with tearful eyes. Ignoring his ministers for several more days as usual, tyrant King Zhou obtained a report on the burning pillars completed construction. After Daji had thoroughly inspected the pillar's design, she smiled with happiness and suggested to the king that tomorrow should be Mei Bo's day of punishment. The following day at the Grand Hall, Yellow Flying Tiger gazed at over twenty pillars being lit blood red—and sat in confusion as to why such objects would be in royal grounds. With Mei Bo's entrance into the Grand Hall, King Zhou sat in laughter at what was to soon befall the former. Thus being stripped and chained fully against a burning pillar, a single deathly scream would ring against the royal halls as Mei Bo's flesh and bones were turned to ashes. Now leaving the Grand Hall with his other comrades, Yellow Flying Tiger exclaimed his resolve to do whatever it takes to save the dynasty from it's supposedly destined downfall. With celebrational music and feasting resounding through the walls of King Zhou's inner chambers, Queen Jiang felt personal hatred over the newly heard burning pillar construction and thus ordered her attendants to prepare for her a carriage.

Chapter 7: Fei Zhong Plots to Depose the Queen

This chapter is titled "Fei Zhong Plots to Depose the Queen". Following Queen Jiang's arrival at the Fairy Longevity Palace, she was approached by Daji with a single courteous bow before being escorted into the court. With the king thus fully enjoying the night by his queen's side, Daji began to dance with great eloquence and beauty. Not enjoying this stay by her husband's side, Queen Jiang reprimanded King Zhou for his continued deludeness—and thus left the personal chambers of the court. Being rather angry and depressed over the queen's sudden words, King Zhou asked his precious Daji if she could dance once more to his delight. Falling to the floor with tears in her eyes, Daji exclaimed her worry towards the kingdom if the queen reported her actions to other ministers and nobles -- resulting in her own death. The king, now exceedingly angry, ensured to Daji that he would dispose of the queen shortly to ensure her safety. On the first day of the following month, Queen Jiang received congratulations from the royal concubines as a monthly custom. With Daji prostrating herself before the Queen, she was thoroughly humiliated over the former's words before taking her own leave. For being rebuked by the Queen so wrathfully in front of two other concubines, Daji discussed with Gun Juan, her maidservant, about how Queen Jiang should effectively be killed and replaced. As King Zhou and Daji enjoyed the scenery of the gardens the following day, Fei Zhong attained a report on Daji's lust to kill Queen Jiang and thus pondered through night and day to think of a method—lest he were to be eventually killed for refusing her decree. Gazing outside his window, Fei Zhong noticed a tall bulky man by the name of Jiang Huan of East Lu that had come to repay the former with due respect and gratitude for his past consideration. With a plan now formed in his mind upon the latter's arrival, Fei Zhong immediately told Jiang Huan what to do while informing Daji in addition. After being told to attend state affairs the following day by Daji, King Zhou was suddenly attacked by a disguised Jiang Huan—saying he shall replace his own father as king for the sake of the Shang Dynasty's preservation. As Jiang lashed at the king with his dagger, he was brushed back immediately by royal guards and effectively captured.

Once Fei Zhong volunteered to personally interrogate the captive on the issue

upon the entering of the Grand Hall, he reported to King Zhou shortly that the latter was a general under the Eastern Grand Duke—Queen Jiang's father. This duke had been ordered by Queen Jiang to put the king to death so that he could take the throne. After thus appointing Concubine Huang as Chief Justice for this case, King Zhou angrily charged back into the Fairy Longevity Palace asking about the issue with countless ministers. Not attaining any true knowledge of such a complicated incident, King Zhou passed an oral decree via the court herald onto Queen Jiang stating that she is to appear at the West Palace for trial immediately. Following her arrival at the palace, Queen Jian pleaded her innocence personally to Lady Huang. As the former's words were accurately told to King Zhou himself, Daji came forth from the shadows stating that the queen is simply pushing her own blames upon others with additional falsehood. It was thus decided that if Queen Jiang didn't confess the truth about the matter, one of her eyes would be gauged out as punishment. Lady Huang, who immediately ran to the Queen telling her to confess a false statement, simply gazed forth as a royal guard plucked one of the latter's eyes out after refusing the former's request with due resolve. King Zhou, who became fearful of an attack by the Eastern Grand Duke or great condemnation from his ministers, was told by Daji that Queen should most reassuringly tell the truth after having her hands burnt to ashes by a boiling brass dipper. As such an action was resentfully decreed by the king, Queen Jiang sternly refused once more to confess any such crime -- and thus lost her hands to the dipper in short time. Regaining her strength after watching such a cruel scene, Lady Huang informed the king about her continued reluctance. In the former's great worry, Daji suggested to the king that Queen Jiang should be brought together to be tried with the accused Jiang Huan.

Chapter 8: Princes Take Flight

This chapter is titled "Princes Take Flight". As Jiang Huan and Queen Jiang were thus placed before the West Palace together, the Queen and Lady Huan wrathfully rebuked Huan for his evil treachery. At this same point in time, Crown Prince Yin Jiao and Yin Hong, who were playing chess, were immediately informed by Yang Rong of the current situation—and thus ran to the Western Palace in quick pace to meet with their mother. Gazing at their mother laying forth in a large pool of blood, the queen stated her final words to the crown prince to attain revenge before uttering one last breath before death. In unparalleled blood lust towards his mother's death, Yin Jiao grabbed his sword and sliced the neighboring Jiang Huan into two pieces after being informed of the latter's treachery. Once Yin Jiao had impulsively shouted his additional desire to kill Daji, Chao Tian and Chao Lei—dubbed as the "Chao Twins"—immediately ran to the king at the Fairy Longevity Palace in fear and elaborated the crown prince's intentions. In resoundful rage, King Zhou handed the Chao Twins his Dragon-Phoenix sword to personally put an end to both princes through decapitation. With the twins thus heading to the Eastern Palace, Lady Huang heard the king's newest decree and quickly told the two princes to take shelter with Concubine Yang at the Fragrant Palace for a few days. As the princes thus arrived at Concubine Yang's residence, Chao Tiang and Chao Lei arrived shortly for inspection—but were barked away for their rude insolence. After the princes left to a greater area of safety—the Grand Hall with Yellow Flying Tiger—Concubine Yang decided to hang herself less she were to be found out at a later time that she sheltered the princes. At this same point in time Lady Huang informed King Zhou of Queen Jiang's last saying before death, and the Chao Twins were ordered to head to the Grand Hall after elaborating their past failure. The princes arrived shortly before the Grand Hall and were met by Yellow Flying Tiger and many other ministers who angrily vowed to see His Majesty after hearing the former's unfortunate story.

Once Fang Bi and Fang Xiang—dubbed as the "Fang Brothers"—roared into the Grand Hall stating that King Zhou should be overthrown for his blatant tyranny, Yellow Flying Tiger and others stood silent in great frustration if such an action would truly be right. In justice's name, the two fang brothers each grabbed hold of one prince and charged forth from the palace gates stating boldy that they

would escort the two princes to East Lu before raising their own army to uproot the evil tyrant. As each minister sat in astonishment at what had just taken place, Yellow Flying Tiger solely stood forth in admiration of the Fang Brothers' exceeded loyalty. With the immediate arrival of the Chao Twins, they were informed of the incident with the Fang Brothers; being in a difficult situation, the two headed to see King Zhou in quick pace. After ensuring Yellow Flying Tiger with this task, the former headed out alone atop his divine Rainbow Ox. Following his immediate arrival before the two princes in the wilderness, he pleaded for the two children to put an end to their own lives; for if he were to kill them himself, his conscience would never be the same; but if he were to refuse the king's order, he would receive death. After Prince Yellow Flying Tiger sat in frustration, he told Fang Bi to head to Jiang Huanchu at East Lu with the two princes while Fang Xiang was to see E Chongyu to encourage him to lead a two-directional force against the capital with the former. Handing Fang Bi his jade pendant as an expense, he headed back to the capital to report his failure—to the ministers' delight. Upon his report to King Zhou that evening, Daji suggested to the king that two generals should be sent immediately that night to pursue the two brothers with three-thousand soldiers in assistance. Once these two less generals—Yin and Lei—approached Yellow Flying Tiger that night, the latter ensured their supply of men and horses to be ready at the fifth watch the following morning—less his plans were to be foiled. Being equipped with old and infirmed men the next morning as soldiers, the two generals simply sighed to themselves with the knowledge that they had no other choice but to continue

Traveling for the past two days with the young princes, the four individuals arrived at a fork in the road: one direction leading east, and the other leading south. The Fang Brothers decided it best that the two princes solely traveled either paths while they both traveled to the west; for the precious jade piece given by Yellow Flying Tiger may be a risky expense less anyone in the future realized who it truly belonged to. Thus telling the princes their resolution, they informed them that they will take refuge in any neighboring dukedom along the way and join their vanguard upon it's future advance to Morning Song. Following their tearful farewell, Yin Jiao declared that he will continue to head east until he meets with his grandfather, and Yin Hong should head to the south. Once his grandfather were to begin his troop mobilization upon the capital, Yin Jiao promised to inform his younger brother of his route so that he could additionally join in the attack. Thus parting their separate ways, Yin Hong arrived shortly at a small village and sat down to eat a meal after declaring to the cottagers that he was none other than the younger son of King Zhou. Following

his immediate leave once paying his obeisance, Yin Hong entered the Temple of Emperor Xuanyuan along his way and slept their for the night in comfort. While Yin Jiao meanwhile continued his journey towards East Lu, he found himself in front of a Grand Tutor's mansion -- as displayed from a board hanging from its gate. Being late into the night, the prince decided it best to rest at this mansion for now while he resumes early into the following morning. Knocking continuously without any answer, Yin Jiao decided to open the gates where he heard someone reciting over a poem. Walking closer and elaborting the reason upon his arrival, Yin Jiao entered the mansion and saw none other than former Prime Minister Shang Rong standing before him to his immense surprise. As Shang Rong sat down to listen to the prince's story, he stamped his foot in unparalleled rage—and thus vowed to Yin Jiao that he would return to the capital with the former and directly petition His Majesty to abandon his course of action to save the kingdom. With Shang Rong thus forming his petition, Generals Yin and Lei meanwhile decided to split their forces into two--one halve leaving the east, and the other to the south—after arriving at the original tripe fork road. Thus leaving their separate directions, they decided to meet at this specific fork road as an area of regroup after the princes were captured.

Chapter 9: The Prime Minister's Resolve

This chapter is titled "The Prime Minister's Resolve". As General Lei continued to the south from day to night, the majority of his soldiers fell off their saddles in their tiredness; and a command for rest was thus ensued. With the intention to rest at a village for the night, a section of his soldiers roamed about through the pine forest to eventually find the Temple of Xuanyuan. Upon the entering of this temple, General Lei smiled in immense delight as he saw none other than prince Yin Hong sleeping soundly before him. Awaking the prince immediately, he allowed the former to personally use his horse on their travel back to the three-staked road. Meanwhile after two days of travel, General Yin arrived at a small village by the name of Fengyun where he noticed the residence of Shang Rong nearby. Upon his entering of this residence, it was decided that Yin Jiao would personally ride together with General Yin back to the capital while Shang Rong heads to the former location at a later time less Yin were to be accused of private dealings with Shang Rong in the future. As Generals Yin and Lei thus regrouped at the three-forked road in due happiness over their success, Yin Hong and Yin Jiao wept together for their unfortunate situation. Following their arrival back to the capital, Yellow Flying Tiger ground his teeth in explosive rage, declaring that he would personally slay Generals Yin and Lei with his sword before they ever were to be recognized for their one-sided merit. Ordering all ministers to quickly gather before the palace gates in defense for the two princes, Yin and Lei meanwhile attained a written report from King Zhou to put them both to death before the gates in quick pace. Seeing such a report, Supreme Minister Zhao Qi grabbed it from their hands and tore it to many pieces in his rage. Continuing in such a manner, Zhao Qi declared to every minister present to go to the Grand Hall and invite His Majesty to attend; for such was the perfect chance to admonish the simple-minded tyrant.

With Yellow Flying Tiger's four right-hand generals protecting the princes with their lives, and ministers banging the bells and beating the drums to attain the king's attendance, King Zhou simply wrote a decree to put an end to the princes for their unfilialness while remaining in his Fairy Longevity Palace. With the executioners thus pacing towards the two bound princes, Superiorman Pure

Essence and Grand Completion meanwhile roamed about through the skies in great boredom. As they thus appeared above Morning Song and saw the two princes ready for execution, a grand gust storm ran across the skies -- putting every official and soldier present in fear. With the sudden disappearance of Yin Hong and Yin Jiao following the end of the storm, this calamity brought great relief and joy in the hearts of each official, while King Zhou sat in wonder at such a happening. Now finally arriving at the capital of Morning Song, Shang Rong rose forth and heard the complete story of current happenings from Yellow Flying Tiger himself. In due resolve to be able to confront the emperors of yore in high honor and loyalty, Shang Rong immediately ordered the beating of bells and drums to force the foul King Zhou into the Grand Hall. As the king thus arrived before his desk, Shang Rong kneeled forward and presented to the former his written report. Upon the reading of this report, King Zhou flew into great rage—immediately ordering Shang Rong to be beaten to death with the golden hammer. Yelling back at the king with words of duty and love towards his past services in the name of the Shang Dynasty, Shang Rong knocked away the guards and jumped head-first into a stone pillar—effectively ending his life in a rather grusome manner. As many ministers exchanged glances at such a horrific scene, King Zhou ordered for his body to be thrown into an empty field behind the capital in an expression of his dignity towards the former.

Chapter 10: The Discovery of Thunderquaker

This chapter is titled "The Discovery of Thunderquaker". Seeing this tragedy in full form, Supreme Minister Zhao Qi additionally expressed his inner hate towards the king without a single ounce of fear. Upon being bound before a burning pillar as punishment, Zhao Qi became nothing more than ash to the wind in mere moments. Now returning to the Fairy Longevity Palace in great satisfaction over his barbarity, King Zhou personally approached Daji, explained the past incident with Shang Rong, and discussed with her how to get rid of Jiang Huanchu as a threat to the capital. With no true thought-out resolution to such a problem, Daji called forth Fei Zhong for a suggestion. Fei Zhong stated that the four regional grand dukes should effectively be disposed off less any ministers of Morning Song attempted to rise up in rebellion with any neighboring force. Jiang Huanchu would also be effectively destroyed as a threat to the capital if he were to join the other three grand dukes in execution. Following the king's immediate approval of Fei Zhong's suggestion, four royal messengers were personally sent to each grand duke—Jiang Huanchu, E Chongyu, Ji Chang, and Chong Houhu—in quick pace. As one of four messengers arrived before the Western Foothills—Ji Chang's domain—and presented it before Ji Chang himself, the latter offered fine silver and gold to the messenger before ensuring his depature to the capital at a later time. After appointing San Yisheng as commander of internal affairs, Ji Chang went to his son, Bo Yi Kao, told him of his seven-year-prisoner prophecy, and how he should take care of state affairs following his departure. Explaining the situation to many other ministers in attendance throughout the day, Ji Chang took his leave from the Western Foothills the following morning with fifty attendants by his side. As his party arrived before Mount Yan, a sudden rainstorm appeared with giant waves rolling down from each neighboring mountain top; it was as if an ocean was falling from the very skies. After hearing a collosal thunderbolt shake the very earth, Ji Chang gave the order for his soldiers to find "the star of a warrior"—followed from the saying that a gifted warrior is born after the movement of lightning.

Upon the finding of a small newborn child with eyes like that of stars, Ji Chang

told his men to find a local family that could take the child in. However, Master of the Clouds personally presented himself shortly before Ji Chang, stating that he would graciously take the child—newly dubbed as "Thunderquaker"—in as his own, and return him to the former once he had left Morning Song. As Ji Chang thus continued his journey, he arrived at Morning Song one day to be entertained in the company of the other three grand dukes at the Golden Reception House. As the night flew and the four grand dukes enjoyed their wine to the fullest, E Chongyu, the Grand Duke of the East, began to spout words of hatred at Chong Houhu's actions in his drunken state. Being at a lose in judgement due to their state of mind, Chong Houhu and E Chongyu began to physically attack each other before Ji Chang forcefully pulled the two apart and sent them to their respective rooms. At the second watch that night, Ji Chang heard someone present at the reception house mutter that the blood of the grand dukes would stain the market walls the following day. Threatening to put every individual to death if the culprit did not show himself, the accused Yao Fu was thrown before Ji Chang's feet shortly. As Yao Fu, who was a relative of a royal messenger, told Ji Chang and Jiang Huanchu of the unfortunate past within the kingdom, Jiang Huanchu fell to his feet in misery over his daughter's cruel death while Ji Chang offered to create a petition in his behalf. Vowing to personally see King Zhou over the death of his precious daughter, Jiang Huanchu declared to Ji Chang that he should form his own report on the case instead. When Fei Zhong learned of their arrival before the capital, he told King Zhou that he should ignore any report that is to be handed to him the following morning—and the dukes should be publicly executed without condition. As King Zhou arrived within the Grand Hall the following morning, he announced forth the four grand dukes immediately. When Jiang Huanchu handed his report to King Zhou and calmly accused the latter for his barbarity, the former's robes were removed to prepare for his immediate execution. However, the other three grand dukes rushed forth protesting Huanchu's innocence.

Chapter 11: The Ill-Fortunes of the Grand Dukes

This chapter is titled "The Ill-Fortunes of the Grand Dukes". Seeing how King Zhou was to put Jiang Huanchu to death so blatantly, the other three grand dukes knelt before the king in shock and told the latter to reconsider his decision in the name of preserving his king-minister relationship. As Bi Gan spread forth their petition upon King Zhou's desk, he had little choice but to read it. Upon the reading of this petition, which elaborated the king's many wrongs, the latter flew into a great rage while tearing it to many pieces. Once the three dukes had been bounded immediately for such a slanderous petition, Yellow Flying Tiger and other princes knelt down and elaborated the grand duty and loyalty that the dukes fully showed throughout their many merits towards the name of the Shang Dynasty. After hearing their story, King Zhou came to a new conclusion: Ji Chang will be specially pardoned for his exceeded virtue and due loyalty while the other two dukes are to be executed at once as previously stated. Even with Yang Ren's continued plead to have mercy on the two remaining dukes, the king's decree was effectively carried out in efficient form none the less. Following King Zhou's return to his palace, each minister wept profusely at such a tragedy while the remaining attendants of the two newly deceased dukes fled immediately to their respective dukedoms in a chance to attain a future rebellion. As two grand dukes were thus buried and Ji Chang made preparations to head back to his dukedom, Fei Zhong approached King Zhou and suggested to him that Ji Chang should effectively be destroyed less he attempts to join forces with either Jiang Wenhuan of the east or E Shun in the south—the sons of the deceased dukes—due to his secret "inner treachery". By observing the former during his farewell feast, Fei Zhong could effectively determine if he was truly loyal to the dynasty; for if he seems the least bit treacherous, he should be disposed of immediately.

As Ji Chang thus presented his farewell to the king and Prime Minister Bi Gan, he rode to the Changting Pavilion where he was warmly welcomed by many high ranked ministers. With happiness and due dignity present within each minister's heart, Ji Chang was merrily treated to volleys of wine in a celebratory feast. Once both Fei Zhong and You Hun arrived shortly, each minister became

displeased and dispersed immediately at the sight of such criminals in their presence. With Ji Chang now alone with Fei Zhong and You Hun, the latter presented forth an especially large jug of wine equipped with extra-large cups for the former to drink from. As Ji Chang thus happily guzzled down several glasses, and became somewhat drunk, Fei Zhong purposely asked the former the fate of the Shang Dynasty. After stating that King Zhou would be the last monarch of the dynasty, and his rule will last for another decade or so, Ji Chang additionally foretold the rather strange death that Fei Zhong and You Hun will experience in the future: they will be frozen to death in ice. With expressive condolences towards Ji Chang's prophecies, Fei Zhong and You Hun shortly returned to the Fairy Longevity Palace to tell the king how truly foul the duke was. As Chao Tian—one of the Chao Twins—was thus deployed to bring back Ji Chang immediately by decree of King Zhou, Chao Tian arrived shortly before Ji Chang and rode back to the capital. Once Ji Chang was presented before King Zhou, and received the death punishment, Bi Gan defended the former, saying that divination is simply meant to predict the success or failure of future events—and was most definitely not invented by Ji Chang or used for the sole purpose to create his own rash predictions whatsoever. After thus being forced to make a divination to see if it will come true, Ji Chang stated that the Ancestral Temple shall burn to ashes at noon the following day. With such a prophecy being reciprocated in real form, King Zhou flew back in astonishment at Ji Chang's sage-like qualities. However, it was concluded that Ji Chang will escape the death punishment—but will be forced to live within Morning Song's Yaoli District as to ensure no future trouble is caused through such divination. Once peace is to be restored in the capital, Ji Chang would be freed from such containment. Bowing in gratitude towards the king's grace, Ji Chang was welcomed merrily into Yaoli as a leader of the people who possessed voidful hate towards King Zhou. One day into the future, Prince Yellow Flying Tiger received a report that Jiang Wenhuan of the south is attacking Youhun Pass, while E Shun is present at Sanshan. Now being fully rational over the rebellion of four-hundred marquises at present, he sighed with discontent before ordering his generals to protect the passes with all due haste.

Chapter 12: The Birth of Nezha

This chapter is titled "The Birth of Nezha". Present at Chentang Pass was none other than the renowned military commander Li Jing, who possessed the rare ability to travel through ground, metal, wood, or fire as taught by Superiorman Woe Evading Sage. Currently with two sons—Muzha and Jinzha--and his wife, Madam Yin, Li Jing was in a strange situation: his wife was seemingly pregnant for over three years and sixth months -- but never progressed into labor. However, as Yin had a strange dream one night, she suddenly gave birth to this strange child the following morning. With maidens rushing about saying that a demon was present in Yin's chambers, Li Jing immediately rushed forth into her room and cleaved in two a strange fleshy ball that rolled to and fro across the floor. Within the ball emerged a small young child with hair as white as snow with a gleaming golden bracelet on his right wrist. Taking the young child into his arms, Li Jing and his wife were both very delighted at the sight of their new son. As Fairy Primordial arrived shortly, and was happily welcomed into their territory, the former took hold of the child and declared his name to be 'Nezha'. After containing consent that Primordial could adopt the child as his own disciple, Li Jing continued to train his soldiers fervently throughout the following seven years of time. As Nezha ventured outside of the pass one day with a guard after his seven-year nurturing under Fairy Primordial, Nezha arrived before the Nine Bed River which sparkled with the light of the sun. Determined to take a bath in this stream as an escape from the great heat of summer, Nezha immediately took his clothes off and used the Sky Buddling Damask around his neck to wipe his body. Little did he know that each time this scarf touched the water the surface turned red; when it swished about, the ground beneath shook violently.

Ao Guang, the dragon king of the East Sea, thus ordered his yaksha scout, Li Gan, to find out the cause to each consistent tremors. After realizing Nezha to be the source of such tremors, Li Gan lashed his axe violently at the former in great rage—but only ended up losing his life shortly by Nezha's Universal Ring. As Ao Guang was informed of his scout's death, Ao Bing eased his father with word that he will find out the reason for such an action. Experiencing great ridicule and aroggance upon the meeting of Nezha, Third Prince Ao Bing lashed his jaden lance forthward with great renown. Using both of his legendary items with

synchronized ability, Nezha managed to strike the former dead—who thus returned to his original form: a silver dragon. Being informed by Ao Bing's soldiers that his third son lost his life in addition, Ao Guang's rage pierced the very skies as he transformed himself into a scholar to immediately see Li Jing on the issue. After angrily elaborating the issue to Li Jing, Ao Guang demanded to see Nezha in person without any moment to waste. When Nezha appeared before Ao Guang and apologetically handed him his third son's tendon that was previously ripped out, the former flew into greater discontempt declaring fully that he would personally see the Jade Emperor to ensure their punishment. Feeling fully responsible for the great agony and frustration that his mother and father were now going through, Nezha declared that will see his master, Fairy Primordial, to see how he should deal with Ao Guang to ensure his family's safety. Using a dust cloud to move with great speed through the air, Nezha arrived shortly before his master's residence at Qianyuan Mountain. Knowing fully that the minor actions of the past were destined to occur, and such a matter was not worthy to be placed before the Jade Emperor himself, Fairy Primordial first drew invisibility charms on Nezha and then sent him to the Virtue Gate of the Heavenly Palace with his set instructions. Arriving in moderate time before the Virtue Gate, Nezha gazed in great admiration at the beauty and elegance that revolved around him; such a sight truly was far too great to ever be present within earth. As Ao Guang eventually arrived through the gate, he rode swiftly towards the South Heavenly Gate -- determined indeed to see the Jade Emperor at once. Realizing that such a gate was yet closed, a large pain suddenly erupted forth in his back as Nezha's Universal Ring landed a crucial blow to the former. Falling to the ground with Nezha grabbing hold of his neck, Ao Guang was truly in a difficult situation.

Chapter 13: Combat Between Two Fairies

This chapter is titled "Combat Between Two Fairies". As Nezha toppled about the dragon king and began beating him violently with his fist, the latter became even more infuriated. Determined to force Ao Guang to give up and return with him to the Chentang Pass, Nezha tore apart each individual scale upon his sides—effectively forcing the king to give in to such detriment. After Ao Guang had been ordered to take the form of a small lizard less he attempted to escape, Nezha returned immediately to Chentang Pass in mere moments. Upon his return before Li Jing, Ao Guang resumed his original form, stamped his foot in unparalleled rage, and vowed to gather the dragon kings of each of the four seas in his next attempt to see the Jade Emperor. With Li Jing in a state of rejuvinated frustration, Nezha effectively calmed his father down by stating that he was decreed existence upon the Red Dust by the Jade Emptiness Palace; and if any trouble were to be presented before the Jade Emperor in the future, his master, Fairy Primordial, would take care of the situation with precise accuracy. As Nezha thus calmly walked off to his parent's garden after placing confidence in his father, he soon became rather bored and decided to climb the neighboring pass's watchtower to enjoy the afternoon breeze. After gazing forth at the great view before him, Nezha picked up a bow equipped with a set of three arrows that sat at the edge of this large tower. Deciding to better his archery technique, he shot one of three arrows—which glistened with brilliant crimson—into the southwest. Little did Nezha truly realize that this bow was wielded by none other than Emperor Xuanyuan within the past—for only one of immortal ability could have the strength to wield it. With even greater misfortunate, this arrow happened to pierce the throat of Blue Cloud Lad of White Bone Cave on Skeleton Mountain.

As such an incident was immediately informed to Lady Rock, the mistress of the cave, the latter vowed to attain revenge against the conjectured criminal of such an incident: Li Jing. Following Lady Rock's immediate arrival before Chentang Pass, she wrapped up Li Jing with her yellow-scarved genie without a moment of hesitation. After thus returning to her mountain with the latter, Li Jing told Lady Rock that he would immediately find out who the true murderer was upon

his inspection of the sacred arrow. As Li Jing called for Nezha and shortly realized that he was indeed the criminal behind this new incident, the former led Nezha to Skeleton Mountain atop a dust cloud. Once Pretty Cloud Lad, the secondary disciple under Lady Rock, approached Nezha to call him in to the cavern, Nezha determined this to be the perfect chance to knock the former out cold due to the calamity that shall befall him in very short time anyways. Seeing her disciple near death on the ground, Lady Rock began to lash her sword at the latter in even greater rage. Unfortunately for Nezha, his legendary items were absorbed into the former's sleeves with ease when he attempted to unleash them—and he thus had no choice but to flee immediately to his master at Qianyuan Mountain. Hiding in the peach garden immediately upon his arrival, Fairy Primordial left his domain to confront Lady Rock as she pursued the former. After yelling profusely at Fairy Primordial in her desire to confront Nezha, the latter retorted by saying that Nezha is destined to perform such calamities—and such an incident is only minor and of no real significance compared to his true future performance. Realizing that his words were unfultured, and her only method to get past his resolve would be to approach his master at the Jade Emptiness Palace, the former decided to duel Fairy Primordial to prove her her skill as being greater. Even with her magical item--the Dragon Beard Handekerchief—she proved inferior as the latter evaded and negated her every blow like the flow of water. Thus trapping her easily inside his great Nine Dragon Divine Fire Coverlet, Fairy Primordial glanced down at Nezha--who peered outside the cave—to head immediately to his family's residence due to the Jade Emperor's consentention of Ao Guang's request. Thus telling Nezha what he should do during his arrival, Fairy Primordial clapped his hands to put the irrational Lady Rock to her rest in a pit of flames. Approaching the four dragon kings, who arrived shortly at his house, Nezha began to break his bones, gouge out his intestines, and slit his belly as a representation of the punishment that he deserves—and the innocence that is deserving of his parents. Seeing Nezha dead in a large pool of blood, Ao Guang and the other dragon kings consented to his sacrifice—and declared his parent's as innocent and free of any form of punishment.

Chapter 14: Reincarnation with Lotus Flowers

This chapter is titled "Reincarnation with Lotus Flowers". As the soul of Nezha appeared before Fairy Primordial recently after the former's death, the latter told Nezha to approach his mother in a dream and tell her to construct a temple on Jade Screen Mountain that is to be worshiped with incense and candles for over three years of time; following the three years, Nezha will be able to reincarnate into his original human form once again. Thus continuously pleading to his mother for the construction of his temple so that he could rest in peace, she finally ordered her attendants to do as such—resulting in the temple's completion following the passage of ten months. As Li Jing was naturally not informed of such a construction less he attempted to tare it down in the future, many people soon gathered to worship before the beautifully articulated temple due to the seemingly good forture that resulted in such worship. Descending one day from the Wild Horse Mountain after thoroughly drilling his troops, Li Jing noticed many individuals gathering around a neighboring temple that was supposedly dedicated to "God Nezha". Burning the temple down shortly and calming the people with the truth, Li Jing returned immediately to see his wife and reprimand her for such one-sided thinking. As Nezha heard what happened through his temple secretaries, he headed to see his master at Qianyuan Mountain to explain the current situation. Realizing that Nezha is to be reincarnated as soon as possible without a single moment of delay, Fairy Primordial ordered his attendant, Golden Haze Lad, to retrieve two lotus flowers and three lotus leaves from the lotus pond immediately. Performing a special process with his lotus leaves and flowers shortly after being received, Nezha suddenly lept forth in a new human body without the slightest defect following a puff of smoke. Bowing in unparalleled gratitude before his master, Nezha was trained immediately with the Fire-Tip Lance combined with his new Wind-Fire Wheels, and ended up mastering such an art in very short time.

Before leaving Qianyuan to attain revenge against Li Jing, Fairy Primordial handed the former his original legendary items—after being retrieved off of Lady Rock's corpse—along with a golden brick that could change its mass at the user's will. Riding upon his flaming wheels with quick pace, and arriving before

Li Jing's residence shortly, several guards reported the former's arrival—and Li Jing had little choice but to see if what they said was really true. Appearing before Nezha in great shock due to his miraculous return, Li Jing slashed his lance upon the former—but only ended up fleeing to the southeast after experiencing the celestial renown that Nezha now possessed. Pursueing the latter with great ease with his Wind-Fire Wheels, Li Jing knew that his life was to end shortly and thus fled for his life at the fastest speed he could muster. As Li Jing happened to fortunately run into his second son, Muzha, along the way, he immediately explained the situation with quick words while hiding behind the former. Appearing before Muzha, Nezha soon learned that the person standing before him was his second brother—and he thus told the latter his reason for such an action. Without any hesitation for sympathy on Nezha's part due to unfilialness, Muzha lashed his sword forth at the former—but only ended up being knocked in the stomach by Nezha's golden brick after leaving an opening. Falling to the ground in moderate unconsciousness after receiving such a heavly blow, Nezha seized this chance to pursue Li Jing further in his amusement. Resolved that he would only end up with further calamity if such shamefulness continued, Li Jing prostrated himself on the ground in preparation for his ritual suicide. Just before such could be performed, Master of Outstanding Culture suddenly appeared to stop the former with immediate pace.

With a large revolving lotus within his palm, the Taoist immediately ordered Li Jing to hide in his neighboring cavern while he personally confronts the pursuer. As Nezha thus arrived before Master of Outstanding Culture, and realized that the former was hiding Li Jing in his cave, Nezha boasted that he would slash him to pieces with his lance if he were to continue to shelter his father without understanding the true situation at hand. After telling Master of Outstanding Culure his name, and the respective master that he has trained under, Nezha began to lunge forward at the Taoist master knowing it probably wasn't the best choice. Immediately parrying Nezha's lance with the lotus flower within his palm, Master of Outstand Culture unleashed forth his renowned Dragon Bound Stake -- effectively placing the former's mind into great confusion and thus resulting in easy capture. As Nezha shortly realized that he was completely bound to a golden stake with rings around his arms and legs, Master of Outstanding Culture ordered his disciple, Jinzha, to beat him with his cane as punishment. After they both returned to their cave after giving Nezha a long and severe beating, Fairy Primordial arrived from the skies to meet with Master of Outstanding Culture. Walking into the Taoist's cave while ignoring Nezha's pleas completely, the former declared to Outstanding Culture that he sent him here for

the sole purpose of temperment. With Nezha thus being set free shortly, he kneeled with dignity before his master within the cavern. As Li Jing was reprimanded for the cruelty of burning down Nezha's sacrificial temple, he was soon dismissed but ordered to show no further animosity towards Nezha from this point on—and vice-versa. With Nezha thus being ordered to keep watch of the cave entrance while the two superiormen played a round of chess, the former could not contain himself and left to pursue Li Jing immediately atop his flaming wheels. Believing to be fooled completely by the previous immortal due to Nezha's refreshed pursuit, Li Jing fortunately caught site of a man sitting on the side of a pine tree—and thus called to the latter for assistance.

Running up to the man and hiding behind him, Nezha arrived shortly and explained the situation to this man, determined to vent his hatred. Giving in to Nezha's furiosity, the man spat on Li Jing and then clapped his hand to the former's back. As Li Jing was ordered by this man to fight back Nezha with little other choice, Nezha soon realized that his father's strength was far greater than originally—and thus the man standing at the pine tree must be none other than a Taoist who is a master at the enhancement arts. Realizing that if he effectively destroyed the Taoist, his father's strength would not be surpassing his own, Nezha lunged forward and slashed his lance into the latter's forehead. As a lotus flower appeared before the his face to negate Nezha's blow, the Taoist angrily unleashed forth his great golden pagoda from the skies to trap the former within as punishment. Clapping his hands to additionally signal a great fire to rage within the pagoda, Nezha had no choice but to beg for mercy and declare his acknowledgement to his father -- thus seizing the chance of being set free. Realizing that he possessed not a single burn from the Taoist's great fire, Nezha deduced the former's ability to be none other than genjutsu. Threatening to burn Nezha further in his pagoda if he did not kowtow to his father with needed respect, the former had no choice but to do so in a rageful state. As the Taoist thus declared to Li Jing that he will teach him the burning pagoda art as a resistance against Nezha's potential future assaults, Nezha would be dismissed first—and thus quickly rode back to Qianyuan Mountain in disappointment over his sullied vengeance. Now declaring his name to be Burning Lamp of Mount Divine Hawk, the former told Li Jing to forget about fame and riches under the Shang Dynasty and to live as a hermit in the neighboring mountain valleys until the preordained assault upon the dynasty comes his way; at that time he should assist King Wu in the campaign.

Chapter 15: Jiang Ziya Leaves Mount Kunlun

This chapter is titled "Jiang Ziya Leaves Mount Kunlun". Living within the Jade Emptiness Palace on Mount Kunlun, Heavenly Primogenitor was honored as Grand Master of Chan Taoism. Through a past meeting between the heads of Chan and Jie Taoism, and Confucianism, 365 gods would be chosen in the future as to represent the constellations, stars, sacred mountains, clouds, and the such. Such a creation served as to set each individual who died for their respective cause in the future war between the Shang Dynasty and the coming Zhou, to be reborn as a guardian of the Red Dust to ensure their individual resolve lives throughout the stars. After the Shang Dynasty falls, Jiang Ziya is destined to be the chooser of such an outcome. As Heavenly Primogenitor thus ascended his Eight Treasure and Cloud Radiance Throne one day, and asked for Jiang Ziya to appear before him, the latter knelt with great dignity towards his master for over forty years of valued service. Telling Jiang Ziya immediately his destined assistance to the sage king and his service as commander and prime minister in the name of the future Zhou Dynasty, the latter became rather discomforted over such a sudden statement and desired to stay by his master for eternity instead. With little other choice then to obey his master's declaration, Jiang Ziya received a prophecy from Primogentior before taking his leave of the mountain with tears flowing from his eyes. Realizing his blatant confusion as to where he should start in his journey, he decided to head immediately to Song Village to see his sworn brother, Song Yiren. Arriving at the latter's residence shortly and offering his condolences, the two sworn brothers sat beside each other with cups of fine wine. After discussing with Jiang Ziya various events and other incidents, Song decided that his old friend is in need of a wife so that his family line could continue on—and thus the latter left to see Ma Hong to set up a future engagement with his daughter. Returning later to tell Jiang Ziya his success, the two prepared for an auspicious day in which such a marriage could take place. Following the shortly arrived marriage with Madame Ma, the two lived for some time under the support of Song Yiren, who was exceedingly rich and possessed high status within the community.

As Jiang Ziya began to make bamboo rakes as a form of business at Capital

Morning Song less anything were to happen with Yiren's support within the future, he unfortunately was not able to even sell a single rake—and thus returned to his original residence with great misery and frustration in short time. After attaining suggestion from Yiren that flour made from ground wheat would result in much better sale within the capital, Jiang Ziya carried the flour to Morning Song the following day in great confidence. However, disaster only became greater as Jiang Ziya was tackled feriously by a horse raging from Morning Song's drilling ground, resulting in flour spilling in every direction. Returning to his residence without a single cent made from the flour, Jiang Ziya began to violently quarrel with his wife over such ill-fortune experienced in the past. As Yiren took his old friend aside to comfort him over his bad luck, the former declared to Jiang Ziya that he could work as an accountant or shopkeeper daily in one of fifty restaurants that he possesses within Morning Song. With immense gratitude over his brother's suggestion, Jiang Ziya assigned himself to a large restaurant that neighbored the southern gate of Morning Song—the busiest section within the city region. Unfortunately however, every individual present within the city remained indoors due to a terrible rainstorm that ran amok throughout the entire day. Without ever attaining a single customer, Jiang Ziya forced his staff to devour all prepared food less it were to spoil over their terrible luck. As his sworn brother followed by handing Ziya a few taels of silver to buy and sell livestock within the capital, the latter did as he advised and thus spent several days buying sheeps and pigs for further profit. Driving a great number of animals to the market place at Morning Song the next day, Jiang Ziya hardly realized that slaughtering livestock was strictly prohibited less Heaven became angry and expanded the capital's days of drought. With guards thus running at the former for his intentions to make profit from the slaughterhouses, Jiang Ziya had no choice but to flee for his life while abandoning his animals. Following his return back to Song Yiren, the latter simply smiled while declaring to Jiang Ziya that they should both head to the back garden and drink away their past sorrows.

Chapter 16: Burning the Jade Lute Specter

This chapter is titled "Burning the Jade Lute Specter". Entering the back garden shortly, and gazing forth with keen delight at the beauty around him, Jiang Ziya suggested to Song Yiren that a tower should be constructed within its vacant space as to ensure great fortune with geomancy. After being told by the latter that such an action was constantly performed in the past, but the tower mysteriously burned down each consecutive time, Jiang Ziya realized that spirits must have been at work previously. As the tower's beams were thus risen during the auspicious day ensured of success by Ziya, a rather fiercely expected wind rose about while Song Yiren entertained the guards in the front hall. Gazing forth at five large fiery spirits within the air, Jiang Ziya conjectured that they had evil intentions behind their former actions -- and thus sent a thundercrack throughout the sky to force the spirits to kneel before him. Having mercy on the spirits for originally being animals and not knowing what true trouble that they caused in the past, Jiang Ziya declared that they should each head to the Western Foothills for now until he finds a laborish job for them to perform when he eventually arrives. Following their immediate consent and departure, Madame Ma and Sun gazed at Jiang Ziya from the shadows in wonder as to why he was talking to himself in such a strange manner. Explaining such an action as being incomprehensible to the former, they soon realized that Jiang Ziya is well skilled in the art of fortune-telling. As Madame Sun thus urgered her husband to find a shop for Jiang Ziya to use for his fortune-telling, Song Yiren declared shortly that he will tell some of his servants to rent a house neighboring the south gate district of Morning Song for his future use. With the fortune-telling house thus being opened after a short while, Jiang Ziya waited patiently for over four months before finally attaining his first customer: a woodcutter by the name of Liu Qian. Unfortunately for Ziya however, Liu was known for his fierceness and brutality. After declaring that if the former's divination was incorrect, he would close down his shop—and if he was correct, he will reward him with twenty ounces of copper—Jiang Ziya gave the former this prophecy: 'If you are to head south, you will find a man under a willow tree that will give you 120 coppers, four dishes of fresh cake, and two cups of wine. Even though Liu Qian stated his prediction as being far from accurate, he ventured south as told—thus appearing

before an old man under a large willow tree as previously stated. After effectively receiving 100 coppers from the old man following the purchase of his well-fined firewood, Liu was offered wine and refreshments immediately. Once Liu had realized that the wine bowl filled exactly two cups to the very brim, he sat in astonishment at such precise accuracy.

Upon his receiving of 20 coppers in addition due to the old man's gracious mood, Liu Qian ran back to the south-gate district stating that a celestial being was indeed present. Being far too astonished and exited over Jiang Ziya's celestial accuracy to pay him any money, Liu Qian decided to grab hold of a neighboring yamen business manager and force him to have his fortune foretold instead. As the former told this man he will pay if Jiang Ziya's prophecy proved false, the manager had little choice but to go along with such a deal. With precise accuracy in his future prediction as well, Jiang Ziya's fortune-telling shop soared in popularity throughout the capital in rather quick pace. Following the passage of six months, Jiang Ziya's name soared throughout the region—attracting many foreigners from far and wide to experience his grand insight. As Jade, the lute specter under Empress Nu Wa, bade farewell to Daji one morning, she heard many great noises beneath her while soaring through the skies on her spectral cloud. Realizing that the area beneath her was a fortune-telling center by the great clamor around her, she transformed into an exceedingly beautiful woman before moving swiftly through the crowds in order to attain her own prediction. Allowing for her fortune to be immediately read before all others after seeing that she was indeed a specter despite her appearance, Jiang Ziya grabbed hold of her palm and held on tightly for an excruciating period of time. Crying in discomfort at Jiang's action, more people gathered around ordering Jiang to stop his action for further trouble will result. Not letting this chance dare slip away from his grasp, Jiang Ziya seized the moment to crack her skull with his ink slab in one vile thrust while still holding on to her palm less her true specter form could escape. As Prime Minister Bi Gan attained full word of this, Jiang Ziya appeared shortly before the former, still holding the visibly dead woman's palm, while exclaiming his full reasoning behind such an action. Leaving the southern gate district with Jiang Ziya less a great riot was to ensue, they both headed to the palace gates while the former presented himself before King Zhou at the Star Picking Mansion to explain the situation. With Jiang Ziya thus being sent before the king, he kneeled with deep respect while declaring to the former that he could essentially prove that this woman is indeed a specter if she is burned in a fierce fire for over four hours with charms stamped on her breasts and back. As such an action was fully performed, Bi Gan and King Zhou sat in utter

astonishment at Jiang Ziya's most extraordinary potential.

Chapter 17: The Serpent Pit

This chapter is titled "The Serpent Pit". As everyone present gazed at Jade's ability to withstand the fierce fire without the slightest burn on her body, Jiang Ziya unleashed divine fire from his mouth by tempering both his vital energies and spirit into breath. Telling Bi Gan and King Zhou to temporarily head inside less they are harmed, Jiang Ziya summoned forth a large thunderbolt to completely destroy Jade, thus leaving her as nothing more than a large lute on the ground. Daji, who saw her sister meet such a disastrous end, suggested to the king that Ziya should be appointed to a high position—while still harboring evil intentions to kill the former in one way or the other to attain revenge. After thus being appointed as Junior Minister and Director of the Imperial Observatory, Jiang Ziya celebrated for several days with Song Yiren and other relatives in congratulations. While meanwhile placing the attained lute in a position in which it had free access to the spiritual essences of Heaven, earth, the sun, and the moon, Daji could effectively revive Jade after around five years of time. As Daji began to sing and dance in King Zhou's entertainment one day within the Star Picking Belvadere, the former noticed seventy individual maids who only shed tears in silence instead of applauding her beautiful performance. Realizing shortly that these maidens originally served under Queen Jiang, Daji suggested to keep them contained temporarily within the court prison while she supervises the construction of a large pit—240 feet in circumference and 50 in depth—that is to be full of countless lethal snakes collected from each potential household within the capital. Once King Zhou fully unleashed this decree, people from every corner rushed about to find as many serpents as possible—even to the extent of heading to countries beyond Morning Song just to meet the king's demand less they received punishment in any form. As Supreme Minister Jiao Ge inspected as to why people ran about with baskets in their hands all-day long, without any successful information attained, the former discussed this issue with other high ranking ministers in order to devise a way to uncover the reason. After attaining full consent on his plan, Yellow Flying Tiger approached the Chief of Guards and offered him a grand reward if he uncovers the truth from His Majesty. With the pit being essentially filled completely with snakes following the passage of five days, Daji told the king that the maidens should be stripped completely before being thrown alive into the pit to be devoured. With King Zhou's immediate consent for the maidens to be thrown into the pit shortly

that day, Jiao Ge attained word of the former's atrocity by the Chief of Guards afterwards. Being stunned with horror and anger at such an outragous decree, Jiao Ge presented himself before the king immediately.

Yelling at the king for his behavior with full words of devotion in the name of the dynasty, Jiao Ge was soon ordered to be thrown into the snake pit in addition for his insolence. Not allowing for such a shameful death to be his end, Jiao Ge smashed his head into the ground instead as an act of suicide. As the maidens were thus shortly thrown into the pit without a moment of hesitation, King Zhou patted Daji on the back in praise of her ingenious methods of torture. After Daji had suggested a 'Meat Forest' to be constructed to the left of the snake pit that possessed thick branches hung with slices of meat all around as a creative punishment game to future disobeying ministers, she additionally suggested the 'Wine Pool': an exceedingly deep pit with wine to drink from for the same toyful purpose of the former. Upon the consention of such strange "torture devices", Daji added in later to King Zhou that both the eunuchs and the palace maids should physically wrestle each other for a set period of time; whoever seemed the weaker would have their bodies thrown within the Meat Forest after being beaten to death by golden hammers. Following King Zhou's consent, this became his favored form of entertainment from that point onwards. The true reason behind why Daji suggested such an outrageous method of torture, however, was to secretly feast on the blood and flesh of the deceased within the Meat Forest while in her fox sprite state throughout each night. Sitting down one day and remembering the humiliation she felt at the death of her sister, Daji drew a magnificent building complex on a sheet of paper and brought it before King Zhou at the Star Picking Belvadere as a chance to attain her long-awaited revenge. Telling the former that this building—newly dubbed as the 'Happy Terrace'—should possess jeweled halls and towers and stand forty-nine feet high, she exclaimed that it will be the perfect manifestation of his dignity and prestige as ruler of the Shang Dynasty. Resembling jade as beautifully articulated as a heavenly palace, celestial beings would be bound to appear for feasts and kneel in respect before King Zhou's magnificent glory. Due to additionally adding the appearance of celestial beings within this terrace, Daji could effectively convince the king that Jiang Ziya is the only present official within the kingdom that would able to perform such an unrealistic task. Following the king's consent, and the order for Jiang Ziya to appear before him immediately, Jiang realized through divination that he was destined to meet one form of disaster shortly. Knowing that he most likely could never attain any chance to repay Prime Minister Bi Gan's kindness within the future, he appeared

before the latter quickly and handed him a set of instructions less the prime minister were to meet some form of calamity at a later point. As Jiang Ziya thus appeared before King Zhou and was handed the project's constructional report, he thought to himself how to effectively put reformation into the king's thinking and excuse such a project with full rationality.

Chapter 18: Flight From Morning Song

This chapter is titled "Flight From Morning Song". As King Zhou asked Jiang Ziya his thoughts on the project, the latter stated that it will take around thirty-five years to produce considering the current labor with the people and the additional lack within the national treasury. Unfortunately however, Jiang Ziya foolishly went too far with his words by additionally stating the king's deluded qualities—and was thus ordered for an immediate execution without even considering his former reasoning. Running for his life less he were caught by King Zhou's guards, Jiang Ziya soon approached the Nine Dragon Bridge and jumped into the river beneath after confirming to everyone around him that it will be his act of suicide. Gazing into the water and not noticing his body—or any movement at that—the guards were rather confused but reported the case to the king nonetheless. Little did anyone truly understand that Jiang Ziya mounted an underwater cloud and flew away in reality. Being fully resolved to search the waters afterwards less Ziya was playing any form of trickery, the guards gazed continuously at the waters beneath the Nine Dragon Bridge before having their reasoning checked by Yang Ren. As Daji suggested afterwards to King Zhou that Chong Houhu is the best choice for the Happy Terrace's production, the latter ordered the secratariet to head immediately to Houhu's dukedom. Being stopped by Yang Ren along the way, Yang Ren was shortly informed of the Happy Terrace and thus headed immediately to the Star Picking Mansion to discuss the current circumstances with King Zhou. As Yang Ren placed forth his suggestions in a manner that upset the king as usual, the latter ordered for Yang Ren's eyes to be gouged out as punishment. Once the former sat in agony and disgust as such a cruel action was performed for little reason, Superiorman Virtue of the Pure Void on Mount Green Peak heard his cries of pain and ordered his genie to take action with quick pace. As such an action was effectively carried out with a grand wind-sandstorm, the unconscious Yang Ren was shortly placed before the feet of Pure Void. Placing two clestial elixers into Yang's eye sockets, and blowing celestial breath into the his face, Pure Void immediately awoke the former. Now in possession of two small hands that protruded from his sockets with one eye in each palm, Yang Ren vowed to serve eternally under his new master upon the hearing of the latter's kindness. Meanwhile, Chong Houhu

had begun the construction of the Happy Terrace that not only forced thousands into exceedingly deep labor but additionally killed many out of exhaustion and turmoil. Returning to his original residence shortly, Jiang Ziya approached Madame Ma and explained his desire to head quickly to the Western Foothills and attain the position of prime minister -- as is his destiny; for if she were to stay by his side, she would enjoy endless honor and great fame -- but Madame Ma unfortunately declined such an offer due to her lack of confidence in the former, and thinking of him as no more than an unrealistic failure who simply had luck in the past.

After a note of devorce was officially created so that both could part their ways justifiably, Jiang Ziya was invited by Song Yiren to have one final farewell drink in the name of their eternal friendship. Parting from his old friend with tears flowing from his eyes, Jiang Ziya rode onwards throughout the countryside before coming upon several hundred refugees stationed within Lintong Pass. Unfortunately however, all refugees present intended on voyaging through the five passes but were firmly held off by the garrison commander known as Zhang Feng. With due confidence and reassurment to the people, Jiang Ziya personally went forth to discuss the current circumstances with the commander. Unfortunately however, Zhang Feng strongly declined Jiang Ziya's offer to allow the people passage due to his firmness in upholding the law and will decreed by the king. Jiang Ziya thus had little choice but to inform the people of the commander's words while telling them set instructions: 'At dusk, you are to have your eyes firmly closed. A fierce sound of wind will rush about -- but at no account should you open your eyes unless you wish to fall to your death.' Kowtowing to Mountain Kunlun while reciting many incantations, every refugee was lifted throughout the air by a fierce wind and soon placed before the Golden Chicken Range--which was beyond the the capital's five passes. After expressing their deep gratitude towards Jiang Ziya, each individual stationed themselves thereon within Phoenix City to live out their days in well-deserved peace. As Bo Yi Kao sat discussing current affairs with San Yisheng, the former declared his clear resolve to head to Morning Song immediately in order to prove the faith and love he possesses towards his father by freeing him from his chains as previously ordained. Even with San Yisheng's suggestions not to, such words meant nothing compared to the pain that Bo Yi Kao felt within his heart -- and he thus made preparations for his departure.

Chapter 19: Gifts to the King

This chapter is titled "Gifts to the King". Holding San Yisheng's words very dearly, Bo Yi Kao still believed that his actions would be for the best -- and thus informed his younger brother, Ji Fa, of his ascension as the temporarily ruler of the Western Foothills until he returns from the capital after around two or three months. Thus selecting an auspicious day for his departure, Bo Yi Kao soon departed to Morning Song following his final toast of farewell to the civil and military officials at the Changting Pavilion. Arriving before Morning Song in short time without much effort sacrificed, Bo Yi Kao stationed himself within an official hostel before leaving to the palace gate in mourning robes the following day. Not daring to enter through the gates with his memorial less his aura of dutifulness and loyalty to the king swayed in any way, Bo Yi Kao was approached by none other than Prime Minister Bi Gan one day. Kowtowing before the latter due to his past kindness, Bo Yi Kao shortly told him the tributes that he shall present to the king: the Seven Fragrance Carriage (which was solely used by Emperor Xuanyuan), a sobriety carpet, a white-faced monkey, and ten maidens of exceeded beauty. Realizing that Bo Yi Kao simply had filial intentions backing his resolve, Bi Gan immediately informed the king of the former's desire for audience. Kneeling with unparalleled respect before King Zhou while elaborating the reason for his appearance, the latter was deeply touched by his filial peity and courtesy and thus ordered for him to stand on his feet. As Daji gazed at Bo Yi Kao with lust over his handsomeness, she informed the king of the boy's great reputation in the art of music. Being promised by King Zhou that if his skills were to exceed his expectations he will allow both him and his father to leave the capital with open arms, the latter reluctantly accepted such a challenge. Playing the zither with keen ability and prowess, Daji and King Zhou alike were very pleased—and thus ordered a banquet at the Star Picking Mansion in his honor. Gazing at Bo Yi Kao from across the table during their banquet, Daji lusted to have sex with him no matter what it would take. Thus desiring the former over a deluded old man like King Zhou, Daji told the king that Bo Yi Kao should stay at the capital not only to teach her lessons with the zither, but to additionally spread such beautiful music throughout the whole capital for the benefit of everyone. Following King Zhou's consention, Daji brought forth many glasses of fine wine for the former as an additional feast until he was essentially intoxicated and put forth to his bed for rest. Now sitting

alone with Bo Yi Kao and her own zither in hand, Daji was thoroughly told of each individual trait possessed within the beautiful instrument. However, she cared little about such; her only desire in mind was to arouse Bo Yi Kao in any way possible—and many amorous smiles, glances, and sweetful words were thus performed. Realizing that her actions were meaningless, as the former never even payed any attention to them, Daji invited Bo Yi Kao to sit by her side at the honor of being her tutor during a newly prepared feast.

Being reluctant to preserve his propriety and righteousness than to sit by the Queen's side due to his lowly position, Daji had little choice but to continue the zither lessons instead. During their continued lessons together Daji declared that if she could sit on his lap, she could effectively make rapid progress as he holds her hand while guiding through the strings. Unfortunately however, Bo Yi Kao irrationally yelled at the former stating that such actions would be great shame to the title of Queen and thus declined immediately. Dismissing him to his quarters, Daji informed King Zhou the following morning in her rage that Kao did little more than seduce her the former night rather than assist with the zither. Being approached the following morning by King Zhou and Daji, Bo Yi Kao was reprimanded for his slow tutoring performance the night before, and was thus ordered to play another tune to redeem himself. After playing his zither with keen ability, he placed forth his white-faced monkey at Daji's request—thus enchanting all around with its superb music and synchronization. However, this monkey's music was used to bring out any neighboring evil spirit to the forfront; as Daji's true form came forth in her enchantment, the monkey seized this chance to lunge forthward and attack her. Falling to the ground dead by a swift blow of King Zhou's hand, Bo Yi Kao would be arrested but freed after convincing the former that it was nothing more than an undomesticated animal of little intelligence—and it most definitely didn't have the capability of plotting to hurt Daji. Thus being ordered by the king to play one more tune with his zither to see if he truly reflects loyalty and sincerity, Bo Yi Kao began playing his instrument with many defiant words as a full expression of his hatred towards those who defy integrity and righteousness. Solely intending to get back at Daji for her unethical manner previously, and preserving his loyalty to the king in every way, Bo Yi Kao attached a long blade to his zither and threw it directly at Daji's face in an attempt to put an end to her life even if it cost his own. Fortunately for Daji however, she managed to leap out of the way while tumbling to the ground in shock. As King Zhou roared with rage at such an unexpected action, he ordered the guards to throw Bo Yi Kao into the snake pit as punishment. Begging the king to do what she wished with him, Daji ordered the executioners to nail Bo Yi

Kao's hands and feet to a board while his flesh was cut from his body piece by piece. Swearing at Daji up until his last dying breath, it was soon be decided that his flesh will be made into small cakes and sent to Ji Chang to determine if he is worthy to be freed. If he eats the cakes, he is ordinary and should thus be freed; but if Ji Chang refuses to eat them out of personal views, he is to be executed as to destroy any potential trouble in the future.

Chapter 20: San Yisheng Bribes the Corrupt Courtiers

This chapter is titled "San Yisheng Bribes the Corrupt Courtiers". Being imprisoned within Youli for seven years of time, Ji Chang studied the theory of the eight diagrams throughout each passing moment while writing a book known as the 'Book of Changes' during his confinement. While sitting in his studies and performing divination with gold coins one day, believing that something unfortunate has taken place in his family, Ji Chang soon realizied that his son, Bo Yi Kao, had met a cruel and unfortunate death. Being approached shortly by a palace messenger, and offered three large cakes of deer flesh as a token of King Zhou's respect for the former, Ji Chang happily accepted the cakes and immediately ate all three in his unparalleled show of gratitude. Knowing fully that he had just devoured the flesh of his precious son, Ji Chang sat on the ground and began weeping profusely over what little choice he possessed during the situation. As King Zhou and Fei Zhong were fiercely clashing against each other during a game of chess, the messenger soon arrived and informed the king of Ji Chang's resolution. Deciding that Ji Chang should be excused from Youli after hearing his report, Fei Zhong swiftly retorted by stating that if Ji Chang were to return to his homeland at the current time he would most likely be influenced strongly not only by the bloodlustful people of the Western Foothills due to Bo Yi Kao's death, but the southern and northern dukes in addition because of the strong potential they eminate. Seeing that it would be a more rational resolution to keep Ji Chang detained, no matter how loyal he may seem from the outside, King Zhou consented to the former's suggestion. As the entourage under Bo Yi Kao were soon informed by loyal ministers of their master's death, they fled through the night until arriving within Phoenix City to express their woes before Ji Fa. Bursting into many tears at the hearing of his elder brother's death, Nangong Kuo cried from among the generals present saying that is essential at all costs to deploy an army against the capital in order to wipe out King Zhou and effectively replace him with a true ruler.

Everyone present within the court ground their teeth in rage and glared with great hatred as they agreed with Nangong to destroy the tyrant at all costs possible. With San Yisheng moving forward and reprimanding all around for

their lack of control, the former firmly stated that if such an action were put into motion and reported to the capital, all of Ji Chang's years of loyal service and reputation would be nothing more than roadside chaff. With these words San Yisheng additionally stated that two messengers should be sent with gold, jade, and other valuable items, from their dukedom to the residence of Fei Zhong and You Hun to attain potential support in the future -- and will more than likely result in Ji Chang's well-deserved excusion. After additional letters are also to be sent in secret to these two ministers, the soldiers of the Western Foothills shall be drilled day and night as to prepare for a chance later on to strike at the capital with the other dukes. With two generals--Tai Dian and Hong Yao--effectively chosen for this task, they were ordered to take the guise of merchants traveling to the capital in offering to the suffering people. Not daring to stay at a government hostel following their arrival at the capital less they were found out, the two generals approached their respective supreme minister's lodgings that night. As Tai Dian kneeled before Fei Zhong in great respect, the former placed before him a letter from Supreme Minister San Yisheng stating that he will receive over 10,000 taels of silver and other valuable gifts if he is to free Ji Chang as an expression of his inner virtue and compassion. Ensuring Tai Dian that he will do his upmost to set Ji Chang free at all costs, the latter left shortly with the same results as his ally general. Experiencing two successive wins within chess against both Fei Zhong and You Hun a few days later, King Zhou prepared a feast for the three of them as celebration. Beginning a discussion of Ji Chang, Fei Zhong declared that he had recently sent a few trustworthy men to Youli District with the sole purpose of analyzing Ji Chang's current motives following the death of Bo Yi Kao--for this would effectively prove if he still harbored his supposed loyalty even after the conjectured knowing of his son's death. Hearing reports from these men that Ji Chang was burning incense at every moment in the ensurance of King Zhou's health and never uttered a single word of defiance to the current situation, Fei Zhong knew wholely that the former was indeed not a threat to the capital and was a minister of the highest loyalty. As King Zhou heard such a report from Fei Zhong, he additionally asked You Hun for his take on the situation. With research that reciprocated Fei Zhong's analyzation on Ji Chang, You Hun stated that if Ji Chang were effectively freed, he could be appointed into the position of prince and used to subdue the rebelling Northern and Southern grand dukes through words due to the natural respect that they possess towards the former -- and thus may even be encouraged to stop their rebellion. The fact that Ji Chang is to be freed simply out of consideration, his resolve to uphold the kindness bestowed upon him by the king would naturally increase and thus strengthen such an outcome. King

Zhou thus issued a decree that stated Ji Chang's essential pardon and his freedom from confinement.

As the ministers all around clapped their hands in joy upon the hearing of Ji Chang's well-deserved attainment of freedom, a palace messenger immediately set out for Youli District with written decree in hand. Sitting inside his inner chambers with continued detriment over the death of his unfortunate son, Ji Chang made a divination with golden coins following a sudden ominous windstorm. After realizing that King Zhou will pardon him that day, the palace messenger arrived shortly and officially stated the king's decree. Packing his belongings with both joy and sorrow, the people of Youli crowded before him and offered what they could in return for the former's immense kindness in the past. As they escorted the duke some distance from Youli District, every individual present gave their final farewells in tears. Arriving before high ranking ministers such as Bi Gan and Yellow Flying Tiger at the palace gates, Ji Chang expressed his immense gratitude at their kindness for freeing him from his extended confinement. Being in a state of great happiness in addition, an order was soon put forth that stated Ji Chang's presence before King Zhou. Dressing in convictual garb as he presented himself before the king, Ji Chang kneeled in respect and stated his many vows of gratitude. Being thus authorized to undetake military operations as chief of all dukes and appointed as overseeing prince, King Zhou additionally placed forth a banquet at the Dragon Virtue Court in his honor. With each minister smiling with delight at such good fortune for Ji Chang--now known as Prince Wen--the latter paraded for two days throughout the capital's streets in a demonstration of his glory. Late into the afternoon during his second day of parade, Ji Chang was approached by Prince Yellow Flying Tiger and consented to the former's proposal of a personal drink at his residence. Personally sitting down and accompanying Ji Chang with many drinks, Yellow Flying Tiger firmly told him that he is in need of ceasing his current parading and should leave as quickly as possible less any other unpredictable occurrence runs about in such a collosally-torn capital like Morning Song. Feeling as if he had been completely awoken to reality, Prince Wen calmly asked the former how he is get through the five passes. Handing him many military tallies and suggesting that he guises himself as a royal patrolmen to easily make his way through the passes, Yellow Flying Tiger gave one final bow to Prince Wen before being dismissed. That same evening, Yellow Flying Tiger ordered two of his generals--Long Huan and Wu Yan--to open the west gate of the capital and secretly escort Ji Chang from within.

Chapter 21: Flight Through the Five Passes

This chapter is titled "Flight Through the Five Passes". With the help of Yellow Flying Tiger, Ji Chang managed to cross the Yellow River in a single night and then make his way towards Lintong Pass -- the first of five passes. As many officials became exceedingly worried as to why Ji Chang failed to return throughout the entire night, Fei Zhong soon attained word of the situation and thus sat down with You Hun to analyze their next move. You Hun immediately placed forth his irrational suggestion: 'after attaining the consent of His Majesty, soldiers should be sent to retrieve Ji Chang immediately. As he is brought back and placed before the king, he should be beheaded as punishment for putting insult over the former's kindness.' With Fei Zhong's consention, both ministers appeared before King Zhou and fully elaborated the situation. After deciding that Generals Yin and Lei are to be sent out to retrieve the runaway prince, they both charged through the west gates with 3,000 soldier strong in immediate pace. Riding leisurely through Lintong Pass when hearing a sudden clamor of men and horses behind him, Ji Chang soon realized that King Zhou must have sent men in pursuit -- and thus galloped wildly atop his horse, not knowing where at all he was heading. As the soldiers of Shang shortly approached the unfortunate Prince Wen with immense speed, Master of the Clouds meanwhile attained sight of the situation from his Green Touring Bed and immediately called Thunder Quaker to his side. Ordering his disciple to quickly find a weapon at the Tiger Cliff, Thunder Quaker met no true success before finding two delicious red apricots which he devoured with great delight.

Just at the moment that he was going to resume his search, a sudden strange transformation took place: two wings sprouted from both shoulder blades while he grew silver tusks and long red hair. Even though he had no desire to see his master again with such an appearance, he had no true choice once Golden Haze Lad, an assistant disciple under Master of the Clouds, called him back to the cavern. With great delight over his disciple's transformation, Master of the Clouds handed Thunder Quaker a golden cudgel and immediately taught him how to wield it with exceeded renown. After the essential mastering of his new weapon, "wind" was written on his left wing while "thunder" on his right -- thus

giving him the ability to soar through the skies with his new wings at will. Before Thunder Quaker was to take his leave, Master of the Clouds thoroughly told his disciple that he is to ensure his father's safe arrival at the Western Foothills; but at no account should any soldier be killed during such an incident. Leaving the mountain in immense pace, Thunder Quaker called continuously from a neighboring peak to see if a certain man below--who was fleeing in great speeds atop his horse--was truly his father, the Grand Duke of the West. Riding to the peak and being told that he is none other than Thunder Quaker, the young child that was saved by his hands seven years in the past, Ji Chang told the former that on no account should any individual of Shang be hurt less his punishment becomes even greater than current. Ensuring his father that he will pursuade the generals to retire their pursuit, Thunder Quaker stood resolutely before the entire army shortly, declaring that not a single individual is to pass unless they wish for their own death. As the Shang soldiers reported such a case to Generals Yin and Lei, the latter two ragefully advanced towards Thunder Quaker's position.

Chapter 22: Return of the Duke

This chapter is titled "Return of the Duke". As Generals Yin and Lei thus appeared before Thunderquaker shortly, they charged fiercely at the latter while bursting into laughter at his attempt to protect Ji Chang through vaguely-connected bonds of filialty. Determined to end this incident quickly, Thunderquaker cleaved the crag of a neighboring mountain into two halves in a single strike with his golden cudgel -- thus sending the whole Shang army fleeing in great fear for their lives. Now returning to his father, who layed on the ground in shock, Thunderquaker urged Prince Wen to get on his back so that he could be transported safely to the Western Foothills without any additional delay. Weeping profusely over the void attempt to bring along the horse that has served him faithfully for over seven years of time, Ji Chang had little choice but to calmly tell the horse to run off to a new master while grabbing hold of his son's back and returning immediately to his native land. Arriving beyond the five passes shortly, Thunder Quaker left his father momentarily -- thus forcing Ji Chang to travel day and night on foot with great misery. As Prince Wen eventually approached an inn one day during his travels, he shortly elaborated his identity before being offered a flour grinding donkey from the innkeeper as a mount while personally escorting the former back to his capital. Crossing through the Golden Chicken Range and Mount Shouyang, breezes of late autumn soon filled the skies with great desolateness that touched Ji Chang's longful heart to return to his family of long ago. Tai Jiang, the mother of Ji Chang, soon realized through divination that her son was to return exceedingly soon -- and she thus told everyone present within the capital of such long-awaited news. As each minister rode from the capital with banners and great gifts of offering, they soon caught sight of Ji Chang and presented themselves before him in unparalleled happiness. With Supreme Minister San Yisheng thoroughly elaborating the historical records of King Tang and his revolution to overthrow the Xia Dynasty after being captivated for so many years, he compared this to the Grand Duke's incident and offered him a chance to do the same for the sake of the people. However, Prince Wen retorted by saying that such words shall never be spoken again -- for he could not do anything as disloyal as rebelling against the king after receiving such merciful honor from the former.

As everyone present became somewhat convinced by his speech, Prince Wen returned to the dukedom shortly with people cheering left and right in happiness at their master's safe return. Arriving before Mount Small Dragon and seeing his ninety-nine sons standing before him, Ji Chang fell from his horse with tears of agony upon the remembering of the one son that was not present: Bo Yi Kao. With the help of his sons, Ji Chang suddenly coughed up a large slice of meat that strangely turned into a small white rabbit; such was reciprocated two more times immediately with the same result. As everyone present sat in shock while the three rabbits ran to the west, they placed Ji Chang under the care of a doctor for several days to await his recovery. After the inn keeper was handsomely rewarded for his reported deeds before returning to his home, San Yisheng personally sat down before Prince Wen and stated that an attack upon Morning Song would be a rational choice considering the current circumstances -- dispite the loyalty that the prince may possess. With Nangong Kuo suddenly appearing before the prince while stating that an attack upon the capital as essential, Prince Wen reprimanded them both by declaring such an action as disloyal and without virtue to attack your own master dispite what qualities that they may possess. After Nangong exclaimed the death of Bo Yi Kao as a clear action of cruetly that is deserving of punishment no matter what the consequence may be, Prince Wen retorted by stating that such an incident was brought about through his son's pride and rashful qualities and isn't to be compared with the larger picture of loyalty. Either way, acting in such a sudden manner would not only stir up the people to make many sacrifices during such a war, but they will addtionally lose a level of love and confidence towards their master due to being forced into a situation that they most clearly will not enjoy -- for they love peace in all aspects. As both San Yisheng and Nangong Kuo clearly realized that the land should not be impoverished and provoked into war for the time being, Ji Chang sated that a "Spiritual Terrace" should be constructed in order to fortell any potential disaster within the future. Being afraid that the people will suffer through unnecessary trouble with such a project, San Yisheng reassured his master that the immense dignity and gratitude that the people possess will surely bring him swift victory without a thought of defiance. Prince Wen became delighted at his reassurance, and thus issued forth a decree on the terrace's construction.

Chapter 23: Dream of a Flying Bear

This chapter is titled "Dream of a Flying Bear". As Prince Wen's notices were posted up for the Spiritual Terrace's potential construction, it clearly stated that if any are to go out of their way to assist in the construction, they are to be payed one-tenth of a teal of silver as gratitude while being allowed to discontinue without any form of compulsion whatsoever. Being overjoyed at such a chance to show their love to Prince Wen, every individual was clearly willing to work wholeheartedly on such a project without any regret. Issueing forth the project's start on an auspicious day after hearing such joyous news, the Spiritual Terrace was effectively created under ten months of time. Leading his civil and military officials out to gaze forth at the terrace, Prince Wen was the only individual present that exclaimed a level of deppression -- for the terrace was in need of a pool in order to meet the requirements of the yin-yang theory. As such words were passed on to the people, everyone present began its immediate construction in due happiness. Digging profusely in their attempts, human bones were found and placed off to the side due to being a blatant interference towards their work. However, Prince Wen soon attained word of such and ordered for the bones to be placed into small coffins and buried within a neighboring hill instead of being exposed -- as would be a sign of disrespect. After watching the continued work of his fellow people until night, Prince Wen enjoyed a meal with his ministers before retiring to rest within one of the terrace's rooms. Experiencing a strange dream involving a white-faced tiger with large wings, Prince Wen reported this dream to San Yisheng the following morning and was told that a highly talented minister is destined to be a part of the Western Foothills in the near future. Believing the former's words as truth, Prince Wen became determined to make immediate preparations in the finding of this minister. Now returning to Jiang Ziya, he had spent his time near Panxi Stream constantly fishing throughout day to night while studying the way and reciting scriptures. While leaning on his willow tree one day, Jiang Ziya heard a certain man singing a song to himself and soon realized that it was none other than a woodcutter.

As Wu Ji, the woodcutter, sat down by Jiang Ziya's side and realized that he fished with a mere pole without a needle--or any bait at that--he thoroughly mocked the former by stating that he wasn't very smart when it comes to such simple matters. After furthered discussion, Wu Ji was told by Jiang Ziya that he

would kill a man that day within Phoenix City unexpectedly; the former became angry at such sudden words and left with a fury. Heading through the south gate of Phoenix City, Wu Ji swung his carrying pole of firewood from one shoulder to the other which suddenly struck Wang Xiang, a city guard, in the temple, ending his life instantly. Being pushed before Prince Wen immediately, Wu Ji elaborated the case as being nothing more than an accident that possessed rather vague reasoning and more bad luck than anything else. Declaring that the woodcutter will pay for his life nonetheless, Wu Ji was imprisoned inside a small circle near the southern gate to await his set punishment. Tear stricken over what may be befalling his ailed mother back at their home due to his lack of support for over three days, Wu Ji was soon approached by San Yisheng and thoroughly elaborated the situation. Realizing that Wu Ji did not kill Wang Xiang out of any vile intentions whatsoever, he decided that it would be best to discuss the current issue at hand with Prince Wen and effectively suspend his punishment until autumn if at all possible. After reporting such a case with the prince the following day, the latter consented to Wu Ji's proposal for temporary freedom. Wu Ji thus immediately returned to his mother's side and told her the reason for his lengthened disappearance. Additionally elaborating the words of Jiang Ziya as the reason for such an atrocity, Wu Ji set forth to Pianxi Stream to meet the former.

Chapter 24: From Fisherman to Prime Minister

This chapter is titled "From Fisherman to Prime Minister". As Wu Ji ran quickly to the Panxi Stream, he saw Jiang Ziya sitting under his willow tree while fishing more calmly than ever. Kneeling before the latter and asking forgiveness for his past ignorance, Wu Ji pleaded to Jiang Ziya to save his life from a destined death. After declaring himself as his disciple, Jiang Ziya told the former that if he wished to escape death, he must sit in a four-foot hole throughout the night while covered completely with rice and hay; after such is complete, there should be no problems experienced in the future with the prior incident. With Wu Ji following his master's instructions throughly throughout that night, Jiang Ziya meanwhile recited charms to cover up the Wu Ji's star and thus save him from potential death. As Wu Ji returned the following day and kneeled respectfully before Jiang Ziya, the latter told him to spend the entire morning selling his usual firewood while returning in the afternoon to hear lessons on military theory/strategems—for Jiang Ziya could feel the expedition upon Morning Song drawing near and thus could use additional assistance if need be. Upon the arrival of late autumn, Supreme Minister San Yisheng recalled the incident of Wu Ji and asked Prince Wen if he could make a divination as to why the convict has not shown himself. After Prince Wen had effectively performed divination, and realized through such that Wu Ji committed suicide out of fear for punishment, the former sighed in distress at such an outcome. As spring arrived in short time with everything around bursting with life, Prince Wen proposed to his ministers that a few days should be spent enjoying nature within the southern outskirts. With San Yisheng's suggestion to search for the "destined minister of the Western Foothills" in addition, their journey soon began shortly. Enjoying fully the collosal beauty layed out before his eyes, Prince Wen became shortly distressed as he saw his troops killing leopards, wolves, and of the such unconditionally—as the area around him was set up as a hunting zone by General Nangong Kuo for the former's pleasure. The prince thus approached San Yisheng and solemnly told him that they are within the wildlife to simply gaze at the beauty around, not to kill innocent animals out of instinct; for the ancients of old would never act in such a manner as to harm their own benevolence. Joyfully continuing through the wilderness and gazing forth at many people enjoying the

beauty of spring, Prince Wen caught ear on a certain song that two fisherman were singing. Believing them to be sages of the sort, Xin Jia was sent shortly to investigate the matter; he returned by stating that the two fisherman simply heard and recited such a song from a mysterious old man near the Panxi Stream. Dismissing the two fisherman in distress, Prince Wen pondered over a single verse of the song that denoted the ignoring of power and wealth—and thus elaborated a story of Sage Emperor Yao and his meeting with a virtuous man to San Yisheng as an example. Continuing on their way while hearing a group of woodcutters spouting a song of similar connotations to the former two fishermen, Prince Wen ordered an immediate investigation of these men. Being told that the same old man near Panxi Stream taught this song to the former in addition, Prince Wen was convinced that this man must be approached at all costs.

Unfortunately for Wu Ji however, he happened to be amongst the crowd and was instantly recognized as the convict who supposedly met death in late autumn. Realizing that he was indeed woodcutter Wu Ji, the former was placed before Prince Wen and thoroughly reprimanded as an immense threat that needs to be dealt with accordingly. Explaining his meeting with a man known as Jiang Ziya, Wu Ji promised to guide Prince Wen and his entourage to the former's location in exchange for freedom. Without any success on finding Jiang Ziya, Prince Wen was led to the sage's cottage—but immediately met failure again due to Jiang Ziya's random departures and unpredictable returns. San Yisheng thus told his master that it would be best for them to return to the palace temporarily while returning on a date that is presumed as more probable for the meeting of the former. Being extremely disappointed but nonetheless cooperative to his minister's suggestion, Prince Wen ordered his men to thoroughly purify themselves daily in wait for their second departure before Jiang Ziya's residence. In a different perspective of mind, General Nangong Kuo stated that there is no definate knowing that this "Jiang Ziya" is the true sage that they are looking for simply due to the songs that he composes and his unnatural abilities—for sages of similar quality would be more than likely present within the neighboring mountains in addition. However, San Yisheng retorted by stating that this man must be the destined minister from Prince Wen's dream due to the traditional manner that is need of being followed and his reputation amongst the neighboring populace as being differential to the majority. Through such discussion, all ministers cleansed their hearts and bodies before taking leave on the fourth day following their original appearance. Arriving at the Panxi Stram shortly, Wu Ji immediately took notice of Jiang Ziya and reported such to Prince

Wen. Approaching the sage steadily, Prince Wen took Jiang Ziya's hand and welcomed him with collosal dignity. As San Yisheng elaborated the reasoning behind their appearance with many fine gifts, Jiang Ziya soon left his cottage and proceeded with Prince Wen on horsetop following many steady refusals to ride in the former's carriage. Arriving shortly before the capital, Jiang Ziya was appointed as prime minister and thus thoroughly assisted the Western Foothills with his knowledge and discipline.

Chapter 25: Banquet for Specters in the Palace

This chapter is titled "Banquet for Specters in the Palace". Once Han Rong, commander of Sishui Pass, obtained word on Jiang Ziya's appointment, he sent an urgent report to Morning Song. As Bi Gan attained such a report, he immediately presented himself before King Zhou and stated that since Jiang Ziya has effectively joined the West Grand Duke, there is a great possibility that the former could dwindle with Ji Chang's loyalty and thus convince him to assist the southern and eastern dukes in their campaign against the capital. Once King Zhou told the prime minister that he will hold court as soon as possible less any furthered threat may evolve, Chong Houhu, the Black Tiger, kneeled in presence before the king while stating the nearing finish of the Happy Terrace after two years and four months of determined work. As King Zhou quickly asked Chong Houhu's additional take on the appointment of Jiang Ziya, the latter stated that Ji Chang is very peace loving and would never attack the capital unless it was forced upon him by his people; Jiang Ziya is also exceedingly old and isn't a large enough threat to waste an entire army upon due to the scarceness already experienced amongst the populace. King Zhou thus dismissed both Bi Gan and Chong Houhu shortly while taking hold of his beloved Daji and heading out to see the Happy Terrace's progress. Arriving before the Happy Terrace and realizing its current completion, King Zhou happily walked through the terrace with immense joy and satisfaction at the glittering jade and gold spread before him so vividly. As a grand celebration took place inside the terrace, Bi Gan could not help but sigh in great distress at the peoples' suffering simply through the deluded selfishness of a single person. Asking Daji when the immortals and fairies will show themselves before the terrace as she originally stated, Daji had little time to react and immediately stated that a full moon before a cloudless sky would be the only signal for their essential coming. Knowing that the full moon will not show itself until five more days, Daji resumed her specter form three days later and headed immediately to the grave mound of Emperor Xuanyuan while King Zhou was fast asleep. Being welcomed by Splendor, the nine-headed pheasent, Daji elaborated her reasoning before stating that all other specters present at the mound must transform themselves into immortals and come with her to the Happy Terrace within two days of time if they possess such an ability;

if not, they are to remain at their original position. After this detailed discussion, Daji immediately returned to the palace on a gust of wind. As King Zhou asked the following morning about the immortals, Daji suggested to the king that thirty-nine seats should be arranged while a minister—Bi Gan in this case—is chosen to serve them wine at their will. Upon the quick approach of evening the following day, the seats were set forth while King Zhou gazed in great anticipation for the arrival of his immortal guests. Following the king's temporary leave of the terrace while Daji invited forth her honored specter allies, Bi Gan was called shortly to serve the latter.

Poaring them wine at every call, Bi Gan became rather confused as to why they looked like fairy spirits but possessed the most disgusting of odors; indeed, he thought, this was truly a very ill omen for the Shang Dynasty. As everyone present began to drink wildly, Bi Gan noticed that some of the guests had tails sprouting forth upon further intoxication—and was thus dismissed immediately by Daji less he realized that they were specters, not immortals. Charging from the palace gates with great shame and rage as to lower himself to serve vile beasts, he soon approached Yellow Flying Tiger, who was on night patrol, and reported the incident at the Happy Terrace in full details. After ensuring to Bi Gan that he will deal with the issue, Yellow Flying Tiger ordered his four generals--Huang Ming, Zhou Ji, Long Huan, and Wu Qian—to each take twenty-four soldiers and patrol the districts around the east, north, west, and south; when these "immortals" are to leave the palace, they are to be persued closely and stealthily back to their respective lairs. As each immortal specter took their leave from the palace on foot due to great intoxication preventing any form of natural flight, all thirty-nine that were present immediately returned to the grave mound of Emperor Xuanyuan while being closely followed by General Zhou Ji along the way. Informing Yellow Flying Tiger the following morning, the latter ordered his general to take 300 soldiers individually equipped with firewood and light them on fire while inside the mound hole to ensure destruction and no lack of possible escape for the specters. With Yellow Flying Tiger and Bi Gan calmly sitting by each other's side while drinking tea, Zhou Ji soon reported his success and thus called for them both to inspect the results. Arriving shortly before the grave mound and finding corpses laying about that stinked with burnt fur and flesh, Bi Gan ordered all corpses that possessed unscorched fur to be skinned so that he could present His Majesty with a specialized fur coat as a warning to the evil specter, Queen Daji. The two commanders thus returned to the palace in high spirits with such a grand display of the power and loyalty that they possessed in the name of the Shang Dynasty.

Chapter 26: Daji Plots Revenge

This chapter is titled "Daji Plots Revenge". With the recent arrival of winter, heavy snow fell throughout the capital like pearls of great silver illuminating the sky and earth alike with beauty. Entering before King Zhou at the Happy Terrace, Prime Minister Bi Gan expressed his inner worry over the king's health at such a time of year—and thus presented to the former a specialized fur robe of scarlet satin as a token of such affection and consideration. Once King Zhou had placed the beautiful robe around his body with immediate appreciation towards the prime minister, Daji meanwhile gazed forth from the curtains and noticed the specialized insignias only present on fox specters of her relation. She thus inwardly vowed that her hatred will only be sullied if she is to attain Bi Gan's heart as punishment. Not bearing to see the skin of her relatives any further after the prime minister's leave, Daji convinced the king that the fur robe is below his level of dignity and should be placed elsewhere. Forming a plot to effectively end Bi Gan's life, Daji used her specter powers to reduce her beauty to a great extent one day as she sat drinking with King Zhou within the Happy Terrace. Realizing that the Queen was strangely lacking in beauty, Daji shortly told the king that she possesses a sister known as Splendor, who is far more beautiful and elegant. Continuing with her words, Daji additionally stated that her sister left one day from Jizhou while stating that if she were to ever attain immortal characteristics, she would send Daji incense as a signal for her immediate return. Telling King Zhou that the incense has yet to be burned, it was decided that the following day shall be chosen for her sister's return. As King Zhou thus slept soundly that night, Daji resumed her specter form and met Splendor at the burned grave mound—fully knowing that her sister could not have possibly been touched by the former flames due to her highly evolved specter attributes. With Splendor's immediate informing to Daji that all thirty-nine specter allies had been burnt to death and skinned, the latter wept while telling her sister a specific plan that essentially required her appearance before the palace the following day. Effectively attaining Splendor's consent, Daji happily returned to the palace throughout the remainder of the night while King Zhou lustfully desired to see his queen's elder sister as soon as possible throughout the next day. Once night finally approached, Daji advised King Zhou to conceal himself while the incense is burned—for if she is to notice a man of mortal qualities other than her sister, she may not wish to perform any such task. With the incense being burned at

last, great thunderous winds brewed about throughout the palace while Splendor made her immediate appearance shortly thereafter before Daji. As Daji thus brought her sister to an inner chamber while sipping tea and exchanging conversation, King Zhou meanwhile peeped from the corner and instantly declared that he would give up his very own throne without the least regret if he could have sex with Splendor. Scratching his ears and coughing profusely to attain Daji's attention, the latter asked her sister if she could meet with the king after clearly understanding his many signals.

Being convinced that King Zhou was worthy to sit by her side due to his rank, the king excitedly rushed forth and placed himself before Splendor immediately. Once Daji left the inner chamber for some time to change her clothing, King Zhou became exceedingly aroused after Splendor emmitted many seductive glances—and thus invited his honored guest to stroll with him on the terrace. Steadily pacing under the moonlight, King Zhou calmly fondled her breasts and body while declaring that is she were to stay by his side within the palace instead of living the life of an immortal, great wealth, rank, and honor would clearly be bestowed upon her in short time. Realizing that Splendor did not respond or offer any resistance to his many physical attacks, King Zhou carried her to a side court and passionately began unleashing his inner essence upon the latter within a neighboring bed. Upon Daji's return with great laughter over her sister's state, the king enjoyed the remainder of the night with his two lovers. As all ministers outside the palace gates possessed no knowing of King Zhou's new indulugences with Splendor, Yellow Flying Tiger, the highest ranked among ministers, continued to train his 480,000 soldiers daily to ensure an effective protection of the neighboring passes. One day however, Daji suddenly began to profusely spit forth blood while falling to the floor in a feverish state. King Zhou and Splendor immediately ran to her side while the latter stated that her sister possesses a strange heart attack disorder that reappears at random moments of time when intense anxiety and stress is felt. Additionally stating that a doctor by the name of Zhang Yuan cured such attacks with soup made from a highly developed human heart on great occasion back at Jizhou, it was indeed of great need for such a heart to be found among the populace and used at once to free Daji from her potential bonds of death. Acting as if she were performing divination, Splendor told King Zhou that Prime Minister Bi Gan is the only individual present within the capital that possesses such a heart. As King Zhou thus sent out many decrees to ensure Bi Gan's arrival before the palace, the prime minister meanwhile attained word from the sixth royal messenger that Daji possessed a strange illness and was needing of his arrival. Knowing that Daji was indeed an

evil specter, and any such incident that specifically called him forth in her name more than likely meant certain death, Bi Gan approached his wife in tears while stating that she should do her best to observe the rules and take good care of their children while he is gone. Explaining the situation thoroughly, Bi Gan rushed back to his study chambers and hastily followed the instructions that Jiang Ziya had given him earlier. Following his immediate arrival before King Zhou, and the learning of his heart being needed in order to cure Daji's ailment, the former retorted with great anger at the king and Daji's blatant hate towards him. Knowing that he had little choice before the situation, and his time was assuredly soon to end, Bi Gan knelt on the ground and ripped the heart from his chest while throwing it to the ground without a single droplet of blood whatsoever. As the prime minister walked quickly to the palace gates, avoiding each minister that appeared along the way, the former took the reins off his horse and strode towards the capital's northern gate.

Chapter 27: Return of the Grand Old Master

This chapter is titled "Return of the Grand Old Master". Striding through the northern palace gates in a state of complete silence, Yellow Flying Tiger was very worried over the current situation—and thus sent forth Generals Zhou Ji and Huang Ming to follow him immediately. As Bi Gan approached a woman hawker along the way that declared humans as incapable of living without a heart, a sudden pulse surged through the former's veins violently, causing him to fall to the ground with blood surging profusely from his chest. With Zhou Ji and Huang Ming's arrival shortly, they inspected the deceased prime minister's body closely and realized that his heart was strangely nowhere to be found. Unfortunately for Bi Gan however, he still would have remained alive if the woman previously had noted that humans can live even without a heart—for such was the trickery behind Jiang Ziya's magical note. Once the two generals had arrived before the palace gates and immediately reported their resolution on the incident to Yellow Flying Tiger, all ministers present sat heartbroken at such an absurd end to their treasured prime minister. Xia Zhao, a junior minister, could not hold back his emotions as he strode within the Happy Terrace prepared to put a well deserved end to King Zhou's life. Cutting down any guard that dared to oppose his path towards the king, Xia Zhao shortly arrived before the tyrant and charged at him with his flying-cloud sword. As he cleaved at the king's flesh with great renown, King Zhou managed to grab ahold of the blade while swiftly throwing it off to the side. Realizing the situation was rather grim, Xia Zhao ground his teeth until they bled profusely before launching himself off of the terrace to his death. As all ministers around grieved over their second loss, Bi Gan's body was soon returned while a funeral was held immediately for his countless loyal services to the Shang Dynasty. News soon came about during their funeral that none other than Grand Old Master Wen Zhong was finally returning to the capital; all ministers thus made quick preparations to meet the former outside Morning Song's gates. Arriving shortly atop his great dragon unicorn, Wen Zhong gazed towards the capital and realized that a funeral was taking place due to many paper pennants flying about. Inspecting the reason for such, he was astonished to hear that Vice Prime Minister Bi Gan had died—and thus entered immediately to see many gorgeous buildings such as the Happy

Terrace all around him. Dismounting before his fellow colleagues at the palace gate's roadside, the Grand Old Master expressed his greetings while entering the Grand Hall.

Being informed by Yellow Flying Tiger of the many torture devices created and the unjust deaths of countless loyal ministers throughout his years of departure, Wen Zhong's third eye burned red with rage as he ordered King Zhou to ascend his throne at once. With Daji joyfully drinking the soup made from Bi Gan's heart, King Zhou was rather frightened to hear that the Grand Old Master had returned -- but nonetheless left immediately in his royal carriage to see the dignified latter. Sitting before Wen Zhong within the Grand Hall, the latter thoroughly elaborated his complete victory at the North Sea District while inspecting the reason as to why two of the four grand dukes have risen in rebellion. Being told that Jiang Huanchu and E Chongyu were executed for conspiring against the throne—even though the king did not possess any such witness that could prove such a case—Wen Zhong became exceedingly wrathful and reprimanded the king for the blatant unbenevolent qualities that he possesses. Telling the former that he will personally endeavor to set the country in order in the name of King Da Yi, his former master, Wen Zhong told the king to return to his apartments while he plans out his next move for the dynasty's benefit. As King Zhou left without uttering a single word against the Grand Old Master, the latter asked his fellow colleagues to join him at his residence. Arriving shortly before the Silver Peace Hall with each minister present, Yellow Flying Tiger came forth from the crowd to personally elaborate the full happenings from Daji's entry to Bi Gan's death. Now fully knowing the ultimate woes of the Shang Dynasty, Wen Zhong let out a great roar of rage before declaring that he will seal the gates for three days while presenting to King Zhou a memorial upon the fourth. Approaching the king on the fourth day with his written memorial, King Zhou placed it before his desk and was handed by the former an ink slab and writing brush to sign his name on ten individual proposals. King Zhou signed his consent on all but (1) the destruction of the Happy Terrace; (5) the deposition of Daji; and (6) the beheading of Fei Zhong and You Hun to as warning to all flatterers. With Wen Zhong's suggestion to the king that the remaining three proposals essentially need to be fulfilled if he is to prevent the Shang Dynasty from falling to utter ruin, the latter stood forth without uttering a word. Fei Zhong, who did not see the true seriousness of the situation, moved forward to speak with King Zhou before being stopped by the Grand Old Master. As Fei Zhong began to state the former's propositions as a clear insult to His Majesty and violation to the general rites of inferior to

superior, Wen Zhong seethed with rage at his words -- and thus charged his fist into Fei Zhong's skull, causing the latter to tumble violently down the Grand Hall's steps in an injured state. Seeing Fei Zhong lying on the floor with a bruised head and face, You Hun ran before the Grand Old Master while declaring his actions as being the equivalent to beating King Zhou himself. Learning that the man standing before him is none other than You Hun, Wen Zhong ran forward and smashed his fist into the former's face—sending him crashing seven yards past the Grand Hall stairway in a near death state. Grand Old Master Wen Zhong followed by ordering the two ministers to be taken to the palace gate for their awaited execution immediately afterwards. Just as Fei Zhong and You Hun were to have their heads cleaved off, King Zhou ran forthward to Wen Zhong and pleaded for the two ministers to be placed before court and tried according to law for their former actions. Observing the king's frightened manner, and realizing that it is a crime for the former to possess such intense fear towards him, Wen Zhong ordered the two ministers to be placed in gaol and await their trial while the three remaining proposals are carefully discussed within the near future. With such grand resolve to ensure political reform is effectively instilled, news soon reached the capital that King Ping Ling of the East Sea district had unfortunately declared independence. As Wen Zhong attained word of such, he appeared before Yellow Flying Tiger's residence shortly and asked the latter who would be more fitting to take care of the situation. After they both carefully considered their next move, Grand Old Master stated that he will take 200,000 soldiers to the East Sea district while Flying Tiger remains at the palace for internal defense. Additionally stating that he will deal with the state's administration at his best following his return, Wen Zhong appeared before King Zhou the following morning to elaborate the current happenings within the east. Being very delighted internally at Wen Zhong's words of departure, both Yellow Flying Tiger and King Zhou personally escorted the Grand Old Master beyond the eastern gate of Morning Song. As the king handed Wen Zhong a glass of wine, the master handed it instead to Yellow Flying Tiger for the exceeded loyalty and administrative renown that he shall elaborate while he himself is gone. Telling the king to listen well to his ministers and destroy the evil of the capital at all costs possible during his leave, cannons roared in all directions to signal the Grand Old Master's departure.

Chapter 28: Punitive Expedition Against the North Grand Dukedom

This chapter is titled "Punitive Expedition Against the North Grand Dukedom". Greatly delighted at Grand Old Master's leave, King Zhou returned to the palace shortly while ordering Fei Zhong and You Hun to be freed—for the king labeled them as being wrongly accused when they are clearly loyal and undeserving of death. Now that Wen Zhong was effectively gone, King Zhou knew that he could return to his original ways without anyone truly able to criticize his actions. As spring raged forthward spreading great beauty throughout the capital, King Zhou declared to his ministers that a party within the royal garden shall be performed. Finding the garden as beautiful as the Penglai Fairyland, the Peony Pavilion of old along with the Brocade Hall could be seen with great extravagant detail. Holding a banquet within the Peony Pavilion, the king enjoyed his own personal table with Splendor and Daji while other high ranking ministers such as Yellow Flying Tiger and Wei Zi sighed at such a grand celebration taking place even though the land was clearly rampant with deluded chaos and constant rebellion. Thanking the king for their party after midday, King Zhou convinced every former minister present to stay and drink away their woes from dusk till night. As Daji and Splendor became exceedingly intoxicated while sleeping within the royal library, Daji lusted to attain human flesh immediately -- and thus swooped about the midnight sky in her specter form. With attendants shouting about that a specter had been seen in the skies, Yellow Flying Tiger left his seat hurriedly as he thrashed one of the pavilion's railings at the horrible beast. Ordering the hunting hawk with golden eyes to be unleashed immediately due to the lack of his weapon's effectiveness, the hawk soon soared to the specter while clawing violently with its great talons. Being clearly wounded, Daji hid herself underneath some rocks within a neighboring artificial hill. King Zhou thus ordered his attendants to start digging away in hopes of capturing the specter. Unexpectedly finding an incredibly large pile of half-eaten corpses beneath the rock mound, the king became horrified at the reality of the situation: specters were present within the Shang Dynasty and are the evident reason for such disaster. As King Zhou awoke the following morning after unhappily excusing his minister's the former evening, he stared in alarm at Daji, who possessed many scratches across her face. Being told that she happened to scratch her face

upon overhanging branches within the royal garden, King Zhou told her to be very careful of her new surroundings considering the specter incident.

Pondering over what the king had said, Daji vaguely remembered through her intoxication that Yellow Flying Tiger had been the minister who thrashed at her with his pole—and she thus immediately vowed revenge against the former at all costs possible. Meanwhile, Jiang Ziya had shortly obtained report on King Ping Ling's rebellion and Chong Houhu's brutal treating of the people duirng the Happy Terrace's development. Vying with rage at Chong's qualities, Jiang Ziya approached Prince Wen and suggested to him that if the Grand Duke of the North, Chong Houhu, is effectively destroyed—considering his many acts of tyrancy through blatant brutality and impulsiveness--King Zhou would be assisted greatly in the path of becoming a benevolent ruler such as that of Yao or Shun of old. Being delighted at a chance to effectively help King Zhou as he accepted the prime minister's proposal, Jiang Ziya offered himself to be the commander of the army on the prince's behalf. After declaring that he too will assist Jiang Ziya on the battlefront, Prince Wen chose an auspicious date before charging out of the capital with 100,000 soldiers. Many individuals present within the Western Foothills—especially the original Morning Song refugees--rejoiced in great happiness at the prince's departure to destroy Chong Houhu. As the army arrived before Chong City, the north grand dukedom, after a few days of travel, Chong Houhu was meanwhile present within Morning Song while Chong Yinbiao, the duke's son, attained headship over the city. Attaining information shortly that Ji Chang was commander over the forces stationed outside his dukedom, Yingbiao grinned in delight at a chance to do away with the former in order to better the reputation of his father—even if Ji Chang arrived with intentions other than battle. With full resolve to wipe out Chong Houhu at all costs possible, Jiang Ziya ordered General Nangong Kuo to head to the front and unleash the first battle immediately. As Huang Yuanji charged out of the city gates with a contingent of soldiers, the former fiercly clashed blades with Nangong in great vigor and heated rage at Ji Chang's clear intentions to destroy them. Attaining word in short time that Huang Yuanji had lost his life by the enemy general's blade, Yingbiao pounded his desk in rage while ordering a fierce engagement of mortal combat to be unleashed the following day. With both forces aligned before each other the next morning, Jiang Ziya stepped forward from his army while taking the appearance of a honored celestial in the eyes of Chong Yinbiao. Barking at Yinbiao for defending the evil ways of his father, the latter barked back at Jiang Ziya angrily while ordering a general from his side to quickly kill the opposition. As Prince Wen charged before Yinbiao

less Jiang Ziya experienced any harm, the former profusely yelled at Yinbiao, stating that it would be better off for him to simply dismount from his horse and experience death instead of opposing the will of Heaven any further. With both sides feircely clashing blades in great resolve, Chong Yinbiao additionally threw himself into combat in order to take Ji Chang's head if at all possible. Once two generals under the north dukedom had been effectively slain, Yinbiao ordered a full-scale retreat. Urgently setting forth a meeting to discuss how they are to repell the enemy forces, everyone present under Yinbiao had no clue what to do. Seeing this as the perfect chance to strike forth at the city, Prince Wen declined Jiang Ziya's offer to attack their dukedom less the innocent were to be hurt and his benevolence would be known amongst the country as mere folly. A letter was thus immediately sent to Black Tiger Chong Heihu in hopes that he could assist them in taking over Chong City.

Chapter 29: Clash Between Two Grand Dukes

This chapter is titled "Clash Between Two Grand Dukes". As General Nangong Kuo left to Caozhou at immediate pace, he soon took lodgings within an official hotel upon his arrival at Black Tiger Chong Heihu's residence. Leaving his office upon Nangong's reported arrival, Heihu soon obtained a letter from Jiang Ziya on the current situation. Reading the letter over continuously, he decided that it will be for the greater good if he puts an end to his brother in the name of the people; despite the blood that he is to stain on the faces of his ancestors through such an action. Before he departed, 3,000 soldiers were individually chosen to accompany him from Caozhou while his son, Chong Yingluan, ensures the protection of the city during his leave. As Chong Heihu arrived before the north grand dukedom's city gates in short time, Yinbiao emerged forth and earnestly welcomed his fellow uncle—who had arrived with reinforcements after obtaining report on the situation. Sitting within the main hall by his cousin's side, Chong Heihu asked the true reason as to why Ji Chang has suddenly attacked their residence; the latter stated that a man by the name of Jiang Ziya said earlier that they arrived out of some form of malice towards his father and have thus attacked with most probable intentions to kill him. Easily seeing such words as accurate and on the side of rationality, Chong Heihu charged from the city gates to do battle against the opposing forces of Prince Wen at the following dawn. Jiang Ziya was completely rational of Chong Heihu's intentions upon the arrival of Nangong Kuo—and thus sent the latter to do battle with Black Tiger. As both warriors battled with great renown, Chong Heihu silently told Nangong to feign retreat after giving up ground as a pretext to the combat's end. Seeing the enemy general flee while Heihu did not pursue in any form, Yingbiao approached his uncle and inspected the reason for such an action. Being told Jiang Ziya is widely known for his magical renown, there alone arose the chance that the former would use such tactics in order to ensure his victory at all costs possible—considering the additional rashful ways of such pursuit. As Heihu and Yingbiao thus returned to the city, Black Tiger stated that their probability of victory should increase dramatically if Houhu and King Zhou are effectively contacted and informed of the current happenings upon Chong City.

With Sun Rong thus being sent to the capital, he arrived before Chong Houhu's residence first and handed the duke the intended letter. Pounding his desk in utter rage at the ill-gratitude and treacherous motives that Ji Chang possesses towards him--despite the many sacrifices that he has made in order to ensure the safety of the former—Chong Houhu presented himself to King Zhou and elaborated the current case on hand. After the king had ensured his minister that he shall back him with soldiers if the need be, Houhu confidently set out with 3,000 soldiers from the capital in quick pace. As soon as Chong Heihu had obtained word that his brother was heading to Chong City, he told General Gao Ding to await in ambush inside the city gates and only emerge to seize the grand duke when the rattling of a sword is effectively heard. After Shen Gong had been told in addition to arrest the entire Chong family and bring them to the Zhou camp upon Heihu's emerging from the city, both Chong Heihu and Yingbiao set out shortly to await the arrival of Houhu. As the grand duke was thus invited inside of the city gates, all soldiers suddenly seized both Houhu and his son once the sound of rattling had been heard. Being fully rational that if Chong Houhu was effectively seized and destroyed before the eyes of the people, the Chong family wound not only live on in an honorable prestige but his own reputation will soar due to reinforcing the greater good despite the blood that is to be shed. After thus placing the duke before Jiang Ziya's feet, and warmly greeting Ji Chang, Prince Wen became displeased at Heihu's actions for being ruthless. Informing the prince that such an action is for the greater good, and well on the side of virtue, Jiang Ziya ordered Chong Houhu and his son to be placed before him while their heads are immediately cut from their bodies. Having no original intention whatsoever to kill the grand duke and his son, Prince Wen blinded his eyes from the sight of their decapitated heads while shrieking with fear and disgust. Ordering Chong Heihu to free all remaining captives, Jiang Ziya and Prince Wen took their leave from Chong City while Heihu remained to govern the people as the new grand duke of the north. Unfortunately however upon their return to the Western Foothills, Prince Wen began to see Chong Houhu's decapitated head at every moment he happened to close his eyes -- and his health thus slowly decreased out of clear digust and resentment.

Once Wei Zi, the secretarait of Morning Song, obtained word that Chong Houhu had been executed while his younger brother, Chong Heihu, took control over the former's territory, he realized that the threat of Ji Chang would become even more greater due to Heihu's independence from the capital—and thus informed King Zhou immediately less any further trouble evolved. Seething with rage at the north grand duke's death upon the hearing of such an incident, King Zhou

ordered a contigent of soldiers to bring back both Ji Chang and Chong Heihu for trial. However, Li Ren moved forward from the ministers present and stated that if he were to effectively act in the benefit of Chong Houhu—who was widely despised by the ministers and people alike—then they naturally would feel great malace towards him for supporting one of criminal traits rather than the loyal. Realizing the rationality in his words, King Zhou decided to abandon the idea of attacking Heihu altogether. Unfortunately back at the Western Foothills however, Prince Wen's health worsened day by day forcing constant medical attention from doctors within the capital. As Jiang Ziya knelt before his master one day upon the former's request, Prince Wen calmly told him from his bed to never ally the Western Foothills with the rebelling nobles at any costs whatsoever; due to the many unroyal actions that had been taken earlier that proved a level of disloyalty towards the king's wishes, peace must always remain between the west and Morning Song as atonement for their past defiance.

Gazing at the tear-filled eyes of Prince Wen, and seeing the indomitable spirit of loyalty that surges through the former's heart, Jiang Ziya ensured that he shall eternally obey such instructions. With Ji Fa's sudden entrance, Prince Wen told his son that he shall take his place as governor over the Western Foothills following his death—but at no account should he dare listen to any words that may harm the king during his succession. After telling the prime minister and Ji Fa to instill virtue and true loyalty to both the king and the people so that the future generations can possess eternal happiness, Prince Wen breathed his last, dying at the age of 97 and being given the title of King Wen of Zhou. Following King Wen's funeral, Jiang Ziya proposed to all ministers present that Ji Fa should succeed his father with the title of West Grand Duke and King Wu. As all ministers were risen one rank with additional benefits, the 200 marquises came constantly to offer their obeisance to the new king over the Western Foothills. Once Commander Han Rong of Sishi Pass had obtained word on Ji Fa's succession to the throne, and the unexpected death of Ji Chang, a messenger was immediately sent before the capital's secretariat. With both Yao Zhong and Prince Wei Zi being the first to hear of such urgent news, Yao Zhong declared that he shall see the king on such a matter no matter what the outcome may be.

Chapter 30: Incidents Leading to a Rebellion

This chapter is titled "Incidents Leading to a Rebellion". Ascending the Star Picking Belvadere and kowtowing before the king, Yao Zhao thoroughly declared that now Ji Fa has succeeded the deceased Ji Chang as king over the Western Foothills, Jiang Ziya should easily be able to influence the former through ambitious motives of attacking the capital. However, King Zhou was not the least worried—for he believed that Jiang Ziya was nothing more than a vile trickster that would sow hate and ill-trust in the hearts of any other potential rebel of the capital; Ji Fa in addition was considered a mere child that lacked any disciple in the art of war and should thus not be taken as a serious threat to any extent. After leaving the belvadere in great disappointment over King Zhou's words, Yao Zhao knew that King Wu must be the destined savior that shall put the tyrannical king to his eternal rest. As the new year's day celebrating King Zhou's 21st year of reign over the Shang Dynasty had arrived in rather short time, ministers went about to offer their traditional greetings to the king, while each of their wives payed obeisance to Queen Daji. When the day's natural formalities had drifted by, Lady Jia, the wife of Yellow Flying Tiger, entered the palace to offer her personal greetings to Daji before visiting her sister-in-law, Concubine Huang. At the very moment that Daji had attained word that Lady Jia was none other than Yellow Flying Tiger's wife, she grinned in great delight at such a chance to attain revenge against the prince. As Lady Jia and Daji alike both offered their respective greetings, Daji realized that the former was eight years older than her at the age of forty-one. Asking her fellow lady if they would like to become sworn sisters, Lady Jia refuted at first but freed herself from such modesty after realizing that they were both similar in aristocratic rank. After they had drunken two glasses of wine, Jia quickly hid herself within the Rear Hall upon Daji's suggestion once King Zhou had arrived to see his queen following such a long day of hard work. Clearly seeing that two cups were sitting one across the other in front of Daji, King Zhou inspected who had been present. Being told that Lady Jia, wife of Yellow Flying Tiger, had been present earlier, Daji told the king that he should see her. Rather reluctant at such a suggestion—for it would vile the rights between king and minister—King Zhou was eventually convinced after hearing that she was not only extraordinarily

beautiful, but could be considered his relative out of ties between Yellow Flying Tiger's concubine sister. As Daji thus approached Lady Jia shortly after, and asked for her to walk together at the Star Picking Mansion in order to enjoy the scenery around them, Lady Jia had little choice but to comply—for they can only meet one time a year according to the rights. Walking along the upper balcony and gazing forth at a large pit full of snakes and skeletons, Lady Jia became frightened at the explanation that such a method was in need simply to uphold disciple within the capital. Accepting a few more cups of wine from Daji after sitting down with the latter, Concubine Huang meanwhile became worried at the hearing that her sister-in-law was present at the Star Picking Mansion with Daji—and thus immediately sent one of her maids to carefully observe the queen's motives. With report that King Zhou is currently ascending the Star Picking Mansion, Lady Jia stood outside of the balcony while the king made his approach. Following his arrival, and immediate informing that the woman standing outside the balcony is Yellow Flying Tiger's wife, King Zhou became very lustful over her beautiful looks. Being told by Daji to enter forth and sit by the king's side, she gradually accepted such an order less she were to attain any such punishment as earlier seen if the slightest defiance were to be shown.

Begging, however, to leave the king's side to show her true loyalty through modesty, King Zhou encouraged her to sit by his side an enjoy a personal glass of wine. Feeling as if her honor would be torn apart if she sat by the side of such a wicked tyrant, Lady Jia took her glass of wine and threw it into King Zhou's face as a showing of her hatred towards his vile ways. Even though she clearly realized that such an action would probably cost her life, and bring about further mayhem within her family, Lady Jia was resolute to preserve her honor at all costs possible. As King Zhou ordered his guards to seize her, Lady Jia ran to the balcony rails and exclaimed a final vow of farewell to her beloved husband and children before leaping forth to her unfortunate death. Attaining word shortly that Lady Jia had lost her life, Concubine Huang seethed with rage while running up the Star Picking Mansion's stairs immediately. Thrusting forth at Daji and physically beating her for conjectured treachery, King Zhou told his honored concubine that Daji is truly innocent—for Lady Jia acted out of her own irrational impulse and died because of it. Not in any mood whatsoever to stop beating Daji—or hear the king's words at that--Huang unthinkingly smacked King Zhou violently in the face. Great rage thus filled the breast of King Zhou while he grabbed the sadistic maiden by the air and lunged her forcefully off the mansion's rails. Grabbing hold of Daji and holding her in his arms in great sadness over his beloved's condition, the attendants under Lady Jia were

meanwhile informed by a palace maiden of the unfortunate events that came about at the Star Picking Mansion. As Yellow Flying Tiger was enjoying the New Year's feast throughout the evening with his right-hand generals and fellow brothers, Lady Jia's attendants ran to his residence immediately and informed him of the disaster incident with his wife and sister-in-law. With everyone in great alarm while Yellow Flying Tiger sat in silence, Huang Ming approached his master and told him that it is clearly evident that they should seek a new ruler to serve under; considering Yellow Flying Tiger is the head of all military affairs and state headship, his reputation would be the first to suffer by the neighboring people who are rising in rebellion—thus by rebelling, he would be looked upon as a hero that strikes at any injustice that may befall his people upon circumstance. Knowing that his reputation would effectively soar with the greater majority if he issued forth his rebellion, Yellow Flying Tiger still considered such an action as being far too risky due to solely rendering the incident with his wife. Running after his four generals and telling them to discuss the issue further before being completely resolved to leave the capital for good, each of the four returned with Yellow Flying Tiger to his residence. Raising his sword unexpectedly before his generals, Yellow Flying Tiger declared that his family has served honorably under the Shang Dynasty for over seven generations—and the death of a single woman who is unknown to the former is most definitely not reason enough to destroy such honor through rebellion. As General Zhou Ji approached his master and declared that all who are unknowing of his glory and rank would only believe that he attained such high rank through his wife's beauty instead of progressive loyalty through generations, Yellow Flying Tiger realized the reality of his reputation and thus ordered a full flight from Morning Song immediately. Being suggested by General Guang Ming to challenge King Zhou to a battle within the capital before leave less his master regretted his decision in the future, Yellow Flying Tiger consented to such a suggestion as he equipped his armor and strode towards the palace gates atop his divine ox. Once General Zhou Ji had declared to the guards that they are rebelling, and if they do not pull King Zhou out of the palace in short time they will be slaughtered in entirety, the guards fearfully fled through the gates and informed the king of such a sudden situation. Bursting with furiosity at such a report, King Zhou personally put on his armor, took his cutlass, and smashed open the gates to do away with the rebelling Yellow Flying Tiger at the crack of dawn.

As King Zhou aligned his royal army before the rebelling forces outside the palace, Yellow Flying Tiger looked into the king's fiery eyes and felt a level of

shame for his actions at hand. Once Generals Huang Ming and Zhou Ji had clearly noticed such hesitation on his part, they both unleashed their cutlasses and clashed with great renown against King Zhou immediately. Originally intending on clarifying the facts with the king before taking any physical action, Yellow Flying Tiger felt greatly displeased but nonetheless strode forth to assist his two generals. Even though King Zhou possessed great skill with the cutlass, he could not handle a three-pronged attack—and was thus forced to flee through the palace gates following thirty-rounds of battle. Grabbing hold of his two generals less they attempted to chase the fleeing king, Yellow Flying Tiger rode through the capital's western gates while catching up shortly with the rest of his family along the way. As King Zhou meanwhile returned to court and felt a high level of remorse and rage at the former incidents, many people began hearing of the rebellion and thus approached the king to hear the reason for such a sudden turn of events. Informing the ministers present that Lady Jia, Yellow Flying Tiger's sister, impulsively threw herself from the Star Picking Mansion simply out of her own personal dignity, and Madame Huang, the sister-in-law of the former lady, committed suicide after being informed of such news, King Zhou asked what should be done at such a present time of confusion that had little to do with him. As everyone present began pondering in silence, it was soon heard that Grand Old Master Wen Zhong had returned from the East Sea district. Entering the palace gates and being warmly welcomed by each minister, Wen Zhong became worried as to why his old friend Yellow Flying Tiger was not seen—and he thus approached King Zhou to inspected the reason for such. Being informed by the king that Yellow Flying Tiger had rebelled most likely due to the elaborated incident with Concubine Huang and Lady Jia, Wen Zhong clearly realized the reality of the situation -- knowing that his comrade would never rebel unless the circumstances were indeed exceedingly crucial and in need of amendment. Suggesting to King Zhou that he shall return with Yellow Flying Tiger only if his case is personally considered as justified and without punishment on the part of the king, ministers began to shout about, saying that Flying Tiger's actions are deserving of punishment no matter what the case may have been. Excusing such pointless dribble nonetheless, Wen Zhong ordered Generals Li Ji and Yu Qing to send urgent reports to the Good Dream and Green Dragon passes so that Yellow Flying Tiger's route of escape is cut off during his future pursuit.

Chapter 31: Flight and Pursuit

This chapter is entitled "Flight and Pursuit". With the great clamor of drums and cannons resounding about the capital's western gates, Grand Old Master Wen Zhong ascended to the skies atop his great dragon in immediate pursuit of his close comrade, Yellow Flying Tiger. As Yellow Flying Tiger's party had meanwhile arrived near the White Orile Forest of Lintong Pass, they began to see large clouds of dust spinning about from behind and thus realized that an army is most likely approaching their position with quick speed. As soldiers from the Green Dragon and Good Dream Pass suddenly surrounded them from differing directions, Yellow Flying Tiger led out a single yell of frustration that pierced all around after realizing that his situation is exceedingly critical and most unprobable of escape. Virture of the Pure Void, who happened to live within a mountainous region neighboring Lingtong Pass, heard the loud emanation of immense anger and despair -- and thus parted the clouds beneath to find it to be none other than Prince Yellow Flying Tiger. Ordering his yellow-scarved genie to wrap the prince and his entourage with the Universe Muddling Pennant and place them at a hidden area within the mountains, the genie immediately obeyed its master's command. As such was effectively carried out, Grand Old Master Wen Zhong had meanwhile attained word from a patrolman of the vanguard that neither Zhang Guifang of Green Dragon, nor the four Mo generals of Good Dream, had seen Yellow Flying Tiger to any extent. Ordering the five present before him to return to their respective passes and set up a strict defense, Wen Zhong became rather puzzled as to why Flying Tiger had not been seen whatsoever, considering that he was traveling in the very direction that the former was rumored to have crossed while three additional forces aligned themselves from opposite directions. Peering over the great surroundings before him atop his dragon, soldiers shortly reported that Yellow Flying Tiger and his entourage had been seen heading straight towards Morning Song with unknown intentions from the eastern route. Swiftly gliding forth with great speed, Wen Zhong soon caught sight of who he thought to have been Yellow Flying Tiger -- and thus launched forthward with great speed. Approaching Mengjin while not catching up to the entourage in the very least, the forces before him suddenly vanished before a large veil of mist. Using this as trickery to lure Wen Zhong to a far away position, Virture of the Pure Void placed Yellow Flying Tiger and his men back on their original path through Lintong after declaring the situation as

being safe. Approaching the pass's gates, Zhang Feng appeared forth and suggested to Yellow Flying Tiger that he should return to Morning Song with due haste for the sake of his father and treasured ancestors. Politely informing Zhang that dispite the many great feats that he has performed as supreme military commander of Morning Song, King Zhou had shown him great insult with little consideration to his true loyalty -- even going to the extent of killing his very own wife and sister out of nothing more than barbaric impulse.

Clearly realizing that Yellow Flying Tiger's resolve was impossible to pierce, Zhang unleashed his cutless and slashed at the latter violently. Trying to calm the former while parrying his every blow, Yellow Flying Tiger knew the situation was hopeless -- and thus fought back with his duel swords with even greater renown. As Zhang knew that he was far less skilled in battle, he had no choice but to flee back to his pass in vain attempt. Deciding it best to make camp in order to discuss the current issue at hand with his fellow generals and family members present, Zhang Feng meanwhile ordered General Xiao Yin to take a contigent of three thousand archers, surround the camp of Yellow Flying Tiger, and unleash a volley of arrows once the beating of bamboo slats is heard at midnight. Leaving immediately upon the hearing of such an order, Xiao Yin knew that such an action would be far to cruel and ungrateful -- for Yellow Flying Tiger had promoted him as deputy commander over Lintong and showed him great kindness through military excercise and discipline within the past. Secretly leaving the pass under the veil of night while approaching Yellow Flying Tiger's camp, Xiao Yin personally placed himself before Yellow Flying Tiger, told him of Zhang Feng's cruel intentions, and declared that he shall open the pass's gates so that the former could attain a quick chance to cut his way through. As soon as great commotion roamed through Lintong Pass once Yellow Flying Tiger made his immediate escape, Zhang Feng sat in regret at previously choosing Xiao Yin for such a task. Striding through the pass gates in immediate pursuit, Zhang Feng was suddenly struck violently in the breast by Xiao Yin, who was hidden like a veil within the darkness. Falling from his horse dead, Xiao Yin told Yellow Flying Tiger in a loud voice that he shall do his upmost to ensure that King Zhou's men are essentially slowed down in their assault. Profusely thanking Xiao Yin for his kind motives, Yellow Flying Tiger and his entourage approached Tongguan Pass shortly. Setting up camp temporarily, Chen Tong, the commander of Tongguan Pass, realized that Yellow Flying Tiger's party was not far off -- and this would truly be the only opportunity to attain revenge after the former's original intention to put him to death at one point in time. Flouring his weapon with rage, Chen Tong flew from the pass gates while

confronting Yellow Flying Tiger with great earnest. Knowing that Chen Tong was eager for revenge, Yellow Flying Tiger challenged him by stating that if he could effectively defeat him in three rounds of combat, he will turn himself in to the former for trial back at Morning Song. Seething with rage at his lack of renown that did not even vaguely match up to Flying Tiger's, Chen Tong began to flee while launching his Fire Dragon Javelin --a weapon that never missed its intended mark through magic attributes--at his foe. Being struck beneath the armpit by Chen's deadly weapon, Yellow Flying Tiger fell to the ground in unbarable pain. Seeing their commander severely wounded, General Guang Ming and Zhou Ji wrathfully engaged Chen Tong to the very death, while Huang Feibiao quickly grabbed hold of his brother and pulled him from the battle. As Chen Tong realized that he was thoroughly exhausted, he retreated from the battle after additionally wounding Zhou Ji with his javelin. Laying the motionless Yellow Flying Tiger down before the grass, all around broke into loud sobs at the unexpected death of their treasured commander. Meditating atop his Green Cloud Bed, Virtue of the Pure Void intuitively knew that calamity had befallen someone within Yellow Flying Tiger's entourage -- and thus performed divination immediately. Realizing that his intuition was indeed correct, Huang Tianhua, the fourth son of Yellow Flying Tiger, was summoned before him and ordered to revive his father first before dealing with the current trouble at Tongguan Pass. Being handed a sword and a flower basket with instructions to return to the Purple Sun Cave swiftly after assisting his father through the pass, Huang Tianhua traveled with great speed and unparalleled vigor.

Chapter 32: Meeting Between Father and Son

This chapter is titled "Meeting Between Father and Son". Arriving before Tongguan Pass and entering a neighboring camp that was believed to be his father's, Huang Tianhua moved forward and declared his name and set intention to the guards present before him. As Huang Tianbiao, one of Yellow Flying Tiger's two brothers, approached this stranger from the camp gates, he was surprised to notice that the former had a face quite similar to that of his brother's -- and thus immediately exchanged a polite bow. Being led before Yellow Flying Tiger at the back camp, Huang Tianhua wept internally at the state that his father was currently present within. Seeing another man laying off to the left in a gravely wounded state, Huang Tianhua immediately began the revival process. Obtaining some water from a neighboring stream, Huang Tianhua used the elixer pills from his basket to dissolve the pills and gently pour the medicine down his father's throat. Awaking with a shock after about an hour of time, Yellow Flying Tiger asked hurriedly how long he had been unconscious. Being informed fully of the situation, Yellow Flying Tiger broke into tears at the sight of his fourth son who had not been present before his eyes for over thirteen years. Telling his father that a superiorman by the name of Virtue of the Pure Void had taken him in for discipleship due to being supposedly destined for such a fate, Huang Tianhua greeted his fellow uncles and brothers while restoring the wounded Zhou Ji back to full health. Suddenly realizing that his mother, Lady Jia, had not been present whatsoever, Yellow Flying Tiger had little choice but to inform his son about the incident at Capital Morning Song to the former's detriment. As Huang Tianhua fell to the ground in unparalelled rage and great frustration, he vowed to give his very own life if it meant the death of King Zhou. A messenger shortly arrived before the camp of Yellow Flying Tiger and informed the commander immediately of Chen Tong's second challenge. Leaving with due confidence of his son's promised backing, Yellow Flying Tiger confronted his hated opponent once more with complete vigor to obtain revenge. Being rather stunned at Flying Tiger's keen posture and seemingly good health, Chen Tong raised his halberd and charged the former with great furiosity nonetheless. Suffering defeat after a few rounds, Chen Tong began to flee while Yellow Flying Tiger hesitated less he suffered gravely once more by the enemy

commander's javelin. Knowing that his opponent would most assuredly not pursue a second time after suffering such a calamity within the past, Chen Tong decided to launch his Fire Dragon Javelin despite the great length between both commanders.

As Huang Tianhua unexpectedly leapt forth and absorbed the lance with his flower basket, Chen Tong knew that the boy will more than likely be a great obstacle between his long awaited revenge against Flying Tiger -- and he thus slashed violently at Huang Tianhua in hopes of destroying him with quick speed. With a single swift slash of light from Tianhua's magical Moye Sword, Chen Tong's head suddenly tumbled to the ground as an announcment of Flying Tiger's victory. Smashing the gates open with great speed, Yellow Flying Tiger emerged from Tongguan Pass shortly while Huang Tianhua bade a tearful farewell to his father, vowing to meet again at the Western Foothills sometime into the future. Arriving before Chuanyun Pass, Commander Chen Wu, the brother of Chen Tong, obtained word that Yellow Flying Tiger had broken through Tongguan and destroyed his brother. Being rather furios at such an incident while calling forth his generals to a council, General He Shen moved forward and told the commander of his plan to "take the enemy by cunning, not by force". After accepting the former's plan with delight, Chen Wu appeared before the pass gates to courteously propose a feast for Yellow Flying Tiger due to the unjust suffering that he confronted within the past. Accepting such a proposal with due happiness, the night arrived in quick time during their fellow feast together. Being asked to rest at their lodgings for the night, Yellow Flying Tiger reluctently declined such an offer less Chen Wu attempted to perform any treacherous deed at such a time; he unwillingly agreed, however, once his generals declared their reassurance that such could not possibly happen considering the former's kind motives. Ordering his men to hide the luggage carts within neighboring corridors, every man fell asleep with true ease, while Yellow Flying Tiger insistently paced about in his room while reminicsing the past calimities that he had suffered and how he can effectively ensure that harm can be escaped within the present situation. Carefully considering such thoughts throughout the night without the slightest will to sleep, he was startled to hear the voice of his beloved wife suddenly emitt throughout the walls of his room, stating that a grand fire shall burst about within their sleeping quarters in short time -- as Chen Wu had essentially planned out. Waking everyone present immediately, Yellow Flying Tiger elaborated Lady Jia's words and declared that they should thus break out of their current position in quick pace. As each general smashed the barred doors open with hand axes, they ordered the luggage

carts to be pushed out of the building once heaps of firewood were clearly seen laying in front of them. Rushing out atop their horses with unparalleled speed, Chen Wu quickly attained word of such happenings -- and thus pursued Yellow Flying Tiger's forces in immediate pace. Seeing Chen Wu rushing upon his back, Yellow Flying Tiger yelled at the enemy commander for his insincere kindness while possessing irrational enmity towards him. Charging eachother with great furiosity, Flying Tiger stabbed his sword deeply through Chen Wu's heart before smashing down the gates and destroying all enemy soldiers that dared to oppose his intense resolve. Leaving Chuanyuan in complete victory while approaching Jiepai Pass in quick speed, General Huang Ming commented to Yellow Flying Tiger that Huang Gun, the former's father, is the commander of the following pass -- and most assuredly will listen to his son's reason after the unjust incidents met within the past. As Huang Gun had obtained word of Yellow Flying Tiger's rebellion, and the grand slaughter through such an incident, he opened the camp gates with 3,000 soldiers at his right hand while ten prisoner carts sat to his left in preparation to punish his son dispite the filial relations that they may possess towards eachother.

Chapter 33: The Battle at Sishui Pass

This chapter is titled "The Battle at Sishui Pass". As Generals Huang Ming and Long Huan of Yellow Flying Tiger were the first to reach the gates of Jiepai Pass, they clearly noticed Huang Gun's blatant intentions but approached him nonetheless in greeting. With Yellow Flying Tiger's additional approach, Huang Ming suddenly lashed out many cold words of hatred towards his son due to the consequences that shall be personally brought upon him as a latent result. Desiring to be remembered by the king as a loyal subject with the chance to live, Huang Gun demanded that his son dismounts and is taken in as prisoner for him to deliver before the feet of Morning Song. Accepting his father's words as being his only chance left to prove that he is a filial son still possessing loyal attributes towards the Shang Dynasty, Huang Ming immediately stepped forward and convinced his master that such an action would only put great shame to his resolve and is clearly not the will of Heaven to give in to such an injustice without a second thought. Realizing that Huang Ming must have been a large influential figure that incited his son into rebellion, Huang Gun unleashed his blade wrathfully while charging at the former. Attempting to convince Huang Guan that his actions will be void of virtue and filialty if he continues to fight solely for his currently possessed reputation rather than the greater good, Huang Gun's rage became ignited with a tint of even greater infuriation. As the four main generals under Yellow Flying Tiger began to violently clash blades against Huang Gun, Huang Ming immediately suggested to his master to use the time that they keep Guan at bay to escape from the pass gates—which are currently wide open. Seeing his son flee from the pass gates as he continued to clash blades against the enemy generals, and knowing that he will suffer death by the king for such, Huang Gun fell from his horse and attempted immediate suicide as a new resolution. Grabbing hold of Gun's arms to negate such an impulse resolve, Huang Ming calmly stated that he and the other three generals had originally intended on handing Yellow Flying Tiger in to Jiepai Pass after being forced into rebellion less they wanted to be killed. Stating in addition that if Huang Gun could approach Yellow Flying Tiger and state his intention to join them on their journey after carefully considering the situation, Flying Tiger could be lured back to a feast between father and son while being thrown into prisoner carts upon a later surprise. Accepting such a suggestion as his only true opportunity to deal with Flying Tiger even if Huang Ming is simply bluffing in

intention, Huang Gun approached his son shortly and pleaded forgiveness for the earlier rudeness. After inviting the unsuspecting Yellow Flying Tiger into his residence, and drinking with his son in due happiness, Huang Gun began performing the signal to capture the former and his entourage into prisoner carts —beating a gong upon a drum—continuously without any response from Huang Ming whatsoever. Dishonestly stating from the curtains that that the soldiers are not ready as of yet, the former meanwhile ordered Long Huan and Wu Qian to fill the prisoner carts with Huang Gun's belongings while setting the barns and warehouses aflame. As soldiers of Shang stormed in to inform their commander of the current happenings while the majority of Flying Tiger's generals had already left the pass a second time, he became convinced by Huang Ming that the only way to preserve his great reputation, avoid death, and shine greatness upon the names of his ancestors, was to essentially join them in their departure to the Western Foothills. Kowtowing to Morning Song eight times while hanging his seal of office within the Silver Security Court, Huang Gun joined his son with 3,000 soldiers and 1,000 guards shortly.

As Huang Gun was riding side by side with Huang Ming, he warned the latter that they are approaching Sishui Pass: a pass that wields a dangerous sorcerer by the name of Yu Hua, the reputed "seven-headed general", who has never lost a single battle in his life. While Yellow Flying Tiger met with Gun and Ming shortly at their neighboring camp of Sishui Pass, Han Rong, the commander of the pass, sighed in great displeasure at being forced to deal with a commander that was once renowned throughout the Shang Dynasty as a hero. Summoning his generals nonetheless to do away with the threat that laid before him, he and his generals decided it best to block the pass's gates with a heavy-armored unit, while the rest of his forces outside prepare for combat with long spears as their attributed weaponry. As the feared Yu Ha exited the gates before the enemy's camp, Yellow Flying Tiger personally declared that he shall meet the former in combat. With Yu Hua's inspection to Flying Tiger for his rationale behind rebellion upon their approach, Yu Hua almost became convinced by the general's words—but nonetheless rode forward to do battle less his own grandly established reputation were to be lost for freeing a widely-accounted rebel of the dynasty. Being utterly exhausted during their duel as Yellow Flying Tiger's swords were used with keen renown and skill, Yu Hua retreated a set interval between the former while unleashing his black-cloud pennant to knock Flying Tiger unconscious. Pushing the commander before the feet of Han Rong, Han Rong placed Yellow Flying Tiger into gaoul while awaiting the additional capture of his assistant rebels. As Huang Gun sat in camp fuming over Han

Rong's chance to attain a high level of rather undeserved merit that night, Yu Ha rode forward to be met by Generals Zhou Ji and Huang Ming the following morning. Unfortunately however, Zhou Ji and Huang Ming had never seen the method used to capture their commander originally, and they thus fell in addition to Yu Hua's magic pennant very shortly. Even though the generals of Flying Tiger were clearly informed of Yu Hua's ability by Huang Gun at a later point, their inner pride blinded their eyes from rationality—and Yu Ha thus managed to capture Huang Feibiao, Huang Feibao, Long Huan, and Wu Qian in a mere two encounters. Being honored by Han Rong for his evidential prowess, Huang Gun meanwhile sat in the camp while gazing into the eyes of his grandsons, knowing that they too will more than likely be forced to suffer the same fate as their comrades. Obtaining report that Yu Ha has appeared once more before Flying Tiger's camp, Huang Tianlu, Huang Ming's grandson, convinced his grandfather that he shall defeat the enemy general with his keenly established renown on the battlefield dispite his age. As the bout thus began between Tianlu and Yu Hua, the latter managed to use his magical pennant on Tianlu despite the wounds that he obtained through the former's unexpected skill. Being utterly distressed beyond despair at the hearing of his grandson's additional capture, Huang Gun suggested to his fellow soldiers to display their fine gifts present as a purchasing of their own freedom, while he accepts his seemingly inevitable fate as prisoner. Even though the soldiers tried to console his motives, Huang Gun ignored such words due to the situation's clear conditions—and thus set forth to Sishui's gates to convince Han Rong that his grandchildren should be free of any harm while he gives himself in to preserve what little reputation he shall have. Obtaining report on Huang Gun's arrival, Han Rong set forth with generals side by side, believing that the former either came for negotiation or sympathy.

Chapter 34: Good and Bad Fortune of Yellow Flying Tiger

This chapter is titled "Good and Bad Fortune of Yellow Flying Tiger". Crawling on his knees before Han Rong, while performing a reciprocated salutation, Huang Gun placed forth his remaining grandchild and begged for his life to be spared of any such punishment so that the Huang family would not only live on, but the latter would be remembered as a man of compassion even when under a ruler of contradicting attributes. Responding to such a statement, Han Rong declared that no matter what the circumstances may be, if he dares to violate his set orders through nothing more than personal consideration, others would suspect him as being an ally to the rebels and/or unreliable as a commanding personage of the Shang Dynasty. Retorting nonetheless by stating that his grandson was obviously forced into rebellion through current circumstances, and Han Rong would prove his respect towards the Huang family for reputational benefit if the child is to be freed, the latter dismissed such words as being irrational and out of the question. Knowing that all hope is thus lost, Huang Gun gave in himself and his son to be placed forth in the gaols as prisoners. Being utterly delighted at the capture of Yellow Flying Tiger's entire family and subordinate generals, a feast was performed as congratulations for such a grand feat. Discussing afterwards who should be in command of the Morning Song prisoner escort party, Han Rong sat back in satisfaction at Yu Ha's ensured backing. As Yu Ha and his party began to travel immediately with their eleven prisoners present, Huang Gun couldn't restrain his tears over such a vile conclusion to a clan that was honored as highly as the very dynasty itself. Meanwhile at the Golden Light Cave of Qianyuan Mountain, Fairy Primordial intuitively knew that trouble was running about -- and thus made a divination to find Yellow Flying Tiger and his family in grave danger. Calling for Nezha in immediate pace, Primordial ordered his disciple to rush down the mountain and set free any men who seem to be in a state of crucial need, and then return after assisting them through Sishui Pass. Grasping his Fire-Tip Lance, Nezha sped down the mountain in excitement before seeing an army marching towards his direction with prisoner carts at their side. Assuming that this entourage is the one he is looking for, Nezha took up position on a narrow stretch along the pathway and began to sing a song in order to aggravate the soldiers in some way. Strolling

along to Nezha's position after attaining report on the former's actions, Yu Ha became infuriated at Nezha's insistence to obtain ten ingots of gold as payment for passage -- and thus spurred his mount forward to attack such an annoyance. Being overrun by the enemy immortal's clear renown, Yu Hua unleashed forth his magical pennant; but such was only taken away by Nezha's leopard skin bag without the slightest effort. Knowing that the man standing before him must be that of an immortal, and for surely he would meet disaster if his magical pennant was not attained quickly, Yu Ha rushed at Nezha with great desperation—clearly realizing that he could not do much in such a situation. Unleashing forth his golden brick to gravely wound Yu Ha less the latter attempted to kill the prisoners as a last resort in his desperate situation, Yu Hua galloped away in great speed while blood poured profusely from his head and body. Rationalizing for a moment, Nezha decided it best to allow Yu Hua escape less his mission was delayed any further. Sending all other soldiers to immediate flight, Nezha inspected whether a man by the name of "Yellow Flying Tiger" was present in their party before freeing anyone.

As Yellow Flying Tiger prostrated before Nezha in gratitude while announcing his name, each prisoner reciprocated many kowtows to the man who freed them from certain disaster after receiving freedom from their bonds. Ensuring Flying Tiger and his family that he shall personally hold of the pass for their sake in the time being, the former set off immediately to assist. Once Yu Hua had meanwhile returned to the side of Commander Han Rong and thoroughly elaborated his meeting with a strange immortal that attacked him solely out of greedy intentions for a toll passage, Han Rong became very uneasy over the current circumstances -- but became reassured after a general reminded the commander that Yellow Flying Tiger would have little choice but to return to Sishui even if he happened to be freed. Obtaining report shortly that a man by the name of "Nezha" had arrived before the camp gates for battle, Han Rong strode out of the pass immediately without the slightest patience for further trouble on his part. Being informed by Nezha outside the gates that he had freed Yellow Flying Tiger and his entourage while beating back a man by the name of "Yu Hua", Han Rong began to curse the former for the trouble that he has caused —and thus attacked Nezha without any further talk. Not realizing what outstanding immortal qualities Nezha possessed, Han Rong and his soldiers were beaten back quickly with fear equivalent to that of fighting a great dragon. Not allowing such a threat to simply run amok no matter how strong it may be, the four generals and two brothers of Flying Tiger suddenly approached the gates of Sishui in assistance to the furthered detriment of Han Rong. As Yu Hua was

informed of this critical situation, he immediately strode from the gates and became infuriated that the immortal from earlier dared to return simply to sully his great renown. Using his golden brick and Universal Ring with great skill, Nezha forced both Han Rong and Yu Hua into immediate flight, while Yellow Flying Tiger and his father arrived shortly to break through the gates and gather all originally acquired belongings before charging through the pass in success. As Nezha took his leave shortly, Yellow Flying Tiger and his entourage eventually arrived to Mount Qi—a region neighboring Phoenix City of the Western Foothills—without any opposition or trouble at that. Ordering his fellow generals and family members to take up camp near Phoenix City following their arrival, Yellow Flying Tiger dressed in plain clothing while heading through the city alone. Walking through the streets, Flying Tiger noticed that the market and household regions were very prosperous compared to that of Morning Song—and thus became quite satisfied over the long hard-won journey that he inevitably performed. After obtaining information from a fellow passer-by where Prime Minister Jiang Ziya's mansion was located, Yellow Flying Tiger approached the mansion shortly while being ushered in before the prime minister. Thoroughly elaborating his rebellion against Morning Song and the rationale behind such an action, Jiang Ziya joyfully allowed his guest to sit by his side while ensuring the former that he shall inform such words to King Wu as soon as possible. As Jiang Ziya thus approached the palace gates shortly, while greeting the king as the usual tradition, the prime minister informed King Wu that Prince Yellow Flying Tiger of Military Prowess has forsaken King Zhou and is now present within Phoenix City to offer his service. Once Yellow Flying Tiger had been called for audience before King Wu, the prince's new title became Prince for National Pacification and Military Prowess in hopes that he shall be one of the destined founders of the future Zhou Dynasty. Performing a banquet feast in Flying Tiger's honor, each of the family members and generals serving under the former were brought within the city while reattaining their original rank and position when originally under Shang.

Chapter 35: The Surrender of Two Generals

This chapter is titled "The Surrender of Two Generals". Returning to the incident at Lintong, Grand Old Master Wen Zhong was utterly astounded at being overtaken by such a simple trick even though he had mastered many immortal arts within the past—thus evidently suggesting that he must not have been destined to take Yellow Flying Tiger no matter what action was performed on his part. Returning to Morning Song shortly while elaborating to the ministers his unfortunate failure, Wen Zhong became rather worried over Yellow Flying Tiger's conjectured immortal assistance reoccurring in the future as to increase his probability of escaping through the passes. As reports soon entered the capital, stating Yellow Flying Tiger's individual victory over the five passes, Wen Zhong became infuriated at the countless detrimental occurrences evolving out of King Zhou's incompetence—but nonetheless resolved in his heart that he must uphold the vow to King Da Yi: the eternal preservation of the Shang Dynasty, even if it costs his own life. Knowing that Yellow Flying Tiger's successful arrive at the Western Foothills will be a great factor in Ji Fa's encouragement to rebel against the capital, Wen Zhong formed an audience before many generals to discuss the current issue. As General Lu Xiong stepped forward and recommended to the Grand Old Master that any form of war against the Western Foothills would currently act against their favor--due to the lack of food supplies and generals willing to cooperate through extensive trouble with other rebelling forces such as the dukes—Wen Zhong became convinced that the best course of action would be to obtain information about the Western Foothills set intentions in any means appropriate before taking impulsive courses of action. With consent from the Chao Twins that they shall undertake such a task, they immediately left the frontier with 30,000 soldiers at their backing—less they are forced into a situation that is needing of attack. Haltering near the western gates of Phoenix City following their arrival, Jiang Ziya obtained word of such while becoming rather confused as to why King Zhou would act at such an inappropriate time. Not being rational of the situation to any means, the Chao Twins both agreed to challenge before the gates of Phoenix City in their desire for battle and bloodshed. As Jiang Ziya sat in conference, while being approached by a guard shortly to be informed of the Shang Army's intentions,

General Nangong Kuo volunteered to meet the foe outside the gates. Taking impulsiveness into his own hands, Chao Lei, the elder of the two brothers, approached his challenger, stating that Yellow Flying Tiger is to be bound up as the rebel he is—or the people of Phoenix City shall suffer death for their contradictory manners. Responding to the former's words with his cutless, Chao Lei was taken captive shortly after thirty rounds of battle. Refusing to kneel with hurtful words after being presented before Jiang Ziya, and receiving the order of execution for such, Yellow Flying Tiger moved forward and convinced the prime minister that Chao Lei may be useful to them in the future if he remains alive for now.

Obtaining consent, Yellow Flying Tiger approached the general with convincing words that he shall always remain at the lowest class if his loyalty belongs in the hands of a barbaric ruler like King Zhou, rather than a man of virtue such as that of King Wu. Expressing his immediate apologies to Jiang Ziya while being allowed to convince his brother, Chao Tian, Chao Lei appeared before his astonished brother outside the western gates shortly. After elaborating his rationale behind being freed, and his new intentions under the Western Foothills, Chao Lei became very uneasy at the prospect that their fellow family members would be slaughtered in entirety if they were to both defect from Morning Song. As Chao Lei thus devised a plan so that they can essentially escape disaster, Chao Tian meanwhile returned to the city while informing Jiang Ziya that his brother is indeed willing to defect—but he requests a general to see him as a sign of respect. Once Yellow Flying Tiger had volunteered himself with consent, Jiang Ziya additionally sent Xin Jia, Xin Mian, and Nangong Kuo to set locations less anything were to happen to the prince. As Yellow Flying thus entered the Shang camp in greeting, the two Chao Twins laughed internally at the idiocy of the Western Foothills while binding the former and returning to Morning Song quickly. When they had arrived before Mount Dragon along the way, General Xin Jia suddenly stood before their path, suggesting that they hand over Yellow Flying Tiger if they wish to keep their lives. Knowing that the situation was in their favor, and it would be foolish to give up such a chance so blatantly, the two Chao Twins ragefully thrashed their blades at the enemy general. As Xin Mian additional fell upon the Shang forces with great force, Chao Lei decided to flee from the Western Foothills district in order to potentially obtain further support while his brother fought of the enemy. As Yellow Flying Tiger had essentially been freed more easily due to the former's departure, the prince wrathfully took Chao Tian prisoner in his vows for revenge. Meanwhile, Chao Lei unfortunately forgot the specific path of exit from the

Western Foothills district—forcing him to run about atop his horse with great frustration over such a ridiculous situation. Being approached shortly by General Nangong Kuo under the light of the moon that midnight, Chao Lei had no intention to feel regret over his previous decision, and thus charged at the enemy general with swift renown. Not realizing that Nangong's furiosity and aggression made him one of the strongest warriors of the Western Foothills, Chao Lei was bound shortly and placed within the Prime Minister's mansion the following dawn. Once Yellow Flying Tiger and Nangong Kuo elaborated their successful capture of Chao Lei and Chao Tian to Jiang Ziya, the prime minister ordered for the brothers to meet an immediate execution through beheading. As Chao Lei quickly elaborated the situation with his fellow family members, and the regret that he possesses by not telling Jiang Ziya of such an issue sooner, Yellow Flying Tiger personally informed the prime minister that Chao Lei's words are indeed truthful. When the two brothers had thus been set free while kneeling before Jiang Ziya, the latter stated that Chao Tian shall remain as a hostage, while Chao Lei returns to the capital with secretly written instructions that will essentially ensure their family's safety. Realizing he had little choice, Chao Lei set out for Morning Song at once.

Chapter 36: First Disaster Within the Western Foothills

This chapter is titled "First Disaster Within the Western Foothills". As Chao Lei arrived before Capital Morning Song a few days following his departure, he presented himself before Grand Old Master Wen Zhong, stating that Commander Han Rong's lack of support with rations and fodder led to his army's decay—thus forcing him to flee back to the capital and plead for reinforcements. Knowing clearly that Han Rong could have easily supplied Chao Lei with full rations with a single lifting of his finger, the commander must have had quite a rational resolution as to not heed such a call—especially considering his reputation could falter through such an action. Assigning Chao Lei 3,000 soldiers and 1,000 piculs of rice nonetheless, the general set out for the Western Foothills shortly while secretly taking along his family in addition. As Wen Zhong still pondered quite some time following Chao Lei's leave, he performed divination to find out that Lei only intended on bringing his family to the Western Foothills during his return. Knowing that Chao Lei was too far away to be harmed, Ji Li and Yu Qing, the disciples of Wen Zhong, approached their master and suggested that Zhang Guifang, Commander of Green Dragon Pass, should be chosen to lead an attack upon the Western Foothills. With Zhang Guifang's immediate departure, with Qiu Yin taking the former's place as commander over the pass, Chao Lei meanwhile arrived within Phoenix City to report his success before Prime Minister Jiang Ziya. Giving an account of his conversation with Wen Zhong, Jiang Ziya clearly realized that war with Shang is very probable, considering the current circumstances with Yellow Flying Tiger's rebellion and his own image of being a man of great trickery and deceit. With Zhang Guifang's arrival before the southern gates of Phoenix City after seven days of march, Jiang Ziya obtained word of such—and thus asked Yellow Flying Tiger for his knowledge on the enemy commander's ability level. Informing the prime minister that Zhang Guifang possesses a strange technique that allows him to control each specific movement of his opponent after calling out their name, Jiang Ziya became rather worried over such an unexpected summary. As many general of the Western Foothills believed Yellow Flying Tiger's words to be nothing more than nonsense, Commander Zhang Guifang meanwhile sent forth General Feng Lin for the first challenge. Placing scorn over rationality, Ji Shuqian charged from

Phoenix City's gates to do battle with the enemy general, no matter what technique he may have possessed. Realizing that the man standing before him is commander of the vanguard under Guifang, Ji Shuqian stabbed his lance at the former with great precision and renown.Unfortunately for Shuqian however, a large red ball of light suddenly shot from Feng Lin's mouth, causing him to be blinded while beaten to death by the enemy general's tooth-fanged clubs at the same time. As Zhang Guifang mounted the fallen warrior's head atop his camp gates in satisfaction over Feng Lin's victory, Jiang Ziya gnashed his teeth in anger at such a report. Once Zhang Guifang had personally led his forces before the enemy gates in high morale, Jiang Ziya wrathfully approached the former with soldiers standing to his right and left. With the forces of Jiang Ziya clashing blades fiercely against their foe, Zhang Guifang could not restrain the great anger that arose within his veins at the very sight of Yellow Flying Tiger fighting against His Majesty in full resolve—and thus yelled the name of the former, sending him crashing to the ground in a state of paralysis.

With the immediate assistance of Yellow Flying Tiger's two brothers, and Zhou Ji, the prince managed to escape any potential capture. Realizing that his true intention has been slipped from his grasp, Zhang Guifang fled, but happened to obtain Zhou Ji in the process of his retreat. In additional ill-fortune, General Nangong Kuo's aggression overcame him during his pursuit of the fleeing Feng Lin—thus resulting in his capture. As Jiang Ziya led his forces back to Phoenix City in great distress and rage over the reality of the situation, Zhang Guifang had meanwhile placed both captured generals within prisoner carts to await their eventual return back to Morning Song following the Western Foothill's fall. Challenging the city the following morning as usual, a board of truce was hung before the gates, convincing Zhang Guifang that a short rest for his soldiers would be the best choice at hand. At this same point in time, Fairy Primordial had personally observed the current happenings at the Western Foothills through divination. Calling forth Nezha at once, Primordial thoroughly elaborated the current and future happenings that shall befall the west, declaring to his disciple that he should thus immediately assist Jiang Ziya as a showing of his celestial renown. Being very delighted at a chance to unleash his prowess upon impulse, Nezha kowtowed to his master before setting off to the Western Foothills, arriving shortly. Once Nezha had approached Jiang Ziya at the Prime Minister's mansion, while elaborating his reason for appearance and obtaining word on Zhang Guifang's strange ability, the former asked the prime minister if he could challenge this foe at once. Being convinced by Nezha's celestial attributes and great vigor, Jiang Ziya ordered the board of truce to be removed at once. With

Feng Lin's immediate departure before the city gates to offer challenge upon the realization of the board's disappearance, Nezha approached the enemy commander while lashing violently with his renowned lance of fire. Clearly realizing that Nezha is more than likely a celestial being due his uncultured manner of battle and strange revolving wheels of fire, Feng Lin retreated a grand distance less he received immediate death, while shooting forth his ball of red flames at the former's face. Being naturally well acquainted with such sorcery, Nezha negated his technique, while forcing Feng Lin into retreat after being gravely injured with the Universal Ring. Following the injured general back to his camp, Nezha anxiously yelled for Zhang Guifang to show his face at once. Appearing before the celestial and attacking him with great renown, Zhang clearly showed signs of severe fatigue—and thus called forth Nezha's name—and set order—without any success whatsoever. Realizing that the situation was inveitably in the enemy's favor, Zhang Guifang resolutely charged his blade at the former with the furiosity of a great dragon.

Chapter 37: Jiang Ziya Visits Mount Kunlun

This chapter is titled "Jiang Ziya Visits Mount Kunlun". As Nezha became determined to put an end to his vigorous enemy, the Universal Ring was used to break Zhang Guifang's arm and effectively send him fleeing. Reporting to Jiang Ziya that his innate celestial qualities saved him from any form of harm—and assisted in a grand victory at that—Zhang Guifang had meanwhile sent an urgent report to Grand Old Master, asking him for additional reinforcements for the front. Realizing that Guifang will try to obtain a far greater militia at his backing due to the unparalleled prowess that Nezha possesses, Jiang Ziya decided to head to Mount Kunlun to pay his master a visit after giving his traditional farewell to King Wu. Informing His Majesty earlier that he will be gone for around three days of time, Jiang Ziya arrived very shortly before Unicorn Mountain of Mount Kunlun, while gazing at the beauty that is still present despite his being gone for over a decade. Entering the Jade Emptiness Palace while prostrating himself before Master Heavenly Primogenitor, the latter offered fellow greetings to his disciple before ordering him to construct a Terrace of Creation upon Mount Western Foothills immediately—as it is his set destiny. Additionally stating that many men of talent shall appear before him once times of emergency present themselves, he dismissed Jiang Ziya, but carefully informed him to ignore any such voice that may call forth his name upon his return to the Western Foothills, less any disaster comes of it. Holding the "List of Creations" while taking his leave from Primogenitor, Jiang Ziya began to hear someone calling his name from behind; recalling his master's words with clarity, he refused to reply while continuing along the path to Unicorn Cliff. As the man became exceedingly angry over Jiang Ziya's rude behavior—for they had been friends for over forty years back at Mount Kunlun—Ziya turned his back to see Shen Gongbao before him. Expressing immediate retribution for his rudeness, and upon Shen Gongbao's inquiring as to which side the former is assisting, Jiang Ziya replied to his old friend that he is fully resolved to do away with the tryant ruler King Zhou, as Prime Minister of the Western Foothills. Believing King Zhou's manner of rulership as being for the greater good—due to the supreme military force at his backing through such disciplinary motives—Shen Gongbao became angry at Jiang Ziya's words—and thus declared to his old

friend that King Wu will remain as nothing more than a mere laughing stock if he continues to oppose His Majesty with petty words of morality and virtue. Declaring that he will remain with King Wu eternally, dispite the former's words of hate, Shen Gongbao became determined to show Jiang Ziya not only his superior rationality, but his superiority in technique as well. Cutting the head from his body and tossing it into the air, Jiang Ziya gazed in amazement as it simply revolved many times in a single space while Gongbao's body still stood erect with full mobility. Possessing a natural hatred towards Shen Gongbao, and seeing such a chance as being very probable to end in his own intended way, Immortal of the South Pole ordered White Crane Lad to transform himself into a crane and seize Gongbao's revolving head while tossing it into the North Sea. Immediately performing his set instructions, Immortal of the South Pole meanwhile scolded Jiang Ziya for defying Primogenitor's words.

As Shen Gongbao ran about in great confusion as to why he was unable to retract his head whatsoever, Jiang Ziya earnestly pleaded to spare Gongbao's life—for he may be able to convince his old friend that King Wu is the dynasty's savior to negate any potential opposition within the future. Clicking his fingers to allow Gongbao's head to be freed, it immediately returned to its host's body at once. Knowing that he could have died if his head had not returned after three hours of time, Shen Gongbao left the mountain region with the declaration that he shall turn the Western Foothills into a sea of blood in short time. As Jiang Ziya had thus headed quickly to the East Sea while gazing forth at the immense beauty laid before his eyes, the sea suddenly erupted, signaling the arrival of a spirit that had wondered for over 1,000 years. Approaching Jiang Ziya from the skies and stating that he had been a reputed warrior under Emperor Xuanyuan who suffered death at this sea, and has been entrapped ever since, the former let loose a grand show of lightning to free the fallen warrior from his bonds. Kneeling forth in unparalleled gratitude, Jiang Ziya took his hand, while continuing towards the Western Foothills only to find the air being thrashed about with a sudden storm that raged onwards. As the four devils originally present within the Peony Pavilion approached Jiang Ziya from the skies with a fellow greeting, they were immediately ordered to assist in the construction of a "Terrace of Creation", while Bai Jian personally acts as supervisor of the work. Performing the construction with great resolve and keen skill, Jiang Ziya had meanwhile returned to Phoenix City, where he was met warmly by both General Wu Ji and Nezha. Being informed that no such attack was performed by Zhang Guifang throughout the interval of his departure, Jiang Ziya issued specific orders to his generals the following morning in preparation for a specialized

night-raid. As Zhang Guifang stamped his feet impatiently at the confirmed backing of additional reinforcements from the capital, he suddenly began to hear the roaring of cannons and soldiers from within the gates of his camp -- and thus immediately rushed forth with Feng Lin by his side in full armor. Realizing that the Zhou forces had leaked in throughout every direction--for the sounds of clashing swords had been heard from right to left—Zhang Guifang became terrified at the brilliant glow of fire that emitted from Nezha as his soldiers were slaughtered like lowly animals. Knowing that the situation was hopeless without their reinforcements, Zhang Guifang and Feng Lin had little choice but to save their own lives by fleeing amongst the confusion to Mount Western Foothills with their remaining forces following. Smashing the ground with both fists at the sight of his pride being torn apart by such a ridiculous incident, Zhang Guifang ragefully wrote another urgent report for reinforcements at once. Holding a conference back at Capital Morning Song, Grand Old Master Wen Zhong was astonished to see an additional request for reinforcements obtained from Commander Zhang Guifang—and thus declared to all around that if victory is ever to be reality, he must personally set forth to the Western Foothills and show the enemy their place. Ji Li, who was very close to Wen Zhong and knew much of his past, informed the Grand Old Master that he should head to the Nine Dragon Island within the West Sea in order to obtain his four Taoist friends as potential backing in his stead. Clapping his hands in delight at such a suggestion, Wen Zhong made immediate preparations to head to the island and invite his old friends with a fellow toast of greeting.

Chapter 38: Baby Tooth Tackles Four Superiormen

This chapter is titled "Baby Tooth Tackles Four Superiormen". Following Grand Old Master Wen Zhong's arrival at Nine Dragon Island, Wen Zhong would see his four superiormen friends idly enjoying a game of chess. In time, it was decided that all four would assist; thus a strategy would be mapped out for their first move against Baby Tooth. Once they had completed their set strategy, Grand Old Master would present the foursome before King Zhou himself in this order: Wang Magus, Yang Forest, High Amiable, and Li Resounding. Once everything had then been set for movement, Zhang Cassia would once again appear before the unwavering Baby Tooth the following day. Suddenly, the foursome of Nine Dragon Island would suddenly appear on the battlefield -- to the dismay of Baby Tooth. Wang Magus would then personally tell Baby Tooth the thrree-pronged request: to force King Wu to return as a minister under King Zhou; the returning of Yellow Flying Tiger; and the feasting of Cassia's army. Baby Tooth would ask for three days to think over their resolution. Following this, Baby Tooth would once again head out to Mount Kunlun. Upon his arrival, Baby Tooth would receive a Four-not-alike (an illiteral beast that had the body of a dragon, the head of a deer, feet like a cheetah, and hoofs like a qilin. In addition, Baby Tooth would receive an XYZ Flag and a Devil Beating Whip. In short time, Baby Tooth's four-not-alike would bring him to a beautiful island within the North Sea. Following a somewhat short conflict with Good Lob, a fifteen foot tall lobster, Baby Tooth would acquire the beast's consent to assist King Wu.

Once the Foursome of Nine Dragon Island had realized the following day that the granaries were never opened, they knew that Baby Tooth had refuted their request. Immediately after finding Baby Tooth, Wang Magus would personally charge out and give battle. Before Wang Magus was able to even touch Baby Tooth however, Nezha would suddenly appear and duel it out with him. Following a semi-major battle between the other three superiormen, Good Lob, and Yellow Flying Tiger, Baby Tooth would attempt to make his escape through the clouds atop his beast. The determined Wang Magus, however, joined Baby Tooth in the skies. After directly hitting Baby Tooth with his Earth Slashing

Pearl technique, Baby Tooth would fall to the ground beneath in an unconscious state. As Wang got off his animal to go for Baby Tooth's head, he heard a certain individual singing a song. Upon his approach, he would see none other than Superiorman Broad Altruist. Once Broad Altruist had attempted to convince Wang Magus that Baby Tooth should be left alone for the sake of the Investiture of the Gods Register, Wang Magus would become rather annoyed. Without thinking deeply about the situation whatsoever, Wang Magus would blindly charge at Broad Altruist with his sword. Jinzha, Broad Altruist's student, would appear immediately and negate Wang Magus's blade. Broad Altruist would then throw his Seven-trick Lotus around Wang Magus; resulting in complete immobalence. Jinzha would then stand ready to deliver the final blow to Wang Magus.

Chapter 39: Lu Xiong Assists Zhang Guifang

This chapter is titled "Lu Xiong Assists Zhang Guifang". As the infuriated Wang Mo was unable to move in any form while being firmly immobilized by Outstanding Culture's stakes, Jinzha performed one quick slash maneauver of his blade—sending the unfortunate Taoist to his death, while his soul became the first to gather before the Terrace of Creation. Reviving Jiang Ziya momentarily afterwards, Outstanding Culture told the prime minister to return to the Western Foothills with the assistance of Jinzha. Departing after being informed of the prior situation, Outstanding Culture had meanwhile buried the corpse of Wang Mo in a grievous state over his impulsive gestures of the past. Fortunately driving away the Shang forces earlier, without any notable casualties at that, King Wu and the others were greatly delighted to see the prime minister return before the city's northern gates with a stranger by his side later that day. Elaborating the incidents prior in full detail, while introducing Jinzha to all present, Yang Sen meanwhile sat within the Shang camp, being exceedingly worried over Wang Mo's lack of return by dusk. Performing a divination across his fingers at once, Yang Sen flew back in horror at the gruesome end to their fellow brother, Wang Mo. Informing his other two brothers of the situation immediatley, all three Taoists slept throughout that night in great agony and despair over the death of Wang Mo—but such only strengthened their resolve to destroy Jiang Ziya even if they must sacrifice everything they possess. Mounting their beasts at the very crack of dawn, the Taoists demanded that Jiang Ziya shows himself at once. Hearing of such a challenge shortly, Jiang Ziya hesitated, due to the various wounds that he still possessed from the incident prior, but was nontheless encouraged to head to the front once Nezha ensured his essential backing. Appearing outside the eastern gates shortly after, Jinzha and Nezha immediately rushed forward to protect the prime minister from any harm. With a sudden wrathful charge on the part of the three Taoists, Jiang Ziya carefully watched the battle, while determining it time to try out his Staff of Beating Gods. Throwing the staff into the air in a horizontal fashion, a sudden flash of lightning triggered the weapon to fall like a boulder—aiming for the unfortunate Gao Youqian. As Youqian's head splattered instantly at such an impact, Yang Sen was terrified, but nonetheless immensely enraged at the following death of his

brother. Seeing Jiang Ziya toss the staff into the air earlier, and concluding through such a fact that the former killed his brother, Yang Sen let out a piercing cry of despair and lunged at the prime minister like a berserk dragon ready to slaughter at whim. Being distracted by an object—the Universal Ring—being flung straight at him, Jinzha seized such a chance to bind the former with his Invisible Dragon Stake, and then finishing the Taoist off with a vertical blade slash through his abdomen. Seeing the death of two additional brothers, Li Xingba charged at Jinzha and Muzha, while Feng Lin and Zhang Guifang, who could not allow the death of any more allies less their chances of victory became nullifed, leapt forthward to assist their Taoist ally. Huang Tianxiang, the fourth son of Yellow Flying Tiger, meanwhile rode forth with his silver spear, even though he was still yet a child. Being overtaken by an obvious advantage over Tianxiang, Feng Lin cockily charged at the young boy while thrashing his clubs about wrathfully, but ended up being killed upon a single thrust of Tianxiang's spear—which pierced the former's chest with great renown. Now knowing that the day had most assuredly been lost, Zhang Guifang retreated to the Shang camp immediately, while Li Xingba followed close behind. Upon their return to the Shang camp, Li Xingba suggested to Zhang Guifang that reinforcements are of great neccessity, considering the recent death of four additional generals; Zhang consented at once to such a suggestion by sending an urgent report to Grand Old Master Wen Zhong.

As Jiang Ziya returned to Phoenix City, where he profusely praised the young Tianxiang for his renown, Jinzha clearly realized that with the loss of three generals on the opposing side, and their earlier retreat more than likely out of fear of complete annihalation, they most assuredly would be awaiting an immediate backing of some form of reinforcements that ensured their ultimate protection; Jinzha thus approached the prime minister, suggesting to him that the enemy commander should be engaged as soon as possible. Clearly seeing Jinzha's rationale, Jiang Ziya followed his suggestion by leading forth his army the following day, while demanding Zhang Guifang to show himself at once. Ragefully exiting the Shang camp with generals to his right and left, Zhang Guifang knew that the situation was grave, due to the current lack of reinforcements, and capable generals at that, but nonetheless charged forthward to begin a grand battle. As each general unleashed their prowess upon the battlefield, Li Xingba fled through the skies at the very second in which Jiang Ziya had made a threatening gesture with his staff, thus leaving Zhang Guifang surrounded by many generals on each side. With the Chao Twin's attempt to convince the enemy commander that reconciliation is the best choice,

considering the current situation he is within, Zhang Guifang did not for a second consider such a resolution as probable—for his loyalty and honor had been sworn to King Zhou, no matter what obstacle appeared before him. Fighting on like a renowned warrior from dawn to noon, Zhang realized his great exhaustion and the lack of forces remaining on his side, and thus pierced his own belly as a final show of loyal intentions towards the Shang Dynasty. Seeing the enemy commander fall to the ground and emitted his final breath, Jiang Ziya and his men returned to Phoenix City in triumph, after receiving the remaining soldiers of Guifang, who had surrendered. As Li Xingba had meanwhile landed before a neighboring mountain to plan out his next move, he decided it best to return to the capital, while meeting with Wen Zhong to discuss their method of revenge. Ready to take his leave immediately, Li Xingba heard someone singing a song in a very close distanc—and thus turned around to see a young man, who stated his name to be "Muzha". Exchanging salutations, while stating his name and set purpose, Muzha smiled in delight at the man who his master sent him far and wide to search for standing right before his very eyes. Informing the former that he has been sent to capture him, and a great reward would be presented through such an action, Li Xingba knew that it would be difficult to escape such a grasp—and thus lashed forth his duel staves at the enemy. Greatly resolved to destroy anything in his path for the sake of revenge, Muzha became clearly overpowered as they clashed weapons violently along the mountainside. Unfortunately for Li Xingba, however, Muzha suddenly unleashed a large blade--dubbed as the male counterpart of the two "Hooks of Wu" atop his back—to slice off the former's head in one quick strike. Riding to the Western Foothills atop his dust cloud, Muzha arrived before a large city, and was unexpectedly admitted in by his elder brother, Jinzha, who which introduced the former to the prime minister at once. As Grand Old Master Wen Zhong had meanwhile stamped his fist in rage at the report of three of his Taoist allies being killed, he ordered all generals to appear before him to obtain ear on the situation currently at hand. After a lengthened discussion, it was decided that Lu Xiong, a general of old age, but capable in the art of military commandership nonetheless, would be assisted by Fei Zhong and You Hun as advisors, in order to essentially reinforce Zhang Guifang at all costs possible. Being equipped with 50,000 soldiers, and leaving the capital immediately without delay, summer soon approached, forcing the Shang army to perspire under the immense sunlight without the slightest breath of wind whatsoever. Being told by a patrolman along the way that Zhang Guifang had lost his life, and his very head is hanging upon Phoenix City's eastern gate as he spoke, Commander Lu Xiong ordered his soldiers to camp at a neighboring forest within a region known as "Mount

Western Foothills" -- as one of his generals had stated it to be. Immediately sending report to Wen Zhong on the current situation, Jiang Ziya had obtained report on the enemy's camping within Mount Western Foothills -- and thus ordered Wu Ji and Nangong Kuo to block any sort of assault from the former with 5,000 soldiers at their disposal. As both generals camped opposite to the stationary Shang forces, General Xin Jia arrived shortly to move their camp before the mountain's summit—as ordered by Jiang Ziya himself. Following such a ridiculous order without any true choice, the forces of Zhou began to complain profusely as they were forced to remain within the direct heat of summer, while being laughed at below by the Shang soldiers, who knew that they would die of exhaustion if they remained as such for at least three days. As Lu Xiong kept his forces stationed closely by his side without external movement, less an ambush or trap of some sort became unleashed at any noticeable retortion, Jiang Ziya arrived before his own forces with an additional 3,000, and ordered his soldiers to construct a three-foot high terrace at once. With General Xin Mian's additional arrival with padded cotton jackets and warm caps to be worn upon each soldier, everyone present followed such an order at once—knowing fully that they rushed the risk of their own deaths at any moment.

Chapter 40: Phoenix City's Great Siege

This chapter is titled "Phoenix City's Great Siege". With the immediate arrival of dusk, and the essential completion of the terrace, Jiang Ziya began to recite many incantations and spells to stir up the winds for his set intentions. Destroying the deathly heat of summer with a refreshing breeze, the wind gradually became stronger—even to the extent that trees became uprooted, and sand flew about violently. As the wind became etched with a tint of coldness, winter snow suddenly fell from the skies, covering the land beneath with a tint of silver and white. Being exceedingly astonished and enraged at the coldness at the same time, Lu Xiong began making preparations to make an immediate retreat, less they were frozen to death by such blatant sorcery. Realizing that the enemy army could escape his grasp without death, Jiang Ziya began to recite many charms, effectively summoning the sun before the Shang forces' eyes. Sending large torrents of waves raging about, the prime minister additionally summoned forth a cold wind, freezing all unfortunate soldiers of Shang to ice. Seeing an ocean of ice layed about beneath the summit, Wu Ji and Nangong Kuo broke into the Shang camp as ordered, taking back Lu Xiong, Fei Zhong, and You Hun as prisoners as easily as turning over their very palm. As Lu Xiong stood defiantly before the feet of Jiang Ziya, while Fei Zhong and You Hun fell to the ground, begging for mercy, the prime minister ordered them to be placed within prison for the time being. Reciting incantations immediately after to melt away all ice below the mountain's summit, over 5,000 soldiers of the original 50,000 had been clearly frozen to death, while the remaining 45 managed to escape from the Western Foothills without any notable harm. With Jiang Ziya's decree to receive King Wu before Mount Western Foothills at once, General Nangong Kuo set out to Phoenix City shortly, performing such a task with immediate speed. Being accompanied by his civil and military officials along the way, King Wu noticed many lumps of ice and snow laying about in random areas of the mountain—and was thus informed by the prime minister following his arrival. As the prime minister began to write an elegy of in memory of the warriors who lost their lives for the Zhou cause, King Wu began to burn incense, while Jiang Ziya ordered the three prisoners to be brought forth and beheaded at once. Following the end of their ceremony, Han Rong had received the remnants

of Lu Xiong's army, and at the same time, sent an urgent report to Grand Old Master Wen Zhong on the current issue within the Western Foothills. Being determined that his own appearance within the Western Foothills is the only insurance of Shang victory, Wen Zhong was immediately confronted by his two disciples, who suggested the four Diablo brothers—for they possess great magical renown, far exceeding what the original four Taoists could have obtained through their discipline. Being delighted, and well confident, over their summary, Wen Zhong sent an order to the four brothers, appointing them as expeditionary commanders if they are to comply. Realizing that the Grand Old Master must assuredly be rather desperate after receiving report on their appointment, the Diablo brothers nonetheless roared through the Good Dream Pass, 100,000 strong, and arriving before Phoenix City in rather quick pace.

As the prime minister obtained word shortly on the arrival of a Shang army camped near the city, Yellow Flying Tiger carefully spyed on their forces from the city wall, and upon the spotting of the renowned Diablo brothers—Mo Lihong, Mo Liqing, Mo Lihai, and Mo Lishou--he returned to Jiang Ziya's side and thoroughly elaborated the situation. Informing Jiang Ziya of their individualized special abilities—in which he knew by fighting by their side during a conflict against the East Sea district—the prime minister sat in great discomfort and distress. After three days without any form of challenge, the four brothers toasted eachother that night, while charging forth the following morning to do battle. Not having any preset plan as Jiang Ziya exited from the city gates to confront the four brothers, Mo Liqing started things off by ragefully yelling at the prime minister for his intentions on rebellion, especially after seeing Zhang Guifang's head atop Phoenix City's walls, who he had recognized. Even after being told that they never possessed any intentions to rebel against the dynasty, but were simply defending themselves from King Zhou's constant unbased assaults, the four brothers cared little of his words—for Grand Old Master is a keen man of intellect and competency and would surely not have sent them if the Western Foothills was not planning rebellion—and they thus charged at the Zhou forces, fighting right and left with great renown. Unfortunately for Nezha, and any other generals who had wielded a weapon of magical attributes, Mo Lihong used his Universe Muddling Umbrella to absorb such weapons with a single horizontal spin. With eager to show the opposition his own power, Mo Liqing shaked the Green Cloud Sword atop his back, forcing all within a set perimeter to unconditionally kill themselves with their own weapons. As the clouds above turned dark, with flames shooting about from Lihong's umbrella, Lishou used his white elephant to devour all unfortunate soldiers that happened to stand within

its path. Fleeing back to Phoenix City in complete defeat, over 10,000 casualties had been counted, while nine generals had additionally lost their lives. As the Shang forces returned in great happiness over such a feat, Lihong suggested a complete assault upon Phoenix City's walls during their next military conference, in a chance to force both Jiang Ziya and King Wu into effective surrender. Enforcing such a suggestion with open arms, the four Diablo brothers clearly realized that boards of truce had been placed forth the city gates, but they nontheless assaulted the city with scaling ladders and cannons -- not daring to let up for a single second, less such a grand opportunity were to be negated at some later time. Retorting with flaming arrows, lime bottles, throwing spears, and of the sort for over three days, the Shang forces became even more resolved to break through such a defense, even at their own lack of soldiers through such aggression. Ordering a retreat following the end of their third day of assault, the four brothers decided that they should besiege the city and ensure that external food supplies and reinforcements are essentially cut off. After three months without any true success, Lihong suggested to his brothers a full scale assault upon the city with their legendary weapons; the amount of innocent casualties is of no more concern, for the city's capture is completely essential, less their own personal expenses result in reprimanding from the Grand Old Master. As it was agreed that such an action shall be taken by midnight, Jiang Ziya had meanwhile performed divination after hearing a sudden unpredictable blast of wind blow down many obstacles within Phoenix City. Realizing that such a resolution was rather likely to come about eventually due to their obstinacy, Jiang Ziya summoned forth the North Sea as a large water barrier that stretched over the entire city, negating any potential attack from the opposition's weapons. Being utterly astonished at the uselessness of their weapons against such a formidable crest of water over Phoenix City, the four brothers had little choice but to give up their pre-planned attack for that night. As the barrier remained erect before the city for months, as Jiang Ziya full realized the external actions of besiegement on the part of the Diablo brothers, the four brothers could do nothing more than continue to await food supply conveys in order to obtain a chance to attack the city from within. Eventually obtaining word that their city's supply of food could only last another ten days at the most, Yellow Flying Tiger suggested that the rich citizens of the Western Foothills should be forced to open their granaries for the city's overall use, while being repayed at a later time. Declining such an offer due to the panic and exceedingly poor morale that it would create, Jiang Ziya decided it best to think the matter over. After eight days had passed, two distinguished Taoists—known as Han Dulong of the Poisoned Dragon, and Xue Ehu of the Wicked Tiger--arrived to offer their food supplies after declaring their

discipleship under Superiorman Divine Virtue. Handing a letter from their master as proof of their identities, Han Dulong placed forth his promised provisions: a small bag that possessed two handfuls of rice overall. As the soldiers of the Western Foothills tried their very best to hold back their laughter at such a sight, Jiang Ziya asked the Taoist to place the rice within one of the city's three granaries. Obtaining word after the passage of three hours, stating from a patrolman, that the barns are overflowing with rice, Jiang Ziya smiled with great delight at the good fortune of his king.

Now knowing that he possessed a strengthened resistance that could still easily be crushed by the Diablo brothers with ease, Jiang Ziya reinforced the North Sea water barrier at every moment. Being exceedingly disgusted and utterly wrathful at their lack of ability to take the city in its current impenetrable state, the four brothers sent a report to Grand Old Master Wen Zhong, stating that Jiang Ziya has defended his city with treacherous methods, resulting in their expedition almost taking over an entire year without a sign of the enemy's decay. As a few more days had passed by, another Taoist arrived before the gates of Phoenix City, and upon his admission, he declared his name to be "Yang Bliss", one of the head disciples under Jade Tripod. Being informed of the current situation against the Diablo brothers upon his asking, Yang Bliss managed to convince the prime minister that he shall be able to deal with the opposition—for he is a man of incredible magic renown, far exceeding that of an ordinary Taoist. As word of the board of truce being removed had reached the ears of the four brothers, they enthusiastically charged from the Shang camp, completely eager to destroy their opposition after such a long period of await. Once Ma Chenglong, commander of food supplies, had arrived from Caozhou before the feet of Phoenix City, Lishou, completely resolved to ensure the Western Foothill's internal decay at all costs, ordered his white elephant to devour the former at once. Seeing such an incident being carried out, Yang Bliss smiled with delight at such a chance, and thus threw himself in front of the elephant, being devoured in addition. As the Zhou forces fled back in fear at such a sight, Nezha informed Jiang Ziya of current happenings, but the latter nonetheless felt reassured that Yang Bliss may still be alive, considering the magical renown that he stated to have possessed. Being delighted at their great success, and obtaining notice on the lack of Phoenix City's water barrier for reasons unknown, Lishou suggested the unleashing of his white elephant as a chance to devour both Jiang Ziya and King Wu in one quick assault. Realizing that the barrier's disappearance is very probable of being a trap, the three brothers nonetheless agreed to such a suggestion. Once the white elephant had thus been sent forth with set intentions

to destroy the king and his prime minister, Yang Bliss, still living within the beast's belly, thrashed its heart into pieces while destroying its body as a means of escape.

Cleaning his body from the blood, Yang Bliss was ushered forth within the city, to Nezha's immense surprise. Jiang Ziya, however, had expected such an outcome to an extent, and nonetheless became informed of the Diablo brother's original intentions before Yang's arrival. As Yang Bliss boastfully elaborated his many transformations, while becoming a small ermine weasel as proof, he left the prime minister's presence after ensuring the capture of the four weapons under the Diablo brothers. Assuming the appearance of Lishou's elephant, and returning to the Shang camp in its place, the four brothers realized that their plan did not go as planned—due to the distinct insignias that would have appeared before the animal's skin if another victim had been consumed—but nonetheless drank away their worries that night. Falling asleep with deep drunken stupor, Yang Bliss managed to grab ahold of Lihong's legendary umbrella, but upon the accidental knocking down of two other weapons within the room, which triggered evidential signs of awakening on the part of the four brothers, Yang had little choice but to flee at once from the Shang camp. Returning to Phoenix City, handing the prime minister Lihong's umbrella, and returning to the side of Lishou that same night, the four Diablo brothers awoke the following morning only to the great yells of fury on the part of Lihong, for his weapon had clearly been missing. Being ensured from the camp guards that no spy, or intruder at that, could ever get close to the camp without thorough inspection, the Diablo brothers unconditionally felt thoroughly unconfident at such a loss. Meanwhile within the Purple Sun Cave, Virtue of the Pure Void called forth Huang Tianhua, his disciple, after carefully watching the former incidents involving the Western Foothill's Phoenix City. Instructing his disciple to head to the Western Foothills and assist Jiang Ziya's cause, Virtue of the Pure Void first taught Tianhua how to use the twin golden-tipped hammers, and followed by giving the former his Fire Dragon Javelin and the jade unicorn as an additional form of assistance. Seeing his disciple off shortly after, Tianhua used his unicorn's unparalleled attribute of speed to arrive before the Western Foothills in mere moments. After being allowed passage within the city, while greeting his fellow father and prime minister upon entry, Tianhua stayed at his family's house for the day, fully enjoying the amount of meat that he effectively received—for he was only allowed to feast on vegetables when originally under Pure Void. Cladding himself full with armor of bright gold the following day, Huang Tianhua obtained consent to face the four Diablo brothers after informing Jiang Ziya of

his set instructions on how to deal with such an opposition.

Chapter 41: Grand Old Master Wen Zhong Attacks the Western Foothills

This chapter is titled "Grand Old Master Wen Zhong Attacks the Western Foothills". Striding swiftly atop his jade-unicorn, Huang Tianhua arrived before the Shang camp shortly, offering battle immediately following. Seeing a young man of around sixteen years of age challenging their gates with seemingly great confidence, Mo Liqing moved forward to do battle immediately after being informed of the former's intentions. Using his White Jade Ring to deliver a brutal blow to the opposition's back, Nezha suddenly intercepted Liqing, fully resolved to protect his fellow ally at all costs. After using his golden Universal Ring to shatter Liqing's jade ring to pieces, Nezha had little choice but to retreat with Tianhua in his arms—for the other three brothers quickly assisted with their respective weapons just following such a happening. Returning to Phoenix City immediately after, Yellow Flying Tiger gasped in astonishment at the report of his son, for Liqing is known for drenching his ring in the most deadly of poisons before use. Gazing forth at Tianhua at once, alas, it was too late: Tianhua was nothing more than a lifeless body shortly. Performing divination to become informed of the recent happenings within the Western Foothills, White Cloud Lad arrived before Phoenix City later on, retrieving the body of Huang Tianhua with reassurance to Yellow Flying Tiger. As Pure Void revived his disiciple with dissolved elixers of legendary origin, he reprimanded Tianhua for impulsiveness, informed him of his former death by the hands of a jaden ring, and handed him a special weapon to use against the opposition before giving his farewells. Returning to Phoenix City shortly following, Tianhua was admitted within the Prime Minister's mansion, where he thoroughly elaborated the happenings at his master's cavern. Riding from the city gates the following morning with great determination for revenge, Liqing was astonished to see Tianhua alive, and still fuming over the lack of his ring, he charged at the former with his lance immediately following. Thrashing at the young warrior with exceeded renown, Tianhua unleashed the weapon that his master had given him--the Heart Penetrating Nail—and threw it straight at Liqing's breast. As the nail burrowed into his heart like a drill, resulting in immediate death, Lihong, who was enraged at the lack of power he possessed without his umbrella, fearlessly charged at Tianhua with his great halberd. Maneuvering like a snake in order to avoid any

potential attack from other deadly weapons that the boy may possess, Tianhua launched a secondary nail, and to Lihong's great ill-fortune and surprise, it followed his movement like an enraged beast, piercing his throat in one sudden strike. Piercing through Lihai's heart immediately after passing through the throat of Lihong like a raging bullet of incredible speed, Lishou clearly realized the situation was desperate—and thus ordered his elephant to crush Tianhua before he, included, meets death. As the elephant suddenly reared back to attack its master—for Yang Bliss was still performing his magic disguise—Lishou was thrashed about violently, resulting in his additional unfortunate end. Recollecting his two nails afterwards, Yang Bliss returned to his former state, and upon introduction to Tianhua, they both returned to Phoenix City with the heads of the four Diablo brothers. Mounting the four newly received heads atop Phoenix City's eastern gates, Commander Han Rong had meanwhile received many soldiers under the Diablo brothers, and upon their explanation of such an unfortunate happening, Han Rong sent another urgent report to Wen Zhong, elaborating the recent happenings within the Western Foothills. Fuming with incredible rage upon the receiving of such a report, Wen Zhong was resolved in his heart that only he is truly capable of destroying Jiang Ziya once and for all, despite what the capital may suffer if he is to take leave so suddenly.

Approaching King Zhou the following day with written report, the king gave his immediate approval towards the Grand Old Master's declaration of taking leave. Obtaining a glass of wine from King Zhou as tribute to his departure, Grand Old Master left the palace and ascended his mount. Being idle for so many months, Wen Zhong was reared from the mount immediately, while at the same time being informed from other ministers that such may foretell a bad omen on the part of his future. Dismissing such an incident as solely being the result of his mount's idleness for such a long period, the Grand Old Master set off at once, taking along over 300,000 soldiers as support. Obtaining suggestion to head through the Green Dragon Pass—for it was the shortest route to the Western Foothills—from Commander Zhang Kui of Mianchi Country later on, Wen Zhong did as he suggested, but regretfully met various narrow mountain paths and other such obstacles that resulted in a lengthened march. Arriving before the Yellow Flower Mountain along the way, beautiful flowers of yellow bloomed in every which direction, filling the soldiers of Shang, and Wen Zhong alike, with heightened happiness. Halting his army before the summit of the mountain, the Grand Old Master personally inspected the terrain ahead, and was immensely satisfied at the enchanting view laid out before him. Suddenly hearing the gongs of soldiers behind him, while clearly seeing troops marching along the mountain,

a patrolman reported to the commanding general that a certain man could be seen spying upon their formation—Grand Old Master in this case. As the general charged at the conjectured spy with great furiosity, Wen Zhong evaded each blow as easily as a leaf blowing through the wind. Baiting the general farther to the east, Wen Zhong encased the pursuing general within four large golden walls, and followed by relaxing upon a rock to see how the situation shall develop. Suddenly being confronted by two additional generals who declared themselves to be the "mountain chiefs"—thus being nothing more than unaligned outlaws—the former two charged at Wen Zhong like raging beasts. Waving his golden staves in a set direction, the first of two chiefs saw before him a grand ocean of sea, while the second felt as if being surrounded by a forest—thus indicating their being trapped within Grand Old Master's art of genjutsu. Relaxing under a tree, Wen Zhong became confronted by a fourth high-ranking chief: a large beast that could fly swiftly through the clouds with its wings, while equipped with two hammers. Grinning with delight at the chance to obtain this individual under the flag of Shang, Grand Old Master used neighboring rocks to break the wings of his foe, leaving him no choice but to beg for mercy. Obtaining consent from the enemy--who's name had been "Xin Huan"—to serve under him as a left arm of the royal army sent to destroy the Western Foothills, Wen Zhong was informed that over 10,000 outlaws are present within the mountain and are under the former's command. As Xin Huan pleaded for the freeing of his three allies, and upon Wen Zhong's inquiring of their strong bond of loyalty and friendship despite being nothing more than outlaws, the Grand Old Master rose his palm to the skies in consent, and upon a sudden clap of thunder, the three bound individuals felt as if they awoke from a dream. However, these three, as expected, still considered Wen Zhong as their enemy—and thus charged at the former, completely resolved to destroy him for assaulting their mountain.

Chapter 42: Surrender of the Bandit Chiefs

This chapter is titled "Surrender of the Bandit Chiefs". As the three outlaws charged at Wen Zhong with great furiosity, Xin Huan immediately intervened, stating that none other than the renowned Grand Old Master is the man before their very midst. Falling to their feet with both shame and embarassment, they led Wen Zhong before their head camp at once, offering him a drink as fellow friendship and atonement for their former rudeness. Stating their names--Deng Zhong, Tao Rong, and Zhang Jie--while declaring their original alignment with Morning Song before secluding themselves away from the capital's troubles later on, Wen Zhong promised them high positions as ministers if they are to achieve great success by his side against the Western Foothills. After obtaining a consentual agreement with the other three outlaw leaders, Wen Zhong instructed them to gather all who are willing to stand by his side in exchange for wealth, while the remainder are given money and food as a form of shelter. Performing such a task immediately following, 7,000 of the original 10,000 chose to fight by the Grand Old Master's side after being overjoyed at a chance to obtain heightened wealth and rank -- the very opposite they obtained before fleeing from Morning Song. With immense delight at the expected result of such an offer, Wen Zhong departed with his newly combined forces, arriving before an auspicious stone monument along the way. With the words "Dragon Extinction Peak" inscribed within the monument, Wen Zhong became reminded of his original master, Mother Golden Spirit, informing him that disaster is destined to follow if the character "extinction" is ever to be come across in the future. Telling such to his generals nearby, Deng Zhong reassured the Grand Old Master that with his virtue and great talent, he is sure to win over the Western Foothills without any extreme sacrifices. Silently considering his words along the journey, and obtaining report of their closing in on the southern gate of Phoenix City, Wen Zhong ordered his army to set up camp for the time being. Due to the unparalleled reputation that the Grand Old Master had possessed, many patrolman instantly realized the identity of the man camped before them, and thus approached Jiang Ziya and informed him of such a situation. Hearing of Wen Zhong's great reputation and renowned characteristics, the prime minister decided to mount the city walls and gaze forth at his camp; Jiang Ziya was

indeed immensely pleased at the ingenious layout set before him -- and thus returned to his mansion and summoned the generals for a meeting. As they discussed their next movement carefully, a letter was soon given to the prime minister, being adressed from the Grand Old Master himself. Reading the letter, which stated Wen Zhong's intention to receive Jiang Ziya for capital punishment, or the unconditional destruction of their city, the prime minister instructed the messenger to tell the Grand Old Master his intention: to meet eachother on the battlefield in three days. Being informed of such a statement, Grand Old Master fiercely led forth his soldiers before the southern gates three days following, immensely resolved to destroy such defiance with his own two hands. After the firing of five cannons on the side of Zhou, Jiang Ziya appeared with generals right and left, while bowing before the newly arrived Grand Old Master, who layed out his forces before the former. Angrily yelling at Jiang Ziya for enthroning Ji Fa as king without the authorization of King Zhou, and destroying their forces left and right unconditionally throughout the past, Jiang Ziya retorted with more clearer rationality, placing great shame into the face of Wen Zhong. Angrily calling forth Yellow Flying Tiger before him in his great rage, Wen Zhong ordered one of his men to capture the rebel for his blatant violation of rebellion against the capital. With General Deng Zhong's acceptance of such an order, a grand battle began between many generals under both the Zhou and Shang forces.

As Xin Huan roared forth atop his wings to slay Jiang Ziya from the skies, Huang Tianhua became exceedingly frightened at the former's appearance, but nontheless charged forth atop his unicorn in order to protect the prime minister. Realizing that Xin was currently occupying Jiang Ziya's last line of defense, Wen Zhong thrusted about his two golden staves with unparalleled renown, arriving before the rebel commander shortly, and attacking the opposition like a raging beast. To Jiang Ziya's lack of knowledge, Wen Zhong's two staves were created through the scales of legendary dragons of old, and after throwing the leftern staff into the air, it crashed down directly upon the prime minister's right shoulder, shooting blood in every which direction. As such an action immediately triggered the retortion of Nezha and his two brothers, Wen Zhong had little choice but to hold off the celestials layed out before him until he can seize the chance to kill the rebel commander. Upon Tao Rong's release of the Wind Collecting Pearl, which sent sand and dirt flying about profusely, Wen Zhong, and his generals alike, used their weapons in a synchronized manner amongst the confusion, forcing the Zhou forces to flee like helpless animals. As the generals of Shang congratulated the Grand Old Master over his victory

following their return, Yang Bliss had meanwhile suggested to the prime minister that a night raid should be deployed after their potential victory the following day. Approving such a suggestion fully, Jiang Ziya and Wen Zhong fiercely clashed blade against staff the next morning. With generals battling right to left, with Jiang Ziya in a seizable position for reciprocated attack, Wen Zhong seized this chance by launching forth one of his golden staves within the air, aiming for the head of Jiang Ziya. Little did he expect however, the prime minister immediately recognized the staff approaching him, and thus used his Staff of Beating Gods to coil around the weapon, breaking it into golden shards upon the ground. Not believing his eyes, Wen Zhong wrathfully charged his great dragon into the enemy commander with collosal speed and mobility. Being striken in the back by the sudden movement of Jiang Ziya's multi-jointed weapon, Wen Zhong had little choice but to flee, resulting in the retreat of the Shang army shortly after. As Jiang Ziya began his preparations for the night-raid that afternoon, Wen Zhong sat in his inner quarters, exceedingly resentful over the destruction of one of his golden staffs, and the impact that such would place before the morale of his army. Knowing Jiang Ziya to be a man of treachery, and surely improved of morale after such a lucky victory earlier that day, Wen Zhong ordered his generals to meet any potential assault at set points within the camp, while he directly stands before the central quarters to see if the prime minister would act in such a predictable manner as to attempt a raid or any other form of attack. As such preparations were being made within the Shang camp, Jiang Ziya stealthily moved his forces towards the opposition, and upon the sudden signal of cannon fire, the forces of Zhou attacked the camp from three differing directions.

Chapter 43: The Grand Old Master's Bad Luck

This chapter is titled "The Grand Old Master's Bad Luck". As Nezha and Huang Tianhua smashed down the central gates of the Shang camp, Wen Zhong rushed forth, using his remaining golden staff with renowned force and resolve. Unfortunately however, many of the generals on the side of Zhou possessed strange weapons of unparalleled ability compared to the generals of Shang, thus resulting in disasters evolving within random parts of the camp. Especially due to that of Yang Bliss, who possessed exceedingly rare qualities coming from a Taoist--in this case being fire--the Shang army's store of grain and fodder was turned into ashes in mere moments upon his arrival. As Wen Zhong gazed at flames shooting throughout the air within the direction of his provisional supplies, he immediately realized that the situation has turned very chaotic, and survival will be difficult even if he manages to fight back the enemy in any way possible. With such thought in mind, Grand Old Master soared through the air atop his great dragon, ordering all soldiers present to regroup with him once they are to arrival within Mount Western Foothills. As Xin Huan valiently protected his commander from any potential harm in their escape, Master of the Clouds had meanwile seen the banners of the Grand Old Master present throughout the Western Foothills region, and thus realizing that Jiang Ziya would find great difficulty against such a foe, he ordered Thunderquaker to appear before him at once. Kowtowing before his master upon arrival, Thunderquaker left with the instructions to assist his elder brother, King Wu, and the prime minister of the Western Foothills at all costs possible. Seeing a great army spread before him in conjectured retreat, Thunderquaker realized that the soldiers before him must be from the Shang Dynasty -- for they are present with the same insignias upon their armor as when he protected Ji Chang originally in the past. Deciding to test the strength of the opposing army due to being idle for such a long period of time, Thunderquaker charged at the enemy from the skies with his two hammers, but was immediately intercepted by Xin Huan, who additionally possessed two hammers as his set weapons. Realizing Xin Huan's skill greatly outmatched his own, Thunderquaker fled at once to what he thought to have been Phoenix City without any pursuing of the enemy afterwards. Holding a conference within the city that morning, the generals had praised their commander profusely for his

ability to wield such an outstanding cast of immortals in such a fortunate manner. As they continued on with their praise, Thunderquaker was invited before the prime minister shortly, immediatley following his essential permission to enter. Stating his name, origin, and past service towards his father, Ji Chang, Jiang Ziya was very pleased to see the man who is late master constantly talked about before his very own eyes. Introducing Thunderquaker before King Wu shortly after, the king, who was startled at the strange appearance of his supposed younger brother, and worried over the fear that may be placed over his family if they are to see such a sight, had his brother taken in to Jiang Ziya's family upon volunteer. After Grand Old Master's arrival before Mount Western Foothills, he became extremely angry at the realization that over 20,000 soldiers of his original 307,000 had been wiped out in one single assault the former night. Realizing that it would be difficult to obtain reinforcements from neighboring generals, due to their guarding of local districts and territory from the rebelling dukes and nobles, Wen Zhong decided it would not be best to ask for assistance from the capital either -- for such would damage his reputation and would additionally take too long. Being reminded of the many fellow Taoists that would assuredly assist in his cause, Wen Zhong ordered Deng Zhong and Xin Huan to guard the camp closely while he departs for the time being.

Arriving before Golden Turtle Island at the East Sea, Wen Zhong gazed delightfully at the beauty around him, and feeling great anticipation as to what day he could relax in such beauty without the least worry, he searched the entire circumference of the island, and thus began his leave after finding no one present. Glancing behind at the sudden hearing of his name, Grand Old Master saw Celestial Lotus standing before him. Being informed by her that their Taoist comrades are currently present on White Deer Island, finishing their own individual traps--dubbed wholely as the "Ten Death Traps"-at the moment, Wen Zhong took his appreciative leave to the island she had mentioned. Arriving before White Deer Island momentarily, the nine celestial masters present approached their friend from afar, declaring the near completion of ten traps that shall assist him in his attack upon the rebel leader Jiang Ziya. Mentioning the expected arrival of their tenth ally, Mother Golden Light, Wen Zhong volunteered to await her return while they each head to his camp stationed at Mount Western Foothills. Seeing her arrive shortly following, the two greeted eachother with great dignification, and then took their immediate leave to Mount Western Foothills. Regrouping with his other nine Taoist comrades, Grand Old Master directed them to Phoenix City, and followed by setting up camp at a point that seemed to their strategic advantage. As Jiang Ziya had heard the great

commotion of war crys resound outside the city gates from afar, Yang Bliss warned the prime minister that Wen Zhong has more than likely returned with reinforcements of Taoist origin, for by the destruction of his camp mainly due to the assistance of immortal powers, he would naturally have to reciprocate such power if he wished to obtain victory in any form. Ascending the city walls and seeing a mystical cloud of haze solely within the direction of the war cries, Jiang Ziya clearly realized that the situation is going to be difficult. Back in the camp of Shang, it was decided that the ten Taoists--dubbed as the "Welkin Lords"--would personally display their own individual traps to Jiang Ziya and his forces as a showing of their invincibility and intellect behind such creations. Appearing before Phoenix City the following day, Qin Wan, the first of ten lords, appeared before Jiang Ziya and declared his intentions for the latter to inspect ten traps without the slightest physical combat -- for such would violate the compassionate will of Heaven. Consenting with full reassurance of his safety--for Qin Wan was already confident enough that Jiang's life can easily be seized by such weapons any time he desires in the future--Jiang Ziya began to read the name of the ten traps: "Heavenly Distruction", "Earthly Fury", "Roaring Typhoon", "Frigid Ice", "Golden Light", "Bleeding Blood", "Vehement Flame", "Soul Snatching", "Red Water", and "Red Sand". Emerging from the enemy camp after carefully analyzing each trap with a fearful look in his eyes that he tried best to cover, Jiang Ziya proudly stated his ability to overcome such traps to Qin Wan, and then returned to his camp after exchanging a polite bow. Returning to his mansion with intense distress over the complexity of each trap that he most assuredly could not comprehend, Grand Old Master Wen Zhong had meanwhile returned with the rebel commander's set response, and thus began to inspect the specialty of each trap under their possession.

Chapter 44: Jiang Ziya's Souls Float Over Mount Kunlun

This chapter is titled "Jiang Ziya's Souls Float Over Mount Kunlun". As Qin Wan began with the elaboration of his "Heavenly Destruction Trap", he noted its possession of three pennants: Heaven, earth, and humanity, and upon the consent of its creator, the trap reduces any potential intruder into nothing more than ashes -- be it immortal or human. Individually elaborating the other nine traps following, Grand Old Master grinned with delight at such a summary. However, Master Yao declared to Wen Zhong his own intentions of destroying the rebel commander under twenty-one days of time, and upon the latter's consent, Yao ascended the platform within his Soul Snatching Trap and created a straw effigy of Jiang Ziya, which was used to effectively gather his souls into one set region. Performing such an action three times every day, the prime minister clearly showed signs of being consciously dead -- for he never said a word, and appeared as if he were constantly dazed. As days upon days passed by with Jiang Ziya's clear intentions to do nothing other than sleep and complain subconsciously, each general realized that one of the new Taoist foes must possess an ability that is taking control of the prime minister in some form -- for Jiang Ziya was the only individual who carefully analyzed the traits within each trap, so they naturally would not understand the situation fully. Rousing the prime minister as a resulotion, and forcing him to appear before his generals within the conference hall, Nezha started by asking the former why he acts the way he does currently. Bending his fingers in a divinational attempt, Jiang Ziya replied by stating that everything is usual and need not worry about. Once twenty-one days had essentially passed, Yang Bliss and the others were surprised to see the prime minister nothing more than a lifeless corpse. Little did Master Yao truly understand, however, is that even after gathering all spirits present within Jiang Ziya, they would unconditionally head to the Terrace of Creation as preordained by Heaven. Being pushed away by Bai Jian upon arrival before the terrace, Jiang Ziya's souls floated onwards towards Mount Kunlun. Being gathered immediately by Master of the Cloud's gourd, and sealed tightly within by a cork, Pure Essence appeared before him, and upon the realization of the situatin, the latter took hold of the gourd and headed to the Western Foothills at once, knowing that they must be the souls of Jiang Ziya, for any other soul

would be accepted by the terrace unconditionally. Being allowed entrance within Phoenix City, and essentially realizing that Jiang Ziya is indeed void of his souls, Pure Essence informed the king of the reason behind the prime minister's passing before leaving the city late into the night. Realizing that his gourd shook more violently with each step taken closer before the Soul Snatching Trap, Master Yao had meanwhile performed his incantations, but to his great dismay, the remaining souls of Jiang Ziya refused to gather themselves before his trap.

As Yao continuously began to chant and recite incantations incessantly, Pure Essence, upon his arrival, assumed the man standing before him is attempting the retrieval of the prime minister's remaining souls-due to the souls within his gourd shaking in synchronization to the former's calls--and thus charged down to steal the straw effigy. Managing to grab ahold of the effigy, Yao coincidentally looked up at the very second of the former's theory, and threw forth his black sand needles at Pure Essence, fully realizing his opposing intentions. To the fortunate sacrifice of his lotus flowers as protection, Pure Essence managed to escape the trap while elaborating the prior incidents to Master of South Pole upon his arrival at Mount Kunlun. As such was reported to Heavenly Primogenitor, Pure Essence became instructed to head to the Eight Landscape Palace to visit Lao Tzu -- for he will be able to effectively deal with the issue. Upon his arrival before Lao Tzu's residence at such a palace, he was allowed entry shortly, while thoroughly elaborating the incident with Master Yao in his attempt to steal the souls of Jiang Ziya. As Lao Tzu had personally seen the construction of what had been known as the "Soul Snatching Trap", he naturally understood that the Map of Eight Diagrams is the only way to negate such a trap's effect -- and thus handed such to Pure Essence, who departed just following. Returning to Phoenix City and reassuring King Wu and his generals of a newly obtained method that will result in the prime minister's revival, Pure Essence departed immediately to Master Yao's trap. Unrolling the map to create a large golden bridge descending through the Soul Snatching Trap, Pure Essence managed to retrieve the straw effigy, but at the same moment, Yao fumed with rage at the enemy's second attempt, while unleashing a large volley of his sand upon the former. Dropping the map in his immense terror, Pure Essence managed to escape, but was struck pale at the realization of his new weapon being lost so subtley. Returning at once to Phoenix City, Pure Essence was allowed entry to the Prime Minister's mansion, where he began to pour the souls down Jiang Ziya's throat, including the additional two sub-souls essentially accquired from Yao's effigy. As Jiang Ziya awoke as if from a long night of sleep, and was completely informed of the prior incidents involving his souls, he

banged his fist in rage at such a treacherous act that even he could not prevent. Resting for several more days as a resolution, an immortal by the name of "Yellow Dragon" had arrived before the city gates shortly following, and was allowed entry upon his awakening. Informing the prime minister that many additional immortals shall be expected to arrive before the Western Foothills as a result of the ten traps, he proposed the building of a reed pavilion in addition, which should be constructed far from the capital city not only for potential military conferences, but the ultimate protection of the people as well. Following such a proposal fully, General Wu Ji reported the creation of the pavilion around a day following decree for construction. Immortals gathered shortly following within the pavilion, and each minister of the capital, excluding that of King Wu, gathered to pay their obeisances. Once all expected immortals had effectively arrived, a conflict between who should take the title of commander resounded throughout the pavilion. At such a moment in time, a whistle throughout the air had been heard to announce the arrival of an immortal of exceeded characteristics.

Chapter 45: Confronting the Destructive Forces

This chapter is titled "Confronting the Destructive Forces". As all immortals present left the pavilion to confront the noise from outside, Superiorman Burning Lamp of Prime Consciousness Cave was seen before their eyes. Expressing his apologies over such a late arrival, Burning Lamp was given the seal of commandership upon proposal, and thus elaborated the visible attributes of each of the ten known traps -- as such knowledge could easily be obtained from his magical bull eye, which had the ability to see in distances far unparalleled to that of human vision. Not desiring to wait any longer, less the rebel commander obtains some type of immortal assistance against the traps, a note of challenge involving the ten traps was given to Jiang Ziya via the messengership of Deng Zhong. With reply to meet in three days of time for battle, the ten lords suddenly noticed auspicious clouds and golden lanterns only present within the residence of immortals upon their leave from camp the second night, and each lord thus returned to their respective traps, entirely resolved to destroy the opposition even with such expected assistance. Leaving the camp of Shang the following morning with the ten traps at his left and right hands, Wen Zhong obtained sight of the Zhou forces approaching before him steadily with many individuals of conjectured immortal traits. As Qin Wan's Heavenly Destruction Trap was of the closest distance, Burning Lamp and his forces appeared before the trap at once. Pondering over a method that will lead to the trap's destruction without excessive sacrifice, Deng Hua, a junior disciple of the Jade Emptiness Palace, descended from the skies, immediately declaring his desire to tear the opposition before him to shreds. Qin Wan, who was currently present outside of his trap, knew the man standing before him could be destroyed by his own primitive aggression without any real trouble -- and thus lashed at Deng Hua with his staff. Leading Deng into his trap with a mere faint, Qin Wan grabbed ahold of three representative pennants upon the desk present, and placed them in a triangle formation upon the ground. As a large beam of thunder shot from the gap between the pennants, Qin directed the thunder into the direction of his opponent, burning Deng Hua into ash in a single blinking of the eye. Declaring his easily-won victory upon the exiting of the trap, Burning Lamp felt great grievance at such words, but nontheless asked Outstanding Culture to have a try

against Qin Wan. Lashing forth his sword at Qin Wan upon full consention, the latter retreated to his trap following a single faint, and to the great fear of entry on the part of Oustanding Culture, he nontheless entered the trap while floating upon two lotus flowers. Unfortunately for Qin Wan, however, large lotus flowers sprouted in every direction from the very finger tips of Outstanding Culture. Seizing the chance to bind the enemy with his invisible stakes, Qin Wan became terrified for his life, but nontheless died just following a single cleave from Outstanding Culture's blade. As Outstanding Culture left the trap with Qin Wan's head firmly within the grip of his palm as a display of his prowess, Grand Old Master gazed at such a sight from the skies, and with great rage filled within his breast, charged down upon the former like a dragon seething with bloodlust. Being intercepted, however, by Yellow Dragon, who declared that they are solely competing in magic prowess, not physical conquerorship despite the situation which reinforces such rationale, Master Zhao Jiang had meanwhile rode forth from his Earthly Fury Trap to place forth a challenge. As Han Dulong accepted such a challenge upon the consent of Burning Lamp, Zhao gave up ground shortly starting, while Han pursued with great determination to wipe out the opposition.

Ascending his platform within the trap, Zhao Jiang grabbed ahold of his two pennants, and upon the acquiring of fire and lightning attributes by waving such pennants, the unfortunate Han Dulong became mere dust before the wind in a single second. Exiting his trap with immense confidence, Krakucchanda strode forth from the Zhou forces and offered battle against the former. Upon the entering of the Earthly Fury Trap, Krakucchanda negated any potential harm from the fire and lightning by covering his entire body with mystical clouds acquired from the crust of his skull. Tieing Zhao Jiang with his Immortal Binding Rope at such a moment, Krakucchanda felt great mercy for the life of Zhao -- and thus ordered his genie to forcefully drop the heavenly master within the Reed Pavilion, still in a captive state. Spouting with great wrath at the destruction of two of ten traps, and the death of Zhao Jiang and Qin Wan, Wen Zhong called off the competition, and returned to the Shang camp to hold a military conference over the current circumstances. Having intense confidence in the renown of his Roaring Typhoon and its fierce wind attributes, Master Dong ensured the Grand Old Master that he shall obtain revenge in his stead no matter what opponent he is forced to fight. Back at the Reed Pavilion, Zhao Jiang had been hung upon the pavilion gates, still nothing more than a capitve, while Burning Lamp and the others discussed how they shall go about with the destruction of the Roaring Typhoon Trap, as it is the third trap standing before

their midst. During their discussion, Superiorman Spiritual Treasure stated that his friend at Cloud Light Cave of Mount Nine Tripods and Iron Forks possesses an item known as the "Wind Stopping Pearl" that is used to negate wind at the user's will. Receiving such a pearl from "Wo Evading Sage" shortly, the two sped to the Western Foothills at high speed, but to their detriment, no ferries operated for over two days following their arrival before the Yellow River. Approaching a fellow passerby and inspecting the reason for such, San Yisheng became informed that two giants--in this case being the Fang Brothers--monopolized the river by demanding great fares if any individual is to pass, and as a result of such a recent incident, only one additional ferry had been open for current use. Approaching such a ferry, Fang Bi and Fang Xiang were indeed seen, and upon Chao Tian's recognition of such men, he declared his intentions and was thus allowed passage. Informing the two brothers of their recent obtainment of the Wind Stopping Pearl as their reason for departure, Fang Bi asked to gaze at it; holding the pearl within his hand, he knew that he could obtain great reputation if such power was wielded effectively, and thus pocketed the pearl, declaring such as being toll for passage. Not having any true courage to act against such a resolution, the two officials had little choice but to accept. As San Yisheng and Chao Tian thus made their way back to the Western Foothills, they luckily ran into Yellow Flying Tiger, who was bringing supplies of grain within the city gates. Elaborating their story immediately upon arrival, Yellow Flying Tiger set out at once, knowing fully that the two giants will heed his call. Luckily catching the two brothers before they returned to the opposite bank at the Yellow River, Yellow Flying Tiger approached Fang Bi and Fang Xiang and essentially retrieved the pearl with a single demand. Being informed of their current position within society after elaborating his disdainment of King Zhou, Yellow Flying Tiger convinced the two brothers to serve under King Wu by his side, and then followed by handing San Yisheng the pearl as he returned. Arriving before the prime minister at the reed pavilion and elaborating the incidents lattering their departure, Jiang Ziya handed the pearl to Burning Lamp without a moment of hesitation.

Chapter 46

As the Shang and Zhou forces arrayed themselves the following morning, Burning Lamp signaled his choosing of the Roaring Typhoon Trap by approaching it with each immortal and disciple by his side. Master Dong of Shang thus stepped forthward from his trap, and upon Burning Lamp's seeing of Fang Bi, a man that is seemingly capable of great strength, he ordered the latter to take the challenge at once. Fleeing into his trap at the very sight of such a giant beast, Dong ascended his platform at once, and upon the waving of his pennant, Fang Bi was stabbed to death by thousands of swords that became multiplied with the power of black wind. As Dong thus exited from the trap, Merciful Navigation, who was handed the Wind Stopping Pearl, entered the Roaring Typhoon Trap shortly following a clash between blades. Negating all black wind with the pearl touching his body in any form, Merciful Navigation used his glazed vase to trap Dong within, in which he exited the trap immediately following such a victory. Just as Grand Old Master seethed with great rage at such a sight, and was determined to obtain some form of revenge at once, Master Yuan ran forth from his Frigid Ice Trap and called forth for battle, vowing to Wen Zhong that he shall become his emobodiement of vengeance. With the retortion of Xue Ehu, Yuan retreated into his trap following a meager amount of rounds, and upon the ascension of his terrace, Yuan froze the lower body of Xue Ehu with frozen ice emitting from his purple pennant, and followed by smashing the opposition to literal pieces with a glacier, twenty feet in overall circumference. As Wen Zhong grinned with great delight at such promiseful destructive force at his very disposal, Universal Virtue approached Yuan as the secondary challenger. Knowing that he must destroy this foe in order to prove his ascended might to the Grand Old Master no matter what, Yuan immediately rushed forth within his trap and summoned forth multiple glaciers of outstanding size within a single moment. Unfortunately however, no matter how ice that happened to topple upon Universal Virtue, Universal Virtue created many majestical clouds above his head that emitted flames upon the user's will. Realizing the situation to be grim--as the opponent possesses a clearly dominant advantage against his ability--Yuan fled for the sake of his promise to Wen Zhong, but was at the same time wiped away from life as he was beheaded by Virtue's "Hooks of Wu". Immediatley following, Mother Golden Light exited from her Golden Light Trap, and at the same moment, was challenged by Xiao

Zhen, another disposable disciple of the Jade Emptiness Palace.

Entering the trap following a few exchanged blows upon Burning Lamp's consention, Golden Light ascended her platform and unleashed myriads of golden light beams emitting from her magic mirrors, burning away the flesh of Xiao Zhen instantaneously. With Grand Completion's approach following such an incident, Golden Light retreated within her trap, while unleashing volleys of light upon the former. To her ill-fortune, however, Grand Completion completely protected himself from any potential harm with his eight-diagramed robe, and used his Heaven Overturning Stamp to destroy every mirror present within the trap. Finishing off Golden Light with a second round of his stamp, and exiting the trap shortly following, Grand Old Master's rage touched the very heavens, and nothing could stand in his way now that half of his fellow allies had been wiped away so easily. With Master Sun's immediate intrusion, Qiao Kun, a hermit of Mount Wuyi, volunteered to meet the opposition within the Bleeding Blood Trap. Following a clash between blades, Sun ascended the platform within his trap and summoned forth volleys of black sand to pierce Qiao's flesh, who ended up dieing shortly through a loss of blood. As usual, an individual of superiorman qualities was sent forth for battle--in this case being Fairy Primordial--and upon the consention of Burning Lamp, the two fought with great renown before venturing within the opposition's trap. Using green lotus flowers to negate any black sand that came near his body, Sun's ability became rather useless, resulting in his own life being ended shortly by the former's Nine Dragon Divine Fire Coverlet. As Yellow Dragon ordered the two sides to return to their respective camps in preparation for the next day of battle, Grand Old Master had meanwhile returned to the side of his fellow comrades, and with tears within his eyes, he pleaded for the four remaining lords to return to their mountain less any further casualties arise. Solely possessing intentions to assist the Grand Old Master for the sake of the greater good, even if they may lose their lives through such resolve, Wen Zhong's morale rose to an extent, but he clearly realized that more celestial reinforcements are essential if the foul Jiang Ziya is to be eradicated along with his defiant comrades. Recalling Zhao Gongming, his old friend from Mount Emei, Wen Zhong ordered Ji Li and Yu Qing to take command of the camp before taking leave to such a mountain at once. Successfully arriving before the residence of Zhao Gongming and performing his formal greetings, Wen Zhong thoroughly elaborated the current happenings in his clash against the rebel leader Jiang Ziya. Reproving his old friend for not telling him of such earlier, he promised the Grand Old Master to return for the time being while he personally departs to the Western Foothills

after making essential preparations. Arriving before the camp of Shang atop a large black tiger, Zhao was allowed entrance, and upon his greetings before Wen Zhong and the four celestial masters, he inquired as to why a certain man is seen within the distance hanging upon a pavilion gate. Being informed that such is Zhao Jiang, one of their fellow allies, as a simple means for Jiang Ziya to express his contempt towards their cause, Zhao Gongming ragefully mounted his tiger and set forth in the direction of the pavilion in order to show Jiang Ziya his place.

Chapter 47: Zhao Gongming, the Conqueror of Sun and Moon

This chapter is titled "Zhao Gongming, the Conqueror of Sun and Moon". Appearing before the reed pavilion shortly while shouting great words of rage, Jiang Ziya appeared before the former with disciples to his right and left. Commenting on the foul cruelty of Jiang Ziya in his opposition against the greater good, Gongming leaped at the commander with his lightning staff, and as he threw such a staff into the air, it came crashing down upon the prime minister's head with weight exceeding that of a boulder -- killing him instantly. Being distracted by the Zhou forces great fury immediately following, Yang Bliss seized the moment to order his Sky Barking Hound to attack the opposing immortal. Realizing that his precious robes were being torn apart by such a foul beast, Zhao Gongming smacked the dog several times within the head before fleeing temporarily to the Shang camp in dismay. Upon his return before the camp, he informed Grand Old Master Wen Zhong that he managed to kill the rebel commander in a single blow of his staff, but was forced to return upon a furocious attack from the Zhou forces as a resolution. Luckily for Jiang Ziya, however, Grand Completion arrived before the prime minister's mansion to analyze his corpse, and upon the mixing of elixer with water to create a medicine that can effectively revive the fallen prime minister, Jiang revived after around two hours of time. As Grand Completion informed Jiang Ziya of the past happenings involving his suffered death by Gongming's hands, he reported the prime minister's revival to Burning Lamp while heading to the camp of Shang in order to secretly inspect their next move. Being informed by Wen Zhong that a man by the name of "Burning Lamp" is more than likely the second in command amongst the immortal party under the deceased rebel commander, and is thus in need of additional elimination to sully the enemy's morale, Zhao Gongming left the Shang camp early the following morning, and called for Burning Lamp to show himself at once. With Burning Lamp departing from the reed pavilion and thoroughly reprimanding Zhao Gongming for his "defiance of Heaven's will", Gongming knew clearly in his heart that his actions are for the greater good--for the dignity of the land will only suffer when Taoists sully their simple nature by running rampant with weapons of destructional qualities, fighting for a cause that is nothing more than ideal. Thus, for the sake of his eternal friendship with

Wen Zhong and reputation as a god amongst Taoists, Gongming lashed forth his staff upon the former, but Yellow Dragon immediately retorted in protection of his leader. Little did Yellow Dragon truly expect, however, Gongming suddenly unleashed a Dragon Binding Rope from the sleeves of his robe, which bound Yellow Dragon instantly. Not taking the chance for Yellow Dragon's life to be cut, Pure Essence lunged forthward at Gongming, but to the great difference of their renown which the former had little knowledge of, Zhao Gongming threw twenty-four Sea Conquering Pearls within the sky, forcing all foes present to their knees in blindness. As each immortal fortunately managed to escape without being taken captive, or being killed at that, Gongming returned to the Shang camp and was welcomly toasted by the Grand Old Master, while their single captive became held on a flagpole within the camp as retortion to the enemy's arrogance. Meanwhile, Burning Lamp was not able to obtain any acknowledgment as to what weapon Gongming had been using to result in such a potential disaster, and nontheless became even further distressed upon the seeing of Yellow Dragon being treated so contemptuously -- and thus asked who, if even possible, could save the immortal from further humiliation. With the volunteership of Yang Bliss, Yang Bliss transformed himself into a flying ant that evening, and upon his approach before the camp of Shang, he ascended the flag pole and removed a magical charm that bound Yellow Dragon in place, thus returning to the reed pavilion in success. As Wen Zhong obtained word that Yellow Dragon had escaped mysteriously shortly afterwards, he clearly realized that no one could have ascended the flagpole without the obvious notice of royal guards, and Yellow Dragon assuredly could not have removed the charm by himself due to being magically and physically bound, thus concluding that a man who possesses transformational capability had to have been the cause for such an incident. With such an assumption in mind, Wen Zhong sent Zhao Gongming to challenge the reed pavilion early the following morning. As Gongming approached the solo Burning Lamp outside the gates of the reed pavilion, while learning that a man by the name of "Yang Bliss" had been the cause behind Yellow Dragon's freedom, he lashed forth his staff and sea conquering pearls upon the opposition.

Fleeing immediately to the southwest less he suffers by the hands of Gongming's mysterious weaponry, Zhao Gongming gave chase at the very same moment. Approaching a slope and seeing two distinguished men playing Go underneath the shade of a pine tree, Burning Lamp had no idea who these men were, but knowing that he was in a desperate situation indeed, he began to elaborate the past and current circumstances all at once. As the men--known as Xiao Sheng

and Cao Bao--believed it best to assist this strange man for the sake of their morals and overall mutual cooperation within the future, they suddenly caught sight upon a man Burning Lamp claimed to be "Zhao Gongming", and lashed at the latter as a result. Being infuriated at such unexpected obstinace, Gongming unleashed his Dragon Binding Rope upon Xiao Sheng. As Xiao Sheng flipped his Treasure Catching Golden Coin into the air, which resulted in any weapon standing before him to fall to the ground with the weight of a large rock, such an action reciprocated as Gongming attempted the additional usage of his Sea Conquering Pearls. Becoming even more enraged at such a resolution, he used his staff, which is unaffected by any immortal weapon, to smash Xiao Sheng's head in, killing him instantly. Being devastated over the death of a man that was seemingly innocent and had little to do with the current situation, Burning Lamp protected the remaining Cao Bao by gravely wounding Zhao Gongming from behind with his Universal Ruler. As Gongming thus ragefully fled atop his black tiger, Burning Lamp approached Cao Bao and upon the recieving of the enemy's Sea Conquering Pearls, they both left to Phoenix City shortly following. With the Zhou forces now in possession of Gongming's most powerful weapon, which was to their knowledge, Gongming had little choice but to report the issue to Grand Old Master upon his return, and then leave to the Three Fairy Island in order to obtain an essential backing. Promising his old friend that he shall swiftly return, Zhao Gongming soared across the skies with the greatest of speed atop his mystical black tiger, and upon his arrival before the intended island, he approached the residence of his three younger sisters: High Firmament, Jade Firmament, and Green Firmament, who reciprocated a bow of greeting to their elder brother while inspecting the reason for his arrival. Elaborating the current situation with the loss of his treasured items and the need for either the Golden Dragon Scissors or the Golden Universe Muddling Dipper as an essential replacement, his three sisters declined, stating it best to await until Jiang Ziya has created the gods less they end up losing their lives fighting against the cause stated to be one with Heaven. With continued refusal to assist their brother in any form as a measure of caution rather than unwilling defiance, Gongming left their residence in a great fume of rage, considering he already knew Jiang Ziya had been killed by his hands, and his sisters were resolved to act against his views even with such a reality. Traveling a few miles on foot in search of other comrades that could assist in his cause, Gongming was suddenly met by his old friend Celestial Lotus, who, after being informed of the former's woes, grabbed his hand and returned to the residence of High Firmament and the others immediately. With Celestial Lotus's persistant intentions to obtain at least the Golden Dragon Scissors for the sake of Gongming's cause, High Firmament

agreed to give her brother the scissors upon one condition: Gongming makes constant threats to this "Burning Lamp" until the Sea Conqueroring Pearls are obtained out of fear. Ensuring his sister that he will do what he can in order to reobtain the pearls at all costs, Zhao Gongming returned to the camp of Shang and was welcomed by Wen Zhong momentarily following. As the next day arrived with immediate departure before the reed pavilion, Burning Lamp met the former and remained obstinant to never hand back the treasure--for such an action would be nothing other than detrimental, even if the opposition declares a supposed level of truce following. Clashing blade against staff as a resolution of such, Zhao Gongming decided to finish matters quickly by casting his Golden Dragon Scissors within the sky at once.

Chapter 48: Lu Ya's Gourd of Supreme Light

This chapter is titled "Lu Ya's Gourd of Supreme Light". As the scissors became two large dragons with tails interlocking as one, Burning Lamp fled for his life atop a cloud made of wood, while his deer was unfortunately cut into two halves in an instant. Not desiring to risk the loss of his newly obtained weapon by pursuing Burning Lamp a second time, Zhao Gongming returned to the camp of Shang intensely annoyed. Returning to the reed pavilion after fleeing for an extended distance, Burning Lamp thoroughly elaborated about Gongming's scissors that can turn into large dragons at will, creating great fear within the hearts of all who happened to be present. At such a point in time, a certain man claiming to be a Taoist had entered; he was a hermit from Mount West Kunlun known as Lu Ya. Declaring that he has come in order to put an end to Zhao Gongming after seeing his magical prowess early on from the clouds, each superiorman present thought little of such words with justifiable rationale as they maintained a doubtful silence. As Zhao Gongming appeared before the reed pavilion the following morning, as easily expected, he began to mock Burning Lamp for his cowardice despite holding such a high rank amongst the immortal populace on the side of Zhou. Being suddenly met by a man who he recognized to be Lu Ya from outside the pavilion's gates, he knew that such a man would be far too dangerous to let live--for even if Lu Ya were to assist the side of Shang, who knows what treachery he could pull with the weapons at his very disposal--and thus Gongming unleashed his Golden Dragon Scissors to destroy the foe in a single shot. Unfortunately transforming into a rainbow and fleeing far to the southeast, Zhao Gongming ground his teeth in rage, fully realizing that he would have no possible method to capture such an annoyance in his current state.

Personally observing Gongming in his previous encounter, Lu Ya returned to the reed pavilion while instructing Jiang Ziya to build a straw effigy of Zhao Gongming on Mount Western Foothills. Additionally instructing the prime minister to worship the effigy three times a day and burn charms at the very same moment--as was the method he taught Master Yao of the Soul Snatching Trap far into the past--Gongming will die on the twenty-first day following. As the prime minister followed such instructions very carefully and secretively for

days upon end, Zhao Gongming clearly began to feel as if his heart were burning like a great fire. Walking to an fro as a resolution without the slightest feel of comfort whatsoever, Master Bai became enraged at the sight of his comrade, and knowing that the enemy is the primary cause for such a condition, he challenged the gates of the reed pavilion later that day, completely disregarding the words of Wen Zhong. As Burning Lamp and the other superiormen exited the pavilion gates shortly following, Lu Ya declared his intentions to answer Bai's challenge at once, knowing that he possesses a weapon that will not only destroy the opposition in mere moments, but will ensure his prowess to be known amongst each of his allies in addition. Entering the Vehement Flame Trap after a few rounds of battle, Master Bai ascended his platform and summoned many volleys of fire from all eight directions upon Lu Ya. Standing amongst the flames without a single burn mark present on his body, Lu Ya opened his gourd, and as a slender white beam of light ascended through the clouds and rotated several times throughout the air in a circular fashion, large eyes began to grow upon the light, puting Bai into intense fear exceeding his imagination. As this beam of light fell down upon Bai's head like an enormous blade with intense speed, Bai had little time to evade, and was cut into two halves as an immediate result. Leaving the trap shortly afterwards, Master Yao of the Soul Snatching Trap suddenly appeared, vowing to avenge his fallen comrades and the humiliation he suffered through the hands of Pure Essence.

With the retortion of a warrior known as Fang Xiang, Yao entered his trap momentarily, and not intending to waste any more time with such a neuisance, he smothered the former with his black sand of needles, killing the opposition at once. Exiting the trap and ordering Pure Essence to show himself less others are killed off as a latent resolution, Pure Essence knew in his heart that he possessed little choice in the matter -- and thus approached the enemy master with sword drawn. Upon the entering of the Soul Snatching Trap, Yao Bin unleashed countless clouds of black sand to not only blind the enemy in all directions, but to additionally ensure an immediate death. Emerging from the sand with white clouds negating any potential harm, Pure Essence flashed the white side of his Yin Yang Mirror into the eyes of Yao Bin, sending him plummetting to the ground in great dismay. Being helplessly paralyzed by the mirror's ability, Yao realized that he could do nothing in such a state, and thus he met an unfortunate death by the edge of Pure Essence's blade. As Pure Essence returned the Map of the Eight Diagrams to Xuandu Cave immediately after retrieving it from Yao's body, Wen Zhong had meanwhile been informed of the death of two additional masters and the strange condition of Zhao Gongming in the camp of Shang. With

fifteen days having passed with Zhao Gongming sleeping daily upon end, Wen Zhong performed divination only to find out that a straw effigy of his old friend would be pierced through the heart by the arrow of Lu Ya upon a set date -- which would result in Gongming's death. As Master Bai conjectured the summit of Mount Western Foothills being the more probable region to which the effigy would be present, Grand Old Master knew that such a region would be heavely guarded nontheless due to its strategic position, and thus decided to inform Zhao Gongming before taking any action. Zhao Gongming, who happened to be mainly conscious dispite the condition of his internal spirits, was informed of his condition entirely, and upon the most careful of consideration that he could muster in such a state, he suggested that his two disciples--Chen Jiugong and Yao Shaosi--should be sent to seize the effigy -- for they had been trained with extraordinary stealth and are naturally akin to such situations. As Wen Zhong immediately approved such a suggestion, Burning Lamp had already made cautious preparations by protecting the prime minister with Nezha and Yang Bliss less the enemy were to obtain knowledge of their intentions through rational means. Approaching Mount Western Foothill's summit, and seeing a certain man kowtowing before a straw effigy, Yao Shaosi and Chen Jiugong smiled with great delight as they snatched the effigy with the speed of lightning while fleeing in the direction of the Shang camp. Nezha and Yang Bliss, who were naturally startled to see such an incident take place so suddenly, pursued the two thieves immediately following. As Chen Jiugong and Yao Shaosi approached the Shang camp, they were immensely started to find it disappear upon their entry following a burst of lightning -- as Yang Bliss used his genjutsu art to form an illusionary image that seemed as if to be their true camp. Using the lightning signal to appear before the two thieves momentarily, Nezha and Yang Bliss managed to dispose of Chen Jiugong and Yao Shaosi while successfully retreiving the effigy.

Returning to Jiang Ziya that night with effigy in hand, Xin Huan of Shang had meanwhile been sent to investigate the location of the two disciples, but to his great dismay, he found them both dead at a region neighboring the Shang camp, which he naturally informed the Grand Old Master about immediately following. Pounding his desk in utter rage at such a stunning report, Wen Zhong entered the room of Zhao Gongming and informed him of such unfortunate news after he had awakened. Requesting the Golden Dragon Scissors to be wrapped within his robes while sent to the residence of his three sisters following death, with tears spouting from his eyes, Gongming became exceedingly resentful by not following the words of High Firmament within the past. Seeing his old friend in

such a miserable condition, Wen Zhong began to grind his teeth in unparalleled rage while vowing to destroy the foul Lu Ya even if he must give up the life he possesses to sully such hate. With Wang Bian of the Red Water Trap reciprocating such rage, the former dashed forth before the reed pavilion's gates and shouted for immediate challenge. As Cao Bao, the newly obtained friend of Burning Lamp, stepped forward to challenge the opposition, Wang Bian's rage touched new heights as his old comrade stepped before him, willing to oppose the greater good so unconditionally. Not having any tolerance for treachery in any form, Bian ran within his trap, and upon the approach of Cao Bao, he boiled the latter alive with burning red water. With hatred burning with a steady blaze, Bian exited his trap and was met by none other than Virtue of the Pure Void momentarily.

After Wen Zhong had made the divination, he would realize that Lu Ya was planning on killing Zhao Gongming with charmed arrows. Thus, Chen Juigong and Yao Shaosi would be ordered to seize the straw effigy at the time of night. By feeling a sudden blood rush to his heart, Lamp Lighter would realize that two disciples under Wen Zhong were currently being sent to steal the effigy; and if such an action is not stopped, Lamp Lighter and the others would surely be killed by Gongming's might. Nezha and Yang bliss would thus be sent immediately to the Western Foothills to elaborate such news to Jiang Ziya. By the time that they had arrived to Ziya's location however, Chen Juigong and Yao Shaosi would already get their hands on the effigy and effectively escape. Thus, Nezha and Yang Bliss would head out at full speed in order to retrieve the stolen effigy. When both Cheng and Yao arrived at the Shang camp, they would be admitted by Deng Zhong. After discussing the situation with Grand Old Master, they would both hand the effigy to him. Immediately, the two disciples would head to the back camp and suddenly realize that the whole Shang camp was gone in a mere instant. Before Yang Bliss appeared atop his horse, the two individuals would stand completely puzzled. While within the darkness of the night, both Nezha and Yang Bliss would duel out against the two disciples. Following the passage of a few minutes, Yao Shaosi would be stabbed to death by Nezha, and Yang Bliss would penetrate the breast of Chen Juigong; effectively putting an end to both of Zhao Gongming's disciples.

In short time, both Yang Bliss and Nezha would arrive at Phoenix City and return the effigy to Jiang Ziya. When the Grand Old Master had learned of the death of Chen and Yao, he would pound his desk in immense rage. As Wen Zhong fumed in his anger, he would head to Zhao Gongming's room and order

him to awaken. Once Gongming heard of the news, he would tell Wen Zhong to wrap up his Golden Dragon Scissors with his robe to be given to his three younger sisters when he dies. Zhao Gongming would weep bitterly with tears pouring down from his face -- even to the extent that he could not speak. As Wen Zhong watched the tragic scene, his hair would stand on end, and he would gnash his teeth in eternal hate. At the same moment, Welkin Lord Wang Bian would head out with his Red Water Trap; completely determined to crush Jiang Ziya. After killing Cao Bao easily with his red acid water, Virtue of the Pure Void would be chosen as his second opponent.

Chapter 49: King Wu in the Red Sand Trap

This chapter is titled "King Wu in the Red Sand Trap". As Pure Void lashed at the opposition with exceeded renown, Bian entered his trap shortly while flooding the entire region with burning red water. Floating atop the water on a white lotus flower without any worry of being burned, Pure Void used is Five Fire and Seven Fowl Fan to turn the unfortunate Bian into nothing more than ashes upon the ground. The Red Water Trap now being destroyed, Burning Lamp and the other superiormen returned to the reed pavilion while Grand Old Master was informed of Bai's death shortly following such an incident. As the twentieth day of the month approached soon following, Wen Zhong, who knew clearly in his heart that he is the indirect reason that his old friend will suffer death soon, approached Zhao Gongming, even more furious to wipe out the entire Western Foothills even if such is opposing his very own destiny. With reciprocated rage and inner distress upon the faces of Gongming and Master Zhang in addition, they wept throughout the night in great agony. At eleven o'clock the next morning, Lu Ya approached Jiang Ziya, who was still present before the straw effigy as expected, and instructed the prime minister upon handing him a mulberry bow with three short peach arrows, to shoot the left eye first, his right eye second, and the third through Gongming's heart. Doing as instructed momentarily following, Zhao Gongming roared with great agony as the first two arrows created exceedingly crucial pain within his two eyes. Being held in the arms of Grand Old Master, and looking into the latter's eyes one final time, Gongming suddenly became pure pale without a bloodpulse -- thus signalizing his recent passing. With Gongming still held tightly within his arms, tears poared unrestrainedly from Wen Zhong's eyes as he vowed to tear apart Lu Ya's flesh as recompetence for such underhanded treachery. Ordering a grandiose ceremony to mark the encoffining of Zhao Gongming's body, all generals alike became frightened at such a happening, and clearly knowing the great treachery at the very disposal of each superiormen rebel, the overall morale of the Shang forces decreased dramatically as a result. As Jiang Ziya and Lu Ya returned to the reed pavilion stealthily upon a rainbow less any enemies were to await for potential ambush while Master Zhang approached the pavilion with his trap, Burning Lamp suggested to the prime minister upon arrival that King Wu should

be sent into the opposition's Red Sand Trap -- for upon analyzing, only a man of sagely stature would be able to conquer the trap, as possessed to that of any superiorman on their side. Knowing that Burning Lamp more than likely knows what he is talking about, despite the holy grail of detriment that would result if the king were to lose his life, Jiang Ziya sent Wu Ji to fetch King Wu nontheless. Arriving shortly, and upon the king's unconditional consention, Burning Lamp placed many charms upon King Wu's body, and ordering Nezha and Thunderquaker to thoroughly protect the former from any harm, all three arrayed themselves before Zhang immediately following.

As Zhang ran within his trap while being pursued by the the enemy, he ascended his platform and spread red sand throughout the entire perimeter, completely engulfing the three individuals until they found themselves deep within large pits of sand as a resolution. Gazing into the distance with his magical bull eye, and seeing the king and his protectors deep within a layer of sand, Burning Lamp informed Jiang Ziya that King Wu is destined to remain in such a state for 100 days, and that he will assuredly survive "as according to Heaven's will". Realizing that Burning Lamp had never informed him of such information prior, and he more than likely created such a statement as to ensure his reputation meets no harm if the king were to be found alive by any other superiorman, he immediately suspected the former as plotting the death of King Wu, and thus kept careful watch of his every move less disaster were to follow. Entering Phoenix City and reporting such an incident to the family members of King Wu and other relatives of the same nature, Zhang had meanwhile returned to the side of Grand Old Master Wen Zhong while boasting about his great victory, who in exchange felt some sense of relief, but was still greatly hurt by the passing of Gongming. Shen Gongbao, who secretly perceived the happenings with Gongming from the time of his arrival to the time of his death, appeared before the residence of High Firmament and informed her of Zhao Gongming's recent passing by the hands of Jiang Ziya. High Firmament, who secretly knew that her name is on the List of Creations and any impulsive action of revenge would surely fulfill such a fate, readily declared to Shen Gongbao that she is indeed grievant over such news, but on no account shall she risk her own life for his sake. Jade Firmament and Green Firmament, who did not share her philosophy on the situation whatsoever, left their residence with Shen Gongbao leading the way to the Western Foothills. As High Firmament joined her two sisters in fear of any potential danger they could suffer within the future, all three were met by Celestial Lotus and Lady Pretty Cloud in addition, who vowed to assist them against the rebel commander Jiang Ziya. Arriving before the camp of Shang

shortly following, Wen Zhong informed them of Gongming's death by the hands of Lu Ya on the twenty-first day of the month. Receiving the Golden Dragon Scissors in tears, the three sisters arrived before their brother's coffin in the back camp and clearly realized that his eyes and body had been bleeding very recently despite him being dead. Knowing that the foul Lu Ya is the cause behind his death, the five ladies and Grand Old Master appeared before the reed pavilion the following day, essentially resolved to do away with Lu Ya for the sake of their vengeance and the morale of their forces. As Lu Ya exited the gates of the pavilion, and upon realization that Gongming's sisters were before him and demanding a rational reason for their brother's murder, Lu Ya, who now realized the opposition must possess either a keen level of spies or divination in order to know such information, responded to the call by declaring Zhao Gongming to be a man that lacked great virtue, and solely acted out of evil intentions to support the tyrant ruler King Zhou -- and such is the reason as to why he deserved death. Jade Firmament, who was naturally quick tempered, rushed at Lu Ya, and with the immediate assistance of her fellow sisters, the opposition was knocked unconscious by the power of their Universe Muddling Dipper. Lu Ya was thus stuck with charms upon his entire body and hanged on a flag pole within the Shang camp -- as like the situation earlier with Yellow Dragon. Hanging upon the flag pole, Jade Firmament could not withhold her hatred to any extent, and upon her order to unleash volleys of arrows at Lu Ya all at once, each arrow suddenly dissolved into nothing more than ash before touching the bounded man's body. Realizing the chance to kill Lu Ya could easily slip from their graps in the current situation, Green Firmament casted forth the Universe Muddling Dipper upon the former, but, to her detriment, Lu Ya turned into a rainbow and fled back to the reed pavilion immediately following, putting even greater bloodlust in the hearts of the three sisters. As Lu Ya had meanwhile departed from the reed pavilion upon Burning Lamp's consention, High Firmament, who knew that she could use the evidential reasoning of Shen Gongbao as being the cause of her brother's death to attack the rebel commander Jiang Ziya, approached the pavilion with her sisters and shouted for him to show his face. Yelling at Jiang Ziya for being the cause behind their brother's death, the three sisters and Pretty Cloud with Celestial Lotus each attacked the commander with full force.

Chapter 50: The Yellow River Trap

This chapter is titled "The Yellow River Trap". As Jiang Ziya was immediately reinforced by Yang Bliss, Huang Tianhua, and Nezha on both sides, High Firmament would suffer a crucial blow from Ziya's Staff of Beating Gods, and Celestial Lotus thus used her black wind art combined with Pretty Cloud's Eye Blinding Pearl to send the forces of Zhou fleeing in fear, while they themselves returned to the Shang camp. High Firmament, who now knew the strength at Jiang Ziya's disposal, realized that with treacherous immortals like Lu Ya on his side, the theory of him reciprocating the qualities of Heaven is truly nothing more than a joke, and the fact that she is destined to be on the List of Creations would thus have to additionally be wrong, considering that the former is the list's "destined creator". Realizing through such rationale that it would be best to avenge her brother with the vail of Shen Gongbao's fake words in a chance to obtain Jiang Ziya's position effectively without risk for her own reputation, High Firmament asked Grand Old Master Wen Zhong to specifically pick out 600 warriors that are seemingly of the greatest strength amongst the majority of the Shang forces. With these warriors, High Firmament created a trap that possessed chalk drawings of windows, exits, and other forms of signals to denote advancement or retreat on the part of the soldiers that are to be placed within. With individual spells placed upon their bodies and other sorts of magical attributes within the trap, anyone of immortal or human characteristics would feel as if confronted against one-thousand soldiers. As High Firmament entirely informed the Grand Old Master of this trap and its traits, Wen Zhong, the five women, and a set number of soldiers discluding the original 600 left the camp of Shang and approached the opposition's reed pavilion shortly following. Seeing Jiang Ziya, Burning Lamp, and others exit the pavilion, Wen Zhong was astounded beyond words at the mysterious survival of the rebel commander, and thus immediately gnashed his teeth in rage at the great magical treachery within the sleeves of the enemy superiormen. As High Firmament rode before Jiang Ziya, she declared the invincibility of her newly established trap while offering the former a chance to inspect such a trap without any sort of harm in the process. Taking her word, Jiang Ziya began a thorough inspection, and upon his leave, Yang Bliss was greatly eager for battle, and lunged forth at Jade Firmament with his Sky Barking Hound. High Firmament, who became disturbed at such rudeness, used her Unverse Muddling Dipper to throw Yang

Bliss within her trap. With the retortion of Jinzha and that of Muzha, they in addition were thrown into the Yellow River Trap shortly afterwards. Jiang Ziya, who would have shared the same fate as the former three if he did not possess his Yellow Apricot Flag for essential protection, fled back to the reed pavilion after countering High Firmament's dipper. As Jiang Ziya returned to the pavilion and thoroughly elaborated the special weapon at High Firmament's disposal earlier that day, the five women of Shang had meanwhile decided to spare the lives of the three captured celestials until they personally confront Burning Lamp. Grand Old Master Wen Zhong, who was naturally delighted at six individuals of the Western Foothills being held captive, held a special banquet for Master Zhang and the others.

Approaching before the reed pavilion the following morning as previously promised, Burning Lamp exited the gates, and upon the reprimendation of High Firmament and the others for their vengful intentions dispite the risk of death, Jade Firmament lashed forth at the enemy commander atop her swan. Pure Essence, who intercepted Jade with immense speed, was only thrown into the Yellow River Trap in mere moments following his interuption by the muddling dipper. As such an action became reciprocated to every other superiorman present, Burning Lamp realized that the situation was exceedingly dire, and grabbed Jiang Ziya while fleeing back to the reed pavilion once a gust of wind had been created as essential protection. Expressing his deepest of apologies to the prime minister for carelessly allowing such a dillemma to take place, Burning Lamp headed to Mount Kunlun, where he obtained information via from White Crane Lad that Heavenly Primogenitor is currently making his way to the Western Foothills at such a moment. Arriving before the pavilion shortly, and upon the arrival of midnight, an incredibly large cloud appeared above the pavilion with thousands of lamps floating around it in every direction visible -- a process in which Heavenly Primogenitor had summoned for reasons not told. High Firmament, who assumed the arrival of a far greater personage--more than likely the reputed Heavenly Primogenitor of Chan--by seeing such great magic at work that Burning Lamp or any other superiorman seen with her eyes would not have the ability to produce, began to consider whether killing the captives within her trap would be the better choice rather than going about another process. Deciding to wait and see how the enemy reacts further, Heavenly Primogenitor arrived before the enemy's trap the following morning and began to inspect it upon the polite consention of High Firmament, who became quite worried at the arrival of such a trump card to potentially interfere with her plans. Sighing deeply at the sight of his disciples laying about so humiliatedly,

Primogenitor began to take his leave; but at the same time, Pretty Cloud threw one of her Eye Blinding Pearl's at the former only for it to be burned to ashes before touching his body. As the five women became frightful at such a sight, Primogenitor meanwhile returned to the pavilion, stating that his disciples are little more than lowly mortals, and no potential act to save them wasn't considered -- for Lao Tzu is to arrive shortly, and he wishes to discuss the situation with him before taking any such action. With the arrival of Lao Tzu, High Firmament gazed into the direction of the reed pavilion, and upon the realization that the Grand Master of Mount Xuandu, Lao Tzu, is more than likely present due to his specialized jade pagoda floating above the pavilion, the four other women suggested any form of surprise attack if the enemy is to approach their trap the following morning. As the two grand masters solely approached the trap, High Firmament, Jade Firmament, and Green Firmament exited the trap without the slightest of greeting, to the great rage of Lao Tzu, who declared his intentions to fight them in their own field: the Yellow River Trap.

Chapter 51: The Final Resolve of Grand Old Master Wen Zhong

This chapter is titled "The Final Resolve of Grand Old Master Wen Zhong". When Lao Tzu and Heavenly Primogenitor entered the Yellow River Trap as previously intended, Jade Firmament suddenly lashed forth the Golden Dragon Scissors upon Lao Tzu, who was awaiting such a surprise attack from the beginning. As the duel dragons came towards Lao Tzu at the brink of cutting him into two halves horizontally, Lao Tzu simply lifted forth one of his sleeves, sending the scissors back in their original state within his very hands. Obtaining Green Firmament's Universe Muddling Dipper just as easily, Lao ordered his genie to take both weapons before the Jade Emptiness Palace, to the obvious rage of the three sisters. High Firmament, who was determined to defeat the great Lao Tzu in magical renown in order to prove to all celestials that she is deserving of Jiang Ziya's reputation and title amongst the land, lunged forth at the grand master with sword posed. To High Firmament's unparalleled ill-fortune, however, another yellow-scarved genie under Lao Tzu suddenly rushed forth, beat her with its fists, and then toppled the entire Unicorn Cliff upon her body. Jade Firmament, who became enraged beyond imagination at the death of her sister, High Firmament, lunged forth at Lao Tzu only to have her skull smashed by Heavenly Primogenitor's jade sceptor. As Green Firmament now realized the great unjust ways of the Chan Taoists, she ground her teeth in rage while lashing her blade at the two celestials; but alas, it was too late: Primogenitor awakened his magical casket only to trap Green Firmament within, dissolving her flesh in mere moments upon entry. Following such a brutal end to the three sisters, Lao Tzu awakened all celestials present with an immediate teal of thunder, and then guided them back to the reed pavilion at once. Teaching each disciple present back at the pavilion how to travel on golden beams of light at will, less any such unfortunate incident reaccurs in the future as like in the past, the two grand masters took their leave from the pavilion, but ordered Immortal of South Pole to stay and assist until Jiang Ziya has successfully done away with the Red Sand Trap. As Celestial Lotus and Pretty Cloud had meanwhile entered the Yellow River Trap's remnants only to find High Firmament and Jade Firmament dead, to their great horror and rage, they both reported such an incident to Grand Old Master, who, being greatly distressed in

return, ordered a royal messenger to be sent to Morning Song for reinforcements while another messenger is sent to Sanshan Pass's Deng Jiugong with intentions for the latter to assist him at the Western Foothills. With Immortal of the South Pole's appearance before the remaining Red Sand Trap the following morning, Master Zhang charged forth with cutless in hand, fully determined to make up for the loss of so many fellow warriors on the side of Shang. Being effectively reinforced by White Crane Lad upon entering the opposition's trap, Zhang Shao ascended his platform and sprayed volleys of red sand across the entire perimeter, which was easily negated by the Five Fire and Seven Fowl Fan of South Pole. Using the jade scepter to knock celestial master from his platform, Immortal of the South Pole ended Zhang Shao's life with a single stroke of his sword, and then unconvered the three captives who he had been told were present for some time. Nezha and Thunderquaker, who awoke immediately following a sudden bolt of lightning, realized shortly that King Wu was nothing more than a lifeless body that has not been decayed due to the magical charms that protected him from any such resolution. Burning Lamp, who revived the fallen king with elixer pills and water after receiving his body at the reed pavilion, declared that the prior incident with King Wu was of neccesity, and Heaven has now experienced the self-sacrificial ways that the king possesses -- a factor that will assuredly assist them in the future. Now knowing that all ten traps have essentially been destroyed, Burning Lamp declared that all immortals should return to their respective mountains for the time being while Grand Completion and Pure Essence are to guard the five passes and the two neighboring border passes as to ensure no further assistance can come to the Grand Old Master from such means. As Burning Lamp took his additional leave shortly following, with Merciful Navigation being the only remaining superiorman, Jiang Ziya ordered his soldiers and generals to thoroughly prepare for a descisive battle against Grand Old Master the following day. Wen Zhong, who was meanwhile exceedingly depressed over the lack of reinforcements from either that of the capital or Commander Deng Jiugong, held a conference with Pretty Cloud and Celestial Lotus only to obtain word of Jiang Ziya's intentions by an enemy messenger. Approaching the rebel commander on the battlefield the following morning, completely resolved to sacrifice his very own life to do away with Jiang Ziya, Wu Ji, under the immediate order of the prime minister, decapitated the remaining master Zhao Jiang before Wen Zhong's very own eyes as a showing of their defiance. Not allowing his anger to be controlled in any manner, Wen Zhong, combined with Pretty Cloud, Celestial Lotus, and his four personal generals--Deng, Xin, Zhang, and Tao--each lashed forward and clashed their weapons furiosly against their respective opponents.

As Celestial Lotus had her sack of wind calmed to nothing by the Wind Conquering Pearl of Merciful Navigation shortly following the start of the battle, Jiang Ziya seized such a chance to brutally smash Lotus's head in with his Staff of Beating Gods. Pretty Cloud, who became horrified and fuming with rage at the sight of her close friend die before her very own eyes so suddenly, was stabbed from the back multiple times by the fire lance of Nezha, putting an additionally unfortunate end to her life. Yellow Flying Tiger, who was greatly encouraged by the heightened morale of the Zhou forces, pierced the heart of Zhang Jie with his duel Dragon-Phoenix blades. Realizing that three of his generals had just recently lost their lives, and it would be evidentially pointless to continue the fight with heightened morale clearly present on the opposite side, Wen Zhong ordered a full-scale retreat in his great distress. As Merciful Navigation returned to his respective mountain that afternoon, Jiang Ziya gave set orders to the majority of his generals, with intentions to not only assault the Shang camp in a raid, but to additionally attempt to draw many into surrender. Wen Zhong, who obviously knew that the prime minister would more than likely attempt such a feat, ordered his generals to protect set regions in especial caution of such a potential happening. As the raid began that night, with Jiang Ziya and other such generals breaking into the Shang forces's camp gates, Wen Zhong personally lunged forward atop his dragon to smight the enemy with exceeded valiance and magical prowess. Being unexpectedly struck once more due the unparalleled speed of Jiang Ziya's Staff of Beating Gods, Wen Zhong, and the majority of the Shang forces, clearly realized that they were simply struggling against an inevitable defeat -- especially after seeing fierce flames and smoke soar above their food supplies and other parts of the camp. As the forces of Shang began to flee as a resolution, around half of the remaining soldiers surrendered to the Western Foothills while another majority fled back to their respective homes in fear of any form of death. Grand Old Master, who knew he had little authority over such an incident, considering the circumstances at hand, fled in the direction of Mount Western Foothills with Deng and Xin protecting their commander's life even if it costed their own. With the eventual retreat of Jiang Ziya's forces in great victory, Wen Zhong camped upon the foot of Mount Western Foothills, became informed of the reported death of Tao Rong within the former conflict, and suggested his forces--currently numbering 30,000--to march through Good Dream Pass to obtain a level of assistance from neigboring generals. As the Grand Old Master continued on his way through Mount Peach Blossom, he suddenly caught sight of a man of Taoist appearance, who he resembled to be one of the superiormen who assisted the rebel commander in breaking his ten traps. Announcing his name to be "Grand Completion", and his

desire to stop the Grand Old Master from obtaining any additional assistance from neighboring passes, Wen Zhong knew that such a simpleton could not be reconciled with, and thus lashed his golden staff at the former with far greater renown. After being in contact with the Heaven Overturning Stamp, Wen Zhong's advance was halted by its great power, and realizing that great casualties could be further suffered by such an opponent of celestial attributes, he ordered his forces to head to the west for now. Heading in the direction of Mount Yan for several nights upon days, Pure Essence appeared before their pathway as they approached Mount Taihua, to the great disgust of Wen Zhong. Recognizing Pure Essence as being the man that was causing Master Yao an extreme amount of trouble far into the past, and combined with his current obstinace of not letting them reach neighboring passes, Wen Zhong vowed to destroy such an opposition not only for revenge, but for the sake of his reputation and great pride in the name of Shang. Charging forth with smoke spouting from his third eye, Pure Essence was obviously overwhelmed beyond imagination -- and thus unleashed his Yin Yang Mirror upon the Grand Old Master following a few rounds of battle.

Chapter 52: Fall of the Legendary Hero

This chapter is titled "Fall of the Legendary Hero". As the Yin Yang Mirror's white side was effectively placed before Wen Zhong's eyes, in a single moment of time he realized that the enemy's weapon attempted to drown away his consciousness. Naturally immune to such magic trickery with the power of genjutsu that he wields within his very own palm, the Grand Old Master nonetheless had little choice but to flee as Pure Essence began to shine the red side in his face—which he knew to be certain death than anything else. Realizing that the only choice he had left was to head through the Yellow Flower Mountain to reach the Green Dragon Pass as opposed to personally heading to Morning Song while abandoning his comrades, Wen Zhong and his soldiers traveled for half a day before seeing a young celestial surrounded by flags and banners that represented the Western Foothills. As this celestial declared himself being none other than Nezha, with intentions to ensure that the enemy is blocked off from any source of assistance, Wen Zhong, who was already furious at the obnoxious opposition prior, began to fume with even greater hatred and resolve to destroy all that stood before him as supreme head of the Shang Dynasty. Nezha, who began to battle with Wen Zhong and every other general of Shang single-handedly, managed to strike down both Ji Li—one of two disciples under Grand Old Master—and that of Deng Zhong, which shattered the morale of the oppositionary forces, forcing Wen Zhong to break through and travel along an additional path towards the Yellow Flower Mountain. As the Grand Old Master camped for the night while realizing that 20,000 of his original 30,000 had supposedly defected to the enemy due to not being present, he was comforted by Xin Huan, who suggested that they both return to Morning Song and gather forces to avenge their suffered humiliation another day. Continuing along the pathway to the Yellow Flower Mountain, and upon their arrival, Huang Tianhua stepped forward to prevent the Grand Old Master and his remaining soldiers from heading any further by order of Prime Minister Jiang Ziya. Annoyed by this fourth blockade with his hair standing on end and his teeth grinded with rage, Wen Zhong sent the young warrior fleeing in fear of his wrath. Unfortunately however, Tianhua seized the moment to not only kill Yu Qing—the secondary disciple of Wen Zhong—with his Fire Dragon Javelin, but to

additionally wound Xin Huan with one of his Heart Penetrating Nails through the leftern wing. Grand Old Master, who was confused and utterly disstressed, ordered his soldiers to rest upon a bleak mountain upon the arrival of dawn, where he sat by himself, devising his next plan of evasion less another army appears before his midst. As everyone within the camp of Shang had slept throughout the end of dusk and into night, Wen Zhong became startled at a sudden hearing of cannon fire, and, to his unparalleled rage, he noticed Jiang Ziya and Ji Fa drinking happily upon the mountain top while at the same time mocking him from below with great laughter. Charging upon them angrily, an intense bolt of lightning shook the sky, and to the Grand Old Master's perplexed amazement, not a single soldier nor that of Jiang Ziya or King Wu could be seen anymore—even when using the power of his divine third eye. Considering what kind of genjutsu user is behind such trickery, and how he wields power exceeding his own in such an art, a large army suddenly surrounded the foot of the mountain below and charged at Wen Zhong immediately following. Falling upon them with exceeded resolve, every soldier disappeared with an additional blinding bolt of lightning; Wen Zhong, in his state of perplexity, prepared to perform divination in order to understand what was truly happening. As Jiang Ziya and King Wu suddenly appeared before the mountaintop, openly mocking the Grand Old Master for losing all honor and dignity in such a humiliating scene, Wen Zhong, who began to perform divination immediately following, was suddenly interuppted by the swift thrust of a monster's hammer through the darkness. Letting out a cry of great dismay while managing to effectively dodge the blow, Wen Zhong's dragon received the hit from below the Grand Old Master, killing it instantly. Tumbling to the ground and fleeing atop a dust cloud in startled fear, Xin Huan roared from the shadows of the mountainside and parried each blow from the pursuing beast—which in this case happened to be Thunderquaker.

Protecting Wen Zhong with all the strength he possessed even if it costed him is very own life, Xin Huan remembered this creature had attacked him previously during a moment of his master's retreat, and knowing that he must prove himself to the Grand Old Master as a warrior of the greater good, Xin Huan nearly killed Thunderquaker with his twin hammers; but at the same, Yang Bliss's Sky Barking Hound bit into the flesh of Xin Huan, effectively opening a chance for Thunderquaker to deal a brutal blow to the opposition's head, killing him instantly. As Wen Zhong returned to his camp feeling intense distress over Heaven's intentions of forsaking the Shang Dynasty despite the many loyal feats that he has performed in the name of the late King Da Yi, he gazed forth at the

fallen body of Xin Huan upon his return, and fell to the ground and wept profusely at the many great warriors that gave their lives for the sake of his name—especially that of Xin, who had seemed to him as being his very own guardian. Gathering the remnants of his soldiers, who had been protected by golden walls throughout the former night—as Wen Zhong knew that the situation would be far too risky to allow any more potential casualties on his side—Wen Zhong marched along secondary pathways through the Yellow Flower Mountain until he arrived before a village, where he and his soldiers were graciously served many meals by a certain old man upon their welcoming. Receiving this old man's name as Li Ji, so that he could record such a name in order to reciprocate such kindness sometime into the future, Wen Zhong and his men continued along the direction of the Green Dragon Pass until being confronted by a certain woodcutter along the way. As soldiers under the Grand Old Master had asked this certain man the closest route to the Green Dragon, they returned to tell Wen Zhong that the southwest is the fastest route to such a destination. Knowing that the Dragon Extinction Peak lays to the southwest, and he will more than likely suffer even greater detriment—possibly his own life—if he arrives in such a region, Wen Zhong wished to prove to Heaven that he shall conqueor all that stands in his way for the longevity of the Shang Dynasty, and thus pressed forward with intense resolve. Arriving before the peak shortly, and seeing a man of Taoist appearance—namely in this case being Master of the Clouds—who declared that he shall take the Grand Old Master's life as destined, Wen Zhong began to burst into great laughter, knowing that nothing can stand in the way of his magical prowess and great resolve to uphold the greater good. Pressing forward upon Master of the Clouds with staff firmly gripped in his hands, eight skyscraper pillars of divine fire suddenly sprang out from the ground, completely hemming in Wen Zhong from all sides. These pillars, being thirty-feet in height and ten feet in circumference, suddenly emitted countless great fire dragons which soared about throughout the air upon the signal of Master of the Cloud's thunderbolt. Laughing with great confidence at such a meager ability, fire charms appeared all around Grand Old Master's body as he vanished in a beam of white light to escape the enormous barrier previously trapped within. This barrier, which was unfortunately made of the hardest diamond, was impenetrable, and only resulted in Wen Zhong ramming his own head into the walls of such a barrier, hitting him with such intense force that he fell to the ground dead. As the soul of the unfortunate Wen Zhong flew before King Zhou back at Morning Song, who in return was in an exceedingly drowsy state at the time due to heavy drinking, the Grand Old Master informed the king to employ virtuous qualities as repentance for his vile manner towards the

people, considering that he himself lives no longer, and assuredly cannot perform any more feats for the sake of the Shang Dynasty. As Wen Zhong's soul disappeared within the wind, King Zhou awoke that night with a start, and upon informing Daji of his meeting with Wen Zhong, which he remembered more subconsciously than anything else, the latter suggested that such was nothing more than a dream of his worries, and should thus be forgotten about completely. Meanwhile back at the Western Foothills, Jiang Ziya was delighted to hear of the success on the part of his specific generals, and the death of Wen Zhong; but at this same moment in time, Shen Gongbao had seen the fall of the Grand Old Master with his own eyes, and began to search for powerful immortals as an attempt to wipe out the foul Jiang Ziya no matter what. As Shen approached a certain mountain by the name of "Squeezing Dragon", he happened upon a small man around four-feet in overall height who was running around the mountainside in great joy. Upon inspection that this certain man is a disciple under that of Krakucchanda, but has only studied the Way for 100 years, Shen Gongbao seized such knowledge by offering the lad a chance to wear a great dragon robe and be remembered among the people as a hero if he were to follow his advice. This disciple, who was known as "Earth Traveler Sun", was naturally not fond of his master and more on the side of being carefree; and as Shen had informed Sun that he shall recommend him a post under Deng Jiugong, Commander of Sanshan Pass, and learned that the former had the ability to travel underground at will, he suggested that the Celestial Binding Ropes--which were prized as Krakucchanda's ultimate weapons--should be stolen. Doing as he was told, Shen Gongbao led Earth Traveler Sun towards the location of Deng Jiugong at once.

Chapter 53: Wrath of Commander Deng Jiugong

This chapter is titled "Wrath of Commander Deng Jiugong". As Shen Gongbao successfully led Earth Traveler Sun before Sanshan Pass, he continued along various other regions in desperate search for potential comrades. At this same point in time, the remnants of Wen Zhong's forces had reported the death of their commander to Han Rong of Sishui Pass, which was then transferred in the form of a letter before the eyes of Wei Zi, who was unexpectedly startled beyond his own belief at such news. Appearing before King Zhou within a side court immediately following, the king discussed with his fellow ministers how the Grand Old Master is to be essentially avenged after feeling intense grievance over such an incredible loss. As Supreme Minister Ji Shang suggested that Deng Jiugong, a man that has recently defeated many rebelling forces under Western Duke E Shun and is stationed closest to the Western Foothills for a high rate of potential reinforcement, King Zhou agreed to such a suggestion, issuing forth a royal decree to the residence of Deng Jiugong, granting him the white sceptor and yellow axe as a symbolization of his newly attained military authority. As Royal Messenger Wang Zhen rode for days upon end through the beautiful autumn weather, he eventually arrived before Sanshan Pass, and handed the royal decree to Deng Jiugong, who, in exchange, accepted such a decree while ordering Kong Xuan to take over the pass as commander for the time being. Leaving the pass the following day with a great army at his essential backing, a small lad appeared before the gates with a letter of recommendation for Deng Jiugong—who in this case had been none other than Earth Traveler Sun, who happened to run around for quite some time before deciding to confront the commander as intended. Personally opening the letter and realizing that it is from one of his past acquaintances—Shen Gongbao—Deng Jiugong, who was still rather unconfident in the capacity of such a young boy despite his supposed abilities, merely appointed him as assistant supervisor of the food supplies and then continued along his way to the Western Foothills. Arriving before the reported eastern gate of Phoenix City not long after, and camping for the night, a patrolman had meanwhile approached Jiang Ziya at his mansion, reporting the arrival of a man he knew to have been Deng Jiugong, a reputed commander of the Shang Dynasty.

As Deng issued forth a command to challenge the eastern gates the following morning, Tai Luan, his right-hand vanguard, strode forth to the enemy gates with cutless firmly in hand, where he was met momentarily by General Nangong Kuo. Not having any patience for a man of treachery, Tai Luan immediately slashed apart the former's armor plates, leaving a great opening that was not allowed for seizing as Nangong fled the scene in great fear of being killed by the opposition's renown. Praising Tai Luan for demoralizing the enemy forces later that day, Deng Jiugong approached the western gate with his troops placed within five individual square formations, ready to pounce upon the enemy at any moment. As the two sides began to fiercefully clash against one other following the arrayment of Jiang Ziya's forces, the forces of Shang eventually retreated back to camp once their commander and vanguard were seriously wounded: the former being struck in the left arm by Nezha's ring, while the latter was burned by the flames of Zhao Sheng. Deng Chanyu, the daughter of Deng Jiugong, who was greatly distressed at the condition of her father, was allowed the right to challenge the gates of Phoenix City later that day. With Nezha retorting against such a challenge shortly, he was startled to see such a beautiful woman on the battlefield, but had little choice but to fight back once she relentlessly lunged forth at him with her long cutless. As Chanyu began to flee in feigned defeat, Nezha pursued; but to his detriment, the former casted forth a golden pebble with her hand at quick speed, woulding Nezha severely in the eyes and nose, forcing him to retreat back to the city immediately. Huang Tianhua, who began to ridicule Nezha for being hurt by a mere pebble despite the celestial attributes that he supposedly possesses, volunteered to meet Chanyu once she had challenged the city the following morning in addition. As the two fought valiently for some time, with Chanyu's feigned retreat, Tianhua ended up suffering a wound to his forehead even more severe that that of Nezha's, and thus fled back to the city only to be ridiculed in return by an avengful Nezha. With the prime minister busy breaking up the fight between that of Tianhua and Nezha, Deng Jiugong was meanwhile exceedingly delighted over the successive victories of his young daughter. Chanyu, who possessed great confidence over her two former victories, presented herself before Phoenix City's gates the next day only to be met by Dragon Beard Tiger, who wields the same general art in battle. As the two began to battle each other with great renown, Dragon Beard Tiger suddenly unleashed a volley of stones and boulder dust from his two hands, and as he violently thrusted forth at the opposition within such confusion, Chanyu managed to land two hits on his neck and face, and then followed by lifting her sword to finish the beast through beheading.

Chapter 54: The Master Burrower Earth Traveler Sun

This chapter is titled "The Master Burrower Earth Traveler Sun". Yang Bliss, who leapt to Dragon Beard Tiger's assistance at the very notice of his comrade's situation, held off Deng Chanyu for a lengthened time, never being hurt in the least even when the latter deployed her golden pebbles at regular intervals. Using his Sky Barking Hound to tare at Chanyu's neck at such a point of advantage, the unfortunate woman had little choice but to flee back to the Shang camp with tears in her eyes and in a state of tremendous pain. As Deng Jiugong burned with far greater bloodlust at the pitiful sight of his daughter upon her return, Earth Traveler Sun had meanwhile finished his daily supervision and soon obtained word upon the condition of his commander. Feeling regret over not hearing of such information prior, Sun entered the main camp and used his elixer pills to heal Deng Jiugong's wound in mere moments upon entry. Reciprocating such an action upon Chanyu after being informed of her condition, Jiugong hosted a personal feast in honor of Sun, in which he became determined to allow Sun the position of vanguard at the latter's request. At Tai Luan's consention to his commander's request, knowing that Sun's reputed ability will more than likely bring Shang a swifter victory, Earth Traveler Sun left the camp at once, ordering an enemy celestial to present himself before his feet. As Nezha retorted such a challenge openly, and began to lunge forth in great laughter at the shortness of his opponent, Sun, on the other hand, had little trouble against this foe -- for he could easily jump about nimbly and strike at great speeds with his cudgel. Using such an advantage to his essential benefit, Sun suddenly unleashed his Celestial Binding Rope to bind the unfortunate Nezha while throwing him before the feet of Deng Jiugong upon his return shortly following. Deng Jiugong, who knew that King Zhou and the commanders of neighboring regions would think highly of him if he were to possess evidential proof of his ability to conquer even that of celestials with great ease, decided to throw Nezha in the back camp, where he prepared to send the former to the capital for the benefit of his reputation. As Jiang Ziya had meanwhile displayed great astonishment at the learning of Nezha's capture--which would naturally be impossible considering his celestial renown--Huang Tianhua ensured the prime minister that he would challenge this certain foe the

following day in order to see if such information is true. Confronting Earth Traveler Sun nontheless the next morning, Tianhua unfortunately had little advantage against the strategic prowess that Sun could pull off simply with his shortness and speed, and was thus captured and thrown into the gaouls with his counterpart, Nezha, back at the camp of Shang in short time. Deng Jiugong, who was naturally exceedingly delighted at the simultaneous victories of his vanguard, created another banquet to honor Sun, where they both drank merrily for hours upon end. Carelessly allowing himself to become rather drunk with dulled senses, Deng Jiugong declared that if Sun were able to essentially subdue the Western Foothills through the potential capture of rebel commander Jiang Ziya, he would give him is precious daughter as a token of gratitude. Being overjoyed at the prospect of obtaining Chanyu, Earth Traveler Sun appeared before the gates of Phoenix City at the brink of dawn the next morning; and upon the calling of Jiang Ziya to show himself, the prime minister realized that he would be looked upon as a fool if he were not to confront a mere boy, and thus exited the camp gates with generals to his right and left. Charging upon the rebel commander with heightened confidence, Earth Traveler Sun deployed his Celestial Binding Rope following a few volleys; but to his overpowerment upon immediate retortion of the enemy, the prime minister was carried back to safety while the Zhou forces fought with even greater vigor. Having his Celestial Binding Rope still tightly bound upon the prime minister, and considering the current overpowerment on the side of Zhou, Sun had little choice but to retreat in a state of intense rage at the thought of his rope being taken away from his grasp permanently -- thus increasing the probability of loss rather than an essential victory. As the Zhou forces returned to the Phoenix City, each general realized that the rope around the prime minister only grew tighter around his body whenever an individual attempted its removal. Yang Bliss, who was naturally akin to such situations, placed a single magical charm upon the rope, which caused it to fall to the ground immediately following. Informing the prime minister that such a rope is none other than the 'Celestial Binding Rope', and was used by Krakucchanda within the Vehemont Flame Trap, Yang Bliss obtained consention to meet Earth Traveler Sun the following day to ask the reason behind Sun's actions -- and more importantly: how he even obtained the rope. Confronting Sun the next day, the lad had little patience for talk and immediately bound the celestial foe with a secondary rope made of the hardest mineral while returning to the Shang camp in a state of satisfication over his victory. As Yang Bliss easily slipped from such bonds and sent his Sky Barking Hound upon Earth Traveler Sun in surprise, Sun had little time to react, and immediately burrowed deeply into the ground. Being slightly frightened at such an

unexpected art, Yang Bliss fled back to Phoenix City shortly to elaborate the current situation with Prime Minister Jiang Ziya. Now fully realizing that Sun possesses the ability to travel undeground at will, and that he will more than likely seize such an ability to attempt a full-scale assault upon the capital city in unpredicatable locations, Jiang Ziya and Yang Bliss thought throughout the day as to how such potential danger could be erased. Taking immediate preparations, the prime minister moved King Wu safely to a neighboring mansion while generals and countless mirrors were hung about the city gates. As Jiang Ziya had thus sheltered King Wu safely away from any potential harm, Earth Traveler Sun burrowed beneath Phoenix City's gates that evening; and upon the realization that Jiang Ziya was heavily guarded by soldiers from every direction, which was close to what he thought to have been the rebel commander's mansion, Sun decided to roam around until he was led in the direction of the palace, which exued forth music into the air. Seeing a man of kingly appearance who he had assumed to have been King Wu, Earth Traveler Sun emerged from the ground beneath once the great clamor had stopped, and the king was supposedly asleep and easily harmable. Approaching the king's bed and cleaving off the former's head, Sun noticed a woman of exceeded beauty sleeping near his fallen victim. Closing near upon this woman, Yang Bliss suddenly emerged forth from the darkness and forcefully grappled ahold of Sun, while carrying him cautiously in the air less he manages to flee through the ground. Approaching Jiang Ziya shortly following, the order to execute Earth Traveler Sun was given; but, to their ill-fortune, Sun struggled to such an extent to which he was able to essentially reach the ground and burrow away from trouble. As the young lad had meanwhile returned to the side of Commander Deng Jiugong, while elaborating the unfortunate happenings, Yang Bliss departed to Dragon Squeezing Mountain in order to discuss the current happenings with Krakuchanda, who he assumed to have been Sun's master.

Chapter 55: Submission of Earth Traveler Sun

This chapter is titled "Submission of Earth Traveler Sun". As Yang Bliss continued along to the residence of Krakuchanda of Dragon Squeezing Mountain, he happened upon a neighboring mountain, where he had noticed an extravagent mansion known as "The Green Phoenix Palace". Suddenly noticing a beautiful woman exit the palace's outer gates while he sat behind a pine tree fully observing the situation, he politely bowed before her upon approach, and inquired her knowledge of a boy by the name of "Earth Traveler Sun", who is the current cause of trouble within the Western Foothills. Happening to know the young lad through his constant behavior of roaming about between regions, she informed Yang Bliss that he is indeed a disciple of Krakucchanda -- so the matter should thus be easily subsideable if the latter is elaborated on the current circumstances. Receiving her name as being "Princess Long Ji, daughter of the Jade Emperor"--who had been exiled to this specific mountain after performing many accidents simultaneously--Yang Bliss kowtowed in thanks while continuing along the direction to Krakucchanda's residence. As he approached a large swamp with a storm rising violently throughout the air, a large dragon-like beast with sword-sharp teeth emerged from the water's depths, lunging forth at the former while being thirty-feet in overall heighth. Using his hands to unleash cracks of lightning upon this beast, which sent it into immediate flight, Yang Bliss pursued it within a large cave without a single moment of hesitation. Shining brilliant rays of light from his eyes as a method to see eternal light even inside a purely dark cave, Yang Bliss happened upon a double-edged cutless with three sharp points laid upon a parcel as he approached the far end of the cave, not finding a single trace of the beast he had clashed with prior. Finding a shining yellow gown inside the parcel, which fortunately fit him perfectly, he took ahold of the cutless and began to stride out of the cave before hearing the unexpected voice of two individuals, who exclaimed him to be a thief.

These individuals, who were none other than the Golden Fleece Lads of Mount Wuyi, noticed that the thief was none other than their master; upon a traditional kowtow of apologies, while allowing their master to receive the gown and sword as a gift, Yang Bliss instructed them to return to the Western Foothills and

inform Prime Minister Jiang Ziya of his past happenings with a woman by the name of Long Ji after elaborating her words in full detail to his two disciples. As the two lads thus used the sword of Yang Bliss as proof of their identities as disciples of the former, they arrived before the Prime Minister's mansion shortly and elaborated their master's words to Jiang Ziya himself. With Yang Bliss's arrival at Krakucchanda's residence, he asked if he knew a certain lad by the name of "Earth Traveler Sun", who happened to be using a Celestial Binding Rope against the Western Foothill cause. Knowing that his rope was missing, and Earth Traveler Sun would be the kind to act against his word to such an extent, Krakucchanda believed Yang's words, and declared that he shall arrive at the Western Foothills in short time. As both Yang Bliss and Krakucchanda had arrived at separate moments to elaborate the situation's truth, Jiang Ziya personally approached the Shang camp and began to inspect it from the shadows. Deng Jiugong, who knew that the situation most obviously suggested a potential trap, ordered Earth Traveler Sun, who is a master at any such perdicament, to charge forth at the rebel commander and capture him if at all possible. Strongly resolved to do away with Jiang Ziya for the sake of obtaining the hand of the beautiful Deng Chanyu, Earth Traveler Sun burrowed his way to the enemy's position and immediately lunged from the ground to deploy his Celestial Binding Rope, which he happened upon within the capital city during his former night attack. Realizing that his rope mysteriously stayed afloat in mid-air whenever he attempted to wield it's power, as was the same for his secondary rope, he suddenly caught sight of his master descending from the skies, and thus began to burrow into the ground as a means of escape. Taking immediate action, Krakucchanda slammed his palm upon the ground, turning it into iron and resulting in an easy capture of the unfortunate Earth Traveler Sun, who happened not to flee in time. Presenting his disciple before the feet of Jiang Ziya, Krakucchanda demanded the reason as to why he acted against his authority in such an impulsive manner. Informing his master that a man by the name of "Shen Gongbao" had inticed him to attack the Western Foothills--for he would never have a chance at greatness in any other manner employable--he additionally stated that he was greatly encouraged by Deng Jiugong, his commander, to destroy the Western Foothills for the sake of obtaining the hand of Deng Chanyu, a beautiful woman that is the former's daughter. Taking such statements into consideration, Krakucchanda realized through divination that Sun was supposedly destined to be married to this "Deng Chanyu", and thus suggested to Prime Minister Jiang Ziya that a matchmaker should be found --who in this case was chosen to be none other than San Yisheng. Consenting to such a suggestion, Jiang Ziya told San Yisheng upon the latter's arrival to see

Commander Deng Jiugong of Shang about a certain matter that involves Earth Traveler Sun's marriage to his daughter, Deng Chanyu. As the supreme minister was elaborated on the issue further before taking any form of leave, Deng Jiugong had obtained word some time before on the capture of his vanguard, and began to fume in frustration as to be expected.

Chapter 56: The Conflict for the sake of Reputation

This chapter is titled "The Conflict for the sake of Reputation". As San Yisheng had approached the Shang camp, he was refused any potential entrance, for Deng Jiugong personally stated that he was not in any position to meet the former, out of fear that any furthered amount of demoralization would come about his soldiers. With San Yisheng's consistent protests, and Tai Luan's suggestion to allow the Supreme Minister entrance for the sake of furthered observation, the two individuals met each other shortly, where they exchanged traditional bows of greeting as respective enemies. As San Yisheng began to elaborate the issue concerning Earth Traveler Sun's supposedly destined marriage to the former's daughter as an unavoidable matter, he asked for Jiugong's descision on the matter. Deng Jiugong, who knew that Earth Traveler Sun must have spout such words in order to ensure his own potential safety, retorted his intentions to never allow any individual the hand of his precious daughter, and that the rebel commander is simply spouting nonsense for the sake of reconciliation. Vaguely recalling his original statement to Sun that involved giving him Chanyu if the Western Foothills were conquered, San Yisheng received such words, and told the commander that such a statement could easily be proven as the resolving figure of Sun's determination, and if it were to be retracted as a mere child's game, Jiugong may lose an extent of reputation amongst the populace and will naturally lose faith amongst the greater whole of Shang. Taking these words into consideration, General Tai Luan secretly wispered a plan into the commander's ear, who in turn lightened with delight, and declared to San Yisheng that he shall do as the latter advises, but is in need of carefully discussing such information to Chanyu before forming any final decision. As San Yisheng was clearly glad to hear such words, he returned to Phoenix City to report the Shang commander's declaration immediately following. Meanwhile, Tai Luan elaborated his plan in great length, suggesting that a capable individual should first tell the prime minister that Chanyu has consented, but, in fear that such words are only involving some form of trap that will end to her detriment, she is in need of seeing Jiang Ziya in order for the information to be confirmed, and without any additional risk adding upon her part. In doing so, a great feast would be prepared for the rebel commander, but,

at a time of advantage, men should be ordered to seize the former at a set signal. Consenting to such a plan has being of great risk to his reputation, but an opportunity to act in the greater good, Deng Jiugong ordered Tai Luan to appear before Phoenix City with such a message in hand. Allowing the individual presence within the city, he appeared before Prime Minister Jiang Ziya and began to elaborate his master's words, declaring that the day after tomorrow shall be chosen for the marriage, with the honor of the prime minister and San Yisheng to personally lead his son-in-law to the ceremonial region. Giving a reply of consention in return, Tai Luan returned to the side of his commander; Jiugong, knowing that such a resolution was the only true rational choice on the part of Ziya, had already made careful preparations in order to ensure that over three-hundred set warriors are placed in regions that would not only allow them secrecy from any potential enemy, but would additionally allow a quick strike when the signal for attack is called. As the second day had thus arrived in quick time, Jiang Ziya, who knew that the possibility for Jiugong to attempt deceitful measures was exceedingly likely, additionally placed his forces in set regions that would ensure his essential safety from the enemy. However, just to ensure that everything ends in his own victory with a personal taste of deceit, Jiang Ziya, still present within Phoenix City that morning, specifically told Earth Traveler Sun to enter the back camp and carry away Deng Chanyu at the first hearing of cannon roar. With the arrival of mid-afternoon, San Yisheng and Jiang Ziya appeared before the camp of Shang, to which they exchanged proper courtesies before taking their seats inside the camp gates.

As Jiang Ziya's generals brought forth many presents of celebration before Deng Jiugong and the soldiers present, Xin Jia of Zhou suddenly ignited the fuse of a large cannon hidden within a box, creating an earth shaking explosion and clouding the air with dirt. With the rebel commander's courtiers unleashing forth their hidden weapons while charging forth at Deng Jiugong, who was startled out of his very imagination, fled from the camp with Tai Luan, but became hemmed in by the forces of Zhou, which had surrounded the camp from strategic points while wiping out any opposition from outside. Managing to flee nontheless, Jiang Ziya's forces poured forthward, overpowering the great power of Shang with the element of surprise. With Deng Jiugong fleeing to the south amongst such great confusion, Chanyu and other such generals and soldiers went in pursuit of their commander; but Chanyu was unfortunately seized at a sudden moment by the Celestial Binding Rope of Earth Traveler Sun--which was temporarily allowed to him by his master--resulting in the forces of Shang desperately regrouping at Mount Western Foothills after being pursued by the

Zhou forces for a lengthened period of time. Feeling exceedingly deep remorse and fear at the sight of his daughter not being present to any extent, Deng Jiugong felt utterly humiliated at his stupidity for allowing such an incident to come about so easily. Meanwhile back at Phoenix City, Jiang Ziya suggested to Krakucchanda that the marriage between Deng Chanyu and Earth Traveler Sun should not be delayed any further; the latter in return stated his consention. Ordering a maidservant to attend to Chanyu's needs as a resolution, Chanyu, who knew that the situation prior was only a means to seize Jiang Ziya, fell to the ground and began to weep silently at the unfortunate reality of the situation: being married to Earth Traveler Sun. Accepting such circumstances nontheless as being for the benefit of her father above all else, and for any potential chance at seizing Jiang Ziya's life, Deng Chanyu gave herself in to the lustful Earth Traveler Sun, to which the latter unleashed his "inner essence" with keen anticipation throughout that night upon his lover. As Jiang Ziya had confronted the two individuals the following day, Deng Chanyu declared her intentions to persuade her father into surrender, considering the current circumstances. Knowing that Deng Jiugong more than likely possesses a small remaining force at his disposal, and there is a high chance that Chanyu will defect at a moment of advantage if the time arises, Jiang Ziya allowed her leave with a large army under the flag of Zhou, completely prepared to take any measures for the means of success.

Arriving before the camp of Shang after obtaining report on its specific wherabouts from neigboring scouts along the mountain, Chanyu was allowed entrance before her father, to which she not only exclaimed her forced marriage to Earth Traveler Sun, but declared that an alliance with the Western Foothills would be the best choice at hand -- considering the length of time it would take to obtain any potential reinforcements and the strucken morale it would cause to currently assaulted passes under the flag of Shang, encouraging them to submit to the rebelling nobles. Seeing the rationality of her daughter, Deng Jiugong decided that submission is indeed the best option considering the current circumstances. As soldiers of Zhou reported such a statement to Prime Minister Jiang Ziya shortly following, Jiang Ziya joyfully ordered his attendants to march from the city to meet Commandering Deng. Confronting the commander as he arrived, they both took eachother's hand in mutual respect and entered the Silver Security Hall for a banquet of celebration towards their newly confirmed comrade. Many soldiers that escaped from the Western Foothills reported such an incident to Han Rong of Sishui Pass, who in return sent an immediate report to Supreme Minister Zhang Qian of Morning Song. Ascending the Star Picking

Mansion in meeting before King Zhou, the king became very wrathful at such an unexpected report, and thus called a conference before his ministers in order to determine how to make up for Deng Jiugong's defection. Fei Lian, who secretly dispised the Shang Dynasty and assisted in any manner that would result in its eventual downfall, suggested that Su Hu, Marquis of Jizhou, should be sent as commander of the expedition -- for he is an imperial relative of the king, and would certainly make every effort to destroy the Western Foothills for the sake of his relation and mutual benefit with the Shang Dynasty. Setting aside Su Hu's original rebellion against the dynasty as simply being a result of bad circumstances, King Zhou sent an imperial decree to Jizhou at once, appointing Su Hu as espeditionary commander against the Western Foothills.

Chapter 57: The Resolve of Su Hu

This chapter is titled "The Resolve of Su Hu". As the royal messenger had been received with customary rites of incense burning while being seen off shortly following, Su Hu announced that evening before his fellow generals and relatives that he has been appointed as expeditionary commander: An opportunity that he could easily seize in order to ally himself with the Western Foothills as he intended for far too long. Obtaining mutual consent amongst the greater whole of his generals with such intentions in mind, Su Hu gathered an army of 100,000 soldiers before leaving Jizhou and marching swiftly to the Western Foothills. Camping immediately upon his arrival, three days passed without any sign of movement on the part of the Shang forces. Obtaining report that Su Hu is the expeditionary commander, and will more than likely submit out of his past dissatisfication against King Zhou, Yellow Flying Tiger approached the camp of Shang upon Jiang Ziya's consention; and to his surprise, a man by the name of Zhao Bing charged defiantly from the camp, feriously clashing his blade against the former's. As Yellow Flying Tiger easily took Zhao Bing captive that morning, Zheng Lun, who had no intention whatsoever to serve the Western Foothill cause in the name of his honor, informed his commander that Yellow Flying Tiger, the former rebel of the Shang Dynasty, has mercilessly taken Zhao captive without a second thought, to which Su Hu retorted by ordering the former to do battle with the rebel, for it would assist both the Western Foothills and that of his reputation under the Shang Dynasty if such an individual were to be disposed of.

Successfully capturing Yellow Flying Tiger as suggested the following morning, Su Hu was enraged at the rebel's conjectured behavior, and thus ordered him to be thrown into the gaouls temporarily. Jiang Ziya, who became alarmed at the report of his comrade's capture, was approached by Huang Tianhua, who possessed the intention to meet this "Zheng Lun" in battle. With the Prime Minister's consent, Tianhua approached the battlefield but only received the same fate as his master by the hands of Zheng Lun, while any other soldiers of Zhou that had the intention of reconciliation on the part of Shang were beheaded, much to the lack of Su Hu's knowledge. Knowing clearly that even if any of his soldiers were to leak such information to his commander, Su Hu would be convinced to destroy Jiang Ziya as a prospect of not only doing away with the

country's "evil" for the sake of saving King Wu, but to prevent any potential attack from neighboring comrades, who would be eager to acquire the title of expeditionary commander as their own while easily being able to kill Su Hu with the former evidence of his deceit. Realizing that Su Hu had no intentions for reconciliation whatsoever, dispite Yellow Flying Tiger's words, Jiang Ziya deployed both Earth Traveler Sun and Deng Chanyu to the front, to which they were confronted by Zheng Lun. Laughing heartily at a mere young lad approaching him and boasting many words of overconfidence, Zheng Lun disasociated himself from Chanyu and began to lunge violently upon Earth Traveler Sun. Realizing that the pesky kid had great speed and sank beneath the ground whenever a threatening blow was issued forth, Zheng Lun, who began to perspire in his frustration, unleashed two beams of light that forced Sun into unconsciousness, resulting in easy capture. Unfortunately however, at the very moment he commanded his crow soldiers to take the captive back to their main camp, Chanyu seized the moment to launch a golden pebble into Zheng Lun's forehead at incredible speed, forcing him into retreat with his face covered in blood.

As Earth Traveler Sun was successfully placed before the feet of Su Hu, the latter ordered his immediate execution through beheadment, knowing that it would be far too risky to keep a young boy that supposedly possesses such a rare ability alive. Escaping through the ground as he broke free from his bonds in fear, both Su Hu and Zheng Lun became enraged at such a turn of events, and thus became resolved to attack the city the following morning. Zheng Lun, who adopted such determination, was confronted by Nezha after essentially healing his wound -- even though he intended to see Chanyu, who he greatly hated for humiliating his pride. Realizing very shortly that the man confronting him is a celestial with great renown in the art of spear, Zheng Lun deployed his beams of light consecutively; but alas, for it did not have any effect on Nezha whatsoever. Being striken with fear at his trump card being of lack, Nezha impatiently thrusted forthward his Univeral Ring, breaking the bones within Zheng Lun's back and forcing his soldiers to assist him into retreat. Su Hu, who became saddened and enraged in entirety at the condition of his general, declared that the ability of Jiang Ziya's generals is evidentially dangerous, and surrender may be the better option in order to ensure that the rebel commander falls internally one way or the other for the benefit of King Wu. Seeing his commander's words as being rational and more potentially profitable than of any detriment, Zheng Lun still embraced the pride and honor within his heart and fully declared that he will find one way or the other in order to ensure that Jiang Ziya and his generals fall

by the resolve wielded in his two hands. Resolved to give in to the Western Foothills only when his head is separated from his body, Su Hu knew the situation could not heed his fellow comrade, and thus approached Yellow Flying Tiger and began to show him great kindness in hopes to eventually seize Jiang Ziya's life in the name of his virtue. Preparing a feast and allowing Yellow Flying Tiger passage back to Phoenix City in open arms, Su Hu began to form a written letter to Prime Minister Jiang Ziya stating mutual cooperation in a pre-set night raid that will end in Zheng Lun's capture on the side of Zhou.

However, at this same point in time, a man by the name of "Lu Yue" was allowed enterence within the Shang camp, to which he declared his intentions to dispose of Rebel Commander Jiang Ziya by order of Shen Gongbao. Allowing this man a seating within the camp, who was of Taoist heritage, he requested to see Zheng Lun upon hearing of the latter's many cries of pain, and thus healed his wounds with a mere droplet of water as a showing of his magical renown being far exceeding that of an ordinary Taoist. Zheng Lun, who was grateful beyond words, declared Lu Yue as "master" while falling to the ground in formal kowtow. Waiting several days following and disallowing Su Hu to send any further "mutual" communication with the Zhou forces--thus disposing of his prior intentions--Lu Yue acquired the assistance of four Taoist men who known as Zhou Xin, Li Qi, Zhu Tianlin, and Yang Wenhui. As Su Hu took notice of these four individuals, he knew that his chances of success against Jiang Ziya were heightened, but due to not being able to enforce his former words to Yellow Flying Tiger, he felt a level of shame and embarassment. Now that Lu Yue obtained the mutual support of the Shang army, he sent forth one of his four disciples to do battle against the Phoenix City.

Chapter 58: Lu Yue, the God of the Plague

This chapter is titled "Lu Yue, the God of the Plague". This certain man deployed was none other than Zhou Xin, who was met shortly by Jinzha outside the eastern gates of Phoenix City. Fleeing faintly following a few rounds of battle, Zhou Xin struck his pair of chimes three consecutive times, sending Jinzha fleeing into Phoenix City in a great headache, fearing prior that such a factor could have led to his potential death if he had not fled. The day following such an incident, Li Qi appeared before the enemy's gates only to be confronted by Muzha, who in turn was resolved to avenge the humiliation that his elder brother had suffered earlier. To the detriment of Muzha, however, Li Qi waved a large pennant several times, resulting in the former turning exceedingly pale with the feeling of intense fire burning within his flesh. Fleeing back to the capital city in fear at knowing his current vulnerability, he fell to the ground and began to foam at the mouth -- a point to which he was no longer conscious.

Hearing from Li Qi of his two consecutive victories, despite not taking the former foes captives, Lu Yue began to sing in great joy knowing that the magical prowess within the hands of his disciples is truly unrivaled. As like the two days prior, Zhu Tianlin volunteered to meet the oppositon the day following, to which he was confronted by Thunderquaker. Experiencing great difficulty in striking at Thunderquaker--as the latter constantly used the vantage of his wings to evade any potential attack--Tianlin retreated a set distance before suddenly landing a blow upon Thunderquaker at an unexpected angle, forcing him to fall to the ground with intense gravitional pull being thrusted upon his body. Despite such a disadvantage, Thunderquaker managed to kick about a great measure of sand with the strength left within his wings, resulting in more or less lucky escape.As Thunderquaker returned to Phoenix City with the assistance of neighboring scouts, Jiang Ziya received report that a fourth man had just confronted their territory: A man seemingly different from the three originally confronted. This individual, who was expectedly Yang Wenhui, was met in short measure by Dragon Beard Tiger, a man to which he considered exceedingly strange in appearance. As Dragon Beard began to unleash volleys of stones upon the opposition, Wenhui retorted by negating each attack with the swift movement of

his silver-edged whip; the Zhou general had little choice but to flee, knowing that his technique proved fruitless against such a foe.

The Prime Minister being highly distressed at such continued happenings, obtained report that a fifth Taoist with three eyes had just appeared before the city's gates. Riding forth from the gates with generals at his right and left hands, Jiang Ziya confronted this man--who was known as "Lu Yue"--and immediately realized that he must be the reason as to why Su Hu had not been won over at the beginning - - for he eternally trusted the words of Yellow Flying Tiger and knew that Su Hu must have been controlled due to such assumed intentions. As the generals of Zhou impulsively charged and surrounded Lu Yue from all sides, not intending on giving in to any form of reconciliation that could end with detriment, Zheng Lun immediately assisted his master with immense speed; but at the moment to which he caught sight of Huang Tianhua, he immediately realized that Su Hu must have setten free the former in an eventual attempt at Jiang Ziya's life. Knowing that the situation at hand is of far greater benefit with Lu Yue at his side, Zheng Lun thrusted his club at the youthful warrior, but was met by Nezha in merely an instant. As Lu Yue began to consider the situation with desperation, he transformed himself into an enormous beast with six heads and sword-like fangs. Unfortunately however, Yang Bliss seized such a moment to shoot Lu Yue consecutively with his golden balled bow, forcing the latter into immediate retreat with a wounded Zheng Lun tailing behind him. Grinning with delight nontheless upon his return to the Shang camp, Lu Yue first healed his disciple's wound with an elixer pill before ordering his other four disciples to scatter forth many plague pills within the rivers, streams, creeks, and ponds that were used as provisionary supplies for the benefit of the Zhou forces and fellow civilian of Phoenix City.

The people of Phoenix City, who did not visibly notice any difference in their natural consumable water, fell right and left, torn apart by a hidious plague that spread about as a resolution of their unknowing. As all generals discluding that of Nezha and Yang Bliss were also effected by this plague, Zheng Lun obtained the consention of both of his commanders, and charged at the city gates with high morale and great determination to prove his past defeats as being a mere strick of bad luck. To his immediate surprise however, he took notice of many soldiers gathered before the city wall ready to pounce upon him as if it were an ambush rather than an act of desperation as he would have naturally considered. Cautioning the situation, Zheng Lun decided to return to the side of Lu Yue, where he elaborated the evidence that Phoenix City is seemingly strongly

guarded. Yang Bliss, who had created many false warriors out of grass while molding their figures with the assistance of his magic prowess, began to perspire, knowing that he had little more than a few hours left to preserve such a tactic. At such a critical moment in time, Yellow Dragon and Jade Tripod had originally felt in their minds an unpredicatable happening could have taken place, and thus arrived within Phoenix City and greeted Jiang Ziya and King Wu, to which they were enlightened about the situation. With such knowledge, Tripod ordered his disciple, Yang Bliss, to head immediately to Fire Cloud Cave for the sake of obtaining elixers from the the "Three Holy Masters" while he personally continues the original grass-soldier technique in the latter's stead. Obeying his master's command and arriving shortly before the intentioned cavern, Yang was allowed entry after obtaining the consention of a Taoist lad, where he confronted the three masters: Emperor Heaven, Emperor Earth, and Emperor Mankind. Kowtowing before Fu Xi, the Emperor of Heaven, and elaborating the rationale behind his arrival, Fu Xi asked Shen Nong to hand the former three specialized elixers that could negate such a continued tragedy in entirity. As Shen Nong consented, he additionally handed Yang Bliss a magical herb that possessed the ability to cure any infectious disease if boiled in water; Yang thus left shortly afterwards, fully grateful for the kindness recently considered towards the cause he fought for.

Using every such instruction noted with the three elixer pills present, the plague dispersed at a quick pace while the magical herb cured the diseases that had been previously rampant. At this same point in time, Lu Yue, after hearing Zheng Lun's words prior, and concluding that their former stand was only a final desperate movement, besieged the city from all external provisions for an entire week, longing for the people of Zhou to feel great humiliation in the face of the greater power wielded within his palm. As Su Hu was naturally unwilling to accept such a truth after seeing the evidence of Lu Yue's former defeat, he scoped the city from a high position and realized that full activity was present within the capital city -- concluding that such a plague obviously did not have any visible effect. Returning to the camp and scolding Lu Yue for not being aware of the situation, Lu Yue, in his enraged wonder, saw the truth with his own eyes, and thus ordered his five disciples to immediately strike the city from all directions with a combined force of 15,000 soldiers. As the people of Phoenix City had not recovered their strength after such a plague was only recently diminished, Nezha, Yang Bliss, Yellow Dragon, and Jade Tripod all headed to the four gates in order to block the opposition's assault from all sides.

Chapter 59: Awakening of the Left Arm of Successorship

This chapter is titled "Awakening of the Left Arm of Successorship". As the Shang forces charged through the four gates with supreme resolve for victory after such a long period of suspense, Lu Yue himself broke through the northern gate only to nearly crush Yellow Dragon to death in his six-headed, three-armed form. As Yang Bliss had meanwhile held off the enemy forces leaking into the eastern gate while ordering soldiers to find regions of safety for the common civilians to take shelter, he immediately charged forthward, slashing the invading General Zhou Xin into two vertical halves in a single cleaving of his sword. With the Shang forces within the east being effectively beaten back as a result of their leader's death, Yang Bliss seized the moment to assist Jade Tripod at the southern gates against Zhu Tianlin.

As Nezha slashed apart Li Qi at the western gate with the great renown of his fire-tipped lance, he was allowed entry to assist the troubled Yellow Dragon at the northern gate against Yang Wenhui and the overpowering Lu Yue. Unfortunately, at such a moment in time, Tianlin had been killed in addition, resulting in all four celestials charging forth upon Lu Yue, who ground his teeth in great frustration and rage at the prospect of his ambitions being folleyed. Fleeing at the moment to which he realized the situation was dire he managed to reach the neighboring hills with Wenhui, mind the loss of his left arm during such a violent feud. Sitting beside a rock and attending to his crucial wound, Lu Yue greatly considered the visiting of his former collogue, Shen Gongbao, until a strange man with a battle club appeared before the former, declaring his name as being "Wei Hu". Declaring that he had been looking for a man by the name of "Lu Yue" upon order of his master, Divine Virtue, Yang Wenhui became exceedingly fearful for the safety of his master, and out of immediate impulse, began striking violently forth at the opposition with his silver-edged whip -- much to Lu Yue's detriment, who was now put into an even greater situation of danger as he had realized. Unfortunately however, Wei Hu possessed exceeded speed dispite the wielding of his powerful club; and as a resolution, Wenhui was immediately overpowered and smashed directly in the head by the former's weapon, forcing Lu Yue to flee on a beam of light, knowing that the situation

was hopeless even though revenge was strongly boiling within his blood.

Being told the specific route of arrival to Phoenix City by his master at a prior time, Wei Hu shortly arrived before the presence of the Prime Minister, to which he reported his confrontation with a man that was supposedly Lu Yue, while additionally declaring his intentions to serve under the former as a new assistance to their cause. Meanwhile, Su Hu obtained report on the disappearance of Lu Yue, and thus began to counsel his vanguard general, Zheng Lun, on his former plan that he believed to be the best according to the situation. Zheng Lun, who possessed strong intentions of loyalty, declared his commander's form of action would never be able to bear fruit; and if Lu Yue were to obtain knowledge on such a desperate movement that proved to be against his direct intentions, he would naturally feel resentment and great jealousy for missing an opportunity that was handed into the arms of individuals who were truly undeserving of such a chance - - thus strengthening the probability that he will find one way or another to act in impulsive defiance, leading for their eventual intentions to be nullified in one form or the other.

As Pure Essence was meditating in his cave, he shortly obtained report via the hand of White Crane Lad on the invitation to attend his master's banquet in celebration of Jiang Ziya's future position of commander against the Shang Dynasty. Seeing the lad off, Pure Essence believed that considering Ziya will soon obtain the title of Commander against King Zhou, to which he is "destined" to strike the five passes in short measure, Yin Hong, the secondary son of King Zhou, who is now his very own disciple, could be used as a keen figure to act against the morale of the opposition, and prove to the populace that their cause is truly for the greater good -- considering that the matter of Yin Hong's disappearance is widely unknown to the populace, and can thus be used as a great factor for the Shang soldier's of higher morals and will to strike back at their king if the situation is called for. With such a thought clearly in his mind, Yin Hong was called to his side and elaborated about his intentions to send him as an assistant factor with Jiang Ziya; Yin Hong, in return, declared the great hatred he possessed towards his father: A hatred that he was willingly to embrace even if it costed him his own life. Handing the resolute Yin Hong his Purple Fairy Longevity Robe, the Yin Yang Mirror, and his Water Fire Sword, Pure Essence clearly knew that Yin Hong possesses great resolve to dispose of his father, but he still may return to the side of Shang if he were to be treated with reciprocated feelings within the hearts of commanders loyal to the dynasty --considering that he would indeed do anything for the greater good. Pure

Essence thus commanded his disciple to say an oath in pledge. Realizing that his master's trust is of the utmost importance, Yin Hong declared that his body may be burned to ash if he were to defy the former's wishes. He then set out to the Western Foothills after receiving careful instruction from his master, to which he made his way through a mountain he thought beautiful, before being confronted by a strange brute-like warrior who possessed the immediate impulse to protect his homeland from all intruders.

Being striken with fear as this brute not only lashed at him with his two ridged staves, but was additionally reinforced by a comrade of similar appearance, Yin Hong unleashed the white side of the Yin Yang Mirror, effectively absorbing the souls of the two warriors and rendering them as nothing more than mere corpses to the soil. As two more men rushed forth from the shadows to attack, with the first falling to the mirror's unparalleled ability, the latter of the two fell to his knees and pleaded forgiveness, to which he soon realized that the young man standing before him was none other than Yin Hong, the the second son of King Zhou. Receiving pleads to spare the former three individuals that the fourth had not realized were in truth dead, Yin Hong was naturally compassionate despite the danger of the situation, and thus flashed the red side of the mirror, bringing the three warriors back to life, who additionally prostrated themselves upon realization of the personage before them. These four men--Liu Fu, Gou Zhang, Bi Huan, and the fourth: Pang Hong--explained to the prince that they are four outlaws of the Shang Dynasty who live in their homeland--the Yellow Peak Range on Mount Two Dragons--in order to acquire some means of reputation as protectors of such a region, despite their being nothing more than bandits due to not possessing the ability of becoming government authorized generals. As Yin Hong declared his own intentions to serve under the benevolent King Wu, and such for being the reasoning behind his appearance in their territory, he essentially obtained the mutual support of these three men shortly following, who, in return, vowed to serve under Yin Hong with the 3,000 outlaws under their command out of means to obtain the reputation they have longed for.

As the entourage continued their march towards the Western Foothills, a man of Taoist appearance riding a celestial tiger of silver fur descended before their army from the north. This man was none other than the reputed leading figure against Jiang Ziya, Shen Gongbao, who was shortly allowed presence before Yin Hong, to which he inquired the identity of the leader and where he intended on traveling to. Upon realization that this young man was Prince Yin Hong, and possessed the resolved intentions to act against the will of his father, Shen

Gongbao laughed aloud, stating that a son of royal class should never attack his father no matter how immoral and hated he may be: great political detriment would result from such an action and his ancestral temples and name would be shamed for generations to come, ensuring that the Shang Dynasty is thrown to the mud in disgrace. Yin Hong, who clearly saw the logic in his words, and considered the possibility that his master was truly intending on deceiving him, cast aside his oath upon Gongbao's reassurance and thanked the Taoist for truly enlightening him. As both parted ways in satisfaction, Pang Hong and the other three leaders lost a large amount of confidence in the competence of their leader, but nontheless decided on following Yin Hong in the name of the Shang, and only defect if the situation does not prove fruitful. Changing the banners to the insignia of the Shang Dynasty, with Pang Hong's instructorship over such a task, they soon recognized flags of similar relation far to the north, to which they were told that Commander Su Hu is stationed at such a region through the helpful ears of Shang scouts along the perimeter. Grinding his teeth in frustration at the prospect of assisting the father of the wicked Daji--who had been the reason behind his mother's cruel death--Yin Hong nontheless approached Su Hu's camp and sent forth Pang Hong as messenger.

As Su Hu obtained word that a man by the name of "Prince Yin" had arrived and wished to see him, he immediately suspected that this supposed "prince" may in fact be one of the two heirs of the Shang Dynasty who were blown away by the wind seven years into the past, and thus left the camp at once with Zheng Lun by his side. Realizing upon entry that the second crown prince, Yin Hong, had survived and prospered through the help of a certain immortal by the name of "Pure Essence", and has risen an army in the name of his father, Su Hu clearly knew that such a chance would greatly benefit his reputation under the dynasty and certainly heighten his current chances of conquering the enemy, Jiang Ziya. Yin Hong thus left the camp the following day with the four outlaw generals by his side while Yellow Flying Tiger, upon retortion, charged from the city gates with his sons. Not recognizing the man standing before him, Yin Hong drew his halberd and charged at the opposition with full intent to ensure unconditional victory for the sake of his reputation.

Chapter 60: The Three-"handed" Beast Fights under the Veil of Princely Repute

This chapter is titled "The Three-"handed" Beast Fights under the Veil of Princely Repute". Yin Hong, who though being trained continuously in the art of combat by his master, Pure Essence, for the past seven years, could not handle the great prowess that Yellow Flying Tiger possessed, and was thus immediately reinforced by Pang Hong less he were to suffer any form of crucial harm. Fearing the condition of his fellow general as he desperately clashed against the veteran warrior, Yin Hong strode forthward between their duel, flashing the white side of the mirror into Yellow Flying Tiger's eyes at a sudden instant, forcing him to the ground as a lifeless corpse. After additionally performing such an action upon Huang Tianhua, the three remaining sons fled back to the city while Yin Hong and his generals--taking ahold of the two victims--returned to the Shang camp in satisfaction over their first victory.

As Yin Hong flashed the red side into the faces of the two prisoners within the camp of Shang later that day, awakening them instantaneously, Yellow Flying began to angrily criticize the "prince" for being an imposter: The true Yin Hong should have easily been able to remember that of his savior, considering he even declared his own name within the process of their feud. Yin Hong, who was startled at the reality that he did not wish to accept, but believed it to be rational for Yellow Flying Tiger to have joined King Wu, freed his old friend from the bonds around him and bowed in respect, allowing the fellow man return to his respective home as a means to return the kindness he had showed him far into the past. Zheng Lun, who protested that such an action will further decrease the confidence and morale of Shang and destroy an opportunity that could prove crucial to the Zhou forces, was retorted by Ying Hong, who stated that the people know he is fighting for the sake of his reputation, and by showing such a form of kindness, the probability that others shall adhere to his call will increase in great fold -- considering that their own rank would be duely enhanced, and filial peity is a far more respected motive then blatant rebellion, so even the common man would bow before such courage and strength of leadership and

humanity. Zheng Lun, seeing the light of his words, fell into silence, while Yellow Flying Tiger and his son set out at once with thanks.

Advancing to the city wall of Phoenix City the following morning with his renewed generals left and right, Jiang Ziya and his own unit exited the gates and began to do battle against the young prince after a feeble attempt to convince Yin Hong to defect. As their conflict arose, Jiang Ziya had attempted to land a crucial blow upon the young prince with his Staff of Beating Gods, but such a hit was nothing more than the landing of a feather before the ability that Yin Hong's magic robe possessed. Advancing forthward to finish the rebel commander off in such a state of vulnerability, he suddenly gazed to his side only to see his head commander, and trustworthy comrade, Pang Hong, pierced through the heart by Nezha's lance in one immediate attack. Bursting with unparalleled hatred and despair, Yin Hong feriously charged his halberd into Nezha's body with many thrusts as he continuously attempted to steal the latter's soul with the Yin Yang Mirror to no avail. With Jiang Ziya's immediate order, Deng Chanyu landed a crucial blow into Yin Hong's face with one of her golden pebbles, forcing him to flee back to the Shang camp in great humiliation. Detesting his master for deceiving him to join the ranks of such barbarians who would attempt to take his life at many moments without the slightest remorse or hesitation, the news of Bi Huan's additional death was heard amongst the camp, putting the young prince in an even greater state of despair and hate.

Yang Bliss, who had taken notice of Yin Hong's mirror, and suspecting the probability that such a mirror is belonging to Pure Essence as the rumors hold, was allowed Jiang Ziya's consention to head before Mount Tainhua in a chance to confront the superiorman on the current situation. Entering the Exalted Cloud Cave upon his arrival, and confronting Pure Essence, Yang Bliss soon acquired knowledge that the former's disciple, Yin Hong, was given the Yin Yang Mirror; in response to such a factor, Yang Bliss declared that the prince is attacking the Western Foothills on the contrary. Distressed at the immortal's statement, Pure Essence commanded Yang to return to Phoenix City while he makes his own preparations before departure, to which he will confront the prime minister on the matter. Arriving at the Western Foothills three days into the future, Pure Essence resentfully declared the truth of the matter to Jiang Ziya before personally confronting Yin Hong later that day within the Shang camp.

As Yin Hong confronted his master outside the Shang camp with Liu Fu and Gou Zhong to his right and left, Pure Essence commanded his disciple to stop

this nonsensical rebellion and defect to the Western Foothills before any crucial form of harm is forced upon him. Yin Hong, in retortion, declared that a son should never cast aside the collosal benefit of his filial peity and go to the extent of killing his very own father: For the people of Zhou are evidentially cruel in their general manner, and by joining such men that cloud their reputation with supposed "virtue", the Shang name would be naturally thrown to the very dirt in time. Pure Essence, who was enraged to hear such words come from his disciple, angrily clashed his sword against the former's halberd, resolved to dispose of anyone--even his own precious disciple--if it meant the enforcement of time's need. Yin Hong, who was overpowered by the strong will of his master, desperately shined the white side of the mirror into the opposition's face; but Pure Essence managed to escape upon a beam of light at that very moment. Frustrated that his master managed to escape his grasp, thus ensuring furthered annoyance in the future, Yin Hong was nontheless filled with pride at the evidence that he has the potential to overcome whatever stands before him as long as the mirror is at his side.

As Su Hu and the others inquired potential strategems against the Western Foothills that night, a strange man with fire emitting from the sockets of his eyes and mouth, fully surrounded by a form of skeleton-like armor, approached the camp of Shang, asking to see Prince Yin Hong. Upon meeting the prince, this fearsome Taoist-warrior, known as "Ma Yuan" of White Bone Cavern on Skeleton Mountain, declared that he has been recently convinced by his friend, Shen Gongbao, to assist the Shang cause against the Western Foothills. Yin Hong, who was naturally delighted to hear the prospect of another warrior by his side, feasted Ma Yuan full with as much meat as the latter had desired. As Ma Yuan swore to the prince that he would destroy Jiang Ziya for the sake of his friendship with Shen Gongbao and the crucial defeat the the former had suffered, he approached Phoenix City that day only to be confronted shortly by the rebel commander and his generals. Declaring his intentions to execute the opposition for the honor of Jie Taoism to which Jiang Ziya has destroyed, Ma Yuan stole his Staff of Beating Gods following a single round of combat while a general by the name of Wu Rong immediately ran to his commander's assistance. Not longing to waste any amount of time on a mere commoner, Ma Yuan shouted many incantations, giving rise to an enormous "third hand" which sprouted from his back; this hand grabbed ahold of the unfortunate general while smashing him to the ground with unparalleled strength. Stomping on his thighs and tearing his body in two horizontal halves, Ma Yuan tore open Wu Rong's heart and began to lavishly devour it to the terror of all others who happened to be present. Earth

Traveler Sun, who was enraged beyond words at such an unexpected sight, wished to seize this moment to potentially acquire great merit, and thus charged at Ma Yuan only to be smashed to the ground in short measure. As Ma Yuan was astonished to see an enormous whole beneath the crater to which he just smashed his new victim, he had little time to consider the situation: Deng Chanyu had unleashed a volley of pebbles upon the beast, forcing him to desperately lunge at the rebel commander. Devouring the heart of a certain individual who happened to get in his way--to which in this case being Yang Bliss--Ma Yuan was still kept at bay by the desperate resolve of the Zhou soldiers. Seeing that he was already crucially suffering from wounds, he openly vowed that Jiang Ziya has one more day to live; the day following, his life shall be torn apart.

As Jiang Ziya shivered in terror within the city at the prospect of such a carnivorous beast taking his life in the same manner as suffered by Wu Rong and Yang Bliss, Yin Hong had meanwhile provided a great feasting between the generals and that of Ma Yuan, who, not feeling very well, began to drink a large majority of hot wine upon Zheng Lun's suggestion. Falling to the floor with an immense stomach ache that seemingly grew stronger in pain, Ma Yuan was escorted to the latrine in the back of Shang camp, to which he began to relieve himself. To his great detriment however, the "heart" of Yang Bliss was in fact a specialized form of matter that was constructed with atoms of magic that reduced the user's vital energy dramatically. As a result of such, Ma Yuan was rendered weak for at least three days of time while Yang Bliss returned to see the Prime Minister, fully elaborating his devious method that should have proved of affect to the beast. Being greatly relieved at such news, Outstanding Culture had reportedly arrived, who, in return, declared to Jiang Ziya that he has arrived solely out of speculation that his disciple, Ma Yuan, may have been assisting the cause of Shang. Enlightened with the current situation, Oustanding Culture told Jiang Ziya a specific plan that should result in Ma Yuan's capture based upon the duration of Yang Bliss's former trick. Taking the superiorman's instructions into heart, Jiang Ziya approached the camp of Shang on the specificed date, and upon the pretense that he had intended on spying on their encampment, Ma Yuan lunged from the gates on the prince's consent. With rejuvinated power, Ma Yuan charged at Jiang Ziya, who ran away as fast as he could muster.

Chapter 61: The Left Arm Vanishes Upon a Celestial Bridge of Flame

This chapter is titled "The Left Arm Vanishes Upon a Celestial Bridge of Flame". As Ma Yuan continued to chase the fleeing rebel commander further, he suspected that an ambush or any other form of detriment would arise if he were to act out of impulse, and he thus began to retreat until further provoking words from Jiang Ziya encouraged him to pursue regardless. When dusk had arrived, Jiang Ziya immediately disappeared through the shadows with the help of Outstanding Culture's assistant magic while Ma Yuan, utterly frustrated and full of anxiety as a result of chasing the opposition to such lengths, decided to sit down against a pine tree and camouflage his body as he rests throughout the night. As a sudden roar of cannon fire awakened his eyes only to catch sight of Jiang Ziya and King Wu drinking at the mountain's summit, Ma Yuan, delighted at this potential moment to kill the rebel commander, climbed the mountain only to find a light cloud of mist evaporate in front of his eyes, and the two individuals being no longer. Lunging beneath at a mass of enemy soldiers that intended on attacking him with a volley of arrows latched to their bows, Ma Yuan reached the bottom only to find another mass of mist evaporate before his presence. Having such a factor in mind, Ma Yuan deduced that Jiang Ziya must possess a sum of magical attributes to evade his prior pursuit in entirety, while a man—very likely that of a superiorman—must be assisting him from the shadows as to explain the creation of such magical trickery recently experienced. Realizing the probability that this man may be that of his master as he considered the timing between his former victory and this humiliating resolution, Ma Yuan knew that return to the Shang camp was of essential. As he began to return, he noticed a young woman laying in the grass nearby calling for assistance after the declaration that she was supposedly suffering from a heart attack.

Approaching this woman and receiving immediate plea to return a set amount of hot water so that her life may be saved, Ma Yuan was already exhausted out of hunger, and, not taking another moment, leaped upon the woman and began to drink her blood with both palms. As Ma Yuan tore open her chest with great astonishment at the lack of any internal organs, he gazed off to the south only to

catch sight of a man who he recognized to be his master, Outstanding Culture. Assuming it more probable that his master has arrived out of means that would prove to his detriment, Ma Yuan began to flee at great speeds; but, to his utter astonishment, his arms and legs were stuck within the woman's body--that had mysteriously regenerated its skin--such as that of stone, regardless what he performed in attempt to escape. In a state of despair, Ma Yuan had little choice but to fall to the ground and beg for his life as Outstanding Culture approached with his sword in pose that suggested intentions to behead the former. To the fortune of Ma Yuan, however, a Buddha from the West known as "Candi" suddenly appeared to convince the enraged master that his disciple is "destined" to become a Buddhist under his jurisdiction within the western region. As Outstanding Culture immediately yielded in respect with full acknowledgement to the former's declaration, Candi walked forward, shaved off Ma Yuan's hair, and then took hold of his hand, offering him the chance to acquire great happiness as a Buddhist within the Eight Virtue Pond, as opposed to living a life of barbaric nature. Convinced that no form of retaliation could possibly be executed without any means to success, Ma Yuan obediently obeyed Candi's words, and left to the West after Outstanding Culture had forcibly returned the Staff of Beating Gods belonging to that of Jiang Ziya.

As Outstanding Culture elaborated the threat of Ma Yuan being no longer to Jiang Ziya within Phoenix City the following morning, Yang Bliss momentarily stepped forward with report that "Merciful Navigation has arrived". Being allowed entrance into the Prime Minister's mansion, Merciful Navigation, after traditionally greeting Jiang Ziya with due respect, asked of Pure Essence if he still possesses the magic map to which was handed to him by Lao Tzu some time into the past. Consenting that he is still in possession of such an object, he was informed of a plan by the former that involved the use of Jiang Ziya, and would result in a resolution to which he deemed as unfavorable. Nonetheless, Pure Essence ensured that such a plan will be carried out at best. Meanwhile, Yin Hong was exceedingly worried over the lengthened disappearance of Ma Yuan, and upon sending scouts to search through neighboring regions for the sake of potentially finding their lost trump card, he prepared Zheng Lun and the others for a major battle that would be unleashed the following day. Knowing that Ma Yuan must have fallen into a trap that is currently well concentrated on by the forces of Zhou, and that his soldiers will attain a level of fear as a result of such a prospect, he used such a fear as the primary factor to strengthen the blades of his soldiers as they assaulted Phoenix City's gates the intended morning.

Approaching the enemy's gates only to be confronted by Jiang Ziya, Yin Hong exchanged a few blows with his lance before pursueing the fleeing rebel commander into the neighboring wilderness region with Gou Zhang and Liu Fu at his side, ordering the remainder of his soldiers to strike with even greater valiancy during his departure. Relentlessly charging forth at Jiang Ziya in immense speed, entirely confident of the potential victory laying within his very palm, Pure Essence suddenly lunged from the southeast and unrolled Lao Tzu's map, to which a large golden bridge appeared as a pathway of escape for the prime minister. As the prince boldly pursued Jiang Ziya upon the celestial bridge, regardless of the danger it could have held, he suddenly began to see illusions sprout from every corner of his vision: soldiers of Zhou crawled upon the bridge and attempted to strike him with their swords; Jiang Ziya ran at him with his staff lashing about; and, after these images disappeared with a mere variation of his inner thoughts, he found himself greeting Concubine Huang and Concubine Yang back at Morning Song without any reply whatsoever. Guo Zhong and Liu Fu, seeing their commander walk to and fro in a dazed manner, feared that their chance at greatness would be sullied by this unknown enemy, and they thus lunged across the bridge and pierced their blades into the flesh of Pure Essence. Already being in despair at his required duty "under Heaven's will", Pure Essence, without any form of hesitation, drew his great sword with a horizontal cut, slicing Guo Zhong and Liu Fu into two halves.

Being in a state of utter confusion, the hearing of a gentle voice encouraged Yin Hong to gaze up, to which he was confronted by his mother who informed her son that he is in the enemy's trap and will be momentarily burned to ashes. As he began to yell in great fear at the prospect of such words, he awakened from these illusions with a great level of willpower only to see his master standing mere inches from his body. Pure Essence, who coldly declared that he has "disobeyed Heaven's will" and will be turned to nothing more than ash as his "destined" punishment, Yin Hong realized the intense desperation of the situation, and thus began to plead to his master, stating that he had been threatened with death by Shen Gongbao if he were to oppose his will and fight under Zhou, and if he is to be spared, he will serve under King Wu and help to eradicate all evil within the country as a measure of his gratitude—and the very Heavens will surely rejoice at the former's kindness if such a measure were to be taken. Pure Essence, resolved to accomplish his "duty", was still greatly affected by the words of his disciple, and thus began to roll up the map, causing the bridge to slowly disappear. Unfortunately however, Merciful Navigation, out of retortion to such an action, began to loudly criticize Pure Essence if he were to defy Yin Hong's

"fate" and thus oppose "Heaven's will". As tears began to flow unrestrainedly from his eyes, his disciple clinged to him in despair; but, with a flicking of his fingers upon the map—giving signal for the bridge to become a torrent of flames—Yin Hong let out a single calm cry of betrayal, and disappeared into dust.

With his precious disciple being no longer, Pure Essence violently threw aside Lao Tzu's map and began banging his fists upon the ground in utter despair and frustration, knowing that Yin Hong was truly undeserving of such an end that could have been easily altered. Crying aloud in such a state of mind, Pure Essence cast aside Merciful Navigation's words of comfort and returned to Mount Taihua, already enraged at the probability that no one will wish to study with him in the future after such a cruel incident that he was the cause of. Following such an event, Outstanding Culture and Merciful Navigation reported the happenings to Jiang Ziya--who had returned to Phoenix City shortly following the map's deployment--and followed by taking their own leave shortly afterwards, promising that they would return upon the date of Jiang Ziya's "destined" inauguration.

Su Hu, who saw the enormous torrents of flames shooting to the very skies at the time of Yin Hong's death, soon obtained word from fleeing soldiers that the prince had vanished in the flames by some incredible source of magic. Being greatly fearful at such words, Su Hu frantically ordered scouts to find and return Ma Yuan, Gou Zhang, and Liu Fu as soon as physically possible—that is, if they were in fact alive. Realizing that his original plan is the only method employable after carefully analyzing the circumstances, Su Hu handed his son a message that specifically instructed the Prime Minister to launch an attack upon their encampment the following dusk while the family of Su is safely evacuated into the western gate of Phoenix City—and at the same time forcing the defiant Zheng Lun into surrender. This message was to be latched to an arrow and sent into the enemy city that night. After Su Quanzhong had effectively obeyed the words of his father, Nangong Kuo had found such a missive and immediately handed it to Prime Minister Jiang Ziya, who, upon reading the letter, knew that Su Hu wouldn't be able to pose any form of threat after the death of Yin Hong, and thus made preparations to act without hesitation. Following immediate drilling, Jiang Ziya deployed Generals Nangong Kuo, Yellow Flying Tiger, and Nezha, with set orders of attack. Meanwhile, Zheng Lun, who knew that his master was more than likely plotting the desperate scheme of giving in to the rebel commander, attempted to send many urgent reports of assistance to Morning Song, but was checked by his commander, who stated that such a task

should be considered in the morning as to prevent the messengers from getting lost in the dark of night. As a resolution, Zheng Lun, who had little intention whatsoever to even momentarily work under the hand of Jiang Ziya—even though being a rational course of action, secretly deployed a small messenger unit that night with ultimate intention to acquire reinforcements at all costs possible.

At the very second of sunrise at dusk the following morning, the Zhou army, far overwhelming all external opposition of Shang with shere number at hand, broke into the main encampment at differing directions. As Zheng Lun engaged the invading Yellow Flying Tiger with great might and firm resolve, reinforcements constantly leaked from the western gate of Phoenix City as Su Hu's family were escorted through such a gate at the same measure. Despite his valiant warrior renown, the remainder of the Shang forces began to flee in fear at the prospect of death, thus causing a larger number of enemy forces to pierce through the encampment with far greater morale and strength at their disposal. Zheng Lun, seeing the situation dire, was suddenly struck from his horse by the reputed Deng Jiugong, and was thus bound shortly and brought to the Silver Security Hall following the conflict's conclusion.

With the sun shining brightly in the skies as a signal of morning, Jiang Ziya took his seat in the Silver Security Hall as Su Hu entered in, knelt before the former, and expressed a level of inner remorse for his past actions against the Zhou cause. As Su Quanzhong reciprocated his father's showing, Zheng Lun was forced into the hall with bonds tightly binding his arms from any form of action as he fiercely glared at Su Hu for the blatant weakness he has shown in the name of military strength and honor. Being criticized for not kneeling as he stood before the rebel commander without uttering a single word, Zheng Lun resolutely declared that he would rather have his head cut from his body then to display affiliation to a man that has a reputation of treachery and shame. Jiang Ziya, being enraged at the defiant warrior's mocking words, and ordering Zheng Lun to be beheaded immediately, was interceded by Su Hu, who pleaded his subordinate to be freed in prospect that he could be won over. Upon obtaining the prime minister's consent, Su Hu, dismissing the personal guards of Zheng Lun, entered a private chamber and began to reconcile with his fellow subordinate. Declaring that they will be looked upon as true heroes if they are to destroy the rebel commander after obtaining his mutual trust following a long period of assistance, Su Hu additionally stated that King Zhou is nothing more than a fool running rampant in desire, and, even if Zheng Lun were to give his

life in the name of such a beast, he will never be considered with the dignity of a hero or be remembered in the hearts of the people to any true measure. Zheng Lun, who became aware of the latent effects of his loyal heart being considered as mere dirt if he were to dismiss such an opportunity and die in honor, saw the rationality of his master's words and thus declared his cooperation. As Zheng Lun, bound in rope, personally approached the prime minister, he fell to his knees and dishonestly apologized for his former behavior, stating that fellow generals of Zhou, as opposed to his commander, Su Hu, had enlightened him of the former's true virtue and ensured him that his loyalty and honor could reach a new beacon of light under the arm of King Wu. Jiang Ziya, being convinced at Zheng Lun's words of conviction, hosted a grand banquet in the rear palace for all the newcomers to enjoy.

Chapter 62: The Golden-Winged Celestial Inherits the Will of Shang

This chapter is titled "The Golden-Winged Celestial Inherits the Will of Shang". The elite messenger unit that had been deployed by General Zheng Lun the former night were intercepted by neighboring Shang scouts along the Western Foothills, and were immediately informed of Su Hu's defection over to Rebel Commander Jiang Ziya. Bearing such unfortunate news to Han Rong of Sishui Pass as they continued along the path to the capital, the former, being somewhat surprised over such a resolution, wrote a report on the current circumstances and sent it the capital via the hands of royal messenger. Secretariat Fang Jingchun of Morning Song, upon obtaining official report from Han Rong involving Su Hu's defection, ascended the Star Picking Mansion and informed King Zhou of the letter's contents the following morning. As the king became astonished at such unexpected words, Daji, expressing a false level of filial humility, pressed her hands upon King Zhou's body and declared that her own head should be hung upon the capital's eastern gate as atonement for the treachery that her father has shown in the name of Shang. Naturally being far from content with such a resolution to the woman he loves more than anything, King Zhou declared that he would rather sacrifice the entire dynasty than to see his beloved fall before him in such a cruel manner. As Daji thanked him for his kind generosity and consideration, King Zhou dismissed Fang Jingchun and all other secretariats and returned to his private chambers with Daji by his side, casting aside the circumstances involving Su Hu for the entire afternoon.

The following morning, the king ascended his throne and called forth all head ministers to a meeting, to which they would discuss whether a new commander should be deployed in battle against the Western Foothill cause. Supreme Minister Li Deng, who presently arrived at this meeting, recommended that Commander Zhang Shan of Sanshan Pass should be chosen as expeditionary commander: He is well versed in the art of strategy, and should therefore be able to conquer all potential trickery that Jiang Ziya may unleash upon his opposition. King Zhou, long knowing this Zhang Shan fellow as being a man of great ability, immediately accepted this recommendation over all others, and thus sent decree to Sanshan Pass, appointing Zhang Shan to Expeditionary Commander of

Military Renown. Receiving such a decree a mere day following its departure, Zhang Shan handed his seal of commandership over the pass to Hong Jin, and followed by equiping himself with 100,000 soldiers before setting off to the front lines of battle.

With the beauty of summer sprouting about in all directions, the soldiers of Shang soared in morale, knowing that their conviction will surely result in the benefit of their country -- especially under that of Zhang Shan, a man entrusted with the hand of supremacy. As they continuously enjoyed such sights throughout their travel, the Shang forces finally arrived deep within the Western Foothills territory neighboring the northern gate of Phoenix City upon the fifth day. Setting up camp at once, Zhang Shan, knowing his soldiers to be exceedingly exhausted after such a period of travel, ordered the entire army to rest for the night before making any form of attack against the enemy.

Within Phoenix City the day following, Jiang Ziya made the upmost of preparations for his future attack upon King Zhou -- to which he believed to be an ordeal that is very unavoidable under the cirumstances involving his "destiny under Heaven". One such form of preparation involved the bearing of specialized red signal flags: These flags would possess random colors within the background while red remains as the dominant; after the soldiers of Zhou are competent in the logic behind this specific flag, the soldiers of Shang, expectedly being confused upon what action the opposition will take when such a flag is risen for command, should succumb to a loss in morale and suffer potential defeat. With such a plan in mind, and effectively implemented into the minds of his people, two reports had arrived before his desk to which he unhesitatingly received: the first elaborating the 800 marquises having gathered within the east of Western Foothills, prepared to meet Jiang Ziya at Mengjin; the second stated that a man by the name of "Zhang Shan" has arrived, and currently neighbors the capital's northern gates under the Shang flag. Realizing the probability that General Deng Jiugong may be well-versed with such a man, Jiang Ziya approached the former commander of Shang and asked his take on the current situation involving Zhang Shan. Jiugong, who gave the seal of commandership over Sanshan Pass to Zhang Shan, his subordinate general, before departing against the Western Foothills at the prior time, was naturally knowledgable about the man, and declared him as lacking in the fields of strategy and bravery. Just as such a moment in time, report was received that a Shang general rolling on an enormous wheel of fire had arrived. Deng Jiugong departed to the frontlines immediately upon the hearing of such words.

Approaching this general, who he recognized as being none other than the reputed "Qian Bao of The Flaming Wheel", Deng Jiugong, not wishing to deal his former subordinate any harm, told Qian Bao to call out Zhang Shan at once for a discussion. Qian Bao, however, knew that he would unconditionally acquire great benefit under King Zhou and bask in reputation and prestige if he were to end Deng Jiugong's life instead of letting such an opportunity pass itself; and he thus charged at the opposition with immense speed, presently within his flaming wheel. Seeing the danger of the situation as Bao approached him, Deng Jiugong resolutely cleaved his sword through the wheel's flames, cutting apart both Qian Bao and his weapon into two horizontal halves. Taking the head of the fallen warrior in his hands and returning to Phoenix City with a clamor of happiness as resolution to his success, Zhang Shan took ear to such news and, in a state of rage, made immediate preparations to personally meet his former commander on the battlfield the day following.

As Zhang Shan was confronted by both Deng Jiugong and Deng Chanyu at the northern gates of Phoenix City after yelling a volley of abuse the next morning, he had little intention to spare his former commander through the impulsive and demeaning manner he has shown in the name of Shang, and thus charged forward only to be struck several times in the face by Chanyu's stones. Not being able to press onward with such a nuisence, Zhang Shan, spitting blood in his rage, had little choice but to return to the camp of Shang in utter humiliation over such unexpected circumstances. As he was now fully aware of the detriment that will consecutively appear if he is to continue in his attempt to take Deng Jiugong's life, Zhang Shan began to deeply ponder on what move he could make when a Taoist carrying a great-sword requested entry into his residence later that day. Allowing this Taoist--who called himself "Winged Celestial"--entrance into the head camp of Shang, the latter immediately proved his "celestial" characteristics by applying the ordinary magic elixer to Zhang Shan's face, resulting in the original wounds disappearing in mere moments. Obtaining knowledge from the Taoist that he has come from Penglai Island upon request from Shen Gongbao, an agent superiorman of the Shang Dynasty, in order to stay the hands of the evil Rebel Commander Jiang Ziya, Zhang Shan knew that this man could be used as the ultimate weapon to exact revenge upon Deng Jiugong for the benefit of his own reputation, but decided it best to keep neutral such an ambition for the time being less perceived arrogance causes the loss of the former's mutual cooperation.

As Winged Celestial approached the gates of Phoenix City upon Zhang Shan's

consention the following morning, Jiang Ziya took ear to such a demand and set forth with five square formations of soldiers along with Nezha, Yang Bliss, and Huang Tianhua. Confronting the opposition momentarily after his departure from the city, Jiang Ziya was astounded at the appearance of this new foe: Winged Celestial possessed two ten-feet long golden wings and wore a bird mask of gleaming jade, making him appear as if being the fiercest of warriors. As the prime minister approached this man and politely declared his name with a low bow, Winged Celestial began to loudly criticize Jiang Ziya, stating that he has, according to rumor, publicly stated the threat that he shall pluck his bones and pull of his feathers when he conquers the dynasty of Shang. Upon hearing such words, the prime minister immediately retorted, stating that the cooperation within his dynasty would fall apart and his reputation would be put into internal shame if such blatant threats were irrationally created. Winged Celestial, who realized that the rebel commander's words were on the side of reason, decided to pardon the opposition for the time being as he investigates the truth; but at such a moment, Nezha, enraged at the former's boastful demeanor, lunged at Winged Celestial with his fire-tipped spear, thrusting at all sides. Seeing that the Zhou forces clearly lack discipline, Winged Celestial made immediate preparations to defend himself with his great-sword, but was suddenly attacked at from all sides by the enemy generals: Yang Bliss using his dog to pierce into the opposition's neck; Huang Tianhua thrusting both of his Heart Penetrating Nails into his arms; and Earth Traveler Sun striking from the ground with his heavy iron cudgel. Roaring with great pain and enraged beyond words at the rebel commander's clear treachery, Winged Celestial spread his great wings and unleashed an enormous torrent of dust, effectively escaping such a crucial situation at once.

Momentarily returning to the camp of Shang that afternoon, Zhang Shan treated his fellow comrade with a cup of wine after hearing the circumstances involving his former defeat and treachery on the part of Rebel Commander Jiang Ziya. Accepting this cup of wine after essentially healing his wounds with the magical renown of his elixers, Winged Celestial resolutely declared that he shall turn the entire city of Western Foothills into a great sea of despair as an act of vengeance that night. As Zhang Shan expressed a level of delight at the confidence of his general, Jiang Ziya had meanwhile experienced an intense gust of wind that encouraged him to perform divination presently following, to which he discovered the pretense of Phoenix City's destruction through Winged Celestial's wrath. Being frightened at such a prospect, Jiang Ziya took the usual preparations and followed by performing many summoning chants, causing the north sea to essentially cover all of Phoenix City as like the former incident with

the Diablo Brothers. Heavenly Primogentor, who presently realized such a danger through the same employed means as his disiciple, poured the Divine Water of Three Lights over the north sea barrier and ordered four Divine Chanters of Truth to protect the terrestrial region surrounding the city from any potential earthquake that could disrupt the water's formation. As Winged Celestial thus left the camp of Shang at the second watch that night, he was immensely startled to see an enormous sea covering Phoenix City in the shape of a circular barrier, but was nontheless prepared for even the most unexpected circumstances, and thus fanned his two golden wings with power that uprooted even trees, vying to collapse the barrier so that the enemy city could be drowned. Fanning the wind with even greater strength, the barrier of water--with the ultimate help of the Divine Water of Three Lights--mysteriously expanded to an even greater size at each attempt made -- forcing him to give up the attempt as he was already panting in perspiration. Being ashamed at such a resolution, Winged Celestial believed that he would be humiliated by the soldiers of Shang if he were to return after his consecutive failure, and Zhang Shan will surely lose a high level of trust in his abilities after his former boasting. With such a thought in mind, the immortal took flight from the Western Foothills, vowing to destroy Jiang Ziya with secretion to preserve his pride and reputation as a man of great renown.

Chapter 63: The Right Arm of Supremacy Awakens from the Land of Deceit

This chapter is titled "The Right Arm of Supremacy Awakens from the Land of Deceit". As Winged Celestial had presently fled upon the night of his failed attempt to drown Phoenix City, he arrived the following afternoon upon a fragant mountain -- to which he would confront a Taoist man cultivating his conduct in front of a cavern suggested to be his homestead. Already being intense with hunger and despair, Winged Celestial was resolved not to feel an ounce of remorse at the prospect of devouring this man whole, and thus lunged from the skies with his claws swooping down upon the "prey" beneath him. Opening his eyes and acquiring realization of the danger before him, the Taoist pointed two fingers at the opposition, sending Winged Celestial crashing to the ground and begging to be pardoned: He was only acting out of the impulse of hunger, and would never wish to harm him if such a factor was not present. This Taoist, who decided to be generous despite the blatant rudeness that the former had just recently displayed, told him to journey 200 li to the east, to which he will arrive at a region known as "Purple Cloud Cliff" that is renowned for having Taoist-men that provide delicious food to any passerby as a token of charity. Winged Celestial, being delighted at such words, thanked the layman before setting off to the east and arriving upon the intended mountain: A time at which he took notice of many Taoists serving fresh food to an entourage of travelers, who took leave shortly after receiving such a token of generosity.

Descending from the skies and arraying himself before the Taoists present, Winged Celestial pleaded his own share for fresh food; but alas! None remained for the poor man to feast upon, forcing him to demand at least the smallest of provision with immense furiosity. These men, naturally being frightened at the prospect of this celestial taking their lives if his request is not essentially answered, managed to find a large unit of flour cake within their inner resoviere, to which was offered to the hungry celestial shortly following, who ate over 108 cakes before declaring that his stomach was presently full. Kneeling with immense gratitude before his servers, Winged Celestial took flight immediately

following, returning to the Taoist-man's homestead, knowing that he could potentially acquire the mutual support of this individual of great ability as opposed to solely acting against the will of Jiang Ziya, which would prove less fruitful in resolution. As he thus arrived before the layman's residence, his stomach suddenly erupted with immense pain, causing him to collapse upon the ground and beg for some type of medicinal substance that could disperse such a detriment. Suggesting to the former that regurgitation would be best in such a situation, Winged Celestial did as he said; but, to his combined detriment, a string of shining white pearls began to chain from his mouth, causing him to choke with great force. The Taoist, who thus declared that he was a man by the name of "Burning Lamp", gave a signal with his fingers that caused the pearl-string to fall from Winged Celestial's mouth, rendering him safe from death. Burning Lamp, seeing the white pearl string as evidence that the former had eaten food out of the hands of the Taoist-men that he had set as a trap, took the celestial's hands and stated that he has long detested the rebel commander for his cruel behavior and quick rise to suspicion among his subordinates, and would thus like to take him in as disciple for the sake of future retaliation against the "will of Heaven". Winged Celestial, who was in return very rejoiceful to hear such intended words, vowed to stay by Burning Lamp's side in the name of "acting in revenge against the name of Jiang Ziya". Both individuals being filled with delight at their intentions being answered, left to Mount Divine Hawk presently following.

At this same measure in time, Master Grand Completion of Nine Immortal Mountain had received word--via the hands of White Crane Lad--informing him to head to the Western Foothills on the specific date that Jiang Ziya is to be inaugurated as commander: A time at which the prime minister will head to the east against the passes held by Shang. Seeing that such circumstances could easily be acted upon for his essential benefit of reputation, Grand Completion called forth the Crown Prince of Shang, Yin Jiao, to his side at once. Informing the latter that Jiang Ziya, a man long renowned as being of celestial attributes and holding the very "will of Heaven" within his fingertips, is to assault the neighboring passes under Shang with ultimate intention to occupy Capital Morning Song in short measure, Yin Jiao became resolved that his ambition to crush King Zhou in the name of his late mother's vengeance could thus be realized if he were to fight under the banner of this man. Seeing Yin Jiao's willingness to assist the prime minister under such a cause, Grand Completion ordered his disciple to head immediately to the Lion Cliff Cavern for the sake of acquiring a special weapon. Leaving the cavern of his master and arriving before

the intended region, Yin Jiao found himself entering a house of princely distinction, to which he came upon seven beans sitting in the stature of sacrifice to a diety statue marked with the insignia of Shang that stood neighboring it. Devouring these beans and pouring the blood from his right hand into the container that originally possessed the food--showing his resolve to give his very own life in the face of his father's humiliation to the name of Shang--Yin Jiao suddenly grew four additional arms and three additional heads presently following his leave from the place of sacrifice. Returning to the side of his master in a state of great perplexion and startled fear, Grand Completion was delighted at the clear conviction of his disciple, and thus began to teach him how to wield a halberd that possessed a blade of golden jade and a hilt of coiling dragons. Learning how to contract and unleash his six-headed, three-armed form at the same moment to which he fervently mastered the art of halberd, Grand Completion clearly realized his disciple's prowess now met the recquired expectation, and thus handed the former his Heaven Overturning Stamp, the renowned Soul Dropping Bell, and the Yin-Yang Swords as additional items that would prove of assistance. Now bidding farewell to Grand Completion and exiting his place of residence, prepared to leave without a moment of hesitation, Yin Jiao resolutely declared that he shall kill himself with his own blade if he were to betray the entrustment of his master, and took leave immediately following.

Being told the specific route of arrival to his intended destination--Phoenix City--at the time prior to his leave from Nine Immortal Mountain, Yin Jiao navigated himself atop a cloud of dust as he soared through a neighboring mountain that was seemingly lush with beauty. Continuing along his way only to be confronted by a fearsome warrior with duel wolf-tooth iron clubs, Yin Jiao declared his name and title under the dynasty of Shang to the former upon request with his imperial hereditary seal. This warrior, who knew that the individual before him is not doned in any clothing that would reflect princely prominence to any means and surely must be some form of celestial that has taken the crown prince's name--which would explain his ability to use magic--was convinced nonetheless that this man is extraordinary regardless whether his words are backed with evidential truth; besides, being nothing more than a mere bandit in the mountains would naturally call for measures to spring upon any opportunity to mutually assist an individual of high status for his own potential benefit. With such a thought in mind, the rogue graciously led Yin Jiao before his head camp, where he introduced the name of himself and that of his fellow comrade who sat on patrol: The former being "Wen Liang" and the latter "Ma Shan". Seeing that

these two warriors, who were both mighty in appearance, could assist him in his cause to destroy the evil King Zhou, proposed whether they would accept the prospect of assisting King Wu of the Western Foothills against the decaying dynasty of Shang for the sake of future repute under his rulership over the country. Knowing that this man is of great ambition and surely must possess the authority and power to back such words, Wen Liang and Ma Shan knelt in consent, and followed by equipping their new lord with an outlaw army numbering 10,000 in number. With such a resolution firmly in state, both Yin Jiao and his new right and left arms took leave from White Dragon Mountain and continued along their intended path to the west.

Following two days of travel only to receive report that a Taoist known as "Shen Gongbao" had arrived with intentions to meet their commander, Yin Jiao respectfully allowed the former entrance and presently inquired the reasoning behind his appearance. Being more evolved than other Taoists of the same sect, Shen Gongbao knew upon a single glance that this man was Crown Prince Yin Jiao; and after receiving knowledge of the prince's intentions, Shen Gongbao remonstrated with the former, stating that despite King Zhou's blatant dreadedness and hatred in the eyes of the people, he could use such an opportunity to unconditionally and forcefully receive the throne from the hands of his father by fighting under the arms of Shang until he acquires enough mutual cooperation and evidence to destroy the king: In such a situation, he would be looked upon as the country's true hero by wiping away the threat of Jiang Ziya, and proving that he isn't an individual claiming to be that of the prince -- which would be a relatively rejected form of evidence if he were to fight under the cause of Zhou. Seeing that Yin Jiao was still in a state of deep thought over such declared rationality, Shen Gongbao added with the statement that Jiang Ziya is clearly not a man of virtue and righteousness as the "superiormen" may have stated stated: How can a man that kills the young prince Yin Hong out of mere jealousy and threat of name be considered as any entity of peace? Being greatly startled at Shen Gongbao's new declaration, the latter added that Commander Zhang Shan is currently fighting against Jiang Ziya, and can certain the truth behind such words. Now clearly seeing Yin Jao flustered with bewilderment, Shen Gongbao took leave from the prince with essurance that he shall recruit a very powerful man to fight by his side in short measure. With such a meeting now over, Yin Jiao and his forces marched to the Western Foothills at even greater speed, determined to tear apart Jiang Ziya if the words of Shen Gongbao are truly evidential.

Arriving within the Western Foothills after the passage of three additional days of travel, Yin Jiao caught sight of the flags of Shang fluttering in the wind to the east; and naturally assuming that this "Zhang Shan" must be present within such a region, commanded Wen Liang to relay a message to the Shang commander, telling him to meet him for an audience in his head camp. As Zhang Shan received such a report not long after, he recalled the dominant conjecture of King Zhou's killing of Crown Prince Yin Jiao and Yin Hong seven years into the past, and was thus very willing to confront such a man in order to testify the truth behind such a rumor. Entering the head tent of his consultant following such a resolution, Zhang Shan approached Yin Jiao and politely demanded to what means he can prove that he is indeed the former crown prince of Shang. Showing the former his hereditary seal as evidence--effectively convincing the commander that the man before him is indeed none other than the crown prince--Yin Jiao presently inquired the fate of his younger brother, Yin Hong. As Zhang Shan relayed that, through the words of soldiers originally under Former Expeditionary Commander Su Hu, Yin Hong had been burned to death in an enormous torrent of flame that shot to the skies like a raging tornado at the result of a celestial man's magic, Yin Jiao fell from his seat in great despair and roared with a strong voice of hatred. Gratifyingly dismissing the head commander presently following, declaring that he shall willingly assist his cause against the Western Foothills after essential preparations are made, Yin Jiao vied in his heart to slay the rebel commander without any means of remorse whatsoever.

As both Yin Jiao and Zhang Shan came to the conclusion that a mutual attack should be unleashed upon Phoenix City's northern gates that same night, they approached the enemy city at the brink of dawn the following morning, and immediately demanded for Rebel Commander Jiang Ziya to show his face without hesitation. Exiting the city gates with his generals standing closely at his right and left hands, Yin Jiao declared to Jiang Ziya his name while demanding the reasoning behind why he killed his younger brother, Yin Hong, in such a cruel manner unbefitting of his social status among "Heaven's will". The prime minister, who simply stated that he brought about his own death by fighting against his master's words to support the Western Foothills, suggested to Yin Jiao that, even if Ziya must not have slain his slain his brother directly, but allowed such an action to be taken simply out of his irrational forms of leadership, resolutely unveiled his three-headed, six-armed form and lunged at the opposition in intense rage. Using his Heaven Overturning Stamp to thrust Nezha to the ground with the feeling of an incredible gravitational pull pressing upon his body, Huang Tianhua intervened in time to save his fellow comrade,

but was strucken from his saddle by the power of the former's Soul Dropping Bell, and became a prisoner under the hands of Zhang Shan as a result. As Yellow Flying Tiger presently attacked Yin Jiao for the sake of saving his eldest son, Yin Jiao took the former captive with a mere turning of his Soul Dropping Bell, forcing Yang Bliss to run between the two forces and create an enormous horizontal ground barrier to allow the prime minister and the other generals of Zhou a safe retreat to Phoenix City. Seeing that he could not continue to conquer the opposition forces in such a state, Yin Jiao resumed his original form and returned to the Shang encampment with Zhang Shan and the two captives by their side.

That night within the camp of Shang, Yin Jiao felt as if he knew the elder of the two prisoners from somewhere into the past, and thus approached Yellow Flying Tiger, who was still presently within bonds, and asked him his name and title under Rebel Commander Jiang Ziya. Upon realization that the prisoner sitting before him is none other than the man who saved him from King Zhou's clutches seven years prior, Yin Jiao elaborated the full reasoning--including his confrontation with Shen Gongbao--behind why he has chosen to destroy both Jiang Ziya and that of King Zhou in order to claim the throne of Shang for the sake of the people and that of his ancestors. Additionally attempting to convince Yellow Flying Tiger to defect from the Western Hill forces for the sake of a brilliant future, which unfortunately resulted to no avail, Yin Jiao nonetheless freed the bonds from him and his son, allowing them return to their respective city as a token of his former gratitude only at the cost of showing their commander written letter via the hands of his messenger, informing him to surrender in seven days of time; if such an action is refuted, then all of Phoenix City shall be turned to a flaming sea of ash as legions of celestials tear apart their homeland. Promising the prince that he shall ensure the safety of such a missive, the two friends parted from each other's sides with great emotion.

As Yellow Flying Tiger and Huang Tianhua returned to Phoenix City that same night, approaching Prime Minister Jiang Ziya and informing him of their happenings, the messenger of Shang was allowed entrance, to which he handed the prime minister Yin Jiao's written letter presently following. Tearing apart the letter as a showing of his disgust towards such declared arrogance, Jiang Ziya knew that the superiormen under the "will of Heaven" will unconditionally ensure that such a happening shall be negated regardless of the circumstances. With the rise of the sun the following morning, Yang Bliss's earth blockade was no longer, and General Ma Shan seized such an opportunity to stride forthward

to do battle against Phoenix City as soon as Prince Yin Jiao had received word on the rebel commander's unwise response to his former letter. Being immediately confronted by Deng Jiugong of Zhou momentarily following, the two generals clashed their blades with intense furiosity. But as Ma Shan was nothing more than a bandit in the mountains without excelled training in the art of the sword, as opposed to that of Deng Jiugong, who has served as Commander of Shang for several years, he was naturally bested in mere moments following their engagement, resulting in his immediate capture.

As Ma Shan was brought before Prime Minister Jiang Ziya in Phoenix City shortly following capture, he was immediately sentenced to beheadment after uttering rude defiant words in his determination to remain standing before the former. General Nangong Kuo, who took up such an order, presently within the executionary grounds, was astonished beyond words as his sword cleaved through Ma Shan's neck only for the neck to retake its original form as if possessing the property of water. Reporting such a matter to Jiang Ziya, who was naturally astonished at such a turn-of-events, ordered samahdi fire to spread throughout the execution grounds in attempt to burn the prisoner into ash. As such an action was carried out momentarily following the declaration of such an order, Ma Shan was clearly not effected even in the smallest of measure; and as the warrior stood among the burning flames, he let out a single loud cry of laughter as he directed the fire to open a pathway at which he was able to escape from Phoenix City. Jiang Ziya, who was, needless to say, distressed at the detrimental report of Ma Shan's escape, was received by Yang Bliss, who proposed whether he could visit Grand Completion at Nine Immortal Mountain concerning the case involving Yin Jiao's use of his Heaven Overturning Stamp, while additionally confronting Master of the Clouds of Mount Zhongnan for the sake of receiving the reputed "Demon Exposing Mirror" to destroy Ma Shan. The Prime Minister, who was naturally willing to destroy the threat of Yin Jiao to save Phoenix City from harm with complete reassurance in it's backing, unhesitatingly consented to the former's request.

As Yang Bliss confronted Grand Completion within his Peach Spring Cavern only to receive knowledge that Yin Jiao, the latter's disciple, had been sent to the Western Foothills for the sake of assisting Prime Minister Jiang Ziya against the cause of Shang, Yang Bliss told the superiorman the truth behind such circumstances: The prince had declared the threat to wipe out the entire Phoenix City with unknown rationale backing his intentions. Grand Completion, who was taken aback with confusion as to why his disciple would break his oath with

such an intense showing of resolve against his former words that expressed clear conviction, promised Yang Bliss that he shall head to the Western Foothills very shortly. As Yang took leave with a kowtow of gratitude, he immediately took leave to Mount Zhongnan, his second intended region, and bowed low before Master of the Clouds, who presently exited his cavern to confront the former. Elaborating the characteristics of a certain man by the name of "Ma Shan", along with the incident involving his escape, Master of the Clouds understood the circumstances, and unhestitatingly gave Yang Bliss his Demon Exposing Mirror, who left with a showing of gratitude as he took leave from the mountain and returned to the side of Prime Minister Jiang Ziya back at Phoenix City.

Confronting Ma Shan of Shang in front of the Shang encampment after receiving the consent of Jiang Ziya to take leave to battle, Yang Bliss firmly hid in his grasp the new weapon he had recently received the day prior -- much to the opposition's unknowing. Pulling out the Demon Exposing Mirror and shining it in the direction of Ma Shan as he presently charged forward, he saw nothing more than a mere flick of fire from a lamp emitting within. Immediately contracting the mirror and parrying the enemy's blade with his longsword, Yang Bliss, following a mere few rounds of battle, retreated in expectation that the former would not pursue him after taking realization of the new weapon recently deployed. As Ma Shan acted in such a manner, ordering a full retreat back to the encampment of Shang for the time being in order to elaborate this new potential threat to Crown Prince Yin Jiao, Yang Bliss had meanwhile entered the Prime Minister's mansion and explained to all present that Ma Shan, according to the mirror, was a flick of fire suggesting to be of host to that of a lamp. General Wei Hu, who was well-knowledgable about the world's "Three Magical Lamps" elaborated that their is an equal possibility that either the Eight Landscape Palace, the Jade Emptiness Palace, or that of Mount Divine Hawk are missing their specific lamps of origin, and that Ma Shan is more than likely one of these three when considering his properties of eternal life, to which his "flame" is ever burning such as only present within the magical lamps. Comprehending Wei Hu's logic, Yang Bliss took leave to Mount Kunlun's Jade Emptiness Palace presently following the Prime Minister's consent to his request.

Being received by White Crane Lad upon immediate arrival, Yang Bliss learned shortly that their glazed lamp was still in full flame, and he thus gave a kowtow of acknowledgement before leaving to Mount Divine Hawk, where he confronted Burning Lamp with full inquire involving the condition of the latter's lamp. Burning Lamp, who gave a false display of frustration and surprise at the

realization that the flick of his lamp had disappeared dispite unconditional restraint, was enlightened upon the happenings at the Western Foothills involving the probable incarnation of his flame: A man that calls himself by the name of "Ma Shan". Vowing to Yang Bliss that he will settle such circumstances as soon as he is able to attend to the matters presently acting against the "will of Zhou", regardless whether this "Ma Shan" is in truth his lamp's flame, Yang Bliss gratifyingly kowtowed in thanks and took leave just following. As Yang Bliss informed Jiang Ziya about the highly-probable success involving Burning Lamp's declared assistance, Grand Completion arrived as originally promised, and headed to the Shang encampment after explaining to the Prime Minister that he is indeed the master of the defiant prince, Yin Jiao.

Chapter 64: With the Left Arm of Fire, Yin Jiao's Ambition Tears Apart the House of Zhou

This chapter is titled "With the Left Arm of Fire, Yin Jiao's Ambition Tears Apart the House of Zhou". At the immediate report that a man of Taoist appearance had appeared before the Shang encampment and called for the prince to appear at once, Yin Jiao understood the probability that his master may have arrived, and thus took leave from his head camp presently following. Bowing in traditional manner to his master, Grand Completion, as he took leave from his place of residence outside the encampment, the latter immediately demanded the reasoning behind why he has chosen to fight against the "will of Heaven" and stay the hand of Prime Minister Jiang Ziya in a manner that defies his former words of conviction. Unhesitatingly replying that he had been enlightened by "Master Shen Gongbao", who had evidentially informed him of the rebel commander's cruel murdering of Yin Hong and his terrible forms of leadership and administration that had only led to the forces of Shang vieing their very lives just to destroy him, declared that it his ultimate "duty" under the footsteps of his ancestors to wipe out the false "will of Heaven" and become the new ruler of the country after he slays Jiang Ziya and King Zhou in the name of the people. Grand Completion, seeing that Yin Jiao was resolute beyond change to slay Jiang Ziya out of mere words declared by the swindler Shen Gongbao, charged his blade at the young prince, declaring that the Prime Minister never possessed the slightest of intention to kill Yin Hong, and that if he does not repent in his general way of thought, he shall be unmercifally slain without a moment of hesitation. Yin Jiao, seeing that his master had no evidence to back his statement involving the rebel commander, realized that Grand Completion is fully determined to destroy their relations of disciple and master through a completely irrational basis, and thus unleashed his legendary halberd, for the sake of living on with his ambitions than to die by the sword of a fool. As the stone dragon present on Yin Jiao's halberd began to wrap itself tightly around Grand Completion's arms as the two individuals clashed their respective weapons, Grand Completion managed to flee upon a beam of light at the very moment at which the prince was suggestively posed to unleash his Heaven Overturning

Stamp.

Relating the incident involving his attempt to win the prince over, and the detrimental resolution that followed, as he returned to the side of Jiang Ziya, Burning Lamp presently appeared before Grand Completion and Prime Minister Jiang Ziya within the head mansion of Phoenix City, with declaration that he has come for the sake of capturing the "lamp flick", and thus easing their current troubles. Following this declaration, Burning Lamp specifically told the Prime Minister a plan that will result in this "Ma Shan"'s capture: A plan that was put into effect the following morning at the immediate brink of dawn. At such a set moment in time during their arranged trap, Ma Shan exited the camp of Shang as Yin Jiao received report on Rebel Commander Jiang Ziya's arrival, to which he allowed the former leave upon the prospect of what will be shown to the populace if a mere bandit in the mountains were to single-handedly wipe out the reputed "receiver of Heaven's will", thus backing his standing with complete evidence of his truth of word. But Yin Jiao decided to additionally send a unit of one-thousand soldiers in order to ensure that the commander does not attempt any trickery that cannot be retorted alone. Returning to the confrontation between both Ma Shan and that of Jiang Ziya, the Prime Minister, according to the original plan, violently lashed about his Staff of Beating Gods in a manner that greatly angered Ma Shan to the point that Jiang Ziya was essentially able to lure the former to the southeast following a sudden retreat. Ma Shan, not intending to allow the rebel commander's blatant intentions of ambush get the best of him during such a pursuit, ordered his 1,000-strong unit to split into two halves, forming a pincer-formation that will crush upon the opposition from both sides, while Ma Shan heads the middle with a handful of spear-armed soldiers. As the pursuers advanced to a region lush with willow trees on all sides, Ma Shan noticed Jiang Ziya escape behind a certain man sitting under one of these trees, who immediately blocked Ma Shan's pathway of pursuit after the Prime Minister had passed. This man, who was known other than that of Burning Lamp, recognized the pursuer as being his lamp wick, following a moment or two of consideration, and thus dropped the glazed container atop Ma Shan, putting the latter into frenziful fear before being physically manipulated by the container's magic -- which forced him to return to his original form, and rendering him methodless to any potential escape. The soldiers of Shang, seeing their commander bested by a man of completely new appearance and ability, fled back to their respective encampment in prospect that they could surely not have any greater of chance to seize the life of the rebel commander with such circumstances in play.

As Burning Lamp had presently taken leave to Mount Divine Hawk after being pleased at the results of the Ma Shan incident and the evidential backing that he will possess in the future by using this happening for the betterment of his reputation, and that of Prince Yin Jiao, the soldiers of Shang had meanwhile returned to the side of their prince, and relayed the unfortunate happenings to that of Ma Shan: A report that filled Yin Jiao's heart with utter remorse and made him resolved more than ever to tear apart Jiang Ziya in a battle that will prove descisive to his name. Burning Lamp, who had safely escorted the Prime Minister within Phoenix City prior to his return to Mount Divine Hawk, arrived before the head mansion and relayed his report on successfully subdueing Ma Shan. Receiving written letter via messenger presently following, the message stated that Prince Yin Jiao demands Jiang Ziya to an unconditional battle on the frontlines as vengeance for the stated loss of Ma Shan. the Prime Minister, recalling the ability that he can effectively wield if he were to utilize the power of his Yellow Apricot Flag, unhestitatingly gathered forth a large armada before exiting the gates of Phoenix City at the moment to which the army of Shang was advancing from the east. As the two forces confronted each other in mere moments, Yin Jiao wrathfully lashed his halberd at the rebel commander with an intense showing of skill, while Wen Liang used his Jade Ring to negate the power of Nezha's Universal Ring. Unfortunately however, Yang Bliss mutually assisted Nezha in the form of using magical pellets that were of equal power to that of Chanyu's, resulting in Nezha seizing many opportunities to strike consecutive blows upon Wen Liang's body with his fire-tipped spear; and after several strikes to the chest, the warrior under Shang toppled to the ground, spurting blood in every direction as he let loose his last few breaths in despair. Meanwhile, during the prince's clash with the rebel commander, Yin Jiao unleashed the power of his Heaven Overturning Stamp; but to his immediate dismay, Jiang Ziya unraveled the Yellow Apricot Flag, which caused the stamp to consistently spin in the air without causing any effect to his body in the form of its gravitational pull. Being suddenly charged at by Yang Bliss, who wielded his longsword with great aggravation, Yin Jiao became very flustered at his clear detriment in such a situation, and thus retreated after receiving a critical blow to his back by the rebel commander's staff, retreiving the stamp before departing in unparalleled rage. Zhang Shan and Li Jin, who additionally suffered from similar circumstances at the same present time, followed their prince's lead, retreating back to the camp of Shang after covering their retreat with large clouds of dust that they spread through the air.

As Yin Jiao returned to his inner quarters that evening, he publicly burned

incense within the central camp of Shang, weeping over the death of his head-general, Wen Liang, and the additional passing of his right-hand comrade, Ma Shan, who both assisted him like true warriors beneath the name of the greater good. As Zhang Shan and the soldiers alike began to express inner sorrow at the death of these two leaders, a man of Taoist origin had arrived before the Shang encampment with request to confront Crown Prince Yin Jiao. Being allowed entrance, this man, who declared himself to be "Luo Xuan, the Burning Flame Immortal from Fire Dragon Island", informed the prince that he has arrived after being asked to assist the cause of Shang by none other than Shen Gongbao. Yin Jiao, who immediately realized that the man to which Shen had specifically stated would support his name has finally arrived to uphold the will of the people, entertained Luo Xuan with great generosity, knowing that Phoenix City's declared survival date has expired, and that it shall be burned to ashes by all means with the use of this new subordinate. Unfortunately however, Luo Xuan declared that his comrade, Lu Huan, has yet to arrive; and Yin Jiao was thus forced to wait an additional two days before the latter finally showed, handing Luo Xuan many additional magical weapons as they prepared to attack the city that afternoon.

At the brink of dawn the following morning, the two Taoist warriors were entirely prepared with their set strategy, and thus challenged the gates of Phoenix City only to to be confronted by Prime Minister Jiang Ziya in short measure. As the two forces became aligned before their respective opponents, Luo Xuan was already angry at being humiliated to a certain level at his comrade's late showing, and vented such a rage by charging through the Zhou army ranks, violently clanging his duel Flying Smoke Swords against the rebel commander's mere longsword, who was naturally taken aback by such an unexpected display of speed. Being immediately retorted by Yang Bliss, Huang Tianhua, and others, while Liu Huan meanwhile evaded many attacks from Nezha's spear, Luo Xuan realized that the matter needs to be settled with the utmost of swiftness, and thus assumed a form at which he possessed two additional heads and four additional arms, effectively allowing him the control of multiple weapons at one time. Jiang Ziya, seeing a moment at which he could seize to strike upon Luo Xuan in his transformed state, suddenly wipped his staff in combination to Yang's Sky Barking Hound, startling Luo Xuan for a mere instant, and giving way to many consecutive blows from other soldiers within the neighboring terrain: A lucky blow that forced the enraged warrior to retreat in grave pain, as Lu Huan respectively reciprocated his comrade's action after being overpowered by Nezha's new boost in morale. The two Taoists thus made their way within the

encampment of Shang, and naturally fumed in great measure at their carelessness in the former feud, resolute to turn all of Phoenix City into nothing more than flames within death after being told of Yin Jiao's sworn intentions. As Yin Jiao was naturally more than inclined to answer the resolve of his subordinates after being unexpectedly forced to delay his plans for two additional days, the prince equipped the two warriors with countless arrows supplied by Zhang Shan; and by the second watch of night, Luo Xuan and Liu Huan strode from the Shang encampment atop their respective steeds, laughing in confidence at the prospect of their vengeance, and upholding the intentions of their leader at the same time.

Arriving before the gates of Phoenix City under the darkness of night, Luo Xuan and Liu Huan slew every guard on patrol with incredible swiftness before unleashing their Cloud Raising Smoke above the enemy city, sending over ten-thousand flaming arrows spraying down within the terrain beneath, causing countless buildings to be set aflame, while the Zhou soldiers within the first district began to flee in great panic at such a fierce situation. As Luo Xuan thus gave the signal for an all-out attack upon Phoenix City's inner district, he stated that--upon the order of Yin Jiao--all civilians are to be safely escorted temporarily from the city without harm, while any soldier of Zhou that does not express submission to the name of the crown prince is to be slain without hesitation. Upon this order, over 100,000 soldiers of Shang respectively burst forthward, invading the enemy city with immense speed and morale. As the men and women, young and old, began to be safely distributed outside of the city for the time being while the majority of the soldiers sprayed onwards to smite upon the forces of Zhou, who immediately began to retaliate in full force, Luo Xuan resolutely charged like a beam of light across the battlefield, atop his flaming steed, slaying legions of enemy soldiers with a mere few turns of his Flying Smoke Swords and the compounded power of his Five Dragon Wheel. King Wu, who took notice of the disastrous circumstances within his city, fell to the ground and prayed for the Heavens to grant him sympathy, while Jiang Ziya and his superiormen stood with astonishment, deploying many units of archers and swordsmen to reinforce the frontline defense. Luo Xuan, who single-handedly slew over 10,000 soldiers of Zhou, presently advanced before many architectural buildings of great stature, tore them to shreds of rock with the burning grip of his fire dragons, and absorbed the fire within the first district, distributing it before the noble grounds to protect what remained of the civilian homes. Now taking notice of the head palace of Zhou, and the Prime Minister's mansion that neighbored it, Luo Xuan and Liu Huan advanced with greater speed only to be

confronted by a young celestial woman known as "Princess Long Ji", who had arrived at a prior time to assist the regulation of the agriculture within Phoenix City's region of farming. As she began to spread the Mist Dew Universal Net over the city, effectively ceasing any fire that was originally distributed by the two enemy celestials, Luo Xuan angrily turned at the woman, knowing that she will be a nothing more than a nuisance, and must be eliminated if he is to progress upon the Zhou mansions.

Approaching Long Ji's position and hurling his Five Dragon Wheel at the latter, upon approaching her position, Ji unveiled her Four Sea Vase, absorbing the wheel and all other fire arrows that Luo Xuan deployed following this humiliating display of retortion. Liu Huan, who was equally enraged at the effectiveness of this woman's item, charged upon Long Ji only to be smitten in half by her Double Dragon Sword. As Luo Xuan became mixed with emotions of rage, frustration, and fear, at the sight of such crucial circumstances, he hurriedly merged his remaining Sky Shining Stamp into the blades of his duel Flying Smoke Swords, causing the swords to consistently glow with immense light and burst with flaming smoke. Resuming his three-headed, six-armed form, Luo Xuan thrashed his blades at Long Ji like a madman, but was overpowered by her enormous Double Dragon Sword, and was consecutively beaten back at every attempt. Charging her sword into Luo's flesh and then striking dead his steed with a single stroke, Luo Xuan realized the situations as being dire, and thus ordered his soldiers to retreat back to the Shang encampment with every civilian and head of the enemy soldiers slain. Protecting the masses with an enormous barrier of fire to cover their essential retreat, Luo Xuan, with resolute vengeance, charged deeply into the neighboring mountains to detour all pursuers, slaying each and every scout and soldier encountered and healing his wounds for another immediate attempt on the city. Meanwhile the following day, the many soldiers of Zhou reported the great renown displayed by Princess Long Ji to Prime Minister Jiang Ziya, who in return granted her due rank and was well-pleased with her having appeared for his mutual sake. Now that Luo Xuan had his strength re-gathered after devouring a tiger whole and consuming an additional elixer pill, he summed up his energy and began to make his way back to Phoenix City only for a man of old age to appear beside his pathway, singing heartedly with unknown reasoning. Seeing that this man had an aura of great strength as he carried a long halberd, and wore a distinctive cloud-shaped helmet above his brow with the symbol of Zhou placed therein, Luo Xuan knew that, he being alone, it is of the upmost importance that all his strength is reserved for the sake of destroying Phoenix City and the assassination of Jiang Ziya, and thus

gave a bow of respect followed by declaration that he is a new recruit of the Prime Minister and has been ordered to carry a missive to the city of Zhou, relating that a terrible incident involving some form of detriment had taken place within Phoenix City the night before, and he, by the order of his master, has been sent for the sake of its essential protection. Showing the false decree to this man, who was none other than Li Jing, father of Nezha, Luo Xuan began his way to the enemy city without harm or suggested suspection.

Chapter 65: The Will of a Million is Shattered by Four

This chapter is titled "The Will of a Million is Shattered by Four". As Luo Xuan received the warrior's name as being "Li Jing", a man who is presently heading to the residence of the Prime Minister for employment under the Zhou flag, Luo Xuan carefully strolled side-by-side with the former, until they closely bordered the city walls of Phoenix City. Not allowing for his aspirations to be postponed for any moment longer, Luo Xuan presently gave a signl to himself, causing the Flying Smoke Swords that he planted within the earth to burst from the ground and fiercely impale the unfortunate Li Jing in the back, who in return gave a cry of immense astonishment while, assuming that he had been betrayed by Luo Xuan at such a moment in time, grabbed at the latter's throat in desperation. Beating back the old warrior and setting him aflame with the natural attributes of his duel swords, Li Jing instantaneously formed an enormous golden pagoda in the skies upon will, and smashed it down upon the unwarry Luo Xuan's skull, killing the unfortunate celestial in a mere moment in time. Presently diminishing the pagoda and desperately scavenging upon the fallen warrior's body, Li Jing luckily found a large mass of silver elixer pills that possessed the attributes of healing any wound upon swallow--as opposed to pills that need to be dissolved in water--and, formerly being informed of this substance by his master, Burning Lamp, immediately devoured the majority of the pills before making his way to Phoenix City.

Being allowed entrance into Phoenix City after giving evidential proof of his identity, Li Jing was escorted before Jiang Ziya in the Prime Minister's mansion, at which Li Jing presently declared his prior incident with a celestial of fire, who attempted to take his life along the way to Phoenix City. Being forced to prove his case with complete evidence, Zhou soldiers were sent to the specific region at which Luo Xuan had supposedly died. But, to their justified suspicion towards this new warrior, no body remained whatsoever, for Luo Xuan had planted 3,000 Shang soldiers in the neighboring forests to retreive his body if any incident were to occur that would result in evidence of his passing; and as the Flying Smoke swords were made from his own body, they dissipated into dust at the moment to which Luo Xuan died, destroying all evidence and forcing the rebel

commander and his soldiers to not only distrust the new recruit, but to additionally become warry at every moment in fear of the enemy's return to smite them where they stood. To make matters worse in a display of bad luck towards Li Jing, one of the more seemingly distrusted celestials among others--Burning Lamp--was his master, and was the only individual other than Muzha, Nezha, and Jinzha, able to justify that Li Jing should be trusted; and Jiang Ziya and the others thus put their time into forming a strategy on how to deal with Yin Jiao's Heaven Overturning Stamp and Soul Dropping Bell above everything else, while stationing a high level of celestials outside of the gates and quickening their reconstruction as to fight against Luo Xuan's probable return. During their strategic discussion, Grand Completion recalled from his memory three additional flags separate from the Yellow Apricot Flag under the Prime Minister, but of the same magical properties: the Soaring Flame Flag within Mount Xuandu, the Green Lotus Flag within the Western Lands, and the White Cloud Bound Flag with whereabouts unknown. Receiving immediate consention to retrieve these three flags, Grand Completion presently left Phoenix City and arrived before Mount Xuandu, at which he received the Soaring Flame from Lao Zi momentarily following his request, before then heading to the Western Lands. Arriving at the intended region and being allowed entrance before Buddha, who was obstinate at first upon hearing the request of Grand Completion and his intentions to use the flag that represents Buddhism and their reputation, but was presently convinced by Candi to allow him the Green Lotus Flag for the sake of their religion's mutual expansion throughout the east: This being an intention of the upmost importance. As Grand Completion was very gratified at their consideration towards his troubled circumstances, he returned back to Phoenix City to report his present success, at which he entered the residence of Princess Long Ji and requested whether she knew anything about the remaining White Cloud Bound Flag's location.

Long Ji, who had not been informed of Grand Completion and his search to obtain this remaining flag at the prior time, informed the former that her mother happens to possess such a flag within the Jade Pond residence; but as only a celestial of great status such as that of Immortal of the South Pole could request it--for the flag is an essential symbol of authority and will within such a region--Grand Completion had little choice but to head first to Mount Kunlun after deeply thanking the princess for her guidance and handing the two acquired flags to Prime Minister Jiang Ziya. Arriving before Mount Kunlun and obtaining the mutual cooperation of Immortal of the South Pole, South Pole immediately strode to the Jade Pond atop his mystical crane, expressing delight and

satisfaction over the unique architecture about him as he presently arrived before the residence of the Golden Mother. Receiving the White Cloud Bound Flag after elaborating the reasoning behind why he had appeared, at which he naturally showed great gratification for the lady's consideration, South Pole entered Phoenix City following this incident, handing the remaining flag to Jiang Ziya, who entertained him in his mansion hall as reward before sending the respected celestial back on his way to Mount Kunlun. As Master Pure Essence and Outstanding Culture presently arrived before the Prime Minister's residence according to their prearranged time of meeting, Jiang Ziya began their set order of attack: Outstanding Culture will wait upon the eastern edge of Mount Western Foothills with the Green Lotus as his tool; Pure Essence will head to the south, equipped with the Soaring Flame; Burning Lamp will head the center perimeter with the Yellow Apricot; and he shall personally take up position in the west with the White Cloud Bound. After setting forth these orders, Jiang Ziya followed with set commands to his generals: Yellow Flying Tiger will assault the frontal encampment of Commander Zhang Shan; Deng Jiugong and Nangong Kuo will simultaneously assault the right and left camps that neighbor the front using Nezha, Yang Bliss, Wei Hu, and Thunderbolt as respective reinforcement; and Li Jing, Nezha, Muzha, and Huang Tianhua will distribute themselves where they are essentially needed from the rear. Each general and celestial thus made immediate preparations throughout the remainder of day, at which they awaited until the time of dusk before pursueing any form of attack.

Meanwhile within the encampment of Shang, Yin Jiao was exceedingly distressed and greived over the unexpected report of Liu Huan and Luo Xuan having been killed, and thus encoffined the honorable Luo Xuan in a respective coffin, sending a unit of soldiers as escort to bury the warrior upon the mountain's summit. This being done, Yin Jiao, told of Luo Xuan's final employed strategy that would result in the rebel commander's forces being of a despaired state of fear, knew that they would surely attempt an attack upon his encampment to ensure that revenge is not only obtained in the face of their humiliation, but to ensure that they have destroyed any means of threat that could assist the potential return of Luo Xuan: An action that is entirely essential to their future safety, by all means. With this deduction, Yin Jiao sent written decree via messenger, ordering neighboring passes to send reinforcement by order of Crown Prince, while securing a route of retreat to the east at which he would be able to reach the passes and call upon the assistance of the capital and that of his comrade, Shen Gongbao. In addition to these preparations, Yin Jiao ordered his generals and soldiers to sharpen their blades and dominantly practice

the Bull-Horn Formation and Pincer-Formation according to the perimeter surrounding the encampment's respective sides, and priorly distributed many units of royal soldiers to the mountains neighboring the Western Foothills, at which they would search all head residences and temples, burning them to the ground upon princely decree if any tool of magical attributes were to be located: This ruse would allow Yin Jiao to ensure that the rebel commander's unknown sources of assistance in the form of magical items will be cut off to some extent, while they are then supplied to the capital as ensurance that his name and power would gain even greater evidence -- for he obviously would not possess intentions to harm Morning Song if such a display of assistance were to be shown, ensuring his mutual reinforcement from the king. With this being set, Yin Jiao and Zhang Shan took their respective places. And as dusk had approached with report that the rebel army is presently closing in upon their encampment from every employable direction, the soldiers of Shang took up their stations and readied their weapons for a descisive battle.

As Yellow Flying Tiger closed in upon the Shang encampment's frontal center, Yin Jiao and a large batallion of pikemen fiercely clashed against the rebel army, greatly overpowering their advances with waves of arrows and the gravitational power of the Heaven Overturning Stamp. Meanwhile, Zhang Shan, given the Yin-Yang Swords by the prince, was met by Nangong Kuo, Deng Jiugong, and other lesser generals at the right encampment, at which he defended his strategic stronghold with the combined assistance of Li Jin. Unfortunately however, a new foe by the name of Sun Yanhong advanced upon the defenders and spat large quantities of fire from his mouth, setting the soldiers of Shang aflame and resulting in mass confusion, to the detriment of Zhang Shan who had little choice but to fight with even greater valor. But even with his new display of prowess, Deng Jiugong advanced and, seeing that his former subordinate was unwilling to surrender even in such bested circumstances, struck a fatal blow to Zhang Shan's chest and ordered the fallen commander to be buried in Sanshan Pass in honor of his characteristics of zeal. At this present time Yellow Flying Tiger, who did not possess any magical backing, was bested very quickly; but to his benefit, Nezha and Yang Bliss immediately arrived to assist the commander, smiting the oppositionary forces with incredible power, at which Yin Jiao had great difficulty in suppressing even with the ability of his stamp and bell. Knowing that the central camp is of vital importance and that if lost, will result in a prime advantage for the enemy force, Yin Jiao assumed his three-headed, six-armed form, and willfully multiplied his golden halberd until he possessed six, and followed by valiantly striking hundreds of blows into the rebel soldiers,

felling hundreds with every swing of his individual halberds, and making the remaining whole more resolved then ever to press on and smite the crown prince: naturally, if not defeated quickly, he will sully their opportunity to obtain victory. As a result, the thousands of Zhou soldiers created a pincer around Yin Jiao, and the legions of spearmen pressed forward at one sudden instant and impaled the prince with their respective weapons, ceasing the warrior from his rampage. Enraged beyond measure at such a display, Yin Jiao firmly unleashed his Heaven Overturning Stamp, causing the enormous mass of soldiers piled around him to be thrusted to the ground, blood gushing from their ears and eyes as the gravitational weight became overwhelmingly strong -- even to the point of crushing their bodies. Nezha and Yang Bliss, who had presently strucken dead the multitude of the Shang forces singlehandedly, causing individual retreat for the majority of their enemy, assaulted the wounded prince with their sword and spear respectively, but were greatly held back by an enormous mass of crossbowmen that laid before the encampment's head gate, allowing Yin Jiao a safe retreat back within the central camp, at which he ordered the vast majority of the defenders to equip themselves with crossbows, while handing them loads of straw hay and the flaming arrows originally received from Liu Huan for the sake of an ultimate defense around the entire perimeter of their encampment. Presently devouring one of Luo Xuan's silver elixer pills and mounting a cloud of dust, the crown prince immediately sped to the east with incredible speed, intending on reaching the capital and receiving a grand majority of magical items to use as backing for his ambitions.

Approaching Sishui Pass as he killed the masses of Zhou soldiers that stood before his way as respective ambush parties, Yin Jiao presently confronted Master of Outstanding Culture along the way, who, without any hesitation, unraveled his Green Lotus Flag, forcing the prince's weapon of destruction--the Heaven Overturning Stamp--to reverse its power as the light from the flag shined upon it. Overwhelmed at such an annoyance, Yin Jiao had little choice but to call back his stamp, blind his opponent with a storm of dust, and spur off to the southeast atop his cloud with even mightier resolve. Slaying the many Zhou soldiers that continued to confront him along the pathway to the southeast, in the form of additional ambush parties, Yin Jiao was met by his master, Pure Essence, who intended more than anything to stop his former disciple from completing his intentions. Showing such an intention by unwisely revealing his Soaring Flame Flag even without the Stamp's release, Yin Jiao predicted that each flag must only possesses a variable exterior appearance to confuse their opponent, while it is internally nothing different than its counterparts in the form of its use, and thus

did not attempt to release the Heaven Overturning Stamp, but impaled his master's hands with one of his golden halberds, stole the flag, and thrusted Pure Essence from his direction, thus changing his direction to the east and continuing onward to the capital. Jiang Ziya and Burning Lamp, presently hearing of Yin Jiao's movement to the east, abandoned their respective positions of defense and divided themselves before the pathway of the prince -- Burning Lamp being the first to confront Yin Jiao. Exceedingly cautious in all nature and not wishing to be seen as an enemy to the Prime Minister in fear of the detriment of acting against "Heaven's will," until he can eventually seize power for himself over Jie Taoism, Burning Lamp made no effort to prevent Yin Jiao's advance, considerately allowing the prince passage in honor of his resolve, awakening the Yellow Apricot Flag following the former's departure, creating thousands of golden lotus flowers to cloud the pathway of any potential pursuit. As Yin Jiao thus presently charged towards the east, he saw the rebel commander posed before him with dragon banners fluttering about and, seeing Jiang Ziya's follyable behavior in the name of warfare, seized the opportunity to attack from the air, at which he slaughtered the surrounding disorganized parties under Zhou before piercing his six halberds into the commander's flesh. Jiang Ziya, not having a former chance to resist against the prince's spediful assault, immediately released his White Cloud Bound Flag causing fog to disspate all potential sight and forcing Yin Jiao to charge and thrash about in random directions -- for upon release, the Prime Minister disappeared like nothing more than an illusion. Fearing that more detrimental of circumstances would sully his efforts, even though such an opportunity is rare in seizability, Yin Jiao mounted his dust cloud and charged with unparalleled speed to the east.

As the prince resolutely continued, the circle of fog remained no longer and Yin Jiao began to see the final brim of sunlight across the sky as taels of thunder echoed throughout the air, strenghtening his determination to live on on, no matter what. Presently entering a region at which the terrain closed upon him from left and right and continued with such an expanse, Yin Jiao continued by way of foot, until he had confronted a mountain of incredible span that blocked any potential advancement. Being perplexed as to why such a pathway of essential importance for transportation and travel would remain at such a state up until the present, Yin Jiao was naturally annoyed by such unlucky circumstances and willfully cleaved the entire mountain into two vertical halves, with the secondary ability of his Heaven Overturning Stamp, but draining a greater majority of its remaining magical potential. Now being able to advance once again, the two sides of the mountain suddenly began to cave towards him, as if

with the intention to crush him. Knowing that the mountain's rocks would smash his body if he attempted the use of the Heaven Overturning Stamp, Yin Jiao lunged towards the sky as he used the wind to elevate his body; but as he reached the very surface of the mountain, both ends clamped shut upon his abdomen, causing him to let out a loud shriek of pain as he comprehended the danger of such a situation.

Chapter 66: A Hero Vows Redemption Upon a Moonlighten Night; A Dragon of Justice Rises from a Sea Filled with Shame

This chapter is titled "A Hero Vows Redemption Upon a Moonlighten Night; A Dragon of Justice Rises from a Sea Filled with Shame". As the unfortunate prince experienced unparalleled pain in such drastic circumstances, he wasted little time in using the Heaven Overturning Stamp to free his lower body from the mountain's grip; and as he was thus free, he swallowed another silver elixer pill to heal his broken body, at which he then mounted his cloud and continued to the east. To his continued detriment, however, mist as white as snow suddenly blinded his eyes from the recently experienced dark of night, as he continued, followed by four metal chains, which lunged from the terrain beneath, wrapping around Yin Jiao's heels and throwing him to the ground. As he struggled to break free from this hold, the chains suddenly began to expand from the earth, wrapping themselves around both of his legs as if being that of a snake. Using his Soul Dropping Bell to stall the chains from expanding to even greater lengths--even though still presently remaining tight around his body--Jiang Ziya suddenly appeared before Yin Jiao's face, content with having captured the runaway prince. Unfortunately for the prince, he had tredded upon a mountain that distinctively possessed metal chains beneath the earth that could be effectively controlled by the hands of any member of Jie Taoism; and as Jiang Ziya had specifically constructed this mountain solely for protecting the lands of the Western Foothills from a neighboring distance, he allowed Yin Jiao to continue on his pathway to the east without having to stop him with his own hands -- which was unexpectedly an impossible task otherwise. Presently, King Wu appeared atop his stallion--having been stationed upon a neighboring vicinity for viewing purposes before Yin Jiao's capture--with Grand Completion by his side. Approaching the captive and being told who he was, King Wu forced the Prime Minister aside and kneeled before Yin Jiao, stating that he would gladly give his life and suffer for 10,000 years in the face of the latter's humiliating condition, while ordering Jiang Ziya not to harm the prince in any

form. In retortion, Jiang Ziya boldly stated that even though Yin Jiao is a status symbol before the entire country and its inhabitants, he has opposed the "Will of Heaven", and thus must be put to the sword in the name of true justice. Even with consecutive orders to pardon Yin Jiao from such a fate, the malignant Prime Minister refuted every request, handing Grand Completion his sword, to deliver the fatal blow.

With readiful resolve to put an end to his dangerous disciple--who could risk the entire death of the Western Foothills if allowed to live--Grand Completion presently approached the captive with sword in hand, while Yin Jiao, frantic to escape such circumstances, for the sake of his ambitions and the will of the people, suddenly revealed the Heaven Overturning Stamp within his sleeve, striking it before his master's face and causing the latter to flinch with an intense gravitational pull upon his body. As Yin Jiao immediately followed with a slash from his golden halberd, Grand Completion, with tears gushing from his eyes, shattered the former's blade to pieces with his right arm, and extending his fatal blade with the right, piercing Yin Jiao's throat and rendering his body motionless. Remaining upright after such a fatal blow, Yin Jiao eye's gazed resolutely at his master with the final remaining moment of life that he still possessed, while he dropped the activated Heaven Overturning Stamp from his hand, stepping upon it with his feet; and as it hit the ground, the metal within the mountain equally reacted to the immediate change in pressure, causing the terrain to immediately collapse in a large ripple effect as the magical energy transfered through the metal, as if being electricity. As Yin Jiao unleashed one final grin of achievement right before death, the mountain collapsed in all entirity, causing Jiang Ziya and the others to be buried like sand from within. Alas! Yin Jiao thus died, remembered by the people of China as a true hero, sacrificing his every ounce of life energy to destroy the country's evil in the face of the suffering populace and the war-torn hearts of all that inhabit it.

As Yin Jiao's spirit took flight through the skies and gazed down upon the enormous reckage as a result to the mountain's collapse, the prince was justifiably infuriated that his ambitions have been evidentially sullied, but was still relieved that the rebel commander is indeed dead, allowing him some form of opportunity to easily take the Western Foothills if any new body is to be found. In resolution to this, the first worry that struck Yin Jiao was seeing whether his respectable comrades had succeeded in their initial defense of the Shang encampment; but as he arrived to inspect, corpses laid desolate along the region's perimeter, with his encampment having been breached and desolated in

all entirity. Seeing the evidence that many soldiers of Shang had scattered to variable distances after the dominant use of fire, Yin Jiao wrathfully altered the clouds of the sky and uprooted neighboring trees, as he loudly lamented the death of his fellow allies. Following this incident of lamenting, Yin Jiao realized that some form of gravitational force was pulling him in the direction of the east, and nonetheless resisted such a force, arriving before the grounds of Capital Morning Song and searching widely for his father, who he intended on seeing, as opposed to initially killing him, which would provide a heavy weight of populace support to the side of Zhou, considering that his aspirations to be seen as the country's influence would be harmed by such circumstances, and recovery would be almost impossible. Therefore, Yin Jiao eventually found his father--who was presently dozing off by means of heavy drinking outside the Happy Terrace--and stood before his father, informing him of his identity, the past circumstances taken place within the Western Foothills, and that the able and powerful should be convinced to negotiate and tear apart the Zhou influence -- for by no other means is such a resolution possible. Following this, Yin Jiao created an enormous gust of wind, soared through the skies, and arrived before the Terrace of Creation in which his body was innately drawn towards; at this initial point in time, Yin Jiao allowed himself entry within the terrace, after being elaborated to by the guardian, knowing that even with Jiang Ziya dead, he did not possess any actual body or magical item to reinforce his authority. The crown prince thus took rest, vowing upon the moonlighten night that he would rest for the time being, awaiting the moment in which he will be able to reinforce his eternal ambitions once again.

The following morning, King Zhou sat concentrated on the message that he received from his "deceased" son, but nonetheless grew frenziful when receiving an urgent report that stated that Crown Prince Yin Jiao was indeed present on the battlefield; and as the worst possible circumstances would have it, he and that of Zhang Shan had both been killed while in the ultimate attempt of destroying the Western Foothills. Unhesitant to act in some means of retortion to this detriment, King Zhou immediately held a council within the Royal Hall, where he announced the entire situation before every minister, accordingly asking who should be chosen as the following expeditionary commander to enact vengeance. In response to this, Supreme Minister Li Deng stepped forward from the others, stating that Commander Hong Jin of Sanshan Pass possesses both unparalleled magicaly capability and is additionally successful in military strategy -- someone who should thus be employed and tasked with such an obligation. Initially accepting this recommendation, King Zhou sent a messenger with royal decree

to Sanshan Pass, where Hong Jin accepted the proposal, equipped himself with the Commander's Seal and 100,000 soldiers, and appointed his subordinate--Kong Xuan--as Sanshan's new head guardian. He then took leave of the pass and lead his army towards the direction of the Western Foothills.

At the present time at which Crown Prince Yin Jiao gave his final stand by collapsing the Western Foothill's Guardian Mountain, Grand Completion and the others were initially buried by the rubble that encased upon them, but the former immediately deployed thousands of lotus flowers that protected them from the weight of the rocks' pressure, escaping with both Jiang Ziya and King Wu before any furthered amount of detriment could result. Regardless, both Jiang Ziya and Grand Completion were heavily wounded, and were thus handed by Zhou generals silver elixer pills that were retrieved from the fallen Shang encampment, which were previously identified by the Prime Minister as only being consumable by a man of immortal characteristics. The Zhou soldiers had also located the respective grave of Luo Xuan and freed the citizens that were held by Yin Jiao, so proclamations were immediately spread about the city that appeased the people from their strife, and reconstruction immediately took place within Phoenix City as many days passed by in conviction. Meanwhile, Hong Jin and his army of 100,000 had made their way deeply into the Western Foothills after a straight week of marching, where they presently made themselves an encampment secluded within a forest region that laid to the south. Scouts were then sent to report on the current circumstances present within Phoenix City. After some time, information had been received that many escorts of provisions, silver, and iron were being transported regularly, and many soldiers were being drilled apart from one another in variable regions, suggesting that the Western Foothill's were quick on their feet to ensure that further invasion was well-defended from, and that such an opportunity to strike shouldn't be avoided. Thus, Hong Jin distributed his soldiers to specific strategic positions, drilled the sword, bow, and spear units beneath his command, and ordered General Ji Kang to take the field the following morning. As dawn arrived the next day, Ji Kang marched a grand army of 70,000 soldiers before Phoenix City, ordering his soldiers to pounce upon its western gates and besiege it as quickly as physically employable. At this initial time, General Nangong Kuo charged through the gates that presently suffered from besiegement and furiously ordered his unit of 20,000 to fit arrows to their bows and barrage the Shang soldiers from the city's walls, additionally meeting Ji Kang one-on-one, prepared to fight to the death if the need be.

Ji Kang, relatively being overwhelmed by Nangong Kuo's stand of desperation and rage, presently recited many incantations, causing an enormous cloud of darkness to appear directly above his respective head, at which a wolf of bronze fur lunged from the darkness, piercing its fangs into Nangong's flesh and rendering him screaming in pain. Ji Kang then stabbed his sword relentlessly upon the wounded warrior, causing Sun Yanhong, who gazed at such a sight from the city walls, to spray an enormous torrent of fire down upon Ji Kang, who initially fled in great surprise at such a display, knowing that such a monster may have been the justification as to why the Shang encampment's remnants were found as being mainly nothing more than deeply incinerated ashes. Ordering his soldiers to retreat less they were to be killed in mass by this incredible beast, Ji Kang and the Shang army fled the day, and Nangong Kuo was immediately carried back into the Zhou encampment, where he was treated. As the circumstances involving Sun Yanhong's appearance was presently reported to Hong Jin after the time at which Ji Kang effectively returned to his commander's encampment, Hong Jin was delighted that the source of the previously seen catastrophy had now been filled in with partial evidence, and he thus chose to send General Bai Xianzhong to due battle the following day with 10,000 pikemen and crossbowmen alike, while meanwhile forming a fixed strategy on how to destroy such a beast and its conspirators.

As the warrior of Shang approached Phoenix City's gates, he aligned his pikemen in a pincer formation, while his respective bowmen formed towers out of mounds of mud in the rear, so as to have a mounted position that would allow them to spray upon the enemy soldiers like rain. With these formations having been aligned, Deng Jiugong alone commanded a frontal army of half the number; and after failing in the controversial attempt to convince Xianzhong that his course of action will only result in death, Deng Jiugong fearlessly charged upon the enemy's pincer formation, ordering his fire-arrow ambush units on his right and left to clear a pathway of fire that would separate the opposing pikemen from his body. As the pincer formation became distorted by this show of unexpected bravery, Deng Jiugong whipped his noble steed until he obtained great agility, at which he closed in upon the enemy commander--who remained at the middle--and felled him in a single cut of his blade, presently fending off volleys of arrows at the same initial time. As Deng Jiugong ordered his soldiers to then begin to spray their flaming arrows upon the mounds of mud, the morale of the Shang soldiers diminished, and they fled back to their encampment while Jiugong took the enemy commander's head and made his return to Phoenix City, much to the praise of Jiang Ziya, who ordered the head to be hung upon a pole

before the city gates as a showing of their conviction. As Hong Jin was naturally distressed to hear of such a detriment upon hearing report, he still relatively harbored a very keen interest in the capable men of the Western Foothill rebel faction, and more than anything desired to visit their city personally, where he would be able to engage in some form of controversy.

The following day, Hong Jin equipped his body with full-plated armor and led an enormous front before the eastern gates of Phoenix City; and as Jiang Ziya and his men exited the city gates to repel this enemy force, Hong Jin took notice of the rebel army being of perfect discipline, consisting of many a general and celestial, who showed such a look of resolve and furiosity that the Shang commander grinned in admiration. Approaching Jiang Ziya and receiving his name with full respect, Hong Jin began by informing the Prime Minister that he has been sent by royal order of King Zhou to cease their rebellion and make ultimate peace between both of their respective factions.

"I am Senior Advisor of the Leftern House, Hong Jin, and I come before you today to put forth an agreement that can settle our differences in a manner differing from lowly barbaricy. As I see that your army is of perfect discipline and formation, yet you carry the name of a rebel, it is obvious that you possess hatred towards the name of King Zhou and intend on his overthrownment. Now would it ultimately benefit your position by using moral influence to strengthen the swords of your soldiers and create a furthered amount of chaos in this country? I see such an action as being nothing less than folly, as you and your people consider yourselves men of peace that await the times, but in reality, you are treacherous snakes that wish to bite back at your master! Have you taken into consideration the consequence in acting in such a manner? You may possess the capacity to overthrow the dynasty and declare yourselves as heroes, but is barbaric violence truly something that you should carry out as if being nothing less than a normality? In the name of justice, I cannot allow someone such as yourself to destroy the Shang Dynasty and bind the people's minds to petty delusions of grandeur and peace. If you value your life and the hearts of your people, I order you to throw down your weapons and speak of submission: for what can animals such as yourself perform against men of my ability, other than using celestials as tools to carry out your own evils?"

Smiling with an aura of great resolve, Jiang Ziya responded: "So, the common class general of the Shang forces declares me as being a rebel of the country and someone who should ultimately be eliminated for the sake of the greater good. I

am nothing more than a simple Taoist-man that has risen up in the name of Heaven, and I will strike down anything that opposes such a will, even if I am forced to destroy every last one of your kind with the sword that rests at my side. The will of Heaven is vast, and I am the figurehead of destiny that has been ordered to strike down the evil Shang Dynasty and its ruler, so that my benevolent ruler King Wu can rise up and rightfully claim the throne as his! You state my intentions as being nothing less than a passing whim held by a barbarian, yet how can you deny the resolve of my blade as being delusions of peace when I possess the full capability to create such peace?! I am a ruler among men, and nothing can deny what I have chosen to do for this country, as my actions will create a future that everyone shall prosper from, no matter what needs to be sacrificed within the process. My people fight as my arms and legs, and I treasure them the same: How can one such as yourself dare talk of justice when my actions are for righteousness and universal happiness!"

Laughing aloud in full determination, Hong Jin boldly stated: "So it seems that you believe yourself to be a hero of the common man, and use your direct followers as evidence to prove that what you are doing is for the best possible resolution to the present circumstances. Is that not nothing less than truly pathetic--eh? You foolish ape for a human! It seems that no reason can diminish that disparity within your breast, and that you are determined more than anything to bring this country to a greater height of chaos, simply due to your own petty views of justice! Righteousness, love, honor, resolve -- are these words that you truly believe will somehow save the people from their consistent despair, and that you will be seen as a hero among men? Listen to reason, you useless old fool! Even if you are able to destroy the Shang Dynasty with the backing of those evil righteous-driven celestials, think that I will simply stand down and allow your actions to pave a pathway of destruction through this country, in face of my ultimate duty and reputation beneath the sword of Shang?! If you refuse to set aside your delusions even in the face of reason, then I have little other choice then to show that my blade has been carved from the blood of thousands of rebels, and you shall simply be another corpse that litters the death-paved ground of shame once my justice tears open your very heart!"

With these words having been spoken, Hong Jin resolutely ordered his pikemen and spear units to charge to his right and left as they advanced to the enemy's position from the front; his bowmen would begin to construct forts to the south and north to use as fortifications; and the mounted cavalry would create a wide pincer formation around the rebel army, expanding the effectiveness of Hong

Jin's forward charge. As Hong Jin neared Jiang Ziya's position, he would be momentarily confronted by the 72nd son of King Wu, known as Wu Shimeng, who was naturally of intense physical ability, and thus subsequently able to beat back Hong Jin's assault with only a small unit of soldiers. Seeing that this new foe possessed a high level of strength to back his resolve, Hong Jin concluded that such a confrontation would not prove fruitful by means of his own martial prowess, and he thus gave a signal with his right hand before stabbing his silver flag into the ground, at which he ran inside of a void door that appeared to his right. With this void door having been opened, Wu Shimeng knew not what fate would befall him if he were to enter; but as such circumstances opened an opportunity for him to potentially seize the head of the enemy commander, he unhesitatingly charged onward through the door. Little could he actually comprehend, however, is that Hong Jin immediately took to hiding as he was present within his void; and by the time at which Shimeng had entered, the Shang commander's cutless fell upon him like a heavy guiotene, slicing the general into two vertical halves and subsequently placing fear into the hearts of Jiang Ziya and each of his subordinates.

As Hong Jin exited his void door and resumed it to its original state as a flag, he began to loudly boast before Jiang Ziya: "You stated earlier that you possess the full capability to create peace within this country, yet how can one deny the power that I wield as being something subtle and easily conquered, even as one of your men have now reached River Sphynx and cry out in resent at their own unknowing! If you wish to take my life and continue with your petty ambitions of grandeur, then call forth those worthless celestials of chaos and use them to your present advantage, otherwise the scent of blood shall echo throughout the countryside as my blade erases your every cell of existence! Don't take me lightly, you barbarian: I have slain thousands of rebels with this resolved sword of justice, and your streaming blood shall simply be another passing page in history, while I shall be looked upon as this country's true hero!" With this having been spoken, Hong Jin re-awakened his void door and disappeared within, concentrating every ounce of his magical energy to sprout from the ground beasts comprised of dark matter, who roamed across the battlefield in enormous number, tearing apart soldiers of the Rebel Army limb by limb. As these beasts were a part of Hong Jin's subconscious, he was forced to remain in a meditative state while within the void; but with Deng Chanyu's immediate and brave showing of agility, she was able to scatter many soldiers of Shang before entering the door that held the commander, barraging him with a multitude of reinforced pebbles and subsequently causing Hong Jin to yell out in thriving pain

and despair. Attempting to grab ahold of her body with his Hands of Darkness, he had already maxed out the majority of his remaining energy and struggled in such an attempt, causing Ji Kang to initially pierce forward like a shadow and purge the entire battlefield in mist. Taking ahold of his wounded master while in the midst of such a showing, Ji Kang ordered a full-scale retreat back to their encampment, thus scoring for Jiang Ziya a moderate but resentful victory.

As Ji Kang and the rest of the Shang forces had returned to their respective encampment, Hong Jin had immediately treated his wounds with advanced medicine and rested for the evening, vowing that he would unconditionally dispose of the woman that had given him such deep wounds, ultimately for the sake of his credibility. Acting upon these words, Hong Jin departed from the encampment the following afternoon, taking with him a 3,000-strong unit of archers to back his assault, determined to solely tear apart Deng Chanyu, the woman who had humiliated him so deeply. As Hong Jin appeared before the eastern gates of Phoenix City shortly following and ordered the appearance of the "rock-throwing whore", Princess Long Ji, who had taken ear to the ability of Hong Jin's flag and had happened to possess a weapon that could counter such a detriment, rode from the city gates and confronted Hong Jin upon Jiang Ziya's consent. As Hong Jin was both enraged at the fact that Deng Chanyu refused to show her face, but satisfied that he could enact his revenge on another respective arm of the rebel commander, he initially awakened his void and ran inside, preparing to unleash the largest amount of dark energy that he could sum forth, tearing his enemy into pieces. To his shock, a large silver portal carrying Princess Long Ji was suddenly awakened from within the void, and she strode outside with incredible speed, smashing Hong Jin's back with such force that his armor shattered to pieces, additionally throwing him a great distance before he had reattained his footing. In a state of great panic, Hong Jin abandoned his flag and fled to the north on his mount, ordering his 3,000 archers in ambush to unleash volleys of arrows at Long Ji, who was presently in pursuit at the rear. Returning to a natural state of mind and fully confident that the woman could never survive such a heavy onslaught, Hong Jin steadied his horse and turned to look at his opponent; but to his intense fear and dismay, the Shang soldiers fell in masses as Long Ji unleashed from her magical vase an enormous sum of fire, which had been originally obtained during Luo Xuan's former attack upon Phoenix City. Gazing all around him and seeing trees falling apart with flames scattered to the very skies, Hong Jin, no matter how bold, wished to live another day, and frantically sped his horse to the north until he had reached the North Sea, at which he dismounted, throwing into the waters an imperial seal that was

granted to him by noble birth, carrying with it the will of ancestors.

As the waters began to part from one another with violent waves churning consistently, an enormous guardian dragon leaped from the depths of the ocean, allowing Hong Jin to mount it as if he were its master. With Long Ji having caught up to him his position, Hong Jin stood atop his beast and loudly proclaimed before his opponent: "You are a mere tiger that has been uncaged by a rebel who wishes to overthrow the country, and you still consider yourself as being superior to I, a man of true noble birth who even the skies proclaim as their equal! Is the present situation not anything less than laughable?! I am a man that has been chosen by the Shang Dynasty to lead the masses to unconditional victory, never severing my path of duty nor giving up in the face of any opposition! You on the otherhand are nothing more than a test-animal who has been granted supreme power at birth, while at the same time you prove yourself as being too incompetent in knowing how to wield such a power, even to the extent that you shamelessly attempt to take the life of one such as I, known by all as a man of justice! If you give in now and show to me that your life is better off saving than to meet a humiliating death in the face of service beneath a deluded man of the common class, then I shall treat you as if you are my own right arm, an individual who deserves respect and gratitude, and someone who is treasured by the people alike as being a hero that has awakened from ignorance.

My ancestors have long been known throughout the land as prodigies, individuals of both great talent and respect, and saviors of nations and kingdoms, never allowing themselves to falter or give in to unfavored circumstance, but living on to fight for their resolve another day, destroying any opposition to the throne and securing themselves as men of true repute! Set your eyes upon reason and become a beacon of light as my ancestors have shown themselves to be: only then shall you make a name for yourself in this pathetic country gutted with every whim of evil and become a figurehead that is deserving of praise and power! My conviction for the people has never decayed even after so many years of service beneath a land dreaded with incompetency: think that I will simply give in to a force driven with nothing else than unconditional barbarity and lose an opportunity at guiding the masses with the power and authority that resides within these very fingertips?! The circumstances are futile for any means of victory, as even the gods have answered my noble call, and together we shall both strike down the evil in this country and blossom the future as a sword of unparalleled conviction and truth!"

In response to this, Princess Long Ji approached the sea that stood before her and casted into it her own hereditary seal, effectively summoning forth an enormous dolphin-like creature that bordered the size of Hong Jin's dragon. Mounting her respective beast, Princess Long Ji began to shout: "As you are indeed a man worthy of my respect and admiration, I shall tell you my name and title. I am none other than other than the daughter of Golden Mother of Jade Pond, Princess Long Ji, wielder of the 10,000-armed vase! Now that you are competent of my position in this world, by what means could I betray the expectations of my mother and all who serve under my right arm, simply to save my own present life? What you state is not the present way of things, as Jiang Ziya is a man guided by Heaven, destined to allocate freedom to the people and reign forth an era of unparalleled peace! No matter how noble you believe yourself to be, the will of my lord and the aspirations of the people are something that you shall never understand, and the waves of the time shall ensure that a person of greater capability rises up and seizes peace for all, and that man is Jiang Ziya! How dare you speak of delusion when you yourself are the one who is ignorant of the present circumstances! I refuse to give in to your swindler ways of trickery!"

"It is a sad state of affairs to see a woman of your beauty succumb to such a shallow understanding of this country and the figureheads that are essential in running its every ligament. Can you not comprehend that even with such a position of influence, you are nothing more than an animal bound in rope that longs to see the light of freedom, feeling every form of resentment as you are forced to unconditionally follow petty codes of filialty? If you are unable to awaken from your primitive ways of thought and see my absolute reasoning, than you are fated to be regarded within history as a fool who was destroyed out of nothing less than their own blindness and irrationality. Do you intend on such a detrimental resolution as being your fate within this world? I would hardly consider that as being reasonable by any means, as you will thus have tained any reputation you previously possessed with the blood of resent and ignorance, forever looked upon as a mere nobody that was unable to adapt to the times, let alone crushed by a man of unparalleled repute such as myself."

With this having been spoken, Hong Jin leapt to the skies atop his one-mile long golden-scaled dragon and fell upon Long Ji's beast with incredible speed and valor, tearing apart the dolphin's upperbody and etching the sea with a coating of blood. With this having been initiated, Hong Jin's dragon began to bear its heavy fangs into the flesh of Long Ji's dolphin; and taking advantage of this situation, Hong Jin leaped upon his foe and landed a crucial blow to her flesh with his

sword. Taking immediate advantage of this, Long Ji pressed Hong Jin aside with all her might and ordered her Dragon Binding Rope to bind the Shang commander's body and effectively render him immobilized. Struggling to free himself with every ounce of strength as the rope tightly began to bind his ligaments from any form of movement, Long Ji grabbed ahold of Hong Jin and quickly fled back to Phoenix City, the same initial time being forced to evade many consistent attacks by his dragon, which burned with a great flushing of rage over the position of its master. Nonetheless, Long Ji was able to safely return to her respective city, at which she threw Hong Jin before the very feet of Jiang Ziya.

Chapter 67: The Outspoken Warrior is Granted Honors of Lordship; Royalty and Justice Become Twisted to Circumstance

This chapter is titled "The Outspoken Warrior is Granted Honors of Lordship; Royalty and Justice Become Twisted to Circumstance". As Jiang Ziya took the hands of Long Ji and bowed before her in respect and acknowledgement at having captured the enemy commander, he then gazed before the humiliated Hong Jin--who was presently still bound to the Dragon Binding Rope--and stated: "So, this justice of yours seems to have brought about nothing less than failure and defeat at the hands of a superior enemy, while you now stand before me as figure of humiliation that was unable to uphold his bold words. What can you state now, General? I control your life within my very fingertips and possess the complete jurisdiction to end it at this moment if I were to will for it. As your boldness and conviction surpass any other warrior that I have confronted within the past, I indeed express my utmost respect towards your noble cause, even though it is distorted, confused, and all together misled. With this having been stated, I shall allow your life to end honorably, for you have proven to be true to your conviction and dreams -- and that is reason enough to allow for you the death of a hero who believed in his own words, as we both are so little apart in our manner of thought, no matter what another may dare state. Guards, away with him to the grounds of execution!" However, as Hong Jin was brought to the grounds of execution and fully prepared for his life to meet the sword, a Taoist-man by the name of Heavenly Matchmaker arrived in a sweat, ordering the executioner to ready his hand, as Incantations Immortal of Jade Pond has provided written decree stating that Long Ji and Hong Jin are destined by Heaven to join in marriage. With these words having been passed on to Jiang Ziya, he initially went to see Heavenly Matchmaker, forthwith leading him to the residence of Long Ji so as to come to a justified conclusion on how to respond to the mandate involving her marriage.

Upon entry into the princess's residence, Heavenly Matchmaker and Jiang Ziya

approached Long Ji, at which the former began: "My lady! I am humiliated at the fact that I could not approach you with this matter at a sooner time, but our respective master Incantion has only just recently received written decree stating you are to be married to Shang Commander Hong Jin so as to secure peace between both respective factions; and I have consequently arrived with the most immediate of speed, intent on employing the command of our lord. However, your words, my lady, shall determine whether such a resolution is to come about, as I am nothing more than a stone in the riverside in comparison to your nobility and reputation, and will willingly meet the sword if you are to express refusal with this demand." As Long Ji was relatively shocked to hear of such a sudden report and the inappropriate time at which it had been produced, she was nonetheless inclined to accept such a proposal, as she not only began to subtly fall in attraction to the young Hong Jin and his great ambition but also came to the realization that he would be more useful alive than not. As both Jiang Ziya and Matchmaker were elated to hear of Long Ji's consention, Hong Jin was freed from his bonds shortly and escorted to the Shang encampment for the sake of rallying his soldiers into a mutual surrender.

Hong Jin, intense with despair and humiliation in effect to having not only been captured by the rebel forces, but left alive simply to attest his own usefulness to a distorted cause, enraged him internally as he approached the Shang encampment and called his generals to an audience. In a loud voice, Hong Jin began: "To my great disfavor and detriment, my entire contingent had been torn asunder by the hands of a single woman, and even the ancestral dragon that has supported me since my very birth failed to bring me an ultimate victory. Thrown before the feet of Jiang Ziya and taken away for beheadment, my life was saved by a single commanding whim held by one of their barbaric celestials, and now I have succumbed to the humiliation of marrying the one woman who caused my defeat or otherwise meet the sword in death. Who could have ever considered that I would be torn apart by petty magic tricks and forced to my very throat to support the arms and legs of a deluded rebel of the common class! My men, you have all stood by me as true heroes alike that fight for a greater good, but alas, the circumstances have been twisted against any means of our success, and we have no other choice than to lend support to this rebel faction and ultimately throw our names from the path of gods to that of peasants. Nonetheless, my comrades, I will find a way in which we can tear these bonds of animal skin from our bodies and ascend to the glory and fame that we deserve. And no matter what sacrifices need to be made, the head of Jiang Ziya shall one day become an ornament for my ambitions after I show to the entire country that I

am a man who never abandons his justice!" With this having been stated, Ji Kang and the others vowed to unconditionally follow their leader in service beneath Jiang Ziya. The group then proceeded back to Phoenix City, in which both Hong Jin and Princess Long Ji were accordingly wedded on the third day of the third month in the 35th year of King Zhou's reign -- respectively seen as a lucky date for their marriage.

The Western Foothills had now made the necessary preparations to ensure a full production of provisions and weapons for a prospective incursion into capital city Morning Song; and for this very reason Jiang Ziya presented himself before King Wu the following day with the proposition of attacking King Zhou with the support of other nobles who mutually shared the same intent. This nonetheless came across before King Wu as unthinkable, for his father had commanded him never to consider destroying the king even if being a nuisance to the people's prosperity and integrity: It would be nothing less from fully denoting an unfilial and disloyal nature unfettered from traditional values. San Yisheng, however, convinced King Wu that joining the nobles in a united front and forcing the king into a state of repent without conventional attack would be the best course of action, and forthwith suggested that Jiang Ziya should be appointed commander for the sake of managing political affairs from every side of their campaign. Accordingly granting the prime minister the yellow axe and white scepter as an entitlement to authority in respect to Yisheng's request, the minister then suggested that a high terrace should be constructed in compliment to traditional rites of prayer offering before the rivers, mountains, earth, and heavens. This was also consented to with relatively open arms, and after reassuring the king that he can be relied upon for the arrangements of such an imperative task, Yisheng visited Jiang Ziya in a toast of congratulations and forthwith confided to both Nangong Kuo and Xin Jia the responsibility of constructing their terrace. After the passage of ten days the terrace project was complete, and with this San Yisheng approached King Wu and informed him that the 15th day of the third month had been chosen as a date for announcing the prime minister's appointment to commandership.

Chapter 68: Two Hermits Stop the Army

This chapter is titled "Two Hermits Stop the Army". Following the leave of each immortal, Jiang Ziya and his generals would prepare for the expedition in three days. Once Jiang Ziya had presented a memorial to King Wu -and effectively attained his consent- the former would assign Huang Tianhua as the frontal vanguard general, Wu Ji the right, Nezha the rear, and Nangong the left. Each would thus drink a cup of wine, thank Jiang Ziya, and then take their leave. After Jiang Ziya had performed a muster call before all his generals, he would order Yellow Flying Tiger to drill the army as to ensure perfection. The great army of Zhou would thus take off the following day once external and internal affairs were well accounted for. It was the now the 24th day of the third month within the 30th year of King Zhou's reign. As the Zhou army passed between Mount Yan and Mount Shouyang, two Taoists would suddenly block their path. The Taoists known as Bo Yi and Shu Qi would reprimand Jiang Ziya for his unfilial actions -- and that he should thus await for repent on the part of King Zhou without any form of attack. The former would respond by saying that such views were exceedingly short-sided and should be avoided for further hurting of the people's will. After these Taoists had been tied up for their intrusion, they would be set free later to return to their mountain.

Once Jiang Ziya and the army of Zhou had reached the Golden Chicken Range, red flags would suddenly appear before the summit of the mountain. After an enemy camp had been effectively located above the summit, Nangong Kuo would volenteer himself to meet the enemy. Wei Ben, the enemy commander, would defeat the former with moderate ease -- and send him back to tell Jiang Ziya that he would like to see him immediately. Before Nangong was to lose his head, Wei Ben would kneel before Jiang Ziya and ask to fight under the banner of Zhou in order for his name to be recorded in the pages of history one day. Jiang Ziya would accept his service with great delight - and release Nangong due to attaining a general that could take his place. Once King Zhou had gotten word of Jiang Ziya's march to the capital of Morning Song, he would assign Kong Xuan as expeditionary commander of defense. Upon Kong Xuan's meeting with Han Rong at Sishui Pass, he would proudly declare that Jiang Ziya, King Wu,

nor any other Zhou generals would be able to stand against his supreme strength -- and should thus not be feared. With these words, Kong Xuan would march westward from the gates of Sishui Pass to Golden Chicken Range where his army would halt and set up camp for the night.

Chapter 69: Trouble at the Golden Chicken Range

This chapter is titled "Trouble at the Golden Chicken Range". Once Jiang Ziya had attained word of Kong Xuan's movement, he would ponder alone in his tent over this 37th invasion. Vanguard general Chen Geng would present the first challenge before the camp of zhou; and Huang Tianhua would effectively answer such a call. Following thirty rounds, Tianhua would unleash his Fire Dragon Javelin to put an end to his opponent's life. As Jiang Ziya dipped his pen into his ink slab to record his general's performance, the nib would suddenly drop off. The former would express inner grievence over such an omen -- for he knew that this was the last merit that was to be achieved by Huang Tianhua. Sun He of Shang would meet Wu Ji of Zhou at the battlefield the following day; and thus a great duel was to be unveiled. During their ensueing battle, Wu Ji would manage to stab his cutlass deeply into Su Hu's chest - effectively ending his life. With hatred over the lose of two renowned generals of the kingdom, Gao Jineng would volenteer himself to attain revenge. Once Nezha had intercepted Gao's attack, the great fire lance of the former would fiercely clash with Gao's spear. As he realized the great celestial abilities that Nezha possessed, Gao would quickly flee to the camp of Shang -- but would be severely wounded by the former's Universal Ring in the process. The following day Kong Xuan would appear before the camp of Zhou in furiosity over his past losses. As the former ran out to clash his great sword against Jiang Ziya's mere cutlass after a short interlude, Hong Jin would ran out to meet the former. With immense wrathful rage, Kong Xuan would lash at the rebel. Once Hong Jin had unleashed his portal door ability, the latter would simply laugh as he used his yellow beam to sweep the former in an unvisible void. When Jiang Ziya thus lashed at Kong Xuan with his Devil Beating Whip, it would suddenly vanish in a beam of red light. After the forces of Zhou had thus fled in fear, Jiang Ziya would ponder over Kong Xuan's ability to use five different rays of light.

In short time Ziya would order his troops to unleash a surprise attack upon the camp of Shang that night. Kong Xuan, who used divinition to deduce the enemy's scheme, would order Gao Jineng of the Swarm to ambush the enemy at the left camp. As Nezha attempted to invade the central camp, he would be

shortly met by an invigorated Kong Xuan. Even though Nezha possessed immense celestial power, he would be unable to defend himself against the most evolved of Xuan's lights: white. Huang Tianhua would meanwhile invade the left camp and battle against Gao Jineng and his bagful of locusts and wasps. After a fierce battle between Huang's Fire Dragon Javelin and Gao's spear, the latter's wasps would manage to seriously wound the former's jade unicorn -- thus sending him smashing to the ground. As Huang Tianhua used his javelin with fierce resolve, he would be unexpectedly pierced violently through the stomach - and would thus fall to the ground with blood pouring from his abdomen. Gao would then deliver the final blow to the warrior of Zhou - thus ending his life. Following the end of the battle deep into the night, Yellow Flying Tiger and Jiang Ziya would hear the report. Once Flying Tiger had learned of his son's death, he would be so thrown into grievence and shock that he would lose all senses. With due resolve for revenge, the former would head immediately to Mount Flying Phoenix in order to attain the assistance of Chong Heihu of the magic hawks. Following his arrival at the mountain, he would gaze at three warriors that stood battleing eachother with variated weapons. Once Flying Tiger had discussed the situation with these distinguished warriors, it would be decided that the former three warriors would bring Flying Tiger to Chong Heihu's presence the following day. Once Chong Heihu had essentially consented to the former's request, he would meet with both Jiang Ziya and King Wu at the camp of Zhou. After Chong Heihu had dined with the former, he would head out to the camp of Shang with his generals the following day and ensue battle with Gao Jineng. As the battle raged on, an intensely invigorated Yellow Flying Tiger would charge forth on his magical ox.

Chapter 70: Subjugation of the Peacock

This chapter is titled "Subjugation of the Peacock". Sensing immediate danger within the situation at hand, Gao Jineng would quickly unleash a swarm of wasps and locusts upon his foes. Unexpectedly for Gao however, Chong Heihu would open the gourd on his back -- effectively creating thousands of hawks that would devour the latter's insects. As Kong Xuan immediately ran to his general's assistance, he would gaze in shock at the blade of Yellow Flying Tiger as it dripped with the blood of the now dead Gao Jineng. With no further delay, Kong Xuan would take all five generals in a single beam of light. After putting his new prisoners into the gaouls, Kong Xuan would decide not to fight and instead act as a blockade to the Zhou forces. After Yang Bliss had arrived and was informed of the situation with Kong Xuan, he would head out the following day to the camp of Shang with Jiang Ziya in order to use his Demon Exposing Mirror upon the latter. When Yang Bliss had shined the mirror at Kong Xuan, all he could see was a piece of agate rolling to and fro. After Kong Xuan had lost his patience and ensued in battle with the former, Yang Bliss and the assisting Wei Hu would have no choice but to flee. Following a fierce battle with the remaining Zhou forces, Kong Xuan would be stabbed in the left shoulder by Princess Long Ji and severely wounded in the face by Deng Chanyu's pebble -- and would thus flee in defeat. Back in the camp of Zhou, Jiang Ziya would be called for a personal discussion with King Wu and would gradually lose his determination to keep up the fight. After Jiang Ziya had issued the order to reduce the cooking stoves, every individual would realize that the commander wished for retreat; and they thus begin to pack up for departure without any idea why. Fortunately, Lu Ya would arrive in short time and convince both Jiang Ziya and King Wu to continue the campaign. Once Lu Ya had physically seen Kong Xuan's renown the following day on the battlefield, he would flee back to the Zhou camp in shock.

Earth Traveler Sun, who had just entered the camp gate with extra food supplies, would yell angrily at Kong Xuan for insulting his commander in the past -- and would thus violently lash out at the latter. After Earth Traveler had effectively tricked Kong Xuan to fight him mountless, the former would be able to swiftly

move through the ground delivering several blows to Kong Xuan's body. Being more annoyed then physically wounded, Kong Xuan would unleash his rays all at once upon the latter. Once Earth Traveler Sun had burrowed through the ground as to avoid the former's technique, Kong Xuan would be severely wounded in the face once again by Deng Chanyu's pebbles - and would thus flee. In seethful rage over Deng Chanyu's obnoxious technique, he would demand Chanyu at the Zhou camp early the next morning; but Jiang Ziya would be reluctent to decline such by hanging the board of truce. After Lamp Lighter had arrived the following day to do battle with Kong Xuan, he would use his great eagle in an attempt to see the former's true identity with his magic bull eye. Once he had flown back in defeat, Buddha Candi would arrive in short time and declare that Kong Xuan is predestined to join him. Thus, the former would head out to meet Kong Xuan immediately afterwards.

Chapter 71: The Offensive on Three Routes

This chapter is titled "The Offensive on Three Routes". Following Buddha Candi's arrival at the camp of Shang, Kong Xuan would ask for his reason of appearance. After the latter had learned the reason, he would lash at Candi with his great sword and golden staff - but both weapons would be simply brushed aside by the former's tree twig. Once the Buddha had been caught within Kong Xuan's rays of light, all five beams would suddenly explode. Now being completely defenseless, Kong Xuan would change into his true form: a beautiful peacock. Buddha Candi would thus shortly return to the western region atop Kong Xuan once the Zhou generals had been essentially freed. Following the surrender of Kong Xuan's forces, Jiang Ziya would order his army to march towards Sishui Pass the next day. Upon his arrival at the pass, Jiang Ziya would order Hong Jin to capture the Good Dream Pass while Yellow Flying Tiger was to take Green Dragon. If these passes were to be taken, no enemy attack could be unleashed from the left and right regions of Sishui. Once Hong Jin had arrived at Good Dream, Ji Kang would volenteer to challenge the enemy after they rested from the long march. With cutlass in hand, Shang general Xu Kun would ride out to challenge Ji Kang. Shortly however, Ji Kang would use his black smoke dog to violently lash at Xu Kun's face while he delivered the final blow to his opponent's neck. As like the former day, Zhou general Su Quanzhong would easily be able to take the head of Shang general Hu Yunpeng without breaking a single sweat. Upon seeing the loss of many Shang soldiers due to the enemy's prowess, Hu Sheng, commander of Good Dream Pass, would discuss with his brother, Hu Lei, that the best option would be to surrender for the sake of their people. Hu Lei, however, would neglect such an offer fully and head out to meet the opposition the following day. Once Nangong Kuo had answered the former's call, Hu Lei would be defeated in short time and presented before Hong Jin.

Following Hu Lei's violent remarks against Hong Jin and his betrayal, he would be beheaded. However, a report on Hu Lei's reapparance would soon be issued -- and Nangong Kuo would thus leave the camp of Zhou to see what trickery ran amok. After realizing that Hu Lei was truly alive, he would duel with great might against the former and effectively manage to capture him once again.

Hong Jin would have no clue what to do with Hu Lei until Princess Long Ji arrived to inspect the prisoner. She would soon realize that Hu Lei was performing amateur magic, and that a small ten centimeter long needle should be placed between his hair as to prevent his escape. Once he had been beheaded this time, his reappearance would never be heard -- and his death would thus be confirmed. Hu Sheng would soon attain word of his brother's death, and would thus give a pledge of surrender to the camp of Zhou. Following Hong Jin's consent, Hu Lei would rush to and fro to make preparations for the former's arrival through the pass. However, a woman by the name of Mother Fiery Spirit of Mount Qiuming would arrive shortly - and declare her desire to avenge the death of her disciple, Hu Lei. Seeing this as an opportunity to crush the opposition, Hu Sheng would order the Zhou flags to be stripped. As Hong Jin gazed at the Shang camp flying the flags of Shang once again, the former would grind his teeth and be resolved to show no mercy for their trickery. After Fiery Spirit had a special unit of 3,000 soldiers taken from Hu Sheng's total of 20,000, they would be specifically drilled and effectively equipped with large paper gourds. Fiery Spirit and Hu Sheng would thus appear for challenge before the camp of Zhou with their new "Fire Dragon" troops following the passage of seven days. When Hong Jin came to attack Hu Sheng, Fiery Spirit would use her special golden ray of light technique to blind the former while delivering a crucial blow to his flesh. As Princess Long Ji emerged from the camp to see disastrous flames spouting from every corner, she would begin to recite spells. However, she would be distracted by a sudden ray of light before feeling the blade of Fiery Spirit sink deeply into her body.

Chapter 72: Grand Completion at the Green Touring Palace

This chapter is titled "Grand Completion at the Green Touring Palace". When Princess Long Ji had realized that she had been stabbed, she would flee to the northwest without pusuit. As Hong Jin and the princess regrouped their remaining soldiers, they would immediately send an urgent report to Jiang Ziya. After receiving reprimendation from Jiang Ziya, they would thorougly explain the arrival of Fiery Spirit -- and the disatrous resolution that resulted. Upon the hearing of Jiang's arrival, Fiery Spirit would emerge from the Shang camp immediately and clash blades with the former. At the same point in time in which Jiang Ziya would be crucially stabbed through the breast by Fiery Spirit, the new Zhou camp would roar with flames once more. As the distance between Jiang and Fiery Spirit drew closer, the latter would manage to hit him with a hammer and thus move forthward to put an end to the rebel leader. Unexpectedly however, Paragon would suddenly appear and use his Haze-Sweeping Shirt and Heaven Overturning Stamp to effectively absorb the latter's light and smash her skull into two. With Fiery Spirit now dead, Paragon would take her golden coronet (the item she had previously used to create light). After healing Jiang Ziya's wounds and bringing him to his feet, Paragon would head to the Green Touring Palace in order to return the former's coronet. While making his way to the Good Dream Pass, Jiang Ziya would suddenly catch sight of his destined enemy from the skies: Shen Gongbao. In the former's attempt to hide himself in a thick neighboring forest along the path, Shen Gongbao would catch sight of Jiang Ziya and effectively order him to come forward. Grimming with delight over this chance to attain revenge, Shen Gongbao would slash continuously at Jiang Ziya with his sword. Due to being old and seriously wounded, Jiang would flee at the greastest of speed atop his horse less he were to be killed. Using his legendary Sky Breaking Pearl, Shen Gongbao would send Jiang Ziya tumbling to the ground in a state of near death. Under orders from the Jade Emptiness Palace, Krakucchanda would unfortunately appear to sully Shen Gongbao's resolve. Now being fully aware of the situation, the former would flee quickly to the skies atop his pearl-coated tiger.

After effectively capturing Shen Gongbao with his Immortal Binding Rope,

Krakucchanda would order his genii to take the former to the Unicorn Cliff and await his punishment. After Jiang Ziya had been essentially treated with elixer by the former, he would express his inner dignity towards the immortal before heading back on his way. Krakucchanda would thus head quickly to Mount Kunlun to await Master Heavenly Primogenitor's jugdement upon Shen Gongbao. Upon Primogenitor's arrival at the Unicorn Cliff, he would order for Shen Gongbao to be placed under the mountain until Jiang Ziya had created the gods. Shen Gongbao, however, would manage to avoid such a fate by vowing that if he were to attack the former again, may his body be thrown into the North Sea. Heavenly Primogenitor, Krakucchanda, and Shen Gongbao would thus head to their own separate paths after such an oath had been created. As Paragon had arrived at the Green Touring Palace, he would wait for a long period of time before the gates had been opened by a lad to hear his request. As the former entered the palace and stood before the Nine Dragon Lignaloe Platform, he would kowtow before Grand Master of Heaven with Fiery Spirit's golden coronet in his hands. With no true resentment over his disciple's death, he would declare to the former that if any of his comrades were to ever act against his word and attack Jiang Ziya, it won't matter to him if they were to also meet their own end. After Paragon had emerged from the palace, he would be forced to flee back to Grand Master of Heaven's residence three separate times due to the unparalleled hatred and vows of revenge that the latter's disciples felt towards Paragon.

Chapter 73: Yellow Flying Tiger Defeated at the Green Dragon Pass

This chapter is titled "Yellow Flying Tiger Defeated at the Green Dragon Pass". As Paragon returned to the annoyed Grand Master of Heaven a third time, the latter would angrily call for his disciples to show their face before him. After the Grand Master had reprimanded his disciples, Paragon would finally be dismissed to head back to Nine Immortal Mountain as he intended. Multi-Precious Immortal, a disciple, would think of a scheme to attain revenge against Paragon and would thus declare to his master that the latter would continuously denote their religion as being heretical and full of hairy foul beasts. As each disciple agreed with the former's words in full unison, and the latter believed their words, the Grand Master of Heaven would tell Multi-Precious to head to Jiepai Pass and set up an Immortal Slaughtering Trap. Before Multi-Precious was to take his leave to the pass, Grand Master would hand him the four Fairy Swords in addition. At this same point in time, Wei Hu would manage to find Jiang Ziya within the forests neighboring the Good Dream Pass -- and he and the other generals would thus rejoice over such news. After Jiang Ziya had effectively reorganized his army following the passage of three days, Hu Sheng, in a state of turmoil and confusion, would sumbit his second pledge of surrender to the camp of Zhou. Once Jiang Ziya had effectively consented to the pledge and appeared before the pass at dusk, Hu Sheng would kneel to the ground and beg for pardon. The latter, however, would be considered as untrustworthy due to his past obstinance -- and would thus be executed without any true remorse. Following the execution, Jiang Ziya would appoint Qi Gong as garrison commander of Good Dream while he returned to Sishui in order to report everything to King Wu.

Back at Green Dragon Pass, Shang commander Qiu Yin would personally demand to see Yellow Flying Tiger the day after his first general had been slain on the battlefield. Huang Tianxiang, the third son of Yellow Flying Tiger, would gallop forthward and cut down Gao Gui of Shang in a single breath. Astonished by the former's prowess and at the same time seething with rage, Qui Yin would rapidly thrash his silver lance at Huang Tianxiang with equaled skill. As two other Shang generals immediately drew their swords to defend their commander,

Huang Tianxiang would manage to land two blows upon Qui Yin's flesh out of distraction; and the latter would thus retreat. With healed wounds and torn pride, Qiu Yin would charge from the pass and clash blades with Huang Tianxiang once again. Huang Tianxiang began to experience great difficulty against the former's spirit that seethed with revenge -- and he would thus quickly land a crucial blow to Qiu Yin's heart mirror which would send him fleeing with blood gushing profusely. As Qiu Yin's hatred was further heightened by Yellow Flying Tiger's three-day attack upon his pass, Chen Qi would finally arrive with food supplies and ensure his commander that he will become the incarnation of his vengeance. When Chen Qi thus approached the Zhou camp the following day, he would be engaged by Deng Juigong -- who was considered no more than a fragile baby compared to the former's prowess. With immense confidence, Chen Qi would summon forth his Flying Tiger soldiers to bind up the latter while his yellow gas forced Deng Juigong into a senseless state. As Chen Qi thus bound Deng Juigong and threw him before the feet of Qiu Yin, he would be executed immediately for saying words of treason to the latter. Once Yellow Flying Tiger had heard of such words, Tai Luan could not control his emotions over the death of his master -- and he would thus violently clash his blade against Chen Qi's the following morning. After the former had been caught with ease, Chen Qi would confidently challenge the three remaining sons of Yellow Flying Tiger the next day.

Chapter 74: Combat Between Two Generals

This chapter is titled "Combat Between Two Generals". As the three sons of Yellow Flying Tiger lashed their swords with refined ability, Chen Qi would have no choice but to immediately spat forth his yellow fog smoke and bind Huang Tianlu, the eldest. The day after Huang Tianlu had been thrown into jail, Qiu Yin would leave his pass in great eagerness to attain his long-awaited revenge against Huang Tianxiang. Upon Qiu Yin's arrival at the Zhou camp, Huang Tianxiang and Qiu Yin would violently clash their blades with rivaled renown. Unfortunately for Tianxiang however, Qiu Yin would wave a mysterious red pearl in his face which would instantly encourage drowsiness. As Huang Tianxiang was thus thrown before the commander's feet in the Shang pass, Qiu Yin would execute the former immediately once being further ridiculed. After Yellow Flying Tiger had heard of Tianxiang's execution, he would faint to the ground in a state of unparalleled grievence. After Yellow Flying Tiger had sent an urgent report of the situation to Jiang Ziya, both Deng Chanyu and Nezha would immediately head to Green Dragon Pass in order to offer their assistance. When Nezha gazed at the corpse of Huang Tianxiang hanging from the pass's wall the following day, the former's rage would burn like fire as he charged his lance at Qiu Yin. Unfortunately for Qiu Yin however, his red pearl would have no effect on Nezha -- and would only result in him fleeing with broken bones. During the latter's retreat, Earth Traveler Sun would arrive shortly to offer what he could. At that same night, Sun would secretly check on the condition of Tai Luan and Huang Tianlu before releasing Huang Tianxiang's corpse from the wall. As Yellow Flying Tiger gazed at Tianxiang's body laying along the pass, he would refuse to see any more of his sons lose their lives -- and would thus order Huang Tianjue to remain at the Western Foothills with his deceased brother. Once the Shang forces had realized the happening of Huang's body, Chen Qi would angrily storm out from their gates the following morning only to be challenged by both Earth Traveler Sun and Deng Chanyu. As Sun lashed violently at Chen Qi, the latter would easily be able to bind the former with his yellow gas ability in short time. With fear in her heart, Deng Chanyu would immediately fling two pebbles at Chen Qi: one to the back and the other to his mouth. Now with a broken spinal column and a mouth gushing with blood,

Chen Qi would have no choice but to return to the pass with his current prisoner.

Unfortunately for Chen Qi and Qiu Yin however, they knew little about Earth Travler Sun's ability to escape underground -- and they thus lost the chance to kill their new prisoner. As Zheng Lun returned that same night with extra food supplies, he would hear of his new rival in ability, Chen Qi, and would thus lust to meet him on the battlefield for the sake of his pride. Once both Chen Qi and Zheng Lun had met eachother the following day, Chen Qi would manage to get the best of the former before they both unleashed their individual beams of gas. At this point in time, the two warriors would fall asleep due to their opposite's technique -- and they would thus be dragged back to their respective camps by their individualized soldiers. When Chen Qi returned to face his destined foe once more the following day, he would declare a personal battle of honor with Zheng Lun that discluded magic attributes. As these two warriors battled from dawn till dusk to determine the superior, Yellow Flying Tiger would consent to Nezha's surprise attack upon Green Dragon Pass's gates. At the time of dinner, Han Rong would write a report to the king on the war situation, asking him to send reinforcements for the sake of their pass. After hearing great commotion roaring about within the pass that night, Qiu Yin would charge from his camp and see many generals of Zhou clashing their cutlasses against the forces of Shang. Unfortunately for Qiu Yin, he would have no choice but to escape from the pass atop his dust cloud at great speed once being surrounded by Yellow Flying Tiger and his generals. At this point in time, Chen Qi would lose his life by the hands of Zheng Lun and the Zhou forces would effectively seize the pass. As Nezha reported their success to Jiang Ziya at Sishui, a grand celebrational feast would take place that night.

Chapter 75: An Attempted Theft Ends in Failure

This chapter is titled "An Attempted Theft Ends in Failure". Once Thunder Quaker was wounded in addition by Yu Hua's dagger, Yang Bliss would arrive shortly and conclude that he suffered from some type of poison. Deciding that he would meet Yu Ha himself, Yang Bliss would purposely allow himself to be hit in the right arm by the former's dagger so that he could flee back to camp and analyze his wound. With no knowledge of what type of poison flowed from his blood, Yang Bliss would immediately see his master, Jade Tripod. After being informed that the dagger had originally been converted by Yu Yuan of Penglai Island, and three pills are needed from him directly in order to nullify the poison, Yang Bliss would disguise himself as Yu Hua and head to the island. By telling Yu Yuan that his dagger had been redirected into his own flesh while fighting against the Zhou forces, the latter would immediately hand his psuedo-disciple his desired pills. Once Yang Bliss had thus left the island, Yu Yuan would conclude that is was relatively impossible for his dagger to be redirected, and Yu Hua's wounds wouldn't have allowed for him to come from such a grand distance due to the dagger's deathly attributes. Now knowing that he had been tricked, he would pursue Yang Bliss through the clouds -- but would only end up fleeing back to Penglai Island after suffering from the former's Sky Barking Hound. Back at the Zhou camp, Yang Bliss would meet Yu Hua on the battlefield once more the next day -- and Thunder Quaker would fight in addition to attain his personal revenge. Unfortunately for Yu Ha however, his beast could not take beating from the two individuals and thus allowed an opening for Yang Bliss to severely wound Yu Ha -- resulting in the latter's death.

As Han Rong sat in desperation at the reported death of Yu Hua and the lack of desired reinforcements, the former would be confronted by a man by the name of Yu Yuan who had arrived in the name of avenging his disciple. With great delight over the turn of his fortune, Han Rong would feast with the latter before he left to challenge Yang Bliss for revenge. After realizing that Yang Bliss was not present at the Zhou camp, Yu Yuan would charge his blade at Jiang Ziya to unveil his rage. Even after unleashing his Golden Light Katana, Yu Yuan would have little choice but to flee back to the Shang pass once he was attacked by

generals Wei Hu and Li Jing in addition. Earth Traveler Sun, who gazed at Yu Yuan fleeing atop his camel, would lust to steal the latter's mount due to its superb attributes. Deciding not to risk this chance by discussing it with Jiang Ziya, Sun would burrow through the ground and effectively arrive within Sishui Pass during the second watch that night. As Yu Yuan sat with his eyes closed, deep in meditation, he would hear an individual stealthily moving about through the pass -- and would thus feign many snores as to ensure that this suspicious individual knew he was asleep. Once Earth Traveler Sun had effectively seen Yu Yuan fast asleep, he would quickly beat him across the head a few dozen times. Confused that his beatings did not budge the former to any extent, he would decide to deal with him later and just take his mount for the moment. Once Sun had thus mounted Yu Yuan's camel, it would at first ride to the skies but would immediately return to it's original position on the ground shortly. Not having any time to react over the camel's unexpected defiance, the earth traveler would suddenly find his head being firmly gripped by Yu Yuan's palm. By finding many exceedingly deep burrow holes across the pass, Yu Yuan would confirm that this dwarf must have been traveling underground -- and he would thus present the latter to Han Rong with his hands clutching Sun's head to present escape.

As Yu Yuan thus presented the thief before Han Rong, the former would ask for the Universal Bag that was present beneath his cushion. With the desire in mind to burn Earth Traveler Sun alive within the bag, a large fire would be immediately constructed by the soldiers of Shang. Unfortunately for Yu Yuan however, Krakucchanda would be informed of the situation by White Crane Lad and would thus snatch the Universal Bag that held Sun in short time. As Yu Yuan glared at Krakucchanda from the skies with seethful rage, he would vow his life upon the chance to kill the latter. Following Krakucchanda's arrival at the Zhou camp, Jiang Ziya would have sentenced Earth Traveler Sun to death for his impulsiveness if it wasn't for the former's pursuation. Once Yu Yuan had continuously called for Krakucchanda to show himself the next day, Jiang Ziya would appear instead with the resolve to take him captive. Being thrashed about across the ground in desperation over Yu Yuan's keen renown with his sword, Krakucchanda would immediately appear and bind the latter with his Immortal Binding Rope. Back in the camp of Zhou, Jiang Ziya would order Yu Yuan beheaded; but each attempt to behead the latter would result as a mere scratch to the neck. After the failed attempt of Wei Hu in addition, Krakucchanda would order for Yu Yuan to be locked inside an iron box -- which would be thrown deeply into the North Sea. By combining the elements of metal and water into

one, Yu Yuan would easily break through the iron box and return to the Green Touring Palace.

Even though he escaped from the box, he would still be tightly bounded by Krakucchanda's rope and would thus plead to his master, Mother Golden Spirit, to confront the Grand Master of Heaven so that such an issue could be ammended. Once each disciple had seen Yu Yuan in such a desperate state, their rage would burn even brighter against the immortals of Zhou. After the Grand Master of Heaven had essentially released Yu Yuan from his tight bonds, the latter would leave from the palace with one true desire: to attain the head of Krakucchanda no matter what it would take. As Yu Yuan thus gave challenge the following day, with the retortion of Jiang Ziya, the former would violently charge his blade into the latter's flesh. Without delay less the latter would be killed by Yu Yuan's great prowess, Krakucchanda would immediately bind the immortal with his seconday binding rope. With confusion in his mind over Krakucchanda's subordinate rope, Yu Yuan's fear would be heightened as Lu Ya arrived at the Zhou encampment. With detmination to kill Yu Yuan for his past treachery, no matter how justifed it may have been, Lu Ya would remove the lid from his gourd -- thus releasing a brilliant white light that would pierce through the clouds. As the great beam of light revolved in the air several times, it would come crashing down like an enormous blade to clieve the unfortunate Yu Yuan into two halves. With Yu Yuan now dead, Lu Ya would burry his body and then take his leave. Back in Sishui Pass, Han Rong would soon attain a report on Yu Yuan's passing. After holding a military conference to determine their resolution, it would be concluded that each individual soldier should pack their treasured belongings in carts to be transported into the mountainous regions: they're temporary home. Han Sheng and Han Bian, the two sons of Han Rong, would immediately meet with their father to state their personal resolve.

Chapter 76: The Occupation of Sishui Pass

This chapter is titled "The Occupation of Sishui Pass". Once Han Sheng approached his father, Han Rong, he would spout many great words of devotion and loyalty towards his country. Even though Han Rong remained rather hesistant in order to ensure the safety of his subjects, he would smile in admiration at his son's resolve. To boost the confidence of their father, Han Sheng and Han Bian would both go to the drilling grounds and unleash the renown of their Ten Thousand Knife Vehicle. With a mere few chants, this technique had the ability to unleash an unparalleled amount of strong winds across the ground -- effectively allowing any object present to be absorbed and launched at will due to being controlled with magic. Han Rong, who was rather confused at how his two sons could attain such a powerful technique, would be told that it was attained by Fa Jie, an official of Morning Song, who simply wished for this ability to be their entity of resolve. Now in a state of high morale, Han Rong would order 3,000 soldiers of the Shang forces to be dresses in pure black armor and individually equipped and drilled effectively with thousand knife vehicles. As Han Rong and his army thus set out to challenge Jiang Ziya, the latter would immediately present himself with his own army -- determined to defeat his opposition one last time. After Han Sheng had clashed violently against Wei Ben, the former would retreat temporarily while signaling his three-thousand soldiers to unleash their individual vehicles. Caught immensely unsurprised, over eight-thousand soldiers of the Zhou army would be completely slaughtered by their own weapons and other controlled objects that ran amok through the air in a mere few moments. With unparalleled fear, the remnants of Zhou would flee back to camp in quick pace. For the sake of his honor and dignified spirit to the Shang Dynasty, Han Rong would call off the slaughter so that he could personally kill Jiang Ziya in the future. With this resolve set in his mind, Han Rong would order a night surprise attack with his three-thousand soldiers of Shang. Like great waves of blackness hidden under the veil of night, the army of Shang stealthily ran through the camps of Zhou slaughtering soldiers right and left. With corpses littered in every direction, Jiang Ziya would desperately flee atop his horse for miles with his remaining soldiers. After being pursued by the forces of Han Sheng and Han Bian for a great while longer,

Zheng Lun would finally arrive with his crow troops and clash blades against the former. In great personal fear at the sight of the Shang army's destructive vehicles, Zheng Lun would immediately unleash his two white columns of light to place his neighboring enemies in an unconscious state. With immense luck on the side of Zhou, all 3,000 soldiers of Shang would unfortunately lose their superior magical abilities as Han Sheng and Han Bian were seized by Zheng Lun.

As Han Rong and his forces had thus retreated due to their loss of power, and general morale, the Zhou forces would toast eachother over their luck-won victory. Once it had been reported that the army of Zhou were calling at the gates of Sishui the following day, Han Rong would personally climb the city wall to hear them out. Jiang Ziya would shortly present himself before the gates with the former's two sons in a captive state. Han Rong, who immediately offered the pass if his two sons were to be spared, would only stand in agony as he saw their heads tumble to the ground after spouting threatening words to Jiang Ziya. With rage and sorrow that was equivalent to the very heavens, Han Rong would jump from the city walls to his death. Following Han Rong's death, Jiang Ziya would thus seize Sishui Pass and pacify the people. At this same point in time Paragon would be approached by White Crane Lad at his green touring bed -- and would thus be asked to assist in the Immortal Slaughtering Trap's destruction. Upon the hearing of such a need, Paragon would call for his disciple, Nezha, and toast him with wine and dates. Just before Nezha was to be dismissed, he suddenly grew three heads and six additional arms. With this transformational ability that could be activated upon the user's will, Nezha would effectively be able to carry six different treasures before departing from his master to assist Jiang Ziya. Just as the Zhou forces were planning their assault upon Jiepai Pass, Yellow Dragon would arrive from the skies and ask Jiang Ziya to create a reed pavilion in preparation for their attack upon the Fairy Immortal Trap. Following the pavilion's construction, each superiorman and disciple would attend to the former location while each general of Zhou protected Sishui Pass and King Wu. As each superiorman had finally arrived, Multi-Precious would clap his hands to completely expose his trap to the competitors that stood before him. A great air of death and cold misty winds would shoot forth from the trap -- thus putting the superiormen into great misery and fright.

Chapter 77: Transformation Into Three Fairies

This chapter is titled "Transformation Into Three Fairies". As each superiorman gazed at the four fairy swords pointing in different directions while entering the trap, Multi-Precious would suddenly rush forth and clash his duel swords against his hated enemy: Grand Completion. After a lengthened battle between these two individuals, Grand Completion would have no choice but to use his Heaven Overturning Stamp against the former less he were to be killed. While Multi-Precious thus retreated with his newly established wounds, the superiormen would meanwhile flee back to their reed pavilion. Heavenly Primogenitor would arrive from the skies in his Nine Dragon Lignaloe Carriage shortly afterwards -- and would be welcomed with immense gratitude. Once midnight had arrived, Multi-Precious realized that Primogenitor was now present and would thus head out to retrieve the Grand Master of Heaven in order to defeat their new foe. As the following night had approached, Burning Lamp would gaze in the direction of the trap and see the Grand Master of Heaven sitting atop his throne while in attendance with each of his disciples. Heavenly Primogenitor would order his disciples to enter the Fairy Immortal Trap the next day in ten pairs of two. As the Grand Master of Heaven confronted Heavenly Primogenitor and his disciples, the former would reprimand Grand Completion as the reason to his arrival. Even after having the issue elaborated, Primogenitor would relatively agree with Grand Completion's false statement -despite its foulness- thus sending Grand Master of Heaven away with the resolve to prove his superiority. When Primogenitor had thus entered the trap to prove the former's words as mere folly, the Fairy Slaying Sword would fall from the gate atop the latter's head; but lotus flowers would immediately appear to negate all possible harm. With no intention to destroy the trap until his other brothers had arrived, he would exit and await their arrival. Once Lao Zi had arrived in a few moments, he would tell Primogenitor that if the Grand Master of Heaven were to continue in his defiance the latter should be put before the Jade Emperor for trial.

The Ten Crucible Battle Formation

The Ten Crucible Battle Formation is a set of ten fictional--and unpractical--battle formations employed by the Welkin lords of Golden Crab Isle. This is truly known as the Grand Old Master's trump card during his campaign against Jiang Ziya.

Heaven Extinguishing Battle Formation

Welkin Lord Qin - - Within Lord Qin's battle formation, the forces of Heaven, Earth, and Man are all combined as one. The straight must be mixed with the foul within this process. Due to the immense intensity of this formation, any mortal that is to enter will be immediately turned into nothing more than ash.

Earth Quaking Battle Formation

Welking Lord Zhou - - Within Lord Zhou's battle formation, laws of geomancy and physics are employed. All varied forces such as fire, wind, and so forth, are invested into a single flag. Whenever the flag may wave, great fire and wind will spew forth. Any individual that may enter this formation will be burned alive and nothing more.

Howling-Gales Battle Formation

Welkin Lord Teng - - Within Lord Teng's battle formation, the wind plays a major role. Whenever the wind is to howl, thousands of knives and daggers will appear from all directions; not even the thickest of armor could withstand the sharpness.

Frozen-Glacier Battle Formation

Welkin Lord Yuan - - Within Lord Yuan's battle formation, glacial ice is present. On top of this "glacial ice" lays mountains of knives and swords guided by thousands of lightning bolts. Of course, survival is of little probability upon the entering of this formation.

Golden-Light Battle Formation

Welkin Lady Luminous Glo - - Within Lady Luminous Glo's battle formation, many giant mirrors will be fashioned atop poles. The great rays of the sun are harnessed on the surface of these mirrors and can be controlled by turning the poles angles. The heat is greater than imaginable, and thus death is inevitable.

Blood-Curdling Battle Formation

Welkin Lord Sun - - Within Lord Sun's battle formation, fierce wind plays the primary role. While combining fierce winds with black sand, it is utterly impossible for any individual to escape the formation. While inside, their blood will continuously curdle until imminent death.

Blazing-Flame Battle Formation

Welkin Lord White - - Within Lord White's battle formation, the Thunder Fire, Rock Fire, and the Triple Whammy Fire are the three main forces of fire. Killing radiation and heat will be present within this blazing-fame formation, and thus not even the most durable of individuals could survive.

Plummeting-Soul Battle Formation

'Welkin Lord Yao - - Within Lord Yao's battle formation, a straw effigy is present -- and truly needed. By bowing before his effigy, any specific individuals soul can be stolen while their spirit is strangled. Certain death is obvious through this formation indeed.

Crimson-Water Battle Formation

Welkin Lord Zhong - - Within Lord Zhong's battle formation, a giant trigram platform is present. Within this platform, there are three magic gourds containing varied deadly fluid to burn away any unfortunate individual that happened to enter the formation.

Scarlet-Sand Battle Formation

Welkin Lord Wang - - Within Lord Wang's battle formation, great illusion is present. While the individual is seemingly walking across blood-red sand, they are truly walking across millions of tiny knives -- as small as each grain of sand.

Investiture of the Gods

Feng Shen Yanyi

by

Xu Zhonglin

Investiture of the Gods

or

Feng Shen Yanyi

by

Xu Zhonglin

The Investiture of the Gods also called *The Creation of the Gods*, or simply by its native name *Feng Shen Yanyi,* meaning *"Inauguration of Doctrines Dramatized by the Gods,"* is an ancient masterpiece. Published around the 16th-century, it has been claimed a "novel" merging mythology, folklore and history. As to its key thematics, *Investiture of the Gods* features a work that mostly personifies myths that narrate the Cosmogony of the World according to the space-time established by the Chinese mythology.

Editor

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1. The text, though partly abridged, amounts the supposedly original one hundred chapters.

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Chapter 85	***Betrayal of two Dukes***
Chapter 86	***Five mountain spirits return to Sky***
Chapter 87	***Earth traveler Sun and his wife***
Chapter 88	***A White Fish from the Yellow River to the Dragon boat***
Chapter 89	***Cutting open the Bellies of Pregnant Women***

Chapter 90 *Subjugation of two Sprites*

Chapter 91 *Fire attack on Mount Coiling Dragon*

Chapter 92 *Subjugation of seven Sprites*

Chapter 93 *Occupation of Youhun Pass*

Chapter 94 *The Siege of the Capital*

Chapter 95 *The Ten Accusations*

Chapter 96 *Daji under Siege*

Chapter 97 *The King Burns*

Chapter 98 *Jewels and Relief supplies distributed*

Chapter 99 *Deification of the Spirits*

Chapter 100 *King Wu creates the States*

Epilogue *The Ten Crux Battle Formation*

The Investiture Great Wall-Corridor [2]

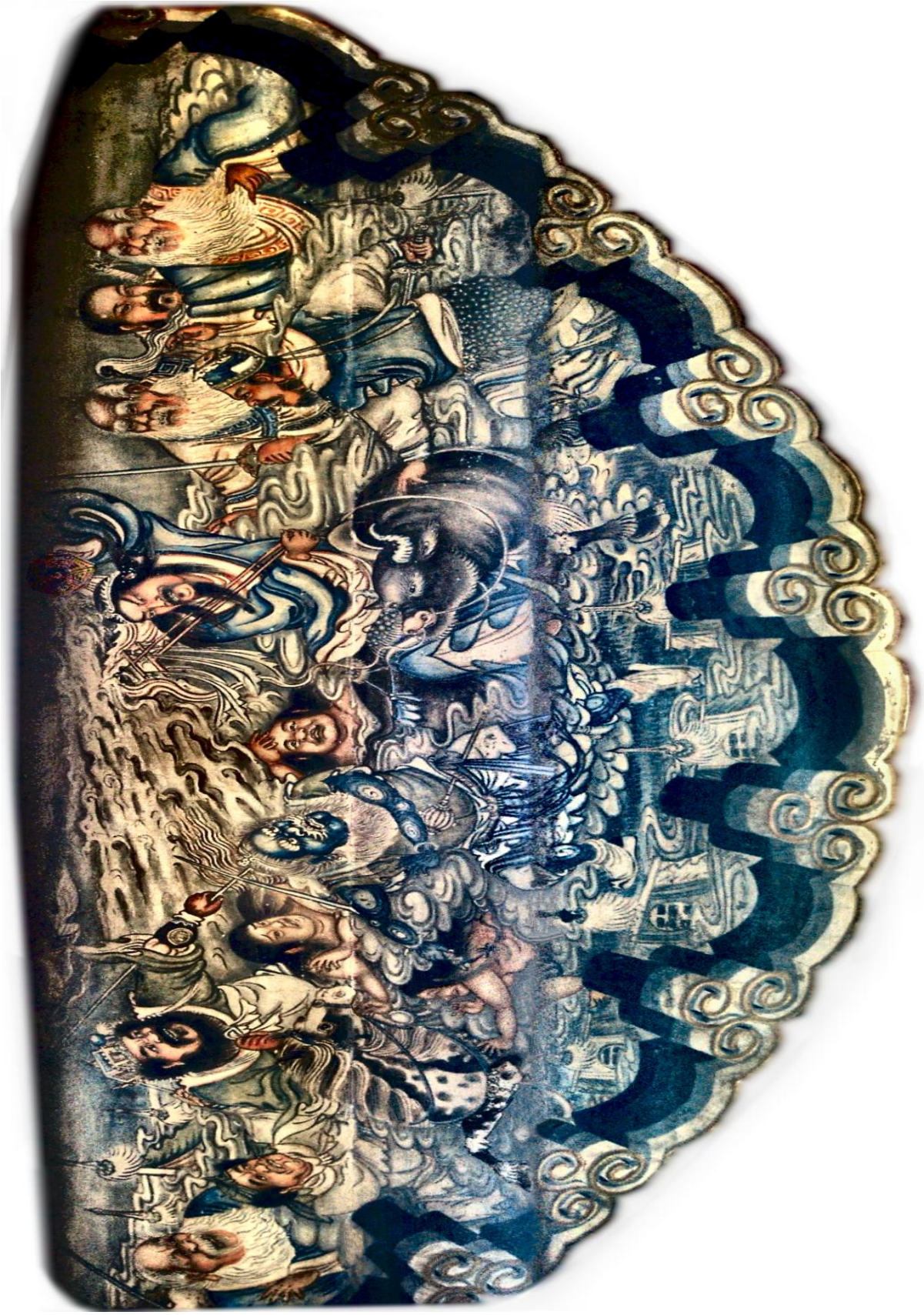

2. In the picture are the Spirit-Stars who assist the Jade Emperor to rule the human world. At the center, the figure spurting the bagua is thought to be Yin Jiao, the overseer. Each one represents one year of the Jovian orbit of 11.86 years. Thus they are called "Highest Years" (Tai Sui), which, like the solar zodiac, determine the destiny. The original painting is probably from 13th century, therefore before this publication of Xu Zhonglin. It is part of Chinese Major Historical and Cultural Site.

Chapter 1

King Zhou and Goddess Nu Wa

At one point in time as King Da Yi, of the newly established Shang Dynasty of China, walked through the royal gardens to gaze at the great beauty that laid before him, the Flying Cloud Pavilion suddenly collapsed. As a single beam from the pavilion fell towards the king, Prince Zi Shou grabbed hold of the beam and threw it aside. After ministers such as Shan Rong and Mei Bo gazed at the strength that the prince possessed, they advised the king to name him Crown Prince. Thus following the death of King Da Yi, Prince Zi Shou took the title of *'King Zhou'* and became the new ruler of the Shang Dynasty within its new capital Morning Song.

After seven years of prosperity within the Shang Dynasty, etches of evil tyranny begin to evolve in the heart of King Zhou. As the first rebellion thus took place on the second month of the seventh year, Grand Old Master Wen Zhong, the head of civil affairs, went personally ride out upon his great dragon to subdue them at the North Sea district.

In the following day, the prime minister Shang Rong asked the king to head to the temple of Nu Wa in order to offer their condolences on her birthday. Following the latter's consent, the king and his entourage thus march from the capital's gates to the temple of Nu Wa.

As King Zhou enjoyed the palace's immense scenery after his arrival, he gazed into the eyes of Goddess Nu Wa — who sat behind a celestial curtain. Overtaken by her unparalleled beauty, King Zhou used his ink brush to write a poem of her valor upon a neighboring pillar within the temple. Even after being reproached by Shang Rong for what disaster the poem could bring about, the latter simply brushed him aside saying that it was nothing more than a literary representation of her beauty.

After the king and his entourage had returned to the capital, Nu Wa noticed the poem and immediately vow to end the Shang Dynasty due to the former's vile desires. Once she had arrived at Morning Song atop her phoenix, Nu Wa realized that King Zhou still possessed another twenty years of reign — and would thus live with lustful rage.

As she arrived at her temple, she summoned forth her three right-hand sprites: Daji, the thousand year-old female fox; Splendor, the nine- headed female pheasant; and Jade, the female lute. Thus following their summoning, Goddess Nu Wa told them to transform themselves into beautiful women in order to distract King Zhou from his state affairs — so that he would be overthrown in a further justified manner.

Back in Morning Song King Zhou seated in great depression over the incredible unattainable beauty that Nu Wa had possessed — and thus wished to not perform any action until he could attain her as one of his lovers. After effectively calling minister Fei Zhong to his presence, he suggested to the king that one–hundred women should be taken from each of the four Grand Dukes so that he might have an opportunity to find a woman that ranked in beauty with Nu Wa. With immense delight at such a grand opportunity, King Zhou rested for the night and would make his preparations in the following day.

Chapter 2

The Rebellion of Su Hu

The next morning, King Zhou prepared one letter for each of the four Grand Dukes stating that one hundred virgin women that possess at least a moderate level of physical beauty should be presented before the capital as soon as possible. As prime minister Shang Rong reminded the king that such an action would only bring out mass contempt and future rebellion, King Zhou saw his reasoning and withdraw the edict immediately.

When the eight–hundred marquises had appeared to offer their allegiance to the Shang Dynasty the following summer, Fei Zhong and You Hun became extremely influential in court due to the leave of Grand Old Master, and thus asked for many presents and additional bribes from the former wealthy classmen.

However, Su Hu, Marquis of Jizhou, refuted such compliances due to his fiery resolve to stand against such injustices fully. Due to such, Fei Zhong and You Hun grew rather hateful towards Su Hu throughout the future. As the nation's marquises and dukes had arrived at capital Morning Song to display their obeisance at the end of the year, the four grand dukes would be specifically placed before King Zhou and fully honored for great diligence in their duty.

After the four dukes had been well–feasted throughout the day, King Zhou returned to his inner chambers and discussed the current situation with his two favorite ministers Fei Zhong and You Hun. In a chance to force Su Hu to repent for his defiance, Fei Zhong declared to the king that the former possessed an exceedingly beautiful daughter that must be attained if the letter’s ministers were to continue to trust his decision making.

After Su Hu had thus been summoned to the Dragon Virtue Court, King Zhou told the latter that if he was to attain his daughter, Su Hu would be granted great wealth, rank, and recognition within the dynasty of Shang. As Su Hu declined with many words of insult towards the king's lack of virtue, King Zhou became rageful and ordered Su Hu to be arrested. However, Fei Zhong advised the king that if he allowed Su Hu to return to Jizhou out of consideration and personal dignity, the people of Shang would look upon the king as a worthy ruler that listens keenly to his people's desires; in such a way, Su Hu's daughter could also be more easily attained.

Now settling down to an extent, King Zhou ordered Su Hu to be expelled from the court. As Su Hu thus returned to Jizhou, he considered his choices. If he was to give his daughter to King Zhou, ministers of the court would think of him as slanderous and immoral; if he refused to hand over his daughter, the king would most likely attack his prefecture with an army in order to ensure that his defiance could not spread further.

Carefully analyzing this, he decided it best to gather his own forces to fight Shang while he wrote a poem that represented hatred towards the Shang Dynasty upon the Meridian Gate inside the capital Morning Song.

After King Zhou had taken notice of this immensely defiant poem, he ordered a force of six armies to be placed under his command during the newly established attack upon Jizhou. As General Lu Xiong elaborated his suggestions to the king, it was decided that Grand Duke of the North, Chong Houhu, and Ji Chang, Grand Duke of the West, would lead a joint force against Su Hu's city instead.

At the capital hall, where the grand dukes and other high ranking officials were present, Ji Chang ordered an investigation as to why a loyal subject such as Su Hu would be deserving of punishment, while Chong Houhu unconditionally accepted the king's words and headed out immediately with his army.

Once Su Hu had attained word of Chong Houhu's movement towards his territory, the former ordered his soldiers to be well drilled to defend the city walls against the king's army. As Chong Houhu's army of 50,000 strong soldiers arrived before Jizhou, Su Hu grinded his teeth in frustration after hearing from an intelligence officer that Chong Houhu was the enemy commander due to his one–sided reasoning. Amidst the roar of cannons, Su Hu presented himself before Chong Houhu and elaborated the rationale behind his defiance. Chong Houhu became enraged at his words, and sent forth General Mei Wu to dispose of the former in a quick manner.

Su Quanzhong, the eldest son of Su Hu, intercepted Mei Wu, who was cut down by Quanzhong after following twenty rounds of fierce battle. Now that Su Hu's son had won the first victory, an all–out melee was unleashed between both forces resulting in Chong Houhu's eventual retreat. As the Jizhou forces thus returned to the city, it was decided that a surprise attack should be ushered forth that night upon the latter's stockades as to deal a critical blow to Chong Houhu's morale and attain potential assistance of other neighboring powers— such as the Grand Dukes — after they had heard of Jizhou's strength.

Once such a tactic had been fully employed at dusk, Chong Houhu fled to a newly established camp and drink his worries away at the thought of Ji Chang's future assistance. While his forces thus ignorantly slept for the night, Su Hu's forces charged forth with the furiousness of a tiger and slaughtered countless soldiers of Shang in mere moments. Now in a state of great fear for his life, Chong Houhu personally clashed his cutless against the resolved Su Hu until the former's generals ran to his assistance. As the Shang forces thus fled in majority, Su Hu called off their pursuit after twenty li [3] of distance was traveled.

While currently fleeing through the stars of night with his generals, Chong Houhu came to the conclusion that strict defense should be employed for the moment while a messenger should be sent to Ji Chang in request for reinforcements. Unfortunately for Chong however, Su Quanzhong suddenly appeared before the light of the moon with his ambush–party completely determined to put an end to the former's life. With his immense renown and resolve, Su Quanzhong easily defeated three generals of Shang singlehandedly with his great dragon glaive.[4]

3. Chinese unit of distance, equal to about 0.6 km (0.4 mile).

4. A sword or a large curve blade fixed on the end of a pole; also, a light lance with a long sharp-pointed head.

Chong Houhu, who became exceedingly fearful over the former's skill, fled away immediately from the combat. In a state of distraction over his father's sudden choice, Chong Yingbiao received a deep wound through his left arm from Su Quanzhong's glaive — and thus fled for his life in addition.

As Su Hu held conference the following day, Quanzhong appeared before his father and elaborated his great victory in the previous night. With great joy, the former smiled in admiration at his son's prowess and thus made preparations for his next essential movement.

Chapter 3

Daji enters the Palace

As Chong Houhu thus regrouped his remaining forces, he'd grieve at their many past losses and what was yet to unfold. After General Huang Yuanji stated to the commander that it was currently best to ask Ji Chang for reinforcements, Chong Houhu resolutely refused lest the latter would be punished by the king for not already offering his promised assistance. Once word came out that a large military force was heading in their direction at an immense pace, Chong Houhu realized that it was none other than his younger brother, the renowned Black Tiger Chong Heihu, Marquis of Caozhou. With a total of twenty–three thousand soldiers, Chong Heihu declared assistance to his elder brother and thus left to Jizhou.

As Su Hu attained report on Black Tiger's arrival, he sat in utter frustration over the former's ability to use magic. Su Quanzhong, however, expressed little fear towards Black Tiger's magic renown and thus left the city to do battle with the latter. Even though Black Tiger arrived to simply discuss the situation with his old friend Su Hu. Su Quanzhong insisted to do nothing more than clash blades with the former after hearing of his physical prowess. Once the former and latter had thus began their duel, Su Quanzhong noticed a large gourd present on Black Tiger's back — but continued to lash his dragon glaive forward with one resolve in mind, which was Chong Heihu's capture.

With little other choice, then Black Tiger opened his gourd which signaled countless celestial eagles to swoop down and peck their beaks into Su's flesh while black smoke oozed from his gourd profusely. After hearing of his son's capture, Su Hu flew into unparalleled frustration and thus concluded it best to kill himself by the sword after slaying his wife and daughter — lest they were to be killed once being taken prisoners following his defeat.

With such a thought in mind, Su Hu presented himself before his daughter with sword in hand utterly determined to preserve his honor until the very end. Just at this critical point in time, Black Tiger's second arrival was reported to Su Hu — and the latter thus made defensive preparations for the pass immediately. Black Tiger, who only intended on consulting with Su Hu, had no choice but to return to the Shang camp in frustration. Due to the former's continued obstinacy, the supply lines were secretly cut off at set intervals as to prevent Jizhou from attaining there needed provisions.

Within this moment of besiegement, Zheng Lun arrived and challenged Black Tiger with due determination. During their vigorous clash, Zheng Lun became aware of the latter's large gourd atop his back and thus immediately deployed his own magical ability which was the soul stealing beams from his nostrils. As Black Tiger was presented before Su Hu following his capture, he became grateful at the former's courtesy and thus took the place of honor.

Once Chong Houhu had attained word of his brother's condition, San Yisheng, supreme minister under Ji Chang, arrived and told the former that a letter of exhortation should be sent to Su Hu stating that he was to give up his daughter

on the condition that he reattains the title of Marquis of Jizhou — which would save the people from further suffering.

Following Chong Houhu's consenting, San Yisheng appeared before Jizhou and handed Ji Chang's letter to Su Hu immediately. Upon the reading of this letter, Su Hu became instantly enlightened at the West Grand Duke's rationale — and thus consented with great happiness and feasting. After asking San Yisheng to deliver his reply to Ji Chang with gifts of fine gold and satin, Su Hu made preparations to personally escort his daughter to the capital's palace.

Chapter 4

The Fox Sprite murders Daji

As Su Hu took leave from Jizhou, Black Tiger promised to the former that he would return his son immediately after arriving back at camp. With reciprocated dignity, both Su Hu and Black Tiger headed their separate ways to mark their conflict's true conclusion. Once Black Tiger had arrived back at the Shang camp, he explained the resolution of Su Hu and thoroughly reprimanded his elder brother for his disgraceful incompetence — vowing to never see him again.

With Black Tiger now returning to Caozhou, Chong Houhu felt immense shame and embarrassment at his former actions and thus returned to his dukedom immediately after filing a report to King Zhou. After Su Hu met with his newly freed son, Su Quanzhong, and explained to him about leadership over Jizhou while he was away, the former entered the inner palace to discuss the situation with his wife.

The next morning, Su Hu, and his tearful–eyed daughter, Daji, headed out in a carriage with three–thousand soldiers and five–hundred officers to make quick pace to the capital. Following the passage of many days Su Hu and his entourage arrived at a courier station within Enzhou and stay there for the night. However, there had been a rumor of an evil sprite that was lurking within this station for the past few years, and Su Hu thus constantly exchanged moments of reading his book of military strategy to ensuring his daughter's safety throughout the night — never daring to sleep for a single moment. Suddenly during the second watch at night, each candle flickered constantly throughout the halls and people screamed at the sight of a supposed ghost flying about.

Immediately with due vigor, Su Hu grabbed his iron staff and rushed to Daji's rear hall room — but his lamp suddenly burnt out forcing him to order a new lamp with due haste. Upon the entering of his daughter's room, he would be overjoyed to hear that she was only recently awoken once her father rushed into her room. As Su Hu thus returned to his room in relief at such a good omen that his daughter remained safe, little did he realize that the thousand–year fox had already seized Daji's body once Su Hu was busy attaining his secondary lamp. After several days following their setting out from Enzhou, Su Hu and his entourage finally arrived at Morning Song and present themselves before Prince Yellow Flying Tiger.

Once Su Hu had thus stationed his troops outside the city while Daji remained in the Golden Reception House, Fei Zhong and You Hun became angry at their lack of presents from the former following his arrival — and thus successfully encouraged King Zhou to put him to death the following day. As the following day arrived, Su Hu presented himself before the king in convicted robes stating that he deserves death for his past defiance.

With Shang Rong's immediate defense, Fei Zhong declared that if Su Hu's daughter was indeed very beautiful, she would be taken in while the former was freed; but if she lacked eloquence on the contrary, both of their heads should be displayed before the city's gates. As Daji thus bowed before the king with her full

condolences, the latter could barely control his inner lust and amazement at her colossal beauty and elegance. After immediately pardoning Su Hu for his crimes and placing him back at his original rank, King Zhou took Daji's hand and headed back to the Fairy Longevity Palace to fully enjoy his first night with her. With greatly displeased ministers, civil and military affairs were continuously ignored throughout the future as King Zhou enjoyed great pleasure with Daji from time to time. By thus setting aside exceedingly urgent matters, it seemed as if the Shang Dynasty itself was rapidly sinking into chaos...

Chapter 5

Cloud Dweller presents a Pine Wood Sword

This was the first chapter in which true chaos began to spread within the Shang Dynasty because of the King's new treasured concubine, Daji. In reality, this girl named Daji was truly killed and possessed by a fox specter, who plans on destroying the dynasty through Nu Wa's orders. When this chapter began, the man by the name of Cloud Dweller was currently searching around Tiger peak for medicinal herbs. After this renowned dweller of the clouds realized that there had been a thousand year old vixen in human form — as Daji — present within the kingdom, the dweller told his pupil to prepare for him a wooden sword — a sword that would sicken the vixen to death after a period of time.

After officials such as the Number One Grand Counselor Mei Bo had discussed the major issue of the kingdom with his fellow officials, it was soon decided that a large gong would be beaten and all officials of the kingdom would gather before the king as to show their dedication. After the annoyed King Zhou entered from his room to meet his "boring officials", he was not be in any mood to listen and only wished to return to his precious Daji.

Both the Prime Minister and the Vice Prime Minister called out to their king, *"Sire! Our kingdom is in trouble. There are uncontrolled floods and droughts. The populace is suffering and restless. All the memoranda from the dukes have not been attended to. Your Majesty has not come for months to the morning assembly. Many urgent matters await your decision."* The king would generally turn a deaf ear to his officials primarily out of his ignorance.

After Cloud Dweller appears present before Zhou and engages in a long conversation, he departs and tells the king to hang his wooden sword over the door of the Longevity Palace. Thus, the chapter then ends following the departure of both the king and all of his officials. At the very end of this chapter however, the sword burnt through Daji's orders — it was mysteriously making her deathly ill.

Chapter 6

The Burning Pillar Torture

As the wooden sword was thus turned into ashes, Daji recovered in immediate pace. Still secretly remaining at Morning Song in order to inspect the outcome of his wooden sword, Master of the Clouds sighed at his inability to change the Shang Dynasty's destined outcome — and thus wrote a short poem upon the observatory wall within the market area so that all people could understand what future they were to experience. After thus returning to Mount Zhongnan people noticed the poem immediately and attempted to decipher it's meaning. With no true success, Grand Tutor Du Yuanxian appeared, read the poem with partitioned understanding, and returned to his personal quarters to make up a report on what future the dynasty would experience if this evil specter was not effectively eradicated.

Upon the finishing of this report, Du Yuanxian gave it to Prime Minister Shang Rong so that it could be presented personally to the king. Once Shang Rong left to the royal palace to deliver it to King Zhou, he was admitted in with Yuanxian's report in hand. Reading the report fully, the king believed his words to be rather accurate but decided to have Daji's opinion on the issue. Daji told the king that the Taoist earlier was none other than a wicked sorcerer who spread rumors to put the dynasty into a frenzy, and Du Yuanxian was assisting this sorcerer with full intentions to ensure full unrest within the people and should thus be publicly executed. Shang Rong however, immediately retorted, saying that if Du Yuanxian was to be executed, his loyalty would not only be seen as mere rubbish but many ministers would rise up in addition to uphold his innocence.

King Zhou, who told Shang Rong that Yuanxian should be executed as to prevent further full unrest stories from coming about, immediately ordered royal guards to bound Du Yuanxian with thick ropes and chains. As the latter was thus dragged off to the palace gates, Supreme Minister Mei Bo stopped the executioners and immediately asked for an explanation from Prime Minister Shang Rong. After hearing the story fully, Mei Bo flew into a rage at Shang Rong's fear to uphold true justice within the dynasty — and thus grabbed the latter's arm while charging into the Fairy Longevity Palace to talk with King Zhou.

With uncontrolled anger, Mei Bo began to shout violently at the king for his ineptitude and thus was ordered to be executed immediately. Just before Mei Bo was to have his skull smashed, Daji told King Zhou to put the former in the gaols for now while a torture device known as the "Burning Pillar" was to be constructed as his destined punishment. While thus gazing at the king's atrocities and delusion, Shang Rong sincerely asked the king if he could faithfully retire from the dynasty lest he was to make any further mistakes in his old age.

Following the latter's consent, many ministers gathered at the Changting Pavilion to see their old comrade on his way that evening. Raising their cups to bid their old comrade farewell, Shang Rong wrote one final poem to express his inner grievance before taking leave with tearful eyes. Ignoring his ministers for several more days as usual, tyrant King Zhou obtained a report on the burning pillars completed construction. After Daji had thoroughly inspected the pillar's design,

she smiled with happiness and suggested to the king that tomorrow should be Mei Bo's day of punishment. The following day at the Grand Hall, Yellow Flying Tiger gazed at over twenty pillars being lit blood red — and sat in confusion as to why such objects would be in royal grounds. With Mei Bo's entrance into the Grand Hall, King Zhou sat in laughter at what was to soon befall the former.

Thus being stripped and chained fully against a burning pillar, a single deathly scream rang against the royal halls as Mei Bo's flesh and bones were turned to ashes. Now leaving the Grand Hall with his other comrades, Yellow Flying Tiger exclaimed his resolve to do whatever it takes to save the dynasty from it was supposedly destined downfall. With celebratory music and feasting resounding through the walls of King Zhou's inner chambers, Queen Jiang felt personal hatred over the newly heard burning pillar construction and thus ordered her attendants to prepare for her a carriage.

Chapter 7

Fei Zhong plots to depose the Queen

Following Queen Jiang's arrival at the Fairy Longevity Palace, she was approached by Daji with a single courteous bow before being escorted into the court. With the king thus fully enjoying the night by his queen's side, Daji began to dance with great eloquence and beauty. Not enjoying this stay by her husband's side, Queen Jiang reprimanded King Zhou for his continued delusion — and thus left the personal chambers of the court. Being rather angry and depressed over the queen's sudden words, King Zhou asked his precious Daji if she could dance once more to his delight. Falling to the floor with tears in her eyes, Daji exclaimed her worry towards the kingdom if the queen reported her actions to other ministers and nobles — resulting in her own death.

The king, now exceedingly angry, ensured to Daji that he would dispose of the queen shortly to ensure her safety. On the first day of the following month, Queen Jiang received congratulations from the royal concubines as a monthly custom. With Daji prostrating herself before the Queen, she was thoroughly humiliated over the former's words before taking her own leave. For being rebuked by the Queen so wrathfully in front of two other concubines, Daji discussed with Gun Juan, her maidservant, about how Queen Jiang should effectively be killed and replaced.

As King Zhou and Daji enjoyed the scenery of the gardens the following day, Fei Zhong attained a report on Daji's lust to kill Queen Jiang and thus pondered through night and day to think of a method — lest he was to be eventually killed for refusing her decree. Gazing outside his window, Fei Zhong noticed a tall bulky man by the name of Jiang Huan of East Lu that had come to repay the former with due respect and gratitude for his past consideration. With a plan now formed in his mind upon the latter's arrival, Fei Zhong immediately told Jiang Huan what to do while informing Daji in addition.

After being told to attend state affairs the following day by Daji, King Zhou was suddenly attacked by a disguised Jiang Huan — saying he should replace his own father as king for the sake of the Shang Dynasty's preservation. As Jiang lashed at the king with his dagger, he was brushed back immediately by royal guards and effectively captured.

Once Fei Zhong volunteered to personally interrogate the captive on the issue upon the entering of the Grand Hall, he reported to King Zhou shortly that the latter was a general under the Eastern Grand Duke — Queen Jiang's father. This duke had been ordered by Queen Jiang to put the king to death so that he could take the throne. After thus appointing Concubine Huang as Chief Justice for this case, King Zhou angrily charged back into the Fairy Longevity Palace asking about the issue with countless ministers. Not attaining any true knowledge of such a complicated incident, King Zhou passed an oral decree via the court herald onto Queen Jiang stating that she was to appear at the West Palace for trial immediately.

Following her arrival at the palace, Queen Jian pleaded her innocence personally to Lady Huang. As the former's words were accurately told to King Zhou

himself, Daji came forth from the shadows stating that the queen was simply pushing her own blames upon others with additional falsehood. It was thus decided that if Queen Jiang didn't confess the truth about the matter, one of her eyes would be gauged out as punishment. Lady Huang, who immediately ran to the Queen telling her to confess a false statement, simply gazed forth as a royal guard plucked one of the latter's eyes out after refusing the former's request with due resolve.

King Zhou, who became fearful of an attack by the Eastern Grand Duke or great condemnation from his ministers, was told by Daji that Queen should most reassuringly tell the truth after having her hands burnt to ashes by a boiling brass dipper. As such an action was resentfully decreed by the king, Queen Jiang sternly refused once more to confess any such crime — and thus lost her hands to the dipper in short time.

Regaining her strength after watching such a cruel scene, Lady Huang informed the king about her continued reluctance. In the former's great worry, Daji suggested to the king that Queen Jiang should be brought together to be tried with the accused Jiang Huan.

Chapter 8

Princes take Flight

As Jiang Huan and Queen Jiang was thus placed before the West Palace together, the Queen and Lady Huan wrathfully rebuked Huan for his evil treachery. At this same point in time, Crown Prince Yin Jiao and Yin Hong, who was playing chess, was immediately informed by Yang Rong of the current situation — and thus ran to the Western Palace in quick pace to meet with their mother. Gazing at their mother laying forth in a large pool of blood, the queen stated her final words to the crown prince to attain revenge before uttering one last breath before death. In unparalleled blood lust towards his mother's death, Yin Jiao grabbed his sword and sliced the neighboring Jiang Huan into two pieces after being informed of the latter's treachery.

Once Yin Jiao had impulsively shouted his additional desire to kill Daji, Chao Tian and Chao Lei — dubbed as the "Chao Twins" — immediately ran to the king at the Fairy Longevity Palace in fear and elaborated the crown prince's intentions. In resounding rage, King Zhou handed the Chao Twins his Dragon–Phoenix sword to personally put an end to both princes through decapitation. With the twins thus heading to the Eastern Palace, Lady Huang heard the king's newest decree and quickly told the two princes to take shelter with Concubine Yang at the Fragrant Palace for a few days.

As the princes thus arrived at Concubine Yang's residence, Chao Tiang and Chao Lei arrived shortly for inspection — but were barked away for their rude insolence. After the princes left to a greater area of safety — the Grand Hall with Yellow Flying Tiger — Concubine Yang decided to hang herself lest she was to be found out at a later time that she sheltered the princes. At this same point in time Lady Huang informed King Zhou of Queen Jiang's last saying before death, and the Chao Twins were ordered to head to the Grand Hall after elaborating their past failure. The princes arrived shortly before the Grand Hall and was met by Yellow Flying Tiger and many other ministers who angrily vowed to see His Majesty after hearing the former's unfortunate story.

Once Fang Bi and Fang Xiang — dubbed as the "Fang Brothers" — roared into the Grand Hall stating that King Zhou should be overthrown for his blatant tyranny, Yellow Flying Tiger and others stood silent in great frustration if such an action would truly be right. In justice's name, the two fang brothers each grabbed hold of one prince and charged forth from the palace gates stating boldly that they would escort the two princes to East Lu before raising their own army to uproot the evil tyrant.

As each minister sat in astonishment at what had just taken place, Yellow Flying Tiger solely stood forth in admiration of the Fang Brothers' exceeded loyalty. With the immediate arrival of the Chao Twins, they were informed of the incident with the Fang Brothers; being in a difficult situation, the two headed to see King Zhou in quick pace. After ensuring Yellow Flying Tiger with this task, the former headed out alone atop his divine Rainbow Ox. Following his immediate arrival before the two princes in the wilderness, he pleaded for the two children to put an end to their own lives; for if he was to kill them himself, his conscience

would never be the same; but if he was to refuse the king's order, he would receive death. After Prince Yellow Flying Tiger sat in frustration, he told Fang Bi to head to Jiang Huanchu at East Lu with the two princes while Fang Xiang was to see E Chongyu to encourage him to lead a two directional force against the capital with the former.

Handing Fang Bi his jade pendant as an expense, he headed back to the capital to report his failure — to the ministers' delight. Upon his report to King Zhou that evening, Daji suggested to the king that two generals should be sent immediately that night to pursue the two brothers with three–thousand soldiers in assistance. Once these two lest generals — Yin and Lei — approached Yellow Flying Tiger that night, the latter ensured their supply of men and horses to be ready at the fifth watch the following morning — lest his plans were to be foiled.

Being equipped with old and infirmed men the next morning as soldiers, the two generals simply sighed to themselves with the knowledge that they had no other choice but to continue Traveling for the past two days with the young princes, the four individuals arrived at a fork in the road: one direction leading east, and the other leading south.

The Fang Brothers decided it best that the two princes solely traveled either paths while they both traveled to the west; for the precious jade piece given by Yellow Flying Tiger might be a risky expense lest anyone in the future realized who it truly belonged to.

Thus telling the princes their resolution, they informed them that they would take refuge in any neighboring dukedom along the way and join their vanguard upon it was future advance to Morning Song. Following their tearful farewell, Yin Jiao declared that he would continue to head east until he met with his grandfather, and Yin Hong should head to the south.

Once his grandfather was to begin his troop mobilization upon the capital, Yin Jiao promised to inform his younger brother of his route so that he could additionally join in the attack. Thus parting in their separate ways, Yin Hong arrived shortly at a small village and sat down to eat a meal after declaring to the cottagers that he was none other than the younger son of King Zhou.

Following his immediate leave once paying his obeisance, Yin Hong entered the Temple of Emperor Xuanyuan along his way and slept there for the night in comfort. While Yin Jiao meanwhile continued his journey towards East Lu, he found himself in front of a Grand Tutor's mansion — as displayed from a board hanging from its gate. Being late into the night, the prince decided it best to rest at this mansion for now while he resumes early into the following morning. Knocking continuously without any answer, Yin Jiao decided to open the gates where he heard someone reciting over a poem.

Walking closer and elaborating the reason upon his arrival, Yin Jiao entered the mansion and saw none other than former Prime Minister Shang Rong standing before him to his immense surprise. As Shang Rong sat down to listen to the prince's story, he stamped his foot in unparalleled rage — and thus vowed to Yin Jiao that he would return to the capital with the former and directly petition His Majesty to abandon his course of action to save the kingdom. With Shang Rong thus forming his petition, Generals Yin and Lei meanwhile decided to split their

forces into two–one halve leaving the east, and the other to the south — after arriving at the original tripe fork road. Thus leaving their separate directions, they decided to meet at this specific fork road as an area of regroup after the princes was captured.

Chapter 9

The Prime Minister's Resolve

As General Lei continued to the south from day to night, the majority of his soldiers fell off their saddles in their tiredness; and a command for rest was thus ensued. With the intention to rest at a village for the night, a section of his soldiers roamed about through the pine forest to eventually find the Temple of Xuanyuan. Upon the entering of this temple, General Lei smiled in immense delight as he saw none other than prince Yin Hong sleeping soundly before him. Awaking the prince immediately, he allowed the former to personally use his horse on their travel back to the three staked road.

Meanwhile after two days of travel, General Yin arrived at a small village by the name of Fengyun where he noticed the residence of Shang Rong nearby. Upon his entering of this residence, it was decided that Yin Jiao would personally ride together with General Yin back to the capital while Shang Rong heads to the former location at a later time lest Yin was to be accused of private dealings with Shang Rong in the future. As Generals Yin and Lei thus regrouped at the three–forked road in due happiness over their success, Yin Hong and Yin Jiao wept together for their unfortunate situation.

Following their arrival back to the capital, Yellow Flying Tiger ground his teeth in explosive rage, declaring that he would personally slay Generals Yin and Lei with his sword before they ever were to be recognized for their one–sided merit. Ordering all ministers to quickly gather before the palace gates in defense for the two princes, Yin and Lei meanwhile attained a written report from King Zhou to put them both to death before the gates in quick pace. Seeing such a report, Supreme Minister Zhao Qi grabbed it from their hands and tore it to many pieces in his rage. Continuing in such a manner, Zhao Qi declared to every minister present to go to the Grand Hall and invite His Majesty to attend; for such was the perfect chance to admonish the simple–minded tyrant.

With Yellow Flying Tiger's four right–hand generals protecting the princes with their lives, and ministers banging the bells and beating the drums to attain the king's attendance, King Zhou simply wrote a decree to put an end to the princes for their unfilial behavior while remaining in his Fairy Longevity Palace. With the executioners thus pacing towards the two bound princes, Superior man Pure Essence and Grand Completion meanwhile roamed about through the heavens in great boredom. As they thus appeared above Morning Song and saw the two princes ready for execution, a grand gust storm ran across the heavens — putting every official and soldier present in fear.

With the sudden disappearance of Yin Hong and Yin Jiao following the end of the storm, this calamity brought great relief and joy in the hearts of each official, while King Zhou sat in wonder at such a happening. Now finally arriving at the capital of Morning Song, Shang Rong rose forth and heard the complete story of current happenings from Yellow Flying Tiger himself. In due resolve to be able to confront the emperors of yore in high honor and loyalty, Shang Rong immediately ordered the beating of bells and drums to force the foul King Zhou into the Grand Hall. As the king thus arrived before his desk, Shang Rong kneeled forward and

presented to the former his written report. Upon the reading of this report, King Zhou flew into great rage — immediately ordering Shang Rong to be beaten to death with the golden hammer.

Yelling back at the king with words of duty and love towards his past services in the name of the Shang Dynasty, Shang Rong knocked away the guards and jumped head–first into a stone pillar — effectively ending his life in a rather gruesome manner. As many ministers exchanged glances at such a horrific scene, King Zhou ordered for his body to be thrown into an empty field behind the capital in an expression of his dignity towards the former.

Chapter 10

The Discovery of Thunder-quaker

Seeing this tragedy in full form, Supreme Minister Zhao Qi additionally expressed his inner hate towards the king without a single ounce of fear. Upon being bound before a burning pillar as punishment, Zhao Qi became nothing more than ash to the wind in mere moments. Now returning to the Fairy Longevity Palace in great satisfaction over his barbarity, King Zhou personally approached Daji, explained the past incident with Shang Rong, and discussed with her how to get rid of Jiang Huanchu as a threat to the capital.

With no true thought-out resolution to such a problem, Daji called forth Fei Zhong for a suggestion. Fei Zhong stated that the four regional grand dukes should effectively be disposed of lest any ministers of Morning Song attempted to rise up in rebellion with any neighboring force. Jiang Huanchu would also be effectively destroyed as a threat to the capital if he was to join the other three grand dukes in execution.

Following the king's immediate approval of Fei Zhong's suggestion, four royal messengers were personally sent to each grand duke — Jiang Huanchu, E Chongyu, Ji Chang, and Chong Houhu — in quick pace. As one of four messengers arrived before the Western Foothills — Ji Chang's domain — and presented it before Ji Chang himself, the latter offered fine silver and gold to the messenger before ensuring his departure to the capital at a later time. After appointing San Yisheng as commander of internal affairs, Ji Chang went to his son, Bo Yi Kao, told him of his seven–year–prisoner prophecy, and how he should take care of state affairs following his departure.

Explaining the situation to many other ministers in attendance throughout the day, Ji Chang took his leave from the Western Foothills the following morning with fifty attendants by his side. As his party arrived before Mount Yan, a sudden rainstorm appeared with giant waves rolling down from each neighboring mountain top; it was as if an ocean was falling from the very heavens. After hearing a colossal thunderbolt shake the very earth, Ji Chang gave the order for his soldiers to find "the star of a warrior" — followed from the saying that a gifted warrior was born after the movement of lightning.

Upon the finding of a small newborn child with eyes like that of stars, Ji Chang told his men to find a local family that could take the child in. However, Master of the Clouds personally presented himself shortly before Ji Chang, stating that he would graciously take the child — newly dubbed as "Thunder-quaker[5]" — in as his own, and return him to the former once he had left Morning Song. As Ji Chang thus continued his journey, he arrived at Morning Song one day to be entertained in the company of the other three grand dukes at the Golden Reception House.

5. Sometimes also called as "*Thunderbolt*".

As the night flew and the four grand dukes enjoyed their wine to the fullest, E Chongyu, the Grand Duke of the East, began to spout words of hatred at Chong Houhu's actions in his drunken state. Being at a loss in judgment due to their state of mind, Chong Houhu and E Chongyu began to physically attack each other before Ji Chang forcefully pulled the two apart and sent them to their respective rooms. At the second watch that night, Ji Chang heard someone present at the reception house mutter that the blood of the grand dukes would stain the market walls the following day. Threatening to put every individual to death if the culprit did not show himself, the accused Yao Fu was thrown before Ji Chang's feet shortly. As Yao Fu, who was a relative of a royal messenger, told Ji Chang and Jiang Huanchu of the unfortunate past within the kingdom, Jiang Huanchu fell to his feet in misery over his daughter's cruel death while Ji Chang offered to create a petition in his behalf.

Vowing to personally see King Zhou over the death of his precious daughter, Jiang Huanchu declared to Ji Chang that he should form his own report on the case instead. When Fei Zhong learned of their arrival before the capital, he told King Zhou that he should ignore any report that was to be handed to him the following morning — and the dukes should be publicly executed without condition. As King Zhou arrived within the Grand Hall the following morning, he announced forth the four grand dukes immediately. When Jiang Huanchu handed his report to King Zhou and calmly accused the latter for his barbarity, the former's robes were removed to prepare for his immediate execution. However, the other three grand dukes rushed forth protesting Huanchu's innocence.

Chapter 11

The III Fortunes of the Grand Dukes

Seeing how King Zhou was to put Jiang Huanchu to death so blatantly, the other three grand dukes knelt before the king in shock and told the latter to reconsider his decision in the name of preserving his king–minister relationship. As Bi Gan spread forth their petition upon King Zhou's desk, he had little choice but to read it. Upon the reading of this petition, which elaborated the king's many wrongs, the latter flew into a great rage while tearing it to many pieces. Once the three dukes had been bounded immediately for such a slanderous petition, Yellow Flying Tiger and other princes knelt down and elaborated the grand duty and loyalty that the dukes fully showed throughout their many merits towards the name of the Shang Dynasty.

After hearing their story, King Zhou came to a new conclusion, *"Ji Chang would be specially pardoned for his exceeded virtue and due loyalty while the other two dukes were to be executed at once as previously stated."* Even with Yang Ren's continued plead to have mercy on the two remaining dukes, the king's decree was effectively carried out in efficient form nonetheless. Following King Zhou's return to his palace, each minister wept profusely at such a tragedy while the remaining attendants of the two newly deceased dukes fled immediately to their respective dukedoms in a chance to attain a future rebellion.

The two grand dukes were buried and Ji Chang made preparations to head back to his dukedom. Then Fei Zhong approached King Zhou and suggested to him that Ji Chang should effectively be destroyed lest he attempts to join forces with either Jiang Wenhuan of the East or E Shun of the South — the sons of the deceased dukes — due to his secret "inner treachery". By observing the former during his farewell feast, Fei Zhong could effectively determine if he was truly loyal to the dynasty. For if he seemed the least bit treacherous, he should be disposed of immediately.

As Ji Chang thus presented his farewell to the king and Prime Minister Bi Gan, he rode to the Changting Pavilion where he was warmly welcomed by many high ranked ministers. With happiness and due dignity present within each minister's heart, Ji Chang was merrily treated to volleys of wine in a celebratory feast. Once both Fei Zhong and You Hun arrived shortly, each minister became displeased and dispersed immediately at the sight of such criminals in their presence. With Ji Chang now alone with Fei Zhong and You Hun, the latter presented forth an especially large jug of wine equipped with extra–large cups for the former to drink from it.

As Ji Chang thus happily guzzled down several glasses, and became somewhat drunk, Fei Zhong purposely asked the former the fate of the Shang Dynasty. After stating that King Zhou would be the last monarch of the dynasty, and his rule would last for another decade or so, Ji Chang additionally foretold the rather strange death that Fei Zhong and You Hun would experience in the future: "*they will be frozen to death in ice."*

With expressive condolences towards Ji Chang's prophecies, Fei Zhong and You Hun shortly returned to the Fairy Longevity Palace to tell the king how truly foul the duke was. As Chao Tian — one of the Chao Twins — was thus deployed to bring back Ji Chang immediately by decree of King Zhou, Chao Tian arrived shortly before Ji Chang and rode back to the capital.

Once Ji Chang was presented before King Zhou, and received the death punishment, Bi Gan defended the former, saying that divination was simply meant to predict the success or failure of future events — and was most definitely not invented by Ji Chang or used for the sole purpose to create his own rash predictions whatsoever. After thus being forced to make a divination to see if it would come true, Ji Chang stated that the Ancestral Temple should burn to ashes at noon the following day.

With such a prophecy being reciprocated in real form, King Zhou flew back in astonishment at Ji Chang's sage–like qualities. However, it was concluded that Ji Chang would escape the death punishment — but would be forced to live within Morning Song's Yaoli District as to ensure no future trouble was caused through such divination. Once peace was to be restored in the capital, Ji Chang would be freed from such containment. Bowing in gratitude towards the king's grace, Ji Chang was welcomed merrily into Yaoli as a leader of the people who possessed void hate towards King Zhou.

One day into the future, Prince Yellow Flying Tiger received a report that Jiang Wenhuan was attacking Youhun Pass, while E Shun of the south was present at Sanshan. Now being fully rational over the rebellion of four–hundred marquises at present, he sighed with discontent before ordering his generals to protect the passes with all due haste.

Chapter 12

The Birth of Nezha

Present at Chentang Pass was none other than the renowned military commander Li Jing, who possessed the rare ability to travel through ground, metal, wood, or fire as taught by Superior man Woe Evading Sage. Currently with two sons — Muzha and Jinzha — and his wife, Madam Yin, Li Jing was in a strange situation: his wife was seemingly pregnant for over three years and sixth months, but never progressed into labor.

However, as Yin had a strange dream one night, she suddenly gave birth to this strange child the following morning. With maidens rushing about saying that a demon was present in Yin's chambers, Li Jing immediately rushed forth into her room and cleaved in two a strange fleshy ball that rolled to and fro across the floor. Within the ball emerged a small young child with hair as white as snow with a gleaming golden bracelet on his right wrist. Taking the young child into his arms, Li Jing and his wife were both very delighted at the sight of their new son.

As Fairy Primordial arrived shortly, and was happily welcomed into their territory, the former took hold of the child and declared his name to be *'Nezha'*. After containing consent that Primordial could adopt the child as his own disciple, Li Jing continued to train his soldiers fervently throughout the following seven years of time. As Nezha ventured outside of the pass one day with a guard after his seven-year nurturing under Fairy Primordial, Nezha arrived before the Nine Bed River which sparkled with the light of the sun. Determined to take a bath in this stream as an escape from the great heat of summer, Nezha immediately took his clothes off and used the Sky Budding Damask around his neck to wipe his body. Little did he know that each time this scarf touched the water the surface turned red when it swished about, and the ground beneath shook violently.

Ao Guang, the dragon king of the East Sea, thus ordered his yaksha[6] scout, Li Gan, to find out the cause to each consistent tremors. After realizing Nezha to be the source of such tremors, Li Gan lashed his axe violently at the former in great rage — but only ended up losing his life shortly by Nezha's Universal Ring.

As Ao Guang was informed of his scout's death, Ao Bing eased his father Ao Guang with word that he would find out the reason for such an action. Experiencing great ridicule and arrogance upon the meeting of Nezha, Third Prince Ao Bing lashed forward his great renowned lance of jade. However, using both of his legendary items with synchronized ability, Nezha managed to strike the former dead — who thus returned to his original form, a silver dragon.

Being informed by Ao Bing's soldiers that his third son lost his life in addition, Ao Guang's rage pierced the very heavens as he transformed himself into a scholar to immediately see Li Jing on the issue. After angrily elaborating the issue to Li Jing, Ao Guang demanded to see Nezha in person without any moment to waste.

6. *Yaksha* is a nature-spirit-like that usually guards treasures hidden in caves and tree roots. He or she may be a friendly nature-fairy ally, but on the other hand also a dark ghost-like, which haunts in the ways and wilderness, and devours the travelers.

When Nezha appeared before Ao Guang and apologetically handed him his third son's tendon that was previously ripped out, the former flew into greater contempt declaring fully that he would personally see the Jade Emperor to ensure there punishment.

Feeling fully responsible for the great agony and frustration that his mother and father were now going through, Nezha declared that would see his master, Fairy Primordial, to see how he should deal with Ao Guang to ensure his family's safety. Using a dust cloud to move with great speed through the air, Nezha arrived shortly before his master's residence at Qianyuan Mountain.

Knowing fully that the minor actions of the past were destined to occur, and such a matter was not worthy to be placed before the Jade Emperor himself, Fairy Primordial first drew invisibility charms on Nezha and then sent him to the Virtue Gate of the Celestial Palace with his set instructions.

Arriving in moderate time before the Virtue Gate, Nezha gazed in great admiration at the beauty and elegance that revolved around him; such a sight truly was far too great to ever be present within earth. As Ao Guang eventually arrived through the gate, he rode swiftly towards the South Celestial Gate — determined indeed to see the Jade Emperor at once.

Yet realizing that such a gate was closed, a large pain suddenly erupted forth in his back as Nezha's Universal Ring landed a crucial blow to the former. Falling to the ground with Nezha grabbing hold of his neck, Ao Guang was truly in a difficult situation.

Chapter 13

Combat between two Fairies

As Nezha toppled about the dragon king and began beating him violently with his fist, the latter became even more infuriated. Determined to force Ao Guang to give up and return with him to the Chentang Pass, Nezha tore apart each individual scale upon his sides — effectively forcing the king to give in to such detriment. After Ao Guang had been ordered to take the form of a small lizard lest he attempted to escape, Nezha returned immediately to Chentang Pass in mere moments.

Upon his return before Li Jing, Ao Guang resumed his original form, stamped his foot in unparalleled rage, and vowed to gather the dragon kings of each of the four seas in his next attempt to see the Jade Emperor. With Li Jing in a state of rejuvenated frustration, Nezha effectively calmed his father down by stating that he had decreed existence upon the Red Dust by the Jade Emptiness Palace; and if any trouble was to be presented before the Jade Emperor in the future, his master, Fairy Primordial, would take care of the situation with precise accuracy.

As Nezha thus calmly walked off to his parent's garden after placing confidence in his father, he soon became rather bored and decided to climb the neighboring pass's watchtower to enjoy the afternoon breeze. After gazing forth at the great view before him, Nezha picked up a bow equipped with a set of three arrows that sat at the edge of this large tower. Deciding to better his archery technique, he shot one of three arrows — which glistened with brilliant crimson — into the southwest.

Truly Nezha little did realize that this bow was wielded by none other than Emperor Xuanyuan within the past — for only one of immortal ability could have the strength to wield it. With even greater misfortunate, this arrow happened to pierce the throat of Blue Cloud Lad of White Bone Cave on Skeleton Mountain.

As such an incident was immediately informed to Lady Rock, the mistress of the cave, the latter vowed to attain revenge against Li Jing, the conjectured criminal of such an incident. Following Lady Rock's immediate arrival before Chentang Pass, she wrapped up Li Jing with her yellow–scarved genie without a moment of hesitation. After thus returning to her mountain with the latter, Li Jing told Lady Rock that he would immediately find out who the true murderer was upon his inspection of the sacred arrow.

As Li Jing called for Nezha and shortly realized that he was indeed the criminal behind this new incident, the former led Nezha to Skeleton Mountain atop a dust cloud. Once Pretty Cloud Lad, the secondary disciple under Lady Rock, approached Nezha to call him in to the cavern, Nezha determined this to be the perfect chance to knock the former out cold due to the calamity that should befall him in very short time anyways. Seeing her disciple near death on the ground, Lady Rock began to lash her sword at the latter in even greater rage.

Unfortunately for Nezha, his legendary items were absorbed into the former's sleeves with ease when he attempted to unleash them — and he thus had no choice but to flee immediately to his master at Qianyuan Mountain. Hiding in the peach garden immediately upon his arrival, Fairy Primordial left his domain to confront Lady Rock as she pursued the former. After yelling profusely at Fairy Primordial in her desire to confront Nezha, the latter retorted by saying that Nezha was destined to perform such calamities — and such an incident was only minor and of no real significance compared to his true future performance.

Realizing that his words were unfeatured, and her only method to get past his resolve would be to approach his master at the Jade Emptiness Palace; the former decided to duel Fairy Primordial to prove her skill as being greater. Even with her magical item — the Dragon Beard Handkerchief — she proved inferior as the latter evaded and negated her every blow like the flow of water. Thus trapping her easily inside his great Nine Dragon Divine Fire Coverlet, Fairy Primordial glanced down at Nezha — who peered outside the cave — to head immediately to his family's residence due to the Jade Emperor's consensus of Ao Guang's request.

Thus telling Nezha what he should do during his arrival, Fairy Primordial clapped his hands to put the irrational Lady Rock to her rest in a pit of flames. Approaching the four dragon kings, who arrived shortly at his house, Nezha began to break his bones, gouge out his intestines, and slit his belly as a representation of the punishment that he deserves — and the innocence that was deserving of his parents. Seeing Nezha dead in a large pool of blood, Ao Guang and the other dragon kings consented to his sacrifice — and declared his parent's as innocent and free of any form of punishment.

Chapter 14

Reincarnation with Lotus Flowers

The soul of Nezha appeared before Fairy Primordial recently after his death. The fairy latter told Nezha to approach his mother in a dream and tell her to construct a temple on Jade Screen Mountain that was to be worshiped with incense and candles for over three years of time. Following the three years, Nezha would be able to reincarnate into his original human form once again. Thus continuously pleading to his mother for the construction of his temple so that he could rest in peace, she finally ordered her attendants to do as such — resulting in the temple's completion following the passage of ten months.

As Li Jing was naturally not informed of such a construction lest he attempted to tear it down in the future, many people soon gathered to worship before the beautifully articulated temple due to the seemingly good fortune that resulted in such worship. Descending one day from the Wild Horse Mountain after thoroughly drilling his troops, Li Jing noticed many individuals gathering around a neighboring temple that was supposedly dedicated to "God Nezha". Burning the temple down shortly and calming the people with the truth, Li Jing returned immediately to see his wife and reprimand her for such one–sided thinking.

As Nezha heard what happened through his temple secretaries, he headed to see his master at Qianyuan Mountain to explain the current situation. Realizing that Nezha was to be reincarnated as soon as possible without a single moment of delay, Fairy Primordial ordered his attendant, Golden Haze Lad, to retrieve two lotus flowers and three lotus leaves from the lotus pond immediately. Performing a special process with his lotus leaves and flowers shortly after being received, Nezha suddenly leapt forth in a new human body without the slightest defect following a puff of smoke. Bowing in unparalleled gratitude before his master, Nezha was trained immediately with the Fire–Tip Lance combined with his new Wind–Fire Wheels, and ended up mastering such an art in very short time.

Before leaving Qianyuan to attain revenge against Li Jing, Fairy Primordial handed the former his original legendary items — after being retrieved off of Lady Rock's corpse — along with a golden brick that could change its mass at the user's will. Riding upon his flaming wheels with quick pace, and arriving before Li Jing's residence shortly, several guards reported the former's arrival — and Li Jing had little choice but to see if what they said was really true. Appearing before Nezha in great shock due to his miraculous return, Li Jing slashed his lance upon the former — but only ended up fleeing to the southeast after experiencing the celestial renown that Nezha now possessed.

Pursuing the latter with great ease with his Wind–Fire Wheels, Li Jing knew that his life was to end shortly and thus fled for his life at the fastest speed he could muster. As Li Jing happened to fortunately run into his second son, Muzha, along the way, he immediately explained the situation with quick words while hiding behind the former. Appearing before Muzha, Nezha soon learned that the person standing before him was his second brother — and he thus told the latter his reason for such an action. Without any hesitation for sympathy on Nezha's part due to unfilial behavior, Muzha lashed his sword forth at the former — but only

ended up being knocked in the stomach by Nezha's golden brick after leaving an opening. Falling to the ground in moderate unconsciousness after receiving such a heavy blow, Nezha seized this chance to pursue Li Jing further in his amusement. Resolved that he would only end up with further calamity if such shamefulness continued, Li Jing prostrated himself on the ground in preparation for his ritual suicide. Just before such could be performed, Master of Outstanding Culture[7] suddenly appeared to stop the former with immediate pace.

With a large revolving lotus within his palm, the Taoist immediately ordered Li Jing to hide in his neighboring cavern while he personally confronts the pursuer. As Nezha thus arrived before Master of Outstanding Culture, and realized that the former was hiding Li Jing in his cave, Nezha boasted that he would slash him to pieces with his lance if he was to continue to shelter his father without understanding the true situation at hand. After telling Master of Outstanding Culture his name, and the respective master that he had trained under, Nezha began to lunge forward at the Taoist master knowing it probably wasn't the best choice.

Immediately parrying Nezha's lance with the lotus flower within his palm, Master of Outstand Culture unleashed forth his renowned Dragon Bound Stake — effectively placing the former's mind into great confusion and thus resulting in easy capture. As Nezha shortly realized that he was completely bound to a golden stake with rings around his arms and legs, Master of Outstanding Culture ordered his disciple, Jinzha, to beat him with his cane as punishment. After they both returned to their cave after giving Nezha a long and severe beating, Fairy Primordial arrived from the heavens to meet with Master of Outstanding Culture. Walking into the Taoist's cave while ignoring Nezha's pleas completely, the former declared to Outstanding Culture that he sent him here for the sole purpose of temperament. With Nezha thus being set free shortly, he kneeled with dignity before his master within the cavern.

As Li Jing was reprimanded for the cruelty of burning down Nezha's sacrificial temple, he was soon dismissed but ordered to show no further animosity towards Nezha from this point on — and vice–versa. With Nezha thus being ordered to keep watch of the cave entrance while the two superior men plaid a round of chess, the former could not contain himself and left to pursue Li Jing immediately atop his flaming wheels. Believing to be fooled completely by the previous immortal due to Nezha's refreshed pursuit, Li Jing fortunately caught site of a man sitting on the side of a pine tree — and thus called to the latter for assistance.

Running up to the man and hiding behind him, Nezha arrived shortly and explained the situation to this man, determined to vent his hatred. Giving in to Nezha's furiousness, the man spat on Li Jing and then clapped his hand to the former's back.

As Li Jing was ordered by this man to fight back Nezha with little other choice, Nezha soon realized that his father's strength was far greater than originally — and thus the man standing at the pine tree must be none other than a Taoist who was a master at the enhancement arts.

7. *"Culture"* also may be translated as *"Colours."*

Realizing that if he effectively destroyed the Taoist, his father's strength would not be surpassing his own, Nezha lunged forward and slashed his lance into the latter's forehead. As a lotus flower appeared before the his face to negate Nezha's blow, the Taoist angrily unleashed forth his great golden pagoda from the heavens to trap the former within as punishment.

Clapping his hands to additionally signal a great fire to rage within the pagoda, Nezha had no choice but to beg for mercy and declare his acknowledgement to his father — thus seizing the chance of being set free. Realizing that he possessed not a single burn from the Taoist's great fire, Nezha deduced the former's ability to be none other than Genjutsu.[8] Threatening to burn Nezha further in his pagoda if he did not kowtow to his father with needed respect, the former had no choice but to do so in a rageful state.

As the Taoist thus declared to Li Jing that he would teach him the burning pagoda art as a resistance against Nezha's potential future assaults, Nezha dismissed it first — and thus quickly rode back to Qianyuan Mountain in disappointment over his sullied vengeance. Now declaring his name to be Burning Lamp of Mount Divine Hawk, the former told Li Jing to forget about fame and riches under the Shang Dynasty and to live as a hermit in the neighboring mountain valleys until the preordained assault upon the dynasty comes his way; at that time he should assist King Wu in the campaign.

8. *Genjutsu* may relate to the *Kenjutsu* that is a general term for swordsmanship said originated with the samurai class of feudal Japan, which means *"the art of the sword."* However, along this book "Genjutsu" also adds the use of magical skills.

Chapter 15

Jiang Ziya leaves Mount Kunlun

Living within the Jade Emptiness Palace on Mount Kunlun, Celestial Primogenitor was honored as Grand Master of Chan Taoism. Through a past meeting between the heads of Chan and Jie Taoism, and Confucianism, 365 gods would be chosen in the future as to represent the constellations, stars, sacred mountains, clouds, and the such. Such a creation served as to set each individual who died for their respective cause in the future war between the Shang Dynasty and the coming Zhou, to be reborn as a guardian of the Red Dust to ensure their individual resolve lives throughout the stars. After the Shang Dynasty falls, Jiang Ziya was destined to be the chooser of such an outcome.

As Celestial Primogenitor thus ascended his Eight Treasure and Cloud Radiance Throne one day, and asked for Jiang Ziya to appear before him, the latter knelt with great dignity towards his master for over forty years of valued service. Telling Jiang Ziya immediately his destined assistance to the sage king and his service as commander and prime minister in the name of the future Zhou Dynasty, the latter became rather discomforted over such a sudden statement and desired to stay by his master for eternity instead. With little other choice then to obey his master's declaration, Jiang Ziya received a prophecy from Primogenitor before taking his leave of the mountain with tears flowing from his eyes.

Realizing his blatant confusion as to where he should start in his journey, he decided to head immediately to Song Village to see his sworn brother, Song Yiren. Arriving at the latter's residence shortly and offering his condolences, the two sworn brothers sat beside each other with cups of fine wine. After discussing with Jiang Ziya various events and other incidents, Song decided that his old friend was in need of a wife so that his family line could continue on — and thus the latter left to see Ma Hong to set up a future engagement with his daughter.

Returning later to tell Jiang Ziya his success, the two prepared for an auspicious day in which such a marriage could take place. Following the shortly arrived marriage with Madame Ma, the two lived for some time under the support of Song Yiren, who was exceedingly rich and possessed high status within the community.

As Jiang Ziya began to make bamboo rakes as a form of business at Capital Morning Song lest anything was to happen with Yiren's support within the future, he unfortunately was not able to even sell a single rake — and thus returned to his original residence with great misery and frustration in short time. After attaining suggestion from Yiren that flour made from ground wheat would result in much better sale within the capital, Jiang Ziya carried the flour to Morning Song the following day in great confidence.

However, disaster only became greater as Jiang Ziya was tackled furiously by a horse raging from Morning Song's drilling ground, resulting in flour spilling in every direction. Returning to his residence without a single cent made from the flour, Jiang Ziya began to violently quarrel with his wife over such ill fortune experienced in the past. As Yiren took his old friend aside to comfort him over his

bad luck, the former declared to Jiang Ziya that he could work as an accountant or shopkeeper daily in one of fifty restaurants that he possesses within Morning Song. With immense gratitude over his brother's suggestion, Jiang Ziya assigned himself to a large restaurant that neighbored the southern gate of Morning Song — the busiest section within the city region. Unfortunately, however, every individual present within the city remained indoors due to a terrible rainstorm that ran amok throughout the entire day.

Without ever attaining a single customer, Jiang Ziya forced his staff to devour all prepared food lest it was to spoil over their terrible luck. As his sworn brother followed by handing Ziya a few talents of silver to buy and sell livestock within the capital, the latter did as he advised and thus spent several days buying sheep and pigs for further profit. Driving a great number of animals to the market place at Morning Song the next day, Jiang Ziya hardly realized that slaughtering livestock was strictly prohibited lest Sky became angry and expanded the capital's days of drought.

With guards thus running at the former for his intentions to make profit from the slaughterhouses, Jiang Ziya had no choice but to flee for his life while abandoning his animals. Following his return back to Song Yiren, the latter simply smiled while declaring to Jiang Ziya that they should both head to the back garden and drink away their past sorrows.

Chapter 16

Burning the Jade Lute Specter

Entering the back garden shortly, and gazing forth with keen delight at the beauty around him, Jiang Ziya suggested to Song Yiren that a tower should be constructed within its vacant space as to ensure great fortune with geomancy. After being told by the latter that such an action was constantly performed in the past, but the tower mysteriously burned down each consecutive time, Jiang Ziya realized that spirits must have been at work previously.

As the tower's beams were thus risen during the auspicious day ensured of success by Ziya, a rather fiercely expected wind rose about while Song Yiren entertained the guards in the front hall. Gazing forth at five large fiery spirits within the air, Jiang Ziya conjectured that they had evil intentions behind their former actions — and thus sent a thunder crack throughout the sky to force the spirits to kneel before him. Having mercy on the spirits for originally being animals and not knowing what true trouble that they caused in the past, Jiang Ziya declared that they should each head to the Western Foothills for now until he finds a laboring job for them to perform when he eventually arrives.

Following their immediate consent and departure, Madame Ma and Sun gazed at Jiang Ziya from the shadows wondering as to why he was talking to himself in such a strange manner. Explaining such an action as being incomprehensible to the former, they soon realized that Jiang Ziya was well skilled in the art of fortune–telling. As Madame Sun thus urged her husband to find a shop for Jiang Ziya to use for his fortune–telling, Song Yiren declared shortly that he would tell some of his servants to rent a house neighboring the south gate district of Morning Song for his future use.

With the fortune–telling house thus being opened after a short while, Jiang Ziya waited patiently for over four months before finally attaining his first customer, a woodcutter by the name of Liu Qian. Unfortunately for Ziya however, Liu was known for his fierceness and brutality. After declaring that if the former's divination was incorrect, he would close down his shop. And if he was correct, he would reward him with twenty ounces of copper. Jiang Ziya gave him this prophecy: *"If you are to head south, you will find a man under a willow tree that will give you 120 coppers, four dishes of fresh cake, and two cups of wine."*

Even though Liu Qian stated his prediction as being far from accurate, he ventured south as told — thus appearing before an old man under a large willow tree as previously stated. After effectively receiving 100 coppers from the old man following the purchase of his well–fined firewood, Liu was offered wine and refreshments immediately. Once Liu had realized that the wine bowl filled exactly two cups to the very brim, he sat in astonishment at such precise accuracy.

Upon his receiving of 20 coppers in addition due to the old man's gracious mood, Liu Qian ran back to the south gate district stating that a celestial being was indeed present. Being far too astonished and exited over Jiang Ziya's celestial accuracy to pay him any money, Liu Qian decided to grab hold of a neighboring yamen business manager and force him to have his fortune foretold instead. As the

former told this man he would pay if Jiang Ziya's prophecy proved false, the manager had little choice but to go along with such a deal. With precise accuracy in his future prediction as well, Jiang Ziya's fortune–telling shop soared in popularity throughout the capital in rather quick pace.

Following the passage of six months, Jiang Ziya's name soared throughout the region — attracting many foreigners from far and wide to experience his grand insight. As Jade, the lute specter under Empress Nu Wa, bade farewell to Daji one morning, she heard many great noises beneath her while soaring through the heavens on her spectral cloud. Realizing that the area beneath her was a fortune–telling center by the great clamor around her, she transformed into an exceedingly beautiful woman before moving swiftly through the crowds in order to attain her own prediction.

Allowing for her fortune to be immediately read before all others after seeing that she was indeed a specter despite her appearance, Jiang Ziya grabbed hold of her palm and held on tightly for an excruciating period of time. Crying in discomfort at Jiang's action, more people gathered around ordering Jiang to stop his action for further trouble would result. Not letting this chance dare slip away from his grasp, Jiang Ziya seized the moment to crack her skull with his ink slab in one vile thrust while still holding on to her palm lest her true specter form could escape.

As Prime Minister Bi Gan attained full word of this, Jiang Ziya appeared shortly before the former, still holding the visibly dead woman's palm, while exclaiming his full reasoning behind such an action. Leaving the southern gate district with Jiang Ziya lest a great riot was to ensue, they both headed to the palace gates while the former presented himself before King Zhou at the Star Picking Mansion to explain the situation.

With Jiang Ziya thus being sent before the king, he kneeled with deep respect while declaring to the former that he could essentially prove that this woman was indeed a specter if she was burned in a fierce fire for over four hours with charms stamped on her breasts and back. As such an action was fully performed, Bi Gan and King Zhou sat in utter astonishment at Jiang Ziya's most extraordinary potential.

Chapter 17

The Serpent Pit

As everyone present gazed at Jade's ability to withstand the fierce fire without the slightest burn on her body, Jiang Ziya unleashed divine fire from his mouth by tempering both his vital energies and spirit into breath. Telling Bi Gan and King Zhou to temporarily head inside lest they were harmed, Jiang Ziya summoned forth a large thunderbolt to completely destroy Jade, thus leaving her as nothing more than a large lute on the ground.

Daji, who saw her sister meet such a disastrous end, suggested to the king that Ziya should be appointed to a high position — while still harboring evil intentions to kill the former in one way or the other to attain revenge. After thus being appointed as Junior Minister and Director of the Imperial Observatory, Jiang Ziya celebrated for several days with Song Yiren and other relatives in congratulations.

While meanwhile placing the attained lute in a position in which it had free access to the spiritual essences of Sky, earth, the sun, and the moon, Daji could effectively revive Jade after around five years of time. As Daji began to sing and dance in King Zhou's entertainment one day within the Star Picking Belvedere, the former noticed seventy individual maids who only shed tears in silence instead of applauding her beautiful performance.

Realizing shortly that these maidens originally served under Queen Jiang, Daji suggested to keep them contained temporarily within the court prison while she supervises the construction of a large pit — 240 feet in circumference and 50 in depth — that was to be full of countless lethal snakes collected from each potential household within the capital. Once King Zhou fully unleashed this decree, people from every corner rushed about to find as many serpents as possible — even to the extent of heading to countries beyond Morning Song just to meet the king's demand lest they received punishment in any form. As Supreme Minister Jiao Ge inspected as to why people ran about with baskets in their hands all day long, without any successful information attained, the former discussed this issue with other high-ranking ministers in order to devise a way to uncover the reason.

After attaining full consent on his plan, Yellow Flying Tiger approached the Chief of Guards and offered him a grand reward if he uncovers the truth from His Majesty. With the pit being essentially filled completely with snakes following the passage of five days, Daji told the king that the maidens should be stripped completely before being thrown alive into the pit to be devoured. With King Zhou's immediate consent for the maidens to be thrown into the pit shortly that day, Jiao Ge attained word of the former's atrocity by the Chief of Guards afterwards.

Being stunned with horror and anger at such an outrageous decree, Jiao Ge presented himself before the king immediately. Yelling at the king for his behavior with full words of devotion in the name of the dynasty, Jiao Ge was soon ordered to be thrown into the snake pit in addition for his insolence. Not allowing for such a shameful death to be his end, Jiao Ge smashed his head into the ground instead as an act of suicide. As the maidens were thus shortly thrown into the pit without a

moment of hesitation, King Zhou patted Daji on the back in praise of her ingenious methods of torture. After Daji had suggested a 'Meat Forest' to be constructed to the left of the snake pit that possessed thick branches hung with slices of meat all around as a creative punishment game to future disobeying ministers, she additionally suggested the *'Wine Pool,'* an exceedingly deep pit with wine to drink from for the same toyful purpose of the former.

Upon the consenting of such strange "torture devices", Daji added in later to King Zhou that both the eunuchs and the palace maids should physically wrestle each other for a set period of time; whoever seemed the weaker would have their bodies thrown within the Meat Forest after being beaten to death by golden hammers. Following King Zhou's consent, this became his favored form of entertainment from that point onwards.

The true reason behind why Daji suggested such an outrageous method of torture, however, was to secretly feast on the blood and flesh of the deceased within the Meat Forest while in her fox sprite state throughout each night. Sitting down one day and remembering the humiliation she felt at the death of her sister, Daji drew a magnificent building complex on a sheet of paper and brought it before King Zhou at the Star Picking Belvedere as a chance to attain her long awaited revenge.

Telling the former that this building — newly dubbed as the *'Happy Terrace'* — should possess jeweled halls and towers and stand forty–nine feet high. She exclaimed that it was the perfect manifestation of his dignity and prestige as ruler of the Shang Dynasty. Resembling jade as beautifully articulated as a celestial palace, celestial beings would be bound to appear for feasts and kneel in respect before King Zhou's magnificent glory. Due to additionally adding the appearance of celestial beings within this terrace, Daji could effectively convince the king that Jiang Ziya was the only present official within the kingdom that was able to perform such an unrealistic task.

Following the king's consent, and the order for Jiang Ziya to appear before him immediately, Jiang realized through divination that he was destined to meet one form of disaster shortly. Knowing that he most likely could never attain any chance to repay Prime Minister Bi Gan's kindness within the future, he appeared before the latter quickly and handed him a set of instructions lest the prime minister was to meet some form of calamity at a later point. As Jiang Ziya thus appeared before King Zhou and was handed the project's constructional report, he thought to himself how to effectively put reformation into the king's thinking and excuse such a project with full rationality.

Chapter 18

Flight from Morning Song

As King Zhou asked Jiang Ziya his thoughts on the project, the latter stated that it would take around thirty five years to produce considering the current labor with the people and the additional lack within the national treasury. Unfortunately however, Jiang Ziya foolishly went too far with his words by additionally stating the king's deluded qualities. And was thus ordered for an immediate execution without even considering his former reasoning.

Running for his life lest he was caught by King Zhou's guards, Jiang Ziya soon approached the Nine Dragon Bridge and jumped into the river beneath after confirming to everyone around him that it would be his act of suicide. Gazing into the water and not noticing his body — or any movement at that — the guards were rather confused but reported the case to the king nonetheless.

Little did anyone truly understand that Jiang Ziya mounted an underwater cloud and flew away in reality. Being fully resolved to search the waters afterwards lest Ziya was playing any form of trickery, the guards gazed continuously at the waters beneath the Nine Dragon Bridge before having their reasoning checked by Yang Ren. As Daji suggested afterwards to King Zhou that Chong Houhu was the best choice for the Happy Terrace's production, the latter ordered the secretariat to head immediately to Houhu's dukedom. Being stopped by Yang Ren along the way, Yang Ren was shortly informed of the Happy Terrace and thus headed immediately to the Star Picking Mansion to discuss the current circumstances with King Zhou.

As Yang Ren placed forth his suggestions in a manner that upset the king as usual, the latter ordered for Yang Ren's eyes to be gouged out as punishment. Once the former sat in agony and disgust as such a cruel action was performed for little reason, Superior man Virtue of the Pure Void on Mount Green Peak heard his cries of pain and ordered his genie to take action with quick pace. As such an action was effectively carried out with a grand wind–sandstorm, the unconscious Yang Ren was shortly placed before the feet of Pure Void. Placing two celestial elixirs into Yang's eye sockets, and blowing celestial breath into the his face, Pure Void immediately awoke the former.

Now in possession of two small hands that protruded from his sockets with one eye in each palm, Yang Ren vowed to serve eternally under his new master upon the hearing of the latter's kindness. Meanwhile, Chong Houhu had begun the construction of the Happy Terrace that not only forced thousands into exceedingly deep labor but additionally killed many out of exhaustion and turmoil.

Returning to his original residence shortly, Jiang Ziya approached Madame Ma and explained his desire to head quickly to the Western Foothills and attain the position of prime minister — as was his destiny; for if she was to stay by his side, she would enjoy endless honor and great fame — but Madame Ma unfortunately declined such an offer due to her lack of confidence in the former, and thinking of him as no more than an unrealistic failure who simply had luck in the past.

After a note of divorce was officially created so that both could part their ways justifiably, Jiang Ziya was invited by Song Yiren to have one final farewell drink in the name of their eternal friendship. Parting from his old friend with tears flowing from his eyes, Jiang Ziya rode onwards throughout the countryside before coming upon several hundred refugees stationed within Lintong Pass. Unfortunately however, all refugees present intended on voyaging through the five passes but were firmly held off by the garrison commander known as Zhang Feng. With due confidence and reassurance to the people, Jiang Ziya personally went forth to discuss the current circumstances with the commander.

Unfortunately however, Zhang Feng strongly declined Jiang Ziya's offer to allow the people passage due to his firmness in upholding the law and decreed by the king. Jiang Ziya thus had little choice but to inform the people of the commander's words while telling them set instructions: *"At dusk, you are to have your eyes firmly closed. A fierce sound of wind will rush about — but at no account should you open your eyes unless you wish to fall to your death."* Kowtowing to Mountain Kunlun while reciting many incantations, every refugee was lifted throughout the air by a fierce wind and soon placed before the Golden Chicken Range — which was beyond the capital's five passes.

After expressing their deep gratitude towards Jiang Ziya, every individuals stationed themselves thereon within Phoenix City to live out their days in well-deserved peace. As Bo Yi Kao sat discussing current affairs with San Yisheng, the former declared his clear resolve to head to Morning Song immediately in order to prove the faith and love he possesses towards his father by freeing him from his chains as previously ordained. Even with San Yisheng's suggestions not to, such words meant nothing compared to the pain that Bo Yi Kao felt within his heart — and he thus made preparations for his departure.

Chapter 19

Gifts to the King

Holding San Yisheng's words very dearly, Bo Yi Kao still believed that his actions were for the best — and thus informed his younger brother, Ji Fa, of his ascension as the temporarily ruler of the Western Foothills until he returns from the capital after around two or three months. Thus selecting an auspicious day for his departure, Bo Yi Kao soon departed to Morning Song following his final toast of farewell to the civil and military officials at the Changting Pavilion.

Arriving before Morning Song in short time without much effort sacrificed, Bo Yi Kao stationed himself within an official hostel before leaving to the palace gate in mourning robes the following day. Not daring to enter through the gates with his memorial lest his aura of dutifulness and loyalty to the king swayed in any way, Bo Yi Kao was approached by none other than Prime Minister Bi Gan one day. Kowtowing before the latter due to his past kindness, Bo Yi Kao shortly told him the tributes that he should present to the king: the Seven Fragrance Carriage (which was solely used by Emperor Xuanyuan), a sobriety carpet, a white–faced monkey, and ten maidens of exceeded beauty.

Realizing that Bo Yi Kao simply had filial intentions backing his resolve, Bi Gan immediately informed the king of the former's desire for audience. Kneeling with unparalleled respect before King Zhou while elaborating the reason for his appearance, the latter was deeply touched by his filial piety and courtesy and thus ordered for him to stand on his feet. As Daji gazed at Bo Yi Kao with lust over his handsomeness, she informed the king of the boy's great reputation in the art of music.

Being promised by King Zhou that if his skills were to exceed his expectations he would allow both him and his father to leave the capital with open arms, the latter reluctantly accepted such a challenge. Playing the zither with keen ability and prowess, Daji and King Zhou alike were very pleased — and thus ordered a banquet at the Star Picking Mansion in his honor.

Gazing at Bo Yi Kao from across the table during their banquet, Daji lusted to have sex with him no matter what it would take. Thus desiring the former over a deluded old man like King Zhou, Daji told the king that Bo Yi Kao should stay at the capital not only to teach her lessons with the zither, but to additionally spread such beautiful music throughout the whole capital for the benefit of everyone. Following King Zhou's consenting, Daji brought forth many glasses of fine wine for the former as an additional feast until he was essentially intoxicated and put forth to his bed for rest. Now sitting alone with Bo Yi Kao and her own zither in hand, Daji was thoroughly told of each individual trait possessed within the beautiful instrument.

However, she cared little about such; her only desire in mind was to arouse Bo Yi Kao in any way possible — and many amorous smiles, glances, and sweet words were thus performed. Realizing that her actions were meaningless, as the former never even paid any attention to them, Daji invited Bo Yi Kao to sit by her side at the honor of being her tutor during a newly prepared feast.

Being reluctant to preserve his propriety and righteousness than to sit by the Queen's side due to his lowly position, Daji had little choice but to continue the zither lessons instead. During their continued lessons together Daji declared that if she could sit on his lap, she could effectively make rapid progress as he holds her hand while guiding through the strings. Unfortunately however, Bo Yi Kao irrationally yelled at the former stating that such actions would be great shame to the title of Queen and thus declined immediately.

Dismissing him to his quarters, Daji informed King Zhou the following morning in her rage that Kao did little more than seduce her the former night rather than assist with the zither. Being approached the following morning by King Zhou and Daji, Bo Yi Kao was reprimanded for his slow tutoring performance the night before, and was thus ordered to play another tune to redeem himself. After playing his zither with keen ability, he placed forth his white–faced monkey at Daji's request — thus enchanting all around with its superb music and synchronization.

However, this monkey's music was used to bring out any neighboring evil spirit to the forefront; as Daji's true form came forth in her enchantment, the monkey seized this chance to lunge forward and attack her. Falling to the ground dead by a swift blow of King Zhou's hand, Bo Yi Kao was arrested but freed after convincing the former that it was nothing more than an undomesticated animal of little intelligence — and it most definitely didn't have the capability of plotting to hurt Daji.

Thus being ordered by the king to play one more tune with his zither to see if he truly reflects loyalty and sincerity, Bo Yi Kao began playing his instrument with many defiant words as a full expression of his hatred towards those who defy integrity and righteousness. Solely intending to get back at Daji for her unethical manner previously, and preserving his loyalty to the king in every way, Bo Yi Kao attached a long blade to his zither and threw it directly at Daji's face in an attempt to put an end to her life even if it cost his own. Fortunately for Daji however, she managed to leap out of the way while tumbling to the ground in shock.

As King Zhou roared with rage at such an unexpected action, he ordered the guards to throw Bo Yi Kao into the snake pit as punishment. Begging the king to do what she wished with him, Daji ordered the executioners to nail Bo Yi Kao's hands and feet to a board while his flesh was cut from his body piece by piece. Swearing at Daji up until his last dying breath, it was soon decided that his flesh would be made into small cakes and sent to Ji Chang to determine if he was worthy to be freed. If he ate the cakes, he was ordinary and thus should be freed. But if Ji Chang refused to eat them out of personal views, he was to be executed as to destroy any potential trouble in the future.

Chapter 20

San Yisheng bribes the corrupt Courtiers

Being imprisoned within Youli for seven years of time, Ji Chang studied the theory of the eight diagrams throughout each passing moment while writing a book known as the *'Book of Changes'* during his confinement. While sitting in his studies and performing divination with gold coins one day, believing that something unfortunate had taken place in his family, Ji Chang soon realized that his son, Bo Yi Kao, had met a cruel and unfortunate death. Being approached shortly by a palace messenger, and offered three large cakes of deer flesh as a token of King Zhou's respect for the former, Ji Chang happily accepted the cakes and immediately ate all three in his unparalleled show of gratitude. Knowing fully that he had just devoured the flesh of his precious son, Ji Chang sat on the ground and began weeping profusely over what little choice he possessed during the situation.

As King Zhou and Fei Zhong were fiercely clashing against each other during a game of chess, the messenger soon arrived and informed the king of Ji Chang's resolution. Deciding that Ji Chang should be excused from Youli after hearing his report, Fei Zhong swiftly retorted by stating that if Ji Chang was to return to his homeland at the current time he would most likely be influenced strongly not only by the blood lustful people of the Western Foothills due to Bo Yi Kao's death, but the southern and northern dukes in addition because of the strong potential they emanate. Seeing that it was a more rational resolution to keep Ji Chang detained, no matter how loyal he might seem from the outside, King Zhou consented to the former's suggestion.

As the entourage under Bo Yi Kao was soon informed by loyal ministers of their master's death, they fled through the night until arriving within Phoenix City to express their woes before Ji Fa. Bursting into many tears at the hearing of his elder brother's death, Nangong Kuo cried from among the generals present saying that was essential at all costs to deploy an army against the capital in order to wipe out King Zhou and effectively replace him with a true ruler.

Everyone present within the court ground their teeth in rage and glared with great hatred as they agreed with Nangong to destroy the tyrant at all costs possible. With San Yisheng moving forward and reprimanding all around for their lack of control, the former firmly stated that if such an action was put into motion and reported to the capital, all of Ji Chang's years of loyal service and reputation were nothing more than roadside chaff. With these words San Yisheng additionally stated that two messengers should be sent with gold, jade, and other valuable items, from their dukedom to the residence of Fei Zhong and You Hun to attain potential support in the future — and would more than likely result in Ji Chang's well–deserved exclusion.

After additional letters were also to be sent in secret to these two ministers, the soldiers of the Western Foothills should be drilled day and night as to prepare for a chance later on to strike at the capital with the other dukes. With two generals — Tai Dian and Hong Yao — effectively chosen for this task, they were ordered to take the guise of merchants traveling to the capital in offering to the suffering people. Not daring to stay at a government hostel following their arrival at the capital lest they were found out, the two generals approached their

respective supreme minister's lodgings that night. As Tai Dian kneeled before Fei Zhong in great respect, the former placed before him a letter from Supreme Minister San Yisheng stating that he would receive over 10,000 talents of silver and other valuable gifts if he freed Ji Chang as an expression of his inner virtue and compassion.

Fei Zhong ensured Tai Dian that he would do his upmost to set Ji Chang free at all costs. Thus, the latter left shortly with the same results as his ally general. Experiencing two successive wins within chess against both Fei Zhong and You Hun a few days later, King Zhou prepared a feast for the three of them as celebration. Beginning a discussion of Ji Chang, Fei Zhong declared that he had recently sent a few trustworthy men to Youli District with the sole purpose of analyzing Ji Chang's current motives following the death of Bo Yi Kao — for this would effectively prove if he still harbored his supposed loyalty even after the conjectured knowing of his son's death. Hearing reports from these men that Ji Chang was burning incense at every moment in the insurance of King Zhou's health and never uttered a single word of defiance to the current situation, Fei Zhong knew wholly that the former was indeed not a threat to the capital and was a minister of the highest loyalty.

As King Zhou heard such a report from Fei Zhong, he additionally asked You Hun for his take on the situation. With research that reciprocated Fei Zhong's analyze on Ji Chang, You Hun stated that if Ji Chang was effectively freed, he could be appointed into the position of prince and used to subdue the rebelling Northern and Southern grand dukes through words due to the natural respect that they possess towards the former. And thus might even be encouraged to stop their rebellion. The fact was that Ji Chang to be freed simply out of consideration, and his resolve to uphold the kindness bestowed upon him by the king would naturally increase and thus strengthen such an outcome. King Zhou thus issued a decree that stated Ji Chang's essential pardon and his freedom from confinement.

As the ministers all around clapped their hands in joy upon the hearing of Ji Chang's well–deserved attainment of freedom, a palace messenger immediately set out for Youli District with written decree in hand. Sitting inside his inner chambers with continued detriment over the death of his unfortunate son, Ji Chang made a divination with golden coins following a sudden ominous windstorm. After realizing that King Zhou would pardon him that day, the palace messenger arrived shortly and officially stated the king's decree.

Packing his belongings with both joy and sorrow, the people of Youli crowded before him and offered what they could in return for the former's immense kindness in the past. As they escorted the duke some distance from Youli District, every individual present gave their final farewells in tears. Arriving before high ranking ministers such as Bi Gan and Yellow Flying Tiger at the palace gates, Ji Chang expressed his immense gratitude at their kindness for freeing him from his extended confinement. Being in a state of great happiness in addition, an order was soon put forth that stated Ji Chang's presence before King Zhou. Dressing in convicted garb as he presented himself before the king, Ji Chang kneeled in respect and stated his many vows of gratitude. Being thus authorized to undertake military operations as chief of all dukes and appointed as overseeing prince, King Zhou additionally placed forth a banquet at the Dragon Virtue Court in his honor.

With each minister smiling with delight at such good fortune for Ji Chang — now known as Prince Wen — the latter paraded for two days throughout the capital's streets in a demonstration of his glory. Late into the afternoon during his second day of parade, Ji Chang was approached by Prince Yellow Flying Tiger and consented to the former's proposal of a personal drink at his residence. Personally sitting down and accompanying Ji Chang with many drinks, Yellow Flying Tiger firmly told him that he was in need of ceasing his current parading and should leave as quickly as possible lest any other unpredictable occurrence runs about in such a colossal torn capital like Morning Song.

Feeling as if he had been completely awoken to reality, Prince Wen calmly asked the former how he was get through the five passes. Handing him many military tallies and suggesting that he guises himself as a royal patrolmen to easily make his way through the passes, Yellow Flying Tiger gave one final bow to Prince Wen before being dismissed. That same evening, Yellow Flying Tiger ordered two of his generals — Dragon Huan and Wu Yan — to open the west gate of the capital and secretly escort Ji Chang from within.

Chapter 21

Flight through the Five Passes

With the help of Yellow Flying Tiger, Ji Chang managed to cross the Yellow River in a single night and then make his way towards Lintong Pass — the first of five passes. As many officials became exceedingly worried as to why Ji Chang failed to return throughout the entire night, Fei Zhong soon attained word of the situation and thus sat down with You Hun to analyze their next move. You Hun immediately placed forth his irrational suggestion: “After attaining the consent of His Majesty, soldiers should be sent to retrieve Ji Chang immediately. As he was brought back and placed before the king, he should be beheaded as punishment for putting insult over the former's kindness.” With Fei Zhong's consenting, both ministers appeared before King Zhou and fully elaborated the situation.

After deciding that Generals Yin and Lei were to be sent out to retrieve the runaway prince, they both charged through the west gates with 3,000 soldier strong in immediate pace. Riding leisurely through Lintong Pass when hearing a sudden clamor of men and horses behind him, Ji Chang soon realized that King Zhou must have sent men in pursuit — and thus galloped wildly atop his horse, not knowing where at all he was heading. As the soldiers of Shang shortly approached the unfortunate Prince Wen with immense speed, Master of the Clouds meanwhile attained sight of the situation from his Green Touring Bed and immediately called Thunder Quaker to his side. Ordering his disciple to quickly find a weapon at the Tiger Cliff, Thunder Quaker met no true success before finding two delicious red apricots which he devoured with great delight.

Just at the moment that he was going to resume his search, a sudden strange transformation took place. Two wings sprouted from both shoulder blades while he grew silver tusks and long red hair. Even though he had no desire to see his master again with such an appearance, he had no true choice once Golden Haze Lad, an assistant disciple under Master of the Clouds, called him back to the cavern. With great delight over his disciple's transformation, Master of the Clouds handed Thunder Quaker a golden cudgel and immediately taught him how to wield it with exceeded renown. After the essential mastering of his new weapon, "wind" was written on his left wing while "thunder" on his right — thus giving him the ability to soar through the heavens with his new wings at will.

Before Thunder Quaker was to take his leave, Master of the Clouds thoroughly told his disciple that he was to ensure his father's safe arrival at the Western Foothills; but at no account should any soldier be killed during such an incident. Leaving the mountain in immense pace, Thunder Quaker called continuously from a neighboring peak to see if a certain man below — who was fleeing in great speeds atop his horse — was truly his father, the Grand Duke of the West.

Riding to the peak and being told that he was none other than Thunder Quaker, the young child that was saved by his hands seven years in the past, Ji Chang told the former that on no account should any individual of Shang be hurt lest his punishment becomes even greater than current. Ensuring his father that he would persuade the generals to retire their pursuit, Thunder Quaker stood

resolutely before the entire army shortly, declaring that not a single individual was to pass unless they wished for their own death. As the Shang soldiers reported such a case to Generals Yin and Lei, the latter two rage fully advanced towards Thunder Quaker's position.

Chapter 22

Return of the Duke

As Generals Yin and Lei thus appeared before Thunder-quaker shortly, they charged fiercely at the latter while bursting into laughter at his attempt to protect Ji Chang through vaguely connected bonds of filially. Determined to end this incident quickly, Thunder-quaker cleaved the crag of a neighboring mountain into two halves in a single strike with his golden cudgel — thus sending the whole Shang army fleeing in great fear for their lives. Now returning to his father, who laid on the ground in shock, Thunder-quaker urged Prince Wen to get on his back so that he could be transported safely to the Western Foothills without any additional delay.

Weeping profusely over the void attempt to bring along the horse that had served him faithfully for over seven years of time, Ji Chang had little choice but to calmly tell the horse to run off to a new master while grabbing hold of his son's back and returning immediately to his native land. Arriving beyond the five passes shortly, Thunder Quaker left his father momentarily — thus forcing Ji Chang to travel day and night on foot with great misery. As Prince Wen eventually approached an inn one day during his travels, he shortly elaborated his identity before being offered a flour-grinding donkey from the innkeeper as a mount while personally escorting the former back to his capital.

Crossing through the Golden Chicken Range and Mount Shouyang, breezes of late autumn soon filled the heavens with great desolateness that touched Ji Chang's longish heart to return to his family of long ago. Tai Jiang, the mother of Ji Chang, soon realized through divination that her son was to return exceedingly soon — and she thus told everyone present within the capital of such long awaited news. As each minister rode from the capital with banners and great gifts of offering, they soon caught sight of Ji Chang and presented themselves before him in unparalleled happiness.

With Supreme Minister San Yisheng thoroughly elaborating the historical records of King Tang and his revolution to overthrow the Xia Dynasty after being captivated for so many years, he compared this to the Grand Duke's incident and offered him a chance to do the same for the sake of the people. However, Prince Wen retorted by saying that such words should never be spoken again — for he could not do anything as disloyal as rebelling against the king after receiving such merciful honor from the former.

As everyone present became somewhat convinced by his speech, Prince Wen returned to the dukedom shortly with people cheering left and right in happiness at their master's safe return. Arriving before Mount Small Dragon and seeing his ninety–nine sons standing before him, Ji Chang fell from his horse with tears of agony upon the remembering of the one son that was not present, Bo Yi Kao. With the help of his sons, Ji Chang suddenly coughed up a large slice of meat that strangely turned into a small white rabbit; such was reciprocated two more times immediately with the same result. As everyone present sat in shock while the three rabbits ran to the west, they placed Ji Chang under the care of a doctor for several days to await his recovery. After the inn keeper was handsomely

rewarded for his reported deeds before returning to his home, San Yisheng personally sat down before Prince Wen and stated that an attack upon Morning Song would be a rational choice considering the current circumstances — despite the loyalty that the prince might possess. With Nangong Kuo suddenly appearing before the prince while stating that an attack upon the capital as essential, Prince Wen reprimanded them both by declaring such an action as disloyal and without virtue to attack your own master despite what qualities that they might possess.

After Nangong exclaimed the death of Bo Yi Kao as a clear action of cruelty that was deserving of punishment no matter what the consequence might be, Prince Wen retorted by stating that such an incident was brought about through his son's pride and rash qualities and isn't to be compared with the larger picture of loyalty. Either way, acting in such a sudden manner would not only stir up the people to make many sacrifices during such a war, but they would additionally lose a level of love and confidence towards their master due to being forced into a situation that they most clearly would not enjoy — for they love peace in all aspects.

As both San Yisheng and Nangong Kuo clearly realized that the land should not be impoverished and provoked into war for the time being, Ji Chang stated that a "Spiritual Terrace" should be constructed in order to foretell any potential disaster within the future. Being afraid that the people would suffer through unnecessary trouble with such a project, San Yisheng reassured his master that the immense dignity and gratitude that the people possess would surely bring him swift victory without a thought of defiance. Prince Wen became delighted at his reassurance, and thus issued forth a decree on the terrace's construction.

Chapter 23

Dream of a Flying Bear

As Prince Wen's notices were posted up for the Spiritual Terrace's potential construction, it clearly stated that if any was to go out of their way to assist in the construction, they were to be paid one–tenth of a teal of silver as gratitude while being allowed to discontinue without any form of compulsion whatsoever. Being overjoyed at such a chance to show their love to Prince Wen, every individual was clearly willing to work wholeheartedly on such a project without any regret. Issuing forth the project's start on an auspicious day after hearing such joyous news, the Spiritual Terrace was effectively created under ten months of time.

Leading his civil and military officials out to gaze forth at the terrace, Prince Wen was the only individual present that exclaimed a level of depression — for the terrace was in need of a pool in order to meet the requirements of the yin–yang theory. As such words were passed on to the people, everyone present began its immediate construction in due happiness. Digging profusely in their attempts, human bones were found and placed off to the side due to being a blatant interference towards their work. However, Prince Wen soon attained word of such and ordered for the bones to be placed into small coffins and buried within a neighboring hill instead of being exposed — as would be a sign of disrespect.

After watching the continued work of his fellow people until night, Prince Wen enjoyed a meal with his ministers before retiring to rest within one of the terrace's rooms. Experiencing a strange dream involving a white–faced tiger with large wings, Prince Wen reported this dream to San Yisheng the following morning and was told that a highly talented minister was destined to be a part of the Western Foothills in the near future. Believing the former's words as truth, Prince Wen became determined to make immediate preparations in the finding of this minister. Now returning to Jiang Ziya, he had spent his time near Panxi Stream constantly fishing throughout day to night while studying the way and reciting scriptures. While leaning on his willow tree one day, Jiang Ziya heard a certain man singing a song to himself and soon realized that it was none other than a woodcutter.

As Wu Ji, the woodcutter, sat down by Jiang Ziya's side and realized that he fished with a mere pole without a needle — or any bait at that — he thoroughly mocked the former by stating that he wasn't very smart when it comes to such simple matters. After furthered discussion, Wu Ji was told by Jiang Ziya that he would kill a man that day within Phoenix City unexpectedly; the former became angry at such sudden words and left with a fury. Heading through the south gate of Phoenix City, Wu Ji swung his carrying pole of firewood from one shoulder to the other which suddenly struck Wang Xiang, a city guard, in the temple, ending his life instantly.

Being pushed before Prince Wen immediately, Wu Ji elaborated the case as being nothing more than an accident that possessed rather vague reasoning and more bad luck than anything else. Declaring that the woodcutter would pay for his life nonetheless, Wu Ji was imprisoned inside a small circle near the southern gate to await his set punishment. Tear stricken over what might be befalling his ailed

mother back at their home due to his lack of support for over three days, Wu Ji was soon approached by San Yisheng and thoroughly elaborated the situation. Realizing that Wu Ji did not kill Wang Xiang out of any vile intentions whatsoever, he decided that it would be best to discuss the current issue at hand with Prince Wen and effectively suspend his punishment until autumn if at all possible.

After reporting such a case with the prince the following day, the latter consented to Wu Ji's proposal for temporary freedom. Wu Ji thus immediately returned to his mother's side and told her the reason for his lengthened disappearance. Additionally elaborating the words of Jiang Ziya as the reason for such an atrocity, Wu Ji set forth to Pianxi Stream to meet the former.

Chapter 24

From Fisherman to Prime Minister

As Wu Ji ran quickly to the Panxi Stream, he saw Jiang Ziya sitting under his willow tree while fishing more calmly than ever. Kneeling before the latter and asking forgiveness for his past ignorance, Wu Ji pleaded to Jiang Ziya to save his life from a destined death. After declaring himself as his disciple, Jiang Ziya told the former that if he wished to escape death, he must sit in a four–foot hole throughout the night while covered completely with rice and hay; after such was completed, there should be no problems experienced in the future with the prior incident.

With Wu Ji following his master's instructions thoroughly throughout that night, Jiang Ziya meanwhile recited charms to cover up the Wu Ji's star and thus save him from potential death. As Wu Ji returned the following day and kneeled respectfully before Jiang Ziya, the latter told him to spend the entire morning selling his usual firewood while returning in the afternoon to hear lessons on military theory/stratagems — for Jiang Ziya could feel the expedition upon Morning Song drawing near and thus could use additional assistance if need be.

Upon the arrival of late autumn, Supreme Minister San Yisheng recalled the incident of Wu Ji and asked Prince Wen if he could make a divination as to why the convict had not shown himself. After Prince Wen had effectively performed divination, and realized through such that Wu Ji committed suicide out of fear for punishment, the former sighed in distress at such an outcome. As spring arrived in short time with everything around bursting with life, Prince Wen proposed to his ministers that a few days should be spent enjoying nature within the southern outskirts. With San Yisheng's suggestion to search for the "destined minister of the Western Foothills" in addition, their journey soon began shortly.

Enjoying fully the colossal beauty laid out before his eyes, Prince Wen became shortly distressed as he saw his troops killing leopards, wolves, and of the such unconditionally — as the area around him was set up as a hunting zone by General Nangong Kuo for the former's pleasure. The prince thus approached San Yisheng and solemnly told him that they were within the wildlife to simply gaze at the beauty around, not to kill innocent animals out of instinct; for the ancients of old would never act in such a manner as to harm their own benevolence. Joyfully continuing through the wilderness and gazing forth at many people enjoying the beauty of spring, Prince Wen caught ear on a certain song that two fishermen were singing.

Believing them to be sages of the sort, Xin Jia was sent shortly to investigate the matter; he returned by stating that the two fisherman simply heard and recited such a song from a mysterious old man near the Panxi Stream. Dismissing the two fisherman in distress, Prince Wen pondered over a single verse of the song that denoted the ignoring of power and wealth — and thus elaborated a story of Sage Emperor Yao and his meeting with a virtuous man to San Yisheng as an example. Continuing on their way while hearing a group of woodcutters spouting a song of similar connotations to the former two fishermen, Prince Wen ordered an immediate investigation of these men. Being told that the same old man near Panxi

Stream taught this song to the former in addition, Prince Wen was convinced that this man must be approached at all costs.

Unfortunately for Wu Ji however, he happened to be amongst the crowd and was instantly recognized as the convict who supposedly met death in late autumn. Realizing that he was indeed woodcutter Wu Ji, the former was placed before Prince Wen and thoroughly reprimanded as an immense threat that needs to be dealt with accordingly. Explaining his meeting with a man known as Jiang Ziya, Wu Ji promised to guide Prince Wen and his entourage to the former's location in exchange for freedom. Without any success on finding Jiang Ziya, Prince Wen was led to the sage's cottage — but immediately met failure again due to Jiang Ziya's random departures and unpredictable returns.

San Yisheng thus told his master that it would be best for them to return to the palace temporarily while returning on a date that was presumed as more probable for the meeting of the former. Being extremely disappointed but nonetheless cooperative to his minister's suggestion, Prince Wen ordered his men to thoroughly purify themselves daily in wait for their second departure before Jiang Ziya's residence. In a different perspective of mind, General Nangong Kuo stated that there was no definite knowing that this "Jiang Ziya" was the true sage that they were looking for simply due to the songs that he composes and his unnatural abilities — for sages of similar quality would be more than likely present within the neighboring mountains in addition.

However, San Yisheng retorted by stating that this man must be the destined minister from Prince Wen's dream due to the traditional manner that was need of being followed and his reputation amongst the neighboring populace as being differential to the majority. Through such discussion, all ministers cleansed their hearts and bodies before taking leave on the fourth day following their original appearance. Arriving at the Panxi Stram shortly, Wu Ji immediately took notice of Jiang Ziya and reported such to Prince Wen. Approaching the sage steadily, Prince Wen took Jiang Ziya's hand and welcomed him with colossal dignity.

As San Yisheng elaborated the reasoning behind their appearance with many fine gifts, Jiang Ziya soon left his cottage and proceeded with Prince Wen on horse top following many steady refusals to ride in the former's carriage. Arriving shortly before the capital, Jiang Ziya was appointed as prime minister and thus thoroughly assisted the Western Foothills with his knowledge and discipline.

Chapter 25

Banquet for Specters in the Palace

Once Han Rong, commander of Sishui Pass, obtained word on Jiang Ziya's appointment, he sent an urgent report to Morning Song. As Bi Gan attained such a report, he immediately presented himself before King Zhou and stated that since Jiang Ziya had effectively joined the West Grand Duke, there was a great possibility that the former could dwindle with Ji Chang's loyalty and thus convince him to assist the southern and eastern dukes in their campaign against the capital.

Once King Zhou told the prime minister that he would hold court as soon as possible lest any furthered threat might evolve, Chong Houhu, the Black Tiger, kneeled in presence before the king while stating the nearing finish of the Happy Terrace after two years and four months of determined work. King Zhou quickly asked Chong Houhu's additional take on the appointment of Jiang Ziya. The latter stated that Ji Chang was very peace loving and would never attack the capital unless it was forced upon him by his people. And that Jiang Ziya was also exceedingly old and wasn't a large enough threat to waste an entire army upon due to the scarceness already experienced amongst the populace.

King Zhou thus dismissed both Bi Gan and Chong Houhu shortly while taking hold of his beloved Daji and heading out to see the Happy Terrace's progress. Arriving before the Happy Terrace and realizing its current completion, King Zhou happily walked through the terrace with immense joy and satisfaction at the glittering jade and gold spread before him so vividly. As a grand celebration took place inside the terrace, Bi Gan could not help but sigh in great distress at the peoples' suffering simply through the deluded selfishness of a single person.

Asking Daji when the immortals and fairies would show themselves before the terrace as she originally stated, Daji had little time to react and immediately stated that a full moon before a cloudless sky would be the only signal for their essential coming. Knowing that the full moon would not show itself until five more days, Daji resumed her specter form three days later and headed immediately to the grave mound of Emperor Xuanyuan while King Zhou was fast asleep.

Being welcomed by Splendor, the nine–headed pheasant, Daji elaborated her reasoning before stating that all other specters present at the mound must transform themselves into immortals and come with her to the Happy Terrace within two days of time if they possess such an ability; if not, they were to remain at their original position. After this detailed discussion, Daji immediately returned to the palace on a gust of wind.

As King Zhou asked the following morning about the immortals, Daji suggested to the king that thirty–nine seats should be arranged while a minister — Bi Gan in this case — was chosen to serve them wine at their will. Upon the quick approach of evening the following day, the seats were set forth while King Zhou gazed in great anticipation for the arrival of his immortal guests. Following the king's temporary leave of the terrace while Daji invited forth her honored specter allies, Bi Gan was called shortly to serve the latter.

Pouring them wine at every call, Bi Gan became rather confused as to why they looked like fairy spirits but possessed the most disgusting of odors; indeed, he thought, this was truly a very ill omen for the Shang Dynasty. As everyone present began to drink wildly, Bi Gan noticed that some of the guests had tails sprouting forth upon further intoxication — and was thus dismissed immediately by Daji lest he realized that they were specters, not immortals. Charging from the palace gates with great shame and rage as to lower himself to serve vile beasts, he soon approached Yellow Flying Tiger, who was on night patrol, and reported the incident at the Happy Terrace in full details.

After ensuring to Bi Gan that he would deal with the issue, Yellow Flying Tiger ordered his four generals — Huang Ming, Zhou Ji, Dragon Huan, and Wu Qian — to each take twenty four soldiers and patrol the districts around the east, north, west, and south. When these "immortals" were to leave the palace, they were to be pursued closely and stealthily back to their respective lairs.

As each immortal specter took their leave from the palace on foot due to great intoxication preventing any form of natural flight, all thirty–nine that were present immediately returned to the grave mound of Emperor Xuanyuan while being closely followed by General Zhou Ji along the way. Informing Yellow Flying Tiger the following morning, the latter ordered his general to take 300 soldiers individually equipped with firewood and light them on fire while inside the mound hole to ensure destruction and no lack of possible escape for the specters. With Yellow Flying Tiger and Bi Gan calmly sitting by each other's side while drinking tea, Zhou Ji soon reported his success and thus called for them both to inspect the results.

Arriving shortly before the grave mound and finding corpses lying about that stank with burnt fur and flesh, Bi Gan ordered all corpses that possessed not scorched fur to be skinned so that he could present His Majesty with a specialized fur coat as a warning to the evil specter, Queen Daji. The two commanders thus returned to the palace in high spirits with such a grand display of the power and loyalty that they possessed in the name of the Shang Dynasty.

Chapter 26

Daji plots Revenge

With the recent arrival of winter, heavy snow fell throughout the capital like pearls of great silver illuminating the sky and earth alike with beauty. Entering before King Zhou at the Happy Terrace, Prime Minister Bi Gan expressed his inner worry over the king's health at such a time of year — and thus presented to the former a specialized fur robe of scarlet satin as a token of such affection and consideration.

Once King Zhou had placed the beautiful robe around his body with immediate appreciation towards the prime minister, Daji meanwhile gazed forth from the curtains and noticed the specialized insignias only present on fox specters of her relation. She thus inwardly vowed that her hatred would only be sullied if she was to attain Bi Gan's heart as punishment.

Not bearing to see the skin of her relatives any further after the prime minister's leave, Daji convinced the king that the fur robe was below his level of dignity and should be placed elsewhere. Forming a plot to effectively end Bi Gan's life, Daji used her specter powers to reduce her beauty to a great extent one day as she sat drinking with King Zhou within the Happy Terrace.

Realizing that the Queen was strangely lacking in beauty, Daji shortly told the king that she possesses a sister known as Splendor, who was far more beautiful and elegant. Continuing with her words, Daji additionally stated that her sister left one day from Jizhou while stating that if she was to ever attain immortal characteristics, she would send Daji incense as a signal for her immediate return. Telling King Zhou that the incense had yet to be burned, it was decided that the following day should be chosen for her sister's return.

As King Zhou thus slept soundly that night, Daji resumed her specter form and met Splendor at the burned grave mound — fully knowing that her sister could not have possibly been touched by the former flames due to her highly evolved specter attributes. With Splendor's immediate informing to Daji that all thirty–nine specter allies had been burnt to death and skinned, the latter wept while telling her sister a specific plan that essentially required her appearance before the palace the following day. Effectively attaining Splendor's consent, Daji happily returned to the palace throughout the remainder of the night while King Zhou lustfully desired to see his queen's elder sister as soon as possible throughout the next day.

Once night finally approached, Daji advised King Zhou to conceal himself while the incense was burned — for if she was to notice a man of mortal qualities other than her sister, she might not wish to perform any such task. With the incense being burned at last, great thunderous winds brewed about throughout the palace while Splendor made her immediate appearance shortly thereafter before Daji.

As Daji thus brought her sister to an inner chamber while sipping tea and exchanging conversation, King Zhou meanwhile peeped from the corner and instantly declared that he would give up his very own throne without the least

regret if he could have sex with Splendor. Scratching his ears and coughing profusely to attain Daji's attention, the latter asked her sister if she could meet with the king after clearly understanding his many signals.

Being convinced that King Zhou was worthy to sit by her side due to his rank, the king excitedly rushed forth and placed himself before Splendor immediately. Once Daji left the inner chamber for some time to change her clothing, King Zhou became exceedingly aroused after Splendor emitted many seductive glances — and thus invited his honored guest to stroll with him on the terrace.

Steadily pacing under the moonlight, King Zhou calmly fondled her breasts and body while declaring that was she was to stay by his side within the palace instead of living the life of an immortal, great wealth, rank, and honor would clearly be bestowed upon her in short time.

Realizing that Splendor did not respond or offer any resistance to his many physical attacks, King Zhou carried her to a side court and passionately began unleashing his inner essence upon the latter within a neighboring bed. Upon Daji's return with great laughter over her sister's state, the king enjoyed the remainder of the night with his two lovers. As all ministers outside the palace gates possessed no knowing of King Zhou's new indulgences with Splendor, Yellow Flying Tiger, the highest ranked among ministers, continued to train his 480,000 soldiers daily to ensure an effective protection of the neighboring passes.

One day however, Daji suddenly began to profusely spit forth blood while falling to the floor in a feverish state. King Zhou and Splendor immediately ran to her side while the latter stated that her sister possesses a strange heart attack disorder that reappears at random moments of time when intense anxiety and stress was felt. Additionally stating that a doctor by the name of Zhang Yuan cured such attacks with soup made from a highly developed human heart on great occasion back at Jizhou, it was indeed of great need for such a heart to be found among the populace and used at once to free Daji from her potential bonds of death.

Acting as if she was performing divination, Splendor told King Zhou that Prime Minister Bi Gan was the only individual present within the capital that possesses such a heart. As King Zhou thus sent out many decrees to ensure Bi Gan's arrival before the palace, the prime minister meanwhile attained word from the sixth royal messenger that Daji possessed a strange illness and was needing of his arrival.

Knowing that Daji was indeed an evil specter, and any such incident that specifically called him forth in her name more than likely meant certain death, Bi Gan approached his wife in tears while stating that she should do her best to observe the rules and take good care of their children while he was gone.

Explaining the situation thoroughly, Bi Gan rushed back to his study chambers and hastily followed the instructions that Jiang Ziya had given him earlier. Following his immediate arrival before King Zhou, and the learning of his heart being needed in order to cure Daji's ailment, the former retorted with great anger at the king and Daji's blatant hate towards him. Knowing that he had little choice before the situation, and his time was assuredly soon to end, Bi Gan knelt on

the ground and ripped the heart from his chest while throwing it to the ground without a single droplet of blood whatsoever. As the prime minister walked quickly to the palace gates, avoiding each minister that appeared along the way, the former took the reins off his horse and strode towards the capital's northern gate.

Chapter 27

Return of the Grand Old Master

Striding through the northern palace gates in a state of complete silence, Yellow Flying Tiger was very worried over the current situation — and thus sent forth Generals Zhou Ji and Huang Ming to follow him immediately. As Bi Gan approached a woman hawker along the way that declared humans as incapable of living without a heart, a sudden pulse surged through the former's veins violently, causing him to fall to the ground with blood surging profusely from his chest. With Zhou Ji and Huang Ming's arrival shortly, they inspected the deceased prime minister's body closely and realized that his heart was strangely nowhere to be found.

Unfortunately for Bi Gan however, he still would have remained alive if the woman previously had noted that humans can live even without a heart — for such was the trickery behind Jiang Ziya's magical note. Once the two generals had arrived before the palace gates and immediately reported their resolution on the incident to Yellow Flying Tiger, all ministers present sat heartbroken at such an absurd end to their treasured prime minister. Xia Zhao, a junior minister, could not hold back his emotions as he strode within the Happy Terrace prepared to put a well-deserved end to King Zhou's life.

Cutting down any guard that dared to oppose his path towards the king, Xia Zhao shortly arrived before the tyrant and charged at him with his flying–cloud sword. As he cleaved at the king's flesh with great renown, King Zhou managed to grab ahold of the blade while swiftly throwing it off to the side. Realizing the situation was rather grim, Xia Zhao ground his teeth until they bled profusely before launching himself off of the terrace to his death. As all ministers around grieved over their second loss, Bi Gan's body was soon returned while a funeral was held immediately for his countless loyal services to the Shang Dynasty.

News soon came about during their funeral that none other than Grand Old Master Wen Zhong was finally returning to the capital; all ministers thus made quick preparations to meet the former outside Morning Song's gates. Arriving shortly atop his great dragon unicorn, Wen Zhong gazed towards the capital and realized that a funeral was taking place due to many paper pennants flying about. Inspecting the reason for such, he was astonished to hear that Vice Prime Minister Bi Gan had died — and thus entered immediately to see many gorgeous buildings such as the Happy Terrace all around him. Dismounting before his fellow colleagues at the palace gate's roadside, the Grand Old Master expressed his greetings while entering the Grand Hall.

Being informed by Yellow Flying Tiger of the many torture devices created and the unjust deaths of countless loyal ministers throughout his years of departure, Wen Zhong's third eye burned red with rage as he ordered King Zhou to ascend his throne at once. With Daji joyfully drinking the soup made from Bi Gan's heart, King Zhou was rather frightened to hear that the Grand Old Master had returned — but nonetheless left immediately in his royal carriage to see the dignified latter. Sitting before Wen Zhong within the Grand Hall, the latter thoroughly elaborated his complete victory at the North Sea District while

inspecting the reason as to why two of the four grand dukes have risen in rebellion. Being told that Jiang Huanchu and E Chongyu were executed for conspiring against the throne — even though the king did not possess any such witness that could prove such a case — Wen Zhong became exceedingly wrathful and reprimanded the king for the blatant malevolent qualities that he possesses. Telling the former that he would personally endeavor to set the country in order in the name of King Da Yi, his former master, Wen Zhong told the king to return to his apartments while he plans out his next move for the dynasty's benefit.

As King Zhou left without uttering a single word against the Grand Old Master, the latter asked his fellow colleagues to join him at his residence. Arriving shortly before the Silver Peace Hall with each minister present, Yellow Flying Tiger came forth from the crowd to personally elaborate the full happenings from Daji's entry to Bi Gan's death. Now fully knowing the ultimate woes of the Shang Dynasty, Wen Zhong let out a great roar of rage before declaring that he would seal the gates for three days while presenting to King Zhou a memorial upon the fourth.

Approaching the king on the fourth day with his written memorial, King Zhou placed it before his desk and was handed by the former an ink slab and writing brush to sign his name on ten individual proposals. King Zhou signed his consent on all but the destruction of the Happy Terrace; the deposition of Daji; and the beheading of Fei Zhong and You Hun to as warning to all flatterers. With Wen Zhong's suggestion to the king that the remaining three proposals essentially need to be fulfilled if he was to prevent the Shang Dynasty from falling to utter ruin, the latter stood forth without uttering a word. Fei Zhong, who did not see the true seriousness of the situation, moved forward to speak with King Zhou before being stopped by the Grand Old Master.

As Fei Zhong began to state the former's propositions as a clear insult to His Majesty and violation to the general rites of inferior to superior, Wen Zhong seethed with rage at his words — and thus charged his fist into Fei Zhong's skull, causing the latter to tumble violently down the Grand Hall's steps in an injured state. Seeing Fei Zhong lying on the floor with a bruised head and face, You Hun ran before the Grand Old Master while declaring his actions as being the equivalent to beating King Zhou himself.

Learning that the man standing before him was none other than You Hun, Wen Zhong ran forward and smashed his fist into the former's face — sending him crashing seven yards past the Grand Hall stairway in a near death state. Grand Old Master Wen Zhong followed by ordering the two ministers to be taken to the palace gate for their awaited execution immediately afterwards. Just as Fei Zhong and You Hun were to have their heads cleaved off, King Zhou ran forward to Wen Zhong and pleaded for the two ministers to be placed before court and tried according to law for their former actions.

Observing the king's frightened manner, and realizing that it was a crime for the former to possess such intense fear towards him, Wen Zhong ordered the two ministers to be placed in gaol and await their trial while the three remaining proposals were carefully discussed within the near future. With such grand resolve to ensure political reform was effectively instilled, news soon reached the capital that King Ping Ling of the East Sea district had unfortunately declared independence. As Wen Zhong attained word of such, he appeared before Yellow

Flying Tiger's residence shortly and asked the latter who was more fitting to take care of the situation. After they both carefully considered their next move, Grand Old Master stated that he would take 200,000 soldiers to the East Sea district while Flying Tiger remains at the palace for internal defense.

Additionally stating that he would deal with the state's administration at his best following his return, Wen Zhong appeared before King Zhou the following morning to elaborate the current happenings within the east. Being very delighted internally at Wen Zhong's words of departure, both Yellow Flying Tiger and King Zhou personally escorted the Grand Old Master beyond the eastern gate of Morning Song. As the king handed Wen Zhong a glass of wine, the master handed it instead to Yellow Flying Tiger for the exceeded loyalty and administrative renown that he should elaborate while he himself was gone. Telling the king to listen well to his ministers and destroy the evil of the capital at all costs possible during his leave, cannons roared in all directions to signal the Grand Old Master's departure.

Chapter 28

Punitive Expedition against the North Grand Dukedom

Greatly delighted at Grand Old Master's leave, King Zhou returned to the palace shortly while ordering Fei Zhong and You Hun to be freed — for the king labeled them as being wrongly accused when they were clearly loyal and undeserving of death. Now that Wen Zhong was effectively gone, King Zhou knew that he could return to his original ways without anyone truly able to criticize his actions.

As spring raged forward spreading great beauty throughout the capital, King Zhou declared to his ministers that a party within the royal garden should be performed. Finding the garden as beautiful as the Penglai Fairyland, the Peony Pavilion of old along with the Brocade Hall could be seen with great extravagant detail.

Holding a banquet within the Peony Pavilion, the king enjoyed his own personal table with Splendor and Daji while other high ranking ministers such as Yellow Flying Tiger and Wei Zi sighed at such a grand celebration taking place even though the land was clearly rampant with deluded chaos and constant rebellion. Thanking the king for their party after midday, King Zhou convinced every former minister present to stay and drink away their woes from dusk till night.

As Daji and Splendor became exceedingly intoxicated while sleeping within the royal library, Daji lusted to attain human flesh immediately — and thus swooped about the midnight sky in her specter form. With attendants shouting about that a specter had been seen in the heavens, Yellow Flying Tiger left his seat hurriedly as he thrashed one of the pavilion's railings at the horrible beast. Ordering the hunting hawk with golden eyes to be unleashed immediately due to the lack of his weapon's effectiveness, the hawk soon soared to the specter while clawing violently with its great talons.

Being clearly wounded, Daji hid herself underneath some rocks within a neighboring artificial hill. King Zhou thus ordered his attendants to start digging away in hopes of capturing the specter. Unexpectedly finding an incredibly large pile of half–eaten corpses beneath the rock mound, the king became horrified at the reality of the situation: specters were present within the Shang Dynasty and were the evident reason for such disaster.

As King Zhou awoke the following morning after unhappily excusing his minister's the former evening, he stared in alarm at Daji, who possessed many scratches across her face. Being told that she happened to scratch her face upon overhanging branches within the royal garden, King Zhou told her to be very careful of her new surroundings considering the specter incident.

Pondering over what the king had said, Daji vaguely remembered through her intoxication that Yellow Flying Tiger had been the minister who thrashed at her with his pole — and she thus immediately vowed revenge against the former at all costs possible. Meanwhile, Jiang Ziya had shortly obtained report on King Ping Ling's rebellion and Chong Houhu's brutal treating of the people during the Happy

Terrace's development. Vying with rage at Chong's qualities, Jiang Ziya approached Prince Wen and suggested to him that if the Grand Duke of the North, Chong Houhu, was effectively destroyed — considering his many acts of tyranny through blatant brutality and impulsiveness. King Zhou would be assisted greatly in the path of becoming a benevolent ruler such as that of Yao or Shun of old. Being delighted at a chance to effectively help King Zhou as he accepted the prime minister's proposal, Jiang Ziya offered himself to be the commander of the army on the prince's behalf.

After declaring that he too would assist Jiang Ziya on the battlefront, Prince Wen chose an auspicious date before charging out of the capital with 100,000 soldiers. Many individuals present within the Western Foothills — especially the original Morning Song refugees — rejoiced in great happiness at the prince's departure to destroy Chong Houhu.

As the army arrived before Chong City, the north grand dukedom, after a few days of travel, Chong Houhu was meanwhile present within Morning Song while Chong Yinbiao, the duke's son, attained headship over the city. Attaining information shortly that Ji Chang was commander over the forces stationed outside his dukedom, Yingbiao grinned in delight at a chance to do away with the former in order to better the reputation of his father — even if Ji Chang arrived with intentions other than battle.

With full resolve to wipe out Chong Houhu at all costs possible, Jiang Ziya ordered General Nangong Kuo to head to the front and unleash the first battle immediately. As Huang Yuanji charged out of the city gates with a contingent of soldiers, the former fiercely clashed blades with Nangong in great vigor and heated rage at Ji Chang's clear intentions to destroy them. Attaining word in short time that Huang Yuanji had lost his life by the enemy general's blade, Yingbiao pounded his desk in rage while ordering a fierce engagement of mortal combat to be unleashed the following day. With both forces aligned before each other the next morning, Jiang Ziya stepped forward from his army while taking the appearance of a honored celestial in the eyes of Chong Yinbiao. Barking at Yinbiao for defending the evil ways of his father, the latter barked back at Jiang Ziya angrily while ordering a general from his side to quickly kill the opposition.

As Prince Wen charged before Yinbiao lest Jiang Ziya experienced any harm, the former profusely yelled at Yinbiao, stating that it would be better off for him to simply dismount from his horse and experience death instead of opposing the will of Heaven any further. With both sides fiercely clashing blades in great resolve, Chong Yinbiao additionally threw himself into combat in order to take Ji Chang's head if at all possible. Once two generals under the north dukedom had been effectively slain, Yinbiao ordered a full–scale retreat.

Urgently setting forth a meeting to discuss how they were to repel the enemy forces, everyone present under Yinbiao had no clue what to do. Seeing this as the perfect chance to strike forth at the city, Prince Wen declined Jiang Ziya's offer to attack their dukedom lest the innocent was to be hurt and his benevolence would be known amongst the country as mere folly. A letter was thus immediately sent to Black Tiger Chong Heihu in hopes that he could assist them in taking over Chong City.

Chapter 29

Clash between two Grand Dukes

As General Nangong Kuo left to Caozhou at immediate pace, he soon took lodgings within an official hotel upon his arrival at Black Tiger Chong Heihu's residence. Leaving his office upon Nangong's reported arrival, Heihu soon obtained a letter from Jiang Ziya on the current situation. Reading the letter over continuously, he decided that it would be for the greater good if he put an end to his brother in the name of the people; despite the blood that he was to stain on the faces of his ancestors through such an action.

Before he departed, 3,000 soldiers were individually chosen to accompany him from Caozhou while his son, Chong Yingluan, ensures the protection of the city during his leave. As Chong Heihu arrived before the north grand dukedom's city gates in short time, Yinbiao emerged forth and earnestly welcomed his fellow uncle — who had arrived with reinforcements after obtaining report on the situation.

Sitting within the main hall by his cousin's side, Chong Heihu asked the true reason as to why Ji Chang had suddenly attacked their residence. The latter stated that a man by the name of Jiang Ziya said earlier that they arrived out of some form of malice towards his father and have thus attacked with most probable intentions to kill him. Easily seeing such words as accurate and on the side of rationality, Chong Heihu charged from the city gates to do battle against the opposing forces of Prince Wen at the following dawn. Jiang Ziya was completely rational of Chong Heihu's intentions upon the arrival of Nangong Kuo — and thus sent the latter to do battle with Black Tiger.

As both warriors battled with great renown, Chong Heihu silently told Nangong to feign retreat after giving up ground as a pretext to the combat's end. Seeing the enemy general flee while Heihu did not pursue in any form, Yingbiao approached his uncle and inspected the reason for such an action. Being told Jiang Ziya was widely known for his magical renown, there alone arose the chance that the former would use such tactics in order to ensure his victory at all costs possible — considering the additional rash ways of such pursuit. As Heihu and Yingbiao thus returned to the city, Black Tiger stated that their probability of victory should increase dramatically if Houhu and King Zhou were effectively contacted and informed of the current happenings upon Chong City.

With Sun Rong thus being sent to the capital, he arrived before Chong Houhu's residence and first handed the duke the intended letter. Pounding his desk in utter rage at the ill gratitude and treacherous motives that Ji Chang possesses towards him, — despite the many sacrifices that he had made in order to ensure the safety of the former — Chong Houhu presented himself to King Zhou and elaborated the current case on hand.

After the king had ensured his minister that he should back him with soldiers if the need be, Houhu confidently set out with 3,000 soldiers from the capital in quick pace. As soon as Chong Heihu had obtained word that his brother was heading to Chong City, he told General Gao Ding to await in ambush inside the city gates and only emerge to seize the grand duke when the rattling of a sword

was effectively heard. After Shen Gong had been told in addition to arrest the entire Chong family and bring them to the Zhou camp upon Heihu's emerging from the city, both Chong Heihu and Yingbiao set out shortly to await the arrival of Houhu. As the grand duke was thus invited inside of the city gates, all soldiers suddenly seized both Houhu and his son once the sound of rattling had been heard.

Being fully rational that if Chong Houhu was effectively seized and destroyed before the eyes of the people, the Chong family wound not only live on in an honorable prestige but his own reputation would soar due to reinforcing the greater good despite the blood that was to be shed. After thus placing the duke before Jiang Ziya's feet, and warmly greeting Ji Chang, Prince Wen became displeased at Heihu's actions for being ruthless. Informing the prince that such an action was for the greater good, and well on the side of virtue, Jiang Ziya ordered Chong Houhu and his son to be placed before him while their heads were immediately cut from their bodies.

Having no original intention whatsoever to kill the grand duke and his son, Prince Wen blinded his eyes from the sight of their decapitated heads while shrieking with fear and disgust. Ordering Chong Heihu to free all remaining captives, Jiang Ziya and Prince Wen took their leave from Chong City while Heihu remained to govern the people as the new grand duke of the north. Unfortunately however upon their return to the Western Foothills, Prince Wen began to see Chong Houhu's decapitated head at every moment he happened to close his eyes — and his health thus slowly decreased out of clear disgust and resentment.

Once Wei Zi, the secretariat of Morning Song, obtained word that Chong Houhu had been executed while his younger brother, Chong Heihu, took control over the former's territory, he realized that the threat of Ji Chang would become even more greater due to Heihu's independence from the capital — and thus informed King Zhou immediately lest any further trouble evolved. Seething with rage at the north grand duke's death upon the hearing of such an incident, King Zhou ordered a contingent of soldiers to bring back both Ji Chang and Chong Heihu for trial.

However, Li Ren moved forward from the ministers present and stated that if he was to effectively act in the benefit of Chong Houhu — who was widely despised by the ministers and people alike — then they naturally would feel great malice towards him for supporting one of criminal traits rather than the loyal. Realizing the rationality in his words, King Zhou decided to abandon the idea of attacking Heihu altogether.

Unfortunately back at the Western Foothills however, Prince Wen's health worsened day by day forcing constant medical attention from doctors within the capital. As Jiang Ziya knelt before his master one day upon the former's request, Prince Wen calmly told him from his bed to never ally the Western Foothills with the rebelling nobles at any costs whatsoever; due to the many not royal actions that had been taken earlier that proved a level of disloyalty towards the king's wishes, peace must always remain between the west and Morning Song as atonement for their past defiance.

Gazing at the tear–filled eyes of Prince Wen, and seeing the indomitable spirit of loyalty that surges through the former's heart, Jiang Ziya ensured that he

should eternally obey such instructions. With Ji Fa's sudden entrance, Prince Wen told his son that he should take his place as governor over the Western Foothills following his death — but at no account should he dare listen to any words that might harm the king during his succession. After telling the prime minister and Ji Fa to instill virtue and true loyalty to both the king and the people so that the future generations can possess eternal happiness, Prince Wen breathed his last, dying at the age of 97 and being given the title of King Wen of Zhou.

Following King Wen's funeral, Jiang Ziya proposed to all ministers present that Ji Fa should succeed his father with the title of West Grand Duke and King Wu. As all ministers were risen one rank with additional benefits, the 200 marquises came constantly to offer their obeisance to the new king over the Western Foothills. Once Commander Han Rong of Sishi Pass had obtained word on Ji Fa's succession to the throne, and the unexpected death of Ji Chang, a messenger was immediately sent before the capital's secretariat. With both Yao Zhong and Prince Wei Zi being the first to hear of such urgent news, Yao Zhong declared that he should see the king on such a matter no matter what the outcome might be.

Chapter 30

Incidents leading to a Rebellion

Ascending the Star Picking Belvedere and kowtowing before the king, Yao Zhao thoroughly declared that now Ji Fa had succeeded the deceased Ji Chang as king over the Western Foothills, Jiang Ziya should easily be able to influence the former through ambitious motives of attacking the capital. However, King Zhou was not the least worried — for he believed that Jiang Ziya was nothing more than a vile trickster that would sow hate and ill–trust in the hearts of any other potential rebel of the capital; Ji Fa in addition was considered a mere child that lacked any disciple in the art of war and should thus not be taken as a serious threat to any extent.

After leaving the Belvedere in great disappointment over King Zhou's words, Yao Zhao knew that King Wu must be the destined savior that should put the tyrannical king to his eternal rest. As the new year's day celebrating King Zhou's 21st year of reign over the Shang Dynasty had arrived in rather short time, ministers went about to offer their traditional greetings to the king, while each of their wives paid obeisance to Queen Daji. When the day's natural formalities had drifted by, Lady Jia, the wife of Yellow Flying Tiger, entered the palace to offer her personal greetings to Daji before visiting her sister in law, concubine Huang.

At the very moment that Daji had attained word that Lady Jia was none other than Yellow Flying Tiger's wife, she grinned in great delight at such a chance to attain revenge against the prince. As Lady Jia and Daji alike both offered their respective greetings, Daji realized that the former was eight years older than her at the age of forty–one. Asking her fellow lady if they would like to become sworn sisters, Lady Jia refuted at first but freed herself from such modesty after realizing that they were both similar in aristocratic rank.

After they had drunken two glasses of wine, Jia quickly hid herself within the Rear Hall upon Daji's suggestion once King Zhou had arrived to see his queen following such a long day of hard work. Clearly seeing that two cups were sitting one across the other in front of Daji, King Zhou inspected who had been present. Being told that Lady Jia, wife of Yellow Flying Tiger, had been present earlier, Daji told the king that he should see her. Rather reluctant at such a suggestion — for it would vile the rights between king and minister — King Zhou was eventually convinced after hearing that she was not only extraordinarily beautiful, but could be considered his relative out of ties between Yellow Flying Tiger's concubine sister.

As Daji thus approached Lady Jia shortly after, and asked for her to walk together at the Star Picking Mansion in order to enjoy the scenery around them, Lady Jia had little choice but to comply — for they can only meet one time a year according to the rights. Walking along the upper balcony and gazing forth at a large pit full of snakes and skeletons, Lady Jia became frightened at the explanation that such a method was in need simply to uphold disciple within the capital. Accepting a few more cups of wine from Daji after sitting down with the latter, Concubine Huang meanwhile became worried at the hearing that her sister–in–law was present at the Star Picking Mansion with Daji — and thus immediately sent one of

her maids to carefully observe the queen's motives. With report that King Zhou was currently ascending the Star Picking Mansion, Lady Jia stood outside of the balcony while the king made his approach. Following his arrival, and immediate informing that the woman standing outside the balcony was Yellow Flying Tiger's wife, King Zhou became very lustful over her beautiful looks. Being told by Daji to enter forth and sit by the king's side, she gradually accepted such an order lest she was to attain any such punishment as earlier seen if the slightest defiance was to be shown.

Begging, however, to leave the king's side to show her true loyalty through modesty, King Zhou encouraged her to sit by his side an enjoy a personal glass of wine. Feeling as if her honor would be torn apart if she sat by the side of such a wicked tyrant, Lady Jia took her glass of wine and threw it into King Zhou's face as a showing of her hatred towards his vile ways. Even though she clearly realized that such an action would probably cost her life, and bring about further mayhem within her family, Lady Jia was resolute to preserve her honor at all costs possible.

As King Zhou ordered his guards to seize her, Lady Jia ran to the balcony rails and exclaimed a final vow of farewell to her beloved husband and children before leaping forth to her unfortunate death. Attaining word shortly that Lady Jia had lost her life, Concubine Huang seethed with rage while running up the Star Picking Mansion's stairs immediately. Thrusting forth at Daji and physically beating her for conjectured treachery, King Zhou told his honored concubine that Daji was truly innocent — for Lady Jia acted out of her own irrational impulse and died because of it. Not in any mood whatsoever to stop beating Daji — or hear the king's words at that — Huang unthinkingly smacked King Zhou violently in the face.

Great rage thus filled the breast of King Zhou while he grabbed the sadistic maiden by the air and lunged her forcefully off the mansion's rails. Grabbing hold of Daji and holding her in his arms in great sadness over his beloved's condition, the attendants under Lady Jia were meanwhile informed by a palace maiden of the unfortunate events that came about at the Star Picking Mansion. As Yellow Flying Tiger was enjoying the New Year's feast throughout the evening with his right–hand generals and fellow brothers, Lady Jia's attendants ran to his residence immediately and informed him of the disaster incident with his wife and sister in law.

With everyone in great alarm while Yellow Flying Tiger sat in silence, Huang Ming approached his master and told him that it was clearly evident that they should seek a new ruler to serve under; considering Yellow Flying Tiger was the head of all military affairs and state headship, his reputation would be the first to suffer by the neighboring people who was rising in rebellion — thus by rebelling, he would be looked upon as a hero that strikes at any injustice that might befall his people upon circumstance.

Knowing that his reputation would effectively soar with the greater majority if he issued forth his rebellion, Yellow Flying Tiger still considered such an action as being far too risky due to solely rendering the incident with his wife. Running after his four generals and telling them to discuss the issue further before being completely resolved to leave the capital for good, each of the four returned with Yellow Flying Tiger to his residence. Raising his sword unexpectedly before

his generals, Yellow Flying Tiger declared that his family had served honorably under the Shang Dynasty for over seven generations — and the death of a single woman who was unknown to the former was most definitely not reason enough to destroy such honor through rebellion.

General Zhou Ji approached to his master and declared that all who were unknowing of his glory and rank would only believe that he attained such high rank through his wife's beauty instead of progressive loyalty through generations. Yellow Flying Tiger realized the reality of his reputation and thus ordered a full flight from Morning Song immediately. Being suggested by General Guang Ming to challenge King Zhou to a battle within the capital before leave lest his master regretted his decision in the future, Yellow Flying Tiger consented to such a suggestion as he equipped his armor and strode towards the palace gates atop his divine ox.

Once General Zhou Ji had declared to the guards that they were rebelling, and if they do not pull King Zhou out of the palace in short time they would be slaughtered in entirety, the guards fearfully fled through the gates and informed the king of such a sudden situation. Bursting with furiousness at such a report, King Zhou personally put on his armor, took his cutlass, and smashed open the gates to do away with the rebelling Yellow Flying Tiger at the crack of dawn.

As King Zhou aligned his royal army before the rebelling forces outside the palace, Yellow Flying Tiger looked into the king's fiery eyes and felt a level of shame for his actions at hand. Once Generals Huang Ming and Zhou Ji had clearly noticed such hesitation on his part, they both unleashed their cutlasses and clashed with great renown against King Zhou immediately. Originally intending on clarifying the facts with the king before taking any physical action, Yellow Flying Tiger felt greatly displeased but nonetheless strode forth to assist his two generals. Even though King Zhou possessed great skill with the cutlass, he could not handle a three–pronged attack — and was thus forced to flee through the palace gates following thirty–rounds of battle.

Grabbing hold of his two generals lest they attempted to chase the fleeing king, Yellow Flying Tiger rode through the capital's western gates while catching up shortly with the rest of his family along the way. As King Zhou meanwhile returned to court and felt a high level of remorse and rage at the former incidents, many people began hearing of the rebellion and thus approached the king to hear the reason for such a sudden turn of events.

Informing the ministers present that Lady Jia, Yellow Flying Tiger's sister, impulsively threw herself from the Star Picking Mansion simply out of her own personal dignity, and Madame Huang, the sister–in–law of the former lady, committed suicide after being informed of such news, King Zhou asked what should be done at such a present time of confusion that had little to do with him.

As everyone present began pondering in silence, it was soon heard that Grand Old Master Wen Zhong had returned from the East Sea district. Entering the palace gates and being warmly welcomed by each minister, Wen Zhong became worried as to why his old friend Yellow Flying Tiger was not seen — and he thus approached King Zhou to inspected the reason for such. Being informed by the king that Yellow Flying Tiger had rebelled most likely due to the elaborated

incident with Concubine Huang and Lady Jia, Wen Zhong clearly realized the reality of the situation — knowing that his comrade would never rebel unless the circumstances were indeed exceedingly crucial and in need of amendment.

Suggesting to King Zhou that he should return with Yellow Flying Tiger only if his case was personally considered as justified and without punishment on the part of the king, ministers began to shout about, saying that Flying Tiger's actions were deserving of punishment no matter what the case might have been. Excusing such pointless dribble nonetheless, Wen Zhong ordered Generals Li Ji and Yu Qing to send urgent reports to the Good Dream and Green Dragon passes so that Yellow Flying Tiger's route of escape was cut off during his future pursuit.

Chapter 31

Flight and Pursuit

With the great clamor of drums and cannons resounding about the capital's western gates, Grand Old Master Wen Zhong ascended to the sky atop his great dragon in immediate pursuit of his close comrade, Yellow Flying Tiger. As Yellow Flying Tiger's party had meanwhile arrived near the White Orile Forest of Lintong Pass, they began to see large clouds of dust spinning about from behind and thus realized that an army was most likely approaching their position with quick speed. As soldiers from the Green Dragon and Good Dream Pass suddenly surrounded them from differing directions, Yellow Flying Tiger led out a single yell of frustration that pierced all around after realizing that his situation was exceedingly critical and most improbable of escape.

Virtue of the Pure Void, who happened to live within a mountainous region neighboring Lingtong Pass, heard the loud emanation of immense anger and despair — and thus parted the clouds beneath to find it to be none other than Prince Yellow Flying Tiger. Ordering his yellow carved genie to wrap the prince and his entourage with the Universe Muddling Pennant and place them at a hidden area within the mountains, the genie immediately obeyed its master's command.

As such was effectively carried out, Grand Old Master Wen Zhong had meanwhile attained word from a patrolman of the vanguard that neither Zhang Guifang of Green Dragon, nor the four Mo generals of Good Dream, had seen Yellow Flying Tiger to any extent. Ordering the five present before him to return to their respective passes and set up a strict defense, Wen Zhong became rather puzzled as to why Flying Tiger had not been seen whatsoever, considering that he was traveling in the very direction that the former was rumored to have crossed while three additional forces aligned themselves from opposite directions.

Peering over the great surroundings before him atop his dragon, soldiers shortly reported that Yellow Flying Tiger and his entourage had been seen heading straight towards Morning Song with unknown intentions from the eastern route. Swiftly gliding forth with great speed, Wen Zhong soon caught sight of who he thought to have been Yellow Flying Tiger — and thus launched forward with great speed. Approaching Meng Ford,[9] while not catching up to the entourage in the very least, the forces before him suddenly vanished before a large veil of mist.

9. Meng Ford here seems to cross the Yellow River near Western Foothills and therefore also nearby White Orile Forest of Lintong Pass. However, other translations associate it with the River Meng, which might be a tributary of the mythical Yellow River.

   Moreover, a popular legend on River Meng tells: *"Meng Jiang Nu"* — which means, "Lady of the River Meng" or "Spirit of the River Meng"— *was born from a gourd vine. One day the emperor took her husband to work for the construction the Great Wall, but he died and his body was used into the foundations of the Wall. Meng came sad and screaming, which made a section of the Wall to fall. The angry emperor tried to seize her but she cast herself into the ocean where she was rescued by the Dragon king of the Sea, who then repelled the emperor with an army of crabs.*

Using this as trickery to lure Wen Zhong to a faraway position, Virtue of the Pure Void placed Yellow Flying Tiger and his men back on their original path through Lintong after declaring the situation as being safe. Approaching the pass's gates, Zhang Feng appeared forth and suggested to Yellow Flying Tiger that he should return to Morning Song with due haste for the sake of his father and treasured ancestors.

Politely informing Zhang, despite the many great feats that he had performed as supreme military commander of Morning Song, King Zhou had shown him great insult with little consideration to his true loyalty — even going to the extent of killing his very own wife and sister out of nothing more than barbaric impulse.

Clearly realizing that Yellow Flying Tiger's resolve was impossible to pierce, Zhang unleashed his cutless and slashed at the latter violently. Trying to calm the former while parrying his every blow, Yellow Flying Tiger knew the situation was hopeless — and thus fought back with his duel swords with even greater renown. As Zhang knew that he was far less skilled in battle, he had no choice but to flee back to his pass in vain attempt.

Deciding it best to make camp in order to discuss the current issue at hand with his fellow generals and family members present, Zhang Feng meanwhile ordered General Xiao Yin to take a contingent of three thousand archers, surround the camp of Yellow Flying Tiger, and unleash a volley of arrows once the beating of bamboo slats was heard at midnight. Leaving immediately upon the hearing of such an order, Xiao Yin knew that such an action would be far to cruel and ungrateful — for Yellow Flying Tiger had promoted him as deputy commander over Lintong and showed him great kindness through military exercise and discipline within the past.

Secretly leaving the pass under the veil of night while approaching Yellow Flying Tiger's camp, Xiao Yin personally placed himself before Yellow Flying Tiger, told him of Zhang Feng's cruel intentions, and declared that he should open the pass's gates so that the former could attain a quick chance to cut his way through. As soon as great commotion roamed through Lintong Pass once Yellow Flying Tiger made his immediate escape, Zhang Feng sat in regret at previously choosing Xiao Yin for such a task. Striding through the pass gates in immediate pursuit, Zhang Feng was suddenly struck violently in the breast by Xiao Yin, who was hidden like a veil within the darkness.

Falling from his horse dead, Xiao Yin told Yellow Flying Tiger in a loud voice that he should do his upmost to ensure that King Zhou's men were essentially slowed down in their assault. Profusely thanking Xiao Yin for his kind motives, Yellow Flying Tiger and his entourage approached Tongguan Pass shortly. Setting up camp temporarily, Chen Tong, the commander of Tongguan Pass, realized that Yellow Flying Tiger's party was not far off — and this would truly be the only opportunity to attain revenge after the former's original intention to put him to death at one point in time.

Flouring his weapon with rage, Chen Tong flew from the pass gates while confronting Yellow Flying Tiger with great earnest. Knowing that Chen Tong was eager for revenge, Yellow Flying Tiger challenged him by stating that if he could

effectively defeat him in three rounds of combat, he would turn himself in to the former for trial back at Morning Song. Seething with rage at his lack of renown that did not even vaguely match up to Flying Tiger's, Chen Tong began to flee while launching his Fire Dragon Javelin — a weapon that never missed its intended mark through magic attributes — at his foe.

Being struck beneath the armpit by Chen's deadly weapon, Yellow Flying Tiger fell to the ground in unbearable pain. Seeing their commander severely wounded, General Guang Ming and Zhou Ji wrathfully engaged Chen Tong to the very death, while Huang Feibiao quickly grabbed hold of his brother and pulled him from the battle. As Chen Tong realized that he was thoroughly exhausted, he retreated from the battle after additionally wounding Zhou Ji with his javelin. Laying the motionless Yellow Flying Tiger down before the grass, all around broke into loud sobs at the unexpected death of their treasured commander. Meditating atop his Green Cloud Bed, Virtue of the Pure Void intuitively knew that calamity had befallen someone within Yellow Flying Tiger's entourage–and thus performed divination immediately.

Realizing that his intuition was indeed correct, Huang Tianhua, the fourth son of Yellow Flying Tiger, was summoned before him and ordered to revive his father first before dealing with the current trouble at Tongguan Pass. Being handed a sword and a flower basket with instructions to return to the Purple Sun Cave swiftly after assisting his father through the pass, Huang Tianhua traveled with great speed and unparalleled vigor.

Chapter 32

Meeting between Father and Son

Arriving before Tongguan Pass and entering a neighboring camp that was believed to be his father's, Huang Tianhua moved forward and declared his name and set intention to the guards present before him. As Huang Tianbiao, one of Yellow Flying Tiger's two brothers, approached this stranger from the camp gates, he was surprised to notice that the former had a face quite similar to that of his brother's — and thus immediately exchanged a polite bow.

Being led before Yellow Flying Tiger at the back camp, Huang Tianhua wept internally at the state that his father was currently present within. Seeing another man laying off to the left in a gravely wounded state, Huang Tianhua immediately began the revival process. Obtaining some water from a neighboring stream, Huang Tianhua used the elixir pills from his basket to dissolve the pills and gently pour the medicine down his father's throat. Awaking with a shock after about an hour of time, Yellow Flying Tiger asked hurriedly how long he had been unconscious.

Being informed fully of the situation, Yellow Flying Tiger broke into tears at the sight of his fourth son who had not been present before his eyes for over thirteen years. Telling his father that a superior man by the name of Virtue of the Pure Void had taken him in for discipleship due to being supposedly destined for such a fate, Huang Tianhua greeted his fellow uncles and brothers while restoring the wounded Zhou Ji back to full health. Suddenly realizing that his mother, Lady Jia, had not been present whatsoever, Yellow Flying Tiger had little choice but to inform his son about the incident at Capital Morning Song to the former's detriment.

As Huang Tianhua fell to the ground in unparalleled rage and great frustration, he vowed to give his very own life if it meant the death of King Zhou. A messenger shortly arrived before the camp of Yellow Flying Tiger and informed the commander immediately of Chen Tong's second challenge. Leaving with due confidence of his son's promised backing, Yellow Flying Tiger confronted his hated opponent once more with complete vigor to obtain revenge.

Being rather stunned at Flying Tiger's keen posture and seemingly good health, Chen Tong raised his halberd and charged the former with great furiousness nonetheless. Suffering defeat after a few rounds, Chen Tong began to flee while Yellow Flying Tiger hesitated lest he suffered gravely once more by the enemy commander's javelin. Knowing that his opponent would most assuredly not pursue a second time after suffering such a calamity within the past, Chen Tong decided to launch his Fire Dragon Javelin despite the great length between both commanders.

As Huang Tianhua unexpectedly leapt forth and absorbed the lance with his flower basket, Chen Tong knew that the boy would more than likely be a great obstacle between his long awaited revenge against Flying Tiger — and he thus slashed violently at Huang Tianhua in hopes of destroying him with quick speed. With a single swift slash of light from Tianhua's magical Moye Sword, Chen Tong's

head suddenly tumbled to the ground as an announcement of Flying Tiger's victory. Smashing the gates open with great speed, Yellow Flying Tiger emerged from Tongguan Pass shortly while Huang Tianhua bade a tearful farewell to his father, vowing to meet again at the Western Foothills sometime into the future. Arriving before Chuanyun Pass, Commander Chen Wu, the brother of Chen Tong, obtained word that Yellow Flying Tiger had broken through Tongguan and destroyed his brother.

Being rather furious at such an incident while calling forth his generals to a council, General He Shen moved forward and told the commander of his plan to "take the enemy by cunning, not by force". After accepting the former's plan with delight, Chen Wu appeared before the pass gates to courteously propose a feast for Yellow Flying Tiger due to the unjust suffering that he confronted within the past. Accepting such a proposal with due happiness, the night arrived in quick time during their fellow feast together.

Being asked to rest at their lodgings for the night, Yellow Flying Tiger reluctantly declined such an offer lest Chen Wu attempted to perform any treacherous deed at such a time; he unwillingly agreed, however, once his generals declared their reassurance that such could not possibly happen considering the former's kind motives.

Ordering his men to hide the luggage carts within neighboring corridors, every man fell asleep with true ease, while Yellow Flying Tiger insistently paced about in his room while reminiscing the past calamities that he had suffered and how he can effectively ensure that harm can be escaped within the present situation.

Carefully considering such thoughts throughout the night without the slightest would to sleep, he was startled to hear the voice of his beloved wife suddenly emit throughout the walls of his room, stating that a grand fire should burst about within their sleeping quarters in short time — as Chen Wu had essentially planned out. Waking everyone present immediately, Yellow Flying Tiger elaborated Lady Jia's words and declared that they should thus break out of their current position in quick pace.

As each general smashed the barred doors open with hand axes, they ordered the luggage carts to be pushed out of the building once heaps of firewood were clearly seen laying in front of them. Rushing out atop their horses with unparalleled speed, Chen Wu quickly attained word of such happenings — and thus pursued Yellow Flying Tiger's forces in immediate pace. Seeing Chen Wu rushing upon his back, Yellow Flying Tiger yelled at the enemy commander for his insincere kindness while possessing irrational enmity towards him.

Charging each other with great furiousness, Flying Tiger stabbed his sword deeply through Chen Wu's heart before smashing down the gates and destroying all enemy soldiers that dared to oppose his intense resolve.

Leaving Chuanyuan in complete victory while approaching Jiepai Pass in quick speed, General Huang Ming commented to Yellow Flying Tiger that Huang Gun, the former's father, was the commander of the following pass — and most assuredly would listen to his son's reason after the unjust incidents met within the past. As Huang Gun had obtained word of Yellow Flying Tiger's rebellion, and the

grand slaughter through such an incident, he opened the camp gates with 3,000 soldiers at his right hand while ten prisoner carts sat to his left in preparation to punish his son despite the filial relations that they might possess towards each other.

Chapter 33

The Battle at Sishui Pass

As Generals Huang Ming and Dragon Huan of Yellow Flying Tiger were the first to reach the gates of Jiepai Pass, they clearly noticed Huang Gun's blatant intentions but approached him nonetheless in greeting. With Yellow Flying Tiger's additional approach, Huang Ming suddenly lashed out many cold words of hatred towards his son due to the consequences that should be personally brought upon him as a latent result. Desiring to be remembered by the king as a loyal subject with the chance to live, Huang Gun demanded that his son dismounts and was taken in as prisoner for him to deliver before the feet of Morning Song.

He accepted his father's words as being his only chance left to prove that he was a filial son still possessing loyal attributes towards the Shang Dynasty. Huang Ming immediately stepped forward and convinced his master that such an action would only put great shame to his resolve, and clearly was not the Will of Heaven to give in to such an injustice without a second thought. Realizing that Huang Ming must have been a large influential figure that incited his son into rebellion, Huang Gun unleashed his blade wrathfully while charging at the former.

Attempting to convince Huang Guan that his actions would be void of virtue and filially if he continued to fight solely for his currently possessed reputation rather than the greater good, Huang Gun's rage became ignited with a tint of even greater infuriation. As the four main generals under Yellow Flying Tiger began to violently clash blades against Huang Gun, Huang Ming immediately suggested to his master to use the time that they keep Guan at bay to escape from the pass gates — which were currently wide open. Seeing his son flee from the pass gates as he continued to clash blades against the enemy generals, and knowing that he would suffer death by the king for such, Huang Gun fell from his horse and attempted immediate suicide as a new resolution.

Grabbing hold of Gun's arms to negate such an impulse resolve, Huang Ming calmly stated that he and the other three generals had originally intended on handing Yellow Flying Tiger in to Jiepai Pass after being forced into rebellion lest they wanted to be killed. Stating in addition that if Huang Gun could approach Yellow Flying Tiger and state his intention to join them on their journey after carefully considering the situation, Flying Tiger could be lured back to a feast between father and son while being thrown into prisoner carts upon a later surprise.

Accepting such a suggestion as his only true opportunity to deal with Flying Tiger even if Huang Ming was simply bluffing in intention, Huang Gun approached his son shortly and pleaded forgiveness for the earlier rudeness. After inviting the unsuspecting Yellow Flying Tiger into his residence, and drinking with his son in due happiness, Huang Gun began performing the signal to capture the former and his entourage into prisoner carts — beating a gong upon a drum — continuously without any response from Huang Ming whatsoever. Dishonestly stating from the curtains that that the soldiers were not ready as of yet, the former meanwhile ordered Dragon Huan and Wu Qian to fill the prisoner carts with Huang Gun's belongings while setting the barns and warehouses aflame. As soldiers of Shang

stormed in to inform their commander of the current happenings while the majority of Flying Tiger's generals had already left the pass a second time, he became convinced by Huang Ming that the only way to preserve his great reputation, avoid death, and shine greatness upon the names of his ancestors, was to essentially join them in their departure to the Western Foothills. Kowtowing to Morning Song eight times while hanging his seal of office within the Silver Security Court, Huang Gun joined his son with 3,000 soldiers and 1,000 guards shortly.

As Huang Gun was riding side by side with Huang Ming, he warned the latter that they were approaching Sishui Pass. A pass that wields a dangerous sorcerer named Yu Hua, the reputed *"Seven–headed General,"* who had never lost a single battle in his life. While Yellow Flying Tiger met with Gun and Ming shortly at their neighboring camp of Sishui Pass, Han Rong, the commander of the pass, sighed in great displeasure at being forced to deal with a commander that was once renowned throughout the Shang Dynasty as a hero.

Summoning his generals nonetheless to do away with the threat that laid before him, he and his generals decided it best to block the pass's gates with a heavy–armored unit, while the rest of his forces outside prepare for combat with long spears as their attributed weaponry. As the feared Yu Ha exited the gates before the enemy's camp, Yellow Flying Tiger personally declared that he should meet the former in combat. With Yu Hua's inspection to Flying Tiger for his rationale behind rebellion upon their approach, Yu Hua almost became convinced by the general's words — but nonetheless rode forward to do battle lest his own grandly established reputation was to be lost for freeing a widely–accounted rebel of the dynasty.

Being utterly exhausted during their duel as Yellow Flying Tiger's swords were used with keen renown and skill, Yu Hua retreated a set interval between the former while unleashing his black–cloud pennant to knock Flying Tiger unconscious. Pushing the commander before the feet of Han Rong, Han Rong placed Yellow Flying Tiger into gaol while awaiting the additional capture of his assistant rebels. As Huang Gun sat in camp fuming over Han Rong's chance to attain a high level of rather undeserved merit that night, Yu Ha rode forward to be met by Generals Zhou Ji and Huang Ming the following morning.

Unfortunately however, Zhou Ji and Huang Ming had never seen the method used to capture their commander originally, and they thus fell in addition to Yu Hua's magic pennant very shortly. Even though the generals of Flying Tiger were clearly informed of Yu Hua's ability by Huang Gun at a later point, their inner pride blinded their eyes from rationality — and Yu Ha thus managed to capture Huang Feibiao, Huang Feibao, Dragon Huan, and Wu Qian in a mere two encounters.

Being honored by Han Rong for his evidential prowess, Huang Gun meanwhile sat in the camp while gazing into the eyes of his grandsons, knowing that they too would more than likely be forced to suffer the same fate as their comrades. Obtaining report that Yu Ha had appeared once more before Flying Tiger's camp, Huang Tianlu, Huang Ming's grandson, convinced his grandfather that he should defeat the enemy general with his keenly established renown on the battlefield despite his age.

As the bout thus began between Tianlu and Yu Hua, the latter managed to use his magical pennant on Tianlu despite the wounds that he obtained through the former's unexpected skill. Being utterly distressed beyond despair at the hearing of his grandson's additional capture, Huang Gun suggested to his fellow soldiers to display their fine gifts present as a purchasing of their own freedom, while he accepts his seemingly inevitable fate as prisoner.

Even though the soldiers tried to console his motives, Huang Gun ignored such words due to the situation's clear conditions — and thus set forth to Sishui's gates to convince Han Rong that his grandchildren should be free of any harm while he gives himself in to preserve what little reputation he should have. Obtaining report on Huang Gun's arrival, Han Rong set forth with generals side by side, believing that the former either came for negotiation or sympathy.

Chapter 34

Good and Bad Fortune of Yellow Flying Tiger

Crawling on his knees before Han Rong, while performing a reciprocated salutation, Huang Gun placed forth his remaining grandchild and begged for his life to be spared of any such punishment so that the Huang family would not only live on, but the latter would be remembered as a man of compassion even when under a ruler of contradicting attributes. Responding to such a statement, Han Rong declared that no matter what the circumstances might be, if he dares to violate his set orders through nothing more than personal consideration, others would suspect him as being an ally to the rebels and/or unreliable as a commanding personage of the Shang Dynasty.

Retorting nonetheless by stating that his grandson was obviously forced into rebellion through current circumstances, and Han Rong would prove his respect towards the Huang family for reputational benefit if the child was to be freed, the latter dismissed such words as being irrational and out of the question. Knowing that all hope was thus lost, Huang Gun gave in himself and his son to be placed forth in the gaols as prisoners. Being utterly delighted at the capture of Yellow Flying Tiger's entire family and subordinate generals, a feast was performed as congratulations for such a grand feat.

Discussing afterwards who should be in command of the Morning Song prisoner escort party, Han Rong sat back in satisfaction at Yu Ha's ensured backing. As Yu Ha and his party began to travel immediately with their eleven prisoners present, Huang Gun couldn't restrain his tears over such a vile conclusion to a clan that was honored as highly as the very dynasty itself. Meanwhile at the Golden Light Cave of Qianyuan Mountain, Fairy Primordial intuitively knew that trouble was running about — and thus made a divination to find Yellow Flying Tiger and his family in grave danger.

Calling for Nezha in immediate pace, Primordial ordered his disciple to rush down the mountain and set free any men who seem to be in a state of crucial need, and then return after assisting them through Sishui Pass. Grasping his Fire–Tip Lance, Nezha sped down the mountain in excitement before seeing an army marching towards his direction with prisoner carts at their side. Assuming that this entourage was the one he was looking for, Nezha took up position on a narrow stretch along the pathway and began to sing a song in order to aggravate the soldiers in some way.

Strolling along to Nezha's position after attaining report on the former's actions, Yu Ha became infuriated at Nezha's insistence to obtain ten ingots of gold as payment for passage — and thus spurred his mount forward to attack such an annoyance. Being overrun by the enemy immortal's clear renown, Yu Hua unleashed forth his magical pennant; but such was only taken away by Nezha's leopard skin bag without the slightest effort.

Knowing that the man standing before him must be that of an immortal, and for surely he would meet disaster if his magical pennant was not attained quickly, Yu Ha rushed at Nezha with great desperation — clearly realizing that he could not

do much in such a situation. Unleashing forth his golden brick to gravely wound Yu Ha lest the latter attempted to kill the prisoners as a last resort in his desperate situation, Yu Hua galloped away in great speed while blood poured profusely from his head and body. Rationalizing for a moment, Nezha decided it best to allow Yu Hua escape lest his mission was delayed any further. Sending all other soldiers to immediate flight, Nezha inspected whether a man by the name of "Yellow Flying Tiger" was present in their party before freeing anyone.

As Yellow Flying Tiger prostrated before Nezha in gratitude while announcing his name, each prisoner reciprocated many kowtows to the man who freed them from certain disaster after receiving freedom from their bonds. Ensuring Flying Tiger and his family that he should personally hold of the pass for their sake in the time being, the former set off immediately to assist.

Yu Hua had meanwhile returned to the side of Commander Han Rong and thoroughly elaborated his meeting with a strange immortal that attacked him solely out of greedy intentions for a toll passage. Han Rong became very uneasy over the current circumstances — but became reassured after a general reminder that the commander Yellow Flying Tiger would have little choice but to return to Sishui even if he happened to be freed.

Obtaining report shortly that a man by the name of "Nezha" had arrived before the camp gates for battle, Han Rong strode out of the pass immediately without the slightest patience for further trouble on his part. Being informed by Nezha outside the gates that he had freed Yellow Flying Tiger and his entourage while beating back a man by the name of "Yu Hua", Han Rong began to curse the former for the trouble that he had caused — and thus attacked Nezha without any further talk.

Not realizing what outstanding immortal qualities Nezha possessed, Han Rong and his soldiers were beaten back quickly with fear equivalent to that of fighting a great dragon. Not allowing such a threat to simply run amok no matter how strong it might be, the four generals and two brothers of Flying Tiger suddenly approached the gates of Sishui in assistance to the furthered detriment of Han Rong. As Yu Hua was informed of this critical situation, he immediately strode from the gates and became infuriated that the immortal from earlier dared to return simply to sully his great renown.

Using his golden brick and Universal Ring with great skill, Nezha forced both Han Rong and Yu Hua into immediate flight, while Yellow Flying Tiger and his father arrived shortly to break through the gates and gather all originally acquired belongings before charging through the pass in success. As Nezha took his leave shortly, Yellow Flying Tiger and his entourage eventually arrived to Mount Qi — a region neighboring Phoenix City of the Western Foothills — without any opposition or trouble at that. Ordering his fellow generals and family members to take up camp near Phoenix City following their arrival, Yellow Flying Tiger dressed in plain clothing while heading through the city alone.

Walking through the streets, Flying Tiger noticed that the market and household regions were very prosperous compared to that of Morning Song — and thus became quite satisfied over the long hard–won journey that he inevitably performed. After obtaining information from a fellow passer–by where Prime

Minister Jiang Ziya's mansion was located, Yellow Flying Tiger approached the mansion shortly while being ushered in before the prime minister. Thoroughly elaborating his rebellion against Morning Song and the rationale behind such an action, Jiang Ziya joyfully allowed his guest to sit by his side while ensuring the former that he should inform such words to King Wu as soon as possible.

As Jiang Ziya thus approached the palace gates shortly, while greeting the king as the usual tradition, the prime minister informed King Wu that Prince Yellow Flying Tiger of Military Prowess had forsaken King Zhou and was now present within Phoenix City to offer his service. Once Yellow Flying Tiger had been called for audience before King Wu, the prince's new title became Prince for National Pacification and Military Prowess in hopes that he should be one of the destined founders of the future Zhou Dynasty.

Performing a banquet feast in Flying Tiger's honor, each of the family members and generals serving under the former were brought within the city while reattaining their original rank and position when originally under Shang.

Chapter 35

The Surrender of two Generals

Returning to the incident at Lintong, Grand Old Master Wen Zhong was utterly astounded at being overtaken by such a simple trick even though he had mastered many immortal arts within the past — thus evidently suggesting that he must not have been destined to take Yellow Flying Tiger no matter what action was performed on his part. Returning to Morning Song shortly while elaborating to the ministers his unfortunate failure, Wen Zhong became rather worried over Yellow

Flying Tiger's conjectured immortal assistance reoccurring in the future as to increase his probability of escaping through the passes. As reports soon entered the capital, stating Yellow Flying Tiger's individual victory over the five passes, Wen Zhong became infuriated at the countless detrimental occurrences evolving out of King Zhou's incompetence — but nonetheless resolved in his heart that he must uphold the vow to King Da Yi: the eternal preservation of the Shang Dynasty, even if it costs his own life.

Knowing that Yellow Flying Tiger's successful arrive at the Western Foothills would be a great factor in Ji Fa's encouragement to rebel against the capital, Wen Zhong formed an audience before many generals to discuss the current issue. Then General Lu Xiong stepped forward and recommended to the Grand Old Master that any form of war against the Western Foothills would currently act against their favor — due to the lack of food supplies and generals willing to cooperate through extensive trouble with other rebelling forces such as the dukes. Thus Wen Zhong became convinced that the best course of action would be to obtain information about the Western Foothills set intentions in any means appropriate before taking impulsive courses of action.

With consent from the Chao Twins that they should undertake such a task, they immediately left the frontier with 30,000 soldiers at their backing — lest they were forced into a situation that was needing of attack. Haltering near the western gates of Phoenix City following their arrival, Jiang Ziya obtained word of such while becoming rather confused as to why King Zhou would act at such an inappropriate time. Not being rational of the situation to any means, the Chao Twins both agreed to challenge before the gates of Phoenix City in their desire for battle and bloodshed.

As Jiang Ziya sat in conference, while being approached by a guard shortly to be informed of the Shang Army's intentions, General Nangong Kuo volunteered to meet the foe outside the gates. Taking impulsiveness into his own hands, Chao Lei, the elder of the two brothers, approached his challenger, stating that Yellow Flying Tiger was to be bound up as the rebel he was — or the people of Phoenix City should suffer death for their contradictory manners.

Responding to the former's words with his cutless, Chao Lei was taken captive shortly after thirty rounds of battle. Refusing to kneel with hurtful words after being presented before Jiang Ziya, and receiving the order of execution for

such, Yellow Flying Tiger moved forward and convinced the prime minister that Chao Lei might be useful to them in the future if he remains alive for now.

Obtaining consent, Yellow Flying Tiger approached the general with convincing words that he should always remain at the lowest class if his loyalty belongs in the hands of a barbaric ruler like King Zhou, rather than a man of virtue such as that of King Wu. Expressing his immediate apologies to Jiang Ziya while being allowed to convince his brother, Chao Tian, Chao Lei appeared before his astonished brother outside the western gates shortly.

After elaborating his rationale behind being freed, and his new intentions under the Western Foothills, Chao Lei became very uneasy at the prospect that their fellow family members would be slaughtered in entirety if they were to both defect from Morning Song. As Chao Lei thus devised a plan so that they can essentially escape disaster, Chao Tian meanwhile returned to the city while informing Jiang Ziya that his brother was indeed willing to defect — but he requests a general to see him as a sign of respect. Once Yellow Flying Tiger had volunteered himself with consent, Jiang Ziya additionally sent Xin Jia, Xin Mian, and Nangong Kuo to set locations lest anything was to happen to the prince.

As Yellow Flying thus entered the Shang camp in greeting, the two Chao Twins laughed internally at the idiocy of the Western Foothills while binding the former and returning to Morning Song quickly. When they had arrived before Mount Dragon along the way, General Xin Jia suddenly stood before their path, suggesting that they hand over Yellow Flying Tiger if they wish to keep their lives. Knowing that the situation was in their favor, and it would be foolish to give up such a chance so blatantly, the two Chao Twins rage fully thrashed their blades at the enemy general.

As Xin Mian additional fell upon the Shang forces with great force, Chao Lei decided to flee from the Western Foothills district in order to potentially obtain further support while his brother fought of the enemy. As Yellow Flying Tiger had essentially been freed more easily due to the former's departure, the prince wrathfully took Chao Tian prisoner in his vows for revenge. Meanwhile, Chao Lei unfortunately forgot the specific path of exit from the Western Foothills district — forcing him to run about atop his horse with great frustration over such a ridiculous situation.

Being approached shortly by General Nangong Kuo under the light of the moon that midnight, Chao Lei had no intention to feel regret over his previous decision, and thus charged at the enemy general with swift renown. Not realizing that Nangong's furiousness and aggression made him one of the strongest warriors of the Western Foothills, Chao Lei was bound shortly and placed within the Prime Minister's mansion the following dawn. Once Yellow Flying Tiger and Nangong Kuo elaborated their successful capture of Chao Lei and Chao Tian to Jiang Ziya, the prime minister ordered for the brothers to meet an immediate execution through beheading.

As Chao Lei quickly elaborated the situation with his fellow family members, and the regret that he possesses by not telling Jiang Ziya of such an issue sooner, Yellow Flying Tiger personally informed the prime minister that Chao Lei's words were indeed truthful. When the two brothers had thus been set free while

kneeling before Jiang Ziya, the latter stated that Chao Tian should remain as a hostage, while Chao Lei returns to the capital with secretly written instructions that would essentially ensure their family's safety. Realizing he had little choice, Chao Lei set out for Morning Song at once.

Chapter 36

First Disaster within the Western Foothills

As Chao Lei arrived before Capital Morning Song a few days following his departure, he presented himself before Grand Old Master Wen Zhong, stating that Commander Han Rong's lack of support with rations and fodder led to his army's decay — thus forcing him to flee back to the capital and plead for reinforcements. Knowing clearly that Han Rong could have easily supplied Chao Lei with full rations with a single lifting of his finger, the commander must have had quite a rational resolution as to not heed such a call — especially considering his reputation could falter through such an action.

Assigning Chao Lei 3,000 soldiers and 1,000 piculs[10] of rice nonetheless, the general set out for the Western Foothills shortly while secretly taking along his family in addition. As Wen Zhong still pondered quite some time following Chao Lei's leave, he performed divination to find out that Lei only intended on bringing his family to the Western Foothills during his return. Knowing that Chao Lei was too far away to be harmed, Ji Li and Yu Qing, the disciples of Wen Zhong, approached their master and suggested that Zhang Guifang, Commander of Green Dragon Pass, should be chosen to lead an attack upon the Western Foothills.

With Zhang Guifang's immediate departure, Qiu Yin took the former's place as commander over the pass. Meanwhile Chao Lei arrived within Phoenix City to report his success before Prime Minister Jiang Ziya. Giving an account of his conversation with Wen Zhong, Jiang Ziya clearly realized that war with Shang was very probable, considering the current circumstances with Yellow Flying Tiger's rebellion and his own image of being a man of great trickery and deceit.

With Zhang Guifang's arrival before the southern gates of Phoenix City after seven days of march, Jiang Ziya obtained word of such — and thus asked Yellow Flying Tiger for his knowledge on the enemy commander's ability level. Informing the prime minister that Zhang Guifang possesses a strange technique that allows him to control each specific movement of his opponent after calling out their name, Jiang Ziya became rather worried over such an unexpected summary.

As many general of the Western Foothills believed Yellow Flying Tiger's words to be nothing more than nonsense, Commander Zhang Guifang meanwhile sent forth General Feng Lin for the first challenge. Placing scorn over rationality, Ji Shu Qian charged from Phoenix City's gates to do battle with the enemy general, no matter what technique he might have possessed. Realizing that the man standing before him was commander of the vanguard under Guifang, Ji Shu Qian stabbed his lance at the former with great precision and renown.

Unfortunately for Shu Qian however, a large red ball of light suddenly shot from Feng Lin's mouth, causing him to be blinded while beaten to death by the enemy general's tooth–fanged clubs at the same time.

10. Commercial unity of weight. In China, Japan, Sumatra, it is usually 133 lbs. (approx. 60 kg). Called also *"tan"* by the Chinese.

As Zhang Guifang mounted the fallen warrior's head atop his camp gates in satisfaction over Feng Lin's victory, Jiang Ziya gnashed his teeth in anger at such a report. Once Zhang Guifang had personally led his forces before the enemy gates in high morale, Jiang Ziya wrathfully approached the former with soldiers standing to his right and left.

With the forces of Jiang Ziya clashing blades fiercely against their foe, Zhang Guifang could not restrain the great anger that arose within his veins at the very sight of Yellow Flying Tiger fighting against His Majesty in full resolve — and thus yelled the name of the former, sending him crashing to the ground in a state of paralysis.

With the immediate assistance of Yellow Flying Tiger's two brothers, and Zhou Ji, the prince managed to escape any potential capture. Realizing that his true intention had slipped from his grasp, Zhang Guifang fled, but happened to obtain Zhou Ji in the process of his retreat. In additional ill–fortune, General Nangong Kuo's aggression overcame him during his pursuit of the fleeing Feng Lin — thus resulting in his capture.

As Jiang Ziya led his forces back to Phoenix City in great distress and rage over the reality of the situation, Zhang Guifang had meanwhile placed both captured generals within prisoner carts to await their eventual return back to Morning Song following the Western Foothill's fall.

Challenging the city the following morning as usual, a board of truce was hung before the gates, convincing Zhang Guifang that a short rest for his soldiers would be the best choice at hand. At this same point in time, Fairy Primordial had personally observed the current happenings at the Western Foothills through divination.

Calling forth Nezha at once, Primordial thoroughly elaborated the current and future happenings that should befall the west, declaring to his disciple that he should thus immediately assist Jiang Ziya as a showing of his celestial renown. Being very delighted at a chance to unleash his prowess upon impulse, Nezha kowtowed to his master before setting off to the Western Foothills, arriving shortly.

Once Nezha had approached Jiang Ziya at the Prime Minister's mansion, while elaborating his reason for appearance and obtaining word on Zhang Guifang's strange ability, the former asked the prime minister if he could challenge this foe at once. Being convinced by Nezha's celestial attributes and great vigor, Jiang Ziya ordered the board of truce to be removed at once. With Feng Lin's immediate departure before the city gates to offer challenge upon the realization of the board's disappearance, Nezha approached the enemy commander while lashing violently with his renowned lance of fire.

Clearly realizing that Nezha was more than likely a celestial being due his uncultured manner of battle and strange revolving wheels of fire, Feng Lin retreated a grand distance lest he received immediate death, while shooting forth his ball of red flames at the former's face. Being naturally well acquainted with such sorcery, Nezha negated his technique, while forcing Feng Lin into retreat after being gravely injured with the Universal Ring.

Following the injured general back to his camp, Nezha anxiously yelled for Zhang Guifang to show his face at once. Appearing before the celestial and attacking him with great renown, Zhang clearly showed signs of severe fatigue — and thus called forth Nezha's name — and set order — without any success whatsoever. Realizing that the situation was inevitably in the enemy's favor, Zhang Guifang resolutely charged his blade at the former with the furiousness of a great dragon.

Chapter 37

Jiang Ziya visits Mount Kunlun

As Nezha became determined to put an end to his vigorous enemy, the Universal Ring was used to break Zhang Guifang's arm and effectively send him fleeing. Reporting to Jiang Ziya that his innate celestial qualities saved him from any form of harm — and assisted in a grand victory at that — Zhang Guifang had meanwhile sent an urgent report to Grand Old Master, asking him for additional reinforcements for the front. Realizing that Guifang would try to obtain a far greater militia at his backing due to the unparalleled prowess that Nezha possesses, Jiang Ziya decided to head to Mount Kunlun to pay his master a visit after giving his traditional farewell to King Wu.

Informing His Majesty earlier that he would be gone for around three days of time, Jiang Ziya arrived very shortly before Unicorn Mountain of Mount Kunlun, while gazing at the beauty that was still present despite his being gone for over a decade. Entering the Jade Emptiness Palace while prostrating himself before Master Celestial Primogenitor, the latter offered fellow greetings to his disciple before ordering him to construct a Terrace of Creation upon Mount Western Foothills immediately — as it was his set destiny.

Additionally stating that many men of talent should appear before him once times of emergency present themselves, he dismissed Jiang Ziya, but carefully informed him to ignore any such voice that might call forth his name upon his return to the Western Foothills, lest any disaster comes of it. Holding the "List of Creations" while taking his leave from Primogenitor, Jiang Ziya began to hear someone calling his name from behind; recalling his master's words with clarity, he refused to reply while continuing along the path to Unicorn Cliff.

As the man became exceedingly angry over Jiang Ziya's rude behavior — for they had been friends for over forty years back at Mount Kunlun — Ziya turned his back to see Shen Gongbao before him. Expressing immediate retribution for his rudeness, and upon Shen Gongbao's inquiring as to which side the former was assisting, Jiang Ziya replied to his old friend that he was fully resolved to do away with the tyrant ruler King Zhou, as Prime Minister of the Western Foothills.

Believing King Zhou's manner of rulership as being for the greater good — due to the supreme military force at his backing through such disciplinary motives — Shen Gongbao became angry at Jiang Ziya's words — and thus declared to his old friend that King Wu would remain as nothing more than a mere laughing stock if he continued to oppose His Majesty with petty words of morality and virtue.

Declaring that he would remain with King Wu eternally, despite the former's words of hate, Shen Gongbao became determined to show Jiang Ziya not only his superior rationality, but his superiority in technique as well. Cutting the head from his body and tossing it into the air, Jiang Ziya gazed in amazement as it simply revolved many times in a single space while Gongbao's body still stood erect with full mobility. Possessing a natural hatred towards Shen Gongbao, and seeing such a chance as being very probable to end in his own intended way, Immortal of the South Pole ordered White Crane Lad to transform himself into a

crane and seize Gongbao's revolving head while tossing it into the North Sea. Immediately performing his set instructions, Immortal of the South Pole meanwhile scolded Jiang Ziya for defying Primogenitor's words.

As Shen Gongbao ran about in great confusion as to why he was unable to retract his head whatsoever, Jiang Ziya earnestly pleaded to spare Gongbao's life — for he might be able to convince his old friend that King Wu was the dynasty's savior to negate any potential opposition within the future. Clicking his fingers to allow Gongbao's head to be freed, it immediately returned to its host's body at once. Knowing that he could have died if his head had not returned after three hours of time, Shen Gongbao left the mountain region with the declaration that he should turn the Western Foothills into a sea of blood in short time.

As Jiang Ziya had thus headed quickly to the East Sea while gazing forth at the immense beauty laid before his eyes, the sea suddenly erupted, signaling the arrival of a spirit that had wondered for over 1,000 years. From the heavens he approached to Jiang Ziya stating that he had been a reputed warrior, under Emperor Xuanyuan, which had suffered death at this sea and had been entrapped ever since. Jiang Ziya let loose a grand show of lightning to free the fallen warrior from his bonds. Kneeling forth in unparalleled gratitude, Jiang Ziya took his hand, while continuing towards the Western Foothills only to find the air being thrashed about with a sudden storm that raged onwards.

As the four devils originally present within the Peony Pavilion approached Jiang Ziya from the heavens with a fellow greeting, they were immediately ordered to assist in the construction of a "Terrace of Creation", while Bai Jian personally acts as supervisor of the work. Performing the construction with great resolve and keen skill, Jiang Ziya had meanwhile returned to Phoenix City, where he was met warmly by both General Wu Ji and Nezha. Being informed that no such attack was performed by Zhang Guifang throughout the interval of his departure, Jiang Ziya issued specific orders to his generals the following morning in preparation for a specialized night–raid.

As Zhang Guifang stamped his feet impatiently at the confirmed backing of additional reinforcements from the capital, he suddenly began to hear the roaring of cannons and soldiers from within the gates of his camp — and thus immediately rushed forth with Feng Lin by his side in full armor. Realizing that the Zhou forces had leaked in throughout every direction — for the sounds of clashing swords had been heard from right to left — Zhang Guifang became terrified at the brilliant glow of fire that emitted from Nezha as his soldiers were slaughtered like lowly animals.

Knowing that the situation was hopeless without their reinforcements, Zhang Guifang and Feng Lin had little choice but to save their own lives by fleeing amongst the confusion to Mount Western Foothills with their remaining forces following. Smashing the ground with both fists at the sight of his pride being torn apart by such a ridiculous incident, Zhang Guifang rage fully wrote another urgent report for reinforcements at once. Holding a conference back at Capital Morning Song, Grand Old Master Wen Zhong was astonished to see an additional request for reinforcements obtained from Commander Zhang Guifang — and thus declared to all around that if victory was ever to be reality, he must personally set forth to the Western Foothills and show the enemy their place.

Ji Li, who was very close to Wen Zhong and knew much of his past, informed the Grand Old Master that he should head to the Nine Dragon Island within the West Sea in order to obtain his four Taoist friends as potential backing in his stead. Clapping his hands in delight at such a suggestion, Wen Zhong made immediate preparations to head to the island and invite his old friends with a fellow toast of greeting.

Chapter 38

Baby Tooth tackles Four Superior Men

Following Grand Old Master Wen Zhong's arrival at Nine Dragon Island, Wen Zhong would see his four superior men friends idly enjoying a game of chess. In time, it was decided that all four would assist; thus a strategy would be mapped out for their first move against Baby Tooth. Once they had completed their set strategy, Grand Old Master would present the foursome before King Zhou himself in the order: "Wang Magus, Yang Forest, High Amiable, and Li Resounding."

Once everything had then been set for movement, Zhang Cassia would once again appear before the unwavering Baby Tooth the following day. Suddenly, the foursome of Nine Dragon Island would suddenly appear on the battlefield — to the dismay of Baby Tooth. Wang Magus would then personally tell Baby Tooth the three–pronged request: "to force King Wu to return as a minister under King Zhou; the returning of Yellow Flying Tiger; and the feasting of Cassia's army."

Baby Tooth would ask for three days to think over their resolution. Following this, Baby Tooth would once again head out to Mount Kunlun. Upon his arrival, Baby Tooth would receive a Four–not–alike — a literal beast that had the body of a dragon, the head of a deer, feet like a cheetah, and hoofs like a qilin.[11] In addition, Baby Tooth would receive an XYZ Flag and a Devil Beating Whip. In short time, Baby Tooth's four–not–alike would bring him to a beautiful island within the North Sea. Following a somewhat short conflict with Good Lob, a fifteen-foot tall lobster, Baby Tooth would acquire the beast's consent to assist King Wu.

Once the Foursome of Nine Dragon Island had realized the following day that the granaries were never opened, they knew that Baby Tooth had refuted their request. Immediately after finding Baby Tooth, Wang Magus would personally charge out and give battle. Before Wang Magus was able to even touch Baby Tooth however, Nezha would suddenly appear and duel it out with him. Following a semi–major battle between the other three superior men, Good Lob, and Yellow Flying Tiger, Baby Tooth would attempt to make his escape through the clouds atop his beast.

The determined Wang Magus, however, joined Baby Tooth in the heavens. After directly hitting Baby Tooth with his Earth Slashing Pearl technique, Baby Tooth would fall to the ground beneath in an unconscious state. As Wang got off his animal to go for Baby Tooth's head, he heard a certain individual singing a song. Upon his approach, he would see none other than Superior man Broad Altruist. Once Broad Altruist had attempted to convince Wang Magus that Baby Tooth should be left alone for the sake of the Investiture of the Gods Register, Wang Magus would become rather annoyed.

11. The **qilin** is a magical animal with many varieties of descriptions. It can be quadruped, antlered, cloven hooved, with a fur either dull brown, colorful, fire-like, or like a gemstone. It can be either divine, peaceful, or evil. A tale tells that a qilin appeared in the garden of the mythical *Yellow Emperor*. Moreover, is told that the birth of *Confucius* was preceded by the arrival of a qilin.

Without thinking deeply about the situation whatsoever, Wang Magus would blindly charge at Broad Altruist with his sword. Jinzha, Broad Altruist's student, would appear immediately and negate Wang Magus's blade. Broad Altruist would then throw his Seven–trick Lotus around Wang Magus; resulting in complete imbalance. Jinzha would then stand ready to deliver the final blow to Wang Magus.

Chapter 39

Lu Xiong assists Zhang Guifang

As the infuriated Wang Mo was unable to move in any form while being firmly immobilized by Outstanding Culture's stakes, Jinzha performed one quick slash maneuver of his blade — sending the unfortunate Taoist to his death, while his soul became the first to gather before the Terrace of Creation.

Reviving Jiang Ziya momentarily afterwards, Outstanding Culture told the prime minister to return to the Western Foothills with the assistance of Jinzha. Departing after being informed of the prior situation, Outstanding Culture had meanwhile buried the corpse of Wang Mo in a grievous state over his impulsive gestures of the past. Fortunately driving away the Shang forces earlier, without any notable casualties at that, King Wu and the others were greatly delighted to see the prime minister return before the city's northern gates with a stranger by his side later that day.

Elaborating the incidents prior in full detail, while introducing Jinzha to all present, Yang Sen meanwhile sat within the Shang camp, being exceedingly worried over Wang Mo's lack of return by dusk. Performing a divination across his fingers at once, Yang Sen flew back in horror at the gruesome end to their fellow brother, Wang Mo. Informing his other two brothers of the situation immediately, all three Taoists slept throughout that night in great agony and despair over the death of Wang Mo — but such only strengthened their resolve to destroy Jiang Ziya even if they must sacrifice everything they possess.

Mounting their beasts at the very crack of dawn, the Taoists demanded that Jiang Ziya shows himself at once. Hearing of such a challenge shortly, Jiang Ziya hesitated, due to the various wounds that he still possessed from the incident prior, but was nonetheless encouraged to head to the front once Nezha ensured his essential backing. Appearing outside the eastern gates shortly after, Jinzha and Nezha immediately rushed forward to protect the prime minister from any harm. With a sudden wrathful charge on the part of the three Taoists, Jiang Ziya carefully watched the battle, while determining it time to try out his Staff of Beating Gods.

Throwing the staff into the air in a horizontal fashion, a sudden flash of lightning triggered the weapon to fall like a boulder — aiming for the unfortunate Gao Youqian. As Youqian's head splattered instantly at such an impact, Yang Sen was terrified, but nonetheless immensely enraged at the following death of his brother. Seeing Jiang Ziya toss the staff into the air earlier, and concluding through such a fact that the former killed his brother, Yang Sen let out a piercing cry of despair and lunged at the prime minister like a berserk dragon ready to slaughter at whim.

Being distracted by an object — the Universal Ring — being flung straight at him, Jinzha seized such a chance to bind the former with his Invisible Dragon Stake, and then finishing the Taoist off with a vertical blade slash through his abdomen. Seeing the death of two additional brothers, Li Xingba charged at Jinzha and Muzha, while Feng Lin and Zhang Guifang, who could not allow the death of any more allies lest their chances of victory became nullified, leapt forward to

assist their Taoist ally. Huang Tianxiang, the fourth son of Yellow Flying Tiger, meanwhile rode forth with his silver spear, even though he was still yet a child. Being overtaken by an obvious advantage over Tianxiang, Feng Lin cockily charged at the young boy while thrashing his clubs about wrathfully, but ended up being killed upon a single thrust of Tianxiang's spear — which pierced the former's chest with great renown.

Now knowing that the day had most assuredly been lost, Zhang Guifang retreated to the Shang camp immediately, while Li Xingba followed close behind. Upon their return to the Shang camp, Li Xingba suggested to Zhang Guifang that reinforcements were of great necessity, considering the recent death of four additional generals; Zhang consented at once to such a suggestion by sending an urgent report to Grand Old Master Wen Zhong.

Jiang Ziya returned to Phoenix City, where he profusely praised the young Tianxiang for his renown. Jinzha clearly realized that with the loss of three generals on the opposing side and their earlier retreat, more than likely out of fear of complete annihilation, they most assuredly would be awaiting an immediate backing of some form of reinforcements that ensured their ultimate protection. Jinzha thus approached the prime minister suggesting to him that the enemy commander should be engaged as soon as possible.

Clearly seeing Jinzha's rationale, Jiang Ziya followed his suggestion by leading forth his army the following day, while demanding Zhang Guifang to show himself at once. Raging exiting the Shang camp with generals to his right and left, Zhang Guifang knew that the situation was grave, due to the current lack of reinforcements, and capable generals at that, but nonetheless charged forward to begin a grand battle.

As each general unleashed their prowess upon the battlefield, Li Xingba fled through the heavens at the very second in which Jiang Ziya had made a threatening gesture with his staff, thus leaving Zhang Guifang surrounded by many generals on each side. With the Chao Twin's attempt to convince the enemy commander that reconciliation was the best choice, considering the current situation he was within, Zhang Guifang did not for a second consider such a resolution as probable — for his loyalty and honor had been sworn to King Zhou, no matter what obstacle appeared before him.

Fighting on like a renowned warrior from dawn to noon, Zhang realized his great exhaustion and the lack of forces remaining on his side, and thus pierced his own belly as a final show of loyal intentions towards the Shang Dynasty. Seeing the enemy commander fall to the ground and emitted his final breath, Jiang Ziya and his men returned to Phoenix City in triumph, after receiving the remaining soldiers of Guifang, who had surrendered.

As Li Xingba had meanwhile landed before a neighboring mountain to plan out his next move, he decided it best to return to the capital, while meeting with Wen Zhong to discuss their method of revenge. Ready to take his leave immediately, Li Xingba heard someone singing a song in a very close distance — and thus turned around to see a young man, who stated his name to be "Muzha". Exchanging salutations, while stating his name and set purpose, Muzha smiled in delight at the man who his master sent him far and wide to search for standing

right before his very eyes. Informing the former that he had been sent to capture him, and a great reward would be presented through such an action, Li Xingba knew that it would be difficult to escape such a grasp — and thus lashed forth his duel staves at the enemy. Greatly resolved to destroy anything in his path for the sake of revenge, Muzha became clearly overpowered as they clashed weapons violently along the mountainside.

Unfortunately for Li Xingba, however, Muzha suddenly unleashed a large blade–dubbed as the male counterpart of the two "Hooks of Wu" atop his back — to slice off the former's head in one quick strike. Riding to the Western Foothills atop his dust cloud, Muzha arrived before a large city, and was unexpectedly admitted in by his elder brother, Jinzha, who which introduced the former to the prime minister at once. As Grand Old Master Wen Zhong had meanwhile stamped his fist in rage at the report of three of his Taoist allies being killed, he ordered all generals to appear before him to obtain ear on the situation currently at hand.

After a lengthened discussion, it was decided that Lu Xiong, a general of old age, but capable in the art of military commandership nonetheless, would be assisted by Fei Zhong and You Hun as advisors, in order to essentially reinforce Zhang Guifang at all costs possible. Being equipped with 50,000 soldiers, and leaving the capital immediately without delay, summer soon approached, forcing the Shang army to perspire under the immense sunlight without the slightest breath of wind whatsoever. Being told by a patrolman along the way that Zhang Guifang had lost his life, and his very head was hanging upon Phoenix City's eastern gate as he spoke, Commander Lu Xiong ordered his soldiers to camp at a neighboring forest within a region known as *"Mount Western Foothills"* — as one of his generals had stated it to be.

Immediately sending report to Wen Zhong on the current situation, Jiang Ziya had obtained report on the enemy's camping within Mount Western Foothills — and thus ordered Wu Ji and Nangong Kuo to block any sort of assault from the former with 5,000 soldiers at their disposal. As both generals camped opposite to the stationary Shang forces, General Xin Jia arrived shortly to move their camp before the mountain's summit — as ordered by Jiang Ziya himself.

Following such a ridiculous order without any true choice, the forces of Zhou began to complain profusely as they were forced to remain within the direct heat of summer, while being laughed at below by the Shang soldiers, who knew that they would die of exhaustion if they remained as such for at least three days.

As Lu Xiong kept his forces stationed closely by his side without external movement, lest an ambush or trap of some sort became unleashed at any noticeable retortion, Jiang Ziya arrived before his own forces with an additional 3,000, and ordered his soldiers to construct a three–foot high terrace at once. With General Xin Mian's additional arrival with padded cotton jackets and warm caps to be worn upon each soldier, everyone present followed such an order at once — knowing fully that they rushed the risk of their own deaths at any moment.

Chapter 40

Phoenix City's Great Siege

With the immediate arrival of dusk, and the essential completion of the terrace, Jiang Ziya began to recite many incantations and spells to stir up the winds for his set intentions. Destroying the deathly heat of summer with a refreshing breeze, the wind gradually became stronger — even to the extent that trees became uprooted, and sand flew about violently. As the wind became etched with a tint of coldness, winter snow suddenly fell from the heavens, covering the land beneath with a tint of silver and white. Being exceedingly astonished and enraged at the coldness at the same time, Lu Xiong began making preparations to make an immediate retreat, lest they were frozen to death by such blatant sorcery.

Realizing that the enemy army could escape his grasp without death, Jiang Ziya began to recite many charms, effectively summoning the sun before the Shang forces' eyes. Sending large torrents of waves raging about, the prime minister additionally summoned forth a cold wind, freezing all unfortunate soldiers of Shang to ice. Seeing an ocean of ice laid about beneath the summit, Wu Ji and Nangong Kuo broke into the Shang camp as ordered, taking back Lu Xiong, Fei Zhong, and You Hun as prisoners as easily as turning over their very palm. As Lu Xiong stood defiantly before the feet of Jiang Ziya, while Fei Zhong and You Hun fell to the ground, begging for mercy, the prime minister ordered them to be placed within prison for the time being.

Reciting incantations immediately after to melt away all ice below the mountain's summit, over 5,000 soldiers of the original 50,000 had been clearly frozen to death, while the remaining 45 managed to escape from the Western Foothills without any notable harm. With Jiang Ziya's decree to receive King Wu before Mount Western Foothills at once, General Nangong Kuo set out to Phoenix City shortly, performing such a task with immediate speed. Being accompanied by his civil and military officials along the way, King Wu noticed many lumps of ice and snow laying about in random areas of the mountain — and was thus informed by the prime minister following his arrival.

As the prime minister began to write an elegy of in memory of the warriors who lost their lives for the Zhou cause, King Wu began to burn incense, while Jiang Ziya ordered the three prisoners to be brought forth and beheaded at once. Following the end of their ceremony, Han Rong had received the remnants of Lu Xiong's army, and at the same time, sent an urgent report to Grand Old Master Wen Zhong on the current issue within the Western Foothills.

Being determined that his own appearance within the Western Foothills was the only insurance of Shang victory, Wen Zhong was immediately confronted by his two disciples, who suggested the four Diablo brothers — for they possess great magical renown, far exceeding what the original four Taoists could have obtained through their discipline. Being delighted, and well confident, over their summary, Wen Zhong sent an order to the four brothers, appointing them as expeditionary commanders if they were to comply. Realizing that the Grand Old Master must assuredly be rather desperate after receiving report on their

appointment, the Diablo brothers nonetheless roared through the Good Dream Pass, 100,000 strong, and arriving before Phoenix City in rather quick pace.

As the prime minister obtained word shortly on the arrival of a Shang army camped near the city, Yellow Flying Tiger carefully spied on their forces from the city wall, and upon the spotting of the renowned Diablo brothers — Mo Lihong, Mo Liqing, Mo Lihai, and Mo Lishou — he returned to Jiang Ziya's side and thoroughly elaborated the situation. Informing Jiang Ziya of their individualized special abilities — in which he knew by fighting by their side during a conflict against the East Sea district — the prime minister sat in great discomfort and distress.

After three days without any form of challenge, the four brothers toasted each other that night, while charging forth the following morning to do battle. Not having any preset plan as Jiang Ziya exited from the city gates to confront the four brothers, Mo Liqing started things off by rage fully yelling at the prime minister for his intentions on rebellion, especially after seeing Zhang Guifang's head atop Phoenix City's walls, who he had recognized.

He said that they never possessed any intentions to rebel against the dynasty, but they were simply defending themselves from King Zhou's constant debased assaults. Even after told that, the four brothers cared little of his words, for Grand Old Master was a keen man of intellect and competency and would surely not have sent them if the Western Foothills were not planning rebellion. And they thus charged at the Zhou forces, fighting right and left with great renown. Unfortunately for Nezha, and any other generals who had wielded a weapon of magical attributes, Mo Lihong used his Universe Muddling Umbrella to absorb such weapons with a single horizontal spin.

With eager to show the opposition his own power, Mo Liqing shook the Green Cloud Sword atop his back, forcing all within a set perimeter to unconditionally kill themselves with their own weapons. As the clouds above turned dark, with flames shooting about from Lihong's umbrella, Lishou used his white elephant to devour all unfortunate soldiers that happened to stand within its path. Fleeing back to Phoenix City in complete defeat, over 10,000 casualties had been counted, while nine generals had additionally lost their lives.

As the Shang forces returned in great happiness over such a feat, Lihong suggested a complete assault upon Phoenix City's walls during their next military conference, in a chance to force both Jiang Ziya and King Wu into effective surrender. Enforcing such a suggestion with open arms, the four Diablo brothers clearly realized that boards of truce had been placed forth the city gates, but they nonetheless assaulted the city with scaling ladders and cannons — not daring to let up for a single second, lest such a grand opportunity was to be negated at some later time.

Retorting with flaming arrows, lime bottles, throwing spears, and of the sort for over three days, the Shang forces became even more resolved to break through such a defense, even at their own lack of soldiers through such aggression. Ordering a retreat following the end of their third day of assault, the four brothers decided that they should besiege the city and ensure that external food supplies and reinforcements were essentially cut off. After three months without any true success, Lihong suggested to his brothers a full scale assault upon the city with

their legendary weapons; the amount of innocent casualties was of no more concern, for the city's capture was completely essential, lest their own personal expenses result in reprimanding from the Grand Old Master.

As it was agreed that such an action should be taken by midnight, Jiang Ziya had meanwhile performed divination after hearing a sudden unpredictable blast of wind blow down many obstacles within Phoenix City. Realizing that such a resolution was rather likely to come about eventually due to their obstinacy, Jiang Ziya summoned forth the North Sea as a large water barrier that stretched over the entire city, negating any potential attack from the opposition's weapons.

Being utterly astonished at the uselessness of their weapons against such a formidable crest of water over Phoenix City, the four brothers had little choice but to give up their pre–planned attack for that night. As the barrier remained erect before the city for months, as Jiang Ziya full realized the external actions of besiegement on the part of the Diablo brothers, the four brothers could do nothing more than continue to await food supply conveys in order to obtain a chance to attack the city from within.

Eventually obtaining word that their city's supply of food could only last another ten days at the most, Yellow Flying Tiger suggested that the rich citizens of the Western Foothills should be forced to open their granaries for the city's overall use, while being repaid at a later time. Declining such an offer due to the panic and exceedingly poor morale that it would create, Jiang Ziya decided it best to think the matter over. After eight days had passed, two distinguished Taoists — known as Han Dulong of the Poisoned Dragon, and Xue Ehu of the Wicked Tiger — arrived to offer their food supplies after declaring their discipleship under Superior man Divine Virtue.

Handing a letter from their master as proof of their identities, Han Dulong placed forth his promised provisions, a small bag that possessed two handfuls of rice overall. As the soldiers of the Western Foothills tried their very best to hold back their laughter at such a sight, Jiang Ziya asked the Taoist to place the rice within one of the city's three granaries. Obtaining word after the passage of three hours, stating from a patrolman, that the barns were overflowing with rice, Jiang Ziya smiled with great delight at the good fortune of his king.

Now knowing that he possessed a strengthened resistance that could still easily be crushed by the Diablo brothers with ease, Jiang Ziya reinforced the North Sea water barrier at every moment. Being exceedingly disgusted and utterly wrathful at their lack of ability to take the city in its current impenetrable state, the four brothers sent a report to Grand Old Master Wen Zhong, stating that Jiang Ziya had defended his city with treacherous methods, resulting in their expedition almost taking over an entire year without a sign of the enemy's decay.

As a few more days had passed by, another Taoist arrived before the gates of Phoenix City, and upon his admission, he declared his name to be "Yang Bliss", one of the head disciples under Jade Tripod. Being informed of the current situation against the Diablo brothers upon his asking, Yang Bliss managed to convince the prime minister that he should be able to deal with the opposition — for he was a man of incredible magic renown, far exceeding that of an ordinary Taoist.

As word of the board of truce being removed had reached the ears of the four brothers, they enthusiastically charged from the Shang camp, completely eager to destroy their opposition after such a long period of await. Once Ma Chenglong, commander of food supplies, had arrived from Caozhou before the feet of Phoenix City, Lishou, completely resolved to ensure the Western Foothill's internal decay at all costs, ordered his white elephant to devour the former at once. Seeing such an incident being carried out, Yang Bliss smiled with delight at such a chance, and thus threw himself in front of the elephant, being devoured in addition.

As the Zhou forces fled back in fear at such a sight, Nezha informed Jiang Ziya of current happenings, but the latter nonetheless felt reassured that Yang Bliss might still be alive, considering the magical renown that he stated to have possessed. Being delighted at their great success, and obtaining notice on the lack of Phoenix City's water barrier for reasons unknown, Lishou suggested the unleashing of his white elephant as a chance to devour both Jiang Ziya and King Wu in one quick assault. Realizing that the barrier's disappearance was very probable of being a trap, the three brothers nonetheless agreed to such a suggestion.

Once the white elephant had thus been sent forth with set intentions to destroy the king and his prime minister, Yang Bliss, still living within the beast's belly, thrashed its heart into pieces while destroying its body as a means of escape.

Cleaning his body from the blood, Yang Bliss was ushered forth within the city, to Nezha's immense surprise. Jiang Ziya, however, had expected such an outcome to an extent, and nonetheless became informed of the Diablo brother's original intentions before Yang's arrival. As Yang Bliss boastfully elaborated his many transformations, while becoming a small ermine weasel as proof, he left the prime minister's presence after ensuring the capture of the four weapons under the Diablo brothers.

Assuming the appearance of Lishou's elephant, and returning to the Shang camp in its place, the four brothers realized that their plan did not go as planned — due to the distinct insignias that would have appeared before the animal's skin if another victim had been consumed — but nonetheless drank away their worries that night. Falling asleep with deep drunken stupor, Yang Bliss managed to grab ahold of Lihong's legendary umbrella, but upon the accidental knocking down of two other weapons within the room, which triggered evidential signs of awakening on the part of the four brothers, Yang had little choice but to flee at once from the Shang camp.

Returning to Phoenix City, handing the prime minister Lihong's umbrella, and returning to the side of Lishou that same night, the four Diablo brothers awoke the following morning only to the great yells of fury on the part of Lihong, for his weapon had clearly been missing. Being ensured from the camp guards that no spy, or intruder at that, could ever get close to the camp without thorough inspection, the Diablo brothers unconditionally felt thoroughly unconfident at such a loss.

Meanwhile within the Purple Sun Cave, Virtue of the Pure Void called forth Huang Tianhua, his disciple, after carefully watching the former incidents involving the Western Foothill's Phoenix City. Instructing his disciple to head to the Western Foothills and assist Jiang Ziya's cause, Virtue of the Pure Void first taught Tianhua

how to use the twin golden–tipped hammers, and followed by giving the former his Fire Dragon Javelin and the jade unicorn as an additional form of assistance.

Seeing his disciple off shortly after, Tianhua used his unicorn's unparalleled attribute of speed to arrive before the Western Foothills in mere moments. After being allowed passage within the city, while greeting his fellow father and prime minister upon entry, Tianhua stayed at his family's house for the day, fully enjoying the amount of meat that he effectively received — for he was only allowed to feast on vegetables when originally under Pure Void. Cladding himself full with armor of bright gold the following day, Huang Tianhua obtained consent to face the four Diablo brothers after informing Jiang Ziya of his set instructions on how to deal with such an opposition.

Chapter 41

Grand Old Master Wen Zhong attacks the Western Foothills

Striding swiftly atop his jade–unicorn, Huang Tianhua arrived before the Shang camp shortly, offering battle immediately following. Seeing a young man of around sixteen years of age challenging their gates with seemingly great confidence, Mo Liqing moved forward to do battle immediately after being informed of the former's intentions. Using his White Jade Ring to deliver a brutal blow to the opposition's back, Nezha suddenly intercepted Liqing, fully resolved to protect his fellow ally at all costs.

After using his golden Universal Ring to shatter Liqing's jade ring to pieces, Nezha had little choice but to retreat with Tianhua in his arms — for the other three brothers quickly assisted with their respective weapons just following such a happening. Returning to Phoenix City immediately after, Yellow Flying Tiger gasped in astonishment at the report of his son, for Liqing was known for drenching his ring in the most deadly of poisons before use. Gazing forth at Tianhua at once, alas, it was too late. Tianhua was nothing more than a lifeless body shortly. Performing divination to become informed of the recent happenings within the Western Foothills, White Cloud Lad arrived before Phoenix City later on, retrieving the body of Huang Tianhua with reassurance to Yellow Flying Tiger.

As Pure Void revived his disciple with dissolved elixirs of legendary origin, he reprimanded Tianhua for impulsiveness, informed him of his former death by the hands of a jade ring, and handed him a special weapon to use against the opposition before giving his farewells. Returning to Phoenix City shortly following, Tianhua was admitted within the Prime Minister's mansion, where he thoroughly elaborated the happenings at his master's cavern. Riding from the city gates the following morning with great determination for revenge, Liqing was astonished to see Tianhua alive, and still fuming over the lack of his ring, he charged at the former with his lance immediately following.

Thrashing at the young warrior with exceeded renown, Tianhua unleashed the weapon that his master had given him — the Heart Penetrating Nail — and threw it straight at Liqing's breast. As the nail burrowed into his heart like a drill, resulting in immediate death, Lihong, who was enraged at the lack of power he possessed without his umbrella, fearlessly charged at Tianhua with his great halberd. Maneuvering like a snake in order to avoid any potential attack from other deadly weapons that the boy might possess, Tianhua launched a secondary nail, and to Lihong's great ill–fortune and surprise, it followed his movement like an enraged beast, piercing his throat in one sudden strike.

Piercing through Lihai's heart immediately after passing through the throat of Lihong like a raging bullet of incredible speed, Lishou clearly realized the situation was desperate — and thus ordered his elephant to crush Tianhua before he, included, meets death. As the elephant suddenly reared back to attack its master — for Yang Bliss was still performing his magic disguise — Lishou was thrashed about violently, resulting in his additional unfortunate end. Recollecting

his two nails afterwards, Yang Bliss returned to his former state, and upon introduction to Tianhua, they both returned to Phoenix City with the heads of the four Diablo brothers. Mounting the four newly received heads atop Phoenix City's eastern gates, Commander Han Rong had meanwhile received many soldiers under the Diablo brothers, and upon their explanation of such an unfortunate happening, Han Rong sent another urgent report to Wen Zhong, elaborating the recent happenings within the Western Foothills. Fuming with incredible rage upon the receiving of such a report, Wen Zhong was resolved in his heart that only he was truly capable of destroying Jiang Ziya once and for all, despite what the capital might suffer if he was to take leave so suddenly.

Approaching King Zhou the following day with written report, the king gave his immediate approval towards the Grand Old Master's declaration of taking leave. Obtaining a glass of wine from King Zhou as tribute to his departure, Grand Old Master left the palace and ascended his mount. Being idle for so many months, Wen Zhong was reared from the mount immediately, while at the same time being informed from other ministers that such might foretell a bad omen on the part of his future.

Dismissing such an incident as solely being the result of his mount's idleness for such a long period, the Grand Old Master set off at once, taking along over 300,000 soldiers as support. Obtaining suggestion to head through the Green Dragon Pass — for it was the shortest route to the Western Foothills — from Commander Zhang Kui of Mianchi Country later on, Wen Zhong did as he suggested, but regretfully met various narrow mountain paths and other such obstacles that resulted in a lengthened march. Arriving before the Yellow Flower Mountain along the way, beautiful flowers of yellow bloomed in every which direction, filling the soldiers of Shang, and Wen Zhong alike, with heightened happiness.

Halting his army before the summit of the mountain, the Grand Old Master personally inspected the terrain ahead, and was immensely satisfied at the enchanting view laid out before him. Suddenly hearing the gongs of soldiers behind him, while clearly seeing troops marching along the mountain, a patrolman reported to the commanding general that a certain man could be seen spying upon their formation — Grand Old Master in this case. As the general charged at the conjectured spy with great furiousness, Wen Zhong evaded each blow as easily as a leaf blowing through the wind.

Baiting the general farther to the east, Wen Zhong encased the pursuing general within four large golden walls, and followed by relaxing upon a rock to see how the situation should develop. Suddenly being confronted by two additional generals who declared themselves to be the "mountain chiefs" — thus being nothing more than unaligned outlaws — the former two charged at Wen Zhong like raging beasts. Waving his golden staves in a set direction, the first of two chiefs saw before him a grand ocean of sea, while the second felt as if being surrounded by a forest — thus indicating their being trapped within Grand Old Master's art of genjutsu.

Relaxing under a tree, Wen Zhong became confronted by a fourth high–ranking chief: “a large beast that could fly swiftly through the clouds with its wings, while equipped with two hammers.” Grinning with delight at the chance to obtain

this individual under the flag of Shang, Grand Old Master used neighboring rocks to break the wings of his foe, leaving him no choice but to beg for mercy. Obtaining consent from the enemy — who's name had been "Xin Huan" — to serve under him as a left arm of the royal army sent to destroy the Western Foothills, Wen Zhong was informed that over 10,000 outlaws were present within the mountain and were under the former's command.

As Xin Huan pleaded for the freeing of his three allies, and upon Wen Zhong's inquiring of their strong bond of loyalty and friendship despite being nothing more than outlaws, the Grand Old Master rose his palm to the heavens in consent, and upon a sudden clap of thunder, the three bound individuals felt as if they awoke from a dream. However, these three, as expected, still considered Wen Zhong as their enemy — and thus charged at the former, completely resolved to destroy him for assaulting their mountain.

Chapter 42

Surrender of the Bandit Chiefs

As the three outlaws charged at Wen Zhong with great furiousness, Xin Huan immediately intervened, stating that none other than the renowned Grand Old Master was the man before their very midst. Falling to their feet with both shame and embarrassment, they led Wen Zhong before their head camp at once, offering him a drink as fellow friendship and atonement for their former rudeness. Stating their names — Deng Zhong, Tao Rong, and Zhang Jie — while declaring their original alignment with Morning Song before secluding themselves away from the capital's troubles later on, Wen Zhong promised them high positions as ministers if they were to achieve great success by his side against the Western Foothills.

After obtaining a consensual agreement with the other three outlaw leaders, Wen Zhong instructed them to gather all who was willing to stand by his side in exchange for wealth, while the remainder was given money and food as a form of shelter. Performing such a task immediately following, 7,000 of the original 10,000 chose to fight by the Grand Old Master's side after being overjoyed at a chance to obtain heightened wealth and rank — the very opposite they obtained before fleeing from Morning Song.

With immense delight at the expected result of such an offer, Wen Zhong departed with his newly combined forces, arriving before an auspicious stone monument along the way. With the words "Dragon Extinction Peak" inscribed within the monument, Wen Zhong became reminded of his original master, Mother Golden Spirit, informing him that disaster was destined to follow if the character "extinction" was ever to be come across in the future.

Telling such to his generals nearby, Deng Zhong reassured the Grand Old Master that with his virtue and great talent, he was sure to win over the Western Foothills without any extreme sacrifices. Silently considering his words along the journey, and obtaining report of their closing in on the southern gate of Phoenix City, Wen Zhong ordered his army to set up camp for the time being. Due to the unparalleled reputation that the Grand Old Master had possessed, many patrolman instantly realized the identity of the man camped before them, and thus approached Jiang Ziya and informed him of such a situation.

Hearing of Wen Zhong's great reputation and renowned characteristics, the prime minister decided to mount the city walls and gaze forth at his camp; Jiang Ziya was indeed immensely pleased at the ingenious layout set before him — and thus returned to his mansion and summoned the generals for a meeting. As they discussed their next movement carefully, a letter was soon given to the prime minister, being addressed from the Grand Old Master himself. Reading the letter, which stated Wen Zhong's intention to receive Jiang Ziya for capital punishment, or the unconditional destruction of their city, the prime minister instructed the messenger to tell the Grand Old Master his intention: “to meet each other on the battlefield in three days.“

Being informed of such a statement, Grand Old Master fiercely led forth his soldiers before the southern gates three days following, immensely resolved to destroy such defiance with his own two hands. After the firing of five cannons on the side of Zhou, Jiang Ziya appeared with generals right and left, while bowing before the newly arrived Grand Old Master, who laid out his forces before the former.

Angrily yelling at Jiang Ziya for enthroning Ji Fa as king without the authorization of King Zhou, and destroying their forces left and right unconditionally throughout the past, Jiang Ziya retorted with more clearer rationality, placing great shame into the face of Wen Zhong. Angrily calling forth Yellow Flying Tiger before him in his great rage, Wen Zhong ordered one of his men to capture the rebel for his blatant violation of rebellion against the capital. With General Deng Zhong's acceptance of such an order, a grand battle began between many generals under both the Zhou and Shang forces.

As Xin Huan roared forth atop his wings to slay Jiang Ziya from the heavens, Huang Tianhua became exceedingly frightened at the former's appearance, but nonetheless charged forth atop his unicorn in order to protect the prime minister. Realizing that Xin was currently occupying Jiang Ziya's last line of defense, Wen Zhong thrust about his two golden staves with unparalleled renown, arriving before the rebel commander shortly, and attacking the opposition like a raging beast. To Jiang Ziya's lack of knowledge, Wen Zhong's two staves were created through the scales of legendary dragons of old, and after throwing the leftern staff into the air, it crashed down directly upon the prime minister's right shoulder, shooting blood in every which direction.

As such an action immediately triggered the retortion of Nezha and his two brothers, Wen Zhong had little choice but to hold off the celestials laid out before him until he can seize the chance to kill the rebel commander. Upon Tao Rong's release of the Wind Collecting Pearl, which sent sand and dirt flying about profusely, Wen Zhong, and his generals alike, used their weapons in a synchronized manner amongst the confusion, forcing the Zhou forces to flee like helpless animals.

As the generals of Shang congratulated the Grand Old Master over his victory following their return, Yang Bliss had meanwhile suggested to the prime minister that a night raid should be deployed after their potential victory the following day. Approving such a suggestion fully, Jiang Ziya and Wen Zhong fiercely clashed blade against staff the next morning. With generals battling right to left, with Jiang Ziya in a sizable position for reciprocated attack, Wen Zhong seized this chance by launching forth one of his golden staves within the air, aiming for the head of Jiang Ziya.

Little did he expect however, the prime minister immediately recognized the staff approaching him, and thus used his Staff of Beating Gods to coil around the weapon, breaking it into golden shards upon the ground. Not believing his eyes, Wen Zhong wrathfully charged his great dragon into the enemy commander with colossal speed and mobility. Being stricken in the back by the sudden movement of Jiang Ziya's multi–jointed weapon, Wen Zhong had little choice but to flee, resulting in the retreat of the Shang army shortly after. As Jiang Ziya began his preparations for the night–raid that afternoon, Wen Zhong sat in his inner

quarters, exceedingly resentful over the destruction of one of his golden staffs, and the impact that such would place before the morale of his army.

Knowing Jiang Ziya to be a man of treachery, and surely improved of morale after such a lucky victory earlier that day, Wen Zhong ordered his generals to meet any potential assault at set points within the camp, while he directly stands before the central quarters to see if the prime minister would act in such a predictable manner as to attempt a raid or any other form of attack. As such preparations were being made within the Shang camp, Jiang Ziya stealthily moved his forces towards the opposition, and upon the sudden signal of cannon fire, the forces of Zhou attacked the camp from three differing directions.

Chapter 43

The Grand Old Master's Bad Luck

As Nezha and Huang Tianhua smashed down the central gates of the Shang camp, Wen Zhong rushed forth, using his remaining golden staff with renowned force and resolve. Unfortunately however, many of the generals on the side of Zhou possessed strange weapons of unparalleled ability compared to the generals of Shang, thus resulting in disasters evolving within random parts of the camp. Especially due to that of Yang Bliss, who possessed exceedingly rare qualities coming from a Taoist — in this case being fire — the Shang army's store of grain and fodder was turned into ashes in mere moments upon his arrival.

As Wen Zhong gazed at flames shooting throughout the air within the direction of his provisional supplies, he immediately realized that the situation had turned very chaotic, and survival would be difficult even if he manages to fight back the enemy in any way possible. With such thought in mind, Grand Old Master soared through the air atop his great dragon, ordering all soldiers present to regroup with him once they were to arrival within Mount Western Foothills.

As Xin Huan valiantly protected his commander from any potential harm in their escape, Master of the Clouds had meanwhile seen the banners of the Grand Old Master present throughout the Western Foothills region, and thus realizing that Jiang Ziya would find great difficulty against such a foe, he ordered Thunder-quaker to appear before him at once. Kowtowing before his master upon arrival, Thunder-quaker left with the instructions to assist his elder brother, King Wu, and the prime minister of the Western Foothills at all costs possible.

Seeing a great army spread before him in conjectured retreat, Thunder-quaker realized that the soldiers before him must be from the Shang Dynasty — for they were present with the same insignias upon their armor as when he protected Ji Chang originally in the past. Deciding to test the strength of the opposing army due to being idle for such a long period of time, Thunder-quaker charged at the enemy from the heavens with his two hammers, but was immediately intercepted by Xin Huan, who additionally possessed two hammers as his set weapons.

Realizing Xin Huan's skill greatly outmatched his own, Thunder-quaker fled at once to what he thought to have been Phoenix City without any pursuing of the enemy afterwards. Holding a conference within the city that morning, the generals had praised their commander profusely for his ability to wield such an outstanding cast of immortals in such a fortunate manner.

As they continued on with their praise, Thunder-quaker was invited before the prime minister shortly, immediately following his essential permission to enter. Stating his name, origin, and past service towards his father, Ji Chang, Jiang Ziya was very pleased to see the man who was late master constantly talked about before his very own eyes.

Introducing Thunder-quaker before King Wu shortly after, the king, who was startled at the strange appearance of his supposed younger brother, and worried over the fear that might be placed over his family if they were to see such

a sight, had his brother taken in to Jiang Ziya's family upon volunteer. After Grand Old Master's arrival before Mount Western Foothills, he became extremely angry at the realization that over 20,000 soldiers of his original 307,000 had been wiped out in one single assault the former night.

Realizing that it would be difficult to obtain reinforcements from neighboring generals, due to their guarding of local districts and territory from the rebelling dukes and nobles, Wen Zhong decided it would not be best to ask for assistance from the capital either — for such would damage his reputation and would additionally take too long. Being reminded of the many fellow Taoists that would assuredly assist in his cause, Wen Zhong ordered Deng Zhong and Xin Huan to guard the camp closely while he departs for the time being.

Arriving before Golden Turtle Island at the East Sea, Wen Zhong gazed delightfully at the beauty around him, and feeling great anticipation as to what day he could relax in such beauty without the least worry, he searched the entire circumference of the island, and thus began his leave after finding no one present. Glancing behind at the sudden hearing of his name, Grand Old Master saw Celestial Lotus standing before him.

Being informed by her that their Taoist comrades were currently present on White Deer Island, finishing their own individual traps — dubbed wholly as the "Ten Death Traps" — at the moment, Wen Zhong took his appreciative leave to the island she had mentioned. Arriving before White Deer Island momentarily, the nine celestial masters present approached their friend from afar, declaring the near completion of ten traps that should assist him in his attack upon the rebel leader Jiang Ziya.

Mentioning the expected arrival of their tenth ally, Mother Golden Light, Wen Zhong volunteered to await her return while they each head to his camp stationed at Mount Western Foothills. Seeing her arrive shortly following, the two greeted each other with great dignity, and then took their immediate leave to Mount Western Foothills. Regrouping with his other nine Taoist comrades, Grand Old Master directed them to Phoenix City, and followed by setting up camp at a point that seemed to their strategic advantage.

As Jiang Ziya had heard the great commotion of war-cries resound outside the city gates from afar, Yang Bliss warned the prime minister that Wen Zhong had more than likely returned with reinforcements of Taoist origin for the destruction of his camp by mainly due to the assistance of immortal powers. Thus, he would naturally have to reciprocate such power if he wished to obtain victory in any form.

Ascending the city walls and seeing a mystical cloud of haze solely within the direction of the war cries, Jiang Ziya clearly realized that the situation was going to be difficult. Back in the camp of Shang, it was decided that the ten Taoists — dubbed as the "Sky Lords[12]" — would personally display their own individual traps to Jiang Ziya and his forces as a showing of their invincibility and intellect behind such creations.

12. In the original translation instead of "*Sky Lords*" is written ***"Welkin Lords,"*** which also can be translated as *"Walking Lords."*

Appearing before Phoenix City the following day, Qin Wan, the first of ten lords, appeared before Jiang Ziya and declared his intentions for the latter to inspect ten traps without the slightest physical combat — for such would violate the compassionate will of Heaven.

Consenting with full reassurance of his safety — for Qin Wan was already confident enough that Jiang's life can easily be seized by such weapons any time he desires in the future — Jiang Ziya began to read the name of the ten traps: *"Celestial Destruction", "Earthly Fury", "Roaring Typhoon", "Frigid Ice", "Golden Light", "Bleeding Blood", "Vehement Flame", "Soul Snatching", "Red Water", and "Red Sand".*

Emerging from the enemy camp after carefully analyzing each trap with a fearful look in his eyes that he tried best to cover, Jiang Ziya proudly stated his ability to overcome such traps to Qin Wan, and then returned to his camp after exchanging a polite bow. Returning to his mansion with intense distress over the complexity of each trap that he most assuredly could not comprehend, Grand Old Master Wen Zhong had meanwhile returned with the rebel commander's set response, and thus began to inspect the specialty of each trap under their possession.

Chapter 44

Jiang Ziya's Souls float over Mount Kunlun

As Qin Wan began with the elaboration of his "Celestial Destruction Trap", he noted its possession of three pennants, Sky, earth, and humanity, and upon the consent of its creator, the trap reduces any potential intruder into nothing more than ashes — be it immortal or human. Individually elaborating the other nine traps following, Grand Old Master grinned with delight at such a summary.

However, Master Yao declared to Wen Zhong his own intentions of destroying the rebel commander under twenty–one days of time, and upon the latter's consent, Yao ascended the platform within his Soul Snatching Trap and created a straw effigy of Jiang Ziya, which was used to effectively gather his souls into one set region. Performing such an action three times every day, the prime minister clearly showed signs of being consciously dead — for he never said a word, and appeared as if he was constantly dazed.

As days upon days passed by with Jiang Ziya's clear intentions to do nothing other than sleep and complain subconsciously, each general realized that one of the new Taoist foes must possess an ability that was taking control of the prime minister in some form — for Jiang Ziya was the only individual who carefully analyzed the traits within each trap, so they naturally would not understand the situation fully. Rousing the prime minister as a resolution, and forcing him to appear before his generals within the conference hall, Nezha started by asking the former why he acts the way he does currently.

Bending his fingers in a divination attempt, Jiang Ziya replied by stating that everything was usual and need not worry about. Once twenty–one days had essentially passed, Yang Bliss and the others were surprised to see the prime minister nothing more than a lifeless corpse. Little did Master Yao truly understand, however, was that even after gathering all spirits present within Jiang Ziya, they would unconditionally head to the Terrace of Creation as preordained by Sky. Being pushed away by Bai Jian upon arrival before the terrace, Jiang Ziya's souls floated onwards towards Mount Kunlun.

Being gathered immediately by Master of the Cloud's gourd, and sealed tightly within by a cork, Pure Essence appeared before him, and upon the realization of the situation, the latter took hold of the gourd and headed to the Western Foothills at once, knowing that they must be the souls of Jiang Ziya, for any other soul would be accepted by the terrace unconditionally.

Being allowed entrance within Phoenix City, and essentially realizing that Jiang Ziya was indeed void of his souls, Pure Essence informed the king of the reason behind the prime minister's passing before leaving the city late into the night. Realizing that his gourd shook more violently with each step taken closer before the Soul Snatching Trap, Master Yao had meanwhile performed his incantations, but to his great dismay, the remaining souls of Jiang Ziya refused to gather themselves before his trap.

As Yao continuously began to chant and recite incantations incessantly, Pure Essence, upon his arrival, assumed the man standing before him was attempting the retrieval of the prime minister's remaining souls — due to the souls within his gourd shaking in synchronization to the former's calls — and thus charged down to steal the straw effigy. Managing to grab ahold of the effigy, Yao coincidentally looked up at the very second of the former's theory, and threw forth his black sand needles at Pure Essence, fully realizing his opposing intentions.

To the fortunate sacrifice of his lotus flowers as protection, Pure Essence managed to escape the trap while elaborating the prior incidents to Master of South Pole upon his arrival at Mount Kunlun. As such was reported to Celestial Primogenitor, Pure Essence became instructed to head to the Eight Landscape Palace to visit Lao Tzu — for he would be able to effectively deal with the issue. Upon his arrival before Lao Tzu's residence at such a palace, he was allowed entry shortly, while thoroughly elaborating the incident with Master Yao in his attempt to steal the souls of Jiang Ziya.

As Lao Tzu had personally seen the construction of what had been known as the "Soul Snatching Trap", he naturally understood that the Map of Eight Diagrams was the only way to negate such a trap's effect — and thus handed such to Pure Essence, who departed just following. Returning to Phoenix City and reassuring King Wu and his generals of a newly obtained method that would result in the prime minister's revival, Pure Essence departed immediately to Master Yao's trap.

Unrolling the map to create a large golden bridge descending through the Soul Snatching Trap, Pure Essence managed to retrieve the straw effigy, but at the same moment, Yao fumed with rage at the enemy's second attempt, while unleashing a large volley of his sand upon the former. Dropping the map in his immense terror, Pure Essence managed to escape, but was struck pale at the realization of his new weapon being lost so subtly.

Returning at once to Phoenix City, Pure Essence was allowed entry to the Prime Minister's mansion, where he began to pour the souls down Jiang Ziya's throat, including the additional two sub–souls essentially acquired from Yao's effigy. As Jiang Ziya awoke as if from a long night of sleep, and was completely informed of the prior incidents involving his souls, he banged his fist in rage at such a treacherous act that even he could not prevent.

Resting for several more days as a resolution, an immortal by the name of "Yellow Dragon" had arrived before the city gates shortly following, and was allowed entry upon his awakening. Informing the prime minister that many additional immortals should be expected to arrive before the Western Foothills as a result of the ten traps, he proposed the building of a reed pavilion in addition, which should be constructed far from the capital city not only for potential military conferences, but the ultimate protection of the people as well. Following such a proposal fully, General Wu Ji reported the creation of the pavilion around a day following decree for construction.

Immortals gathered shortly following within the pavilion, and each minister of the capital, excluding that of King Wu, gathered to pay their obeisance. Once all expected immortals had effectively arrived, a conflict between who should take the

title of commander resounded throughout the pavilion. At such a moment in time, a whistle throughout the air had been heard to announce the arrival of an immortal of exceeded characteristics.

Chapter 45

Confronting the Destructive Forces

As all immortals present left the pavilion to confront the noise from outside, Superior man Burning Lamp of Prime Consciousness Cave was seen before their eyes. Expressing his apologies over such a late arrival, Burning Lamp was given the seal of commandership upon proposal, and thus elaborated the visible attributes of each of the ten known traps — as such knowledge could easily be obtained from his magical bull eye, which had the ability to see in distances far unparalleled to that of human vision.

Not desiring to wait any longer, lest the rebel commander obtains some type of immortal assistance against the traps, a note of challenge involving the ten traps was given to Jiang Ziya via the messages of Deng Zhong. With reply to meet in three days of time for battle, the ten lords suddenly noticed auspicious clouds and golden lanterns only present within the residence of immortals upon their leave from camp the second night, and each lord thus returned to their respective traps, entirely resolved to destroy the opposition even with such expected assistance.

Leaving the camp of Shang the following morning with the ten traps at his left and right hands, Wen Zhong obtained sight of the Zhou forces approaching before him steadily with many individuals of conjectured immortal traits. As Qin Wan's Celestial Destruction Trap was of the closest distance, Burning Lamp and his forces appeared before the trap at once. Pondering over a method that would lead to the trap's destruction without excessive sacrifice, Deng Hua, a junior disciple of the Jade Emptiness Palace, descended from the heavens, immediately declaring his desire to tear the opposition before him to shreds.

Qin Wan, who was currently present outside of his trap, knew the man standing before him could be destroyed by his own primitive aggression without any real trouble — and thus lashed at Deng Hua with his staff. Leading Deng into his trap with a mere faint, Qin Wan grabbed ahold of three representative pennants upon the desk present, and placed them in a triangle formation upon the ground. As a large beam of thunder shot from the gap between the pennants, Qin directed the thunder into the direction of his opponent, burning Deng Hua into ash in a single blinking of the eye.

Declaring his easy won victory upon the exiting of the trap, Burning Lamp felt great grievance at such words, but nonetheless asked Outstanding Culture to have a try against Qin Wan. Lashing forth his sword at Qin Wan upon full consenting, the latter retreated to his trap following a single faint, and to the great fear of entry on the part of Outstanding Culture, he nonetheless entered the trap while floating upon two lotus flowers. Unfortunately for Qin Wan, however, large lotus flowers sprouted in every direction from the very finger tips of Outstanding Culture.

Seizing the chance to bind the enemy with his invisible stakes, Qin Wan became terrified for his life, but nonetheless died just following a single cleave from Outstanding Culture's blade. As Outstanding Culture left the trap with Qin Wan's head firmly within the grip of his palm as a display of his prowess, Grand

Old Master gazed at such a sight from the heavens, and with great rage filled within his breast, charged down upon the former like a dragon seething with bloodlust. Being intercepted, however, by Yellow Dragon, who declared that they were solely competing in magic prowess, not physical conquest despite the situation which reinforces such rationale, Master Zhao Jiang had meanwhile rode forth from his Earthly Fury Trap to place forth a challenge. As Han Dulong accepted such a challenge upon the consent of Burning Lamp, Zhao gave up ground shortly starting, while Han pursued with great determination to wipe out the opposition.

Ascending his platform within the trap, Zhao Jiang grabbed ahold of his two pennants, and upon the acquiring of fire and lightning attributes by waving such pennants, the unfortunate Han Dulong became mere dust before the wind in a single second. Exiting his trap with immense confidence, Krakucchanda strode forth from the Zhou forces and offered battle against the former. Upon the entering of the Earthly Fury Trap, Krakucchanda negated any potential harm from the fire and lightning by covering his entire body with mystical clouds acquired from the crust of his skull.

Tieing Zhao Jiang with his Immortal Binding Rope at such a moment, Krakucchanda felt great mercy for the life of Zhao — and thus ordered his genie to forcefully drop the celestial master within the Reed Pavilion, still in a captive state. Spouting with great wrath at the destruction of two of ten traps, and the death of Zhao Jiang and Qin Wan, Wen Zhong called off the competition, and returned to the Shang camp to hold a military conference over the current circumstances. Having intense confidence in the renown of his Roaring Typhoon and its fierce wind attributes, Master Dong ensured the Grand Old Master that he should obtain revenge in his stead no matter what opponent he was forced to fight.

Back at the Reed Pavilion, Zhao Jiang had been hung upon the pavilion gates, still nothing more than a captive, while Burning Lamp and the others discussed how they should go about with the destruction of the Roaring Typhoon Trap, as it was the third trap standing before their midst. During their discussion, Superior man Spiritual Treasure stated that his friend at Cloud Light Cave of Mount Nine Tripods and Iron Forks possesses an item known as the "Wind Stopping Pearl" that was used to negate wind at the user's will. Receiving such a pearl from "Wo Evading Sage" shortly, the two sped to the Western Foothills at high speed, but to their detriment, no ferries operated for over two days following their arrival before the Yellow River.

Approaching a fellow passerby and inspecting the reason for such, San Yisheng became informed that two giants — in this case being the Fang Brothers — monopolized the river by demanding great fares if any individual was to pass, and as a result of such a recent incident, only one additional ferry had been open for current use. Approaching such a ferry, Fang Bi and Fang Xiang were indeed seen, and upon Chao Tian's recognition of such men, he declared his intentions and was thus allowed passage.

Informing the two brothers of their recent obtainment of the Wind Stopping Pearl as their reason for departure, Fang Bi asked to gaze at it; holding the pearl within his hand, he knew that he could obtain great reputation if such power was wielded effectively, and thus pocketed the pearl, declaring such as being toll for passage. Not having any true courage to act against such a resolution, the two

officials had little choice but to accept. As San Yisheng and Chao Tian thus made their way back to the Western Foothills, they luckily ran into Yellow Flying Tiger, who was bringing supplies of grain within the city gates. Elaborating their story immediately upon arrival, Yellow Flying Tiger set out at once, knowing fully that the two giants would heed his call.

Luckily catching the two brothers before they returned to the opposite bank at the Yellow River, Yellow Flying Tiger approached Fang Bi and Fang Xiang and essentially retrieved the pearl with a single demand. Being informed of their current position within society after elaborating his disdain of King Zhou, Yellow Flying Tiger convinced the two brothers to serve under King Wu by his side, and then followed by handing San Yisheng the pearl as he returned. Arriving before the prime minister at the reed pavilion and elaborating the incidents lathering their departure, Jiang Ziya handed the pearl to Burning Lamp without a moment of hesitation.

Chapter 46

Breaking the Golden Light Trap

As the Shang and Zhou forces arrayed themselves the following morning, Burning Lamp signaled his choosing of the Roaring Typhoon Trap by approaching it with each immortal and disciple by his side. Master Dong of Shang thus stepped forward from his trap, and upon Burning Lamp's seeing of Fang Bi, a man that was seemingly capable of great strength, he ordered the latter to take the challenge at once.

Fleeing into his trap at the very sight of such a giant beast, Dong ascended his platform at once, and upon the waving of his pennant, Fang Bi was stabbed to death by thousands of swords that became multiplied with the power of black wind. As Dong thus exited from the trap, Merciful Navigation, who was handed the Wind Stopping Pearl, entered the Roaring Typhoon Trap shortly following a clash between blades. Negating all black wind with the pearl touching his body in any form, Merciful Navigation used his glazed vase to trap Dong within, in which he exited the trap immediately following such a victory.

Just as Grand Old Master seethed with great rage at such a sight, and was determined to obtain some form of revenge at once, Master Yuan ran forth from his Frigid Ice Trap and called forth for battle, vowing to Wen Zhong that he should become his embodiment of vengeance. With the retortion of Xue Ehu, Yuan retreated into his trap following a meager amount of rounds, and upon the ascension of his terrace, Yuan froze the lower body of Xue Ehu with frozen ice emitting from his purple pennant, and followed by smashing the opposition to literal pieces with a glacier, twenty feet in overall circumference.

As Wen Zhong grinned with great delight at such promised destructive force at his very disposal, Universal Virtue approached Yuan as the secondary challenger. Knowing that he must destroy this foe in order to prove his ascended might to the Grand Old Master no matter what, Yuan immediately rushed forth within his trap and summoned forth multiple glaciers of outstanding size within a single moment. Unfortunately however, no matter how ice that happened to topple upon Universal Virtue, Universal Virtue created many majestic clouds above his head that emitted flames upon the user's will.

Realizing the situation to be grim — as the opponent possesses a clearly dominant advantage against his ability — Yuan fled for the sake of his promise to Wen Zhong, but was at the same time wiped away from life as he was beheaded by Virtue's "Hooks of Wu". Immediately following, Mother Golden Light exited from her Golden Light Trap, and at the same moment, was challenged by Xiao Zhen, another disposable disciple of the Jade Emptiness Palace.

Entering the trap following a few exchanged blows upon Burning Lamp's consenting, Golden Light ascended her platform and unleashed myriads of golden light beams emitting from her magic mirrors, burning away the flesh of Xiao Zhen instantaneously. With Grand Completion's approach following such an incident, Golden Light retreated within her trap, while unleashing volleys of light upon the former. To her ill–fortune, however, Grand Completion completely protected

himself from any potential harm with his eight–diagramed robe, and used his Sky Overturning Stamp to destroy every mirror present within the trap. Finishing off Golden Light with a second round of his stamp, and exiting the trap shortly following, Grand Old Master's rage touched the very heavens, and nothing could stand in his way now that half of his fellow allies had been wiped away so easily.

With Master Sun's immediate intrusion, Qiao Kun, a hermit of Mount Wuyi, volunteered to meet the opposition within the Bleeding Blood Trap. Following a clash between blades, Sun ascended the platform within his trap and summoned forth volleys of black sand to pierce Qiao's flesh, who ended up dying shortly through a loss of blood. As usual, an individual of superior man qualities was sent forth for battle — in this case being Fairy Primordial — and upon the consenting of Burning Lamp, the two fought with great renown before venturing within the opposition's trap.

Using green lotus flowers to negate any black sand that came near his body, Sun's ability became rather useless, resulting in his own life being ended shortly by the former's Nine Dragon Divine Fire Coverlet. As Yellow Dragon ordered the two sides to return to their respective camps in preparation for the next day of battle, Grand Old Master had meanwhile returned to the side of his fellow comrades, and with tears within his eyes, he pleaded for the four remaining lords to return to their mountain lest any further casualties arise.

Solely possessing intentions to assist the Grand Old Master for the sake of the greater good, even if they might lose their lives through such resolve, Wen Zhong's morale rose to an extent, but he clearly realized that more celestial reinforcements were essential if the foul Jiang Ziya was to be eradicated along with his defiant comrades. Recalling Zhao Gongming, his old friend from Mount Emei, Wen Zhong ordered Ji Li and Yu Qing to take command of the camp before taking leave to such a mountain at once. Successfully arriving before the residence of Zhao Gongming and performing his formal greetings, Wen Zhong thoroughly elaborated the current happenings in his clash against the rebel leader Jiang Ziya.

Reproving his old friend for not telling him of such earlier, he promised the Grand Old Master to return for the time being while he personally departs to the Western Foothills after making essential preparations. Arriving before the camp of Shang atop a large black tiger, Zhao was allowed entrance, and upon his greetings before Wen Zhong and the four celestial masters, he inquired as to why a certain man was seen within the distance hanging upon a pavilion gate. Being informed that such was Zhao Jiang, one of their fellow allies, as a simple means for Jiang Ziya to express his contempt towards their cause, Zhao Gongming rage fully mounted his tiger and set forth in the direction of the pavilion in order to show Jiang Ziya his place.

Chapter 47

Zhao Gongming, the Conqueror of Sun and Moon

Appearing before the reed pavilion shortly while shouting great words of rage, Jiang Ziya appeared before the former with disciples to his right and left. Commenting on the foul cruelty of Jiang Ziya in his opposition against the greater good, Gongming leaped at the commander with his lightning staff, and as he threw such a staff into the air, it came crashing down upon the prime minister's head with weight exceeding that of a boulder — killing him instantly.

Being distracted by the Zhou forces great fury immediately following, Yang Bliss seized the moment to order his Sky Barking Hound to attack the opposing immortal. Realizing that his precious robes were being torn apart by such a foul beast, Zhao Gongming smacked the dog several times within the head before fleeing temporarily to the Shang camp in dismay. Upon his return before the camp, he informed Grand Old Master Wen Zhong that he managed to kill the rebel commander in a single blow of his staff, but was forced to return upon a ferocious attack from the Zhou forces as a resolution.

Luckily for Jiang Ziya, however, Grand Completion arrived before the prime minister's mansion to analyze his corpse, and upon the mixing of elixir with water to create a medicine that can effectively revive the fallen prime minister, Jiang revived after around two hours of time. As Grand Completion informed Jiang Ziya of the past happenings involving his suffered death by Gongming's hands, he reported the prime minister's revival to Burning Lamp while heading to the camp of Shang in order to secretly inspect their next move.

Wen Zhong informed that a man by the name of "Burning Lamp" was more than likely the second in command amongst the immortal party under the deceased rebel commander. And was thus in need of additional elimination to sully the enemy's morale. Zhao Gongming left the Shang camp early the following morning, and called for Burning Lamp to show himself at once. Burning Lamp departed from the reed pavilion and thoroughly reprimanded Zhao Gongming for his "defiance of Heaven's will." Gongming knew clearly in his heart that his actions were for the greater good — for the dignity of the land would only suffer when Taoists sully their simple nature by running rampant with weapons of destructive qualities, fighting for a cause that was nothing more than ideal.

Thus, for the sake of his eternal friendship with Wen Zhong and reputation as a god amongst Taoists, Gongming lashed forth his staff upon the former, but Yellow Dragon immediately retorted in protection of his leader. Little did Yellow Dragon expected truly. However, Gongming suddenly unleashed a Dragon Binding Rope from the sleeves of his robe, which bound Yellow Dragon instantly. Not taking the chance for Yellow Dragon's life to be cut, Pure Essence lunged forward at Gongming, but to the great difference of their renown which the former had little knowledge of, Zhao Gongming threw twenty–four Sea Conquering Pearls within the sky, forcing all foes present to their knees in blindness. As each immortal fortunately managed to escape without being taken captive, or being killed at that, Gongming returned to the Shang camp and was welcomely toasted by the Grand Old Master, while their single captive became held on a flagpole within

the camp as retortion to the enemy's arrogance. Meanwhile, Burning Lamp was not able to obtain any acknowledgment as to what weapon Gongming had been using to result in such a potential disaster, and nonetheless became even further distressed upon the seeing of Yellow Dragon being treated so contemptuously — and thus asked who, if even possible, could save the immortal from further humiliation.

With the volunteering of Yang Bliss, Yang Bliss transformed himself into a flying ant that evening, and upon his approach before the camp of Shang, he ascended the flag pole and removed a magical charm that bound Yellow Dragon in place, thus returning to the reed pavilion in success. As Wen Zhong obtained word that Yellow Dragon had escaped mysteriously shortly afterwards, he clearly realized that no one could have ascended the flagpole without the obvious notice of royal guards, and Yellow Dragon assuredly could not have removed the charm by himself due to being magically and physically bound, thus concluding that a man who possesses transformational capability had to have been the cause for such an incident.

With such an assumption in mind, Wen Zhong sent Zhao Gongming to challenge the reed pavilion early the following morning. As Gongming approached the solo Burning Lamp outside the gates of the reed pavilion, while learning that a man by the name of "Yang Bliss" had been the cause behind Yellow Dragon's freedom, he lashed forth his staff and sea conquering pearls upon the opposition.

Fleeing immediately to the southwest lest he suffers by the hands of Gongming's mysterious weaponry, Zhao Gongming gave chase at the very same moment. Approaching a slope and seeing two distinguished men playing Go underneath the shade of a pine tree, Burning Lamp had no idea who these men were, but knowing that he was in a desperate situation indeed, he began to elaborate the past and current circumstances all at once.

As the men — known as Xiao Sheng and Cao Bao — believed it best to assist this strange man for the sake of their morals and overall mutual cooperation within the future, they suddenly caught sight upon a man Burning Lamp claimed to be "Zhao Gongming", and lashed at the latter as a result. Being infuriated at such unexpected obstinacy, Gongming unleashed his Dragon Binding Rope upon Xiao Sheng.

As Xiao Sheng flipped his Treasure Catching Golden Coin into the air, which resulted in any weapon standing before him to fall to the ground with the weight of a large rock, such an action reciprocated as Gongming attempted the additional usage of his Sea Conquering Pearls. Becoming even more enraged at such a resolution, he used his staff, which was unaffected by any immortal weapon, to smash Xiao Sheng's head in, killing him instantly. Being devastated over the death of a man that was seemingly innocent and had little to do with the current situation, Burning Lamp protected the remaining Cao Bao by gravely wounding Zhao Gongming from behind with his Universal Ruler.

As Gongming thus rage fully fled atop his black tiger, Burning Lamp approached Cao Bao and upon the receiving of the enemy's Sea Conquering Pearls, they both left to Phoenix City shortly following. With the Zhou forces now in possession of Gongming's most powerful weapon, which was to their knowledge,

Gongming had little choice but to report the issue to Grand Old Master upon his return, and then leave to the Three Fairy Island in order to obtain an essential backing. Promising his old friend that he should swiftly return, Zhao Gongming soared across the heavens with the greatest of speed atop his mystical black tiger. Upon his arrival before the intended island, he approached the residence of his three younger sisters*, High Firmament, Jade Firmament,* and *Green Firmament,* who reciprocated a bow of greeting to their elder brother while inspecting the reason for his arrival.

Elaborating the current situation, the loss of his treasure-items and the need for either the Golden Dragon Scissors or the Golden Universe Muddling Dipper as an essential replacement, his three sisters declined stating best to await until Jiang Ziya had created the gods, lest they ended up losing their lives fighting against the cause stated to be one with Sky. With their continued refusal to assist their brother in any form as a measure of caution rather than unwilling defiance, Gongming left their residence in a great fume of rage, considering he already knew Jiang Ziya had been killed by his hands, and his sisters were resolved to act against his views even with such a reality.

Traveling a few miles on foot in search of other comrades that could assist in his cause, Gongming was suddenly met by his old friend Celestial Lotus, who, after being informed of the former's woes, grabbed his hand and returned to the residence of High Firmament and the others immediately. With Celestial Lotus's persistent intentions to obtain at least the Golden Dragon Scissors for the sake of Gongming's cause, High Firmament agreed to give her brother the scissors upon one condition: “Gongming makes constant threats to this ‘Burning Lamp’ until the Sea Conquering Pearls was obtained out of fear. “

Ensuring his sister that he would do what he can in order to reobtain the pearls at all costs, Zhao Gongming returned to the camp of Shang and was welcomed by Wen Zhong momentarily following. As the next day arrived with immediate departure before the reed pavilion, Burning Lamp met the former and remained obstinate to never hand back the treasure — for such an action would be nothing other than detrimental, even if the opposition declares a supposed level of truce following. Clashing blade against staff as a resolution of such, Zhao Gongming decided to finish matters quickly by casting his Golden Dragon Scissors within the sky at once.

Chapter 48

Lu Ya's Gourd of Supreme Light

As the scissors became two large dragons with tails interlocking as one, Burning Lamp fled for his life atop a cloud made of wood, while his deer was unfortunately cut into two halves in an instant. Not desiring to risk the loss of his newly obtained weapon by pursuing Burning Lamp a second time, Zhao Gongming returned to the camp of Shang intensely annoyed. Returning to the reed pavilion after fleeing for an extended distance, Burning Lamp thoroughly elaborated about Gongming's scissors that can turn into large dragons at will, creating great fear within the hearts of all who happened to be present. At such a point in time, a certain man claiming to be a Taoist had entered; he was a hermit from Mount West Kunlun known as Lu Ya.

Declaring that he had come in order to put an end to Zhao Gongming, and after seeing his magical prowess early on from the clouds, each superior man present thought little of such words with justifiable rationale as they maintained a doubtful silence. As Zhao Gongming appeared before the reed pavilion the following morning, as easily expected, he began to mock Burning Lamp for his cowardice despite holding such a high rank amongst the immortal populace on the side of Zhou.

Suddenly meeting the man who he recognized to be Lu Ya from outside the pavilion's gates, he knew that such a man would be far too dangerous to let live — for even if Lu Ya was to assist the side of Shang, who knows what treachery he could pull with the weapons at his very disposal. Thus, Gongming unleashed his Golden Dragon Scissors to destroy the foe in a single shot, which unfortunately transformed into a rainbow and fled far to the southeast. Zhao Gongming ground his teeth in rage, fully realizing that he would have no possible method to capture such an annoyance in his current state.

Personally observing Gongming in his previous encounter, Lu Ya returned to the reed pavilion while instructing Jiang Ziya to build a straw effigy of Zhao Gongming on Mount Western Foothills. Additionally instructing the prime minister to worship the effigy three times a day and burn charms at the very same moment — as was the method he taught Master Yao of the Soul Snatching Trap far into the past — Gongming would die on the twenty–first day following. As the prime minister followed such instructions very carefully and secretively for days upon end, Zhao Gongming clearly began to feel as if his heart was burning like a great fire.

Walking to and fro as a resolution without the slightest feel of comfort whatsoever, Master Bai became enraged at the sight of his comrade, and knowing that the enemy was the primary cause for such a condition, he challenged the gates of the reed pavilion later that day, completely disregarding the words of Wen Zhong. As Burning Lamp and the other superior men exited the pavilion gates shortly following, Lu Ya declared his intentions to answer Bai's challenge at once, knowing that he possesses a weapon that would not only destroy the opposition in mere moments, but would ensure his prowess to be known amongst each of his allies in addition. Entering the Vehement Flame Trap after a few rounds of battle,

Master Bai ascended his platform and summoned many volleys of fire from all eight directions upon Lu Ya. Standing amongst the flames without a single burn mark present on his body, Lu Ya opened his gourd, and as a slender white beam of light ascended through the clouds and rotated several times throughout the air in a circular fashion, large eyes began to grow upon the light, putting Bai into intense fear exceeding his imagination. As this beam of light fell down upon Bai's head like an enormous blade with intense speed, Bai had little time to evade, and was cut into two halves as an immediate result. Leaving the trap shortly afterwards, Master Yao of the Soul Snatching Trap suddenly appeared, vowing to avenge his fallen comrades and the humiliation he suffered through the hands of Pure Essence.

With the retortion of a warrior known as Fang Xiang, Yao entered his trap momentarily, and not intending to waste any more time with such a nuisance, he smothered the former with his black sand of needles, killing the opposition at once. Exiting the trap and ordering Pure Essence to show himself lest others were killed off as a latent resolution, Pure Essence knew in his heart that he possessed little choice in the matter — and thus approached the enemy master with sword drawn. Upon the entering of the Soul Snatching Trap, Yao Bin unleashed countless clouds of black sand to not only blind the enemy in all directions, but to additionally ensure an immediate death.

Emerging from the sand with white clouds negating any potential harm, Pure Essence flashed the white side of his Yin Yang Mirror into the eyes of Yao Bin, sending him plummeting to the ground in great dismay. Being helplessly paralyzed by the mirror's ability, Yao realized that he could do nothing in such a state, and thus he met an unfortunate death by the edge of Pure Essence's blade. As Pure Essence returned the Map of the Eight Diagrams to Xuandu Cave immediately after retrieving it from Yao's body, Wen Zhong had meanwhile been informed of the death of two additional masters and the strange condition of Zhao Gongming in the camp of Shang.

With fifteen days having passed with Zhao Gongming sleeping daily upon end, Wen Zhong performed divination only to find out that a straw effigy of his old friend would be pierced through the heart by the arrow of Lu Ya upon a set date — which would result in Gongming's death. As Master Bai conjectured the summit of Mount Western Foothills being the more probable region to which the effigy would be present, Grand Old Master knew that such a region would be heavily guarded nonetheless due to its strategic position, and thus decided to inform Zhao Gongming before taking any action.

Zhao Gongming, who happened to be mainly conscious despite the condition of his internal spirits, was informed of his condition entirely. Upon the most careful of consideration that he could muster in such a state, he suggested that his two disciples, Chen Jiugong and Yao Shaosi, should be sent to seize the effigy — for they had been trained with extraordinary stealth and were naturally akin to such situations.

As Wen Zhong immediately approved such a suggestion, Burning Lamp had already made cautious preparations by protecting the prime minister with Nezha and Yang Bliss lest the enemy was to obtain knowledge of their intentions through rational means. Approaching Mount Western Foothill's summit, and seeing a certain man kowtowing before a straw effigy, Yao Shaosi and Chen Jiugong smiled

with great delight as they snatched the effigy with the speed of lightning while fleeing in the direction of the Shang camp. Nezha and Yang Bliss, who were naturally startled to see such an incident take place so suddenly, pursued the two thieves immediately following.

As Chen Jiugong and Yao Shaosi approached the Shang camp, they were immensely started to find it disappear upon their entry following a burst of lightning — as Yang Bliss used his genjutsu art to form an illusionary image that seemed as if to be their true camp. Using the lightning signal to appear before the two thieves momentarily, Nezha and Yang Bliss managed to dispose of Chen Jiugong and Yao Shaosi while successfully retrieving the effigy.

Returning to Jiang Ziya that night with effigy in hand, Xin Huan of Shang had meanwhile been sent to investigate the location of the two disciples, but to his great dismay, he found them both dead at a region neighboring the Shang camp, which he naturally informed the Grand Old Master about immediately following. Pounding his desk in utter rage at such a stunning report, Wen Zhong entered the room of Zhao Gongming and informed him of such unfortunate news after he had awakened.

Requesting the Golden Dragon Scissors to be wrapped within his robes while sent to the residence of his three sisters following death, with tears spouting from his eyes, Gongming became exceedingly resentful by not following the words of High Firmament within the past. Seeing his old friend in such a miserable condition, Wen Zhong began to grind his teeth in unparalleled rage while vowing to destroy the foul Lu Ya even if he must give up the life he possesses to sully such hate. With Wang Bian of the Red Water Trap reciprocating such rage, the former dashed forth before the reed pavilion's gates and shouted for immediate challenge.

As Cao Bao, the newly obtained friend of Burning Lamp, stepped forward to challenge the opposition, Wang Bian's rage touched new heights as his old comrade stepped before him, willing to oppose the greater good so unconditionally. Not having any tolerance for treachery in any form, Bian ran within his trap, and upon the approach of Cao Bao, he boiled the latter alive with burning red water. With hatred burning with a steady blaze, Bian exited his trap and was met by none other than Virtue of the Pure Void momentarily.

After Wen Zhong had made the divination, he would realize that Lu Ya was planning on killing Zhao Gongming with charmed arrows. Thus, Chen Juigong and Yao Shaosi would be ordered to seize the straw effigy at the time of night. By feeling a sudden blood rush to his heart, Lamp Lighter would realize that two disciples under Wen Zhong were currently being sent to steal the effigy; and if such an action was not stopped, Lamp Lighter and the others would surely be killed by Gongming's might. Nezha and Yang bliss would thus be sent immediately to the Western Foothills to elaborate such news to Jiang Ziya.

By the time that they had arrived to Ziya's location however, Chen Juigong and Yao Shaosi would already get their hands on the effigy and effectively escape. Thus, Nezha and Yang Bliss would head out at full speed in order to retrieve the stolen effigy. When both Cheng and Yao arrived at the Shang camp, they would be admitted by Deng Zhong. After discussing the situation with Grand Old Master, they would both hand the effigy to him. Immediately, the two disciples would head

to the back camp and suddenly realize that the whole Shang camp was gone in a mere instant.

Before Yang Bliss appeared atop his horse, the two individuals would stand completely puzzled. While within the darkness of the night, both Nezha and Yang Bliss would duel out against the two disciples. Following the passage of a few minutes, Yao Shaosi would be stabbed to death by Nezha, and Yang Bliss would penetrate the breast of Chen Juigong; effectively putting an end to both of Zhao Gongming's disciples.

In short time, both Yang Bliss and Nezha would arrive at Phoenix City and return the effigy to Jiang Ziya. When the Grand Old Master had learned of the death of Chen and Yao, he would pound his desk in immense rage. As Wen Zhong fumed in his anger, he would head to Zhao Gongming's room and order him to awaken. Once Gongming heard of the news, he would tell Wen Zhong to wrap up his Golden Dragon Scissors with his robe to be given to his three younger sisters when he dies.

Zhao Gongming would weep bitterly with tears pouring down from his face — even to the extent that he could not speak. As Wen Zhong watched the tragic scene, his hair would stand on end, and he would gnash his teeth in eternal hate. At the same moment, Sky Lord Wang Bian would head out with his Red Water Trap; completely determined to crush Jiang Ziya. After killing Cao Bao easily with his red acid water, Virtue of the Pure Void would be chosen as his second opponent.

Chapter 49

King Wu in the Red Sand Trap

As Pure Void lashed at the opposition with exceeded renown, Bian entered his trap shortly while flooding the entire region with burning red water. Floating atop the water on a white lotus flower without any worry of being burned, Pure Void used was Five Fire and Seven Fowl Fan to turn the unfortunate Bian into nothing more than ashes upon the ground.

The Red Water Trap now being destroyed, Burning Lamp and the other superior men returned to the reed pavilion while Grand Old Master was informed of Bai's death shortly following such an incident. As the twentieth day of the month approached soon following, Wen Zhong, who knew clearly in his heart that he was the indirect reason that his old friend would suffer death soon, approached Zhao Gongming, even more furious to wipe out the entire Western Foothills even if such was opposing his very own destiny. With reciprocated rage and inner distress upon the faces of Gongming and Master Zhang in addition, they wept throughout the night in great agony.

At eleven o'clock the next morning, Lu Ya approached Jiang Ziya, who was still present before the straw effigy as expected, and instructed the prime minister upon handing him a mulberry bow with three short peach arrows, to shoot the left eye first, his right eye second, and the third through Gongming's heart. Doing as instructed momentarily following, Zhao Gongming roared with great agony as the first two arrows created exceedingly crucial pain within his two eyes.

Being held in the arms of Grand Old Master, and looking into the latter's eyes one final time, Gongming suddenly became pure pale without a blood pulse — thus signalizing his recent passing. With Gongming still held tightly within his arms, tears poured unrestrainedly from Wen Zhong's eyes as he vowed to tear apart Lu Ya's flesh as reward for such underhanded treachery. Ordering a grandiose ceremony to mark the coffining of Zhao Gongming's body, all generals alike became frightened at such a happening, and clearly knowing the great treachery at the very disposal of each superior men rebel, the overall morale of the Shang forces decreased dramatically as a result.

Jiang Ziya and Lu Ya returned to the reed pavilion stealthily upon a rainbow lest any enemies were to await for potential ambush. Meanwhile Master Zhang approached the pavilion with his trap, and Burning Lamp suggested to the prime minister upon arrival that King Wu should be sent into the opposition's Red Sand Trap — for upon analyzing, only a man of sagely stature would be able to conquer the trap, as possessed to that of any superior man on their side.

Knowing that Burning Lamp more than likely knew what he was talking about, despite the holy grail of detriment that would result if the king was to lose his life, Jiang Ziya sent Wu Ji to fetch King Wu nonetheless. Arriving shortly, and upon the king's unconditional consenting, Burning Lamp placed many charms upon King Wu's body, and ordering Nezha and Thunder-quaker to thoroughly protect the former from any harm, all three arrayed themselves before Zhang immediately following.

As Zhang ran within his trap while being pursued by the enemy, he ascended his platform and spread red sand throughout the entire perimeter, completely engulfing the three individuals until they found themselves deep within large pits of sand as a resolution. Gazing into the distance with his magical bull eye, and seeing the king and his protectors deep within a layer of sand, Burning Lamp informed Jiang Ziya that *King Wu is destined to remain in such a state for 100 days, and that he will assuredly survive "as according to Heaven's will".*

Realizing that Burning Lamp had never informed him of such information prior, and he more than likely created such a statement as to ensure his reputation meets no harm if the king was to be found alive by any other superior man, he immediately suspected the former as plotting the death of King Wu, and thus kept careful watch of his every move lest disaster was to follow.

Entering Phoenix City and reporting such an incident to the family members of King Wu and other relatives of the same nature, Zhang had meanwhile returned to the side of Grand Old Master Wen Zhong while boasting about his great victory, who in exchange felt some sense of relief, but was still greatly hurt by the passing of Gongming.

Shen Gongbao, who secretly perceived the happenings with Gongming from the time of his arrival to the time of his death, appeared before the residence of High Firmament and informed her of Zhao Gongming's recent passing by the hands of Jiang Ziya. High Firmament, who secretly knew that her name was on the List of Creations and any impulsive action of revenge would surely fulfill such a fate, readily declared to Shen Gongbao that she was indeed grievant over such news, but on no account should she risk her own life for his sake.

Jade Firmament and Green Firmament, who did not share her philosophy on the situation whatsoever, left their residence with Shen Gongbao leading the way to the Western Foothills. As High Firmament joined her two sisters in fear of any potential danger they could suffer within the future, all three were met by Celestial Lotus and Lady Pretty Cloud in addition, who vowed to assist them against the rebel commander Jiang Ziya. Arriving before the camp of Shang shortly following, Wen Zhong informed them of Gongming's death by the hands of Lu Ya on the twenty–first day of the month.

Receiving the Golden Dragon Scissors in tears, the three sisters arrived before their brother's coffin in the back camp and clearly realized that his eyes and body had been bleeding very recently despite him being dead. Knowing that the foul Lu Ya was the cause behind his death, the five ladies and Grand Old Master appeared before the reed pavilion the following day, essentially resolved to do away with Lu Ya for the sake of their vengeance and the morale of their forces.

As Lu Ya exited the gates of the pavilion, and upon realization that Gongming's sisters were before him and demanding a rational reason for their brother's murder, Lu Ya, who now realized the opposition must possess either a keen level of spies or divination in order to know such information, responded to the call by declaring Zhao Gongming to be a man that lacked great virtue, and solely acted out of evil intentions to support the tyrant ruler King Zhou — and such was the reason as to why he deserved death. Jade Firmament, who was naturally quick tempered, rushed at Lu Ya, and with the immediate assistance of her fellow

sisters, the opposition was knocked unconscious by the power of their Universe Muddling Dipper.

Lu Ya was thus stuck with charms upon his entire body and hanged on a flag pole within the Shang camp — as like the situation earlier with Yellow Dragon. Hanging upon the flag pole, Jade Firmament could not withhold her hatred to any extent, and upon her order to unleash volleys of arrows at Lu Ya all at once, each arrow suddenly dissolved into nothing more than ash before touching the bounded man's body.

Realizing the chance to kill Lu Ya could easily slip from their grasps in the current situation, Green Firmament casted forth the Universe Muddling Dipper upon the former, but, to her detriment, Lu Ya turned into a rainbow and fled back to the reed pavilion immediately following, putting even greater bloodlust in the hearts of the three sisters.

As Lu Ya had meanwhile departed from the reed pavilion upon Burning Lamp's consenting, High Firmament, who knew that she could use the evidential reasoning of Shen Gongbao as being the cause of her brother's death to attack the rebel commander Jiang Ziya, approached the pavilion with her sisters and shouted for him to show his face. Yelling at Jiang Ziya for being the cause behind their brother's death, the three sisters and Pretty Cloud with Celestial Lotus each attacked the commander with full force.

Chapter 50

The Yellow River Trap

As Jiang Ziya was immediately reinforced by Yang Bliss, Huang Tianhua, and Nezha on both sides, High Firmament would suffer a crucial blow from Ziya's Staff of Beating Gods, and Celestial Lotus thus used her black wind art combined with Pretty Cloud's Eye Blinding Pearl to send the forces of Zhou fleeing in fear, while they themselves returned to the Shang camp.

High Firmament, who now knew the strength at Jiang Ziya's disposal, realized that with treacherous immortals like Lu Ya on his side, the theory of him reciprocating the qualities of Sky was truly nothing more than a joke, and the fact that she was destined to be on the List of Creations would thus have to additionally be wrong, considering that the former was the list's "destined creator".

Realizing through such rationale that it would be best to avenge her brother with the avail of Shen Gongbao's fake words in a chance to obtain Jiang Ziya's position effectively without risk for her own reputation, High Firmament asked Grand Old Master Wen Zhong to specifically pick out 600 warriors that were seemingly of the greatest strength amongst the majority of the Shang forces. With these warriors, High Firmament created a trap that possessed chalk drawings of windows, exits, and other forms of signals to denote advancement or retreat on the part of the soldiers that were to be placed within.

With individual spells placed upon their bodies and other sorts of magical attributes within the trap, anyone of immortal or human characteristics would feel as if confronted against one–thousand soldiers. As High Firmament entirely informed the Grand Old Master of this trap and its traits, Wen Zhong, the five women, and a set number of soldiers discluding the original 600 left the camp of Shang and approached the opposition's reed pavilion shortly following.

Seeing Jiang Ziya, Burning Lamp, and others exit the pavilion, Wen Zhong was astounded beyond words at the mysterious survival of the rebel commander, and thus immediately gnashed his teeth in rage at the great magical treachery within the sleeves of the enemy superior men. As High Firmament rode before Jiang Ziya, she declared the invincibility of her newly established trap while offering the former a chance to inspect such a trap without any sort of harm in the process.

Taking her word, Jiang Ziya began a thorough inspection, and upon his leave, Yang Bliss was greatly eager for battle, and lunged forth at Jade Firmament with his Sky Barking Hound. High Firmament, who became disturbed at such rudeness, used her Universe Muddling Dipper to throw Yang Bliss within her trap. With the retortion of Jinzha and that of Muzha, they in addition were thrown into the Yellow River Trap shortly afterwards. Jiang Ziya, who would have shared the same fate as the former three if he did not possess his Yellow Apricot Flag for essential protection, fled back to the reed pavilion after countering High Firmament's dipper.

As Jiang Ziya returned to the pavilion and thoroughly elaborated the special weapon at High Firmament's disposal earlier that day, the five women of Shang had meanwhile decided to spare the lives of the three captured celestials until they personally confront Burning Lamp. Grand Old Master Wen Zhong, who was naturally delighted at six individuals of the Western Foothills being held captive, held a special banquet for Master Zhang and the others.

Approaching before the reed pavilion the following morning as previously promised, Burning Lamp exited the gates, and upon the reprimand of High Firmament and the others for their vengeful intentions despite the risk of death, Jade Firmament lashed forth at the enemy commander atop her swan. Pure Essence, who intercepted Jade with immense speed, was only thrown into the Yellow River Trap in mere moments following his interruption by the muddling dipper. As such an action became reciprocated to every other superior man present, Burning Lamp realized that the situation was exceedingly dire, and grabbed Jiang Ziya while fleeing back to the reed pavilion once a gust of wind had been created as essential protection.

Expressing his deepest of apologies to the prime minister for carelessly allowing such a dilemma to take place, Burning Lamp headed to Mount Kunlun, where he obtained information via from White Crane Lad that Celestial Primogenitor was currently making his way to the Western Foothills at such a moment. Arriving before the pavilion shortly, and upon the arrival of midnight, an incredibly large cloud appeared above the pavilion with thousands of lamps floating around it in every direction visible — a process in which Celestial Primogenitor had summoned for reasons not told.

High Firmament, who assumed the arrival of a far greater personage — more than likely the reputed Celestial Primogenitor of Chan — by seeing such great magic at work that Burning Lamp or any other superior man seen with her eyes would not have the ability to produce, began to consider whether killing the captives within her trap would be the better choice rather than going about another process.

Deciding to wait and see how the enemy reacts further, Celestial Primogenitor arrived before the enemy's trap the following morning and began to inspect it upon the polite consenting of High Firmament, who became quite worried at the arrival of such a trump card to potentially interfere with her plans.

Sighing deeply at the sight of his disciples laying about so humiliated, Primogenitor began to take his leave; but at the same time, Pretty Cloud threw one of her Eye Blinding Pearl's at the former only for it to be burned to ashes before touching his body. As the five women became frightful at such a sight, Primogenitor meanwhile returned to the pavilion, stating that his disciples were little more than lowly mortals, and no potential act to save them wasn't considered — for Lao Tzu was to arrive shortly, and he wishes to discuss the situation with him before taking any such action.

With the arrival of Lao Tzu, High Firmament gazed into the direction of the reed pavilion, and upon the realization that the Grand Master of Mount Xuandu, Lao Tzu, was more than likely present due to his specialized jade pagoda floating above the pavilion, the four other women suggested any form of surprise attack if

the enemy was to approach their trap the following morning. As the two grand masters solely approached the trap, High Firmament, Jade Firmament, and Green Firmament exited the trap without the slightest of greeting, to the great rage of Lao Tzu, who declared his intentions to fight them in their own field, the Yellow River Trap.

Chapter 51

The Final Resolve of Grand Old Master Wen Zhong

When Lao Tzu and Celestial Primogenitor entered the Yellow River Trap as previously intended, Jade Firmament suddenly lashed forth the Golden Dragon Scissors upon Lao Tzu, who was awaiting such a surprise attack from the beginning. As the duel dragons came towards Lao Tzu at the brink of cutting him into two halves horizontally, Lao Tzu simply lifted forth one of his sleeves, sending the scissors back in their original state within his very hands.

Obtaining Green Firmament's Universe Muddling Dipper just as easily, Lao ordered his genie to take both weapons before the Jade Emptiness Palace, to the obvious rage of the three sisters. High Firmament, who was determined to defeat the great Lao Tzu in magical renown in order to prove to all celestials that she was deserving of Jiang Ziya's reputation and title amongst the land, lunged forth at the grand master with sword posed.

To High Firmament's unparalleled ill fortune, however, another yellow–scarved genie under Lao Tzu suddenly rushed forth, beat her with its fists, and then toppled the entire Unicorn Cliff upon her body. Jade Firmament, who became enraged beyond imagination at the death of her sister, High Firmament, lunged forth at Lao Tzu only to have her skull smashed by Celestial Primogenitor's jade scepter.

As Green Firmament now realized the great unjust ways of the Chan Taoists, she ground her teeth in rage while lashing her blade at the two celestials; but alas, it was too late. Primogenitor had awakened his magical casket only to trap Green Firmament within, dissolving her flesh in mere moments upon entry. Following such a brutal end to the three sisters, Lao Tzu awakened all celestials present with an immediate teal of thunder, and then guided them back to the reed pavilion at once.

Present back at the pavilion, he went teaching each disciple how to travel on golden beams of light at will, lest reoccur in the future any unfortunate incident as such like that in the past. Meanwhile the two grand masters took their leave from the pavilion, but ordered Immortal of South Pole to stay and assist until Jiang Ziya had successfully done away with the Red Sand Trap.

Meanwhile Celestial Lotus and Pretty Cloud entered the Yellow River Trap's remnants only to find High Firmament and Jade Firmament dead. To their great horror and rage, they both reported such an incident to Grand Old Master, who, being greatly distressed in return, ordered a royal messenger to be sent to Morning Song for reinforcements while another messenger was sent to Sanshan Pass's Deng Jiugong with intentions for the latter to assist him at the Western Foothills.

With Immortal of the South Pole's appearance before the remaining Red Sand Trap the following morning, Master Zhang charged forth with cutless in hand, fully determined to make up for the loss of so many fellow warriors on the side of Shang. Being effectively reinforced by White Crane Lad upon entering the opposition's trap, Zhang Shao ascended his platform and sprayed volleys of red

sand across the entire perimeter, which was easily negated by the Five Fire and Seven Fowl Fan of South Pole. Using the jade scepter to knock celestial master from his platform, Immortal of the South Pole ended Zhang Shao's life with a single stroke of his sword, and then uncovered the three captives who he had been told were present for some time. Nezha and Thunder-quaker, who awoke immediately following a sudden bolt of lightning, realized shortly that King Wu was nothing more than a lifeless body that had not been decayed due to the magical charms that protected him from any such resolution.

Burning Lamp, who revived the fallen king with elixir pills and water after receiving his body at the reed pavilion, declared that the prior incident with King Wu was of necessity, and Sky had now experienced the self–sacrificial ways that the king possesses — a factor that would assuredly assist them in the future.

Now knowing that all ten traps essentially had been destroyed, Burning Lamp declared that all immortals should return to their respective mountains for the time being while Grand Completion and Pure Essence were to guard the five passes and the two neighboring border passes as to ensure no further assistance can come to the Grand Old Master from such means.

As Burning Lamp took his additional leave shortly following, with Merciful Navigation being the only remaining superior man, Jiang Ziya ordered his soldiers and generals to prepare thoroughly for a decisive battle against Grand Old Master in the following day. Meanwhile Wen Zhong, who was exceedingly depressed over the lack of reinforcements from either that of the capital or Commander Deng Jiugong, held a conference with Pretty Cloud and Celestial Lotus, only to obtain word of Jiang Ziya's intentions by an enemy messenger.

Approaching the rebel commander on the battlefield the following morning, completely resolved to sacrifice his very own life to do away with Jiang Ziya, Wu Ji, under the immediate order of the prime minister, decapitated the remaining master Zhao Jiang before Wen Zhong's very own eyes as a showing of their defiance. Not allowing his anger to be controlled in any manner, Wen Zhong, combined with Pretty Cloud, Celestial Lotus, and his four personal generals — Deng, Xin, Zhang, and Tao — each lashed forward and clashed their weapons furiously against their respective opponents.

As Celestial Lotus had her sack of wind calmed to nothing by the Wind Conquering Pearl of Merciful Navigation shortly following the start of the battle, Jiang Ziya seized such a chance to brutally smash Lotus's head in with his Staff of Beating Gods.

Pretty Cloud, who became horrified and fuming with rage at the sight of her close friend die before her very own eyes so suddenly, was stabbed from the back multiple times by the fire lance of Nezha, putting an additionally unfortunate end to her life. Yellow Flying Tiger, who was greatly encouraged by the heightened morale of the Zhou forces, pierced the heart of Zhang Jie with his duel Dragon–Phoenix blades.

Realizing that three of his generals had just recently lost their lives, and it would be evidentially pointless to continue the fight with heightened morale clearly present on the opposite side, Wen Zhong ordered a full–scale retreat in his great distress. As Merciful Navigation returned to his respective mountain that

afternoon, Jiang Ziya gave set orders to the majority of his generals, with intentions to not only assault the Shang camp in a raid, but to additionally attempt to draw many into surrender.

Wen Zhong, who obviously knew that the prime minister would more than likely attempt such a feat, ordered his generals to protect set regions in especial caution of such a potential happening. As the raid began that night, with Jiang Ziya and other such generals breaking into the Shang forces' camp gates, Wen Zhong personally lunged forward atop his dragon to smite the enemy with exceeded valiance and magical prowess.

Being unexpectedly struck once more due the unparalleled speed of Jiang Ziya's Staff of Beating Gods, Wen Zhong, and the majority of the Shang forces, clearly realized that they were simply struggling against an inevitable defeat — especially after seeing fierce flames and smoke soar above their food supplies and other parts of the camp. As the forces of Shang began to flee as a resolution, around half of the remaining soldiers surrendered to the Western Foothills while another majority fled back to their respective homes in fear of any form of death. Grand Old Master, who knew he had little authority over such an incident, considering the circumstances at hand, fled in the direction of Mount Western Foothills with Deng and Xin protecting their commander's life even if it cost their own.

With the eventual retreat of Jiang Ziya's forces in great victory, Wen Zhong camped upon the foot of Mount Western Foothills, became informed of the reported death of Tao Rong within the former conflict, and suggested his forces — currently numbering 30,000–to march through Good Dream Pass to obtain a level of assistance from neighboring generals. As the Grand Old Master continued on his way through Mount Peach Blossom, he suddenly caught sight of a man of Taoist appearance, who he resembled to be one of the superior men who assisted the rebel commander in breaking his ten traps.

Announcing his name to be "Grand Completion", and his desire to stop the Grand Old Master from obtaining any additional assistance from neighboring passes, Wen Zhong knew that such a simpleton could not be reconciled with, and thus lashed his golden staff at the former with far greater renown. After being in contact with the Sky Overturning Stamp, Wen Zhong's advance was halted by its great power, and realizing that great casualties could be further suffered by such an opponent of celestial attributes, he ordered his forces to head to the west for now. Heading in the direction of Mount Yan for several nights upon days, Pure Essence appeared before their pathway as they approached Mount Taihua, to the great disgust of Wen Zhong.

Recognizing Pure Essence as being the man that was causing Master Yao an extreme amount of trouble far into the past, and combined with his current obstinacy of not letting them reach neighboring passes, Wen Zhong vowed to destroy such an opposition not only for revenge, but for the sake of his reputation and great pride in the name of Shang. Charging forth with smoke spouting from his third eye, Pure Essence was obviously overwhelmed beyond imagination — and thus unleashed his Yin Yang Mirror upon the Grand Old Master following a few rounds of battle.

Chapter 52

Fall of the Legendary Hero

As the Yin Yang Mirror's white side was effectively placed before Wen Zhong's eyes, in a single moment of time he realized that the enemy's weapon attempted to drown away his consciousness. Naturally immune to such magic trickery with the power of genjutsu that he wields within his very own palm, the Grand Old Master nonetheless had little choice but to flee as Pure Essence began to shine the red side in his face — which he knew to be certain death than anything else. Realizing that the only choice he had left was to head through the Yellow Flower Mountain to reach the Green Dragon Pass as opposed to personally heading to Morning Song while abandoning his comrades, Wen Zhong and his soldiers traveled for half a day before seeing a young celestial surrounded by flags and banners that represented the Western Foothills.

As this celestial declared himself being none other than Nezha, with intentions to ensure that the enemy was blocked off from any source of assistance, Wen Zhong, who was already furious at the obnoxious opposition prior, began to fume with even greater hatred and resolve to destroy all that stood before him as supreme head of the Shang Dynasty. Nezha, who began to battle with Wen Zhong and every other general of Shang singlehandedly, managed to strike down both Ji Li — one of two disciples under Grand Old Master — and that of Deng Zhong, which shattered the morale of the opposite forces, forcing Wen Zhong to break through and travel along an additional path towards the Yellow Flower Mountain.

As the Grand Old Master camped for the night while realizing that 20,000 of his original 30,000 had supposedly defected to the enemy due to not being present, he was comforted by Xin Huan, who suggested that they both return to Morning Song and gather forces to avenge their suffered humiliation another day. Continuing along the pathway to the Yellow Flower Mountain, and upon their arrival, Huang Tianhua stepped forward to prevent the Grand Old Master and his remaining soldiers from heading any further by order of Prime Minister Jiang Ziya.

Annoyed by this fourth blockade with his hair standing on end and his teeth grinded with rage, Wen Zhong sent the young warrior fleeing in fear of his wrath. Unfortunately however, Tianhua seized the moment to not only kill Yu Qing — the secondary disciple of Wen Zhong — with his Fire Dragon Javelin, but to additionally wound Xin Huan with one of his Heart Penetrating Nails through the leftern wing. Grand Old Master, who was confused and utterly distressed, ordered his soldiers to rest upon a bleak mountain upon the arrival of dawn, where he sat by himself, devising his next plan of evasion lest another army appears before his midst.

As everyone within the camp of Shang had slept throughout the end of dusk and into night, Wen Zhong became startled at a sudden hearing of cannon fire, and, to his unparalleled rage, he noticed Jiang Ziya and Ji Fa drinking happily upon the mountain top while at the same time mocking him from below with great laughter. Charging upon them angrily, an intense bolt of lightning shook the sky, and to the Grand Old Master's perplexed amazement, not a single soldier nor that of Jiang Ziya or King Wu could be seen anymore — even when using the power of his

divine third eye. Considering what kind of genjutsu user was behind such trickery, and how he wields power exceeding his own in such an art, a large army suddenly surrounded the foot of the mountain below and charged at Wen Zhong immediately following. Falling upon them with exceeded resolve, every soldier disappeared with an additional blinding bolt of lightning; Wen Zhong, in his state of perplexity, prepared to perform divination in order to understand what was truly happening.

As Jiang Ziya and King Wu suddenly appeared before the mountaintop, openly mocking the Grand Old Master for losing all honor and dignity in such a humiliating scene, Wen Zhong, who began to perform divination immediately following, was suddenly interrupted by the swift thrust of a monster's hammer through the darkness. Letting out a cry of great dismay while managing to effectively dodge the blow, Wen Zhong's dragon received the hit from below the Grand Old Master, killing it instantly. Tumbling to the ground and fleeing atop a dust cloud in startled fear, Xin Huan roared from the shadows of the mountainside and parried each blow from the pursuing beast — which in this case happened to be Thunder-quaker.

Protecting Wen Zhong with all the strength he possessed, even if it cost him was very own life, Xin Huan remembered this creature previously had attacked him during a moment of his master's retreat. And knowing that he must prove himself to the Grand Old Master as a warrior of the greater good, Xin Huan nearly killed Thunder-quaker with his twin hammers. But at the same [time], Yang Bliss's Sky Barking Hound bit into the flesh of Xin Huan, effectively opening a chance for Thunder-quaker to deal a brutal blow to the opposition's head, killing him instantly.

As Wen Zhong returned to his camp, he felt intense distress over Heaven's intentions of forsaking the Shang Dynasty despite the many loyal feats that he had performed in the name of the late King Da Yi. He gazed forth at the fallen body of Xin Huan, upon his return, fell to the ground and wept profusely at the many great warriors that gave their lives for the sake of his name — especially that of Xin, who had seemed to him as being his very own guardian.

Wen Zhong gathered the remnants of his soldiers, who had been protected by golden walls throughout the former night — as Wen Zhong knew that the situation would be far too risky to allow more any potential casualties on his side. Then he marched along secondary pathways through the Yellow Flower Mountain until he arrived before a village, where he and his soldiers were graciously served many meals by a certain old man upon their welcoming.

Receiving this old man's name as Li Ji, so that he could record such a name in order to reciprocate such kindness sometime into the future, Wen Zhong and his men continued along the direction of the Green Dragon Pass until being confronted by a certain woodcutter along the way.

As soldiers under the Grand Old Master had asked this certain man the closest route to the Green Dragon, they returned to tell Wen Zhong that the southwest was the fastest route to such a destination. Knowing that the Dragon Extinction Peak lays to the southwest, and he would more than likely suffer even greater detriment — possibly his own life — if he arrived in such a region, Wen

Zhong wished to prove to Heaven that he should conquer all that stands in his way for the longevity of the Shang Dynasty, and thus pressed forward with intense resolve. Arriving before the peak shortly, and seeing a man of Taoist appearance — namely in this case being Master of the Clouds — who declared that he should take the Grand Old Master's life as destined, Wen Zhong began to burst into great laughter, knowing that nothing can stand in the way of his magical prowess and great resolve to uphold the greater good.

Pressing forward upon Master of the Clouds with staff firmly gripped in his hands, eight skyscraper pillars of divine fire suddenly sprang out from the ground, completely hemming in Wen Zhong from all sides. These pillars, being thirty–feet in height and ten feet in circumference, suddenly emitted countless great fire dragons which soared about throughout the air upon the signal of Master of the Cloud's thunderbolt.

Laughing with great confidence at such a meager ability, fire charms appeared all around Grand Old Master's body as he vanished in a beam of white light to escape the enormous barrier previously trapped within. This barrier, which was unfortunately made of the hardest diamond, was impenetrable, and only resulted in Wen Zhong ramming his own head into the walls of such a barrier, hitting him with such intense force that he fell to the ground dead.

As the soul of the unfortunate Wen Zhong flew back at Morning Song before King Zhou, who in return was in an exceedingly drowsy state at the time due to heavy drinking, the Grand Old Master informed the king to employ virtuous qualities as repentance for his vile manner towards the people, considering that he himself lives no longer, and assuredly cannot perform any more feats for the sake of the Shang Dynasty.

As Wen Zhong's soul disappeared within the wind, King Zhou awoke that night with a start, and upon informing Daji of his meeting with Wen Zhong, which he remembered more subconsciously than anything else, the latter suggested that such was nothing more than a dream of his worries, and should thus be forgotten about completely.

Meanwhile back at the Western Foothills, Jiang Ziya was delighted to hear of the success on the part of his specific generals, and the death of Wen Zhong. But at this same moment in time, Shen Gongbao had seen the fall of the Grand Old Master with his own eyes, and began to search for powerful immortals as an attempt to wipe out the foul Jiang Ziya no matter what.

As Shen approached a certain mountain by the name of *"Squeezing Dragon"*, he happened upon a small man around four–feet in overall height who was running around the mountainside in great joy. Upon inspection that this certain man was a disciple under that of Krakucchanda, but had only studied the Way for 100 years, Shen Gongbao seized such knowledge by offering the lad a chance to wear a great dragon robe and be remembered among the people as a hero if he was to follow his advice.

This disciple, who was known as *"Earth Traveler Sun"*, was naturally not fond of his master and more on the side of being carefree. And as Shen had informed Sun that he should recommend him a post under Deng Jiugong, Commander of Sanshan Pass, and learned that the former had the ability to travel

underground at will, he suggested that the Celestial Binding Ropes — which were prized as Krakucchanda's ultimate weapons — should be stolen. Doing as he was told, Shen Gongbao led Earth Traveler Sun towards the location of Deng Jiugong at once.

Chapter 53

Wrath of Commander Deng Jiugong

As Shen Gongbao successfully led Earth Traveler Sun before Sanshan Pass, he continued along various other regions in desperate search for potential comrades. At this same point in time, the remnants of Wen Zhong's forces had reported the death of their commander to Han Rong of Sishui Pass, which was then transferred in the form of a letter before the eyes of Wei Zi, who was unexpectedly startled beyond his own belief at such news.

Appearing before King Zhou within a side court immediately following, the king discussed with his fellow ministers how the Grand Old Master was to be essentially avenged after feeling intense grievance over such an incredible loss. Supreme Minister Ji Shang suggested Deng Jiugong for a high rate of potential reinforcement, a man that had recently defeated many rebelling forces under Western Duke E Shun and was stationed closest to the Western Foothills,. King Zhou agreed to such a suggestion, and issued forth a royal decree to the residence of Deng Jiugong, granting him the white scepter and yellow axe as a symbolization of his newly attained military authority.

As Royal Messenger Wang Zhen rode for days upon end through the beautiful autumn weather, he eventually arrived before Sanshan Pass, and handed the royal decree to Deng Jiugong, who, in exchange, accepted such a decree while ordering Kong Xuan to take over the pass as commander for the time being. Leaving the pass the following day with a great army at his essential backing, a small lad appeared before the gates with a letter of recommendation for Deng Jiugong — who in this case had been none other than Earth Traveler Sun, who happened to run around for quite some time before deciding to confront the commander as intended.

Personally opening the letter and realizing that it was from one of his past acquaintances — Shen Gongbao — Deng Jiugong, who was still rather unconfident in the capacity of such a young boy despite his supposed abilities, merely appointed him as assistant supervisor of the food supplies and then continued along his way to the Western Foothills. Arriving before the reported eastern gate of Phoenix City not long after, and camping for the night, a patrolman had meanwhile approached Jiang Ziya at his mansion, reporting the arrival of a man he knew to have been Deng Jiugong, a reputed commander of the Shang Dynasty.

As Deng issued forth a command to challenge the eastern gates the following morning, Tai Luan, his right–hand vanguard, strode forth to the enemy gates with cutless firmly in hand, where he was met momentarily by General Nangong Kuo. Not having any patience for a man of treachery, Tai Luan immediately slashed apart the former's armor plates, leaving a great opening that was not allowed for seizing as Nangong fled the scene in great fear of being killed by the opposition's renown.

Praising Tai Luan for demoralizing the enemy forces later that day, Deng Jiugong approached the western gate with his troops placed within five individual square formations, ready to pounce upon the enemy at any moment. As the two

sides began to fiercely clash against one other following the array of Jiang Ziya's forces, the forces of Shang eventually retreated back to camp once their commander and vanguard were seriously wounded. The former struck in the left arm by Nezha's ring, while the latter was burned by the flames of Zhao Sheng. Deng Chanyu, the daughter of Deng Jiugong, who was greatly distressed at the condition of her father, was allowed the right to challenge the gates of Phoenix City later that day.

With Nezha retorting against such a challenge shortly, he was startled to see such a beautiful woman on the battlefield, but had little choice but to fight back once she relentlessly lunged forth at him with her long cutless. As Chanyu began to flee in feigned defeat, Nezha pursued; but to his detriment, the former casted forth a golden pebble with her hand at quick speed, wounding Nezha severely in the eyes and nose, forcing him to retreat back to the city immediately.

Huang Tianhua, who began to ridicule Nezha for being hurt by a mere pebble despite the celestial attributes that he supposedly possesses, volunteered to meet Chanyu once she had challenged the city the following morning in addition. As the two fought valiantly for some time, with Chanyu's feigned retreat, Tianhua ended up suffering a wound to his forehead even more severe than that of Nezha's, and thus fled back to the city only to be ridiculed in return by an vengeful Nezha. With the prime minister busy breaking up the fight between that of Tianhua and Nezha, Deng Jiugong was meanwhile exceedingly delighted over the successive victories of his young daughter.

Chanyu, who possessed great confidence over her two former victories, presented herself before Phoenix City's gates the next day only to be met by Dragon Beard Tiger, who wields the same general art in battle. As the two began to battle each other with great renown, Dragon Beard Tiger suddenly unleashed a volley of stones and boulder dust from his two hands, and as he violently thrust forth at the opposition within such confusion, Chanyu managed to land two hits on his neck and face, and then followed by lifting her sword to finish the beast through beheading.

Chapter 54

The Master Burrower Earth Traveler Sun

Yang Bliss, who leapt to Dragon Beard Tiger's assistance at the very notice of his comrade's situation, held off Deng Chanyu for a lengthened time, never being hurt in the least even when the latter deployed her golden pebbles at regular intervals. Using his Sky Barking Hound to tear at Chanyu's neck at such a point of advantage, the unfortunate woman had little choice but to flee back to the Shang camp with tears in her eyes and in a state of tremendous pain.

As Deng Jiugong burned with far greater bloodlust at the pitiful sight of his daughter upon her return, Earth Traveler Sun had meanwhile finished his daily supervision and soon obtained word upon the condition of his commander. Feeling regret over not hearing of such information prior, Sun entered the main camp and used his elixir pills to heal Deng Jiugong's wound in mere moments upon entry. Reciprocating such an action upon Chanyu after being informed of her condition, Jiugong hosted a personal feast in honor of Sun, in which he became determined to allow Sun the position of vanguard at the latter's request.

At Tai Luan's consenting to his commander's request, knowing that Sun's reputed ability would more than likely bring Shang a swifter victory, Earth Traveler Sun left the camp at once, ordering an enemy celestial to present himself before his feet. As Nezha retorted such a challenge openly, and began to lunge forth in great laughter at the shortness of his opponent, Sun, on the other hand, had little trouble against this foe — for he could easily jump about nimbly and strike at great speeds with his cudgel. Using such an advantage to his essential benefit, Sun suddenly unleashed his Celestial Binding Rope to bind the unfortunate Nezha while throwing him before the feet of Deng Jiugong upon his return shortly following.

Deng Jiugong, who knew that King Zhou and the commanders of neighboring regions would think highly of him if he was to possess evidential proof of his ability to conquer even that of celestials with great ease, decided to throw Nezha in the back camp, where he prepared to send the former to the capital for the benefit of his reputation. As Jiang Ziya had meanwhile displayed great astonishment at the learning of Nezha's capture — which would naturally be impossible considering his celestial renown Huang Tianhua ensured the prime minister that he would challenge this certain foe the following day in order to see if such information was true.

Confronting Earth Traveler Sun nonetheless the next morning, Tianhua unfortunately had little advantage against the strategic prowess that Sun could pull off simply with his shortness and speed, and was thus captured and thrown into the gaols with his counterpart, Nezha, back at the camp of Shang in short time. Deng Jiugong, who was naturally exceedingly delighted at the simultaneous victories of his vanguard, created another banquet to honor Sun, where they both drank merrily for hours upon end. Carelessly allowing himself to become rather drunk with dulled senses, Deng Jiugong declared that if Sun was able to essentially subdue the Western Foothills through the potential capture of rebel commander Jiang Ziya, he would give him was precious daughter as a token of gratitude. Being

overjoyed at the prospect of obtaining Chanyu, Earth Traveler Sun appeared before the gates of Phoenix City at the brink of dawn the next morning; and upon the calling of Jiang Ziya to show himself, the prime minister realized that he would be looked upon as a fool if he was not to confront a mere boy, and thus exited the camp gates with generals to his right and left. Charging upon the rebel commander with heightened confidence, Earth Traveler Sun deployed his Celestial Binding Rope following a few volleys; but to his overpower upon immediate retortion of the enemy, the prime minister was carried back to safety while the Zhou forces fought with even greater vigor.

Having his Celestial Binding Rope still tightly bound upon the prime minister, and considering the current overpower on the side of Zhou, Sun had little choice but to retreat in a state of intense rage at the thought of his rope being taken away from his grasp permanently — thus increasing the probability of loss rather than an essential victory. As the Zhou forces returned to the Phoenix City, each general realized that the rope around the prime minister only grew tighter around his body whenever an individual attempted its removal.

Yang Bliss, who was naturally akin to such situations, placed a single magical charm upon the rope, which caused it to fall to the ground immediately following. Informing the prime minister that such a rope was none other than the 'Celestial Binding Rope', and was used by Krakucchanda within the Vehement Flame Trap, Yang Bliss obtained consenting to meet Earth Traveler Sun the following day to ask the reason behind Sun's actions — and more importantly, how he even obtained the rope.

Confronting Sun the next day, the lad had little patience for talk and immediately bound the celestial foe with a secondary rope made of the hardest mineral while returning to the Shang camp in a state of satisfaction over his victory. As Yang Bliss easily slipped from such bonds and sent his Sky Barking Hound upon Earth Traveler Sun in surprise, Sun had little time to react, and immediately burrowed deeply into the ground.

Being slightly frightened at such an unexpected art, Yang Bliss fled back to Phoenix City shortly to elaborate the current situation with Prime Minister Jiang Ziya. Now fully realizing that Sun possesses the ability to travel underground at will, and that he would more than likely seize such an ability to attempt a full–scale assault upon the capital city in unpredictable locations, Jiang Ziya and Yang Bliss thought throughout the day as to how such potential danger could be erased.

Taking immediate preparations, the prime minister moved King Wu safely to a neighboring mansion while generals and countless mirrors were hung about the city gates. As Jiang Ziya had thus sheltered King Wu safely away from any potential harm, that evening Earth Traveler Sun burrowed beneath Phoenix City's gates.

And upon the realization that Jiang Ziya was heavily guarded by soldiers from every direction, which was close to what he thought to have been the rebel commander's mansion, Sun decided to roam around until he was led in the direction of the palace, which exude forth music into the air. Seeing a man of kingly appearance who he had assumed to have been King Wu, Earth Traveler Sun emerged from the ground beneath once the great clamor had stopped, and the king

was supposedly asleep and easily harmful. Approaching the king's bed and cleaving off the former's head, Sun noticed a woman of exceeded beauty sleeping near his fallen victim. Closing near upon this woman, Yang Bliss suddenly emerged forth from the darkness and forcefully grappled ahold of Sun, while carrying him cautiously in the air lest he manages to flee through the ground.

Approaching Jiang Ziya shortly following, the order to execute Earth Traveler Sun was given; but, to their ill–fortune, Sun struggled to such an extent to which he was able to essentially reach the ground and burrow away from trouble. As the young lad had meanwhile returned to the side of Commander Deng Jiugong, while elaborating the unfortunate happenings, Yang Bliss departed to Dragon Squeezing Mountain in order to discuss the current happenings with Krakucchanda, who he assumed to have been Sun's master.

Chapter 55

Submission of Earth Traveler Sun

As Yang Bliss continued along to the residence of Krakuchanda of Dragon Squeezing Mountain, he happened upon a neighboring mountain, where he had noticed an extravagant mansion known as "The Green Phoenix Palace". Suddenly noticing a beautiful woman exit the palace's outer gates while he sat behind a pine tree fully observing the situation, he politely bowed before her upon approach, and inquired her knowledge of a boy by the name of "Earth Traveler Sun", who was the current cause of trouble within the Western Foothills. Happening to know the young lad through his constant behavior of roaming about between regions, she informed Yang Bliss that he was indeed a disciple of Krakucchanda — so the matter should thus be easily subdued if the latter was elaborated on the current circumstances.

Receiving her name as being "*Princess Dragon Ji, daughter of the Jade Emperor"* — who had been exiled to this specific mountain after performing many accidents simultaneously — Yang Bliss kowtowed in thanks while continuing along the direction to Krakucchanda's residence. As he approached a large swamp with a storm rising violently throughout the air, a large dragon–like beast with sword–sharp teeth emerged from the water's depths, lunging forth at the former while being thirty–feet in overall heights.

Using his hands to unleash cracks of lightning upon this beast, which sent it into immediate flight, Yang Bliss pursued it within a large cave without a single moment of hesitation. Shining brilliant rays of light from his eyes as a method to see eternal light even inside a purely dark cave, Yang Bliss happened upon a double–edged cutless with three sharp points laid upon a parcel as he approached the far end of the cave, not finding a single trace of the beast he had clashed with prior.

Finding a shining yellow gown inside the parcel, which fortunately fit him perfectly, he took ahold of the cutless and began to stride out of the cave before hearing the unexpected voice of two individuals, who exclaimed him to be a thief. These individuals, who were none other than the Golden Fleece Lads of Mount Wuyi, noticed that the thief was none other than their master. Upon a traditional kowtow of apologies, while allowing their master to receive the gown and sword as a gift, Yang Bliss instructed them to return to the Western Foothills and inform Prime Minister Jiang Ziya of his past happenings with a woman by the name of Dragon Ji after elaborating her words in full detail to his two disciples.

As the two lads thus used the sword of Yang Bliss as proof of their identities as disciples of the former, they arrived before the Prime Minister's mansion shortly and elaborated their master's words to Jiang Ziya himself.

With Yang Bliss's arrival at Krakucchanda's residence, he asked if he knew a certain lad by the name of "Earth Traveler Sun", who happened to be using a Celestial Binding Rope against the Western Foothill cause. Knowing that his rope was missing, and Earth Traveler Sun would be the kind to act against his word to such an extent, Krakucchanda believed Yang's words, and declared that he should

arrive at the Western Foothills in short time. As both Yang Bliss and Krakucchanda had arrived at separate moments to elaborate the situation's truth, Jiang Ziya personally approached the Shang camp and began to inspect it from the shadows. Deng Jiugong, who knew that the situation most obviously suggested a potential trap, ordered Earth Traveler Sun, who was a master at any such predicament, to charge forth at the rebel commander and capture him if at all possible.

Strongly resolved to do away with Jiang Ziya for the sake of obtaining the hand of the beautiful Deng Chanyu, Earth Traveler Sun burrowed his way to the enemy's position and immediately lunged from the ground to deploy his Celestial Binding Rope, which he happened upon within the capital city during his former night attack.

Realizing that his rope mysteriously stayed afloat in mid–air whenever he attempted to wield it's power, as was the same for his secondary rope, he suddenly caught sight of his master descending from the heavens, and thus began to burrow into the ground as a means of escape. Taking immediate action, Krakucchanda slammed his palm upon the ground, turning it into iron and resulting in an easy capture of the unfortunate Earth Traveler Sun, who happened not to flee in time. Presenting his disciple before the feet of Jiang Ziya, Krakucchanda demanded the reason as to why he acted against his authority in such an impulsive manner.

He informed his master that a man by the name of "Shen Gongbao" had enticed him to attack the Western Foothills, for he would never have a chance at greatness in any other manner employable. Additionally he stated that he was greatly encouraged by Deng Jiugong, his commander, to destroy the Western Foothills for the sake of obtaining the hand of Deng Chanyu, a beautiful woman that was the former's daughter.

Taking such statements into consideration, Krakucchanda realized through divination that Sun was supposedly destined to be married to this "Deng Chanyu", and thus suggested to Prime Minister Jiang Ziya that a matchmaker should be found — who in this case was chosen to be none other than San Yisheng.

Consenting to such a suggestion, Jiang Ziya told San Yisheng upon the latter's arrival to see Commander Deng Jiugong of Shang about a certain matter that involves Earth Traveler Sun's marriage to his daughter, Deng Chanyu. As the supreme minister was elaborated on the issue further before taking any form of leave, Deng Jiugong had obtained word some time before on the capture of his vanguard, and began to fume in frustration as to be expected.

Chapter 56

The Conflict for the sake of Reputation

As San Yisheng had approached the Shang camp, he was refused any potential entrance, for Deng Jiugong personally stated that he was not in any position to meet the former, out of fear that any furthered amount of demoralization would come about his soldiers. With San Yisheng's consistent protests, and Tai Luan's suggestion to allow the Supreme Minister entrance for the sake of furthered observation, the two individuals met each other shortly, where they exchanged traditional bows of greeting as respective enemies. As San Yisheng began to elaborate the issue concerning Earth Traveler Sun's supposedly destined marriage to the former's daughter as an unavoidable matter, he asked for Jiugong's decision on the matter.

Deng Jiugong, who knew that Earth Traveler Sun must have spout such words in order to ensure his own potential safety, retorted his intentions to never allow any individual the hand of his precious daughter, and that the rebel commander was simply spouting nonsense for the sake of reconciliation. San Yisheng vaguely recalled his original statement to Sun that involved giving him Chanyu if the Western Foothills were conquered. He received such words, and told the commander that such a statement could easily be proven as the resolving figure of Sun's determination, and if it was to be retracted as a mere child's game, Jiugong might lose an extent of reputation amongst the populace and would naturally lose faith amongst the greater whole of Shang.

Taking these words into consideration, General Tai Luan secretly whispered a plan into the commander's ear, who in turn lightened with delight, and declared to San Yisheng that he should do as the latter advises, but was in need of carefully discussing such information to Chanyu before forming any final decision. As San Yisheng was clearly glad to hear such words, he returned to Phoenix City to report the Shang commander's declaration immediately following.

Meanwhile, Tai Luan elaborated his plan in great length, suggesting that a capable individual should first tell the prime minister that Chanyu had consented but in fear that such words were only involving some form of trap that would end to her detriment. And she was in need of seeing Jiang Ziya in order for the information to be confirmed, and without any additional risk adding upon her part.

In doing so, a great feast would be prepared for the rebel commander, but, at a time of advantage, men should be ordered to seize the former at a set signal. Consenting to such a plan would be of great risk to his reputation, but an opportunity to act in the greater good, Deng Jiugong ordered Tai Luan to appear before Phoenix City with such a message in hand. Allowing the individual presence within the city, he appeared before Prime Minister Jiang Ziya and began to elaborate his master's words, declaring that the day after tomorrow should be chosen for the marriage, with the honor of the prime minister and San Yisheng to personally lead his son–in–law to the ceremonial region.

In return giving a reply of consent, Tai Luan returned to the side of his commander. Jiugong, knowing that such a resolution was the only true rational

choice on the part of Ziya, had already made careful preparations in order to ensure that over three–hundred set warriors were placed in regions that would not only allow them secrecy from any potential enemy, but would additionally allow a quick strike when the signal for attack was called. As the second day had thus arrived in quick time, Jiang Ziya, who knew that the possibility for Jiugong to attempt deceitful measures was exceedingly likely, additionally placed his forces in set regions that would ensure his essential safety from the enemy.

However, just to ensure that everything ends in his own victory with a personal taste of deceit, Jiang Ziya, still present within Phoenix City that morning, specifically told Earth Traveler Sun to enter the back camp and carry away Deng Chanyu at the first hearing of cannon roar. With the arrival of mid–afternoon, San Yisheng and Jiang Ziya appeared before the camp of Shang, to which they exchanged proper courtesies before taking their seats inside the camp gates.

As Jiang Ziya's generals brought forth many presents of the celebration before Deng Jiugong and the soldiers present, Xin Jia of Zhou suddenly ignited the fuse of a large cannon hidden within a box, creating an earth shaking explosion and clouding the air with dirt. With the rebel commander's courtiers unleashing forth their hidden weapons while charging forth at Deng Jiugong, who was startled out of his very imagination, fled from the camp with Tai Luan, but became hemmed in by the forces of Zhou, which had surrounded the camp from strategic points while wiping out any opposition from outside.

Managing to flee nonetheless, Jiang Ziya's forces poured forward, overpowering the great power of Shang with the element of surprise. With Deng Jiugong fleeing to the south amongst such great confusion, Chanyu and other such generals and soldiers went in pursuit of their commander. But Chanyu was unfortunately seized at a sudden moment by the Celestial Binding Rope of Earth Traveler Sun — which was temporarily allowed to him by his master — resulting in the forces of Shang desperately regrouping at Mount Western Foothills after being pursued by the Zhou forces for a lengthened period of time. Feeling exceedingly deep remorse and fear at the sight of his daughter not being present to any extent, Deng Jiugong felt utterly humiliated at his stupidity for allowing such an incident to come about so easily.

Meanwhile back at Phoenix City, Jiang Ziya suggested to Krakucchanda that the marriage between Deng Chanyu and Earth Traveler Sun should not be delayed any further. The latter in return stated his consenting. Ordering a maidservant to attend to Chanyu's needs as a resolution, Chanyu knew that the situation prior was only meant to seize Jiang Ziya, she fell to the ground and began to weep silently at the unfortunate reality of her situation, which was being married to Earth Traveler Sun.

Accepting such circumstances nonetheless as being for the benefit of her father above all else, and for any potential chance at seizing Jiang Ziya's life, Deng Chanyu gave herself in to the lustful Earth Traveler Sun, to which the latter unleashed his "inner essence" with keen anticipation throughout that night upon his lover.

As Jiang Ziya had confronted the two individuals the following day, Deng Chanyu declared her intentions to persuade her father into surrender, considering

the current circumstances. Knowing that Deng Jiugong more than likely possesses a small remaining force at his disposal, and there was a high chance that Chanyu would defect at a moment of advantage if the time arises, Jiang Ziya allowed her leave with a large army under the flag of Zhou, completely prepared to take any measures for the means of success.

Arriving before the camp of Shang, after obtaining report on its specific whereabouts from neighboring scouts along the mountain, Chanyu was allowed entrance before her father. She not only exclaimed to him her forced marriage to Earth Traveler Sun, but declared that an alliance with the Western Foothills would be the best choice at hand considering the length of time it would take to obtain any potential reinforcements and the stricken morale it would cause to currently assaulted passes under the flag of Shang. Thus encouraging them to submit to the rebelling nobles.

Seeing the rationality of her daughter, Deng Jiugong decided that submission was indeed the best option considering the current circumstances. As soldiers of Zhou reported such a statement to Prime Minister Jiang Ziya shortly following, Jiang Ziya joyfully ordered his attendants to march from the city to meet Commandeering Deng. Confronting the commander as he arrived, they both took each other’s hand in mutual respect and entered the Silver Security Hall for a banquet of celebration towards their newly confirmed comrade.

Many soldiers that escaped from the Western Foothills reported such an incident to Han Rong of Sishui Pass, who in return sent an immediate report to Supreme Minister Zhang Qian of Morning Song. Ascending the Star Picking Mansion in meeting before King Zhou, the king became very wrathful at such an unexpected report, and thus called a conference before his ministers in order to determine how to make up for Deng Jiugong's defection.

Fei Lian, who secretly despised the Shang Dynasty and assisted in any manner that would result in its eventual downfall, suggested that Su Hu, Marquis of Jizhou, should be sent as commander of the expedition. For he was an imperial relative of the king, and would certainly make every effort to destroy the Western Foothills for the sake of his relation and mutual benefit with the Shang Dynasty. Setting aside Su Hu's original rebellion against the dynasty as simply being a result of bad circumstances, King Zhou sent an imperial decree to Jizhou at once, appointing Su Hu as expeditionary commander against the Western Foothills.

Chapter 57

The Resolve of Su Hu

As the royal messenger was received with customary rites of incense burning while being seen off shortly following, Su Hu announced that evening before his fellow generals and relatives that he had been appointed as expeditionary commander. An opportunity that he could easily seize in order to ally himself with the Western Foothills as he intended for far too long. Obtaining mutual consent amongst the greater whole of his generals with such intentions in mind, Su Hu gathered an army of 100,000 soldiers before leaving Jizhou and marching swiftly to the Western Foothills. Camping immediately upon his arrival, three days passed without any sign of movement on the part of the Shang forces.

Obtaining report that Su Hu was the expeditionary commander, and would more than likely submit out of his past dissatisfaction against King Zhou, Yellow Flying Tiger approached the camp of Shang upon Jiang Ziya's consenting; and to his surprise, a man by the name of Zhao Bing charged defiantly from the camp, furiously clashing his blade against the former's.

As Yellow Flying Tiger easily took Zhao Bing captive that morning, Zheng Lun, who had no intention whatsoever to serve the Western Foothill cause in the name of his honor, informed his commander that Yellow Flying Tiger, the former rebel of the Shang Dynasty, had mercilessly taken Zhao captive without a second thought. To which Su Hu retorted by ordering the former to do battle with the rebel, for it would assist both the Western Foothills and that of his reputation under the Shang Dynasty if such an individual was to be disposed of.

Successfully capturing Yellow Flying Tiger as suggested the following morning, Su Hu was enraged at the rebel's conjectured behavior, and thus ordered him to be thrown into the gaols temporarily. Jiang Ziya, who became alarmed at the report of his comrade's capture, was approached by Huang Tianhua, who possessed the intention to meet this "Zheng Lun" in battle. With the Prime Minister's consent, Tianhua approached the battlefield but only received the same fate as his master by the hands of Zheng Lun, while any other soldiers of Zhou that had the intention of reconciliation on the part of Shang got beheaded, much to the lack of Su Hu's knowledge.

Knowing clearly that even if any of his soldiers was to leak such information to his commander, Su Hu would be convinced to destroy Jiang Ziya as a prospect of not only doing away with the country's "evil" for the sake of saving King Wu, but to prevent any potential attack from neighboring comrades, who would be eager to acquire the title of expeditionary commander as their own while easily being able to kill Su Hu with the former evidence of his deceit.

Realizing that Su Hu had no intentions for reconciliation whatsoever, despite Yellow Flying Tiger's words, Jiang Ziya deployed both Earth Traveler Sun and Deng Chanyu to the front, to which they were confronted by Zheng Lun. Laughing heartily at a mere young lad approaching him and boasting many words of overconfidence, Zheng Lun disassociated himself from Chanyu and began to lunge violently upon Earth Traveler Sun. Realizing that the pesky kid had great

speed and sank beneath the ground whenever a threatening blow was issued forth, Zheng Lun, who began to perspire in his frustration, unleashed two beams of light that forced Sun into unconsciousness, resulting in easy capture. Unfortunately however, at the very moment he commanded his crow soldiers to take the captive back to their main camp, Chanyu seized the moment to launch a golden pebble into Zheng Lun's forehead at incredible speed, forcing him into retreat with his face covered in blood.

As Earth Traveler Sun was successfully placed before the feet of Su Hu, the latter ordered his immediate execution through beheading, knowing that it would be far too risky to keep a young boy that supposedly possesses such a rare ability alive. Escaping through the ground as he broke free from his bonds in fear, both Su Hu and Zheng Lun became enraged at such a turn of events, and thus became resolved to attack the city the following morning. Zheng Lun, who adopted such determination, was confronted by Nezha after essentially healing his wound — even though he intended to see Chanyu, who he greatly hated for humiliating his pride.

Realizing very shortly that the man confronting him was a celestial with great renown in the art of spear, Zheng Lun deployed his beams of light consecutively; but alas, for it did not have any effect on Nezha whatsoever. Being stricken with fear at his trump card being of lack, Nezha impatiently thrust forward his Universal Ring, breaking the bones within Zheng Lun's back and forcing his soldiers to assist him into retreat.

Su Hu, who became saddened and enraged in entirety at the condition of his general, declared that the ability of Jiang Ziya's generals was evidentially dangerous, and surrender might be the better option in order to ensure that the rebel commander falls internally one way or the other for the benefit of King Wu. Seeing his commander's words as being rational and more potentially profitable than of any detriment, Zheng Lun still embraced the pride and honor within his heart and fully declared that he would find one way or the other in order to ensure that Jiang Ziya and his generals fall by the resolve wielded in his two hands.

Resolved to give in to the Western Foothills only when his head was separated from his body, Su Hu knew the situation could not heed his fellow comrade, and thus approached Yellow Flying Tiger and began to show him great kindness in hopes to eventually seize Jiang Ziya's life in the name of his virtue. Preparing a feast and allowing Yellow Flying Tiger passage back to Phoenix City in open arms, Su Hu began to form a written letter to Prime Minister Jiang Ziya stating mutual cooperation in a pre–set night raid that would end in Zheng Lun's capture on the side of Zhou.

However, at this same point in time, a man by the name of "Lu Yue" was allowed entrance within the Shang camp, to which he declared his intentions to dispose of Rebel Commander Jiang Ziya by order of Shen Gongbao. Allowing this man a seating within the camp, who was of Taoist heritage, he requested to see Zheng Lun upon hearing of the latter's many cries of pain, and thus healed his wounds with a mere droplet of water as a showing of his magical renown being far exceeding that of an ordinary Taoist. Zheng Lun, who was grateful beyond words, declared Lu Yue as "master" while falling to the ground in formal kowtow. Waiting several days following and disallowing Su Hu to send any further "mutual"

communication with the Zhou forces — thus disposing of his prior intentions — Lu Yue acquired the assistance of four Taoist men who known as Zhou Xin, Li Qi, Zhu Tianlin, and Yang Wenhui. As Su Hu took notice of these four individuals, he knew that his chances of success against Jiang Ziya was heightened, but due to not being able to enforce his former words to Yellow Flying Tiger, he felt a level of shame and embarrassment. Now that Lu Yue obtained the mutual support of the Shang army, he sent forth one of his four disciples to do battle against the Phoenix City.

Chapter 58

Lu Yue, the God of the Plague

This certain man deployed was none other than Zhou Xin, who was met shortly by Jinzha outside the eastern gates of Phoenix City. Fleeing faintly following a few rounds of battle, Zhou Xin struck his pair of chimes three consecutive times, sending Jinzha fleeing into Phoenix City in a great headache, fearing prior that such a factor could have led to his potential death if he had not fled. The day following such an incident, Li Qi appeared before the enemy's gates only to be confronted by Muzha, who in turn was resolved to avenge the humiliation that his elder brother had suffered earlier. To the detriment of Muzha, however, Li Qi waved a large pennant several times, resulting in the former turning exceedingly pale with the feeling of intense fire burning within his flesh.

Fleeing back to the capital city in fear at knowing his current vulnerability, he fell to the ground and began to foam at the mouth — a point to which he was no longer conscious. Hearing from Li Qi of his two consecutive victories, despite not taking the former foes captives, Lu Yue began to sing in great joy knowing that the magical prowess within the hands of his disciples was truly unrivaled. As like the two days prior, Zhu Tianlin volunteered to meet the opposition the day following, to which he was confronted by Thunder-quaker.

Experiencing great difficulty in striking at Thunder-quaker — as the latter constantly used the vantage of his wings to evade any potential attack — Tianlin retreated a set distance before suddenly landing a blow upon Thunder-quaker at an unexpected angle, forcing him to fall to the ground with intense gravitational pull being thrust upon his body. Despite such a disadvantage, Thunder-quaker managed to kick about a great measure of sand with the strength left within his wings, resulting in more or less lucky escape. As Thunder-quaker returned to Phoenix City with the assistance of neighboring scouts, Jiang Ziya received report that a fourth man had just confronted their territory. A man seemingly different from the three originally confronted.

This individual, who was expectedly Yang Wenhui, was met in short measure by Dragon Beard Tiger, a man to which he considered exceedingly strange in appearance. As Dragon Beard began to unleash volleys of stones upon the opposition, Wenhui retorted by negating each attack with the swift movement of his silver–edged whip; the Zhou general had little choice but to flee, knowing that his technique proved fruitlets against such a foe. The Prime Minister being highly distressed at such continued happenings, obtained report that a fifth Taoist with three eyes had just appeared before the city's gates.

Riding forth from the gates with generals at his right and left hands, Jiang Ziya confronted this man — who was known as "Lu Yue" — and immediately realized that he must be the reason as to why Su Hu had not been won over at the beginning — for he eternally trusted the words of Yellow Flying Tiger and knew that Su Hu must have been controlled due to such assumed intentions. As the generals of Zhou impulsively charged and surrounded Lu Yue from all sides, not intending on giving in to any form of reconciliation that could end with detriment, Zheng Lun immediately assisted his master with immense speed; but at the

moment to which he caught sight of Huang Tianhua, he immediately realized that Su Hu must have set free the former in an eventual attempt at Jiang Ziya's life. Knowing that the situation at hand was of far greater benefit with Lu Yue at his side, Zheng Lun thrust his club at the youthful warrior, but was met by Nezha in merely an instant.

As Lu Yue began to consider the situation with desperation, he transformed himself into an enormous beast with six heads and sword–like fangs. Unfortunately however, Yang Bliss seized such a moment to shoot Lu Yue consecutively with his golden balled bow, forcing the latter into immediate retreat with a wounded Zheng Lun tailing behind him. Grinning with delight nonetheless upon his return to the Shang camp, Lu Yue first healed his disciple's wound with an elixir pill before ordering his other four disciples to scatter forth many plague pills within the rivers, streams, creeks, and ponds that were used as provisionary supplies for the benefit of the Zhou forces and fellow civilian of Phoenix City.

The people of Phoenix City, who did not visibly notice any difference in their natural consumable water, fell right and left, torn apart by a hideous plague that spread about as a resolution of their unknowing. As all generals disclouding that of Nezha and Yang Bliss were also affected by this plague, Zheng Lun obtained the consenting of both of his commanders, and charged at the city gates with high morale and great determination to prove his past defeats as being a mere strike of bad luck. To his immediate surprise however, he took notice of many soldiers gathered before the city wall ready to pounce upon him as if it was an ambush rather than an act of desperation as he would have naturally considered.

Cautioning the situation, Zheng Lun decided to return to the side of Lu Yue, where he elaborated the evidence that Phoenix City was seemingly strongly guarded. Yang Bliss, who had created many false warriors out of grass while molding their figures with the assistance of his magic prowess, began to perspire, knowing that he had little more than a few hours left to preserve such a tactic. At such a critical moment in time, Yellow Dragon and Jade Tripod had originally felt in their minds an unpredictable happening could have taken place, and thus arrived within Phoenix City and greeted Jiang Ziya and King Wu, to which they were enlightened about the situation.

With such knowledge, Tripod ordered his disciple, Yang Bliss, to head immediately to Fire Cloud Cave for the sake of obtaining elixirs from the "Three Holy Masters" while he personally continues the original grass–soldier technique in the latter's stead. Obeying his master's command and arriving shortly before the intentioned cavern, Yang was allowed entry after obtaining the consenting of a Taoist lad, where he confronted the three masters, *"Emperor Sky, Emperor Earth,* and *Emperor Mankind."*

Kowtowing before Fu Xi, the Emperor of Sky, and elaborating the rationale behind his arrival, Fu Xi asked Shen Nong to hand the former three specialized elixirs that could negate such a continued tragedy in entirety. As Shen Nong consented, he additionally handed Yang Bliss a magical herb that possessed the ability to cure any infectious disease if boiled in water; Yang thus left shortly afterwards, fully grateful for the kindness recently considered towards the cause he fought for. Using every such instruction noted with the three elixir pills present, the plague dispersed at a quick pace while the magical herb cured the diseases that

had been previously rampant. At this same point in time, Lu Yue, after hearing Zheng Lun's words prior, and concluding that their former stand was only a final desperate movement, besieged the city from all external provisions for an entire week, longing for the people of Zhou to feel great humiliation in the face of the greater power wielded within his palm.

As Su Hu was naturally unwilling to accept such a truth after seeing the evidence of Lu Yue's former defeat, he scoped the city from a high position and realized that full activity was present within the capital city — concluding that such a plague obviously did not have any visible effect. Returning to the camp and scolding Lu Yue for not being aware of the situation, Lu Yue, in his enraged wonder, saw the truth with his own eyes, and thus ordered his five disciples to immediately strike the city from all directions with a combined force of 15,000 soldiers. As the people of Phoenix City had not recovered their strength after such a plague was only recently diminished, Nezha, Yang Bliss, Yellow Dragon, and Jade Tripod all headed to the four gates in order to block the opposition's assault from all sides.

Chapter 59

Awakening of the Left Arm of Succession

As the Shang forces charged through the four gates with supreme resolve for victory after such a long period of suspense, Lu Yue himself broke through the northern gate only to nearly crush Yellow Dragon to death in his six–headed, three–armed form. As Yang Bliss had meanwhile held off the enemy forces leaking into the eastern gate while ordering soldiers to find regions of safety for the common civilians to take shelter, he immediately charged forward, slashing the invading General Zhou Xin into two vertical halves in a single cleaving of his sword. With the Shang forces within the east being effectively beaten back as a result of their leader's death, Yang Bliss seized the moment to assist Jade Tripod at the southern gates against Zhu Tianlin.

As Nezha slashed apart Li Qi at the western gate with the great renown of his fire–tipped lance, he was allowed entry to assist the troubled Yellow Dragon at the northern gate against Yang Wenhui and the overpowering Lu Yue. Unfortunately, at such a moment in time, Tianlin had been killed in addition, resulting in all four celestials charging forth upon Lu Yue, who ground his teeth in great frustration and rage at the prospect of his ambitions being failed.

Fleeing at the moment to which he realized the situation was dire he managed to reach the neighboring hills with Wenhui, mind the loss of his left arm during such a violent feud. Sitting beside a rock and attending to his crucial wound, Lu Yue greatly considered the visiting of his former collogue, Shen Gongbao, until a strange man with a battle club appeared before the former, declaring his name as being "Wei Hu".

Declaring that he had been looking for a man by the name of "Lu Yue" upon order of his master, Divine Virtue, Yang Wenhui became exceedingly fearful for the safety of his master, and out of immediate impulse, began striking violently forth at the opposition with his silver–edged whip — much to Lu Yue's detriment, who was now put into an even greater situation of danger as he had realized.

Unfortunately however, Wei Hu possessed exceeded speed despite the wielding of his powerful club; and as a resolution, Wenhui was immediately overpowered and smashed directly in the head by the former's weapon, forcing Lu Yue to flee on a beam of light, knowing that the situation was hopeless even though revenge was strongly boiling within his blood. Being told the specific route of arrival to Phoenix City by his master at a prior time, Wei Hu shortly arrived before the presence of the Prime Minister, to which he reported his confrontation with a man that was supposedly Lu Yue, while additionally declaring his intentions to serve under the former as a new assistance to their cause.

Meanwhile, Su Hu obtained report on the disappearance of Lu Yue, and thus began to counsel his vanguard general, Zheng Lun, on his former plan that he believed to be the best according to the situation. Zheng Lun, who possessed strong intentions of loyalty, declared his commander's form of action would never be able to bear fruit. And if Lu Yue were to obtain knowledge on such a desperate movement that proved to be against his direct intentions, he would naturally feel

resentment and great jealousy for missing an opportunity that was handed into the arms of individuals who were truly undeserving of such a chance. Therefore strengthening the probability that he would find one way or another to act in impulsive defiance, leading for their eventual intentions to be nullified in one form or the other. As Pure Essence was meditating in his cave, he shortly obtained report via the hand of White Crane Lad on the invitation to attend his master's banquet in celebration of Jiang Ziya's future position of commander against the Shang Dynasty.

Seeing the lad off, Pure Essence believed that considering Ziya would soon obtain the title of Commander against King Zhou, to which he was "destined" to strike the five passes in short measure, Yin Hong, the secondary son of King Zhou, who was now his very own disciple, could be used as a keen figure to act against the morale of the opposition, and prove to the populace that their cause was truly for the greater good — considering that the matter of Yin Hong's disappearance was widely unknown to the populace, and can thus be used as a great factor for the Shang soldiers of higher morals and would to strike back at their king if the situation was called for. With such a thought clearly in his mind, Yin Hong was called to his side and elaborated about his intentions to send him as an assistant factor with Jiang Ziya.

Yin Hong, in return, declared the great hatred he possessed towards his father. A hatred that he was willingly to embrace even if it cost him his own life. Handing the resolute Yin Hong his Purple Fairy Longevity Robe, the Yin Yang Mirror, and his Water Fire Sword, Pure Essence clearly knew that Yin Hong possesses great resolve to dispose of his father, but he still might return to the side of Shang if he was to be treated with reciprocated feelings within the hearts of commanders loyal to the dynasty — considering that he would indeed do anything for the greater good. Pure Essence thus commanded his disciple to say an oath in pledge. Realizing that his master's trust was of the utmost importance, Yin Hong declared that his body might be burned to ash if he was to defy the former's wishes.

He then set out to the Western Foothills after receiving careful instruction from his master, to which he made his way through a mountain he thought beautiful, before being confronted by a strange brute–like warrior who possessed the immediate impulse to protect his homeland from all intruders. Being stricken with fear as this brute not only lashed at him with his two ridged staves, but was additionally reinforced by a comrade of similar appearance, Yin Hong unleashed the white side of the Yin Yang Mirror, effectively absorbing the souls of the two warriors and rendering them as nothing more than mere corpses to the soil.

As two more men rushed forth from the shadows to attack, with the first falling to the mirror's unparalleled ability, the latter of the two fell to his knees and pleaded forgiveness, to which he soon realized that the young man standing before him was none other than Yin Hong, the second son of King Zhou. Receiving pleads to spare the former three individuals that the fourth had not realized were in truth dead, Yin Hong was naturally compassionate despite the danger of the situation, and thus flashed the red side of the mirror, bringing the three warriors back to life, who additionally prostrated themselves upon realization of the personage before them. These four men — Liu Fu, Gou Zhang, Bi Huan, and the fourth, Pang Hong — explained to the prince that they were four outlaws of the Shang Dynasty who live

in their homeland — the Yellow Peak Range on Mount Two Dragons — in order to acquire some means of reputation as protectors of such a region, despite their being nothing more than bandits due to not possessing the ability of becoming government authorized generals. As Yin Hong declared his own intentions to serve under the benevolent King Wu, and such for being the reasoning behind his appearance in their territory, he essentially obtained the mutual support of these three men shortly following, who, in return, vowed to serve under Yin Hong with the 3,000 outlaws under their command out of means to obtain the reputation they have longed for.

As the entourage continued their march towards the Western Foothills, a man of Taoist appearance riding a celestial tiger of silver fur descended before their army from the north. This man was none other than the reputed leading figure against Jiang Ziya, Shen Gongbao, who was shortly allowed presence before Yin Hong, to which he inquired the identity of the leader and where he intended on traveling to.

Upon realization that this young man was Prince Yin Hong, and possessed the resolved intentions to act against the world of his father, Shen Gongbao laughed aloud, stating that a son of royal class should never attack his father no matter how immoral and hated he might be, great political detriment would result from such an action and his ancestral temples and name would be shamed for generations to come, ensuring that the Shang Dynasty was thrown to the mud in disgrace.

Yin Hong, who clearly saw the logic in his words, and considered the possibility that his master was truly intending on deceiving him, cast aside his oath upon Gongbao's reassurance and thanked the Taoist for truly enlightening him. As both parted ways in satisfaction, Pang Hong and the other three leaders lost a large amount of confidence in the competence of their leader, but nonetheless decided on following Yin Hong in the name of the Shang, and only defect if the situation does not prove fruitful. Changing the banners to the insignia of the Shang Dynasty, with Pang Hong's instructorship over such a task, they soon recognized flags of similar relation far to the north, to which they were told that Commander Su Hu was stationed at such a region through the helpful ears of Shang scouts along the perimeter.

Grinding his teeth in frustration at the prospect of assisting the father of the wicked Daji — who had been the reason behind his mother's cruel death — Yin Hong nonetheless approached Su Hu's camp and sent forth Pang Hong as messenger. As Su Hu obtained word that a man by the name of *"Prince Yin"* had arrived and wished to see him. He immediately suspected that this supposed "prince" might in fact be one of the two heirs of the Shang Dynasty, who were blown away by the wind seven years into the past, and thus left the camp at once with Zheng Lun by his side.

Su Hu realized upon entry that the second crown prince, Yin Hong, had survived and prospered through the help of a certain immortal by the name of "Pure Essence", and had risen an army in the name of his father. Su Hu knew clearly that such a chance would greatly benefit his reputation under the dynasty and certainly heighten his current chances of conquering the enemy, Jiang Ziya. Yin Hong thus left the camp the following day with the four outlaw generals by his side

while Yellow Flying Tiger, upon retortion, charged from the city gates with his sons. Not recognizing the man standing before him, Yin Hong drew his halberd and charged at the opposition with full intent to ensure unconditional victory for the sake of his reputation.

Chapter 60

The “Three–handed” Beast fights under the Veil of Princely Repute

Yin Hong, who though being trained continuously in the art of combat by his master, Pure Essence, for the past seven years, could not handle the great prowess that Yellow Flying Tiger possessed, and was thus immediately reinforced by Pang Hong lest he was to suffer any form of crucial harm.

Fearing the condition of his fellow general as he desperately clashed against the veteran warrior, Yin Hong strode forward between their duel, flashing the white side of the mirror into Yellow Flying Tiger's eyes at a sudden instant, forcing him to the ground as a lifeless corpse. After additionally performing such an action upon Huang Tianhua, the three remaining sons fled back to the city while Yin Hong and his generals — taking ahold of the two victims — returned to the Shang camp in satisfaction over their first victory.

As Yin Hong flashed the red side into the faces of the two prisoners within the camp of Shang later that day, awakening them instantaneously, Yellow Flying began to angrily criticize the "prince" for being an imposter: *The true Yin Hong should have easily been able to remember that of his savior, considering he even declared his own name within the process of their feud.* Yin Hong, who was startled at the reality that he did not wish to accept, but believed it to be rational for Yellow Flying Tiger to have joined King Wu, freed his old friend from the bonds around him and bowed in respect, allowing the fellow man return to his respective home as a means to return the kindness he had showed him far into the past.

Zheng Lun, who protested that such an action would further decrease the confidence and morale of Shang and destroy an opportunity that could prove crucial to the Zhou forces, was retorted by Ying Hong, who stated that the people know he was fighting for the sake of his reputation, and by showing such a form of kindness, the probability that others should adhere to his call would increase in great fold — considering that their own rank would be duly enhanced, and filial piety was a far more respected motive then blatant rebellion, so even the common man would bow before such courage and strength of leadership and humanity. Zheng Lun, seeing the light of his words, fell into silence, while Yellow Flying Tiger and his son set out at once with thanks.

Advancing to the city wall of Phoenix City the following morning with his renewed generals left and right, Jiang Ziya and his own unit exited the gates and began to do battle against the young prince after a feeble attempt to convince Yin Hong to defect. As their conflict arose, Jiang Ziya had attempted to land a crucial blow upon the young prince with his Staff of Beating Gods, but such a hit was nothing more than the landing of a feather before the ability that Yin Hong's magic robe possessed.

Advancing forward to finish the rebel commander off in such a state of vulnerability, he suddenly gazed to his side only to see his head commander, and trustworthy comrade, Pang Hong, pierced through the heart by Nezha's lance in one immediate attack. Bursting with unparalleled hatred and despair, Yin Hong

furiously charged his halberd into Nezha's body with many thrusts as he continuously attempted to steal the latter's soul with the Yin Yang Mirror to no avail. With Jiang Ziya's immediate order, Deng Chanyu landed a crucial blow into Yin Hong's face with one of her golden pebbles, forcing him to flee back to the Shang camp in great humiliation. Detesting his master for deceiving him to join the ranks of such barbarians who would attempt to take his life at many moments without the slightest remorse or hesitation, the news of Bi Huan's additional death was heard amongst the camp, putting the young prince in an even greater state of despair and hate.

Yang Bliss, who had taken notice of Yin Hong's mirror, and suspecting the probability that such a mirror was belonging to Pure Essence as the rumors hold, was allowed Jiang Ziya's consenting to head before Mount Tainhua in a chance to confront the superior man on the current situation. Entering the Exalted Cloud Cave upon his arrival, and confronting Pure Essence, Yang Bliss soon acquired knowledge that the former's disciple, Yin Hong, was given the Yin Yang Mirror; in response to such a factor, Yang Bliss declared that the prince was attacking the Western Foothills on the contrary. Distressed at the immortal's statement, Pure Essence commanded Yang to return to Phoenix City while he makes his own preparations before departure, to which he would confront the prime minister on the matter.

Arriving at the Western Foothills three days into the future, Pure Essence resentfully declared the truth of the matter to Jiang Ziya before personally confronting Yin Hong later that day within the Shang camp. As Yin Hong confronted his master outside the Shang camp with Liu Fu and Gou Zhong to his right and left, Pure Essence commanded his disciple to stop this nonsensical rebellion and defect to the Western Foothills before any crucial form of harm was forced upon him.

Yin Hong in retortion declared that a son should never cast aside the colossal benefit of his filial piety, and go to the extent of killing his very own father. *"For the people of Zhou are evidentially cruel in their general manner, and by joining such men that cloud their reputation with supposed 'virtue', the Shang name would be naturally thrown to the very dirt in time."*

Pure Essence, who was enraged to hear such words come from his disciple, angrily clashed his sword against the former's halberd, resolved to dispose of anyone — even his own precious disciple — if it meant the enforcement of time's need. Yin Hong, who was overpowered by the strong will of his master, desperately shined the white side of the mirror into the opposition's face; but Pure Essence managed to escape upon a beam of light at that very moment.

Frustrated that his master managed to escape his grasp, thus ensuring furthered annoyance in the future, Yin Hong was nonetheless filled with pride at the evidence that he had the potential to overcome whatever stands before him as long as the mirror was at his side. As Su Hu and the others inquired potential stratagems against the Western Foothills that night, a strange man with fire emitting from the sockets of his eyes and mouth, fully surrounded by a form of skeleton–like armor, approached the camp of Shang, asking to see Prince Yin Hong.

Upon meeting the prince, this fearsome Taoist–warrior, known as "Ma Yuan" of White Bone Cavern on Skeleton Mountain, declared that he had been recently convinced by his friend, Shen Gongbao, to assist the Shang cause against the Western Foothills. Yin Hong, who was naturally delighted to hear the prospect of another warrior by his side, feasted Ma Yuan full with as much meat as the latter had desired.

As Ma Yuan swore to the prince that he would destroy Jiang Ziya for the sake of his friendship with Shen Gongbao and the crucial defeat the former had suffered, he approached Phoenix City that day only to be confronted shortly by the rebel commander and his generals. Declaring his intentions to execute the opposition for the honor of Jie Taoism to which Jiang Ziya had destroyed, Ma Yuan stole his Staff of Beating Gods following a single round of combat while a general by the name of Wu Rong immediately ran to his commander's assistance.

Not longing to waste any amount of time on a mere commoner, Ma Yuan shouted many incantations, giving rise to an enormous "third hand" which sprouted from his back; this hand grabbed ahold of the unfortunate general while smashing him to the ground with unparalleled strength. Stomping on his thighs and tearing his body in two horizontal halves, Ma Yuan tore open Wu Rong's heart and began to devour it lavishly to the terror of all others who happened to be present. Earth Traveler Sun, who was enraged beyond words at such an unexpected sight, wished to seize this moment to acquire potentially great merit, and thus charged at Ma Yuan only to be smashed to the ground in short measure.

As Ma Yuan was astonished to see an enormous whole beneath the crater to which he just smashed his new victim, he had little time to consider the situation. Deng Chanyu unleashed a volley of pebbles upon the beast, forcing him to lunge desperately at the rebel commander. Devouring the heart of a certain individual who happened to get in his way, —who in this case was Yang Bliss — Ma Yuan was still kept at bay by the desperate resolve of the Zhou soldiers. Seeing that he was already crucially suffering from wounds, he openly vowed that Jiang Ziya had one more day to live, and the day following, his life should be torn apart.

Jiang Ziya shivered in terror within the city at the prospect of such a carnivorous beast taking his life in the same manner as suffered by Wu Rong and Yang Bliss. Meanwhile Yin Hong provided a great feasting between that of the generals and Ma Yuan, who, not feeling very well, began to drink a large majority of hot wine upon Zheng Lun's suggestion.

Falling to the floor with an immense stomachache that seemingly grew stronger in pain, Ma Yuan was escorted to the latrine in the back of Shang camp, to which he began to relieve himself. To his great detriment however, the "heart" of Yang Bliss was in fact a specialized form of matter that was constructed with atoms of magic that reduced the user's vital energy dramatically.

As a result of such, Ma Yuan was rendered weak for at least three days of time while Yang Bliss returned to see the Prime Minister, fully elaborating his devious method that should have proved affect to the beast. Being greatly relieved at such news, arrived reportedly Outstanding Culture, who, in return, declared to Jiang Ziya that he had arrived solely out of speculation that his disciple, Ma Yuan, might have been assisting the cause of Shang.

Enlightened with the current situation, Outstanding Culture told Jiang Ziya a specific plan that should result in Ma Yuan's capture based upon the duration of Yang Bliss's former trick. Taking the superior man's instructions into heart, Jiang Ziya approached the camp of Shang on the specified date, and upon the pretense that he intended spying on their encampment, Ma Yuan lunged from the gates on the prince's consent. With rejuvenated power, Ma Yuan charged at Jiang Ziya, who ran away as fast as he could muster.

Chapter 61

The Left Arm vanishes upon a Celestial Bridge of Flame

As Ma Yuan continued to chase the fleeing rebel commander further, he suspected that an ambush or any other form of detriment would arise if he was to act out of impulse, and he thus began to retreat until further provoking words from Jiang Ziya encouraged him to pursue regardless. When dusk had arrived, Jiang Ziya immediately disappeared through the shadows with the help of Outstanding Culture's assistant magic while Ma Yuan, utterly frustrated and full of anxiety as a result of chasing the opposition to such lengths, decided to sit down against a pine tree and camouflage his body as he rests throughout the night.

As a sudden roar of cannon fire awakened his eyes only to catch sight of Jiang Ziya and King Wu drinking at the mountain's summit. Ma Yuan, delighted at this potential moment to kill the rebel commander, climbed the mountain only to find a light cloud of mist evaporate in front of his eyes. And the two individuals being no longer.

Lunging beneath at a mass of enemy soldiers that intended on attacking him with a volley of arrows latched to their bows, Ma Yuan reached the bottom only to find another mass of mist evaporate before his presence. Having such a factor in mind, Ma Yuan deduced that Jiang Ziya must possess a sum of magical attributes to evade his prior pursuit in entirety, while a man — very likely that of a superior man — must be assisting him from the shadows as to explain the creation of such magical trickery recently experienced.

Ma Yuan realized the probability that this man might be that of his master as he considered the timing between his former victory and this humiliating resolution. Ma Yuan knew that return to the Shang camp was of essential. As he began to return, he noticed a young woman laying in the grass nearby calling for assistance after the declaration that she was supposedly suffering from a heart attack. Approaching this woman and receiving immediate plea to return a set amount of hot water so that her life might be saved, Ma Yuan was already exhausted out of hunger, and, not taking another moment, leaped upon the woman and began to drink her blood with both palms.

As Ma Yuan tore open her chest with great astonishment at the lack of any internal organs, he gazed off to the south only to catch sight of a man who he recognized to be his master, Outstanding Culture. Assuming it more probable that his master had arrived out of means that would prove for his detriment, Ma Yuan began to flee at great speeds.

But to his utter astonishment, his arms and legs were stuck within the woman's body — that had mysteriously regenerated its skin — such as that of stone, regardless what he performed in attempt to escape. In a state of despair, Ma Yuan had little choice but to fall to the ground and beg for his life as Outstanding Culture approached with his sword in pose that suggested intentions to behead the former.

To the fortune of Ma Yuan, however, a Buddha from the West known as "Candi" suddenly appeared to convince the enraged master that his disciple was "destined" to become a Buddhist under his jurisdiction within the western region. As Outstanding Culture immediately yielded in respect with full acknowledgement to the former's declaration, Candi walked forward, shaved off Ma Yuan's hair, and then took hold of his hand, offering him the chance to acquire great happiness as a Buddhist within the Eight Virtue Pond, as opposed to living a life of barbaric nature.

Convinced that no form of retaliation could possibly be executed without any means to success, Ma Yuan obediently obeyed Candi's words, and left to the West after Outstanding Culture had forcibly returned the Staff of Beating Gods belonging to that of Jiang Ziya. As Outstanding Culture elaborated the threat of Ma Yuan being no longer to Jiang Ziya within Phoenix City, in the following morning Yang Bliss momentarily stepped forward with report that "Merciful Navigation had arrived".

Being allowed entrance into the Prime Minister's mansion, Merciful Navigation, after traditionally greeting Jiang Ziya with due respect, asked of Pure Essence if he still possesses the magic map to which was handed to him by Lao Tzu some time into the past. Consenting that he was still in possession of such an object, he was informed of a plan by the former that involved the use of Jiang Ziya, and would result in a resolution to which he deemed as unfavorable.

Nonetheless, Pure Essence ensured that such a plan would be carried out at best. Meanwhile, Yin Hong was exceedingly worried over the lengthened disappearance of Ma Yuan, and upon sending scouts to search through neighboring regions for the sake of potentially finding their lost trump card, he prepared Zheng Lun and the others for a major battle that would be unleashed the following day.

He knew that Ma Yuan must have fallen into a trap that was currently well concentrated on by the forces of Zhou, and that his soldiers attained a level of fear as a result of such a prospect. Thus, he used such a fear as the primary factor to strengthen the blades of his soldiers as they assaulted Phoenix City's gates in the intended morning.

Approaching the enemy's gates only to be confronted by Jiang Ziya, Yin Hong exchanged a few blows with his lance before pursuing the fleeing rebel commander into the neighboring wilderness region with Gou Zhang and Liu Fu at his side, ordering the remainder of his soldiers to strike with even greater valiancy during his departure. Relentlessly charging forth at Jiang Ziya in immense speed, entirely confident of the potential victory laying within his very palm, Pure Essence suddenly lunged from the southeast and unrolled Lao Tzu's map, to which a large golden bridge appeared as a pathway of escape for the prime minister.

As the prince boldly pursued Jiang Ziya upon the celestial bridge, regardless of the danger it could have held, he suddenly began to see illusions sprout from every corner of his vision: “Soldiers of Zhou crawled upon the bridge and attempted to strike him with their swords; Jiang Ziya ran at him with his staff lashing about.” And, after these images disappeared with a mere variation of his inner thoughts, he found himself greeting Concubine Huang and Concubine Yang back at Morning Song without any reply whatsoever.

Guo Zhong and Liu Fu, seeing their commander walk to and fro in a dazed manner, feared that their chance at greatness would be sullied by this unknown enemy, and they thus lunged across the bridge and pierced their blades into the flesh of Pure Essence. Already being in despair at his required duty "under Heaven's will", Pure Essence, without any form of hesitation, drew his great sword with a horizontal cut, slicing Guo Zhong and Liu Fu into two halves. Being in a state of utter confusion, the hearing of a gentle voice encouraged Yin Hong to gaze up, to which he was confronted by his mother who informed her son that he was in the enemy's trap and would be momentarily burned to ashes.

As he began to yell in great fear at the prospect of such words, he awakened from these illusions with a great level of willpower only to see his master standing mere inches from his body. Pure Essence coldly declared that he had "disobeyed Heaven's will" and would be turned to nothing more than ash as his "destined" punishment. Yin Hong realized the intense desperation of the situation, and thus began to plead to his master, stating that he had been threatened with death by Shen Gongbao.

If he was to oppose Gongbao will and fight under Zhou, and if he wanted to be spared, he would serve under King Wu and help to eradicate all evil within the country as a measure of his gratitude, and the very Heavens would surely rejoice at the former's kindness if such a measure was to be taken. Pure Essence, resolved to accomplish his "duty", was still greatly affected by the words of his disciple, and thus began to roll up the map, causing the bridge to slowly disappear.

Unfortunately, however, Merciful Navigation, out of retortion to such an action, began loudly to criticize Pure Essence if he was to defy Yin Hong's "fate" and thus oppose "Heaven's will". As tears began to flow unrestrainedly from his eyes, his disciple clung to him in despair; but, with a flicking of his fingers upon the map — giving signal for the bridge to become a torrent of flames — Yin Hong let out a single calm cry of betrayal, and disappeared into dust. With his precious disciple being no longer, Pure Essence violently threw aside Lao Tzu's map and began banging his fists upon the ground in utter despair and frustration, knowing that Yin Hong was truly undeserving of such an end that could have been easily altered.

Crying aloud in such a state of mind, Pure Essence cast aside Merciful Navigation's words of comfort and returned to Mount Taihua, already enraged at the probability that no one would wish to study with him in the future after such a cruel incident that he was the cause of. Following such an event, Outstanding Culture and Merciful Navigation reported the happenings to Jiang Ziya — who had returned to Phoenix City shortly following the map's deployment — and followed by taking their own leave shortly afterwards, promising that they would return upon the date of Jiang Ziya's "destined" inauguration.

Su Hu, who saw the enormous torrents of flames shooting to the very heavens at the time of Yin Hong's death, soon obtained word from fleeing soldiers that the prince had vanished in the flames by some incredible source of magic. Being greatly fearful at such words, Su Hu frantically ordered scouts to find and return Ma Yuan, Gou Zhang, and Liu Fu as soon as physically possible — that was, if they were in fact alive. Realizing that his original plan was the only method employable after carefully analyzing the circumstances, Su Hu handed his son a

message that specifically instructed the Prime Minister to launch an attack upon their encampment the following dusk while the family of Su was safely evacuated into the western gate of Phoenix City — and at the same time forcing the defiant Zheng Lun into surrender.

This message was to be latched to an arrow and sent into the enemy city that night. After Su Quanzhong had effectively obeyed the words of his father, Nangong Kuo had found such a missive and immediately handed it to Prime Minister Jiang Ziya, who, upon reading the letter, knew that Su Hu wouldn't be able to pose any form of threat after the death of Yin Hong, and thus made preparations to act without hesitation. Following immediate drilling, Jiang Ziya deployed Generals Nangong Kuo, Yellow Flying Tiger, and Nezha, with set orders of attack.

Meanwhile, Zheng Lun, who knew that his master was more than likely plotting the desperate scheme of giving in to the rebel commander, attempted to send many urgent reports of assistance to Morning Song, but was checked by his commander, who stated that such a task should be considered in the morning as to prevent the messengers from getting lost in the dark of night.

As a resolution, Zheng Lun, who had little intention whatsoever to even momentarily work under the hand of Jiang Ziya — even though being a rational course of action, secretly deployed a small messenger unit that night with ultimate intention to acquire reinforcements at all costs possible. At the very second of sunrise at dusk the following morning, the Zhou army, far overwhelming all external opposition of Shang with share number at hand, broke into the main encampment at differing directions.

As Zheng Lun engaged the invading Yellow Flying Tiger with great might and firm resolve, reinforcements constantly leaked from the western gate of Phoenix City as Su Hu's family was escorted through such a gate at the same measure. Despite his valiant warrior renown, the remainder of the Shang forces began to flee in fear at the prospect of death, thus causing a larger number of enemy forces to pierce through the encampment with far greater morale and strength at their disposal.

Zheng Lun, seeing the situation dire, was suddenly struck from his horse by the reputed Deng Jiugong, and was thus bound shortly and brought to the Silver Security Hall following the conflict's conclusion. With the sun shining brightly in the heavens as a signal of morning, Jiang Ziya took his seat in the Silver Security Hall as Su Hu entered in, knelt before the former, and expressed a level of inner remorse for his past actions against the Zhou cause.

As Su Quanzhong reciprocated his father's showing, Zheng Lun was forced into the hall with bonds tightly binding his arms from any form of action as he fiercely glared at Su Hu for the blatant weakness he had shown in the name of military strength and honor. Being criticized for not kneeling as he stood before the rebel commander without uttering a single word, Zheng Lun resolutely declared that he would rather have his head cut from his body then to display affiliation to a man that had a reputation of treachery and shame. Jiang Ziya, being enraged at the defiant warrior's mocking words, and ordering to behead Zheng Lun immediately, was interceded by Su Hu, who pleaded his subordinate to be freed in prospect that he could be won over.

Upon obtaining the prime minister's consent, Su Hu, dismissed the personal guards of Zheng Lun, entered a private chamber and began to reconcile with his fellow subordinate. Declaring that they would be looked upon as true heroes if they went to destroy the rebel commander after obtaining his mutual trust following a long period of assistance. Su Hu additionally stated that King Zhou was nothing more than a fool running rampant in desire, and, even if Zheng Lun was to give his life in the name of such a beast, he would never be considered with the dignity of a hero or be remembered in the hearts of the people to any true measure.

Zheng Lun, who became aware of the latent effects of his loyal heart being considered as mere dirt if he was to dismiss such an opportunity and die in honor, saw the rationality of his master's words and thus declared his cooperation. Bound in rope, Zheng Lun personally approached the prime minister, fell to his knees, and dishonestly apologized for his former behavior. He stated that fellow generals of Zhou, as opposed to his commander, Su Hu, had enlightened him of the former's true virtue and ensured him that his loyalty and honor could reach a new beacon of light under the arm of King Wu. Jiang Ziya, being convinced at Zheng Lun's words of conviction, hosted a grand banquet in the rear palace for all the newcomers to enjoy.

Chapter 62

The Golden–Winged Celestial inherits the Will of Shang

The elite messenger unit that had been deployed by General Zheng Lun the former night was intercepted by neighboring Shang scouts along the Western Foothills, and was immediately informed of Su Hu's defection over to Rebel Commander Jiang Ziya. Bearing such unfortunate news to Han Rong of Sishui Pass as they continued along the path to the capital, the former, being somewhat surprised over such a resolution, wrote a report on the current circumstances and sent it the capital via the hands of royal messenger.

Secretariat Fang Jingchun of Morning Song, upon obtaining official report from Han Rong involving Su Hu's defection, ascended the Star Picking Mansion and informed King Zhou of the letter's contents the following morning. As the king became astonished at such unexpected words, Daji, expressing a false level of filial humility, pressed her hands upon King Zhou's body and declared that her own head should be hung upon the capital's eastern gate as atonement for the treachery that her father had shown in the name of Shang. Naturally being far from content with such a resolution to the woman he loves more than anything, King Zhou declared that he would rather sacrifice the entire dynasty than to see his beloved fall before him in such a cruel manner.

As Daji thanked him for his kind generosity and consideration, King Zhou dismissed Fang Jingchun and all other secretariats and returned to his private chambers with Daji by his side, casting aside the circumstances involving Su Hu for the entire afternoon. The following morning, the king ascended his throne and called forth all head ministers to a meeting, to which they would discuss whether a new commander should be deployed in battle against the Western Foothill cause. Supreme Minister Li Deng, who presently arrived at this meeting, recommended that Commander Zhang Shan of Sanshan Pass should be chosen as expeditionary commander: *"He is well versed in the art of strategy, and should therefore be able to conquer all potential trickery that Jiang Ziya may unleash upon his opposition."*

King Zhou, long knowing this Zhang Shan fellow as being a man of great ability, immediately accepted this recommendation over all others, and thus sent decree to Sanshan Pass, appointing Zhang Shan to Expeditionary Commander of Military Renown. Receiving such a decree a mere day following its departure, Zhang Shan handed his seal of commandership over the pass to Hong Jin, and followed by equipping himself with 100,000 soldiers before setting off to the front lines of battle.

With the beauty of summer sprouting about in all directions, the soldiers of Shang soared in morale, knowing that their conviction would surely result in the benefit of their country — especially under that of Zhang Shan, a man entrusted with the hand of supremacy. As they continuously enjoyed such sights throughout their travel, the Shang forces finally arrived deep within the Western Foothills territory neighboring the northern gate of Phoenix City upon the fifth day. Setting up camp at once, Zhang Shan, knowing his soldiers to be exceedingly exhausted after such a period of travel, ordered the entire army to rest for the night before making any form of attack against the enemy. Within Phoenix City the day

following, Jiang Ziya made the upmost of preparations for his future attack upon King Zhou — to which he believed to be an ordeal that was very unavoidable under the circumstances involving his "destiny under Sky".

One such form of preparation involved the bearing of specialized red signal flags. These flags would possess random colors within the background while red remained as the dominant after. The soldiers of Zhou were competent in the logic behind this specific flag, and the soldiers of Shang were expectedly to be confused upon what action the opposition would take when such a flag was risen for command, and should succumb to a loss in morale and suffer potential defeat.

With such a plan in mind, and effectively implemented into the minds of his people, two reports had arrived before his desk to which he unhesitatingly received them. The first elaborating the 800 marquises having gathered within the east of Western Foothills prepared to meet Jiang Ziya at Meng Ford. The second stated that a man by the name of "Zhang Shan" had arrived, and currently neighbors the capital's northern gates under the Shang flag. Realizing the probability that General Deng Jiugong might be well–versed with such a man, Jiang Ziya approached the former commander of Shang and asked his take on the current situation involving Zhang Shan.

Jiugong, who gave the seal of commandership over Sanshan Pass to Zhang Shan, his subordinate general, before departing against the Western Foothills at the prior time, was naturally knowledgeable about the man, and declared him as lacking in the fields of strategy and bravery. Just as such a moment in time, report was received that a Shang general rolling on an enormous wheel of fire had arrived. Deng Jiugong departed to the frontlines immediately upon the hearing of such words.

Approaching this general, who he recognized as being none other than the reputed "Qian Bao of The Flaming Wheel", Deng Jiugong, not wishing to deal his former subordinate any harm, told Qian Bao to call out Zhang Shan at once for a discussion. Qian Bao, however, knew that he would unconditionally acquire great benefit under King Zhou and bask in reputation and prestige if he was to end Deng Jiugong's life instead of letting such an opportunity pass itself; and he thus charged at the opposition with immense speed, presently within his flaming wheel. Seeing the danger of the situation as Bao approached him, Deng Jiugong resolutely cleaved his sword through the wheel's flames, cutting apart both Qian Bao and his weapon into two horizontal halves.

Taking the head of the fallen warrior in his hands and returning to Phoenix City with a clamor of happiness as resolution to his success, Zhang Shan took ear to such news and, in a state of rage, made immediate preparations to personally meet his former commander on the battlefield the day following. Zhang Shan confronted by both Deng Jiugong and Deng Chanyu at the northern gates of Phoenix City, after yelling a volley of abuse the next morning, had little intention to spare his former commander through the impulsive and demeaning manner he had shown in the name of Shang.

Thus, he charged forward [but] only to be struck several times in the face by Chanyu's stones. Not being able to press onward with such a nuisance, Zhang Shan, spitting blood in his rage, had little choice but to return to the camp of Shang in

utter humiliation over such unexpected circumstances. As he was now fully aware of the detriment that would consecutively appear if he was to continue in his attempt to take Deng Jiugong's life, Zhang Shan began to ponder deeply on what move he could make when a Taoist carrying a great–sword requested entry into his residence later that day.

Allowing this Taoist — who called himself *"Winged Celestial"* — entrance into the head camp of Shang, the latter immediately proved his "celestial" characteristics by applying the ordinary magic elixir to Zhang Shan's face, resulting in the original wounds disappearing in mere moments. He obtained knowledge from the Taoist that he had come from Penglai Island upon request from Shen Gongbao, an agent superior man of the Shang Dynasty, in order to stay the hands of the evil Rebel Commander Jiang Ziya. Zhang Shan, for the benefit of his own reputation, knew that this man could be used as the ultimate weapon to exact revenge upon Deng Jiugong. But decided it best to keep neutral such an ambition for the time being lest perceived arrogance caused the loss of the former's mutual cooperation.

As Winged Celestial approached the gates of Phoenix City upon Zhang Shan's consenting the following morning, Jiang Ziya took ear to such a demand and set forth with five square formations of soldiers along with Nezha, Yang Bliss, and Huang Tianhua. Confronting the opposition momentarily after his departure from the city, Jiang Ziya was astounded at the appearance of this new foe. Winged Celestial possessed two ten–feet long golden wings and wore a bird mask of gleaming jade, making him appear as if being the fiercest of warriors.

As the prime minister approached this man and politely declared his name with a low bow, Winged Celestial began to loudly criticize Jiang Ziya, stating that he had, according to rumor, publicly stated the threat that he shall pluck his bones and pull of his feathers when he conquers the dynasty of Shang. Upon hearing such words, the prime minister immediately retorted, stating that the cooperation within his dynasty would fall apart and his reputation would be put into internal shame if such blatant threats were irrationally created.

Winged Celestial, who realized that the rebel commander's words were on the side of reason, decided to pardon the opposition for the time being as he investigates the truth; but at such a moment, Nezha, enraged at the former's boastful demeanor, lunged at Winged Celestial with his fire–tipped spear, thrusting at all sides.

Seeing that the Zhou forces clearly lack discipline, Winged Celestial made immediate preparations to defend himself with his great–sword. But was suddenly attacked at from all sides by the enemy generals: “Yang Bliss using his dog to pierce into the opposition's neck; Huang Tianhua thrusting both of his Heart Penetrating Nails into his arms; and Earth Traveler Sun striking from the ground with his heavy iron cudgel.” Roaring with great pain and enraged beyond words at the rebel commander's clear treachery, Winged Celestial spread his great wings and unleashed an enormous torrent of dust, effectively escaping such a crucial situation at once.

Momentarily returning to the camp of Shang that afternoon, Zhang Shan treated his fellow comrade with a cup of wine after hearing the circumstances

involving his former defeat and treachery on the part of Rebel Commander Jiang Ziya. Accepting this cup of wine after essentially healing his wounds with the magical renown of his elixirs, Winged Celestial resolutely declared that he shall turn the entire city of Western Foothills into a great sea of despair as an act of vengeance that night. As Zhang Shan expressed a level of delight at the confidence of his general, Jiang Ziya had meanwhile experienced an intense gust of wind that encouraged him to perform divination presently following, to which he discovered the pretense of Phoenix City's destruction through Winged Celestial's wrath.

Being frightened at such a prospect, Jiang Ziya took the usual preparations and followed by performing many summoning chants, causing the north sea to essentially cover all of Phoenix City as like the former incident with the Diablo Brothers. Celestial Primogenitor, who presently realized such a danger through the same employed means as his disciple, poured the Divine Water of Three Lights over the north sea barrier and ordered four Divine Chanters of Truth to protect the terrestrial region surrounding the city from any potential earthquake that could disrupt the water's formation.

As Winged Celestial thus left the camp of Shang at the second watch that night, he was immensely startled to see an enormous sea covering Phoenix City in the shape of a circular barrier, but was nonetheless prepared for even the most unexpected circumstances, and thus fanned his two golden wings with power that uprooted even trees, vying to collapse the barrier so that the enemy city could be drowned. Fanning the wind with even greater strength, the barrier of water — with the ultimate help of the Divine Water of Three Lights — mysteriously expanded to an even greater size at each attempt made — forcing him to give up the attempt as he was already panting in perspiration.

Being ashamed at such a resolution, Winged Celestial believed that he would be humiliated by the soldiers of Shang if he was to return after his consecutive failure, and Zhang Shan would surely lose a high level of trust in his abilities after his former boasting. With such a thought in mind, the immortal took flight from the Western Foothills, vowing to destroy Jiang Ziya with secretion to preserve his pride and reputation as a man of great renown.

Chapter 63

The Right Arm of Supremacy awakens from the Land of Deceit

As Winged Celestial had presently fled upon the night of his failed attempt to drown Phoenix City, he arrived the following afternoon upon a fragrant mountain — to which he would confront a Taoist man cultivating his conduct in front of a cavern suggested to be his homestead. Already being intense with hunger and despair, Winged Celestial was resolved not to feel an ounce of remorse at the prospect of devouring this man whole, and thus lunged from the heavens with his claws swooping down upon the "prey" beneath him.

Opening his eyes and acquiring realization of the danger before him, the Taoist pointed two fingers at the opposition, sending Winged Celestial crashing to the ground and begging to be pardoned. He was only acting out of the impulse of hunger, and would never wish to harm him if such a factor was not present. This Taoist, who decided to be generous despite the blatant rudeness that the former had just recently displayed, told him to journey 200 li to the east, to which he would arrive at a region known as "Purple Cloud Cliff" that was renowned for having Taoist men that provide delicious food to any passerby as a token of charity.

Winged Celestial, being delighted at such words, thanked the layman before setting off to the east and arriving upon the intended mountain. A time at which he took notice of many Taoists serving fresh food to an entourage of travelers, who took leave shortly after receiving such a token of generosity. Descending from the heavens and arraying himself before the Taoists present, Winged Celestial pleaded his own share for fresh food.

But alas! None remained for the poor man to feast upon, forcing him to demand at least the smallest of provision with immense furiousness. These men, naturally being frightened at the prospect of this celestial taking their lives if his request was not essentially answered, managed to find a large unit of flour cake within their inner reservoir, to which was offered to the hungry celestial shortly following, who ate over 108 cakes before declaring that his stomach was presently full.

Kneeling with immense gratitude before his servers, Winged Celestial took flight immediately following, returning to the Taoist man's homestead, knowing that he could potentially acquire the mutual support of this individual of great ability as opposed to solely acting against the will of Jiang Ziya, which would prove lest fruitful in resolution. As he thus arrived before the layman's residence, his stomach suddenly erupted with immense pain, causing him to collapse upon the ground and beg for some type of medicinal substance that could disperse such a detriment.

Suggesting to the former that regurgitation would be best in such a situation, Winged Celestial did as he said; but, to his combined detriment, a string of shining white pearls began to chain from his mouth, causing him to choke with great force. The Taoist, who thus declared that he was a man by the name of

"Burning Lamp", gave a signal with his fingers that caused the pearl string to fall from Winged Celestial's mouth, rendering him safe from death. Burning Lamp saw the white pearl string as evidence that the former had eaten food out of the hands of the Taoist men that he had set as a trap. He took the celestial's hands and stated that he had long detested the rebel commander for his cruel behavior and quick rise to suspicion among his subordinates, and would thus like to take him in as disciple for the sake of future retaliation against the *"will of Heaven"*.

Winged Celestial, who was in return very rejoiceful to hear such intended words, vowed to stay by Burning Lamp's side in the name of "acting in revenge against the name of Jiang Ziya". Both individuals being filled with delight at their intentions being answered, left to Mount Divine Hawk presently following.

At this same measure in time, Master Grand Completion of Nine Immortal Mountain had received word — via the hands of White Crane Lad — informing him to head to the Western Foothills on the specific date that Jiang Ziya was to be inaugurated as commander. A time at which the prime minister would head to the east against the passes held by Shang.

Seeing that such circumstances easily could be acted upon for his essential benefit of reputation, Grand Completion called forth the Crown Prince of Shang, Yin Jiao, to his side at once. Yin Jiao was informed that Jiang Ziya, a man long renowned as being of celestial attributes and holding the very "will of Heaven" within his fingertips, was to assault the neighboring passes under Shang with ultimate intention to occupy Capital Morning Song in short measure. Yin Jiao became resolved that his ambition to crush King Zhou, in the name of his late mother's vengeance, could thus be realized if he was to fight under the banner of this man.

Seeing Yin Jiao's willingness to assist the prime minister under such a cause, Grand Completion ordered his disciple to head immediately to the Lion Cliff Cavern for the sake of acquiring a special weapon. Leaving the cavern of his master and arriving before the intended region, Yin Jiao found himself entering a house of princely distinction, to which he came upon seven beans sitting in the stature of sacrifice to a deity statue marked with the insignia of Shang that stood neighboring it. Devouring these beans and pouring the blood from his right hand into the container that originally possessed the food — showing his resolve to give his very own life in the face of his father's humiliation to the name of Shang — Yin Jiao suddenly grew four additional arms and three additional heads presently following his leave from the place of sacrifice.

Returning to the side of his master in a state of great perplexing and startled fear, Grand Completion was delighted at the clear conviction of his disciple, and thus began to teach him how to wield a halberd that possessed a blade of golden jade and a hilt of coiling dragons. Learning how to contract and unleash his six–headed, three–armed form at the same moment to which he fervently mastered the art of halberd, Grand Completion clearly realized his disciple's prowess now met the required expectation, and thus handed the former his Sky Overturning Stamp, the renowned Soul Dropping Bell, and the Yin–Yang Swords as additional items that would prove of assistance.

Now bidding farewell to Grand Completion and exiting his place of residence, prepared to leave without a moment of hesitation, Yin Jiao resolutely declared that he shall kill himself with his own blade if he was to betray the entrustment of his master, and took leave immediately following. Being told the specific route of arrival to his intended destination, Phoenix City — at the time prior to his leave from Nine Immortal Mountain, Yin Jiao navigated himself atop a cloud of dust as he soared through a neighboring mountain that was seemingly lush with beauty. Continuing along his way only to be confronted by a fearsome warrior with duel wolf–tooth iron clubs, Yin Jiao declared his name and title under the dynasty of Shang to the former upon request with his imperial hereditary seal.

This warrior, who knew that the individual before him was not done in any clothing that would reflect princely prominence to any means and surely must be some form of celestial that had taken the crown prince's name — which would explain his ability to use magic. He was convinced nonetheless that this man was extraordinary regardless whether his words were backed with evidential truth. Besides, being nothing more than a mere bandit in the mountains, would naturally call for measures to spring upon any opportunity to assist mutually an individual of high status for his own potential benefit.

With such a thought in mind, the rogue graciously led Yin Jiao before his head camp, where he introduced the name of himself and that of his fellow comrade who sat on patrol, "Wen Liang" and the latter "Ma Shan". Seeing that these two warriors, who were both mighty in appearance, could assist him in his cause to destroy the evil King Zhou, he proposed whether they would accept the prospect of assisting King Wu of the Western Foothills against the decaying dynasty of Shang for the sake of future repute under his rulership over the country. Knowing that this man was of great ambition and surely must possess the authority and power to back such words, Wen Liang and Ma Shan knelt in consent, and followed by equipping their new lord with an outlaw army numbering 10,000 in number. With such a resolution firmly in state, both Yin Jiao and his new right and left arms took leave from White Dragon Mountain and continued along their intended path to the west.

Following two days of travel, it was received report that a Taoist known as "Shen Gongbao" had arrived with intentions to meet their commander. Yin Jiao respectfully allowed the former entrance and presently inquired the reasoning behind his appearance. More evolved than other Taoists of the same sect, Shen Gongbao knew upon a single glance that this man was the Crown Prince Yin Jiao.

After received knowledge of the prince's intentions, Shen Gongbao remonstrated with the former. He stated that despite King Zhou's blatant dread and hatred in the eyes of the people, he could use such an opportunity to unconditionally and forcefully receive the throne from the hands of his father by fighting under the arms of Shang until he acquired enough mutual cooperation and evidence to destroy the king.

In such a situation, he would be looked upon as the country's true hero by wiping away the threat of Jiang Ziya, and proving that he isn't an individual claiming to be that of the prince — which would be a relatively rejected form of evidence if he was to fight under the cause of Zhou.

Shen Gongbao saw that Yin Jiao was still in a state of deep thought over such declared rationality. He stated that Jiang Ziya was clearly not a man of virtue and righteousness as the "superior men" might have stated, *"How can a man that kills the young prince Yin Hong out of mere jealousy and threat of name be considered as any entity of peace?"* Being greatly startled at Shen Gongbao's new declaration, the latter added that Commander Zhang Shan was currently fighting against Jiang Ziya, and could be certain the truth behind such words.

Now clearly seeing Yin Jao flustered with bewilderment, Shen Gongbao took leave from the prince with assurance that he shall recruit a very powerful man to fight by his side in short measure. With such a meeting now over, Yin Jiao and his forces marched to the Western Foothills at even greater speed, determined to tear apart Jiang Ziya if the words of Shen Gongbao were truly evidential. Arriving within the Western Foothills, after the passage of three additional days of travel, Yin Jiao caught sight of the flags of Shang fluttering in the wind to the east. Naturally assuming that this "Zhang Shan" must be present within such a region, commanded Wen Liang to relay a message to the Shang commander, telling him to meet him for an audience in his head camp.

As Zhang Shan received such a report not long after, he recalled the dominant conjecture of King Zhou's killing of Crown Prince Yin Jiao and Yin Hong seven years into the past, and was thus very willing to confront such a man in order to testify the truth behind such a rumor. Entering the head tent of his consultant following such a resolution, Zhang Shan approached Yin Jiao and politely demanded to what means he can prove that he was indeed the former crown prince of Shang.

Showing the former his hereditary seal as evidence — effectively convincing the commander that the man before him was indeed none other than the crown prince — Yin Jiao presently inquired the fate of his younger brother, Yin Hong. Zhang Shan, through the words of soldiers originally under Former Expeditionary Commander Su Hu, relayed that Yin Hong had been burned to the death in an enormous torrent of flame that shot to the heavens like a raging tornado at the result of a celestial man's magic. Yin Jiao fell from his seat in great despair and roared with a strong voice of hatred.

Gratifyingly dismissing the head commander presently following, declaring that he shall willingly assist his cause against the Western Foothills after essential preparations were made, Yin Jiao vied in his heart to slay the rebel commander without any means of remorse whatsoever. As both Yin Jiao and Zhang Shan came to the conclusion that a mutual attack should be unleashed upon Phoenix City's northern gates that same night, they approached the enemy city at the brink of dawn the following morning, and immediately demanded for Rebel Commander Jiang Ziya to show his face without hesitation.

Exiting the city gates with his generals standing closely at his right and left hands, Yin Jiao declared to Jiang Ziya his name while demanding the reasoning behind why he killed his younger brother, Yin Hong, in such a cruel manner unbefitting of his social status among "Heaven's will". The prime minister, who simply stated that he brought about his own death by fighting against his master's words to support the Western Foothills, suggested to Yin Jiao that, even if Ziya must not have slain his slain his brother directly, but allowed such an action to be

taken simply out of his irrational forms of leadership, resolutely unveiled his three–headed, six–armed form and lunged at the opposition in intense rage.

Using his Sky Overturning Stamp to thrust Nezha to the ground with the feeling of an incredible gravitational pull pressing upon his body, Huang Tianhua intervened in time to save his fellow comrade, but was stricken from his saddle by the power of the former's Soul Dropping Bell, and became a prisoner under the hands of Zhang Shan as a result. As Yellow Flying Tiger presently attacked Yin Jiao for the sake of saving his eldest son, Yin Jiao took the former captive with a mere turning of his Soul Dropping Bell, forcing Yang Bliss to run between the two forces and create an enormous horizontal ground barrier to allow the prime minister and the other generals of Zhou a safe retreat to Phoenix City.

Seeing that he could not continue to conquer the opposition forces in such a state, Yin Jiao resumed his original form and returned to the Shang encampment with Zhang Shan and the two captives by their side. That night within the camp of Shang, Yin Jiao felt as if he knew the elder of the two prisoners from somewhere into the past, and thus approached Yellow Flying Tiger, who was still presently within bonds, and asked him his name and title under Rebel Commander Jiang Ziya.

Yin Jiao realized that the prisoner sitting before him was none other than the man who had saved him from King Zhou's clutches seven years prior. Thus Yin Jiao elaborated the full reasoning — including his confrontation with Shen Gongbao — behind why he had chosen to destroy both Jiang Ziya and that of King Zhou in order to claim the throne of Shang for the sake of the people and that of his ancestors.

Additionally he attempted to convince Yellow Flying Tiger to defect from the Western Hill forces for the sake of a brilliant future, which unfortunately resulted to no avail. Yin Jiao nonetheless freed the bonds from him and his son, allowing them return to their respective city as a token of his former gratitude only at the cost of showing their commander written letter via the hands of his messenger, informing him to surrender in seven days of time. If such an action was refuted, then all of Phoenix City should be turned to a flaming sea of ash as legions of celestials tear apart their homeland. Promising the prince that he would ensure the safety of such a missive, the two friends parted from each other's sides with great emotion.

As Yellow Flying Tiger and Huang Tianhua returned to Phoenix City that same night, approaching Prime Minister Jiang Ziya and informing him of their happenings, the messenger of Shang was allowed entrance, to which he handed the prime minister Yin Jiao's written letter presently following. Tearing apart the letter as a showing of his disgust towards such declared arrogance, Jiang Ziya knew that the superior men under the "will of Heaven" would unconditionally ensure that such a happening would be negated regardless of the circumstances.

With the rise of the sun the following morning, Yang Bliss's earth blockade was no longer, and General Ma Shan seized such an opportunity to stride forward to do battle against Phoenix City as soon as Prince Yin Jiao had received word on the rebel commander's unwise response to his former letter. Being immediately confronted by Deng Jiugong of Zhou momentarily following, the two generals

clashed their blades with intense furiousness. But as Ma Shan was nothing more than a bandit in the mountains without excelled training in the art of the sword, as opposed to that of Deng Jiugong, who had served as Commander of Shang for several years, he was naturally bested in mere moments following their engagement, resulting in his immediate capture. As Ma Shan was brought before Prime Minister Jiang Ziya in Phoenix City shortly following capture, he was immediately sentenced to beheading after uttering rude defiant words in his determination to remain standing before the former.

General Nangong Kuo, who took up such an order, presently within the executional grounds, was astonished beyond words as his sword cleaved through Ma Shan's neck only for the neck to retake its original form as if possessing the property of water. Reporting such a matter to Jiang Ziya, who was naturally astonished at such a turn–of–events, ordered Samadhi fire to spread throughout the execution grounds in attempt to burn the prisoner into ash.

[With] such action carried out momentarily following the declaration of such an order, [yet] Ma Shan was clearly not effected even in the smallest of measure. And as the warrior stood among the burning flames, he let out a single loud cry of laughter as he directed the fire to open a pathway at which he was able to escape from Phoenix City. Yang Bliss received Jiang Ziya, needless to say, who was distressed at the detrimental report of Ma Shan's escape. Yang Bliss proposed whether he could visit *"Grand Completion"* at Nine Immortal Mountain concerning the case involving Yin Jiao's use of his Sky Overturning Stamp, while additionally confronting Master of the Clouds of Mount Zhongnan for the sake of receiving the reputed *"Demon Exposing Mirror"* to destroy Ma Shan.

The Prime Minister, who was naturally willing to destroy the threat of Yin Jiao to save Phoenix City from harm with complete reassurance in it was backing, unhesitatingly consented to the former's request. Yang Bliss confronted Grand Completion, within his Peach Spring Cavern, only to receive knowledge that Yin Jiao, the latter's disciple, had been sent to the Western Foothills for the sake of assisting Prime Minister Jiang Ziya against the cause of Shang. Yang Bliss told the superior man as the truth behind such circumstances that the prince had declared as threat, to wipe out the entire Phoenix City, with unknown rationale backing his intentions. Grand Completion was taken aback with confusion as to why his disciple would break his oath with such an intense showing of resolve against his former words that expressed clear conviction. He promised to Yang Bliss that he would head to the Western Foothills very shortly.

As Yang took leave with a kowtow of gratitude, he immediately took leave to Mount Zhongnan, his second intended region, and bowed low before *Master of the Clouds,* who presently had exited his cavern to confront the former. Yang elaborated the characteristics of the certain man known by the name "Ma Shan", along with the incident involving his escape. Master of the Clouds understood the circumstances, and unhesitatingly gave to Yang Bliss his *Demon Exposing Mirror.* He left with a showing of gratitude as he took leave from the mountain and returned to the side of Prime Minister Jiang Ziya back at Phoenix City.

Confronting Ma Shan in front of the Shang encampment after receiving the consent of Jiang Ziya to take leave to battle, Yang Bliss firmly hid in his grasp the new weapon he had recently received the day prior much to the opposition's

unknowing. Pulling out the Demon Exposing Mirror and shining it in the direction of Ma Shan as he presently charged forward, he saw nothing more than a mere flick of fire from a lamp emitting within. Immediately contracting the mirror and parrying the enemy's blade with his long sword, Yang Bliss, following a mere few rounds of battle, retreated in expectation that the former would not pursue him after taking realization of the new weapon recently deployed.

Ma Shan acted in such a manner, ordering a full retreat back to the encampment of Shang for the time being in order to elaborate this new potential threat to Crown Prince Yin Jiao. Meanwhile Yang Bliss had entered the Prime Minister's mansion and explained to all present that Ma Shan, according to the mirror, was a flick of fire suggesting to be a host to that of a lamp. General Wei Hu, who was well–knowledgeable about the "*World's Three Magical Lamps,*" elaborated that there was an equal possibility that either the Eight Landscape Palace, the Jade Emptiness Palace, or that of Mount Divine Hawk were missing their specific lamps of origin. And that Ma Shan was more than likely one of these three when considering his properties of eternal life, to which his "flame" was ever burning such as only present within the magical lamps.

Comprehending Wei Hu's logic, Yang Bliss took leave to Mount Kunlun's Jade Emptiness Palace presently following the Prime Minister's consent to his request. Being received by White Crane Lad upon immediate arrival, Yang Bliss learned shortly that their glazed lamp was still in full flame, and he thus gave a kowtow of acknowledgement before leaving to Mount Divine Hawk, where he confronted Burning Lamp with full inquire involving the condition of the latter's lamp. Burning Lamp, who gave a false display of frustration and surprise at the realization that the flick of his lamp had disappeared despite unconditional restraint, was enlightened upon the happenings at the Western Foothills involving the probable incarnation of his flame: *A man that calls himself by the name of "Ma Shan".*

Vowing to Yang Bliss that he would settle such circumstances as soon as he was able to attend to the matters presently acting against the "will of Zhou", regardless whether this "Ma Shan" was in truth his lamp's flame, Yang Bliss gratifyingly kowtowed in thanks and took leave just following. As Yang Bliss informed Jiang Ziya about the highly probable success involving Burning Lamp's declared assistance, Grand Completion arrived as originally promised, and headed to the Shang encampment after explaining to the Prime Minister that he was indeed the master of the defiant prince, Yin Jiao.

Chapter 64

With the Left Arm of Fire, Yin Jiao's Ambition tears apart the House of Zhou

At the immediate report that a man of Taoist appearance had appeared before the Shang encampment and called for the prince to appear at once, Yin Jiao understood the probability that his master might have arrived, and thus took leave from his head camp presently following. Bowing in traditional manner to his master, Grand Completion, as he took leave from his place of residence outside the encampment, the latter immediately demanded the reasoning behind why he had chosen to fight against the "will of Heaven" and stay the hand of Prime Minister Jiang Ziya in a manner that defies his former words of conviction.

Unhesitatingly replied that he had been enlightened by "Master Shen Gongbao", who had evidentially informed him of the rebel commander's cruel murdering of Yin Hong and his terrible forms of leadership and administration that had only led to the forces of Shang, viewing their very lives just to destroy him. Declared that it was his ultimate "duty," under the footsteps of his ancestors, to wipe out the false "will of Heaven" and become the new ruler of the country after he slays Jiang Ziya and King Zhou in the name of the people. Grand Completion, saw that Yin Jiao was resolute beyond change to slay Jiang Ziya. Out of mere words declared by the swindler, Shen Gongbao charged his blade at the young prince, declaring that the Prime Minister never possessed the slightest of intention to kill Yin Hong, and that if he does not repent in his general way of thought, he would be unmercifully slain without a moment of hesitation.

Yin Jiao saw that his master had no evidence to back his statement involving the rebel commander. He realized that Grand Completion was fully determined to destroy their relations of disciple and master through a completely irrational basis, and thus unleashed his legendary halberd, for the sake of living on with his ambitions than to die by the sword of a fool. As the stone dragon present on Yin Jiao's halberd began to wrap itself tightly around Grand Completion's arms as the two individuals clashed their respective weapons, Grand Completion managed to flee upon a beam of light at the very moment at which the prince was suggestively posed to unleash his Sky Overturning Stamp.

Relating the incident involving his attempt to win the prince over, and the detrimental resolution that followed, as he returned to the side of Jiang Ziya, Burning Lamp appeared presently before Grand Completion and Prime Minister Jiang Ziya within the head mansion of Phoenix City. And he declared that he was coming for the sake of capturing the *"lamp flick"*, and thus easing their current troubles.

Following this declaration, Burning Lamp specifically told the Prime Minister a plan that would result in this "Ma Shan's" capture. A plan that was put into effect the following morning at the immediate brink of dawn. At such a set moment in time during their arranged trap, Ma Shan exited the camp of Shang as Yin Jiao received report on Rebel Commander Jiang Ziya's arrival. To which he allowed the former leave upon the prospect of what would be shown to the populace if a mere bandit in the mountains were to single–handedly wipe out the

reputed "receiver of Heaven's will", thus backing his standing with complete evidence of his truth of word. But Yin Jiao decided to additionally send a unit of one–thousand soldiers in order to ensure that the commander does not attempt any trickery that cannot be retorted alone. Returning to the confrontation between both Ma Shan and that of Jiang Ziya, the Prime Minister, according to the original plan, violently lashed about his Staff of Beating Gods in a manner that greatly angered Ma Shan to the point that Jiang Ziya was essentially able to lure the former to the southeast following a sudden retreat.

Ma Shan, not intending to allow the rebel commander's blatant intentions of ambush get the best of him during such a pursuit, ordered his 1,000–strong unit to split into two halves, forming a pincer–formation that would crush upon the opposition from both sides, while Ma Shan heads the middle with a handful of spear–armed soldiers. As the pursuers advanced to a region lush with willow trees on all sides, Ma Shan noticed Jiang Ziya escape behind a certain man sitting under one of these trees, who immediately blocked Ma Shan's pathway of pursuit after the Prime Minister had passed. This man, who was known other than that of Burning Lamp, recognized the pursuer as being his lamp wick, following a moment or two of consideration, and thus dropped the glazed container atop Ma Shan, putting the latter into frenzy fear before being physically manipulated by the container's magic — which forced him to return to his original form, and rendering him unmethodical to any potential escape.

The soldiers of Shang, seeing their commander bested by a man of completely new appearance and ability, fled back to their respective encampment in prospect that they could surely not have any greater of chance to seize the life of the rebel commander with such circumstances in play. As Burning Lamp had presently taken leave to Mount Divine Hawk after being pleased at the results of the Ma Shan incident and the evidential backing that he would possess in the future by using this happening for the betterment of his reputation, and that of Prince Yin Jiao, the soldiers of Shang had meanwhile returned to the side of their prince, and relaid the unfortunate happenings to that of Ma Shan.

A report that filled Yin Jiao's heart with utter remorse and made him resolved more than ever to tear apart Jiang Ziya in a battle that would prove decisive to his name. Burning Lamp, who had safely escorted the Prime Minister within Phoenix City prior to his return to Mount Divine Hawk, arrived before the head mansion and relaid his report on successfully subduing Ma Shan.

Receiving written letter via messenger presently following, the message stated that Prince Yin Jiao demands Jiang Ziya to an unconditional battle on the frontlines as vengeance for the stated loss of Ma Shan. the Prime Minister, recalling the ability that he can effectively wield if he was to utilize the power of his Yellow Apricot Flag, unhesitatingly gathered forth a large armada before exiting the gates of Phoenix City at the moment to which the army of Shang was advancing from the east. As the two forces confronted each other in mere moments, Yin Jiao wrathfully lashed his halberd at the rebel commander with an intense showing of skill, while Wen Liang used his Jade Ring to negate the power of Nezha's Universal Ring.

Unfortunately however, Yang Bliss mutually assisted Nezha in the form of using magical pellets that were of equal power to that of Chanyu's, resulting in Nezha seizing many opportunities to strike consecutive blows upon Wen Liang's

body with his fire–tipped spear; and after several strikes to the chest, the warrior under Shang toppled to the ground, spurting blood in every direction as he let loose his last few breaths in despair. Meanwhile, during the prince's clash with the rebel commander, Yin Jiao unleashed the power of his Sky Overturning Stamp; but to his immediate dismay, Jiang Ziya unraveled the Yellow Apricot Flag, which caused the stamp to consistently spin in the air without causing any effect to his body in the form of its gravitational pull.

Being suddenly charged at by Yang Bliss, who wielded his long sword with great aggravation, Yin Jiao became very flustered at his clear detriment in such a situation, and thus retreated after receiving a critical blow to his back by the rebel commander's staff, retrieving the stamp before departing in unparalleled rage. Zhang Shan and Li Jin, who additionally suffered from similar circumstances at the same present time, followed their prince's lead, retreating back to the camp of Shang after covering their retreat with large clouds of dust that they spread through the air.

As Yin Jiao returned to his inner quarters that evening, he publicly burned incense within the central camp of Shang, weeping over the death of his head general, Wen Liang, and the additional passing of his right–hand comrade, Ma Shan, who both assisted him like true warriors beneath the name of the greater good. As Zhang Shan and the soldiers alike began to express inner sorrow at the death of these two leaders, a man of Taoist origin had arrived before the Shang encampment with request to confront Crown Prince Yin Jiao.

Being allowed entrance, this man, who declared himself to be "Luo Xuan, the Burning Flame Immortal from Fire Dragon Island." He informed the prince that he had arrived after being asked to assist the cause of Shang by none other than Shen Gongbao. Yin Jiao immediately realized that the man, to which Shen had specifically stated would support his name, had finally arrived to uphold the will of the people. He entertained Luo Xuan with great generosity, knowing that Phoenix City's declared survival date had expired, and that it should be burned to ashes by all means with the use of this new subordinate. Unfortunately however, Luo Xuan declared that his comrade, Lu Huan, had yet to arrive, and Yin Jiao was thus forced to wait an additional two days before the latter finally showed, handing Luo Xuan many additional magical weapons as they prepared to attack the city that afternoon.

At the brink of dawn the following morning, the two Taoist warriors were entirely prepared with their set strategy, and thus challenged the gates of Phoenix City only to be confronted by Prime Minister Jiang Ziya in short measure. As the two forces became aligned before their respective opponents, Luo Xuan was already angry at being humiliated to a certain level at his comrade's late showing. Thus, he vented such a rage by charging through the Zhou army ranks, violently clanging his duel Flying Smoke Swords against the mere long sword of the rebel commander, who naturally was taken aback by such an unexpected display of speed.

Immediately retorted by Yang Bliss, Huang Tianhua, and others, meanwhile Liu Huan evaded many attacks from Nezha's spear. Luo Xuan realized that the matter needed to be settled with the utmost of swiftness, and thus assumed a form at which he possessed two additional heads and four additional arms, effectively

allowing him the control of multiple weapons at one time. Jiang Ziya, saw this as a moment at which he could seize for striking upon Luo Xuan in his transformed state. He suddenly wiped his staff in combination with Yang's Sky Barking Hound, thus startling Luo Xuan for a mere instant, and giving way to many consecutive blows from other soldiers within the neighboring terrain. A lucky blow that forced the enraged warrior to retreat in grave pain, as Lu Huan respectively reciprocated his comrade's action after being overpowered by Nezha's new boost in morale.

The two Taoists thus made their way within the encampment of Shang, and naturally fumed in great measure at their carelessness in the former feud, resolute to turn all of Phoenix City into nothing more than flames within death after being told of Yin Jiao's sworn intentions. Yin Jiao was naturally more than inclined to answer the resolve of his subordinates after being unexpectedly forced to delay his plans for two additional days. The prince equipped the two warriors with countless arrows supplied by Zhang Shan. And by the second watch of night, Luo Xuan and Liu Huan strode from the Shang encampment atop their respective steeds, laughing in confidence at the prospect of their vengeance, and upholding the intentions of their leader at the same time.

Arriving before the gates of Phoenix City under the darkness of night, Luo Xuan and Liu Huan slew every guard on patrol with incredible swiftness before unleashing their Cloud Raising Smoke above the enemy city, sending over ten thousand flaming arrows spraying down within the terrain beneath, causing countless buildings to be set aflame.

Meanwhile the Zhou soldiers within the first district began to flee in great panic at such a fierce situation. Luo Xuan gave the signal for an all–out attack upon Phoenix City's inner district, and stated that — upon the order of Yin Jiao — all civilians were to be safely escorted temporarily from the city without harm, while any soldier of Zhou that did not express submission to the name of the crown prince was to be slain without hesitation. Upon this order, over 100,000 soldiers of Shang respectively burst forward, invading the enemy city with immense speed and morale.

Men and women, young and old, began to be safely distributed outside of the city for the time, while the majority of the soldiers sprayed onwards to smite upon the forces of Zhou, who immediately began to retaliate in full force. Luo Xuan resolutely charged like a beam of light across the battlefield atop his flaming steed, slaying legions of enemy soldiers with a mere few turns of his Flying Smoke Swords and the compounded power of his Five Dragon Wheel. King Wu, who took notice of the disastrous circumstances within his city, fell to the ground and prayed for the Heavens to grant him sympathy, while Jiang Ziya and his superior men stood with astonishment, deploying many units of archers and swordsmen to reinforce the frontline defense.

Luo Xuan, who single–handedly slew over 10,000 soldiers of Zhou, presently advanced before many architectural buildings of great stature, tore them to shreds of rock with the burning grip of his fire dragons, and absorbed the fire within the first district, distributing it before the noble grounds to protect what remained of the civilian homes. Now taking notice of the head palace of Zhou, and the Prime Minister's mansion that neighbored it, Luo Xuan and Liu Huan advanced with greater speed only to be confronted by a young celestial woman known as

"Princess Dragon Ji", who had arrived at a prior time to assist the regulation of the agriculture within Phoenix City's region of farming. As she began to spread the Mist Dew Universal Net over the city, effectively ceasing any fire that was originally distributed by the two enemy celestials, Luo Xuan angrily turned at the woman, knowing that she would be a nothing more than a nuisance, and must be eliminated if he was to progress upon the Zhou mansions. Approaching Dragon Ji's position and hurling his Five Dragon Wheel at the latter, upon approaching her position, Ji unveiled her Four Sea Vase, absorbing the wheel and all other fire arrows that Luo Xuan deployed following this humiliating display of retortion.

Liu Huan, who was equally enraged at the effectiveness of this woman's item, charged upon Dragon Ji only to be smitten in half by her Double Dragon Sword. As Luo Xuan became mixed with emotions of rage, frustration, and fear, at the sight of such crucial circumstances, he hurriedly merged his remaining Sky Shining Stamp into the blades of his duel Flying Smoke Swords, causing the swords to consistently glow with immense light and burst with flaming smoke. Resuming his three–headed, six–armed form, Luo Xuan thrashed his blades at Dragon Ji like a madman, but was overpowered by her enormous Double Dragon Sword, and was consecutively beaten back at every attempt.

Charging her sword into Luo's flesh and then striking dead his steed with a single stroke, Luo Xuan realized the situations as being dire, and thus ordered his soldiers to retreat back to the Shang encampment with every civilian and head of the enemy soldiers slain. Protecting the masses with an enormous barrier of fire to cover their essential retreat, Luo Xuan, with resolute vengeance, charged deeply into the neighboring mountains to detour all pursuers, slaying each and every scout and soldier encountered and healing his wounds for another immediate attempt on the city.

Meanwhile the following day, the many soldiers of Zhou reported the great renown displayed by Princess Dragon Ji to Prime Minister Jiang Ziya, who in return granted her due rank and was well–pleased with her having appeared for his mutual sake. Now that Luo Xuan had his strength re–gathered after devouring a tiger whole and consuming an additional elixir pill, he summed up his energy and began to make his way back to Phoenix City only for a man of old age to appear beside his pathway, singing heartedly with unknown reasoning.

Luo Xuan saw that this man had an aura of great strength as he carried a long halberd, and wore a distinctive cloud–shaped helmet above his brow with the symbol of Zhou placed therein. Thus, Luo Xuan knew that, he being alone, it was of the upmost importance that all his strength was reserved for the sake of destroying Phoenix City and the assassination of Jiang Ziya. Thus, he gave a bow of respect followed by declaration that he was a new recruit of the Prime Minister and had been ordered to carry a missive to the city of Zhou, relating that a terrible incident involving some form of detriment had taken place within Phoenix City the night before. And, he, by the order of his master, had been sent for the sake of its essential protection. Showing the false decree to this man, who was none other than Li Jing, father of Nezha, Luo Xuan began his way to the enemy city without harm or suggested suspicion.

Chapter 65

The Will of a Million is Shattered by Four

As Luo Xuan received the warrior's name as being "Li Jing", a man who was presently heading to the residence of the Prime Minister for employment under the Zhou flag, Luo Xuan carefully strolled side–by–side with the former, until they closely bordered the city walls of Phoenix City. Not allowing for his aspirations to be postponed for any moment longer, Luo Xuan presently gave a signal to himself, causing the Flying Smoke Swords that he planted within the earth to burst from the ground and fiercely impale the unfortunate Li Jing in the back, who in return gave a cry of immense astonishment while, assuming that he had been betrayed by Luo Xuan at such a moment in time, grabbed at the latter's throat in desperation.

Beating back the old warrior and setting him aflame with the natural attributes of his duel swords, Li Jing instantaneously formed an enormous golden pagoda in the heavens upon will, and smashed it down upon the unwary Luo Xuan's skull, killing the unfortunate celestial in a mere moment in time. Presently diminishing the pagoda and desperately scavenging upon the fallen warrior's body, Li Jing luckily found a large mass of silver elixir pills that possessed the attributes of healing any wound upon swallow — as opposed to pills that need to be dissolved in water — and, formerly being informed of this substance by his master, Burning Lamp, immediately devoured the majority of the pills before making his way to Phoenix City.

Being allowed entrance into Phoenix City after giving evidential proof of his identity, Li Jing was escorted before Jiang Ziya in the Prime Minister's mansion, at which Li Jing presently declared his prior incident with a celestial of fire, who attempted to take his life along the way to Phoenix City. Being forced to prove his case with complete evidence, Zhou soldiers were sent to the specific region at which Luo Xuan had supposedly died.

But, to their justified suspicion towards this new warrior, no body remained whatsoever, for Luo Xuan had planted 3,000 Shang soldiers in the neighboring forests to retrieve his body if any incident was to occur that would result in evidence of his passing. As the Flying Smoke swords were made from his own body, they dissipated into dust at the moment to which Luo Xuan died, destroying all evidence and forcing the rebel commander and his soldiers to not only distrust the new recruit, but to additionally become wary at every moment in fear of the enemy's return to smite them where they stood.

To make matters worse in a display of bad luck towards Li Jing, one of the more seemingly distrusted celestials among others, Burning Lamp, was his master, and was the only individual other than Muzha, Nezha, and Jinzha, able to justify that Li Jing should be trusted. And Jiang Ziya and the others thus put their time into forming a strategy on how to deal with Yin Jiao's Sky Overturning Stamp and Soul Dropping Bell above everything else, while stationing a high level of celestials outside of the gates and quickening their reconstruction as to fight against Luo Xuan's probable return.

During their strategic discussion, Grand Completion recalled from his memory three additional flags separate from the Yellow Apricot Flag under the Prime Minister, but of the same magical properties: "the Soaring Flame Flag within Mount Xuandu, the Green Lotus Flag within the Western Lands, and the White Cloud Bound Flag with whereabouts unknown." Receiving immediate consenting to retrieve these three flags, Grand Completion presently left Phoenix City and arrived before Mount Xuandu, at which he received the Soaring Flame from Lao Tzu momentarily following his request, before then heading to the Western Lands.

He arrived at the intended region and was allowed entrance before Buddha. Buddha was obstinate at first upon hearing the request of Grand Completion and his intentions to use the flag that represented Buddhism and their reputation, but was presently convinced by Candi to allow him the Green Lotus Flag for the sake of their religion's mutual expansion throughout the east: *"This being an intention of the upmost importance."*

As Grand Completion was very gratified at their consideration towards his troubled circumstances, he returned back to Phoenix City to report his present success, at which he entered the residence of Princess Dragon Ji and requested whether she knew anything about the remaining White Cloud Bound Flag's location.

Dragon Ji, who had not been informed of Grand Completion and his search to obtain this remaining flag at the prior time, informed the former that her mother happened to possess such a flag within the Jade Pond residence. But, as the flag was an essential symbol of will and authority within such a region, only a celestial of great status such as that of Immortal of the South Pole could request it. For Grand Completion had little choice but to head first to Mount Kunlun after deeply thanking the princess for her guidance and handing the two acquired flags to Prime Minister Jiang Ziya.

Arriving before Mount Kunlun and obtaining the mutual cooperation of Immortal of the South Pole, South Pole immediately strode to the Jade Pond atop his mystical crane, expressing delight and satisfaction over the unique architecture about him as he presently arrived before the residence of the Golden Mother.

Receiving the White Cloud Bound Flag after elaborating the reasoning behind why he had appeared, at which he naturally showed great gratification for the lady's consideration, South Pole entered Phoenix City following this incident, handing the remaining flag to Jiang Ziya. Jiang Ziya entertained him in his mansion hall as reward before sending the respected celestial back on his way to Mount Kunlun.

As Master Pure Essence and Outstanding Culture presently arrived before the Prime Minister's residence according to their prearranged time of meeting, Jiang Ziya began set their order of attack:

"Outstanding Culture will wait upon the eastern edge of Mount Western Foothills with the Green Lotus as his tool. Pure Essence will head to the south, equipped with the Soaring Flame. Burning Lamp will head the center perimeter with the Yellow Apricot. And he shall personally take up position in the west with the White Cloud Bound. "

After setting forth these orders, Jiang Ziya followed to set commands with his generals:

"Yellow Flying Tiger will assault the frontal encampment of Commander Zhang Shan; Deng Jiugong and Nangong Kuo will simultaneously assault the right and left camps that neighbor the front using Nezha, Yang Bliss, Wei Hu, and Thunderbolt as respective reinforcement; and Li Jing, Nezha, Muzha, and Huang Tianhua will distribute themselves where they are essentially needed from the rear."

Each general and celestial thus made immediate preparations throughout the remainder of day, at which they awaited until the time of dusk before pursuing any form of attack. Meanwhile within the encampment of Shang, Yin Jiao was exceedingly distressed and grieved over the unexpected report of Liu Huan and Luo Xuan having been killed, and thus coffined the honorable Luo Xuan in a respective coffin, sending a unit of soldiers as escort to bury the warrior upon the mountain's summit.

This being done, Yin Jiao was told of Luo Xuan's final employed strategy that would result in the rebel commander's forces being of a despaired state of fear. Thus, he knew that they would surely attempt an attack upon his encampment to ensure that revenge was not only obtained in the face of their humiliation, but to ensure that they have destroyed any means of threat that could assist the potential return of Luo Xuan.

"An action that is entirely essential to their future safety, by all means." With this deduction, Yin Jiao sent written decree via messenger, ordering neighboring passes to send reinforcement by order of Crown Prince, while securing a route of retreat to the east at which he would be able to reach the passes and call upon the assistance of the capital and that of his comrade, Shen Gongbao.

In addition to these preparations, Yin Jiao ordered his generals and soldiers to sharpen their blades and dominantly practice the Bull–Horn Formation and Pincer–Formation according to the perimeter surrounding the encampment's respective sides. And priorly distributed many units of royal soldiers to the mountains neighboring the Western Foothills, at which they would search all head residences and temples, burning them to the ground upon princely decree if any tool of magical attributes were to be located.

This ruse would allow Yin Jiao to ensure that the rebel commander's unknown sources of assistance in the form of magical items would be cut off to some extent, while they were then supplied to the capital as insurance to his name and power gain even greater evidence. For ensuring his mutual reinforcement from the king, he obviously would not possess intentions to harm Morning Song if such a display of assistance was to be shown,.

With this being set, Yin Jiao and Zhang Shan took their respective places. And as dusk had approached with report that the rebel army was presently closing in upon their encampment from every employable direction, the soldiers of Shang took up their stations and readied their weapons for a decisive battle. As Yellow Flying Tiger closed in upon the Shang encampment's frontal center, Yin Jiao and a large battalion of pike men fiercely clashed against the rebel army, greatly overpowering their advances with waves of arrows and the gravitational power of the Sky Overturning Stamp. Meanwhile, Zhang Shan, given the Yin–Yang Swords by

the prince, was met by Nangong Kuo, Deng Jiugong, and other lesser generals at the right encampment, at which he defended his strategic stronghold with the combined assistance of Li Jin.

Unfortunately however, a new foe by the name of Sun Yanhong advanced upon the defenders and spat large quantities of fire from his mouth, setting the soldiers of Shang aflame and resulting in mass confusion, to the detriment of Zhang Shan who had little choice but to fight with even greater valor. But even with his new display of prowess, Deng Jiugong advanced and, seeing that his former subordinate was unwilling to surrender even in such bested circumstances, struck a fatal blow to Zhang Shan's chest and ordered the fallen commander to be buried in Sanshan Pass in honor of his characteristics of zeal. At this present time Yellow Flying Tiger, who did not possess any magical backing, was bested very quickly; but to his benefit, Nezha and Yang Bliss immediately arrived to assist the commander, smiting the opposition forces with incredible power, at which Yin Jiao had great difficulty in suppressing even with the ability of his stamp and bell.

Knowing that the central camp was of vital importance and that if lost, would result in a prime advantage for the enemy force, Yin Jiao assumed his three–headed, six–armed form, and willfully multiplied his golden halberd until he possessed six ones. And followed by valiantly striking hundreds of blows into the rebel soldiers, felling hundreds with every swing of his individual halberds, and making the remaining whole more resolved than ever to press on and smite the crown prince. Naturally, if not defeated quickly, he would sully their opportunity to obtain victory.

As a result, the thousands of Zhou soldiers created a pincer around Yin Jiao, and the legions of spearmen pressed forward at one sudden instant and impaled the prince with their respective weapons, ceasing the warrior from his rampage. Enraged beyond measure at such a display, Yin Jiao firmly unleashed his Sky Overturning Stamp, causing the enormous mass of soldiers piled around him to be thrust to the ground, blood gushing from their ears and eyes as the gravitational weight became overwhelmingly strong — even to the point of crushing their bodies.

Nezha and Yang Bliss, who had presently stricken dead the multitude of the Shang forces singlehandedly, causing individual retreat for the majority of their enemy, assaulted the wounded prince with their sword and spear respectively, but were greatly held back by an enormous mass of crossbowmen that laid before the encampment's head gate, allowing Yin Jiao a safe retreat back within the central camp, at which he ordered the vast majority of the defenders to equip themselves with crossbows, while handing them loads of straw hay and the flaming arrows originally received from Liu Huan for the sake of an ultimate defense around the entire perimeter of their encampment.

Presently devouring one of Luo Xuan's silver elixir pills and mounting a cloud of dust, the crown prince immediately sped to the east with incredible speed, intending on reaching the capital and receiving a grand majority of magical items to use as backing for his ambitions. Approaching Sishui Pass as he killed the masses of Zhou soldiers that stood before his way as respective ambush parties, Yin Jiao presently confronted Master of Outstanding Culture along the way, who, without any hesitation, unraveled his Green Lotus Flag, forcing the prince's

weapon of destruction — the Sky Overturning Stamp — to reverse its power as the light from the flag shined upon it.

Overwhelmed at such an annoyance, Yin Jiao had little choice but to call back his stamp, blind his opponent with a storm of dust, and spur off to the southeast atop his cloud with even mightier resolve. Slaying the many Zhou soldiers that continued to confront him along the pathway to the southeast, in the form of additional ambush parties, Yin Jiao was met by his master, Pure Essence, who intended more than anything to stop his former disciple from completing his intentions.

Showing such an intention by unwisely revealing his Soaring Flame Flag even without the Stamp's release, Yin Jiao predicted that each flag must only possesses a variable exterior appearance to confuse their opponent, while it was internally nothing different than its counterparts in the form of its use, and thus did not attempt to release the Sky Overturning Stamp, but impaled his master's hands with one of his golden halberds, stole the flag, and thrust Pure Essence from his direction, thus changing his direction to the east and continuing onward to the capital. Jiang Ziya and Burning Lamp, presently hearing of Yin Jiao's movement to the east, abandoned their respective positions of defense and divided themselves before the pathway of the prince — Burning Lamp being the first to confront Yin Jiao.

Exceedingly cautious in all nature and not wishing to be seen as an enemy to the Prime Minister in fear of the detriment of acting against "Heaven's will," until he can eventually seize power for himself over Jie Taoism, Burning Lamp made no effort to prevent Yin Jiao's advance, considerately allowing the prince passage in honor of his resolve, awakening the Yellow Apricot Flag following the former's departure, creating thousands of golden lotus flowers to cloud the pathway of any potential pursuit.

As Yin Jiao thus presently charged towards the east, he saw the rebel commander posed before him with dragon banners fluttering about and, seeing Jiang Ziya's fool behavior in the name of warfare, seized the opportunity to attack from the air, at which he slaughtered the surrounding disorganized parties under Zhou before piercing his six halberds into the commander's flesh. Jiang Ziya, not having a former chance to resist against the prince's speedy assault, immediately released his White Cloud Bound Flag causing fog to dissipate all potential sight and forcing Yin Jiao to charge and thrash about in random directions — for upon release, the Prime Minister disappeared like nothing more than an illusion.

Fearing that more detrimental of circumstances would sully his efforts, even though such an opportunity was rare in suitability, Yin Jiao mounted his dust cloud and charged with unparalleled speed to the east. As the prince resolutely continued, the circle of fog remained no longer and Yin Jiao began to see the final brim of sunlight across the sky as talents of thunder echoed throughout the air, strengthening his determination to live on, no matter what. Presently entering a region at which the terrain closed upon him from left and right and continued with such an expanse, Yin Jiao continued by way of foot, until he had confronted a mountain of incredible span that blocked any potential advancement.

Being perplexed as to why such a pathway of essential importance for transportation and travel would remain at such a state up until the present, Yin Jiao was naturally annoyed by such unlucky circumstances and willfully cleaved the entire mountain into two vertical halves, with the secondary ability of his Sky Overturning Stamp, but draining a greater majority of its remaining magical potential.

Now being able to advance once again, the two sides of the mountain suddenly began to cave towards him, as if with the intention to crush him. Knowing that the mountain's rocks would smash his body if he attempted the use of the Sky Overturning Stamp, Yin Jiao lunged towards the sky as he used the wind to elevate his body; but as he reached the very surface of the mountain, both ends clamped shut upon his abdomen, causing him to let out a loud shriek of pain as he comprehended the danger of such a situation.

Chapter 66

A Hero Vows Redemption upon a Moonlighting Night; A Dragon of Justice rises from a Sea filled with Shame

A Dragon of Justice Rises from a Sea Filled with Shame". As the unfortunate prince experienced unparalleled pain in such drastic circumstances, he wasted little time in using the Sky Overturning Stamp to free his lower body from the mountain's grip; and as he was thus free, he swallowed another silver elixir pill to heal his broken body, at which he then mounted his cloud and continued to the east. To his continued detriment, however, mist as white as snow suddenly blinded his eyes from the recently experienced dark of night, as he continued, followed by four metal chains, which lunged from the terrain beneath, wrapping around Yin Jiao's heels and throwing him to the ground.

As he struggled to break free from this hold, the chains suddenly began to expand from the earth, wrapping themselves around both of his legs as if being that of a snake. Using his Soul Dropping Bell to stall the chains from expanding to even greater lengths — even though still presently remaining tight around his body — Jiang Ziya suddenly appeared before Yin Jiao's face, content with having captured the runaway prince.

Unfortunately for the prince, he had treaded upon a mountain that distinctively possessed metal chains beneath the earth that could be effectively controlled by the hands of any member of Jie Taoism; and as Jiang Ziya had specifically constructed this mountain solely for protecting the lands of the Western Foothills from a neighboring distance, he allowed Yin Jiao to continue on his pathway to the east without having to stop him with his own hands — which was unexpectedly an impossible task otherwise. Presently, King Wu appeared atop his stallion — having been stationed upon a neighboring vicinity for viewing purposes before Yin Jiao's capture — with Grand Completion by his side.

Approaching the captive and being told who he was, King Wu forced the Prime Minister aside and kneeled before Yin Jiao, stating that he would gladly give his life and suffer for 10,000 years in the face of the latter's humiliating condition, while ordering Jiang Ziya not to harm the prince in any form. In retortion, Jiang Ziya boldly stated that even though Yin Jiao was a status symbol before the entire country and its inhabitants, he had opposed the "Will of Heaven", and thus must be put to the sword in the name of true justice. Even with consecutive orders to pardon Yin Jiao from such a fate, the malignant Prime Minister refuted every request, handing Grand Completion his sword, to deliver the fatal blow.

With ready resolve to put an end to his dangerous disciple — who could risk the entire death of the Western Foothills if allowed to live — Grand Completion presently approached the captive with sword in hand. Meanwhile Yin Jiao, frantic to escape such circumstances, for the sake of his ambitions and the will of the people, suddenly revealed the Sky Overturning Stamp within his sleeve, striking it before his master's face and causing the latter to flinch with an intense gravitational pull upon his body. As Yin Jiao immediately followed with a slash from his golden halberd, Grand Completion, with tears gushing from his eyes,

shattered the former's blade to pieces with his right arm, and extending his fatal blade with the right, piercing Yin Jiao's throat and rendering his body motionless. Remaining upright after such a fatal blow, Yin Jiao eye's gazed resolutely at his master with the final remaining moment of life that he still possessed, while he dropped the activated Sky Overturning Stamp from his hand, stepping upon it with his feet; and as it hit the ground, the metal within the mountain equally reacted to the immediate change in pressure, causing the terrain to immediately collapse in a large ripple effect as the magical energy transferred through the metal, as if being electricity.

As Yin Jiao unleashed one final grin of achievement right before death, the mountain collapsed in all entirety, causing Jiang Ziya and the others to be buried like sand from within. Alas! Yin Jiao thus died, remembered by the people of China as a true hero, sacrificing his every ounce of life energy to destroy the country's evil in the face of the suffering populace and the war–torn hearts of all that inhabit it. As Yin Jiao's spirit took flight through the heavens and gazed down upon the enormous wreckage as a result to the mountain's collapse, the prince was justifiably infuriated that his ambitions have been evidentially sullied, but was still relieved that the rebel commander was indeed dead, allowing him some form of opportunity to easily take the Western Foothills if any new body was to be found.

In resolution to this, the first worry that struck Yin Jiao was seeing whether his respectable comrades had succeeded in their initial defense of the Shang encampment; but as he arrived to inspect, corpses laid desolate along the region's perimeter, with his encampment having been breached and desolated in all entirety. Seeing the evidence that many soldiers of Shang had scattered to variable distances after the dominant use of fire, Yin Jiao wrathfully altered the clouds of the sky and uprooted neighboring trees, as he loudly lamented the death of his fellow allies.

Following this incident of lamenting, Yin Jiao realized that some form of gravitational force was pulling him in the direction of the east, and nonetheless resisted such a force, arriving before the grounds of Capital Morning Song and searching widely for his father, who he intended on seeing, as opposed to initially killing him, which would provide a heavy weight of populace support to the side of Zhou, considering that his aspirations to be seen as the country's influence would be harmed by such circumstances, and recovery would be almost impossible.

Therefore, Yin Jiao eventually found his father — who was presently dozing off by means of heavy drinking outside the Happy Terrace — and stood before his father, informing him of his identity, the past circumstances taken place within the Western Foothills, and that the able and powerful should be convinced to negotiate and tear apart the Zhou influence — for by no other means was such a resolution possible.

Following this, Yin Jiao created an enormous gust of wind, soared through the heavens, and arrived before the Terrace of Creation in which his body was innately drawn towards; at this initial point in time, Yin Jiao allowed himself entry within the terrace, after being elaborated to by the guardian, knowing that even with Jiang Ziya dead, he did not possess any actual body or magical item to reinforce his authority. The crown prince thus took rest, vowing upon the

moonlighted night that he would rest for the time being, awaiting the moment in which he would be able to reinforce his eternal ambitions once again. The following morning, King Zhou sat concentrated on the message that he received from his "deceased" son, but nonetheless grew frenzy when receiving an urgent report that stated that Crown Prince Yin Jiao was indeed present on the battlefield; and as the worst possible circumstances would have it, he and that of Zhang Shan had both been killed while in the ultimate attempt of destroying the Western Foothills.

Unhesitant to act in some means of retortion to this detriment, King Zhou immediately held a council within the Royal Hall, where he announced the entire situation before every minister, accordingly asking who should be chosen as the following expeditionary commander to enact vengeance. In response to this, Supreme Minister Li Deng stepped forward from the others, stating that Commander Hong Jin of Sanshan Pass possesses both unparalleled magically capability and was additionally successful in military strategy — someone who should thus be employed and tasked with such an obligation.

Initially accepting this recommendation, King Zhou sent a messenger with royal decree to Sanshan Pass, where Hong Jin accepted the proposal, equipped himself with the Commander's Seal and 100,000 soldiers, and appointed his subordinate — Kong Xuan — as Sanshan's new head guardian. He then took leave of the pass and lead his army towards the direction of the Western Foothills.

At the present time at which Crown Prince Yin Jiao gave his final stand by collapsing the Western Foothill's Guardian Mountain, Grand Completion and the others were initially buried by the rubble that encased upon them, but the former immediately deployed thousands of lotus flowers that protected them from the weight of the rocks' pressure, escaping with both Jiang Ziya and King Wu before any furthered amount of detriment could result. Regardless, both Jiang Ziya and Grand Completion were heavily wounded, and were thus handed by Zhou generals silver elixir pills that were retrieved from the fallen Shang encampment, which were previously identified by the Prime Minister as only being consumable by a man of immortal characteristics.

The Zhou soldiers had also located the respective grave of Luo Xuan and freed the citizens that were held by Yin Jiao, so proclamations were immediately spread about the city that appeased the people from their strife, and reconstruction immediately took place within Phoenix City as many days passed by in conviction. Meanwhile, Hong Jin and his army of 100,000 had made their way deeply into the Western Foothills after a straight week of marching, where they presently made themselves an encampment secluded within a forest region that laid to the south. Scouts were then sent to report on the current circumstances present within Phoenix City.

After some time, information had been received that many escorts of provisions, silver, and iron were being transported regularly, and many soldiers were being drilled apart from one another in variable regions, suggesting that the Western Foothills were quick on their feet to ensure that further invasion was well defended from, and that such an opportunity to strike shouldn't be avoided. Thus, Hong Jin distributed his soldiers to specific strategic positions, drilled the sword,

bow, and spear units beneath his command, and ordered General Ji Kang to take the field the following morning. As dawn arrived the next day, Ji Kang marched a grand army of 70,000 soldiers before Phoenix City, ordering his soldiers to pounce upon its western gates and besiege it as quickly as physically employable. At this initial time, General Nangong Kuo charged through the gates that presently suffered from besiegement and furiously ordered his unit of 20,000 to fit arrows to their bows and barrage the Shang soldiers from the city's walls, additionally meeting Ji Kang one–on–one, prepared to fight to the death if the need be.

Ji Kang, relatively being overwhelmed by Nangong Kuo's stand of desperation and rage, presently recited many incantations, causing an enormous cloud of darkness to appear directly above his respective head, at which a wolf of bronze fur lunged from the darkness, piercing its fangs into Nangong's flesh and rendering him screaming in pain. Ji Kang then stabbed his sword relentlessly upon the wounded warrior, causing Sun Yanhong, who gazed at such a sight from the city walls, to spray an enormous torrent of fire down upon Ji Kang. Ji Kang initially fled in great surprise at such a display, knowing that such a monster might have been the justification as to why the Shang encampment's remnants were found as being mainly nothing more than deeply incinerated ashes.

Ordering his soldiers to retreat lest they were to be killed in mass by this incredible beast, Ji Kang and the Shang army fled the day, and Nangong Kuo was immediately carried back into the Zhou encampment, where he was treated. The circumstances involving Sun Yanhong's appearance was presently reported to Hong Jin after the time at which Ji Kang effectively returned to his commander's encampment. Hong Jin was delighted that the source of the previously seen catastrophe had now been filled in with partial evidence. He thus chose to send General Bai Xianzhong to do battle the following day with 10,000 pike men and crossbowmen alike, meanwhile forming a fixed strategy on how to destroy such a beast and its conspirators.

As the warrior of Shang approached Phoenix City's gates, he aligned his pike men in a pincer formation, while his respective bowmen formed towers out of mounds of mud in the rear, so as to have a mounted position that would allow them to spray upon the enemy soldiers like rain. With these formations having been aligned, Deng Jiugong alone commanded a frontal army of half the number. And after failing in the controversial attempt to convince Xianzhong that his course of action would only result in death, Deng Jiugong fearlessly charged upon the enemy's pincer formation, ordering his fire–arrow ambush units on his right and left to clear a pathway of fire that would separate the opposing pike men from his body.

As the pincer formation became distorted by this show of unexpected bravery, Deng Jiugong whipped his noble steed until he obtained great agility, at which he closed in upon the enemy commander — who remained at the middle — and felled him in a single cut of his blade, presently fending off volleys of arrows at the same initial time. As Deng Jiugong ordered his soldiers to then begin to spray their flaming arrows upon the mounds of mud, the morale of the Shang soldiers diminished. They fled back to their encampment while Jiugong took the enemy commander's head and made his return to Phoenix City, much to the praise of Jiang Ziya, who ordered the head to be hung upon a pole before the city gates as a

showing of their conviction. As Hong Jin was naturally distressed to hear of such a detriment upon hearing report, he still relatively harbored a very keen interest in the capable men of the Western Foothill rebel faction, and more than anything desired to visit their city personally, where he would be able to engage in some form of controversy.

The following day, Hong Jin equipped his body with full–plated armor and led an enormous front before the eastern gates of Phoenix City. And as Jiang Ziya and his men exited the city gates to repel this enemy force, Hong Jin took notice of the rebel army being of perfect discipline, consisting of many a general and celestial, who showed such a look of resolve and furiousness that the Shang commander grinned in admiration.

Approaching Jiang Ziya and receiving his name with full respect, Hong Jin began by informing the Prime Minister that he had been sent by royal order of King Zhou to cease their rebellion and make ultimate peace between both of their respective factions. *"I am Senior Advisor of the Leftern House, Hong Jin, and I come before you today to put forth an agreement that can settle our differences in a manner differing from lowly barbarity. As I see that your army is of perfect discipline and formation, yet you carry the name of a rebel, it is obvious that you possess hatred towards the name of King Zhou and intend on his overthrow.*

Now would it ultimately benefit your position by using moral influence to strengthen the swords of your soldiers and create a furthered amount of chaos in this country? I see such an action as being nothing less than folly, as you and your people consider yourselves men of peace that await the times, but in reality, you are treacherous snakes that wish to bite back at your master! Have you taken into consideration the consequence in acting in such a manner? You may possess the capacity to overthrow the dynasty and declare yourselves as heroes, but is barbaric violence truly something that you should carry out as if being nothing less than normality?

In the name of justice, I cannot allow someone such as you to destroy the Shang Dynasty and bind the people's minds to petty delusions of grandeur and peace. If you value your life and the hearts of your people, I order you to throw down your weapons and speak of submission. For what can animals such as yourself perform against men of my ability, other than using celestials as tools to carry out your own evils?"

Smiling with an aura of great resolve, Jiang Ziya responded: *"So, the common class general of the Shang forces declares me as being a rebel of the country and someone who should ultimately be eliminated for the sake of the greater good. I am nothing more than a simple Taoist man that has risen up in the name of Sky, and I will strike down anything that opposes such a will, even if I am forced to destroy every last one of your kind with the sword that rests at my side.*

The will of Sky is vast, and I am the figurehead of destiny that has been ordered to strike down the evil Shang Dynasty and its ruler, so that my benevolent ruler King Wu can rise up and rightfully claim the throne as his! You state my intentions as being nothing less than a passing whim held by a barbarian, yet how can you deny the resolve of my blade as being delusions of peace when I possess the full capability to create such peace?! I am a ruler among men, and nothing can deny what I have chosen to do for this country, as my actions will create a future that everyone shall prosper from, no matter what needs to be sacrificed within the

process. My people fight as my arms and legs, and I treasure them the same. How can one such as you dare talk of justice when my actions are for righteousness and universal happiness?"

Laughing aloud in full determination, Hong Jin boldly stated: *"So it seems that you believe yourself to be a hero of the common man, and use your direct followers as evidence to prove that what you are doing is for the best possible resolution to the present circumstances. Is that not nothing less than truly pathetic, eh? You foolish ape for a human! It seems that no reason can diminish that disparity within your breast, and that you are determined more than anything to bring this country to a greater height of chaos, simply due to your own petty views of justice!*

Righteousness, love, honor, resolve; are these words that you truly believe will somehow save the people from their consistent despair, and that you will be seen as a hero among men? Listen to reason, you useless old fool! Even if you are able to destroy the Shang Dynasty with the backing of those evil righteous–driven celestials, think that I will simply stand down and allow your actions to pave a pathway of destruction through this country, in face of my ultimate duty and reputation beneath the sword of Shang?!

If you refuse to set aside your delusions even in the face of reason, then I have little other choice then to show that my blade has been carved from the blood of thousands of rebels, and you shall simply be another corpse that litters the death–paved ground of shame once my justice tears open your very heart!"

With these words having been spoken, Hong Jin resolutely ordered his pike men and spear units to charge to his right and left as they advanced to the enemy's position from the front. His bowmen would begin to construct forts to the south and north to use as fortifications. And the mounted cavalry would create a wide pincer formation around the rebel army, expanding the effectiveness of Hong Jin's forward charge.

As Hong Jin neared Jiang Ziya's position, he would be momentarily confronted by the 72nd son of King Wu, known as Wu Shimeng, who was naturally of intense physical ability, and thus subsequently able to beat back Hong Jin's assault with only a small unit of soldiers. Seeing that this new foe possessed a high level of strength to back his resolve, Hong Jin concluded that such a confrontation would not prove fruitful by means of his own martial prowess. He thus gave a signal with his right hand before stabbing his silver flag into the ground, at which he ran inside of a void door that appeared to his right.

With this void door having been opened, Wu Shimeng knew not what fate would befall him if he were to enter. But as such circumstances opened an opportunity for him to potentially seize the head of the enemy commander, he unhesitatingly charged onward through the door. Little could he actually comprehend, however, that Hong Jin immediately was took to hiding as he was present within his void. And by the time at which Shimeng had entered, the Shang commander's cutless fell upon him like a heavy guillotine, slicing the general into two vertical halves and subsequently placing fear into the hearts of Jiang Ziya and each of his subordinates.

Hong Jin exited his void door and resumed it to its original state as a flag. Loudly then he began to boast at Jiang Ziya: *"You stated earlier that you possess the full capability to create peace within this country, yet how can one deny the power*

that I wield as being something subtle and easily conquered, even as one of your men have now reached River Sphynx and cry out in resent at their own unknowing!

If you wish to take my life and continue with your petty ambitions of grandeur, then call forth those worthless celestials of chaos and use them to your present advantage, otherwise the scent of blood shall echo throughout the countryside as my blade erases your every cell of existence! Don't take me lightly, you barbarian. I have slain thousands of rebels with this resolved sword of justice, and your streaming blood shall simply be another passing page in history, while I shall be looked upon as this country's true hero!"

With this having been spoken, Hong Jin re–awakened his void door and disappeared within, concentrating every ounce of his magical energy to sprout from the ground beasts comprised of dark matter, who roamed across the battlefield in enormous number, tearing apart soldiers of the Rebel Army limb by limb. As these beasts were a part of Hong Jin's subconscious, he was forced to remain in a meditative state while within the void; but with Deng Chanyu's immediate and brave showing of agility, she was able to scatter many soldiers of Shang before entering the door that held the commander, barraging him with a multitude of reinforced pebbles and subsequently causing Hong Jin to yell out in thriving pain and despair.

Attempting to grab ahold of her body with his Hands of Darkness, he had already maxed out the majority of his remaining energy and struggled in such an attempt, causing Ji Kang to initially pierce forward like a shadow and purge the entire battlefield in mist. Taking ahold of his wounded master while in the midst of such a showing, Ji Kang ordered a full–scale retreat back to their encampment, thus scoring for Jiang Ziya a moderate but resentful victory. As Ji Kang and the rest of the Shang forces had returned to their respective encampment, Hong Jin had immediately treated his wounds with advanced medicine and rested for the evening, vowing that he would unconditionally dispose of the woman that had given him such deep wounds, ultimately for the sake of his credibility.

Acting upon these words, Hong Jin departed from the encampment the following afternoon, taking with him a 3,000–strong unit of archers to back his assault, determined to solely tear apart Deng Chanyu, the woman who had humiliated him so deeply. Hong Jin appeared before the eastern gates of Phoenix City shortly following and ordered the appearance of the "rock–throwing whore", Princess Dragon Ji. The princess had taken ear to the ability of Hong Jin's flag and had happened to possess a weapon that could counter such a detriment, rode from the city gates and confronted Hong Jin upon Jiang Ziya's consent.

As Hong Jin was both enraged at the fact that Deng Chanyu refused to show her face, but satisfied that he could enact his revenge on another respective arm of the rebel commander, he initially awakened his void and ran inside, preparing to unleash the largest amount of dark energy that he could sum forth, tearing his enemy into pieces.

To his shock, a large silver portal carrying Princess Dragon Ji was suddenly awakened from within the void, and she strode outside with incredible speed, smashing Hong Jin's back with such force that his armor shattered to pieces, additionally throwing him a great distance before he had reattained his footing. In

a state of great panic, Hong Jin abandoned his flag and fled to the north on his mount, ordering his 3,000 archers in ambush to unleash volleys of arrows at Dragon Ji, who was presently in pursuit at the rear.

Returning to a natural state of mind and fully confident that the woman could never survive such a heavy onslaught, Hong Jin steadied his horse and turned to look at his opponent. But to his intense fear and dismay, the Shang soldiers fell in masses as Dragon Ji unleashed from her magical vase an enormous sum of fire, which had been originally obtained during Luo Xuan's former attack upon Phoenix City.

Hong Jin gazed all around him and saw trees falling apart with flames scattered to the very heavens. Hong Jin, no matter how bold he wished to live another day, frantically sped his horse to the north until he reached the North Sea, at which he dismounted, throwing into the waters an imperial seal that was granted to him by noble birth, carrying with it the will of ancestors.

As the waters began to part from one another with violent waves churning consistently, an enormous guardian dragon leaped from the depths of the ocean, allowing Hong Jin to mount it as if he was its master. Dragon Ji had caught up to him his position. Thus Hong Jin stood atop his beast and loudly proclaimed before his opponent: "*You are a mere tiger that has been uncaged by a rebel who wishes to overthrow the country, and you still consider yourself as being superior to I, a man of true noble birth who even the heavens proclaim as their equal! Is the present situation not anything less than laughable?! I am a man that has been chosen by the Shang Dynasty to lead the masses to unconditional victory, never severing my path of duty nor giving up in the face of any opposition!*

You on the other hand are nothing more than a test–animal, who has been granted supreme power at birth. While at the same time you prove yourself as being too incompetent in knowing how to wield such a power, even to the extent that you shamelessly attempt to take the life of one such as I, known by all as a man of justice! If you give in now and show to me that your life is better off saving than to meet a humiliating death in the face of service beneath a deluded man of the common class, then I shall treat you as if you are my own right arm. An individual who deserves respect and gratitude, and someone who is treasured by the people alike as being a hero that has awakened from ignorance.

My ancestors have long been known throughout the land as prodigies, individuals of both great talent and respect, and saviors of nations and kingdoms, never allowing themselves to falter or give in to unfavorable circumstance, but living on to fight for their resolve another day, destroying any opposition to the throne and securing themselves as men of true repute! Set your eyes upon reason and become a beacon of light as my ancestors have shown themselves to be. Only then shall you make a name for yourself in this pathetic country gutted with every whim of evil and become a figurehead that is deserving of praise and power!

My conviction for the people has never decayed even after so many years of service beneath a land dreaded with incompetency. Think that I will simply give in to a force driven with nothing else than unconditional barbarity and lose an opportunity at guiding the masses with the power and authority that resides within these very fingertips?! The circumstances are futile for any means of victory, as even the gods have answered my noble call, and together we shall both strike down the

evil in this country and blossom the future as a sword of unparalleled conviction and truth!"

In response to this, Princess Dragon Ji approached the sea that stood before her and casted into it her own hereditary seal, effectively summoning forth an enormous dolphin–like creature that bordered the size of Hong Jin's dragon. Mounting her respective beast, Princess Dragon Ji began to shout*: "As you are indeed a man worthy of my respect and admiration, I shall tell you my name and title. I am none other than other than the daughter of Golden Mother of Jade Pond, Princess Dragon Ji, wielder of the 10,000–armed vase! Now that you are competent of my position in this world, by what means could I betray the expectations of my mother and all who serve under my right arm, simply to save my own present life? What you state is not the present way of things, as Jiang Ziya is a man guided by Heaven, destined to allocate freedom to the people and reign forth an era of unparalleled peace!*

No matter how noble you believe yourself to be, the will of my lord and the aspirations of the people are something that you shall never understand, and the waves of the time shall ensure that a person of greater capability rises up and seizes peace for all, and that man is Jiang Ziya! How dare you speak of delusion when you yourself are the one who is ignorant of the present circumstances! I refuse to give in to your swindler ways of trickery!" "It is a sad state of affairs to see a woman of your beauty succumb to such a shallow understanding of this country and the figureheads that are essential in running its every ligament.

Can you not comprehend that even with such a position of influence, you are nothing more than an animal bound in rope that longs to see the light of freedom, feeling every form of resentment as you are forced to unconditionally follow petty codes of filially? If you are unable to awaken from your primitive ways of thought and see my absolute reasoning, than you are fated to be regarded within history as a fool who was destroyed out of nothing less than their own blindness and irrationality. Do you intend on such a detrimental resolution as being your fate within this world? I would hardly consider that as being reasonable by any means, as you will thus have stained any reputation you previously possessed with the blood of resent and ignorance, forever looked upon as a mere nobody that was unable to adapt to the times, let alone crushed by a man of unparalleled repute such as myself."

With this having been spoken, Hong Jin leapt to the heavens atop his one–mile long golden–scaled dragon and fell upon Dragon Ji's beast with incredible speed and valor, tearing apart the dolphin's upper body and etching the sea with a coating of blood. With this having been initiated, Hong Jin's dragon began to bear its heavy fangs into the flesh of Dragon Ji's dolphin; and taking advantage of this situation, Hong Jin leaped upon his foe and landed a crucial blow to her flesh with his sword.

Taking immediate advantage of this, Dragon Ji pressed Hong Jin aside with all her might and ordered her Dragon Binding Rope to bind the Shang commander's body and effectively render him immobilized. Struggling to free himself with every ounce of strength as the rope tightly began to bind his ligaments from any form of movement, Dragon Ji grabbed ahold of Hong Jin and quickly fled back to Phoenix City, the same initial time being forced to evade many consistent attacks by his dragon, which burned with a great flushing of rage over

the position of its master. Nonetheless, Dragon Ji was able to safely return to her respective city, at which she threw Hong Jin before the very feet of Jiang Ziya.

Chapter 67

The Outspoken Warrior is Granted Honors of Lordship; Royalty and Justice become twisted to Circumstance

Jiang Ziya took the hands of Dragon Ji and bowed before her in respect and acknowledgement at having captured the enemy commander. He then gazed before the humiliated Hong Jin — who presently was still bound to the Dragon Binding Rope. And stated: *"So, this justice of yours seems to have brought about nothing less than failure and defeat at the hands of a superior enemy, while you now stand before me as figure of humiliation that was unable to uphold his bold words. What can you state now, General?*

I control your life within my very fingertips and possess the complete jurisdiction to end it at this moment if I was to will for it. As your boldness and conviction surpass any other warrior that I have confronted within the past, I indeed express my utmost respect towards your noble cause, even though it is distorted, confused, and all together misled.

With this having been stated, I shall allow your life to end honorably, for you have proven to be true to your conviction and dreams. And that is reason enough to allow for you the death of a hero who believed in his own words, as we both are so little apart in our manner of thought, no matter what another may dare state. Guards, away with him to the grounds of execution!"

Thus, Hong Jin was brought to the grounds of execution and was fully prepared for his life to meet the sword. However, a Taoist man by the name of *Celestial Matchmaker* arrived in a sweat ordering the executioner to [hold] his hand, as *Incantations Immortal of Jade Pond* had provided written decree stating that Dragon Ji and Hong Jin were destined by Heaven to join in marriage.

With these words having been passed on to Jiang Ziya, he initially went to see Celestial Matchmaker, forthwith leading him to the residence of Dragon Ji so as to come to a justified conclusion on how to respond to the mandate involving her marriage. Upon entry into the princess's residence, Celestial Matchmaker and Jiang Ziya approached Dragon Ji, at which the former began:

"My lady! I am humiliated at the fact that I could not approach you with this matter at a sooner time, but our respective master Incantation has only just recently received written decree stating you are to be married to Shang Commander Hong Jin, so as to secure peace between both respective factions. And I have consequently arrived with the most immediate of speed, intent on employing the command of our lord.

However, your words, my lady, shall determine whether such a resolution is to come about, as I am nothing more than a stone in the riverside in comparison to your nobility and reputation, and will willingly meet the sword if you are to express refusal with this demand."

As Dragon Ji was relatively shocked to hear of such a sudden report and the inappropriate time at which it had been produced, she was nonetheless inclined to accept such a proposal. She not only began to subtly fall in attraction to the young Hong Jin and his great ambition but also came to the realization that he would be more useful alive than not. Both Jiang Ziya and Matchmaker were elated to hear of Dragon Ji's consenting that Hong Jin was freed from his bonds shortly and escorted

to the Shang encampment, for the sake of rallying his soldiers into a mutual surrender. Hong Jin, intense with despair and humiliation in effect to having not only been captured by the rebel forces, but left alive simply to attest his own usefulness to a distorted cause, enraged him internally as he approached the Shang encampment and called his generals to an audience. In a loud voice, Hong Jin began*:*

"To my great disfavor and detriment, my entire contingent had been torn asunder by the hands of a single woman, and even the ancestral dragon that has supported me since my very birth failed to bring me an ultimate victory. Thrown before the feet of Jiang Ziya and taken away for beheading, my life was saved by a single commanding whim held by one of their barbaric celestials, and now I have succumbed to the humiliation of marrying the one woman who caused my defeat or otherwise meet the sword in death.

Who could have ever considered that I would be torn apart by petty magic tricks and forced, to my very throat, to support the arms and legs of a deluded rebel of the common class! My men, you have all stood by me as true heroes alike that fight for a greater good, but alas, the circumstances have been twisted against any means of our success, and we have no other choice than to lend support to this rebel faction and ultimately throw our names from the path of gods to that of peasants.

Nonetheless, my comrades, I will find a way in which we can tear these bonds of animal skin from our bodies and ascend to the glory and fame that we deserve. And no matter what sacrifices need to be made, the head of Jiang Ziya shall one day become an ornament for my ambitions after I show to the entire country that I am a man who never abandons his justice!"

With this having been stated, Ji Kang and the others vowed to unconditionally follow their leader in service beneath Jiang Ziya. The group then proceeded back to Phoenix City, in which both Hong Jin and Princess Dragon Ji accordingly were wedded on the third day of the third month in the 35th year of King Zhou's reign — respectively seen as a lucky date for their marriage.

The Western Foothills had now made the necessary preparations to ensure a full production of provisions and weapons for a prospective incursion into capital city Morning Song. And for this very reason Jiang Ziya presented himself before King Wu the following day with the proposition of attacking King Zhou with the support of other nobles who mutually shared the same intent.

This nonetheless came across before King Wu as unthinkable, for his father had commanded him never to consider destroying the king even if being a nuisance to the people's prosperity and integrity. It would be nothing less from fully denoting an unfilial and disloyal nature unfettered from traditional values. San Yisheng, however, convinced King Wu that joining the nobles in a united front and forcing the king into a state of repent without conventional attack would be the best course of action, and forthwith suggested that Jiang Ziya should be appointed commander for the sake of managing political affairs from every side of their campaign.

Accordingly granting the prime minister the yellow axe and white scepter as an entitlement to authority in respect to Yisheng's request, the minister then suggested that a high terrace should be constructed in compliment to traditional rites of prayer offering before the rivers, mountains, earth, and heavens.

This was also consented to with relatively open arms, and after reassuring the king that he can be relied upon for the arrangements of such an imperative task, Yisheng visited Jiang Ziya in a toast of congratulations and forthwith confided to both Nangong Kuo and Xin Jia the responsibility of constructing their terrace.

After the passage of ten days the terrace project was complete, and with this San Yisheng approached King Wu and informed him that the 15th day of the third month had been chosen as a date for announcing the prime minister's appointment to commandership.

Chapter 68

Two Hermits Stop the Army

Following the leave of each immortal, Jiang Ziya and his generals would be prepared for the expedition in three days. Once Jiang Ziya had presented a memorial to King Wu — and effectively attained his consent — the former assigned Huang Tianhua as the frontal vanguard general, Wu Ji the right, Nezha the rear, and Nangong the left. Each would thus drink a cup of wine, thank Jiang Ziya, and then take their leave. After Jiang Ziya had performed a muster call before all his generals, he would order Yellow Flying Tiger to drill the army as to ensure perfection.

The great army of Zhou would thus take off the following day once external and internal affairs were well accounted for. It was the now the 24th day of the third month within the 30th year of King Zhou's reign. As the Zhou army passed between Mount Yan and Mount Shouyang, two Taoists would suddenly block their path. The Taoists known as Bo Yi and Shu Qi would reprimand Jiang Ziya for his unfilial actions — and that he should thus await for repent on the part of King Zhou without any form of attack.

The former would respond by saying that such views were exceedingly short–sided and should be avoided for further hurting of the people's will. After these Taoists had been tied up for their intrusion, they would be set free later to return to their mountain. Once Jiang Ziya and the army of Zhou had reached the Golden Chicken Range, red flags would suddenly appear before the summit of the mountain. After an enemy camp had been effectively located above the summit, Nangong Kuo would volunteer himself to meet the enemy. Wei Ben, the enemy commander, would defeat the former with moderate ease — and send him back to tell Jiang Ziya that he would like to see him immediately.

Before Nangong was to lose his head, Wei Ben would kneel before Jiang Ziya and ask to fight under the banner of Zhou in order for his name to be recorded in the pages of history one day. Jiang Ziya would accept his service with great delight — and release Nangong due to attaining a general that could take his place.

Once King Zhou had gotten word of Jiang Ziya's march to the capital of Morning Song, he would assign Kong Xuan as expeditionary commander of defense. Upon Kong Xuan's meeting with Han Rong at Sishui Pass, he would proudly declare that Jiang Ziya, King Wu, nor any other Zhou generals would be able to stand against his supreme strength — and should thus not be feared. With these words, Kong Xuan would march westward from the gates of Sishui Pass to Golden Chicken Range where his army would halt and set up camp for the night.

Chapter 69

Trouble at the Golden Chicken Range

Once Jiang Ziya had attained word of Kong Xuan's movement, he would ponder alone in his tent over this 37th invasion. Vanguard general Chen Geng would present the first challenge before the camp of Zhou; and Huang Tianhua would effectively answer such a call. Following thirty rounds, Tianhua would unleash his Fire Dragon Javelin to put an end to his opponent's life. As Jiang Ziya dipped his pen into his ink slab to record his general's performance, the nib would suddenly drop off. The former would express inner grievance over such an omen — for he knew that this was the last merit that was to be achieved by Huang Tianhua.

Sun He of Shang would meet Wu Ji of Zhou at the battlefield the following day; and thus a great duel was to be unveiled. During their ensuing battle, Wu Ji would manage to stab his cutlass deeply into Su Hu's chest — effectively ending his life. With hatred over the loss of two renowned generals of the kingdom, Gao Jineng would volunteer himself to attain revenge. Once Nezha had intercepted Gao's attack, the great fire lance of the former would fiercely clash with Gao's spear. As he realized the great celestial abilities that Nezha possessed, Gao would quickly flee to the camp of Shang — but would be severely wounded by the former's Universal Ring in the process.

The following day Kong Xuan would appear before the camp of Zhou in furiousness over his past losses. As the former ran out to clash his great sword against Jiang Ziya's mere cutlass after a short interlude, Hong Jin would ran out to meet the former. With immense wrathful rage, Kong Xuan would lash at the rebel. Once Hong Jin had unleashed his portal door ability, the latter would simply laugh as he used his yellow beam to sweep the former in an invisible void.

When Jiang Ziya thus lashed at Kong Xuan with his Devil Beating Whip, it would suddenly vanish in a beam of red light. After the forces of Zhou had thus fled in fear, Jiang Ziya would ponder over Kong Xuan's ability to use five different rays of light. In short time Ziya would order his troops to unleash a surprise attack upon the camp of Shang that night. Kong Xuan, who used divination to deduce the enemy's scheme, would order Gao Jineng of the Swarm to ambush the enemy at the left camp.

As Nezha attempted to invade the central camp, he would be shortly met by an invigorated Kong Xuan. Even though Nezha possessed immense celestial power, he would be unable to defend himself against white light, the most evolved of Xuan's lights. Huang Tianhua would meanwhile invade the left camp and battle against Gao Jineng and his bagful of locusts and wasps. After a fierce battle between Huang's Fire Dragon Javelin and Gao's spear, the latter's wasps would manage to seriously wound the former's jade unicorn — thus sending him smashing to the ground.

As Huang Tianhua used his javelin with fierce resolve, he would be unexpectedly pierced violently through the stomach — and would thus fall to the ground with blood pouring from his abdomen. Gao would then deliver the final

blow to the warrior of Zhou — thus ending his life. Following the end of the battle deep into the night, Yellow Flying Tiger and Jiang Ziya would hear the report. Once Flying Tiger had learned of his son's death, he would be so thrown into grievance and shock that he would lose all senses. With due resolve for revenge, the former would head immediately to Mount Flying Phoenix in order to attain the assistance of Chong Heihu of the magic hawks. Following his arrival at the mountain, he would gaze at three warriors that stood battling each other with varied weapons.

Once Flying Tiger had discussed the situation with these distinguished warriors, it would be decided that the former three warriors would bring Flying Tiger to Chong Heihu's presence the following day. Once Chong Heihu had essentially consented to the former's request, he would meet with both Jiang Ziya and King Wu at the camp of Zhou. After Chong Heihu had dined with the former, he would head out to the camp of Shang with his generals the following day and ensue battle with Gao Jineng. As the battle raged on, an intensely invigorated Yellow Flying Tiger would charge forth on his magical ox.

Chapter 70

Subjugation of the Peacock

Sensing immediate danger within the situation at hand, Gao Jineng would quickly unleash a swarm of wasps and locusts upon his foes. Unexpectedly for Gao however, Chong Heihu would open the gourd on his back — effectively creating thousands of hawks that would devour the latter's insects.

As Kong Xuan immediately ran to his general's assistance, he would gaze in shock at the blade of Yellow Flying Tiger as it dripped with the blood of the now dead Gao Jineng. With no further delay, Kong Xuan would take all five generals in a single beam of light. After putting his new prisoners into the gaols, Kong Xuan would decide not to fight and instead act as a blockade to the Zhou forces.

After Yang Bliss had arrived and was informed of the situation with Kong Xuan, he would head out the following day to the camp of Shang with Jiang Ziya in order to use his Demon Exposing Mirror upon the latter. When Yang Bliss had shined the mirror at Kong Xuan, all he could see was a piece of agate rolling to and fro. After Kong Xuan had lost his patience and ensued in battle with the former, Yang Bliss and the assisting Wei Hu would have no choice but to flee.

Following a fierce battle with the remaining Zhou forces, Kong Xuan would be stabbed in the left shoulder by Princess Dragon Ji and severely wounded in the face by Deng Chanyu's pebble — and would thus flee in defeat. Back in the camp of Zhou, Jiang Ziya would be called for a personal discussion with King Wu and would gradually lose his determination to keep up the fight.

After Jiang Ziya had issued the order to reduce the cooking stoves, every individual would realize that the commander wished for retreat; and they thus begin to pack up for departure without any idea why. Fortunately, Lu Ya would arrive in short time and convince both Jiang Ziya and King Wu to continue the campaign. Once Lu Ya had physically seen Kong Xuan's renown the following day on the battlefield, he would flee back to the Zhou camp in shock. Earth Traveler Sun, who had just entered the camp gate with extra food supplies, would yell angrily at Kong Xuan for insulting his commander in the past — and would thus violently lash out at the latter.

After Earth Traveler had effectively tricked Kong Xuan to fight him dismounted, the former would be able to swiftly move through the ground delivering several blows to Kong Xuan's body. Being more annoyed then physically wounded, Kong Xuan would unleash his rays all at once upon the latter.

Once Earth Traveler Sun had burrowed through the ground as to avoid the former's technique, Kong Xuan would be severely wounded in the face once again by Deng Chanyu's pebbles — and would thus flee. In seething rage over Deng Chanyu's obnoxious technique, he would demand Chanyu at the Zhou camp early the next morning; but Jiang Ziya would be reluctant to decline such by hanging the board of truce.

After Lamp Lighter had arrived the following day to do battle with Kong Xuan, he would use his great eagle in an attempt to see the former's true identity

with his magic bull eye. Once he had flown back in defeat, Buddha Candi would arrive in short time and declare that Kong Xuan was predestined to join him. Thus, the former would head out to meet Kong Xuan immediately afterwards.

Chapter 71

The Offensive on Three Routes

Following Buddha Candi's arrival at the camp of Shang, Kong Xuan would ask for his reason of appearance. After the latter had learned the reason, he would lash at Candi with his great sword and golden staff — but both weapons would be simply brushed aside by the former's tree twig. Once the Buddha had been caught within Kong Xuan's rays of light, all five beams would suddenly explode.

Now being completely defenseless, Kong Xuan would change into his true form, a beautiful peacock. Buddha Candi would thus shortly return to the western region atop Kong Xuan once the Zhou generals had been essentially freed. Following the surrender of Kong Xuan's forces, Jiang Ziya would order his army to march towards Sishui Pass the next day. Upon his arrival at the pass, Jiang Ziya would order Hong Jin to capture the Good Dream Pass while Yellow Flying Tiger was to take Green Dragon. If these passes were to be taken, no enemy attack could be unleashed from the left and right regions of Sishui. Once Hong Jin had arrived at Good Dream, Ji Kang would volunteer to challenge the enemy after they rested from the long march.

With cutlass in hand, Shang general Xu Kun would ride out to challenge Ji Kang. Shortly however, Ji Kang would use his black smoke dog to violently lash at Xu Kun's face while he delivered the final blow to his opponent's neck. As like the former day, Zhou general Su Quanzhong would easily be able to take the head of Shang general Hu Yunpeng without breaking a single sweat. Upon seeing the loss of many Shang soldiers due to the enemy's prowess, Hu Sheng, commander of Good Dream Pass, would discuss with his brother, Hu Lei, that the best option would be to surrender for the sake of their people. Hu Lei, however, would neglect such an offer fully and head out to meet the opposition the following day.

Once Nangong Kuo had answered the former's call, Hu Lei would be defeated in short time and presented before Hong Jin. Following Hu Lei's violent remarks against Hong Jin and his betrayal, he would be beheaded. However, a report on Hu Lei's reappearance would soon be issued — and Nangong Kuo would thus leave the camp of Zhou to see what trickery ran amok. After realizing that Hu Lei was truly alive, he would duel with great might against the former and effectively manage to capture him once again. Hong Jin would have no clue what to do with Hu Lei until Princess Dragon Ji arrived to inspect the prisoner. She would soon realize that Hu Lei was performing amateur magic, and that a small ten centimeter long needle should be placed between his hair as to prevent his escape.

Once he had been beheaded this time, his reappearance would never be heard — and his death would thus be confirmed. Hu Sheng would soon attain word of his brother's death, and would thus give a pledge of surrender to the camp of Zhou. Following Hong Jin's consent, Hu Lei would rush to and fro to make preparations for the former's arrival through the pass. However, a woman by the name of Mother Fiery Spirit of Mount Qiuming would arrive shortly — and declare her desire to avenge the death of her disciple, Hu Lei. Seeing this as an opportunity to crush the opposition, Hu Sheng would order the Zhou flags to be stripped. As Hong Jin gazed at the Shang camp flying the flags of Shang once again, the former would grind his teeth and be resolved to show no mercy for their trickery. After

Fiery Spirit had a special unit of 3,000 soldiers taken from Hu Sheng's total of 20,000, they would be specifically drilled and effectively equipped with large paper gourds.

Fiery Spirit and Hu Sheng would thus appear for challenge before the camp of Zhou with their new "Fire Dragon" troops following the passage of seven days. When Hong Jin came to attack Hu Sheng, Fiery Spirit would use her special golden ray of light technique to blind the former while delivering a crucial blow to his flesh. As Princess Dragon Ji emerged from the camp to see disastrous flames spouting from every corner, she would begin to recite spells. However, she would be distracted by a sudden ray of light before feeling the blade of Fiery Spirit sink deeply into her body.

Chapter 72

Grand Completion at the Green Touring Palace

When Princess Dragon Ji had realized that she had been stabbed, she would flee to the northwest without pursuit. As Hong Jin and the princess regrouped their remaining soldiers, they would immediately send an urgent report to Jiang Ziya. After receiving reprimand from Jiang Ziya, they would thoroughly explain the arrival of Fiery Spirit — and the disastrous resolution that resulted. Upon the hearing of Jiang's arrival, Fiery Spirit would emerge from the Shang camp immediately and clash blades with the former.

At the same point in time in which Jiang Ziya was crucially stabbed through the breast by Fiery Spirit, the new Zhou camp roared with flames once more. As the distance between Jiang and Fiery Spirit drew closer, the latter managed to hit him with a hammer and thus move forward to put an end to the rebel leader. Unexpectedly however, Paragon suddenly appeared and used his Haze–Sweeping Shirt and Sky Overturning Stamp to effectively absorb the latter's light and smash her skull into two. With Fiery Spirit now dead, Paragon took her golden coronet (the item she had previously used to create light). After healing Jiang Ziya's wounds and bringing him to his feet, Paragon headed to the Green Touring Palace in order to return the former's coronet.

While making his way to the Good Dream Pass, Jiang Ziya suddenly caught sight of his destined enemy from the heavens, Shen Gongbao. In the former's attempt to hide himself in a thick neighboring forest along the path, Shen Gongbao caught sight of Jiang Ziya and effectively ordered him to come forward. Griming with delight over this chance to attain revenge, Shen Gongbao would slash continuously at Jiang Ziya with his sword. Due to being old and seriously wounded, Jiang Ziya fled at the greatest of speed atop his horse lest he was to be killed. Using his legendary Sky Breaking Pearl, Shen Gongbao sent Jiang Ziya tumbling to the ground in a state of near death. Under orders from the Jade Emptiness Palace, Krakucchanda would unfortunately appear to sully Shen Gongbao's resolve.

Now being fully aware of the situation, the former fled quickly to the heavens atop his pearl–coated tiger. After effectively capturing Shen Gongbao with his Immortal Binding Rope, Krakucchanda would order his genii to take the former to the Unicorn Cliff and await his punishment. After Jiang Ziya had been essentially treated with elixir by the former, he would express his inner dignity towards the immortal before heading back on his way. Krakucchanda would thus head quickly to Mount Kunlun to await Master Celestial Primogenitor's judgment upon Shen Gongbao.

Upon Primogenitor's arrival at the Unicorn Cliff, he ordered for Shen Gongbao to be placed under the mountain until Jiang Ziya had created the gods. Shen Gongbao, however, would manage to avoid such a fate by vowing that if he was to attack the former again, might his body be thrown into the North Sea. Celestial Primogenitor, Krakucchanda, and Shen Gongbao would thus head to their own separate paths after such an oath had been created. As Paragon had arrived at the Green Touring Palace, he waited for a long period of time before the gates had been opened by a lad to hear his request. As the former entered the palace and

stood before the Nine Dragon Lignaloe Platform, he kowtowed before Grand Master of Sky with Fiery Spirit's golden coronet in his hands.

With no true resentment over his disciple's death, he declared to the former that if any of his comrades were to ever act against his word and attack Jiang Ziya, it won't matter to him if they were to also meet their own end. After Paragon had emerged from the palace, he would be forced to flee back to Grand Master of Sky's residence three separate times due to the unparalleled hatred and vows of revenge that the latter's disciples felt towards Paragon.

Chapter 73

Yellow Flying Tiger defeated at the Green Dragon Pass

As Paragon returned to the annoyed Grand Master of Sky a third time, the latter would angrily call for his disciples to show their face before him. After the Grand Master had reprimanded his disciples, Paragon would finally be dismissed to head back to Nine Immortal Mountain as he intended. Multi–Precious Immortal, a disciple, would think of a scheme to attain revenge against Paragon and would thus declare to his master that the latter would continuously denote their religion as being heretical and full of hairy foul beasts.

As each disciple agreed with the former's words in full unison, and the latter believed their words, the Grand Master of Sky would tell Multi–Precious to head to Jiepai Pass and set up an Immortal Slaughtering Trap. Before Multi–Precious was to take his leave to the pass, Grand Master would hand him the four Fairy Swords in addition. At this same point in time, Wei Hu would manage to find Jiang Ziya within the forests neighboring the Good Dream Pass — and he and the other generals would thus rejoice over such news. After Jiang Ziya had effectively reorganized his army following the passage of three days, Hu Sheng, in a state of turmoil and confusion, would submit his second pledge of surrender to the camp of Zhou.

Once Jiang Ziya had effectively consented to the pledge and appeared before the pass at dusk, Hu Sheng would kneel to the ground and beg for pardon. The latter, however, would be considered as untrustworthy due to his past obstinacy — and would thus be executed without any true remorse. Following the execution, Jiang Ziya would appoint Qi Gong as garrison commander of Good Dream while he returned to Sishui in order to report everything to King Wu. Back at Green Dragon Pass, Shang commander Qiu Yin would personally demand to see Yellow Flying Tiger the day after his first general had been slain on the battlefield. Huang Tianxiang, the third son of Yellow Flying Tiger, would gallop forward and cut down Gao Gui of Shang in a single breath.

Astonished by the former's prowess and at the same time seething with rage, Qui Yin would rapidly thrash his silver lance at Huang Tianxiang with equaled skill. As two other Shang generals immediately drew their swords to defend their commander, Huang Tianxiang would manage to land two blows upon Qui Yin's flesh out of distraction; and the latter would thus retreat. With healed wounds and torn pride, Qiu Yin would charge from the pass and clash blades with Huang Tianxiang once again. Huang Tianxiang began to experience great difficulty against the former's spirit that seethed with revenge — and he would thus quickly land a crucial blow to Qiu Yin's heart mirror which would send him fleeing with blood gushing profusely.

As Qiu Yin's hatred was further heightened by Yellow Flying Tiger's three–day attack upon his pass, Chen Qi would finally arrive with food supplies and ensure his commander that he would become the incarnation of his vengeance. When Chen Qi thus approached the Zhou camp the following day, he would be engaged by Deng Juigong — who was considered no more than a fragile baby compared to the former's prowess. With immense confidence, Chen Qi would

summon forth his Flying Tiger soldiers to bind up the latter while his yellow gas forced Deng Juigong into a senseless state. As Chen Qi thus bound Deng Juigong and threw him before the feet of Qiu Yin, he would be executed immediately for saying words of treason to the latter.

Once Yellow Flying Tiger had heard of such words, Tai Luan could not control his emotions over the death of his master — and he would thus violently clash his blade against Chen Qi's the following morning. After the former had been caught with ease, Chen Qi would confidently challenge the three remaining sons of Yellow Flying Tiger the next day.

Chapter 74

Combat between two Generals

As the three sons of Yellow Flying Tiger lashed their swords with refined ability, Chen Qi would have no choice but to immediately spat forth his yellow fog smoke and bind Huang Tianlu, the eldest. The day after Huang Tianlu had been thrown into jail, Qiu Yin would leave his pass in great eagerness to attain his long–awaited revenge against Huang Tianxiang.

Upon Qiu Yin's arrival at the Zhou camp, Huang Tianxiang and Qiu Yin would violently clash their blades with rivaled renown. Unfortunately for Tianxiang however, Qiu Yin would wave a mysterious red pearl in his face which would instantly encourage drowsiness. As Huang Tianxiang was thus thrown before the commander's feet in the Shang pass, Qiu Yin would execute the former immediately once being further ridiculed. After Yellow Flying Tiger had heard of Tianxiang's execution, he would faint to the ground in a state of unparalleled grievance. After Yellow Flying Tiger had sent an urgent report of the situation to Jiang Ziya, both Deng Chanyu and Nezha would immediately head to Green Dragon Pass in order to offer their assistance.

When Nezha gazed at the corpse of Huang Tianxiang hanging from the pass's wall the following day, the former's rage would burn like fire as he charged his lance at Qiu Yin. Unfortunately for Qiu Yin however, his red pearl would have no effect on Nezha — and would only result in him fleeing with broken bones. During the latter's retreat, Earth Traveler Sun would arrive shortly to offer what he could. At that same night, Sun would secretly check on the condition of Tai Luan and Huang Tianlu before releasing Huang Tianxiang's corpse from the wall. As Yellow Flying Tiger gazed at Tianxiang's body laying along the pass, he would refuse to see any more of his sons lose their lives — and would thus order Huang Tianjue to remain at the Western Foothills with his deceased brother.

Once the Shang forces had realized the happening of Huang's body, Chen Qi would angrily storm out from their gates the following morning only to be challenged by both Earth Traveler Sun and Deng Chanyu. As Sun lashed violently at Chen Qi, the latter would easily be able to bind the former with his yellow gas ability in short time. With fear in her heart, Deng Chanyu would immediately fling two pebbles at Chen Qi, one to the back and the other to his mouth. Now with a broken spinal column and a mouth gushing with blood, Chen Qi would have no choice but to return to the pass with his current prisoner.

Unfortunately for Chen Qi and Qiu Yin however, they knew little about Earth Traveler Sun's ability to escape underground — and they thus lost the chance to kill their new prisoner. As Zheng Lun returned that same night with extra food supplies, he would hear of his new rival in ability, Chen Qi, and would thus lust to meet him on the battlefield for the sake of his pride. Once both Chen Qi and Zheng Lun had met each other the following day, Chen Qi would manage to get the best of the former before they both unleashed their individual beams of gas.

At this point in time, the two warriors would fall asleep due to their opposite's technique — and they would thus be dragged back to their respective

camps by their individualized soldiers. When Chen Qi returned to face his destined foe once more the following day, he would declare a personal battle of honor with Zheng Lun that disclouded magic attributes. As these two warriors battled from dawn till dusk to determine the superior, Yellow Flying Tiger would consent to Nezha's surprise attack upon Green Dragon Pass's gates. At the time of dinner, Han Rong would write a report to the king on the war situation, asking him to send reinforcements for the sake of their pass.

After hearing great commotion roaring about within the pass that night, Qiu Yin would charge from his camp and see many generals of Zhou clashing their cutlasses against the forces of Shang. Unfortunately for Qiu Yin, he would have no choice but to escape from the pass atop his dust cloud at great speed once being surrounded by Yellow Flying Tiger and his generals. At this point in time, Chen Qi would lose his life by the hands of Zheng Lun and the Zhou forces would effectively seize the pass. As Nezha reported their success to Jiang Ziya at Sishui, a grand celebratory feast would take place that night.

Chapter 75

An attempted Theft ends in Failure

Once Thunder Quaker was wounded in addition by Yu Hua's dagger, Yang Bliss would arrive shortly and conclude that he suffered from some type of poison. Deciding that he would meet Yu Ha himself, Yang Bliss would purposely allow himself to be hit in the right arm by the former's dagger so that he could flee back to camp and analyze his wound. With no knowledge of what type of poison flowed from his blood, Yang Bliss would immediately see his master, Jade Tripod.

After being informed that the dagger had originally been converted by Yu Yuan of Penglai Island, and three pills were needed from him directly in order to nullify the poison, Yang Bliss would disguise himself as Yu Hua and head to the island. By telling Yu Yuan that his dagger had been redirected into his own flesh while fighting against the Zhou forces, the latter would immediately hand his pseudo–disciple his desired pills. Once Yang Bliss had thus left the island, Yu Yuan would conclude that was relatively impossible for his dagger to be redirected, and Yu Hua's wounds wouldn't have allowed for him to come from such a grand distance due to the dagger's deathly attributes.

Now knowing that he had been tricked, he would pursue Yang Bliss through the clouds — but would only end up fleeing back to Penglai Island after suffering from the former's Sky Barking Hound. Back at the Zhou camp, Yang Bliss would meet Yu Hua on the battlefield once more the next day — and Thunder Quaker would fight in addition to attain his personal revenge. Unfortunately for Yu Ha however, his beast could not take beating from the two individuals and thus allowed an opening for Yang Bliss to severely wound Yu Ha — resulting in the latter's death.

As Han Rong sat in desperation at the reported death of Yu Hua and the lack of desired reinforcements, the former would be confronted by a man by the name of Yu Yuan who had arrived in the name of avenging his disciple. With great delight over the turn of his fortune, Han Rong would feast with the latter before he left to challenge Yang Bliss for revenge. After realizing that Yang Bliss was not present at the Zhou camp, Yu Yuan would charge his blade at Jiang Ziya to unveil his rage. Even after unleashing his Golden Light Katana, Yu Yuan would have little choice but to flee back to the Shang pass once he was attacked by generals Wei Hu and Li Jing in addition.

Earth Traveler Sun, who gazed at Yu Yuan fleeing atop his camel, would lust to steal the latter's mount due to its superb attributes. Deciding not to risk this chance by discussing it with Jiang Ziya, Sun would burrow through the ground and effectively arrive within Sishui Pass during the second watch that night. As Yu Yuan sat with his eyes closed, deep in meditation, he would hear an individual stealthily moving about through the pass — and would thus feign many snores as to ensure that this suspicious individual knew he was asleep.

Once Earth Traveler Sun had effectively seen Yu Yuan fast asleep, he would quickly beat him across the head a few dozen times. Confused that his beatings did not budge the former to any extent, he would decide to deal with him later and just

take his mount for the moment. Once Sun had thus mounted Yu Yuan's camel, it would at first ride to the heavens but would immediately return to it was original position on the ground shortly. Not having any time to react over the camel's unexpected defiance, the earth traveler would suddenly find his head being firmly gripped by Yu Yuan's palm.

By finding many exceedingly deep burrow holes across the pass, Yu Yuan would confirm that this dwarf must have been traveling underground — and he would thus present the latter to Han Rong with his hands clutching Sun's head to present escape. As Yu Yuan thus presented the thief before Han Rong, the former would ask for the Universal Bag that was present beneath his cushion. With the desire in mind to burn Earth Traveler Sun alive within the bag, a large fire would be immediately constructed by the soldiers of Shang.

Unfortunately for Yu Yuan however, Krakucchanda would be informed of the situation by White Crane Lad and would thus snatch the Universal Bag that held Sun in short time. As Yu Yuan glared at Krakucchanda from the heavens with seething rage, he would vow his life upon the chance to kill the latter. Following Krakucchanda's arrival at the Zhou camp, Jiang Ziya would have sentenced Earth Traveler Sun to death for his impulsiveness if it wasn't for the former's persuasion. Once Yu Yuan had continuously called for Krakucchanda to show himself the next day, Jiang Ziya would appear instead with the resolve to take him captive.

Being thrashed about across the ground in desperation over Yu Yuan's keen renown with his sword, Krakucchanda would immediately appear and bind the latter with his Immortal Binding Rope. Back in the camp of Zhou, Jiang Ziya would order Yu Yuan beheaded; but each attempt to behead the latter would result as a mere scratch to the neck. After the failed attempt of Wei Hu in addition, Krakucchanda would order for Yu Yuan to be locked inside an iron box — which would be thrown deeply into the North Sea. By combining the elements of metal and water into one, Yu Yuan would easily break through the iron box and return to the Green Touring Palace.

Even though he escaped from the box, he would still be tightly bounded by Krakucchanda's rope and would thus plead to his master, Mother Golden Spirit, to confront the Grand Master of Sky so that such an issue could be amended. Once each disciple had seen Yu Yuan in such a desperate state, their rage would burn even brighter against the immortals of Zhou. After the Grand Master of Sky had essentially released Yu Yuan from his tight bonds, the latter would leave from the palace with one true desire, “to attain the head of Krakucchanda no matter what it would take.” As Yu Yuan thus gave challenge the following day, with the retortion of Jiang Ziya, the former would violently charge his blade into the latter's flesh.

Without delay lest the latter would be killed by Yu Yuan's great prowess, Krakucchanda would immediately bind the immortal with his secondary binding rope. With confusion in his mind over Krakucchanda's subordinate rope, Yu Yuan's fear would be heightened as Lu Ya arrived at the Zhou encampment. With determination to kill Yu Yuan for his past treachery, no matter how justified it might have been, Lu Ya would remove the lid from his gourd — thus releasing a brilliant white light that would pierce through the clouds. As the great beam of light revolved in the air several times, it would come crashing down like an enormous blade to cleave the unfortunate Yu Yuan into two halves. With Yu Yuan

now dead, Lu Ya would bury his body and then take his leave. Back in Sishui Pass, Han Rong would soon attain a report on Yu Yuan's passing.

After holding a military conference to determine their resolution, it would be concluded that each individual soldier should pack their treasured belongings in carts to be transported into the mountainous regions, their temporary home. Han Sheng and Han Bian, the two sons of Han Rong, would immediately meet with their father to state their personal resolve.

Chapter 76

The Occupation of Sishui Pass

Once Han Sheng approached his father, Han Rong, he would spout many great words of devotion and loyalty towards his country. Even though Han Rong remained rather hesitant in order to ensure the safety of his subjects, he would smile in admiration at his son's resolve. To boost the confidence of their father, Han Sheng and Han Bian would both go to the drilling grounds and unleash the renown of their Ten Thousand Knife Vehicle.

With a mere few chants, this technique had the ability to unleash an unparalleled amount of strong winds across the ground — effectively allowing any object present to be absorbed and launched at will due to being controlled with magic. Han Rong, who was rather confused at how his two sons could attain such a powerful technique, would be told that it was attained by Fa Jie, an official of Morning Song, who simply wished for this ability to be their entity of resolve. Now in a state of high morale, Han Rong would order 3,000 soldiers of the Shang forces to be dresses in pure black armor and individually equipped and drilled effectively with thousand knife vehicles.

As Han Rong and his army thus set out to challenge Jiang Ziya, the latter would immediately present himself with his own army — determined to defeat his opposition one last time. After Han Sheng had clashed violently against Wei Ben, the former would retreat temporarily while signaling his three thousand soldiers to unleash their individual vehicles. Caught immensely unsurprised, over eight–thousand soldiers of the Zhou army would be completely slaughtered by their own weapons and other controlled objects that ran amok through the air in a mere few moments. With unparalleled fear, the remnants of Zhou would flee back to camp in quick pace.

For the sake of his honor and dignified spirit to the Shang Dynasty, Han Rong would call off the slaughter so that he could personally kill Jiang Ziya in the future. With this resolve set in his mind, Han Rong would order a night surprise attack with his three–thousand soldiers of Shang. Like great waves of blackness hidden under the veil of night, the army of Shang stealthily ran through the camps of Zhou slaughtering soldiers right and left. With corpses littered in every direction, Jiang Ziya would desperately flee atop his horse for miles with his remaining soldiers.

After being pursued by the forces of Han Sheng and Han Bian for a great while longer, Zheng Lun would finally arrive with his crow troops and clash blades against the former. In great personal fear at the sight of the Shang army's destructive vehicles, Zheng Lun would immediately unleash his two white columns of light to place his neighboring enemies in an unconscious state. With immense luck on the side of Zhou, all 3,000 soldiers of Shang would unfortunately lose their superior magical abilities as Han Sheng and Han Bian were seized by Zheng Lun.

As Han Rong and his forces had thus retreated due to their loss of power, and general morale, the Zhou forces would toast each other over their luck won victory. Once it had been reported that the army of Zhou was calling at the gates of

Sishui the following day, Han Rong would personally climb the city wall to hear them out. Jiang Ziya would shortly present himself before the gates with the former's two sons in a captive state. Han Rong, who immediately offered the pass if his two sons were to be spared, would only stand in agony as he saw their heads tumble to the ground after spouting threatening words to Jiang Ziya.

With rage and sorrow that was equivalent to the very heavens, Han Rong would jump from the city walls to his death. Following Han Rong's death, Jiang Ziya would thus seize Sishui Pass and pacify the people. At this same point in time Paragon would be approached by White Crane Lad at his green touring bed — and would thus be asked to assist in the Immortal Slaughtering Trap's destruction. Upon the hearing of such a need, Paragon would call for his disciple, Nezha, and toast him with wine and dates. Just before Nezha was to be dismissed, he suddenly grew three heads and six additional arms.

With this transformational ability that could be activated upon the user's will, Nezha would effectively be able to carry six different treasures before departing from his master to assist Jiang Ziya. Just as the Zhou forces were planning their assault upon Jiepai Pass, Yellow Dragon would arrive from the heavens and ask Jiang Ziya to create a reed pavilion in preparation for their attack upon the Fairy Immortal Trap.

Following the pavilion's construction, each superior man and disciple would attend to the former location while each general of Zhou protected Sishui Pass and King Wu. As each superior man had finally arrived, Multi–Precious would clap his hands to completely expose his trap to the competitors that stood before him. A great air of death and cold misty winds would shoot forth from the trap — thus putting the superior men into great misery and fright.

Chapter 77

Transformation into Three Fairies

As each superior man gazed at the four fairy swords pointing in different directions while entering the trap, Multi–Precious would suddenly rush forth and clash his duel swords against his hated enemy Grand Completion. After a lengthened battle between these two individuals, Grand Completion would have no choice but to use his Sky Overturning Stamp against the former lest he was to be killed. While Multi–Precious thus retreated with his newly established wounds, the superior men would meanwhile flee back to their reed pavilion. Celestial Primogenitor would arrive from the heavens in his Nine Dragon Lignaloe Carriage shortly afterwards — and would be welcomed with immense gratitude.

Once midnight had arrived, Multi–Precious realized that Primogenitor was now present and would thus head out to retrieve the Grand Master of Sky in order to defeat their new foe. As the following night had approached, Burning Lamp would gaze in the direction of the trap and see the Grand Master of Sky sitting atop his throne while in attendance with each of his disciples. Celestial Primogenitor would order his disciples to enter the Fairy Immortal Trap the next day in ten pairs of two.

As the Grand Master of Sky confronted Celestial Primogenitor and his disciples, the former reprimanded Grand Completion as the reason to his arrival. Even after having the issue elaborated, Primogenitor would relatively agree with Grand Completion's false statement — despite its foulness — thus sending Grand Master of Sky away with the resolve to prove his superiority. When Primogenitor had thus entered the trap to prove the former's words as mere folly, the Fairy Slaying Sword fell from the gate atop the latter's head. However lotus flowers immediately appeared to negate all possible harm.

With no intention to destroy the trap until his other brothers had arrived, he exited and awaited their coming. Once Lao Tzu had arrived in a few moments, he would tell Primogenitor that if the Grand Master of Sky was to continue in his defiance the latter should be put before the Jade Emperor for trial.

In the next day, Lao Tzu arrived, and he explained the set of circumstances to Grand Master of Sky and advised him to withdraw. But Grand Master of Sky felt humiliated for been criticized. Thus he yelled at Lao Tzu and Primogenitor to come in the trap if they were able. Lao Tzu entered, but the sword and magic weapons could not impair Lao Tzu. Thus, Grand Master of Sky raised his sword to strike Lao Tzu, but Lao Tzu then intoned a spell, touched his cape, and three streams of wind gushed out and transformed into three fairies. The three entities aligned with Lao Tzu in the fight, so Grand Master of Sky could not resist their pressure over him.

Chapter 78

Three ways try the Fairy Immortal Trap

Even though the three fairies, transmuted from Lao Tzu's vital force, had physical form, they could not injury Grand Master of Sky. To overcome the Immortal-Slaying Trap, they needed four people with very potent magic arts, so Celestial Primogenitor of Kunlun Mountain and Lao Tzu called upon Buddha Candi and Taoist Jieyin from the west.

In addition, Primogenitor, wrote spells on his four eldest disciples' palms and instructed them that in the next day's battle, if they were to see flames, they should hastily hold the four magic swords and take them away from the trap.

The four Archpriests applied magic arts to protect themselves when they entered the trap. Each of them attacked from one direction. The magic swords of Grand Master of Sky could not damage the four Archpriests. Thus he was besieged and struck several times. After the four swords had been taken away by Primogenitor's four disciples, Grand Master of Sky knew the trap was broken through. He then fled out of it and headed for his temple to perform another powerful magic weapon.

When Xu Gai, the chief officer of the Pass Jiepai, sent a messenger to King Zhou urging for help, King Zhou became apprehensive. But Daji convinced King Zhou that the generals at the borders were making up fake reports in order to gain more financial support from the court. She impelled King Zhou to cut off the head of the messenger.

Jizi, a relative of King Zhou, went to caution him, but the king would not listen to him. Under this situation Xu Gai intended to surrender, but his deputy generals firmly requested to persist in they fight. Then Thunder-quaker killed one of the two deputy generals.

Chapter 79

Four generals in Captivity at Chuanyun Pass

The following day, after his second deputy general was killed, Xu Gai at last resolved to surrender. However a monk called Fajie came to see him and said he had come to revenge his disciple Pen Zhun.

Fajie tried his Soul-snatching Banner to capture Thunder-quaker, but when he waved it on Nezha. Nezha not only was not affected but also he struck the back of Fajie.

The next day Zheng Lun, Earth Traveler Sun and Yang Bliss attacked Fajie. Zheng Lun applied his white flash from his nostrils to strike Fajie before he could use his banner. They captured Fajie, but when the soldier was to cut down his head, the Buddha Candi came to take him back to the west.

Ziya moved his troops to Chuanyun Pass, which was guarded by Xu Fang, Xu Gai's brother. Xu Gai went to persuade Xu Fang to surrender but Xu Fang imprisoned him. Dragon Anji, Xu Fang's assistant, had a pair of magic circles which could make noise to confuse the enemy and then bind his hands. Because Feihu was captured on the first day, Nezha asked Ziya to let him fight with Dragon Anji.

Chapter 80

Collapse of the Pestilence Trap

Nezha was insusceptible to the magic noise. He struck the head of the dragon and killed him.

In the meantime while Xu Fang was distressing that no one could repel Ziya, a Taoist arrived, he was Lu Yue. When Ziya's followers saw Lu Yue, they all clenched their teeth, because Lu Yue had caused them to suffer a great deal. They attacked Lu from different directions and wounded him badly. After several days Lu's friend Chen Geng came to join him. They had trained a deployment called Plague Trap.

Ziya remembered the poem that Primogenitor had written for him. A line in the poem was *"At the Chuanyun Pass, you will suffer from Plague Trap."* He was very apprehensive. Master Cloud Dweller came to take Ziya's place for one hundred days. Lu Yue and Chen Geng arranged twenty one plague umbrellas in the trap and asked Ziya to attack. Master Cloud Dweller put spells on Ziya's back, chest and cape, then put a pill in his pocket. After Ziya came in, Lu Yue deployed the Plague Trap. While he became unconscious, a black mist surrounded him and black sands fell and covered him. Every day, Lu Yue intoned spells and spread sands on him.

Lu Yue recommended that Xu Fang send Feihu and the other three captured generals to King Zhou. Fang Yizhen was the one chosen as chaperon. Yang Ren was sent down with his freshly completed magic fan called Five-spiritual-fire Fan. He met Fang Yizhen and, with just one fan, Fang was burnt into ashes and blown away.

Yang released Feihu and the others. He told them to stay within the pass until came help at some time. Then he went to see King Wu and Master Cloud Dweller.

Chapter 81

Chickenpox Spirit at Tongguan Pass

Yang Ren entered into the Plague Trap with his spiritual fan. In the occasion Lu Yue tossed the umbrella at Yang, Yang fanned several times, and all the umbrellas were gone. When Lu Yue waved his sword at Yang, Yang fanned another several times and Lu and all his altars were burnt into ashes and were blown away.

When Ziya was released and his life restored, he propelled a final attack. Yellow Flying Tiger and the other generals inside the pass slaughtered the guards and opened the gate and the pass was taken over by Ziya's troops.

After the conquest, Ziya's troops marched toward Tongguan Pass, which was under the commander of Yu Hualong and his five sons. The first battle was savage as were five pairs fighting against a multitude. Yu Hualong was bitten by Yang Bliss's dog, and his sons Yu De and Yu Xian were wounded by Nezha. That night, Yu De took out five cloth coverings in five colors and five pecks to give one to each of his brothers.

After midnight, Yu De told his four brothers to stand on the wrapper and hold the peck. As he chanted the spell, the five men were lifted to fly in the air. Then they spread the poison in the peck to every well and water source.

The next day all the soldiers and generals had chicken pox on their body. Three days later, they all were lying in bed. Nezha and Yang were the only two not affected. Yang flew to Shen Nong, who gave him three pills and one plant. Yang used the pills to save the people and gave the plant to them to cultivate.

Chapter 82

At the Ten Thousand Immortal Trap

Yu Hualong and his five sons were very confident with their magic. Every day they drank, waiting for the death of Ziya and his soldiers. But on the eighth day, when Yu's eldest son Yu Guang went out to check, he saw that the camps of Ziya were just like before.

Thus Yu Hualong led his sons to attack. But during the brutal battle his five sons were killed and he committed suicide. Ziya and his generals took over the Tongguan Pass.

Ziya assigned his generals to encamp at Tongguan Pass to safeguard King Wu. He and his adherents moved ahead to meet the Myriad Immortals Trap. Lao Tzu, Primogenitor and the twelve disciples all came to encounter Ziya. When Lao Tzu and Primogenitor met Grand Master of Sky in front of the trap, they advised Grand Master of Sky to surrender. But Grand Master of Sky had a deep bitterness against them, so he would not listen.

Master Grand Completion took the first combat with Wuyunxian. When Wuyunxian threw his hammer to strike Master Grand Completion, Grand Completion was hurt and ran westward. Grand Master of Sky commanded Wuyunxian to capture Grand Completion, dead or alive.

When Wuyunxian had almost reached Grand Completion, the Buddha Candi appeared and advised Wuyunxian to become a Buddhist disciple. But Wuyunxian refused, and then Candi called a neophyte to bring a magic bamboo pole.

Chapter 83

Subjugation of the Lion, Elephant, and Jaguar

The bamboo pole was a Buddhist magic weapon. It emitted a flash which was able of encasing Wuyunxian so that he could not run away but had to exhibit his genuine archetype form, a huge sea-tortoise. The neophyte jumped on to its back and took it to the Eight Virtues Lake —Bade chi.

When Master of Outstanding Culture entered the Eight Diagrams Map of Lao Tze[13], his Pangu Banner protected him from injury. When Qiushouxian came to counterattack, Master of Outstanding Culture used a magic rope to bond him and bring him to see Primogenitor. At that time the Immortal of the South Pole intoned a spell, and Qiushouxian changed into his original form, a green-haired lion. Then Primogenitor granted it to Master of Outstanding Culture as his horse.

Lingyaxian was the next one to make a challenge. But Universal Virtue revealed his true form —dharmakaya[14]— to subdue him. When Lingyaxian was overpowered, he became pressed backwards to his original form, a white elephant, which Lao Tzu gave to Universal Virtue to ride. Next was Jinguangxian who was subdued by Cihang. Jinguangxian was a golden-hair leopard which Cihang took for a horse.

The Turtle Spirit Divine Mother fought with Krakucchanda. When Krakucchanda was defeated severely by her, Jieyin came to block her and advise her to go to the west. But the Turtle spirit refused to go and struck Jieyin.

When the divine Turtle was finally subdued, she changed into a huge turtle. When the novice came to take her to the west, he unintentionally opened a bag and spiritual mosquitoes flew out to suck the turtle. In a very short time, the turtle was dead. But that was a predestinated occurrence, over which Lao Tzu gave orders to his disciples to enter the Myriad Immortals Trap. Thus each one faced his or her own fate, which was to kill or to be killed.

Grand Master of Sky convoked all his followers to form a deployment. These were twenty eight spirits which formed the twenty eight constellation spirits. In the battle that ensued, Hong Jin and Princess Dragon Ji were slaughtered.

13. The map also is entitled "*Tai Ji Painting,*" as a reference to Tai Ji, mother of Wu.
14. Sanskrit: *body-carrier*.

Chapter 84

Occupation of Lintong Pass

Grand Master of Sky was enraged at Lao Tzu and Primogenitor. He ordered his followers to attack them. The battle was ferocious and bloody. All the spirits, demons or immortals whose names were on the Investiture Roster were slayed.

Thus Grand Master of Sky called Dingguangxian to bring the Six Souls Banner, but Dingguangxian fled to beneath the altar. Without his magic banner, Grand Master of Sky became desolate, lost his confidence and intended to escape. Lao Tzu and Primogenitor wounded him but did not kill him. Ziya's troops already had achieved a thorough victory.

When Lao Tzu, Primogenitor and all immortals returned to the altar, Dingguangxian came out and delivered the Six Soul Banner to Lao Tzu. Lao Tzu ordered him to remove the names of Ziya and King Wu, and then to wave the banner on him and the other three archpriests. Thus when the banner was waved, it did not harm Lao Tzu and the others whatsoever.

Later when Grand Master of Sky and his surviving followers were resting, the Chief archpriest, Hongjun, who was the master of Lao Tzu, Primogenitor and Grand Master of Sky, appeared. Hongjun rebuked Grand Master of Sky for transgressing the agreement and next also scolded Lao Tzu and Primogenitor for causing unnecessary butchery just because of their wrath and bitterness.

Hongjun ordered Grand Master of Sky to summon Lao Tzu and Primogenitor. Lao Tzu and Primogenitor rapidly went over and bowed down. Hongjun told the three archpriests that he had come to mediate their disagreements. He lectured them a lesson and gave a pill to each of them. After they ate the pills, Hongjun revealed to them that they had just ingested venomous herbs. If ever any one of them should have any intention of attacking the other, he would die from the poison, but if they retained peace, the pills would be innocuous. With all the matters discoursed, Hongjun and the other archpriests departed.

For future advantage, Lu Ya presented his magic flying blade to Ziya. While Primogenitor was flying back to his cave, his crane-spirit saw Shen Gongbao who was fleeing in front of them. Primogenitor held Shen and ordered the heron spirit to tie Shen and stuff him into the hole at the bottom of the North Sea.

Ziya led his troops to the Lintong Pass. There specifically the four generals Ouyang Chun, Bian Jinlong, Gui Tianlu, and Gongsun Duo were guarding the pass. The generals had committed to fight until the last one. If they could not win, they would defend the city and wait for help.

However as soon as the first day, Bian Jinlong was slayed by Yellow Flying Tiger. Thus his son Bian Ji counter measured a Ten-thousand Skeletons Banner before the gate. If his rivals hunted him and passed under it, they would lose their consciousness. So Bian Ji employed it and captured Nangong Kuo, Yellow Flying Tiger, Huang Ming and Thunder-quaker. But Nezha was not affected by it and was able to strike Bian.

Chapter 85

Betrayal of two Dukes

With the injury of Bian Ji, Ouyang Chun directed a messenger to King Zhou asking for assistance. King Zhou appointed the dukes Deng Kun and Rui Ji as commanders.

Earth Traveler Sun attempted to rescue the captured generals by Bian Ji, but when he approached the gate, he fell under a state of loss of consciousness and so was taken to the execution ground. But as soon the soldiers put him on the ground he managed to escape.

When Ouyang Chun reported to Deng and Rui that he had captured Yellow Flying Tiger and others, Deng at once intended to rescue the life of Yellow Flying Tiger, since Yellow Flying Tiger was his relative. Deng conceived a plan to join King Wu while at the same time the Rui's mind was cogitating of surrendering to Ziya. Thus that night they both intended to talk each other out.

Thus during the night, after several drinks, they at last expressed their deep thoughts to each other. Suddenly, while they were talking, Earth Traveler Sun projected out his head from the ground. Sun suggested to the two to write a message to King Wu and Ziya.

The next day, Deng and Rui just pretended to go out for battle. When they sighted the skeleton banner, they ordered Bian Ji to remove it, saying that it looked ugly. Obediently Bian wrote three charms for them so that they could pass under it safely.

Then Deng and Rui forwarded the sorcerous device to Earth Traveler Sun, who carried it to Ziya. Imitating its design, Ziya made copies of the magical trap and distributed them to all his followers and generals.

Chapter 86

Five mountain spirits return to Sky

With the witchery in their hair, Ziya's generals crushed Bian Ji and chased him under the banner.

Bian fled into the city and closed the gate. Deng and Rui staged a criticism over Bian Ji for him letting the Zhou troops to approach the city. Before Bian could argue, they executed him. They also killed Ouyang Chun because he would not betray Zhou or surrender to Ziya.

Once they had pacified the people in the city, Ziya resumed his incursion. Near the White Orile Forest of Lintong Pass, the troops of Ziya reached Mianchi Country, which was located at the opposite side of the capital Morning Song, separated by a river. The shielding general of Mianchi was Zhang Kui whose wife was Gao Lanying. Zhang Kui had a Black-Mist Unicorn as a mount, which could gallop like the wind. Zhang Kui by means of it had been able of killing two brothers of King Wu.

The following day, Chong Heihu, with his generals Wen Pin, Chui Ying, and Jiang Xiong arrived at Mianchi. King Wu went out to welcome them. While they were talking, Zhang Kui shouted a challenge to the camp, and they, with Yellow Flying Tiger, rushed out to confront him. Chong Heihu planned to allure Zhang Kui to chase him, so that he could release his spirit-crows to kill him. Thus all five of them, pretending to be withdrawing, galloped back. However the unicorn of Zhang ran extremely fast. Zhang caught Wen Pin and Chong Heihu and chopped them into two pieces. And Gao, the wife of Zhang, shot her spirit-needles into the eyes of the others, which allowed Zhang to gallop over and finish them too. Five chief invaders were slaughtered.

At certain moment Yang Bliss went out to face Zhang. Yang Bliss pretending to be weaker than Zhang, allowed that Zhang seized him and carried him to Zhang’s ground. Put to immediate extermination, the executioner beheaded Yang. However a groom reported to Zhang that at the same moment, instead Yang had disappeared and was his unicorn's head which had suddenly dropped down and the mount had died. Zhang became furious. This time he rode a horse and captured Yang again.

Once more Yand was put to execution, but before, as a preventive measure, his wife Gao ordered soldiers to take chicken blood and dung to dump over that head of Yang. Additionally, she drew a spell to put in Yang’s hair and then ordered soldiers to cut off his head. When the head of Yang apparently fell to the ground, a maid reported to Zhang that suddenly dung had fallen down on his mother and that her head had fallen off. Then Zhang became so depressed that he lost all sense of cautiousness.

Chapter 87

Earth traveler Sun and his wife

The hate of Zhang at Yang Bliss now was boiling out. Without any preparation he left out to challenge Yang to fight. It was the opportunity to Nezha, who reached him and used his Nine-dragon Fire Shade to wrap Zhang and burn him. However, Zhang owned the ability for travelling underground into the earth, and so he escaped out of the shade. As a result of the death of his mother, the mind of Zhang Kui remained in a state of confusion, but his wife oriented him to travel through the inner earth to the camp of Ziya and kill King Wu. Zhang became very satisfied with the plan.

Nevertheless, that night, Yang Ren was in charge over making the security of the camp and Yang Ren had three eyes, one of which could see through the earth. Thus, by his eye, Yang Ren traced Zhang and kept spying on him and reporting to Ziya. Thus Zhang did not have an opportunity to get near to King Wu.

When Earth Traveler Sun convoyed the supplies back to camp, he was communicated of the death of his friend Yellow Flying Tiger. Thus in that night Sun took the moment to go out to avenge at Zhang. Although Earth Traveler Sun was a dwarf, he stroke the leg of Zhang so much that Zhang could not chase him. Hence, Zhang entered into the earth and retreat away. Sun implemented the same magic to pursue Zhang, but he was not as fast as Zhang, so he failed to chase him. Thus, to be able of trapping Zhang Kui, first Sun took a route to meet his master Krakucchanda, who could teach him how to transform earth substance into iron. But Zhang used his magic cunning and learned of Sun's plan and his route to his master. So, Zhang travelled into the earth and ambushed Earth Traveler Sun at Fierce Beast Cliff, where he sliced off his head.

When Deng Chanyu saw her husband's head hanging from a pole, she could not avoid to go and challenge Zhang Kui's wife Gao Lanying to a battle. But Gao Lanying fired her needles to hurt Deng's eyes and killed her.

Meanwhile Ziya commanded his army to lay siege to the city and strike from four directions, but after two days and two nights, there was not successful, so Ziya ordered the soldiers to retreat for a period.

From that time Zhang Kui sent a messenger to Morning Song asking for reinforcements. King Zhou issued an edict to recruit people having the ability necessary to serve the court. Then three men, who were actually sprites from a nearby mountain, presented themselves to the royal house. They were Yuan Hong, —a monkey sprite, Wu Dragon —a centipede-dragon sprite, and Chang Hao —a snake sprite. King Zhou designated them as chief commanders. Yuan Hong then led the armies to encamp at Meng Ford.

Chapter 88

A White Fish from the Yellow River to the Dragon boat

Zhang Kui became frustrated when he knew that Chang Hao had marched his troops to Meng Ford. Thus Gao, his wife, proposed that they should just stay within the city defending it resolutely, and so not go outside to open fight. Gao wondered that in the case of Ziya's troop running short of supplies, their only option would be a withdrawal.

Meanwhile Krakucchanda,[15] the master of Earth Traveler Sun, sent a messenger bringing an incantation and a letter to Ziya, explaining to him how to use the spell and how to trap Zhang Kui and take the city. Thus in the following day, Ziya and King Wu trotted strong horses to look around the city. When Zhang saw them scouting in the surroundings, he dashed out the gate to hunt King Wu. Nezha and Thunder-quaker waited until Zhang had galloped far away, and then flew into the city to kill Gao Lanying, and opened the gate. Then, Ziya's troop attacked. At that time, Nezha returned flying to rescue King Wu from Zhang.

When Zhang Kui realized that he could not win, he ran for reinforcements diving dived into the earth and returning to the city. When he perceived that the city had been taken, he decided to rush to Meng Ford to confront Chang Hao. But Yang Ren used his eyes to track down Zhang's route and directed Yang Bliss and Wei Hu to follow Zhang.

When Zhang reached the bank of the Yellow River, Yang was waiting there, and burning the enchantment. Without any warning the earth became iron hard and Zhang could not move at all through it. That being so he had to come out and try to escape on the ground. But when his head just projected out of the earth, the club of Wei Hu fell down on his head smashing down it.

In the aftermath, Ziya bought boats from some anglers to cross the Yellow River. With the King Wu's boat already in the middle of the river, a white fish jumped into the boat. King Wu wanted to return the fish to the water but Ziya explained to him that this was an auspicious omen pointing out —someone from the boat— that the Zhou lineage would be established as the ruling family. Then Ziya provided to himself to first step down the boat and then went tell ahead all the feudal lords not to address King Wu as king. But when still some feudal lords wanted to set up a new king, Ziya without delay dodged the subject of conversation in order to avoid any suspicion of King Wu.

15. In some accounts the master of Earth Traveler Sun is called **Ju Liusun**.

Chapter 89

Cutting open the Bellies of Pregnant Women

Then Yao Shuliang and Peng Zushou arrived to face a battle with Chang Hao and Dragon Wu. During the fight, Chang and Wu shift-shaped to their original forms, respectively a huge snake and a centipede dragon, to gush out venomous air to kill the challengers. Also Nezha and Yang Bliss, using their magic weapons, tried to slay them, but just failed.

Yuan Hong sent a messenger to inform to King Zhou the preliminary success. News of this success prompted King Zhou to celebrate. King Zhou ordered Fei Lian to bring his reward. During the banquet of celebration, Daji bragged to King Zhou about her divination abilities. As he and Daji stood in their tower, they saw an old man and a young man fording a small river in bare feet. The old man seemed unconcerned to the cold water and walked fast, while the young man vacillated under the fear of cold water. King Zhou consulted Daji about the different behaviors and Daji told that the old man was born when his parents were young, so his bone marrow was well formed. She claimed that to the case of the young man, for him having been born to aged parents, resulted the opposite.

King Zhou ordered his guards to take the two men to the court and break their calves to check if it was so and indeed was entirely as Daji had alleged. Next Daji bragged also that she had learned magic arts, so she could predict the gender and position of a baby within a woman’s womb. King Zhou again ordered the guards to bring in several pregnant women, to cut open their wombs and examine the sex of the babies. Daji had been accurate in all instances.

When King Zhou's relatives, Wei Zi and Jizi came to reproach King Zhou, the king felt offended and declassed Jizi to be a slave. Wei Zi took the ancestral tablets and fled the capital to become a recluse.

One day Gao Ming and Gao Jue, who were two people with ugly and disturbing appearance, came to look for Fei Lian. They claimed they intended to assist King Zhou to defeat Ziya. Fei Lian took them to see King Zhou, who designated them generals and sent them to Meng Ford.

Chapter 90

Subjugation of two Sprites

With the battle before then, Gao Ming and Gao Jue met Yuan Hong and the sprites promptly recognized each other. Yuan Hong knew that Gao Ming and Gao Jue were actually the peach spirit and the willow spirit. And the two Gao brothers realized that Yuan was the monkey sprite. They were satisfied to be together in the battle.

Throughout the fight, Nezha, Yang Bliss, and Yan Ren made use of their powerful magic weapons to strike the two Gao brothers and Yuan Hong, but none of the weapons proved effective against them. They just disappeared like the wind. Yang Bliss informed Ziya that the brothers Gaos had not seemed like other men. This way Ziya commanded the soldiers to prepare peach wood and blood in order to halt their witchcraft. But the following day, the two Gaos mocked at Ziya, saying that none of his traps would be operative against them. Ziya conceived that there were spies in the camp, but Yang Bliss did not share the idea. So, Yang flew to consult his master, the Immortal Jade Tripod.

Jade Tripod revealed to Yang that the brothers were a peach-scout spirit and a willow-scout spirit and that their roots extended to a temple, which transferred its soul to the two gate guards QianLiYan —thousand li eyes— and ShunFengEr (movable wind ears). That was why they could see things from a thousand li and hear Ziya's plans from far away. Jade Tripod recommended Yang Bliss to pluck their roots from earth and burn the statues, only then could they be defeated. Yang Bliss returned and wrote down the instructions on a piece of paper so that Ziya should follow. Ziya ordered soldiers to beat on thousands of gongs and use red cloth to build a wall. He then assigned each general a task.

With such measures Gao Ming and Gao Jue did not see or hear what was happening. A wind blew over the banner and Ziya using his magic calculation discovered that the Gaos and Yuan Hong had planned a night raid. As a result, he assigned a strategic position to each general, and still in that night, Ziya ascended the altar to put into effect his concealed trap.

Chapter 91

Fire attack on Mount Coiling Dragon

Nezha and Yang Bliss were waiting when the two Gaos tried to assault the camp of Ziya. As soon as the two sprites fell into the trap, they were slaughtered, but still Yuan Hong managed to slay Yang Ren.

Next Yang Bliss flew to consult Master Cloud Dweller, who lent him the Demon-reflecting Mirror. By means of the mirror, Yang could learn what kind of entities they were. Thus when during the battle Chang Hao shape-shifted into a white snake, Yang turned into a huge centipede dragon that cut the snake into two pieces. When Dragon Wu revealed his original form, a centipede dragon, Yang then shape-shifted into a giant rooster to peck Wu to death.

Wu Wenhua, a giant, appeared to assist Yuan Hong. During the hours of the daylight Wu Wenhua battled the Dragon Beard-Tiger. Beard-Tiger had a short height, thus Wu Wenhua could not reach him and ended wounded on his feet. But still in that evening Wu advanced into the camps of Ziya at last killing Dragon Beard-Tiger, and using his huge arrow and bow he also struck and killed many soldiers of Ziya. Yuan Hong too launched an attack, so Ziya's troops were severely devastated.

Yang Bliss remained alone to fight and take care of the storage of supplies. Thus he took a straw and blew it to transform it into a giant taller than Wu Wenhua, who became very frightened and fled back to his camp.

In the next day was reported to Ziya that their casualties numbered two hundred thousand. On top of that, thirty-four generals had been killed. The tributary Meng River was crammed with bodies. On the other side, King Zhou became exultant when he was informed about the events. Zhou fell even more in wine and sex. However, some generals in Yuan Hong's army were ashamed to see sprites serving in the army. Knowing that sprites augured the end of the dynasty, the generals under Yuan Hong began to look for ways out of the army.

Yang Bliss and Ziya planned to get rid of Wu Wenhua first. Gun powder, dry wood and charcoal they buried under the ground in a valley which had no exit and only one way to go in. Ziya and King Wu rode horses to lure Wu Wenhua to pursue them, and then they led him to that ravine.

Chapter 92

Subjugation of seven Sprites

Firstly Wu Ji and Nangong Kuo allowed King Wu and Ziya go through the pass as a bait. Next they ordered to the army roll logs and rocks down to block Wu Wenhua's way out of the ravine. As soon Wu chased them, he became trapped in the valley and then the soldiers ignited the fire scorching the giant Wu Wenhua to death.

A pig sprite shape-shifted as human arrived to join Yuan Hong, the monkey sprite. He was called Zhu Zizhen, who was also a monk. When Yang Bliss confronted Zhu Zizhen, Yang Bliss, suspecting the monk, took his Demon-Reflecting Mirror to see Zhu's original form, but then pig sprite promptly swallow Yang Bliss.

Later when Yuan Hong and the pig-monk Zhu Zizhen were having a banquet to celebrate the victory over Yang Bliss, another entity, came in. He was Yang Xian, a goat sprite in human form. But then Yang Bliss, who was within Zhu Zizhen's stomach, rebuked the pig for eating too many people, and gripped tightly and sharply his liver and heart. Zhu Zizhen, under extreme pain, pleaded for mercy. Yang demanded him to shape-shift to his original form and reveal himself to Ziya. Inflicted by the pangs Zhu Zizhen walked to Ziya. Once there at Ziya's camp, when Nangong Kuo saw the huge pig coming in, he promptly beheaded the sprite.

Then another entity joined Yuan Hong. This time he was a dog sprite called Dai Li. The three sprites raided out to revenge Zhu Zizhen's death, but Yang Bliss and Nezha killed the dog Dai Li and the goat Yang Xian.

Next, the ox sprite called Dasheng, who had slayed Zheng Lun in a battle, came to help Yuan Hong. Once Yang Bliss came to wrestle the ox sprite, Nu Wa appeared from the air to fasten the sprite. Her maid-attendant used a rope to tie Dasheng's nose and to beat on his back. Thus the sprite Dasheng shape-shifted back into a giant ox and Nu Wa delivered the ox to Yang Bliss, who brought it to Ziya to cut his head off.

That night, Ziya propelled an attack that smashed the defense of the monkey-sprite Yuan Hong. But Yuan Hong’s fight resisted fiercely against Yang Bliss. All the time Yuan shape-shifted into something new. As counterpart Yang Bliss also shape-shifted into a rival of each form, so he stalled Yuan. Yuan withdrew to a mountain and convoked his little monkeys to help. Yang could not match the thousand monkeys, and only could scape using his magic. Nu Wa appeared up and delivered to Yang a map of the Mount-river Plum. Then she taught him the spell to make it to work. Thus as soon as Yang hanged the map on a tree, it changed into a mountain. Seeing the mountain, the seventh and final sprite, the monkey Yuan thought the mountain as any other and went to climb it up.

Chapter 93

Occupation of Youhun Pass

Within a short time after Yuan Hong rose up the mountain, his mind became obsessed by hallucinations. He returned into his monkey form without realizing the shape-shifting. Whatever he wondered in his mind would became solid before his eyes. When he saw what looked like a big, ripe peach on a tree, he ate the peach and went to rest on a stone. Promptly Yang dashed to the lethargic Yuan, who could not even stand up to fight. Yang bound him and brought him to Ziya.

Ziya commanded Yang to behead Yuan Hong. Thus Yang Bliss cut off Yuan‘s head, but then another head grew from his body. Yang repeatedly cut the monkey’s head only to see it grow again. Then came to Ziya the remembrance of Lu Ya's flying blade which he removed from a gourd. That blade had two eyes radiating two flashes. With the blade fastened against Yuan‘s head, it was turned a few times around the head. Afterwards the Yuan‘s head finally was chopped down on the ground.

Jinzha and Muzha were assigned to get past Dou Rong, the local commander, and so take over Youhun Pass. Thus they masqueraded themselves as Taoist cultivators from Penglai Island offering their services to Dou Rong.

But Dou and his generals got suspicions on them even when they told Dou that their masters were killed by Ziya, and that they had come to revenge their masters' death and pacify the rebellion of Ziya.

As a result Jinzha and Muzha surfaced a plot. In the next day they staged the capture of one of generals of Ziya, which then brought the trust of Dou on them.

In the second fight, they along with the East Keeper, the Grand Duke Jiang Wenhuan, launched a raid that night. Taking the opportunity, Ziya's troops attacked the pass during the night. Thus Jinzha and Muzha opened the gate unsettling Dou Rong.

Chapter 94

The Siege of the Capital

As the fighting went into eruption, Dou Rong ended slayed. Breaking into the city, Muzha slaughtered the wife of Dou. Those still alive surrendered to the forces of Ziya.

Then Jiang Wenhuan, the Duke of the East, led his men to join Ziya. Ziya gathered all the allied troops and commanded a march toward Morning Song. The combined army of the four grand dukes numbered 1,600,000. It surrounded Morning Song and stretched out as far as the eye could see.

Meanwhile at the court, King Zhou was apprehensive. He inquired his generals and officials what measures they could perform then. They concluded that the best to do was to shield the capital as well as to enlist skilled men to fortify the army.

Three sworn brothers presented themselves to see King Zhou. King Zhou designated them as commanders, but in their first battle they were slaughtered. Next Yin Pobai offered himself to go to dialogue with Ziya, because he was acquainted with Ziya before the conflict, so he wondered that he could persuade him to halt the hostilities.

Thus Yin Pobai tried at length to convince Ziya to peacefully withdraw, but Ziya did not pay attention to him. Yin then became exasperated and started to reproach the conduct of Ziya. Seeing this Jiang Wenhuan raised his sword and chopped Yin Pobai into two pieces.

Chapter 95

The Ten Accusations

Yin Chengxiu, the son of Yin Pobai, hasted out from the city to take vengeance on his father's death, but ended killed by Jiang Wenhuan. The capital city was under a siege by the army of Ziya. However when his troops stormed from four gates, they failed since the strong defense firmly resisted their assault. Then the allies of Ziya came up with a plan to Ziya that so they could perform a spell to move in and open the gate. But Ziya did not intend to cause too many civilians killed, thus as an alternative he wrote many copies of an announcement inciting the residents of Morning Song to rebellion, and threw them into the city.

At midnight indeed the locals, persuaded by Ziya's announcements, opened the gate. At such event Ziya aroused from sleep and straightway commanded that only ten thousand soldiers should break in and that they must not kill the common people nor steal their possessions.

While King Zhou was drinking wine with Daji his guards arrived with the terrible news. The Chief Commander of the royal guards warned Zhou to be prepared to imminent fight since in other way they would be seized. King Zhou assembled the royal guard, but along the palace wall Ziya's troops were already had positioned. On his horse King Zhou rode to meet Ziya, who then told to King Zhou that because he was a despot, the Ziya's alliance had come to execute him on behalf of Sky. King Zhou questioned Ziya what faults he had caused. Ziya then alleged ten serious crimes proclaiming them as:

1. King Zhou was the most wicked king in the dynasty.
2. King Zhou killed his queen.
3. King Zhou attempted to kill the crown prince.
4. King Zhou killed many loyal ministers.
5. King Zhou assaulted the East and South Grand Dukes.
6. King Zhou allowed cruel tortures invented by Daji to be used on the innocent.
7. King Zhou depleted the national resources and wealth.
8. King Zhou was unchaste and killed Yellow Flying Tiger's wife in pursuit of his lust.
9. King Zhou cut off legs and cut open pregnant women for leisure.
10. King Zhou spent all his time in pleasure with Daji and Hu Ximei.

When King Zhou heard Ziya's accusations, he became exasperated. Then especially the Duke of the East, whose father and sister had been brutally assassinated by King Zhou, but also the feudal lords, called for the decapitation of King Zhou. Then they jumped in to fight at King Zhou.

King Wu seeing the scene, disapproved the vassals conflicting with their ruler, and so he directed Ziya to halt them. But Ziya tricked King Wu asking him to beat the drum. King Wu beat the drum unaware that the sound produced by him was a summoning which promoted the advance of the troops, and not a withdrawal as he thought. At the sound of the drum, all lords and soldiers dashed to fall upon King Zhou.

Chapter 96

Daji under Siege

With King Zhou under attack and already wounded in his back, Lu Renjie, Lei Kun and Lei Peng wrestled to rescue him from the assault, but the three defenders were all murdered. Nevertheless it was enough to King Zhou to flee back into the palace.

Meanwhile the two evil traitors, the officials Fei Lian and E Lai, sneaked into the core of the palace and stole the royal seal. They reckoned that presenting the seal to King Wu, who they regarded a benevolent person, doubtlessly would favor them and spare their lives.

Already in the palace King Zhou received consolation from his three favorite concubines, the sprites Daji, Hu Ximei, and Wang Guiren. They were telling him that they could square up to the distresses of King Zhou, since they had powerful magic skills, and so could fly out during the night and kill King Wu.

Ziya was confident and so did not expected any raid more from the enemy. However in that night the three sprites, Daji, Hu Ximei and Wang Guiren, promoted the chaos on his troops slaying many soldiers. But the sprites failed in their attempt to eliminate Ziya's forces and kill King Wu since the many followers of Ziya carried magic skills and these thwarted the three sprites.

Finally when the sprites returned to the palace and reported to King Zhou, he ordered them to flee for their own lives. Then alone, Zhou walked to the Star-Plucking Tower.

When the three sprites were then preparing to the flight, Ziya through his magic reckoning discovered their intentions. He ordered the three generals Yang Bliss, Wei Hu and Thunderbolt to capture them. The generals waited in the air until they saw the three sprites floating out of the palace to the sky. The generals chased after them but Nu Wa unexpectedly appeared to block the way of the three sprites.

Chapter 97

The King Burns

Using a magic rope Nu Wa bound the three sprites and delivered them to Yang Bliss.

Thus the three sprites were conveyed to the executional grounds. Ziya scolded them for eating the servants of the palace and for creating the plots to execute virtuous officials. Daji pleaded to Ziya saying that she was only an ordinary girl from the Su house, so she could not to have persuaded King Zhou to perpetrate any evil acts. But Ziya, facing the feudal lords, described to them that she was not Su's daughter but a fox sprite.

The without delaying, the executioners cut off the heads of the Zither sprite and the Pearl Chicken Sprite. However Daji employed her bewitching and charming seduction at the executioner. He became so infatuated that he could not raise the sword. Two more other executioners came to the task but also failed. Thunder-quaker went to report the situation to Ziya who then cast his flying blade to behead Daji.

From the palace King Zhou witnessed when the execution fell upon them and felt sadness. Still on his way to the Star-plucking Tower, many ghosts came there to haunt Zhou but he just opened his eyes wide to terrify them instead, who ran away. When he reached at the Tower, he was dressed with the royal robe with pearls and jade covering it. Then King Zhou ordered the soldier Zhu Sheng to put on fire the Tower. When King Zhou was burnt to death, Zhu joined the king jumping into the fire to commit suicide.

As King Wu and the other feudal lords entered into the palace, Ziya promptly ordered to extinguish the fire.

Chapter 98

Jewels and Relief supplies distributed

King Wu granted clemency to the maids and servants of the palace, and thus he ordered his soldiers to not mistreat the palatial staff or spoil their personal belongings. However King Wu took the numerous jewels, jade and gems spread in Deer Tower of the palace, and distributed them to the feudal lords and relief to the subject people.

Ziya provided a due royal ceremony for a king's funeral when he ordered the burial of King Zhou. Then, to the presence of King Wu, was brought Wu Geng, the son of King Zhou, who by then was suffering the hostilities from the feudal lords, who in turn meant to execute Wu Geng. But King Wu frustrated their intentions granting a piece of land to Wu Geng, and so titling him as the Lord of Shang, which would succeed the Yin family lineage.

The feudal lords in unanimity expected King Wu to take the throne, however King Wu considered it not appropriate since he was originally a subordinate to the king deposed. Still Ziya reasoned to King Wu that for stabilizing the moment, King Wu could seat in the throne as a temporary king until, later and at last, appeared a sage man. Then King Wu could transfer definitely the throne to this coming wise man. King Wu accepted such condition.

After ten months in Morning Song, King Wu took the road of return to his home. However the Taoists, Bo Yi and Shu Qi, once again blocked King Wu's way, which was back to Xiqi. They cried and sang a song to mock King Wu. Later they refused to eat the granted millet of Zhou and starved to death.

Meanwhile taking the opportune moment the former Zhou officials, Fei Lian and E Lai, presented the royal seal to Ziya. Ziya was satisfied and bestowed positions to them.

As to Ziya himself, he had become the Prime Minister of King Wu. Having learned these news, the ex-wife of Ziya, lady Ma, felt so unsettled for what she had reacted to Ziya, that she committed suicide.

With all in stabilized places, Ziya went look for Primogenitor, so he flew to Kunlun Mountain.

Chapter 99

Deification of the Spirits

Archpriest Primogenitor told Jiang Ziya to return to the capital Morning Song and that he would send a decree to him later.

At last after the decree arrived, Ziya proceeded to Mount Qi, the Investiture Altar. There, to all the souls and spirits, he proclaimed the decree. He canonized three hundred and sixty five gods in eight departments. To each one of the gods was given a name and determined a position: [16]

1. Bai Jian - God of Pure Happiness
2. Huang Tianhua - Bing Ling Gong - God of the Three Sacred Mountains
3. Huang Feihu - God of Taishan, the East Mountain
4. Chong Heihu - God of Hengshan, the South Mountain
5. Wen Ping - God of Songshan, the Middle Mountain
6. Cui Ying - God of Hengshan, the North Mountain
7. Jiang Xiong - God of Huashan, the West Mountain
8. Wen Zhong - Chief of the Thunder Gods
9. Dong Zhong - Thunder God
10. Xin Huan - Thunder God
11. Zhang Jie - Thunder God
12. Tao Rong - Thunder God
13. Pang Hong - Thunder God
14. Liu Fu - Thunder God
15. Gou Zhang - Thunder God
16. Bi Huan - Thunder God
17. Qin Wan - Thunder God
18. Zhao Jiang - Thunder God
19. Dong Quan - Thunder God
20. Yuan Jue - Thunder God
21. Li De - Thunder God
22. Sun Liang - Thunder God
23. Bai Li - Thunder God
24. Wang Bian - Thunder God
25. Yao Bin - Thunder God
26. Zhang Shao - Thunder God
27. Huang Gen - Thunder God
28. Jin Su - Thunder God
29. Ji Li - Thunder God
30. Yu Qing - Thunder God
31. Mother Golden Light (Goddess of Lightning) - Thunder God
32. Fair Lotus (Goddess of the Wind) - Thunder God
33. Luo Xuan - Chief of the Fire Gods

16. Although it was decreed 365 gods, the list presents only 337 names wherein some of these do not appear during the tale, whereas other characters from the tale are absent in it. Moreover in the list are named 71 Earthy stars and 35 Sky stars. All this suggests that the list may be a long after accretion to the original narration.

34. Zhu Zhao - Fire God
35. Gao Zheng - Fire God
36. Fang Gui - Fire God
37. Wang Jiao - Fire God
38. Liu Huan - Fire God
39. Lu Yue - Chief of the Plague Gods
40. Zhou Xin - God of Plague in the East
41. Li Qi - God of Plague in the South
42. Zhu Tianlin - God of Plague in the West
43. Yang Wenhui - God of Plague in the North
44. Chen Geng - Grand Instructor for Goodness
45. Li Ping - God of Destroying the Plague
46. Mother Golden Spirit - Honorable Goddess of the North Pole Dippers
47. Su Hu - God of the Eastern Constellations
48. Jin Kui - God of the Eastern Constellations
49. Zhao Bing - God of the Eastern Constellations
50. Ji Shuming - God of the Eastern Constellations
51. Huang Tianlu - God of the Western Constellations
52. Long Huan - God of the Western Constellations
53. Sun Ziyu - God of the Western Constellations
54. Hu Sheng - God of the Western Constellations
55. Hu Yunpeng - God of the Western Constellations
56. Lu Renjie - God of the Central Constellations
57. Chao Lei - God of the Central Constellations
58. Ji Shusheng - God of the Central Constellations
59. Bo Yikao - God of the North Pole
60. Zhou Ji - God of the Southern Constellations
61. Hu Lei - God of the Southern Constellations
62. Gao Gui - God of the Southern Constellations
63. Yu Cheng - God of the Southern Constellations
64. Sun Bao - God of the Southern Constellations
65. Lei Kun - God of the Southern Constellations
66. Huang Tianxiang - God of the Northern Constellations
67. Bi Gan (God of Culture) - God of the Northern Constellations
68. Dou Rong (God of Military Affairs) - God of the Northern Constellations
69. Han Sheng - God of the Northern Constellations
70. Han Bian - God of the Northern Constellations
71. Su Quanzhong - God of the Northern Constellations
72. E Shun - God of the Northern Constellations
73. Guo Cheng - God of the Northern Constellations
74. Dong Zhong - God of the Northern Constellations
75. Deng Jiugong - God of the Green Dragon Star
76. Yin Chengxiu - God of the White Tiger Star
77. Ma Fang - God of the Red Sparrow Star
78. Xu Kun - God of the Mysterious Martial Star
79. Lei Peng God of the Gone-with-the-Old Star
80. Zhang Shan - God of the Snake Star
81. Xu Gai - God of the Solar Star
82. Queen Jiang - Goddess of the Lunar Star
83. Shang Rong - God of the Jade Hall Star
84. Ji Shuqian - God of the Heavenly Precious Star

85. Hong Jin - God of the Dragon Virtue Star
86. Princess Long Ji - Goddess of the Red Phoenix Star
87. King Zhou - God of the Heavenly Happy Star
88. Mei Bo - God of the Heavenly Virtue Star
89. Xia Zhao - God of the Lunar Virtue Star
90. Zhao Qi - God of the Heavenly Amnesty Star
91. Lady Jia - Goddess of the Upright Behavior Star
92. Xiao Zheng - God of the Metal Mansion Star
93. Deng Hua - God of the Wooden Mansion Star
94. Yu Yuan - God of the Water Mansion Star
95. Mother Fiery Spirit - God of the Fire Mansion Star
96. Earth Traveler Sun - God of the Earth Mansion Star
97. Deng Chanyu - Goddess of the Six Combinations Star
98. Du Yuanxian - God of the Doctorate Star
99. Wu Wenhua - God of the Power Star
100. Jiao Ge - God of the Admonishment Star
101. Huang Feibiao - God of the River Leading Star
102. Madam Chedi - Goddess of the Moon Leading Star
103. Jiang Huanchu - God of the Imperial Coach Star
104. Huang Feibao - God of the Heavenly Inheritance Star
105. Ding Ce - God of the Imperial Chariot Star
106. E Chongyu - God of the Heavenly Horse Star
107. Li Jin - God of the Imperial Grade Star
108. Qian Bao - God of the Heavenly Medical Star
109. Concubine Huang - Goddess of the Earthly Queen Star
110. Ji Shude - God of the Domestic Dragon Star
111. Huang Ming - God of the Dragon Taming Star
112. Lei Kai - God of the Station Horse Star
113. Wei Ben - God of the Yellow Pennant Star
114. Wu Qian - God of the Leopard Tail Star
115. Zhang Guifang - God of the Mourning House Star
116. Feng Lin - God of the Lamenting Visitor Star
117. Fei Zhong - God of the Pulling-Twisting Star
118. You Hun - God of the Rolled Tongue Star
119. Peng Zun - God of the Throat Control Star
120. Wang Bao - God of the City Planning Star
121. Ji Shukun - God of the Flying Curtain Star
122. Chong Houhu - God of the Great Spending Star
123. Yin Pobai - God of the Minor Spending Star
124. Qiu Yin - God of the Linked String Star
125. Long Anji - God of the Railing Star
126. Tai Luan - God of the Head Spreading Star
127. Deng Xiu - God of the Five Devils Star
128. Zhao Sheng - God of the Goat Cutlass Star
129. Sun Yanhong - God of the Bloody Light Star
130. Fang Yizhen - God of the Official Seal Star
131. Yu Hua - God of the Single Morning Star
132. Ji Kang - God of the Heavenly Dog Star
133. Wang Zuo - God of the Sickness Spell Star
134. Zhang Feng - God of the Bone Boring Star
135. Bin Jinlong - God of the Death Spell Star

136. Bai Zianshong - God of the Heavenly Defeat Star
137. Zheng Chun - God of the Floating-Submerging Star
138. Bian Ji - God of the Heavenly Slaying Star
139. Chen Geng - God of the Yearly Killing Star
140. Xu Fang - God of the Yearly Punishment Star
141. Chao Tian - God of the Yearly Breaking Star
142. Ji Shuyi - God of the Lonely Fire Star
143. Ouyang Chun - God of the Lost Spirit Star
144. Wang Hu - God of the Monthly Breaking Star
145. Lady Rock - Goddess of the Monthly Touring Star
146. Chen Jizhen - God of the Dead Air Star
147. Xu Zhong - God of the Salty Pond Star
148. Yao Zhong - God of the Monthly Disgusted Star
149. Chen Wu - God of the Monthly Punishment Star
150. Gao Jineng - God of the Black Killing Star
151. Zhang Kui - God of the Seven Murders Star
152. Yin Hong - God of the Five Grains Star
153. Yu Zhong - God of the Avoiding Murder Star
154. Ouyang Tianlu - God of the Heavenly Punishment Star
155. Chen Tong - God of the Heavenly Net Star
156. Ji Shuji - God of the Earthly Net Star
157. Mei Wu - God of the Heavenly Space Star
158. Ao Bing - God of the Parasol Star
159. Zhou Xin - God of the Ten Evils Star
160. Huang Yuanji - Goddess of the Silkworm Breeding Star
161. Gao Lanying - Goddess of the Peach Blossom Star
162. Lady Ma - Goddess of the Broom Star
163. Li Gen - God of the Great Calamity Star
164. Han Rong - God of the Scattering About Star
165. Lin Shan - God of the Mourning Dress Star
166. Dragon Beard Tiger - God of the Nine Ugliness Star
167. Sa Jian - God of the Three Corpse Stars
168. Sa Qiang - God of the Three Corpse Stars
169. Sa Yong - God of the Three Corpse Stars
170. Jin Cheng - God of the Yin Mistake Star
171. Ma Chenglong - God of the Yang Error Star
172. Gongsun Duo - God of the Cutlass Slaying Star
173. Yuan Hong - God of the Four Waste Star
174. Sun He - God of the Five Poverties Star
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176. Concubine Yang - Goddess of the Red Lovely Star
177. Hou Taiyi - God of the Danger Moon Swallow Constellation
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179. Xue Ding - God of the Moon Deer Constellation
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181. Huang Zhen - God of the Heavenly Gallant Star
182. Lu Chang - God of the Heavenly Planning Star
183. Ji Bing - God of the Heavenly Leisure Star
184. Yao Gongxiao - God of the Heavenly Courageous Star
185. Shi Kuai - God of the Heavenly Heroic Star
186. Sun Yi - God of the Heavenly Fierce Star

187. Li Bao - God of the Heavenly Mighty Star
188. Zhu Yi - God of the Heavenly Courageous Star
189. Chen Kan - God of the Heavenly Honorable Star
190. Li Xian - God of the Heavenly Rich Star
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192. Zhang Xiu - God of the Heavenly Lonely Star
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195. Deng Yu - God of the Heavenly Healthy Star
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198. Dian Tong - God of the Heavenly Empty Star
199. Wu Xu - God of the Heavenly Swift Star
200. Ren Laiping - God of the Heavenly Different Star
201. Gong Qing - God of the Heavenly Demon Star
202. Shan Baizhao - God of the Heavenly Minute Star
203. Gao Ke - God of the Heavenly Retreating Star
204. Qi Chen - God of the Heavenly Longevity Star
205. Wang Hu - God of the Heavenly Sword Star
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207. Yao Gong - God of the Heavenly Criminal Star
208. Tang Tianzheng - God of the Heavenly Damage Star
209. She Li - God of the Heavenly Defeat Star
210. Wen Jie - God of the Heavenly Imprisonment Star
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215. Chen Jizheng - God of the Earthly Leading Star
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234. Jin Nandao - God of the Earthly Beast Star
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237. Shang Chengdao - God of the Earthly Violent Star

238. Zhou Geng - God of the Earthly Silent Star
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241. Ye Zhong - God of the Earthly Flying Star
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243. Li Chang - God of the Earthly Skillful Star
244. Fang Ji - God of the Earthly Bright Star
245. Xu Ji - God of the Earthly Progressive Star
246. Fan Huan - God of the Earthly Retreating Star
247. Zhuo Gong - God of the Earthly Full star
248. Kong Cheng - God of the Earthly Successful Star
249. Yao Jinxiu - God of the Earthly Round Star
250. Ning Sanyi - God of the Earthly Disappearing Star
251. Yu Zhi - God of the Earthly Different Star
252. Tong Zhen - God of the Theory Star
253. Yuan Dingxian - God of the Earthly Gallant Star
254. Wang Xiang - God of the Earthly Happy Star
255. Geng Yan - God of the Earthly Adroit Star
256. Xing Sanluan - God of the Earthly Swift Star
257. Jiang Zhong - God of the Earthly Suppressing Star
258. Kong Tianzhao - God of the Earthly Detaining Star
259. Li Yao - God of the Earthly Devil Star
260. Gong Qian - God of the Earthly Sprite Star
261. Duan Qing - God of the Earthly Tranquil Star
262. Men Daozheng - God of the Earthly Submitting Star
263. Zu Lin - God of the Earthly Secluded Star
264. Xiao Dian - God of the Earthly Space Star
265. Wu Siyu - God of the Earthly Lonely Star
266. Kuang Yu - God of the Earthly Complete Star
267. Cai Gong - God of the Earthly Short Star
268. Lan Hu - God of the Earthly Corner Star
269. Song Lu - God of the Earthly Imprisonment Star
270. Guan Bin - God of the Earthly Treasure Star
271. Long Cheng - God of the Earthly Level Star
272. Huang Wu - God of the Earthly Damage Star
273. Kong Daoling - God of the Earthly Slave Star
274. Zhang Huan - God of the Earthly Examining Star
275. Li Xin - God of the Earthly Wicked Star
276. Xu Shan - God of the Earthly Soul Star
277. Ge Fang - God of the Earthly Counting Star
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280. Wu Yangong - God of the Earthly Strong Star
281. Fan Bin - God of the Earthly Inefficient Star
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283. Yao Ye - God of the Earthly Spending Star
284. Sun Ji - God of the Earthly Theft Star
285. Cheng Menggeng - God of the Earthly Dog Star
286. Chong Yingbiao - God of the Nine Brightly Shining Stars
287. Gao Ping - God of the Nine Brightly Shining Stars
288. Han Peng - God of the Nine Brightly Shining Stars

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290. Wang Feng - God of the Nine Brightly Shining Stars
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296. Yang Zhen - God of the Water Leopard Star
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298. Sun Xiang - God of the Water Ape Star
299. Hu Daoyuan - God of the Water Earthworm Star
300. Yin Jiao - God of the Year
301. Yang Ren - God of the Sixty-Year Cycle
302. Wen Liang - God on Day Patrol
303. Qiao Kuan - God On Night Patrol
304. Han Dulong - God for Increasing Happiness
305. Xue Ehu - God for Decreasing Happiness
306. Fang Bi - God of Doctrine Preaching
307. Fang Xiang - God of the Vanguard
308. Li Bing - God on Yearly Duty
309. Huang Chengyi - God on Monthly Duty
310. Zhou Deng - God on Daily Duty
311. Liu Hong - God on Hourly Duty
312. Wang Mo - God to Guard the Precious Spiritual Firmament
313. Yang Sen - God to Guard the Precious Spiritual Firmament
314. Gao Youqian - God to Guard the Precious Spiritual Firmament
315. Li Xingba - God to Guard the Precious Spiritual Firmament
316. Zhao Gongming - Genuine God of the Profound Dragon Tiger Altar
317. Xiao Sheng - God of Welcoming Treasures
318. Cao Bao - God of Storing Valuables
319. Chen Jiugong - Envoy of Welcoming Wealth
320. Yao Shaosi - Fairy Officer of Good Market
321. Mo Liqing - Developing Heavenly King
322. Mo Lihong - Wide-eyed Heavenly King
323. Mo Lihai - Literature Heavenly King
324. Mo Lishou - National Protection Heavenly King
325. Zheng Lun - God of "heng"
326. Chen Qi - God of "ha"
327. Yu Hualong - Green Haze Prime King Controller of Smallpox
328. Lady Jin - Saint Queen to Protect Sickrooms
329. Yu Da - God of Smallpox in the East
330. Yu Zhao - God of Smallpox in the West
331. Yu Guang - God of Smallpox in the South
332. Yu Xian - God of Smallpox in the North
333. Yu De - God of Smallpox in the Center
334. High Firmament - Goddesses of the Golden Universe Muddling Dipper
335. Jade Firmament - Goddesses of the Golden Universe Muddling Dipper
336. Green Firmament - Goddesses of the Golden Universe Muddling Dipper
337. Shen Gongbao - Water-Dividing General

Every department was responsible for supervising one aspect of the human world.

When Ziya returned from the Investiture Altar, Fei Lian and E Lai were brought to him and Ziya ordered the soldiers to carry them to immediate execution.

Chapter 100

King Wu creates the States

The evil spirits, Fei Lian and E Lai, were canonized as gods that invariably bring about unsuccess and misfortune.

Ziya recommended to King Wu to reward subjected lands to his generals, officials, and relatives. However Li Jing along with his three sons, Thunder-quaker, Wei Hu and Yang Bliss, came to court to inform that they did not desire positions and wealth. They, for preference, asked to be liberated from service. Later the four ones also became gods. Also Jinzha, Muzha, and Nezha resolved to leave King Wu. All the seven ones gave priority to return to a life as in meditative seclusion. But before they left, King Wu feasted them.

To reach a decision about the enfeoffment, King Wu talked about with Ziya and a Duke of Zhou. In the following day King Wu enfeoffed many nobles, including Jiang Ziya. All the leaders of the individual states were named. King Wu designated seventy-two lords, each one received a title and feoff. They showed their gratitude and proceeded to their states.

At Mount Western Foothills Ziya was enfeoffed. In addition, he was conferred on the symbols of authority for his supervision over the other lords, which were a white banner and a yellow hatchet.

Five years later, Mount Western Foothills had become a strong, flourishing and passive state.

The Ten Crux Battle Formation

The Ten Crux[17] Battle Formation is a set of ten fictional and unpractical battle formations employed by the Sky Lords of Golden Crab Isle. This is truly known as the Grand Old Master's trump card during his campaign against Jiang Ziya.

Sky Extinguishing Battle Formation

Sky Lord Qin — Within Lord Qin's battle formation, the forces of Sky, Earth, and Man are all combined as one. The straight must be mixed with the foul within this process. Due to the immense intensity of this formation, any mortal that is to enter will be immediately turned into nothing more than ash.

Earth Quaking Battle Formation

Sky Lord Zhou — Within Lord Zhou's battle formation, laws of geomancy and physics are employed. All varied forces such as fire, wind, and so forth, are invested into a single flag. Whenever the flag may wave, great fire and wind will spew forth. Any individual that may enter this formation will be burned alive and nothing more.

Howling–Gales Battle Formation

Sky Lord Teng — Within Lord Teng's battle formation, the wind plays a major role. Whenever the wind is to howl, thousands of knives and daggers will appear from all directions; not even the thickest of armor could withstand the sharpness.

Frozen–Glacier Battle Formation

Sky Lord Yuan — Within Lord Yuan's battle formation, glacial ice is present. On top of this "glacial ice" lays mountains of knives and swords guided by thousands of lightning bolts. Of course, survival is of little probability upon the entering of this formation.

Golden–Light Battle Formation

Sky Lady Luminous Glow — Within Lady Luminous Glow's battle formation, many giant mirrors will be fashioned atop poles. The great rays of the sun are harnessed on the surface of these mirrors and can be controlled by turning the poles angles. The heat is greater than imaginable, and thus death is inevitable.

17. The original translation writes "***crucible***" instead of *"crux."*

Blood–Curdling Battle Formation

Sky Lord Sun — Within Lord Sun's battle formation, fierce wind plays the primary role. While combining fierce winds with black sand, it is utterly impossible for any individual to escape the formation. While inside, their blood will continuously curdle until imminent death.

Blazing–Flame Battle Formation

Sky Lord White — Within Lord White's battle formation, the Thunder Fire, Rock Fire, and the Triple Whammy Fire are the three main forces of fire. Killing radiation and heat will be present within this blazing–fame formation, and thus not even the most durable of individuals could survive.

Plummeting–Soul Battle Formation

Sky Lord Yao — Within Lord Yao's battle formation, a straw effigy is present and truly needed. By bowing before his effigy, any specific individuals' soul can be stolen while their spirit is strangled. Certain death is obvious through this formation indeed.

Crimson–Water Battle Formation

Sky Lord Zhong — Within Lord Zhong's battle formation, a giant trigram platform is present. Within this platform, there are three magic gourds containing varied deadly fluid to burn away any unfortunate individual that happened to enter the formation.

Scarlet–Sand Battle Formation

Sky Lord Wang — Within Lord Wang's battle formation, great illusion is present. While the individual is seemingly walking across blood–red sand, they are truly walking across millions of tiny knives — as small as each grain of sand.

Investiture of the Gods

Feng Shen Yanyi

by

Xu Zhonglin

Investiture of the Gods

or

Feng Shen Yanyi

by

Xu Zhonglin

The Investiture of the Gods also called *The Creation of the Gods*, or simply by its native name *Feng Shen Yanyi,* meaning *"Inauguration of Doctrines Dramatized by the Gods,"* is an ancient masterpiece. Published around the 16th-century, it has been claimed a "novel" merging mythology, folklore and history. As to its key thematics, *Investiture of the Gods* features a work that mostly personifies myths that narrate the Cosmogony of the World according to the space-time established by the Chinese mythology.

Editor

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1. The text, though partly abridged, amounts the supposedly original one hundred chapters.

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The Investiture Great Wall-Corridor [2]

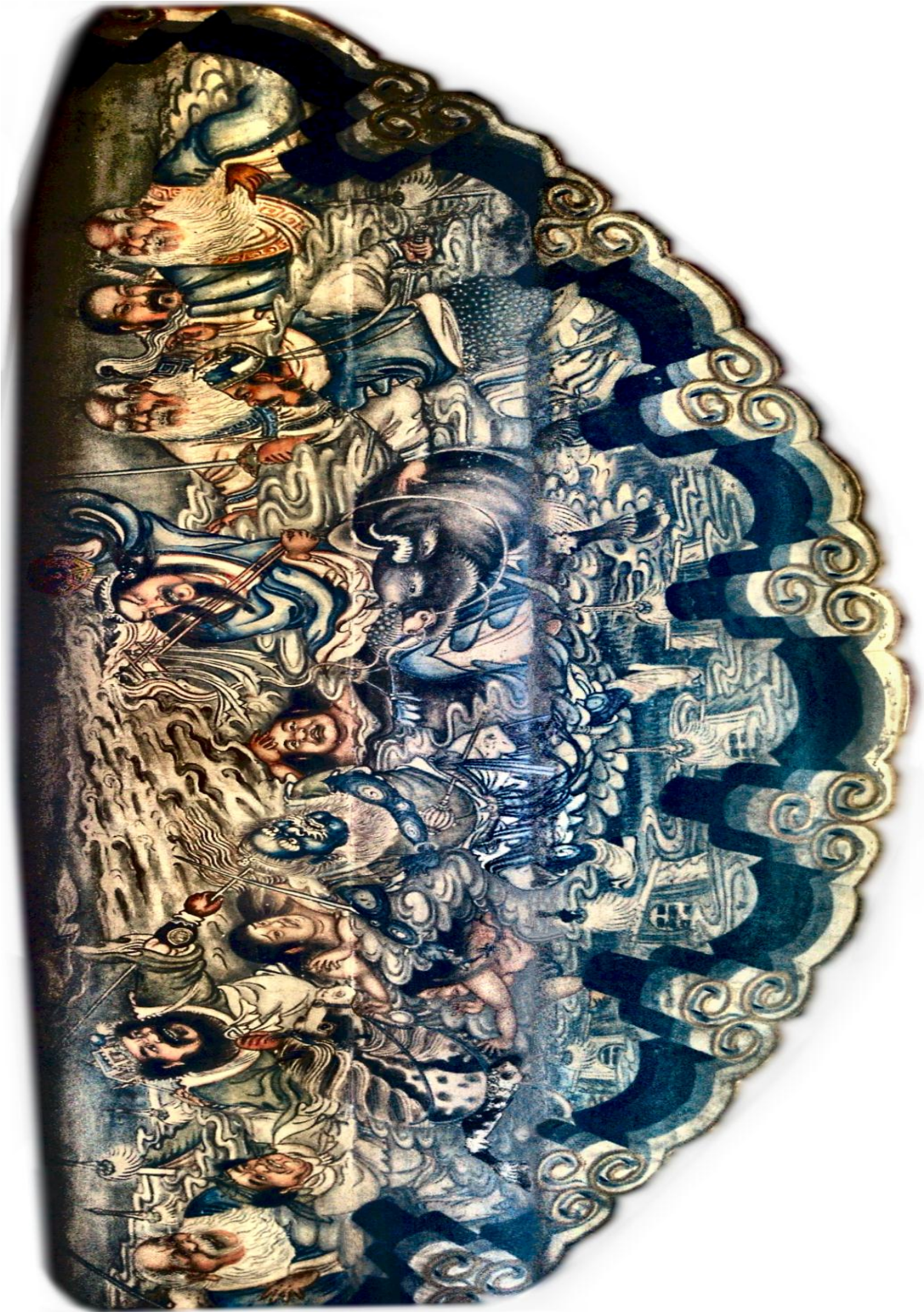

2. In the picture are the Spirit-Stars who assist the Jade Emperor to rule the human world. At the center, the figure spurting the bagua is thought to be Yin Jiao, the overseer. Each one represents one year of the Jovian orbit of 11.86 years. Thus they are called "Highest Years" (Tai Sui), which, like the solar zodiac, determine the destiny. The original painting is probably from 13th century, therefore before this publication of Xu Zhonglin. It is part of Chinese Major Historical and Cultural Site.

Chapter 1

King Zhou and Goddess Nu Wa

At one point in time as King Da Yi, of the newly established Shang Dynasty of China, walked through the royal gardens to gaze at the great beauty that laid before him, the Flying Cloud Pavilion suddenly collapsed. As a single beam from the pavilion fell towards the king, Prince Zi Shou grabbed hold of the beam and threw it aside. After ministers such as Shan Rong and Mei Bo gazed at the strength that the prince possessed, they advised the king to name him Crown Prince. Thus following the death of King Da Yi, Prince Zi Shou took the title of *'King Zhou'* and became the new ruler of the Shang Dynasty within its new capital Morning Song.

After seven years of prosperity within the Shang Dynasty, etches of evil tyranny begin to evolve in the heart of King Zhou. As the first rebellion thus took place on the second month of the seventh year, Grand Old Master Wen Zhong, the head of civil affairs, went personally ride out upon his great dragon to subdue them at the North Sea district.

In the following day, the prime minister Shang Rong asked the king to head to the temple of Nu Wa in order to offer their condolences on her birthday. Following the latter's consent, the king and his entourage thus march from the capital's gates to the temple of Nu Wa.

As King Zhou enjoyed the palace's immense scenery after his arrival, he gazed into the eyes of Goddess Nu Wa — who sat behind a celestial curtain. Overtaken by her unparalleled beauty, King Zhou used his ink brush to write a poem of her valor upon a neighboring pillar within the temple. Even after being reproached by Shang Rong for what disaster the poem could bring about, the latter simply brushed him aside saying that it was nothing more than a literary representation of her beauty.

After the king and his entourage had returned to the capital, Nu Wa noticed the poem and immediately vow to end the Shang Dynasty due to the former's vile desires. Once she had arrived at Morning Song atop her phoenix, Nu Wa realized that King Zhou still possessed another twenty years of reign — and would thus live with lustful rage.

As she arrived at her temple, she summoned forth her three right-hand sprites: Daji, the thousand year-old female fox; Splendor, the nine- headed female pheasant; and Jade, the female lute. Thus following their summoning, Goddess Nu Wa told them to transform themselves into beautiful women in order to distract King Zhou from his state affairs — so that he would be overthrown in a further justified manner.

Back in Morning Song King Zhou seated in great depression over the incredible unattainable beauty that Nu Wa had possessed — and thus wished to not perform any action until he could attain her as one of his lovers. After effectively calling minister Fei Zhong to his presence, he suggested to the king that one–hundred women should be taken from each of the four Grand Dukes so that he might have an opportunity to find a woman that ranked in beauty with Nu Wa. With immense delight at such a grand opportunity, King Zhou rested for the night and would make his preparations in the following day.

Chapter 2

The Rebellion of Su Hu

The next morning, King Zhou prepared one letter for each of the four Grand Dukes stating that one hundred virgin women that possess at least a moderate level of physical beauty should be presented before the capital as soon as possible. As prime minister Shang Rong reminded the king that such an action would only bring out mass contempt and future rebellion, King Zhou saw his reasoning and withdraw the edict immediately.

When the eight–hundred marquises had appeared to offer their allegiance to the Shang Dynasty the following summer, Fei Zhong and You Hun became extremely influential in court due to the leave of Grand Old Master, and thus asked for many presents and additional bribes from the former wealthy classmen.

However, Su Hu, Marquis of Jizhou, refuted such compliances due to his fiery resolve to stand against such injustices fully. Due to such, Fei Zhong and You Hun grew rather hateful towards Su Hu throughout the future. As the nation's marquises and dukes had arrived at capital Morning Song to display their obeisance at the end of the year, the four grand dukes would be specifically placed before King Zhou and fully honored for great diligence in their duty.

After the four dukes had been well–feasted throughout the day, King Zhou returned to his inner chambers and discussed the current situation with his two favorite ministers Fei Zhong and You Hun. In a chance to force Su Hu to repent for his defiance, Fei Zhong declared to the king that the former possessed an exceedingly beautiful daughter that must be attained if the letter’s ministers were to continue to trust his decision making.

After Su Hu had thus been summoned to the Dragon Virtue Court, King Zhou told the latter that if he was to attain his daughter, Su Hu would be granted great wealth, rank, and recognition within the dynasty of Shang. As Su Hu declined with many words of insult towards the king's lack of virtue, King Zhou became rageful and ordered Su Hu to be arrested. However, Fei Zhong advised the king that if he allowed Su Hu to return to Jizhou out of consideration and personal dignity, the people of Shang would look upon the king as a worthy ruler that listens keenly to his people's desires; in such a way, Su Hu's daughter could also be more easily attained.

Now settling down to an extent, King Zhou ordered Su Hu to be expelled from the court. As Su Hu thus returned to Jizhou, he considered his choices. If he was to give his daughter to King Zhou, ministers of the court would think of him as slanderous and immoral; if he refused to hand over his daughter, the king would most likely attack his prefecture with an army in order to ensure that his defiance could not spread further.

Carefully analyzing this, he decided it best to gather his own forces to fight Shang while he wrote a poem that represented hatred towards the Shang Dynasty upon the Meridian Gate inside the capital Morning Song.

After King Zhou had taken notice of this immensely defiant poem, he ordered a force of six armies to be placed under his command during the newly established attack upon Jizhou. As General Lu Xiong elaborated his suggestions to the king, it was decided that Grand Duke of the North, Chong Houhu, and Ji Chang, Grand Duke of the West, would lead a joint force against Su Hu's city instead.

At the capital hall, where the grand dukes and other high ranking officials were present, Ji Chang ordered an investigation as to why a loyal subject such as Su Hu would be deserving of punishment, while Chong Houhu unconditionally accepted the king's words and headed out immediately with his army.

Once Su Hu had attained word of Chong Houhu's movement towards his territory, the former ordered his soldiers to be well drilled to defend the city walls against the king's army. As Chong Houhu's army of 50,000 strong soldiers arrived before Jizhou, Su Hu grinded his teeth in frustration after hearing from an intelligence officer that Chong Houhu was the enemy commander due to his one–sided reasoning. Amidst the roar of cannons, Su Hu presented himself before Chong Houhu and elaborated the rationale behind his defiance. Chong Houhu became enraged at his words, and sent forth General Mei Wu to dispose of the former in a quick manner.

Su Quanzhong, the eldest son of Su Hu, intercepted Mei Wu, who was cut down by Quanzhong after following twenty rounds of fierce battle. Now that Su Hu's son had won the first victory, an all–out melee was unleashed between both forces resulting in Chong Houhu's eventual retreat. As the Jizhou forces thus returned to the city, it was decided that a surprise attack should be ushered forth that night upon the latter's stockades as to deal a critical blow to Chong Houhu's morale and attain potential assistance of other neighboring powers— such as the Grand Dukes — after they had heard of Jizhou's strength.

Once such a tactic had been fully employed at dusk, Chong Houhu fled to a newly established camp and drink his worries away at the thought of Ji Chang's future assistance. While his forces thus ignorantly slept for the night, Su Hu's forces charged forth with the furiousness of a tiger and slaughtered countless soldiers of Shang in mere moments. Now in a state of great fear for his life, Chong Houhu personally clashed his cutless against the resolved Su Hu until the former's generals ran to his assistance. As the Shang forces thus fled in majority, Su Hu called off their pursuit after twenty li [3] of distance was traveled.

While currently fleeing through the stars of night with his generals, Chong Houhu came to the conclusion that strict defense should be employed for the moment while a messenger should be sent to Ji Chang in request for reinforcements. Unfortunately for Chong however, Su Quanzhong suddenly appeared before the light of the moon with his ambush–party completely determined to put an end to the former's life. With his immense renown and resolve, Su Quanzhong easily defeated three generals of Shang singlehandedly with his great dragon glaive.[4]

3. Chinese unit of distance, equal to about 0.6 km (0.4 mile).

4. A sword or a large curve blade fixed on the end of a pole; also, a light lance with a long sharp-pointed head.

Chong Houhu, who became exceedingly fearful over the former's skill, fled away immediately from the combat. In a state of distraction over his father's sudden choice, Chong Yingbiao received a deep wound through his left arm from Su Quanzhong's glaive — and thus fled for his life in addition.

As Su Hu held conference the following day, Quanzhong appeared before his father and elaborated his great victory in the previous night. With great joy, the former smiled in admiration at his son's prowess and thus made preparations for his next essential movement.

Chapter 3

Daji enters the Palace

As Chong Houhu thus regrouped his remaining forces, he'd grieve at their many past losses and what was yet to unfold. After General Huang Yuanji stated to the commander that it was currently best to ask Ji Chang for reinforcements, Chong Houhu resolutely refused lest the latter would be punished by the king for not already offering his promised assistance. Once word came out that a large military force was heading in their direction at an immense pace, Chong Houhu realized that it was none other than his younger brother, the renowned Black Tiger Chong Heihu, Marquis of Caozhou. With a total of twenty–three thousand soldiers, Chong Heihu declared assistance to his elder brother and thus left to Jizhou.

As Su Hu attained report on Black Tiger's arrival, he sat in utter frustration over the former's ability to use magic. Su Quanzhong, however, expressed little fear towards Black Tiger's magic renown and thus left the city to do battle with the latter. Even though Black Tiger arrived to simply discuss the situation with his old friend Su Hu. Su Quanzhong insisted to do nothing more than clash blades with the former after hearing of his physical prowess. Once the former and latter had thus began their duel, Su Quanzhong noticed a large gourd present on Black Tiger's back — but continued to lash his dragon glaive forward with one resolve in mind, which was Chong Heihu's capture.

With little other choice, then Black Tiger opened his gourd which signaled countless celestial eagles to swoop down and peck their beaks into Su's flesh while black smoke oozed from his gourd profusely. After hearing of his son's capture, Su Hu flew into unparalleled frustration and thus concluded it best to kill himself by the sword after slaying his wife and daughter — lest they were to be killed once being taken prisoners following his defeat.

With such a thought in mind, Su Hu presented himself before his daughter with sword in hand utterly determined to preserve his honor until the very end. Just at this critical point in time, Black Tiger's second arrival was reported to Su Hu — and the latter thus made defensive preparations for the pass immediately. Black Tiger, who only intended on consulting with Su Hu, had no choice but to return to the Shang camp in frustration. Due to the former's continued obstinacy, the supply lines were secretly cut off at set intervals as to prevent Jizhou from attaining there needed provisions.

Within this moment of besiegement, Zheng Lun arrived and challenged Black Tiger with due determination. During their vigorous clash, Zheng Lun became aware of the latter's large gourd atop his back and thus immediately deployed his own magical ability which was the soul stealing beams from his nostrils. As Black Tiger was presented before Su Hu following his capture, he became grateful at the former's courtesy and thus took the place of honor.

Once Chong Houhu had attained word of his brother's condition, San Yisheng, supreme minister under Ji Chang, arrived and told the former that a letter of exhortation should be sent to Su Hu stating that he was to give up his daughter

on the condition that he reattains the title of Marquis of Jizhou — which would save the people from further suffering.

Following Chong Houhu's consenting, San Yisheng appeared before Jizhou and handed Ji Chang's letter to Su Hu immediately. Upon the reading of this letter, Su Hu became instantly enlightened at the West Grand Duke's rationale — and thus consented with great happiness and feasting. After asking San Yisheng to deliver his reply to Ji Chang with gifts of fine gold and satin, Su Hu made preparations to personally escort his daughter to the capital's palace.

Chapter 4

The Fox Sprite murders Daji

As Su Hu took leave from Jizhou, Black Tiger promised to the former that he would return his son immediately after arriving back at camp. With reciprocated dignity, both Su Hu and Black Tiger headed their separate ways to mark their conflict's true conclusion. Once Black Tiger had arrived back at the Shang camp, he explained the resolution of Su Hu and thoroughly reprimanded his elder brother for his disgraceful incompetence — vowing to never see him again.

With Black Tiger now returning to Caozhou, Chong Houhu felt immense shame and embarrassment at his former actions and thus returned to his dukedom immediately after filing a report to King Zhou. After Su Hu met with his newly freed son, Su Quanzhong, and explained to him about leadership over Jizhou while he was away, the former entered the inner palace to discuss the situation with his wife.

The next morning, Su Hu, and his tearful–eyed daughter, Daji, headed out in a carriage with three–thousand soldiers and five–hundred officers to make quick pace to the capital. Following the passage of many days Su Hu and his entourage arrived at a courier station within Enzhou and stay there for the night. However, there had been a rumor of an evil sprite that was lurking within this station for the past few years, and Su Hu thus constantly exchanged moments of reading his book of military strategy to ensuring his daughter's safety throughout the night — never daring to sleep for a single moment. Suddenly during the second watch at night, each candle flickered constantly throughout the halls and people screamed at the sight of a supposed ghost flying about.

Immediately with due vigor, Su Hu grabbed his iron staff and rushed to Daji's rear hall room — but his lamp suddenly burnt out forcing him to order a new lamp with due haste. Upon the entering of his daughter's room, he would be overjoyed to hear that she was only recently awoken once her father rushed into her room. As Su Hu thus returned to his room in relief at such a good omen that his daughter remained safe, little did he realize that the thousand–year fox had already seized Daji's body once Su Hu was busy attaining his secondary lamp. After several days following their setting out from Enzhou, Su Hu and his entourage finally arrived at Morning Song and present themselves before Prince Yellow Flying Tiger.

Once Su Hu had thus stationed his troops outside the city while Daji remained in the Golden Reception House, Fei Zhong and You Hun became angry at their lack of presents from the former following his arrival — and thus successfully encouraged King Zhou to put him to death the following day. As the following day arrived, Su Hu presented himself before the king in convicted robes stating that he deserves death for his past defiance.

With Shang Rong's immediate defense, Fei Zhong declared that if Su Hu's daughter was indeed very beautiful, she would be taken in while the former was freed; but if she lacked eloquence on the contrary, both of their heads should be displayed before the city's gates. As Daji thus bowed before the king with her full

condolences, the latter could barely control his inner lust and amazement at her colossal beauty and elegance. After immediately pardoning Su Hu for his crimes and placing him back at his original rank, King Zhou took Daji's hand and headed back to the Fairy Longevity Palace to fully enjoy his first night with her. With greatly displeased ministers, civil and military affairs were continuously ignored throughout the future as King Zhou enjoyed great pleasure with Daji from time to time. By thus setting aside exceedingly urgent matters, it seemed as if the Shang Dynasty itself was rapidly sinking into chaos...

Chapter 5

Cloud Dweller presents a Pine Wood Sword

This was the first chapter in which true chaos began to spread within the Shang Dynasty because of the King's new treasured concubine, Daji. In reality, this girl named Daji was truly killed and possessed by a fox specter, who plans on destroying the dynasty through Nu Wa's orders. When this chapter began, the man by the name of Cloud Dweller was currently searching around Tiger peak for medicinal herbs. After this renowned dweller of the clouds realized that there had been a thousand year old vixen in human form — as Daji — present within the kingdom, the dweller told his pupil to prepare for him a wooden sword — a sword that would sicken the vixen to death after a period of time.

After officials such as the Number One Grand Counselor Mei Bo had discussed the major issue of the kingdom with his fellow officials, it was soon decided that a large gong would be beaten and all officials of the kingdom would gather before the king as to show their dedication. After the annoyed King Zhou entered from his room to meet his "boring officials", he was not be in any mood to listen and only wished to return to his precious Daji.

Both the Prime Minister and the Vice Prime Minister called out to their king, *"Sire! Our kingdom is in trouble. There are uncontrolled floods and droughts. The populace is suffering and restless. All the memoranda from the dukes have not been attended to. Your Majesty has not come for months to the morning assembly. Many urgent matters await your decision."* The king would generally turn a deaf ear to his officials primarily out of his ignorance.

After Cloud Dweller appears present before Zhou and engages in a long conversation, he departs and tells the king to hang his wooden sword over the door of the Longevity Palace. Thus, the chapter then ends following the departure of both the king and all of his officials. At the very end of this chapter however, the sword burnt through Daji's orders — it was mysteriously making her deathly ill.

Chapter 6

The Burning Pillar Torture

As the wooden sword was thus turned into ashes, Daji recovered in immediate pace. Still secretly remaining at Morning Song in order to inspect the outcome of his wooden sword, Master of the Clouds sighed at his inability to change the Shang Dynasty's destined outcome — and thus wrote a short poem upon the observatory wall within the market area so that all people could understand what future they were to experience. After thus returning to Mount Zhongnan people noticed the poem immediately and attempted to decipher it's meaning. With no true success, Grand Tutor Du Yuanxian appeared, read the poem with partitioned understanding, and returned to his personal quarters to make up a report on what future the dynasty would experience if this evil specter was not effectively eradicated.

Upon the finishing of this report, Du Yuanxian gave it to Prime Minister Shang Rong so that it could be presented personally to the king. Once Shang Rong left to the royal palace to deliver it to King Zhou, he was admitted in with Yuanxian's report in hand. Reading the report fully, the king believed his words to be rather accurate but decided to have Daji's opinion on the issue. Daji told the king that the Taoist earlier was none other than a wicked sorcerer who spread rumors to put the dynasty into a frenzy, and Du Yuanxian was assisting this sorcerer with full intentions to ensure full unrest within the people and should thus be publicly executed. Shang Rong however, immediately retorted, saying that if Du Yuanxian was to be executed, his loyalty would not only be seen as mere rubbish but many ministers would rise up in addition to uphold his innocence.

King Zhou, who told Shang Rong that Yuanxian should be executed as to prevent further full unrest stories from coming about, immediately ordered royal guards to bound Du Yuanxian with thick ropes and chains. As the latter was thus dragged off to the palace gates, Supreme Minister Mei Bo stopped the executioners and immediately asked for an explanation from Prime Minister Shang Rong. After hearing the story fully, Mei Bo flew into a rage at Shang Rong's fear to uphold true justice within the dynasty — and thus grabbed the latter's arm while charging into the Fairy Longevity Palace to talk with King Zhou.

With uncontrolled anger, Mei Bo began to shout violently at the king for his ineptitude and thus was ordered to be executed immediately. Just before Mei Bo was to have his skull smashed, Daji told King Zhou to put the former in the gaols for now while a torture device known as the "Burning Pillar" was to be constructed as his destined punishment. While thus gazing at the king's atrocities and delusion, Shang Rong sincerely asked the king if he could faithfully retire from the dynasty lest he was to make any further mistakes in his old age.

Following the latter's consent, many ministers gathered at the Changting Pavilion to see their old comrade on his way that evening. Raising their cups to bid their old comrade farewell, Shang Rong wrote one final poem to express his inner grievance before taking leave with tearful eyes. Ignoring his ministers for several more days as usual, tyrant King Zhou obtained a report on the burning pillars completed construction. After Daji had thoroughly inspected the pillar's design,

she smiled with happiness and suggested to the king that tomorrow should be Mei Bo's day of punishment. The following day at the Grand Hall, Yellow Flying Tiger gazed at over twenty pillars being lit blood red — and sat in confusion as to why such objects would be in royal grounds. With Mei Bo's entrance into the Grand Hall, King Zhou sat in laughter at what was to soon befall the former.

Thus being stripped and chained fully against a burning pillar, a single deathly scream rang against the royal halls as Mei Bo's flesh and bones were turned to ashes. Now leaving the Grand Hall with his other comrades, Yellow Flying Tiger exclaimed his resolve to do whatever it takes to save the dynasty from it was supposedly destined downfall. With celebratory music and feasting resounding through the walls of King Zhou's inner chambers, Queen Jiang felt personal hatred over the newly heard burning pillar construction and thus ordered her attendants to prepare for her a carriage.

Chapter 7

Fei Zhong plots to depose the Queen

Following Queen Jiang's arrival at the Fairy Longevity Palace, she was approached by Daji with a single courteous bow before being escorted into the court. With the king thus fully enjoying the night by his queen's side, Daji began to dance with great eloquence and beauty. Not enjoying this stay by her husband's side, Queen Jiang reprimanded King Zhou for his continued delusion — and thus left the personal chambers of the court. Being rather angry and depressed over the queen's sudden words, King Zhou asked his precious Daji if she could dance once more to his delight. Falling to the floor with tears in her eyes, Daji exclaimed her worry towards the kingdom if the queen reported her actions to other ministers and nobles — resulting in her own death.

The king, now exceedingly angry, ensured to Daji that he would dispose of the queen shortly to ensure her safety. On the first day of the following month, Queen Jiang received congratulations from the royal concubines as a monthly custom. With Daji prostrating herself before the Queen, she was thoroughly humiliated over the former's words before taking her own leave. For being rebuked by the Queen so wrathfully in front of two other concubines, Daji discussed with Gun Juan, her maidservant, about how Queen Jiang should effectively be killed and replaced.

As King Zhou and Daji enjoyed the scenery of the gardens the following day, Fei Zhong attained a report on Daji's lust to kill Queen Jiang and thus pondered through night and day to think of a method — lest he was to be eventually killed for refusing her decree. Gazing outside his window, Fei Zhong noticed a tall bulky man by the name of Jiang Huan of East Lu that had come to repay the former with due respect and gratitude for his past consideration. With a plan now formed in his mind upon the latter's arrival, Fei Zhong immediately told Jiang Huan what to do while informing Daji in addition.

After being told to attend state affairs the following day by Daji, King Zhou was suddenly attacked by a disguised Jiang Huan — saying he should replace his own father as king for the sake of the Shang Dynasty's preservation. As Jiang lashed at the king with his dagger, he was brushed back immediately by royal guards and effectively captured.

Once Fei Zhong volunteered to personally interrogate the captive on the issue upon the entering of the Grand Hall, he reported to King Zhou shortly that the latter was a general under the Eastern Grand Duke — Queen Jiang's father. This duke had been ordered by Queen Jiang to put the king to death so that he could take the throne. After thus appointing Concubine Huang as Chief Justice for this case, King Zhou angrily charged back into the Fairy Longevity Palace asking about the issue with countless ministers. Not attaining any true knowledge of such a complicated incident, King Zhou passed an oral decree via the court herald onto Queen Jiang stating that she was to appear at the West Palace for trial immediately.

Following her arrival at the palace, Queen Jian pleaded her innocence personally to Lady Huang. As the former's words were accurately told to King Zhou

himself, Daji came forth from the shadows stating that the queen was simply pushing her own blames upon others with additional falsehood. It was thus decided that if Queen Jiang didn't confess the truth about the matter, one of her eyes would be gauged out as punishment. Lady Huang, who immediately ran to the Queen telling her to confess a false statement, simply gazed forth as a royal guard plucked one of the latter's eyes out after refusing the former's request with due resolve.

King Zhou, who became fearful of an attack by the Eastern Grand Duke or great condemnation from his ministers, was told by Daji that Queen should most reassuringly tell the truth after having her hands burnt to ashes by a boiling brass dipper. As such an action was resentfully decreed by the king, Queen Jiang sternly refused once more to confess any such crime — and thus lost her hands to the dipper in short time.

Regaining her strength after watching such a cruel scene, Lady Huang informed the king about her continued reluctance. In the former's great worry, Daji suggested to the king that Queen Jiang should be brought together to be tried with the accused Jiang Huan.

Chapter 8

Princes take Flight

As Jiang Huan and Queen Jiang was thus placed before the West Palace together, the Queen and Lady Huan wrathfully rebuked Huan for his evil treachery. At this same point in time, Crown Prince Yin Jiao and Yin Hong, who was playing chess, was immediately informed by Yang Rong of the current situation — and thus ran to the Western Palace in quick pace to meet with their mother. Gazing at their mother laying forth in a large pool of blood, the queen stated her final words to the crown prince to attain revenge before uttering one last breath before death. In unparalleled blood lust towards his mother's death, Yin Jiao grabbed his sword and sliced the neighboring Jiang Huan into two pieces after being informed of the latter's treachery.

Once Yin Jiao had impulsively shouted his additional desire to kill Daji, Chao Tian and Chao Lei — dubbed as the "Chao Twins" — immediately ran to the king at the Fairy Longevity Palace in fear and elaborated the crown prince's intentions. In resounding rage, King Zhou handed the Chao Twins his Dragon–Phoenix sword to personally put an end to both princes through decapitation. With the twins thus heading to the Eastern Palace, Lady Huang heard the king's newest decree and quickly told the two princes to take shelter with Concubine Yang at the Fragrant Palace for a few days.

As the princes thus arrived at Concubine Yang's residence, Chao Tiang and Chao Lei arrived shortly for inspection — but were barked away for their rude insolence. After the princes left to a greater area of safety — the Grand Hall with Yellow Flying Tiger — Concubine Yang decided to hang herself lest she was to be found out at a later time that she sheltered the princes. At this same point in time Lady Huang informed King Zhou of Queen Jiang's last saying before death, and the Chao Twins were ordered to head to the Grand Hall after elaborating their past failure. The princes arrived shortly before the Grand Hall and was met by Yellow Flying Tiger and many other ministers who angrily vowed to see His Majesty after hearing the former's unfortunate story.

Once Fang Bi and Fang Xiang — dubbed as the "Fang Brothers" — roared into the Grand Hall stating that King Zhou should be overthrown for his blatant tyranny, Yellow Flying Tiger and others stood silent in great frustration if such an action would truly be right. In justice's name, the two fang brothers each grabbed hold of one prince and charged forth from the palace gates stating boldly that they would escort the two princes to East Lu before raising their own army to uproot the evil tyrant.

As each minister sat in astonishment at what had just taken place, Yellow Flying Tiger solely stood forth in admiration of the Fang Brothers' exceeded loyalty. With the immediate arrival of the Chao Twins, they were informed of the incident with the Fang Brothers; being in a difficult situation, the two headed to see King Zhou in quick pace. After ensuring Yellow Flying Tiger with this task, the former headed out alone atop his divine Rainbow Ox. Following his immediate arrival before the two princes in the wilderness, he pleaded for the two children to put an end to their own lives; for if he was to kill them himself, his conscience

would never be the same; but if he was to refuse the king's order, he would receive death. After Prince Yellow Flying Tiger sat in frustration, he told Fang Bi to head to Jiang Huanchu at East Lu with the two princes while Fang Xiang was to see E Chongyu to encourage him to lead a two directional force against the capital with the former.

Handing Fang Bi his jade pendant as an expense, he headed back to the capital to report his failure — to the ministers' delight. Upon his report to King Zhou that evening, Daji suggested to the king that two generals should be sent immediately that night to pursue the two brothers with three–thousand soldiers in assistance. Once these two lest generals — Yin and Lei — approached Yellow Flying Tiger that night, the latter ensured their supply of men and horses to be ready at the fifth watch the following morning — lest his plans were to be foiled.

Being equipped with old and infirmed men the next morning as soldiers, the two generals simply sighed to themselves with the knowledge that they had no other choice but to continue Traveling for the past two days with the young princes, the four individuals arrived at a fork in the road: one direction leading east, and the other leading south.

The Fang Brothers decided it best that the two princes solely traveled either paths while they both traveled to the west; for the precious jade piece given by Yellow Flying Tiger might be a risky expense lest anyone in the future realized who it truly belonged to.

Thus telling the princes their resolution, they informed them that they would take refuge in any neighboring dukedom along the way and join their vanguard upon it was future advance to Morning Song. Following their tearful farewell, Yin Jiao declared that he would continue to head east until he met with his grandfather, and Yin Hong should head to the south.

Once his grandfather was to begin his troop mobilization upon the capital, Yin Jiao promised to inform his younger brother of his route so that he could additionally join in the attack. Thus parting in their separate ways, Yin Hong arrived shortly at a small village and sat down to eat a meal after declaring to the cottagers that he was none other than the younger son of King Zhou.

Following his immediate leave once paying his obeisance, Yin Hong entered the Temple of Emperor Xuanyuan along his way and slept there for the night in comfort. While Yin Jiao meanwhile continued his journey towards East Lu, he found himself in front of a Grand Tutor's mansion — as displayed from a board hanging from its gate. Being late into the night, the prince decided it best to rest at this mansion for now while he resumes early into the following morning. Knocking continuously without any answer, Yin Jiao decided to open the gates where he heard someone reciting over a poem.

Walking closer and elaborating the reason upon his arrival, Yin Jiao entered the mansion and saw none other than former Prime Minister Shang Rong standing before him to his immense surprise. As Shang Rong sat down to listen to the prince's story, he stamped his foot in unparalleled rage — and thus vowed to Yin Jiao that he would return to the capital with the former and directly petition His Majesty to abandon his course of action to save the kingdom. With Shang Rong thus forming his petition, Generals Yin and Lei meanwhile decided to split their

forces into two–one halve leaving the east, and the other to the south — after arriving at the original tripe fork road. Thus leaving their separate directions, they decided to meet at this specific fork road as an area of regroup after the princes was captured.

Chapter 9

The Prime Minister's Resolve

As General Lei continued to the south from day to night, the majority of his soldiers fell off their saddles in their tiredness; and a command for rest was thus ensued. With the intention to rest at a village for the night, a section of his soldiers roamed about through the pine forest to eventually find the Temple of Xuanyuan. Upon the entering of this temple, General Lei smiled in immense delight as he saw none other than prince Yin Hong sleeping soundly before him. Awaking the prince immediately, he allowed the former to personally use his horse on their travel back to the three staked road.

Meanwhile after two days of travel, General Yin arrived at a small village by the name of Fengyun where he noticed the residence of Shang Rong nearby. Upon his entering of this residence, it was decided that Yin Jiao would personally ride together with General Yin back to the capital while Shang Rong heads to the former location at a later time lest Yin was to be accused of private dealings with Shang Rong in the future. As Generals Yin and Lei thus regrouped at the three–forked road in due happiness over their success, Yin Hong and Yin Jiao wept together for their unfortunate situation.

Following their arrival back to the capital, Yellow Flying Tiger ground his teeth in explosive rage, declaring that he would personally slay Generals Yin and Lei with his sword before they ever were to be recognized for their one–sided merit. Ordering all ministers to quickly gather before the palace gates in defense for the two princes, Yin and Lei meanwhile attained a written report from King Zhou to put them both to death before the gates in quick pace. Seeing such a report, Supreme Minister Zhao Qi grabbed it from their hands and tore it to many pieces in his rage. Continuing in such a manner, Zhao Qi declared to every minister present to go to the Grand Hall and invite His Majesty to attend; for such was the perfect chance to admonish the simple–minded tyrant.

With Yellow Flying Tiger's four right–hand generals protecting the princes with their lives, and ministers banging the bells and beating the drums to attain the king's attendance, King Zhou simply wrote a decree to put an end to the princes for their unfilial behavior while remaining in his Fairy Longevity Palace. With the executioners thus pacing towards the two bound princes, Superior man Pure Essence and Grand Completion meanwhile roamed about through the heavens in great boredom. As they thus appeared above Morning Song and saw the two princes ready for execution, a grand gust storm ran across the heavens — putting every official and soldier present in fear.

With the sudden disappearance of Yin Hong and Yin Jiao following the end of the storm, this calamity brought great relief and joy in the hearts of each official, while King Zhou sat in wonder at such a happening. Now finally arriving at the capital of Morning Song, Shang Rong rose forth and heard the complete story of current happenings from Yellow Flying Tiger himself. In due resolve to be able to confront the emperors of yore in high honor and loyalty, Shang Rong immediately ordered the beating of bells and drums to force the foul King Zhou into the Grand Hall. As the king thus arrived before his desk, Shang Rong kneeled forward and

presented to the former his written report. Upon the reading of this report, King Zhou flew into great rage — immediately ordering Shang Rong to be beaten to death with the golden hammer.

Yelling back at the king with words of duty and love towards his past services in the name of the Shang Dynasty, Shang Rong knocked away the guards and jumped head–first into a stone pillar — effectively ending his life in a rather gruesome manner. As many ministers exchanged glances at such a horrific scene, King Zhou ordered for his body to be thrown into an empty field behind the capital in an expression of his dignity towards the former.

Chapter 10

The Discovery of Thunder-quaker

Seeing this tragedy in full form, Supreme Minister Zhao Qi additionally expressed his inner hate towards the king without a single ounce of fear. Upon being bound before a burning pillar as punishment, Zhao Qi became nothing more than ash to the wind in mere moments. Now returning to the Fairy Longevity Palace in great satisfaction over his barbarity, King Zhou personally approached Daji, explained the past incident with Shang Rong, and discussed with her how to get rid of Jiang Huanchu as a threat to the capital.

With no true thought-out resolution to such a problem, Daji called forth Fei Zhong for a suggestion. Fei Zhong stated that the four regional grand dukes should effectively be disposed of lest any ministers of Morning Song attempted to rise up in rebellion with any neighboring force. Jiang Huanchu would also be effectively destroyed as a threat to the capital if he was to join the other three grand dukes in execution.

Following the king's immediate approval of Fei Zhong's suggestion, four royal messengers were personally sent to each grand duke — Jiang Huanchu, E Chongyu, Ji Chang, and Chong Houhu — in quick pace. As one of four messengers arrived before the Western Foothills — Ji Chang's domain — and presented it before Ji Chang himself, the latter offered fine silver and gold to the messenger before ensuring his departure to the capital at a later time. After appointing San Yisheng as commander of internal affairs, Ji Chang went to his son, Bo Yi Kao, told him of his seven–year–prisoner prophecy, and how he should take care of state affairs following his departure.

Explaining the situation to many other ministers in attendance throughout the day, Ji Chang took his leave from the Western Foothills the following morning with fifty attendants by his side. As his party arrived before Mount Yan, a sudden rainstorm appeared with giant waves rolling down from each neighboring mountain top; it was as if an ocean was falling from the very heavens. After hearing a colossal thunderbolt shake the very earth, Ji Chang gave the order for his soldiers to find "the star of a warrior" — followed from the saying that a gifted warrior was born after the movement of lightning.

Upon the finding of a small newborn child with eyes like that of stars, Ji Chang told his men to find a local family that could take the child in. However, Master of the Clouds personally presented himself shortly before Ji Chang, stating that he would graciously take the child — newly dubbed as "Thunder-quaker[5]" — in as his own, and return him to the former once he had left Morning Song. As Ji Chang thus continued his journey, he arrived at Morning Song one day to be entertained in the company of the other three grand dukes at the Golden Reception House.

5. Sometimes also called as "*Thunderbolt*".

As the night flew and the four grand dukes enjoyed their wine to the fullest, E Chongyu, the Grand Duke of the East, began to spout words of hatred at Chong Houhu's actions in his drunken state. Being at a loss in judgment due to their state of mind, Chong Houhu and E Chongyu began to physically attack each other before Ji Chang forcefully pulled the two apart and sent them to their respective rooms. At the second watch that night, Ji Chang heard someone present at the reception house mutter that the blood of the grand dukes would stain the market walls the following day. Threatening to put every individual to death if the culprit did not show himself, the accused Yao Fu was thrown before Ji Chang's feet shortly. As Yao Fu, who was a relative of a royal messenger, told Ji Chang and Jiang Huanchu of the unfortunate past within the kingdom, Jiang Huanchu fell to his feet in misery over his daughter's cruel death while Ji Chang offered to create a petition in his behalf.

Vowing to personally see King Zhou over the death of his precious daughter, Jiang Huanchu declared to Ji Chang that he should form his own report on the case instead. When Fei Zhong learned of their arrival before the capital, he told King Zhou that he should ignore any report that was to be handed to him the following morning — and the dukes should be publicly executed without condition. As King Zhou arrived within the Grand Hall the following morning, he announced forth the four grand dukes immediately. When Jiang Huanchu handed his report to King Zhou and calmly accused the latter for his barbarity, the former's robes were removed to prepare for his immediate execution. However, the other three grand dukes rushed forth protesting Huanchu's innocence.

Chapter 11

The III Fortunes of the Grand Dukes

Seeing how King Zhou was to put Jiang Huanchu to death so blatantly, the other three grand dukes knelt before the king in shock and told the latter to reconsider his decision in the name of preserving his king–minister relationship. As Bi Gan spread forth their petition upon King Zhou's desk, he had little choice but to read it. Upon the reading of this petition, which elaborated the king's many wrongs, the latter flew into a great rage while tearing it to many pieces. Once the three dukes had been bounded immediately for such a slanderous petition, Yellow Flying Tiger and other princes knelt down and elaborated the grand duty and loyalty that the dukes fully showed throughout their many merits towards the name of the Shang Dynasty.

After hearing their story, King Zhou came to a new conclusion, *"Ji Chang would be specially pardoned for his exceeded virtue and due loyalty while the other two dukes were to be executed at once as previously stated."* Even with Yang Ren's continued plead to have mercy on the two remaining dukes, the king's decree was effectively carried out in efficient form nonetheless. Following King Zhou's return to his palace, each minister wept profusely at such a tragedy while the remaining attendants of the two newly deceased dukes fled immediately to their respective dukedoms in a chance to attain a future rebellion.

The two grand dukes were buried and Ji Chang made preparations to head back to his dukedom. Then Fei Zhong approached King Zhou and suggested to him that Ji Chang should effectively be destroyed lest he attempts to join forces with either Jiang Wenhuan of the East or E Shun of the South — the sons of the deceased dukes — due to his secret "inner treachery". By observing the former during his farewell feast, Fei Zhong could effectively determine if he was truly loyal to the dynasty. For if he seemed the least bit treacherous, he should be disposed of immediately.

As Ji Chang thus presented his farewell to the king and Prime Minister Bi Gan, he rode to the Changting Pavilion where he was warmly welcomed by many high ranked ministers. With happiness and due dignity present within each minister's heart, Ji Chang was merrily treated to volleys of wine in a celebratory feast. Once both Fei Zhong and You Hun arrived shortly, each minister became displeased and dispersed immediately at the sight of such criminals in their presence. With Ji Chang now alone with Fei Zhong and You Hun, the latter presented forth an especially large jug of wine equipped with extra–large cups for the former to drink from it.

As Ji Chang thus happily guzzled down several glasses, and became somewhat drunk, Fei Zhong purposely asked the former the fate of the Shang Dynasty. After stating that King Zhou would be the last monarch of the dynasty, and his rule would last for another decade or so, Ji Chang additionally foretold the rather strange death that Fei Zhong and You Hun would experience in the future: "*they will be frozen to death in ice."*

With expressive condolences towards Ji Chang's prophecies, Fei Zhong and You Hun shortly returned to the Fairy Longevity Palace to tell the king how truly foul the duke was. As Chao Tian — one of the Chao Twins — was thus deployed to bring back Ji Chang immediately by decree of King Zhou, Chao Tian arrived shortly before Ji Chang and rode back to the capital.

Once Ji Chang was presented before King Zhou, and received the death punishment, Bi Gan defended the former, saying that divination was simply meant to predict the success or failure of future events — and was most definitely not invented by Ji Chang or used for the sole purpose to create his own rash predictions whatsoever. After thus being forced to make a divination to see if it would come true, Ji Chang stated that the Ancestral Temple should burn to ashes at noon the following day.

With such a prophecy being reciprocated in real form, King Zhou flew back in astonishment at Ji Chang's sage–like qualities. However, it was concluded that Ji Chang would escape the death punishment — but would be forced to live within Morning Song's Yaoli District as to ensure no future trouble was caused through such divination. Once peace was to be restored in the capital, Ji Chang would be freed from such containment. Bowing in gratitude towards the king's grace, Ji Chang was welcomed merrily into Yaoli as a leader of the people who possessed void hate towards King Zhou.

One day into the future, Prince Yellow Flying Tiger received a report that Jiang Wenhuan was attacking Youhun Pass, while E Shun of the south was present at Sanshan. Now being fully rational over the rebellion of four–hundred marquises at present, he sighed with discontent before ordering his generals to protect the passes with all due haste.

Chapter 12

The Birth of Nezha

Present at Chentang Pass was none other than the renowned military commander Li Jing, who possessed the rare ability to travel through ground, metal, wood, or fire as taught by Superior man Woe Evading Sage. Currently with two sons — Muzha and Jinzha — and his wife, Madam Yin, Li Jing was in a strange situation: his wife was seemingly pregnant for over three years and sixth months, but never progressed into labor.

However, as Yin had a strange dream one night, she suddenly gave birth to this strange child the following morning. With maidens rushing about saying that a demon was present in Yin's chambers, Li Jing immediately rushed forth into her room and cleaved in two a strange fleshy ball that rolled to and fro across the floor. Within the ball emerged a small young child with hair as white as snow with a gleaming golden bracelet on his right wrist. Taking the young child into his arms, Li Jing and his wife were both very delighted at the sight of their new son.

As Fairy Primordial arrived shortly, and was happily welcomed into their territory, the former took hold of the child and declared his name to be *'Nezha'*. After containing consent that Primordial could adopt the child as his own disciple, Li Jing continued to train his soldiers fervently throughout the following seven years of time. As Nezha ventured outside of the pass one day with a guard after his seven-year nurturing under Fairy Primordial, Nezha arrived before the Nine Bed River which sparkled with the light of the sun. Determined to take a bath in this stream as an escape from the great heat of summer, Nezha immediately took his clothes off and used the Sky Budding Damask around his neck to wipe his body. Little did he know that each time this scarf touched the water the surface turned red when it swished about, and the ground beneath shook violently.

Ao Guang, the dragon king of the East Sea, thus ordered his yaksha[6] scout, Li Gan, to find out the cause to each consistent tremors. After realizing Nezha to be the source of such tremors, Li Gan lashed his axe violently at the former in great rage — but only ended up losing his life shortly by Nezha's Universal Ring.

As Ao Guang was informed of his scout's death, Ao Bing eased his father Ao Guang with word that he would find out the reason for such an action. Experiencing great ridicule and arrogance upon the meeting of Nezha, Third Prince Ao Bing lashed forward his great renowned lance of jade. However, using both of his legendary items with synchronized ability, Nezha managed to strike the former dead — who thus returned to his original form, a silver dragon.

Being informed by Ao Bing's soldiers that his third son lost his life in addition, Ao Guang's rage pierced the very heavens as he transformed himself into a scholar to immediately see Li Jing on the issue. After angrily elaborating the issue to Li Jing, Ao Guang demanded to see Nezha in person without any moment to waste.

6. *Yaksha* is a nature-spirit-like that usually guards treasures hidden in caves and tree roots. He or she may be a friendly nature-fairy ally, but on the other hand also a dark ghost-like, which haunts in the ways and wilderness, and devours the travelers.

When Nezha appeared before Ao Guang and apologetically handed him his third son's tendon that was previously ripped out, the former flew into greater contempt declaring fully that he would personally see the Jade Emperor to ensure there punishment.

Feeling fully responsible for the great agony and frustration that his mother and father were now going through, Nezha declared that would see his master, Fairy Primordial, to see how he should deal with Ao Guang to ensure his family's safety. Using a dust cloud to move with great speed through the air, Nezha arrived shortly before his master's residence at Qianyuan Mountain.

Knowing fully that the minor actions of the past were destined to occur, and such a matter was not worthy to be placed before the Jade Emperor himself, Fairy Primordial first drew invisibility charms on Nezha and then sent him to the Virtue Gate of the Celestial Palace with his set instructions.

Arriving in moderate time before the Virtue Gate, Nezha gazed in great admiration at the beauty and elegance that revolved around him; such a sight truly was far too great to ever be present within earth. As Ao Guang eventually arrived through the gate, he rode swiftly towards the South Celestial Gate — determined indeed to see the Jade Emperor at once.

Yet realizing that such a gate was closed, a large pain suddenly erupted forth in his back as Nezha's Universal Ring landed a crucial blow to the former. Falling to the ground with Nezha grabbing hold of his neck, Ao Guang was truly in a difficult situation.

Chapter 13

Combat between two Fairies

As Nezha toppled about the dragon king and began beating him violently with his fist, the latter became even more infuriated. Determined to force Ao Guang to give up and return with him to the Chentang Pass, Nezha tore apart each individual scale upon his sides — effectively forcing the king to give in to such detriment. After Ao Guang had been ordered to take the form of a small lizard lest he attempted to escape, Nezha returned immediately to Chentang Pass in mere moments.

Upon his return before Li Jing, Ao Guang resumed his original form, stamped his foot in unparalleled rage, and vowed to gather the dragon kings of each of the four seas in his next attempt to see the Jade Emperor. With Li Jing in a state of rejuvenated frustration, Nezha effectively calmed his father down by stating that he had decreed existence upon the Red Dust by the Jade Emptiness Palace; and if any trouble was to be presented before the Jade Emperor in the future, his master, Fairy Primordial, would take care of the situation with precise accuracy.

As Nezha thus calmly walked off to his parent's garden after placing confidence in his father, he soon became rather bored and decided to climb the neighboring pass's watchtower to enjoy the afternoon breeze. After gazing forth at the great view before him, Nezha picked up a bow equipped with a set of three arrows that sat at the edge of this large tower. Deciding to better his archery technique, he shot one of three arrows — which glistened with brilliant crimson — into the southwest.

Truly Nezha little did realize that this bow was wielded by none other than Emperor Xuanyuan within the past — for only one of immortal ability could have the strength to wield it. With even greater misfortunate, this arrow happened to pierce the throat of Blue Cloud Lad of White Bone Cave on Skeleton Mountain.

As such an incident was immediately informed to Lady Rock, the mistress of the cave, the latter vowed to attain revenge against Li Jing, the conjectured criminal of such an incident. Following Lady Rock's immediate arrival before Chentang Pass, she wrapped up Li Jing with her yellow–scarved genie without a moment of hesitation. After thus returning to her mountain with the latter, Li Jing told Lady Rock that he would immediately find out who the true murderer was upon his inspection of the sacred arrow.

As Li Jing called for Nezha and shortly realized that he was indeed the criminal behind this new incident, the former led Nezha to Skeleton Mountain atop a dust cloud. Once Pretty Cloud Lad, the secondary disciple under Lady Rock, approached Nezha to call him in to the cavern, Nezha determined this to be the perfect chance to knock the former out cold due to the calamity that should befall him in very short time anyways. Seeing her disciple near death on the ground, Lady Rock began to lash her sword at the latter in even greater rage.

Unfortunately for Nezha, his legendary items were absorbed into the former's sleeves with ease when he attempted to unleash them — and he thus had no choice but to flee immediately to his master at Qianyuan Mountain. Hiding in the peach garden immediately upon his arrival, Fairy Primordial left his domain to confront Lady Rock as she pursued the former. After yelling profusely at Fairy Primordial in her desire to confront Nezha, the latter retorted by saying that Nezha was destined to perform such calamities — and such an incident was only minor and of no real significance compared to his true future performance.

Realizing that his words were unfeatured, and her only method to get past his resolve would be to approach his master at the Jade Emptiness Palace; the former decided to duel Fairy Primordial to prove her skill as being greater. Even with her magical item — the Dragon Beard Handkerchief — she proved inferior as the latter evaded and negated her every blow like the flow of water. Thus trapping her easily inside his great Nine Dragon Divine Fire Coverlet, Fairy Primordial glanced down at Nezha — who peered outside the cave — to head immediately to his family's residence due to the Jade Emperor's consensus of Ao Guang's request.

Thus telling Nezha what he should do during his arrival, Fairy Primordial clapped his hands to put the irrational Lady Rock to her rest in a pit of flames. Approaching the four dragon kings, who arrived shortly at his house, Nezha began to break his bones, gouge out his intestines, and slit his belly as a representation of the punishment that he deserves — and the innocence that was deserving of his parents. Seeing Nezha dead in a large pool of blood, Ao Guang and the other dragon kings consented to his sacrifice — and declared his parent's as innocent and free of any form of punishment.

Chapter 14

Reincarnation with Lotus Flowers

The soul of Nezha appeared before Fairy Primordial recently after his death. The fairy latter told Nezha to approach his mother in a dream and tell her to construct a temple on Jade Screen Mountain that was to be worshiped with incense and candles for over three years of time. Following the three years, Nezha would be able to reincarnate into his original human form once again. Thus continuously pleading to his mother for the construction of his temple so that he could rest in peace, she finally ordered her attendants to do as such — resulting in the temple's completion following the passage of ten months.

As Li Jing was naturally not informed of such a construction lest he attempted to tear it down in the future, many people soon gathered to worship before the beautifully articulated temple due to the seemingly good fortune that resulted in such worship. Descending one day from the Wild Horse Mountain after thoroughly drilling his troops, Li Jing noticed many individuals gathering around a neighboring temple that was supposedly dedicated to "God Nezha". Burning the temple down shortly and calming the people with the truth, Li Jing returned immediately to see his wife and reprimand her for such one–sided thinking.

As Nezha heard what happened through his temple secretaries, he headed to see his master at Qianyuan Mountain to explain the current situation. Realizing that Nezha was to be reincarnated as soon as possible without a single moment of delay, Fairy Primordial ordered his attendant, Golden Haze Lad, to retrieve two lotus flowers and three lotus leaves from the lotus pond immediately. Performing a special process with his lotus leaves and flowers shortly after being received, Nezha suddenly leapt forth in a new human body without the slightest defect following a puff of smoke. Bowing in unparalleled gratitude before his master, Nezha was trained immediately with the Fire–Tip Lance combined with his new Wind–Fire Wheels, and ended up mastering such an art in very short time.

Before leaving Qianyuan to attain revenge against Li Jing, Fairy Primordial handed the former his original legendary items — after being retrieved off of Lady Rock's corpse — along with a golden brick that could change its mass at the user's will. Riding upon his flaming wheels with quick pace, and arriving before Li Jing's residence shortly, several guards reported the former's arrival — and Li Jing had little choice but to see if what they said was really true. Appearing before Nezha in great shock due to his miraculous return, Li Jing slashed his lance upon the former — but only ended up fleeing to the southeast after experiencing the celestial renown that Nezha now possessed.

Pursuing the latter with great ease with his Wind–Fire Wheels, Li Jing knew that his life was to end shortly and thus fled for his life at the fastest speed he could muster. As Li Jing happened to fortunately run into his second son, Muzha, along the way, he immediately explained the situation with quick words while hiding behind the former. Appearing before Muzha, Nezha soon learned that the person standing before him was his second brother — and he thus told the latter his reason for such an action. Without any hesitation for sympathy on Nezha's part due to unfilial behavior, Muzha lashed his sword forth at the former — but only

ended up being knocked in the stomach by Nezha's golden brick after leaving an opening. Falling to the ground in moderate unconsciousness after receiving such a heavy blow, Nezha seized this chance to pursue Li Jing further in his amusement. Resolved that he would only end up with further calamity if such shamefulness continued, Li Jing prostrated himself on the ground in preparation for his ritual suicide. Just before such could be performed, Master of Outstanding Culture[7] suddenly appeared to stop the former with immediate pace.

With a large revolving lotus within his palm, the Taoist immediately ordered Li Jing to hide in his neighboring cavern while he personally confronts the pursuer. As Nezha thus arrived before Master of Outstanding Culture, and realized that the former was hiding Li Jing in his cave, Nezha boasted that he would slash him to pieces with his lance if he was to continue to shelter his father without understanding the true situation at hand. After telling Master of Outstanding Culture his name, and the respective master that he had trained under, Nezha began to lunge forward at the Taoist master knowing it probably wasn't the best choice.

Immediately parrying Nezha's lance with the lotus flower within his palm, Master of Outstand Culture unleashed forth his renowned Dragon Bound Stake — effectively placing the former's mind into great confusion and thus resulting in easy capture. As Nezha shortly realized that he was completely bound to a golden stake with rings around his arms and legs, Master of Outstanding Culture ordered his disciple, Jinzha, to beat him with his cane as punishment. After they both returned to their cave after giving Nezha a long and severe beating, Fairy Primordial arrived from the heavens to meet with Master of Outstanding Culture. Walking into the Taoist's cave while ignoring Nezha's pleas completely, the former declared to Outstanding Culture that he sent him here for the sole purpose of temperament. With Nezha thus being set free shortly, he kneeled with dignity before his master within the cavern.

As Li Jing was reprimanded for the cruelty of burning down Nezha's sacrificial temple, he was soon dismissed but ordered to show no further animosity towards Nezha from this point on — and vice–versa. With Nezha thus being ordered to keep watch of the cave entrance while the two superior men plaid a round of chess, the former could not contain himself and left to pursue Li Jing immediately atop his flaming wheels. Believing to be fooled completely by the previous immortal due to Nezha's refreshed pursuit, Li Jing fortunately caught site of a man sitting on the side of a pine tree — and thus called to the latter for assistance.

Running up to the man and hiding behind him, Nezha arrived shortly and explained the situation to this man, determined to vent his hatred. Giving in to Nezha's furiousness, the man spat on Li Jing and then clapped his hand to the former's back.

As Li Jing was ordered by this man to fight back Nezha with little other choice, Nezha soon realized that his father's strength was far greater than originally — and thus the man standing at the pine tree must be none other than a Taoist who was a master at the enhancement arts.

7. *"Culture"* also may be translated as *"Colours."*

Realizing that if he effectively destroyed the Taoist, his father's strength would not be surpassing his own, Nezha lunged forward and slashed his lance into the latter's forehead. As a lotus flower appeared before the his face to negate Nezha's blow, the Taoist angrily unleashed forth his great golden pagoda from the heavens to trap the former within as punishment.

Clapping his hands to additionally signal a great fire to rage within the pagoda, Nezha had no choice but to beg for mercy and declare his acknowledgement to his father — thus seizing the chance of being set free. Realizing that he possessed not a single burn from the Taoist's great fire, Nezha deduced the former's ability to be none other than Genjutsu.[8] Threatening to burn Nezha further in his pagoda if he did not kowtow to his father with needed respect, the former had no choice but to do so in a rageful state.

As the Taoist thus declared to Li Jing that he would teach him the burning pagoda art as a resistance against Nezha's potential future assaults, Nezha dismissed it first — and thus quickly rode back to Qianyuan Mountain in disappointment over his sullied vengeance. Now declaring his name to be Burning Lamp of Mount Divine Hawk, the former told Li Jing to forget about fame and riches under the Shang Dynasty and to live as a hermit in the neighboring mountain valleys until the preordained assault upon the dynasty comes his way; at that time he should assist King Wu in the campaign.

8. *Genjutsu* may relate to the *Kenjutsu* that is a general term for swordsmanship said originated with the samurai class of feudal Japan, which means *"the art of the sword."* However, along this book "Genjutsu" also adds the use of magical skills.

Chapter 15

Jiang Ziya leaves Mount Kunlun

Living within the Jade Emptiness Palace on Mount Kunlun, Celestial Primogenitor was honored as Grand Master of Chan Taoism. Through a past meeting between the heads of Chan and Jie Taoism, and Confucianism, 365 gods would be chosen in the future as to represent the constellations, stars, sacred mountains, clouds, and the such. Such a creation served as to set each individual who died for their respective cause in the future war between the Shang Dynasty and the coming Zhou, to be reborn as a guardian of the Red Dust to ensure their individual resolve lives throughout the stars. After the Shang Dynasty falls, Jiang Ziya was destined to be the chooser of such an outcome.

As Celestial Primogenitor thus ascended his Eight Treasure and Cloud Radiance Throne one day, and asked for Jiang Ziya to appear before him, the latter knelt with great dignity towards his master for over forty years of valued service. Telling Jiang Ziya immediately his destined assistance to the sage king and his service as commander and prime minister in the name of the future Zhou Dynasty, the latter became rather discomforted over such a sudden statement and desired to stay by his master for eternity instead. With little other choice then to obey his master's declaration, Jiang Ziya received a prophecy from Primogenitor before taking his leave of the mountain with tears flowing from his eyes.

Realizing his blatant confusion as to where he should start in his journey, he decided to head immediately to Song Village to see his sworn brother, Song Yiren. Arriving at the latter's residence shortly and offering his condolences, the two sworn brothers sat beside each other with cups of fine wine. After discussing with Jiang Ziya various events and other incidents, Song decided that his old friend was in need of a wife so that his family line could continue on — and thus the latter left to see Ma Hong to set up a future engagement with his daughter.

Returning later to tell Jiang Ziya his success, the two prepared for an auspicious day in which such a marriage could take place. Following the shortly arrived marriage with Madame Ma, the two lived for some time under the support of Song Yiren, who was exceedingly rich and possessed high status within the community.

As Jiang Ziya began to make bamboo rakes as a form of business at Capital Morning Song lest anything was to happen with Yiren's support within the future, he unfortunately was not able to even sell a single rake — and thus returned to his original residence with great misery and frustration in short time. After attaining suggestion from Yiren that flour made from ground wheat would result in much better sale within the capital, Jiang Ziya carried the flour to Morning Song the following day in great confidence.

However, disaster only became greater as Jiang Ziya was tackled furiously by a horse raging from Morning Song's drilling ground, resulting in flour spilling in every direction. Returning to his residence without a single cent made from the flour, Jiang Ziya began to violently quarrel with his wife over such ill fortune experienced in the past. As Yiren took his old friend aside to comfort him over his

bad luck, the former declared to Jiang Ziya that he could work as an accountant or shopkeeper daily in one of fifty restaurants that he possesses within Morning Song. With immense gratitude over his brother's suggestion, Jiang Ziya assigned himself to a large restaurant that neighbored the southern gate of Morning Song — the busiest section within the city region. Unfortunately, however, every individual present within the city remained indoors due to a terrible rainstorm that ran amok throughout the entire day.

Without ever attaining a single customer, Jiang Ziya forced his staff to devour all prepared food lest it was to spoil over their terrible luck. As his sworn brother followed by handing Ziya a few talents of silver to buy and sell livestock within the capital, the latter did as he advised and thus spent several days buying sheep and pigs for further profit. Driving a great number of animals to the market place at Morning Song the next day, Jiang Ziya hardly realized that slaughtering livestock was strictly prohibited lest Sky became angry and expanded the capital's days of drought.

With guards thus running at the former for his intentions to make profit from the slaughterhouses, Jiang Ziya had no choice but to flee for his life while abandoning his animals. Following his return back to Song Yiren, the latter simply smiled while declaring to Jiang Ziya that they should both head to the back garden and drink away their past sorrows.

Chapter 16

Burning the Jade Lute Specter

Entering the back garden shortly, and gazing forth with keen delight at the beauty around him, Jiang Ziya suggested to Song Yiren that a tower should be constructed within its vacant space as to ensure great fortune with geomancy. After being told by the latter that such an action was constantly performed in the past, but the tower mysteriously burned down each consecutive time, Jiang Ziya realized that spirits must have been at work previously.

As the tower's beams were thus risen during the auspicious day ensured of success by Ziya, a rather fiercely expected wind rose about while Song Yiren entertained the guards in the front hall. Gazing forth at five large fiery spirits within the air, Jiang Ziya conjectured that they had evil intentions behind their former actions — and thus sent a thunder crack throughout the sky to force the spirits to kneel before him. Having mercy on the spirits for originally being animals and not knowing what true trouble that they caused in the past, Jiang Ziya declared that they should each head to the Western Foothills for now until he finds a laboring job for them to perform when he eventually arrives.

Following their immediate consent and departure, Madame Ma and Sun gazed at Jiang Ziya from the shadows wondering as to why he was talking to himself in such a strange manner. Explaining such an action as being incomprehensible to the former, they soon realized that Jiang Ziya was well skilled in the art of fortune–telling. As Madame Sun thus urged her husband to find a shop for Jiang Ziya to use for his fortune–telling, Song Yiren declared shortly that he would tell some of his servants to rent a house neighboring the south gate district of Morning Song for his future use.

With the fortune–telling house thus being opened after a short while, Jiang Ziya waited patiently for over four months before finally attaining his first customer, a woodcutter by the name of Liu Qian. Unfortunately for Ziya however, Liu was known for his fierceness and brutality. After declaring that if the former's divination was incorrect, he would close down his shop. And if he was correct, he would reward him with twenty ounces of copper. Jiang Ziya gave him this prophecy: *"If you are to head south, you will find a man under a willow tree that will give you 120 coppers, four dishes of fresh cake, and two cups of wine."*

Even though Liu Qian stated his prediction as being far from accurate, he ventured south as told — thus appearing before an old man under a large willow tree as previously stated. After effectively receiving 100 coppers from the old man following the purchase of his well–fined firewood, Liu was offered wine and refreshments immediately. Once Liu had realized that the wine bowl filled exactly two cups to the very brim, he sat in astonishment at such precise accuracy.

Upon his receiving of 20 coppers in addition due to the old man's gracious mood, Liu Qian ran back to the south gate district stating that a celestial being was indeed present. Being far too astonished and exited over Jiang Ziya's celestial accuracy to pay him any money, Liu Qian decided to grab hold of a neighboring yamen business manager and force him to have his fortune foretold instead. As the

former told this man he would pay if Jiang Ziya's prophecy proved false, the manager had little choice but to go along with such a deal. With precise accuracy in his future prediction as well, Jiang Ziya's fortune–telling shop soared in popularity throughout the capital in rather quick pace.

Following the passage of six months, Jiang Ziya's name soared throughout the region — attracting many foreigners from far and wide to experience his grand insight. As Jade, the lute specter under Empress Nu Wa, bade farewell to Daji one morning, she heard many great noises beneath her while soaring through the heavens on her spectral cloud. Realizing that the area beneath her was a fortune–telling center by the great clamor around her, she transformed into an exceedingly beautiful woman before moving swiftly through the crowds in order to attain her own prediction.

Allowing for her fortune to be immediately read before all others after seeing that she was indeed a specter despite her appearance, Jiang Ziya grabbed hold of her palm and held on tightly for an excruciating period of time. Crying in discomfort at Jiang's action, more people gathered around ordering Jiang to stop his action for further trouble would result. Not letting this chance dare slip away from his grasp, Jiang Ziya seized the moment to crack her skull with his ink slab in one vile thrust while still holding on to her palm lest her true specter form could escape.

As Prime Minister Bi Gan attained full word of this, Jiang Ziya appeared shortly before the former, still holding the visibly dead woman's palm, while exclaiming his full reasoning behind such an action. Leaving the southern gate district with Jiang Ziya lest a great riot was to ensue, they both headed to the palace gates while the former presented himself before King Zhou at the Star Picking Mansion to explain the situation.

With Jiang Ziya thus being sent before the king, he kneeled with deep respect while declaring to the former that he could essentially prove that this woman was indeed a specter if she was burned in a fierce fire for over four hours with charms stamped on her breasts and back. As such an action was fully performed, Bi Gan and King Zhou sat in utter astonishment at Jiang Ziya's most extraordinary potential.

Chapter 17

The Serpent Pit

As everyone present gazed at Jade's ability to withstand the fierce fire without the slightest burn on her body, Jiang Ziya unleashed divine fire from his mouth by tempering both his vital energies and spirit into breath. Telling Bi Gan and King Zhou to temporarily head inside lest they were harmed, Jiang Ziya summoned forth a large thunderbolt to completely destroy Jade, thus leaving her as nothing more than a large lute on the ground.

Daji, who saw her sister meet such a disastrous end, suggested to the king that Ziya should be appointed to a high position — while still harboring evil intentions to kill the former in one way or the other to attain revenge. After thus being appointed as Junior Minister and Director of the Imperial Observatory, Jiang Ziya celebrated for several days with Song Yiren and other relatives in congratulations.

While meanwhile placing the attained lute in a position in which it had free access to the spiritual essences of Sky, earth, the sun, and the moon, Daji could effectively revive Jade after around five years of time. As Daji began to sing and dance in King Zhou's entertainment one day within the Star Picking Belvedere, the former noticed seventy individual maids who only shed tears in silence instead of applauding her beautiful performance.

Realizing shortly that these maidens originally served under Queen Jiang, Daji suggested to keep them contained temporarily within the court prison while she supervises the construction of a large pit — 240 feet in circumference and 50 in depth — that was to be full of countless lethal snakes collected from each potential household within the capital. Once King Zhou fully unleashed this decree, people from every corner rushed about to find as many serpents as possible — even to the extent of heading to countries beyond Morning Song just to meet the king's demand lest they received punishment in any form. As Supreme Minister Jiao Ge inspected as to why people ran about with baskets in their hands all day long, without any successful information attained, the former discussed this issue with other high-ranking ministers in order to devise a way to uncover the reason.

After attaining full consent on his plan, Yellow Flying Tiger approached the Chief of Guards and offered him a grand reward if he uncovers the truth from His Majesty. With the pit being essentially filled completely with snakes following the passage of five days, Daji told the king that the maidens should be stripped completely before being thrown alive into the pit to be devoured. With King Zhou's immediate consent for the maidens to be thrown into the pit shortly that day, Jiao Ge attained word of the former's atrocity by the Chief of Guards afterwards.

Being stunned with horror and anger at such an outrageous decree, Jiao Ge presented himself before the king immediately. Yelling at the king for his behavior with full words of devotion in the name of the dynasty, Jiao Ge was soon ordered to be thrown into the snake pit in addition for his insolence. Not allowing for such a shameful death to be his end, Jiao Ge smashed his head into the ground instead as an act of suicide. As the maidens were thus shortly thrown into the pit without a

moment of hesitation, King Zhou patted Daji on the back in praise of her ingenious methods of torture. After Daji had suggested a 'Meat Forest' to be constructed to the left of the snake pit that possessed thick branches hung with slices of meat all around as a creative punishment game to future disobeying ministers, she additionally suggested the *'Wine Pool,'* an exceedingly deep pit with wine to drink from for the same toyful purpose of the former.

Upon the consenting of such strange "torture devices", Daji added in later to King Zhou that both the eunuchs and the palace maids should physically wrestle each other for a set period of time; whoever seemed the weaker would have their bodies thrown within the Meat Forest after being beaten to death by golden hammers. Following King Zhou's consent, this became his favored form of entertainment from that point onwards.

The true reason behind why Daji suggested such an outrageous method of torture, however, was to secretly feast on the blood and flesh of the deceased within the Meat Forest while in her fox sprite state throughout each night. Sitting down one day and remembering the humiliation she felt at the death of her sister, Daji drew a magnificent building complex on a sheet of paper and brought it before King Zhou at the Star Picking Belvedere as a chance to attain her long awaited revenge.

Telling the former that this building — newly dubbed as the *'Happy Terrace'* — should possess jeweled halls and towers and stand forty–nine feet high. She exclaimed that it was the perfect manifestation of his dignity and prestige as ruler of the Shang Dynasty. Resembling jade as beautifully articulated as a celestial palace, celestial beings would be bound to appear for feasts and kneel in respect before King Zhou's magnificent glory. Due to additionally adding the appearance of celestial beings within this terrace, Daji could effectively convince the king that Jiang Ziya was the only present official within the kingdom that was able to perform such an unrealistic task.

Following the king's consent, and the order for Jiang Ziya to appear before him immediately, Jiang realized through divination that he was destined to meet one form of disaster shortly. Knowing that he most likely could never attain any chance to repay Prime Minister Bi Gan's kindness within the future, he appeared before the latter quickly and handed him a set of instructions lest the prime minister was to meet some form of calamity at a later point. As Jiang Ziya thus appeared before King Zhou and was handed the project's constructional report, he thought to himself how to effectively put reformation into the king's thinking and excuse such a project with full rationality.

Chapter 18

Flight from Morning Song

As King Zhou asked Jiang Ziya his thoughts on the project, the latter stated that it would take around thirty five years to produce considering the current labor with the people and the additional lack within the national treasury. Unfortunately however, Jiang Ziya foolishly went too far with his words by additionally stating the king's deluded qualities. And was thus ordered for an immediate execution without even considering his former reasoning.

Running for his life lest he was caught by King Zhou's guards, Jiang Ziya soon approached the Nine Dragon Bridge and jumped into the river beneath after confirming to everyone around him that it would be his act of suicide. Gazing into the water and not noticing his body — or any movement at that — the guards were rather confused but reported the case to the king nonetheless.

Little did anyone truly understand that Jiang Ziya mounted an underwater cloud and flew away in reality. Being fully resolved to search the waters afterwards lest Ziya was playing any form of trickery, the guards gazed continuously at the waters beneath the Nine Dragon Bridge before having their reasoning checked by Yang Ren. As Daji suggested afterwards to King Zhou that Chong Houhu was the best choice for the Happy Terrace's production, the latter ordered the secretariat to head immediately to Houhu's dukedom. Being stopped by Yang Ren along the way, Yang Ren was shortly informed of the Happy Terrace and thus headed immediately to the Star Picking Mansion to discuss the current circumstances with King Zhou.

As Yang Ren placed forth his suggestions in a manner that upset the king as usual, the latter ordered for Yang Ren's eyes to be gouged out as punishment. Once the former sat in agony and disgust as such a cruel action was performed for little reason, Superior man Virtue of the Pure Void on Mount Green Peak heard his cries of pain and ordered his genie to take action with quick pace. As such an action was effectively carried out with a grand wind–sandstorm, the unconscious Yang Ren was shortly placed before the feet of Pure Void. Placing two celestial elixirs into Yang's eye sockets, and blowing celestial breath into the his face, Pure Void immediately awoke the former.

Now in possession of two small hands that protruded from his sockets with one eye in each palm, Yang Ren vowed to serve eternally under his new master upon the hearing of the latter's kindness. Meanwhile, Chong Houhu had begun the construction of the Happy Terrace that not only forced thousands into exceedingly deep labor but additionally killed many out of exhaustion and turmoil.

Returning to his original residence shortly, Jiang Ziya approached Madame Ma and explained his desire to head quickly to the Western Foothills and attain the position of prime minister — as was his destiny; for if she was to stay by his side, she would enjoy endless honor and great fame — but Madame Ma unfortunately declined such an offer due to her lack of confidence in the former, and thinking of him as no more than an unrealistic failure who simply had luck in the past.

After a note of divorce was officially created so that both could part their ways justifiably, Jiang Ziya was invited by Song Yiren to have one final farewell drink in the name of their eternal friendship. Parting from his old friend with tears flowing from his eyes, Jiang Ziya rode onwards throughout the countryside before coming upon several hundred refugees stationed within Lintong Pass. Unfortunately however, all refugees present intended on voyaging through the five passes but were firmly held off by the garrison commander known as Zhang Feng. With due confidence and reassurance to the people, Jiang Ziya personally went forth to discuss the current circumstances with the commander.

Unfortunately however, Zhang Feng strongly declined Jiang Ziya's offer to allow the people passage due to his firmness in upholding the law and decreed by the king. Jiang Ziya thus had little choice but to inform the people of the commander's words while telling them set instructions: *"At dusk, you are to have your eyes firmly closed. A fierce sound of wind will rush about — but at no account should you open your eyes unless you wish to fall to your death."* Kowtowing to Mountain Kunlun while reciting many incantations, every refugee was lifted throughout the air by a fierce wind and soon placed before the Golden Chicken Range — which was beyond the capital's five passes.

After expressing their deep gratitude towards Jiang Ziya, every individuals stationed themselves thereon within Phoenix City to live out their days in well-deserved peace. As Bo Yi Kao sat discussing current affairs with San Yisheng, the former declared his clear resolve to head to Morning Song immediately in order to prove the faith and love he possesses towards his father by freeing him from his chains as previously ordained. Even with San Yisheng's suggestions not to, such words meant nothing compared to the pain that Bo Yi Kao felt within his heart — and he thus made preparations for his departure.

Chapter 19

Gifts to the King

Holding San Yisheng's words very dearly, Bo Yi Kao still believed that his actions were for the best — and thus informed his younger brother, Ji Fa, of his ascension as the temporarily ruler of the Western Foothills until he returns from the capital after around two or three months. Thus selecting an auspicious day for his departure, Bo Yi Kao soon departed to Morning Song following his final toast of farewell to the civil and military officials at the Changting Pavilion.

Arriving before Morning Song in short time without much effort sacrificed, Bo Yi Kao stationed himself within an official hostel before leaving to the palace gate in mourning robes the following day. Not daring to enter through the gates with his memorial lest his aura of dutifulness and loyalty to the king swayed in any way, Bo Yi Kao was approached by none other than Prime Minister Bi Gan one day. Kowtowing before the latter due to his past kindness, Bo Yi Kao shortly told him the tributes that he should present to the king: the Seven Fragrance Carriage (which was solely used by Emperor Xuanyuan), a sobriety carpet, a white–faced monkey, and ten maidens of exceeded beauty.

Realizing that Bo Yi Kao simply had filial intentions backing his resolve, Bi Gan immediately informed the king of the former's desire for audience. Kneeling with unparalleled respect before King Zhou while elaborating the reason for his appearance, the latter was deeply touched by his filial piety and courtesy and thus ordered for him to stand on his feet. As Daji gazed at Bo Yi Kao with lust over his handsomeness, she informed the king of the boy's great reputation in the art of music.

Being promised by King Zhou that if his skills were to exceed his expectations he would allow both him and his father to leave the capital with open arms, the latter reluctantly accepted such a challenge. Playing the zither with keen ability and prowess, Daji and King Zhou alike were very pleased — and thus ordered a banquet at the Star Picking Mansion in his honor.

Gazing at Bo Yi Kao from across the table during their banquet, Daji lusted to have sex with him no matter what it would take. Thus desiring the former over a deluded old man like King Zhou, Daji told the king that Bo Yi Kao should stay at the capital not only to teach her lessons with the zither, but to additionally spread such beautiful music throughout the whole capital for the benefit of everyone. Following King Zhou's consenting, Daji brought forth many glasses of fine wine for the former as an additional feast until he was essentially intoxicated and put forth to his bed for rest. Now sitting alone with Bo Yi Kao and her own zither in hand, Daji was thoroughly told of each individual trait possessed within the beautiful instrument.

However, she cared little about such; her only desire in mind was to arouse Bo Yi Kao in any way possible — and many amorous smiles, glances, and sweet words were thus performed. Realizing that her actions were meaningless, as the former never even paid any attention to them, Daji invited Bo Yi Kao to sit by her side at the honor of being her tutor during a newly prepared feast.

Being reluctant to preserve his propriety and righteousness than to sit by the Queen's side due to his lowly position, Daji had little choice but to continue the zither lessons instead. During their continued lessons together Daji declared that if she could sit on his lap, she could effectively make rapid progress as he holds her hand while guiding through the strings. Unfortunately however, Bo Yi Kao irrationally yelled at the former stating that such actions would be great shame to the title of Queen and thus declined immediately.

Dismissing him to his quarters, Daji informed King Zhou the following morning in her rage that Kao did little more than seduce her the former night rather than assist with the zither. Being approached the following morning by King Zhou and Daji, Bo Yi Kao was reprimanded for his slow tutoring performance the night before, and was thus ordered to play another tune to redeem himself. After playing his zither with keen ability, he placed forth his white–faced monkey at Daji's request — thus enchanting all around with its superb music and synchronization.

However, this monkey's music was used to bring out any neighboring evil spirit to the forefront; as Daji's true form came forth in her enchantment, the monkey seized this chance to lunge forward and attack her. Falling to the ground dead by a swift blow of King Zhou's hand, Bo Yi Kao was arrested but freed after convincing the former that it was nothing more than an undomesticated animal of little intelligence — and it most definitely didn't have the capability of plotting to hurt Daji.

Thus being ordered by the king to play one more tune with his zither to see if he truly reflects loyalty and sincerity, Bo Yi Kao began playing his instrument with many defiant words as a full expression of his hatred towards those who defy integrity and righteousness. Solely intending to get back at Daji for her unethical manner previously, and preserving his loyalty to the king in every way, Bo Yi Kao attached a long blade to his zither and threw it directly at Daji's face in an attempt to put an end to her life even if it cost his own. Fortunately for Daji however, she managed to leap out of the way while tumbling to the ground in shock.

As King Zhou roared with rage at such an unexpected action, he ordered the guards to throw Bo Yi Kao into the snake pit as punishment. Begging the king to do what she wished with him, Daji ordered the executioners to nail Bo Yi Kao's hands and feet to a board while his flesh was cut from his body piece by piece. Swearing at Daji up until his last dying breath, it was soon decided that his flesh would be made into small cakes and sent to Ji Chang to determine if he was worthy to be freed. If he ate the cakes, he was ordinary and thus should be freed. But if Ji Chang refused to eat them out of personal views, he was to be executed as to destroy any potential trouble in the future.

Chapter 20

San Yisheng bribes the corrupt Courtiers

Being imprisoned within Youli for seven years of time, Ji Chang studied the theory of the eight diagrams throughout each passing moment while writing a book known as the *'Book of Changes'* during his confinement. While sitting in his studies and performing divination with gold coins one day, believing that something unfortunate had taken place in his family, Ji Chang soon realized that his son, Bo Yi Kao, had met a cruel and unfortunate death. Being approached shortly by a palace messenger, and offered three large cakes of deer flesh as a token of King Zhou's respect for the former, Ji Chang happily accepted the cakes and immediately ate all three in his unparalleled show of gratitude. Knowing fully that he had just devoured the flesh of his precious son, Ji Chang sat on the ground and began weeping profusely over what little choice he possessed during the situation.

As King Zhou and Fei Zhong were fiercely clashing against each other during a game of chess, the messenger soon arrived and informed the king of Ji Chang's resolution. Deciding that Ji Chang should be excused from Youli after hearing his report, Fei Zhong swiftly retorted by stating that if Ji Chang was to return to his homeland at the current time he would most likely be influenced strongly not only by the blood lustful people of the Western Foothills due to Bo Yi Kao's death, but the southern and northern dukes in addition because of the strong potential they emanate. Seeing that it was a more rational resolution to keep Ji Chang detained, no matter how loyal he might seem from the outside, King Zhou consented to the former's suggestion.

As the entourage under Bo Yi Kao was soon informed by loyal ministers of their master's death, they fled through the night until arriving within Phoenix City to express their woes before Ji Fa. Bursting into many tears at the hearing of his elder brother's death, Nangong Kuo cried from among the generals present saying that was essential at all costs to deploy an army against the capital in order to wipe out King Zhou and effectively replace him with a true ruler.

Everyone present within the court ground their teeth in rage and glared with great hatred as they agreed with Nangong to destroy the tyrant at all costs possible. With San Yisheng moving forward and reprimanding all around for their lack of control, the former firmly stated that if such an action was put into motion and reported to the capital, all of Ji Chang's years of loyal service and reputation were nothing more than roadside chaff. With these words San Yisheng additionally stated that two messengers should be sent with gold, jade, and other valuable items, from their dukedom to the residence of Fei Zhong and You Hun to attain potential support in the future — and would more than likely result in Ji Chang's well–deserved exclusion.

After additional letters were also to be sent in secret to these two ministers, the soldiers of the Western Foothills should be drilled day and night as to prepare for a chance later on to strike at the capital with the other dukes. With two generals — Tai Dian and Hong Yao — effectively chosen for this task, they were ordered to take the guise of merchants traveling to the capital in offering to the suffering people. Not daring to stay at a government hostel following their arrival at the capital lest they were found out, the two generals approached their

respective supreme minister's lodgings that night. As Tai Dian kneeled before Fei Zhong in great respect, the former placed before him a letter from Supreme Minister San Yisheng stating that he would receive over 10,000 talents of silver and other valuable gifts if he freed Ji Chang as an expression of his inner virtue and compassion.

Fei Zhong ensured Tai Dian that he would do his upmost to set Ji Chang free at all costs. Thus, the latter left shortly with the same results as his ally general. Experiencing two successive wins within chess against both Fei Zhong and You Hun a few days later, King Zhou prepared a feast for the three of them as celebration. Beginning a discussion of Ji Chang, Fei Zhong declared that he had recently sent a few trustworthy men to Youli District with the sole purpose of analyzing Ji Chang's current motives following the death of Bo Yi Kao — for this would effectively prove if he still harbored his supposed loyalty even after the conjectured knowing of his son's death. Hearing reports from these men that Ji Chang was burning incense at every moment in the insurance of King Zhou's health and never uttered a single word of defiance to the current situation, Fei Zhong knew wholly that the former was indeed not a threat to the capital and was a minister of the highest loyalty.

As King Zhou heard such a report from Fei Zhong, he additionally asked You Hun for his take on the situation. With research that reciprocated Fei Zhong's analyze on Ji Chang, You Hun stated that if Ji Chang was effectively freed, he could be appointed into the position of prince and used to subdue the rebelling Northern and Southern grand dukes through words due to the natural respect that they possess towards the former. And thus might even be encouraged to stop their rebellion. The fact was that Ji Chang to be freed simply out of consideration, and his resolve to uphold the kindness bestowed upon him by the king would naturally increase and thus strengthen such an outcome. King Zhou thus issued a decree that stated Ji Chang's essential pardon and his freedom from confinement.

As the ministers all around clapped their hands in joy upon the hearing of Ji Chang's well–deserved attainment of freedom, a palace messenger immediately set out for Youli District with written decree in hand. Sitting inside his inner chambers with continued detriment over the death of his unfortunate son, Ji Chang made a divination with golden coins following a sudden ominous windstorm. After realizing that King Zhou would pardon him that day, the palace messenger arrived shortly and officially stated the king's decree.

Packing his belongings with both joy and sorrow, the people of Youli crowded before him and offered what they could in return for the former's immense kindness in the past. As they escorted the duke some distance from Youli District, every individual present gave their final farewells in tears. Arriving before high ranking ministers such as Bi Gan and Yellow Flying Tiger at the palace gates, Ji Chang expressed his immense gratitude at their kindness for freeing him from his extended confinement. Being in a state of great happiness in addition, an order was soon put forth that stated Ji Chang's presence before King Zhou. Dressing in convicted garb as he presented himself before the king, Ji Chang kneeled in respect and stated his many vows of gratitude. Being thus authorized to undertake military operations as chief of all dukes and appointed as overseeing prince, King Zhou additionally placed forth a banquet at the Dragon Virtue Court in his honor.

With each minister smiling with delight at such good fortune for Ji Chang — now known as Prince Wen — the latter paraded for two days throughout the capital's streets in a demonstration of his glory. Late into the afternoon during his second day of parade, Ji Chang was approached by Prince Yellow Flying Tiger and consented to the former's proposal of a personal drink at his residence. Personally sitting down and accompanying Ji Chang with many drinks, Yellow Flying Tiger firmly told him that he was in need of ceasing his current parading and should leave as quickly as possible lest any other unpredictable occurrence runs about in such a colossal torn capital like Morning Song.

Feeling as if he had been completely awoken to reality, Prince Wen calmly asked the former how he was get through the five passes. Handing him many military tallies and suggesting that he guises himself as a royal patrolmen to easily make his way through the passes, Yellow Flying Tiger gave one final bow to Prince Wen before being dismissed. That same evening, Yellow Flying Tiger ordered two of his generals — Dragon Huan and Wu Yan — to open the west gate of the capital and secretly escort Ji Chang from within.

Chapter 21

Flight through the Five Passes

With the help of Yellow Flying Tiger, Ji Chang managed to cross the Yellow River in a single night and then make his way towards Lintong Pass — the first of five passes. As many officials became exceedingly worried as to why Ji Chang failed to return throughout the entire night, Fei Zhong soon attained word of the situation and thus sat down with You Hun to analyze their next move. You Hun immediately placed forth his irrational suggestion: “After attaining the consent of His Majesty, soldiers should be sent to retrieve Ji Chang immediately. As he was brought back and placed before the king, he should be beheaded as punishment for putting insult over the former's kindness.” With Fei Zhong's consenting, both ministers appeared before King Zhou and fully elaborated the situation.

After deciding that Generals Yin and Lei were to be sent out to retrieve the runaway prince, they both charged through the west gates with 3,000 soldier strong in immediate pace. Riding leisurely through Lintong Pass when hearing a sudden clamor of men and horses behind him, Ji Chang soon realized that King Zhou must have sent men in pursuit — and thus galloped wildly atop his horse, not knowing where at all he was heading. As the soldiers of Shang shortly approached the unfortunate Prince Wen with immense speed, Master of the Clouds meanwhile attained sight of the situation from his Green Touring Bed and immediately called Thunder Quaker to his side. Ordering his disciple to quickly find a weapon at the Tiger Cliff, Thunder Quaker met no true success before finding two delicious red apricots which he devoured with great delight.

Just at the moment that he was going to resume his search, a sudden strange transformation took place. Two wings sprouted from both shoulder blades while he grew silver tusks and long red hair. Even though he had no desire to see his master again with such an appearance, he had no true choice once Golden Haze Lad, an assistant disciple under Master of the Clouds, called him back to the cavern. With great delight over his disciple's transformation, Master of the Clouds handed Thunder Quaker a golden cudgel and immediately taught him how to wield it with exceeded renown. After the essential mastering of his new weapon, "wind" was written on his left wing while "thunder" on his right — thus giving him the ability to soar through the heavens with his new wings at will.

Before Thunder Quaker was to take his leave, Master of the Clouds thoroughly told his disciple that he was to ensure his father's safe arrival at the Western Foothills; but at no account should any soldier be killed during such an incident. Leaving the mountain in immense pace, Thunder Quaker called continuously from a neighboring peak to see if a certain man below — who was fleeing in great speeds atop his horse — was truly his father, the Grand Duke of the West.

Riding to the peak and being told that he was none other than Thunder Quaker, the young child that was saved by his hands seven years in the past, Ji Chang told the former that on no account should any individual of Shang be hurt lest his punishment becomes even greater than current. Ensuring his father that he would persuade the generals to retire their pursuit, Thunder Quaker stood

resolutely before the entire army shortly, declaring that not a single individual was to pass unless they wished for their own death. As the Shang soldiers reported such a case to Generals Yin and Lei, the latter two rage fully advanced towards Thunder Quaker's position.

Chapter 22

Return of the Duke

As Generals Yin and Lei thus appeared before Thunder-quaker shortly, they charged fiercely at the latter while bursting into laughter at his attempt to protect Ji Chang through vaguely connected bonds of filially. Determined to end this incident quickly, Thunder-quaker cleaved the crag of a neighboring mountain into two halves in a single strike with his golden cudgel — thus sending the whole Shang army fleeing in great fear for their lives. Now returning to his father, who laid on the ground in shock, Thunder-quaker urged Prince Wen to get on his back so that he could be transported safely to the Western Foothills without any additional delay.

Weeping profusely over the void attempt to bring along the horse that had served him faithfully for over seven years of time, Ji Chang had little choice but to calmly tell the horse to run off to a new master while grabbing hold of his son's back and returning immediately to his native land. Arriving beyond the five passes shortly, Thunder Quaker left his father momentarily — thus forcing Ji Chang to travel day and night on foot with great misery. As Prince Wen eventually approached an inn one day during his travels, he shortly elaborated his identity before being offered a flour-grinding donkey from the innkeeper as a mount while personally escorting the former back to his capital.

Crossing through the Golden Chicken Range and Mount Shouyang, breezes of late autumn soon filled the heavens with great desolateness that touched Ji Chang's longish heart to return to his family of long ago. Tai Jiang, the mother of Ji Chang, soon realized through divination that her son was to return exceedingly soon — and she thus told everyone present within the capital of such long awaited news. As each minister rode from the capital with banners and great gifts of offering, they soon caught sight of Ji Chang and presented themselves before him in unparalleled happiness.

With Supreme Minister San Yisheng thoroughly elaborating the historical records of King Tang and his revolution to overthrow the Xia Dynasty after being captivated for so many years, he compared this to the Grand Duke's incident and offered him a chance to do the same for the sake of the people. However, Prince Wen retorted by saying that such words should never be spoken again — for he could not do anything as disloyal as rebelling against the king after receiving such merciful honor from the former.

As everyone present became somewhat convinced by his speech, Prince Wen returned to the dukedom shortly with people cheering left and right in happiness at their master's safe return. Arriving before Mount Small Dragon and seeing his ninety–nine sons standing before him, Ji Chang fell from his horse with tears of agony upon the remembering of the one son that was not present, Bo Yi Kao. With the help of his sons, Ji Chang suddenly coughed up a large slice of meat that strangely turned into a small white rabbit; such was reciprocated two more times immediately with the same result. As everyone present sat in shock while the three rabbits ran to the west, they placed Ji Chang under the care of a doctor for several days to await his recovery. After the inn keeper was handsomely

rewarded for his reported deeds before returning to his home, San Yisheng personally sat down before Prince Wen and stated that an attack upon Morning Song would be a rational choice considering the current circumstances — despite the loyalty that the prince might possess. With Nangong Kuo suddenly appearing before the prince while stating that an attack upon the capital as essential, Prince Wen reprimanded them both by declaring such an action as disloyal and without virtue to attack your own master despite what qualities that they might possess.

After Nangong exclaimed the death of Bo Yi Kao as a clear action of cruelty that was deserving of punishment no matter what the consequence might be, Prince Wen retorted by stating that such an incident was brought about through his son's pride and rash qualities and isn't to be compared with the larger picture of loyalty. Either way, acting in such a sudden manner would not only stir up the people to make many sacrifices during such a war, but they would additionally lose a level of love and confidence towards their master due to being forced into a situation that they most clearly would not enjoy — for they love peace in all aspects.

As both San Yisheng and Nangong Kuo clearly realized that the land should not be impoverished and provoked into war for the time being, Ji Chang stated that a "Spiritual Terrace" should be constructed in order to foretell any potential disaster within the future. Being afraid that the people would suffer through unnecessary trouble with such a project, San Yisheng reassured his master that the immense dignity and gratitude that the people possess would surely bring him swift victory without a thought of defiance. Prince Wen became delighted at his reassurance, and thus issued forth a decree on the terrace's construction.

Chapter 23

Dream of a Flying Bear

As Prince Wen's notices were posted up for the Spiritual Terrace's potential construction, it clearly stated that if any was to go out of their way to assist in the construction, they were to be paid one–tenth of a teal of silver as gratitude while being allowed to discontinue without any form of compulsion whatsoever. Being overjoyed at such a chance to show their love to Prince Wen, every individual was clearly willing to work wholeheartedly on such a project without any regret. Issuing forth the project's start on an auspicious day after hearing such joyous news, the Spiritual Terrace was effectively created under ten months of time.

Leading his civil and military officials out to gaze forth at the terrace, Prince Wen was the only individual present that exclaimed a level of depression — for the terrace was in need of a pool in order to meet the requirements of the yin–yang theory. As such words were passed on to the people, everyone present began its immediate construction in due happiness. Digging profusely in their attempts, human bones were found and placed off to the side due to being a blatant interference towards their work. However, Prince Wen soon attained word of such and ordered for the bones to be placed into small coffins and buried within a neighboring hill instead of being exposed — as would be a sign of disrespect.

After watching the continued work of his fellow people until night, Prince Wen enjoyed a meal with his ministers before retiring to rest within one of the terrace's rooms. Experiencing a strange dream involving a white–faced tiger with large wings, Prince Wen reported this dream to San Yisheng the following morning and was told that a highly talented minister was destined to be a part of the Western Foothills in the near future. Believing the former's words as truth, Prince Wen became determined to make immediate preparations in the finding of this minister. Now returning to Jiang Ziya, he had spent his time near Panxi Stream constantly fishing throughout day to night while studying the way and reciting scriptures. While leaning on his willow tree one day, Jiang Ziya heard a certain man singing a song to himself and soon realized that it was none other than a woodcutter.

As Wu Ji, the woodcutter, sat down by Jiang Ziya's side and realized that he fished with a mere pole without a needle — or any bait at that — he thoroughly mocked the former by stating that he wasn't very smart when it comes to such simple matters. After furthered discussion, Wu Ji was told by Jiang Ziya that he would kill a man that day within Phoenix City unexpectedly; the former became angry at such sudden words and left with a fury. Heading through the south gate of Phoenix City, Wu Ji swung his carrying pole of firewood from one shoulder to the other which suddenly struck Wang Xiang, a city guard, in the temple, ending his life instantly.

Being pushed before Prince Wen immediately, Wu Ji elaborated the case as being nothing more than an accident that possessed rather vague reasoning and more bad luck than anything else. Declaring that the woodcutter would pay for his life nonetheless, Wu Ji was imprisoned inside a small circle near the southern gate to await his set punishment. Tear stricken over what might be befalling his ailed

mother back at their home due to his lack of support for over three days, Wu Ji was soon approached by San Yisheng and thoroughly elaborated the situation. Realizing that Wu Ji did not kill Wang Xiang out of any vile intentions whatsoever, he decided that it would be best to discuss the current issue at hand with Prince Wen and effectively suspend his punishment until autumn if at all possible.

After reporting such a case with the prince the following day, the latter consented to Wu Ji's proposal for temporary freedom. Wu Ji thus immediately returned to his mother's side and told her the reason for his lengthened disappearance. Additionally elaborating the words of Jiang Ziya as the reason for such an atrocity, Wu Ji set forth to Pianxi Stream to meet the former.

Chapter 24

From Fisherman to Prime Minister

As Wu Ji ran quickly to the Panxi Stream, he saw Jiang Ziya sitting under his willow tree while fishing more calmly than ever. Kneeling before the latter and asking forgiveness for his past ignorance, Wu Ji pleaded to Jiang Ziya to save his life from a destined death. After declaring himself as his disciple, Jiang Ziya told the former that if he wished to escape death, he must sit in a four–foot hole throughout the night while covered completely with rice and hay; after such was completed, there should be no problems experienced in the future with the prior incident.

With Wu Ji following his master's instructions thoroughly throughout that night, Jiang Ziya meanwhile recited charms to cover up the Wu Ji's star and thus save him from potential death. As Wu Ji returned the following day and kneeled respectfully before Jiang Ziya, the latter told him to spend the entire morning selling his usual firewood while returning in the afternoon to hear lessons on military theory/stratagems — for Jiang Ziya could feel the expedition upon Morning Song drawing near and thus could use additional assistance if need be.

Upon the arrival of late autumn, Supreme Minister San Yisheng recalled the incident of Wu Ji and asked Prince Wen if he could make a divination as to why the convict had not shown himself. After Prince Wen had effectively performed divination, and realized through such that Wu Ji committed suicide out of fear for punishment, the former sighed in distress at such an outcome. As spring arrived in short time with everything around bursting with life, Prince Wen proposed to his ministers that a few days should be spent enjoying nature within the southern outskirts. With San Yisheng's suggestion to search for the "destined minister of the Western Foothills" in addition, their journey soon began shortly.

Enjoying fully the colossal beauty laid out before his eyes, Prince Wen became shortly distressed as he saw his troops killing leopards, wolves, and of the such unconditionally — as the area around him was set up as a hunting zone by General Nangong Kuo for the former's pleasure. The prince thus approached San Yisheng and solemnly told him that they were within the wildlife to simply gaze at the beauty around, not to kill innocent animals out of instinct; for the ancients of old would never act in such a manner as to harm their own benevolence. Joyfully continuing through the wilderness and gazing forth at many people enjoying the beauty of spring, Prince Wen caught ear on a certain song that two fishermen were singing.

Believing them to be sages of the sort, Xin Jia was sent shortly to investigate the matter; he returned by stating that the two fisherman simply heard and recited such a song from a mysterious old man near the Panxi Stream. Dismissing the two fisherman in distress, Prince Wen pondered over a single verse of the song that denoted the ignoring of power and wealth — and thus elaborated a story of Sage Emperor Yao and his meeting with a virtuous man to San Yisheng as an example. Continuing on their way while hearing a group of woodcutters spouting a song of similar connotations to the former two fishermen, Prince Wen ordered an immediate investigation of these men. Being told that the same old man near Panxi

Stream taught this song to the former in addition, Prince Wen was convinced that this man must be approached at all costs.

Unfortunately for Wu Ji however, he happened to be amongst the crowd and was instantly recognized as the convict who supposedly met death in late autumn. Realizing that he was indeed woodcutter Wu Ji, the former was placed before Prince Wen and thoroughly reprimanded as an immense threat that needs to be dealt with accordingly. Explaining his meeting with a man known as Jiang Ziya, Wu Ji promised to guide Prince Wen and his entourage to the former's location in exchange for freedom. Without any success on finding Jiang Ziya, Prince Wen was led to the sage's cottage — but immediately met failure again due to Jiang Ziya's random departures and unpredictable returns.

San Yisheng thus told his master that it would be best for them to return to the palace temporarily while returning on a date that was presumed as more probable for the meeting of the former. Being extremely disappointed but nonetheless cooperative to his minister's suggestion, Prince Wen ordered his men to thoroughly purify themselves daily in wait for their second departure before Jiang Ziya's residence. In a different perspective of mind, General Nangong Kuo stated that there was no definite knowing that this "Jiang Ziya" was the true sage that they were looking for simply due to the songs that he composes and his unnatural abilities — for sages of similar quality would be more than likely present within the neighboring mountains in addition.

However, San Yisheng retorted by stating that this man must be the destined minister from Prince Wen's dream due to the traditional manner that was need of being followed and his reputation amongst the neighboring populace as being differential to the majority. Through such discussion, all ministers cleansed their hearts and bodies before taking leave on the fourth day following their original appearance. Arriving at the Panxi Stram shortly, Wu Ji immediately took notice of Jiang Ziya and reported such to Prince Wen. Approaching the sage steadily, Prince Wen took Jiang Ziya's hand and welcomed him with colossal dignity.

As San Yisheng elaborated the reasoning behind their appearance with many fine gifts, Jiang Ziya soon left his cottage and proceeded with Prince Wen on horse top following many steady refusals to ride in the former's carriage. Arriving shortly before the capital, Jiang Ziya was appointed as prime minister and thus thoroughly assisted the Western Foothills with his knowledge and discipline.

Chapter 25

Banquet for Specters in the Palace

Once Han Rong, commander of Sishui Pass, obtained word on Jiang Ziya's appointment, he sent an urgent report to Morning Song. As Bi Gan attained such a report, he immediately presented himself before King Zhou and stated that since Jiang Ziya had effectively joined the West Grand Duke, there was a great possibility that the former could dwindle with Ji Chang's loyalty and thus convince him to assist the southern and eastern dukes in their campaign against the capital.

Once King Zhou told the prime minister that he would hold court as soon as possible lest any furthered threat might evolve, Chong Houhu, the Black Tiger, kneeled in presence before the king while stating the nearing finish of the Happy Terrace after two years and four months of determined work. King Zhou quickly asked Chong Houhu's additional take on the appointment of Jiang Ziya. The latter stated that Ji Chang was very peace loving and would never attack the capital unless it was forced upon him by his people. And that Jiang Ziya was also exceedingly old and wasn't a large enough threat to waste an entire army upon due to the scarceness already experienced amongst the populace.

King Zhou thus dismissed both Bi Gan and Chong Houhu shortly while taking hold of his beloved Daji and heading out to see the Happy Terrace's progress. Arriving before the Happy Terrace and realizing its current completion, King Zhou happily walked through the terrace with immense joy and satisfaction at the glittering jade and gold spread before him so vividly. As a grand celebration took place inside the terrace, Bi Gan could not help but sigh in great distress at the peoples' suffering simply through the deluded selfishness of a single person.

Asking Daji when the immortals and fairies would show themselves before the terrace as she originally stated, Daji had little time to react and immediately stated that a full moon before a cloudless sky would be the only signal for their essential coming. Knowing that the full moon would not show itself until five more days, Daji resumed her specter form three days later and headed immediately to the grave mound of Emperor Xuanyuan while King Zhou was fast asleep.

Being welcomed by Splendor, the nine–headed pheasant, Daji elaborated her reasoning before stating that all other specters present at the mound must transform themselves into immortals and come with her to the Happy Terrace within two days of time if they possess such an ability; if not, they were to remain at their original position. After this detailed discussion, Daji immediately returned to the palace on a gust of wind.

As King Zhou asked the following morning about the immortals, Daji suggested to the king that thirty–nine seats should be arranged while a minister — Bi Gan in this case — was chosen to serve them wine at their will. Upon the quick approach of evening the following day, the seats were set forth while King Zhou gazed in great anticipation for the arrival of his immortal guests. Following the king's temporary leave of the terrace while Daji invited forth her honored specter allies, Bi Gan was called shortly to serve the latter.

Pouring them wine at every call, Bi Gan became rather confused as to why they looked like fairy spirits but possessed the most disgusting of odors; indeed, he thought, this was truly a very ill omen for the Shang Dynasty. As everyone present began to drink wildly, Bi Gan noticed that some of the guests had tails sprouting forth upon further intoxication — and was thus dismissed immediately by Daji lest he realized that they were specters, not immortals. Charging from the palace gates with great shame and rage as to lower himself to serve vile beasts, he soon approached Yellow Flying Tiger, who was on night patrol, and reported the incident at the Happy Terrace in full details.

After ensuring to Bi Gan that he would deal with the issue, Yellow Flying Tiger ordered his four generals — Huang Ming, Zhou Ji, Dragon Huan, and Wu Qian — to each take twenty four soldiers and patrol the districts around the east, north, west, and south. When these "immortals" were to leave the palace, they were to be pursued closely and stealthily back to their respective lairs.

As each immortal specter took their leave from the palace on foot due to great intoxication preventing any form of natural flight, all thirty–nine that were present immediately returned to the grave mound of Emperor Xuanyuan while being closely followed by General Zhou Ji along the way. Informing Yellow Flying Tiger the following morning, the latter ordered his general to take 300 soldiers individually equipped with firewood and light them on fire while inside the mound hole to ensure destruction and no lack of possible escape for the specters. With Yellow Flying Tiger and Bi Gan calmly sitting by each other's side while drinking tea, Zhou Ji soon reported his success and thus called for them both to inspect the results.

Arriving shortly before the grave mound and finding corpses lying about that stank with burnt fur and flesh, Bi Gan ordered all corpses that possessed not scorched fur to be skinned so that he could present His Majesty with a specialized fur coat as a warning to the evil specter, Queen Daji. The two commanders thus returned to the palace in high spirits with such a grand display of the power and loyalty that they possessed in the name of the Shang Dynasty.

Chapter 26

Daji plots Revenge

With the recent arrival of winter, heavy snow fell throughout the capital like pearls of great silver illuminating the sky and earth alike with beauty. Entering before King Zhou at the Happy Terrace, Prime Minister Bi Gan expressed his inner worry over the king's health at such a time of year — and thus presented to the former a specialized fur robe of scarlet satin as a token of such affection and consideration.

Once King Zhou had placed the beautiful robe around his body with immediate appreciation towards the prime minister, Daji meanwhile gazed forth from the curtains and noticed the specialized insignias only present on fox specters of her relation. She thus inwardly vowed that her hatred would only be sullied if she was to attain Bi Gan's heart as punishment.

Not bearing to see the skin of her relatives any further after the prime minister's leave, Daji convinced the king that the fur robe was below his level of dignity and should be placed elsewhere. Forming a plot to effectively end Bi Gan's life, Daji used her specter powers to reduce her beauty to a great extent one day as she sat drinking with King Zhou within the Happy Terrace.

Realizing that the Queen was strangely lacking in beauty, Daji shortly told the king that she possesses a sister known as Splendor, who was far more beautiful and elegant. Continuing with her words, Daji additionally stated that her sister left one day from Jizhou while stating that if she was to ever attain immortal characteristics, she would send Daji incense as a signal for her immediate return. Telling King Zhou that the incense had yet to be burned, it was decided that the following day should be chosen for her sister's return.

As King Zhou thus slept soundly that night, Daji resumed her specter form and met Splendor at the burned grave mound — fully knowing that her sister could not have possibly been touched by the former flames due to her highly evolved specter attributes. With Splendor's immediate informing to Daji that all thirty–nine specter allies had been burnt to death and skinned, the latter wept while telling her sister a specific plan that essentially required her appearance before the palace the following day. Effectively attaining Splendor's consent, Daji happily returned to the palace throughout the remainder of the night while King Zhou lustfully desired to see his queen's elder sister as soon as possible throughout the next day.

Once night finally approached, Daji advised King Zhou to conceal himself while the incense was burned — for if she was to notice a man of mortal qualities other than her sister, she might not wish to perform any such task. With the incense being burned at last, great thunderous winds brewed about throughout the palace while Splendor made her immediate appearance shortly thereafter before Daji.

As Daji thus brought her sister to an inner chamber while sipping tea and exchanging conversation, King Zhou meanwhile peeped from the corner and instantly declared that he would give up his very own throne without the least

regret if he could have sex with Splendor. Scratching his ears and coughing profusely to attain Daji's attention, the latter asked her sister if she could meet with the king after clearly understanding his many signals.

Being convinced that King Zhou was worthy to sit by her side due to his rank, the king excitedly rushed forth and placed himself before Splendor immediately. Once Daji left the inner chamber for some time to change her clothing, King Zhou became exceedingly aroused after Splendor emitted many seductive glances — and thus invited his honored guest to stroll with him on the terrace.

Steadily pacing under the moonlight, King Zhou calmly fondled her breasts and body while declaring that was she was to stay by his side within the palace instead of living the life of an immortal, great wealth, rank, and honor would clearly be bestowed upon her in short time.

Realizing that Splendor did not respond or offer any resistance to his many physical attacks, King Zhou carried her to a side court and passionately began unleashing his inner essence upon the latter within a neighboring bed. Upon Daji's return with great laughter over her sister's state, the king enjoyed the remainder of the night with his two lovers. As all ministers outside the palace gates possessed no knowing of King Zhou's new indulgences with Splendor, Yellow Flying Tiger, the highest ranked among ministers, continued to train his 480,000 soldiers daily to ensure an effective protection of the neighboring passes.

One day however, Daji suddenly began to profusely spit forth blood while falling to the floor in a feverish state. King Zhou and Splendor immediately ran to her side while the latter stated that her sister possesses a strange heart attack disorder that reappears at random moments of time when intense anxiety and stress was felt. Additionally stating that a doctor by the name of Zhang Yuan cured such attacks with soup made from a highly developed human heart on great occasion back at Jizhou, it was indeed of great need for such a heart to be found among the populace and used at once to free Daji from her potential bonds of death.

Acting as if she was performing divination, Splendor told King Zhou that Prime Minister Bi Gan was the only individual present within the capital that possesses such a heart. As King Zhou thus sent out many decrees to ensure Bi Gan's arrival before the palace, the prime minister meanwhile attained word from the sixth royal messenger that Daji possessed a strange illness and was needing of his arrival.

Knowing that Daji was indeed an evil specter, and any such incident that specifically called him forth in her name more than likely meant certain death, Bi Gan approached his wife in tears while stating that she should do her best to observe the rules and take good care of their children while he was gone.

Explaining the situation thoroughly, Bi Gan rushed back to his study chambers and hastily followed the instructions that Jiang Ziya had given him earlier. Following his immediate arrival before King Zhou, and the learning of his heart being needed in order to cure Daji's ailment, the former retorted with great anger at the king and Daji's blatant hate towards him. Knowing that he had little choice before the situation, and his time was assuredly soon to end, Bi Gan knelt on

the ground and ripped the heart from his chest while throwing it to the ground without a single droplet of blood whatsoever. As the prime minister walked quickly to the palace gates, avoiding each minister that appeared along the way, the former took the reins off his horse and strode towards the capital's northern gate.

Chapter 27

Return of the Grand Old Master

Striding through the northern palace gates in a state of complete silence, Yellow Flying Tiger was very worried over the current situation — and thus sent forth Generals Zhou Ji and Huang Ming to follow him immediately. As Bi Gan approached a woman hawker along the way that declared humans as incapable of living without a heart, a sudden pulse surged through the former's veins violently, causing him to fall to the ground with blood surging profusely from his chest. With Zhou Ji and Huang Ming's arrival shortly, they inspected the deceased prime minister's body closely and realized that his heart was strangely nowhere to be found.

Unfortunately for Bi Gan however, he still would have remained alive if the woman previously had noted that humans can live even without a heart — for such was the trickery behind Jiang Ziya's magical note. Once the two generals had arrived before the palace gates and immediately reported their resolution on the incident to Yellow Flying Tiger, all ministers present sat heartbroken at such an absurd end to their treasured prime minister. Xia Zhao, a junior minister, could not hold back his emotions as he strode within the Happy Terrace prepared to put a well-deserved end to King Zhou's life.

Cutting down any guard that dared to oppose his path towards the king, Xia Zhao shortly arrived before the tyrant and charged at him with his flying–cloud sword. As he cleaved at the king's flesh with great renown, King Zhou managed to grab ahold of the blade while swiftly throwing it off to the side. Realizing the situation was rather grim, Xia Zhao ground his teeth until they bled profusely before launching himself off of the terrace to his death. As all ministers around grieved over their second loss, Bi Gan's body was soon returned while a funeral was held immediately for his countless loyal services to the Shang Dynasty.

News soon came about during their funeral that none other than Grand Old Master Wen Zhong was finally returning to the capital; all ministers thus made quick preparations to meet the former outside Morning Song's gates. Arriving shortly atop his great dragon unicorn, Wen Zhong gazed towards the capital and realized that a funeral was taking place due to many paper pennants flying about. Inspecting the reason for such, he was astonished to hear that Vice Prime Minister Bi Gan had died — and thus entered immediately to see many gorgeous buildings such as the Happy Terrace all around him. Dismounting before his fellow colleagues at the palace gate's roadside, the Grand Old Master expressed his greetings while entering the Grand Hall.

Being informed by Yellow Flying Tiger of the many torture devices created and the unjust deaths of countless loyal ministers throughout his years of departure, Wen Zhong's third eye burned red with rage as he ordered King Zhou to ascend his throne at once. With Daji joyfully drinking the soup made from Bi Gan's heart, King Zhou was rather frightened to hear that the Grand Old Master had returned — but nonetheless left immediately in his royal carriage to see the dignified latter. Sitting before Wen Zhong within the Grand Hall, the latter thoroughly elaborated his complete victory at the North Sea District while

inspecting the reason as to why two of the four grand dukes have risen in rebellion. Being told that Jiang Huanchu and E Chongyu were executed for conspiring against the throne — even though the king did not possess any such witness that could prove such a case — Wen Zhong became exceedingly wrathful and reprimanded the king for the blatant malevolent qualities that he possesses. Telling the former that he would personally endeavor to set the country in order in the name of King Da Yi, his former master, Wen Zhong told the king to return to his apartments while he plans out his next move for the dynasty's benefit.

As King Zhou left without uttering a single word against the Grand Old Master, the latter asked his fellow colleagues to join him at his residence. Arriving shortly before the Silver Peace Hall with each minister present, Yellow Flying Tiger came forth from the crowd to personally elaborate the full happenings from Daji's entry to Bi Gan's death. Now fully knowing the ultimate woes of the Shang Dynasty, Wen Zhong let out a great roar of rage before declaring that he would seal the gates for three days while presenting to King Zhou a memorial upon the fourth.

Approaching the king on the fourth day with his written memorial, King Zhou placed it before his desk and was handed by the former an ink slab and writing brush to sign his name on ten individual proposals. King Zhou signed his consent on all but the destruction of the Happy Terrace; the deposition of Daji; and the beheading of Fei Zhong and You Hun to as warning to all flatterers. With Wen Zhong's suggestion to the king that the remaining three proposals essentially need to be fulfilled if he was to prevent the Shang Dynasty from falling to utter ruin, the latter stood forth without uttering a word. Fei Zhong, who did not see the true seriousness of the situation, moved forward to speak with King Zhou before being stopped by the Grand Old Master.

As Fei Zhong began to state the former's propositions as a clear insult to His Majesty and violation to the general rites of inferior to superior, Wen Zhong seethed with rage at his words — and thus charged his fist into Fei Zhong's skull, causing the latter to tumble violently down the Grand Hall's steps in an injured state. Seeing Fei Zhong lying on the floor with a bruised head and face, You Hun ran before the Grand Old Master while declaring his actions as being the equivalent to beating King Zhou himself.

Learning that the man standing before him was none other than You Hun, Wen Zhong ran forward and smashed his fist into the former's face — sending him crashing seven yards past the Grand Hall stairway in a near death state. Grand Old Master Wen Zhong followed by ordering the two ministers to be taken to the palace gate for their awaited execution immediately afterwards. Just as Fei Zhong and You Hun were to have their heads cleaved off, King Zhou ran forward to Wen Zhong and pleaded for the two ministers to be placed before court and tried according to law for their former actions.

Observing the king's frightened manner, and realizing that it was a crime for the former to possess such intense fear towards him, Wen Zhong ordered the two ministers to be placed in gaol and await their trial while the three remaining proposals were carefully discussed within the near future. With such grand resolve to ensure political reform was effectively instilled, news soon reached the capital that King Ping Ling of the East Sea district had unfortunately declared independence. As Wen Zhong attained word of such, he appeared before Yellow

Flying Tiger's residence shortly and asked the latter who was more fitting to take care of the situation. After they both carefully considered their next move, Grand Old Master stated that he would take 200,000 soldiers to the East Sea district while Flying Tiger remains at the palace for internal defense.

Additionally stating that he would deal with the state's administration at his best following his return, Wen Zhong appeared before King Zhou the following morning to elaborate the current happenings within the east. Being very delighted internally at Wen Zhong's words of departure, both Yellow Flying Tiger and King Zhou personally escorted the Grand Old Master beyond the eastern gate of Morning Song. As the king handed Wen Zhong a glass of wine, the master handed it instead to Yellow Flying Tiger for the exceeded loyalty and administrative renown that he should elaborate while he himself was gone. Telling the king to listen well to his ministers and destroy the evil of the capital at all costs possible during his leave, cannons roared in all directions to signal the Grand Old Master's departure.

Chapter 28

Punitive Expedition against the North Grand Dukedom

Greatly delighted at Grand Old Master's leave, King Zhou returned to the palace shortly while ordering Fei Zhong and You Hun to be freed — for the king labeled them as being wrongly accused when they were clearly loyal and undeserving of death. Now that Wen Zhong was effectively gone, King Zhou knew that he could return to his original ways without anyone truly able to criticize his actions.

As spring raged forward spreading great beauty throughout the capital, King Zhou declared to his ministers that a party within the royal garden should be performed. Finding the garden as beautiful as the Penglai Fairyland, the Peony Pavilion of old along with the Brocade Hall could be seen with great extravagant detail.

Holding a banquet within the Peony Pavilion, the king enjoyed his own personal table with Splendor and Daji while other high ranking ministers such as Yellow Flying Tiger and Wei Zi sighed at such a grand celebration taking place even though the land was clearly rampant with deluded chaos and constant rebellion. Thanking the king for their party after midday, King Zhou convinced every former minister present to stay and drink away their woes from dusk till night.

As Daji and Splendor became exceedingly intoxicated while sleeping within the royal library, Daji lusted to attain human flesh immediately — and thus swooped about the midnight sky in her specter form. With attendants shouting about that a specter had been seen in the heavens, Yellow Flying Tiger left his seat hurriedly as he thrashed one of the pavilion's railings at the horrible beast. Ordering the hunting hawk with golden eyes to be unleashed immediately due to the lack of his weapon's effectiveness, the hawk soon soared to the specter while clawing violently with its great talons.

Being clearly wounded, Daji hid herself underneath some rocks within a neighboring artificial hill. King Zhou thus ordered his attendants to start digging away in hopes of capturing the specter. Unexpectedly finding an incredibly large pile of half–eaten corpses beneath the rock mound, the king became horrified at the reality of the situation: specters were present within the Shang Dynasty and were the evident reason for such disaster.

As King Zhou awoke the following morning after unhappily excusing his minister's the former evening, he stared in alarm at Daji, who possessed many scratches across her face. Being told that she happened to scratch her face upon overhanging branches within the royal garden, King Zhou told her to be very careful of her new surroundings considering the specter incident.

Pondering over what the king had said, Daji vaguely remembered through her intoxication that Yellow Flying Tiger had been the minister who thrashed at her with his pole — and she thus immediately vowed revenge against the former at all costs possible. Meanwhile, Jiang Ziya had shortly obtained report on King Ping Ling's rebellion and Chong Houhu's brutal treating of the people during the Happy

Terrace's development. Vying with rage at Chong's qualities, Jiang Ziya approached Prince Wen and suggested to him that if the Grand Duke of the North, Chong Houhu, was effectively destroyed — considering his many acts of tyranny through blatant brutality and impulsiveness. King Zhou would be assisted greatly in the path of becoming a benevolent ruler such as that of Yao or Shun of old. Being delighted at a chance to effectively help King Zhou as he accepted the prime minister's proposal, Jiang Ziya offered himself to be the commander of the army on the prince's behalf.

After declaring that he too would assist Jiang Ziya on the battlefront, Prince Wen chose an auspicious date before charging out of the capital with 100,000 soldiers. Many individuals present within the Western Foothills — especially the original Morning Song refugees — rejoiced in great happiness at the prince's departure to destroy Chong Houhu.

As the army arrived before Chong City, the north grand dukedom, after a few days of travel, Chong Houhu was meanwhile present within Morning Song while Chong Yinbiao, the duke's son, attained headship over the city. Attaining information shortly that Ji Chang was commander over the forces stationed outside his dukedom, Yingbiao grinned in delight at a chance to do away with the former in order to better the reputation of his father — even if Ji Chang arrived with intentions other than battle.

With full resolve to wipe out Chong Houhu at all costs possible, Jiang Ziya ordered General Nangong Kuo to head to the front and unleash the first battle immediately. As Huang Yuanji charged out of the city gates with a contingent of soldiers, the former fiercely clashed blades with Nangong in great vigor and heated rage at Ji Chang's clear intentions to destroy them. Attaining word in short time that Huang Yuanji had lost his life by the enemy general's blade, Yingbiao pounded his desk in rage while ordering a fierce engagement of mortal combat to be unleashed the following day. With both forces aligned before each other the next morning, Jiang Ziya stepped forward from his army while taking the appearance of a honored celestial in the eyes of Chong Yinbiao. Barking at Yinbiao for defending the evil ways of his father, the latter barked back at Jiang Ziya angrily while ordering a general from his side to quickly kill the opposition.

As Prince Wen charged before Yinbiao lest Jiang Ziya experienced any harm, the former profusely yelled at Yinbiao, stating that it would be better off for him to simply dismount from his horse and experience death instead of opposing the will of Heaven any further. With both sides fiercely clashing blades in great resolve, Chong Yinbiao additionally threw himself into combat in order to take Ji Chang's head if at all possible. Once two generals under the north dukedom had been effectively slain, Yinbiao ordered a full–scale retreat.

Urgently setting forth a meeting to discuss how they were to repel the enemy forces, everyone present under Yinbiao had no clue what to do. Seeing this as the perfect chance to strike forth at the city, Prince Wen declined Jiang Ziya's offer to attack their dukedom lest the innocent was to be hurt and his benevolence would be known amongst the country as mere folly. A letter was thus immediately sent to Black Tiger Chong Heihu in hopes that he could assist them in taking over Chong City.

Chapter 29

Clash between two Grand Dukes

As General Nangong Kuo left to Caozhou at immediate pace, he soon took lodgings within an official hotel upon his arrival at Black Tiger Chong Heihu's residence. Leaving his office upon Nangong's reported arrival, Heihu soon obtained a letter from Jiang Ziya on the current situation. Reading the letter over continuously, he decided that it would be for the greater good if he put an end to his brother in the name of the people; despite the blood that he was to stain on the faces of his ancestors through such an action.

Before he departed, 3,000 soldiers were individually chosen to accompany him from Caozhou while his son, Chong Yingluan, ensures the protection of the city during his leave. As Chong Heihu arrived before the north grand dukedom's city gates in short time, Yinbiao emerged forth and earnestly welcomed his fellow uncle — who had arrived with reinforcements after obtaining report on the situation.

Sitting within the main hall by his cousin's side, Chong Heihu asked the true reason as to why Ji Chang had suddenly attacked their residence. The latter stated that a man by the name of Jiang Ziya said earlier that they arrived out of some form of malice towards his father and have thus attacked with most probable intentions to kill him. Easily seeing such words as accurate and on the side of rationality, Chong Heihu charged from the city gates to do battle against the opposing forces of Prince Wen at the following dawn. Jiang Ziya was completely rational of Chong Heihu's intentions upon the arrival of Nangong Kuo — and thus sent the latter to do battle with Black Tiger.

As both warriors battled with great renown, Chong Heihu silently told Nangong to feign retreat after giving up ground as a pretext to the combat's end. Seeing the enemy general flee while Heihu did not pursue in any form, Yingbiao approached his uncle and inspected the reason for such an action. Being told Jiang Ziya was widely known for his magical renown, there alone arose the chance that the former would use such tactics in order to ensure his victory at all costs possible — considering the additional rash ways of such pursuit. As Heihu and Yingbiao thus returned to the city, Black Tiger stated that their probability of victory should increase dramatically if Houhu and King Zhou were effectively contacted and informed of the current happenings upon Chong City.

With Sun Rong thus being sent to the capital, he arrived before Chong Houhu's residence and first handed the duke the intended letter. Pounding his desk in utter rage at the ill gratitude and treacherous motives that Ji Chang possesses towards him, — despite the many sacrifices that he had made in order to ensure the safety of the former — Chong Houhu presented himself to King Zhou and elaborated the current case on hand.

After the king had ensured his minister that he should back him with soldiers if the need be, Houhu confidently set out with 3,000 soldiers from the capital in quick pace. As soon as Chong Heihu had obtained word that his brother was heading to Chong City, he told General Gao Ding to await in ambush inside the city gates and only emerge to seize the grand duke when the rattling of a sword

was effectively heard. After Shen Gong had been told in addition to arrest the entire Chong family and bring them to the Zhou camp upon Heihu's emerging from the city, both Chong Heihu and Yingbiao set out shortly to await the arrival of Houhu. As the grand duke was thus invited inside of the city gates, all soldiers suddenly seized both Houhu and his son once the sound of rattling had been heard.

Being fully rational that if Chong Houhu was effectively seized and destroyed before the eyes of the people, the Chong family wound not only live on in an honorable prestige but his own reputation would soar due to reinforcing the greater good despite the blood that was to be shed. After thus placing the duke before Jiang Ziya's feet, and warmly greeting Ji Chang, Prince Wen became displeased at Heihu's actions for being ruthless. Informing the prince that such an action was for the greater good, and well on the side of virtue, Jiang Ziya ordered Chong Houhu and his son to be placed before him while their heads were immediately cut from their bodies.

Having no original intention whatsoever to kill the grand duke and his son, Prince Wen blinded his eyes from the sight of their decapitated heads while shrieking with fear and disgust. Ordering Chong Heihu to free all remaining captives, Jiang Ziya and Prince Wen took their leave from Chong City while Heihu remained to govern the people as the new grand duke of the north. Unfortunately however upon their return to the Western Foothills, Prince Wen began to see Chong Houhu's decapitated head at every moment he happened to close his eyes — and his health thus slowly decreased out of clear disgust and resentment.

Once Wei Zi, the secretariat of Morning Song, obtained word that Chong Houhu had been executed while his younger brother, Chong Heihu, took control over the former's territory, he realized that the threat of Ji Chang would become even more greater due to Heihu's independence from the capital — and thus informed King Zhou immediately lest any further trouble evolved. Seething with rage at the north grand duke's death upon the hearing of such an incident, King Zhou ordered a contingent of soldiers to bring back both Ji Chang and Chong Heihu for trial.

However, Li Ren moved forward from the ministers present and stated that if he was to effectively act in the benefit of Chong Houhu — who was widely despised by the ministers and people alike — then they naturally would feel great malice towards him for supporting one of criminal traits rather than the loyal. Realizing the rationality in his words, King Zhou decided to abandon the idea of attacking Heihu altogether.

Unfortunately back at the Western Foothills however, Prince Wen's health worsened day by day forcing constant medical attention from doctors within the capital. As Jiang Ziya knelt before his master one day upon the former's request, Prince Wen calmly told him from his bed to never ally the Western Foothills with the rebelling nobles at any costs whatsoever; due to the many not royal actions that had been taken earlier that proved a level of disloyalty towards the king's wishes, peace must always remain between the west and Morning Song as atonement for their past defiance.

Gazing at the tear–filled eyes of Prince Wen, and seeing the indomitable spirit of loyalty that surges through the former's heart, Jiang Ziya ensured that he

should eternally obey such instructions. With Ji Fa's sudden entrance, Prince Wen told his son that he should take his place as governor over the Western Foothills following his death — but at no account should he dare listen to any words that might harm the king during his succession. After telling the prime minister and Ji Fa to instill virtue and true loyalty to both the king and the people so that the future generations can possess eternal happiness, Prince Wen breathed his last, dying at the age of 97 and being given the title of King Wen of Zhou.

Following King Wen's funeral, Jiang Ziya proposed to all ministers present that Ji Fa should succeed his father with the title of West Grand Duke and King Wu. As all ministers were risen one rank with additional benefits, the 200 marquises came constantly to offer their obeisance to the new king over the Western Foothills. Once Commander Han Rong of Sishi Pass had obtained word on Ji Fa's succession to the throne, and the unexpected death of Ji Chang, a messenger was immediately sent before the capital's secretariat. With both Yao Zhong and Prince Wei Zi being the first to hear of such urgent news, Yao Zhong declared that he should see the king on such a matter no matter what the outcome might be.

Chapter 30

Incidents leading to a Rebellion

Ascending the Star Picking Belvedere and kowtowing before the king, Yao Zhao thoroughly declared that now Ji Fa had succeeded the deceased Ji Chang as king over the Western Foothills, Jiang Ziya should easily be able to influence the former through ambitious motives of attacking the capital. However, King Zhou was not the least worried — for he believed that Jiang Ziya was nothing more than a vile trickster that would sow hate and ill–trust in the hearts of any other potential rebel of the capital; Ji Fa in addition was considered a mere child that lacked any disciple in the art of war and should thus not be taken as a serious threat to any extent.

After leaving the Belvedere in great disappointment over King Zhou's words, Yao Zhao knew that King Wu must be the destined savior that should put the tyrannical king to his eternal rest. As the new year's day celebrating King Zhou's 21st year of reign over the Shang Dynasty had arrived in rather short time, ministers went about to offer their traditional greetings to the king, while each of their wives paid obeisance to Queen Daji. When the day's natural formalities had drifted by, Lady Jia, the wife of Yellow Flying Tiger, entered the palace to offer her personal greetings to Daji before visiting her sister in law, concubine Huang.

At the very moment that Daji had attained word that Lady Jia was none other than Yellow Flying Tiger's wife, she grinned in great delight at such a chance to attain revenge against the prince. As Lady Jia and Daji alike both offered their respective greetings, Daji realized that the former was eight years older than her at the age of forty–one. Asking her fellow lady if they would like to become sworn sisters, Lady Jia refuted at first but freed herself from such modesty after realizing that they were both similar in aristocratic rank.

After they had drunken two glasses of wine, Jia quickly hid herself within the Rear Hall upon Daji's suggestion once King Zhou had arrived to see his queen following such a long day of hard work. Clearly seeing that two cups were sitting one across the other in front of Daji, King Zhou inspected who had been present. Being told that Lady Jia, wife of Yellow Flying Tiger, had been present earlier, Daji told the king that he should see her. Rather reluctant at such a suggestion — for it would vile the rights between king and minister — King Zhou was eventually convinced after hearing that she was not only extraordinarily beautiful, but could be considered his relative out of ties between Yellow Flying Tiger's concubine sister.

As Daji thus approached Lady Jia shortly after, and asked for her to walk together at the Star Picking Mansion in order to enjoy the scenery around them, Lady Jia had little choice but to comply — for they can only meet one time a year according to the rights. Walking along the upper balcony and gazing forth at a large pit full of snakes and skeletons, Lady Jia became frightened at the explanation that such a method was in need simply to uphold disciple within the capital. Accepting a few more cups of wine from Daji after sitting down with the latter, Concubine Huang meanwhile became worried at the hearing that her sister–in–law was present at the Star Picking Mansion with Daji — and thus immediately sent one of

her maids to carefully observe the queen's motives. With report that King Zhou was currently ascending the Star Picking Mansion, Lady Jia stood outside of the balcony while the king made his approach. Following his arrival, and immediate informing that the woman standing outside the balcony was Yellow Flying Tiger's wife, King Zhou became very lustful over her beautiful looks. Being told by Daji to enter forth and sit by the king's side, she gradually accepted such an order lest she was to attain any such punishment as earlier seen if the slightest defiance was to be shown.

Begging, however, to leave the king's side to show her true loyalty through modesty, King Zhou encouraged her to sit by his side an enjoy a personal glass of wine. Feeling as if her honor would be torn apart if she sat by the side of such a wicked tyrant, Lady Jia took her glass of wine and threw it into King Zhou's face as a showing of her hatred towards his vile ways. Even though she clearly realized that such an action would probably cost her life, and bring about further mayhem within her family, Lady Jia was resolute to preserve her honor at all costs possible.

As King Zhou ordered his guards to seize her, Lady Jia ran to the balcony rails and exclaimed a final vow of farewell to her beloved husband and children before leaping forth to her unfortunate death. Attaining word shortly that Lady Jia had lost her life, Concubine Huang seethed with rage while running up the Star Picking Mansion's stairs immediately. Thrusting forth at Daji and physically beating her for conjectured treachery, King Zhou told his honored concubine that Daji was truly innocent — for Lady Jia acted out of her own irrational impulse and died because of it. Not in any mood whatsoever to stop beating Daji — or hear the king's words at that — Huang unthinkingly smacked King Zhou violently in the face.

Great rage thus filled the breast of King Zhou while he grabbed the sadistic maiden by the air and lunged her forcefully off the mansion's rails. Grabbing hold of Daji and holding her in his arms in great sadness over his beloved's condition, the attendants under Lady Jia were meanwhile informed by a palace maiden of the unfortunate events that came about at the Star Picking Mansion. As Yellow Flying Tiger was enjoying the New Year's feast throughout the evening with his right–hand generals and fellow brothers, Lady Jia's attendants ran to his residence immediately and informed him of the disaster incident with his wife and sister in law.

With everyone in great alarm while Yellow Flying Tiger sat in silence, Huang Ming approached his master and told him that it was clearly evident that they should seek a new ruler to serve under; considering Yellow Flying Tiger was the head of all military affairs and state headship, his reputation would be the first to suffer by the neighboring people who was rising in rebellion — thus by rebelling, he would be looked upon as a hero that strikes at any injustice that might befall his people upon circumstance.

Knowing that his reputation would effectively soar with the greater majority if he issued forth his rebellion, Yellow Flying Tiger still considered such an action as being far too risky due to solely rendering the incident with his wife. Running after his four generals and telling them to discuss the issue further before being completely resolved to leave the capital for good, each of the four returned with Yellow Flying Tiger to his residence. Raising his sword unexpectedly before

his generals, Yellow Flying Tiger declared that his family had served honorably under the Shang Dynasty for over seven generations — and the death of a single woman who was unknown to the former was most definitely not reason enough to destroy such honor through rebellion.

General Zhou Ji approached to his master and declared that all who were unknowing of his glory and rank would only believe that he attained such high rank through his wife's beauty instead of progressive loyalty through generations. Yellow Flying Tiger realized the reality of his reputation and thus ordered a full flight from Morning Song immediately. Being suggested by General Guang Ming to challenge King Zhou to a battle within the capital before leave lest his master regretted his decision in the future, Yellow Flying Tiger consented to such a suggestion as he equipped his armor and strode towards the palace gates atop his divine ox.

Once General Zhou Ji had declared to the guards that they were rebelling, and if they do not pull King Zhou out of the palace in short time they would be slaughtered in entirety, the guards fearfully fled through the gates and informed the king of such a sudden situation. Bursting with furiousness at such a report, King Zhou personally put on his armor, took his cutlass, and smashed open the gates to do away with the rebelling Yellow Flying Tiger at the crack of dawn.

As King Zhou aligned his royal army before the rebelling forces outside the palace, Yellow Flying Tiger looked into the king's fiery eyes and felt a level of shame for his actions at hand. Once Generals Huang Ming and Zhou Ji had clearly noticed such hesitation on his part, they both unleashed their cutlasses and clashed with great renown against King Zhou immediately. Originally intending on clarifying the facts with the king before taking any physical action, Yellow Flying Tiger felt greatly displeased but nonetheless strode forth to assist his two generals. Even though King Zhou possessed great skill with the cutlass, he could not handle a three–pronged attack — and was thus forced to flee through the palace gates following thirty–rounds of battle.

Grabbing hold of his two generals lest they attempted to chase the fleeing king, Yellow Flying Tiger rode through the capital's western gates while catching up shortly with the rest of his family along the way. As King Zhou meanwhile returned to court and felt a high level of remorse and rage at the former incidents, many people began hearing of the rebellion and thus approached the king to hear the reason for such a sudden turn of events.

Informing the ministers present that Lady Jia, Yellow Flying Tiger's sister, impulsively threw herself from the Star Picking Mansion simply out of her own personal dignity, and Madame Huang, the sister–in–law of the former lady, committed suicide after being informed of such news, King Zhou asked what should be done at such a present time of confusion that had little to do with him.

As everyone present began pondering in silence, it was soon heard that Grand Old Master Wen Zhong had returned from the East Sea district. Entering the palace gates and being warmly welcomed by each minister, Wen Zhong became worried as to why his old friend Yellow Flying Tiger was not seen — and he thus approached King Zhou to inspected the reason for such. Being informed by the king that Yellow Flying Tiger had rebelled most likely due to the elaborated

incident with Concubine Huang and Lady Jia, Wen Zhong clearly realized the reality of the situation — knowing that his comrade would never rebel unless the circumstances were indeed exceedingly crucial and in need of amendment.

Suggesting to King Zhou that he should return with Yellow Flying Tiger only if his case was personally considered as justified and without punishment on the part of the king, ministers began to shout about, saying that Flying Tiger's actions were deserving of punishment no matter what the case might have been. Excusing such pointless dribble nonetheless, Wen Zhong ordered Generals Li Ji and Yu Qing to send urgent reports to the Good Dream and Green Dragon passes so that Yellow Flying Tiger's route of escape was cut off during his future pursuit.

Chapter 31

Flight and Pursuit

With the great clamor of drums and cannons resounding about the capital's western gates, Grand Old Master Wen Zhong ascended to the sky atop his great dragon in immediate pursuit of his close comrade, Yellow Flying Tiger. As Yellow Flying Tiger's party had meanwhile arrived near the White Orile Forest of Lintong Pass, they began to see large clouds of dust spinning about from behind and thus realized that an army was most likely approaching their position with quick speed. As soldiers from the Green Dragon and Good Dream Pass suddenly surrounded them from differing directions, Yellow Flying Tiger led out a single yell of frustration that pierced all around after realizing that his situation was exceedingly critical and most improbable of escape.

Virtue of the Pure Void, who happened to live within a mountainous region neighboring Lingtong Pass, heard the loud emanation of immense anger and despair — and thus parted the clouds beneath to find it to be none other than Prince Yellow Flying Tiger. Ordering his yellow carved genie to wrap the prince and his entourage with the Universe Muddling Pennant and place them at a hidden area within the mountains, the genie immediately obeyed its master's command.

As such was effectively carried out, Grand Old Master Wen Zhong had meanwhile attained word from a patrolman of the vanguard that neither Zhang Guifang of Green Dragon, nor the four Mo generals of Good Dream, had seen Yellow Flying Tiger to any extent. Ordering the five present before him to return to their respective passes and set up a strict defense, Wen Zhong became rather puzzled as to why Flying Tiger had not been seen whatsoever, considering that he was traveling in the very direction that the former was rumored to have crossed while three additional forces aligned themselves from opposite directions.

Peering over the great surroundings before him atop his dragon, soldiers shortly reported that Yellow Flying Tiger and his entourage had been seen heading straight towards Morning Song with unknown intentions from the eastern route. Swiftly gliding forth with great speed, Wen Zhong soon caught sight of who he thought to have been Yellow Flying Tiger — and thus launched forward with great speed. Approaching Meng Ford,[9] while not catching up to the entourage in the very least, the forces before him suddenly vanished before a large veil of mist.

9. Meng Ford here seems to cross the Yellow River near Western Foothills and therefore also nearby White Orile Forest of Lintong Pass. However, other translations associate it with the River Meng, which might be a tributary of the mythical Yellow River.

   Moreover, a popular legend on River Meng tells: *"Meng Jiang Nu"* — which means, "Lady of the River Meng" or "Spirit of the River Meng"— *was born from a gourd vine. One day the emperor took her husband to work for the construction the Great Wall, but he died and his body was used into the foundations of the Wall. Meng came sad and screaming, which made a section of the Wall to fall. The angry emperor tried to seize her but she cast herself into the ocean where she was rescued by the Dragon king of the Sea, who then repelled the emperor with an army of crabs.*

Using this as trickery to lure Wen Zhong to a faraway position, Virtue of the Pure Void placed Yellow Flying Tiger and his men back on their original path through Lintong after declaring the situation as being safe. Approaching the pass's gates, Zhang Feng appeared forth and suggested to Yellow Flying Tiger that he should return to Morning Song with due haste for the sake of his father and treasured ancestors.

Politely informing Zhang, despite the many great feats that he had performed as supreme military commander of Morning Song, King Zhou had shown him great insult with little consideration to his true loyalty — even going to the extent of killing his very own wife and sister out of nothing more than barbaric impulse.

Clearly realizing that Yellow Flying Tiger's resolve was impossible to pierce, Zhang unleashed his cutless and slashed at the latter violently. Trying to calm the former while parrying his every blow, Yellow Flying Tiger knew the situation was hopeless — and thus fought back with his duel swords with even greater renown. As Zhang knew that he was far less skilled in battle, he had no choice but to flee back to his pass in vain attempt.

Deciding it best to make camp in order to discuss the current issue at hand with his fellow generals and family members present, Zhang Feng meanwhile ordered General Xiao Yin to take a contingent of three thousand archers, surround the camp of Yellow Flying Tiger, and unleash a volley of arrows once the beating of bamboo slats was heard at midnight. Leaving immediately upon the hearing of such an order, Xiao Yin knew that such an action would be far to cruel and ungrateful — for Yellow Flying Tiger had promoted him as deputy commander over Lintong and showed him great kindness through military exercise and discipline within the past.

Secretly leaving the pass under the veil of night while approaching Yellow Flying Tiger's camp, Xiao Yin personally placed himself before Yellow Flying Tiger, told him of Zhang Feng's cruel intentions, and declared that he should open the pass's gates so that the former could attain a quick chance to cut his way through. As soon as great commotion roamed through Lintong Pass once Yellow Flying Tiger made his immediate escape, Zhang Feng sat in regret at previously choosing Xiao Yin for such a task. Striding through the pass gates in immediate pursuit, Zhang Feng was suddenly struck violently in the breast by Xiao Yin, who was hidden like a veil within the darkness.

Falling from his horse dead, Xiao Yin told Yellow Flying Tiger in a loud voice that he should do his upmost to ensure that King Zhou's men were essentially slowed down in their assault. Profusely thanking Xiao Yin for his kind motives, Yellow Flying Tiger and his entourage approached Tongguan Pass shortly. Setting up camp temporarily, Chen Tong, the commander of Tongguan Pass, realized that Yellow Flying Tiger's party was not far off — and this would truly be the only opportunity to attain revenge after the former's original intention to put him to death at one point in time.

Flouring his weapon with rage, Chen Tong flew from the pass gates while confronting Yellow Flying Tiger with great earnest. Knowing that Chen Tong was eager for revenge, Yellow Flying Tiger challenged him by stating that if he could

effectively defeat him in three rounds of combat, he would turn himself in to the former for trial back at Morning Song. Seething with rage at his lack of renown that did not even vaguely match up to Flying Tiger's, Chen Tong began to flee while launching his Fire Dragon Javelin — a weapon that never missed its intended mark through magic attributes — at his foe.

Being struck beneath the armpit by Chen's deadly weapon, Yellow Flying Tiger fell to the ground in unbearable pain. Seeing their commander severely wounded, General Guang Ming and Zhou Ji wrathfully engaged Chen Tong to the very death, while Huang Feibiao quickly grabbed hold of his brother and pulled him from the battle. As Chen Tong realized that he was thoroughly exhausted, he retreated from the battle after additionally wounding Zhou Ji with his javelin. Laying the motionless Yellow Flying Tiger down before the grass, all around broke into loud sobs at the unexpected death of their treasured commander. Meditating atop his Green Cloud Bed, Virtue of the Pure Void intuitively knew that calamity had befallen someone within Yellow Flying Tiger's entourage–and thus performed divination immediately.

Realizing that his intuition was indeed correct, Huang Tianhua, the fourth son of Yellow Flying Tiger, was summoned before him and ordered to revive his father first before dealing with the current trouble at Tongguan Pass. Being handed a sword and a flower basket with instructions to return to the Purple Sun Cave swiftly after assisting his father through the pass, Huang Tianhua traveled with great speed and unparalleled vigor.

Chapter 32

Meeting between Father and Son

Arriving before Tongguan Pass and entering a neighboring camp that was believed to be his father's, Huang Tianhua moved forward and declared his name and set intention to the guards present before him. As Huang Tianbiao, one of Yellow Flying Tiger's two brothers, approached this stranger from the camp gates, he was surprised to notice that the former had a face quite similar to that of his brother's — and thus immediately exchanged a polite bow.

Being led before Yellow Flying Tiger at the back camp, Huang Tianhua wept internally at the state that his father was currently present within. Seeing another man laying off to the left in a gravely wounded state, Huang Tianhua immediately began the revival process. Obtaining some water from a neighboring stream, Huang Tianhua used the elixir pills from his basket to dissolve the pills and gently pour the medicine down his father's throat. Awaking with a shock after about an hour of time, Yellow Flying Tiger asked hurriedly how long he had been unconscious.

Being informed fully of the situation, Yellow Flying Tiger broke into tears at the sight of his fourth son who had not been present before his eyes for over thirteen years. Telling his father that a superior man by the name of Virtue of the Pure Void had taken him in for discipleship due to being supposedly destined for such a fate, Huang Tianhua greeted his fellow uncles and brothers while restoring the wounded Zhou Ji back to full health. Suddenly realizing that his mother, Lady Jia, had not been present whatsoever, Yellow Flying Tiger had little choice but to inform his son about the incident at Capital Morning Song to the former's detriment.

As Huang Tianhua fell to the ground in unparalleled rage and great frustration, he vowed to give his very own life if it meant the death of King Zhou. A messenger shortly arrived before the camp of Yellow Flying Tiger and informed the commander immediately of Chen Tong's second challenge. Leaving with due confidence of his son's promised backing, Yellow Flying Tiger confronted his hated opponent once more with complete vigor to obtain revenge.

Being rather stunned at Flying Tiger's keen posture and seemingly good health, Chen Tong raised his halberd and charged the former with great furiousness nonetheless. Suffering defeat after a few rounds, Chen Tong began to flee while Yellow Flying Tiger hesitated lest he suffered gravely once more by the enemy commander's javelin. Knowing that his opponent would most assuredly not pursue a second time after suffering such a calamity within the past, Chen Tong decided to launch his Fire Dragon Javelin despite the great length between both commanders.

As Huang Tianhua unexpectedly leapt forth and absorbed the lance with his flower basket, Chen Tong knew that the boy would more than likely be a great obstacle between his long awaited revenge against Flying Tiger — and he thus slashed violently at Huang Tianhua in hopes of destroying him with quick speed. With a single swift slash of light from Tianhua's magical Moye Sword, Chen Tong's

head suddenly tumbled to the ground as an announcement of Flying Tiger's victory. Smashing the gates open with great speed, Yellow Flying Tiger emerged from Tongguan Pass shortly while Huang Tianhua bade a tearful farewell to his father, vowing to meet again at the Western Foothills sometime into the future. Arriving before Chuanyun Pass, Commander Chen Wu, the brother of Chen Tong, obtained word that Yellow Flying Tiger had broken through Tongguan and destroyed his brother.

Being rather furious at such an incident while calling forth his generals to a council, General He Shen moved forward and told the commander of his plan to "take the enemy by cunning, not by force". After accepting the former's plan with delight, Chen Wu appeared before the pass gates to courteously propose a feast for Yellow Flying Tiger due to the unjust suffering that he confronted within the past. Accepting such a proposal with due happiness, the night arrived in quick time during their fellow feast together.

Being asked to rest at their lodgings for the night, Yellow Flying Tiger reluctantly declined such an offer lest Chen Wu attempted to perform any treacherous deed at such a time; he unwillingly agreed, however, once his generals declared their reassurance that such could not possibly happen considering the former's kind motives.

Ordering his men to hide the luggage carts within neighboring corridors, every man fell asleep with true ease, while Yellow Flying Tiger insistently paced about in his room while reminiscing the past calamities that he had suffered and how he can effectively ensure that harm can be escaped within the present situation.

Carefully considering such thoughts throughout the night without the slightest would to sleep, he was startled to hear the voice of his beloved wife suddenly emit throughout the walls of his room, stating that a grand fire should burst about within their sleeping quarters in short time — as Chen Wu had essentially planned out. Waking everyone present immediately, Yellow Flying Tiger elaborated Lady Jia's words and declared that they should thus break out of their current position in quick pace.

As each general smashed the barred doors open with hand axes, they ordered the luggage carts to be pushed out of the building once heaps of firewood were clearly seen laying in front of them. Rushing out atop their horses with unparalleled speed, Chen Wu quickly attained word of such happenings — and thus pursued Yellow Flying Tiger's forces in immediate pace. Seeing Chen Wu rushing upon his back, Yellow Flying Tiger yelled at the enemy commander for his insincere kindness while possessing irrational enmity towards him.

Charging each other with great furiousness, Flying Tiger stabbed his sword deeply through Chen Wu's heart before smashing down the gates and destroying all enemy soldiers that dared to oppose his intense resolve.

Leaving Chuanyuan in complete victory while approaching Jiepai Pass in quick speed, General Huang Ming commented to Yellow Flying Tiger that Huang Gun, the former's father, was the commander of the following pass — and most assuredly would listen to his son's reason after the unjust incidents met within the past. As Huang Gun had obtained word of Yellow Flying Tiger's rebellion, and the

grand slaughter through such an incident, he opened the camp gates with 3,000 soldiers at his right hand while ten prisoner carts sat to his left in preparation to punish his son despite the filial relations that they might possess towards each other.

Chapter 33

The Battle at Sishui Pass

As Generals Huang Ming and Dragon Huan of Yellow Flying Tiger were the first to reach the gates of Jiepai Pass, they clearly noticed Huang Gun's blatant intentions but approached him nonetheless in greeting. With Yellow Flying Tiger's additional approach, Huang Ming suddenly lashed out many cold words of hatred towards his son due to the consequences that should be personally brought upon him as a latent result. Desiring to be remembered by the king as a loyal subject with the chance to live, Huang Gun demanded that his son dismounts and was taken in as prisoner for him to deliver before the feet of Morning Song.

He accepted his father's words as being his only chance left to prove that he was a filial son still possessing loyal attributes towards the Shang Dynasty. Huang Ming immediately stepped forward and convinced his master that such an action would only put great shame to his resolve, and clearly was not the Will of Heaven to give in to such an injustice without a second thought. Realizing that Huang Ming must have been a large influential figure that incited his son into rebellion, Huang Gun unleashed his blade wrathfully while charging at the former.

Attempting to convince Huang Guan that his actions would be void of virtue and filially if he continued to fight solely for his currently possessed reputation rather than the greater good, Huang Gun's rage became ignited with a tint of even greater infuriation. As the four main generals under Yellow Flying Tiger began to violently clash blades against Huang Gun, Huang Ming immediately suggested to his master to use the time that they keep Guan at bay to escape from the pass gates — which were currently wide open. Seeing his son flee from the pass gates as he continued to clash blades against the enemy generals, and knowing that he would suffer death by the king for such, Huang Gun fell from his horse and attempted immediate suicide as a new resolution.

Grabbing hold of Gun's arms to negate such an impulse resolve, Huang Ming calmly stated that he and the other three generals had originally intended on handing Yellow Flying Tiger in to Jiepai Pass after being forced into rebellion lest they wanted to be killed. Stating in addition that if Huang Gun could approach Yellow Flying Tiger and state his intention to join them on their journey after carefully considering the situation, Flying Tiger could be lured back to a feast between father and son while being thrown into prisoner carts upon a later surprise.

Accepting such a suggestion as his only true opportunity to deal with Flying Tiger even if Huang Ming was simply bluffing in intention, Huang Gun approached his son shortly and pleaded forgiveness for the earlier rudeness. After inviting the unsuspecting Yellow Flying Tiger into his residence, and drinking with his son in due happiness, Huang Gun began performing the signal to capture the former and his entourage into prisoner carts — beating a gong upon a drum — continuously without any response from Huang Ming whatsoever. Dishonestly stating from the curtains that that the soldiers were not ready as of yet, the former meanwhile ordered Dragon Huan and Wu Qian to fill the prisoner carts with Huang Gun's belongings while setting the barns and warehouses aflame. As soldiers of Shang

stormed in to inform their commander of the current happenings while the majority of Flying Tiger's generals had already left the pass a second time, he became convinced by Huang Ming that the only way to preserve his great reputation, avoid death, and shine greatness upon the names of his ancestors, was to essentially join them in their departure to the Western Foothills. Kowtowing to Morning Song eight times while hanging his seal of office within the Silver Security Court, Huang Gun joined his son with 3,000 soldiers and 1,000 guards shortly.

As Huang Gun was riding side by side with Huang Ming, he warned the latter that they were approaching Sishui Pass. A pass that wields a dangerous sorcerer named Yu Hua, the reputed *"Seven–headed General,"* who had never lost a single battle in his life. While Yellow Flying Tiger met with Gun and Ming shortly at their neighboring camp of Sishui Pass, Han Rong, the commander of the pass, sighed in great displeasure at being forced to deal with a commander that was once renowned throughout the Shang Dynasty as a hero.

Summoning his generals nonetheless to do away with the threat that laid before him, he and his generals decided it best to block the pass's gates with a heavy–armored unit, while the rest of his forces outside prepare for combat with long spears as their attributed weaponry. As the feared Yu Ha exited the gates before the enemy's camp, Yellow Flying Tiger personally declared that he should meet the former in combat. With Yu Hua's inspection to Flying Tiger for his rationale behind rebellion upon their approach, Yu Hua almost became convinced by the general's words — but nonetheless rode forward to do battle lest his own grandly established reputation was to be lost for freeing a widely–accounted rebel of the dynasty.

Being utterly exhausted during their duel as Yellow Flying Tiger's swords were used with keen renown and skill, Yu Hua retreated a set interval between the former while unleashing his black–cloud pennant to knock Flying Tiger unconscious. Pushing the commander before the feet of Han Rong, Han Rong placed Yellow Flying Tiger into gaol while awaiting the additional capture of his assistant rebels. As Huang Gun sat in camp fuming over Han Rong's chance to attain a high level of rather undeserved merit that night, Yu Ha rode forward to be met by Generals Zhou Ji and Huang Ming the following morning.

Unfortunately however, Zhou Ji and Huang Ming had never seen the method used to capture their commander originally, and they thus fell in addition to Yu Hua's magic pennant very shortly. Even though the generals of Flying Tiger were clearly informed of Yu Hua's ability by Huang Gun at a later point, their inner pride blinded their eyes from rationality — and Yu Ha thus managed to capture Huang Feibiao, Huang Feibao, Dragon Huan, and Wu Qian in a mere two encounters.

Being honored by Han Rong for his evidential prowess, Huang Gun meanwhile sat in the camp while gazing into the eyes of his grandsons, knowing that they too would more than likely be forced to suffer the same fate as their comrades. Obtaining report that Yu Ha had appeared once more before Flying Tiger's camp, Huang Tianlu, Huang Ming's grandson, convinced his grandfather that he should defeat the enemy general with his keenly established renown on the battlefield despite his age.

As the bout thus began between Tianlu and Yu Hua, the latter managed to use his magical pennant on Tianlu despite the wounds that he obtained through the former's unexpected skill. Being utterly distressed beyond despair at the hearing of his grandson's additional capture, Huang Gun suggested to his fellow soldiers to display their fine gifts present as a purchasing of their own freedom, while he accepts his seemingly inevitable fate as prisoner.

Even though the soldiers tried to console his motives, Huang Gun ignored such words due to the situation's clear conditions — and thus set forth to Sishui's gates to convince Han Rong that his grandchildren should be free of any harm while he gives himself in to preserve what little reputation he should have. Obtaining report on Huang Gun's arrival, Han Rong set forth with generals side by side, believing that the former either came for negotiation or sympathy.

Chapter 34

Good and Bad Fortune of Yellow Flying Tiger

Crawling on his knees before Han Rong, while performing a reciprocated salutation, Huang Gun placed forth his remaining grandchild and begged for his life to be spared of any such punishment so that the Huang family would not only live on, but the latter would be remembered as a man of compassion even when under a ruler of contradicting attributes. Responding to such a statement, Han Rong declared that no matter what the circumstances might be, if he dares to violate his set orders through nothing more than personal consideration, others would suspect him as being an ally to the rebels and/or unreliable as a commanding personage of the Shang Dynasty.

Retorting nonetheless by stating that his grandson was obviously forced into rebellion through current circumstances, and Han Rong would prove his respect towards the Huang family for reputational benefit if the child was to be freed, the latter dismissed such words as being irrational and out of the question. Knowing that all hope was thus lost, Huang Gun gave in himself and his son to be placed forth in the gaols as prisoners. Being utterly delighted at the capture of Yellow Flying Tiger's entire family and subordinate generals, a feast was performed as congratulations for such a grand feat.

Discussing afterwards who should be in command of the Morning Song prisoner escort party, Han Rong sat back in satisfaction at Yu Ha's ensured backing. As Yu Ha and his party began to travel immediately with their eleven prisoners present, Huang Gun couldn't restrain his tears over such a vile conclusion to a clan that was honored as highly as the very dynasty itself. Meanwhile at the Golden Light Cave of Qianyuan Mountain, Fairy Primordial intuitively knew that trouble was running about — and thus made a divination to find Yellow Flying Tiger and his family in grave danger.

Calling for Nezha in immediate pace, Primordial ordered his disciple to rush down the mountain and set free any men who seem to be in a state of crucial need, and then return after assisting them through Sishui Pass. Grasping his Fire–Tip Lance, Nezha sped down the mountain in excitement before seeing an army marching towards his direction with prisoner carts at their side. Assuming that this entourage was the one he was looking for, Nezha took up position on a narrow stretch along the pathway and began to sing a song in order to aggravate the soldiers in some way.

Strolling along to Nezha's position after attaining report on the former's actions, Yu Ha became infuriated at Nezha's insistence to obtain ten ingots of gold as payment for passage — and thus spurred his mount forward to attack such an annoyance. Being overrun by the enemy immortal's clear renown, Yu Hua unleashed forth his magical pennant; but such was only taken away by Nezha's leopard skin bag without the slightest effort.

Knowing that the man standing before him must be that of an immortal, and for surely he would meet disaster if his magical pennant was not attained quickly, Yu Ha rushed at Nezha with great desperation — clearly realizing that he could not

do much in such a situation. Unleashing forth his golden brick to gravely wound Yu Ha lest the latter attempted to kill the prisoners as a last resort in his desperate situation, Yu Hua galloped away in great speed while blood poured profusely from his head and body. Rationalizing for a moment, Nezha decided it best to allow Yu Hua escape lest his mission was delayed any further. Sending all other soldiers to immediate flight, Nezha inspected whether a man by the name of "Yellow Flying Tiger" was present in their party before freeing anyone.

As Yellow Flying Tiger prostrated before Nezha in gratitude while announcing his name, each prisoner reciprocated many kowtows to the man who freed them from certain disaster after receiving freedom from their bonds. Ensuring Flying Tiger and his family that he should personally hold of the pass for their sake in the time being, the former set off immediately to assist.

Yu Hua had meanwhile returned to the side of Commander Han Rong and thoroughly elaborated his meeting with a strange immortal that attacked him solely out of greedy intentions for a toll passage. Han Rong became very uneasy over the current circumstances — but became reassured after a general reminder that the commander Yellow Flying Tiger would have little choice but to return to Sishui even if he happened to be freed.

Obtaining report shortly that a man by the name of "Nezha" had arrived before the camp gates for battle, Han Rong strode out of the pass immediately without the slightest patience for further trouble on his part. Being informed by Nezha outside the gates that he had freed Yellow Flying Tiger and his entourage while beating back a man by the name of "Yu Hua", Han Rong began to curse the former for the trouble that he had caused — and thus attacked Nezha without any further talk.

Not realizing what outstanding immortal qualities Nezha possessed, Han Rong and his soldiers were beaten back quickly with fear equivalent to that of fighting a great dragon. Not allowing such a threat to simply run amok no matter how strong it might be, the four generals and two brothers of Flying Tiger suddenly approached the gates of Sishui in assistance to the furthered detriment of Han Rong. As Yu Hua was informed of this critical situation, he immediately strode from the gates and became infuriated that the immortal from earlier dared to return simply to sully his great renown.

Using his golden brick and Universal Ring with great skill, Nezha forced both Han Rong and Yu Hua into immediate flight, while Yellow Flying Tiger and his father arrived shortly to break through the gates and gather all originally acquired belongings before charging through the pass in success. As Nezha took his leave shortly, Yellow Flying Tiger and his entourage eventually arrived to Mount Qi — a region neighboring Phoenix City of the Western Foothills — without any opposition or trouble at that. Ordering his fellow generals and family members to take up camp near Phoenix City following their arrival, Yellow Flying Tiger dressed in plain clothing while heading through the city alone.

Walking through the streets, Flying Tiger noticed that the market and household regions were very prosperous compared to that of Morning Song — and thus became quite satisfied over the long hard–won journey that he inevitably performed. After obtaining information from a fellow passer–by where Prime

Minister Jiang Ziya's mansion was located, Yellow Flying Tiger approached the mansion shortly while being ushered in before the prime minister. Thoroughly elaborating his rebellion against Morning Song and the rationale behind such an action, Jiang Ziya joyfully allowed his guest to sit by his side while ensuring the former that he should inform such words to King Wu as soon as possible.

As Jiang Ziya thus approached the palace gates shortly, while greeting the king as the usual tradition, the prime minister informed King Wu that Prince Yellow Flying Tiger of Military Prowess had forsaken King Zhou and was now present within Phoenix City to offer his service. Once Yellow Flying Tiger had been called for audience before King Wu, the prince's new title became Prince for National Pacification and Military Prowess in hopes that he should be one of the destined founders of the future Zhou Dynasty.

Performing a banquet feast in Flying Tiger's honor, each of the family members and generals serving under the former were brought within the city while reattaining their original rank and position when originally under Shang.

Chapter 35

The Surrender of two Generals

Returning to the incident at Lintong, Grand Old Master Wen Zhong was utterly astounded at being overtaken by such a simple trick even though he had mastered many immortal arts within the past — thus evidently suggesting that he must not have been destined to take Yellow Flying Tiger no matter what action was performed on his part. Returning to Morning Song shortly while elaborating to the ministers his unfortunate failure, Wen Zhong became rather worried over Yellow

Flying Tiger's conjectured immortal assistance reoccurring in the future as to increase his probability of escaping through the passes. As reports soon entered the capital, stating Yellow Flying Tiger's individual victory over the five passes, Wen Zhong became infuriated at the countless detrimental occurrences evolving out of King Zhou's incompetence — but nonetheless resolved in his heart that he must uphold the vow to King Da Yi: the eternal preservation of the Shang Dynasty, even if it costs his own life.

Knowing that Yellow Flying Tiger's successful arrive at the Western Foothills would be a great factor in Ji Fa's encouragement to rebel against the capital, Wen Zhong formed an audience before many generals to discuss the current issue. Then General Lu Xiong stepped forward and recommended to the Grand Old Master that any form of war against the Western Foothills would currently act against their favor — due to the lack of food supplies and generals willing to cooperate through extensive trouble with other rebelling forces such as the dukes. Thus Wen Zhong became convinced that the best course of action would be to obtain information about the Western Foothills set intentions in any means appropriate before taking impulsive courses of action.

With consent from the Chao Twins that they should undertake such a task, they immediately left the frontier with 30,000 soldiers at their backing — lest they were forced into a situation that was needing of attack. Haltering near the western gates of Phoenix City following their arrival, Jiang Ziya obtained word of such while becoming rather confused as to why King Zhou would act at such an inappropriate time. Not being rational of the situation to any means, the Chao Twins both agreed to challenge before the gates of Phoenix City in their desire for battle and bloodshed.

As Jiang Ziya sat in conference, while being approached by a guard shortly to be informed of the Shang Army's intentions, General Nangong Kuo volunteered to meet the foe outside the gates. Taking impulsiveness into his own hands, Chao Lei, the elder of the two brothers, approached his challenger, stating that Yellow Flying Tiger was to be bound up as the rebel he was — or the people of Phoenix City should suffer death for their contradictory manners.

Responding to the former's words with his cutless, Chao Lei was taken captive shortly after thirty rounds of battle. Refusing to kneel with hurtful words after being presented before Jiang Ziya, and receiving the order of execution for

such, Yellow Flying Tiger moved forward and convinced the prime minister that Chao Lei might be useful to them in the future if he remains alive for now.

Obtaining consent, Yellow Flying Tiger approached the general with convincing words that he should always remain at the lowest class if his loyalty belongs in the hands of a barbaric ruler like King Zhou, rather than a man of virtue such as that of King Wu. Expressing his immediate apologies to Jiang Ziya while being allowed to convince his brother, Chao Tian, Chao Lei appeared before his astonished brother outside the western gates shortly.

After elaborating his rationale behind being freed, and his new intentions under the Western Foothills, Chao Lei became very uneasy at the prospect that their fellow family members would be slaughtered in entirety if they were to both defect from Morning Song. As Chao Lei thus devised a plan so that they can essentially escape disaster, Chao Tian meanwhile returned to the city while informing Jiang Ziya that his brother was indeed willing to defect — but he requests a general to see him as a sign of respect. Once Yellow Flying Tiger had volunteered himself with consent, Jiang Ziya additionally sent Xin Jia, Xin Mian, and Nangong Kuo to set locations lest anything was to happen to the prince.

As Yellow Flying thus entered the Shang camp in greeting, the two Chao Twins laughed internally at the idiocy of the Western Foothills while binding the former and returning to Morning Song quickly. When they had arrived before Mount Dragon along the way, General Xin Jia suddenly stood before their path, suggesting that they hand over Yellow Flying Tiger if they wish to keep their lives. Knowing that the situation was in their favor, and it would be foolish to give up such a chance so blatantly, the two Chao Twins rage fully thrashed their blades at the enemy general.

As Xin Mian additional fell upon the Shang forces with great force, Chao Lei decided to flee from the Western Foothills district in order to potentially obtain further support while his brother fought of the enemy. As Yellow Flying Tiger had essentially been freed more easily due to the former's departure, the prince wrathfully took Chao Tian prisoner in his vows for revenge. Meanwhile, Chao Lei unfortunately forgot the specific path of exit from the Western Foothills district — forcing him to run about atop his horse with great frustration over such a ridiculous situation.

Being approached shortly by General Nangong Kuo under the light of the moon that midnight, Chao Lei had no intention to feel regret over his previous decision, and thus charged at the enemy general with swift renown. Not realizing that Nangong's furiousness and aggression made him one of the strongest warriors of the Western Foothills, Chao Lei was bound shortly and placed within the Prime Minister's mansion the following dawn. Once Yellow Flying Tiger and Nangong Kuo elaborated their successful capture of Chao Lei and Chao Tian to Jiang Ziya, the prime minister ordered for the brothers to meet an immediate execution through beheading.

As Chao Lei quickly elaborated the situation with his fellow family members, and the regret that he possesses by not telling Jiang Ziya of such an issue sooner, Yellow Flying Tiger personally informed the prime minister that Chao Lei's words were indeed truthful. When the two brothers had thus been set free while

kneeling before Jiang Ziya, the latter stated that Chao Tian should remain as a hostage, while Chao Lei returns to the capital with secretly written instructions that would essentially ensure their family's safety. Realizing he had little choice, Chao Lei set out for Morning Song at once.

Chapter 36

First Disaster within the Western Foothills

As Chao Lei arrived before Capital Morning Song a few days following his departure, he presented himself before Grand Old Master Wen Zhong, stating that Commander Han Rong's lack of support with rations and fodder led to his army's decay — thus forcing him to flee back to the capital and plead for reinforcements. Knowing clearly that Han Rong could have easily supplied Chao Lei with full rations with a single lifting of his finger, the commander must have had quite a rational resolution as to not heed such a call — especially considering his reputation could falter through such an action.

Assigning Chao Lei 3,000 soldiers and 1,000 piculs[10] of rice nonetheless, the general set out for the Western Foothills shortly while secretly taking along his family in addition. As Wen Zhong still pondered quite some time following Chao Lei's leave, he performed divination to find out that Lei only intended on bringing his family to the Western Foothills during his return. Knowing that Chao Lei was too far away to be harmed, Ji Li and Yu Qing, the disciples of Wen Zhong, approached their master and suggested that Zhang Guifang, Commander of Green Dragon Pass, should be chosen to lead an attack upon the Western Foothills.

With Zhang Guifang's immediate departure, Qiu Yin took the former's place as commander over the pass. Meanwhile Chao Lei arrived within Phoenix City to report his success before Prime Minister Jiang Ziya. Giving an account of his conversation with Wen Zhong, Jiang Ziya clearly realized that war with Shang was very probable, considering the current circumstances with Yellow Flying Tiger's rebellion and his own image of being a man of great trickery and deceit.

With Zhang Guifang's arrival before the southern gates of Phoenix City after seven days of march, Jiang Ziya obtained word of such — and thus asked Yellow Flying Tiger for his knowledge on the enemy commander's ability level. Informing the prime minister that Zhang Guifang possesses a strange technique that allows him to control each specific movement of his opponent after calling out their name, Jiang Ziya became rather worried over such an unexpected summary.

As many general of the Western Foothills believed Yellow Flying Tiger's words to be nothing more than nonsense, Commander Zhang Guifang meanwhile sent forth General Feng Lin for the first challenge. Placing scorn over rationality, Ji Shu Qian charged from Phoenix City's gates to do battle with the enemy general, no matter what technique he might have possessed. Realizing that the man standing before him was commander of the vanguard under Guifang, Ji Shu Qian stabbed his lance at the former with great precision and renown.

Unfortunately for Shu Qian however, a large red ball of light suddenly shot from Feng Lin's mouth, causing him to be blinded while beaten to death by the enemy general's tooth–fanged clubs at the same time.

10. Commercial unity of weight. In China, Japan, Sumatra, it is usually 133 lbs. (approx. 60 kg). Called also *"tan"* by the Chinese.

As Zhang Guifang mounted the fallen warrior's head atop his camp gates in satisfaction over Feng Lin's victory, Jiang Ziya gnashed his teeth in anger at such a report. Once Zhang Guifang had personally led his forces before the enemy gates in high morale, Jiang Ziya wrathfully approached the former with soldiers standing to his right and left.

With the forces of Jiang Ziya clashing blades fiercely against their foe, Zhang Guifang could not restrain the great anger that arose within his veins at the very sight of Yellow Flying Tiger fighting against His Majesty in full resolve — and thus yelled the name of the former, sending him crashing to the ground in a state of paralysis.

With the immediate assistance of Yellow Flying Tiger's two brothers, and Zhou Ji, the prince managed to escape any potential capture. Realizing that his true intention had slipped from his grasp, Zhang Guifang fled, but happened to obtain Zhou Ji in the process of his retreat. In additional ill–fortune, General Nangong Kuo's aggression overcame him during his pursuit of the fleeing Feng Lin — thus resulting in his capture.

As Jiang Ziya led his forces back to Phoenix City in great distress and rage over the reality of the situation, Zhang Guifang had meanwhile placed both captured generals within prisoner carts to await their eventual return back to Morning Song following the Western Foothill's fall.

Challenging the city the following morning as usual, a board of truce was hung before the gates, convincing Zhang Guifang that a short rest for his soldiers would be the best choice at hand. At this same point in time, Fairy Primordial had personally observed the current happenings at the Western Foothills through divination.

Calling forth Nezha at once, Primordial thoroughly elaborated the current and future happenings that should befall the west, declaring to his disciple that he should thus immediately assist Jiang Ziya as a showing of his celestial renown. Being very delighted at a chance to unleash his prowess upon impulse, Nezha kowtowed to his master before setting off to the Western Foothills, arriving shortly.

Once Nezha had approached Jiang Ziya at the Prime Minister's mansion, while elaborating his reason for appearance and obtaining word on Zhang Guifang's strange ability, the former asked the prime minister if he could challenge this foe at once. Being convinced by Nezha's celestial attributes and great vigor, Jiang Ziya ordered the board of truce to be removed at once. With Feng Lin's immediate departure before the city gates to offer challenge upon the realization of the board's disappearance, Nezha approached the enemy commander while lashing violently with his renowned lance of fire.

Clearly realizing that Nezha was more than likely a celestial being due his uncultured manner of battle and strange revolving wheels of fire, Feng Lin retreated a grand distance lest he received immediate death, while shooting forth his ball of red flames at the former's face. Being naturally well acquainted with such sorcery, Nezha negated his technique, while forcing Feng Lin into retreat after being gravely injured with the Universal Ring.

Following the injured general back to his camp, Nezha anxiously yelled for Zhang Guifang to show his face at once. Appearing before the celestial and attacking him with great renown, Zhang clearly showed signs of severe fatigue — and thus called forth Nezha's name — and set order — without any success whatsoever. Realizing that the situation was inevitably in the enemy's favor, Zhang Guifang resolutely charged his blade at the former with the furiousness of a great dragon.

Chapter 37

Jiang Ziya visits Mount Kunlun

As Nezha became determined to put an end to his vigorous enemy, the Universal Ring was used to break Zhang Guifang's arm and effectively send him fleeing. Reporting to Jiang Ziya that his innate celestial qualities saved him from any form of harm — and assisted in a grand victory at that — Zhang Guifang had meanwhile sent an urgent report to Grand Old Master, asking him for additional reinforcements for the front. Realizing that Guifang would try to obtain a far greater militia at his backing due to the unparalleled prowess that Nezha possesses, Jiang Ziya decided to head to Mount Kunlun to pay his master a visit after giving his traditional farewell to King Wu.

Informing His Majesty earlier that he would be gone for around three days of time, Jiang Ziya arrived very shortly before Unicorn Mountain of Mount Kunlun, while gazing at the beauty that was still present despite his being gone for over a decade. Entering the Jade Emptiness Palace while prostrating himself before Master Celestial Primogenitor, the latter offered fellow greetings to his disciple before ordering him to construct a Terrace of Creation upon Mount Western Foothills immediately — as it was his set destiny.

Additionally stating that many men of talent should appear before him once times of emergency present themselves, he dismissed Jiang Ziya, but carefully informed him to ignore any such voice that might call forth his name upon his return to the Western Foothills, lest any disaster comes of it. Holding the "List of Creations" while taking his leave from Primogenitor, Jiang Ziya began to hear someone calling his name from behind; recalling his master's words with clarity, he refused to reply while continuing along the path to Unicorn Cliff.

As the man became exceedingly angry over Jiang Ziya's rude behavior — for they had been friends for over forty years back at Mount Kunlun — Ziya turned his back to see Shen Gongbao before him. Expressing immediate retribution for his rudeness, and upon Shen Gongbao's inquiring as to which side the former was assisting, Jiang Ziya replied to his old friend that he was fully resolved to do away with the tyrant ruler King Zhou, as Prime Minister of the Western Foothills.

Believing King Zhou's manner of rulership as being for the greater good — due to the supreme military force at his backing through such disciplinary motives — Shen Gongbao became angry at Jiang Ziya's words — and thus declared to his old friend that King Wu would remain as nothing more than a mere laughing stock if he continued to oppose His Majesty with petty words of morality and virtue.

Declaring that he would remain with King Wu eternally, despite the former's words of hate, Shen Gongbao became determined to show Jiang Ziya not only his superior rationality, but his superiority in technique as well. Cutting the head from his body and tossing it into the air, Jiang Ziya gazed in amazement as it simply revolved many times in a single space while Gongbao's body still stood erect with full mobility. Possessing a natural hatred towards Shen Gongbao, and seeing such a chance as being very probable to end in his own intended way, Immortal of the South Pole ordered White Crane Lad to transform himself into a

crane and seize Gongbao's revolving head while tossing it into the North Sea. Immediately performing his set instructions, Immortal of the South Pole meanwhile scolded Jiang Ziya for defying Primogenitor's words.

As Shen Gongbao ran about in great confusion as to why he was unable to retract his head whatsoever, Jiang Ziya earnestly pleaded to spare Gongbao's life — for he might be able to convince his old friend that King Wu was the dynasty's savior to negate any potential opposition within the future. Clicking his fingers to allow Gongbao's head to be freed, it immediately returned to its host's body at once. Knowing that he could have died if his head had not returned after three hours of time, Shen Gongbao left the mountain region with the declaration that he should turn the Western Foothills into a sea of blood in short time.

As Jiang Ziya had thus headed quickly to the East Sea while gazing forth at the immense beauty laid before his eyes, the sea suddenly erupted, signaling the arrival of a spirit that had wondered for over 1,000 years. From the heavens he approached to Jiang Ziya stating that he had been a reputed warrior, under Emperor Xuanyuan, which had suffered death at this sea and had been entrapped ever since. Jiang Ziya let loose a grand show of lightning to free the fallen warrior from his bonds. Kneeling forth in unparalleled gratitude, Jiang Ziya took his hand, while continuing towards the Western Foothills only to find the air being thrashed about with a sudden storm that raged onwards.

As the four devils originally present within the Peony Pavilion approached Jiang Ziya from the heavens with a fellow greeting, they were immediately ordered to assist in the construction of a "Terrace of Creation", while Bai Jian personally acts as supervisor of the work. Performing the construction with great resolve and keen skill, Jiang Ziya had meanwhile returned to Phoenix City, where he was met warmly by both General Wu Ji and Nezha. Being informed that no such attack was performed by Zhang Guifang throughout the interval of his departure, Jiang Ziya issued specific orders to his generals the following morning in preparation for a specialized night–raid.

As Zhang Guifang stamped his feet impatiently at the confirmed backing of additional reinforcements from the capital, he suddenly began to hear the roaring of cannons and soldiers from within the gates of his camp — and thus immediately rushed forth with Feng Lin by his side in full armor. Realizing that the Zhou forces had leaked in throughout every direction — for the sounds of clashing swords had been heard from right to left — Zhang Guifang became terrified at the brilliant glow of fire that emitted from Nezha as his soldiers were slaughtered like lowly animals.

Knowing that the situation was hopeless without their reinforcements, Zhang Guifang and Feng Lin had little choice but to save their own lives by fleeing amongst the confusion to Mount Western Foothills with their remaining forces following. Smashing the ground with both fists at the sight of his pride being torn apart by such a ridiculous incident, Zhang Guifang rage fully wrote another urgent report for reinforcements at once. Holding a conference back at Capital Morning Song, Grand Old Master Wen Zhong was astonished to see an additional request for reinforcements obtained from Commander Zhang Guifang — and thus declared to all around that if victory was ever to be reality, he must personally set forth to the Western Foothills and show the enemy their place.

Ji Li, who was very close to Wen Zhong and knew much of his past, informed the Grand Old Master that he should head to the Nine Dragon Island within the West Sea in order to obtain his four Taoist friends as potential backing in his stead. Clapping his hands in delight at such a suggestion, Wen Zhong made immediate preparations to head to the island and invite his old friends with a fellow toast of greeting.

Chapter 38

Baby Tooth tackles Four Superior Men

Following Grand Old Master Wen Zhong's arrival at Nine Dragon Island, Wen Zhong would see his four superior men friends idly enjoying a game of chess. In time, it was decided that all four would assist; thus a strategy would be mapped out for their first move against Baby Tooth. Once they had completed their set strategy, Grand Old Master would present the foursome before King Zhou himself in the order: "Wang Magus, Yang Forest, High Amiable, and Li Resounding."

Once everything had then been set for movement, Zhang Cassia would once again appear before the unwavering Baby Tooth the following day. Suddenly, the foursome of Nine Dragon Island would suddenly appear on the battlefield — to the dismay of Baby Tooth. Wang Magus would then personally tell Baby Tooth the three–pronged request: "to force King Wu to return as a minister under King Zhou; the returning of Yellow Flying Tiger; and the feasting of Cassia's army."

Baby Tooth would ask for three days to think over their resolution. Following this, Baby Tooth would once again head out to Mount Kunlun. Upon his arrival, Baby Tooth would receive a Four–not–alike — a literal beast that had the body of a dragon, the head of a deer, feet like a cheetah, and hoofs like a qilin.[11] In addition, Baby Tooth would receive an XYZ Flag and a Devil Beating Whip. In short time, Baby Tooth's four–not–alike would bring him to a beautiful island within the North Sea. Following a somewhat short conflict with Good Lob, a fifteen-foot tall lobster, Baby Tooth would acquire the beast's consent to assist King Wu.

Once the Foursome of Nine Dragon Island had realized the following day that the granaries were never opened, they knew that Baby Tooth had refuted their request. Immediately after finding Baby Tooth, Wang Magus would personally charge out and give battle. Before Wang Magus was able to even touch Baby Tooth however, Nezha would suddenly appear and duel it out with him. Following a semi–major battle between the other three superior men, Good Lob, and Yellow Flying Tiger, Baby Tooth would attempt to make his escape through the clouds atop his beast.

The determined Wang Magus, however, joined Baby Tooth in the heavens. After directly hitting Baby Tooth with his Earth Slashing Pearl technique, Baby Tooth would fall to the ground beneath in an unconscious state. As Wang got off his animal to go for Baby Tooth's head, he heard a certain individual singing a song. Upon his approach, he would see none other than Superior man Broad Altruist. Once Broad Altruist had attempted to convince Wang Magus that Baby Tooth should be left alone for the sake of the Investiture of the Gods Register, Wang Magus would become rather annoyed.

11. The **qilin** is a magical animal with many varieties of descriptions. It can be quadruped, antlered, cloven hooved, with a fur either dull brown, colorful, fire-like, or like a gemstone. It can be either divine, peaceful, or evil. A tale tells that a qilin appeared in the garden of the mythical *Yellow Emperor*. Moreover, is told that the birth of *Confucius* was preceded by the arrival of a qilin.

Without thinking deeply about the situation whatsoever, Wang Magus would blindly charge at Broad Altruist with his sword. Jinzha, Broad Altruist's student, would appear immediately and negate Wang Magus's blade. Broad Altruist would then throw his Seven–trick Lotus around Wang Magus; resulting in complete imbalance. Jinzha would then stand ready to deliver the final blow to Wang Magus.

Chapter 39

Lu Xiong assists Zhang Guifang

As the infuriated Wang Mo was unable to move in any form while being firmly immobilized by Outstanding Culture's stakes, Jinzha performed one quick slash maneuver of his blade — sending the unfortunate Taoist to his death, while his soul became the first to gather before the Terrace of Creation.

Reviving Jiang Ziya momentarily afterwards, Outstanding Culture told the prime minister to return to the Western Foothills with the assistance of Jinzha. Departing after being informed of the prior situation, Outstanding Culture had meanwhile buried the corpse of Wang Mo in a grievous state over his impulsive gestures of the past. Fortunately driving away the Shang forces earlier, without any notable casualties at that, King Wu and the others were greatly delighted to see the prime minister return before the city's northern gates with a stranger by his side later that day.

Elaborating the incidents prior in full detail, while introducing Jinzha to all present, Yang Sen meanwhile sat within the Shang camp, being exceedingly worried over Wang Mo's lack of return by dusk. Performing a divination across his fingers at once, Yang Sen flew back in horror at the gruesome end to their fellow brother, Wang Mo. Informing his other two brothers of the situation immediately, all three Taoists slept throughout that night in great agony and despair over the death of Wang Mo — but such only strengthened their resolve to destroy Jiang Ziya even if they must sacrifice everything they possess.

Mounting their beasts at the very crack of dawn, the Taoists demanded that Jiang Ziya shows himself at once. Hearing of such a challenge shortly, Jiang Ziya hesitated, due to the various wounds that he still possessed from the incident prior, but was nonetheless encouraged to head to the front once Nezha ensured his essential backing. Appearing outside the eastern gates shortly after, Jinzha and Nezha immediately rushed forward to protect the prime minister from any harm. With a sudden wrathful charge on the part of the three Taoists, Jiang Ziya carefully watched the battle, while determining it time to try out his Staff of Beating Gods.

Throwing the staff into the air in a horizontal fashion, a sudden flash of lightning triggered the weapon to fall like a boulder — aiming for the unfortunate Gao Youqian. As Youqian's head splattered instantly at such an impact, Yang Sen was terrified, but nonetheless immensely enraged at the following death of his brother. Seeing Jiang Ziya toss the staff into the air earlier, and concluding through such a fact that the former killed his brother, Yang Sen let out a piercing cry of despair and lunged at the prime minister like a berserk dragon ready to slaughter at whim.

Being distracted by an object — the Universal Ring — being flung straight at him, Jinzha seized such a chance to bind the former with his Invisible Dragon Stake, and then finishing the Taoist off with a vertical blade slash through his abdomen. Seeing the death of two additional brothers, Li Xingba charged at Jinzha and Muzha, while Feng Lin and Zhang Guifang, who could not allow the death of any more allies lest their chances of victory became nullified, leapt forward to

assist their Taoist ally. Huang Tianxiang, the fourth son of Yellow Flying Tiger, meanwhile rode forth with his silver spear, even though he was still yet a child. Being overtaken by an obvious advantage over Tianxiang, Feng Lin cockily charged at the young boy while thrashing his clubs about wrathfully, but ended up being killed upon a single thrust of Tianxiang's spear — which pierced the former's chest with great renown.

Now knowing that the day had most assuredly been lost, Zhang Guifang retreated to the Shang camp immediately, while Li Xingba followed close behind. Upon their return to the Shang camp, Li Xingba suggested to Zhang Guifang that reinforcements were of great necessity, considering the recent death of four additional generals; Zhang consented at once to such a suggestion by sending an urgent report to Grand Old Master Wen Zhong.

Jiang Ziya returned to Phoenix City, where he profusely praised the young Tianxiang for his renown. Jinzha clearly realized that with the loss of three generals on the opposing side and their earlier retreat, more than likely out of fear of complete annihilation, they most assuredly would be awaiting an immediate backing of some form of reinforcements that ensured their ultimate protection. Jinzha thus approached the prime minister suggesting to him that the enemy commander should be engaged as soon as possible.

Clearly seeing Jinzha's rationale, Jiang Ziya followed his suggestion by leading forth his army the following day, while demanding Zhang Guifang to show himself at once. Raging exiting the Shang camp with generals to his right and left, Zhang Guifang knew that the situation was grave, due to the current lack of reinforcements, and capable generals at that, but nonetheless charged forward to begin a grand battle.

As each general unleashed their prowess upon the battlefield, Li Xingba fled through the heavens at the very second in which Jiang Ziya had made a threatening gesture with his staff, thus leaving Zhang Guifang surrounded by many generals on each side. With the Chao Twin's attempt to convince the enemy commander that reconciliation was the best choice, considering the current situation he was within, Zhang Guifang did not for a second consider such a resolution as probable — for his loyalty and honor had been sworn to King Zhou, no matter what obstacle appeared before him.

Fighting on like a renowned warrior from dawn to noon, Zhang realized his great exhaustion and the lack of forces remaining on his side, and thus pierced his own belly as a final show of loyal intentions towards the Shang Dynasty. Seeing the enemy commander fall to the ground and emitted his final breath, Jiang Ziya and his men returned to Phoenix City in triumph, after receiving the remaining soldiers of Guifang, who had surrendered.

As Li Xingba had meanwhile landed before a neighboring mountain to plan out his next move, he decided it best to return to the capital, while meeting with Wen Zhong to discuss their method of revenge. Ready to take his leave immediately, Li Xingba heard someone singing a song in a very close distance — and thus turned around to see a young man, who stated his name to be "Muzha". Exchanging salutations, while stating his name and set purpose, Muzha smiled in delight at the man who his master sent him far and wide to search for standing

right before his very eyes. Informing the former that he had been sent to capture him, and a great reward would be presented through such an action, Li Xingba knew that it would be difficult to escape such a grasp — and thus lashed forth his duel staves at the enemy. Greatly resolved to destroy anything in his path for the sake of revenge, Muzha became clearly overpowered as they clashed weapons violently along the mountainside.

Unfortunately for Li Xingba, however, Muzha suddenly unleashed a large blade–dubbed as the male counterpart of the two "Hooks of Wu" atop his back — to slice off the former's head in one quick strike. Riding to the Western Foothills atop his dust cloud, Muzha arrived before a large city, and was unexpectedly admitted in by his elder brother, Jinzha, who which introduced the former to the prime minister at once. As Grand Old Master Wen Zhong had meanwhile stamped his fist in rage at the report of three of his Taoist allies being killed, he ordered all generals to appear before him to obtain ear on the situation currently at hand.

After a lengthened discussion, it was decided that Lu Xiong, a general of old age, but capable in the art of military commandership nonetheless, would be assisted by Fei Zhong and You Hun as advisors, in order to essentially reinforce Zhang Guifang at all costs possible. Being equipped with 50,000 soldiers, and leaving the capital immediately without delay, summer soon approached, forcing the Shang army to perspire under the immense sunlight without the slightest breath of wind whatsoever. Being told by a patrolman along the way that Zhang Guifang had lost his life, and his very head was hanging upon Phoenix City's eastern gate as he spoke, Commander Lu Xiong ordered his soldiers to camp at a neighboring forest within a region known as *"Mount Western Foothills"* — as one of his generals had stated it to be.

Immediately sending report to Wen Zhong on the current situation, Jiang Ziya had obtained report on the enemy's camping within Mount Western Foothills — and thus ordered Wu Ji and Nangong Kuo to block any sort of assault from the former with 5,000 soldiers at their disposal. As both generals camped opposite to the stationary Shang forces, General Xin Jia arrived shortly to move their camp before the mountain's summit — as ordered by Jiang Ziya himself.

Following such a ridiculous order without any true choice, the forces of Zhou began to complain profusely as they were forced to remain within the direct heat of summer, while being laughed at below by the Shang soldiers, who knew that they would die of exhaustion if they remained as such for at least three days.

As Lu Xiong kept his forces stationed closely by his side without external movement, lest an ambush or trap of some sort became unleashed at any noticeable retortion, Jiang Ziya arrived before his own forces with an additional 3,000, and ordered his soldiers to construct a three–foot high terrace at once. With General Xin Mian's additional arrival with padded cotton jackets and warm caps to be worn upon each soldier, everyone present followed such an order at once — knowing fully that they rushed the risk of their own deaths at any moment.

Chapter 40

Phoenix City's Great Siege

With the immediate arrival of dusk, and the essential completion of the terrace, Jiang Ziya began to recite many incantations and spells to stir up the winds for his set intentions. Destroying the deathly heat of summer with a refreshing breeze, the wind gradually became stronger — even to the extent that trees became uprooted, and sand flew about violently. As the wind became etched with a tint of coldness, winter snow suddenly fell from the heavens, covering the land beneath with a tint of silver and white. Being exceedingly astonished and enraged at the coldness at the same time, Lu Xiong began making preparations to make an immediate retreat, lest they were frozen to death by such blatant sorcery.

Realizing that the enemy army could escape his grasp without death, Jiang Ziya began to recite many charms, effectively summoning the sun before the Shang forces' eyes. Sending large torrents of waves raging about, the prime minister additionally summoned forth a cold wind, freezing all unfortunate soldiers of Shang to ice. Seeing an ocean of ice laid about beneath the summit, Wu Ji and Nangong Kuo broke into the Shang camp as ordered, taking back Lu Xiong, Fei Zhong, and You Hun as prisoners as easily as turning over their very palm. As Lu Xiong stood defiantly before the feet of Jiang Ziya, while Fei Zhong and You Hun fell to the ground, begging for mercy, the prime minister ordered them to be placed within prison for the time being.

Reciting incantations immediately after to melt away all ice below the mountain's summit, over 5,000 soldiers of the original 50,000 had been clearly frozen to death, while the remaining 45 managed to escape from the Western Foothills without any notable harm. With Jiang Ziya's decree to receive King Wu before Mount Western Foothills at once, General Nangong Kuo set out to Phoenix City shortly, performing such a task with immediate speed. Being accompanied by his civil and military officials along the way, King Wu noticed many lumps of ice and snow laying about in random areas of the mountain — and was thus informed by the prime minister following his arrival.

As the prime minister began to write an elegy of in memory of the warriors who lost their lives for the Zhou cause, King Wu began to burn incense, while Jiang Ziya ordered the three prisoners to be brought forth and beheaded at once. Following the end of their ceremony, Han Rong had received the remnants of Lu Xiong's army, and at the same time, sent an urgent report to Grand Old Master Wen Zhong on the current issue within the Western Foothills.

Being determined that his own appearance within the Western Foothills was the only insurance of Shang victory, Wen Zhong was immediately confronted by his two disciples, who suggested the four Diablo brothers — for they possess great magical renown, far exceeding what the original four Taoists could have obtained through their discipline. Being delighted, and well confident, over their summary, Wen Zhong sent an order to the four brothers, appointing them as expeditionary commanders if they were to comply. Realizing that the Grand Old Master must assuredly be rather desperate after receiving report on their

appointment, the Diablo brothers nonetheless roared through the Good Dream Pass, 100,000 strong, and arriving before Phoenix City in rather quick pace.

As the prime minister obtained word shortly on the arrival of a Shang army camped near the city, Yellow Flying Tiger carefully spied on their forces from the city wall, and upon the spotting of the renowned Diablo brothers — Mo Lihong, Mo Liqing, Mo Lihai, and Mo Lishou — he returned to Jiang Ziya's side and thoroughly elaborated the situation. Informing Jiang Ziya of their individualized special abilities — in which he knew by fighting by their side during a conflict against the East Sea district — the prime minister sat in great discomfort and distress.

After three days without any form of challenge, the four brothers toasted each other that night, while charging forth the following morning to do battle. Not having any preset plan as Jiang Ziya exited from the city gates to confront the four brothers, Mo Liqing started things off by rage fully yelling at the prime minister for his intentions on rebellion, especially after seeing Zhang Guifang's head atop Phoenix City's walls, who he had recognized.

He said that they never possessed any intentions to rebel against the dynasty, but they were simply defending themselves from King Zhou's constant debased assaults. Even after told that, the four brothers cared little of his words, for Grand Old Master was a keen man of intellect and competency and would surely not have sent them if the Western Foothills were not planning rebellion. And they thus charged at the Zhou forces, fighting right and left with great renown. Unfortunately for Nezha, and any other generals who had wielded a weapon of magical attributes, Mo Lihong used his Universe Muddling Umbrella to absorb such weapons with a single horizontal spin.

With eager to show the opposition his own power, Mo Liqing shook the Green Cloud Sword atop his back, forcing all within a set perimeter to unconditionally kill themselves with their own weapons. As the clouds above turned dark, with flames shooting about from Lihong's umbrella, Lishou used his white elephant to devour all unfortunate soldiers that happened to stand within its path. Fleeing back to Phoenix City in complete defeat, over 10,000 casualties had been counted, while nine generals had additionally lost their lives.

As the Shang forces returned in great happiness over such a feat, Lihong suggested a complete assault upon Phoenix City's walls during their next military conference, in a chance to force both Jiang Ziya and King Wu into effective surrender. Enforcing such a suggestion with open arms, the four Diablo brothers clearly realized that boards of truce had been placed forth the city gates, but they nonetheless assaulted the city with scaling ladders and cannons — not daring to let up for a single second, lest such a grand opportunity was to be negated at some later time.

Retorting with flaming arrows, lime bottles, throwing spears, and of the sort for over three days, the Shang forces became even more resolved to break through such a defense, even at their own lack of soldiers through such aggression. Ordering a retreat following the end of their third day of assault, the four brothers decided that they should besiege the city and ensure that external food supplies and reinforcements were essentially cut off. After three months without any true success, Lihong suggested to his brothers a full scale assault upon the city with

their legendary weapons; the amount of innocent casualties was of no more concern, for the city's capture was completely essential, lest their own personal expenses result in reprimanding from the Grand Old Master.

As it was agreed that such an action should be taken by midnight, Jiang Ziya had meanwhile performed divination after hearing a sudden unpredictable blast of wind blow down many obstacles within Phoenix City. Realizing that such a resolution was rather likely to come about eventually due to their obstinacy, Jiang Ziya summoned forth the North Sea as a large water barrier that stretched over the entire city, negating any potential attack from the opposition's weapons.

Being utterly astonished at the uselessness of their weapons against such a formidable crest of water over Phoenix City, the four brothers had little choice but to give up their pre–planned attack for that night. As the barrier remained erect before the city for months, as Jiang Ziya full realized the external actions of besiegement on the part of the Diablo brothers, the four brothers could do nothing more than continue to await food supply conveys in order to obtain a chance to attack the city from within.

Eventually obtaining word that their city's supply of food could only last another ten days at the most, Yellow Flying Tiger suggested that the rich citizens of the Western Foothills should be forced to open their granaries for the city's overall use, while being repaid at a later time. Declining such an offer due to the panic and exceedingly poor morale that it would create, Jiang Ziya decided it best to think the matter over. After eight days had passed, two distinguished Taoists — known as Han Dulong of the Poisoned Dragon, and Xue Ehu of the Wicked Tiger — arrived to offer their food supplies after declaring their discipleship under Superior man Divine Virtue.

Handing a letter from their master as proof of their identities, Han Dulong placed forth his promised provisions, a small bag that possessed two handfuls of rice overall. As the soldiers of the Western Foothills tried their very best to hold back their laughter at such a sight, Jiang Ziya asked the Taoist to place the rice within one of the city's three granaries. Obtaining word after the passage of three hours, stating from a patrolman, that the barns were overflowing with rice, Jiang Ziya smiled with great delight at the good fortune of his king.

Now knowing that he possessed a strengthened resistance that could still easily be crushed by the Diablo brothers with ease, Jiang Ziya reinforced the North Sea water barrier at every moment. Being exceedingly disgusted and utterly wrathful at their lack of ability to take the city in its current impenetrable state, the four brothers sent a report to Grand Old Master Wen Zhong, stating that Jiang Ziya had defended his city with treacherous methods, resulting in their expedition almost taking over an entire year without a sign of the enemy's decay.

As a few more days had passed by, another Taoist arrived before the gates of Phoenix City, and upon his admission, he declared his name to be "Yang Bliss", one of the head disciples under Jade Tripod. Being informed of the current situation against the Diablo brothers upon his asking, Yang Bliss managed to convince the prime minister that he should be able to deal with the opposition — for he was a man of incredible magic renown, far exceeding that of an ordinary Taoist.

As word of the board of truce being removed had reached the ears of the four brothers, they enthusiastically charged from the Shang camp, completely eager to destroy their opposition after such a long period of await. Once Ma Chenglong, commander of food supplies, had arrived from Caozhou before the feet of Phoenix City, Lishou, completely resolved to ensure the Western Foothill's internal decay at all costs, ordered his white elephant to devour the former at once. Seeing such an incident being carried out, Yang Bliss smiled with delight at such a chance, and thus threw himself in front of the elephant, being devoured in addition.

As the Zhou forces fled back in fear at such a sight, Nezha informed Jiang Ziya of current happenings, but the latter nonetheless felt reassured that Yang Bliss might still be alive, considering the magical renown that he stated to have possessed. Being delighted at their great success, and obtaining notice on the lack of Phoenix City's water barrier for reasons unknown, Lishou suggested the unleashing of his white elephant as a chance to devour both Jiang Ziya and King Wu in one quick assault. Realizing that the barrier's disappearance was very probable of being a trap, the three brothers nonetheless agreed to such a suggestion.

Once the white elephant had thus been sent forth with set intentions to destroy the king and his prime minister, Yang Bliss, still living within the beast's belly, thrashed its heart into pieces while destroying its body as a means of escape.

Cleaning his body from the blood, Yang Bliss was ushered forth within the city, to Nezha's immense surprise. Jiang Ziya, however, had expected such an outcome to an extent, and nonetheless became informed of the Diablo brother's original intentions before Yang's arrival. As Yang Bliss boastfully elaborated his many transformations, while becoming a small ermine weasel as proof, he left the prime minister's presence after ensuring the capture of the four weapons under the Diablo brothers.

Assuming the appearance of Lishou's elephant, and returning to the Shang camp in its place, the four brothers realized that their plan did not go as planned — due to the distinct insignias that would have appeared before the animal's skin if another victim had been consumed — but nonetheless drank away their worries that night. Falling asleep with deep drunken stupor, Yang Bliss managed to grab ahold of Lihong's legendary umbrella, but upon the accidental knocking down of two other weapons within the room, which triggered evidential signs of awakening on the part of the four brothers, Yang had little choice but to flee at once from the Shang camp.

Returning to Phoenix City, handing the prime minister Lihong's umbrella, and returning to the side of Lishou that same night, the four Diablo brothers awoke the following morning only to the great yells of fury on the part of Lihong, for his weapon had clearly been missing. Being ensured from the camp guards that no spy, or intruder at that, could ever get close to the camp without thorough inspection, the Diablo brothers unconditionally felt thoroughly unconfident at such a loss.

Meanwhile within the Purple Sun Cave, Virtue of the Pure Void called forth Huang Tianhua, his disciple, after carefully watching the former incidents involving the Western Foothill's Phoenix City. Instructing his disciple to head to the Western Foothills and assist Jiang Ziya's cause, Virtue of the Pure Void first taught Tianhua

how to use the twin golden–tipped hammers, and followed by giving the former his Fire Dragon Javelin and the jade unicorn as an additional form of assistance.

Seeing his disciple off shortly after, Tianhua used his unicorn's unparalleled attribute of speed to arrive before the Western Foothills in mere moments. After being allowed passage within the city, while greeting his fellow father and prime minister upon entry, Tianhua stayed at his family's house for the day, fully enjoying the amount of meat that he effectively received — for he was only allowed to feast on vegetables when originally under Pure Void. Cladding himself full with armor of bright gold the following day, Huang Tianhua obtained consent to face the four Diablo brothers after informing Jiang Ziya of his set instructions on how to deal with such an opposition.

Chapter 41

Grand Old Master Wen Zhong attacks the Western Foothills

Striding swiftly atop his jade–unicorn, Huang Tianhua arrived before the Shang camp shortly, offering battle immediately following. Seeing a young man of around sixteen years of age challenging their gates with seemingly great confidence, Mo Liqing moved forward to do battle immediately after being informed of the former's intentions. Using his White Jade Ring to deliver a brutal blow to the opposition's back, Nezha suddenly intercepted Liqing, fully resolved to protect his fellow ally at all costs.

After using his golden Universal Ring to shatter Liqing's jade ring to pieces, Nezha had little choice but to retreat with Tianhua in his arms — for the other three brothers quickly assisted with their respective weapons just following such a happening. Returning to Phoenix City immediately after, Yellow Flying Tiger gasped in astonishment at the report of his son, for Liqing was known for drenching his ring in the most deadly of poisons before use. Gazing forth at Tianhua at once, alas, it was too late. Tianhua was nothing more than a lifeless body shortly. Performing divination to become informed of the recent happenings within the Western Foothills, White Cloud Lad arrived before Phoenix City later on, retrieving the body of Huang Tianhua with reassurance to Yellow Flying Tiger.

As Pure Void revived his disciple with dissolved elixirs of legendary origin, he reprimanded Tianhua for impulsiveness, informed him of his former death by the hands of a jade ring, and handed him a special weapon to use against the opposition before giving his farewells. Returning to Phoenix City shortly following, Tianhua was admitted within the Prime Minister's mansion, where he thoroughly elaborated the happenings at his master's cavern. Riding from the city gates the following morning with great determination for revenge, Liqing was astonished to see Tianhua alive, and still fuming over the lack of his ring, he charged at the former with his lance immediately following.

Thrashing at the young warrior with exceeded renown, Tianhua unleashed the weapon that his master had given him — the Heart Penetrating Nail — and threw it straight at Liqing's breast. As the nail burrowed into his heart like a drill, resulting in immediate death, Lihong, who was enraged at the lack of power he possessed without his umbrella, fearlessly charged at Tianhua with his great halberd. Maneuvering like a snake in order to avoid any potential attack from other deadly weapons that the boy might possess, Tianhua launched a secondary nail, and to Lihong's great ill–fortune and surprise, it followed his movement like an enraged beast, piercing his throat in one sudden strike.

Piercing through Lihai's heart immediately after passing through the throat of Lihong like a raging bullet of incredible speed, Lishou clearly realized the situation was desperate — and thus ordered his elephant to crush Tianhua before he, included, meets death. As the elephant suddenly reared back to attack its master — for Yang Bliss was still performing his magic disguise — Lishou was thrashed about violently, resulting in his additional unfortunate end. Recollecting

his two nails afterwards, Yang Bliss returned to his former state, and upon introduction to Tianhua, they both returned to Phoenix City with the heads of the four Diablo brothers. Mounting the four newly received heads atop Phoenix City's eastern gates, Commander Han Rong had meanwhile received many soldiers under the Diablo brothers, and upon their explanation of such an unfortunate happening, Han Rong sent another urgent report to Wen Zhong, elaborating the recent happenings within the Western Foothills. Fuming with incredible rage upon the receiving of such a report, Wen Zhong was resolved in his heart that only he was truly capable of destroying Jiang Ziya once and for all, despite what the capital might suffer if he was to take leave so suddenly.

Approaching King Zhou the following day with written report, the king gave his immediate approval towards the Grand Old Master's declaration of taking leave. Obtaining a glass of wine from King Zhou as tribute to his departure, Grand Old Master left the palace and ascended his mount. Being idle for so many months, Wen Zhong was reared from the mount immediately, while at the same time being informed from other ministers that such might foretell a bad omen on the part of his future.

Dismissing such an incident as solely being the result of his mount's idleness for such a long period, the Grand Old Master set off at once, taking along over 300,000 soldiers as support. Obtaining suggestion to head through the Green Dragon Pass — for it was the shortest route to the Western Foothills — from Commander Zhang Kui of Mianchi Country later on, Wen Zhong did as he suggested, but regretfully met various narrow mountain paths and other such obstacles that resulted in a lengthened march. Arriving before the Yellow Flower Mountain along the way, beautiful flowers of yellow bloomed in every which direction, filling the soldiers of Shang, and Wen Zhong alike, with heightened happiness.

Halting his army before the summit of the mountain, the Grand Old Master personally inspected the terrain ahead, and was immensely satisfied at the enchanting view laid out before him. Suddenly hearing the gongs of soldiers behind him, while clearly seeing troops marching along the mountain, a patrolman reported to the commanding general that a certain man could be seen spying upon their formation — Grand Old Master in this case. As the general charged at the conjectured spy with great furiousness, Wen Zhong evaded each blow as easily as a leaf blowing through the wind.

Baiting the general farther to the east, Wen Zhong encased the pursuing general within four large golden walls, and followed by relaxing upon a rock to see how the situation should develop. Suddenly being confronted by two additional generals who declared themselves to be the "mountain chiefs" — thus being nothing more than unaligned outlaws — the former two charged at Wen Zhong like raging beasts. Waving his golden staves in a set direction, the first of two chiefs saw before him a grand ocean of sea, while the second felt as if being surrounded by a forest — thus indicating their being trapped within Grand Old Master's art of genjutsu.

Relaxing under a tree, Wen Zhong became confronted by a fourth high–ranking chief: “a large beast that could fly swiftly through the clouds with its wings, while equipped with two hammers.” Grinning with delight at the chance to obtain

this individual under the flag of Shang, Grand Old Master used neighboring rocks to break the wings of his foe, leaving him no choice but to beg for mercy. Obtaining consent from the enemy — who's name had been "Xin Huan" — to serve under him as a left arm of the royal army sent to destroy the Western Foothills, Wen Zhong was informed that over 10,000 outlaws were present within the mountain and were under the former's command.

As Xin Huan pleaded for the freeing of his three allies, and upon Wen Zhong's inquiring of their strong bond of loyalty and friendship despite being nothing more than outlaws, the Grand Old Master rose his palm to the heavens in consent, and upon a sudden clap of thunder, the three bound individuals felt as if they awoke from a dream. However, these three, as expected, still considered Wen Zhong as their enemy — and thus charged at the former, completely resolved to destroy him for assaulting their mountain.

Chapter 42

Surrender of the Bandit Chiefs

As the three outlaws charged at Wen Zhong with great furiousness, Xin Huan immediately intervened, stating that none other than the renowned Grand Old Master was the man before their very midst. Falling to their feet with both shame and embarrassment, they led Wen Zhong before their head camp at once, offering him a drink as fellow friendship and atonement for their former rudeness. Stating their names — Deng Zhong, Tao Rong, and Zhang Jie — while declaring their original alignment with Morning Song before secluding themselves away from the capital's troubles later on, Wen Zhong promised them high positions as ministers if they were to achieve great success by his side against the Western Foothills.

After obtaining a consensual agreement with the other three outlaw leaders, Wen Zhong instructed them to gather all who was willing to stand by his side in exchange for wealth, while the remainder was given money and food as a form of shelter. Performing such a task immediately following, 7,000 of the original 10,000 chose to fight by the Grand Old Master's side after being overjoyed at a chance to obtain heightened wealth and rank — the very opposite they obtained before fleeing from Morning Song.

With immense delight at the expected result of such an offer, Wen Zhong departed with his newly combined forces, arriving before an auspicious stone monument along the way. With the words "Dragon Extinction Peak" inscribed within the monument, Wen Zhong became reminded of his original master, Mother Golden Spirit, informing him that disaster was destined to follow if the character "extinction" was ever to be come across in the future.

Telling such to his generals nearby, Deng Zhong reassured the Grand Old Master that with his virtue and great talent, he was sure to win over the Western Foothills without any extreme sacrifices. Silently considering his words along the journey, and obtaining report of their closing in on the southern gate of Phoenix City, Wen Zhong ordered his army to set up camp for the time being. Due to the unparalleled reputation that the Grand Old Master had possessed, many patrolman instantly realized the identity of the man camped before them, and thus approached Jiang Ziya and informed him of such a situation.

Hearing of Wen Zhong's great reputation and renowned characteristics, the prime minister decided to mount the city walls and gaze forth at his camp; Jiang Ziya was indeed immensely pleased at the ingenious layout set before him — and thus returned to his mansion and summoned the generals for a meeting. As they discussed their next movement carefully, a letter was soon given to the prime minister, being addressed from the Grand Old Master himself. Reading the letter, which stated Wen Zhong's intention to receive Jiang Ziya for capital punishment, or the unconditional destruction of their city, the prime minister instructed the messenger to tell the Grand Old Master his intention: “to meet each other on the battlefield in three days.“

Being informed of such a statement, Grand Old Master fiercely led forth his soldiers before the southern gates three days following, immensely resolved to destroy such defiance with his own two hands. After the firing of five cannons on the side of Zhou, Jiang Ziya appeared with generals right and left, while bowing before the newly arrived Grand Old Master, who laid out his forces before the former.

Angrily yelling at Jiang Ziya for enthroning Ji Fa as king without the authorization of King Zhou, and destroying their forces left and right unconditionally throughout the past, Jiang Ziya retorted with more clearer rationality, placing great shame into the face of Wen Zhong. Angrily calling forth Yellow Flying Tiger before him in his great rage, Wen Zhong ordered one of his men to capture the rebel for his blatant violation of rebellion against the capital. With General Deng Zhong's acceptance of such an order, a grand battle began between many generals under both the Zhou and Shang forces.

As Xin Huan roared forth atop his wings to slay Jiang Ziya from the heavens, Huang Tianhua became exceedingly frightened at the former's appearance, but nonetheless charged forth atop his unicorn in order to protect the prime minister. Realizing that Xin was currently occupying Jiang Ziya's last line of defense, Wen Zhong thrust about his two golden staves with unparalleled renown, arriving before the rebel commander shortly, and attacking the opposition like a raging beast. To Jiang Ziya's lack of knowledge, Wen Zhong's two staves were created through the scales of legendary dragons of old, and after throwing the leftern staff into the air, it crashed down directly upon the prime minister's right shoulder, shooting blood in every which direction.

As such an action immediately triggered the retortion of Nezha and his two brothers, Wen Zhong had little choice but to hold off the celestials laid out before him until he can seize the chance to kill the rebel commander. Upon Tao Rong's release of the Wind Collecting Pearl, which sent sand and dirt flying about profusely, Wen Zhong, and his generals alike, used their weapons in a synchronized manner amongst the confusion, forcing the Zhou forces to flee like helpless animals.

As the generals of Shang congratulated the Grand Old Master over his victory following their return, Yang Bliss had meanwhile suggested to the prime minister that a night raid should be deployed after their potential victory the following day. Approving such a suggestion fully, Jiang Ziya and Wen Zhong fiercely clashed blade against staff the next morning. With generals battling right to left, with Jiang Ziya in a sizable position for reciprocated attack, Wen Zhong seized this chance by launching forth one of his golden staves within the air, aiming for the head of Jiang Ziya.

Little did he expect however, the prime minister immediately recognized the staff approaching him, and thus used his Staff of Beating Gods to coil around the weapon, breaking it into golden shards upon the ground. Not believing his eyes, Wen Zhong wrathfully charged his great dragon into the enemy commander with colossal speed and mobility. Being stricken in the back by the sudden movement of Jiang Ziya's multi–jointed weapon, Wen Zhong had little choice but to flee, resulting in the retreat of the Shang army shortly after. As Jiang Ziya began his preparations for the night–raid that afternoon, Wen Zhong sat in his inner

quarters, exceedingly resentful over the destruction of one of his golden staffs, and the impact that such would place before the morale of his army.

Knowing Jiang Ziya to be a man of treachery, and surely improved of morale after such a lucky victory earlier that day, Wen Zhong ordered his generals to meet any potential assault at set points within the camp, while he directly stands before the central quarters to see if the prime minister would act in such a predictable manner as to attempt a raid or any other form of attack. As such preparations were being made within the Shang camp, Jiang Ziya stealthily moved his forces towards the opposition, and upon the sudden signal of cannon fire, the forces of Zhou attacked the camp from three differing directions.

Chapter 43

The Grand Old Master's Bad Luck

As Nezha and Huang Tianhua smashed down the central gates of the Shang camp, Wen Zhong rushed forth, using his remaining golden staff with renowned force and resolve. Unfortunately however, many of the generals on the side of Zhou possessed strange weapons of unparalleled ability compared to the generals of Shang, thus resulting in disasters evolving within random parts of the camp. Especially due to that of Yang Bliss, who possessed exceedingly rare qualities coming from a Taoist — in this case being fire — the Shang army's store of grain and fodder was turned into ashes in mere moments upon his arrival.

As Wen Zhong gazed at flames shooting throughout the air within the direction of his provisional supplies, he immediately realized that the situation had turned very chaotic, and survival would be difficult even if he manages to fight back the enemy in any way possible. With such thought in mind, Grand Old Master soared through the air atop his great dragon, ordering all soldiers present to regroup with him once they were to arrival within Mount Western Foothills.

As Xin Huan valiantly protected his commander from any potential harm in their escape, Master of the Clouds had meanwhile seen the banners of the Grand Old Master present throughout the Western Foothills region, and thus realizing that Jiang Ziya would find great difficulty against such a foe, he ordered Thunder-quaker to appear before him at once. Kowtowing before his master upon arrival, Thunder-quaker left with the instructions to assist his elder brother, King Wu, and the prime minister of the Western Foothills at all costs possible.

Seeing a great army spread before him in conjectured retreat, Thunder-quaker realized that the soldiers before him must be from the Shang Dynasty — for they were present with the same insignias upon their armor as when he protected Ji Chang originally in the past. Deciding to test the strength of the opposing army due to being idle for such a long period of time, Thunder-quaker charged at the enemy from the heavens with his two hammers, but was immediately intercepted by Xin Huan, who additionally possessed two hammers as his set weapons.

Realizing Xin Huan's skill greatly outmatched his own, Thunder-quaker fled at once to what he thought to have been Phoenix City without any pursuing of the enemy afterwards. Holding a conference within the city that morning, the generals had praised their commander profusely for his ability to wield such an outstanding cast of immortals in such a fortunate manner.

As they continued on with their praise, Thunder-quaker was invited before the prime minister shortly, immediately following his essential permission to enter. Stating his name, origin, and past service towards his father, Ji Chang, Jiang Ziya was very pleased to see the man who was late master constantly talked about before his very own eyes.

Introducing Thunder-quaker before King Wu shortly after, the king, who was startled at the strange appearance of his supposed younger brother, and worried over the fear that might be placed over his family if they were to see such

a sight, had his brother taken in to Jiang Ziya's family upon volunteer. After Grand Old Master's arrival before Mount Western Foothills, he became extremely angry at the realization that over 20,000 soldiers of his original 307,000 had been wiped out in one single assault the former night.

Realizing that it would be difficult to obtain reinforcements from neighboring generals, due to their guarding of local districts and territory from the rebelling dukes and nobles, Wen Zhong decided it would not be best to ask for assistance from the capital either — for such would damage his reputation and would additionally take too long. Being reminded of the many fellow Taoists that would assuredly assist in his cause, Wen Zhong ordered Deng Zhong and Xin Huan to guard the camp closely while he departs for the time being.

Arriving before Golden Turtle Island at the East Sea, Wen Zhong gazed delightfully at the beauty around him, and feeling great anticipation as to what day he could relax in such beauty without the least worry, he searched the entire circumference of the island, and thus began his leave after finding no one present. Glancing behind at the sudden hearing of his name, Grand Old Master saw Celestial Lotus standing before him.

Being informed by her that their Taoist comrades were currently present on White Deer Island, finishing their own individual traps — dubbed wholly as the "Ten Death Traps" — at the moment, Wen Zhong took his appreciative leave to the island she had mentioned. Arriving before White Deer Island momentarily, the nine celestial masters present approached their friend from afar, declaring the near completion of ten traps that should assist him in his attack upon the rebel leader Jiang Ziya.

Mentioning the expected arrival of their tenth ally, Mother Golden Light, Wen Zhong volunteered to await her return while they each head to his camp stationed at Mount Western Foothills. Seeing her arrive shortly following, the two greeted each other with great dignity, and then took their immediate leave to Mount Western Foothills. Regrouping with his other nine Taoist comrades, Grand Old Master directed them to Phoenix City, and followed by setting up camp at a point that seemed to their strategic advantage.

As Jiang Ziya had heard the great commotion of war-cries resound outside the city gates from afar, Yang Bliss warned the prime minister that Wen Zhong had more than likely returned with reinforcements of Taoist origin for the destruction of his camp by mainly due to the assistance of immortal powers. Thus, he would naturally have to reciprocate such power if he wished to obtain victory in any form.

Ascending the city walls and seeing a mystical cloud of haze solely within the direction of the war cries, Jiang Ziya clearly realized that the situation was going to be difficult. Back in the camp of Shang, it was decided that the ten Taoists — dubbed as the "Sky Lords[12]" — would personally display their own individual traps to Jiang Ziya and his forces as a showing of their invincibility and intellect behind such creations.

12. In the original translation instead of "*Sky Lords*" is written ***"Welkin Lords,"*** which also can be translated as *"Walking Lords."*

Appearing before Phoenix City the following day, Qin Wan, the first of ten lords, appeared before Jiang Ziya and declared his intentions for the latter to inspect ten traps without the slightest physical combat — for such would violate the compassionate will of Heaven.

Consenting with full reassurance of his safety — for Qin Wan was already confident enough that Jiang's life can easily be seized by such weapons any time he desires in the future — Jiang Ziya began to read the name of the ten traps: *"Celestial Destruction", "Earthly Fury", "Roaring Typhoon", "Frigid Ice", "Golden Light", "Bleeding Blood", "Vehement Flame", "Soul Snatching", "Red Water", and "Red Sand".*

Emerging from the enemy camp after carefully analyzing each trap with a fearful look in his eyes that he tried best to cover, Jiang Ziya proudly stated his ability to overcome such traps to Qin Wan, and then returned to his camp after exchanging a polite bow. Returning to his mansion with intense distress over the complexity of each trap that he most assuredly could not comprehend, Grand Old Master Wen Zhong had meanwhile returned with the rebel commander's set response, and thus began to inspect the specialty of each trap under their possession.

Chapter 44

Jiang Ziya's Souls float over Mount Kunlun

As Qin Wan began with the elaboration of his "Celestial Destruction Trap", he noted its possession of three pennants, Sky, earth, and humanity, and upon the consent of its creator, the trap reduces any potential intruder into nothing more than ashes — be it immortal or human. Individually elaborating the other nine traps following, Grand Old Master grinned with delight at such a summary.

However, Master Yao declared to Wen Zhong his own intentions of destroying the rebel commander under twenty–one days of time, and upon the latter's consent, Yao ascended the platform within his Soul Snatching Trap and created a straw effigy of Jiang Ziya, which was used to effectively gather his souls into one set region. Performing such an action three times every day, the prime minister clearly showed signs of being consciously dead — for he never said a word, and appeared as if he was constantly dazed.

As days upon days passed by with Jiang Ziya's clear intentions to do nothing other than sleep and complain subconsciously, each general realized that one of the new Taoist foes must possess an ability that was taking control of the prime minister in some form — for Jiang Ziya was the only individual who carefully analyzed the traits within each trap, so they naturally would not understand the situation fully. Rousing the prime minister as a resolution, and forcing him to appear before his generals within the conference hall, Nezha started by asking the former why he acts the way he does currently.

Bending his fingers in a divination attempt, Jiang Ziya replied by stating that everything was usual and need not worry about. Once twenty–one days had essentially passed, Yang Bliss and the others were surprised to see the prime minister nothing more than a lifeless corpse. Little did Master Yao truly understand, however, was that even after gathering all spirits present within Jiang Ziya, they would unconditionally head to the Terrace of Creation as preordained by Sky. Being pushed away by Bai Jian upon arrival before the terrace, Jiang Ziya's souls floated onwards towards Mount Kunlun.

Being gathered immediately by Master of the Cloud's gourd, and sealed tightly within by a cork, Pure Essence appeared before him, and upon the realization of the situation, the latter took hold of the gourd and headed to the Western Foothills at once, knowing that they must be the souls of Jiang Ziya, for any other soul would be accepted by the terrace unconditionally.

Being allowed entrance within Phoenix City, and essentially realizing that Jiang Ziya was indeed void of his souls, Pure Essence informed the king of the reason behind the prime minister's passing before leaving the city late into the night. Realizing that his gourd shook more violently with each step taken closer before the Soul Snatching Trap, Master Yao had meanwhile performed his incantations, but to his great dismay, the remaining souls of Jiang Ziya refused to gather themselves before his trap.

As Yao continuously began to chant and recite incantations incessantly, Pure Essence, upon his arrival, assumed the man standing before him was attempting the retrieval of the prime minister's remaining souls — due to the souls within his gourd shaking in synchronization to the former's calls — and thus charged down to steal the straw effigy. Managing to grab ahold of the effigy, Yao coincidentally looked up at the very second of the former's theory, and threw forth his black sand needles at Pure Essence, fully realizing his opposing intentions.

To the fortunate sacrifice of his lotus flowers as protection, Pure Essence managed to escape the trap while elaborating the prior incidents to Master of South Pole upon his arrival at Mount Kunlun. As such was reported to Celestial Primogenitor, Pure Essence became instructed to head to the Eight Landscape Palace to visit Lao Tzu — for he would be able to effectively deal with the issue. Upon his arrival before Lao Tzu's residence at such a palace, he was allowed entry shortly, while thoroughly elaborating the incident with Master Yao in his attempt to steal the souls of Jiang Ziya.

As Lao Tzu had personally seen the construction of what had been known as the "Soul Snatching Trap", he naturally understood that the Map of Eight Diagrams was the only way to negate such a trap's effect — and thus handed such to Pure Essence, who departed just following. Returning to Phoenix City and reassuring King Wu and his generals of a newly obtained method that would result in the prime minister's revival, Pure Essence departed immediately to Master Yao's trap.

Unrolling the map to create a large golden bridge descending through the Soul Snatching Trap, Pure Essence managed to retrieve the straw effigy, but at the same moment, Yao fumed with rage at the enemy's second attempt, while unleashing a large volley of his sand upon the former. Dropping the map in his immense terror, Pure Essence managed to escape, but was struck pale at the realization of his new weapon being lost so subtly.

Returning at once to Phoenix City, Pure Essence was allowed entry to the Prime Minister's mansion, where he began to pour the souls down Jiang Ziya's throat, including the additional two sub–souls essentially acquired from Yao's effigy. As Jiang Ziya awoke as if from a long night of sleep, and was completely informed of the prior incidents involving his souls, he banged his fist in rage at such a treacherous act that even he could not prevent.

Resting for several more days as a resolution, an immortal by the name of "Yellow Dragon" had arrived before the city gates shortly following, and was allowed entry upon his awakening. Informing the prime minister that many additional immortals should be expected to arrive before the Western Foothills as a result of the ten traps, he proposed the building of a reed pavilion in addition, which should be constructed far from the capital city not only for potential military conferences, but the ultimate protection of the people as well. Following such a proposal fully, General Wu Ji reported the creation of the pavilion around a day following decree for construction.

Immortals gathered shortly following within the pavilion, and each minister of the capital, excluding that of King Wu, gathered to pay their obeisance. Once all expected immortals had effectively arrived, a conflict between who should take the

title of commander resounded throughout the pavilion. At such a moment in time, a whistle throughout the air had been heard to announce the arrival of an immortal of exceeded characteristics.

Chapter 45

Confronting the Destructive Forces

As all immortals present left the pavilion to confront the noise from outside, Superior man Burning Lamp of Prime Consciousness Cave was seen before their eyes. Expressing his apologies over such a late arrival, Burning Lamp was given the seal of commandership upon proposal, and thus elaborated the visible attributes of each of the ten known traps — as such knowledge could easily be obtained from his magical bull eye, which had the ability to see in distances far unparalleled to that of human vision.

Not desiring to wait any longer, lest the rebel commander obtains some type of immortal assistance against the traps, a note of challenge involving the ten traps was given to Jiang Ziya via the messages of Deng Zhong. With reply to meet in three days of time for battle, the ten lords suddenly noticed auspicious clouds and golden lanterns only present within the residence of immortals upon their leave from camp the second night, and each lord thus returned to their respective traps, entirely resolved to destroy the opposition even with such expected assistance.

Leaving the camp of Shang the following morning with the ten traps at his left and right hands, Wen Zhong obtained sight of the Zhou forces approaching before him steadily with many individuals of conjectured immortal traits. As Qin Wan's Celestial Destruction Trap was of the closest distance, Burning Lamp and his forces appeared before the trap at once. Pondering over a method that would lead to the trap's destruction without excessive sacrifice, Deng Hua, a junior disciple of the Jade Emptiness Palace, descended from the heavens, immediately declaring his desire to tear the opposition before him to shreds.

Qin Wan, who was currently present outside of his trap, knew the man standing before him could be destroyed by his own primitive aggression without any real trouble — and thus lashed at Deng Hua with his staff. Leading Deng into his trap with a mere faint, Qin Wan grabbed ahold of three representative pennants upon the desk present, and placed them in a triangle formation upon the ground. As a large beam of thunder shot from the gap between the pennants, Qin directed the thunder into the direction of his opponent, burning Deng Hua into ash in a single blinking of the eye.

Declaring his easy won victory upon the exiting of the trap, Burning Lamp felt great grievance at such words, but nonetheless asked Outstanding Culture to have a try against Qin Wan. Lashing forth his sword at Qin Wan upon full consenting, the latter retreated to his trap following a single faint, and to the great fear of entry on the part of Outstanding Culture, he nonetheless entered the trap while floating upon two lotus flowers. Unfortunately for Qin Wan, however, large lotus flowers sprouted in every direction from the very finger tips of Outstanding Culture.

Seizing the chance to bind the enemy with his invisible stakes, Qin Wan became terrified for his life, but nonetheless died just following a single cleave from Outstanding Culture's blade. As Outstanding Culture left the trap with Qin Wan's head firmly within the grip of his palm as a display of his prowess, Grand

Old Master gazed at such a sight from the heavens, and with great rage filled within his breast, charged down upon the former like a dragon seething with bloodlust. Being intercepted, however, by Yellow Dragon, who declared that they were solely competing in magic prowess, not physical conquest despite the situation which reinforces such rationale, Master Zhao Jiang had meanwhile rode forth from his Earthly Fury Trap to place forth a challenge. As Han Dulong accepted such a challenge upon the consent of Burning Lamp, Zhao gave up ground shortly starting, while Han pursued with great determination to wipe out the opposition.

Ascending his platform within the trap, Zhao Jiang grabbed ahold of his two pennants, and upon the acquiring of fire and lightning attributes by waving such pennants, the unfortunate Han Dulong became mere dust before the wind in a single second. Exiting his trap with immense confidence, Krakucchanda strode forth from the Zhou forces and offered battle against the former. Upon the entering of the Earthly Fury Trap, Krakucchanda negated any potential harm from the fire and lightning by covering his entire body with mystical clouds acquired from the crust of his skull.

Tieing Zhao Jiang with his Immortal Binding Rope at such a moment, Krakucchanda felt great mercy for the life of Zhao — and thus ordered his genie to forcefully drop the celestial master within the Reed Pavilion, still in a captive state. Spouting with great wrath at the destruction of two of ten traps, and the death of Zhao Jiang and Qin Wan, Wen Zhong called off the competition, and returned to the Shang camp to hold a military conference over the current circumstances. Having intense confidence in the renown of his Roaring Typhoon and its fierce wind attributes, Master Dong ensured the Grand Old Master that he should obtain revenge in his stead no matter what opponent he was forced to fight.

Back at the Reed Pavilion, Zhao Jiang had been hung upon the pavilion gates, still nothing more than a captive, while Burning Lamp and the others discussed how they should go about with the destruction of the Roaring Typhoon Trap, as it was the third trap standing before their midst. During their discussion, Superior man Spiritual Treasure stated that his friend at Cloud Light Cave of Mount Nine Tripods and Iron Forks possesses an item known as the "Wind Stopping Pearl" that was used to negate wind at the user's will. Receiving such a pearl from "Wo Evading Sage" shortly, the two sped to the Western Foothills at high speed, but to their detriment, no ferries operated for over two days following their arrival before the Yellow River.

Approaching a fellow passerby and inspecting the reason for such, San Yisheng became informed that two giants — in this case being the Fang Brothers — monopolized the river by demanding great fares if any individual was to pass, and as a result of such a recent incident, only one additional ferry had been open for current use. Approaching such a ferry, Fang Bi and Fang Xiang were indeed seen, and upon Chao Tian's recognition of such men, he declared his intentions and was thus allowed passage.

Informing the two brothers of their recent obtainment of the Wind Stopping Pearl as their reason for departure, Fang Bi asked to gaze at it; holding the pearl within his hand, he knew that he could obtain great reputation if such power was wielded effectively, and thus pocketed the pearl, declaring such as being toll for passage. Not having any true courage to act against such a resolution, the two

officials had little choice but to accept. As San Yisheng and Chao Tian thus made their way back to the Western Foothills, they luckily ran into Yellow Flying Tiger, who was bringing supplies of grain within the city gates. Elaborating their story immediately upon arrival, Yellow Flying Tiger set out at once, knowing fully that the two giants would heed his call.

Luckily catching the two brothers before they returned to the opposite bank at the Yellow River, Yellow Flying Tiger approached Fang Bi and Fang Xiang and essentially retrieved the pearl with a single demand. Being informed of their current position within society after elaborating his disdain of King Zhou, Yellow Flying Tiger convinced the two brothers to serve under King Wu by his side, and then followed by handing San Yisheng the pearl as he returned. Arriving before the prime minister at the reed pavilion and elaborating the incidents lathering their departure, Jiang Ziya handed the pearl to Burning Lamp without a moment of hesitation.

Chapter 46

Breaking the Golden Light Trap

As the Shang and Zhou forces arrayed themselves the following morning, Burning Lamp signaled his choosing of the Roaring Typhoon Trap by approaching it with each immortal and disciple by his side. Master Dong of Shang thus stepped forward from his trap, and upon Burning Lamp's seeing of Fang Bi, a man that was seemingly capable of great strength, he ordered the latter to take the challenge at once.

Fleeing into his trap at the very sight of such a giant beast, Dong ascended his platform at once, and upon the waving of his pennant, Fang Bi was stabbed to death by thousands of swords that became multiplied with the power of black wind. As Dong thus exited from the trap, Merciful Navigation, who was handed the Wind Stopping Pearl, entered the Roaring Typhoon Trap shortly following a clash between blades. Negating all black wind with the pearl touching his body in any form, Merciful Navigation used his glazed vase to trap Dong within, in which he exited the trap immediately following such a victory.

Just as Grand Old Master seethed with great rage at such a sight, and was determined to obtain some form of revenge at once, Master Yuan ran forth from his Frigid Ice Trap and called forth for battle, vowing to Wen Zhong that he should become his embodiment of vengeance. With the retortion of Xue Ehu, Yuan retreated into his trap following a meager amount of rounds, and upon the ascension of his terrace, Yuan froze the lower body of Xue Ehu with frozen ice emitting from his purple pennant, and followed by smashing the opposition to literal pieces with a glacier, twenty feet in overall circumference.

As Wen Zhong grinned with great delight at such promised destructive force at his very disposal, Universal Virtue approached Yuan as the secondary challenger. Knowing that he must destroy this foe in order to prove his ascended might to the Grand Old Master no matter what, Yuan immediately rushed forth within his trap and summoned forth multiple glaciers of outstanding size within a single moment. Unfortunately however, no matter how ice that happened to topple upon Universal Virtue, Universal Virtue created many majestic clouds above his head that emitted flames upon the user's will.

Realizing the situation to be grim — as the opponent possesses a clearly dominant advantage against his ability — Yuan fled for the sake of his promise to Wen Zhong, but was at the same time wiped away from life as he was beheaded by Virtue's "Hooks of Wu". Immediately following, Mother Golden Light exited from her Golden Light Trap, and at the same moment, was challenged by Xiao Zhen, another disposable disciple of the Jade Emptiness Palace.

Entering the trap following a few exchanged blows upon Burning Lamp's consenting, Golden Light ascended her platform and unleashed myriads of golden light beams emitting from her magic mirrors, burning away the flesh of Xiao Zhen instantaneously. With Grand Completion's approach following such an incident, Golden Light retreated within her trap, while unleashing volleys of light upon the former. To her ill–fortune, however, Grand Completion completely protected

himself from any potential harm with his eight–diagramed robe, and used his Sky Overturning Stamp to destroy every mirror present within the trap. Finishing off Golden Light with a second round of his stamp, and exiting the trap shortly following, Grand Old Master's rage touched the very heavens, and nothing could stand in his way now that half of his fellow allies had been wiped away so easily.

With Master Sun's immediate intrusion, Qiao Kun, a hermit of Mount Wuyi, volunteered to meet the opposition within the Bleeding Blood Trap. Following a clash between blades, Sun ascended the platform within his trap and summoned forth volleys of black sand to pierce Qiao's flesh, who ended up dying shortly through a loss of blood. As usual, an individual of superior man qualities was sent forth for battle — in this case being Fairy Primordial — and upon the consenting of Burning Lamp, the two fought with great renown before venturing within the opposition's trap.

Using green lotus flowers to negate any black sand that came near his body, Sun's ability became rather useless, resulting in his own life being ended shortly by the former's Nine Dragon Divine Fire Coverlet. As Yellow Dragon ordered the two sides to return to their respective camps in preparation for the next day of battle, Grand Old Master had meanwhile returned to the side of his fellow comrades, and with tears within his eyes, he pleaded for the four remaining lords to return to their mountain lest any further casualties arise.

Solely possessing intentions to assist the Grand Old Master for the sake of the greater good, even if they might lose their lives through such resolve, Wen Zhong's morale rose to an extent, but he clearly realized that more celestial reinforcements were essential if the foul Jiang Ziya was to be eradicated along with his defiant comrades. Recalling Zhao Gongming, his old friend from Mount Emei, Wen Zhong ordered Ji Li and Yu Qing to take command of the camp before taking leave to such a mountain at once. Successfully arriving before the residence of Zhao Gongming and performing his formal greetings, Wen Zhong thoroughly elaborated the current happenings in his clash against the rebel leader Jiang Ziya.

Reproving his old friend for not telling him of such earlier, he promised the Grand Old Master to return for the time being while he personally departs to the Western Foothills after making essential preparations. Arriving before the camp of Shang atop a large black tiger, Zhao was allowed entrance, and upon his greetings before Wen Zhong and the four celestial masters, he inquired as to why a certain man was seen within the distance hanging upon a pavilion gate. Being informed that such was Zhao Jiang, one of their fellow allies, as a simple means for Jiang Ziya to express his contempt towards their cause, Zhao Gongming rage fully mounted his tiger and set forth in the direction of the pavilion in order to show Jiang Ziya his place.

Chapter 47

Zhao Gongming, the Conqueror of Sun and Moon

Appearing before the reed pavilion shortly while shouting great words of rage, Jiang Ziya appeared before the former with disciples to his right and left. Commenting on the foul cruelty of Jiang Ziya in his opposition against the greater good, Gongming leaped at the commander with his lightning staff, and as he threw such a staff into the air, it came crashing down upon the prime minister's head with weight exceeding that of a boulder — killing him instantly.

Being distracted by the Zhou forces great fury immediately following, Yang Bliss seized the moment to order his Sky Barking Hound to attack the opposing immortal. Realizing that his precious robes were being torn apart by such a foul beast, Zhao Gongming smacked the dog several times within the head before fleeing temporarily to the Shang camp in dismay. Upon his return before the camp, he informed Grand Old Master Wen Zhong that he managed to kill the rebel commander in a single blow of his staff, but was forced to return upon a ferocious attack from the Zhou forces as a resolution.

Luckily for Jiang Ziya, however, Grand Completion arrived before the prime minister's mansion to analyze his corpse, and upon the mixing of elixir with water to create a medicine that can effectively revive the fallen prime minister, Jiang revived after around two hours of time. As Grand Completion informed Jiang Ziya of the past happenings involving his suffered death by Gongming's hands, he reported the prime minister's revival to Burning Lamp while heading to the camp of Shang in order to secretly inspect their next move.

Wen Zhong informed that a man by the name of "Burning Lamp" was more than likely the second in command amongst the immortal party under the deceased rebel commander. And was thus in need of additional elimination to sully the enemy's morale. Zhao Gongming left the Shang camp early the following morning, and called for Burning Lamp to show himself at once. Burning Lamp departed from the reed pavilion and thoroughly reprimanded Zhao Gongming for his "defiance of Heaven's will." Gongming knew clearly in his heart that his actions were for the greater good — for the dignity of the land would only suffer when Taoists sully their simple nature by running rampant with weapons of destructive qualities, fighting for a cause that was nothing more than ideal.

Thus, for the sake of his eternal friendship with Wen Zhong and reputation as a god amongst Taoists, Gongming lashed forth his staff upon the former, but Yellow Dragon immediately retorted in protection of his leader. Little did Yellow Dragon expected truly. However, Gongming suddenly unleashed a Dragon Binding Rope from the sleeves of his robe, which bound Yellow Dragon instantly. Not taking the chance for Yellow Dragon's life to be cut, Pure Essence lunged forward at Gongming, but to the great difference of their renown which the former had little knowledge of, Zhao Gongming threw twenty–four Sea Conquering Pearls within the sky, forcing all foes present to their knees in blindness. As each immortal fortunately managed to escape without being taken captive, or being killed at that, Gongming returned to the Shang camp and was welcomely toasted by the Grand Old Master, while their single captive became held on a flagpole within

the camp as retortion to the enemy's arrogance. Meanwhile, Burning Lamp was not able to obtain any acknowledgment as to what weapon Gongming had been using to result in such a potential disaster, and nonetheless became even further distressed upon the seeing of Yellow Dragon being treated so contemptuously — and thus asked who, if even possible, could save the immortal from further humiliation.

With the volunteering of Yang Bliss, Yang Bliss transformed himself into a flying ant that evening, and upon his approach before the camp of Shang, he ascended the flag pole and removed a magical charm that bound Yellow Dragon in place, thus returning to the reed pavilion in success. As Wen Zhong obtained word that Yellow Dragon had escaped mysteriously shortly afterwards, he clearly realized that no one could have ascended the flagpole without the obvious notice of royal guards, and Yellow Dragon assuredly could not have removed the charm by himself due to being magically and physically bound, thus concluding that a man who possesses transformational capability had to have been the cause for such an incident.

With such an assumption in mind, Wen Zhong sent Zhao Gongming to challenge the reed pavilion early the following morning. As Gongming approached the solo Burning Lamp outside the gates of the reed pavilion, while learning that a man by the name of "Yang Bliss" had been the cause behind Yellow Dragon's freedom, he lashed forth his staff and sea conquering pearls upon the opposition.

Fleeing immediately to the southwest lest he suffers by the hands of Gongming's mysterious weaponry, Zhao Gongming gave chase at the very same moment. Approaching a slope and seeing two distinguished men playing Go underneath the shade of a pine tree, Burning Lamp had no idea who these men were, but knowing that he was in a desperate situation indeed, he began to elaborate the past and current circumstances all at once.

As the men — known as Xiao Sheng and Cao Bao — believed it best to assist this strange man for the sake of their morals and overall mutual cooperation within the future, they suddenly caught sight upon a man Burning Lamp claimed to be "Zhao Gongming", and lashed at the latter as a result. Being infuriated at such unexpected obstinacy, Gongming unleashed his Dragon Binding Rope upon Xiao Sheng.

As Xiao Sheng flipped his Treasure Catching Golden Coin into the air, which resulted in any weapon standing before him to fall to the ground with the weight of a large rock, such an action reciprocated as Gongming attempted the additional usage of his Sea Conquering Pearls. Becoming even more enraged at such a resolution, he used his staff, which was unaffected by any immortal weapon, to smash Xiao Sheng's head in, killing him instantly. Being devastated over the death of a man that was seemingly innocent and had little to do with the current situation, Burning Lamp protected the remaining Cao Bao by gravely wounding Zhao Gongming from behind with his Universal Ruler.

As Gongming thus rage fully fled atop his black tiger, Burning Lamp approached Cao Bao and upon the receiving of the enemy's Sea Conquering Pearls, they both left to Phoenix City shortly following. With the Zhou forces now in possession of Gongming's most powerful weapon, which was to their knowledge,

Gongming had little choice but to report the issue to Grand Old Master upon his return, and then leave to the Three Fairy Island in order to obtain an essential backing. Promising his old friend that he should swiftly return, Zhao Gongming soared across the heavens with the greatest of speed atop his mystical black tiger. Upon his arrival before the intended island, he approached the residence of his three younger sisters*, High Firmament, Jade Firmament,* and *Green Firmament,* who reciprocated a bow of greeting to their elder brother while inspecting the reason for his arrival.

Elaborating the current situation, the loss of his treasure-items and the need for either the Golden Dragon Scissors or the Golden Universe Muddling Dipper as an essential replacement, his three sisters declined stating best to await until Jiang Ziya had created the gods, lest they ended up losing their lives fighting against the cause stated to be one with Sky. With their continued refusal to assist their brother in any form as a measure of caution rather than unwilling defiance, Gongming left their residence in a great fume of rage, considering he already knew Jiang Ziya had been killed by his hands, and his sisters were resolved to act against his views even with such a reality.

Traveling a few miles on foot in search of other comrades that could assist in his cause, Gongming was suddenly met by his old friend Celestial Lotus, who, after being informed of the former's woes, grabbed his hand and returned to the residence of High Firmament and the others immediately. With Celestial Lotus's persistent intentions to obtain at least the Golden Dragon Scissors for the sake of Gongming's cause, High Firmament agreed to give her brother the scissors upon one condition: “Gongming makes constant threats to this ‘Burning Lamp’ until the Sea Conquering Pearls was obtained out of fear. “

Ensuring his sister that he would do what he can in order to reobtain the pearls at all costs, Zhao Gongming returned to the camp of Shang and was welcomed by Wen Zhong momentarily following. As the next day arrived with immediate departure before the reed pavilion, Burning Lamp met the former and remained obstinate to never hand back the treasure — for such an action would be nothing other than detrimental, even if the opposition declares a supposed level of truce following. Clashing blade against staff as a resolution of such, Zhao Gongming decided to finish matters quickly by casting his Golden Dragon Scissors within the sky at once.

Chapter 48

Lu Ya's Gourd of Supreme Light

As the scissors became two large dragons with tails interlocking as one, Burning Lamp fled for his life atop a cloud made of wood, while his deer was unfortunately cut into two halves in an instant. Not desiring to risk the loss of his newly obtained weapon by pursuing Burning Lamp a second time, Zhao Gongming returned to the camp of Shang intensely annoyed. Returning to the reed pavilion after fleeing for an extended distance, Burning Lamp thoroughly elaborated about Gongming's scissors that can turn into large dragons at will, creating great fear within the hearts of all who happened to be present. At such a point in time, a certain man claiming to be a Taoist had entered; he was a hermit from Mount West Kunlun known as Lu Ya.

Declaring that he had come in order to put an end to Zhao Gongming, and after seeing his magical prowess early on from the clouds, each superior man present thought little of such words with justifiable rationale as they maintained a doubtful silence. As Zhao Gongming appeared before the reed pavilion the following morning, as easily expected, he began to mock Burning Lamp for his cowardice despite holding such a high rank amongst the immortal populace on the side of Zhou.

Suddenly meeting the man who he recognized to be Lu Ya from outside the pavilion's gates, he knew that such a man would be far too dangerous to let live — for even if Lu Ya was to assist the side of Shang, who knows what treachery he could pull with the weapons at his very disposal. Thus, Gongming unleashed his Golden Dragon Scissors to destroy the foe in a single shot, which unfortunately transformed into a rainbow and fled far to the southeast. Zhao Gongming ground his teeth in rage, fully realizing that he would have no possible method to capture such an annoyance in his current state.

Personally observing Gongming in his previous encounter, Lu Ya returned to the reed pavilion while instructing Jiang Ziya to build a straw effigy of Zhao Gongming on Mount Western Foothills. Additionally instructing the prime minister to worship the effigy three times a day and burn charms at the very same moment — as was the method he taught Master Yao of the Soul Snatching Trap far into the past — Gongming would die on the twenty–first day following. As the prime minister followed such instructions very carefully and secretively for days upon end, Zhao Gongming clearly began to feel as if his heart was burning like a great fire.

Walking to and fro as a resolution without the slightest feel of comfort whatsoever, Master Bai became enraged at the sight of his comrade, and knowing that the enemy was the primary cause for such a condition, he challenged the gates of the reed pavilion later that day, completely disregarding the words of Wen Zhong. As Burning Lamp and the other superior men exited the pavilion gates shortly following, Lu Ya declared his intentions to answer Bai's challenge at once, knowing that he possesses a weapon that would not only destroy the opposition in mere moments, but would ensure his prowess to be known amongst each of his allies in addition. Entering the Vehement Flame Trap after a few rounds of battle,

Master Bai ascended his platform and summoned many volleys of fire from all eight directions upon Lu Ya. Standing amongst the flames without a single burn mark present on his body, Lu Ya opened his gourd, and as a slender white beam of light ascended through the clouds and rotated several times throughout the air in a circular fashion, large eyes began to grow upon the light, putting Bai into intense fear exceeding his imagination. As this beam of light fell down upon Bai's head like an enormous blade with intense speed, Bai had little time to evade, and was cut into two halves as an immediate result. Leaving the trap shortly afterwards, Master Yao of the Soul Snatching Trap suddenly appeared, vowing to avenge his fallen comrades and the humiliation he suffered through the hands of Pure Essence.

With the retortion of a warrior known as Fang Xiang, Yao entered his trap momentarily, and not intending to waste any more time with such a nuisance, he smothered the former with his black sand of needles, killing the opposition at once. Exiting the trap and ordering Pure Essence to show himself lest others were killed off as a latent resolution, Pure Essence knew in his heart that he possessed little choice in the matter — and thus approached the enemy master with sword drawn. Upon the entering of the Soul Snatching Trap, Yao Bin unleashed countless clouds of black sand to not only blind the enemy in all directions, but to additionally ensure an immediate death.

Emerging from the sand with white clouds negating any potential harm, Pure Essence flashed the white side of his Yin Yang Mirror into the eyes of Yao Bin, sending him plummeting to the ground in great dismay. Being helplessly paralyzed by the mirror's ability, Yao realized that he could do nothing in such a state, and thus he met an unfortunate death by the edge of Pure Essence's blade. As Pure Essence returned the Map of the Eight Diagrams to Xuandu Cave immediately after retrieving it from Yao's body, Wen Zhong had meanwhile been informed of the death of two additional masters and the strange condition of Zhao Gongming in the camp of Shang.

With fifteen days having passed with Zhao Gongming sleeping daily upon end, Wen Zhong performed divination only to find out that a straw effigy of his old friend would be pierced through the heart by the arrow of Lu Ya upon a set date — which would result in Gongming's death. As Master Bai conjectured the summit of Mount Western Foothills being the more probable region to which the effigy would be present, Grand Old Master knew that such a region would be heavily guarded nonetheless due to its strategic position, and thus decided to inform Zhao Gongming before taking any action.

Zhao Gongming, who happened to be mainly conscious despite the condition of his internal spirits, was informed of his condition entirely. Upon the most careful of consideration that he could muster in such a state, he suggested that his two disciples, Chen Jiugong and Yao Shaosi, should be sent to seize the effigy — for they had been trained with extraordinary stealth and were naturally akin to such situations.

As Wen Zhong immediately approved such a suggestion, Burning Lamp had already made cautious preparations by protecting the prime minister with Nezha and Yang Bliss lest the enemy was to obtain knowledge of their intentions through rational means. Approaching Mount Western Foothill's summit, and seeing a certain man kowtowing before a straw effigy, Yao Shaosi and Chen Jiugong smiled

with great delight as they snatched the effigy with the speed of lightning while fleeing in the direction of the Shang camp. Nezha and Yang Bliss, who were naturally startled to see such an incident take place so suddenly, pursued the two thieves immediately following.

As Chen Jiugong and Yao Shaosi approached the Shang camp, they were immensely started to find it disappear upon their entry following a burst of lightning — as Yang Bliss used his genjutsu art to form an illusionary image that seemed as if to be their true camp. Using the lightning signal to appear before the two thieves momentarily, Nezha and Yang Bliss managed to dispose of Chen Jiugong and Yao Shaosi while successfully retrieving the effigy.

Returning to Jiang Ziya that night with effigy in hand, Xin Huan of Shang had meanwhile been sent to investigate the location of the two disciples, but to his great dismay, he found them both dead at a region neighboring the Shang camp, which he naturally informed the Grand Old Master about immediately following. Pounding his desk in utter rage at such a stunning report, Wen Zhong entered the room of Zhao Gongming and informed him of such unfortunate news after he had awakened.

Requesting the Golden Dragon Scissors to be wrapped within his robes while sent to the residence of his three sisters following death, with tears spouting from his eyes, Gongming became exceedingly resentful by not following the words of High Firmament within the past. Seeing his old friend in such a miserable condition, Wen Zhong began to grind his teeth in unparalleled rage while vowing to destroy the foul Lu Ya even if he must give up the life he possesses to sully such hate. With Wang Bian of the Red Water Trap reciprocating such rage, the former dashed forth before the reed pavilion's gates and shouted for immediate challenge.

As Cao Bao, the newly obtained friend of Burning Lamp, stepped forward to challenge the opposition, Wang Bian's rage touched new heights as his old comrade stepped before him, willing to oppose the greater good so unconditionally. Not having any tolerance for treachery in any form, Bian ran within his trap, and upon the approach of Cao Bao, he boiled the latter alive with burning red water. With hatred burning with a steady blaze, Bian exited his trap and was met by none other than Virtue of the Pure Void momentarily.

After Wen Zhong had made the divination, he would realize that Lu Ya was planning on killing Zhao Gongming with charmed arrows. Thus, Chen Juigong and Yao Shaosi would be ordered to seize the straw effigy at the time of night. By feeling a sudden blood rush to his heart, Lamp Lighter would realize that two disciples under Wen Zhong were currently being sent to steal the effigy; and if such an action was not stopped, Lamp Lighter and the others would surely be killed by Gongming's might. Nezha and Yang bliss would thus be sent immediately to the Western Foothills to elaborate such news to Jiang Ziya.

By the time that they had arrived to Ziya's location however, Chen Juigong and Yao Shaosi would already get their hands on the effigy and effectively escape. Thus, Nezha and Yang Bliss would head out at full speed in order to retrieve the stolen effigy. When both Cheng and Yao arrived at the Shang camp, they would be admitted by Deng Zhong. After discussing the situation with Grand Old Master, they would both hand the effigy to him. Immediately, the two disciples would head

to the back camp and suddenly realize that the whole Shang camp was gone in a mere instant.

Before Yang Bliss appeared atop his horse, the two individuals would stand completely puzzled. While within the darkness of the night, both Nezha and Yang Bliss would duel out against the two disciples. Following the passage of a few minutes, Yao Shaosi would be stabbed to death by Nezha, and Yang Bliss would penetrate the breast of Chen Juigong; effectively putting an end to both of Zhao Gongming's disciples.

In short time, both Yang Bliss and Nezha would arrive at Phoenix City and return the effigy to Jiang Ziya. When the Grand Old Master had learned of the death of Chen and Yao, he would pound his desk in immense rage. As Wen Zhong fumed in his anger, he would head to Zhao Gongming's room and order him to awaken. Once Gongming heard of the news, he would tell Wen Zhong to wrap up his Golden Dragon Scissors with his robe to be given to his three younger sisters when he dies.

Zhao Gongming would weep bitterly with tears pouring down from his face — even to the extent that he could not speak. As Wen Zhong watched the tragic scene, his hair would stand on end, and he would gnash his teeth in eternal hate. At the same moment, Sky Lord Wang Bian would head out with his Red Water Trap; completely determined to crush Jiang Ziya. After killing Cao Bao easily with his red acid water, Virtue of the Pure Void would be chosen as his second opponent.

Chapter 49

King Wu in the Red Sand Trap

As Pure Void lashed at the opposition with exceeded renown, Bian entered his trap shortly while flooding the entire region with burning red water. Floating atop the water on a white lotus flower without any worry of being burned, Pure Void used was Five Fire and Seven Fowl Fan to turn the unfortunate Bian into nothing more than ashes upon the ground.

The Red Water Trap now being destroyed, Burning Lamp and the other superior men returned to the reed pavilion while Grand Old Master was informed of Bai's death shortly following such an incident. As the twentieth day of the month approached soon following, Wen Zhong, who knew clearly in his heart that he was the indirect reason that his old friend would suffer death soon, approached Zhao Gongming, even more furious to wipe out the entire Western Foothills even if such was opposing his very own destiny. With reciprocated rage and inner distress upon the faces of Gongming and Master Zhang in addition, they wept throughout the night in great agony.

At eleven o'clock the next morning, Lu Ya approached Jiang Ziya, who was still present before the straw effigy as expected, and instructed the prime minister upon handing him a mulberry bow with three short peach arrows, to shoot the left eye first, his right eye second, and the third through Gongming's heart. Doing as instructed momentarily following, Zhao Gongming roared with great agony as the first two arrows created exceedingly crucial pain within his two eyes.

Being held in the arms of Grand Old Master, and looking into the latter's eyes one final time, Gongming suddenly became pure pale without a blood pulse — thus signalizing his recent passing. With Gongming still held tightly within his arms, tears poured unrestrainedly from Wen Zhong's eyes as he vowed to tear apart Lu Ya's flesh as reward for such underhanded treachery. Ordering a grandiose ceremony to mark the coffining of Zhao Gongming's body, all generals alike became frightened at such a happening, and clearly knowing the great treachery at the very disposal of each superior men rebel, the overall morale of the Shang forces decreased dramatically as a result.

Jiang Ziya and Lu Ya returned to the reed pavilion stealthily upon a rainbow lest any enemies were to await for potential ambush. Meanwhile Master Zhang approached the pavilion with his trap, and Burning Lamp suggested to the prime minister upon arrival that King Wu should be sent into the opposition's Red Sand Trap — for upon analyzing, only a man of sagely stature would be able to conquer the trap, as possessed to that of any superior man on their side.

Knowing that Burning Lamp more than likely knew what he was talking about, despite the holy grail of detriment that would result if the king was to lose his life, Jiang Ziya sent Wu Ji to fetch King Wu nonetheless. Arriving shortly, and upon the king's unconditional consenting, Burning Lamp placed many charms upon King Wu's body, and ordering Nezha and Thunder-quaker to thoroughly protect the former from any harm, all three arrayed themselves before Zhang immediately following.

As Zhang ran within his trap while being pursued by the enemy, he ascended his platform and spread red sand throughout the entire perimeter, completely engulfing the three individuals until they found themselves deep within large pits of sand as a resolution. Gazing into the distance with his magical bull eye, and seeing the king and his protectors deep within a layer of sand, Burning Lamp informed Jiang Ziya that *King Wu is destined to remain in such a state for 100 days, and that he will assuredly survive "as according to Heaven's will".*

Realizing that Burning Lamp had never informed him of such information prior, and he more than likely created such a statement as to ensure his reputation meets no harm if the king was to be found alive by any other superior man, he immediately suspected the former as plotting the death of King Wu, and thus kept careful watch of his every move lest disaster was to follow.

Entering Phoenix City and reporting such an incident to the family members of King Wu and other relatives of the same nature, Zhang had meanwhile returned to the side of Grand Old Master Wen Zhong while boasting about his great victory, who in exchange felt some sense of relief, but was still greatly hurt by the passing of Gongming.

Shen Gongbao, who secretly perceived the happenings with Gongming from the time of his arrival to the time of his death, appeared before the residence of High Firmament and informed her of Zhao Gongming's recent passing by the hands of Jiang Ziya. High Firmament, who secretly knew that her name was on the List of Creations and any impulsive action of revenge would surely fulfill such a fate, readily declared to Shen Gongbao that she was indeed grievant over such news, but on no account should she risk her own life for his sake.

Jade Firmament and Green Firmament, who did not share her philosophy on the situation whatsoever, left their residence with Shen Gongbao leading the way to the Western Foothills. As High Firmament joined her two sisters in fear of any potential danger they could suffer within the future, all three were met by Celestial Lotus and Lady Pretty Cloud in addition, who vowed to assist them against the rebel commander Jiang Ziya. Arriving before the camp of Shang shortly following, Wen Zhong informed them of Gongming's death by the hands of Lu Ya on the twenty–first day of the month.

Receiving the Golden Dragon Scissors in tears, the three sisters arrived before their brother's coffin in the back camp and clearly realized that his eyes and body had been bleeding very recently despite him being dead. Knowing that the foul Lu Ya was the cause behind his death, the five ladies and Grand Old Master appeared before the reed pavilion the following day, essentially resolved to do away with Lu Ya for the sake of their vengeance and the morale of their forces.

As Lu Ya exited the gates of the pavilion, and upon realization that Gongming's sisters were before him and demanding a rational reason for their brother's murder, Lu Ya, who now realized the opposition must possess either a keen level of spies or divination in order to know such information, responded to the call by declaring Zhao Gongming to be a man that lacked great virtue, and solely acted out of evil intentions to support the tyrant ruler King Zhou — and such was the reason as to why he deserved death. Jade Firmament, who was naturally quick tempered, rushed at Lu Ya, and with the immediate assistance of her fellow

sisters, the opposition was knocked unconscious by the power of their Universe Muddling Dipper.

Lu Ya was thus stuck with charms upon his entire body and hanged on a flag pole within the Shang camp — as like the situation earlier with Yellow Dragon. Hanging upon the flag pole, Jade Firmament could not withhold her hatred to any extent, and upon her order to unleash volleys of arrows at Lu Ya all at once, each arrow suddenly dissolved into nothing more than ash before touching the bounded man's body.

Realizing the chance to kill Lu Ya could easily slip from their grasps in the current situation, Green Firmament casted forth the Universe Muddling Dipper upon the former, but, to her detriment, Lu Ya turned into a rainbow and fled back to the reed pavilion immediately following, putting even greater bloodlust in the hearts of the three sisters.

As Lu Ya had meanwhile departed from the reed pavilion upon Burning Lamp's consenting, High Firmament, who knew that she could use the evidential reasoning of Shen Gongbao as being the cause of her brother's death to attack the rebel commander Jiang Ziya, approached the pavilion with her sisters and shouted for him to show his face. Yelling at Jiang Ziya for being the cause behind their brother's death, the three sisters and Pretty Cloud with Celestial Lotus each attacked the commander with full force.

Chapter 50

The Yellow River Trap

As Jiang Ziya was immediately reinforced by Yang Bliss, Huang Tianhua, and Nezha on both sides, High Firmament would suffer a crucial blow from Ziya's Staff of Beating Gods, and Celestial Lotus thus used her black wind art combined with Pretty Cloud's Eye Blinding Pearl to send the forces of Zhou fleeing in fear, while they themselves returned to the Shang camp.

High Firmament, who now knew the strength at Jiang Ziya's disposal, realized that with treacherous immortals like Lu Ya on his side, the theory of him reciprocating the qualities of Sky was truly nothing more than a joke, and the fact that she was destined to be on the List of Creations would thus have to additionally be wrong, considering that the former was the list's "destined creator".

Realizing through such rationale that it would be best to avenge her brother with the avail of Shen Gongbao's fake words in a chance to obtain Jiang Ziya's position effectively without risk for her own reputation, High Firmament asked Grand Old Master Wen Zhong to specifically pick out 600 warriors that were seemingly of the greatest strength amongst the majority of the Shang forces. With these warriors, High Firmament created a trap that possessed chalk drawings of windows, exits, and other forms of signals to denote advancement or retreat on the part of the soldiers that were to be placed within.

With individual spells placed upon their bodies and other sorts of magical attributes within the trap, anyone of immortal or human characteristics would feel as if confronted against one–thousand soldiers. As High Firmament entirely informed the Grand Old Master of this trap and its traits, Wen Zhong, the five women, and a set number of soldiers discluding the original 600 left the camp of Shang and approached the opposition's reed pavilion shortly following.

Seeing Jiang Ziya, Burning Lamp, and others exit the pavilion, Wen Zhong was astounded beyond words at the mysterious survival of the rebel commander, and thus immediately gnashed his teeth in rage at the great magical treachery within the sleeves of the enemy superior men. As High Firmament rode before Jiang Ziya, she declared the invincibility of her newly established trap while offering the former a chance to inspect such a trap without any sort of harm in the process.

Taking her word, Jiang Ziya began a thorough inspection, and upon his leave, Yang Bliss was greatly eager for battle, and lunged forth at Jade Firmament with his Sky Barking Hound. High Firmament, who became disturbed at such rudeness, used her Universe Muddling Dipper to throw Yang Bliss within her trap. With the retortion of Jinzha and that of Muzha, they in addition were thrown into the Yellow River Trap shortly afterwards. Jiang Ziya, who would have shared the same fate as the former three if he did not possess his Yellow Apricot Flag for essential protection, fled back to the reed pavilion after countering High Firmament's dipper.

As Jiang Ziya returned to the pavilion and thoroughly elaborated the special weapon at High Firmament's disposal earlier that day, the five women of Shang had meanwhile decided to spare the lives of the three captured celestials until they personally confront Burning Lamp. Grand Old Master Wen Zhong, who was naturally delighted at six individuals of the Western Foothills being held captive, held a special banquet for Master Zhang and the others.

Approaching before the reed pavilion the following morning as previously promised, Burning Lamp exited the gates, and upon the reprimand of High Firmament and the others for their vengeful intentions despite the risk of death, Jade Firmament lashed forth at the enemy commander atop her swan. Pure Essence, who intercepted Jade with immense speed, was only thrown into the Yellow River Trap in mere moments following his interruption by the muddling dipper. As such an action became reciprocated to every other superior man present, Burning Lamp realized that the situation was exceedingly dire, and grabbed Jiang Ziya while fleeing back to the reed pavilion once a gust of wind had been created as essential protection.

Expressing his deepest of apologies to the prime minister for carelessly allowing such a dilemma to take place, Burning Lamp headed to Mount Kunlun, where he obtained information via from White Crane Lad that Celestial Primogenitor was currently making his way to the Western Foothills at such a moment. Arriving before the pavilion shortly, and upon the arrival of midnight, an incredibly large cloud appeared above the pavilion with thousands of lamps floating around it in every direction visible — a process in which Celestial Primogenitor had summoned for reasons not told.

High Firmament, who assumed the arrival of a far greater personage — more than likely the reputed Celestial Primogenitor of Chan — by seeing such great magic at work that Burning Lamp or any other superior man seen with her eyes would not have the ability to produce, began to consider whether killing the captives within her trap would be the better choice rather than going about another process.

Deciding to wait and see how the enemy reacts further, Celestial Primogenitor arrived before the enemy's trap the following morning and began to inspect it upon the polite consenting of High Firmament, who became quite worried at the arrival of such a trump card to potentially interfere with her plans.

Sighing deeply at the sight of his disciples laying about so humiliated, Primogenitor began to take his leave; but at the same time, Pretty Cloud threw one of her Eye Blinding Pearl's at the former only for it to be burned to ashes before touching his body. As the five women became frightful at such a sight, Primogenitor meanwhile returned to the pavilion, stating that his disciples were little more than lowly mortals, and no potential act to save them wasn't considered — for Lao Tzu was to arrive shortly, and he wishes to discuss the situation with him before taking any such action.

With the arrival of Lao Tzu, High Firmament gazed into the direction of the reed pavilion, and upon the realization that the Grand Master of Mount Xuandu, Lao Tzu, was more than likely present due to his specialized jade pagoda floating above the pavilion, the four other women suggested any form of surprise attack if

the enemy was to approach their trap the following morning. As the two grand masters solely approached the trap, High Firmament, Jade Firmament, and Green Firmament exited the trap without the slightest of greeting, to the great rage of Lao Tzu, who declared his intentions to fight them in their own field, the Yellow River Trap.

Chapter 51

The Final Resolve of Grand Old Master Wen Zhong

When Lao Tzu and Celestial Primogenitor entered the Yellow River Trap as previously intended, Jade Firmament suddenly lashed forth the Golden Dragon Scissors upon Lao Tzu, who was awaiting such a surprise attack from the beginning. As the duel dragons came towards Lao Tzu at the brink of cutting him into two halves horizontally, Lao Tzu simply lifted forth one of his sleeves, sending the scissors back in their original state within his very hands.

Obtaining Green Firmament's Universe Muddling Dipper just as easily, Lao ordered his genie to take both weapons before the Jade Emptiness Palace, to the obvious rage of the three sisters. High Firmament, who was determined to defeat the great Lao Tzu in magical renown in order to prove to all celestials that she was deserving of Jiang Ziya's reputation and title amongst the land, lunged forth at the grand master with sword posed.

To High Firmament's unparalleled ill fortune, however, another yellow–scarved genie under Lao Tzu suddenly rushed forth, beat her with its fists, and then toppled the entire Unicorn Cliff upon her body. Jade Firmament, who became enraged beyond imagination at the death of her sister, High Firmament, lunged forth at Lao Tzu only to have her skull smashed by Celestial Primogenitor's jade scepter.

As Green Firmament now realized the great unjust ways of the Chan Taoists, she ground her teeth in rage while lashing her blade at the two celestials; but alas, it was too late. Primogenitor had awakened his magical casket only to trap Green Firmament within, dissolving her flesh in mere moments upon entry. Following such a brutal end to the three sisters, Lao Tzu awakened all celestials present with an immediate teal of thunder, and then guided them back to the reed pavilion at once.

Present back at the pavilion, he went teaching each disciple how to travel on golden beams of light at will, lest reoccur in the future any unfortunate incident as such like that in the past. Meanwhile the two grand masters took their leave from the pavilion, but ordered Immortal of South Pole to stay and assist until Jiang Ziya had successfully done away with the Red Sand Trap.

Meanwhile Celestial Lotus and Pretty Cloud entered the Yellow River Trap's remnants only to find High Firmament and Jade Firmament dead. To their great horror and rage, they both reported such an incident to Grand Old Master, who, being greatly distressed in return, ordered a royal messenger to be sent to Morning Song for reinforcements while another messenger was sent to Sanshan Pass's Deng Jiugong with intentions for the latter to assist him at the Western Foothills.

With Immortal of the South Pole's appearance before the remaining Red Sand Trap the following morning, Master Zhang charged forth with cutless in hand, fully determined to make up for the loss of so many fellow warriors on the side of Shang. Being effectively reinforced by White Crane Lad upon entering the opposition's trap, Zhang Shao ascended his platform and sprayed volleys of red

sand across the entire perimeter, which was easily negated by the Five Fire and Seven Fowl Fan of South Pole. Using the jade scepter to knock celestial master from his platform, Immortal of the South Pole ended Zhang Shao's life with a single stroke of his sword, and then uncovered the three captives who he had been told were present for some time. Nezha and Thunder-quaker, who awoke immediately following a sudden bolt of lightning, realized shortly that King Wu was nothing more than a lifeless body that had not been decayed due to the magical charms that protected him from any such resolution.

Burning Lamp, who revived the fallen king with elixir pills and water after receiving his body at the reed pavilion, declared that the prior incident with King Wu was of necessity, and Sky had now experienced the self–sacrificial ways that the king possesses — a factor that would assuredly assist them in the future.

Now knowing that all ten traps essentially had been destroyed, Burning Lamp declared that all immortals should return to their respective mountains for the time being while Grand Completion and Pure Essence were to guard the five passes and the two neighboring border passes as to ensure no further assistance can come to the Grand Old Master from such means.

As Burning Lamp took his additional leave shortly following, with Merciful Navigation being the only remaining superior man, Jiang Ziya ordered his soldiers and generals to prepare thoroughly for a decisive battle against Grand Old Master in the following day. Meanwhile Wen Zhong, who was exceedingly depressed over the lack of reinforcements from either that of the capital or Commander Deng Jiugong, held a conference with Pretty Cloud and Celestial Lotus, only to obtain word of Jiang Ziya's intentions by an enemy messenger.

Approaching the rebel commander on the battlefield the following morning, completely resolved to sacrifice his very own life to do away with Jiang Ziya, Wu Ji, under the immediate order of the prime minister, decapitated the remaining master Zhao Jiang before Wen Zhong's very own eyes as a showing of their defiance. Not allowing his anger to be controlled in any manner, Wen Zhong, combined with Pretty Cloud, Celestial Lotus, and his four personal generals — Deng, Xin, Zhang, and Tao — each lashed forward and clashed their weapons furiously against their respective opponents.

As Celestial Lotus had her sack of wind calmed to nothing by the Wind Conquering Pearl of Merciful Navigation shortly following the start of the battle, Jiang Ziya seized such a chance to brutally smash Lotus's head in with his Staff of Beating Gods.

Pretty Cloud, who became horrified and fuming with rage at the sight of her close friend die before her very own eyes so suddenly, was stabbed from the back multiple times by the fire lance of Nezha, putting an additionally unfortunate end to her life. Yellow Flying Tiger, who was greatly encouraged by the heightened morale of the Zhou forces, pierced the heart of Zhang Jie with his duel Dragon–Phoenix blades.

Realizing that three of his generals had just recently lost their lives, and it would be evidentially pointless to continue the fight with heightened morale clearly present on the opposite side, Wen Zhong ordered a full–scale retreat in his great distress. As Merciful Navigation returned to his respective mountain that

afternoon, Jiang Ziya gave set orders to the majority of his generals, with intentions to not only assault the Shang camp in a raid, but to additionally attempt to draw many into surrender.

Wen Zhong, who obviously knew that the prime minister would more than likely attempt such a feat, ordered his generals to protect set regions in especial caution of such a potential happening. As the raid began that night, with Jiang Ziya and other such generals breaking into the Shang forces' camp gates, Wen Zhong personally lunged forward atop his dragon to smite the enemy with exceeded valiance and magical prowess.

Being unexpectedly struck once more due the unparalleled speed of Jiang Ziya's Staff of Beating Gods, Wen Zhong, and the majority of the Shang forces, clearly realized that they were simply struggling against an inevitable defeat — especially after seeing fierce flames and smoke soar above their food supplies and other parts of the camp. As the forces of Shang began to flee as a resolution, around half of the remaining soldiers surrendered to the Western Foothills while another majority fled back to their respective homes in fear of any form of death. Grand Old Master, who knew he had little authority over such an incident, considering the circumstances at hand, fled in the direction of Mount Western Foothills with Deng and Xin protecting their commander's life even if it cost their own.

With the eventual retreat of Jiang Ziya's forces in great victory, Wen Zhong camped upon the foot of Mount Western Foothills, became informed of the reported death of Tao Rong within the former conflict, and suggested his forces — currently numbering 30,000–to march through Good Dream Pass to obtain a level of assistance from neighboring generals. As the Grand Old Master continued on his way through Mount Peach Blossom, he suddenly caught sight of a man of Taoist appearance, who he resembled to be one of the superior men who assisted the rebel commander in breaking his ten traps.

Announcing his name to be "Grand Completion", and his desire to stop the Grand Old Master from obtaining any additional assistance from neighboring passes, Wen Zhong knew that such a simpleton could not be reconciled with, and thus lashed his golden staff at the former with far greater renown. After being in contact with the Sky Overturning Stamp, Wen Zhong's advance was halted by its great power, and realizing that great casualties could be further suffered by such an opponent of celestial attributes, he ordered his forces to head to the west for now. Heading in the direction of Mount Yan for several nights upon days, Pure Essence appeared before their pathway as they approached Mount Taihua, to the great disgust of Wen Zhong.

Recognizing Pure Essence as being the man that was causing Master Yao an extreme amount of trouble far into the past, and combined with his current obstinacy of not letting them reach neighboring passes, Wen Zhong vowed to destroy such an opposition not only for revenge, but for the sake of his reputation and great pride in the name of Shang. Charging forth with smoke spouting from his third eye, Pure Essence was obviously overwhelmed beyond imagination — and thus unleashed his Yin Yang Mirror upon the Grand Old Master following a few rounds of battle.

Chapter 52

Fall of the Legendary Hero

As the Yin Yang Mirror's white side was effectively placed before Wen Zhong's eyes, in a single moment of time he realized that the enemy's weapon attempted to drown away his consciousness. Naturally immune to such magic trickery with the power of genjutsu that he wields within his very own palm, the Grand Old Master nonetheless had little choice but to flee as Pure Essence began to shine the red side in his face — which he knew to be certain death than anything else. Realizing that the only choice he had left was to head through the Yellow Flower Mountain to reach the Green Dragon Pass as opposed to personally heading to Morning Song while abandoning his comrades, Wen Zhong and his soldiers traveled for half a day before seeing a young celestial surrounded by flags and banners that represented the Western Foothills.

As this celestial declared himself being none other than Nezha, with intentions to ensure that the enemy was blocked off from any source of assistance, Wen Zhong, who was already furious at the obnoxious opposition prior, began to fume with even greater hatred and resolve to destroy all that stood before him as supreme head of the Shang Dynasty. Nezha, who began to battle with Wen Zhong and every other general of Shang singlehandedly, managed to strike down both Ji Li — one of two disciples under Grand Old Master — and that of Deng Zhong, which shattered the morale of the opposite forces, forcing Wen Zhong to break through and travel along an additional path towards the Yellow Flower Mountain.

As the Grand Old Master camped for the night while realizing that 20,000 of his original 30,000 had supposedly defected to the enemy due to not being present, he was comforted by Xin Huan, who suggested that they both return to Morning Song and gather forces to avenge their suffered humiliation another day. Continuing along the pathway to the Yellow Flower Mountain, and upon their arrival, Huang Tianhua stepped forward to prevent the Grand Old Master and his remaining soldiers from heading any further by order of Prime Minister Jiang Ziya.

Annoyed by this fourth blockade with his hair standing on end and his teeth grinded with rage, Wen Zhong sent the young warrior fleeing in fear of his wrath. Unfortunately however, Tianhua seized the moment to not only kill Yu Qing — the secondary disciple of Wen Zhong — with his Fire Dragon Javelin, but to additionally wound Xin Huan with one of his Heart Penetrating Nails through the leftern wing. Grand Old Master, who was confused and utterly distressed, ordered his soldiers to rest upon a bleak mountain upon the arrival of dawn, where he sat by himself, devising his next plan of evasion lest another army appears before his midst.

As everyone within the camp of Shang had slept throughout the end of dusk and into night, Wen Zhong became startled at a sudden hearing of cannon fire, and, to his unparalleled rage, he noticed Jiang Ziya and Ji Fa drinking happily upon the mountain top while at the same time mocking him from below with great laughter. Charging upon them angrily, an intense bolt of lightning shook the sky, and to the Grand Old Master's perplexed amazement, not a single soldier nor that of Jiang Ziya or King Wu could be seen anymore — even when using the power of his

divine third eye. Considering what kind of genjutsu user was behind such trickery, and how he wields power exceeding his own in such an art, a large army suddenly surrounded the foot of the mountain below and charged at Wen Zhong immediately following. Falling upon them with exceeded resolve, every soldier disappeared with an additional blinding bolt of lightning; Wen Zhong, in his state of perplexity, prepared to perform divination in order to understand what was truly happening.

As Jiang Ziya and King Wu suddenly appeared before the mountaintop, openly mocking the Grand Old Master for losing all honor and dignity in such a humiliating scene, Wen Zhong, who began to perform divination immediately following, was suddenly interrupted by the swift thrust of a monster's hammer through the darkness. Letting out a cry of great dismay while managing to effectively dodge the blow, Wen Zhong's dragon received the hit from below the Grand Old Master, killing it instantly. Tumbling to the ground and fleeing atop a dust cloud in startled fear, Xin Huan roared from the shadows of the mountainside and parried each blow from the pursuing beast — which in this case happened to be Thunder-quaker.

Protecting Wen Zhong with all the strength he possessed, even if it cost him was very own life, Xin Huan remembered this creature previously had attacked him during a moment of his master's retreat. And knowing that he must prove himself to the Grand Old Master as a warrior of the greater good, Xin Huan nearly killed Thunder-quaker with his twin hammers. But at the same [time], Yang Bliss's Sky Barking Hound bit into the flesh of Xin Huan, effectively opening a chance for Thunder-quaker to deal a brutal blow to the opposition's head, killing him instantly.

As Wen Zhong returned to his camp, he felt intense distress over Heaven's intentions of forsaking the Shang Dynasty despite the many loyal feats that he had performed in the name of the late King Da Yi. He gazed forth at the fallen body of Xin Huan, upon his return, fell to the ground and wept profusely at the many great warriors that gave their lives for the sake of his name — especially that of Xin, who had seemed to him as being his very own guardian.

Wen Zhong gathered the remnants of his soldiers, who had been protected by golden walls throughout the former night — as Wen Zhong knew that the situation would be far too risky to allow more any potential casualties on his side. Then he marched along secondary pathways through the Yellow Flower Mountain until he arrived before a village, where he and his soldiers were graciously served many meals by a certain old man upon their welcoming.

Receiving this old man's name as Li Ji, so that he could record such a name in order to reciprocate such kindness sometime into the future, Wen Zhong and his men continued along the direction of the Green Dragon Pass until being confronted by a certain woodcutter along the way.

As soldiers under the Grand Old Master had asked this certain man the closest route to the Green Dragon, they returned to tell Wen Zhong that the southwest was the fastest route to such a destination. Knowing that the Dragon Extinction Peak lays to the southwest, and he would more than likely suffer even greater detriment — possibly his own life — if he arrived in such a region, Wen

Zhong wished to prove to Heaven that he should conquer all that stands in his way for the longevity of the Shang Dynasty, and thus pressed forward with intense resolve. Arriving before the peak shortly, and seeing a man of Taoist appearance — namely in this case being Master of the Clouds — who declared that he should take the Grand Old Master's life as destined, Wen Zhong began to burst into great laughter, knowing that nothing can stand in the way of his magical prowess and great resolve to uphold the greater good.

Pressing forward upon Master of the Clouds with staff firmly gripped in his hands, eight skyscraper pillars of divine fire suddenly sprang out from the ground, completely hemming in Wen Zhong from all sides. These pillars, being thirty–feet in height and ten feet in circumference, suddenly emitted countless great fire dragons which soared about throughout the air upon the signal of Master of the Cloud's thunderbolt.

Laughing with great confidence at such a meager ability, fire charms appeared all around Grand Old Master's body as he vanished in a beam of white light to escape the enormous barrier previously trapped within. This barrier, which was unfortunately made of the hardest diamond, was impenetrable, and only resulted in Wen Zhong ramming his own head into the walls of such a barrier, hitting him with such intense force that he fell to the ground dead.

As the soul of the unfortunate Wen Zhong flew back at Morning Song before King Zhou, who in return was in an exceedingly drowsy state at the time due to heavy drinking, the Grand Old Master informed the king to employ virtuous qualities as repentance for his vile manner towards the people, considering that he himself lives no longer, and assuredly cannot perform any more feats for the sake of the Shang Dynasty.

As Wen Zhong's soul disappeared within the wind, King Zhou awoke that night with a start, and upon informing Daji of his meeting with Wen Zhong, which he remembered more subconsciously than anything else, the latter suggested that such was nothing more than a dream of his worries, and should thus be forgotten about completely.

Meanwhile back at the Western Foothills, Jiang Ziya was delighted to hear of the success on the part of his specific generals, and the death of Wen Zhong. But at this same moment in time, Shen Gongbao had seen the fall of the Grand Old Master with his own eyes, and began to search for powerful immortals as an attempt to wipe out the foul Jiang Ziya no matter what.

As Shen approached a certain mountain by the name of *"Squeezing Dragon"*, he happened upon a small man around four–feet in overall height who was running around the mountainside in great joy. Upon inspection that this certain man was a disciple under that of Krakucchanda, but had only studied the Way for 100 years, Shen Gongbao seized such knowledge by offering the lad a chance to wear a great dragon robe and be remembered among the people as a hero if he was to follow his advice.

This disciple, who was known as *"Earth Traveler Sun"*, was naturally not fond of his master and more on the side of being carefree. And as Shen had informed Sun that he should recommend him a post under Deng Jiugong, Commander of Sanshan Pass, and learned that the former had the ability to travel

underground at will, he suggested that the Celestial Binding Ropes — which were prized as Krakucchanda's ultimate weapons — should be stolen. Doing as he was told, Shen Gongbao led Earth Traveler Sun towards the location of Deng Jiugong at once.

Chapter 53

Wrath of Commander Deng Jiugong

As Shen Gongbao successfully led Earth Traveler Sun before Sanshan Pass, he continued along various other regions in desperate search for potential comrades. At this same point in time, the remnants of Wen Zhong's forces had reported the death of their commander to Han Rong of Sishui Pass, which was then transferred in the form of a letter before the eyes of Wei Zi, who was unexpectedly startled beyond his own belief at such news.

Appearing before King Zhou within a side court immediately following, the king discussed with his fellow ministers how the Grand Old Master was to be essentially avenged after feeling intense grievance over such an incredible loss. Supreme Minister Ji Shang suggested Deng Jiugong for a high rate of potential reinforcement, a man that had recently defeated many rebelling forces under Western Duke E Shun and was stationed closest to the Western Foothills,. King Zhou agreed to such a suggestion, and issued forth a royal decree to the residence of Deng Jiugong, granting him the white scepter and yellow axe as a symbolization of his newly attained military authority.

As Royal Messenger Wang Zhen rode for days upon end through the beautiful autumn weather, he eventually arrived before Sanshan Pass, and handed the royal decree to Deng Jiugong, who, in exchange, accepted such a decree while ordering Kong Xuan to take over the pass as commander for the time being. Leaving the pass the following day with a great army at his essential backing, a small lad appeared before the gates with a letter of recommendation for Deng Jiugong — who in this case had been none other than Earth Traveler Sun, who happened to run around for quite some time before deciding to confront the commander as intended.

Personally opening the letter and realizing that it was from one of his past acquaintances — Shen Gongbao — Deng Jiugong, who was still rather unconfident in the capacity of such a young boy despite his supposed abilities, merely appointed him as assistant supervisor of the food supplies and then continued along his way to the Western Foothills. Arriving before the reported eastern gate of Phoenix City not long after, and camping for the night, a patrolman had meanwhile approached Jiang Ziya at his mansion, reporting the arrival of a man he knew to have been Deng Jiugong, a reputed commander of the Shang Dynasty.

As Deng issued forth a command to challenge the eastern gates the following morning, Tai Luan, his right–hand vanguard, strode forth to the enemy gates with cutless firmly in hand, where he was met momentarily by General Nangong Kuo. Not having any patience for a man of treachery, Tai Luan immediately slashed apart the former's armor plates, leaving a great opening that was not allowed for seizing as Nangong fled the scene in great fear of being killed by the opposition's renown.

Praising Tai Luan for demoralizing the enemy forces later that day, Deng Jiugong approached the western gate with his troops placed within five individual square formations, ready to pounce upon the enemy at any moment. As the two

sides began to fiercely clash against one other following the array of Jiang Ziya's forces, the forces of Shang eventually retreated back to camp once their commander and vanguard were seriously wounded. The former struck in the left arm by Nezha's ring, while the latter was burned by the flames of Zhao Sheng. Deng Chanyu, the daughter of Deng Jiugong, who was greatly distressed at the condition of her father, was allowed the right to challenge the gates of Phoenix City later that day.

With Nezha retorting against such a challenge shortly, he was startled to see such a beautiful woman on the battlefield, but had little choice but to fight back once she relentlessly lunged forth at him with her long cutless. As Chanyu began to flee in feigned defeat, Nezha pursued; but to his detriment, the former casted forth a golden pebble with her hand at quick speed, wounding Nezha severely in the eyes and nose, forcing him to retreat back to the city immediately.

Huang Tianhua, who began to ridicule Nezha for being hurt by a mere pebble despite the celestial attributes that he supposedly possesses, volunteered to meet Chanyu once she had challenged the city the following morning in addition. As the two fought valiantly for some time, with Chanyu's feigned retreat, Tianhua ended up suffering a wound to his forehead even more severe than that of Nezha's, and thus fled back to the city only to be ridiculed in return by an vengeful Nezha. With the prime minister busy breaking up the fight between that of Tianhua and Nezha, Deng Jiugong was meanwhile exceedingly delighted over the successive victories of his young daughter.

Chanyu, who possessed great confidence over her two former victories, presented herself before Phoenix City's gates the next day only to be met by Dragon Beard Tiger, who wields the same general art in battle. As the two began to battle each other with great renown, Dragon Beard Tiger suddenly unleashed a volley of stones and boulder dust from his two hands, and as he violently thrust forth at the opposition within such confusion, Chanyu managed to land two hits on his neck and face, and then followed by lifting her sword to finish the beast through beheading.

Chapter 54

The Master Burrower Earth Traveler Sun

Yang Bliss, who leapt to Dragon Beard Tiger's assistance at the very notice of his comrade's situation, held off Deng Chanyu for a lengthened time, never being hurt in the least even when the latter deployed her golden pebbles at regular intervals. Using his Sky Barking Hound to tear at Chanyu's neck at such a point of advantage, the unfortunate woman had little choice but to flee back to the Shang camp with tears in her eyes and in a state of tremendous pain.

As Deng Jiugong burned with far greater bloodlust at the pitiful sight of his daughter upon her return, Earth Traveler Sun had meanwhile finished his daily supervision and soon obtained word upon the condition of his commander. Feeling regret over not hearing of such information prior, Sun entered the main camp and used his elixir pills to heal Deng Jiugong's wound in mere moments upon entry. Reciprocating such an action upon Chanyu after being informed of her condition, Jiugong hosted a personal feast in honor of Sun, in which he became determined to allow Sun the position of vanguard at the latter's request.

At Tai Luan's consenting to his commander's request, knowing that Sun's reputed ability would more than likely bring Shang a swifter victory, Earth Traveler Sun left the camp at once, ordering an enemy celestial to present himself before his feet. As Nezha retorted such a challenge openly, and began to lunge forth in great laughter at the shortness of his opponent, Sun, on the other hand, had little trouble against this foe — for he could easily jump about nimbly and strike at great speeds with his cudgel. Using such an advantage to his essential benefit, Sun suddenly unleashed his Celestial Binding Rope to bind the unfortunate Nezha while throwing him before the feet of Deng Jiugong upon his return shortly following.

Deng Jiugong, who knew that King Zhou and the commanders of neighboring regions would think highly of him if he was to possess evidential proof of his ability to conquer even that of celestials with great ease, decided to throw Nezha in the back camp, where he prepared to send the former to the capital for the benefit of his reputation. As Jiang Ziya had meanwhile displayed great astonishment at the learning of Nezha's capture — which would naturally be impossible considering his celestial renown Huang Tianhua ensured the prime minister that he would challenge this certain foe the following day in order to see if such information was true.

Confronting Earth Traveler Sun nonetheless the next morning, Tianhua unfortunately had little advantage against the strategic prowess that Sun could pull off simply with his shortness and speed, and was thus captured and thrown into the gaols with his counterpart, Nezha, back at the camp of Shang in short time. Deng Jiugong, who was naturally exceedingly delighted at the simultaneous victories of his vanguard, created another banquet to honor Sun, where they both drank merrily for hours upon end. Carelessly allowing himself to become rather drunk with dulled senses, Deng Jiugong declared that if Sun was able to essentially subdue the Western Foothills through the potential capture of rebel commander Jiang Ziya, he would give him was precious daughter as a token of gratitude. Being

overjoyed at the prospect of obtaining Chanyu, Earth Traveler Sun appeared before the gates of Phoenix City at the brink of dawn the next morning; and upon the calling of Jiang Ziya to show himself, the prime minister realized that he would be looked upon as a fool if he was not to confront a mere boy, and thus exited the camp gates with generals to his right and left. Charging upon the rebel commander with heightened confidence, Earth Traveler Sun deployed his Celestial Binding Rope following a few volleys; but to his overpower upon immediate retortion of the enemy, the prime minister was carried back to safety while the Zhou forces fought with even greater vigor.

Having his Celestial Binding Rope still tightly bound upon the prime minister, and considering the current overpower on the side of Zhou, Sun had little choice but to retreat in a state of intense rage at the thought of his rope being taken away from his grasp permanently — thus increasing the probability of loss rather than an essential victory. As the Zhou forces returned to the Phoenix City, each general realized that the rope around the prime minister only grew tighter around his body whenever an individual attempted its removal.

Yang Bliss, who was naturally akin to such situations, placed a single magical charm upon the rope, which caused it to fall to the ground immediately following. Informing the prime minister that such a rope was none other than the 'Celestial Binding Rope', and was used by Krakucchanda within the Vehement Flame Trap, Yang Bliss obtained consenting to meet Earth Traveler Sun the following day to ask the reason behind Sun's actions — and more importantly, how he even obtained the rope.

Confronting Sun the next day, the lad had little patience for talk and immediately bound the celestial foe with a secondary rope made of the hardest mineral while returning to the Shang camp in a state of satisfaction over his victory. As Yang Bliss easily slipped from such bonds and sent his Sky Barking Hound upon Earth Traveler Sun in surprise, Sun had little time to react, and immediately burrowed deeply into the ground.

Being slightly frightened at such an unexpected art, Yang Bliss fled back to Phoenix City shortly to elaborate the current situation with Prime Minister Jiang Ziya. Now fully realizing that Sun possesses the ability to travel underground at will, and that he would more than likely seize such an ability to attempt a full–scale assault upon the capital city in unpredictable locations, Jiang Ziya and Yang Bliss thought throughout the day as to how such potential danger could be erased.

Taking immediate preparations, the prime minister moved King Wu safely to a neighboring mansion while generals and countless mirrors were hung about the city gates. As Jiang Ziya had thus sheltered King Wu safely away from any potential harm, that evening Earth Traveler Sun burrowed beneath Phoenix City's gates.

And upon the realization that Jiang Ziya was heavily guarded by soldiers from every direction, which was close to what he thought to have been the rebel commander's mansion, Sun decided to roam around until he was led in the direction of the palace, which exude forth music into the air. Seeing a man of kingly appearance who he had assumed to have been King Wu, Earth Traveler Sun emerged from the ground beneath once the great clamor had stopped, and the king

was supposedly asleep and easily harmful. Approaching the king's bed and cleaving off the former's head, Sun noticed a woman of exceeded beauty sleeping near his fallen victim. Closing near upon this woman, Yang Bliss suddenly emerged forth from the darkness and forcefully grappled ahold of Sun, while carrying him cautiously in the air lest he manages to flee through the ground.

Approaching Jiang Ziya shortly following, the order to execute Earth Traveler Sun was given; but, to their ill–fortune, Sun struggled to such an extent to which he was able to essentially reach the ground and burrow away from trouble. As the young lad had meanwhile returned to the side of Commander Deng Jiugong, while elaborating the unfortunate happenings, Yang Bliss departed to Dragon Squeezing Mountain in order to discuss the current happenings with Krakucchanda, who he assumed to have been Sun's master.

Chapter 55

Submission of Earth Traveler Sun

As Yang Bliss continued along to the residence of Krakuchanda of Dragon Squeezing Mountain, he happened upon a neighboring mountain, where he had noticed an extravagant mansion known as "The Green Phoenix Palace". Suddenly noticing a beautiful woman exit the palace's outer gates while he sat behind a pine tree fully observing the situation, he politely bowed before her upon approach, and inquired her knowledge of a boy by the name of "Earth Traveler Sun", who was the current cause of trouble within the Western Foothills. Happening to know the young lad through his constant behavior of roaming about between regions, she informed Yang Bliss that he was indeed a disciple of Krakucchanda — so the matter should thus be easily subdued if the latter was elaborated on the current circumstances.

Receiving her name as being "*Princess Dragon Ji, daughter of the Jade Emperor"* — who had been exiled to this specific mountain after performing many accidents simultaneously — Yang Bliss kowtowed in thanks while continuing along the direction to Krakucchanda's residence. As he approached a large swamp with a storm rising violently throughout the air, a large dragon–like beast with sword–sharp teeth emerged from the water's depths, lunging forth at the former while being thirty–feet in overall heights.

Using his hands to unleash cracks of lightning upon this beast, which sent it into immediate flight, Yang Bliss pursued it within a large cave without a single moment of hesitation. Shining brilliant rays of light from his eyes as a method to see eternal light even inside a purely dark cave, Yang Bliss happened upon a double–edged cutless with three sharp points laid upon a parcel as he approached the far end of the cave, not finding a single trace of the beast he had clashed with prior.

Finding a shining yellow gown inside the parcel, which fortunately fit him perfectly, he took ahold of the cutless and began to stride out of the cave before hearing the unexpected voice of two individuals, who exclaimed him to be a thief. These individuals, who were none other than the Golden Fleece Lads of Mount Wuyi, noticed that the thief was none other than their master. Upon a traditional kowtow of apologies, while allowing their master to receive the gown and sword as a gift, Yang Bliss instructed them to return to the Western Foothills and inform Prime Minister Jiang Ziya of his past happenings with a woman by the name of Dragon Ji after elaborating her words in full detail to his two disciples.

As the two lads thus used the sword of Yang Bliss as proof of their identities as disciples of the former, they arrived before the Prime Minister's mansion shortly and elaborated their master's words to Jiang Ziya himself.

With Yang Bliss's arrival at Krakucchanda's residence, he asked if he knew a certain lad by the name of "Earth Traveler Sun", who happened to be using a Celestial Binding Rope against the Western Foothill cause. Knowing that his rope was missing, and Earth Traveler Sun would be the kind to act against his word to such an extent, Krakucchanda believed Yang's words, and declared that he should

arrive at the Western Foothills in short time. As both Yang Bliss and Krakucchanda had arrived at separate moments to elaborate the situation's truth, Jiang Ziya personally approached the Shang camp and began to inspect it from the shadows. Deng Jiugong, who knew that the situation most obviously suggested a potential trap, ordered Earth Traveler Sun, who was a master at any such predicament, to charge forth at the rebel commander and capture him if at all possible.

Strongly resolved to do away with Jiang Ziya for the sake of obtaining the hand of the beautiful Deng Chanyu, Earth Traveler Sun burrowed his way to the enemy's position and immediately lunged from the ground to deploy his Celestial Binding Rope, which he happened upon within the capital city during his former night attack.

Realizing that his rope mysteriously stayed afloat in mid–air whenever he attempted to wield it's power, as was the same for his secondary rope, he suddenly caught sight of his master descending from the heavens, and thus began to burrow into the ground as a means of escape. Taking immediate action, Krakucchanda slammed his palm upon the ground, turning it into iron and resulting in an easy capture of the unfortunate Earth Traveler Sun, who happened not to flee in time. Presenting his disciple before the feet of Jiang Ziya, Krakucchanda demanded the reason as to why he acted against his authority in such an impulsive manner.

He informed his master that a man by the name of "Shen Gongbao" had enticed him to attack the Western Foothills, for he would never have a chance at greatness in any other manner employable. Additionally he stated that he was greatly encouraged by Deng Jiugong, his commander, to destroy the Western Foothills for the sake of obtaining the hand of Deng Chanyu, a beautiful woman that was the former's daughter.

Taking such statements into consideration, Krakucchanda realized through divination that Sun was supposedly destined to be married to this "Deng Chanyu", and thus suggested to Prime Minister Jiang Ziya that a matchmaker should be found — who in this case was chosen to be none other than San Yisheng.

Consenting to such a suggestion, Jiang Ziya told San Yisheng upon the latter's arrival to see Commander Deng Jiugong of Shang about a certain matter that involves Earth Traveler Sun's marriage to his daughter, Deng Chanyu. As the supreme minister was elaborated on the issue further before taking any form of leave, Deng Jiugong had obtained word some time before on the capture of his vanguard, and began to fume in frustration as to be expected.

Chapter 56

The Conflict for the sake of Reputation

As San Yisheng had approached the Shang camp, he was refused any potential entrance, for Deng Jiugong personally stated that he was not in any position to meet the former, out of fear that any furthered amount of demoralization would come about his soldiers. With San Yisheng's consistent protests, and Tai Luan's suggestion to allow the Supreme Minister entrance for the sake of furthered observation, the two individuals met each other shortly, where they exchanged traditional bows of greeting as respective enemies. As San Yisheng began to elaborate the issue concerning Earth Traveler Sun's supposedly destined marriage to the former's daughter as an unavoidable matter, he asked for Jiugong's decision on the matter.

Deng Jiugong, who knew that Earth Traveler Sun must have spout such words in order to ensure his own potential safety, retorted his intentions to never allow any individual the hand of his precious daughter, and that the rebel commander was simply spouting nonsense for the sake of reconciliation. San Yisheng vaguely recalled his original statement to Sun that involved giving him Chanyu if the Western Foothills were conquered. He received such words, and told the commander that such a statement could easily be proven as the resolving figure of Sun's determination, and if it was to be retracted as a mere child's game, Jiugong might lose an extent of reputation amongst the populace and would naturally lose faith amongst the greater whole of Shang.

Taking these words into consideration, General Tai Luan secretly whispered a plan into the commander's ear, who in turn lightened with delight, and declared to San Yisheng that he should do as the latter advises, but was in need of carefully discussing such information to Chanyu before forming any final decision. As San Yisheng was clearly glad to hear such words, he returned to Phoenix City to report the Shang commander's declaration immediately following.

Meanwhile, Tai Luan elaborated his plan in great length, suggesting that a capable individual should first tell the prime minister that Chanyu had consented but in fear that such words were only involving some form of trap that would end to her detriment. And she was in need of seeing Jiang Ziya in order for the information to be confirmed, and without any additional risk adding upon her part.

In doing so, a great feast would be prepared for the rebel commander, but, at a time of advantage, men should be ordered to seize the former at a set signal. Consenting to such a plan would be of great risk to his reputation, but an opportunity to act in the greater good, Deng Jiugong ordered Tai Luan to appear before Phoenix City with such a message in hand. Allowing the individual presence within the city, he appeared before Prime Minister Jiang Ziya and began to elaborate his master's words, declaring that the day after tomorrow should be chosen for the marriage, with the honor of the prime minister and San Yisheng to personally lead his son–in–law to the ceremonial region.

In return giving a reply of consent, Tai Luan returned to the side of his commander. Jiugong, knowing that such a resolution was the only true rational

choice on the part of Ziya, had already made careful preparations in order to ensure that over three–hundred set warriors were placed in regions that would not only allow them secrecy from any potential enemy, but would additionally allow a quick strike when the signal for attack was called. As the second day had thus arrived in quick time, Jiang Ziya, who knew that the possibility for Jiugong to attempt deceitful measures was exceedingly likely, additionally placed his forces in set regions that would ensure his essential safety from the enemy.

However, just to ensure that everything ends in his own victory with a personal taste of deceit, Jiang Ziya, still present within Phoenix City that morning, specifically told Earth Traveler Sun to enter the back camp and carry away Deng Chanyu at the first hearing of cannon roar. With the arrival of mid–afternoon, San Yisheng and Jiang Ziya appeared before the camp of Shang, to which they exchanged proper courtesies before taking their seats inside the camp gates.

As Jiang Ziya's generals brought forth many presents of the celebration before Deng Jiugong and the soldiers present, Xin Jia of Zhou suddenly ignited the fuse of a large cannon hidden within a box, creating an earth shaking explosion and clouding the air with dirt. With the rebel commander's courtiers unleashing forth their hidden weapons while charging forth at Deng Jiugong, who was startled out of his very imagination, fled from the camp with Tai Luan, but became hemmed in by the forces of Zhou, which had surrounded the camp from strategic points while wiping out any opposition from outside.

Managing to flee nonetheless, Jiang Ziya's forces poured forward, overpowering the great power of Shang with the element of surprise. With Deng Jiugong fleeing to the south amongst such great confusion, Chanyu and other such generals and soldiers went in pursuit of their commander. But Chanyu was unfortunately seized at a sudden moment by the Celestial Binding Rope of Earth Traveler Sun — which was temporarily allowed to him by his master — resulting in the forces of Shang desperately regrouping at Mount Western Foothills after being pursued by the Zhou forces for a lengthened period of time. Feeling exceedingly deep remorse and fear at the sight of his daughter not being present to any extent, Deng Jiugong felt utterly humiliated at his stupidity for allowing such an incident to come about so easily.

Meanwhile back at Phoenix City, Jiang Ziya suggested to Krakucchanda that the marriage between Deng Chanyu and Earth Traveler Sun should not be delayed any further. The latter in return stated his consenting. Ordering a maidservant to attend to Chanyu's needs as a resolution, Chanyu knew that the situation prior was only meant to seize Jiang Ziya, she fell to the ground and began to weep silently at the unfortunate reality of her situation, which was being married to Earth Traveler Sun.

Accepting such circumstances nonetheless as being for the benefit of her father above all else, and for any potential chance at seizing Jiang Ziya's life, Deng Chanyu gave herself in to the lustful Earth Traveler Sun, to which the latter unleashed his "inner essence" with keen anticipation throughout that night upon his lover.

As Jiang Ziya had confronted the two individuals the following day, Deng Chanyu declared her intentions to persuade her father into surrender, considering

the current circumstances. Knowing that Deng Jiugong more than likely possesses a small remaining force at his disposal, and there was a high chance that Chanyu would defect at a moment of advantage if the time arises, Jiang Ziya allowed her leave with a large army under the flag of Zhou, completely prepared to take any measures for the means of success.

Arriving before the camp of Shang, after obtaining report on its specific whereabouts from neighboring scouts along the mountain, Chanyu was allowed entrance before her father. She not only exclaimed to him her forced marriage to Earth Traveler Sun, but declared that an alliance with the Western Foothills would be the best choice at hand considering the length of time it would take to obtain any potential reinforcements and the stricken morale it would cause to currently assaulted passes under the flag of Shang. Thus encouraging them to submit to the rebelling nobles.

Seeing the rationality of her daughter, Deng Jiugong decided that submission was indeed the best option considering the current circumstances. As soldiers of Zhou reported such a statement to Prime Minister Jiang Ziya shortly following, Jiang Ziya joyfully ordered his attendants to march from the city to meet Commandeering Deng. Confronting the commander as he arrived, they both took each other’s hand in mutual respect and entered the Silver Security Hall for a banquet of celebration towards their newly confirmed comrade.

Many soldiers that escaped from the Western Foothills reported such an incident to Han Rong of Sishui Pass, who in return sent an immediate report to Supreme Minister Zhang Qian of Morning Song. Ascending the Star Picking Mansion in meeting before King Zhou, the king became very wrathful at such an unexpected report, and thus called a conference before his ministers in order to determine how to make up for Deng Jiugong's defection.

Fei Lian, who secretly despised the Shang Dynasty and assisted in any manner that would result in its eventual downfall, suggested that Su Hu, Marquis of Jizhou, should be sent as commander of the expedition. For he was an imperial relative of the king, and would certainly make every effort to destroy the Western Foothills for the sake of his relation and mutual benefit with the Shang Dynasty. Setting aside Su Hu's original rebellion against the dynasty as simply being a result of bad circumstances, King Zhou sent an imperial decree to Jizhou at once, appointing Su Hu as expeditionary commander against the Western Foothills.

Chapter 57

The Resolve of Su Hu

As the royal messenger was received with customary rites of incense burning while being seen off shortly following, Su Hu announced that evening before his fellow generals and relatives that he had been appointed as expeditionary commander. An opportunity that he could easily seize in order to ally himself with the Western Foothills as he intended for far too long. Obtaining mutual consent amongst the greater whole of his generals with such intentions in mind, Su Hu gathered an army of 100,000 soldiers before leaving Jizhou and marching swiftly to the Western Foothills. Camping immediately upon his arrival, three days passed without any sign of movement on the part of the Shang forces.

Obtaining report that Su Hu was the expeditionary commander, and would more than likely submit out of his past dissatisfaction against King Zhou, Yellow Flying Tiger approached the camp of Shang upon Jiang Ziya's consenting; and to his surprise, a man by the name of Zhao Bing charged defiantly from the camp, furiously clashing his blade against the former's.

As Yellow Flying Tiger easily took Zhao Bing captive that morning, Zheng Lun, who had no intention whatsoever to serve the Western Foothill cause in the name of his honor, informed his commander that Yellow Flying Tiger, the former rebel of the Shang Dynasty, had mercilessly taken Zhao captive without a second thought. To which Su Hu retorted by ordering the former to do battle with the rebel, for it would assist both the Western Foothills and that of his reputation under the Shang Dynasty if such an individual was to be disposed of.

Successfully capturing Yellow Flying Tiger as suggested the following morning, Su Hu was enraged at the rebel's conjectured behavior, and thus ordered him to be thrown into the gaols temporarily. Jiang Ziya, who became alarmed at the report of his comrade's capture, was approached by Huang Tianhua, who possessed the intention to meet this "Zheng Lun" in battle. With the Prime Minister's consent, Tianhua approached the battlefield but only received the same fate as his master by the hands of Zheng Lun, while any other soldiers of Zhou that had the intention of reconciliation on the part of Shang got beheaded, much to the lack of Su Hu's knowledge.

Knowing clearly that even if any of his soldiers was to leak such information to his commander, Su Hu would be convinced to destroy Jiang Ziya as a prospect of not only doing away with the country's "evil" for the sake of saving King Wu, but to prevent any potential attack from neighboring comrades, who would be eager to acquire the title of expeditionary commander as their own while easily being able to kill Su Hu with the former evidence of his deceit.

Realizing that Su Hu had no intentions for reconciliation whatsoever, despite Yellow Flying Tiger's words, Jiang Ziya deployed both Earth Traveler Sun and Deng Chanyu to the front, to which they were confronted by Zheng Lun. Laughing heartily at a mere young lad approaching him and boasting many words of overconfidence, Zheng Lun disassociated himself from Chanyu and began to lunge violently upon Earth Traveler Sun. Realizing that the pesky kid had great

speed and sank beneath the ground whenever a threatening blow was issued forth, Zheng Lun, who began to perspire in his frustration, unleashed two beams of light that forced Sun into unconsciousness, resulting in easy capture. Unfortunately however, at the very moment he commanded his crow soldiers to take the captive back to their main camp, Chanyu seized the moment to launch a golden pebble into Zheng Lun's forehead at incredible speed, forcing him into retreat with his face covered in blood.

As Earth Traveler Sun was successfully placed before the feet of Su Hu, the latter ordered his immediate execution through beheading, knowing that it would be far too risky to keep a young boy that supposedly possesses such a rare ability alive. Escaping through the ground as he broke free from his bonds in fear, both Su Hu and Zheng Lun became enraged at such a turn of events, and thus became resolved to attack the city the following morning. Zheng Lun, who adopted such determination, was confronted by Nezha after essentially healing his wound — even though he intended to see Chanyu, who he greatly hated for humiliating his pride.

Realizing very shortly that the man confronting him was a celestial with great renown in the art of spear, Zheng Lun deployed his beams of light consecutively; but alas, for it did not have any effect on Nezha whatsoever. Being stricken with fear at his trump card being of lack, Nezha impatiently thrust forward his Universal Ring, breaking the bones within Zheng Lun's back and forcing his soldiers to assist him into retreat.

Su Hu, who became saddened and enraged in entirety at the condition of his general, declared that the ability of Jiang Ziya's generals was evidentially dangerous, and surrender might be the better option in order to ensure that the rebel commander falls internally one way or the other for the benefit of King Wu. Seeing his commander's words as being rational and more potentially profitable than of any detriment, Zheng Lun still embraced the pride and honor within his heart and fully declared that he would find one way or the other in order to ensure that Jiang Ziya and his generals fall by the resolve wielded in his two hands.

Resolved to give in to the Western Foothills only when his head was separated from his body, Su Hu knew the situation could not heed his fellow comrade, and thus approached Yellow Flying Tiger and began to show him great kindness in hopes to eventually seize Jiang Ziya's life in the name of his virtue. Preparing a feast and allowing Yellow Flying Tiger passage back to Phoenix City in open arms, Su Hu began to form a written letter to Prime Minister Jiang Ziya stating mutual cooperation in a pre–set night raid that would end in Zheng Lun's capture on the side of Zhou.

However, at this same point in time, a man by the name of "Lu Yue" was allowed entrance within the Shang camp, to which he declared his intentions to dispose of Rebel Commander Jiang Ziya by order of Shen Gongbao. Allowing this man a seating within the camp, who was of Taoist heritage, he requested to see Zheng Lun upon hearing of the latter's many cries of pain, and thus healed his wounds with a mere droplet of water as a showing of his magical renown being far exceeding that of an ordinary Taoist. Zheng Lun, who was grateful beyond words, declared Lu Yue as "master" while falling to the ground in formal kowtow. Waiting several days following and disallowing Su Hu to send any further "mutual"

communication with the Zhou forces — thus disposing of his prior intentions — Lu Yue acquired the assistance of four Taoist men who known as Zhou Xin, Li Qi, Zhu Tianlin, and Yang Wenhui. As Su Hu took notice of these four individuals, he knew that his chances of success against Jiang Ziya was heightened, but due to not being able to enforce his former words to Yellow Flying Tiger, he felt a level of shame and embarrassment. Now that Lu Yue obtained the mutual support of the Shang army, he sent forth one of his four disciples to do battle against the Phoenix City.

Chapter 58

Lu Yue, the God of the Plague

This certain man deployed was none other than Zhou Xin, who was met shortly by Jinzha outside the eastern gates of Phoenix City. Fleeing faintly following a few rounds of battle, Zhou Xin struck his pair of chimes three consecutive times, sending Jinzha fleeing into Phoenix City in a great headache, fearing prior that such a factor could have led to his potential death if he had not fled. The day following such an incident, Li Qi appeared before the enemy's gates only to be confronted by Muzha, who in turn was resolved to avenge the humiliation that his elder brother had suffered earlier. To the detriment of Muzha, however, Li Qi waved a large pennant several times, resulting in the former turning exceedingly pale with the feeling of intense fire burning within his flesh.

Fleeing back to the capital city in fear at knowing his current vulnerability, he fell to the ground and began to foam at the mouth — a point to which he was no longer conscious. Hearing from Li Qi of his two consecutive victories, despite not taking the former foes captives, Lu Yue began to sing in great joy knowing that the magical prowess within the hands of his disciples was truly unrivaled. As like the two days prior, Zhu Tianlin volunteered to meet the opposition the day following, to which he was confronted by Thunder-quaker.

Experiencing great difficulty in striking at Thunder-quaker — as the latter constantly used the vantage of his wings to evade any potential attack — Tianlin retreated a set distance before suddenly landing a blow upon Thunder-quaker at an unexpected angle, forcing him to fall to the ground with intense gravitational pull being thrust upon his body. Despite such a disadvantage, Thunder-quaker managed to kick about a great measure of sand with the strength left within his wings, resulting in more or less lucky escape. As Thunder-quaker returned to Phoenix City with the assistance of neighboring scouts, Jiang Ziya received report that a fourth man had just confronted their territory. A man seemingly different from the three originally confronted.

This individual, who was expectedly Yang Wenhui, was met in short measure by Dragon Beard Tiger, a man to which he considered exceedingly strange in appearance. As Dragon Beard began to unleash volleys of stones upon the opposition, Wenhui retorted by negating each attack with the swift movement of his silver–edged whip; the Zhou general had little choice but to flee, knowing that his technique proved fruitlets against such a foe. The Prime Minister being highly distressed at such continued happenings, obtained report that a fifth Taoist with three eyes had just appeared before the city's gates.

Riding forth from the gates with generals at his right and left hands, Jiang Ziya confronted this man — who was known as "Lu Yue" — and immediately realized that he must be the reason as to why Su Hu had not been won over at the beginning — for he eternally trusted the words of Yellow Flying Tiger and knew that Su Hu must have been controlled due to such assumed intentions. As the generals of Zhou impulsively charged and surrounded Lu Yue from all sides, not intending on giving in to any form of reconciliation that could end with detriment, Zheng Lun immediately assisted his master with immense speed; but at the

moment to which he caught sight of Huang Tianhua, he immediately realized that Su Hu must have set free the former in an eventual attempt at Jiang Ziya's life. Knowing that the situation at hand was of far greater benefit with Lu Yue at his side, Zheng Lun thrust his club at the youthful warrior, but was met by Nezha in merely an instant.

As Lu Yue began to consider the situation with desperation, he transformed himself into an enormous beast with six heads and sword–like fangs. Unfortunately however, Yang Bliss seized such a moment to shoot Lu Yue consecutively with his golden balled bow, forcing the latter into immediate retreat with a wounded Zheng Lun tailing behind him. Grinning with delight nonetheless upon his return to the Shang camp, Lu Yue first healed his disciple's wound with an elixir pill before ordering his other four disciples to scatter forth many plague pills within the rivers, streams, creeks, and ponds that were used as provisionary supplies for the benefit of the Zhou forces and fellow civilian of Phoenix City.

The people of Phoenix City, who did not visibly notice any difference in their natural consumable water, fell right and left, torn apart by a hideous plague that spread about as a resolution of their unknowing. As all generals disclouding that of Nezha and Yang Bliss were also affected by this plague, Zheng Lun obtained the consenting of both of his commanders, and charged at the city gates with high morale and great determination to prove his past defeats as being a mere strike of bad luck. To his immediate surprise however, he took notice of many soldiers gathered before the city wall ready to pounce upon him as if it was an ambush rather than an act of desperation as he would have naturally considered.

Cautioning the situation, Zheng Lun decided to return to the side of Lu Yue, where he elaborated the evidence that Phoenix City was seemingly strongly guarded. Yang Bliss, who had created many false warriors out of grass while molding their figures with the assistance of his magic prowess, began to perspire, knowing that he had little more than a few hours left to preserve such a tactic. At such a critical moment in time, Yellow Dragon and Jade Tripod had originally felt in their minds an unpredictable happening could have taken place, and thus arrived within Phoenix City and greeted Jiang Ziya and King Wu, to which they were enlightened about the situation.

With such knowledge, Tripod ordered his disciple, Yang Bliss, to head immediately to Fire Cloud Cave for the sake of obtaining elixirs from the "Three Holy Masters" while he personally continues the original grass–soldier technique in the latter's stead. Obeying his master's command and arriving shortly before the intentioned cavern, Yang was allowed entry after obtaining the consenting of a Taoist lad, where he confronted the three masters, *"Emperor Sky, Emperor Earth,* and *Emperor Mankind."*

Kowtowing before Fu Xi, the Emperor of Sky, and elaborating the rationale behind his arrival, Fu Xi asked Shen Nong to hand the former three specialized elixirs that could negate such a continued tragedy in entirety. As Shen Nong consented, he additionally handed Yang Bliss a magical herb that possessed the ability to cure any infectious disease if boiled in water; Yang thus left shortly afterwards, fully grateful for the kindness recently considered towards the cause he fought for. Using every such instruction noted with the three elixir pills present, the plague dispersed at a quick pace while the magical herb cured the diseases that

had been previously rampant. At this same point in time, Lu Yue, after hearing Zheng Lun's words prior, and concluding that their former stand was only a final desperate movement, besieged the city from all external provisions for an entire week, longing for the people of Zhou to feel great humiliation in the face of the greater power wielded within his palm.

As Su Hu was naturally unwilling to accept such a truth after seeing the evidence of Lu Yue's former defeat, he scoped the city from a high position and realized that full activity was present within the capital city — concluding that such a plague obviously did not have any visible effect. Returning to the camp and scolding Lu Yue for not being aware of the situation, Lu Yue, in his enraged wonder, saw the truth with his own eyes, and thus ordered his five disciples to immediately strike the city from all directions with a combined force of 15,000 soldiers. As the people of Phoenix City had not recovered their strength after such a plague was only recently diminished, Nezha, Yang Bliss, Yellow Dragon, and Jade Tripod all headed to the four gates in order to block the opposition's assault from all sides.

Chapter 59

Awakening of the Left Arm of Succession

As the Shang forces charged through the four gates with supreme resolve for victory after such a long period of suspense, Lu Yue himself broke through the northern gate only to nearly crush Yellow Dragon to death in his six–headed, three–armed form. As Yang Bliss had meanwhile held off the enemy forces leaking into the eastern gate while ordering soldiers to find regions of safety for the common civilians to take shelter, he immediately charged forward, slashing the invading General Zhou Xin into two vertical halves in a single cleaving of his sword. With the Shang forces within the east being effectively beaten back as a result of their leader's death, Yang Bliss seized the moment to assist Jade Tripod at the southern gates against Zhu Tianlin.

As Nezha slashed apart Li Qi at the western gate with the great renown of his fire–tipped lance, he was allowed entry to assist the troubled Yellow Dragon at the northern gate against Yang Wenhui and the overpowering Lu Yue. Unfortunately, at such a moment in time, Tianlin had been killed in addition, resulting in all four celestials charging forth upon Lu Yue, who ground his teeth in great frustration and rage at the prospect of his ambitions being failed.

Fleeing at the moment to which he realized the situation was dire he managed to reach the neighboring hills with Wenhui, mind the loss of his left arm during such a violent feud. Sitting beside a rock and attending to his crucial wound, Lu Yue greatly considered the visiting of his former collogue, Shen Gongbao, until a strange man with a battle club appeared before the former, declaring his name as being "Wei Hu".

Declaring that he had been looking for a man by the name of "Lu Yue" upon order of his master, Divine Virtue, Yang Wenhui became exceedingly fearful for the safety of his master, and out of immediate impulse, began striking violently forth at the opposition with his silver–edged whip — much to Lu Yue's detriment, who was now put into an even greater situation of danger as he had realized.

Unfortunately however, Wei Hu possessed exceeded speed despite the wielding of his powerful club; and as a resolution, Wenhui was immediately overpowered and smashed directly in the head by the former's weapon, forcing Lu Yue to flee on a beam of light, knowing that the situation was hopeless even though revenge was strongly boiling within his blood. Being told the specific route of arrival to Phoenix City by his master at a prior time, Wei Hu shortly arrived before the presence of the Prime Minister, to which he reported his confrontation with a man that was supposedly Lu Yue, while additionally declaring his intentions to serve under the former as a new assistance to their cause.

Meanwhile, Su Hu obtained report on the disappearance of Lu Yue, and thus began to counsel his vanguard general, Zheng Lun, on his former plan that he believed to be the best according to the situation. Zheng Lun, who possessed strong intentions of loyalty, declared his commander's form of action would never be able to bear fruit. And if Lu Yue were to obtain knowledge on such a desperate movement that proved to be against his direct intentions, he would naturally feel

resentment and great jealousy for missing an opportunity that was handed into the arms of individuals who were truly undeserving of such a chance. Therefore strengthening the probability that he would find one way or another to act in impulsive defiance, leading for their eventual intentions to be nullified in one form or the other. As Pure Essence was meditating in his cave, he shortly obtained report via the hand of White Crane Lad on the invitation to attend his master's banquet in celebration of Jiang Ziya's future position of commander against the Shang Dynasty.

Seeing the lad off, Pure Essence believed that considering Ziya would soon obtain the title of Commander against King Zhou, to which he was "destined" to strike the five passes in short measure, Yin Hong, the secondary son of King Zhou, who was now his very own disciple, could be used as a keen figure to act against the morale of the opposition, and prove to the populace that their cause was truly for the greater good — considering that the matter of Yin Hong's disappearance was widely unknown to the populace, and can thus be used as a great factor for the Shang soldiers of higher morals and would to strike back at their king if the situation was called for. With such a thought clearly in his mind, Yin Hong was called to his side and elaborated about his intentions to send him as an assistant factor with Jiang Ziya.

Yin Hong, in return, declared the great hatred he possessed towards his father. A hatred that he was willingly to embrace even if it cost him his own life. Handing the resolute Yin Hong his Purple Fairy Longevity Robe, the Yin Yang Mirror, and his Water Fire Sword, Pure Essence clearly knew that Yin Hong possesses great resolve to dispose of his father, but he still might return to the side of Shang if he was to be treated with reciprocated feelings within the hearts of commanders loyal to the dynasty — considering that he would indeed do anything for the greater good. Pure Essence thus commanded his disciple to say an oath in pledge. Realizing that his master's trust was of the utmost importance, Yin Hong declared that his body might be burned to ash if he was to defy the former's wishes.

He then set out to the Western Foothills after receiving careful instruction from his master, to which he made his way through a mountain he thought beautiful, before being confronted by a strange brute–like warrior who possessed the immediate impulse to protect his homeland from all intruders. Being stricken with fear as this brute not only lashed at him with his two ridged staves, but was additionally reinforced by a comrade of similar appearance, Yin Hong unleashed the white side of the Yin Yang Mirror, effectively absorbing the souls of the two warriors and rendering them as nothing more than mere corpses to the soil.

As two more men rushed forth from the shadows to attack, with the first falling to the mirror's unparalleled ability, the latter of the two fell to his knees and pleaded forgiveness, to which he soon realized that the young man standing before him was none other than Yin Hong, the second son of King Zhou. Receiving pleads to spare the former three individuals that the fourth had not realized were in truth dead, Yin Hong was naturally compassionate despite the danger of the situation, and thus flashed the red side of the mirror, bringing the three warriors back to life, who additionally prostrated themselves upon realization of the personage before them. These four men — Liu Fu, Gou Zhang, Bi Huan, and the fourth, Pang Hong — explained to the prince that they were four outlaws of the Shang Dynasty who live

in their homeland — the Yellow Peak Range on Mount Two Dragons — in order to acquire some means of reputation as protectors of such a region, despite their being nothing more than bandits due to not possessing the ability of becoming government authorized generals. As Yin Hong declared his own intentions to serve under the benevolent King Wu, and such for being the reasoning behind his appearance in their territory, he essentially obtained the mutual support of these three men shortly following, who, in return, vowed to serve under Yin Hong with the 3,000 outlaws under their command out of means to obtain the reputation they have longed for.

As the entourage continued their march towards the Western Foothills, a man of Taoist appearance riding a celestial tiger of silver fur descended before their army from the north. This man was none other than the reputed leading figure against Jiang Ziya, Shen Gongbao, who was shortly allowed presence before Yin Hong, to which he inquired the identity of the leader and where he intended on traveling to.

Upon realization that this young man was Prince Yin Hong, and possessed the resolved intentions to act against the world of his father, Shen Gongbao laughed aloud, stating that a son of royal class should never attack his father no matter how immoral and hated he might be, great political detriment would result from such an action and his ancestral temples and name would be shamed for generations to come, ensuring that the Shang Dynasty was thrown to the mud in disgrace.

Yin Hong, who clearly saw the logic in his words, and considered the possibility that his master was truly intending on deceiving him, cast aside his oath upon Gongbao's reassurance and thanked the Taoist for truly enlightening him. As both parted ways in satisfaction, Pang Hong and the other three leaders lost a large amount of confidence in the competence of their leader, but nonetheless decided on following Yin Hong in the name of the Shang, and only defect if the situation does not prove fruitful. Changing the banners to the insignia of the Shang Dynasty, with Pang Hong's instructorship over such a task, they soon recognized flags of similar relation far to the north, to which they were told that Commander Su Hu was stationed at such a region through the helpful ears of Shang scouts along the perimeter.

Grinding his teeth in frustration at the prospect of assisting the father of the wicked Daji — who had been the reason behind his mother's cruel death — Yin Hong nonetheless approached Su Hu's camp and sent forth Pang Hong as messenger. As Su Hu obtained word that a man by the name of *"Prince Yin"* had arrived and wished to see him. He immediately suspected that this supposed "prince" might in fact be one of the two heirs of the Shang Dynasty, who were blown away by the wind seven years into the past, and thus left the camp at once with Zheng Lun by his side.

Su Hu realized upon entry that the second crown prince, Yin Hong, had survived and prospered through the help of a certain immortal by the name of "Pure Essence", and had risen an army in the name of his father. Su Hu knew clearly that such a chance would greatly benefit his reputation under the dynasty and certainly heighten his current chances of conquering the enemy, Jiang Ziya. Yin Hong thus left the camp the following day with the four outlaw generals by his side

while Yellow Flying Tiger, upon retortion, charged from the city gates with his sons. Not recognizing the man standing before him, Yin Hong drew his halberd and charged at the opposition with full intent to ensure unconditional victory for the sake of his reputation.

Chapter 60

The “Three–handed” Beast fights under the Veil of Princely Repute

Yin Hong, who though being trained continuously in the art of combat by his master, Pure Essence, for the past seven years, could not handle the great prowess that Yellow Flying Tiger possessed, and was thus immediately reinforced by Pang Hong lest he was to suffer any form of crucial harm.

Fearing the condition of his fellow general as he desperately clashed against the veteran warrior, Yin Hong strode forward between their duel, flashing the white side of the mirror into Yellow Flying Tiger's eyes at a sudden instant, forcing him to the ground as a lifeless corpse. After additionally performing such an action upon Huang Tianhua, the three remaining sons fled back to the city while Yin Hong and his generals — taking ahold of the two victims — returned to the Shang camp in satisfaction over their first victory.

As Yin Hong flashed the red side into the faces of the two prisoners within the camp of Shang later that day, awakening them instantaneously, Yellow Flying began to angrily criticize the "prince" for being an imposter: *The true Yin Hong should have easily been able to remember that of his savior, considering he even declared his own name within the process of their feud.* Yin Hong, who was startled at the reality that he did not wish to accept, but believed it to be rational for Yellow Flying Tiger to have joined King Wu, freed his old friend from the bonds around him and bowed in respect, allowing the fellow man return to his respective home as a means to return the kindness he had showed him far into the past.

Zheng Lun, who protested that such an action would further decrease the confidence and morale of Shang and destroy an opportunity that could prove crucial to the Zhou forces, was retorted by Ying Hong, who stated that the people know he was fighting for the sake of his reputation, and by showing such a form of kindness, the probability that others should adhere to his call would increase in great fold — considering that their own rank would be duly enhanced, and filial piety was a far more respected motive then blatant rebellion, so even the common man would bow before such courage and strength of leadership and humanity. Zheng Lun, seeing the light of his words, fell into silence, while Yellow Flying Tiger and his son set out at once with thanks.

Advancing to the city wall of Phoenix City the following morning with his renewed generals left and right, Jiang Ziya and his own unit exited the gates and began to do battle against the young prince after a feeble attempt to convince Yin Hong to defect. As their conflict arose, Jiang Ziya had attempted to land a crucial blow upon the young prince with his Staff of Beating Gods, but such a hit was nothing more than the landing of a feather before the ability that Yin Hong's magic robe possessed.

Advancing forward to finish the rebel commander off in such a state of vulnerability, he suddenly gazed to his side only to see his head commander, and trustworthy comrade, Pang Hong, pierced through the heart by Nezha's lance in one immediate attack. Bursting with unparalleled hatred and despair, Yin Hong

furiously charged his halberd into Nezha's body with many thrusts as he continuously attempted to steal the latter's soul with the Yin Yang Mirror to no avail. With Jiang Ziya's immediate order, Deng Chanyu landed a crucial blow into Yin Hong's face with one of her golden pebbles, forcing him to flee back to the Shang camp in great humiliation. Detesting his master for deceiving him to join the ranks of such barbarians who would attempt to take his life at many moments without the slightest remorse or hesitation, the news of Bi Huan's additional death was heard amongst the camp, putting the young prince in an even greater state of despair and hate.

Yang Bliss, who had taken notice of Yin Hong's mirror, and suspecting the probability that such a mirror was belonging to Pure Essence as the rumors hold, was allowed Jiang Ziya's consenting to head before Mount Tainhua in a chance to confront the superior man on the current situation. Entering the Exalted Cloud Cave upon his arrival, and confronting Pure Essence, Yang Bliss soon acquired knowledge that the former's disciple, Yin Hong, was given the Yin Yang Mirror; in response to such a factor, Yang Bliss declared that the prince was attacking the Western Foothills on the contrary. Distressed at the immortal's statement, Pure Essence commanded Yang to return to Phoenix City while he makes his own preparations before departure, to which he would confront the prime minister on the matter.

Arriving at the Western Foothills three days into the future, Pure Essence resentfully declared the truth of the matter to Jiang Ziya before personally confronting Yin Hong later that day within the Shang camp. As Yin Hong confronted his master outside the Shang camp with Liu Fu and Gou Zhong to his right and left, Pure Essence commanded his disciple to stop this nonsensical rebellion and defect to the Western Foothills before any crucial form of harm was forced upon him.

Yin Hong in retortion declared that a son should never cast aside the colossal benefit of his filial piety, and go to the extent of killing his very own father. *"For the people of Zhou are evidentially cruel in their general manner, and by joining such men that cloud their reputation with supposed 'virtue', the Shang name would be naturally thrown to the very dirt in time."*

Pure Essence, who was enraged to hear such words come from his disciple, angrily clashed his sword against the former's halberd, resolved to dispose of anyone — even his own precious disciple — if it meant the enforcement of time's need. Yin Hong, who was overpowered by the strong will of his master, desperately shined the white side of the mirror into the opposition's face; but Pure Essence managed to escape upon a beam of light at that very moment.

Frustrated that his master managed to escape his grasp, thus ensuring furthered annoyance in the future, Yin Hong was nonetheless filled with pride at the evidence that he had the potential to overcome whatever stands before him as long as the mirror was at his side. As Su Hu and the others inquired potential stratagems against the Western Foothills that night, a strange man with fire emitting from the sockets of his eyes and mouth, fully surrounded by a form of skeleton–like armor, approached the camp of Shang, asking to see Prince Yin Hong.

Upon meeting the prince, this fearsome Taoist–warrior, known as "Ma Yuan" of White Bone Cavern on Skeleton Mountain, declared that he had been recently convinced by his friend, Shen Gongbao, to assist the Shang cause against the Western Foothills. Yin Hong, who was naturally delighted to hear the prospect of another warrior by his side, feasted Ma Yuan full with as much meat as the latter had desired.

As Ma Yuan swore to the prince that he would destroy Jiang Ziya for the sake of his friendship with Shen Gongbao and the crucial defeat the former had suffered, he approached Phoenix City that day only to be confronted shortly by the rebel commander and his generals. Declaring his intentions to execute the opposition for the honor of Jie Taoism to which Jiang Ziya had destroyed, Ma Yuan stole his Staff of Beating Gods following a single round of combat while a general by the name of Wu Rong immediately ran to his commander's assistance.

Not longing to waste any amount of time on a mere commoner, Ma Yuan shouted many incantations, giving rise to an enormous "third hand" which sprouted from his back; this hand grabbed ahold of the unfortunate general while smashing him to the ground with unparalleled strength. Stomping on his thighs and tearing his body in two horizontal halves, Ma Yuan tore open Wu Rong's heart and began to devour it lavishly to the terror of all others who happened to be present. Earth Traveler Sun, who was enraged beyond words at such an unexpected sight, wished to seize this moment to acquire potentially great merit, and thus charged at Ma Yuan only to be smashed to the ground in short measure.

As Ma Yuan was astonished to see an enormous whole beneath the crater to which he just smashed his new victim, he had little time to consider the situation. Deng Chanyu unleashed a volley of pebbles upon the beast, forcing him to lunge desperately at the rebel commander. Devouring the heart of a certain individual who happened to get in his way, —who in this case was Yang Bliss — Ma Yuan was still kept at bay by the desperate resolve of the Zhou soldiers. Seeing that he was already crucially suffering from wounds, he openly vowed that Jiang Ziya had one more day to live, and the day following, his life should be torn apart.

Jiang Ziya shivered in terror within the city at the prospect of such a carnivorous beast taking his life in the same manner as suffered by Wu Rong and Yang Bliss. Meanwhile Yin Hong provided a great feasting between that of the generals and Ma Yuan, who, not feeling very well, began to drink a large majority of hot wine upon Zheng Lun's suggestion.

Falling to the floor with an immense stomachache that seemingly grew stronger in pain, Ma Yuan was escorted to the latrine in the back of Shang camp, to which he began to relieve himself. To his great detriment however, the "heart" of Yang Bliss was in fact a specialized form of matter that was constructed with atoms of magic that reduced the user's vital energy dramatically.

As a result of such, Ma Yuan was rendered weak for at least three days of time while Yang Bliss returned to see the Prime Minister, fully elaborating his devious method that should have proved affect to the beast. Being greatly relieved at such news, arrived reportedly Outstanding Culture, who, in return, declared to Jiang Ziya that he had arrived solely out of speculation that his disciple, Ma Yuan, might have been assisting the cause of Shang.

Enlightened with the current situation, Outstanding Culture told Jiang Ziya a specific plan that should result in Ma Yuan's capture based upon the duration of Yang Bliss's former trick. Taking the superior man's instructions into heart, Jiang Ziya approached the camp of Shang on the specified date, and upon the pretense that he intended spying on their encampment, Ma Yuan lunged from the gates on the prince's consent. With rejuvenated power, Ma Yuan charged at Jiang Ziya, who ran away as fast as he could muster.

Chapter 61

The Left Arm vanishes upon a Celestial Bridge of Flame

As Ma Yuan continued to chase the fleeing rebel commander further, he suspected that an ambush or any other form of detriment would arise if he was to act out of impulse, and he thus began to retreat until further provoking words from Jiang Ziya encouraged him to pursue regardless. When dusk had arrived, Jiang Ziya immediately disappeared through the shadows with the help of Outstanding Culture's assistant magic while Ma Yuan, utterly frustrated and full of anxiety as a result of chasing the opposition to such lengths, decided to sit down against a pine tree and camouflage his body as he rests throughout the night.

As a sudden roar of cannon fire awakened his eyes only to catch sight of Jiang Ziya and King Wu drinking at the mountain's summit. Ma Yuan, delighted at this potential moment to kill the rebel commander, climbed the mountain only to find a light cloud of mist evaporate in front of his eyes. And the two individuals being no longer.

Lunging beneath at a mass of enemy soldiers that intended on attacking him with a volley of arrows latched to their bows, Ma Yuan reached the bottom only to find another mass of mist evaporate before his presence. Having such a factor in mind, Ma Yuan deduced that Jiang Ziya must possess a sum of magical attributes to evade his prior pursuit in entirety, while a man — very likely that of a superior man — must be assisting him from the shadows as to explain the creation of such magical trickery recently experienced.

Ma Yuan realized the probability that this man might be that of his master as he considered the timing between his former victory and this humiliating resolution. Ma Yuan knew that return to the Shang camp was of essential. As he began to return, he noticed a young woman laying in the grass nearby calling for assistance after the declaration that she was supposedly suffering from a heart attack. Approaching this woman and receiving immediate plea to return a set amount of hot water so that her life might be saved, Ma Yuan was already exhausted out of hunger, and, not taking another moment, leaped upon the woman and began to drink her blood with both palms.

As Ma Yuan tore open her chest with great astonishment at the lack of any internal organs, he gazed off to the south only to catch sight of a man who he recognized to be his master, Outstanding Culture. Assuming it more probable that his master had arrived out of means that would prove for his detriment, Ma Yuan began to flee at great speeds.

But to his utter astonishment, his arms and legs were stuck within the woman's body — that had mysteriously regenerated its skin — such as that of stone, regardless what he performed in attempt to escape. In a state of despair, Ma Yuan had little choice but to fall to the ground and beg for his life as Outstanding Culture approached with his sword in pose that suggested intentions to behead the former.

To the fortune of Ma Yuan, however, a Buddha from the West known as "Candi" suddenly appeared to convince the enraged master that his disciple was "destined" to become a Buddhist under his jurisdiction within the western region. As Outstanding Culture immediately yielded in respect with full acknowledgement to the former's declaration, Candi walked forward, shaved off Ma Yuan's hair, and then took hold of his hand, offering him the chance to acquire great happiness as a Buddhist within the Eight Virtue Pond, as opposed to living a life of barbaric nature.

Convinced that no form of retaliation could possibly be executed without any means to success, Ma Yuan obediently obeyed Candi's words, and left to the West after Outstanding Culture had forcibly returned the Staff of Beating Gods belonging to that of Jiang Ziya. As Outstanding Culture elaborated the threat of Ma Yuan being no longer to Jiang Ziya within Phoenix City, in the following morning Yang Bliss momentarily stepped forward with report that "Merciful Navigation had arrived".

Being allowed entrance into the Prime Minister's mansion, Merciful Navigation, after traditionally greeting Jiang Ziya with due respect, asked of Pure Essence if he still possesses the magic map to which was handed to him by Lao Tzu some time into the past. Consenting that he was still in possession of such an object, he was informed of a plan by the former that involved the use of Jiang Ziya, and would result in a resolution to which he deemed as unfavorable.

Nonetheless, Pure Essence ensured that such a plan would be carried out at best. Meanwhile, Yin Hong was exceedingly worried over the lengthened disappearance of Ma Yuan, and upon sending scouts to search through neighboring regions for the sake of potentially finding their lost trump card, he prepared Zheng Lun and the others for a major battle that would be unleashed the following day.

He knew that Ma Yuan must have fallen into a trap that was currently well concentrated on by the forces of Zhou, and that his soldiers attained a level of fear as a result of such a prospect. Thus, he used such a fear as the primary factor to strengthen the blades of his soldiers as they assaulted Phoenix City's gates in the intended morning.

Approaching the enemy's gates only to be confronted by Jiang Ziya, Yin Hong exchanged a few blows with his lance before pursuing the fleeing rebel commander into the neighboring wilderness region with Gou Zhang and Liu Fu at his side, ordering the remainder of his soldiers to strike with even greater valiancy during his departure. Relentlessly charging forth at Jiang Ziya in immense speed, entirely confident of the potential victory laying within his very palm, Pure Essence suddenly lunged from the southeast and unrolled Lao Tzu's map, to which a large golden bridge appeared as a pathway of escape for the prime minister.

As the prince boldly pursued Jiang Ziya upon the celestial bridge, regardless of the danger it could have held, he suddenly began to see illusions sprout from every corner of his vision: “Soldiers of Zhou crawled upon the bridge and attempted to strike him with their swords; Jiang Ziya ran at him with his staff lashing about.” And, after these images disappeared with a mere variation of his inner thoughts, he found himself greeting Concubine Huang and Concubine Yang back at Morning Song without any reply whatsoever.

Guo Zhong and Liu Fu, seeing their commander walk to and fro in a dazed manner, feared that their chance at greatness would be sullied by this unknown enemy, and they thus lunged across the bridge and pierced their blades into the flesh of Pure Essence. Already being in despair at his required duty "under Heaven's will", Pure Essence, without any form of hesitation, drew his great sword with a horizontal cut, slicing Guo Zhong and Liu Fu into two halves. Being in a state of utter confusion, the hearing of a gentle voice encouraged Yin Hong to gaze up, to which he was confronted by his mother who informed her son that he was in the enemy's trap and would be momentarily burned to ashes.

As he began to yell in great fear at the prospect of such words, he awakened from these illusions with a great level of willpower only to see his master standing mere inches from his body. Pure Essence coldly declared that he had "disobeyed Heaven's will" and would be turned to nothing more than ash as his "destined" punishment. Yin Hong realized the intense desperation of the situation, and thus began to plead to his master, stating that he had been threatened with death by Shen Gongbao.

If he was to oppose Gongbao will and fight under Zhou, and if he wanted to be spared, he would serve under King Wu and help to eradicate all evil within the country as a measure of his gratitude, and the very Heavens would surely rejoice at the former's kindness if such a measure was to be taken. Pure Essence, resolved to accomplish his "duty", was still greatly affected by the words of his disciple, and thus began to roll up the map, causing the bridge to slowly disappear.

Unfortunately, however, Merciful Navigation, out of retortion to such an action, began loudly to criticize Pure Essence if he was to defy Yin Hong's "fate" and thus oppose "Heaven's will". As tears began to flow unrestrainedly from his eyes, his disciple clung to him in despair; but, with a flicking of his fingers upon the map — giving signal for the bridge to become a torrent of flames — Yin Hong let out a single calm cry of betrayal, and disappeared into dust. With his precious disciple being no longer, Pure Essence violently threw aside Lao Tzu's map and began banging his fists upon the ground in utter despair and frustration, knowing that Yin Hong was truly undeserving of such an end that could have been easily altered.

Crying aloud in such a state of mind, Pure Essence cast aside Merciful Navigation's words of comfort and returned to Mount Taihua, already enraged at the probability that no one would wish to study with him in the future after such a cruel incident that he was the cause of. Following such an event, Outstanding Culture and Merciful Navigation reported the happenings to Jiang Ziya — who had returned to Phoenix City shortly following the map's deployment — and followed by taking their own leave shortly afterwards, promising that they would return upon the date of Jiang Ziya's "destined" inauguration.

Su Hu, who saw the enormous torrents of flames shooting to the very heavens at the time of Yin Hong's death, soon obtained word from fleeing soldiers that the prince had vanished in the flames by some incredible source of magic. Being greatly fearful at such words, Su Hu frantically ordered scouts to find and return Ma Yuan, Gou Zhang, and Liu Fu as soon as physically possible — that was, if they were in fact alive. Realizing that his original plan was the only method employable after carefully analyzing the circumstances, Su Hu handed his son a

message that specifically instructed the Prime Minister to launch an attack upon their encampment the following dusk while the family of Su was safely evacuated into the western gate of Phoenix City — and at the same time forcing the defiant Zheng Lun into surrender.

This message was to be latched to an arrow and sent into the enemy city that night. After Su Quanzhong had effectively obeyed the words of his father, Nangong Kuo had found such a missive and immediately handed it to Prime Minister Jiang Ziya, who, upon reading the letter, knew that Su Hu wouldn't be able to pose any form of threat after the death of Yin Hong, and thus made preparations to act without hesitation. Following immediate drilling, Jiang Ziya deployed Generals Nangong Kuo, Yellow Flying Tiger, and Nezha, with set orders of attack.

Meanwhile, Zheng Lun, who knew that his master was more than likely plotting the desperate scheme of giving in to the rebel commander, attempted to send many urgent reports of assistance to Morning Song, but was checked by his commander, who stated that such a task should be considered in the morning as to prevent the messengers from getting lost in the dark of night.

As a resolution, Zheng Lun, who had little intention whatsoever to even momentarily work under the hand of Jiang Ziya — even though being a rational course of action, secretly deployed a small messenger unit that night with ultimate intention to acquire reinforcements at all costs possible. At the very second of sunrise at dusk the following morning, the Zhou army, far overwhelming all external opposition of Shang with share number at hand, broke into the main encampment at differing directions.

As Zheng Lun engaged the invading Yellow Flying Tiger with great might and firm resolve, reinforcements constantly leaked from the western gate of Phoenix City as Su Hu's family was escorted through such a gate at the same measure. Despite his valiant warrior renown, the remainder of the Shang forces began to flee in fear at the prospect of death, thus causing a larger number of enemy forces to pierce through the encampment with far greater morale and strength at their disposal.

Zheng Lun, seeing the situation dire, was suddenly struck from his horse by the reputed Deng Jiugong, and was thus bound shortly and brought to the Silver Security Hall following the conflict's conclusion. With the sun shining brightly in the heavens as a signal of morning, Jiang Ziya took his seat in the Silver Security Hall as Su Hu entered in, knelt before the former, and expressed a level of inner remorse for his past actions against the Zhou cause.

As Su Quanzhong reciprocated his father's showing, Zheng Lun was forced into the hall with bonds tightly binding his arms from any form of action as he fiercely glared at Su Hu for the blatant weakness he had shown in the name of military strength and honor. Being criticized for not kneeling as he stood before the rebel commander without uttering a single word, Zheng Lun resolutely declared that he would rather have his head cut from his body then to display affiliation to a man that had a reputation of treachery and shame. Jiang Ziya, being enraged at the defiant warrior's mocking words, and ordering to behead Zheng Lun immediately, was interceded by Su Hu, who pleaded his subordinate to be freed in prospect that he could be won over.

Upon obtaining the prime minister's consent, Su Hu, dismissed the personal guards of Zheng Lun, entered a private chamber and began to reconcile with his fellow subordinate. Declaring that they would be looked upon as true heroes if they went to destroy the rebel commander after obtaining his mutual trust following a long period of assistance. Su Hu additionally stated that King Zhou was nothing more than a fool running rampant in desire, and, even if Zheng Lun was to give his life in the name of such a beast, he would never be considered with the dignity of a hero or be remembered in the hearts of the people to any true measure.

Zheng Lun, who became aware of the latent effects of his loyal heart being considered as mere dirt if he was to dismiss such an opportunity and die in honor, saw the rationality of his master's words and thus declared his cooperation. Bound in rope, Zheng Lun personally approached the prime minister, fell to his knees, and dishonestly apologized for his former behavior. He stated that fellow generals of Zhou, as opposed to his commander, Su Hu, had enlightened him of the former's true virtue and ensured him that his loyalty and honor could reach a new beacon of light under the arm of King Wu. Jiang Ziya, being convinced at Zheng Lun's words of conviction, hosted a grand banquet in the rear palace for all the newcomers to enjoy.

Chapter 62

The Golden–Winged Celestial inherits the Will of Shang

The elite messenger unit that had been deployed by General Zheng Lun the former night was intercepted by neighboring Shang scouts along the Western Foothills, and was immediately informed of Su Hu's defection over to Rebel Commander Jiang Ziya. Bearing such unfortunate news to Han Rong of Sishui Pass as they continued along the path to the capital, the former, being somewhat surprised over such a resolution, wrote a report on the current circumstances and sent it the capital via the hands of royal messenger.

Secretariat Fang Jingchun of Morning Song, upon obtaining official report from Han Rong involving Su Hu's defection, ascended the Star Picking Mansion and informed King Zhou of the letter's contents the following morning. As the king became astonished at such unexpected words, Daji, expressing a false level of filial humility, pressed her hands upon King Zhou's body and declared that her own head should be hung upon the capital's eastern gate as atonement for the treachery that her father had shown in the name of Shang. Naturally being far from content with such a resolution to the woman he loves more than anything, King Zhou declared that he would rather sacrifice the entire dynasty than to see his beloved fall before him in such a cruel manner.

As Daji thanked him for his kind generosity and consideration, King Zhou dismissed Fang Jingchun and all other secretariats and returned to his private chambers with Daji by his side, casting aside the circumstances involving Su Hu for the entire afternoon. The following morning, the king ascended his throne and called forth all head ministers to a meeting, to which they would discuss whether a new commander should be deployed in battle against the Western Foothill cause. Supreme Minister Li Deng, who presently arrived at this meeting, recommended that Commander Zhang Shan of Sanshan Pass should be chosen as expeditionary commander: *"He is well versed in the art of strategy, and should therefore be able to conquer all potential trickery that Jiang Ziya may unleash upon his opposition."*

King Zhou, long knowing this Zhang Shan fellow as being a man of great ability, immediately accepted this recommendation over all others, and thus sent decree to Sanshan Pass, appointing Zhang Shan to Expeditionary Commander of Military Renown. Receiving such a decree a mere day following its departure, Zhang Shan handed his seal of commandership over the pass to Hong Jin, and followed by equipping himself with 100,000 soldiers before setting off to the front lines of battle.

With the beauty of summer sprouting about in all directions, the soldiers of Shang soared in morale, knowing that their conviction would surely result in the benefit of their country — especially under that of Zhang Shan, a man entrusted with the hand of supremacy. As they continuously enjoyed such sights throughout their travel, the Shang forces finally arrived deep within the Western Foothills territory neighboring the northern gate of Phoenix City upon the fifth day. Setting up camp at once, Zhang Shan, knowing his soldiers to be exceedingly exhausted after such a period of travel, ordered the entire army to rest for the night before making any form of attack against the enemy. Within Phoenix City the day

following, Jiang Ziya made the upmost of preparations for his future attack upon King Zhou — to which he believed to be an ordeal that was very unavoidable under the circumstances involving his "destiny under Sky".

One such form of preparation involved the bearing of specialized red signal flags. These flags would possess random colors within the background while red remained as the dominant after. The soldiers of Zhou were competent in the logic behind this specific flag, and the soldiers of Shang were expectedly to be confused upon what action the opposition would take when such a flag was risen for command, and should succumb to a loss in morale and suffer potential defeat.

With such a plan in mind, and effectively implemented into the minds of his people, two reports had arrived before his desk to which he unhesitatingly received them. The first elaborating the 800 marquises having gathered within the east of Western Foothills prepared to meet Jiang Ziya at Meng Ford. The second stated that a man by the name of "Zhang Shan" had arrived, and currently neighbors the capital's northern gates under the Shang flag. Realizing the probability that General Deng Jiugong might be well–versed with such a man, Jiang Ziya approached the former commander of Shang and asked his take on the current situation involving Zhang Shan.

Jiugong, who gave the seal of commandership over Sanshan Pass to Zhang Shan, his subordinate general, before departing against the Western Foothills at the prior time, was naturally knowledgeable about the man, and declared him as lacking in the fields of strategy and bravery. Just as such a moment in time, report was received that a Shang general rolling on an enormous wheel of fire had arrived. Deng Jiugong departed to the frontlines immediately upon the hearing of such words.

Approaching this general, who he recognized as being none other than the reputed "Qian Bao of The Flaming Wheel", Deng Jiugong, not wishing to deal his former subordinate any harm, told Qian Bao to call out Zhang Shan at once for a discussion. Qian Bao, however, knew that he would unconditionally acquire great benefit under King Zhou and bask in reputation and prestige if he was to end Deng Jiugong's life instead of letting such an opportunity pass itself; and he thus charged at the opposition with immense speed, presently within his flaming wheel. Seeing the danger of the situation as Bao approached him, Deng Jiugong resolutely cleaved his sword through the wheel's flames, cutting apart both Qian Bao and his weapon into two horizontal halves.

Taking the head of the fallen warrior in his hands and returning to Phoenix City with a clamor of happiness as resolution to his success, Zhang Shan took ear to such news and, in a state of rage, made immediate preparations to personally meet his former commander on the battlefield the day following. Zhang Shan confronted by both Deng Jiugong and Deng Chanyu at the northern gates of Phoenix City, after yelling a volley of abuse the next morning, had little intention to spare his former commander through the impulsive and demeaning manner he had shown in the name of Shang.

Thus, he charged forward [but] only to be struck several times in the face by Chanyu's stones. Not being able to press onward with such a nuisance, Zhang Shan, spitting blood in his rage, had little choice but to return to the camp of Shang in

utter humiliation over such unexpected circumstances. As he was now fully aware of the detriment that would consecutively appear if he was to continue in his attempt to take Deng Jiugong's life, Zhang Shan began to ponder deeply on what move he could make when a Taoist carrying a great–sword requested entry into his residence later that day.

Allowing this Taoist — who called himself *"Winged Celestial"* — entrance into the head camp of Shang, the latter immediately proved his "celestial" characteristics by applying the ordinary magic elixir to Zhang Shan's face, resulting in the original wounds disappearing in mere moments. He obtained knowledge from the Taoist that he had come from Penglai Island upon request from Shen Gongbao, an agent superior man of the Shang Dynasty, in order to stay the hands of the evil Rebel Commander Jiang Ziya. Zhang Shan, for the benefit of his own reputation, knew that this man could be used as the ultimate weapon to exact revenge upon Deng Jiugong. But decided it best to keep neutral such an ambition for the time being lest perceived arrogance caused the loss of the former's mutual cooperation.

As Winged Celestial approached the gates of Phoenix City upon Zhang Shan's consenting the following morning, Jiang Ziya took ear to such a demand and set forth with five square formations of soldiers along with Nezha, Yang Bliss, and Huang Tianhua. Confronting the opposition momentarily after his departure from the city, Jiang Ziya was astounded at the appearance of this new foe. Winged Celestial possessed two ten–feet long golden wings and wore a bird mask of gleaming jade, making him appear as if being the fiercest of warriors.

As the prime minister approached this man and politely declared his name with a low bow, Winged Celestial began to loudly criticize Jiang Ziya, stating that he had, according to rumor, publicly stated the threat that he shall pluck his bones and pull of his feathers when he conquers the dynasty of Shang. Upon hearing such words, the prime minister immediately retorted, stating that the cooperation within his dynasty would fall apart and his reputation would be put into internal shame if such blatant threats were irrationally created.

Winged Celestial, who realized that the rebel commander's words were on the side of reason, decided to pardon the opposition for the time being as he investigates the truth; but at such a moment, Nezha, enraged at the former's boastful demeanor, lunged at Winged Celestial with his fire–tipped spear, thrusting at all sides.

Seeing that the Zhou forces clearly lack discipline, Winged Celestial made immediate preparations to defend himself with his great–sword. But was suddenly attacked at from all sides by the enemy generals: “Yang Bliss using his dog to pierce into the opposition's neck; Huang Tianhua thrusting both of his Heart Penetrating Nails into his arms; and Earth Traveler Sun striking from the ground with his heavy iron cudgel.” Roaring with great pain and enraged beyond words at the rebel commander's clear treachery, Winged Celestial spread his great wings and unleashed an enormous torrent of dust, effectively escaping such a crucial situation at once.

Momentarily returning to the camp of Shang that afternoon, Zhang Shan treated his fellow comrade with a cup of wine after hearing the circumstances

involving his former defeat and treachery on the part of Rebel Commander Jiang Ziya. Accepting this cup of wine after essentially healing his wounds with the magical renown of his elixirs, Winged Celestial resolutely declared that he shall turn the entire city of Western Foothills into a great sea of despair as an act of vengeance that night. As Zhang Shan expressed a level of delight at the confidence of his general, Jiang Ziya had meanwhile experienced an intense gust of wind that encouraged him to perform divination presently following, to which he discovered the pretense of Phoenix City's destruction through Winged Celestial's wrath.

Being frightened at such a prospect, Jiang Ziya took the usual preparations and followed by performing many summoning chants, causing the north sea to essentially cover all of Phoenix City as like the former incident with the Diablo Brothers. Celestial Primogenitor, who presently realized such a danger through the same employed means as his disciple, poured the Divine Water of Three Lights over the north sea barrier and ordered four Divine Chanters of Truth to protect the terrestrial region surrounding the city from any potential earthquake that could disrupt the water's formation.

As Winged Celestial thus left the camp of Shang at the second watch that night, he was immensely startled to see an enormous sea covering Phoenix City in the shape of a circular barrier, but was nonetheless prepared for even the most unexpected circumstances, and thus fanned his two golden wings with power that uprooted even trees, vying to collapse the barrier so that the enemy city could be drowned. Fanning the wind with even greater strength, the barrier of water — with the ultimate help of the Divine Water of Three Lights — mysteriously expanded to an even greater size at each attempt made — forcing him to give up the attempt as he was already panting in perspiration.

Being ashamed at such a resolution, Winged Celestial believed that he would be humiliated by the soldiers of Shang if he was to return after his consecutive failure, and Zhang Shan would surely lose a high level of trust in his abilities after his former boasting. With such a thought in mind, the immortal took flight from the Western Foothills, vowing to destroy Jiang Ziya with secretion to preserve his pride and reputation as a man of great renown.

Chapter 63

The Right Arm of Supremacy awakens from the Land of Deceit

As Winged Celestial had presently fled upon the night of his failed attempt to drown Phoenix City, he arrived the following afternoon upon a fragrant mountain — to which he would confront a Taoist man cultivating his conduct in front of a cavern suggested to be his homestead. Already being intense with hunger and despair, Winged Celestial was resolved not to feel an ounce of remorse at the prospect of devouring this man whole, and thus lunged from the heavens with his claws swooping down upon the "prey" beneath him.

Opening his eyes and acquiring realization of the danger before him, the Taoist pointed two fingers at the opposition, sending Winged Celestial crashing to the ground and begging to be pardoned. He was only acting out of the impulse of hunger, and would never wish to harm him if such a factor was not present. This Taoist, who decided to be generous despite the blatant rudeness that the former had just recently displayed, told him to journey 200 li to the east, to which he would arrive at a region known as "Purple Cloud Cliff" that was renowned for having Taoist men that provide delicious food to any passerby as a token of charity.

Winged Celestial, being delighted at such words, thanked the layman before setting off to the east and arriving upon the intended mountain. A time at which he took notice of many Taoists serving fresh food to an entourage of travelers, who took leave shortly after receiving such a token of generosity. Descending from the heavens and arraying himself before the Taoists present, Winged Celestial pleaded his own share for fresh food.

But alas! None remained for the poor man to feast upon, forcing him to demand at least the smallest of provision with immense furiousness. These men, naturally being frightened at the prospect of this celestial taking their lives if his request was not essentially answered, managed to find a large unit of flour cake within their inner reservoir, to which was offered to the hungry celestial shortly following, who ate over 108 cakes before declaring that his stomach was presently full.

Kneeling with immense gratitude before his servers, Winged Celestial took flight immediately following, returning to the Taoist man's homestead, knowing that he could potentially acquire the mutual support of this individual of great ability as opposed to solely acting against the will of Jiang Ziya, which would prove lest fruitful in resolution. As he thus arrived before the layman's residence, his stomach suddenly erupted with immense pain, causing him to collapse upon the ground and beg for some type of medicinal substance that could disperse such a detriment.

Suggesting to the former that regurgitation would be best in such a situation, Winged Celestial did as he said; but, to his combined detriment, a string of shining white pearls began to chain from his mouth, causing him to choke with great force. The Taoist, who thus declared that he was a man by the name of

"Burning Lamp", gave a signal with his fingers that caused the pearl string to fall from Winged Celestial's mouth, rendering him safe from death. Burning Lamp saw the white pearl string as evidence that the former had eaten food out of the hands of the Taoist men that he had set as a trap. He took the celestial's hands and stated that he had long detested the rebel commander for his cruel behavior and quick rise to suspicion among his subordinates, and would thus like to take him in as disciple for the sake of future retaliation against the *"will of Heaven"*.

Winged Celestial, who was in return very rejoiceful to hear such intended words, vowed to stay by Burning Lamp's side in the name of "acting in revenge against the name of Jiang Ziya". Both individuals being filled with delight at their intentions being answered, left to Mount Divine Hawk presently following.

At this same measure in time, Master Grand Completion of Nine Immortal Mountain had received word — via the hands of White Crane Lad — informing him to head to the Western Foothills on the specific date that Jiang Ziya was to be inaugurated as commander. A time at which the prime minister would head to the east against the passes held by Shang.

Seeing that such circumstances easily could be acted upon for his essential benefit of reputation, Grand Completion called forth the Crown Prince of Shang, Yin Jiao, to his side at once. Yin Jiao was informed that Jiang Ziya, a man long renowned as being of celestial attributes and holding the very "will of Heaven" within his fingertips, was to assault the neighboring passes under Shang with ultimate intention to occupy Capital Morning Song in short measure. Yin Jiao became resolved that his ambition to crush King Zhou, in the name of his late mother's vengeance, could thus be realized if he was to fight under the banner of this man.

Seeing Yin Jiao's willingness to assist the prime minister under such a cause, Grand Completion ordered his disciple to head immediately to the Lion Cliff Cavern for the sake of acquiring a special weapon. Leaving the cavern of his master and arriving before the intended region, Yin Jiao found himself entering a house of princely distinction, to which he came upon seven beans sitting in the stature of sacrifice to a deity statue marked with the insignia of Shang that stood neighboring it. Devouring these beans and pouring the blood from his right hand into the container that originally possessed the food — showing his resolve to give his very own life in the face of his father's humiliation to the name of Shang — Yin Jiao suddenly grew four additional arms and three additional heads presently following his leave from the place of sacrifice.

Returning to the side of his master in a state of great perplexing and startled fear, Grand Completion was delighted at the clear conviction of his disciple, and thus began to teach him how to wield a halberd that possessed a blade of golden jade and a hilt of coiling dragons. Learning how to contract and unleash his six–headed, three–armed form at the same moment to which he fervently mastered the art of halberd, Grand Completion clearly realized his disciple's prowess now met the required expectation, and thus handed the former his Sky Overturning Stamp, the renowned Soul Dropping Bell, and the Yin–Yang Swords as additional items that would prove of assistance.

Now bidding farewell to Grand Completion and exiting his place of residence, prepared to leave without a moment of hesitation, Yin Jiao resolutely declared that he shall kill himself with his own blade if he was to betray the entrustment of his master, and took leave immediately following. Being told the specific route of arrival to his intended destination, Phoenix City — at the time prior to his leave from Nine Immortal Mountain, Yin Jiao navigated himself atop a cloud of dust as he soared through a neighboring mountain that was seemingly lush with beauty. Continuing along his way only to be confronted by a fearsome warrior with duel wolf–tooth iron clubs, Yin Jiao declared his name and title under the dynasty of Shang to the former upon request with his imperial hereditary seal.

This warrior, who knew that the individual before him was not done in any clothing that would reflect princely prominence to any means and surely must be some form of celestial that had taken the crown prince's name — which would explain his ability to use magic. He was convinced nonetheless that this man was extraordinary regardless whether his words were backed with evidential truth. Besides, being nothing more than a mere bandit in the mountains, would naturally call for measures to spring upon any opportunity to assist mutually an individual of high status for his own potential benefit.

With such a thought in mind, the rogue graciously led Yin Jiao before his head camp, where he introduced the name of himself and that of his fellow comrade who sat on patrol, "Wen Liang" and the latter "Ma Shan". Seeing that these two warriors, who were both mighty in appearance, could assist him in his cause to destroy the evil King Zhou, he proposed whether they would accept the prospect of assisting King Wu of the Western Foothills against the decaying dynasty of Shang for the sake of future repute under his rulership over the country. Knowing that this man was of great ambition and surely must possess the authority and power to back such words, Wen Liang and Ma Shan knelt in consent, and followed by equipping their new lord with an outlaw army numbering 10,000 in number. With such a resolution firmly in state, both Yin Jiao and his new right and left arms took leave from White Dragon Mountain and continued along their intended path to the west.

Following two days of travel, it was received report that a Taoist known as "Shen Gongbao" had arrived with intentions to meet their commander. Yin Jiao respectfully allowed the former entrance and presently inquired the reasoning behind his appearance. More evolved than other Taoists of the same sect, Shen Gongbao knew upon a single glance that this man was the Crown Prince Yin Jiao.

After received knowledge of the prince's intentions, Shen Gongbao remonstrated with the former. He stated that despite King Zhou's blatant dread and hatred in the eyes of the people, he could use such an opportunity to unconditionally and forcefully receive the throne from the hands of his father by fighting under the arms of Shang until he acquired enough mutual cooperation and evidence to destroy the king.

In such a situation, he would be looked upon as the country's true hero by wiping away the threat of Jiang Ziya, and proving that he isn't an individual claiming to be that of the prince — which would be a relatively rejected form of evidence if he was to fight under the cause of Zhou.

Shen Gongbao saw that Yin Jiao was still in a state of deep thought over such declared rationality. He stated that Jiang Ziya was clearly not a man of virtue and righteousness as the "superior men" might have stated, *"How can a man that kills the young prince Yin Hong out of mere jealousy and threat of name be considered as any entity of peace?"* Being greatly startled at Shen Gongbao's new declaration, the latter added that Commander Zhang Shan was currently fighting against Jiang Ziya, and could be certain the truth behind such words.

Now clearly seeing Yin Jao flustered with bewilderment, Shen Gongbao took leave from the prince with assurance that he shall recruit a very powerful man to fight by his side in short measure. With such a meeting now over, Yin Jiao and his forces marched to the Western Foothills at even greater speed, determined to tear apart Jiang Ziya if the words of Shen Gongbao were truly evidential. Arriving within the Western Foothills, after the passage of three additional days of travel, Yin Jiao caught sight of the flags of Shang fluttering in the wind to the east. Naturally assuming that this "Zhang Shan" must be present within such a region, commanded Wen Liang to relay a message to the Shang commander, telling him to meet him for an audience in his head camp.

As Zhang Shan received such a report not long after, he recalled the dominant conjecture of King Zhou's killing of Crown Prince Yin Jiao and Yin Hong seven years into the past, and was thus very willing to confront such a man in order to testify the truth behind such a rumor. Entering the head tent of his consultant following such a resolution, Zhang Shan approached Yin Jiao and politely demanded to what means he can prove that he was indeed the former crown prince of Shang.

Showing the former his hereditary seal as evidence — effectively convincing the commander that the man before him was indeed none other than the crown prince — Yin Jiao presently inquired the fate of his younger brother, Yin Hong. Zhang Shan, through the words of soldiers originally under Former Expeditionary Commander Su Hu, relayed that Yin Hong had been burned to the death in an enormous torrent of flame that shot to the heavens like a raging tornado at the result of a celestial man's magic. Yin Jiao fell from his seat in great despair and roared with a strong voice of hatred.

Gratifyingly dismissing the head commander presently following, declaring that he shall willingly assist his cause against the Western Foothills after essential preparations were made, Yin Jiao vied in his heart to slay the rebel commander without any means of remorse whatsoever. As both Yin Jiao and Zhang Shan came to the conclusion that a mutual attack should be unleashed upon Phoenix City's northern gates that same night, they approached the enemy city at the brink of dawn the following morning, and immediately demanded for Rebel Commander Jiang Ziya to show his face without hesitation.

Exiting the city gates with his generals standing closely at his right and left hands, Yin Jiao declared to Jiang Ziya his name while demanding the reasoning behind why he killed his younger brother, Yin Hong, in such a cruel manner unbefitting of his social status among "Heaven's will". The prime minister, who simply stated that he brought about his own death by fighting against his master's words to support the Western Foothills, suggested to Yin Jiao that, even if Ziya must not have slain his slain his brother directly, but allowed such an action to be

taken simply out of his irrational forms of leadership, resolutely unveiled his three–headed, six–armed form and lunged at the opposition in intense rage.

Using his Sky Overturning Stamp to thrust Nezha to the ground with the feeling of an incredible gravitational pull pressing upon his body, Huang Tianhua intervened in time to save his fellow comrade, but was stricken from his saddle by the power of the former's Soul Dropping Bell, and became a prisoner under the hands of Zhang Shan as a result. As Yellow Flying Tiger presently attacked Yin Jiao for the sake of saving his eldest son, Yin Jiao took the former captive with a mere turning of his Soul Dropping Bell, forcing Yang Bliss to run between the two forces and create an enormous horizontal ground barrier to allow the prime minister and the other generals of Zhou a safe retreat to Phoenix City.

Seeing that he could not continue to conquer the opposition forces in such a state, Yin Jiao resumed his original form and returned to the Shang encampment with Zhang Shan and the two captives by their side. That night within the camp of Shang, Yin Jiao felt as if he knew the elder of the two prisoners from somewhere into the past, and thus approached Yellow Flying Tiger, who was still presently within bonds, and asked him his name and title under Rebel Commander Jiang Ziya.

Yin Jiao realized that the prisoner sitting before him was none other than the man who had saved him from King Zhou's clutches seven years prior. Thus Yin Jiao elaborated the full reasoning — including his confrontation with Shen Gongbao — behind why he had chosen to destroy both Jiang Ziya and that of King Zhou in order to claim the throne of Shang for the sake of the people and that of his ancestors.

Additionally he attempted to convince Yellow Flying Tiger to defect from the Western Hill forces for the sake of a brilliant future, which unfortunately resulted to no avail. Yin Jiao nonetheless freed the bonds from him and his son, allowing them return to their respective city as a token of his former gratitude only at the cost of showing their commander written letter via the hands of his messenger, informing him to surrender in seven days of time. If such an action was refuted, then all of Phoenix City should be turned to a flaming sea of ash as legions of celestials tear apart their homeland. Promising the prince that he would ensure the safety of such a missive, the two friends parted from each other's sides with great emotion.

As Yellow Flying Tiger and Huang Tianhua returned to Phoenix City that same night, approaching Prime Minister Jiang Ziya and informing him of their happenings, the messenger of Shang was allowed entrance, to which he handed the prime minister Yin Jiao's written letter presently following. Tearing apart the letter as a showing of his disgust towards such declared arrogance, Jiang Ziya knew that the superior men under the "will of Heaven" would unconditionally ensure that such a happening would be negated regardless of the circumstances.

With the rise of the sun the following morning, Yang Bliss's earth blockade was no longer, and General Ma Shan seized such an opportunity to stride forward to do battle against Phoenix City as soon as Prince Yin Jiao had received word on the rebel commander's unwise response to his former letter. Being immediately confronted by Deng Jiugong of Zhou momentarily following, the two generals

clashed their blades with intense furiousness. But as Ma Shan was nothing more than a bandit in the mountains without excelled training in the art of the sword, as opposed to that of Deng Jiugong, who had served as Commander of Shang for several years, he was naturally bested in mere moments following their engagement, resulting in his immediate capture. As Ma Shan was brought before Prime Minister Jiang Ziya in Phoenix City shortly following capture, he was immediately sentenced to beheading after uttering rude defiant words in his determination to remain standing before the former.

General Nangong Kuo, who took up such an order, presently within the executional grounds, was astonished beyond words as his sword cleaved through Ma Shan's neck only for the neck to retake its original form as if possessing the property of water. Reporting such a matter to Jiang Ziya, who was naturally astonished at such a turn–of–events, ordered Samadhi fire to spread throughout the execution grounds in attempt to burn the prisoner into ash.

[With] such action carried out momentarily following the declaration of such an order, [yet] Ma Shan was clearly not effected even in the smallest of measure. And as the warrior stood among the burning flames, he let out a single loud cry of laughter as he directed the fire to open a pathway at which he was able to escape from Phoenix City. Yang Bliss received Jiang Ziya, needless to say, who was distressed at the detrimental report of Ma Shan's escape. Yang Bliss proposed whether he could visit *"Grand Completion"* at Nine Immortal Mountain concerning the case involving Yin Jiao's use of his Sky Overturning Stamp, while additionally confronting Master of the Clouds of Mount Zhongnan for the sake of receiving the reputed *"Demon Exposing Mirror"* to destroy Ma Shan.

The Prime Minister, who was naturally willing to destroy the threat of Yin Jiao to save Phoenix City from harm with complete reassurance in it was backing, unhesitatingly consented to the former's request. Yang Bliss confronted Grand Completion, within his Peach Spring Cavern, only to receive knowledge that Yin Jiao, the latter's disciple, had been sent to the Western Foothills for the sake of assisting Prime Minister Jiang Ziya against the cause of Shang. Yang Bliss told the superior man as the truth behind such circumstances that the prince had declared as threat, to wipe out the entire Phoenix City, with unknown rationale backing his intentions. Grand Completion was taken aback with confusion as to why his disciple would break his oath with such an intense showing of resolve against his former words that expressed clear conviction. He promised to Yang Bliss that he would head to the Western Foothills very shortly.

As Yang took leave with a kowtow of gratitude, he immediately took leave to Mount Zhongnan, his second intended region, and bowed low before *Master of the Clouds,* who presently had exited his cavern to confront the former. Yang elaborated the characteristics of the certain man known by the name "Ma Shan", along with the incident involving his escape. Master of the Clouds understood the circumstances, and unhesitatingly gave to Yang Bliss his *Demon Exposing Mirror.* He left with a showing of gratitude as he took leave from the mountain and returned to the side of Prime Minister Jiang Ziya back at Phoenix City.

Confronting Ma Shan in front of the Shang encampment after receiving the consent of Jiang Ziya to take leave to battle, Yang Bliss firmly hid in his grasp the new weapon he had recently received the day prior much to the opposition's

unknowing. Pulling out the Demon Exposing Mirror and shining it in the direction of Ma Shan as he presently charged forward, he saw nothing more than a mere flick of fire from a lamp emitting within. Immediately contracting the mirror and parrying the enemy's blade with his long sword, Yang Bliss, following a mere few rounds of battle, retreated in expectation that the former would not pursue him after taking realization of the new weapon recently deployed.

Ma Shan acted in such a manner, ordering a full retreat back to the encampment of Shang for the time being in order to elaborate this new potential threat to Crown Prince Yin Jiao. Meanwhile Yang Bliss had entered the Prime Minister's mansion and explained to all present that Ma Shan, according to the mirror, was a flick of fire suggesting to be a host to that of a lamp. General Wei Hu, who was well–knowledgeable about the "*World's Three Magical Lamps,*" elaborated that there was an equal possibility that either the Eight Landscape Palace, the Jade Emptiness Palace, or that of Mount Divine Hawk were missing their specific lamps of origin. And that Ma Shan was more than likely one of these three when considering his properties of eternal life, to which his "flame" was ever burning such as only present within the magical lamps.

Comprehending Wei Hu's logic, Yang Bliss took leave to Mount Kunlun's Jade Emptiness Palace presently following the Prime Minister's consent to his request. Being received by White Crane Lad upon immediate arrival, Yang Bliss learned shortly that their glazed lamp was still in full flame, and he thus gave a kowtow of acknowledgement before leaving to Mount Divine Hawk, where he confronted Burning Lamp with full inquire involving the condition of the latter's lamp. Burning Lamp, who gave a false display of frustration and surprise at the realization that the flick of his lamp had disappeared despite unconditional restraint, was enlightened upon the happenings at the Western Foothills involving the probable incarnation of his flame: *A man that calls himself by the name of "Ma Shan".*

Vowing to Yang Bliss that he would settle such circumstances as soon as he was able to attend to the matters presently acting against the "will of Zhou", regardless whether this "Ma Shan" was in truth his lamp's flame, Yang Bliss gratifyingly kowtowed in thanks and took leave just following. As Yang Bliss informed Jiang Ziya about the highly probable success involving Burning Lamp's declared assistance, Grand Completion arrived as originally promised, and headed to the Shang encampment after explaining to the Prime Minister that he was indeed the master of the defiant prince, Yin Jiao.

Chapter 64

With the Left Arm of Fire, Yin Jiao's Ambition tears apart the House of Zhou

At the immediate report that a man of Taoist appearance had appeared before the Shang encampment and called for the prince to appear at once, Yin Jiao understood the probability that his master might have arrived, and thus took leave from his head camp presently following. Bowing in traditional manner to his master, Grand Completion, as he took leave from his place of residence outside the encampment, the latter immediately demanded the reasoning behind why he had chosen to fight against the "will of Heaven" and stay the hand of Prime Minister Jiang Ziya in a manner that defies his former words of conviction.

Unhesitatingly replied that he had been enlightened by "Master Shen Gongbao", who had evidentially informed him of the rebel commander's cruel murdering of Yin Hong and his terrible forms of leadership and administration that had only led to the forces of Shang, viewing their very lives just to destroy him. Declared that it was his ultimate "duty," under the footsteps of his ancestors, to wipe out the false "will of Heaven" and become the new ruler of the country after he slays Jiang Ziya and King Zhou in the name of the people. Grand Completion, saw that Yin Jiao was resolute beyond change to slay Jiang Ziya. Out of mere words declared by the swindler, Shen Gongbao charged his blade at the young prince, declaring that the Prime Minister never possessed the slightest of intention to kill Yin Hong, and that if he does not repent in his general way of thought, he would be unmercifully slain without a moment of hesitation.

Yin Jiao saw that his master had no evidence to back his statement involving the rebel commander. He realized that Grand Completion was fully determined to destroy their relations of disciple and master through a completely irrational basis, and thus unleashed his legendary halberd, for the sake of living on with his ambitions than to die by the sword of a fool. As the stone dragon present on Yin Jiao's halberd began to wrap itself tightly around Grand Completion's arms as the two individuals clashed their respective weapons, Grand Completion managed to flee upon a beam of light at the very moment at which the prince was suggestively posed to unleash his Sky Overturning Stamp.

Relating the incident involving his attempt to win the prince over, and the detrimental resolution that followed, as he returned to the side of Jiang Ziya, Burning Lamp appeared presently before Grand Completion and Prime Minister Jiang Ziya within the head mansion of Phoenix City. And he declared that he was coming for the sake of capturing the *"lamp flick"*, and thus easing their current troubles.

Following this declaration, Burning Lamp specifically told the Prime Minister a plan that would result in this "Ma Shan's" capture. A plan that was put into effect the following morning at the immediate brink of dawn. At such a set moment in time during their arranged trap, Ma Shan exited the camp of Shang as Yin Jiao received report on Rebel Commander Jiang Ziya's arrival. To which he allowed the former leave upon the prospect of what would be shown to the populace if a mere bandit in the mountains were to single–handedly wipe out the

reputed "receiver of Heaven's will", thus backing his standing with complete evidence of his truth of word. But Yin Jiao decided to additionally send a unit of one–thousand soldiers in order to ensure that the commander does not attempt any trickery that cannot be retorted alone. Returning to the confrontation between both Ma Shan and that of Jiang Ziya, the Prime Minister, according to the original plan, violently lashed about his Staff of Beating Gods in a manner that greatly angered Ma Shan to the point that Jiang Ziya was essentially able to lure the former to the southeast following a sudden retreat.

Ma Shan, not intending to allow the rebel commander's blatant intentions of ambush get the best of him during such a pursuit, ordered his 1,000–strong unit to split into two halves, forming a pincer–formation that would crush upon the opposition from both sides, while Ma Shan heads the middle with a handful of spear–armed soldiers. As the pursuers advanced to a region lush with willow trees on all sides, Ma Shan noticed Jiang Ziya escape behind a certain man sitting under one of these trees, who immediately blocked Ma Shan's pathway of pursuit after the Prime Minister had passed. This man, who was known other than that of Burning Lamp, recognized the pursuer as being his lamp wick, following a moment or two of consideration, and thus dropped the glazed container atop Ma Shan, putting the latter into frenzy fear before being physically manipulated by the container's magic — which forced him to return to his original form, and rendering him unmethodical to any potential escape.

The soldiers of Shang, seeing their commander bested by a man of completely new appearance and ability, fled back to their respective encampment in prospect that they could surely not have any greater of chance to seize the life of the rebel commander with such circumstances in play. As Burning Lamp had presently taken leave to Mount Divine Hawk after being pleased at the results of the Ma Shan incident and the evidential backing that he would possess in the future by using this happening for the betterment of his reputation, and that of Prince Yin Jiao, the soldiers of Shang had meanwhile returned to the side of their prince, and relaid the unfortunate happenings to that of Ma Shan.

A report that filled Yin Jiao's heart with utter remorse and made him resolved more than ever to tear apart Jiang Ziya in a battle that would prove decisive to his name. Burning Lamp, who had safely escorted the Prime Minister within Phoenix City prior to his return to Mount Divine Hawk, arrived before the head mansion and relaid his report on successfully subduing Ma Shan.

Receiving written letter via messenger presently following, the message stated that Prince Yin Jiao demands Jiang Ziya to an unconditional battle on the frontlines as vengeance for the stated loss of Ma Shan. the Prime Minister, recalling the ability that he can effectively wield if he was to utilize the power of his Yellow Apricot Flag, unhesitatingly gathered forth a large armada before exiting the gates of Phoenix City at the moment to which the army of Shang was advancing from the east. As the two forces confronted each other in mere moments, Yin Jiao wrathfully lashed his halberd at the rebel commander with an intense showing of skill, while Wen Liang used his Jade Ring to negate the power of Nezha's Universal Ring.

Unfortunately however, Yang Bliss mutually assisted Nezha in the form of using magical pellets that were of equal power to that of Chanyu's, resulting in Nezha seizing many opportunities to strike consecutive blows upon Wen Liang's

body with his fire–tipped spear; and after several strikes to the chest, the warrior under Shang toppled to the ground, spurting blood in every direction as he let loose his last few breaths in despair. Meanwhile, during the prince's clash with the rebel commander, Yin Jiao unleashed the power of his Sky Overturning Stamp; but to his immediate dismay, Jiang Ziya unraveled the Yellow Apricot Flag, which caused the stamp to consistently spin in the air without causing any effect to his body in the form of its gravitational pull.

Being suddenly charged at by Yang Bliss, who wielded his long sword with great aggravation, Yin Jiao became very flustered at his clear detriment in such a situation, and thus retreated after receiving a critical blow to his back by the rebel commander's staff, retrieving the stamp before departing in unparalleled rage. Zhang Shan and Li Jin, who additionally suffered from similar circumstances at the same present time, followed their prince's lead, retreating back to the camp of Shang after covering their retreat with large clouds of dust that they spread through the air.

As Yin Jiao returned to his inner quarters that evening, he publicly burned incense within the central camp of Shang, weeping over the death of his head general, Wen Liang, and the additional passing of his right–hand comrade, Ma Shan, who both assisted him like true warriors beneath the name of the greater good. As Zhang Shan and the soldiers alike began to express inner sorrow at the death of these two leaders, a man of Taoist origin had arrived before the Shang encampment with request to confront Crown Prince Yin Jiao.

Being allowed entrance, this man, who declared himself to be "Luo Xuan, the Burning Flame Immortal from Fire Dragon Island." He informed the prince that he had arrived after being asked to assist the cause of Shang by none other than Shen Gongbao. Yin Jiao immediately realized that the man, to which Shen had specifically stated would support his name, had finally arrived to uphold the will of the people. He entertained Luo Xuan with great generosity, knowing that Phoenix City's declared survival date had expired, and that it should be burned to ashes by all means with the use of this new subordinate. Unfortunately however, Luo Xuan declared that his comrade, Lu Huan, had yet to arrive, and Yin Jiao was thus forced to wait an additional two days before the latter finally showed, handing Luo Xuan many additional magical weapons as they prepared to attack the city that afternoon.

At the brink of dawn the following morning, the two Taoist warriors were entirely prepared with their set strategy, and thus challenged the gates of Phoenix City only to be confronted by Prime Minister Jiang Ziya in short measure. As the two forces became aligned before their respective opponents, Luo Xuan was already angry at being humiliated to a certain level at his comrade's late showing. Thus, he vented such a rage by charging through the Zhou army ranks, violently clanging his duel Flying Smoke Swords against the mere long sword of the rebel commander, who naturally was taken aback by such an unexpected display of speed.

Immediately retorted by Yang Bliss, Huang Tianhua, and others, meanwhile Liu Huan evaded many attacks from Nezha's spear. Luo Xuan realized that the matter needed to be settled with the utmost of swiftness, and thus assumed a form at which he possessed two additional heads and four additional arms, effectively

allowing him the control of multiple weapons at one time. Jiang Ziya, saw this as a moment at which he could seize for striking upon Luo Xuan in his transformed state. He suddenly wiped his staff in combination with Yang's Sky Barking Hound, thus startling Luo Xuan for a mere instant, and giving way to many consecutive blows from other soldiers within the neighboring terrain. A lucky blow that forced the enraged warrior to retreat in grave pain, as Lu Huan respectively reciprocated his comrade's action after being overpowered by Nezha's new boost in morale.

The two Taoists thus made their way within the encampment of Shang, and naturally fumed in great measure at their carelessness in the former feud, resolute to turn all of Phoenix City into nothing more than flames within death after being told of Yin Jiao's sworn intentions. Yin Jiao was naturally more than inclined to answer the resolve of his subordinates after being unexpectedly forced to delay his plans for two additional days. The prince equipped the two warriors with countless arrows supplied by Zhang Shan. And by the second watch of night, Luo Xuan and Liu Huan strode from the Shang encampment atop their respective steeds, laughing in confidence at the prospect of their vengeance, and upholding the intentions of their leader at the same time.

Arriving before the gates of Phoenix City under the darkness of night, Luo Xuan and Liu Huan slew every guard on patrol with incredible swiftness before unleashing their Cloud Raising Smoke above the enemy city, sending over ten thousand flaming arrows spraying down within the terrain beneath, causing countless buildings to be set aflame.

Meanwhile the Zhou soldiers within the first district began to flee in great panic at such a fierce situation. Luo Xuan gave the signal for an all–out attack upon Phoenix City's inner district, and stated that — upon the order of Yin Jiao — all civilians were to be safely escorted temporarily from the city without harm, while any soldier of Zhou that did not express submission to the name of the crown prince was to be slain without hesitation. Upon this order, over 100,000 soldiers of Shang respectively burst forward, invading the enemy city with immense speed and morale.

Men and women, young and old, began to be safely distributed outside of the city for the time, while the majority of the soldiers sprayed onwards to smite upon the forces of Zhou, who immediately began to retaliate in full force. Luo Xuan resolutely charged like a beam of light across the battlefield atop his flaming steed, slaying legions of enemy soldiers with a mere few turns of his Flying Smoke Swords and the compounded power of his Five Dragon Wheel. King Wu, who took notice of the disastrous circumstances within his city, fell to the ground and prayed for the Heavens to grant him sympathy, while Jiang Ziya and his superior men stood with astonishment, deploying many units of archers and swordsmen to reinforce the frontline defense.

Luo Xuan, who single–handedly slew over 10,000 soldiers of Zhou, presently advanced before many architectural buildings of great stature, tore them to shreds of rock with the burning grip of his fire dragons, and absorbed the fire within the first district, distributing it before the noble grounds to protect what remained of the civilian homes. Now taking notice of the head palace of Zhou, and the Prime Minister's mansion that neighbored it, Luo Xuan and Liu Huan advanced with greater speed only to be confronted by a young celestial woman known as

"Princess Dragon Ji", who had arrived at a prior time to assist the regulation of the agriculture within Phoenix City's region of farming. As she began to spread the Mist Dew Universal Net over the city, effectively ceasing any fire that was originally distributed by the two enemy celestials, Luo Xuan angrily turned at the woman, knowing that she would be a nothing more than a nuisance, and must be eliminated if he was to progress upon the Zhou mansions. Approaching Dragon Ji's position and hurling his Five Dragon Wheel at the latter, upon approaching her position, Ji unveiled her Four Sea Vase, absorbing the wheel and all other fire arrows that Luo Xuan deployed following this humiliating display of retortion.

Liu Huan, who was equally enraged at the effectiveness of this woman's item, charged upon Dragon Ji only to be smitten in half by her Double Dragon Sword. As Luo Xuan became mixed with emotions of rage, frustration, and fear, at the sight of such crucial circumstances, he hurriedly merged his remaining Sky Shining Stamp into the blades of his duel Flying Smoke Swords, causing the swords to consistently glow with immense light and burst with flaming smoke. Resuming his three–headed, six–armed form, Luo Xuan thrashed his blades at Dragon Ji like a madman, but was overpowered by her enormous Double Dragon Sword, and was consecutively beaten back at every attempt.

Charging her sword into Luo's flesh and then striking dead his steed with a single stroke, Luo Xuan realized the situations as being dire, and thus ordered his soldiers to retreat back to the Shang encampment with every civilian and head of the enemy soldiers slain. Protecting the masses with an enormous barrier of fire to cover their essential retreat, Luo Xuan, with resolute vengeance, charged deeply into the neighboring mountains to detour all pursuers, slaying each and every scout and soldier encountered and healing his wounds for another immediate attempt on the city.

Meanwhile the following day, the many soldiers of Zhou reported the great renown displayed by Princess Dragon Ji to Prime Minister Jiang Ziya, who in return granted her due rank and was well–pleased with her having appeared for his mutual sake. Now that Luo Xuan had his strength re–gathered after devouring a tiger whole and consuming an additional elixir pill, he summed up his energy and began to make his way back to Phoenix City only for a man of old age to appear beside his pathway, singing heartedly with unknown reasoning.

Luo Xuan saw that this man had an aura of great strength as he carried a long halberd, and wore a distinctive cloud–shaped helmet above his brow with the symbol of Zhou placed therein. Thus, Luo Xuan knew that, he being alone, it was of the upmost importance that all his strength was reserved for the sake of destroying Phoenix City and the assassination of Jiang Ziya. Thus, he gave a bow of respect followed by declaration that he was a new recruit of the Prime Minister and had been ordered to carry a missive to the city of Zhou, relating that a terrible incident involving some form of detriment had taken place within Phoenix City the night before. And, he, by the order of his master, had been sent for the sake of its essential protection. Showing the false decree to this man, who was none other than Li Jing, father of Nezha, Luo Xuan began his way to the enemy city without harm or suggested suspicion.

Chapter 65

The Will of a Million is Shattered by Four

As Luo Xuan received the warrior's name as being "Li Jing", a man who was presently heading to the residence of the Prime Minister for employment under the Zhou flag, Luo Xuan carefully strolled side–by–side with the former, until they closely bordered the city walls of Phoenix City. Not allowing for his aspirations to be postponed for any moment longer, Luo Xuan presently gave a signal to himself, causing the Flying Smoke Swords that he planted within the earth to burst from the ground and fiercely impale the unfortunate Li Jing in the back, who in return gave a cry of immense astonishment while, assuming that he had been betrayed by Luo Xuan at such a moment in time, grabbed at the latter's throat in desperation.

Beating back the old warrior and setting him aflame with the natural attributes of his duel swords, Li Jing instantaneously formed an enormous golden pagoda in the heavens upon will, and smashed it down upon the unwary Luo Xuan's skull, killing the unfortunate celestial in a mere moment in time. Presently diminishing the pagoda and desperately scavenging upon the fallen warrior's body, Li Jing luckily found a large mass of silver elixir pills that possessed the attributes of healing any wound upon swallow — as opposed to pills that need to be dissolved in water — and, formerly being informed of this substance by his master, Burning Lamp, immediately devoured the majority of the pills before making his way to Phoenix City.

Being allowed entrance into Phoenix City after giving evidential proof of his identity, Li Jing was escorted before Jiang Ziya in the Prime Minister's mansion, at which Li Jing presently declared his prior incident with a celestial of fire, who attempted to take his life along the way to Phoenix City. Being forced to prove his case with complete evidence, Zhou soldiers were sent to the specific region at which Luo Xuan had supposedly died.

But, to their justified suspicion towards this new warrior, no body remained whatsoever, for Luo Xuan had planted 3,000 Shang soldiers in the neighboring forests to retrieve his body if any incident was to occur that would result in evidence of his passing. As the Flying Smoke swords were made from his own body, they dissipated into dust at the moment to which Luo Xuan died, destroying all evidence and forcing the rebel commander and his soldiers to not only distrust the new recruit, but to additionally become wary at every moment in fear of the enemy's return to smite them where they stood.

To make matters worse in a display of bad luck towards Li Jing, one of the more seemingly distrusted celestials among others, Burning Lamp, was his master, and was the only individual other than Muzha, Nezha, and Jinzha, able to justify that Li Jing should be trusted. And Jiang Ziya and the others thus put their time into forming a strategy on how to deal with Yin Jiao's Sky Overturning Stamp and Soul Dropping Bell above everything else, while stationing a high level of celestials outside of the gates and quickening their reconstruction as to fight against Luo Xuan's probable return.

During their strategic discussion, Grand Completion recalled from his memory three additional flags separate from the Yellow Apricot Flag under the Prime Minister, but of the same magical properties: "the Soaring Flame Flag within Mount Xuandu, the Green Lotus Flag within the Western Lands, and the White Cloud Bound Flag with whereabouts unknown." Receiving immediate consenting to retrieve these three flags, Grand Completion presently left Phoenix City and arrived before Mount Xuandu, at which he received the Soaring Flame from Lao Tzu momentarily following his request, before then heading to the Western Lands.

He arrived at the intended region and was allowed entrance before Buddha. Buddha was obstinate at first upon hearing the request of Grand Completion and his intentions to use the flag that represented Buddhism and their reputation, but was presently convinced by Candi to allow him the Green Lotus Flag for the sake of their religion's mutual expansion throughout the east: *"This being an intention of the upmost importance."*

As Grand Completion was very gratified at their consideration towards his troubled circumstances, he returned back to Phoenix City to report his present success, at which he entered the residence of Princess Dragon Ji and requested whether she knew anything about the remaining White Cloud Bound Flag's location.

Dragon Ji, who had not been informed of Grand Completion and his search to obtain this remaining flag at the prior time, informed the former that her mother happened to possess such a flag within the Jade Pond residence. But, as the flag was an essential symbol of will and authority within such a region, only a celestial of great status such as that of Immortal of the South Pole could request it. For Grand Completion had little choice but to head first to Mount Kunlun after deeply thanking the princess for her guidance and handing the two acquired flags to Prime Minister Jiang Ziya.

Arriving before Mount Kunlun and obtaining the mutual cooperation of Immortal of the South Pole, South Pole immediately strode to the Jade Pond atop his mystical crane, expressing delight and satisfaction over the unique architecture about him as he presently arrived before the residence of the Golden Mother.

Receiving the White Cloud Bound Flag after elaborating the reasoning behind why he had appeared, at which he naturally showed great gratification for the lady's consideration, South Pole entered Phoenix City following this incident, handing the remaining flag to Jiang Ziya. Jiang Ziya entertained him in his mansion hall as reward before sending the respected celestial back on his way to Mount Kunlun.

As Master Pure Essence and Outstanding Culture presently arrived before the Prime Minister's residence according to their prearranged time of meeting, Jiang Ziya began set their order of attack:

"Outstanding Culture will wait upon the eastern edge of Mount Western Foothills with the Green Lotus as his tool. Pure Essence will head to the south, equipped with the Soaring Flame. Burning Lamp will head the center perimeter with the Yellow Apricot. And he shall personally take up position in the west with the White Cloud Bound. "

After setting forth these orders, Jiang Ziya followed to set commands with his generals:

"Yellow Flying Tiger will assault the frontal encampment of Commander Zhang Shan; Deng Jiugong and Nangong Kuo will simultaneously assault the right and left camps that neighbor the front using Nezha, Yang Bliss, Wei Hu, and Thunderbolt as respective reinforcement; and Li Jing, Nezha, Muzha, and Huang Tianhua will distribute themselves where they are essentially needed from the rear."

Each general and celestial thus made immediate preparations throughout the remainder of day, at which they awaited until the time of dusk before pursuing any form of attack. Meanwhile within the encampment of Shang, Yin Jiao was exceedingly distressed and grieved over the unexpected report of Liu Huan and Luo Xuan having been killed, and thus coffined the honorable Luo Xuan in a respective coffin, sending a unit of soldiers as escort to bury the warrior upon the mountain's summit.

This being done, Yin Jiao was told of Luo Xuan's final employed strategy that would result in the rebel commander's forces being of a despaired state of fear. Thus, he knew that they would surely attempt an attack upon his encampment to ensure that revenge was not only obtained in the face of their humiliation, but to ensure that they have destroyed any means of threat that could assist the potential return of Luo Xuan.

"An action that is entirely essential to their future safety, by all means." With this deduction, Yin Jiao sent written decree via messenger, ordering neighboring passes to send reinforcement by order of Crown Prince, while securing a route of retreat to the east at which he would be able to reach the passes and call upon the assistance of the capital and that of his comrade, Shen Gongbao.

In addition to these preparations, Yin Jiao ordered his generals and soldiers to sharpen their blades and dominantly practice the Bull–Horn Formation and Pincer–Formation according to the perimeter surrounding the encampment's respective sides. And priorly distributed many units of royal soldiers to the mountains neighboring the Western Foothills, at which they would search all head residences and temples, burning them to the ground upon princely decree if any tool of magical attributes were to be located.

This ruse would allow Yin Jiao to ensure that the rebel commander's unknown sources of assistance in the form of magical items would be cut off to some extent, while they were then supplied to the capital as insurance to his name and power gain even greater evidence. For ensuring his mutual reinforcement from the king, he obviously would not possess intentions to harm Morning Song if such a display of assistance was to be shown,.

With this being set, Yin Jiao and Zhang Shan took their respective places. And as dusk had approached with report that the rebel army was presently closing in upon their encampment from every employable direction, the soldiers of Shang took up their stations and readied their weapons for a decisive battle. As Yellow Flying Tiger closed in upon the Shang encampment's frontal center, Yin Jiao and a large battalion of pike men fiercely clashed against the rebel army, greatly overpowering their advances with waves of arrows and the gravitational power of the Sky Overturning Stamp. Meanwhile, Zhang Shan, given the Yin–Yang Swords by

the prince, was met by Nangong Kuo, Deng Jiugong, and other lesser generals at the right encampment, at which he defended his strategic stronghold with the combined assistance of Li Jin.

Unfortunately however, a new foe by the name of Sun Yanhong advanced upon the defenders and spat large quantities of fire from his mouth, setting the soldiers of Shang aflame and resulting in mass confusion, to the detriment of Zhang Shan who had little choice but to fight with even greater valor. But even with his new display of prowess, Deng Jiugong advanced and, seeing that his former subordinate was unwilling to surrender even in such bested circumstances, struck a fatal blow to Zhang Shan's chest and ordered the fallen commander to be buried in Sanshan Pass in honor of his characteristics of zeal. At this present time Yellow Flying Tiger, who did not possess any magical backing, was bested very quickly; but to his benefit, Nezha and Yang Bliss immediately arrived to assist the commander, smiting the opposition forces with incredible power, at which Yin Jiao had great difficulty in suppressing even with the ability of his stamp and bell.

Knowing that the central camp was of vital importance and that if lost, would result in a prime advantage for the enemy force, Yin Jiao assumed his three–headed, six–armed form, and willfully multiplied his golden halberd until he possessed six ones. And followed by valiantly striking hundreds of blows into the rebel soldiers, felling hundreds with every swing of his individual halberds, and making the remaining whole more resolved than ever to press on and smite the crown prince. Naturally, if not defeated quickly, he would sully their opportunity to obtain victory.

As a result, the thousands of Zhou soldiers created a pincer around Yin Jiao, and the legions of spearmen pressed forward at one sudden instant and impaled the prince with their respective weapons, ceasing the warrior from his rampage. Enraged beyond measure at such a display, Yin Jiao firmly unleashed his Sky Overturning Stamp, causing the enormous mass of soldiers piled around him to be thrust to the ground, blood gushing from their ears and eyes as the gravitational weight became overwhelmingly strong — even to the point of crushing their bodies.

Nezha and Yang Bliss, who had presently stricken dead the multitude of the Shang forces singlehandedly, causing individual retreat for the majority of their enemy, assaulted the wounded prince with their sword and spear respectively, but were greatly held back by an enormous mass of crossbowmen that laid before the encampment's head gate, allowing Yin Jiao a safe retreat back within the central camp, at which he ordered the vast majority of the defenders to equip themselves with crossbows, while handing them loads of straw hay and the flaming arrows originally received from Liu Huan for the sake of an ultimate defense around the entire perimeter of their encampment.

Presently devouring one of Luo Xuan's silver elixir pills and mounting a cloud of dust, the crown prince immediately sped to the east with incredible speed, intending on reaching the capital and receiving a grand majority of magical items to use as backing for his ambitions. Approaching Sishui Pass as he killed the masses of Zhou soldiers that stood before his way as respective ambush parties, Yin Jiao presently confronted Master of Outstanding Culture along the way, who, without any hesitation, unraveled his Green Lotus Flag, forcing the prince's

weapon of destruction — the Sky Overturning Stamp — to reverse its power as the light from the flag shined upon it.

Overwhelmed at such an annoyance, Yin Jiao had little choice but to call back his stamp, blind his opponent with a storm of dust, and spur off to the southeast atop his cloud with even mightier resolve. Slaying the many Zhou soldiers that continued to confront him along the pathway to the southeast, in the form of additional ambush parties, Yin Jiao was met by his master, Pure Essence, who intended more than anything to stop his former disciple from completing his intentions.

Showing such an intention by unwisely revealing his Soaring Flame Flag even without the Stamp's release, Yin Jiao predicted that each flag must only possesses a variable exterior appearance to confuse their opponent, while it was internally nothing different than its counterparts in the form of its use, and thus did not attempt to release the Sky Overturning Stamp, but impaled his master's hands with one of his golden halberds, stole the flag, and thrust Pure Essence from his direction, thus changing his direction to the east and continuing onward to the capital. Jiang Ziya and Burning Lamp, presently hearing of Yin Jiao's movement to the east, abandoned their respective positions of defense and divided themselves before the pathway of the prince — Burning Lamp being the first to confront Yin Jiao.

Exceedingly cautious in all nature and not wishing to be seen as an enemy to the Prime Minister in fear of the detriment of acting against "Heaven's will," until he can eventually seize power for himself over Jie Taoism, Burning Lamp made no effort to prevent Yin Jiao's advance, considerately allowing the prince passage in honor of his resolve, awakening the Yellow Apricot Flag following the former's departure, creating thousands of golden lotus flowers to cloud the pathway of any potential pursuit.

As Yin Jiao thus presently charged towards the east, he saw the rebel commander posed before him with dragon banners fluttering about and, seeing Jiang Ziya's fool behavior in the name of warfare, seized the opportunity to attack from the air, at which he slaughtered the surrounding disorganized parties under Zhou before piercing his six halberds into the commander's flesh. Jiang Ziya, not having a former chance to resist against the prince's speedy assault, immediately released his White Cloud Bound Flag causing fog to dissipate all potential sight and forcing Yin Jiao to charge and thrash about in random directions — for upon release, the Prime Minister disappeared like nothing more than an illusion.

Fearing that more detrimental of circumstances would sully his efforts, even though such an opportunity was rare in suitability, Yin Jiao mounted his dust cloud and charged with unparalleled speed to the east. As the prince resolutely continued, the circle of fog remained no longer and Yin Jiao began to see the final brim of sunlight across the sky as talents of thunder echoed throughout the air, strengthening his determination to live on, no matter what. Presently entering a region at which the terrain closed upon him from left and right and continued with such an expanse, Yin Jiao continued by way of foot, until he had confronted a mountain of incredible span that blocked any potential advancement.

Being perplexed as to why such a pathway of essential importance for transportation and travel would remain at such a state up until the present, Yin Jiao was naturally annoyed by such unlucky circumstances and willfully cleaved the entire mountain into two vertical halves, with the secondary ability of his Sky Overturning Stamp, but draining a greater majority of its remaining magical potential.

Now being able to advance once again, the two sides of the mountain suddenly began to cave towards him, as if with the intention to crush him. Knowing that the mountain's rocks would smash his body if he attempted the use of the Sky Overturning Stamp, Yin Jiao lunged towards the sky as he used the wind to elevate his body; but as he reached the very surface of the mountain, both ends clamped shut upon his abdomen, causing him to let out a loud shriek of pain as he comprehended the danger of such a situation.

Chapter 66

A Hero Vows Redemption upon a Moonlighting Night; A Dragon of Justice rises from a Sea filled with Shame

A Dragon of Justice Rises from a Sea Filled with Shame". As the unfortunate prince experienced unparalleled pain in such drastic circumstances, he wasted little time in using the Sky Overturning Stamp to free his lower body from the mountain's grip; and as he was thus free, he swallowed another silver elixir pill to heal his broken body, at which he then mounted his cloud and continued to the east. To his continued detriment, however, mist as white as snow suddenly blinded his eyes from the recently experienced dark of night, as he continued, followed by four metal chains, which lunged from the terrain beneath, wrapping around Yin Jiao's heels and throwing him to the ground.

As he struggled to break free from this hold, the chains suddenly began to expand from the earth, wrapping themselves around both of his legs as if being that of a snake. Using his Soul Dropping Bell to stall the chains from expanding to even greater lengths — even though still presently remaining tight around his body — Jiang Ziya suddenly appeared before Yin Jiao's face, content with having captured the runaway prince.

Unfortunately for the prince, he had treaded upon a mountain that distinctively possessed metal chains beneath the earth that could be effectively controlled by the hands of any member of Jie Taoism; and as Jiang Ziya had specifically constructed this mountain solely for protecting the lands of the Western Foothills from a neighboring distance, he allowed Yin Jiao to continue on his pathway to the east without having to stop him with his own hands — which was unexpectedly an impossible task otherwise. Presently, King Wu appeared atop his stallion — having been stationed upon a neighboring vicinity for viewing purposes before Yin Jiao's capture — with Grand Completion by his side.

Approaching the captive and being told who he was, King Wu forced the Prime Minister aside and kneeled before Yin Jiao, stating that he would gladly give his life and suffer for 10,000 years in the face of the latter's humiliating condition, while ordering Jiang Ziya not to harm the prince in any form. In retortion, Jiang Ziya boldly stated that even though Yin Jiao was a status symbol before the entire country and its inhabitants, he had opposed the "Will of Heaven", and thus must be put to the sword in the name of true justice. Even with consecutive orders to pardon Yin Jiao from such a fate, the malignant Prime Minister refuted every request, handing Grand Completion his sword, to deliver the fatal blow.

With ready resolve to put an end to his dangerous disciple — who could risk the entire death of the Western Foothills if allowed to live — Grand Completion presently approached the captive with sword in hand. Meanwhile Yin Jiao, frantic to escape such circumstances, for the sake of his ambitions and the will of the people, suddenly revealed the Sky Overturning Stamp within his sleeve, striking it before his master's face and causing the latter to flinch with an intense gravitational pull upon his body. As Yin Jiao immediately followed with a slash from his golden halberd, Grand Completion, with tears gushing from his eyes,

shattered the former's blade to pieces with his right arm, and extending his fatal blade with the right, piercing Yin Jiao's throat and rendering his body motionless. Remaining upright after such a fatal blow, Yin Jiao eye's gazed resolutely at his master with the final remaining moment of life that he still possessed, while he dropped the activated Sky Overturning Stamp from his hand, stepping upon it with his feet; and as it hit the ground, the metal within the mountain equally reacted to the immediate change in pressure, causing the terrain to immediately collapse in a large ripple effect as the magical energy transferred through the metal, as if being electricity.

As Yin Jiao unleashed one final grin of achievement right before death, the mountain collapsed in all entirety, causing Jiang Ziya and the others to be buried like sand from within. Alas! Yin Jiao thus died, remembered by the people of China as a true hero, sacrificing his every ounce of life energy to destroy the country's evil in the face of the suffering populace and the war–torn hearts of all that inhabit it. As Yin Jiao's spirit took flight through the heavens and gazed down upon the enormous wreckage as a result to the mountain's collapse, the prince was justifiably infuriated that his ambitions have been evidentially sullied, but was still relieved that the rebel commander was indeed dead, allowing him some form of opportunity to easily take the Western Foothills if any new body was to be found.

In resolution to this, the first worry that struck Yin Jiao was seeing whether his respectable comrades had succeeded in their initial defense of the Shang encampment; but as he arrived to inspect, corpses laid desolate along the region's perimeter, with his encampment having been breached and desolated in all entirety. Seeing the evidence that many soldiers of Shang had scattered to variable distances after the dominant use of fire, Yin Jiao wrathfully altered the clouds of the sky and uprooted neighboring trees, as he loudly lamented the death of his fellow allies.

Following this incident of lamenting, Yin Jiao realized that some form of gravitational force was pulling him in the direction of the east, and nonetheless resisted such a force, arriving before the grounds of Capital Morning Song and searching widely for his father, who he intended on seeing, as opposed to initially killing him, which would provide a heavy weight of populace support to the side of Zhou, considering that his aspirations to be seen as the country's influence would be harmed by such circumstances, and recovery would be almost impossible.

Therefore, Yin Jiao eventually found his father — who was presently dozing off by means of heavy drinking outside the Happy Terrace — and stood before his father, informing him of his identity, the past circumstances taken place within the Western Foothills, and that the able and powerful should be convinced to negotiate and tear apart the Zhou influence — for by no other means was such a resolution possible.

Following this, Yin Jiao created an enormous gust of wind, soared through the heavens, and arrived before the Terrace of Creation in which his body was innately drawn towards; at this initial point in time, Yin Jiao allowed himself entry within the terrace, after being elaborated to by the guardian, knowing that even with Jiang Ziya dead, he did not possess any actual body or magical item to reinforce his authority. The crown prince thus took rest, vowing upon the

moonlighted night that he would rest for the time being, awaiting the moment in which he would be able to reinforce his eternal ambitions once again. The following morning, King Zhou sat concentrated on the message that he received from his "deceased" son, but nonetheless grew frenzy when receiving an urgent report that stated that Crown Prince Yin Jiao was indeed present on the battlefield; and as the worst possible circumstances would have it, he and that of Zhang Shan had both been killed while in the ultimate attempt of destroying the Western Foothills.

Unhesitant to act in some means of retortion to this detriment, King Zhou immediately held a council within the Royal Hall, where he announced the entire situation before every minister, accordingly asking who should be chosen as the following expeditionary commander to enact vengeance. In response to this, Supreme Minister Li Deng stepped forward from the others, stating that Commander Hong Jin of Sanshan Pass possesses both unparalleled magically capability and was additionally successful in military strategy — someone who should thus be employed and tasked with such an obligation.

Initially accepting this recommendation, King Zhou sent a messenger with royal decree to Sanshan Pass, where Hong Jin accepted the proposal, equipped himself with the Commander's Seal and 100,000 soldiers, and appointed his subordinate — Kong Xuan — as Sanshan's new head guardian. He then took leave of the pass and lead his army towards the direction of the Western Foothills.

At the present time at which Crown Prince Yin Jiao gave his final stand by collapsing the Western Foothill's Guardian Mountain, Grand Completion and the others were initially buried by the rubble that encased upon them, but the former immediately deployed thousands of lotus flowers that protected them from the weight of the rocks' pressure, escaping with both Jiang Ziya and King Wu before any furthered amount of detriment could result. Regardless, both Jiang Ziya and Grand Completion were heavily wounded, and were thus handed by Zhou generals silver elixir pills that were retrieved from the fallen Shang encampment, which were previously identified by the Prime Minister as only being consumable by a man of immortal characteristics.

The Zhou soldiers had also located the respective grave of Luo Xuan and freed the citizens that were held by Yin Jiao, so proclamations were immediately spread about the city that appeased the people from their strife, and reconstruction immediately took place within Phoenix City as many days passed by in conviction. Meanwhile, Hong Jin and his army of 100,000 had made their way deeply into the Western Foothills after a straight week of marching, where they presently made themselves an encampment secluded within a forest region that laid to the south. Scouts were then sent to report on the current circumstances present within Phoenix City.

After some time, information had been received that many escorts of provisions, silver, and iron were being transported regularly, and many soldiers were being drilled apart from one another in variable regions, suggesting that the Western Foothills were quick on their feet to ensure that further invasion was well defended from, and that such an opportunity to strike shouldn't be avoided. Thus, Hong Jin distributed his soldiers to specific strategic positions, drilled the sword,

bow, and spear units beneath his command, and ordered General Ji Kang to take the field the following morning. As dawn arrived the next day, Ji Kang marched a grand army of 70,000 soldiers before Phoenix City, ordering his soldiers to pounce upon its western gates and besiege it as quickly as physically employable. At this initial time, General Nangong Kuo charged through the gates that presently suffered from besiegement and furiously ordered his unit of 20,000 to fit arrows to their bows and barrage the Shang soldiers from the city's walls, additionally meeting Ji Kang one–on–one, prepared to fight to the death if the need be.

Ji Kang, relatively being overwhelmed by Nangong Kuo's stand of desperation and rage, presently recited many incantations, causing an enormous cloud of darkness to appear directly above his respective head, at which a wolf of bronze fur lunged from the darkness, piercing its fangs into Nangong's flesh and rendering him screaming in pain. Ji Kang then stabbed his sword relentlessly upon the wounded warrior, causing Sun Yanhong, who gazed at such a sight from the city walls, to spray an enormous torrent of fire down upon Ji Kang. Ji Kang initially fled in great surprise at such a display, knowing that such a monster might have been the justification as to why the Shang encampment's remnants were found as being mainly nothing more than deeply incinerated ashes.

Ordering his soldiers to retreat lest they were to be killed in mass by this incredible beast, Ji Kang and the Shang army fled the day, and Nangong Kuo was immediately carried back into the Zhou encampment, where he was treated. The circumstances involving Sun Yanhong's appearance was presently reported to Hong Jin after the time at which Ji Kang effectively returned to his commander's encampment. Hong Jin was delighted that the source of the previously seen catastrophe had now been filled in with partial evidence. He thus chose to send General Bai Xianzhong to do battle the following day with 10,000 pike men and crossbowmen alike, meanwhile forming a fixed strategy on how to destroy such a beast and its conspirators.

As the warrior of Shang approached Phoenix City's gates, he aligned his pike men in a pincer formation, while his respective bowmen formed towers out of mounds of mud in the rear, so as to have a mounted position that would allow them to spray upon the enemy soldiers like rain. With these formations having been aligned, Deng Jiugong alone commanded a frontal army of half the number. And after failing in the controversial attempt to convince Xianzhong that his course of action would only result in death, Deng Jiugong fearlessly charged upon the enemy's pincer formation, ordering his fire–arrow ambush units on his right and left to clear a pathway of fire that would separate the opposing pike men from his body.

As the pincer formation became distorted by this show of unexpected bravery, Deng Jiugong whipped his noble steed until he obtained great agility, at which he closed in upon the enemy commander — who remained at the middle — and felled him in a single cut of his blade, presently fending off volleys of arrows at the same initial time. As Deng Jiugong ordered his soldiers to then begin to spray their flaming arrows upon the mounds of mud, the morale of the Shang soldiers diminished. They fled back to their encampment while Jiugong took the enemy commander's head and made his return to Phoenix City, much to the praise of Jiang Ziya, who ordered the head to be hung upon a pole before the city gates as a

showing of their conviction. As Hong Jin was naturally distressed to hear of such a detriment upon hearing report, he still relatively harbored a very keen interest in the capable men of the Western Foothill rebel faction, and more than anything desired to visit their city personally, where he would be able to engage in some form of controversy.

The following day, Hong Jin equipped his body with full–plated armor and led an enormous front before the eastern gates of Phoenix City. And as Jiang Ziya and his men exited the city gates to repel this enemy force, Hong Jin took notice of the rebel army being of perfect discipline, consisting of many a general and celestial, who showed such a look of resolve and furiousness that the Shang commander grinned in admiration.

Approaching Jiang Ziya and receiving his name with full respect, Hong Jin began by informing the Prime Minister that he had been sent by royal order of King Zhou to cease their rebellion and make ultimate peace between both of their respective factions. *"I am Senior Advisor of the Leftern House, Hong Jin, and I come before you today to put forth an agreement that can settle our differences in a manner differing from lowly barbarity. As I see that your army is of perfect discipline and formation, yet you carry the name of a rebel, it is obvious that you possess hatred towards the name of King Zhou and intend on his overthrow.*

Now would it ultimately benefit your position by using moral influence to strengthen the swords of your soldiers and create a furthered amount of chaos in this country? I see such an action as being nothing less than folly, as you and your people consider yourselves men of peace that await the times, but in reality, you are treacherous snakes that wish to bite back at your master! Have you taken into consideration the consequence in acting in such a manner? You may possess the capacity to overthrow the dynasty and declare yourselves as heroes, but is barbaric violence truly something that you should carry out as if being nothing less than normality?

In the name of justice, I cannot allow someone such as you to destroy the Shang Dynasty and bind the people's minds to petty delusions of grandeur and peace. If you value your life and the hearts of your people, I order you to throw down your weapons and speak of submission. For what can animals such as yourself perform against men of my ability, other than using celestials as tools to carry out your own evils?"

Smiling with an aura of great resolve, Jiang Ziya responded: *"So, the common class general of the Shang forces declares me as being a rebel of the country and someone who should ultimately be eliminated for the sake of the greater good. I am nothing more than a simple Taoist man that has risen up in the name of Sky, and I will strike down anything that opposes such a will, even if I am forced to destroy every last one of your kind with the sword that rests at my side.*

The will of Sky is vast, and I am the figurehead of destiny that has been ordered to strike down the evil Shang Dynasty and its ruler, so that my benevolent ruler King Wu can rise up and rightfully claim the throne as his! You state my intentions as being nothing less than a passing whim held by a barbarian, yet how can you deny the resolve of my blade as being delusions of peace when I possess the full capability to create such peace?! I am a ruler among men, and nothing can deny what I have chosen to do for this country, as my actions will create a future that everyone shall prosper from, no matter what needs to be sacrificed within the

process. My people fight as my arms and legs, and I treasure them the same. How can one such as you dare talk of justice when my actions are for righteousness and universal happiness?"

Laughing aloud in full determination, Hong Jin boldly stated: *"So it seems that you believe yourself to be a hero of the common man, and use your direct followers as evidence to prove that what you are doing is for the best possible resolution to the present circumstances. Is that not nothing less than truly pathetic, eh? You foolish ape for a human! It seems that no reason can diminish that disparity within your breast, and that you are determined more than anything to bring this country to a greater height of chaos, simply due to your own petty views of justice!*

Righteousness, love, honor, resolve; are these words that you truly believe will somehow save the people from their consistent despair, and that you will be seen as a hero among men? Listen to reason, you useless old fool! Even if you are able to destroy the Shang Dynasty with the backing of those evil righteous–driven celestials, think that I will simply stand down and allow your actions to pave a pathway of destruction through this country, in face of my ultimate duty and reputation beneath the sword of Shang?!

If you refuse to set aside your delusions even in the face of reason, then I have little other choice then to show that my blade has been carved from the blood of thousands of rebels, and you shall simply be another corpse that litters the death–paved ground of shame once my justice tears open your very heart!"

With these words having been spoken, Hong Jin resolutely ordered his pike men and spear units to charge to his right and left as they advanced to the enemy's position from the front. His bowmen would begin to construct forts to the south and north to use as fortifications. And the mounted cavalry would create a wide pincer formation around the rebel army, expanding the effectiveness of Hong Jin's forward charge.

As Hong Jin neared Jiang Ziya's position, he would be momentarily confronted by the 72nd son of King Wu, known as Wu Shimeng, who was naturally of intense physical ability, and thus subsequently able to beat back Hong Jin's assault with only a small unit of soldiers. Seeing that this new foe possessed a high level of strength to back his resolve, Hong Jin concluded that such a confrontation would not prove fruitful by means of his own martial prowess. He thus gave a signal with his right hand before stabbing his silver flag into the ground, at which he ran inside of a void door that appeared to his right.

With this void door having been opened, Wu Shimeng knew not what fate would befall him if he were to enter. But as such circumstances opened an opportunity for him to potentially seize the head of the enemy commander, he unhesitatingly charged onward through the door. Little could he actually comprehend, however, that Hong Jin immediately was took to hiding as he was present within his void. And by the time at which Shimeng had entered, the Shang commander's cutless fell upon him like a heavy guillotine, slicing the general into two vertical halves and subsequently placing fear into the hearts of Jiang Ziya and each of his subordinates.

Hong Jin exited his void door and resumed it to its original state as a flag. Loudly then he began to boast at Jiang Ziya: *"You stated earlier that you possess the full capability to create peace within this country, yet how can one deny the power*

that I wield as being something subtle and easily conquered, even as one of your men have now reached River Sphynx and cry out in resent at their own unknowing!

If you wish to take my life and continue with your petty ambitions of grandeur, then call forth those worthless celestials of chaos and use them to your present advantage, otherwise the scent of blood shall echo throughout the countryside as my blade erases your every cell of existence! Don't take me lightly, you barbarian. I have slain thousands of rebels with this resolved sword of justice, and your streaming blood shall simply be another passing page in history, while I shall be looked upon as this country's true hero!"

With this having been spoken, Hong Jin re–awakened his void door and disappeared within, concentrating every ounce of his magical energy to sprout from the ground beasts comprised of dark matter, who roamed across the battlefield in enormous number, tearing apart soldiers of the Rebel Army limb by limb. As these beasts were a part of Hong Jin's subconscious, he was forced to remain in a meditative state while within the void; but with Deng Chanyu's immediate and brave showing of agility, she was able to scatter many soldiers of Shang before entering the door that held the commander, barraging him with a multitude of reinforced pebbles and subsequently causing Hong Jin to yell out in thriving pain and despair.

Attempting to grab ahold of her body with his Hands of Darkness, he had already maxed out the majority of his remaining energy and struggled in such an attempt, causing Ji Kang to initially pierce forward like a shadow and purge the entire battlefield in mist. Taking ahold of his wounded master while in the midst of such a showing, Ji Kang ordered a full–scale retreat back to their encampment, thus scoring for Jiang Ziya a moderate but resentful victory. As Ji Kang and the rest of the Shang forces had returned to their respective encampment, Hong Jin had immediately treated his wounds with advanced medicine and rested for the evening, vowing that he would unconditionally dispose of the woman that had given him such deep wounds, ultimately for the sake of his credibility.

Acting upon these words, Hong Jin departed from the encampment the following afternoon, taking with him a 3,000–strong unit of archers to back his assault, determined to solely tear apart Deng Chanyu, the woman who had humiliated him so deeply. Hong Jin appeared before the eastern gates of Phoenix City shortly following and ordered the appearance of the "rock–throwing whore", Princess Dragon Ji. The princess had taken ear to the ability of Hong Jin's flag and had happened to possess a weapon that could counter such a detriment, rode from the city gates and confronted Hong Jin upon Jiang Ziya's consent.

As Hong Jin was both enraged at the fact that Deng Chanyu refused to show her face, but satisfied that he could enact his revenge on another respective arm of the rebel commander, he initially awakened his void and ran inside, preparing to unleash the largest amount of dark energy that he could sum forth, tearing his enemy into pieces.

To his shock, a large silver portal carrying Princess Dragon Ji was suddenly awakened from within the void, and she strode outside with incredible speed, smashing Hong Jin's back with such force that his armor shattered to pieces, additionally throwing him a great distance before he had reattained his footing. In

a state of great panic, Hong Jin abandoned his flag and fled to the north on his mount, ordering his 3,000 archers in ambush to unleash volleys of arrows at Dragon Ji, who was presently in pursuit at the rear.

Returning to a natural state of mind and fully confident that the woman could never survive such a heavy onslaught, Hong Jin steadied his horse and turned to look at his opponent. But to his intense fear and dismay, the Shang soldiers fell in masses as Dragon Ji unleashed from her magical vase an enormous sum of fire, which had been originally obtained during Luo Xuan's former attack upon Phoenix City.

Hong Jin gazed all around him and saw trees falling apart with flames scattered to the very heavens. Hong Jin, no matter how bold he wished to live another day, frantically sped his horse to the north until he reached the North Sea, at which he dismounted, throwing into the waters an imperial seal that was granted to him by noble birth, carrying with it the will of ancestors.

As the waters began to part from one another with violent waves churning consistently, an enormous guardian dragon leaped from the depths of the ocean, allowing Hong Jin to mount it as if he was its master. Dragon Ji had caught up to him his position. Thus Hong Jin stood atop his beast and loudly proclaimed before his opponent: "*You are a mere tiger that has been uncaged by a rebel who wishes to overthrow the country, and you still consider yourself as being superior to I, a man of true noble birth who even the heavens proclaim as their equal! Is the present situation not anything less than laughable?! I am a man that has been chosen by the Shang Dynasty to lead the masses to unconditional victory, never severing my path of duty nor giving up in the face of any opposition!*

You on the other hand are nothing more than a test–animal, who has been granted supreme power at birth. While at the same time you prove yourself as being too incompetent in knowing how to wield such a power, even to the extent that you shamelessly attempt to take the life of one such as I, known by all as a man of justice! If you give in now and show to me that your life is better off saving than to meet a humiliating death in the face of service beneath a deluded man of the common class, then I shall treat you as if you are my own right arm. An individual who deserves respect and gratitude, and someone who is treasured by the people alike as being a hero that has awakened from ignorance.

My ancestors have long been known throughout the land as prodigies, individuals of both great talent and respect, and saviors of nations and kingdoms, never allowing themselves to falter or give in to unfavorable circumstance, but living on to fight for their resolve another day, destroying any opposition to the throne and securing themselves as men of true repute! Set your eyes upon reason and become a beacon of light as my ancestors have shown themselves to be. Only then shall you make a name for yourself in this pathetic country gutted with every whim of evil and become a figurehead that is deserving of praise and power!

My conviction for the people has never decayed even after so many years of service beneath a land dreaded with incompetency. Think that I will simply give in to a force driven with nothing else than unconditional barbarity and lose an opportunity at guiding the masses with the power and authority that resides within these very fingertips?! The circumstances are futile for any means of victory, as even the gods have answered my noble call, and together we shall both strike down the

evil in this country and blossom the future as a sword of unparalleled conviction and truth!"

In response to this, Princess Dragon Ji approached the sea that stood before her and casted into it her own hereditary seal, effectively summoning forth an enormous dolphin–like creature that bordered the size of Hong Jin's dragon. Mounting her respective beast, Princess Dragon Ji began to shout*: "As you are indeed a man worthy of my respect and admiration, I shall tell you my name and title. I am none other than other than the daughter of Golden Mother of Jade Pond, Princess Dragon Ji, wielder of the 10,000–armed vase! Now that you are competent of my position in this world, by what means could I betray the expectations of my mother and all who serve under my right arm, simply to save my own present life? What you state is not the present way of things, as Jiang Ziya is a man guided by Heaven, destined to allocate freedom to the people and reign forth an era of unparalleled peace!*

No matter how noble you believe yourself to be, the will of my lord and the aspirations of the people are something that you shall never understand, and the waves of the time shall ensure that a person of greater capability rises up and seizes peace for all, and that man is Jiang Ziya! How dare you speak of delusion when you yourself are the one who is ignorant of the present circumstances! I refuse to give in to your swindler ways of trickery!" "It is a sad state of affairs to see a woman of your beauty succumb to such a shallow understanding of this country and the figureheads that are essential in running its every ligament.

Can you not comprehend that even with such a position of influence, you are nothing more than an animal bound in rope that longs to see the light of freedom, feeling every form of resentment as you are forced to unconditionally follow petty codes of filially? If you are unable to awaken from your primitive ways of thought and see my absolute reasoning, than you are fated to be regarded within history as a fool who was destroyed out of nothing less than their own blindness and irrationality. Do you intend on such a detrimental resolution as being your fate within this world? I would hardly consider that as being reasonable by any means, as you will thus have stained any reputation you previously possessed with the blood of resent and ignorance, forever looked upon as a mere nobody that was unable to adapt to the times, let alone crushed by a man of unparalleled repute such as myself."

With this having been spoken, Hong Jin leapt to the heavens atop his one–mile long golden–scaled dragon and fell upon Dragon Ji's beast with incredible speed and valor, tearing apart the dolphin's upper body and etching the sea with a coating of blood. With this having been initiated, Hong Jin's dragon began to bear its heavy fangs into the flesh of Dragon Ji's dolphin; and taking advantage of this situation, Hong Jin leaped upon his foe and landed a crucial blow to her flesh with his sword.

Taking immediate advantage of this, Dragon Ji pressed Hong Jin aside with all her might and ordered her Dragon Binding Rope to bind the Shang commander's body and effectively render him immobilized. Struggling to free himself with every ounce of strength as the rope tightly began to bind his ligaments from any form of movement, Dragon Ji grabbed ahold of Hong Jin and quickly fled back to Phoenix City, the same initial time being forced to evade many consistent attacks by his dragon, which burned with a great flushing of rage over

the position of its master. Nonetheless, Dragon Ji was able to safely return to her respective city, at which she threw Hong Jin before the very feet of Jiang Ziya.

Chapter 67

The Outspoken Warrior is Granted Honors of Lordship; Royalty and Justice become twisted to Circumstance

Jiang Ziya took the hands of Dragon Ji and bowed before her in respect and acknowledgement at having captured the enemy commander. He then gazed before the humiliated Hong Jin — who presently was still bound to the Dragon Binding Rope. And stated: *"So, this justice of yours seems to have brought about nothing less than failure and defeat at the hands of a superior enemy, while you now stand before me as figure of humiliation that was unable to uphold his bold words. What can you state now, General?*

I control your life within my very fingertips and possess the complete jurisdiction to end it at this moment if I was to will for it. As your boldness and conviction surpass any other warrior that I have confronted within the past, I indeed express my utmost respect towards your noble cause, even though it is distorted, confused, and all together misled.

With this having been stated, I shall allow your life to end honorably, for you have proven to be true to your conviction and dreams. And that is reason enough to allow for you the death of a hero who believed in his own words, as we both are so little apart in our manner of thought, no matter what another may dare state. Guards, away with him to the grounds of execution!"

Thus, Hong Jin was brought to the grounds of execution and was fully prepared for his life to meet the sword. However, a Taoist man by the name of *Celestial Matchmaker* arrived in a sweat ordering the executioner to [hold] his hand, as *Incantations Immortal of Jade Pond* had provided written decree stating that Dragon Ji and Hong Jin were destined by Heaven to join in marriage.

With these words having been passed on to Jiang Ziya, he initially went to see Celestial Matchmaker, forthwith leading him to the residence of Dragon Ji so as to come to a justified conclusion on how to respond to the mandate involving her marriage. Upon entry into the princess's residence, Celestial Matchmaker and Jiang Ziya approached Dragon Ji, at which the former began:

"My lady! I am humiliated at the fact that I could not approach you with this matter at a sooner time, but our respective master Incantation has only just recently received written decree stating you are to be married to Shang Commander Hong Jin, so as to secure peace between both respective factions. And I have consequently arrived with the most immediate of speed, intent on employing the command of our lord.

However, your words, my lady, shall determine whether such a resolution is to come about, as I am nothing more than a stone in the riverside in comparison to your nobility and reputation, and will willingly meet the sword if you are to express refusal with this demand."

As Dragon Ji was relatively shocked to hear of such a sudden report and the inappropriate time at which it had been produced, she was nonetheless inclined to accept such a proposal. She not only began to subtly fall in attraction to the young Hong Jin and his great ambition but also came to the realization that he would be more useful alive than not. Both Jiang Ziya and Matchmaker were elated to hear of Dragon Ji's consenting that Hong Jin was freed from his bonds shortly and escorted

to the Shang encampment, for the sake of rallying his soldiers into a mutual surrender. Hong Jin, intense with despair and humiliation in effect to having not only been captured by the rebel forces, but left alive simply to attest his own usefulness to a distorted cause, enraged him internally as he approached the Shang encampment and called his generals to an audience. In a loud voice, Hong Jin began*:*

"To my great disfavor and detriment, my entire contingent had been torn asunder by the hands of a single woman, and even the ancestral dragon that has supported me since my very birth failed to bring me an ultimate victory. Thrown before the feet of Jiang Ziya and taken away for beheading, my life was saved by a single commanding whim held by one of their barbaric celestials, and now I have succumbed to the humiliation of marrying the one woman who caused my defeat or otherwise meet the sword in death.

Who could have ever considered that I would be torn apart by petty magic tricks and forced, to my very throat, to support the arms and legs of a deluded rebel of the common class! My men, you have all stood by me as true heroes alike that fight for a greater good, but alas, the circumstances have been twisted against any means of our success, and we have no other choice than to lend support to this rebel faction and ultimately throw our names from the path of gods to that of peasants.

Nonetheless, my comrades, I will find a way in which we can tear these bonds of animal skin from our bodies and ascend to the glory and fame that we deserve. And no matter what sacrifices need to be made, the head of Jiang Ziya shall one day become an ornament for my ambitions after I show to the entire country that I am a man who never abandons his justice!"

With this having been stated, Ji Kang and the others vowed to unconditionally follow their leader in service beneath Jiang Ziya. The group then proceeded back to Phoenix City, in which both Hong Jin and Princess Dragon Ji accordingly were wedded on the third day of the third month in the 35th year of King Zhou's reign — respectively seen as a lucky date for their marriage.

The Western Foothills had now made the necessary preparations to ensure a full production of provisions and weapons for a prospective incursion into capital city Morning Song. And for this very reason Jiang Ziya presented himself before King Wu the following day with the proposition of attacking King Zhou with the support of other nobles who mutually shared the same intent.

This nonetheless came across before King Wu as unthinkable, for his father had commanded him never to consider destroying the king even if being a nuisance to the people's prosperity and integrity. It would be nothing less from fully denoting an unfilial and disloyal nature unfettered from traditional values. San Yisheng, however, convinced King Wu that joining the nobles in a united front and forcing the king into a state of repent without conventional attack would be the best course of action, and forthwith suggested that Jiang Ziya should be appointed commander for the sake of managing political affairs from every side of their campaign.

Accordingly granting the prime minister the yellow axe and white scepter as an entitlement to authority in respect to Yisheng's request, the minister then suggested that a high terrace should be constructed in compliment to traditional rites of prayer offering before the rivers, mountains, earth, and heavens.

This was also consented to with relatively open arms, and after reassuring the king that he can be relied upon for the arrangements of such an imperative task, Yisheng visited Jiang Ziya in a toast of congratulations and forthwith confided to both Nangong Kuo and Xin Jia the responsibility of constructing their terrace.

After the passage of ten days the terrace project was complete, and with this San Yisheng approached King Wu and informed him that the 15th day of the third month had been chosen as a date for announcing the prime minister's appointment to commandership.

Chapter 68

Two Hermits Stop the Army

Following the leave of each immortal, Jiang Ziya and his generals would be prepared for the expedition in three days. Once Jiang Ziya had presented a memorial to King Wu — and effectively attained his consent — the former assigned Huang Tianhua as the frontal vanguard general, Wu Ji the right, Nezha the rear, and Nangong the left. Each would thus drink a cup of wine, thank Jiang Ziya, and then take their leave. After Jiang Ziya had performed a muster call before all his generals, he would order Yellow Flying Tiger to drill the army as to ensure perfection.

The great army of Zhou would thus take off the following day once external and internal affairs were well accounted for. It was the now the 24th day of the third month within the 30th year of King Zhou's reign. As the Zhou army passed between Mount Yan and Mount Shouyang, two Taoists would suddenly block their path. The Taoists known as Bo Yi and Shu Qi would reprimand Jiang Ziya for his unfilial actions — and that he should thus await for repent on the part of King Zhou without any form of attack.

The former would respond by saying that such views were exceedingly short–sided and should be avoided for further hurting of the people's will. After these Taoists had been tied up for their intrusion, they would be set free later to return to their mountain. Once Jiang Ziya and the army of Zhou had reached the Golden Chicken Range, red flags would suddenly appear before the summit of the mountain. After an enemy camp had been effectively located above the summit, Nangong Kuo would volunteer himself to meet the enemy. Wei Ben, the enemy commander, would defeat the former with moderate ease — and send him back to tell Jiang Ziya that he would like to see him immediately.

Before Nangong was to lose his head, Wei Ben would kneel before Jiang Ziya and ask to fight under the banner of Zhou in order for his name to be recorded in the pages of history one day. Jiang Ziya would accept his service with great delight — and release Nangong due to attaining a general that could take his place.

Once King Zhou had gotten word of Jiang Ziya's march to the capital of Morning Song, he would assign Kong Xuan as expeditionary commander of defense. Upon Kong Xuan's meeting with Han Rong at Sishui Pass, he would proudly declare that Jiang Ziya, King Wu, nor any other Zhou generals would be able to stand against his supreme strength — and should thus not be feared. With these words, Kong Xuan would march westward from the gates of Sishui Pass to Golden Chicken Range where his army would halt and set up camp for the night.

Chapter 69

Trouble at the Golden Chicken Range

Once Jiang Ziya had attained word of Kong Xuan's movement, he would ponder alone in his tent over this 37th invasion. Vanguard general Chen Geng would present the first challenge before the camp of Zhou; and Huang Tianhua would effectively answer such a call. Following thirty rounds, Tianhua would unleash his Fire Dragon Javelin to put an end to his opponent's life. As Jiang Ziya dipped his pen into his ink slab to record his general's performance, the nib would suddenly drop off. The former would express inner grievance over such an omen — for he knew that this was the last merit that was to be achieved by Huang Tianhua.

Sun He of Shang would meet Wu Ji of Zhou at the battlefield the following day; and thus a great duel was to be unveiled. During their ensuing battle, Wu Ji would manage to stab his cutlass deeply into Su Hu's chest — effectively ending his life. With hatred over the loss of two renowned generals of the kingdom, Gao Jineng would volunteer himself to attain revenge. Once Nezha had intercepted Gao's attack, the great fire lance of the former would fiercely clash with Gao's spear. As he realized the great celestial abilities that Nezha possessed, Gao would quickly flee to the camp of Shang — but would be severely wounded by the former's Universal Ring in the process.

The following day Kong Xuan would appear before the camp of Zhou in furiousness over his past losses. As the former ran out to clash his great sword against Jiang Ziya's mere cutlass after a short interlude, Hong Jin would ran out to meet the former. With immense wrathful rage, Kong Xuan would lash at the rebel. Once Hong Jin had unleashed his portal door ability, the latter would simply laugh as he used his yellow beam to sweep the former in an invisible void.

When Jiang Ziya thus lashed at Kong Xuan with his Devil Beating Whip, it would suddenly vanish in a beam of red light. After the forces of Zhou had thus fled in fear, Jiang Ziya would ponder over Kong Xuan's ability to use five different rays of light. In short time Ziya would order his troops to unleash a surprise attack upon the camp of Shang that night. Kong Xuan, who used divination to deduce the enemy's scheme, would order Gao Jineng of the Swarm to ambush the enemy at the left camp.

As Nezha attempted to invade the central camp, he would be shortly met by an invigorated Kong Xuan. Even though Nezha possessed immense celestial power, he would be unable to defend himself against white light, the most evolved of Xuan's lights. Huang Tianhua would meanwhile invade the left camp and battle against Gao Jineng and his bagful of locusts and wasps. After a fierce battle between Huang's Fire Dragon Javelin and Gao's spear, the latter's wasps would manage to seriously wound the former's jade unicorn — thus sending him smashing to the ground.

As Huang Tianhua used his javelin with fierce resolve, he would be unexpectedly pierced violently through the stomach — and would thus fall to the ground with blood pouring from his abdomen. Gao would then deliver the final

blow to the warrior of Zhou — thus ending his life. Following the end of the battle deep into the night, Yellow Flying Tiger and Jiang Ziya would hear the report. Once Flying Tiger had learned of his son's death, he would be so thrown into grievance and shock that he would lose all senses. With due resolve for revenge, the former would head immediately to Mount Flying Phoenix in order to attain the assistance of Chong Heihu of the magic hawks. Following his arrival at the mountain, he would gaze at three warriors that stood battling each other with varied weapons.

Once Flying Tiger had discussed the situation with these distinguished warriors, it would be decided that the former three warriors would bring Flying Tiger to Chong Heihu's presence the following day. Once Chong Heihu had essentially consented to the former's request, he would meet with both Jiang Ziya and King Wu at the camp of Zhou. After Chong Heihu had dined with the former, he would head out to the camp of Shang with his generals the following day and ensue battle with Gao Jineng. As the battle raged on, an intensely invigorated Yellow Flying Tiger would charge forth on his magical ox.

Chapter 70

Subjugation of the Peacock

Sensing immediate danger within the situation at hand, Gao Jineng would quickly unleash a swarm of wasps and locusts upon his foes. Unexpectedly for Gao however, Chong Heihu would open the gourd on his back — effectively creating thousands of hawks that would devour the latter's insects.

As Kong Xuan immediately ran to his general's assistance, he would gaze in shock at the blade of Yellow Flying Tiger as it dripped with the blood of the now dead Gao Jineng. With no further delay, Kong Xuan would take all five generals in a single beam of light. After putting his new prisoners into the gaols, Kong Xuan would decide not to fight and instead act as a blockade to the Zhou forces.

After Yang Bliss had arrived and was informed of the situation with Kong Xuan, he would head out the following day to the camp of Shang with Jiang Ziya in order to use his Demon Exposing Mirror upon the latter. When Yang Bliss had shined the mirror at Kong Xuan, all he could see was a piece of agate rolling to and fro. After Kong Xuan had lost his patience and ensued in battle with the former, Yang Bliss and the assisting Wei Hu would have no choice but to flee.

Following a fierce battle with the remaining Zhou forces, Kong Xuan would be stabbed in the left shoulder by Princess Dragon Ji and severely wounded in the face by Deng Chanyu's pebble — and would thus flee in defeat. Back in the camp of Zhou, Jiang Ziya would be called for a personal discussion with King Wu and would gradually lose his determination to keep up the fight.

After Jiang Ziya had issued the order to reduce the cooking stoves, every individual would realize that the commander wished for retreat; and they thus begin to pack up for departure without any idea why. Fortunately, Lu Ya would arrive in short time and convince both Jiang Ziya and King Wu to continue the campaign. Once Lu Ya had physically seen Kong Xuan's renown the following day on the battlefield, he would flee back to the Zhou camp in shock. Earth Traveler Sun, who had just entered the camp gate with extra food supplies, would yell angrily at Kong Xuan for insulting his commander in the past — and would thus violently lash out at the latter.

After Earth Traveler had effectively tricked Kong Xuan to fight him dismounted, the former would be able to swiftly move through the ground delivering several blows to Kong Xuan's body. Being more annoyed then physically wounded, Kong Xuan would unleash his rays all at once upon the latter.

Once Earth Traveler Sun had burrowed through the ground as to avoid the former's technique, Kong Xuan would be severely wounded in the face once again by Deng Chanyu's pebbles — and would thus flee. In seething rage over Deng Chanyu's obnoxious technique, he would demand Chanyu at the Zhou camp early the next morning; but Jiang Ziya would be reluctant to decline such by hanging the board of truce.

After Lamp Lighter had arrived the following day to do battle with Kong Xuan, he would use his great eagle in an attempt to see the former's true identity

with his magic bull eye. Once he had flown back in defeat, Buddha Candi would arrive in short time and declare that Kong Xuan was predestined to join him. Thus, the former would head out to meet Kong Xuan immediately afterwards.

Chapter 71

The Offensive on Three Routes

Following Buddha Candi's arrival at the camp of Shang, Kong Xuan would ask for his reason of appearance. After the latter had learned the reason, he would lash at Candi with his great sword and golden staff — but both weapons would be simply brushed aside by the former's tree twig. Once the Buddha had been caught within Kong Xuan's rays of light, all five beams would suddenly explode.

Now being completely defenseless, Kong Xuan would change into his true form, a beautiful peacock. Buddha Candi would thus shortly return to the western region atop Kong Xuan once the Zhou generals had been essentially freed. Following the surrender of Kong Xuan's forces, Jiang Ziya would order his army to march towards Sishui Pass the next day. Upon his arrival at the pass, Jiang Ziya would order Hong Jin to capture the Good Dream Pass while Yellow Flying Tiger was to take Green Dragon. If these passes were to be taken, no enemy attack could be unleashed from the left and right regions of Sishui. Once Hong Jin had arrived at Good Dream, Ji Kang would volunteer to challenge the enemy after they rested from the long march.

With cutlass in hand, Shang general Xu Kun would ride out to challenge Ji Kang. Shortly however, Ji Kang would use his black smoke dog to violently lash at Xu Kun's face while he delivered the final blow to his opponent's neck. As like the former day, Zhou general Su Quanzhong would easily be able to take the head of Shang general Hu Yunpeng without breaking a single sweat. Upon seeing the loss of many Shang soldiers due to the enemy's prowess, Hu Sheng, commander of Good Dream Pass, would discuss with his brother, Hu Lei, that the best option would be to surrender for the sake of their people. Hu Lei, however, would neglect such an offer fully and head out to meet the opposition the following day.

Once Nangong Kuo had answered the former's call, Hu Lei would be defeated in short time and presented before Hong Jin. Following Hu Lei's violent remarks against Hong Jin and his betrayal, he would be beheaded. However, a report on Hu Lei's reappearance would soon be issued — and Nangong Kuo would thus leave the camp of Zhou to see what trickery ran amok. After realizing that Hu Lei was truly alive, he would duel with great might against the former and effectively manage to capture him once again. Hong Jin would have no clue what to do with Hu Lei until Princess Dragon Ji arrived to inspect the prisoner. She would soon realize that Hu Lei was performing amateur magic, and that a small ten centimeter long needle should be placed between his hair as to prevent his escape.

Once he had been beheaded this time, his reappearance would never be heard — and his death would thus be confirmed. Hu Sheng would soon attain word of his brother's death, and would thus give a pledge of surrender to the camp of Zhou. Following Hong Jin's consent, Hu Lei would rush to and fro to make preparations for the former's arrival through the pass. However, a woman by the name of Mother Fiery Spirit of Mount Qiuming would arrive shortly — and declare her desire to avenge the death of her disciple, Hu Lei. Seeing this as an opportunity to crush the opposition, Hu Sheng would order the Zhou flags to be stripped. As Hong Jin gazed at the Shang camp flying the flags of Shang once again, the former would grind his teeth and be resolved to show no mercy for their trickery. After

Fiery Spirit had a special unit of 3,000 soldiers taken from Hu Sheng's total of 20,000, they would be specifically drilled and effectively equipped with large paper gourds.

Fiery Spirit and Hu Sheng would thus appear for challenge before the camp of Zhou with their new "Fire Dragon" troops following the passage of seven days. When Hong Jin came to attack Hu Sheng, Fiery Spirit would use her special golden ray of light technique to blind the former while delivering a crucial blow to his flesh. As Princess Dragon Ji emerged from the camp to see disastrous flames spouting from every corner, she would begin to recite spells. However, she would be distracted by a sudden ray of light before feeling the blade of Fiery Spirit sink deeply into her body.

Chapter 72

Grand Completion at the Green Touring Palace

When Princess Dragon Ji had realized that she had been stabbed, she would flee to the northwest without pursuit. As Hong Jin and the princess regrouped their remaining soldiers, they would immediately send an urgent report to Jiang Ziya. After receiving reprimand from Jiang Ziya, they would thoroughly explain the arrival of Fiery Spirit — and the disastrous resolution that resulted. Upon the hearing of Jiang's arrival, Fiery Spirit would emerge from the Shang camp immediately and clash blades with the former.

At the same point in time in which Jiang Ziya was crucially stabbed through the breast by Fiery Spirit, the new Zhou camp roared with flames once more. As the distance between Jiang and Fiery Spirit drew closer, the latter managed to hit him with a hammer and thus move forward to put an end to the rebel leader. Unexpectedly however, Paragon suddenly appeared and used his Haze–Sweeping Shirt and Sky Overturning Stamp to effectively absorb the latter's light and smash her skull into two. With Fiery Spirit now dead, Paragon took her golden coronet (the item she had previously used to create light). After healing Jiang Ziya's wounds and bringing him to his feet, Paragon headed to the Green Touring Palace in order to return the former's coronet.

While making his way to the Good Dream Pass, Jiang Ziya suddenly caught sight of his destined enemy from the heavens, Shen Gongbao. In the former's attempt to hide himself in a thick neighboring forest along the path, Shen Gongbao caught sight of Jiang Ziya and effectively ordered him to come forward. Griming with delight over this chance to attain revenge, Shen Gongbao would slash continuously at Jiang Ziya with his sword. Due to being old and seriously wounded, Jiang Ziya fled at the greatest of speed atop his horse lest he was to be killed. Using his legendary Sky Breaking Pearl, Shen Gongbao sent Jiang Ziya tumbling to the ground in a state of near death. Under orders from the Jade Emptiness Palace, Krakucchanda would unfortunately appear to sully Shen Gongbao's resolve.

Now being fully aware of the situation, the former fled quickly to the heavens atop his pearl–coated tiger. After effectively capturing Shen Gongbao with his Immortal Binding Rope, Krakucchanda would order his genii to take the former to the Unicorn Cliff and await his punishment. After Jiang Ziya had been essentially treated with elixir by the former, he would express his inner dignity towards the immortal before heading back on his way. Krakucchanda would thus head quickly to Mount Kunlun to await Master Celestial Primogenitor's judgment upon Shen Gongbao.

Upon Primogenitor's arrival at the Unicorn Cliff, he ordered for Shen Gongbao to be placed under the mountain until Jiang Ziya had created the gods. Shen Gongbao, however, would manage to avoid such a fate by vowing that if he was to attack the former again, might his body be thrown into the North Sea. Celestial Primogenitor, Krakucchanda, and Shen Gongbao would thus head to their own separate paths after such an oath had been created. As Paragon had arrived at the Green Touring Palace, he waited for a long period of time before the gates had been opened by a lad to hear his request. As the former entered the palace and

stood before the Nine Dragon Lignaloe Platform, he kowtowed before Grand Master of Sky with Fiery Spirit's golden coronet in his hands.

With no true resentment over his disciple's death, he declared to the former that if any of his comrades were to ever act against his word and attack Jiang Ziya, it won't matter to him if they were to also meet their own end. After Paragon had emerged from the palace, he would be forced to flee back to Grand Master of Sky's residence three separate times due to the unparalleled hatred and vows of revenge that the latter's disciples felt towards Paragon.

Chapter 73

Yellow Flying Tiger defeated at the Green Dragon Pass

As Paragon returned to the annoyed Grand Master of Sky a third time, the latter would angrily call for his disciples to show their face before him. After the Grand Master had reprimanded his disciples, Paragon would finally be dismissed to head back to Nine Immortal Mountain as he intended. Multi–Precious Immortal, a disciple, would think of a scheme to attain revenge against Paragon and would thus declare to his master that the latter would continuously denote their religion as being heretical and full of hairy foul beasts.

As each disciple agreed with the former's words in full unison, and the latter believed their words, the Grand Master of Sky would tell Multi–Precious to head to Jiepai Pass and set up an Immortal Slaughtering Trap. Before Multi–Precious was to take his leave to the pass, Grand Master would hand him the four Fairy Swords in addition. At this same point in time, Wei Hu would manage to find Jiang Ziya within the forests neighboring the Good Dream Pass — and he and the other generals would thus rejoice over such news. After Jiang Ziya had effectively reorganized his army following the passage of three days, Hu Sheng, in a state of turmoil and confusion, would submit his second pledge of surrender to the camp of Zhou.

Once Jiang Ziya had effectively consented to the pledge and appeared before the pass at dusk, Hu Sheng would kneel to the ground and beg for pardon. The latter, however, would be considered as untrustworthy due to his past obstinacy — and would thus be executed without any true remorse. Following the execution, Jiang Ziya would appoint Qi Gong as garrison commander of Good Dream while he returned to Sishui in order to report everything to King Wu. Back at Green Dragon Pass, Shang commander Qiu Yin would personally demand to see Yellow Flying Tiger the day after his first general had been slain on the battlefield. Huang Tianxiang, the third son of Yellow Flying Tiger, would gallop forward and cut down Gao Gui of Shang in a single breath.

Astonished by the former's prowess and at the same time seething with rage, Qui Yin would rapidly thrash his silver lance at Huang Tianxiang with equaled skill. As two other Shang generals immediately drew their swords to defend their commander, Huang Tianxiang would manage to land two blows upon Qui Yin's flesh out of distraction; and the latter would thus retreat. With healed wounds and torn pride, Qiu Yin would charge from the pass and clash blades with Huang Tianxiang once again. Huang Tianxiang began to experience great difficulty against the former's spirit that seethed with revenge — and he would thus quickly land a crucial blow to Qiu Yin's heart mirror which would send him fleeing with blood gushing profusely.

As Qiu Yin's hatred was further heightened by Yellow Flying Tiger's three–day attack upon his pass, Chen Qi would finally arrive with food supplies and ensure his commander that he would become the incarnation of his vengeance. When Chen Qi thus approached the Zhou camp the following day, he would be engaged by Deng Juigong — who was considered no more than a fragile baby compared to the former's prowess. With immense confidence, Chen Qi would

summon forth his Flying Tiger soldiers to bind up the latter while his yellow gas forced Deng Juigong into a senseless state. As Chen Qi thus bound Deng Juigong and threw him before the feet of Qiu Yin, he would be executed immediately for saying words of treason to the latter.

Once Yellow Flying Tiger had heard of such words, Tai Luan could not control his emotions over the death of his master — and he would thus violently clash his blade against Chen Qi's the following morning. After the former had been caught with ease, Chen Qi would confidently challenge the three remaining sons of Yellow Flying Tiger the next day.

Chapter 74

Combat between two Generals

As the three sons of Yellow Flying Tiger lashed their swords with refined ability, Chen Qi would have no choice but to immediately spat forth his yellow fog smoke and bind Huang Tianlu, the eldest. The day after Huang Tianlu had been thrown into jail, Qiu Yin would leave his pass in great eagerness to attain his long–awaited revenge against Huang Tianxiang.

Upon Qiu Yin's arrival at the Zhou camp, Huang Tianxiang and Qiu Yin would violently clash their blades with rivaled renown. Unfortunately for Tianxiang however, Qiu Yin would wave a mysterious red pearl in his face which would instantly encourage drowsiness. As Huang Tianxiang was thus thrown before the commander's feet in the Shang pass, Qiu Yin would execute the former immediately once being further ridiculed. After Yellow Flying Tiger had heard of Tianxiang's execution, he would faint to the ground in a state of unparalleled grievance. After Yellow Flying Tiger had sent an urgent report of the situation to Jiang Ziya, both Deng Chanyu and Nezha would immediately head to Green Dragon Pass in order to offer their assistance.

When Nezha gazed at the corpse of Huang Tianxiang hanging from the pass's wall the following day, the former's rage would burn like fire as he charged his lance at Qiu Yin. Unfortunately for Qiu Yin however, his red pearl would have no effect on Nezha — and would only result in him fleeing with broken bones. During the latter's retreat, Earth Traveler Sun would arrive shortly to offer what he could. At that same night, Sun would secretly check on the condition of Tai Luan and Huang Tianlu before releasing Huang Tianxiang's corpse from the wall. As Yellow Flying Tiger gazed at Tianxiang's body laying along the pass, he would refuse to see any more of his sons lose their lives — and would thus order Huang Tianjue to remain at the Western Foothills with his deceased brother.

Once the Shang forces had realized the happening of Huang's body, Chen Qi would angrily storm out from their gates the following morning only to be challenged by both Earth Traveler Sun and Deng Chanyu. As Sun lashed violently at Chen Qi, the latter would easily be able to bind the former with his yellow gas ability in short time. With fear in her heart, Deng Chanyu would immediately fling two pebbles at Chen Qi, one to the back and the other to his mouth. Now with a broken spinal column and a mouth gushing with blood, Chen Qi would have no choice but to return to the pass with his current prisoner.

Unfortunately for Chen Qi and Qiu Yin however, they knew little about Earth Traveler Sun's ability to escape underground — and they thus lost the chance to kill their new prisoner. As Zheng Lun returned that same night with extra food supplies, he would hear of his new rival in ability, Chen Qi, and would thus lust to meet him on the battlefield for the sake of his pride. Once both Chen Qi and Zheng Lun had met each other the following day, Chen Qi would manage to get the best of the former before they both unleashed their individual beams of gas.

At this point in time, the two warriors would fall asleep due to their opposite's technique — and they would thus be dragged back to their respective

camps by their individualized soldiers. When Chen Qi returned to face his destined foe once more the following day, he would declare a personal battle of honor with Zheng Lun that disclouded magic attributes. As these two warriors battled from dawn till dusk to determine the superior, Yellow Flying Tiger would consent to Nezha's surprise attack upon Green Dragon Pass's gates. At the time of dinner, Han Rong would write a report to the king on the war situation, asking him to send reinforcements for the sake of their pass.

After hearing great commotion roaring about within the pass that night, Qiu Yin would charge from his camp and see many generals of Zhou clashing their cutlasses against the forces of Shang. Unfortunately for Qiu Yin, he would have no choice but to escape from the pass atop his dust cloud at great speed once being surrounded by Yellow Flying Tiger and his generals. At this point in time, Chen Qi would lose his life by the hands of Zheng Lun and the Zhou forces would effectively seize the pass. As Nezha reported their success to Jiang Ziya at Sishui, a grand celebratory feast would take place that night.

Chapter 75

An attempted Theft ends in Failure

Once Thunder Quaker was wounded in addition by Yu Hua's dagger, Yang Bliss would arrive shortly and conclude that he suffered from some type of poison. Deciding that he would meet Yu Ha himself, Yang Bliss would purposely allow himself to be hit in the right arm by the former's dagger so that he could flee back to camp and analyze his wound. With no knowledge of what type of poison flowed from his blood, Yang Bliss would immediately see his master, Jade Tripod.

After being informed that the dagger had originally been converted by Yu Yuan of Penglai Island, and three pills were needed from him directly in order to nullify the poison, Yang Bliss would disguise himself as Yu Hua and head to the island. By telling Yu Yuan that his dagger had been redirected into his own flesh while fighting against the Zhou forces, the latter would immediately hand his pseudo–disciple his desired pills. Once Yang Bliss had thus left the island, Yu Yuan would conclude that was relatively impossible for his dagger to be redirected, and Yu Hua's wounds wouldn't have allowed for him to come from such a grand distance due to the dagger's deathly attributes.

Now knowing that he had been tricked, he would pursue Yang Bliss through the clouds — but would only end up fleeing back to Penglai Island after suffering from the former's Sky Barking Hound. Back at the Zhou camp, Yang Bliss would meet Yu Hua on the battlefield once more the next day — and Thunder Quaker would fight in addition to attain his personal revenge. Unfortunately for Yu Ha however, his beast could not take beating from the two individuals and thus allowed an opening for Yang Bliss to severely wound Yu Ha — resulting in the latter's death.

As Han Rong sat in desperation at the reported death of Yu Hua and the lack of desired reinforcements, the former would be confronted by a man by the name of Yu Yuan who had arrived in the name of avenging his disciple. With great delight over the turn of his fortune, Han Rong would feast with the latter before he left to challenge Yang Bliss for revenge. After realizing that Yang Bliss was not present at the Zhou camp, Yu Yuan would charge his blade at Jiang Ziya to unveil his rage. Even after unleashing his Golden Light Katana, Yu Yuan would have little choice but to flee back to the Shang pass once he was attacked by generals Wei Hu and Li Jing in addition.

Earth Traveler Sun, who gazed at Yu Yuan fleeing atop his camel, would lust to steal the latter's mount due to its superb attributes. Deciding not to risk this chance by discussing it with Jiang Ziya, Sun would burrow through the ground and effectively arrive within Sishui Pass during the second watch that night. As Yu Yuan sat with his eyes closed, deep in meditation, he would hear an individual stealthily moving about through the pass — and would thus feign many snores as to ensure that this suspicious individual knew he was asleep.

Once Earth Traveler Sun had effectively seen Yu Yuan fast asleep, he would quickly beat him across the head a few dozen times. Confused that his beatings did not budge the former to any extent, he would decide to deal with him later and just

take his mount for the moment. Once Sun had thus mounted Yu Yuan's camel, it would at first ride to the heavens but would immediately return to it was original position on the ground shortly. Not having any time to react over the camel's unexpected defiance, the earth traveler would suddenly find his head being firmly gripped by Yu Yuan's palm.

By finding many exceedingly deep burrow holes across the pass, Yu Yuan would confirm that this dwarf must have been traveling underground — and he would thus present the latter to Han Rong with his hands clutching Sun's head to present escape. As Yu Yuan thus presented the thief before Han Rong, the former would ask for the Universal Bag that was present beneath his cushion. With the desire in mind to burn Earth Traveler Sun alive within the bag, a large fire would be immediately constructed by the soldiers of Shang.

Unfortunately for Yu Yuan however, Krakucchanda would be informed of the situation by White Crane Lad and would thus snatch the Universal Bag that held Sun in short time. As Yu Yuan glared at Krakucchanda from the heavens with seething rage, he would vow his life upon the chance to kill the latter. Following Krakucchanda's arrival at the Zhou camp, Jiang Ziya would have sentenced Earth Traveler Sun to death for his impulsiveness if it wasn't for the former's persuasion. Once Yu Yuan had continuously called for Krakucchanda to show himself the next day, Jiang Ziya would appear instead with the resolve to take him captive.

Being thrashed about across the ground in desperation over Yu Yuan's keen renown with his sword, Krakucchanda would immediately appear and bind the latter with his Immortal Binding Rope. Back in the camp of Zhou, Jiang Ziya would order Yu Yuan beheaded; but each attempt to behead the latter would result as a mere scratch to the neck. After the failed attempt of Wei Hu in addition, Krakucchanda would order for Yu Yuan to be locked inside an iron box — which would be thrown deeply into the North Sea. By combining the elements of metal and water into one, Yu Yuan would easily break through the iron box and return to the Green Touring Palace.

Even though he escaped from the box, he would still be tightly bounded by Krakucchanda's rope and would thus plead to his master, Mother Golden Spirit, to confront the Grand Master of Sky so that such an issue could be amended. Once each disciple had seen Yu Yuan in such a desperate state, their rage would burn even brighter against the immortals of Zhou. After the Grand Master of Sky had essentially released Yu Yuan from his tight bonds, the latter would leave from the palace with one true desire, “to attain the head of Krakucchanda no matter what it would take.” As Yu Yuan thus gave challenge the following day, with the retortion of Jiang Ziya, the former would violently charge his blade into the latter's flesh.

Without delay lest the latter would be killed by Yu Yuan's great prowess, Krakucchanda would immediately bind the immortal with his secondary binding rope. With confusion in his mind over Krakucchanda's subordinate rope, Yu Yuan's fear would be heightened as Lu Ya arrived at the Zhou encampment. With determination to kill Yu Yuan for his past treachery, no matter how justified it might have been, Lu Ya would remove the lid from his gourd — thus releasing a brilliant white light that would pierce through the clouds. As the great beam of light revolved in the air several times, it would come crashing down like an enormous blade to cleave the unfortunate Yu Yuan into two halves. With Yu Yuan

now dead, Lu Ya would bury his body and then take his leave. Back in Sishui Pass, Han Rong would soon attain a report on Yu Yuan's passing.

After holding a military conference to determine their resolution, it would be concluded that each individual soldier should pack their treasured belongings in carts to be transported into the mountainous regions, their temporary home. Han Sheng and Han Bian, the two sons of Han Rong, would immediately meet with their father to state their personal resolve.

Chapter 76

The Occupation of Sishui Pass

Once Han Sheng approached his father, Han Rong, he would spout many great words of devotion and loyalty towards his country. Even though Han Rong remained rather hesitant in order to ensure the safety of his subjects, he would smile in admiration at his son's resolve. To boost the confidence of their father, Han Sheng and Han Bian would both go to the drilling grounds and unleash the renown of their Ten Thousand Knife Vehicle.

With a mere few chants, this technique had the ability to unleash an unparalleled amount of strong winds across the ground — effectively allowing any object present to be absorbed and launched at will due to being controlled with magic. Han Rong, who was rather confused at how his two sons could attain such a powerful technique, would be told that it was attained by Fa Jie, an official of Morning Song, who simply wished for this ability to be their entity of resolve. Now in a state of high morale, Han Rong would order 3,000 soldiers of the Shang forces to be dresses in pure black armor and individually equipped and drilled effectively with thousand knife vehicles.

As Han Rong and his army thus set out to challenge Jiang Ziya, the latter would immediately present himself with his own army — determined to defeat his opposition one last time. After Han Sheng had clashed violently against Wei Ben, the former would retreat temporarily while signaling his three thousand soldiers to unleash their individual vehicles. Caught immensely unsurprised, over eight–thousand soldiers of the Zhou army would be completely slaughtered by their own weapons and other controlled objects that ran amok through the air in a mere few moments. With unparalleled fear, the remnants of Zhou would flee back to camp in quick pace.

For the sake of his honor and dignified spirit to the Shang Dynasty, Han Rong would call off the slaughter so that he could personally kill Jiang Ziya in the future. With this resolve set in his mind, Han Rong would order a night surprise attack with his three–thousand soldiers of Shang. Like great waves of blackness hidden under the veil of night, the army of Shang stealthily ran through the camps of Zhou slaughtering soldiers right and left. With corpses littered in every direction, Jiang Ziya would desperately flee atop his horse for miles with his remaining soldiers.

After being pursued by the forces of Han Sheng and Han Bian for a great while longer, Zheng Lun would finally arrive with his crow troops and clash blades against the former. In great personal fear at the sight of the Shang army's destructive vehicles, Zheng Lun would immediately unleash his two white columns of light to place his neighboring enemies in an unconscious state. With immense luck on the side of Zhou, all 3,000 soldiers of Shang would unfortunately lose their superior magical abilities as Han Sheng and Han Bian were seized by Zheng Lun.

As Han Rong and his forces had thus retreated due to their loss of power, and general morale, the Zhou forces would toast each other over their luck won victory. Once it had been reported that the army of Zhou was calling at the gates of

Sishui the following day, Han Rong would personally climb the city wall to hear them out. Jiang Ziya would shortly present himself before the gates with the former's two sons in a captive state. Han Rong, who immediately offered the pass if his two sons were to be spared, would only stand in agony as he saw their heads tumble to the ground after spouting threatening words to Jiang Ziya.

With rage and sorrow that was equivalent to the very heavens, Han Rong would jump from the city walls to his death. Following Han Rong's death, Jiang Ziya would thus seize Sishui Pass and pacify the people. At this same point in time Paragon would be approached by White Crane Lad at his green touring bed — and would thus be asked to assist in the Immortal Slaughtering Trap's destruction. Upon the hearing of such a need, Paragon would call for his disciple, Nezha, and toast him with wine and dates. Just before Nezha was to be dismissed, he suddenly grew three heads and six additional arms.

With this transformational ability that could be activated upon the user's will, Nezha would effectively be able to carry six different treasures before departing from his master to assist Jiang Ziya. Just as the Zhou forces were planning their assault upon Jiepai Pass, Yellow Dragon would arrive from the heavens and ask Jiang Ziya to create a reed pavilion in preparation for their attack upon the Fairy Immortal Trap.

Following the pavilion's construction, each superior man and disciple would attend to the former location while each general of Zhou protected Sishui Pass and King Wu. As each superior man had finally arrived, Multi–Precious would clap his hands to completely expose his trap to the competitors that stood before him. A great air of death and cold misty winds would shoot forth from the trap — thus putting the superior men into great misery and fright.

Chapter 77

Transformation into Three Fairies

As each superior man gazed at the four fairy swords pointing in different directions while entering the trap, Multi–Precious would suddenly rush forth and clash his duel swords against his hated enemy Grand Completion. After a lengthened battle between these two individuals, Grand Completion would have no choice but to use his Sky Overturning Stamp against the former lest he was to be killed. While Multi–Precious thus retreated with his newly established wounds, the superior men would meanwhile flee back to their reed pavilion. Celestial Primogenitor would arrive from the heavens in his Nine Dragon Lignaloe Carriage shortly afterwards — and would be welcomed with immense gratitude.

Once midnight had arrived, Multi–Precious realized that Primogenitor was now present and would thus head out to retrieve the Grand Master of Sky in order to defeat their new foe. As the following night had approached, Burning Lamp would gaze in the direction of the trap and see the Grand Master of Sky sitting atop his throne while in attendance with each of his disciples. Celestial Primogenitor would order his disciples to enter the Fairy Immortal Trap the next day in ten pairs of two.

As the Grand Master of Sky confronted Celestial Primogenitor and his disciples, the former reprimanded Grand Completion as the reason to his arrival. Even after having the issue elaborated, Primogenitor would relatively agree with Grand Completion's false statement — despite its foulness — thus sending Grand Master of Sky away with the resolve to prove his superiority. When Primogenitor had thus entered the trap to prove the former's words as mere folly, the Fairy Slaying Sword fell from the gate atop the latter's head. However lotus flowers immediately appeared to negate all possible harm.

With no intention to destroy the trap until his other brothers had arrived, he exited and awaited their coming. Once Lao Tzu had arrived in a few moments, he would tell Primogenitor that if the Grand Master of Sky was to continue in his defiance the latter should be put before the Jade Emperor for trial.

In the next day, Lao Tzu arrived, and he explained the set of circumstances to Grand Master of Sky and advised him to withdraw. But Grand Master of Sky felt humiliated for been criticized. Thus he yelled at Lao Tzu and Primogenitor to come in the trap if they were able. Lao Tzu entered, but the sword and magic weapons could not impair Lao Tzu. Thus, Grand Master of Sky raised his sword to strike Lao Tzu, but Lao Tzu then intoned a spell, touched his cape, and three streams of wind gushed out and transformed into three fairies. The three entities aligned with Lao Tzu in the fight, so Grand Master of Sky could not resist their pressure over him.

Chapter 78

Three ways try the Fairy Immortal Trap

Even though the three fairies, transmuted from Lao Tzu's vital force, had physical form, they could not injury Grand Master of Sky. To overcome the Immortal-Slaying Trap, they needed four people with very potent magic arts, so Celestial Primogenitor of Kunlun Mountain and Lao Tzu called upon Buddha Candi and Taoist Jieyin from the west.

In addition, Primogenitor, wrote spells on his four eldest disciples' palms and instructed them that in the next day's battle, if they were to see flames, they should hastily hold the four magic swords and take them away from the trap.

The four Archpriests applied magic arts to protect themselves when they entered the trap. Each of them attacked from one direction. The magic swords of Grand Master of Sky could not damage the four Archpriests. Thus he was besieged and struck several times. After the four swords had been taken away by Primogenitor's four disciples, Grand Master of Sky knew the trap was broken through. He then fled out of it and headed for his temple to perform another powerful magic weapon.

When Xu Gai, the chief officer of the Pass Jiepai, sent a messenger to King Zhou urging for help, King Zhou became apprehensive. But Daji convinced King Zhou that the generals at the borders were making up fake reports in order to gain more financial support from the court. She impelled King Zhou to cut off the head of the messenger.

Jizi, a relative of King Zhou, went to caution him, but the king would not listen to him. Under this situation Xu Gai intended to surrender, but his deputy generals firmly requested to persist in they fight. Then Thunder-quaker killed one of the two deputy generals.

Chapter 79

Four generals in Captivity at Chuanyun Pass

The following day, after his second deputy general was killed, Xu Gai at last resolved to surrender. However a monk called Fajie came to see him and said he had come to revenge his disciple Pen Zhun.

Fajie tried his Soul-snatching Banner to capture Thunder-quaker, but when he waved it on Nezha. Nezha not only was not affected but also he struck the back of Fajie.

The next day Zheng Lun, Earth Traveler Sun and Yang Bliss attacked Fajie. Zheng Lun applied his white flash from his nostrils to strike Fajie before he could use his banner. They captured Fajie, but when the soldier was to cut down his head, the Buddha Candi came to take him back to the west.

Ziya moved his troops to Chuanyun Pass, which was guarded by Xu Fang, Xu Gai's brother. Xu Gai went to persuade Xu Fang to surrender but Xu Fang imprisoned him. Dragon Anji, Xu Fang's assistant, had a pair of magic circles which could make noise to confuse the enemy and then bind his hands. Because Feihu was captured on the first day, Nezha asked Ziya to let him fight with Dragon Anji.

Chapter 80

Collapse of the Pestilence Trap

Nezha was insusceptible to the magic noise. He struck the head of the dragon and killed him.

In the meantime while Xu Fang was distressing that no one could repel Ziya, a Taoist arrived, he was Lu Yue. When Ziya's followers saw Lu Yue, they all clenched their teeth, because Lu Yue had caused them to suffer a great deal. They attacked Lu from different directions and wounded him badly. After several days Lu's friend Chen Geng came to join him. They had trained a deployment called Plague Trap.

Ziya remembered the poem that Primogenitor had written for him. A line in the poem was *"At the Chuanyun Pass, you will suffer from Plague Trap."* He was very apprehensive. Master Cloud Dweller came to take Ziya's place for one hundred days. Lu Yue and Chen Geng arranged twenty one plague umbrellas in the trap and asked Ziya to attack. Master Cloud Dweller put spells on Ziya's back, chest and cape, then put a pill in his pocket. After Ziya came in, Lu Yue deployed the Plague Trap. While he became unconscious, a black mist surrounded him and black sands fell and covered him. Every day, Lu Yue intoned spells and spread sands on him.

Lu Yue recommended that Xu Fang send Feihu and the other three captured generals to King Zhou. Fang Yizhen was the one chosen as chaperon. Yang Ren was sent down with his freshly completed magic fan called Five-spiritual-fire Fan. He met Fang Yizhen and, with just one fan, Fang was burnt into ashes and blown away.

Yang released Feihu and the others. He told them to stay within the pass until came help at some time. Then he went to see King Wu and Master Cloud Dweller.

Chapter 81

Chickenpox Spirit at Tongguan Pass

Yang Ren entered into the Plague Trap with his spiritual fan. In the occasion Lu Yue tossed the umbrella at Yang, Yang fanned several times, and all the umbrellas were gone. When Lu Yue waved his sword at Yang, Yang fanned another several times and Lu and all his altars were burnt into ashes and were blown away.

When Ziya was released and his life restored, he propelled a final attack. Yellow Flying Tiger and the other generals inside the pass slaughtered the guards and opened the gate and the pass was taken over by Ziya's troops.

After the conquest, Ziya's troops marched toward Tongguan Pass, which was under the commander of Yu Hualong and his five sons. The first battle was savage as were five pairs fighting against a multitude. Yu Hualong was bitten by Yang Bliss's dog, and his sons Yu De and Yu Xian were wounded by Nezha. That night, Yu De took out five cloth coverings in five colors and five pecks to give one to each of his brothers.

After midnight, Yu De told his four brothers to stand on the wrapper and hold the peck. As he chanted the spell, the five men were lifted to fly in the air. Then they spread the poison in the peck to every well and water source.

The next day all the soldiers and generals had chicken pox on their body. Three days later, they all were lying in bed. Nezha and Yang were the only two not affected. Yang flew to Shen Nong, who gave him three pills and one plant. Yang used the pills to save the people and gave the plant to them to cultivate.

Chapter 82

At the Ten Thousand Immortal Trap

Yu Hualong and his five sons were very confident with their magic. Every day they drank, waiting for the death of Ziya and his soldiers. But on the eighth day, when Yu's eldest son Yu Guang went out to check, he saw that the camps of Ziya were just like before.

Thus Yu Hualong led his sons to attack. But during the brutal battle his five sons were killed and he committed suicide. Ziya and his generals took over the Tongguan Pass.

Ziya assigned his generals to encamp at Tongguan Pass to safeguard King Wu. He and his adherents moved ahead to meet the Myriad Immortals Trap. Lao Tzu, Primogenitor and the twelve disciples all came to encounter Ziya. When Lao Tzu and Primogenitor met Grand Master of Sky in front of the trap, they advised Grand Master of Sky to surrender. But Grand Master of Sky had a deep bitterness against them, so he would not listen.

Master Grand Completion took the first combat with Wuyunxian. When Wuyunxian threw his hammer to strike Master Grand Completion, Grand Completion was hurt and ran westward. Grand Master of Sky commanded Wuyunxian to capture Grand Completion, dead or alive.

When Wuyunxian had almost reached Grand Completion, the Buddha Candi appeared and advised Wuyunxian to become a Buddhist disciple. But Wuyunxian refused, and then Candi called a neophyte to bring a magic bamboo pole.

Chapter 83

Subjugation of the Lion, Elephant, and Jaguar

The bamboo pole was a Buddhist magic weapon. It emitted a flash which was able of encasing Wuyunxian so that he could not run away but had to exhibit his genuine archetype form, a huge sea-tortoise. The neophyte jumped on to its back and took it to the Eight Virtues Lake —Bade chi.

When Master of Outstanding Culture entered the Eight Diagrams Map of Lao Tze[13], his Pangu Banner protected him from injury. When Qiushouxian came to counterattack, Master of Outstanding Culture used a magic rope to bond him and bring him to see Primogenitor. At that time the Immortal of the South Pole intoned a spell, and Qiushouxian changed into his original form, a green-haired lion. Then Primogenitor granted it to Master of Outstanding Culture as his horse.

Lingyaxian was the next one to make a challenge. But Universal Virtue revealed his true form —dharmakaya[14]— to subdue him. When Lingyaxian was overpowered, he became pressed backwards to his original form, a white elephant, which Lao Tzu gave to Universal Virtue to ride. Next was Jinguangxian who was subdued by Cihang. Jinguangxian was a golden-hair leopard which Cihang took for a horse.

The Turtle Spirit Divine Mother fought with Krakucchanda. When Krakucchanda was defeated severely by her, Jieyin came to block her and advise her to go to the west. But the Turtle spirit refused to go and struck Jieyin.

When the divine Turtle was finally subdued, she changed into a huge turtle. When the novice came to take her to the west, he unintentionally opened a bag and spiritual mosquitoes flew out to suck the turtle. In a very short time, the turtle was dead. But that was a predestinated occurrence, over which Lao Tzu gave orders to his disciples to enter the Myriad Immortals Trap. Thus each one faced his or her own fate, which was to kill or to be killed.

Grand Master of Sky convoked all his followers to form a deployment. These were twenty eight spirits which formed the twenty eight constellation spirits. In the battle that ensued, Hong Jin and Princess Dragon Ji were slaughtered.

13. The map also is entitled "*Tai Ji Painting,*" as a reference to Tai Ji, mother of Wu.
14. Sanskrit: *body-carrier*.

Chapter 84

Occupation of Lintong Pass

Grand Master of Sky was enraged at Lao Tzu and Primogenitor. He ordered his followers to attack them. The battle was ferocious and bloody. All the spirits, demons or immortals whose names were on the Investiture Roster were slayed.

Thus Grand Master of Sky called Dingguangxian to bring the Six Souls Banner, but Dingguangxian fled to beneath the altar. Without his magic banner, Grand Master of Sky became desolate, lost his confidence and intended to escape. Lao Tzu and Primogenitor wounded him but did not kill him. Ziya's troops already had achieved a thorough victory.

When Lao Tzu, Primogenitor and all immortals returned to the altar, Dingguangxian came out and delivered the Six Soul Banner to Lao Tzu. Lao Tzu ordered him to remove the names of Ziya and King Wu, and then to wave the banner on him and the other three archpriests. Thus when the banner was waved, it did not harm Lao Tzu and the others whatsoever.

Later when Grand Master of Sky and his surviving followers were resting, the Chief archpriest, Hongjun, who was the master of Lao Tzu, Primogenitor and Grand Master of Sky, appeared. Hongjun rebuked Grand Master of Sky for transgressing the agreement and next also scolded Lao Tzu and Primogenitor for causing unnecessary butchery just because of their wrath and bitterness.

Hongjun ordered Grand Master of Sky to summon Lao Tzu and Primogenitor. Lao Tzu and Primogenitor rapidly went over and bowed down. Hongjun told the three archpriests that he had come to mediate their disagreements. He lectured them a lesson and gave a pill to each of them. After they ate the pills, Hongjun revealed to them that they had just ingested venomous herbs. If ever any one of them should have any intention of attacking the other, he would die from the poison, but if they retained peace, the pills would be innocuous. With all the matters discoursed, Hongjun and the other archpriests departed.

For future advantage, Lu Ya presented his magic flying blade to Ziya. While Primogenitor was flying back to his cave, his crane-spirit saw Shen Gongbao who was fleeing in front of them. Primogenitor held Shen and ordered the heron spirit to tie Shen and stuff him into the hole at the bottom of the North Sea.

Ziya led his troops to the Lintong Pass. There specifically the four generals Ouyang Chun, Bian Jinlong, Gui Tianlu, and Gongsun Duo were guarding the pass. The generals had committed to fight until the last one. If they could not win, they would defend the city and wait for help.

However as soon as the first day, Bian Jinlong was slayed by Yellow Flying Tiger. Thus his son Bian Ji counter measured a Ten-thousand Skeletons Banner before the gate. If his rivals hunted him and passed under it, they would lose their consciousness. So Bian Ji employed it and captured Nangong Kuo, Yellow Flying Tiger, Huang Ming and Thunder-quaker. But Nezha was not affected by it and was able to strike Bian.

Chapter 85

Betrayal of two Dukes

With the injury of Bian Ji, Ouyang Chun directed a messenger to King Zhou asking for assistance. King Zhou appointed the dukes Deng Kun and Rui Ji as commanders.

Earth Traveler Sun attempted to rescue the captured generals by Bian Ji, but when he approached the gate, he fell under a state of loss of consciousness and so was taken to the execution ground. But as soon the soldiers put him on the ground he managed to escape.

When Ouyang Chun reported to Deng and Rui that he had captured Yellow Flying Tiger and others, Deng at once intended to rescue the life of Yellow Flying Tiger, since Yellow Flying Tiger was his relative. Deng conceived a plan to join King Wu while at the same time the Rui's mind was cogitating of surrendering to Ziya. Thus that night they both intended to talk each other out.

Thus during the night, after several drinks, they at last expressed their deep thoughts to each other. Suddenly, while they were talking, Earth Traveler Sun projected out his head from the ground. Sun suggested to the two to write a message to King Wu and Ziya.

The next day, Deng and Rui just pretended to go out for battle. When they sighted the skeleton banner, they ordered Bian Ji to remove it, saying that it looked ugly. Obediently Bian wrote three charms for them so that they could pass under it safely.

Then Deng and Rui forwarded the sorcerous device to Earth Traveler Sun, who carried it to Ziya. Imitating its design, Ziya made copies of the magical trap and distributed them to all his followers and generals.

Chapter 86

Five mountain spirits return to Sky

With the witchery in their hair, Ziya's generals crushed Bian Ji and chased him under the banner.

Bian fled into the city and closed the gate. Deng and Rui staged a criticism over Bian Ji for him letting the Zhou troops to approach the city. Before Bian could argue, they executed him. They also killed Ouyang Chun because he would not betray Zhou or surrender to Ziya.

Once they had pacified the people in the city, Ziya resumed his incursion. Near the White Orile Forest of Lintong Pass, the troops of Ziya reached Mianchi Country, which was located at the opposite side of the capital Morning Song, separated by a river. The shielding general of Mianchi was Zhang Kui whose wife was Gao Lanying. Zhang Kui had a Black-Mist Unicorn as a mount, which could gallop like the wind. Zhang Kui by means of it had been able of killing two brothers of King Wu.

The following day, Chong Heihu, with his generals Wen Pin, Chui Ying, and Jiang Xiong arrived at Mianchi. King Wu went out to welcome them. While they were talking, Zhang Kui shouted a challenge to the camp, and they, with Yellow Flying Tiger, rushed out to confront him. Chong Heihu planned to allure Zhang Kui to chase him, so that he could release his spirit-crows to kill him. Thus all five of them, pretending to be withdrawing, galloped back. However the unicorn of Zhang ran extremely fast. Zhang caught Wen Pin and Chong Heihu and chopped them into two pieces. And Gao, the wife of Zhang, shot her spirit-needles into the eyes of the others, which allowed Zhang to gallop over and finish them too. Five chief invaders were slaughtered.

At certain moment Yang Bliss went out to face Zhang. Yang Bliss pretending to be weaker than Zhang, allowed that Zhang seized him and carried him to Zhang’s ground. Put to immediate extermination, the executioner beheaded Yang. However a groom reported to Zhang that at the same moment, instead Yang had disappeared and was his unicorn's head which had suddenly dropped down and the mount had died. Zhang became furious. This time he rode a horse and captured Yang again.

Once more Yand was put to execution, but before, as a preventive measure, his wife Gao ordered soldiers to take chicken blood and dung to dump over that head of Yang. Additionally, she drew a spell to put in Yang’s hair and then ordered soldiers to cut off his head. When the head of Yang apparently fell to the ground, a maid reported to Zhang that suddenly dung had fallen down on his mother and that her head had fallen off. Then Zhang became so depressed that he lost all sense of cautiousness.

Chapter 87

Earth traveler Sun and his wife

The hate of Zhang at Yang Bliss now was boiling out. Without any preparation he left out to challenge Yang to fight. It was the opportunity to Nezha, who reached him and used his Nine-dragon Fire Shade to wrap Zhang and burn him. However, Zhang owned the ability for travelling underground into the earth, and so he escaped out of the shade. As a result of the death of his mother, the mind of Zhang Kui remained in a state of confusion, but his wife oriented him to travel through the inner earth to the camp of Ziya and kill King Wu. Zhang became very satisfied with the plan.

Nevertheless, that night, Yang Ren was in charge over making the security of the camp and Yang Ren had three eyes, one of which could see through the earth. Thus, by his eye, Yang Ren traced Zhang and kept spying on him and reporting to Ziya. Thus Zhang did not have an opportunity to get near to King Wu.

When Earth Traveler Sun convoyed the supplies back to camp, he was communicated of the death of his friend Yellow Flying Tiger. Thus in that night Sun took the moment to go out to avenge at Zhang. Although Earth Traveler Sun was a dwarf, he stroke the leg of Zhang so much that Zhang could not chase him. Hence, Zhang entered into the earth and retreat away. Sun implemented the same magic to pursue Zhang, but he was not as fast as Zhang, so he failed to chase him. Thus, to be able of trapping Zhang Kui, first Sun took a route to meet his master Krakucchanda, who could teach him how to transform earth substance into iron. But Zhang used his magic cunning and learned of Sun's plan and his route to his master. So, Zhang travelled into the earth and ambushed Earth Traveler Sun at Fierce Beast Cliff, where he sliced off his head.

When Deng Chanyu saw her husband's head hanging from a pole, she could not avoid to go and challenge Zhang Kui's wife Gao Lanying to a battle. But Gao Lanying fired her needles to hurt Deng's eyes and killed her.

Meanwhile Ziya commanded his army to lay siege to the city and strike from four directions, but after two days and two nights, there was not successful, so Ziya ordered the soldiers to retreat for a period.

From that time Zhang Kui sent a messenger to Morning Song asking for reinforcements. King Zhou issued an edict to recruit people having the ability necessary to serve the court. Then three men, who were actually sprites from a nearby mountain, presented themselves to the royal house. They were Yuan Hong, —a monkey sprite, Wu Dragon —a centipede-dragon sprite, and Chang Hao —a snake sprite. King Zhou designated them as chief commanders. Yuan Hong then led the armies to encamp at Meng Ford.

Chapter 88

A White Fish from the Yellow River to the Dragon boat

Zhang Kui became frustrated when he knew that Chang Hao had marched his troops to Meng Ford. Thus Gao, his wife, proposed that they should just stay within the city defending it resolutely, and so not go outside to open fight. Gao wondered that in the case of Ziya's troop running short of supplies, their only option would be a withdrawal.

Meanwhile Krakucchanda,[15] the master of Earth Traveler Sun, sent a messenger bringing an incantation and a letter to Ziya, explaining to him how to use the spell and how to trap Zhang Kui and take the city. Thus in the following day, Ziya and King Wu trotted strong horses to look around the city. When Zhang saw them scouting in the surroundings, he dashed out the gate to hunt King Wu. Nezha and Thunder-quaker waited until Zhang had galloped far away, and then flew into the city to kill Gao Lanying, and opened the gate. Then, Ziya's troop attacked. At that time, Nezha returned flying to rescue King Wu from Zhang.

When Zhang Kui realized that he could not win, he ran for reinforcements diving dived into the earth and returning to the city. When he perceived that the city had been taken, he decided to rush to Meng Ford to confront Chang Hao. But Yang Ren used his eyes to track down Zhang's route and directed Yang Bliss and Wei Hu to follow Zhang.

When Zhang reached the bank of the Yellow River, Yang was waiting there, and burning the enchantment. Without any warning the earth became iron hard and Zhang could not move at all through it. That being so he had to come out and try to escape on the ground. But when his head just projected out of the earth, the club of Wei Hu fell down on his head smashing down it.

In the aftermath, Ziya bought boats from some anglers to cross the Yellow River. With the King Wu's boat already in the middle of the river, a white fish jumped into the boat. King Wu wanted to return the fish to the water but Ziya explained to him that this was an auspicious omen pointing out —someone from the boat— that the Zhou lineage would be established as the ruling family. Then Ziya provided to himself to first step down the boat and then went tell ahead all the feudal lords not to address King Wu as king. But when still some feudal lords wanted to set up a new king, Ziya without delay dodged the subject of conversation in order to avoid any suspicion of King Wu.

15. In some accounts the master of Earth Traveler Sun is called **Ju Liusun**.

Chapter 89

Cutting open the Bellies of Pregnant Women

Then Yao Shuliang and Peng Zushou arrived to face a battle with Chang Hao and Dragon Wu. During the fight, Chang and Wu shift-shaped to their original forms, respectively a huge snake and a centipede dragon, to gush out venomous air to kill the challengers. Also Nezha and Yang Bliss, using their magic weapons, tried to slay them, but just failed.

Yuan Hong sent a messenger to inform to King Zhou the preliminary success. News of this success prompted King Zhou to celebrate. King Zhou ordered Fei Lian to bring his reward. During the banquet of celebration, Daji bragged to King Zhou about her divination abilities. As he and Daji stood in their tower, they saw an old man and a young man fording a small river in bare feet. The old man seemed unconcerned to the cold water and walked fast, while the young man vacillated under the fear of cold water. King Zhou consulted Daji about the different behaviors and Daji told that the old man was born when his parents were young, so his bone marrow was well formed. She claimed that to the case of the young man, for him having been born to aged parents, resulted the opposite.

King Zhou ordered his guards to take the two men to the court and break their calves to check if it was so and indeed was entirely as Daji had alleged. Next Daji bragged also that she had learned magic arts, so she could predict the gender and position of a baby within a woman’s womb. King Zhou again ordered the guards to bring in several pregnant women, to cut open their wombs and examine the sex of the babies. Daji had been accurate in all instances.

When King Zhou's relatives, Wei Zi and Jizi came to reproach King Zhou, the king felt offended and declassed Jizi to be a slave. Wei Zi took the ancestral tablets and fled the capital to become a recluse.

One day Gao Ming and Gao Jue, who were two people with ugly and disturbing appearance, came to look for Fei Lian. They claimed they intended to assist King Zhou to defeat Ziya. Fei Lian took them to see King Zhou, who designated them generals and sent them to Meng Ford.

Chapter 90

Subjugation of two Sprites

With the battle before then, Gao Ming and Gao Jue met Yuan Hong and the sprites promptly recognized each other. Yuan Hong knew that Gao Ming and Gao Jue were actually the peach spirit and the willow spirit. And the two Gao brothers realized that Yuan was the monkey sprite. They were satisfied to be together in the battle.

Throughout the fight, Nezha, Yang Bliss, and Yan Ren made use of their powerful magic weapons to strike the two Gao brothers and Yuan Hong, but none of the weapons proved effective against them. They just disappeared like the wind. Yang Bliss informed Ziya that the brothers Gaos had not seemed like other men. This way Ziya commanded the soldiers to prepare peach wood and blood in order to halt their witchcraft. But the following day, the two Gaos mocked at Ziya, saying that none of his traps would be operative against them. Ziya conceived that there were spies in the camp, but Yang Bliss did not share the idea. So, Yang flew to consult his master, the Immortal Jade Tripod.

Jade Tripod revealed to Yang that the brothers were a peach-scout spirit and a willow-scout spirit and that their roots extended to a temple, which transferred its soul to the two gate guards QianLiYan —thousand li eyes— and ShunFengEr (movable wind ears). That was why they could see things from a thousand li and hear Ziya's plans from far away. Jade Tripod recommended Yang Bliss to pluck their roots from earth and burn the statues, only then could they be defeated. Yang Bliss returned and wrote down the instructions on a piece of paper so that Ziya should follow. Ziya ordered soldiers to beat on thousands of gongs and use red cloth to build a wall. He then assigned each general a task.

With such measures Gao Ming and Gao Jue did not see or hear what was happening. A wind blew over the banner and Ziya using his magic calculation discovered that the Gaos and Yuan Hong had planned a night raid. As a result, he assigned a strategic position to each general, and still in that night, Ziya ascended the altar to put into effect his concealed trap.

Chapter 91

Fire attack on Mount Coiling Dragon

Nezha and Yang Bliss were waiting when the two Gaos tried to assault the camp of Ziya. As soon as the two sprites fell into the trap, they were slaughtered, but still Yuan Hong managed to slay Yang Ren.

Next Yang Bliss flew to consult Master Cloud Dweller, who lent him the Demon-reflecting Mirror. By means of the mirror, Yang could learn what kind of entities they were. Thus when during the battle Chang Hao shape-shifted into a white snake, Yang turned into a huge centipede dragon that cut the snake into two pieces. When Dragon Wu revealed his original form, a centipede dragon, Yang then shape-shifted into a giant rooster to peck Wu to death.

Wu Wenhua, a giant, appeared to assist Yuan Hong. During the hours of the daylight Wu Wenhua battled the Dragon Beard-Tiger. Beard-Tiger had a short height, thus Wu Wenhua could not reach him and ended wounded on his feet. But still in that evening Wu advanced into the camps of Ziya at last killing Dragon Beard-Tiger, and using his huge arrow and bow he also struck and killed many soldiers of Ziya. Yuan Hong too launched an attack, so Ziya's troops were severely devastated.

Yang Bliss remained alone to fight and take care of the storage of supplies. Thus he took a straw and blew it to transform it into a giant taller than Wu Wenhua, who became very frightened and fled back to his camp.

In the next day was reported to Ziya that their casualties numbered two hundred thousand. On top of that, thirty-four generals had been killed. The tributary Meng River was crammed with bodies. On the other side, King Zhou became exultant when he was informed about the events. Zhou fell even more in wine and sex. However, some generals in Yuan Hong's army were ashamed to see sprites serving in the army. Knowing that sprites augured the end of the dynasty, the generals under Yuan Hong began to look for ways out of the army.

Yang Bliss and Ziya planned to get rid of Wu Wenhua first. Gun powder, dry wood and charcoal they buried under the ground in a valley which had no exit and only one way to go in. Ziya and King Wu rode horses to lure Wu Wenhua to pursue them, and then they led him to that ravine.

Chapter 92

Subjugation of seven Sprites

Firstly Wu Ji and Nangong Kuo allowed King Wu and Ziya go through the pass as a bait. Next they ordered to the army roll logs and rocks down to block Wu Wenhua's way out of the ravine. As soon Wu chased them, he became trapped in the valley and then the soldiers ignited the fire scorching the giant Wu Wenhua to death.

A pig sprite shape-shifted as human arrived to join Yuan Hong, the monkey sprite. He was called Zhu Zizhen, who was also a monk. When Yang Bliss confronted Zhu Zizhen, Yang Bliss, suspecting the monk, took his Demon-Reflecting Mirror to see Zhu's original form, but then pig sprite promptly swallow Yang Bliss.

Later when Yuan Hong and the pig-monk Zhu Zizhen were having a banquet to celebrate the victory over Yang Bliss, another entity, came in. He was Yang Xian, a goat sprite in human form. But then Yang Bliss, who was within Zhu Zizhen's stomach, rebuked the pig for eating too many people, and gripped tightly and sharply his liver and heart. Zhu Zizhen, under extreme pain, pleaded for mercy. Yang demanded him to shape-shift to his original form and reveal himself to Ziya. Inflicted by the pangs Zhu Zizhen walked to Ziya. Once there at Ziya's camp, when Nangong Kuo saw the huge pig coming in, he promptly beheaded the sprite.

Then another entity joined Yuan Hong. This time he was a dog sprite called Dai Li. The three sprites raided out to revenge Zhu Zizhen's death, but Yang Bliss and Nezha killed the dog Dai Li and the goat Yang Xian.

Next, the ox sprite called Dasheng, who had slayed Zheng Lun in a battle, came to help Yuan Hong. Once Yang Bliss came to wrestle the ox sprite, Nu Wa appeared from the air to fasten the sprite. Her maid-attendant used a rope to tie Dasheng's nose and to beat on his back. Thus the sprite Dasheng shape-shifted back into a giant ox and Nu Wa delivered the ox to Yang Bliss, who brought it to Ziya to cut his head off.

That night, Ziya propelled an attack that smashed the defense of the monkey-sprite Yuan Hong. But Yuan Hong’s fight resisted fiercely against Yang Bliss. All the time Yuan shape-shifted into something new. As counterpart Yang Bliss also shape-shifted into a rival of each form, so he stalled Yuan. Yuan withdrew to a mountain and convoked his little monkeys to help. Yang could not match the thousand monkeys, and only could scape using his magic. Nu Wa appeared up and delivered to Yang a map of the Mount-river Plum. Then she taught him the spell to make it to work. Thus as soon as Yang hanged the map on a tree, it changed into a mountain. Seeing the mountain, the seventh and final sprite, the monkey Yuan thought the mountain as any other and went to climb it up.

Chapter 93

Occupation of Youhun Pass

Within a short time after Yuan Hong rose up the mountain, his mind became obsessed by hallucinations. He returned into his monkey form without realizing the shape-shifting. Whatever he wondered in his mind would became solid before his eyes. When he saw what looked like a big, ripe peach on a tree, he ate the peach and went to rest on a stone. Promptly Yang dashed to the lethargic Yuan, who could not even stand up to fight. Yang bound him and brought him to Ziya.

Ziya commanded Yang to behead Yuan Hong. Thus Yang Bliss cut off Yuan‘s head, but then another head grew from his body. Yang repeatedly cut the monkey’s head only to see it grow again. Then came to Ziya the remembrance of Lu Ya's flying blade which he removed from a gourd. That blade had two eyes radiating two flashes. With the blade fastened against Yuan‘s head, it was turned a few times around the head. Afterwards the Yuan‘s head finally was chopped down on the ground.

Jinzha and Muzha were assigned to get past Dou Rong, the local commander, and so take over Youhun Pass. Thus they masqueraded themselves as Taoist cultivators from Penglai Island offering their services to Dou Rong.

But Dou and his generals got suspicions on them even when they told Dou that their masters were killed by Ziya, and that they had come to revenge their masters' death and pacify the rebellion of Ziya.

As a result Jinzha and Muzha surfaced a plot. In the next day they staged the capture of one of generals of Ziya, which then brought the trust of Dou on them.

In the second fight, they along with the East Keeper, the Grand Duke Jiang Wenhuan, launched a raid that night. Taking the opportunity, Ziya's troops attacked the pass during the night. Thus Jinzha and Muzha opened the gate unsettling Dou Rong.

Chapter 94

The Siege of the Capital

As the fighting went into eruption, Dou Rong ended slayed. Breaking into the city, Muzha slaughtered the wife of Dou. Those still alive surrendered to the forces of Ziya.

Then Jiang Wenhuan, the Duke of the East, led his men to join Ziya. Ziya gathered all the allied troops and commanded a march toward Morning Song. The combined army of the four grand dukes numbered 1,600,000. It surrounded Morning Song and stretched out as far as the eye could see.

Meanwhile at the court, King Zhou was apprehensive. He inquired his generals and officials what measures they could perform then. They concluded that the best to do was to shield the capital as well as to enlist skilled men to fortify the army.

Three sworn brothers presented themselves to see King Zhou. King Zhou designated them as commanders, but in their first battle they were slaughtered. Next Yin Pobai offered himself to go to dialogue with Ziya, because he was acquainted with Ziya before the conflict, so he wondered that he could persuade him to halt the hostilities.

Thus Yin Pobai tried at length to convince Ziya to peacefully withdraw, but Ziya did not pay attention to him. Yin then became exasperated and started to reproach the conduct of Ziya. Seeing this Jiang Wenhuan raised his sword and chopped Yin Pobai into two pieces.

Chapter 95

The Ten Accusations

Yin Chengxiu, the son of Yin Pobai, hasted out from the city to take vengeance on his father's death, but ended killed by Jiang Wenhuan. The capital city was under a siege by the army of Ziya. However when his troops stormed from four gates, they failed since the strong defense firmly resisted their assault. Then the allies of Ziya came up with a plan to Ziya that so they could perform a spell to move in and open the gate. But Ziya did not intend to cause too many civilians killed, thus as an alternative he wrote many copies of an announcement inciting the residents of Morning Song to rebellion, and threw them into the city.

At midnight indeed the locals, persuaded by Ziya's announcements, opened the gate. At such event Ziya aroused from sleep and straightway commanded that only ten thousand soldiers should break in and that they must not kill the common people nor steal their possessions.

While King Zhou was drinking wine with Daji his guards arrived with the terrible news. The Chief Commander of the royal guards warned Zhou to be prepared to imminent fight since in other way they would be seized. King Zhou assembled the royal guard, but along the palace wall Ziya's troops were already had positioned. On his horse King Zhou rode to meet Ziya, who then told to King Zhou that because he was a despot, the Ziya's alliance had come to execute him on behalf of Sky. King Zhou questioned Ziya what faults he had caused. Ziya then alleged ten serious crimes proclaiming them as:

1. King Zhou was the most wicked king in the dynasty.
2. King Zhou killed his queen.
3. King Zhou attempted to kill the crown prince.
4. King Zhou killed many loyal ministers.
5. King Zhou assaulted the East and South Grand Dukes.
6. King Zhou allowed cruel tortures invented by Daji to be used on the innocent.
7. King Zhou depleted the national resources and wealth.
8. King Zhou was unchaste and killed Yellow Flying Tiger's wife in pursuit of his lust.
9. King Zhou cut off legs and cut open pregnant women for leisure.
10. King Zhou spent all his time in pleasure with Daji and Hu Ximei.

When King Zhou heard Ziya's accusations, he became exasperated. Then especially the Duke of the East, whose father and sister had been brutally assassinated by King Zhou, but also the feudal lords, called for the decapitation of King Zhou. Then they jumped in to fight at King Zhou.

King Wu seeing the scene, disapproved the vassals conflicting with their ruler, and so he directed Ziya to halt them. But Ziya tricked King Wu asking him to beat the drum. King Wu beat the drum unaware that the sound produced by him was a summoning which promoted the advance of the troops, and not a withdrawal as he thought. At the sound of the drum, all lords and soldiers dashed to fall upon King Zhou.

Chapter 96

Daji under Siege

With King Zhou under attack and already wounded in his back, Lu Renjie, Lei Kun and Lei Peng wrestled to rescue him from the assault, but the three defenders were all murdered. Nevertheless it was enough to King Zhou to flee back into the palace.

Meanwhile the two evil traitors, the officials Fei Lian and E Lai, sneaked into the core of the palace and stole the royal seal. They reckoned that presenting the seal to King Wu, who they regarded a benevolent person, doubtlessly would favor them and spare their lives.

Already in the palace King Zhou received consolation from his three favorite concubines, the sprites Daji, Hu Ximei, and Wang Guiren. They were telling him that they could square up to the distresses of King Zhou, since they had powerful magic skills, and so could fly out during the night and kill King Wu.

Ziya was confident and so did not expected any raid more from the enemy. However in that night the three sprites, Daji, Hu Ximei and Wang Guiren, promoted the chaos on his troops slaying many soldiers. But the sprites failed in their attempt to eliminate Ziya's forces and kill King Wu since the many followers of Ziya carried magic skills and these thwarted the three sprites.

Finally when the sprites returned to the palace and reported to King Zhou, he ordered them to flee for their own lives. Then alone, Zhou walked to the Star-Plucking Tower.

When the three sprites were then preparing to the flight, Ziya through his magic reckoning discovered their intentions. He ordered the three generals Yang Bliss, Wei Hu and Thunderbolt to capture them. The generals waited in the air until they saw the three sprites floating out of the palace to the sky. The generals chased after them but Nu Wa unexpectedly appeared to block the way of the three sprites.

Chapter 97

The King Burns

Using a magic rope Nu Wa bound the three sprites and delivered them to Yang Bliss.

Thus the three sprites were conveyed to the executional grounds. Ziya scolded them for eating the servants of the palace and for creating the plots to execute virtuous officials. Daji pleaded to Ziya saying that she was only an ordinary girl from the Su house, so she could not to have persuaded King Zhou to perpetrate any evil acts. But Ziya, facing the feudal lords, described to them that she was not Su's daughter but a fox sprite.

The without delaying, the executioners cut off the heads of the Zither sprite and the Pearl Chicken Sprite. However Daji employed her bewitching and charming seduction at the executioner. He became so infatuated that he could not raise the sword. Two more other executioners came to the task but also failed. Thunder-quaker went to report the situation to Ziya who then cast his flying blade to behead Daji.

From the palace King Zhou witnessed when the execution fell upon them and felt sadness. Still on his way to the Star-plucking Tower, many ghosts came there to haunt Zhou but he just opened his eyes wide to terrify them instead, who ran away. When he reached at the Tower, he was dressed with the royal robe with pearls and jade covering it. Then King Zhou ordered the soldier Zhu Sheng to put on fire the Tower. When King Zhou was burnt to death, Zhu joined the king jumping into the fire to commit suicide.

As King Wu and the other feudal lords entered into the palace, Ziya promptly ordered to extinguish the fire.

Chapter 98

Jewels and Relief supplies distributed

King Wu granted clemency to the maids and servants of the palace, and thus he ordered his soldiers to not mistreat the palatial staff or spoil their personal belongings. However King Wu took the numerous jewels, jade and gems spread in Deer Tower of the palace, and distributed them to the feudal lords and relief to the subject people.

Ziya provided a due royal ceremony for a king's funeral when he ordered the burial of King Zhou. Then, to the presence of King Wu, was brought Wu Geng, the son of King Zhou, who by then was suffering the hostilities from the feudal lords, who in turn meant to execute Wu Geng. But King Wu frustrated their intentions granting a piece of land to Wu Geng, and so titling him as the Lord of Shang, which would succeed the Yin family lineage.

The feudal lords in unanimity expected King Wu to take the throne, however King Wu considered it not appropriate since he was originally a subordinate to the king deposed. Still Ziya reasoned to King Wu that for stabilizing the moment, King Wu could seat in the throne as a temporary king until, later and at last, appeared a sage man. Then King Wu could transfer definitely the throne to this coming wise man. King Wu accepted such condition.

After ten months in Morning Song, King Wu took the road of return to his home. However the Taoists, Bo Yi and Shu Qi, once again blocked King Wu's way, which was back to Xiqi. They cried and sang a song to mock King Wu. Later they refused to eat the granted millet of Zhou and starved to death.

Meanwhile taking the opportune moment the former Zhou officials, Fei Lian and E Lai, presented the royal seal to Ziya. Ziya was satisfied and bestowed positions to them.

As to Ziya himself, he had become the Prime Minister of King Wu. Having learned these news, the ex-wife of Ziya, lady Ma, felt so unsettled for what she had reacted to Ziya, that she committed suicide.

With all in stabilized places, Ziya went look for Primogenitor, so he flew to Kunlun Mountain.

Chapter 99

Deification of the Spirits

Archpriest Primogenitor told Jiang Ziya to return to the capital Morning Song and that he would send a decree to him later.

At last after the decree arrived, Ziya proceeded to Mount Qi, the Investiture Altar. There, to all the souls and spirits, he proclaimed the decree. He canonized three hundred and sixty five gods in eight departments. To each one of the gods was given a name and determined a position: [16]

1. Bai Jian - God of Pure Happiness
2. Huang Tianhua - Bing Ling Gong - God of the Three Sacred Mountains
3. Huang Feihu - God of Taishan, the East Mountain
4. Chong Heihu - God of Hengshan, the South Mountain
5. Wen Ping - God of Songshan, the Middle Mountain
6. Cui Ying - God of Hengshan, the North Mountain
7. Jiang Xiong - God of Huashan, the West Mountain
8. Wen Zhong - Chief of the Thunder Gods
9. Dong Zhong - Thunder God
10. Xin Huan - Thunder God
11. Zhang Jie - Thunder God
12. Tao Rong - Thunder God
13. Pang Hong - Thunder God
14. Liu Fu - Thunder God
15. Gou Zhang - Thunder God
16. Bi Huan - Thunder God
17. Qin Wan - Thunder God
18. Zhao Jiang - Thunder God
19. Dong Quan - Thunder God
20. Yuan Jue - Thunder God
21. Li De - Thunder God
22. Sun Liang - Thunder God
23. Bai Li - Thunder God
24. Wang Bian - Thunder God
25. Yao Bin - Thunder God
26. Zhang Shao - Thunder God
27. Huang Gen - Thunder God
28. Jin Su - Thunder God
29. Ji Li - Thunder God
30. Yu Qing - Thunder God
31. Mother Golden Light (Goddess of Lightning) - Thunder God
32. Fair Lotus (Goddess of the Wind) - Thunder God
33. Luo Xuan - Chief of the Fire Gods

16. Although it was decreed 365 gods, the list presents only 337 names wherein some of these do not appear during the tale, whereas other characters from the tale are absent in it. Moreover in the list are named 71 Earthy stars and 35 Sky stars. All this suggests that the list may be a long after accretion to the original narration.

34. Zhu Zhao - Fire God
35. Gao Zheng - Fire God
36. Fang Gui - Fire God
37. Wang Jiao - Fire God
38. Liu Huan - Fire God
39. Lu Yue - Chief of the Plague Gods
40. Zhou Xin - God of Plague in the East
41. Li Qi - God of Plague in the South
42. Zhu Tianlin - God of Plague in the West
43. Yang Wenhui - God of Plague in the North
44. Chen Geng - Grand Instructor for Goodness
45. Li Ping - God of Destroying the Plague
46. Mother Golden Spirit - Honorable Goddess of the North Pole Dippers
47. Su Hu - God of the Eastern Constellations
48. Jin Kui - God of the Eastern Constellations
49. Zhao Bing - God of the Eastern Constellations
50. Ji Shuming - God of the Eastern Constellations
51. Huang Tianlu - God of the Western Constellations
52. Long Huan - God of the Western Constellations
53. Sun Ziyu - God of the Western Constellations
54. Hu Sheng - God of the Western Constellations
55. Hu Yunpeng - God of the Western Constellations
56. Lu Renjie - God of the Central Constellations
57. Chao Lei - God of the Central Constellations
58. Ji Shusheng - God of the Central Constellations
59. Bo Yikao - God of the North Pole
60. Zhou Ji - God of the Southern Constellations
61. Hu Lei - God of the Southern Constellations
62. Gao Gui - God of the Southern Constellations
63. Yu Cheng - God of the Southern Constellations
64. Sun Bao - God of the Southern Constellations
65. Lei Kun - God of the Southern Constellations
66. Huang Tianxiang - God of the Northern Constellations
67. Bi Gan (God of Culture) - God of the Northern Constellations
68. Dou Rong (God of Military Affairs) - God of the Northern Constellations
69. Han Sheng - God of the Northern Constellations
70. Han Bian - God of the Northern Constellations
71. Su Quanzhong - God of the Northern Constellations
72. E Shun - God of the Northern Constellations
73. Guo Cheng - God of the Northern Constellations
74. Dong Zhong - God of the Northern Constellations
75. Deng Jiugong - God of the Green Dragon Star
76. Yin Chengxiu - God of the White Tiger Star
77. Ma Fang - God of the Red Sparrow Star
78. Xu Kun - God of the Mysterious Martial Star
79. Lei Peng God of the Gone-with-the-Old Star
80. Zhang Shan - God of the Snake Star
81. Xu Gai - God of the Solar Star
82. Queen Jiang - Goddess of the Lunar Star
83. Shang Rong - God of the Jade Hall Star
84. Ji Shuqian - God of the Heavenly Precious Star

85. Hong Jin - God of the Dragon Virtue Star
86. Princess Long Ji - Goddess of the Red Phoenix Star
87. King Zhou - God of the Heavenly Happy Star
88. Mei Bo - God of the Heavenly Virtue Star
89. Xia Zhao - God of the Lunar Virtue Star
90. Zhao Qi - God of the Heavenly Amnesty Star
91. Lady Jia - Goddess of the Upright Behavior Star
92. Xiao Zheng - God of the Metal Mansion Star
93. Deng Hua - God of the Wooden Mansion Star
94. Yu Yuan - God of the Water Mansion Star
95. Mother Fiery Spirit - God of the Fire Mansion Star
96. Earth Traveler Sun - God of the Earth Mansion Star
97. Deng Chanyu - Goddess of the Six Combinations Star
98. Du Yuanxian - God of the Doctorate Star
99. Wu Wenhua - God of the Power Star
100. Jiao Ge - God of the Admonishment Star
101. Huang Feibiao - God of the River Leading Star
102. Madam Chedi - Goddess of the Moon Leading Star
103. Jiang Huanchu - God of the Imperial Coach Star
104. Huang Feibao - God of the Heavenly Inheritance Star
105. Ding Ce - God of the Imperial Chariot Star
106. E Chongyu - God of the Heavenly Horse Star
107. Li Jin - God of the Imperial Grade Star
108. Qian Bao - God of the Heavenly Medical Star
109. Concubine Huang - Goddess of the Earthly Queen Star
110. Ji Shude - God of the Domestic Dragon Star
111. Huang Ming - God of the Dragon Taming Star
112. Lei Kai - God of the Station Horse Star
113. Wei Ben - God of the Yellow Pennant Star
114. Wu Qian - God of the Leopard Tail Star
115. Zhang Guifang - God of the Mourning House Star
116. Feng Lin - God of the Lamenting Visitor Star
117. Fei Zhong - God of the Pulling-Twisting Star
118. You Hun - God of the Rolled Tongue Star
119. Peng Zun - God of the Throat Control Star
120. Wang Bao - God of the City Planning Star
121. Ji Shukun - God of the Flying Curtain Star
122. Chong Houhu - God of the Great Spending Star
123. Yin Pobai - God of the Minor Spending Star
124. Qiu Yin - God of the Linked String Star
125. Long Anji - God of the Railing Star
126. Tai Luan - God of the Head Spreading Star
127. Deng Xiu - God of the Five Devils Star
128. Zhao Sheng - God of the Goat Cutlass Star
129. Sun Yanhong - God of the Bloody Light Star
130. Fang Yizhen - God of the Official Seal Star
131. Yu Hua - God of the Single Morning Star
132. Ji Kang - God of the Heavenly Dog Star
133. Wang Zuo - God of the Sickness Spell Star
134. Zhang Feng - God of the Bone Boring Star
135. Bin Jinlong - God of the Death Spell Star

136. Bai Zianshong - God of the Heavenly Defeat Star
137. Zheng Chun - God of the Floating-Submerging Star
138. Bian Ji - God of the Heavenly Slaying Star
139. Chen Geng - God of the Yearly Killing Star
140. Xu Fang - God of the Yearly Punishment Star
141. Chao Tian - God of the Yearly Breaking Star
142. Ji Shuyi - God of the Lonely Fire Star
143. Ouyang Chun - God of the Lost Spirit Star
144. Wang Hu - God of the Monthly Breaking Star
145. Lady Rock - Goddess of the Monthly Touring Star
146. Chen Jizhen - God of the Dead Air Star
147. Xu Zhong - God of the Salty Pond Star
148. Yao Zhong - God of the Monthly Disgusted Star
149. Chen Wu - God of the Monthly Punishment Star
150. Gao Jineng - God of the Black Killing Star
151. Zhang Kui - God of the Seven Murders Star
152. Yin Hong - God of the Five Grains Star
153. Yu Zhong - God of the Avoiding Murder Star
154. Ouyang Tianlu - God of the Heavenly Punishment Star
155. Chen Tong - God of the Heavenly Net Star
156. Ji Shuji - God of the Earthly Net Star
157. Mei Wu - God of the Heavenly Space Star
158. Ao Bing - God of the Parasol Star
159. Zhou Xin - God of the Ten Evils Star
160. Huang Yuanji - Goddess of the Silkworm Breeding Star
161. Gao Lanying - Goddess of the Peach Blossom Star
162. Lady Ma - Goddess of the Broom Star
163. Li Gen - God of the Great Calamity Star
164. Han Rong - God of the Scattering About Star
165. Lin Shan - God of the Mourning Dress Star
166. Dragon Beard Tiger - God of the Nine Ugliness Star
167. Sa Jian - God of the Three Corpse Stars
168. Sa Qiang - God of the Three Corpse Stars
169. Sa Yong - God of the Three Corpse Stars
170. Jin Cheng - God of the Yin Mistake Star
171. Ma Chenglong - God of the Yang Error Star
172. Gongsun Duo - God of the Cutlass Slaying Star
173. Yuan Hong - God of the Four Waste Star
174. Sun He - God of the Five Poverties Star
175. Mei De - God of the Earthly Space Empty Star
176. Concubine Yang - Goddess of the Red Lovely Star
177. Hou Taiyi - God of the Danger Moon Swallow Constellation
178. Su Yuan - God of the Moon Fox Constellation
179. Xue Ding - God of the Moon Deer Constellation
180. Gao Yan - God of the Heavenly Leading Star
181. Huang Zhen - God of the Heavenly Gallant Star
182. Lu Chang - God of the Heavenly Planning Star
183. Ji Bing - God of the Heavenly Leisure Star
184. Yao Gongxiao - God of the Heavenly Courageous Star
185. Shi Kuai - God of the Heavenly Heroic Star
186. Sun Yi - God of the Heavenly Fierce Star

187. Li Bao - God of the Heavenly Mighty Star
188. Zhu Yi - God of the Heavenly Courageous Star
189. Chen Kan - God of the Heavenly Honorable Star
190. Li Xian - God of the Heavenly Rich Star
191. Fang Bao - God of the Heavenly Full Star
192. Zhang Xiu - God of the Heavenly Lonely Star
193. Li Hongren - God of the Heavenly Injured Star
194. Wang Longmao - God of the Heavenly Mystic Star
195. Deng Yu - God of the Heavenly Healthy Star
196. Li Xin - God of the Heavenly Dark Star
197. Xu Zhengdao - God of the Heavenly Safety Star
198. Dian Tong - God of the Heavenly Empty Star
199. Wu Xu - God of the Heavenly Swift Star
200. Ren Laiping - God of the Heavenly Different Star
201. Gong Qing - God of the Heavenly Demon Star
202. Shan Baizhao - God of the Heavenly Minute Star
203. Gao Ke - God of the Heavenly Retreating Star
204. Qi Chen - God of the Heavenly Longevity Star
205. Wang Hu - God of the Heavenly Sword Star
206. Bo Tong - God of the Heavenly Level Star
207. Yao Gong - God of the Heavenly Criminal Star
208. Tang Tianzheng - God of the Heavenly Damage Star
209. She Li - God of the Heavenly Defeat Star
210. Wen Jie - God of the Heavenly Imprisonment Star
211. Zhang Zhixiong - God of the Heavenly Clever Star
212. Bi De - God of the Heavenly Violent Star
213. Liu Da - God of the Heavenly Weeping Star
214. Chen Sanyi - God of the Heavenly Skillful Star
215. Chen Jizheng - God of the Earthly Leading Star
216. Huang Jingyuan - God of the Earthly Evil Star
217. Jia Cheng - God of the Earthly Courageous Star
218. Hu Baiyan - God of the Earthly Heroic Star
219. Lu Xiude - God of the Earthly Gallant Star
220. Sun Xiang - God of the Earthly Mighty Star
221. Wang Ping - God of the Earthly Strange Star
222. Bai Youhuan - God of the Earthly Fierce Star
223. Ge Gao - God of the Earthly Literature Star
224. Kao Ge - God of the Earthly Upright Star
225. Li Sui - God of the Earthly Secluded Star
226. Liu Hen - God of the Earthly Closing Star
227. Xia Xiang - God of the Earthly Strong Star
228. Yu Hui - God of the Earthly Dark Star
229. Bao Long - God of the Earthly Helping Star
230. Lu Zhi - God of the Earthly Gathering Star
231. Huang Bingqing - God of the Earthly Assisting Star
232. Zhang Qi - God of the Earthly Safety Star
233. Guo Yi - God of the Earthly Spirit Star
234. Jin Nandao - God of the Earthly Beast Star
235. Chen Yuan - God of the Earthly Minute Star
236. Che Kun - God of the Earthly Clever Star
237. Shang Chengdao - God of the Earthly Violent Star

238. Zhou Geng - God of the Earthly Silent Star
239. Qi Gong - God of the Earthly Mad Star
240. Huo Zhiyuan - God of the Earthly Rampant Star
241. Ye Zhong - God of the Earthly Flying Star
242. Gu Zong - God of the Earthly Walking Star
243. Li Chang - God of the Earthly Skillful Star
244. Fang Ji - God of the Earthly Bright Star
245. Xu Ji - God of the Earthly Progressive Star
246. Fan Huan - God of the Earthly Retreating Star
247. Zhuo Gong - God of the Earthly Full star
248. Kong Cheng - God of the Earthly Successful Star
249. Yao Jinxiu - God of the Earthly Round Star
250. Ning Sanyi - God of the Earthly Disappearing Star
251. Yu Zhi - God of the Earthly Different Star
252. Tong Zhen - God of the Theory Star
253. Yuan Dingxian - God of the Earthly Gallant Star
254. Wang Xiang - God of the Earthly Happy Star
255. Geng Yan - God of the Earthly Adroit Star
256. Xing Sanluan - God of the Earthly Swift Star
257. Jiang Zhong - God of the Earthly Suppressing Star
258. Kong Tianzhao - God of the Earthly Detaining Star
259. Li Yao - God of the Earthly Devil Star
260. Gong Qian - God of the Earthly Sprite Star
261. Duan Qing - God of the Earthly Tranquil Star
262. Men Daozheng - God of the Earthly Submitting Star
263. Zu Lin - God of the Earthly Secluded Star
264. Xiao Dian - God of the Earthly Space Star
265. Wu Siyu - God of the Earthly Lonely Star
266. Kuang Yu - God of the Earthly Complete Star
267. Cai Gong - God of the Earthly Short Star
268. Lan Hu - God of the Earthly Corner Star
269. Song Lu - God of the Earthly Imprisonment Star
270. Guan Bin - God of the Earthly Treasure Star
271. Long Cheng - God of the Earthly Level Star
272. Huang Wu - God of the Earthly Damage Star
273. Kong Daoling - God of the Earthly Slave Star
274. Zhang Huan - God of the Earthly Examining Star
275. Li Xin - God of the Earthly Wicked Star
276. Xu Shan - God of the Earthly Soul Star
277. Ge Fang - God of the Earthly Counting Star
278. Jiao Long - God of the Earthly Punishment Star
279. Qin Xiang - God of the Earthly Torture Star
280. Wu Yangong - God of the Earthly Strong Star
281. Fan Bin - God of the Earthly Inefficient Star
282. Ye Jingchang - God of the Earthly Healthy Star
283. Yao Ye - God of the Earthly Spending Star
284. Sun Ji - God of the Earthly Theft Star
285. Cheng Menggeng - God of the Earthly Dog Star
286. Chong Yingbiao - God of the Nine Brightly Shining Stars
287. Gao Ping - God of the Nine Brightly Shining Stars
288. Han Peng - God of the Nine Brightly Shining Stars

289. Li Ji - God of the Nine Brightly Shining Stars
290. Wang Feng - God of the Nine Brightly Shining Stars
291. Liu Jin - God of the Nine Brightly Shining Stars
292. Wang Chu - God of the Nine Brightly Shining Stars
293. Peng Jiuyuan - God of the Nine Brightly Shining Stars
294. Li Sanyi - God of the Nine Brightly Shining Stars
295. Lu Xiong - God of the Water Virtue Star
296. Yang Zhen - God of the Water Leopard Star
297. Fang Jiqing - God of the Water Beaver Star
298. Sun Xiang - God of the Water Ape Star
299. Hu Daoyuan - God of the Water Earthworm Star
300. Yin Jiao - God of the Year
301. Yang Ren - God of the Sixty-Year Cycle
302. Wen Liang - God on Day Patrol
303. Qiao Kuan - God On Night Patrol
304. Han Dulong - God for Increasing Happiness
305. Xue Ehu - God for Decreasing Happiness
306. Fang Bi - God of Doctrine Preaching
307. Fang Xiang - God of the Vanguard
308. Li Bing - God on Yearly Duty
309. Huang Chengyi - God on Monthly Duty
310. Zhou Deng - God on Daily Duty
311. Liu Hong - God on Hourly Duty
312. Wang Mo - God to Guard the Precious Spiritual Firmament
313. Yang Sen - God to Guard the Precious Spiritual Firmament
314. Gao Youqian - God to Guard the Precious Spiritual Firmament
315. Li Xingba - God to Guard the Precious Spiritual Firmament
316. Zhao Gongming - Genuine God of the Profound Dragon Tiger Altar
317. Xiao Sheng - God of Welcoming Treasures
318. Cao Bao - God of Storing Valuables
319. Chen Jiugong - Envoy of Welcoming Wealth
320. Yao Shaosi - Fairy Officer of Good Market
321. Mo Liqing - Developing Heavenly King
322. Mo Lihong - Wide-eyed Heavenly King
323. Mo Lihai - Literature Heavenly King
324. Mo Lishou - National Protection Heavenly King
325. Zheng Lun - God of "heng"
326. Chen Qi - God of "ha"
327. Yu Hualong - Green Haze Prime King Controller of Smallpox
328. Lady Jin - Saint Queen to Protect Sickrooms
329. Yu Da - God of Smallpox in the East
330. Yu Zhao - God of Smallpox in the West
331. Yu Guang - God of Smallpox in the South
332. Yu Xian - God of Smallpox in the North
333. Yu De - God of Smallpox in the Center
334. High Firmament - Goddesses of the Golden Universe Muddling Dipper
335. Jade Firmament - Goddesses of the Golden Universe Muddling Dipper
336. Green Firmament - Goddesses of the Golden Universe Muddling Dipper
337. Shen Gongbao - Water-Dividing General

Every department was responsible for supervising one aspect of the human world.

When Ziya returned from the Investiture Altar, Fei Lian and E Lai were brought to him and Ziya ordered the soldiers to carry them to immediate execution.

Chapter 100

King Wu creates the States

The evil spirits, Fei Lian and E Lai, were canonized as gods that invariably bring about unsuccess and misfortune.

Ziya recommended to King Wu to reward subjected lands to his generals, officials, and relatives. However Li Jing along with his three sons, Thunder-quaker, Wei Hu and Yang Bliss, came to court to inform that they did not desire positions and wealth. They, for preference, asked to be liberated from service. Later the four ones also became gods. Also Jinzha, Muzha, and Nezha resolved to leave King Wu. All the seven ones gave priority to return to a life as in meditative seclusion. But before they left, King Wu feasted them.

To reach a decision about the enfeoffment, King Wu talked about with Ziya and a Duke of Zhou. In the following day King Wu enfeoffed many nobles, including Jiang Ziya. All the leaders of the individual states were named. King Wu designated seventy-two lords, each one received a title and feoff. They showed their gratitude and proceeded to their states.

At Mount Western Foothills Ziya was enfeoffed. In addition, he was conferred on the symbols of authority for his supervision over the other lords, which were a white banner and a yellow hatchet.

Five years later, Mount Western Foothills had become a strong, flourishing and passive state.

The Ten Crux Battle Formation

The Ten Crux[17] Battle Formation is a set of ten fictional and unpractical battle formations employed by the Sky Lords of Golden Crab Isle. This is truly known as the Grand Old Master's trump card during his campaign against Jiang Ziya.

Sky Extinguishing Battle Formation

Sky Lord Qin — Within Lord Qin's battle formation, the forces of Sky, Earth, and Man are all combined as one. The straight must be mixed with the foul within this process. Due to the immense intensity of this formation, any mortal that is to enter will be immediately turned into nothing more than ash.

Earth Quaking Battle Formation

Sky Lord Zhou — Within Lord Zhou's battle formation, laws of geomancy and physics are employed. All varied forces such as fire, wind, and so forth, are invested into a single flag. Whenever the flag may wave, great fire and wind will spew forth. Any individual that may enter this formation will be burned alive and nothing more.

Howling–Gales Battle Formation

Sky Lord Teng — Within Lord Teng's battle formation, the wind plays a major role. Whenever the wind is to howl, thousands of knives and daggers will appear from all directions; not even the thickest of armor could withstand the sharpness.

Frozen–Glacier Battle Formation

Sky Lord Yuan — Within Lord Yuan's battle formation, glacial ice is present. On top of this "glacial ice" lays mountains of knives and swords guided by thousands of lightning bolts. Of course, survival is of little probability upon the entering of this formation.

Golden–Light Battle Formation

Sky Lady Luminous Glow — Within Lady Luminous Glow's battle formation, many giant mirrors will be fashioned atop poles. The great rays of the sun are harnessed on the surface of these mirrors and can be controlled by turning the poles angles. The heat is greater than imaginable, and thus death is inevitable.

17. The original translation writes "***crucible***" instead of *"crux."*

Blood–Curdling Battle Formation

Sky Lord Sun — Within Lord Sun's battle formation, fierce wind plays the primary role. While combining fierce winds with black sand, it is utterly impossible for any individual to escape the formation. While inside, their blood will continuously curdle until imminent death.

Blazing–Flame Battle Formation

Sky Lord White — Within Lord White's battle formation, the Thunder Fire, Rock Fire, and the Triple Whammy Fire are the three main forces of fire. Killing radiation and heat will be present within this blazing–fame formation, and thus not even the most durable of individuals could survive.

Plummeting–Soul Battle Formation

Sky Lord Yao — Within Lord Yao's battle formation, a straw effigy is present and truly needed. By bowing before his effigy, any specific individuals' soul can be stolen while their spirit is strangled. Certain death is obvious through this formation indeed.

Crimson–Water Battle Formation

Sky Lord Zhong — Within Lord Zhong's battle formation, a giant trigram platform is present. Within this platform, there are three magic gourds containing varied deadly fluid to burn away any unfortunate individual that happened to enter the formation.

Scarlet–Sand Battle Formation

Sky Lord Wang — Within Lord Wang's battle formation, great illusion is present. While the individual is seemingly walking across blood–red sand, they are truly walking across millions of tiny knives — as small as each grain of sand.

sixième volume sur le Christ est en préparation). Le présent volume réexamine les idées d'au-delà, de salut, de mort et d'éternité sur le fond d'une anthropologie de la «destinée». La réflexion qu'il propose est de grande qualité, comme elle l'est généralement dans les autres ouvrages de la série. Trop peu de théologiens osent ainsi aborder de front des questions comme celles du mal, du salut ou de l'au delà, sans éviter les problèmes et sans se réfugier dans un excès d'érudition ou d'abstraction. Gesché débat des objections et des difficultés qu'ont soulevées les interprétations chrétiennes, en proposant des voies de résolution souvent originales et ce, dans un style dominé par un souci de cohérence et de clarté. Bref, de l'apologie chrétienne à son meilleur. Tant le fond que la forme se prêtent admirablement bien à l'utilisation pédagogique.

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Reconceiving Texts as Speech Acts
Dietmar Neufeld
Leiden: E. J. Brill, 1994. xii + 152 p.

The study of 1 John by Dietmar Neufeld (University of British Columbia) begins with a critique of the dominant historical-critical approach to the letter which has resulted in diverse theories which do not resolve all of the textual and exegetical problems of 1 John. Neufeld argues that the meaning of the letter is not circumscribed by its context but must include the impact of the text—conceived as speech act—upon its readers. After a critical survey of scholarship on 1 John, the study proceeds with a useful introduction to speech act theory and its implications for religious texts and continues with a detailed application of this approach to 1 John. Neufeld concludes that 1 John can be read in terms of its rhetorical power to transform its readers, who are encouraged to modify their own sphere of existence in order to remain in fellowship with the author and ultimately with God (p. 136). Neufeld's reading of 1 John disengages it somewhat from its historical context, though he recognizes that greater knowledge of "social history" would illuminate aspects of the text (p. 132). Nevertheless, this work provides an important supplement to the historical-critical study of 1 John.

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Moses Cordovero's Introduction to Kabbalah: An Annotated Translation of His *Or Ne'erav*
Ira Robinson
Hoboken: Yeshiva University Press, 1994. xxxiv + 238 p.

Scholars in many fields of discourse have, of late, made use of the teachings of the kabbalists of 16th-century Safed. In fact, English readers have only had access to the authentic writings of these mystics through the critical studies of Gershom Scholem and his students. Such is particularly the case with Moses Cordovero, the

prolific anthologist and synthesizer of the mystical traditions that were brought to Safed in the turbulent years following the Spanish expulsion. Ira Robinson (Concordia University) has done an incalculable service to students of mysticism and religion with his translation of Cordovero's *Or Ne'erav*. Robinson's translation captures this popular work's polemic and apologetic nature, while his notes and annotations are both thorough and complete. Students seeking an unassailably reliable primer in the basic concepts of Jewish mysticism need look no further than this important edition.

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In the Aftermath of the Holocaust
Jacob Neusner, editor
Judaism in Cold War America, 1945-1990, 2
New York and London: Garland Publishing, 1993. x + 263 p.

The book under consideration assembles reprints of 20 articles published in different journals by 15 American Jewish thinkers, most of them theologians. Very painful questions are raised: How are Jews to come to terms with the catastrophe? What do we learn about humans and humanity after Auschwitz? If the traditional Jewish justification "For our sins were we punished" is not applicable here (all contributors agree on this point), does this not require a new consideration of the place of God in history? Theologians like Eliezer Berkovits or Michael Wyschogrod are courageous enough to face the last question. However, most attention is given to Emil Fackenheim (Hebrew University and University of Toronto) and his "614 commandment"—namely, that the lesson of Auschwitz is to preserve Jewish identity in order to deprive Hitler of a posthumous victory. Fackenheim's constructive and positive theology is rejected by most participants of this volume: Wyschogrod, Berkovits, Lewis S. Feuer and Jacob Neusner refute the idea that Hitler should have a place—a central one at that—in Jewish theology.

As well as the essays of the aforementioned theologians, mention should be made of the momentous memorandum describing the state of world Jewry at the eve of the Second World War, presented by the late Salo W. Baron in 1961, when he served as witness in Jerusalem at the Eichmann trial (p. 21-71). Edward Alexander's two contributions, one about American Jewish fiction and the Holocaust, the other about the varieties of Holocaust denial, are noteworthy additions (p. 1-14), as is Alice and Roy Eckart's discussion of terminology (especially p. 224-25): should we use "Holocaust," "Shoah" (Hebrew: catastrophe) or "Hurban" (Hebrew and Yiddish: destruction) to describe what was, in the minds of all participants, an unparalleled atrocity in the history of humankind.

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רבי חיים ויטאל ז"ל

ספר עץ חיים

הסכמות לספר עץ חיים

אזהרת בד"ץ דק"ק הספרדים שליט"א דפעה"ק ירושלם ת"ו:

אנחנו הבאים על החתום בי דינא רבא דק"ק ספרדים יב"ץ ראו ראינו את כל עמל והיגיעה והתלאה אשר מצאו מעלת המשתדלים הרב כמוהר"ר מנחם מענכין היילפרין יצ"ו ומעלת הרב כה"ר רפאל ן' דוד אפרימא יצ"ו ומעלת הח' כה"ר משה ן' דוד אליגולא יצ"ו ומעלת הח' כה"ר משה חיים ן' ח' מאיר מנשרווי יצ"ו עד שהוציאו לאור הספר הנוכחי עץ חיים ישלם ה' פעלם ותהי משכורתם שלמה חוב קדוש הוא עלינו לבוא באזהרה גדולה ובהסכמה חמורה שאין רשות לשום בר ישראל להרהיב עז בנפשם להדפיס הספר הזה במתכונתו עם כל הפי' עד משך זמן עשרה שנים מיום צאתו לאור לבל יהיו נכשלים באיסור השגת גבול וכל העדה כלם קדשים ולא יעשו עולה ושומע לנו ישכון בטח ושמ"ר:

כ"ד החותמים פעיה"ק ירושת"ו בש"א לח' מנחם דש' עת"ר:

הצעיר:

משה אהרן טאג'יר ס"ט:

הצעיר:

יצחק לבטון ס"ט:

הצעיר:

אברהם עזריאל ס"ט:

חיים דוד סורנאגה ס"ט:

(מקום החותם):

אזהרת בד"ץ דק"ק האשכנזים שליט"א דפעה"ק ירושלם ת"ו:

הנה כאשר חפץ ד' הצליח ביד הרבנים כמוה"ר מנחם מענכין היילפרין הי"ו ומעלת הרב כה"ר רפאל ב"ר דוד אפרימא הי"ו ומע"כ הח' כה"ר משה ב"ר דוד אליגולא הי"ו, ומע"כ הח' כה"ר משה חיים ב"ר מאיר מנשרווי הי"ו להדפיס שנית את הספר הקדוש "עץ חיים" המקובל מקדשו ה' מכובד ארי דבי עליאי הר"י זצוק"ל עם כל ההוספות וההערות שנדפסו זה מכבר בווארשא ואחרי שהראשונים מהיוצאים לאור הדפוס בשכבר הימים כבר ספו תמו ואזלו לעלמא, מה מאד ראוי להחזיק טובה וברכה ולגמור עליהם את ההלל להרבנים שי' הנ"ל אשר הגדילו לעשות

להגדיל תורה, ולהפיץ טהרה, וקדושה בקרב כל ישראל, ולהיות כי ידוע לנו שמלבד רוב עמלם ויגיעם במלאכת הקדש הלזה נשקעו בחובות רבים עד אשר עלתה בידם לברך על המוגמר להוציאו לאור מבית הדפוס כלול בהדרו כאשר עיני תחזינה מישרים, וכבר ידוע מדברי חז"ל שחששו מאד למינקט שוקא בפני ת"ח ומכש"כ שלא יהיו שלוחי מצוה נזוקים לגרום להם היזק חו"ש, לעשות מעותיהם אנפרות, לזאת הננו מצטרפים להסכמת אחינו הרבנים הבד"צ דקהלות ספרדים שליט"א, שהם התחילו בהצלה תחלה, לגדור גדר בפני עושה עולה ומשיגי גבול, ומכאן אזהרה לבני ישראל, בל יעבורון ובל ישובון לשלוח ידם ולקחת גם מ"עץ החיים" ולהדפיסו כמתכונתו עד תום זמן המוגבל הנ"ל, ובודאי שארית ישראל לא יעשו עולה, וכל השומע לדברינו ישכון בטח ושאנן, והעוזר ומושיע להר' שי' הנ"ל יהי' כמעין הנובע, וכעץ שתול על פלגי מים, נטוע:

כעתיקת הבד"צ דפעה"ק ירושלם ת"ו החותמים לכבוד התורה ולומדי' ביום ו' עש"ק, לסדר ובקשתם משם את ד' גו' ומצאת, כי תדרשנו בכל לבבך ובכל נפשך. י"ד מנחם אב שנת העת"ר:

נאם משה נחום וואללענשטיין:

ונאם צבי פסח במוהרי"ל פראנק:

ונאם חיים מענדל ספרא דדייני:

(מקום החותם):

הקדמת המוציאים לאור:

י'סוד ה'שורש ה'מאציל ו'הנאצל, הוא אור המבהיק א"ס ב"ה אשר צימצם אורו, ויטע האילן המציץ ומפריח פרחי שושנים, הנאצלים והנבראים והיצורים והנעשים, העולמות העליונים והתחתונים, בפנימיותם וחיצוניותם, אורו עליהם הופיע, אשר מתחת לארץ ואשר מעל לרקיע, מקבלים ומוקפים האור ממנו, מכל עבר ופינה, בסדר המעלות, מעלה ע"ג מעלה עליונה ותחתונה ותיכונה, האילן הנטוע הזה ומשלח שרשיו פארותיו וצנצניו וענפיו למינהו, הביטו אליו ונהרו, פרשז עליהם עננו, בפרוכת המסך בכמה מסכים להשיג את האור הזך והנבחר, הנאצל ממנו עמוק עמוק מי ימצאינו, אין לפרטיו קץ וסוף הנטע דומה לשורש אין קץ ותכלה. בו נמצאו אלפי ורבי רבבות עולמות עליונים ותחתונים שרפים וחיות ואופנים, מי יבוא עד תכונתם, מי יגיע לחדרי משכיותם, ומי ישיג בעמק מבוכתם, מים עמוקים, דברים עתיקים דברי קודש המה דברים המצודקים, סתומים וחתומים, אפס ותוהו כי לא ידעו מה הוא, עין שכל לא תבינהו, שרשים העומדים ברומו של עולם, מן העולם ועד העולם, ומי חכם ויבין את זאת! אמנם האדם הנעלה על הכל המתחברים בו שני הקצוות גשמיות ורוחניות בו הכח והיכולת להשכיל ולהבין דבר על בוריו, לב אדם יבין דרכו לעלות דרך הסולם להשפיע אליו רוח חיים חיים נצחיים חיי עולם מעלה ע"ג מעלה. להתחבר עם שורשו באור הגנוז לפני לפנים עם שרפים ואופנים לקבל האור הקדוש לזכך את החומר שלו לדמות צורה ליוצרה, על ידי החריצות בתורת ה' ובמצותיו לעובדה ולשומרה, בה ימצא תרופה ותעלה, לשמור הדרך עץ החיים:

עץ ארז ארזי הלבנון הרמים והנשאים, מפיקים זיו ומלאים, התנאים והאמוראים, ברוח בינתם, ועיצם קדושתם, קדשי קדשים, הנחצבים מאישים, גדולים צדיקים, ויחזו את האלקים, המה ראו את המראות הנפלאות והנוראות, וילכו בדרך נכוחה, בארש נכוחות, ויתנהלו על מי מנוחות לחזות בנועם ה' ולבקר בהיכלו, להשביע את נפשם בצחצחות, נגלו להם תעלומות חכמה, סולם מוצב ארצה וראשו מגיע השמימה, כבוד ה' עליהם נגלה! ויצפנו להם לנפשותם, בתוך לבותם, כמה שרשים והקדמות צפונים וחתומים בכמה חותמות, דברי חכמים וחידותם, נשאל לחכמים

ולא פירשוהו, אוזן ששמעה לא תבינהו, הרואים אשר ראו כן תמהו ודברי קודשם מתוך להבות אש באש להבה, כאשר היו דורשים במעשה מרכבה, ולא נמסרו הדברים כי אם לזקן ויושב בישיבה (כנז' בתלמוד במס' חגיגה בפ"ג ובזוהר מדרש הנעלם בעת פטירתו של ר' אליעזר הגדול) דור דור ודורשיו, דור דור וחכמיו, המשכילים יזהירו כזוהר הרגיע, אין איש מהם משמיע, ומי הוא יגלה הרזים כולם בסתר המדרגה, ומאז נסתם כל חזון, ודבר ה' היה יקר גיא חזיון, יושב בסתר עליון, מאוד נעלה. ולב טוב אשר נכספה נפשו להבין ולהשכיל לרוות צמאונו מהמים העמוקים בפנימיות והמשפטים והחוקים, הכל ממנו נעלם ועלמות אין מספר, עד יערה עליו ה' רוח ממרום רוח הקודש אשר יזהיר עליו נר ה' יאיר לו בהילו, אז יעלה במעלות דרך המסלה, לטעום פרי עץ חיים:

עץ החיים בתוך הגן, גן נעול אחותי כלה, בתורת ה' היא העולה, ארוכה בכל ושמורה, ארוכה מארץ מדה ורחבה מני ים, מי הוא אשר יוכל לשוט בעומק הגלים בנבכי הים, מי יוציא לאור תעלומה, אשר מעיני כל חי נעלמה, ומי יעלה לשמים בדורות האלו דורות האחרונים, וביותר עם הנבחר הנדודים והנפוצים בגולה. כמ"ש (איוב) אלהים הבין דרכה והוא ידע את מקומה, וראש החכמים המודיע מוסר וחכמה, הנותן לפתאים ערמה, לנער דעת ומזמה, במשליו הנעימים לא יערכם כלי פז ואחתמה, שהמע"ה אשר נתן לו ה' מדע וחכמה, ההוא אמר אמרתי אחכמה והיא רחוקה ממני ספונה וחתומה, א"כ ונחנו מה, הנמנע ממנו השכל ומדע אין תבונה ואין חכמה, ומי הוא היודע תוכן חוקי העולם ומשטריו תכונותיו והנהגותיו, ואופני גלגלי סביבותיו ותקופותיו בעולם הכדור הקטן, אשר היא כגרגיר חרדל הקטן ארץ נשיה, וכל פתחי שעריה, תולדותיה ומובאיה! כי אם האל אשר יסדה התולה ארץ על בלימה, אף מעולם לעולם הגלגלים התמונות והכבים, אשר בשמים ממעל, גבוה מעל גבוה וגבוהים עליהם, ואין בלשוננו מלה. גם ברעיון גם במחשבה, ומי הוא היודע יצירת האדם מזגו והרכבתו ותכונת אבריו וגידיו מיתרי קרביו וכליותיו ואופניו המיוסדים במשטר נכון בשמים מעלותיו ונשמת חלק אלוה אשר היא מאירה בחדרי משכיותיו, מה מהוהה, מה זיוה, מה הדרה ! ומאין תמצא ומאיזה מקום מקום נחצבה, ומה כח פנימיות מעלתה, מאיזה עולם ומאיזה בחינה, אם מהעליונה או מהתיכונה, אין חכמה ואין תבונה לנגד ה' אשר ידיו כוננה. גם אלה לחכמים מתי סודיו הכל מהם נעלם, פליאה דעת מהם נשגבה לא יוכלו לה. נפלאים מעשי ה' כי נורא הוא, זה אלי ואנוהו, אלהי אבי וארוממנהו, הוא היודע הוא הנוטע, הוא המרכיב, הוא הסובב והמקיף מבית ומחוץ, מראש ועד סוף, הוא הממציא יש מאין, הוא מקור החכמה ומדע, אשר האציל מחכמתו כמ"ש אלהי עולם ה' אין חקר לתבונתו, ומה נעמו מאמר החכם הגדול המשורר (ר' ידעיה הפניני ב"ר אברהם בדרש"י המכונה בנבוניט בספרו הטהור שמים לרום) וז"ל בתכונתו והוייתו ! ואולם נדע היותך נמצא, זה חלקנו מכל עמל ההשתכלות ויגיעת ההשקפה לבד בהשגת הצח שולליות ילבש צדקה מבקר בהכלך ! ובהבנת הרחקות יקרב איש להשתחות לך, ואיך יעלם מציאותך עם גודל פירסום פלא מעשיך והגלותם, ואם תכלית הראותם מחייב לנו העלמם לקיצורנו, לא בכל זאת נחדל להכיר גדלך כי חוזק הסתרו יעיד עליו למקצרים, כמו שיגלהו חוזק הראותו למשיגים כמו העטלף אשר אור יקרות לא ראתה עינו לחולשת כחו וחושו והוא בהכרח מצייר חוזק ניצוץ השמש אחרי היותו בורח ממנו כמו שיציירהו הנשר ציור אמיתי ברוב התקרב אליו להתענג בזיוו, ואם שני מיני הציור אין ביניהם הדמות ע"כ לשנו הטהור:

ובחסדו הגדול הופיע לנו אור יקרות, להבין ולהשכיר גנזי אורות, הנסתרות לה' אלקינו, (מצינים) [מציצים] אור מן החרכים, לאנשי החומר היושבים במחשכים, להשכיל ולידע מעט מן המעט, בשרשים העליונים בה נדע כבוד ה' והדר מלכותו, כי מי יוכל לבוא עד תכונתו, ומי ימלל גבורותיו וישמיע תהלותיו, המעט מן המעט אשר ידענו, מה דמות תערוך אפילו כביצת הנמלה אשר היא קטנה, מגלגל העליון ידיעתינו היא יותר קצרה וצעירה, נגד רזי התורה אשר נרמזו בחדרי משכיותיה וצפונות סתריה, והם היו לנו לעינים, להאציל עלינו מרוחו רוח קדושה

וטהרה, יראת ה' היא טהורה, לשמור את משמרת התורה, לאור באור פני מלך חיים:

עץ שתול על פלגי מים, המאיר לישראל כאור השמש בחצי השמים, רבינו הגדול מהרח"ו זצ"ל אשר יצק מים על יד רבו האלהי הקדוש שקידשוהו שמים, קדש הקדשים, כשרפים ואישים, דלה דלה מים מבירות עמוקים, בהקדמות שונות מרוב רבי רבבות, ואמרות ה' אמרות טהרות, הנגלות לנו, ויגל את עינינו בפרחי שושנים, בדברי קודש הנעלמים, דבר שנעלם מן העין, זאת התורה היא העולה. בה נשכיל היושב והאושר ישרים דרכי ה' בספר הקדוש והטהור, הנוכחי הנשגב והנעלה, ספר עץ חיים:

עץ עבות, ענפי הספר הקדוש הזה והקדמותיו נסבכים זה בזה כשרשרות זהב אשר מלפנים האירו ברקיו תבל בין הקדושים אשר בארץ, מים עד ים ומנהר עד אפסי ארץ, בין עמודי יסוד הדת גבורי כח גודרי גדר העומדים בפרץ, ויזרח זיו זוהרו על מכבש הדפוס כמה גדולים מעשי הצדיקים והישרים והתמימים, ועד דור אחרון ספו תמו, רבים ישוטטו את דבר ה' ולא ימצאו, ואור פני זוהרו לא רואו באלה הדורות כולם, והמה נלאו לשתות ממעין מימיו באר מים חיים:

עץ טוב למאכל ותאוה הוא לעינים, המוציאו לאור אשר עמד בכל עוז ותעצומות, להרים מכשול מדרך עמי ולהגיה ולסקל כל אבן ניגף ולסלול מסילה ישרה בדברי קודש הנעלמות, בכמה פירושים וביאורים שונים, מהרבנים הקדמונים והאחרונים, אשר היו בדפוסים הישנים, אשר שטו במעמקי באר מים ובנהר פלגיו, ויבלו בטוב ימיהם, בטוב נעימות דבריו, ומסרו נפשם ורוחם לבאר כל סתום, אשר ראו בחכמתם, ואשר שמעו מרבותם לא יעפו ולא יגעו בהקדיש כל כוחותיהם וכל עצמותיהם להסביר הדברים לכל הבאים אחריהם וזאת תורת העולה:

הלא הוא האחד המיוחד, הרב התורני המופלג בנגלה ובנסתר בכתם פז לא יסולה, כל רז לא אניס ליה, כקש"ת מנחם מענכין היילפרין שליט"א, יאות לו השבח והתהלה. וכל העם מקצה בראותם הספר הנוכחי, ויעלצו לפני אלהים וישישו בשמחה, ובסדר דבריו מצאו משאת וארוחה, וילזו חסידים כי מצאו להם קורת רוח, להבין דברי קודש וימצאו להם מנוח, בכל חדוה וצהלה. ועתה גם אלו ספו תמו, לזאת אנחנו צעיר[י] הצאן קדשים ארבעה מטיבי לכת החו"מ אזרנו כגבר חלצינו, ובכל עוז שנסנו מותנינו, בכל עמל ותלאה, להוציא לאור נטע עץ החיים עפ"י סדר ומשטר דפוס הקודם לזה ויהי ה' לנו לעזרה שהמציא לנו כסף בהלואת חן וחסד מיראי ה' וחושבי שמו אנשי החסד והרחמים אנשי הצדק והשלימות והיושר ישלם ה' פעולם ותהי משכורתם שלימה לישרים נאוה תהלה:

ובכן יעלה ויראה וירצה לזכרון לפני ה' פעולינו ויגיעתינו לעילוי נשמות קרובינו ושאר בשרינו אשר היתה מנוחתם כבוד, הלא המה בן יכבד אב האיש השלם במעלות ובמדות אשרי איש ירא ה' ההולך בדרכיו מר אבי עט"ר כש"ת דוד ן' יצחק אפרימא ומר אחי הנפטר בקיו"ש בידי זרים אכזרים גבריא ן' דוד ובן אחותי חיים ן' שמואל ג'אנא והבנים הצעירים האמונים עלי תולע הבן הבכור משה ואחיו אליהו ויצחק חיים ואברהם ואחותם יוכבד ואשתי אם הבנים שרה אפרימא נ"ע תנצב"ה:

גם מעלת האיש הנכבד בתורה וביראה יראת ה' היא אוצרו כש"ת דוד ן' ר' ישראל אליגולא ובנו הבחור המר והנאנח עודנו באיבו בימי עלומיו ן' י"ח שנה כש"ת ישראל ובנותיו נשים היקרות שרה ואסתר תנצב"ה. גם זכרון למנוחת האיש הנכבד היקר והנעלה דרכו דרך ישרה כש"ת שלום ן' דוד אליגולא נ"ע. גם זכרון למנוחת נפש, האיש הנכבד היקר והנעלה, ירא את ה' מנעוריו, אשר נעדר במבחר ימיו, והיתה מנוחתו כבוד, כש"ת בנימין ן' ר' שלום מיכאילא תנצב"ה. גם זכור נזכור למנוחת נפש התלמיד הנעים עמרם מנחם אליהו ואחותו חי' שרה יחד כולם בצל שדי יתלוננו יעזרו כח לעלות אל מקום מנוחתם ויעתירו בדעינו ובעד כל משפחתינו לפני שוכן מרומים על כל ברכה ותהלה בארצות החיים:

עץ עושה פרי האנשים השלמים אתנו אשר עמדו לעזרינו באיזה נדבות בנדבת לבבם הטוב הלא המה מעלת הגביר המרומם והמפואר בישראל יתפאר האדם המעלה מראשי וקציני עיר תהלה כותאים יע"א כקש"ת שמשון ן' סי' המנוח שלום יעבץ יצ"ו אשר נדב לבו סך מה לסיוע ההדפסה לעילוי נשמת בנו חמדת לבבו עודנו באיבו קראו רבו במנוחה עליונה שם תהיה מנוחתו בגן עדן עליון בנוה אפיריון תנצב"ה האיש השלם והיקר מרגלית טובה ואבן יקרה כש"ת מיכאל ן' יוכבד נ"ע זכות הרב האר"י ומהרח"ו תלמידו וכל צדיקים והחסידים זצ"ל יהיה למגן וצינה למור אביו ולבניו ולכל בני משפחתו רעים ודודים יגדלם וינטלם וינשאם על כל מעלה אמן:

הטור הב' המשכיל והנדיב הגביר המרומם אור יומם רצ"ו כש"ת יעקב ן' אברהם ישראלא ובניו היקרים והנעימים סי' משה ואברהם יצ"ו. והטור הג' לשם שבו מה יופיו ומה טובו כש"ת ישראל ן' משה מיכאלה יצ"ו ומב"ת נות ביתו מ' דבורה אם הבנים היקרים והנעימים שבתי משה ואברהם יצ"ו. והטור הרביעי האיש השלם הולך תמים ופועל צדק בדרך הישר והטוב, נדיב לב ולב טוב ה' ימלא משאלות לבו לטובה רצ"ו כש"ת מיכאל ן' יעקב קריחילי יצ"ו עם רעיתו אשת חיל מ' נאנא ת"ס גם אשור נלוה עמם לברכה ן' אחיטוב החה"ש בתורת ה' חפצו כה"ר מאיר ן' גבריאל קריחילי יצ"ו יגדיל תורה ויאדיר בעזר אל אדיר אמן:

גם זכור אותו האיש לטוב חכם לב ואמיץ כח החה"ש כש"ת חיים יעקב ן' המנוח אברהם מארדכייא יצ"ו אשר הרים תרומה לה' לריח ניחוח לעי"ן אשתו הנפטרת בקיו"ש וביסורין קשים ומרים מ' שמחה בת צפורה תנצב"ה. ואשת חן תתמוך כבוד יראת ה' היא תתהלל יופי מכלל מ' חנה בת דוד זאגייא ת"ס בנדבת לבה מפרי ידיה ותהי לעזרה לעי"ן בעלה אליהו ן' שלום מירילא תנצב"ה חד כולם שנים יאריכו וזכות רבינו האר"י ומוהרח"ו תלמידו יגן עליהם ועל זרעם ועל כל הנלוים עמהם אמן:

ועתה באנו אנחנו המשתדלים בהדפסת הספר הנחמד הזה, אליכם אישים נקרא, וקולינו אל בני אדם, חושו לנו לעזרה, אנשי החסד והרחמים, אנשי חיל יראי אלהים, אנשי אמת והצדק המתנדבים בעם, לקבל את הספר הלז במחיר טוב ובלב טוב איש כמתנת ידו, בכל כחו ומאודו, לזכות את הרבים לרומם את ה' ולעובדו, כי על ידי הלימוד בספר הזה כשמו כן הוא עץ חיים לגוף ולהנשמה לגשת אל הקודש פנימה, לפני אלהי עולם ה' אשר לו יאתה הגדולה והממשלה. כי הכסף הנדבות אשר קיבלנו מהאנשים הנזכרים אשר ניקבו בשמות, לא הספיק לנו בערך ההוצאה אפילו שנים ממאה, לזאת אל תעלימו עין מלפרוק מעלינו, עול המשא אשר העמסנו על עצמנו, בכמה חובות אשר השתרגו על צוארינו זולת היגיעה אשר יגענו, בכל לבבנו ובכל נפשנו ובכל מאודינו עזרנו בשם ה' עושה שמים וארץ, ברוך ה' יום יום יעמס לנו האל ישועתנו סלה ברוך מרחם על הבריות, ואין הקב"ה מקפח שכר שום בריה, ומשלם שכר טוב לברואיו, וחסד ה' מעולם ועד עולם על יראיו, להיות לנו זכות המצוה הזאת לצינה ומגן, ממלך עוזר ומושיע ומגן, להגין בעדינו ובעד בנינו וכל השוכנים באהלינו:

הלא המה נשים יקרות, האשה הצנועה המפורסמת ה' רעלייא תחי' בת מו"ה אליקים קראוציק נ"ע עם ש"ב היקר מו"ה ישראל גורעוניץ שנתנה נדבה על הדפסת הספר הק' הזה השי"ת יעזור להם באריכות ימים ושנים ובבריאות הגוף אמן:

גם יזכר שם אשת אברינו מו"ה מנחם מענכין אשר חבר הרי היא כחבר הכ' הצנועה מרת חנה שאשע תחי' בת ר' ישראל נ"ע. גם אביה ר' ישראל בן נתן נ"ע ויולדתה שרה דבורה בת ר' שמואל נ"ע:

גם יזכר שם אחותה הצנועה מרת חיה ציבייע נ"ע שנתנה נדבה על הדפסת זה הספר הקדוש בשכר זה תהיה נפשה צרורה בצרור החיים עם נשמות הצדקניות שבג"ע:

גם יזכר לטוב ה"ה בנו יקירו המופלג ויר"א מו"ה אברהם אלי' נ"י ע"ש כל אשר לו גם בנו היקר מו"ה זאב וואלף נ"י ע"ש כל אשר לו וע"ש בנו היקר מו"ה צבי הירש נ"י ע"ש כל אשר לו:

ועל טוב יזכר שם האשה הכ' והצ' מ' חנה בת שרה אם חברינו, ובניה הנעימים כה"ר מיכאל ושלום, ובנותיה בנות יקרות מ' רבקה וצפורה ושרה מב"ת, ועל טוב יזכר שם הגביר המרומם אור יומם רצ"ו כה"ר סי' גבריאל ן' יוסף אג'ייא יצ"ו, עם בנו היקר האברך אברהם הי"ו, ואשר חיל עטרת מ' שמחה אפרימא תמ"א ואם הבנים תשמח ותגל עם בנה הנעים מאיר בת עין יצ"ו, עם אחיו הגדולים שני בני היצה"ר הבחור הנחמד והנעים בן ציון חיים הי"ו ואחיו הצעיר ממנו ילד נבחר ונעלה בן פורת יוסף פורת עלי עין, יחד שניהם יתומים היו מאין אם, ה' יגדלם לתורה ולחופה בחיי הוריהם עם אחותם מ' מרים אשת בכור אברהם צווינייא ה' יפקדם בזשק"א. ובכלל הברכה תבורך מנשים האשה העדינה מ' שרה אליגולא מ"ב יפקדם ה' בזשק"א, בן מברך לאביו וליולדתו מעלת הרב מאיר ן' משה מנשרווי יצ"ו ורעיתו אשר חבר האשה היקרה והצנועה מ' הצליחנה יחי שמם לעד הוד והדר יעטרם גם עד זקנה ושיבה אלהים אל תעזבם אמן, ומברכתם תבורך אשה משכלת אשת חיל עטרת היקרה והצנוע מ' מרים מיכאלה תמ"א ובניה הנעימים בכור בנימין חי הי"ו ואחותו שרה אתה ה' תשמרם וכצינה כצון תעטרם כיר"א! כל הנזכרים גדולים וקטנים, זקנים וישישים, אנשים ונשים יבלו בטוב ימיהם וצאצאיהם למיניהם, יאירו ויזהירו ככוכבים בהלם, עוד כל ימי עולם, ישישו וישמחו. ויציצו ויצמחו, בתורה וביראה בעושר ובכבוד ובכתר שם טוב באורך ימים ושנות חיים:

עץ השדה אנחנו המעתירים בפרישת כפים, כשפוך שיח לפני ה' אלהינו שבשמים, הנה זה העומד אחר כולנו כותל המערבי שיבנה בב"א:

אנא ה' הושיעה נא! אנא ה' הצליחה נא. עד אנא ה' תשכחנו. עד אנא תסתיר את פניך ממנו. עד אנא נשית עצות בנפשנו עד אנא ירום אויב עלינו, עננו ה' עננו, מלכות בית דוו מהרה תצמח יתן עוז למלכו וירם קרן משיחו, השיבה שופטינו כבראשונה, ויועצנו כבתחילה. נראה ונחזה בבנין בית קדשנו ותפארתנו, וברצונך תרום קרננו, לה' מגננו ולקדוש ישראל מלכנו, בן ישי בראש ימלך מלך עלינו, והיה ה' למלך על כל הארץ מלך חפץ בחיים כה דברי החותמים בצעריך ירושלים המשתדלים והמתעסקים בהדפה המעתירים ברוב ברכות בעד אחינו שבגולה ומברכין אותם בשם אלהים חיים אמן:

מנחם מענכין היילפרין יצ"ו רפאל ן' דוד איפרימא יצ"ו משה ן' דוד אליגולא יצ"ו משה חיים ן' ח' מאיר מנשרווי יצ"ו:

אמר מנחם מנעכין היילפרין למען לזכות את הרבים מצאתי חובה לעצמי להעתיק מאמר נפלא והכרחי ממהרח"ו ז"ל שנמצא בספר אור החמה בפרשת ויקהל דף קנ"ג ע"א וז"ל:

והבן מפתח זה הכולל כל הקבלה האלהית להסיר מסוה העור והשגיאות מנגד עינינו והוא, כי הנה סוד העשר ספירות דאצילות, הלא כל ספירה וספירה מהם כוללת כל אחד עשרה אלפים או יותר ואין לנו בהם שום השגה ואין אנו יכולין לדבר בהם, אבל מה שאנו יכולים לדבר בהם וכל מאמרי הזוהר כולם כאחד אינם כ"א בספירת מלכות אחרונה והיא מתחלקת לי"ס שבה וכל אחד מהעשר שבה כוללת מעשר ספירותיה עולים לחשבון מאה, ואעפ"י שאמרנו שאינם אלא מאה הנה כל אחד ואחד כוללת לאין סוף ומספר אבל מה שיכנוס בחשבון ספירה בפני עצמה אינם אלא מאה, ואלו המאה דרגין הם מתלבשים בג' עולמות בי"ע. הג' ראשונים הם מתלבשים בכסא הכבוד העליון, עולם הבריאה, והששה שבו הנגלים ששים הם בעולם היצירה עולם המלאכים זכרים, והאחרונה שבה שהיא ספירת שבה העולה לעשר היא בעולם העשיה והוא סנדלפו"ן עולם האופנים והם כולם נקבות, וכל מה שאנו מדברים הוא באלו המאה שהם עשר דמלכות כי הראשונות אין לנו בהם שום מציאות השגה כלל ועיקר ולקמן דף רכ"ו אבאר לך יותר ענין זה

כי אין אנו יודעים בהם שום השגה והכל נקרא אין סוף יתברך, וספירת החכמה שבספירת המלכות נקראת פריסא שהוא פרוס כיריעה תחת א"ס שהם הט"ס עליונות שאין לנו בהם כלל השגה, ולכן נקראת החכמה נקודת פתח שהוא כעין רקיע פשוט, והכתר שעליה נקרא מחשבה עילאה כי הלא ג' ראשונות הם ג' מחשבות ג' מוחין, אבל הכתר נקרא מחשבה עילאה, וכח היורד מא"ס שהם ט"ס עליונות נהיר בכתר ונקרא נהירו דמחשבה עילאה, ויורד אותו כח הא"ס עד ספירת החכמה שבמלכות, ונחזור לענינינו כי המלכות שבמלכות שהיא עשר תחתונות שבמאה דרגין כנזכר מלכות הרוכבת בעולם העשיה אינה בתוכה כאשר אמרנו כי אינה נוגעת בהם, אבל העשירית שבאלו העשר כולם היא המדרגה האחרונה שבמאה המדרגות זאת היא גבוה מהם שיעור זרת למעלה מסנדלפו"ן ונקראת תרומה משום שאינה בתוכם רק בארמותא מנייהו וכדי שלא יקחוה בפני עצמה הנראה פרוד ח"ו תמיד לעולם היא דבוקה עם מדרגת צ"ט שבה והיא הט' דעשר שלה ונקרא יסוד לגבי מדריגה תחתונה שבמאה ואלו השנים נקרא תרומה תרי ממאה והם לעולם אינם נפרדים אפילו בזמן הגלות כלל ועיקר, וזהו סוד הנקודה שאחורי הדלת, כי אין לך דלה ועניה מזו המדריגה התחתונה של המאה, וזהו היסוד אשר עליו נאמר ונהר יוצא מעדן, דלא אתפריש לעלמין ולא פסיק תדיר דוגמת נהר הבינה העליון, אמנם היסוד האחר אשר הוא היסוד אמיתי שבעולם היצירה שהוא המדרגת התשעים מהמאה והוא מדרגת הששים מן הו"ק זה לפעמים כביכול יש ביניהם בזמן הגלות איזה הבדל כביכול, ולכן הזהר בני, כי כל הזוהר נתייסד באלו המאה מדרגות של ספירת המלכות, ואל תזוז מזה, ובזה המפתח תבין כל דברי הזוהר מבוארים בתכלית הביאור, ואלו הי"ס שבמלכות הם דברות העולים למאה קולות והם כללות כל התורה שבכתב ושבע"פ, ובזה תבין איך בעת מתן תורה שניתנו עשרת הדברות בהם נכללו כל התורה שבע"פ כי סוד העשר דברות הם סוד כל המאה קולות הכוללים הכל ובהם הוא סיים כל האצילות מהרח"ו נרו עכ"ל עיין בסוף סד"צ להגר"א ז"ל מה שכתב בענין זה:

הקדמת המסדר לספר עץ חיים

הקדמת המסדר והמאסף את ההגהות וביאורים:

אחרי אשר עזרני ה' לגמור את המלאכה ולראותה בנויה על תילה, הנני ברוב ברכה והודיה לשמו הגדול והקדוש על הזכות הגדול שזכני בזה. ברוך שהחינו וקימנו והגיענו לזמן הזה לברך על המוגמר מגמר מלאכת הקודש הלזו אשר לא נראה ולא נשמע כבושם הזה מעולם כי אין תמורה ואין ערך ליקר תפארת גדולת קדושת ספר הנפלא והנורא הנעלה והנשגב. הנערץ והנקדש. מקודש קודש הקדשים. ספר הע"ח אשר אנכי נותן לפניכם היום וכמו שהעיד הגאון החסיד בעל השל"ה שהוא חשוב כמו שניתן תורת משה לישראל (כמו שהובא בהתחלת ספר פע"ח. וכן בע"ח דפוס קארעץ). והנה הגם שתה"ל ית' כבר רבו שנים והלכו דורות שנדפס ספר קודש הקדשים הזה כמה פעמים. אמנם אין לשער גודל מעלת יקרת ההוצאה הלזו על כל הקודמים לו באשר שהוא רב מאד כי הלא ידוע הוא כי מה נהדר היה העץ חיים אשר הדפיסו גדולי חכמי ירושלים ע"ה תוב"ב. בשנת תרכ"ו. כי הגיהו אותו מכמה ע"ח מדפוס ומכ"י והוסיפו בו פנינים יקרים כמה וכמה הגהות מחכמי חרשים ונבוני לחשים מגדולי חכמיה. ונוסף על כולם ושקול כנגד כולם מה שהדפיסו בו וקבעו בו אור המופלא המאיר לכל העולם כולו הנקרא בשם השמ"ש שהוא ממרן הקדוש רבינו שלום מזרחי שרעבי זללה"ה זיע"א. והעיד שם הרב המופלא המקובל האלקי כו' כו' היר"א ז"ל. כי מי שלומד ע"ח בלא הגהות השמש הוא כמצות אנשים מלומדה באין מבין ואין יודע איזה דרך ישכון אור כי יתבלבל ממעיין המבוכות כשיכור בלב ים (עיין שם בהקדמתו) ולא הספיק להם בדברי השמ"ש לבד אלא שהדפיסו עוד בסופו כל ספרו הנורא רחובות הנהר ונהר שלום כולו אשר כל רואיו משתומם ואומר ברוך חכם הרזים [כי הנה ידוע הוא שכל דברי האר"י זללה"ה. הרי עמוקים ורחבים מיני ים ועכ"ז הנה כל דבריו הם רק

בכללות ובכללי כללות לבד, אלא שבמעט מקומות מרמז לנו שכמו שהוא בכללות כן הוא ג"כ בפרטות ובפרטי פרטות. אבל לא זכינו לדבריו שידבר בזה באופן עניניהם בפרטות (איך שהם) אלא רק מעט מזעיר, וכן הוא ידוע ג"כ שכל דברי האר"י ז"ל עם שהדרושים מתרבים והולכים עד אין סוף עכ"ז אין דרוש ודרוש שלא יהא לו שייכות וקשר עם כל הדרושים כולם אך לא היה לנו פתח פתוח בזה איך לקשרם ולייחדם לעשות כולם יחד לתורה אחת עד שבא הרב רבינו הקדוש אור המופלא המנורה הטהורה מהר"ש שרעבי זללה"ה בספרו רחובות הנהר ונהר שלום וכתשם וטחנם ובללם בשמן זית זך שהוא חכמת השם אשר היה בקרבו וגילה לנו כל אופן סדר תהלוכות כל הפרטים והרכיבם וייחדם זה בזה וזה בזה ועשאם לתורה אחת ממש בעמקות נפלא ונורא מאד מאד, ברוך חכם הרזים] והנה כל הפאר והשבח הזה ישנו ג"כ להע"ח מדפוס ירושלים אשר משנת תרכ"ו ואמת הוא כי מה נהדר הוא לתפארת ולתהילה לכל מי שזכה להגות בו וראוים הם המוציאים אותו לאור שיחוקו לשם עולם ולהלוך ולהדבק בעץ החיים בארצות החיים סלה, ועתה נבואה נא ונראה כמה ככרין דנרד להספר עץ חיים הנוכחי אשר אנו נותנים לפניכם היום, כי הנה כל הפאר והמעלה, והשבח והתהילה, אשר בהע"ח דפוס ירושלים הנה ישנם כולם ממש גם בהע"ח הזה כי הדפסנו את כל ההגהות כולם הן קטנות הן גדולות כל הנמצא שם בלי חיסור אות ונקודה כלל וכלל ח"ו, וכן כל דברי השמ"ש כולם וכן כל הרחובות הנהר והנה"ש כולו, הכל הדפסנו בשלימות ממש כל הנמצא כתוב בהע"ח לירושלים, ולא זאת, אלא שעשינו תיקונים רבים גם בהמלאכה שלהם ג"כ, והיינו, כי הם הדפיסו כל ההגהות וכל דברי השמ"ש בפנים הספר גופה בתוך דברי האר"י זללה"ה בעצמו (אלא שעשו מוקפים בחצאי לבנה על כל הגה"ה והגה"ה) אבל אנחנו ראינו שאין ראוי לעשות כן כלל כי הוא גורם בלבול גדול להמעיין [כי בעת שעיונו טרוד להבין דברי הרב זללה"ה מוכרח הוא להפסיק עיונו ולהסתכל ולברר מה שהוא דברי הרב עצמו ומה שהוא שייך להגה"ה] ולפעמים נפסק גם שורה אחת לשתים ולשלוש ע"י ריבוי הגהות אשר שם, והוא בלבול גדול כידוע, ולכן בררנו ולקחנו את כל ההגהות וכל דברי השמ"ש והעמדנו אותם במדור בפנ"ע ההגהות בהגהות וביאורים, ודברי השמ"ש במקום בפ"ע, הכל באותו העמוד גופה ובציוני אותיות על כל אחד ואחד כאשר עיניכם תחזינה משרים, וכן כל השמטות ותיקונים אשר נמצא בע"ח דפוס ירושלים בסוף הספר כמה וכמה דברים, העמדנו כולם מה ששייך לפנים בפנים, ומה ששייך להגה"ה בהגהות וביאורים, כל אחד על מקומו, וכן גם על כל הגהות מהרח"ו עצמו וכן הגהות מהר"י צמח אשר בפנים הספר העמדנו אותם ג"כ ברווח והפסק שלא יתערבו הגהות עם דברי הפנים כלל וכלל, וזה הוא מה שראינו לתקן גם במלאכת הע"ח אשר לירושלים גופה, אמנם לא הספקנו לנו בכל זאת אלא באשר שרצה הקב"ה לזכות את ישראל וחפץ למען צדקו להגדיל תורה ולהאדירה העיר את לבבנו ברוב רחמיו וחסדיו למען שמו יתברך ונתן בלבנו להוסיף עוד שפוני טמוני אור יקרות ולגלות עוד גנזי נסתרות רבות ו

היינו כי הוספנו ספר יקר הערך ויקר המציאות (אשר כמעט לא נראה לעולם במדינתינו) ספר גדול בכמותו ועוד יותר באיכותו והוא ניהו הספר יפה שעה פירוש וביאור על הע"ח בעומק הבנת הפשט וכן מקשה ומתרץ מפרק הרים ומשבר סלעים בפלפול עמוק בחריפות ובקיאות הרבה מאד והוא לאחד מגאוני חכמי ספרד המקובל האלהי רבינו החסיד כמהור"ר שלמה הכהן (בעל המחבר ס' יפה שעה והוראות שעה על שער הכוונות וס' שעת רצון על הזהר ותיקונים וספר מזל שעה ושעת הכושר) והדפסנו אותו כולו בפנים בציוני אותיות על כל דיבור ודיבור, עוד זאת יתירה עשינו לקיים מאמר החכם מכל האדם ביום טובה היה בטוב ואמר עוד כל אשר תמצא ידך לעשות בכחך עשה וראינו להוסיף עוד מרגניתא יקירא דלית לה טימא, והיינו כי ראינו בספר אמת ליעקב הגם שהיה בעצמו אדם גדול (כמו שהעיד ספרו עליו) עכ"ז כמה הרחיב להשתפך נפשו ברוב הלל והודיה להש"י על שהמציא לו קונטרס אחד מהרב החסיד המקובל האלהי כמהור"ר דוד מאגאר זללה"ה נקרא בשם חסדי דוד והוא קיצור מרוב ענינו ע"ח ע"ד סימנים קצרים בלשון צח ונאה ובמועט מחזיק את המרובה וכמו שהרבה בעל אמת ליעקב לדבר

בשבחו בההקדמה אשר עשה עליו, וטרח והדפיס אותו בסוף ספרו, וכאשר שגם הספר אמל"י אינו מצוי במדינתינו כלל ללמוד הקונטרוס חסדי דוד אשר בו, ולזאת ראינו כי טוב ויפה הוא מאד להדפיסו בסוף הע"ח ג"כ, כי הוא קיצור מהע"ח ושייך אליו והדפסנו אותו כולו ככל הנמצא כתוב בסוף ספר אמל"י והוא תוספת שבח על שבח ואור על אור לאור ולילך בעדן גן אלהים להאחז ולהדבק בהע"ח, ואחר כל זה הנה הצליח הש"י גם בידי ע"ד שאמרו קרב לגבי דהינא ואידהן ומצאתי גם אנכי איזה מקום להתגדר בזה, והיינו כי נמצא תח"י הע"ח (כתב יד) של החסיד המפורסם מהרא"ז מהוראדנא ז"ל בעל יסוד ושורש העבודה ומצאתי בו נוסחאות שונות והגהות יקרות הרבה מאד עד ערך שמנה מאות ולקטתי אותם כולם והדפסתי אותם בהגהות וביאורים שלקטתי, עוד היה הש"י עמדי ללקט פנינים יקרים וחידושים רבים מהספר היקר והנפלא ס' שמן ששון (לאחד מגדולי חכמי ספרד) על הע"ח אשר הוא גדול מאד בכמותו ועוד יותר באיכותו ולקטתי ממנו הקיצור מענינים רבים שבו, וכן עשיתי עד"ז ללקט איזה ביאורים והגהות גם מהספר אמת ליעקב ואת כולם הדפסתי אותם בהגהות וביאורים על שמם והוא תועלת גדול לדעת כי הם כמעט ביאור על הע"ח. גם הוספתי להדפיס הקדמת מהרח"ו מספר שער הקדמות שהוא חלק ראשון מהשמונה שערים והוא הקדמה נפלאה ובאריכות גדול והש"י יודע גודל יגיעתי בזה ובפרט לגודל טרדתי בתהלוכות כל ההדפסה אשר היה מוטל עלי וכן ללקט הפנינים היקרים מספרי המקובלים עד אשר בכל כחי עבדתי את המלאכה הזאת, ולולא חסדי הש"י עמדי לא היה באפשרי לעשות כל זאת [ועל טוב יזכר שם זוגתי הצנועה מרת מרים תחי' שחסה על בריאותי (הדלה ל"ע) ועזבה כל כלי ביתה תחת השגחת אחרים וישבה עמי להשגיח על בריאותי ועבור זה עשיתי מלאכתי בלא שום טרדה בעזהשי"ת ומשכורתה תהא שלמה בזה ובבא]. ויהא רעוה שיתקבלו דברי בעיני כל חכמי לב ואזכה בזאת להדבק בשמו יתברך כל הימים ולזכות את הרבים עוד ועוד ולאור באור פניו סלה, עוד הוספתי בו איזה הגהות יקרות על הע"ח אשר שלח לי ידידי הרב ה"ג חו"ב מקובל אלהי כש"ת ר' שלמה בר' חיים חייקיל שליט"א ממה שחנן אותו הש"י והדפסתי אותם ג"כ בהגהות וביאורים על שמו (בשם הרשב"ח) עוד זאת יתירה עשה כי הנה הקונטרס חסדי דוד היה חסר ומשובש הבנה מאד והוא שליט"א הגיה אותו כולו ועשה אותו כסולת נקיה כיד ה' הטובה עליו, וכל הגהות שבחסדי דוד הם ממנו השייך לפנים העמדתי בפנים בחצי רבועים ויש מהם שהעמדתי אותם על הגליון, גם היה השם יתברך עם הרשב"ח הנזכר ושלח לי עוד כמה הגהות יקרות על הרחובות הנהר והנה"ש, כי יש ברחובות הנהר בכמה מקומות אשר הוא כמו קיצור (או חוסר) לשון והוא שליט"א הגיה אותו ותקנו על צהיו"ט וגם כתב באיזה מקומות כמו תוספות ביאור כיד ה' הטובה עליו, ואת כולם העמדתי אותם כל אחד על מקומות וקראתי אותם בשם ה"ר שב"ח כשמו ושם אביו שליט"א ועבור זה יהי הש"י עמו לחוננו ולהאיר פניו אליו סלה:

ואחרי הציע כל יקר תפארת מלאכתינו אשר יתברכו בו כל רואיו הנה ראינו לדבר עוד בזה באיזה שיחה קלה (למלאות רצון רבים ושלימים אשר בקשו מאתנו להראות הדרך איך לכנוס בדרך עץ החיים), באשר שראינו שרבו המשתוקקים לכנוס לפני ולפנים אל היכל הקודש פנימה (כי באמת רק בזה תלוי כל תקות חמדת ישראל כידוע מכל קדושי עליון הבאים בסוד ד') אלא שסגר השער לפניהם באין יודע היאך לכנוס. ולזאת ראינו לפתוח השער כמעט. להראות בדרך הקודש לכל הראוים לזה. וראשונה הנה נאמר. כי האמת הוא שהגם שכתר תורה הוא מופקר לפני כל שכל מי שנוטלתו הולמתו אמנם ידוע הוא כי זה הוא רק בחלק הנגלה לבד שבזה כולם שוים בחיובה. אבל לא כן בסתריה וצפוניה שהוא כל חלק חכמת האמת. הנה לא ניתן החלק הזה לא לנערים ולא לשוטים ולא לבורים ולא לריקים ומכ"ש לרשעים ח"ו דהרי לכך נקראת בשם סתרי תורה כידוע והיא מסתרת א"ע לפני כל הרחוקים ממנה וזה הוא באמת הסבה מאת ה' מה שבספר הע"ח הנורא הלזו נסדר בתחילה כמה פרקים ודרושים אשר היו ראוים להכתב באמצע או בסוף כי הוא על דרך נעו מעגלותיה לא תדע וכדי להרחיק את הרחוקים שלא יטול את השם כל מי שרוצה. אמנם באשר שראינו שבכל דור ודור וכמעט בכל שנה ושנה מתגלית החכמה

הזאת ביותר (כי כשם שיעודת חמדת ישראל מתקרבת בכל יום כן היא מתגליתן כ"כ בכל עת ועת כי הם תלוים זב"ז כנודע) ובפרט בעיתים הללו אשר זכינו תה"ל יתברך לספרי החסיד לוצאטי ז"ל וכן לכמה ספרי קודש העומדים למשמרת הקודש להסיר ולהרחיק כל חלאת מחשבה רעה וזרה ח"ו. ולזאת מצאנו עצמינו במותרים ומצווים לדחוק את עצמינו ולהראות בכל האפשרי איזה דרך ישכון אור שיכנסו בה כל הראוים לחזות ולראות באור ד'. ונתחיל ונאמר. כי מי שרוצה ללמוד את הע"ח יתחיל ללמוד מהיכל אד שהוא דרוש עגולים ויושר:

כי כל שער הכללים הוא באמת שייך לסוף הספר כולו. וכן ראינו מסודר באיזה ספרי ע"ח כ"י. והעיקר הוא רק מתחילת דרוש עגולים ויושר הראשון, וילמוד אותו כולו עד שער ג'. וידלג על השער ג' כולו. ויתחיל משער ד' פ"א וילמוד את החצי פ"א עד דרוש הר' גדליה אשר שם. ואח"כ ידלג גם על כל שער ד' כולו ויתחיל משער ה' מתחילת פ"א עד אמצע הפרק הנרשם שם האותיות מ"ב דע כו' וידלג שם עד התחילת פ"ב. וילמוד את כל הפרק ב' כולו ואח"כ ידלג משם ולהלאה על כל השער טנת"א כולו. ויתחיל מתחילת שער ו' שהוא שער העקודים (וכל אלו הפרגים וכן החצאי פרקים אשר ציינתי הם כולם הולכים כסדר זה אחר זה ואין לחוש על הדילוגים) ואח"כ כאשר יגיע לתחילת שער העקודים ילמוד משם ולהלאה כל הפרקים אשר נרשם עליהם אותיות מ"ת (שהוא ר"ת מהדורא תניינא) וילמוד את כל פרקי המ"ת זה אחר זה (כי כל פרקי המ"ת הם כולם הולכים כסדר עד סוף הע"ח ממש) וידלג על כל הפרקים שביניהם הנרשם עליהם מ"ב או מ"ק וכן על שארי כל הפרקים ולא ילמוד רק הפרקי מ"ת לכבד עד סוף הע"ח כולו. אמנם הנה יש עוד שערים ופרקים אשר יכול ללמוד גם אותם והיינו כל שער המלכים כולו שהוא שער י"א (זולת המ"ק שבפ"ו דשם) ושער המוחין כולו שהוא שער כ' (זולת הפ"ט דשם) ושער מוחין דקטנות כולו שהוא שער כ"ב. ושער פרקי הצלם כולו שהוא שער כ"ד. ושער דרושי הצלם כולו שהוא שער כ"ה. ושער תיקון הנוקבא שהוא שער ל"ד מפ"ג עד סופו. ושער הירח כולו (זולת פ"ג) ושער מיעוט הירח כולו ושער מ"ן מ"ד עד דרוש העשירי שבו ושער דרושי אבי"ע כולו שהוא שער מ"ב וכן שער מ"ג כולו ואח"כ שער האחרון שהוא שער החמישים. הנה כל זה אין צריך לדלג גם בלמדו בראשונה, ואחר שיגמור את כל זאת יחזיר ויתחיל מתחילתו ואז יכול ללמוד ולהבין את כולו כסדר גם בפרקי המ"ב והמ"ק כי הוא ית"ש לא ינמע טוב מכל יראי ה' החפיצים להדבק בו ובתורתו ית"ש. וגם זה דעת לנבון נקל שאין צריך לרפות וליפול אף אם אינו מבין איזה ענין קצר. גם מכל אשר רשמתי ללמוד בתחילתו. כי כך הוא דרכו של תורה אשר תחילתה יסורין וסופה שלוה ואם אינו מבין גם אחר עמידתו עליו ג' וד' פעמים ידלג עליו ויתחיל להלאה בסדר אותן המקומות אשר רשמתי. אמנם יזהר מאד מאד שיהיה רגיל להסתכל בספרי החסיד לוצאטו ז"ל בהקל"ח וקנאת ה' וכן בס' שומר אמונים וגם מחוייב מאד בכל האפשרי ללמוד את הס' אילמה להרמ"ק זללה"ה במעיין א' שם עד תמר ה' כי אם לא ילמוד אותו ידע כי בנפשו הוא ח"ו. וגם כל זה הוא רק למי שרגיל רצת בענין הספירות וקלטה עינו ולבו מעט מענינם. אבל מי שאין לו ידיעה כלל בזה חלילה וחלילה להתחיל לימודו מהספר הקדוש והנורא הע"ח להאר"י ז"ל כי יגיענו ח"ו הפסד ובלבול מאד אלא ילמוד מתחילה קבלת הרמ"ק זללה"ה. והיינו הספר עסיס רימונים שהוא קיצור הפרד"ס והוא ספר טוב מאד מאד. או שילמוד הספר שפע טל לכל הפחות ב' וג' שערים ממנו. ואח"ז ילך להע"ח הנורא בצירוף עיונו בספר אילימה ובספרי לוצאטו כנזכר. גם מחוייב ביותר כל מי שעוסק בחכמה הזאת שיהא נפשו ולבו כל הימים להיטיב את מעשיו תמיד בכל תורת ה' הישרים וביותר בלימוד ושמירת ההלכה מכל חלקי ארבעה שו"ע. כי הם חיינו ואורך ימינו. ויקבע מאד בלבו חיוב ותשוקת שמירת ההלכה עד תכלית האחרון וע"ז נאמר כי על פי הדברים האלה כרתי אתך ברית. ואז יכול להחשב מבני היכלא דמלכא לכנוס לפני ולפנים אל היכל הקודש פנימה להתענג נפשו נועם זיו חכמת האמת שהוא אור פני מלך חיים ע"י לימוד עה"ח ולהדבק באלקים חיים סלה עד כאן הגיע דברינו מה שראינו לדבר בהנאות לפי הענין. ומעתה ישישו וישמחו כל מבקשי דבר ה' ויגילו וירונו כל חושבי שמו ויאמרו כולם יחד לכו ונלכה להדבק בספר הקדוש והנורא עץ

החיים לראות ולחזות בנועם ה' אשר שמה ויאצלו ברכה גם עלינו על שנתגלגל הזכות הגדול הזה על ידינו ויהי רצון שנזכה עי"ז לזכות את הרבים עוד ועוד אשר עם לבבינו כעתירת העוסק במלאכת הקודש בלב ונפש המסדר והמאסף:

הצעיר מנחם מענכין בלא"א מו"ה שלום זלה"ה מהוראדנא:

הסכמת עטרת ראשינו ראש גולת אריאל וצניף תפארתינו הגאון המפורסם הרב הגדול ראשון לציון שולשילתא דבי נשיאה כמהור"ר חיים דוד חזן נר"ו ר"מ ור"מ דעה"ק ירושלים ת"ו נרו יאיר בימיו תושע יהודא וישראל כיר"א:

למן היום ברא אלהים אדם על הארץ ולמקצה השמים וה' נתן חכמה. משיבת נפש תורת ה' תמימה. סמא דחיי למחזיקים בה ותומכיה. תורה חתומה. אשרי נוצרי עדותיו:

וה' משמים השמיענו את קולו. לקול תתו חמדה גנוזה מונחת בקרן זוית אשר באהלו. גדול היה אותו היום לאלהינו משמים השמיע דין בכל דור ודור רבים יחכמו אשרי מי שעמלו. עשות ספרים חוקי האלהים ותורותיו:

מה נכבד היום בהגלות נגלות ספר עץ החיים לרבינו הקדוש האר"י זלה"ה ומהרח"ו ז"ל שנית עם הגהות מרן הרב החסיד שר שלום זצוק"ל נורא תהלות. אשר הועתק מכתבי הק' אשר עדן לא ראו אור עולם נכבדות מדובר בו בישראל גדול שמו עושה גדולות הן הן נוראותיו:

ואני בבואי בארשו"ת החיים על ספר כתב איש רבי עטרת צבי שומע ומשמיע. וכל העם אשר בשער יעידון יגידון מידע ידיע. את יקר תפארת גדולתו יום ליום יביע. עזוזו ונפלאותיו:

ואולם הקיפו עלי יחד הני גברי רברבי. המביאים לבה"ד מיראי ה' וחושבי. ויצא הראשון הרב היקר רום איש תבונה מוה' נסים ב"ק הי"ו וגיסו המופלג יר"א חכם עדיף מוה' יהודה הי"ו והרב וכו' מוה' ברוך במוה' יהודה מוועקסנא הי"ו. והרב וכו' מוה' שמואל במוה' ברוך שידלאווער הי"ו סביב לארבעתם המה מטיבי. עושים מאהבה רצון קונם שמרו עדותיו:

ודבר שפתים אך למותר באתי להזהיר נזהרים. לבלתי ישיגו את גבולם עד תום חמש עשרה שנים בין בארץ בין בחו"ל מיום כלות הדפוס לעשות כמתכונתו ושלא כמתכונתו לבל יהיו שלוחי מצוה ניזוקין ח"ו ואין צורך לכפול הדברים כי ישראל כשרים. כי הדבר אסור מטעם המלך דברי אותותיו:

אימא סיפא עיני לשמיא הבט משמים וראה ירושלים ועמה וצדיקים ישמחו ויעלזו חסידים וחסד ה' על יראיו וצדקתו. ובנה לך בית בירושלים כאיש מלחמות יעיר קנאה בראש הערים תפארת גדולתו. ה' כגבור יצא לבני ישראל גבורותיו:

ובאתי עה"ח בש"א לחדש רחמים שנת כתרו לפ"ק:

הצעיר חיים דוד חזן ס"ט:

אחד המיוחד. רב הוד והדר הרב המופלא. וכבוד ה' מלא. המקובל האלהי ח"ק עולם. תנא ירושלמאה שלשלת יוחסין ריכא ובר ריכא. כמהר"ר חי רפאל ידידיה אבואלעפיא נרו יאיר והוי זהיר ומרומם ע"כ ברכה:

נהר יומא ואידכי. האירו ברקיו כבן עזאי בשוקי. גליה לדרעיה ונפל נהורא. מה נכבד היום יום בשורה בהגלות נגלות אור הגנוז והנה מן היאור עולות. רוה"ק הופיע על עם קדש הזריח. בהתנדב עם בני ציון היקרים להעלות על משב"ח הדפוס הנהו ספרי דבי רב מאור הגולה רבינו

האר"י זיע"א אשר בהם נגלה חיבתן של ישראל לפני המקום חיבה יתירה נודעת להם עמו וצאן מרעיתו. מרוב חבתו גלה להם סודות תורתו. וכבר ידוע ומפורסם גודל תועלת ותוספת קדושת הספרים הקדושים האלה ס' עץ חיים ושמונה שערים ומבו"ש ועולת תמיד אשר חבר רבינו מוהרח"ו ז"ל ונסדרו ע"י בנו מוהרש"ו ז"ל האמתיים דברים ככתבם אשר יצאו מפי קדוש רבינו האר"י זיע"א והראשון בספרים הקדושים הוא האילן הקדוש עץ החיים מ"ק ומ"ב אשר סדרו אח"כ הרב הק' מהר"ם פאפיראס ז"ל ויצק בו כל ספר אוצרות חיים אשר סידר מוהרח"ו ז"ל והניף בו את המ"ב הוא מגלה עמיקתא הוא מלמד להמתחילים. הוא המאיר את העינים ובלעדו לא ירים איש את עין שכלו ללמוד דברי הרב וממנו תוצאות חיים ללומדי חכמה ומביני מדע כידוע לכל באי שער. וזה זמן אשר נדפס העץ חיים בעוב"י מתא סאלוניקי. יע"א עם הגהות מורינו הרב שר שלום שרעבי זצוק"ל אשר העתיקו והאצילו מספר נהר שלום למורינו הרב הנז' ז"ל וכבר ידוע כי כל תופס ומבקר ספר ע"ח עם ההגהות הנזכר מחליט ואומר כי מי שלומד ע"ח בלי הגהות ש"ש ז"ל עליו נאמר מצות אנשים מלומדה ויבלבל דעתו במעיין המבוכות כולה מקשה באין מבין מסיפא לרישא כשכור בלב ים ואינו יודע איזה דרך ישכון כאשר ראינו כמה מחברים אשר חברו ספרים הרבה צללו במים אדירים. והעלו חרס בידם והדברים ארוכים. אכן כל תופס ספר וחפץ לאכול מפרי העץ מוכרח לעבור את הנהר שם ימצא מרגוע להאיר עיני חכמים ודבריו חיים וקיימים. ולפי רוב חבת הקדש רבים קפצו עליו אדהכי והכי ספו תמו ואבדורי אבדור ולא נשארו מהם רק אצל יחידי סגולה ורבים מבקשים ומתאוים ליהנות מפרי אילן הקדוש עה"ח עם הנהר שלום ולא יכולו להשיג לרוב העלמם ומיעוטם עד כי עמדו ביוקר ואינו בנמצא אפי' בשאלה:

ובכן יומא כי האידנא העיר ה' את רוח הני גברי מהימני הלא המה ד' טורי אבן אבני מלואים והמה חכמים שנים מראשי עדת ק"ק אשכנזים כולל חסידים ראשון בקדש הרב המפורסם כמוהר"ר נסים ב"ק נר"ו בן להרב ראשון לכל דבר שבקדושה בכולל הנזכר הרב המפורסם כמוהר"ר ישראל ב"ק נר"ו והאי חתנא דבי נשיאה הוא הרב ר' יהודה נר"ו בהרב החסיד המפורסם בדורו רב מראמאן זלה"ה:

ושנים מכולל הפרושים הרב מוה' ברוך במוהר"ר יהודה מוועקסנא הי"ו והרב כמוהר"ר שמואל במוהר"ר ברוך שידלאווער הי"ו. נדבה רוחם אותם להקריבו על משבח הדפוס עם ההגהות הנזכר בכלל יופי בלתי שום מגרעת ללמד לאדם דעת ובכן צדיקים יראו וישמחו הללו ראוים לברכה וישרים יעלוזו אלו הן הגולי"ן גילת ורנן ותתענג בדשן נפשם וברכות התורה יחולו על ראשם:

איכו השתא יהבי ביה רבנן עינייהו ומכווני דעתיהו הלא ברזי ספר נהר יוצק יסודם. הדור אתם ראו חזו שמ"ש מנהו הבריק ברקאי דבר חדש חדושי סופרים בכל המראה יאה ויאה מגלגלין זכות ע"י זכאי הוא הרב המובהק ואח לברק סובר הרזים מבני עליה חד מן חבריא מרשומי המכוונים יושב בסדר עליון בבית מדרשינו הוא המעון הקדוש בית אל יכב"ץ כמוהר"ר יצחק קאלאמרו נר"ו הוא נטפל לדבר מצוה להאיר עיני חכמים להביא שם כמה הגהות אשר נמצאו אתנו הגהות וציונים של מורינו הרב שר שלום זיע"א אשר לא הובאו בספר נהר שלום מכ"ש שלא הובאו בע"ח הנדפס מקודם במתא שאלוניקי יע"א. ואלו היו כמוסים תחת ידינו ונעתקו מספר עה"ח אשר היה לומד בו מורינו הרב שר שלום זיע"א אשר הוא כמוס בי גזא דרחמנא בית מדרשו של ש"ם ועוד נוספו בזה ג"כ בהגהות וציונים שנמצאו בגליון ע"ח כת"י אשר היה לומד בו מורי ורבי רבין חסידא הוא הרא"ש עיר וקדיש ומפורסם כמוהר"ר רפאל אברהם שלום מזרחי דידיע שרעבי זצ"ל. מה נעמו פניני אמרים הנאמנים מה טובו רשומי והגיוני ציונים אשר טרח ויגע ואסף וקבץ הרב המובהק פחד יצחק נר"ו הנזכר וציין בגליוני הע"ח כת"י שלו טעם עצו ופריו שוים וגם הביא כל ציוני ובקיאות אשר דבר בהם הרב החסיד מו"ר בספר דברי שלום בשאלותיו מקום אשר דבר המלך ודתו מגי"ה ויצא יצחק מחוץ לגליוניו עמד ושתלן מלמד שלן

בעומקה של הלכה. במיעוט שיחה. עוד זאת הביא לנו הרב זרח יצחק ה"י הנזכר רשימי וציוני כל לשונות הרב תורת חכם של הרב החסיד עיר וקדיש מוהר"ר חיים די לה רוזה זלה"ה. גם אלה לחכמים שם ימצאו מבוקשם להקל על המעיינים. מימיו מן המקדש יוצאים חיים וקיימים ונאמנים אפריון נמטייה. גם ברוך יהיה. וישב יצחק בשובה ונחת. יגדיל תורתו והיא כפורחת:

וזאת להודיע לעין כל קורא מקום אשר יראה לשון (א"ה ר"ל אמר המאסף) שם ציין ושם רשם מה שחידש הוא בעצמו הרב זרח יצחק נר"ו הנזכר תורתו דיליה אגב גירסיה טרח ויגע ומצא פשר דבר כל חיך יטעם לאכול ויזר"ח יצחק באר"ש ההיא כאשר עיני כל קורא תחזינה מגיד מישרים. כל אלה חוברו בספר ע"ח זה ומעוטר ומשוכלל מכמה פירות גינוסר ועליו נאמר ואלה מוסיף על הראשונים. ואפריון נמטייה למעלת חד מינן הרב השקדן בתורה תורת אמת כמוהר"ר אהרן רפאל חיים משה ב' יצחק פירירא נר"ו יאל"א אשר טרח ויגע ועשה וסידר מפתחות על ספר הקדוש תורת חכם הנדפס בשלוניקי יע"א להרב החסיד עיר וקדיש מוהר"ר חיים די לה רוזא זיע"א אשר כל מבקר ספר הנזכר יראה כי הוא כס' החתום וטורח לבקש מבוקשו ואינו מוצא עד יעבור רוב הספר אכן איישר חיליה דהרב הנזכר אשר זכה וזיכה את הרבים וזכותיה בקופתיה מן שמייא מיהב יהבו ליה החיים והשלום אנא דאמרי על הרבנים הראשונים הנז"ל אשר עמדו על ההדפסה איישר חילייהו. דנפיש נהורייהו ה' יהיה בעזרם לגמור לטובה. ראוים המה לברכה. ה' עליהם יחיו וימלא משאלות לבם לטובה ויזכו ויחיו להדפיס כהנה וכהנה:

ובכן אחב"י הקפצו ושמעו בוזו כסף בוזו זהב קחו מזמרת הארץ אילן ששרשיו מרובים עץ חיים היא למחזיקים בה האי מרגניתא טבא דיהבו לכון ולמען לא יהיו ניזוקין ח"ו מהנהו אינשי אשר עיניהם צרה בשל אחרים דומים בדעתם כאלו מידם נשללה ויבאו להשיג גבולם לזאת באתי בשורותים אלו היות כי בלא"ה אחב"י מושבעים ועומדים על לאו דהשגת גבול ולא עוד אלא דקיימי בארור וחלילה לאחב"י להלכד ח"ו בחומר האיסור להדפיס הספר עץ חיים זה לא בארץ ולא בחו"ל לא במתכונתו ולא שלא במתכונתו עד כלות חמשה עשר שנים מיום כלות צאת מן הדפוס הספר הזה ומובטחני בה' כי שארית ישראל לא יעשו עולה וש"ל יש"ב כה דברי המשרת והמכהן לשם ה' בק"ק בית אל יכב"ץ בשם כל ישראל וחותם לאהבת האמת וחותם בשליש אמצעי לחדש חשון בשער"י גאול"ה לפ"ק פעה"ק ירושלים ת"ו וכפי פרושות לראות בנחמת ציון ובהקמת סוכת דוד הנופלת עיני צופיה. זעירא דמן חבריא:

והוא הצעיר חי רפאל ידידיה אבואלעפיא ס"ט:

ההסכמה הזאת הוא העתק מהע"ח של דפוס ירושלים ע"ה תובב"א אשר עץ חיים שלנו נדפס ממנו:

הקדמה לספר דרך עץ חיים להרב המקובל מהר"ר מאיר פאפרוש כץ אשכנזי זלה"ה:

אמר הצעיר והזעיר באלפי יהודה ברוך ה' אלהי ישראל אשר לא עזב חסדו ואמתו מעמנו ונתן לנו תורה אמיתית וחיי עולם נטע בתוכנו והבדילנו מעמי הארצות ונתן לנו את חוקיו ומשפטיו הישרים וגם חבה יתירה ואהבה (ודעת) [נודעת] לנו (ורזי) [ברזי] ספרי וסתרי תורה הפנימים אשר מאין תמצא והיא נעלמה לא שזפתה עין רואה ונתנה לרוב עמקה בע"פ ולא להכתב כי אין דורשין במרכבה כו' כדאיתא במסכת חגיגה. ואמנם שרשם הם נטועים בגן אלהים בתורה שבכתב ובתורה שבעל פה והעתיקם נביאינו וסתמם במתק לשונו כמאמר המלך החכם דבש וחלב תחת לשונך ובעונותינו הרבים [כאשר] הורקנו מכלי אל כלי ומפני חטאינו גלינו מארצנו טעמינו לא עמד בנו וריחנו נמר ואבדה חכמת חכמינו ובינת נבונים נסתרה עד הופיע ה' מן השמים דבר בקדשו בהר המור ע"י רשב"י ז"ל וחבריו לאקמא שכינתא מעפרא ולארמא רישהא חיבר אותו חיבור הקדוש עד שתחת האי אילנא רברבא כל צפרי שמיא (פזרין) הוא דרין והוי [מתכנשין] שרפים וחיות ואופני הקדש לשמוע אולפן חדתין מפומיה דרשב"י זלה"ה וחביריו

והנה אחר הסתלקות האור הקדוש מהעולם אסתלקו כל גנזי מלכא בהדיה כדאיתא בזוהר פ' ויחי (רי"ז א) יומא חד אידמוך ר' יהודה תחות אילנא וחמי בחלמא ד' גדפין מתתקנן וסליק ר"ש עלייהו וס"ת עמיה ולא שביק כל ספרא רזין עלאין ואגדה דלא סליק לון בהדיא וסליק לון לרקיעא וחמי דאתכסיא מעינים ולא אתגליא כד אתער אמר ודאי מדשכיב ר"ש חכמתם אסתלק מארעא ויי לדרא דהאי אבנא טבא דמתחזיק (דמתאחדין) מניה וסמכין עלוי עלאין ותתאין אתאביד מנייהו כו' סליק רבי אבא ידוי על רישיה ובכה ואמר ר"ש ריחיא דטחנין מניה מנא טבא כל יומא ולקטין כדכתיב הממעיט אסף עשרה חמרים והשתא ריחיא ומנא אסתלקו ולא אשתאר בעלמא מיניה בר כמה דכתיב קח צנצנת אחת ותן שמה מלא העמר מן והנח אותו (למשמרת) לפני ה' ואלו באתגליא לא כתיב אלא למשמרת לאצנעא השתא מאן יכול לגלאה רזין ומאן יודיע לן עכ"ל ובזוהר אחרי מות דע"ט תני ר' יהודה דרא דרשב"י שרי בגווה כולהו זכאין חסידי כלהו דחלי חטאה נינהו שכינתא שריא בגווייהו מה דלית כן בדרין אחרינן בג"כ מילין אינון מתפרשין ולא מתטמרין. בדרין אחרנין לאו הכי ומלין דרזין עלאין לא יכיל לגלאה ודאינון דידעין מסתפי. (נ"א מסתפקי) דרשב"י כד הוי אמר רזא דהאי קרא חבריא כולהו עיינין נבעין דמעין וכלהו מלין דאמר הוי בעינייהו גליין כמה דכתיב פא"פ אדבר בו ומראה ולא בחידות כו' תנא ביומוי דר"ש הוה אמר ב"נ לחבריה פתח פומך ויאירר דבריך בתר דשכיב רשב"י הוו אמרי אל תתן את פיך לחטוא את בשרך. והנה כל מאמרי זוהר ותיקונים מלאים על כל גדותם דבתר רשב"י לא הוי דוגמת עד (שהש"י) [שאלהי הראשונים והאחרונים] הפליא חסדו עמנו לא רצה למנוע ישראל מכל וכל מתורתו הקדושה והטהורה ושלח לנו ע"י קדוש (עיר וקדיש) מן שמיא נחית הרב המופלא הקדוש המקובל האלהי בוצינא קדישא כרשב"י בדורו תלמיד אליהו הנביא זלה"ה כאשר העתקתי זו בהקדמה לקוחה מספר [הע"ח] יע"ש ועיין בספר זה ושם תמצאהו את הודו ואת השגתו הרמה אפס קצהו ולא כולו כי מי ימלל כו' וכל המהלל אינו אלא פוגם ומחלל במרגניתא דלית ביה טימי וכל שאתה משבח אתה פוגם. והנה כל תלמידיו של הרב הקדוש הזה כתבו להם כל אחד מה ששמע מפי רבו כפי שורש נשמתו והשגתו ויד שכלו זולת הרב המופלא בישראל שמו נודע בשערים אורה וההוראה הגאון מהר"ר חיים ב"ר יוסף ויטאל זלה"ה שסמך עליו מ"ו אור שבעת הימים את ידיו וכאשר הזכיר בדברי קדשו בענותנותו הרמה בספרו בהקדמתו שלא היה בהם כמוהו מי (שהעמיד) [שהעמיק] ולא שינה אפילו סדר הלשון כאשר שמע מפי רבו ז"ל כידוע לכל באי שער עירנו (ירושלים) צפ"ת תוב"ב. והנה נודע לכל מי שבא בשערי החכמה הרמה הזאת כי הרב הקדוש לא היה אומר להם דברים כסדרן כי היה יושב ודורש מפלאי החכמה העליונה אשר עין לא ראתה (נ"א אשרי עין ראתה) כל אלה ואזן שמעה והבן לה ולפי המשך הדרושים וקשורים הנחמדים מזהב ומפז רב היו מתפרשים מאליהן דרושים ויחודים וכוונת וטעמי המצות ותקוני עונות ופי' זהר ורמזים במאמרי רז"ל אגב גררא ולפעמים היה מבאר להם דרוש האחרון באצילות ולפעמים היה מבאר להם דרוש התחלת עולם אצילות וכן היה מוהרח"ו זלה"ה כל מה שהיה שמע היה כותב לפעמים פשט לפעמים דרוש לפעמים כונה ובזה גרם לנו הבלבול הגדול הזה בחכמה זאת עד אחר פטירת מורינו אור שבעת הימים פעה"ק צפת ת"ו לחיי עלמין אז התחיל מוהרח"ו ז"ל לעשות סדר למה ששמע מרבו וכן היה עושה לפחות כ' שנה או יותר ומזה נמצא לפעמיחם סותרים כמעט זא"ז וכפולים ומכופלים ומהדורות (ממהדורות) שונות עד אשר חיבר מהדורא בתרא שלו הנה הוא כתובה על ספר הישר שלו בק"ק דמשק ביד בנו הר' המובהק מורינו שמואל וויטאל והם שני חלקים כל

א' נחלק לד' שערים חלק א' יש בו ד' שערים שער א' כל מה שנמצא מכת"י רבו ז"ל שער ב' דרושים והקדמות מה ששמע שער ג' פשטי תורה נביאים וכתובים שער ד' סודות גלגולים ושרשיהן. ח"ב יש בו ד' שערים ש"א כל מה שנוגע לכוונת התפלות שער ב' טעמי מצות ש"ג תיקוני עונות ש"ד יחודים הרבה מאד לכל תלמיד ותלמיד מהם דבר נפלא אשרי עין שזכה לקרוא (נ"א לקחת) מן עץ החיים ואכל וחי לעולם והפסר הזה היה כמוס וחתום ביד בנו הרב הנ"ל. ה' יאריך ימיו ושנותיו בטוב ובנעימים וספרים אש ביד בני א"י לא היה להם סדר וטעם

וריח ולא נעלם מעיני תורת חכמים ותלמידיהם כי הסדר באלו הדברים הוא עיקר אשר ילמוד האדם כל דבר ודבר דבור על אופניו ושים כאפרכסת אזנך ולא יעבור משער לשער ומפרק לפרק עד שידע ענין א' ואח"כ יסע לזולתו כמ"ש הרמ"ק זלה"ה בהקדמה ס' פרדס רמונים ע"ש:

לכן אזרו מתנים וחלצים הרבנים הרוממים והשלמים הדיינים המצויינים גאוני א"י מהר"ר בנימן הלוי ומהר"א ראשמאל"ה נר"ו [ומוה"ר אלישע ושטאלי זצ"ל] ואמרו לתקן וסידרו מכל הקונט' שהם נמצאו מהם ג' ספרים הלא הם ספר ראשון ס' הדרושים ושמו בסופו מה שמצאו דרושים מגלגולים ומהם הקדמות הרמות למתחילים וספר הכונות של כל השנה וספר הליקוטים מה שמצאו מדברים קטנים הכל חבור בילקוט אחד ושמו שמם ספר ליקוטים ואמרו לתקן ולא תיקנו בספר הדרושים שלא שמו לא קשר דרוש לדרוש ולא שמות לדרושים בשום שער ולא חלקו לפרקים ראוי וכנכון ובספר כונות אמת שרצו לסדר כסדר תפלות השנה ולא התחילו ולא סיימו ועירבו ענין בענין עד שכאשר לומד האדם בשחרית שבת ימצא עניינים של חול ולהיפך וס' הליקוטין לא תיקנו שום דבר מכל וכל עד שיקוץ המעיין בחייו וגדולה מזו שהיה חסר (מהם) הטוב העיקרי כמה וכמה דרושים עיקרים פרטים וא"כ איך היה אפשר לעשות להם סדר כי נמצא בחבור זה דברים שאינן נמצא אפי' בעץ החיים שום רמז מהם והם מהדורא בתרא שנעשין אחר מ"ק ולרוב עמקו גנזו מהרח"ו ז"ל ונתגלו שערי אורה אלו ואוצרות שתחת התהום היו חפורים ימים ושנים כולו למורינו החכם השלם מהר"ר יעקב צמח נר"ו כתובים באצבע אלהים מהרח"ו ז"ל ומה שנמצא היו דפים קטנים קרועים ובלויים וברוב חכמתו הרמה מורינו נר"ו חבר א' לא' ועשה מהם ג' (נ"א ד') ספרים א' הוא ספר אוצ"ח והוא ספר שלם והקדמות שנמצא לחכמה זאת והוא מהדורא תניינא ואח"כ דפי' קטנים מדרושים וכונות כתובים על ג' ספרים אחרים וקראו קהלת יעקב על שם שהקהלם וקבצם כעמיר גרנה וספר אדם ישר שמתעסק בדרוש א"ק ויושר שלו ופרטיו וספר עולת תמיד לכוין תמיד ואח"כ ראה מורי שעדיין גם הוא אמר לתקן ולא תקן בספר זה חזר וקבץ הכל ביחד בספר שלם ועשה ספר אוצ"ח וכתב ספרים אחרים וקראם עדות ביעקב וספר אדם ישר ובג' ספרים הראשונים לא שלח ידו:

והנה אנכי הצעיר והזעיר באלפי יהודה צעיר אנכי לימים וזעיר אנכי בבינה ובהשכל ומה אעשה שנפשי חשקה בתורת חכמת הקבלה ורשפי להבת אש חשוקת חמדת חכמת הקבלה מיום שהייתי בן י"ג שנה בערה בי כאש בוער בעצמותי עד שהביאני המלך חדריו זכיתי וטעמתי בקצה המשענת בבית הר' המובהק החסיד העניו הרופא החכם השלם מהר"ר יעקב צמח נר"ו ולמדתי ספריו ומצאתי חן בעיניו והטעימני מיערת הדבש של האר"י זלה"ה ולמדתי ספריו וראיתי גודל ספרי הקדושים (נ"א גודל המבוכות בספרי הקבלה הקדושים) אשר אין להם סדר לא ראש ולא סוף ויעירינו לבי ויאמר קח לך מגילת ספר וכתוב כל הדרושים הנמצאים שהם מפוזרים בכתבים אחת הנה וא' הנה וקרב אותם א' לאחת למצוא חשבון עם שהוא טרחא לפום צערא אגרא וענה לבי מי אנכי כי הבאתני עד הלום לעשות מלאכה זאת (ולעו והיו) [נ"א ואני] כלא היו ומה תעשה בגאון הירדן ודחו מחשבתי זאת יום יום עד בא יום א' חבה יתירה נודעת לי למוצאיו ומצאתי עלה א' קטנה מכתיבה אצבע אלהים מהרח"ו ז"ל וכתב לשון זה שם הספרים ספר דרך ע"ח פרי עץ חיים נוף ע"ח ויתחלק ספר א' לג' שערים וכל שער מבוא שערים וכל שער מבוא שערים (נ"א וכל שער מבוא נתיבות) וכל נתיב כמה מפתחות עוד כתוב שרוצה לעשות ספר ולחלקו להיכלות שבעה וכל היכל לכמה חדרים ועוד כתב שרצה לעשות ענף ע"ח ובכל ענף כמה מיני פירות ובכל פרי כמה מיני מטעמים וכשראיתי אני זאת תכף ומיד ענני לבי חזק ואמץ בא וראה כמה עלה בלב הקדוש לעשות ולא עשה (כי) היות חכמתו רבה וגדולה ובכל יום ויום היה מחדש סדר א' ומהדורא א' כאשר נמצא אתנו מהדורות כמה וכמה מינים ממינים הטובים ואיך תדחה מצוה הבא לידך וה' זיכה אותך שזכית לכל כתבי האר"י ז"ל מה שלא זכו אחרים שבקשו לעשות סדר ולא יכלו חזק ואמץ הואיל ואין לה דורשין. זאת שנית כי כבר ידעת כמה תועלת יצא לך ומפתחות פסוקים ודרשות רז"ל ומאמרי זהר וכמה דברים תבין כשתעשה סדר זה שעלה על דעת

הרב ז"ל והנה אינך עובר לדעת (נ"א על דעת) הרב ז"ל כאשר דחיתני קודם יהי ה' אתך ופיתתני ואפת והוכרחתי לנענע ראשי ואשא כפי השמימה בתפלה ובתחנונים יגמר ה' להוציא לאור מלאכתי והייתי מתעסק במלאכת שמים זו ד' שנים ויותר ולא זכיתי שתגמור יצ"מ על סדר כאשר עם לבבי (עד היום) המר כי הגלתני מארץ הקדושה מעיר לעיר נע ומטולטל ובאתי דמשק ואז זכיתי ונכנסתי לחדרי היכלי הקודש מוהר"ר שמואל ויטאל בן הגאון ובו הגיתי מעט זמן כי לא הייתי רק זמן ח' ימים וגנב גנבתי מעט מהסדר הקדוש אשר שם נמצא ונגמרו מאוויי ובקושטאנדינה העיר רבתי עם שמה ישבתי כמשלוש חדשים מפורים עד עצרת ואז סדרתי ספרי שסדר הנאות כאשר עיניכם תחזנה מישרים ולקחתי אז קס"ת הסופר במתני להציב לי למטרה וכתבתי על ספר הישר את כל דברי הקדוש ז"ל דהיינו כל מה שמצאתי כפול בספר הדרושים שהיה ג"כ כתוב בספר עדות ביעקב וכל מה שהיה שייך לדרושים והיה חידוש הכנסתי ג"כ בספר עדות ביעקב (השמטתי) וקריתי ג"כ מהדורא קמא וכל מה שהיה כתוב בספר ליקוטים ג"כ מה שהיה שייך לספר דרושים וסדרתי לשערים שלמים וטובים ע"ס האצילות מא"ק עד תשלום אבי"ע כאשר עיניכם תחזנה ושמתי בספר הזה שהוא התחלה לכל באי החכמה זאת וכניסה בדרך הרב הקדוש בוצינא קדישא המקובל האלהי החסיד האר"י ז"ל וקריתי שמו ספר דרך עץ חיים לז' היכלות וחמשים שערים וכל היכל נחלק לשערים וכל שער לכמה פרקים שהם חדרים שבשער ההוא מהס' ההוא שכולו מועתק באצבע מהרח"ו ז"ל חוץ ממ"ק שבא בו שאינו מועתק מכ"י הרב זלה"ה רק מהעתק מהר"י צמח נר"ו ומוגהים מס' ושמתי שמות לשערים איש על דגלו באותות וכל מה שמצאתי בספר הדרושים וכונות וליקוטים וספר עולת תמיד השייכים להם הכונות העלתים על ספר מסודר כפי סדר התפלה של כ"ז היכלות ולד' שערים (נ"א סדר התפלה בז' היכלות ובל"ב שערים) והם ענף א' מהספר ואח"כ סידרתי מכל הספרים הנ"ל כל טעמי מצות כסדר איש על דגלו כסדר הפרשיות והם ענף ב' ואח"כ סידרתי מכל הספרים הנ"ל תיקון על עבירות תיקוני עונות והוא ענף ג' ואח"כ סדרתי מכל הספרים הנ"ל ענייני יחודים אשר מצאתי מפוזרים א' הנה וא' הנה ושמתי אל שער הנבואה ורוח הקודש שמצאתי ממהרח"ו ז"ל ממהדורא ה' והוא ענף ד' וכללות ד' ענפים אלו והיו לאחדים בידי ושמתי שמם פרי ע"ח כי אחר שנדע עץ החיים יאכל מפירותיו שהם הכונות וכל שמצאתי בספרים הנ"ל פי' זוהר ותיקונים וזוהר חדש ושיר השירים ומדרש הנעלם דרות ומדרש איכה סדרתי פי' ע"פ דפי הזוהר דפוס מנטובה איש על דגלו ושמתי שמם נוף א' ואח"כ סדרתי מכל הספרים הנ"ל כל פירושי פסוקי התורה ונביאים וכתובים כל פ' ופ' כסדרן והם נוף שני ואח"כ סדרתי מכל הספר הנ"ל אודות בעין יעקב כל מסכתא ומסכתא כסדרן והם נוף ג' ואחר כך סדרתי מכל הספרים כל מה שמצאתי מעניני גלגולים ומספרים הישנים א

חת הנה ואחת הנה ושמתים אצל שער הגלגולים שמצאתי מכת"י הרח"ו ז"ל מהדורא ה' וזהו נוף הד' וכללות ד' נופים אלו והיו לאחדים בידי ושמתים שמם נוף עץ חיים והוא הספר נחמד עוד הוספתי שנית לשום מראה מקום לכל דברי הזוהר שנמצא בדברי הרב כל פ' ופ' בנוף א' וגם בכל פ' וס' בנוף ב' מראה מקום מכל הפסוקים שנזכר בדברי הרב ז"ל בין בספר זה בין בספרים אחרים וכן בנוף ג' מראה מקום מדברי רז"ל בין בספר זה בין בב' ספרים אחרים וכן בנוף ד' מראה מקום דרך א"ב כל הגלגולים והסכמתי לכתוב בזה כל ענין וענין שם הספר שלקטתי אותו הענין ממנו למען יכול כל א' למצוא דברי חפץ ולתקן גם ספריו וידע מבטן מי יצא הדברים ואל יחשדוני שומע וה' יושיעני ויגמור נא עוד בירושלים ובהר ציון את מעשה ה' המלאכה מה שעדיין יש להשלים מכתבי הרב ז"ל כ"ד הנכסף לראות ה' ולבקר בהיכלו בתוככי ירושליש שנית:

הצעיר מאיר בלא"א הנדיב יהודה ליב כ"ץ פאפרוש תושב ירושלים עיר הקודש תובב"א:

הקדמת מוהרח"ו זיע"א על שער ההקדמות

הקדמת מוהרח"ו זיע"א על שער ההקדמות:

אמר הצעיר מעיר. הדל באלפי חיים ויטאל בן לא"א הרב יוסף וויטאל זלה"ה בהיותי בן שלשים לכח תשש כחי ישבתי משתומם. ומחשבותי תמהים. כי עבר קציר כלה קיץ ואנחנו לא נושענו. רפואה לא עלתה למחלתינו. אין מזור לבשרנו. ולא עלתה ארוכה למכתינו לחרבן בית מקדשינו. הנחרב זה היום אלף ות"ק וד' שנים אוי לנו כי פנה היום יום אחד של הקב"ה שהוא אלף שנים וגם נטו צללי ערב שהם ת"ק וד' שנים יותר מחצי היום הב'. וכלו כל הקצין ועדיין בן דוד לא בא. ונודע את אשר ארז"ל כל דור שלא נבנה בה"מ בימיו כאלו נחרב בימיו. ואתנה את פני לחקור ולדעת מה זה וע"מ נתארך קיצינו וגלותינו. ומדוע לא בא בן ישי. ומצאתי און לי ואנינה בקרבי ולבי דוי. ממאמר א' הובא בס' התיקונים תיקון ל' דף ע"ז ע"ב. וז"ל תנינא כתב ורוח אלהי"ם מרחפת וגו' מאי ורוח אלא בודאי בזמנא דשכינתא נחתת בגלותא האי רוח נשיב על אינון דמתעסקי באורייתא בגין שכינתא דאשתכחת בינייהו והאי רוח אתעביד קלא וימא הכי אינון דמיכין דשינתא בחוריהון סתימין עינין אטימי לבא קומו ואתערו לגבי שכינתא דאית לכון לבא בלא סכלתנו למינדע ביה ואיהו בינייכו ורזא דמלה קול אומר קרא. כגון קרא נא היש עונך וגו' והיא אומרה מה אקרא כל הבשר חציר. כלא אינון כבעירה דאכלי חציר. וכל חסדו כציץ השדה כל חסד דעבדי לגרמייהו הוא דעבדי. ובההוא זמנא מ"כ ויזכור כי בשר המה רוח הולך ולא ישוב דא איהו רוחו של משיח. ווי לון מאן דגרמי דיוזיל ליה מן עלמא. ולא יתוב לעלמא דאילין אינון דעבדי לאורייתא יבשה ולא בעאן לאשתדלא בחכמת הקבלה וגרמין דאסתלק נביעו דחכמה דאיהו יו"ד מינה ואשתארת בי"ת יבשה ווי לון דגרמי עניותא וחרבא ובזה והרג ואבדן בעלמא. והאי רוח דאסתלק דאיהו רוחו של משיח כמה דאתמר ואיהו רוה"ק. ואיהו רוח חו"ב. רוח עצה וגבורה. רוח דעת ויראת ה'. פיקודא תנינא ויאמר אלהים יהי אור. ובג"ד אמר הקב"ה השבעתי אתכם בנות ירושלים אם תעירו ואם תעוררו את האהבה עד שתחפץ כו' דאיהו רחימו בלא פרס ולא ע"מ לקבל פרס. ויראה ואהבה ע"מ לק"פ איהי שפחה ותחת שלש רגזה ארץ וגו'. תחת עבד כי ימלוך ושפחה כי תירש גבירתה עכ"ל:

והנה מ"ש בתחילת דבריו ואפי' כל אינון דמשתדלי באורייתא כל חסד דעבדי לגרמייהו וכו' עם היות שפשטו מבואר ובפרט בזמנינו זה בעו"ה אשר התורה נעשית קרדום לחתוך בה אצל קצת בעלי תורה אשר עסקם בתורה ע"מ לק"פ והספקות יתירות וגם להיותם מכלל ראשי ישיבות. ודיני סנהדראות להיות שמם וריחם נודף בכל הארץ ודומים במעשיהם לאנשי דור הפלגה הבונים. מגדל וראשו בשמים ועיקר סיבת מעשיהם היא מ"ש אח"כ הכתוב ונעשה לנו שם. ככתוב בס' הזוהר בפרשת בראשית דף כ"ה ע"ב וז"ל על פסוק אלה תולדות השמים והארץ. שחמשה מונים יש בערב רב ומן הג' מינים מהם הוא הנקרא כת גבורים דעלייהו אתמר המה הגבורים אשר מעולם אנשי השם ואינון מסטרא דאילין דאיתמר בהון הבה נבנה לנו עיר ומגדל וגו' ונעשה לנו שם בבנין בתי כנסיות וב"מ ושוין בהון ס"ת ועטרה על רישיה ולא לשמה אלא למעבד לון וכו' והנה על הכת הזאת אמרו בגמרא כל העוסק בתורה שלא לשמה נוח לו שנהפכה שלייתו על פניו ולא יצא לאויר העולם:

ואמנם האנשים האלה מראים תימה וענוה באמרם כי כל עסקם בתורה הוא לשמה:

והנה החכם הגדול התנא ר"מ ע"ה העיד עליהם שלא כך הוא באומרו לשון כללות כל העוסק בתורה לשמה זוכה לדברי הרבה וכו' ומגלים לו רזי תורה ונעשה כנהר שאינו פוסק והולך וכמעיין המתגבר מאליו בלתי הצטרכו לטרוח ולעיין בה ולהוציא טיפין טיפין של מימי התורה מן הסלע הנה זה יורה שאינו עוסק בתורה לשמה כהלכתה ומי זה האיש אשר לא יזלו עיניו דמעות בראותו המשנה הזאת ורואה חסרונו ופחיתותו:

האמנם אע"פ שלכאורה אפשר לפרש לשון המאמר על אופן זה [הגהה - אפשר כוונתו על לקנטר כמ"ש התוס' פסחים נ' ע"ב אב"ן ח"ן. ובע"ח כת"י של החסיד בעל יוש"ה גרס אפשר לפרש כו' על ע"ה ולא על ת"ח כו']. עכ"ז דבר קשה מאד מאד לומר וכי בשופטני עסקינן ולא בכללות כל התלמידי חכמים העוסקים בתורה והראיה ע"ז אומרו דרך כללות ואפי' כל אינון דמשתדלי באורייתא כל חסד דעבדי לגרמייהו עבדי ואין לומר דמלת כל היא יתירה ומשבשתא שהרי מקרא דורש וכל חסדו כציץ השדה שלא נאמר וחסדו אלא וכל חסדו לרמוז כי כל הת"ח העוסקים בתורה הנקראת תורת חסד על לשונה הם דומים בחסד ההוא אל ציץ השדה משום דלגרמייהו עבדי אבל ביאור לשון הנז"ל יובן ראשיתו מאחריתו באומרו ויראה ואהבה ע"מ לקב"פ איהי שפחה ותחת שלש רגזה ארץ:

והענין יובן במ"ש בס"ה בפרשת בראשית דף כ"ז ע"ב. ובג"ד אמר קב"ה לא טוב היות האדם לבדו אעשה לו עזר כנגדו דא משנה איתתא דההוא נער ואיהו שפחה דשכינתא ואי זכו ישראל איהי עזר לון בגלותא מסטרא דהיתר טהור כשר ואי לא איהי כנגדו מסטרא דטמא פסול אסור וכו' דלית יחודא עד דערב רב יתמחון מן עלמא ובג"ד אתקבר משה לבר מארעא קדישא וקבורתא דיליה איהי משנה דשלטא על מטרוניתא דאיהי קבלה למשה ומלכא ומטרוניתא מתפרשא מבעלה ובג"ד תחת שלש רגזה ארץ תחת עבד כי ימלוך דא עבדה ידיעה ושפחה דא משנה ונבל כי ישבע לחם דא ערב רב:

הנה מבואר כי תורתינו הק' כלולה ונמצאת בכל ד' עולמות אבי"ע ובהיותה בעולם האצילות אז נקראה קבלה כי שם היא מופשטת מכל הלבושים הנקרא פשט מלשון פשטתי אם כתנתי שהוא בחי' המלבושים החיצוני שהוא ע"ג עור אדם המתפשט מעליו לפעמים וזהו עיקר מלת פשט:

ואמנם בעולם האצי' אשר שם הקב"ה יושב ועוסק בתורה כנזכר במדרז"ל וגם בדברי המתרגם על פ' דודי צח ואדום וכמש"ה ואהיה אצלו אמון וגו' הנדרש לרז"ל על בריאת העולם שהיה הקב"ה מביט בתורה ובורא עולמות ואין ספק כי לא כמעשה אדה"ר ולא כמעשה דבני חרי וכמעשה אתונו דבלעם וכיוצא בהם בהיותם כפשוטם היה משתעשע בהם הקב"ה אלפים שנה קודם שנברא העולם ובורא בהם עולמות:

אמנם שעשועות של הקב"ה בתורה והיותו בורא בה את העולמו היתה בהיותו עוסק בתורה בבחי' הנשמה הפנימית שבה הנקרא רזי תורה הנקרא מעשה מרכבה היא חכמת הקבלה כנודע אל היודעים וטעם הדבר הוא להיותו עולם האצילות העליון מאד טוב ולא רע דלא יכיל להתערבא עמיה קליפה ועליה אתמר וכבודי לאחר לא אתן כנזכר בספר התיקונין ד' ס"ו תיקון י"ח וכן בסה"ז בפ' בראשית דכ"ח ע"א ע"ש ולכן גם התורה אשר שם איננה רק מופשטת מכל לבושי הגופנים משא"כ למטה בעולם היצירה עולם דמטטרו"ן הנק' עבד טוב והוא הנקרא עץ הדעת טוב מסטרא ומסטרא דסמאל שהוא קליפין דיליה נקרא עבד רע כי התורה אשר שם הם שית סד"מ הנקראים שפחה כנ"ל וכנזכר בפרשת בראשית שם דף כ"ז ע"א ולכן נקראת משנה לפי ששם יש שינויים הפוכים טוב מסטרא דעבד טוב היתר כשר טהור רע מסטרא דעבד רע איסור טמא פסול. גם הוא מלשון כי מרדכי היהודי משנה למלך שהיה שפחה הנקרא עבד מלך מלך גם נקרא מלשון שינה כנזכר בפרשת פינחס דף רמ"ד ע"ב קם זמנא תנינא ואמר מארי מתניתין נשמתין ורוחין ונפשין דילכון אתערו כען ואעברו שינתא מניכון דאיהו ודאי משנה אורח פשט דהאי עלמא ואנא לא אתערנא בכו אלא ברזין עילאין דעלמא דאתי דאתון בהון לא ינום ולא ישן. וזה יובן במ"ש יותר למעלה שם ורבנן דמתניתין ואמוראי כל תלמודא דלהון על רזין דאורייתא סדרו ליה ונמצא כי המשנה והש"ס הם הנקרא גופי תורה:

והנה דבריהם כחלום בלי פתרון ורזיה וסתריה הפנימים הנקרא נשמת התורה הם הם פתרון החלום הנפתר בהקיץ בסוד אני ישנה ולבי ער וכמ"ש חכמים ז"ל במחשכים הושיבני כמתי עולם

זה תלמוד בבלי אשר איננו מאיר אלא ע"י ס"ה הם הם רזי תורה וסתריה אשר עליהם נאמר ותורה אור ואין ספק כי כמו שהיצר נקראת עבד ושפחה בערך האצי' ונקרא קליפין ולבושין דחול כנזכר בהקדמת ספר התיקונין ד"ג ע"ב וז"ל וביומי דחול לביש עשר כתות דמלאכיא דמשמשי לי"ס דבריאה וא"כ אין לתמוה כי התורה אשר שם שהיא המשנה תהיה נקרא שפחה וקליפין דתורה דאצילות וז"ס כל הבשר חציר הנ"ל במאמר הראשון כי כמו שהחטה שהיא בגימטריא כמנין כ"ב אותיות התורה הגנוזה תוך כמה קליפין ולבושין שהם הסובין והמורסן והתבן והקש והעשב הנקרא חציר כן המשנה אצל סודות התורה נקרא חציר וזה נרמז בס"ה פ' כי תצא בר"מ דרע"ה ע"ב אצל רבנן ווי לאינון דאכלין תבן דאורייתא ולא ידעי בסתרי אורייתא אלא קלין וחמורין דאורייתא קלין אינון תבן דאורייתא וחמורין אינון חטה דאורייתא ח"ט ה' אלנא דטוב ורע וכו' ואלו באתי להרחיב דרוש זה לא יספיקו מאה קונטרסין בלי ספק בלי שום גוזמא האמנם החכם עיניו בראשו כי דברי אמת אני אומר ואל יתמה האדם בראותו ס' הזוהר איך קורא אל המשנה שפחה וקליפין כי עסק המשנה כפי פשטיה אין ספק שהם לבושין וקליפין חצונים בתכלית אצל סודות התורה הנגנזים ונרמזים בפנימיותה כי כל פשטיה הם בעה"ז בדברים חומרים תחתונים:

אמנם הם קליפין טובים למאכל כקליפת קנה הבושם ולכן בהיותם מביני פשטי המשנה כהלכתא בלתי טעות נקרא עץ הדעת טוב אבל כאשר ח"ו שונים בה ומטמאים את הטהור ומכשירין את הפסול ומתירין את האיסור אז נהפכת לעץ הדעת רע ומר להם:

ונחזור עתה למאמרינו הראשון ולבאר מ"ש ואפי' כל אינון דעסקי באורייתא כל חסד דעבדי וכו' ואמר עוד שם כי המשנה היא שפחה משום דאיהי ע"מ לקבל פרס פי' כי הנה כל מדותיו יתברך הם מדה כנגד מדה ולכן העוסקים בפשטיה הגופניים הטובים עליהם נאמר בשמאלה עושר וכבוד הוא הפרס הנתון להם בעה"ז כי כן עסקם בתורה הוא בבחי' היותם בעה"ז בדיני איסור והיתר טומאה וטהרה וכו' והם כנגד העבד העובד את רבו שבודאי ע"מ לקבל פרס וכל חסד דעבדי וכו' כעבדים ושפחות המשמשים את רבם ע"מ לקבל פרס. אמנם העוסקים ברזי התורה שהם בחי' התורה כפי מה שעוסקים בה בעה"ב עליהם נאמר אורך ימים בימינה לעולם שכולו ארוך כבן הנכנס לפני ולפנים ומשמש לפני אביו שלא על מנת לקבל פרס ונודע כי ת"ת דאצילות נקרא בן ומטטרו"ן דיצירה נקרא עבד ועליהם אנו מתפללים ביום ר"ה אם כבנים אם כעבדים. והנה במ' קהלת אמרו רז"ל על פסוק כי אם שנים הרבה ישמח וכו' וז"ל כי אם שנים הרבה וכו' תורה שאדם למד הבל היא לפני תורתו של משיח ואם כך נאמר על תורתו של משיח שהיא בהיותם בגוף ונפש כמ"ש ז"ל אין בין העז"ה לימות המשיח אלא שעבוד מלכיות בלבד והוא בטול מלכות הרשעה קליפה החיצונה הנקרא יצה"ר כמו שדרשו רז"ל על פסוק וגר זאב עם כבש וכו' וסמיך ליה ומלאה הארץ דעה את ה' ולכן תורת העה"ז המתלבשת בקליפין לסבת היות היצה"ר הנקרא קליפה מצויה בעולם היא הבל לפני תורתו של משיח שנתפשט קצת מלבושיה וקליפותיה מאחר שגם בני אדם נתפשטו מקליפת היצה"ר וק"ו בן בנו של ק"ו בהיותינו למעלה בעה"ב עולם הנשמות נפשטות מכל מיני לבוש כלל כי עסק התורה אשר להם איננו רק בנשמת התורה וסודותיה הפנימיים:

ואמנם אל יאמר אדם אלכה לי ואעסוק בחכמת הקבלה מקודם שיעסוק בתורה במשנה ובתלמוד כי כבר אמרו רבינו ז"ל אל יכנס אדם לפרדס אא"כ מלא כריסו בבשר ויין והרי זה דומה לנשמה בלתי גוף שאין לה שכר ומעשה וחשבון עד היותה מתקשרת בתוך הגוף בהיותו שלם מתוקן במצות התורה בתרי"ג מצות וכן בהפך בהיותו עוסק בחכמת המשנה והתלמוד בבלי ולא יתן חלק גם אל סודות התורה וסתריה כי הרי זה דומה לגוף היושב בחושך בלתי נשמת אדם נר ה' המאירה בתוכה באופן שהגוף יבש בלתי שואף ממקור חיים אשר זהו ענין אומרו במ"א ההוא הנ"ל וז"ל דאילין אינון דעבדי לאורייתא יבשה ולא בעאן לאשתדלא בחכמת הקבלה וכו' באופן כי הת"ח העוסקים בתורה לשמה ולא לשמו לעשות לו שם צריך שיעסוק בתחילה בחכמת

המקרא והמשנה והתלמוד כפי מה שיוכל שכלו לסבול ואח"כ יעסוק לדעת את קונו בחכמת האמת וכמו שציוה דהע"ה את שלמה בנו דע את אלהי אביך ועבדהו. ואם האיש הזה יהיה כבד וקשה בענין העיון בתלמוד מוטב לו שיניח את ידו ממנו אחר שבחן מזלו בחכמה זאת ויעסוק בחכמת האמת וז"ש כל ת"ח שאינו רואה סימן יפה בתלמוד בחמשה שנים שוב אינו רואה. ואמנם כל האיש שהוא קל לעיון מחויב לתת חלק שעה או ב' שעות ביום בעיון ההלכה ולכוין ולתרץ הקו' הנופלת בפשט ההלכה ויכון כי אין הקליפה הרעה מצד הנחש סמאל עבד רע נאחזת אלא בקלי' הטובה היא משנה מטטרון עולם היצירה הנקרא עבד ושפחה דמטרוניתא אבל לא במטרוניתא שהיא המוח הפנימי חכמת האמת ונקרא עץ החיים ועליו אתמר אני ה' הוא שמי בסוד כל התורה היא שמותיו של הקב"ה. וכבודי לאחר לא אתן דלא יכיל לאתערבא עמה קליפה אלא בעץ הדעת טוב ורע משנה טמא וטהור אסור ומותר כשר ופסול. ויכון בעיונו להסיר הקליפה הרעה שהיא הגורמת קושיות שלא יבין האדם תרוצים ויסלקנה מע"ג עץ הדעת טוב ורע היא המשנה שפחה דמטרוניתא ואח"כ יכוין לקשט המטרוניתא עצמה שהיא חכמת הקבלה ודי בזה כי אין מקום ביאורו של ענין זה:

אמר עוד במ' הנ"ל ובג"ד השבעתי אתכם בנות ירושלים וכו' פירוש הדברים כי הנה היתה השבועה הגדולה לאלהי"ם שלא יעוררו את הגאולה עד שאותה האהבה תהיה בחפץ ורצון טווב כמ"ש עד שתחפץ כבן העובד את אביו ועיין בכל פלטרין דיליה ובכל גניזין דיליה ולא כעבד העובד במשנה ולוקח השפחה ע"מ לקבל פרס וכבר אמרו רז"ל כי זמן השבועה היא עד אלף שנים כמ"ש ז"ל בברייתא דר' ישמעאל בפרקי היכלות ע"פ דניאל וז"ל ואתיהבון בידיה עד עידן ועידנין ופלג עידן ואיך הראהו הקב"ה ליעקב אבינו שר עולם והוא שרו של בבל ע' עוקין וכו' ע"ש. וכן בזהר פרשת וירא ד' קי"ז ע"א וז"ל אמר ר' יוסי כל דא אריכו זמנא יתיר מכמה דאוקמיה חבריא דאיהו יומא חד גלותא דכנסת ישראל ולא יתיר דכתיב נתנני שוממה כל היום דוה. עוד מאמר אחר כתוב בפ' בראשית דף כ"ו וכ"ז ע"ב וע"א ומשם יפרד והיה לארבעה ראשים אילין אינון ארבעה שנכנסו לפרד"ס. חד עאל בפישון פי שונה הלכות תנינא עאל בגיחון ודא איהו רמ"ז. תליתאה עאל בחדקל לשנא חדא וקלילא לדר"ש. רביעאה עאל בפרת דאיהו סוד מוחא דביה פריה ורביה. בן עזאי ובן זומא ואלישע אחר עאלו בקליפין דאורייתא הוו לקאן בהון ר"ע דעאל במוחא איתמר ביה נכנס בשולם ויצא בשלום א"ר אלעזר אבא יומא חד הוינא בבי מדרשא וכו' בגין דאורייתא מתרין לוחין אילין הוה משה נחית לון לישראל ולא זכו בהון ונפלו ואתברו ודא גרם אבודא דבית א' וב' ויהיב לון אחרנין מסטרא דעץ הדעת טוב ורע דמתמן אתיהבת אורייתא באסור והיתר מימינא חיי ומשמאלא מותא וכו' דא' ונהר יוצא מעדן בודאי לעילא כעץ החיים וכו' להשקות את הגן דא פרדס דמטטרו"ן דתמן עאלו בן עזאי ובן זומא ואחר וקליפין דליה מסטרא דא טוב ומסטרא דא רע ודא איהו איסור והיתר פסול וכשר טומאה וטהרה וכו' כגוונא דא אמרו חבריא מארי מתני' וימררו את חייהם בעבודה קשה דא קושיא בחומר דא ק"ו. ובלבנים דא לבון הלכה. ובכל עבודה בשדה דא ברייתא. את כל עבודתם דא משנה. ואי תייבין בתיובתא מה כתיב ויורהו ה' עץ דא עץ החיים וביה וימתקו המים ודא משיח דאתמר ביה ומטה האלהים בידי וכו' וכולא איהו בגלותא מחמת דיליה. הנה נתבאר במ"א הזה כי עון אדה"ר בעץ הדעת טוב ורע הוא שלא בחר להתעסק בעץ החיים שהיא חכמת הקבלה וזהו עצמו עון הערב רב האומרים למשה דבר אתה עמנו ושמעה בעץ הדעת טוב ורע ואל ידבר עמנו אלהים פן נמות בסתרי תורה כסברת הטועים קצת בני תורה אשר בזמנינו זה המוציאים שם רע על חכמת האמת חיי עולם ואומרים שכל מי שמתעסק בה ימות בקצרות שנים ח"ו ולכן נשברו הלוחות הראשונות מסטרא דעץ החיים ונתנו להם מסטרא דעץ הדעת טוב ורע משנה שפחה דמטרוניתא וגרם איבודא דחורבן בית א' וב' וגלות האחרון המר והארוך אשר אנו בעו"ה עד דיתובון בני ישראל בתיובתא ובקשו את ה' אלהיהם להכירו וליודעו ברזי תורה וידעו את מי הם עובדים ומי הוא מלכם וכדין יזכו לעסוק בחכמת האמת כמש"ה ויורהו ה' עץ וימתקו ע"י המשיח וכמ"ש בפרשת נשא בר"מ ד' קכ"ד ע"ב וז"ל ובגין דעתידים ישראל למיטעם מאילנא דחיי דאיהו האי

ספר הזוהר יפקון ביה מן גלותא וכו' ואילנא דטוב ורע דאיהו איסור והיתר לא שליט על ישראל יתיר וכו' כי אז יהיו כמלאכי עליון עוסקים בחכמת התורה דאצילות ולא בתורת מטטרו"ן מלובשת במלבושים וספורים גשמיים. עוד אמרו בס"ה תקון ששית וז"ל וכמה בני נשא יתפרנסון לתתא מהאי חבורא דילך בדרא בתראה בסוף יומיא ובגיניה וקראתם דרור בארץ:

עוד מ"א א"ל אליהו ז"ל לרשב"י וז"ל ר' ר' כמה זכאה אנת דמהאי חבורא יתפרנסון כמה עילאי עד דיתגליא לתתא בסוף יומיא ובגיניה ושבתם איש אל אחוזתו וכו' הרי מבואר כי חטא זה החל להיות מאדה"ר ועד עתה וכאשר נשוב בתשובה לעסוק מאהבה בחכמה הזאת יגאלו ישראל בב"א. שמוע שמעתי נאקת ירמיהו הנביא מתנודד ומתמרמר במר נפשו באומרו עד מתי אראה נס אשמעה קול שופר כי אויל עמי אותי לא ידעו וגו' ראיתי את הארץ והנה תוהו וגו' ראיתי והנה הכרמל וגו' כי כה אמר ה' שממה תהיה כל הארץ וכלה לא אעשה וגו' הציקתני רוח בטני לבאר פסוקים האלו הנאמרים באמת ע"י ירמיה הנביא ע"ה בדרך נבואה על הדור האחרון הזה בהיותו מתמרר על אורך גלותינו נותר משעורו וזהו מ"ש עד מתי אראה נס הוא הנס והדגל של המשיח כנז' בפ' משפטים דף ק"ב ע"א וז"ל ויתון נס דמשיח בן דוד אריה רשים עליה לימינא ונס דמשיח בן יוסף שור רשים עליה לשמאלא וגו' נשמעה קול שופר זה קבוץ גליות העתיד להיות אחר ביאת משיחינו בב"א כנזכר בזהר פרשת תולדות דף קל"ט ע"א וז"ל במדרש הנעלם על פסוק בונה ירושלים ה' ואח"כ נדחה ישראל יכנס וזש"ה והיה ביום ההוא יתקע בשופר גדול וגו' ונתן טעם אל אריכות הקץ כי אויל עמי בלשון נתינת טעם אל האמור עד מתי אראה נס וביאור הענין הוא כי הנה עם בני ישראל נחלקים לג' כתות כת א' מהם הם ע"ה המון העם כת ב' הם הת"ח העוסקים בפשטי התורה כת ג' והיא בעלי חכמת האמת והנה כנגד כת א' אמר כי אויל עמי אותי לא ידע ירצה הם המון העם הנקראים עם סתם וכנגד כת הג' הם העוסקים ברזי התורה וסודותיה הנקראים בנים כנזכר בתיקון ד"א ע"ב וז"ל אפרוחים אילין מארי משנה בנים אילין מרי קבלה ועליהם אמר בנים סכלים המה ולא נבונים כי הם עוסקים בחכמת האמת כפי העולה בדעתם הקצרה ובעיונם החלש ואינם יורדים לעומק הענין להבינו על האמיתותו כמ"ש בע"ה וכנגד כת חכמי הפשט אותם אשר הם מואסים לעסוק בחכמת האמת הנקרא עץ החיים וחיי עולם ועוסקים בסיפורים הפשטים בפשוטן בלבד ואומרים שאין בתורה אלא הפשט בלבד ח"ו אשר הוא נקרא עץ הדעת טוב ורע כנ"ל עליהם אמרו חכמים המה להרע ולהטיב לא ידעו כי בסבת היותם מואסים בעץ החיים אין הקב"ה עוזר אותם והם שונים בפשטי עץ הדעת טוב ורע ומהפכים אותו לרע ומטמאים את הטהור ואוסרים את המותר ופוסלים את הכשר ותקלות רבות יוצאות מתחת ידיהם בעו"ה ואחר שכלל אותם הנביא בדרך קצרה חוזר לבארם דרך פרט וכנגד הכת הא' אמר ראיתי את הארץ והנה תהו הם ע"ה אשר נקראים ע"ש הארץ כי משם נפשם חוצבה כמש"ה ורוח הבהמה היורדת היא למטה מן הארץ היא רוח הבהמית אשר להם כמש"ה ותוצא הארץ נפש חיה למינה כי מלבד היות הגוף נחצב עפר מן האדמה גם נפשם חוצבה מן הארץ למינה ממש ונקרא נפש חיה כי בכלל חיה בהמה וכן נדרש בפ' זה במדרש הנעלם בכת"י ע"ש ולהיותם נחצבים מן הארץ כל עסקם הוא בישוב הארץ במשא ומתן בנטיעה ובזריעה ובבנינים דברים שאין בהם תועלת רק אל הגוף ומניחים חיי עולם היא התורה כמש"ה אם לא בריתי יומם ולילה חוקות שמים וארץ לא שמתי ומחזירים העולם לתהו ובהו אשר לסיבה זאת קראם למעלה אוילים באומרו כי אויל עמי כי אין לך אולת גדולה מזו לקיים את גופם ולהחריב נשמתם וכ"ז גרם להם כי אותי לא ידעו ולא נתעסקו בתורה הנקרא עץ החיים לחיותם דרך חיי עה"ב. וכנגד הכת הב' הם הת"ח העוסקים בתורת ה' אשר נפשם חצובה מן השמים ולא מן הארץ אמר ואל השמים ואין אורם כי גם שנפשם חצובה מן השמים אין להם אור בתורתם כמ"ש למעלה בשם רז"ל על פסוק במחשכים הושיבני זה תלמוד בבלי. וחכמת ס"ה היא המאירה אותם ומבארת הדברים הנאמרים בתלמוד במלבושים כאלו הם חשובים גשמיים אשר עליהם נאמר ותורה אור וז"ש ואל השמים ואין אורם וע"ז נתנבא ישעיה הנביא בנחמותיו ואמר והולכתי עורים בדרך לא ידעו וגו' כי התורה הפשטיית נודעו במספרם וכמ"ש ר' ישמעאל אומר בי"ג

מדות התורה נדרשת וכו' אמנם ל"ב נתיבות החכמה שבהם נברא העולם הנזכר בריש ס"י לא נודעו והנה אלו הל"ב נתיבות החכמת האמת נעלמים תוך י"ג מדות של הפשט וכללות כלם הם ל"ב א' וכמ"ש למעלה בשם הזוהר בפ' פנחס דף רמ"ד ע"ב ורבנן דמתני' ואמוראי' כל תלמודא דילהון על רזין דאורייתא סדרו ליה ובלי ספק כי העוסקים בתלמוד בבלי בלבד מגששים כעורים קיר בלבושי התורה ואין להם עינים רואות ברזי התורה הנסתרים בו כי לא על חנם כפי רצונם פסקו טמא טהור אסור והיתר כשר ופסול אלא מתוך פנימיות התורה כנודע ליודעי חן וכמו שקראם במ"א הא' שביארי' לעיל סתימין עיינין וכו' וז"ש מי עור כי אם עבדי אבל הכוונה היא למעוטי ולאפוקי חכמי האמת הנקראים בנים אינון מרי קבלה כנ"ל אבל העוסקים במשנה לבדה בלתי הסתכלותם בסודותיה וכפי סודותיה יפסקו הדינים אם אסור ואם מותר כנ"ל הנה אלו עורים בודאי הם וז"ש מי ע

ור כ"א עבדי כי העוסק בפשט נקרא עבד כנ"ל ועליהם נתנבא ישעיה לע"ל שיזכו ללכת בדרך לא ידעו הוא דרך חכמת האמת אשר בעוה"ז ניתן להט החרב והכרובים לשמור את דרך החיים שלא יובנו רזי התורה אלא לזוכים אליה כנזכר בפ' נשא דקכ"ג ע"א וז"ל ואית נטירין אחרנים כגון נחשים עקרבין ושרפין ונטרין ההוא טוב דלא ליעול תמן מאן דלא איהו ראוי למיעל דאל"ה כל חייביא הוו עאלין ברזא דאורייתא ובג"ד מאן דאיהו חייבא ויעול למנדע רזין דאורייתא וכמה מלאכי חבלה וכו' מבלבלין מחשבותיה וכו' וז"ש עוד אשים מחשך לפניהם לאור כי התלמוד בבלי שהוא מחשך המספר בפשט העה"ז אשים לפניהם לאור ויסתכלו מתוכו רזין דאורייתא הגנוזים בו הנקרא ותורה אור. גם כל הקושיות שבתלמוד הנאמר עליהם תניא וה"ק חסורי מחסרא והכי קתני ותיק"ו כל אלו נראים בעינינו מעקשים יחזרו למישור ויראו איך הוכרח הלשון להאמר בלשון הזה החסר והמעוקש לסבת רמזי התורה הנסתרים ונרמזים בו. ואל יאמר אדם א"כ מעתה אני פטור ומותר מלהתעסק בחכמה הזאת עד לע"ל כי בעוה"ז אין כח ליודעם ולכן אמר הכתוב אלה הדברים עשיתים ולא עזבתים וארז"ל אעשה אעזבם לא כתיב שכבר עשיתים לר' עקיבא וחביריו וכמ"ש ז"ל על ר"ע שהיה יושב ודורש על כל קוץ וקוץ תלי תלים של הלכות וא"כ לא דבר ריק הוא ואם ריק הוא מכם ואינכם חפצים לידע עם שהוא בידכם ובבחירתכם והרי ר"ע השיג בעוה"ז לסודות אלו והנה זהו הנכון כמ"ש במשנה משמת ר' עקיבא בטל כבוד התורה ופי' המפרשים שהיה יודע להשיב ולדרוש ע"כ קוץ וקוץ תלי תלים של הלכות וזהו כבוד התורה והדרה ויפיה וזה אצלי פי' המשנה אריב"ל בכל יום ויום ב"ק יוצאת מהר חורב ומכרזת ואומרת אוי להם לבריות מעלבונה של תורה כי בלי ספק בהיותם עוסקים בפשטיה ובספוריה לבדם היא לובשת בגדי אלמנותה ושק הושת כסותה וכל האומות יאמרו לישראל מה דודך מדוד מה תורתכם מתורתינו הלא גם תורתכם ספורים בהבלי העולם אין עלבון תורה גדול מזה ולכן אוי להם לבריות מעלבונה של תורה ואינם עוסקים בחכמת הקבלה שהיא נותנת כבוד לתורה כי הם מאריכים הגלות וכל הרעות המתרגשות לבא בעולם כנ"ל במאמר שהתחלנו בהקדמתינו זאת וזה עצמו הוא ב"ק המכריז בכל יום ונרמז בפסוק קול אומר קרא ועל כיוצא בזה אמרו ג"כ בס"ה פ' בהעלותך דקנ"ב ע"א וז"ל רש"א ווי לההוא ב"נ דאמר דהא אתא לאחזאה ספורי' בעלמא ומילי דהדיוטי וכו' ועוד האי מילה דאורייתא לבושא דאורייתא איהי ומאן דחשיב דההוא לבושה איהי אורייתא ממש ולא מלה אחרא תפח רוחיה ולא יהא ליה חולקא בעלמא דאתי ובג"כ אמר דהע"ה גל עיני ואביטה נפלאות מתורתיך מה דתחות האי לבושא דאורייתא וכו' טפשין דעלמא לא מסתכלי אלא בההוא לבושא דאיהו ספור דאורייתא ולא יתיר וכו' עוד יש מ"א אחר כיוצא בזה בפרשה הנזכר עצמה דקמ"ט ע"ב וז"ל ומ"ד דההוא ספורא דאורייתא לאחזאה על ההוא ספורא בלבד קאתי דאי הכי לאו איהי אורייתא עילאה אורייתא קדשוט וכו' והנה בחכמי הפשט עצמם ב' בחי' אם הכת שהם יראי ה' ועוסקים בה לש"ש אלא שנשארו בתוך החשך מנעוריהם ולא למדו סודות התורה ומתייראים לגעת בהם באמרם מי יעלה לנו השמיימה ויקחה לנו ומי עלה שמים וירד ויגידה לנו מה הם רזיה וסודותיה ועל כיוצא בזה ואל השמים ואין אורם כי גם שהם נפשות חצובות מן השמים אין אורם עמהם ובמחשכים ישבו

ומשם לא יצאו ועוד יש כת אחרת והם קצת ת"ח חריפים ומפולפלים עוקרי הרים וטוחנן זה בזה בפילפולם בבית המדרש עליהם נאמר ראיתי את ההרים וגו' רועשים ומתייראים לגשת אל מקום אש אוכלה הם רזי התורה דבריהם כגחלי אש להבת שלהבת ומתייראים פן יצרבו בם צרבת כענין ההוא ינוקא דהוה דריש בחשמל ונפק אשא מיניה ואכלתיה ומה טוב ומה נעים חלקם אם עלתה להם כך וישרפו בקדושת שמו יתברך כי אש אוכלה הוא ועל כיוצא באלו נאמר ראמות לאויל חכמות ולכן בשער ע"ס לא יפתח פיהו ובלי ספק כי החושבים כך אוילים הם כי לולי שהם חושבים בעיניהם די להם אותה החכמה הפשוטה שידעו בה וכבר הם חכמים לא היו נמנעים מליכנס מפנימיותה ועל כיוצא בזה נאמר ראית איש חכם בעיניו תקוה לכסיל ואם שהע"ה אשר עליו נאמר ויחכם מכל האדם וכו' אמר בסוף ימיו בעת שחבר קהלת אמרתי אחכמה והיא רחוקה ממני ולא בדעתו כלל לחשוב שכבר נתחכם אלא חשב שאפשר שלעתיד יתחכם כמ"ש אמרתי אחכמה לעתיד ע"י היגיעה ועכ"ז ראה אח"כ כי טעה בזה וכמ"ש והיא רחוקה ממני ומה יעשו הפתאים היתושים אשר בזמנינו זה בהיותם חכמים שמחים בחלקם וששים בעבודתם והרי רז"ל חכמי התלמוד הגדולים והראשונים אמרו אין אנו אפי' כחמורו של ר' פנחס ן' יאיר ואין לתמוה מזה כי הרי מפורש בכתוב ויאמר אברהם אל נעריו שבו לכם עם החמור ודרשו בו רז"ל עם הדומה לחמור ואין כוונתם כי אמר להם כך על היותם נעדרים בלתי חכמה כי הרי הכתוב אמר והעיד על אליעזר שהוא אחד מהם הוא דמשק אליעזר ו

דרשו חז"ל דולה ומשקה מתורת רבו לאחרים אמנם כבר ביארו חז"ל עצמם ואמרו הטעם לפי שלא ראו ענן השכינה קשור על ההר ולכן קראם עם הדומה לחמור מה חמור אינו רואה אף אתם כך ואף אם במקום אחר נראה כי קרא כך לאליעזר מפני שהוא עבד והנה הוא קנין כספו כמו בהמתו וחמורו אין זה רק אסמכתא בעלממא כי הרי ישמעאל בנו היה שם והרי ישמעאל ן' אברהם היה והבן הולך אחר משפחת אביו. אמר עוד וכל הגבעות התקלקלו כי הגבעות הם הת"ח הבחורים הנקראים גבעות אצל בחי' ההרים הנזכר הנה הגבעות אלו נתקלקלו לגמרי כי בראות התלמידים הקטנים את הגדולים ההרים הרמים רודפים יומם ולילה אחרי הפשטים ואינם עסוקים בחכמה הזאת ואינם יודעים כי מיראתם ליכנס בה הם נמנעים מלהתעסק בה כנזכר וע"כ גבעות אלו נתקלקלו ולבם שורש פורה ראש ולענה ועלתה בהם חלודת טיט ורפש לכפור בחכמת האמת ואומרים שאין בתורה אלא פשטיה ולבושיה בלבד ע"ד הנ"ל בפ' בהעלותך ואין ספק כי לא יהיה להם חלק בעוה"ב כנזכר שם בזוהר וכבר נתבאר למעלה הסבה כי תורת עוה"ב איננה כפשטה רק עד שם עוסקים ברזי התורה וסודותיה וזה שלא בחר בה ולא טרח בעוה"ז מע"ש לא יאכל בשבת ועליהם נאמר הנה עבדי יאכלו ואתם תרעבו וגו' וכנגד כת המתעסקים ברזי התורה ובחכמות הזוהר אשר הם נקראים אדם כנזכר בספר התקונין ד"א אפרוחים אילין מארי משנה בנים אילין מארי קבלה עליהם נאמר ראיתי והנה האדם ולא אמר אדם אלא האדם ירצה כי גם שהוא עוסק בחכמה הזאת ולכן נקרא אדם עם כ"ז איננו האדם המיוחד הראוי להתעסק בה כי אין להם שרשים והקדמות להבין דבריו וכמו שבארנו לעיל באומרו בנים סכלים המה ולא נבונים אבל האדם המיוחד איננו בעוה"ז ואנחנו בזאת החכמה מגששים כעורים קיר כי חכמי האמת סעו המה למנוחות עזבו אותנו לאנחות וכאשר אין האדם הנזכר נמצא ללמד החכמה הנה אז גם עופות השמים אלו התלמידים אשר נגע ה' בלבם החפצים לעוף השמים בלי כנפיים ואומרים מי יתן לנו אבר כיונה נעופה ונשכונה באהלי החכמה הזאת והרי נתבארו כל הכתות אשר בעם בני ישראל אשר כלם כאחד נמנעו מלהחזיק בחכמה הזאת כל אחד כפי סבתו ופנייתו עד שנתקיים בנו בעו"ה אין מנהל לה מכל בנים ילדה וכו' פי' כי עם היותם בנים מרי קבלה עכ"ז נתייאשו מלהתעסק בחכמה הזאת ואין ספק כי דברים אלו בנבואה נאמרו על דורות אלו האחרונים שלא כסברת חכמי דורותינו אלה החושבים בדעתם כי כבר השיגו מה שצריך להם ושמחים בחלקם והנה הכתוב מעיד וירא כי אין איש וישתומם כי אין מפגיע בלשון שלילה אוי לאזניים שכך שומעות ואוי לעינים שכך רואות עדותו יתברך עלינו ואין לנו לב לדעת לחזור ולהתעסק בחכמה הזאת להחזיק יתברך כמ"ש ואביט ואין עוזר ואשתומם ואין סומך והוא

בהיותינו עסוקים בחכמה הזאת כי ע"י תתקרב הגאולה וכביכול ישועתה לשכינת עוזו היינו ממהרים להצמיחה כמ"ש ותושע לי זרועי לי ממש כיבכול וכנ"ל במאמר שהתחלנו בהקדמתינו זאת כי הכל תלוי בעסק החכמה הזאת ומניעתינו ולהתעסק בה היא גורמת איחור ועכוב בנין בית מקדשנו ותפארתינו המכונה ונקרא הדר הכרמל כמש"ה ראשך עליך ככרמל וזמש"ה ראיתי והנה הכרמל מדבר כי לסבות הנ"ל היה הכרמל מדבר שם בעו"ה כנ"ל כי כל דור שלא נבנה ב"ה בימיו הרי הוא כאלו נחרב בימיו וכל עריו הם ערי יהודה נתצו גם הם וכל הרעה הזאת היא מפני ה' מפני חרון אפו פי' מפני החכמה הזאת אשר עסקה להורות כי לכ התורה שמותיו של הקב"ה וז"ש מפני ה' היא החכמה שאין מתעסק בה וגם ומפני חרון אפו פי' כי אין לו להקב"ה קורת רוח בעולמו אלא כאשר עוסקים בחכמה זו וכמ"ש בתלמוד בכל אותם המעשים של ריב"ז ושל ר"א בן ערך ור"י הכהן כשהיו דורשים במעשה מרכבה ירדה אש שכינתו יתברך סבבה כל האילנות משא"כ בהיותם עוסקים בפשטים:

(הקדמת מוהרח"ו זיע"א על שער ההקדמות (המשך

וכמ"ש במדרש משלי על פסוק לא ירעיב ה' נפש צדיק וז"ל אמר ר' ישמעאל בא וראה כמה קשה יום הדין וכו' היה ר' ישמעאל אומר אוי לה לאותה בושה אוי לה לאותה כלימה וכו' בא מי שיש בידו מקרא ואינו בידו משנה וכו' בא מי שיש בידו ב' סדרים וכו', בא מי שיש בידו הלכות וכו' בא מי שיש בידו תורת כהנים וכו' בא מי שיש בידו ה' חומשי תורה וכו' בא מי שיש בידו אגדה [וכו'] בא מי שיש בידו תלמוד וכו' והקב"ה אומר לו בני הואיל ולא נתעסקת בתלמוד צפית במרכבה צפית בגאות שלי שאין הנאה לי בעולם אלא בשעה שת"ח יושבים ועוסקים ומביטים ומציצים ורואים והוגים המון התלמוד הזה. כסא כבודי היאך עומד וכו' חשמל היאך עומד וכו' ברק היאך עומד וכו' כרוב וכו' וגדולה מכלם מצפרני ועד קדקדי וכו' וכי לא זה הוא הדרי זה הוא גדולתי זהו הדר יפיי שבני מכירין את כבודי וכו' הרי מבואר בפירוש אף בדברי התנאים שאין האדם יוצא ידי חובתו לגמרי בעסק המקרא והמשנה והאגדה והתלמוד בלבד אלא הוא מחוייב לעסוק בכל יכלתו בסתרי תורה ובמעשה מרכבה כי אין הנאה להקב"ה מכל מה שברא בעולמו רק בהיות בניו למטה עוסקים ברזי התורה להכיר גדולתו ויופיו ומעלתו כי בפשטי התורה ובספוריה ובדיניה ובמצותיה בהיותם כפשטם אין בהם שום היכר וידיעה לידע את בוראם יתברך אדרבה יש בהם מצות וחקים שאין הדעת סובלם וכל אומות העולם מונין את ישראל ואומרים להם וכי מה התורה הזאת אשר צוה אלקיכם אתכם דברים שנראין כחידות ומשלים ליקח קרן ולתקוע בו ביום ר"ה ואתם אומרים שעי"כ שטן הרוחני המקטרג העליון מתערב וכיוצא מדברים אלו כמעט רוב מצות התורה ובפרט פרטי דיניהם אין השכל סובלם וא"כ היכן הוא הדר התורה ויופיה וגדולתה ועל כיוצא בזה נאמר אם צדקת מה תתן לו ואם חטאת מה תפעל בו כי השכר והעונש אשר עליהם הוא לך לבדך אמנם בסודות התורה ובעסק כוונת המצות ע"ז נאמר בהפך אם בטובה נאמר תנו עוז לאלהים ואם ברעה נאמר צור ילדך תשי ונאמר ויצאו וראו בפגרי האנשים הפושעים בי בי דיקא ולא לי בי ממש כביכול ודברי אלו מבוארים לאשר נגע אלהים בלבו וז"ס מ"ש לעיל כי הקורא במשנה ובתלמוד נקרא עבד המשמש את רבו ע"מ לקבל פרס משא"כ בחכמת האמת כי הוא מתקן כביכול ונותן כוח למעלה וזהו נקרא עוסק בתורה לשמה בלי ספק ולא עוד אלא שלא נברא האדם אלא כדי שילמוד חכמת הקבלה אלא שצריך שיהיה גופו נקי בתחלה ע"י המצות המעשיות שכל תכליתן לדבר זה והם מוכרחים עכ"פ ואח"כ תוכל הנשמה הנקראת נר ה' נשמת אדם להאיר בגוף הזה כנר הנתונה תוך עששית זכוכית ומאירה ונותנת לו כח להבין סתרי התורה ומגלה עמוקות מני חשך וז"ס מש"ה מצות ה' ברה מאירת עינים ר"ל להבין סתרי תורה על ידה שהם תכלית הכל כנזכר בזהר שיר השירים ע"פ הגידה לי שאהבה נפשי וכו' זכאין אינון כל דמשתדלין למנדע בחכמתא דמאריהין ואינון ידעין ומסתכלים ברזין עילאין בגין דב"נ כד נפיק מהאי עלמא בהאי איסתלקו

מיניה כל דינים דעלמא ולא עוד אלא דמתפתחאן ליה תריסר תרעי דאפרסמונא דכיא דכל חכמתא עילאה תליא בהו ולא עוד אלא שהקב"ה חקיק ליה בהוא פורפירא דכל דיוקנין גליפן תמן בהאי עלמא ובעלמא דאתי והקב"ה אישתעשע ביה בג"ע ואחסין תרין עלמין עלמא דין ועלמא דאתי חכמתא דאיצטריך ליה לב"נ למנדע ולאסתכלא ברזין דמריה חד למנדע ליה לגופיה ולאשתמודעא מאן איהו והיך איהו ותקונא דגופא היך אתתקן והיאך איהו זמין למיעל בדינא קמי מלכא דכלא וחד למנדע ולאסתכלא ברזין דנשמתין מאן איהי ההיא נפש דביה ומאן אתייא ועל מה אתייא להאי גופא סרוחה דיומא כאן ומחר בביה קברי וחד למנדע ולאסתכלא בהאי עלמא דאיהו ביה ועל מה אתתקן ולבתר ברזין עלאין לאשתמודע למארי וכל דא יסתכל בר נש מגו נהירו דאורייתא ת"ח כל מאן דאזל להוא עלמא בלא ידיעה אע"ג דאית ביה עובדין טבין סגיאין מפקין ליה מכל תרעין דההוא עלמא וכו' ת"ח מה כתיב אם לא תדעי לך היפה בנשים אם אנת אתיא בלא ידיעה ולא אסתכלת בחכמה עד דלא אתית להכא ולא ידעת רזין דעלמא עילאה אע"ג דאנת היפה בנשים במצות ובמעשים טובים לית אנת כדאי למעיל הכא צאי לך וכו' גם בפ' פקודי ד' רמ"ז ע"א וז"ל האי חיותא קדישא קימא כד נשמתה סלקה ומטאת לגבה כדין שאיל לה ברזא דחכמתא דמארה וכפוס האי חכמתא דרדיף אבתרא ואדבק הכי יהביה ליה אגריה ואי יכיל לאדבקא ולא אידבק דחי ליה לבר ולא עיילא וקיימה תחות ההוא היכלא בטמירו בכסיפו וכד נטלי גדפייהו אינון שרפים דתחותא כדין כלהו בטשי בגדפייהו ואוקדון לה וכו' וארי אתדנת בכל יומא נהירת ולא נהירת ואע"ג דעובדין טבין אית ליה בגין דלית אגרא בההוא עלמא כאינון דמשתדלי בחכמתא לאסתכלא ביקרא דמאריהון ולית שיעורא דאינון דידעי חכמתא ביקרא דמאריהון עכ"ל. ואין ספק כי לכאורה ישתומם האדם בראותו מ"ש לעיל בשני המאמרים דאע"ג דאית ליה עובדין טבין סגי

אין מפקין ליה מכל תרעא דההוא עלמא ואתדנת בכל יומא אמנם המשכיל בדברי ריב"ז רבן של תנאים מארי משנה שראוהו בעת פטירתו שהיה בוכה והשיב שיש לפניו ב' דרכים ולא היה יודע באיזה דרך מוליכים אותו ובמס' סוכה ספרו עליו גדולות ונפלאות ואמרו עליו שלא הניח לא מקרא ולא משנה ולא תלמוד וכו' ומעשה מרכבה שיחת דקלים וכו' ועכ"ז היה מתיירא גם מצינו בר' אבהו אשר שופריה מעין שופריה דיעקב אע"ה כפי קשר נשמתו בו ואמרו בגמרא כי עליו נאמר זקן ונשוא פנים הוא הראש דא ר' אבהו שהיו נושאים פנים לדורו בעבורו בשמים והיה אומר בשעת פטירתו ואני אמרתי לריק יגעתי לתהו והבל כחי כליתי וכל בעל שכר יתמה מדברים אלה ולא יובנו זולתי במ"ש למעלה ענין הפרש עסק התורה בפשטיה שהם תורת העוה"ז אשר היא הבל לפני תורתו של משיח ותורת העוה"ב וז"ס לתהו והבל כחי כליתי. ואלו באתי להאריך בביאור כל המאמרים האלו יכלה הזמן והמה לא יכלו אכן נוכל להבין בדרך קצרה כפי הנז"ל כי שכר מצות ותורה הפשטיית היא בעוה"ז ובג"ע הארץ האמנם למיעל לעלמא עילאה אי אפשר עד שיעסוק האדם כפי יכלתו כפי אשר תשיג ידו בחכמת הזוהר ואי לא כדין מפקי ליה מכל תרעין דעלמא עילאה אע"ג דאיהי יפה במצות ובמע"ט ולכן חלק הנפש והרוח נשארים למטה בג"ע הארציי אמנם הנשמה שהיא חלקה בסודות התורה נענשת ואתוקדת לבר מהיכלין עילאין דג"ע העליון כנ"ל וז"ש האי חיותא קדישא קיימא כד נשמתא סלקה ולא אמר כד נפשה או רוחא והבן זה ולא תתבהל בראותך כמה מאמרי רז"ל חלוקים בענין זה והנה היה צריך המאמר של שיר השירים ביאור רחב אבל מי שיעסוק בחבורינו זה ובפרט בש"ח בשער הגלגולים יוכל להבין את דבריו וכבר נרמז כ"ז גם בדברי רז"ל במדרשים וכמ"ש בשמות רבה פ' כי תשא וכן במדרש תנחומא בפ' כי תשא ע"פ איפה היית ביסדי ארץ וגם ע"פ ראו קרא ה' בשם בצלאל וכו' כי כל הצדיקים וכל באי עולם מזרע ישראל תלוים בגופו של אדה"ר זה בגופו וזה בראשו וזה באזנו וזה בצוארו וכו' וכן עד"ז כל הנפשות תלויות בנפשו וכל הרוחות ברוחו וכל הנשמות בנשמתו וכמו שגופו של אדה"ר כלול מרמ"ח אברים ושס"ה גודים כן נפשו רוחו ונשמתו גם כלם תלויים בתורה שיש בה רמ"ח מצות עשה ושס"ה מצות לא תעשה אשר ז"ס מ"ש רז"ל א"ל ר' פלוני אבוך במאי הוה זהיר וכו' ואל זה רמזו ז"ל המאמר הזה בשיר השירים

במ"ש ועל מה אתיא להאי גופה סרוחה וכו' גם כל העולמות כלם הם בחי' אדם אחד כלול מתרי"ג אברים וגידים וכמו שמצינו כנפי הארץ טבור הארץ עין הארץ לב השמים וכיוצא באלו וכנזכר בפרשת הזהר בריש פרשת תולדות דף קל"ד ע"א וז"ל לית לך כל שייפא ושייפא דקיימא ביה בב"נ דלא הוי לקבליה בריה בעלמא דהא כמה דב"נ איהו מתפליג שייפין וכו' הכי נמי עלמא כל אינן ברייַן כלהו שייפין שייפין קיימין על אילין וכו' ואל זה רמז מ"ש למעלה למינדע ליה לגופא ולאשתמודע מן איהו וכו' ואמר עוד וחד למנדע ולאסתכלא בהאי עלמא דאיהו ביה ועל מה אתתקן באופן כי האדם צריך להשיג ע"י טרחו בחכמה הזאת עד שידע שורשו ואחיזתו בגוף האדם העליון היכן וכן ברוחו ונפשו ונשמתו וכן אחיזתו במצות התורה בפרטות היכן עיקר אחיזתו ובזה תבין ותשכיל מ"ש חז"ל כל העושה מצוה אחת מטיבין לו ומאריכין ימיו ונוחל את הארץ וכל מי שאינו עושה מצוה אחת אין מטיבין לו ואין מאריכין ימיו וכו' במשנה הזאת נתחבטו בה המפרשים ודי עתה בביאור מאמר זה שאין עתה מקומו. והנה הנביא ירמיה ע"ה אחר שניבא כל הפסוקים הנזכר סיים בנחמה ואמר כי כה אמר ה' שממה תהיה כל הארץ וכלה לא אעשה ואמר כי בלשון נתינת טעם והוא כדי לתרץ ענין קושיא אחת הנולדת מעתה עם האמור כי הנה למעלה אמר ראיתי והנה אין אדם ר"ל אין מי שיודע בחכמה וא"כ מעתה האדם פטור ומותר מלהתעסק בחכמה הזאת אחר שאין לו מי שילמדנה ויקבלנה ואם קבלה נקבל ואם לאו איך נוכל לקבלה לכן אמר בלשון נתינת טעם כי אין כך הוא הענין כמו שתחשוב כי הרי אין הקב"ה בא בטרוניא עם בריותיו כי כה אמר ה' שממה תהיה כל הארץ ירצה כי אע"פ אשר עתידה הארץ להיות שממה באין מי שעוסק בחכמה הזאת עכ"ז וכלה לא אעשה כי ה' צבאות הותיר לנו שריד כמעט איש רשום בכל דורו דור הן רב הן מעט ואף גם זאת בדור הזה האחרון לא מאסנו ולא געלנו להפר בריתו אתנו ח"ו וכמ"ש בתקונים כנ"ל דבדרא בתראה בסוף יומיא יתפרנסון מהאי חבורא ובגיניה וקראתם דרור בארץ וגו' כנ"ל גם בס"ה פ' וירא דף קי"ח ע"א וז"ל וכד יהא קריב ליומי משיחא אפי' הני רביי דעלמא זמינין לאשכחא רזין טמירין דחכמתא וכו' הרי מבואר כי עד עתה היו דברי חכמת הזוהר נעלמת ובדרא בתראה תתגלה ותתפרסם חכמה הזאת ויבינו וישכילו ברזי התורה שלא השיגו הקודמים אלינו ובזה נסתלקה השגת (הפסאים) [הפתאים] המקשים ואומרים איכשור דרי ואם דורות שלפנינו לא השיגוה איך נדענה אנחנו ו

בזה יסכר פיהם ואמנם עם היות זה פשוט ומבואר כי באלו הדורות האחרונים יתפרנסון מהאי חבורא ותתגלה אליהם החכמה הזאת הנה לא כל הרוצה ליטול את השם יבוא ויטול כי רזי התורה וסתריה לא יתגלה לבני אדם בכח עיונם החומריי לולי ע"י שפע אלהי המושפע ממרום קדשו ע"י שלוחיו ומלאכיו או ע"י אליהו הנביא ז"ל כמו שנבאר בסוף הקדמה זו ונביא ראיה מדברי רשב"י ע"ה בס' התיקונים וע"ש עוד ראיה לזה כי רוב דברי הרשב"י ע"ה בס"ה ובתיקונים ובמדרש שיר השירים הכל נגלה אליו ע"י אליהו הנביא ז"ל וכו' וע"י נשמת הצדיקים המתגלים אליו בכל דור ודור אשר זה ענין ספרא דרע"מ שכלם ויכוח הרשב"י ע"ה עם נשמת מרע"ה וכנזכר בהקדמת ספר התיקונים ע"ש באורך בהקדמת הב' דף י"ג ע"א וז"ל בההוא זמנא דאתחבר האי חיבורא רשותא אתייהב לאליהו הנביא ז"ל לאסכמא עמהון ביה ולכל מארי מתיבתן דלעילא ותתא וכל חיילין דמלאכין עילאין ותתאין ונשמתין עילאין דצדיקים למהוי עמהון באסכמותא וריעותא וכו' ובזה יסכר פי הדוברי עתק בגאוה ובוז על הקדוש מלאך ה' צבאות רשב"י ע"ה וכל ספרו ספר הזוהר אשר אף בתלמודא דידן במס' סוכה בפרק לולב וערבה דמ"ה ע"ב אמרו שם עליו א"ר חזקיה א"ר ירמיה משום רשב"י יכול אני לפטור את כל העולם כלו מיום הדין כו' ראיתי בני עליה והם מעטים אם אלף הם אני ובני מהם אם מאה הם אני ובני מהם אם ב' הם אני ובני מהם עם היות שהיו בדורו כל התנאים ר"מ שהיה מאיר עיני חכמים בהלכה ור"י ור' יוסי ע"ה וכיוצא בהם ראשי תנאים וחלילה וחס מלהאמין שהיה משבח את עצמו אף אם אינו כן כי לא היה נכתב בתוך התלמוד ובלי ס' לא יסבור זה אלא איזה מין או אפיקורוס. גם בבראשית רבה פ' ל"ה וז"ל ויאמר אלהים זאת אות הברית וגו' לדורות עולם א"ר יודן לדרת כתיב וכו' ר' חזקיה מוציא דורן של אנשי כנה"ג ומביא דורו של רשב"י ר' חזקיה אמר כן אמר

רשב"י אי בעי אברהם למקרביה עד גבאי ואנא מקרבנא מגבאי עד מלכא משיחא והרוצה לידע זכות דור אנשי כנה"ג ותכלית מעלתם יסתכל בפרקי היכלות בפ"ל ועכ"ז אמר ר' חזקיה מוציא דורם של אכה"ג ומביא תחתיהן דורו של רשב"י ז"ל ושם ביאר הטעם כי בזכותו הוא עצמו לא נראתה הקשת כנזכר שם משמיה דאליהו ז"ל דריב"ל ז"ל גם איתא בתלמוד ירושלמי וז"ל א"ר עקיבא לר' שמעון דייך שאני ובוראך מכירין ערכך עכ"ל והנה יש מוציאי דבה על ספר הזוהר באומרם כי הנה בריש הקדמת התקונים בדף ב' ע"ב כתב שם ההוא מאמר של אותו אמורא שהיה נקרא רבה בר בר חנה דהוה קאזל בחדא ספינתא וחזא חד צפור וכו' וכן בפרשת פנחס בר"מ ד' רפ"ג ע"ב וז"ל והא אתמר דאיהו צפרא דבר בר חנה וכו' עוד שם בפרשה פנחס דף רי"ו ע"ב ענין ר' אלעזר בן פדת האמורא וכאלה רבות ומי פתי יסור הנה ישגיח ויראה כי כל דברי הרשב"י ע"ה הם ברוח הקודש והיה רואה בעיניו כל נשמות החכמים אף אותם העתידים להבראות וכמעשה שאירע גם לר' ישמעאל בברייתות דפרקי היכלות ע"ש וזה ג"כ ענין ריב"ז ע"ה שאמרו עליו שלא הניח מקרא ומשנה וכו' והויות דאביי ורבא עם שהיו אמוראים ושים לבך והבן בדברים אלו. וזכור נא מאמר רשב"י עצמו ובאדרא רבא בפ' נשא דף קל"ב ע"ב וז"ל ארשב"י כלהו בוצינין חברייא דאתיין בהאי עזקא קדישא אסהדנא עלי שמיא עילאה דעילאין וארעא קדישא עילאה דעילאין דאנא תמי השתא מה דלא חמא ב"נ מיומא דסליק משה זמנא תניניא לטורא דסיני וכו' ועוד דאנא ידע דאנפי נהירין ומשה לא ידע כי קרן עור פניו וכו' ואל יפלא האדם מזה כי עם היות שרשב"י אחרון שבתנאים זכה למעלה כזו כי דברים אלו כבשונו של עולם אין רשות בפה לפרש עניינם הכמוס והחתום אצלינו ועד"ז אל תתפלא ממה שנספר בסוף הקדמה זאת מענין החכם הקדוש הנגלה אלינו בזמננו ובדורינו זה ולא אוכל לפרש ואם תרצה תבין מ"ש בס' התקונין על דור הולך ודור בא דא משה ר"מ וכנזכר בתיקו' ס"ט דק"י ע"א אר"ש חברייא בודאי קב"ה אסתכם עמנא עילאין ותתאין למהוי בהאי חבורא זכאה דרא דהאי אתגלייא ביה דעתיד כוליה האי לאתחדשא ע"י דמשה בדרא בתראה לקיימא קרא מ"ה שהי"ה הוא שיהיה ואתפשטותיה הוא בכל דרא ודרא בכל צדיק וחכם דמתעסק באורייתא עד מניינא דס' רבוא וכו' והדברים סתומים וחתומין:

ונחזור לענין הראשון כי אין ספק שדברים אלו לא יובנו בעיון אנושי חומריים אלא בקבלה מפה אל פה או מפי אליהו ז"ל או מפי הנשמות המתגלים בכל דור ודור אל הראוים להם והרמב"ן ז"ל אחרון המקובלים קרוב לדורינו כתב בסוף הקדמת ספרו על ביאור התורה בלשון הזה וז"ל ואני הנני מביא בברית נאמנה נותנת עצה הגונה לכל מסתכל בס' הזה לבל יסבור סברא ואל יחשוב מחשבה בדבר מכל הרמזים אשר אני כותב בסתרי התורה כי אני מודיע נאמנה שלא יושגו דברי ולא יודעו כלל בשום שכל ובינה זולת מפי מקובל חכם לאוזן מקבל מבין והסברא בהם אולת ומחשבה רבת הנזקין ומונעת התועלת אל יאמין בשוא נתעה כי לא תבואהו בסברותיו רק דעה כי ידברו אל ה' סרה לא יכלו כפרה אל יהרסו אל ה' לראות וכו' ואם הרמב"ן ז"ל אחרון כל המקובלים הפליג לדבר בזה באומרו שלא יושגו דבריו בענייני הרמזים ובסודות התורה כלל ועיקר איך יעלה בדעת אנושי להבין בעיוני ובשכלו דברי אלהים חיים דברי הרשב"י ע"ה אשר דברותיו כלהבי אש אוכלה וחתומים וסתומים באלף חותמות הלא תראה כי בעת פטירתו בריש אדרת האזינו לא ניתן רשות לשום אחד מאותם שבעה עיני ה' העומדים אז אצלו לכתוב סתרי הזוהר אלא לר' אבא כנזכר שם וכך אסתדרנא לכו ר' אבא יכתוב ור' אלעזר ברי ילעי ושאר חברייא ירחשון בלבהון ועם שניתן לו רשות לכתוב מצאנו ראינו בפ' משפטים דף קכ"ג ע"ב וז"ל שאל ר"א לר' אבא כל הני תיקונים אבא גלי לון בגין דלא ליעול בכסופא לעלמא דאתי השתא אמאי צריכי לגלאה א"ל ר' אבא ההוא דכתבנא אנא מבוצינא קדישא אמינא כתבוהו לגבי חברייא דהא אינון ידעין מילין דהא אתיישבן מילין בלבן ומכאן ולהלאה סתימין מילין ע"כ. והנה עם שכבר נתן לו רשות רשב"י לכתוב וגם כי לא למד רק לאותם הז' חברים דעלו ונפקו באדרא קדישא ועכ"ז הקפיד ר' אלעזר בנו ונתכעס על זה וגם הוא עצמו עשיב לו דמכאן ולהלאה להוו מילין סתימין בגוונא אבל לשאר חכמי דורם עם היותם תנאים לבם רחב כפתחו של אולם עם

היותם כתובים הם אצלם מילין סתימים ולא אתגליין אלא לחברייא האילין בלחוד ואף גם הם בתוך מחשבות לבם ולא מן הפה ולחוץ וכמ"ש סתימים מילים בגוונא ולא אמר בינא וכן בפרשת ויחי דרי"ז ע"א אמר שם בכה ר' אבא ר' שמעון דטחנין מיניה מנא טבא וכו' ולא אשתאר בעלמא מיניה בר כמה דכתיב קח צנצנת אחת ותן שמה מלא העומר מן וכו' למשמרת לאצנעותא ואלו בהתגלייא לא כתיב והשתא מאן יכיל לגלאה רזין ומאן ינדע לון גם בפ' אחרי מות דף ע"ט ע"א וז"ל בתר דשכיב ר"ש הוו חברייא אמרי אל תתן את פיך לחטיא את בשרך ואין ספר כי לולי שרשב"י הכיר וידע ברוח קדשו כי ר' אבא היה חכם גדול ויודע להלביש ולהעלים הדברים דרך חידה ורמז שלא יבינו אפי' חכמי הדור ההוא לא היה מצוהו שיכתוב כי הנה שם באדרת האזינו עצמה דף רצ"ד ע"ב אמר כל מאן דמגלה רזין בידוע דנשמתיה לאו איהי מגופא דמלכא קדישא ובג"ד כד תפיק נשמתיה וכו' ווי לי' ווי לנשמתיה זכאה חולקהון דצדיקים דמכסיין רזין עילאין דקב"ה וכו' וכן בפ' פנחס דף רמ"ד ע"א ברעיא מהימנא ע"פ ועשירית האפה סולת וגו' וז"ל אמר רעייא מהמנא מאן דמזלזל בפרורין דנהמא וכו' וכ"ש מאן דמסר רזין דאורייתא וסתרי קבלה וסתרי מעשה בראשית אי סתרי אתוון דשמא מפרש לאנשים דלאו אינון הגונים וכו' עליה אתמר נודד הוא ללחם איה ללחמה של תורה ולית מאן דישגח עליה וכו' והנה נודע מה שכתב הרמב"ם ז"ל בהקדמת ספר המורה על משנת ולא במרכבה ביחיד וז"ל ואלו ביאור האדם העניינים אלו בספר יהיה כאלו דורשם לאלפים מבני אדם וכו' והטעם לפי שהכתיבה קיימת לדורי דורים להגונים ובלתי הגונים ורשב"י נאה דורש ונאה מקיים והגם שציוה לר' אבא שיכתוב ובהיות שיכתבם בהעלם גדול כאלו לא נכתבו כלל דמי ומעתה יוכל האדם להקשות על דברינו אלה ולומר א"כ ר' אבא טרח על חנם ללא צורך לכתוב דברים סתומים וחתומים אמנם תשובתך בצדך ממ"א תיקונים הנ"ל דבדרא בתראה יתפרנסון מהאי חבורא ועתיד לאתגליא וכו' וכן ממאמרו בתיקון ס"ט דף ק"י ע"א דעתיד כוליה האי לאתחדשא ע"י דמשה נביאה בדרא בתראה וכו' וממאמר פ' וירא דף קי"ז ע"א וכד יהא קריב ליומי משיחא אפי' רביי דעלמא זמינין לאשכחא רזין טמירין דחכמתא וכו' ולכן בראות רשב"י ז"ל ברוח קדשו ענין זה צוה לר' אבא לכתוב ספר הזוהר בדרך העלם להיותו מוצנא למשמרת עד דרא בתראה קריב ליומיה מלכא משיחא כדי שבזכות המתעסקים בו תצמח הגאולה בימינו בע"ה כנ"ל בפ' ויחי דף רי"ז ע"א על דא כתיב קח צנצנת אחת ותן שמה מלא העומר מן וכו' למשמרת לאצנעותא והבן זה מאד:

והנה אין בכל דור ודור שלא נמצאו בו אנשים יחידי סגולה ששרתה עליהם רוה"ק והיה אליהו הנביא ז"ל נגלה עליהם ומלמד אותם סתרי החכמה הזאת וכמו שנמצא כתוב בספרי המקובלים גם בעל ספר הרקנטי כתב בפרשת נשא בפ' ברכת כהנים וז"ל והפי' הא' הוא דעת החסיד רבינו יצחק ן' הרב ז"ל שהיה ג' לאליהו ז"ל כי נגלה להראב"ד ולמד לו חכמת הקבלה והוא מסרה להראב"ד בנו וגם נגלה לו והוא מסרה לבנו הר' יצחק סגי נהור שלא ראה מעולם וגם לו נגלה והוא מסרה לב' תלמידיו הא' ר' עזרא שפי' שיר השירים והב' ר' עזריאל ואחריהם נמשכה להרמב"ן ז"ל והראב"ד עצמו בספר השגותיו להרמב"ם ז"ל על הלכות לולב פ"ח גבי דין ההדס שנקטם ראשו כשר השיג עליו הראב"ד ז"ל וכתב ז"ל א"א כבר הופיע רוה"ק בבית מדרשנו מכמה שנים והעלינו שהוא פסול וכו' גם בה' בית הבחירה בפ' ששי במ"ש הרמב"ם שהנכנס למקדש בזמן הזה חייב כרת השיג עליו וכתב א"א וכך נגלה לי מסוד ה' ליראיו עכ"ל:

והנה היום אביע חידות ונפלאות תמים דעים כי בכל דור ודור הפליא חסדו אתנו אל ה' ויאר לנו ע"י השרידים אשר ה' קורא בכל דור ודור כנזכר וגם בדורינו זה אלוהי הראשונים והאחרונים לא השבית גואל מישראל ויקנא לארצו ויחמול על עמו וישלח לנו עיר וקדיש מן שמייא נחית הרב הגדול האלהי החסיד מורי ורבי כמהר"ר יצחק לוריא אשכנזי זלה"ה מלא תורה כרמון במקרא במשנה בתלמוד בפלפול במדרשים והגדות. במעשה בראשית במעשה מרכבה בקי בשיחת אילנות בשיחת עופות בשיחת מלאכים מכיר בחכמת הפרצוף הנזכר כרשב"י בפרשה

ואתה תחזה יודע בכל מעשי בני אדם שעשו ושעתידים לעשות יודע במחשבות ב"א טרם יוציאום מן הכח אל הפועל יודע עתידות וכל הדברים ההווים בכל הארץ ולמה שנגזר תמיד בשמים יודע בחכמת הגלגול מי חדש ומי ישן ואיפת האיש ההוא באיזה מקום תלויה באדם העליון ובאה"ר התחתון יודע בשלהבת הנר ולהבת אש דברים נפלאים מסתכל וצופה בעיניו נשמות הצדיקים הראשונים והאחרונים ומתעסק עמהם בחכמת האמת מכיר בריח האדם כל מעשיו ע"ד ההו' ינוקא בפ' בלק וכל החכמות הנזכרים היו אצלו כמונחים בחיקו בכל עת שירצה בלתי יצטרך להתבודד ולחקור עליהם ועיני ראו ולא זר דברים מבהילים לא נראו ולא נשמעו בכל הארץ מימי רשב"י ע"ה ועד הנה. וכל זה השיג שלא ע"י שמוש קבלת מעשיות ח"ו כי איסור גדול יש בשמושם אמנם כ"ז היה מעצמו ע"י חסידותו ופרישותו אחרי התעסקו ימים ושנים רבים בספרים חדשים גם ישנים בחכמה הזאת ועליהם הוסיף חסידות ופרישות וטהרה וקדושה היא הביאתו לידי אליהו הנביא שהיה נגלה אליו תמיד ומדבר עמו פה אל פה ולמדו זאת החכמה וכמו שאירע להראב"ד ז"ל כנ"ל בשם הרקאנטי ואף אם פסקה נבואה רוח הקדש ע"י אליהו ז"ל לא פסק וכמו שהובא בפסוק נביאים ע"פ ודבורה אשה נביאה תנא דבי אליהו מעיד אני עלי שמים וארץ הן איש או אשה וכו' אפי' עבד אפילו שפחה הכל לפי מעשיו מיד רוח הקדש שורה עליו ועד"ז הזכירו ג"כ שם ע"פ ואלה דברי דוד האחרונים ע"ש. גם נזכר בהקדמת התקונין בכתיבת יד וז"ל ואנת אליהו עתיד לאתגלייא בסוף יומיא ואית מאן דעתיד לאתגלייא ליה אפין באפין. ואית מאן דעתיד לאתגלייא ליה בטמירו בעין השכל דיליה וכו' והנה מלבד החקירות והנסיונות והמופתים אשר ראינו בעינינו מן הרב הנזכר זלה"ה הנה הדרושים והדברים עצמם אשר בחבורי זה יעידון יגידון וכל רואיהם יכירום כי דברים עמוקים ונפלאים כאלה אין יכולת בשכל אנושי לחברא אם לא בכח השפעת רוה"ק ע"י אליהו ז"ל. ולמען אל ישט לבך אל אשר תמצא בקצת ספרי המקובלים המחברים ע"פ עיון שכלם האנושי אכין לך הדרך ואשכילך בדרך זו תלך באורח מישור:

הנה החכמה הזאת היתה נגלית באתגלייא עד פטירת הרשב"י ע"ה ומאז ואילך נסתם חזון כנ"ל מאותו המאמר דפ' ויחי דף רי"ז ע"א כאשר ראה בחזיון חלומו ר' יהודה לרשב"י דהוה סליק על ד' גדפין מתתקנן וס"ת עמיה ולא שבק כל ספרי רזין עילאין ואגדתא דלא סליק לון בהדיה וכו' ואמר ודאי מדשכיב רשב"י חכמתה אסתלקת מארעא וכו' ולא אשתאר בעלמא בר כמה דכתיב קח צנצנת אחת וגו' למשמרת לאצנעותא וכו' וכל אחד מהחכמים היודעים בחכמה הזאת מאז ואילך היו עוסקים בה בהסתר גדול ולא באתגלייא ולא היה מגלה אותה אלא לתלמידו היחיד בדורו ואף זה בראשי פרקים מפה אל פה מגלה טפח ומכסה אלף טפחים והיתה החכמה הזאת מתמוטטת ומתמעטת והולכת מדור לדור עד הרמב"ן ז"ל אחרון המקובלים האמתיים והנה כל ספרי הגאונים כמו רבינו האי גאון ז"ל וחביריו כלם נכוחים למבין אין בהם נפתל ועקש אבל דבריהם בתכלית ההעלם וכן כל דברי אותם החכמים שזכרנו לעיל בשם הרקאנטי שהיה נגלה עליהם אליהו הנביא ז"ל כלם דברי אמת וגם הם סתומים בחזקת היד גם פי' ספר יצירה שמכונה בשם הראב"ד ז"ל עם היות שחברו חכם אחד אשכנזי ואינם דברי הראב"ד עכ"ז דבריו אמיתיים וגם הם סתומים ונעלמים גם ספר הנקראת ברית המנוחה היא נעשה ע"ד הנז"ל כענין מורי ורבי ז"ל כי נגלה אליו נשמת צדיק אחד והיה מלמדו וכל דבריו סתומים וחתומים כי נאמן רוח מכסה דבר היה ועמוק עמוק מי ימצאנו גם החיבור שעשה הרמב"ן ז"ל אמת ויציב ונכון וקיים למי שיבינהו כאשר הוא עצמו כתב שם בהקדמת חבורו וזכרנוה אנחנו למעלה והנה כל ספרי המקובלים האחרונים שהיו אחר הרמב"ן ז"ל אל תקרב אליהם כי מן הרמב"ן ואילך נסתרה דרך החכמה הזאת מעיני כל החכמים ולא נשאר בהם כי אם קצת ענפי הקדמות בלתי שרשיהם ועליהם בנו המקובלים האחרונים ז"ל דבריהם בשכל אנושי ומעצמך תוכל לדעת לעמוד על המבחן כי המעיין החריף יוכל לכלול ולידע רוב הקדמותיהם וכלליהם בד' או ה' ימים וכל דבריהם כפל הענין במילות שונות וכל פרי הקדמתם היא היות י' ספי' נמצאות וחברו תלי תלים של ספר' בענין אשר כללות דבריהם יכתבו בב' או בג' קונטריסים ולא כן מצינו בראשונים

וכמ"ש ז"ל ע"פ קווצותיו תלתלים שהיה ר' עקיבא דורש על כל קוץ וקוץ תלי תלים של הלכות גם ריב"ז ור' אליעזר ור' יהושע ור' עקיבא היו אומרים אם יהיו כל השמים גוילים וכל הימים דיו וכל הקנים קולמוסים וכל בני אדם לבלרין לא יספיקו לכתוב מה שקבלתי מרבותי ולא חסרתי בהם ככלב המלקק בים וכמכחול בשפופרת וכמריח באתרוג כנזכר במדרש שיר השירים רבה כי הנה התורה שמותיו של הקב"ה ונקרא תורה ע"ש הוראה שהיא להורות על בוראה יתברך מה הוא ומה ענינו וכמו שהוא יתברך אין לו רשות וסוף כן אין לתורתו קצבה ושיעור וכמש"ה ארוכה מארץ מדה ורחבה מני ים. ואנשי לבב שמעו לי אל יהרסו אל ה' לראות בספרי האחרונים הבנוים ע"פ השכל האנושי ושומע לי ישכון בטח ושאנן מפחד רעה ולכן אני הכותב הצעיר חיים וויטאל רציתי לזכות את הרבים בהעלם נמרץ והמשכילים יבינו. וקראתי שם החבור הזה על שמי ספר עץ חיים וגם ע"ש החכמה הזאת העצומה חכמת הזוהר הנקרא עץ חיים ולא עץ הדעת כנ"ל בעבור כי בחכמה הזאת טועמיה חיים זכו ויזכו לארצות החיים הנצחיים ומעץ החיים הזה ממנו תאכל ואכל וחי לעולם ואשכילך ואורך דרך זו תלך דע מן היום אשר מורי זלה"ה החל לגלות זאת החכמה לא זזה ידי מתוך ידו אפילו רגע אחד וכל אשר תמצא כתוב באיזה קונטריסים על שמו ז"ל ויהיה מנגד מה שכתבתי בספר הזה טעות גמור הוא כי לא הבינו דבריו ואם יש בהם איזה תוס' שאינו חולק עם ספרינו זה אל תשית לבך בקבע אליו כי שום א' מהשומעים את דברי קדשו לא ירדו לעומק דבריו וכוונתו ולא הבינום בלי שום ספק ואם יעלה בדעתך לחשוב שתוכל לברור הטוב ולהניח הרע אל בינתך אל תשען כי אין הדברים האלו מסורים אל לב האדם כפי שכל אנושי והסברא בהם סכנה עצומה ויחשב בכלל קוצץ בנטיעות חס ושלום לכן הזהרתיך ואל תסתכל בשום קונטרסים הנכתבים בשם מורי זלה"ה זולתי במה שכתבנו לך בס' הזה ודי לך בהתראה זאת:

וראיתי לחלק הס' לב' חלקים וכל חלק מהם יתחלק לד' שערים. החלק הא' יתחלק לד' שערים ואלו הם. השער האחד במה שהעתקתי מכתיבת יד מורי זלה"ה עצמו שביאר כמה מאמרים וכמה דרושים. השער הב' בהקדמות ששמעתי מפי מורי זלה"ה. הג' בביאור כמה מאמרים מן ס' הזוהר וס' התיקונים ושאר מאמרי רז"ל בתלמוד ובאגדות. השער הד' בביאור פסוקים נפרדים בכל הכ"ד ספרים. והחלק הב' גם הוא נחלק לד' שערים. השער הא' בביאור כונת התפילות של החול ושל השבתות וימים טובים ור"ח וחנוכה ופורים וכל המעשים והמצות הנהוגות בכל זמנים אלו. השער הב' בביאור טעמי קצת מצות וסידרתים כפי מקומם בכל פרשה מס' פרשיות. השער הג' שער רוח הקודש ביחודים והנהגות לקבל ולהשיג רוה"ק ובקצת כונות ותיקונין על קצת עבירות ודברים אחרים ולהודיע ענין חכמת הפרצוף מה ענינה וכיוצא בה. השער הד' דרוש הגלגול ובה יודיע ג"כ שרשי נשמות פרטיים של הנביאים ותנאים ואמוראים ודע כי אע"פ שחלקתי החבור הזה לח' שערים זהו ע"ד כללות אמנם אין לך אות ואות שאין בו הקדמות ואין לך שער ושער שלא נכלל מכל הח' שערים וכמו שתראה בעיניך בע"ה בהקדמ' מבוא שערים והם הקדמה כוללות כל הספרים ויהיה נחלקים ע"ד א"ב ג"ד ואח"כ יהיה ז' היכלות והן היכל א"ק היכל נקודים היכל כתר היכל או"א היכל ז"א היכל נוקבא ולאה ודור המדבר מטה וסלע ומן היכל כללות אבי"ע אח"כ כל היכל נחלק לשערי' היכל א"ק שער עצמות שער אח"פ שער העקודים כו'. סליק ההקדמה. גם צריך שתדע כי בסוף כל שער ושער כתבתי כמה דרושים שקבלתי ושמעתי מפי קצת תלמידי מורי זלה"ה ששמעו מפיו באיזה זמן שאני לא הייתי יושב שם וראיתי לכותבם בכל סוף כל שער ושער כפי עניינו ע"כ הקדמת הרב המחבר זלה"ה:

(הקדמת מוהרח"ו זיע"א על שער ההקדמות (המשך

עוד הקדמה למהרח"ו:

הקדמה שקבלתי אני הצעיר חיים ויטאל ממורי ורבי בוצינא קדישא הרב האלהי החסיד העניו כמהר"ר יצחק לוריא אשכנזי שלמד עם אליהו ז"ל. גם חברו אליהם קצת כונות התפילות וכוונות היחודים וכוונות ע"ד אמת אשר קראתיו פרי עץ חיים ליחד מאורות עליונים כאשר יבוא לפנים בע"ה וקצת ביאורי מאמרי הזוהר וביאור פסוקים ע"ד האמת ועפ"י הפשט מדרושי נשמות וגלגולים אשר קראנו בשם נוף עץ חיים:

ובענין ספרי הקבלה האמיתים הנמצאים אמר לנו מורי זלה"ה כי שלשלת קבלת הראב"ד ובנו הר"י סגי נהור ותלמידיו עד הרמב"ן ז"ל תלמידו תלמידו כולם קבלה אמיתי' מפי אליהו ז"ל שנגלה אליהם. וביאור הרמב"ן שעשה על התורה הוא עמוק מאוד ואין מי שיוכל להבינו שדבריו סתומים עד מאד והוא ספר יקר ונחמד מאד למבינים אותו וביאור ס' יצירה להראב"ד איננו להראב"ד ז"ל הנ"ל אלא חכם גדול א' והיה גדול בחכמת הקבלה וס' הנקרא ברית מנוחה הוא אמיתי וחברו חכם גדול בתורה ובחכמה ונאמן רוח וכיסה את דבריו בעומק ונעשה עפ"י נשמת צדיק א' קדמון שנגלה אליו אליהו ז"ל ולמדו. ושאר ספרי הקבלה שלאחר הרמב"ן ז"ל אל תשלח ידך אליהם כי הם בנוים בשכל אנושי ולא מקובלים לא מפני אחרונים ולא מפי ראשונים [[בע"ח כת"י של החסיד בעל יוש"ה איתא בזה"ל לא מפי ראשונים ולא מפי עליונים]]:

אלו הן הדברים ששמעתי ממורי הק' כמהר"י לוריא וכל דרוש ודרוש יש בו הקדמות וכללים שונים זה מזה מפרטי י"ס דאבי"ע ועלה בדעתי שלא לפרוד ולחלק הדרושי' ולסדר הקדמות וכללות אשר בכל דרוש ודרוש מהם כל הקדמה והקדמה בפ"ע ע"ס י"ס דאבי"ע כי בזה יהיה נקל בעיני המעיין בהם למצוא דברי חפץ תאות מבוקשו. אכן זחלתי ואירא לפי שיש בדרושים הללו דברים רבים אשר הרואה יחשוב שהם דברים המנגדים זה את זה. ולאפס הפנאי לא היה לי זמן אחרי שומעם לשאול את פי מורי זלה"ה. ינחני במעגלי צדק הדרושים האלו ולסלק ולהרים מכשול אשר בהם למאן דעאל ולא נפק. ואם ירצה האדם להעמיק את עמק מחשבתו בהם ולהעמיד על נכון מי הוא אשר ערב לבו להוסיף ולגרוע כמלא אות אחת קטנה כאשר לא שמע ולא קבל מרבו כי עונו גדול מנשוא כנז' בהקדמת הזוהר ובפ' יתרו בפ' לא תעשה לך פסל ובמקום זולתם אשר הרואה דברי זוהר ההמה תסמר שערות בשרו כנ"ז במדרש ע"פ תאלמנה שפתי שקר וכו' יתפרכון ישתתקון כו'. ע"כ עלתה הסכמתי שלא להוסיף ושלא לגרוע כמלא נימא אפי' בענין הסדר בעצמו כאשר שמעתי מפי מורי זלה"ה ואח"כ אחבר מראה מקום כל א' הקדמה בפ"ע בחיבור זה. וזה החלי בעזרת צורי וגואלי ע"כ מכת"י הרח"ו זלה"ה:

זאת לוקחת ומועתקת מס' פע"ח שבדמשק מכת"י הרח"ו ז"ל בעצמו וז"ל:

אמר הצעיר והזעיר הרח"ו בראותי תשוקת החרדים אל דבר ה' ראיתי לחבר הס' הזה ולהאיר עיניה' בקצת הקדמות שקבלתי ממורי זלה"ה כאשר אבאר ומהם תוכל לאחוז ולקחת מעץ חיים כאשר תראה בעז"ה דברי בנוים על הקדמו' נעלמות שנתגלו למורי זלה"ה ברוה"ק עפ"י אליהו ז"ל. והיום אביע חידות ונסים ונפלאות תמים דעים כי כמו שבכל דור ודור אלהי הראשונים ואחרונים הפליא חסדו עמנו כן היום הזה חשף את זרוע קדשו ושלח לנו עיר וקדיש מן השמים נחית הרב החסיד המקובל האלהי [כרשב"י] בדורו כמהר"י לוריא זלה"ה וממצר מצרים קראנו י"ה ועננו במרחב י"ה בארץ קדושה ורחבת ידים עיר גדולה לאלהים של חכמים ושל סופרים צפ"ת תובב"א גליל העליון כי שני שנים קודם פטירת הרב זלה"ה בא אנוס ממצרים עפ"י הדבור כי כן הוגד לו ברוה"ק כי הגיע עת פקודת רוחו להשיבה אל מקומה לאלהים אשר נתנה לו וגם זה במצרי' נצטוה עפ"י הדבור והפקיד מזער מקצת חכמתו הגדולה והנפלאה כי כן ציוהו במתיבתא דרקיע לחיות שארית בארץ והדברים עתיקים כבשים ללבושך ואז בעלותו מארץ מצרים סמך ידיו עלי והאיר עיני בקצת הקדמות אמיתיות שורשיות שמסרו לו ממתיבתא דרקיע וקוב"ה להחיות שארית בארץ ומפי אליהו ז"ל שנתגלה אליו תמיד ורשותא יהבי ליה לגלות תמיד רזין סתימין על התיקונים והזוהר שלא נתגלו מימות רשב"י ואילך ולולא כי יגורתי מפני

אף וחמה קנאה המתגבר עלי ימצאו באנשי דורנו חכמים בדעתם ויקשו ערפם לבלתי האמן כי יש אלהים בארץ ויראתי פן מקנאתם בשומעם גדולתו ונפלאותיו ח"ו יטילו פגם בקדשים ויאמרו מאן גבר בגוברין הלא גם בנו דבר ה' ולולא זאת הייתי מספר מקצת דרכיו ונפלאותיו אשר עיני ראו ולא זר דברים מבוהלים לא נראו בכל הארץ מימות תנאים כרשב"י וחביריו ומרשב"י עד הראב"ד ז"ל היתה החכמה הזאת הולכת מפה אל פה ואליהו ז"ל נגלה אליהן לקצת מהחכמים עד הרמב"ן והרמב"ן ז"ל עד מורי זלה"ה לא היה מי שישיג חכמה זו על אמתתה כמוהו כי היה יודע במשנה ותלמוד ואגדות ומדרשות ע"כ דבר ודבר כמה פנים בפרד"ס ומעשה בראשית ומעשה מרכבה בשיחות עופו' ובשיחות דקלים ואילנות ועשבים בסוד כי אבן מקיר תזעק ושלהובי פחמים ובשיחת מלאכים והיה מדבר ברוחות מהגלגולים רוח טוב ורוח רע והיה מכיר בריח הבגדים כמו אותו ינוקא דפ' דברים ובעופו' אלמים ומביא נשמת אדם בעודו חי ומדבר עמו כל צורכו וחפצו ואח"כ מסירהו [נ"א מחזרים להם] והיה רואה נשמות בעת צאתם מהגוף ובבתי הקברות ובעלותן בכל ע"ש לג"ע והיה מדבר עם נשמת הצדיקי' שהם בעה"ב והיו מגלין לו רזי תורה וגם היה יודע חכמת הפרצוף ושרטוטי הידים ופתרון חלומות על אמיתתם ובגלגולים ישנים וגם חדשים והיה מכיר במצח אדם מה מחשב ומה שחלם ומה פסוק קרא בעליית נשמתו לג"ע בלילה והיה מלמד פי' שורש נשמתו והיה קוראו במצחו זכיות ועבירות שחישב והיה נותן לכל א' ואחד תיקון [עונם ולחברים נתן להם יחודים לכל אחד] כפי הבחי' המיוחדת או לשורש נשמתו האחוזה בשורש של אדה"ר והיה יודע כמה טעיות נפלו בספרים והיה יודע להכות בסנורים והיה יודע כל מה ששנו החברים והיה מלא חסידות ודרך ארץ וענוה ויראת ה' ואהבת ה' ויראת חטאו וכל מדות טובות ומע"ט היה בו וכל זה היה יודע בכל עת ובכל שעה ורגע וכל החכמות האלו תמיד היו מונחים בחיקו ועיני ראו ולא זר וכל זה השיג מרוב חסידותו ופרישותו אחר התעסקו ימים רבים בספרים ישנים גם חדשים בחכמה זו ועליהן הוסיף חסידות ופרישות וטהרה וקדושה וזהו הביאו לידי רוה"ק והיה אליהו ז"ל נגלה לו תמיד וזה ידעתי מפיו באמונה ואף אם אין גילוי בדורינו זה לנביא וחוזה אפ"ה לא נמנע רוה"ק מלהיות מרחפת על פניו המאירות הראוין לו כמ"ש מענין הראב"ד ז"ל והנה הדברים עצומים והם יתנו עידיהן אשר יצדקו ויעידון ויגידון בחיבור זה כל רואיהם יכירום כי דברים כזה אי אפשר לשום אדם נברא להשיג בשום שכל ומדע לולי עפ"י הופעת רוה"ק ממרום וע"י אליהו ז"ל כנזכר בתיקונים דאת עתיד לאתגלייא בסוף יומייא וכו'. ואלו באתי לכתוב כל אשר קבלתי ממורי זלה"ה לא יספיקו כל עורות אילי נביות כמפורס' לקצת ולשומעי' לקולי בחברתי. אמנם רצוני להעלות על הספר קצת מהקדמות הכרחי מאוד מה שהורשיתי לכתוב ואף גם בקיצור נמרץ כמציץ מן החרכים וקראתיו שם הספר עץ חיים על שמי וע"ש החכמה אשר טועמיה חיים זכו ואכל ממנו וחי לעולם שכולו ארוך עכ"ל:

עוד הקדמה למוהרח"ו זלה"ה אני הכותב משביע בשמו הגדול ית' לכל מי שיפלו הקונרטסים אלו לידו שיקרא הקדמה זאת ואם אותה נפשו לבוא בחדרת החכמה זאת יקבל עליו לגמור ולקיים כל מה שאכתוב ויעיד עליו יוצר בראשית שלא יבוא אליו היזק בגופו ונפשו ובכל אשר לו ולא לאחרים תחת רודפו טוב והבא לטהר ולקרב ראשית הכל יראת ה' להשיג יראת העונש כי יראת הרוממו' שהוא יראה הפנימית לא ישיגוהו רק מתוך גדלות החכמה ועיקר מגמתו בידיעה הזה יהי' לבער קוצים מן הכרם כי לכן נקראים העוסקים בחכמה הזאת מחצדי חקלא ובודאי שיתעוררו הקליפות נגדו לפתותו ולהחטיאו לכן יזהר שלא לבוא לידי חטא אפי' שוגג שלא יהיה להם שייכות בו לכן צריך ליזהר מהקלות כי הקב"ה מדרדק עם הצדיקים כחוט השערה לכן צריך לפרוש עצמו מבשר ויין כל ימות השבוע וצריך הזהרת סור מרע ועשה טוב ובקש שלום בקש שלום צריך להיות רודף שלום ולא להקפיד בביתו על דבר קטן וגדול וכ"ש שלא יכעוס ח"ו:

וצריך להתרחק בתכלית הריחוק סור מרע:

א ליזהר בכל דקדוקי מצות ואפי' בדברי חכמים שהם בכלל לא תסור:

ב לתקן המעוות קודם שיבא לעוה"ב:

ג יזהר מהכעס אפי' בשעה שמוכיח את בניו לא יכעוס כלל ועיקר:

ד גם צריך ליזהר מהגאוה ובפרט בענין הלכה כי גדול כחה והגאוה בזה עון פלילי:

ה' בכל צער שיבא לו יפשפש במעשיו וישוב אל ה':

ו גם יטבול בעת הצורך לו:

ז גם יקדש א"ע בתשמיש המטה שלא יהנה:

ח שלא יעבור כל לילה ויחשוב בכל לילה מה שעשה ביום ויתודה:

ט גם ימעט בעסקיו ואם אין לו פרנסה כי אם ע"י משא ומתן יכין יום ג' ויום ד' מחצי היום ואילך ובכונה שהוא לעבודת קונו:

י כל דבור שאינו של מצוה והכרחי יהיה זהיר ממנו ואפי' דבר מצוה ימנע בשעת התפלה:

ועשה טוב:

א לקום בחצי הלילה ולעשות הסדר בשק ואפר ובכי גדול ובכונה כל אשר יוציא בשפתיו. ואח"כ יעסוק בתורה כל זמן שיוכל להיות בלי שינה ובלבד שחצי שעה קודם עלות השחר יתעורר לעסוק בתורה:

ב ילך לבה"כ קודם עלות השחר קודם חיוב טלית ותפילין להזהר שיהיה מי' ראשונים:

ג קודם שיכנס ישים אל לבו מ"ע ואהבת לרעך כמוך ואח"כ יכנס:

ד להשלים רמז צדיק בכל יום שהוא צ' אמנים ד' קדושות י' קדשים ק' ברכות:

ה שלא להסיח דעתו מהתפילין בעת החפילה זולת בעת העמידה ועסק התורה:

ו צריך שיהי' עוסק בתורה מעוטף בטלית ותפילין:

ז לכוין בתפלה הכונות כמ"ש בע"ה:

ח שישים תמיד נגד עניו שם בן ד' אותיות הוי"ה ויזדעזע ממנו כמ"ש שויתי ה' לנגדי תמיד:

ט שיכוין בכל הברכות בפרט בברכת הנהנין:

י צריך שיהיה עמל בתורה פרד"ס שנאמר או יחזיק במעוזי ואל יחשוב שיגלו לו רזי התורה בהיותו ריק כדכתיב יהב חכמתא לחכימין וצריך ליזהר שלא יוציא בשפתיו בחכמה זו מה שלא שמע מאדם שראוי לסמוך עליו וכאזהרת רשב"י וחבריו השגת החכמה תנאי הראשון צריך למעט דבורו ולשתוך כל מה שיוכל כדי שלא להוציא שיחה בטילה כמאמר רז"ל סייג לחכמה שתיקה גם תנאי אחר ע"כ ד"ת שלא תבינהו תבכה עליו כל מה שתוכל. גם עלית הנשמה בלילה לעולם העליון שלא תשוט בהבלי העולם תלוי שתישן בבכיה ומרת עצבות מגונה עד מאוד ובפרט להשיג חכמה והשגה אין לך דבר מונע השגה יותר מזה. גם בענין השגת האדם אין לך דבר שמועיל כמו הטהרה והטבילה שיהיה האדם טהור בכל עת ומורי זלה"ה עם היות שהיה לו חולי השבר שהקור מזיק לו עכ"ז לא היה מונע מלטבול בכל עת:

העתק ממהרח"ו זלה"ה לבל יפול לב האדם בהתעסקו בחכמה זאת כמ"ש כל מאן דעייל ולא נפיק טב ליה דלא אברי פשטי הדברים שהנכנס בחכמה זאת צריך שידע לכנוס ולצאת. אמנם מי שרוצה לכנוס ולא ידע לצאת וכמעשה דד' שנכנסו לפרדס שר"ע א' מהם שידע ליכנס וידע לצאת כי הכיר והשיג הדבר על בוריו אמנם אחרים נכנסו ולא השיגו ולא ידעו לצאת מתוך החקירה הזאת בשלום ולזה כפר אלישע אחר והנה בסבא פ' משפטים אמר בר יוחאי לעייל וליפוק וכו' לכן אסור לעסוק בחכמה הזאת אם לא שכבר נכנס בחקירות ויצא בשלום ולא נשאר בתוכו מבוכות וספקות ונלע"ד שאין הכונה כפשוטו שא"כ לא ימצא בדור הזה כמו רשב"י שיבאר לו ספיקותיו. לכן לעד"נ שגם אם האדם מובטח שאעפ"י שיראה לו כמה ספיקות ודברים תמוהים יאמר בלבו רק מחסרון שכלי אני לא משיג ולא שח"ו בדבר עצמו יש פקפוק לזה האיש מצוה ללמוד עמו שמתוך כך מתוך שלא לשמה בא לשמה ואין אסור אלא למי שאין לו כח לעמוד בהיכל המלך ויבא לידי כפירה ח"ו וזה בחשבו כי הוא חכם גדול ואין העדר מצדו עכ"ל:

הקדמה קטנה מצאתי בע"ח של ר' נחמיא השייך להקדמה וז"ל הס' הזה הוא מכת"י מהרח"ו ז"ל דהיינו מכמה אופנים ותחלה נמצא ס' א' שלם התחי' בזה"ל ליקוטי הקדמות והס' שמנוהו באמצע הס' ונק' מהדורא תניינא ושמנוהו בפנים אח"כ נמצא דפים קטנים קרועי' מתולעים וטרח טרחא גדולה מאד החכם מוהר"ר יעקב צמח נר"ו מירושלים תוב"ב עד שסדרם על נכון כאשר תחזנה עיניכם ונק' מהדור' בתרא ושמנהו סביב הס' הראשון אח"כ נמצא אצלינו מכת"י החכם הגדול מוהרח"ו ז"ל במהדורי קמא דרושים שלא הזכירם הרב ז"ל בחיבור זה ושמנוהו ג"כ איש על מקומו ונק' מהדורא קמא ולמען ידע כל המעיין שורש כל דבר מהיכן בא כתבנו זה אע"פ שנלע"ד שיפה דרכו זה מהדורא קמא איש על דגלו עכ"ז כתבנו שרשים אלו שאם ירצה המעיין לשנות יוכל לשנות אבל בב' המדורו' ב' וג' אין כח בידינו לשנות כי כן נמצא מכת"י הרב זלה"ה:

לשון החכם הגאון מהר"ר יעקב צמח נר"ו בהקדמה ספרו רנו ליעקב וז"ל:

עוד נ"ל כי גלוי חכמה זאת עתה בדורות גרועות הוא כדי שיהיה לו מגן עתה לאחוז בלבב שלם באבינו שבשמים כי באותן הדורות הרוב היו אנשי מעשה וחסידים והמעשים טובים היו מצילין אותן מפני המקטרגים ועתה רחוקים משורש העליון כמו השמרים בתוך החביות מי יגן עלינו אם לא קריאתינו בחכמה זאת הנפלאה והעמוקה ובפרט ע"ד שכתב הרב ז"ל שהנסתרות נעשו עתה כמו נגלות כי בדור הזה מושל הזנות ומלשינות ולה"ר ושנאה שבלב ונתפשטו הקליפות באופן שמתבייש האדם לנהוג דברי חסידות וה' יגן עלינו וימחול לעונינו אכי"ר עכ"ל. עוד העתק מל' מהרי"ץ בהקדמת ספרו וז"ל דברים הבאים בתוך הקדמות מפי דרושים אלו ודברים אלו אמת ויציב עכ"ל:

להרח"ו דע כי קצת מחברינו כתבו להם ספרים מה ששמעו ממורי זלה"ה וזולתו על שמו וכולם כתבו הדברים בתוספת וגרעון כפי בחינת הכותבים וידיעתן ובהבנתן הניחו מקום למה קושיות לכן אין לסמוך על אותן הספרים וצריך להרחיק מהם. ודע כי כל מה שכתבתי כאן הכל שמעתי ממורי זלה"ה לכן כתבתי הכל בחיבור אחד לבד ומה ששמעתי מהחברים משם מורי זלה"ה מה שדרש וגילה להם קודם שלמדתי עמו הכל כתבתי ג"כ לבדו וע"ש אמרו מפי מורי זלה"ה:

השמטות להגהות וביאורים מה"ר שב"ח:

בדרושי נקודות פ"ד בדף ל"ח ע"ב בהגהות וביאורים סוף אות ו' בענין יציאת המלכים בעולם התוהו אם שיצא החסד קודם כמ"ש בע"ח או הגבורה קודם כמ"ש בספר הליקוטים. הנה האמת הוא כי אלו ואלו דברי א"ח והוא ע"פ מה שהכריע הרח"ו זללה"ה בשער הקדמות דף י"ט ע"ד והובא דבריו בע"ח שער התיקון פ"ד כי היה ב' מיני מלאכים א' מה שיצאו מהעינים והם העגולים וא' מה שיצאו מהטבור והיסוד וצפ"ר והם היושר. וידוע הוא כי היושר והעגולים הם בחי' חו"ג. והנה בהמלכים דיושר יצא מלך החסד מקודם כמ"ש בהע"ח. ובהמלכים דהעינים

שהם העגולים והם בחי' הגבורות יצא מלך הגבורות מקודם וכמ"ש בספר הליקוטים והגר"א בס"ד כי בהגבורות יצא הגבורה מקודם. ויש בזה עוד דברים עתיקים הרבה אלא שאין כאן המקום לזה:

בדף מ"ו ע"ג שורה ה' בהגהת מהר"צ ולא ירדו הכלים לבריאה כו' הנוסחא הזאת נדפס מע"ח כת"י אמנם בכל ספרי הדפוס כתיב ולא אמר ירד הכלי כו' ועיין בספר קול ברמה דפוס קארעץ דף ע"ב ע"א:

מ"ש הרב בשער א"א פ"ט בהתיקון י"א מהי"ג ת"ד שהוא תי' ופשע אמר שם הרב ז"ל י"א ופשע הוא היות אלו השערות קטנות שוין בארכם ולא נפקי דא מן דא עכ"ל הרי לנו דעת הרב זלה"ה שהתיקון י"א אינן שערות מיוחדים בפנ"ע אלא רק אותן השערות קטנות עצמן שבתיקון י' מה שהם שווים בארכם בהשוואה א'. הנה אותה ההשאווה הלא נחשב לתיקון בפנ"ע והוא תיקון י"א וכן אמר ג"כ בפע"ח שער הסליחות פ"ד וכן הוא יותר מפורש בשעה"כ דרושי ויעבור דרוש ג' עיי"ש והנה הגם שכן משמע לכאורה באד"ר דף קל"א ע"א ודף קל"ד ע"א. אמנם פליאה נשגבה מאד מאד כי בספרא דצניעותא פ"ב מפורש בביאור גמור שהם שני מיני שערות ממש כי תיקון י' הם זעירין. אבל תיקון י"א הם רברבין יעו"ש ותמצא. ועיין שם בביאור הגר"א סוף תיקון י"א שאמר שם כי תיקון י' הם זעירין ומתערבין ותיקון י"א הוא רברבין ובשיעורא שלים עכ"ל והוא פליאה נשגבה להבין דעת האר"י זלה"ה ומצוה גדולה לישב. אח"כ האיר השי"ת את עיני וראיתי כי האר"י זלה"ה היו לו קצת נוסחא אחרת בס"ד וכן היה בנוסחא שלו עשיראה חפיין זעירין על גרונא דיקירא רברבא חד סרי מתשערין בשיעורא שלים עיין בעמק המלך בשער דיקנא קדישא (בדף ס"ו ע"א וע"ב) פי"א ופי"ט ותמצא שם שגם נוסחא שלו היה כמו כן וא"כ ברור הדבר שכן היה ג"כ בנוסחת האר"י זלה"ה ברוך ד' שהאיר את עיני:

בשער הולדת או"א פ"ד דף פ' ע"ג שורה כ"ד כי בתחלה המעוררת כו' בס' קול ברמה הנוסח כי 'מתחלה מתעורר שם וז"ס כו':

'שם פ"ה סמוך לסופו חצי היסוד דרישא עילאה שנשאר כו' צ"ל דרדל"א שנשאר כו':

בשער מ"ן ומ"ד דרוש ח' (בדף ע"ג ע"א) בהשמ"ש אות א' צ"ע מהיכן נמשך כו' בספר שעת רצון (מהחבר יפה שעה) כת"י בדף צ"ו ע"א ע"ז תירוץ נכון וז"ל שם סוד הדברים הוא במה שידוע שבצאת הנשמות מלמעלה לבוא בעוה"ז בתחלה יוצאים בסוד זו"ן הזכר מן חסדים והנוקבא מן הגבורות. והם מתייחדים בבריאה כנודע ואז הזכר משפיע בנוקבא סוד ההוא בחי' רוחא וזה נשאר תמיד בה ולכן בבואה בעוה"ז האורח נמשך לה מזה וכל חיותה ממנו ובזה יבוא הכל על נכון עכ"ל:

שער מ"ן ומ"ד דרוש י"א בסוף סימן מ"ז שם שהם עצמן מזדווגים עם המלכות כו' עיין ביאור הדברים בספר מקדש מלך על פ' בראשית דף ו' ע"א בדברי המתחיל לרחוק דא יעקב ע"ש:

בשער השמות פ"ד ד"ה הכתב איתא שם נ"א עיין בשעה"מ וכן בטעמי מצות וכן בספר הליקוטים בפ' נח בפסוק שופך דם האדם ותראה שם שהעיקר הוא כנ"א:

בשער השמות פ"ה. בציור הק"כ צרופי אלהי"ם. והנה כל האותיות דהק"כ צירופים הם ת"ר אותיות והם כנגד הפ"ר דינין והש"ך דינין שהם דינין דדבורין ודינין דנקודין (כמ"ש בשער הכוונות דף צ' ע"ב). והם בס"ה ת"ר כמספר האותיות דהק"כ צירופים. והוא דבר נפלא. והערתי לזה הסידור הקדוש קול יעקב להמקובל בעל שעגה"ע:

הודעה ואזהרה לפני לימוד חכמת הקבלה

הודעה ואזהרה (מרב מקובל אחד):

על הרחקת הגשמיות הנראה במשלים שבאו בספרי הקבלה ובפרט בספרי האר"י ז"ל. (נדפס זאת בסוף ספר קל"ח פתחי חכמה וכאן נסדר בסדר אחר ובהוספות):

א) הרב הגאון ר' חיים ויטאל ז"ל כתב בהתחלת ספרו שער ההקדמות (שנדפס בירושלים) בזה הלשון. ואמנם דבר גלוי הוא כי אין למעלה גוף ולא כח בגוף חלילה וכל הדמיונות והציורים אלו לא מפני שהם כך חס ושלום אמנם לשכך את האוזן לכשיוכל האדם להבין הדברים העליונים הרוחנים בלתי נתפסים ונרשמים בשכל האנושי לכן ניתן רשות לדבר בבחינת ציורים ודמיונים כאשר הוא פשוט כו' וכמו שאמר הכתוב כי לא ראיתם כל תמונה וכאלה רבות ואמנם יש עוד דרך אחרת כדי להמשיל ולצייר בה הדברים העליונים והם בחינת כתיבת צורת האותיות כי כל אות ואות מורה על אור פרטי עליון וגם תמונה זו דבר פשוט הוא כי אין למעלה לא אות ולא נקודה וגם זה דרך משל וציור לשכך את האוזן כנזכר עכ"ל הרח"ו ז"ל שם:

ב) ושם דף למ"ד עמוד ד' כתב הרח"ו ז"ל בזה הלשון כבר ידעת כי אין לנו רשות לעסוק קודם האצילות עשר ספירות ושלא לדמות שום צורה ודמיון כלל חלילה וחס [פי' אפילו בדרך משל אין לנו רשות] אבל מן עשר ספירות ולמטה אפשר לדבר בדרך משל ודמיון עכ"ל הרח"ו ז"ל שם. פי' שמשם ולמטה אפשר לדבר אך הוא הכל בדרך משל. וכ"כ בספר שומר אמונים בוויכוח שני בשם האר"י ז"ל. וע"ש עוד בשומר אמונים שם שהאריך להוכיח שענין הצמצום שכתב האר"י ז"ל הוא משל וכתב שבדברי האר"י ז"ל מפורש כן יעו"ש. (ויעויין בעץ חיים התחלת שער אח"פ ע"ש):

ג) והגאון מהר"ח מוואלאזין זצ"ל בספרו נפש החיים שער ג' פ"ז כתב הלשון ומודעת שכל דברי האר"י ז"ל בנסתרות משל הם עכ"ל [ובוודאי כן הי' מוסכם ג"כ מרבו הגר"א ז"ל]:

ד) ויעויין בתיקוני זוהר תיקון ע' דף ק"ל ע"א לעילא לית גוף ולא גויה כו'. ובמגיד מישרים פ' מקץ כתב בזה"ל ולאו דאיכא לעילא איבריא ח"ו אלא הכל דוגמא כאשר ידעת. ויעויין בזוהר בא ברעי' מהימנא דף מ"ב ע"ב ופ' פנחס רנ"ז ע"ב ובס' עבודת הקודש חלק היחוד פי"ב ופי"ג ע"ש ויעויין בנפש החיים בשער ב' מן פרק שני והלאה ובספר קנאת ד' צבאות חלק א':

ה) ובספר כנפי יונה מהרמ"ע מפאנו ז"ל בתחלתו כתב בזה"ל ניתן לנו רשות לעשות משל באיברי גופינו כו' אבל אתה חכם טהר רעיונך ומחשבתויך ולידע שלמעלה אין שום אבר גשמי ח"ו הזהר בנפשך מאוד ואעפ"י שאנו עושים משל כו' עכ"ל:

ו) ובריש ספר מקדש מלך (ונדפס ג"כ בספרי הזוהר החדשים באזהרה) כתב בשם הרא"י ז"ל בזה הלשון. אל יפתוך רעיונים לומר שיש במקום הנאצלים העליונים מראות וגוונים. כי הסוברים כן הם קרואי שאול ובה הם נידונים על כי יחפאו דברים על אדוני האדונים. כי אין שם שום גוון ולא מראה רואה ואינו נראה המתגאה על כל גאה כו' עכ"ל:

ז) ובהקדמת הגאון הרמ"ח לוצאטי ז"ל לספרו קנאת ד' צבאות. התב שם על הכת הרעה הטועים בפי' דברי רשב"י ז"ל בזה הלשון. קנאת ד' צבאות תעשה זאת סמל הקנאה העגל הזה יצא ראשונה לקחת משל לנמשל ולדון תוכו כברו. והרשות הנתונה לנביאים לדמות צורה ליוצרה היתה להם למוקש לעוות אמרי יושר ולסלף דברי צדיקים. כי לא יחפוץ כסיל בתבונה. העמיקו שחתו לחשוב עליו מחשבות לומר התירו פרושים את הדבר אשר צוה ד' אלקינו אותנו לא תעשה לך פסל וכל תמונה כי נתן נתנו גוף ומקרי גוף אל יוצר האדם חלילה לנו כו' עכ"ל. וכתב אח"כ על הטעות הנ"ל בזה הלשון. כי שקר המפורסם נקל להמלט ממנה והכל יודעים כי אחד

אלקינו ואין עוד אחר וצדיק באמונתו יחי' להסיר ממנו תבנית כל גוף וכל מקריו וכאשר לא ירעו דבריו אשר בפי נביאיו הזכיר שמו במקרי הגוף האלה כי ידענום אשר המה למשל ומליצה כן לא ירעו ולא ישחיתו חכמת יושר אם מצאנום בפי חכמיו עכ"ל:

ח) וזה לשון הרמ"ח לוצאטו ז"ל בספרו קל"ח פתחי חכמה סי' ז'. זה ודאי שכל כך דברים שאנו מזכירין בספירות דברי צורה וגשמית א"א להיותם כך בהם בשום פנים כי זה הי' ככפירה ח"ו ומקרא מלא הוא כי לא ראיתם כל תמונה כו' ואם היסוד זה אנו משימין כהוגן כו' וע"ש באורך:

ט) ויעויין שם באורך הס' ז' ח' ט' יעו"ש היטב ותמצא מבואר. שבאמת בעצם משל הם וגם המשל קודש לד' ובו הי' השי"ת מודיע ומראה להנביאים עניני הנמשל ועל דרך שכתב הרמב"ם בהלכות יסודי התורה פ"ז הלכה ג' (כמו הסולם שראה יעקב אבינו כו' והוא הי' משל כו' וכמו המקל שקד שראה ירמי' כו' ויעו"ש הלכה ז' שרק אך במשה רבינו לא הי' משל בנבואתו ע"ש). וע"ש בפ"ח סי' ט' שהוא רק כראית הנשמה כו' ויעויין עוד מזה בספרו חוקר ומקובל בהתחלתו בד"ה ואי זה וד"ה הרי כבר תרצת בעצמך כו' ויעויין בזה באורך בספרו דעת תבונות דף ל"ה ל"ו ע"ש:

י) ובביאור הגר"א ז"ל על ריש אדרא רבא (שנדפס אצל ביאורו על ת"ז) על מ"ש בא"ר פתח ר"ש ואמר ארור האיש אשר יעשה פסל כו' כתב הגר"א ז"ל בזה"ל הי' ירא שלא יגשמו ח"ו במחשבתם עכ"ל ע"ש [ונראה לענ"ד שלא למען אלה העומדים אז לפניו הוצרך לזה שבוודאי המה לא היו טועים בזה רק באשר דבריו נכתבו וגם ידע שיגיעו דבריו לתלמידיהם ותלמידי תלמידיהם ועתיד להתגלות בסוף לכן הקדים זאת להסיר מכשול וע"ד שאמרו חכמים הזהרו בדבריכם שמא כו' וישתו התלמידים כו']:

יא) ובליקוטי הגר"א ז"ל שנדפס סוף ספר מגן וצינה ונדפס ג"כ בסוף ספרא דצניעותא החדשים כתב הגר"א ז"ל בזה הלשון. דע כי אין סוף ב"ה אין לחשוב בו כלל וכלל כו' וכ"ש בא"ס ב"ה ית"ש שאסור לחשוב בו כל לו אפילו א"ס אסור לקרותו ומה שאנו מדברים בו ובספירות הכל מרצונו והשגחתו שידוע מצד פעולותיו וזה הכלל לכל דרכי הקבלה. וידוע כשם שהוא בבלתי תכלית כן רצונו וזהו א"ס לרצונו הפשוט ואף בזה אסור לחשוב כלל כו' עכ"ל הגר"א ז"ל באורך. ויעויין בביאור הגר"א על רעי' מהימנא בזוהר בא דף מ"א ע"ב במ"ת בד"ה דכל חיוון כו' כי זהו כלל גדול שאסור לחשוב במהותו ורק מצד גבורותיו ומעשיו כו' וכ"כ בספר אדיר במרום להרמח"ל ז"ל דף נ"ט ע"א וז"ל הנה מה שאנו מדברים במאציל ב"ה הנה כבר פשוט הוא שאין אנו מדברים רק בבחינת פעולותיו ולא בבחינת מהותו ועצמותו כלל ותדע שאפילו מה שאנו מזכירין אותו בשם אין סוף ב"ה אין הכוונה על עצמותו כלל אלא על פעולותיו עכ"ל וע"ש. וע"ע בנפש החיים שער ב' פ"ב ופ"ג באורך מזה. ויעויין עוד בפי' הגר"א ז"ל על רע"מ בהשמטות שבסוף ח"א מהזוהר דף י"ח ע"ב במ"ת בד"ה ויחלום כו' שידוע שעצמותו ית"ש אין כל נברא בעולם הן למעלה ובכל העולמות ולא הי' ולא יהי' שום נברא שיכול להשיג שום השגה כו'. יעו"ש באורך ובביאור על כמה ענינים ע"ש:

יב) ואמנם מה שנתבאר שהוא רק משל זהו בעולם האצילות שנקרא ג"כ עולם רק בדרך משל.) אך בעולם הבריאה והיצירה והעשיה. והיינו בבחינת רוח ונפש שלהם שם יש הרבה דברים שאינם משל כי שם (בבחינות רוח ונפש דוקא) מדובר ג"כ בנבראים ממש רוחין ונהורין הכל לפי הענין וכמבואר בארוכה בהיכלות שבזוהר דבראשית ופקודי ובביאור הגר"א ז"ל שם. ורק בבחינת הנשמה שלהם בזה מדובר ג"כ בדרך משל ע' ביאורי הגר"א ז"ל על היכלות דבראשית דף מ"א ע"ב הכל ראשון בד"ה כד אתכליל כו' בספר חוקר ומקובל בד"ה דע שרצה העלין כו' ובד"ה דע שהדבר פשוט כו' ובד"ה כבר ראית כו':

יג) וזה לשון הגר"א בליקוטין שנדפס סוף ס' ספרא דצניעותא. והנביאים לא השיגו אלא

ביצירה ודניאל בראש עולם העשיה תחתית עולם היצירה כו' והולך ומתמעט עד שבדורותינו אין משיגים אלא בעקב עשיה כו' וכל מה שאנו מדברים בא"ק ואבי"ע הכל בעולמות התחתונים מאוד שבכל עולם יש אבי"ע וכל הבחינות אלא כו' לכן מדברים דרך משל ואינם מבינים כלל כי יחזקאל אמר בדרך חידה שהי' בחו"ל ובסוף הבית וזכרי' מראות סתומות ואין אתנו יודע עד מה עד אשר יערה רוח ממרום עלינו עכ"ל הגר"א ז"ל שם:

ויעו"ש עוד בליקוטי הגר"א שבס"ס ספרא דצניעותא ביאור על כמה ענינים ביאור העשרת ספירות וענין הצמצום (הקו שבר"ס עץ חיים. וענין עיגולים ויושר ועוד הרבה ענינים ע"ש):

ויעויין בחוקר ומקובל שנדפס מחדש בעשרה פרקים שלו שם נדפס על כמה דברים מראה מקומות להמקומות שמבואר שם קצת מפנימיות הענינים וע' בספר פתחי שערים שנדפס מחדש. בנתיב הראשון:

ובסוף ספרא דצניעותא מסיים זכאה מאן דעאל וידע שבילוי ואורחוי ופי' הגר"א ז"ל שבילוי סתימוי. וארחו גילויו כמו משל ומליצה עכ"ל הגר"א ז"ל פי' המשל של החכמה והנמשל של החכמה וכלשון הכתוב להבין משל ומליצה דברי חכמים וחידותם. [וכבר האריכו בזה הרבה בס' המקובלים בהקדמותיהם וע' אזהרת המגיה בתיקון שבעין. ובהקדמת ס' מגן דוד להרדב"ז ז"ל]:

(ע"כ ההודעה והאזהרה):

ולדוגמא נציין קצת ענינים למקומות שמוזכר שם קצת מפנימיות הדברים או קצת הסבר ע"ס אלף בית:

אדם ואיברי האדם. המוזכר בספרים בכלל יעויין בס' קנאת ד' צבאות חלק א' בארוכה. וכעין דבריו בקיצור כתב הגר"א בליקוטיו שבסוף ס' ספרא דצניעותא וז"ל שם והנה כפרטי הנברא כך פרטי הרצון אף שיכול להברא ברצון א' וכו' ובדוגמת זה נברא האדם מספר האיברים והגידים ושאר הפרטים כמנין כללי העולמות וכל אבר מסודר לעולם א'. ובנשמה כ"כ כחות ואיכיות כמנין האיברים ומתפשטין בהן כו' וזהו שמכנין לספירות בשם אדם עכ"ל הגר"א ז"ל שם:

ויעויין עוד בנפש החיים שער א' פ"ו ושער ב' פ"ה באורך ויעויין קל"ח פתחי חכמה סי' י"ב וסי' י"ז וסי' ע' ועד' דעת תבונות דף י"ד ט"ו:

אור והארה. וז"ל הקל"ח פ"ח סי' ה' האלקות לא תוכל לקרותו בשום שם או מלה אמנם כאשר בלא שם לא תוכל לקרות ולדבר ע"כ צריך לקרות אותו באיזה שם. אבל נבחור את שיוכל להיות רחוק ממנו פחות מהאחרים כו' ותבין שאין זה הארה ממש כו' אלא מה שיקראוהו הארה לתת לי איזה שם עכ"ל:

אור פנימי ואור מקיף. ע' פתחי חכמה סי' כ"ח כ"ט. ובליקוטי הגר"א שבס"ס ספרא דצניעותא שם בד"ה וכל א' מעיגולים אלה כו':

אחור ופנים ע' דעת תבונות דף למ"ד ע"ב וקפ"ח סי' ע"ו וסי' קל"ה ארך אנפין וזעיר אנפין. ספירת כתר הוא רחמים עד אין קץ שהוא לפי התכלית לו ית"ב כו'. וששה ספירות חסד גבורה תפארת נצח הוד יסוד הם סדר ההנהגה לפי מעשי ב"א וכו' (הגר"א ז"ל) פי' שאפי' החסד הוא רק למי שמגיע לו בעד מעשיו. לכן נקרא כתר ארך אנפין לשון ארך אפים. וששה ספירות הנ"ל נקרא זעיר אנפין פי' קוצר אפים ר"ל. ונקרא ג"כ משפט ע' קפ"ח סי' צ"ב:

אדם קדמון. וממנו נשתלשל עולם שנקרא אוזן חוטם פה ומהם משתלשל העולם עקודים. ומלכות דא"ק הנ"ל נקרא רישא דלא אתידע ומהנ"ל משתלשל עולם הנקודים הנה אח"פ הנ"ל

מפורש בע"ח ריש שער אח"פ שהוא רק לשבר את האוזן ע"ש. וכתב בקפ"ח. שא"ק הוא הנהגה הנצחיות שאחר זמן המעשה. ואורות אח"פ הם הנהגה של שלשת אלפים שיהיה אחר אלף השביעי. ועולם העקודים הוא ההנהגה שיהי' באלף השביעי. ועולם הנקודים הוא ההנהגה של ששת אלפים שנה. ולפי שסוף מעשה במחשבה תחלה וכל א' הוא הכנה לחבירו ולפי שרצה שיהי' בהנהגה האחרונה הוצרך להקדים לו ההנהגה שלפניו ולכן נחשב בסדר השתלשלות להיפך ממה שבסדר הזמן ורישא דלא אתיידע הוא ההנהגה המעבר מן הנהגת הזמן להנהגה הנצחית כל זה מבואר בקפ"ח. ויעויין עוד בספר פתחי חכמה ודעת דף כ"ד:

התלבשות לפעמים הנהגה אחת שהיא העיקר ומסתתרת ומתדמה כאילו הנהגה אחרת וזהו שנקרא ע"ד התלבשות שהנהגה אחת מתלבש באחרת וענין זה מבואר בפק"ח סי' יוד ע"ש. השתלשלות. פי' שהנהגה אחת גורמת לחברתה. בד"מ אנו אומרים שהגבורה והדין משתלשל מהחסד. היינו שמה שעושה דין אינו לנקמה ורק הוא מצד החסד שזהו חסד להעולם שיהי' דין למען לא יהי' עולם הפקר או ע"ד אשר יאהב ד' יוכיח וכאשר ייסר איש את בנו וכן הוא יתר עניני השתלשלות שהנהגה אחת גורמת לחברתה ויעויין זאת בקפ"ח שם סימן יוד. ובסי' צ"ב ע"ש:

זיווגים כתב (בהנה) [בהגה] שבריש ס' נפש החיים דף ז' ע"ב בזה"ל. זיווגים מודעת שהוא רק משל על חיבור ענינים רוחנים כענין אדם המחבר תחלה בשכלו ב' סברות בשכל. ומחיבור שני הסברות נולד לו סברא חדשה על פי הקדמת שני הסברות הראשונות עכ"ל וע"ש מה שכתב בזה. ויש בזה בחינה על דרך שאמר חז"ל מתחלה נברא העולם במדת הדין ראה שאין העולם מתקיים שיתף מדת הרחמים וידוע שהדין נקרא בדרך משל נקבה והחסד בדרך משל זכר:

ויש עוד ענין בזה שכל. העולמות כלל הנפרדים נקראו בלשון נקבה והשי"ת נקרא בלשון זכר וכמורגל ג"כ במקרא. ולפי שהכל תלוי בענין התחברותו ית"ש עם העולמות הנבראים או ח"ו התרחקותו יעויין בנפש החיים שער ב' פרק ב' ג' ד' ה' באורך. ונקרא ענין הנ"ל יחוד או פירוד ח"ו. וכתב הגר"א ז"ל בס"ד פ"ד. (בד"ה כד נחת) בזה"ל ולמעלה נתפרדה הבריאה מאצילות וזהו הפירוד דמטרוניתא מבעלה בכ"מ שמזוהר והתיקונים עכ"ל ע"ש באורך. (פי' דהבריאה הוא עולם הראשון מהנבראים והנפרדים כנודע) והכל לפי הענין. ויעויין בקל"ח פתחי חכמה סי' ס"ג ע"ג ובדעת תבונות דף למ"ד ע"ב:

ימין ושמאל החסד נקרא ימין בדרך משל והדין נקרא שמאל בדרך משל. (כללי ח"א להרמח"ל) והוא כמ"ש חז"ל על פסוק וכל צבא השמים עומדים עליו מימינו לשמאלו וכי יש ימין ושמאל למעלה אלא אלו מיימינים לזכות ואלו משמאילים לחובה ע"ש:

ישראל יעקב שני בחינות. יעוין בליקטי הגר"א ז"ל שבסוף ס' ספרא דצניעותא בד"ה ענין לאה ורחל וכו' יובא למטה באות ל':

כלי ואור ע' קפ"ח סי' כ"ח כ"ט. וע' ביאור הגר"א ז"ל שבס"ס ס"ד שם וז"ל והכלים והפנימים הם היכולת והרצון וע"ש באורך. וע"ש עוד בד"ה וכ"א מהעיגולים כו':

לאה ורחל. שנקרא מלכות. ע' בלקוטי הגר"א ז"ל שבס"ס ס"ד בד"ה ענין לאה כו' וז"ל שם ענין לאה ורחל כי שתי בחינות במלכותו ית"ש. א' מצד שאנו ממליכין אותו שזהו תכלית כל העבודה וזהו בחינת נוקבא. [פי' ונקרא רחל] אבל בחינה שנית כשנתגלה מלכותו בעולם מצד אותות כמו במצרים ולע"ל כו'. וכן בז"א שתי בחינות. מציאותו שאנו דבוקים בו ומודים במציאותו זהו [בחינת נוקבא] יעקב. וב' מצד הגלותו וכנ"ל [ונקרא ישראל] עכ"ל וע"ש עוד וע' פ"ח סי' קי"ח:

לידה עיבור יניקה. ע' דעת תבונות דף כ"ד כ"ה כ"ז. וע' פתחי חכמה סי' ס"ו קכ"ב ובכללי חכמת

'האמת (שנדפס בס"ס מלחמות משה) להרמח"ל ז"ל בד"ה ענין הזיווג כו:

ל"ב נתיבות חכמה. כתב הגר"א ז"ל בפירושו לתיקוני זוהר חדש דף פ"ט סוף ע"ד ד"ה כל. שנתיבות פי' דרכים פי' דרכי ד' ית"ש (שמנהג בהם את עולמו) ועליהם אמר משה הודיעני נא את דרכיך ע"ש:

מעלה מטה. כתב בהג"ה שבריש ס' נפש החיים דף ג' ע"א בזה"ל. ברוחניים אין לומר מעלה ומטה כו' אמנם ענין מעלה ומטה נאמר גם לא על שינוי מקום כמו והייתי רק למעלה ולא תהי' למטה (דברים כ"ח י"ג) שפירושו שיהיו עליונים במעלת הרוחנית ולא ירדו למטה ממדרגתם כענין מעלין בקודש ולא מורידין עכ"ל:

מקיף ענין אור מקיף. ע' פתחי חכמה סי' כ"ח כ"ט. ויעויין בדברי הגר"א ז"ל סוף ס' ס"ד שם ד"ה וכ"א מעיגולים כו':

'נסירה ע' כללי חכמת אמת להרמח"ל ז"ל שבסוף ס' מלחמות משה בד"ה ענין כו' והנסירה כו:

עיגולים ויושר. ע' ביאור ע"ז בקל"ח פתחי חכמה סי' י"ג. וז"ל הגר"א ז"ל ס"ס ס"ד שם ויש שני מיני הנהגות בכלל. ובפרט. והפרט הוא באדם בזה העולם, וכן בכל עולם. והשאר הן בכללות בהשקפת האדם. וזהו עיגולים ויושר עכ"ל הגר"א ז"ל וע"ש עוד בד"ה והקו ההוא המשיכו כו' ע"ש:

עשר ספירות. למה הם עשר יעויין בס' קנאת ד' צבאות חלק ראשון באורך. ויעויין בדברי הגר"א ז"ל שבס"ס ס"ד שם באורך. עקודים. ע' לעיל א"ק. פרצוף. ע' באורך בס' קנאת ד' צבאות חלק ראשון ביאור ע"ז. וע' קפ"ח סי' י"ז. צמצום וקו. שנזכר בריש ספר עץ חיים ע' ביאור ע"ז באורך בס"ס ס"ד שם ענין הצמצום והקו מבואר באורך כל הענין שם. וע"ע בקפ"ח מן סימן כ"ד והלאה באורך. ויעויין עוד ביאור על צמצום וקו בנפש החיים שער ג' מן פ"ז והלאה באורך ויעויין עוד בס' שומר אמונים מה שכתב בזה בחלק שני ע"ש:

שמות השמות שמוזכר על כל ספירה והנהגה שם בפ"ע הוא ע"ד שאמרו במדרש רבה פרשה שמות פרשה ג' וז"ל אמר הקב"ה למשה שמי אתה מבקש לידע לפי מעשי אני נקרא פעמים שאני נקרא באל שדי בצבאות באלקים בהויה. כשאני דן את הבריות אני נקרא אלקים וכשאני עושה מלחמה ברשעים אני נקרא צבאות וכשאני תולה חטאיו של אדם אני נקרא אל שדי וכשאני מרחם על עולי אני נקרא הוי' כו' הוי אקי"ק אשר אקי"ק אני נקרא לפי מעשי עכ"ל המדרש. וזהו ענין השמות היינו כשהוא מתנהג בהנהגה הזאת הוא נקרא בשם זה וכשהוא מתנהג בהנהגה הזאת הוא נקרא בשם זה. ועל דרך זה הם ג"כ הכינויים (הרבה) [הרבים] שהוזכר בספרים הכל לפי פעולותיו יעויין בנפש החיים שער ב' פרק ג' באורך. וידוע שבהשי"ת אין בו שינוי כמ"ש אני ד' לא שניתי רק השינוי מצד המקבלים שכבר הוקבע ההנהגה שכשיהי' המקבלים זכאים יהי' כך וכך ואם לא יהי' כך וכך ואח"כ השינוי הוא רק מהם. ויעויין אדרא רבא דף קמ"א כללא דכל מילין עתיק דעתיקין כו' כולא חד כו' לא שני ולא אשתני ולא ישתני כו' ומסיטרא דילן כו' צריך הוא לעלם ולעלמי עלמין ע"ש:

תפלה לאמר קודם למוד הקבלה:

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו ששאצים שאאצים שר החכמה שר השכל ושר הבינה שתשלח לי המלאך פתחיאל שיבאר לי משנה זו שאני לומר ומעיין בו אס"ו. ויאמר ג"פ. אח"כ יאמר יהי רצון מלפניך ה' אלהינו ואלהי אבותינו שכל מה שאני לומר היום לא אשכח לעולם ואהיה כבור סיד שאינו מאבד טיפה ולבי יהי פתוח כפתחו של אולם עשה למען שמך הגדול היוצא מפסוק לישועתך קויתי ה'. ה' קויתי לישועתך. ה' לישועתך קויתי שהוא לק"י יו"ה שי"ו

ות"ה עי"ל תי"י כה"ש קו"ו וה"ע יל"ת תי"ך יש"ק יו"ו הע"י ות"ת הכ"י ולמען שמך הגדול היוצא ג"כ מפסוק הנ"ל לק"י יו"ה שי"ו ות"ה עי"ק תל"ו כי"י יש"ת הו"י וע"ל הת"י קכ"ש וי"ו יה"ע תו"ת יה"ך ויפתחו עיני ולבי בענין זה ובכל לימוד התורה שאני מעיין למען שאוכל לעמוד בה כראוי שלא אשכח ותן בלבי ליראה את שמך ולעשות רצונך בלבב שלם מעתה ועד עולם אמן סלה:

רבון העולמים עתיקא קדישא ואדוני האדונים א"א אב הרחמים אבא עילאה והסליחות אימא עילאה מודים אנחנו לך ה' אלהינו מוחין מאו"א ואלהי חב"ד אבותינו חג"ת בקידה ובהשתחויה שקרבתנו לעבודתיך עבודת הקדש ונתת לנו חלק בתורתיך הקדושה והטהורה מה אנחנו ומה חיינו אשר עשית עמנו חסד גדול כזה ע"כ אנחנו מפילים תחנונינו לפניך שתמחול ותסלח לכל חטאתינו ועונותינו ופשעינו ואל יהי' עונותינו מבדילים בינינו לבינך וכן יהרמ"י או"א שתכין לבנו ליראתך ואהבתך ותקשיב אזניך לדברינו ותפתח לבינו בסודות תורתיך ויהיה לימודינו זה נחת רוח לפני כסא כבודך כריח הניחוח ותאציל עלינו אור מקורות נשמתינו בכל נשמותיהם ובכל בחינותיהם ושיתנוצצו נצוצות עבדך הקדושים אשר על ידם גילית דבריך אלה בעולם ובזכותם תאיר עינינו במה שאנו לומדים כמאמר נעים זמירות ישראל גל עיני ואביטה נפלאות מתורתך יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי אכי"ר:

לשם יחוד קבה"ו זו"ן יאהדונה"י בדחילו ורחימו יאההויה"ה ורחימו ודחילו איה"היוה"ה ליחדא שם י"ה או"א בו"ה זו"ן (ע"י שפע הא"ס המשפיע בהם ומיחדם) ביחודא שלים בשם כל ישראל. ולאקמא שכינתא מעפרא הרני לומד בספר קבלה פלוני שהוא כנגד ת"ת דז"א בעולם האצילות שבו שם מ"ה כזה יו"ד ה"א וא"ו ה"א לעשות מרכבה ויהרמ"י אלהינו ואלהי אבותינו שתזכך רוחינו ונפשינו שיהי ראוים לעורר מיין תתאין ע"י קריאת ספר הקבלה הזאת ויהי נועם ה' אלהינו עלינו ומעשה ידינו כוננה עלינו ומעשה ידינו כוננהו בילאו"א נצח סלה ועד:

שער הכללים

ובו י"ג פרקים:

פרק ראשון:

כשעלה ברצונו יתברך שמו לברוא את העולם כדי להיטיב לברואיו ויכירו גדולתו ויזכו להיות מרכבה למעלה להדבק בו ית' האציל נקודה א' הכלולה מי' (והם י"ס של העקודים שהיו בכלי א') ולא היו נראים. דרך משל האדם מורכב מד' יסודות ואינם ניכרים בו כל א' וא' בפ"ע. וכן הענין בכאן נקודה זו היתה כלולה מעשר בתחלת אצילותה וזו היא למעלה מן הכתר [שהוא] עתה כי משם שואבים כל הי"ס שפע וחיות מנקודה זו. גם אור וחיות נקודה זו יורדת מן המאציל בתוכה ביחד שהיא הכלי עם נשמתו כהדין קמצא דלבושיה מניה וביה והיו בה י' אורות פנימים וי' אורות מקיפים ואור המקיף מבחוץ לכלי ונודע כי המקיף גדול מהפנימי כי או"פ מצומצמת תוך הכלי משא"כ במקיף. וז"ס ודברתי אתך מבין ב' הכרובים שהיה מצומצמת שם השכינה ומנקודה זו נתפשטו י' נקודות מכתר עד המלכות עד"ז כי מהיותר מובחר ועליון מנקודה זו נעשה כתר ונתפשט למטה ושאר הט' כלולים בו ומה שנשאר בתוכה ג"כ ממובחר הנשאר מתפשט למטה מהכתר ונעשה חכמה והח' כלולים בו. ואח"כ בינה והז' כלולים בה. ואח"כ הו' נקודות יחד ואח"כ המל' וזהו נקרא עולם התהו ובהו ועולם הנקודות. והאור העליון היה נכנס בתוכם ר"ל בתוך הכלי ואור הא"ס מקיף לכתר [ומתפשט עד סיום מקום כל הי' ספירות] ומאו"פ שבכתר נעשה פנימי ומקיף אל החכמה והקיף שבכתר נעשה מקיף עליון אל מקיף החכמה וכן כולם. והענין כי מה שהיה יכולה לקבל מן האור המאיר בתוך הכתר נשאר בו בסוד או"פ והשאר היה

מקיף מבחוץ וכן עד"ז מכתר לחכמה ומחכמה לבינה ומבינה לו"ק ביחד. ודע כי שמש ומגן ה' צבאות וכמו שהשמש אור עליון גדול ואין יכולת להביט בו כי אם בהתמעטות דרך חלון או ע"י מסך או ע"י ריחוק מקום או ע"י נקב קטן. והנה בעולם האצילות האור בא הלא ע"י מסך כלל אך כשבא אור א"ס בכתר אין בו יכולת לסבלו רק ע"י ריחוק מקום. אך מכתר לחכמה אין בו ריחוק כלל אבל בא ע"י חלון פי' מיסוד דא"א הנקרא חלון שנתמעט האור מכמות שהיה. גם מחכה לבינה בא ע"י חלון פי' מיסוד אבא שהוא חלון אחר קטן. אמנם בו"ק עצמן חלונותיהם שוין מזה לזה כי כולם בחי' א'. אח"כ מיסוד למל' בא האור מחלון קטן וצר מאד פי' מיסוד דז"א הנקרא חלון ג"כ וצר מאד דוגמת נקב קטן. אך הו"ק אין בהם שינוי מזה לזה רק כפי ריחוק וקירוב לבד לא ברוחב וצרות החלון כי כולם שוין. וז"ס ז' הקפות כי הם בסוד המל' שיש בה כללות ז' הקפות. ומג"ר שבכתר יצא או"מ אל ז"ת שבו עצמו ומז"ת שבכתר יצא או"מ ב' אל ג"ר דחכמה ומג"ר דחכמה יצא או"מ ג' אל ז"ת שבו ומז"ת של חכמה יצא או"מ ד' לג"ר שבבינה ומג"ר של בינה יצא או"מ ה' לז"ת שבה ומז"ת שבבינה יוצא או"מ ו' לו"ק ומהו"ק יוצא או"מ ז' אל המל' וכל אלו נכללין במל'. לכן ז' הקפות רומזין במל'. אך מצאתי להר"ם מינץ באופן אחר והוא סוד ז' מקיפין אל מל' ממטה למעלה האחד מקיף שלה ב' מקיף דיסוד ג' מקיף בינה. אח"כ פניי ומקיף דחכמה ופניי ומקיף של כתר הרי ז' מקיפין. ונחזור לענין כי באצילות לא יש מסך כלל. אך מבריאה ולמטה האור בא ע"י מסך גמור והאור עובר בתוכו ומאיר. ודע כי כשנתפשטו י' נקודים הנ"ל הנה הכתר היה בו יכולת לסבול האור הזה אבל או"א לא היו שוין כי אבא קיבל האור פב"פ [מן] (עם) הכתר והיה בו יכולת לסבול האור אך הבינה לא קבלה האור מחכמה אלא אב"א שלא יכלה לסבלה. וז"ס וחכם באחור ישבחנה כי חכם שהיא חכמה השביח את הבינה והאיר בה בסוד אב"א. וגם ז"ס הנזכר בזוהר פרש' בראשית בצורת אות צ' שהם או"א יו"ד ונו"ן כזה נ' כפופה הפוכה אב"א. והנה כשיצא אח"כ אור מבינה לו"ק תחלה יצא הדעת ואח"כ נתבטל וזהו המלך הראשון שהוא בלע בן בעור. אח"כ יצא חסד וגם הוא לא היה יכול לסבול האור ונשבר הכלי שלו ג"כ וירד למטה ואח"כ יצא גבורה וכן כל הז'. ואלו הם ז' מלכים שמתו שנאמר בהם וימת וימלוך תחלה מלכו ואח"כ מתו ונתבטלו הז' כלים אלו שלא היה בהם יכולת לסבול האור המתפשט בהם מספירה לספירה אע"פ שבחסד כבר נתבטל א' עכ"ז לא הניח האור מלהתפשט בכל ז"ת לראות אולי אינו ימות ויוכל לסבול מחמת ריחוק כי כל מה שהוא יותר רחוק אפשר שיוכל לסבול יותר. אך להיות שהכלי התחתון הוא יותר קטן מהעליון לכן גם הוא אע"פ שהוא יותר ררחוק לא היה יכול לסובלו. והנה כשהגיע האור אל היסוד באו ב' אורות א' שלו וא' לתת אל המל' והחלק שלו להיותו גדול לא היה יכול לסובלו ונתבטל כמו האחרים אבל חלק המל' שקבל הוא נשאר בו ולא נתבטל וז"ס בן ישי חי על האדמה ולכן נקרא יסוד חי. וכשנתן אח"כ היסוד חלק המל' לה אלו היה נותן דרך צנור היה כח במל' לקבלה אבל עתה כשנשבר היסוד נתגלה האור ובא האור מהיסוד בגילוי ובחוזק אל המל' ולכן גם היא נשברה. ולא לגמרי כמו הראשון אלא נעשה פרצוף א' אחר התיקון (פי' שזכתה להעשות פרצוף שלם עם היותה רק בחי' נקודה א' מה שלא זכו הו"ק להעשות כל א'

פרצוף א' כנ"ל) כמו שנבאר לפי שלא קבלה כל האור רק החלק שקבל היסוד לתת לה גם שלא קבלה ע"י צנור. ופי' מה שאמרנו שנשברו המלכים פי' כי האורות נסתלקו למעלה למקומן ועכ"ז עדיין נשארו קצת ניצוצי קדושה בכלים ונפלו באלו מאנין תבירי למטה ומהם נתהוו שורש הקלי'. ואע"פ שנתברר האוכל מהפסולת ועלה למעלה עכ"ז עדיין ניצוצי הקדושה נשארו בתוכם. וזהו מה שנשאר לנו לתקן ע"י תפלה ומע"ט וכן ע"י נשמת הצדקים כשהם נפטרים מעוה"ז עוברים בעולם העשיה ומעלין מהם ניצוצי קדושה שבקליפה ליצירה וכן עד"ז בעלותם מיצירה לבריאה ומבריאה לאצילות ומחזירין האור הגדול למקומם. וז"ס מ"ן וז"ס עשרה הרוגי מלוכה שהיו בזמן החרבן והעונות גרמו שאז גברה הקליפה ולא היה כח להעלות מ"ן שהם הניצוצין ההם והיה העולם שמם ומתמוטט לכן מסרו גופם למלכות והיו מ"נ למלכות ונפשותם העלו למ"ן לאו"א אותן הניצוצין שבתוך הקלי'. וז"ס כך עלה במחשבה לפני הנז' אצל ר"ע וז"ס

ג"כ סבת המלכים שמלכו ומתו וז"ס בונה עולמות ומחריבן. ואע"פ שאמרנו שהמלכים שמתו הם הז' מאנין תבירין מחסד עד מל' והוצרכו תיקון. הנה חו"ב ג"כ הוצרכו תיקון כי הלא בינה היתה תחלה מקלת האור אב"א כי לא היתה יכולה לסבול פב"פ ואז נקטן ונתמעט הכלי שלה וזה המיעוט נפל למטה. (פי' אחוריים דאו"א הם נפלו ונעשה מהם יעקב ולאה) וכן חכמה מאר שהבינה לא יכלה לקבל האור הנ"ל גם חכמה לא קיבל האור הראוי לה אם היתה משפעת פב"פ לבינה ובחי' זו ירדה למטה. וז"ס ע"ד הצדיק אבד כי הצדיק שהוא היסוד כמשפיע לשכינה אז נותנים לו חלקו וחלקה אך כשהוא אינו משפיע לשכינה אז אין לו רק חלק א' ולא מחמת פגם שלו ח"ו רק מחמת חסרון המל' המקבלת שאינה יכולה לקבל באופן אחר. באופן שגם מהאור שהיה ראוי לקבל החכמה יותר על מה שקיבל עתה וגם מן הבינה ירד מהם חלק למטה במקום ז"א. וז"ס שארז"ל נובלות חכמה שלמעלה תורה ונובלות בינה שלמעלה שכינה כי אור שנפל ונובלת מאור חכמה עליונה שהוא אבא ממנו נעשה התורה שהוא ז"א ומה שנפל מבינה שהיא אמא ממנה נעשה שכינה נוק' כמ"ש כי ז"א כשעולה למעלה מעלה עמו מן אותו אור שנפל מלמעלה במקוו מ"ן לאו"א וחוזר עתה להעלות את הנובלות וניצוצי הקדושה שירדו למטה. כי כמו שנשמת הצדיקים מעלין מ"ן לצורך זווג זו"ן כן זו"נ מעלין מ"ן לצורך זווג או"א מן אותן הנובלות שנפלו מהם למטה. ופי' הדברים כי מ"ן ששל רחל הוא שאנו מוסרין נפשותינו למיתה ע"י נפילת אפים ועם אותה העלאה של נפשותינו אנו מעלין שם מן ניצוצי הקדושה שבתוך הקליפות אל רחל. וכן הצדיקים במיתתן עולין ומעלין ניצוצי הקדושה עמהן לצורך מ"ן של רחל להזדווג ז"א בנוק' ודוגמא זו בזו"ן כשעולין באו"א בסוד יחוד שמע ישראל ואז מעלין את ניצוצי הקדושה שירדו מן נובלות של או"א ומעלין אותם עד בינה להיות שם בסוד מ"ן להזדווג עם אבא:

פרק ב סדר התיקון:

והנה לפי שראה המאציל העליון כי אלו הכלים נשברו לסבת היות האור הגדול ולא יכלו לסובלו. לכן עלה ברצונו לתקן כל העולמות באופן שיוכלכו לסבול האור הזה וזהו ע"י התפשטות האור וברחיקותם מן המאציל העליון אשר האורות יבואו יותר מכוסים ובזה יהיה קיום להעולמות וכח לסבול האור. ולכן מנקודת כתר נעשה התפשטות של פרצוף א' שלם מי"ס שהיו כלולים בו מתחלה כנ"ל ועתה הוציאם אל הפועל ואז נק' א"א. וכן מנקודה של חכמה נעשה פרצוף א' שלם מי"ס ואז נק' אבא. וכן מבינה נעשה פרצוף א' שלם מי"ס ונק' אמא ומן הו' נקודות הנשברים עשה מכולם פרצוף שלם מי"ס ונק' ז"א ומנקודה עשירית נעשה פרצוף שלם כלול מי"ס ונק' בת והוא פרצוף ה' ואלו הה' פרצופים נרמזין בד' אותיות יהוה קוץ של יו"ד בא"א י' עצמה באבא ה' ראשונה באמא ו' בז"א ה' תתאה בבת הנק' נוק' דז"אא. וא"ת למה המאציל העליון לא עשה מתחלה ה' פרצופין אלו ולא יעשה אותם נקודות יהיו נשברים והלא גלוי וידוע לפניו כי בהיותן נקודות לא יוכלו לסבול האור. התשובה כי כוונת המאציל העליון היתה כדי שיהיה בחירה ורצון ביד האדם באשר שתהיה טו"ר בעולם מפני ששורש הרע בא ממאנין תבירין והטוב בא מהאור הגדול ואם לא היה כן לא היה רק טוב בעולם ואז לא היה שכר ועונש אך עתה שיש טוב ורע יש שכר ועונש שכרר לצדיקים ועונש לרשעים שכר לצדיקים שע"י מעשיו הטובים הניצוצין הקדושים שירדו הם מעלין אותם מתוך הקליפות ועונש לרשעים שהוריד ע"י מעשיו הרעים מאור הגדול אל הקלי' והקלי' בעצמה היא רצועה של מלקות ליסר הרשע. ועוד ט"א כי להיות עתה קודם התיקון נקודת המל' במקום ראש א"א שלאחר התיקון לכ יש כח ע"י תפלתינו ומעשינו הטובים להעלותה למקומה שהיתה שם בתחלה:

ונחזור לפרש סדר התיקון של הה' פרצופין והוא כי בריחוק האור תיקן בא"א תלת רישין. א' נק' רישא דלא אתיידע. הב' נק' אין. הג' מוחא סתימאה ושלשתן נגד כח"ב שבשאר הפרצופי' כן ג"כ כאן ג' רישין נגד כח"ב [ס"א ורדל"א נק' עתיק] ונק' עתיד סתם והז' אחרים מחסד עד מל' נק' עתיק יומין ואלו הם הנשמה ופנימיות של או"א ובהתפשטותם בא"א הם מתקנים בתחלה

בגלגלתא ז' תיקונים וסימנם ג"ט קר"ע פ"ח גלגלתא טלא דבדולח' קרומא דאוירא רעוא דרעין עמר נקי פקיחא דלא נאים חוטמא. וכ"ז בסוד א"א עם י"ג ת"ד שנתפשטו כנז' באד"ז. ואלו הז' תיקונים נתפשטו עד מקום אשר היו נקודות המאנין תבירין מתחלה ואחר שנעשה פרצוף שלם דא"א נעשו ב' פרצופין דאו"א. וזהו כוונת אדר"ז כחדא נפקין וכחדא שריין ולא מתפרשין לעלמין. והכוונה שהחו"ב לא נאצלו כמו זו"ן אשר נוק' יוצאת מבין חדוי ודרועוי מאחוריו אך או"א כחדא נפקין הוא שבעת הלידה יצאו שניהן יחדיו ולא קדם א' לחבירו. וכחדא שריין הוא כי זו"ן אב"א אבל או"א כחדא שריין פב"פ. ומ"ש ולא מתפרשין לעלמין כי זו"ן אי זיווגם תדיר כמ"ש בזוהר פ' ויקרא ע"פ אכלו רעים שתו ושכרו דודים אכלו רעים דא אינון או"א שתו ושכרו דודים דא אינון זו"ן. וצריך שתדע כי מזרוע ימין דא"א מן ג' פרקין שבו עם חלק הגוף עד החזה של א"א נעשה פרצוף שלם של אבא ומזרוע שמאלי גבורה עם חלק הגוף עד החזה נעשה פרצוף שלם אמא בזה האופן. כי מן פרק א' דזרוע ימין דהיינו חלק היד והאצבעות נעשה חב"ד דאבא. ומה שאנו קוראין אל היד פרק עליון אע"פ שנראה תחתון הטעם הוא בסוד עליות הידים אל הראש כשמגביהין אותם וז"ס נשיאת כפים בסוד וישא אהרן את ידיו כו'. ומפרק אמצעי של זרוע ימין נעשה חג"ת דאבא דהיינו עד הקיבורת ומפרק תחתון הנק' כתף נעשה נה"י דאבא וכן עד"ז נעשה מתלת פרקי זרוע של שמאל כל פרצוף אמא נמצא כי מן ב' זרועות דא"א עד חצי תת שלו היה נשמה וחיות ופנימי אל או"א ומן גרון של א"א נעשו ב' כתרים א' לאבא וא' לאמא וז"ס קנה חכמה קנה בינה כי מן גרון שהוא צורת קנה נעשה משם כתר לאו"א. והנה נשאר חצי ת"ת התחתון של א"א ונה"י שלו מגולים בלתי התלבשות וז"ש כי מים תחתונים בוכים פי' שג' ספי' אלו התחתונים שהם נה"י היו מגולין והיה אור שלהן גדול להיות שהם מגולות יותר מהאור של זרועות לפי שהם מכוסים תוך או"א. וז"ס ברוך כבוד ה' ממקומו ר"ת בכי"ם וזהו שהיו בוכים להיותן מגולין יותר מאור של זרועות כי הכלים הראשונים נתבטלו ונשברו מלהכנס האור בהם. ולתקן זה הוצרך המאציל להשות שיכללו השוקיים דא"א בזרועותיו. נה"י שלו בתוך חג"ת שלו תלת גו תלת וגם חצי ת"ת התחתון המגולה נכלל בתוך חצי העליון ונצח נכלל בחסד והוא בגבורה ויסוד וחצי הת"ת התחתון בחצי ת"ת העליון וכשעלו ליכנס נה"י בזרועות שהם חג"ת הנה גם האורות של מאנין תבירין עלו עמהם. אבל דע כי לא עלה כל האור לגמרי אבל נשארו קצת ניצוצי הקדושה תוך הכלים הנשברים להיות חיות לקליפה. ונמצאו שעלו אורות של הכלים הנשברים למעלה בחג"ת דא"א ואז מהם נעשה מציאות זו"ן בחיבור או"א והיתה אמא מעוברת מהם ג' כלילן בג' כמ"ש בזוהר ח"ב ד"ג. וצריך שתדע כי כשנכללו נה"י דא"א בחג"ת דא"א הנה היסוד דא"א אחר שנכלל בחצי ת"ת הנה הוא שם מוציא הבל תוך הת"ת ואותו הבל נחלק לב' צדדים אותו של צד ימין נעשו מוחין לאבא ואותו שבצד שמאל נעשו מוחין לאמא ועי"ז שיש להם מוחין נעשה התעוררות זווג לאו"א וזה הזווג הוא בלי מ" רק בתורת חסד כמ"ש אמרתי עולם חסד יבנה שז"ס מ"ש בזוהר דף צ"ב כד סליק ברעותא וכו' ואו"א כשזדווגים יש ג"כ בחי' נשיקין בתחלה נושק אבא לאמא ואח"כ אמא לאבא ואבא ממשיך הבל מאמא בעת הנשיקה כנודע בחוש הראות וכן בנשיקת אמר לאבא מושכת ממנו הבל הרי יש לאבא ב' נשיקים וב' הבלים כי בכל נשיקה יש בה ב' כללות או"א. והנה כל נשיקה נחלק לב' וכן ההבל נחלק לב' בערך מה שנתן ומה שקיבל וכן ג"כ באמא לכל א' וא' ב' נשיקים וב' הבלים עד"ז. והנה באבא יש תוספות הדיבור והוא שצריך לפייס בדבורו את אשתו בעת הזווג אך אמר אין לה דיבור כי התובעת בפה יוצאה שלא בכתובה וכנגד ה' בחי' אלו ב' נשיקים ב' הבלים ודבור א' הם ה' מוצאות הפה וזה הטעם שמצינו נשמה לנשמה [הבאה מנשיקין] ודקות רוחא ברוחא הבאים מן ההבלים אך בנפש לא מצינו נפש בנפש לפי שהנשיקים והבלים שהם כפולים יש בעבורם נשמה לנשמה הבאים מנשיקה וג"כ יש רוחא ברוחא הבאים מן ההבלים אך הנפש היא באה מן הדבור והדיבור אינו כפול לכן ג"כ הנפש אינה רק נפש א' מן הדיבור דאבא. גם צריך שתדע כי הנשיקות הוציאו בחי' הכלים חו"ג דז"א חסד מאבא וגבורה מאמא ונצח מהבל דאבא והוד מהבל דאמא ות"ת דז"א נעשה מאותן נשיקים שנכללו אבא באמא ואמא באבא ומכללות כפל זה נעשה ת"ת דז"א כי גם הוא כלול וכפול מחו"ג ומכריע ביני

הן ויסוד דז"א נתהוה מהבל הכולל והכפול מד' הבלים דאבא באמא ואמא באבא ומל' דז"א נתהוה מדבור אבא. וז"ס ה' בחכמה יסד ארץ כי ע"י דבור החכמה נתהוה המל' הנק' ארץ והרי נתבאר ענין ו"ק דז"א לבד מהיכן שרשם והוויותם:

פרק ג סוד העיבור ויניקה:

העיבור של אמא מזו"ן והנה מלת עיבור הוא ע"ב רי"ו ונודע כי ע"ב מהימין ורי"ו מהשמאל הוא שם אהי"ה דיודי"ן גימ' קס"א ושם ב"ן דההי"ן עולה רי"ג. אח"כ תחלק שם אלהים אל מהימין דבינה ים משמאל ה' באמצע הרי רי"ו. ונודע כי ג' שות אלו אהי"ה וב"ן ואלהים שלשתן באים מצדה (נ"א מאמא). והנה דע כי ג' עבורים הם א' עיבור של ז' חדשים ב' עיבור של ט' חדשים ג' עיבור של י"ב חדשים וביאור הדברים כי עיבור של ט' חדשים זה היה בעיבור הבינה מז"א ג' גו ג' וכ"א מהם נכלל ונתקשר בשלשתן ונצח נכלל ונתקשר בשלשתן שהם חג"ת. והוד נכלל ונתקשר באותן הג' וכן יסוד נכלל באותן הג' זהו ג' כלולין גו ג'. ג' תתאין כל א' [נכלל] בכל ג' עילאין הרי הם ט' בחי' של כללות וכנגדן הוצרך עיבור של ט' חדשים. עיבור ז' חדשים הוא שהוצרך לכללות נה"י דא"א וחצי ת"ת התחתון בחו"ג וחצי ת"ת העליון דא"א כנ"ל וכללות זה היה לצורך א"א עצמו לפי שהיו נה"י מגולים הוצרך ליכלל עד"ז כדי שיצאו זו"ן אז על ודי כללות הזה וילבישו את נה"י דאריך אנפין. והנה כללות הזה הוצרך לו ז' חדשים לבד אך לצורך ז"א נתוספו ב' חדשים שהם ט' כי א"א נשלם כללותו בז' חדשי' ולכללו' [ז"א] ג' גו ג' הוצרכו לט' חדשים אך הנוקבא דז"א לא נשלמה עד תשלום כל י"ב חדש כמ"ש בע"ה. ונבאר עתה ענין ז' חדשים דא"א הם כך כי ת"ת דא"א נכלל חצי תחתון בעליון לכן לא הוצרך ליכלל בכל ג' עילאין כיון שחציו הוא מכלל העלאין לכן נכלל בחצי העליון לבד והוא חדש א' אך הנצח הוצרך ליכלל בכל הג' עלאין כי הוא מדה בפ"ע וכלול מתחתונים וצריך ליכלל בכל ג' עליונים וכן הוד. הרי ששה חדשים לנ"ה וחדש א' לת"ת הרי הם ז' חדשים וז"ס שאמרו רז"ל שמרע"ה נולד לז' חדשים כי הוא מבחי' ת"ת הזה שנכלל חציו בחצי העליון והם ז' חדשים. אך יעקב מיסוד א"א וגם הוא נכלל בחצי הת"ת העליון א"כ צריך יותר מז' חדשים וז"ס מ"ש בזוהר משה מלגאו שהוא ת"ת ויעקב מלבר שהוא היסוד. עיבור ג' של יב"ח הוא להוציא המל' וז"ס ואחר ילדה בת ר"ת י"ב כי הבת נולדה אחר יב"ח [י"ב שבטים] ונשתהה שם יב"ח וזהו לשון ואחר מלשון ואחר עד עתה. וענין י"ב אלו הוא ע"ד הנ"ל כי נכללה גם המל' בכ"א מג' עלאין חג"ת והוצרכו לה ג' חדשים אחרים כי נכללו תחלה ג' תחתונות נה"י בכל א' מג' אמצעיות והם ט' חדשים ואחר כך נולדה המל' כנ"ל ואחר ילדה הבת ונשתהה ג' חדשים אחרים כדי לכלול בכ"א מג' אמצעיות הרי יב"ח:

ונחזור לבאר ענין הכללות דא"א הנה כאשר עלה הנה"י דא"א לג' אמצעיות חג"ת שלו עלו גם כן מובחר האורות של מאנין תבירין למעלה עמהם. ודע כי במעי אמא היה נכלל מה שהוא יותר זך וברור (ומזה נעשה פרצוף ז"א וכל נקודה מאותן הנקר' מאנין תבירין היתה כלולה מי"ס. והנה כשנתקן פרצוף א"א ואו"א עלה האור יותר זך) ומזה נעשה פרצופים הנ"ל ואמנם נשאר קצת אור שלא יוכל להתברר שהיה עב בלתי זך (והנה) מג"ר כח"ב שבכל נקודה מז' נקודות תבירין ועתה כשנתקן זו"ן הוברר גם הג"ר של כ"א וא' מהנקודות אשר מהם נעשו פרצוף א"א ואו"א מהג"ר והיותר עב מהג"ר שלא יוכל לעלות בג' הנ"ל הנה הוא לוקחם ז"א לעצמו כי אע"פ שאינו ראוי לבחי' או"א ראוין הם לז"א ואז הוברר מהם אוכל מתוך פסולת ומכל ג"ר שבכל א' וא' מהז' נקודות נתהווה מהם רישא דז"א ג' מוחין כח"ב דיליה בהיותו בסוד עיבור במעי אמא כי אע"פ ששם הוא ג' כלולים בג' עכ"ז גם העובר יש לו ראש אפי' היותו במעי אמא. ואח"כ נתבררו ד' בחי' שהם חגת"ן מנקודות של ז' נקודות ומהם נתהווה גופא דז"א ונתברר מהם היותר זך וברור ע"ד הנ"ל בג"ר ונשארו ג' שהם הי"ס שבכל נקודה ונקודה שלא נתבררו כלל עד זמן היניקה כמ"ש בע"ה. ולפי שהם תחתונים והקליפה נאחזת בהם מאד לכן לא יכלו להתברר עתה והנה ז"ס אשה כי תזריע וילדה זכר וטמאה ז' ימים והטעם לפי שז"א נשתהה בעיבור כדי

להתברר ונתבררו בו ז' בחי' הנ"ל שהם כח"ב חגת"ן וכשנולד ז"א אז כל הדינין שהיא הפסולת הנשאר מז' בחי' שלא יכלו להתברר יותר כי היא פסולת וכבר נברר האוכל ויצא הפסולת של ז' בחי' בסוד דם נדה היוצא בעת הלידה לכן תטמא ז' ימים כנגד ז' קליפות ההם אך אם נקבה תלד שהם ז' קליפות אלו הנ"ל ועוד ז' קליפות אחרים שהם הפסולת הנשאר בהם גם מז' בחי' המל' שיש בכל א' מהבחי' הנ"ל כי הנקבה אינה רק אחר בירור הזכר לכן טמאה שבועיים י"ד יום ז' וז'. והנה אח"כ בזמן היניקה כמו שהמינקת נהפך לה דם נדה לחלב כך אותם ג' של הי"ם שלא נתבררו בזמן העיבור כנ"ל והיו דינין כולם בסוד דם אבל עדיין היה אוכל בתוך הפסולת ולכן לא יצא בסוד הלידה כנודע אמנם נשאר בתוך האמא והוא להתברר שם באורך זמן היניקה ונתהווה האוכל שבהם לבחי' חלב ומניקה אמא לז"א מחלב זה כדי שיהיה שלם בכל קצוותיו. וזמן היניקה כ"ד חדש והטעם כי ההוד צריך להתמתק בח' חדשים לפי שהיא כלולה בז' עליונות והוא ח' וכן יסוד ח' וכן במל' ח' עד"ז הנ"ל ס"ה כ"ד חודש וע"י יניקה מבחי' הי"ם זו נגדל ז"א כי בכ"ד חודש נתפשטו התלת שהיו כלולים בג' ונתגדלו והיו מו' קצוות. וא"ת והלא היו בג' כלילן בג' ואיך אמרנו שהג' ספירות הנז' נשארים תוך אמא בסוד החלב. אך הכוונה שלא נתבררו עד זמן היניקה כי אז הדינין שהיו בהם נתמתקו בסוד החלב המניקה אותן ואז ע"י החלב ההוא נגדלו בחי' השוקיים וג' אחרונות שבו כי תחלה היו חסרים הרבה מבחינתם ולכן היו ג' כלילן בג' ולא היו נכרים בהם ואחר שינק ולקח אותן בחי' של הדין שבהם והוברר ע"י יניקה אז נשלמו ונגדלו רגליו כי לא נשארו תוך אימא כל ג' ספירות הי"ם רק הדינין שבהם שראוים להתבררר בסוד הדם הנהפך לחלב. והוא דוגמת הנער שכבר יש לו שוקיים ורגלים ואינו יכול להלוך בהם עד שיונק ואז ע"י יניקה מתגדלים רגליו ומתחיל להלוך בהם ובחי' התפשטות מג' עלאין שהו כלולים שם וזהו הגדלתן. אמנם יש לראות כי כל ב' שוקיים נבררים ע"י היניקה ונגדלין והרי נצח הוברר בתוך העיבור אך הטעם כי בהדי הוצי לקי כרבא כי נ"ה בסוד תרי פלגי גופא וכיון שלא הוברר הוד גם בירור נצח אינו מתגלה עד שיגמור הוד להתברר ביניקה. וסוד החלב הוא שם אהי"ה בבינה כזה כי אהי"ה דההי"ן פשוט ומלא ומלא דמלא אהי"ה אל"ף ה"ה יו"ד ה"ה אל"ף למ"ד פ"ה ה"ה ה"ה יו"ד ו"ו דל"ת ה"ה ה"ה הם אותיות חלב עם המלה והכולל. וכבר ידעת כי אהי"ה דההי"ן הוא בדעת ובת"ת ששם מקום השדיים ודדים בכל קו אמצעי. גם באופן אחר כי הלא דם נהפך לחלב והנה הדם הוא אחורים של שם אהי"ה גימ' ד"ם כזה א' א"ה אה"י אהי"ה ותסיר ממנו ד' אותיות אהי"ה ויחזור גימ' חל"ב שהוא המלוי לבד. וסוד השדיים והדדים הם בסוד ויעבור כו' כי סוד ויעבור ע"ב מימין רי"ו מהשמאל הוי"ה באמצעיתא וכ"ז בבינה כי היא המנקת. והנה ע"ב ורי"ו הוי"ה גימ' שד"י שהוא השדיים גם נקרא דדים והם סוד אלהי"ם שבבינה שהוא א"ל מימינא מ"י משמאלא ה' באמצעיתא תצרף א"ל שבימין עם דד ויהיה א"ל דד תצרף מ"י משמאל עם דד ויהיה מ"י דד וז"ס אל"דד ומי"דד מתנבאים במחנה. והנה כאשר אמא היא מניקה לבנים אז נק' א"ל שד"י ע"ש השדיים המניקים בהם וכשעולה למעלה ומסתלקת מעל הבנים שכבר נגמר יניקתם אז נק' אמא אל עליון גומל חסדים טובים שאנו אומרים בברכת אבות וגומל מלשון ויגדל הילד ויגמל כי נגמרה זמן יניקה. וסוד אל עליון הוא בינה כשעולה למעלה ושד"י הוא כשהוא מניקה בשדיים שלה וכבר

ביארנו מה הוא שדי גם עליון הוא אחוריים דס"ג גימ' עליון ושם א"ל הוא נגד הפנים דס"ג שם ייא"י שבו גימ' א"ל וזהו א"ל עליו"ן (גם אהי"ה דיודין עה"כ וד' אותיות גימ' עליון) ונחזור לבאר אות ה' דבאמצעיתא הנשאר משם אלהים הנ"ל כי א"ל מימין מ"י משמאל ה' באמצעיתא כנ"ל וביארנו כי א"ל מ"י הם ב' דדים בסוד אלד"ד ומיד"ד וסוד ה' הוא החלב שמתפשט בב' הדדים האלו לכן הוא באמצע כי הוא מתפשט לדד ימין ושמאל והנה נמצא כי ב' מיני חלב יוצאין א' לדד ימין וב' לדד שמאל וא"כ צריך שיהיה בה' זו ב' מיני חלב והם באופן זה כי אות ה' יש לה ב' ציורין ד"ו ד"י גימ' כ"ד גם אם תמלא ה' זו בג' מילואים שסימנם יה"א הוא גימ' י"ו ועם כ"ד גימ' חל"ב וכל זה מהציור בלתי מנין הה' עצמה גם באופן אחר ג' ההי"ן במלוי ה"י ה"ה ה"א גימ' א"ל ועם ו' אותיותי' הרי ל"ז וג' אותיות המילוי יה"א הרי גימ' חל"ב והרי ב' מיני חלב

יוצאין מן ה' זו שבאמצע הדדין של בינה ומן ה' זו מתפשטים ב' מיני חלב א' לדד ימין וב' לדד שמאל:

פרק ד עיבור ב' והגדלת השלישים:

ועתה נבאר מ"ש בזוהר פ' אחרי מות דס"ה בתר דינקא להו אתעברת מנייהו פי' כי הנער אין לו דעת שלם עד שיהיה בן ט' שנים ויום א' שאז ביאתו ביאה להיות דעתו שלם בסוד והאדם ידע את חוה אשתו (ואע"פ שנשלם כל הפרצוף שלו) לכן אחר יניקה דז"א חזר להתעבר באמא עיבור ב' כדי להיות לו מוחין אע"פ שכבר נשלם לו כל הפרצוף של ו"ק בימי יניקתו וכדי שלא תתמה מזה איך יש עיבור ב' אחר היניקה הלא מבשרי אחזה אלוה והענין כי כמו שבמל' עולין נשמות של התחתונים בכל לילה כשאומר בידך אפקיד רוחי ומתעברת מהם ומתחדשים שם בסוד חדשים לבקרים רבה אמונתך כך אמא עלאה אתעברת פעם ב' מנשות זו"נ ומתחדשין בסוד מוחין חדשים הניתנין להם. והנה בעלות זו"ן במעי אמא אז עושין שם מ"ן אל הבינה לזווגה עם אבא וע"י זווג זה מולידין ומורידין המוחין לזו"ן. ונבאר עתה סוד גדלות ז"א כי הלא בהיות ז"א בעיבור ראשון ג' כלולין בג' במעי אמו. היה בחי' אות ו' שבתוך ה' של בינה ה' עילאה ובאות ו' זו יש פסיעה לבר וז"ס נקודת ו' הבולטת בסוף הו' וז"ס נקודת המל' העומדת עם ז"א שהוא אות ו' בלתי ראש בסוד ג' כלילין בג' ו' זעירא. וכשיוצא ז"א לחוץ אז הוא בחי' אות ו' הנגלית בשם הוי"ה העומדת אחר ה' ראשונה ואז יש לזו הו' ראש וראש הזה הוא רמז לרישא דז"א כח"ב בסוד הקטנות והיניקה לבד כי עדיין איברים שלו דקים כקרני חגבים (נ"ב חגבים גי' ס"ג סוד ס"ג שהם הנקודות) ואינם נקראי רק בחי' ו"ק לבד אך עכ"ז יש לו ראש של קטנות והוא ראש של ו' וו"ק שלו הוא התפשטות ו' שלו ודקות ו' למטה בסופה הוא בחי' מל' הכלולה שם עמו בזמן היניקה ג"כ:

ועתה נבאר בחי' הג' של הגדלות כי להגדיל אברים של קטן זה שהם קטנים כקרני חגבים צריך שיכנסו נה"י דאמא תוך ו"ק דז"א ואז פרק עליון דנצח אמא מתחבר עם ב' פרקין של חסד ז"א ועולין עד רישא דז"א ונעשית חכמה שלו מג' פרקין ופרק אחד דהוד אמא מתחבר עם ב' פרקין עלאין דגבורה דז"א ונעשית בינה שלו ג"כ מג"פ בראש הז"א. וז"ס מ"ש בזוהר בק דרמ"א חסד חסדים גבורה גבורות כי פרק א' דנצח אמא שהוא קו ימין הנק' חסד נתחבר עם ב' חסדים שהם ב"פ עלאין דחסד ז"א ונעשה ג"פ שהם ג' חסדים ונעשים מהם חכמה דז"א ועד"ז נעשית בינה דז"א מן גבורה גבורות ועד"ז נצח נצחים הוד הודות שהם ב"פ תתאין דנ"ה אמא שאלו אינם נקראים חסדים וגבורות ומתחברים עם נ"ה דז"א להשלימם כמ"ש בע"ה. וקשה כי כמו שאמרו חסד חסדים גבורה גבורות כו' למה לא אמרו ת"ת תפארות ג"כ. ונחזור לענין כי כן עד"ז פרק א' דיסוד אמא נתחבר עם ב"פ ת"ת עליונים דז"א ונעשה מהם דעת דז"א ופ"ב דנצח אמא נתחבר עם שליש א' הנשאר מג' שלישי חסד דז"א ועם שליש עליון דנצח דז"א ונעשה חסד דז"א מג' שלישי. ופ"ג דנצח אמא יורדת עם ב"פ דנצח ז"א ונעשה נצח ז"א מג"פ. ודע כי כשיורד פ"א דנצח דאמא ונעשה חכמה דז"א הנה לא ירד רק פ"ת דאמא כי כן סדר ירידתו ואח"כ כשרוצה ליכנס פרק אמצעי של נצח דאמא כדי לעשות חסד דז"א כלול מג"פ אז ירד פ"ת דנצח דאמא שהיה בתחלה בחכמה דז"א ויורד עתה אל החסד ונשאר פ"א דנצח אמא בחכמה דז"א ואח"כ כשרוצה לכנס פ"ג דנצח אמא להשלים נצח ז"א הנה אז נכנס פ"ע דנצח אמא בחכמה דז"א ויורד פרק אמצעי דאמא בחסד ז"א ויורד פ"ת דנצח אמא בנצח ז"א ועל סדר זה נשלם קו ימין דז"א וכן עד"ז בקו שמאל דז"א הנעשה מג"פ דהוד אמא ועד"ז בקו אמצעי דז"א הנעשה מיסוד אמא. הנה נמצא חסד דז"א נעשה מן חיבור ג' שלישים נפרדין זה מזה שהוא פרק אמצעי דנצח אמא ופרק תחתון דחסד ז"א ופ"ע דנצח ז"א ומחיבור שלשתן נעשה חסד ז"א וכן עד"ז בגבור' דז"א וכן בת"ת דז"א משא"כ בשום ספי' אחרת מי"ס דז"א כי אלו הולכים בבחינת שלישים נפרדין זה מזה. והנה נמצא כי הז"א בכ"א מי"ס הגדיל שליש א' שלקח מבינה כי היה בו ב' שלישי' שלו ולוקח שליש א' מאמא ג"כ והדיל וכן בכל הי"ס שלו וס"ז שאמרז"ל כי הידור מצוה עד שליש כי

כך בז"א מגדילין בו שליש ובזה תבין אם שליש זה שארז"ל הוא מלגאו או מלבר והנה הטעם שכל ז"א נעשה ע"י שלישים אלו הוא סוד הפסוק וכל בשליש עפר הארץ כי זו"ן נקראים עפר בסוד הכל היה מן העפר ואפילו גלגל חמה ואלו נמסדדין בשלישים. ופי' הפסוק מי מדד בשעלו כו' כי ההפרש שיש בין מדידה לזרת שהמדה יש לה בית קיבול לקבל מה שנותנין לתוכה ולכן אחר שמדד מדה ראשונה זורק אותה מהכלי כדי לחזור פעם ב' למלאות המדה למדוד יותר אך הזרת א"צ לזרוק שום דבר כי אינו בחי' בית קיבול כמו המדידה [ס"א המדה] א"כ פי' הפסוק כך ע"י מ"י פי' הבינה אמא עלאה מדד בשעלו מים הם ב' מים תתאין ועלאין שהם זו"ן שהפרישן והבדילן זה מזה בסוד ויבדל אלהים בין המים כו' וזה נעשה ע"י מדידת המדה שאחר שמלאו פעם א' מים בחי' א' של מים עלאין הנה זורק מה שבתוך מדה זו ליתן אל ז"א וחוזרת למלאות המדה פעם ב' של בחי' מיין תתאין אחרים לצורך הנוק'. ולכן בענין זו"ן הזכיר לשון המדה שצריך להבדיל ולהפריש בין זו"ן וזה ע"י מדה המתמלאת וחוזרת פעם אחרת להתמלאות מיין תתאין משא"כ בזרת כי כולו לצורך ז"א הנק' שמים כי מ"י שהוא בראש הפסוק תיכן השמים בזרת. וענין תוכן הוא שנותן קצבה וגבול ותחום וע"י הזרת מדד בו ואמרה עד כאן יהיה גבול מוח חכמה וע"כ יהיה חסד וע"כ יהיה נצח ועד"ז בקו שמאל ובקו אמצעי ואחר כך וכל בשליש עפר הארץ פירוש כי מדדה הבינה בשליש עליון של ת"ת דז"א שהוא מקום החזה ושם בשליש ההוא יוצאת מדת מל' נוק' הנק' עפר הארץ כנז' באדרא דנפקי מבין חדוהי מבין תרין דרועין דיליה. וז"ס המזוזה שהיא המל' כי מזוזה גי' אדנ"י וראוי ליתנה בסוף שליש עליון של הפתח לרמז אל המל' שיצאה בשליש עליון של ת"ת דז"א בסוד והיה שדי בצריך שהוא שם שדי המגין מהקליפות הנקרא צרי"ך כי לכך יצאה המל' שהיא המזוזה באחורי ז"א כדי שלא יהיה אחיזה אל הקליפות באחוריו כנ"ל לכן יש כח בשם שדי להבריח הקליפות שהם צרי"ך (שדי ר"ת שומר דלתות ישראל):

דברי יעקב צמח מ"כ דרוש התפשטות נה"י דאו"א בז"א להגדילו ורצוני לסומכו לכאן והוא ביאור נאה.:

הנה המוחין דז"א נעשין מנה"י אמא וכך סדר הבנין כי הלא כל מדה יש בו ג' פרקין ויורד פ"ת דנצח אמא במקום שעתיד להיות חכמה דז"א ועולין שם ב"פ דחסד ז"א ונעשים חכמה מג"פ ואח"כ יורד פרק אמצעי דנצח אמא במקום חכמה דז"א ונדחה משם פ"ת ונשאר פרק אמצעי בחכמה דז"א ופ"ת יורד בחסד ז"א ועולה שם פ"ע דנצח ז"א ונעשה חסד של ג"פ. אח"כ יורד פ"ע דנצח אמא במקום חכמה דז"א ופ"ב דנצח שהוא בחכמה נדחה משם ויורד בחסד שלו ונדחה משם פ"ת ופרק זה התחתון יורד בנצח ז"א ונעשה נצח ז"א מג"פ. והנה ההוד הוא קו שמאל ונעשה בינה שלו מהוד אמא ויורד פ"ת דהוד אמא במקום בינה דז"א ועולין שם ב"פ דגבורה דז"א ונעשה בינה שלו מג"פ אח"כ יורד פרק אמצעי דהוד אמא במקום בינה דז"א במקום אותו פ"ת דהוד אמא ויורד פ"ת בגבורה ועולה שם פ"ע דהוד ז"א ונעשה גבורה שלו מג"פ. אח"כ יורד פ"ע דהוד אמא במקום בינה דז"א ונדח' משם פרק אמצעי ונשאר פ"ע בבינה שלו ופרק אמצעי יורד בגבורה שלו ונדחה משם פ"ת בהוד [ס"א דהוד דאמא בהוד דז"א] ונעשה הוד שלו מג"פ. והנה היסוד הוא קו אמצעי ויורד פ"ת דיסוד אמא בדעת ז"א ועולין שם ב"פ דת"ת שלו ונעשה דעת שלו מג"פ אח"כ יורד פ"ע דיסוד אמא בדעת ז"א ונדחה משם פ"ב ונשאר פ"ע בדעת ופ"ב יורד בת"ת דז"א בשליש עליון. אמנם נגד היסוד דז"א אין בו לבוש מצד אמא בפטות והטעם כי גם מוחין אי לו כי ה"ח נתפשטו עד ההוד דז"א וז"ס אמא עלאה עד הוד אתפשטת אך עכ"ז מהארת התפשטות ה"ח מתקבץ הארתם ביסוד ונק' כל וכמו שקבל הארץ החסדים כך מתפשטים הארת הלבוש שלהם מנה"י דאמא ומכח יסוד דאמא אשר בו גנוזים החסדים (כן) ברישא דז"א יורד משם ומעטרה שלו מאיר עד היסוד אשר בו ונחזור לענין כי ע"ד שביארנו שנתפשטו ג"פ דנצח דאימא בקו ימין דז"א וכן ג"פ הוד בקו שמאל דז"א ג"כ נתפשט יסוד דאמא בקו אמצעי באופן זה כי מפ"ע דיסוד אימא נתחבר עם שני פרקים עליונים דת"ת דזעיר אנפין

ונעשה מהם דעת דז"א מג"פ וכן פ"ב דיסוד אימא נתחבר עם פ"ת הנשאר מת"ת ז"א ועלה שם פ"ע דיסוד ז"א ונעשה ת"ת דז"א מג"פ ואמנם יסוד דז"א נשארו בו ב"פ לבד כי יסוד אמא הוא יסוד נוק' קצר ואין בו רק ב' שלישים ושליש א' יורד לדעת ז"א וא' לת"ת דז"א ונמצא שאין מה ליתן ליסוד דז"א מחלק אמא כלל ונשאר בבחי' ב' שלישים לבד משא"כ בכל שאר הספי' שיש ג' שלישים בכל א' מהם ע"י שלוקחתם מאמא וז"ס ויהי יוסף יפה תואר ויפה מראה ר"ת יתו"ם כי נשאר יתום מאמא שהיא בינה כי שאר הספי' אמא עומדת עמהם משא"כ ביסוד והנה סדר התפשטות הנ"ל הוא כך כי תחלה נתקן חכמה דז"א ע"י פ"ע דנצח אמא ואח"כ בינה עד"ז ואח"כ דעת ואח"כ חסד ואח"כ גבורה ואחר כך ת"ת ואח"כ נו"ה ואח"כ יסוד ואז נשלם הגדלת דז"א ע"ד הנ"ל:

פרק ה מוחין וצלם דז"א:

ועתה נשלים לבאר הגדלות דז"א ומ"ש בזוהר בתר דינקת להו אתעברת מינייהו ובחי' המוחין שלו ובחי' הצלם גם מ"ש בזוהר כי או"א ירתי תרין עטרין לבנייהו. והעני הוא דע כי בדיקנא דא"א יש תרין מזלות מזל עליון נוצר חסד שהוא תיקון ח' ומזל תחתון ונקה שהוא תיקון הי"ג והנה אבא יונק ממזל ח' עליון ואמא ממזל תחתון והנה בטש מזל עליון במזל תחתון ומכח בטישה זו שאין אנו יכולים לפרש פי' בטישה זו מה ענינה ואז יוצאין משם ה"ח ממזל עליון וה"ג ממזל תחתון ואז מזל עליון נותן אותן הה"ח דיליה לאבא ומזל התחתון נותן הה"ג דיליה לאמא ואחרי שקבלו או"א חו"ג אלו מב' מזלות אז מזדווגים או"א ואז נותן אבא ה"ח לאמא ואז נכללין החו"ג במעי אמא. והנה כאשר או"א מזדווגים הנה זולת החו"ג שקיבלו כנ"ל הנה אבא מוציא טיפה ממוחין שלו ונק' חכמה ואמא מוציא הטיפה הנק' בינה וכל אלו מתערבין במעי אמא והם י"ב בחי' חו"ב ה"ח ה"ג נמצא מאבא יצאה חכמה וה"ח ומאמא יצאה בינה וה"ג. וכולם מתערבין במעי אמא גז"ס בתר דינקת להו אתעברת מנייהו. פי' כי אחר היניקה מתעברת אמא ממוחין אלו של זו"ן. ואלו החו"ג הם ב' עיטרין הנז' בזוהר דירית או"א לבנייהו. והנה כאשר אמא יולדת מוחין אלו הם נעשין בחי' ד' מוחין שהם חו"ב חו"ג וז"ס. ם' של צלם כי אותיות צלם הם מתתא לעילא ום זו כנגד ד' מוחין כי כ"א מהם כלול מי'. ואח"כ אמא עלאה מלבשת וכולת אלו הד' מוחין תוך נה"י שלה חכמה בנצח. בינה בהוד חו"ג ביסוד. ומרכנת ומשפלת עצמה ונכנסת תוך ז"א עם המוחין האלו כי ז"א אינו יכול לקבל מוחין אלו לרוב גדלות אורם אם לא אחר התלבשות' תוך נה"י אמא ואז נכנסים נצח דאמא ובתוכו מוח חכמה בחכמה דז"א והוד דאמא ובתוכו מוח בינה בבינה דז"א ויסוד דאמא ובתוכו מוח חו"ג בדעת ז"א ונמצא כי קודם התלבשותם היו ד' מוחין שהם סוד ם' דצלם ואחר התלבשותם שנכללו חו"ג ביסוד אמא ונעשה ג' מוחין שהם ל' של צלם הבאה אחר הם מתתא לעילא. ובחי' ל' זו הוא אחר התלבשות המוחין בנה"י דאמא. והנה אחר שנכנסו נה"י דאמא ובתוכן המוחין כנ"ל ונכנסו בראש ז"א אז נגמר צ' של צלם כי שם הוא בחי' צ' כי מוחין אלו אינם נשארים ברישא רק בכל גופא מתפשטים שהם חב"ד חג"ת נה"י. הרי צ' ומתחלה היה ו"ק וע"י מוחין אלו נגדל בבחי' צ' ע"י כניסת נה"י דאמא עם המוחין שבתוכם בתוך ז"א וכנ"ל בסוד הגדלת השלישים של ז"א ואותו הדרוש שייך עתה. כי ע" אלו המוחין הגדיל ז"א. גם צ' של צלם באופן אחר כי עתה נעשה דיקנא דז"א בט' תיקונים:

ונבאר עתה ט' תקוני דיקנא מהיכן נעשו והענין כי הלא כבר ביארנו כי ג' מוחין חב"ד נתלבשו תוך נה"י אמא ואח"כ נתלבשו תוך הכלים של ג"ר דז"א הרי הם ט' בחי' ומכחם יצאו ט' ת"ד דז"א. ואמנם כבר בארנו כי תרין עטרין דאו"א הם ה"ח וה"ג שבתוך היסוד ונעשה דעת דז"א והכוונה כי יסוד דאבא נק' חסד ע"ש שהוא מימינא ויסוד דאמא נקרא גבורה ע"ש שהיא משמאלא לכן נק' חו"ג תרין עטרין ע"ש המקום שמהם יצאו. ודע כי מ"ש לפעמים מל' דאבא או מל' דאמא הפי' כי עטרת דיסוד אבא אשר הם סוד מילה ופריעה. יסוד ועטרה. הנה עטרה זו אנו קורין אותה מל' דאבא. וביסוד אמא יש בה נקודה אחת הנקרא נקודות ציון. והב' עטרין הם

מורישין לבניהם זו"ן כדי שיזדווגו יחדו. וז"ס בעטרה שעטרה לו אמו ביום חתונתו ומ"ש בעטרה לשון יחיד ולא אמר בעטרות אחר שהם ב' עטרין הטעם לפי שהחו"ג תחילה הם נפרדין ונחלקין לב' מוחין בסוד ם' דצלם ואחר שיתלבשו תוך נה"י של אמא אז נכללין החו"ג תוך יסוד אמא ונעשים חד מוחא סוד ל' דצלם. ואז נקרא חד עטרה וזהו בעטרה שעטרה לו אמו לשון יחיד וזה סוד ש' של תפילין של ד' ראשין ושל ג' ראשין שמתחלה היו ד' מוחין ואח"כ נעשו ג' מוחין לבד. וז"ס שהקב"ה מניח תפילין בכל יום פי' שאו"א לא מתפרשין לעלמין לתת חיות ומוחין (נ"א ומזון) לזו"ן כדי שיחיו העולמות אמנם לתת להם עטרין כדי שיזדווגו זו"ן אינו תלוי אלא במעשינו הטובים ובתפלתנו וביחוד ק"ש ואז מתעברת אמא ומעטרת לז"א בב' עטרין שהם סוד חו"ג וז"ס שהקב"ה מניח תפילין:

(שער הכללים (המשך

פרק ו ירידת החו"ג:

ועתה נבאר ענין החו"ג כי הם ה"ח וה"ג וז"ש ובדעת חדרים ימלאו כי הם י. וה"ח שבדעת מתפשטים לה"ח שהם מחסד דז"א עד הוד שלו וה"ג הם יורדין ביסוד ושם נתנין בפקדון לתתם לנוק' וז"ס והיה האוכל לפדון לארץ וחילוק החסדים באופן זה הוא. כי ג' חסדים ניתנין לחג"ת אך חסד של ת"ת לא היה מכוסה כי אם שליש א' משא"כ בזרועות שהחסדים שבהם סתומים ומכוסים לגרי גם ב' חסדים של נ"ה כולם מגולין לגמרי כי יסוד אמא אשר החסדים מכוסים בתוכו אינו מגיע רק עד שליש עליון של ת"ת ואפי' עד כאן לא היה מגיע לפי שהוא יסוד הנוקבא והוא קצר מאד. אך על כ"ז כשמרכנת עצמה מגיע עד שם נמצא כי ב' חסדים ושליש א' מה מכוסים וב"ח וב' שלישים הם מגולים ולכ היו ב' החסדים [ס"א ולכן היה ענין הזה כי החסדים] המגולים אורם כפול מן המכוסים כפליים וכל שליש מספיק לב' שלישים המכוסים לכן ב' שלישי ת"ת המגולים מספיק שליש לבד לעצמו ושליש ב' לעשות רישא דנוק' מבין חדוהי כנזכר באדרא. וב"ח המגולין דנו"ה נכפלים ג"כ וחציין מספיק לז"א ומחציין נעשין תרין מוחין לנוק'. והנה כאשר חרדו ה"ח וה"ג מיסוד אמא עד יסוד ז"א ושם נתקבצו כולם וע"י קיבוץ זה כאשר חוזרין החסדים לעלות מתתא לעילא בסוד או"מ מבחוץ. כי דרך ירידה בתוך היסוד הוא או"פ ועתה עולין מבחוץ ליסוד אמא באו"מ. והנה עם מ"ש כי החסד המגולה הספיק החצייו לבד א"כ עתה שגם הב"ח ושליש המכוסה נתגלו עתה בסוד או"מ א"כ גם הם נכפלים לב' וא"כ חציים מספיק להם עצמן לב' זרועות ולשליש הת"ת והחצי אוה"מ עלה למעלה. כיצד שליש החסד דזרוע ימין עלה לחכמה ושליש חסד דזרוע שמאל עלה לבינת ז"א. וחצי שליש לדעת ז"א לצד החסדים וחצי שליש לדעת ז"א לצד הגבורות:

והנה הטעם שחב"ד דז"א מספיק להם שליש א' לבד לכ"א מהם וחג"ת נ"ה ז"א צרי שליש וחצי לכ"א. הטעם הוא לפי שהחו"ב היו מתחילה בדעת דז"א ושם הניחו רושם שלהם והוא הארה גדולה מבחי' כל אלו החו"ג ומתקבצים יחד לכן מספיק אותה הארה (ר"ל רושם) לו ולשכנו ולכן א"צ חב"ד דז"א רק שליש א' דחסד לבד לכ"א מהם משא"כ בשאר ספיר' דז"א. והנה לעיל אמרנו כי מב' שלישי חסד המגולים דז"א בת"ת בו הספיק שליש לעצמו ושליש האחר נעשה כתר דנוק'. דע כי חצי לבד הספיק לכתר נוק' וחצי שליש נעשה כתר דז"א עצמו ואדרבא יותר מחציו עלה לכתר ז"א ופחות מחציו ניתן לכתר נוק'. והנה עדיין נשאר בחי' שליש המכוסה שבת"ת כי עתה בחזרת החסדים בבחי' או"מ נכפל אורו לב' ג"כ וחצי אור שלו עלה ג"כ לכתר ז"א עם חצי שליש תחתון דת"ת כנ"ל ויש לו עתה ג"כ אל הכתר שליש דוגמת חב"ד המוחין. גם כתר של ז"א נעשה מחצי ת"ת התחתון של אמא כי מנה"י שלה נעשה ג' מוחין ושאר גופא דז"א:

פרק ז:

ועתה נבאר ענין פרצוף נוק'. כי כמו שהז"א נעשה גידוליו מנה"י דבינה וחצי ת"ת התחתון גם נוק' נעשית מחצי ת"ת התחתון ומנה"י דז"א כמ"ש. והנה רישא דילה נפקא מאחוריו ולא פב"פ והטעם הוא כי אחוריים הם דינין ויש בהם אחיזה לחיצונים ולכן נדבקו האחוריים יחד שלא יתאחזו בהם החיצונים וז"ס השיב אחור ימינו מפני אויב (כי המל' נקר' ימין כמ"ש הכתוב נצבה שגל לימינך וגו'). וא"ת א"כ היה ראוי שתצא נוקבא יותר עליונה שוה בכל אורך פרצוף ז"א שלא יאחזו החיצונים בכל קומתו. התשובה הוא כי ברישא דז"א אין יכולים החיצונים להתאחז רק לתתא ממקום שהחסדים מתגלים שלכן שם יוצאת נוקבא לכסות האחוריים. ובזה תבין עני שבועות ונדרים כי מאחר שהשבועה הם כנשבע במלך עצמו שהוא מל' והנדרים הם כנודר בחיי המך שהוא בינה הנקרא חיי המלך בסוד תפילין הנקרא חיים כנודע א"כ למה השבועה חמור מנדר. והטעם הוא כי למעלה נגד בינה אין אחיזה לחיצונים כ"כ אבל לתתא במקום מל' שם סביב רשעים יתהלכון וניתן להם כח גדול להתחזק ולהתאחז שם לכן עונשו מרובה. גם בזה תבין למה נדרים חלין ע"ד מצוה משא"כ בשבועה. והטעם לפי שהנדרים למעלה בבינה והם גבוהין מן המצוה לכן חלין עליהם וז"ס התרת נדרים בליל יוה"כ לפי שבאותו יום אנו (מעלין) [ס"א עולים] עד הבינה ויש לנו יכולת להתיר נדרים אשר שם. אך השבועה היא במל' לכן אינה חלה על המצוה. ונחזור לעני כי משליש א' דת"ת דז"א המגולה נעשה ב' כתרים לזו"ן והנה מג"פ דנצח ז"א נעשה קו ימין דנוקבא ג"ס חח"ן. ומג"פ דהוד נעשה קו שמאל שלה בג"ה. ומג"פ דיסוד דיליה שהוא ארוך להותו דכורא לכן ממנו נעשה קו אמצעי דנוק' דת"י שבה. ובזה תבי סוד המעשר כי העשירי יהיה קדש לפי שהנוק' לה היה בה מתחילה רק נקודה א' לבד שהיא המעשר שלה וזהו שרשה ועיקרה ושאר הט' ספי' באו מבחוץ ממה שקבלה מז"א ע"ד הנ"ל כי בתחלה כשיוצאה אחורי ז"א אז יצאה בסוד נקודה כלולה מי' ואח"כ נתפשטה נקודה זו בכל י"ס דילה ע"י מה שקבלה מז"א א"כ נקודה זו היא עיקר ונקודה זו נק' מעשר והיא נקודה עיקרית. והנה הפנימיות של המוחין שבה נעשה מאותן החסדים המגולים בנ"ה שבו המיותרין ועודפין כנ"ל והדעת שבה מה"ג שהיו פקדון ביסוד ז"א כנ"ל וז"ס דעת של נשים קלה פי' ק"ל ה' כי ה"ג הם ה' הויו"ת והם ק"ל אך דעת הז"א מה"ח וה"ג והנוקבא אין לה רק חצי דעת שלו שהם ה"ג לבד ואח"כ מתפשטים ה"ג שבה מחסד עד הוד שבה ואח"כ כללות כולן נכנסו ביסוד שלה דוגמת ה"ח המתפשטים בז"א. ואלו ה"ג הנכללין ביסוד שלה הם מועילין לה למ"ן שלה (נ"א הם מעלין המין שלה) וז"ש בזוהר כי דינין דנוקבא ניחין ברישא ותקיפין בסופא לפי שהוחין שלה הנקראים רישא הם נעשים מהחסדים מגולים שלקחת מנ"ה דז"א ולכן דיינין דילה נייחין ברישא כי החסדים ממתקין אותן ותקיפין בסופא כי הגבורות מתפשטין בסופא. אך דינים דדכורא תקיפין ברישא שאין שם התפשטות החסדים אבל מחסד שבו ולמטה יש התפשטות חסדים לכן נייחין בסיפא:

פרק ח סדר כניסת פרקי הצלם בז"א ע"פ השנים:

ועתה נחזור לבאר ענין ראשון. ובזה תבין מה שארז"ל הפעוטות מקחן מקח במטלטלין מבן ו' שנים ויום א' ובן ט' שנים ביאתו ביאה ומבן י"ג ויום א' אז הוא גדול. והענין כי כשנכנסין המוחין שהם נה"י דבינה תוך הז"א הם יורדין תחלה לו' ספי' שבו שהם כח"ב דח"ג והם ו' שנים. ושליש עליון דת"ת שהוא מכוסה הם ו' שנים וד' חדשים וכולם בחי' מכוסים אח"כ כשחוזרים החסדים בסוד או"ח דרך ספי' אלו עצמם הם ו' שנים וד' חדשים אחרים הרי הכל י"ב שנים וח' חדשים. והטעם שאלו הפרקים ירדו קודם בו' ספי' של ז"א מבפנים הוא כדי להגדילו והטעם שירדו מכתר החסדים מפני שמכתר היה הטפה והנה הם הו' שנים וד' חדשים שהיו בסוד ירידה וז"ס שלא נתברך יעקב עד שהיה בן ס"ג שנה כי עד שם היו חסדים מכוסים ושם נתגלו בסוד הבקיעה שנבקע. וז"ס אותיות יעקב יבקע כי הו' שנים כל א' כלול י' הם ס' הם הו"ס כחב"ד ח"ג ועוד שליש המכוסה הוא ג' שנים אחרות שליש מי' שנים והכל ס"ג וז"ס שם ס"ג שהוא בבינה כי בינה מתפשט עד החזה דז"א ושזהוא ס"ג שנים כנ"ל. והנה אח"כ חזרו החסדים לעלות

מבחוץ בסוד או"מ כדי שיקבל הז"א הארת או"א דרך פנים בפנים כי תחילה בירידה היו החסדים מכוסים וכמו שהבריאה אינה מקבלת מהאציל' אלא ע"י מסך כן ז"א לא היה מקבל מאו"א רק ע"י מסך כי היו החסדים ומוחין שלו כולן מכוסין תוך מסך נה"י דאימא וז"ס יוצר אור ובורא חושך יוצר אור גילוי ובורא חושך להיותו מסך כי עד חזה דז"א יורדין החסדים מכוסי וכאן מתגלין לצורך עצמן ועתה אחר שנתגלו חוזרים החסדים מבחוץ בסוד או"מ כדי להאיר לו בדרך אציל' בלתי מסך כלל. ונחזור למ"ש לעיל כי בירידתן ובחזרתן הוא י"ב שנים וח' חדשים וצריך ד' חדשים אחרים להשלים י"ג שנים והם מהשליש המכוסה שחוזרין בסוד או" ויום א' הוא אור שבין חצי ת"ת בינה לגללת דז"א הרי י"ג שנים ויום א'. או באופן אחר כי הלא זמן היניקה ב' שנים ובד' שנים אחרים נכנסים ב"פ דנצח אמא וב"פ דהוד אמא ברישא דז"א הם ו' שנים והם סוד הפעוטות מבן ו' שנים ויום א' שהוא תחלת כניסת פ"ת של יסוד דאמא בדעת ז"א לכן כיון שנכנס דבר מועט מן הדעת לכן מקחן מקח במטלטלין לבד שהם נגד ו"ק המטולטלין מרחמים לדין ומדין לרחמים כפי מעשינו. ומו' שנים עד ט' שנים הם ג' שנים אחרים ואז נכנין ב"פ עליונים הנקרא ירכין דנ"ה דבינה ופ"ע דיסוד בינה כי אי שעורו רק ב' פרקים והנה כבר נכנס שליש א' ביום א' היותר על ו' שנים ואז נק' פעוט ועתה נכנס פ"ב של היסוד הרי ט' שנים ויום א' לכן ביאתו ביאה כי כבר נכנס כל הדעת שלו אבל אין ביאה זו מועלת להתעבר הנוקבא עד שיהיה בן י"ג שנים ויום א' שהם סוד חזרת החסדים לעלות באור החוזר. והג' שנים הוא עליית שליש החסד דזרוע ימין אל החכמה ושליש דזרוע שמאל אל הבינה וב' חצאי שליש בדעת הרי הם ג' שנים ושנה הד' הוא נגד שליש ת"ת המכוסה אשר נתגלה עתה ונתגדל ועלה לכתר ז"א הרי הם י"ג שנים ויום א' הוא אותו שבין חצי ת"ת בינה לגלגתא דז"א ויורד ממקומו עד שם הוא יום א' או ג"כ אותו מועט שעלה יותר מחצי שליש המגולה דת"ת ז"א אל הכתר שלו וזהו יום א' :'אך הנוקבא הוא פחות מחצי שליש בכתר שלה והרי נשלמו י"ג שנים ויום א

:פרק ט זמני גדלות נוקבא דז"א

ועתה נבאר בחי' נוקבא דז"א בג' זמנים דז"א כשהיה בעיבור תלת כלילת בתלת. וזמן יניקה. ועיבור ב' דגדלות ז"א מה היתה אז הנוקבא. והנה כבר ידעת כי א"א הא נשמה לכל האצילות ומתפשט ומתלבש בכולו וכבר ביארנו כי או"א הם עד חצי ת"ת דא"א וזו"ן משם ולמטה. והנה בעיבור א' דתכב"ת כבר ביארנו כי גם א"א עצמו העלה נה"י וחצי ת"ת תחתון שלו ונכללו בחצי ת"ת עליון ובח"ג שלו ואז נכלל ז"א ג"כ ג' כליל בג' ואז נוק' שהיתה נקודה לבד נגדלה כשיעור יסוד דז"א הנקרא ישראל. וכבר ידעת כי היסוד נק' רובע ישראל פי' רביעי של ת"ת הוא מדת היסוד כי שיעורה דגופא ד' בריתות הוא והמל' היתה רביעית היסוד וכשנתעלו ועלו יסוד ומל' ונכללו למעלה בחצי ת"ת כנ"ל הנה היסוד נגדל ונעשה כמדת ת"ת עצמו ונגדלה מל' כמדת היסוד כולו שהיה בתחלה רובע ישראל רביעית הת"ת ואח"כ ביניקה נגדלה המל' כמדת הת"ת ממש אח"כ בגדלות המוחין נתגדלה גם היא ונעשה פרצוף שלם. ודע כי מחצי ת"ת דא"א עד סוף היסוד דא"א נעשה נשמה לז"א ומעטרת יסוד דא"א נשמה לנוק' דז"א נמצא כי א"א מתפשט ומתלבש בכל אצילות כולו ואור א"ס עובר בתוך א"א ועליו נאמר ואתה מחיה את כולם כי הוא :מחיה כל העולמות בהתלבשו בתוכם כנ"ל

:פרק י דרוש יעקב ומשה מיסוד דאבא

והנה כמו שבאירנו לעיל שיש צלם דאמא וב' אותיות ל"ם לראשו דז"א כך יש בחי' צלם אבא על ראש ז"א והם סוד חו"ב וב' עטרין מתלבשים בנ"י דאבא ונעשה מהם בחי' צלם דוגמת אמא ממש. ואח"כ מתלבשים נה"י דאבא תוך נה"י דאמא באופן זה כי בינה דחכמה מתלבשת בנצח אמא ובינה דאמא בהוד אמא נמצא שיש להם ב' בינות וז"ס כי לא עם בינות הוא וחכמה דאמא תוך הוד אבא וחכמה דאבא בתוך נצח דאבא והם ב' חכמות וז"ס חכמות בחוץ תרונה. והה"ג דאבא הם חסדים דאמא וה"ג דאמא נכנסין ביסוד אמא וה"ח דאבא מן החסדים שלו וה"ח דאמא

הנעשים גבורות דאבא נכנסין ביסוד אבא הם ג"כ ב' דעות כי אל דעות ה'. והנה נה"י דאבא מתלבשים בנה"י דאמא והנה היסוד דאבא הוא דוכרא והוא ארוך ויסוד דאמא הוא נוק' והוא קצר וא"כ כשמתלבש יסוד אבא ביסוד אמא נמצא כיון ששיעור יסוד אמא הוא שיעור שליש א' א"כ יוצא יסוד אבא חוץ ליסוד אמא שיעור ב' שלישים מגולים ונמשך יסוד אבא עד סוף יסוד ז"א עצמו וז"ס הבל הבלים פי' הבל הכולל ב' הבלים כי הבל היוצא מיסוד דז"א הם ב' הבלים א' שלו וא' של יסוד אבא והנה מן האור הגדול של החסדים שבתוך יסוד אבא שמתלבש תוך הת"ת דז"א והוא אור מגולה בוקע ויוצא האור לחוץ לבטן ז"א מצד פנים דז"א ושם נעשה יעקב לשון בקיעת אור בסוד אז יבקע כשחר אורך והוא אותיות יעקב וזהו אך יצא יצא יעקב כי ב' יציאות וב' בקעות יש ליעקב א' הוא אור שבתוך היסוד אבא שבוקע היסוד ויוצא תוך ז"א. בקיעה ב' הוא שחוזר האור לבקוע ובוקע מבטן ז"א ויוצא לחוץ בפני ז"א כי אחוריו של יעקב נגד פני הז"א מהחזה ולמטה וכן עד"ז יצאה רחל מאחורי דז"א אב"א מהחזה ולמטה כי שם נשלם יסוד אמא והאור שלה יוצא לחוץ והנה שם מ"ה מילוי דאלפין הוא בז"א. והנה א' שבמלוי וא"ו מקומה שם בשליש אמצעי של ת"ת דז"א תחת החזה אחר שכלה יסוד אמא אז מתגלית א' זו והוא אהי"ה בסוד דם האדם באדם כמבואר אצלינו ואהי"ה זו במילוי ההי"ן שהוא קו אמצעי כנודע והוא גי' קנ"א וע"ה גימ' קנ"ב כי שם נעשה נקב ויוצא אור לחוץ תוך ז"א מתוך יסוד דאמא. פי' ב' כי שם זה של קנ"א שהוא גימ' קנ"ב הוא נוקב ויוצא אור לחוץ לרחל באחור ז"א כי שם מקומה והיא נקרא ה' תתאה ואז נתחבר נקב זה עם ה' תתאה ונעשה נקבה באחורי ז"א. וכותל א' יש לב' לבד לכן צריכה נסירה משא"כ ביעקב שיש לו כותל לבדו חוץ מכותל הז"א ויש הפסק בין ז"א ליעקב באופן שאור אבא היוצא לחוץ לז"א נ' יעקב אך ההארה שהיא יוצאת מיסוד אבא תוך בטן ז"א בפנים ז"ס משה וז"ש משה מלגאו ויעקב מלבר:

והנה ה' בחי' יש למשה א' הוא בדעת ז"א עצמו כי שם יסוד אבא. ב' בשליש עליון המכוסה כי שם יותר מקום רחב בין הזרועות יותר בדעת ואז הוא בחי' ב' שמתפשט שם היסוד דאבא וכנגד זו הבחי' נאמר במשה ויסתר משה פניו כי ירא מהביט פי' כי שם בחי' סתר ומכוסה. בחי' ג' בשליש ת"ת האצעי אחר צאתו מיסוד אמא ושם היתה נבואת משה וז"ש בזוהר כי נבואת משה מן דכורא ושאר הנביאים מן נוקבא פי' כי משה מתנבא מיסוד אבא שבתוך ז"א ושאר הנביאים מיסוד אמא בהיותם תוך ז"א. בחי' ד' כשמגיע יסוד אבא תוך יסוד ז"א ואז הוא בחי' שת. וז"ס וחשופי שת פי' כי הוא שת מקום יסוד כשמסירין הערלה מהיסוד שמתגלה ונתוסף [ס"א ונחשוף] האור אשר שם וזהו חשופי שת בחי' ה' הוא הבל היוא מיסוד אבא חוץ ליסוד ז"א ושם הוא בחי' הבל וז"ס משה ר"ת "משה "שת "הבל והנה הבל חטא שהביט בשכינה פי' שהבל היה רוצה שאור היוצא מן יסוד אבא והוא בוקע ויוצא ליעקב היה רוצה הבל להפכו לאחוריים ליתן לרחל הנקרא שכינה וזהו הציץ בשכינה שרצה להאיר ולהציץ בשכינה מאותו אור הנוגע ליעקב:

.:פרק יא דור המדבר ובינה ותבונה ומ"ם שלוחות שבנס היו עומדים

והנה עם מה שביארנו לעיל כי זו"ן מתחברים בכותל א' משא"כ יעקב בזה תבין סוד מ"ש משה לישראל בכניסתן לא"י ואתם הדבקים בה' אלהיכם חיים כולכם היום. כי ה' אלהיכם הוא זו"ן וישראל הנכנסין לא"י היו מבחי' זו אשר הם דבוקים אב"א וזהו ואתם הדבקים בה' אבל דור הדבר דור דעה שהיו מבחי' יעקב ולא היו דבוקים בכותל א' מתו כלם ולא נכנסו לא"י לכן היה משה רועה שלהם. ובזה יובן כמה טעמים למה משה היה ררועה שלהם ולמה נקרא דור דעה דור המדבר ולמה נתנה התורה להם ולמה ישבו מ' שנה במדבר ולמה לא מצא משה בהם רק אנשי חיל ולא מצא בהם נבונים. אך הענין כי יסוד אבא יוצא מתוך יסוד אמא ומתגלה מהחזה ולמטה ושם יוצא לחוץ בחי' יעקב. והנה כמו שיצאה בחי' לאה אחורי הדעת דז"א כן אחורי דעת יעקב יוצאת בחי' לאה אחרת נוק' של יעקב. לכן נק' דור דעה דור היוצאים מבחי' דעת של יעקב. והנה בהסתלקות יסוד אבא מאליו נסתלק דור דעה הנמשך משם לכן משה להיות ששרשו היה יסוד אבא לכן היה רועה לדור המדבר כי משה מלגאו ויעקב מלבר. לכן אותן הנכנסין לא"י אמר להם

משה ואתם הדבקים בה' פי' שהוא ת"ת חיים כולכם ותוכלו להכנס לא"י אבל דור דעה להיות שמשה הוא יסוד אבא הרועה שלהם ודור דעה המה ג"כ משם ממילא כשנסתלק משה נסתלקו גם הם כי כולם הם מבחי' חכמה ואינן נכנסין לארץ. ולכן לא נכנס משה ולא דור דעה לארץ. ולכן ניתנה להם התורה כי התורה מיסוד אבא שנבקע ויוצא האור לחוץ וזה היה בזמנם שגם הם יצאו מן בקיעה ההיא לכן ישבו מ' שנה במדבר כי שם ע"ב דיודי"ן הוא באבא שהוא בחכמה ויש בו ד' יודין שהוא גי' מ' לכן מצא משה בדור דעה אנשי חיל כי חי"ל גי' מ"ח כ"ד כ"ד שהם ב' שלישים דיסוד אבא המגולים מהחזה. כי בשם של ע"ב יש ג"פ כ"ד וב' שלישים הם ב"פ כ"ד גימ' מ"ח שהם ב' שלישים המגולים גימ' חי"ל גימ' מ"ח. אבל נבונים הבאים מבינה לא מצא כי יסוד דבינה אינו משמש כלום ליעקב רק לזו"ן. וזהו הטעם שיעקב יצא בפרצוף שלם בכותל בפ"מ ואינ דבוק בז"א כי הוא לבדו לקח מיסוד אבא אך זו"ן שניהם באים מיסוד אמא זה לוקח ה"ח וזה לוקח ה"ג לכן יצאו שניהם מחוברים בכותל א' וצריכים נסירה. ודע כמו שיש ד' רבתי וד' זעירא בזכינה בחי' עליונה לאה ובחי' התחתונה רחל כן יש באמא ב' בחי' אלו ב' דלתות ד' עליונה בינה ד' תחתונה תבונה וכ"א מאלו יש בהם י"ס. ודע שיש בזכר ג"כ ב' בחי' אלו כי הז"א שיעורו הוא מהחזה דאמא ולמטה כן רחל היא עד"ז נגדו מהחזה דז"א ולמטה כנ"ל הכל. וא"כ כמו שיש יעקב לתתא כנגד בחי' התחתונה דשכינה כן למעלה במקומו יצא יעקב אחר והוא יוצא מיסוד חכמה עליונה. והענין הוא כי כמו שיש סוד הדעת למעלה באו"א כשיש זווג כך למטה בזווג בחי' התחתונה הנקרא תבונה עם בחי' תחתונה דאבא ג"כ יש דעת אחר לכן למטה בשכינה יש ב' בחי' אלו וכמו שב' בחי' עליונות נכללין כא' כך ב' בחי' תחתונות נכללין כא'. וז"ס כי אל דעות ה' וז"ס והיו תואמים מלמטה שהוא בחי' יעקב התחתון שהוא מהחזה ולמטה ויחדיו יהיו תמי"ם תאומי"ם הוא יעקב האחר שהוא שוה בשוה עם ראש ז"א ומתחילה ועד סוף הכל נק' ישראל ממקום שיצאה רחל יצא יעקב ג"כ מלפניו ויעקב מזדווג עם רחל וישראל מזדווג עם לאה. וז"ש בזוהר ויצא ע"פ וישכב עמה בלילה הוא ולא הזכיר יעקב כי הכוונה על ישראל. ודע כי בינה יש לה ג' בחי'. א' כשיש לה זווג עם אבא ואז נק' בינה. ב' כשאין לה יחוד עם אבא ואז נק' תבונה כשעומדת לבדה. ג' כשיורדת ומתפשטת למטה תוך הז"א נקרא ג"כ תבונה וכשז"א עולה למעלה נק' איש תבונות ידלנה פירוש ידלנה אותה למעלה. ואיש הוא ז"א ותבונות הוא תבונה עולה למעלה עמו כשהיא עולה למעלה עמו אמר ידלנה פירוש יגביהנה. ואחר שעלה ז"א למעלה אז נתייחדה הבינה עם אבא ואז נקראת הב' תבונות בינות כי עלו במדרגה עליונה הנקראת בינה וז"ס כי לא עם בינות הוא:

ודע כי מציאות אבא הוא יו"ד של הוי"ה וקוצו של יו"ד הוא א"א והנה יו"ד במלואה יש בה ג' אותיות כזה יו"ד והנה תכה י' על ו' שהוא י"פ ו' גימ' ס' ואח"כ תכה י' על ד' גימ' מ'. והנה כאשר בינה מתייחדת עם אבא אז נק' ם' [נ"א ס] ר"ל סתומה שהיא סתומה שמקבלת כל האורות וסותמת אותם לכן הו' ראשה נטוי כלפי הד' של יו"ד להיות שאבא משפיע אורות לאמא. וכשאין אבא משפיע לאמא שאינה מזדווגת עמו אלא היא רביעא על בנין נקרא מ' פתוחה ופי' מ' ר"ל משפיע פי' כשהיא משפעת לנין וז"ס אותיות מ"ם הנז' בזוהר על בנה וזו היא הו' והד'. כשהם בחכמה שהיא באות יו"ד אז ו' קודם לד'. וכשהם בבינה שהיא אות ה' אז ד' קודם לו' כי צורת ה' ד"ו כזה ה' אך כשהוא"ו תחת ד' שהוא סוד ה' אז יושבת ו' זו בלתי ראש וכשהוא"ו קודם לד' שהוא סוד יו"ד אז יש לה ראש נטוי כלפי ד'. והכוונה כנ"ל כי כשהיא מזדווגת עם אבא אז אותה ו' יש לה ראש שמשפיע אבא בסוד ראש ו' הנטוי כנגדה אך כשהוא בסוד ה' אז אין לה זווג עם אבא אז אותה ו' אין לה ראש כי האורות נשארים למעלה ואין אבא משפיע אותן לאמא ואותו ראש של ו' נשאר למעלה בצורת יו"ד העומדת אחורי ה'. ומבואר אצלינו בסוד צורת ה' כזה ה' בסוד וחכם בבינה אמנם ו' של תוך ה' בלי ראש מתפשטת ומשפעת בכל ז"א עד היסוד שלו. וכבר ידעת כי חכמה בינה דעת של הנקבה נגד ג' פרקי עליונים דנה"י דז"א כנודע. והנה ו' זו של ה' דבינה מתפשטת תוך ז"א עד היסוד שלו. נמצא שאמא משפיע עד חכמה ובינה דעת דנוק' דז"א ולא יותר. והנה דע כשאמא היא למעלה עם אבא אז נק' נקבה בערך נקבה המתקבלת מן

דכורא וכשהיא רובצת על הבנים ומשפעת להם אז נק' דכורא דוגמת הזכר המשפיע בנוק'. וז"ס עונש משכב זכור כי הוא מוריד הכח שיש באמא כשהיא למעלה וגם את אבא המשפיע באמא למעלה ומורידן עד נה"י דז"א. וז"ס זכור שהוא גימ' הוי"ה דיודי"ן ותהי"ה דיודי"ן ע"ב וקס"א ושניהם גימ' זכו"ר והם גימ' רג"ל להורות שהורידן עד רגליו דז"א ואז כביכול מתבטל הז"א לגמרי שאינו יכול לסבול האורות ההם (שירשו את מקומו) ואז כביכול מתבטל לגמרי כענין וימת בלע. וז"ס העון הזה הנקרא תועבה פי' תועה אתה בה ר"ל כי אתה חושב שהורדתה אמא על הבנים ומשפעת להם כזכר לנקבה ואתה עושה אותה נקבה שאתה שוכב עמה. ולכן תשובה על חטא זה שיתענה רג"ל תעניות כמספר ב' שמות הנ"ל שבהם חטא והורידן למטה. ויכוין להעלות בכל יום חלק א' מהם עד שנמצא שבי' ימים הראשונים מעלה י' א' דע"ב וכן עד"ז עד שישלמו רג"ל תעניות ואז נגמר להעלותן למעלה במקומן. והנה החוטא הזה גרם פגם גם באחוריים של השמות הנ"ל שהורידן למטה לכן גם בהם צריך תיקון והם קפ"ד ותקמ"ד גימ' תשכ"ח. וזהו זכו"ר אל תשכ"ח כי הזכירה היא מהפנים והשכחה היא מהאחורים. והנה ג"פ רג"ל שהוא זכו"ר גימ' תשכ"ח א"כ כשמתקן חלק א' מהפנים יכוין להעלות ולתקן עמו ג' חלקים מהאחורים נמצא כי בי' תעניות ראשונים מתקן יו"ד ראשונה דע"ב כנ"ל ומתקן ל' חלקים דאחוריים שהם יו"ד י' מן יו"ד ב' של אחוריים כי הפנים רג"ל א' והאוריים ג' רגלים וביום התענית האחרון מרג"ל תעניות יכוין לכלול הכל ביחד ולהעלות כל הפנים שהם הרג"ל וכל האחוריים שהם תשכ"ח בבת אחת ולהעלותן במקום של או"א:

ונחזור לענין מ"ס שי בינה כנ"ל כנ"ל כי משה זכה לבינה בהיותה בסוד ס' לפי שהוא יסוד (סוד) אבא מלגאו אך יעקב שהוא מלבר לא זכה לבינה רק בהיותה בסוד מ' שהיא כד רביעא על בנין. וז"ס שארז"ל מ"ס שבלוחות בס היו עומדין. פי' כי הלא ב' בחי' יש בבינה ותבונה כנ"ל כי בהיותה פב"פ עם אבא נקרא ס' שהיא כנגד ו"ס שבה שהם כח"ב דח"ג. ונקרא מ' בהיותה בלי זווג בערך ד' תחתונות שלה שנכנסת בז"א. וז"א ג"כ באלו ב' בחי' נק' ו' ד' כנ"ל וה ו' מדות עליונות שבו שהם כחב"ד ח"ג שנכנסין נה"י דאמא עד שליש ת"ת שלו עד החזה. וד' הם חנה"י שבו שאין בהם יסוד בינה. גם דע כי ו"ס עליונות שהוא הו'. הוא פרצוף א' וד' תחתונים שהם סוד הד' הוא פרצוף ב'. ולמעלה ג"כ סוד מ"ס של הבינה שהם ב' פרצופים. והנה ז"א (נ"א אמא) פרצוף א' שהם ו' עליונים שבו נקרא בינה. פי' בן י"ה. ופרצוף ב' שהוא ד' תחתונים שבו נקרא תבונה בן ובת. וז"ס מ"ס שבלוחות בנס היו עומדין כי הלוחות הם נ"ה של מ' שהיא של תבונה תחתונה ונעשה ממנה פרצוף שלם מי"ס וכן ס' למעלה שהם ו' בחי' נעשה פרצוף גמור די"ס באמא ודאי שע"ד נס הוא:

או נאמר באופן אחר כי כמו שבינה הוא מ"ס כנ"ל גם בתבונה יש בו מ"ס כי ו' העליונות שבה הם ס'. וד' תחתונים הם מ'. וג"כ נקרא ו"ד כנ"ל בבינה. כי ו' הם ו' עליונים וד' הם ד' תחתונים. והנה מ' נקרא תבונה כי הם ד' תחתונות שלה שהם תנה"י שלה לבד והם נכנסין בז"א. והנה נמצא שכל פרצוף התבונה בכל בחי' שהם מ"ס ו"ד הנ"ל לא נעשה אלא מד' תחתוניות תנה"י דבינה ונקרא בינה מ' וכנגד מ' זו של בינה נקרא ג"כ תבונה מ' כי משם נלקחה. ומה שנכנס מן התבונה בז"א אינו רק חציו לבד שהם מ' שלה ד"ס תחתונות שבה אשר היא חצי מ' של הבינה עלאה כי כל התבונה היא מ' ארונה של הבינה עלאה. נמצא כי חצי מ' לבד נכנס בז"א. וז"ס מ"ס שבלוחות בנס היו עומדין כי הלוחות הם נ"ה דז"א ומ"ס שבלוחות הוא כללות ז"א שהוא ס' למעלה ו' ראשונות שבו מ' למטה ד"ת שבו וכל כללות מ"ס אלו לא נתהוו רק מן חצי מ' של בינה עלאה שהיא חצי של התבונה הנקרא מ' של בינה עלאה. ובחצי מ' ההיא מתקיימים כל בחי' מ"ס שבלוחות שהוא הז"א ונס גדול הוא זה:

או יאמר באופן אחר כי דע שמן הפה של אמא יוצא הבל המקיף לז"א כולו ואין הבל זה יוצא ומקיף לז"א רק בעת שרביע' על בניה כדי לתת לו קיום וחיות לז"א. וכאשר מסתלקת מעל בנין גם אותה הארה מסתלקת מז"א. כפי זה לא היה אפשר להיות לו קיום לז"א לולי ע"י נס וזהו בנס

היו עומדין. וסוד הנס הזה המעמידן ומקיימים לזו"ן באותה שעה שאמא מסתלקת מעליהן כדי להזדווג עם אבא ונס זה הוא הנותן קיום להם והעמדה והוא שם מ"ה דאלפין מקיים ומעמיד לז"א. ושם אדנ"י גימ' ה"ס מעמיד לנוק' וב' שמות אלו מ"ה וה"ס גימ' נ"ס. כי מ"ס שבלוחות שהם ז"א הנק' מ"ס הם עומדין בנס שהם כמנין ב' שמות הנ"ל:

פרק יב פרצוף לאה וסוד תפילין.:

ודע כי הלא חצי ת"ת תחתון ונה"י דאמא נכנס הכל תוך ז"א והבחי' הראשונה שנכנסה היא מל' דתבונה בתחלה כי התחתון נכנס בראשון כנודע ומקומה בדעת ז"א ושם כנגדה מהאחוריים דדעת ז"א מכח הארה זו דמל' יצאה לאה מאחוריים. וז"ס הראהו הקב"ה למשה קשר של תפילין. ולפי שאין לה כ"כ הארה מהמוחין דז"א עצמן רק מן המ' לבד לכך היא בחי' עור לבד שהוא קשר של תפילין, אך התפילין עצמן הם הבתים של עור ובתוכם ד' פרשיות שהם הארת המוחין עצמן הבולטים במצחא דז"א. והענין כי הא"א יש לו שערות ונימין וקוצין והנה הנימין של א"א נמשכין על ראש ז"א וכשיורדין נימין אלו יש בתוכם אור גדול ומכה ברישא דז"א מאחוריו ואז מהארת ד' המוחין דז"א בכח ההכאה הנ"ל יוצאין ארבעה בתים בחי' התפילין. ואח"כ חוזר האור של מל' דאמא אשר שם וחוזרת עד אחוריו דז"א ומוציא קשר של תפילין וזה נקרא לאה ונעשה בה ד' מוחין שבה שהם חב"ד שהם ד' מוחין כנודע וז"ס ד' אלפין של ד' שמות אהי"ה אשר כתבנו בסוד היחוד של בשכמל"ו:

ועתה נבאר פרצוף לאה ואח"כ סוד התפילין. והנה לאה מגעת עד חזה דז"א ומשם מתחלת רחל וז"ס אין מלכות נוגעת בחברתה אפי' כמלא נימא כי עד שתכלה מלכות עלאה לאה ממש אז משם מתחלת מלכות תתאה רחל. וזהו עקב ענוה יראת ה' שארז"ל מה שעשתה ענוה עקב לסנדלה עשתה יראה עטרה לראשה כי ענוה היא בחי' לאה. ולפי שמשה השיגה כי עלה עד ן' שערי בינה לכן נקרא עניו מאד כי השיג עד מקום לאה ובמקום שנשלם עקב ענוה שהיא לאה שם מתחלת העטרה של רחל ובחינה שלה נקרא אשת חיל יראת ה'. פי' כי היא נקרא יראת היוצאת מז"א שהוא הוי"ה וזהו יראת ה'. ודע כי מהחסד דז"א שהוא זרוע ימין נעשה כל קו ימין כולה דלאה שהוא חח"ן. ומזרוע שמאל שהוא גבורה מג"פ משם נעשה קו שמאל דלאה בג"ה. ומקו אמצעי דז"א עד החזה נעשה כל קו אמצעי דלאה. ודע כי בלילה הוא זווג ז""א עם לאה. וז"ס ויהי בבקר והנה היא לאה וזווג יעקב ורחל אינו אלא ביום בעת תפלת השחר לכן בתפלת שחרית [הז"א] הוא כעין חסד שמעורר אהבה ובתפלת מנחה הוא שמאלו תחת לראשי וע"י ב' התפלות שחרית ומנחה נתונה לאה בין ב' דרועין דמלכא וכבר הזווג מוכן לכן תפלת ערבית רשות כי כבר מוכן הזווג ובק"ש של ערבית (ס"א שחרית) נעשה הזווג. והנה לאחר הגלות והחרבן עשאוהו לתפלת ערבית חובה והטעם כי הדינין אז מתדבקים בז"א וגם לאה כולה דינין כנודע כי רחל אע"פ שיש בה ה"ג עכ"ז היא עומדת נגד נה"י דז"א שבהם החסדים מגולין לכן הה"ג שבה ממותקות קצת כי ז"ס דינין דנוקבא נייחין ברישא. אך לאה היא עומדת עד החזה ששם כל החסדים סתומים וצריך הז"א להזדווג עמה למתק הדינין שבה כנזכר באדרא שהזווג הם החסדים היוצאים מדכורא לבסם ה"ג דנוקבא. לכן אחר החורבן עשאוה חובה כי יש בה דינין רבים וצריכין לנו לזווגה עם ז"א למתקה. ומה שביארנו הוא סוד מ"ש רשב"י להה"א גברא דאתא למתבע סוד תפלת ערבית דאיהי בין דרועי דמלכא ע"ש. וא"ת והרי לאה בחצי לילה הראשונה היא כנגד חזה ויסוד דז"א הוא למטה ואי מזדווגים ז"א עם לאה. אך הענין הוא מש"ל כי כשמתגדל ז"א עלה שליש עליון דיסוד ז"א וממנו נעשה ת"ת ז"א ועל ידו הוא זווג דערבית ומחצי לילה ואילך מתפשטת לאה עד סיום דז"א והזווג הזה הוא בבקר כשמשחיר השחר ואמנם רחל אחר חצות לילה היא בסוד נקוד' ויורד' לבריא' וז"ס ותקם בעוד לילה ותתן טרף לביתה וחק לנערותיה שהם העולמות כי יורדת לבריאה לתת טרף לביתה שהם העולמות. ודע כי מן האור הגדול של לאה ע"י אותו התפשטות שמתפשטת למטה אחר חצות משם לוקחת רחל מוחין דבריאה. ובזה תבין למה אנו מניחין תפלה של יד קודם והטעם כי אלו הם מסוד הארה שלוקחת רחל מלאה בחצות לילה אמנם המוחין דז"א

ע"י תורה שאנו קורין בחצות לילה אחרונה מקבל ז"א הארת המוחין ואחר כך על ידי תפילין שאנו מניחין ביום אז בטש הא"א קוצי דשערי ברישא דז"א ומאיר בסוד אור מקיף וז"ס הקב"ה מניח תפילין כי הקב"ה הוא ז"א והתפילין הוא הכאת אורות ואח"כ כשאנו קורין ק"ש כבר יש תפילין לז"א והיחוד הוא לתת התעוררות לזווג זו"ן דבריאה. וכבר ביארנו כי הד' מוחין דז"א כשיוצאין מבינה הם ד' והם מ' דצלם. אח"כ נכנסין בנה"י דתבונה ונעשית ג' והם סוד ל' דצלם וז"ס מגדל הפורח באויר הוא סוד רמז בחי' לאה אשר שם שהוא סוד מל' דתבונה מקבלת הארה שהוא סמוך ליסוד וקוצי דשערי דעתיקא בטש שם ונעשה שם תפילין בכח אותו צלם כמ"ש בזוהר כי בעבור צלם בו"ד יש לו צלם רוחניות וז"ס אך בצלם יתהלך איש וזה שאותו צלם הוא מגדל הפורח באויר כעוף הפורח באויר [ס"א ועובר] והנה כמו שלמטה בסוד צ' דצלם שנכנסין המוחין ברישא דז"א אז יוצאין תפילין. כן כאן בסוד ל' דצלם שכבר יש שם מלכות דתבונה משא"כ בסוד ם' דצלם שלא נתלבשו מוחין עדיין אך בל של צלם בטש שם קוצי דא"א ויצאו תפילין בכח ובדקות יותר משל מעלה ואז נעשית ג"כ לאה בסוד או"פ ואלו הם סוד התפילין של שבת שהם למעלה מהראש בסוד ל' דצלם וכשבא שבת בא פנים חדשות שהם אלו המוחין דסוד ל' דצלם שהיו למעלה מראשו בסוד התפילין ועתה בשבת נכנסו הראשונים בראשו ונעשו לו מוחין חדשים והם הראשונים נעשו פנימית עתה לכן אין אנו מניחין תפילין בשבת כי התפילין נעשו ממוחין פנימים ובתחלה היו מקיפין לז"א והיו בבחי' או"פ ללאה. והנה נחזור לענין כי אחר בחי' ל' של הצלם שהם תפילין לז"א ואו"פ ללאה אחר כך נכנסין המוחין בז"א והוא בחי' צ' דצלם כנ"ל ואז בטש קוצי דשערי דא"א ברישא דז"א ויוצאין התפילין וחוזרת ההכאה לאחור ויצאה קשר של תפילין שהיא לאה ואז נעשה אור מקיף ללאה ופנימית לז"א:

פרק יג סוד הגמירה:

ודע כי מ"ש הפסוק ויפל ה' אלהים תרדמה על האדם ויישן הענין כי המוחין הבאים לז"א מסתלקין ממנו ונכנסין בנוקבא שהם נה"י דיש"ס ותבונה עם המוחין שבהם והם מסתלקין מז"א ונכנסין בה שלא ע"י ז"א כבתחלה. וז"ס ויפל ה' אלהים תרדמה על האדם ממש ואז לאה נכללת ברחל לפי שלאה יצאת אחורי רישא דז"א כנודע ועתה שהמוחין יוצאין מז"א ונכנסין ברחל העולה עד למעלה ברישא דז"א ואז נכללת בה לאה. וא"ת א"כ כיון שהמוחין נסתלקו מז"א וניתנו לנוקבא א"כ האיך יכול עתה להזדווג עמה. והענין הוא כי ע"י הדורמיטה מקבל ז"א מוחין חדשים יותר מעולים מאו"א והזווג הוא אז יותר עליון בהיות שיש לו מוחין מלמעלה וזש"ה ויקח אחת מצלעותיו פי' שנסרו ומ"ש ויביאה אל האדם הוא ז"א שתחלה בהיותה אחורי ז"א היא יונקת ממנו ואז נעשין הכלים שלה כולם ע"י האור של ז"א היוצא לאחור ועתה ה' אלהים שהוא או"א לקחו הכלים שלה שהיו מאחור ועשאוהו פרצוף שלם כמו הז"א ואח"כ ויביאה אל האדם פב"פ וכשחטא אדה"ר חזרה לאחורי ז"א. גם עתה אחר החרבן היא באחור ז"א כל ימי החול חוץ משבת שאז עולה פב"פ אך על ידי תפלתינו אנו מחזירין אותה פב"פ מהחזה ולמטה ואפי' בחול בסוד מלך עוזר ומושיע ומגן כמבואר ואחר התפלה חוזרת לאחור כבתחלה לכן חסידים הראשונים היו שוהין שעה אחת קודם התפלה ואחר התפלה ושעה בתפלה כדי לעכב הארת פב"פ אחר התפלה ולא תחזור תכף אחר התפלה לאחור ז"א. ודע כי כמו שלאה נכללת ברחל כנ"ל כך למעלה בזווג חו"ב נכלל התבונה עם הבינה וטעם שנכללו אלו הבחי' עם היותם כל אחד פרצוף בפ"ע הטעם הוא מפני שבינה ורחל הם ב' ספירות עצמיות של י"ס דאצילות אך תבונה ולאה אינם רק הארות הנמשכות מבינה לבד ולכן יכולות להכלל עם הנקודה עצמית של י"ס. ודע כי כמו שנכנס צלם דאמא תוך הז"א כך נכנס צלם דאבא בז"א וכמו שמן המלכות דתבונה נעשית לאה כנ"ל כך ממלכות דאבא נעשית בחי' הנקרא צפורה אשת משה שהיא יסוד דאבא וזה מצד צלם דמוחין דגדלות. והנה גם כן יש צלם דמוחין דקטנות דאבא וצלם דקטנות אמא וממל' דאמא דקטנות יצאה ממנה תמנע פלגש אליפז וממל' דאבא יצאה כושית אשת משה כמבואר בד"ה של משה שמשה הלך ומלך על כוש מ' שנה ונשא אשת המלך הכושי ונעץ חרב בינו לבינה ולא נגע

בה וכן תמנע באתה לחלות ליעקב שישאנה ולא רצה גם יוסף לקח אסנת בת פוטיפרע ולא רצה לשכב עם אשת פוטיפרע הנקרא פוטיפר שם הטבחים והטעם שכ"א מאלו הנ"ל דחו את הדינין. והענין כי יש ג' מוחין דקטנות מצד אבא והם ג' אלהים וג' מוחין מצד אמא ונקרא בני האלהים כי יש באלהים פשוט ומילוי ומילוי דמילוי ב"ן אותיות וז"ס ויבואו בני האלהים וג' אלהים אלו יורדין לגרון והם גימ' גרון וגם הם גימט' נח"ר וזהו נח"ר גרוני הנמשך מן הדינין אלו אשר שם וזהו וילך חרנה חרן ה' וז"ס ה' זו כי הלא ש"ך דינין הם והם סוד ל"ב נתיבות חכמה כ"א כלול מי' גימטריא ש"ך ועוד ה' הם שכ"ה דינין כי מן ה' אלו משם באו כל [נ"א מיתוק לכל] אלו הדינין וכוונת ה' זו הם ה' אלפי"ן של אדני וז"ס נער נערה ש"ך שכ"ה וע"ה גימטריא כו"ש. וז"ס הכושית שדחה אותה משה כי היא דינין ויעקב דחה תמנע כי כל הדינין וגבורות דקטנות היו בה כי ב' פעמים מנצפ"ך גימ' תמנע וגם יוסף דחה פוטיפרע שהוא דנין פוטיפרע גימטריא תנ"ה שהם סוד אחורים כולם דע"ב ס"ג מ"ה ב"ן (נלעד"ח שהם גימ' ג' אהיה מלאים והם דינין) אמנם אני הכותב מצאתי נ"א וכתוב בה גם כן עסמ"ב אחוריים שלהם ועוד כתב תסיר שרש של השמות. ונלע"ד שהוא כך כי אחורי ע"ב הוא דפ"ק תסיר ע"ב שהוא שורש להשם נשאר קי"ב וכן ק"ל דמ"ה תסיר מ"ה נשאר פ"ה וכן אחור דב"ן קד"ם תסיר ב"ן נשאר צ"ב וכן אחור ס"ג קס"ו תסיר ס"ג נשאר ק"ג הרי לכולם לא עשינו אלא יה"ו לבד באחוריים אבל הארון שהוא יו"ד ה"י וי"ו ה"י חסרנו אותו שהוא שורש א"כ ד' אחורי יה"ו בד' מלואים גימ' שצ"ב חסר לנ"ה ס"ג והם אלו ד' אחוריים יהיו במלוי הם ס"ג אותיות ודוק ותשכח הרי תנ"ה באחוריים ד' שמות שהם דינין אך לקח את אסנת בתו שהיא אחור לאה פי' התפשטות למטה נקרא אסנת ודחה אשת פוטיפרע שהיתה אחור תמנע דינין קשין עכ"מ סליק:

מ"כ מכת"י מורי זלה"ה בעצמו וז"ל לשון הזהב:

הנה הזווג נמצא בד' ספירות לבד חו"ב תו"מ ונמצא לרשב"י הפרש גדול בין זווג לזווג כי חו"ב לא מתפרשין לעלמין משא"כ תו"מ. וצריך לדעת מפני מה זווג חו"ב תדיר ואינו כן בזווג תו"מ ועוד לעני מה הוא זווג חו"ב ומה היא מתחדשת ממנו כי בשלמא בזווג תו"מ נותן נשמה לישראל כדכתיב ונשמות אני עשיתי אבל זווג חו"ב מה יתן ומה יוסיף שמא תאמר להעמיד הויות שהם הספיררות על יחודם וכדי שיעטרו תו" באותם העטרות המשובחים ויתיחדו כמ"ש מורינו ורבינו נר"ו בש' מהות ההנהגה פי"ג ליתא שא"כ לא היה ראוי להיות זווגם אם לא בשעת זווג תו" כדי לעטרם באותן עטרות כי כן נראה מדברי הזוהר בפי' שעטרות אלו לצורך זווג תו"מ שהרי אמרו שם בשעתא דמלכא עילאה בתפנוקי דמלכא יתיב בעטרוהי כדין כתיב עד שהמלך במסיבו נרדי נתן ריחו דא יסוד דאפיק ברכאין להזדווג מלכא קדישא במטרוניתא בהאי דרגא. הרי בפי' שעטרות אלו הם לצורך זווג תו"מ א"כ מהראוי היה להם שלא יהא זווגם אלא בשעת זווג תו"מ לא שיהיה לעולם וכבר הרגיש בקושיא זו מורינו נר"ו וכתב וז"ל ובהיות יחודם תמיד יהיה עטרת אל הבנים לעת הצורך ואין זה התירוץ כלום. והנראה אלינו כי ב' מיני זווגים אלו צריכין להיות למלאכים ורוחין קדישין ולהיות נשמות לעליונים ותחתונים וע"י זווג חו"ב מתהוין מלאכין ורוחין קדישין ומתהוים נשמות [מלאכים] עליונים ואין כוונתינו נשמות ממש אלא חיותם והוא אור השופע בהם להחיותן כמ"ש ואתה מחיה את כולם מחיה לכולם וזהו תמידי כמ"ש בזהר בלק ת"ח כל אינון מלאכין קדישין לא קיימין ולא יכלין למיקם בר בנהורא עלאה דנהיר ולפיכך לא מתפרשין לעלמין כי הם צריכין לתת מזון ומחיה לעליונים לעולם ועד ולהיות מלאכים חדשים לבקרים. אמנם זווג תו"מ להיות נשמה לתחתונים. וזהו לפרקים ולעתים מזומנים ובזה הרווחנו שאין פי' שלא מתפרשין לעלמין בשעת שלום לבד כמ"ש רבינו נר"ו כי זה דוחק מאד שבפי' נראה באד"ז שגם בעת הגלות לא מתפרשין וזה לשונו בספרא דר"ה סבא אמר שלמה מלכא כו' אלא לעולם ועד אין זווגם זה חסר אפי' רגע ח' כי הוא חיי המלאכין ואין להם חיות אלא ע"י זווג זה. ודע כי אין כוונתינו באמרם שאין זווג חו"ב אלא לצורך המלאכין לשלול בו שאין בו צורך לתחתונים כי מבואר בזוהר כי מזווג חו"ב נעשה עטרות לבנים ועי"ז

מזדווגים תו"מ אבל כוונתינו לומר שהזווג חו"ב צריך לעליונים ותחתונים משא"כ בתו"מ שאינו כי אם לנשמות תחתונים ומזה יעלה לנו תירוץ למה שנמצא בתיקונים נשבע הקב"ה שלא יכנס כו' ובכמה מקומות נזכר דאתתרכת אימא עלאה וכיוצא בדברים אלו. והענין זה כי כדי להנחיל עטרות לבנים לייחדם ושיתייחדו זה חסר בעו"ה בזמן הגלות. וז"ש אימא עילאה כי בערך שהיה אמא להנחיל עטרה לבנים אתתרכת כי אינה מזדווגת להניל עטרות לבנים ליחדם. וזהו ענין קרבן עולה ויורד כי אינה מזדווגת י' בה' עד שיתחבר ו' בה' כי י"ה מורה שהזווג לצורך בנים כי יו"ד במלואו ו"ד שהם ד"ו פרצופים וה' צורתה ד"ו נמצינו למדין שזווג חו"ב לא יחסר תמיד אלא שבזמן הגלות אינו זווג שלים ר"ל לצורך בנים ואינו כ"כ משובח כדי שיגיע ממנו עטרה לבנים כדי שיוכלו להזדווג ולהתחבר אבל יש זווג לצורך עליונים להחיותן וזה לא יפסוק ובזה יובן מ"ש בזוהר אחרי מות כתיב ונהר יוצא מעדן וגו' ע"כ מצאתי סליק:

שער א ענף א

היכל א מן שבעה היכלות, והוא היכל אדם קדמון, ובהיכל זה יש שבעה שערים:

השער הראשון:

דרוש עגולים ויושר ובו חמשה ענפים:

בענין תכלית הכוונה של בריאת העולמות נבאר עתה ב' חקירות שנתעסקו בהם המקובלים. החקירה הראשונה הוא מה שחקרו חכמים ראשונים ואחרונים לדעת סיבת בריאת העולמות לאיזה סיבה היתה ונמנו וגמרו וגזרו אומר כי סיבת הדבר היה לפי שהנה הוא יתברך מוכרח שיהיה שלם בכל פעולותיו וכוחותיו ובכל שמותיו של גדולה ומעלה וכבוד ואם לא היה מוציא פעולותיו וכוחותיו לידי פועל ומעשה לא היה כביכול נקרא שלם לא בפעולותיו ולא בשמותיו וכינויו כי הנה השם הגדול שהוא בן ד' אותיות הוי"ה נקרא כן על הוראות הוויותו הנצחית וקיומו לעד היה הוה ויהיה טרם הבריאה ובזמן קיום הבריאה ואחרי התהפכו אל מה שהיה. ואם לא נבראו העולמות וכל אשר בהם לא יוכל ליראות אמיתת הוראת הויוותו יתברך הנצחית בעבר והוה ועתיד ולא יהיה נקרא בשם הוי"ה כנ"ל. וכן שם אדנו"ת נקרא כן על הוראת אדנות היות לו עבדים והוא אדון עליהם ואם לא היה לו נבראים לא יוכל ליקרא בשם אדון ועד"ז בשאר שמות כולם וכן בענין הכנויים כגון רחום וחנון ארץ אפים לא יקרא על שמם זולת בהיות נבראים בעולם שיקראו לו ארך אפים וכיוצא בזה בשאר הכינוים כולם. אמנם בהיות העולמות נבראים אז יצאו פעולותיו וכוחותיו יתברך לידי פועל ויהיה נקרא שלם בכל מיני פעולותיו וכחותיו וגם יהיה שלם בכל השמות וכינוים בלתי שום חסרון כלל ח"ו. וענין טעם זה נתבאר היטב בס"ה פ' פנחס דרנ"ז ע"ב וז"ל פקודא תליסר וכו' דא ק"ש ואית למנדע דאיהו אקרי חכם בכל מיני חכמות ומבין בכל מיני תבונות וכו' אלא קודם דברא עלמא אתקרי בכל אילין דרגין ע"ש בריין דהוו עתידין להבראות דאי לאו הויין בריין בעלמא אמאי אתקרי רחום דיין אלא ע"ש בריין דעתידין וכו' ובפ' בא דמ"ב וז"ל דאי לא אתפשט נהוריה על כל בריין איך ישתמודעון ליה ואיך יתקיים מלא כל הארץ כבודו:

החקירה ב היא קרובה אל שאלת מה למעלה ומה למטה מה לפנים ומה לאחור במס' חגיגה פ' אין דורשין והנה להיות השאלה זו עמוקה מאד אשר כמעט מסתכן האדם בהעמיק הסתכלותו בחקירה זו. וענינו כאשר הזכירו חז"ל במשנה הנ"ל כל המסתכל בד' דברים אלו ראוי לו שלא בא לעולם [מה למעלה מה למטה מה לפנים מה לאחור וכל שלא חס על כבוד קונו ראוי לו שלא בא לעולם]. וע"כ לא נוכל להרחיב ולהעמיק בחקירתם. אמנם נבאר בע"ה ראשי פרקים כמציץ מן החרכים בלתי הסתכלות בדברים העמוקים והמשכיל על דברינו אלה ימצא טוב טעם ודעת

אם יבינהו. והנה ענין החקירה הזאת אשר שואלים למה בריאת עוה"ז היה בזמן שהיה ולא קודם או אח"כ. ולכן צריך שתדע את אשר נבאר בחיבורינו. והוא כי הנה נודע כי האור העליון למעלה למעלה עד אין קץ הנקרא א"ס שמו מוכיח עליו שאין בו שום תפיסה לא במחשבה ולא בהרהור כלל ועיקר. והוא מופשט ומובדל מכל מחשבות והוא קודם אל כל הנאצלים והנבראים והיצורים והנעשים ולא היה בו זמן התחלה וראשית כי תמיד הוא נמצא וקיים לעד ואין בו ראש וסוף כלל. והנה מן הא"ס נשתלשל אח"כ מציאות המאור הגדול הנקרא א"ק לכל הקדומים כמ"ש בענף ג'. ואח"כ נשתלשלו ממנו האורות הנתלין בא"ק הנה הם אורות רבים היוצאים מתוכו ומאירין חוצה לו. מהם תלויין ממוחו ומהם מגולגלתא ומהם מעיניו ומהם מאזניו ומהם מחוטמו ומהם מפיו ומהם ממצחו חוצה לו ומהם סביבות גופו שהוא בחי' ז' תחתונים שלו ובסביבותיהם אורות רבים מאירים ונתלים בהם הנקרא עולם הנקודים ואח"כ נשתלשלו ממנו ד' עולמות אבי"ע הידועים ומפורסמים כנזכר בזוהר ובתיקונים. ואמנם אצילות א"ק הזה ומכ"ש שאר עולמות שתחתיו כנ"ל היה להם ראש וסוף והיה להם זמן התחלת הויותן ואצילותן משא"כ בא"ס הנ"ל. והנה מן העת וזמן אשר התחיל התפשטות והשתלשלות האורות והעולמות הנ"ל מאז התחיל הויות הנבראים כולם זה אח"ז עד שבא הדבר אל המציאות אשר הוא עתה וכפי סדר ההתפשטות וההשתלשלות כסדר הזמנים זה אח"ז כך נעשה ולא היה אפשר להקדים או לאחר בריאת עוה"ז כי כל עולם ועולם נברא אחר בריאת עולם שלמעלה ממנו וכל העולמות היו נבראים ומתפשטים ומשתלשלים והולכים זה תחת זה בזמנים שונים ומאוחרים זא"ז עד שהגיע זמן בריאת עוה"ז ואז נברא בזמן הראוי לו אחר בריאת העולמות העליונים אשר עליו ודי בזה כי לא נוכל להרחיב ולהעמיק ביאור זה הענין ככל הצורך ואיך וכמה ומתי:

שער א ענף ב

בענין א"ס ב"ה. איך היה התחלת אצילות העולמות הנאצלים ממנו וגם חקירה גדולה ומחלוקת עצום נחלקו בו כל המקובלים כולם כי יש מי שכתב כי הי"ס הם כסדר י' מדריגות זו אח"ז וזו למטה מזו. ויש מי שכתב כי סדר עמידתן דרך קוים ימין ושמאל ואמצע והם ג"ס חח"ן זו ע"ג זו בקו ימין וג"ס בג"ה זו ע"ג זו בקו שמאל וד"ס כתי"ם זו ע"ג זו בקו האמצעי ורבים יחכמו ויאמרו כי הם בצורת גלגלים עגולים זה תוך זה וזה מקיף וסובב לזה. והנה מי שיסתכל בדברי רשב"י בס' הזוהר והתיקונים וכן בספר הבהיר (לר' נחוניא בן הקנה) ימצא בדבריהם מאמרים שונים ומחולפים נוטים לכאן ולכאן והמקובלים האחרונים (נבוכו בזה) נלאו יותר לחקור ולא יכלו כי קושיא גדולה וחזקה הולכת ומסערת עליהם באמרם מאחר שהא"ס שוה בכל בחי' השוואה גמורה לא יצדק בו מעלה ומטה פנים ואחור כי כל הכינונים האלו מורים הם היות קצבה וגבול ותחום ומדה באור א"ס העליון ח"ו וכן נודע שאור א"ס נוקב ועובר בעובי כל ספי' וספי' ומלגאו כל ספי' וספי' ואסחר לון מלבר לכל ספי' וספי' כנזכר בספר הזוהר פ' בהר בר"מ דק"ט וז"ל אנת נשמה לנשמה כו' ובפ' פנחס דרכ"ה ורכ"ו וכן בהקדמת התיקונים ד"ד וז"ל ולעילא על כלא עלת על כל העלות לית אלהא עליה ולא תחותיה ולא לד' סטרי עלמא והוא ממלא כל עלמין ואסחר לון מכל סטרא כו'. וא"כ מאחר שכל הי"ס קרובות בהשוואה אל הא"ס וכולם מקבלים ממנו אור בעצמו א"כ מה הפרש בין זה לזה ובמה תתעלה כל ספי' מחברתה כיון שמדרגות כולם שוים כנ"ל (מבו"ש ש"א ח"א פ"ד). והנה האמת הוא שאלו ואלו דברי אלהים חיים וכולם נכוחים למבין וישרים למוצאי דעת אמנם ההפרש שבין ב' הסברות הנ"ל אם הם כסדרן י' מדרגות זו למעלה מזו אם הם בדרך קוים. זה הענין יתבאר לקמן בעז"ה בענין עולם הנקודים איך קודם תיקונם היו כסדרן זה למעלה מזה אבל אחר התיקון היו כסברא האחרת והיו בציור ג' קוים כנ"ל. ואמנם ההפרש שיש בין ב' הסברות אם הם בדרך קוים או בעגולים זה תוך זה נבאר בעז"ה בענף זה ושים לבך בדברים שיתבארו עתה ומהם תשכיל כל מוצא דבר כי ב' הסברות נכוחות ואמיתיים כי ב' בחי' היו בענין הי"ס א' הוא בחי' היותם עגולים בציור י' עגולים זה תוך

זה וגם היה בהם בחי' אחרת והוא היותם י"ס ביושר דרך ג' קוים כמראה אדם בעל ראש וזרועות ושוקיים וגוף ורגלים כמו שאכתוב היטב כולו בענפים בעז"ה לקמן וזהו ביאורם:

דע כי טרם שנאצלו הנאצלים ונבראו הנבראים היה אור עליון פשוט ממלא כל המציאות ולא היה שום מקום פנוי בבחי' אויר ריקני וחלל אלא הכל היה ממולא מן אור א"ס פשוט ההוא ולא היה לו בחי' ראש ולא בחי' סוף אלא הכל היה אור א' פשוט שוה בהשוואה א' והוא הנק' אור א"ס. וכאשר עלה ברצונו הפשוט לברוא העולמות ולהאציל הנאצלים להוציא לאור שלימות פעולותיו ושמותיו וכנוייו אשר זאת היה סיבה בריאת העולמות כמבואר אצלינו בענף הא' בחקירה הראשונה. והנה אז צמצם את עצמו א"ס בנקודה האמצעית אשר בו באמצע אורו ממש (אמר מאיר בערכינו אמר הרב זה וק"ל) וצמצם האור ההוא ונתרחק אל צדדי סביבות הנקודה האמצעית ואז נשאר מקום פנוי ואויר וחלל רקני מנקודה אמצעית ממש כזה והנה הצמצום הזה היה בהשואה א' בסביבות הנקודה האמצעית ריקנית ההוא באופן שמקום החלל ההוא היה עגול מכל סביבותיו בהשוואה גמורה ולא היה בתמונת מרובע בעל זויות נצבת לפי שגם א"ס צמצם עצמו בבחי' עגול בהשוואה א' מכל צדדים והסיבה היתה לפי שכיון שאור הא"ס שוה בהשוואה גמורה הוכרח גם כן שיצמצם עצמו בהשוואה א' מכל הצדדים ולא שיצמצם עצמו מצד א' יותר משאר הצדדים. ונודע בחכמת השיעור שאין תמונה כ"כ שוה כמו תמונת העיגול משא"כ בתמונת מרובע בעל זויות נצבת בולטות וכן תמונת המשולש וכיוצא בשאר התמונות וע"כ מוכרח הוא להיות צמצום הא"ס בבחי' עיגול והסיבה הוא בעבור שהוא שוה בכל מידותיו כנ"ל. גם בפ' בא דמ"ב איתא מנא בעיגולא דאיהו י' ועיין בפ' פקודי דרנ"ח דקאמר כי היכלות ומה שבהם הם עיגולים. עוד יש סיבה אחרת והוא בעבור הנאצלים אשר עתיד להאצילם אחר כך בתוך המקום החלל ההוא הריק ופנוי כנ"ל. והענין הוא כי בהיות הנאצלים בתמונת העגולים הנה אזי יהיו כולם קרובים ודבוקים בא"ס הסובב אותם בהשוואה א' גמורה והאור והשפע הצריך להם יקבלום מן א"ס מכל צדדיהם בשיקול א' משא"כ אם היו הנאצלים בבחי' מרובע או משולש וכיוצא בשאר תמונות כי אז היה בהם זויות בולטות קרובות אל הא"ס יותר משאר צדדיהם ולא היה מקבלים אור א"ס בהשוואה אחת. ובסוף ענף ג' יתבאר טעם למה הוצרך ענין הצמצום הזה ומה ענינו:

מ"ב ענין הצמצום הזה הוא לגלות שורש הדינין כדי לתת מדת הדין אח"כ בעולמות וכח ההוא (נקרא בוצינא דקרדינותא כמו חטי קרדינותא):

והנה אחר הצמצום הנ"ל אשר אז נשאר מקום החלל ואויר פנוי וריקני באמצע אור הא"ס ממש כנ"ל הנה כבר היה מקום שיוכלו להיות שם הנאצלים והנבראים ויצורים והנעשים ואז המשיך מן אור א"ס קו א' ישר מן האור העגול שלו מלמעלה למטה ומשתלשל ויורד תוך החלל ההוא כזה. וראש העליון של הקו נמשך מן הא"ס עצמו ונוגע בו. אמנם סיום הקו הזה למטה בסופו אינו נוגע באור א"ס ודרך הקו הזה נמשך ונתפשט אור א"ס למטה. ובמקום החלל ההוא האציל וברא ויצר ועשה כל העולמות כולם וקו זה כעין צנור דק א' אשר בו מתפשט ונמשך מימי אור העליון של א"ס אל העולמות אשר במקום האויר והחלל ההוא. ונבאר עתה קצת ענין חקירת המקובלים לדעת איך יש ראש תוך סוף בספירות הנ"ל. אמנם בהיות כי הקו ההוא ראשו נוגע באור א"ס מצד העליון וסופו אינו נמשך למטה עד מקום אור הא"ס הסובב תחת העולמות ואינו דבוק בו לכן אז יצדק בו ראש וסוף כי אם דרך ב' הקצוות היה מקבל שפע הא"ס היו ב' הקצוות בחי' ראשים שוים זה לזה ולא היה אז בחי' מעלה ומטה. וכן אם היה הא"ס נמשך מכל סביבות צדדי המקום החלל ההוא לא היה לא מעלה ולא מטה לא פנים ולא אחור לא מזרח ולא מערב וצפון ודרום אך בהיות אור א"ס נמשך דרך קו א' וצינור דק בלבד יצדק בו מעלה ומטה פנים ואחור מזרח ומערב וכמ"ש בע"ה בענף זה בכלל דברינו:

והנה בהיות אור הא"ס נמשך בבחי' קו ישר תוך החלל הנ"ל לא נמשך ונתפשט תכף עד למטה.

אמנם היה מתפשט לאט לאט ר"ל כי בתחלה התחיל קו האור להתפשט שם ותכף בתחלת התפשטותו בסוד קו נתפשט ונמשך ונעשה כעין גלגל א' עגול מסביב והעגול הזה היה בלתי דבוק עם אור הא"ס הסובב עליו מכל צדדיו שאם יתדבק בו יחזור הדבר לכמות שהיה ויהיה מתבטל באור א"ס ולא יתראה כחו כלל ויהיה הכל אור א"ס לבד כבראשונה לכן העיגול הזה סמוך אל עיגול הא"ס ובלתי מתדבק בו. וכל עיקר התקשרות ודביקות העגול הנאצל ההוא עם א"ס המאציל הוא ע"י הקו ההוא הנ"ל אשר דרך בו יורד ונמשך אור מן א"ס ומשפיע בעיגול ההוא והא"ס סובב ומקיף עליו מכל צדדיו כי גם הוא בבחי' עגול סביב עליו ורחוק ממנו כנ"ל כי הוא מוכרח שהארה א"ס בנאצלים תהיה דרך קו ההוא לבד. כי אם היה האור נמשך להם דרך גם מכל סביבותיהם היו הנאצלים בבחינת המאציל עצמו בלתי גבול וקצבה ולא עוד אלא אפי' גם הקו ההוא דק מאד ולא בהתרחבות גדול כדי שיהיה האור הנמשך אל הנאצלים במדה וקצבה אשר לסיבה זו נקרא הנאצלים י' מדות וי"ס להורות שיש להם מדה וקצבה ומספר קצוב משא"כ בא"ס וכמ"ש בס"ה פ' פנחס פקודא תליסר דא ק"ש כו' אבל דלא אית ליה מדה ולא שם ידיע כגוונא דספירן כו'. דכל ספי' אית לה שם ידיע ומדה וגבול ותחום ובהיות הקו דק ימשיך להם שפע כדי צרכם בלבד בערך היותם נאצלים ולא יותר מדאי בערך היותם מאצילים. והנה העגול הזה הראשון היותר דבוק עם הא"ס הוא הנקרא כתר דא"ק ואחר כך נתפשט עוד הקו הזה ונמשך מעט וחזר להתעגל ונעשה עגול ב' תוך עיגול הא' וזה נק' עיגול החכמה דא"ק. עוד מתפשט יותר למטה וחזר להתעגל ונעשה עיגול ג' תוך העיגול הב' ונק' עיגול בינה דא"ק ועד"ז היה הולך ומתפשט ומתעגל עד עגול י' הנק' עיגול מלכות דא"ק הרי נתבאר ענין הי"ס שנאצלו בסוד י' עיגולים זה תוך זה וכ"ז הוא בחי' עשר ספירות הכוללות דרך סתם כל בחי' העולמות כולם. אמנם מבואר ופשוט הוא שכמה מיני עולמות נאצלו ונבראו ונוצרו ונעשו אלף אלפים ורבוא רבואות וכולם כא' הם תוך המקום החלל הנ"ל ואין דבר חוצה לו. והנה כל עולם ועולם יש בו י"ס פרטית וכל ספי' וספי' פרטית שבכל עולם ועולם כלול מי' ספי' פרטי פרטית וכולם הם בצורת עיגולים זה תוך זה וזה לפנים מזה עד אין קץ ומספר וכולם כגלדי בצלים זה תוך זה ע"ד תמונת הגלגלים כנזכר בספרי תוכניים. והנה הבחי' המחברת כל העיגולים יחד הוא ענין קו הדק הזה המתפשט מן הא"ס ועובר ויורד ונמשך מעיגול אל עיגול עד סיום תכלית כולם כנ"ל ודרך הקו הזה נמשך האור והשפע הצריך לכל א' וא' מהם והרי נתבאר בחי' העיגולים של הי"ס:

ועתה נבאר בחי' הב' שיש בי"ס הלא הוא בחי' אור היושר כדמיון ג' קוים כצורת אדם העליון. והנה דרך הקו הנ"ל המתפשט מלמעלה למטה אשר ממנו מתפשטים העיגולים הנ"ל גם הקו ההוא מתפשט ביושר מלמעלה למטה מראש גג העליון של עיגול העליון מכולם עד למטה מתחתית סיום כל העיגולים ממש מלמעלה למטה כלול מי"ס בסוד צלם אדם ישר בעל קומה זקופה כלול מרמ"ח אברים מצטיירים בציור ג' קוים ימין ושמאל ואמצע כלול מי"ס בכללות וכל ספי' וספי' מהם נפרטת לי"ס עד אין קץ ע"ד הנ"ל בענין הי"ס שהם בדרך העיגולים. והנה בחי' זאת הב' נקרא צלם אלהים ועליה רמז הכתוב באומרו ויברא אלהים את האדם בצלמו בצלם אלהים וכמעט כל ס' הזוהר והתיקונים רוב דבריהם כולם מתעסקים בבחי' ב' הזאת בלבד כמ"ש היטב במ"א והרי בזה יתקיימו ב' הסברות הנ"ל כי יש ב' בחי' דרך עיגולים ודרך קוים ושתיהם כא' טובים דברי אלהים חיים. ובזה יתישבו לך כמה מאמרים הנראים כחלוקים זה עם זה בענין סדר ומצב הי"ס. גם יתבאר לך החקירה הנ"ל איך יהיה ראש וסוף מעלה ומטה בענין הי"ס והנה הוא מבואר בכל ב' בחי' אלו. הא' בחי' הי"ס בציור עגולים זה תוך זה וזו פשוט הוא שעיגול הסובב על כולם שהוא גלגל הכתר הנה הוא דבוק עם הא"ס יותר מכולם ולכן משובח. אמנם גלגל הב' הנקרא חכמה יש הפסק בינו ובין הא"ס. והוא גלגל הכתר לכן מעלתו למטה ממעלת הכתר. וכן גלגל הבינה הוא רחוק מן הא"ס שיעור ב' עיגולים ומעלתו למטה ממעלת החכמה ועד"ז כל עיגול ועיגול מכל העולמות כולם אשר בתוך החלל כל הקרוב אל אור א"ס יותר מחבירו הוא עליון מאד ומשובח מחבירו עד שנמצא כי העוה"ז הארציי החומרי הוא נקודה האמצעי תיכונה תוך כל העיגולים כולם בתוך כל המקום החלל ואויר הפנוי הנ"ל וגם הוא

מרוחק מן הא"ס הרחקה גמורה יותר מכל העולמות כולם וע"כ הוא כ"כ גשמי וחומרי בתכלית הגשמיות עם היותו נקודה אמצעית בתוך כל העיגולים והבן זה היטב. ועוד יש סיבה ב' היא קרובה אל הנ"ל כי הנה נתבאר איך הקו הנמשך מן הא"ס היה מתפשט ואח"כ מתעגל ומתפשט יותר למטה ומתעגל עד סיום תכלית כל העיגולים ועיגול המתהוה ראשון במקום ראשית הקו הנה הוא מעולה ומשובח מכל העיגולים אשר תחתיו כי הנה הוא נמשך מראש הקו. ועוד כי הנה הוא מקבל הארה בהיותו במקום גבוה יותר מכולם. וזה העיגול העליון שבכולם יהיה נק' מעלה והעיגול היותר פנימי הוא אמצעי ותיכון שבכולם אשר הוא תחתון שבכולם אשר הוא מקבל האור מתחתית הקו ההוא יהיה נק' מטה. ובענף ג' בענין יו"ד עיגולים דעולם הנקודים יתבאר איך גם בחי' י"ס של העיגולים יש בהם בחי' קוים ממש עם היותם עיגולים מלבד בחי' הי"ס של היושר הנעשה בציור מראה אדם ע"ש ושם תכלית דרוש העיגולים ושם יתבאר לך איך גם בי"ס העיגולים יצדק בהם ימין ושמאל ואמצע עם היותן כדמיון עיגולים זה תוך זה. והנה גם בבחי' ב' של יושר שהוא בציור אדם יצדק שם מעלה ומטה פנים ואחור כי פשוט הוא שהקרוב אל ראשית הקו יהיה ראש ושלמטה ממנו יהיה גוף ושלמטה ממנו יהיה רגלים וכיוצא בשאר פרטי פרטות. ובענף ג' יתבאר ג"כ בענין יו"ד עיגולים דא"ק ע"ש. והנה ענין זה שנתבאר בענף זה איך כל העולמות הם בבחי' עיגולים זה תוך זה כגלדי בצלים והוא בחי' א' נרמז בזוהר בהרבה מקומות ובפרט בפרשת ויקרא ד"ט ויו"ד איך אפילו הרקיעים והארצות כגלדי בצלים זה תוך זה ע"ש וכן בפרשת בראשית די"ט וז"ל כולא אצטריך קוב"ה למברי עלמא בהו ולאתתקנא עלמא בהו וכלא מוחא לגאו וכמה קליפין חפיין למוחא וכל עלמא כגוונא כו' כולא איהו דא לגו מן דא ודא לגו מן דא כו' והרי מוכרח איך כל העולמות זה סובב לזה וזה סובב לזה. ואע"פ שמשם נראה להיפך שהיותר פנימית הוא מוח והחופף עליו הוא הקליפה הגרועה ממנו עכ"ז אם תפקח עיני שכלך תבין ותראה כי מאמר זה מדבר בערכנו אנחנו שוכני ארץ התחתונה אשר היותר קרוב אלינו הוא הנק' קליפה הסובבת בערכינו אל המוח אשר לפנים ממנו והוא גלגל הסובב עליו ואח"כ עוד גלגל אחר היותר פנימי ממנו בערכנו והוא המוח אל הגלגל האחר וכן עד"ז עד אשר נמצא כי הא"ס לפנים מכל הנאצלים והוא מוח פנימי לכולם וכל הנאצלים קליפין ולבושין אליו והגלגל היותר קרוב אלינו הוא החיצון שבכולם ונק' קליפה על כולם. האמנם בבחי' העולמות בעצמם אינו כך אלא הפנימי שבכולם הוא הקליפה והסובב על כולם הוא המוח. גם במאמר זה יובן הבחי' הב' הנק' ציור אדם ביושר שכולל כמה עולמות כנז' בס"ה פ' תולדות דף קל"ד וכמה דב"נ איהו אתפלג לכמה שייפין וכולהו קיימין דרגין על דרגין מתתקנין אילין על אילין וכולהו חד גופא ה"נ עלמא ובענף ד' נבאר איך כל הבחי' מצטיירין בציור אדם והם דא לגו מן דא ודא לגו מן דא עתיק לגו מן א"א וא"א לגו מן אבא ואמא ואו"א לגו וכו' ע"ס כל המדרגות ושם יובן היטב כפי [נ"א בחי'] היותן דא לגו מן דא דא מוחא ודא קליפה ע"ש היטב הרי

נתבאר ענין ב' בחי' שיש בי"ס א' בחי' עיגולים וא' בחי' יושר כמראה אדם:

מהדורא תנינא הקדמה אחת כוללת מן הא"ס עד הזעיר אנפין. דע כי תחלת הכל היה כל המציאות אור פשוט ונקרא אור א"ס ב"ה ולא היה שום חלל ושום אויר פנוי אלא הכל היה אור א"ס וכשעלה ברצונו להאציל הנאצלים ולברוא הנבראים לסיבה נודעת והוא ליקרא רחום וחנון וכיוצא ואם אין בעולם מי שיקבל רחמיו ממנו איך יקרא רחום וכן עד"ז שאר הכנויים הנה צמצם עצמו באמצע האור שלו בנקודת המרכז האמצעי אל הסביבות והצדדים ונשאר חלל בנתיים. וזה היה צמצום א' של המאציל העליון וזה המקום חלל עגול בשוה מכל צדדין עד שנמצא עולם האצילות וכל העולמות נתונים תוך עגול זה ואור א"ס מקיפו בשוה. והנה כאשר צמצם עצמו אז דרך צד א' מן החלל המשיך דרך קו א' ישר דק כעין צנור אור א' הנמשך מן הא"ס אל תוך החלל וממלא אותו אבל נשאר מקום פנוי בין האור שבתוך החלל ובין אור הא"ס המקיף את החלל שאל"כ יחזור הדבר לכמות שהיה ותחזור ותתחבר האור הזה שבתוך החלל עם הא"ס כבראשונה יחד וע"כ לא נתפשט ונמשך האור רחב אל תוך החלל רק דרך קו א' דק לבד

ודרך קו הזה נמשך ויורד אור א"ס אל תוך החלל העגול שהוא הנאצל ועי"כ מתדבק המאציל בנאצל יחד. ולא עוד אלא אע"פ שכל האצילות עגול והא"ס מקיפו מכל צדדיו בשוה עכ"ז אותו המקום הנשאר דבוק בו ממש ונמשך ממנו ראש הקו הזה נק' ראש האצילות העליונה וכל מה שנמשך ונתפשט למטה נקרא תחתית האצילות ועי"כ נמצא שיש בחי' מעלה ומטה באצילות דאל"כ לא היה בחי' ראש ורגלים מעלה ומטה באצילות. והנה האור הזה המתפשט תוך החלל הזה הנה הוא נחלק לב' בחי' הא' הוא שכל האורות שבתוך החלל הזה מוכרח הוא שיהיה בבחי' עגולים אלו תוך אלו. והמשל בזה אור ספירת הכתר עיגול א' ובתוך עיגול זה עגול חכמה וכיוצא בזה עד תשלום י' עגולים שהם י"ס דא"ק ואח"כ י' עגולים אחרים והם י"ס דעתיק ואח"כ בתוכם י' עגולים אחרים והם י"ס דא"א ואח"כ בתוכן י' עגולים אחרים והם י"ס דאבא אלו תוך אלו עד סיום כל פרטי אצילות וכל עגול מאלו יש אור מקיף אליו כמוהו ג"כ עגול אחר כמוהו נמצא שיש אור פנימי ואור מקיף וכולם בבחי' עגולים. והבחי' הב' הוא כי הנה באמצע כל האצילות העגול הזה מתפשט דרך קו ישר בחי' אור דוגמת העגול ממש רק שהוא ביושר ויש בו בחי' א"א ואו"א וזו"ן וכולם ביושר ולבחי' זו קראו בתורה את האדם בצלמו בצלם אלהים כמ"ש ויברא אלהים את האדם בצלמו וגו' כי הוא קו ישר ומתפשט בדרך קוים וכמעט כל ס"ה והתיקונים אינם מדברים אלא בזה היושר כמ"ש בע"ה:

ודע כי יש בזה האצילות מיני עולמות לאין קץ ואין עתה ביאורם אבל נתחיל עתה לבאר עוד פרט אחד הכולל כל מציאות החלל הזה וממנו מתפשטים כל העולמות כמ"ש בע"ה והוא בחי' מציאות א"ק לכל הקדומים הנז' בס' הזוהר ותיקונים ואחריו נמשך סדר כל המדרגות כולם. דע כי בזה החלל נאצל א"ק לכל הקדומים ויש בו מציאות י"ס והם ממלאין כל החלל הזה אמנם בתחלה יצאו י"ס דרך עגול אלו תוך אלו ואח"כ בתוך העיגולים נמשך דרך יושר כציור אדם א' באורך כל העגולים הנ"ל בציור הזה ואין אנו עסוקים כלל בבחי' עגולים רק בבחי' יושר לבד ולקמן אבאר בע"ה עוד מציאות העגולים והיושר מה עניינם. והנה ע"י הצמצום הזה הנ"ל אשר נעשה האדם הנ"ל היה בו בחי' עצמות וכלים כי צמצום האור גורם מציאות הוויות הכלים כמ"ש לקמן בע"ה ואין לנו רשות לדבר יותר במקום גבוה כזה והמשכיל יבין ראשית דבר מאחריתו כמ"ש בע"ה בדרושים אחרים הבאים לפנינו. ואמנם אינו כלי ממש אלא שבערך האור שבתוכו נק' כלי. אמנם הוא זך ובהיר בתכלית הזכוך והדקות והבהירות. והנה הא"ק הזה מבריח מן הקצה אל הקצה מן קצה העליון עד קצה התחתון (פי' ולא עד בכלל) בכל חלל האצילות הנ"ל ובזה האדם נכללין כל העולמות כמ"ש בע"ה אבל בבחי' פנימית ועצמותו של אדם זה אין אנו רשות לדבר בו ולהתעסק כלל. אמנם נתעסק ונדבר במה שנאצל ממנו והוא כי הנה להיות אור א"ס גדול מאד לכן לא היו יכולין לקבל אם לא באמצעות הא"ק הזה ואפי' מזה הא"ק לא היו יכולין לקבלו אם לא אחר יציאת האור חוצה לו דרך הנקבים והחלונות שבו שהם אוזן חוטם פה עינים כמ"ש בע"ה:

שער א ענף ג

מ"ק עוד צריכים אנו להודיעך בענין אלו הב' בחי' שהם עגולים והיושר בציור אדם. כי הנה יש באדם התחתון ה' בחי' אורות (שהם הנרנח"י) והם (ה' מעלות) זו למעלה מזו והם סוד ה"פ ברכי נפשי את כו' כנז' במסכת ברכות פ"ק שהם כנגד ה' בחי' שיש לנשמה והם נרנח"י שהם ה' מדרגות זו למעלה מזו כמ"ש במ"א בענין אורות הפה דא"ק הנק' עקודים ע"ש. והנה בחי' הי"ס דעגולים כולם יש בהם כל הבחי' הנ"ל שהם אורות וכלים והאור נחלק לאו"פ ואו"מ הכלי נחלק לחיצוניות ופנימיות וכן בחי' י"ס דיושר בציור אדם יש בו כל הבחי' האלו בעצמם ג"כ. אמנם החילוק שיש בין העגולים להיושר הוא כי י"ס דעגולים הם בחי' האור הנק' נפש ויש בהם אור פנימי ואו"מ פנימי וחיצון שיש לה בחי' י"ס של כלים ובכל כלי מהם יש בו פנימיות וחיצונות

וגם יש י"ס של אורות לכל אור יש בו או"פ ואו"מ אבל הי"ס דיושר הם בחי' האור הנק' רוח שהוא מדרגה גבוה על מדרגת הנפש כנודע גם הם כלולים מאו"פ ואו"מ. גם יש להם י"ס דכלים ובכל כלי מהם יש בו פנימיות וחיצוניות ופשיטא הוא שבחי' הנפש נאצלה תחלה ואח"כ נאצל הרוח שהוא מדרגה יותר עליונה כנודע באדם התחתון שבתחלה קונה נפש ואח"כ זכה יתיר יהבין ליה רוח כנז' בזוהר משפטים דצ"ד וז"ל ת"ח ב"נ כד איתיליד יהבין ליה נפשא וכו' וכן היה באדם העליון שבתחלה נאצלו ונתגלו בחינת העגולים שהם בחי' מדרגות הנפש והכלים שלהם ואח"כ נאצלו בחי' ב' דיושר בציור אדם שהם מדרגות אורות רוח והכלים שלהם כנודע כי הרוח נק' אדם והבן זה מאד. ודבר זה היה בכל העולמות כולם כי בכל בחי' ובחי' מהם בתחי' נאצל הי"ס שלהם בבחי' העגולים של הבחי' ההוא ואח"כ נאצלו הי"ס דיושר של הבחי' ההיא. אמנם ההפרש בין הכלים של נפש והכלים של הרוח כבר נודע כי אבר הכבד הוא משכן להאור הנק' נפש וסימן לדבר כי הדם שהוא כבד שמלא דם הוא הנפש ואבר הלב משכן לרוח ואבר המוח משכן להאור הנקרא נשמה ואין זה מקום ביאור לדברים אלו. והנה עם הקדמה שהקדמנו לך בענף זה יתבאר כ"א וא' במקומו הראוי לו באורך ובפרטות. הכלל העולה כי התחלת האציל' בזה האופן הנז' כי תחלה נאצלו י"ס בבחי' עגולים והם י' כלים ובכל כלי מהם יש בו פנימיות וחיצון ובתוך הי' כלים אלו נתלבשו י"ס עצמות האורות הנק' נפש. ועוד יש י' אורות מקיפים על הכלים מבחוץ וגם הם בחינת נפש אלא שנקרא אורות מקיפים מבחוץ והאחרים נקראים אורות פנימית והכל הוא בבחי' עגולים כי אור פנימי הוא כעין גלגל והוא מתלבש תוך כלי א' מעוגל גם הוא ועל הכלי הזה יש אור מקיף עליו בעיגול כדמיון הגלגל סביב לו. וכל הי"ס דעגולים הם עד"ז כתמונת הגלגלים והרקיעים הנק' אופנים והם הרקיעים שעלינו בעוה"ז השפל ואח"כ נאצלו י"ס בבחינת יושר כמראה אדם והם יותר מעולים במעלה מן העגולים כי הם בחי' רוח והם י' כלים בציור אדם א' כולל כל י' כלים ובכל כלי מהם יש בו פנימיות וחיצוניות ובתוך הכלים האלה מתלבשים י"ס בבחי' העצמות אורות הנק' רוח ועוד יש י' אורות אחרים המקיפים על הכלים מבחוץ וגם הם מבחי' רוח והכל הוא בדרך יושר עשוי כמראה אדם הנ"ל ועד"ז בכל העולמות הנאצלים והנבראים והיצורים והנעשים אשר נתקנו תוך המקום החלל והאויר הפנוי כנ"ל כי במקום הזה נתהוו כל העולמות כולם אין דבר חוצה לו ואור א"ס מקיף וסובב עליהם ומאיר לכל העולמות אשר בתוך המקום הזה מכל צדדיהם בהשוואה א'. מלבד מה שמאיר בהם עיקר הארה האמיתית גדולה וממשית דרך קו המתפשט ממנו ונמשך בתוך כל העולמות האלו כנ"ל וכל עולם ועולם מהם וכל פרט ופרט שבכל עולם ועולם יש בו ב' בחי' הנ"ל שהם העגולים והיושר. והעגולים הם בבחי' א' כי המעולה מחבירו סובב ומקיף על חבירו והעגולים היותר פנימים תוכניים מכולם הם היותר גרועים מכולם הלא המה הרקיעים והגלגלים הסובבים על עולם השפל שהם נתונים תוך כל העגולים באמצע כולם אבל היושר הוא להפך כי היותר פנימי הוא עליון ומעולה מכולם וחיצון שבכולם הוא יותר גרוע מכולם ויושר זה מלביש לזה וזה לזה עד שהגרוע שבכולם הוא מלביש לכולם והבן כל זה היטב. והנה אחר שהצגנו לך הקדמות הנ"ל תוכל להבין עתה ענין סיבת צורך הצמצום אשר צמצם הא"ס א"ע באמצעית האור שלו להניח מקום חלל וריק כנ"ל בענף ב'. והענין הוא כדי לעשות בחי' כלים כי ע"י צמצום האור ומעוטו יש אפשרות אל הכלי להתהוות ולהתגלות ובהתרבות האור יתבטל הכלי ממעוט כחו לקבל האור הרב והגדול כמ"ש בענין ז' מלכי אדום והם הנקרא עולם הנקודים איך מלכו ומתו ע"ש היטב איך היה בחי' בריאת והויות הכלים כי בתחלה צריך צמצום האור ומעוטו ועי"כ יתגלה הויות הכלי ואחר שכבר נתגלה ונתהוה אז חזר האור להמשך בו ויכול הכלי להתקיים ולא ליבטל. וכן היה כאן כי צמצם בראשונה את האור ונתהוו הכלים ואח"כ חזר והמשיך הקו ההוא להאיר בהם. ובזה יתבאר טעם למה א"ס צמצם עצמו וסילק האור הרב ההוא מן המקום ההוא לגמרי

ואח"כ החזירו במדה ובמשקל דרך הקו ההוא והיה יכול להניח אותו בחי' הקו ההוא במקומו ויסלק שאר האור הגדול בלבד כיון שהוא עתיד להחזירו אבל הטעם היה לסיבה הנ"ל כי לא יכלו להתהוות הכלים עד שיסתלק האור לגמרי ואחר שנתהוו הכלים חזר והמשיך האור (דרך

הקו) במדה ובמשקל כפי שיעור המספיק להם להאירם להחיותן באופן שיוכלו לסבול ויתקיימו ולא יתבטלו ודי בזה:

שער א ענף ד

אחר שכתבנו בענפים הקודמים לזה בדרך קצרה ודרך כלל ענין הי"ס בכל מקום שהם איך יש בהם כמה וכמה בחי' נדבר בענף זה בקיצור ג"כ בחי' מדרגות העולמות אשר נבראו תוך מקום החלל הריקני הנ"ל שאין דבר חוצה לו מן המקום הזה וכל העולמות כולם הם תוך המקום הזה. ואל יעלה בדעתך כי הי"ס הנקרא אצלינו בס"ה י"ס דאצילות אל תטעה לחשוב שהם יותר ראשונים וגבוהים מכל מה שנאצלו כי כמה עולמות קדמו עליהם ולרוב העלמם לא שלחו בהם יד להזכירם בס"ה אלא ברמז נפלא כאשר עיניך לנוכח יביטו ג' מאמרים מס' התיקונים בענין א"ק לכל הקדומים כמ"ש בע"ה בענף זה. וכאשר כתוב בס"ה פ' בראשית דכ"ג וגם בתיקונים דקל"ד וז"ל ת"ח כמה עולמות אינון סתימין דאינון מתלבשין ומתרכבין בספיראן כו' וגם מאמר א' הובא בפ' נח דס"ה גם בפ' פקודי דרכ"ו ע"א ודף רס"ח ע"ב וז"ל אר"ש ארימת ידי בצלו לעילא כו' ומרזא דמחשבה עילאה דלתתא כולהו איקרו א"ס כו' ואם תשים עיני שכלך לדייק היטב כל המלות המיותרות והכפולים והרמזים הנרמזים אל המבין במאמרים הנ"ל תפליא ותשתומם בראותך כמה מדרגות על מדרגות לאין קץ ומספר קדמו להי"ס הנקרא אצלינו בשם י"ס האצילות והמעיין בחיבורינו זה אם יזכה ידע ויבין ויעמוד על מתכונתם וכמ"ש בענף זה בסוף:

והנה הגאונים הסתירום במתק לשונם וקראום עשר צחצחות על [גבי] כתר עליון וכיוצא בדברים אלו ועם היות כי אין קצבה אל העולמות שבמקום הזה כי הם אלפים ורבבות עכ"ז נבאר קצת מה שיש בידינו יכולת לבאר במקום הזה דרך קצרה. ובראשונה נתחיל לבאר פרט א' אשר הוא כולל ותופס כל מקום החלל הזה אשר מן פרט זה מתפשטים כל העולמות כולם ובו נתלים ונאחזים וממנו הם יוצאים ונתגלים בחוץ כמ"ש בע"ה. אמנם הפרט הזה הוא נק' בשם א"ק לכל הקדומים אשר הוא קודם לכל הנמצאים כמ"ש בע"ה ולרוב מעלות הא"ק לרוב גודל מעלתו והעלמו לא שלחו בו יד להתעסק בס"ה כ"א בקצת מקומות מועטים ואף גם זה היה בדרך העלם גדול ואזכיר קצתם בתיקונים סוף תיקון י"ט דמ"א ע"ב וז"ל א"ל אי הכי אשתמודע דאית א"ק לכל הקדומים ואית אדם אחר כו' גם ריש תיקון ע' דקי"ט וז"ל אמון מופלא רקם וצייר ציורא בהיכליה דא"ק לכל הקדומים דאית אדם כו' גם בתיקונים הנ"ל דקל"ב וז"ל אשכחנא ברזא דמתניתין בסתרא דסתרין טמירא דטמירין דאדם דבריאה דאיהו קדמון לכל הקדומים:

ונתחיל לבאר הענין דע כי האורות הראשונים אשר נאצלו תוך המקום ההוא דרך הקו היושר המתפשט מן הא"ס הסובב את הכל כנז' בענף ב' הם בחי' הי"ס אשר חיבור כללותם נק' א"ק לכל הקדומים הנ"ל. והנה י"ס דאדם קדמון הכוללים כל בחי' הנז' בענף ב' ג' הלא הם אלו כי בתחילה יצאו ונתגלו י"ס אלו בבחי' עיגולים שהם בחי' נפש דא"ק הזה ויש להם בחי' י' כלים בצורת עיגולים ובכל כלי מהם יש פנימיות וחיצוניות והכל הוא בחי' כלים ובתוך כל כלי מהם יש בתוכו עצמות או"פ הנקרא נפש מתלבש בתוכו ממש ועוד יש בחי' או"מ סביבו וגם הוא בחי' נפש והכל בבחי' עיגולים והעיגול החיצון שבכולם אשר כל שאר העיגולים בתוכו הוא דבוק וקרוב אל הא"ס. וא"ס סובב עליו ומקיף סביבו והעיגול הזה החיצון מכולם הוא המעולה והגדול שבכולם כנז' בענף ג' והוא בחי' עיגול כתר דא"ק ותוך עיגול זה מתעגל עיגול ב' הנקרא עיגול חכמה דא"ק וכן עד"ז י' עיגולים זה תוך זה עד עיגול הי' הפנימי שבתוך כולם והוא נקרא עיגול דמלכות דא"ק נמצא כי אלו הי' עיגולים דא"ק הם מקיפים כל החלל הזה בתוך הא"ס קרובים אליו והא"ס מקיף עליהם סביב. ואמנם באמצע י' עגולים אלו נשאר מקום חלל אויר פנוי לצורך

שאר הנאצלים ושאר העולמות אשר גם הם בחי' עיגולים זה תוך זה כנ"ל בענף ג' וכבר נתב' ג"כ שם מציאות הויות הכלים איך היתה כי ע"י צמצום שצמצם הא"ס עצמו נתמעט האור ונתגלו הכלים ואח"כ חזר האור להתפשט תוך הכלים ההם דא"ק. ובזה אל תטעה חלילה כי בא"ק יש בחי' כלים ממש ח"ו כי הנה בחי' כלים לא נתגלו רק מן עולם הנקודים ואילך כמ"ש בע"ה ומה שאנו מכנים אותם בשם כלים הוא בערך האור והעצמות אשר בתוכם. ואמנם הכלים בעצמן הם אור זך בתכלית הזכות ודקות והזהר ואל תטעה עוד בענין זה:

והנה לאחר שנתגלו ויצאו בראשונה אלו הי"ס דא"ק בחי' נפש [בתמונת עגולים] עוד יצאו י"ס אחרות בבחי' רוח דא"ק הזה בבחי' יושר כמראה אדם בעל קומה זקופה כלול מרמ"ח אברים בציור קומה ראש וזרועות וכפות ידים גוף ורגלים והוא מתחיל להמשך מן הא"ס המקיף דרך קו הנ"ל ומשם ולמטה בציור אדם כנ"ל כולל ג' קוים ימין ושמאל ואמצע ובהם נכללים י"ס יושר שבו כנ"ל בענף ב' והנה אע"פ שראשית קו הזה שהוא צורת יושר דא"ק מתחיל להתפשט מן הא"ס ובוקע ונכנס בין כל העגולים מצד גגותיהם העליונים אל תחשוב כי כן הקו הזה נמשך ונתפשט למטה עד סיום כל העגולים מצד תחתיהם המתעגלים מתחת רגלי א"ק דיושר. אמנם שעור התפשטותו אינו רק עד התחלת קרקעית העיגולים דע"י שהוא בחי' פרצוף כתר דעולם האצילות כמ"ש במקומו אשר העיגולים הנ"ל דע"י מתעגלים תחת רגלי היושר א"ק עצמו בלבד כמ"ש. והנה נתבאר איך א"ק הזה ממלא בעיגול ויושר שלו את כל מקום החלל והאויר הפנוי שבתוך הא"ס כנ"ל. אמנם נשאר מקום פנוי בין או"מ של אור יושר שבו אל הכלים ואו"פ דיושר שבו ושם נתהוו ונאצלו כל העולמות אשר כולם נתלים ונאחזים בזה הא"ק וממנו יצאו כנ"ל:

והנה אבאר לך עתה דרך קיצור מופלג כללות כל העולמות אשר במקום החלל הזה שבין או"מ דיושר של א"ק ובין הכלים שלו דיושר כנ"ל והנה ענין זה נתבאר במ"א באריכות גדול כל דבר ודבר בפ"ע ושם במקומו יתבאר לך איך מבחי' היושר דא"ק יצאו ונתגלו אורות רבים אשר כללותיהם הם האורות הבוקעים ויוצאים מן האזנים שבו ולחוץ אח"כ יוצאים אורות החוטם ואח"כ אורות הפה הנק' עקודים וכל אלו האורות הם בדרך יושר לבד ואין להם בחי' עיגול כלל ואח"כ יצאו אורות עינים דא"ק הזה ואלו נקרא עולם הנקודים ויש בהם ב' בחי' עיגולים ויושר. ומקום מצבן ומעמדן הן מהטיבור דא"ק הזה עד סיום רגליו שהמקום הזה נקרא כללות נה"י דא"ק. וזהו סדרן כי בתחלה יצאו י' עגולים דנקודות ונתעגלו סביב הכלים דנה"י דא"ק בבחי' היושר שלו ובתוך הכלים מתלבש או"פ שלהם כנ"ל. ואלו העיגולים דנקודות שהם בחי' נפש הם סובבים על הכלים ואו"פ של נה"י דיושר דא"ק. ואלו העיגולים של הנקודים כבר נתבאר לעיל שהם כוללים או"פ דנפש וכלים ואו"מ על הכלים וכללות זה נקרא עגולים דנקודים ועל אלו הנקודים [נ"א העיגולים] עוד או"מ מבחי' דיושר דא"ק ועל או"מ דיושר דא"ק סובבים הי' עיגולים דא"ק עצמו הכוללים או"פ וכלים ואו"מ שלהם כנודע וזה היה בתחלה. אמנם כאשר נאצלו אח"כ גם הי"ס דיושר דעולם הנקודים שהוא בחי' רוח שלהם אז הלבישו הי"ס דיושר דנקודים הכוללים או"פ וכלים ואו"מ דיושר ע"ג הכלים ואו"פ דיושר דנה"י דא"ק ועל היושר דנקודים הלבישו אותם העיגולים עצמן שלהם ועל העיגולים דנקודים או"מ דיושר דא"ק ועליהם היו העיגולים דא"ק עצמו והנה יתבאר למטה בחיבורינו זה בענין עולם הנקודים איך ז' מלכי אדום שמלכו ומתו ואח"כ נתקנו וכאשר נתקנו נעשו מהם בחי' ד' עולמ' אבי"ע וכל עולם מהם כולל ו' פרצופים כוללים לבד מפרצופים אחרים פרטים שהם נעשים ענפים היוצאים מאלו הו' פרצופים ואלו הם עתיק וא"א ואו"א וזו"ן:

ונבאר עתה בקיצור מצבן ומעמדן ונתחיל מלמעלה למטה הנה הא"ס הוא סובב ומקיף ע"ג י' עגולים דא"ק בכל ג' מיני בחי' או"פ דנפש וכלים דנפש ואו"מ דנפש וכולם בצורת עיגולים כנ"ל. וכיוצא בזה בשאר כל העיגולים שבשאר הפרטים ולא נצטרך להזכיר ענין זה בכל המקומות וי' עיגולים דא"ק הם מקיפין וסובבין על או"מ דיושר דא"ק עצמו, ואו"מ דיושר דא"ק ע"ג י' עיגולים דעתיק וי' עיגולים דעתיק סובבים על אור מקיף דיושר דעתיק עצמו ואו"מ דיושר

דע"י מקיפים על י"ע דא"א. וי"ע דא"א מקיפים על או"מ דיושר דא"א עצמו, ואו"מ דיושר דא"א מקיף על י"ע דאבא, וי"ע דאבא מקיף על או"מ דיושר דאבא עצמו, ואו"מ דיושר דאבא מקיף על י"ע דאימא וי' עיגולים דאימא סובבים על או"מ דיושר דאימא עצמה. ואור מקיף דיושר דאימא מקיף על י' עיגולים דז"א וי' עיגולים דז"א מקיפים על או"מ דיושר דז"א עצמו ואו"מ דיושר דז"א מקיף על י"ע דנוקבא וי"ע דנוקבא מקיפין על או"מ דיושר דנוקבא עצמה ואו"מ דיושר דנוקבא דז"א דאצילות מקיף על י"ע דבריאה וגם היא נחלקת לכל הפרטים הנ"ל וי"ע דבריאה סובבים על או"מ דיושר דבריאה עצמה ואו"מ דיושר דבריאה מקיף על י"ע דיצירה הנחלק גם הוא לכל הפרטים הנ"ל וי"ע דיצירה על או"מ דיושר דיצירה עצמה ואו"מ דיושר דיצירה על עיגולי העשיה הנחלקת גם היא לכל הפרטים הנ"ל ועיגולי עשיה על או"מ דיושר דעשיה עצמה. והנה נשלמו דרך כללות כל בחי' העיגולים והאורות המקיפים דיושר של כל העולמות אלו כולם מלמעלה למטה ומכאן ולהלאה (נבאר) יצאו בחי' הכלים ואו"פ שלהם דיושר של כל העולמות אשר בחי' אלו הם הפוכים מן הנ"ל לפי שאלו כל מי שהוא גרוע במעלה מחבירו מלביש את חבירו המעולה ממנו ומקיף אותו כנ"ל בענף ג'. וז"ס או"מ דיושר דעשיה מקיף על הכלים ואו"פ דיושר דעשיה עצמה ולא יצטרך לכפול זה בכ"מ לפי שנתבאר לעיל כי או"פ דיושר לעולם קשור ודבוק עם הכלים דיושר שלהם עצמם והוא בתוכם ממש. וכלים ואו"פ דיושר דעשיה על כלים ואו"פ דיושר דיצירה וכלים ואור פנימי דיושר דיצירה על כלים ואו"פ דיושר דבריאה וכלים ואו"פ דיושר דבריאה על כלים ואו"פ דיושר דנוקבא דז"א דאצילות וכלים ואו"פ דיושר דנוקבא על כלים ואו"פ דיושר דז"א וכלים ואו"פ דיושר דז"א על כלים ואו"פ דיושר דאימא וכלים ואו"פ דיושר דאימא על כלים ואו"פ דיושר דאבא וכלים ואו"פ דיושר דאבא על כלים ואו"פ דיושר דא"א וכלים ואו"פ דיושר דא"א על כלים ואו"פ דיושר דעתיק וכלים ואו"פ דיושר דעתיק על כלים ואו"פ דיושר דנה"י דא"ק וכלים ואו"פ דיושר דנה"י דא"ק על או"פ היוצא מאור א"ס המתלבש בתוכו דרך קו הישר המתפשט מן הא"ס להאיר ולהחיות כל העולמות כולם כנ"ל. והרי נתבאר היטב סדר התלבשות העולמות וראית בעיניך איך א"ס מתעלה בתוך כל העולמות והמקבל ממנו תחילה הוא א"ק ואחר כך עתיק עד שנמצא כי כלים דיושר דעשיה הם יותר חיצונים ורחוקים מאוד מן אור א"ס הפנימי בתכלית הריחוק שאין ריחוק גדול ממנו וכן בערך א"ס הסובב מבחוץ על כל העולמות נמצאו כלים דעשיה רחוק ממנו בתכלית הריחוק שאין רחוק ממנו. לכן הכלים דיושר דעשיה הם היותר גרועים במעלה יותר מכל העולמות כולם ושם בעולם העשיה נתהווה עולם השפל החומרי בתכלית הגסות והעביות שאין כמוהו נמצא כי כדור הארץ שאנו עומדים בו הנה הוא הנקודה האמצעית שבכל העולמות כולם כעין גרעין התמרה שהוא באמצע האוכל והאוכל מקיפו מכל צדדיו. וזהו בערכנו אנחנו בנו אדם היושבים בו אבל בערך א"ס הסובב הכל אדרבה עולם העשיה הוא הקליפה החופפת על כולם וכל מה שנתקרב אל הא"ס הוא יותר פנימי עד שנמצא י' עגולים דא"ק קרובים אל הא"ס יותר מכל העולמות וכן בבחי' אור א"ס הפנימי נמצא כי עולם העשיה הוא קליפה לכל העולמות וכל מה שמתקרב אל הא"ס הפנימי הוא היותר פנימי עד שנמצא י"ס דיושר דא"ק הם פנימים מכולם הם מקבלים אור א"ס הפנימי ממש תחילת הכל:

והנה אחר שבארנו דרושי העגולים והיושר בקצרה בסדר התלבשות כל העולמות צריכים אנו לבאר עתה עד היכן הגיע התפשטות רגלי א"ק (נ"א האדם) הישר שבכל עולם ועולם כאשר התחלנו לבאר ענין זה בתחילת ענף זה. והנה מוכרח הוא כי קו הישר יהיה דבוק ממש בא"ס הסובב וממנו מתפשט ויורד ומתלבש תוך פנימיות א"ק כנ"ל ונמשך ומתפשט עד סיום רגלי א"ק הישר כנ"ל שהוא ממש עד חצאי עיגולי עתיק יומין הסובבים תחת רגליו עד שם מסתיימין רגלי היושר דא"ק. כי אם נאמר שרגלי א"ק הם מגיעים ומתפשטים עד למטה בתוך עיגולי עצמו עד סיומם וסופם נמצא שחוזר ומתדבק עם עיגול הא"ס בחצי התחתון אשר תחת רגלי א"ק ואם כך הוא נמצא כי הא"ס יאיר בו משם ולמטה דרך קו הישר ולא יהיה בחי' מעלה ומטה משפיעים ומקבלים וע"כ לא נמשך ראש הקו למטה כנ"ל בענף ב'. והנה הכלל העולה בקיצור הוא זה כי

רגלי א"ק דיושר הנה הם מתפשטים ונמשכים עד חציים התחתונים של עיגולים דע"י מצד מטה באופן כי עיגולי ע"י מקיפים סביב רגלי יושר דא"ק. אמנם כל שאר הרגלים דיושר כגון רגלי עתיק ורגלי א"א ורגלי ז"א ורגלי נוקבא כולם מסתיימים בהשוואה א' והוא עד חצאי התחתונים של עיגולי א"א מצד מטה באופן כי עיגולי א"א הם מקיפים וסובבים מתחת כל רגלי הנ"ל כולם. אמנם יש בחי' פרצופים שאינם גבוהים קומתם כגון או"א ששיעור קומתם מהגרון דא"א עד הטיבור של א"א בלבד וכן פרצוף לאה שהיא מתחלת מהדעת דז"א עד החזה שלו כמ"ש במקומו ואלו הפרצופים אין רגליהם נוטים עד רגלי א"א כי הם קצרי קומה וכל אחד יתבאר במקומו בפרטות:

והנה פעם אחרת שמעתי ממו"ר זלה"ה בענין דרוש תיקון אריך אנפין איך נולד ויצא וינק מב' פרקין תתאין דרגלי עתיק יומין ושם ביארנו איך ב' פרקין תתאין הנקרא עקביים דע"י הם מתפשטים יותר למטה מרגלי א"א והם נכנסים בגבול עולם הבריאה כנזכר שם. ואפשר לומר כי לא היה כך אלא קודם תיקון אצילות ואחר התיקון לא הוצרך לזה שחזר העתיק לאסוף רגליו למעלה בהשוואה אחת עם רגלי א"א וצ"ע:

עוד דבר א' לא נתבאר לנו בעניני עיגולי א"ק וביושר שלו איך הם מתחברים יחד. אמנם בענין ע"י נתבאר במקומו כי אלו י' עיגולים שלו כולם נמשכים ומתפשטים סביב ג' ראשונות לבד דיושר שלו ע"ש. ואולי כך יהיה בעניני עיגולי אדם קדמון וצ"ע:

וז"ל שער הקדמות דף ה' ע"א:

ואמנם דבר גלוי הוא כי אין למעלה גוף ולא כח גוף חלילה. וכל הדמיונות והציורים אלו לא מפני שהם כך חס ושלום. אמנם לשכך את האוזן לכשיוכל האדם להבין הדברים העליונים הרוחנים בלתי נתפסים ונרשמים בשכל האנושי לכן ניתן רשות לדבר בבחי' ציורים ודמיונים כאשר הוא פשוט בכל ספרי הזוהר. וגם בפסוקי התורה עצמה כולם כאחד עונים ואומרים בדבר הזה כמו שאמר הכתוב עיני ה' המה משוטטים בכל הארץ. עיני ה' אל צדיקים. וישמע ה'. וירח ה'. וידבר ה'. וכאלה רבות וגדולה מכולם מ"ש הכתוב ויברא אלהים את האדם בצלמו בצלם אלהים ברא אותו זכר ונקבה וגו'. ואם התורה עצמה דברה כך גם אנחנו נוכל לדבר כלשון הזה עם היות שפשוט הוא שאין שם למעלה אלא אורות דקים בתכלית הרוחניות בלתי נתפשים שם כלל וכמו שאמר הכתוב כי לא ראיתם כל תמונה וכאלה רבות ואמנם יש עוד דרך אחרת כדי להמשיך ולצייר בה הדברים העליונים והם בחינת כתיבת צורת אותיות כי כל אות ואות מורה על אור פרטי עליון וגם תמונת זו דבר פשוט הוא כי אין למעלה לא אות ולא נקודה וגם זה דרך משל וציור לשכך את האוזן כנזכר ולכן נבאר עתה הקדמה הנזכר על דרך ציור האותיות גם כן ובבחי' ציורים אלו הן ציור האדם והן ציור אותיות שתיהן מוכרחים להבין ענין האורות העליונים כאשר תראה ספרי הזוהר בנוים על שתי בחי' הציורים האלה עכ"ל:

שער א ענף ה

רצוני בענף זה להקדים קצת הקדמות אל כל הבא למלאות את ידו ולהתעסק בחכמה זאת והוא כי כבר ביארנו לעיל כי פרצוף אדם כלול מרמ"ח אברים בי"ס פרטיות שבו באופן זה כי כתר הוא גולגלתא וחב"ד הם ג' מוחין וחג"ת הם ב' דרועין וגופא ונה"י ב' שוקין ואמה ומלכות היא נקבה שלו אמנם אם תרצה לחלק ולפרט אלו הי"ס הכלליות בפרטים רבים הנה אינם נחלקות רק לה' בחי' לבד אשר כל בחי' מהם הוא פרצוף א' שלם כמראה אדם וזה סדרן הנה הכתר הוא פרצוף א' שלם מי"ס ונקרא א"א וחכמה הוא ג"כ פרצוף א' מי"ס ונקרא אבא ובינה היא ג"כ פרצוף א' מי"ס ונקרא אמא והו"ק מחסד עד היסוד הוא פרצוף א' מי"ס ונקרא ז"א וספירה עשירית שהיא

מלכות היא פרצוף א' מי"ס ונקרא נוקבא דז"א. עוד צ"ל כי בחי' המלכות שבכל פרצוף ופרצוף מאלו הה' פרצופים הוא באופן זה כי מלכות אשר בפרצוף זכר כגון אבא וז"א הנה המלכות שבו הוא בחי' עטרה שעל הצדיק הנקרא יסוד בסוד ברכות לראש צדיק הנזכר בס"ה פ' ויצא דקס"ב וז"ל ר' ייסא זוטא הוה שכיח קמיה דר"ש א"ל מהו דכתיב ברכות לראש צדיק לצדיק מבעי ליה וכו' ואם הוא מלכות בפרצוף נוקבא כגון אימא ונוקבא דז"א הנה המלכות שבה הוא ג"כ בחי' עטרת היסוד שבה כי היסוד שבה הוא הרחם והעטרה שבה הוא בחי' בשר התפוח שעליה הנקרא בדברי חז"ל שפולי מעיים בענייני סימני איילונות כנודע:

ואמנם ספירת המלכות הכוללת שהוא פרצוף אחרון שבחמשה פרצופים הנקרא נוקבא דז"א הנה היא (נקבה גמורה) בפרצוף גמור כשאר כל הפרצופים וזכור זה. ונתרץ קושיא חזקה וגדולה שנתקשו בה חכמים גדולים ולא ירדו לסוף עמקה כי בהקדמת הזוהר ד' א' אמרו שם על פ' שאו מרום עיניכם וראו מי ברא אלה כו' כי בכתר ובחכמה לית תמן שאלה כלל ומבינה ואילך קיימא לשאלה אבל איהו בארח סתים ולא אתגלייא כלל כיון דמטי עד מל' הנקרא מ"ה מה פשפשת ומה ידעת הא כולא סתים כדבקדמיתא ובמקומות אחרים ע"פ כי שאל נא לימים ראשונים אמר שהם מחסד ואילך אבל למעלה משם אין שאלה בג"ר. גם אמרו בתיקונים תיקון כ"ב דס"ב כתר עליון דא איהו שלימו דנש"ב ודא איהו דלא אתייהב למשה דעליה נאמר נתיב לא ידעו עיט ועליה אמרז"ל במופלא ממך אל תדרוש ובמכוסה ממך אל תחקור אין לך עסק בנסתרות במה שהורשית התבונן ובריש האי תיקון כ"ב קאמר הנסתרות דא אינון או"א וכו' הרי כי בג"ר אסור לדרוש ולחקור בהם כאשר תמצא בפסק הגאון ר' יצחק דלטאש בתחלת ס"ה עי"ש בישוב זה המאמר וכאלה רבים והרי בכל ס"ה ובפרט בב' האדרות ובתיקונים הפליא לדבר בג"ר ואיך בהקדמת הזוהר אמר בהיפך שאפי' החקירה במלכות אחרונה עליה אתמר משארז"ל מה פשפשת ומה ידעת וכו'. אבל הענין הוא כך ומובן במ"ש בענף ד' ענין א"ק ואיך כל העולמות הם ענפים ומסתעפים ממנו עד שנמצא כי עולם האצילות אינו רק לבוש אל נה"י דא"ק שהם בחי' רגליו לבד וכבר ידעת כי עולם העשיה הוא נגד המלכות [דא"ק] אשר מקומה היה אב"א עם ז"א בתנה"י שלו לבד נמצא כי עולם האצילות אינו [אלא] (אפי') בערך עולם עשיה שהוא מלכות דא"ק נמצא כי כל עסקינו בס"ה בעולם האצילות אפי' בג"ר אינו [רק] (אפי') בחי' עולם עשיה דא"ק שהוא מלכות דא"ק אבל בג"ר דא"ק אסור לעשות כן ואפי' במלכות דא"ק שהוא בחי' עשיה:

עוד צריך שנקדים לך הקדמה א' והוא כי כל הי"ס הכוללות כל עולם ועולם הנה בכללות יחד כולם כא' בחי' הוי"ה א' בכל מקום שהוא בין בכללות בין בפרטות כנ"ל יוצא מכל אות ואות מהם הוי"ה א' והנה קוצו של יו"ד שבאות' הוי"ה הוא ספי' כתר ויו"ד עצמה הוא בחי' חכמה וה' ראשונה בינה והו' הוא הת"ת כולל ו' ספירן אשר כללותם נקרא בשם ז"א כמ"ש במקומו בע"ה וההי' אחרונה מל' הנקרא אצלינו נוק' דז"א וכ"ז הוא בדרך הוי"ה הכוללת הה' פרצופים יחד כנ"ל. וכן אם נחלק הי"ס בכל פרצוף ופרצוף תהיה גם הוי"ה שבפרצוף ההוא בפרטות ע"ד הכללות כי קוצו של יו"ד הוא הכתר שהוא גלגלתא שבפרצוף ההוא וי' חכמה וה' בינה שבפרצוף והם ב' מוחין ימין ושמאל וו' הוא עיקר הגוף ו"ק שבפרצוף ההוא וה' אחרונה הוא מל' שבאותו פרצוף. עוד צריך להקדים בחי' אחרת קרובה אל הנ"ל והוא כי מכל אות ואות משם הוי"ה יוצא הוי"ה א' ואין חילוק ביניהם רק באופן מלוייהן וזהו עניינם. כי י' שהוא רומז באבא שהוא ספי' הנק' חכמה יש בו הוי"ה א' במילוי יודין והוא גימ' ע"ב. וההי' נרמזת באימא שהיא הספי' הנקרא בינה יש בה הוי"ה במילוי יודי"ן ואלף כזה יו"ד ה"י וא"ו ה"י והוא גימ' ס"ג. והו' שהוא רומזת בז"א שהם ו"ס אשר מחסד עד יסוד יש בה הוי"ה א' במלוי אלפי"ן והוא גי' מ"ה. וה' אחרונה שהיא רומזת במל' נוק' דז"א יש בה הוי"ה א' במילוי ההי"ן והוא גי' ב"ן. ועד"ז ג"כ בפרטות כל פרצוף ופרצוף שבה' פרצופים הנ"ל אשר בכל א' מהם יש הוי"ה בפרטות כנ"ל יש בה שם הויה דע"ב בחכמת פרצוף ההוא והוי"ה דס"ג בבינת פרצוף ההוא והוי"ה א' דמ"ה (בז"א) בו"ק

שבפרצוף ההוא והוי"ה דב"ן בנוקבא דז"א שבפרצוף ההוא. וכמו שכל ספי' וספי' נפרטת לי"ס ומי"ס לי"ס עד אין קץ ותכלית כנ"ל כך הוא חילוק מילוי (פרטי) ההויות שהם מתרבים ומתחלקים עד אין קץ כפי חילוק פרטיות הספי' עד אין קץ. והנה אחר שהקדמנו לך כל ההקדמות האלו צריכים אנו לעורר אל המעיין הבא לעיין בס"ה שימצא מאמרים רבים שונים ורחוקים זה מזה בתכלית הריחוק ואם לא יהיה לו הקדמות אלה יסתר מעיונו כי לא ידע להבחין באיזה מציאות (בחי') הוא מדבר המאמר אשר הוא בו ולא ידע להבחין באיזה בחי' הוא מדבר המאמר ההוא אם הוא בא"ק עצמו. ואם בכל אותן האורות שיצאו והאירו ממנו. אם בבחי' אורות האוזן. אם בבחי' אורות החוטם. אם בבחי' אורות הפה הנקרא עקודים. ואם בבחי' אורות העין הנקרא עולם הנקודים שהוא עולם האצילות טרם תקונם. ואם בבחי' אורות המצח שהוא בחי' עולם האצילות אחר שנתקן. ואם בעולם הבריאה. ואם בעולם היצירה. ואם בעולם העשיה. וכ"ז דרך כללות. והנה יש עוד להבחין בדרך פרטות אם מדבר בפרצוף עתיק שבכל עולם מהם. או בפרצוף א"א. או באבא או באימא או בז"א או בנוק' או ביש"ס. או בתבונה. או ביעקב או בלאה:

עוד צריך להבחין פרטי פרטים אם מדבר בי"ס דעגולים או בי"ס דיושר ואם במקיף ואם באו"פ. ואם בעצמות או בכלים וגדולה מכולם צריך להבחין כי אופני הי"ס ומצבן ומעמדן חסרונם ומילואם עצמו מספר. אם בעת שנאצלו. אם בעת קיטרוג הלבנה. אם בעת בריאת אדה"ר. ואם בעת שחטא שנשתנו כל העולמות. אם בדור המדבר. אם בבית ראשון ואם בעת חורבנו ואם בבית שני. ואם בעת חורבנו. גדולה מכולם אם בחול אם בשבת או ביו"ט אם ביום ואם בלילה. ולא עוד אלא שבכל שעה ושעה משתנים העולמות ואין שעה זו דומה לשעה זו ומי שמסתכל בענין הילוך המזלות וכוכבים ושינוי מצבן ומעמדן ואיך ברגע אחד הם באופן אחר והנולד בו יקרה לו מאורעות שונות מהנולד ברגע שקדם לזה. ומזה יסתכל ויבין בעולמות העליונים שאין להם קץ ומספר. ואם תפקח עיני שכלך תדע ותשכיל זו ממוצא דבר כי אין שכל בלב אדם לעמוד ע"כ פרטים וע"ז אמר דהע"ה גל עיני ואביטה נפלאות מתורתיך. ושהע"ה שכתוב בו ויחכם מכל אדם אמר אמרתי אחכמה והיא רחוקה ממני. ולך וראה מ"ש בספר התיקונים תיקון כ"ב דס"ה במ"ש קם ר"ש ואמר סבא סבא כו' ולבושין דאיהו לביש בצפרא לא לביש ברמשא ולבושא דלביש ביומא דא לא לביש ביומא תניינא. ובזה תבין איך משתנה מעמד ומצב העולמות שהם הלבושין של א"ס לכמה שינויין בכל עת ורגע וכפי השינויין ההם כך נשתנו בחי' המאמרים של ס"ה. וכולם דברי אלהים חיים גם תמצא מוזכרים בחי' הויות במילויים שונים או במלוי ע"ב או במלוי ס"ג או מ"ה או ב"ן כנזכר בהקדמת התיקונים שלא נדפסו וכן בסוף תיקון י"ג וכן בתיקון ע"ט וכיוצא בתיקו' אלו כי שם נזכר מילוי של אלו ההויו"ת וצריך שתדע באיזה בחי' מתעסק מאמר ההוא כדי שתדע אותה הוי"ה באיזה מקום היא רומזת והנה בהיותך מעמיק ומעיין ועומד על בירורים של דברים אלו אז אפשר שתוכל להבין מאמרים אלו אם יהיה אלהים עמך בהיותך תמים לו כי לא ימנע טוב להולכים בתמים. עוד ראיתי לעוררך על ענין אחד הלא צריך לדעת כי רוב מאמרי הזוהר וכמעט כולם אינם מדברים מענין הי"ס של העיגולים רק בבחי' יושר כמראה אדם וענין זה כולל בכל העולמות הן בהיותו מתעסק בא"ק או בעתיק או בא"א או באו"א או בזו"ן דאצילות או בשאר עולמות בי"ע ואם יהיו דברים אלו נוכח פניך ואל יליזו מעיניך אם תרוץ לא תכשל ואז תלך לבטח דרכך:

שער ב ענף א

השער השני - השתלשלות הי"ס תוך העיגולים ובו ג' ענפים:

השתלשלות הי"ס דרך עיגולים עניינם הוא שכבר נודע שהחלק התחתון שבחמש מדריגות הנשמה שהיא הנפש כנודע ממנה נתפשטו הי"ס דעיגולים בראשונה דרך הקו והצנור מפאת

הא"ס כדמיון אדם תחתון החומרי שבתחלה יש לו בחי' נפש ואח"כ זוכה וקונה בחי' רוח אח"כ מדריגת נשמה וכו' והסדר הזה היה למעלה ג"כ כי בראשונה נאצלו י"ס דעיגולים בבחי' כלים ובבחי' עצמות ורוחניות שבתוכם מבחי' מדריגות נפש לבד ואח"כ חזרו ונאצלו בחי' הי"ס דרך קו היושר כמראה אדם כנ"ל וגם הם כוללים ב' בחינות כלים ועצמות הרוחניות שבתוכם בבחי' מדרגה יותר עליונה הוא הנקרא מדרגת רוח שהוא למעלה ממדרגת הנפש ונמצא שבחי' י"ס דעיגולים הם מדרגת נפש עם הכלים המיוחסי' להם ובחי' י"ס דיושר כמראה אדם שנאצלו אח"כ הוא מדרגת הרוח עם הכלים המיוחסים להם. והנה בחי' הכלים הנ"ל כבר נוגע שאבר הכבד הוא משכן הנפש והלב משכן הרוח והמוח משכן הנשמה ואין כאן מקום ביאור פרטים אלו:

עוד צריך להודיע כללים אחרים הלא הם אלו דע כי בחי' עצמות ורוחניות אשר מתלבש תוך הכלים הנ"ל הלא הוא הנזכר תמיד אצלינו בחיבורינו זה בחי' אורות נעלמים. והנה האורות האלו הם ב' בחי' א' נקרא או"פ המתלבש תוך הכלים. והב' נקרא או"מ וסובב עליו שמרוב גודל הארכתו אין הכלי יכול להלבישו ולקבל כחו בתוכו ונשאר אור ההוא מקיף וסובב עליו מבחוץ ואין לך שום אור בעולם שאינו כולל ב' בחי' אלו שהוא או"פ ואו"מ וכמו כן בחי' הכלים אין לך שום כלי בעולם שאין לו ב' בחי' ע"ד הנ"ל הלא הוא בחי' פנימיות הכלי ששם התדבקות והתלבשות או"פ הזה בתוכו ועוד יש לו בחי' חיצוניות הכלי אשר עליו מבחוץ סובב ומקיף או"מ הנ"ל נמצא דרך קצרה האור שהוא בחי' עצמות הרוחניות מתחלק לב' מדרגות והם או"פ ומקיף ועד"ז בחי' הכלים גם הוא מתחלק לב' מדרגות והם פנימיות הכלים וחיצוניות הכלים וכבר נתבאר כללים אלו. הכלל העולה שמתחלת הכל נאלצו הי"ס דרך עיגולים הלא הם מתחלקים וכוללים בחי' י"ס דכלים מעוגלים בציור עיגולים ובכל כלי מהם יש פנימיות וחיצוניות ובתוך הכלים האלו מתלבשים י"ס רוחניות הנקרא אורות של בחי' הנפש. ועוד י' אורות מקיפים עליהם באופן שכל אור מהם יש בו או"פ ואו"מ והכל הוא דרך עיגולים כי או"פ הוא עגול כעין גלגל והוא מלובש תוך כלי א' מעוגל גם הוא ועל כלי זה או"מ עליו וגם הוא עגול כדמיון גלגל סובב וכן כל י"ס דעגולים עד"ז כדמיון הרקיעים והגלגלים כנודע. אח"כ נאצלו הי"ס דיושר כמראה אדם ישר והם יותר מעולים מהם וגם הם כוללים בחי' י"ס דכלים ובכל כלי מהם יש בו פנימיות וחיצונות ובתוך אלו הכלים מתלבשים י"ס רוחניים ונקראים אורות של בחי' רוח ובכל אור מהם יש בחי' או"מ על הכלי מבחוץ סביביו ובחי' או"פ מתלבש תוך הכלי הנ"ל והכל בדרך ישר כמראה אדם והנה הקדמה שהקדמתי לך בענף הזה הלא היא כוללת לכל הנאצלים והנבראים ונוצרים ונעשים שבכל העולמות:

שער ב ענף ב

אחר שנתבאר לך דרך כללות ענין י"ס בכל מקום שהם איך מתחלקים לכמה בחי' נתחיל לבאר בענף זה בחי' מדרגות העולמות אשר בתוך החלל הנ"ל וסדרן איך הם דע שהנה האורות ראשונים אשר נאצלו דרך קו הדק וצינור הנ"ל וכל בחי' מה שנאצלו בזה המקום החלל הם כמה אלפים ורבבות מיני עולמות ואין אנו עתה בביאורם שהזמן לא יספיק לפרט את כולם אמנם עתה נבאר פרט א' אשר הוא כולל את כל החלל הזה אשר ממנו מתפשטים כל העולם הנ"ל האור הא' קודם לכל אשר נתפשט מן הא"ס הסובב את הכל הם י"ס אשר בחינת כללותם נקרא א"ק לכל הקדומים וענין א"ק זה נרמז ברמזים נעלמים בס"ה ובתקונים ולרוב העלמתו ולגודל מעלתו לא שלחו בו יד להתעסק בו בגלוי כי אם בהעלם נמרץ ולא הוזכר אלא בדרך רמז והעלם גדול ברוב מקומות ואנו נזכיר קצתם. הלא אחד מהם הוא בספר התיקונים תי' י"ט דמ"ה וז"ל אי הכי אשתמודע דאית א"ק לכל הקדומים ובתיקון ע' דקל"ב אשכחנא במתני' בסתרא. דסתרין טמירא דטמירין דאדם דבריאה דאיהו א"ק לכל הקדומים דאית אדם וכו' ובתיקון ע' דקי"ט וז"ל אמון מופלא רקם וצייר ציורא בהיכלא דא"ק לכל הקדומים דאית אדם ואית אדם וכו' ואל יעלה

בדעתך שי"ס הנק' אצלינו י"ס דאצילות הם יותר גבוהים וראשונים במעלה מכל מה שנאצל כי כמה וכמה עולמות לאין קץ קדמו אליהם ולרוב העלמם לא הוזכרו בס"ה אלא ברמז נפלא כאשר עיניך תחזנה משרים ג' מאמרים הנ"ל וכאלה רבים כאשר כתבו כמה מאמרים רבים בסוף פ' פקודי דרכ"ו ורס"ט ופ' נח דס"ה. וז"ל אר"ש ארימת ידי בצלו לעילא דכד רעותא עילאה לעילא כו' ומרזא דמחשבה עילאה דלתתא כלהו איקרו א"ס. גם בפ' בראשית דכ"ג ע"א והובא ג"כ בתיקו' תיקון ע' דקל"ד וז"ל ת"ח כמה עלות אינון סתימין דאינון מתלבשין ומתרכבין בספיראן כו' ואם תפקח עיני שכלך לדייק כל מלות ורמזים הנחמדים הנרמזים למבין במאמרים הנ"ל תפלא ותשתומם בראותך כמה מדרגות על מדרגות לאין קץ ומספר קדמו לאלו י"ס הנקרא אצלינו י"ס דאצילות והמעיין בחבורינו אלה אם יזכה יבחין וידע ויעמוד על תכונתם. גם בפרשת בראשית די"ט וז"ל וכלא אצטריך קב"ה למברי בעלמא ולתקנא עלמא בהו וכולהו מוחא מלגאו וכמה קליפין כו'. ובזה תבין מ"ש למעלה איך כל העולמות זה תוך זה וזה חופף לזה וא"ס סובב על כולם כנ"ל ולא אוכל להאריך בזה. ואחזור לבאר ענין הנ"ל הנה הי"ס הראשונים שנאצלו טרם כל הנאצלים הם י"ס הנקרא א"ק לכל הקדומים וי"ס אלו יש בהם י"ס כלים בצורת עגולים ובכל כלי מהם יש פנימיות וחיצוניות והכל נקרא כלים כנ"ל בענף א' ובתוך כלי הנ"ל יש בו י' אורות פנימיות מתלבשים תוך י' כלים ועוד י' אורות אחרים מקיפים סביב י' עיגולי הכלים הנ"ל והכלי העליון הסובב על כל ט' כלים הוא הנקרא כתר דא"ק. וכלי הב' אשר בתוכו הסובב על הכלים הנשארים נק' חכמה דא"ק וכן עד"ז עד כלי העשירי הפנימיות שבכולם היא נקרא מלכות דא"ק וכולם בצורת עגולים זה בתוך זה כנ"ל והנה אלו הי"ס דעגולים דא"ק הזה הם ממלאים כל מקום החלל הנ"ל שבתוך אמצעות הא"ס כנזכר בענף א'. והנה הם מקיפים כל החלל הזה אמנם נשאר באמצע אלו העיגולים מקום חלל ופנוי לצורך שאר הנאצלים שהם ג"כ בצורת עיגולים זה בתוך זה והם בחי' אורות הנמשכים מן העינים דא"ק זה מבחי' היושר שבו שהוא כמראה אדם כמ"ש בעז"ה והם הנק' עולם הנקודים אשר גם בהם יש ציור עיגולים זה בתוך זה וכולם עומדים תוך אלו י' עיגולים דא"ק. באופן שי' עיגולים דא"ק הם מתעגלים ומקיפים וסובבים כל שאר עיגולים אשר בכל העולמות וכל שאר העיגולים הם מוקפים תוך אלו כי כל עיגול המשובח מחבירו הוא מקיף את חבירו וסובב אותו והיותר תחתון במעלה מחבירו הוא יותר פנימי והוא מסובב מחבירו עד שנמצא היותר פנימי מכולם הוא גרוע מכולם והם בחי' הרקיעים והגלגלים של עולם העשיה שהם י' גלגלי הרקיע הנזכר בהקדמת התיקו' והם נקראים אופנים אשר הם הרקיעים הסובבים עלינו בעולם השפל ובעולם החומרי הזה. ומבואר הוא שמאחר שהם יותר פנימים ותוכניים שבכל העיגולים א"כ פשוט הוא שיהיו יותר תחתונים מהם כגלדי בצלים זה בזה שהגלד החיצון העליון מכולם הוא יותר גדול ועד"ז הם נכללים ומתלבשים זה בתוך זה. ובענין הי' עיגולים דעולם הנקודים יתבאר בע"ה ענין דרוש העיגולים בפרטות ובמקום הזה לא נוכל לבאר בפרטות רק בכללות ובקיצור גדול וע"ש. ואחר שיצאו י' עיגולי א"ק הזה שהם בחי' נפש שבו עוד נתגלו ויצאו בא"ק זה י"ס שהם בחי' י"ס אחרות ביושר בציור אדם בעל רמ"ח איברים בראש וזרועות ושוקיים כו' והם בחי' רוח שבו והוא נמשך ונתפשט ביושר מלמעלה למטה מראש גג העליון של עיגול עליון שבכל י' עיגולים עד קרוב אל סיום תחתית י' עיגולים אלו שלו:

שער ב ענף ג

אחר שנתבאר לעיל היות בכל העולם כולם ב' בחי' א' בחי' הי"ס בצורת גלגלים עגולים וא' בחי' י"ס בצורת אדם ישר בקומה זקופה וישרה. נבאר עתה בקצור קצת פרטים ובחי' אחרות שיש בהם. הנה נתבאר בס"ה פ' בא דף מ"ב ע"ב בר"מ וז"ל אבל לבתר דעביד האי דיוקנא דמרכבה דאדם עילאה נחית תמן ואתקרי בהאי דיוקנא כו' נקרא אל אלהים ואי איתבר אומנא אלין מאנין דתקין יהדרון מיא למקוריה כו' ולבתר עביד מאנא רברבא והוא קרי לגרמיה בה מבין כו'. וכבר

הארכנו בזה בענף ב' ע"ש היטב. הרי מפורש היות י"ס בצורת אדם בעל רמ"ח אברים הנקרא כלים ובתוכם העצמות של האורות הנקרא נשמת אדם והכל כדמיון אדם התחתון שיש בו גוף ונשמה כך אדם העליון כלול מי"ס שהם עצמות וכלים. והנה ענין בחי' העצמות הזה הם בחי' אורות פנימיים המאירים תוך הכלים כדמיון הנשמה אשר תוך הגוף של האדם ומאירה בו כמ"ש נר ה' נשמת אדם וזכור כלל זה כי בכל מקום שתמצא בחבורינו זה לשון אורות הכוונה על הנשמה הפנימית שבו ולא על הכלים עצמן ואל תשכח ענין זה כי לא נוכל להזכירו בכל פעם:

ואחר שביארנו ענין ב' בחי' הנ"ל שהם אורות וכלים, צ"ל עוד פרטים אחרים דרך קצרה. והוא כי בחי' האורות שהם עצמות הנשמה הפנימית שבתוך הכלים כנ"ל הנה אלו האורות מתחלקים לב' בחי' והם או"פ ואו"מ. והענין הוא כי הנה האור המחיה והמאירה בתוך הי"ס הנקרא כלים הנה יש בו בחי' המתלבשת תוך הכלים כדמיון נשמה הנכנסת תוך אברי הגוף ומתלבשת תוך איברי האדם ומחיה אותם ומאיר בהם בפנימיותם וזה יקרא או"פ. אמנם אור זה ממועט להיותו יכול להתצמצם ולהתלבש תוך הכלים. ויש בחי' ב' אור גדול ממנו אשר אין כח בכלים לסובלו ולהגבילו תוך פנימיותם ונשאר בבחי' או"מ עליהם מבחוץ ומאיר להם בהיותו אור מקיף עליהם. וגם ענין זה הוא באדם התחתון כמ"ש במקומו בע"ה כי אין לך שום אור שבכל העולמות כולם שאין בו ב' בחי' אלו שהם בחי' או"פ קטן ואו"מ גדול זה בפנימיות הכלי וזה מקיף סביב מבחוץ לכלי. והנה כמו שבחלק האור יש בו ב' בחי' כן בחלק הכלים יש בהם ב' בחי' כיוצא באלו כי אין לך שום כלי בעולם שאין בו ב' בחי' והם בחי' פנימיות הכלי אשר שם התלבשות והתדבקות האו"פ בו בעצמו בתוכו ועוד יש בחי' ב' חיצוניות הכלי אשר עליו מבחוץ סובב ומקיף אור הנ"ל:

והנה כמ"ש שאו"מ גדול מאו"פ כן חיצון הכלי יותר מעולה מפנימיות הכלי ואע"פ שבחוש הראות אנו רואין שפנימיות הכלי הוא יותר זך ומעולה מחצוניות הכלי הענין הוא באופן שנבאר עתה:

דע כי הנה האור כולו שוה וכאשר נכנס ונתלבש תוך הכלי אין הכלי יכול לסובלו כולו אז בחי' אור שלא יוכל לישאר בפנים נשאר בחוץ בבחי' או"מ עליו ואז ב' אורות אלו מאירים בכלי כי או"פ מאיר חצי עובי כותל מצד הפנימי ואו"מ מאיר חצי עובי הכותל מצד החיצון וע"י ב' אורות אלו מאיר ומזדכך הכותל של הכלי מבית ומחוץ. והנה האו"פ להיותו מצומצם ובדוחק תוך הכלי ומתדבק בו היטב הנה הוא נכנס ובוקע בחצי כותל של הכלי מצד פנימיותו ונבלע בו ועובר בתוכו ועי"כ מזדכך הכלי ונעשה זך אבל אור החיצון להיותו רחוק ובלתי דבוק בכלי ובפרט שאינו מצומצם אינו בוקע בכותל הכלי מצד חיצוניותיו לעבור ולכנס בתוכו ולהאיר בו ולזככו. ולתקן הענין הזה הוצרך להיות חיצוניות הכלי יותר מעולה וזך וגם האור המאיר בו הוא אור המקיף שהוא יותר גדול ומעולה מן או"פ ועי"כ יוכל לקבל חיצוניות הכלי הארה גדולה אעפ"י שאינו דבוק בחוזק באוה"מ ויהיה מקבל כ"כ הארה מן או"מ עם היותו רחוק ממנו כהארת או"פ בפנימיות הכלי בהיותם יחד דבוקים ועי"ז ישתוו פנימיות הכלי שהוא יותר גרוע עם או"פ הגרוע ויאיר זה בזה היטב מאד להיותם דבוקים אעפ"י שהם גרועים. וכן חיצוניות הכלי שהוא יותר מעולה בהיותו מאיר בו גם אוה"מ המעולה יאיר בו היטב מאד עם היותם רחוקים זה מזה. עוד יש סיבה אחרת גדולה והוא כי הנה או"מ מבחוץ חשקו ורצונו וחפצו להתדבק ולהתקרב עם האו"פ ולהאיר לו. והנה אם חיצוניות הכלי לא היה זך מאד לא היה יכול או"מ לעבור ולבקוע וליכנס באו"פ להאיר לו והיה האו"פ בלתי מקבל הארה הזאת הגדולה לכן הוצרך להיות חצי עובי הכותל מצד חיצון יותר זך מפנימי ועי"כ יוכל האו"מ עם היותו בלתי מתדבק בו לעבור ולבקוע וליכנס עד חצי עובי של הכותל מצד חוץ. ואו"פ להיותו מצומצם תוך הכלי בכח יכול לעבור חצי עובי של הכותל מצד הפנימי ולהאיר בו חצי עובי הפנימי אע"פ שאינו זך כ"כ כמו החיצוני ואז מתדבקים יחד או"פ ואו"מ ומאיר או"מ באו"פ. וגם הכלי עצמו מקבל הארה משניהם ומזדכך מאד. אמנם אם אנו רואים בחוש הראות שהפנימי הוא יותר זך כנ"ל הטעם הוא

כי או"פ אע"פ שהוא קטן מאוד מאו"מ עכ"ז להיותו מצומצם ומוגבל בכח תוך הכלי ההוא מאיר הארה גדולה ושלימה בפנימיות הכלי משא"כ באו"מ אע"פ שהוא גדול מאד כיון שהוא בלתי דבוק בחיצוניות הכלי וגם הוא אינו מצומצם ומוגבל בתוכו בכח לכן איננו מאיר בו בשלימות הארה שלימה ועי"כ יראה שפנימיות הכלי יותר זך מחיצוניות ויתבאר זה לקמן בהארת פה דא"ק:

שער ג פרק א

שער השלישי - מ"ב סדר אצילות בקיצור מופלג למוהרח"ו:

ראשונה כל הא"ס ב"ה מקיף את כל העולמות וגם הוא מוקף מהם ומתלבש בתוכם עד סוף עולם האצילות ואינו נוגע ודבוק זולתי בעולם אצילות לבד ולא בבי"ע ולכן משם ולמטה ישתנה מהותם ויקראו בי"ע. אך בחי' המקיף דבוק ונוגע בכל הד' אבי"ע ותחלה משתלשל ממנו באמצעתו א"ק הנזכר בתיקונ' תי' ע' דקל"ב. ובבחי' היותו שניות לא"ס נק' אדם דבריאה עם שהוא קודם אצילות. גם נרמז אדם זה בפ' פקודי דרס"ח במאמר אר"ש ארימית ידי בצלותין לעילא כו' טי"ת היכלין כו' כולהו איקרון א"ס עכ"ל. כי זה האדם כלול מי"ס וכולן נקרא א"ס בערך עולם האצילות שלמטה הימנו. וזה הא"ק נחלק לאלפים ולרבבות עולמות ותחלת התחלקותו הם ד' עולמות הנקרא ראיה שמיעה ריחא דיבור הנזכר בתיקונים תי' ע' דקכ"א. ומהם מתחלקים עולמות לאין קץ וכל אלו הבחי' נרמזו במאמר פקודי הנז"ל למבין. וזה האדם נרמז בקוצו של יו"ד דשם הוי"ה כי הוא בחי' הכתר של כללות העולמות ואור א"ס בכח התלבשותו בחכמה דא"ק זה. האציל תחתיו עולם האצילות וז"ס כולם בחכמה עשית וחכמה הנ"ל נתלבשה במלכות דא"ק וזה המלכות ירדה ונתלבשה בסוד ז"ס שלה תוך י"ס דעולם האצילות והיה זה כדי לקשר א"ק בעולם האצילות ועד"ז בכל עולם ועולם כמ"ש בע"ה. וראש זו המלכות שהם ג"ר שבה נשארו במקומם. וז"ת שהם גופא דילה של ז' ימי בראשית הם נתלבשו בי"ס דאצילות. וזה הבחי' נקרא עתיק יומין שהם ז' ימים העתיקן מן מלכות דא"ק והז"ת נחלקים לי"ס כי ראשונה כלולה מג' ע"ד היכל ק"ק שכולל ג'. וזה העתיק נעשה נשמה לא"א שהוא כתר דאצילות וגם הוא מתפשט בט"ס אחרות דאצי' ואור א"ס תוך (א"ק דא"ק) תוך העתיק וא"א מלביש לז"ת לזה העתיק וחו"ב דאצילו' מלבישים לא"א הז"ת שלו לבדו (בהתפשטותם בז"א) על דרך הנ"ל ונקראו או"א. וז"א הוא ו"ס דאצילות מלביש לאו"א את ז"ת שלהן וכל קצה הוא צורת ו' הם ו"ק ופ"ו גימ' אל"ה ובהם מתלבש הבינה הנקרא מ"י ונעשה אלהים מ"י בר"א אל"ה ונוקבא דז"א הוא המלכות דאצילות מלבשת להז"א ז"ת שלו בסוד נקבה תסובב גבר ובעת הזווג שוה היא אליו פב"פ ודי בזה. הרי כשנעריך בדיעה יתירה נמצא היות כל קומת מלכות שיעור ספי' א' לבד בערך כללות כל עולם האצילות. וז"א יהיה ו"ק של כללות עם שהוא בעצמו י"ס. ואו"א גבוהים ממנו וראש הכתר גבוה מעליהם. האמנם רגלי כולן שוין עד סוף האצילות רגלי עתיק ורגלי א"א ורגלי או"א ורגלי זו"ן כולן שוין אכן יתפרדו בראשם זה למעלה מזה באופן כי יהיו כולם מלובשים זה מלבוש לזה וזה מלבוש לזה. והעתיק שהוא מל' דא"ק ובתוכו חכמה דא"ק בסוד ה' בחכמה יסד ארץ ובתוכו הא"ס עצמו. כל ג' אלו מתלבשים תוך האצילות וזה נרמז באדרא האזינו דרפ"ח וז"ל כד אתתקן אפיק ט' נהורין דלהטין מיניה מתיקונוי ואינון נהורין מיניה מנהרן ומתלהטן ואזלין ומתפשטים לכל עיבר כבוצינא דמתפשטין מיניה נהורין לכל עיבר ואינון נהורין דמתפשטין כד יקרבון למנדע לון לא שכיח אלא בוצינא בלחודוי כך הוא ע"ק בוצינא עילאה סתימא דכל סתימין ולא אשתכחא בר אינון נהורין דאתפשטן דמתגליין וטמירין ואינון איקרון שמא קדישא ובג"ד כלא חד. באופן כי אין ניכר מכל א' מהם כ"א הראשים אכן גופם מתלבשים אלו תוך אלו ואינם ניכרים רק בחי' ראשיהם לכן יכנום באדרא האזינו בבחי' הראשים וד"ל:

והנה כל הי"ס דאצילות נחלקים לה"פ כח"ב זו"ן כ"א כלול מרמ"ח אברים והם בחי' ד' אותיות הוי"ה הכולל עולם אצילות לבדו ועם קוצו של י' הרי הם ה' פרצופים. אכן בערך ההוי"ה הכולל כל העולמות כנ"ל נמצא כי א"ק קוצו של י' וי"ס דאצילות הם יו"ד דהוי"ה הנרמזת בחכמה והוא אצילות כנודע ואח"ז נשלם חוט הא"ס בבחי' פנימיותו הנ"ל ואז נתעבה האור ונעשה שם מסך ודרך המסך ירדה שם המל' דאצילות ז"ת שבה והיתה ראש לשועלים לי"ס דבריאה וכ"ז אחר התעבותה והתלבשותה דרך מסך הנ"ל. גם הבינה דאצי' נתלבשה אור ז"ת שלה במל' דאצי' וירדה דרך המסך ונתלבשה בי"ס דבריאה. וז"ס בינה מקננה בכורסיי' ואלו הז"ת דמלכות נתהוו לע"י דבריאה וע"י דבריאה בא"א דבריאה וכו' על סדר הנ"ל באצילות. וגם הוא ה"פ דבריאה וכולם בחי' ה' דהוי"ה הכוללת כל העולמות. ואח"כ נפרש מסך ב' וירדו ז"ת דמלכות דבריאה ובתוכם מתלבשת אור ו"ק דז"ת דאצי' ונתהווה בחי' ע"י דיצירה וז"ס ז"א מקנן ביצירה וזה העתיק מתלבש בא"א דיצירה כו' ע"ד הנז' בבריאה כנ"ל וגם הוא ה"פ דיצירה וכולם בחי' ו' דהוי"ה הכוללת כל העולמות. ואח"כ ירדו ז"ת דמלכות דיצירה ובתוכם מלכות לבדה דאצי' מתלבשת (נ"א היא לבדה מתלבשת) תוך א"א דעשיה וגם זה דרך מסך שבין יצירה לעשיה. וז"ס מלכות מקננא באופן ונקרא ע"י ומתלבשת תוך א"א דעשיה והכל ע"ד הנ"ל ביצירה וגם הם ה"פ וכולם בחי' ה' תחתונה דהוי"ה הכוללת כל העולמות:

שער ג פרק ב

אמנם דע כי כל בחי' ה' פרצופים שבכל עולם ועולם הנ"ל הנה כל א' כלול מרמ"ח אברים ושס"ה גידין וצריך המעיין לחקור על ניתוח אברים שבכל פרצוף ופרצוף איך יפגשו אבר פרצוף זה באבר פרצוף המלבשת אותו כי אין עומדים כל הפרצופים בשוה ובקומה א' נמצא כי ראש המלכות דעשיה נפגשה בתחתית העקב דא"ק וכעד"ז בכל שאר הבחי' לא יכילם העין כ"א נגולו כספר השמים וכפי דבוק זה האבר שבזה הפרצוף באבר הפרצוף שכנגדו לפעמים יפגשו עין בחוטם ואזן בעקב וכיוצא בזה לאין קץ. וזהו ענין חכמת הצירוף כ"ב אותיות א"ב אל"ף עם כולם וכולם עם אל"ף וכיוצא בשאר האותיות והם הם גורמים השינוי שאין לך יום שדומה לחבירו ואין צדיק דומה לחבירו ואין בריה דומה לחבירתה וכל הנבראים כולם לצורך גבוה כי אין יניקת כולם שוה אף לא תיקון כולם שוה ותתקן החלבנה בקטורת מה שלא תתקן הלבונה לכן היה צריך באלו העולמות טו"ר ובינוני ובכ"א מינים לאין קץ. והנה אלו הה' פרצו' של עולם האצילות נתבארו באד"ר ובאד"ז וז"ס בהבראם בה' בראם כי כל הנבראים היו בחי' ה"פ הן באצי' הן בבי"ע וז"ס ה' זעירא כי כולם יצאו מה' זעירא דמלכות דא"ק (אחר שנתמעטה) [אחר שנתפשטה] בסוד ז"ת שלה לבד ואז היתה ראש להם כנ"ל לכן נרמזו בה' זעירא והנה הי"ס דאצילות להיותם לבושים למלכות דא"ק התחילו בהם הסיגים ונרמזו באלה המלכים הנזכר בראש אד"ר כי כולם בני מלכים הם בראשית ברא אלהים [שהיא מלכות דא"ק הנקראת אלהים ומכחה נבראו שמים וארץ דאצילות] ומתחלה לא נתקנו עד שיצא הדר מלך הח' (ממ"ה סא"א) שם הוי"ה הוא תולדות היסוד דא"ק מילה שניתנה בח' והוא הדרת פני [נ"א פנים] זקן והוליד טיפת הלובן הנקרא חסדים והטיל במ"ן דמל' שבו (נ"א מ"ד במ"ן במל' שבה) שהוא טיפת אודם ארץ אדום וכדין עלמין אתתקנו שהם ז' מלכים הכוללים הי"ס דאצילות כי ראשון כולל ג"ר וכדין עלמא אתבסם בזווג יסוד ומל' דא"ק. וזהו ביום עשות ה' אלהים ארץ ושמים שיתף רחמים בדין ואז נתקן האצילות גם המלכות עצמה דא"ק שהיא ראשית דאצילות והיא עתיק יומין נתקנה טיפת אודם שלה [היינו אור ז"ת שלה המתלבשת בי"ס דאצילות] ועלי' נאמר באד"ר דקל"ה ע"א כל רישא דעמא דלא אתתקן איהו בקדמיתא לית עמא מתתקן ואין הכוונה ח"ו עליה עצמה רק על הארת ז"ת שבה המתלבשים בי"ס דאצילות אך עצמות ממש ז"ת שבה נשארו למעלה במקומו רק ניצוצי אורם הם היורדין להתלבש באצילות ונק' רישא דעמא ולכן נקרא אנ"י ונק' אי"ן ודא מל' דא"ק וכתר דאצי' והבין וז"ש באדר"ז דרפ"ח ובג"כ אקרי ע"ק אין דבי תליא

אי"ן, בגין דהאי חכמתא סתימאה (אקרי אי"ן דביה תליא) דביה מתפרש תלת זמנין כו' שהוא חכמה דא"ק המתלבש' בעתיקא שהוא כתר דאצילות ואז נקרא אי"ן. הרי אם ירצה המעיין להעמיק בדברינו אלה יסתכל היות א"ס פנימי' לעולמו' ומקיף כל העולמות ורגלי קומת א"ק המלביש את א"ס מבריח עד סיום כל העולמות אבי"ע. ואציל' לבוש לז"ת דמלכות שבו וכל בריאה לבוש לז"ת דמל' דאציל' וכל היצירה לבוש לז"ת דבריאה וכל עשיה לבוש לז"ת דמל' דיצי' והיה (נ"א כי) עקביים דא"ק מתלבשים בי"ס דעשי' וכ"א כלולה מק' הרי אלף יומין דחול כי שם הקלי' כולם ובהשתלם להזדכך ולהתברר האור מעולם העשיה שהוא יסוד יעקב י' עקב כי הם עשר ניצוצי אורה הניתנין בעקב שהוא עולם העשיה כי אז בעקבא משיחא היא א"ק חוצפא יסגא ואח"כ יעמדו רגליו על הר הזתים דכתיב ועמדו רגליו וגו' וישתלם קומתו ועליו נאמר הנה ישכיל עבדי ירום ונשא וגבה מאד. ישכיל מעשיה בסוד ונחמד העץ להשכיל עץ הדעת. ירום מיצירה. ונשא מבריאה. וגבה מאציל'. מא"ד אותיות אדם. הוא א"ק. אז יבוא משיח בע"ה ומחת לצלמא על רגלוהי הם הקלי' שכנגד ג' עולם בי"ע. כי על האציל' נאמר אני ה' הוא שמי וכבודי לאחר לא אתן. והבריאה היא רישא דדהבא כי היא בחי' זהב מצפון זהב יאתה שהיא בינה עלמא דאתכסיא המתלבשת ומקננת בבריאה כנ"ל וקלי' דיצירה כסף ונחושת. וקלי' דעשיה פרזלא וחספא. והאבן מל' האחרונה שבכל העולם הוא עקב א"ק ואתה תשופנו עקב. בהאי אבן רצוץ מוחא דנחש ומחת לצלמא על רגלוהי שבעשיה ואז שמים דעשיה וארץ דעשיה נאמר עליהם שמים כעשן כו' והארץ כבגד תבלה כי בהגלות רגלי א"ק על הר הזתים אשר בתוכם הא"ס מתלבש כנ"ל ואז יהיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים כאור ז' הימים הראשונים ז"ת דמלכות דא"ק כנ"ל הנקרא ע"י דאצילות:

שער ג פרק ג

כלל העולה כי הא"ס הוא נשמה לנשמה והאציל ממנו אדם אחד הכולל כל העולמות כולם שבחי' עצמות שבו שהם בחי' נרנח"י נקרא א"ק. ובחי' הגוף שבו הוא עולם האצילות. ובחי' המלבושים הם ג' עולמות בי"ע שאינם רק עולם א' לבדו והוא לבוש האצילות כולו שבין שלשתם אינם רק י"ס דוגמת י"ס דאצילות הנקרא גוף. וכ"מ בתיקונים די"ח אימא בג"ס עילאין מקננא בבריאה וכבר ידעת בר"מ פ' בא דמ"ב כי הי"ס דאצילות נקרא מאנין ר"ל אברי הגוף כי הגוף שהם הכלים שם נגלו באצילות ולא יותר למעלה כנודע. וכבר ידעת כי הנרנח"י אינם מתלבשים בגוף זולת ע"י אמצעית מלבוש זך לכ"א מהם. והכל נקרא עצמות כי כן א"ק שהוא בחי' כל העצמות יש לו גוף זך שבו מתלבש עצמותו כדי להתלבש אח"כ בגוף האמיתי שהוא אצילות. לכן אפי' הכלים דא"ק נקרא עצמות וכמו שהעצמות מלבד היות עקריותו בפנימיות הגוף עכ"ז משלח פארות מאורו בכל איברי הגוף מבית ומחוץ ובתוך עובים להמשיך בו חיות. כן א"ק מאיר עצמותו בכל איברי הגוף דאצילות ואותו אור נקרא א"ס בערך האצילות ונקרא עילת העילות של האצילות. אך במלבושים אין אור עצמות מתגלה לכן בי"ע אינם מבחי' אלהות אלא נקרא נבראים נוצרים נעשים וכעד"ז בא"ק שנעשה בחי' גוף אל הא"ס הזה העליון אור א"ס מתגלה בו אך לא במלבוש (הא"ס העליון) שהם י"ס דאצילות כי הא"ס הנגלה בי"ס דאצילות הוא הנק' א"ק כנ"ל. אמנם אחרי התלבשות אין סוף עליון בא"ק בחכמה שבו שאז מאיר על ידו בי"ס דאצילות וזה אומרו כולם בחכמה עשית וזה אומרו עשית כי הי"ס דאצילות הם בחי' עשיה אל הא"ס העליון כי הם מלבושים כנ"ל. וכעד"ז א"ק כדי להאיר במלבושיו שהם בי"ע מתלבש בבינה דאצילות ועל ידה מאיר בבריאה כמ"ש אימא מקננא בכרסייא. וכ"ז שאמרנו תדע מהקדמה ב' של מרכבת יחזקאל. וחוץ לאלו המלבושים שהם בי"ע הם הקלי' ולכן תראה שאפילו הקליפות שכנגד האצילות אינם שם אלא בבריאה כנודע אצלינו. נמצא כי אף שנאמר כי אצילות הוא גוף דא"ק הנה האור שמאיר הא"ק בגוף הזה נקרא נר"ן של אצילות ובתוך כולם מתלבש האור עצמו דא"ק וכן עד"ז בא"ק נגד א"ס העליון וכן עד"ז בבי"ע נגד אצילות הנקרא גוף. וז"ש

בתיקונים ובס' הזוהר דכורסייא דאיהו אמא כגופא לגבי שכינתא דאצילות נמצא כי הקליפות יהיה לבושים באצילות בכללות עם היות שבפרטות יש גוף באצילות עצמו ובי"ע הם לבושים אליו. והנה כל בחי' הכלים של כל העולמות יש בהם חיצוניות ופנימיות. וכבר הודעתיך איך כל העולמות אלו זה נעשה גוף לזה וזה לזה ונמצא כי כל העולמות כולם כאחד אפילו א"ק כל הכלים שלהם יש בהם בחי' פנימיות וחיצוניות. ודע כי כל בחי' זו"ן שיש בעולמות כולם נקרא ז"ק [נ"א ו"ק] של גוף של אותו עולם כי כן יצאו בעת אצילות הראשון שנאצלו חסרים ג"ר לז"א וט"ר לנוק' ואלו הב' צריכים ג' זמנים שהם עיבור יניקה ומוחין להשלימם. נמצא כי כל עולם ועולם אינם צריכים עיבור יניקה ומוחין רק זו"ן של אותו עולם בערך א"א ואו"א של אותו העולם שהם שלימים כפי אותו עולם. אמנם בבחי' הכלל יהיה כל הה"פ שבאותו עולם נקרא זו"ן אל עולם שלמעלה ממנו ויהיו חסרי מוחין בבחי' הכלל כנ"ל והבן זה היטב. נמצא כיון שיש ב' בחי' בכל מיני כלים שהם חיצוניות ופנימיות א"כ מוכרח הוא שיהיה עי"מ בכלים חיצוניים ועי"מ בכלים פנימיים. הנה בר"ה בתחילה נעשה כלים פנימים אך בקבלת שבת ובתפלה של שאר ימי החול תחילה נתקן מוחין כלים חיצוניים (ואח"כ) ומוחין פנימים ולכן כשתעיין בספרינו אל תתמה אם פעמים יראה שכבר יש מוחין ופעמים נראה שהם עדיין ביניקה וכיוצא בזה כי זה בפנימיות וזה בחיצוניות. ועיין לעיל איך כל פנימיות נקרא מוחא בערך חיצוניות הנקרא גופא:

שער ד פרק א

השער הרביעי שער אזן חוטם פה ונחלק לה' פרקים:

כבר ידעת כי אין בנו כח לעסוק קודם אצילות י"ס ולא לדמות שום דמיון וצורה כלל ח"ו אך לשכך האזן אנו צריכים לדבר דרך משל ודמיון לכן אף אם נדבר במציאות ציור שם למעלה אין הדבר רק לשכך האזן. אמנם דע כי י"ס דאצילות הם ב' עניינים הא' הוא התפשטות הרוחניות והב' הוא כלים ואברים אשר העצמות מתפשט בהם. והנה צריך שיהיה לכל זה שורש למעלה לב' בחי' אלו ולכן צריכין אנו לדבר בסדר המדרגות מראש עד סוף והנה נתחיל ונאמר כי הלא הא"ס ב"ה אין בו שום ציור כלל ח"ו כמבואר. ואמנם כשעלה במחשבה לברוא העולמות לי' מדרגות (ע"י סדר) האציל והמשיך ממנו התפשטות אורות רבים להיותם שורשי האצילות (נ"א שרשים ומקוריים) להתאצל האצילות אח"כ. והנה כאשר נעריך ונמשיל לענין זה. כבר ידעת היות ד' יסודות לכל והם ראיה שמיעה ריחא דבור. והם ד' אותיות הוי"ה. והם סוד נשמה לנשמה ונר"ן. ונתחיל לבאר מסוד הנשמה ואילך ואח"כ נתחיל לקודם אליה ונאמר כי הלא נמשיל ונצייר האזנים כי יש בהם רוח דק בתוכם והנסיון לזה כאשר יסתום האדם אזניו ישמע בתוכו קול הברה מחמת הרוח הנצרר בתוכו. אח"כ מחוטם יוצא מתוכו הבל יותר נרגש מאזן. ואח"כ מן הפה יוצא הבל יותר נרגש מכולם וכפי ערך הדברים ובחינתם כך יהיה דקותם כי אוזן להיותו סוד בינה ההבל היוצא ממנו הוא יותר דק מהבל היוצא מחוטם. וכן הבל החוטם הוא יותר דק מהבל הפה שהוא למטה ממנו במעלה. אמנם אם נמשיל ונאמר דרך משל כי מסוד האוזן נמשך ממנו הבל ורוח מתוכו ולחוץ והוא סוד נשמה והבל היוצא מחוטם סוד רוח והבל היוצא מהפה הוא סוד נפש:

ועתה נבאר הענין כי הבל האוזן נחלק לב' אזנים. והענין הוא כי הלא יש בינה ותבונה כנודע לכן אזן ימנית הבל שלו הוא שורש נשמת בינה והבל אזן שמאלית שורש נשמת תבונה. גם הבל החוטם נחלק לב' בחי' בסוד שורש יעקב וישראל הימין ישראל והשמאל יעקב אך הבל הפה הוא א' כי הוא נגד הנוק' דז"א ואע"פ שיש לאה ורחל עכ"ז עיקר לאה מבחי' מל' דתבונה (נ"א זאת היא ו"ק דב"ן דז"א ממלכות דתבונ') המתלבשת תוך ז"א כנודע. ולכן אינו נחשב רק לא' אך

עכ"ז כיון שהם ב' בחי' גם הבל הפה נחלק לב' עם שההבל הוא מקור א' שלא כדמיון האזנים והחוטם. והוא כי בהיות הבל זה בגרון הוא סוד קול וכשיוצא מחוץ לפה הוא סוד דבור בחיתוך אותיות. הקול נגד שורש לאה והדבור נגד שורש רחל אע"פ שקול הוא בת"ת שהוא הז"א (נ"א בת"ת ז"א) עכ"ז שורש של שניהם הוא במל' דתבונה (נ"א עכ"ז שורשו במל' בינה) רק שקול נעשה נשמה לז"א (נ"א לו"ק דב"ן דז"א) והדיבור נעשה נשמה למל' (שהיא רחל) ושניהן מצד הפה שהוא סוד המלכות דתבונה. והנה העינים שהם סוד ראיה שהיא החכמה הוא סוד נשמה לנשמה בסוד חכמה. ודע כי נר"ן מתלבשים תוך פנימיות הכלים שהוא הגוף. אך הנשמה לנשמה אין יכולת בגוף האדם לסובלה ונשארת מבחוץ בסוד או"מ. וכשהוא מקיף את המוח מדור הנשמה אז הוא בחי' מקיף אל הנשמה וכשהיא מקפת את הלב שהיא מדור הרוח אז הוא בחי' מקיף אל הרוח וכשהיא מקפת לכבד מדור הנפש אז הוא מקיף לנפש כי כמו שיש ג' בחי' אלו שהם נר"ן כך הנשמה לנשמה צריך שיהיה בה בחינת ג' אלו כולם בסוד אור מקיף. אמנם הגלגולת שהוא סוד הכתר משם שורש לנשמה עליונה הנקרא יחידה. וטעם קריאתה יחידה לפי שהיא מקפת כל העולמות בבחי' נשמה (לנשמה) לבדה ולא בחי' נר"ן כמ"ש בנשמה לנשמה כנ"ל. (כי הלא לא יש רק ג' בחינת נר"ן וכנגדם יש ג' בחי' אלו בנשמה לנשמה) אבל דוגמת הנשמה העליונה הנקרא יחידה אין למטה דוגמתה בחי' ר"נ כנ"ל וכולה היא מציאות א' וז"ס הנקרא יחידה לפי שאין דוגמתה למטה כנ"ל:

שער ד פרק א דרוש להר"ר גדליה הלוי

דרוש להר"ר גדליה הלוי:

דרוש שכתבתי מענין שרשי אצילות של עצמות וכלים שנתהוו מאח"פ ועינים בסוד ראיה שמיעה ריחא דיבור. זה מצאתי להר"ג הלוי. כאשר האורות נתפשטו מאוזן וחוטם עד נגד הפה ששם התחברות כל ההבלים ואז במקום שמתחברים יש לכולם בחינת נפש לפי שאין הבל האזן יכול להתחבר להבל פה אלא בריחוק מקום וכן הבל החוטם. אלא שא"צ ריחוק מקום כ"כ כמו הבל האזן כדי להתחבר להבל הפה ועל ידי הסתכלות העינים ובהכאה שהכה בהבל הזה נעשה הכלים ובהסתכלות זה יש פנימי וחיצון כי יש בכל איברים פנימיות וחיצוניות ונעשה כללות כליהם. ולפי שאין בראית עינים הבל היוצא אלא הסתכלות לבד אינו נעשה אלא הכלים והסתכלות ההוא גדול מכל הג' הבלים הנ"ל כי הראיי' היא י' שמיעה ה' ריחא ו' דיבור ה' הרי ד' אותיות הוי"ה שהם חבת"ם שהם נר"ן [נ"א נרנ"ח] הראייה היא חיה י' של השם הנקרא חכמה כי חכמה עליונה מאירה דרך עינים אלא שאם היה יוצא הבל ממש דרך העינים לא היה אפשר למטה לקבלה. לכן לא נמשך ממנו אלא הסתכלות לבד והיה בו כח לעשות כלים לג' בחינת אלו. י' דנשמה בהבל אזן. י' דרוח בהבל חוטם י' דנפש בהבל הפה וז"ס מרחוק ה' נראה לי ומשאר הבלים אם היה יוצא מהם הסתכלות לבד דרך מסך כמו העינים לא היה כח בהם לעשות כלים. וכ"ז הוא דין בין בבחי' התפשטות ההבל בין בהסתכלות הראות וראי' זו גימ' גבור"ה ודבו"ר גימ' רי"ו עם ד' אותיות והסתכלות זה בא ומכה במקום שמתחברים ג' הבלים ביחד שהוא בחי' נפש וזהו וירא אלהים את האו"ר כי האו"ר הוא בחי' הבל אזן וחוטם. שהוא בחי' נשמה ורוח. את הוא בחי' הפה שהוא נפש. ואז כשראה את הנפש אז ויבדל אלהים שהוא עשיית שרשי הכלים והסתכלות זה בדרך ישר עשה רושם (נ"א ראשים) בכל בחינה ובחי' כי פגע בכל בחי' ובחי' מן ההסתכלות לבחי' הבל כתר בכתר. וכעד"ז נעשה כל רושם (נ"א ראשית) הכלים. החיצונים באברים חיצונים. ופנימיים באברים פנימיים ולא נגמר זה עד שהכה הסתכלות במקום שמתחברים ההבלים שהוא התפשטות ההבלים שהוא חיצונות שלהם ומהכאת אור ההבל אל אור הסתכלות חזר אור הסתכלות בדרך אור חוזר ונעשה כלי בכל בחינה ובחינה לשאר (נ"א לזה) הגוף. החיצונות לאברים חיצונים ופנימים לאברים פנימים. (והעשר) [וכאשר] שבהסתכלות כל

הדבוק יותר אל שורשו הוא יותר עליון כי כתר (נ"א הכתר) סמוך לעין יצאה אחרונה והמל' יצאה ראשונה (נ"א הוא יותר סמוך לעין כו' כי המל') וכשמכה וחוזר אז כל בחינת הכלים שוין שאם היסוד [נ"א שאף שהיסוד] היה מתפשט לפנים יותר מן המל' היה שוה אל המל' אף (שהוא) יסוד שהרי נתפשט יותר כי היסוד מרוב אורו על המלכות היה בו כח להתפשט יותר ואין בו מעלה יותר אל המל' (נ"א כי היסוד למעלה אל המל') אלא מפני שזה התפשטות הוא בסוד אור חוזר שהוא חוזר ומתקרב אל מקורו אבל בבחי' הכלים עצמן הם שוים. וכשחוזר האור ומלביש ההבל נמצא כשהוא סמוך לפה גדול הבל הפה מהבל האזן כי הבל הפה הוא עתה סמוך לפה בבחי' ראש והבל האזן עדיין הוא בבחי' שאר הגוף עד שיעלה נגד האזן וע"ש בביאורינו ענין היות ב' נקבי האזן וב' נקבי החוטם וב' בחי' פה קול ודבור. שהם גרון ופה. והם בחי' לאה ורחל. ואע"פ שקול הוא בת"ת הענין הוא שמכאן נמשך מקיף (אל הדבור נ"א) מהקול אל הת"ת ומהדבור אל המל' ומה שלפעמים עלה ישראל לחכמה אע"פ שהשורש הוא כאן (הוא של ישראל הוא ת"ת) בחוטם והעינים הוא בחכמה עכ"ז עולה. כמאן דארח שעולה ריח ניחוח עד המוח. כי שם הוא חכמה ע"כ:

שער ד פרק ב

אמנם סוד הקפה זו שביארנו בפ"א אינו מתפשט למטה רק ממקומה היא מקפת מלמעלה למטה כמ"ש בסוד או"מ. לכן תראה שלא נזכיר אנחנו רק מסוד הנשמה ולמטה לבד אמנם תראה איך היותר עליון עתה מן המתפשטים הוא סוד הבל אזן כי הוא מתפשט למטה בסוד הנשמה לכן אנו אומרים תמיד משל א' כדי לשכך האזן לבד לפי שאין אנו מגיעים אפי' דרך משל רק עד האזן לבד ולא יותר למעלה ואפי' שם אינו רק לשכך האזן לכן אין אנו אומרים לשכך את העין וכיוצא בזה:

ודע כי בחי' אלו ג' הבלים כולם נמשכו עד כנגד הפה ושם מתקבצים כולם כי הבל היוצא מהאזן הוא מתקבץ נגד הפה והוא נמשך מלמעלה למטה כנגד הזקן מב' צדדיו ונמשך עד כנגד הפה. וכן הבל החוטם נמשך דרך אותו ארחא שיש על הפה נגד החוטם שהוא תיקון ג' מי"ג תיקוני דיקנא. וכן הבל הפה נמשך דרך אותו ארחא ב' הנקרא לא החזיק לעד אפו וג' הבלים אלו מתחברים למטה נגד הפה והם מתחברים בסוד נר"ן. אמנם דע כי טבע של הבל היוצא מפה וחוטם וכיוצא דרכו להמשיך באורך לחוץ בכח ואחר שהוא יוצא בקילוח אח"כ מתפרש לצדדין כנודע בחוש הראות ובודאי (כי) אע"פ שהכל הוא הבל א' עכ"ז יש (קצת ל"ג) חילוק בין קצת ההבל אשר הוא נגד הפה עצמו או החוטם אל שאר ההבלים המתפשטים לצדדין. וטעם שההבל שהי' נגד הפה ממש הנה הוא דבק במקורו קשר אמיץ (דבוק קשור ואמיץ ל"ג) ותמיד מגיע השפע אליו וזהו הנזכר בס"ה דא"ס מטי ולא מטי כי הוא תמיד נדבק בא"ס ע"י אותו קילוח ההבל היוצא מפה בחוזק ומכה תמיד וזה קצת ההבל נקרא פנימי ושאר ההבל המתפשט נקרא חיצון. נמצא כי הבל (זה הבל) היותר קרוב למוצא הפה וחוטם נקרא פנימי והיותר רחוק נקרא חיצון נמצא כי הבל זה הראשון הוא עצמות האור הא"ס ממש המתפשט לחוץ ואפי' הבל המתפשט לצדדין אשר נקרא חיצון גם הוא מההתפשטות עצמו רק שאינו דומה לראשון שהוא יותר פנימי עם שהכל הוא הבל א' וענין זה הוא בג' הבלים הנ"ל. ודע כי מהבל פנימי של האזן נעשה ממנו בחי' ראש לנשמה להיותו עליון קרוב יותר אל מוצא מקור ההבל. והבל החיצון המתפשט הוא בחי' הגוף לנשמה כי כמו שיש בגוף עצמו החומרי בחי' גוף וראש גם בנשמה עצמה יש לה בחי' ראש וגוף כי קצת מהנשמה מתפשט בראש אדם וקצת אחרון היותר עב מתפשט בגוף אדם. גם מהבל החוטם נעשה ב' בחי' אלו ראש אל הרוח וגוף אל הרוח מפנימית וחיצונית. היותר קרוב אל החוטם הנקרא פנימי נעשה ראש. וחיצונית נעשה גוף. גם מהבל פה נעשה עד"ז בחי' נפש של ראש ובחי' נפש של גוף הרי ביארנו ענין נר"ן:

שער ד פרק ג

הנה אחר שדברנו בפרק העבר איך נאצל מציאות נר"ן מאח"פ הנה עתה נבאר מציאות הכלים שלהם שהם בחי' גוף אליהם. אמנם כבר בארנו כי מבחי' הראיה עצמה נעשה נשמה לנשמה אך אין הראייה סוד הבל הנמשך למטה כמו אח"פ. והטעם כי נר"ן שהם אורות אח"פ הם מתפשטים למטה אבל הנשמה לנשמה שהוא הסתכלות העין אינה מתפשטת רק נשארת במקומה בסוד או"מ כנ"ל ואין בה זולתי הסתכלות דק מאד והוא סוד הראייה והסתכלות אכן אינו דומה כמו הבל אח"פ אשר עצמותו נמשך למטה. לכן מסוד ראייה זו נעשה ל' כלים שהוא הגוף י' כלים להבל האזן הנקרא נשמה וי' כלים להבל החוטם הנקרא רוח וי' כלים להבל הפה הנקרא נפש אבל ההבל עצמו שהוא האור הפנימי אי אפשר להתפשט למטה לפי שבחי' הראייה נמשך מהעינים שהם יותר עליונים מכולם לכן בראייה זו לבדה יצאו הכלים משא"כ מאח"פ כי לא היה אפשר להאציל מהם שום מציאות אם לא מהבל היוצא מהם ממש. ואמנם הסתכלות זו הוא כך כי נמשכה הראייה זו בנר"ן הנ"ל ומחמת הסתכלות הזה בהם נעשה שרשי הכלים. וזהו וירא אלהים את האור כי טוב ויבדל כי נסתכל המאציל הנקרא אלהים שהוא א"ק באור הנפש הנקרא את. כי המלכות נקרא א"ת. וז"ס הנפש הנעשה מהבל הפה [שהוא עקודים] אמנם הר"נ נקראים אור א"ת האור הוא הנפש עם נשמה ורוח. וכאשר הסתכל המאציל וראה בנפש הנקרא את (עם האור ל"ג) אז יצאו שרשי הכלים. וזהו ויבדל כי סוד הגוף (הוא מובדל ועושה הבדלה ל"ג) שהוא הכלי הוא הנותן ועושה הבדלה וגבול וקצבה אל האורות. ואמנם בסוד ראייה זו יש אור ישר ואור חוזר כי מתחלה נמשך הראייה עד סוף בחי' עשירית של הנפש ואח"כ בחזרה למעלה היה מבדיל ונעשה בחי' הכלים (ועושה בה ל"ג) ומלביש את הנפש בכל חלקיה. ואמנם זה האור הישר היה בו כח לעשות כלים בסוד הראש שהם ג"ר עכ"ז לא היה יכול להיות ניכר עד שפגע ראייה זו בנפש עצמו ובהפגעה שם (היה עושה ל"ג) הנה נגמר עשית הגוף אל הראש שהם ג"ר. אך כלים אל הגוף שהם ז"ת עדיין לא היה כח בראייה זו עד שתפגע בנפש הנפש עצמה וע"י הסתלקות ב' מלמטה למעלה שהם אור העקודים ואור העין היה האור חוזר ומלביש את ז"ת:

ונחזור עתה לבאר לבחי' נשמה הנה כבר בארנו כי הנשמה מן האזן שהיא בינה. והנה שמיעה גימטריא תכ"ה ר"ת כ"ל הנשמ"ה תהל"ל יה כי מן האזן סוד הנשמה והנה אזן גימט' נ"ח והענין כי כבר בארנו כי יש בינה ותבונה בינה אהי"ה דיודין אל"ף ה"י יו"ד ה"י ותבונה היא שם ס"ג אך עכ"ז ודאי כי גבוה מעל גבוה שומר כי יש ס"ג הכולל בינה ותבונה למעלה מאהיה דיודי"ן הנ"ל. אשר משם ס"ג זה ולמטה (נ"א ימשכו למטה) בינה אחרת של אהי"ה דיודי"ן ותבונה בשם ס"ג. וכ"ז למטה (נ"א למעלה) משם ס"ג העליון כנ"ל. ונדבר עתה במציאות שם ס"ג זה אשר עם היותו למטה (נ"א למעלה) מאהי"ה דיודי"ן הוא כולל בינה ותבונה. ודע שיש חילוק בין בינה ותבונה ללאה ורחל כי הלא או"א כחדא נפקין ושריין וא"כ הוא מוכרח כי החו"ב יהיו שוין בקומתן נמצא כי התבונה אינה מתחלת אחר סיום בינה רק יוצאת מהחזה של בינה עצמה כמו רחל היוצאת מהחזה דז"א גם התבונה יוצאת מחזה דבינה כי הבינה ארוכה בכל שיעור החכמה משא"כ למטה כי לאה מסתיימת בחזה דז"א ומשם מתחלת רחל נמצא עתה כי כמו שז"א הוא סוד יה"ו שהם חו"ב שלו י"ה והגוף ת"ת שלו הוא ו' הרי כי ז"א הוא יה"ו ואח"כ המלכות נמשכת מקצה הת"ת שלו שהוא בנה"י שלו ושם הוא סוד ה' אחרונה שבשם שהיא הבחי' ד' שלו כנודע כן התבונה אות ד' של הבינה והיא ה' אחרונה שבשם כי גם היא אין בה רק כללות נה"י דבינה אשר שם הוא ה' אחרונה נמצא כי יה"ו הוא ראש והגוף של הבינה ותבונה היא ה' אחרונה של ס"ג שנאחזת בנה"י דבינה:

והנה נמצא כי שם ס"ג שכולל בינה ותבונה הנה אותיות יו"ד ה"ו וא"ו הם בבינה ואות ה"י אחרונה היא בתבונה. וגם דע כלל אחר כי כפי האמת בענין הכמות כ"כ גדול שיעור מהחזה

ולמטה כמן החזה ולמעלה א"כ היה ראוי שתבונה תהיה מחצית הבינה אבל בענין האיכות אינה רק רביעית שהרי ג' אותיות יה"ו מהחזה ולמעלה ואות ה' אחרונה הוא מהחזה ולמטה נמצא עתה כי יש ב' בחי'. כי בערך האיכות נמצא התבונה היא רביעית של בינה ובערך הכמות היא מחצית של בינה. גם יש מציאות אחר ג' והוא שכמו שלפעמים עולה רחל להיות בכל פרצוף ז"א כך זאת התבונה היא שוה בארכה כמו הבינה עצמה ומתלבשת בינה בתבונה והם שוות הרי שלשה מציאות או שוה כמו הבינה או מחציתה או רביעית:

והנה התבונה מתפשטת בז"א שהיא מן האזן אל החוטם. וכבר ביארנו שתבונה היא ה' אחרונה שבס"ג ושיעור סוד התבונה שלשה ההי"ן שהם ה"י אחרונה דס"ג וה"י גימ' ג' ההי"ן כמנין ה"י וה הג' מהג' ההי"ן אלו מתפשטת בז"א. והענין כי הנה נה"י דתבונה מתפשטת בז"א ונה"י הם שליש גופא כי הם ג' חלקים כח"ב חג"ת נה"י. והנה נה"י הוא שליש של התבונה שהיא ה' ג' מג' ההי"ן הנ"ל נתפשטה בז"א ונשאר למעלה ב' ההי"ן ומה שהיתה תחלה ה"י במילוי יו"ד עתה נחלק המלוי לב' ההי"ן. ונשאר חצי למעלה וחצי למטה ונשאר שם של ס"ג למעלה שלם. רק שה' אחרונה מלאה ה"ה כזה יו"ד ה"י וא"ו ה"ה. אמנם סוד ה' הג' הם ג' קוים נה"י שצורתה כזה ה' המתפשטים בז"א וז"ס ה"ה שיש בנוקבא דפרדשק' שירדה מן האזן אל ז"א שהוא החוטם. והנה ענין ה' זו שירדה היא בחינתה ס"ג לפי שה' זו מתפשטת בו"ק דז"א שהם כחב"ד ח"ג הרי ו' ספי' וצורת ה' זו הוא ד"ו שהם גימטריא י' הרי יפ"ו גימטריא ס' ועוד לוקחת יסוד שלה שליש של הת"ת דז"א עד החזה ושיעור שליש מן י' הוא ג' הרי בין הכל ס"ג הרי מבואר ה' זו שהיא מתפשטת בז"א היא מציאות ס"ג עצמו. ולעולם יהא בידך זה הכלל כי לעולם בדבר רוחני כאשר עולה או יורד למטה נשארה הבחי' שלימה במקומ' ואין שום דבר נגרע למעלה וגם למטה יש לה כל הבחי' עצמה וכמ"ש בע"ה. והרי כי אות ה' זו שירדה למטה עשתה מציאות התפשטות של ס"ג למטה כנ"ל לכן יש בז"א דהיינו חוטם שם של מ"ה שיש בו ג' אלפי"ן שהם ג' אהי"ה שהם גימ' ס"ג. גם דע כי הלא ה' זו צורתה ד"ו כנודע כי הלא תבונה זו התפשטותה בו"ס דז"א כנ"ל וכנגד הד' של ה' יצאה מכח זאת התבונה לאה מאחורי ז"א סוד ד' קשר של תפילין וכנגד ו"ס של הז"א. הרי כי ה' זו עשתה סוד ו' וסוד ד' שהיא לאה שהיא ד' אחורי ו' שהם ו"ס ראשונים דז"א. אמנם בסוף ו' שבתוך הד' יש פסיעה לבר ואותו הפסיעה הוא כנגד אותו שליש של הת"ת הרי כי ו' עם הפסיעה לבר הם ס"ג שהם ו"ס כחב"ד ח"ג הרי ו'. ושליש ת"ת עד החזה הוא הפסיעה לבר. הנה כשתסיר ה' זו משם ס"ג ישאר למעלה יו"ד ה"י וא"ו ה"ה גימטריא נ"ח גימ' אז"ן:

שער ד פרק ד

אמנם כל נ"ח זה הוא בסוד התבונה שהוא סוד אזן כנ"ל. והענין שכבר ידעת שלעולם יש בחי' פנימיות וחיצו' שהנה ה' זו שירדה מס"ג הוא מהחזה ולמטה דתבונה עצמה וכאשר נתפשטה וירדה למטה הנה חצי עליון דתבונה בכמות ולא באיכות כנ"ל ירדה במקום שהיתה חצי תחתון של תבונה והחצי תחתון של בינה עצמה ירדה במקום אשר (היתה) מתחלת התבונה שהוא חצי עליון דתבונה וחצי עליון דבינה ירדה במקום חצי תחתון של בינה עצמה הרי כי הכל ירדו למטה. נמצא שכל כללות שם ס"ג שהיתה תחלה בבינה ותבונה עתה ימצא הכל במקום שהיתה מתחלת ראש התבונה שהוא מחצי בינה ולמטה לפי שעתה בינה ותבונה הכל נמשך במקום שהזה ונמצא שכל זה יקרא תבונה וצריך שימצא בה' זו עתה כל שם ס"ג שהוא נ"ח כמנין אז"ן זה וה' שירדה בחוטם הרי ס"ג:

אמנם נבאר עתה איך הם נ"ח במספרם. דע כי כשאנו אומרים שה' נתפשטה למטה בחוטם, אינו רק בחי' חיצוניות שלה כמבואר אצלינו בסוד עליית התפילות. והנה נשאר למעלה פנימיות ה' זו. וחיצוניות ופנימיות הב' ההי"ן האחרים שביארנו. כי סוד התבונה הוא ג' ההי"ן שהם ה"י אחרונה

דשם ס"ג וחשבון ה"י זו היא ג' ההי"ן. והנה חיצוניות ה' ג' ירדה בז"א ונעשה פנימיות אליו, ופנימיות ה' זו נשארה למעל' ונשארו גם ב' ההי"ן אחרו' בסוד חצוניו' ופנימיו'. והנה זו הפנימיות שנשאר מן ה' זו שירדה צריך שתחזור להיות חיצוניות על חיצוניות של ב' ההי"ן העליונות אחרות שנשארו, ועתה נגדלת ה' זו שיעור ב' ההי"ן כדי להלביש אל ב' ההי"ן העליונים. נמצא כי ההי"ן אלו נעשו ד' ההי"ן, ב' בתוך ב' הרי עשרים. נשאר עתה פנימיות ב' ההי"ן העליונה הנ"ל והם נעשו חיצוניות לחיצוניות אותיות וא"ו העליונה כנ"ל כי הכל הולך אחר ההתחלה שכיון שירדה תחלה החיצוניות דאות ה' בז"א. עתה כל המדרגות צריכין לילך אחריה ולעשות התלבשות אחר חדש, והנה חיצוניות אות וא"ו נעשה פנימיות לפנימיות ב' ההי"ן, וא"כ צריך שיוגדלו הב' ההי"ן אלו שהם מספרם י' שיהיו במספר י"ג כמנין וא"ו להלביש אותם הרי י"ג וי"ג כ"ו, וכ' הראשונים הרי מ"ו, נשארו עתה פנימיות וא"ו זו מגולה. והנה אעפ"י שמן אות ו' ולמעלה נקרא הכל בינה כנ"ל. עכ"ז כיון דחיצוני' וא"ו ירדה להתלבש בב' ההי"ן שהם של תבונה, ובסיבה זו נשארה אות וא"ו פנימיות לבדה מגולה (נ"א אותיות פנימיות לבדן מגולין) לכן עדיין כ"ז נקרא בסוד תבונה ואז נעשה פנימיות של וא"ו זו, חיצו' למעלה, ויוורדין ב' חלקים מן י' חלקים של י' דמלוי ה"י ראשונה של בינה, ויורד הפנימיות והחיצוניות (נ"א החיצוניות) שלהם ונעשה פנימיות לי"ג אלו. כיצד הנה ג' מי"ג אלו של הוא"ו הג' עליונים מהם עולים ונעשו חיצוניות אל פנימיות ב' חלקי י' היורדין למטה להתלבש. ושאר הי' של הוא"ו הלבישו לחיצוניות בחי' ב' חלקי י' זו היורדין למטה. כי כך הוא שיעור ב' העליונות כג' חלקים של וא"ו הפנימיות, ונשאר עתה חיצוניות הב' חלקים של י' בי' חלקים (ג' עליונים כי' חלקים) של וא"ו הפנימים, וכל הי' נעשו כולם חיצוניות אל הב' חלקים, הרי הם י"ב ועם המ"ו ראשונים נעשה נ"ח. וכ"ז הוא מכלל התבונה כנ"ל כי כל הורדת וא"ו הוא לצורך ההי"ן לכן גם פנימיות וא"ו הנעשה חיצוניות אל ב' חלקים [עליונים] גם הם יקראו תבונה ע"ד הנ"ל, הרי מבואר איך כללות זה הוא נ"ח במספר אז"ן ועם ה' תתאה שנתלבשה בחוטמא הרי ס"ג בתבונה לבדה. והטעם שאלו הב' חלקים עליונים של היו"ד החיצו' היו פנימים אל כל הי' של הוא"ו, הטעם הוא כי הלא כל מה שהיו שיעורם להלביש (נ"א לא) היו רק ב' לבד כמותם ונמצא שמה שנתוספו הוא ח' אחרים להשלים מנין י' של הוא"ו הנשארת כי כל דבר עליון הוא גדול ככל מה שלמטה ממנו והנה מה שנתגדל בתוס' שלמטה ממנו היה ח' חלקים לכן גם היו"ד (נ"א) היא הוסיפה (נ"א הם הוסיפו) כמו כולם יחד ח' חלקים של תוס', שהנה למטה פנימיות ה' תתאה גדלה ונעשה ב' ההי"ן הרי תוס' ה'. ואח"כ פנימיות ב' ההי"ן גדלו ונעשו י"ג כמו הו' הרי שגדלו ג' חלקים. וה' ראשונים הרי ח'. וכנגדם היה כח בכאן להוסיף ח' אחרים. ואל תקשה למה גם הוא"ו שהיא למעלה מן ההי"ן למה לא הגדילה והוסיפה בב' ההי"ן ה' חלקים אחרים כמו שהגדילו הב' ההי"ן בה' תתאה כי התשובה מבוארת כי לא היה צורך רק אלו הג' לבד כדי שיעשו י"ג כמנין וא"ו ולא הוצרכו להגדיל יותר ואולם אלו הח' חלקים עליונים הם סוד א"ז. מאז"ן. והענין כי הנה ב' חלקים עליונים של וא"ו המלבישים לב' חלקי יו"ד הנה הם ב' כנגד ב' אך התוס' הם ח' והנה אלו הב' כאשר תמשיך אורם בח' אלו הנה החלק העליון ממשיך עד הז' והחלק הב' ממשיך עד הח' כי להיותו למטה מן הראשון יש לו כח עוד להמשיך חלק א' יותר ממה שמתפשט העליון נמצא כי ז' חלקים הראשונים של התוס' הם כלולים מאור (ראשון של ל"ג) ב' חלקים העליונים אך חלק הח' אינו נמשך רק מן חלק הב' המתפשט עד שם לכן אלו הח' נחלקים לב' חלקים והם א"ז מאז"ן והם ממטה למעלה כי א' פחותה מן הז' וכן הז' מן הנו"ן בערך (נ"א בבחינת) אחר כמ"ש כי הנו"ן הוא עיקר (עיין תחלת פרק הבא) שהם כ"ה כ"ה דיחודא דשמע ישראל. והנה כבר כתבנו איך כל זה הוא מכלל התבונה ולכן צריך שימצא בה עתה סוד שם ס"ג שהוא נ"ח עם ה' אחרונה ס"ג. אמנם ג' עליונים של וא"ו מהפנימיות שלו אשר נעשו חיצו' אל הפנימיות ב' חלקים שירדו למטה בג' של הוא"ו כנ"ל אינם מכלל התבונה כיון ששרשם מן וא"ו שאינה מן התבונה וגם נכנסו ביו"ד דמלוי ה"י דבינה עצמה ולכן אינו מצטרף עם הס"ג. אמנם עכ"ז יש בחי' א' והוא כי עכ"ז חיצוניות של וא"ו זו נתלבשה בב' ההי"ן של התבונה כנ"ל לכן הם עדיין בכלל התבונה בבחי' א' והוא כי ג' חלקים אלו ה

נעשה חיצוניות לפנימיות ב' חלקי העליונים של הי' הנה הם במספר ה' חלקים והם סוד ה' אחרת דוגמת ה' תתאה המתלבש בז"א וה' זו אינה לא מבינה ולא מתבונה ונשארת בסוד מקיף אל כל התבונה שהם נ"ח וה' תתאה מכולם הרי ס"ג והרי עתה הם ה' לעילא וה' לתתא נ"ח באמצעיתא ואם תחבר נ"ח עם ה' תתאה יהיה ס"ג וכן אם תחבר ה' עילאה עם נ"ח יהיו ג"כ ס"ג וז"ס אלה תולדות נ"ח נ"ח ודרשו רז"ל נייחא בעלאין נייחא בתתאין. והוא מ"ש בענין זה כי בהתחברות נ"ח למעלה בה' עלאה יהיה ס"ג ובה' תתאה ס"ג והכלל בעצמו שורש ס"ג הרי ג' מיני ס"ג ובפ' בתרא נבאר עניינם:

שער ד פרק ה

והנה לעיל פירשנו כסדרן והוא ממטה למעלה אז"ן וכבר ביארנו טעם של א"ז מאז"ן ועתה נבאר ן' מאז"ן איך הוא עיקרית מכל. והנה הלא כאשר נמנה עיקר כל אלו אינם רק כ"ה והוא כי ה' אחרונה כבר ירדה למטה ולא נשאר בה רק ב' ההי"ן למעלה ואותיות וא"ו הרי כ"ג וב' חלקים מן י' דה"י עילאה שירדה תוך וא"ו הרי כ"ה הוא כ"ה אתוון דק"ש לכן שמע הם לשון שמיעה להורות שכולם תלויים באזן לכן הקורא את שמע צריך להשמיע לאזניו כי משם מציאותה. אמנם כ"ה אלו מוכרח שיהיה בהם פנימיות וחיצו' שהם ן' וז"ס ויפן כ"ה וכ"ה והם ב' יחודים שמע ובשכמל"ו של ק"ש כנודע והנה אלו הם הנו"ן פשוטה של אזן שהוא עיקרית וח' אחרים הם דרך תוס' וגם הם נחלקים לב' שהם א"ז מאזן. ואמנם כבר ידעת כי הבינה היא י' [נ"א היא ד"ו] ספירות וכ"א כלולה מי' הרי ק' סוד אותיות מ"ס שהם בבינה ותבונה סוד ק' בגימט' אמנם כאשר תחבר כל החלקים אלו יהיה ק' כיצד ה' לתתא ונ"ח באמצע וה' עלאה הרי ס"ח. ואמנם נשאר למעלה בסוד הבינה חשבון ל"ג כי הורדנו מן יו"ד של ה' עלאה ב' חלקים ממנו לפנימיות ג' הנשארים מן הוא"ו ונעשה ה' עלאה כנ"ל ונשאר למעלה בבינה יו"ד ה"י גימ' ל"ה וכאשר תסיר ב' חלקים מהם נשארו ל"ג. ל"ג וס"ח הרי ק"א הרי שכל בחי' אלו הם ק' עם הכולל. ואמנם כמו שביארנו שיש ס"ג א' למעלה בכללות הבינה ותבונה וכנגדה הוא בתבונה לבדה לפי שבה נתפשט אח"כ כל מציאות הבינה כנ"ל הנה גם בתבו' צריך שיהיו כל הק' ברכאן כנ"ל עד"ז והוא שכבר ביארנו סוד הנ"ח מה עניינם והנה הה' המתפשטת בז"א הוא מ"ב ונ"ח הרי ק':

ועתה נבאר איך ה' זו מתפשטת למ"ב והוא כי כבר הודעתיך כי צורת ה' לפעמים בצורה זו ה' שהם ג' קוים נה"י. וה' בכל א' שצורתה ד"י הרי ג"פ י"ד גימטריא מ"ב וגם סוד הענין הוא מ"ב אתוון שיש בשם ס"ג שהוא פשוט ומלא ומלא דמלא כזה יהו"ה, יו"ד ה"י וא"ו ה"י, יו"ד וא"ו דל"ת, ה"י יו"ד, וא"ו אל"ף וא"ו, ה"י יו"ד וכל שם ס"ג נרמז בה' זו לבדה הרי שהוא מ"ב אתוון ועם הנ"ח הרי ק' גם יש סוד אחר בענין ה' הנעשה צורת ד"י והוא כי כאן היה סוד שאמר לעולמו די והוא כי הלא שד"י שהוא יסוד דבינה הוא מתפשט בז"א עד החזה שלו לבד ושם הוא שאמר לעולמו די לכן ה' זו צורת די. וגם טעם אחר כי נגד נה"י דבינה יצאה לאה עד החזה לבדו וזהו טעם שאמר לעולמו די ע"י יסוד דבינה שנפסק שם. ונחזור עתה לבאר ל"ג הנשאר משם ס"ג דבינה ודע כי אלף צורתה ל"ב כזה א' י"ו למעלה י"ו למטה כמבואר אצלינו בסוד ל"ב שיניים וכללותם הרי ל"ג. נמצא כי בינה הוא ל"ג והוא אלף וז"ס משרז"ל אלף בינה. והנה אלף במלואה אל"ף למ"ד פ"א גימ' רס"ו וכשמחלקים לג' חלקים יהיה פ"ט פ"ט פ"ט והנה פ"ט עולה ס"ג עם השם עצמו העולה כ"ו גימ' פ"ט הרי כי ברס"ו שהוא אל"ף במילוי מילואו יש ג' שמות ס"ג וג' שמות הוי"ה והנה נגד ג' מיני ס"ג אלו הם ג' מיני ס"ג שיש למטה בתבונה בסוד ב"פ נ"ח וה' כנ"ל. וכן בכללות הם ס"ג הרי ג' ס"ג. והנה ידעת כי ג' שמות הוי"ה הם ג' אלפין כי אות א' צורתה כ"ו כזה יוי א' הרי שברס"ו הנ"ל יש ג' ס"ג וג' אלפין וכבר אמרנו כי כל אלף גימ' ל"ג וג"פ ל"ג לל"ג גימ' ק' (ע"ה) הוא סוד הק' בבינה עליונה כמו הק' שביארנו בתבונה. ואמנם ק' זו עם רס"ו הנ"ל הם שס"ו וזה שס"ה מנין ימות החמה, וכבר הודעתיך כי אל"ף הוא בינה וגם

ידעת כי בינה היא אז"ן גם ידעת מ"ש בספר הבהיר כי אז"ן צורת אל"ף והוא מובן עם הנ"ל. ואמרנו איך מן הל"ג הזה נמשכו ג' אלפין שהוא ק'. וק' זה הוא שורשו מאדנ"י העליון אשר בכאן והם סוד מאה אדנים אשר ידעת ביאורם שהוא אדנ"י גי' ס"ה ועם מילוי המלוי שלו שהן ל"ד אותיות הן צ"ט כמנין ג' ל"ג הנ"ל ועם כללותם הרי ק'. והנה ידעת סוד אדנ"י שמעה כו' כי השמיעה באז"ן והיא בינה לכן ר"ת ש' מעה ס' לחה ה' קשיבה שס"ה כמנין הנ"ל שהם ימות החמה ששורשם בבינה לכן מתחילין משמיעה וגם ביארנו איך שייך שם אדנ"י בכאן ולכן עיקר אמירה זו ביוה"כ הרומז על הבינה. גם בזה תבין איך כל סוד הבינה הם קולות הנשמעים באז"ן ואלו הם מ"ש בסוד ה' עינוים דיוה"כ שאז אין מלכות ות"ת נזונים אלא מסוד קולות לא מסוד אכילה ושתיה. גם תבין כי הלא התבונה היא ה' אחרונה של בינה ותבין בזה מש"כ בתקו' מל' נפש תבונה כי תבונה היא בחי' מל' ובחי' נפש של הבינה. גם תבין בתבונה עניינה שהם בן ובת אך בבינה לא נרמז רק הבן לבד והוא כי בבינה עצמה עדיין לא יש חשבון אדנ"י רק חשבון של שם הוי"ה אך בהתחברותה עם התבונה אז שם הוי"ה אדנ"י הוא בן ובת והוא כי ל"ג דבינה עם נ"ח דתבונה הם צ"א כמנין הוי"ה אדנ"י. גם תבין כאן ענין ש"ע נהורין דא"א כי הלא ביארנו כי יש באזן זה ג' מיני ס"ג שהם ה' עליונה ונ"ח הרי ס"ג א' וה' תתאה ונ"ח הרי ס"ג ב' וכל כללותם הם ס"ג הרי ג"פ ס"ג בימין וכן ג' מיני ס"ג באזן שמאלית הרי ו"פ ס"ג גימ' שע"ח נהורין ש"ע נהורין הנמשכין אל הפנים עם ח' אותיות של ב' הויות דחוורתי דבריש‍א דחוורתי מצד פני הראש הנמשכין אל הפנים. גם תבין ענין שם מ"ה דאלפי"ן שהוא בחוטם דז"א כי שם מ"ה הוא בז"א וגם החוטם גי' ס"ג נגד ה' תתאה דאתלבשת כאן ונעשה ס"ג כנ"ל והוא ג"כ ענין גימ' אז"ן שהוא נ"ח הנמשך עם ה' זו ונעשית ס"ג כמנין חוטם:

שער ה פרק א מ"ת

השער החמישי שער טנת"א ויתחלק לז' פרקים:

ונבאר עתה עניינם דע כי אין מציאות ציור קומת אדם בעולם שלא היה בו כללות ד' בחי' אשר כוללים כל האצילות וכל העולמות כולם ואלו הם ע"ב כזה יו"ד ה"י וי"ו ה"י. ס"ג יו"ד ה"י וא"ו ה"י. מ"ה יו"ד ה"א וא"ו ה"א. ב"ן יו"ד ה"ה ו"ו ה"ה. והנה אלו הד' הויו"ת הנחלקים לד' מלואין האלו הם ד' בחי' אלו הטעמים שם ע"ב. הנקודות שם ס"ג. התגין שם מ"ה. האותיות שם ב"ן. וכל אחד מאלו הד' הויו"ת כלול מכולם ויש בכל הוי"ה מהם בחי' טנת"א. והנה בחינת קרקפתא של זה הא"ק שהוא ראש עד בחי' מקום האזנים שלו נקרא בחי' שם ע"ב והוא סוד הטעמים שבו כנ"ל עם היות שגם בבחי' זו לבדה כלולה טנת"א אלא שאין לנו רשות לדבר בזה. והנה אע"פ שאנו מכנים וקוראים כאן כנויים אלו כגון אדם ראש אזנים וכיוצא אינו רק לשכך האזן לשיובנו הדברים לכן אנו מכנים כנויים אלו במקום גבוה כזה אמנם עיקר כנויים אלו הם מעולם האצילות ולמטה שהוא מן א"א דאצילות ולמטה כי משם ואילך יש בחי' פרצוף אבל מא"א ולמעלה אין שם בחי' פרצוף כלל רק לשכך האזן אנו מכנים כנויים אלו. והנה מבחי' האזנים ולמטה נתחיל לבאר בקיצור נמרץ דע כי מהאזנים ולמטה מתחיל שם ס"ג שבו וכבר נתבאר כי גם הוא כלול מטנת"א ונודע כי לעולם הטעמים והנקודות נחלקים לג' חלקים כי יש בחי' טעמים ונקודות למעלה ע"ג האותיות וכן יש למטה מן האותיות וכן יש באמצעית האות והנה או"פ שבזה הא"ק יצא לחוץ דרך הנקבים הנ"ל והנה ההבל היוצא מן הראש יוצאים דרך נקבי שערות וכבר אמרנו לעיל שאין אנו רשאין לדבר ולהתעסק בו ולכן נתחיל לדבר מן הבל היוצא מבחי' האזנים ולמטה (ההבל היוצא מהם) שהוא בחי' ס"ג. ונאמר כי הנה דרך נקבי אזנים שבו יוצא אור מפנימיות הא"ק הזה ופשוט הוא שבצאתו לחוץ מתעבה קצת נמצא כי אור שנשאר בפנימיות א"ק גדול מזה האור היוצא לחוץ ממנו אבל ודאי שזה האור היוצא הוא יותר גדול מבחי' כלים והגוף של א"ק הזה וזה פשוט. והנה כאשר יצא האור דרך נקבי האזנים ימנית ושמאלית נתפשטו האורות

האלו מבחוץ ממקום האזנים עד מקום שבולת הזקן ונמשך בהתפשטותו מנגד התפשטות שער הזקן הצומח בלחיים בצדדי הפנים וכנגדו נתפשט ונמשך אור הזה עד שמגיע למטה בשבולת הזקן ושם מתחברים האורו' היוצאים מב' נקבי האזנים אמנם לא נתחברו בחבור גמור אבל נשאר ביניהם חלל מעט. ודע כי האור הזה אינו דבוק ונוגע בפנים עצמם אבל חופף וסוכך עליהם ולא נתפשט האור הזה לא לאחורי הפנים ולא בכל הפנים רק בצדדי הפנים לבד כנ"ל. ובזה תבין הקדמה א' והוא כי בבחי' הראש אין אנו מזכירין לעולם בחי' אחור ובחי' פנים לפי שבמקום שאין שם נקבים וחלונות אז יוצא האור שוה מכל צדדיו ומאיר בשוה. אמנם כשמתחיל בחי' הנקבים כגון מהאזנים ולמטה אז יש בחי' פנים ואחור כי המצח נקרא פנים והעורף נקרא אחור לפי שכל הנקבי' הם ממשיכי' האור לחוץ דרך הפנים ומה שאין בו נקבים יקרא אחור אבל עכ"ז מן הארת האור הזה מתפשט ומאיר בכל סביבות א"ק הזה אבל עיקר האור אינו רק מה שכנגד האזן כנגד דרך הפנים עד שבולת הזקן. והנה בזה האור יש בחי' י"ס שלימות באופן זה. כי מאזן ימין נמשכת י"ס מבחי' או"מ ומאזן שמאל י"ס מבחי' או"פ וב' בחינות אלו הם י"ס שלימות. והנה אזן גימטריא נ"ח שהוא שם ס"ג חסר ה' אחרונה כי מכאן מתחיל השם ס"ג כנ"ל וענין זה יתבאר בע"ה. והנה האורות אלו הם בחי' טעמים של שם ס"ג עליונים אשר הם למעלה על האותיות כנ"ל. והנה עדיין באלו האורות לא נתגלה בהם בחי' כלי כלל וכלל. גם דע כי י"ס אלו יצאו מקושרים בתכלית התקשרות ולא ניכר מהן רק שכולן בחי' ה' אחת כי אות ה' כשתחבר עם אזן גימטריא ס"ג ומציאת ה' זו היא בחי' הי"ס שנכללין בה' ושרשם המה ה' פרצופים א"א או"א זו"ן ועדיין לא ניכר בהם בחי' י' רק היותם בחי' ה' פרצופים האלו לבד ואפילו אלו הה' לא היו ניכרות ונפרדות זו מזו אלא כולם היו קשורים באות שהיא ה' כי צורת ה' זו היא צורת ד"ו גימטריא י' להורות על היותם י"ס כלולים בה' הנ"ל ועדיין כולם נקרא אות ה' לבד ואלו הי"ס באו מרוחקים או"פ מן או"מ שלו הרחק גדול והטעם לפי שאם היו קרובים יותר לא היו יכולים לקבל האור כלל ולהיות כי בא או"פ ואו"מ מרוחק זה מזה לכן לא היה בהם מציאת כלי כלל כמ"ש למטה בבחינת הפה:

מ"ב ודע כי ד' בחי' כוללים כל ד' עולמות והם ע"ב ס"ג מ"ה ב"ן והם עצמם נקראו טנת"א וכל אחד כולל ארבעתן. ע"ב יש בו ע"ב וטעמים. ס"ג ונקודות. מ"ה ותגין. ב"ן ואותיות. וכולם נקרא ע"ב טעמים. וכן בס"ג. וכן במ"ה. וכן בב"ן. גם דע כי ע"ב הוא כתר וטעמים. ס"ג הוא חכמה ונקודות. מ"ה הוא בינה ותגין. וב"ן ז"ת ואותיות. והנה מתחלה היה בא"ק כך, ג"ר שבו שהם ע"ב כתר. ס"ג חו"ב. וזה הס"ג היה מחציו ולמטה שהם הנקודות שבו. מלובש מטיבור ולמטה דא"ק תוך מ"ה וב"ן דא"ק וכ"ז הוא פנימיות א"ק עצמו אורות וכלים. ואח"כ הוציא בחי' החיצוניות להלבישו ותחלה הוציא אורות מן ע"ב הכולל הפנימי שהוא השערות של הכתר מקיפים ראשו מבחוץ עד המצח ועד האזנים כנודע. ואח"כ הוציא שערו' הזקן הנמשכין מן ס"ג (עצמו) הכולל הנקרא נקודים שמהם נעשו כללות ג' מוחין שבו ונמשכין תחלה סוד הטעמים דס"ג שהוא אח"פ עד טיבורו. ואח"כ לא הוציא שאר בחי' לחוץ יען כי הם מלובשים תוך מ"ה וב"ן כנ"ל כדרך אורות ע"ב הכולל שלא נתגלה ממנו רק השערות הנמשכים מע"ב של ע"ב הכולל ושאר חלקם טמיר תוך ס"ג הכולל. והנה רצה להוציא גם מן מ"ה וב"ן שלו הפנימים חיצוניותם לחוץ ואז עלו כל בחי' ס"ג הפנימים הטמונים תוך מ"ה וב"ן הפנימים ועלו עמהם מ"ה וב"ן הפנימי' ואז אלו מ"ה וב"ן הם מ"ן שלהם אל הטעמים עצמן דס"ג שאינם מלובשין תוך מ"ה וב"ן והם בערך או"א אל ישסו"ת כי כמו שלצורך עיבור זו"ן מזדווגין או"א עלאין וישסו"ת נכללין עמהם כן הכא הטעמים דס"ג מזדווגים עם כל ע"ב ומכ"ש שנקודים תגין ואותיות דס"ג מתחברים עמהם וטפלים להם ולכן אינם עולין בשם. דוגמא ישסו"ת כנ"ל ואז מולידין בחי' ב"ן דחיצוני' ולבושם לחוץ הרי נולדה הנקבה עתה תחלה. ואמנם בחי' מ"ה וב"ן הפנימית של א"ק חזרו לירד ולהתפשט בתוכו למטה מהטיבור. אחר שנתגלה שם ההוא פרסה באמצע מבפנים ומשם היתה מאירה בחי' ב"ן פנימית לב"ן שיצא לחוץ הנקרא עולם הנקודות. נמצא כי י"ס של עולם הנקודות היושב בחוץ מסבב לא"ק מטיבורו ולמטה ויש לו ב' מיני אורות אחד מלמטה

למעלה בפנימיות מן הטיבור עד העינים ומשם יוצא עיקר הארה לצורך הנקודים שהוא שם ב"ן נוקבא אבל נעשה מאור חוזר כנ"ל וגם יש לו אור ישר שהוא נוקב ועובר דרך העור מן הטיבור ולמטה ומאיר בנקודים דרך נקבי העור ודרך פי היסוד ודרך טבור ודרך נקב האחור. והנה עיקר הנקודים הם מאורות עינים, וכתר שבהם לוקח האורות והכלים מבחי' אזן הנכללת גם שם כנודע, וחו"ב לוקחים מחוטם ופה ושיעור מועט מאזן, אך ז"ת לוקחים מעט מחוטם ופה ואינם לוקחים כלל מאזן ומהארת היוצא דרך פי הטבור והאמה. הנה מהטבור לקח כתר. ומהיסוד לוקחים או"א. וז"ת עם ד' אחורים דאו"א וישסו"ת לוקחים מי' אצבעות הרגלים בסוד נעץ צפורניו בקרקע ואח"כ חזרו להזדווג ע"ב הכולל עם טעמי' דס"ג הכולל בסוד פנימיות. וכל שאר הבחי' טפלים להם ואז הולידו הזכר והוא שם מ"ה ואז נתחברו מ"ה וב"ן ונעשה משניהן עולם אצילות באופן זה כי עתיק לוקח ה' ראשונות מטעמים דב"ן. וג"ר מנקודות דב"ן. וד"ר מתגין דב"ן. וכתרים של אותיות דב"ן. וא"א לקח ה' אחרונות דטעמים דב"ן. ואבא לקח ז"ת דנקודות דב"ן. ואמא ו"ת דתגין דב"ן. וז"א ו"ת (ו"ת שהם אותיות דב"ן) (נ"א ז"ת) דאותיות דב"ן. ונוקבא עשירית אותיות דב"ן (נ"א העשירי דאותיות) ואמנם משם מ"ה לקח עתיק טעמים דמ"ה. וא"א נקודות דמ"ה. ואו"א לקחו תגין דמ"ה. וז"א ו"ת אותיות דמ"ה. ונוקבא עשירית אותיות דמ"ה:

ענין ה' בחי' נרנח"י פנימי' והמקיפים הם ב' חיה ויחידה צריך לדעת כי גם בה' בחי' פנימית יש מקיף בכל א' כנפש נדב אביהוא ואליהו ז"ל אבל אלו הב' מקיפים הם אחרים כוללים זולת ה' מקיפים שבפנימיות ואות לזה שבאלו המקיפים הפנימים יש יותר מה' שהוא מקיף ומקיף למקיף ומקיף לב' המקיפים כנזכר בפרשת ברכת כהנים (באד"ר) א"כ כל אלו זולת אותן הב' כוללים:

בפנימיות א"ק יש הויה אחת אשר א"ק הוא לבוש אליה ומד' אותיותה יוצאים ד' הויות ונגלים לחוץ של א"ק והם הוי"ה דע"ב ס"ג ב"ן מ"ה והם במצח אח"פ ומה שקדם הוי"ה דב"ן, להוי"ה דמ"ה הוא סוד תפילין דר"ת והוא סוד נקבה תסובב גבר:

שער ה פרק ב מ"ת

אח"כ באו הטעמים האמצעיים והם בחי' אור היוצא מחוטם דא"ק וחוטם גימטריא ס"ג גם מכאן נמשך ויוצא אור דרך ב' נקבי החוטם ימין ושמאל ימין מקיף ושמאל פנימי ע"ד הנזכר באזן ונמשכו ביושר עד החזה של זה הא"ק וזהו עיקר האור. אמנם הארתו ג"כ הוא מתפשט אל צד האחור ומסבב בכל סביבות א"ק והנה כאן נתקרבו האורות אלו הפנימים במקיפים שלהם יותר מאורות האזנים כי נקבי החוטם סמוכים הם אבל עכ"ז נחלקו לב' (נ"א נחלקים הם) ואין מתחברים ביחד וע"כ גם באורות אלו לא היה בחי' כלים ומה שנתוספו באלו יותר (מבחי' אזנים דע כי החוטם הוא אות ו' ל"ג) מבאורות האזנים הוא כי צורת אות ו' שבתוך אות ה' אשר באזן היתה כלולה עמו (נ"א באוצרות חיים עמה) נתגלה עתה ומה שהיתה אז בחי' ה' נעשה עתה בחי' ב' אותיות ד"ו להורות יציאת אות ו' לחוץ וגילוייה והוא סוד ז"א שבכאן נתגלה (נ"א ויצא ממעי אמו). ואמנם לא נעשית ו' לבדה אמנם היא נחלקת ג"כ לששה חלקים והם ו' אלפין וטעם הדבר כי הה' פרצופים הנכללין באות ה' שהם א"א או"א זו"ן והם נקרא יחנר"ן נמצא כי ז"א הוא בחי' רוח כנודע והנה הכתוב אומר כל אשר נשמת רוח חיים באפיו להורות כי בחי' רוח נתגלה באפו שהוא החוטם לכן בזה החוטם נתגלה בחי' ז"א ונתחלק לו"ק שבו אבל אות ד' נשארת אות א' מחוברת ואות ו' נחלק לו' אלפי"ן וכמו שנחלקה אות ו' שבנקב החוטם הימיני כך נחלקה אות ו' שבנקב החוטם השמאלי ובין כולם הם י"ב אלפי"ן ועם חוטם הם י"ג כמנין וא"ו וכן ב' ווי"ן אלו (הם) עם החוטם (נ"א עצמו ל"ג) שצורתה א' כנודע כי ב' נקבי החוטם הם ב' יודי"ן והכותל המפסיק ביניהם הוא צורת ו' הרי צורתה א' ועם ב' ווי"ן הנ"ל הרי וא"ו והוא להורות כי למעלה

בבחי' ראש ששם מקום מוחין הוא שם ע"ב הוי"ה דיודי"ן וכאן הוא שם ס"ג כי אין הפרש בין הוי"ה דע"ב להוי"ה דס"ג רק במילוי דאות ו' כנודע. ואלו הב' ווי"ן הם בחי' טעמים אמצעים שבאמצע התיבה והם פסק ומקף כנודע כי הוראת הפסק הוראת ו' של הה' שנפסק ונעשה ו' אלפין כנ"ל ולכן נקרא פסק וכאשר תחבר זה הפסק עם המקף הוא ד' אחד והוא הוראה על אות ד' של אות ה'. והנה ד' זו כבר אמרנו לעיל שאינה נפסקת אבל יש הוראה אחרת אליה והוא כאשר תקח הה' שבאזן ימין שמספרה י' ספירות כנ"ל והרי היא בחי' י' אחת ותצרפנה ותחברנה עם הה' שבנקב ימיני של חוטם שצורתה ד"ו כנ"ל הרי הכל הם צורת יו"ד והוא ציור כזה א' י' למעלה ו' באמצעיתא ד' למטה. גם את תקח י' שבנקב אזן שמאל ותחברנה עם ו"ד שבנקב חוטם שמאל הרי אלף ב' שצורתה יו"ד והרי ב' אלפין בציור יו"ד. ואם תצייר ציור א' והוא שתצרף י' של אזן שמאל עם ו' של חוטם שמאל וי של אזן ימין הרי א' צורת יו"י. גם אם תצרף י' של אזן ימין ו' של חוטם ימין י' של אזן שמאל הרי ד' אלפין עם הנ"ל. ואלו הם מורים קצת גילוי על ד' של ה' שבחוטם שנגלית מעט אבל לא נגלית לגמרי כמו הו' של הה' אבל עיקר גמר גילוי הד' הוא למטה באור הפה כמ"ש בע"ה:

ודע כי י"ס אלו של אורות האזנים כל זמן שהם נמשכין עד גבול החוטם אז הוא יחידה בפ"ע אבל כשנמשך מגבול החוטם ולמטה כמ"ש עד שבולת הזקן אזי מתלבש אור האזן בתוך אור החוטם ונעשה (אליו ל"ג) בחי' (פנימיות ל"ג) נשמה פנימית אליו וכן אור החוטם כשנמשך מגבול הפה אז מתלבש באור הפה ונעשה החוטם בחי' נשמה ופנימיות אל אור הפה. גם דע כי אותו האור היוצא מתוך א"ק הזה הנה הוא כולו אור אחד שוה רק כי על ידי התרחקותו וירידתו הוא מתעבה עיבוי אחר עיבוי. כיצד האור הנמשך ויוצא דרך האזן הוא זך מאד וכאשר נמשך האור הזה בפנימיות הא"ק עד הגיעו אל החוטם ויצא קצת דרך שם הוא מתעבה וקונה איזה עביות וגסות ואעפ"י שהוא (אורות ל"ג) אור א' שוה עכ"ז מחמת הריחוק שנתרחק ונמשך יותר למטה מתעבה יותר בצאתו משם ועד"ז בהתפשטותו יותר למטה בצאתו עד הפה ויוצא קצתו דרך שם מתעבה יותר בצאתו משם בהתרחקותו מהמקור העליון אבל לא לסיבת בחינת האור בעצמו כי כולו שוה כנ"ל. אך המשכיל יבין כי אור של מוחין נקרא ע"ב וזה נקרא ס"ג ודי בזה:

שער ה פרק ג

כל העולמות נבראו ע"י כ"ב אתוון שבמלכות אשר מהם (נוצר הולד וגם יש בהם ל"ג) נוצרה וגם יש בה ה' אותיות מנצפ"ך שהם ה"ג היוצאין מז"א אליה ועי"ז נגמר פרצוף רחל. וה"ג הם וכנגדם יש ה' מוצאות הפה והם גרון וחיך וכו' וכמו שהם ה' אותיות מנצפ"ך שהם ה"ג כנודע ונקרא אותיות סתומות ועגולות כן הפה עגולה כמותם וז"ש בתיקונים דף ד' ע"ב כי ה' מוצאות הפה נקרא פתוחי חותם דאמא עלאה והענין כי ה' נקודות יש (נ"א שיש) פתוחי חתם הם נגד ה' מוצאות הפה שהם פתוחים ונפתחים (נ"א נפתחים ופתוחים) ע"י אימא עלאה הנקרא חותם שהוא יסוד שבה הנקרא חותם כנודע כי שם נחתמים ונצטיירין כל הציורין ומכח ה"ג שבחותם דילה נפתחו אלו ה' מוצאות הפה הנקרא פתוחי חותם נמצא כי שורש ה' מוצאות נעשה מה"ג דמנצפ"ך ואז יצאו מה' מוצאות כל הכ"ב אותיות בסוד אחע"ה כו' הנחלקים לה' חלקים ויען הם נמשכין מגבורה שהם בחינת מל' הנקרא נפש ולכן האותיות נקרא נפש כנודע וכנזכר בתיקונים דע"א גם בזה תבין איך כל המקיפין נמשכין מבינה כי היא נקראת פום ממלל רברבן. גם נתבאר בזה מ"ש בפ' משפטים דקכ"ג דעת גניז בפומא דמלכא כי ה' גבורו' של דעת נגנזו בפה בסוד ה' מוצאות הפה כנ"ל וכללות הפה נעשה מהם והם נגנזו שם. גם אמרו גנוז, הוא כי ברצונו מוציא גניזת האותיות הנ"ל בסוד קול ודבור מהפה ולחוץ וכשרוצה נשארים גנוזות בפנים בסוד נאלמתי דומיה. גם בזה יתורצו ב' המאמרים מחולקים בתיקונים אחד אומר שאותיות יצאו מבינה מחותם שלה בסוד פתוחי חותם והב' אומר שיצאו מפומא דז"א וב' צדקו. כי היסוד דאמא הוא

בפומא דז"א ומשם יצאו האותיות. ודע כי מוחין ואימא הם בחי' כ"ב אתוון ומהם נעשו כל הכלים דאו"א וזו"ן כמ"ש בע"ה והנה תראה כי או"א להיותן יותר גדולים עד מאד מזו"ן לכן נטלו ט"ו אותיות ונעשו כלים להם כמ"ש במ"א והענין הוא שאו"א הם ב' אותיות י"ה משם הוי"ה גימטריא ט"ו אך הזו"ן נטלו ז' אותיות לבד כי הם ז' מלכים כנזכר במ"א:

והנה הזווג שבסוד האותיות (והוא וזה) הוא להחיות העולמות ובסוד הנקודות (והוא וזה) הוא לנשמות והענין כי זווג הנקודות הם חכמה דאבא עם חכמה דאמא, והאותיות הוא בינה דאבא עם בינה דאמא (והנה ל"ג) כי ב' מיני זווגים הם, א' להחיות העולמות, וא' לנשמות, וגם (החיות ל"ג) אותו זווג דחיות יועיל לחדש הנשמות ישנות שנאצלו בבריאת עולם:

שער ה פרק ד

הנה כתר דאבא הם טעמי' וט"ס אחרו' הם נקודו' וכתר דאמא הם תגין וט"ס אחרות הם אותיות ופי' ענין זה הוא. דע כי כל ד' בחי' אלו של טנת"א הם כולם צורת אותיות ג"כ אלא שאותיות כתר דאבא הם צורות טעמים וט"ס אחרות הם צורות נקודות ואותיו' כתר דאמא הם בצורות תגין וט"ס אחרו' הם צורו' אותיות ממש כמו שלנו הידועים באלפא ביתא. ואמנם ודאי שכולם הם בחי' אותיות ממש כיצד הרי טעמים הם אותיות בצורת טעמים שהם עגולים והאות מחוברת ומורכבת מעגולים רבים כזה 0 ועד"ז הם הנקודות שבט"ס התחתונים דאבא שהם אותיות מורכבים ומחוברים מנקודות כזה 0 ועד"ז הם התגין שבכתר אימא שהם אותיות מורכבי' ומחוברי' מתגין רבים כזה 0 וכבר כתוב ענין זה בתיקונים דקכ"ו ע"ב וז"ל אלין נקודין דאתוון מלאים עינים וגבותם מלאות עינים מנייהו כגוונא דא כו' ע"ש ציורם והבן זה היטב וביאור ענין זה כך היא. כי הנה כל מדריגה התחתונה היא מגלת את העליונה כי הנה הבינה יש תגין בכתר שלה והאותיות שיש בתשעה ספי' שלה הם אותיות של השמות של צורת תגין העליונים וכן צורת תגין שבכתר אמא הם אותיות של שמות הנקודות שבט"ס דאבא ואלו האותיות נקראו תגין והמשל בזה נקודות ח"ג של חכמה שב"א סגו"ל. וכשאנו רוצים להזכירם בשמות הנ"ל בהכרח הוא להזכיר ע"י אותיות והנה האותיות ההם ההכתר דאמא והם אותיות מחוברים מתגין הרבה. והנה דע כי האותיות אשר בצורת תגין אשר בכתר בינה שהם צורת אותיות של שמות הנקודים שבחכמה כנ"ל אינם אלא ז' אותיות אלו שהם שב"א סג"ל וחשבונם גימ' ת"ג וע"כ כתר הבינה נקרא תגין והבן זה. והטעם אל הנ"ל הוא כי כבר נתבאר כי כתר דאמא הוא בת"ת דאבא. ונשארו ח"ג דאבא בבחי' תגין על הכתר דאמא ואינם נכנסין בה רק מאירים מרחוק כדמיון התגין על האותיות לכן לא נזכר בכתר דבינה רק ז' אותיות אלו שהם סגו"ל ושב"א בצורת תגין לרמוז אל הנ"ל שח"ג דאבא שהם סגו"ל שב"א הם בצורת תגין על אותיות דאמא גם כי מספרם עולה ת"ג כנ"ל נמצא כי בחי' אותיות של ח"ג דאבא שהם שב"א סגו"ל הם נעשים תגין על כתר דבינה והבן זה מאד. ולפי שהבינה היא נקבה לכן גברה הגבורה וקדמה נקודתם אל נקודת החסד שהוא זכר לכן הוא כסדר זה שב"א סגו"ל ולא סגו"ל ושב"א. וכן הענין בנקודות של (ז"ת ל"ג) ט"ת דאבא שהם אותיות של טעמים שבכתר דאבא. המשל בזה כי ז' דזרקא הוא כזה 0 וכן הענין בטעמים שבכתר דאבא שהם אותיות בציור עגולים והם אותיות של בחינה אחרת שלמעלה ממנו ודי בזה כמ"ש בשער היחודים:

שער ה פרק ה

בל"ב נתיבות פליאות חכמה וכו':

הנה העולם הוא מששה קצוות שהם מעלה ומטה וארבעה רוחות והם סוד זעיר אנפין הכולל ו' קצוות והתחלתם מחסד כמ"ש אמרתי עולם חסד יבנה וגו'. הרי כי העולם הוא מחסד ולמטה יען היות העולם כגוף אל הראש המתלבשת בסוד מוחין דזעיר אנפין בתוך מוחותיו והנה הבורא עולם זה הוא חכמה ע"י שמזדווג עם אמא. ואבא נותן בה טפה שכלולה מחומר וצורה וצריך שהחומר והצורה יהיה כ"א כלול מי' כי אין דבר פחות מי'. וז"ס זרע יעבדנו שמשעה שנזרע נותן בה הצורה השכלית (נ"א שנזרעה נתנה הצורה בה) שהוא הנפש אשר בכחה מצטייר החומר ונעשה אברים שהוא בית קיבול אל הנפש. דוגמת אומן הנופח בכלי זכוכית וע"י הרוח הנכנס בתוכו מתפשט חומר הזכוכית ונעשה כלי. וז"ס ויפח באפיו נשמת חיים כאומן הנופח בנפיחה תוך האפר והחומר. לכן הנפש משעת זריעה אינה נפרדת לעולם מהחומר ואף כי אחרי מותו נפשו עליו תאבל עד תחיית המתים. וז"ש בתיקונים די"ב ע"א ונפשא איהי כללא דאתוון ואיהי שותפא. דגופא ורוחא איהי כללא דנקודין דנהרין בעיינין. ובענין זה יובן מאמרי התיקונים כי פעם יאמר שאותיות הם גופין כנזכר שם קודם לזה וז"ל יזהירו אלין נקודין דנהרין באתוון וכו' וכלהו נהרין בעיינין דגופא בגנתא דעדן וכן בתיקונים די"ו אמר בפי' דאתוון אינון לגבי נקודים כגופא לגבי רוחא ובמקומות אחרים מצינו כי אותיות נפש ונקודות רוח כנזכר די"ג. ולהבין הענין ג"כ נדקדק בדבריהם באומרו דאתוון לגבי נקודין כגופא לגבי רוחא והרי הנפש מדריגה ממוצעת בין הגוף והרוח והל"ל כגופא לגבי נפשא. אך הענין דע כי הטעמים הם מן הכתר ונקודות מן החכמה ותגין מג"ר דבינה ואותיות מז"ת שבה וגם בזו"ן נמצא כי אותיות אחר שהם בזו"ן הנקרא גוף יען שהם כללות ז"ת דאצילות בכללות נמצא כי אותיות נקרא גופא לעולם שהם הכלים והתגין הם ג"ר דאמא והם הנפש דאותיות וכמו שהנפש אינה נפרדת לעולם מן הגוף כן התגין אינם נפרדין מאותיות בס"ת לעולם משא"כ הנקודות וטעמים שאינם בס"ת רק ע"י קריאת אדם בס"ת והבן זה וז"ש לעיל ונפשא איהי כללא דאתוון ושותפא דגופא. והענין כי התגין הם משתתפין ומתחברין בעצמות האותיות שהם גוף והתגין הם כללות האותיות כי ג"ר דאמא הם כלולים מז"ת שהם האותיות וכללות הז"ת נשרשין ונכללין בג"ר שהם התגין. ובעבור זה אין התגין רמוזין ונזכרין בתיקונים יען כי הם ואותיות משתתפין יחד לכן לזמנין נקרא אותיות גופא כי כן הוא האמת ולזמנין נקרא נפש בבחי' התגין שבהם. והנקודות הם רוח האותיות. וז"ש דל"ה דאתוון לגבי נקודין כגופא לגבי רוחא והו"ל כאלו אמר כגופא ונפשא לגבי רוחא כי בהזכיר את הגוף ממילא הנפש בכלל כי שותפין הם כנ"ל. ויובן ג"כ מה שכתב כי אתוון מבינה והיא מז"ת שבה אך תגין נפשא והוא מג"ר שבה ולהיות התגין בחי' נפש וכל נפש בחי' מלכות ולכן אמרו שם דפ"ט דמלכות אתעביד כתר דז"א בסוד התגין שע"ג אותיות שכבר ידעת כי נפש יתירה דאו"א היא כתר בראש ז"א בסוד כתר יתנו לך יי' אלהינו כנזכר בזוהר בפ' פנחס דרמ"ב:

ועתה נבאר עניינם דע כי הכלים שהם גוף דז"א הנקרא עולם הם בחינת אותיות ובהם נכללין התגין שהם הנפש. אמנם מן הכ"ב אותיות נעשה הגוף כולל י' שליטים שהם כחב"ד חג"ת נהי"ם כנזכר בהקדמה ב' די"ב וכן בדי"ג וז"ל וכמה גופין תקינת לון דאתקריאו גופין לגבי לבושין דמכסיין עליהון ואתקריאו בתיקונא דא חסד דרועא ימינא כו' ואח"כ נבאר איך מכ"ב אותיות נעשין י' תקונין. והנה להיות שהתגין משותפין באותיות לכן נכללין נפש וגוף יחד בכ"ב אתוון וכולן נקרא כ"ב בחי' אתוון והנקודות הם י' כמ"ש בע"ה והם בחי' רוח והם נקראו י"ס באמת בסוד השמים מספרים כי השמים הוא ז"א בחי' רוח הכולל י"ס המספרים ומזהירים למלכות הנקרא כבוד אל, כנזכר בפרשה תרומה דקל"ו ע"ב מאי מספרים כו' אלא דנהרין ונצצין בנצוצי דנקודה עלאה כו' הרי כי הספי' הם מחכמה נקודה עלאה גם ידעת מפסוק מונה מספר לכוכבים כי ת"ת נקרא מספר והוא רוח כמ"ש די"ו וקרינן לון י"ס ואח"כ אמר לבושין תקינת לון וכמה גופין תקינת לון כו' הרי כי י"ס הם עצמות שהם הנקודים שבתוך האותיות הנמשכין מחכמה עלאה (צמח אבא כנ"ל) הנקרא נקוד' עלאה ג"כ ועל שמה נקרא נקודות וז"ש אח"כ מלגאו איהו שם יו"ד ה"א וא"ו ה"א דאיהו באורח אצילות וידוע כי שם זה גימ' אד"ם הרמוז בחכמה כ"ח

מ"ה כי הי"ס הן הן הי' אותיות דשם מ"ה. וז"ש בזוהר והמשכילים אלין אתוון דכלילן בב' דבראשית ראשית נקודה בהיכליה ט' נקודין תליין מניה ואתקרון י"ס בלימה. וידוע כי ב' היא בבינה דמנה אתוון וראשית דא חכמה דמנה נקודין והם י"ס. והנה בתחלה הזריע האב והוא חכמה טפת חומר והוא האותיות שעליה נאמר והארץ היתה תהו ובהו כי מעכירת המים יצא חומר הראשון הנקרא תהו כמ"ש בס"י שלש מים מרוח חקק וחצב בהן כ"ב אותיות מן תהו ובהו ורפש וטיט. עשאן כמין ערוגה. הציבן כמין חומה. סבבן כמין מעזיבה. הרי כי חומר האותיות מן מים שבחכמה יצאו ותחילה נעשה תהו ואח"כ בהו ואח"כ נרשמו ונצטיירו. ויש אותיות עגולות כמין חומה ויש פרוסה וארוכה כמין מעזיבה ויש של בית קיבול כמין ערוגה ששוהה המים בתוכו. וז"ש כי לשלג יאמר הוי ארץ נמצא כי מעכירת המים שבחכמה יצא חומר (האותיות) הראשון הנקרא תהו ואח"כ נותן בבינה ונצטיירו במעי אמא ע"י חומר שבה ג"כ שהוא אפר של אש כי (כמו ל"ג) המים מימין שהוא חכמה וממנו יצא מעכירותיו הכ"ב אתוון ובהם ה"ח של מנצפ"ך הפשוטים הראשונים ונעשה עפר לובן מעכירות השלג לובן שבלבנון שהוא חכמה בסוד כי לשלג יאמר הוי ארץ. אך האש הוא בבינה ומעכירותה ושמריה יצא חומר הנקרא אודם והם ה' אותיות מנצפ"ך כפולים שהם ה"ג גימ' אפ"ר כי אפר עכירות שמרי האש הוא ואז נצטייר גוף הולד ז"א במעי אמא בכ"ב אותיות דכורין וה' אותיות מנצפ"ך הכפולים נוקבין ומהם נוצר הולד. וגם בכ"ב אותיות דכורין יש בהם נוקבין כי החכמה יש בה צד שמאלי שכולה נקבה כגון בג"ה מלכות לכן יש בשאר הכ"ב בחינת נוקבין אך בערך הכפולים נקרא כולן זכרים. ובזה תבין איך כל רמ"ח איברים שהם בחינת רמ"ח עצמות כולם מזכר המזריע לובן אך מאודם האשה אינו רק השחור שבעין והדם שבתוך הגידין כו' אך כל העצמות שהם השרשים של רמ"ח איברים הם מאבא. והנה באותיות אלו משותפת הנפש הם תגין והיא מאימא כי אין הנפש נכנסת בחומר רק אחר שנזרע שהוא במעי אמא אך אבא לא נתן בו רק החומר הכ"ב אתוון שהם העצמות אך בהכרח היה בתוכה הכל דגרמי הנז' פ' שלח דף קס"ט כי ודאי טפת אבא לא היה רק חומר יבש רק קצת חיות בתוכה הנקרא הבל דגרמי והם סוד הש"ך ניצוצין דנפקי מחכמה דהיינו אבא כנודע אצלינו כי זה הוא מחובר חיבור גמור בעצמות אחר המיתה אך הנפש שהוא מצד אמא חופפת עליהם מלמעלה בסוד ונפשו עליו תאבל עליו דייקא כי כמו כשהזריע (נ"א שמזרע) אבא יצא חומר עם הבל דגרמי משותף יחד (לכן לא נפרדין לעולם ל"ג) כן לעולם אינן נפרדין אך הנפש באה אח"כ מאמא וחופפת על ההבל ואז בבטן אשה נכנסת הנפש בט' חדשים מעט מעט וכשנגמר נולד לכן גם אחר מיתה חופפת על עצמות ולא בתוכם כמו הבל דגרמי דאשתאר בחבורא גו גרמאי כנזכר בפ' שלח דקס"ט. ואע"פ שבדף ק"ע אמר זה על הנפש הכוונה הוא על הבל דגרמי וע"ש ואולי דגש ורפה הוא הבל דגרמו שאינם לא טעמים ולא נקודות ולא תגין כנזכר בתיקונים סוף תיקון ה' ולא קבלתי זה ממורי זלה"ה ועיין מה שחסר בסוף תי' כ"ח של כת"י שאמר כי הדגש והרפה הם הנפש ואפשר שהוא הבל דגרמי שהוא מכלל נפש וע"ש היטיב בענין דגש ורפה ואותיות ונקודות וטעמים שהם גוף ונר"ן. והנה הנקודות הם הי"ס שבתוכם שהם בחי' רוח והרי כ"ב אתוון והי"ס הם ל"ב נתיבות נמשכין מהחכמה שבהם נברא העולם שהוא ז"א וז"ש בל"ב נתיבות פליאות חכמה חקק והם י"ס בלימה וכ"ב אותיות יסוד כו' ונקרא יסוד לרמז לטפת חומר הזכר שהוא ראשון ויסוד שהם עצמות ואחר כך מצטייר באי

מא בה' אותיות מנצפ"ך הנקרא טפת אודם והבן זה למה זה נקרא תמיד בס"י לבחי' כ"ב אותיות יסוד:

והנה אלו הל"ב נתיבות הם זכרים מחכמה ונתונים באימא תוך מנצפ"ך שהם נ' שערים שבה כי כ"א כלולה מי' הרי נ' ולכן נקרא שערים יען הם פתחים פתוחים ונקבים של אימא הנקרא נקבה כי הנקבה שעריה פתוחים לקבל בתוכה נתיבות חכמה. ובזה תבין היות גבורות מנצפ"ך נקבות וגבורות ש"ך ניצוצין שהם הבל דגרמי דכורין. והנה יש ב' בחי' של י"ס א' י"ס דבחי' נפש וא' י"ס דרוח והנה כשאנו מזכירין האותיות שהם הגופין כלי הנפש נמצא כי הנפש הם י"ס שלהם

ובין כולם הם ל"ב בחי' שהם ל"ב אלהים דקטנות שכבר ידעת כי כלים ונפש הם כולם בחי' אלהים דקטנות. אך יש הפרש כי י' אלהים שהם כנגד הנפש הם יותר מעולים ונזכר בתיקונים כת"י החסר והכ"ב אחרים הם כנגד הגוף שהם כ"ב אתוון ומאלו הל"ב אלהים מתקבץ הארתם בצאתם מהחכמה שהוא מוחא לגבי לבא ונעשה ל"ב כמנין ל"ב נתיבות החכמה ולכן הלב הוא אש שורף כי הוא האלהים דקטנות אך הקול שבתוכו הוא שם הוי"ה שהוא בחי' הרוח השורה בלב שהוא הנקודות העושים דפיקו מכח הנקודות כנזכר דס"ט ופ"ט וכד ייתי רוחא לגבי לבא דתמן נפשא אתמר ביה קול דודי דופק. והבן זה היטב כי הנפש והרוח הם שניהם בלב זה רוח וזה דם בסוד כי הדם הוא הנפש טיפת אודם דנוקבא והכלי הוא בשר הלב עצמו שהוא האותיות ובבוא הרוח אזי הם הויו"ת דגדלות ולא אלהים דקטנות. והנה אז נשלם שם מ"ב שהם ל"ב נתיבות גוף ונפש וי' אמירן שהם י"ס דרוח דגדלות כנזכר דכ"ב ע"ש היטיב איך (הנקודות והאותיות ל"ג) הנקודה והחוט. (ותגא דעל חוטא) הם ל"ב שבילין ותגא דעליה י' הרי מ"ב. והוא סוד י"ס הרוח שהם נק' באמת י"ס אך י"ס דנפש הוא שם מושאל כי עיקר י"ס הוא הרוח והוא שם מ"ה. כידוע כי שם ב"ן נפש ושם מ"ה רוח כנזכר די"ב כי מלגאו איהי שם מ"ה. ובזה תבין מ"ש בזוהר דנ"ז ע"ב וכד אית בישראל משכילים בחכמה דאיהו יו"ד מחשבה עלאה ידעין לזרקא להאי אבנא להיא אתר דאתגזר. והענין כי כשעולין זו"ן בסוד מ"ד ומ"ן לגבי או"א ז"א באבא ונוקבא באימא אין עולה רק בחי' הרוח שבהם שהם אלו הנקודים שהם י"ס דרוח כי בחי' הגוף והנפש שלהם נשארין במקומן לעולם ולהיות כי אלו הנקודות שרשם מחכמה כמ"ש שם ידעין לזרקא להאי אתר דאתגזרת וידוע כי הנקודות נקבות נקרא אור חוזר אף שהוא בחי' ז"א מפני שהוא אור חוזר שבו. לכן נקרא אבנים נקבות עם שהם בחי' ז"א שהוא זכר. וז"ס בידך אפקיד רוחי כי הרוח עולה בסוד מ"ן למעלה אך הנפש נשארה למטה עם הגוף. אמנם מה שהיתה הנפש מתפשט תוך הגוף בשס"ה גידין שהוא דם בסוד כי הדם הוא הנפש עתה מסתלק משם ונאמר אני ישנ"ה בגימ' שס"ה כי השס"ה גידין של דם הוא מהנקבה הנקרא אני והם הישנים ומסתלק כל כח הנפש בתוך הלב לבדו. ובזה תבין למה האדם מתעורר תכף מתוך שינתו כי אין לו צורך רק שיתפשט מן הלב בתוך הגידין וזה סיבת אדם המצטער כשידו מונחת על לבו בשינתו כי הנפש אינה יכולה לדפוק ע"י הדם בשאר איברים ואז האדם צועק ואינו יכול לקום מאליו עד שיקראוהו ויעורר נפשו ואז יכול להתפשט באיבריו בכח חוזק הקריאה. וז"ס פ' פנחס דף רכ"ב כי בלילה תרעין דג"ע סתימין דאינון עיינין דלבא כגוונא דתיבת נח דכל נהורין סתימין בגווה ואינון מלאכין דמתפשטין בכל איברי דגופא כולהו סתימין בלבא כי הנפש יש בה אחיזה להקליפות בהיותן בלי רוח בסוד גם בלא דעת נפש לא טוב לכן נסגרת ונסתמת היא וכחותיה תוך הלב מפני מי המבול הם המזיקין. והענין כי בהיותה מתפשטת נאחזים בה ובהסגירה אין מי שיוכל לינק משם בסוד גן נעול אחותי כלה גל נעול מעין חתום והבן זה בסוד חותם בתוך חותם שצריך ליין כדי שלא יתנסך. והבן איך קרא לכוחות דנפש מלאכים שהם ווריידי הדם שלוחי הנפש להחיות הגוף והם בחי' האותיות כנזכר בתיקונים דכ"ג אית מלאכין דמשמשין לאילין נקודין ואינון אתוון. והנה כמו שהי"ס נעשין ז' היכלות כי היכל הא' הוא נקרא ק"ק כולל ג"ר כך אלו הי"ס של הרוח (שהן הויו"ת) הן י' הויו"ת בנקודות מחולפין כנזכר בתיקונים דף קכ"ח ולפעמים נקרא ז' הויות ע"ד ז' היכלין והן הן ז' הויות ז' קולות דנפקי מלבא הנזכר במזמור הבו לה' בני אלים וכו' ז' הבלים דנפקי מלבא והם בחי' י' אמירן כי הנפש בחי' דבור והרוח בחי' אמירה לכן נקרא אלו י"ס דבחי' רוח בחי' י' אמירן הנזכר דס"ג בסוד אומר ועושה. אומר אבא בסוד הויו"ת. ועושה אמא בסוד אלהי"ם הנזכר בדקפ"ד ודק"ד ע"א ע"ש בב' נוסחאות ותמצא כי שם מ"ב הוא ל"ב אלהי"ם וי' אמירן שהם הויו"ת:

שער ה פרק ו

הכלל העולה כי כ"ב אתוון הם רמ"ח איברים של הגוף וה' דמנצפ"ך הוא הדם ששורה בו הנפש

שהם תגין ועיקר ישיבתה בלב. ורוח הוא נקודות וגם הם נקבות כנ"ל כי הם אור חוזר והטעמים הם הנשמה זכר. והל"ב נתיבות הוא כללות הגוף והנפש. וי' אמירן הם י"ס דרוח. והנה נקודות הם ט' לפי שכבר ידעת כי ז"א אינו רק ט"ס כמנין א"ח והמלכות אין בה נקודה כי היא בחינת נפש לבד לפי שכבר ידעת כי הזעיר אנפין אין לו רק ט"ס ובין כולם הוא אחד. ואמנם הטעמים צריכין לחלק לי' חלקים וכן האותיות אף על פי שהם כ"ב נחלקים לי' ספירות כי הכתר של רוח נקודות יש לה אות א' כלי שלה וכן בכל שאר י"ס דרוח כי כ"א יש לה אותיות ידועות שהוא הגוף וכלים שלהם ויש ספי' שיש לה אות א' ויש ספי' שיש לה ב' אותיות וכנזכר פ' אחרי דע"ח ע"ב וז"ל אר"ש לר"א ת"ח הנהו כ"ב אתוון כולהו מתפרשן בהנהו י' אמירן כו' וע"ש ושם נאמר כי הא אוליפנא לן כל אינון אתוון דרשימין וידעין בכל כתרא וכתרא ואנו לא זכינו בהן אמנם ממוצא דבר נוכל להבינם מס"י ומזוהר שיר השירים כמ"ש בע"ה:

והנה נאמר בס"י כי אמש הם באופן זה כי ג"ר הם ג' קוים של ש' כי ראש נברא מאש וא' כוללת ג' אמצעיות חג"ת כי גוייה נבראת מרוח והם ח"ג ב' יודין דא'. ו' מן א' דא ת"ת באמצעיתא. כנזכר בס"ה בכמה מקומות. מ' פתוחה ביסוד בכללות ג"ת כי בטן נברא ממים כו' ואותיות בג"ד כפר"ת הם (בז' אותיות דג"ר כי הם) בז' נקבי הראש ב' אזן ימין חכמה. ג' אזן שמאל בינה. ד"כ עיינין נ"ה. פ' ר' חוטם ת"ת דעת. ת' פה מלכות. שבראש. י"ב פשוטים ה' בחסד ז' בגבורה (נ"א ו' בגבורה) ב' ידים. וכעד"ז כל הי"ב פשוטים בו"ק הגוף. ודע כי הרוח שהם י"ס אינם כסדר הכלים כי החסד של הרוח הוא בכלי הגבו' וגבורת הרוח הוא בכלי החסד וז"ס התכללות שמאלא בימינא וימינא בשמאלא הנזכר בזוהר ובתיקונים ע"ש וכן בפ' ויקרא דנ"ד ובסוף שיר השירים בסוד הנקודות בפ' יהי רקיע בתוך המים וזכור זה היטב. נמצא כי הם ב' בחי' א' ד' רוחות דרום צפון מזרח מערב. בחי' ב' היא ד' יסודות ארמ"ע והם בחי' רוח וגוף דרום חם ויבש ובו מים קרים לחים וכן כולם ע"ז הסדר גם דע כיון שכללות ז"א אינו רק ו"ק בחי' גופא אלא שבבחי' רוח נשלם לי' לכן גם האותיות אינם רק בו"ק. לכן אות א' מתחיל בחסד כנזכר בתרומה דקנ"ט גם בזוהר שיר השירים גבי הביאני המלך חדריו באדרא תניינא וז"ל כ"ב אתוון מתפשטים ושריין לאתנהרא מרישא דנהורא קדמאה וכו' כי כבר ידעת כי רישא דמלכא בחו"ג אתתקן וכו' פ' משפטים דקכ"ב נמצא כי כל הכ"ב אתוון הם בי"ס ועצמותם אינם רק ו"ק נמצא כי האותיות הם נפש ואז זו"ן הם שמות אלהים לכן הם ד"ו פרצופים נדבקין יחד אלא שזה אחור וזה קדם אך בבא הויות שהם רוח והם סוד המוחין דז"א כידוע אז נגדל הז"א ואז נעשו בן י"ס גמורות אף בבחי' הכלים ואז ננסרת הנקבה ממנו ולקחה הדין של אלהים והזכר הויות ואז נקרא הוי"ה אלהים שמא שלים והבן ולכן ננסרת ממנו כי הויות דוחין אלהים וניתנין לנקבה ומה שאנו אומרים תמיד חיצוניות העולמות הם הכלים האלו הגוף ונפש ופנימי' העולמות הם י"ס דרוח שהם מלגאו בארח (נ"א באורות) אצילות כנזכר די"ז כי הנשמות של אדם באים מזה האדם דאצילות שם מ"ה מלגאו הנק' י"ס דרוח ומלאכים מן החיצוניות שהם הגוף ונפש וזה הגוף של אלהים יורד לפעמים בבי"ע ושם מתקשטת ומתלבשת באותן הלבושי' להתנאות בהם בפני בעלה לומר ראה גידולים שגדלתי ולהיות כי אור הנקודות הם אור החוזר לכן עולה תמיד בסוד זרקא:

שער ה פרק ז

וזהו כת"י הרב ז"ל ומזכיר בו דרוש דלעיל:

אמ"ש בג"ד כפר"ת:

הנה נודע מן הכתוב לעיל כי אמ"ש הם ג"ר שהם יסודות אל ז"ת ובג"ד כפר"ת הם ז"ת יען שיש בהם דין ורחמים שהם אור ישר ואור חוזר שהם בחי' עצמן רחמים ובחי' מלכות שבכל אחד וא' הוא דין לכן הם כפולות וי"ב פשוטות הם ספי' ת"ת לבד שהוא א' מז' כפולות עצמן נחלקת לי"ב

חלקים שהם י"ב פשוטות. והיותם י"ב הוא כי כל ז"ת נשרשים בגוף שהוא הת"ת והז' כפולות עם ת"ת בעצמו יהיה י"ד אך הז"ת זולת ת"ת בהיותן כפול הם י"ב נמצא כי הת"ת בעצמו הוא מב' בחי' שהוא אות (א') ר' מבג"ד כפר"ת והיא כפולה. עוד יש בו י"ב שרשים של ו"ת שהם כפולות והם י"ב ונכללין בת"ת ואלו י"ב פשוטות נקרא י"ב גבולי אלכסונים בס"י כי מאחר שהם עצמן בחי' ו"ת כפולות אשר בת"ת נשרשים א"כ צריכין להיות מצויירין שם בציור גבולי אלכסוני' כי חלק א' גבול א' שבו יהיה נוטה באלכסון נגד ספי' החסד וחלק גבול הב' יהיה עומד ונוטה נוכח ספי' הגבורה ועד"ז כולם כדי שאלו י"ב חלקי הת"ת יהיו נוטים פניהם נגד הו"ס שהם שרשים לאלו י"ב חלקי' שבת"ת לינק מהם כי הרי בחי' חסד שבת"ת צריך שיהיה בקו ימין הת"ת בראשית הקו ויהיה נחלק לב' חלקים כפולים דגש ורפה ובסוף קו הימין דת"ת יהיה בו ב' חלקים דנצח וכיוצא בזה בשאר. ודע כי גם ביסוד יש בו שנים עשר בחי' גבולי אלכסונים אלו כי כל הז"ת צריך שיהיו נרשמים בו בסוד אלה תולדות יעקב יוסף וז"ס וקרא זה אל זה י"ב בי"ב דת"ת ודיסוד ואלו הי"ב גבולי אלכסון דיסוד הם בחי' י"ב מזלות עצמן ובחי' ז' ככבי לכת הם הז"ת מפאת עצמן ולא מבחי' התכללותן ביסוד וענין היותם י"ב פשוטות הוא שהרי הם בחי' ז"ת הרומזים בת"ת או ביסוד בהיותם כפולות ולכן עלו בחשבון י"ב וע"כ הם י"ב פשוטות כי ו' כפולות הם י"ב פשוטות וע"כ הי"ב אינם כפולות רק פשוטות לבד:

הכלל העולה כי י"ס יש בהם י' אותיות אות א' בכל ספי' על סדר זה והם י' אותיות הנזכר אמ"ש בג"ד כפר"ת א' הוא כתר שהוא א' והוא אות א' מן אל"ף בי"ת ות' במלכות שהיא אחרונה וכן ת' היא אחרונה בא"ב נמצא כי ד' שהוא בת"ת ובת"ת זה יש בו י"ב אותיות פשוטות שהם בחי' ז' אותיות בג"ד כפ"רת כפולות ועתה הם י"ב פשוטות וז"ס מ"ש בפ' פקודי בהיכל רצון שהוא כולל שית היכלין אחרנין בגווה שהם ו' כפולה ונעשין י"ב בסוד ו"ו כי ת"ת נק' ו' כנ"ל בענין ז' כפולות וי"ב פשוטות. והנה האותיות הם כחות אצילות ועצמות הספי' וסוד המלכות והצירופים (נ"א כח אצולים מעצמות הספי' וסוד המלות והצירופים) שבס"י. הענין הוא שכל הכחות לא יפעלו אלא בסוד חזרתן וצירופם אל מקוריהם ואז יושפע עליהם שפע רב וחזק לשיוכלו הם לפעול פעולתן בחוזק. וז"ס המליך אות פלוני הנזכר בס"י כי יחדה וקשרה אל שרשה ואז הוציא פעולה אחת ממנה וי' אותיות הנ"ל כוללת כל הכ"ב והם אמ"ש בג"ד כפר"ת כנזכר בסוד י"ס כסדרן מלמעלה למטה (נ"א מלמטה למעלה) י"ב פשוטות הם י"ב גבולין וסוד אמ"ש וי"ה הם ג"ר וטעם הקדמת א' באמ"ש כי גם (כי) כל הדברים מורכבים מאש מים ורוח עכ"ז עיקר הכל הוא ע"י הרוח שהוא אות א' לכן בזכר וי"ה רוח מים אש כי הרוח עולה על הכל ואחריו מ' מים שהוא חסד ואחריו ש' אש שהוא דין וזהו אמ"ש. והנקבה בהפך ממש כי בא ממטה למעלה והוא אש"ם וה"י וכשהמליך אות מ' תחלה זכר מא"ש וא' קודם אל ש' יו"ה והנקבה מש"א יה"ו וכשהמליך ש' בזכר שמ"א כי להיות שעיקרו ש' שהוא דין הקדים ש' אל מ' הי"ו. אמנם להיות כי המים רחמים גמורים מן הרוח שהוא ממוזג לכן הקדים מ' אל א'. אך הנקבה שא"מ הו"י:

שער ו פרק א מ"ת

השער הששי שער העקודים ויתחלק לח' פרקים:

אח"כ באו הטעמים התחתונים שמתחת האותיות והם בחי' אורות היוצאים דרך הפה של א"ק משם ולחוץ והנה בכאן נתחברו האורות חיבור גמור כי הרי הם יוצאים דרך צינור א' לבד. והטעם כי כל מה שהאורות מתרחקים ומתפשטין למטה כך יש יכולת להשיגם ולקבלם לכן אין חשש אם נתחברו המקיפים עם הפנימים יחד והנה כיון שכבר נתחברו האורות המקיפים ופנימים יחד לכן מכאן התחיל להתהוות בחי' כלים אלא שהם זכים בתכלית הזכות כמ"ש לפיכך עדיין לא נתגלה כאן רק בחי' כלי א' לבד אבל האורות הם נחלקים לי' ואלו האורות נקראו עקודים. ופי'

הענין כי הנה כתיב וארא בחלום והנה העתודים העולים על הצאן עקודים נקודים וברודים וגם כתיב כי ראיתי את כל אשר לבן עושה לך ובפ' זה רמוז כל בחי' אלו שאנו מדברים בכאן כי לבן הוא סוד לובן העליון אשר הוא קודם כל האצילות הזה והוא (היה) העושה כל אלו הבחי' שהם עקודים נקודים ברודים לצורך האצילות שיאציל אחריהם אשר הוא נקרא בשם יעקב והתחיל בעקודים כי הם האור היוצאים מפה דא"ק אשר בהם התחיל גילוי הויות הכלים להיות י' אורות פנימים ומקיפים מקושרים ומחוברים יחד בתוך כלי א' אשה לסבה זו נקרא עקודים מלשון ויעקד את יצחק ר"ל ויקשור וכמ"ש בע"ה אבל האורות עליונים של אזנים וחוטם לא נתבארו בפ' כיון שעדיין לא נתגלו בהם הויות הכלי ואח"כ נבאר בע"ה נקודים וברודים. והנה בהתחברות האורות פנימים עם האורות מקיפים מחוברים תוך הפה לכן בצאתם יחד חוץ לפה קשורים יחד הם מכים זה בזה ומבטשים זה בזה ומהכאת שלהם אתייליד הויות בחי' כלים לכן נקרא המקום הזה פה כי פה גימ' ס"ג וכ"ב אתוון. והנה בחי' אותיות הם הכלים כנודע לכן נרמז בפה שם ס"ג ועוד כ"ב אותיות לרמוז על מ"ש שנתחדש במקום הזה ענין גילוי הויות הכלים שנתגלה בכאן ע"י הכ"ב אותיות:

והנה מן הפה הזה יצאו י"ס פנימים וי' מקיפים ונמשכין מנגד הפנים עד נגד הטבור של זה הא"ק וזה עיקר האור אבל ג"כ מאיר דרך צדדים לכל סביבות זה האדם ע"ד הנ"ל באורות אזן חוטם. והנה באזן וחוטם לא היה רק ב' בחי' של אור והם פנימי ומקיף אבל כאן בפה נכפלו הבחינת והיו ב' שהן ד' כי הנה הם היו בחי' אורות וכלים והאורות נכפלו לב' בסוד פנימי ומקיף והכלים ג"כ פנימי וחיצון ואלו ד' בחי' הם בחי' גילוי אותם ד' אלפין הנ"ל שהיו בחוטם כי האור עבר ונמשך דרך פנימיות האדם הזה ויצא דרך הפה. והנה הב' אלפי"ן שציורם יו"י הם אור פנים ואור מקיף והב' אלפי"ן שציורם יו"ד הם ב' בחי' הכלי פנימי וחיצוניות ואלו הד' בחי' הם עצמן בחי' ב' אזנים וב' נקבי החוטם שנתגלו כאן בפה כי מן אזן ימין נמשך האור ויוצא דרך הפה בסוד או"מ ומן החוטם ימין נמשך ויצא דרך הפה או"פ (וב' אלפים שציורם יו"ד הם בחי' הכלי פנימי וחיצון) ומנקב חוטם שמאל נמשך ונעשה פנימיות הכלי ומן אור אזן שמאל נמשך ונעשה חיצוניות הכלי ואלו הד' בחי' נכנסו בפה כי הנה בפה יש בחי' הבל ובחי' דבור והנה ההבל הוא בחי' אור והדבור הוא בחי' הכלי. והנה יש הבל ודבור העליון בלחי העליון סוד גיכ"ק שהוא בחכמה והבל ודיבור תחתון בלחי תחתון סוד אחה"ע שהוא בבינה ונמצא כי הבל עליון הוא או"מ והתחתון הוא פנימי ודבור עליון כלי חיצון (ר"ל פנימיות הכלי וחיצוניות הכלי) ודבור תחתון כלי פנימי והאורות שהם ההבלים הם בימין הפה והדברים שהם הכלים הם בשמאל הפה:

שער ו פרק ב מ"ת

הנה אותן הד' אלפין שציירנו לעיל בחוטם הם נכנסין בפה ונעשים שם ד' הבלים והנה ד"פ הבל גימ' קמ"ח כי ע"י השינים שבתוך הפה נטחנים אותן הד' הבלים ונעשים קמח ונגמרת פעולתן ואל יקשה בעיניך מ"ש לעיל כי מן אור אזן שמאל הנכנס בפה נעשה ממנו חיצוניות הכלי ומן נקב חוטם שמאל נעשה פנימיות הכלי ועם היות כי אור מקיף גדול ומעולה מאור פנימי עם כל זה פנימיות הכלי גדול מחיצוניות הכלי כנראה בחוש העין מה שאין כן בחינת האורות כי אור הגדול שלא יוכל הכלי להגביל ולקבל בתוכו מאיר מבחוץ בסוד אור מקיף ואור המועט נשאר בפנים משא"כ בכלים וא"כ איך מבחי' אזן שהוא עליון יהיה חיצוניות הכלי ומן החוטם שהוא יותר תחתון יהיה פנימיות הכלי. התשובה בזה דע כי האור כולו הוא שוה בהשוואה א' וכאשר רצה לכנוס ולהיות מוגבל תוך הכלי אז האור ההוא שאינו יכול לישא' בכלי נשאר מבחוץ בבחי' מקיף ואו"פ הוא מאיר מבפנים בכלי ועובר האור עד חצי עובי דופני הכלי מצד פנימיותו ואור המקיף הוא מאיר מבחוץ לכלי ועובר עד חצי עובי דופני הכלי מצד חיצוניותו וע"י ב' אורות אלו מאיר הכלי ומזדכך. והנה אנו צריכין שחצי הכלי שבחוץ יאיר מחמת אור המקיף והנה או"מ

גדול מאד ולא היה עובר הארתו להיות נבלע ומאיר תוך הדופן של הכלי כי יש הרחק והפרש והבדל גדול ביניהם ולכן הוצרך שפנימיות הכלי הגרוע ישתווה עם או"פ הגרוע ויאיר זה בזה וכן חיצוניות הכלי המעולה יאיר בו או"מ המעולה דאל"כ היה נשאר חיצוניות הכלי בלי הארה. גם יש סיבה אחרת היא קרובה אל סיבה הראשונה ממש והוא כי הנה אוה"מ חשקו ורצונו הוא להתחבר עם או"פ ולכן אם חצי הדופן של הכלי מצדו החיצון לא היה זך יותר לא היה עובר בו אור המקיף והיה או"פ חסר מלקבל בו אוה"מ אמנם בהיות חצי הכלי של הדופן החיצון זך אז יש יכולת באור המקיף לעבור עד חצי עובי הפנימי של הדופן ואז מאיר זה בזה אע"פ שחציו הפנימי של הדופן לא יהיה זך אין בזה חשש כי האור פנימי עובר (נ"א עבה) ומאיר בו עד חצי עוביו הפנימי אע"פ שאינו זך יותר. וא"ת כי עדיין יש להקשות ולומר שהרי בחוש הראיה אנו רואין שפנימיות הכלי זך יותר מחיצוניות. התשובה בזה הוא כך כי אע"פ שאו"פ קטן מאו"מ עכ"ז להיותו מוגבל תוך הכלי לכן הכלי מקבל הארה שלמה ממנו אבל אוה"מ אע"פ שהוא אור גדול עכ"ז כיון שאינו דבוק ומצומצם עם הכלי אינו מאיר כ"כ בחיצוניות הכלי כמו שמאיר הפנימי בפנימיות הכלי ובזה יבא הכל על נכון:

מ"ב דע כי אין לך שום בחי' פרצופים שבעולם שאין לו ה' חלקים נרנח"י והם כפולים כי הם ה' בחי' פנימים וה' בחי' מקיפין. וכ"א מאלו יש לו ב' בחי' א' אורות פנים וגדולים ב' בחי' אורות אחוריים ומתמעטים. וכ"ז הוא באורות, וכעד"ז הם בכלים. כי יש בחי' כלים דפנים, ויש בחי' כלים דאחוריים (והכלים ג"כ פנימי וחיצון). ודע כי כל הנ"ל הוא הן בכללות העולמות הן בפרטותיהן בכל פרצופים בפ"ע. ואמנם ענין הכללות גם הוא נחלק לכמה בחי' אם כללות כללי ואם כללות פרטי ועד"ז מדרגות רבות פי' כי הנה היחידה לעולם אינה נכנסת בחשבון הפרצוף כי הוא נמנה אליו לבחינה עליונה ונפרדת ממנו יען הוא סוף המדרגה עליונה וראש המדרגה התחתונה דוגמת מל' דאצילות שנעשית מל' אל אצילות ועתיק אל הבריאה והבן זה ולכן נמצא עתה ד' בחי' דרך כללות ונאמר כי הנה ע"ב טעמים בכתר, וס"ג נקודות בחכמה, ומ"ה תגין בבינה, וב"ן אותיות בת"ת (נ"א בז"ת) וכבר ביארנו כי ע"ב הוא בכתר יש בו אריך ונוקבא, וכן ס"ג בחכמה או"א, וכן מ"ה ישסו"ת וכן ב"ן זו"ן, כי הם הבנים וישסו"ת מ"ה גימ' אד"ם כי הם האבות של הבנים דב"ן ועד"ז פרטות כל א' מאלו יש לו ד' בחי' הנ"ל. אמנם דע כי כ"ז בהשלמתן אך להיות שהעולמות אינם לגמרי בשלימות עד שיושלם הבירור ותיקון של המלכים לכן אינם שלמים אמנם יש זמן שנשלמים הו"ק אך לא לגמרי כנ"ל:

ודע כי העולמות העליוני' כל מה שהם יותר תחתונים במדרגה זה מזה הם יותר מחוסרי השלימות זה מזה לכן תמצא עד עולם העקודים היו ה' בחי' או"פ ומקיפים נגלים אלא שהשינוים ביניהם הוא כי באלו היו מתקרבים המקיפים עם הפנימים ובאלו יותר מתרחקים ואמנם מעולם העקודים ולמטה עד סוף העולמו' היה חסרון א' שלא נתגלה להם (נ"א בהם) בכל פרטיהם יותר מה' אורות פנימים וב' מקיפים שהם מקיף ליחידה ומקיף לחיה אך לשאר הג' פנימית לא יש להם בחי' מקיפים מבחי' נר"ן רק מבחי' יחידה וחיה אשר מקיף כולם ולא מפאת עצמן אמנם יש בהם שינוים וגירעונות עוד אחרות כפי סדר הפצופים והעולם אך הכלל שבהם כי אי אפשר להיות פחות (נ"א יותר) מה' פנימים וב' מקיפים עליונים:

ודע כי כאשר לא יש בפרצוף בחי' חיה פנימים שהוא בחי' הטעמים שנקרא מוחין כי כל המוחין בסוד חכמה הוא שם ע"ב א"א להזדווג ועדיין שאר האורות שיש לו שהם נר"ן פנימית נקרא אורות אחורים ואז עומדין אב"א והטעם כי כאשר אין לו בחי' הנ"ל עדיין הם דינין ונקראו נקודות שהוא ס"ג שהוא הנשמה דינין ולכן כדי שלא יהיה בהם אחיזה אל החיצונים הם מוכרחים להיות אחוריים היותר חיצונים שהם בחי' אותיות ותגין שהם נפש ורוח להיות דבוקים יחד ואינם נגלין רק או"פ שהם נשמה בינה, אך בבא חיה פנימי שהם המוחין אז אין הקליפות יכולין להתאחז כלל אפילו באחוריים כי אור החיה מאיר עד שם אך בעוד שאין בה אלא נשמה בינה, אמת הוא שאין כח בקלי' לאחוז בנשמה עצמה שהוא בפנים אך באחוריים שולטין לכך

עומדין אז אב"א ובבוא חיה אין יכולין אז לאחוז החצונים אפי' באחוריים מרוב האור שמאיר החיה באחוריים ונגדלים יותר ואז חוזרת פב"פ ומזדווגים ביחד. וביאור הענין זה יותר הוא כי בעוד שאין בו אלא נשמה עדיין יש פחד מהחיצונים שלא יתאחזו באורות האחוריים שהוא נפש לבד כיון שצריכין שמירה לכן צריכין להיות אב"א, אך יש עדיין פחד שמא יכנסו החיצונים בין הדבקים בין אחור לאחור וינקו משם. ולכן בעוד שעדיין אין בהם רק בחי' נשמה לבד עשה המאציל סדר א' שגם אורות של הנקבה לא ימשכו רק ע"י הזכר ואז הזכר יקח ב' בחי' שלו ושלה ויצאו אורות ממנו אליה דרך נקב אל אחוריו ושם תדבק ותקשרת עמו הנקבה לגמרי בכותל א' לבד ואין שם מקום פנוי בין הדבקים לכנוס שם זרים. והבן ותראה כי כן כיוצא בזה בהיות האדם התחתון בסוד נפש אז הוא דבוק ונאחז עם היצה"ר שהוא הקליפות בסוד ונפש כי תחטא ובהיותו בסוד רוח אינו כ"כ חוטא בסוד לב טהור ורוח נכון וגו' ובהיותו בסוד נשמה הוא רחוק מן החטא אך צריך שמירה מן האחוריים ובהיות נשמה לנשמה אז אינו חוטא כלל ועיקר ודי בזה:

ונחזור לענין כי בהיות זו"ן בסוד נפש לבד הוצרכו להיות שם בסוד עיבור במעי האם שלא יאחזו בהם זרים ואפי' שם עומדים אב"א ובצאתם בזמן שבא להם הרוח בזמן היניקה ואז האם רובצת עליהם בסוד על גוזליו ירחף ועכ"ז הם אב"א ואח"כ בגדלות בא להם הנשמה דגדלות והם מוחין מצד אמא ועדיין חסר להם המוחין מצד אבא שהוא חכמה הנקרא חיה להכנס בהם אבל עכ"ז כבר הם פב"פ ומזדווגים ועדיין הוא חסרון אמנם אח"כ בבוא להם גם החיה ויחידה ואח"כ מקיף חיה ואח"כ מקיף יחידה אז הם שלימים ואין זה אלא בעלותם בדיקנא דא"א ודי בזה (נ"א אח"כ יבא להם גם החיה ויחידה פנימי ומקיף חיה ואח"כ מקיף יחידה ואז הם שלמים ואין זה וכו'):

שער ו פרק ג מ"ת

והנה נתבאר ג' בחי' הטעמים אמנם גם ג' בחי' הנקודות ותגין ואותיות כלולים בהם אלא שאינם נגלים כלל כאן עד למטה באורות עינים כמ"ש במקומו בע"ה ונבאר יציאת אורות אלו הנקרא עקודים. דע כי בעת שיצאו לא יצאו שלימים וכמ"ש בע"ה וטעם הדבר הוא כי כוונת המאציל היה לעשות עתה התחלת הויות הכלים (נ"א בתחלה הויות הכלי) להלביש האור לצורך המקבלים שיוכלו לקבל ולכן בהיות שיצאו בלתי שלימים וגמורים חזרו לעלות לשורשן להתתקן ולהשתלם ועי"כ נעשה כלי כמ"ש. והענין הוא כי בודאי שבחי' הכלים היה בכח אף כי לא היה בפועל בתוך האור כי היה בבחי' האור היותר עב וגס רק שהיה בו מחובר בעצם היטב ולכן לא נגלה בחינתו כי (נ"א חבל) כאשר יצא האור דרך הפה ולחוץ יצא הכל מעורב יחד וכשחזרו לעלות ולהשתלם כנ"ל אז ודאי ע"י יציאת האור חוץ לפה הנה אותו אור בחי' הכלים שהוא יותר עב קנה עתה עביות יותר ועי"כ לא יוכל לחזור גם הוא למקורו כבראשונה ונתפשט האור הזך ממנו ועלה למקורו כנ"ל ואז נתוסף באור עב כנ"ל עביות יותר על עוביו ואז נגמר ונשאר בחי' כלי. וא"ת כאשר יחזור האור הזך לירד ולהתפשט בכלי יחזור ויזדכך הכלי כבראשונה ויתבטל מלהיות בחי' כלי (נ"א ויתבטלו מלהיות בחי' כלים) התשובה בזה הוא כמ"ש במ"א כי לא חזרו כל הי"ס שנתעלו למקורם לחזור ולירד כולם. אמנם הט' תחתונים לבדם ירדו והעליונה שהוא הכתר נשארה תמיד עם המאציל ובזה נמצא שאור החכמה הוא שחזר להתלבש בכלי הכתר וכן כל שאר הספירות ויכולין הכלים לקבל האור הממועט ממנו עתה ממה שהיה להם בתחלה:

והנה דע כי כולם יצאו בבחי' נפש לבד וז"ס פ' נשבע ה' בנפשו כי האצילות הנקרא נקודים כמ"ש והוא הנקרא הוי"ה נשבע במי שגדול ממנו והוא עולם העקודים אשר יצאו בבחי' נפש לבד ובזה תעמיק ותראה כמה עמקו מחשבותיו יתברך כי אפי' עולם עליון של העקודים אינו רק בבחי' נפש לבד. והנה כל הי"ס יצאו אבל לא יצאו יחד כולם רק תחלה יצאה בחי' מלכות מעולם

העקודים היפך מעולם הנקודים וכמ"ש במקומו בע"ה ומל' זו יצאה בבחי' נפש לבד כי אין לך ספי' שאין לה בחי' נר"ן כנודע ואמנם לא יצאו עתה רק בבחי' נפש לבד והנה תחלה יצאה מלכות בבחי' נפש ואח"כ כאשר יצאה בחי' היסוד לא נתגלה (בחי' היסוד) ביסוד רק בחי' נפש לבד לעצמו אבל נתוסף הארה במלכות שנתגלה בה בחי' רוח וטעם הדבר הוא לפי שסוד הרוח בא מו"ק כנודע ולכן בבא היסוד התחיל להתגלות במל' בחי' הרוח ואינו נשלם לגמרי עד שיצאו כל הו"ק שהוא מיסוד עד החסד ואז נגמר בחי' הרוח כולו של מלכות ובבא כ"א מהם היה מתגלה במל' קצה א' מבחי' רוח כמ"ש בזוהר תרומה וכבר נודע כי היסוד אינו מכלל הו"ק כי אינם רק ה' חסדים (נ"א קצוות) מחסד עד הוד אך היסוד אינו לוקח חסד פרטי לעצמו רק שנכללין כל הה' קצוות בו (נ"א הו"ק בו) נמצא (שכל) כי בחי' כללות של הרוח זה הוא שנתגלה במל' כאשר בא יסוד אבל בצאת ההוד או הנצח וכיוצא משאר ספי' אז היה מתגלה בחי' הקצוות ממש של הרוח במל'. והנה כל זה הוא מה שנוגע אל בחי' המל' אמנם מה שנוגע אל הו"ק דז"א הוא באופן זה כי בצאת היסוד אז מתגלה בחי' כללות ה"ק דז"א בבחי' נפש לבד אך בבא ההוד אז מתגלה קצה א' דנפש דז"א וכן עד שנשלמו כל הו"ק. עוד יש הפרש א' בין היסוד לה"ק אחרים והוא כאשר בא ההוד נתן כח כללותו מחדש ביסוד בחי' נפש לבד וכן כולם עד שיצא החסד וגם הוא נתן בצאתו כח כללותו ביסוד משא"כ בשאר ה"ק כי בבא אחד לא היה מוסיף שום תוס' בחבירו כלל ועיקר כי כולם שוים רק כאשר נשלמו כל הששה אז נמצא שנגמר כל הז"א בבחי' נפש ואח"כ יצאה הבינה בבחי' נפש לבד לעצמה ובחי' רוח לז"א ובחי' נשמה למלכות ואח"כ יצאה החכמה בבחי' נפש לעצמה ובחי' רוח לבינה ובחי' נשמה לז"א ובחי' חיה למלכות אח"כ יצאה הכתר בחי' נפש לעצמה ובחי' רוח לאבא ובחי' נשמה לאמא ובחי' חיה לז"א ובחי' יחידה למלכות והרי כי בבוא כתר שהוא אחרונה מכולם לא יצאה כי אם בבחי' נפש לבד וז"ס הפ' נשבע ה' בנפשו ע"ד הנ"ל ואפי' בחי' זו של נפש הכתר לא נשארה בעולם (הנקודים) עקודים כנ"ל כי חזרה להתעלם ונשארה דבוקה במקומה במאצילה:

ואמנם בבוא כתר נמצא המל' שלימ' מכל ה' אורו' פנימי' שהם נרנח"י ועתה היו חסרים עדיין כל הספי' כנ"ל שיצאו חסרים בלי תשלומין והי' זה ממש בכוונה גמור' כנ"ל ולכן הוצרכו לחזור ולעלות אל המאציל לקבל ממנו תשלומיהן. ואמנם עתה בחזרה היה הכתר חוזר בתחלת כולם נמצא שיצא אחרון ונכנס ראשון והמל' היה להיפך כי יצאה ראשונה ונכנסה אחרונה וז"ס הפ' אני ראשון ואני אחרון וביאור זה הפ' יצדק בין בספי' הכתר בין בספיר' המלכות אלא שזה היפך זה והוא כמו שנודע כי אנ"י הוא כינוי אל המלכות ובהפוכו אי"ן כנוי אל הכתר והנה בהתעלם הכתר במקומו (נ"א אל מקורו) עלתה החכמה במקום הכתר ובינה במקום חכמה וכן על דרך זה כולם עד שנמצא המל' במקום היסוד וע"י עליה זו במקום היסוד ניתוסף בה האור והיה לה בחי' מקיף א' אשר כנגד בחי' חיה הפנימי. גם ז"א עלה במדרגה א' וניתוסף בו בחי' יחידה מן אורות פנימים ועתה נשלם לו ה' אורות פנימים. ובינה ניתוסף בה בחי' חיה הפנימי וחכמה ניתוסף בה בחי' נשמה הפנימי. ואח"כ עלתה החכמה במאציל ועלתה בינה במקום הכתר וניתוסף בה בחי' יחידה הפנימי ונשלמה בכל אורות ה' פנימים. וז"א ניתוסף בו מקיף א' נגד חיה הפנימי ומלכות נתוסף בה מקיף יותר עליון אשר כנגד יחידה הפנימי ואח"כ עלה חסד במקום כתר כי בינה עלתה במאצילה ואז ניתוסף בז"א גם בחי' מקיף ב' עליון שכנגד יחידה הפנימי ומשם ואילך לא הרויחו ז"א ומלכות ולא ניתוסף בהם עוד תוס' אור והענין הוא בהקדמה א' שצריך שתדע והוא כי הרי נת"ל כי בכל בחי' ובחי' מכל עולם ועולם ובכל פרצוף יש בו י"ס לא פחות ולא יותר והם או"פ עשרה ומקיף עשרה. אמנם י' פנימים נכללין בה' לבד שהם כנגד הה' בחי' פרצופים שיש להם כנז' במ"א והם א"א ואו"א וזו"ן והם עצמן נקרא נרנח"י של כללות של כל עולם ועולם לבדו וכעד"ז במקיף שהם י' ונכללין בה' (נ"א ובהם נכללין) כנ"ל. אמנם דע כי בכל האורות והעולמות והפרצופים שיש מן החוטם של א"ק ולמעלה בכל פרצוף יש תמיד כל הבחי' האלו שלימות שהם ה' או"פ הכלולים מי"ס פרטיות כנ"ל וה' מקיפים הכלולים מן י"ס פרטיות כנ"ל אך מפה דא"ק ולמטה ע"ס כל העולמות לא יש רק ה' או"פ וב' מקיפים העליונים שהם כנגד

יחידה וחיה ולא עוד כי האור נתמעט משם ולהלאה לכן בעולם (נ"א העקודים) הזה שהם אורות היוצאין מפה דא"ק ולחוץ לא היה בו רק ה' אורות פנימים וב' אורות מקיפין ואין עוד וזכור הקדמה זו:

והנה כאן בעולם העקודים היו זו"ן גדולים מאו"א כי זו"ן היו פב"פ ואו"א היו אב"א והענין כי הנה זו"ן השלימו כל צרכם הצריך להם שהם ה' או"פ וב' מקיפין קודם שחזרו לעלות במאצילם משא"כ באו"א כי עדיין לא היו שלימים שהרי לאבא לא היו רק ג' פנימים לבד ובלי שום מקיף ולאימא לא היה רק ארבע פנימים ובלי שום מקיף ועוד כי אפי' קודם שתחזור שום ספי' להתעלות במאצילה כבר היה מה שצריך להם אל זו"ן לצורך הזווג. והענין הוא כי כבר ידעת כי הזווג הוא נמשך מן המוחין שהוא מחכמה ולמטה וכבר היה לז"א בחינת חכמה שהוא חיה פנימית קודם שיתעלה כתר במאציל שהוא הראשון שחזר קודם כולם ואע"פ שהמלכות היתה גדולה ממנו שהיה לה יחידה פנימית אין בזה חשש משא"כ באבא שאן לו בחי' חיה אפי' אחר שמתעלה הכתר אל המאציל. וא"ת למה עלו זו"ן במאצילם אחר שכבר היו שלימים, והתשובה כי כל חיותם הוא מאו"א וכיון שנסתלקו או"א למעלה אין זו"ן רוצין להפרד מהם וחושקים להדבק ולהתקשר בהם ועולין אחריהן לקבל מהם וגם סבה אחרת כנ"ל כי עיקר חזרה הוא כדי לעשות בחי' כלים לכן גם הם עלו לסבה זאת:

שער ו פרק ד מ"ת

ודע כי כאשר עלה הכתר אל המאציל אז באותו שיעור והמשך הזמן שהיה עולה אז המלכות נסתלקה ממנה בחי' גילוי יחידה שהיא אור שהיה נמשך לה מן הכתר שכיון שכתר היה עולה ומסתלק לא היה כוונתו להאיר בה אמנם נשאר בה הרשימו לבד וכאשר סיים הכתר להתעלם וסיימה המלכות לעלות עד סיום היסוד אז חזר להאיר בה בעצם (המאציל) כבתחלה בחי' יחידה שבה כי אחר שעלה הכתר במאציל גם היא עלתה ביסוד והיתה מדריגה אחת קרובה יותר אל המאציל והיתה מקבלת עתה ממנו (נ"א יותר ממה) מה שהיתה מקבלת מקודם מן הכתר אך כל זמן שלא סיים הכתר לעלות אז היה הכתר מפסיק בין מאצילה ובינה והכתר עצמו ג"כ לא היה מאיר בה וכעד"ז הוא (נ"א גם הז"א) בבחי' חיה שמקבל מן הכתר וכעד"ז החו"ב וכיוצא בהם וכן כשעלה חכמה למעלה במאצילה נסתלקה מן המלכות החלק שהיה מגיע אליה ממנו ולא נשאר בה רק רשימו לבד עד שהשלימה החכמה לעלות למאצילה ואז חזר האור כבתחלה (אליהם) וכן תקיש מזה אל כל השאר כי הם חלוקות רבים כי כשכלתה (כשהתחילה) החכמה לעלות בכתר נסתלקה הארתה (נ"א תסתלק הארתו) מכל אשר למטה ממנה (נ"א ממנו) וכשכבר עלתה בכתר אז חזר כבתחלה וכשחזר פעם ב' לעלות במאציל נסתלק האור פעם שני וכשנגמר לעלות חזר האור לאיתנו והמעיין מעצמו יבין שאר חילוקים עד"ז בענין המקיפים דזו"ן שלוקחים בעת חזרתן והסתלקותן למעלה:

שער ו פרק ה מ"ת

ונבאר עתה ענין חזרתם והסתלקותם למעלה איך עי"כ נעשו הכלים והענין הוא כי כאשר נתעלו האורות למעלה נשאר למטה האור העב והגס שהוא בחי' הכלי כנ"ל והנה יש בטבע האורות להשאיר רושם שלהם למטה במקום שהיו שם בראשונה ולכן כל האורות האלו בעת עלותם הניחו רשימו למטה במקום שהיו שם בראשונה כיצד הנה הכתר הניח רשימו להאיר אל החכמה וכן חכמה לבינה ובינה לז"א וז"א לנוקבא כי לעולם בטבע העליון להאיר לתחתון ויש לו חשק להאיר בו כמו חשק אמא לבנים ולכן מניח ומשאיר רשימו בו נמצא שכולם מניחין רשימו חוץ

מן המלכות כי אין ספי' אחרת תחתיה להאיר בה ולכן אין המלכות משארת רשימו למטה:

ונתחיל לבארם מן היסוד שהוא אחרון מן המניחים רשימו ונאמר כי בעת עלייתו (נ"א עלות) מן היסוד אל מקום ההוד עד למעלה מניח רשימו במקום שהיה היסוד לצורך המלכות ואותו הרשימו אינו מסתלק לעולם משם אפי' כאשר המלכות חוזרת ועולה להמאציל וכן עושין כל שאר הספי' חוץ מן המלכות כנ"ל. והנה זה הרשימו הוא מן האור הראשון שהיה יורד דרך יושר ואור הבא ביושר הוא רחמים והאור הבא בדרך חזרה למעלה הוא אור חוזר והוא דין והנה הרשימו זה הוא דרך יושר והוא רחמים. והנה נודע כי כשבאו הספי' של העקודים היו פניהם למטה כי כוונת ביאתן היה להאיר למטה לכן פניהם היו דרך המקבלים אבל בחזרתן לעלות למעלה אז הפכו פניהם למעלה נגד המאציל ואחוריהם למטה והנה בעלות הכתר אל המאציל אין ספק כי לעולם אין אור המאציל נפסק אפי' רגע א' מן המקבלים הנאצלים רק ההפרש הוא כי בעת ההיא אשר הכתר היה עולה למעלה אז האור ההוא היורד מהמאציל יורד ממנו אל הספי' (נ"א האחרת והיה בא) דרך אחוריו שהרי הוא הפך פניו למעלה ואחוריו לנאצלים והי' דינין כנ"ל (נ"א וא"כ אותו האור הבא אל הספי' הוא בא דרך אחורי הכתר והוא דין) ועד"ז בשאר ספי' בעת שהיו חוזרין ועולין. אמנם יש הפרש א' ביניהן והוא כי החכמה אינם מקבלת אלא מאחוריים אחד דהיינו מן הכתר לבד והבינה מקבלת מב' אחוריים דהיינו דכתר ודחכמה והוא יותר דין ועד"ז עד המל' נמצא שהמלכות קבלה מט' אחוריים. ועוד יש הפרש א' כי מלבד חילוק תוס' ריבוי או מיעוט בחי' אחוריים יש בהם עוד שינוי והוא כי הנה הת"ת מקבל מן אחוריים דגבורה שהם אחוריים קשים עד מאד אמנם הספי' שלמעלה ממנו אינו באופן זה וכפי הבחינות כן היה שינוי באותו אור הנמשך להם או דין גמור או ממוצע או חלוש ואין כח בקולמס להרחיב בפרטות חלקים אלו כי הם רבים והמ"י:

נמצא שיש כאן ג' מיני אורות א' האור הא' שבכולם והוא נקרא עקודים כנ"ל ב' הוא הרשימו שנשאר מזה האור שבא דרך יושר והוא רחמים ג' הוא האור הבא אליו דרך עליית הספי' שאז הוא דרך אחוריים שהוא דין והנה בבא אור הג' שהוא דין פוגע באור הרשימו הנשאר שהוא רחמים ואז מכים ומבטשים זה בזה משום שהם ב' הפכים זה אור ישר והוא רחמים וזה אור חוזר והוא דין וזה חפץ לעלות אל מקורו והוא אור הרשימו אע"פ שאינו עולה ממש עכ"ז חשקו וחפצו הוא להדבק ולקבל ממנו והאור חוזר הוא חפץ לירד נמצא ששניהם אינם שוים בטבעם לכן מכים זה בזה כנודע כי כל בחי' הכאות ובטישות אורות זב"ז הוא כאשר אינן שוין ואז נופלין ניצוצין מאור היורד שהוא דין והוא גרוע מאור הרשימו וזהו אור אחר רביעי והרי הוא ד' בחי' אור והם סוד ד' בחי' טנת"א כנ"ל שהיו כולם נכללין כאן בענין העקודים וזה פרטן אור א' טעמים אור אחוריים נקודות כי הנקודות הם לעולם דין ואור רשימו תגין ואור של ניצוצין הנופלין ע"י הכאות האורות זה בזה כנ"ל הוא אותיות אשר מהם נעשה בחי' הכלים והרי נתבאר איך נעשו בחי' הכלים והוא מהכאות ובטישת האורות כנ"ל ונלע"ד ששמעתי ממורי זלה"ה כי כבר היו בחי' כלים בעולם העקודים רק שאלו הניצוצין הנ"ל נתערבו עמהן והוא בדוגמת הרפ"ח נצוצין שנשארו בכלים של עולם הנקודים כמ"ש במקומו בע"ה וראיה לזה כי הרי נתבאר למעלה כי כשהיה האור חוזר ועולה למעלה היה נשאר הכלי בבחי' אור עב וגס:

ונתחיל לפרש הענין הנה אור המלכות לא השאיר רשימו וכל בחינ' נסתלקה כולה ועלתה וזה הטעם שנק' מלכות אספקלריא שאינה מאירה דלית לה מגרמה כלום כי לא השאיר בה שום רושם אך מן הרשימו שנשאר ביסוד לבדו מאיר ג"כ אליה. עוד יש טעם אחר אל הנזכר והוא מש"ל כי כאשר חזרו האורות לירד נשאר כתר דבוק במאציל ולא ירד כלל נמצא שחכמה חזרה למקום הכתר כו' ומלכות במקום היסוד ונשאר כלי של המלכות בלתי אור כלל ולכן נקרא כלי של מלכות אספקלריא דלא נהרא וכבר נתבאר זה במ"א באורך בדרוש עקודים והנה כשעלתה המלכות במקום היסוד הלא היסוד היה מאיר בה דרך אחור כנ"ל ואז אותו אור היסוד הכה באור הזה של המל' ונפל מן האור היורד דרך אחוריים ניצוצין אל כלי המלכות. וכשעלה יסוד הניח

רשימו במקומו וכשבא האור לו דרך אחוריו הכה בזה הרשימו ונפלו ממנו נצוצין ונעשה ממנו בחי' כלים של היסוד ואז אותו הרשימו היה מאיר בכלי זה מרחוק ולא נכנס בתוכו והם סוד התגין וכמ"ש בע"ה בדרוש הנקודים ע"ש וכן עשו כל הספי' חוץ מכתר שהניח הרשימו לצורך החכמה אבל לא עשה בחי' כלי לפי שבשלמא שאר הספי' בהעלותם למעלה ע"י הכאה במה שלמעלה מהם (נ"א הכאה של הרשימו) היה נעשית בחי' הכלים אך הכתר לא יש מי שיכה ברשימו שלו (נ"א אותו בעלייתו) לכן לא נגמר עדיין הכלי שלו והרי כי הכתר הניח רשימו ולא כלי. ושאר הספי' הניחו רשימו וכלי. ומלכות הניח כלי ולא רשימו:

אמנם אחר קבלת אלו הספי' מן המאציל חזרו למקומם חוץ מן הכתר כנ"ל ואז הכלי של הכתר לא נעשה רק בחזרה כי כשחזרה חכמה ונכנסה בו אז הכה אור החכמה ברשימו שהניח בו הכתר במקומו והיו אלו הכאות כפולות שלפי שרשימו של כתר להיותו בחי' עליונה מן החכמה לכן הוא מכה בחכמה ומוציא ניצוצין וגם החכמה להיותו בא עתה מלמעלה ונמצא עומדת על הרשימו והוא גבוה ממנו לכן הכה עתה ברשימו והוציא ניצוצין אחרים לכן נעשה עתה ב' כלים אחד לרשימו של הכתר וא' לחכמה שבא עתה. וכבר הארכנו בזה במקום אחר איך יש בכתר זכר ונוקבא והמה אלו הב' שזכרנו פה שהם הרשימו והחכמה וע"ש היטב. והנה מכאן תוכל להבין איך יש ג"כ בעולם העקודים מציאות ביטול מלכים בצד מה כמו כדמיון אותם מלכים שמלכו בארץ אדום שמתו ונתבטלו כנזכר בדרוש עולם הנקודים שהרי ענין התעלמות האורות של העקודים ועלייתן במאצילם הוא ג"כ ביטול מלכים בכאן דוק ותשכח. אמנם ההפרש אשר ביניהן הוא זה כי כאן בעקודים היה הקלקול ע"מ לתקן וסותר ע"מ לבנות כי זה היה עיקר הכוונה לעלות כדי לעשות בחי' כלים אבל בנקודים היה ביטול ומיתה גמורה ממש. ואמנם לפי שמן העקודים התחילו הכלים להתגלות קצת לכן גם בכאן היה קצת ביטול והמ"י כי גם (נ"א כאן) בא"ק היה כל אותו צמצום שביארנו למעלה. גם אותם שנבאר לקמן בע"ה בענין צאת הנקודים ממנו איך צימצם עצמו ופריס חד פריסה בטיבורא דיליה כ"ז קרוב לביטול המלכים ודברים אלו אסור להרחיב בהם ולהוציאם בפה והמ"י. ודע כי במל' של עולם העקודים נשארו בה י' שרשים של י' הנקודים כמו שנבאר בע"ה ועד"ז בכל אצילות כי המלכות של השרשים אשר בפה א"ק היא כלולה מי' והם י' שרשים אל י' דעקודים ובמלכות דעקודים יש י' שרשים אל י"ס דנקודים (וכן במלכות דנקודים יש י' שרשים והם שרשים די"ס דברודים) ועד"ז בשאר העולמות:

מ"ק בכל בחי' ובחי' יש ד' מציאות שהם א' כלים. ב' נר"ן פנימים. ג' חיה מקיף. ד' יחידה מקיף אל מקיף. וב' בחי' אלו האחרונים הא' נקרא חיה שהוא מקיף א' ונקרא נשמה לנשמה והוא מן החכמה בסוד והחכמה תחיה את בעליה וכן חיי"ם גימטריא חכ"ם והב' שהוא מקיף הב' נקרא יחידה והוא מן הכתר לפי שאין נוקבא לאריך כמו שיש לשאר, לכן נקרא יחידה ואין שני דעליה אתמר כי אחד קראתיו וגו' וז"ס מ"ש רז"ל ה' שמות יש לנשמה והם נגד ה' פרצופים נפש מלכות. רוח ת"ת. נשמה בינה. חיה חכמה. יחידה כתר. והמלכות יש בה כל הה' בחי' אלו כי היא עצמה נפש ומאיר בה נפש של הת"ת והוא רוח אל המלכות. ובינה נפש שלה נשמה למלכות. וחכמה נפש שלו נשמה לנשמה למלכות. ונפש כתר יחידה למלכות וכן בת"ת יש בו בחי' רוח של מלכות נפש אליו והוא עצמו רוח. ורוח בינה נשמה אליו ורוח מאבא חיה אליו ורוח מכתר והוא יחידה אליו גם בבינה יש נר"ן מצד עצמה. ונשמה דאבא הוא חיה ונשמה דא"א היא יחידה אליה. גם באבא יש לו כל ד' בחי' אלו חוץ מיחידה שנוטל מן חיה דא"א:

והנה באדם יש לו חיות פנימי שהוא נר"ן ולא היה מספיק זה האור להאיר בחומר הגופני שלו ולכן צריך שיהיה לו ג"כ נשמה לנשמה מקיף מבחוץ כי בהיות הנשמה שבפנים בחינת אמא והנשמה לנשמה (נ"א והמקיף עצמה) מקיף אותה מבחוץ בחי' אבא ששניהם הם בחי' או"א דלא מתפרשין לעלמין הנה האו"פ דאמא מרוב חשקו להדבק בשל אבא מכה ויוצא בחוזק ועובר דרך הגוף החומרי ומאיר בחוץ (נ"א ומשם) ושם נדבק באבא. וכן להיפך אור אבא עובר ונוקב ונכנס מבפנים ושם נדבק באמא וע"י זה הגוף מתקיים שמאירין בו מכל צדדיו. והנה מקיף זה הוא

נשמה לנשמה הנקרא חיה והנה הוא מקיף לכל הגוף בכללות אבל הוא מקיף ומאיר בכל חלק כפי מה שהוא כי בחלק הנשמה מקיף לה בבחי' אור נשמה. ולרוח מקיף בבחי' רוח ולנפש מקיף בבחי' נפש. אבל המקיף הגדול שהוא יחידה שהיא בבחי' (נ"א מבחי') א"א אינו מקיף בצד חלקים רק מקיף את הכל בהשוואה א' ולכולם נותן אור של בחי' נשמה. ולכן נקרא יחידה מפני שאין לה אלא בחי' א' לבד בהשוואה א'. והנה נר"ן שהם פנימיות דאדם כנ"ל הנה הנשמה מאירה בראש האדם במוח ורוח בלב ונפש בכבד ובבשר ודם. ודע כי גם בראש עצמו יש כל ג' בחי' רק שגובר בראש הנשמה ועיקרה במוח. ורוח בחוטם, ונפש בפה, וכן בכל בחי' ובחי' יש כל הנזכר:

שער ו פרק ו מ"ת

הנה בעולם העקודים בעת ירידת האורות של הי"ס שבו למטה היה אור נמשך להם מן המאציל בבחי' אור ישר ואח"כ בחזרתן לעלות למעלה הנה נמשך להם האור בבחי' אור חוזר. וצריכים אנו להודיעך עתה בהקדמה אחרת כוללת כל העולמות (נ"א כלולה בכל המקום) והוא בענין חזרת האורות אל המאציל כי זולת מה שביארנו במ"א כי אע"פ שהם עולין ומסתלקין הנה הם ממשיכין מלמעל' למטה מן המאציל בחי' אור הנקרא אור חוזר עוד יש בחי' אחרת גדולה ורב התועלת והוא כי לעולם אפילו כשמסתלקין אינם מסתלקין לגמרי בכל בחינותיהן עצמן ועולין אמנם מניחין מכחן ומבחי' עצמן קצת הארה למטה במקום אשר עמדו שם בראשונה וזה הארה אינה נעקרת משם לעולם ועד אף גם בעת עלותן למעלה הארה הזאת נקרא רשימו בסוד שמני כחותם על לבך הנזכר סוף פ' משפטים בסבא דקי"ד ע"א. והטעם הוא כי האורות העליונים הם לאורות התחתונים בבחי' האב על הבנים אשר חשקו תמיד להשפיע בהם כמבואר אצלינו בכבוד אב ואם כי ניצוץ א' מהאב נמשך אל הבן ואינו זז ממנו לעולם וכן הענין בכאן בי"ס כי העליונים מניחין במקום הא' קצת הארה הנקרא רשימו כדי שמשם יומשך הארה לתחתונים ונמצא כי בהעלות הכתר ובהסתלקותו מניח רשימו אחד במקומו בכלי ההוא שלו כדי להאיר ממנו לחכמה אשר תחתיו אחר שהוא עצמו יעלה ויסתלק (נ"א אחרי שיעלה ויסתלק) ואחר שהוא עלה ונסתלק אז נמשכת הארה אל אור החכמה מאותו הרשימו שהניח הכתר בכלי שלו ואע"פ שאח"כ יתעלה ויסתלק ג"כ אור חכמה אל המאציל אע"פ כן אותו רשימו שנשאר בכלי של כתר אינו זז ממנו אף אחר שעלה החכמה אל המאציל. וכן אח"כ כשעלה החכמה למאציל מניח רשימו בכלי שלו להאיר ממנו לבינה אחר הסתלק עצמו ואף גם אחר עלות בינה למאציל אין רשימו של חכמה מסתלק מכלי החכמה ועד"ז כולם עד היסוד אבל אור המלכות כאשר מסתלקת אינה מנחת רשימו בכלי שלה לפי שאין שום ספירה תחתיה לקבל הימנה ואע"פ שעתיד להיות עולם אחר (נ"א שיש עולמות אחרות) תחתיה מקבלים מינה אינה היא מסוג שלהם. ואין לה דביקות עמהם כמו שיש דביקות אל הי"ס דבכל עולם ועולם בפ"ע נמצא כי כל אותן הספי' הם מניחין רשימו במקומן ובכלי שלהן כאשר רוצין להסתלק ולעלות. אמנם אור המלכות אינו מניח רשימו בכלי שלה רק מן הרשימו שמשאיר אור היסוד בכלי שלו משם נמשך הארה אל כלי של המלכות אחר הסתלקות האור שלה וזה סבה אחרת למה נקרא מלכות עניה דלית לה מגרמה כלום וגם נקרא אספקלריא דלא נהרא והטעם הוא כי הכלי שלה בהעלותה והסתלק האור ממנה לא נהרא כלום כי לא נשאר בה שום אור אפי' בבחי' רשימו ואפי' חיות הכלי ההוא אינו מבחי' אור שלה רק מבחי' הרשימו שנשאר בכלי יסוד כנ"ל ומשם מחיה ומאיר בכלי המלכות וזה אומרו דלית לה מגרמה כלום:

הנה נתבאר לנו ע"י ב' הקדמות אלו איך הכלים של הספי' אף בעת חזרת אורותיהן והסתלקותם אל המאציל עכ"ז יש בהם ב' מיני אורות א' הנקרא אור חוזר והוא דין והב' הוא אור הנשאר בכלי הנקרא רשימו אשר הוא אור ישר והוא רחמים כי הרי (נ"א גם) הוא נשאר שם מבחי'

האורות אשר יצאו למטה בבחי' אור ישר. ונמצא כי בעוה"ז של העקודים אע"פ שעדיין בעת הזאת לא נגמרה מלאכת הכלים עכ"ז בחינותיהן ומציאותן שמהם נתהוו (נ"א נתהווה) שהוא אור העב (נ"א שהיא כלי מחובר עם אור) המחובר עם האור הזך כנ"ל במקומו כבר היה שם ובחזרת האור הזך למעלה נשאר אור העב למטה שהוא בחי' הכלים עצמן ושם בזה האור העב שהוא הכלים שם הניחו האורות הזכים ב' בחי' (נ"א ושם הניחו האורות מהם) הנ"ל א' אור ישר רשימו וב' אור חוזר. וכבר ביארנו במ"א כי בהעלות האורות למעלה ניתוסף בהם איזה בחי' ובעלות אור הכתר במאציל ניתוסף באור המלכות או"מ התחתון שהיא בחי' חיה וניתוסף באור הז"א ג"כ בחי' אור א' יותר על מה שהיה לו בתחילה טרם חזרת עליית האורות והוא יחידה פנימית ובאור בינה ניתוסף חיה ובאור חכמה ניתוסף נשמה. אח"כ עלתה אור החכמה במאציל וחזרו אורות שאר הספי' שתחתיה לנסוע נסיעה ב' עד שנמצא אור של בינה במקום כתר. ואור המלכות במקום הוד, ועתה ניתוסף באור המלכות מקיף עליון של יחידה, ובאור ז"א מקיף תחתון של חיה, ובאור בינה יחידה פנימית, ועתה המלכות כבר נשלמה בכל בחינותיה. ואח"כ אור הבינה עלתה במאציל ואז עלה אור החסד דז"א במקום כתר ואור המלכות במקום נצח ואז ניתוסף בז"א לבדו או"מ העליון של יחידה ועתה כבר נשלם גם הוא בכל בחי' ומכאן ואילך בעלות שאר אורות התחתונים לא היתה עוד תוספות לז"א ולא לנוקבא כי כבר נשלמו כנ"ל כי מעולם העקודים ואילך לא יצאו רק ב' מקיפים עליונים לבד שהם מקיף של חיה ומקיף של יחידה. ודע כי זה שאמרנו כי בחזרת כל אור ואור להתעלות במאציל היה ניתוסף הארה ושלימות גמור באורות שתחתיו אין הדבר הזה (נ"א אין זה מדבר) בהיותן עולין ומסתלקים כי אדרבא אז היה חסרון אור בכל האורות שתחתיו. לפי שכיון שאורות ראשונים הפכו פניהם לעלות ולידבק במאציל אין רצונם להאיר למטה וגם המאציל אינו מאיר באורות תחתונים כי באמת אורות עליונים בהיותם מסתלקים הם מפסיקים בין המאציל אליהם כי העליונים אינם רוצים לקבל הארה לתת לתחתונים בעודם חשקים ותאבים לעלות להדבק במאציל ואדרבא יש חסרון באורות התחתונים ממה שהיה להם בראשונה אמנם תוס' אורות הנ"ל אינם אלא לאחר שנגמר האור העליון להתעלות בשורשו:

ונבאר סדר ענין זה איך הוא כי הנה כאשר התחיל הכתר לעלות בראשית כל שאר האורות ולהתעלם בשורשו ובמאצילו אז בעודו עולה ומסתלק גם יחידה פנימית שניתן למלכות בעת ירידת הכתר היתה עתה מסתלקת ממנה וכן בחי' חיה פנימית שבז"א שנמשכת לו בעת ירידת הכתר היתה עתה מסתלקת ממנו ומן הבינה מסתלק הנשמה ומן החכמה הרוח. ואמנם עדיין נשארו בכולם רשימו של אותן האורות שהוא רשימו דנשמה ורשימו דרוח וכיוצא בזה כי אף על פי שנסתלקו האורות לא היתה כוונתן להסתלק לגמרי לעולם לכן רושם האורות שהיו באלו אורות תחתונים נשאר במקומן כי אפי' בהסתלקותן בהכרח מאירין קצת הארה בתחתון

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מטי והרי בארנו בזה ד' בחי' שהם התפשטות הא' והסתלקותו והתפשטות הב' והסתלקותו. וגם בארנו שזה התפשטות והסתלקות הב' נקרא מטי ולא מטי ולכן נקרא הכלי ההוא עקודים לפי שהוא כלי א' והוא מקשר ועוקד י' אורות בתוכו. ובזה ג"כ נתבאר איך הכלי נקרא כלי א' לבדו והאורות נקרא י' לפי שכשנסתלק האור (יש סילוק א' לעשות הכלי כנ"ל (נ"א הסתלקות ההוא נעשה כלים כנ"ל) ואז נסתלק האור בבת אחת) ולכן הכל נקרא כלי א' לבד ולא י' כלים משא"כ באורות שבתוכם שכאשר יחזרו להתפשט התפשטות האמיתי שהוא התפשטות הב' הנה אינו מתפשט בפעם א' בתוך הכלי כמו שנסתלק אלא נכנס ויוצא י' יציאות וי' הכנסות נכנס ויוצא י' פעמים א' בכתר וא' בחכמה וכן בכולם ולסיבה זו נקרא י' אורות אבל הכלי בבת א' נעשה ע"י הסתלקות א' שנסתלק בפעם אחת ולכן יקרא כלי א'. והנה ד' בחי' אלו הם מציאות ד' אותיות הוי"ה כי י"ו הם ב' בחי' התפשטות וה' ה' הם ב' בחי' הסתלקות וכבר ידעת כי שם הוי"ה אינו מתחיל אלא מחכמה ולמטה. והטעם לפי שד' בחי' אלו לא שייכים אלא מחכמה ולמטה אבל בכתר לא יש בו רק ב' בחי' בלבד וכנגדן נקרא י"ה יהו"ה וז"ס כי ביה ה' צור עולמים לפי שבהם התחיל לצייר ולברוא את העולם מתחלה שהוא סוד עקודים אשר הם סוד י"ה הוי"ה כי י"ה בכתר והוי"ה בשאר פרצופים כולם. והטעם כי הנה למטה בט"ס יש בהם ד' חסרונות (האור אשר זה עצמו יגרום כינוי [נ"א שינוי] השם באור העליון לשיוכל לקרות בשם הוי"ה לד' חסרונות אלו אשר) ואלו הם הא' הוא התפשטות האור פ"א כי אז התחיל האור להתפשט בכתר ראשון מכולם ואז כל הט' שלמטה ממנו היו חסרים מאותו אור באופן זה כי בעת שנתהווה האור במציאות הכתר עדיין כל השאר היו חסרים והרי זה חסרון א' בהתפשטות הא' בט' כלים ואין חסרון זה נוהג בכתר. גם בהתפשטות הב' יהיה חסרון זה פ"ב בט"ס ולא בכתר הרי שיש ב' חסרונות בט"ס ולא בכתר כי כאשר לא נאצל שום אור לא יקרא זה חסרון אך אחר שהתחיל כבר זה האור להתפשט ונתפשט בכתר תחלה אז ט"ס יקראו חסרי האור ההוא לפי שקדם אור הכתר אליהם. אך הב' חסרונות אחרים (היו נוהגים) הם בין בכתר בין בט"ס והוא ב' בחי' הסתלקות כי זה נקרא חסרון אמיתי בין אל הט"ס ובין אל הכתר עצמו. ונבאר ענין זה מ"ש כי בחי' אלו נקראו כי בי"ה ה' צור עולמים והענין כי ז"ס הפ' סולו לרוכב בערבות בי"ה שמו ויש לדקדק בפסוק דהול"ל י"ה שמו מאי בי"ה שמו אך הענין הוא כי כל השם כלול בי"ה וזהו בי"ה שמו כי י"ה במילואו הוא יו"ד ה"א גימטריא כ"ו שהוא הוי"ה הרי כי בי"ה הוא שם הוי"ה ממש ושם י"ה בכתר לרמז איך ממנו יצא שם הוי"ה ובו כלולין כל ד' אותיות הוי"ה:

שער ז פרק ב

אמנם מציאות מטי ולא מטי צריך לבאר היטב מה ענינו ונאמר כי תחלה מתחיל האור לבא בכתר וכל הט' אורות כלולים בו ואח"כ חזר להיות בחי' לא מטי (נ"א בחי' מול"מ) שחזר ויצא משם אור המגיע אל הכתר אך הט' אורות אחרים היו נשארים בכתר כי יש כח בכתר לסובלם ואז בעת אשר לא מטי בכתר האור אליו אז ממשיך כתר אל החכמה פב"פ כנ"ל את הט' אורות ונתנם בחכמה ואז החכמה הפכה פניה אחר שקבלה הט' אורות ומאירה לבינה פב"פ הארה לבדה אבל אינה נותנת לה עדיין את הח' (נ"א את הז') אורות. אח"כ חזר אור הכתר להיות מטי בכתר ואז אור החכמה חזר להתעלם בכתר מחמת החשק שיש לה להתחבר עם הכתר ואז כלי חכמה הפך פניו אל הכתר ונתן לו את האור שלו אך אור הבינה שהוא [שהיה] בחכמה אינה עולה עמו בכתר מחמת חשק הבנים שהיא אמם. וכבר ביארנו כי אין מציאות חזרת פנים ואחור רק בבחי' כלים אבל באורות עצמן לא יצדק בהם פנים ואחור רק התפשטות והסתלקות. ואמנם אחרי הפכו כלי של חכמה פניו נגד הכתר ועלה שם האור שלו הנה אח"כ חזר והפך פניו למטה נגד הבינה ונתן לה את הח' (נ"א הז') אורות. ודע כי כל נתינת אורות הוא לעולם בבחי' פב"פ. ואמנם הבינה לא הפכה פניה להאיר למטה בחסד כי לא היה כח בחסד ובו"ק לקבל אור גדול כזה פב"פ רק אבא כי הלא יש כאן אור של הו"ק ועוד אור הבינה שהיא יותר גדולה מכולם יחד. אך תחלה כאשר

לא היו עדיין אורות בבינה רק שנתנה לחכמה אז הפכה חכמה פניה והאירה אל הבינה הארה לבד (נ"א יחד וזהו) פב"פ משא"כ בחסד לפי שיש בבינה כח לקבל האורות ההם לפי שז' אורות תחתונים היו בטלים לגבי האור שלה וגם האור שלה ודאי שתוכל לקבל והאור של החכמה אף על פי שאור שלו גדול מהאור שלה עכ"ז כבר ידעת כי אבא ואמא כחדא שריין וכחדא נפקין ויכולה היא לקבל אור החכמה מה שאין כן בחסד כי יש הפרש גדול בינו לאור בינה ואינו יכול לקבלו פב"פ:

ונחזור אל הענין כי כאשר חזר להיות לא מטי בכתר הנה אז הוא מטי בחכמה ויורד אור של חכמה בה ואז כבר הז' בנים שיש בבינה הם גדולים ואינם צריכין לאמם ואז בינה עולה לחכמה מחמת חשק שיש לה להדבק עמה וזה נקרא לא מטי באור הבינה ואז כלי הבינה הפכה פניה למטה ויורדין הז' אורות שבה וניתנין כולם אל חסד פב"פ. ואח"כ חוזר להיות מטי האור בכתר ואז אור חו"ב שניהם עולין שם מחמת חשק שיש להם ואז נמצא שיש הרחק גדול בין הבנים לבין אור הג"ר כי יש ביניהם ב' מרחקים בינה וחכמה שאין בהם (נ"א ביניהם) אור לכן אור החסד עולה אז לבינה ונקרא לא מטי בחסד ואז הופך כלי החסד את פניו ונותן הו' אורות למטה בגבורה. אח"כ חזר להיות לא מטי בכתר ואז הוא מטי בחכמה אז הבינה היה ראוי להיות נשארת שם בחכמה כבתחלה אך מחמת אור החסד אשר במקומה לכן יורדת להיות שם עמו וזהו כי חפץ חסד הוא וכבר ידעת כי בינה נקרא הו"א וכאשר ירדה הבינה במקומה אז החסד א"צ אליה ויורד למקומה ונקרא מטי בחסד ואז עולה אור הגבורה בחסד וזה נקרא לא מטי בגבורה ואז הופכת כלי הגבורה פניה למטה ונותנת הה' אורות למטה בת"ת וזה נקרא מטי בת"ת. אח"כ חזר להיות מטי בכתר ואז לא הוי מטי בחו"ב כי ב' עולין שם ביחד לכתר ואז הוי לא מטי בחסד כי הוא עולה למקום הבינה כאשר בתחלה מפני ב' מרחקים שביניהם כנ"ל ואז הוי מטי בגבורה ואז לא הוי מטי בת"ת כי אור הת"ת עולה בגבורה מחמת החשק ואז כלי הת"ת הופך פניו ונותן הד' אורות בנצח וזה נקרא מטי בנצח. אח"כ חוזר להיות לא מטי בכתר ואז הוי מטי בחכמה גם בבינה הוי מטי מחמת חסד אשר שם כנ"ל כי חפץ חסד הוא ואז הוי ג"כ מטי בחסד כי אז החסד יורד למקומו ואז הוי לא מטי בגבורה כי הגבורה עלה עם החסד ואז הוי מטי בת"ת ויורד אור בת"ת ואז הוי לא מטי בנצח כי אור הנצח עולה עם הת"ת ואז הוי מטי בהוד כי אז הופך כלי הנצח פניו ונותן הג' אורות להוד ואז ההוד הופך פניו אל היסוד ומאיר בו [נ"א בחכמה]. וכן הענין בכל הו"ק כי כאשר האורות נתנין בהם הם הופכים פניהם ומאירים למטה כי דוקא הבינה היא שלא הפכה פניה לחסד כי אין כח בחסד לקבל אור הבינה אך הו"ק הם בעצמם יש להם יכולת לקבל אחד את האור חבירו זה מזה כי כל הו"ק הם שוין. אח"כ חזר להיות מטי בכתר ואז לא מטי בחו"ב כי שניהן עולין שם גם בחסד לא מטי כי עלה לבינה והוי מטי בגבורה ואז הוי לא מטי בת"ת ואז הוי מטי בנצח ולא מטי בהוד ואז הפך ההוד פניו ונותן הב' אורות ליסוד ואז הוי מטי ביסוד ואז היסוד הפך פניו ומאיר למלכות כנ"ל בכל הו"ק. אח"כ חזר להיות לא מטי בכתר ואז הוי מטי בחו"ב וחסד ואז הוי לא מטי בגבורה ומטי בת"ת ולא מטי בנצח ומטי בהוד ולא מטי ביסוד כי עלה בהוד ואז הופך פניו ונותן אור למלכות למטה במקומה ואז הוי מטי במלכות:

והרי עתה נשלם בחי' הראשונות שהיא מציאות התפשטות והנה הגיעו כל י' אורות עד המלכות ועתה הבחי' הב' היא פשוטה כי עתה חזר להיות מטי בכתר ואז לא מטי בחו"ב ובחסד ומטי בגבורה ולא מטי בת"ת ומטי בנצח ולא מטי בהוד ומטי ביסוד ולא מטי במלכות ואח"כ חוזר כמתחילה והרי עתה כמה בחי' הא' כי לעולם חשק אור התחתון להדבק בעליון וכאשר הוי מטי ביסוד הוי לא מטי במלכות כי אז אור המלכות עולה שם ביסוד מחמת החשק וכן בכל שאר הספי' חוץ מן החסד עם הבינה כי כאשר הוי לא מטי בבינה אז הוי לא מטי בחסד מפני ב' מרחקים וכשהוא מטי בבינה אז הוי ג"כ מטי בחסד כי אין שוה אור חסד לכל אור בינה אמנם אותו רגע לבד שיורד בינה במקומה אז מוצאת החסד במקומה וברגע יורד החסד למקומו וזה ענין שהו"ק הם בפ"ע מדריגה א' ואינם יכולים להדבק בבינה שהיא מג"ר. גם ענין מטי ולא מטי

בג"ר הוא בענין אחר כי כאשר הוא מטי בכתר אז עולין שניהן חו"ב למעלה בכתר. ולטעם זה נקרא ג"ר חשובים כאחד וכשלא מטי בכתר אז הוי מטי בחכמה ומהראוי שתשאר שם הבינה ותהיה לא מטי בבינה רק משום כי חפץ חסד הוא כנ"ל הוי מטי גם כן בבינה. גם דע כי שיעור הזמן אשר לא מטי האור בספי' הוא רגע אחד לבד וז"ס כי רגע באפו כי הסתלקות האור שהוא לא מטי היה מחמת זעם ואף מחמת התחתונים שאין בהם כח אך המשך בחינת מטי שהוא חזרת האור למטה להחיות העולמות אין בהם שיעור כי כפי מעשה תחתונים כך יהיה וזהו חיים ברצונו כפי הרצון שיהיה אז ר"ל כפי מעשה בני אדם כך ימשך זמן החיים ההם. ואמנם לעיל ביארנו כי הסתלקות הא' של האורות היה כדי לעשות כלי והנה כאשר חזרו האורות לבא פ"ב בהתפשטות ב' הנה היו חוזרים הכלים להתבטל כעת הראשון לכן הוצרך שישאר אור הראשון שבכולם שהוא אור הכתר למעלה ולא יכנוס בכלים אלו ולא באו רק ט' אורות לבדם על הסדר זה אור החכמה בכלי של הכתר ואור בינה בכלי של חכמה וכן עד"ז עד שנמצא שאור מלכות נכנס בכלי יסוד ועתה אחר שלא חזר בכלי אותו אור הראשון הנוגע אליו אשר תחלה נסתלק ממנו אלא הגיע לו אור אחר זולתו קטן ממנו ע"כ נשארו הכלים בבחי' כלים ולא חזרו להיות אורות כבראשונה. והנה כאשר התחילו האורות לכנוס בכלים אז נכנסו הט' אורות בכתר וזה נקרא מטי בכתר כנ"ל ואחר כך נסתלק אור המגיע לכתר שהוא אור החכמה וזה נקרא לא מטי כנ"ל ואין להאריך בזה כי כבר הארכנו לעיל בחי' מטי ולא מטי די ספוקו. ואמנם טעם למה עתה נכנסו כל הט' אורות יחד בכלי הכתר משא"כ בהתפשטות א' כי נכנסו א' לא' כנ"ל שנכנס אור המלכות בכלי של כתר ואח"כ נדחה אור הזה למטה במקום החכמה ואח"כ נכנס אור היסוד בכתר וכעד"ז עד שנכנסו כל י' אורות כשיעור הי' כלים הטעם הוא מובן עם הנ"ל כי מתחלה שהיה אור הכתר עמהם וגם כולם היו מאירים מצדו לכן לא היה כח בשום כלי מהם לקבל בתוכו רק אור א' לבד אבל עתה שאור הכתר אינו נכנס עתה תוך הכלי והוא נשאר למעלה והופך אחוריו למטה כמ"ש בע"ה לכן עתה יש כח ליכנס כל האורות ביחד תוך כלי א' כי כל הט' אורות הנכנסים עתה בכתר הם קטנים מן אור הכתר הראשון ויש כח לקבלם וכן כשנכנסו כל הח' אורות בתוך כלי של חכמה יש בה כח לקבלם כי כולם קטנים מאור החכמה (נ"א הראשונה) ועד"ז בכולם:

שער ז פרק ג

והנה דע כי הלא קודם בחי' העקודים אלו יש למעלה מהם שרשי אלו הי' כתר חכמה בינה כו' עד המלכות ולמטה משורש מלכות זו שם הוא התחלת אור הכתר הנ"ל פניו למעלה נגד השורש שלו ואחוריו למטה נגד כלי הכתר של בחי' העקודים. והנה כל החיות הצריך אל העקודים האלו כולם נמשכין אליהם מהשרשים אלו העליונים ועוברים דרך אור הכתר הנ"ל וכ"ז בחי' חיות לבד אך לא בחי' שפע ממש רק כאשר יהיה אור הכתר לא מטי בכלי שלו כי אז יעלו ויקבלו שפע גדול משרשיהם כמ"ש בע"ה:

ונחזור אל הענין כי הלא ביארנו לעיל כי כאשר האור מטי בכתר אז ניתנין ט' אורות בכלי של כתר וכשחזר להיות לא מטי אז ניתנין ח' אורות אל החכמה וגם החכמה הופכת פניה למטה לבינה ומאירה בה אך אינה נותנם אל הבינה עד היות פ"ב מטי בכתר. וצריך להבין א"כ מה ענין הפיכת פב"פ אלו להאיר אל הבינה כיון שעדיין אינו נותן הז' אורות בה. והענין כי הלא צריך שתבין כי אחר שבארנו שבאים עתה האורות מחולפים נמצא כי אור החכמה ניתן בכתר ואור הבינה ניתן בחכמה ואור החסד ניתן בבינה א"כ קשה כי העולמות נהפכו כי במקום דכורא נכנס הנוקבא ובמקום הנוקבא נכנס דכורא. והענין הוא כי ראוי שתדע שכאשר היה הסתלקות הא' לעשות כלי לא היה החלק ההוא נעשה כלי ונגמר להקרא כלי עד התרחק ממנו האור ג' מקומות פי' כי האור היה מתחיל להסתלק מחלק אשר אח"כ יקרא מלכות ואז היה מתחיל להתחשך ואחר שהיה מסתלק האור מן הכלי אשר אח"כ יקרא בשם כלי יסוד אז היה החלק הראשון מחשיך

יותר עד שנמצא שכאשר היה האור הנוגע אל המלכות רחוק ממנו ג' מקומות שלימות שהוא כאשר נתעלה בחלק הנוגע אל הת"ת אז נגמר הכלי דמלכות להעשות כלי כי כל פחות מג' כלבוד דמי עד שנמצא כי בהתרחק אור החסד אל (נ"ל על) הכתר שהם ג' מרחקים אז נגמר הכלי של חסד לעשות כלי של חסד נמצא כי הכח"ב (נ"א החו"ב) עדיין לא נעשו כלים לפי שעדיין לא נתרחק האור מהם ג' מדריגות שלמות וכל פחות מג' כלבוד דמי ולא היה עדיין נעשה כלי גמור בכל א' מאלו הג"ר. אך עכ"ז בודאי שיותר יקרא חלק בינה כלי גמור מב' הראשונים לפי שכבר הם ג' רחוקים ממנו אל האור שנסתלק והוא למעלה מן הכתר נמצא שיש הפרש בין בינה אל החכמה והכתר כמ"ש בע"ה. ובזה יתורץ קושיא א' והוא שהרי בעת הסתלקות אורות לעשות מציאות כלי היה אור הכתר מאיר בהם ואיך היו יכולים להעשות כלים ועתה בעת התפשטות האור אשר לא היה אור הכתר מתפשט בהם כנ"ל איך היו נקראו אורות. אך התשובה הוא כי לא נגמר לעשות כלי עד התרחק האור ממנו ג' בחי' גמורות אך כאשר יכנס בתוכם ממש אע"פ שאין אור הכתר נכנס בהם עכ"ז האור שבתוכם נקרא אור. וקושיא הנ"ל שהקשינו תצדק היטב בג"ר אשר עדיין אור הכתר קרוב אליהם איך הם נעשים כלים ואח"כ בעת שיחזור האור ליכנס איך נקרא אורות ואדרבה אור שלהם מועט יותר מבתחלה כי באים אלו אורות חסרים מן אור הכתר. אשר היה מאיר בעת הסתלקות אך הענין כי לעולם סוד הסתלקות עושה כלי בהפיכתן פנים מהכלי והנה כאשר חזרו האורות ליכנס נכנס אור החכמה בכתר ואז אור הכתר שבתוכו שנשאר בעת הסתלקות כנ"ל כי אין הכלי נגמר עד התרחק ממנו האור ג' מדריגות וזה לא שייך בג"ר כנ"ל אז נכנס אור הכתר שנשאר שם תוך אור החכמה הנכנס עתה ומתלבשת בתוכה ונעשית נשמה אליה לפי שהוא אור הכתר ונעשה דכורא והחכמה שסביבותיה נעשית נוקבא ואז אור המובחר יותר מתלבש תוך החכמה ומה שהחשיך מעט מחמת ריחוק האורות משם זה ישאר בחי' כלי לב' טעמים א' מחמת התרחקות אור משם וגרם לו גרמת חשך ועוד כי אפי' המובחר ממנו מסתלק ומתלבש תוך אור החכמה הנכנס שם ואז נגמר (נ"א נגרע) אור הראשון הנשאר מן הכתר ונעשית כלי לכתר כי אור החכמה מפסיק ביניהן באופן כי אדרבה ביאת האורות בהתפשטותן עתה הוא הגורם בג"ר אלו להעשות כלי ולא נעשו כלים בעת הסתלקותם כנ"ל. ועוד טעם א' כי הלא כאשר אור בחי' הכתר נשאר למעלה כנ"ל כי מעולם לא נכנס עוד תוך הכלים אלו רק נשאר בסוף הי' שרשים של האורות למעלה והפך אחוריו למטה לכן האורות עתה הם מועטים יותר מבתחלה ואפי' בעת הסתלקות וכעד"ז בכלי הב' של חכמה שנכנס בתוכו אור הבינה ואז אור החכמה מתלבש בתוכו והאור הנשאר נחשך ונעשה כלי מחמת התרחקו אע"פ שאינו הרחק גמור והרי עתה יש זכר ונקבה ביחד בכתר וזכר ונקבה בחכמה. נמצא כי מעולם כתר וחכמה אינם מתבטלים ממציאותם להעשות מזכרים נקבות כי הרי האורות שלהם עצמן נשארים במקומן אע"פ שאינם גמורים כמו מתחלה ואדרבא שאר האורות שבאו עתה נתוספים עליהם ונעשים נקבות עליהם (נ"א אליהם) וכן הענין ג"כ בבינה רק שיש בה הפרש והוא שנשאר בה אור הבינה מועט בעת הסתלקות כנ"ל ועתה נכנס בה אור החסד והנה חסד בן הבינה כנודע ולא יתכן שיהיה הוא הזכר ואור הבינה עצמה נקבה אליו ואם נאמר שאור הבינה יהיה זכר ואור החסד יהיה נקבה גם זה לא יתכן ולזה צריך אותו הפיכת פב"פ שביארנו למעלה שהופכת חכמה פניה למטה בעת שניתנין אליה (נ"א קודם שניתנין) הח' אורות ואז מזדווגים שם במקומן זכר ונקבה של חכמה ומוציאין ע"י זווגם אור אחד הנקרא יו"ד ואז ניתן למטה בהפיכת פניהם לבינה ואז אותו היו"ד מתלבש תוך אור הבינה ע"ד (נ"א בדרך) האחרות ונעשה הי' זכר והבינה נוקבא ואח"כ כאשר נתנו הז' אורות בכלי של בינה אז ניתן בה אור של החסד ונשאר בה אור החסד תמיד בבחי' מ"ן (בס"א כמן בצנצנת) ואע"פ

שאור זה של הבינה הוא מן האורות הראשונים שנשארו שם וזו היו"ד שבא לתוכה מזווג דזו"ן שבתוך החכמה הוא מחודש וא"כ איך תעשה הבינה שהיא השורש נקבה אל זה אור המחודש שהוא מחכמה. והתשובה הוא שכבר בארנו שזה האור של הבינה אינו אור גדול אחר שיש ג' מרחקים בינו ובין האור כנ"ל אע"פ שאינם ג' מרחקים גמורים משא"כ בחכמה שלמעלה ועוד כי

אור הבינה הזו נשארה כאן בעת הסתלקות אשר לא היתה כוונתו להאיר אך הנוקבא (נ"א אשר נשארה כאן בעת ההסתלקות לא היתה כוונתה להאיר רק הנוקבא) העליונה שבחכמה באתה בעת התפשטות שכוונתו להאיר. לכן הבן היוצאת מבין שניהן יכול להיות יותר פנימי מבינה זאת מכ"ש מן החסד שבא עתה אע"פ שבא גם הוא מבחי' של התפשטות אבל עכ"ז הנה הוא ג' מדריגות למטה מהחכמה. כלל הדברים כי בכ"ע יש שם י"ה שהוא זו"ן כתר וחכמה ובחכמה יש זו"ן והוא שם י"ה אחר והוא חו"ב ובינה שם י"ה אחר שהוא זו"ן והוא החכמה (נ"א י' מן חכמה) המתחדשת מן הזווג העליון שבזו"ן שבחכמה י' ובינה היא נקבה אליו והיא אות ה' הרי שם י"ה ג"כ בכאן ועוד יש בה אור החסד שהוא בחינת בן גם כל א' מאלו ג"ר נקרא אות יו"ד במילוי כי הכתר יש בה זו"ן י"ו והכלי עצמו הוא ד' של היו"ד גם חכמה יש בה יו"ד שהוא י"ו זו"ן והד' הוא הכלי אך הבינה נק' יו"ד בבחי' ג' אורו' שבה וסדרן יד"ו והם חכמה. בינה. חסד. אך הכלי אינו נזכר עתה גם טעם אחר למה טפת י' מזווג חכמה הוא בעלה של בינה הזו התחתונה לפי שכשמזדווג זו"ן שבחכמה אינן מוציאין טפת ההיא מעצמותה רק מלמעלה שהוא מן הכתר לכן גדול כחו מאור בינה התחתונה:

שער ז פרק ד

אמנם בשאר ספי' לא היה בהם שום מציאות זו"ן כי כולם זכרים וגם שהם כלים גמורים ואין בהם אור רק אותו שנכנס מחדש נמצא אור הגבורה נכנס בחסד וכעד"ז עד שנמצא כי אור המלכות בכלי של יסוד. ובכאן יש קושיא ראשונה ג"כ איך יעשה מזכר נקבה אך דע שלכן הוצרכו זו"ן שבבינה להזדווג להוציא ה' אחד דוגמתה ונחלק לב' שהם ד"ו ואות ו' נכנסה בכלי יסוד בסוד זכר של מל' אשר שם כי יותר גבוה כמה מדרגות הוא אות ו' זו מן אור המלכות שביסוד לכן הם זו"ן ואח"כ אות ד' ירדה במלכות והשלימה שם במקומה הרי כי בד' בחי' יש בהם זו"ן והם כח"ב יסוד והוא לטעם קושיא הנ"ל שיש באלו הד' משא"כ בשאר. ועתה צריכין אנו לבאר מציאות לא מטי בכתר מה ענינו והענין כי אחר שבארנו שיש בכלי של כתר זו"ן והם כתר חכמה ואלו צריכין לעלות אל שורשם לינק משם. ואמנם חשק הזה שיש להם ליקח אור מן השורש שלהם הוא הגורם להם לעלות שהרי כל הי' שרשים כולם פניהם למטה להאיר בעקודים הללו ואמנם אחר שעולין ויונקים משם אז אותו הכתר דעקודים הנשאר בסוף השרשים הוא הופך אחוריו להם ואז אינם יכולים עוד לינק ולכן חוזרין ויורדין ונכנסין בכלים שלהם כמ"ש בע"ה. והענין כי הנה כל השרשים העליונים הופכין פניהם למטה להשפיע אור בסוד חיות לבד שלהם ולא לצורך זווג. אמנם גם שורש הכ"ע יש לו חשק להשפיע למטה כי לעולם השרשים רצונם להאיר בענפים אך סיבת הדבר הוא היות אור הכתר בסוף אותן השרשים כולן הופך אחוריו למטה ואז כראות השורש העליון בכ"ע כי אור הניתן שם אינו משפיע למטה אז הוא אוסף חלקו למעלה כמ"ש הצדיק אבד כי כאשר אינו מזדווג עם המלכות גם הוא מפסיד כי אין נותנין לו או"א רק כאשר ישפיע למטה וכעד"ז בכאן (כי) כאשר הכתר אינו משפיע למטה אז גם השורש של כתר עליון אוסף חלקו ולא ברצונו כי רצונו להשפיע רק בשביל חסרון התחתונים שאינן יכולין לקבל. וגם טעם הדבר שאם ימשך האור ההוא תמיד הנה יחזרו הכלים אל בחי' אורות כבתחלה ויתבטלו כבתחלה אבל עתה שאין אור נמשך בכלים רק אחר עליית אור הכלים למעלה לינק ובזה אין הכלים בטלים והנה אחר שינקו אלו האורות למעלה אז חוזר הכתר ההוא להפוך פניו למעלה ואז יורדין למטה בע"כ כי אין להם מה לינק. ועוד ט"א לפי שגם אלו האורות יש להם חשק לחזור אל הכלים דוגמת הנשמה כשיוצאת מן הגוף לכן אחר יניקתן חוזרין לירד ואז אין אותו כתר דעקודים שבסוף השרשים יונק מן השורש של כתר עליון של השרשים רק חיות לבד הצריך לו ולא יותר:

ונבאר עתה מציאות עליית זו ונאמר כי הלא כאשר לא מטי בכתר הוא לפי שעולין זו"ן של

הכתר למעלה במקום זה הכתר שבסוף השרשים העליונים ואינם יכולין להיות שם ביחד כי הוא גדול מהם ולכן הם נשארים במקומו והוא עולה במקום השורש של המלכות ואז גם השורש של המלכות עולה בשורש של היסוד ושם נשארים שניהם בסוד היסוד שהוא זו"ן ואז שורש כתר עליון משפיע למטה אחר שכבר יש הכנה לתחתונים לקבל ואז הנוקבא של הכתר נכללת בזכר. ופירוש הענין כי הנה יש כמה כללות א' כאשר יהיו ב' אורות בב' כלים כל א' בפ"ע ואח"כ כאשר יכנסו ב' האורות בכלי א' זה יקרא כללות שנכלל זה בזה בכלי א' ועוד יש מציאות אחר והוא בהיות בחי' ב' אורות (אלו) זו"ן (י"ל בב' כלים) שאז אירע להם מ"ש בפ' תרומה דקמ"ז כי אז יש בהם סוד אהבה פי' כי נכלל הארת זכר בנקבה ושניהם בכלי א' וכן חוזר הארת נוקבא להכלל בכלי של הזכר הרי הם ד' אורות ב' בכל כלי כלולים זב"ז והם סוד ד' אותיות של אהב"ה. ועוד יש מין כללות אחר והוא זה המציאות שאנו בו שהם ב' אורות בלתי כלים שהם זו"ן של הכתר שעלו למעלה ואינם בכלי כי כללותם אז יהיה בבחי' שיקבל הארה זו מזה וזהו כללות שלהם. והנה עתה הנוקבא נכללת בדכורא כי להיות שהנוקבא הוא אור של החכמה כנ"ל והזכר הוא אור של הכתר שנשאר בכלי א"כ הזכר הוא שמקבל עתה מן השורש שלו שהוא שורש הכתר וזה נמשך לו ע"י שמזדכך אותו הכתר שנשאר למעלה בסוף השרשים וע"י הארה העליונה של שורש הכתר הוא מזדכך מאד ואז מאיר אור רב בזה הזכר של הכתר ואז נכללת הנקבה בזכר ומקבל הארה ממנו עד שנמצאים עתה ג' בחי' אלו (הם) שוים בהארתן והם זו"ן של כלי הכתר ואותו הכתר שעליהם ואחר שהן שוין יקבלו האור שלהם מצד שורש כתר עליון ואז צריך שהנוקבא של הכתר תקבל גם היא משורש עליון שלה שהוא חכמה עליונה לכן השורש של החכמה העליונה יורדת בבינה ובינה בחסד כו' עד שיורד יסוד במלכות ואז אותו הכתר שעלה במקום שורש המלכות יורד במקומו כי אינו יכול להיות שם כי אין לו דמיון עם שורש המלכות וגם הוא ענף והמלכות הוא שורש לכן הוא גרוע ממנה אע"פ שהוא מקבל מן הכתר אמנם יורד במקומו ושם יוכל להיות ביחד עם זו"ן שהיה במקומו כי אז שלשתן שוין אחר שכולן שוין בקבלתן משורש הכתר עליון ואז נמשך הארת שורש חכמה למטה ואז הזכר נכלל בנוק' שהנוקבא מקבלת תחלה לפי שהוא נשתווה במעלה עם הזכר כי שניהן שוין וקבלו משורש הכתר עליון ולפי שעתה מקבלים משורש חכמה לכן הנוק' מקבלת תחלה מכל הג' שבכאן והן מקבלין ממנה ונכללין בה בסוד אשת חיל עטרת בעלה. אמנם טעם ירידת שורש חכמה למטה במקום שורש הבינה וכו' הוא לכמה טעמים הא' הוא לפי שכשהיא קרובה לשורש כתר אינה יכולה להאיר ואורה מתבטל באור הנמשך מן הכתר. ועוד כי צריכה היא להתקרב למטה כדי שתוכל הנוקבא שבכתר לקבל תחלה ממנו כנ"ל וזהו גורם קריבת השורש אליה מדריגה א' יותר מקורבת הזכר שבכתר אל שורשו. ועוד כי בארנו כי לעולם השרשים אינם נמנעים מלהשפיע למטה בהיות התחתונים רוצים לקבל לכן שורש הכתר אינו נמנע מלהשפיע למטה כל זמן היותן זו"ן חוץ מן הכלי שלהם וא"כ אין החכמה יכולה להשפיע ולכן כאשר תתרחק החכמה ותרד למטה במקום הבינה אז ישאר המקום שלה פנוי ואז בעוד שהשפע הנשפע משורש הכתר ממלא אותו מקום החלל הפנוי אז החכמה היא משפעת למטה נמצא כי אז גם אם הכתר משפיע אינו מבטל הארת החכמה. ואמנם ירידת החכמה למטה לא תפסיד הארתה בהתרחק מן המאציל מדריגה א' כנ"ל הוא מזה הטעם אחר היות הכתר עליון ממלא אותו מקום החלל כי בשלמא אם היה נשאר שם מקום פנוי וחלל היה נפסק האור מן המאציל לחכמה ואדרבא היתה מפסדת החכמה ויותר טוב היה להשאר במקומה אמנם עתה שאור הכתר ממלא מקום החלל ההוא יש דרך ומעבר אל האור המאציל להשפיע בשורש החכמה ואינה מפסדת כלל. והנה אחר שקבלו זו"ן מן השורש החכמה ג"כ אז אינן צריכין לינק עוד ואז יורדין זו"ן בכלי שלהם ואז שורש החכמה נתעלה (נ"א נתגלה) במקומה וגם שורש הכתר אוסף חלק אור אליו ואותו הכתר שבסוף השרשים אינו מקבל רק חיות הצריך לו לבד ועתה נקרא בחי' מטי בכתר אל הכלי כי חזר האור בכלי שלו אמנם שורש כתר עליון נקרא לא מטי למטה בעקודים. הרי העלינו מכל זה שהאור שבכלי ראשון נק' כתר ואין בו רק אור החכמה כי אור הכתר נשאר למעלה בסוף השרשים וז"ס כולם בחכמה כו':

שער ז פרק ה

ועתה אחר שהוא מטי בכתר צריכין אנו לבאר מציאות לא מטי בחכמה ובינה נודע כי כל האורות שבחו"ב הם עולין בכתר בהיות הזו"ן שבכתר במקומה כנ"ל (נ"א במקום הנ"ל) הנה כבר ביארנו שיש ה' אורות בב' כלים כי בכלים של חכמה יש זו"ן ובכלי של בינה יש זו"ן וב"ן [עם חסד הנ"ל] ועליית אלו תלוי במעשה התחתונים לפעמים יעלו כל ה' אורות ופעמים לא יעלו כי אם ד' אור החסד שהוא ב"ן נשאר למטה בכלי של בינה והנה ביארנו למעלה כי יש זו"ן בכל א' מאלו הג"ר ונקרא י"ה י' בזכר ה' בנוקבא ודע כי כל אלו הה' אורות כשעולין בכתר לפעמים נכללין בנוקבא ולפעמים בדכורא ולפעמים קצתם בנוקבא וקצתם בדכורא ודע כי לעולם כשאין עולין אלא ד' אורות אינם נכללין רק בנוקבא:

ונבאר עתה חלוקה זו ונאמר כי קודם שיעלו אלו האורות למעלה להכלל בכתר אז שם י"ה שבכתר הוא פשוט ואינו במילוי אך בעליית אלו האורות למעלה אז יהיה בהם מילוי והנה ג' מלואים הם או ביודי"ן או בההי"ן או באלפי"ן והנה כשאין עולים רק ד' אורות הם כולם נכללין בנוק' שהיא ה' של שם י"ה שבכתר ואז מילוי אותו ה' הוא ביו"ד כזה ה"י. והענין כי ד' אורות כשעולין בנוקבא הנה ג' תתאין בטלין בראשון כי לעולם אור החכמה הוא המבטל את האחרות ואז שלשתן מתבטלין באות י' שהוא החכמה לכן מילוי ה' זו היא בי' אך דע כי כאשר זו"ן שבכתר עולין (נ"א עליון) למעלה בשרשיהן שהוא סוד לא מטי הנה ט"ס שבכל א' מהם ההעולין ונשארים למטה במקומם ב' מלכיות מלכות הזכר ומל' הנקבה בב' כלים הנקרא י"ה כנ"ל בהיותן פשוטים בלי מילוי. ואמנם דע כי אז ב' מלכים אלו שוין כי אע"פ שהזכר הוא גדול מהנוקבא עכ"ז עתה הם שוין לפי שבחי' אור הזכר הוא בסוד הסתלקות כנ"ל כי כאשר רצו להסתלק אותן האורות כדי לעשות כלי אז נשארו אותן אורות בכח"ב כנ"ל ר"ל הרשימות נמצא כי אור הזכר של הכתר הוא בסוד הסתלקות ואור הנוק' שבכתר הוא בסוד הפנים כנודע לכן אור הזכר ואור הנקבה הם שוין בפעם הזאת. ועוד שלפי שהזכר הניח את עצמו מבחוץ תחת השרשים לכן תאוות של הזכר שבכתר הוא גדול לחזור ולעלות משא"כ בנוקבא ולכן כמעט שכל אור הזכר עולה למעלה ולא נשאר רק מיעוט מהאור אך הנוקבא שאין לה למעלה שורש כנודע כמו הזכר שבכתר לכן אין לה כ"כ תאוה וחשק לעלות ונשאר האור הרבה ממנה בכלי שלה לכן יוכלו להיות שוין אז ב' המלכות ביחד זכר ונקבה אך כאשר חוזרין הזו"ן לבא אז בא הזכר בכל אורו וגם כי הוא לוקח אור גדול משורש הכתר שלמעלה ממנו ואז כשחוזרין אין יכולת בנוקבא לקבל אור הזכר כולו רק מסוד ו"ק לבד:

והנה כדי שיתבאר לך זה צריך לדעת הקדמה א'. והוא כי יש חילוק בין פעם א' בעת אצילות לזמן שאחריו כי בפעם א' שבכולם שהוא כאשר נשאר אור הזכר של הכתר בעת הסתלקות הא' ואח"כ בהתפשטות ב' כשנכנס החכמה בכלי הכתר אז לא נכנס בכלי של הזכר רק נכנס בכלי הנוק' עצמה שהוא בסוד ה' של י"ה והיה זו"נ בב' כלים אך בהסתלקות ב' אשר היו עולין זו"ן שניהם למעלה ואז נשתוו שניהן יחד וקבלו כולם ביחד הארה מן כתר עליון ולכן כאשר באים וחוזרין בכלים שלהם אז נכנסין שניהן בכלי של הזכר והמלכות של הנוקבא נשאר (נ"א אשר) בכלי של הה' שלה כנ"ל. וכן הענין תמיד אחר הפעם הראשון כי לעולם הזו"ן נשארין בכלי הזכר ושם מזדווגים ביחד נמצא כי היו"ד שהוא הכלי (נ"א בכלי) של הזכר שם היו שניהן זו"ן ואז כאשר הם מזדווגים אין הנוקבא סובלת אור הזכר רק מן הו"ק שלו ומזווג זו"ן אלו אשר נכללו באות י' פשוטה אז יוצא מהם דוגמתן ב' בנים זו"ן והם סוד ו"ד מילוי יו"ד. והענין הוא לפי שהזכר אינו מזדווג בנוקבא רק בסוד ו"ק שלו לבד לכן גם הבן שלו הוא צורת ו' ג"כ אמנם הנוקבא היא צורת ד' לפי שיש לה כל הי' כלים רק שהאור ו"ק שלה בטלים בד' ראשונים שלה לכן נקרא ד' הרי מילוי יו"ד שהוא ו"ד וכל זה נקרא יו"ד שהם זו"ן (נ"א שהוא דזו"ן) ואח"כ

הוא אות ה' של י"ה שהוא הכלי של הנוקבא ושם נשארת המלכות של הנוקבא כנ"ל. והנה כאשר עולין הד' אורות התחתונים באות ה' זו אז היא מתמלאת באות י' ונעשית ה"י כנז"ל אמנם צורת ה' זו כזה ו"ד לפיכך הוא עשרה:

(לא נמצא יותר מכאן ואילך גם בע"ח לא יש יותר):

נשלם היכל ראשון:

שער ח פרק א מ"ת

היכל שני. היכל זה הוא הנקרא היכל נקודים ובו ד' שערים:

השער הראשון שער דרושי נקודות ובו ו' פרקים:

ונבאר עתה עולם הנקודים והם בחי' אורות היוצאין דרך נקבי עינים דא"ק. והנה כבר ביארנו לעיל כי ד' בחי' יש והם ד' הויות ע"ב ס"ג מ"ה ב"ן ובכל בחי' מהם יש טנת"א והנה המוחין של א"ק הם הוי"ה דע"ב. ומן בחי' האזנים ולמטה עד תשלום כל סיום א"ק הוא בחי' ס"ג עד סיום הרגלים שלו. אמנם ענין זה היה בתחלה קודם מיתת מלכים בעולם הנקודים ואח"כ היה בחי' מ"ה וב"ן ממקום טיבור שלו עד למטה בסיום הרגלים כמ"ש בע"ה. והנה כבר ביארנו כי בשם ס"ג יש טנת"א והטעמים נחלקים לג' חלוקות שהם אח"פ. ואמנם הנקודות הם בחי' אורות הנמשכים מן העינים שלו והענין הוא כי הנה ההבל היוצא מנקבי אזנים הוא הבל מועט כי אם יניח אדם אצבע על נקב האזן ויסתום אותו בחוזק ירגיש קול הברה בתוכו וזה מחמת תנועת ההבל שבתוכו שרוצה לצאת לחוץ ואינו יכול אמנם בהסיר האצבע אינו נרגש. והנה מן ההבל הזה יצאו י"ס מבחינת האזנים כמבואר למעלה. ואח"כ בחוטם יש הבל יותר מורגש ויצאו בחי' י"ס של חוטם כנ"ל ואח"כ בפה יש הבל יותר נרגש מכולם לפי שכל מה שהאור יורד למטה הוא ניכר ונרגש יותר ומתגלה שם ומשם יצאו הי' דעקודים ואלו השלשה מקומות הם בחינת הטעמי' דס"ג. ואח"כ מן העין יצאו הנקודו' דס"ג ולכן אין כ"כ הבל בעין כמו בג' מקומות הנ"ל כי אין דומה אור הנקודים הקטן כמו הטעמים אבל עכ"ז מצינו קצת כח בהסתכלות העין כנראה בחוש העין בטבע כענין ביצת בת היענה שנולד האפרוח על ידי הסתכלותה זמן מה בלתי שתשב על הבצים לחממם כמו שאר העופות וזה יורה היות כח ממשית בהסתכלות העינים. והנה מבחי' הסתכלות הזה של העינים יצאו הנקודות. ובזה תבין מ"ש בתיקונים תיקון ע' דקכ"ו שמצייר צורת הוי"ה של בן ד' אותיות בציור עינים בנקודים בסוד וגבותם מלאות עינים כזה (כאן יש ציור):

כי כל בחי' עינים הם נקודות כנ"ל. והנה כשתמנה מן ע"ב יהיה כל בחי' ע"ב י' מן הוי"ה וס"ג אות ה' ראשונה של הוי"ה ומ"ה אות ו' וב"ן אות ה' אחרונה וכשנמנה השם מבחי' ס"ג לבדו יהיה הטעמים של ס"ג אות י' והנקודות אות ה' ראשונה ותגין אות ו' ואותיות ה' אחרונה וכאשר נחלק גם את הטעמים תהיה אות י' באזן ואות ה' ראשונה בחוטם ואות ו' בפה ואות ה' אחרונה בעינים. הרי כי העין יש לו בחי' ה' אחרונה וה' ראשונה וז"ס מ"ש בתיקונים אני ישנה נגד ה' אחרונה כי בביטול אור הנקודים אני ישנה בסוד השינה (פי' בסוד המיתה שלהם אחר שנתבטלו כי שינה א' מס' במיתה) גם אני ישנה אותיות שניה כי חכמה היא ה' ראשונה והיא שניה לכתר כי נודע שהטעמים הם כתר והנקודות הם חכמה והתגין הם בינה ואותיות ז"ת נמצא כי העין הוא בחי' חכמה שהם הנקודות וזהו הטעם שחכמי העדה נקראו עיני העדה כמ"ש והיה אם מעיני העדה וגו' ובאלו הנקודות הם בחי' המלכים שמלכו בארץ אדום שמתו כמ"ש בע"ה. וז"ס והארץ היתה תהו ובהו כי הארץ היא ה' אחרונה שהוא בחי' העין כנ"ל והיא אשר היתה תהו ובהו שהוא

ענין מיתת המלכים עד שבא התיקון שלהם ואז נאמר יהי אור ויהי אור וזהו פקח עיניך וראה שוממותינו. ולהבין פסוק זה נבאר מציאות הענין (נ"א מציאת העין) ונאמר כי הנה הנקודות הם ט' שהם קמץ ופתח צירי סגול שבא חולם שורק חירק קיבוץ. אמנם ג"כ יש בהם בחי' עליונות שהם ניקוד חולם ואמצע כגון שורק וכל השאר הם תחתונים שמקומם הם תחת האותיות ואח"כ יתבאר כל זה בע"ה. והנה כל הז' אחרונות של הנקודות הם צורת יודי"ן חוץ מב' נקודות הראשונים שהם קמץ פתח שהם ב' ווי"ן ויו"ד והענין כי כאשר נמנה כל היודי"ן שיש בז' נקודות אלו הם י"ג יודי"ן גימטריא ק"ל כמנין עי"ן להורות כי מן העין יצאו הנקודות ונשאר קמץ פתח שהם י' וב' ווי"ן שהם גימט' כ"ב והוא סוד כ"ב אותיות שמהם נעשו הכלים של הנקודים. וא"ת למה נרשמו ונרמזו הכלים בב' נקודות הראשונים שבכולם והמעולות אמנם הענין הוא כי מאלו ב' נקודות הראשונים שהם כתר חכמה של הנקודות כנודע מהם נעשו כלים (נ"א יצאו כלים אלו) אל השאר והם אשר הולידו והוציאו כלים לספי' אשר תחתיהן. עוד טעם ב' לפי שנודע כי הז' נקודות תחתונים הם ז' מלכים שמתו אבל הראשונים לא מתו ונודע כי בחי' המיתה היא שבירת הכלי לכן הז' נקודות אחרות נשארו בלא כלי רק אור לבדו שהוא בחי' הנקודות אבל הראשונים לא מתו ונשארו (נ"א נשארו) עם הכלים שלהם הנה האורות נעלמים ומתלבשי' תוך הכלים ונקרא ע"ש הכלים שהם הכ"ב אותיות הרמוזין בקמץ ופתח כנז' והנה הקמץ מורה על הכתר כנודע והכתר הוא טעמים והפתח מורה על החכמה והם הנקודות ולכן נקראים ב' נקודות אלו קמץ ופתח כי הם מורים על ענין הנ"ל. והוא שכל זמן שעדיין לא יצאו רק הטעמים דס"ג שהם בחי' אורות אח"פ עדיין היו האורות סתומים וקמוצים וכשבאו בחי' הנקודות שהם חכמה שהוא פתח והוא בחי' העין כנ"ל אז הם נפתחו בפתיחו דעיינין כנזכר בתיקונים וזהו ענין נקודות פתח אבל בתחלה (היו) בבחי' הטעמים שהם כתר הוא קמץ כי האורות היו קמוצים וסתומים. ונחזור לענין הפסוק פקח עיניך כי כאשר בא בחי' העי"ן שהם הנקודות אז נאמר פקח עיניך שאז הוי בפתיחו דעיינין. והנה כבר נתבאר כי כל בחי' האלו הם בשם ס"ג ושם זה רומז לבינה שהוא גבורה עלאה דבה תליין הדינין לכן בזו הבחי' של ס"ג היה ענין ביטול המלכים גם בפרטות ס"ג עצמו יש בו בחי' הטעמים שגם הם נקראים ע"ב עם היותם בס"ג אבל הנקודות דס"ג הם עיקריות דס"ג עצמו שהם ס"ג דס"ג ושם היה ביטול ומיתה. וז"ש הכל ס"ג יחדיו כי בשם ס"ג היה כל הביטול וס"ג עצמו מורה ע"ז שהוא מלשון נסוגו אחור שהוא ביטול המלכים והנה העין נקרא ג"כ ע"ש ס"ג כמו אח"פ הנ"ל והוא בענין זה כי הלא כאשר היה ג' בחי' הנ"ל שהם אח"פ שהם הטעמים היה שם ס"ג שלהם בחי' הוי"ה שהוא ס"ג יו"ד ה"י וא"ו ה"י:

אמנם בענין שהוא בחי' הנקודות הוא ס"ג של ג"פ אהי"ה שהוא גימ' ס"ג ג"כ וזהו ס"ג אשר בעין והנה כל אהי"ה מאלו הג' (ע"ה עולה כ"ב כי) לוקח כל בחי' כ"ב אתוון הנרמזים בקמץ פתח כדי לעשות מהם כלים ע"י הסתכלות העין בהם וא"כ כל שם אהי"ה מהם כולל כל בחי' כ"ב או' ונמצאו ג' שמות אהי"ה עם ג"פ כ"ב אותיות ע"ה עולה ק"ל גימ' עי"ן הרי איך שם ס"ג רומז ג"כ בעין וזהו פקח עיניך וראה כי באח"פ יש ג"פ ס"ג גימ' פקח ע"ה ואחריהם בא בחי' עינים וזהו פקח עיניך כי ג' אהי"ה אלו שבעינים הם בחי' אהי"ה ביודין גימ' קס"א מנין עיניך ע"ה וזה וראה שוממותינו כי כאן היה שממון גדול וביטול המלכים:

מ"ב כבר נת"ל בענף ד' משער דרושי העגולים ויושר כי אותן האורות (שיצאו כולם הם מבחי' היושר ולא מבחי' העגולים כי כל זה לא שייך אלא ביושר לפי שהוא דרך קוין כמראה אדם) ואותן האורות הנ"ל שיצאו מאח"פ של א"ק אין בהם בחי' עגול ויושר רק הכל יושר לבד אך בחי' המצח והעין של זה האדם שהם סוד הנקודות האלו יש בהם בחי' עגולים ויושר דוגמת א"ק ויוצאין מנה"י וחצי ת"ת של זה הא"ק ולמטה מבחי' היושר ושם יוצאין תחלה העגולים של הנקודות והם מעגלים ומקיפים את הנה"י וחצי ת"ת דא"ק (שהם) סוד היושר שלו ומקיפים אותו יושר והוא באמצען. והנה כבר בארנו שיש או"פ ואו"מ בזה הא"ק וכולם בסוד היושר והנה אלו העגולים של נקודות (גם הם) מפסיקין בין אור המקיף של זה היושר ובין או"פ עם הכלים של זה

האדם שבסוף היושר נמצא שאלו העגולים מקיפין וסובבין הכלים של זה האדם מכל סביבותיו ואח"כ המקיף של יושר של זה האדם הוא מקיף וסובב את כל אלו העגולים של הנקודות ובתוך אלו העגולים שם יש היושר של הנקודים ביניהן דוגמת היושר של הא"ק בתוך עגוליו. ואמנם יש הפרש אחד והוא שאלו העגולים אשר הם מקיפים את נצח הוד יסוד וחצי ת"ת של זה האדם קדמון אינם מקיפין אותו מב' הצדדים כי עיקר האור היה בצד הפנים של זה הא"ק של יושר שלו אך מהארה זו מתפשט אל אחוריו ג"כ בין בחי' יושר ובין בחי' העגולים של הנקודות נמצא שנה"י וחצי ת"ת של זה הא"ק מלובשים ומוקפים מנקודות אלו בין מבחינת העיגולים שלהם ובין מבחי' היושר שלהם וא"ק בנתיים. ואמנם זה שאמרנו שיש בנקודים בחי' עיגולים ובחי' יושר לא היה זה מתחלה אך מתחלת האצילות הנקודים נאצלו בבחי' עיגולים שלהם לבד בלתי יושר ואלו הם בחי' נפש של הנקודים כנ"ל ולכן היתה שבירתן כי לא יצא להם רק בחי' נפש לבד שהם עגולים ולא יכלו לקבל אור העליון ואז היה כל בחי' מיתת המלכים וביטולם כמבואר באורך בפרקין. וז"ס הפסוק אשר עשה אלקי"ם את האדם ישר והמה בקשו חשבונות רבים כי א"ק היה בו בחי' יושר וזהו עשה את האדם ישר והמה שהם הנקודים בקשו חשבונות רבים שהם העגולים ולא נעשה בהם בחי' יושר ולכן נשברו ומתו ואח"כ נבאר איך הם בקשו חשבונות רבים שהם בחי' העגולים ולמה יצאו הנקודות כך בעגולים יותר משאר אורות של אח"פ שכולם לא יצאו אלא בדרך יושר. והנה תיקון של המלכים שמתו היה ע"י ביאת הרוח שלהם והחיה אותן שהוא סוד היושר של הנקודים והוא סוד אדם כי צורת אדם דכר ונוקבא לא שייך אלא ביושר ואז הוא דכר ונוקבא ממש גם האדם הוא שם מ"ה שהוא גימטריא אד"ם והוא בא ביושר ויצאו מהארת (נ"א מאורות) המצח. גם תבין איך זה השם של מ"ה והוא בז"א וביצירה שהוא בחי' רוח וזהו רוח של הנקודים:

ואני מסופק אם שמעתי ממורי זלה"ה אם שם ס"ג הם המלכים שמתו הנ"ל והם העגולים ואח"כ בא שם מ"ה לבד וממנו נעשה היושר ושם הס"ג נשאר לעגולים. או משם ס"ג נתקן תחלה העגולים ואחר כך בתיקון יצא היושר דס"ג (נ"א או משם ס"ג נתקנו העגולים והיושר) ומשם מ"ה היושר לבד ונצטרף היושר של ס"ג עם היושר של מ"ה כמבואר אצלינו שהוא סוד עתיק ונוקביה שם מ"ה וב"ן או אם נאמר כי משם ס"ג יצאו (תחילה עגולים) אח"כ בעת התיקון עיגולים ויושר (יצא היושר דס"ג) וכן משם מ"ה יצאו עגולים ויושר ונתחברו עגולים בעגולים ויושר ביושר:

ונבאר עתה הטעם למה יצאו הנקודות עגולים יותר משאר האורות של אח"פ. והענין הוא דע כי אין דומה אור של העינים לשאר אורות כי העין בהיות אדם עומד ברוח א' ובצד א' יכול להסתכל כל צרכו ולנענע ראייתו בעין אף שלא ינענע גופו וראשו כלל אך ינענע עיניו ויסתכל בצדדיו משא"כ בשאר האורות כמו אורות אח"פ שיצא ההבל במישור (נ"א הכל ביושר) ולכן האורות היוצאין ביושר נעשו בחי' יושר אך הנקודים שיצאו מבחי' עינים הם מתפשטים סביבות א"ק בדרך עגולים. טעם ב' לפי שהאורות עליונים יוצאים דרך צינור הפה או החוטם או האוזן לכן הם נשארים ישרים משא"כ בנקודות שהבל היוצא מנה"י של הא"ק הוא בוקע בכלים של א"ק ויוצא לחוץ בסוד ואחר עורי נקפו זאת שהאור הוא בפנים ונוקף ומכה בעור ויוצא לחוץ מכל צדדי האדם כולו ואם היה טיבורו פתוח והיה יוצא האור משם אל הנקודים היה נקודים ביושר כנגד אור הטבור וקילוחו ביושר אך אור ההוא יוצא מכל צדדי העור דרך גומות ושערות שבעור לכן הנקודים הם עגולים. טעם ג' ובו יתבאר גם כן טעם ב' היטב והוא כי הלא בארנו במ"א ענין צמצום ב' של א"ק כי כדי להאציל נקודים אלו הוצרך לצמצם אורות נה"י וחצי ת"ת שלו למעלה ושם פריס פריסה א' במקום הטבור ואותו אור שהיה שם תחלה יצא דרך העינים ומשם יצא לחוץ וירד למטה כנגד נה"י של א"ק מבחוץ ושם נתהוו הנקודים ובהעלות אור זה למעלה היה בדרך (נ"א צריך) מ"ן ויצא אור חדש וירד דרך פנימיות של זה האדם וירד דרך הפרסא וירד לנה"י של זה האדם ובוקע משם זה האור חדש הפנימי ויצאו לחוץ דרך העור ומשם מאיר אל

הנקודות כנז' ע"פ ואחר עורי נקפו זאת בטעם הב' נמצא כי הנקודות נעשה ע"י ב' אורות אור היוצא לחוץ והוא אור הראשון וע"י או"פ החדש הבוקע ויוצא לחוץ והנה זה או"פ יצא לחוץ מכל צדדין אחורי העור ולכן נעשו עגולים כנזכר בטעם ב'. גם היה ענין אחר כי כיון שהאור הראשון היה במקום החזה (נ"א הזה) ושם נשאר שורשו להאיר לחוץ וכשיורד אור החדש נפגעו יחד שם הג' אורות אור הא"ק עצמו מבחי' ת"ת שלו ואור הראשון שעלה מנה"י ואור החדש ולכן הם דחוקים הרבה ובפרט כי כשעובר והולך להאיר לנה"י הוא צריך לבקוע בחוזק אותו הפרסא ולעבור ולירד לכן מכח אלו הבחי' כשהוא בוקע ויוצא בעור להאיר לאלו הנקודות הוא יוצא בחוזק נמרץ והוא נעשה עגול. וטעם הג' הוא מחמת אור הראשון הוא בדוחק גדול (כי הוא יוצא מן העינים) וכשיצא מן העינים יצא בחוזק ונעשה עיגול. ואמנם האו"פ הבוקע מכל צדדיו רצה להדביק כל צינורות הארה זו בזו ומכה בחוזק כנ"ל לכן מתעגלין אור הצינורות היוצאים בחינת פנים ומקיפין (נ"א פנימי ומקיף) ופוגעין עם צנורות היוצאין מהאחור ונדבקים ואז נעשה האור עגול ובזה תבין איך העינים רומז לנ"ה כי האור של נ"ה של זה הא"ק יצא לחוץ מהעינים ולכן נ"ה רומזין אל העינים:

מ"ב ע"ב דא"ק הוא ברישא דיליה אח"כ בא הס"ג דיליה והתחיל מן אח"פ וכל אלו הג' חלוקים הם טעמים והם ע"ב דס"ג ובחי' ג' שהיא הפה נקרא עקודים. אח"כ בא הס"ג דס"ג והיא נקודות מתחילין מן העין דא"ק והם ט' נקודות ה' מלכים ד' עבדים כנודע. וב' נקודות עליונים שהם קמץ ופתח שהם כתר חכמה לא מתו וז' אחרים מתו. וכאן יש קושיא שאמרנו כי ב' נקודים הראשונים בלבד נתקיימו ובמ"א כתבנו כי ג' נקודות הראשונים לא מתו שהם כח"ב והז' אחרות שהם ו' נקודות הנשארים מט' והמלכות שהיא מלך בלתי נקודה כנודע אלו הז' מתו. ואפשר לתרץ ולומר שכיון שהפנים של או"א לא מתו הכל (נ"א להכי) נקרא נקודה א' בסוד יו"ד שהוא אותיות י"ה בסוד הבן בחכמה ולכן הכל נקרא חכמה לבד והאחוריים שנפלו מאו"א הם הה' שבשם בסוד וחכם בבינה והכל נקרא בינה לבד שהוא סוד אחוריים אל הפנים שהוא זכר חכמה. נמצא כי נקודת הפתח הוא ב' פנים דאו"א שהכל נקרא חכמה ונקודת צירי הוא ב' אחוריים שלהם שהכל נקרא בינה ובזה צדקו ב' בחי' הנ"ל כי הצירי גם בה יש מיתה שהוא כללות האחוריים גם צודק מ"ש שגם הבינה לא מתה והוא בסוד הפנים שלה ואפשר שהפנים הם חו"ב והאחוריים הם של יש"ס ותבונה בסוד יעקב ולאה שהם אחוריים שלהם ודי בזה:

שער ח פרק ב מ"ת

ונחזור לענין לבאר תחלה איך יצאו הנקודות ואח"כ נדבר בפרטות עצמן כי כבר אמרנו כי הכל יצא מא"ק הנ"ל ואמרנו כי העקודים הגיעו עד טבורו ואע"פ שאמרנו שהאורות יוצאין דרך נקבי פה או חוטם וכיוצא זהו עיקר האורות אבל ודאי שגם דרך כותלי דופני של זה הא"ק בוקע ויוצא אור ומאיר תדיר בהם וכבר נת"ל כי כאשר רצה המאציל להאציל בחי' נקודים כוונתו היה לעשות בחי' כלים לשיוכלו העולמות התחתונים לקבל אורו שמאיר בהם והנה ראה המאציל כי עדיין לא היה כח במקבלים לקבל האורות של העינים האלה אשר מקום התפשטותן הוא ממקום הטבור עד סיום הרגלים של א"ק כנ"ל ולכן מה עשה טרם שהוציא האורות האלו דרך העינים צמצם עצמו צמצום א'. והוא שכל האור שהיה מתפשט בתוך הא"ק הזה מטבורו עד סיום רגליו העלהו בחצי גוף העליון מהטבור ולמעלה ונשאר המקום שמן הטבור ולמטה ריקן בלתי אור והמשכיל יבין וידמה מלתא למלתא איך בכל אצילות בחי' חצי ת"ת ונה"י תמיד המאירין בעולם שלמטה כי נה"י דז"א מאיר אל הנוקבא ונה"י דאו"א מאיר אל הז"א ונה"י דא"א לאו"א ונה"י דעתיק לא"א ונה"י דא"ק לעתיק ולכל בחי' האצילות כמ"ש בע"ה. גם תבין כי בכל בחי' הוצאות האורות חדשים היה קודם להם ענין הצמצום כי כן מצינו בא"א שצמצם נה"י שלו כדי לאפקא לזו"ן כנזכר במקומו וכן היה בזה הא"ק ואין להאריך בזה. והנה אחר שצמצם עצמו הניח חד

פרסא באמצע גופו במקום טבורו מבפנים כדי שיפסיק בנתיים. וז"ס יהי רקיע בתוך המים ויהי מבדיל בין מים למים כנזכר בזוהר בראשית ד' ל"ב אית קרומא חדא באמצעית מעוי דב"נ דאיהו פסיק מעילא לתתא ושאיב מעילא ויהיב לתתא ואז נשאר כל האור לעילא מהאי פרסא והיה שם דחוק ומהודק ואז בוקע בהאי פרסא ויורד והאיר בשאר הגוף מהטבור ולמטה. וזהו בחי' פרסא הנזכר בריש אדרא בדרוש ואלה המלכים וזהו מ"ש בזוהר דאית חד פרסא בין המאציל לכתר ואמנם אמת הוא כי כמה גולגלתין אית דלית להון חושבנא כנזכר ריש אדרא והכתר דז"א יהיה פרסא דאמא מפסיק אליו וכיוצא בזה אבל הכתר של כל האצילות הוא נפסק ע"י ההוא פרסא של הא"ק. ואמנם ודאי שע"י הסתלקות האור למעלה מהטבור היה מספיק לשיהיה יכולת בעולם אצילות לקבל האור שלהם אבל לא היה מספיק לתת כח לעולם הבריאה (לשיוכל גם הוא לקבל אורו) ג"כ ולכן הוסיף בחי' אחרת להניח שם אותו מסך והפרסא הנ"ל. נמצא שהם ב' דברים צמצום האור למעלה שיוכל האצילות לקבל האור שלו וענין הפרסא היה כדי שיוכל גם הבריאה לקבל אורו ותבין ותשכיל בזה איך יש פרסא בין אצילות לבריאה והנה על ידי עליית האור הזה שבחציו התחתון למעלה הטבור כנ"ל אז נתרבה אור גדול ורב בחצי גוף העליון ואז נעשה זה האור בבחינת מ"ן אל טעמים דס"ג שהם אזן חוטם פה ר"ל אל השרשים הפנימים שלהם בתוך הגוף ולא אל האורות היוצאים לחוץ דרך הנקבים ואז ע"י מ"ן אלו העולין שם נזדווגו שם ע"ב שבגלגלתא דאדם קדמון עם בחי' הס"ג שבו שהם שרשים של אזן חטם פה שהם טעמים כנ"ל ואז נמשך אור חדש מלמעלה מן הזווג הזה ובוקע ויורד דרך הפרסה מהטבור ולמטה. אמנם האור הראשון שהיה בתחלה למטה ועלה למעלה שוב לא ירד ונשאר שם מהטבור ולמעלה ושם הניח שורשו תמיד ומשם נתפשט ויצא דרך העינים והם הם הנקודים ונמשך ונתפשט בחוץ עד סיום רגליו דאדם קדמון כנ"ל והנה כל האור הנמשך עד הטבור אפי' שהוא מבחי' העינים הכל הוא נבלע ונכלל בעקודים ולכן איננו ניכר אבל האור הנמשך מתחת הטבור עד רגליו זהו לבדו נקרא בשם נקודות לפי שהוא עומד עתה לבדו וכן אותו אור שיורד דרך הפרסא מחדש ע"י זווג הנ"ל גם הוא בוקע הגוף והכלי דאדם קדמון ויוצא לחוץ ומאיר באלו הנקודים הרי ב' מיני אור לצורך הנקודים. ועוד יש אור ג' והוא בהכרח כי כאשר יורד ומתפשט אור העין למטה דרך העקודים (נ"א ועוד אור ג' הוא לקח כי בהכרח כשירד אור העין הוא עובר דך אזן חטם פה) הנה הוא מסתכל באורות אח"פ ההם והוא שואב משם ולוקח מהם אור לצורך עשיית הכלים של הנקודות ולוקח מג' בחי' שהם אורות אח"פ. והענין הוא באופן זה כי הנה נתב' שאורות האזן נתפשטו עד שבולת הזקן ואורות חוטם ופה עוברים ג"כ דרך שם וא"כ מוכרח הוא שכאשר נמשך אור העינים דא"ק דרך שם יתערב עמהם ויקח אור שלהם. והנה י' נקודות הם והג' ראשונים שבהם הם לוקחים אור ממה שנמשך מהסתכלות העין באח"פ ממקומם עד מקום התחברות בשבולת הזקן כנודע ואינם מקבלים אותם רק בשבולת הזקן כי משם מתחילין הן ולא ממה שבשבולת הזקן ולמעלה (נ"א בשבולת הזקן ולא ממה שבשבולת הזקן ולמעלה ואינם מקבלין רק בשבולת הזקן כי משם מתחילים הן ולא ממה שכנגד העין עד שבולת הזקן) אבל ז' נקודות התחתונים אין לוקחין רק ממה שנמשך מהסתכלות באורות החוטם והפה משבולת הזקן ולמטה כנודע כי החוטם מגיע עד החזה והפה עד הטבור ולא משבולת הזקן ולמעלה. ונמצא כי לפי זה ג' נקודות לוקחין הארה לצורך הכלים של

הם מן ג' האורות שהם אח"פ בשבולת דוקא אבל ז"ת אינן לוקחין רק מב' אורות לבד שהם חוטם ופה משבולת ולמטה עד הטבור כי אור אזן העליונה כבר נגמרה ונסתמה בשבולת הזקן ולכן גדולה היא הארה ג' נקודות עליונים מן הז"ת. ולסבה זו ג' מלכים הראשונים לא מתו לפי שיש להם הארה גדולה והכלי שלהם מעולה מאד לפי שנעשה מבחינת אזן העליונה ומהחוטם ופה כי בהסתכלות העין באורות האזן חוטם פה נעשו הכלים שלהם כנ"ל כי לקחו כליהם ממקום שעדיין אורות האזן שהם בחי' נשמה נמשכים שם שהוא עד שבולת הזקן כנ"ל. אמנם הז' מלכים תתאין מתו לפי שכליהם נעשו מהסתכלות עין בחוטם פה לבד והיה חסר מהם אור האזן העליונה והנה גם בג"ר עצמם יש בהם חילוק בין זו לזו והוא (נ"א והנה) כי מן הכתר לא ירד ממנו אפי'

האחוריים אלא האחוריים של נה"י בלבד אבל באו"א של הנקודים ירדו האחוריים שלהם לבד ונשארו הפנים במקומה. וטעם הדבר הוא כי אלו האורות שנמשכים עד שבולת הזקן נחלקו לג' כי הכתר לקח מבחי' האזן עצמה ממה שהראייה שואבת בהסתכלות באור האזן ומכ"ש שנכללים בו ב' אורות אחרים ומזה נעשה כלי לכתר נקודים ואבא לקח ממה שהראייה שואבת מאורות החוטם וגם אור הפה נכלל בו והנה הכתר שלקח מן האזן הארתו גדולה מאד לא נשבר כלי שלו אבל או"א שאין לוקחין רק מן החוטם ופה נשברו האחוריים של כליהם. והנה או"א אם היו מקבלים אור זה של חוטם ופה של א"ק בהיותו למעלה קרוב אל מקום נקבי האזן אף על פי שלא היו מקבלין מאורות האזן עצמה רק קצת הארה היו מתקיימין האחוריים של כליהם אבל כיון שאין מקבלין רק מסיום האזן שהוא מקום שבולת הזקן לכן אע"פ שלוקחין קצת הארה אינו מועיל להם ולכן נשברו האחוריים של כליהם. אבל הכתר כיון שלוקח אור האזן ממש אע"פ שלקחו סיומו כיון שהוא לוקח עצמותו די בזה ולא נשבר אפי' האחוריים של כלים דידיה. משא"כ באו"א שאינן לוקחין רק הארה בעלמא וגם שהוא ברחוק מקום. והרי נתבאר ג' בחי' אלו והם כי הכתר נתקיים כולו. ואו"א נשברו ונפלו האחוריים שלהם. וזו"ן נפלו פנים והאחוריים שלהם והנה זהו הטעם שנרמז בפסוק והארץ היתה תהו ובהו אשר הוא מדבר בענין מיתת המלכים של הנקודים כנ"ל נרמז בו ב"פ מלת תהו א' מפורש בפסוק וב' בר"ת למפרע "והארץ "היתה "תהו והוא כנגד ב' בחי' הנ"ל כי תהו הישר המפורש בפסוק הוא בחי' ז' מלכים שמתו ונתבטלו אפי' הפנים שלהם הישרים ותהו שבר"ת למפרע הוא בחי' ביטול האחוריים דאו"א כי כל למפרע הוא בחי' האחוריים. והנה בודאי כי גם בנקודים יש בחי' אורות מקיפים ופנימים וענינו הוא כי הנה נתבאר כי מהג' אורות אח"פ שואב מהם הסתכלות העין לצורך הנקודים וזהו בחי' אור הג' הנ"ל שבארנו שהוא לצורך כלים אל הנקודים וצריך שתדע כי אור זה נחלק לב' ומה שלוקח מצד ימין הן אורות ממש ומה שלוקח מצד שמאל הם כלים. וכבר נת"ל כי באור יש בחי' פנימי ומקיף ובכלי יש פנימי וחיצון. נמצא כי כל אלו ד' בחי' לוקח הסתכלות העין מג' אורות אח"פ וזה סדרן כי הנה כשמסתכל העין באורות האזן ביושר נגד הסתכלות העין בעצמו שהוא שבולת הזקן עצמו מצד ימין הוא בחי' או"מ. ומה שהוא ג"כ בצד ימין אלא שהוא רחוק והוא מן הצדדים זה או"פ שהוא מועט. וכעד"ז בצד שמאל מה שהוא כנגד הסתכלות העין ממש הוא חיצונית הכלי ומה שהוא לצדדים הוא פנימיות הכלי ומה שהוא לוקח מאורות החוטם הוא באופן אחר כי מה שלוקח מאור החוטם קודם שמגיע אל הפה והוא מצד ימין הוא או"מ ומהפה ולמטה הוא או"פ ועד"ז בצד שמאל הם כלים בחי' חיצוניות ופנימיות וכן הוא מה שלוקח מן הפה נחלק לשנים כי מה שלוקח מהפה עד שמגיע לשבולת הזקן מצד ימין הוא אור מקיף ומהדיקנ' למטה הוא פנימי וכעד"ז הוא בצד שמאל לעשות כלים בפנימיו' וחיצוניות:

שער ח פרק ג מ"ת

והנה כאשר נתפשטו אלו הנקודים מבחוץ מכנגד הטבור של א"ק עד סיום רגליו כנ"ל היה בוקע אותו האור שבא מחדש בפנימית דרך הפרסא כנ"ל ויוצא לחוץ ומאיר אל הנקודים ונמצא כי אור החדש הזה עובר תחלה ויורד דרך הפרסא למטה בחצי התחתון למטה מטיבור ואח"כ חוזר ובוקע דופנות הגוף ויצא לחוץ ומאיר בניקודים וז"ש בתיקונים דשוי חד פרסא בין כתר לעלת העלות כי כל בחי' המאציל לזולתו נקרא עלת העלות וכתר זה הוא כתר דנקודים כנ"ל. והנה אלו הנקודים נתפשטו מטבורא דא"ק עד סיום רגליו כסדר זו"ן המלביש לא"א אלא ששם מלביש זו"ן לא"א מכל צדדיו וסביבותיו אבל בכאן עיקר הארתן אינו אלא דרך פנים דא"ק אלא שמתפשט קצת הארה מאלו הנקודים בין מבחי' אורותיהן בין מבחי' כליהן ומלבישין זה הא"ק מכל צדדיו ע"ד שביארנו למעלה באח"פ אבל עיקר הארתן דרך פנים והנה הכתר מן הנקודות מקומו הוא מן הטבור דא"ק עד סיום הגוף וחב"ד הם בג"פ קדמאין דנה"י דא"ק וחג"ת בג"פ אמצעין ונה"י בג"פ תתאין ע"ד הנ"ל בזו"ן המלביש לא"א כנזכר במקומו. והנה ב' מיני אורות

יוצאין מתוך הגוף דא"ק והם א' מן הטבור והב' מפי היסוד ויוצאין דרך שם ב' הבלים. וכפי הראוי היה שיהיה ג' הבלים כנגד ג' ראשונות שקבל מאח"פ כנ"ל אבל לפי שחסר אור אזן מן או"א כנ"ל לכן ג"כ חסר בחי' ההבל מה שכנגד האזן ולא יצאו רק ב' הבלים שהם נגד חוטם ופה לבד אשר מהן קבלו או"א למעלה וגם כאן למטה מקבלין מהן אבל אור הז"ת שלא לקחו רק מן הגוף ולמטה שהוא מסיום שבולת זקן ולמטה כנ"ל לכן ג"כ לא יש להם הבלים להאיר להם אבל נרמזו בסוד ויפוזו זרועי ידיו שהוא סוד י' טפין דאזדריקו מבין הצפרנים כנזכר בתיקון ס"ט כנודע כי הם עצמם בחי' המלכים כי הנה ביטול המלכים היה לפי שלא נתקן עדיין כחדא אדם דכר ונוקבא. וזהו עצמו סוד טיפי הזרע של יוסף שיצאו בלתי נקבה אלא מזכר לחוד והם הם י' הרוגי מלוכה והבן מלת מלוכה כי הם ממש אלו הז' מלכים שנשברו כליהם וגופם. והסיבה היה ג"כ לפי שהיו בלתי תיקון דו"נ עד שבא הדר מלך ח' ואז נתקנו. וזהו ג"כ סוד מ"ש במסכת שבועות בפ"ג מי שאמרה לו אשתו בשעת תשמיש נטמאתי ינעוץ צפורניו בקרקע והזרע יוצא דרך צפורני רגלים ויפרוש באבר מת. והנה הבלים הראוין למלכים אלו ז' יצאו דרך צפורני רגלים ואע"פ שהצפורני' הם י' והנקודות שנשברו אינן אלא ז"ת לבד כנ"ל. הענין הוא כי גם יש ב' מיני אחוריים דאו"א שנשברו הרי הם ט' בחי' והעשירית הוא כי גם מן הכתר היה בו קצת פגם כמ"ש לקמן בע"ה והוא בחי' נה"י שלו שנכנסו והיו בסוד מוחין לאו"א וגם הם נשברו הרי הם י' בחי' כנגד י' הבלים שיצאו מצפורני רגליו וכל בחי' יציאת אלו הי' הבלים דרך צפורניו היו כולם לסיבת חסרון קבלתן מאור האזן העליונה כנ"ל ולכן סבה זו גרמה לכל זה ולביטול המלכים:

ונחזור לעיל כי הנה בארנו שהנקודות נחלקים לשלשה חלקים. העליונים על האותיות כמו החולם ובאמצע כמו השורק ותחתונים כמו שאר הנקודות והנה נקודת החולם הוא ההבל היוצא מן הטבור אשר שם עומד הכתר כנ"ל לפי שהכתר איהו חולם על הת"ת כנודע כי עיקר חולם בת"ת דא"ק. אמנם נעשה כתר לנקודות וז"ש בתיקון ה' כי חולם כתר באתוון כנודע וניקוד שורק בוא"ו שנקרא מלאפום שהוא באמצע הוא ההבל היוצא מן היסוד לאו"א ונחלק לב' כי הנה נקודת השורק הוא ו' י' באמצע והנה י' של שורק הוא לאבא הנקרא י' ראשונה של השם והוא"ו של שורק הוא אל אמא להוציא ולהוליד הו"ק דז"א וזהו בחי' הוא"ו זו שלוקחת אמא. וגם ט"א כי הנקו' שהיא כעין יו"ד שבשורק היא יותר עליונה וממנו יונק אבא דנקודים והוא"ו של השורק שהוא אות ו' ממנה יונקת אמא דנקודים כנודע כי נקודות חכמה ואתוון בינה וז' נקודות תחתונות עם ג' בחי' שהם א' נה"י של הכתר וב' אחוריים דאו"א הרי הם י' אלו שיצאו דרך צפורני הרגלים ואין כוונתינו לומר שאלו הם הנקודות עצמן רק שמכל אלו הבלים יצא אור אל י' נקודות שיצאו דרך העין כנ"ל וזכור זה. והנה יש בזה מקום שאלה והוא כי לעולם היסוד הוא בחי' הדעת כי הרי מצינו שהיסוד דאמא הוא דעת דז"א וכן יסוד של זה א"ק הוא דעת הנקודים וא"כ איך יונקים או"א הבל היוצא מיסוד א"ק הנ"ל. והתשובה הוא כי בחי' היסוד לעולם הוא גבוה למעלה מב' פרקין עלאין דנ"ה כנראה בחוש ומבשרי אחזה אלוה וא"כ מוכרח הוא שהדעת יהיה גבוה למעלה מאבא ואמא וכן היה הענין כאן אבל שם בז"א אינו כן לפי שכשהבינה נכנסה בו לתת אליו מוחין היא משפלת עצמה ומרכנת עצמה בסוד האם רובצת על האפרוחים ואז מוכרח הוא שתגביה רישי ירכין לעילא ובחי' היסוד שלה נשפל למטה מהם ואז נמצא שהדעת למטה מחו"ב והבן זה אמנם א"ק הוא עומד ולא רובץ ואז פרקא קדמאה דיסוד הקבוע בתוך הת"ת הוא הגוף ודאי שהוא גבוה מנ"ה ונמצא כי בנקודים הדעת שלהם גבוהים למעלה חו"ב נמצא כי מסיום היסוד דא"ק הנתון בדעת דנקודים משם מסופו יוצא הבל והארה לחו"ב דנקודה שהם תתאין מניה. וכבר ידעת כי נקודת שורק הוא ביסוד כנזכר בתיקונים תיקון ע' ולכן אמרנו כי נקודת שורק שהוא באמצע אותיות הוא בחי' היסוד שהוא באמצע הנ"ה והבל היוצא ממנו נקרא שורק והרי בארנו הויו"ת דנקודות:

ונבאר עתה מציאות יציאתן לחוץ. הנה כאשר יצאו אלו הנקודות שהם מכתר עד מלכות היתה יציאתן היפך יציאת העקודים כי שם ביציאת העקודים יצאת מל' תחילה וכתר באחרונה וכאן בנקודים הוא להיפך כי הכתר שלהם יצא בראשונה ובו היו כלולים כל הט' אחרים ואח"כ יצאה החכמה ובו כלולים כל הח' וכעד"ז יצאה אמא ובה היו כלולים כל הז' אורות ואז היתה היא נקראת אם הבנים ואח"כ הוציאה היא הז' כולם כלולים בחסד, ואח"כ מתגלים בגבורה וכעד"ז עד לסוף עד שנמצאת שיוצאת המל' באחרונה מכולם. עוד יש הפרש ב' והוא כי בעקודים תחלה יצאו האורות ואח"כ נעשו הכלים כנ"ל אבל בנקודים יצאו תחלה י' כלים זה למטה מזה ונעשה ע"י הסתכלות העינים בג' אורות של אח"פ כנ"ל לכן אחר שיצאו הי' כלים והונחו במקומן זה תחת זה כל א' לבדו אז יצא האור אח"כ (נ"א אח"פ) עד"ז שיצא הכתר תחלה ונכנס בכלי שלו ובו כלולים כל הט' אורות וכן החכמה יצאה אח"כ ובו כלולים כל הח' וכעד"ז עד שיצאה המל' לבדה באחרונה. נמצא שיצא הכתר תחלה ונכנס בכלי שלו והיו כלולים בו כל הט' אורות ואח"כ נשאר אור הכתר בכלי שלו ויצא אור החכמה עם ח' אחרים כלולים בו ונכנס בכלי החכמה ועד"ז עד שסיימו כולם לכנוס בכלים שלהם. אבל דע כי כאשר אור הכתר נכנס תחלה בכלי שלו היו שאר האורות בטלים בו בערכו שהוא גדול מכולם יחד ולכן היה יכולת בכלי שלו לסובלו ולסבול ט' אורות האחרים ולא נשבר וכן כאשר יצאה אור החכמה ונכנס בכלי שלו היו הח' אורות כלולים בו וכן בצאת אור הבינה כלולה מז' אורות ונכנסים בכלי שלה היו הכלים יכולים לסבול ולא נשברו כי כולם הם בטלים בערך או"א דמיון הבנים שבתחלה עומדים כלולים במוח אביהם בסוד טיפת מוח וכן בהיות בנים בסוד עיבור במעי אמן יכולין להיות שם והיא יכולה לסובלם (ונתנה החכמה בבינה בסוד זווג פנים בפנים והיו כולם בכלי הבינה כי תחלה היו אחור באחור ונזדווג הכתר מניה וביה והמשיך מוחין להם ואז חזרו פנים בפנים וזו"ן ניתנו בה והיו בה בסוד מ"ן והיו מעמידין מוחין דאו"א על עמדן ואחר כך נזדווגו יחד או"א והוציאו ז' מלכים אלו) ולכן היה בחי' התיקון בג"ר ולא נשברו כלל וכאשר היו הז"ת כלולין במעי אמם היו שם בבחי' מ"ן המעוררין זווג עליון אמנם בצאת משם הז"ת שהם הז' מלכים שמלכו בארץ אדום ורצו ליכנס בכלים שלהם ולא יכלו הכלים לסבול ונשברו ומתו כמ"ש בע"ה ולכן נבאר תחלה סדר ז' מלכים אלו כי הנה הם מהדעת ולמטה דעת א' חסד ב' גבורה ג' ת"ת ד' נ"ה הם תרי פלגי גופא והם ה' יסוד ו' מל' ז' כי הנ"ה נחשבים כ"א חצי הגוף ובין שניהם הם אחד לבד ודע כי כל אלו הם ענין המלכים הנזכר בפרשת וישלח ואלה המלכים אשר מלכו בארץ אדום וזה פרטן בלע בן בעור זה דעת וכבר הודעתיך כי בלעם הוא בלע כשארז"ל והוא בסוד דעת דקליפה אשר ע"כ היה שקול באומות העולם כמשה בישראל לפי שמשה בחי' דעת עליון דאבא שבז"א והנה זהו הענין ויודע דעת עליון הנאמר בבלעם שיצא מהסיגי דעת זה כמבואר אצלינו במ"א באריכות. יובב הוא חסד וזהו בן זרח לשון זריחה כי הוא בחינת חסד הנקרא אור כנודע. חשם הוא גבורה כי הוא סוד ה"ג ואותיות חשם הוא חמש וס"ת חשם מארץ התמני מי"ץ ור"ת חמה והם סוד הפסוק כי מיץ חלב יוצא חמה כי חמה וחמאה הם אותיות שוין והם בחי' הגבורות שהם דם ונהפכים בבטן המלאה לחלב ומן אותו המיץ נעשה חמאה להאכיל התינוק. (והדד בן בדד הוא הת"ת ונקרא כן כמה שנודע כי לפעמים אבא ויש"ס נעשים חד פרצוף וכן בבינה ותבונה חד פרצוף וזה מה שהיה תחלה מקום היסוד דבינה הוא עתה מקום החזה של בחי' כל הפרצוף ושם נעשו הדדים וזהו הדד בן בדד ב"פ דד שהם בחזה הת"ת וכן אותיות בדד ב' דד ובמות זה המלך צמקו דדי בינה כדרך האשה שדדיה צומקים במות הילד שלה והיא בי' התפשטות הה"ג ביסוד אמא עלאה כנזכר בפ"ו שנפלו אז אשר הם דם ונעשו חלב ועתה צמקו). ושמלה ממשרקה (ובעל חנן בן עכבור) הם נ"ה תרי פלגי גופא. והנה שאול מרחובות הנהר הוא יסוד בסוד מה שהודעתיך כי יסוד בינה הוא רחב להיותה נקבה ונקרא רחובות הנהר ור"ת שאול מרחובות הנהר משה כי משה הוא יסוד דאבא כנ"ל ושאול המלך היה מבחי' זו. וז"ש בשאול והנה הוא נחבא אל הכלים פי' כאשר נשברו אלו המלכים כמ"ש במ"א כל האורות נסתלקו מתוכם ונשארו

מאנין תבירין ולא נשארו בהם רק בחי' רפ"ח ניצוצין כמ"ש בע"ה בשער מיוחד. ואמנם בכלי של היסוד נשאר אור אחד זולת הרפ"ח ניצוצין כדי להחיות את כלי המל' דלית לה מגרמה כלום וזה האור שנשאר שם בחי' שאול הנחבא אל הכלים שם בכלי היסוד מה שלא נשאר בכלי אחר ולפי שהיה (שלא) בעת השבירה ומיתה נקרא לשון מתחבא כי הראוי היה שיסתלק גם הוא ונשאר שם בהחבא וסיבה זו היתה לצורך המל' לכן זכה שאול למלוכה והבן זה:

שער ח פרק ה מ"ת

ונחזור לבאר סדר יציאת ז' מלכים אלו מתוך הבינה ואיך נשברו הנה ראשונה יצאו כולם מתוך הבינה והיו כלולים באור הדעת ונכנסו עמו בכלי שלו. והנה נודע כי ו' (נ"א ז') מלכים אלו הם בחי' ו"ק דז"א וכל א' אינו גדול מחבירו כי כל א' הוא קצה א' גדול כחבירו ולכן לא היה כח בשום כלי מהתחתונים לסבול בתוכו יותר מחלק אור המגיע לחלקו בלבד וכאשר יצא כולם כלולים בדעת לא היה יכול הכלי לסבול את כולם ונשבר וירד למטה כמ"ש בע"ה. אח"כ יצאו ו' אורות האחרים בכלי חסד וגם הוא לא היה יכול לסובלם ונשבר וירד למטה כמ"ש בע"ה. וכבר נת"ל כי ז' אורות הם אלא שנ"ה נחשבין לא' כי ב' פלגי דגופא הם ואח"כ ירדו הה' אורות בכלי של גבורה וירד ג"כ עמהם הרשימו של חסד פי' כי נודע שכל הה' ספירות מחסד עד הוד כל אחד מהם נותן חד רשימו שלו בספירת יסוד כי לסבה זאת נקרא יסוד. כל, לפי שהוא כולל כולם וע"כ כ"א מוריד רשימו חד ליסוד ולא יכול לסבול ומת ונשבר. ואח"כ ירדו הד' אורות וב' רשימין של חו"ג בכלי הת"ת ונשבר גם הוא וירד וכעד"ז עד שירדו שני (נ"א ב') אורות וה' רשימין בכלי היסוד ולא היה יכול לסובלם ונשבר וגם הוא ירד וכשבא אור המלכות לא בא אלא הוא לבדו ועכ"ז לא היה יכול לסבול ונשבר גם הוא וירד. וטעם הדבר כמו שהודעתיך למעלה כי העקודים כאשר חזרו האורות שנית להכנס בכלים שלהם לא נכנסו ממש בכליהם רק בכתר נכנס אור החכמה וכו' ובכלי היסוד נכנס אור המל' ונשאר כלי המלכות ריקם אשר לסבה זאת נקרא המלכות אספקלריא דלא נהרא דלית לה מגרמה כלום ונקרא עניה ודלה (וכל זה) כי האור שנכנס אח"כ בכלי של המלכות אינה אור שלה רק אור חדש מזווג או"א כמבואר אצלינו וזה ענין מ"ש לעיל אספקלריא דלא נהרא דלית לה מגרמה כלום רק האור שלה הוא ממקום אחר וזכור ענין זה. והנה כיון שכל אלו הכלים של הנקודים נעשים בהסתכלות העין בעקודים כנ"ל לכן כיון ששם (נ"א שכאן) היה חסר בחינת אור המלכות מן הכלי שלה גם זה הכלי של המל' דנקודים היה חסר ולא יכלה לקבל אור שלה ונשברה:

שער ח פרק ו מ"ת

ונבאר עתה ענין אחוריים דאו"א שגם הם נפלו ונשברו ותחלה צריך לבאר הקדמה פב"פ ואב"א. והענין כנ"ל כי מקום הקליפות והחיצונים הם אחורי נוקבא דז"א ושם הם נדבקים ואמנם ג"כ באחור ז"א יש קצת אחיזה והנה טרם ברא אלקים אדם על הארץ היה כח בקליפות לינק שפע מקדושה בסוד ואדם אין לעבוד את האדמה ואחד מעבודת האדמה הוא כיסוח קוצים מן הכרם אשר לזה צריך מצות מעשיות. אבל כאשר נאלצו ז"ת עדיין לא היה אדה"ר התחתון נברא בעולם יצאו זו"נ אב"א מפני פחד החיצונים שלא יינקו כי אם היו עומדים פב"פ הי' לקליפות מקום להתאחז במקום אחיזתן שהמה אחוריים לינק כי מפנים לא יוכלו לינק ולכן הוצרכו להיות מתדבקים אב"א כדי שלא יוכלו החיצונים לינק משם. וכאשר נברא אדה"ר ועשה מצות מעשיות החזירם פב"פ ואז לא היה פחד מן הקליפות כי כבר חפר ועזק סקל וכרת קוצים מן הכרם והנה בהיותם אב"א אין לזו"ן רק כותל א' לשניהם וכותל א' לבד מפסיק בין שניהם ומשתמשין בכותל א' חצי כותל לז"א וחצי כותל לנוק' וכאשר אדם החזיר' (נ"א וכשאדם מחזירם) פב"פ ע"י מצות

ומעשים הטובים אז נגמר ונשלם אחור א' שלם לזה ואחור א' שלם לזה ויכולין להחזיר פב"פ. וטעם הדבר כי האדם התחתון ע"י מעשיו גורם זווג עליון ויורדין טפין עלאין למטה שהם בחי' המוחין דז"א הם בחי' החו"ג אשר הם (נ"א משם) עיקר הטפה כנודע כי אין יוצא מיסוד דבינה רק חו"ג כי מן החכמה ובינה דז"א אינו יוצא רק הארה בעלמא שמכים החסדים המגולין שם ומוציאין אורותיהן לחוץ והנה בבא אלו החו"ג בראש ז"א כדין איהו נקיט החסדים ומשתלים אחור דידיה ואיהי נקטא גבורה ומשתלים אחור דידה וכדין אתהדרו פב"פ כמ"ש בברכת אבות. והרי בארנו איך החו"ג גורמין הגדלת אחוריים ועי"כ יכולין לחזור פב"פ נמצא כי בודאי הוא (נ"א הלא) שבערך בחי' זו יותר גדולה הארה של החו"ג הבאים להם מחדש מהארה שהיתה להם בראשונה לפי שהארה ראשונה הניחה בבחי' אב"א והארה זו החדשה החזירם פב"פ נמצא כי זו הארה המחודשת היא נקראת פב"פ אבל בערך בחי' אחרת לא תקרא אלא בחי' אב"א לפי שלא הגדילה רק בחי' אחוריים כנ"ל וממילא הוחזרו פב"פ מאליהם ובבחי' זו תהיה הארה זו פחותה וגרועה מהראשונה כי הראשונה תיקנה ועשתה כל פרצופים כולם שלימים וזאת לא עשתה רק הגדלת החצי אחוריים כנ"ל:

והנה מ"ש שנפלו האחוריים דאו"א הוא על בחי' חו"ג המגדילים האחוריים ומחזירים פב"פ לכן אל תתמה אם אנו אומרים ומכניס בחי' זו פעם פב"פ ופעם אב"א והוא על בחי' החו"ג אלו (שהם הבחי' שהגדילו האחוריים וכל זה נפל למטה) והוא (על) בחי' חו"ג שלוקחים או"א מן הכתר שהוא א"א כדי להחזירם פב"פ כי גם באו"א היה בהם בחי' אב"א כמ"ש בע"ה וכבר ידעת כי הטפה המציירת הולד ומגדיל והוא הבחי' זו (נ"א זהו החו"ג) החו"ג ואלו הם סוד האותיות שמהם נוצר הולד ועוד כי האותיות תמיד לעולם הם בחינת הכלים כנודע ואלו נעשים כלים לאו"א בסוד האחוריים כנזכר ואלו הם שירדו למטה עם שארית החסדים (נ"א האורות החו"ג) היורדין לצייר הכלים של הולד שהם ז' מלכים דבחי' זו"ן והנה כל אלו הם בחי' כ"ב אותיות התורה וז' מהם הם כלים לז' מלכים וט"ו מה הם כלים לאו"א וכנ"ל כי יותר גדולים הם או"א מכל זו"נ וסי' לאותיות או"א הם י"ה כי או"א הם ג"כ סוד י"ה שבשם כנודע ואותיות ז"א הם שעטנ"ז ג"ץ והט"ו אותיות הנשארים הם דאו"א ו' מהם הם אחוריים דאו"א שהם בד"ק חי"ה וכנזכר בתקונים ובזהר ושאר אותיות הם אוכ"ל מספר"ת הם פנים דאו"א וזהו הטעם של אלו אותיות של שעטנ"ז ג"ץ צריכין ג' זיינין ותגין על כ"א מהם ואמנם באותיות בד"ק חי"ה צריכה תג א' על כל א' מהם וגם למה נשתנו אלו (ט') האותיות משאר אותיות שאין בהם שום תג. אבל הענין כי האותיות שעטנ"ז ג"ץ הם סוד הז' מלכים שמתו ולפי שמהם נתהוו ויצאו הקליפות כנודע לכן הם אותיות שט"ן ע"ז ג"ץ פי' שהם תגבורת וחוזק עוז הדינין העזים אשר ירדו ונעשו מהם השטן שהם הקלי' וכבר נודע מ"ש בזוהר באדר"ז ובס"ד דרצ"ב ע"ב כי אלו הז' מלכים הם נצוצין דאזדריקו כהאי אומנא דאכתיש בפרזלא ואפיק זיקין לכל סטר וזהו ג"ץ כמ"ש גץ היוצא מתחת הפטיש כו'. וכבר נת"ל כי אלו ז' מלכים לקחו אורם מגוף א"ק שתחת שבולת הזקן ולא מלעלה נמצא שהם חסרים בחי' ג' אורות עליונים שהם אח"פ כי לכן נשברו הפנים והאחוריים שלהם ואלו הם בחי' ג' תגין שיש למעלה על כל אות מאלו הז' הנ"ל כי הם מורים על הסתלקות האורות והחיות מן הכלים שהם אותיות ונשאר האור למעלה מהם ולא בתוכם כדרך צורת התגין על האותיות אבל האותיות בד"ק חי"ה הם אחוריים דאו"א שירדו. וכבר ביארנו לעיל כי או"א לוקחים ב' אורות של ח"פ ולא חסר מהם רק אור אזן אשר ע"כ לא ירדו מהם רק בחי' אחוריים וכנגד אותו אור שחסר מהם אנו מתייגים תג א' על כל אות מהם כנגד אותו אור הפרטי שחסר מהם. וכבר ביארנו כי מה שיורד מאו"א הוא נקרא אחור וגם נקרא פנים כי להיותו חסר אור אזן העליונה מן ב' אורות אחרים לכן החסרון הנמשך מצדו הוא גדול כי הוא הבחי' העושה אותו פב"פ. והנה מוחין אלו שהם חו"ג הם נמשכין לאו"א עם הכלים דנה"י דא"א דוגמת מוחין דז"א שבאים עם נה"י דאו"א וגם נה"י אלו ירדו למטה ובערך שבאו מא"א נמצא כי זה נקרא חסרון בא"א עצמו. וכבר ביארנו הטעם כי מה שגרם לו ענין זה הוא לסבת לקיחתו אור האזן בסופו לא בתחלה. ואמנם בערך שכר לקחו או"א לא יקרא חסרון זה חסרון דא"א אלא חסרון דאו"א

עצמן. והנה בענין העקודים כבר נת"ל ענין בחי' טנת"א שבהם ונבארם פה בבחי' הנקודים ונאמר כי בחי' הנקודים הם האורות הראשונים שיצאו בראשונה והאותיות הם הכלים ואח"כ כשנשברו הכלים ונפרדו איש מעל פני מתו האורות נשארו בבחי' תגין על האותיות שהם הכלים והטעמים הוא שם מ"ה החדש שיצא אח"כ מאור המצח לתיקון המלכים כמ"ש בע"ה. וזה טעם הס"ת שיש לו בחי' כתיבת אותיות ותגין וחסרים ממנו טעמים ונקודות כי כבר ידעת כי ס"ת הוא בחי' היסוד דאבא וכבר נודע בזוהר בהרבה מקומות דבמחשבה איתבריר כלהו ולכן הס"ת (נ"א ולשון ס"ת) מורה על זה הנ"ל וע"י מה שהש"ץ קורא הפ' בתורה בטעמים ונקודות לתקן מה שחסר ממנו לכן תמצא כי הטעמים יש בהם הוראה בהוצאת הבל הפה כי יש ניגון פרטי לכל טעם בפ"ע בהוצאתן מהפה ולחוץ וכן הנקודות יש להם הברת כמו א' א" א' א' אא' א' א' אבל (נ"א כי) התגין אין להם שום תנועה ונדנוד בעת קריאת האותיות והטעם כי בחי' הטעמים והנקודות הם מורים בזמן שהאורות בתוך הכלים ולכן הם נרגשין ונדנדים בעת קריאת האותיות יען כי ע"י הנקודות והקריאה הם מאירין בתוך כליהם שהם האותיות אבל התגין מורים על זמן היות האורות ע"ג האותיות וחוץ להם שאז אין לאותיות שום נדנוד ותנועה כי רוחניותם נסתלק מתוכם (מן הכלים הנקודים) אמנם עומדין עליהם מרחוק להאיר להם הארה מועטת כדמיון התגין העומדים זקופים על האותיות לא בתוכן. עוד יש שינוי אחר כי הטעמים והנקודות יש מהם הרבה שעומדין תוך האותיות כגון דגש ורפה ופסק ומקף בטעמים ושורק בנקודות ויש מהם שעומדים תחת האותיות אבל התגין כל בחינתם אינם אלא ע"ג האותיות תמיד מבחוץ להם אמנם עכ"ז עומדים אצלם להאיר להם אף על פי שאינם בתוכם כמ"ש. ואמ

נם למטה בע"ה נבאר סדר או"א ומציאותן ושם נאמר כי אבא כולל י"ס וכן אמא כלולה מי"ס וכן זו"ן מי"ס. והנה כמו שז"א הנקרא ישראל כלול הוא מי"ס ונחלק לב' נגד לאה ורחל ונמצא שרגלי לאה עד שליש ת"ת דז"א שהוא בחזה שלו ומשם ולמטה מתחיל ראש רחל כן הענין באו"א כ"א מהם נחלק לב' חצאין וב' חצאי העליונים של או"א נקרא או"א עלאין וב' חצאי התחתונים נקרא יש"ס ותבונה וכאשר נעריך כל זה בבחי' א' נמצא כי ראש יש"ס ותבונה הם בחזה ספי' שליש ת"ת דאו"א עלאין עיין לקמן. ונחזור לענין ונאמר ענין סדר ירידת ז' כלים של מלכים איך נשברו וירדו הנה אמרנו לעיל כי בתחלה יצאו כל הכלים ואח"כ יצאו כל האורות כלולים בכתר ואח"כ כולם בחכמה ואח"כ כולם בבינה ואז היו ז' מלכים אלו במעי הבינה כדמיון העובר בבטן המלאה ונבאר ענין יציאתן משם הנה נת"ל כי אדה"ר גרם ע"י מעשיו חזרת פב"פ לזו"ן כי קודם שנברא אדה"ר היו זו"נ אב"א. ודע כי א"א לעולם לחדש שום זווג אפילו בבחי' אב"א אם לא ע"י מצות מעשיות התחתונים ואמנם קודם בריאת אדה"ר בעת האצילות היה בהכרח שאותו פעם ראשון תהיה מאליו הזווג שלא ע"י מצות כי אדם אין עדיין עד אחר הזווג ההוא אמנם לא היה אלא בבחי' אב"א וכשנולד אדה"ר ע"י הזווג ההוא החזירה פב"פ ע"י מצותיו ומעשיו אמנם מאז ולהלאה אנו צריכין לעשות כל הבחינות אפילו בחי' זווג אב"א על ידינו כמ"ש בברכת אבות. והנה כל זה אינו אלא בזו"ן אבל באו"א לא הוצרכו מעשה ידי אדם כי על ידי עצמן מאליהן שלא ע"י אדה"ר חזרו פב"פ והנה זה הזווג הא' טרם שנברא אדה"ר עליו נאמר בזוהר פעמים רבות וז"ל כד סליק ברעותא למברי עלמא פי' כי אז לא היה עדיין התעוררו' התחתונים אלא מאליו סליק הכי ברעותא וזה היה להכרח כי אדם אין לכן היו האורות התחתונים עולין למעלה בסוד מ"נ תמורת מה שעושין נשמות הצדיקים עכשיו שהם עולין בסוד מ"נ וז"ש כד סליק ברעותא שהוא העלאת מ"נ כי אז היו עולין שלא ע"י מעשה התחתונים:

שער ט פרק א מ"ת

השער השני שער שבירת הכלים ובו ח' פרקים:

ונחזור אל הכוונה ונאמר כי הלא או"א היו מתחלה פב"פ לפי שנעשה להם מוחין מהכתר כנ"ל אמנם מ"ן שלהם הגורם להם העמדה וקיום הבחי' דפב"פ היו מציאת ז' מלכים אלו אשר היו במעי בינה ואלו היו מ"ן דילה כי כן הוא תמיד שהבנים הם מ"ן דאמא ובעוד שאלו הז' מלכי' היו תוך הבינה היו מעלין מ"ן וגורמין זווג לאו"א ונמשכו להם מוחין והוחזרו או"א פב"פ ונזדווגו יחד כדי להוציא ז' מלכים אלו. ובעת צאת המלכים אלו אם לא מתו אלא שהיו קיימים היו מעמידין לאו"א פב"פ אפי' שיצאו למטה והיו מועילין למ"ן שלהם אמנם יען שנשברו ומתו לכן גם או"א האחוריים שלהם המעמדת אותם פב"פ ירדו למטה ואז חזרו להם אב"א כי כבר אין להם מי שיעלה להם מ"ן ומקיים חזרתן פב"פ והנה פשוט הוא שלא נגמרו אחוריים דאו"א לירד עד כלות שבירת ז' כלים שכל בחי' שבירת מלך א' היה גורם ירידת קצת מאחוריים דאו"א וזהו ביאור הענין. הנה כאשר נעריך מציאות הז' מלכים אלו בד' פרצופים של חו"ב יש"ס ותבונה כנ"ל נמצא כי עד שליש ספי' ת"ת שהוא המלך הד' אז נגמרו לירד אחוריים דאו"א עלאין וכאשר נשברו כל הז' מלכים אז ירדו גם אחוריים דיש"ס ותבונה. והנה הדעת הוא המלך הראשון שיצא ובו היו כלולים כל הז' כנ"ל והנה כבר ידעת כי עיקר העלאת מ"ן הם הכלים [נ"א הבנים] שנולדו כבר בעולם ולכן עיקר העלאת מ"ן עד עתה היה ע"י הדעת אשר כבר יצא לעולם בראשונה כי [נ"א כי בראשונה] כבר ביארנו שלא הוצרכו תחלה מ"ן לאו"א רק סליק ברעותא לבד ומ"ש שאלו הז' מלכים היו מ"ן אין הכוונה לומר שהם המשיכו חו"ג כי כבר נמשכו בתחילה. וראי' לזה שהרי החזירו או"א פב"פ ואח"כ נתן חכמה בבינה ז' מלכים אלו כמ"ש א"כ א"א לומר שהיו מ"ן אל הבינה אמנם הכוונה שהם היו מעמידין אותם בבחי' פב"פ לאו"א ע"י העלאת מ"ן שלהם אחרי שהיו כבר בבינה ואז היו ממשיכין עוד החו"ג כבתחלה. ונחזור אל הענין כי הנה אחר שיצא אור הדעת ונכנס בכלי שלו העלה מ"ן והמשיך חו"ג באו"א כי הלא הדעת הוא כלול מחו"ג. ועוד כי הלא הז' מלכים היו אז כלולים בו ולכן היה בו כח להוריד חו"ג כנ"ל. ואמנם לפי שאין שאר המלכים מעלין מ"ן לפי שעדיין היציאה לא היתה להם אלא אל הדעת לכן א"א להוריד מוחין שלמים רק ע"י זו"ן ביחד ולכן מה שהוריד הדעת היה בחי' חו"ג בראש דאו"א עלאין במקום הדעת שלהם הדומה אליו כמוהו וכאשר נשבר כלי המלך זה הנקרא דעת אז גם הדעת דאו"א עלאין ירד למטה במקום הגוף דאו"א אבל כלי המלך הזה הנקרא דעת אחר שנשבר ירד לעולם הבריאה כמ"ש בע"ה ושאר הששה (נ"א הז') אורות שהיו עמו נכנסו בכלי המלך הנקרא חסד ואז עדיין או"א עלאין היו פב"פ כי אינן חוזרין אב"א עד שיגמור הכל לירד כי הם דבוקים פב"פ וצריך שיגמור להסיר התדבקות הזה לגמרי ואח"כ יחזרו אב"א אבל כל זמן שעדיין נשארו קצת דבקות בהם אינם חוזרין אב"א ולהלן בע"ה נבאר ענין הדבקות גמור דאו"א בהיותן פב"פ מה ענינו. והנה כשירדו ה"ח וה"ג מרישא דאו"א עלאין עד למטה בגופא (בין התרין כתפין) בהכרח הוא שגרם חסרון האור אע"פ שלא חזרו לגמרי אב"א והנה ענין (נ"א עדיין) חסרון הזה הוא חסרון הסתכלות עיני או"א זה בזה וכאשר מלך הב' שהוא חסד המשיך הה"ח שיתפשטו בגופא דאבא כנודע וכשמת ירד הוא בבריאה והה' אורות ירדו בגבורה במלך הג' ואז נפלו האחוריי' דאבא הנעשין ע"י התפשטו' ה"ח כנ"ל ועתה נפלו כולם והחסדים ירדו ביסוד דאבא ואז אבא החזיר אחוריו אל פני הבינה אשר בחי' זו נקרא אחור בפנים כי פני הבינה נוכח אחורי החכמה עומדין. וא"ת הרי פרצוף אבא אינו נגמר (לירד) עד שליש הת"ת כנ"ל וי"ל כי אותו שליש של ת"ת הוא אל אבא בערך היסוד והוא דוגמת ז"א עם המוח' שלו שמצד הבינה וכל דרוש זה צריך שתבינהו ע"ד הדרוש ההוא והכל בציור א' ואז תבינהו. והנה היסוד כולו הוא בחי' פנים ואין לו אחוריים שירדו ממנו לפי שכל היסוד של זכר נכנס תוך היסוד של נקבה וכולו הוא בחי' פנים משא"כ בשאר הגוף שיש בו בחי' אחוריים החוזרים (נ"א פנים הנחזרי') נגד פני הנקבה אבל אחוריו אינם דבוקים עמה ולכן סיום האחוריי' דאבא הם נגמרים לירד טרם היות פגם וגרעון ביסוד דאבא. ואח"כ מלך מלך הג' שהוא גבורה והמשיך התפשטות הה"ג באמא עלאה (בגופא) וכשמת ירד לבריאה והד' מלכים (אורות) ירדו בכלי הד' שהוא הת"ת ואז נפל התפשטות הגבורות ביסוד דאמא (נ"א ה"ג דאמא עלאה שהיו בגופה) ונפלו גם האחוריים שלה למטה ואז ג"כ אמא החזירה אחוריה והיה אחור דאמא באחור דאבא. ואח"כ מלך המלך הד' והוא

ת"ת ובהגיע אור אל שליש עליון שלו שהוא עד החזה אז המשיך בחי' כללות ה"ח ביסוד אבא וה"ג ביסוד אמא כנודע כי לכן היסוד נקרא כל שכולל ה"ח וה"ג וכבר בארנו זה הציור כי דעת כולל רישא דאו"א והחסד הוא גופא דאבא וגבורה הוא גופא דאמא ושליש ת"ת עליון הוא היסוד דאו"א. והנה כאשר הגיע האור לב"ש תחתונים דת"ת אז (נגמר

ו כל אחורי או"א עילאין לירד והמשיך החו"ג ברישייהו דיש"ס ותבונה כי שם הוא מקום ראשם יחד וכשמת ירדו ג' מלכים בכלי הה' שהוא נצח) ואז ירדו החסדים מרישא דיש"ס וגבורות מרישא דתבונה עד למטה בגופא דילהון וגם ישסו"ת נגרע מהם הבחי' דהסתכלות עיניהן זה בזה ע"ד הנ"ל באו"א עלאין. ואח"כ מלך הנצח והמשיך ה"ח בגופא דיש"ס וכשמת ירדו שאר מלכים בהוד וירדו האחוריים דיש"ס והחזיר אחוריו נגד פני תבונה. אח"כ מלך ההוד והמשיך הה"ג בגופא דתבונה וכשמת ירדו ב' מלכים ביסוד ואז הכלים דנ"ה ירדו אל הבריאה כי שניהן מלך א' בלבד כנ"ל דתרוייהו אינן רק פלגי דגופא ואע"פ שמלכו זה אחר זה עכ"ז שניהן מלך א' בלבד נקרא ואז ירדו גם אחוריים דתבונה וחזרו יש"ס ותבונה אב"א. אח"כ מלך המלך ו' שהוא יסוד והמשיך כללות ה"ג ביסוד תבונה וכללות ה"ח ביסוד יש"ס וכשמת ירדו גם בחי' אלו. אח"כ מלך מלך הז' שהיא המלכות בכלי שלה היא לבדה ואז המשיכה כללות ה"ח במלכות דישראל סבא וכללות ה"ג במלכות תבונה כי גם המלכות יש לה כללות על דרך הנ"ל ביסוד כי (לכן) גם היא נקרא כלה כמו שהיסוד נקרא כל וכשמתה היא אז ירדו כללות ה"ח וה"ג ממלכות דיש"ס וממלכות דתבונה והכלי דמלכות ירד לבריאה גם עתה נגמרו כל אחוריים של ד' פרצופי' דאו"א ויש"ס ותבונה ליפול לגמרי וא"ת למה באו"א לא נכנס בחשבון כללות החו"ג במלכות דאו"א עלאין ע"ד שנכנסו בחשבון המלכות דיש"ס ותבונה וי"ל כי נודע כי בשליש עליון דת"ת שם הוא בחי' העטרה שהוא בחי' המלכות והרי היה נכללת ביסוד אבל כאן היא יותר נגלית המלכות דתבונה ממלכות דבינה כי מלכות דתבונה היא ממש מלכות בערך כללות בינה ותבונה יחד בפרצוף א' אבל המלכות דבינה עלאה היא בחי' גופא של כללות והוא מקום החזה של ת"ת של כללות הפרצוף יחד דבינה ותבונה כנודע ואינה מלכות ממש:

שער ט פרק ב מ"ת

והנה נתבאר מה שנפל מאו"א גם בחי' היותן נחלקים לד' פרצופים כנ"ל וגם נתבאר סדר יציאת ז' מלכים ונמצא כי ירדו ז' המלכים שהם זעיר ונוקבא ועוד ד' אחוריים דאו"א עלאין וישסו"ת סך הכל הם י"א בחי' שירדו ומהם נתברר ומהסיגים שלהם נעשה קליפות והם י"א סמני הקטורת שהם י"א אורות שנשארו מאלו הי"א בחי' כנ"ל שירדו ולא יכלו אורות אלו להתברר ונשארו נתונים תוך הקליפות כמבואר אצלינו בסוד פטום הקטורת. והנה לא ירדו אחוריים דאבא עד שמת המלך הב' שהוא חסד ולא ירדו אחוריים דאמא עד שמת המלך הג' שהוא גבורה באופן כי במות הגבורה אז נשלמו אחורי או"א לירד. והענין הוא כי אע"פ שבמיתת החסד ירדו אחורי אבא עם כל זה אין אלו נקראים אחוריים גמורים לפי שעדיין היתה הבינה בבחי' פנים עמו והיתה מאירה באחוריו נמצא כי עדיין לא ירדו בעצם כל אחורי אבא רק כשירדו גם אחורי אמא אז ירדו שניהן לגמרי ואז היו אחור באחור כמ"ש בע"ה באורך בדרוש פרצופי יעקב ולאה מהיכן יצאו ועי"ש. נמצא כי אין ירידת אחורי או"א נקרא ירידה לגמרי עד מות הגבורה שהוא מלך הג' אבל מיתת השבעה מלכים היא מיתה גמורה תכף מן העת הראשונה כי הרי במות החסד נשברו כל בחי' לגמרי ונאמר בו מיתה ממש נמצא כי מיתת המלכים מתחלה להקרא מן העת שמת מלך הראשון אבל ביטול האחורים דאו"א אינו ביטול עד שמת המלך הג'. ובזה תבין סוד שם מ"ב שהוא אב"ג ית"ץ קר"ע שט"ן נג"ד יכ"ש בט"ר צת"ג חק"ב טנ"ע יג"ל פז"ק שק"ו צי"ת. כי כבר ידעת כי שם מ"ב הוא ביצירה ויצירה הוא בחי' ז"א כנודע שהוא סוד הז' המלכים נמצא כי שם מ"ב זה מדבר בסוד המלכים ואם תסתכל תראה איך שם ע"ב הוא במוחין והוא נקרא טעמים

והוא נקרא אצילות אח"כ הטעמים של ס"ג הוא בבריאה והנקודות שלו ביצירה והם סוד מלכים שמתו כי הנקודות הם בחי' זו"ן שהם יצירה ועשיה (נ"א הוא בבחי' ז"א שהוא יצירה) אמנם כוונת מ"ב זה הוא להעלות כל הברורים משם אשר נשארו מזעיר ונוקבא ביצירה ועשיה כי כל שם מ"ב הוא להעלות כנודע אם כן ודאי הוא כי בשם זה נרמז מיתת המלכים ועל סדר מיתתן הוא סדר העלאתן ע"י בירור בכח שם זה ולכן מיתת שבעה מלכים נרמז בשם הראשון זה וביטול אחוריים דאבא ואמא נרמז בשם הב'. והענין כי מן האדר"ז נראה שלא ירדו רק הז' מלכים בלבד וממדרשים אחרים בס' הזהר משמע כי גם באו"א יש ביטול ופגם וכמעט אפי' בכתר. ואמנם הענין הוא כי ודאי שמכל י' נקודות נפלו מהם בחי' ובכולם היה ביטול רק זו"נ נפלו כולם בין בבחי' היותן אב"א ובין בבחי' היותן פב"פ והנה זו נקרא מיתה כי הכל ירד לגמרי אבל אבא ואמא שלא ירד מהם רק בחי' אחוריים יקרא ביטול ולא מיתה וכתר שלא נפלו ממנו רק בחינת נצח הוד יסוד שלו שנכנסו בסוד מוחין דאבא ואמא כנזכר לעיל אשר אין בחינת זו נכנסה אפי' בערך אחוריים לכן לא נקרא ביטול בכתר רק פגם בעלמא. עוד יש טעם אחר והוא כי אינו נקרא מיתה רק מי שהולך מעולם לעולם ונבדל מעולמו ולכן שבעה מלכים שהיו באצילות וירדו אל הבריאה יקרא מיתה ממש כמ"ש באדרא קל"ה לא תימא דמיתו אלא כל מאן דנחית מדרגא קדמאה דהוי ביה קרי ביה מיתה כמו שכתוב וימת מלך מצרים. אמנם אחורי או"א אע"פ שנפלו לא ירדו בבריאה אלא נשארו בעולם האצילות עצמו לכן להיותן שלא במקומן יקרא ביטול אבל לא יקרא מיתה. ונבאר עתה שם מ"ב הנ"ל והוא כי שם אבגית"ץ הוא בספי' חסד כנודע לפי שממנו מתחיל (ביטול) מיתת המלכים כנ"ל לכן בשם זה נרמז מיתת שבעה מלכים וזהו פי' אבגית"ץ כמו אבג"י ת"ץ כי אבג"י גימ' י"ו והם סוד ז' מלכים כי י' הוא במלכות שהיא נקודה א' לבד והוא י' של אבג"י ואותיות אב"ג הם ו' בגימ' והם ו"ק דז"א והרי הם ז' מלכים. וז"ס שארז"ל כי רה"ר רחבו י"ו אמה כי הרי אלו הז' מלכים הם הנקראים רה"ר בהיותן קודם התיקון ואמנם אחר התיקון נקרא רה"י. והנה הז' מלכים הנקרא אבג"י הלא הם נתצו ונשברו ומתו וז"ס ת"ץ של אבגית"ץ ויען שמן החסד התחיל מיתת המלכים כנ"ל לכן נרמזו בשם זה הראשון. ויש מפרשים אבגית"ץ מלשון הגמ' ההיא אבגא דבי רב פי' השטן שהיה נמצא בבה"מ ההוא ונמצא כי אב"ג (נ"א אבגית"ץ) הוא ממש ע"ד מ"ש לעיל באותיות שעטנ"ז ג"ץ שצירופי שט"ן ע"ז ג"ץ. והנה השם ב' הוא קר"ע שט"ן הוא בגבורה שהוא המלך הב' אשר במיתתו נפלו אחורי דאמא גם כן ולכן נרמז ביטול אחורי או"א בשם זה וזהו ביאורו קר"ע ר"ל כי כאן לא היתה מיתה ונתיצה ממש כמו ז' מלכים רק קריעה ושבירה בעלמא ונשאר במקומה אבל בנתיצה היא הפלת אבן בכח ממקומה למקום אחר כנ"ל וע"י קריעה זו יצאה הקליפה הנקרא שטן וזהו קר"ע שט"ן והנה או"א בחי' פב"פ הוא הוי"ה דיודין באבא ואהי"ה דיודין באמא ושניהן גימ' רג"ל והוא גימ' זכור כי הזכירה בה מצד פנים ובחי' אב"א הם אחוריים של ב' שמות הנ"ל שהם אחוריים דהוי"ה כזה "יו"ד יו"ד ה"י יו"ד ה"י וי"ו יו"ד ה"י וי"ו ה"י באבא ואחורי אמא כזה אל"ף אל

ף ה"י אל"ף ה"י יו"ד אל"ף ה"י יו"ד ה"י אשר שניהן גי' תשכ"ח כי השכחה מצד אחוריים ואמנם קר"ע שט"ן גי' תשכח עם הכולל כמנין האחוריים לרמז על נפילת אחורי אבא ואמא. ונחזור לענין ראשון כי הנה כאשר עדיין לא מת שליש ת"ת עדיין לא נגמר ירידת ונפילת אחורי דאבא ואמא לגמרי וכאשר היו המלכים האלו נכנסים בכלי שלהם היו מגולין באור גדול אבל אחר שמת שליש עליון דת"ת אשר אז נפלו שם האחוריים דאו"א הנה כאשר יצאו שם שאר האורות הנשארים כדי לכנוס בכלי שלהם היו מלובשים באלו האחוריים שנפלו ונשארו באצילות כנ"ל והיו יוצאין המלכים האחרונים מלובשים באחורי או"א וזה נשאר להם (נ"א ועד"ז נעשים) תמיד עד שיכלו כל הברורים לצאת עד לע"ל ב"ב וז"ס העלאת מ"ן אשר מעלין זו"נ אל אבא ואמא והוא מסוד אלו האחוריים דאו"א שירדו שם למטה באצילות עצמו כנ"ל אשר לקחום הם. והנה נמצא שאלו האורות (שהמחזה) [שמהחזה] ולמטה באים מכוסים וכבר ידעת כי התעלמות האור וכיסויו הוא מציאות תיקונו כי עי"כ יש כח בכלי לסבול האור להיותו בא מלובש וא"כ לא יהי' שוין שבירת הכלים שמחזה ולמטה שהם ב"ש תתאין דת"ת ונה"י ומלכות אל

שבירת הכלים של הדעת וח"ג ושליש עליון דת"ת כי ודאי יותר גדולה תהיה שבירת העליונים משבירת תחתונים. ולכן בבא התיקון ז"א בעת התיקון פרצופו בא להיפך כי מב"ש דת"ת ולמטה היו אורותיו והחסדים שבהם מגולין וזהו לפי שיש בהם יכולת לקבלם שלא ע"י מסך בינה לפי שלא היתה שבירתן גדולה אבל העליוני' שהם מרישא דז"א עד החזה באו בתיקון סתומים ומלובשים עתה תוך מסך בינה שהוא יסוד שלה כנודע. וזהו לפי שבתחלה היו מגולין והיתה שבירתן גדולה ואע"פ שגם שהנו"ה הם מכוסים וסתומי' עכ"ז הרי נתבאר במקומו כי החסדים המגולין מכים בהם ואורם יוצא לחוץ והנה במיתת ז"א עד שליש עליון דת"ת שלו כבר ירדו אחור או"א אבל אחורי יש"ס ותבונה לא נגמרו עד מיתת נוקבא דז"א ולכן האחוריי' דא"א לוקחם ז"א והאחוריי' דיש"ס ותבונה לוקחתם המלכות ומתלבשים האורות שלהם בהם דוגמת המוחין דז"א. ובזה תבין מ"ש כי כאשר הזו"ן הם שוין יחד פנים בפנים אז הנצח הוד יסוד דאו"א הם מוחין לז"א והנה"י דיש"ס ותבונה הם מוחין ונכנסים ברישא דנוקבא גם תבין מ"ש שכשהיו פב"פ אז יוצאין ב' בחי' יעקב א' בז"א ואחד בנוקבא כי האחד שהוא ממוחין דז"א הוא מאו"א והב' שהוא ממוחין דנוקבא הוא מישראל סבא ותבונה ואז הם שני המאורות הגדולים לא היא גדולה ממנו ולא הוא גדול ממנה ואינם צריכין זה לזה כלל אמנם האחוריים של אבא הם בצד ימין בחסד דז"א והאחוריים דאמא הם בצד שמאל בגבורה דז"א וזה הדרוש יצטרך במקומו ושם יתבאר בע"ה. והנה כאן במקום הזה הוא מקום ירידת ונפילת אחורי או"א שאמרנו לעיל שירדו באצילות עצמו כי אע"פ שהכלים דז"א נשברו עם כל זה האורות דז"א נשארו מלובשים באלו האחוריים דאו"א עלאין כל קו החסד דז"א באחורי אבא וכל קו הגבורה מלובש באחוריים דאמא והבן הקדמה זו מאד. ונחזור לפרש פ' של וישלח בענין ואלה המלכים כי הנה נתבאר איך ירדו ד' אחוריים דאו"א ויש"ס ותבונה ולכן תמצא כי באלו המלכים לא נזכר בכולם שמות אביהם רק בד' בלבד והם בלע יובב ובעל חנן והדד. גם תמצא שינוי אחר כי אפי' באלו ד' לא נזכר שם אביהם רק בעת המלוכה ולא בעת המיתה כמ"ש וימלוך באדום בלע בן בעור ולא כתיב וימת בלע בן בעור רק בלע סתם וכן בשאר ג' מלכים. והענין הוא להורות כי ד' בחי' אחוריים ירדו מן האבות ולא יותר ולא ירדו עם בניהם כנ"ל וכיון שלא מתו אבות רק ביטול בעלמא לכן לא הוזכרו בעת המיתה האבות רק הבנים לבדם אבל להורות שגם בהם היה ביטול לכן הוזכרו האבות בעת המלוכה. וא"ת הרי חשם שהוא מלך הג' היה ראוי להזכיר בו שם אביו ולכתוב פלוני בן פלוני שהרי נתבאר לעיל כי הוא המעורר גבורה דאמא והוא המבטל (נ"א ביטול) אחור שלה בעת מיתתו כנודע. וי"ל כי אין הבן נקרא אלא על שם אביו וכיון שהוא לא ביטל רק אחוריים דאמא אין להזכיר השם פלוני בן פלונית אמו רק פלוני בן פלוני אביו ולכן לא הוזכר שם אביו כי לא ביטל אחורי אביו רק אחורי אמו כי משם רומז לחמש לה' גבורות דהנוקבא לכן לא נאמר בן פלוני והדד בן הדד שהוא המלך הד' והוא בחי' הת"ת נקרא כך לפי שהוא למעלה בבחינת שליש העליון מקום החזה מקום הדדים וזהו הדד דד אחד ובן בדד דד ב' וכן אותיות בד"ד פי' ב' ד"ד ר"ל דד הב' והענין כי כאשר נעריך שאבא ויש"ס נכללין בפרצוף א' ובינה ותבונה נכללות בפרצוף א' כמ"ש במקומו כי יש זמנים שמתחברין על דרך הזה נמצא כי מקום שליש עליון של הת"ת דז"א הנקרא הדד בן בדד שם הוא מקום הדדים של הבינה ולכן נקרא שמו הדד בן בדד כי בעת מיתת המלך זה צמקו דדי בינה להניק כדרך האשה שדדיה צומקים במיתת הילד:

שער ט פרק ג מ"ת

ונבאר עתה איך בעת מיתת המלכים אלו ירדו הכלים שלהם לעולם הבריאה כנ"ל משא"כ בד' אחוריים דאו"א. כי הנה נתבאר החילוק שהיה בין או"א לז' המלכים שהם זו"נ ואמרנו כי הז' מלכים שהם זו"נ מתו ממש וירדו אל עולם הבריאה הכלים שלהם ואחוריים של או"א נתבטלו ולא מתו אלא שירדו למטה בעולם אצילות עצמו ושם ביארנו טעם לזה ואמרנו שהיה לסיבה

שהז' מלכים לא קבלו אורות אח"פ דא"ק רק מגופא דיליה ואילך. והנה לטעם זה עצמו היה ג"כ שינוי אחר בין ג"ר שהם כח"ב אל הז' מלכים התחתונים כי הג"ר יצאו בקצת תיקון בראשונה והוא כי כאשר יצאו בראשונה נתפשטו כסדר ג' קוין משא"כ ז"ת שיצאו זו למטה זו וז"ש באד"ר עד אימת ניתב בקיימא דחד סמכא ר"ל נתקן התיקון שהוא דרך קוין אבל קודם שהיו זעג"ז הוי קיומא דחד סמכא וכבר ביארנו כי התיקון האצילות הוא בהיות ו"ק עשוי בבחי' ג' קוים קשורים זה בזה בסוד הג' המכריע ביניהן ואז נקרא רה"י אבל בהיותן זעג"ז והם נפרדין אחת מחברתה אז נקרא רה"ר ולכן הג"ר נתבטלו אחוריהם ולא מתו וז' מלכים מתו פנים ואחור כי יצאו בלי תיקון כלל. ונבאר סדר יציאת ז' מלכים ונתחיל מן הראשון שהוא הדעת אשר זה יצא ראשונה וכאשר לא היה יכול הכלי לסבול כנ"ל נשבר הכלי וירד למטה בעולם הבריאה ר"ל במקום שהיה עתיד להיות עולם הבריאה אח"כ כי הרי עדיין לא נברא עולם הבריאה ונפל הכלי הזה במקום הדעת דבריאה להיותו מתייחס אליו כמוהו ואמנם אור של הדעת ירד גם הוא אלא שנשאר באצילות עצמו במקום כלי המלכות של האצילות ואמנם לא ירד שם לסיבת פגם אשר בו כי הרי נת"ל כי השבירה היתה בכלים לא באורות ואלו היה ירידתו שם משום פגם היה ראוי שנייחס ביטול אל האורות ע"ד שייחסנו ביטול אל הכלים דאחוריים דאו"א שנפלו דוגמתן באצילות עצמו ואמנם ירידתן היתה כדי להאיר מרחוק בכלי שלו העומד בבריאה שלא ימות לגמרי וישאר בלתי תקוה לכן מאיר בו מרחוק בהיותו עומד הוא באצילות והוא בבחי' תגין על האותיות כנ"ל. ואח"כ יצא החסד ונשבר הכלי וירד בבינה דבריאה והאור ירד במקום כלי היסוד דאצילות כי כבר אור הדעת הקדים לקחת מקום של המלכות. ואח"כ יצאה גבורה ונשברה וירד הכלי בחכמה דבריאה והאור ירד בכלי דנצח הוד דאצילות שהם ב' פלגי דגופא. ואח"כ יצאה הת"ת ונשבר והכלי ירד בכתר דבריאה והאור נשאר במקומו שהוא בת"ת דאצילות. והנה עתה לא יש הרחק בין שום אור מן האורות הנ"ל אל הכלים שלו יותר מג' מדרגות כי יותר מג' מדרגות הוא הרחק גמור ואינו יכול להאיר בו. ואמנם שאר האורות גם הם ירדו ממקומם חוץ מת"ת שנשאר במקומו כנ"ל ולא ירד ונמצא כי בלי ספק שאורות האחרים שירדו ממקומם אע"פ שביארנו שהיתה ירידתם לצורך הכלים להאיר להם עכ"ז בהיותם למטה ממקומם נחלש כוחם מעט ולכן אין להם כח לעלות למעלה אבל אור הת"ת אשר עמד במקומו ולא נשתנה טעמו וכחו בו חזק וע"כ בראותו עצמו בלתי כלי אפשר לו שיעלה למקום אשר יצא משם כי לא יחפוץ להשאר ערום מגולה בלי לבוש ויחזור אל הבינה אל המקום אשר עמד שם בראשונה ואם ככה יעשה נמצא שיהיה מרוחק מאד מכלי שלו וימות לגמרי ולכן רצה המאציל העליון המשיך והגדיל את כלי הכתר אשר לא נשבר כנודע ונמשך דרך קו האמצעי כמ"ש כי הג"ר כבר היו מתחלה בציור ג' קוין ונמשך דרך קו האמצעי עד מקום הת"ת עד אמצעיתו לבד שהוא עד הטיבור לבד ואז עלה אור הת"ת ונעלם תוך כלי הנ"ל של הכתר שנתפשט עד מקומו ונמצא כי לא נתעלה רק חצי אור הת"ת התחתון כי חצי העליון עומד במקומו שכבר נתפשט דרך בו כלי הכתר ואז אור הדעת שירד למטה במלכות דאצילות בראותו כי כבר היה כלי חדש במקומו כי הנה גם מקומו הוא בקו האמצעי בין הכתר והת"ת ואז גם הוא נתעלה ועלה במקומו ואז הכלי שלו כיון שנתרחק אורו ממנו ירד עד למטה במלכות דבריאה אמנם הכלי של הת"ת נשאר במקומו שהוא בכתר דבריאה לפי שלא נתעלה כל אורו רק חציו לבד וחציו העליון נשאר במקומו. וא"ת והרי אמרנו למעלה שהוא מוכרח שלא יהיה הפרש בין הכלים והאור שלו רק ג' ספירות וא"כ איך ירד הכלי של הדעת מל' דבריאה. התשובה הוא כי ודאי הוא דהיכא דאפשר אפשר והנה תחלה הי' זה נהנה וזה אינו חסר כי בתחלה היה הכלי נהנה מאורו בהיות הדעת למטה והאור אינו חסר ג"כ כי גם אם יעלה במקומו בדעת האצילות אין לו שום כלי שם ולכן היה חפץ להאיר בכלי שלו וכיון שירד שוב לא יעלה. אמנם כאשר ראה שיש בחי' כלי במקומו קרוב הוא אל הנאת עצמו ותועלתו יותר מלהועיל אל הכלי שלו כי עתה בעלותו למעלה במקומו יש לו כלי ושם יוכל לקבל האור לעצמו מלמעלה מן המאציל ומן הכתר בקירוב גדול ולכן עלה למעלה. והנה טעם זה יספיק לבחינת תועלת (נ"א מעלת) האור לעצמו ואמנם גם לבחינת חסרון הכלי שלו ברדתו למטה במלכות דבריאה כנזכר אינו הפסד גדול כ"כ כי מה שאנו אומרים

שצריך שלא יהיה הרחק בין האור ובין הכלי שלו ג"ס לבד הוא כ

שיעור ג"ס דאצילות אשר שיעורם גדול אבל בבריאה כל הי"ס דבריאה אינן שיעורם אפי' כשיעור ספירות א' דאצילות וא"כ הרי הוא כאלו עומדת בראש הבריאה כי כל הי"ס דבריאה כשיעור ספירה א' נחשבין. וא"ת הרי יש הרחק בין הכלי דדעת לאור שלה ז' ספירות דאצילות כי הרי הוא עומד למעלה בדעת דאצילות. וי"ל כי אפי' בספי' דאצילות עצמן אין כ"כ הפסד זולתי בהיותו ביניהן בין האור והכלי שיעור ג"ס ג"כ ריקניות בלתי אור כלל לא הוא ולא זולתו אבל כאן אע"פ שהאור שלה עצמו עלה למעלה הנה יש אורות אחרים עומדים בסוף האצילות קרובים אל הבריאה ותוכל לקבל הארה מהם וגם תוכל לקבל הארה מן האור שלה בעצמה ע"י האורות ההם הקרובים אליה וזכור כלל זה בכל שאר הספי' כי לעולם לא יש בין הכלי ובין האור יותר מג' ספירות דאצילות ריקני' ולא נצטרך לחזור ולומר הענין בכל א' מהם. והנה בעלות אור הדעת במקומו למעלה אז הגדיל הכלי של הכתר ונמשך עד נגד מקום סיום כל הת"ת ואז חצי התחתון של אור הת"ת שעלה למעלה כנ"ל חזר עתה לרדת במקומו האמיתי כבתחלה וסבת הגדלת כלי הכתר היה לסבת אור הדעת שנתלבש בו והגדילו וגם כי הנה הדעת הוא כולל כל הו"ק והוא נשמה להם כנודע לכן כיון שעלה נתן כח בכלי והגדילו כדי להטיב את אור הת"ת שירד ויהיה במקומו הראוי לו. אחר כך מלכו נצח הוד והיו צריכין לבא למלוך במקומם בכלי הראוי להם והנה לא מצאו מקומם פנוי כי שם ירד אור הגבורה כנ"ל ולכן הוצרכה הבינה להתפשט דרך קו שלה שהוא צד שמאלי עד מקום הראוי להיות אח"כ מקום הגבורה האמיתי אחר התיקון כי עתה היו כולם זה ע"ג זה ואז כראות אור הגבורה כי כבר היה בחינת כלי במקומה עלתה לה במקומה והכלי שלה בהתרחק האור שלה ממנו נתרחק גם הוא וירד עד היסוד דבריאה ואז ירדו נ"ה במקומם האמיתי ומלכו שם בכלי שלהם ונשברו ואז האור שלהם עולה עד הגבורה כי עלה שם הוד להיותו גם הוא קו שמאל ואז גם הנצח עלה עמו שם כי נצח הוד ב' פלגי דגופא אינון כנ"ל והכלי שלהם ירד בנצח הוד דבריאה. ואח"כ יצא אור היסוד והנה היה במקומו אור החסד כנ"ל ואז הוצרכה כלי החכמה להתפשט דרך קו ימיני עד מקום הראוי להיות חסד האמיתי אחר התיקון ואז עלה שם אור החסד ונכלל בכלי החכמה והכלי של החסד ירד עד הת"ת דבריאה ואז יצא היסוד ונכנס בכלי שלו ומלך במקומו ונשבר ועלה האור דרך קו האמצעי ועלה עד מקום דעת העליון והכלי ירד בגבורה של בריאה ואח"כ נבאר למה עלה אור היסוד למעלה מן הת"ת עד הדעת. ואח"כ יצא אור המלכות למלוך בכלי שלה ומלכה שם ונשברה ואז האור שלה עלתה ג"כ בדעת דרך קו האמצעי והכלי שלה ירד בחסד של בריאה נמצא כלי הת"ת במקום כתר דבריאה וכלי המלכות במקום חסד דבריאה נמצא כי אין מקום פנוי בין כלי לכלי דבריאה רק ג' מדרגות לבד שהם חב"ד ובאצילות אין מקום פנוי רק ב' מדרגות שהם מקום יסוד ומלכות. ועתה צריך לתת טעם למה אור היסוד ומלכות שניהם עלו עד הדעת למעלה מן הת"ת ואמנם הטעם הוא כי היסוד נקרא משכיל לאיתן האזרחי כמ"ש בסבא דמשפטים שאמר כי זה המשכיל שהוא יסוד הוא לעילא והוא לתתא גם רמזו בזוהר פקודי בהיכלות כי יוסף איהו לעילא ואיהו לתתא והענין הוא כמ"ש אצלנו בענין תפלת המנחה כי אז ז"א מזדווג עם לאה ורגלי לאה מסתיימים במקום החזה דז"א וא"כ איך מזדווג ז"א מחציו למעלה עם לאה (שאינה מגעת רגליה אלא כנגד היסוד החזה שלו) אבל הענין בקיצור הוא כי שליש הא' של היסוד התחתון דז"א עולה בשליש עליון דת"ת ושם מזדווג עם לאה כי זאת היא המעלה שיש אל היסוד יותר משאר ספירות שהוא יכול לעלות עד הדעת בכל זמן שרוצה לעלות וז"ס תפלת יוצר דשחרית דשבת שתקנו בו ז"פ הכל והטעם היות לו יתרון זה הוא כי אם לא היה בו כח שיוכל לעלות עד הדעת שהוא נשמת הו"ק ושם הוא מקום הה"ח כנודע שהם בחי' טפת הזרע לא היה בו יכולת וכח להוריד טפת הזרע (נ"א הזווג) בנקבה בעת הזווג ולהמשיכם ממש משם מן הדעת. ודע כי אין ענין זה נאמר אלא בפנימיות היסוד כמ"ש במ"א כי משליש עליון של היסוד ממנו נעשה בחי' ת"ת ז"א בעת הגדלתו ושם הוא אותו בחי' היסוד אשר נעשה ממנו הת"ת ובבחי' זו הוא מזדווג עם לאה ונחזור לענינינו כי להיות שהיסוד דרכו לעלות שם אל הדעת לכך עלה עתה אור היסוד

עד הדעת למעלה מן הת"ת ועוד כדי לקשר כל הו"ק יחד ולהביא להם הארה משם. ועתה נבאר טעם אל המלכות למה היא ג"כ עלתה עד הדעת למעלה מן הת"ת והענין הוא כי המלכות (נ"א לפי שהמלכות להיות) נקראת עטרת בעלה ועולה למעלה מן הת"ת ובפרט עתה אשר היה לה רשימו מן הדעת כי כאשר ירד אור הדעת עד מקום המלכות דאצילות בעת שנשבר הכלי שלו כנ"ל הניח שם רשימו דיליה וכאשר מלכה (נ"א המליכה) המלכות במקומה לקחה את הרשימו הזה ועלתה עד מקום הדעת עצמו וגם סיבה אחרת כי ע"י עלייתה שם הוא קושרת מלמטה למעלה כל הו"ק ועי"ז הקשר

מתתקן יותר לפי שנ"ה היו שניהם בקו השמאלי במקום גבורה ועתה נפרד הנצח מן ההוד והלך ועלה עם החסד בקו ימין שבו ונבאר ענין זה מפורש יותר והוא כי הנה רשימו הזה שהניח הדעת במקומה של מלכות ודאי שהוא בחי' המלכות שבדעת שבצד הגבורות והבן זה היטב וכאשר עלתה המלכות עד הדעת ועלה עמה גם הרשימו הנ"ל שהוא בחי' הגבורה ושם נתחבר זה הרשימו שהוא המלכות של הגבורות שבדעת עטרה דגבורה דנוקבא עם החסדים שבדעת עטרה דדכורא אז נתפשט דעת ע"י הקשר הזה והאיר בו"ק והרשימו שהוא בגבורה האיר בקו שמאל והשאיר שם את ההוד במקומו ואותו הדעת עצמן עטרא דחסד האיר בקו ימין והמשיך שם את הנצח ועי"ז נתקן האצילות:

שער ט פרק ד מ"ת

ועתה צריך שנבאר מה היה ענין התפשטות הנ"ל שנתפשט חו"ב דרך ב' קוין ימין ושמאל עד מקום החו"ג כנ"ל והענין הוא כי היה ע"י (אותן) כח האחוריים דאו"א שנפלו עד מקום חו"ג ואלו הם הבחי' שנתפשטו דרך הקוין והלבישו את החסד וגבורה ואת הנ"ה ואמנם הטעם למה נתפשטו עד מקום החו"ג ולא נתפשטו עד מקום נ"ה. הענין הוא כי הנה קודם שנתפשט הכתר דרך קו האמצעי היו החו"ב מאירין זה בזה שלא ע"י הפסק ביניהן כלל עם היות שהיו בבחינת אב"א אבל אחר שנתפשט כלי הכתר עד ת"ת כנ"ל אז הפסיק ביניהן ואז פשוט הוא שבא קצת הפסד אל או"א שהיו מתחלה מאירין זה בזה משא"כ עתה ולכן לא היה בהם כח להתפשט בכל אורך הקוין עד נ"ה אבל עכ"ז היו מקבלים קצת אור מן הכתר שנתפשט ביניהן באופן שבבחי' אחד נמשך להם תועלת בהתפשטות הכתר ובבחי' אחרת נמשך להם הפסד ולכך היה להם כח להתפשט אך לא בשלימות והטעם למה נתפשט הכתר עד הטבור אמצע הת"ת ולא יותר הנה זה צריך ביאור רחב אמנם בקיצור נמרץ הענין הוא כי הנה מקום כל התפשטות הלא הוא כנגד רגלי הא"ק הנ"ל מטבורו עד רגליו והנה כאשר יבא אח"כ התיקון האמיתי של האצילות הנה הכל הוא עומד במקום הזה כנודע ושם הוא מקום האצילות בלבד ומשם ולמטה הוא עולם הבריאה והנה כאשר נעריך כל אלו הפרצופים מתלבשים זה תוך זה עד שנמצא הכל פרצוף א' לבד ופרצוף א' דא"א שהוא כתר הוא הכולל כל האצילות מלמטה למעלה ונמצא כי הכתר כולל כל המקום הזה ונעשו פרצוף א' והנה כאשר הוא עתה מתפשט עד הת"ת הוא בעצמו מה שיהי' אח"כ בעת התיקון מקום הת"ת שלו ממש והנה או"א היו מלבישין ב' זרועותיו ימין ושמאל עד מקום הטבור שלו ולכן איך יתפשט הכתר עתה יותר ממקום אשר א"א להתפשט לאו"א אפי' אחר התיקון ואיך יהיה כתר קטן ושפל למטה מהם כי הלא מקום התפשטות האמיתי של או"א אפי' אחר התיקון אינו רק עד טבור ת"ת דא"א ואיך עתה מתפשט כתר יותר תחתון למטה מהם ולכן זו היתה הסבה שלא נתפשט הכתר עתה רק עד הטבור ת"ת לבד. ועתה ראה והבן איך האצילות לא נתקן בפ"א רק לאט לאט באו תקונם זה אחר זה ובכל פעם היה נוסף בו קצת תיקון כי הרי בתחלה לא נעשה בחי' כלי בשום אופן. והנה נודע כי כל תיקון אינו אלא היות האור מתלבש בכלי כדי שיוכלו לקבל התחתונים אור העליון והנה לא התחיל בחי' הויות הכלי רק בעולם העקודים אמנם לא נתהווה רק כלי א' מכל הי"ס שלו ואח"כ בעולם הנקודים קודם שנשברו

נתוסף בהם קצת תיקון והוא כי נתהוו י' כלים לי' ספירות שבו גם תיקון ב' כי הג"ר יצאו ונתקנו דרך קוים משא"כ בז"ת שיצאו זע"ז ולא נתקשרו ואח"כ שנשברו הנקודים נתוסף בהם תיקון אחר והוא כי גם ז"ת האורות שלהם נתלבשו דרך קוי כח"ב כנ"ל ואח"כ כאשר רצה המאציל לתקנם העלה גם את הכלים באצילות בסדר קוין כמ"ש בע"ה ואח"כ שנעשו בבחי' קוין בא עיבור א' של זו"ן ונתוסף תקון ב' שנכנסו האורות תוך הכלים אמנם עדיין לא היה רק בבחי' ג' קוין בלבד אשר זה נקרא אצלינו ג' כלילין בג' ואח"כ נתפשטו בסוד ו"ק בזמן היניקה ואח"כ בזמן המוחין נשלמו כל הי' כלים. עוד היה שינוי אחר כי בתחלה קודם שהיה שום עיבור אפילו הראשון דזו"נ לא היה רק אור בכלי מצומצם ואח"כ נגדל הכלי ונתרחב בסוד פרצוף גמור כדי להמעיט האור כי זה עיקר כוונת התיקון כמ"ש:

שער ט פרק ה מ"ק

כאשר היו הי' ניקודים קודם התיקון הנה הג"ר יכולין היו לקבל אור העליון אך הז"ת לא היו יכולין לקבל אור העליון כי אותו האור היורד מלמעלה היו בו פרצוף שלם וע"כ הוצרך התיקון כי אחר שיתוקן ויעשו פרצוף יוכלו לקבלו ואחר שנתקנו ג"ר א"א ואו"א אז א"א אסף אליו נה"י שלו והעלם למעלה בג' אמצעית שבו ושם נתלבשו בתוכם של חג"ת שלו והטעם כי מתחלה כל הקלקול שהיה בז"ת היה מפני שנה"י הם דינין כנודע והיו רוצין הם להתגבר על הרחמים שהם חג"ת והיו רוצין לעלות עד מקום האמצעי' כדי להלבישם ולכללם בתוכם ובזה יתבטלו הרחמים בהיותן נתונין תוך הדינין ולכן יתבטלו ואני חיים שמעתי כי להיות הנה"י יותר מגולים (נ"א דינים גדולים) לכן היו מתגברין על האמצעים כי האמצעים היו קצת מתוקנים בסוד פרצוף או"א משא"כ בנה"י ולפי שאורם מגולין היו מתגברין על האמצעים וכמבואר אצלינו זה קצת בסוד אמרפל וחביריו יע"ש ולכן עתה אספם א"א עצמו לנה"י והכניסם לתוך חג"ת שלו ואז נמתקו הדינין תוך הרחמים ולכן אז יצא ז"א ג"כ בסוד עיבור בבחי' ג' כלילין בג' ואחר שיצאו נה"י דא"א לחוץ יצאו מתוקנים ונתגלו אז כל הו"ק ולכן יצא גם ז"א בבחי' ו"ק מתפשטין וממותקין והנה א"א אסף אליו הניצוצין של חלקו שהיו בסוד אותן ז' מלכים שמתו וכן עשו באו"א וזו"נ וכן בשאר עולמות בי"ע והנשאר שלא היה יכול להתברר ירדו בעמקי הקליפות סוף עשיה ונשארו שם קצת ניצוצי קדושה ולכן היו סוד י' הרוגי מלוכה כדי שיעלו אותם משם:

שער ט פרק ו מ"ב

א"ק כולל ע"ב ס"ג מ"ה ב"ן בעצמותו וכל א' מאלו הד' נכללו מארבעתן ויוצאין ממנו ג"כ אורות לחוץ שהם ענפיו והע"ב הוא במוחין דיליה נגד א"א ואבא דאצילות ולעילא מגלגלתא דיליה יש בו דוגמא בחינת עתיק דאצילות וס"ג דיליה מאוזן ולמטה עד טבורו והוא כנגד בינה דאצילות ומ"ה וב"ן דיליה מטבורא ולמטה כנגד זו"ן דאצילות והנה עד"ז שבפנימותו כן הוא באורות שיוצאין ממנו שהם ענפיו כנז' כי שערות ראשו כנגד ענפי ע"ב ושערות דיקנא הם מאח"פ כנגד ענפי ס"ג שבהם כלולים או"א שבין שניהם לקחו בינה דמ"ה אחר התיקון שהוא שם ס"ג הכולל שניהן והם נכללות במזלא דדיקנא דא"א והבן זה מאוד כי הן הוא כאן ואז עדיין היה מתפשט ס"ג עד רגלי א"ק ואח"כ כשרצה להוציא מ"ה וב"ן שהם ענפי זו"ן אז נזדווגו ע"ב ס"ג הפנימיים שהם חו"ב ממש ואז נברא העולם במדה"ד ויצאה בת מתחלה שהיא שם ב"ן בפנים דא"ק ואח"כ יצאו ענפיו לחוץ דרך העין מטבורו דא"ק ולמטה ולא נתקיימו הענפים שבחוץ עד שחזרו להזדווג והולידו בן שהוא שם מ"ה בפנים ובחוץ והוא מדה"ר ונתקיים העולם כמשארז"ל ע"פ ביום עשות ה' אלקים ארץ ושמים והבן אמרם העולם כי מציאת העולם הם הז"ת לבד שהם זו"ן אלא בראשונה היו זו"ן נקבות מצד דין שהוא שם ב"ן ואח"כ היו זו"ן זכרים משם מ"ה כי כל

מ"ה וב"ן נקרא בשם עולם. והנה בצאת ב"ן שהיא הנקבה וכולה דינין הנה נודע כי בכל אחד מהד' הנ"ל יש בו כללות ארבעתן. והנה בשם ס"ג כבר נת"ל היות ע"ב ס"ג מ"ה ב"ן שהם טנת"א וכולם נכללין בי"ס דעקודים ע"ש ותמצאנו והנה גם בשם ב"ן כלולים מארבעתן וכבר ידעת כי ד' אלו כלולין מי"ס ונמצא כי שם ב"ן נחלק לי' נקודות ולד' בחי' אמנם כפי האמת הם ה' בחי' כי הכתר למעלה מהד' הוא ועמו הם ה' פרצופים הכוללים י"ס כנודע והנה בכל א' מאלו הה' פרצופים יש בו י"ס גמורות והנה בראשונה יצאה נקודה ראשונה דב"ן והוא הכתר דב"ן והיא כלולה מי"ס ויצאו כל הי"ס שבה כלולים בכלי הכתר שבה שהיא הכתר דכתר ונשאר שם אור הכתר וחזרו וירדו הט' אורות בכלי חכמה דכתר ונשאר שם אור החכמה וחזרו וירדו ח' אור' בכלי הבינ' דכתר ונשאר שם אור הבינ' ואח"כ יצא אור הדעת בכלי הדעת ונשבר והאור שלו עלה למעלה והכלי נפל למטה. ואח"כ יצא אור החסד ובו כלולין ז' אורות (נ"א ששה) ונשבר והאור עלה למעלה והכלי נפל למטה ואח"כ יצא אור הגבורה בכלי הגבורה ובה כלולים ה' אורות ואירע בה כנ"ל וכיוצא בזה עד התחתונה שהיא מלכות כתר דב"ן גם היא נשברה ואירע בה כנ"ל הרי כי אירע מיתת ז' המלכים בכתר דב"ן שהם הז"ת שבכתר זה. אח"כ יצאה הנקודה הב' שהיא חכמה דב"ן וגם היא כלולה מי"ס ואירע לה כמקרה כתר כי ג"ר שבה יצאו ולא נשברו ובצאת הדעת התחילו להשבר (נ"א לשבור) עד תשלום הז"ת שהם ז' מלכים שבה. אח"כ יצאה נקודה שלישית שהיא בינה דב"ן וגם היא כלולה מי"ס ואירע לה כמקרה ראשונה כי ג"ר שבה נשארו שלימות והז"ת המתחילין מן הדעת שבה כולם נשברו. ואח"כ יצאו ז' נקודות דב"ן שהם כללות ב' נקודות לבד כנודע שהם זו"ן דב"ן אשר כל נקודה מב' בחי' האלו לבד כלולה מי"ס וכל אלו נשברו ע"ד הנ"ל והרי שבין בכללות ובין בפרטות קרה להם מקרה א' זה כי בכללות הנה הז' נקודו' דב"ן אשר בחינתם אינה אלא ב' נקודות לבד הנה כולם נשברו ואם בפרטות כי כל הז"ת של כ"א מן הג"ר ג"כ נשברו ואמנם יש הפרש א' ביניהן והוא כי ג' נקודות הראשונים כולם כל נקודה מהם יצאה בבחי' י' נקודות אלא שהג"ר של כל י' וי' הנ"ל נשארו שלימות וז"ת שבכל י' וי' נשברו אמנם ב' נקודות תחתונים. שהם כללות ז"ת דב"ן כנודע לא יצאו כל אחד בבחי' י"ס כמו הג' נקודות ראשונים אמנם הנקודה הד' שהוא כנגד ז"א דב"ן נשארו ג"ר שבו וכן העשירי' שבו בנקודה שלישית דב"ן שהיא בחי' אימא דכללות דב"ן והיא שורש הבנים ומנקודה הה' שהיא מלכות דב"ן נשארו כל הט' אחרונות שבה למעלה כדרך ז"א ולא יצאתה רק כתר שבה לבד. ובזה יובן איך הם ז' והם ב' נקודות לבד נמצאו כי בין בג' נקודות הראשונים דכללות דב"ן בין בב' נקודות אחרונים דכללות דב"ן שהם בחי' ז"ת דכללות דב"ן בכולם היה השבירה שוה שלא נשברו רק הז' לבד ואמנם יש הפרש בג' נקודות הראשונים יצאו גם ג"ר שבכל נקודה ונקודה ולא נשברו אך בב' נקודות התחתונים שהם כללות הז' לא יצאו הג' ראשונות שבכל נקודה מהם כלל ועיקר. ודע כי ע"ד שביארנו בכללות הב"ן כי ב' נקודות התחתונים שהם כללות ז' מלכים לא יצאו ג"ר שבהם כן בכל ז' מלכים דכל אחד מהג' נקודות הראשונות דב"ן דכללות לא יצאו הג"ר דז' מלכים עצמו בפרטות ונשארו בבינה שלהם שבאותו הנקודה עצמה. ואל תתמה איך יצאו התחתונים אחר שבירת העליונים וגם איך כל הג"ר שבכל נקודה ונקודה של הה' נקודות לא נשברו והז"ת דנקודים ראשונים נשברו. התשובה הוא כי בכל נקודה ונקודה יש מין אור א' שוה לערך הנקודה ההוא ואז האור ההוא שלהם הג"ר יכ

ולים לקבלו והז"ת שבו לא יכלו לקבלו וכעד"ז בכל נקודה ונקודה מהה' נקודות אירע כך. אח"כ חזרו להזדווג ע"ב ס"ג דא"ק שהם חו"ב שבו והולידו הבן זכר שהוא שם מ"ה בפנים ממש ואז יצאו ענפי המ"ה דרך המצח חוץ [נ"א ולחוץ] טבור דא"ק ולמטה ועתה נשלמו ד' בחי' ע"ב ס"ג מ"ה ב"ן דא"ק השרשים שבפנים ובחוץ שהם הענפים הנ"ל ואז התחיל התיקון מעתיק וא"א ונניח תיקון העתיק ונדבר בא"א כי הנה מהז"ת שבו התחיל השבירה. והנה כיון שג"ר שבו נשארו שם התחיל להתתקן שהוא בחי' רישא ושערות ונקבים ואז נתמעט האור היוצא מהם ואז היה יכולת בז"ת לתקן בבחי' כלים דגופא ומיעוטים ומסכים ג"כ דומיא דרישא ונעשה כ"ז בחי' ב"ן נוקבא דא"א וזה היה בכח דכורא דא"א שהוא מ"ה החדש כי תחלה נזדווגו ג' ראשונות

דמ"ה דאריך אנפין עם ג"ר דב"ן דא"א שלא נשברו והעלו ז"ת דב"ן דנוקבא דא"א שנשברו ונתחברו עמהם ז"ת דמ"ה דדכורא דא"א ונתקן הכל. אח"כ נזדווגו זו"ן שהם ז"ת דא"א המ"ה וב"ן ותיקנו ג"ר דחכמה דב"ן עם מ"ה אז הג"ר תקנו הז"ת שלהם דמ"ה וב"ן וכעד"ז עד תשלום הי"ס שהם ה' פרצופים דאצילות ואז נקרא ברודים כי נקודים הוא ב"ן וברודים הוא מ"ה וב"ן יחד. ואמנם לא יכלו להתתקן לגמרי עד ביאת המשיח כי אלו נתקנין לגמרי היו מתתקנים י"ס דמ"ה עם י"ס דב"ן ואמנם לא הי' [כן] כ"א ע"ד האמור בקונטריס זה כי עתיק לקח כל הכתר דמ"ה וה' ראשונות לבד מכתר דב"ן וא"א לקח כל החכמה דמ"ה וה' אחרונות דכתר דב"ן וכן אבא לקח חכמה דב"ן וחצי בינה דמ"ה וכעד"ז כולם כי לא יכלו בחי' ב"ן להתברר לגמרי כל חלוקותיהן שבכל בחי' ובחי' מהם ע"כ לא נשתוו י"ס דב"ן עם י"ס דמ"ה כנ"ל וזה יושלם לעתיד לבא בב"א:

שער ט פרק ז

ביאור המלכים וענין מ"ה וב"ן החדש והישן וענין הרפ"ח ניצוצין וש"ך ניצוצין. דע כי אין לך ספי' וספי' אפי' בי"ס הפרטיות שבכל פרצוף ופרצוף שאין בו בחי' זכר ונקבה והם ב"ן דנקודו' ומ"ה החדש ואמנם אין ענין ב"ן הזה והנקבה זו בחי' מלכות העשירית שיש בכל ספי' וספי' שהיא בחי' עשירית שבכל ספי' וספי' אלא שיש בכל ספירה י' בחי' וכולם דמ"ה וי' בחי' וכולם דב"ן והט' ראשונות דמ"ה וב"ן הם נקרא ט' בחי' הראשונות של ספירה ההוא והבחי' עשירית שהוא מלכות שבאותו ספירה עצמה היא כלולה ממ"ה וב"ן. כלל הדברים בקיצור נמרץ כי אין לך שום ניצוץ קטן בכל האצילות שאין בו מ"ה וב"ן נמצא שהזכרים שבאצילות שהם כתר חכמה ת"ת יש להם בחי' מ"ה וב"ן והנקבות שבאצילות שהם בינה ומלכות יש בהם מ"ה וב"ן ועד"ז בכל הי"ס שבכל פרצוף ועד"ז כל הה' פרצופים שבהם כלולים ממ"ה וב"ן ובעת אצילות עולם הנקודים יצאו כל הה' פרצופים כל אחד כלול מי"ס וכולם משם ב"ן. ונודע כי שם ב"ן הכולל כל האצילות הוא מלכות דא"ק ושם מ"ה החדש הכולל כל האצילות הוא ז"א דא"ק וע"כ כל הנקודות נקראו מלכים כי כולם בחי' ב"ן שהיא מלכות הכוללת אבל אה"נ שיש בשם מ"ה הכולל בחינת מלכות בפרטות ובחי' בינה פרטיות אע"פ שהם נקבות ומ"ה הוא זכר וכן יש בשם ב"ן אע"פ שהיא נקבה יש בו כתר וחכמה וז"א זכרים על דרך הנ"ל שמ"ה וב"ן כוללים כל האצילות בכל פרטיו. והנה כאשר יצאו כל האצילות מבחי' ב"ן לבד והיה כולל עתיק וא"א ואו"א וזו"ן ואז יצאו תחלה כל הכלים שלהם זה תחת זה עד סיום עולם האצילות ואח"כ יצאו אורות דב"ן כל פרטי אצילות ויצא תחלה כתר דעתיק דאצילות שבו נכללין כל האורות ונתקיים ואח"כ יצאה חכמה דעתיק בכלי שלו ובו היו כלולים כל שאר האורות ונתקיים ואח"כ יצאה בינה דעתיק ובו כלולין כל שאר האורות ונתקיים ואח"כ יצאו ז"ת דעתיק (נ"א דדעת) הדעת למטה כ"א כלול בכלי שלו ובו כלולים כל שאר האורות והיה נשבר וירד פנימיות הכלי לבריאה וחיצוניות הכלי ירד ביצירה וחיצוניות של חיצוניות בעשייה ואח"כ האור ההוא נשאר בלי כלי ושאר האורו' ירדו בכלי הב' של הז"ת וגם הוא נשבר ע"ד הנ"ל (נ"א נשאר ע"ד הנ"ל) והאור שלו נשאר בלי לבוש ושאר האורות ירדו לכלי שלמט' ממנו וכעד"ז עד שנגמרו ז"ת שלו ואח"כ נכנס הכתר דאריך אנפין בכלי שלו ובו כלולין שאר האורו' ע"ד הנז' בעתיק ואח"כ נכנס הכתר דאבא בכלי שלו ובו כלולים שאר האורות ונתקיים וירדו שאר האורו' בכלי החכמה שלו ונתקיים ושאר האורות ירדו בכלי בינה דאבא ונתקיים אח"כ ירדו האורות של ז"ת בכלי אחד שלהם ונשברו וירדו בבי"ע ושאר האורו' נכנסו לכלי ב' דז"ת ונשברו וירדו לבי"ע וכו' ע"ד הנ"ל עד תום כל הז'. ודע כי למעלה בעתיק וא"א לא הרשינו לדבר אבל נדבר כאן מאבא ולמטה ונאמר כי אחר שירדו כל הז"ת שבו פנים ואחור בבי"ע גם האחוריים לבד דחו"ב שבו ולא הפנים ירדו באצילות עצמו בסופו אבל לא בבריאה ולכן אין בהם מיתה רק ירידה ואז ירדו גם נה"י דאחור דכתר אבא המתלבשים בחו"ב דאבא ירדו באצילות גם הם ואין בהם מיתה ועד"ז

היה בי"ס דאמא ככל הנזכר באבא ממש אח"כ בז"א לא יצאו הג"ר שבו אלא נשארו כלולים תוך אמא ויצאו ז"ת מדעת ולמטה בלבד וכולם יצאו מן בינה דז"א הכלולה תוך אמר עלאה כנ"ל שלא יצאה ואז כל הז' מתו פנים ואחור וירדו בבי"ע ואח"כ יצאה הנוקבא דז"א המלכות עשירית לבד שבה ונשברה ומתה ואח"כ יצאה שם מ"ה ונתחבר עם ב"ן בכל ספי' וספי' כנ"ל בכל הפרטים נמצא כי יש באבא ויש"ס מ"ה וב"ן בכל אחד מהם וכן באמא ותבונה וכן בזו"נ רחל עלאה (שהיא לאה) ויעקב ונוקבא רחל תתאה מהחזה ולמטה יש מ"ה וב"ן בכ"א מהד' פרצופים אמנם בא"א לא היה כן יען אין לו נוקבא נפרדת לכן כל צד ימין היה מ"ה לבד וכל צד שמאל היה ב"ן. או אפשר שצד ימין כלול מ"ה וב"ן ושניהם זכרים וצד שמאל מ"ה וב"ן ושניהם נוקבא וצ"ע וכעד"ז בעתיק דו"נ בבחי' פנים ואחור כנודע במקומו ונמצא כי כל הז"ת שבכל פרצוף ופרצוף דה' פרצופים שבשם ב"ן הם ז' מלכים באופן שהם ה"פ ז' מלכים וכל בחי' מאלו יש פנים ואחור בכלים וכן באור והכל מבחי' ב"ן וכל מלך מאלו כלול מי"ס ונכללות בד' בחי' שהם הוי"ה של הספי' ההוא שהם חבת"ם שבאותו הספי' וכ"א מאלו הד' פרטיות כלול י' בחי' וכל בחי' נקרא שם אלהים א' פנים ואחור כי כ"א מאלו הז' מלכים הוא ספי' א' כלולה מד' ספי' ראשונות (נ"א ראשיות ר"ל חבת"ם) כנ"ל וכ"א מהם כלול מי' כנ"ל הרי יש בו מ' שמות אלהים בכל מלך ומלך מן הז' וז' פעמים מ' גימטריא מנצפ"ך כי שרשם ה"ג שהם ה' אותיות אלקים שהוא שורש לכל אלו הפ"ר אלקים נמצא כי פ"ר אלקים יש בז' מלכים דנוקבא ופ"ר אלקים בז"מ דז"א ופ"ר בז' דאמא ופ"ר בז' דאבא ופ"ר בז' דעתיק וה' אותיות אלהים השורש אל כל הז"מ דנוקבא או דז"א כו' הרי נעשה פר"ה כו' ואם תחבר ם אלקים שבמלך הח' הנק' הדר הרי זה שכ"ה ניצוצי הד

:ין אבל הרפ"ה הם דב"ן והמ' הם מהדר מ"ה החדש

שער ט פרק ח

ודע כי באצילות המלכים לא יצאו בזו"ן רק הז' מלכיות שבב' בחינות החיצונה והתיכונה והם המלכות דנה"י חג"ת ולכן נקרא המלכים נקודות כי נקודה היא מלכות כנ"ל (ולכן) ולא די בזה אלא שאפילו אלו לא היו מלובשים זה תוך זה ומקושרים יחד גם לא היו נחלקים לקוין כל הרחמים לקו ימין וכל הגבורות לקו שמאל והמכריעים לקו אמצעי אמנם היו כל א' וא' נחלקין בפ"ע לכן מתו אך עתה שנתלבשו זה בתוך זה וכן היה ע"ד קוין לכן נתקיימו ושים מעייני דעתך בזה. ודע שהמלכים יצאו תחלה בחי' העגולים שבהם לבדם שהיא בחי' ז' מלכיות שבהם ולכן נקרא מלכים שהם בחי' ב"ן של מלכות והם בחי' נפש לבד ויצאו הו' נקודות שבז"א (נ"א שבזו"ן) שהם הז' מלכיות שיש בזו"ן כי השש מלכות הם בז"א והז' הם מלכות שבמלכות ולכן לא נתקיימו ואח"כ בעת התיקון יצא מלך הח' והוא הדר והוא יסוד כנודע באד"ר והוא גבוה מהז' מלכים שכולם בחי' מלכות שיש בזו"ן ולכן יצאו המלכות בסוד העגולים בסוד נקבה תסובב גבר ואח"כ יצא הדר שהוא בחי' יסוד שבכל א' מז"ת והיה כלול מהו"ק כולם שהם חג"ת נה"י שבהם והרי הם עתה ז' מלכים ראשונים שמתו וז' שניים דהדר וכולם כלולים בו שהוא התחתון שבהם והם סוד ב' שבתות ז' וז' והבן ככתוב אצלינו וזהו הדר הכולל ו"ק נקרא שם מ"ה והוא רוח והוא יושר והוא זכר ונקבה שגם בחי' חג"ת נה"י שבמלכות יצאה עמו עתה כי המלכות שבמלכות היא שיצאת תחלה והיתה מלך האחרון שמת ונמצא שבחי' ז' מלכיות שיש בו"ק דז"א ובספי' מלכות דנוקבא דז"א אלו הם הז' מלכים שיצאו תחלה ומתו ואח"כ יצאו בחי' חג"ת נה"י שבז"א נקרא הדר ויצאו בחינת חג"ת דנה"י דנוקבא ונקרא מהיטבאל אשתו ואלו יצאו בתיקון אדם כנזכר באדרא דקל"ה ע"ב והבן זה מאוד. וב' בחי' אלו הם ביושר דרך קוין ולכן נקרא אדם כנודע ושניהם נקרא שם מ"ה הכללי ועכ"ז נחלקין לב' שגם בשם מ"ה יש בחי' ב"ן כנודע ומ"ה הם ו"ק דז"א וב"ן הם ו"ק נוקבא ואמנם שבעה מלכיות דזו"נ שהם בחי' ז' מלכים קדמאין הם מ"ה וב"ן דב"ן הכללי שגם בשם ב"ן יש מ"ה וב' בחי' אלו נקרא ב"ן ונעשה מהם עגולים. כלל עולה

ששם ב"ן הכללי הוא הנפש והוא ז' מלכיות שיש בזו"ן ואלו יצאו בבחי' עגולים והם מ"ה וב"ן שבשם ב"ן הכללי ואח"כ יצאו הדר ומהיטבא"ל והם מ"ה וב"ן שבשם מ"ה הכללי והם ו"ק זו"ן ואלו נעשה פרצוף אדם ביושר ובסיבתם נתקיימו גם העגולים כי הם בחי' רוח המקיים הנפש. והנה בעת העיבור שהוא התיקון אז אותן המלכים נתבררו ונתקנו בסוד העיבור תוך העגולים דאו"א והבן זה ואח"כ נעשו עגולים ג"כ ולא נשברו פעם ב' וגם בחי' הדר מהיטבאל היו בחי' ו"ק ונכנסו בעיבור בתוך או"א ביושר (שלהם) ויצאו זו"ן דיושר בבחי' ו"ק לבד שהוא ענין הרוח לבד לקיום הנפש שהם העגולים ואח"כ בהגדלת ז"א נגדלו גם ג"ר ז"א וג"ר דנוק' שהם בחי' יחידה חיה נשמה ואז נשלמה בכל הפרטיה. ובזה תבין למה הז"א אין בו רק ט' ספי' שהמלכות שבו הוא בחי' עגולים ויושר אין בו רק ט' ספירות וכן בנוקבא:

שער י פרק א מ"ת

שער השלישי שער התיקון ויתחלק לחמשה פרקים:

והנה כאשר עלה ברצון המאציל להחיות את המתים ולתקן את המלכים האלו הנשברים והנפולים בעולם הבריאה גזר והעלה מ"ן מתתא לעילא וע"י כך היה זווג עליון דחו"ב דא"ק פנימי' והוציא שם מ"ה החדש ונתקנו המלכים וכבר נתבאר לעיל כי ז' אורות של מלכים דב"ן נתעלו ונתכללו ונתלבשו בג' קוי חו"ב וכתר שנתפשטו עד סוף המקום הנ"ל שהם חג"ת והנה עתה חזר התפשטות הנ"ל להאסף למעלה וחזר להיות כבראשונה שלא היו רק ג"ר במקומן למעלה והעלה עמהן למעלה במקומן את הז' אורות התחתונים ונמצא עתה כל הז' אורות התחתונים למעלה במקום הבינה כי היא אם הבינה ושם הוא מציאת מקום הריון ועיבור וכאשר עלו הז' אורות למעלה עלו גם הכלים שירדו בבריאה למעלה באצילות אך לא נתחברו יחד וכמו שהז' אורות היו בבחי' עיבור וג' כלילין בג' ונקודה מלכות היתה שביעית אליהם בסוד פסיעה לבר כמ"ש למטה בע"ה גם הכלים היה באופן זה ג' כלילין בג' והמלכות עמהן והיה באופן זה כי הכלים של נצח וחסד עלו דרך קו ימין באצילות ושניהן עמדו וישבו במקום ספי' נצח דאצילות וכלים של הוד וגבורה עלו באצילות דרך קו שמאל ועמדו בספי' הוד דאצילות והכלים של הדעת ות"ת עלו מן הבריאה אל אצילות דרך קו האמצעי ועמדו במקום היסוד דאצילות והכלים של היסוד והמלכות עלו מבריאה לאצילות ועמדו במקום מלכות דאצילות ונמצא שגם הכלים היו כלולים ג' בג' והמלכות עמהם ולא היה מרחק בין האורות והכלים יותר מג' ספי' ריקנית שהם חג"ת כי האורות כולם בבינה הן עומדים כנזכר ואמנם הכלים הז' אלו לא עלו יחד כולם בפעם א' רק כשיעור מ' ימים של יצירת הולד באופן זה כי בכל י' יום היו עולין ב' ספי' כי בי' ימים הראשונים עלו חסד ונצח ובי' שניים עלו הדעת ות"ת ובי' השלישים עלו גבורה והוד בי' הרביעים עלו יסוד ומלכות. אמנם בחי' המ"נ שאמרנו לעיל שעלו לצורך הזווג העליון הוא עצמו ענין עליית ז' אורות למעלה בבינה וזכור הקדמה זו מה הוא ענין העלאת מ"נ והנה בזווג זה צריך שיתוקנו כל הי"ס מכתר עד מלכות כי אפי' ג"ר אינן מתוקנים ולכן בחי' העלאת מ"נ אלו היה למעלה בע"ב ס"ג דא"ק כמ"ש בע"ה וע"י זווג ועיבור זה נתקן כל עולם האצילות כולו מעתיק יומין עד מלכות ובתחלה נתקן ע"י. ואח"כ היה הזווג בעתיק יומין והיה תיקון לא"א. ואח"כ היה הזווג בא"א והיה תיקון לאו"א. ואח"כ זווג לאו"א והיה התיקון לזו"נ. ואח"כ זווג לזו"נ דאצילות והיה תיקון לכל העולמות האחרים. ולכן הוצרך בחי' עיבור זה להשתהות ולהתאחר שיעור י"ב חודש כנזכר בתיקונים במאמר הנקרא קו המדה והטעם הוא כדי להתתקן כל אצילות שהם י"ב בחי'. עתיק ונוקבא. א"א ונוקבא. ואו"א עלאין. ויש"ס ותבונה. וזו"נ. ויעקב ולאה. אלו הם י"ב פרצופים שלימים לכן הוצרך זמן העיבור זה להשתהו' יב"ח ושכחתי מה שנאמר מפי מורי זלה"ה אם היב"ח העיבור היה בזווג ראשון העליון (נ"א הראשון של העליון) שהוא לצורך עתיק לבדו כנ"ל או אם נאמר כי עתיק נגמר בחודש א' ונוקבא בחודש ב' וא"א בחודש ג' כו' אמנם פי'

הראשון נראה עיקר שהיב"ח הם לצורך עתיק לבד כי הרי נתבאר אצלינו כי בזווג או"א לצורך תיקון זו"נ היו ג' עיבורים או די"ב חדשים וא' דט' חדשים וא' דז' חדשים:

שער י פרק ב מ"ת

והנה ע"י עליית מ"נ הנ"ל שהם (נ"א ששם) האורות הנ"ל נזדווגו בחי' הוי"ה דע"ב דיודי"ן אשר הם כללות בחי' המוחין דא"ק עם בחינת הטעמים דס"ג שהם אח"פ כנ"ל כי אלו הטעמים דס"ג לא היה בהם שום שבירה ולכן הם נזדווגו יחד עם בחי' הע"ב דא"ק ואין הכוונה על האורות היוצאין מן הבל אח"פ רק על בחי' עצמן ופנימותן ממש וכאשר נזדוגו יחד נולד מהם אור חדש ע"י הזווג הזה וזה אור חדש הוא בחי' מ"ה דאלפין וגם הוא נחלק לד' בחי' טנת"א הכוללי' כל האצי' והוא כזה כי הטעמים דמ"ה הוא בחי' ע"י והנקודו' דמ"ה הוא א"א והתגין דמ"ה הם בחי' או"א ואותיות דמ"ה הם זו"נ וכמ"ש היטב כ"ז לקמן וזה מציאות שם מ"ה דאלפין הזה יוצא מן המצח דא"ק וכבר ביארנו לעיל כי הדברי' הולכין במדרג' כי הבל האזן אינו נרגש ומועט מן הבל היוצא מן החוטם והבל החוטם מועט מהבל הפה אמנם בזה נשתוו שלשתן שמעלין הבל אך העין אין לו הבל אלא הסתכלות בלבד וטעם השינוי זה לפי שהג' הם בחי' טעמים אך העין הוא בחי' נקודות ס"ג שהוא למטה ממדרגות הטעמים והנה אור שם מ"ה החדש הזה היוצא מן המצח דא"ק הוא אחרון מכולם לכן אין בו לא בחי' הבל כמו הג' ולא בחי' הסתכלות כמו נקודת העין ואין בו רק בחי' הארה לבד וזו שנזכר תמיד בזוהר באדר"ז במצחי אתגלי כו' כי אין בה רק גילוי הארה לחוד גם זה מ"ש בזוהר במקומות רבים כד סליק ברעותיה למברי עלמא דאצילות פי' כי מצח הרצון דא"ק סליק ברעותיה למברי עולם האצי' ע"י אור מ"ה חדש היוצא ממנו אשר ע"י נתקן כל האצי' כמ"ש בע"ה ונמצא כי פי' רעותא הוא סוד מצח הרצון הנז' כי תרגום רצון רעותא והנה לפי שבחי' ע"ב הוא בראש א"ק שהם בחי' המוחין ומקומם הנז' הוא מבפנים כנגד מקום המצח ושם נזדווגו המוחין שהם בחי' ע"ב עם בחי' ס"ג שהם אח"פ הטעמים דס"ג שהם למטה מהמוחין בסוף הראש ולכן מרוב האור שיש שם בזה המצח ע"י הזווג הנ"ל יצא אור חדש ממנו ולמטה שהוא שם מ"ה החדש. והנה כאשר יצא זה האור החדש שם מ"ה דאלפין בירר מהנקודות דס"ג שבהם היתה השבירה מה שיוכל לברר מהם ונשתתפו ונתחברו עמו ואז נעשה המ"ה בחי' דכורא וס"ג נעשה בחי' נוקבא אלא שלהיות שהס"ג זה נעשה נוקבא אל המ"ה לכן קנה לו עתה שם אחר והוא שם ב"ן דההי"ן כזה יו"ד ה"ה ו"ו ה"ה ואינו נקרא עתה בשם ס"ג אלא בשם ב"ן. והענין הוא כי שם ס"ג הוא כללות טנת"א אמנם אלו שהם נקודה דס"ג בלבד אינו נקרא ס"ג כמו הכלל כי אינם אלא פרט א' שבשם ס"ג ולכן כאשר זה הפרט שהם הנקודה נתחבר עם שם מ"ה ונעשה אליו בחי' נוקבא ולכן נקרא עתה בשם ב"ן כנ"ל. ואמנם אעפ"כ בהכרח הוא שאפי' שהם בחי' הנקודות לבד בהכרח הוא שיש בהם בחי' המתחברת עם הטעמים דמ"ה ובחי' המתחברת עם הנקודה דמ"ה וכן בשאר חלוקות עם היות כולם יחד בחי' נקודות לבד דס"ג וע"י חיבור שם מ"ה עמו נתקנו עתה אלו הנקודות ונעשו נוקבין אליהם ולכן נקרא בשם מלכים מלשון מלכות להורות כי נעשו נוקבא לשם מ"ה דאלפין (נ"א כי הם בחי' נקודות נעשה נוקבא בשם מ"ה) נמצא כי כאשר עלו אורות הנקודות דס"ג למעלה העלו מ"נ ואז יצא אור מ"ה החדש ונתחבר עם הז' אורות האלו ובירר מהם מה שיוכל לברר ובהם נעשה תיקון אל כל האצילות ולכך לעשות תיקון זה הוצרך עיבור כנ"ל וכבר ביארנו כי מן הטעמים דמ"ה נעשה עתיק יומין בחי' הדכורא ואמנם מבחי' הטעמים דב"ן שנעשה משם ס"ג זה כאשר אמרנו שאע"פ שבכללות הם נקודות עכ"ז נחלקים גם הם בעצמם לד' בחי' טנת"א של ב"ן הזה וטעמים אלו שיש בשם ב"ן נעשה נוקבא דעתיק יומין וכן מנקודה דמ"ה נעשה צד הדכורא דא"א ומנקודת של ב"ן נעשה צד נוקבא של א"א וכעד"ז בשאר חלוקים האצילות כמ"ש בע"ה במקומו כל פרט ופרט:

שער י פרק ג מ"ת

והנה מציאת מקום התפשטות כל אלו פרצופי הזכרים והנקבות הנעשין מהתחברו' מ"ה וב"ן כנ"ל הנה מקומם במקום שהיו תחלה הנקודות שיצאו דרך נקבי העינים והוא מטבורא דא"ק עד סוף רגליו ואור המצח הנקרא שם מ"ה אע"פ שיצא מלמעלה מן המצח הנה מתפשט משם ולמטה ומתחיל מציאותו מן הטבור עד סוף סיום רגליו כנ"ל אבל מה שנשתנה עתה מבראשונה בעת יציאת נקודות העינים הוא זה כי אז היתה נקודת הכתר במקומה לבד בפ"ע ואחריה נקודת החכמה לבדה בפ"ע וכעד"ז היו כל הי"ס אבל עתה נתוסף תיקון גדול והוא כי נקודת הכתר נמשכה ונתפשטה ממקומה עד למטה קרוב אל סיום רגלי א"ק כמ"ש בע"ה וזה ההתפשטות הוא כל שיעור הנקרא בשם עולם אצילות ונקודה זו היא נקראת נוקבא (נ"א נקודת) דע"י וכעד"ז עתיק יומין דדכורא הנעשה מטעמים דמ"ה כנ"ל גם הוא מתפשט לשיעור הנ"ל וכן עשו כל השאר א"א ונוקבא ואו"א וזו"ן והלבישו זה את זה עד בחי' זו"ן באופן שכל רגלי הפרצופים דאצילות בין דעתיק בין דא"א בין דאו"א בין דזו"ן כולן שוין בסיומ' והם מסתיימים יחד מעט למעלה מסיום רגלי א"ק ושם הוא סיום האצילות כולו ועי"כ נעשה נשמה זה לזה וזה מלביש לזה. וגם כי עי"ז יוכלו הנבראים לקבל אורות העליונים שהם עתה מכוסים ומתלבשים זה תוך זה וגם כי הכלים שלהם הגדילו ע"י שנתפשטו עד למטה ובזה יש בהם כח לקבל האורות שלהם בהיותן כלים גדולים. והנה האור הזה דמ"ה החדש היוצא מן המצח כנ"ל הוא סוד המלך הח' הנזכר בפ' וישלח הנקרא הדר אשר לא נזכר בו מיתה בתורה כי לא מת כמו האחרים אדרבא הוא מתקן ומקיים הז' מלכין קדמאין שמתו הקודמין אליו כנ"ל כי כבר הודעתיך כי אלו המלכים כולם הם מלכים הנזכר בפ' וישלח ואלה המלכים אשר מלכו בארץ אדום ולפי שכאשר יצא התחיל תיכף לברר בחי' אלו המלכים לעשות בחי' נוקבא אליו שהם נקרא עתה ב"ן דההי"ן כנ"ל לכן נאמר בו וימלוך תחתיו הדר ושם אשתו מהיטבאל כמ"ש בזוהר דעד השתא לא אידכר דכר ונוקבא כלל בר השתא ובג"כ אתקיים כלא דהשתא הוי דכר ונוקבא כדחזי ונזכר באד"ר. והענין כי הם בחי' מ"ה וב"ן הנ"ל והשתא נקרא אדם לפי שאדם כולל זו"ן ולכן תמצא כי שם מ"ה בגימטריא אדם. וא"ת והלא בשם מ"ה לא נעשה רק הדכורין שבאצילות ובחי' הנוקבא נעשה משם ב"ן ואיך נקרא אדם והענין הוא כמ"ש כי שם מ"ה בצאתו היה מברר משם ב"ן ומחברו אליו ונתקן עמו ונמצא כי אז היה אור הנוקבא טפל אליו והיה יונק ממנו כדמיון הבן עם הבת שהכל נקרא ע"ש הבן והוא יורש הכל ואינו נותן לבת אלא מה שיוטב בעיניו כרצונו וא"כ נמצא כי הבת טפלה וכלולה בבן ולכן שם בן שהיא הבת נוקבא וטפלה לשם מ"ה שהוא הבן הזכר והיא כלולה בו כי שם מ"ה הוא המבררו עמו והוא נתקן ע"י המ"ה ולכן כאשר מברר הוא לוקח תחלה מה שמברר לעצמו כנודע בסוד תרין עטרין דירית ברא ב' חסדים וגבורה דמ"ה ודב"ן ולבתר יהיב ברא לברתא בשעתא דמזדווג עמה עטרה דגבורה וכאלו ניתן לה משלו דמי ולכן הוא לבדו נקרא אדם כלול תרוייהו והרי עתה כי ב' בחי' יש לנוקבא דז"א א' בהיותה כלולה בתחלה עם הזכר הב' כשנפרדת ממנו והוא נותן לה עטרה דגבורה וזה סוד הכתוב ושם אשתו מהיטבאל בת מטרד כי הנה בשם זה יש כללות מ"ה (ובן) וי"ט שהוא המלוי של ד' אותיות הראשונים שבו כי אדם הוא שם מ"ה והנקבה י"ט בהיותה כלולה עמו כי אז נוקבא נקרא מילוי שם מ"ה גימטריא י"ט כמו ענין אדם וחוה כי אדם שם מ"ה וכאשר היתה הנוקבא עמו היתה נקרא חו"ה שהוא גימטריא י"ט שהם בחי' מילוי דשם מ"ה כי כל בחי' מילוי הוא גימטריא (נ"א בחי') אלהים שהיא בחי' הנוקבא שהוא דינין ובזה תבין למה בחי' הנוקבא היא תמיד דינין והוא לפי ששרשה הוא בחי' המלכים שמתו שעי"כ נקרא מלכים מלשון מלכות. ואמנם כאשר נפרדת מעליו ונעשה בחי' לעצמה ואז שניהן בסוד בעל ואשתו דכורא לחוד ונוקבא לחודה אז נקרא מהיטבאל כי שם זה נחלק למ"ה יטבאל כי מ"ה הוא דכורא כנודע ויטבא"ל גי' ב"ן שהוא נוקבא בהיותה לעצמ' הוי"ה דההי"ן המתבסם עמו זה עם זה דכורא ונוקבא ולכן נקרא בשם טוב להורות שיצא מהם

הרע והוברר מהם הטוב וז"ש ואתבסמו דא בדא כו'. ואמנם צריך לתת טעם אל הנ"ל כי הרי אלו הנקודות הנ"ל הם בחי' ס"ג ואיך יהיו גרועים וטפלים לשם מ"ה החדש ויהיה מ"ה זכר ונקודות ס"ג נקבה ונודע בכמה מקומות כי בחי' שם ס"ג גדול משם מ"ה. והתשובה היא כי שם מ"ה החדש הנ"ל יצא מבחינת הזווג דע"ב וס"ג כנ"ל לכן כיון שהוא נמשך מכח ע"ב עצמו לכן הוא גדול מס"ג. ועוד טעם אחר כי בשם מ"ה לא היה בו מיתה ושבירה כמו שהיה בשם ס"ג עצמו ועוד טעם ג' והוא כי אלו בחי' נקודות לבד של ס"ג אבל המ"ה החדש הוא כולל טנת"א כנ"ל וכיון שיש בחי' טעמים ודאי שהוא מעולה על הנקודות דס"ג אבל לא על הטעמים דס"ג. ועוד טעם ד' כי ס"ג יש בו גרעון גדול עתה והוא כי עדיין לא הושלם להתברר כנודע ולכן עתה מ"ה גדול ומעול

ה ממנו אבל לע"ל אשר יתוקן כל בחי' ס"ג ויחיו כל המלכים ויתבררו לגמרי בסוד בלע המות לנצח אז יחזור שם ס"ג לקדמותו ולתועלתו (נ"א ולמעלתו) ושם ס"ג ישלוט ויאיר בעולם ואז יתבטל שם מ"ה אשר זהו ענין חזרת העולם לתהו ובהו כנזכר בדרז"ל לימות המשיח ואז יתבטל מ"ה ואז לא יהיה רק ב' אורות של ע"ב וס"ג ודי בזה:

שער י פרק ד מ"ב

אח"כ יצא שם מ"ה מהמצח דא"ק והוא סוד טעמים ונקודות הראשונות מס"ג נקרא עתה ב"ן ונתחברו עתה מ"ה וב"ן ומהם נתקנו כל הנקודות שהם המלכים שמתו ושאר המלכים שלא מתו שבין כולם נקרא אצילות ועתה אחר התיקון נקרא ברודים והוא שבא אחר הנקודים וזש"ה עקודים נקודים ברודים שם של מ"ה היוצא עתה ממצח החדש יש בו טנת"א כמו ע"ב וס"ג טעמים של מ"ה דכורא דעתיק והטעמים דב"ן נוקבא דעתיק ונקודה של מ"ה דכורא דא"א. ונקודות דב"ן נוקבא דא"א תגין דמ"ה או"א אותיות דמ"ה זו"נ. אך למטה כתבתי שכל בחי' דמ"ה הוא דכורא וכל בחי' ב"ן הוא נוקבא וא"כ קשיא הא קאמר הכא דתגין דמ"ה או"א ואותיות דמ"ה הם זו"נ ואפשר לומר דלא דק אלא שאמת הוא כמ"ש למטה ואם תסתכל תראה כי כל אחד מה' פרצופים נחלק לב' ג"כ. הכתר של ע"ס ממנו נעשה עתיק וא"א, דהיינו עתיק עד ת"ת שבכתר, וא"א משם ולמטה. וכעד"ז חכמה ויש"ס, בינה ותבונה וז"א ויעקב ורחל ולאה. ואם תסתכל תראה כי שם מ"ה הוא כללות כל השם שהוא טנת"א של כל כללותו ואמנם שם ב"ן אינו רק הנקודות דס"ג לבד, אלא שהנקודות אלו דס"ג נחלקים לטנת"א ג"כ. דכ"מ שנזכר טנת"א בשם ב"ן שהוא ס"ג כנודע אינו רק בנקודות לבדו של ס"ג הכלולים בהם טעמים ונקודות ושמור כלל זה. נמצא שכל אחד מהשמות הד' שהוא (טנת"א) ע"ב ס"ג מ"ה ב"ן הם הא' טעמים והב' נקודות והג' תגין והד' אותיות וכ"א מאלו הד' כולל כל הד' בחי' שהם טנת"א אמנם בשם ס"ג מצינו תוספת א' כי גם בחלק הנקודה שבו גם הוא כלול מד' בחי' טנת"א נמצינו למדין מהם כי שם ב"ן הוא חלק הנקודה לבד דס"ג וזהו השם של ב"ן נחלק לד' בחינות ושאר בחי' של ס"ג שהם תגין ואותיות אפשר שהם בבי"ע כנלע"ד חיים להבין כפי הנ"ל. גם נלע"ד כי שרשם אינם זולת ב' בחינות שהם ע"ב וס"ג והם שורש החסד ודין ואמנם הע"ב כולל טנת"א וכן הס"ג ג"כ והטעמים דע"ב הם ברישא כנודע והנקודות שלהם ממצחא ולמטה שהוא שם מ"ה ושם זה כולל ג"כ טעמים ונקודות וכו' נמצא הטעמים דע"ב הם נגד הטעמים דס"ג ונקודות דע"ב הוא שם מ"ה במצחא והם כנגד הנקודות של ס"ג שהם בעינים וזה נקרא שם ב"ן. אמנם קשה לפ"ז כי הרי נקודות הם ס"ג ולא מ"ה א"כ היה ראוי שיצא ס"ג דע"ב שהם נקודה דע"ב ולא מ"ה שהם תגין. ונשארו עתה תגין ואותיות דע"ב ותגין ואותיות דס"ג ואינו יודע מה נעשה בהם ואולי מהן נעשה בי"ע ושמור כלל זה שאפשר שהוא אמיתי ויובן בו כמה דברים או אפשר שמתגין ואותיות דע"ב ס"ג נעשה מהם כלים של אצילות חדשים:

וזה מ"ש כתוב מכת"י הרח"ו ז"ל מקונטרס הקיצור:

נסתפק לי ג' ספיקו' באחר התיקון או דשם ס"ג נשאר עגולי' וממ"ה לבדו נעשה יושר לבדו דכל אצי' או שתחלה יצא ס"ג דעגולים ואח"כ בעת התיקון אז יצא גם היושר דס"ג ויושר דמ"ה שהוא מהיטבאל מלך הח' הדר כלול זו"ן דמ"ה ונשארו עגולים מס"ג לבד ויושר ממ"ה ומס"ג וע"כ הס"ג דיושר נקרא ב"ן כי הס"ג דעגולים לא נשתנה שמו והוא ס"ג כבראשונה אך היושר דס"ג נקרא ב"ן או שתחלה יצאו עגולים דס"ג ובתיקון יצאו יושר דס"ג הנקרא ב"ן וגם עגולים ויושר דמ"ה ונתחברו עגולים דמ"ה ועגולים דס"ג וכן יושר דמ"ה עם יושר דס"ג הנקרא ב"ן ומהקונטריס הגדול דא"ק משמע בהדיא כי העגולים והיושר דס"ג שניהן יצאו תחלה אך שהיו בחי' נפש ואח"כ יצאו בתיקון רוח שהוא עגולים דמ"ה ויושר דמ"ה והוא פי' ד' קרוב לפי' ג' שנסתפקתי והראיה כי במיתת המלכים נכתב שם שהיו בדרך קוין שנפלו אחוריים דאו"א שהג"ר לבדו היו בדרך קוין וע"כ לא מיתו אלא הז"ת. ונודע כי אין קוין אלא ביושר וכן אין פנים ואחור אלא ביושר ואמנם לפי שנכתב בראש הקונטריס שלא היה רצונינו לדבר כלל בעגולים אלא ביושר לכן לא נתבאר שם ענין מיתת המלכים העגולים אלא דיושר לבד ולכן לא נזכר בתיקונים אלא דיושר וכן נראה מקונטריס הקיצור שכתב כי באח"פ לא יש רק יושר אך בע(נ)ין ומצח שהם הנקודים יש יושר ועיגולים והנה נראה כי בעין לבדו שהוא ס"ג וכן במצח לבד שהוא מ"ה יש יושר ועגולים בכ"א מהם:

שער י פרק ה

תחילה היו הי"ס כוללים כל עולם אצילות עצמות וכלים אלא שהעצמות היה שלם והכלים קטנים ולכן מתו פי' כי כלי נקודת עתיק היה חצי כתר דעתיק עד הטבור שלו וכלי נקודת א"א היה חצי התחתון של הכתר ובו נכללין כל הי"ס שלו וכן בעתיק וכלי אבא היה חכמה לבד ובו כלולים כל הי"ס וכלי אמא היה בינה לבד ובו כלולים כל הי"ס שלה וכלי זו"ן היו (נ"א ז"א היה) ז' כלים הא' מחסד לבד וב' מגבורה ג' מת"ת ד' מנצח ה' מהוד לבד ו' מיסוד לבד הז' ממלכות לבד וכל י"ס שלו כלולים בהם וכלי המלכות היה של מלכות ממש שבה לבד וכל הי"ס שבה כלולים בה. ועוד שינוי אחר היה בהם קודם התיקון כי כל אחד היה זה למעלה מזה ואין זו מתלבשת בזו כלל ואז נמצא שהכל נקרא פרצוף אחד וגם בלתי התלבשות שום ספי' בחברתה והיתה שיעור קומתה כמו שהוא עתה ממש כל אורך האצילות ואחר כל התיקון אז נתוספו ט' כלים וחצי תחתון בכתר דעתיק וגם שנתלבשו ונתפשטו אלו באלו ובזה נתרחבו הכלים לאין קץ ויוכלו לסבול כל האורות עד שנשארו בקומתן שוה ונתוספו ט' כלים וחצי התחתון דכתר בא"א וגם שנתלבשו אלו תוך אלו וגם נתלבשו כל הכלים דעתיק בתוך כלים דא"א ונתוספו ט' כלים באבא זולת כלי החכמה שבה שכבר היה בה מעיקרא וגם נתלבשו אלו באלו וגם נתלבשו כל הכלים דא"א ועתיק תוך כלים דאבא ונתוספו ט' כלים באמא זולת כלי הבינה שבה שכבר היה בה מעיקרא וגם נתלבשו כל כלים דעתיק ודא"א ודאבא בתוכה ונתוספו בז"א ג' כלים הראשונים דכח"ב וכלי האחרון דמלכות זולת ו' כלים דו"ק שכבר היה בו ולא עוד אלא שכל כלי שבו כלול מכל הי' כלים כנודע וכן בכל שאר הפרצופים והבן זה ונתלבשו אלו באלו וגם נתלבשו כל הכלים דעתיק ודא"א ודאו"א בתוך ז"א ונתוספו ט' כלים הראשונים בנוקבא זולת כלי מלכות שבה שכבר היה בה מעיקרא וגם נתלבשו אלו באלו וגם נתלבשו כל כלים דעתיק ודא"א ודאו"א וז"א בתוך כלים שלה. וכבר ידעת שמלבד שהם י' כלים גמורים בכל פרצוף וגם כל כלי מהם כולל י' כלים וכו' ונמצא כי י' כלים נתרחבו לאין תכלית ושיעור קומתן לא נשתנה כי הרי נתלבשו זה תוך זה והבן זה מאד מאד ובזה יוכלו לסבול האורות. והרי נתבאר מה שהיה קודם התיקון ומה שהיה אחר תכלית כל התיקון אבל באמצע היו שינוים רבים כי התחילו לתקן מעט מעט כי כשנתקן עתיק נתקן כל בחי' עתיק שיש בכל הי"ס [שממנו ולמטה] וכשנתקן א"א ניתקנו כל בחי' כתרים שיש

בכל הכלים ממנו ולמטה ונעשה הכלים דכתרים בהם וכשנתקנו או"א נתקנו כל בחי' כלים של חו"ב שיש מהם ולמטה וכשנתקן ז"א נתקנו כל הכלים של ו"ק שיש מהם ולמטה בכל כלי מהם וכשנתקן הנוקבא שהיא מלכות נתקנו כלים של מלכות בכל כלי מהם ואז נתקנה הנוקבא הרי ביארנו דרך כלל עוד שורש א' בתיקון ז"א וממנו נלמד לכל השאר כי אינו דומה עת תיקון ג' תחתונים לעת תיקון ג' אמצעים ולעת תיקון ג"ר והנה הז"א הז' כלים שבו היה באופן זה כי תחלה היו ז' כלים וכל כלי מהם היה א' לבד חסד מחסד וגבורה מגבורה ת"ת מת"ת נצח מנצח הוד מהוד יסוד מיסוד מלכות ממלכות ובעיבור נתוספו נה"י בכל א' שבכל כלי וכלי שבהם שבז' כלים אח"כ ביניקה נתוספו חג"ת בכל כלי מהם מן הז' כלים הראשונים ואח"כ במוחין נתוספו ג"ר בכל א' מז"ת ועוד נתוסף גידול אחר והם ג' כלים ראשונים כל א' כלול מי' וכל זה נעשה בגדלות האמיתי. והנה ג' כלים הראשונים יש בהם אחור ואמצע ופנים ובג' כלים האצעים ג"כ ג' לבושים וכן ג' כלים התחתונים ג"כ ג' לבושים ונמצא כי בעיבור נעשה כלים דאחוריים לבד בג' תחתונים דנה"י כל כלי כלול מנה"י ומלכות שבו כי קודם העיבור לא היו רק ג' כלים דאחור זה מנצח לבד וזה מהוד לבד וזה מיסוד לבד ובחג"ת ניתוסף (נ"אא וכן בחג"ת ונתוספו) ע"י עיבור ג' כלים בכל כלי מהם כי תחלה היו ג' כלים דאחור זה מחסד לבד וזה מגבורה לבד וזה מת"ת לבד (וכן בהנה"י) כנ"ל וע"י העיבור נעשה ג' (נ"א ה') כלים דאחור בכלי החסד הם חסד ונהי"ם שבו וה' כלים (נ"א וג' כלים) דאחור בכלי דגבורה והם גבורה ונהי"ם שבו וג' כלים דאחור בכלי הת"ת והם ת"ת ונהי"ם שבו (וכן בנה"י דכלים) אך בג"ר לא היה עדיין שום כלי כלל ועיקר וביניקה נתוסף כלי דגבורה ות"ת בכלי חסד וכלי גבורה נתוספו כלי חסד ות"ת ובכלי ת"ת נתוספו כלי ח"ג ובכלי הנה"י חג"ת בכל א' מהם הרי הם ו' כלים כל א' כלול מז"ת ובגדלות נתוספו ג"ר בכל כלי וכלי מז' כלים תחתונים ונתוספו לגמרי עוד ג' כלים ראשונים כל אחד כלול מי' כלים גמורים:

השער הרביעי שער המלכים ויתחלק לאחד עשר פרקים:

שער יא פרק א מ"ק

ביאור מציאת המלכים שמתו מה ענינם וגם מציאות נקודות הראשונים שהיו קודם האצילות. דע כי הלא קודם מציאת התיקון של האצילות יצאו י' נקודות וכולם כלולים בכח נקודה א' והוא מציאת הכתר באופן שכל י' היו בסוד הכתר נכללין בה וז"ס עקודים נקודים וברודים כי תחילת הכל היו עקודים מקושרים זב"ז והכל בסוד הכתר אח"כ יצאו כולם יחד מהנקודה ראשונה ואז נתהוו י' נקודות כל א' נקודה בפ"ע וז"ס נקודים באופן שלא היו מחוברים הי' נקודות רק בהיותן בכתר אך אח"כ יצאו כולם כא' ונתהוו אלו י' נקודות כל א' בפ"ע וכאשר נתקן רישא דעתיק אז נקרא ברודים כאשר נבאר בע"ה. ואמנם י' נקודות אלו היו זעג"ז ואורך שיעור קומתן היה כמו עתה אורך אצילות ושיעור קומתו כי עד מקום אשר הגיעו אותן הנקודות עד שם היה בחי' [נ"א הוא עתה] עולם האצילות ומשם ולמטה עולם הבריאה. ודע כי י' נקודות אלו יצאו בסוד עצמות וכלים וסוד הכלי שלהם הם סוד שכ"ה ניצוצין כנזכר פ' פנחס רנ"ח שהם שרשי הדינין ואמנם אין שכ"ה ניצוצין אלו כלים רק אל ז' נקודות האחרונים והם סוד ז"פ אדם שהם גימטריא שט"ו ועם ה"ג הרי ש"ך ונודע שה"ג הם כפולים לכן הם שכ"ה אך הג' כלים הראשונים אינם מאלו הש"ך ניצוצין ואמנם אור אלו י' נקודים היה רב מאד וגם נתוסף בהם אור העליון ולא היה בהם כח לקבל ואז אותן הכלים מתו פי' ירדו למטה במקום שהוא עתה בריאה וירידה זו היתה מיתתן ואמנם אין זה רק בז' נקודות תתאין כי ג"ר היה כח בכלים שלהם לקבל אור שלהם ולא מתו אך הז' כלים של ז' תתאין הם אשר מתו וירדו במקום שהוא עתה בריאה וזהו מיתתן ואמנם זמן מיתתן היה כאשר יצאו בסוד נקודים כי כאשר יצאו מסוד עקודים שהוא היותן יחד בכתר נכללין ומשם יצאו ונחלקו לי' נקודין אז היה יציאתן ומתים תכף כמ"ש באדרא כהני זיקין דאכתש

אומנא בפרזלא ונפקי זיקין ודעכין לאלתר. והנה הז' אורות אלו של הז' נקודות תתאין נשארו שם במקומן בלי לבוש והג' נקודות עלאין נשארו האורות בתוך כליהם ולא מתו ועתה נבאר מציאת תיקון האצילות איך נתהוה הנה הג' ראשונות כבר נתבאר שכליהם לא ירדו והנה מסוד הכלים של הג' נקודות אלו נעשה מהם רישא חדא ובתוכו ג' מוחין וזהו נקרא רישא דל"א ונקרא רישא דעתיק יומין הרי שג' נקודות הראשונים מן הי' נקודות הם סוד רישא דל"א והנה ג' אורות שבתוך אלו הנקודות הראשונים הם מתפשטין ומוציאין עד חשבון י' והם בחי' י"ס דעתיק והנה הז' נקודות הנשארים מן הי' נקודות הראשונים הם סוד א"א או"א זו"נ כמ"ש בע"ה והענין כי בג"ר אין בהם רק בחי' ע"י לבד אך מהז' ולמטה שם יש כח א"א ואו"א וזו"נ הכל מעורבין יחד וכולל ביחד בכל נקודה מהז' וגם כח הע"י מעורב בהם כי כל דבר תחתון יש בו כח עליון בהכרח המתפשט בו ואמנם עתיק יורד בכולם ומתפשט ומתערב בהם אך כח התחתונים אינו מוכרח שיהיה בעליונים לכן הג"ר אין בהם רק סוד עתיק לבד והנה עד"ז הוא בז' כלים תחתונים כי יש בהם בחי' כלים דעתיק א"א או"א זו"נ והכל מעורב ביחד. ועתה נבין דרושינו כי הכלים ירדו למטה בעולם הבריאה אך האורות נשארו למעלה במקומם בלתי לבוש והנה כאשר הגדילו הג' נקודות ראשונות ונעשו בסוד י' הנה הג' מהם כבר היו תחלה במקומן אך הז' לבד הם באים בסוד תוס' ואז כאשר באו אלו ז"ת דעתיק בסוד תוס' אח"כ אז ברדתן היו דוחין את הז' נקודות הראשונות העומדין בלתי לבוש ונשארו במקומם ונמצא שהז"ת דעתיק לקחו מקום של אותן הז' נקודות הראשונות ובזה תבין כי שיעור קומת ע"י הוא כל האצילות כולו ואמנם כאשר היו דוחין אותן הז' נקודות ודאי שלא דחו אותן למטה שהרי ביארנו לעיל שאין מיתה רק בכלים והוא סוד הירידה א"כ האורות שלא מתו לא ירדו רק מה שאמרנו שדחאום פי' לצדדין פי' שהיה נכנס הנקודה דעתיק בתוך נקודה א' של אותן הז' נקודות בסוד פנימותן ואז היתה נשארת אותה הנקודה הא' בסוד לבוש אליה וכן היה בכל ז' הנקודות כי ירדו הז"ת דעתיק ונתלבשו בז' נקודות הראשונות ואורות הז' הנקודות הראשונות נשארו מקיפים וסובבים אותן בסוד מלבושים כמ"ש וזהו הדחיי' שהיו דוחין אותן הרי ביארנו פנימית ועצמות העתיק איך נעשו הי' שלו:

שער יא פרק ב

ועתה נבאר הכלים שלהם כי הנה הג' כלים הראשונים שלא מתו נשארין בסוד רישא אך כלים של הז"ת דע"י היו מצד אותה בחי' דע"י שיש בז' כלים תתאין שמתו כנ"ל ואז אותן הז' כחות דעתיק שיש באותן הז' כלים עלו למעלה ונתחברו עם תוספת אור שהוסיפו ג' כלים עליונים שנשארו שלא מתו וכולן נתחברו יחד ונעשין כלים אל ז"ת של ע"י. והטעם שהיה עתה בהם כח לעלות הוא מפני שבתחלה היו כלים אל הז' אורות ולא היו יכולים לסבול גודל האור אבל עתה אינן כלים רק אל ג' אורות לבד כנ"ל כי הג' אורות עליונים נתפשטו והיו י' אורות וא"כ עתה יש בהם כח לסבול ולקבל אותו אור ואז עלו למעלה ונתהוו שם בסוד כלים וביאור מה שאמר למעלה כי הג' אורות נתפשטו ונעשו י' אורות וכן בכל מקום שנזכר מציאת התפשטות אין הכוונה שנמשך להם אור עליון מא"ס ואז נתפשט דא"כ הקושיא [נ"א הקדושה] במקומה עומדת שהרי גם עתה היו י' אורות אך הכוונה כי מה שהיה תחלה ג' אורות נתחלק אורם כל א' לג' חלקים ונעשו י' ואז נתפשטו עד סוף האצילות כנ"ל ובזה היה כח בכלים לקבל אותו אור. ואמנם יש חילוק א' בג' נקודות העליונים בין האורות עצמן ובין הכלים שלהם והוא כי סוד כלים שלהם פשיטא הוא שנשארו כל הג' כלים למעלה בסוד רישא דעתיק ואחר כך הגדילו ונעשו מהם (כלים למטה בז' כלים שמתו סכ"י) ולמטה עד תשלום י' כלים דעתיק עם אותם הבחי' שיש למטה בז' הכלים שמתו כנ"ל ונמצא כי הג' כלים נתהוו מהם כלי לכתר וכלי לבינה וכלי לחכמה ואח"כ מהאור שלהם נתפשטו ז' כלים תתאין אל העתיק רק שרשם הוא למעלה בכח"ב דע"י אבל בג' אורות שבג' כלים הראשונים יש ספק בהם אם נאמר שג' אורות אלו נעשו כח"ב דע"י ואח"כ מנקודת כתר נתפשט קו אמצעי ומנקודת חכמה נתפשט קו ימין ומנקודת בינה נתפשט קו

השמאלי אך שורש שלשתם הוא למעלה בראש עצמו כמ"ש בבחי' הכלים או אם נאמר כי מנקודה א' מהם נעשה ג"ר ומנקודה הב' ג' אמצעית ומנקודה ג' ג"ת. באופן כי הנקודה הראשונה היא לבדה בתוך רישא עלאה דעתיק וב' נקודות האחרות הם גוף אל העתיק או אם נאמר כי שלשתן הם ברישא דעתיק ואח"כ נתפשטו אל הגוף בסוד ג' קוין וז"ס מ"ש באדר"ז רפ"ח דהאי רישא אקרי רישא דל"א מה דאית בהאי רישא כי הספק מה דלא אתיידע הוא בפנימית האור שבתוך האי רישא כי אין אנו יודעין אם יש שם כל הג' נקודות עליונים רק שאחר כך נתפשטו בשאר הגוף או אם נאמר שאין שם רק נקודה א' הנחלקת (נ"א אור אחד הנחלקים) לג' והב' נקודות האחרות נתפשטו למטה בסוד הגוף וזהו הספק לכן נקרא רישא דלא אתיידע מה דאית בגו האי רישא אבל ברישא עצמה כבר אנו יודעין מציאותו שנעשה מג' הכלים של הג' נקודות כנ"ל. וטעם הדבר למה הוא יותר פשוט לנו בכלים עצמן ששלשתן הם למעלה ברישא ואין ספק אצלינו אם הכלי א' תועיל לג' ראשונות וב' כלים האחרים נשארו למטה בסוד (נ"א בסוף) הגוף דע"י הטעם הוא מפני שיש לנו הקדמה ושורש כי סוד השערות בין דאריך נפין בין דזעיר אנפין כולם הם מן סוד אותן מלכים שמתו ולכן צריך שימשך אור אליהן דרך השערות כדי שיוכלו לקבלו גם כי השערות עצמן בסוד המלכים דמתו בסוד הן עשו אחי איש שעיר והנה שערות אלו ישנם בראש דאריך אנפין ורישא דאריך אנפין הוא בחסד גבורה דעתיק יומין כמ"ש בע"ה. והנה אם ח"ג דע"י היו כלים שלהם מסוד הכלים דג"ר א"כ למה נתהוו שערות כנגדן ברישא דא"א אבל עתה שג' כלים ראשונים דלא מתו נתהוו לעילא ברישא דעתיק א"כ נמצא כי הכלים של ח"ג דע"י הם מסוד המלכים שמתו כנ"ל ולכן יצאו כנגדן שערות ברישא דא"א שהוא כנגד ח"ג אלו דע"י. הרי בארנו מציאת העתיק יומין איך נתהוה כל פרצוף שלו בסוד עצמות וכלים ועדיין נשאר שם מקום שאלה והוא אחר שביארנו שבז' נקודות מן הי' נקודות יש בה בחי' ע"י בין בבחי' הכלים בין בבחי' אורות אם כן כמו שלעשות כלים לז"ת הוצרך ליקח אותן ז' כלים שמתו מבחי' עתיק שבהם א"כ גם אורות הז"ת דעתיק יומין למה היו מסוד התפשטות הג' ראשונות דע"י כנ"ל למה לא יהיו מן אותן הכחות שלו שיש בז' אורות הז' נקודות הראשונים. התשובה בזה כי אותן ז' כוחות שיש לע"י באותן הז' אורות של הז' נקודות הראשונים מהם נעשה אח"כ סוד אור מקיף לאצילות. ורצוני לגלות אזניך מעט מזעיר בענין אור המקיף מה ענינו דע כי אור פנימי הוא אור גדול מאור המקיף וזהו בבחי' ע"י דוקא ולא בשאר האצילות ולכן מאור ג"ר נתפשט אל ז"ת בסוד או"פ ומז' כחות של אורות התחתונים נעשה מהם או"מ וסוד או"מ מה הוא כבר ידעת כי ע"י הוי ארכו שיעור כל האצילות ואח"כ יש לו מלבוש א' והוא הא"א רק שאינו מלביש אותו כולו אלא לז"ת שלו ולמטה ואח"כ אבא ואמא והם מלבוש ב' עליו ואח"כ ז"א ונוקבא הם לבושים החיצונים עליו והעתיק באמצע כולם ובפנימיותו ואמנם בסוד אור מקיף הוא להיפך כי או"מ דנוקבא הוא פנימי מכולם והוא חופף על נוקבא דז"א ואח"כ או"מ דז"א חיצוני והוא מקיף על מקיף נוק

בא דז"א ומקיף דאו"א הוא מקיף למקיף דז"א והמקיף דא"א מקיף על מקיף דאו"א ומקיף דע"י מקיף על כל המקיפים כולם נמצא כי בבחינת או"פ העתיק הוא פנימי מכולם ובבחי' או"מ הוא יותר חיצוני לכולן והענין הוא שבהיותו פנימי מכולם וחיצוני מכולם בוקע האור שלו ונוקב בכל מה שבנתיים בין אור פנימי שלו ואור מקיף שלו ומאיר לכל מה שבנתיים כי כל האצילות שהוא מא"א עד נוקבא דז"א עם כל המקיפים כולם נתונים בין או"פ דעתיק יומין ובין אור המקיף שלו וכולם מאירין ממנו:

שער יא פרק ג

ועתה נבאר מציאת הא"א כי הנה פנימית שלו הם מאותן הז' נקודים ראשונים כי כבר ביארנו שבכל נקודה מאלו יש בה כללות העתיק ואריך אנפין ואו"א וזו"נ בכללות אלא שהג"ר כולם הם

בחי' עתיק לבדו כי אור הקטן בהיותו נכלל בעליון מתבטל ואינו עולה בשם משא"כ העליון בתחתונים והנה הכחות שיש מן בחי' א"א בבחי' הז' נקודות הראשונים מהם נתקבצו ונתבררו (נ"א ונתחברו) ומהם נעשה סוד א"א והנה אינם רק ז' כתות דא"א בז' נקודות ומהם נעשו י' דא"א באופן זה כי כבר כתבנו כי יש חילוק בין א"א לכל שאר הפרצופים והוא כי ב' מוחין דחו"ב שיש לכל פרצוף ופרצוף שניהם בראש זה אצל זה זה מימין וזה משמאל אבל חו"ב דא"א הם זה למטה מזה כי הבינה שלו לא היה בה כח להיותה למעלה אצל חכמה לקבל אור דע"י שבא אליה בלתי לבוש ולכן החכמה בלבד נשארה סתומה בראש והבינה בגרון דא"א כי שם תוכל לקבל אור העתיק בהיותה רחוקה למטה. גם יש חילוק אחר והוא כי בשאר הפרצופים יש בהם בחי' ג' מוחין חב"ד אבל הא"א אין בו רק חכמה לבד ובינה בגרון והדעת מתפשט מחסד עד הוד שלו ואין לו מקום קיבוץ בפ"ע כמו בשאר פרצופים וא"כ נמצא כי רישא דאריך אנפין אין הכח"ב שלו כעין סגולתא כשאר פרצופים רק זה ע"ג זה בקו ארוך והנה אור דא"א שיש בז' נקודות כנ"ל. הנה מן האור שבח"ג שהם נקודה ד' וה' הנה בכל חלק מהם יש ג' שלישים הנה הם ו' שלישים ונחלקו לג' חלקים נמצא כי מב' שלישים חסד נעשה כתר דא"א ומן השליש האחרון של החסד ושליש עליון דגבורה נעשה חכמה דא"א ומן ב' שלישי התחתונים דגבורה נעשה בינה דא"א אח"כ מאור הנצח שהוא נקודה ז' נחלק לג' שלישים וב"ש עליונים נעשה מהם חסד דא"א נשאר שליש אחרון לנצח דא"א ואח"כ מאור הת"ת שהוא נקודה הו' נחלק לג' חלקים ומב"ש עליונים נעשה ת"ת דא"א ושליש האחרון נצטרף בנצח דא"א עם השליש האחר שיש בו ומהם נעשה נצח דא"א וז"ס הנצח שירד מת"ת. אח"כ מאור ההוד שהיא נקודה הח' נחלקה לג' חלקים ומב"ש העליונים נעשה מהם גבורה דא"א ושליש אחרון נשאר להוד דא"א אח"כ מן האור היסוד שהוא נקודה הט' נחלק לג' חלקים ב' שלישים העליונים מהם נעשה יסוד דא"א ושליש הג' מצטרף בהוד דא"א עם השליש האחד שהיה בו כנ"ל וז"ס היסוד שנמשך מההוד והאור של המלכות שהיה נקודה י' ממנה נעשית המלכות דא"א. וטעם הדבר הוא לפי שאח"כ מנקודת המלכות נעשה פרצוף שלם לכך צריך שיכלול בה מדה א' שלימה. ודע כי בע"י ובא"א לא נמצא בו מציאת נוקבא בפ"ע כמו אמא לאבא ונוקבא לז"א אך המלכות דע"י ומלכות דא"א הם בחי' העטרה שבהם לבד וסוד הדבר הוא שמתחלה יצא פרצוף א' לבדו והוא סוד אח"כ העתיק לא הוציא רק א' לבדו כמוהו והוא א"א אך אח"כ שכבר הם ב' פרצופים שהם ע"י וא"א ואז יצאו אח"כ דו"נ שהם או"א דהיינו אבא מצד עתיק ואמא מצד א"א וכן ז"א מצד אבא ונוקבא מצד אמא והנה בדוגמא שביארנו בפנימית הא"א כן היו בכלים שלו כי לקחו מכח הז' כחות דא"א שיש באותן הז' כלים הם ז' מלכים שמתו ומהם נעשו י' כלים לא"א ואמנם ענין עליית עתה אלו המלכים הוא כי מה שירדו תחלה היה לפי שלא היו יכולין לקבל האור ולכן ירדו למטה אבל עתה שנתקן הע"י אז היה בהם יכולת לקבל האור ואז עלו למעלה:

שער יא פרק ד

ועתה נדבר איך מתלבש הע"י בא"א כי הלא רישא דע"י נשאר מגולה ואין הא"א מלבישו רק מז"ת דעתיק ולמטה ואמנם חג"ת דע"י מתלבשין בכח"ב דא"א לפי שהם סוד רישא וצריכין כ"א מהם מדה בפ"ע אך גופא דא"א אין הע"י מתלבש בו כסדר הזה אך הנצח דעתיק נחלק לג' פרקין פרק א' בחסד דא"א פרק ב' בנצח דא"א ונשאר פרק ג' למה שנבאר וההוד דעתיק נחלק לג"פ פ"א בגבורה דא"א פ"ב בהוד דא"א ופ"ג נשאר למה שנבאר ויסוד דעתיק נחלק לב' כמבואר אצלינו שאין בו רק ב"פ יסוד ועטרה ואז היסוד נתלבש בת"ת דא"א ועטרה ביסוד דא"א ומלכות דעתיק נתלבש במלכות דא"א לפי שאח"כ צריך להוציא ממנו פרצוף שלם של הנוקבא לכן לקחה מדה שלימה כנ"ל ועתה נשארו ב"פ תתאין דנ"ה דעתיק ואלו נתחברו יחד במלכות דעתיק ושם נתלבשו ונעשה מהם בחי' ב' דדין של בחינת המלכות דא"א בב' צדדין שהם עתה (נעשו) בחי' דדי בהמה שהם למטה ואז היו מניקים לז' נקודות הראשונים שהם ז' כלים הנקרא ז' מלכים

שמתו שהם למטה בבריאה כנ"ל ומשם היו יונקים להחיות עצמן לבדן וז"ס עתיקי משדים כי הם השדים דע"י וזהו המלך הח' הנקרא הדד בן בדד שהם אותיות ב' ד"ד ואח"כ נעשה שמו הדר שהוא בחי' יסוד ואמנם דע כי אלו המלכים דנחתו לתתא ומיתו הנה ירד עמה כח חיות להחיות רפ"ח ניצוצין לעת התחייה והוא בערך דורמיטא שיש באדם ולא יותר מזה אבל לא מתו לגמרי:

והנה כסדר התלבשות ע"י בא"א וכיוצא בזה התלבשות אריך אנפין באו"א כך עניינם ואל תתמה אם פנימיות א"א היה מלבוש לכלים דעתיק עם היותו גדול מערכם כי הלא סדרן הוא כסדר איברי אדם עצמו כי האדם יש לו איברים פנימים ואיברים חיצונים והמשל בזה הלב והגוף האדם ואין ספק כי ערך כלי הלב עם ערך כלי הגוף עצמו יותר גדול כלי של הלב וזך ומעולה מאד כנודע לחכמי הטבע והרפואה גם אין ספק כי עד"ז גם חיות הלב גדול מחיות הגוף לאין קץ אבל לא נאמר כי כלי הלב יותר פנימי ומעולה מחיות המתפשט בגוף האדם כי זה לא יעלה על הדעת אבל יהיה עד"ז כי הם ב' כלים זה לפנים מזה וכ"א מהם מתפשט החיות הראוי לו אבל לא נאמר כי כלי הפנימי יותר גדול מחיות החיצון וכן כאן ב' כלים עתיק וא"א הם זה בתוך זה ובכל כלי מאלו נתפשט בכל א' וא' בתוכו החיות הנוגע לפי ערכו:

מהחברים הנה תחלת האצילות יצאו י' נקודות עצמות וכלים כהדין קמצא דלבושא דיליה מגופיה (נ"א דלבושא מניה וביה לבושיה מגופיה) וכבר נת"ל. והנה הבינה לא יכלה לקבל אור החכמה אלא פנים באחור וכאשר הבינה הוציאה ז' מלכים תתאין לא הוציאתן אחד לאחד רק כולם ביחד ששה משמותן על אבן אחד שהם ו"ק עם המלכות השביעית הנקרא אבן ולא היה בדרך ג"ר כי כ"א יצא בפ"ע ולא יכלו לסבול בשביל זה לקבל האור ואז נתבטל החסד תחלה ואח"כ הגבורה וכן כולם עד המלכות אח"כ נתקנו כולם ע"י שנעשה פרצוף ונתמעט המשכת האורות בכתר ונעשה בו א"א ובו ג' רישין עוד י"ג ת"ד ואח"כ פרצוף אבא ובו ח' ת"ד וז"ס זקן אהרן ר"ת ז"א והם ח' ת"ד דאבא ואמא אין לה ת"ד כי היא נוקבא ועתה ע"י התיקון הזה דאו"א פב"פ אח"כ נתקן ז"א ואמנם בזמן הגדלתו כנודע אז נזדווגו או"א ואבא הוציא טפת המוחין שלו ובעברה הטפה בו דרך הו"ק דאבא מחסד שבו עד יסוד שבו נתערבה שם עם חסדים המתפשטין שם ולקחה ה' חסדים וכשירדה הטפה זו עד יסוד דאבא נעשו כל ה"ח חיבור חסד א' וכעד"ז באמא עטרה דגבורה ואח"כ כשנתלבשו המוחין תוך נה"י דאו"א לכנוס ברישא דז"א אז נתלבשו נה"י בנה"י ואז יסוד אבא נתלבש ביסוד אמא ונתערבו שם יחד החו"ג כנודע לכן נקרא היסוד מערב כי שם הוא עירוב החו"ג יחד ע"כ:

שער יא פרק ה מ"ת

הקדמה כוללת ענין אלו המלכים כולם הכוללים כל עולם אצילות ונתחיל מן המאוחר אל המוקדם ונאמר כי נודע הוא שעולם אצילות הנזכר בכל ס"ה הנה הוא נעשה מבחי' אותם הי' נקודות היוצאין מנקבי עינים של א"ק הנזכר בדף הנ"ל באורך ותחלה יצאו בלתי תיקון ואח"כ נתקנו באופן זה שנבאר בקיצור. והוא כי הנקודה א' שנקרא כתר נתקנה עתה והיתה בג' בחי' שהם ג' רישין דא לעילא מן דא הנזכר בתחלת אדר"ז והם כתר נחלק לב' רישין והם ע"י וא"א תחתיו אשר גם הוא מכלל כתר וא"א זה הנקרא כתר יש בו בתוכו רישא תליתאי שהוא מוחא סתימאה שבו הנקרא חכמה כמבואר ענינם באורך בדרוש עתיק לקמן וג' אלו נתלבשו זה תוך זה. ואח"כ מן הנקודה הב' והג' חו"ב נעשו עתה ב' פרצופים הנקרא או"א וגם הם מלבישים עתה את חג"ת דא"א כנזכר שם ואח"כ מן הו' נקודות שהם ד' ה' ו' ז' ח' ט' הנקרא חג"ת נה"י נעשה עתה פרצוף א' הנקרא ז"א ואח"כ מן הנקו' עשירית הנקרא מלכות נעשה פרצוף אחד הנקרא נוקבא דז"א והנה גם זו"נ הם מלבישים את א"א בחי' נה"י שלו כנזכר באורך לקמן. ועתה נבאר תחלתן איך היו בעת יציאתן הראשונים בהיותן בלי תיקון דע כי כאשר יצאו אלו הי' נקודות

יצאו בבחי' אורות וכלים ואמנם יצאו בלתי תיקון ולסבה זו לא יכלו הכלים לסבול האורות שלהם שהם עצמות שבתוכם ונשברו ומתו כמש"ל בע"ה והנה הטעם לזה שלא יצאו ע"ד התיקון ולא יצטרכו לשביר' ואח"כ יהי' התיקון. הסבה לזה כי תכלי' הכוונ' הי' להוציא ולעשות בחי' קליפות החיצונים כי הם צריכות בעולם לתת שכר טוב לצדיקים ולהעניש לרשעים שהיה עתיד לברוא אח"כ וע"כ יצאו הנקודות הנ"ל בלתי תיקון כדי שהכלים שלהם לא יוכלו לסבול את האור וישברו ושבירתן זו היא טהרתן כי אז נתבררו הזוהמא והסיגים שבהם ונעשו קליפות הם הטומאות כאשר היה בדעתו יתברך ואח"כ חזר לתקנם והקדושה שבאותן כלים נתעלו למעלה ע"י התיקון אך לא הוברר הקדושה לגמרי כמ"ש בע"ה. וטרם שנבאר מהו ענין היות הנקודות הנ"ל בלתי תיקון ומה הפי' של תיקון צריך שנעורר קצת שאלות והם כי אחר שנת"ל כי כל הי' נקודות נכללו כולם בעת התיקון ונעשו בחי' ה' פרצופים שהם א"א ואו"א וזו"נ מלבד עתיק כי הוא נכלל בא"א כמ"ש בע"ה. א"כ מה נשתנה השינוי הזה שתחלה יהיו י' נקודות ואח"כ נעשו ה' פרצופים לבד ולמה לא היו בתחלה ה' נקודות לבד או יהיה באחרונה י' פרצופים גם בכלל השאלה מה נשתנה הז"א מכל השאר כי כ"א מהד' פרצופים היא נקודה א' בלבד מן הי' נקודות הראשונים וז"א נעשה מו' נקודות ביחד ולמה לא היה תחלה גם הוא מנקודה א' לבד כמו האחרים או יהיו כל האחרים כ"א מהם ו' נקודות כמוהו. ועוד בכלל זה כי נודע שלעולם אנו מוציאים שכל אחד מנקודה כלול מי' נקודות ממש וא"כ כיון שכל פרצוף ופרצוף כלול מי"ס כנודע א"כ (נ"א אנו מוציאין שנזכר או נקודה אחד מי' או יו"ד נקודות ממש וא"כ) למה זה יצא ז"א בתחלה בסוד ו"נ ולא יצא אז בסוד י' נקודות או בסוד נקודה א' כמו האחרים גם יש לשאול למה לא מצינו בשאר הד' פרצופים בחי' עיבור ויניקה ועיבור דמוחין לצורך תיקונם כמו שמצינו בז"א לבדו ואין כך לא בג"ר ולא בנוקבא. והתשובה בזה כי ודאי שמאותן י' נקודות הראשונים לא היו רק ה' נקודות לבד זו גדולה מעלתה על זו והם בחי' ה' פרצופים הנ"ל שנעשו אחר התיקון. והנה כל נקודה ונקודה מהם צריך שתהיה כלולה מי' נקודות פרטיות שבה כדי שיעשו אח"כ כ"א מהם בחי' פרצוף א' כלול מי"ס ואמנם לא היה כך מתחלה והיה חילוק באלו הנקודות באופן זה כי הנקודה א' ב' ג' כולם היו שלימות בכל חלקיהם פירוש שבכל נקודה מהם היה בחי' י' נקודות פרטיות וכ"א מאלו הג"ר היתה כלולה מי' נקודות. אמנם הנקודה הראשונה כתר היתה גדולה מכל הי' נקודות [נ"א מכל הנקודות] אשר למטה ממנו וכן הב' נקודות שהם הב' וג' חו"ב היו גדולים מכל מה שלמטה מהם אבל הנקודה הד' אשר היא בחי' ז"א לא יצאה כלולה מי' נקודות פרטיות שבה רק יצאתה כלולה מו' נקודות שהם ו' נקודות התחתונים הנקודה ההוא וחסרו ממנו ג' נקודות הראשונים הפרטיות בה. באופן שאע"פ שאמרנו שז"א כלול מו' נקודות אינם אפילו נקודה אחת שלימה רק ו' נקודות פרטיות שבנקודה אחת וחסרו ממנו שלשה ראשונים והרי יצא ז"א חסר משאר הפרצופי הג' העליונים ואמנם הנקודה הה' שממנה נעשה הנוקבא דז"א אין לומר בה שיצאה כלולה מי' על דרך ג' ראשונות שא"כ נמצאת מעלתה גדולה מז"א. אמנם נקודה זו היא נקודה פרטית מן י' נקודות שהיו צריכין להיות בנקודה שלה והיא בחי' הכתר שלה בלבד באופן שג' נקודות הראשונים יצאו כ"א מהם כלולה מי' נקודות ונקודה רביעית יצאה כלולה מו' נקודות תחתונים שבה לבד ונקודה הה' לא יצאה רק החלק העליון שבה שהיא כתר שבה לבד וכדי לידע חשבון מה שיצא מן הז"א אנו אומרים שיש לו ו' נקודו' אמנם ודאי שאינם רק ו' חלקים של נקודה א' לבד והרי נתבאר איך הם י' נקודות וכפי

האמת אינם רק ה' נקודות והרי נתבאר שינוי א' שיש בין הג' נקודות ראשונים אל הז' נקודות התחתונים. עוד שינוי אחר היה בהם אשר בו יתבאר מלת בלתי תיקון מה עניינו והוא כי ג' נקודות הראשונים מלבד מה שיצאו כ"א מהם כלולה מי' עוד זאת היתה בהם שהיו י' שבו מחוברות יחד ולא נפרדות זו מזו אמנם ו' נקודות דז"א מלבד היותן ו' חלקי נקודה א' וחסרו מהם הג"ר שבהם עוד שינוי אחר בהם שהיו נפרדות זה מזה ולא מחוברות באופן שב' שינוים נמצאו בז"ת מן הג"ר שהם א"א או"א וזה סדרן בתחלה כאשר היה בלתי תיקון כי אלו הי' נקודות כאשר יצאו בראשונה היו כל הי' דומין כאלו ביחד היו פרצוף א' לבדו ולא שהיה ממש כך בציור

אלא בדמיון פי' כי הנקודה העליונה היתה אז בחי' כתר והשניים הם הב' והג' היו בחי' חו"ב והו' היו בבחי' גוף בעל ו"ק אמנם לא היו ממש מצוירות כמו שהוא עתה אחר התיקון אמנם בנקודה א' היו בה כללות י' בחי' אלא שהיתה קטנה וגם כי לא היו היו"ד שלה (נ"א לא היה שלם) בסוד פרצוף ממש רק בסוד כללות פי' כי אז היתה בסוד ג' בחי' שהם עתיק וא"א וחכמה שבו ששם ג' רישין הנ"ל ואלו הג' בחי' היו מתפשטין בבחי' קוין בתוך ט' נקודות האחרות כמו שהוא עתה והם היו לבושין אליו ומלבישין אותו גם הי' נקודות שבה היו קשורים כולם זב"ז בסוד קוין מתפשטין זו בזו ופי' ענין הקוין האלו נתבאר למעלה וכן ע"ד זה גם ב' הנקודות של חו"ב היה כך שכ"א היתה כלולה מי' וכולן קשורין זב"ז דרך קוין אבל אלו הו' חלקים נקודות של ז"א יצאו נפרדות זו מזו שלא כדרך קוין רק זעג"ז נפרדות ולא מקושרות יחד ואז היו נקראים אלו הו' רה"ר כי לא היה בהם יחוד והתקשרות ואחדות רק כדמיון אנשים נפרדין איש לדרכו פנה ולא היה ביניהם אהבה וחבה ולכן לא יוכלו לסבול אלו הכלים שלהם בחי' האורות ומתו כמו שכתוב חבור עצבים אפרים הנח לו כי החבור גורם קיום והעמדה ומשל הדיוט אומר אם תקח י' קנים כל אחת לבדו ישתברו ואם תקח ג' לבד ביחד יתקיימו ולא ישתברו:

שער יא פרק ו מ"ת

ועתה צריך לתת טעם אל כל הנ"ל מה נשתנו נקודות זו"ן מנקודות הג"ר דע כי כל העולם כולו מתנהג ע"י זו"ן וכמו שהם נקראו בנים של או"א גם אנחנו נקראים בנים של זו"ן בסוד בנים אתם לה' וגו' וגם כי הכתוב אומר כי אמרתי עולם חסד יבנה ר"ל שהעולם מבחינת החסד ואילך שהם ז"ת שהם כללות זו"ן וז"ס ז' ימי בראשית כנודע ולכן כל הפגם שגורמים התחתונים ע"י מעשיהם הרעים אינו מגיע בג"ר שהם א"א ואו"א רק בז"ת שהם זו"ן. והנה גם בזו"ן עצמן יש שינוי ביניהן כי פשוט הוא שאין הפגם הנוגע בנוקבא שוה אל הפגם הנוגע עד ז"א ממש שהוא גדול ומעולה ממנה והחילוק שיש בזה הוא כי (ע"י) הפגם המגיע עד נוקבא לבד אפשר שיהיה כח בפגם ההוא אם יהיה החטא גדול באופן שיגרום שיסתלקו ממנו הט' חלקים כולם ולא ישאיר בה רק חלק עשירית שהוא כתר שבה אבל בז"א אין כח בפגם מעשה התחתונים שיסתלקו ממנו הו"ק רק הג"ר לבד. וצריך לתת טעם לזה ובכלל הדבר נבאר מ"ש לעיל כי ביציאת נקודת ז"א יצאו ו' חלקי תחתונים ולא ג' ראשונות ובנקודות הנוקבא יצאה נקודה העליונה כתר שבה בלבד וט' חלקי התחתונים לא יצאו אמנם ב' הטעמים לב' השאלות האלו הם נתלין זה בזה והענין תלוי כמ"ש בפרקי אבות בעשרה מאמרות נברא העולם וכך פי' הדבר שבחי' הו"א שהוא עולם מתחיל מהחסד ולמטה והוא נקרא עולם בסוד אמרתי עולם חסד יבנה מחסד ואילך יבנה כנ"ל ובחי' זו הנקרא ז"א היה המאציל העליון יכול לבוראו מחובר יחד כל הי"ס שבו ולא להיותן י' מאמרות נפרדות זו מזו ולא היה בדרך ג"ר שהם א"א ואו"א שכל י' חלקיהם יצאו מחוברים יחד כנ"ל ונתן לזה טעם ואמר להפרע מן הרשעים כו' פי' כדי להיות בעה"ז שכר ועונש לצדיקים ולרשעים ולכן היה הדבר הזה שיהיה זו"ן מחולקים לי' חלקים שהם עשרה מאמרות ולא יצאו כלולים יחד ע"ד ג' נקודות הראשונים. והטעם הוא לפי שכפי גודל שיעור הפגם שיפגמו הרשעים כך יגרעו במאמרות האלו ויפרע אז מהם כפי הערך ההוא וכן להיפך זה אצל הצדיקים. והנה הפגם המגיע אל נוקבא דז"א יש בחי' פגם שיגרום שיסתלק ממנה חלק א' ויש שיגרום לסלק ב' חלקים ועד"ז עד שאפשר שיהיה בחי' פגם שיגרום שיסתלקו ממנה הט' חלקים תחתונים ולא ישארו בה רק חלק א' העשירי העליון בלבד שהיא הכתר שבה אשר ז"ס מה שנאמר אל הירח לכי מעטי את עצמך והבן זה. ואמנם אם מה שהיה נשאר קיים ממנה לא היה חלק העליון מכולם אלא האחרון שבכולם ע"ד הז"א שנשארים התחתונים ומסתלקים העליונים הנה אז לא היה כח כלל בחלק ההוא ואז אפילו אותו החלק היתה מתבטל להיות תחתון שלה והיה נחרב ומתבטל העולם ולכך הוצרך שחלק הנשאר יהיה העליון שבה שהוא הכתר שבה מחמת היותה כולה נתונה תוך הקליפה כמבואר בסוד רגליה יורדות מות והנה (נ"א והוא) החלק הזה הנשאר הוא בעצמו בחי'

החלק שיצא מתחלה קודם התיקון כנ"ל כי אז לא יצא מכל חלקי נקודת נוקבא דז"א רק חלק עשירית ממנה והוא עליון שבה. וטעם הדבר כי כל דבר שבא בתחילה בבחי' שורש ועיקר אינו מסתלק אח"כ בעת הפגם אמנם מה שבא לה בסוד תוספת בעת התיקון שהם ט' חלקים האחרים אלו הם מסתלקים בעת הפגם משא"כ אם באו מתחלה קודם התיקון בסוד שורש ועיקר שאז אם יפגמו התחתונים לא יוכלו להסתלק. וא"ת ויותר טוב הי' שלא יסתלקו לזה ביאר הטעם ואמר להפרע מן הרשעים כו' ויהיה שכר ועונש (ודין ורחמים) ודין ודיין ובהסתלק יפרע מן הרשעים על שגרמו הסתלקות לבחי' היותן י' מאמרות נפרדות כי אם יצאו מחוברים כא' לא יהיו מסתלקים וזה שאמר שמאבדין את העולם שנברא בעשרה מאמרות פי' ואלו נברא במאמר א' כלול מכולם לא היה כך וכן עד"ז לתת שכר טוב לצדיקי' שמחזירין אותן אחר הסתלקותן משא"כ אם לא היו מסתלקין מעליהן ע"י הפגם לא הי' שכר לצדיקים המחזירין אותן והבן זה:

ועוד יש טעם ב' מצד עצמם והוא כי אם היו תחלה בסוד שורש ועיקר באופן שאח"כ לא היו יכולין להסתלק הנה היה ח"ו מגיע הפגם בהם אבל עתה כאשר חוטאים התחתונים הם מסתלקות למעלה ואין הפגם מגיע בהם ואז יפרע מן הרשעים שגורמים נזק בעולם התחתון על מיעוט השפע מחמת שגרמו הסתלקותן אבל בהם עצמם אין הפגם מגיע כנ"ל כי הרי הם מסתלקין וז"ש שמאבדין את העולם כו' ולא אמר שפוגמים בעשרה מאמרות עצמן ואמנם החלק העליון שבה אע"פ שנשאר קיים בה ואינו מסתלק בעת הפגם אין הפגם מגיע בו להיותו עליון מאד יותר מכל השאר אבל החלקים התחתונים שבה הקרובים אל הקליפות היה הפגם מגיע בהם אלו לא היו מסתלקין ואמנם הז"א שאינו קרוב אל הקליפות כמו נוקבא לכן היו בו ב' שינויים מנוקבא הא' הוא שיצאו ששה חלקים של הנקודה שלו בקבע מתחלה קודם התיקון מה שאין כן בנוקבא שלא יצאת רק חלק העשירית לבד והב' הוא כי יצאו חלקים תחתונים שבהם ולא העליונים וטעם הדבר הוא ע"ד הנ"ל כי כיון שאין בו החשש כמו בנוקבא כי אינו קרוב אל הקליפות ולכן היה הענין בו בהיפך ומצורף לזה טעם אחר והוא זה כי הנה ג"ר דז"א הם אורות עליונים ואם היו יוצאין בתחלה היו נשארים קבועים כנ"ל ולא היו מסתלקין בעת הפגם והיה עון התחתונים גדול עד מאד מנשוא לאין קץ בתתם פגם במקום העליון הזה והיה העולם חרב לכן היה בהיפך כי הג"ר יצאו בסוד תוספת לבד כדי שיוכלו להסתלק בעת הפגם ולא יגיע בהם פגם ח"ו ובזה עצמו יהיה טעם לכל הג"ר למה באים ביחד בסוד תוספת (ולא דרך עיקר בראשונה) והוא כי ג"ר דז"א חשובים כאחד ובעת הפגם צריך שיסתלקו יחד או שיחזרו יחד שלא בעת הפגם כי אם יסתלק א' וישארו ב' או להפך אין פגם גדול מזה לעשות פירוד בין ג"ר דז"א ח"ו ויותר טוב שיסתלקו שלשתן ויהיו מחוברים משיסתלק א' ויהא הב' בפירוד ממנו. והנה הו' אחרונים שלו באו תחלה בסוד שורש ועיקר:

ואמנם אם בג"ר היה יכול הפגם לנגוע בהם כ"ש בו"ק וא"כ איך יצאו בסוד שורש ולא יוכלו להסתלק בעת הפגם. אך הענין מבואר במה שנתבאר ג"כ טעם של הב' שאלות הנ"ל הא' הוא למה יצאו ו' חלקי נקודות לבד ולא יצאו הי' כולן וגם למה יצאו הששה חלקים בעצמן נפרדות ולא מחוברות ומקושרות אבל הענין הוא כי הלא המאציל ראה שאם היו יוצאין הג"ר לא יהיו יכולין להסתלק בעת הפגם והיה הפגם נוגע בהם ח"ו ואם נאמר שהיה יכול להוציאם נפרדות זה מזה כי אז לא היה הפגם מגיע בשלשתן יחד רק בבחי' ההוא המיוחסת (נ"א שנתוסף) אל הפגם ההוא הנה אין לך פגם גדול מזה שג' ראשונות יהיו נפרדין זה מזה כנ"ל ולכן הוכרח שלא יבואו כלל בסוד שורש אלא בסוד תוספת כדי שאם יפגמו התחתונים יוכלו להסתלק ויסתלקו שלשתן בחיבור ולא בפירוד אבל הו' חלקים התחתונים הוציאם נפרדין זו מזו בכוונה ממש כדי שלא יפגמו כולם כי יש פגם שנוגע ביסוד לבד ויש פגם שנוגע בהוד לבד וכיוצא בזה והוא לבדו יפגום והשאר כיון שאינם מחוברים יחד אינן נפגמים ונמצא שבעת הפגם לא יהיה כל כך גדול וטוב יותר שיפגמו התחתונים ולא הג' ראשונות וגם יותר טוב שהתחתונים עצמן יהיו בפירוד מתחלה קודם התיקון כדי שאפילו אחר התיקון כאשר חס ושלום יהיה פגם לא יגיע פגם רק באותו חלק

לבד שנתפגם אף על פי שאז אחר התיקון הם מחוברים כנודע כיון שמתחלה היו נפרדות אין הפגם מגיע לכולם אבל בנוקבא אלו היו התחתונים שבה חס ושלום נפגמות היה העולם חרב לגמרי להיותה קרוב מאד אל הקליפות והם ג"כ תחתונים שבה היו נאחזין בהם הקליפות לאין קץ ולא יהיה שום תיקון ח"ו. ובזה יתבאר היטב הטעם למה הוצרך בזעיר אנפין עיבור יניקה ומוחין כי הג' ראשונות יצאו כולם כל אחד כלולה מי' ולכן לא הוצרכו לכל זה רק לעיבור אחד בלבד והז"א תחלה צריך עיבור ויניקה לתקן יחד הו"ק אלו אשר הם לבדם יחד יצאו בסוד שורש ועיקר קבועים מתחלה קודם התיקון ואח"כ עיבור ב' להביא אליו יחד כל הג"ר שלו הם המוחין הנזכר אצלינו תמיד ובאים לו אז בתוספת ביחד כי כן בראשונה נשארו שלשתן יחד שלא יצאו כנ"ל אבל נוקבא שכל ט' חלקי התחתונים לא יצאו תחלה הנה אחר התיקון יצאו כולם (כ"א בפ"ע ונתקנו כולם) בפ"א בסוד תוספת ברגע א' ביחד ואינה צריכה לכל אותן התיקונים דזעיר אנפין ודי לה בעיבור ראשון ויניקה:

מ"ק מעיקרא היו העשר עצמות פשוט והיו כלולים מי' ולא ניכרת בהם והג"ר שהיו רחמים היו יכולין לקבל אור הא"ס וכשהיה מגיע אל הו' נקודות היו מתבטלות ואלו הם המלכים שמתו לפי שהם דין והאור שבא הוא רחמים ולא היו יכולין לקבלו וכיון שלא קבלו החיות מתו לכן הוצרך לתקן שנעשו כלים אל הכתר ועי"כ נתבסם האור שבא ועובר דרך מסך ועוד שניכרין בו הי' ואלה המלכים הם למטה ממלכות דאצילות ולא נשאר מהם אלא הדר מפני שהיו דו"נ והם ת"ת ומלכות ואז נעשה עיבור א' דאו"א (נ"א דא"א) והטפה היתה י' אחת ונלקחה הו"ד ממילוי (נ"א ונחלקה לו"ד מילוי) היו"ד שבחכמה והם סוד ו"ד דיו"ד דאבא שהוא גימטריא י' ושם אבא הדכורא גובר לכן ו' קודמה לד' וזהו ו"ד אך טפת הבינה נוקבא גוברת לכן גוברת ד' על ו' וזהו צורת ה' ד"ן כי משם נלקחו האותיות ד"ו מן הבינה שהיא ה' וז"ס אדה"ר ד"ו פרצופים בראו כי בבינה הוא הד"ו וביאורו הוא שהטפה בסוד אור מים רקיע כי ברישא דאבא הוא אור ובבטן דאמא נעשים מים ואח"כ נעשים רקיע (דהיינו התפשטות ג' כלילן בג' שהוא נקרא זעיר והוא נקרא רקיע וז"ס יום ליום יביע אמ"ר יום ליום הם קצוות דז"א הנקרא ימים ונמשכו עליהם סוד אמ"ר שהוא ר"ת אור מים רקיע אך ולילה ללילה סוד קצוות דנוקבא דמלכות יחוה מלשון חוה כנזכר בס"ה תרומה (ד' קל"ז) כי היא סוד חוה ואח"כ בלידה נתפשטו ונעשו הו"ק כ"א מלובש בכלי והיו בסוד ו' אח"כ ע"י היניקה (נ"א ע"י התיקון) הגדילו הו"ק אלו בו' שנים לכן הפעוטות מקחן מקח כי כבר הגדילו בחי' ו"ק של נשמתו ועצמותו כל מה שיוכל להגדיל ואח"כ הוצרך עיבור ב' להשלים המוחין וז"ס שינה שמעלין הז"א ונוקבא הפנימיות שלהם בבטן אמא להיותו שם בסוד מ"ן וזהו כמו שאנו מעלין נשמותינו בסוד השינה במלכות להיות מ"ן דילה כן הענין בזעיר וניקבא כי נשמתן ופנימיותן הם מעלין מ"ן לאו"א והענין כי אחר שאבא עשאה כלי נשארה ההוא רוחא גניז במקומה משום דלא היה אפשר אל הנוקבא שהוא דין לקבל זכר אלא באותו רוח שמטיל בגווה וזהו הכלי שתקבל בגווה בחי' זכר וזהו עשאה כלי ואחר כך שהיא מקבלת ומתהוות הוולד ויולדת כבר כלו מ"נ ונשאר האי כלי שהוא האי רוחא בלתי מ"נ ועי"כ צריכין הבנים שנתהוו באותו כלי לחזור ולעלות נשמתן שם באותו הכלי ונעשים מ"נ ואז היא יכולה לקבל מ"ד ליתן להם המוחין ועניין המוחין שנותן להם הם אחסנתיה דאו"א וב' עטרין שהם ד' וזהו כי החו"ג דא"א הפרקין הראשונים מהם נעשה מוחי או"א והפרקין השניים הם ב' עטרין לת"ת ואו"א נותנין לז"א [מאותן] אותן הפרקין שיש להם מוחין ג"כ וזהו אחסנתא דאו"א וז"ש במשפטים ובאדרא רישא דמלכא בחו"ג אתתקן וכולן נכללין בנה"י דבינה אוירא דכיא ואשא דכיא בנ"ה דהוי אחסנתא ואוירא ואשא דהוו הב' עטרין נכללין ביסוד דילה וזה נעשה דעת לת"ת ועי"כ הוא מכריע כי הוא חסדים וגבורות נמצא שהד' נעשו ג' ונכנסין למוחין ואלו הם סוד ד' פרשיות דתפילין והם ד' פרשיות בבחי' קודם שנכנסו בנה"י דאימא שהם (היו) אור מקיף אליו וכנגד מציאת הא' (נ"א הב') כשנכנסו בה קודם שיכנסו בז"א הוא ש' דד' רישין והבחי' הב' הוא ש' דג' רישין (נ"א הוא ש' דג' רישין והבחי' הא' הוא ש' דד' רישין) ובחי' הפנימי רמוז בהם כי הם רמז למקיף שהוא מבחי' חוץ. ואח"כ כמו שהאדם מעלה נשמתו להיות מ"נ אחר שהוא

מבן י"ג ויום א' כן הת"ת מעלה נשמתו אלא שהאדם אין לו עלייה זו עד י"ג שנים והת"ת מעלה אותן בעודו בן ט' שנה קודם המוחין כדי לקבל המוחין וזהו בן ט' שנים ויום אחד ביאתו ביאה והנה בו' שנים נגדלו הו"ק אלו כל הצורך וצריך לקבל אחסנתא וב' עטרין בז' (נ"א בב') בחי' ד' וג' הנ"ל הרי ז' וזהו בן י"ג ויום א' ואלו הז' הוא בתחלה צריך ג' שנים עד שיהיה בן ט' כי באלו הג' שנים נעשה לו הכנה לקבל מוחין ואז אחר שנעשה הכנה מקבל המוחין בד' שנים אחרים והרי הם י"ג שנים. ובמאי דאמרי' שהעושה אותה כלי משאיר בה רוחא יובן ענין היבום דכיון שמת אחיו השאיר הרוח שם דע"י טפה דאחיו שהוא קרוב אליו קודם שיבא בה הרוח דאח [נ"א דאחר] הוא (הנה) היבם החי מקדים נשמתו הראשון ומתחבר ברוחו ובא זה בג' הכנות א' הרוח דשביק בגווה כנ"ל ועוד טפת אחיו ועוד כוונת היבום שמכוין להביא נשמת אחיו הראשון המת שם וז"ס אם ישים אליו לבו היבם ומכוין לבו רוח של מת דבגווה וגם נשמתו אליו יאסוף פי' כי הוא מקבץ ומאסף נשמה עם רוח שהיו שם וז"ס רוחו ונשמתו אליו יאסוף:

שער יא פרק ז מ"ת

ונבאר עתה מה היה ענין מיתת המלכים הנה נתבאר בפרק הקודם כי יש שינוי בג' נקודות הראשונות שהם בחי' א"א ואו"א שכולם יצאו כל אחד מהם כלול מי' וגם שיצאו כל א' מחוברות כל הי' שבהם כלולות זו בזו דרך קוין משא"כ בזו"ן כנזכר היטב ולכן לא היה הפגם והשבירה שוה בהם וההפרש הוא כי להיות נקודות של או"א יותר מתוקנים וגם שהיו כלולים כל א' מי' לכן היה בהם ב' שינוים הא' הוא שהכלים שירדו מן או"א לא ירדו רק מבחי' כלים אחוריים דאו"א שלהם בלבד אבל הכלים דבחי' פנים לא נשברו משא"כ בזו"נ שכל בחי' הכלים דפנים ואחוריים נפלו ונשברו. עוד היה שינוי ב' כי הכלים דאו"א לא נשברו שבירה גמורה הנקרא מיתה רק ירידה לבד למטה ממקומם אבל נשארו עומדים בעולם אצילות עצמו במקום שהיה עתיד להיות מקום נוקבא דז"א לכן לא נזכר בהם בחי' מיתה רק בז' מלכים תחתונים שבהם נאמר וימת כי ירדו למטה מעולמן ונפלו לעולם הבריאה כנ"ל באורך ונפלו ממש תוך הקליפות ונתבטלו שם בתוכם ושם לקמן נתבאר באורך השינוי שהוא בג"ר עצמן כי גם בהם היה חילוק וע"ש. אמנם בכאן נתבאר מאו"א ולמטה מה ענינם ותחלת הכל נקדים לך הקדמה א' והוא כי בכל בחי' שיש זכר ונקבה יש ד' בחי' וזה סדרן לפי מעלתן ממש מלמטה למעלה תחלה היא מדרגת אב"א פי' שיהיו זו"ן אחוריהם דבוקים זה לזה והפוכים אחור נגד אחור. למעלה מזה מדרגה ב' והוא שיהיו אחור בפנים שיהפוך הזכר אחוריו נגד פני הנקבה ואז יש מעלה בזה שמקבלת הנוקבא מהזכר דרך הפנים אבל עדיין אינה מקבלת רק אור של אחוריים מהזכר ואינה יכולה לקבל אור הפנים שלו. למעלה מזה מדרגה ג' המעולה ממנו והוא פנים באחור שפני הזכר מביטים באחורי הנקבה ובזה יש מעלה יתירה שמקבלת הנקבה אור הפנים ממש אלא שלהיות אור גדול אינה מקבלתו אלא דרך אחור שלה ואז שם מתעבה האור וכאשר יתעבה יוכל אח"כ האור לילך דרך אחור ולהגיע עד הפנים שלה ואז תוכל לקבלו וז"ס הפסוק חכם באחור ישבחנה כי כאשר החכמה שהוא זכר יפנה בפניו אל אחורי הנוקבא שהיא בינה ישבחנה יותר ממה שהיה (בעת) בהיות להיפך אחורי הזכר בפני הנקבה. מדרגה ד' למעלה מכולם הוא פב"פ פי' שניהן זכר ונקבה פונים פניהם זה לזה ומדרגה זו היא תכלית השלימות. ודע כי באו"א היו בהם ג' מדרגות הנזכר שהם אב"א ופנים באחור ופב"פ וחסר מהם מדרגה ב' שהיא אחור בפנים אבל בזו"ן היו ארבעתן כולם. וטרם שנבאר חלוקות אלו נבאר בקיצור ענין התיקון מה עניינו הנה נתבאר כי לא היתה השבירה אלא בכלים שלא יוכלו לקבל האור שלהם נמצא שכאשר בא התיקון עיקרו היה לבחי' כלים אבל בענין האורות והעצמות שלהם לא נתחדש דבר בהם מחמת העיבורים ויניקות רק ענין אחד והוא שבתחלה בהיות הכלים בחי' נקודות קטנות בלתי פרצוף לא היו האורות מוציאין חלקיהם לפועל ולא היו יכולים להראות פעולתן וכחם כי היו נכללין בנקודה קטנה ואחר שנתקנו הכלים בבחי' פרצוף גמור אז גם האורות יכלו להראות פעולתם

וכחם ולהוציאם לחוץ כי הרי הנקודה קטנה נעשית כצורת ראש ואזן ופה וכיוצא ואז יכלו להראות פעולתם לחוץ ואמנם הכלים עצמן נתוסף בהם שנעשה בהם בחי' פרצוף ממש. והענין כי תחלה נעשה מנקודה הא' עתיק וא"א כנ"ל ואח"כ מן הב' והג' נעשו בחי' ב' פרצופים דאו"א כי עלו אותן אורות ב' נקודות הנ"ל והלבישו לחג"ת דא"א כנודע כי שם מקומם וע"י אותו הכסוי והלבישה נעשה להם בחי' כלים ופרצוף שלם עם הבחי' של הכלים הראשונים שלהן עצמן שנשברו בתחלה ועתה הוברר הקדושה מהם ונתעלית ונעשית פרצופי או"א ואח"כ ע"י עיבור ראשון של ז"א במעי אמו בהיותו ע"ג נה"י דא"א כנ"ל כי נכללו ג' בג' והכוונה היתה להלביש אותן ו"ק דז"א שהיו האורות בלי כלים כי כלים ירדו בבריאה כנ"ל ואז נעשה להם שם בחי' כלים בפרצוף שלם ואז גם הכלים שלהם הראשונים שירדו ומתו נתעלו גם הם ונתחברו עם כליהם האחרים החדשים ומהכל נעשה יחד פרצוף שלם א' אל הז"א וכן לנוקבא על דרך הנ"ל. אמנם החילוק שהיה בהם הוא מה שביארנו למעלה כי או"א וא"א נתקנו בפ"א אבל ז"א אשר לא יצא מתחלה רק ו' חלקים נקודות לבד שהם בחי' ו"ק שלו ולכן אלו הו' נתקנו תחלה בט' חדשים של עיבור ויניקה ואח"כ באים לו בסוד תוספת אותן ג' החלקים הראשונים שהם המוחין שלו שלא יצאו בתחלה ולפי שבתחלה חסרו ג' ביחד ממנו לכן גם עתה באים לו כל שלשתן יחד בעיבור הב'. והבן היטב מה ענין עיבור ויניקה ומוחין דז"א המוזכר אצלינו בכ"מ ושים דעתך לזה. וכן בנוקבא דז"א אשר כל הט' חלקים התחתונים שלה לא באו תחלה בסוד שורש ועיקר לכן בעת התיקון באים כולם יחד אליה בבחי' תוספת לבד ברגע אחד ואין בה הבחי' שיש בז"א שהם עיבור ויניקה ועיבור ב' לפי שהכל באים ביחד. והנה אחר שנתקן ז"א נקרא רה"י כי הנה טעם וסבת העיבור של ז"א היה מפני זה לפי שבתחלה היו ו' חלקים נפרדין זה מזה בסוד הרה"ר כנ"ל לכן נכנס ב

סוד העיבור תוך אמא כדי לאסוף החלקים האלו הנפרדין תוך מעי בינה ואז מחמת היותן מקובצים יחדיו וגם לסבת שנתוסף בהם עתה אור אמא בכח ב' סבות אלו יתחברו יחד ויתקשרו יחד ואז בזה העיבור הראשון נתחברו יחד ו' חלקים בבחי' קוין כנודע והוא כי חסד נכלל בנצח וגבורה בהוד ות"ת ביסוד ואין (וענין) זה נקרא ג' כלילן בג' כנ"ל עד שיעברו ג' ימי קליטה ואז נתחברו כולם יחד חיבור אחד יותר מעולה והוא שכל חלק וחלק מהם נכלל מכל ז"ת כמבואר אצלינו בענין התפילין שיש בהם כ"א אזכרות לפי שבהיותן שם בסוד עיבור ראשון היו בסוד ג' כלילין בג' ולא נשאר (נ"א ניכרו) רק הג' לבד והיה כל א' מהם כלול מכל הז' הרי כ"א כי הז' היא נקודת המלכות ואז הז"א בסוד ו' שבתוך אות ה' ראשונה שהיא אמא והם ו"ק והמלכות היתה נקודתה בסיום הוא"ו (נ"א הו"ק) בסוד אושיט פסיעה לבר הנזכר פ' בלק דר"ג בפסוק אשורנו ולא קרוב כמבואר אצלינו ואז נעשה רה"י כי נעשו כולם יחוד ואחדות אחד וז"ס שאמרו בתיקונים קס"ו רה"י גבהו עשרה דאינון יו"ד ה"א וא"ו ה"א ורחבו ד' יהו"ה פי' כי נודע דהוי"ה דמ"ה דמלוי אלפין הוא בז"א אשר המלכים הו' שלו נתחברו יחד ונתקנו ונתקשרו ונעשה מהם בחי' הוי"ה זו דאלפין מקושרת אות באות יחד בשם א' יחיד ומיוחד ונקרא רה"י. ודע כי אע"פ שאנו אומרים שנתקנו אלו הז' מלכים של זו"נ עכ"ז בהכרח הוא שלא נגמר בירור שלהם להצטרף ונשאר קצת ניצוצי קדושה שלהם בתוך הקליפות הנקראים סיגים שלהם והם נקרא רה"ר בסוד הן רבים עתה עם הארץ שהם הקליפות לפי שלא נתקנו ונשארו נפרדין בבחי' רבים והנה בימות החול השכינה שהיא נוקבא דז"א היא בגלות בין הקליפות והבן ענין השכינה בגלות מה ענינה והנה היא נקראת שם ב"ן שהיא הוי"ה דמלוי ההי"ן כנודע היא מבררת ברורין מתוך הסיגים והיא מעלה אותן למעלה בבחינת מ"נ ושם נתקנים והבן זה מאד היטב ביאור מ"נ מה ענינה אמנם בשבת עולה מתוך הקליפ' למעלה ואינה בגלות ואמנם הזווג אשר לה בשבת עם ז"א הם נשמות חדשות (נ"א הם חדשים) ולא מן ברורים האלו והנה זהו סוד איסור שבת המוציא מרשות לרשות כי הנה המוציא מרה"י לרה"ר גורם להמשיך הברורים הקדושים שכבר הוברר ונעשו רה"י ומוציאין לה"ר שהם הסיגים והקליפות ומערבב קודש בחול והמכניס מרה"ר לרה"י הוא גורם שהשכינה תרד בשבת למקום הסיגים ותברר מהם ברורים להעלותן משם שהוא רה"ר

למעלה אל רה"י וגם זהו פגם גדול מאד מאד נמצא כי איסור המכניס מרשות הרבים לרשות היחיד תלוי במלאכה אחרת והוא הבירור מכלל ל"ט מלאכות דשבת כי כן הבורר עצמו גורם דבר זה הנ"ל שתגלה השכינה בין הקליפות ותברר ברורין מהקליפות והסיגים:

שער יא פרק ח מ"ת

ואחר שנתבאר בחי' התיקון בדרך קצרה נחזור לבאר כסדר המדרגות הנ"ל שהם אב"א ואחור בפנים ופנים באחור ופב"פ. הנה טרם שהיה שום תיקון כלל בכל האצילות אפי' בעתיק יומין הנה בצאת האורות של או"א ונכנסו בתוך הכלים שלהם בהיותן עדיין בסוד נקודים כנ"ל היו אב"א לפי שהנה נודע כי או"א עומדין בב' צדדי א"א זה בחסד שלו וזה בגבורה ובהיות או"א פב"פ אז אור הפנים של א"א יורד ונמשך ביושר באמצע בין פני אבא לפני אמא ומאיר בפני שניהם. והנה בהיותם עדיין בסוד נקודה בלתי תיקון כבר נתבאר אצלינו זה גרם שבירת כלים לפי שכאשר לא היה עדיין שום תיקון היה האור בא בלתי מסכים והנה הם אורות גדולים ובלתי מסכים ואז אין הכלים יכולים לקבלו ומתבטלים ואחר התיקון בא האור ממועט דרך מסכים ויכולין הכלים תחתונים לסבל ג"כ והנה כאשר עדיין לא היה שום תיקון אפילו בע"י היה אור גדול ורב בלתי מסכים ועי"כ אם היו או"א פב"פ הנה בהמשך אור פני א"א ביניהן כנ"ל דרך החזה שלו לא היו יכולין לקבלו כלל לפי שבחי' הפנים הם יותר זכים ובהירים ודקים מהאחוריים והיה האור מובלע ונכנס בהם מאד והיה בלתי אפשר להיותן יכולין לקבלו והיו נשברים ונופלים גם הם למטה כמקרה זו"נ והיתה בהם מיתה ממש ח"ו וע"כ נשארו אב"א אז בהמשך אור פני א"א דרך החזה שלו ונמשך ונכנס בין ב' האחוריים דאו"א אשר הם עבים וגסים מאד יותר מבחי' הפנים ואז אין האור ההוא נבלע ונכנס בהם מאד כי הוא רוחניות בתכלית והם חשוכים וגסים לכן אינו נכנס בהם רק אור מועט ויכולין לקבלו ולכן עמדו בתחלה או"א אב"א ובזה לא מתו כשאר מלכים שמתו ממש וירדו לעולם הבריאה אמנם האחוריים שלהם אותן אשר לא יכלו לקבלאור עליון אפי' בהיותן בסוד אב"א נתבטלו והכלים שלהם של בחי' האחוריים ההם ירדו למטה ונשארו בעולם אצילות במקום שהיתה נוקבא דז"א בחי' הכלי של הנקודה שלה כנודע וכמבואר שכל הי' כלים יצאו קודם שיצאו האורות ועי' לעיל אימתי נשתברו האחוריים דאו"א כי שם נתבאר באורך והנה כאשר ירדו אלו האחוריים ירדו אחורי אבא כלולים מי"ס ואחורי אמא כלולים מי"ס ג"כ ואחורי אבא ירדו ונפלו ועמדו נגד הפנים של נוקבא דז"א ואחורי אמא ירדו גם הם ונפלו ועמדו נגד האחוריים של נוקבא דז"א והיא נשארת עומדת באמצעיתא אלו באחור ואלו בפנים ונשארו או"א אב"א ונמצא כי הכלים של מלכים דזו"ן כאשר נשברו מתו ממש ונפלו לעולם הבריאה במקום הקליפות אשר היא בחי' המות כנודע בסוד בלע המות לנצח וגו' שהם הקליפ' אבל אחוריים דאו"א נקרא ירידה מגדולתם לבד כי נפלו ממדרגתן העליונה שהיו באחורי או"א והיה למטה במקום נוקבא דז"א באצילות באופן כי מתחלה היו האחוריים האלו נקרא מלכים ממש וברדתן למטה נעשו שרים וזה סוד הפסוק כי יאמר הלא שרי יחדיו (כולם) מלכים כי השרים האלו שהם נקראו שרים בהיותם למטה במקום נוקבא דז"א הנה בתחלה בהיותן למעלה היו מלכים כמ"ש בע"ה כי מאלו האחוריים נתקנו ונעשו בחי' יעקב ולאה ונוקבא דז"א נקרא רחל והוא נקרא ישראל והנה שרה היא רחל ושרי אשת אברם היא בלאה וז"ס הלא שרי כי אותיות הל"א אותיות לאה כי מן השרים האלה נעשית לאה כמ"ש למטה בע"ה ענין מציאותן היטב. והנה כאשר התחיל ע"י להתתקן תחלת כולם כי הוא הראש העליון שבג' רישין הנזכר בריש אדר"ז אשר שלשתן אלו כלולין בנקודה א' של אלו י' נקודות כנ"ל ונודע כי כשנתקן נעשה פרצוף גמור בי"ס והנה כשהתחיל להתתקן עתיק יומין ונעשה לו בחי' ראש שבו הנה הג"ר שבו נתקנו תחלה ביחד שהם כח"ב שבו שהן כללות רישא דעתיק אשר לבחי' זו הראש קראוהו באדר"ז רישא עלאה דלא אתיידע פי' כי הנה בחי' פרצוף עתיק הג"ר דיליה אינן מתלבשין ומתעלמים כלל תוך א"א ונשארו בגלוי כי אינינו יכול להשיגו ולהלבישו ולכן זה

הראש נקרא רדל"א אמנם ז"ת שבו שהם סוד ז' ימים אלו הם מתלבשים תוך א"א כנודע כי יש לו בהם קצת השגה ולבחי' אלו הז"ת שלו הם הנקרא עתיק יומין ר"ל עתיק של בחי' ז"ת הנקרא ז' ימי קדם כנודע ובהם יש קצת השגה וידיעה. והנה אחר שנתקן רישא דע"י כנ"ל נתמעט האור קצת ע"י רישא דעתיק שנתקן ונעשה פרצוף ועובר אור העליון דרך המסכים ההם ועתה יש באבא כח לקבל אור העליון אפי' דרך הפנים שלו לפי שהוא זכר והוא רחמים אבל אמא שהיא נוקבא דינין עדיין אין בה כח לקבל אור עליון דרך הפנים שלה אלא באחור ולכן החזיר אז אבא פניו במקום חזה דא"א והיה מקבל האור עליון דרך פנים ואמא נשארה כמו שהיתה תחלה ונמצא עתה עומדים או"א פנים ואחור שהיא מדרגה הג' וחסר מהם מדרגת ב' של אחור בפנים ותכף עלו במדרגת מעלת הג' שהיא פנים באחור. וטעם הדבר הוא לפי שכיון שהחו"ב שבראש עתיק יומין שניהם נתקנו יחד כנ"ל ולא הקדים זה לזה לכן גם או"א שהם בחי' חו"ב כנודע היה בהם ב' תיקונים ביחד כי היו בתחלה במדרגה ראשונה אב"א ותכף עלו ב' מדרגות יחד והיו פ

נים באחור שהיא מעלה ג' כנ"ל. ואמנם פשוט הוא כי האור הנמשך מן אבא אל אמא בין אם יהיה בבחי' פב"פ או בחי' פנים ואחור לעולם הוא בא מן י"ס שבו בשווי אחד לפי שלעולם אבא הוא עומד בבחי' פנים בב' המדרגות כנ"ל אבל השינוי הוא באמא כי בהיותן פב"פ גם היא עם אבא אז הארה הבאה מן י"ס דאבא אליה מקבלת הארתה בפנים שלה בתחלה ושם הם מאירין עיקר הארה ואח"כ מהאורות שנשארו הם הולכים אל האחוריים שלה ומאירין בה ואינם חלק אחד ממאה חלקי האור כי כולם ניתנין (בהם) אל בחי' הפנים שלה אבל בהיותה אחוריה נגד פני אבא אע"פ שהארה עצמה אינה משתנית כנ"ל כי גם עתה באה דרך פנים שלו עכ"ז האורות האלו עיקרן מאירין באחוריים שלה ואע"פ שהם גסים ועבים עכ"ז ההארה שלוקחים אם מעט ואם הרבה הנה עיקרו ניתן באחוריים שלה ושיורין מאירין בפנים שלה נמצא כי בהיות אמא פב"פ עם אבא הפנים שלה מרווחים יותר מן האחוריים ובהיות אחורי אמא נגד פני אבא האחוריים מרווחים הרבה כי האחוריים שלה עתה מאירין בהם פני אבא ממש ומתמתקין מאד יותר מכאשר היתה פב"פ שלה אבל הפנים עתה הם גרועין נמצא עתה כי האחוריים דאמא נמתקו ונתקנו תיקון נוסף על אחורי אבא כי אחורי אבא אין אור פנים העליונים מהם מאירין בהם כמו שיש אל אחוריים דאמא אך בבחי' הפנים יש יתרון לאבא על אמא כי פני אבא היה בהם כח כדי לקבל אור העליון ופני אמא לא היה לה כח לקבלו ונשארה בסוד פנים באחור. ואמנם שינוי ב' בחי' אלו שיש באו"א שבבחי' א' יש יתרון ומעלה לאבא ובבחי' אחרת יש יתרון לאמא על אבא זה גרם שינוי אחר בענין ב' אחוריים הראשונים שנפלו תחלה למטה שנעשה מהם יעקב ולאה כמ"ש למטה בע"ה והנה עדיין א"א בסוד נקודה בלתי תיקון ומכ"ש השאר אשר תחתיו ואח"כ נתקנו החו"ג דעתיק יומין ואז נתקן ג"כ כתר חכמה דא"א שהם התרין רישין תתאין מג' רישין הנזכר באדר"ז והטעם הוא במה שנתבאר אצלינו כי חסד וגבורה דע"י מתלבשין תוך כתר חכמה דא"א ואמנם הבינה דא"א עדיין לא נתקנה עמהם והרי בזה שינוי א' שיש בין עתיק לא"א כי עתיק נתקנו ג"ר שלו ביחד וא"א לא נתקנו ביחד אלא ב' ראשונות שבו לבד והטעם הוא כמ"ש עתה הקדמה א' והוא כי יש שינוי אחד בין פרצוף א"א לכל שאר פרצופים דאצילות:

והנה הענין הוא כי בכל פרצוף של ע"י ואו"א וזו"ן יש בכל ראש מהם ג"ר שהם כח"ב של בחי' פרצוף ההוא אבל בחי' פרצוף של א"א אין בראש שלו רק כתר וחכמה בלבד וכתר נקרא גלגלתא דא"א והחכמה נקרא מוחא סתימא שבו. ובזה תבין למה באדר"ז מזכיר ג' רישין שהם א' רישא דעתיק וב' רישין דא"א שהם כתר וחכמה עלאה ולמה לא הוזכר בינה דא"א ויהיו ד' רישין אבל הטעם הוא כי רישא דעתיק יומין אע"פ שיש בה ג"ר עכ"ז לרוב העלמן נקרא רישא חדא לחוד. וגם שנקרא רדל"א כלל וכתר חכמה שבראש א"א נחשבין לב' לרוב גילויין בערך רישא עילאה והרי הם ג' רישין כי כולם בחי' רישין באדר"ז. ואמנם בינה דא"א לא יכלה לעלות ולהיות בראשו ונשארה למטה בגרון דא"א ולכן אינה נקרא רישא וטעם ירידתה שם בגרון

משא"כ בשאר פרצופים כנ"ל הוא לפי שא"א מלביש לעתיק לז"ת שבו כנודע ואור עתיק יומין גדול מאד מאד ואין כח בבינה דא"א לקבל אור דע"י בהיותה קרובה ברישא דא"א וכאשר ירדה למטה בגרון דא"א ונתרחקה מעט יכלה לקבל אור עתיק יומין שם אבל בשאר פרצופים שאור עתיק יומין מרוחק הרבה מאד מהם כי א"א מלבישו וסותם הארתו לכן יש יכולת וכח אפילו בבינה שבכל פרצוף ופרצוף להיות ביחד עם חברתה שהיא החכמה של הפרצוף יחד שניהן למעלה בראש הפרצוף ההוא. ואחר שבארנו מה שנתקן בא"א נבאר מה שנתקן באו"א והוא כי עלו במדרגה ד' והוא שחזרו יחד פב"פ אמנם עדיין הם בבחי' נקודות בלתי תיקון ואח"כ נתקנו נה"י דע"י וגם אז נתקנו חג"ת דא"א וגם התחילו לתקן ב' רישין דאו"א אשר כל אחד מהם כוללת ג' רישין הנ"ל. והענין הוא כנודע כי נה"י דעתיק מתלבשין תוך חג"ת דא"א וחג"ת דא"א תוך כח"ב דאו"א ולכן כל אלו הבחי' נתקנו יחד זא"ז. והנה נתבאר ענין או"א שלא היתה בהם רק ג' מדרגות וחסר מהם מדרגה ב' שהוא אחור בפנים לסבה הנ"ל. ונבאר ענין זו"ן שבהם היו כל המדרגות הנ"ל וזהו סדרן הנה נודע כי זו"ן הם מבחי' נה"י דא"א כי שם מקומם כנ"ל ולכן לא קבלו שום תיקון והארה כאשר התחיל תיקון רישא עלאה דע"י כנ"ל על דרך או"א שחזרו אז פנים באחור כנ"ל אבל זו"נ לא התחילו (להתתקן) התיקון והארה בהם עד שהתחיל התיקון דרישא דא"א וכבר נתבאר לעיל כי רישא דעתיק נתקנו כח"ב שלו יחד למעלה במקום הראש משא"כ בא"א שתחלה נתקן כתר חכמה שלו בראשו ואח"כ נתקן הבינה שלו למטה בגרון ולכן נתוספה בזו"ן מדרגה הב' משא"כ באו"א והוא כי כאשר נתקנו כתר וחכמה דא"א בראשו אז חזרו להיות אחור בפנים פי' אחור דז"א נגד פנים דנוקבא וכאשר נתקנה בינה דא"א חזרו בסוד פנים באחור ר"ל פני דז"א נגד אחור דנוקבא וכאשר נתקן נה"י דעתיק שאז נתקנו (בו) חג"ת דא"א ואז נתקנו כח"ב דאו"א שהם הראש שלהם אז חזרו זו"נ פב"פ ועדיין הם בבחי' נקודות בלתי תיקון כלל ואחר שנתקנו או"א אז היה מציאות לתקן זו"נ ואז ז' המלכים שהם הכלים שלה שנפלו למטה בעולם הבריאה העלם המאציל באצילות תוך בטן אמא עלאה ושם היו בסוד העיבור וכו' כמ"ש בע"ה:

שער יא פרק ט

ז"א היה בו תחלה בימי המלכים ו"ק ובתוכם מוחין דנפש דנה"י דאמא החיצונות כשנולד קודם התיקון ואח"כ נשברו ונפרדו והאורות דנה"י עלו למעלה וו"ק הכלים ירדו למטה בבריאה ובתיקון נתעברו עיבור ראשון והיו מתבררין מעט מעט הכלים דו"ק שהיו כולם בתוך אמא וכל בחי' הכלים מתבררין לטובה והיו (סכ"י המתבררים לטובה והיו נכנסין וכו' שהוא הולד) נכנסין בהם המוחין שהם הולד עצמו ומה שלא נתברר מן הכלים ונשארו מעורבין טו"ר נשארו בבטן אמא ואז כשנולד הולד הזה לפי שנגמר בחי' הכלים הצריכין לבחינת כלי הנפש ואז נעשו מוחין דיניקה בנה"י האמצעים בעת הלידה כנודע כי מן הלידה מתחלת זמן היניקה ואז מתבררין כלים שהם בחי' הרוח ויונקים בסוד החלב ובתוכם הרוחניות של הרוח שהם המוחין דיניקה ונגמרין עד הגדלות ואז חוזר הגדלות שהוא הנשמה נה"י דאבא ונה"י דאמא וצריך [נ"א ואז צריך] בירור' אחר אל האורות לבדם למוחין דיניקה העולין למעלה בסוד מ"ן ויוצאין המוחין דגדלות בנה"י הפנימים והם נכנסין בז' שנים שהם משנת י"ג עד כ' והרי כי למוחין הראשונים כבר הקדים להם עיבור א' של קודם התיקון הנ"ל ואלו הם עצמם שנשארו בה בעיבור ראשון של אחר התיקון והבן זה מאד ואז בזמן העיבור ראשון בסופו בעת הלידה יוצאין מוחין שניים דרוח ויען דאינם נכנסין אלא על ידי היניקה לכן נקרא מוחין דיניקה אבל ודאי שקדם להם עיבור ואח"כ למוחין שלשיים דגדלות היה עיבור ג' אך בערך היניקה אינו אלא עיבור ב' והבן מאד:

שער יא פרק י

ענין י"א סמני הקטרת וענין י"א יריעות עזים וי"א ארורים בפ' כי תבא הם י' קליפות דנוגה ויש בהם חיות דקדושה להחיותן והנה בי"ס של הקדושה החיות שלהם נבלע אז בתוכם ונחשבין לי' בלבד אבל בקליפה אין החיות נבלע בתוכם כי אין קודש מתערב בחול אך עומד על ראשם ומשם מאיר להם ואז הם נחשבין לי"א וזהו כל המוסיף גורע. וי"א ארורים של פ' כי תבא הראשון הוא ארור אשר יעשה פסל ומסכה והוא כנגד א"א וזהו ושם בסתר וארז"ל בסתרו של עולם והוא א"א המסתתר ומתלבש תוך האצילות כנודע. ולכן יש עד תיבת בסתר י"ג תיבין נגד י"ג ת"ד. ואח"כ ארור מקלה אביו ואמו נגד או"א ואח"כ ה' ארורים נגד ה' ראשונות דז"א חב"ד ח"ג ואח"כ ארור שוכב עם אחותו נגד ת"ת דז"א ששם רישא דנוקבא נגד החזה כי שם הוא הת"ת עם אחותו ביחד משא"כ בה' ראשונים והנה שרשן ועצמותן נעשה בסוד המלכים שמתו והם ז' וד' אחוריים דאו"א הרי י"א סמני הקטורת וכנגדן י"א יריעות עזים בסוד ע"ז בחצונים כנודע בזוהר אחרי מות יעו"ש:

שער יב פרק א מ"ת

היכל שלישי היכל זה נקרא היכל הכתרים ובו שני שערים:

השער הראשון שער עתיק ובו ה' פרקים:

ועתה נתחיל ונבאר איך נתקן כל עולם האצילות הנעשה מב' בחי' הנ"ל שהם מ"ה וב"ן שהם המלכים שמתו והם בחי' הנקודות דס"ג ושם מ"ה החדש וצריך לבאר מה הוא החלק שלוקח עתיק משם מ"ה ומה שלוקח משם ב"ן כי כבר נתבאר לעיל שיש בעתיק זכר ונקבה וכעד"ז בא"א ובאו"א ובזו"ן וכבר ידעת כי שם מ"ה יש לו בחי' טנת"א וכעד"ז בשם ב"ן שהם הנקודות של ס"ג נחלק לד' בחי' הנ"ל שהם טנת"א. גם דע כי כמו ששם ב"ן שהוא הנקודות דס"ג יש בו י' נקודות שהם י"ס וכנ"ל כך שם מ"ה יש בו י"ס וכאשר מתחברים אלו ב' שמות מ"ה וב"ן בחיבור זכר ונקבה כנ"ל הם מתחברים י"ס בי"ס וצריך לבאר תחלה ענין הטעמים (נ"א טנת"א) והתחלקות לי"ס. ודע כי בזוהר אמרו שהטעמים בכתר ונקודות בחכמה ותגין בבינה ואותיות בז"ת דאצילות שהם נקראו זו"נ אבל דע כי זה ההתחלקות הוא בענין י"ס עצמן של מ"ה שהם מתחלקים בסדר הזה אמנם כאשר בחי' אלו מתחלקים בעתיק וא"א וכו' אין סדרם כך אלא באופן אחר וזכור הקדמה זו וזה פרטן הנה עתיק וא"א שניהן נכללין בכתר דאצילות כמ"ש בע"ה:

הגה"ה ודע כי עתיק בירר משם ב"ן ה' ראשונות דכתר דב"ן וג"ר דחכמה דב"ן וד"ר דבינה דב"ן וז' כתרים מז"ת דב"ן ומכל זה נעשה נוקבא דעתיק אמנם דכורא נעשה מכתר כולו דמ"ה. אמנם מצבן ומעמדן הוא כן כי בכל א' משניהן יש פנים ואחור. והנה הנקבה והזכר נדבקו אב"א ואז נשארו פני הזכר מגולים מצד א' ופני הנקבה מגולים מצד א' וב' אחוריים דבוקים יחד ואז הפנים דנוקבא נעשה אחור נגד פני הזכר שנקרא פנים בערכה ואמנם כל זה בחיבור פרצוף א' לבד פנים ואחור הם זו"ן:

והנה העתיק לקח משם מ"ה בחי' כתר כולו שהם הטעמים ומב"ן לקח ה"ר של כתר שלו שהם גם כן בחי' הטעמים (כי כבר ידעת כי כל א' מהי"ס כלול מי') ועוד לקח ג"ר דחכמה דב"ן וד"ר דבינה דב"ן וז' כתרים דז"ת דב"ן כנ"ל וא"א לקח משם מ"ה בחי' חכמה שהם הנקודות ומשם ב"ן לקח ה' תחתונות דכתר של ב"ן שהוא מן הת"ת שלו ולמטה. והנה גם מבחי' האחרות שהם ח"ב של ס"ג הוברר מהם קצתם לעשות מהם עתיק כי מבחי' הכתר לא לקח רק חציו כנ"ל. והנה מה שלוקח מחכמה הם ג"ר נמצא כי נשארו לחכמה עצמה ז"ת ומהם נעשה אבא וזה שאמר

בזוהר אבא אחיד ותליא בחסד כי מחסד ולמטה של חכמה משם מתחיל אבא ומבינה לקח ד"ר באופן כי אמא אין לה רק מגבורה ולמטה של הבינה. וזה סוד אמא אחיד ותליא בגבורה הרי ביארנו בחי' עתיק שיש לו כל הכתר דמ"ה וממנו סוד הדכורא וגם לקח ה"ר דכתר דב"ן [נ"א דס"ג] וג"ר דחכמה דס"ג וד"ר דבינה דס"ג ומאלו ג' בחי' של ס"ג נעשים נוקבא דעתיק וא"א לקח חכמה ממ"ה כולו וה"ת דכתר דב"ן כי ה"ר דב"ן לקח עתיק. ואבא הוא חכמה דאצילות ולוקח משם מ"ה חצי בינה שהם תגין ומשם ב"ן לוקח ז"ת של חכמה דב"ן כי הג"ר לקחם עתיק כנ"ל ואמא היא בינה שבאצילות ולוקחת משם מ"ה חצי בינה שהם תגין ומשם ב"ן לוקחת ו"ת של בינה דב"ן כי ד"ר לקחם עתיק וזו"ן לקחו אותיות משם מ"ה שהם הז"ת דמ"ה ומשם ב"ן לקחו ז"ת שבו חוץ מן הכתרים של אלו הז"ת דב"ן שגם הם לוקחם עתיק לעצמן. ואל תטעה בדברינו לומר שהם בחי' א' ומה שלוקחים הם דבר אחר אבל כוונתינו הוא כי עתיק יומין דאצילות כל עצמותו נעשה מב' בחי' אלו שהם מ"ה וב"ן ובחי' המ"ה שבו הוא הנקרא עתיק דכורא ובחי' הב"ן שבו הוא הנקרא נוקבא דעתיק וזכור ואל תשכח. כלל העולה כי בעולם אצילות יש בו י"ס והכתר הוא עתיק וא"א וחכמה הוא אבא ובינה היא אמא. וו"ק הם חג"ת נה"י הוא ז"א ומלכות הוא נוקבא דז"א וכל בחי' אלו נעשה עצמותן מב' בחי' מ"ה וב"ן וכל בחי' הדכורים הם ממ"ה והנוקבא מב"ן כנ"ל עוד יתבאר כל זה לקמן בע"ה:

ונלעד"ח שאינו מחציתו ממש בצמצום רק הוא על דרך שאר פרצופים כי עתיק לוקח עד שליש ת"ת כנודע משאר הציורים כי עד שליש ת"ת בכ"מ הוא ציור פרצוף אחד ומשם ולמטה פרצוף ב':

ונבארם עתה דרך פרט ונאמר ונתחיל לבאר ענין עתיק יומין ותחלה נבאר מי הוא הנקרא ע"י. הנה בתחלת אדר"ז דרפ"ח ע"א וז"ל האי ע"ק טמיר וגניז וכו' ג' רישין אתגלפין דא לגו מן דא ודא לעילא מן דא וכו' והביאור הוא דע כי זה הע"ק הנזכר כאן אינו מדבר על הזכר הנעשה משם מ"ה אלא על נוקבא דעתיק ודא"א הנעשים מבחי' ספי' הכתר דב"ן של נקודות של המלכים שמתו וזכור הקדמה זו כי היא צריכה לך בכל האדרא לכל הדרושים דעתיק ודא"א כנ"ל והנה כתר הזה בכללות כולו נקרא ע"ק והבן זה מאד. והנה הכתר שהוא כללות ע"ק מתחלק לב' חלוקות שהם ג'. פירוש כי הנה נחלק לע"י ולא"א ואח"כ גם הא"א נחלק גם הוא לב' רישין והם כתר שלו של א"א עצמו והחכמה דא"א עצמו שהוא מוחא סתימאה שבו בא"א באופן כי ע"ק הנ"ל כאן הוא כולל ג' רישין רישא א' הוא הנקרא ע"י והוא החלק של ראש העליון אשר בע"ק וב' רישין תתאין אשר בע"ק הם הנקרא א"א הנחלק לכתר ולחכמה שבו עצמו כי ע"ק הוא שם כולל לע"י ולא"א בבחי' שם ב"ן שבו והבן זה מאד. ולכן נקרא ע"ק כי הוא מבחי' נקודות כתר הזקן שבכל י"ס אשר ממנו נעשה עתיק וא"א משא"כ בשם מ"ה הזכר כי עתיק לבדו נעשה מן הכתר דמ"ה אבל א"א לא נעשה אלא מחכמה דמ"ה. והנה מה שלוקח משם מ"ה שנעשה ממנו בחי' עתיק דכורא כבר נתבאר עניינו שהוא הכתר שהם הטעמים דמ"ה אבל נוקבא דע"י אשר הוא הראש העליון שבג"ר שהם נקרא דרך כללות ע"ק כנ"ל. הנה יש בה ספיקות גדולות מה הם הבחי' שלוקח משם ב"ן כדי להעשות ממנו הנוקבא דעתיק. וז"ש באדר"ז ג' רישין מתגלפין וכו' וביאר ענינם ואמר כי ראש התחתון שבהם הוא מוחא סתימאה דא"א שהוא בחינת החכמה שבו. וז"ש רישא חדא חכמתא סתימאה דאתכסיא ולא אתגלייא ולא מתפתחא וכו' ולמעלה ממנו הוא רישא עלאה ע"ק סתימאה דכל סתימין והוא בחי' הכתר עצמו דא"א אשר גם הוא נקרא ע"ק להיותו בחי' כתר. ולמעלה ממנו הוא רישא דכל רישין רישא דלאו רישא דלא ידעי ודלא אתיידע כלל מה דהוי בההוא רישא וכו'. והנה זה הראש הג' ממטה למעלה שהוא עליון שבכולם הוא בחי' נוקבא דע"י ולכן אמר דלא אתיידע מה דהוי בההוא רישא לפי שבעתיק דכורא כבר ביארנו דאתיידע מה דהוי ביה שהוא הכתר משם מ"ה אבל מה שלוקח משם ב"ן להאי רישא תליתאה יש בו כמה ספיקות כמ"ש בע"ה וז"ש דלא אתיידע מה דהוי בההוא רישא. ולכאורה צריך לדייק למה לא אמר ולא אתיידע מה הוי האי רישא א"כ משמע שכבר אנו יודעין מציאת הרישא

בעצמה מה ענינה שהוא הע"י כנ"ל אבל מה שיש בתוכה הוא שאין אנו יודעין מה הוא וביאורו הוא על בחי' שם ב"ן אשר שם כי הוא מברר מן הבירורין (נ"א מן הכתרים) שיש בשם ב"ן ומתחברים עמו ונעשים נוקבא אליו זהו שאין אנו יודעין כמה בירר ממנו וחיברו אליו:

שער יב פרק ב מ"ת

ותחלת כל צריך שטרם שנבאר הספיקות האלו נבאר תחלה ענין אלו הנקבות שיש בעולם האצילות הן בע"י הן בא"א וכו' והענין הוא כי הנה הודעתיך לעיל שיש בחי' עתיק ונוקבא וא"א ונוקבא ואו"א וזו"ן. אמנם יש חילוק בענין הנקבות הנ"ל והוא כי הנה הנקבה היא דינין והוא מבחי' בירור המלכים ואיך יצדק שם נקבה בעתיק וא"א שהם תכלית הרחמים כנזכר בב' האדרות ועוד כי הנה היות בחי' זכר ונקבה מורה על מיעוט ופירוד ואין אחדות גמור כמו בהיות הזכר לבדו. והנה מצינו ראינו בהרבה מקומות בזוהר ובאד"ר דקמ"א ע"ב בהאי דיוקנא דאדם שארי ותקין כללא דכר ונוק' מה שאין כך בעתיקא וכן בהרבה מקומות מצינו שלא התחיל בחי' זכר ונקבה אלא מאו"א ולמטה כנזכר באדר"ז דר"ץ ע"א האי חכמתא אתפשט ואשתכח דו"נ שהוא חכמה אב בינה אם ובגינייהו כולא אתקיים בדו"נ וכו' א"כ איך אנו אומרים שאפי' בעתיק וא"א יש בחי' נוקבא והנה מצינו היפך זה בהרבה מקומות ובפרט בס"ה פ' בראשית דב"ך ע"ב דעילת כל העילות אמר האי קרא ראו עתה כי אני אני הוא ואין אלהים עמדי וגו' דאית אחד בשתוף כגון דו"נ ואתמר בהון כי אחד קראתיו אבל איהו חד ולא בחושבן ולא בשתוף ובג"כ אמר ואין אלקים עמדי שהיא בחי' הנוקבא הנקרא אלהים שהיא דין. והנה ליישב המאמרים אלו צריך שתדע כי בודאי שבכל הי"ס יש דכר ונוקבא אלא שיש חילוק במציאותן איך הם וביאור הענין הוא כי הנה זו"ן אשר בהם עיקר המיתה כי [הרי] בהם היו ענין ז' המלכים שמתו ולכן יש בהם בחי' זכר ונקבה בפרצופים נפרדין א' מחבירו ומה שתמצא לפעמים שהם מחוברין אינן אלא בהיותן אב"א כי אז אחוריהם דבוקים יחד וכותל א' משמש לשניהן וצריך נסירה באחור להפרידם. ואמנם או"א אשר היה בהם ביטול ולא היה בהם מיתה בפועל כמו שהיה בזו"נ כנ"ל. לכן היה בהם ג"כ בחי' זכר ונקבה כל א' בפ"ע פי' בבחי' ב' פרצופים כדמיון זו"ן אבל נתוסף בהם חיבור עצום והוא שהם דבוקים יחד פב"פ תמיד בכותל א' בלבד משמשת לשניהן ואין ביניהן פירוד כלל לא כמו זו"ן שבהיותן אב"א מתחברים ובהיותן פב"פ נפרדין. וזהו הטעם שאמרו בהרבה מקומות בס"ה פ' אחרי דס"א ובאדר"ז דר"צ אבל או"א לא מפסיק רעותא דתרוייהו לעלמין כחדא נפקין כחדא שריין לא אפסוק דא מן דא ולכן זווגייהו תדיר דלא פסיק. ואמנם א"א שהוא מבחי' הכתר של הנקודות לא היה בו אפילו ביטול וכנ"ל ואמנם הוא מן ה' אחרונות של הכתר דב"ן כנ"ל. ונודע כי בנה"י של הכתר דנקודים היה קצת ביטול כאשר ירדו להעשות (כלים) מוחין לאו"א ולכן גם בו היה בחי' זו"ן אלא שנתוסף להם תיקון וחיבור נוסף והוא ששניהן היו פרצוף אחד הזכר ונקבה שבו באופן זה כי בחי' שם מ"ה שבו נתון בכל צד ימין ובחי' שם ב"ן שבו היה בצד שמאלי שבו ושניהם דבוקים יחד בבחי' פרצוף א' וזהו ענין מ"ש בזוהר שהכתר הוא זכר לחוד בלי נוקבא ר"ל בלי נוקבא נפרדת ממנו ומה שאנו אומרים שיש זכר ונוקבא הוא היות נמצאים בו ב' בחי' אלו של מ"ה וב"ן בימינו ובשמאלו אשר הם בחי' זכר ונקבה בכ"מ אבל לא שיש בו זו"ן נפרדין בב' פרצופים והבן זה מאד. ובזה תבין איך או"א מלבישין לא"א זה לימינו וזה לשמאלו כי כן הדבר בא"א עצמו צד ימין שבו הוא מ"ה דכורא וצד שמאל הוא ב"ן נוקבא ואמנם בע"י שהוא מבחי' ה"ר של כתר של הנקודים ששם לא היה שום ביטול כלל מעולם לכן בחי' זכר ונקבה שבו שהם מ"ה וב"ן נתערבו יחד לגמרי ושניהן מעורבים יחד זב"ז בימין בפ"ע וכן בשמאלו ואינם כמו א"א וז"ש באד"ר דקכ"ט ע"א לית שמאל' בהאי עתיקא סתימאה כולא ימינא והענין כי בא"א הזכר בימין והנקבה בשמאל אבל בע"י צד ימין שבו כלול ממ"ה וב"ן וכן בצד שמאל א"כ שוין הם ואין הפרש בין ימינו לשמאלו. אמנם בחי' הנקבה והזכר שבו הוא באופן אחר והוא שהם ב' בחי' פנים ואחור פי' כי בין צד ימינו ובין צד שמאלו

יש בו בחי' מ"ה מצד פנים ובחי' ב"ן מצד אחור ובזה הוא חיבור נפלא גדול מאד. ובזה תבין כי לא תמצא שיש בעתיק פנים ואחור כו שיש בכל השאר ממנו ולמטה והענין כי העתיק מצד א' יש לו מ"ה ומצד השני יש ב"ן והוא באופן זה כי ודאי שבשם מ"ה יש פנים ואחור וכן בשם ב"ן יש פנים ואחור והם דבוקים אחור דמ"ה באחור דב"ן והפנים דמ"ה מצד זה ופנים דב"ן מצד זה ונמצא שמצד זה ניכרים ונראין פני מ"ה ומצד זה פני ב"ן והאחוריים דשניהם דמ"ה וב"ן מכוסים זה לזה מבפנים תוך ב' בחי' פנים א"כ אין מתגלה בעתיק בחי' אחור כלל ולכן כולו נקרא פנים אבל א"א אשר שם מ"ה עומד לבדו לימינו הפנים מצד זה ואחור מצד זה וכן בשמאלו פנים דב"ן מצד זה והאחוריים מצד זה נמצא שב' הפנים של מ"ה וב"ן הם מצד א' וב' אחוריים של מ"ה וב"ן מצד האחר ולכן יצדק בו בחי' פנים ואחור ואמנם מה שאנו אומרים לפעמים גם בעתיק בחי' פנים ואחור הכוונה על ב' בחי' של מ"ה ושל ב"ן כי בחי' ב"ן ואפי' הפנים שלו יקרא אחור בערך המ"ה העומד

בצד אחר ונמצא כי הפנים דמ"ה שמצד זה נקרא פנים ובחי' הפנים דב"ן העומדים מצד א' נקרא אחור בערך שם מ"ה:

שער יב פרק ג מ"ת

ונחזור עתה לבאר ענין הספיקות הנ"ל שאמרנו שיש בע"י בבחי' מה שלוקח לעצמו מחלק בחי' ב"ן שהם הנקודות שהם בחי' המלכים. הנה נתבאר שאין לך שום אור שאין בו ב' בחי' פנימי ומקיף ונמצא כי בשם ב"ן יש פנימי ומקיף וכן בשם מ"ה. והנה צריך שנציע לך הצעה א' והוא כי הנה הע"י הוא כל כתר דמ"ה ויש בו עשר ספירות כנודע ואלו הי"ס שבכתר הזה מתחלקים ומתפשטים ונעשים פרצוף שלם שנקרא עתיק יומין דכורא וכאשר הוא היה מברר מבחי' שם ב"ן שהם המלכים כנ"ל אשר יש בהם י"ס הנה הוא מברר חלק א' ומחברו מבחי' כתר דב"ן אל הכתר דכתר דמ"ה ואח"כ מברר עוד חלק א' מן החכמה דכתר דשם ב"ן ומחברו עם החכמה שבכתר דמ"ה וכן כולם עד שיברור חלק העשירי משם ב"ן ומחברו עם המלכות דכתר דמ"ה ואז יושלם בחי' פרצוף ע"י והספק שיש בזה הוא לידע איזה חלקים הוא מברר ומחברם ברישא דיליה ואיזה חלקים מברר ומחברם בגופה והנה כבר הוא פשוט אצלינו כי בחי' הכתר דעתיק נעשה מן הכתר דכתר דמ"ה ומן בירור ה"ר דכתר ב"ן ואין כאן עוד שום בירור אחר אלא זה אבל הספק הוא מה שנבאר עתה והוא כי יש כאן ב' בחי' ובבחי' האחת יש בה ב' ספיקות ובבחי' ב' יש בה ספק א' הבחי' הא' אם נאמר שאור המקיף דשם ב"ן לסבת רוב גדלותו לא הוצרך לו שיתקנהו שם דמ"ה כי אור מקיף גדול ומעולה מן הפנימי כנודע ולכן הוא נשאר למעלה בשרשו ולא יצא להתחבר עם שם מ"ה כנודע אלא הפנימי דב"ן בלבד הוא שהוצרך לחזור ולצאת לתיקון. והוא אשר נתחבר עם שם מ"ה והבחי' הב' הוא אם נאמר שאור המקיף ואו"פ של ב"ן הוצרכו לבא להתתקן ולהתחבר בשם מ"ה. והנה כפי הבחינה א' יש בה ב' ספיקות אלו והם אם נאמר שכיון שלא בא רק הפנימי דב"ן לבד גם משם מ"ה לא בא רק הפנימי ואז הפנימי דב"ן אשר שרשו הוא נקודות דס"ג כנ"ל נעשה בחי' מקיף של או"פ דמ"ה כי לעולם שם ס"ג גדול משם מ"ה בבחי' א' כנ"ל. ונמצא כי שם ב"ן הפנימי נעשה מקיף אל פנימי דמ"ה ואם הענין כך נמצא שיש עתה או"מ א' ואו"פ א' לבד. והוא כי הכתר דכתר דמ"ה נעשה או"פ בכתר דעתיק ואו"פ של ה"ר דכתר דב"ן נעשה אליו או"מ. או אם נאמר באופן אחר והוא שמשם ב"ן ודאי לא הוצרך לבא רק הפנימי לבד אבל שם מ"ה בא או"מ ואו"פ ואז נעשה הפנימי דב"ן ג"כ בחי' מקיף. ונמצא ב' מקיפים א' דמ"ה וא' דב"ן ופנימי א' לבד דמ"ה. הבחי' הב' אם נאמר כי משם ב"ן באו שניהם או"מ ואו"פ וכן משם מ"ה באו שניהם או"מ ואו"פ ונמצאו ב' מקיפים דמ"ה וב"ן וב' פנימים דמ"ה וב"ן והרי נתבארו הספקות שיש בכתר דכתר דעתיק ואיך אין הספיקות בו רק באורות לבד. עוד יש ספיקות בחו"ב דעתיק והספיקות האלו תלויין כפי הספיקות שיש למעלה

בכתר דעתיק אלא שכאן יש ספק בין בענין האורות ובין בענין הכלים והענין הוא כי גם כאן נודע לנו שיש בהם חו"ב של כתר דמ"ה ואמנם בבחי' דב"ן ג"כ נודע לנו כי לקח העתיק ג' ראשונות דחכמה דב"ן וד"ר דבינה דב"ן ופשוט הוא כי אפי' בחי' הכתרים שיש בחו"ב דב"ן א"א שיעלו בכתר דעתיק כלל כי הרי כתבנו לעיל שלא נעשה הכתר דעתיק אלא מכתר דכתר דמ"ה ומה"ר דכתר דב"ן. והטעם כי הרי כל בחי' עתיק כולו מראשו ועד רגליו הכל נקרא בחי' כתר בערך חו"ב וא"כ איך הכתרים של חו"ב יעלו בכתר שבו א"כ מוכרח הוא ופשוט שאין עולין בכתר דעתיק אלא ודאי שהם משם ולמטה. ובזה הוא הספק אם ב' הכתרים של חו"ב דב"ן עולין בחו"ב דעתיק או נאמר שאע"פ שהם כתרים עכ"ז הם בחי' חו"ב הגרועים מבחי' עתיק וא"כ איך יעלו בחו"ב שלו וא"כ לא עלו רק בגופא דיליה לבד וספק הזה בין בבחי' הכלים בין בבחי' האורות ויש בב' בחי' אלו כמה פרטי שאלות כמ"ש למטה בע"ה. אמנם בחו"ב דחכמה דב"ן ובחו"ב וחסד דבינה דב"ן באלו פשוט הוא שאינן יכולים לעלות למעלה ברישא דעתיק בחו"ב דיליה ודאי הוא שנשארו בגופיה דיליה. עוד יש ספק בענין ז"ת דעתיק אשר הוא פשוט שלקחו להם ז"ת דכתר דמ"ה והספיקות הוא אם לוקח משם ב"ן בחי' ז' כתרים שיש בז"ת דב"ן או לאו כי שאר הבחי' שלהם אפי' חו"ב שבהם פשוט הוא כיון שכל כללות הז' מלכים התחתונים דב"ן אינם רק בחי' גופא כנודע. א"כ נמנע הוא מלעלות אפילו בגופא דעתיק אבל הספק בז' הכתרים שבז"ת דב"ן אם נאמר שכיון שהם בחי' הכתרים יוכלו לעלות בגופא דעתיק ולהתחבר ג"כ עם חו"ב דחכמה דב"ן ועם חו"ב וחסד דבינה דב"ן אשר אלו נשארו בגופא דעתיק בודאי כנ"ל. או אם נאמר שז' כתרים אלו לא יעלו כלל בעתיק אפילו בגופיה דיליה כלל ואלו הספיקות הם הן באורות הן בכלים ע"ד הנ"ל. והבן וראה עתה טעם אל כל הנ"ל והוא כי בשם מ"ה כיון שלוקח העתיק ממנו כל ספירת הכתר שלימה (נ"א של שם מ"ה) אשר יש בה י"ס כנודע. לכן הספיק לו לדוכרא דיליה. אמנם הנוקבא דיליה הנעשה משם ב"ן ואינו לוקח משם ב"ן רק חצי הספי' דכתר דב"ן שהם ה"ר שבה לבד א"כ מוכרח הוא שיקח ממקומות אחרים לתשלום תמורות ה"ת שחסרו בו מכתר

דב"ן ולכן יקח ג"ר דחכמה דב"ן וד"ר דבינה דב"ן והז' כתרים דז"ת דב"ן וכל אלו הלואי יספיקו לשיעור תמורה ה"ת דכתר דב"ן שחסר ממנו כנ"ל וכל הספיקות (אחרונים) יהיו בענין בחי' ב"ן שהם ה"ר כתר דב"ן וג"ר דחכמה דב"ן וד"ר דבינה דב"ן והכתר שבכל אחד מז"ת דב"ן ובאלו הבחי' הם הספיקות איך יתחלקו במציאות י"ס נוקבא דעתיק והמשכיל יבין כי עצמו מספר הבחי' של החלוקים שאפשר להיות בזה:

שער יב פרק ד מ"ת

ואחר שבארנו הספיקות דרך כללות צריך שנבאר דרך פרטי ותחלה צריך שתדע כי הספיקות הנופלין בענין של האורות הוא אם יש או"פ או או"מ ואם יש אור דאחור או אור דפנים והספיקות הנופלין בענין הכלים הוא אם יש בחי' אחור לבד או בחי' פנים לבד או שניהן יחד גם צריך שתדע כי בחי' הכלים תלוין כפי בחי' האורות כי אם האורות רבים גם הכלים צריכין שיהיו גדולים כי כל עיקר התיקון הוא גדלות הכלי והעשותו בבחי' פרצוף כדי שיתמעט האור ויתרחב הכלי ויכול לסובלו. והנה מבחי' ב"ן לא לקח עתיק כלים רק מה"ר דכתר דב"ן וזה ודאי לא יספיקו להיותן כלים לי"ס שבו ולכן כמו שלקח אורות אחרים משאר ספי' שם ב"ן כך צריך שיקח כלים משאר ספי' של ב"ן. גם צריך שתדע הקדמה א' והוא כי א"א להיו' בחי' הכלים אלא ע"י הכאת האור מקיף באו"פ ומשם נעשה בחי' כלי מתולדת הכאה ההיא וזכור זה. ונתחיל לבאר הספיקות שיש בג"ר הנקרא רישא דעתיק הנה כבר נתבאר שהספיקות נתחלקו בשני בחי' הבחי' א' הוא אם לא בא רק או"פ לבד של שם ב"ן ונעשה או"מ אל אור פנימי דמ"ה והנה בבחי' זו יש ב' חלוקות אם נאמר שאו"פ דכתר דב"ן הוא לבדו נעשה מקיף אל כח"ב שבכתר דמ"ה אשר הוא

פנימי ואם כך הוא ודאי שמספיקין אורות אלו לכל הראש דעתיק כי אע"פ שכבר (נ"א כי כבר) יש בו כח"ב דכתר דמ"ה בראש הזה עכ"ז (נ"א ובזה) יספיק לו כי הרי בחי' מקיף שלו אינו אלא בחי' פנימית הכתר דב"ן כנ"ל וא"כ (כדי שלא יהיה) לא היה (נ"א לא יהיה) או"פ גדול מן האור המקיף וכפי זה לא הוצרכו ב' האורות של הב' הכתרים דחו"ב דב"ן לעלות בכאן אבל בחי' האחוריים של הכלים שלהם הם עלו בחו"ב דכתר דמ"ה לפי שאין כאן בחו"ב דמ"ה שום כלי כלל שכאשר לא יש או"פ ואו"מ להכות זה בזה אינו נולד ומתהווה בחי' כלי כלל וכאן אע"פ שיש בחי' מקיף דב"ן ופנימי דמ"ה עכ"ז מקיף הזה אינו בחי' או"מ אלא או"פ שנעשה מקיף לפנימי דמ"ה ואינו יכול להוציא כלי ממ"ה ולכן הוצרכו לעלות אותן האחוריים של כלי הכתר דחו"ב דב"ן אבל האורות שלהם לא עלו לטעם הנ"ל. והנה הסימן של ספק זה הוא אא"ג פי' א' מקיף וא' או"פ וג' כלים שהם כלי דכתר דב"ן וב' כלים של חו"ב דב"ן. ספק הב' והוא אם נאמר שג"כ היה מקיף דמ"ה ונמצא עתה שיש או"פ א' דמ"ה וב' מקיפים א' הוא מקיף דמ"ה עוד אור פנימי דב"ן אשר נעשה מקיף אל מקיף דמ"ה וכפי זה צריך שישתווה או"פ עם או"מ והוא שיעלו ב' אורות של ב' כתרים דחו"ב דב"ן למעלה בחו"ב דעתיק וזה אינו אלא האורות של בחי' אחוריים לבד ועי"ז יהיה או"פ מרובה ג"כ כמו מקיף וכן בחי' אחוריים של הכלים של ב' האורות הנ"ל בב' הכתרים דחו"ב דב"ן יעלו עם חלק האורות שלהם שגם הם בבחי' אחוריים וסי' של ספק זה הוא בג"ד פי' ב' מקיפים וג' פנימים וד' כלים שהם כלי דה"ר דכתר דב"ן וכלי כתר דמ"ה לפי שכבר יש למ"ה או"מ ואו"פ אשר על ידו מתייליד הכלי הנ"ל וב' כלים דאחוריים כנ"ל. וצריך לידע ענין א' והוא כי באלו הספיקות הנ"ל יש ג' בחי' בעניין עליית אורות חו"ב דב"ן בעתיק כנ"ל. הא' הוא אם עלו האורות של בחי' פנים לבד והנה אז הם מתערבים עם חו"ב דכתר דמ"ה עצמו כיון שגם הם בחי' פנים אמנם אם אינן עולין רק בחי' אחוריים שלהם אז א"א שיתערבו עם חו"ב דכתר דמ"ה עצמו כיון שאינם בחי' פנים אמנם האורות דמ"ה יהיו בחי' פנים ואלו האחוריים העולין יהיו בחי' אחוריים אל הפנים הנ"ל דמ"ה ואם הוא בחי' ג' שעולין שניהן בבחי' הפנים (נ"א הפנימים) ובבחי' האחוריים ואז הפנים מתערבים עם אורות דמ"ה ואחוריים נשארים בבחי' אחור להם אבל בחי' הכתר דב"ן ודאי הוא שמתערב עם כתר דמ"ה והנה ג' בחי' אלו הנ"ל כבר נתבאר א' מהם בזה הספק הב'. וב' בחי' האחרונים יתבאר בשאר הספיקות הבחי' הב' יש בה ג' ספיקות והוא אם נאמר שבאו או"פ ואו"מ שניהן דב"ן ג"כ ואלו הן ג' ספיקות א' אם נאמר שיש ב' אורות מקיפים א' דמ"ה וא' דב"ן וב' או"פ א' דמ"ה וא' דב"ן וכפ"ז אינו צריך שיעלו האורות של ב' כתרים דחו"ב דב"ן שהרי האורות פנימים הם כ"כ רבים כמו המקיפים אמנם בחי' כלים הוא שצריך שיעלו והטעם לפי שאין כח בכלי דמ"ה לקבל או"פ דס"ג כי אם יהיה כל אור ואור בכלי שלו ניחא אבל עתה הכלי דמ"ה מקבל אור דמ"ה ואור דב"ן וכן הכלי דב"ן מקבל שניהן ואין יכולת בכלי של מ"ה לקבל או"פ של ב"ן שהוא ס"ג ולכך צריך שיתגדל הכלי זה ע"י הכלים של כתרים של חו"ב דב"ן וא"כ צריך שכל בחי' כלים דפנים דאחור יעלו למעלה אבל האורות שלהם ישארו (נ"א נשארו) למטה בגופא דעתיק כי אין צורך בהם לעלות שם בראשו כנ"ל וסי' הוא בב"ו פי' ב' אורות מקיפים וב' פנימים וו' כלים שהם כלים דב"ן ודמ"ה וב' פנים וב' אחוריים דב' כלים דב' כתרים דחו"ב דב"ן. הספק הב' הוא סי' בד"ד פי' כי אולי לא הוצרך שיעלו למעלה רק הפנים של הכלים דב' הכתרים דחו"ב דב"ן והסימן בד"ד פי' ב' מקיפים ד' פנימים א' דמ"ה

וא' דב"ן וב' או"פ דב' כתרים דחו"ב דב"ן וד' כלים ב' דמ"ה ודב"ן וב' בחי' הפנים של הכלים דב' כתרים (דחו"ב) הנ"ל. וא"ת למה למעלה בספק א' [כפי] שאמרנו שעלו (נ"א שאולי) הכלים של פנים ואחוריים ואמרנו (נ"א אמרנו) שלא עלו האורות שלהם כלל וכאן אמרו שעלו (נ"א וכאן בספק הב' שאמרנו שאולי עלו) הפנים של הכלים ואמרנו שגם האורות שלהם דפנים עלו עמהן. והענין כי בספק א' כיון שעלו בחי' הפנים ואחוריים של הכלים אי אפשר שיעלו האורות מחציתן למעלה וישארו מחציתן למטה כי הנה לעלות כולם אין כח בכלי דרישא דעתיק לסבול בו כ"כ אורות ולכן לא עלה שום אור אמנם כאשר עולים הפנים של הכלים לבד כנזכר בספק זה

אז אפשר שיעלו אורותיהם עמהם ויוכל הראש דעתיק לסובלם כי מועטים הם וכעד"ז בספק הג' שנכתוב עתה והוא אם עלו האחוריים של הכלים אפשר שגם אורותיהן עלו עמהן כי מועטים הם משא"כ אם עלו הפנים והאחור של הכלים שאז אם יעלו כל אורותיהן עמהם יחד לא יוכל הראש לסובלם ואם נאמר שיעלו מחציתן ג"כ אי אפשר כנודע ולכן נשארו כולם למטה. ספק הג' הוא ג"כ שסימנו בד"ד והוא ע"ד הנ"ל אלא שיש שינוי אחר והוא במקום שנסתפק לנו בספק הב' הנ"ל אם עלו הפני של הכלים דב' הכתרים דחו"ב דב"ן הנה עתה נסתפק לנו אם לא עלו אלא האחוריים לבד כלים שלהם ואורות כנ"ל והנה הרי נתבאר כל הספקות. ועתה צריך שנבאר מ"ש למעלה והוא כי כאשר אנו מסתפקים ואומרים שאפשר שעלו בחי' האחוריים דב' כתרים דחו"ב דב"ן אל תטעה לומר כי בחי' הפנים שלהם נשארו למטה בגופא דעתיק כי דבר זה א"א שהאחוריים יעלו למעלה ברישא והפנים שהם יותר מעולים יהיו למטה בגופא. ואמנם צ"ל שבחי' הפנים נשארו במקומם שהוא באו"א לצורך עצמן וא"ת עדיין קשה הדבר לומר שהאחוריים יעלו ברישא דעתיק ופנים באו"א הלא או"א גרועים מגופא דעתיק וי"ל לזה תשובה ובכללה יתורץ תמיהות אחרות שיש כאן בספיקות האלו הנה נת"ל כי יש בחי' שהפנים מעולים מהאחוריים ויש בחי' שהאחוריים מעולים מן הפנים כי בערך שאור הפנים הוא המחברם לחזור פב"פ נמצא כי אור הפנים גדול ובערך שהאור של האחוריים הם בונין כל פרצוף העיקרי אבל אור הפנים אינו רק להחזירו פב"פ לכן אור האחוריים גדול מאור הפנים והנה כיון שיש ב' בחי' אלו נכריע ונאמר כי ודאי הוא כאשר אלו ב' בחי' פנים ואחוריים באים ביחד אז ודאי שאור הפנים מעולה לפי שהוא בא בסוד תוספת על היות לו כבר אור האחור וזה נתרבה ונתוסף עליו ומחזירם פב"פ ולכן אמרנו בספק ב' שאפשר לומר שאור הפנים עלו למעלה בראש ואור האחוריים נשאר למטה בגופא דיליה אבל בספק הג' שלא בא בעתיק רק בחי' האחור לבד אז אין לומר שגם בחי' הפנים יבואו ויהיו למטה בגופא דעתיק דא"כ (נ"א יאיר בגופא דעתיק א"כ) הרי הם מחוברים ואיך יהיו הפנים למטה והאחור למעלה לכן נשאר הפנים באו"א ואור האחור יעלה בעתיק שכיון שאינן מחוברים יחד בפרצוף א' ודאי הוא שאור האחור גדול מאור הפנים כי אם אור הפנים לא נתוסף על האחור אלא שיהיה לבדו הנה גרוע וקטן מאור האחור לכן נשאר לאו"א:

מ"ק ולי הכותב נשאר לי ספק והוא שכבר למדנו שמן הכתר של ס"ג אינו לוקח העתיק רק ה"ר כנ"ל ולי יש ספק אם נאמר שכולם נתערבו עם כתר שבכתר דמ"ה לבדו או אם נאמר שאלו הה' אורות כיון שהם בחי' פרצוף אחד אח"כ גדלו ונכפלו ונעשו פרצוף אחד מי"ס ואז היו הי' ספירות אלו נגד י"ס דכתר של מ"ה ע"כ:

שער יב פרק ה מ"ת

והרי נתבאר הספיקות שיש ברישא דעתיק ועתה נבאר בחי' ז' כתרים של ז"ת שהם מלכים שמתו ואמרנו לעיל שאפשר שעלו בעתיק ואמנם בחי' גופא דעתיק כפי מה שיהיו הספיקות בענין רישא דעתיק ימשך ממנו מה שנשאר למטה בגופא דיליה מבחי' חו"ב דב"ן כי כפי מה שעלו ברישא דעתיק עד"ז יודע [נ"א יוודע] מה שנשאר למטה בגופא דיליה מבחי' חו"ב דב"ן אמנם מבחי' הכתרים דז"ת דב"ן צריך לבארם עתה כל הספיקות הנופלת בהם והנה כפי הבחי' הא' וספק א' שסימנו אא"ג הנה אז נשארו (האורות דאחור דחו"ב דב"ן) למטה בגופא דעתיק שהם ז"ת ואור הפנים נשאר באו"א וזה מקומם בהסתלקותם שם כי אור האחור דכתר דחכמה דב"ן הוא בחסד דעתיק ומשם מאיר אל הג' אמצעית שהם חג"ת שבו ואור האחור דכתר דבינה דב"ן הוא בנצח דעתיק ומשם מאיר אל ג"ת שהם נה"י שבו. ואמנם דע כי אע"פ שהכלים שלהם עלו למעלה ברישא דעתיק כנ"ל הנה אלו האורות שלהם ממשיכין ומשלחין הארה אל הכלי ממטה למעלה להאיר להם והנה אלו הכתרים של ז"ת דב"ן הם מתחלקים בז"ת דעתיק הא' בחסד שבו והב'

בגבורה שבו וכן בכולם עד"ז עד הז' שהוא במלכות שבו ולא נתחלקו על סדר חילוק חו"ב דב"ן להיות ג"ר שבהם עם חכמה דב"ן בחסד דעתיק וד"ת שלהם עם בינה דב"ן בנצח דעתיק והטעם הוא לפי שהאורות דכתרים חו"ב דב"ן הם מאירים מלמטה למעלה בכלים שלה שעלו ברישא דעתיק כנ"ל ואם אלו השבעה כתרים יהיו מחולקים ג"כ ע"ד כתרים חו"ב דב"ן כנ"ל יעלה גם אור שלהם למעלה ויהיו חסירי אור למטה במקומם ולכן נפרדו ע"ד הנ"ל. ודע כי ז' כתרים אלו כ"א מאיר לחבירו הקטן ממנו ובדרך הקוין כיצד החסד מאיר אל הנצח וגבורה מאיר אל ההוד וכעד"ז השאר. וכפי הספק הב' שסימנו בג"ד הנה אז עלו האורות דאחור דכתרים דחו"ב דב"ן למעלה ברישא דעתיק ועכ"ז המה מאירין מלמעלה (ממנו) למטה בדרך קוין בגופא דעתיק והנה הז' כתרים של הז"ת הם מתחלקים בז"ת דעתיק ע"ד הנ"ל. והם מאירין זה בזה דרך קוין כנ"ל. והנה למעלה בספק אא"ג שהאורו' דחו"ב דב"ן היו למטה ומשם היו מאירין למעלה בכלים שלהם לכן היה בהם כח להאיר בז' כתרים ולתת בהם כח שיאירו זה בזה דרך קוין כנ"ל. אמנם להיות שכוונתן להאיר למעלה לכן לא היה בהם כח לקבץ את הז' כתרים במקומם שלהם בחסד ובנצח כנ"ל וכאן בספק בג"ד אשר האורות למעלה לכן אין בהם כח לקבץ ז' כתרים בחסד ובנצח. ואמנם לפי שהאורות הנ"ל אע"פ שעומדין למעלה עכ"ז משלחין הארתן למטה לכן הן מאירין בז' כתרים ונותנין בהם כח שיאירו זה בזה בדרך קוין כנ"ל. והבחי' הב' כפי הספק הא' שסימנו בב"ו הנה אז האורות דכתרים דחו"ב דב"ן נשארו למטה בגופא דעתיק בחי' פנים ובחי' אחור ומתחלקים ע"ד הנ"ל כתר חכמה בחסד דעתיק וכתר ובינה בנצח דעתיק ועתה אינן צריכין להאיר ממטה למעלה בכלים שלהן אשר עלו ברישא דעתיק לפי שכבר יש למעלה ב' אורות פנימים ומספיק להם וכיון שכן הוא יש להם הארה גדולה וכח גדול להאיר בז' הכתרים ולקבצם עמהם ג"ר בחסד דעתיק וד"ת בנצח דעתיק והם מאירין ע"ד כתרי חו"ב עצמן אשר שם והוא כי הג' שבחסד מאירין בג' אמצעים והד' שבנצח הם מאירין בד"ת וכפי הספק הב' שסימנו בד"ד שאז האורות שלהם דחו"ב דב"ן דפנים עלו ברישא דעתיק והאורות שלהם דאחור נשארו למטה בגופא דעתיק אור כתר החכמה בחסד ואור כתר הבינה בנצח כנ"ל ואז אור הפנים שעלו בראש עתיק הנה הוא מתפשט דרך קוין עד למטה באופן זה כיצד חכמה מתפשט בדרך קו ימין ומאיר דרך הקו בבחי' התפשטות עצמה ממש ואינה הארה בעלמא ממקומה לבד עד"ז ג"כ מתפשט הבינה דרך הקו השמאל והכתר דס"ג ומ"ה מתפשט דרך קו האמצעי. וכפי זה נמצא ג' ספיקות בז' כתרים הא' הוא אם נאמר שהם עומדין כל אחד ואחד במקומו בז"ת דעתיק או אם עומדין הג' שבהם בחסד דעתיק והד' אחרונות בנצח דעתיק על דרך שעומדין כך האורות של האחוריים דחו"ב דב"ן או אם נאמר כיון שמתפשט אור הפנים שלהם ממש למטה כנ"ל א"כ אין צריכין להתחבר עם האחוריים ולכן כל אחד עומד במקומו כנ"ל. וגם יש ספק כיון שאור הפנים העליונים מתפשטין עד למטה דרך קוין א"כ גם הם מאירין דרך קוין זה לזה או אם נאמר שהם מאירין זה לזה שלא בדרך קוין אלא זה למי שעומד למטה ממנו והדברים הם בספק. וכפי הספק הג' שסימנו ג"כ בד"ד אשר אז האורות של האחור דחו"ב עלו למעלה בראש דעתיק אך אורות הפנים הם למטה באו"א כנ"ל ואמנם האורות האחור אע"פ שעלו למעלה עכ"ז ממקומם הם מאירין למטה בז"ת שלא בדרך קוין ע"ד הנ"ל אלא חכמה מאירה ממקומה בג' אמצעית ובינה מאירה ממקומה בד"ת והנה עתה יש ב' הפסדות א' הוא שהאורות אינם למטה ועוד שאפי' הם למעלה אינם מאירין בדרך קוין וע"כ אין הארה וכח גדול אל הז' כתרים ולכן אינן מתקבצין ע"ד הנ"ל בחסד ובנצח דעתיק ועוד שאינן מאירין דרך קוין רק זע"ז וזכור בחי' הארה דרך קוין מה ענייננו ונתבאר פירושו לעיל בבחי' ב' בספק ב'.

והנה נתבאר כל הספיקות ששמעתי מפי מורי זלה"ה ועוד יש ספיקות לאין קץ ותכלית ואין חקר ולא זכיתי אלהים גם כפי אלו ספיקות אשר בעתיק יפלו ג"כ כפי אלו בשאר סדר אצילות והמשל בזה אם או"א לוקחים אור פנים דחו"ב דב"ן או לא. כלל העולה מכל זה שלסיבת כל אלו הספיקות נקרא עתיק יומין רישא דלא אתיידע כי אין נודע מה בחי' יש בו והנה ישעי' הנביא ע"ה נסתפק גם הוא באלו הספיקות ואליהם רמז והשביע בצחצחות נפשך ודרשו בזוהר פ' ויחי צח חד

צחות תרין וביאורו הוא כי היה הדבר ספק אליו אם יש בעתיק צח א' או ב' צחות כנודע כי בחי' הצחצחות הם בעתיק וזכור הקדמה זו. והנה יש ספק אם לקח צח א' או ב' צחות והענין הוא כי כבר בארנו שעתיק מורכב מב' בחי' שהם מ"ה וב"ן שהם גימטריא צ"ח עם הכולל והיה אפשר לומר שאין ברישא דעתיק רק כתר דב"ן וכתר דמ"ה והרי צח א' או אם נאמר שג"כ עולין חו"ב דב"ן והם מתחברים עם חו"ב דכתר דמ"ה והרי צח א' והם ב' צחין ובענין א"א ואו"א יתבאר ענין עתיק יותר:

מ"ק:

אודיעך כי כבר ביארנו שעולים האורות דאו"א ברישא דעתיק ומתחברים עם חו"ב דמ"ה עצמו ואם לא עלו רק אחור אין מתערבין רק של מ"ה נעשו פנימי ושל או"א חיצון ואחור גם כן וכשעולים שניהם פנימי ואחוריים למעלה אז הפנים מתערבים ואחוריים נעשו חיצונים אך הכתר דס"ג וכתר דמ"ה מתערבים תמיד. ע"כ ההגה"ה:

שער יג פרק א מ"ת

שער שני שער א"א ובו י"ד פרקים:

ונבאר תיקון א"א אשר נתקן אחר עתיק יומין הנה נת"ל שנעשה מבחי' חכמה דמ"ה שהם בחי' נקודות דמ"ה ומן ה' אחרונות דכתר דב"ן והוא כולל זכר ונקבה מ"ה בימינו וב"ן בשמאלו כנ"ל והנה הוא מלביש לע"י באופן זה כי הנה ג"ר דעתיק אי אפשר שיתלבשו תוך א"א וגם אי אפשר לקבל אורם ולכן נשארין מגולים והם עומדין לבחי' מקיף אל א"א והז"ת דעתיק לבדם מתלבשין תוך א"א באופן זה כי כח"ב דא"א מלבישין לחג"ת דע"י וז"ת דא"א מלבישין לנה"י דעתיק באופן זה כי הנה ג' פרקין יש בנצח דעתיק וב"פ קדמאין מתלבשים תוך חסד ונצח דא"א וכן ב"פ קדמאין דהוד דעתיק מתלבשין תוך גבורה והוד דא"א ונשארו פרק תחתון דנצח דעתיק ופ"ת דהוד דעתיק מגולין בלתי התלבשות ואלו נשארו למטה בבריאה תחת האצילות כדי להאיר שם לעולם הבריאה ואלו הם כדמיון ב' דדי בהמה שעומדין שם אצל הרגלים אשר כל אלו הבחי' של א"א ואו"א וזו"נ כשנתקנו (נ"א שהם נתקנו) בעת שנאצלו היו למטה שם בבריאה והתחילו לעלות וינקו תחלה מב' בחי' דדי בהמה ואחר כך הגדילו יותר וינקו מדדי אדם כמ"ש בע"ה בתחלת דרוש תיקון ז"א והנה יסוד של עתיק מתלבש תוך ת"ת דא"א עד החזה ושם הוא מסתיים. ודע כי ביסוד דע"י יש שם ה"ח וה"ג ואע"פ שעתיק הוא זו"נ שהם מ"ה וב"ן כנ"ל וא"כ היה מן הראוי שיהיה בו ה"ח וה"ג מצד הזכר וכן מצד הנוקבא ע"ד שיש באו"א וזו"נ כמ"ש במקומו אבל לפי ששם הזכר והנקבה הם פרצופים חלוקים לכן יש שם חו"ג בכ"א מהן אבל כאן שהזכר והנוקבא דעתיק הם פרצוף א' מחוברים כנ"ל לכן לא היה בו רק ה"ח וה"ג בלבד ואלו ה"ח וה"ג יוצאין ומתגלין מתוך פי יסוד דעתיק הנעלם ומתלבש תוך א"א ומתפשטין ה"ח בקו ימין דא"א מבפנים וה"ג בקו שמאל כמ"ש בע"ה לקמן בענין או"א:

שער יג פרק ב מ"ת

ועתה נבאר דרוש א' מדרוש א"א והוא ביאור ג' רישין שבו הקדמה כוללת י"ס דאצילות והוא מיוסד ע"פ מאמר תלת רישין אתגלפין דא לגו מן דא והוא באדר"ז דרפ"ח וז"ל תלת רישין אתגלפין דא לגו מן דא ודא לעילא מן דא כו' הנה המאציל העליון אשר האציל עולם אצילות הוא הנקרא בשם א"ס לרוב העלמו עמוק עמוק מי ימצאנו ואל מציאות הא"ס הוא הנקרא באדר"ז בשם עתיקא דכל עתיקין והענין הוא כי טרם התלבשותו אין מי שישיגנו כלל ועיקר ולכן כדי

שיהיה אפשרות בתחתונים לקבל קצת הארה ממנו נתלבש ונגנז בספי' הכתר כנזכר בס"ה ובתיקונים דאמר דא"ס טמיר וגניז גו כתרא עלאה ואחר התלבשותו בו יש כח בתחתונים לקבל קצת הארה ממנו ואמנם כאשר הא"ס מתלבש במה שלמטה הימנו כנ"ל הנה הוא מתלבש בג' רישין אלו הנזכר כאן באדרא ובהיותו מתלבש ומתעלם בתוכם אז נקרא הא"ס עתיקא דכל עתיקין וגם הג' רישין עלאין עצמן נקרא עתיקא קדישא ג"כ בהיות א"ס מתלבש בתוכם וז"ש אח"כ האי ע"ק אשתכח בג' רישין ופי' אשתכח ר"ל שהוא נמצא לנו ונגלה אלינו בהיותו מתלבש גו אלו תלת רישין הנ"ל שאם לא היה מתלבש לא היה נמצא ונגלה אל התחתונים ונמצא כפי זה כי עיקר שם ע"ק הוא הא"ס עצמו שהוא מטבורא דא"ק ולמטה המתלבש בעתיק (נ"א בע"ק ע"ש א"ס הגנוז בתוכו) אמנם בבחי' היותו מתלבש גו אינון ג' רישין נקראו גם הם בשם ע"ק וזכור כלל זה ועם היות שאמרנו כי הא"ס מתלבש גו ג' רישין ודאי כי אין הא"ס מתלבש באמיתות רק גו רישא עלאה דכולהו שהוא עתיק ורישא תנינא מקבל אור א"ס דרך מסך רישא עלאה ורישא תליתאי מקבל דרך מסך ב' רישין אך להיות כולן בבחי' ראשים לזה אמר אור א"ס מתלבש בכולם (נ"א מלובש בתוכם) כי אלו ג' מקבלין אור א"ס יותר בזכות משאר אצילות. ונבאר עתה ג' רישין אלו והוא כי הנה נודע כי הסדר של הספירות הנאצלים הם כח"ב חג"ת נה"י והם ט"ס נעלמות מאד. ולמעלה מאלו הט"ס יש בחי' אחרת הנקרא רישא עלאה דל"א והוא הראש העליונה שבג' רשין אלו ונקרא ע"י ושאר הט"ס הנ"ל אשר תחתיו נקרא בשם א"א ונמצא כי הג' רישין הנ"ל הנה הראש העליון שבהם הנקרא רדל"א הוא הנקרא ע"י שהוא נוקבא דע"י כנ"ל שהוא נקרא רדל"א ע"ש הספיקות שיש בה. וג"כ יש פי' אחר כי הנה גופא דיליה אתלבש גו א"א והוא מושג ונודע אצלינו ע"י א"א אך רישא דיליה דלא אתלבש גו א"א לא אתיידע כי אפי' א"א עצמו לא ידע ליה וב' רישין שתחתיו שעמהם הם ג' רישין הנה הם כתר חכמה דא"א כנ"ל כי כתר וחכמה שבו נקרא כל אחד מהם בחי' ראש אבל מבינה דא"א ולמטה אינם מכלל הג' רישין הנ"ל וג' אלו נמנו ונתבארו כאן באד"ז ג' רישין אתגלפין דא לגו מן דא ודא לעילא מן דא והתחיל לבארם ממטה למעלה והתחיל ביותר תחתונה שבהם והוא חכמה דא"א. ואמר רישא חדא חכמה סתימאה דאתכסיא כו' ועליה ראש ב' והוא כתר דא"א וכנגדה אמר רישא עלאה קדישא עתיקא סתימאה דכל סתימין ועליה ראש הראשונה ועליונה שבג' והוא הנקרא עתיק יומין וכנגדה אמר רישא דכל רישא רישא דלאו רישא ולא ידע ולא אתיידע כו' נמצאו שהם י' ספי' נעלמות בתכלית ההעלם ומתלבש בתוכם הא"ס והם עתיק ורדל"א ותחתיו ט"ס מכתר עד יסוד ונקרא בשם א"א ובין כולם הם י"ס שהם שורש ומקור וחיות אל כל האצילות כולו. אמנם אלו הט"ס הנ"ל אשר הם למטה מן רדל"א הנה הם אותן הט' היכלין הנזכר פ' נח דס"ה ובסוף פ' פקודי דרס"ט ודרכ"ו וז"ל אר"ש ארימת ידי בצלו לעילא כו' וכדין דא נהירו דמחשבה דלא אתיידע בטיש בנהרא דפרסה ונהרא כחדא ואתעבידו ט' הילכין והיכלין לאו אינון נהורין ולאו אינון רוחין ולאו אינון נשמתין ולא אית מאן דקיימי בהו כו'. ולאלו הט' שמכתר עד היסוד שהם למטה מהאי רדל"א הנה הוא שקראה במקומות אלו ט' היכלין דלאו אינון רוחין ולאו אינון נשמתין גם אלו הט' נזכרו באדרא דרפ"ח ע"א פתח ר"ש ואמר אני לדודי ועלי תשוקתו וגו' עתיקא דכל עתיקין סתימאה דכל סתימין אתתקן ולא אתתקן כו' כד אתתקן אפיק ט' נהורין דלהטין מיניה מתיקונוי ואינון נהורין מתפשטין לכל עיבר כבוצינא דמתפשטין מיניה נהורין לכל עיבר כו' ובביאור לשון זה נסתפקתי במה ששמעתי ממורי זלה"ה כי תחלה אמר אתתקן ואח"כ אמר אפיק נהורין דלהטין מיניה ר"ל כי אחר שנתקן עתיק ע"י התלבשות ז"ת בא"א (נ"א בז"ת דא"א) אז אפיק הני ט' נהורין דלהטין מיניה כי באמצעית העתיק הנ"ל אפיק נהורין הנ"ל שהם ספי' כתר דאצילות הנקרא א"א המתחלק לט' נהורין לבד. והנה אלו הט"ס דא"א הם ט' נהורין דלאו אינון רוחין כנז' במקומות הנ"ל. ופ"א שמעתי ממורי ז"ל כי הט"ס הנ"ל נתחלקו בג' חלקים כי הנה הג"ר שבהם שהם כח"ב נתפשטו בא"א וחג"ת בז"א ונה"י בנוקבא ובזה תבין למה בחי' מציאות או"א לא נזכר באדרא רבא אלא באחרונה באדר"ז כי או"א במזלא תליין וזה מה ששמעתי ממורי ז"ל בענין זה והוא דע כי הנה ביארנו תחלה כי הט"ס המקוריות (נ"א הנקודו

ת) עם רדל"א והם י"ס מקוריות ושרשיות לכל האצילות אבל ענין מציאת ספי' המלכות לא נתגלה עדיין עתה אמנם נבאר תחלת הכל האי רדל"א ובזה תבין מעלת מלכות כי היא עטרה בראש צדיק והיתה לראש פנה ויהיה לעתיד אורה גדולה מן השמש והבן זה:

מ"ק סוד ז"ס (נ"א י"ס) דא"א איך נעשו מהם י' פרצופים שלמים כי כבר בארנו כי ג"ר דא"א נשאר למעלה בסוד רישא מגולה והנה בינה דא"א שהוא בצואר גרון שלו כנודע ממנו נעשה ב' כתרים לאו"א וחסד דא"א מתלבש באבא וגבורה באמא הנקרא בינה וז"ס אני בינה לי גבורה וחסד דא"א נחלק לב' פרצופים אבא וישראל סבא. וגבורה דא"א נחלק לב' בינה ותבונה הרי ד' פרצופים. ות"ת דא"א מאיר בזו"ן וזעיר אנפין הנקרא (נ"א בז"א ואז הז"א נקרא) ישראל כלול בו ג"כ יעקב והכל פרצוף א' וכן בנוקבא כלול לאה ורחל והכל פרצוף א' הרי ב' פרצופים כלילין בת"ת דא"א ועם הד' ראשונים הרי ו' ואח"כ מתחלקים ב' פרצופים הנ"ל לד' פרצופים כי נצח דא"א מתלבש בז"א הנקרא ישראל והוד דא"א מתלבש בלאה ויסוד דא"א מתלבש ביעקב ומלכות דא"א ברחל הרי ד' פרצופים ועם ו' הראשונים הרי י' פרצופים מז"ת דא"א. והנה המלכות דא"א לא היתה ניכרת כמבואר אצלינו בהקדמת ביאור אדר"ז כי לא היה בא"א רק ט"ס מכתר עד יסוד כי רדל"א הוא בחי' עתיק ונשאר א"א בבחי' ט"ס לבד אבל מן האור של התפשטות נה"י דע"י המתלבשין בא"א משם נעשה בחי' המלכות דא"א ונשלמו בו י"ס ובזה תבין איך לעולם בחי' המלכות גדולה מהזכר העליון ממנה ולכן נקראת עטרת בעלה:

מ"ב ע"ק הנזכר בזוהר היא בחי' נוקבא דעתיק הנעשה משם ב"ן ולא בבחי' דכורא הנעשה משם מ"ה (כי) א"א בירר משם ב"ן ה"ת דכתר לבד ונעשים נוקבא דא"א. אמנם א"א דכורא נעשה מחכמה כולה דמ"ה ואמנם מצב מעמדן הוא כן כי הזכר ונוקבא שניהן פרצוף אחד לבדו כמו בעתיק אלא שהזכר לוקח צד ימין כולו ויש בו פנים ואחור שלו לבד והנוקבא לקחה צד שמאל ויש בה פנים ואחור הכל שלה לבדה וענין זה הוא הרחק גדול והבדל יותר מבעתיק כי שם בכל צד וצד נתחברו יחד הזכר והנקבה אב"א כנ"ל וא"א הזכר נפרד מהנוקבא כי כל פנים ואחור דדכורא הם בימין ופנים ואחור דנוקבא בשמאל אמנם הם מחוברים יחד בפרצוף א' בגוף א' והרי זה פירוד נוסף בא"א יותר מבעתיק הזכר שבו מן הנקבה שבו והנה המוחין דא"א נעשו ע"י נה"י דעתיק ואז היסוד דעתיק שיש בו בחי' דעת דא"א שהם חסדים דמ"ה וגבורות דב"ן ועומד בחזה דא"א ומסתיים שם ויוצאין החסדים דמ"ה דדעת דא"א מתוך יסוד דעתיק ומתפשטין בקו ימין דא"א יען כי הוא הזכר כנ"ל ויוצאין גם הגבורות ומתפשטין בקו שמאל דא"א כי היא נקבה כנ"ל ונמצא כי ביסוד דא"א (צ"ל בעתיק) כיון שהוא קו האמצעי מוכרח הוא שיתקבצו שם אורות זכרים ונקבות שהם (נ"א ששם) חסדים דמ"ה וגבורות דב"ן ואמנם כי המ"ה וב"ן כל א' יש בו חו"ג אמנם להיות שהמ"ה וב"ן דעתיק שהם זכר ונקבה עצמן הם מחוברים יחד בפרצוף א' ע"כ החו"ג דמ"ה נקרא ה"ח לבד והחו"ג דב"ן נקרא ה"ג אמנם בב' הקוין ימין ושמאל דא"א אינו כן רק החסדים דמ"ה מצד ימין והגבורות דב"ן צד שמאל:

שער יג פרק ג מ"ת

ונחזור עתה לבאר ע"פ סדר ששמעתי ממורי זלה"ה כי ענין זה הוא ששמעתי ממורי זלה"ה בפרטות יותר והרחבת דרושים כמ"ש בע"ה וזה החלי בע"ה. תחלה צריך לדעת כי אין האורות הנ"ל יכולין התחתונים לקבל אורם אם לא אחר התיקון שנתקנו בבחי' פרצוף כנ"ל וכמבואר אצלי באורך כי מתחלה היה אור שלהם רב ועצום ואין כח בתחתונים לסובלו וכאשר נתקנו שהוא בחי' פרצוף שלם שאז נמשך האור דרך מסכים והתלבשות בתוך הלבושים הנה נתעבה האור מעט וגם נתמעט ויצא ונמשך דרך נקבים וצינורות וחלונות דקים ושערות דקים מאד בסו' הפרצוף (נ"א כצ"ל ונתקן הפרצוף) ע"י ב' דברים אלו שהם התעבות האור וגם מיעוטו אז היה

כח בתחתונים לקבל אור העליון והרי נתבאר לך ענין התיקון הנזכר בב' אדרות מה ענינו. ונתחיל לבאר סדר תיקונם הנה אותו ראש העליון דל"א הנקרא עתיק יומין הנה הוא הראשון שבכל י"ס הנ"ל הנקרא מקוריות ושרשיות לכל האצילות אמנם בראש זה אין בו תפיסה כלל ולא נוכל להרחיב בו הדיבור והביאור הצריך לו אבל דע שהנה הוא כלול מי"ס שבו שהם כחב"ד חג"ת נה"י והענין כי הנה כל אחד מהי"ס המקוריות והשרשיות הנ"ל כל א' וא' מהם כולל יו"ד כי כל דבר שנקרא ראש הוא כלול מי' והנה רישא עלאה כבר נתבאר שנקרא עתיק יומין וכלול מי' אמנם הט' ספי' אחרות חלוקים הם באופן זה כי כח"ב שבהם הם ג' רישין דעתיק שהוא א"א וחג"ת שבהם הם ג' רישין דז"א ונה"י שבהם הם ג' רישין דנוקבא דז"א אשר ענין זה תבין במה שהודעתיך כי ג' מוחין דנוקבא דז"א הם בחי' נה"י והבן זה מאד. והנה ההוא רדל"א הנה הוא מתלבש בא"א שהוא בחי' כללות אותן ב' רישין תתאין מאותן הג' רישין הנזכר באדר"ז כי נודע הוא שכל עליון וגבוה מחבירו הוא מלובש בתחתון כדי להאיר בו ולהחיותו וכבר הודעתיך לעיל כי אלו ב' רישין תתאין שבג' רישין הנ"ל הנה הם (סוד) כתר חכמה דא"א שהם ב' ספי' הראשונות מן הט"ס מקוריות ושרשיות כנ"ל ואלו התרין ראשין שהם כתר חכמה דא"א הנה הם בחי' גולגלתא ומוחא סתימאה דא"א הנזכר באדר"ז הנ"ל. ואמנם תרין רישין אלו מתחלקין ונעשין תלת רישין מלבד הרישא עילאה דל"א אמנם השנים לבדם נחלקים ונעשין ג' רישין וג' רישין אלו נקרא גולגלתא ומוחא ואוירא והם למטה מהאי רדל"א כנ"ל. לכן נבאר עתה המאמר הנ"ל שבתחלת אדר"ז דרפ"ח מאמר תלת רישין אתגלפין דא לגו מן דא ודא לעילא מן דא וכו' וכבר נת"ל כי הם מתבארות שם ממטה למעלה והם רישא חדא הוא חכמה סתימאה שבא"א שבתוך הכתר שלו ולמעלה ממנו הוא ע"ק לכן אמר בה רישא עלאה לפי שהיא יותר עליונה מן האחרות הנ"ל והוא כתר דא"א הנקרא גולגלתא דיליה ולמעלה מכולם רישא דכל רישין וכו' והנה ביאור ג' רישין אלו הוא כי הנה בכל ראש וראש מאלו ג' צריך שיהיה בו בחי' כלים ובחי' עצמות ורוחניות שבו וכפי זה יהיה ו' בחי' וכל א' מאלו הו' בחי' מתחלק לג' אחרות ונמצא כללותן עולה ח"י אשר הוא סוד חי העולמים כי מאלו הח"י בחי' מתפשט החיות בכל העולמות כולם וגם בעולם אצילות. ועתה נבאר ח"י בחי' אלו בע"ה הנה רדל"א שהיא עליונה שבג' רישין אינו בכלל ג' רישין הנ"ל שהזכרנו עתה שנעשין ח"י בחי' כי רדל"א היא עליונה מאד ואין בנו רשות לבאר ענינה לפי שבתוך האי רישא מתלבש א"ס ואינו דומה אל ב' רישין תתאין מיניה לפי שאלו הב' רישין כל א' מהם יש בו בחי' כלי ובתוך הכלי יש בחי' הרוחניות והעצמות שבה ואח"כ הראש הב' בב' בחי' מתלבשות תוך הראש הג' בב' בחי' אמנם רדל"א שהוא בחי' מלבוש לא"ס אינה מתלבשת תוך הראש הב' דוגמת הראש הב' המתלבש תוך הראש הג' כנ"ל כי ראש הא' אינו כך לגו מן הראש הב' רק למעלה ממנו כי לרוב רוחניותו כנ"ל אין ראש הב' יכול להלבישו וז"ש תלת רישין אתגלפין כו' וביאר כי הם בחי' דא לגו מן דא ודא לעילא מן דא פי' כי ראש הב' הוא לגו מן הג' ומתלבש בתוכה כנודע אבל ראש העליונה עם הב' אינו בבחי' דא לגו מן דא רק בבחי' דא לעילא מן דא כי הראש העליונה נקרא רדל"א והוא לעילא מן ב' רישין הנקרא א"א ואינה מתלבשת כלל רק ז' התחתונים כנודע המתלבשין בא"א. והנה אריך אנפין הוא שם כולל ב' רישין דהיינו כתרא ומ"ס שאלו הם ב' רישין שתחת רדל"א והנה כל ראש צריך שיהיה כלול מי' ולכן מתחלקין לב' בחי' והוא כי כל א' מב' יש בו בחי' י"ס כי בכתר יש י"ס וכן בחכמה סתימאה הנקרא רישא ממש והענין הוא כי הראש הראשונה שבהם הוא בחי' כתר ויש בה י"ס כנ"ל והנה הוא מסבב את מ"ס ונקראת גולגלתא באדרא וכן מלת כתר מלשון כותרת ר"ל מקיף כי גולגלת מקיף המוח ובתוך הגולגלת הזה יש בתוכו בחי' מוח סתום מאד מלבד מ"ס דא"א שהוא תחת י' דכתר לכן המוח הזה עליון מאד וסתום ונקרא בשם אוירא עלאה כנזכר בב' אדרות ובספ"ד והאי אוירא הוא בין גלגתא לקרומא דחפיא עליה דחכמה דמ"ס ואתקרי בספ"ד בפ"ק קרומא דאוירא דאזדכך כו' ולמטה ממנו יש בחי' חכמה דא"א נקרא באדרא מ"ס דעתיק והנה המוח

העליון ההוא שבכתר א"א הנקרא בשם אוירא אע"פ שבערך כתר עצמו הוא נקרא בשם מוח

שבו עכ"ז הוא נעשה גלגלתא ממש בערך חכמה דא"א שהוא מ"ס דא"א וע"כ גם המוח העליון ההוא הנק' אוירא נק' גם הוא רישא ממש בערך החכמה מ"ס דא"א והרי נתבאר איך הב' רישין שהם כ"ח שבו נכללין בג' רישין ממש והם כתר רישא עלאה ואוירא רישא תניינא ומ"ס רישא תליתאי מלבד רישא דל"א הנק' ע"י שאע"פ שבאדרא נקרא הכתר וחכמה דא"א בבחי' ב' רישין בלחוד עכ"ז הם ג' רישין ממש אשר אין מכללם רדל"א:

שער יג פרק ד מ"ת

ועתה נבאר ג' רישין אלו אשר נקראו באדרא ב' בחי' ב' רישין לבד כנ"ל הנה לעיל ביארנו כי כל ראש וראש מאלו הג' רישין אשר כללותן ב' רישין בלחוד הנה כל אחד מהם יש בו עצמות וכלים והם ו' בחי' וכל בחי' מהם כוללת ג' הרי הם כולם ח"י בחי' כנ"ל אשר אין הרדל"א נכלל בכללותן כלל ועיקר. ואמנם למטה בסדר התלבשות רדל"א הנקרא ע"י בתוך (נ"א בערך) רישא דא"א יתבאר איך האי רישא תניינא הנקרא אוירא דיתבא על האי מ"ס שהיא רישא ג' דא"א הנה היא נמשכת מבחי' האי רדל"א דעתיק יומין שלא יכלה להתלבש באריך אנפין ואחזי נהוריה בהאי רישא כו' הנקרא אוירא והבן זה ועיין למטה מה ענין האי אוירא ונבאר תחלה בחי' העצמות אשר בג' רישין אלו שהוא הרוחניות שבתוך כל אחד ואחד מהם מתחלק כ"א וא' מהם לג' בחי' נמצא שהם ג' בחי' כ"א וא' מהם ג' ג' ובין כולם ט' בחי' של עצמות וכנגדן ט' בחי' אחרות בסוד הכלים שלהם ובין כולם הם ח"י בחי'. ונתחיל בענין ט' בחי' העצמות שהם ג' ג' והנה סבת היותן בחי' ג' הוא לפי שכבר נתבאר אצלינו שכל בחי' אורות עליונים יש בהם ג' בחי' א' הוא או"פ ועליו יש אור עליון ממנו הנקרא או"מ עליו ועליהן אור עליון וגדול משניהן והוא מקיף לשניהן והנה ג' בחי' אלו הם ג' רישין הנ"ל כי רישא עלאה דעתיקא שהוא כתר הנקרא גולגלתא דא"א הוא מקיף עליון הגדול מכולם ותחתיו יש רישא תניינא הנקרא אוירא והוא מוחא בערך הגולגלתא הנ"ל וגם הוא נעשה גולגלתא בערך רישא תליתאי הנקרא חכמה כנ"ל וזו הרישא תניינא הנקרא אוירא הוא מקיף קטן שהוא מקיף לאו"פ ותחתיו יש רישא תליתאי הנקרא מ"ס דא"א הנקרא חכמה דא"א והוא סוד או"פ והנה אלו הג' רישין הם בחי' נר"ן שבא"א כי גולגלתא הוא נשמה ואוירא הוא רוח וחכמה סתימאה היא נפש. ואחר שנתבאר ג' רישין אלו בכללות נבאר כ"א מהם בפרטות והוא כמ"ש בסוד הכללות שהם ג' בחי' וגם כ"א וא' מאלו הג' כלול מג' בחי' אלו ג"כ וזהו פרטן. הנה ברישא עלאה הנקרא נשמה ונקרא כתר דא"א ונקרא גולגתא דיליה ונקרא או"מ הגדול הנה יש בו ג"כ ג' בחי' אלו עצמן והם או"פ שבו ואו"מ שעליו ואו"מ עליון משניהן ושלשתן נקרא נשמה בערך כללות ונקרא או"מ הגדול ונקרא כתר א"א ונקרא גולגתא דיליה והנה ג' בחי' אלו הנקרא נשמה הנה הם ג' שמות הוי"ה וכ"א מהם הוא במילוי יודין כי גם כלל זה יהיה בידך שכל בחי' הנשמה הוא הוי"ה דיודין. אמנם ההפרש שיש בג' הויות האלו דיודין הוא בענין הנקודות שבהם והענין הוא כי גם כלל זה יהיה ביד שבא"א כל הויות שבו הם בסוד מילוין וגם בסוד נקודות כי כולם מלאים ומנוקדים אבל ההפרש שבהם הוא בענין סדר הניקוד איך הוא כי הנה בחי' רישא קדמאה אור הפנימי הוא שם כזה יוד הי ויו הי ואינו מנוקד רק בד' אותיות הפשוטות בלבד שבו כזה שהם חולם ביו"ד וצירי בה"י וקמ"ץ בוי"ו וציר"י בה"י וניקוד זה הוא כפי תנועת האותיות כנודע בספרי המקובלים. והנה יש אור ב' המקיף עליו והוא הוי"ה במילוי יודין ג"כ כזה יוד הי ויו הי אמנם מנוקדת בכל י' אותיותיה בניקוד הנ"ל כי ג' אותיות יוד יש בו ג' נקודות חולם ובב' אותיות ה"י יש בכ"א מהם צירי ובג' אותיות וי"ו ג' קמצין תחת כ"א מהם נקוד קמץ ובב' אותיות ה"י יש תחת כ"א מהם צירי. עוד יש אור ג' המקיף על שניהן והוא ג"כ הויה במילוי יודין יוד הי ויו הי אמנם אופן הניקוד הוא כי בד' אותיות הפשוטות הם מנוקדים ע"ד התנועות האותיות חולם צירי קמץ צירי וששה אותיות אחרות של המילוי כולם מנוקדים בקמץ תחת כל אות מהם והרי נתבאר ג' הויות שיש ברישא עלאה הנקרא כתר גלגלתא דא"א והם בסוד או"פ ומקיף ועוד מקיף אחר על שניהן אמנם בערך

הכללות של שאר רישין כל ג' בחי' אלו אינם רק בחי' אור המקיף העליון שבכולם והוא נשמה. רישא תניינא והוא הנקרא אוירא יש בו ג"כ ג' הויות של שם ס"ג גם כן על דרך הנ"ל ממש ובנקודים הנ"ל כזה יוד הי ואו הי יוד הי ואו הי יוד הי ואו הי אלא שבמקום כל נקודת ציר"י יש נקודת סגול תמורתן ושלשתן או"פ ומקיף ומקיף לשניהן בבחינת הפרטות אבל בערך הכללות כל ג' בחי' אלו אינם רק בחי' אוה"מ הקטן שעל הפנימי והוא רוח. רישא תליתאי והוא הנקרא חכמה מ"ס דא"א ויש בה ג"כ ג' הויות אחרות כזה יוד הא ואו הא יוד הא ואו הא יוד הא ואו הא במילוי מ"ה דאלפי"ן בנקודת הנ"ל של רישא תנינא שהם סגול במקום ציר"י ועוד נוסף באלו שינוי ב' והוא כי גם במקום ניקוד קמץ הם באלו ניקוד פתח תמורת הקמץ ושלשתן או"פ ומקיף ומקיף לשניהם בבחי' פרטיות אבל בבחי' הכללות כל ג' בחי' אלו אינם רק בחי' או"פ בלבד שבג' רישין הנ"ל וג' רישין הכלולין מן ט' בחי' הם בחי' נר"ן שבא"א כנ"ל והויות הנשמה במילוי יודי"ן שהוא ע"ב והויות הרוח במילוי ס"ג והויות הנפש במילוי אלפין ואמנם הפרש נקודתן כבר נתבאר לעיל וכל אלו הם ט' הויות של העצמות והרוחניות שבתוכן ועוד יש ט'

בחי' אחרות דאהי"ה הנקרא כלים שלהם שבתוכם מתלבשים הט' הויות של העצמות והם ט' שמות של אהי"ה והם ממש ע"ד מילוי הט' הויות של העצמות הרי בין כולם ח"י שמות שהם ח"י העולמים כנ"ל ג' כלים של רישא קדמאה כזה אלף הי יוד הי אלף הי יוד הי אלף הי יוד הי ג' כלים דרישא תנינא כזה אלף הי יוד הי אלף הי יוד הי אלף הי יוד הי ג' כלים דרישא תליתאי כזה אלף הא יוד הא אלף הא יוד הא אלף הא יוד הא:

שער יג פרק ה מ"ת

והנה בזה תבין מאמר באדרא דף קכ"ח ע"ב האי גלגלתא חוורא דיליה אנהיר לתליסר עיבר גליפין דא בסטרא דא ודא בסטרא דא כו' ושם דקכ"ט ע"א אמר וז"ל י"ג נימין דשערי קיימי מהאי סטרא ומהאי סטרא וכאן באדר"ז דרפ"ח ע"ב אמר בגין דהאי חכמה סתימאה ביה אתפרש ג' זימנין לד' ד' כו'. והרי בג' מקומות אלו מצינו בחי' י"ג וצריך להבין מה ענינם אבל הביאור הוא במה שנת"ל כי ג' מיני הויות של העצמות יש בג' רישין שכל ראש משלשתן יש בה ג' הויות משונות כי ג' הויות עליונים דרישא עלאה הנק' גולגלתא דא"א הם במלוי יודי"ן הנקרא ע"ב ובהם י"ב אותיות הפשוטות שבהן עם כללות שלשתן הרי י"ג וכן ג' הויות אחרות ברישא תניינא הנקרא אוירא במלוי ס"ג והם י"ב אותיות ועם כללות השם בעצמו הרי י"ג וכן ג' הויו"ת אחרות במילוי מ"ה דאלפי"ן ברישא תליתאי הנקרא מ"ס ובהם י"ב אותיות ובכללות השם בעצמן הרי י"ג והרי נתבאר ג' בחי' של י"ג י"ג הנזכר בב' אדרות. ונבאר הענין הנה הראש עליון הנקרא גולגלתא רישא חוורא הוא סוד הכתר דא"א ויש בו י"ג תיקונים שהם י"ג אותיות שבג' הויות שבו כנ"ל עם כללותן והם י"ג הנזכר באדרא נשא דקכ"ח ע"ב וז"ל האי גולגלתא חוורא דיליה אנהיר לי"ג עיבר גליפן הענין הוא כי האי רישא חוורא יש בה י"ג תקונין דמתפשטין בה מהאי חוורתא דיליה והוא בחי' הלבנונית שיש בגולגלתא בין שער לשער כנזכר שם וסודו הוא כי השערות עצמן הם בחי' צורת אותיות הנכתבות בדיו והלבנונית הוא בחי' הנייר והקלף הלבן שעליו כותבין האותיות ויש בחינת שערות מעולין מן הלבנונית ויש בחי' אחרת שהלבנונית מעולה מן השערות כמ"ש במ"א בענין היחודין ביחוד ה'. וזהו טעם שמן החוורתא מנהורא דיליה ירתין צדיקייא ת' עלמין דכסופין ומן השערות יונק הז"א עצמו ולמטה בע"ה נבאר איך ע"י מתלבשין ז"ת דיליה ברישא דא"א ונ"ה שלו מתלבשין בב' בחי' של א"א והם ב' אזנים וב' עינים שבו. והנה בב' בחי' אלו אין שער גדל בהם אמנם כאשר אורם חוזר מתתא לעילא דרך האי קרומא דאוירא דא"א אשר שם מתלבש ת"ת דע"י שהוא בחי' ו' כנודע אז ההארות ההם יוצאין על הגלגלתא דא"א ונעשין נימין ועשרות כדמיון צורת ווין כי השערות יוצאין מבחי' נ"ה הנקרא ווי העמודים והבן זה ולכן מכח אלו בחי' נתהוו ב' בחי' ברישא עלאה דא"א בגלגלתא והם

החוורתא והשערות זה בבחי' כתיבת אותיות עצמן וזה בבחינת הקלף והנייר הלבן הסובל הכתב עליו. והנה זאת החוורתא מתחלקת לי"ג ארחין כי כבר בארנו לעיל שיש בהאי רישא חוורתא ג' הויות ובהם י"ב אותיות ועם הכולל הרי י"ג והם מתחלקין באופן זה כי באחורי רישא יש הוי"ה א' ובה ד' אותיות ובצד הפנים יש ב' הויות בב' הלחיים זו מצד זו וזו מצד זו והחוטם מפסיק ביניהן והרי הם ג' עיבר ובכל עיבר ד' אותיות הוי"ה א' וכבר נת"ל כי אין אנו מונין אלא אותיות הפשוטים אבל הם ממולאים במילוי יודין והנה בעיבר האחור יש שם ד' חוורתא כנ"ל שהם ד' אותיות הוי"ה א' שהם ממולאים ביודין והנה הם נמשכין מצד ב' בחי' נ"ה דעתיק יומין המתלבשות בב' אזנים ובב' עינים דא"א כנ"ל והרי הם ד' שהוא ב' אזנים וב' עינים וכנגדן הם ד' חוורתא בצד אחורי רישא ולכן אמרו שם באדרא קכ"ח ת' אלף עלמין אתפשט חוורא דגלגלתא דרישא ואין כל החוורתא נכללין בהם כי הרי הם י"ג חוורתא כנזכר שם אח"כ האי חוורתא גלגלתא חיוורא דיליה אנהיר לי"ג עיבר כו' אמנם הת' אלף עלמין הם אותן ד' חוורתא שבאחור לבד שכ"א מהן עולה לחשבון ק' אלף עלמין. והטעם הוא לפי שהנה הם הוי"ה א' במילוי יודין ויש בה ד' יודין וכל י' כלול מי' הרי הם ד' מאות אמנם להיותם בסוד א"א הם עולין לחשבון גדול בסוד ת' אלף כמבואר אצלינו שיש חשבונות בא"א והוא בסוד אלפים ובאו"א הם מאות ובזו"ן הם בסוד עשרות ואחדות והנה אלו ד' חוורתא שבצד האחור יורדין דרך שם ונמשכין עד י"ג נימין דשערי שנבאר למטה בע"ה שהם נמשכין ג"כ דרך אחורי הראש והוא סוד הלבנונית שבעורף א"א דוגמת מה שכתוב בענין כתר דז"א וע"ש היטב וזה הלבנונית מתפשט שם באחוריים דא"א ע"ג כתפין דיליה עד מקום שמתחיל רישא דז"א כמ"ש בע"ה לקמן ענין זה ודרך האי חוורא מתפשט השפע ונמשך לרישא דז"א ומאיר בו אמנם דרך הצדדין אינם מתפשטים כנזכר שם דשערוי סליק מבתר אודנין בגין דלא לחפייא עלייהו ואינם מתפשטים רק דרך האחור ע"ג ב' כתפין כנ"ל. והנה נבאר תחילה ענין ט' חוורתא האחרים הנמשכין מצד הפנים דא"א מה ענינו ואח"כ נחזור לבאר ענין המשכות אלו הד' חוורתא דאחורי רישא (דשערי) דע כי אותן הט' חוורתא האחרים שמצד הפנים דא"א הם נמשכין ויורדים ג"כ דרך הפנים עד רישא דז"א ושם מתחברים בדיקנא דז"א ואז נעשים לו ט' תקוני דיקנא כנזכר שם בט' תיקונין אתתקן דיקנא דז"א כו' וכאשר נמשכין גם אותן הד' חוורתא דרישא דאריך אנפין דרך אחור עד רישא דזעיר אנפין [אז נגמרין ונעשים בזו"ן י

ג ת"ד] כמו שיש בדיקנא דאריך אנפין כמבואר אצלינו בכוונת ויעבור שהם י"ג כו' עוד יש" מציאות אחר להעשות י"ג תיקונים בדיקנא דז"א והוא בזמן שמתעלה ועולה ז"א אל מקום או"א כי אז נכלל ז"א בד' תיקונין בתראין דדיקנא דא"א כי שם מקום מעמד או"א ואז בעלות שם ז"א יש לו ג"כ ד' תיקונים אחרים ואז נשלמים בו י"ג ת"ד כמו א"א. ובאדרא קכ"ח אז מנהירו [דהאי חיוורתא] דילהון ירתין צדיקייא ת' עלמין כנז' שם ומנהירו דהאי חיוורא ירתי צדיקייא ת' עלמין דכסופין הה"ד ארבע מאות שקל כסף עובר לסוחר כי אע"פ שבהיותם למעלה בא"א הם בחשבון גדול של ד' מאות אלף הנה ברדתן למטה הם אז בחשבון מועט ואינן רק ד' מאות לבד ומהם נהרין צדיקייא בעלמא דאתי וז"ס ארבע מאות שקל כסף כי הנה הוי"ה זאת הוא במילוי יודין שהם גי' ע"ב וגי' חסד שהוא כסף כנודע ולכן הם בחי' שקל כסף. ועוד כי הנה כסף הוא לבן והוא סוד חוורא דרישא שמשם נמשכים אלו הד' חוורתא והיותן חשבון ת' כבר בארנו שהוא להיות במילוי הוי"ה זו ד' יודין וכ"א מד' יודין כלול מי' הרי ת' והם ב' אותיות ש"ק מן שקל והוי"ה עצמם גי' כ"ו ועם ד' אותיות הרי ל' מן שקל וזהו ענין ד' מאות שקל כסף עובר לסוחר הוא גלגולת הנקרא כתר הסובב הראש תרגום סביב סחור. וזהו עובר לסוחר הוא הכתר:

מ"ב ד' כללים כלל א:

הנה א"א יש לו שערות רישא שהם חוורתא והנימין הנמשכים מאחוריו ויש לו שערי דיקנא הנמשכין מלפניו. ומקום סיום ב' בחי' אלו הם עד טבורא דלבא כנזכר באדרא וביאור טבורא דלבא הוא שת"ת דא"א נקרא לב ונקודה מחציתו נקרא טבורא דלבא כי טבורא דגופא הוא בסוף

ב' שלישים של ת"ת והנה גופא דיליה מן הגרון עד חצי ת"ת מתלבש א"א ע"י או"א אך ב' בחי' שערות הנ"ל מלבישין לאו"א מבחוץ מאחוריהם ומלפניהם ונמצא שב' בחינת שערות מגיעין עד טבורא דלבא שהוא חצי ת"ת ומסיים שם וגם שם מסתיימין או"א ומשם ולמטה מלביש ז"א את שארית א"א (ואו"א) ונמצאו ב' בחי' שערות אלו מגיעין עד רישא דז"א פנים ואחור ואינם נכנסין בו כי אינם ארוכים ואין שיעורן אלא עד שם בשוה ומהם נמשכין חיות ושפע אל שערות דרישא דז"א. שאע"פ שהם שערות והם דינין עכ"ז להיותן שערות דא"א הם יותר רחמים גמורים מן הרחמים דז"א ומשם ולמטה ז"א אין לו שערות חופפין עליו לא מפנים ולא מאחור כמו או"א. וז"ס ואנכי איש חלק בלא שערות דא"א להלבישו אמנם השערות מהם יונק ז"א עצמו אך החוורתא מנהירו דילהון ירתין צדיקיא ת' עלמין דכסופין דעלמא דאתי וכבר נתבאר במ"א שבבחי' א' השערות מעולים מן החוורתא ובבחי' אחרת הוא להיפך ודע שאין נמשך אל הז"א משום א' מן החוורתא רק מחד ארחא דאזיל בפלגותא דשערי ומשם נמשך אל ארחא אחרא דרישא דז"א בפלגותא דשערי ג"כ ומד' חוורתא נשלם י"ג תקונים כנודע וט' חוורתא דפנים נעשה בז"א ט' תקונים ככתוב אצלינו במ"א:

כלל ב:

דע כי ברישא דז"א שם שורש הקליפות הנאחזין בשערות השחורות שלו אך רישא דנוקבא שורש הדינין לבד ואין נאחזין שם הקליפות והם אדומים והסברא נראה להיפך והטעם כי ראה מאציל שאם שורש הדינין היה ברישא דז"א היו דינין קשים עד מאד כי דינין דדכורא קשין ותקיפין ברישא כי הם מוחין מבחי' נה"י דתבונה נוקבא והיו הדינין קשים מתגברין ונאחזין שם מאד וכן אם היה שורש הקלי' למטה ברישא דנוקבא אשר כל הקלי' סובבים אותה בסוד כששונה בין החוחים היו נאחזין שם תמיד והיה העולם חרב ולכן ראה המאציל העליון בחכמתו לשנות הסברא והיו שורש הקלי' יונקים מרישא דדכורא אשר האור בא עליהם מרחוק ואין יכולין להתאחז שם כמו אם היו למטה ברישא דנוקבא וכן שורש הדינין למטה בראש הנוקבא אשר מוחין דילה מנה"י דז"א זכר אשר שם החסדים מגולין והם נייחין ברישא ובזה יהיו הדינין ממותקים:

כלל ג:

והנה השערות רישא דא"א לבנות כעמר נקא ושל ז"א שחורות כמ"ש קווצותיו תלתלים שחורות כעורב ושל נוקבא אדומים כארגמן כמ"ש ודלת ראשך וסימנו אש"ל "אדום "שחור "לבן מתתא לעילא וז"ס ויטע אש"ל בבאר שבע כי ע"י המים מדת אברהם צומחין שערות הנקרא אש"ל:

כלל ד:

שערות הראש מן הכתר שהוא אריך אנפין שנתלבש בו החסד דע"י לעולם ואפי' בא"א הוא חסד ושערות דדיקנא מצד החכמה שנתלבש בה הגבורה דעתיק לעולם אפי' בא"א הוא גבורה ולכן שערי דרישא שעיעין ושל דיקנא קשים יותר:

שער יג פרק ו מ"ק

אמנם מציאת ז' תקוני גולגלתא דא"א הנזכר בספ"ד הם כך. גלגלתא א' טלא דבדולחא ב' קרומא אוירא ג' עמר נקא ד' רעוא דרעוין ה' פקיחא עלאה ו' תרין נוקבין דפרדשקא והוא חוטמא ז' והנה כבר נתבאר במ"א כי סוד ההוא רדל"א מתלבש בא"א וכל דבר שהוא גבוה מחבירו מתלבש בחבירו להאיר בו ולהחיותו. והנה דע כי סוד ההוא רדל"א הוא מתלבש בכתר וחכמה דא"א שהוא כללות הב' רישין כנ"ל ותחלה נבאר איך הוא מתפשט בב' רישין אלו ואמנם כבר

ידעת כי לעולם כשהגבוה מחבירו מתלבש בתחתון כנ"ל הנה אין כח בתחתון לסבול אורו רק מז"ת שבו לבד כי ז"ת דרדל"א שהם מחסד עד מלכות שבו הם מתלבשין בב' רישין תתאין דא"א ומאירין בו. כיצד דע כי חסד שברישא עלאה הוא מתפשט ומאיר בגלגלתא וגבורה במוחא כי אלו הם סוד הב' רישין תתאין כנ"ל ובזה תבין איך הכתר רחמים גמורים אך החכמה יש בה דינים רק שהם נכפין במקום הזה ואתכפיין תמן וזהו מ"ש החייט בס' מנחת יהודה כי חכמה הוא דין והבן זה מאד. וזהו מאמר הזוהר קכ"ח מוחא דשקיט ויתיב ושכיך כחמר טב על דורדייא כי הוא סוד יין על שמריו רק שהם נכפין כאן והת"ת הוא מתלבש בהאי קרומא דאוירא שהוא תיקון הג' שהוא סוד רקיע המבדיל בין מים למים והוא נתון בין גלגלתא ומוחא שהם ח"ג והקרום בנתיים והוא סוד ת"ת המבדיל בין ח"ג ומכריע בנתיים ונ"ה יש בהם ב' בחי' א' הוא סוד היותן סתומים שהם סוד תרין ביעין דדכורא והרמז להם הם ב' אזנים דעתיקא ולהיותן ב' ביעי שהם סתומים לכן לא נזכר אזנים כלל בעתיקא לא באד"ר ולא באדר"ז ולהיות שלעולם נצח כלול בחסד והוד בגבורה לכן נ"ה אלו רמוזים בגלגלתא ומוחא וטמירי תמן ולהיות שלעולם נ"ה הם סוד הדינין כולם כנזכר פ' צו בסוד וערבי נחל ולכן מתפשטין מהם השערות שהם סוד הדינין כנודע ולכן סודם הם אור חוזר הוא ממטה למעלה כי יוצאין מנ"ה ולמעלה על הגלגלתא ומשם יוצאין. ולהיות ששרשם מן האזנים שהם נ"ה לכן צריך לבער שערי מעל אודנין והבן זה כדי שלא יהיה להם כח וחוזק גדול ואמנם בחי' אלו הם למעלה מן היסוד כי אלו ב' אזנים ויסוד דנוקבא ודכורא דעתיק שניהם במצח כמ"ש כי כמו שבמצח דז"א הוא יסוד דאו"א כן במצח דא"א הוא סוד היסוד דרדל"א לכן נ"ה (ר"ל אלו הב' ביעי שהם נ"ה הסתומים) אלו מתגלין במצח כי הם יריקו השפע ליסוד ולכן יש במצח סוד הדינין כנודע כי כ"ד בתי דינין במצח ז"א מיסוד דאמא אשר שם רק שבכאן בעתיקא הם נכפין ולכן מצח ונצח כולא חד באתוון רצופים כנ"ל כי הלא נ"ה הם גלוים ביסוד. ואמנם ב' הבחי' שבב' (פרקין תתאין) דנ"ה שהם סוד הירכים שהם תחת היסוד הם ב' עינים והיסוד מקומו במצח ולכן תמצא כי כמו שהחסד הוא גנוז ונחית בפומא דאמא גם חסד עלאה דרדל"א נחית הכא במצחא ששם הוא היסוד ושם מתגלה כח האי טורנא נאה בסימא ונקרא רצון כי נמשך מן החסד דרדל"א וז"ש באדר"ז מצחא דמתגליא בע"ק רצון עיקרי דהא האי רדל"א פשיט חד טורנא נאה כו' ואמנם המלכות מקורה בחוטם וז"ס ותהלתי אחטום לך כי לעולם תהלה במלכות רק שהיא המלכות דרדל"א. הרי ביארתי לך אך ז"ת דרדל"א הם גנוזים בא"א בסוד ז' תקוני דגלגלתא הנזכר בריש ספ"ד שהם ג"ט קע"ר פ"ח א' גלגלתא ושם חסד ב' טלא דבדולחא והוא מוחא ושם גבורה הג' קרומא דאוירא ושם הת"ת הד' עמר נקא ושם נ"ה הה' רעוא דרעוין והוא המצח ושם הוא יסוד הו' אשגחא פקיחא והם ב' בחי' ירכים נ"ה כי עמר נקא סוד אודנין (ר"ל אלו ב' ביעי שהם נ"ה) ואלו ב' ירכין סוד עיינין הז' ב' נוקבא דפרדשקי ושם המל'. אמנם סוד הדעת דרדל"א הוא גנוז מאד ולכן הוא בסוד הפה דע"ק הנזכר בזוהר דעת גניז בפומא אך ג"ר שלו הם בסוד אור המקיף כי אינן יכולין להתלבש כנ"ל. בינה דעתיק לא נתלבשה כלל אמנם נמשכת הארה ממנה מבחוץ עד מצח דא"א גם ברישא דא"א הוא דעת דידיה ובתוכו יסוד דעתיק וגם יוצא הארה מיסוד הנ"ל ובוקע ויוצא לחוץ ופוגע באור בינה דעתיק אשר בחוץ ומכים זה בזה וזה שבפנים יוצא לחוץ וזה שבחוץ נכנס לפנים ואז הארה ההיא נמשכת עד למטה עד מצחא דאו"א מבחוץ ומאיר במוחין דילהון ומשם נמשכין עד מצחא דז"א ומתכפיין הדינין והגבורות ששם מכח עטרא דגבורה ששם בדעת תוך מצח דז"א ומתבסמין ומשם נמשכת עוד הארה ההיא עד עיינין דז"א ואז יכול להגביה עיניו ולהסתכל במצח דא"א ויורד לו משם אור גדול אח"כ. והנה ברדת כל אלו האורות מבינה דעתיק כנ"ל בהכרח הוא שאור החכמה דעתיק תהיה נעלמת בתוך הארת הבינה ומאירה גם היא עד למטה במצחא ע"ד הנ"ל כי יש שם חכמה דז"א ומקבל הארה הנ"ל. ודע כי כבר בארתי לך כי כללות רדל"א אחזי נהוריה בהאי אוירא שבין גלגלתא ומ"ס וסוד האי אוירא הוא סוד הנזכר בס"ה בכ"מ יהי אור יהי אויר כי יצאה י' מאויר ואשתאר אור לכן הקרום מפסיק בין האי אוירא למ"ס כדי שיוכל לסובלו. והנה כל ז"ת אלו בגלגלתא דא"א בז' דיליה והנה כל ז' אלו דגלגלתא הם נמשכין מצד הגולגלת ש

הוא הכתר שהוא תמיד כמו כותרת מקיף אל המוח אך המ"ס הוא נגלה ומתפשט בסוד דיקנא דעתיקא ולכן דע כי ב' רישין אלו שהם גלגלתא ומוחא כ"א מתפשט אל י"ג כי הם י' והם י"ג. והענין הוא כי מ"ס מתפשט בי"ג ת"ד כמ"ש והגולגלת מתפשט בי"ג ג"כ כי כל רישא צריך שיהיה כלול מי"ג והנה כבר ידעת כי ב' אזנים ב' עינים ב' נוקבי דפרדשקי בעתיקא כולן נחשבין לא' לבד וסדר הי"ג דגלגלתא שבהם מאירין ז"ת דעתיק סדרן כך כי כתר גולגלתא חו"ב ב' אזנים דעת מוחא (מצחא) ח"ג ב' עינים ת"ת החוטם קו המישור נ"ה ב' שפוון יסוד לשון מלכות פה וב' לחיים הם תרין תפוחין הרי לך י"ג כלולים בגולגלת. והנה כ"א מן הפרצופים בין א"א בין או"א בין זו"נ כולם יש בהם י"ג כי אחר שכבר ידעת שאין העליון מתלבש בתחתון רק ז"ת שבו וצריך שיהיה בתחתון סוד ג' אחרים לקבל מג"ר איזה צד הארה ולכן הם הולכים כולם על סדר י"ג י"ג. ודע כי הנה מעתיק נמשכו נר"ן לא"א ולכן נאצלו ונתלבשו ז"ת בו כנ"ל כי ה' אחרונה נקרא נפש ו' רוח אמנם הנשמה הוא מג"ר ומרוב אורם אינה יכולה להתלבש בא"א כי אם נשארה למעלה בסוד מקיף לכן הוצרך להתלבש דעת שלו בא"א בסוד הנשמה וז"ס שרמזתי לך אוירא יתיב על האי קרומא דחפיא על מוחא כי הוא סוד הדעת המתגלה שם ועכ"ז היה שם מכוסה מאד והוצרך להתגלות יותר בפומא כנ"ל ועכ"ז הוא סתום עדיין דביה אבהתנא עתידין למלבש [נ"א להתלבשה בה] ודע כי כבר בארנו כי אותו קרומא דאוירא הוא סוד ת"ת [דע"י והנה ת"ת] נקרא וי"ו וכבר ידעת בתיקונים שכל נימין ושערות הם סוד ווי"ן גם ידעת כי הווי"ן הם לעולם סוד נ"ה הנקרא ווי העמודים כי נ"ה הם סוד ווי"ן היוצאים מת"ת ו' הגדולה. והנה בזה תבין איך י"ג נימין דשערי נפקי מקרומא דאוירא שהוא הת"ת והם נ"ה עצמן שהם רמז אל אינון עמר נקא דתליין בשיקולא וז"ס אלה המלכים לפני מלוך מלך וגו' כי הלא מלוך מלך לבני ישראל הוא סוד התקון כנודע שהנה ע"י שערות מתעבה האור ויש כח במלכים הנ"ל לקבלו והבן וראה כי עמר נקא הוא התיקון הד' מז' דגלגלתא הנזכר בריש ספ"ד והם סוד הנקרא בני ישראל שהם נ"ה וזהו לפני מלוך א' מלך ב' לבני ג' ישראל ד' כי כשבא תיקון ד' שהוא בני ישראל שהם השערות היה כח לקבל האור ע"י השערות וסוד ווי"ן אלו בארנו באד"ר ד' קכ"ח תאנא בגלגלתא דרישא תלייא אף אלפין רבוא רבבן ע"ש:

שער יג פרק ז

והנה כבר נתבאר כי ז"ת דעתיק הנה הם מתגלין בז' דגלגלתא דא"א והוא סוד הנזכר בזוהר עתיק יומין פי' שאין מתגלה רק בחי' יומין שהם ז' ימי בראשית ז"ת דיליה ובכ"מ פי' עתיק יומין הם ז"ת המתגלין בז' דגלגלתא ובערך שהוא מתלבש בא"א כתיב ביה ושער רישיה כעמר נקא ואע"פ שאין זו ראשו ממש רק שמתגלה בכאן. ודע כי אע"פ שכל אלו הם שערות בסוד שורש הדנין עכ"ז הנה הם יותר רחמים מרחמי ז"א ולכן מאלו השערות נמשך השפעה לז"א ואינן מגיעין רק עד רישא דז"א ולא יותר ושאר כללות הז"א הוא חלק וז"ס ואנכי איש חלק כמ"ש בסוד שק ואפר (ז"א מאירין בו כמה מיני אורות במוחין דיליה א הוא שמתפשטת הארה מהחסד העליון שמתלבש בכתר דא"א ומשם מתפשטת עד מזל הי"ג דאריך ומשם מתפשט עוד הארה ההיא עד הדעת שבין או"א ומיחד אותן ואז בכח הזה נעשה מוחין דז"א המתלבשין בנה"י אמא ב' הארה נמשכת ממ"ס דא"א ויורדת דרך שערות דרישא ודרך שערות דדיקנא דא"א ג"כ ונמשכין עד דיקנא דז"א ומאירין במוחין דיליה ג' הארה יוצאת מיסוד דעתיק אשר תוכו (מ"ס פנימים) מוחא דדעת דא"א ובוקע מצח דא"א ויוצא הארה עד מצחא דז"א ומאיר במצחא דיליה בפנים של המוחין בתוך מצחא דיליה ואז מתבטלין כל הדינין שבמצח (נ"א שבמוחין) דז"א). והנה לעיל נתבאר כי החוורתא מתחלקים לי"ג ארחין והד' לבדה שהם אחורי הראש הם נמשכין עם י"ג נימין דשערי דרישא הנמשכין אחורי הראש עד רישא דז"א ומשם יורד השפע לרישא דז"א הנה א"כ כי או"א מושפעים מסוד מזלא דע"ק כי הם נמשכין ממ"ס חכמה דכתר והז"א מושפע יותר מלמעלה מכתר דא"א שמשם נמשכין י"ג חוורתא ומפאת בחי' זו הוא יותר מעולה הז"א לפעמים

מאו"א אך להיות כי אין יורד לו השפע רק דרך או"א בבחי' זו הם גדולים ממנו. וז"ס הנרמז באדר"ז רצ"ב או"א מהאי מוחא נפקי ז"א בעתיקא תליא ואחיד והבן זה ע"ד מ"ש כי ז"א יונק מכתר א"א ואו"א ממוחא דע"ק ע"י המזל היורד משם. והואיל ואתא לידן נבאר מ"ש תליא ואחיד דע כי כבר נתבאר כי חצי ת"ת דא"א ונה"י שלו הם מתלבשין בז"א וז"ש בעתיקא אחיד ותליא כי הוא אחיד שם ממש בנה"י אך בערך אלו י"ג תקוני חוורתא כנז' ע"ז אמר תלייא כי בהם נתלה ז"א ולא אחיד ובערך ב' בחי' אלו אמר אחיד ותליא (גם זה בעצמו הוא באו"א כי הם תליין בעתיקא קדישא במזלא קדישא הנמשך ממ"ס והם ג"כ אחוזים בבינה חג"ת דא"א) נמצא כי א"א מתלבש בכל אצילות כולו אך ראשו אינו מתלבש כי אין העליון מתלבש בתחתון אם לא בז"ת כי הג"ר נשארים בסוד מקיף וז"ס הנרמז באדר"ז ודאי בהאי עתיקא לא אתגלייא אלא רישא בלחודוי. והנה נראה דקשה לזה מ"ש באדר"ז דק"ל ע"ב כי דיקנא תלייא עד טבורא דלבא (דא"א) דנראה שיש לו קומת הגוף אך זה תבין מ"ש לא אתגלייא ולא אמר ולא הוי כי יש לו קומת כל הגוף ואינו נגלה רק הראש לבד כי אין דרך להלביש הראש רק הגוף והנה מתחלת הגרון עד טבורא דלבא דא"א שם מציאת או"א כי עד שם מלבישין אותו ומשם ולמטה מלבישו ז"א וז"ס הת"ת שנקרא לב והבן זה ומטבורא דלבא שהוא חצי ת"ת שלו מתחיל משם סוד רישא דז"א ובתוך הז"א מתלבש א"א מטבורו עד סיום יסוד שבו לכן אמרו בעתיקא לא אתגליא אלא רישא בלחודוי. ונחזור לענין כי ז"ת דעתיק אף על פי שאמרנו שהם מתלבשין בז' דגלגלתא דא"א עכ"ז בהכרח הוא שיתפשטו בכל קומת א"א ועיקר מה שהם ברישא דא"א אינם אלא ב' שהם חסד וגבורה חסד ברישא בגלגלתא גבורה במוחא כי גלגלתא ומוחא הם תרין רישין תתאין והם שרשים לכל מציאת רישא אבל שאר המתגלין בז' דרישא אינם רק הארה בעלמא אך עיקר התלבשותם למטה בשאר שיעור קומה דא"א כיצד ת"ת בבינה דא"א שהוא גולגלתא דאו"א נ"ה בח"ג דא"א שהם מוחין לאו"א ואח"כ מהיסוד מתפשט הארה בת"ת ונה"י דא"א כי כבר ידעת כי לעולם כל נה"י הם באים מסוד תוספת ואינם עיקרין לכן הם באים תמיד בדרך הוספה ולא שורש ועיקר לכן מסוד יסוד עתיק מתפשטין נה"י דא"א וכן הענין בכל נה"י דאצילות. ואם תדקדק תמצא כי תמיד ת"ת נעשה ממנו הכתר שהוא גלגלתא כי ת"ת דעתיק תמן גלגלתא דאו"א שהוא סוד בינה דא"א ומת"ת [נ"א וכן ת"ת] דא"א נעשה כתר וגלגלתא דז"א וכן מת"ת דז"א נעשה כתר וגלגלתא דנוקבא. גם דע כי סוד ת"ת דא"א נחלק לב' חצאין חציו למציאת או"א לצורך גופם וחציו לכתר ז"א הרי כי או"א וז"א הם ב' מלכים משתמשין בכתר א' גם ת"ת דז"א נחלק לב' חציו לגוף דז"א ע"ד הנ"ל וחציו לכתר דנוקבא וגם הוא סוד א"א לב' מלכים להשתמש בכתר א' ולעולם כל הת"ת נחלק לחצאין אך החילוק הוא כי סוד ת"ת דע"י הגנוז בבינה מתחלק בשוה זה בצד זה לאו"א כחדא אך ת"ת דא"א נחלק לב' חצאין זה למעלה מזה א' לו לעצמו וחציו הב' למטה בז"א וכן ת"ת דז"א (לכתר דנוקבא) נחלק לב' חצאין חציו לעצמו וחציו לנוקבא זעג"ז ובדרוש או"א יתבאר זה באורך. ואמנם הארת העתיק הוא מתגלה בב' רישין תתאין דא"א כחדא אף על פי שמהראוי היה שיהיה הא' מתגלה בב' וה

ב' בג' הטעם כי הנה מציאת אלו הב' רישין מתגלין אח"כ באו"א ואו"א כחדא נפקי וכחדא שריין לכן גם אלו הב' רישין יהיו כחדא והראשון (מתלבש בשוה בהון ג"כ) ולכן תמצא כי החסד שבו מתגלה בגלגלתא והגבורה מתגלה במוחא ואז נכלל חסד בגבורה וגבורה בחסד גם אנו מוצאין כי היסוד מתגלה במצח שהוא סוד רישא תניינא ומשם מתגלה בדיקנא בסוד הרצון כנזכר באדר"ז דרפ"ט גם כבר ידעת כי סוד הוד זקן [נ"א הוא זקן דא"א] הנזכר באדרא גם דדיקנא (כי גם בו נכלל ההוא כי הדיקנא) אינו אלא בבחי' יסוד לכן הנשים [והסריס] אין להם זקן הרי דב' רישין אלו כלולין זה בזה:

ונלע"ד חיים שזו דמיון אור המצח שיצא מא"ק המחיה הנקודים עוד יש בחי' הארת פה דא"א שיוצאין מפיו הבלים ומקיפין בסוד או"מ לז"ת דא"א [נ"א דז"א] וגם זה נלעד"ח שהוא דמיון פה דא"ק המוציא העקודים:

ועתה נבאר מציאות דיקנא דא"א מה הוא הנה נודע כי א"א מלביש לעתיק כנ"ל וכבר ביארנו כי בא"א יש גלגלתא והוא סוד הכתר דא"א ובגווה חד מוחא לחוד דלא אתפליג לג' מוחין כמו בז"א רק חד לחוד והאי מוחא הוא סוד חכמה דא"א ונקרא מ"ס אמנם שינוי זה יש בא"א יותר מבשאר פרצופים כי בגלגלתא שלו יש כתר וחכמה אבל בינה ודעת אין בגלגלתא שלו ואמנם בינה דא"א הוא סוד הגרון דא"א ותמן נחתת ולא קיימא ברישא ומכאן תבין איך בינה נקרא גרון ונקרא כתר ונקרא שופר כי הלא בגרון דא"א נעשה כתר לאו"א נמצא כי ג"ר דא"א יתבי דא על דא כתר ותחתיו חכמה ותחתיו בינה ואינם בסוד קוין כתר למעלה וחו"ב למטה מב' צדדי הכתר ועיקר התיקון הזה הוא להיות קוין כנ"ל בכמה מקומות. וטעם שינוי זה דא"א היה כי כבר הודעתיך סוד המלכים שמתו הם סוד הנקודות ואח"כ נתקנו ואמנם [ברישא] עתיק לא היה בו שום בחי' מלכים שמתו כמבואר אצלינו אך מאריך אנפין ולמטה היה בו בירור ז' מלכים לכן א"א המלביש ומקבל אור דע"י עצמו לא היה כח אל הבינה שבו לקבל אורו ולכן ירדה בגרון כי ממקום רחוק תוכל לקבל הארה והטעם לפי שבינה דינין מתערין מינה לכן אין בה כח לקבל החלק של אור דעתיק כמו החכמה לכן החכמה נשארה במקומה והבינה ירדה בגרון ואמנם בשאר פרצופים כגון או"א וזו"ן כולם מקבלים אור דעתיק ע"י לבוש א"א ויש בה יכולת להשיגו ואין צורך להבינה שלהם לירד ולהתרחק ואמנם אחר שירדה הבינה בגרון ירד הדעת ונתלבש בו"ק דא"א עצמם והיה רוחניות אליהם ואין לו מקום מקובץ כי אם בין תרין כתפוי דא"א הוא עומד כנזכר במ"א. ונחזור לענין כי ברישא דא"א יש כתר וחכמה לבד והנה כל זה הוא בבחי' הכללות אבל כבר ידעת כי כל מדה ומדה מנהון כלולה מי' וא"כ כתר וחכמה יש בכ"א י"ס והנה כל שיעור הראש שהוא עד המצח שהוא מקום השערות שם יש כללות י"ס מן הכתר וי"ס מן החכמה וכן למטה מן המצח עד הגרון ששם הבינה יש ג"כ כללות י"ס מן הכתר וי"ס מן חכמה וכל זה בבחי' פנימית והנה ג"כ בבחי' או"מ יש י' מקיפים מן הכתר וי' מקיפים מן החכמה בראש וכן י' מקיפים מן הכתר וי' מקיפין מהחכמה יש ממקום המצח עד הגרון ועתה [אין] אנו עסוקין במקיפי הראש ונדבר במקיפי הפנים. הנה סוד י"ג ת"ד הם סוד מקיפי פנים ע"ד שנבאר בע"ה והענין כי אמת הוא שבבחי' או"פ יש י"ס מן הכתר וי"ס מן החכמה אך בסוד מקיף לא יש רק י"ג מקיפים מכתר וחכמה לבדם כי השאר אינן יכולין להתגלות ואמנם עשר פנימים עומדין זה ע"ג זה כסדרן כתר חכמה בינה כו' עד המלכות האחרונה ומחזיקים שיעור המקום המחזיק וסובל לי"ג אורות מקיפין ושיעורם שוה וז"ס שערות הדיקנא שיוצאין האורות דרך נקבי השערות ומאירין בסוד מקיפים ואמנם יש חילוק א' בין פנימים למקיפים והוא כי י"ס הפנימיות דכתר הם זעג"ז וכן י"ס של פנימיות החכמה הם ג"כ כסדרן זעג"ז אמנם המקיפים הם להיפך כי הם מתחילין ממטה למעלה מלכות בראש כל י"ג ת"ד והכתר בסופם וכן הי"ס מקיפים של חכמה הם ע"ז הדרך ג"כ ולא די בזה אלא שג"כ כל הספי' מקיפים של חכמה הם עליונים מכל י"ס מקיפים של הכתר נמצא כי האחרונה שבכולם שהוא מלכות דחכמה עומדת למעלה מכולם והגבוה ומעולה שבכולם שהוא כתר שבכתר עומד למטה מכולם והטעם כי להיותו אור מגולה מקיף לא היה כח בתחתונים לסבלו ולכן אורות העליונים לא נתגלו רק למטה ממדרגתן ולפיכך כתר שבכתר שהיא מדרגה עליונה יותר נתגלה במדרגה היותר תחתונה שבכולם וכן המלכות שבחכמה שהיא היותר קטנה שבכולם נתגלית למעלה מכולם כי יש כח בתחתונים לקבלה וכיוצא בזה בשאר הספירות. ומה שאני אומר שכתר שבכתר נתגלה במדרגה התחתונה לא דייקת למילתי שהרי אינם רק י"ג ת"ד לבד ואינם ך' אך הכוונה לומר כי המדרגה היותר עליונה שבכתר שהוא נקרא ונקה שהוא החסד נתגלה במדרגה תחתונה כמ"ש בע"ה (כי אין תלוי בזה). גם דע כי אין גדר המקומות כמו שנראה בעניך לסדרם זעג"ז ממש כי אין סדר המדרגות כפי היות המקום עליון או תחתון כי הלא יש מקום למטה ונקרא עליון ויש מקום למעלה ונקרא תחתון כי הלא המקום שתחת הפה הוא יותר

תחתון מכולם ואמנם הוא מכלל מקומות העליונים להיות סמוך אל הפה ומקבל האור וההבל היוצא משם יותר מכמה מקומות העליונים להיותו סמוך לפה וכן הסמוך לעינים וכן הסמוך אל החוטם כי גם מהם יוצא הארה. וא"ת מקום שתחת הפה היה ראוי לקראו תיקון ראשון אך דע כי אין הדבר תלוי בזה רק ראוי להעריך המקום עצמו אם הוא עליון אם לאו וקרוב למקום ההבל ולפעמים יש מקומות עליונים שהם גבוהים ממקום ההבל ודבר זה תלוי בהערכה שהעריך המאציל יתברך המקומות בסדר י"ג תיקוני דיקנא על דרך שנבאר:

שער יג פרק ט

אמנם פי' י"ג מדות בסוד י"ג ת"ד דא"א נבאר מקום הי"ג תיקונים היכן הם בדיקנא ואמנם נמנה תחלה התיבות איך הם י"ג א' מי אל כמוך ב' נושא עון ג' ועובר על פשע ד' לשארית נחלתו ה' לא החזיק לעד אפו ו' כי חפץ חסד הוא ז' ישוב ירחמנו ח' יכבוש עונותינו ט' ותשליך במצולות ים כל חטאתם י' תתן אמת ליעקב י"א חסד לאברהם י"ב אשר נשבעת לאבותינו י"ג מימי קדם. ואמנם הי"ג מדות אלו דמיכה הם השפע הפנימיות הנמשכין ממ"ס בתוך שערות הזקן והם הנקראים שבחא דעתיקא אך שערות הזקן עצמו שהם הצינורות וכלים ומעברים שיריק המשחתא קדישא בהם הם י"ג מדות שנזכרו בתורה בפרשה כי תשא והם כמו [נ"א נמי] י"ג דז"א כי כבר ידעת שאין בז"א רק ט' והם של פ' שלח לך וכשמאירין בו י"ג אלו אז נקרא בשמם והם ע"ז הסדר אל א' רחום ב' וחנון ג' ארך ד' אפים ה' לפי שארך אפים מורה על ב' מדות יחד ולזה לא אמר ארך אף אלא אפים ורב חסד ו' ואמת ז' נוצר חסד ח' לאלפים ט' נושא עון י' ופשע י"א וחטאה י"ב ונקה י"ג. ועתה נבארם בפנים האדם עצמו איך הם י"ג תיקונים ואמנם תחת שני פאתי הראש הם מתחילין ב' רישין דדיקנא והם קצרים ולא רחבים והם כנגד האזן וזהו תיקון א' נקרא אל ואח"כ תיקון הב' והוא שורות השערות הגדלים בשפה עליונה על הפה לאורך וזהו רחום ג' וחנון הוא אותו ארחא שכנגד האמצעית החוטם ד' ארך הוא שורת שערות שתחת שפה התחתונה ה' אפים הוא ארחא תניינא המפסיק באמצע הזקן והוא מכוון נגד ארחא קדמאה שתחת החוטם ו' ורב חסד הוא תחת תיקון קדמאה דא"ל והוא סיום שיעור אותן השערות הקצרות של שער הזקן והוא במקום שהתחיל להתרחב מעט שהוא מקום התחלת עצם הלחיים עצמו שהוא יוצא כמין זוית תחת האזן ומשם ולמטה הוא רחב יותר משל מעלה וזהו נקרא ורב חסד וזה נמשך עד המקום שכנגד הפה ז' ואמת הם ב' הפנים החלקים מן השער תרין תפוחין קדישין ח' נוצר חסד והוא נקרא מזלא קדישא והוא הזקן מכנגד הפה ולמטה שהוא כללות הזקן בכללותן בחיבור א' כי מה שלמעלה מזה הוא נחלק לב' כי ב' תפוחין וחוטמא מפסיקין בנתיים ואמנם מכנגד הפה ולמטה הוא עובי הזקן והתחברותן יחד ואמנם הוא מאד עבה והם שערות ע"ג שערות ואלו נחלקין לב' כיצד צד הזקן מכנגד מעלה שהוא מקום הזקן המגולה הוא תיקון א' וצד הזקן המכוסה שהוא כנגד הגרון הוא תיקון ב' נמצא כי אנו מחלקין עביות הזקן כי צד העליון הנגלה לעינים תיקון א' ומה שהוא כנגד הגרון הם השערות שתחת אלו הראשונים והם מתכסים באלו הם תיקון ב' והנה אלו ב' תיקונים נקרא מזלא והם ב' מזלות ופי' מזלא מלשון תזל כטל אמרתי שהוא משך השערות באורך מלמעלה למטה ואין בכל הי"ג תיקונים האלו שיהיה נקרא כך אלא אלו השנים העליון נקרא נוצר תיקון הח' והתחתון נקרא ונקה תיקון י"ג ושניהן כל אחד נקרא מזלא ואמנם אלו השערות הם ארוכות עד הטבור שלו. ט' הוא לאלפים כי בין אלו השערות הארוכות מובלעים קצת קטנים וזהו לאלפים י' נושא עון אחר כל ב' מזלות אלו יש שערות קטנים סמוכות לגרון והם למעלה ממנו מעט ואינן מובלעים במזלא הנ"ל רק ניכרין לבדם וחפיין אגרונא. י"א ופשע הוא היות אלו השערות קטנות שוין בארכם ולא נפקי דא מן דא י"ב וחטאה הוא הפה עצמו להיות פנוי משערות י"ג ונקה הוא המזל הב' ונקרא תיקון י"ג. ואמנם ב' מזלות האלו שוכבים זה ע"ז והם דכורא ונוקבא ואבא יונק מן הח' ואמא יונקת מן הי"ג הרי ביארנו י"ג ת"ד:

שער יג פרק י

ועתה נבאר שמות הספי' בי"ג ת"ד והוא כי הלא ח' ת"ד קדמאין הם ח' ספי' דחכמה והם ממלכות עד הבינה כי הכתר וחכמה של מ"ס לא נתגלו כלל כי לא היה יכולת בתחתונים לקבל הארתן אף על פי שיתגלו למטה וסדר מקומם וסדרן כך א"ל מלכות רחום יסוד וחנון הוד ארך נצח אפים ת"ת ורב חסד גבורה ואמת חסד נוצר חסד בינה הרי ח' תקונים דחכמה כי ב' הראשונים לא נתגלו כלל וה' תקונים [אחרים] (עלאין) הם ה' קצוות הכתר כיצד לאלפים הוד נושא עון נצח ופשע ת"ת וחטאה גבורה ונקה חסד הרי נשלמו י"ג ת"ד. אמנם ג"ר דכתר לא יכלו להתגלות אך בחכמה הב' הראשונים בלבד לא יוכלו להתגלות אך הבינה שלה נתגלית כי חכמה מציאותה למטה מכתר ואין בינה שלה מאירה כמו בינה דכתר ויש יכולת בתחתונים לקבל הארתה אמנם המלכות דכתר לא נתגלית כי בא"א אין מציאות נוקבא ניכרת ובפרט בכתר שבו אך בחכמה שבו שהוא סוד נוקבא דיליה כנזכר אצלינו יש יכולת להתגלות המלכות שבה והיסוד דכתר נתגלה בבינה דחכמה שהוא נוקבא דיליה בתיקון הח' וז"ס נוצר חסד נוצר היא הבינה דחכמה וחסד הוא היסוד שבכתר ושניהן נקראו תיקון א'. והטעם כי שם למעלה אין פירוד בין דכורא שהוא הכתר ונוקבא שהיא חכמה בשום פנים לכן יסוד דכתר לעולם הוא דבוק בג"ר דחכמה ולפי שאינו ניכר בהם רק הבינה לבד לכן אנו מחברים אותו עם הבינה ואמנם מקום אורות הפנימים הם מכוונים ממש מבפנים נגד המקיפים האלו ואין הפרש אלא שאלו הם מתתא לעילא ואלו הם מעילא לתתא כנ"ל לכן ראוי לכוין ג"כ באו"פ שכנגד אלו ואכתוב סדרן. אל פנימי דבינה רחום פנימי דחסד חנון פנימי דגבורה ארך פנימי דת"ת אפים פנימי דנצח ורב חסד פנימי דהוד ואמת פנימי דיסוד נוצר פנימי דמלכות כי בפנימית מתחילין מן בינה עד המלכות ובמקיפים מתחילין ממלכות עד הבינה. אח"כ בה' אחרונות תכוין חסד שבמלת נוצר חסד הוא חסד פנימי ממש דכתר לאלפים פנימי דגבורה נושא עון פנימי דת"ת ופשע פנימי דנצח וחטאה פנימי דהוד ונקה פנימי דיסוד הרי ג"כ באלו האחרונים התחיל בסוד הפנימי מחסד עד יסוד והמקיפים הם מיסוד עד החסד. ואמנם ב' הראשונים דחכמה וג"ר דכתר הפנימים אין בהן מקיפים כנ"ל ומקום אלו הם בה' מקומות אחרים שיש בפנים דא"א ואין עתה זמן ביאורם. אך יש לי ספק אם הם מכוונים ממש נגד המקיפים ח' מקיפים דחכמה עם ח' פנימים דחכמה עצמה וה' מקיפים דכתר עם ה' פנימים דכתר בעצמו וזהו הפי' יותר אמיתי כי בזה יבואו מכוונין ח' נגד ח' וה' נגד ה' ואין שום הפרש ביניהן רק שאלו הם מתתא לעילא ואלו הם מעילא לתתא ואם כך הוא הפי' נמצא כי אפי' בפנימים עומד החכמה למעלה מכתר והוא דחוק או אם נאמר שלעולם ודאי שהפנימים הם כתר על חכמה והמקיפים דכתר יבואו מכוונים נגד פנימי דחכמה ומקיפים דחכמה מכוונים נגד פנימי דכתר וקצתם נגד חכמה וצ"ע. ואמנם הפי' הראשון יותר אמיתי כי מורי זלה"ה אמר לי הסדר הא' הפנימי דחסד שבכתר נגד מקיף דיסוד שבכתר וכן כל שאר התיקונים וא"כ מוכרח הוא שגם בפנימית יהיה חכמה למעלה מכתר זה ואמיתי קרוב אצלי יותר לודאי:

שער יג פרק יא

ועתה נבאר ב' שמות י"ג ת"ד דהיינו יהו"ה יהו"ה שקודם להם בתורה דע כי כבר ביארנו כי בגלגלתא יש י"ס עד המצח ואמנם הם כסדרן כתר לעילא ומלכות לתתא והנה הספי' האחרונה שהיא מלכות הוא סוד פאה שבראש כי בכ"מ פאה היא מלכות והנה ברישא דא"א פאה זאת היא השם מצפ"ץ והם ב' א' מימין וא' משמאל מימין נגד (ז"א) או"א ושמאל נגד (נוקבא) ז"א כי גם בעתיקה יש ז"א (ונוקבא) ואו"א והנה כל אחד מאלו השמות כולל י"ג ת"ד באופן זה כי ד' תיקונים עלאין הם סוד ד' מוחין וז"ס מ' דמצפ"ץ וט' תקונים הנשארים הם צ' דמצפ"ץ והטעם כי

הד' ראשונים דת"ד נכללין בכתר חכמה שבו כי אלו יש להם מעלה יתירה כי הם כוללים רישא דעתיק כנודע אח"כ הט' נמנין מבינה ולמטה ואח"כ להיות שעכ"ז יש יתור לבינה משמונה שתחתיה לכן חזר למנות הח' בפ"ע והם פ' דמצפ"ץ ואח"כ צ' אחרונה הם ט' דז"א הרי שבכל שם מאלו נכללין הי"ג תיקונים. והנה אלו הב' שמות משתלשלין מפאת הראש כי הם גי' ש' והנה שם אלהים דיודין גי' ש' כזה אל"ף למ"ד ה"י יו"ד מ"ם ואלהים זה בא"א הוא ב"ח מצפ"ץ כי עליה אתמר ואין אלקים עמדי ואין בו אלא הוי"ה ובמקום שיש אלקים בז"א אז בא"א מתחלף הוי"ה במצפ"ץ כי סוף סוף כל חלוף הוא דין ולהיות שאלקים יש לו י"ג אותיות במלואו לכן הם י"ג ת"ד הנמשכין משם. וכבר ידעת כי מציאת הדיקנא כולו דנין ועל ידו אתכפין דינין דלתתא כי אין הדין נמתק אלא בשרשו והנה לפי שמציאות פאה זו היא מלכות והמלכות הוא דין ונקרא אלהים כנודע כי ג' אלהים הם א' בגבורה ב' בהוד ג' במלכות לכן המלכות של י"ס דרישא עלאה הוא אלהים גימטריא פא"ה רק שהוא במלוי יודין להיות בסוד ראש וזהו בז"א אך בא"א הפאה הוא שם מצפ"ץ כנ"ל והנה ב' פאות הם בב' צדדי הראש והם סוד שני המאורות הגדולים מצפ"ץ מצפ"ץ כנזכר זוהר בראשית דכ"ב והם ב' שמות קודם י"ג מכילין דרחמי שהם ה' ה' אל רחום כו' ופי' הענין הוא כי ז"א יצא ממצפ"ץ הימיני ונוקבא ממצפ"ץ השמאלי ואלו הם שורש ב' המאורות הגדולים כי אין הפרש בין זה לזה וכ"א יש לו הוי"ה שלימה רק שזה ימין וזה שמאל והענין כי כבר נתבאר לעיל שבא"א יש בו חו"ג והם זו"נ לכן מצד ימין דראש שמשם ה"ח עטרא דדכורא יצא פאה א' שממנה יונק ז"א כי הלא השערות מותרי מוחא אינון וה"ג דשמאל יצאה פאה שמאלי שממנה יונקת נוקבא דיליה ואמנם מ"ש בזוהר כי ב' שמהן קדמאין מנינין לי"ג מכילין כו' הענין הוא כמ"ש כי הלא תיקון ראשון שבדיקנא הוא א"ל והוא מלכות ופאה בחינת מלכות נמצא שב' מלכיות סמוכים ודבוקים זה לזה כי במקום שמסתיימת מלכות שבראש שהיא פאת הראש משם מתחלת מלכות דדיקנא שהוא תיקון ראשון ואז יונקת זו התתאה מן העילאה כי מכח שערות הראש הנשארות בפאת הראש מהם יוצאין שערות הי"ג ת"ד כנ"ל א"כ נמצא כי כל הי"ג מכילין יונקים מב' פאות הראש לכן בתחלתן אנו מזכירין ב' הויות אלו שהם סוד מצפ"ץ מצפ"ץ בחילוף ואח"כ אנו מזכירין הי"ג מדות. ואמנם כבר ביארנו כי אי לז"א מציאת י"ג ת"ד רק ט' לבד ואפי' כשאנו מזכירין י"ג ת"ד בז"א אינו אלא שנכללין הארת י"ג בט' דז"א ויש בהם י"ג הארות אך הי"ג תקונים אינם אלא ט' לבד וא"כ הי"ג ת"ד הם בא"א שהם ממשיכין עד ט' דז"א ולכן הם ב' שמות מצפ"ץ מצפ"ץ כי אם היו בז"א לא היו אלא ב' אלקים דיודין כנ"ל ואמנם מב' אלהים שבפאות הראש נמשכו ב' א"ל לתיקון הא' והב' י"ה י"ה שבב' אלקים נמשכו לתיקון הו' וכנזכר באדרא בביאור מן המצר קראתי י"ה ואמנם כבר ידעת כי בתיקון א' יש בו א"ל קוצי דשערי ולכן נקרא א"ל והוא נמשך מא"ל דאלקים ואמנם בתיקון הו' (הא') הוא (במצר) במקצת (נ"א הוא בסוד) הדיקנא יש שם י"ה דאלקים י' בימין ה' (דאלקים) בשמאל וזהו מן המצר קראתי י"ה ואח"כ למטה במקום שמתחיל להתרחב הזקן שהוא בב' (שהוא נגד ב') תפוחין יש ג"כ י"ה הב' מאלקים הב' י' מימין ה' משמאל ואח"כ מ' סתומה דאלקים הוא בפה שהוא כעין מ' סתומה והם ב' ממי"ן כי שפתים הסוגרים הפה הוא כעין מ' סתום ואח"כ השיניים הוא ג"כ כמין חומה עגולה כעין ם' סתומה והם ב' ממי"ן דשם אלקים וכך פי' הפסוק מן המצר קראתי י"ה כי שם התחיל האל להתגלות ולכן היה כוונתו להמשיך גם שם י"ה [הנשאר] מאלהים אך לא ענני [השם יה במצר כי אין שם מקומו] כ"א במרחב י"ה כי ירד במקום המרחב בתיקון ו' ולא נשאר במצר הרי נתבאר איך כל הדיקנא הוא סוד הדינין משם אלקים והטעם כי כל דיקנא הוא ממוחא והמ"ס שם שרשי הדינין הכופין כל מה שלמטה מהם ולכן אמרו כי סוד דיקנא לאכפיא דינין:

גל"ח שאפשר שזהו כוונת רז"ל באמרם אין מלכות נוגעת בחברתה אפילו כמלא נימא הנה דקדקו באמרם כמלא נימא שהוא פי' שער לרמז על מה שכתב כאן שהמלכות שבשערות הראש והמלכות שבשערות דיקנא הם סמוכים זה לזה ואינן נוגעין זה לתוך זה אפי' נימא א' כנ"ל שער א' אלא ממש במקום שמסתיימין מלכות של שערות שם מתחיל מלכות של הדיקנא:

שער יג פרק י"ב מ"ב

ועתה נבאר מציאות החוטם והפה דא"א דע כי בפה דא"א יש בו חיצוניות ופנימיות והפנימית הוא שם ס"ג שהוא פנימית רוחא שבפה זה ובהתחברו בשם אהי"ה בסוד זווג יהיה פה עם הכולל והם בחי' זכר ונקבה שבתוך י"ס של הפה והם חיך זכר וגרון נקבה ואז יוצאין שאר הכ"ב אותיות מזווג זה כי אחע"ה הם מ"ן דנוקבא שהוא בגרון גי' פ"ד וגיכ"ק אותיות החיך מ"ד ומתחברים יחד אחע"ה וגיכ"ק ואז יוצאין תחלה אותיות הלשון דטלנ"ת שהוא בחי' הדעת הנקרא לשון אח"כ יוצאין אותיות השיניים שהם זסשר"ץ (והם ה"ג מנצפ"ך) אח"כ יוצאין אותיות שפתיים שהוא יותר חיצוניות והם בומ"ף ואלו הג' מוצאות של שיניים ולשון ושפתיים הם ג' שמות יה"ו ששלשתן גי' ס"ג כמו השורש שממנו יצאו שהוא פנימית רוחא של הפה כנ"ל והם במלוי יודין ואל"ף ונשאר בחי' א' בתוך הפה והשאר יוצא לחוץ בסוד הבל היוצא מן הפה דא"א והוא אור המקיף והרי נרמז השורש של הפה בפנים שהוא ס"ג ושם אהי"ה ואח"כ תולדות היוצאין והם ג' יה"ו שהם ס"ג וכ"ב אותיות העולין ג"כ פה ועוד יש בחי' פה החיצוניות והוא אחוריים דמ"ה העולין ק"ל תסיר מהם מ"ה נשאר פ"ה וז"ס מי שם פה לאד"ם כי מאדם שהוא גי' מ"ה וממלואו מרבועו נעשה פה ואז יוצאין אותן התולדות והבל של הפה כנ"ל על דרך בחי' זאת של הפה החיצוניות והנה בחוטם דא"א גם הפנימית שבו הוא ס"ג כמנין חוטם והחיצונית הוא ג' שמות אהי"ה שהוא גי' ס"ג חוט"ם ואלו הג' אהי"ה יוצאין מג' אלפין שיש במילוי מ"ה דאלפין שהוא פ"ה דא"א כנ"ל ומשם נמשכין למעלה ונעשה בחי' חיצונית דחוטם. והנה אלו הב' בחינות דחוטם ופה דא"א יוצאין מהם בחי' הבלים ואורות מקיפין ונמשכין הארתן עד זו"נ כמ"ש בע"ה ואורות דחוטם נמשכין עד הפה ושם מתלבשין תוך אורות הפה ונעשים אורות הפה בבחי' או"מ אל האורות החוטם ומלבישין אותן ואם תסתכל כל זה הוא בבחי' אורות אח"פ דא"ק היוצאין אל הנקודים שהוא דמיון זו"נ ודי בזה ואמנם פנימית החוטם הוא ס"ג כי ה' ראשונה בנוקבא דפרדשקא בצד ימין כנזכר באדר"ז והוא ה' על י' כסדר כל מ"ן (ומתמן נשיב רוחא דחיי לז"א וו"ד הוא רוחא דגניז והה' הוא הנקב) ובצד שמאל היא ה' שניה (ונשיב מתמן רוחא דחיי לנוקבא) והוא"ו הוא הכותל המפסקת. ואמנם יו"ד דס"ג נחלק כי י' פשוטה רוחא דגניז בנקב ימין לז"א ו"ד דמילוי יו"ד רוחא דגניז בנקב שמאלי לנוקבא והנה מאלו האורות נמשכין האורות עד זו"נ וגם עד או"א כדי לעוררם אל הזווג והענין כי הנה הוי"ה אהי"ה הם או"א, ובזו"נ הם הוי"ה אלהים והוי"ה אדני, והנה יה"ו הראשון דפנימית הפה נמשך עד אבא להאיר בו כדי לעוררו אל הזווג ולאמא נמשך (יה"ו (הב') הנזכר מפנימית הפה וגם יורד י' פשוט מבחי' חוטם שהוא ס"ג דפנימית וגם) אהי"ה הא' דחיצוניו' והם אותן ג' אלפין אשר שם בפה ואח"כ אל הז"א בבחי' הראשונה יורד יה"ו הב' דפנימיות וגם יו"ד (נ"א ה') ראשונה דס"ג) פשוטה פנימיות דחוטם שבנקב ימין, ולנוקבא בבחי' ראשונה דאלהים יורד מן החוטם לבד ו"ד מילוי דס"ג שבנקב שמאלי דחוטם פנימית וגם האהי"ה הב' דחיצוניות דחוטם ואח"כ אל הז"א בבחי' [דהוי"ה] הב' יורד יה"ו הג' דפנימית הפה וגם י' פשוטה הראשונה דס"ג דפנימית דחוטם בנקב ימין ולנוקבא בבחי' הב' דאדני יורד מן החוטם בלבד וד' דמילוי יו"ד דס"ג דנקב שמאלי דחוטם בפנימית וגם יורד מאהי"ה הג' דחיצוניות החוטם (בנקב ימין) (וצ"ע איך אפשר שאמרנו שמג' אלפין שבפה דא"א נעשין ג' אהי"ה דחיצוניות דחוטם שלו והרי החוטם גבוה מן הפה ואפשר שהוא ע"ד הנ"ל שאות א' שבשם מ"ה דאלפין במלוי וא"ו הוא בחי' אהי"ה דאמא ויורדת שם להחיות ז"א שהוא מ"ה וכן הוא כאן אבל אין הכוונה ממש שאחר שירדו למטה בפה חזרו לעלות ונעשו חוטם אלא תחלה נעשו חוטם ואחר כך ירדו בפה):

שער יג פרק יג

ענין הסתכלות מצחא דעתיקא במצחא דז"א הנזכר באדרא דקל"ו הוא כי הנה כבר ביארנו איך ברישא דא"א יש בחי' כתר שבו אשר משם מתפשטין י"ג חוורתי דרישא שהם בחי' לבנונית הכתר ע"ד מש"ל ואמנם החוורתי או הם כוללים ג' הויות כנגד ג' מוחין אשר שם בפנים והבן זה היטב וכל הוי"ה הוא משם ע"ב דיודי"ן והוי"ה ג' שהוא חוורתי דרישא מבחי' דעת נמשכת דרך אחורי רישא דא"א דמיניה ירתין צדיקייא ת' עלמין דכסופין כי הם ד' אותיות השם ע"ב ובו ד' יודין וכ"א כלול מי' הרי ת' אמנם ב' הויות אחרות שהם בחי' ב' מוחין חו"ב אשר בכתר שיש בהם ח' אותיות ובהם ח' יודין הם נמשכין כנגד הפנים והם מתפשטין בבחי' הפנים דעתיקא ששם מאירין אלו הח' חוורתי והרי בין הכל י"ב חוורתי ועוד יש חד חוור הכולל כל י"ב חוורתי שעמו נקרא כולם י"ג חוורתי דרישא וזהו החוור הי"ג נשאר למעלה ברישא דגלגלתא. ונבאר אלו הח' חורתי שנמשכין על הפנים והם ב' הויות שבהם ח' אותיות כפשוטן אמנם הם במילוי יודין והם מתחלקין הוי"ה א' בפן א'. הוי"ה ב' בפן ב'. ואמנם כ"א מאלו הויות יש בהם מ"ב אותיות שהם ד' אותיות הפשוט וי' אותיות המילוי הרי י"ד וכ"ח אותיות דמילוי המילוי הרי מ"ב אותיות בפן א', ומ"ב אותיות בפן הב'. וכבר נתבאר במקומו כי בחי' הפנים הוא תיקון ז' דת"ד דא"א כנזכר באדרא והוא תיקון תרין תפוחין קדישין והנה כל פן ופן משניהם כולל י"ס כנודע כי אין דבר שבקדושה פחות מי' ונבאר ענין הפן א' וממנו יובן הפן ב' הנה נודע כי ענין נ' שערים שיש בבינה לפי שהוא ענין מ"ב הנ"ל שיש בבינה ולפי שהוא ז' שמות שבהם מ"ב אותיות ועם ז' שמות עצמן הרי מ"ט ויש שער ן' הכולל כל המ"ט והוא כתר עליון שבהם הרי ן' שערי בינה כנזכר תיקון כ"ב ובזה אל תתמה אם שער הן' הוא לבדו כתר וכל המ"ט הם בט"ס אחרות והנון כתר עליון כי הרי הוא כולל כל המ"ט שערים (כולם) ואינו חלק שער פרטי. והנה לא נדבר עתה בענין כללות הז' שמות אשר עמהם הם מ"ט ועם הכולל ן' אבל נדבר בשם מ"ב עצמו שהוא שם מ"ב אותיות והם מ"ב שערים והנה נחלקים אל י"ס הכוללים מ"ב שערים והנה כתר (עליון) שבהם הוא שער העליון שהוא שער המ"ב הכולל כל המ"ב שערים אמנם ט"ס תחתונים אין כל ספי' מהם כוללת כל המ"ב שערים רק כל ספי' מהם כוללת כל המ"א שערים לבד והענין כי שער המ"ב הוא בכתר כנ"ל ומ"א שערים הם בט"ס וכל ספירה מהם כוללת ג"כ כ"א כל מ"א שערים א"כ הם בט"ס של הפן א' ט"פ מ"א והם גימטריא שס"ט ועם כללותם הם ש"ע שערים אבל הכתר שלהם הוא כולל כולן כי הוא (שער) מ"ב הכולל כל המ"א שערים התחתונים והנה הם נחלקים בכל ט"ס וכל ספירה כוללת כל מ"א שהם ש"ע בין כולם והרי נתבאר כי בפן א' דעתיקא יש בו הוי"ה דיודי"ן ובה מ"ב אותיות ובחי' שער העליון מן המ"ב הוא הכתר אשר שם והמ"א אותיות הם ט"ס אשר כ"א מהם כולל כל המ"א שהם ש"ע ושער העליון של תשלום המ"ב כולל כולם והוא ג"כ גי' ש"ע וכמו שיש הוי"ה בפן א' כעד"ז בפן ב' והוי"ה הב' אשר שם והנה נודע כי שם בעתיק לית שמאלא כי כולא ימינא כנזכר באדרא דקכ"ט וב' הפנים נחשבין כא' וז"ש הם (דף י"ג סעיף מ"ט) דקכ"ח דעתיקא נתפשטו אנפוי לש"ע רבוא עלמין עם היות שיש ש"ע בפן א' וש"ע בפן ב' והכל הוא התפשטות ההוא חוורתא כנ"ל ועוד יש טעם בזה כי הנה בב' הויות אלו הם (ב') מוחין חו"ב אשר משם (נמשכו) או"א כמ"ש בע"ה. ודע כי או"א כחדא שריין ועכ"ז אבא טמיר וגניז יתיר כנזכר באדר"ז דרצ"א כי להיותו טמיר וגניז יתיר הוא נכלל באמא לכן כל ב' הפנים נחשבין כא' ואינן נזכר אלא ש"ע רבוא עלמין לבד אבל כפי האמת הם ב' ש"ע כמבואר אצלינו ע"פ ישעיהו פרק י"א פסוק ח' ושעשע יונק על חוק פתן והנה ב"פ ש"ע גי' תש"ם והוא נרמז בפסוק מפני שיבה תקום ר"ת מש"ת כי מפני שיבה הם ב' תפוחין דע"ק וזהו שעש"ע גי' תש"ם וז"ס והאדמה לא תש"ם כמ"ש בע"ה ועוד ט"א כי הנה אבא טמיר וגניז יתיר לכן סוד הכתר של אמא כלול באבא כי שער המ"ב העליון שהוא כתר שבה כנ"ל כלול באבא נמצא כי נשארין מ"א לבד באמא וג"ם באבא וז"ס גם צפור מצאה בית כי צפ"ר חסר ו' גי' ש"ע נהורין היוצאין מן מ"ב שערים הנ"ל ואבא לוקח (הג"ם הכוללין) הכ"ע הכולל כל צפ"ר ש"ע נהורין וז"ס כי א"ם לבינה תקרא כי הבינה נקרא א"ם מפני שחסר ממנה הכתר והיא נכללת באבא ולכן לעולם הבינה נקרא אם והבן זה גם צפור מלא ו' גי' שע"ו וש"ע הם ש"ע נהורין של החוורתא הנמשכין אל הפנים ואות ו' רמז אל הפנים עצמן שהם תיקון ז' מי"ג ת"ד וזה תיקון ז' כולל כל ו'

תיקונים הקודמין אליו שהם ו' של צפו"ר. ודע כי כמו שאותן החוורתא מתפשטות בפנים של עתיקא כן ג"כ מבחי' המצח הרצון של עתיקא נמשך הארה אל הפנים שלו והענין כמ"ש במ"א כי היסוד דעתיק גנוז תוך מצח דא"א ולכן נקרא מצח הרצון והיסוד נקרא שלום כי הוא כולל כל שע"ו נהורין הנ"ל ואלו מתפשטין במצח ומשם נמ

שכין עד העינים וג"כ עד הפנים גם ידעת מ"ש באדר"ז דרצ"ב בענין ז"א ממוח הדעת דברישא אתפשטו אנפוי ונהרין אנפוי ואסהידו אנפוי באו"א כנודע שעד"ז יהיה ג"כ בא"א כי דעת שלו הגנוז במצחא שלו אשר בתוך הדעת הזה הגנוז יסוד דע"י וא"כ גם דעת הזה מתפשט עד אנפוי דא"א ואנהירו אנפוי מסוד הדעת שבו. והנה נתבאר כי הנה הפנים הם תיקון ז' מי"ג ת"ד דעתיקא והנה באדרא קל"ב אמרו דיקנא דכהנא רבא בח' תיקונין אתתקן והענין כי י"ג ת"ד הם וה' תיקונים קדמאין הם בסוד מוחין של הדקינא שהם עד החסד לכן תיקון ו' ורב חסד כנודע ומשם עד תשלום י"ג הם ח' תקונים וכולם נקרא ע"ש החסד וז"ש דדיקנא דכהנא רבא בח' תיקונים אתתקן כי החסד נקרא כהן כנודע. גם ביאור ענין זה הוא ע"ד הנ"ל כי הנה ח' חוורתא דרישא דא"א הם מתפשטין בתרין תפוחין דיליה כנ"ל ומהם נמשכין ח' ת"ד דכהנא רבא שהוא סוד החסד בחי' זה החוורתא שהוא שם ע"ב דיודין גימטריא חסד והנה אח"כ מתפשטין אלו הח' חוורתא בגרון דא"א ושם נעשין ב"פ ע"ב שהם שורש הח' חוורתא הנ"ל ואלו הם בחי' אחה"ע בגרון שהוא גימטריא מ"ב מ"ב ולפיכך יש שם בחי' זווג א' הנעשה ע"י החיך והגרון כמבואר אצלינו והנה סוד אחע"ה הוא זווג שם ס"ג עם שם אהי"ה שהם גימטריא אחע"ה כי אלו הם ג"כ זווג חו"ב ואם תסתכל בכל הנ"ל תבין כי כל בחי' האלו הם זווג חו"ב ולכן כל אלו המשכות והתפשטות הנ"ל הם בחי' חו"ב ובזה תבין ענין או"א וזו"ן איך נמשך מכאן אליהם כח הזווג. והענין כי מאלו הפנים נמשך הארה לזו"ן ואו"א וכן מן המצח דעתיקא לפי ששם היסוד דע"י מלובש בדעת דא"א עצמו וכל זה הוא בחי' זווג ומשם נמשך אל הגרון אל הזווג אשר שם ומשם יצא הזווג אל או"א אשר שם בגרון דא"א כי שם ב' כתרים שלהם כמ"ש. ונבאר תחלה איך נמשכים מכאן הזווגים שלהם דע כי כאשר או"א או זו"ן מסתכלין במצח של א"א אז הזווגים שלהם הם שלמים לפי שאז הם שוין בקומתן למעלה אבל כאשר מסתכלים בפנים דעתיקא ולא במצח אז אין זווגם שלם ולא שלמים בקומתן והזווג הוא בסוד הרכנת הראש ר"ל אע"פ שהזווג הוא פב"פ עכ"ז הוא בהיות בחי' ז"א בבחי' חצי ת"ת ונה"י שלו לבד עם נוקבא קצרות הקומה (שלה) כשיעור הנ"ל וכעד"ז באו"א ב' בחינות וכמ"ש לקמן בע"ה. ודע כי ב' מיני הסתכלות הם א' הוא הסתכלות הז"א או או"א בעתיקא הב' הוא הסתכלות דעתיקא בהם וכ"א מאלו הב' נחלק לב' אחרים והם ד' או כאשר הסתכלות הוא במצח או"א (נ"א א"א) או כאשר הסתכלות הוא בעין לבד וכ"א מאלו נחלק לד' בחי' או הסתכלות עין א' או הסתכלות ב' עיינין וגם כזה יהיה בז"א המסתכל בעתיקא וכן ב' חלוקות אלו כאשר עתיקא מסתכל בז"א סוף דבר הם חלוקות רבים ואנו לא ביארנו למעלה רק ב' בחי' לבד כנ"ל שהם אלו הסתכלות או"א או ז"א במצח דעתיק או הסתכלות בפנים לבד:

מ"ק סוד הש"ע נהורין דאנפין יש בכל צד של הפנים רבוע ע"ב דהיינו קפ"ד מימין וקפ"ד בשמאל והם גי' עם הכוללים ש"ע נהורין ואלו קפ"ד דאחוריים של ע"ב דיודין הם שורש לש"ע נהורין אחרים שיש בפנים ג"כ והם ב' א"ל במלואם בב' צדדי הפנים ימין ושמאל וא"ל במילואו גימטריא קפ"ה ושניהם גימטריא ש"ע ויש א"ל ג' גם כן בחוטם שהוא בין ב' עינים וא"ל זה יוצא מן ייא"י דס"ג שהוא גימטריא א"ל:

שער יג פרק יד

ובענין הש"ע נהורין הנזכר באדרא קכ"ח ומהאי אתפשט אורכא דאנפוי לש"ע רבוא עלמין

שמעתי ממורי זלה"ה כמה בחי' (הם) וכולם הם ג"כ ש"ע נהורין א' הוא ע"ד הנ"ל כי הנה יש ש"ע נהורין מצד החכמה וש"ע נהורין מצד הבינה ואותן ש"ע דאבא הם טמירין אמנם ש"ע של הבינה הם מתגלים בפנים העליונים מצד הבינה שהיא אהי"ה אשר יש בפשוט ומילוי ומילוי דמילוי א"ם אותיות והט"ס שהם בפנים העליונים המתגלים מצד הבינה כל ספי' שבה שם אהי"ה בסוד א"ם אותיות וכולם גימטריא ש"ע נהורין רק כי של אבא הם טמירין ולכן ש"ע אחרים אינן נזכרים. גם יש ש"ע באופן אחר והוא מן י"פ מילוי ס"ג שהוא גימטריא ל"ז וי"פ ל"ז גימטריא ש"ע גם יש ש"ע באופן אחר כי הנה בחי' פנים העליונים הוא תיקון ז' של י"ג ת"ד ובמקומו ביארנו כי הם מתחילין ממטה למעלה תיקון א' הוא א"ל והוא המלכות כו' תיקון ז' שהוא אמת הוא בחסד הנקרא א"ל וא"כ בב' פנים הללו יש ב' שמות א"ל וכשיהיו במילוי אל"ף למ"ד אל"ף למ"ד הם גימטריא ש"ע. גם באופן אחר כי הפנים הם תיקון ז' הנקרא ואמת והנה הוא כללות פרצוף פנים עם החוטם כי ג' שמות ס"ג יש בפן אחד וג' שמות ס"ג יש בפן ב' והרי הם גימטריא שע"ח וס"ג א' בחוטם עצמו כי כן חוטם גימטריא ס"ג וז"פ ס"ג גימטריא אמת. אמנם הששה ס"ג לבד אשר הם בב' הפנים הם גימטריא שע"ח וה"ס ח' חוורתא דרישא המתפשטין בפנים לש"ע נהורין כנ"ל והרי הם ש"ע ועם ח' חוורתא הם שע"ח כנ"ל. והנה דע כי אלו הש"ע נהורין דאנפין עלאין נמשכין עד היכל הו' דהוד הנקרא היכל עצם השמים ושם האי רוחא דביה הנקרא אור פני"אל ואותו הרוח של ההיכל נקרא כך כנזכר פ' פקודי רמ"ו לפי שאלו השע"ח נהורין נמשכין שם והם גימטריא אור פניא"ל וגם ההבנה (נ"א ההכנות) שלו הם אותיות נחלקות אור פניא"ל ר"ל אור הפנים העליונים הנמשכין מא"ל שהוא ב' א"ל במילוי וב' ס"ג עם י' אותיות בכל אחד הם גימטריא פני"ו והם לשון רבים ב' ס"ג ב' א"ל כנ"ל גם נקרא חשמ"ל כנזכר שם שגם הוא גימטריא שע"ח. ודע כי יש בקליפה בחי' ש"ע ואלו ש"ע הם נגד ש"ע דקדושה דא"א והם נקרא ע"ש בסוד כבגד יאכלם ע"ש כי הוא האוכל ומכלה בגדים העליונים שהם בחי' מלבוש כמנין חשמ"ל והענין הוא כי יש בחי' בקליפה והחשמ"ל הנ"ל אשר צרופה הוא ח' שמ"ל כנזכר פ' ויקהל שהוא בחי' הקליפה שרוצה ליקח האור הזה ואינו יכול ליקח רק בחי' הש"ע לבדו ומהם נעשה ע"ש הנ"ל אבל ח' היתירים שהוא בחי' ח' חוורתא כנ"ל שהם עליונים המאירין בש"ע נהורין שבפנים אין הקליפה לוקח אותן וגם ז"ס עושה ע"ש כסיל וכימה גם יש פי' אחר כמ"ש באדרא קכ"ח ומהאי אתפשט אורכא דאנפוי לש"ע רבוא נהורין כו'. ובזה תבין מ"ש פ' תרומה דקמ"ה ויהי שירו חמשה ואלף כי הם סוד ה' תרעין מחסד עד הוד ואלו הם חמשה ואלף הם בחי' היסוד שהוא אילנא דחיי ההולך עד חו"ב דרך חוט השדרה כנודע והנה נודע כי כל הי"ס כלילין בעתיקא והג"ר הם ש' לפי שהם עליונים הם בחי' מאות אך ז"ת אין כ"א מהם כלולה אלא מי' הרי הם ע' והרי בין כולם ש"ע רבוא אבל ז"א אין בו רק ק"ן רבוא נהורין לבד לפי שכנגד ת"ת עצמו הם ק' וכנגד הה' תרעין שיש מחסד עד הוד כ"א כלול מי' הרי נ' הרי בין הכל ק"ן רבוא והנה מן הש"ע הנ"ל תסיר ממנו ק"ן הנ"ל נשאר אר"ך ואלו הם בחי' הנשארין בא"א אשר על שמם נקרא אר"ך אנפין דאתפשט אנפוי דיליה לאר"ך רבוא וז"א לק"ן רבוא כנזכר באדרא קל"ה ע"ב ובין כולם ש"ע רבוא. ונבאר ענין הז"א למה אינו לוקח רק ק"ן רבוא נהורין כנזכר באדרא נשא קל"ה ומהאי אוירא דכיא נתפשטו אנפוי לק"ן רבוא כו' וצריך שתדע כי גם אמא עלאה כאשר היא בבחי' הזווג הב' של רביצה על האפרוחים הנ"ל שאז גם אבא מרכין ראשו ואינם שלמין בקומתן כנזכר במ"א בסוד כי יקרא קן צפור לפניך והוא כאשר אין או"א יכולין להסתכל במצח דא"א אלא באנפין דידיה שאז הוא הזווג תחתון של או"א ואז אין בה רק ק"ן רבוא לבד כמו שיש אל הז"א וענין הק"ן הזה באמא (נ"א דבאמא) הוא כי כאשר או"א הם שוין בקומתן אז יש ט"ס באמא וכל א' כלולה ממ"א שערים כנ"ל שיש באנפין דא"א אותן הש"ע נהורין הנכללין גם באמא עלאה ומקבלת אותן כאשר היא שלימה בט"ס ואז מסתכלת במצח א"א אבל כאשר אינה מסתכלת במצח א"א רק באנפוי דא"א אשר אז כאשר אין לאמא שיעור קומה רק מהחזה דתנה"י דאבא לבד ואע"פ שהיא שם פב"פ עם אבא ע"י הרכנת הראש. והנה בג"ס נה"י הם ג"פ א"ם א"ם א"ם גי' קכ"ג ובב' שליש הת"ת שהוא מחזה ולמטה כנודע הוא ב' שליש של א"ם שהוא כ"ז ועם קכ"ג הרי ק"ן רבוא לבד כן הענין בז"א כי הלא שיעורו מחצי ת"ת

ונה"י דא"א ולמטה והוא דוגמת אמא כשהיא מן החזה דאבא ולמטה לכן גם בז"א אין בו רק ק"ן רבוא דוגמת ק"ן דאמא אבל עכ"ז יש הפרש בין ק"ן דאמא לק"ן דז"א כי אמא נמשך אליה זה הק"ן מא"א עצמו להיותה דבוקה עמו שם

עדיין אבל הז"א הוא רחוק מאוד מהפנים דא"א לכן אין נמשכין אלו הק"ן רבוא מא"א עצמו אלא ע"י אמא הנקרא אוירא דכיא כמבואר אצלינו ואלו הב' הק"ן אלה הם נרמזין במשנה אל תסתכל בק"ן ק"ן אלא במה שיש בו ועיין בשער הכוונות בתפלת ר"ה בברכות אבות ענין ש"ע נהורין שיש באנפין דנוקבא ודז"א:

שער יד פרק א מ"ת

היכל הרביעי היכל זה נקרא היכל אבא ואמא ובו שלשה שערים:

השער הראשון שער אבא ואמא ובו י' פרקים:

ונבאר ענין תיקון או"א הנתקן אחר תיקון א"א וגם הם ינקו תחלה מדדי בהמה בבריאה ואח"כ עלו באצי' וינקו מדדי אדם כמ"ש בע"ה לקמן בענין זו"נ ונבאר עתה איך או"א מלבישין את א"א כנ"ל שכל בחי' האצילות מלבישין זה את זה הנה נת"ל שאו"א לקחו בינה דמ"ה שהוא בחי' התגין דמ"ה ועוד לקח אבא ז"ת דחכמה דב"ן ואמא ו"ת דבינה דב"ן כי ג"ר דחכמה דב"ן וד"ר דבינה דב"ן כבר אמרנו ובארנו שלקחם ע"י אלא שנסתפק לנו כמה בחי' לקח מהם אם אורות דפנים או דאחור וכנ"ל בענין עתיק ועד"ז נשאר לנו ספק גם באו"א כנ"ל וא"כ נמצא כי מבחי' חכמה דב"ן לא לקח אבא אלא מספי' החסד שבה ולמטה ואמא לא לקחה מבחי' בינה דב"ן אלא מספי' הגבורה שבה ולמטה ובזה תבין מ"ש בזוהר דאבא אחיד ותלייא בחסד ואמא אחיד ותלייא בגבורה והבן זה היטב. והנה נת"ל כי גם א"א כלול מזכר ונקבה בחד פרצוף הזכר בקו ימין והנקבה בקו שמאל ולסבה זו כאשר באו או"א להלביש את א"א אבא הלביש את קו ימין דא"א ואמא את קו שמאלו כמ"ש. והענין הוא באופן זה כי ב' כתרים דאו"א הלבישו את הגרון דא"א זה ימין וזה משמאל ושאר הפרצוף של אבא ושל אמא הלבישו את א"א מהגרון ולמטה עד הטבור של א"א אבא מימינא ואמא משמאלא זה בזרוע החסד וזה בזרוע גבורה וגם זה פי' שני במ"ש לעיל שנזכר בזוהר דאבא אחיד ותלייא בחסד ואימא אחיד ותלייא בגבורה וצריך שנפרט בחי' אלו כי הלא נת"ל שאו"א נחלקים לד"פ והם או"א וישסו"ת וצריך שנדע איך ארבעתן מלבישין לא"א מן הגרון עד הטבור כנ"ל ולכן צריך תחלה לתת סיבה מי גרם לאו"א שילבישו לא"א (באופן זה) והטעם הוא בחי' היסוד של עתיק המתלבש בתוך פנימית א"א כנ"ל. וכמ"ש במקומו בענין ז"א שלסבת היותו בתוכו ב' יסודות דאו"א גרם שיצאו ממנו לחוץ בחי' יעקב ורחל ולאה המלבישין את ז"א כן הענין בא"א כי האורות החו"ג היוצאין מן היסוד דעתיק המתלבש תוך א"א הם הממשיכין ומלקטין ומאחיזין האורות דאו"א וכן הכלים שלה ומתקנים אותם שם ומלבישים המקום ההוא ונעשו שם פרצופים גמורים. והענין הוא כי היסוד של ע"י הוא יסוד דכורא והוא צר וארוך ואינו רחב כמו היסוד דנוקבא שהוא עמוק ורחב ולכן אין בו מקום לסבול בתוכו החו"ג שלו אמנם בתחלה נכנסין ומתפשטין ויורדין מלמעלה הגבורות בתוכו לפי שעטרא דגבורה הוא במוח הד' התחתון מכל הד' מוחין כנודע לכן מוח התחתון יורד תחלה ומתפשט ונכנס ביסוד דעתיק וכאשר באים אח"כ החסדים הם דוחין את הגבורות ומוציאין אותם לחוץ מן היסוד דרך פיו לחוץ תוך גופא דא"א והגבורות מחמת חשקן ותאוותן להדבק בחסדים הזכרים כדרך הנוקבא הנאמר בה ואל אישך תשוקתך ולכן לא ירדו למטה בגופא דאריך להתפשט (בנוק') בנ"ה ע"ד הז"א אמנם כאשר הם יוצאין מפי היסוד הם חוזרין ועולין סביבות היסוד דע"י מבחוץ ומקיפין ומסבבין אותו בסוד אור חוזר נוקבא מתתא לעילא ועי"כ נמצאו מתחברים החו"ג יחד אלו מבפנים ואלו מבחוץ. וכבר נת"ל כי מקום סיום היסוד דעתיק היה

במקום החזה דא"א נמצא שהחו"ג הנ"ל הם עומדין כולם תוך א"א ממקום החזה שלו ולמעלה. וא"ת למה בז"א כשיוצאין תחלה הגבורות מתוך יסוד בינה ויורדין ברגע עד היסוד דז"א ובכאן הם עולין כנ"ל וי"ל כי הז"א נפרד מן הנוקבא בפרצופים חלוקים והז"א נתקן ע"י החסדים והנוקבא ע"י הגבורות ולכן הם מוכרחים הגבורות לירד ליסוד דז"א שהוא מכוון כנגד הדעת של הנוקבא כדי שדרך שם יתפשטו אל הנוקבא להגדילה ולתקנה אבל א"א הזכר והנוקבא שבו הנה הם מחוברים בפרצוף א' זה בקו ימין וזה בקו שמאל ולכן הגבורות שבו מתחברים אל החסדים אלו מבפנים ואלו מבחוץ כנ"ל. גם לסבה אחרת כי החסדים באים מן מ"ה דעתיק והגבורות מב"ן דעתיק וגם שם הם מחוברים ונקשרים מ"ה עם ב"ן בקשר אמיץ כנ"ל והנה גם החסדים יוצאין אח"כ מפי יסוד ולחוץ ומתגלין תוך א"א להגדילו ע"ד הנ"ל בז"א והם מוצאין את הגבורות שהם מקיפין ומסבבין את היסוד דעתיק חציים בימינו שהם ב' גבורות וחצי וחציים משמאלו ב' גבורות וחצי אחרים ואז הגבורות ממשיכות אותן ומעלין אותן למעלה ואז החסדים רוצין לעמוד מבחוץ בימין היסוד לפי ששם הוא בחי' מ"ה שביסוד אשר החסדים הם ממנו כנודע אז הם דוחין את הגבורות העומדות בימין ואז הולכין הגבורות אל השמאל והנה אין מקום להכיל מהחזה ולמעלה כל ה"ח וה"ג ואז אלו הב' גבורות וחצי שהיו בימין הם יותר מעולים ועומדין בקו שמאלי למעלה מהחזה וב' גבורות וחצי האחרים שהיו בשמאל ירדו למטה מהחזה בצד שמאל עצמו ונמצאת עתה כל הה"ג כולם מתפשטות בקו שמאלי מלמעלה למטה ב' וחצי למעלה כנגד יסוד הסתומה וב' וחצי למטה כנגד גילוי היסוד ועד"ז החסדים מתפשטין בקו ימינו ב' וחצי למעלה במקום הסתום וב' וחצי במקום הגלוי ונמצא עתה היות כאן ד' בחי' ולכן גרמו להוציא מכנגדן ד' פרצופים והם החסדים העליונים (הוציאו פרצוף אבא בימין למעלה) והגבורות העליונים (הוצי

או פרצוף אימא בשמאל למעלה) וכן למטה החסדים שבימין (הוציאו פרצוף יש"ס) והגבורות התחתונים (הוציאו משמאל את פרצוף התבונה) ונמצא כי היות ב' בחינות גלוי וסתום בחסדים גרם התחלקות החכמה לב' פרצופים בימין והיות ב' בחי' גלוי וסתום בגבורות גרם התחלקות הבינה לב' פרצופים בשמאל וזה מה שנלע"ד ששמעתי ממורי זלה"ה בתחלה ואח"כ אמר לי מורי זלה"ה כי במה שכתבתי למעלה שהחסדים יוצאין לחוץ מיסוד דעתיק שאין הענין כן אלא כך הוא הענין כי ב' חסדים וחצי נשארו סתומים בתוך היסוד דעתיק וב' חסדים וחצי האחרים ירדו בגלוי למטה מזה היסוד משא"כ בגבורות שכולם הם עומדים מגולות לחוץ מצד השמאלי (נ"א וב' גבורות וחצי כנגד הסתום וב' גבורות וחצי) ירדו בגלוי למטה מזה היסוד:

שער יד פרק ב מ"ת

ועתה צריך לידע שא"כ במה יתחלקו הד' פרצופים אחר שהכל בגלוי אבל הענין הוא כי אינם כן רק בחו"ג ראשונים שבאו בעת שנתקנו או"א וגם להגדיל את א"א ועד"ז היתה הגדלתו ותיקונו בפעם ראשונה כשנתקן עולם אצילות אמנם משם ואילך שכבר נתקנו א"א ואו"א עילאין אלו החו"ג הראשונים הנה כאשר מזדווג א"א בנוקבא ומוריד חו"ג חדשים או לצורך או"א או לצורך זו"ן אז אותן חו"ג אינן עומדין כסדר הנ"ל שעולין למעלה כנ"ל אמנם הם יורדין במרוצה למטה ממקומם רק שאלו החו"ג הראשונים שהם למעלה תמיד הם מקבלים הארה מן החדשים הבאים אח"כ כי זווג א"א ואו"א לא פסיק ובפרט מה שהוא צריך לחיות העולמות ותמיד נמשכין חו"ג חדשים אז חו"ג ראשונים שהם למעלה הם מקבלין הארה מן החדשים דרך מסך היסוד בסיתום גמור והגבורות והחסדים אשר הם למטה מקבלין הארה מן החדשות בגילוי גמור וסיבה זו הוא מה שגורם אל התחלקות ד' פרצופין להיות שינוי הבדל בין התחתונים אל עליונים נמצא עתה כי או"א מתחילין להלביש את א"א מן הגרון שבו עד סיום היסוד דעתיק שבתוכו שהוא עד סיום שליש עליון דת"ת דא"א והוא עד החזה שלו ואבא מלביש הימין ואמא מלביש השמאל ואח"כ באים יש"ס ותבונה גם הם מלבישין את א"א מהחזה הנ"ל עד טבור של א"א שהוא יותר למטה

מעט מן חצי ת"ת שלו יש"ס בימין ותבונה משמאל ואלו הד' פרצופין הן מלבישין לא"א מן הגרון עד הטבור כנ"ל מכל צדדיו וסביבותיו ימין ושמאל אחור ופנים וכבר נודע מ"ש בענין לאה ורחל בהיותן עומדין באחורי ז"א שאז העקביים של לאה נכנסין תוך ראש רחל העומדת תחתיה. וכן הענין בכאן שעקביים של רגלי הבינה נכנסין תוך ראש תבונה משא"כ באבא ויש"ס העומד תחתיו. וטעם הדבר הוא לפי שהגבורות יצאו תחלה מהיסוד ונתגלו ואח"כ יצאו החסדים ואז הוא הגילוי בשוה לכל הגבורות ולכן נתקשרו הגבורות קשר אמיץ העליונים עם התחתונים ולכן אע"פ שאח"כ נחלקו לב' פרצופים נשאר ביניהן קשר אמיץ וחזק ע"י עקביים הנ"ל. אשר על ידם מתקשרים הבינה עם תבונה וזהו מ"ש בגמ' לא נצרכה אלא למקום החתך והוא בחי' מקום ההפסק וההבדל והחיתוך שיש בין רגלי בינה אל ראש תבונה כאשר נחתכו הגבורות לחצאין כנ"ל ואותו אור שהיה במקום החתך הנ"ל נכנס בסוד בחי' העקביים בתוך ראש תבונה ובחי' אור הזה לקחה הבינה לחלקה יותר על חלק התבונה. והנה תבין עתה למה הבינה נקראת אשת חיל עטרת בעלה והטעם הוא כי היא נעשית מבחי' גבורות אשר הם מגולות כולם בגלוי יותר מן החסדים כנ"ל אבל אבא שהוא מן החסדים שאינם כ"כ בגלוי אמרו עליו בזוהר וע"ד אבא טמיר וגניז יתיר והבן זה. עוד סבה אחרת כי הגבורות יצאו ונתגלו תחלה טרם החסדים ואז קבלו הארה גדולה בתחלה בהיותן מגולים אשר ז"ס הפסוק טובה תוכחת מגולה מאהבה מסותרת כי יותר טובים ומאירין הגבורות הנקראים תוכחת להיותן מגולים יותר מהחסדים הנקראים אהבה לסבת היותן נסתרים ומכוסים ולכן נקראת בינה עטרת בעלה כנ"ל כי משרז"ל לע"ל צדיקים יושבים ועטרותיהן בראשיהם היא הבינה הנקרא לע"ל ועלמא דאתי לכן בזמן ממשלתם שהוא עה"ב (לת"ל) אז החסדים הזכרים הנקראו צדיקים יושבין ועטרותיהם שהם הגבורות בחי' הנקבה בסוד עטרת בעלה עטרות בראשיהם גדולים מהם. גם בזה תבין מ"ש בזוהר על פסוק מי ימלל גבורות ה' כי בינה נקרא גבורות בסוד ואם בגבורות שמונים שנה וכן אמרו בזוהר כי הבינה דינין מתערין מינה כנזכר פ' אחרי מות ופ' ויקרא וכן בהרבה מקומות והטעם הוא לפי שכולה אינה נעשית ונבנית אלא מגבורות לבדם משא"כ ברחל ולאה שאע"פ שהם נקראים נקבות יש בהם ג"כ חסדים וזכור הקדמה זו. גם ז"ס הפסוק אני בינה לי גבורה כי היא לוקחת הגבורה דב"ן דא"א ומשם נבנית. והנה עתה יש מקום שאלה והוא כי אם הטעם של מעלת הבינה על החכמה הוא גילוי הגבורות ואם כן היה מהראוי שיהיו יש"ס ותבונה עם היותן תחתונים גדולים במעלה על או"א לפי שהתחתונים הם בגלוי והעליונים הם במקום הסתום אבל הענין כך הוא כי הנה אם כאשר יצאו הגבורות תחילה היו מתפשטין ויורדין תכף למטה במקום הגלוי אז ודאי שהיו מאירין למטה במקום הגלוי והיו יותר גדולים תחתונים מן העליונים אמנם אפילו הגבורות התחתונים עלו למעלה במקום בינה עליונים והאירו שם עיקר הארתן ונצטרף עם האור העליון ואז היו העליונים יותר מעולים וגבוהים מהתחתונים של מטה. גם ט"א כי המחצית של הגבורות והחסדים העליונים כל בחי' נתינתן לאו"א אבל מחצית התחתונים שמהם נעשו יש"ס ותבונה אין כל הארתן ניתנת להם לבדם כי גם הם צריכות להתפשט ולתת הארה לשאר התפשטות הגוף מטבורו ולמטה והירכיים והיסוד דא"א וגם הם צריכין להאיר אל זו"ן המלבישים את א"א מהטבור ולמטה ונמצא שלא נשאר מהארתן אל יש"ס ותבונה רק הארה מועטת ובזה נמצא שאו"א גדולים ומעולים מהם:

שער יד פרק ג מ"ת

ונבאר עתה קצת חילוקים שיש בין א"א אל ז"א עם שכבר ביארנו לעיל קצת שנויים אחרים כי הנה הז"א החסדים מתפשטים בכל גופו וגבורות ניתנו כולם לנוקבא משא"כ כאן והטעם הוא לפי ששם הזכר והנקבה הם פרצופים נפרדין לכן הזכר לוקח החסדים והנוקבא לוקחת הגבורות אמנם בא"א שהזכר ונקבה שבו פרצוף א' אלא שזה עומד בצד ימין וזה בשמאל לכן ג"כ מתפשטין עד"ז החסדים בקו ימין אשר שם הזכר והגבורות בשמאל אשר שם הנקבה. עוד יש

חילוק אחר כי בא"א יוצאין ד' פרצופין מבחי' יסוד אחד בלבד שבתוכו שהוא היסוד דעתיק כנ"ל. ושם בז"א מב' יסודות שיש בתוכו שהם יסוד דאבא ויסוד דאמא כנודע אין יוצאין רק ד' פרצופים לבד שהם יעקב ודור המדבר ולאה ורחל כמבואר במקומו. והענין הוא כי גם בא"א (בעתיק) יש ב' בחי' שהם זכר ונקבה כנודע אצלינו אלא שהם מחוברים יחד כנ"ל ולסבת התחברותם גרם שינוי אחר מכאן אל הז"א כי בכאן אפי' הנקבות שהם בינה ותבונה יוצאין דרך הפנים דא"א אבל לא באחור משא"כ בז"א שלאה ורחל הם באחור ז"א כנ"ל. עוד יש חילוק אחר והוא כי בז"א יצאו ב' נקבות שהם לאה ורחל אחת נגד מקום המגולה למטה מיסוד ואחת כנגד מקום המכוסה כמו שהם כאן בינה ותבונה אבל ביעקב ודור המדבר אינם יוצאין שניהם אלא למטה במקום הגלוי והטעם הוא לפי ששם בז"א יש למעלה במקום המכוסה ב' מסכים שהם מחיצות יסוד דאבא ויסוד דאמא המלביש ליסוד אבא כנודע והנה יעקב ודור המדבר שתיהן יוצאין מן יסוד דאבא שמתעלם תוך יסוד דאמא ואין להם כח לצאת לחוץ שם למעלה אבל למטה במקום המגולה שאין שם מסך דיסוד דאמא רך מסך דאבא לבד יכולין לצאת שם משא"כ בלאה שהוא מיסוד אמא ואפילו למעלה אין לה אלא מסך אחד לכן יצאתה אפילו במקום עליון המכוסה אבל כאן בא"א אין בו רק יסוד אחד לבד דעתיק ואפילו למעלה לא יש רק מסך א' בלבד ולכן יכול לצאת פרצוף אחד שם למעלה במקום הסתום ופרצוף אחד למטה במקום גלוי. וצריך שתדע ענין אחד והוא כולל בכל בחי' הפרצופים והענין כי בא"א באמצע גופו יש חד פרסא ומסך מבדיל בין חצי העליונה לחצי התחתונה כנראה בחוש הראות ומבשרי אחזה אלוה איך יש קרום א' מחיצה המפסקת בין איברי הנשמה (הנשימה) שהם הריאה והלב ובין איברים התחתונים שהם כבד ובני מעיים כנודע והנה זה הפרסא אינו ביושר רק כי כאשר מתחלת מצד הפנים היא מתחלת מתחת החזה ממש וכשמתרחבת ומתפשטת עד האחור היא עומדת (נמוכה עד) כנגד מקום הטבור כנראה בחוש הראות בחוש הטבע וזהו נקרא יותרת הכבד קרומא דפסיק גו מעוי דב"נ כנזכר בזוהר פ' בראשית ע"פ יהי רקיע בתוך המים והנה או"א באמצע בב' הצדדין דא"א זה בימין וזה בשמאל ועומדין פניהם איש אל אחיו פב"פ והנה בחוש הראות אנו רואין שמקום חיבור ב' בחי' הבטן והכרס של שניהן בולט ויוצא לחוץ משאר הגוף ושם במקום סיום הכרס שלהם של או"א שם כנגד מקום זה בא"א מתחיל הקרום הנ"ל להתפשט עד אחוריו וכאשר הולך ומתפשט ונמשך זה לאחורי א"א שם הוא הירכיים של או"א שהם יותר ארוכים מן הכרס שלהם ויורדין ונמשכין למטה עד מקום הטבור של א"א ושם מסתיימין אורך התפשטות ירכין דאו"א וגם הקרום עד שם מתפשטת באחור והולך ונשפע ויורד עד שנמצא גמר התפשטותו באחור נמוך מכנגד מקום הטבור ודבר זה ניכר בחוש הראות ואין להאריך:

מ"ב אבא אין לו אלא דעת חסדים דמ"ה לבד ונחלקים לחו"ג וכן יש"ס וכן בינה ותבונה כל אחד מהם יש לו דעת וגבורה דב"ן לבד ונחלקים לחסדים וגבורות ואחר הזווג מתערבין ונכנסין הגבורות דמ"ה וב"ן ביסוד דאמא והחסדים דמ"ה וב"ן ביסוד אבא נמצא כי או"א לקח כל א' או חסדים דמ"ה ודב"ן או גבורות דמ"ה ודב"ן קודם הזווג אבל זו"נ כל א' מהם נוטל חסדים דמ"ה וגבורות דב"ן יען כי נתערבו ביסוד דאו"א כנ"ל ובזה יובן איך זעיר אנפין לקח בירורים דב"ן ג"כ עמו עם שהוא דכורא ועיין איך ז"א לוקח ג"כ בירורים דב"ן:

מ"ב אבא ואמר זה מחסד ולמטה וזה מגבורה ולמטה נמצא כי חג"ת דבינה ונצח הוד יסוד דתבונה כנזכר בסוד ליל פסח אך ג"ר הם א"א ואבא בירר משם ב"ן ז"ת דחכמה דב"ן ואמא בירר ו"ת דבינה דב"ן ושניהן או"א לקחו בינה דמ"ה ואו"א נחלקו לד' פרצופים כי אבא נחלק לאבא ויש"ס ואמא לבינה ותבונה והנה המוחין שלהם נעשו ע"י חג"ת דא"א אשר בתוכם נה"י דעתיק שהם מוחין דאו"א ואז אבא ויש"ס עומדין זה תחת זה בקו ימין דא"א כי שם החסדים דמ"ה תוך זכר דא"א ובינה ותבונה זה תחת זה בקו שמאלי דא"א כי שם נוקבא דא"א שבתוכה גבורות דב"ן והמוחין נעשין ע"י זווג מזל הח' דדיקנא דא"א עם מזל הי"ג זה זכר וזה נקבה ונעשין מוחין לאו"א כנ"ל וכן בקונטרס החברים ששמעו הם. ומזל הח' נותן לבדו ה"ח לאבא

ומזל הי"ג נותן לבדו ה"ג לאמא והנה מ"ה דאבא הוא לאבא וב"ן דאבא לנוקבא דאבא הנקרא בינה בסוד הבן בחכמה והוא י' שבשם (נ"א ו"ד שביו"ד) ומ"ה דאמא ליש"ס וב"ן דאמא לתבונה בסוד וחכם בבינה והוא ה' שבשם כזה ה' נמצא כי אבא ויש"ס כולו מ"ה ובינה ותבונה כולו ב"ן יען כי ב' אלו בימין דא"א כי שם החסדים דמ"ה וב' אלו בשמאל דא"א ששם הגבורה דב"ן ועיין במ"א איך בינה דאבא מזדווג עם אמא וכפי הנראה כי בינה דאבא הוא יש"ס או אפשר שהוא ב"ן דאבא עצמו:

שער יד פרק ד מ"ק

נסתפק לי ענין או"א שכל אחד מהם לוקח מ"ה וב"ן ואח"כ נתחלקו לד' פרצופים ספק אם אבא ויש"ס הם זה מ"ה וזה ב"ן דאבא ובינה ותבונה הם מ"ה וב"ן דאמא ובזה ניחא שמזדווג אבא עם בינה שהם מ"ה ומ"ה ויש"ס ותבונה שהם ב"ן וב"ן גם בזה ניחא כי אבא עצמו נחלק לב' אבא ויש"ס ואמא עצמה נתחלקת לב' בינה ותבונה או אם נאמר כי מ"ה וב"ן דמ"ה הם או"א ומ"ה וב"ן דב"ן הם יש"ס ותבונה שהם סוד הבן בחכמה וחכם בתבונה ובזה ניחא כי לעולם הזכרים ממ"ה לבד והנקבות מב"ן לבד כי לא מצינו זווג דמ"ה עם מ"ה כי הזווג הוא לתקן המלכים דמתו שהם ב"ן ע"י מ"ה וצ"ע:

והנה מקונטרס דא"ק משמע בהדיא כי או"א לקחו בין שניהם בינה דמ"ה אמנם מב"ן לקח אבא ז"ת דחכמה דב"ן ואמא לקחה ו"ת בינה דב"ן וכן ז"א לקח ו"ס דמ"ה וו"ס דב"ן חוץ מהכתרים דב"ן ונוקבא לקחה מלכות דמ"ה ומלכות דב"ן חוץ מהכתר דב"ן וע"כ היו דכר ונוקבא נפרדים זה מזה כי כ"א מהם יש בו מ"ה וב"ן בין באבא בין באימא בין בז"א בנוקבא אמנם בעתיק וא"א הזכר והנוקבא שבכ"א משניהם אינם נפרדין רק זכר ונקבה בפרצוף א' והטעם כי זכר דעתיק לקח כתר דמ"ה לבד ונוקבא לקחה ה"ר דכתר דב"ן וג"ר דחכמה דב"ן וד"ר דבינה דב"ן וז' כתרים דז"ת דב"ן וכיון שהזכר דעתיק אין בו רק מ"ה לבד ונוקבא רק ב"ן לבד ע"כ אינו יכול להפרד שאין קיום ותיקין לב"ן אלא ע"י מ"ה החדש אך אמא ונוקבא דז"א יש בהם מ"ה וב"ן ויכולין להפרד מהזכרים וכן לסבה זו עצמה נקראים אמא ונוקבא דז"א נוקבין ממש בפרצופים גמורים כי אינו נקרא פרצוף אלא בשתוף מ"ה וב"ן ואמנם בעתיק וא"א אינו ניכר פרצוף נוקבא כי אין בהם רק ב"ן הוא כי א"א הזכר לוקח חכמה דמ"ה לבד וצד הנוקבא שבו לקחה ה"ת דכתר דב"ן בלבד. ודע כי ג' ראשונות דחכמה דב"ן וד' ראשונות דבינה דב"ן שלקחם עתיק כנ"ל יש בהם ספיקות א' אם לקח הפנים והאחור ב' אם לקח האחור לבד והפנים נשארו לאבא ואמא:

מ"ק כבר בארנו כי מן יסוד דעתיק (נ"א א"א) יוצא הבל ונחלק ב' ראשים לאו"א והנה ראשם דאו"א מגיעין עד דיקנא דא"א דבמזלא אתכלילין ולכן אין האורות שלהם צריכין לחזור בסוד אור חוזר ממטה למעלה דרך השערות כמו ג"ר דא"א ואמנם כוונתם לתת מוחין אל בניהם זו"ן מחמת חשקם ואהבתם אל בניהם בסוד ושמים לא זכו בעיניו כי ז"א נקרא שמים לא זכו בעיניהם של או"א ותמיד נראה להם שעדיין צריך תיקון יותר ולכן מתקנים אותם תמיד ומנחילין להם עטרות שז"ס בורא שמים ונוטיהם והאור שהיה ראוי לעלות וליצא דרך השערות יורדין למטה להיות מוחין לזו"ן לכן או"א הם חלקים בלא שערות לא כמו א"א וז"א כי השערות הם תכליתן לאור המקיף כנודע וכיון דאתכלילין במזלא המקיף אותן אין להם צורך לשערות שלהם לכן יורדין האורות ההם להיות מוחין לזו"ן ונשארים הם חלקים בלי שערות וסוד השערות שהם לבחי' או"מ הוא סוד ואחר עורי נקפו זאת פי' כי השערות היוצאין מאחורי העור מבחוץ הם בחי' המקיפים וזהו נקפו:

שער יד פרק ה מ"ב

הנה תבין היטב כי אבא הוא כללות או"א והם הוי"ה ע"ב ואהי"ה דיודין בפנים וכן באחוריים ואמא כוללת יש"ס ותבונה והם הוי"ה דס"ג ואהי"ה דיודין בפנים שלהם וכן באחוריים ותראה במ"א שאין כל זה רק בז"ת של כ"א מהן אך בג"ר של כ"א מהם הוא מ"ב אתוון שהם ד' י' כ"ח ומספרם וחשבונם הם מ"ב במלכות של כ"א מהם וכן במ"ה וכן בב"ן וכן בזו"ן ד' פרצופים ועניגם (הוא) כך בשם ע"ב וממנו תבין לכל השאר. כתר דאבא הפנים שלו הם ד' אותיות הוי"ה פשוטה בט' ראשונות שלו שהם קוצו של י' בכתר י' בחכמה ה' בבינה ו' ו"ק ה' עטרת יסוד וכל ט' בחי' אלו הם בחי' הפנים הזכר. ואחוריים שלו הוא י' י"ה יה"ו יהו"ה שהוא נקרא רבוע פשוט כנודע. ומלכות הכתר דאבא פניה הם חשבון הפנים הראשונים שהוא הוי"ה שמספרה כ"ו ואחוריים הוא רבוע הנ"ל בבחי' מספר שהוא ע"ב הרי ד' מדריגות נזכרים שהם בכתר לבדו דאבא וזהו סדרן. פנים דט' ראשונות בכתר דאבא ואחריהן אחוריים דט' הנ"ל ואחריהן פנים דמלכות דכתר אבא ואחריהן אחוריים דמלכות הרי ד' מדרגות בכתר הנ"ל דאבא. ואח"כ חכמה דאבא פנים דט' ראשונות שבה הוא י' אותיות דמילוי דע"ב דיודין בבחי' אותיות לבד ואחר כך אחוריים לבד שהוא רבוע שלהן כ"ו אותיות ואח"כ פנים דמלכות חכמה דאבא שהוא מספר הוי"ה דע"ב דיודין בבחי' מספר דע"ב ואח"כ אחוריים דמלכות שהוא מספר רבוע דע"ב דיודין שהוא גימטריא קפ"ד. אח"כ ד' מדרגות אחרות בבינה דאבא פנים דט' ראשונות שבה והם כ"ח אותיות דמילוי המילוי דהוי"ה דיודין ואחריהן רבוע דכ"ח אותיו' דמילוי המילוי שהם קנ"ו אותיות ואח"כ פנים דמל' דבינה דאבא שהוא מספר כ"ח אותיות מילוי המילוי שהוא גימטריא תר"י. ואח"כ אחוריים דמלכות הנ"ל שהם מספר אותיות רבוע דאחוריים דמילוי המילוי שהוא גימטריא של (קנ"ו) ע"ד אותיות וחשבונם ב' אלפים קע"ב נמצא כי כל מה שהוי"ה הולכת ומתמלאת הוא יותר דין ועצמותם בפשיטותם הוא תכלית הרחמים. והנה ג"ר אלו דאבא הפנים שלהם הם מ"ב אותיות של הט' ראשונות שבכל א' וא' מן הג' שהם זכרים וז"ס שם מ"ב דאיהי ברישא כנזכר בתיקונים קל"ב וגם בג' מלכיות שבהם יש מ"ב אתוון עצמן אלא שהם בסוד מספר וז"ס עיניך בריכות בחשבון כנזכר בזוהר פנחס דכל חשבון וגימטריא אינון במלכות ר"ל במלכיות של כל ספי' וספי' כי היא בחי' מספר של הזכר שלה. והנה הז"ת של אבא כל הז' אין להם אלא הוי"ה א' דע"ב דיודין והטעם כי כולם הם פרצוף א' לבד שהוא ז"א דאבא משא"כ בג"ר שכל א' הוא פרצוף א' ונ"ל שכיון שגם שם הם דו"נ א"כ ו"ת לבד יהיה שם ע"ב דיודין בבחי' אותיות ונוקבא השביעית יהיה בחינת מספר ע"ב ע"ד הנ"ל והענין כי ז"א וחכמה הכל א' וכמו שהחכמה י' אותיות דע"ב כן הז"א. או אפשר שגם הנוקבא תהיה בחי' כ"ח אותיות המילוי דמיון הבינה. אמנם המלכות של זו"ן הם יהיה מספר ע"ד הנ"ל בחו"ב וצ"ע. והנה כל (שם) זה באבא דאבא. אמנם באמא דאבא הוא שם אהי"ה דיודין ע"ד הנ"ל ואח"כ ביש"ס שם ס"ג ובתבונה שם אהי"ה דיודין על דרך הנ"ל. ואח"כ בז"א שם מ"ה דאלפין על דרך הנ"ל ובנוקבא שם ב"ן דההין על דרך הנ"ל או אפשר כי הז"א הוא שם מ"ה דאלפין ובנוקבא לאה אהי"ה דאלפין ע"ד הנ"ל וביעקב שם ב"ן דההי"ן על דרך הנ"ל וברחל שם אהי"ה דההי"ן ע"ד הנ"ל וצ"ע. ונחזור לעיל כי או"א הם הוי"ה דע"ב ואהי"ה דיודי"ן ויש"ס ותבונה הם שם ס"ג ואהי"ה דיודין כנ"ל עכ"מ:

נל"ח שצ"ל ע"ד וכן איתא לקמן בפ"ז:

שער יד פרק ו מ"ת

הנה נתבאר בדרוש רפ"ח ניצוצין כי יש באו"א פנים ואחוריים ואלו הפנים ואחור הם נחלקים לב' בחי'. הא' הוא פנים אחוריים של ט"ס העליונים שבהם שיש בהם פנים ואחוריים. הב' הוא

מלכות שבהם שיש בה פנים ואחור ונבאר ענין אמא ומשם תקיש אל אבא הנה אמא יש לה י"ס ט"ס ראשונות יש בהם פנים ואחור והם תופסים כל שיעור קומת אמא עלאה אח"כ המלכות שבה מתחלת מתחלת החזה ולמטה שבה ומלבשתן נמצא כי אינם מגולים מאמא רק ו' ראשונות שלה ולהיות כי אמא זו היא ו"ד של מילוי יו"ד של הוי"ה בסוד והבן בחכמה כנודע. ולכן כ"א מן ו' ראשונים כלולה מי' של אבא והם ס' וזו נקרא אמא סתימאה ושאר ד' הם מתלבשים תוך המלכות שלה ששיעור קומתה הוא ד' תחתונים דאמא לבד. ולכן נעשים מוחין אליה (פי' לתבונה) ואינה נקרא בחי' אמא רק ו' עלאין שהוא ס' ושאר הד' היא ם' סתומה הד' תחתונות לכן נקרא (נ"א דד' תחתונות שלה נקראים) ע"ש מלכות שבה שהם מוחין שלה ונעשין חלק אבר שלה ועל שמה נקרא והרי כי ו"ד דמילוי יו"ד של הוי"ה היא אמא עלאה ו' אמא ולכן ו' זו יש לה ראש לרמז כי יש בה י"ס ד' המלכות שבה ובתוכם מתלבשים ד' תחתונות דאמא. לכן אינן ב' דלתי"ן רק דל"ת א' והם יו"ד בשלימות. והנה זה ד' של מילוי יו"ד שהיא מלכות דאמא היא י"ס גמורות אלא שכיון שכל שיעורם אינם רק ד' תתאים דאמא המתלבשין בה בסוד מוחין כנ"ל לכן כל י"ס שבה נקרא ד' ע"ש ד' מוחין שלה שהם ד"ת דאמא גם ענין ד' זו היא כנודע, כי לעולם אין העליון מתלבש בתחתון רק האחוריים שבו לבד ונעשים פנימים לתחתון והנה נודע כי אין העליון מתלבש בתחתון אלא המלכות שבו לבד נמצא א"כ כי האחוריים של מלכות דאמא עלאה הם מתלבשים בתבונ' ונעשין שם פנים והבן זה מאד והנה אחוריים של ח"ב דמלכות דאמא עלאה (דאהי"ה) הם תקמ"ד וב' אלפים קנ"ו מילוי המילוי ברבוע ואחוריים של כתר מלכות דאמא הם מ"ד הרי מ"ד ותקמ"ד וב' אלפים קנ"ו כח"ב דאחוריים דמלכות דאמא ואלו הם בחי' פנים בעצמן כח"ב דתבונה עצמה ולא במלכות שבה וכמו שכתבתי וכ"ז בחי' אהי"ה שהוא פנימיות וכנגדן בחי' אלקים דחיצוניות וא"כ נמצא כי ד' זו דמילוי יו"ד הם בחי' אחוריים דמלכות דאמא בבחי' כח"ב שבה שהם מוחין דתבונה המתלבשין בזו הד' שהיא אחוריים דמלכות דאמא בהיותה למטה בנה"י שלה א"כ זו הד' היא כח"ב דמלכות דאמא בבחי' האחוריים שבה אשר בה מתלבשין המוחין דתבונה. ונחזור לענין הו' שהיא אמא אשר יש בה פנים ואחור בכל י"ס שלה והם י"ס פנים וי"ס אחוריים וכן ד' שהיא מלכות דאמא יש בה י"ס פנים וי"ס אחוריים והנה יש בכ"א מהם ב' מיני שמות אחד דאהי"ה ואחד דאלקים בסוד חיצוניות ופנימיות כנודע. וגם באלו אלהים יש ד' בחי' שהם י"ס דאלקים באמא הנקרא י' (נ"א ד') בחי' הפנים וי"ס דאלקים דאחוריים וכנגדן במלכות דאמא שהיא ד' דמילוי יו"ד כנ"ל יש בה י"ס דאלקים דפנים וי"ס דאלקים דאחוריים אך החילוק הוא דוגמת אהי"ה כי כמו שאהי"ה שהוא הפנימיות יש בו בחי' אותיות פשוטים בפנים ומרובעים באחוריים אך במלכות הם בסוד חשבונות כלל העולה כי באות ו' של מילוי היו"ד יש פנימיות דאהי"ה והוא פנים ואחור ויש בה חיצוניות דשמות אלקים פנים ואחור וב' בחי' אלו דחיצוניות ופנימיות הם בסוד מספר אותיות עצמן ובאות ד' של מילוי יו"ד יש בה פנימיות אהי"ה פנים ואחור וחיצוניות דאלקים פנים ואחור והוא בסוד חשבון וסכום האותיות בחשבונם כמה עולה כל אות ואות בגימטריא ואח"כ בא ה' ראשונה דהוי"ה וצורתה ה' כנודע בסוד חכם בבינה ונדבר בה' שהיא נקרא תבונה לעולם ואמנם צורת ה' היא ד' על ו' והענין כמו שידעת בענין הצלם דז"א שהם ג' אותיות צלם. ם' בג' בחי' ראשונות ל' בג' אמצעיות צ' בג' תחתונות דתבונה הנכנסים ממש בפנימיות ז"א וכן הוא כאן כי תחלה מוחין אלו הם מלובשים בד' ראשונות באחוריים דמל' דאמא והם ד' של מילוי יו"ד כנ"ל והם ם' דצלם ואח"כ ד' על ו' שצורתה ה' הם מוחין דתבונה עצמה מלובשים בג' אמצעיות דאחוריים דמלכות דאמא והם ל' דצלם ואח"כ ו' שבצורת ה' ראשונה הם מוחין דתבונה עצמה מלובשים בג"ת דאחוריים דמלכות דאמא והם צ' דצלם מוחין פנימים אמנם צריך שתדע כי כל זה הוא בהיות בינה ותבונה נכללין בפרצוף א' כי אז זו ה' ראשונה שבשם הנקרא תבונה עולה למעלה בו"ד של מילוי יו"ד שהוא צורת ה' אחרת וזו נעשים אחוריים אליה אך ברדתן למטה ונעשים ה' ראשונה שאז נקרא האם רובצת על האפרוחים הנה ירדה ממקומה ואז המוחין הם בסוד מקיפים שהם ד' על ו' נפרדין זה מזה ואין לו' זו ראש רק ו' קצרה מו"ק בלי מוחין כנודע אך בעלותה יש לה מוחין פנימים. ונחזור לענין כי הנה כשמתחלקין נעשה בינה ותבונה ואז האחור דמלכות דבינה יורדין בתוכה

של התבונה ואז אותן האחוריים עצמן דמלכות דבינה נעשה פנים דתבונה ממש באופן כי הי"ס 'עצמן דאחור דמלכות דבינה בחי' הפנים עצמן של תבונה כי ד

ראשונה דאחוריים דמלכות דבינה הם עצמן ד' ראשונות דפני תבונה וו"ק דאחוריים דמלכות דבינה הם עצמן ו"ק דפני תבונה ונמצא כי כשעלה תבונה להכלל עם בינה בפרצוף א' נמצא פנים של תבונה נעשה אחוריים אל המלכות דבינה. והנה גם למעלה בבינה היו אחוריים מן בחי' אלהים והנה כל הפנימיות בבחי' פנים ואחור הם משם אהי"ה אך החיצוניות כולו בבחי' פנים ואחור הם משם בוכ"ו תמורת אהי"ה ואז זה הבוכ"ו מאיר בחיצוניות הנק' אלקים כי הנה הוא כולל כל אלקים שהוא ק"ך צרופים והם נחלקים ד"פ ל' הם ק"ך וכן בוכ"ו המתפשט בכולם והוא קו המדה להם והוא גימטריא ד"ל ר"ל ד"פ ל' והענין כי במלכות של בינה הנקרא ד' של הבינה להיותה עומדת בד"ת דבינה שם בחיצוניות הם שמות ק"ך צרופים אלקים כנ"ל ואז מתפשטת בהם הארת בוכ"ו כנ"ל ונחלקים לד' בחי' ג"כ והם ל' צרופים בת"ת ל' בנצח ל' בהוד ל' ביסוד והם מהחזה דבינה ולמטה שהם תנה"י כנ"ל ואח"כ כמו שהאחוריים דאהי"ה דבינה דמלכות מתפשטים ויורדין ונעשין לתבונה בבחי' פנים כן האחוריים של אלקים דמלכות דבינה יורדין ונעשים מהם אחוריים (פנים לחיצוניות) דתבונה (צ"ל פנים) והנה תבונה זו גם היא יש בה ט"ס ועוד מלכות שבה דוגמת הבינה הנ"ל והנה אלו אלהים הנקרא אחורי תבונה גם הם אינם מתגלים פה רק בד"ת (בז"ת) של התבונה ששם הוא מלכות שבה ועוד בבחי' הגבורה שבה כי להיותה תבונה תחתונה נגלית הדינין אפי' מן הגבורה שבה ואז אלו הק"ך צרופי דאלקים נחלקים בה לה' חלקים נגד ה' אותיות אלקים ונחלקין כ"ד בכל ספי' מהם כ"ד המתחלת בא' וכ"ד המתחילין בל' כו' וכל הכ"ד מהם הוא שם אלקים א' הרי ה' אלקים והם ת"ל ועם בוכ"ו המאיר בהם הרי גימטריא תבונה עם הכולל:

שער יד פרק ז מ"ב

דע כי יש כמה מדרגות פנים ואחור והם שמות פשוטים ומלואים לכן נבאר בחי' או"א ומהם תקיש אל השאר והנה כתר דאבא הוי"ה פשוט וכן כתר דאמא אהי"ה פשוט זו פנים שלהם ואמנם האחוריים שלהם הם י' אותיות י' י"ה יה"ו יהו"ה אחורי כתר דאבא. א' א"ה אה"י אהי"ה אחורי כתר דאמא. וכל זה בט"ס הכתר דאו"א ואמנם המלכות של הכתר דאבא הוא בחי' חשבון ר"ל חשבון ד' אותיות הוי"ה פשוטה שהוא כ"ו ומלכות דכתר אמא חשבון אהי"ה פשוט שהוא כ"א ואלו הם הפנים של הב' בחי' מלכיות הנ"ל והאחוריים שלהם הם אלו. אחוריים מלכות כתר דאבא הוא חשבון י' אותיות פשוטים דאחוריים שלו והם ע"ב ואחורי מלכות דכתר דאמא הם חשבון י' אותיות דאחוריים דאהי"ה שהוא מ"ד. והנה החכמה דאבא ט"ס שלו הראשונים הפנים הם י' אותיות המילוי כזה יו"ד ה"י וי"ו ה"י וט' ראשונות דחכמה דאמא הפנים שלהם הם י' אותיות מילוי אהי"ה כזה אל"ף ה"י יו"ד ה"י ואחוריים הם אלו כ"ו אותיות המילוי והם יו"ד יו"ד ה"י יו"ד ה"י וי"ו יו"ד ה"י וי"ו ה"י הם אחוריים חכמה דאבא וכ"ו אותיות אל"ף אל"ף ה"י אל"ף ה"י יו"ד אל"ף ה"י יו"ד ה"י הם אחוריים חכמה דאמא. והפנים דמלכות דחכמה דאבא הם חשבון הפנים שלו שהם ע"ב ואחוריים דמלכות דחכמה דאבא הם חשבון אחוריים שהם קפ"ד והפנים דמלכות דחכמה דאמא הם חשבון הפנים שלה שהם קס"א ואחוריים הם חשבון האחוריים שלה שהם תקמ"ד ובינה דאבא הפנים שלה דט"ס הם כ"ח אותיות דמילוי המילוי יו"ד וי"ו דל"ת ה"י יו"ד וי"ו יו"ד וי"ו ה"י יו"ד והאחוריים הם יו"ד וי"ו דל"ת יו"ד וי"ו דל"ת ה"י יו"ד יו"ד וי"ו דל"ת ה"י יו"ד וי"ו יו"ד וי"ו יו"ד וי"ו דל"ת ה"י יו"ד וי"ו יו"ד וי"ו ה"י יו"ד ע"ד אותיות ומלכות דבינה דאבא הפנים הם חשבון כ"ח אותיות של הפנים שלהם הם ית"ר והאחוריים הם חשבון ע"ד אותיות דאחוריים שלו שהם ב' אלפים קע"ב ובינה דאמא הפנים דט"ס שלה הם כ"ז אותיות מילוי המילוי אל"ף למ"ד פ"א ה"י יו"ד יו"ד וי"ו דל"ת ה"י יו"ד

ואחוריים שלה אל"ף למ"ד פ"א אל"ף למ"ד פ"א ה"י יו"ד אל"ף למ"ד פ"א ה"י יו"ד יו"ד וי"ו דל"ת אל"ף למ"ד פ"א ה"י יו"ד יו"ד וי"ו דל"ת ה"י יו"ד שהם ע' אותיות ומלכות דבינה דאמא הפנים הוא חשבון כ"ז אותיות הפנים שלה שהם תתי"ב והאחוריים הם חשבון ע' אותיות דאחור שהם ב' אלפים קנ"ו וז"ת דאבא אינם רק הוי"ה א' במילוי יודי"ן באותיותיו דוגמת החכמה כי כבר ידעת כי כל הז"ת אינם רק פרצוף א' ז"א דאבא אך (כמו) החכמה שהיא פרצוף א' ג"כ אבא דאבא וכבר ידעת כי אבא וברא שוין בסוד מה שמו ומה שם בנו וזה מה שקבלתי ע"כ. (ונלע"ד כי אינו זה בפרטות (בדוקא) ז"ת רק בו"ת. והענין כי כל מדרגות הנ"ל שהם בחכמה דאבא יש בו"ק וכל המדרגות שנזכר לעיל בבינה דאבא יש בשביעית שהיא הנוקבא של ו"ק כנודע ובזה נתבאר הנזכר במ"א כי כל כ"ח אותיות מילוי המילוי נקרא אדם רוכב על הכסא שהוא בד' רגלים פי' הפנים דאו"א גימטריא רג"ל ואחורי דאו"א גימטריא תשכ"ח שהם מלכיות דאו"א ר"ל המלכות שיש בז"א עצמו דאו"א ואין אנו מדברים בנוקבא דז"א ממש דאו"א רק במלכות דז"א עצמו דאו"א והנה הוא דוגמת המלכות שיש בחכמה דאו"א שהוא חשבון ע"ב דפ"ק קס"א תקמ"ד פנים ואחור וכשמתלבשים חו"ב דאבא לתת מוחין לז"א דאבא כנודע ודאי שהחכמה מתלבש ורוכב על הז"א עצמו הנעשה כסא לו והבינה דאבא רוכבת ומתלבשת על המלכות דז"א שהוא חשבון ע"ב קפ"ד והנה הבינה דאבא הוא כ"ח אותיות דע"ב מילוי המילוי וכעד"ז בינה דאמא יש בה כ"ז אותיות מילוי המילוי דאהי"ה דיודי"ן ורוכבת על הכסא שהוא מלכות דז"א דאמא שהוא בחשבון קס"א ותקמ"ד אך החכמה דאמא רוכבת על הז"א עצמו דאמא נמצינו למדין כשנכנסין מוחין דאו"א בז"א הנה אבא יש לו חו"ב וחו"ג וכנגדן באמא וכשנכנסין בז"א אז אבא חכמה וחסד שבו מצטרפין עם חכמה וחסד דאמא מתלבשין בנה"י שלו ובינה וגבורה שלו מצטרפין עם בינה וגבורה דאמא בנה"י שלה ואז או"א כלולין ממ"ה וב"ן כי קודם לכן היה אבא כולו מ"ה ואמא כולה ב"ן ועתה שנתחלפו ונמזגו כנ"ל לכן בהכנסם תוך ז"א נמצא כי חלק חכמה וחסד דאבא ניתנין אל הזכר מ"ה שבז"א וכן חלק חכמה וחסד דאמא שגם הם בחי' מ"ה כנזכר אך בינה וגבורה דאבא ובינה וגבורה דאמא ניתנין לצד הנוקבא שבז"א עצמו הנק' מל' שבגופו עצמו ואחר שאלו ינקו והגדילו אז יצאו הארת המלכות שבהם שבמוחין עצמם מצד הב' בינות וב' הגבורות אל אחור ז"א להגדיל הנוקבא דז"א שהיא נפרדת ממנו ונגדלת גם היא מעט מעט ואמנם אחר שכבר נגדל ז"א צד הזכרות והנקבות שבו אז מסתלקים המוחין ובאים המוחין דבינה וגבורה דאו"א לבדם תוך נוקבא ונגדלת לגמרי והרי נשלמו כל אלו המוחין הנקרא בחי' אב"א ואח"כ באים המוחין חדשים דפב"פ ומגדלין שניהם כבראשונה:

ה' חלוקים יש בין או"א לזו"נ והם מבוארים בזוהר א' או"א כחדא נפקין פי' שהם שוין בקומתן משא"כ בזו"ן כי הנוקבא לא יצאת רק אחר שהוא יצא עד חצי ת"ת שבו ואח"כ יצאה היא משם ולמטה ובערך זו אמרו כחדא נפקין. ב' כי או"א אחר התקון כנזכר באדרא היו תמיד פב"ב משא"כ בזו"ן ובערך זה אמרו כחדא שריין ג' כי או"א זווגם תדיר משא"כ בזו"ן ובערך זה אמרו ולא מתפרשין ד' שאו"א לעולם רחמים כי אפילו בינה שדינין מתערין מינה אינה אלא אחר צאת זו"נ ממנה אבל בהיותה למעלה הכל היא רחמים אבל זו"נ לפעמים הוא רחמים ולפעמים הוא דין. וז"ס הנזכר פ' חיי שרה דקכ"ג ע"א ק' שנה כ' שנה וז' שנים כי בכתר ואו"א הם ק"ך שנה והיינו ק' בכתר וך' באו"א הנה הם כולם בסוד שנה אך הזו"נ שהם ז"ת ז' שנים הנה הם שנים ולא שנה משום דאית בהו דין. ורחמים ה' כי באו"א לעולם יש חיבוק כנזכר בזוהר כתרין רחימין דאינון מתחבקין. עוד יש חילוק אחר והוא כי או"א חד גופא ממש מתדבקין דא בדא והנה כבר הודעתיך שיש ב' מיני זווגים א' להוריד נשמות חדשות ואחד לתת חיות לעולמות התחתונים ואמנם הזווג שהוא כדי לתת חיות זה אינו נפסק לעולם מאו"א כדי שלא יתבטלו העולמות ח"ו אבל בזו"נ אפי' הזווג זה נפסק לפעמים וז"ס לא ידון רוחי באדם ר"ל לא ימשוך רוח חיות העליון באדם שהוא ז"א לעולם כי אם ימשוך זה לעולם יאריכו ימים ויהיו רשעים אך בראותן שהם מתים בקצרות שנים אז עי"ז יחזרו בתשובה לכן אין רוח חיות זה נמשך תמיד בז"א:

שער יד פרק ח מ"ב

הנה נת"ל כי יש בינה ותבונה ראשונים התבונה היא מחזה (נ"א ותבונה ראשונה ותבונה זה מחזה) דבינה למטה דוגמת רחל עם לאה וכנגדה ב' חלקים שבחכמה ונמצא כי זאת הבינה הראשונה מזדווגת עם חלק העליון של החכמה ועל אלו נאמר כחדא נפקין ולא מתפרשין לעלמין כנזכר באדרא ועל התבונה ועל חלק התחתון של החכמה אינו כן דלזמנין מתפרשין וזה התבונה מחציה ולמטה שהוא מהחזה שלה ולמטה היא מתלבשת בז"א בסוד מוחין דיליה ואלו הב' חצאין של תבונות זו עליהם נאמר ואיש תבונות ידלנה כנזכר בדרוש אחר ולעולם נקרא ב' תבונות בערך ב' חצאין אלו ואמנם שניהם אינם רק פרצוף א' לבד. ודע כי גם הבינה עם התבונה לפעמים נכללת יחד ויש בזה ב' פנים א' שתעלה התבונה ונכללת בבינה ב' שיורדת הבינה ונכללת בתבונה אמנם הזווג שהוא להוציא המוחין דז"א הנקרא עיבור ב' הוא שירדה בינה ונכללה בתבונה ושם הוא הזווג למטה אך עיבור הראשון היה כי נתלבשו חו"ב עלאין בחו"ב תתאין (נ"ב דהיינו שעלו ישסו"ת והלבישו החו"ב עלאין) ונכללו בהם ובתוכם ונכללו חג"ת ונה"י דא"א אלו באלו וחג"ת בנה"י דז"א אלו באלו נמצא כי ז"א בתבונה ולא בבינה. ובינה נקרא א"ס לפי שאהי"ה הוא בבינה ובמילוי יודין ואלפין כ"א יש בפשוטו ובמלואו ומילוי מלואו א"ס אותיות לכן נקרא אם אמא עלאה ואלו הם ב' אהי"ה אשר אהי"ה אמנם אהי"ה הג' אשר עליו נאמר כה תאמר לבני ישראל אהיה שלחני אליכם הוא מילוי דמילוי ההי"ן שאין בה רק כ"ה אותיות וז"ש כה תאמר אהיה כו' והנה כשנזיר מהם ד' אותיות הפשוטות של אהי"ה ישאר במילוי דמילוי כ"א אותיות כמנין אהי"ה כו' (נ"א והנה) ג' כלי התבונה הם ג' צלמים דז"א וכנגדן ג' כלי בינה ג' צלמים אחרים דז"א ואח"כ תכף עולה לא"א:

ה כללים א' במוחין דאו"א יש מקיפין ושם מאירין י"ג ת"ד דא"א. בי"ג חוורתא דרישא יש ג' הויו"ת דיודין ובהם ט' ווי"ן ומשם נמשכת הארה לדיקנא דז"א הנקרא ו' ואין בו רק ט' תקוני דיקנא לבדו ובחוטם דא"א יש בה ה' אחת בנקב ימין ומשם מאיר בחי' הטעמים ומנקב ימין נמשך רוח דחיי אל ז"א המוחין דאבא כיון שמתלבשין במוחא דאמא נקראו אהי"ה כמותן ענין או"א שעליהן נאמר באדר"ז כחדא נפקין וכחדא שריין כו' דע שעכ"ז יש בהם ב' מיני זווגים א' נקרא זווג שלים והב' זווגא דלאו שלים והוא כמ"ש במ"א שב' מזלות הם בדיקנא דא"א מזל ח' ומזל הי"ג הח' משם יונק אבא והי"ג משם יונק אמא והנה כשמזל הי"ג הוא לבדו משפיע באו"א ומזדווגין על ידו אז נקרא זווגא דלא שלים וכאשר ב' מזלות משפעים זה באבא וזה באמא ומזדווגין על ידם אז נקרא זווגא שלים. ד' אמא נקרא אהי"ה ובכ"א מי"ס שבה יש שם אהי"ה א' וכל שם אהי"ה שהוא בקו ימין שלה הוא דיודי"ן ושל שמאל באלפי"ן (נ"ל בהיפוך) ושל קו אמצעי בההי"ן וכ"ז בלבושים ובכלים שלה ה' ד' בחי' נשים באמא עלאה בחי' חב"ד שלה נקרא אמא עלאה וחג"ת שלה נקרא תבונה ראשונה ונה"י שלה תבונה שניה ומלכות שלה נקרא תבונה שלישית והיא רביעית בערך בינה ובי"ס של תבונה זו הג' מתלבשת כל צלם דז"א:

שער יד פרק ט

סידור בינה ותבונה על מתכונתם:

ד כי אמא עלאה יש לה הוי"ה דס"ג והוא נוקבא אל אבא שהוא הוי"ה דע"ב והנה הוי"ה זו דס"ג נקודתה בנקודת אלהים כנודע כי הבינה הוי"ה בניקוד אלהים כנודע והנה הוי"ה זו נחלקת לד' בחי' בד' אותיותיה והם ב' אהי"ה דיודי"ן וא' דאלפי"ן וא' דההי"ן והיא רמוזה בה' ראשונה דהוי"ה הכוללת כל האצילות ואבא הוא י' של שם הוי"ה כנ"ל ואמא זו היא י"ס גמורות ואמנם

בהתחלקותה לב' בחינת כמ"ש אז בחי' ראשונה נרמזת במילוי ו"ד דיו"ד דהוי"ה הכוללת הנזכר לעיל ובחי' ב' נרמזה בה' ראשונה דהוי"ה הכוללת כל האצילות כנודע ואז בחינה הראשונה הנרמזת במילוי יו"ד נקרא אהי"ה דיודי"ן ובחי' ב' נקרא שם ס"ג גם הראשונה נקרא אמא עלאה או בינה והב' נקרא תבונה. ודע כי הבינה היא בחי' ט"ס הראשונים והתבונה היא בחי' המלכות של הבינה הנ"ל ודע כי כמו שרחל נוקבא דז"א עם שהיא בחי' מלכות שלו עכ"ז מלבשתו מהחזה ולמטה כן תבונה זו שהיא המלכות דבינה מלבשת את הבינה מהחזה ולמטה בלבד ודע כי הבינה יש בה פנימיות וחיצוניות וכן במלכות שלה הנקרא תבונה יש בה פנימית וחיצונית שאי לך דבר בעולם שאין בו פנימית וחצונית ואמנם כדי שלא נאריך הענין נבאר ענין התבונה ומתוכה תבין את הבינה בהיקש. ונבאר עתה בלבד ענין המלכות דבינה הנקרא תבונה ונקרא ה' ראשונה של הוי"ה הכוללת הנקרא שם ס"ג הנה בחי' זו כולה היא שם ס"ג א' שלם כולל כל ט"ס שבה בפנימית וחיצונית והנה ג"ר שבה הם דוגמת ג' פרצופים והם כח"ב ונרמזין ביו"ד ה"י דס"ג הכולל והנה ה"י ראשונה דס"ג היא בינה דתבונה שהוא הפרצוף הג' דס"ג הכולל ויש בה ג' ההי"ן (נ"א ג' שמות ס"ג) א' נגד ג"ר שבה וא' נגד ו"ק שבה וא' נגד מלכות שבה ואמנם ה' זו גי' ג' ההי"ן כי יו"ד של המילוי נעשין ב' ההי"ן והרי הם ג' ההי"ן לפי שג' קוין יש בצורת ה' לכן ה' ראשונה בג' קוין כח"ב שלה ולכן ה' זו פשוטה ועיקרית אך י' של מילוי ה' נחלקת לב' ההי"ן כנ"ל והם בו"ק שלה הא' בג' קוין חג"ת שלה וה' אחרונה בג' קוין בנה"י שלה וכנגדן יש ג' ההי"ן אחרים דחיצוניות. אח"כ הוא ו' דס"ג הכולל והוא ו"ק ז"א שלה דתבונה ואז ב' נקודים תחתונים מן י' שיש ביו"ד דמילוי ה' דבינה כנ"ל בבחי' פנימית עם חיצונית שלהם ג"כ יורדין להעשות בחי' מוחין אל הו"ק אלו שהם ו' דס"ג הכולל כדמיון התבונה שמתלבשת בסוד המוחין אל ז"א ואמנם חיצונית ב' חלקי היו"ד דמילוי ה' ראשונה כנ"ל אלו ירדו בתוך פנימית י' חלקי תחתונים של זו הוא"ו ופנימיות ב' חלקי יו"ד הנ"ל יורדין תוך פנימיות ג' חלקים עליונים של זו הוא"ו שכולה גימטריא י"ג ונודע שיש י"ג פנימיות וי"ג בחיצוניות ואמנם י"ג הפנימית נעשו בחי' חיצונית אל בחי' ב' חלקים מילוי י' של ה' ראשונה האחרונים לחיצוניותן ולפנימיותן ע"ד הנ"ל אך דע כי כמו שיש בז"א מוחין פנימים ומקיפין כן יש לפנימית וא"ו זו דס"ג כולל פנימי ומקיף כי חיצוניות ב' חלקים הנ"ל נעשו הם פנימים תוך י' חלקים התחתונים דוא"ו זו דבחי' פנימית אך פנימית ב' חלקים הנ"ל שנעשו גם הם פנימים תוך ג' חלקים העליונים דו' זו ונמצא שהם ב' תוך ג' וכללותן נעשה ה' אחת וזה הה' נעשה בחי' מקיפין מוחין על ו' זו. ואמנם חיצונית ו' זו שהם י"ג חלקים יתבאר אח"כ מה נעשה בהם כי הנה יש בוא"ו זו פנימית וחיצוניות הנ"ל שהוא פנימית מבינה ופנימית עצמה נעשה חיצוניות אל פנימית הבינה. אח"כ ה' אחרונה דס"ג הכולל היא מלכות דפרצוף דס"ג הכולל וגם היא דוגמת ה' ראשונה שהם ג' ההי"ן ה' בג' קוין ראשונים כח"ב ה' בג' קוין אמצעים חג"ת ה' בג' קוין תחתונים נה"י וכל ג' ההי"ן אלו הם בסוד פנימיות. גם יש אחרת בסוד חיצוניות והם ג' ההי"ן אחרות המתחלקים ע"ד הנ"ל ואמנם כמו שרחל לוקחת האחוריים דז"א בסוד פנימיותה ונעשה בה מוחין כך הוא פה כי החיצוניות של ו' דס"ג הכולל שלא הוצרך במקומו כנ"ל הנה הוא יורד ונעשה פנימית אל ה' אחרונה זו שהיא המלכות דס"ג הכולל כנ"ל. והענין כי הנה ביארנו כי מלכות זו דס"ג הכולל יש בה ג' ההי"ן בה' דפנימיות וג' ההי"ן בה' דחיצוניות והנה ה' הג' תחתונה שבחיצוניות שהיא בחי' החיצוניות של נה"י דמלכות זו דס"ג ירדה תוך ז"א דאצי' לעשות לו מוחין פנימי כנודע נמצא כי המלכות דס"ג (יצא) חסרה ואז נעשית לה נה"י חדשים דחיצוניות כנזכר במ"א איך היו עודפים ותלוין על העורף מאחורי רישא דז"א עד החזה מבחוץ כנזכר שם. והנה עשיית נה"י אלו החדשים הוא זה כי הנה פנימית ה' הג' שהם נה"י דמלכות דס"ג הפנימית הגדילו ונכפלו ונעשו ב' ההי"ן דפנימית ואז ירדו ב' ההי"ן עליונות דחיצוניות שנשארו במקומן ונכנסו תוך אלו ב' ההי"ן פנימית ונעשין פנימיותן ואלו ב' ההי"ן התחתונים הפנימית נעשין חיצוניות להם נשארו עתה למעלה ב' ההי"ן פנימים ואז ירדה וא"ו דחיצוניות הנשארת הנ"ל ונתלבשה בתוך ב' ההי"ן אלו והוא נעשה פנימית להם והם נעשו חיצוניות ואז גדלו כמוהו ונעשו ג

ם הם י"ג שהוא גימטריא וא"ו הרי הם י"ג תוך י"ג שהם פנימית וחיצונית. ונלע"ד אך לא שמעתי והוא כי אפשר כי גם וא"ו תתחלק לב' בחי' כי ו' ב' תכנס בתוך ה' ב' בסוד מוחין פנימית ואות א' הוא כתר שבה אך ו' ראשונה שנתלבשה תוך ה' ראשונה יהיה אור מוחין בבחי' מקיף על ראש מלכות ע"ד שנתבאר לעיל שיש ה' א' בסוד מקיף על ראש הו' אלא ששם שבאו מהתבונה נקרא ה' וכאן שבאים מן ו' נקרא ו' וצ"ע לפע"ד. והרי נתבאר עתה כי חצוניות נה"י דמלכות דתבונה נעשו מוחין פנימית דז"א כלל העולה כי ה' ראשונה של השם היא שם ס"ג א' כולל י"ס פנימית וחיצוניות ונקרא תבונה ויש בה ג"ר הנקרא בינה. וו"ק הנקרא תבונה ומלכות שבה נקרא תבונה, וחיצוניות נה"י של המלכות זו נקרא ג"כ תבונה והרי הם בינה א' וג' תבונות, וכל ד' בחי' אלו נקרא תבונה דס"ג דה' ראשונה, ועוד יש בינה עליונה רמוזה ביו"ד של הוי"ה ויש בה דמיון כל בחי' אלו, אלא שנקרא בינה דאהי"ה דיודי"ן, והרי יש בינה עליונה ותבונה והם סוד ס"ם דאפרסמון, וכן בתבונה עצמה יש בינה ותבונה וגם אלו ס"ם דאפרסמון, והבן ותראה איך כל החיצוניות העליון נעשה פנים אל הפנימית תחתון הימנו. וחוזר הפנימית התחתון ההוא בסוד חיצוניות, ואז החיצוניות הראשון שהיה בתחלה על הפנימית התחתון א"א לעמוד שם, ויורד להעשות פנימית תוך פנימית יותר תחתון ממנו, וכעד"ז עד סוף כל המדרגות כולם באופן שא"א להיות שם רק ב' בחי' לבד, שהם פנימית א', וחיצוניות א'. וגם תבין שלעולם אין העליון מתלבש בתחתון אלא חיצוניותו ושם למטה חוזר להיות פנימים גמורים כי אע"פ שבערך העליון נקרא חיצוניות הנה ברדתו למטה יהיה שם במדרגת פנימית. גם תבין איך גם בפרצוף א' לבד יורדין מוחין מספירה זו לספירה זו. אלא שאין זה רק מכתר לחכמה ומחכמה לבינה ומבינה לת"ת ומת"ת למלכות, וכ"ז בפרצוף עצמו, וכעד"ז מפרצוף זה לפרצוף אחר. גם תבין כי החיצוניות של העליון שיורד אינו מכולו, רק מלכות שבחיצוניות דמלכות שבו, כי הרי כשאנו אומרים שנה"י החיצוניות יורדין ר"ל המלכות שבחיצוניות ההוא העומדת בנה"י של החיצוניות אשר כל החיצוניות ההוא אינו רק י"ס המלכות של הפרצוף ההוא:

ו' היכלות דבריאה הם ו' דרגין והיכל ז' העליון ד' מוחין כחב"ד הם ד' רגלים ובאלו ד' עליונות יש ד' מוחין בבחי' אורות ונשמת הבריאה והם נאצלות מי"ס דמלכות (דאצילות) שבכל שיעורו הוא ד' תחתונות דז"א לבד ואלו הד' אורות הכוללים י"ס הם הכסא עצמו אך דע כי כל הד' אורות הם ד"ת שבה ואמנם באלו הד' אורות הנאצלים ממנה ירדה בסוד מיעוט הירח ונתלבשה בהם בסוד אדם הרוכב על הכסא בסוד אמא מקננא בכרסייא אך מיצירה לעשיה ומבריאה ליצירה אינו יורד רק מלכות למלכות לבד בסוד אדם על הכסא ולא כל י"ס שבה:

שער יד פרק י

דע כי כל שם מאלו הנזכר בפרק ז' כולל כל י"ס שבאותה ספירה המשל בזה כתר דאבא הוא הוי"ה פשוט ונחלק לי"ס דכתר ההוא קוץ י' הוא הכתר י' חכמה ה' בינה ו' ו"ק ה' מלכות הרי י"ס שבכתר דאבא דפנים וכן באחוריים שהם י' י"ה יה"ו יהו"ה והוא י' כתר י"ה חכמה ובינה יה"ו חג"ת יהו"ה נהי"ם וכן בחכמה דאבא יש יו"ד ה"י וי"ו ה"י ונחלקים כך קוץ הי' כתר יו"ד חכמה ה"י בינה וי"ו ו"ק ה"י מלכות ואלו הם הפנים. וכן אחוריים יו"ד כתר יו"ד ה"י חו"ב יו"ד ה"י וי"ו חג"ת יו"ד ה"י וי"ו ה"י נהי"ם ועד"ז תקיש לכולם. הנה בארנו היות ע"ב דיודין בחכמה וס"ג בבינה ומ"ה בז"א וב"ן בנוקבא אך דע כי הג"ר שיש בכ"א מאלו יש בה סוד מ"ב אתוון דפשוט ומילוי ומילוי דמילוי אשר אין בחי' אלו בחינת מספר וחשבון וגי' רק חשבון אותיות לבד ואין נקרא חשבון אלא סכום כמה עולה כל אות והבן זה. והנה ד' אותיות הפשוטים הם בכתר דאבא ויו"ד אותיות דע"ב דיודי"ן בחכמה שבו כי לעולם האותיות במלואן הם בחכמה והבן זה וכ"ח מילוי דמילוי דע"ב דיודי"ן הם בבינה שבו כנודע כי הבינה נק' ג"כ כ"ח מ"ה ואח"כ בז"ת שבו גם הוא הוי"ה א' לבד במילוי יודי"ן כולל כל ז"ת בי' אותיות והנה כתבנו בענין סדר

המעלות השמות כי יש בחי' כפי סדר מספר כמה אותיות הם ואין זה נקרא חשבון אמנם החשבון הוא כמה סכום כל אות ואות בגימטריא. והנה הבחי' ההוא הנקרא חשבון לעולם הוא בבחינת המלכות בכ"מ שתהיה ע"ד משל במלכות דאבא הנ"ל יהיה בחי' חשבון הוי"ה דיודין בבחי' היותה חשבון ע"ב וכן במלכות דאימא הוא חשבון הוי"ה דס"ג ועד"ז בכל שמות שבעולם הנה חשבונם הוא במלכות שבאותו בחינה וזכור הקדמה זו. והנה הפנים ואחור דהיינו ע"ב קס"א העולין רג"ל ודפ"ק ותקמ"ד העולין תשכ"ח הם בחי' המלכות דאו"א כי שם הוא בחי' החשבון כנ"ל והנה החשבון כ"ח היתירים העודפים על ג"פ רג"ל מחשבון תשכ"ח הנ"ל הנה הם יו"ד ה' וג' בחי' מן י' דמילוי ה"י והם ראשונים מן יו"ד ה"י וי"ו ה"י של בחי' הפנים ואלו הם מעולים יותר משאר הבחי' שתחתיהם שהם גימטריא ד"פ (ג"פ) רג"ל כנ"ל אמנם אלו הכ"ח מתלבשים בד' רגלים אלו שהם סוד ד' רגלי הכסא הזה שהוא באו"א כנ"ל הנרמז פ' קדושים בר"מ דף פ"ב והכ"ח אלו הם הכסא עצמו וכל זה בבחי' המלכות האלו דאו"א והנה הרוכב על הכסא הזה ומתלבש בו הוא הכ"ח אותיות דמילוי המילוי דהוי"ה של מילוי יודי"ן כי הם כ"ח אותיות ואינם כ"ח אותיות בסוד החשבון כי אותן דחשבון הם אחרונים בבחינת המלכות כנ"ל:

שער טו פרק א מ"ק

שער שני שער הזווגים בזווג דאו"א ומצות שלוח הקן ובו ו' פרקים:

שני מיני בחינות זווגים יש באו"א דאצילות הא' נקרא פנימי הב' נקרא חיצון שהם סוד הכלים והעצמות (נ"א או העצמות) וזהו בב' בחי' או כשהם פב"פ שוה או בהרכנת הראש כמבואר אצלינו וב' בחי' אלו בפנימיות שהוא העצמות וב' בחינות אלו בסוד החיצוניות שהם (י') הכלים הרי הם ד' בחי' זווג או"א ועד"ז ד' בחי' כיוצא באלו זווג זו"נ והנה לעולם בחי' זווג חיצון למלאכים וזווג פנימי לנשמות. עוד יש בחי' אחרת בסוד הזווג אם לברוא נשמות חדשות או לחיות הנשמות שכבר יצאו לחדש להם מוחין ואחר החורבן שאין זווג לזו"נ להוציא נשמות חדשות גם באו"א לא יש זווג לנשמות חדשות וז"ס לא אבא בעיר וגו' באופן שעתה אחר החורבן לא יש זווג פנימי לא שוה בשוה ולא בהרכנת הראש לא באו"א ולא בזו"נ וגם לנשמות ישנים ליכא אלא לחיות בלבד ולתת מוחין חדשים להם:

מ"ב דע כי יש ב' מיני זווג אל או"א הא' בהיותן שניהן שוין למעלה במקומן שוין בקומתן פב"פ אשר זה נקרא בחי' זווג או"א עלאין והב' הוא בחי' אמא רביעא על בנין והוא כאשר אמא הנה"י שלה מתלבשין המוחין דז"א בתוכם ואח"כ מתלבשים הנה"י דאמא תוך ז"א ואז נקרא ואם רובצת על האפרוחים לפי שהיא יורדת למטה משיעור קומת (אבא) ומשפלת עצמה למטה ואז היא דומה על הנוקבא דז"א כאשר היא מזדווגת עם ז"א פב"פ בסוד ג"ת שבו לבד כנודע וכן עתה היא אמא עלאה פב"פ עמו נגד חצי ת"ת התחתון ונה"י של אבא לבד ואז בהיותן כן צריך שגם אבא ירכין ראשו וישפיל עצמו למטה כדמיון ז"א עם נוקבא בג"ת שבו כנ"ל וזווג זה הוא זווג דיש"ס ותבונה וזכור זה ולא נטרך לחזור ולהזכירו בכל פעם ופעם. והנה זה הזווג הב' נחלק לב' אופני הא' כאשר אמא מתלבשת בז"א לבד והב' כאשר אמא מתלבשת במלכות עצמה נוקבא דז"א ושניהן נקרא זווג אחד והנה ההפרש שיש בין הזווגים הנ"ל הוא כי בזווג (הא') הנ"ל שהוא בהיותן למעלה שוין בקומתן זהו עיקר הזווג שלהם האמיתי אבל זווג הב' נקרא זווג לפרקים של מקרה והוא כאשר גברו עונות של התחתונים ואין בהם כח לקבל השפעה העליונה אז צריכה האם העליונה למעט אורה כדי שנוכל (שיוכלו) לקבלו ואז יורדת למטה להיותה רובצת על בניה כדרך העוף והנשר המתרחפת על בניה שלא יטרפוה עופות נכרים ורובצת עליהם לשומרם ואז הוא בזמן שהבנים צריכין לאמם שזה מורה חולשה שבהם עד שצריכין שאמא תרביץ עליהן לשומרן ואותו הזווג הנעשה אז נקרא זווג לפעמים של מקרה. והרי נתב' ב' מיני זווגים שיש

לאו"א בבחי' עצמן מה שינוי יש בהם ועתה נבאר ב' מיני זווגים בבחי' הזווג עצמו מהו התכלית וההפרש שלו הנה זווג אחד הוא נקרא זווגא שלים כנזכר זוהר פרשת אחרי דס"א ע"ב והזווג הב' נקרא זווגא דלא שלים. וביאור הדברים הוא כי זווג שלים הוא אשר תכלית הזווג הוא כדי להוריד עטרות ומוחין אל הבנים זו"נ כדי להוציא נשמות חדשות ע"י זווגם של זו"ן עצמן וזווגא דלא שלים הוא כאשר תכלית הזווג הוא כדי להוריד חיות ומזון אל העולמות שהוא מוכרח בעת בריאת העולם וצורך להם וגם לתת כח (נ"א מוחין) לזו"ן שיזדווגו ויולידו נשמות ישנים שכבר נבראו בעת בריאת עולם ולחזור לחדשם ופי' הענין יתב' לך בהקדמה שנבאר לך בענין נשמות חדשות וישנות במקומו בדרוש הגלגולים פ"ז. ואמנם ענין שינוי ב' זווגים אלו כי כאשר מזדווג אבא עם אמא ע"י חכמה שלו שהם סוד הנקודות כנודע כי כל השמות שיש בחכמה הם בנקודות אבל אותיות השמות שהם בבינה אין בהם ניקוד והנה כשמזדווג אבא עם אמא מבחי' חכמה שלו אשר השמות הם מנוקדים אז הוא זווגא שלים שהוא זווג חכמה עם בינה אבל כאשר הזווג הוא מבחי' בינה דאבא שהם שמות בלתי ניקוד אז נקרא זווגא דלא שלים כי נקרא זווג בינה עם בינה כי הרי אין אבא מזדווג עם אמא אלא בבחי' בינה שבו והבן מאד. והנה זה היא משארז"ל נשבע הקב"ה שלא יכנס בירושלים של מעלה שהוא זווג או"א עד שיכנס בירושלים של מטה שהוא זווג שלים דזו"ן לגמרי גם מצינו בזוהר באדר"ז דאו"א לא מתפרשין לעלמין והוי זוגייהו תדיר והנה מצינו במקומות רבים דאמא מתתרכת מעל בנין ואין לה זווג כנזכר בתקונים על שלח תשלח את האם וע"פ ובפשעכם שולחה אמכם אבל הענין מובן עם הנ"ל כי זווג השלים שהוא זווג דאו"א בבחי' חכמה שהם הנקודות זה נפסק בעונותינו מימות החורבן וכמ"ש פ' פקודי דרנ"ג ע"א על היכל אהבה כי מן החורבן ואילך לא נכנסו שם הנשמות חדשות אמנם זווגא דלא שלים שהוא לחדש נשמות ישנות או להחיות העולמות אין זווג זה נפסק לעולם. ודע כי העולה מכל זה כי ב' מיני זווגים הם כ"א כלול מב' זווגים כי הנה הזווג העליון שהוא בחי' (בהיותה) למעלה במקומה יש ב' (מיני) זווגים דלא שלים וזווג שלים. ובזווג הב' שהוא בהיותה למטה בסוד הרביצה על האפרוחים יש בו ב' זווגים הנ"ל זווגא דלא שלים וזווג שלים:

מ"ב מדרוש שלוח הקן תבין שיש ג' (מיני) יחודים אל זו"ן הנקרא נ"ר והם הוי"ה אהי"ה הוי"ה אלהים הוי"ה אדני והם נגד ג' פרצופים שיש (בנוקבא דז"א) בזו"ן, א' י"ס דאחוריים שהם עיבור שלה בעמידה דלחש שהיא למטה בנה"י שבו שהוא ג"כ פרצוף שלם דעיבור ואז חיבורם פב"פ נקרא הוי"ה אדנ"י וכשהזווג פב"פ בסוד פרצוף שלו דיניקה עם פרצוף שלה דיניקה דאז הוא נקרא חג"ת דז"א ואז היא עולה עד שם ג"כ בחזרת עמידה אז הוא חיבור הוי"ה אלקים וכשהזווג פב"פ בסוד פרצוף גדלות שבו עם פרצוף גדלות שבה שאז נקרא חב"ד דזעיר אנפין ועלתה עד שם אז הוא חיבור הוי"ה אהי"ה שכבר הוא בחי' בינה הנקרא אהי"ה שלימה בי"ס דגדלות ואז הוא בעת נפילת אפים שנבקע היסוד (דאמא) בויעבור. או נ"ל שאינו אלא בשחרית דשבת ועיין במקומו ותראה כי כל עמידה דלחש וחזרה דחול בשחרית יש זווג וא"כ איך [אמר שאין] זווג אלא בנפילת אפים ובזה מתורץ כי בכ"א יש זווג אלא שהזווג עליון הוא בנפילת אפים ואינם דיעקב ורחל הקטנים דלחש והבן מאד:

שער טו פרק ב

ועתה צריך שנבאר מה תועלת נמשך מכל אלו הזווגים כי הנה כאשר הוא לזווג העליון בהיותן למעלה והוא זווגא שלים להוריש עטרות לבנים אז כל מציאת הזווג ההוא עיקרו לתת מוחין גמורים דגדלות אל זו"ן שבאצילות להוליד נשמות חדשות כנ"ל ומשם נמשך ג"כ הארה בעולמות בי"ע והענין כמ"ש בדרוש אבי"ע כי בעולם הבריאה א"א ואבא אשר שם אין להם רק בחי' ו"ק ואמנם אמא וזו"ן דבריאה יש י"ס לכל א' פרצוף שלם. גם יש הקדמה אצלינו כי כל מה שהיא הארה מועטת למעלה תהיה למטה כפי ערכה גדולה משל מעלה ונמצא כי בהיות הזווג

העליון דאו"א למעלה שוין בקומתן ויהיה ג"כ זווג שלים אז יש הארה גדולה מאד באצילות ואז יש מוחין גמורים דגדלות אל זו"נ דאצילות להוליד נשמות הצדיקים שהם מבחי' פנימית העולמות ואז ג"כ ע"י הארה זו נוספים בחי' מוחין דגדלות לאבא דבריאה ג"כ משא"כ קודם זה כי לא היה בו רק ו"ק שהוא בחי' היניקה ואז בגדלות גם אבא דבריאה יש לו פרצוף שלם אבל בהיות שאינו זווג שלים דאו"א דאצילות רק ע"י מקרה לפעמים שהוא ברביצת האם על האפרוחים אז אין הזווג הזה לתועלת הבנים עצמן זו"נ דאצילות כי אחר שזווגם הוא בהיותן רבוצים תוך זו"נ עצמן בהיותן בבחי' מוחין בתוכם כנודע א"כ נחשב זה כאלו הוא זווג זו"נ עצמן ולכן אין כח בזווג זה התחתון לתת מוחין אל זו"נ דאצילות רק סוד יניקה לבד דוגמת האם רובצת על האפרוחים להניק אותם. וכבר נודע כי בחי' היניקה הוא בחי' ו"ק לבד ואז ע"י הארת יניקה דו"ק אל זו"נ דאצילות אז עדיין אבא דבריאה אין בו רק ו"ק ומזדוג עם אמא דבריאה שיש לה פרצוף שלם והם מולידין מוחין גמורים לזו"נ דבריאה שהארה קטנה למעלה היא גדולה למטה וכאשר זו"ן דאצילות בבחי' ג' על ג' אז יש יניקה לזו"ן דבריאה בבחי' ו"ק לבד. והנה נת"ל כי גם בזווג זה התחתון של רביצת האם על האפרוחים יש בו ב' אופנים או בהתלבשותן תוך ז"א עצמו כנודע שהנה"י שלה נעשין מוחין אליו או בהתלבשותן בנוקבא והענין הוא כי זווג או"א הוא לעולם כדי לתת מוחין לזו"נ כפי מה שהם או דיניקה או דגדלות ואמנם עתה אנו מדברים ביניקה כי הנה בעת נתינת המוחין אז נקרא זו"נ הוי"ה אלקים הוא הוי"ה והיא אלקים (והנה) בהיותן בסוד אב"א אז הז"א לבדו נקרא הוי"ה אלהים כי תחלה נותנין לו לבדו ואחר כך ממנו נמשכין אליה וכשהם פב"פ אז נמשכין אל שניהן ביחד (ואז הם סוד) יחוד הוי"ה אלהים הנזכר בכ"מ. גם יש בחי' אחרת שגם הוא בחי' הוי"ה אלקים והוא כי לפעמים אמא המתלבשת בנה"י (הנה"י) שלה בז"א לבדו בפנימיות ואז הוא נותן אח"כ המוחין לנוקבא ואז הז"א לבדו נקרא הוי"ה אלהים אמנם כאשר יורדת ומתלבשת בנוקבא אז אין אמא מתלבשת בתוכה רק נשארת עליה בסוד אור מקיף כי (כמו) כאשר יורדת הבינה אל המלכות בסוד תפילה של יד נשארה בסוד אור מקיף והנה"י של עצמות זעיר אנפין נכנסין בפנימיותה ואז נקרא הזו"ן בין שניהן יחוד הוי"ה אלהים והנה כאשר יורדת אמא במלכות אז יש במלכות מציאות מ"נ שעל ידם מזדווג אמא עם אבא בהיותן שם למטה כנ"ל אך בהיות אמא תוך ז"א אז היסוד דז"א מתעלה בה בסוד מ"ן ועי"כ נעשה זווג לאו"א הנ"ל נמצא כי כאשר הזווג הוא בהיות אמא תוך ז"א אז ז"א דאצילות יש בו בחינת ו"ק בלתי מוחין דגדלות אבל גדפין יש לו ונקרא אפרוחים אבל כאשר מתלבשת במלכות לבדה אז הוא ביצים שהוא ו"ק בלתי גדפין. והנה כבר בארנו בדרוש א"א ענין או"א מהיכן נמשך בהם כח הזווג ואמרנו בביאור אדר"ז איך ב' שמות דהוי"ה דיודין שהם ח' חוורתא דרישא דא"א הם נמשכין דרך ב' פנים (דאו"א) (דא"א כצ"ל) וכל הוי"ה יש בה מ"ב אותיות דפשוט ומלא ומילוי דמילוי ובפן א' יש מ"ב ובפן הב' יש מ"ב ב' כנ"ל וכל פן ופן כולל י"ס והכתר לוקח שער ראשון של מ"ב והוא כולל כל המ"ב אמנם המ"א הנשארים מתחלקין לט"ס וכל ספי' מן הט' כולל כל מ"א והם גימטריא ש"ע ע"ה והכתר לבדו הכולל כולם הוא ש"ע נמצא כי בפן א' יש ט"ס כל א' כלולה מן המ"א הם ש"ע נהורין וכן בפן הב' ש"ע נהורין ממ"א אותיות הוי"ה הב' כנ"ל. גם נתבאר שם כי במצח דא"א מתלבש הדעת דעתיק (צ"ל דא"א) ובתוכו מתלבש היסוד דעתיקא וגם מזה המצח יורד הארה עד או"א כדי שיזדווגו כי הרי הוא נמשך מבחי' יסוד ודעת שהם בחי' זווג ושם נתבאר איך יורדים אורות אלו עד הגרון דא"א ושם נעשה הזווג מהחיך והגרון ונעשה בחינות אחע"ה שבגרון שהוא בחינת שם ס"ג ואהי"ה שהוא בגימטריא אחע"ה והם בחי' ב"פ מ"ב אשר בפנים דא"א אשר נעשו ש"ע נהורין כנזכר שם. גם נתבאר שם כמה בחי' יש בענין הסתכלות הנזכר באדר"ז ושם ביארנו ב' בחי' מהם בלבד א' כאשר או"א הם מסתכלין למעלה במצחא דא"א שאז הם בבחי' א"א ויש להם ש"ע נהורין וגם הזווג שלהם הוא פב"פ שוין בקומתן למעלה בב' זווגים שלים ולא שלים אבל כאשר אינה מסתכלין אלא בתרין תפוחין שהם הפנים דא"א אז אין להם רק ק"ן נ

הורין כדמיון ז"א כנזכר באדרא דקל"ה ואז הם קצרי הקומה בבחי' הזווג הב' הנקרא רובצת על

האפרוחים ואלו הם הב' זווגים שיש להם כאן למטה שלים ולא שלים. ונבאר עתה עניינם דע כי או"א ב' הכתרים שלהם הם בגרון דא"א כמבואר במקומו והם נמשכין מס"ג ואהי"ה אשר שם שהם סוד אחע"ה הנ"ל והנה בגרון דא"א נתבאר לעיל שעד שם מגעין החוורתי שהם מ"ב ב"פ של ב' הויו"ת ונעשו שם אחע"ה ואמרנו כי להיות שאבא גניז וטמיר יתיר לכן הכתר דאמא כלול בכתר דאבא נמצא כי ג"ם באבא וא"ם באימא וז"ס גם צפור מצאה בית כי אבא יש לו ג"ם שהוא בחי' הש"ע נהורין כמנין צפור והו' היתירה הוא בחי' הפנים עצמו דא"א אבל אמא אין לה רק א"ם וזהו הטעם שנקרא בינה אם בכ"מ. והענין הוא כי הנה ב' מזלות שיש שם בי"ג ת"ד דא"א והם תיקון ח' שהוא מזל העליון ותיקון י"ג שהוא מזל תחתון והנה אבא נאחז במזל העליון ואמא במזל תחתון ותרווייהו נחתי בשקולא עד טבורא בשוה אמנם בראשיהם למעלה המזל הח' שרשו גבוה למעלה בדיקנא יותר מן המזל הי"ג ואותו הפרש מועט שלקח אבא הוא זה הא' שלקח אבא יותר מאמא ונקרא אבא ג"ם אמא א"ם:

נלעד"ח כי גדפין הם מוחין מקיפים דיניקה:

שער טו פרק ג

ונבאר עתה מצות שלוח הקן כי יקרא קן צפור וגו' הנה כאשר הזווג דאו"א הוא בבחינת רביצת על האפרוחים כנ"ל וזה מורה על חולשת הבנים זו"נ שהם חלשים בבחי' ו"ק הנקרא אפרוחים והם קטנים וצריכין עדיין לאמא וצריכה אמא לרבוץ עליהם לשומרם מן החיצונים ואז גם אבא יורד עמה ומרכין ראשו למטה כמבואר לעיל שאין זה הזווג העקרי של או"א אלא זווג המקרה כאשר הבנים בסוד יניקה צריכין לאמא לכן ארז"ל כי יקרא קן צפור פרט למזומן גם אמרו שיהיו צריכין לאמם ואמרו ק"ן צפו"ר הענין הוא כמש"ל כאשר הזווג הוא למעלה שוין בקומתן אז יש להם ש"ע נהורין כמנין צפור כנ"ל וכשהוא זה הזווג של מקרה שהוא התחתון אז אין לאמא רק ק"ן נהורין מכל הצפו"ר שהם הש"ע נהורין הנ"ל וביאור כל זה נתבאר לעיל בענין הש"ע נהורין דא"א ע"ש. אך הענין בקיצור כי כבר ביארנו לעיל כי הש"ע נהורין הם ט"ס כל אחד כלול ממ"א שערים וא"כ כאשר הזווג דאו"א עלאין בהיותן פב"פ שוין בקומתן ואז מסתכלין במצח דא"א אשר שם בחי' היסוד דעתיק מלובש תוך הדעת דעתיק והדעת תוך המצח דא"א אשר כל זה הוא בחי' זווג ומשם נמשך זווג הגרון והחיך שהם אחע"ה ב"פ מ"ב לאו"א ושם מלבישין הכתרים שלהם את הגרון דא"א ומשם נמשך הזווג העליון דאו"א ואז קומה דאמא שיעורה ט"ס כל א' כלולה ממ"א הרי ש"ע רבוא אבל בהיות אמא מסתכלת בפנים דא"א ואז האמא היא קצרת הקומה מהחזה דאבא ולמטה לבד עד סוף נה"י שלו הם ג' ספי' כל א' כלולה ממ"א הם קכ"ג וב' שלישי ת"ת הם כ"ז ועם קכ"ג הרי ק"ן רבוא לבד וז"ס ק"ן צפור שבזווג של מקרה הזה אין לה רק ק"ן רבוא נהורין מן הש"ע שהם בגימטריא צפו"ר עם בחי' אנפין עצמן שהם ו' דצפור כנ"ל וכל זה הוא באמא לפי שיורדת למטה משא"כ באבא. ומה שקרא לזווג זה קן צפור לשון ק"ן ר"ל כי עתה בזווג זה נקרא מקננא על בנין כי הבן שהוא ז"א נקרא צפור והיא מקננת עליו ונעשית קן צפור ולזה לא אמרו בתיקונים דאמא יתבא על בנין רק מקננת על בנין כי לשון קינון מורה על הזווג שמזדווגת אז עם אבא בהיותה היא אם על הבנים שהוא הזווג הזה הב' הנ"ל הנקרא מקרה לפרקים. ואמרו לפניך יתב' במ"ש כי יש חילוק כשאומר מלפניך או לפניך כי בינה נקרא מלפני ה' שהוא יותר פנימי מן הוי"ה אבל המלכות נקרא לפני ה' שהוא לפניו של הת"ת ולזה אמר לפניך כי עתה בזווג זה האמא יורדת למטה ומתלבשת בז"א ונקרא לפניך ולא מלפניך. ואמרו בדרך רמז אל הנ"ל כי ב' מיני יחודים הם של הוי"ה אלקי"ם הא' הוא כי ענין זווג או"א לעולם הוא כדי לתת מוחין אל הבנים ובעת נתינת המוחין נקרא זו"ן הוי"ה אלקים אלא שכאשר זווגם אב"א אז ז"א לבדו נקרא הוי"ה אלהי"ם לפי שמתחלה ניתנין אלו המוחין לו ואחר כך נמשכין אליה אך כשהם פב"פ אז נמשכין לשניהם ביחד וז"ס יחוד הוי"ה אלקים בכ"מ.

ויחוד הב' של הוי"ה אלקים הוא ג"כ כמ"ש לעיל כי בזה הזווג הב' התחתון דאו"א יש ב' מציאות או כשיורדת בז"א שאז נכנסת בתוכו כמ"ש ונה"י שלה נעשין מוחין אליו או כשיורדת במלכות שאז אינה נכנסת בתוכה אלא נשארת למעלה בסוד או"מ כמבואר אצלינו כי כשיורדת (נ"א כמו שיורדת) בינה במלכות בסוד תפלה ש"י נשארת (נ"א ע"י שנשארת) בסוף מקיף והנה"י דעצמות ז"א הם נכנסין בתוכה ובפנימותה להעשות לה מוחין של פנימותה. והנה כאשר נכנסת בז"א אז הז"א לבדו נקרא הוי"ה אלהים כי הוא לוקח הכל ואח"כ הוא נותן לה המוחין שלה וכשיורדת על המלכות ולא בתוכם ממש אז שניהן ביחד זו"ן נקרא ה' אלהים והרי ב' מיני יחודים הם של היו"ה אלהים הנמצא בזווג זה הב' של מקרה וכנגדן אמר בדרך שהוא גימטריא ב"פ הוי"ה אלהים הנ"ל. וביאר ב' מיני הירידות האלו של הבינה וכנגד הא' אמר בכל עץ כי הז"א נקרא עץ וכשיורדת נכנסת לתוכו וזהו בכל עץ וכנגד ירידתה בנוקבא הנקרא ארץ אמר או על הארץ ולא אמר בארץ לטעם הנ"ל כי אז נשארת עליה בסוד או"מ ואינה נכנסת בתוכה ממש כמו בז"א. ואמרו בכל עץ ולא בעץ הוא כי הנה ברדתה על המלכות אז המלכות יש לה מ"נ אבל כשיורדת בז"א אז כדי שתזדווג עם אבא זה הזווג הב' צריך שהיסוד דז"א הנקרא כל תעלה בה בסוד מ"ן כדי שתוכל להזדווג עם אבא בעלה ומה שהיה נקרא כל יהיה עתה בבחי' בכל שהוא גימטריא ב"ן דההי"ן שהיא מ"ן כנודע. ואמרו אפרוחים או ביצים הוא לרמוז אל הנ"ל כי ענין הזווג דאו"א זווג עליון בהיותן שוין בקומתן למעלה אז הוא לתת מוחין דגדלות אל זו"ן דאצילות וע"י הארה זו ניתנין גם מוחין דגדלות אל אבא דבריאה שאין לו רק ו"ק כנודע במקומו ועתה יהיה לו ג"כ מוחין אבל כשהזווג הוא התחתון בבחי' רביצה שאין שוין בקומתן אז הוא לתת מוחין דיניקה לבד אל זו"ן דאצילות ואז יש בו ב' בחי' או ברדתה בז"א או ברדתה בנוקבא וכנגד הירידה בז"א אמר אפרוחים כי אז הז"א בסוד אפרוחים שהוא בבחינת ששה קצוות בלתי מוחין דגדלות אבל אית ליה גדפין וכשיורדת במלכ

ות אז הוא בסוד ביצים שהם ו"ק לבד בלתי גדפין אמנם בב' בחי' אלו לעולם אין בהם רק ו"ק לבד וכנגד שנים אלו אמר אפרוחים או ביצים אפרוחים כנגד בכל עץ או ביצים כנגד על הארץ. ואמר לא תקח האם על הבנים ר"ל כי זווג זה התחתון דאו"א הוא בהיות זו"ן קטנים צריכין לאמם בהארה מועטת דיניקה וצריך שלא תמשיך בחי' הזווג זה התחתון שהוא בהיות האם בבחי' רובצת על האפרוחים להניקם בזמן יניקה אמנם תעשה באופן שתשלח האם והם או"א שנרמזין בב' תיבות שלח תשלח ובב' תיבות את האם הנזכר בהקדמת תקונים תרין שלוחין תעשה באופן שיעלו מעל הבנים ויוגדלו ולא יהיו צריכין לאמם להניק אותן ויעלו למעלה ויזדווגו בבחי' זווג עליון בהיותן שניהן שוין בקומתן ועי"ז תגרום שני תועליות גדולות א' הוא שע"י זווג עליון ימשכו מוחין דגדלות בזו"ן דאצילות כי כל לשון טוב הוא מוחין כמבואר אצלינו בברכת אבות בענין גומל חסדים טובים וזהו למען ייטב לך תועלת ב' הוא והארכת ימים שימשכו ג"כ מוחין דגדלות באבא דבריאה שלא היו בו רק ו"ק ו' ימים ועי"ז יתארכו ויהיו לו מוחין משא"כ בזווג של כי יקרא שהוא התחתון שאין בו שום תועלת מאלו השנים:

שער טו פרק ד

ודע כי למעלה באמא עלאה יש ג' בחי' א' נקרא סמ"ך ונקרא בינה והב' נקרא ם סתומה ונקרא תבונה והג' נקרא ד' ונקרא ג"כ תבונה וזאת התבונה שהיא בחי' הג' היא אשר מתלבשת נה"י שלה תוך ז"א להעשות לו מוחין וכאשר ז"א ותבונה זו שהיא הבחי' הג' המתלבשת בז"א בהיותן שניהן עולין למעלה אצל הבחי' הב' שהיא ם' סתומה תבונה ראשונה אשר היא ב' אל הבינה ועליה נאמר אני ישנה אותיות שני"ה ואז נכללת תבונה הב' בתבונה הא' ואז שתיהם נקרא תבונות ואז ז"א נאמר עליו ואיש תבונות ידלנה כי הרי עולה עמהם למעלה ונכלל בשתיהן ועתה דולה ומשקה אפילו מאותה תבונה הא' וזהו ידלנה לשון יחיד וכאשר הוא נכלל בשתי התבונות

עולין שלשתן למעלה עד הבינה ואז כולן נקרא בינות על שם הבינה ואז נקרא ז"א עם בינות וכל זמן שלא הגיע ועלה שם נאמר עליו כי לא עם בינות הוא כי בינה עליונה היא רחמים פשוטים ואין שם אחיזה אל הקליפות אבל כשלא עלה שם יש בו אחיזה אל הקליפות וע"כ לא ירחמהו עושהו ר"ל שאינו רחמים גמורים. ונבאר ענין בינה ותבונה ובו יתבאר מ"ש בס"י הבן בחכמה וחכם בבינה והענין כי הנה ב' אותיות ראשונות של הוי"ה הם בחי' חו"ב אבל באות יו"ד לבד שהוא חכמה שם יש בחי' בינה וזהו ענין הבן בחכמה ופי' הוא כי יו"ד במלואו י' הוא חכמה וב' אותיות ו"ד נעשית צורת ה' שהוא צורת ו"ד שבאות יו"ד והיא נקרא בינה עלאה הנ"ל. ואמנם ה' ראשונה עצמה שבשם הוי"ה זו היא תבונה ראשונה הנ"ל וכבר הודעתיך בדרוש תפילין בענין כתיבת שם הוי"ה שצריך לכתוב תחלה י' בקרן זוית של ה' הזאת כזה ה' ואות י' הוא בחי' חכמה של זאת התבונה ראשונה וזו החכמה נקרא יש"ס וז"ש וחכם בבינה והרי נתבאר כי באות י' של הוי"ה יש בחי' או"א עלאין ובאות ה' ראשונה של הוי"ה יש בחי' יש"ס ותבונה שהם תתאין. ועתה צריך לבאר למה הבינה הראשונה נרמזת בב' אותיות ו"ד של מילוי היו"ד אשר צורתם ה' ושם קדמה ו' אל ד' והתבונה נרמזת באות ה' ראשונה של הוי"ה ושם קדמה ד' לו' כנודע כי ה' צורתה ד' על ו' גם שינוי אחר כי ו' של מילוי יו"ד יש לה ראש שמורה היותה כלולה מי"ס כמבואר אצלינו ואות ו' שבתוך הה' ראשונה אין לה ראש שמורה היותה בבחי' ו"ק לבד בלתי ראש אך הענין הוא כי הנה אות ו' של מילוי היו"ד היא בחי' בינה העליונה ובינה עליונה יש בה י"ס עם מוחין לכן ו' זו יש לה ראש והוא מורה על כל פרצוף הבינה עצמה אמנם אות ד' של מילוי יו"ד אינה בחי' הבינה עצמה רק בחי' ד' מוחין הנמשכין מן הבינה ומתלבשים בתחלה באחוריים של חצי ת"ת ונה"י שלה ואח"כ הם מתלבשין בראש התבונה שהוא אות ה' ראשונה של הוי"ה. ואמנם ה' ראשונה של הוי"ה שהוא צורת ד"ו והוא גימטריא י' כולם בחי' התבונה ראשונה עצמה לכן שם בב' אותיות ו"ד הם ב' אותיות נפרדין אבל ב' אותיות ד"ו אלו של התבונה הם כלולין באות א' שהוא אות ה' לכן אין לו' שבתוך הה' צורת ראש לפי שהוא בחי' ו"ק לבד בלי ראש והד' הם ד' מוחין של התבונה עצמה לכן קדמה ד' על ו'. והנה צריך שתדע כי זו הד' אינה בחי' ד' מוחין של התבונה פנימית שאם היה לה מוחין היא (היה) בחי' ראש אל הו' שבתוך הה' אבל כמו שאין מוחין בראש ז"א עד שנתלבשו בתוכו הנה"י של התבונה וכן עד"ז אין לנוקבא דז"א מוחין עד שנתלבשו בתוכה נצח הוד יסוד דז"א א"כ גם התבונה הזו אין לה מוחין עד שתעלה למעלה עד הבינה ואז היה לה מוחין מנה"י דבינה עליונה ואמנם עתה זו התבונה הא' הוא למטה ואינה כלולה עם הבינה למעלה הנרמזת באות י' כנ"ל לכן אות ו' שבתוך הה' אין לה ראש לפי שעדיין אין לה מוחין פנימים ואות י' שע"ג הו' הוא בחי' או"מ מלמעלה בגלגלתא מבחוץ ולכן נתרחקה זו הד' מן הו' ואינה דבוקה בו ממש רק מתפשטת ומקפת אות ו' בסוד או"מ ואינה נכנסת בסוד פנימית לכן אינה דבוקה עם אות ו' נמצא כי זו תבונה הראשונה הוא בבחי' ו' קצוות לבד. וז"ס כי ימצא חלל באדמה כי כרעא דה' תלויה ואינה דבוקה עם הד' ונשאר שם מקום פנוי וחלל בלתי מוחין והנה זו התבונה נקרא אדמה ר"ל אדם ה' והנה באדר"ז דרצ"א אמרו כי אותיות תבונה הם ב"ן וב"ת דאינון ו"ה פי' הדברים כי ב' אותיות ד"ו שיש בצורת ה' ראשונה דהוי"ה הנ"ל הם דעצמות התבונה שהם ו"ק שלה וד' מוחין ולפי שאחר כך נמשכין זו"נ הנקרא ב"ן וב"ת מב' אותיות ו"ד אלו והם סוד ו"ה לכן הם נקראים תבונה אבל אין פי' שב' אותיות ו"ד אלו הם זו"נ עצמם:

שער טו פרק ה

גם דע כי הנה זאת הד' שע"ג הו' בצורת ה' ראשונה כבר בארנו שיש לה עוקץ מאחריה בצורת י' והוא בחי' יש"ס גם דע כי הנה נחלקת ד' זאת לג' חלקים שהם יו"ד באמצע וב' ווי"ן הנמשכין ממנה כזה והם גימטריא כ"ב אתוון הניתנין מן חכמה אל הבינה ועתה צריך ליתן טעם למה באות יו"ד נעלמת בינה ונגלית החכמה ובאות ה' נגלית הבינה ונעלמת החכמה. והענין כמ"ש בדרוש

אחר כי ב' כתרים דאו"א הם בגרון א"א אשר שם הוא בחי' בינה דא"א גם בארנו בפ' יומם יצוה ה' חסדו כי יש ב' מיני חסד א' הוא חסד עליון אחר הבינה אשר מקום זה הוא ברישא דכתפין דא"א קודם התפשטות והתחלקות הב' זרועות ושם הוא מקום החסד העליון הנקרא יומא דכולהו בס"ה. וכבר ידעת כי לעולם חסד מצד הזכר והנה האור הנמשך מגרון העליון דא"א מתלבש (ירד ונתלבש) בחסד זה וכאשר יצא לחוץ אז אבא נעשה בבחינת החסד ההוא והבינה נעשה בבחינת הגרון לפי שהוא בינה דא"א כי להיות גרון גבוה מהחסד לכן מתלבש אור הגרון בחסד ההוא נמצא כי אמא שיצאת מבחי' הגרון היא יותר מעולה והיא נעלמת תוך החכמה וזהו בחי' אות יו"ד שהחכמה נגלה בה והבינה נעלמת בה ואינה נגלית אבל כאשר התחילו ב' זרועות דא"א להגלות (להתחלק) ולהתפשט אז נתלבש חסד בגבורה ומשם יצאו ישסו"ת ואז היה הדבר להיפך כי אבא טמיר וגניז יותר מן הבינה לכן נרמזו באות ה' שהחכמה בהעלם ובינה בגלוי. וז"ש באדר"ז דר"צ קרוב ללשון זה לבתר אשתכחו דחכמה אבא בינה אמא פי' כי תחלה הם נעלמים בינה תוך חכמה אך לבתר ר"ל לאחר דאתפשטו דרועוי דא"א אז נתגלו בחי' או"א והרי נתבאר היטב ענין בינה ותבונה הראשונה וענין אבא ויש"ס אשר הם נרמזין בב' אותיות י"ה הראשונים שבשם הוי"ה. ודע כי ג' חלקי הבינה שהם בינה ותבונה הראשונה ותבונה שניה כולם הם פרצוף אחד נמצא כי כאשר היה עיבור ראשון דז"א שהוא אז בבחי' ג' כלול גו ג' כנודע היה בזו התבונה ראשונה שהיא ה' ראשונה של השם לפי שכיון שג' חלקים הנ"ל נעשו פרצוף א' נמצא כי זו התבונה הראשונה היא מהחזה ולמטה של כללות הפרצוף הנ"ל ושם הוא מקום העיבור שהוא מקום הבטן אשר בתוכו נוצר הולד אבל בבינה העליונה אין שם בחי' הריון ועיבור והנה בינה עליונה נקרא סמ"ך ותבונה ראשונה נקרא ם' סתומה כנ"ל והענין הוא כי בינה עליונה הוא שיעור ו' ספירות עליונות שהם כחב"ד ח"ג ולהיותן נמשכות מסוד החכמה שהוא י' נמצא כי בינה עליונה נקראת ס' לפי שמקומה נגד ו"ס עליונות שלו כ"א כלול מי' הרי ס' אבל התבונה שאין בה רק שיעור ד' תחתונות וכ"א כלול מי' לטעם הנ"ל לכן היא ם' סתומה גם נקראת ם סתומה דיתבא רביעא על בנין וגם לסיבה זאת נקראת זאת תבונה ראשונה עה"ב והטעם כי הנקבות נקראות עולם כמ"ש בזוהר ויחי על פסוק מן העולם ועד העולם וזה התבונה נקרא עולם הבא עלמא דאתי לפי שהיא יורדת למטה ומתגלית תמיד אבל בינה עליונה נשארת למעלה ואינה יורדת לכן בינה נקראת לע"ל כי המוחין עליונים דז"א המלובשים בנה"י דבינה עליונה הם עתידין לבא אח"כ כאשר יתגדל מעלתו ויהיה לו מוחין עליונים יותר מן בינה ולא מן התבונה ואז יהיה לע"ל אבל מוחין דנצח הוד יסוד דתבונה הם נמשכין בו תמיד ולעולם הם נמשכין ובאין וזהו פי' עולם הבא עלמא דאתי כי תמיד נמשך ובא וזהו ההפרש שיש בין עולם הבא ובין לעתיד לבא כי זהו בתבונה וזהו בבינה בבחי' הנצח הוד יסוד שבהם הנעשין מוחין דז"א. וזהו מ"ש בס' הבהיר ששאלו התלמידים לר' רחומאי מהו עולם הבא א"ל עולם שכבר בא והדבר מובן עם הנ"ל שכתבתי:

שער טו פרק ו

כבר בארנו לעיל כי כאשר עולין ז"א וב' התבונות עד בינה עליונה אז נקרא ז"א עם בינו"ת הוא והטעם הוא עם הקדמה שנקדים לך בענין הכללות הנזכר בכ"מ כי כל מקום אשר התחתון עולה למעלה במקום העליון להיותו נכלל שם עמו הוא שהעליון עומד בבחי' פנים והתחתון עומד שם בבחי' אחוריים שלו ובזה תבין ענין זה כי הנה זאת התבונה יוצאת מן האחוריים של בינה עליונה ואותן האחוריים של בינה הם שמות דאלקים כנודע כמ"ש בע"ה כי כל האחוריים הם שמות אלהי"ם וז"ש בזוהר פ' אחרי מות דפ"ה כי הבינה נקראת רחמים בלחודוהי אך מסטראה דינין מתערין ופי' מסטראה ר"ל מצדדיה שהם האחוריים שלה שהם הדינין אבל היא עצמה בבחי' הפנים שלה היא רחמים ודע כי בכ"מ שנמצא בזוהר שהבינה נקרא אלהי"ם היא בתבונה זאת היוצאת מאחוריים של הבינה שהם אלהי"ם וא"כ כאשר התבונה זאת היא למטה אז יש אל

החיצונים אחיזה בה אמנם כאשר תעלה למעלה ותהיה שם בסוד אחור בינה עליונה אז אין אחיזה אל החיצונים בה וזהו סומך ה' לכל הנופלים כי כאשר זאת התבונה תחתונה תרד מאחורי בינה ולמטה אז גם הז"א יורד למטה ממקומו וכן גם הנוקבא דז"א תרד ממקומה ואז כל אלו נקראו נופלים שאף גם בתבונה הזו יש בה אחיזה אל החיצונים כנ"ל ואינן עולין אלא ע"י הבינה העליונה הנקרא סמ"ך כנ"ל לפי שהיא סומכת אותם כאשר כולם יעלו למעלה ע"ד הנ"ל שיוכללו זה בזה ותעלה התבונה להיותה בסוד אחוריים דבינה עליונה הנקרא סמ"ך כנ"ל. ונבאר ענין בינה ותבונה בשמות אשר בהם דע כי מן האחוריים של ד' עליונות של הבינה משם נעשו ד' עליונות דתבונה בבחי' פנים שלה ומאחוריים של ו"ק של בינה עליונה נעשו ו"ק בבחי' פנים של תבונה והנה בינה עליונה ואבא עלאה הם ב' שמות אבא נקרא הוי"ה ע"ב דמילוי יודי"ן ואמא נקראת אהי"ה דיודי"ן גימטריא קס"א והנה אחוריים דבינה אע"פ שיש בהם י"ס עכ"ז בחי' אלקים שהם באחוריים שלה כנ"ל אינן נכרים ונגלים בה אלא באחוריים שמחציה ולמטה שהוא מהחזה שלה שהם ד' ספירות תנה"י. והענין כי נודע ששם אלהים יש בו ק"ך צרופים מתחלקין לד' חלקים והם שם אלקים א' הכולל ל' צרופים בספירה א' ושם אלקים ב' הכולל ל' צרופים בספי' ב' ושם אלקים הכולל ל' צרופים בספי' ג' ושם אלקים הכולל ל' צרופים בספירה ד' והנה ע"ש ק"ך צרופים אלו נקרא סמ"ך בינה עליונה כנ"ל כי סמ"ך גימטריא ק"ך ובעלות הז"א והתבונה ראשונה שם באחוריים שלה נאמר סומך ה' לכל הנופלים כנ"ל. והנה הם נחלקים לד' בחי' וזהו ענין הפסוק אורך היריעה ל' באמה ורוחב ארבעה באמה שהם ק"ך צרופי אלקים הנחלקים לד' פעמים ל' והנה זה ענין בוכ"ו הנזכר פ' פקודי רס"א שהוא ענין חילוף אהי"ה באבג"ד כי הנה שם אהי"ה הוא בפנים שלה ושם בוכ"ו הוא באחוריים שלה כי הנה הוא גימטריא ד"ל שהם בחי' האחוריים האלו שהם ד"פ ל' צרופי אלקים. והנה משה רע"ה היה כלול ק"ך צרופים אלו ע"ד הנ"ל הם ד' שמות אלקים גימטריא מש"ה עם הכולל וכל אלהים מאלו ד' הכולל שלשים צרופים והרי ארבעתן הם כוללים ק"ך צרופים של אלהים וזהו בשג"ם הוא בשר והיו ימיו מאה ועשרים שנה כמ"ש בתיקונים על בשג"ם זה משה. וכבר ידעת כי משה זכה לבינה והוא בבחי' זו אמנם בחי' התבונה ויש"ס כאשר האחוריים של או"א עלאין מתפשטין בהם נעשו ישסו"ת בבחי' אחוריים של שמות הוי"ה ואהי"ה דיודי"ן ברבוע שלהם כי ריבוע של הוי"ה גימטריא קפ"ד וריבוע של אהי"ה גימטריא תקמ"ד כי לעולם הפנים שלה בחי' יושר ובחינת אחוריים הם בבחי' חשבון ורבוע נמצא כי או"א בבחי' הפנים שלהם שהם הוי"ה אהי"ה דיודי"ן גימטריא רג"ל וישסו"ת הפנים שלהן הם ב' אחוריים של ב' שמות הנ"ל כי מה שהוא אחוריים למעלה הוא בבחי' פנים למטה. ואמנם זהו שאנו אומרים כי אלו הרבועים הם אחוריים של או"א עליונים זה בבחינת כשמתפשטין אבא ואמא בסוד יש"ס ותבונה אבל כל זמן שלא נתפשטו אז אחוריים עצמן דאמא הם ק"ך צרופי אלקים אלא שאין ק"ך צרופים אלו ניכרין אלא באחוריים של ד"ת דאמא והנה כאשר האחוריים דהיינו האלקים האלו מתפשטין מהם לעשות היש"ס והתבונה הפנים שלה ושל יש"ס הם ב' רבועים הנ"ל של הוי"ה אהי"ה ואמנם בחי' אלקים עצמן אינן נגלין בפנים דפנימיות שלה רק בפנים דאחוריים (נ"א בפנים שלה רק באחוריים שלה כמ"ש). ונחזור לבאר ענין הפנים והאחוריים דיש"ס ותבונה והנה הפנים שלהם הוא רבוע דהוי"ה דיודי"ן והוא גימטריא קפ"ד וזהו פנים דיש"ס ורבוע דאהי"ה עולה תקמ"ד והוא פנים דתבונה ולכן הפנים של יש"ס הוא גימטריא קפ"ד לרמז כי עי"ז שהוא הפנים שלו הוא מזדווג עם התבונה ופוק"ד אותה וגם גימטריא מקד"ם להורות כי מה שהיה שם זה למעלה באבא בבחי' אחור בכאן ביש"ס פנים הנקרא קדם בסוד אחור וקדם צרתני וז"ס וישכן מקדם לג"ע וגם הפנים של התבונה שהוא גימטריא תקמ"ד הוא סוד קדמ"ת עדן להורות כי למעלה היה

זה בבחי' אחור בבינה העליונה וכאן הוא פנים שהוא קדמ"ת מלשון אחור וקדם צרתני כנזכר בזוהר. והנה כשנצרף ב' שמות האלו יהיו גימטריא תשכ"ח כי הנה אלו הם אחוריים העליונים כנ"ל ומהם נעשה פנים למטה מהם ונמצא שיש בהם בחי' בינה הנקרא ס' ובחי' תבונה הנקרא מ' סתומה והקלי' שכנגד בינה ותבונה נקרא מ"ס וזהו הטעם ששר של שכחה נקרא מ"ס כי אלו

השמות שהם גיטריא תשכ"ח הם בבינה ותבונה הנקרא מ"ס ומשם יש שכחה לפי שהם אחוריים והקליפות הנקרא מ"ס אוחזין בהם וז"ס שארז"ל אינו דומה שונה פרקו ק' פעמים לשונה פרקו ק"א פעמים לפי שעד ק' פעמים יש לו שליטה כמנין מ"ס ולא יותר ואמנם הפנים של או"א הם עולין גימטריא רג"ל כנזכר והם גימטריא זכור ומשם בא הזכירה שהם אותיות זכ"ר י"ה שהם או"א הנקרא י"ה לפי ששם אין קליפה נאחזת והנה ענין אחוריים דתבונה שביארנו לעיל כי הם בחי' ק"ך צרופי אלקים ג"כ כמו שהוא באחוריים של בינה אמנם יש שינוי כי בבינה לא נתגלו כל הק"ך רק באחוריים של ד"ת שבה לבד בסוד ד"פ ל' צרופים אבל כאן באחוריים של תבונה מתחילין להתגלות בכל הה' תחתונות שבה מן הגבורה שבה ולמטה שגם גבורה יש בה שם אלקים. אבל בחסד שבה אין שם אלקים יכול להתגלות בו עדיין וא"כ כאן הם מתחלקים לה' חלקים כנודע כי כ"ד צרופים מתחילין מאות א' דאלקים וכ"ד מתחילין מאות ל' וכ"ד מתחילין מאות ה' וכ"ד מאות י' וכ"ד אות ם' והנה הם ה"פ כ"ד נמצא שהם ה' שמות אלקים בה' תחתונות שבה בבחי' אחוריים וכל שם אלקים כולל כל כ"ד צרופים עד שבה' אלקים יכללו כל הק"ך והטעם לזה כי כל שם א' של אלהים כולל מדרגה א' של (ק"ך צרופים) כ"ד צירופים שכולן מתחילין באות א' שלו וכן כל הה' (אותיות) אלקים וגם טעם ב' כי הנה אלו הכ"ד צרופים וגם כללותן הם כ"ה והנה שם אלקים הוא ה' אותיות וכל אות כלולה מה' הרי כ"ה והרי כל כ"ד צרופים נכללין בשם א' דאלקים ונמצא שיש ה' שמות אלקים גימטריא ת"ל וכאשר תחבר עמה שם בוכ"ו הנ"ל שהוא חילוף אהי"ה שהוא שורש דינין והאחוריים האלו הנקרא אלהים כי גם הוא מתפשט עד התבונה גם כן ונמצא שו' שמות אלו הם גימטריא תבונה ע"ה לרמז שבתבונה זו נכלל שם בוכ"ו שהוא שורש הדינין וכל הק"ך צרופי אלהים וז"ס ואם ד"ל הוא ואין ידו משגת כי התבונה נקראת אם הבנים היא בחי' ד"ל שהוא שם הנ"ל אשר הוא למעלה באחוריים של ד"ת דבינה בבחי' ד"פ ל' צרופים הנ"ל ועתה נתפשט בתבונה גם כן הנקראת אם הבנים:

שער טז פרק א

השער השלישי שער הולדת או"א וזו"ן ובו ז' פרקים:

הקדמה בענין הולדת או"א וזו"ן ומיוסדת על המ"ב זווגים הנזכר בס' הזוהר פ' בראשית דט"ו דע כי הלא כבר ביארנו שהיה בז"א ג' בחי' ובעיבור ראשון היה בסוד ג' כלילין בג' ואמנם עיבור זה היה ע"י נה"י דא"א שנתעלו למעלה תוך חג"ת שלו ושם ביסוד עצמו דא"א הוא שנזדווג עם העטרה שבו ומשם יצא ז"א נמצא כי הזווג היה בא"א עצמו וכבר ידעת מ"ש רז"ל היכי דמי לאלתר כל זמן שהרוק מצוי בפה והוא נשיקין הקודמין לזווג כי הם בחי' זווג עליון בפה עצמו לכן תחלה היה זווג עליון דפה דא"א להוריד כח הטפה ההיא כלולה במ"ב זווגים כי כבר הודעתיך כי החיך הוא החכמה והענין כי החכמה (מ"ס) דא"א יש בה י"ס כלולות בראש לבדו ויסוד שלה הוא החיך והוא המזדווג עם הגרון שהוא המלכות ונקרא בינה בערך שאר הגוף כנודע והנה באלו הי' יש כל ד' שמות ע"ב ס"ג מ"ה ב"ן והנה בעת שנזדווגו חיך וגרון להוציא או"א מסוד הגרון וחג"ת של א"א כנודע הנה אז יצא הטפה ולעולם הטפה הוא משם ע"ב כנודע ואח"כ נתלבשה בשם ס"ג שהוא בבינה שהוא לעולם סוד הגרון כפי איזה בחי' שתהיה ואז יצאו או"א והתחיל הכתר שלהם מן הגרון דא"א. ואמנם לפי שבשם ס"ג יש בו ב' מציאות שהם מילוי יודי"ן ומילוי אל"ף לכן יצאו או"א כחדא נפקין וכחדא שריין (כי) כולם בשם א' של ס"ג רמוזין בו אבא מן היו"ד ואמא מן אל"ף ואמנם עתה להזרעת זו"נ הוא מוכרח שלא יהיה בבחי' זו רק שזה יהיה גדול מזה ולכן לא הועיל שם ס"ג עתה רק למעבר לבד אך עיקר מה ששמשו כאן הוא שם ע"ב שמשם בא הטפה לעולם ואח"כ משם מ"ה וב"ן שהם שורש זו"ן אך או"א שניהם יצאו משם ס"ג לבד אך זו"נ מב' שמות מ"ה וב"ן לכן אינם שוין כאו"א. אמנם סוד הטפה כבר ידעת שהוא שם יה"ו שהוא סוד חב"ד והנה הטפה הזו כלולה מג' יה"ו של ע"ב מ"ה ב"ן וג"פ יה"ו

גימטריא ס"ג הרי כי גם בזה נרמז שם ס"ג ואמנם שם יה"ו של ע"ב הוא למעלה בג"ר והוא גימטריא נ"ז והוא סוד (עלמא תניינא) מהנהו תלתא עלמין הנזכר בריש אדרא נשא שעולם הב' הוא נ"ז עלמין ויה"ו של מ"ה גימטריא ט"ל ועם נ"ז הראשון הוא גימטריא צ"ו כמספר עולם הג' שהוא צ"ו עלמין אמנם יה"ו הראשון נעלם ביה"ו ב' של מ"ה שהוא בג' אמצעית אח"כ יורדין אלו ומתלבשים בשם יה"ו האחרון דב"ן שהוא גימטריא מ"ב והוא בג' אחרונות ואז יורדין בחיך שהוא היסוד של החכמה כנ"ל והוא נותנם אל הגרון ואמנם לפי שכולם מתלבשים ביה"ו האחרון שהוא מ"ב לכן נקרא הטפה מ"ב זווגים כי כולם מתלבשים בו שהוא התחתון וזהו ענין הח"ך הרמוז בסוד החכמה כי אותיות ח"ך הם כח ולעולם הכ"ח הם סוד מ"ב כנודע כי הח"ך עם י"ד אותיות גימטריא מ"ב וזהו רמז אל יה"ו האחרון העולה מ"ב וכשתחבר צ"ו עם מ"ב גימטריא קל"ח והוא סוד כי חלק ה' עמו והוא סוד חק"ל תפוחין כי עתה יורדין כל יה"ו הג' בג' אחרונות ואז נשלם בסוד חק"ל תפוחין (קדישין) אמנם אם תחבר עמהן יה"ו של שם ס"ג העולה מ"ח יהיה כולם גימטריא (שם) של הוי"ה (בהכאה) העולה (ברבוע) מקום וז"ס הנה מקום אתי:

שער טז פרק ב

ונחזור לענין כי כבר ביארנו מציאת המ"ב שיורד מהחיך לגרון בזווג פה העליון של א"א להוציא זו"ן והנה אותיות גיכ"ק הם בחיך והם רומזים אל הג' יה"ו העולין חק"ל כי גיכ"ק עם הד' אותיות ועם המלה הכל גי' חק"ל והרי כאן טפת מ"ד שעולה מ"ב וכבר ידעת שאין טפה יורדת מלמעלה שאין טפיים עולה מלמטה (למעלה) כנגדה והם סוד מ"נ של הגרון והענין כי כבר ידעת כי מגרון א"א נעשה כתר לראש או"א והגרון כבר ידעת שהוא בינה דא"א והנה הוא מוכרח שיהיו ב' בחי' א' לאבא ואחד לאימא ושניהן ב' שמות של אהי"ה המורים על היותן מבינה דא"א וז"ס אהי"ה אשר אהיה כי כל מה שאמר הקב"ה למשה הוא שהודיעו ענין יצירה דז"א מתחלתו ועד סופה כמבואר בזוהר ויקרא די"א וזהו הענין כי האהי"ה הא' בסוד אבא ואהי"ה הב' בסוד אמא ואשר (הם) אותיות ראש באמצע ב' שמות אהי"ה להורות כי גרון זה נעשה ראש לב' אהי"ה הנ"ל שהוא או"א ולכן הושם מלת אשר באמצע הב' אהי"ה כי אשר אותיות ראש וכבר ידעת כי ראש הוא לזכר ואשר הוא לנקבה אך לפי שאו"א שניהם מן הגרון שהוא הבינה לכן שניהן נקראין אשר ושניהן נקראין אהי"ה אמנם לפי שעתה בבחי' הגרון יש ב' בחינת או"א לכן הוכרח שיעלו ב' טפין כי מן החיך ירד טפה אחד שהוא יה"ו אחד ומלמטה עולין ב' טפות שהם ב' אהי"ה (כי אהי"ה גי') יה"ו נמצא כי ב' אהי"ה הם ב' יה"ו והם ב' טפות. ועתה צריך לדעת (והנה) כמו שמן הי"ס של הח"ך ירדו ב' יה"ו והם מלובשים ביה"ו האחרון כן עתה יעלו כפלים מן הגרון והם ו' אהי"ה וכוללים בב' אהי"ה לבד ואמנם מציאות אלו הו' אהי"ה הוא כמו שביארנו בג' שמות (נ"א ואמנם הם בחי' ג') יה"ו כי ב' אהי"ה הם בג"ר דאבא וג"ר דאמא ושניהן במילוי יודי"ן ואח"כ בג' אמצעיות דאבא ושלש דאמא הם ב' אהי"ה דאלפי"ן ואחר כך בג"ת דאבא וג"ת דאמא הם אהי"ה דההי"ן הרי ו' אהי"ה וכמו שלמעלה כולן נכללין ביה"ו האחרון כן עתה נכללו בב' אהי"ה ולכן לא נזכר בכתוב רק ב' אהי"ה אבל באמת כי ג"פ הם נקרא אהי"ה אשר אהי"ה ביודי"ן בההי"ן באלפי"ן כי בג"ר נקרא אשר בחי' כתר וב' אהי"ה הם חו"ב וג' אמצעיות ב' אהי"ה הם חו"ג ואשר בת"ת וג' אחרונות הם ב' אהי"ה בנ"ה ואשר ביסוד כי הת"ת ויסוד שניהן נקראו אשר כנודע אך כולם נכללו באהיה אשר אהיה העליונים של יודי"ן כי אלו עולין מלמטה למעלה אך ביה"ו הוא להיפך שנכללין ביה"ו האחרון של ההי"ן שיורדין מלמעלה למטה. ואל תטעה במה שאמרתי שכל האהי"ה הללו הם באבא ואמא כי כולם הם בגרון של א"א עצמו אך הכוונה לומר כי לפי שמן הגרון הזה היה בו כח להוציא או"א א"כ הוא מוכרח שיהיו בו ב' בחינות בערך או"א ונמצא כי הכתוב לא הזכיר רק ב' אהי"ה שכל השאר נכללין שם ועתה נמצא שמן הזכר יורד טפת יה"ו א' ועולין כנגדו ב' שהם ב' אהי"ה אשר אהי"ה וכמו שביה"ו הנ"ל יש בו מ"ב הנ"ל כי הוא במילוי ההי"ן הוא גי' מ"ב לכן כחו יצאו מן הגרון שהוא

הנוק' ב"פ אהי"ה הנ"ל שהם גי' מ"ב א' לאבא וא' לאמא. ועתה גם בזה תבין איך יצאו ב' אהי"ה בנוק' מיה"ו א' של הזכר כי יה"ו של הזכר העולה מ"ב נתהווה בנוק' ב' אהי"ה העולין מ"ב והבן זה. והטעם לצורך או"א שיצאו משם נמצא שכ"כ גדולה טפה א' של יה"ו כשנים של אהי"ה גם תראה כי כמו שטפת יה"ו הם ג' יה"ו שהם גימטריא ס"ג (כך) באהי"ה הם ב' כנגד ב' טיפות כי הם ו' אהי"ה והם ב' שמות ס"ג. והנה נרמז בכתוב מציאת הולדת זו"ן ואחר הולדתו אז נזכר עיבורו שהוא השתהות הולד במעי אמו ט' חדשים ואז כל הולד עם היותו נעשה מזכר ונקבה נקרא כולו בשם הנוקבא וז"ס אהי"ה הג' הנכתב בפסוק כי כל מציאות הז"א הנ"ל נקרא עתה בשם אהי"ה להיותו במעי בינה ואחר שנולד ויצא אז ניכר מציאותו ונקרא יהו"ה כנזכר בפסוק הב' עצמו. ונחזור לענין כי כמו שביה"ו הא' היה בחי' מ"ב כן צריך שבב' אהי"ה הללו יהיו ב"פ מ"ב והוא כי ד' אותיות של אהי"ה וי' של המילוי ועם ה"ח של מילוי המילוי הם מ"ב הרי ב"פ מ"ב בב' אהי"ה ואלו הם סוד המ"ב זווגים הנזכר בפרשה בראשית כי מ"ב זווגים הם כפולים ב"פ (מ"ב והם ב"פ) מ"ב הנ"ל והם מב' שמות אהי"ה וכל אלו ירדו אח"כ למטה ליסוד של א"א ושם מזריע ההוא ברית קדישא במ"ב זווגים היורדין מזווג עליון של חיך וגרון הנ"ל והנה הב' מ"ב אשר בב' אהי"ה של הגרון הם סוד ד' אותיות של אחע"ה של גרון שהם גימטריא פ"ד ב"פ (מ"ב הם (פ"ד:

שער טז פרק ג

ונחזור לענין כי כבר בארנו איך ג' אהי"ה הם באו"א א' למעלה במילוי יודי"ן בג"ר וא' בג' אמצעיות במילוי אלפי"ן וא' בג"ת במילוי ההי"ן וגם בארנו כי ג' מ"ב הם א' מיה"ו של הזכר אשר אח"כ נחלק לב' אהי"ה שהם ג"כ מ"ב וב' מ"ב אחרים הם בב' אהי"ה דיודי"ן ואלפי"ן כי באהי"ה הג' דההי"ן אין במילוי מ"ב אתוון כנודע. ואמנם המ"ב הא' של הזכר ממנו נעשה החלב שהוא לובן דז"א ומאהי"ה דאמא נעשה הדם שהוא אודם והנה דם וחלב הם כמספר ב"פ מ"ב ולכן חלב ודם לעולם לגבוה סלקי אמנם האהי"ה הב' שהוא מ"ב הב' שהוא בג' אמצעיות במקום דדים של האשה ושם אחר לידת הולד חוזר הדם העליון להיות חלב והנה חלב וחלב ודם הם גימטריא ג"פ מ"א (נ"א מ"ב פחות ב') והם סוד ג"פ מ"א (נ"א ב"פ מ"ב) של אהי"ה (דההי"ן) שאין בהם רק מ"א אותיות של מילוי כנ"ל כי לכן נקרא בינה א"ם כי אין בה רק מ"א אותיות. והנה סוד הדם כפי האמת הוא יורד למטה באהי"ה של ההי"ן דג"ת ושם נעשה הדם כי אז נעשה באחוריים של ג"ת שהם רבוע של אהי"ה העולה מ"ד ושם הוא ד"ם ואמנם ב' אהי"ה הראשונים דיודי"ן ואלפי"ן הם גימטריא ש"ד כזה אל"ף ה"י יו"ד ה"י אל"ף ה"א יו"ד ה"א ומהם מתהוים ונעשו שדים והדדים שיורד אהי"ה דיודי"ן למקום אהי"ה דאלפי"ן שמקומו בת"ת נגד החזה ושם מתחברים שניהם ונעשו שדים ודדים ואז גם אהי"ה האחרון העולה דם עולה למעלה באהי"ה דאלפין ושם מתחלף ונעשה חלב לינק הולד אחר שנולד והנה (אחר) מציאות יצירת הולד ז"א היה בבחי' אהי"ה האחר' שהוא אהי"ה דההי"ן הרומז בפסוק כה תאמר אהיה שלחני אליכם והנה אהי"ה של ההי"ן מילוי המילוי אין בו רק כ"ה אותיות אך בב' אהי"ה דיודי"ן ואלפי"ן הם כ"ז וז"ס כ"ה תאמר אהיה שלחני אליכם כי בשם זה אין בו רק כ"ה אותיות במילוי דמילוי שלו וכשתסיר מהם ד' אותיות השורש עצמן ישארו כ"א אותיות גימטריא אהי"ה אמנם הב' אהי"ה שיש בהם כ"ז אותיות בכל אחת הוא סוד כ"ב אתוון דאלפא בית"א עם ה' אותיות מנצפ"ך שכל אותיות הם בבינה כנודע. והרי נתבאר זווג העליון של פה דא"א להוציא טפת זו"ן כלולה ממ"ב זווגים שהם ב' אהי"ה הנ"ל שבהם ב"פ מ"ב אתוון הנ"ל ומאלו נמשכו אח"כ אל היסוד דא"א ליתנה במלכות שהוא עטרא אשר הוא שליש היסוד ושם הוא מלכות דא"א ואמנם זווג זה לא היה בא"א לבדו אלא שנתעלה נה"י דא"א (ונתלבש באו"א) ונכלל בחג"ת שלו אשר האו"א הם מלבישין אותו אז נכללו אלו באלו הנה"י בחג"ת (נ"א חג"ת בנה"י) והיו ג' כלילין בג' ואז יצא הז"א בסוד הלבוש אל נה"י דא"א ונמצא כי עיקר הזווג זה הוא של א"א רק שהיו באמצעות

או"א הרי מבואר כי גם הנה"י של א"א עצמו היו ג' כלילין בג' בתוך החג"ת העליונים ואז גם הז"א יצא עד"ז ג"כ ג' כליל בג' פי' כי הלא הנה"י של א"א הם נשמה אל כל הט' של ז"א כי הנצח הוא ג' פרקין של ג"ס דז"א שהוא קו ימין חח"ן וכן ההוד בקו שמאלי בג"ה וכן היסוד בקו האמצעי דת"י אמנם מן הראוי היה שימשכו כל הט"ס דז"א מאלו הג' נה"י דא"א רק לפי שגם נה"י של א"א הם כלולים בג' אחרים שהם חג"ת דא"א והיו ו' שהם כלולים ג' גו ג' דא"א לכן גם הז"א יצא כדוגמא דא"א ג' גו ג' ו"ק לבדם וכל זה נעשה במעי התבונה כי שם הוא סוד הזווג. והענין כי נתלבשו חו"ב עלאין ביש"ס ותבונה ונכללו (שם) בתוכם החג"ת ונה"י של א"א ושם היה העיבור דז"א והטעם כי בינה התפשטותה עד החזה והתבונה מן החזה ולמטה והנה מקום בית הריון האשה והרחם שלה הוא למטה מהחזה ששם מקום התבונה הרי מבואר איך ההריון הזה הוא בתבונה לכן היא נק' אם הבנים אמנם עיבור זה של ז"א למקוטעים היה שהם ז' חדשים ופחות מעט כמו שנולד משה ושמואל ופרץ וזרח וכמה צדיקים. ואמנם הלא ביארנו שכל א' נגדל ונכפל כפליים כי מג' נעשה ו' אמנם נעריך עתה ערכים אלו כי הלא סוד עטרת היסוד הוא שליש שיעור של היסוד והוא סוד המלכות. אמנם שיעור ז"א הוא מטבור ולמטה דא"א כי או"א אם היה שיעורם מראש א"א היה סופם עד החזה כמו לאה בז"א וכמו ז"א בתבונה שיוצא מהחזה אך או"א מתחילין מהגרון דא"א לכן סיומם הוא למטה בסוף ב' שלישי של הת"ת שהוא הטבור נמצא כי אין לז"א בת"ת של א"א רק שליש לבד וכנגד שליש זה שהוא לוקח מת"ת דא"א כנגדו לוקח המלכות שליש א' מן היסוד דא"א שהוא סוד העטרה. והנה כשנעריך כ"ז בז"א נמצא שיש לו לז"א שליש א' מת"ת וב"ש מהיסוד הרי ג' שלישים כמנין מדה א' שלימה וזאת המדה גדלה עד כפלים ונעשה ב' מדות ת"ת ויסוד של ז"א שבהם ו' שלישים הרי כאן ב' מדות וגם נ"ה כל אחד הגדיל כפלים כי מנצח נעשה ב' מדות והם חסד ונצח ומהוד ב' אחרות והם גבורה והוד הרי ד' מדות וב' הראשונים ת"ת ויסוד הרי ו' והנה שליש היסוד שהוא העטרה של המלכות גם היא גדלה ונעשית ב' שלישים הרי מדה פחות שליש הרי הכל ז' מדות פחות שליש ולכן ז"ס כל היולדת לז' יולדת למקוטעין שאינן ז' שלמים. ואם תשאל כי הלא לא היו רק

ג' כלולים בג' ואיך הם עתה ז' והיה ראוי להיות ו' זו אינה שאלה לפי שכבר ידעת כי גם אותו שליש ת"ת (נ"ל שצ"ל היסוד) נתחבר עם שאר הת"ת עליון שהוא ב' שלישים העליונים וגם היא הגדיל אך להיות שאינה מדה בפ"ע לכן אינה עולה בשם ואינו נזכר רק ג' כלילן בג' ואמנם חשבון עצמו זה של ז' חדשים הוא ג"כ בחי' ט' חדשים שלימות והוא כשנעריך נ"ה שגדלו כפליים ונעשו ד' ות"ת נגדל ג"כ ונעשה ב' הרי ו' שאע"פ שאין בת"ת רק שליש עכ"ז נחשב למדה בפ"ע להיות שרשו שהיא ת"ת מדה בפ"ע ואינו בכלל השאר. ולכן אנו מונין אותו למדה בפ"ע והנה גדל כפלים הרי ב' ועם הד' נ"ה הם ו' גם היסוד אף שהם ב' שלישי היסוד לבדה שהם של ז"א עם כ"ז אנו מונין אותה למדה בפ"ע לטעם הנ"ל בת"ת. והנה גדל כפליים הרי הוא ב' מדות והו' הרי ח' ועטרה של המלכות הרי תשעה חדשים:

שער טז פרק ד

כבר ביארנו כי לעולם כל בחי' נה"י הם סוד תוספת ואינם עיקרין ולכן הם לבר מגופא והטעם לפי שמרישא עלאה דעתיק אינו מלובש בא"א כי אם ז"ת שבו א"כ נמצא שאין קיום לא"א רק לז' ראשונות שבו והג"ת שהם נה"י אינן יכולין לבא רק בסוד תוספת כי אין להם עיקר וקיום במציאות העליון ממנו וכעד"ז כל האצילות. גם דע כי כמו כשאנו רוצין להמשיך נה"י לז"א אנו עושין זווג בין חו"ב כדי שיתנו מוחין לז"א ואז ע"י כח זה נתוספים לו נה"י כנודע גם או"א להיות להם נה"י הם צריכין תחלה לזווג א"א כי כמו שתמצא שזו"ן נאצלו ע"י זווג או"א והוצרכו להיות בסוד עיבור כן היה באו"א כי הוצרך להם זווג עליון שבפה דא"א ושם הזווג כיצד בינה שבגרון מעלה מ"נ מן הה"ג שלה והם אותיות אחע"ה כי כבר נתבאר בשער א"א כי

הבינה עומדת בגרון ואותיות אלו הם אותיות הגרון והם ה"ג שבה והחיך שהוא חכמה הוא מוריד מ"ד ה"ח אותיות גיכ"ק ונזדווגו יחד ע"י דעת המכריע הלשון שביניהן סוד ברית הלשון. וסוד זה נרמז באדר"ז רצ"ה אשא ומיא מתקנין ויאן ביורוי ע"י לישן ממלל רברבן וכבר ידעת כי אש ומים הם סוד חו"ב (ח"ג כצ"ל) נמצא כי אותיות אחע"ה מצד ה"ג בינה והם עולין פ"ד סוד ב"פ מ"ב והם מ"ב זווגים הנזכר פ' בראשית ד"ט כי מ"ב זווגים הם פ"ד והם אותיות אחע"ה וז"ס זרעא דאזדרעא במ"ב זווגים. והנה סוד הזווג הזה שבפה נמצא בכל מציאות אצילות בין בא"א בין באו"א בין בזו"נ והם בסוד נשיקין הקודמין אל הזווג והבן כי מתחלה המעוררת היא הנוקבא וז"ס הנרמז במסכת כתובות ה"ד לאלתר בעוד שהרוק לתוך פיה כי מבשרי אחזה אלוה כי כשאדם מזדווג באשתו בהכרח מתמצה הרוק בתוך פיהם וז"ס סימן הזווג הנזכר בגמ' נמצא כי הנשיקין הם זווג רוחני מאד אך יש הפרש [בין א"א ואו"א וזו"ן] כי בא"א הזווג בפה א' ולכן אינם נמצאים רק ב' הארות אחע"ה גיכ"ק אך באו"א וזו"ן הם ב' פיות בסוד מ"נ ומ"ד בזכרים מ"ד ומ"נ בנקבות כי הנשיקין הם כפולים בסוד ד' רוחין הנזכר בזוהר פ' תרומה קמ"ו והם ד' אותיות אהבה והבן סוד גדול הנעלם הזה ויהיו כבושים ללבושך כי הנה כבר ידעת כי רדל"א הוא למעלה מכל האצילות ותחתיו הם סוד ט"ס דלאו אינון נהורין ולאו אינן רוחין והם סוד ט"ס מקורית דא"א המתפשטים בכל האצילות כמ"ש במ"א. והנה לא מצינו בא"א סוד המלכות וא"כ איך נאצלו כל השאר שהם או"א וזו"נ אך סוד הענין כי כבר ידענו כי מחסד דא"א נתהווה מוחין דאבא ומגבורה דא"א נתהוה מוחין דאמא והענין כי צד דכורא דא"א מה שבו הוא בימין דכורא וצד ב"ן שבו נוקבא הוא צד שמאל והנה יש בו ב' זווגים א' בסוד הפה שלו אחע"ה וגיכ"ק והב' בסוד יסוד שלו כי גם הוא כלול מב' מזכר ונוקבא וצד זכרות שבו מזדווג עם צד נקבות שבו והנה כדי להוליד או"א הספיק להם זווג הנשיקין והוא זווג הפה כנ"ל. ואמנם איך יצאו או"א מזווג זה הוא כי כבר נתבאר לעיל כי לא הוצרך זווג זה רק לצורך מוחין ונה"י שלהם לבד לכן הספיק להם זווג הפה כי הלא תמיד או"א הם נכללין במזלא תיקון ח' וי"ג (די"ג) ת"ד כי הלא תליין בשקולא עד טבורא והנה יש הפרש א' והוא כי לפעמים אין או"א שלימים רק חסירים מנה"י אע"פ דאתכלילו במזלא אך כאשר נעשה הזווג הזה של הפה דא"א אז נעשו כל התקונים של הד' העומדין בין תיקון ח' לתיקון י"ג וכולם נתחברו יחד ונכללין בהם או"א כי כבר ידעת כי הגרון סוד גולגלת דילהון והנה אם תביט באדם כשכופף ראשו אז הגרון מכוסה ונכלל בסיום לחיי הראש אך כשזוקף ראשו אז מתראה הגרון וכשהזווג עליון דפה דא"א נעשה בסוד נשיקין אז יורד למטה מסיום הפה בסוד כפיפת ראש ואז נכלל הגרון בהם ממש והוא סוד ראש דאו"א ויורד עד נה"י דאו"א שנכללו בראש ז"א גם אלו הד' תקונים שבין ב' מזלות תיקון ח' וי"ג הם מתחברים ונכללים ברישא דאו"א שהוא הגרון ונעשים שם מוחין ובעבור אותו שפע המתרבה אז מכחם מתארך גוף או"א ונה"י שבהם כי אותו החלק הג' מת"ת דא"א שנשאר (שם) מב' חלקי הת"ת שנעשו ב' דעות לאו"א נעשה ממנו חלק הגוף לאבא כולל חג"ת וחלק הגוף לאמא כוללת חג"ת וזה סוד הגוף ומרבוי השפע נעשין ג' אחרים נה"י לאבא ונה"י לאמא. והנה נמצא כי זווג זה דפה הוא לצורך או"א ואינו לצורך עצמן רק למוחין ונה"י שלהם והטעם כי ב' המזלות דדיקנא נחתי בשקולא עד טבורא מצד פנים ובאחור יש המשך שערות הראש היורדין דרך אחור עד ראש ז"א ומאותן האורות דשערות נעשין או"א כי בהכרח שיעשה שם בנתיים מציאת אור א' ע"י ב' מיני שערות אלו דדיקנא ודרישא מצד אורם הגדול המקיף פנים ואחור. ולכן הספיק להם זווג הפה לבד אך זו"נ אין להם שום מציאות כלל ולכן הוצרך להאציל מציאותו ממש בעיבור א' וכדי לעשות לו מוחין ונה"י הוצרך זווג ב' משא"כ באו"א. והנה בכאן תבין סוד רז"ל כל דיבור שיצא מפי הקב"ה נברא מלאך א' כי הלא הוא סוד זווג ממש לכן מצינו לרז"ל שכינו הזווג בלשון דיבור ראוה

מדברת בשוק ולכן מטעם זה נקרא הזווג בלשון אכילה אכלה ומחתה פיה. ונחזור לענין כי לפי שב' מזלות הח' והי"ג הח' הוי"ה דיודי"ן והי"ג אהי"ה דההי"ן כנזכר במקומו לכן מצדן הם או"א הא' הוי"ה והב' אהי"ה והדעת המזווגן יאההויה"ה והבן:

שער טז פרק ה

אמנם בהולדת ז"א היה ב' מיני זווגים ויש ביניהם הפרש גדול כי הזווג הא' שהוא כדי להמציא אותו מציאות ז"א אינו אלא ע"י א"א שמכחו כל האצילות אך הזווג הב' הוא באו"א לעשות להם מוחין. והענין כי הלא ז"א מלביש א"א מטבורא דלבא שהוא חצי ת"ת ובתוכו מתלבש א"א עד סיום יסוד שבו והנה מאותו חצי הת"ת נעשה גלגלתא שלו אך ג' מוחין שלו נעשין מנה"י דא"א וז"ס הרומז בתוספתא פ' בשלח ד"ן עד לא אשתכח אוירא דכיא כו' כי כבר הודעתיך כי ג' בחי' היה לז"א א' במעי אמא כי אז היה ו' זעירא ג' לבד והם נה"י דז"א כי הג' נתעלו למעלה במעי אמא ושם לא היה רק ג' כלילן בג' פי' שכבר הודעתיך כי או"א שיעורם עד טבורא דלבא והם כללות חג"ת דא"א ואז כאשר נתעלו אלו הג' נה"י למעלה באו"א נכללו בג' דחג"ת של א"א וז"ס ג' כלילן בג' ולכן אלו הג' הם ו' זעירא כנודע כי ו' גדולה הם חג"ת ושם בסוד העיבור נתארכו הטיפין אלו ונעשו לז"א בהיותו תוך מעי אמא מסוד הבינה ג' אחרים ואז יצא לחוץ כלול ו"ק מחסד עד היסוד ובזה תבין מ"ש באדרא מענין ב' עטרין דא"א שהם חו"ג והבן זה כי שם מקומם באו"א. ונחזור לענין כי הנה סוד הזווג ב' דא"א נעשה ביסוד שלו הכולל ימין ושמאל זכר ונקבה ואמנם להיות מציאת הזו"ן תחתון למטה מאו"א א"כ הוצרך שיעשה ג"כ זווג זה ע"י או"א לכן מה עשה אותן נה"י דא"א שהיו למטה מאו"א נתעלו למעלה באו"א בתוך חג"ת שלהם ולא בחג"ת דא"א עצמו כי לא נתעלו בסוד מוחין דאו"א רק נתעלו בחג"ת דאו"א ואז היו שם ג' כלילין בג' כנזכר בתוספתא פ' בשלח נמצא כי נה"י דא"א הם סוד ג' טיפין דסגול הנזכר בתיקונים שמהן נעשה אדם תתאה שהוא ז"א ואז מחמת ג' טיפין אלו דנה"י דא"א הטמונים בחג"ת דאו"א משם נתהוו סוד זו"ן נמצא כי מציאת זו"ן נתהווה מא"א עצמו בזווג היסוד שלו אמנם היה ע"י או"א מסוד חג"ת שלהם ואז יסוד אבא אפיק טפה חדא ואעיל לה באמא ותמן במעוי דאמא אתעביד ז"א ו' זעירא ג' כליל בג' לחוד לפי דאתיא מסוד ג' נה"י דא"א ובסופו של ו' פסיעה לבר סוד נוקבא עמו כמ"ש ואמנם בזה תבין סוד נעלם שהוא סוד הדדין של אשה מה מציאותן ומהיכן נתהוו ולמה הם בחזה ולמה אין חלב בדדי הזכר כמו בדדי האשה. והענין כי כבר בארנו כי נכלל נה"י דא"א בחג"ת דאו"א ונעלמו בתוכם ושם אפיקו ההוא טפה ויצא מדרך יסוד אבא לאמא ולכן אותו אור הגדול שנתוסף עתה אל נה"י דא"א כדי לעשות זווג ולהאציל לז"א אור (אחר) זה נתהווה תחלה בחג"ת אבא ואח"כ בחג"ת אמא כי בתוכם כלולין נה"י דא"א (נ"א דאמא) כנ"ל לכן סוד אותה הארה העצומה היוצאת ובקעה לחוץ והאירה דרך שם בחזה דאו"א לכן יש דדים בזכר ונקבה רק שאותן של זכר הם קטנים ואין בו חלב ושל אשה גדולות ויש להם חלב והטעם כי בהיות ז"א תוך חזה אבאר לא היה כי אם מציאת טפה קטנה אך בהיותו בחזה אמא שם מתגדל בסוד העיבור עד שנעשה ו' כלול בתוך ג' לכן גם דדי האמא נתגדלו מרוב אור ונעשין בהן חלב ועתה תבין כי הלא סוד החלב הוא עילוי הדם למעלה ומתהפך לחלב ומתמתק וכן נה"י לעולם למטה הם דם סוד הדינין כי לכן הם בכ"מ לבר מגופא כנ"ל ובעלותן למעלה בהתכללותן למעלה בחג"ת אז הם מתהפכין לחלב ואח"כ יצא ז"א לחוץ דמיון תינוק היונק ומרוב אותו חלב נתגדל ונעשה ו' גדולה בו"ק לבד שהוא ו' דשמא קדישא אך בתוך בינה היה סוד ו' זעירא כלול מג' תוך ה' דבינה אמא עלאה ולכן אין שום דמות ראש לזו הו'. והנה מה שבארנו חילוק בין הולדת או"א ובריאותן לבריאת זו"ן זה נרמז בזהר פרשת תרומה דף קס"ז בסוד אדם קדמאה אגליף ציורא דיליה גו משחתא וכו' שפי' כי א"ק הוא מציאת א"א (צ"ל או"א) ואגליף בסוד הזרעת הטפה ציורא דיליה גו משחתא שהם או"א תוך שערות רישא דא"א ודיקנא יקירא דיליה הנקרא משחתא אך אדם תניינא ז"א היה ע"י זיווג נה"י דא"א תוך בינה כנ"ל. ואם תשאלני הרי עיקר מציאת הולד כשהוא בבטן ולא בחזה אם כן היה מהראוי שיהיו הדדין בבטן ולא בחזה אך הענין כי האדם או האשה אינן רומזין לת"ת ומלכות לבדם וכיוצא אך כל אדם נרמזין בו כל הי"ס מא"א עד הנוקבא וא"כ כשנצייר צורת דדים לא נצטייר בציור בינה לבדה או

נוקבא לבד רק במציאת כוללת כל אורך י"ס שהם קומת א"א עד הנוק' וא"כ כשנעריך בערך זה נמצא כאשר נתעלו נה"י דא"א בחג"ת דאו"א כנ"ל להתעבר ולהוציא ז"א הנה הוא סוד הז"א בחג"ת דאו"א שהוא נה"י דא"א והנה חג"ת דאו"א הם באמצעית ממש כי כח"ב למעלה ונה"י למטה וחג"ת באמצע והנה שיעור או"א בחצי גוף העליון דא"א מגרון עד חצי לב ואם תעריך דדי אשה תמצאם שהם ממש במקום הזה באמצע חצי גוף עליון שמן הצואר עד טבורא דלבא והטעם הוא כנ"ל כי מין האדם כולל מציאת כל הי"ס אך בבהמות וחיות שהם בסוד מין א' לבד ואינו כולל כמו האדם לכן באו בהם הדדים בבטנם ממש ועיין בביאור מצות שעטנז חטא קין והבל בהקריבם צמר ופשתים ושם תבין דיקנא דז"א שנאצלה מצמר הכבש העליו

ן שהוא הדעת דדיקנא עלאה שהוא הזקן התחתון שבא"א סביב לאות ברית קדש דא"א בסוד גדולה מילה שנכרתו עליה י"ג בריתות וז"ס הפסוק מן המצר קראתי י"ה הנאמר על דיקנא דז"א שהוא מצ"ר דנפיק מן צמ"ר העליון שהוא סוד אותן שערות לבנות שסביב ברית קודש דא"א וכבר ידעת כי דיקנא דא"א כל שערותיו לבנים כמ"ש ושער ראשו כעמר נקא והוא הצמר הנ"ל גם תבין כי יסוד דא"א זהו סוד השופר שהוא צר וגם אמרו עליו מן המצר ואמרו בזוהר אמור דשופר זה אפיק קול והוא אש ומים רוח והוא ענין זווג א"א להוציא ז"א ג' כליל בג' חסד דין רחמים אמ"ר והוא סוד ו' זעירא קול דנפיק משופר ואמנם אופן כללות נה"י בחג"ת דאו"א הוא עד"ז הענין שהרי נשאר ג"כ חצי ת"ת דא"א עצמו למטה שם נה"י שלו והנה נתעלה זה ת"ת בחציו האחר שנשאר באו"א ונתעלה ג"כ נ"ה בח"ג דאו"א ושם נכלל נצח בחסד דאבא והוד בגבורה דאמא ואמנם אע"פ שאנו אומרים בנצח באבא עכ"ז היה כלול ג"כ מהוד באופן כי נצח הכלול מהוד עלה לאבא והוד כלול מנצח עלה לאמא ואז מכח ב' בחי' אלו שבכל א' וא' נמשכו הדדים מרוב האור שבקעה ויצאה רק כי באדם דהיינו אבא יהיה בלי חלב וזה לפי שאין הדבר שם רק לפי שעה בסוד טפת הזרע אך בסוד בינה ששם נתהוו כל איברי הגוף דז"א היתה הארה גדולה בהתפשטותו וממנו נמשך החלב לכן היו ב' דדים לכל א' נגד ב' בחי' שבכל א' מהם ואמנם היסוד נתעלה ונחלק לב' חציו ביסוד אבא וחציו ביסוד אמא. וראה והבן שכבר בארנו שאין האשה מתעברת מביאה ראשונה רק צריך להכניס בה תחלה חד רוחא כנ"ל ואמנם יש בזה פקפוק מענין יעקב שאמר כחי וראשית אוני שנראה שנתעברה לאה מביאה א' וכמו שארז"ל ביבמות דל"ד ב' שכל מעכות של בית רבי, תמר שמן ע"ש שמעכו באצבע ולא הוצרכו אלא ביאה ראשונה, והענין הוא כי הלא להיות כי א"א הוא זכר בלי נוק' והזווג הוא מקצתו אל קצתו בלי נוק' לא הוצרך לזה לעשות כלי ומכח זה נמשך אל יעקב ולכל מעכות של בית רבי ועכ"ז הוצרך להיות חצי היסוד דא"א דאבא בסוד מ"ד וחצי באמא בסוד מ"ן ביסוד שלה, אך לא הוצרך לביאה ב' לטעם הנ"ל ואמנם נה"י אלו דא"א נתהווה ז"א בסוד ג' כליל בג' בסוד ו' זעירא לבד אך סוד חצי ת"ת דא"א שעלה למעלה ממנו נתהוו מוחין אל תינוק הזה בהיותו במעי אמו ונשמה לאלו המוחין היה אותו חצי היסוד דרישא עלאה שנשאר כאן לז"א. והנה כשנתפשט ויצא ז"א לחוץ יצא כלול מו"ק לבד ו' גדולה והטעם שכבר ידעת כי נ"ה אית בהון ו' פרקין והנה אם נחשוב מה שנשאר מן א"א אל הז"א הנה הם ו' בחי' א' חצי ת"ת ב' יסוד וד' פרקין דנצח הוד הרי הם ו' שמהם נתהוו ו"ק לזעיר אנפין כי הב' פרקין עלאין דנ"ה אלו נשארו למעלה פ"א דנצח באבא ופ"א דהוד באמא ואלו הם שם תמיד לעולם ומכח זה נמשך החלב לתינוק גם אחר צאתו משם. ובזה תבין איך מזון התינוק מצד החלב כי נשמת הז"א נה"י דא"א ומצד אותן ב"פ דאשתארו באו"א הם יותר מעולים ונמצא כי כשנמשך משם החלב הוא ממבחר נשמתו ומשם הוא ניזון וכבר בארנו כי נ"ה הם סוד הדינין והם דם וכשמתעלין נהפכין לחלב כי כן אירע הדבר באשה המעוברת כפי הטבע:

שער טז פרק ו

אחר שבארנו סוד הולדת או"א וזו"ן נבאר עתה סוד התלבשותן את א"א כי כבר ידעת כי א"א מתלבש תוך או"א והנה דע כי חיות ונשמה של או"א הוא נמשכת מב' רישין כתר ומ"ס גלגלתא ומוחא כי הם משפיעין לבינה שמבינה נתהוו גלגלתא או"א מן הכתר לאבא ומחכמה לאמא. ואמנם סוד השפעה זו כבר ידעת כי הלא סוד דיקנא דא"א אינה מתלבשת כלל כי ארכה מהגרון עד טבורא דלבא ושם מתחיל ראש ז"א נמצא כי מגיעין שערות אלו עד שערות דז"א ועל ידם נמשך השפעה לראש ז"א כנזכר באדרא א"כ נמצא כיון ששיעור קומת או"א הם מהגרון עד טבורא דלבא דא"א ודיקנא דא"א נמשכה עד הטבור דיליה א"כ נמצא דהאי דיקנא חפיא על או"א כי אינו מתלבש בהם כנ"ל נמצא חופף עליהם ואינון אתכלילו ביה וז"ס הנרמז באדר"ז דרפ"ט אתנהרו ג' רישין עלאין וכו' ובמזלא תליין ואתכלילין ביה כי או"א הם ב' רישין דאתכלילו במזלא והבן זה ולכן אינן יכולין להזדווג או"א רק ע"י דעת עילאה שהוא מזל הי"ג דדיקנא וביאור מזלא הוא כי כבר בארנו לך בפ' נשא בר"מ כי י"ג ת"ד הם ג' שמות הוי"ה דיודי"ן והנה ג' הויות הם י"ב אותיות והם סוד י"ב ת"ד ותיקון הי"ג הוא כולל כולם כי בו יש כל ג' הויו"ת (פעם ב') הנ"ל שהם י"ב אותיות והי"ג הכוללת והנה ג' הויו"ת הם ע"ח גימטריא מזלא או מזל עצמו עם המלה והבן זה. והנה בזוהר אמרו כי ב' ת"ד הח' והי"ג שניהן נקראו מזלא והענין כי ב' מסוג א' כי הם יורדים תרוייהו בשיקולא עד טבורא כנזכר באדרא קל"א ואלו הב' מזלות מהם יונקים או"א השפע הנ"ל מכתרא ומ"ס כי או"א אתכלילו במזלא ושיעור או"א הם עד טבורא של א"א נמצאו אלו הב' מזלות חפיין עלייהו ואבא עיקר יניקתו ממזל הח' ואמא מן הי"ג ולפי שמזל ח' עליון מן הי"ג לכן אבא דיניק ממנו הוא גדול מאמא אך בערך דתרוייהו כחדא נפקי ונחתין בשיקולא עד טבורא לכן גם או"א כחדא נפקי וכחדא שריין והנה בזה ידעת איך או"א כחדא שריין ואיך אבא גדלה מעלתו מאמא וראוי שתדע כי מזל הח' הוא סוד א' שציורו וי"ו ומזל י"ג צורתו א' יו"ד כנזכר בתיקונים שיש ב' מיני א' והנה להיות שמאלו הב' מזלות הם יונקים או"א לכן א' שצורתו יו"י הוא באבא וא' שצורתו יו"ד באמא כי הד' היא נקבה. והנה טעם היות מזל הח' צורת יו"י כי הרי הוא נחית בשקולא עד טבורא לכן בו נכללין כל י"ג ת"ד שהם י"ב ועמו י"ג והי"ב שהם מתגלין בו הם צורת ו' שבאמצע אות א' וכבר בארנו כי כל ו' כפולה ו"ו הרי י"ב. גם הודעתיך בענין ווי עמודים שהוא סוד ו' שבאמצע אות א' שבשם צבאות שנחלקת לב' בזה האופן א' וכן הוא עד"ז ממש והנה זה המזל כולל את אלו הי"ב בב' מציאות א' בערך היותו עליון מהם וזהו בהיותו בסוד י' עלאה דאות א' והם נשפעים ממנו הב' בערך היותם כלולין בו והוא מקבל מהם וזהו בסוד י' תתאה דאות א' אך ב' בחי' אלו הם א' לפי האמת והנה הם עתה י"ג והנה י"ב אלו שבו נחלקים לג' שמות הוי"ה הם י"ב אותיות ומילואי שמות אלו הם ביודי"ן מספרם רי"ו ומזל י"ג הוא א' שצורתו יו"ד והוא ג"כ על סוד הנ"ל רק שלפי שמציאותה הוא בחי' ד' לכן שמותיו הם ג' אהי"ה והם י"ב אותיות ומלואם הוא ג"כ ע"ד הנ"ל במילוי יודי"ן נמצא איך מזל הח' מתלבש במזל הי"ג בסוד הוי"ה אהי"ה לכן הוא עד"ז באו"א אשר הם יונקים מאלו הוי"ה באבא אהי"ה באמא והבן כל זה ולכן ע"י ב' מזלות אלו נכללין או"א ומזדווגים על ידו. ואמנם מה שאו"א הם מלבישין גוף א"א הוא בינה וחג"ת דא"א והבינה נעשה כתר לשניהן ובבחי' זו אנו קורין הבינה כתר אך החג"ת נעשה גוף לשניהן צד ימין לאבא וצד שמאל לאמא. ואמנם כבר ידעת כי ח"ג הם ב' דרועין שהם ו' פרקין כנזכר פ' ויחי דרס"ב תמיד חסד חסדים גבורה גבורות והנה מאלו הב' זרועות נעשו או"א וסדר פרקין אלו הם כך ב' פרקים עליונים הם חכמה דאבא וחכמה דאמא מזרוע ימין לאבא ומזרוע שמאל לאמא וב"פ האמצעים הם בינה לאבא ובינה לאמא מחסד לאבא ומגבורה לאמא ע"ד הנ"ל הרי ב' מוחין חו"ב לאבא מזרוע ימין חסד וב' מוחין חו"ב לאמא מזרוע שמאל גבורה נשארו ב"פ א' מזרוע ימין חסד וא' מזרוע שמאל גבורה והם ב' עיטרין חו"ג דאחסינהו או"א לברייהו ת"ת כנזכר באדרא רצ"ב. ואמנם סדר ו' פרקין אלו הם היפך מה שנראה והנה הראשונים הם ב' ידים ואח"כ האמצעים ואח"כ האחרונים והם סמוכים לכתף ומחוברים שם והטעם הוא דע כי הנה אדרבה סוד הידים והפרקין אמצעים הם יותר גבוהים בסוד וכל אחוריהם ביתה משא"כ בראשי הכתפים שהם פנים ואחור וה"ז מעלה א'. עוד מעלה ב' כי הנה הידים יש יכולת באדם להגביהן עד המוחין משא"כ בפרקין הסמוכים

לכתף שאין כח לכתפיים להגביהם למעלה. גם מעלה אחרת כי כל הפרקים הסמוכים לכתף הם דבוקים ממש בגוף כי הם סוד ב' עטרין הדבוקים בזעיר אנפין אך שאר הפרקין אינם דבוקים בגוף ויכולין להעלותן אל המוחין ובזה תבין סוד הגבהת ידים בעת הנטילה ש

הם סוד חו"ג ב"פ הידים הנעשין מוחין והבן זה. והנה תוך חג"ת המקוריים שהם כחב"ד דאו"א יש נה"י דעתיק וכבר ידעת כי גם בשוקיים יש ששה פרקין והם נחלקים ממש ע"ד הנ"ל עד שנמצאת שנשארו ב"פ תחתונים שהם בסוד הרגלים מגיעין בב' עטרין דז"א ובזה נאחז עם רישא עלאה דעתיק וכן סוד ב"פ תתאין דחג"ת דא"א הם ג"כ בז"א ואמנם חצי ת"ת דא"א שבאו"א ממנו נעשה ב' דעות לאו"א כיצד ידעת ענין וקרא זה אל זה כי הת"ת נקרא זה נגד י"ב פרקין שבו כמנין ז"ה שהוא י"ב ונחלקין לב' ו' זעירא ו' רבתי והנה ת"ת ו' רבתי ו"ק שבו שהם נגד ו"פ דב' דרועין והיסוד ו' זעירא ו"ק שבו נגד ו' פרקי רגלים. ובזה תבין מ"ש בפ' בראשית כי יש בהיכל הרצון ו' היכלים כלולים בו כי לעולם יש בחי' זו בת"ת וביסוד ו' בכל א' והנה אם תחלק הת"ת לחצאין ישארו ג' ג' והג' הם לאו"א והג' לז"א מהטבור ולמטה כמ"ש והנה ג' חלקי הת"ת הזה ב' מהם מתהוים ב' דעת לאו"א והחלק הג' מתחלק לב' גופין דאו"א ושאר קומתן נשלם ע"י זווג הפה הנ"ל שמרוב השפע נעשין נה"י אחרים לאו"א הרי כלל הדברים שמחצי ת"ת נעשין ב' דעות דאו"א עד סיום הרגלים שלהם והנה בדוגמא זו הוא יסוד דעתיק הגנוז בת"ת דא"א גם הוא נחלק דוגמת הת"ת לו"ק ג' מהם לאבא ואמא וג' מהם לזעיר אנפין ע"ד הנ"ל בת"ת דא"א כי כבר נתבאר שגם היסוד הוא ו"ק כנזכר באדרא וצדיק יסוד עולם דכליל שית בקרטיפא חדא:

צמח אבא הוא הויו"ת העולין מזלא לכן יו"י גימטרי' הוי"ה ואמא בסוד אהי"ה לכן הוא יו"ד והכולל גימטריא אהי"ה:

שער טז פרק ז

אמנם סדר התלבשות ז"א את נה"י דא"א כך הוא כי חצי ת"ת המקוריי נעשה גולגלת לז"א כנזכר באדרא כי נתחברו אוירא ובוצינא ואפיקו האי גלגלתא תקיפא כי מ"ס להיות שבו סוד הגבורה דעתיק לכן נרשם בה סוד הבוצינא דקרדינותא ושם שרשה כי בוצינא דקרדינותא הוא שורש לכל הדינין שבעולם רק ששם הם נכפין וממו"ס נתפשט לאמא (נ"א לאו"א) כנ"ל כי גלגלתא ומוחא דא"א הם שורש או"א וחסד דעתיק הוא בגלגלתא והגבורה במוחא ודוגמתן הם למטה באו"א חסד באבא וגבורה באמא והנה אלו הב' נקרא בוצינא דקרדינותא גבורה ואוירא דכיא חסד לכן תבין כי מת"ת שבא"א (נ"א שבאו"א) מהם נעשה גלגלתא דז"א כי הנה החו"ג שעל הת"ת נתחברו ואפיקו האי גולגלתא מסוד הת"ת שלאחריהן וז"ס אתחברות בוצינא ואוירא דכיא נמצא כי סוד בינה דא"א היא כתר על או"א וחג"ת דא"א הם נעשין מוחין מקיפין לז"א ומנה"י דא"א נעשה לו מוחין פנימים ומתפשטין בו כסדר נה"י דאו"א כמ"ש במקומו:

ז"ל מוהרח"ו בספר מבו"ש דקי"ב ע"ב. גם ראיתי שינוי אחר בענין הת"ת דא"א כי פ"א שמעתי כי כל חצי התחתון ניתן אל הז"א ורוב פעמים שמעתי בדקדק שאינו רק שליש התחתון לבד ואיני יודע תירוץ אם לא שנאמר על דרך הת"ת דאימא המתלבש בכתר דז"א כי בהיות לו מוחין דאימא לבד אינו לוקח רק שלישו ובהיות לו גם מוחין דאבא לוקח חציו כנזכר ע"ש וכן יהיה כאן כנלע"ד:

שער יז פרק א מ"ת

היכל החמישי והיכל זה נקרא היכל זעיר אנפין ובו שבעה עשר שערים:

שער הראשון שער ז"א ויתחלק לד' פרקים:

ונבאר ענין זו"ן אשר תקונם באו אחר תיקון או"א והנה נת"ל כי זו"ן נעשו מבחי' ז"ת דמ"ה ובחי' ז"ת דב"ן זולת הכתרים שבז"ת דב"ן כי אלו עלו בגופא דע"י ואמנם מקומם הוא למטה מן הקרום ואותה פרסה (הנ"ל) שמפסקת באמצע גופא דא"א כי עד אותה הפרסא עד שם מגיע סיום יש"ס ותבונה ומהפרסא ולמטה מתחיל זו"ן הנעשים מלבוש של א"א למטה שהוא מטבורא דא"א ולתתא עד סיום רגליו של א"א כמ"ש בע"ה. ונבאר עתה מה שיעדנו למעלה בדרוש א"א לבאר איך כל בחי' אצילות כאשר נתקנו ינקו מתחלה בסוד דדי בהמה ואח"כ ינקו מדדי אדם. ונתחיל לבאר מבחי' תיקון א"א ונאמר כי הנה נת"ל כי הנה תיקון כל האצילות היה בעיבור י"ב חדש ולא ידעתי לפרש היכן היה מקום עיבור זה והמשכיל יבין מדעתו והנה כאשר א"א היה בסוד עיבור נולד ויצא לחוץ וירד למטה לעולם הבריאה ר"ל מה שיהיה אח"כ עולם הבריאה כי אז עדיין לא נברא עולם הבריאה וירד למטה מאותן ב"פ תחתונים של נ"ה דע"י אשר ביארנו לעיל שהם עומדין למטה בעולם הבריאה ושם היה יונק א"א מאותן הב"פ שלהם שהם בסיום הרגלים כדמיון ב' דדי בהמה שדדיהם סמוך לרגלים והמשכיל יבין איך נעשו ממש בחי' דדים למטה ואין להאריך. ואחר שינק משם הגדיל יותר ועלה באצילות והלבישו י"ס שבו לז"ת דע"י כנ"ל והרי נשלם תיקון דא"א. ואו"א גם נתקנו אח"כ וגם תקונם ע"י עיבור ואחר זה העיבור נולדו ויצאו לחוץ וירדו גם הם למטה בבריאה תחת אותן ב"פ תחתונים דעתיק וינקו משם ואח"כ הגדילו יותר ועלו והלבישו לאותן ב"פ תתאין דנ"ה דעתיק ואח"כ הגדילו יותר ועלו באצילות במקומם והלבישו את א"א מהגרון עד הטבור כנ"ל. והסבה שהיתה בהם ב' עליות הוא כי כאן יש להם לעלות ב' מדרגות בחי' עתיק ובחי' א"א שהם אותן ב' פרקים תתאין דעתיק והתלבשותן את א"א ולכן הוצרך להם ב' עליות אבל א"א שאין עליו רק מדרגה א' די לו בפעם א' לעלות כל ז"ת דעתיק בעלייה א' כי כולם מדרגה א' לעלות כל ז"ת דעתיק. אח"כ היה תיקון זו"ן ותחלה היו בעיבור במעי בינה ואח"כ בא זמן לידתם וירדו למטה לעולם הבריאה תחת אותם ב"פ תתאין דנ"ה דעתיק וינקו משם זמן היניקה ואח"כ נתגדלו והלבישו אותן הב"פ תתאין דעתיק אח"כ הגדילו עוד ועלו למקומם שהוא מהטבור דא"א ולמטה והלבישוהו שם אח"כ הגדילו יותר ועלו למקום נה"י דתבונה של בחי' קטנות וינקו משם מג' אמצעיים שלה שהוא מקום החזה עלייה בלבד מבחוץ כדרך שמגבהת האם את התינוק מבין ירכותיה ויונק מבין זרועותיה ובחי' זו נקרא אצלינו תמיד בחי' היניקה כמבואר במ"א כי יש ג' זמנים לזו"ן והם עיבור ויניקה ומוחין דגדלות. ודע כי היניקה זאת היא יניקה אמיתית הנזכר בדברינו תמיד ואמנם כל שאר הבחי' שהיה לזו"ן אחר שנולדו כולם נכללין עמהם [ס"א עמה] ונקרא בחי' יניקה אבל עיקרה אינה אלא זו הנ"ל ואח"כ בא זמן הגדלות האמיתי של זו"ן והוא זמן כניסת המוחין דגדלות בראשו שאז הנה"י דתבונה נכנסין ממש בראשו להיות לו מוחין ואין זה כמו זמן היניקה אשר עלה עד ירכותיה שהם הנה"י דתבונה לינק מן הדדים שבחזה כי אז אינה רק עלייה מבחוץ כנ"ל אבל עתה נכנסין ממש תוך פנימיות הז"א בבחי' מוחין ממש הרי נת"ל כל תיקון שיש בזו"ן ונבאר עתה תחלה באיזה אופן מלביש ז"א את א"א מהטבור ולמטה:

הנה הכתר דז"א הוא מהטבור ולמטה עד סיום הגוף הנקרא ת"ת שהוא עד רישי ירכין וג"פ דנצח דא"א מתלבשין בקו ימין דז"א שהוא חח"ן וג"פ דהוד דא"א מתלבשין בקו שמאלי דז"א שהוא בג"ה שבו ויסוד דאריך אנפין מתלבש בקו האצעי דז"א שהוא ד"ת ונוקבא דז"א יצאה מהחזה דז"א ולמטה כדמיון הז"א היוצא מא"א ממש ונמצא שהז"א מלביש א"א עד סיום רגליו מכל צדדיו ושם ג"כ מסתיימין רגלי דזו"נ ושם הוא סיום עולם אצילות אמנם רגלי עתיק הב"פ תחתונים שבו שהוא פרק תחתון דנצח ופ"ת דהוד דעתיק אלו נכנסים יותר למטה ועומדים בגבול עולם הבריאה אשר הוא למטה מעולם אצילות ועומדין שם בבחי' דדי בהמה כנ"ל באורך (ואפשר לומר כי לא היה כך אלא קודם תיקון אצילות כנזכר כאן ואחר התיקון לא הוצרך זה וחזר עתיק לאסוף רגליו למעלה בהשוואה א' עם רגלי א"א):

הג"ה וז"ס שארז"ל עתיד הקב"ה להנחיל לכל צדיק ש"י עולמות והענין כי א"א הוא בחי' הכתר של כללות עולם האצילות כנודע והנה א"א זה יש בו תר"ך אורות כמנין כת"ר כמ"ש בס' הבהיר והנה צדיק עליון הוא ז"א ולוקח מחצית הכתר שהוא מלביש לא"א מהחציו ולמטה והנה מחצית הכתר הוא ש"י ואלו הם ש"י עולמות שהוא הצדיק שהוא ז"א עיין פ' תרומה דקס"ו במאמר זה שביארנו שם:

שער יז פרק ב מ"ת

ונבאר עתה בחי' זמן העיבור של זו"נ איך היה וכבר נת"ל כי נעשו מב' בחי' שהם ז"ת דמ"ה וז"ת דב"ן זולת הכתרים הז'. ונבאר סוד העיבור ונאמר כי הנה אחר שנתקנו או"א נשארו עתה בחי' ז' מלכים שמתו ועדיין היו בלי תיקון ואמנם הם בחי' ז"ת דב"ן כנודע גם אז היה עדיין א"א בלתי התלבשות מטבור ולמטה עד סיום רגליו והיה מגולה מבלי לבוש וכדי לתקן הז' מלכים שמתו אשר מהם נעשה זו"נ הנ"ל היה צריך שיהיה בסוד העיבור בתוך אמא וז"ס העיבור. הנה תחלה אסף א"א את רגליו ר"ל כי נה"י שלו שעדיין היו מגולין כנ"ל נתעלו למעלה עד הג' אמצעית חג"ת דא"א עצמו המתלבשים תוך או"א מקודם זה כנ"ל גם עתיק התחיל לאסוף ב' פרקין האמצעים שלו (על גבי) ב"פ הראשונים דנ"ה שלו והיו מלובשים ב"פ עליונים תוך ב"פ אמצעים אבל היסוד דעתיק אינו צריך לעלות כי הוא מסתיים למעלה בחזה דא"א ואח"כ הלבישו החסד והגבורה וחצי ת"ת העליון דאריך אנפין לאותן ב"פ אמצעים דנ"ה ואת היסוד דעתיק ואח"כ הלבישו נ"ה דא"א לח"ג שלו עצמו וחצי ת"ת התחתון שבו הלביש את חצי העליון והיסוד דא"א הלביש אח"כ את חצי ת"ת תתאה שבו ועלתה העטרה אל יסוד שבו והלבישה את היסוד עצמו שבו ואח"כ עלו חג"ת דז"א והלבישו לנ"ה ועטרת היסוד דא"א ואחר כך עלו נה"י דז"א והלבישו לחג"ת דז"א עצמו ואח"כ עלתה הנוק' שהיא המל' בסוד העטרה והלבישה את היסוד דז"א ונמצא שעלו בחי' זו"ן למעלה ונמצא ז"א כלול ג' גו ג' שהם ו"ק שבו ג' כליל בג' ונרמז זה פ' בשלח ד"ן ע"א בתוספתא ג' רוחין דכלילין בג' הוי שקיעין כו' ונודע כי ז"א הוא בחי' רוח והמל' נקראת אבן וזהו אבנין שקיען ודי בזה. ועתה יתבאר איך נתלבשו גם הם תוך או"א והוא כי אחר כל הנ"ל הלבישו או"א ויש"ס ותבונה את כל הבחי' הנ"ל כי כבר נת"ל שאורך אלו הד' פרצופים הם כשיעור אורך הנ"ל שהם חג"ת דא"א נמצא כי או"א נשארו כמו שהיו בראשונה תמיד לפי שהם קצרי קומה כנ"ל אבל עתיק וא"א שהם ארוכים הוצרכו לעלות קצוותם התחתון ולכלול אותן בקצוותן העליון והנה גם זו"ן היו יכולים לישאר שם כמו שהוא ולא להלביש קצוותם התחתון בעליון כי אורך הו"ק אינם כ"כ גדולים וא"כ למה הוצרכו לכלול ולהיות בחי' ג' כליל בג' ואמנם תשובת שאלה זו נתבאר באריכות כי הכוונה היתה לקבצם ולקשרם יחד שיהיו רה"י באחדות ולא ר"ה דרך פירוד כי זו היתה סבת מיתת המלכים בראשונה ובזה נמצא כי זו"ן הם עומדין באמצע בין נה"י דא"א ובין פנימית או"א ואז היו שם בתוך פנימית או"א בסוד עיבור כדרך הולד הניתן במעי אמו ואין תימא בזה אם או"א שהם יותר עליונים ורוחניים מלבישין לזו"ן בתוך מעיהם ופנימותן כי כן צריך לצורך העיבור בהכרח ועוד כפי האמת אין זה חציצה והפסק בין א"א לאו"א לפי שזו"ן הוא קטן מחד בערכם ובפרט עתה שאין לו י"ס רק ו"ק בלבד ואפילו אלו הו"ק אינן מתפשטין רק ג' כליל בג' כנ"ל נמצא שמקום ומצב ומעמד הז"א אינו רק בחצי ת"ת התחתון דאמא אשר שם מקום הריון ועיבור הולד אבל בכל שאר הפרצוף אין שום הפסק בין או"א לא"א ואין זו נקרא חציצה והפסק. והנה ע"י כל הכללות והתלבשות הנ"ל נמצא שעתה יש אורות רבים וכפולים בתוך או"א וא"כ אע"פ שהיה הז"א נתון בתוכם והיה מפסיק בינם לבין א"א אין זה מעלה ומוריד נמצא עתה כי נצח וחסד וחצי ת"ת וחצי יסוד וחצי מל' של ז"א נתונים מצד ימין בתוך אבא וחצי האחר נתונים בצד שמאל תוך אמא אמנם אח"כ כולם מתקבצין במעוי דאמא ואבא נותן המחצה שלו במעי דאמא כי שם הוא מקום העיבור האמיתי וכמ"ש בע"ה. ונחזור לענין כי הנה מכח עליית כל האורות הנ"ל וכללותן למעלה וכן

מכח עליית ב"פ האמצעיים דנ"ה דעתיק למעלה בב"פ קדמאין נוסף שם אור גדול ועצום ואין בו כח ביסוד דעתיק לסבלו כי הוא צר מאד ואז נבקע ונסדק מלמעלה למטה לארכו ויצא האור לחוץ ואז חכמה ויש"ס העומדין בימין מתחברים ונעשו פרצוף אחד בלבד וכן אמא ותבונה שבצד שמאל נעשו פרצוף אחד לבד כי עתה אורות היסוד שוין בענין גילוי בהשוואה א' ואין עתה כסוי וגלוי הגורם חילוק פרצופים ועתה אין שם רק ב' פרצופים לבד אחד מאבא ואחד מאמא ושיעורם למעלה מן הגרון עד למטה בטבורא דא"א. וזכור הקדמה זו כי בכל פעם שרוצין או"א להזדווג לצורך מוחין לז"א נעשה הכל פרצוף אחד לבד לאבא ויש"ס ופרצוף אחד לבינה ותבונה וזכור זה לכל המקומות שתצטרך להקדמה זו:

שער יז פרק ג מ"ב

ז"א בירר ו"ק דמ"ה ונעשים דכורא ובירר מן ב"ן ו"ק זולתי הכתרים והיא מל' שבו ונוק' בירר הז' דמ"ה והז' דב"ן זולת הכתר והמוחין שלהם הם ב' בחי' נה"י דאו"א ואבא הזריע ד' מוחין משלו משם מ"ה ואמא הזריע ד' מוחין משלה משם ב"ן ואח"ר נתחלפו באופן זה חכמה דמ"ה וחכמה דב"ן הם חו"ב דצלם דאבא בינה דמ"ה ובינה דב"ן הם חו"ב דצלם דאימא וחסדים דמ"ה וחסדים דב"ן הם דעת הכולל חו"ג דצלם דאבא וגבורה דמ"ה וגבורה דב"ן הם דעת הכולל חו"ג דצלם דאמא. והטעם כדי שיהיה צלם דאבא חו"ב זכר ונוק' מ"ה וב"ן וכן הצלם דאמא חו"ב זכר ונוק' מ"ה וב"ן וכן חו"ג דצלם דאבא זכר ונוקבא מ"ה וב"ן וכן חו"ג דצלם דאמא זכר ונוקבא מ"ה ובן דאל"כ איך יזדוגו זכר (עם) זכר ונוק' עם נוק' והבן זה נמצא כי כיון שז"א מלביש לבדו לכל נה"י דא"א אשר שם החו"ג דימין ושמאל ע"כ לקח הז"א לבדו חו"ג חו"ב דמ"ה וב"ן בזכר ועד"ז בנקבה כי היא מלבשת לז"א המלביש את ב' צדדי א"א באופן כי אין בכל הי"ס מי שיהיה בו מ"ה וב"ן בזכר ומ"ה וב"ן בנוק' כי אם זו"ן לטעם הנ"ל. ועוד ט"א עם הנ"ל כי בכל בחי' דעתיק וא"א ואו"א נתוסף בו שינוי א' בענין הזכר ונקבה שבהם וע"כ השינוי שנתוסף בזו"ן הוא זה כי כל אחד משניהן כלול ממ"ה וב"ן. ועוד ט"א כי למעלה אין ניכר רק זכר לבד והנוק' כלולה בו וע"כ המוח של הזכר מ"ה לבדו ושל נוק' ב"ן לבדו אך או"א זכר ונקבה גמורים בפרצופים גמורים נפרדין וכ"א צריך לתת מחלקו לכל אחד מבניו לבן ולבת וע"כ הבן שהוא ז"א יורש או"א ולקח מ"ה וב"ן ונקבה יורשת או"א בסוד ויבן ה' אלהים את הצלע ולקחה מ"ה וב"ן ועיין פ' פקודי דרכ"א ונשא דף קכ"ח ותבין איך הז' מלכים הם זו"ן דב"ן. ואח"כ יצאו ז' מלכים אחרים דמ"ה והם זו"נ דמ"ה ונקרא הדר שהוא ז"א דמ"ה שהם ו' מלכים ומהיטבאל נוק' דמ"ה וע"י אלו נתקנו ז"ת וכללות ז' אלו דמ"ה נקרא הדר ומהיטבאל. ונלע"ד ודאי שיצאו י' דמ"ה אלא כיון שעיקר התיקון הוא אל ז' מלכים דב"ן לבד לכן נזכרו בשם שבע אבל ודאי היו כלולים מי"ס כי גם ג"ר שהם עתיק וא"א ואו"א נתקנו ע"י שם מ"ה כנ"ל. גם תירוץ אחר כמ"ש שם בנשא קכ"ב בפי' כי ז' מלכים היו בא"א וז' מלכים בז"א וז' מלכים בנוק' וא"כ הז' הנ"ל ר"ל הז' שבכל בחי' מהג' אלו א"כ גם בא"א היו בו הז' מלכים קדמאין בז"ק שלו ובאו הז' אחרים דמ"ה לתקנם וכן בזו"נ א"כ גם מכאן ראיה אל הנ"ל כי בז"א לבדו יש מ"ה וב"ן וכן בנוק' לבד יש מ"ה וב"ן גם ממקום אחר תבין איך ז"א עצמו אחר התיקון לקח ו"ק של מלכים שמתו שהם ב"ן וכן הנוקבא נטלה ז' א"כ ודאי כי ז"א יש בו מ"ה וב"ן וכן בנוק' מ"ה וב"ן. ודע כי המ"ה יש בו החו"ג שהם מ"ה וב"ן וכן בב"ן יש בו מ"ה וב"ן ששהם החו"ג כי כבר ידעת כי המ"ה דכללות שהוא הדר כולל ע"ב ס"ג מ"ה ב"ן וכן הב"ן דכללות כולל ע"ב ס"ג מ"ה ב"ן שהם המלכים שמתו כנ"ל. ובפ' נשא קל"א כתבנו שם כי ד' מיני מלכים היו בא"א ובאו"א וזו"ן וכל בחי' היו ז' מלכים והנה תראה כי ה' פרצופים הם ובכל אחד יש בו מ"ה וב"ן אמנם פרצוף הא' לבד הוא בלי נוק' והד' פרצופים אחרים כ"א נעשה נקבה לחבירו אע"פ שיש בכל אחד מ"ה וב"ן כיצד א"א יש בו מ"ה וב"ן והוא פרצוף אחד שאין כנגדו בת זוג כלל בפרצוף אחד וכן היה בעתיק שהוא למעלה מה' פרצופים ואינו נכנס במנינם כנודע כי הוא שורש הכל והוא מלכות (נ"א מלביש)

העולם העליון המתלבש בהם אח"כ פרצוף דאבא הוא חכמה כלול ממ"ה וב"ן שהוא אבא ואמא והכל פרצוף א' בסוד והבן בחכמה ויש לו פרצוף א' בת זוגו נקרא בינה נכללת ממ"ה וב"ן שהוא ישסו"ת ושניהן פרצוף א' וכ"ז הפרצוף הוא בת זוגו לפרצוף העליון דחכמה. אח"כ הפרצוף דז"א כלול ממ"ה וב"ן ויש לו פרצוף אחר בת זוגו הנקראת מל' הכולל מ"ה וב"ן וכל זה הפרצוף הוא בת זוג לפרצוף העליון שהוא ז"א וא"כ אל תתמה אם ז"א כלול ממ"ה וב"ן וכן נוק' כי כך חו"ב כל פרצוף מה כלול ממ"ה וב"ן הנ"ל והבן זה מאד:

צמח מכאן משמע כי בכל פרצוף ופרצוף מן הנ"ל יצא הדר חדש לתקן כל הז' עלאין של כל פרצוף ופרצוף:

שער יז פרק ד מ"ב

כללים מזו"ן א. בז"א יש שם הוי"ה מ"ה ונוקבא שם אלהים דההי"ן גי' צו"ר ע"ה והם דינין ולהמשיך אור מז"א אליה צריך להכות בצור ההוי"ה דז"א שיכה אור מסוד דהוי"ה דז"א ויהיה יפ"י יפ"ה ק"ן הפ"ה הפ"ו נ"ה ופ"ו ופ"ה הפ"ה גי' צ"א גי' צו"ר ג"כ ואז יוצא הארה לצו"ר דאלהים דההי"ן שבמל' וז"ס והכית בצור ב. מן הפה דז"א יצאו ז' הבלים דקהלת והם מקיפין אל ז"ת דנוק' דז"א דוגמת הבל הפה דא"א המאיר לז"א כנ"ל והנה אלו ההבלים כלול כל אחד מאש רוח מים עפר וכל זה נותן ז"א לנוק' בהיותן פב"פ עמו מהחזה שלו ולמטה ואלו המקיפים הם בחי' אהי"ה כי כל או"מ הוא שם אהי"ה ולפעמים בעונות התחתונים כשיש שבועות שקר גורם לבטל ממנה (אורות) המקיפים שהם הבל דקדושה וח"ו כביכול מתלבשת בז' הבלים דקלי' הנקרא הבל ורעות רוח ואלו ז"ת דנוק' הם ז' הויו"ת שהם כ"ח אתוון ואח"כ היא נגדלת יותר למעלה מהחזה דיליה (וע"י) שנמשכין בה ג' מוחין דיליה ממש שהם ג"ר ואז היה שוה בשוה עמו פב"פ עד הכתר שבו ואז הז"א מסתכל עם בחי' מצח דיליה במצח דילה ששם המוחין ומאיר במוחין דילה בחי' הסתכלות מצחו לבד ואינו הבל כמו הבל היוצא מהפה כנ"ל רק יוצא אור מתוך מוחין דילי' ובוקע מצחו ויוצאין ואח"כ בוקעים מצחא דילה ונכנסין תוך מוחין דילה ומאירין שם פב"פ עמה ועדיין אין בה אז רק ב' מוחין וחצי כי דעתה קלה שהוא חצי הדעת שהוא עטרא דגבורה נוק' ואח"כ מזדווג עמה ובביאה ראשונה יהיב בה רוחא כנודע שהוא ב"ן דההי"ן ונתוסף אז שם ב"ן בדעת דנוקבא ונשלמו ג' מוחין שלמים בה ובכח זה הב"ן היא מעלה מ"ן וכשיש עונות למטה אין הקלי' שולטין בג' מוחין דילה כמו ששלטו באו"מ דז"ת דילה רק שהארת ג' מוחין דילה נמנעין ומסתלקין ואין המוחין דז"א מאירין בה דרך המצח. והנה הז"ת הם ז' הויות שהם כ"ח אותיות כנ"ל והמוחין הם ו' אורות שהם ג' מוחין דידה ומקבלין הארה מג' מוחין דיליה דרך המצח כנ"ל והנה ו' וכ"ח הם ד"ל שהם במל' כנודע. גם בחי' אחרת שכל קומתה עם המוחין דילה הם כח"ב חג"ת הרי ו"ס וכ"ח כמנין ד"ל וכ"ז בבחי' מילוי אדנ"י כי מילוי המילוי הוא ד"ל אותיות והוא ג"כ חילוף שם אהי"ה בוכ"ו שבמלכות כנודע ועולה ד"ל והוא ג"כ שם אגל"א שבמל' כי ג' שמות אלו מורים על המל' בהיותם פב"פ עם ז"א כמבואר בברכת אבות ובאתה גבור:

שער יח פרק א מ"ת

השער השני שער רפ"ח ניצוצין ובו ו' פרקים:

ועתה צריך שנבאר באיזה אופן היה עיבור ז"א בתוך פרצוף זה הכולל בינה ותבונה כנ"ל. ומתחילה צריך שנבאר ענין ג' בחי' אלו שיש אל ז"א ולכולם צריך תיקון על ידי עיבור זה. הא'

הוא בחינת אורות של המלכים שנסתלקו מהכלים ועלו למעלה ומתו הכלים וירדו לבריאה. הב' הוא בחי' רפ"ח ניצוצין של אור שנשארו בתוך הכלים בהיותן שבורים כדי להחיותן חיות מצומצם כדי שעי"כ יהיה בהם מציאות לחזור ולהתתקן ולהחיות ע"י עיבור ואל תתמה מזה כי כן האדם התחתון בעה"ז אחר שמת ויצאה נפשו ממנו נשאר חלק מנפשו בתוך הגוף כדי שעל ידי זה יוכל לקום בתחיית המתים וכמ"ש זוהר פ' שלח לך דק"ע אבל השתא פקדונא איהו לנפשא דאיהי משתككא ואשתארת בשכוכי גו גרמי ובג"כ בריש כל ליליא פקדונא (כלילא) דרוחא לנפשא ולא על בשרא. גם בדקס"ט ענין הבל דגרמי דאשתאר בקברא במעשה בעלת אוב בשמואל וז"ס פסוק והשביע בצחצחות נפשך ועצמותיך יחליץ. הג' הוא בחי' הכלים עצמן שנשברו וירדו לבריאה וכל אלו הג' בחינות צריכין להתתקן על ידי עיבור כמ"ש. ותחילה נבאר ענין הרפ"ח ניצוצין הנ"ל מה ענינם ואחר כך נחזור אל הדרוש הנ"ל ובכ"מ שאנו מזכירין בחבורינו זה ענין רפ"ח ניצוצין הם אלו שנבאר עתה בע"ה. הנה נת' כי ז' נקודות תחתונים הנקראים ז' מלכים שהם בחי' זו"נ דשם ב"ן הנ"ל שיצאו מנקבי עינים דא"ק כאשר יצאו בחי' הכלים תחילה וכאשר יצאו אח"ך אורות לכנוס בכלים שלהם האלו לא יכלו הכלים ההם לסבלם ונשברו וירדו הכלים למטה במקום שהוא עתיד להיות עולם הבריאה אח"כ והאורות נסתלקו ועמדו למעלה באצילות כמבואר אצלינו לעיל באורך וירידה זו נקרא מיתה לפי שכל שיוצא מעולמו ויורד והולך לעולם אחר זולתו נקרא אצלו מיתה. והנה אלו ז' מלכים הם בחי' ז"ת שהם הנקרא זו"נ של עולם האצילות וכיון שירדו אל הבריאה נקרא אצלם מיתה משא"כ באחוריים דאו"א שנפלו ולא מתו כמ"ש והוא אצלם כדמיון אדם התחתון בעה"ז כשמת שאז נפרדת נפשו מגופו ונפשו מסתלקת ותשוב למקומה האמיתי אל האלקים אשר נתנה וגופו שהוא עפר ישוב אל הארץ ויורד ממדרגתו שהוא בחי' אדם וענין זה נקרא מיתה וכך אירע אל המלכים האלו כי נשמתן שהם אורות שלהם עלו אל מקומם הראשון שהוא אצילות אמנם גופם שהם הכלים שלהם ירדו לעולם הבריאה ושם היה קבורתם. והנה כמו שגוף האדם התחתון בעה"ז כשנקבר בקבר נאמר בו ונפשו עליו תאבל ונשאר בו אותו הבחי' של הרוחני של עצמותיהן הנקרא בזוהר הבל דגרמי כנ"ל כדי שיהיה לו איזה חיות כדי שיוכל להתקיים עד זמן התחייה כי אם לא היה נשאר בהם שום לחלוחית לא היו קמים בתח"ה וזהו ענין שארז"ל יש מי שאינם קמים בתח"ה לסבת עון כמו עון רבית וכופר בתח"ה וכיוצא בזה כי אותו העון גורם להסתלק רוחניות המלחלח העצמות ההם בקבר ונשארים יבישים ושוב אינן יכולין לחיות וז"ס והשביע בצחצחות נפשך ועצמותיך יחליץ והיית כגן רוה וכמוצא מים אשר לא יכזבו מימיו כי ע"י לחלוחית ממי האורה (נ"א מעט והארה) אשר נכנס בעצמות לא יכזבו מימיו ויקום בתח"ה וזה מ"ש יחזקאל בענין העצמות היבישות ההם שארז"ל שהיה איש א' שבנשך נתן ובתרבית לקח ועי"כ נתייבשו עצמותיו בלתי שום לחלוחית מצוה ולא קם בתח"ה והנה עד"ז גם בז' מלכים נשאר בהם קצת רוחניות כדי להחיות את הכלים ההם בזמן תחייתם שהוא זמן תיקון האצילות. ודע כלל זה כי כל מה שיש בעה"ז הכל הוא כדוגמת מה שהיה באלו ז' מלכים ואין כל חדש תחת השמש ומיתת המלכים ותיקונם הוא ענין תח"ה להם וכך יהיה לגופים השפלים בעה"ז לע"ל והנה הרוחניות הנשאר בהם הנקרא הבל דגרמי הם בחי' ניצוצין של האורות העליונים שנשארו בכלים המתים ההם ועיקרי האורות נסתלקו למעלה וקצת ניצוצין מהם נשארו בכלים להחיותן בזמן תיקון של אצילות. והנה מספר הניצוצין ההם היו רפ"ח ניצוצין וז"ס והארץ היתה תהו ובהו שהם בחי' המלכים הנקרא ע"ש המל' דא"ק הנקרא ארץ אדום אשר מתו ונשתברו ונעשו תהו ובהו ונשאר קצת ניצוצין הנקרא רוח אלקים מרחפת עליהון ותיבת מרחפת הוא מ"ת רפ"ח כי הרפ"ח ניצוצין היה תוך המתים הנ"ל ופשוט הוא שהאור המעולה עלה למעלה ובחי' הגרועה שבהם הם ניצוצין ההם אשר נשארו בתוך הכלים כנ"ל שהם בחי' דינין גמורים כמ"ש לכן נבאר תחילה סדר האורות והמדרגות ומעלתן זה למעלה מזה הנה נודע כי כל האורות של האצילות הם כולם בחינת הויות ונודע כי ד' בחי' הוי"ה הם או הוי"ה במילוי יודי"ן שהוא ע"ב כזה יו"ד ה"י וי"ו ה"י או הוי"ה דס"ג כזה יו"ד ה"י וא"ו ה"י או הוי"ה דמ"ה כזה יו"ד ה"א וא"ו ה"א או הוי"ה דב"ן כזה יו"ד ה"ה ו"ו ה"ה. ונבאר עתה בחי' הוי"ה דע"ב וממנו יתבאר שאר הויות הנה פשוט הוא כי

שורש האורות ועיקרן הוא ד' אותיות הוי"ה פשוטים בלתי מלואים והם בחי' עצמות אור ואמנם זהו בהיות האותיות ממש בצורתן אמנם ג"כ יש בחי' אחרת והוא בהיותן ב

בחי' מספר וחשבון באופן זה כגון אם נאמר ד' אותיות הוי"ה מספרם כ"ו ואין ספק כי צורת האותיות עצמן הם יותר שורש ועיקר האור יותר מבחי' מספרם וחשבונם והנה כל זה בבחי' הפנים כי גם יש בהם בחי' אחוריים של האורות וגם בהם יש ב' בחי' הנ"ל שהם צורת האותיות כמו שהם או בחי' מספרם. גם יש בחי' אחרת והוא ד' אותיות השם בהיותן במילוי כי אז הם בחי' דינין כי מילוי גי' אלהים ועוד כי שורש הוי"ה הם ד' אותיות עצמן אבל מלואם הוא ביאור הוי"ה ויציאת אורותיהן לחוץ וגם בבחי' המילוי יש בהם בחי' אותיות בעצמן ובחי' מספרם וכיוצא בזה בחי' רבות לאין קץ במילוי ובמלוי המילוי וכו' עד אין קץ:

שער יח פרק ב מ"ת

ונבאר סדר מדרגתן בקצרה זה למעלה מזה א. הנה העיקר והשורש לכל הם אותיות הוי"ה בעצמן ובצורתן ב. מדרגה ב' הוא אחוריים שלהם בחינת עצמותן וצורתן כזה י' י"ה יה"ו יהו"ה והם י' אותיות ג. מדרגה ג' חשבון ומספר ד' אותיות הנקרא פנים שהם בחי' הוי"ה מספרן כ"ו ד. מדרגה ד' הוא חשבון ומספר י' אותיות הנקרא אחוריים שהוא בחי' היות מספרן ע"ב ה. מדרגה ה' הוא במילוי של השם ונקרא פנים והם יו"ד אותיות יו"ד ה"י וי"ו ה"י בצורתן עצמן ו. מדרגה ו' אחור של המילוי הנ"ל בבחי' אותיות בצורתן לא בחשבונם והם כ"ו אותיות יו"ד. יו"ד ה"י. יו"ד ה"י וי"ו. יו"ד ה"י וי"ו ה"י. ז' מדרגה ז' חשבון ומספר י' אותיות המילוי שהוא היות מספרן ע"ב ח. מדרגה ח' מספר וחשבון כ"ו אותיות האחוריים של המילוי שהוא קפ"ד ט. מדרגה ט' הוא כ"ח אותיות המילוי דמילוי הנקרא פנים כזה יו"ד וי"ו דל"ת. ה"י יו"ד. וי"ו יו"ד וי"ו. ה"י יו"ד. י. מדרגה י' הוא אחוריים של המילוי דמילוי והם קנ"ו אותיות כזה יו"ד. יו"ד וי"ו. יו"ד וי"ו דל"ת. יו"ד וי"ו דל"ת ה"י. יו"ד וי"ו דל"ת ה"י יו"ד. יו"ד וי"ו דל"ת ה"י יו"ד וי"ו. יו"ד וי"ו דל"ת ה"י יו"ד וי"ו יו"ד. יו"ד וי"ו דל"ת ה"י יו"ד וי"ו יו"ד וי"ו. יו"ד וי"ו דל"ת ה"י יו"ד וי"ו יו"ד וי"ו ה"י. יו"ד וי"ו דל"ת ה"י יו"ד וי"ו יו"ד וי"ו ה"י יו"ד יא. מדרגה י"א מספר וחשבון כ"ח אותיות מילוי המילוי דפנים יב. מדרגה י"ב מספר וחשבון קנ"ו אותיות אחוריים מילוי המילוי ועד"ז תלך עד אלף אלפים מדרגות לאין קץ ע"ד הנ"ל וכיוצא. והנה זהו שבארנו הוא בהויות דע"ב וכיוצא בזה בהויות דס"ג ובהויות דמ"ה ובהויות דב"ן וכן בכל השמות וכינוים שבעולם. והנה כל מדרגה הקודמת לחברתה הוא מעולה ממנה ואורה גדול מאור המדרגה אשר תחתיה וא"כ כשירדו הניצוצין בודאי שהיותר תחתון הם נשארו בכלים כנ"ל. ודע כי לא כל הבחי' שוין כי הנה שם ע"ב גדול במעלה מכולם ותחתיו במדרגה שם ס"ג ותחתיו במדרגה שם מ"ה ותחתיו במדרגה שם ב"ן ופשוט הוא כי כל הוי"ה מאלו הד' יורדין מהם בחי' נצוצין להחיות הכלים וניצוצי הויות דע"ב ירדו בכלים דע"ב וניצוצי דס"ג ירדו בכלים דס"ג כו' והוא כי אין כח בניצוצי דהוי"ה זו להחיות כלים דהוי"ה אחרת לכן לא ירדו כל הניצוצין משם ב"ן הגרוע מכולם להחיות הכלים אמנם מכל הוי"ה והוי"ה ירדו ממנו ניצוצין להחיות הכלים שלה אלא שמה שירד מהוי"ה דע"ב היו הניצוצין הגרועים מכולם אשר בשם ע"ב וכן הניצוצין שירדו משם ס"ג הם הגרועות מכולם אשר בשם ס"ג להחיות הכלים שלה וכיוצא בזה בכלים האחרים. גם צריך שתדע כי מספר ניצוצין שירדו מכל הוי"ה מאלו ד' אינם שוין לפי ששם ע"ב עליון שבכולם לא היתה בו כ"כ שבירה גדולה כמו בס"ג וכיוצא בזה בשאר ובודאי כי משם ב"ן ירדו יותר ניצוצין מכל השאר וממ"ה פחות מב"ן ומס"ג פחות ממ"ה ומע"ב פחות מס"ג וטרם שנבאר מספר כ"א ואחד צריך שנקדים הקדמה א' והוא זה. דע כי כאשר יצאו הי' נקודים מנקבי עינים דא"ק כנודע הנה בצאתן הניחו רושם שלהם בעולם אצילות והוא מנקודת הכתר שלהם נעשה ממנה אח"כ כששנתקן עולם האצילות בחי' פרצוף א"א ומנקודת חו"ב נעשה ב' פרצופים או"א ומן חסד עד

היסוד שבהם הם ו"ס נעשו פרצוף ז"א ומן י' נעשה פרצוף נוק' דז"א ואמנם כאשר היה אח"כ זמן התיקון אשר אז הלבישו זה לזה כנ"ל באורך ולא הונחו במקומם הראשון ממש אמנם היה באופן אחר. והוא כי הנה נודע כי א"א מתפשט עד סיום אצילות ממש ומהראוי היה שאו"א יהיו למעלה במקום חו"ב דא"א כי הרי הם חו"ב אבל לא כך היה אלא שהלבישו את חו"ג דא"א וכן מהראוי היה שז"א אשר בחינתו ו"ק מחסד עד יסוד ילביש ו"ק דא"א ולא כך היה אלא שאינו מלביש רק מחצי ת"ת דא"א ולמטה כנ"ל ואמנם נוק' דז"א נשארה במקומה הראשון והוא שהיא מלבשת את המל' דא"א. כלל העולה מכל זה כי שם ע"ב אשר מקומו בחכמה ושם ס"ג אשר מקומו בבינה ירדו למטה ולא הלבישו אלא את חו"ג דא"א ונמצא כי שם ע"ב בחסד ולכן חסד גימ' ע"ב ושם ס"ג בגבורה ושם מ"ה בחצי ת"ת ונה"י בלבד עם היותו כולל ו"ק גמורים הרי איך הז"א שהוא בחי' ו"ק דאצילות שהם בחי' שם מ"ה הוא שם בחצי ת"ת דא"א (מ"מ די לו לסבת גודל אצילות שכל בחי' שם מ"ה הושם בחצי ת"ת דא"א ומנה"י בלבד ושם ב"ן הוא במל' לבדה) והנה נתבאר איך כל הד' הויות ע"ב ס"ג מ"ה ב"ן כולם הם בז"ת דא"א לבד והרי נתבאר הקדמה א' הנ"ל ועתה נבאר הסדר שלהם הנה מהוי"ה דע"ב אשר בחסד האורות שלו שעלו למעלה באצילות כשנשברו הכלים היו ו' מדרגות הראשונות ושאר המדרגות מן הז' ואילך והוא בכלל שהוא חשבון ומספר י' אותיות המילוי שהם גי' ע"ב ומשם ואילך כולם ירדו בבריאה עם הכלים בסוד הניצוצין ופשוט הוא שכל המדרגות שלמטה ממנו נכללין בה ואינם נחשבים בה כדבר בפ"ע ולכן אינה עולה במספר ולכן אינו נחשב רק מדרגה זו בחי' מספר י' אותיות המילוי שהוא גי

ע"ב וכל שאר הניצוצין שלמטה מהם נכללין באלו ע"ב וכבר נת"ל במקומות רבים כי מציאת ' מספר רפ"ח ניצוצין הם ד' בחי' ע"ב שירדו מאלו הד' הויות וכולם יחד הם רפ"ח ניצוצים. והנה נתבאר ע"ב ניצוצין שירדו מכלל הרפ"ח ניצוצים והם מהוי"ה ראשונה דע"ב ומשם ס"ג שהוא יותר תחתון משל ע"ב לא עלו האורות שלו באצילות רק ד' מדרגות הראשונים בלבד נמצא כי ירדו בבריאה ב' מדרגות אחרות יותר עליונים שהם י' אותיות דמילוי הס"ג ובחי' האחור שלהם שהם מדרגה ה' וז' וכאשר נמנה בחי' המדרגה הה' שהם י' אותיות דמילוי ס"ג בבחי' אותיות עצמן ונמנה גם מספרם שהוא ס"ג הרי ע"ג ניצוצין שירדו משם ס"ג ומשם מ"ה שהוא הת"ת ירדו ב' מדרגות עליונים יותר לפי שהוא גרוע במעלה מן ס"ג ולא עלו באצילות רק ב' מדרגות ראשונים לבד וכל השאר ירדו בבריאה נמצא כי הניצוצין שלהם הם ע"א ניצוצין כ"ו ומ"ה ופי' כי מספר ד' אותיות הפשוטים הם מספר כ"ו ומספר י' אותיות מילוי הם מ"ה והנה כ"ו ומ"ה הם ע"א ניצוצין הרי הם ג"פ ע"ב ומשם ב"ן ירדו כל המדרגות חוץ מן העליונה והראשונה לפי שלהיות בחי' ב"ן מל' והיא תחתונה מכולם היה בה שבירה יותר מכום שלמעלה ממנה ולא עלו ממנה רק ד' אותיות פשוטים בבחי' אותיות עצמן וכל השאר ירדו לבריאה וז"ס שאנו אומרים בכ"מ כי המלכות נשארה באצילות בבחינת נקודה א' בלבד וכל השאר נתמעט ממנה וירדו אל הבריאה והבן זה כי הנה נקודה ההיא היא בחי' מדרגה ראשונה שבכולם בלבד ואמנם מספר הע"ב ניצוצין שירדו ממנה הם בחי' המספר והחשבון של י' אותיות דאחור דב"ן ולא הפנים דשם עצמו שהוא מדרגה א' רק אחוריים שהם גימ' ע"ב הרי ד"פ ע"ב שירדו מן ד' הויות ומספר כולם הם רפ"ח ניצוצין אלא שיש ביניהן הפרש כי אין בחינתם שוין לפי שהע"ב ניצוצין שירדו משם ע"ב דיודי"ן הוא הע"ב דחשבון ומספר י' אותיות המילוי הזה שזו היא מדרגה הז' ומשם ס"ג הע"ב שלו הוא י' אותיות וס"ג שהם ע"ג והם המדרגה הה' וז' ומשם מ"ה הע"ב שלו הוא מ"ה וכ"ו שהם גי' ע"א שהם המדרגה ג' וז' ומשם ב"ן עצמו הע"ב שלו הם מדרגה הד':

ונלעד"ח כי כל אלו ע"ב ס"ג מ"ה ב"ן כולם הם בשם ב"ן הנ"ל שהוא כולל י' נקו' והוא מתחלק לד' הויות אלו כמבואר אצלינו (כי כל הד' הויות כל א' מהד' כוללת כל הד' כנלע"ד):

ועתה צריך לבאר כמה שאלות שיש בכל הנ"ל והוא כי צריך לידע למה היו השינוים האלו שבשם ע"ב אנו לוקחין חשבון מדרגה הז' ומס"ג ב' מדרגות שהם ה' וז' וממ"ה ב' מדרגות שהם ג' וז' ומב"ן מדרגה א' בלבד והיא הד' והתשובה כי הנה נת"ל כי הצד השוה שבד' הויות הנ"ל שהם ע"ב ס"ג מ"ה ב"ן הוא שהמדרגות שהם ממדרגה הז' ולמטה כולם נפלו בבריאה ולכן בשום חשבון אין אנו מחשבין משם ולמטה כלל רק ממדרגה הז' או למעלה הימנו ולא למטה ממנו כי כל שלמטה ממדרגה הז' כלולים בה כי כולם גרועים ממנה ואינו עולה בשום חשבון כלל ולכן אין אנו מזכירין ומחשבים באלו הרפ"ח ניצוצין רק אלו הד' מספרים שיש בד' מלואים של ד' שמות אלו שהם ע"ב ס"ג מ"ה ב"ן ולהיותם משונים במילויהן לכן נזכרים כל הד' מלואים לפי שזה גי' ע"ב וזה ס"ג וזה מ"ה וזה ב"ן ואין מספרם שוים במילוייהן. גם צריך שתדע כי במקום שאנו מחשבין בחי' הפנים אין האחוריים עולים בשום חשבון כי טפלים הם אל בחי' הפנים הראשונים המעולים מהם לכן אין אנו מחשבין באלו הרפ"ח ניצוצין בחי' האחוריים כלל רק משם ב"ן האחרון כמ"ש הטעם למטה בענין המל'. גם צריך שתדע כי כ"מ שיש בו מספרים וחשבונם שוין אין אנו מחשבין את שניהן אלא א' בלבד והוא כי הנה י' אותיות דס"ג וי' אותיות דמ"ה ירדו בבריאה עכ"ז לא חשבנו בחי' י' אותיות דמ"ה כיון שכבר נחשבו י' אותיות דס"ג הראשונים מהם כי כבר ביארנו שאפי' בחי' הד' מילוין הנ"ל לא היינו מונין ומחשבין אותן ד"פ אלא להיותן משונים זה מזה כי זה ע"ב וזה ס"ג וזה מ"ה וזה ב"ן משונים במילוייהם וטעם הדבר הוא במה שנקדים לך הקדמה א' והוא כי הנה כאשר הניצוצים שוין במציאותן ומספרם נשארו שניהן במקום שנשברו ונפלו העליונים ושם נשארים התחתונים עמהם כיצד הרי שנפלו י' אותיות דס"ג ואח"כ נפלו י' אותיות דמ"ה והנה עם היות י' אותיות דמ"ה גרועים במעלה מי' אותיות דס"ג עכ"ז בנפלו למטה לא נפלו רק עד מקום שירדו י' אותיות דס"ג ושם נתערבו ונתקשרו עמהם י' אותיות דמ"ה לפי שבחי' ס"ג נשבר קודם מ"ה כנודע כי תחילה מלכו העליונים ונשברו ואח"כ התחתונים ולכן בעת שירדו י' דמ"ה פגעו ומצאו י' אותיות דס"ג שירדו שם בבריאה תחילה ונתערבו עמהם ולא ירדו עוד למטה מהם ונדבקו עמהם לסבת היות מספרן שוה אבל כאשר אין ב' הבחי' במספרם שוין כל אחד יורד בקומו הראוי לו לירד ולכן כל הבחי' השוות לא כפלנו אותן למנות בחשבון ולכן בחי' י' אותיות דמ"ה אשר נתקשרו במקום נפילת י' אותיות דס"ג אינן נמנין בפ"ע אבל המדרגה הזו של מ"ה אשר איננה דומה למספר מדרגה הז' דס"ג נחשבת בפ"ע כי זו מספרה ס"ג וזו מספרה מ"ה וכן מדרגה הג' משם מ"ה שמספרה כ"ו נכנס בכלל החשבון לפי שמשם ע"ב ומשם ס"ג לא נפלה מדרגה הג' לכן אנו מחשבין גם אותה בחשבון על הע"א של מ"ה וכן בס"ג אשר המדרגה הה' שבה לא ירדה כמוה משם ע"ב לכן נמנים בחשבון הע"ג ניצוצין דס"ג וכן מדרגה הז' שהוא החשבון משונה מן ז' של ע"ב ושל מ"ה גם היא נחשבת. ונשאר לנו לבאר עתה ע"ב הד' של ב"ן שהיא במל' הנה הוא המדרגה הד' שהוא בחי' האחוריים והנה אמרנו למעלה כי כאשר יורדין הפנים אין האחוריים נכנסין בחשבון כלל וכאן היה הדבר להפך כי האחוריים נכנסין בחשבון ולא הפנים. והתשובה הוא כי בג' שמות אשר חשבנו בחי' פנים לכן לא חשבנו בחי' האחוריים אבל כאן במל' שאין הפנים נחשבין במספר אז נחשבו האחוריים ועדיין נשאר לנו לתרץ כי אדרבא אעיקרא דדינא פירכא למה אין בחי' הפנים נמנין במל' ולא היו האחוריים נכנסין במנין כדמיון שאר האחוריים לכן צריך שנבאר לתרץ לכל המדרגות מלמעלה למטה ונאמר כי הסבה שאין אנו מחשבין המדרגה הג' שהיא בחי' הפנים והוא מספר ד' אותיות הפשוטים הטעם הוא כמ"ש למעלה שכשיש ב' מספרים ומניינם שוים אינן נמנין רק פ"א ומדרגה זאת כבר נכנסה בחשבון ע"א ניצוצות דשם מ"ה ואלו הכ"ו נשארו ונתקשרו שם למעלה כנ"ל וכן מדרגה הז' שהוא מספר הט' אותיות המילוי שהוא גי' ב"ן לא נמנית עם שהוא בחי' הפנים וגם שאינו דומה לשאר מלויים כי לסיבה זו נמנית לעולם המדרגה הז' בע"ב ובס"ג ובמ"ה אבל הנין כמ"ש ענין הוי"ה דשם ב"ן ומה עניינה. דע כי שם של ב"ן דמילוי ההי"ן אשר במל' הוא ב' הויות יחד ממש והיא הוי"ה כפולה ונקרא מערת המכפלה כנודע

כי ו"ד דמילוי יו"ד גי' י' כחשבון אות הפשוט וכל השאר הם אותיות הוי"ה כפולה ממש. והנה ענין ב' הויות אלו עניינם הוא כי הוי"ה א' בחי' ז"א והוי"ה הב' הוא בחי' הנוק' עצמה וכאשר מתחברים הז"א בנוק' אשר אז מאיר ז"א בנוק' הנה אז הז"א נותן הארת הוי"ה שלו אליה ואז נעשין ב' הויות בנוקבא ואז נעשית בה שם ב"ן שהוא בחי' ב' הויות וזכור הקדמה זו. והנה בהקדמה זו הותרה השאלה הנ"ל כי להיות שעיקר האותיות של שם ב"ן הוא מן הז"א כנ"ל לכן אין ראוי למנותן בפ"ע בבחי' המל' לכן אין המדרגה הז' שהוא מספר ב"ן

נכנס בכלל החשבון ע"ב ניצוצין שלה וכן מדרגה הג' שהוא מספר כ"ו אינה נכנסת בחשבון לפי שנשארת דבוקה למעלה עם מדרגה הג' שבז"א שכבר נכנסת בחשבון. אך י"ל למה אין אנו חושבין מדרגה ב' שהוא אחוריים הפשוטים כזה י' י"ה יה"ו יהו"ה ולא שייך לתרץ כדמתרץ כאן ואי לאו דמסתפינא הוה אמינא שנכנסו במקום אותיות דמ"ה שנכנס בו כדלקמן פ"ד אך בפ"ד לא משמע כן וצ"ע. וכן המדרגה הה' שהיא בחי' הפנים והם ט' אותיות המילוי כצורתן עם היותם משונים מן האחרות שהם י' בכל מילוי עכ"ז לא נכנס בחשבון והטעם עם הנ"ל שכיון ששורש שם זה במילוי ב"ן הוא מן ז"א לכן לא נמה בנוק':

שער יח פרק ד מ"ת

ועתה נשאר לנו לבאר ענין א' והוא כי נת"ל כי מן הח"ג ומן הת"ת והמל' ירדו רפ"ח ניצוצין שהם ד"פ ע"ב ועתה צריך לבאר כי בהכרח הוא שגם מן הנה"י ירדו ניצוצין א"כ מה עניינם ואם ירדו למטה למה לא נכנסו ונכללו גם הם במספר ניצוצין. ונבאר תחלה מה הם בחי' הניצוצין שירדו מהם הנה נודע כי נ"ה הם ב' פלגי דגופא כנ"ל לכן אין הוי"ה גמורה בכל א' מהם רק הוי"ה א' בין שניהם נמצא כי חצי הוי"ה הוא אור של נצח וחצי הוי"ה הוא אור של הוד ופשוט כי כשהוי"ה נחלקת לב' אינה עולה בשם בפ"ע רק חצי העליון שהם ב' אותיות י"ה כמ"ש כי יד על כס י"ה כי ב' אותיות ו"ה אינן שם בפ"ע נמצא כי נצח נקרא י"ה וכן ההוד וכן היסוד י"ה כי היסוד אינה בחי' בפ"ע רק הארה כלולה מהאורות עליונים כנודע. ועוד ט"א במה שנבאר כי ב' יסודות דאו"א מתלבשין תוך ז"א וכל א' מהם יש בו ה"ח וה"ג וה"ח דיסוד דאמא הם מתפשטין בז"א בח"ג ת"ת ונ"ה שלו והה"ג דיסוד דאמא וכן הה"ח וה"ג דיסוד דאבא אשר לא נתגלו ולא יצאו הנה כל אלו הם יורדין אל היסוד דז"א וכבר ידעת כי סיום היסוד דאבא הוא מסתיים ביסוד דז"א עצמו נמצא כי ט"ו חסדים וגבורות יש ביסוד דז"א אשר מספרם י"ה. עוד ט"א והוא בענין ה"ח עצמן המתפשטים בז"א מצד יסוד אמא והוא כי הלא נת' אצלינו כי ג' בחי' יש אל החסדים דז"א א' הוא למעלה במקום הדעת דז"א כי שם הוא שורש החסדים ואח"כ מן הארתן מתפשטין ה"ח מן החסד שבו עד הוד שבו ואח"כ מהארתן של החסדים המתפשטין מתקבץ הארתן ביסוד דז"א ה"ח אחרים אשר לסבה זו נקרא היסוד כל כנודע והרי הם ט"ו חסדים כמנין י"ה נמצא כי נה"י אינן הויות גמורות רק ג' שמות של י"ה כנ"ל והנה כל בחי' המדרגות שנת"ל בשם יהו"ה כולם ג"כ יש בשם י"ה ודוגמת מה שירד משם מ"ה כך ירד מג' שמות י"ה הנ"ל כי לא נשארו באצילות רק ב' מדרגות הראשונים לבד שהם ב' אותיות י"ה וגם האחוריים שלהם בבחי' אותיות לבד שהם י' י"ה ואמנם מהמדרגה הג' ולמטה וגם הוא בכלל כולם ירדו בבריאה ע"ד מה שירד מהת"ת שהוא שם מ"ה ואמנם הטעם למה אין בחי' כל הניצוצין האלו נזכר בפ"ע ע"ד שהוזכרו שאר הנצוצין הענין הוא לפי שכל הנצוצין שירדו מן נה"י מתחברים כולם עם הניצוצין של ת"ת וכבר נת"ל שכל מה שמתחבר עם מה שלמעלה הימנו אינה עולה בשם בפ"ע והנה בבחי' ניצוצין האחוריים שלהם אינו צורך לתת טעם למה לא נמנו כי כבר נת' במקום שנמנו הפנים לא נמנין האחוריים אבל בחינת הפנים צריך לבאר איך הם מתקשרים עם הבחי' של מעלה מהם אשר לסבה זו לא נמנו כנ"ל הנה הם ג"פ י"ה הם מ"ה לכן ניצוצותיו מתחברים עם ניצוצות מ"ה כנ"ל ואע"פ שאין מספרם שוין כי חשבון של זה מן המילוי וחשבון של זה מן הפשוט אין בזה חשש

כמ"ש בע"ה אבל אין הכוונה עתה רק למצוא מציאות שיתחברו שניהן יחד אע"פ שלא יהיה חשבונם שוין וכן מילוי ג' שמות י"ה הנ"ל הוא באלפין לפי שנה"י אלו הם נה"י של ז"א שהוא בחי' מילוי אלפין והנה י"ה דמילוי אלפין הם גי' כ"ו ולכן הוא מתחבר עם שם מ"ה במדרגה הג' שלו שג"כ מספרה כ"ו ואע"פ שאין שוין במציאותן. והענין הוא כי כבר בארנו שי' אותיות המילוי דשם מ"ה של ת"ת עלו עם י' אותיות דס"ג למעלה ונתחברו עמהן והנה מתיראים אנחנו כי כיון שעלו אלו הי' אותיות למעלה שלא יעלה ג"כ עמהן המספר שלהם שהוא גי' מ"ה והוא מדרגה הז' לפי שהמספר נגרר אחר האותיות שהם שרשם ואם יעלו גם הם נמצא שהכלי של הת"ת יהיה בתכלית הגרוע ריקן בלתי ניצוצין ולא יוכלו אח"כ להתתקן בעת תיקון שאר הכלים לכן עולין ניצוצין של נה"י למעלה בת"ת שיתקשרו עם מספר מ"ה מדרגה ז' של הת"ת ואז לא יעלה מספר ההוא למעלה בשם ס"ג ולכן כיון שאין עלית הניצוצין אלו רק לסבה זו לכן אין חשש וקפידא בדבר ההוא למעלה שיהיה חשבונם שוין ובלאו הכי עולין לסבה הנ"ל וא"ת למה בשם של ע"ב אין אנו חוששין אולי יעלה המספר של שם ע"ב שהוא המדרגה הז' עם שרשו שהוא המדרגה הה' של ע"ב שהוא [נ"א שהם] בחי' הי' אותיות [דמילוי ע"ב] ומטעם פחד זה היה ראוי שיעלו ג"כ יו"ד אותיות דמילוי ס"ג למעלה עמהם כדי לקשרם שלא יעלו. התשובה הוא כי שם בע"ב לא ירדו י' אותיות המילוי כלל בבריאה כי נשארו באצילות והמספר שלהן בלבד ירדו אל הבריאה ולכן אין חשש שיעלו כי אין עולין מעולם לעולם אחר כי אינן יכולין ובפרט כי הרי בעל כרחם ירדו מאצילות לבריאה לפי שלא היה להם כח לעמוד שם ונשברו ואיך עתה יעלו אל האצילות אחר שנשברו ונפלו אבל המספר של מ"ה הוא יכול לעלות אל שרשו שהם י' אותיות דמ"ה אשר עלו ונתקשרו עם י' אותיות דס"ג לפי שכולן בבריאה הם עומדין והם יכולין לעלות. וצריך לבאר כי מאחר שסבת עליית ניצוצין נה"י עם המ"ה אינן אלא כדי שלא יעלה מספרו עם שרשו אשר עלה עם י' אותיות דס"ג וא"כ היה צריך שימצאו בחי' י' אותיות באלו הנה"י מחמת המילוי כדי שיהיה תמורת אותן הי' אותיות

של מ"ה אשר עלו אבל הענין הוא כי הרי בב' שמות של י"ה יש במילואם י' אותיות ואלו הם במקום אותן הי' אותיות של המילוי דמ"ה שעלו לשם ס"ג כנ"ל ואמנם אע"פ שהם ג' שמות י"ה וא"כ יש במלואם ט"ו אותיות אין קפידא רק אם יהיו אותיותן מועטות ממספר י' אבל אם הן יתרים מי' אין חשש בזה נמצא כי כל ניצוצין של נה"י כולם עלו ונתחברו עם ניצוצין של מ"ה שבת"ת לכן אין עולין בחשבון רק הניצוצין של ד' שמות ע"ב ס"ג מ"ה ב"ן שהם רפ"ח כנ"ל אלא שהג' בחי' הראשונים דע"ב בחי' הפנים והע"ב הד' הוא בחי' אחוריים ובין כולם הם רפ"ח ניצוצין אשר אנו מזכירין בכ"מ בחבורינו זה ועתה תבין ותראה איך נשארו הכלים של נה"י בלתי ניצוצין עצמן ולכן יניקת הקליפות הוא מהם:

ויש להקשות למה אנו מחשבין לעיל ג"פ י"ה וכאן אין אנו מחשבין רק פ"א כ"ו ולא ג"פ. וי"ל כי כל זמן שיש איזה בחי' להתחבר עם שלמעלה ממנו אז הוא מתחבר עמו ולכן בשם של י"ה אין להם שום בחי' עם שלמעלה מהם עד שיתחברו שלשתן ואז מתחברים עם שם של מ"ה אבל בשם של כ"ו יש בכל בחי' להתחבר למעלה לכן כל אחד בפ"ע מתחבר למעלה במספר כ"ו של שם מ"ה. ויש להקשות הלא המספר של ס"ג יכול ג"כ לעלות לשרשו שהם י' אותיות דס"ג ולמה אין אנו חוששין שלא יעלו. וי"ל בשלמא שם מ"ה כיון שי' אותיות עלו ונתקשרו בשם ס"ג ועתה יעלה המספר של מ"ה ג"כ לשם א"כ ישאר הכלי של מ"ה בלתי אור כלל ויש לחוש אבל בשם ס"ג אין לחוש אף אם יעלה המספר אל שרשו כיון שהכל הוא בכלי שלו:

שער יח פרק ה מ"ת

ודע כי בחי' אלו הרפ"ח ניצוצין הנ"ל הם כולם בחינת גבורות ודינין גמורים ואליהם רמזו בזוהר

במקומות הרבה כנזכר פ' פקודי ת"ח רישא דמהימנותא בטש (מחשבה) בוצינא דקרדוניתא וסליק גו מחשבה ואפיק ניצוצין זריק לש"ך עיבר ובריר פסולת מגו מחשבה וכו' ובפ' תזריע דמ"ח ע"ב תנא מן בוצינא דקרדינותא נפקין שכ"ה ניצוצין וכו' מסטרא דגבורה דאתקריאן גבורה כו' ובאדרא קל"ב מסתכל הוינא וארו חמינא נהורא יקירא דבוציצא עילאין נהיר וסליק לשכ"ה עיברין וכו' ואע"פ ששם נראה שהם ש"ך ניצוצין וכאן אנו קוראין אותו רפ"ח (נ"א שכ"ה) ניצוצין הכל הוא ענין א' ויתבאר למטה בע"ה והנה היותן מספר ש"ך ניצוצין הוא כי אלו הניצוצין הם מבחי' ז' מלכים שמתו והנה הם מבחי' ז"א והנה ז"א נקרא אדם לפי שהוא הוי"ה במילוי אלפין גי' אד"ם וכל מלך א' מאלו הוא אדם א' נמצא כי ז"פ אדם הוא גי' שט"ו אשר כולם הם ניצוצין של גבורה ודינין גמורים של מלכים שמתו וכאשר נתקנו במעי אמם בינה כבר נתבאר שהיה ע"י טיפת אבא שנתן בה מחדש והיא כוללת ה"ח ואמא ג"כ נתנה בהם טיפת מ"נ הכוללת ה"ג וע"י נתקנו אלו השט"ו הנ"ל ובין כולם הם ש"ך ניצוצין דז"א כי ה"ח דאבא אינן ניצוצין רק חסדים שהניצוצין הם גבורות בלבד באופן שהשט"ו ניצוצין הם ישנות של המלכים וה' ניצוצין אחרים הם חדשות וסך כולם הם ש"ך בז"א. וכבר ידעת כי גם נוק' דז"א שהוא מדה הז' שבמלכים יש בה כללות כל הז' מלכים כנודע דלית ספי' דלא אתכליל בה בחי' המלכים ונמצא כי הם ש"ך ניצוצין אחרים בנוקבא דז"א ונודע כי הגבורות והדינין הם כפולות ונמצא שיש ב"פ ש"ך בז"א אשר לסבה זו נקרא הז"א שמ"ש שהם בחי' הניצוצין האלו וב"פ ש"ך בנוק' אשר לסבתם נק' היא תמ"ר שהם בחי' הניצוצין שבה וכל אלו הניצוצין שלו ושלה הם מתערבים במעי אמא ומצטיירין ונתקנו שם. ולהבין ענין השכ"ה וענין הרפ"ח צריך לבאר המאמרים הנ"ל וגם המאמר בפ' בא דף ל"א ע"ב וז"ל כי יהיה נערה בתולה נער כתיב מ"ט שכל זמן דלא קבילת דכר אתקריאת נער כו' כי הנה שם אדנ"י מורה על הדין כנודע וכן ג' אותיות האחרונות הם די"ן ונשאר אות ראשונה שהוא אל"ף והוא בחי' הרחמים המשותפים עם הדין שבה ואות א' זה מורה ע"ש אהי"ה שהוא רחמים וזה הטעם שנקרא מלכות בספר הזוהר דינא רפיא לפי שמתחברת (דין) עם אל"ף שהוא רחמים כנ"ל ואז הוא דינא רפיא וכבר ידעת כי שורש כל הדינין הם הה"ג וכל גבורה מהם נקרא דין שהם ג' אותיות אחרונים שבשם אדנ"י וה"פ דין יהיה גי' ש"ך נמצא כי הה"ג הם ה' דין מתפשטין עד ש"ך ניצוצין הנכללין בה"ג אלו וז"ש בפרשת פקודי כנ"ל בטש בוצינא דקרדינותא וזריק לש"ך עיבר פי' כי בוצינא דקרדינותא הוא סוד בחינת שורש כל הגבורות והדינין דמעיקרא והנה היא עומדת בגו אמא כי לסבה זו אמרו בזוהר דדינין מתערין מינה וז"ש באדר"ז דהאי בוצינא דקרדינותא גנוז גו מעוי דאמא כנזכר שם דרצ"ב ולכן הבוצינא הזאת היא נותנת קצבה ומדה ומדד משחתא לכל ספי' כנזכר במאמר קו המדה בכת"י ובריש תיקון ה' שבתיקונים ובמקומות רבים. והטעם לפי שכל המדידה והקצבה אינם אלא מצד הגבורה לפי שמצד החסד מורה התפשטות יותר מן השיעור בכל הדברים אבל הגבורה אינה מנחת לאור עליון שיתפשט אלא נותנת לו קצבה ומדה עד מקום שצריך שעד שם יתפשט האור ולא יותר וזהו הבוצינא דמדיד ועביד משחתין בכל ספי' וספי' וכבר נתבאר כי היא גנוזה במעוי דבינה והנה כל אלו המלכים שמתו יצאו מגו האי בוצינא דקרדינותא וכמ"ש באדר"ז רצ"ב ניצוצין אפיק זיקין לש"ך עיבר וכל אלו ניצוצין דזריק האי בוצינא דקרדינותא הם המלכים ועלמין קדאין דאתברו ומיתו שהיה בהם מספר ש"ך ניצוצין כנ"ל וע"י אותן הה"ג קדישין אחרינן שהם טפה דאבא (נ"א דאמא) וכנ"ל וכנזכר באדרא קל"ז וקמ"ב בהם נתבסמו ונתקנו אותן מלכים קדמאין שהם ש"ך ניצוצין הנזכר פרשה נשא דקל"א ואז נצטרפו ונתבררו ויצא מהם פסולת והמבורר עלה למעלה בסוד העיבור גו מעוי דאמא כנ"ל בדרוש ובפ' פקודי דרע"ז בוצינא דקרדינותא זרק ניצוצין לש"ך עיבר שהם ז' מלכים הנ"ל ואח"כ בירר פסולת מגו מחשבה ע"י ה"ג קדישין אחרים. והנה בהתחבר עמהן אלו ה"ג קדישין אחרנין נעשה כמספר שכ"ה הנזכר פ' תזריע דמ"ה תנא מן בוצינא דקרדינותא נפקי שכ"ה ניצוצין גם ז"ש פ' בלק שכ"ה זגין לסטר חד כו' ואלו הם סוד פעמונים זהב של גבורה אשר הם מתפשטין בכל ז' קצוות בינה אמא עילאה וז"ש באדרא א"ר חזקיה מסתכל הוינא כו' נחית וסליק לשכ"ה עיבר כו' כי מתחילה היה ש"ך בלבד שהם ה"פ דין משם אדנ"י שהם ש"ך ניצוצין

וכאשר נתחברו עמהם הה' אלפין עם הה' דינין שהם בחי' ה' שמות אהי"ה שהם רחמים גורים יותר מהם נמתקו ונתבסמו הה"פ דין ונעשה ה"פ אדנ"י שהם גי' שכ"ה ניצוצין ואז נקרא המל' דינא רפיא כנ"ל כי שם אדנ"י א' שבו הוא

מורה רחמים ושאר אותיות די"ן ולכן הוא דין מזוג ורפיא באופן כי שם אדנ"י נקרא דינא רפיא ואז הם שכ"ה גבורות ובהיותם שכ"ה הם ממותקים ונמצא כי אז הש"ך מנהרין מצד אות א' המתחברת עמהם וז"ס ונהיר וסליק לשכ"ה עיבר כו' כי אז הם מאירין ואינם חשיכין. ובזה תבין מ"ש פ' תזריע ענין נער ונערה כי נער גי' ש"ך ניצוצין עד לא אתבסמו איקרי נער ונערה גי' שכ"ה כאשר נתבסמה ע"י שם אהי"ה שהוא בה' עילאה בינה המורה על אות א' ששבשם אדנ"י ונתבסמו ע"י ה' אלפין שיש בה"פ דין כנ"ל נגד ה' ראשונה שהוא בינה הכוללת ה' אלפין ה"פ אור הנזכר בתקונים תיקון ה' ואז נקרא נערה יתיר ה' כי אז היא בבחי' שכ"ה דינין מבוסמים וממותקים ואז יכולה להיות מקבלת עמה זווג הזכר המזווג בה משא"כ בתחלה עד שלא נתבסמו. ואמנם ענין הה' יתירה הממתקת ומבסמת את הש"ך ניצוצין הם ה"ג הנקרא ה' אותיות מנצפ"ך הנזכר אצלינו בתקונים ובמקומות רבים. והנה מנצפ"ך גי' פ"ר והחילוק שיש בין שכ"ה ובין ה"ג מנצפ"ך הוא כי אלו שכ"ה ניצוצין הם גבורות הנקבה עצמה והם בחי' ספי' המל' שלה כמבואר אצלינו לעיל כי כל ג' בחי' הכלים של ספי' זו הם ג' שמות אדנ"י וכבר נת"ל כי שכ"ה הם ה' שמות אדנ"י אמנם ה"ג מנצפ"ך הם בחי' הגבורות הזכר עצמו שאח"כ ניתנין אליה והם מתקבצין בספי' היסוד שבה הנקרא נקודת ציון כנ"ל הרי נת' אצלינו ענין שכ"ה ניצוצין או פ"ר ניצוצין הנזכר בכ"מ בזוהר שהם בחי' ניצוצין שהיו בז' מלכים שיש בהם ג' בחי' כלים וניצוצין ואורות ונתקנו ע"י פ"ר ניצוצין דמנצפ"ך שגם הם בחינת ניצוצין וכולם הם דין וגבורות אלא שאלו של המנצפ"ך הם ממותקות יותר משכ"ה ניצוצין. וזכור הקדמה זו של שכ"ה ניצוצין או פ"ר ניצוצין של מנצפ"ך מה ענינה בכ"מ ועיין לעיל ענין ד' אורות טעמים ונקודות תגין אותיות שהם ניצוצות ותבין משם כי אלו ניצוצין הם דמיון אלו הרפ"ח ניצוצין שבכאן שהוא בחי' הד'. או אפשר שהוא בחי' ב' שהם בחי' הנקודות שבנקודות היוצאין מן העין שהם דינין ואור חוזר ואור האחוריים המאירין בכלים אחר היותן נשברים שנתעלו מהם ונסתלקו האורות הנק' אור ישר וצ"ע:

מ"ק בענין בירור של זו"ן בעיבור ויניקה הנה זמן העיבור הוא ט' חדשים וכבר ידעת כי ז"א יש בו ט"ס שלימות רק שהם בסוד ההעלם ואינם ניכרין אלא הו"ק אבל בודאי שצריך להיות בו י"ס גמורות. והנה נודע כי ימי העיבור אינם רק ח' חדשים כי ביום א' שלוקח מחודש ט' יספיק כנודע ואפי' אותו היום עיקר לקיחתו הוא מפני ספק יום הקליטה כנודע נמצא כי עיקר חדשי עיבור הצריכין הם ח' חדשים לבד והענין כי כבר ביארנו ענין ברור זו"ן מה הוא כי הכל נמשך מסוד ז' מלכים קדמאין שמתו ונתבטלו והיה בהם סיגים כנודע ואותן הסיגין מעורבים הם עם כל הקדושה שבהם לכן צריך לנקותם ולברר את הקדושה להוציא ממנה סוד הסיגים וכבר נודע שהסיגים היוצאין מן הכסף הטהור א"א שלא יתערב בהם קצת כסף טהור ואז צריך לנקות את הסיגים פעם ב' להוציא אותו המיעוט של ניצוצות הכסף הנשאר מעורב בהם וענין בירור זה תלוי במחשבה עילאה שהוא אבא. כמ"ש פ' פקודי במחשבה אתברירו כולהו כי הלא יסוד אבא הוא מוציא טיפת המוחין לצייר ממנו הולד והאב הוא המברר במוחין שלו הנקרא מחשבה ומברר הטוב ושדי להו בפומא דאמה והוא נותן באימא והיא מתעברת ממנו ואח"כ בהיותן במעי אמא עילאה כל אותן החדשים הוא מתברר יותר ומזה תבין הטעם איך הוא סוד העיבור שיכנוס הז"א תוך מעוי דאמא והענין כי באמא אין חיצונים נוגעים בה כלל ואין להם שום אחיזה כלל וא"כ בהיות הז"א שם אתברר מעט מעט והקלי' נפרדין ממנו. גם הענין הוא כי האורות של ז"א כשהם תוך אורות של אמא הם מקבלים הארה גדולה מאד ואז ע"י העירוב הב' אורות ביחד הם מתגברים ואז הם מתבררים ומבדילין הקליפות שבתוכו ונמצא שע"י עיבור ז"א תוך אמא הוא מתברר. ואמנם ראה המאציל העליון שאין מציאות לברר ז"א תוך עיבור רק עד הנצח כי בכל חדש וחדש הוא מתברר ספי' א' ממנו ומן הכתר עד נצח הם ח' ספי' כשתמנה הדעת עמהם והנה

בחדש הח' נשלם להתברר נצח של ז"א אבל הוד יסוד ומל' לא יוכלו להתברר מרוב הקלי' והסיגים שבהם שהם ג' תחתונים סמוכים לקלי'. וגם עם מה שכבר הודעתיך כי השקר אין לו רגלים והוא סוד החיצונים הנקרא שקר ואין לו ב' רגלים שהם נ"ה רק רגל א' שהוא הוד לבד ושם יש לו אחיזה בסוד הוד דוה כמ"ש כל היום דוה ובו נחרב הבית באלף הה' הרמוז בהוד והוא סוד רגל של ק' של שקר נמצא כי מהוד ולמטה יש להם אחיזה אל החיצונים גדולה מאד ולכן אין כח בעיבור להשלים ולברר אותן ואז נולד ז"א ויצא לחוץ כנלע"ד ששמעתי אך אני זוכר שא"ל מורי זלה"ה שגם הנצח נתברר ואינה עולה מן המנין העיבור והטעם כי בהדי הוצא לקי כרבא כי להיות נ"ה תרי פלגי דגופא לכן כיון שההוד לא נתברר גם הנצח לא עלה בחשבון בירור אע"פ שנתברר ואיני יודע איך הוא מתיישב:

שער יח פרק ו

מ"ק אכן מסוד היניקה ולמטה אני זוכר היטב מ"ש לי מורי זלה"ה והענין כי ימי היניקה הם כ"ד חדש והוא כי נשאר ג"ס להתברר והם ה'י'מ' וכבר ידעת שהאשה אחר שילדה היא זבה דמים והענין כי כבר ביארנו שבמעי האשה נתברר הולד ובהמשך ימי העיבור הם מתבררין מעט מעט עד שנמצא בסוף ימי העיבור אז נשלם להתברר וכל מה שיוכל להתברר נתברר ונעשה ממנו גוף הולד ולכן הולד הוא מתגדל תוך מעי אמו מעט מעט כי מתברר מעט מעט ומתגדל גופו מאותו בירור עד שנשלם להתברר ומה שהוא סיגים גמורים שאין בו תועלת הוא נעשה דם טמא ואז כשיולדת נפתח רחמה ויצא ממנה דם טמא שהם הסיגים ויצא הולד מבורר ומתוקן וכל הסיגים הללו הם מאותן ח' ספירות שנתבררו כנ"ל ונשארו ג"ס שלא נבררו כלל ואלו הסיגים שלהם נשארו תוך מעוי דאימא והג"ס עצמן יצאו לחוץ עם ז"א כי בודאי שלא יצא חסר. ואמנם הסיגים שלהם המעורבים עם מעט הקדושה לא יכלו להתברר מטעם הנ"ל כי הם תחתונים שבכולם וז"ס הדם שארז"ל שנשאר תוך אשה שלא יצא לחוץ עם השאר כי השאר כבר נתברר ואין בו תועלת לכן יצא לחוץ בסוד דם טמא אך זה הדם שעדיין לא נברר נשאר תוך מעוי דאמא וע"י אריכות זמן היניקה הוא מתברר בתוכה ונעשה חלב וזה נעשה ע"י עלייתו אל מקום הדדים וכמ"ש בע"ה בס"ד הדם איך הוא מתברר ומתהפך לחלב. וכשתחלק הכ"ד חדשים דיניקה לג"ס יהיה ח' חדשים לכל ספי' והטעם שצריך ח' חדשים בירור לכל ספי' מאלו הג' הוא כי החלב אינו יונק הולד כולו ביום א' רק יונק מעט מעט ועל ידי שהוא יונק הוא מתגדל כנודע כמו שבסוד עיבור מתגדל מעט מעט כן עתה ע"י בירור זה שהוא יונק הוא מתגדל. ובזה תבין למה ב' שנים הראשונים הולד אינו אוכל מעצמו רק צריך יניקת חלב הטעם שצריך שתברר לו אמו אותן הג"ס שנשארו כי הוא אין כח בידו לבררם והחלב שיונק התינוק הנה בודאי שהלב שבו מוליך הכל תחילה אל הכתר שבו ואח"כ אל המוחין. ואח"כ אל הגוף כי כן סדר מעלתו כנודע מסוד אכילת אדם כי המלך שהם המוחין אוכלים תחילה והנה מן הכתר עד נצח שהם הספי' מבוררים הם ח' ולכן צריך ח' חדשים עד שיתברר ההוד ותתחלק ותעבור אורה דרך הח"ס הנ"ל. וכן ח' חדשים לספי' יסוד וכן ח' חדשים לספי' מלכות הרי כ"ד חדשים של ימי היניקה. וא"ת בשלמא ספי' ההוד אינה עוברת רק דרך הח' ספי' אבל היסוד צריך ט' ספי' כי צריך לעבור גם ספי' ההוד וספי' מלכות צריך י'. והתשובה הוא כי ח"ס הראשונים כולם נמצאו מתוקנים יחד קודם זמן יניקה אבל אלו הג"ס שלשתן ביחד באים להתברר וביחד הם מתבררין ואין אנו נותנין זמן לזו קודם לזו רק שאנו אומרים שבצירוף שלשתן אז הם צריכין כ"ד חודש אך הם כולן ביחד מתבררין ואין בהם קדימת זמן כלל עד שיצטרכו לחשוב כל א' בפ"ע וזה מבואר. אך נלע"ד כדי לקיים מ"ש למעלה בענין הנצח שעליו נאמר בהדי הוצא לקי כרבא וכיון שהם תרי פלגי דגופא והוא מתערב בהוד שאינו מתוקן לכן גם הנצח נפגם עמו ועדיין צריך תיקון והוא נמנה בכלל ספי' של ימי היניקה א"כ כפי זה הדרך צריכים אנו לומר כי ג"ס שנתבררו בימי היניקה הם נה"י ג"ת של ז"א כי המל' הנוק' של ז"א אינו בכלל ימי היניקה כי ימי היניקה הם צריכין לז"א לבדו כי הבת יונקת

ג"כ כ"ד חדשים בפ"ע ואנו מוציאין ספי' המל' ומניחין במקומה ספי' הנצח כנלע"ד ליישב כנ"ל. וזה שאנו אומרים שהדם היוצא מן מקור האשה בעת לידתה היא טמא על כל זה דע כי יש ברירה וברירה דברירה הכל הוא כפי העולם שאנו מדברים בו כי אם הוא בנוק' דאצילות או באמא עילאה אם הוא באמא עילאה הנה אותו הדם היוצא ממנה אע"פ שבערכה הם סיגים עכ"ז הם עדיין צריכין להתברר בנוק' תתאה מל' וכן הדם היוצא מנוק' דז"א דאצילות שאינו ראוי להיות משם חלקי אצילות הנה הם סיגים בערך האצילות אך הם יורדין בבריאה ומתברר מה ששייך ממנו לבריאה והשאר יורד ביצירה בסוד דם וכן הולך עד שיתברר מכל עולם ועולם עד שיורד בנוק' תתאה דעשיה ושם מה שיוכל להתברר הוא סיום הבירור ומה שיוצא משם בסוד דם הוא סיגים וקליפות גמורות אשר לא יוצלח לכל והם סוד הקליפות שתחת העשייה ששם מקומם. ונחזור לענין כי משם תבין הטעם למה התינוק בזמן היניקה אינו הולך ברגליו רק כפי הזמן שהוא יונק כך ניתן כח ברגליו לילך עד שבסוף ימי היניקה כבר הולך ברגליו הענין הוא כי הז"א הוא ו"ק מחסד עד יסוד ובהיותו בסוד עיבור הוא ג' כליל בג' שהם נה"י כלולין ונעלמים תוך חג"ת ולכן כשהוא יוצא ממעי אמו ויונק סוד החלב הנעשה מבירור נה"י כנ"ל אז מתפשטין נה"י שלו שהם הרגלים ואז הם מתחילין להתגלות מעט מעט וכאשר כלו להתברר אחר כ"ד חדשי היניקה אז הוא הולך על רגליו כי כבר נתגלו רגליו ונתקנו. גם תראה כי לפעמים בשנה וחצי התינוק יכול להלוך והענין הוא כי אחר שנתקנו בחי' נ"ה שהם הרגלים כבר הוא יכול להלוך אע"פ שאין היסוד נברר כי עיקר ההליכה ברגלים תלוי:

שער יט פרק א מ"ת

שער השלישי שער אורות ניצוצין וכלים ובו י' פרקים:

ונחזור עתה לענין ראשון כי ג' בחי' יש בז"א והם אורות ניצוצין וכלים וכל ג' בחי' אלו נכנסין תוך מעוי דאמא בינה להתקשר ולהתחבר ולהתתקן שם בבחי' עיבור לכן נבאר עתה ג' בחינות מקומות שיש בבינה אשר בהם נכנסו ג' בחי' הז"א הנ"ל בסוד העיבור והוא כי הלא נתבאר שבינה ותבונה נכללו ונעשו פרצוף א' בלבד. והנה הג' מקומות שבבינה הם אלו. א' הוא המקום אשר היה בתחלה בחי' יסוד דבינה העליונה בהיותה נפרדת מן התבונה. ב' הוא המקום אשר היה בתחלה יסוד תבונה. ג' הוא מקום החתך שבין רגלי הבינה לראש התבונה. והנה אע"פ שעתה נתחברו בינה ותבונה בפרצוף א' עכ"ז הרושם של מקום הנ"ל נשאר שם כנודע אצלינו בהקדמה שאין לך שום אור שאינו מניח רשימו במקומו אף אחר הסתלקותו משם. והנה במקום שהיה יסוד דבינה שם נכנסו האורות ובמקום החתך שם נכנסו הניצוצין ובמקום יסוד דתבונה שם נכנסו הכלים ובהיות ג' מקומות אלו ובהם ג' בחי' אלו הנ"ל זה נקרא בחי' עיבור דז"א במעוי דבינה והנה פשוט הוא שג' בחי' אלו אין זמן תקונם שוה כי הכלים צריכין זמן רב להתתקן והניצוצין פחות מהם והאורות זמן מועט מכולם וזה פרטם כי האורות אינן עומדים בסוד העיבור רק ז' חדשים ואח"כ נגמרו להתתקן והניצוצין נגמרים אחר ט' חדשים והכלים נגמרים אחר י"ב חדשים ולכן תמצא ג' עיבורים שיש בעולם זמן ז' וט' וי"ב כנזכר בגמרא בהאי עובדא דאשתהי תריסר ירחי שתא ואכשריה רבה תוספאה והענין כי האמת שאין האורות נגמרים להתתקן עד גמר זמן ז' חדשים אבל הם מתחילין להתתקן מתחלה הז' קצת עד שנגמרים בסוף הז' כי בחודש ראשון נתקן קצתם ואז נכנס מה שנתתקן בתוך הכלים ובחדש שני שנתקנו בחי' אורות יותר ונכנסו בכלים עד שבכללות ז' חדשים נגמרו כל האורות להתתקן ולכנוס תוך הכלים ועד"ז בניצוצים נתקנו מעט מעט ונכנסים בכלים עד גמר ט' חדשים שאז נגמרו להתתקן ולהכנס בתוך הכלים ואח"כ נשארים שם עם הכלים עד גמר יב"ח שנגמרו גם בחי' הכלים ואז נולד הולד ויצא לחוץ לאויר העולם במקום הראוי לו. ונבאר עתה איך מתחילין להתתקן כל הג' בחי' ונאמר כי פשוט הוא כי בג' ימים הראשונים הנק' ימי קליטה אז מתחילין לכנוס קצת אורות וקצת ניצוצין

בכלים כי כבר נתבאר לעיל שכל הג' בחי' נתקנו מעט מעט והנה נת"ל כי אורות וכלים וניצוצין כולם נכללו ונעשו ג' כלילין בג' והלבישו את נה"י א"א ואבא מכסה ומלביש מצד ימין א"א ואמא מצד שמאל א"א ונמצא כי מחצית אלו ג' בחי' עומדין בתוך אבא ומחציתן תוך אמא והנה אבא נותנן כולם אל אמא בסוד ג' ימי קליטה כמ"ש בע"ה. והנה הענין הוא כי הנה נתבאר לעיל כי כל הפגם והשבירה והמיתה שאירע לאלו המלכים היתה לסבת הפירוד אשר ביניהן שיצאו זעג"ז שלא כדרך קוין ולמעלה בענין תיקון עתיק נתבאר פי' דרך קוים מה ענינו ע"ש בדרוש הספיקות שיש ברדל"א אז היה רה"ר בסוד הפירוד ונמצא כי בחי' התיקון הוא כדי לחברם עד שיהיו בבחי' קוין מאירין זה בזה ועי"ז יהיה להם תיקון והבן מאד ענין קוין מה ענינם ואיך זה עיקר התיקון וזכור זה שתצטרך אליו בהרבה מקומות. והנה כאשר עלו הז' מלכים בג' בחי' להתתקן בסוד עיבור בתוך או"א כנ"ל נמצאו החסד והנצח וחצי ת"ת וחצי היסוד וחצי המל' הימיני עומדין תוך אבא ומחציתן האחרת בתוך אמא והנה ביום א' של הקליטה נתחברו יחד אותן החצאין שהיו בתוך אבא והיו לאחדים ונכלל חסד בנצח ויסוד בת"ת ומל' ביסוד ונתקשרו בבחי' קוין זה בזה ונתאחזו ביחד ואח"כ ביום ב' של הקליטה נתאחזו ונתקשרו החצאין אשר בתוך אמא יחד זה בזה בבחי' קוין כנ"ל ואח"כ ביום ג' נתקשרו יחד אותן שבתוך אבא עם אותן שבתוך אמא ואז נותן אבא לאמא המחצית אשר היו בו ונמצא כי כל הז"א נתון תוך אמא בסוף שלשה ימי הקליטה. ואמנם כל זה הוא בבחי' הכלים. ודע כי בחי' התקשרות הכלים ואחיזתן כנ"ל היה ע"י זווג שנזדווגו אבא עם אמא ואבא נתן טפה דדכורא ואמא נתנה טפה דנוקבא ועי"ז נתקשרו הכלים הנ"ל אשר כבר היו בעולם בתחלה ונתקנו על ידם ואחר כך נגמרים להתתקן הכלים ביב"ח העיבור כנ"ל. והנה הם ז' כלים נמצא שבכל נ"א יום וחצי נתקן כלי ספי' אחת ואמנם בחי' אורות הם ז' אורות בז' חדשים נמצא כי בכל חודש נתקן אור א' ואם תשכיל תבין כי בג' חדשים הראשונים שהוא זמן היכר עובר כמארז"ל וכמ"ש לקמן הנה בהם נתקנו אורות חסד ת"ת ויסוד לפי שת"ת ויסוד הם בקו האמצעי שהוא רחמים ולכן הם נתקנו תחלה עם החסד שהוא קו ימין. ואמנם נצח אע"פ שהוא קו ימין אינו נתקן תחלה לפי שהוא בחי' הרגלים וגם לפי שהוא קשור בהוד וכמ"ש בדרוש בהדי הוצא לקי כרבא הנאמר על נ"ה שאינן מתבררים לגמרי עד זמן היניקה שמן היותם דם חוזרים לחלב ויונק הז"א ואז נגמרים להתתקן וע"ש. ובחי' הניצוצין צריך בהם ביאור רחב והוא תלוי בדרוש רפ"ח ניצוצין שנתבאר לעיל ושם נתבאר כי הרפ"ח הם ד' שמות ע"ב ס"ג מ"ה ב"ן ע"ב ניצוצין מכל

א' והנה ג"ר שהם ע"ב ס"ג מ"ה הם בז"א לבדו כנ"ל כי הם בחי' חסד ע"ב וגבורה ס"ג ת"ת עם נה"י מ"ה אבל ב"ן הוא בנוקבא דז"א והבן הקדמה זו היטב ונמצא כי ג' שמות אלו של ע"ב ס"ג מ"ה הם ניצוצין שנכנסו באלו הכלים דז"א להחיותו ואחר כך נבאר ענין הנוקבא בעזרת האל:

נלעד"ח כי טיפות אלו דאו"א הם משם מ"ה החדש אשר על ידו נתקן הב"ן כנ"ל:

מ"ק סוד הטפה שמזריע אבא באמא הוא אות י' והנה אות י' יש בה ג' קוצין והם נחלקין בבטן לג' יודי"ן בבחי' ג' כליל בג' שהם חג"ת לבד ולפי שהם סוד יודי"ן נמצא שהם ג' שמות ע"ב דיודי"ן שהם רי"ו והם ע"ב גשרים של מימי החסד והד' של אות ה' מקפת עליהם ורי"ו הנ"ל עם ל"ב נתיבות גימט' רמ"ח איברים המתפשטין בו:

שער יט פרק ב מ"ת

והנה מה שנכנס תחלה באלו הכלים להחיותן אינם הג' שמות בעצמן רק המילוי שלהן נכנסין תחלה שהם מדרגות השפלות מן השמות עצמן כמ"ש בדרוש רפ"ח ניצוצין והנה מספר המלויין לבדם של אלו השמות אחר שנסיר מהם שמות הפשוטין הם אלו מילוי ע"ב כשתסיר הפשוט שהוא גימ' כ"ו נשאר מ"ו ומילוי ס"ג ע"ד הנ"ל הוא ל"ז ומילוי מ"ה ע"ד הנ"ל הוא י"ט וגם

צריך שתדע כי תחלה נכנס המילוי התחתון שבמדרגה שהוא י"ט ממילוי מ"ה אם לסיבת שהוא קטן שבכולם במדרגה ואם לסבה אחרת והוא כי ענין היות בז"א ג' שמות אלו ע"ב ס"ג מ"ה הוא כי תחלה לוקח בחי' חיות עצמו שהוא מילוי מ"ה ואח"כ לוקח חיות יותר גדול והוא מילוי ס"ג ולוקחו מן אמא ואח"כ לוקח מן אבא חיות יותר גדול מכולם שהוא מילוי ע"ב וא"כ מוכרח הוא שתחלה יהיה מילוי י"ט שהוא חיות עצמותו ואח"כ של ל"ז ואח"כ של מ"ו כי כך הוא מעלות המדרגות. ועתה נבאר סדרם דע כי הנה נתבאר בגמרא במעשה דרבי ואנטונינוס דא"א לבשר חי לעמוד בלי מלח יותר מג' ימים שיסריח יותר מזמן זה וא"כ מוכרח הוא שבג' ימי קליטה נכנס איזה בחי' חיות ורוחניות בולד והנה אז בג' ימים אלו נכנסין בחי' הי"ט ניצוצין דמילוי מ"ה הנ"ל אשר הם בחי' ח"י לרמוז היות בהם כבר חיות ועם כולל הרי י"ט כי בפחות ממילוי האחרון זה דמ"ה התחתון שבג' שמות הנ"ל אין לו חיות בלעדו והם מתחלקים בג' ימים כי ביום א' של הקליטה נכנס בו ו' ניצוצין לפי שאז נתקשרו יחד זה בזה כל אותו המחצה הנתון תוך אבא כנ"ל אשר מצד ימין ואז נמשך להם ו' ניצוצין של חיות כי בחי' ו' הוא קו א' והוא קו ימין שע"י נתקשרו ונתחברו יחד וביום ב' נקשרים ומתחברים יחד זה בזה כל המחצה של קו שמאל הנתון תוך אמא ואז נמשכין לו ו' ניצוצין אחרים של חיות לקשרם ולחברם והוא ו' ניצוצין בקו שמאל שהוא צורת ו' ג"כ וביום ג' אשר כולם מתקבצים יחד מחצית דאבא עם מחצית דאמא (נ"א דאבא) ונתחברו ונמצא כי חצאי קו האמצעי לא נתחבר עד היום הזה וכנגד זה נכנסין לו ו' ניצוצין אחרים כנגד קו אמצעי הרי נשלמו בג' ימי הקליטה לכנוס כולם תוך אמא ולהתקשר יחד כולם בסוד (ג') קוין ולכנוס בהם י"ט ניצוצין של חיות שהם מילוי מ"ה שהוא חיות של ז"א עצמו כנ"ל. והנה מציאות של ג' ווין אלו הם בחי' ג' אלפין שיש במילוי מ"ה והנה כבר נתבאר לעיל כי הניצוצין נגמרין להכנס ולהתתקן בזמן ט' חדשי עיבור וכאשר תמנה כל חדש מהם ל' יום יהיו כולם ר"ע ימים והולד נולד ברע"א יום וכמ"ש בגמרא ע"פ ויתן לה ה' הריון כי המשך ימי העיבור הם גי' הריו"ן שהם בגימטריא רע"א והענין הוא כי בג' ימי קליטה נתקנו הי"ח ניצוצין והשאר ר"ע ימים נתקנים ר"ע ניצוצין ניצוץ אחד בכל יום שבין כולם הם רפ"ח ניצוצין הנ"ל ונודע כי הר"ע יום הם זולת ימי הקליטה כי לכן אמרו בגמ' אין האשה יולדת או לרע"א או לרע"ב או לרע"ג יום לפי שהר"ע ימים הם ימי הריון המוכרח שהם ט' חדשים וג' ימי הקליטה שיש בהם ספק אם נקלט ביום א' או ביום ב' או ביום ג' ונחלקים עתה בחי' ר"ע ימי הריון בר"ע ניצוצין הנשארין מרפ"ח ניצוצין. והנה נודע כי ארז"ל שביום ארבעים נגמר צורת הולד והענין הוא כי אחר ג' ימי הקליטה שבהם נכנסו י"ט ניצוצין דמילוי מ"ה שהוא בחי' חיות דז"א אח"כ נכנס מילוי ס"ג דאמא הם ל"ז ניצוצין ואם תוסיף על ג' ימי קליטה יהיה מ' יום שאז נגמר מילוי ל"ז דס"ג דאמא אשר היא נותנת ציור הולד כנודע מפ' וייצר ה' אלהים את האדם וגם לסיבה זאת נקודת הצירי היא באמא הנודע והרי כי במ' יום נגמר צורת הולד שהוא כניסת ל"ז ניצוצין אחרים דמילוי ס"ג והרי כי במ' יום שנגמר צורת הולד יש בו בחי' מילוי מ"ה וס"ג גם אם תמנה בחי' ניצוצין עצמן י"ט ל"ז יהיה נ"ו והם גימטריא א"ל יהו"ה ע"ה כי כבר נתבאר אצלינו כי שם הוי"ה הוא בז"א וגם נתבאר אצלינו (בחיבור) [כי בחי'] ב' שמות א"ל יהו"ה הוא בעולם היצירה כי עתה נגמר ונשלם לקרא בב' שמות אלו ואח"כ יש זמן ג' שארז"ל ענין ג' חדשים הראשונים שאז ניכר עובר כמארז"ל במשנה היבמה לא תחלוץ ולא תתייבם עד שיהיה לה ג' חדשים שאז ניכר העובר והענין הוא כי אחר מ' יום של יצירת הולד שנכנס שם מילוי דס"ג שהוא המצייר צורת הולד עוד נכנסין בו מ"ו ניצוצין של מילוי ע"ב במ"ו ימים אחרים והנה בין כולם הם פ"ו ימים אשר נכנסו בהם ג' מלואים דע"ב ס"ג מ"ה וכבר נשלם טפת דכורא שהוא ע"ב להצטייר ואז נקרא היכר העובר לגמרי ואף על פי שאינן ג' חדשים לגמרי אין חשש כי מ"ש בגמרא ג' חדשים לאו דוקא בצמצום ובפרט אם תמנה החדשים החסרים יהיו פ"ז ימים והם פ"ו הנ"ל עם הכולל:

שער יט פרק ג מ"ת

אמנם אם תמנה בחי' הניצוצין עצמן יהיה ק"ב ניצוצין והוא מ"ש בגמרא רוצה אשה בקב ותיפלות מט' קבין ופרישות גם ז"ס חנינא בני די לו בקב חרובין מע"ש לע"ש פי' כי בהיות ג' מלויין אלו חסרים מז"א היה נקרא קב חרובין שהם בחי' מלכים דאתחרבו עלמין קדמאין כנזכר באדרא ובספ"ד וכאשר נכנס בו זה הקב שהוא ג' מלויין הנ"ל אז הוא מתוקן ושלם ואז חייב בחלה כמ"ש במשנה במס' עדיות ב"ש אומרים מקב לחלה וב"ה אומרים מקביים כו' כי אז חייב בחלה וז"ס אדה"ר חלקו של עולם היה. ואמנם ביאור משנה זו הענין הוא כי הנה ב' קבין הם א' טוב והוא סוד ג' מלויין דע"ב ס"ג מ"ה הנ"ל שהם י"ט ל"ז מ"ו גימטריא ק"ב והוא מבחי' פנים שמקבלת בעת הזווג פב"פ וזהו הקב שהאשה רוצה בה מט' ופרישות כי האשה היא השם ד' שהוא ב"ן שהוא במלכות הנקרא חלה כנ"ל ומקבלת ג' מלויין הנ"ל הנקרא קב טהור ויש קב אחר הנקרא חרובין אשר זה היה מיתה וחרבן של מלכים הנ"ל וזה אינו כ"כ טהור כמו הראשון לפי שהוא מבחי' אחוריים אשר הקליפות נאחזין בו שהם גרמו חרבן המלכים כמ"ש בע"ה והם בחי' ד' אחוריים שיש בד' שמות ע"ב ס"ג מ"ה ב"ן שהם מדרגה הו' שיש בכל שם מהם כנ"ל אשר יש באחוריים המילויים של כל שם מהם יש בו כ"ו אותיות מילוי חוץ מן שם ב"ן שאין במילוי האחוריים שלו רק כ"ד אותיות סך כל אותיותיהן הם ק"ב וכנגד ב' בחי' אלו שהם ב' קבין פסקו ב"ה שאז חייב בחלה כיון שכבר יש בהם ק"ב ראשון של חרובין ונוסף עליו קב הב' הטהור הרי נתחייב בחלה אבל ב"ש סברי כיון שיש קב א' כבר יש בו רמז אל הקב הטהור ודי בזה. גם ז"ס משנה מס' חלה קב ישן וקב חדש שנשכו זה בזה כו' והם ב' קבים א' ישן בימי חרובין וא' חדש במלואם עתה בימי עיבור. גם ז"ס מס' שבת הקיטע יוצא בקב שלו דר"מ כו' וביאור הדברים כי הנה המלכים שמלכו בארץ אדום ומתו שהוא שבירתן וירידתן בעולם הבריאה ושם נתגלו בחי' הקליפות ואלו המלכים נתאחזו בקליפות ונעשו בחי' נשמה אליהם וכבר נת"ל כי אלו המלכים הם בחי' ז"ת של י' נקודות שיצאו מנקבי עינים כנ"ל באורך ואלו הז"ת הם בחי' ז"א שהוא כולל ו"ק והז' היא נוקבא ואלו כולם יצא נפרדין זה מזה שלא בדרך קוין כנ"ל ולא היו מקושרים זה בזה אלא כ"א ואחד בפ"ע זו תחת זו כנ"ל ואז נקרא רה"ר כי אין רבים אלא אבהן כנ"ל דאינון חג"ת כנזכר בזוהר ובתקונים ואח"כ כאשר נכנסו במעי אמם בינה בסוד עיבור כנ"ל נתקנו ונעשו רה"י אשר גבהו י' ורחבו ד' והענין כי נתחברו ונתקשרו ונאחזו זו תוך זו ומלובשים זו תוך זו כמבואר היטב לעיל בדרוש א"ק ועתיק ע"ש ואז נקרא כל הו"ק פרצוף א' ומיוחד הנקרא ז"א אשר רחבו ד' שהם ד' אותיות הוי"ה וגבוה י' שהם י' אותיות במילוי אלפי"ן שהם בז"א כנודע. והנה אלו המלכים עדיין לא נגמרו להתברר עד ימות המשיח כי אז יוברר לגמרי והסיגים יתבטלו בסוד בלע המות לנצח והטוב שבהם יתברר ויתחבר עם הקדושה אשר בהמשך זמן זה מתברר מעט מעט בכל יום ובביאת המשיח יושלמו להתברר. והנה אלו המלכים אשר עדיין שם בסוד נשמה אל הקליפות נקרא רה"ר וכל מזונם והשפעתן אינם רק בסוד קב שהוא בחי' מילוי הנעלם בשם ע"ב ס"ג מ"ה מ"ו ל"ז י"ט וכנ"ל. ודע כי לעולם כשהשם לבדו בלתי מילוי אז הוא יותר גרוע מהמילוי עצמו שהוא לבדו אמנם בהיות שניהן יחד השם והמילוי אז השם בעצמו בפשוטו הוא יותר חשוב ומעולה מן מילוי שבו וצ"ע. ואמנם אלו המלכים הנ"ל הנשארים למטה בסוד רה"ר אינן נזונין ומתפרנסים אלא מזה הק"ב הנ"ל והוא סוד הקב חרובין שהמלכים נשארו חרובין ויבשים בסוד ומלכין קדמאין מיתו הנזכר בספ"ד פ"ק אבל מן השם עצמו אינן יכולין להתפרנס. והנה מילוי גימטריא אלהים לרמז על המלכים הנ"ל הנקרא אלהים בסוד דינין ולכן אינן מתפרנסין אלא מהמילוי שהוא גימטריא אלהים והוא עולה גימטריא ק"ב כנ"ל. והנה ביום השבת אסור לטלטל ברה"ר שהוא רשות אלו המלכים הנ"ל והנה הוא מוכרח שיתפרנסו ויוציאו להם מזון מרה"י שהוא ז"א אחר התיקון ור"מ סבר שהז"א בהיותו בבחי' קטוע לבד אז יוצא בקב שלו שם ברה"ר לפרנסן ולהיות שאינו יוצא רק בחי' הק"ב הנ"ל לבדו לכן נקרא ג"כ קיטע כי השם עצמו נקטע ועלה למעלה אבל הק"ב שלו בלבד שהוא מלואו הוא היוצא לפרנס ברה"ר. וכבר הודעתיך לעיל כי הג' שמות של ע"ב ס"ג מ"ה

אשר מלואם הוא הק"ב הנ"ל הנה שלשתן הם בז"א לבדו בבחינת חג"ת שלו הנ"ל ולסבה זו נקרא הז"א קיטע על שמם קטע גימטריא ע"ב ס"ג מ"ה ע"ה כי הם עולין למעלה ומלואן שהוא הק"ב יוצא לחוץ. גם דע כי הנה נתבאר בענין שבת כי כל אחיזת הקליפות ביום השבת הם בנה"י שהם רגלין דז"א בלבד אשר הם מתעלין ביום השבת למעלה ממקומם ואז נשאר מקום פנוי וחלל בסוד מחלליה מות יומת ולכן נקרא הז"א קיטע בסוד אלו רגלים שנקטעו ועלו למעלה למקומן כנ"ל ולא ירד אלא הק"ב הנ"ל. גם בזה תבין מ"ש בתקונים דק"ג שמענא דעוב

דא הוה בחד ב"נ בעלי קבין כו' ופי' כמ"ש לעיל כי הז"א יש בו קב הזה ממילוי ג' שמות ע"ב ס"ג מ"ה אשר בו כנ"ל וגם קב זה גימטריא אלהינו ולהיותו מבחינת מלואין הוא דינין כי מילוי גימטריא אלהים כנ"ל ואלו הם הז' מלכים שמלכו בארץ אדום ומתו כולם וירדו למטה והוברו שם והם עומדים שם בבחי' רוחניות ונשמה אל הקליפות. והנה יש בג"ע תחתון מקום אשר שם הוא נקודת בינה ושם קרוב אליה עומדין אותן המלכים אשר מלכו בארץ אדום ואותן נשמות הצדיקים אשר שם כולם הם מבחי' בעלי קבין כי הם מזה סוד הק"ב הנ"ל לכן צריכין להתלבש באותן קבין ודי בזה. גם בזה תבין מ"ש בתיקונים בהקדמה כל רבי מא"י ורב מבבל וכל רבא משאר ארעאין פי' כי בצאת הז"א להשפיע באותן המלכים העומדים בחו"ל אינו יוצא רק בבחי' המלואים לבד כנ"ל והנה האחוריים של מ"ה דאלפין פשוטים הם ע"ב ומלואם הם ק"ל ושניהן גימטריא רב וזהו כל רב מבבל. וזה סוד הנה ה' רוכב על ע"ב ק"ל ובא מצרים כי בצאתו למצרים שהוא חו"ל יוצא בסוד ע"ב ק"ל שהוא גימטריא ר"ב וגם רב"א הוא ע"ב ק"ל עם הכללות אבל בא"י הוא בסוד רבי בתוס' י' שהם י' אותיות של מילוי השם בעצמו בבחי' פנים המתייחדים עם ע"ב ק"ל ונעשין רב"י והנה ע"ב ק"ל עם ד' אותיות הפשוטים עצמו של שם הוי"ה שהוא גי' כ"ו הרי רוכב ר"ל כ"ו ור"ב כי שם הוי"ה רוכב על ע"ב ק"ל ובהתחברותן נעשה רוכב כנ"ל והבן זה:

שער יט פרק ד מ"ב

ענין אורות והניצוצין והכלים שהם ביסוד בינה ובמקום החתך וביסוד תבונה נלע"ד ששמעתי ממורי זלה"ה שהחו"ב עלאין נתלבשו ממש תוך יש"ס ותבונה ובמעי תבונה הזאת היה עיבור ז"א לכן ליישב כל זה נלע"ד שכך הוא. שבהעשות התבונה לבוש גמור אל בינה נמצא שהבינה הלבישה את הוד וחצי יסוד דא"א השמאלי ועל בינה זו הלבישה התבונה אך לא נכנסה כל בינה תוך התבונה אמנם כל הבינה הלבישה את הוד וחצי יסוד השמאלי דא"א שזה שיעור ארכה תמיד כי גם קודם זה שנכללו נה"י דא"א בחג"ת שלו אז היתה הבינה מלבשת גבורה וחצי ת"ת השמאלי דא"א ותבונה אינה מלבשת הבינה רק מהחזה ולמטה ושם הם ג"ר דתבונה ומלבישין בטן דבינה ובג"ר דתבונה דהיינו בבינה אשר לתבונה שם היה עיבור ז"א ונמצא שהוא מכוון ומלביש בטן דאמא והרי העיבור הוא בבינה דתבונה ובבטן דבינה שהוא יסוד בינה עלאה. והנה בבטן בינה שהוא יסוד שלה שם עלו האורות ובבינה דתבונה עלו ניצוצין וביסוד דתבונה עלו הכלים ובצאת ז"א בסוד הלידה מתבונה אז נתלבש בסוד צלם תוך התבונה הב' שהיא תבונה הג' אשר ראש שלה בבטן והיסוד של תבונה א' שהיא הב' שגם היא מלבשת תבונה ראשונה על דרך שמלבשת תבונה ראשונה את בינה אמנם לענין מקום החתך ששם הם הניצוצין פי' היטב בדרוש רחל ולאה בענין עקב ענוה יעו"ש. נמצא שמה שאנו אומרים שנעשו שתיהן בינה ותבונה פרצוף א' ר"ל שלפעמים יורדת התבונה ראשונה אם הבנים ממקומה לרבוץ על הבנים ונמצא פרצוף א' זולת הבינה פרצוף אחר אך עתה שהיא מלבשת לבינה היא הכל פרצוף א' ודוק ותשכח. גם בזה תבין רביצת אם על הבנים נמצא שתבונה ראשונה עצמה היא רובצת כי תבונה הב' נעשה צלם דז"א ונקרא זעיר אנפין ממש ולא תבונה וצלם זה יונק מתבונה א':

שער יט פרק ה מ"ב

פרטי תכלית התיקון כנ"ל ע"פ הדרושים הנזכר הוא זה אחר תכלית העיון. הנה כל האצילות שהם ה' פרצופין נעשין מב' בחי' שהם שם מ"ה וב"ן שהיה נקרא תחלה שם ס"ג ולהיותה בחי' נקודות דשם ס"ג לכן נקרא שם ב"ן עולם הנקודות, וזכור זה ושם מ"ה זכר ושם ב"ן נוקבא וזה רוח וזה נפש והנה עתיק יש בו שם מ"ה דכורא שבו וב"ן נוקבא שבו וכן א"א מ"ה דכורא וב"ן נוקבא אך משם ואילך לא היה כך והיו שם ב' שינוים ושניהן א' והענין כי בא"א ועתיק היה הזכר והנקבה שבכל פרצוף מהם מחוברים יחד בפרצוף א' כי עתיק הוא ונוקבא פרצוף א' לכן הזכר היה ממ"ה לבדו והנוקבא דב"ן לבדו וכן הענין בא"א אך משם ואילך נפרדו הזכרים מהנקבות כי אבא זכר ואמא נקבה ואינם מחוברים כמו עתיק וא"א אמנם הם נפרדין בב' פרצופים זכר לעצמו ונקבה לעצמה וגם בזה גרם שינוי אחר כי כיון שהם נפרדין אם יהיה הזכר ממ"ה לבדו והנוקבא מב"ן לבדה יהיה פירוד גמור ביניהן ואין שם מתוק הדינין ולכן מוכרח שיהיה הזכר כלול ממ"ה וב"ן חסד דין וכן הנוק' כלולה ממ"ה וב"ן חסד דין ועם זה יהיה בין הזכר ובין הנקבה קצת חיבור אע"פ שאינן חיבור גמור בזכר ונקבה כמו פרצוף עתיק או בפרצוף א"א וכן הענין בזו"ן. נמצא כי כפי זה הם ד' זכרים וד' נקבות כוללים האצילות ואמנם ב' זכרים וב' נקבות העליונים כל זוג מהם פרצוף א' והזוג הא' הם פרצוף א' הנקרא עתיק והזכר מ"ה לבדו והנוקבא ב"ן לבדה והזוג הב' הם פרצוף א' דא"א והזכר מ"ה לבדו והנוקבא ב"ן לבדה אך הזוג הג' או"א ב' פרצופים זכר ונקבה והזכר מעורב ממ"ה וב"ן והנוקבא מ"ה וב"ן נמצא כי כל כללות האצילות נעשה ממ"ה וב"ן בכללותן ואמנם כל א' מאלו יש בו ד' בחי' כי שם מ"ה יש בו ע"ב ס"ג מ"ה ב"ן וכן בשם ב"ן יש בו ע"ב ס"ג מ"ה ב"ן והנה הזכר דעתיק לקח ע"ב דמ"ה שהוא כתר דמ"ה ונוקבא לקחה חצי עליון דע"ב דב"ן שהוא חצי כתר דב"ן ודכורא דא"א לקח ס"ג דמ"ה שהוא חכמה ונוקבא לקחה החצי תחתון דע"ב דב"ן שהוא חצי תחתון דכתר דב"ן ואבא דכורא לקח חצי מ"ה דמ"ה שהוא קו ימין וחצי האמצעי של בינה דמ"ה ואמא נוקבא לקחה חצי מ"ה דמ"ה שהוא קו שמאלי וחצי קו אמצעי דבינה דמ"ה. ואמנם משם ב"ן היה באופן אחר כי אבא לקח חכמה ס"ג דב"ן. ואמא לקחה בינה מ"ה דב"ן. וז"א לקח ו"ק דב"ן דמ"ה וו"ק דב"ן דב"ן ונוקבא לקחה מלכות דב"ן דמ"ה ומלכות ב"ן דב"ן. והנה שם מ"ה יש בו פנים ואחור פנימי וחיצון וכל זה בכלים וכן באורות אחור ופנים פנימי ומקיף וזכור זה מאד. והנה המלכים שמלכו בארץ אדום הם י"ס דב"ן הכולל הנ"ל ונקודה ראשונה היא כתר דב"ן והיא נוקבא דעתיק ודא"א ונקודה ב' הוא אבא צד ב"ן שבו ונקודה ג' אמא צד ב"ן שבה וכל אחד מג' נקודות אלו היו כלולים מי' נקודות שלימות אך אח"כ יצאה נקודה הד' ולא יצאה כלולה מי' נקודות רק בו' נקודות התחתונות שבה לבד ולכן נקרא בשם ו' נקודות ועם ג"ר הרי ט' נקודות אח"כ יצאה נקודה ה' ולא יצאה כלולה מי' נקודות שלה רק נקודה א' לבד חלק עשירית שבנקודה ההיא הרי נמצא ששרשם אינם רק ה' נקודות ונקרא י' נקודות דב"ן ואלו יצאו ראשונה ונשברו ומתו. ודע כי לא די אלו שיצאו בבחי' האצילות שהם הפנים דב"ן אלא גם אחוריהם שהם בי"ע יצאו עמהם. ודע כי גם באצילות יש פנים ואחור אך כולם נקראו פנימים בערך בי"ע שהם חיצונות והענין כי בבריאה היה חיצונית הפנים דב"ן ויצירה חיצונית דאחוריים דב"ן ועשייה חיצונית יותר חיצון דאחוריים דב"ן וכאשר נשברו לא נתקנו כל מה שנשברו רק מעט ולא יושלמו להתברר עד ביאת המשיח בב"א:

צמח וז"ס בקשו פניו תמיד הם פנים והם י"ס דאצילות כדמשמע מזוהר פ' אמור:

שער יט פרק ו מ"ב

והנה בעיבור ראשון דזו"ן התחילו להתברר ו"ק דב"ן שהם המלכים שמתו וזה בכח שיצאו עתה ונתערבו עמהם ו"ק דמ"ה ונודע כי כל קצה הוא כלול מי"ס והנה תחלה בעת הזווג נתבררו ו' מלכיות שבו"ק דב"ן ואלו היו ניתנין חציים הימיני ביסוד דאבא וחציים השמאלי ביסוד דאמא ואז ירדה טפת מ"ד שהם ג' מלכיות מג' קצוות דמ"ה החדשים ימינים ונשתתפו יחד וניתנו כולם תוך אימא וגם היא נתנה טיפת מ"ן שהם ג' מלכיות דג' קצוות שמאלי דמ"ה החדשים ואז נתקנו בתוכה ונקלטו בג' ימי הקליטה אח"כ בהמשך כל הט' ימי חדשי העיבור נתבררו נה"י שבכל קצה מו"ק דב"ן ע"י שבאו גם כן נה"י שבכל קצה מו"ק דמ"ה החדש והרי שבעיבור היו ג' כלילין בג' כי היו ו' מלכיות אמנם כשנגדלו בחי' נה"י לא נגדל רק בחי' נה"י שבכל קצה מהם ולכן ענין העיבור אינו רק בחי' נה"י לבד אלא שהוא בכל קצה וקצה מו"ק. אח"כ ביניקה מתבררין גם בחי' חג"ת שבכל קצה מו"ק דב"ן וכן באו ונתחברו חג"ת שבכל קצה מו"ק דמ"ה החדש והרי עתה נגמרו הו"ק כל קצה כלול מו"ק דב"ן וכן דמ"ה. אח"כ בגדלות באו תחלה חב"ד שבכל קצה דו"ק דב"ן וחב"ד שבכל קצה מו"ק דמ"ה נמצא שכבר ו"ק דז"א נגמרו כל א' מי"ס דמ"ה וב"ן לכן הם נקרא מוחין דגדלות דו"ק דשמות דמ"ה וב"ן והבן זה מאד. ואח"כ באו ג"ר בפעם אחת שכל א' כלול מי"ס דב"ן וי"ס דמ"ה ואז הז"א נקרא גדול ושלם בן י"ג שנים ואח"כ נכנס כתר דמ"ה ודב"ן בכל הי"ס שבכתר ביום א' והרי בן י"ג שנים ויום א' וכבר ידעת כי המוחין מתחלפין כל החכמות והחסדים בנה"י דאבא וכל הבינות וגבורות בנה"י דאמא והענין [א] כי אבא כלול ממ"ה דמ"ה וממ"ה דב"ן ואמא מב"ן דמ"ה ומב"ן דב"ן ואז מתחלפים ונכנסו בצלם נה"י דאבא המוחין שהוא ממ"ה דמ"ה ומב"ן דמ"ה ובצלם נה"י דאמא מ"ה דב"ן וב"ן דב"ן נמצא החו"ג שבז"א מצד אמא הם מ"ה וב"ן שניהן דב"ן והחו"ג דמצד אבא הם מ"ה וב"ן שניהם דמ"ה. ודע כי אף על פי שביארנו שנתבררו כל הז' מלכים אינם כולם כי כולם אינם מתבררים עד ביאת המשיח כנ"ל אך הענין כי נתברר מהם כל מה שיוכל אז להתברר בעת אצילות אך בכל פעם חוזרין ומתבררין עד שיושלמו להתברר והנה גם בנוקבא אירע לה כן ע"ד ז"א כי תחלה היה בזווג מלכות דמ"ה ומלכות דב"ן ובעיבור נה"י דמ"ה ונה"י דב"ן וביניקה חג"ת דמ"ה וחג"ת דב"ן נמצא כי בזווג היתה כמדת עטרת היסוד שהוא המלכות שבמלכות ובעיבור גדלה כמדת היסוד בגבהה ובודאי שלקחה גם נ"ה ברחבה וביניקה גדלה כמדת ת"ת בגבהה ובכללם ח"ג ברחבם ובגדלות א' גדלה כמדת הדעת בגבהו וגם ברחבו לחו"ב והרי נשלמו בה מדת מלכות דמלכות דמ"ה בכל י"ס שבה ובמדת מלכות שבמלכות דב"ן בי"ס שבה וכל זה אינו רק ספי' המלכות דנוקבא לבד והטעם כי הנה ז"א יצא ו' נקודות והיא נקודה א' א"כ כשנגדלו כל הו"ק דז"א במוחין דו"ק דגדלות כנ"ל נגדלה היא קצה א' לבד שהוא מלכות שבה לבד ואח"כ כשנגמרו ג"ר דז"א דגדלות אז נחלקה מדת המלכות הנ"ל לי' נקודות וכל נקודה מהם נעשה ספי' א' ונעשה בי"ס גמורות כמו ז"א והענין יותר בביאור כי תחלה הגדילה בעיבור נה"י שבה וביניקה חג"ת ובמוחין דו"ק חב"ד שבה וכל זה הם י' נקודות לבד שהם י' מלכיות של י"ס שלה ואחר כך כשנגמר ג"ר דז"א אז כל המלכות מאלו י' מלכיות נתגדלו ונעשו ספירה א' והענין כי בא במלכות הכתר ט' נקודות אחרות של חב"ד חסד גבורה תפארת נה"י שבכתר שבה וכעד"ז בכולם כמבואר אצלינו באל"ף בי"ת דאטב"ח וע"ש ואחר זה נגמרה גם היא בי"ס דוגמת הזעיר אנפין ועדיין הם אחור באחור:

שער יט פרק ז מ"ב

וצריך שתדע כי י"ס של הנקבה הם תופסים כל אורך ז"א אלא שנחלק לב' חצאין חצי עליון מתלבשת שם לאה וחצי התחתון היא רחל והטעם כי לאה היא אחוריים דתבונה ונעשית פנימית בערך ראש רחל והיא מתלבשת בהם לכן כל מחצית העליון של רחל נקרא על שם לאה והבן זה מאד. ודע כי כל זה אינו אלא אחוריים של ב"ן ואחוריים דמ"ה בין בז"א בין בנוקבא ולכן היו עדיין אב"א כי שניהם היו בחי' אחוריים ואח"כ חוזרין ולוקחין פנים דב"ן ופנים דמ"ה בין בז"א

בין בנוקבא ואז חוזרין פב"פ והבן מפתח זה מאד. ואמנם בעוד שלוקח ז"א הפנים ועדיין אין לרחל אלא אחוריים אז נק' פנים ואחור והבן זה ואחר שהמשיך הפנים ברחל אז גם שניהם פנים בפנים נמצא כי בהיותן פנים בפנים אז יש אל הזעיר אנפין פנים ואחור דמ"ה דמ"ה וכן אל הנוקבא פנים ואחור דב"ן דמ"ה ופנים ואחור דב"ן דב"ן אמנם נמצא כי כל ספי' מי"ס דז"א או דנוקבא יש בה פנים ואחור דמ"ה ופנים ואחור דב"ן וכל זה בענין החיצוניות שהם הכלים וכן בענין האורות פנימי ומקיף מפנים ואחור דמ"ה ופנימי ומקיף פנים ואחור דב"ן. אך הספק שיש לי אם העגולים נעשו מב"ן והיושר ממ"ה או העגולים מאחור דב"ן והיושר מפנים ואחור דמ"ה ומפנים דב"ן והספיקות האלו הם תלוים בספיקות שבארנו ברדל"א ע"ש נמצא עתה כלל הדברים כי כל הבחי' שיש אל הז"א עד זמן היניקה שהוא בחי' ו"ת שבכל קצה וקצה מז"ת שבו כולם נקראים (בחי') אלקים אך הג"ר שבכל קצה מן הז"ק תחתונות שבו וכן כל ג"ר עליונים דרישא דז"א כל אחד כלול מי"ס וכל זה נקרא מוחין דגדלות וכולם בחי' הויות וזהו בין בבחי' מ"ה בין בבחי' ב"ן בין בז"א בין בנוקבא ותמצא כי ז"א נחלק לב' בחי' א' נקרא מוחין דז"א וא' נקרא גופא דו"ק והגוף הם ו"ק שלו כל אחד כלול מו"ק לבד והמוחין הם ג"ר שבראשו כל אחד כלול מי"ס וכן ג"ר שבכל קצה וקצה מו"ק שבתחתונים שבגופא. והנה תבין איך ז"א יש בו מצד אמא מ"ה דב"ן והם ה' חסדים דאמא וה"ג שהם ב"ן דב"ן ומצד דאבא מ"ה דמ"ה והם ה"ח דאבא וה"ג ב"ן דמ"ה ואח"כ נותן בה ה"ג ב"ן דב"ן בביאה א' ואחר כך בזווג ב' נותן בה גם החסדים דאמא מ"ה דב"ן ואז יוצא הולד כלול דכר ונוקבא דכר ממ"ה דב"ן ונוקבא מב"ן דב"ן ושניהם הם גבורות מב"ן וזהו שורש קין כי הוא יוצא משם ב"ן שתחילתו שם ס"ג גדול משם מ"ה ושת יצא זכר ונקבה שלו מן החו"ג דאבא שהם מ"ה דמ"ה וב"ן דמ"ה אך הבל יצא לחצאין חצי ממ"ה דמ"ה וחצי ממ"ה דב"ן ונוקבא חצי מב"ן דמ"ה וחצי מב"ן דב"ן ולכן נחלקו לב' תאומות ואותה שהיתה מב"ן דב"ן נקרא תאומה יתירה יען כי הוא מבחי' קין לכן נתקנא בה קין והבן זה. ובזה תבין איך יש אנשים זכרים באים מן הגבורות שהוא שם ב"ן הענין כי הם ממ"ה דב"ן והנוקבא שלהם מב"ן דב"ן גרועות מהם ויש זכרים ממ"ה דמ"ה ונקבות מב"ן דמ"ה גרועות מהם אך בערך מ"ה הכולל וב"ן הכולל יש יתרון גדול לב"ן הכולל על מ"ה הכולל יען כי שם ב"ן הוא בחי' ס"ג והוא עליון ממ"ה כמבואר בספר אחר בענין המלכים שהם מס"ג וזהו ענין א"א שכתף ימין שלו הם חסדים ממ"ה הכולל וכתף שמאלי הם הגבורות מב"ן הכולל ואלו הם דעת דז"א:

שער יט פרק ח מ"ב

לא נזכר במקום אחר ב"ן רק בנקבות לבד וצ"ע שהרי גם בזכרים יש בהם בחי' המלכים כנודע דיש בבחי' אבא וז"א במלכים מב"ן וכנגדן בחי' שם מ"ה החדש אף בנקבות באמא ובנוקבא דז"א ונ"ל בקיצור כי הנה שם ב"ן יש בו י"ס וכן בשם מ"ה י"ס והנה העתיק הוא לוקח י"ס דכתר דמ"ה ועוד לוקח ה"ס ראשונים דכתר דב"ן וג"ר דחכמה דב"ן וד"ר דבינה דב"ן וז' כתרים דז"ת דב"ן כל מ"ה דכורא וכל ב"ן נוקבא אך ז' כתרים דז"ת דב"ן יש ספק אם לקחם עתיק בגוף שלו או לא שלא לקחם כלל ונחזור לענין כי א"א לקח דכורא דיליה כל י"ס דחכמה דמ"ה גם נוקבא דיליה לקח ה' תחתונות דכתר דב"ן ודע כי הגלגלתא שלו הוא בינה שבכתר דחכמה דמ"ה מעורבת עם איזה חלק דכתר דב"ן וחכמה שבו הוא חכמה דחכמה דמ"ה מעורבת עם חלק מכתר דב"ן וב' אלו נקרא חו"ב שבמוחין ולפי שבינה זו היא מכתר (דחכמה דמ"ה) גדלה מעלתו על חכמה דחכמה דמ"ה ולכן היא שם טמירא ולא אתגליא ונקרא בוצינא דקרדוניתא אשר שם היא נעלמה יתיר מחכמה ומתלבשת בתוכה ולכן לא אתגליא בינה תמן כלל וממנה יצאו כל הגבורות כולם. והטעם שהבינה דכתר דחכמה דמ"ה היא גלגלתא לפי שכמו שא"א הנקרא כתר דכללות דעולם אצילות אין ג"ר מתלבשת באו"א וכן בכל פרצופים כן כתר חו"ב של אריך הפרטי אין מתלבשין בחכמה שבו אלא ז"ת של כתר נמצא כי בינה שבו נשארה על החכמה דוגמת גלגלתא עליה והבן זה כנזכר בכת"י מורי זלה"ה. אמנם בינה שבו היא הבינה דחכמה דמ"ה ועמה חלק

מכתר דב"ן וירדה בגרון כנודע ומשם יצאו או"א זה ממ"ה וזה מב"ן כי גם שם יש חו"ב כי בינה דמ"ה נעשית חכמה בערך חלק דב"ן הנקרא בינה דב"ן והענין כי אלו הב' בחי' הם דוגמת או"א וישסו"ת כי או"א במוחא סתימאה ושניהן נקרא חכמה לבד וישסו"ת הם בגרון ושניהם נקרא בינה לבד וכמ"ש לקמן גבי או"א האמיתים ע"ש. והנה מן הגרון שהוא ישסו"ת שבא"א יצאו או"א האמיתיים של כללות האצילות ואותן או"א נחלקו לב' בחי' אחרות או"א ויש"ס ותבונה ודע כי או"א עלאין נעשו אבא מן הנקבה חצי בינה עליון דמ"ה ואמא מן הזכר חכמה כולה דב"ן אך נקרא חכמה זו דב"ן אמא להיותה בחי' ב"ן ובינה דמ"ה נקרא חכמה להיותה דמ"ה והבן זה. נמצא א"כ כי כפי האמת שניהן נקרא חכמה לבד והם בחי' י' ראשונה שבשם ולפי שאמר גדולה לאין קץ מאבא מג' בחי' א' הוא כי זה חצי בינה דמ"ה וזה חכמה שלימה דב"ן הב' כי זה חכמה וזה בינה הג' כי זה מ"ה וזה ב"ן שגדלה מעלתו ממ"ה להיותו בחי' ס"ג כנודע כי המלכים שמתו הם כולם ס"ג ולכן נמצא כי אמא יצאת עתה טמירא ומלובשת תוך אבא ולכל אלו הסיבות הנ"ל נקרא שניהן אבא או חכמה לבד כי היא לא נגלית כלל לכן שניהן הם י' שבשם כי ו"ד גי' י' צורתה ד"ו הרי כי אמא היא נעלמת תוך הי' ואינה נזכרת רק י' פשוטה שהוא אבא וז"ס עטרת בעלה אמנם יש"ס (ותבונה נעשין) מחצי תחתון דבינה דמ"ה ותבונה מבינה שלימה דב"ן ואז הם שניהן בבחי' בינה דמ"ה וב"ן לכן נקרא שניהן בינה לבד והיא ה' ראשונה שבשם ואז אבא טמיר וגניז כי גם הוא י' דמילוי ה"י כי הרי עתה אין לה גדולה עליו שעתה שניהן מבחי' בינה ולהיותו מבחי' זכר לכן גובר עליה משא"כ באו"א שאז יש לאמא יתרון גדול מאד על אבא כנ"ל הרי נמצא כי כפי האמת אבא הוא כללות או"א עלאין יו"ד שבשם ואמא היא כללות יש"ס ותבונה ה' ראשונה שבשם אך לפרקים אנו קוראין אבא לאבא ויש"ס להיותן שניהן בינה דמ"ה ואמא בינה ותבונה להיותן שניהן בחי' ב"ן לבד שהיא נקבה ובזה תבין מ"ש במ"א על ולא אבא בעיר כו' כי (יש) זווג יש"ס ותבונה (נ"ב נ"ל שצ"ל הוא אינו תדיר דפסיק זווגייהו וז"ש ולא אבא בעיר) הוא זווג דלא פסיק כנודע ונקרא זווג בינה ובינה כנ"ל אך ולא אבא בעיר הוא חכמה עם בינה שהוא או"א עלאין דפסיק זווגייהו. ונודע בדרוש אחר כי אמא נפקא מבין דרועין דאבא והוא סוד ישסו"ת הנקרא אמא נפקא מתחות ב' דרועין דאו"א עלאין הנקרא שניהן אבא לבד:

צמח מס' זוהר הרקיע די"ג משמע כי י"ס של הכתר כ"א כלולה מי' מדקאמר שם בינה שבבינה של הכתר ואולי שזה בג"ר דוקא:

שער יט פרק ט מ"ב

והנה תראה כי עתיק כולל מ"ה וב"ן ושניהם זכר ונקבה פרצוף א' והנה אחוריים דמ"ה וב"ן באמצע זה הפרצוף ופנים דמ"ה מצד א' ופנים דב"ן מצד הב' וב' בחי' אחוריים ביניהן וא"א גם הוא זכר ונקבה מ"ה וב"ן פרצוף א' אלא שהוא באופן אחר כי בכל חציו הימיני יש מ"ה בפנים ואחור ובכל חצי שמאל יש ב"ן דפנים ואחור אך באו"א יש מ"ה וב"ן אלא שהם ב' פרצופים דבוקים יחד תמיד פב"פ דוגמת עתיק וכל כך הם דבוקים עד שנחשבין שניהן לפרצוף א' ונקרא אבא. וכן באמא היא כך כי הם ב' פרצופים דמ"ה וב"ן אלא שהם דבוקים מאד פב"פ דוגמת עתיק כנ"ל ובזו"ן יש גרעון אחר כי כל מה שהולכין הפרצופים ויורדין ממדרגתן מתגלה מאד פירודם בחי' המ"ה מבחי' הב"ן ולכן נתוסף פירוד בחלק מ"ה וב"ן שבזו"ן והענין כי הז"א כולו בחי' מ"ה והנוקבא כולה בחי' ב"ן והם נפרדים לזמנין אב"א ולזמנין פב"פ והנה דוגמת או"א הם ז"א ורחל השוין בקומתן ודוגמת יש"ס ותבונה הם יעקב ורחל הקטנים מהחזה דז"א ולמטה והבן זה. ודע כי יש יעקב שהוא חצי תחתון דז"א והוא המזדווג עם רחל הקטנה ויש יעקב ולאה בחי' האחוריים דאו"א כלל העולה כי יש עתיק וא"א דמ"ה ועתיק וא"א דב"ן וכנגדן חמש אבא ויש"ס דמ"ה בינה ותבונה דב"ן, וכנגדן ממש ז"א ויעקב דמ"ה רחל ולאה (ס"א רחל) דב"ן הרי (הם) ג' בחי' (שהם ד' ד' ד') כי כך הוא א"א דכורא לגבי עתיק דכורא כמו יש"ס לגבי אבא וכמו יעקב

לגבי ז"א וכן כך הוא נוקבא דא"א לגבי נוקבא דעתיק כמו תבונה לגבי בינה וכמו רחל הקטנה לגבי רחל עלאה נמצא כי כשנחבר כל הבחי' יהיה ג' בחי' דזכר ונקבה והם א' עתיק ונוקבא ובהם נכללין א"א ונוקבא. ב' או"א ובהם נכללין ישסו"ת. ג' זו"נ ובהם נכללין יעקב ורחל. וכשתחברם באופן אחר יהיה א"א ונוקבא דעת הכולל חו"ג מכריע בין החו"ב שהם עתיק ונוקבא וכן ישסו"ת הם ת"ת מכריע בין או"א שהם חו"ג וכן יעקב ורחל הם יסוד המכריע בין נ"ה שהם זו"נ כנודע דאיהו בנצח ואיהי בהוד והבן זה מאוד. אך כפי הנראה מדרוש אחר בענין עיבור יב"ח צ"ל לאה ויעקב במקום יעקב ורחל נמצא כי אלו שהם עתיק ונוקבא וא"א ונוקבא הם נשמה והם ג' רישין ואח"כ או"א וישסו"ת הם רוח והם ג' רישין ואח"כ זו"ן ויעקב ולאה הם נפש והם ג' רישין וז"ס באדרא דרפ"ט ואינון מתתקנין כמה דע"ק ג' רישין מתעטרין ביה הכי כולם בג' רישין. והענין כי הנשמה עצמה יש בה נר"ן וכן ברוח ובנפש נר"ן כנודע כי חב"ד הם כהן לוי ישראל והם נר"ן וכן חג"ת וכן נה"י. ובזה תבין איך נקרא חכמה בלשון נקבה כי הרי הוא בינה דמ"ה וחכמה דב"ן שלהיותה בחי' חכמה דב"ן הוא בחי' נקבה והבן זה מאד. גם בזה תבין מ"ש המקובלים וכן בזוהר פ' פקודי רנ"ט ע"ב כי כל דינין במחשבה אתברירו והוא להיות שם חכמה דב"ן שהוא דינין וזהו בוצינא דקרדקינותא דבטש במוחא ודוגמא אל הנ"ל יש בענין אורות העקודים במטי ולא מטי ובטישא שכתבנו במ"א. גם תבין עם הנ"ל כי כל א' מי"ס הוא פרצוף גמור חוץ מהג' המכריעים שהם דעת ת"ת יסוד שכ"א כלול ב' פרצופים להיותן מכריעים והרי הם י"ב פרצופים בט"ס ולכן הם סוד הנטיעות דאשתהי י"ב ירחין והבן זה. ואפשר כי בספי' העשירית או תהיה בחי' הכתר שהוא למעלה מעתיק או בחי' מלכות שהוא למטה בג' עולמות בי"ע כנודע. גם תבין כי זו"ן כיון שהם נפרדין לגמרי הוכרחו להדבק בראשונ' דיבוק גמור שיהיה ז"א כולל מ"ה וב"ן חו"ג כדי שאחר הנסירה תמיד יהיה לו דיבוק עם נוקבא ואז נשאר הוא במ"ה והיא בב"ן. גם תבין מ"ש באדר"ז דר"צ ובהאי חכמה שירותא וסיומא אשתכח וזה מכח ב"ן אשר שם ומכתר דאתפשט חכמה אתגלייא אמא בינה ה' ראשונה שבשם הכוללת יש"ס ותבונה:

מהרח"ו ואולי אפשר לומ' כי אע"פ שזה מ"ה (נ"ב שהיא דינין וזו חסדים) וזה ב"ן עכ"ז נתהפך הדבר כי כיון שזה חכמה אע"פ שהיא דב"ן נעשה זכר ובינה דמ"ה אע"פ שהיא דמ"ה נעשית נקבה לערך חכמה דב"ן וזהו ענין דבטש בוצינא דקרדינותא בהאי אוירא (נ"א מוחא) והול"ל להיפך כי בטישה זו היא זיווג והורדת הטפה כנודע ונראה אם כן כי שם בוצינא דקרדינותא נעשה זכר להיותו חכמה וז"ס אמא כי היא עטרת בעלה. ואפשר כי עד"ז הוא בחכמה דא"א כי היא כלולה מחכמה דמ"ה ומכתר דב"ן וא"כ כתר דב"ן היא בוצינא דקרדינותא דבטש ונעשה זכר ובטש בהאי מוחא שהוא חכמה דמ"ה גרוע ממנה והיא נקבה כנגדה ונמצא כי האי מוחא סתימאה דא"א אתתקן כעין דוכרא כנזכר באדרא כנל"ח:

מהרח"ו ואולי אפשר לומר כי הג"ר הנזכר באדר"ז הם עתיק ונוקבא תרין רישין ושניהן בחי' כתר דמ"ה ודב"ן ולכן נקרא עתיק עילת כל העילות ונוקבא דעתיק עילת העילת ורישא ג' הוא א"א ונוקבא שהם מכריעין בין העתיק לנוקבא ולפי שא"א לא נעשה רק מחכמה דמ"ה נקרא חכמה סתימאה ורישא תנינא שהיא כתר דב"ן נקרא כתרא עלאה ורישא קדמאה (נ"א תליתאי) נקרא רדל"א עתיק דכורא ויש לזה סמך בכת"י מורי זלה"ה בפי' ספרא דצניעותא שאמר שם כי ראש הא' שורש העצמות וראש הב' שורש הכלים וזה להיותו נוקבא דעתיק שכל הכלים מצד הנוקבא יצאו שהם המלכים דב"ן וראש הג' כלול מב' השרשים שורש העצמות מא"א דכורא ושורש כלים מנוקבא דא"א שהוא ב"ן ולפי ששניהן נקראו מכריע א' נקרא ראש אחד לבד. ונמצא כי א"א כולו נקרא חכמה סתימאה כי הלא הוא חכמה דמ"ה כולו ואפשר כי כתר דב"ן מחציתו תחתון נעשה לו בסוד אור מקיף והוא גולגלתא ונקרא בינה דיליה עטרת וכותרת לבעלה בסוד גולגלת דמוחא. אך ממקומות רבים נראה כי רישא עלאה עתיק לבד וב' רישין הוא באריך:

דע כי תחלה יצאו ז' כלים עם ניצוצין ואורות וכלים עיבור יב"ח וניצוצין ט' חדשים ואורות ז' חדשים. והנה הכלים הם ג' בחי' חיצון ואמצעי ופנימית. חיצונית הם כ"א אזכרות של תפילין גימטריא אהי"ה כי עיבור ויניקה ע"י אמא דנקראת אהי"ה והניצוצין (הם האמצעות) הם המוחין שבתוכן והם אלהי"ם. ואח"כ באין פנימים דז"א והם האורות והם המוחין דהויות והם באים מלובשים תוך הנה"י דאמא והויות דמוחין דעיבור תוך החיצונית נה"י דאימא והויות דמוחין דיניקה תוך אמצעית נה"י דאמא והויות דמוחין דגדלות תוך פנימיות נה"י דאמא והנה המוחין דאלקים שהם מוחין דחיצוניות דג' כלים הם נעשין קרומות בערך המוחין דהויות שהם פנימים. אח"כ בעיבור ב' דהגדלה נתוספו ג"ר דז"א בבחי' כלים דחיצוניות לכל ספירה מהם ובזה נשלמו י"ס דכלים בג' בחי' וכל זה נקרא חיצוניות וגם נתוספו ג' מוחין דחיצונית שהם אלהים דג"ר והם מהניצוצין וגם נתוספו פנימית ג"ר שהם המוחין דהויות והם מתלבשים תוך פנימית נה"י דאמא. כלל העולה כי החיצוניות הם בחי' הכלים דז"א עם המוחין שלהם שהם אלקים שהם ניצוצין ופנימית הם ג' בחי' הכלים דנה"י דאמא עם המוחין שלהם דהויות שהם אורות. אח"כ נכנסו בהם נר"ן ונשמה לנשמה מבחי' הט' הויות שבתשעה נקודות כמו שידעת ונתלבשו תוך המוחין דהויות. ודע כי המוחין דקטנות ועיבור הם מוחין דהויות דנה"י דז"א ובתוכם הנפש יען אז היה כליל ג' בג' אחר כך ביניקה נכנסו המוחין דהויות דחג"ת ובתוכם הרוח ונעשה בן ו"ק ואח"כ בגדלות נכנסו המוחין דהויות דחב"ד דז"א ובתוכם הנשמה ונשלם קומתו. אך צריך שתדע כי המוחין של חג"ת נה"י שהם עיבור ויניקה הם כל אחד במקומו יען כי הו"ק אין אחד גדול מחבירו אך המוחין דגדלות הם מתפשטין בכל הגוף דוגמת או"א שמתלבשין תוך ז"א כן חב"ד דז"א מתפשטין תוך ו"ק עצמן ואפשר שאינו כך. גם מ"ש לעיל כי בגדלות נתוספו מוחין דאלקים זולת הויות אפשר (ס"א אי אפשר) שאין בגדלות אלקים ובזה מתיישב מ"ש לעיל בכללות האצילות וגם בענין ג' כלים ונשמה שלהם ואור המקיף כי הכלים דז"א יש בהם הויות בלי ניקוד אך הנשמה הם בניקוד והמוחין שלו הם אלהים כיון שהם ניצוצין דין ואין תימא אם הכלים הם הויות כנודע כי יש אלהים גדול מהוי"ה כנ"ל בענין אחוריים של הויות. ואפשר כי כמו שיש פנים ואחור בכלים יש ג"כ בנר"ן וכן כתבנו במ"א אך אלהים דמוחין יורדין עד בריאה כי (גם) ג' כלים חיצוניות דז"א ירדו בהכרח עמהם כי הם יותר חיצונית מהם. וכבר ידעת ממקום אחר איך הג' כלים יורדין בבי"ע אף על פי שבמ"א אמרנו שאין אלקים יורדין רק עד הבריאה הוא להיותן מוחין אך הג' כלים יורדין בבי"ע נמצא כי כל חיצונות דז"א עם המוחין דקטנות יורדין בבי"ע ונשאר הוא בפנימות לבד ואז ג"כ ג' כלים דחיצוניות אמא נשארין עם המוחין דגדלות כי כבר ידעת כי חיצוניות עליון נעשה פנימית תוך פנימיות שלמטה ממנו ואז החיצונית התחתון מוכרח לירד להעשות פנימיות אל שלמטה הימנו יותר והבן זה היטב. נמצא כי בהכרח שיורד החיצוניות דז"א עם מוחין דאלקים דחיצוניות בבי"ע וזהו ענין העמידה שתמצא שם איך יורדין האלקים ממדרגה למדרגה גם תראה איך יש כמה זווגים לתועלת זו"ן ואיך מתמעטין ונגדלין כמה פעמים והטעם כי החיצוניות שלהם יורד למטה בבי"ע והם עצמן עולין בחג"ת דאמא וזהו סבת כמה מעוטים שיש וכמה שינויים ועליות זו אחר זו והבן היטב. גם תבין ממ"א איך הפנימית יש בו עיבור יניקה ועיבור והם מן ט' חדשים וז' חדשים והחיצונית הם מט' ויב"ח ובמ"א כתוב כי האורות הם מז' והכלים מיב"ח והבן זה ובמ"א כתוב כי תחלה נעשה פנימית ואח"כ חיצוניות ובמ"א להיפך. ונראה לתרץ כי אי חשש כי בתחלה בבריאת עולם הוצרך לעשות חיצוניות תחלה כי כן סדר שתחלה נכנס הגוף ואח"כ הנשמה אך אח"כ הוא להיפוך כי החיצוניות אינו יכול לכנוס אם לא יכנוס תחלה הפנימית. גם מ"ש כי היה כ"א בפ"ע זה היה בבריאת עולם או בעת שהוא דוגמת בריאת עולם אמנם בכל יום בעת התפלה נעשה ביחד. גם ביארנו במ"א כי הכל היה בפעם א' אמנם בערך שזה היה בעיבור ט' וזה היה יב"ח חלקם בפ"ע או אפשר להיפך כי מ"ש שם שהאורות היו במקום יסוד בינה אינו בעת התיקון של הכלים רק אח"כ. וגם תבין בענין הציצית ובענין הק"ש ביארנו כי הויות דמוחין אינם ג' הויות דג' בחי'

הכלים גם תבין מה שאנו אומרים תמיד כי המוחין הם פנימית עולמות שמשם הנשמות גם תבין מ"ש כי החיצוניות שם אלקים ופנימית הויות כי זה איירי בניצוצין וזה באורות ושניהן בחי' מוחין לא בכלים:

שער כ פרק א מ"ת

שער הרביעי שער המוחין ויתחלק לי"ב פרקים:

ונחזור לעיל ונאמר כי הנה נתבאר ג' בחי' של ו"ק שהם נקראו מלכי ארץ אדום אימתי נתקנים עתה צריך לבאר עוד בחי' אחרת והוא מה שנתבאר אצלינו בהרבה מקומות כי גם בזמן עיבור יש מוחין אל ז"א שהם ג"ר אלא שהם שמות אלהים וכאשר נעריך הד' כלים של המוחין בזמן י"ב חדשים נמצא כי בג' חדשים נגמר בו כלי הראוי להיות בו מוח אחד. והנה כלי המוח ההוא מבחי' אלקים והוא גימטריא פ"ו כמנין הנ"ל שהוא קרוב לשיעור הימים שיש בג' חדשים שאז נגמר (כלי) מוח אחד דאלקים ונמצא שבתשלום יב"ח עיבור נגמרו ד' מוחין וכל זה בבחי' הכלים שזמנם יב"ח אמנם בבחי' הניצוצין שזמנם ט' חדשים הוא באופן אחר כי הנה נדע כי המוחין פרטן ד' וכללותם הם ג' לבד שהם חב"ד דז"א כי הדעת כולל חו"ג נמצא כי מוח א' מבחי' הניצוצות נגמר בג' חדשים וג' מוחין נגמרים בט' חדשים שהם זמן עיבור הניצוצין וגם לסבה זו ארז"ל כי לג' חדשים ניכר הולד לפי שכבר יש לו מוח אחד מתוקן. אמנם אני מסופק מה ששמעתי ממורי זלה"ה אם המוח הא' שהתחיל להתתקן בג"ח הראשונים הוא מוח הנקרא חכמה להיותו ראשון וגם שהוא קו ימין או אם הוא מוח הדעת שהוא אחרון אשר בו סוד חו"ג המגדלין את הולד. וכפירוש הראשון נראה יותר כי הימין נתקן תחלה שאינו כ"כ דינין. והנה גם יש במוחין שהם הג"ר בחי' אורות כנ"ל כי ג' בחי' הם כלים וניצוצין ואורות לכן שים בדעתך להבין ענין הקדמה זו כי הוא מוכרח לך להבין רוב דרושי ז"א והיא הקדמה בענין דרוש דמוחין דקטנות ויניקה וגדלות דז"א. ודע כי עיקר הז"א הוא בחי' ו"ק לבד בבחי' כללות כל עולם אצילות בהיותו כל עולם האצילות מצויר בבחי' פרצוף אחד בלבד ואמנם בבחי' פרטות עצמו הוא פרצוף שלם כולל כל י"ס שבו וא"כ מוכרח הוא שמלבד היות לו ו"ק הנ"ל עוד יש לו בחי' ג"ר שבו וענין זה הוא לעולם ר"ל בג' זמנים שיש אל ז"א הנקרא עיבור ויניקה ומוחין ר"ל דגדלות שבו כי אע"פ שאנו קורין ומכניס (אותו) בחי' מוחין אל זמן הגדלות אינו סבה דבעיבור ויניקה אין לו מוחין כי מוכרח הוא שיהיה תמיד כולל י"ס שבו אשר מכללן הם ג"ר שהם נקרא מוחין. וביאור הענין דע כי בימי עיבור ויניקה אשר עדיין אז נקראים הקטנות של ז"א יש בו ג"כ בחי' ג"ר שבו שהם תמיד נקרא אצלינו בשם מוחין זולת ו"ק שבו. והנה כמו שנתבאר שבו"ק יש כלים ויש ניצוצין ויש אורות שהם ג' בחי' שבהם והנה הכלים הם האיברים שבאדם והניצוצין הם הנפש שבאיברים החיצונים שבאדם הכוללים בשר וגידין ועצמות. והאורות הם הנפש של איברים הפנימים שאין בה גידין ועצמות כגון הלב והריאה וכליות וכבד וכיוצא בזה ואין כוונתינו אל נפש לבד כי שם נפש כולל לכל חלקי רוחניות נר"ן (נ"א נרנח"י). והנה גם בג"ר יש בהם ג' בחי' אלו והם הכלים והניצוצין והאורות והם ממש ע"ד הנ"ל כי אורות הם הרוחניות והנפש ונשמה אשר באבר פנימי שבו שהוא במוח עצמו שאין בו בחי' בשר גידין ועצמות אלא דומה ללב וריאה והניצוצין הם נפש אל האיברים החיצונים שבראש שהם כוללים בשר גידין ועצמות. והכלים הם האיברים עצמם. ואמנם התחלקות ג' בחי' הנ"ל עד"ז הוא בזמן הגדלות אמנם בזמן הקטנות שהם ימי עיבור ויניקה מתחלקים ג' בחי' הנ"ל באופן אחר והוא כי מן הכלים נעשין איברים החיצונים שהם העצמות הנקרא ג' חללי דגלגלתא הנעשין מן עצמות ממש היבשים ונעשו בצורת ג' כלים חלולין הנקרא ג' חללי דגלגלתא, ומן הניצוצין נעשו ג' קרומות ממש שיש בתוך ג' חללי דגלגלתא החופפים על המוחין כנ"ל ואלו הקרומין הם הנזכר אצלינו תמיד מוחין דאלקים לפי שהם בחי' רפ"ח ניצוצין שהם דינין אשר בסבת היותן דינין ירדו הניצוצין גם כן עם הכלים

לעולם הבריאה כנזכר בדרוש רפ"ח ניצוצין. ומבחי' אורות נעשו הג' מוחין עצמן שהם כעין הבשר רך מאד כמו ליחה לבנה והם מוחין חומריים ממש אלא שהם יותר צחים וזכים מן הבשר של שאר האיברים ואלו המוחין חומריים הם נעשין מבחי' האורות הם הויות ממש אפי' בימי עיבור ויניקה והקרומית לבד הם נקרא אצלינו תמיד מוחין דאלקים דקטנות וזכור זה מאד לפי שהם מבחי' הניצוצין שהם הדינין אבל המוחין הם שמות הוי"ה. והנה כל זה הוא בעיבור ויניקה כי בזמן הגדלות הוא באופן אחר כנ"ל כי הכלים הם באיברים והניצוצין הם נפש לאיברים החיצונים והאורות הם נפש לאיברים פנימים והם בחי' נפש ונשמה ורוחניות גמור אל המוחין חומריים הנ"ל שנעשו בזמן הקטנות והם ג"כ בחי' שמות של הוי"ה אחרים יותר מעולים ורוחנים מן שמות הויו"ת של המוחין חומריים עצמן כנ"ל. כלל העולה כי המוחין דימי קטנות הם מוחין חומריים והם הויו"ת וקרומיהן הם שמות אלקים אבל המוחין שבזמן גדלות אינם בחי' החומריים רק נשמה ורוחניות המוחין לבד אשר אלו השמות של המוחין הם נמשכין מן הרוחניות של האורות שיש במוחין דאו"א עצמן והם ממשיכין ג"כ מלמעלה מהם שהם א"א ועתיק

כמ"ש במקומו בע"ה. נמצא כי בכ"מ שנזכר בחי' מוחין דגדלות אין הכוונה על בחי' המוחין החומריים כי אלו כבר נעשה בימי עיבור ויניקה רק הכוונה הוא בנשמה ורוחניות המוחין הנמשך לו בימי גדלותו וזכור (כלל) זה ואל תטעה:

ונלע"ד כי הכלים כוללים איברים חיצונים ופנימים אלא שנחלקים לב' בחי' שיש בכלי שהוא (נ"א אלא ב' חלקים יש בכל בחי' שבכלים) פנימית וחיצונית כנ"ל וזה עצמו הוא בחינת אברים החיצונים והפנימים והבן זה מאד כנלע"ד:

שער כ פרק ב מ"ת

ונחזור לענין ראשון כי הנה נת"ל איך ג' בחי' יש בז"א או בנוקבא לתקן והם אורות ניצוצין כלים ונכנסו לתקן בסוד עיבור בג' המקומות שיש בפרצוף הכולל בינה ותבונה והם יסוד דבינה ויסוד דתבונה ומקום החתך שבין זו לזו. וז"ס שארז"ל בג' חדשים הראשונים הולד דר במדור התחתון וג' אמצעיות במדור האמצעי וג' אחרונים במדור העליון הנה הם ג' מדורים הנ"ל. ויובן ג"כ מ"ש בג' חדשים הראשונים תשמיש קשה לאשה ולולד והב' קשה לאשה ויפה לולד וג' אחרונים יפה לזה ולזה כי בג' חדשים הראשונים בחי' התשמיש קשה לאשה ולולד כי הזווג הוא למטה ביסוד התבונה ולכן כיון שכבר היתה שם ביאה ראשונה לצורך העיבור נמצא שכל הזווגים שהיו שם מאז ואילך הם כמעט לבטלה כי כבר הספיק לאשה ולולד הביאה ראשונה. וג' חדשים אמצעים אז הזווג במקום החתך ואז הזווג הוא יפה לולד שהוא לצורך הניצוצין אשר שם אבל לאשה עצמה קשה לפי שאין שם בחי' יסוד הראוי לביאה ולזווג. וג' חדשים אחרונים אשר הזווג ביסוד הבינה למעלה אז יפה לולד שהם בחי' אורות אשר שם וגם יפה לאשה אשר שם יסוד שהוא מקום הביאה וזווג ואין לה צער. ודע כי אע"פ שאמרנו כי בג' האמצעית הזווג הוא במקום החתך ובג' אחרונים הזווג הוא ביסוד הבינה הענין הוא כי בכל בחי' הג' של הולד עולין למעלה אפי' בחי' הכלים ממדור למדור עד מדור העליון ואחר כך בעת הלידה מתגלגל הולד כלול משלשתן ויורד מלמעלה עד למטה ואז הוא זמן הלידה:

שער כ פרק ג מ"ת

ועתה נבאר הלידה איך ילדה אימא עילאה את זו"ן והנה בביאור של התפילות בענין ק"ש נתבאר שם אצלינו ענין לידת אמא עילאה את זו"נ בסוד ו' תיבות דשמע ישראל ע"ש היטיב כי הנה שם

נתבאר. וסוד הענין הוא כי הנה הז"א הוא הולד הנתון בעיבור במעי אמא שהוא ט' חדשי העיבור וכאשר נשלמו ט' חדשי העיבור אז נולד ויצא לחוץ ואמנם יש בחי' לידה בין בז"א עצמו בין בבחי' המוחין שלו של זמן הגדלות כנ"ל שהם בחי' רוחניות ונשמות המוחין דז"א וב' הבחי' שוין כי כבר נתבאר אצלינו כי תמיד נכנסין ומתלבשין נה"י דאמא ומתפשטין תוך ז"א עצמו בין בבחי' זמן עיבור בין בבחי' קטנות שהוא זמן יניקה ובין בזמן הגדלות הנקרא אצלינו מוחין דגדלות שהוא רוחניות המוחין כנ"ל. והנני מתחיל לבאר בחי' לידת המוחין דגדלות ז"א שהוא בחי' רוחנית ונשמות כנ"ל וממנו יתבאר לך לידת ז"א עצמו ממש כי הכל א'. דע כי הנה הפסוק אמר בילדכן את העבריות וראיתן על האבנים וארז"ל כי האבנים הם הירכיים של אשה שכאשר יולדת מצטננות ומתקשות כאבנים ולכן נקרא אבנים. ולהבין זה נבאר תחלה מה ענין הלידה ומי גרם אותה והענין הוא כי יש אורות רבות שם בבטן אמא עילאה ע"י העיבור כנ"ל וזהו גורם שהולד שהוא ז"א רוצה לצאת ולהולד ולהיות פי רחמה צר וסתום א"א אל הולד לצאת מתוכה לכן כאשר בא זמן הלידה שנגמר זמן העיבור וכבר נתקן ונצטייר העובר אז בחי' האורות והרוחניות שיש בנה"י דאמא מסתלקין משם ועולין למעלה בגוף אמא עצמה במקום שהעובר עומד שם בבחי' עיבור ואז מתרבים שם האורות כי הנה יש שם אור של הת"ת עצמו דאמא והאורות של מחצית גוף התחתון שלה כנ"ל וכל האורות דזו"נ אשר עומדין שם בסוד העיבור ואין הבטן שלה יוכל לסבול כל רבוי אורות ההם ואז האורות של בחי' אמא עצמה שהם בעל הבית הם דוחקין את האורות של זו"נ שאינם שלה שהוא אורח ומוציאין אתה לחוץ דרך פי היסוד שלה ונבקע ונפתח רחמה ויוצא הולד לחוץ ונמצא כי עליות והסתלקות אורות דנה"י דאמא מלמטה למעלה כנ"ל הוא לב' תועליות א' לצורך הלידה כנ"ל כי ע"י עלייתן מתרבים שם האורות ודוחקין את העובר ומוציאין אותו לחוץ והב' הוא לצורך המוחין דז"א כמבואר אצלינו שאינן נכנסים בז"א אלא אחר היותן מלובשים בנה"י דאמא ולכן הוצרכו להתרוקן מן האורות שלהם כדי שיתלבשו במקומם אורות המוחין דז"א כי ב' בחי' האורות שלה ושל ז"א א"א להיות שם ביחד. והנה כאשר עולין ומסתלקין אורות הנה"י דאמא הם עולין ועומדין בחצי ת"ת התחתון דאמא עצמה שהרי שם הוא מעמד ז"א בסוד העיבור ודוחקין אותו לחוץ וא"כ נמצא שהם עומדין תחת המקום החזה של האמא ששם עומדין ב' דדים של האשה והרי הם עושין תועלת ג' בעלייתן למעלה כי אז נתוסף הארה גדולה ובולטין אותן האורות לחוץ ונעשים במקום הזה כעין ב' דדים ונבקעים ומהם יוצא החלב להניק הולד אחר הלידה וזהו סבה וטעם למה אין באיש בחי' ב' דדים בולטות כמו באשה. והנה זה נרגש בחוש הראות שתכף אחר הלידה זב החלב ויוצא דרך הדדים משא"כ בתחלה והנה נודע כי הנה החלב הוא דם מתחלה שהיה למטה ברחם שלה ועלה למעלה משם עד מקום הדדין ונהפך לחלב כי ע"י עליית האורות הנ"ל שם למעלה גורם שיתהפך לחלב. ובזה יובן משארז"ל ע"פ אדם כי ימות באהל אין התורה מתקיימת אלא במי שממית עצמו עליה כי התורה הוא ז"א כנ"ל שהוא תורה שבכתב והקיום שלו הם המוחין ואין התורה יכול להתקיים להיות לו מוחין המקיים אותו אלא ע"י בינה הנקראת מי כנודע אשר היא ממיתה עצמה בשביל התורה כי נה"י שלה מסתלקין האורות שלה ונשארין כמתים כלים בלי עצמות וגוף בלי נשמה ועושה כן בשביל התורה שהוא ז"א כדי שיתלבשו בתוכה המוחין שהם הקיום שלו ועיין לקמן ענין התלבשות הזה מה ענינו. גם ז"ס הפסוק הנ"ל ויאמר בילדכן את העבריות וראיתן על האבנים כי הנה בעת זמן הלידה מסתלקין האורות מן הירכיים של האשה שהם נ"ה שלה ונשארים קרים ויבשים כאבנים כמו ירכי האדם במותו כי הנה אורות שבתוכו שהוא רוחניות הוא כמו אש בסוד נר ה' נשמת אדם ומחמת האדם בעודו בו ואחר שמת מתקרר ומתקשה לכן קרא הפסוק הזה לנ"ה של האשה בעת לידתה אבנים לטעם הנ"ל. גם הוא לסבת טעם אחר כנודע מזוהר ומתקונים כי חג"ת הם אבות ונה"י נקרא בנים לכן נקרא אבנים מלשון בנים. עוד טעם ג' כי נה"י שלה חוזרין להעשות בחי' הגוף אל זו"נ שהם בני התבונה כאשר מתלבשין בתוכם:

שער כ פרק ד מ"ב

ה' פנימים וה' מקיפים בכלים וכנגדן באורות ג' כלים דז"א וכנגדן ג' לבושין אמא להלביש ג' מיני מוחין שגם הם לבושין אל ג' מיני נשמה שבנר"ן ועד"ז יהיה ג"כ ג' לבושים אבא להלביש ג' מיני מוחין שגם הם לבושין אל ג' מיני חיה שבנר"ן ועד"ז יהיה ג"כ ג' לבושים א"א לג' מיני יחידה כו' וכנגדן המקיפין. נמצא שהחיצוניות הם הכלים והפנימיות הם הג' מוחין הנ"ל שגם הם לבושין ולכן לפעמים נקרא הנפש פנימיות ולפעמים גם המוחין נקרא פנימיות ודע שהלבושין הפנימים אינם מוחין עצמם אלא ג' חללי דגלגלתא:

הקטנות בליל פסח הוא היניקה ובו כולל גם העיבור, וכן בקטנות שני הוא היניקה וכולל גם קטנות דעיבור. ונמצא שבהולד ז"א בעיבור נעשה לו צלם דתבונה שלישית וביניקה צלם דתבונה שנייה ובגדלות צלם דתבונה א' ואח"כ עיבור צלם בבינה ג' וביניקה צלם בבינה ב' ובגדלות צלם בבינה ראשונה, ונמצא שג' כלים תבונה הם עיבור יניקה ומוחין וכן ג' כלים דבינה הם עיבור ויניקה ומוחין:

צמח נלע"ד שנבין עם מה שנאמר בסוד פרקי העיבור והוא שבינה זו שהוא נגד תבונה ב' נקרא בינה ב' ומה שהוא נגד תבונה ג' נקרא בינה ג':

שער כ פרק ה מ"ק

ענין זו"ן על מתכונתו:

והנה נת"ל בדרושים שעברו כי יש פרצוף בינה עילאה דאהי"ה דיודי"ן ופרצוף תבונה דס"ג ונדבר עתה בפרצוף תבונה דס"ג לבדה אשר יש בה כח"ב וג' תבונות כנ"ל וכבר נת"ל כי החיצוניות העליון נעשה פנימיות בתחתון וכל זה בבחי' כלים והנה זו"נ אינן יכולין לקבל הארתן בבחי' נשמתן אלא באמצעית חיצוניות התבונה שנתלבש תוך פנימיותן בסוד מוחין כנודע. ואמנם יש כמה בחי' באורות הנשמה והם נרנח"י גם יש כמה בחי' תבונה וכמה בחי' בינה כו' ונמצא כי לפעמים יש בז"א ה' בחי' אורות נרנח"י הנ"ל כולם ע"י אמצעית חלק התבונה ולפעמים כולם באמצעית הבינה ולפעמים ע"י אמצעית א"א. ואמנם דע כי כשאנו אומרים שלוקחין כולם באמצעית תבונה ר"ל וגם מיש"ס וכן כשאנו אומרים שלוקחין ע"י הבינה ר"ל וגם מאבא עילאה ופי' הענין הוא כי הלא כל בחי' אלו הם נמשכין מזווג או"א וא"כ צריך שבכל בחי' מאלו הה' שהם נרנח"י יהיה בהם חלק או"א. אך דע כלל גדול כי הנפש לבדה כלולה מכל ה' נרנח"י וכולם נפש לבד ודוגמתן ה' בחי' וכולם נקרא רוח וכן בנשמה וכן בחיה וכן ביחידה ונודע כי הז"א כולו נקרא רוח ויש בו נרנח"י ובנפש שלה יש בה ה' בחינות נרנח"י וכן הרוח כו' באופן שהם ה' בחי' כל א' כלולה מה' שהם כ"ה בחי' וכולם נקרא רוח לבד וכן כ"ה בחי' בנוקבא וכולם נקרא נפש. אמנם נבאר ענין ז"א ומשם תקיש אל השאר הנה ג' כלים יש בז"א חיצון ואמצעי ופנימי ואין לך אבר ואבר שאין בו ג' בחי' אלו עובי החיצון מצד אחור ועובי הפנימי מצד הפנים ומה שביניהן בסוד אמצעי אכן ג' שרשי כלים אלו החיצון שבכולם נמשך חיותו מן הכבד ע"י ווריד הכבד שבהם שולח המזון שהוא הדם אל אותו החיצון והכלי אמצעי נמשך חיותו מן הלב ע"י עורקים הדופקים הנמשכין מן הלב שבהם שולח (המזון) החיות הרוחני כעין רוח דק וזך והוא בחי' דם חומרי ג"כ אלא שחזר ונזדכך בלב כנודע כי הכבד שולח דם הממשי אל כל אבר ואבר והיותר מובחר שולח אל הלב ואז הלב חוזר ומזככו (פעם ב') ונעשה בו בחי' (דם) רוחניות זך ומשלחו אל כלי האמצעי אשר בכל אבר ואבר ואח"כ הלב שולח (דם) רוחניות היותר זך אל המוח ושם חוזר ומזדכך פעם ג' ואז שולחו המוח אל הכלי הפנימי של האבר דרך גידין הנמשכין מן המוח כנודע ואותו הרוחניות הזך נקרא כח ההרגשה. אמנם הצד השוה שבשלשתן שכולם הם מיני דם

אלא שזה מזוכך מזה וזה מזוכך מזה. והנה בתוך ג' שרשים אלו שהם מוח לב כבד אשר הם ג' שרשים של ג' בחי' הכלים של כל אבר ואבר כנ"ל הנה בתוכם הוא נר"ן וא"כ נמצא כי הנפש שורה בכבד ובאמצעיתו משלח הארותיה אל הכלים החיצונים ע"י ווריד הדם כנזכר וא"כ נמצא כי אורות הנפש יאירו בכלי החיצון ורוח שורה בלב ובאמצעיתו שולח פארות הארותיו אל הכלים האמצעים ע"י העורקים הדופקים כנ"ל והמוח שורה בו הנשמה ובאמצעיתו שולח הנשמה פארות הארותיו אל הכלים הפנימים ע"י הגידין כנ"ל. ואמנם נגד חיה ויחידה אין עוד בחי' כלים דז"א כנגדן כי אורם גדול ואין כלי סובל אורם [א] אמנם החיה מתלבש פנימותיה תוך הנשמה ואור המקיף שלה נשאר בסוד אור מקיף על הז"א מבחוץ ג' בחי' מקיפין כנגד נר"ן הפנימית והיחידה פנימיותיה מתלבש תוך החיה ואור המקיף שלה נשאר בסוד אור מקיף אל הז"א מבחוץ והיה אפשר לומר שמתחלק לד' מקיפין נגד חיה נשמה רוח נפש הפנימים וא"כ יהיו ד' בחי' היחידה מקיפים מ' דצלם ואח"כ ג' בחי' מקיפים דחיה ל' דצלם והצ' דצלם הם אורות הפנימים שהם ט' בט' דז"א והנה נתבאר ה' בחי' הנ"ל של ז"א. אמנם לפעמים לוקח כולם ע"י בינה הכללית שהם בחי' יש"ס ותבונה ולפעמים עולה יותר ולוקח כולם ממקום החכמה הכללית שהם או"א עילאין ולפעמים עולה יותר ולוקח כולם ממקום הכתר הכללית שהוא א"א ונוקבא. אמנם דע כי לעולם א"א שיקחם אלא ע"י ישסו"ת כי הרי הם עליונים ממנו אך הענין הוא כי א"א לעלות למעלה ממדרגתו כי הרי אין מקום פנוי וחלל אמנם צריך שתחלה תתעלה יש"ס ותבונה למקום או"א ואז זו"ן יעלו למקום יש"ס ותבונה ויעלו או"א למקום א"א ונוקבא ויעלה א"א ונוקבא למדרגה שעליו וכעד"ז עלייה למעלה מעלייה עד שיתנענעו ויתחלפו כולם ממקומם. נמצא כי בעלות יש"ס ותבונה למעלה במקום או"א הנה נמצא זו"ן במדרגת ישראל סבא ותבונה וכשעלו יש"ס ותבונה למעלה בא"א ונוקבא יעלו זו"ן במקום או"א עצמם ונמצא כי הרי הם נקרא או"א עצמן. אמנם אינם מקבלים הארה והמוחין שלהם אלא ע"י ישסו"ת שגם הם עלו ודי בזה. ונתחיל ונבאר ענין ה' בחי' נרנח"י שמקבל מישסו"ת בלבד הנה בעת העיבור נכנסה בו בחי' נפש לבד, והענין דע כי א"א בשום אופן להצטייר הולד אלא ע"י נפש הנותן כח בו. ואמנם נפש הזה אינה יכולה לכנוס עד שהתחיל איזה התחלה להצטייר בגוף הולד ולכן הוכרח שתחלה יטילו הזכר והנקבה טפת זרע החומריים וזה נמשך מחלק אבר הכבד של הזכר והנקבה עצמן ואז נמשך בטפת ההם קצת רוחניות מנפש האב ואם עצמן כנודע לחכמי ה

טבע ואז כבר יש שאור להחמיץ ואז מתבררין הבירורין של ז"א מעט מעט ומבררתן אימא לבד ע"י אכילתה ובזה נתוסף החומר בולד וגם בנפשה מבררת בירורי נפש דז"א באופן שמתחילין להתברר מבחי' כלים ומהניצוצין ומאורות הנפש מעט מעט. ואמנם טפת הזרע נמשכת מהחומר של אב והרוחניות שבו מן הנפש עצמה שבאב וכן כיוצא בזה בטפת האם יש בה חומר האם עצמה ורוחניותיה שבה מהנפש שבה. והנה הנפש ההוא נקרא רוחא דשדי בגווה כנודע ומשם נותנה קצת מן אותה הרוח בתוך הטפה ההוא ונמצא עתה כי התחלת שאור להחמיץ העיסה שהם בירורי הולד עצמן הנה הם ב' טפות זכר ונקבה עם ב' ניצוצין נפשות או"א עצמן והנה כפי אותן הניצוצין הנ"ל של או"א כך דוגמתן הם מתבררים ברורי נפש הולד עם הכלים ג"כ ר"ל אם עשו איזה מצות התלוין בעין ממשיכין ברורי נפש התלויה בעין וכיוצא בזה ודי בזה. ונחזור לענין כי אלו הניצוצין שנמשכו מאב ואם בתוך הטפות שלהם הנה מהניצוצין נעשה מלבוש אל הנפש של הולד בסוד בבגדו בה כנזכר בסבא ומן הטפות עצמן נעשה פנימיות החומרים של גוף הולד לפי שבתוך טפת אלו נכנסת נפש הולד להצטייר ולברר הכלים שלו וזה הטעם הנזכר לנו במצות כבוד או"א. ואמנם אחר שכל טפות אלו כל א' מהם נמשכת מרמ"ח איברי או"א לכן יש בכללותיה רמ"ח איברים ותחלה מתחלת אותה ניצוץ הנפש שנמשך מאו"א שגם בה יש כללות רמ"ח ניצוצין ואז הניצוץ הראשון והמעולה מתחיל להצטייר טפת איברי הכבד שיש בתוך אותה טפה כנודע לחכמי הטבע ואז ממשיך אותם הבירורים של הולד עצמו מבחי' הכבד שלו ומתחיל להצטייר בחי' הכבד של הולד ונמשך שם חלק הנפש מכבד של הולד ומצטייר הכלי של הכבד וכל זה ע"י טפת האב עם ניצוץ הנפש אשר שם משל אב כנודע כי זהו דמיון הקום שנותנין בתוך

החלב שהוא טפת האם ונקפית ומצטיירת ואז משם ואילך מתחיל הכבד לברר בירורי הולד לצורך רמ"ח איבריו ונעשה בו דם ואז משתלח הדם ההוא דרך הווריד‍ין ומצטיירין האיברים ונעשו בשר וגידין ועצמות וכפי מה שמתבררים ניצוצי נפש הולד ונכנסה שם בכבד כך הוא שיעור הבירור בחי' איברים של הולד וכן כפי מה שנתרבה ונגדל בחינת הכבד עצמה כך נגדלים כל הכלים של רמ"ח האיברים של הולד עד"ז הם הולכים ומתגדלים כל ט' חדשי העיבור ונגמרין ט"ס דז"א בבחי' כלים ונפש וניצוצין של זעיר אנפין עצמו וכל זה היה לסבת השאור של הטפה של או"א בחומר וצורה באופן כי כשנולד ז"א כבר יש בו בחי' רמ"ח איברים דכלים וניצוצין ואורות מבחי' נפש של ז"א. ואמנם ניצוצין נפשין דאו"א נעשו לבושים אל הנפש עצמו דז"א כנ"ל ובאו מלובשים תוך ניצוצי טפת החומר דכלים דאו"א נמצא סדרן כך הוא חוץ מן הכל הם רמ"ח איברים דגופא דז"א ובתוכם טפת אמא כלולה מרמ"ח בחומר שלה ונפש שלה ובתוכו טפת אבא כלול מרמ"ח בחומר שלו ובנפש שלו ובתוך הכל הוא נפש אדם עצמו דז"א נתון שם ונמצאת נפש דז"א עומדת בכבד מלובשת תוך טפת נפש אבא ונפש אמא והם מלובשים בטפת הכלים ומשתלחים ענפים וניצוצות נפש דז"א ברמ"ח איבריו בהיותן מלובשים תוך נפש דאו"א בתוך טפת כלים שלהם דאו"א כנ"ל נמצא כי מתחלת הריון התחילו להצטייר כל הבחי' הנ"ל ביחד. אמנם ראשית כולם היו טפת או"א חומר וצורה והיו ממשיכין שם בירורים הכלים והנפש דז"א עצמו מעט מעט בין מהכלים בין מהאור באופן שבהשתלם זמן העיבור נשלמו ביחד כל הבירורין של רמ"ח איברים בבחי' כלים ובבחי' נפש שבהם. אמנם דע כי עדיין לא נכנסו שם רק בחי' נפש שבנפש דז"א ולכן לא נתבררו רק הכלים של החלק של הנפש שבנפש דז"א כי כפי הנברר מן הנפש נתברר מהכלי ולכן עדיין קומת גוף העובר קטן מאד עם היותו כלול מי"ס ומרמ"ח איברים שלו שהם מבחי' נפש שבנפש כנ"ל. ואמנם הטפה הנ"ל שהטילו או"א בחומר וצורה לצורך שאור של העיסה כנ"ל נמשכה מבחי' החיצוניות של מלכות יש"ס ומלכות דתבונה ובכל זווג וזווג שבזמן העיבור היה נמשך ומתרבה אותו הטפה באופן שבהשתלם ימי העיבור נגמר החיצוניות דמלכות הנ"ל כל י"ס שלהם לכנוס תוך זו"נ וכבר ידעת כי זה החיצוניות נקרא צלם דמוחין דעיבור ויש בו צלם והם ב' צלמים א' דיש"ס וא' דתבונה וכולם נכנסו בזמן העיבור שהם בחי' כל ט' ספירות דחיצוניות דמלכות יש"ס ותבונה כי הרי ביניקה נכנסין מדרגות אחרות מעולות מאלו כנלע"ד והיותר נלע"ד כי עד עתה לא נתבררו רק נפש שבנפש דבחי' אור וכלים לכן גובה הולד קטן מאד:

שער כ פרק ו

אח"כ נולד ז"א ואז מתבררין בחי' ניצוצי הרוח דז"א עם בחי' הכלים שלהם ואז מזדווגים שנית או"א והם מוציאין טפה מחומר וצורה של בחי' רוח שלהם והוא מבחי' ו"ק של יש"ס ותבונה שאלו הם יותר פנימים מן הטפות שנמשכו לו לנפש דעיבור שאותן היו ממלכות יש"ס ותבונה ואלו הם מו' קצוותיהן וכמו שאותן צלמים דעיבור היו מחיצוניות דמלכות ישסו"ת כן אלו הצלמים דיניקה הם מחיצוניות דו"ק דישסו"ת. וכבר נודע כי החיצוניות עליון נעשה פנימית תוך פנימית תחתון. והנה כל הבחי' שנתבררו לצורך הולד להגדילו הנה כולן נמשכו אח"כ בזמן היניקה רק שהם נמשכין בו מעט מעט ע"ד הנ"ל בעיבור בכל פרטם ואמנם עתה נגדלו רמ"ח איברים דז"א בב' בחי' א' באורך וא' ברוחב שהוא עובי הכלי והענין כי מהארת רוח הבא עתה מתגדל אפילו כלי נפש והנפש עצמה אע"פ שכבר נכנסה כולה כנ"ל או כפי פי' הב' הנ"ל יהיה שעתה נתוסף רוח שבנפש ואז נגדל הכלי קומתו ועד"ז נמצא הולד גדל ביניקתו וגבה קומתו וגם גדל ברוחב ובעובי כי נכפל עתה עובי הכלי כפליים בכל בחי' רמ"ח איבריו ונמצא כי עובי החיצון שגדל בעיבור נקרא כלי הנפש וזה העובי שניתוסף בו עכשיו הוא הכלי האמצעי של הרוח שהוא תוך כלי החיצון של הנפש. ואמנם תחלה גילוי כניסת ניצוצי הרוח הם בלב ומשם משתלחין פארותיו וענפיו דרך העורקים הדופקים בכל רמ"ח איברים תחת עוביו של הכלי

החיצון שגדל בעיבור ועד"ז גדלים י"ס דז"א דרמ"ח איבריו בימי היניקה בגובה ובעובי בגובה הוא שהכלים של הנפש עצמה גדלה למעלה ובעובי הוא בחי' כל אמצעי של הרוח והם גדלים מעט מעט עד שנשלם לכנוס כולו. ודע כי בודאי גם בעיבור יש מוח לב כבד בשר עורקין דופקים ועצמות אלא שהענין הוא כך כי בכל בחי' מאלו יש בה בחי' נר"ן שהם קטנות עיבור ויניקה וגדלות אלא שמן הנפש שבנפש נתגדל הכבד וכל בחי' חיצוניות שבבשר וגידין ועצמות. ומרוח שבנפש נגדל הלב וכל בחי' הכלי האמצעי שבבשר גידין ונצמות. ומנשמה שבנפש נגדל מוח וכל בחי' כלים הפנימים שבבשר גידין ועצמות. ותחלה נכנס נפש שבנפש ומתחיל להצטייר הכבד ואחר כך הרוח שבנפש ומתחיל להצטייר הלב ואח"כ הנשמה שבנפש ומתחיל להצטייר המוח ואח"כ בבא היניקה הנפש של הרוח מגדיל הכבד גדלות יותר גדולה וגם הכלים החיצונים ובבא רוח דרוח נגדל הלב וכל כלים האמצעים ובבא נשמת הרוח נגדל המוח וכל כלים פנימים אך עדיין אין בכולם רק בחי' רוח האמיתי ונפש האמיתי נמצא כי טפת או"א מחומר וצורה של הרוח שלהם נעשו פנימים אל הכלי האמצעי והרוח עצמו דזעיר אנפין נתלבש בתוך טפת רוח דאו"א ע"ד הנ"ל בנפש דעיבור והם ב' צלמים א' ביש"ס וא' בתבונה:

שער כ פרק ז

אח"כ מתחיל ז"א להגדיל גדלות האמיתי והוא כניסת הנשמה והטעם היות נקרא בחי' זו גדלות האמיתי הוא לפי שעד עתה היה אל הז"א בחי' רוח אשר כל זה נקרא (בחי') ז"א (שהוא) רוח כנודע אך בבא לו נשמה אז הוא גדלות האמיתי שגדל ביותר מבחינתו כי כל שרשו הם ו"ק הנקרא רוח ועתה נגדל לו ג"ר שהם בחי' נשמה וחוזרין להגדיל כלים דז"א בג' בחי' החיצון ואמצעי ופנימי בין בעובי בין בגובה וזה ע"י הארת הנשמה בהם בנפש ורוח עצמה נמצא כי אע"פ שמתחלה ג"כ היה לו בחי' מוחין כיון שעדיין אין בהם רק בחי' הארת נפש בלבד או הרוח בלבד שאינם בחי' אור הראוים להם הרי הוא כאלו אין בהם מוחין אך עתה שבא הנשמה בתוכם וגם שנגדלו כנ"ל לכן נקרא עתה גדלות דמוחין והבן וגם כניסת הנשמה זו היא מעט מעט ע"ד הנ"ל ברוח ונפש ונגדל מעט מעט וגם בזה הוא ככל הנ"ל בנפש ורוח כי הם (כח) טפת הזווג דאו"א ממשיכין טפת חומר וצורה מבחי' כלים הפנימים שלהם ומבחי' הנשמה שלהם ועל ידם מתבררין בירורי ז"א עצמו מהמלכים שמתו מבחי' הכלים ומבחי' הנשמה. וצריך שתדע כלל א' בכל הצלמים דנר"ן ח"י והוא כי בחי' נפש של הצלם ההוא באה תחלה ואח"כ רוח דו"ק של הצלם ואחר כך כל ג"ר ביחד שהם נשמה חיה יחידה כי ג"ר חשובות כא' אמנם הם נכנסין א' א' שהוא תחלה נכנס הנשמה אח"כ חיה אח"כ יחידה. והנה בצלם יש בו צ' ובו נכלל הרוח כי בחי' נפש נקרא דמות וזה ניתנת אל הנוקבא אך הצ' דצלם הוא אל הזכר והוא בחי' רוח והוא נקרא דעת המתפשט בכל הגוף בסוד ובדעת חדרים ימלאו ויש בדעת זה ג' מוחין הנקרא חב"ד ומתפשטין בג' קוין דז"א עד נה"י שבו. ואמנם החו"ב שבו הם חו"ג שבדעת ונקרא תרין עטרין הנודעים והוא מ"ש בזוהר משפטים דקכ"ב כי רישא דמלכא בחו"ג אתתקן ויש בחי' דעת תחתון המחבר ב' עטרין אלו. ואלו הג' מתפשטין בכל גופא דז"א בסוד צ' דצלם והוא בחי' דעת כנודע כי בז"א יש בחי' שם יה"ו לבד ובנוקבא ה' אחרונה וו' של יה"ו הוא דעת כי כל העצמות ז"א אינו אלא ו' שבהוי"ה. ואח"כ ל' דצלם היא בינה דז"א והיא הנשמה שלו. ואח"כ מ' דצלם הוא חכמה דז"א והיא החיה שלו ואח"כ בא כתר שלו.. והנה הנפש נקרא דמות באה ממלכות של הפרצוף דמל' דיש"ס ותבונה והרוח שהוא צ' דצלם בא מו"ק דמלכות דיש"ס ותבונה, והנשמה שהוא ל' דצלם באה מבינה דמלכיות דיש"ס ותבונה, והחיה שהוא מ' דצלם באה מחכמה דמלכות דיש"ס ותבונה, ויחידה בא מכתר דמלכות יש"ס ותבונה. וכל זה הוא הצלם דעיבור וכולם נקרא נפש לבד וכעד"ז בצלם דיניקה (הכולל נרנח"י) וכולם נקרא בחי' רוח והם נמשכין מחיצוניות ו"ק דיש"ס ותבונה אשר הוא כלול מכח"ב וו"ק ומלכות ועד"ז הוא בצלם דנשמה דגדלות הכוללת נפש רוח וכו'. וכולם נקרא נשמה לבד והם נמשכין מחיצוניות בינה דיש"ס ותבונה אשר

היא כוללת כח"ב וו"ק ומלכות שבה. ואמנם כבר יש עתה אל הז"א ג' בחי' נר"ן בתוך ג' כלים ובתוך ג' צלמים מחומר וצורה של ישסו"ת ממלכות וז"א ובינה שלהם כנ"ל וכל צלם מאלו הג' הוא כפול שהוא צלם דיש"ס וצלם דתבונה וכבר נת"ל שכנגד חיה ויחידה לא יש עוד כלים בז"א אמנם נכנסין ומתלבשין תוך נשמת ז"א ואח"כ נכנס צלם דחיה בז"א מבחי' חכמה דיש"ס ותבונה כלול מה' בחי' נרנח"י וכולם נקרא חיה. אח"כ נכנס צלם דיחידה בז"א מבחי' כתר דיש"ס ותבונה כלול מה' מבחי' נרנח"י וכולן נקרא יחידה והרי נשלם עתה ז"א בנרנח"י וכולם מה' בחי' דיש"ס ותבונה:

שער כ פרק ח

אח"כ יש לו עלייה אחרת וחוזר כבראשונה ועולה ולוקח ה' בחי' נרנח"י מן ה' בחי' או"א עלאין עלאן ולכן חוזר לקטנות ויניקה ומוחין אחרים כנזכר בליל פסח ואח"כ יש לו עלייה אחרת ככל הנ"ל ולוקחם כולם בא"א. וביאור הדבר כי תחלה היה לו בחי' עצמו שהוא רוח ובחי' נוקבא הכוללת בו והוא נפש ובלקחו מיש"ס ותבונה כל אותן הצלמים אז יש לו נשמה שלימה כי הרי יש"ס ותבונה נקרא בינה כנודע ובלקחו אותם שנית מן או"א עלאין הנקרא חכמה יש לו חיה בשלימות. ובלקחו אותן (ג' כלים) מא"א הנקרא כתר נשלם בו יחידה בשלימות. ועתה אנו צריכין לומר (לבאר) כי הרי כל אלו בחי' של הצלמים כנ"ל הם כולם מבחי' חיצונית דיש"ס ותבונה ודאו"א ודא"א. ואמנם צריך שתדע כי גם יש בהם בחי' פנימית וצריכין אנו לבאר ענינם לכן נבאר צלם דגדלות נשמה דז"א שלקחו מיש"ס ותבונה וממנו תקיש אל השאר משם ולמעלה כי משם ולמטה שהם עיבור ויניקה אין שם פנימית רק חיצוניות לבד כי אין בחי' פנימיות אלא כשהוא בגדלות שאז ראוי לזווג וצריך שיחזור פב"פ בכח הפנימית וא"כ אפשר שבעיבור ויניקה אינו לוקח רק בצלם מבחי' חיצוניות לבד. או אפשר שנאמר שגם לוקח פנימיות אלא שאף הפנימיות נקרא חיצוניות כי אין נקרא פנימית אלא בסוד נשמה והכלים שלה כי הפנימית של הכלים ההוא הפנימי הוא הנקרא פנימית ממש וזה אינו אלא בגדלות ממש שאז לוקח גם פנימית הכלי ההוא ועל ידו חוזר פב"פ לצורך הזווג. ולכן נתחיל ונבאר ענין הצלם דמוחין הבאה לז"א מיש"ס ותבונה דע כי אין אל הז"א יותר מג' כלים והם כנגד מלכות שבו וכנגד הז"א שבו שהם ו"ק שבו וכנגד הבינה שבו ואלו הם בחי' נפש רוח נשמה שבו אך החיה ויחידה שבו אין בהם כלים וכל א' מאלו הג' יש בו חיצוניות ופנימיות ר"ל אחור ופנים כי זה הוא כלי באחוריים של כל אבר ואבר וזה כלי שהוא פנים של כל אבר ואבר וכנגדן אורות והם נר"ן כ"א מהם יש בו אור המאיר באחוריים ואור המאיר בפנים של כל אבר ואבר וכנגדם יש בחי' או"א אשר לוקח ז"א מהם מבחי' ג' כליהם ע"ד הנ"ל שהם כלי המלכות שבהם והוא הנפש וכלי ז"א שבהם והוא רוח וכלי בינה שבהם והוא נשמה ובכל א' יש בו פנימית וחיצוניות ובכל א' יש בו ג"כ אורות נר"ן וגם הם בחי' אורות דפנים ואחור. ובהיות אור ז"א מבחי' האחור אז יש אחור גרוע מחברו כנודע כי כמה אחוריים וכמה פנים הם ואז האחור גרוע נשאר באחוריו ואור המעולה אע"פ שהוא מבחי' אחור נשאר בפנים ובבא אור הפנים אז אור האחור נדחה כולו אל האחור ואור הפנים נמשך אל הפנים ונמצא כי אפילו כלי החיצון של ז"א יש בו כלי מצד אחור וכלי מצד פנים בכל אבר ואבר ויש בו אור נפש מבחי' אחור ופנים ויש בתוכם כלי החיצון דאו"א בבחי' אחור ופנים וזה הכלי נתון תוך כלי החיצון דז"א ובתוך כלי זה דאו"א יש אור חיצון נפש דאו"א דאחור ופנים ובתוכו נפש דז"א דאחור ופנים ואח"כ תוך כלי זה יש כלי אמצעי דז"א בבחי' אחור ופנים ובתוכו כלי דאו"א האמצעי דאחור ופנים ובתוכו אור רוח דאו"א מבחי' אחור ופנים ובתוכו אור רוח דז"א פנים ואחור. והנה ב' כלים הנ"ל נקרא כלים דעיבור ויניקה והם מבחי' אלקים שיש בו אחור ופנים בין בכלים בין באורות ואח"כ בתוך כלי הנ"ל יש כלי הפנימי דז"א בבחי' אחור ופנים ובתוכם כלי דאו"א הפנימי פנים ואחור ובתוכו אור או"א הנשמה בבחי' פנים ואחור ובתוכו אור ז"א פנים ואחור של נשמה ואז בבא שם הנשמה משלח אורותיה אל הב' כלים

וגם אל האורות שהם נפש ורוח ונעשין בחי' הויות כי אין הויות אלא בגדלות אלא שאז גם ב' הכלים החיצונים נעשין הויות. ונבאר עתה ענין זה הכלי הפנימי דז"א שהוא בחי' נשמה דגדלות שהוא כלי הפנימי דאמא ובתוכה כלי הפנימי דאבא. והנה ג' בחי' אלו הכלים חיצון ואמצעי ופנימי בכל א' מהם יש בו בחי' פנים ואחור כנ"ל וזה בין בבחי' הכלים דז"א או דאו"א ובין בבחי' אורות בין דז"א בין דאו"א וכל זה בין באחור בין בפנים וכל אלו יש להם בחי' מ"ה וב"ן מ"ה אור החדש וב"ן מברורי המלכים וזכור כל זה:

שער כ פרק ט

ועתה נבאר כל זה בעז"ה הנה תחלה בא לו זה הצלם דגדלות מבינה דיש"ס ותבונה מבחי' חיצוניותם שהוא באחוריים בין בכלים בין באורות ונכנסין בז"א ונעשין בו כלי הפנימי מכולם בבחי' האחור לבד שהוא חיצוניותו ובתוכו המוחין שהיא נשמה לו וכל זה בבחי' אחור ואז עומדין אב"א זו"ן ואז נגדלת הנקבה באחור ז"א. והוא כי הנה הז"א לוקח חלקו וחלק שלה כי הוא בן בכור וא"כ לקח תחלה כלי שלו ושלה באחור לבד מבחי' מ"ה וב"ן וכן עד"ז באורות ונמצא שיש בו עתה מ"ה וב"ן באור נשמה וכלי הפנימי לו וכן לנוק'. ואמנם הגבורות דב"ן דמ"ה שבאבא ניתנין בנה"י דאימא ונעשו חסדים בערך הגבורה דאמא כנודע שהם ג"כ גבורות דב"ן דב"ן דחלקה והחסדים דמ"ה דמ"ה דאבא עם החסדים דמ"ה דב"ן דאמא ניתנין בנה"י דאבא ונעשו חסדים דאמא גבורות בערך חסדים דאבא כנודע. וכל זה נכנס תחלה כולו תוך הז"א. ואח"כ דרך האחור שלו היה מאיר לנוקבא ונותן לה אז הארה מהמוחין שבנצח הוד יסוד דאימא אשר כולם הם בחינת ב"ן שלו ושלה ונותן לה הארה משלה בלבד שהם הגבורות דב"ן דב"ן וגם נותן לה הארת הגבורות דב"ן דמ"ה ואח"כ בעת הנסירה מסתלקין נה"י דאו"א וב' בחי' חכמה וחסדים בין דאבא בין דאמא נשארין בסוד אור מקיף על ראש ז"א והשאר שהם הבינות וגבורות נכנסין בנוקבא ונגדלת בכל האחור שוה אליו כי אז נוטלת הם עצמן ולא הארתן לבד כבתחלה ואז נעשה בחי' היסוד שבה כי מתחלה ע"י הארה לבד הנמשכת לה ע"י ז"א לא נעשה בה רק בחי' המלכות שבה (ואח"כ) [ועתה] נעשה היסוד שבה והם ציון וירושלים כנזכר במ"א ואח"כ מעלים אותן או"א לחופה בהיכל עילאה דילהון אחר נסירה ועדיין אין בהם רק אורות דאב"א ומזדווגים שם פב"פ ונותן בה החסדים דאמא שגם הם אינן רק ה"ג מ"ה דב"ן מבחי' עצמו אלא שבערך הגבורות שלה נקרא חסדים ואז אלו החסדים נקרא רוחא דשדי בגווה כי אז הוא בסוד זווג ממש אמנם הכלי שלה הוא היסוד שלה והמ"ן הם ה"ג של חלקה שלוקחת בעת הנסירה כנ"ל. אך אלו ה"ג עצמם שלו נקרא רוחא דיליה דשביק בגווה כי הנה ז"א סוד רוח אך בהנתן בה נקרא נפש בצאת נפשה ולכן נקרא בן ולא בת ולהיותו בסוד אב"א אינו זווג גמור רק רוחא דשדי בגווה והוא שורש להעלות כל הבירורים עד ימות המשיח והוא שורש לכולם כי הוא השורש הראשון דב"ן וע"י מתבררין כל בירורי המלכים של זו"ן. ואמנם אח"כ חוזרים פב"פ ואז באים בחי' אורות הפנים דבינה שבתבונה ויש"ס מלובשין בפנימיותן ממש ואז נותן לה בסוד הארה בחי' ה"ג שלה ב"ן דב"ן ובסוד זווג ממש ה"ג שלו הנקרא חסדים דאימא כנ"ל (וכולם הן מן ב"ן). עוד נ"ל בדרך שני וב' פירושים הם אמת כי הנה א"א להזדווג ז"א בנוקבא אלא בהיותה שוה בשוה לגמרי כמוהו ואם לאו אז הזווג הוא זווג ז"א בלאה או יעקב ברחל או יעקב בלאה. והנה בהיותה בסוד אחור בשוה אליו אז האיר בה בחי' הגבורות דב"ן דב"ן אך הגבורות דמ"ה דב"ן כולם נעלמים תוך יסוד דאבא הסתום כנודע לכן צריך שיצאו משם וינתנו בתוכה ממש בעת הנסירה ואז חוזרין להנתן בה נה"י דאבא ואי אפשר שתקבלם אם לא יכנסו בה ג"כ נה"י דאמא ויתלבשו בתוכה ואז מקבלת היא גבורות דמ"ה (דב"ן) שביסוד דאבא והרי עתה בא ב' מנצפ"ף א' דגבורות אמא וא' דגבורות אבא כנזכר במ"א. אח"כ בחזירתם פב"פ אם לא גדלה כמוהו אז הוא זווג יעקב ורחל והיא קבלה תחלה גבורות דמ"ה דב"ן דרך מסך מז"א ואח"כ נותן לה חסדים דמ"ה דמ"ה בסוד זווג. אמנם כשנגדלת כמו הז"א לגמרי פב"פ אז לוקחת החסדים

(דב"ן) דמ"ה (דב"ן) וג"כ החסדים דמ"ה דמ"ה כנזכר במ"א כי ז"א יש לו או"א ויעקב אבא לבד. והנה מן זה הנ"ל תבין איך החו"ג שבנה"י דאמא כולם הם בחי' ב"ן וכולם הם גבורות ולכן הם מנצפ"ך כפולות כי כולם גבורות והם י' דמים שבאשה ה' דם טוהר מהחסדים וה' דם טמא מהגבורות ומהם יונקים הקליפות הטמאים יען הם גבורות דנוקבא ששם אחיזת הקליפות. גם אפשר כי יש בחי' אחרת והם ה"ג דמ"ה דם טוהר וה"ג דב"ן דם טמא. והנה בעמידת לחש דחול הם לוקחים אחור ופנים דאמא דיש"ס ותבונה ובחזרה הם לוקחים אחור ופנים דחכמה דישסו"ת. ולכן עדיין אין זווג אלא ליעקב ורחל אלא שהוא במקום גבוה בחג"ת דז"א כנודע. אך בר"ח במוסף הם לוקחים אחור ופנים דכתר דיש"ס ותבונה ואז יכולין להזדווג ז"א ברחל כנ"ל שאין אלו מזדווגים רק בהיותן שוים בקומתן ובזה תבין מ"ש במ"א כי רבי עקיבא לבוש נשמתו מן (נ"א מהוד) הנה"י דאבא מצד גבורות שהוא צד שמאלי ואמנם נשמתו הוא מקין שהוא מן אמא כי הרי ר"ע נקרא חסיד כי נתבסם גבורת נשמתו עם החסדים ברדתם ביסוד והחסדים היו תחלה גבורות דאבא כנ"ל אלא שאחר כך נתחלפו וניתנו באמא לכן לבושו משם מאבא מצד הגבורות מצד שמאל שבו וכבר נתבאר איך הגבורה דהוד נכנסת ביסוד במקום החסד שבחסד לכן ר"ע שנשמתו מהוד הגבורות נעשה לבושו מחסד שבחסדים והיה מצד אבא כי משם שרשם:

שער כ פרק י

וכדי שתבין כל זה נבאר ענין או"א היטב הנה אבא לוקח משם מ"ה מבינה שבו הכתר והחכמה שבי' ספירות דבינה זו ואמא לוקחת בינה דבינה דמ"ה ואפשר שגם הכתר נחלק לחצאין חציו לו וחציו לה אלא שכפי הנראה מדרוש שלוח הקן בש"ע נהורין כי כתר שלה טמיר וגניז באבא א"כ נראה שכל הכתר לקחו אבא ולכך נקרא טמיר וגניז יתיר מינה ויש"ס לקח ו"ק דבינה דמ"ה ולכן נקרא יש"ס הוא ז"א שבו ותבונה לוקחת מלכות דבינה דמ"ה לכן נקרא התבונה מלכות נפש תבונה כנזכר בתיקונים דמ"ג וכשם שאו"א לא מתפרשין וישראל ורחל מתפרשין לזימנין כן או"א נרמזין בחיבור גדול בי' ראשונה שבהוי"ה כנודע לפי שהם חו"ב דבינה דמ"ה. אך ו"ק דבינה דמ"ה עם מלכות דבינה דמ"ה שהם יש"ס ותבונה הם דומין לזו"ן ואינן כ"כ מחוברים חיבור גדול כמו או"א. ואמנם מב"ן לקח אבא ו"ק דחכמה דב"ן כי הרי ג"ר לקחם עתיק לצורך הנקבה שלו ומלכות דחכמה דב"ן לקח יש"ס ולכן נרמז גם הוא בסוד נקבה בה' ראשונה דהוי"ה כנודע. ואמנם מבינה דב"ן הד"ר שהם כח"ב חסד לקחם עתיק ואז ה' קצוות דבינה דב"ן שהם גבו' תפארת נה"י לקחתן אמא ומלכות דבינה דב"ן לקחה תבונה נמצא כי אבא יש לו מ"ה וב"ן, ואמא יש לה מ"ה וב"ן, ויש"ס מ"ה וב"ן, ותבונה מ"ה וב"ן אך א"א ועתיק אינם כן רק הזכרים לקחו מ"ה לבדו והנקבות ב"ן לבדם לכן הם מחוברים בפרצוף א'. אך באו"א שהם זכר ונקבה נפרדין מוכרח שכל א' יהיה בו מ"ה וב"ן כדי שלא יתפרדו לגמרי וז"ס הבן בחכמה וחכם בבינה וכעד"ז בזו"ן כי ז"א יש לו ו"ק דב"ן וו"ק דמ"ה ונוקבא יש בה מלכות דמ"ה ומלכות דב"ן נמצא כי בז"א יש בו חו"ג שהם מ"ה וב"ן וכן בנוקבא. ואמנם ז"א שלוקח מוחין שלו כפולים מצד אבא ומצד אמא היו אז החסדים דמ"ה וחסדים דב"ן באבא וגבורות דמ"ה וגבורות דב"ן באמא ואח"כ בהכנסם בז"א נתחלפו ואז החסדים דב"ן נשתתפו עם הגבורות דב"ן בנה"י דאמא וגבורות דמ"ה עם חסדים דמ"ה נשתתפו בנה"י דאבא נמצא מוחין דאמא כולם דב"ן ודאבא כולם דמ"ה ומן הנ"ל תבין מ"ש במ"א כי כתר דאבא הם טעמים וט"ס הם נקודות כי כתר שבו הוא כתר דבינה דמ"ה כנ"ל וכל כתר שבכל ספירה וספירה הוא טעמים וזכור זה היטב וט"ס תחתונות של אותו ספירה הם נקודות דמ"ה לבד מאותן השינוים שמצאנו כי לפעמים נאמר כי בינה היא אהי"ה ולפעמים נאמר שהוא ס"ג ועם הנ"ל אפשר לישבו כי זה הוא בב"ן וזה הוא במ"ה שבה או זה באמא וזה בתבונה או זה בג"ר וזה (נ"א בז"ת) בג"ת ודוק ותשכח כי יותר נראה שאהי"ה הוא בחלק מ"ה אך ס"ג הוא בחלק ב"ן כי הרי ב"ן שרשו מס"ג שהם הנקודות כנודע שהם המלכים שמתו. גם תבין איך כל אבא הוא חכמה או חכמה דב"ן או חכמה דבינה דמ"ה אך לעולם אמא

היא בינה או בינה דבינה דמ"ה או בינה דב"ן ולכן יכול להתקשר מ"ה עם ב"ן בין באבא בין באמא שכולם הם חכמה וזה באבא אלא שחכמה דב"ן נעשה צד נוקבא לחכמה דבינה דמ"ה או כולם הם בינות באמא אלא שבינה דבינה דמ"ה נעשית צד זכר לבינה דב"ן:

ובזה אפשר לתרץ כנ"ל בענין קין והבל כי זהו הענין כשנכנסים בז"א. נה"י דאו"א אך שם בחטא אדה"ר לא נכנסו בו רק מוחין דאמא לבד ואז אין חליפין נמצא החו"ג דאמא הם ממ"ה וב"ן נמצא כי קין הוא מגבורות דב"ן והבל מחסדים דמ"ה כנלע"ד חיים:

שער כ פרק יא

ונחזור לענין פנים ואחור הנה כבר ידעת סדר המדרגות ומעלת השמות כי יש אחוריים גדולים מהפנים דלמטה כי הפנים דכתר גדולים מאחוריים דכתר שלהם. אך האחוריים שלהם גדולים מהפנים דחכמה וכעד"ז בכל הי"ס וא"כ כשאנו אומרים שעולין פנימיות ג' תחתוניות במקום ג' אמצעיות הוא עד"ז כי הנה פנימיות דנצח עלה דרך קו ימין והוא חיצוניות דחסד וחיצוניות דחסד הוא פנימיות אליו אע"פ שהוא אחוריים והבן זה. ואמנם פנימיות דחסד עולה דרך קו ימין ונעשה חיצוניות לחכמה וחיצוניות דחכמה הוא פנימית אליו ועד"ז עלו ממדרגה למדרגה עד אין קץ וכעד"ז בקו אמצעי וכן בקו שמאלי כי א"א לעלות אלא כל א' בקו שלו וזכור גם זה. ובזה תבין שתמצא שמות הרבה שהיותר פנימיות הם בסוד אחוריים ורבוע והחיצוניות הוא בסוד פנים בלי רבוע אלא כפשוטו כמו שתמצא מזה הרבה בשמות הג' כלים שיש לז"א ולנוקבא. והענין כי אותו הפנימיות הם אחוריים עליונים ובכאן עם שהם אחורים מספיקין להיות פה בחי' פנים אך הפנים של פה הם אחוריים בערכם אמנם כשהאחוריים הם מאותן הפנים עצמם שלהם שבשם א' ובחי' א' אז ודאי שאחוריים גרועים מהפנים והפנים הם פנימיות ואחוריים הם חיצוניות. ובזה תבין איך יש"ס ותבונה הפנים עצמן שלהם הם בחי' אחוריים דאו"א כי הם רבוע קפ"ד ותקמ"ד והם אל יש"ס ותבונה בחי' פנים ממש ואחוריים שלהם אפשר שיהיו שמות פשוטים בלי רבוע והטעם כי אע"פ שאינם רבוע נקרא אחוריים בערך אחוריים העליונים שמפסיקין להם לבחי' פנים:

תחלה היה ז"א ו' מלכיותך או ו' כתרים של ו"ק ולכן היה רה"ר כי כל א' בחינה בפ"ע ואין זו כלולה בזו וע"י העיבור נכלל זה בזה (בהם) ונתגלו חג"ת בכל ו' תחתונות מו' נקודותיהן ונעשו ו"ק כל א' כוללת בחי' ז"א ו"ק דו"ק. ובמוחין דו"ק דגדלות נשלמו ו"ק כל א' כלול מי', ואח"כ במוחין דג"ר באו לו כל הג"ר שבו כל א' כלול מי' אז באו לו בסוד מקיף דל"מ דצלם כי צ' היו ג"ת של ג"ר ול' דצלם הם ג' אמצעיות של ג"ר ום' דצלם הם ד"ר של ג"ר ובזה תבין שלכן יש זווג של ו"ק. והנה הז"א יש בו כלים והוא גוף והוא חיצוניות ונחלק לג' בחי' חיצון תיכון ופנימי והחיצון נעשה בעיבור ראשון וב' ביניקה שהוא התיכון והפנימי בעיבור ב' דגדלות ובכל אבר מרמ"ח איברים יש בעוביו ג' בחי' אלו ראש תוך סוף בין בעור לבדו בין בבשר לבדו ובין בגידין לבדן בין בעצמות לבדן בכל א' מהם יש בו ג' כלים זה לפנים מזה והתחברות שלשתן הוא עובי א' דעור או של הבשר וכיוצא בהם. אמנם בכל כלי מאלו צריך שישרה בתוכם אור פנימי המחיה אותן ודרך כללות נקראו אלו האורות נשמת כלים אמנם דרך פרטים נחלקים גם הם ג' בחי' אחרות דוגמתן נפש כנגד כלי החיצון ורוח נגד התיכון ונשמה כנגד הפנימי אמנם בהיותן מתלבשין בהם הם מתלבשין בתוכם ע"י אמצעי ולבושים אחרים והם בחי' החלק שנותנין או"א עצמן מבחי' גופם בבנים הנולדים מהם והנה אותן הלבושין הנמשכים בז"א מצד גופא דאו"א עצמן ודאי שגם הם ג' בחי' הנ"ל כי גם גופא דאבא או דאמא נחלק לג' כלים הנ"ל. אמנם ודאי שהכלי דאבא או דאמא יהיו יותר זכים מן הכלים דז"א עצמו ויהיו הכלים דז"א בבחי' חיצוניות אל הפנימית שהם הכלים דאבא או דאמא נמצא כי הכלים דאו"א מתלבשין תוך הכלים דז"א ג' בג' כיצד לבוש וכלי החיצון דאמא יתלבש תוך כלי החיצון דז"א וכלי אמצעי דאמא יתלבש תוך

כלי אמצעי דז"א וכלי הפנימי דאמא מתלבש תוך כלי פנימי דז"א ואח"כ יתלבשו ג' כלים דאבא ג"כ תוך ג' כלים דאמא ע"ד הנ"ל. ודע כי כלים אלו יש בהם בחי' חיצוניות ופנימיות וכל א' מהם נחלק ג' כלים כי החיצונים הם ג' כלים החיצוניות כנ"ל גם פנימית הכלים נחלק לג' כלים פנימיות והם הנקרא מוחין דז"א כנודע. ונודע כי כל מוח אינו רק מחו"ב שהם או"א וא"כ מוחין אלו נמשכין מן מוחין עצמן דאו"א ולכך לא נמשכו מוחין אלו בז"א אלא בהיותן מלובשים תוך ג' כלים דאו"א עצמן א"כ נמצא כי גם הלבושים של נר"ן יש בהם פנימיות וחיצוניות וכל א' נחלק לב' בחי' והם בחי' המוחין וקרומות המוחין שהם הכלים דאו"א עצמן נמצא עתה כי בכל בחי' הכלים כולם אפי' הקרומות ואפילו המוחין נקרא חיצוניות והאורות כולם שהם נר"ן נקראו פנימיות. ואחר כך הכלים עצמן שכולם נקראו חיצוניות גם הם נחלקים כי ג' הכלים עצמן דז"א נקרא חיצוניות הכלים והכלים דאמא שהם הקרומות וכן המוחין שבתוכם נקרא פנימיות הכלים ואח"כ פנימיות הכלים גם הוא נחלק לב' כי כלים דאימא שהם קרומות נקרא חיצוניות והמוחין נקרא פנימיות. אמנם דרך כלל היא כך כי ג' כלים עצמן דז"א נקרא חיצוניות ומהם נעשו העולמות והמלאכים ומהאורות דז"א שהם נר"ן נעשו הנשמות ונקרא פנימיות ומהג' כלים דאמא ומהג' מיני מוחין שבתוכם נעשו הלבושין דנר"ן של הנשמה הפנימית. והענין כי ודאי שהנשמות דז"א גדולים מכלים דאמא אך כלים דאמא הם יותר גדולים מכלים דז"א:

שער כ פרק יב

כלל העולה כי בזמן העיבור נעשה כלי החיצון דז"א כלול מרמ"ח איברים וזה מן הבירורים אשר ביררו או"א מז' מלכים שמתו ובתוך כלי זה נתלבש כלי חיצון דאו"א שהם סוד הטפות דכורא ונוקבא אשר על ידם מצטייר צורת הלבוש כל הנפש וזה כלי החיצון דאמא הוא בחי' קרומות ג' מוחין דעיבור ובתוך הקרומות האלו מתלבשין ג' מוחין דעיבור מצד אמא ובתוך המוחין האלו מתלבשין לבוש החיצון דאבא והוא גם כן בחי' קרומות ובתוכו המוחין מצד אבא ובתוך בחי' אלו מתלבשין בתוכם כלי החיצון דנה"י דא"א גם הם ג' קרומות ובתוכם מוחין מצד א"א ובתוך כל בחי' אלו מתלבש נפש דז"א. ואמנם נודע כי ה' מינים הם נרנח"י וכל א' כלול מכולם ונמצא כי אין הנפש נגמרת לו עד היות בה ה' חלקים הנ"ל והוא עד שנגמרו המוחין דמצד א"א, אמנם קודם שנעשה כלי החיצון דז"א אז כבר היה בו קודם העיבור בחי' נפש דנפש שהוא הבל דגרמי. ובעיבור כשנעשה כלי החיצון דז"א אז נכנס בו רוח דנפש וכשנתלבש בו כלי החיצון דאמא שהם המוחין נכנס בו נשמת נפש וכשנתלבש בו כלי החיצון מוח דאבא נכנס בו חיה דנפש, וכשנתלבש בו כלי מוחין דא"א נכנס יחידה דנפש. אח"כ ביניקה נכנס בו הרוח וגם הוא בה' מדרגות כי תכף כשנולד נכנס בו נפש דרוח אח"כ כשנגמר בשני היניקה כלי אמצעי דז"א נכנס בו רוח דרוח. וכשנכנס בו לבוש אמצעי דאמא עם המוחין דיניקה שמצד אמא אז נכנס בו נשמת רוח וכשנכנס בו לבוש אמצעי דאבא שהם הקרומות עם המוחין שמצד אבא אז נכנס בו חיה שברוח וכשנכנס בו כלי לבוש אמצעי דנה"י דא"א שהוא הקרומות ובו המוחין שמצד א"א אז נכנס בו יחידה דרוח. והרי נשלם הרוח לגמרי. אח"כ בעיבור ב' דגדלות אז נכנסת בו הנשמה דז"א גם הוא ע"י מדרגות כי תכף נכנס בו נפש שבנשמה ואח"כ כשנגמר בעיבור זה כלי הפנימי דז"א נכנס בו הרוח דנשמה. וכשנכנס בו הכלי הפנימי דאמא שהוא הקרומות עם המוחין דאמא דגדלות נכנס בו נשמה דנשמה. וכשנכנס בו כלי פנימי דאבא שהוא הקרומות עם המוחין דאבא דגדלות נכנס בו חיה דנשמה וכשנכנס בו כלי פנימי דנה"י דא"א שהוא הקרומות ומוחין דא"א נכנס בו יחידה דנשמה. והרי נשלם בו נשמת ז"א כולה. ודע כי עד עתה לא לקח ז"א רק ג' כלים דיש"ס ותבונה אשר שניהן נקראו בינה לבד בסוד וחכם בבינה שהיא ה' ראשונה שבשם כנודע אצלינו, לכן אינו רק נשמה שהוא נגד בינה. אך אח"כ חוזר ז"א לקחת ג' כלים אחרים דאו"א עלאין ששניהם בסוד חכמה לבד בסוד הבן בחכמה והוא י' ראשונה שבשם והם סוד עיבור ויניקה וגדלות שניים הנזכר בכוונת ליל פסח. ואז נקרא חג"ת כנזכר שם וטעם הדבר כי או"א שרשם הם חג"ת נה"י לבד כי

חב"ד דאו"א לקחם עתיק והבן זה נמצא כי כל יש"ס ותבונה נקרא נה"י וכל או"א נקרא חג"ת. והנה עתה לוקח ז"א כלים שלהם ולכן לקח גם בחי' חיה דז"א, והוא כי דע כלל א' כי א"א להיות בז"א רק ג' כלים לבד נגד נר"ן. אך כנגד חיה ויחידה לא יש כלים כי נשארים מגולין בסוד מקיף ולכן לעולם לא יש רק ג' כלים בז"א אלא שבתוך הלבושים וכלים הראשונים מתלבשים אלו זה תוך זה. כי כלי הפנימי דז"א אשר בו הנשמה כנ"ל שם מתלבש גם חיה וכן היחידה כמ"ש. והענין כי כלי החיצון דאמא עלאה עם המוחין מתלבשין בכלי הפנימי דמוחין דתבונה ושם מתלבש נפש דחיה וכלי האמצעי דאמא עם המוחין ושם בתוכם רוח דחיה וכלי הפנימי דאמא עם המוחין ושם בתוכם נשמה דחיה וכלי הפנימי עם המוחין דאבא ושם בתוכה חיה דחיה, וכן כלים דחג"ת דא"א אשר שם או"א עלאין. גם בהם ג' כלים ובתוכם יחידה דחיה, אחר כך עולה בא"א עצמו ושם קונה יחידה עצמה האמתית אז נשלם ז"א לגמרי, והסוד כמ"ש כי העולמות נפלו ממקומם ומקום ז"א בראשון הוא במקום שעתה א"א והבן זה:

שער כא פרק א מ"ת

שער החמישי שער לידת המוחין ויתחלק לג' פרקים:

ונבאר עתה ענין התלבשות המוחין דז"א בתוך הכלים נה"י דאמא שנשארו ריקנים בעת הלידה כנ"ל כדי שאח"כ יהיו מתפשטין בתוך ז"א ונבאר תחילה בחי' אמא בעצמה שא"א שתשאר חסירה מבלי נה"י לה לעצמה כי אם נאמר שנשארת כך באופן זה שיהיה ג"ת שהם נה"י שלה מתפשטין ומתלבשין תוך ז"א תמיד זה א"א לפי שבהיותה כך א"א לה להזדווג עם אבא והרי נודע כי זווג או"א תדיר ולא פסיק לעלמין ולסיבה זו הוא מוכרח שיתהוו לה נה"י אחרים חדשים לצורך עצמה בבחי' הכלים כי האורות שלהם כבר ביארנו שנתעלו בה בעצמה ולא נתלבשו בז"א ואז תהיה אמא שלימה בכל י"ס ותהיה למעלה מז"א כולה ותוכל להזדווג עם אבא אמנם ההתחדשות להיות לה נה"י אחרים חדשים הוא באופן זה כי הנה נת"ל כי בחי' הכלים של נה"י דאמא בלבד הם אשר נתלבשו בהם בתוכם רוחניות ונשמת המוחין דז"א ואח"כ נתפשטו הכל ביחד תוך ז"א כנ"ל אבל רוחניות ונשמת נה"י דאמא שהם האורות שבתוכם לא נשארו שם אמנם נסתלקו למעלה ועמדו בחצי ת"ת תחתון של אמא כנ"ל ואז הרוחניות והאורות הם מהוים ומוציאין כלים אחרים דנה"י לצורך עצמן ואז נשלמת אמא בי"ס גמורות מלבד הנה"י שנתלבשו תוך ז"א. ופשוט הוא שאין כח באורות ההם להמציא ולהוות כלים אחרים חדשים לגמרי אמנם הוא על דרך הגדלת הקטן שהולך וגדל כן בכאן הלבוש דאמא ר"ל בחי' כלי ת"ת שבה שנשאר חציו קיים למטה (נ"א למעלה) ולא נכנס בז"א הוא נגדל ונתארך עד שהולך ומכסה ומלביש את [אורות] עצמו' ורוחניו' נה"י דאמא וא"כ צריך שיגדל כפליים ממה שהי' כדי שיספיק לזה. והנה זהו סדר כפילתן הנה ז"א אינו לוקח מן הכלים של אמא רק מן תחלת שליש ת"ת תחתון דאמא ולמטה עם נהי"ם שבה כמ"ש בע"ה נמצא כי מה שנכנס בז"א הם ד' מדות ושליש שהיא שליש תחתון של ת"ת ונהי"ם של בינה. והנה צריך שד' מדות ושליש אחרים עליונים יכפלו כיצד נתחיל מן תחלת ב"ש אחרונים שיש בבינה דאמא ונמנה ויהיה ד' מדות ושליש שהם ג' מדות שלימות דעת חו"ג וב"ש תחתונים של בינה דאמא וב"ש עליונים של ת"ת שבה הרי ד' מדות ושליש ואלו נגדלו ונכפלו כפליים ונעשו ח' מדות וב"ש שהם ב"ש תחתונים דבינה דאמא ודעת וחג"ת ונה"י ומלכות שבאמא והרי נשלמה בי"ס שלימות זולת מה שנכנס ממנה בז"א כנ"ל. וא"ת למה לא נכנס תחלה בז"א בחי' ב"ש תחתונים דת"ת דאמא ולמטה ואז נמצא ד' מדות וב"ש ואז היתה כל בחי' בינה דאמא נכפלת ונגדלת כי מתחלת הבינה עד סיום שליש ראשון דת"ת דאמא הם ד' מדות בינה דעת חסד גבורה ועוד שליש עליון דת"ת והיו נכפלין ומספיקין אבל עתה שאין כתר של ז"א עולה למעלה רק בשליש ת"ת תחתון דאמא נמצא שלא נכפלה כל הבינה דאמא אלא ב"ש תחתונים שלה ולמה היה כך. התשובה הוא כי דע הקדמה א' והוא כמו שנתבאר

כי זווג דאו"א שהם בחי' ב' פרצופים שנעשו מן בחי' חו"ב של כללות עולם האצילות בהיותו נחשב כולו פרצוף א' כנזכר בהרבה מקומות. והנה זווגם תדיר ולא פסיק לעלמין וגם דכחדא אינון נפקין וכחדא שריין ואין הפרש בהם כי אמא גדולה כאבא אשר זה הטעם דזווגם תדיר משא"כ בזו"נ שאין זווגם תדיר לפי שהנוקבא לפעמים גרועה וחסירה ממנו ואין שוין ואז אינה יכולה להזדווג עמו. והנה כן הענין בכל בחי' חו"ב פרטיות שיש בכל פרצוף ופרצוף ששניהן שוין במציאותן וזווגם תדיר וא"כ נמצא שחו"ב פרטיות שבי"ס דאמא צריכין שיהיו שוין במציאותן וזווגם תדיר ולכן אם ז"א היה לוקח מאמא ב"ש תחתונים דת"ת דאמא היתה צריכה כל הבינה דאמא להגדיל ולכפול כולה ובזה ודאי יש בה תשות כח משא"כ בחכמה שנשאר כל כחה בה ולא הוכפלה להשלים בחי' חסרון אחרים שתחתיה משא"כ בבינה שחצי כחה נתון אל התחתונים ולכן הוצרך שז"א לא יקח מת"ת שבאמא רק שליש תחתון לבד ועי"ז לא תצטרך הבינה דאמא לכפול רק ב"ש תחתונים וישאר שליש העליון שלה קיים בכל כחו ובבחי' שליש הזה תהיה שוה עם החכמה. וביאור הענין כי הנה הבינה צורת ה' ראשונה שבשם כנודע וצורת ה' הוא ג' קוין שכוללים י"ס שבה כי קו ימין כולל חח"ן שבה וקו שמאלי בג"ה שבה וקו אמצעי כולל דת"י ומלכות שבה. והנה שליש העליון שבה הם חב"ד שבה שהם ג' ראשין של ג' קוין שבה וכיון שאלו קיימים בכל כחם ושלימותן מספיק בזה כי כבר ג"ר שבה שלימות וגם שכיון שג' ראשי הקוין ניכרים בשלימות א"צ לתשלומין ובפרט במקום ההכרח שיוכפלו לטעם הנ"ל. ועוד ט"א קרוב אל הנ"ל והוא כי ג' ראשונות לעולם הם חשובים כאחד ואם כל הבינה דאמא היתה נכפלת ותשש כחה נמצא שאין לה השוואה עם הב' ראשונים ולכך הוצרך להניח ממנה שליש א' שלא יותש כחו ובערך זה יהיה חשובה כאחת מן הראשונים:

שער כא פרק ב מ"ת

ואחר שביארנו ענין אמא עצמה נבאר ענין ההפרש שיש בין ז"א לנוקבא בענין המוחין שלהם כי הנה ע"ד ששיעור ז"א הוא מן הת"ת דאמא עד למטה כן נוקבא דז"א הוא מן ת"ת דז"א ולמטה אלא שיש הפרש א' ביניהן והוא כי הנה הנוקבא דז"א מקומה הוא בתחלה כאשר נאצלה באחורי ז"א מהחזה של ז"א ולמטה כיצד עד החזה הוא שליש עליון של הת"ת דז"א וממקום סיום החזה עד סוף הת"ת דז"א יש ב"ש תחתונים אחרים. והנה שיעור כתר של נוקבא דז"א הוא שיעור מקום ב"ש התחתונים דת"ת דז"א וז"ס פסוק ושמתי כדכד שמשותיך וגו'. והענין הוא כי הנה נודע כי ה"ח מתפשטין בז"א מהחסד שבו עד הוד שבו והנה חסד גימטריא ע"ב והנה חסד המתפשט בתוך ת"ת של ז"א בהיותו מתחלק לג' שלישים יהיה כל שליש ממנו במספר כ"ד כי ג"פ כ"ד גי' ע"ב והם כמנין חסד הנ"ל והנה כתר דז"א הם ג"פ אור אור אור כמנין כתר אבל נוקבא הכתר שלה הוא ב"פ אור אור שהם גימטריא בי"ת כנודע כי הנוקבא נקראת בית ואלו ב"פ אור שיש בכתר דנוקבא הם בחי' ב"ש של ת"ת דז"א שלקחתם הנקבה לכתר שלה אשר כל א' מהם הוא כ"ד וז"ס ותמלא כדה ותעל כ"ד ה' וז"ס כ"ד אותיות שיש בפסוק בשכמל"ו כנזכר בזוהר וז"ס כ"ד ספרי דאורייתא ולכן הנקבה נקראת ד"ך ועניה לפי שחסר ממנה כ"ד שהיא שליש הראשון והיא ד"ך ועניה ממנו. וז"ס שארז"ל משחרב בית המקדש אסור לאדם שימלא שחוק פיו בעולם הזה כי בעת שנחרב ב"ה שהיא הנקבה הנקראת בית לסבת לקיחת הכתר שבה ב"פ כ"ד כ"ד הנ"ל שהם ב' פעמים אור כמנין בי"ת ולכן מאז ואילך אסור לשחוק כי שחוק הוא גימטריא ב' פעמים או"ר או"ר וכיון שנסתלק או"ר אין שחוק בעולם ולע"ל כשיבנה בית המקדש נאמר אז ושמתי כ"ד כ"ד שמשותיך כי אז יחזור לה ב"פ כ"ד כ"ד הנ"ל הנקרא שמשותיך על שמאירין כשמש וגם לפי שלוקחתן מגוף הת"ת דז"א הנקרא שמש כנודע להיות לה בחי' הכתר שבה ונמצא שהם ב"ש מן השמש ויהיה כ"ד כ"ד שמשותיך כי הז"א כולו נקרא שמש וגם בחי' הת"ת שבו נקרא שמש. והענין כי כל חסד נקרא אור בסוד האור דאתברי ביומא קדמאה דמעשה בראשית והנה טעם לקיחתה ב"ש תחתונים לבד הוא לפי שיסוד של תבונה

מתלבש בשליש עליון של ת"ת דז"א כנודע שהוא עד מקום החזה ומשם ולמטה האורות של החסדים הם מגולים לכן אין כתר דנוקבא יכול להתחיל אלא בסוף סיום שליש עליון דתפארת כי שם התחילו החסדים להתגלות ומכח האורות המגולים שם אז יוצא שם כתר שלה מבחי' ב"ש החסד המגולין והמאירין ולכן הם ב' פעמים אור אור וזהו מ"ש למעלה כי ב' פעמים אור הוא גימטריא שחוק והנה ב' אלפין שבב"פ אור אאלו הם שרשים שלהם הנשארים בז"א ושאר האותיות שהם ו"ר ו"ר מאירין בנוקבא ואז נעשה בה בחי' בית ולכן משחרב בית המקדש אסור שימלא שחוק פיו בעולם הזה אבל בהיותה לוקחתם נקראת אשת חיל עטרת בעלה כי חי"ל גימטריא כ"ד כ"ד הנ"ל ולעתיד לבא שתקחם כתיב באלהים נעשה חיל שהיא רחל והוא יבוס צרינו שעי"כ נבוס צרינו בעת שיבנה בית המקדש וז"ס ג"כ וישראל עשה חי"ל כי ז"א הנק' ישראל עושה חי"ל לנוקבא ונותן ב"ש שלו לכתר שלה ונתבאר לקמן בענין ב' אורות אלו היטב ע"ש. אבל שורש דרוש זה על מתכונתו ע"ש גם שם נתבאר כי ז"א יש לו ג' אורות בכתר שלו ורחל ב' אורות מהם [בכתר שלה] ולאה אור א' מהם בלבד בכתר שלה האמנם מה שאמרנו למעלה שלוקחה לכתר שלה ב"ש תחתונים של ת"ת דז"א אינן אלא מבחי' כלי והגוף בעצמו של הת"ת דז"א. אמנם מן המוח המתפשט בתוכו שהוא חסד המתפשט בתוך ת"ת דז"א אינה לוקחת ממנו רק חצי שליש אור שלו לבד. אמנם הז"א אינו כך כי גם הוא לוקח הכתר שלו מן הת"ת דאמא ג"כ אבל אינו לוקח רק שליש האחרון לבד מבחי' הגוף ממש שלה כנ"ל באופן שכתרו קטן מכתר הנוקבא כפי הערך אבל ודאי ששליש ת"ת דבינה הוא גדול מב"ש ת"ת דז"א שלוקחת הנוקבא אך כוונתינו הוא כי כפי ערך היה ראוי שכמו שהיא לוקח ב"ש מת"ת שלו גם הוא יקח כפי זה ב"ש מת"ת דבינה והנה אינו כן אלא אינו לוקח רק שליש א' אחרון לבד והנה זהו מבחי' הגוף אבל מבחי' אור שהוא החסד המתפשט בתוכו כנ"ל הנה לקח כל האור ההוא כולו כמ"ש בע"ה כי בחי' נצח הוד יסוד דאמא הם כלים ריקנים (קטנים) בלתי אור ואור שבתוכן הוא נשמות המוחין והאורות של ז"א עצמן אבל הכתר של זעיר אנפין הגוף והאור של התפארת עצמו דבינה ממש הוא כתר של ז"א כמו שאכתוב לקמן בע"ה. והנה יש שינוי והפרש זה בין ז"א לנוקבא כי הכתר של ז"א גופו קטן ואורו גדול מאוד וכתר נוקבא הוא להיפך כי הכתר שלה גופו גדול ואורו קטן מאוד. ועוד יש שינוי והפרש ב' בין שניהן והוא כי כתר הנוקבא אינה לוקחת מן הז"א רק הארה בעלמא שיוצאת מאירה מגוף הז"א אבל הז"א לוקח עצמות וממשות האורות של אמא ממש שנכנסה בתוכו בסוד כתר כנ"ל. ועוד יש הפרש ושינוי ג' והוא נמשך מן השינוי הנ"ל כמ"ש והענין הוא בענין המוח הג' הנקרא דעת כי הנה נתבאר אצלינו כי בזכר יש ג' מוחין חב"ד ופרטן ד' לפי שד

עת כלול מב' בחי' שהם חו"ג אבל דעת הנוקבא הוא ק"ל ואין בו רק גבורות לבד. ודע הקדמה אחרת והוא כי הנה אלו המוחין הנמשכין אל הז"א ולנוקבא הם בחי' טיפות הנמשכין מן או"א ממוחותיהם בעת זווגם כנודע. ואמנם ב' טיפות הנקרא חו"ב הם נמשכין ממוחין עצמן דאו"א מחו"ב של כל אחד מהם אבל טפת הדעת הכלולה מחו"ג אינה נמשכת מהדעת עצמו דאו"א אלא מהחו"ג המתפשטין בו' קצוות דגופא דאו"א. והנה כפי זה [מן הראוי היה] כאשר אלו המוחין מתפשטין בז"א יהיו עד"ז שחו"ב יהיה למעלה בראשו אבל החו"ג יתפשטו בגופא בו' קצוות אבל לא יהיו בראשו בחי' מוח ג' הנקרא דעת הכולל חו"ג כיון שתחלת המשכתן אינם רק מן התפשטות ו' קצוות דאו"א כנ"ל. ואמנם הענין לא כך היה אלא שיש אל הז"א ג' מוחין בראשו ממש ואפי' בחי' הדעת הכלול מחו"ג הוא למעלה בראשו ובבחי' מוח ממש מלבד התפשטות ה"ח וה"ג אשר בו' קצוותיו כנודע אבל בנוקבא דז"א לא כך הוא אלא שבראשה לא יש רק בחי' ב' מוחין לבד שהם חו"ב שלה כנזכר באדר"ז רצ"ב ונהירו דב' מוחין גליפא בה וגם ז"ס דעתן של נשים קלה ואח"כ יש לה בחי' התפשטות גבורות לבד ולא חסדים ואף התפשטות זה אינו אלא בגופה למטה ומקום חצי הדעת שלה שהם הגבורות בלבד הם יושבים באמצע ב' הכתפות שלה בשליש העליון של ת"ת שבה ושם היא בחי' הדעת שבה אשר ז"ס קשר של תפילין ש"י כמבואר אצלינו במקומו. באופן כי זה שינוי הג' נחלק וכולל ב' שינוים הא' שהזכר יש בו דעת מהחו"ג

והנקבה אין לה דעת רק מהגבורות והב' שדעת הז"א הוא בראשו בבחי' מוח ממש ודעת הנקבה הוא בשליש העליון של ת"ת ושם מקובצים בדעת ההוא הגבורות שלה זולת התפשטות הגבורות המתפשטים בגופא דו"ק כנודע. והנה סיבת היות דעת הנקבה ניתן למטה בגופא מבואר הוא כיון שלא נמשך מדעת או"א העליון שבראשה אבל צריך לידע סבה למה הדעת של ז"א נתנין למעלה בסוד מוח בראשו ממש כיון שלא נמשך ממוח הדעת דאו"א כנ"ל. והטעם תלוי בשינוי הראשון הנ"ל והוא כי ז"א אשר הכתר שלו יש לו אור גדול מאוד וגופו קטן יש בו הארה גדולה ויש בו כח להמשיך ולהעלות את החסד וגבורה שהוא דעת דז"א ולהעלות דרך קו האמצעי עד ראשו ממש תחת כתר כנודע כי שניהם הם קו האמצעי ואז יהיה הז"א דומה לאבא ואימא שיש להם מוח הדעת שלהם בראשם אבל נוקבא דזעיר אנפין שגוף כתר שלה גדול ואורו קטן מאד אין בו כח להעלותו ונשאר למטה בגוף כי שם מקומן הראוי להם כי משם חוצב מאו"א כנ"ל:

שער כא פרק ג מ"ת

ועתה צריך לתת טעם למה אין הז"א לוקח הכתר שלו בת"ת דאמא ב' שלישים גמורים כשיעור מה שלוקחת הנוקבא דז"א הכתר שלה בת"ת שבו ובענין זה יש ג' טעמים. הא' הוא בעבור עצמו והב' הוא בעבור נוקבא והג' הוא בעבור אמא. ונבאר אותן כי הטעם בעבור עצמו הוא מפני כי אם הז"א יעלה ראשו עד שיעור ב"ש ת"ת דאמא נמצא שאמא כאשר מתלבשת ומתפשטת תוך הז"א כנודע נמצא שצריך שתרד אמא יותר למטה ויכנסו ב"ש ת"ת שלה תוך ז"א וקו האמצעי שלה תתפשט למטה לפי שמן הת"ת שלה נעשה הכתר דז"א שהוא הקו האמצעי וא"כ ברדת הת"ת של אמא ב"ש למטה תוך ז"א צריך שגם היסוד של אמא שבקו האמצעי שלה ירד יותר למטה ממקומו הנהוג שהוא בחזה דז"א שהוא בסוף שליש העליון דת"ת דז"א והוצרך לירד עם סיום ב' שלישים עליונים דת"ת דז"א. והנה נודע כי עיקר הארת ז"א הוא מן החסדים שבתוך יסוד הבינה המתגלים בו מהחזה ולמטה שכבר נגמר מלבוש היסוד דאימא שהוא מכסה עליהם ועתה אם תרד יסוד הבינה עד סיום ב"ש ת"ת דז"א לא יהיה גילוי אל החסדים שבז"א כי אם בשליש התחתון לבד ויהיה הז"א בלתי הארה גדולה (כלל). והטעם הב' שהוא מפני הנוקבא כי בהיות יסוד דאמא מסתיים בחזה דז"א מתגלין החסדים והאורות וע"י הארה זו יכולה הנוקבא להבנות והיא ניבנית משם ולמטה באחור דז"א כנ"ל לפי שנוקבא אינה ניבנית אלא מן הארת הגבורות אשר ביסוד דאמא ובהיותן מכוסים ביסוד דאמא צריכין לעבור ב' מסכים א' דופן מסך היסוד דאימא והב' הוא דופן הת"ת דז"א עצמו ואח"כ יוצא האור אל הנוקבא ובזה לא תקבל הארה ולכן אינה יוצאה רק אחר כלות מסך היסוד דאימא שאורות הגבורות מגולות ואינן צריכין לעבור להאיר לה רק דרך מסך א' לבד שהוא דופן ת"ת דז"א ואם היסוד דאימא היה יורד למטה עד שיעור ב"ש של ת"ת דז"א לא היתה המלכות נוקבא דז"א יוצאת וניבנית אלא משם ולמטה והיתה קצרת הקומה מאד מאד. והטעם הג' בעבור אמא עלאה כאשר נת"ל בתחלת דרוש זה והוא כי אמא עלאה כאשר מתלבשת משליש האחרון הת"ת שלה ונצח והוד ויסוד ומלכות שבה תוך ז"א לצורך המוחין שלו צריכה היא להתגדל ולהתכפל כפליים להשלים חסרונם כשיעור מה שנכנס בז"א והם ב"ש תחתונים דבינה דאמא ודעת וחסד וגבורה וב"ש עליונים דת"ת שבה ונכפלים ונגדלים כפליים כשיעור חסרונם ואם גם שליש האמצעי דת"ת שבה היה מתלבש בכתר דז"א היתה צריכה להכפל ולהתגדל כפליים מתחלת בינה שלה עד סוף שליש עליון דת"ת שבה ואז בחי' בינה דאמא תשש כחה עי"כ ולא היתה שוה אל החכמה וכבר הארכני לעיל בזה כל הצורך. ועתה צריך להודיעך כי כל זה שאמרנו כי ז"א אין שיעור גוף הכתר שלו רק שליש א' לבד הוא כאשר לא נכנסו בו רק המוחין דמצד אמא לבד אבל כאשר נכנסין בו אח"כ גם המוחין דמצד אבא כנודע הנה אז יהיה הכתר שלו אורך ב"ש כדמיון כתר נוקבא. והענין הוא מובן כאשר אמשול לך משל א' והוא אם יהיה לפניך ב' כלים שוין בקומתן ממש הנה כאשר נכנס זה תוך זה בהכרח הוא שהכלי הפנימי יוגבהו שפתותיו למעלה משפתי כלי החיצון כן הענין כאן כי

כאשר הת"ת דאבא נכנס ומתלבש תוך הת"ת דאמא לכנוס יחד תוך ז"א יהיה הת"ת של אבא גבוה למעלה מת"ת של אמא החיצון אליו וארכו וקומתו של הכתר דז"א אז יהיה עד שם ויהיה שיעורו כמו ב"ש ת"ת דאמא:

שער כב פרק א מ"ק

שער הששי שער מוחין דקטנות ויתחלק לג' פרקים:

ענין מוחין דקטנות דע כי האדם נוצר בצלם אלהים ומבשרי אחזה אלוה. והנה דוגמת האדם שהוא טפה א' יוצאת ממוח האב ונכנס בבטן האשה שם נתהווה ונעשה צורה. וכבר ביארנו ענין ג' ימים לקליטת הזרע וענין מ' יום ליצירת הולד וענין היותו בן ג' חדשים הכרת העובר. אמנם עתה נדבר אחר גמר [הכרת] העובר לגמרי מה מוחין יש לו וכן אח"כ כשנולד וכן אח"כ כשנגדל וג' זמנים אלו הם שאנו קורין תמיד עיבור ויניקה ומוחין. והנה באמת שאנו רואים שהקטן אין בו דעת שלם והוא אטום בשכלו ועכ"ז אנו רואים בעינינו שיש לו מוחין ממש כמו הגדול וא"כ מה ענין זה והנה כבר ביארנו ענין זה כי הקטן הוא אל"ם מאלהים וע"ש והסוד הוא כי הקטן הוא לעולם בבחי' דין כי הלא ז"א נקרא קטן בערך אבא הנקרא סבא ולכן אבא יותר רחמים מן הבן וכן למעלה עתיק יומין הוא יותר רחמים מן אבא והכלל הוא כי סוד הזקנה והשיבה בו תלוי הרחמים והקטנות הוא אכזריות ונראה זה בחוש העין. וכבר הודעתיך כי המוחין הם משלימין את הז"א להיותו בן י"ס שלימות כי בסוד היניקה אינו רק ו"ק לבד ובעיבור בסוד ג' כליל בג' לחודייהו וזה ראיה אל הנ"ל כי הלא ביארנו שבהיות בית המקדש קיים והרחמים גוברים בעולם אז היה זו"ן כל אחד שלם מי"ס ובחורבנו שהדין גובר בעולם אז הוא בן ו"ק שהוא סוד היניקה ובזמן החורבן ממש היה ג' גו ג' ולכן תבין מזה כי היות הקטנות מורה על הדין. והנה בימי העיבור ויניקה הם סוד דינין ויש להם מוחין ג"כ והם סוד אלהים ולפי שסוד המוחין הם עיקרם רחמים כי הלא הם באים להשלים הזו"ן לי"ס א"כ צריכים שיהיו רחמים שהם סוד הויות ולכן מוחין דגדלות הם הויות ומוחין דקטנות שהם עיבור ויניקה הם אלהים ולכן אינם נקרא מוחין ממש רק אותן דגדלות. אך של קטנות אין אנו קורין אותן מוחין רק עיבור ויניקה. וענין זה תבין ממה שהודעתיך מסוד האדם שהוא עשוי בצלם אלקים ובצלם הוי"ה רק שזה פנימי וזה חיצון ולהיות כי שם אלקים הוא חיצון, לכן כשמתחיל הקטן מתחיל ממטה למעלה, ומתחיל להיות לו תחלה מוחין מצד החיצוניות שהוא אלהים היינו בחי' הקרומות והם תמיד אף בקטנות ואח"כ עולה למעלה לשם הוי"ה ויש לו מוחין דהויות ודאלקים ודוגמת מ"ש בס"ה בענין ערלה גם בענין הקטן הנמול לח' כי בתחלה מתחיל ממטה למעלה שהוא בשני הערלה שהוא החיצוניות והקליפות ואח"כ נכנס בקטנות שהוא קדושה מועטת עד שעולה מקדושה לקדושה עד היותו גדול וז"ס ומעיל קטן תעשה לו אמו וכמ"ש בענין משה ושמואל. ואמנם לעולם המוחין דז"א בין בקטנות בין בגדלות כולם באים מלובשים בנה"י דאמא כנודע רק שכמו שהמוחין דקטנות באים מזווג החיצונים דאו"א לכן גם הלבוש שלהם שהם הנה"י דאמא הוא החיצוניות שלהם ולכן דע שג' בחי' יש לכל ספירה כמבואר אצלינו בסוד פנימי ואמצעי וחיצון וכל זה בבחי' או"פ כי גם כנגדן בסוד אור מקיף יש ג' בחי' אלו ולכן תראה מ"ש בענין ק"ש כי יש מוחין דעיבור פנימי עם המקיף שלהם וכן ביניקה יש מוחין פנימים ומקיפים וכן גדלות יש מוחין פנימים ומקיף אמנם מזווג לבושים החיצונים דאו"א נעשין מוחין לזו"ן בחי' פנימי ומקיף בהיותו בבטן אמא שהוא נקרא אצלינו עיבור, וכן הלבוש שלהם הם נה"י דאו"א החיצוניות גם ביניקה המוחין שלהם מזווג או"א בבחי' אמצעית שלהם וכן הלבוש שלהם הוא מנה"י דאו"א האמצעית וגם בגדלות המוחין הוא מזווג או"א בבחי' פנימי שלהם וכן הלבושים שלהם מנה"י דאו"א הפנימית, ולכן המוחין דעיבור ויניקה הם שמות אלקים כי ב' בחי' אלו הם מן החיצוניות ואמצעים דאו"א כנ"ל. אך המוחין דגדלות הם מפנימיות או"א לכן הם הויות דוגמת מ"ש בסוד האדם היותו בצלם

אלהים ובצלם הוי"ה רק שזה חיצון וזה פנימי. אמנם יש חילוק א' מעיבור אל יניקה ומוחין, והוא שבעיבור לא יש לקטן ג' מוחין דקטנות רק ב' לבד והם מוח חו"ב אך מוח הדעת אין לו לכן אין דעת לקטן כי אע"פ שיש לו חו"ב אינן מועילין לו כי הלא חו"ב סתומים הם ולא אתגליין רק ע"י הדעת והואיל ואין לו דעת לא אתגליין ולכן הקטן נמשל כבהמה ואין זה רק בעיבור אך ביניקה יש לו שבח על עיבור והוא שיש לו ג' מוחין חב"ד אך לפי שאין לו מוחין רק מבחי' אלהים לכן אין לו דעת שלם כי אין לו מוחין רק מחיצוניות ולא מפנימיות אך עכ"ז מועיל לו אל השייך לו לכן אחר שהתחיל הקטן לינק יש לו כבר איזה מציאת הדעת והולך וגדל וגם הדעת שלו הולך וגדל כל זמן היניקה אך עדיין אין זה נקרא דעת, אבל אחר היניקה מתחיל הגדלות וגם המוחין דגדלות יש בהם זמנים שונים כמשרז"ל הפעוטות מקחן מקח וממכרן ממכר במטלטלין וכו' ע"ש. נמצא כי בעיבור יש לו ב' מוחין והם כפולים ב' דאבא וב' דאמא וביניקה ג' מוחין כפולים ג' דאבא וג' דאמא והגדלות ג"פ כפולות ג' דאבא וג' דאמא אך של עיבור ויניקה הם סוד אלקים ושל הגדלות הויות הרי בעיבור יש לו ד' שמות אלקים וביניקה ו' שמות

אלקים ובגדלות ו' הויות. ונלע"ד שכמו שבגדלות על האמת הם ד' מוחין וא"כ הם ח' הויות ד' דאבא וד' דאמא שהם חו"ב חו"ג כן ביניקה הם ח' אלקים כי גם הדעת כלול מחו"ג גם שהוא מקטנות אך כמו שבגדלות נקרא ג' ע"ש היותן מלובשים בנה"י שהם ג' כן הוא ביניקה כנלע"ד ופשוט הוא. אך עכ"ז עדיין צריכין אנו למודעי לכן עיין במ"ש בסוד השרשים שלי בסוד האמוראים שהם מקטנות דאלקים ותנאים הם מגדלות דהויות ושם בארנו כי אין בדעת דיניקה רק שם א' דאלקים כי אפי' החסד שלו כיון שהוא שם אלקים נקרא הכל גבורה א"כ אין שם חו"ג רק גבורה לבדה והדבר מסופק וצ"ע:

שער כב פרק ב מ"ק

ונחזור לענין כי הלא בדוגמא מ"ש בז"א כן הוא בצדיקים שהולכים וגדלים ותחלה יש להם נשמה ומוחין דאלקים דעיבור ואח"כ דקטנות ואח"כ דגדלות וכל זה בסוד הנוקבא ואח"כ גדלים עד"ז הנזכר בז"א ואח"כ גדלים עד"ז באמא ואח"כ באבא ואח"כ בא"א ואח"כ בעתיק וכו' וכ"ז בעשיה וכעד"ז ביצירה ואח"כ בבריאה ואח"כ באצילות והדבר מובן מאליו וא"צ להאריך לפרט פרטי הדברים. וז"ס משה שבעת לידתו נקרא משה והוא ע"ש שהיו שלימים בו כל ד' אלקים של מוח עיבור ונולד שלם עמהם ולכן משה גימ' ד' אלקים. אמנם בגדלות נקרא משה ע"ש יסוד דאו"א דגדלות שהם קפ"ד וקס"א שהם גימטריא משה כמבואר אצלינו ועכ"ז מצינו לו ז' שמות וזה ע"ש סדר המעלות שלו וז"ס ראה נתתיך אלקים לפרעה כי מן סוד אלקים הוא ומבחי' ההוא דקטנות ניתן אלקים לפרעה ובפרט שאז בגלות מצרים היה ז"א ג' גו ג' שהוא סוד העיבור כמבואר אצלינו בסוד ליל פסח ובפרט שגם פרעה נמשך מג' אלקים אלו דקטנות כמבואר בסוד חלום שר המשקים ושר האופים ע"ש. גם בשמואל מצינו ענין זה שאמר הכתוב ומעיל קטן תעשה לו אמו והענין בסוד ראיתי אלקים עולים מן הארץ והוא עוטה מעיל. והענין סוד נפלא דע כי ראינו כי הבעלת אוב העלתה את שמואל וראוי לפקוח עיניך איך אפשר שאיש גדול כשמואל הנביא שהיה שקול כמשה ואהרן ובעלת אוב תעלה אותו בכשפיה ובטומאתה להמשיך נפשו אל הטומאה ולהעלותו במציאות אובי טמיא וזה תבין במ"ש כי הצדיק עולה במדרגות הנשמות הנ"ל ותחלה כשהיה בן ב' שנים עשתה לו אמו מעיל קטן וכבר ידעת כי בהיותו בן ב' שנים העלתו אמו והורה הוראה כמארז"ל שעלי היה רוצה להרגו על שהורה בפני רבו ומזה תבין רוב חכמתו כי בהיותו בן ב' שנים זכה אז להורות הוראה להיות לו מוחין דקטנות שלימים וזהו מעיל קטן וגו' שכל סוד הקטנות הוא מוחין דאלקים וכנ"ל בסוד יוסף שהוא סוד ג' אלקים פשוט ומילוי ומילוי דמילוי שהם ב"ן אותיות וג"פ ב"ן גימטריא קנ"ו כמנין יוסף וג' אלקים עצמן בכללות הוא גימטריא קטן ולכן יוסף נקרא ג"כ קטן כי הלא ג' אלקים אלו ברדתן אל היסוד כמ"ש אז נקרא

קטן ועיין למטה. ונחזור לענין כי סוד הקטנות הוא היניקה כי כן שמואל השלים לו אז ב' שנים של היניקה והיה לו סוד הקטנות ההוא וז"ס ומעיל קטן וגו' כי סוד מעיל זה הוא סוד שאנו קורין חלוקא דרבנן. אמנם לא היה מכסה את הראש רק הגוף לבד וזהו פי' מעיל כי הוא לבוש אל הגוף שהוא ו"ק נמצא שהוא סוד היניקה שאין לז"א אז רק ו"ק וז"ס ומעיל קטן ואמו הוא סוד אמא עלאה אשר היא מתפשטת נה"י שלה ונכנסת ברישא דז"א עם המוחין דקטנות כנ"ל וזהו תעשה לו אמו. וכבר ידעת ענין חנה אם שמואל שהיא סוד אמא עלאה כי כן חנה גימ' ס"ג שהוא שם הבינה ושמואל נגד ז"א וז"ס ומעיל קטן על נכון והנה מעיל גימטריא קנ"א שהוא אהי"ה דהי"ן שהוא סוד נה"י של בינה המלבשת את המוחין ונקרא אהי"ה דההי"ן. ואמנם אח"כ שמואל עלה במדרגה עליונה יותר והיה שקול כמשה ואהרן וג' אותיות שמ"ו משמואל גימט' משה ע"ה ולהיותן מוחין דקטנות וגם הם סוד אלקים לכן כל אחיזת החיצונים וקיומם הם במוחין אלו דקטנות ולכן הסט"א נקרא בשם אלקים אחרים. והנה במות הצדיק הנר"ן שלו מצד אצילות עולין אל אצילות ונשמה שלו דבריאה עולה לג"ע העליון ורוח דיצירה בג"ע הארץ ונפש דעשיה נשארת בקבר וכשמתעכל הבשר עולה גם הנפש ההיא למעלה ונשארת ההוא הבל דגרמי על אינון גרמי דאשתארו בקברא כנזכר פרשה שלח. וסוד הענין כי הנפש שהיא סוד מוחין דגדלות שבעשיה היא עולה למעלה אחר עכול הבשר אבל הבל דגרמי שהוא סוד מוחין דקטנות מצד אלקים דעשיה שהוא הנפש מצד אלקים וזה נקרא הבל דגרמי נשאר תמיד עד עת התחייה בקבר כי להיותה סוד דינין יש בו תמיד אחיזת הקליפות ואינו יכול להפרד מן הגוף לעלות למעלה ובעלת אוב לא יכלה להעלות משמואל רק אותה בחי' דהבל דגרמי. וז"ס בזוהר פ' שלח על הבל דגרמי ודא איהו אוב להעלות מן הארץ ע"ש כי הוא סוד הבל דגרמי שהוא סוד הקטנות יש כח בקליפות להתאחז בו לכן ראתה את שמואל שהיה עוטה במעיל דימי קטנותו לרמז כי לא יכלה להעלות רק אותו סוד מעיל קטן לבד וז"ש ראיתי אלקים עולים מן הארץ כי לא ראתה רק סוד הקטנות שהם מוחין דאלקים. גם בדוד המלך מצינו שנקרא קטן ודוד הוא הקטן והוא ע"ד הנ"ל גם יעקב נקרא קטן בנה הקטן והוא מוחין דעיבור כנ"ל כי הוא ב' אלקים שבו (של העיבור) הם מוחין רק שהם כפולים. אמנם ב' אלקים הם גימטריא עק"ב ועם י' אותיותיהן גימטריא יעקב ועיין מ"ש בפסוק וידו אוחזת בעקב עשו. ונחזור לענין כי הלא אין בקטנות בזמן העיבור רק ב' אלקים כי אין לו בחי' הדעת וטעם הדבר הוא עם מה שכתבתי כי בחי' מוחין דעיבור הם מתלבשין בנה"י דחיצוניות של בינה ומבשרי אחזה אלוה. והענין כי בסוד הרחם של האשה שהוא מקום היסוד שלה יש בו ג' בחי' א' של עור ב' בשר, ג' יותר פנימי בפנימית הרחם ועור הח

יצון אינו סתום ודבוק אלא הוא פתוח מאד כי אינם משיקים צידי העור זה ע"ז. אך הב' שהם סוד הבשר הם סוגרים הרחם ונושקים שפת הרחם זה עם זה ואין להאריך במקום שאמרו לקצר. ואמנם בסוד העיבור אין לו מוח של דעת כי אין מקום קיבוצו אלא ביסוד החיצון שהוא העור ולפי שאותו העור הוא פתוח ואינו יכול לקבל ולסתום בתוכו הדעת כי אין בו בית קיבול לקבלו. לכן אין הדעת נמצא בקטן בעת העיבור. אמנם טעם הדבר בעצמו למה אין שם בחי' יסוד סתום כמו בב' בחי' הפנימי הטעם הוא שכבר ידעת כי הסט"א כל אחיזתן הוא בנוקבא ובפרט כל חשקם ותאותן הוא לבא לינק מן היסוד שלה כי שם מוצא כל השפע והקדושה והנה בחי' חיצון (נ"א שהוא בחי' החיצון) הם דינין גמורים ואם היה שם עור שלם ויסוד שלם היו נאחזין שם החיצונים לינק מן אותו היסוד החיצוני לכן לא ברא שם הש"י בחי' היסוד כדי שלא יהיה מקום יניקה לחיצונים אך בב' בחי' הפנימים אין חשש אם ינקו משם כי אין להם שם אחיזה ולא יוכלו להניק אמנם באיש אינו כן אפילו עור החיצון שלו הוא מכסה את בחי' היסוד שלו לגמרי. ובזה תבין סוד הערלה שבאיש ולא באשה ואדרבה שלכאורה היה נראה שיותר היה ראוי שתמצא הערלה בנקבה מדכורא שכל שליטת ויניקת החיצונים בנוקבא הוא לעולם אך היה הדבר להיפך כי באיש אין חשש כ"כ אם יינקו החיצונים משם כי חסדי הזכר דוחין את החיצונים אבל אם היו יונקים מנוקבא היו מחריבין את העולם. ובזה תבין סוד פריעת ערלה בזכר הוא שמתחלה כורתים עור החיצון והוא סוד הערלה שמשם אחיזת החיצונים ואח"כ פורעים עור הבחי'

האמצעי שגם הוא סוד אלקים דיניקה והוא דינא אבל אין חותכין ומשליכין אותה רק כונתינו לפרוע כדי שיתגלה הבחי' הג' הפנימי שהוא יסוד האמיתי קדשי קדשים ומתגלה דאז אין כח בחיצונים להדבק שם. ובזה תבין למה לא נברא האדם מהול אלא ערל כי הוא מוכרח להיות בו ג' בחי' הנ"ל אמנם בהולדו שאז מגיע זמן היניקה אז אין לו צורך בסוד עיבור וכורתין אותו ומשליכין אותו להורות שאין זמן אחיזת החיצונים ויניקתן מן הדכורא רק בהיותו בסוד עיבור אך מן זמן יניקה ואילך אין להם אחיזה בו ולכן אפילו בזמן היניקה שהוא סוד אלקים ג"כ כדי שלא ינקו משם פורעין אותו כדי שיתגלה הפנימי ומאורו יברחו כל החיצונים כי אינם יכולים לסובלו הרי בארנו מצות מילה בקיצור. ונחזור לענין שכיון שבנוקבא אין בה בחי' זו ולכן אין לו בז"א בקטנות בסוד עיבור רק ב' מוחין ג"כ ואע"פ שבאבא יש בחי' יסוד אפילו בעיבור כנזכר אינה קושיא כי הלא יסוד דאבא לעולם הוא טמיר וגניז באמא ואם האמא אין לה יסוד איך יתגלה יסוד דאבא בלתי היות לו מחיצות יסוד אמא לכן ליתא אפילו יסוד דאבא תוך ז"א. וגם הטעם שכיון שאין יסוד אמא בחיצוניותיה אם כן כאשר יזדווג עמה לאפקא מוחין דעיבור אל הז"א אם לא תקדים היא להעלות טפת מ"נ מסוד הדעת שבה גם אבא לא יוריד טפת הדעת שלו ולכך גם ב' הדעות אין בהם ונמצא שאין לקטן בסוד העיבור רק ב' מוחין דאבא וב' מוחין דאמא הם ד' מוחין שהם ד' אלקים. אמנם ביניקה יש לו ג' מוחין דאבא וג' מוחין דאמא הם ו' פעמים אלקים והנה הקטן מזמן העיבור כבר יש לו ראש אך סוד הראש הזה נמשך מב' מוחין הנ"ל שהם ב' אלקים א' אלקים דימיני והוא לוקחו בבחי' מילוי יודי"ן גימטריא ש' והב' דשמאל לקחו בבחי' אחוריים שלו והוא גימטריא ר' הרי ר"ש של ראש וא' הוא כללות שם אלקים:

ונלע"ד ששמעתי שגם ביניקה יש ראש ע"ש מה שקדם לו בעיבור כי לעולם נשאר ראש זה רק נתוסף בו תוספת וגדלות לכן נקרא ראש גם אחר הגדלות אמנם לפענ"ד ששמעתי שגם ביניקה נקרא ראש כנגד ג' אלקים שיש בו והוא ג' אותיות ראש ר' מוח בינה ש' מוח חכמה א' מוח דעת כי בדעת אינו ניכר רק כללות א' לבד שהרי בעיבור לא היה ניכר כלל גם שהוא מלא באלפי"ן כנודע שאלקים של דעת הוא מלא באלפין וזהו א' של ראש. ועיין מ"ד בסוד ג' ימים של קליטת הזרע ומ' יום של יצירת הולד ושם בארנו איך אלקים של מוחין נעשין ראש וגלגלתא אח"כ נעשין קרומים למוחין דגדלות. והנה לא כל ימי היניקה שוין כי בתחלה אינו מדבר כלל ואחר כך מתחיל לדבר מעט מעט והענין הוא כפי מ"ש בסוד הקדיש וגם בסוף הדרוש של אלם מאלקים כי תחלה אינן ניכרים בו רק ג' אותיות אלם ואח"כ נכנסין בו אותיות י"ה מאלקים ואז מתחיל לדבר ואז יש בו תוספת אחר שמתמלאים אלו השמות של אלהים זה ביודי"ן וזה בההי"ן וזה באלפי"ן כי אין ימי הקטנות שוין שהרי גם המוחין דגדלות נכנסין בו מעט מעט כמבואר אצלינו בסוד פעוטות מקחן מקח וממכרן ממכר במטלטלין כו'. אמנם סוד הפסוק נאלמתי דומיה הנזכר שם בענין המוחין כי הלא בבריאת עולם אצילות הז"א בתחלת אצילותו היה על דרך הנ"ל אבל עתה האלקים כבר הם שם ואע"פ שלפעמים הם בסוד אלם אינם לבדם כי סוד האלקים כולם כבר הם שם רק שאינם מתגלים ועומדים שני אותיות י"ה דוממות שם ואינן מתגלין הארתן:

שער כב פרק ג מ"ק

אמנם כשבאין ימי גדלות אז נכנסים המוחין דגדלות שהם הויות ומתפשטין בכל הז"א כנודע ואז יורדין כל המוחין של אלקים למטה עד היסוד ואמנם סדר ירידתן אינו בפעם אחת רק כפי סדר כניסת המוחין דגדלות כך סדר ירידת אלהים דקטנות כיצד הרי בארנו בברכת אבות שאין מוחין דגדלות נכנסין יחד רק תחלה נכנסים בק"ש ו"ק תחתונים דאמא חג"ת נה"י בתחלה. ואח"כ נכנסין חג"ת ובברכת אבות נכנסין ג"ר דאמא ואח"כ נכנסין נה"י דאבא ואח"כ חג"ת דאבא ואח"כ ג"ר כי אין המוחין דאבא נכנסים עד שיכנסו המוחין דאמא כולם ובק"ש שעדיין לא נכנסו רק ו"ק המוחין דאמא אין בהם כח לדחות ולהוריד המוחין דקטנות לפי שו"ק אלו אע"פ שהן

מוחין אינם מוחין ממש רק אותן ג' ראשונות שהם ממש מוחין בראש ז"א אך אלו התפשטותן הם בגופא אך מה שאנו קורין אותן מוחין הוא לפי שהתפשטותן נמשך מן המוחין וגם לפי שהמוחין של המלכות נמשכין מהם כנודע שמן התפשטות המוחין דנה"י דדכורא מתמן אתפשט נוקבא מאחוריים ומשם נעשה לה מוחין רק עיקר המוחין הם ג"ר ולכן אין כח בו"ק לדחות המוחין דקטנות. ועוד סבה אחרת כי אלו הם מוחין דאמא דמינה דינין מתערין ובפרט היותן בחי' ו"ק שיש בהן תערובות דין לכך אינם דוחין האלקים דקטנות שהם דין אך כשמתחילין לרדת ג"ר דאמא עד תשלום כניסת מוחין דאבא אז הוא ירידת מוחין דקטנות כי גם ו"ק דמוחין דאבא הם דוחין האלהים דקטנות להיותן בסוד מוחין דאבא שאין בהם שום דין כלל כנודע ובפרט אחר שכבר נכנסו ג"ר מוחין דאמא. ועתה נבאר הסדר כשנכנסין ג"ר דמוחין דאמא אז מורידין את המוחין דקטנות למטה בגרון דז"א נמצא שירדו ג"ר דקטנות בגרון דז"א אח"כ בכניסת ג' תחתונות דמוחין דאבא יורדין מן הגרון אל חג"ת דז"א עד שליש עליון דת"ת דז"א המכוסה ששם הוא סיום יסוד אמא בת"ת דז"א כנודע ושם הוא תחלת בנין הנוקבא משם ולמטה וכשנכנסין ג' אמצעים (דאבא) אז יורדין בב"ש ת"ת דז"א המגולים וכשנכנסין ג"ר דאבא אז יורדין מב"ש ת"ת אל נה"י דז"א ומתקבצים שם כולם ביסוד דז"א ועומדין שם ואחר כך ע"י זווג הם יורדין אל הנוקבא כסדר הנ"ל אמנם לא כל אדם זוכה לזה. ודע כי יש מי שבידו כח במעשיו להוריד האלקים דקטנות מרישא דז"א עד הגרון ויש מי שיוכל לדחותן עד החזה וכן כפי סדר כל המדרגות הנ"ל. והנה כל כח שכחה שיש באדם נמשך לו ממוחין דקטנות אלו ומי שיוכל להורידן ע"י מעשיו למטה ע"י שימשיך מוחין דגדלות וידחה אלקים דקטנות ויסלקם מז"א לגמרי אז יהיה לו זכירה נפלאה בתורה ויבין כל רזי התורה כי כל זכור הוא בדכורא רק אלקים דקטנות מונע ההארה דדכורא בסוד זכור ואמנם מי שיורידם גם מנוקבא עד הבריאה זהו ודאי לא יהיה שום שכחה לו ויתגלו לו רזי התורה כתקונן. ונבאר עתה סדר ירידתן דע כי בהיותן תחלה ברישא דז"א אז הם ג' שמות אלקים בג' מוחין דז"א וכבר ידעת כי כל תיבה בת ה' אותיות בונה ק"ך בתים והנה ק"ך צירופים יש בשם אלקים ואמנם הם ג' פעמים אלקים ג"פ ק"ך הם ש"ס וה' אותיות אלקים עצמן הרי שס"ה ומכאן הם שס"ה ימות החמה ועיין מ"ש בביאור פטום הקטורת בסוד שס"ה מנים כו' ושם ביארנו פי' אחר וגם זה שבכאן אמיתי. אח"כ ברדתן אל גרון דז"א שם מתמעטין. והענין כי כל דבר עליון כאשר יורד אין כולו יורד רק מתמעט ומתברר והיותר מובחר שבו נשאר למעלה כי אינו יכול לירד למטה והשאר נופל ויורד למטה וכן בכאן היותר מובחר וזך ורחמים נשאר למעלה עם המוחין דגדלות והשאר יורד למטה. והנה ברדתן למטה בגרון (נ"א מן הגרון) אז נתמעטו והם בין כולם שם א' והוא צירוף א' שהוא ק"ך צירופי אלקים לבדם שהוא השליש ממה שהיה למעלה אח"כ ברדת המוחין דקטנות ביסוד ז"א אז שם מתמעטין ואין שם רק חציים והם ס' והם סוד הנה מטתו שלשלמה ששים גבורים סביב לה כי אלו הם ס' אלקים מצד הגבו' ונקראו ס' גבורים. וכבר ידעת איך המלכות היה אחורי ז"א נגד נה"י והה"ג שלה הם בדעת שלה כנגד היסוד דז"א ונמצא שהס' גבורים אלו הם נגד מטתו של שלמה והם מגבורי ישראל שהוא ז"א הנקרא ישראל ולא יעקב והם גבורים מסטרא דדכורא ולא מסטרא דנוק' ומשם שומרים מטת שלמה שהיא הנוק' ומאירין בה אמנם כל ו"ק הם מציאות אחת כי הכל נקרא גופא ולכן אינם ב' מעוטים דאלהים א' בג' אמצעית וא' בג"ת כי הכל גופא ולא יש רק מיעוט א' שהוא אחרי רדתן אל היסוד סיומא דגופא אח"כ נדחין יותר ונכנסין ברישא דנוקבא ושם מתמעטין חציין ונשארים ל' והם סוד שלשים מעלות שהמלכות נקנית בהם. והטעם שבכל המדרגות אינם מתמעטין רק חציין ובגרון דז"א לא נשארו רק שליש א' כי הוא מקום צר מאד ואח"כ יורדין אל יסוד נוקבא ואינם על דרך ירידת ז"א שיורדין ומתמעטים מיעוט א' בגרון כו' אך סדר הירידה מג"ר לגרון ומשם לג' אמצעית ומשם לג"ת נוקבא ואפשר דהוי ע"ד דכורא ואיני זוכר אך בענין המיעוט אין בנוקבא רק ב' מיעוטים א' ברישא וא' ביסוד דילה סיומא דגופ

א. אמנם כל הה"ג שלה הם ביסוד שלה כנודע ואלו אלקים דקטנות מתערבין עמהן ואז הם שם חציין שהיו מתחלה ברישא ואינם רק ט"ו והם סוד י"ה וז"ש במ"א שהיסוד נקרא י"ה. אח"כ

יורדין בראש הבריאה ושם הם שליש לבד כי לפי שירדו מאצילות לבריאה אז נתמעטו ב"ש ונשארו ה' לבד אמנם זהו ה' אותיות של אלקים וז"ס בראשית ברא אלהים כי אלהים הוא בבריאה גם ז"ס אלהים גימטריא הכס"א כנזכר בתקונים ורמזו וכוונו לשם זה כי הלא הבריאה הוא סוד הכסא שהוא סוד אלקים כנ"ל ומשם ולמטה אין שום ירידה אחר ששרשם באצי' א"א להם לירד יותר אלא בראש הבריאה ואינן יורדין ירידה אחרת כלל ואשרי מי שיוכל להורידן עד כאן כי גדלה מעלתו לאין קץ. גם תראה כי אחר שהם ה' כחושבן ה' אותיות אלקים שהוא השורש שלהם אין להם עוד מיעוט. והנה כשירדו אלקים דקטנות אל ג' אמצעית דז"א אז נעשו ב' הידים דז"א מבחי' ב' שמות דאלקים כי כפי הזמנים כך משתנים הפעולות ועתה כשירדו אל הזרועות אז נעשו בחי' ידים של ז"א מן מוחין דאלקים ואז ה' אצבעות היד מה' אותיות אלהים גם י"ד פרקין של אצבעות הם מילוי שם אלקים והם י"ג אותיות ובהם כללות השם כנגד י"ד פרקין והזרוע כולו כנגד השם אלקים עצמו ולכן שורש הדינין בזרועות כי הם סוד מנצפ"ך כפולות בימין ושמאל והנה הדינין יש להם ה' מקומות כנזכר באדרא וא' מהם הוא הזרוע וזהו הטעם שהקליפות נאחזות שם תמיד וז"ס נטילת ידים. ודע כי האלקים שיורדין עד היסוד אינם רק מג' מוחין כי התפשטות של המוחין דקטנות בו"ק דז"א נשארין במקומם באופן שיורדין ג' אלקים דמוחין ביסוד וז"ס ביום הגמל את יצחק ודרז"ל שהוא סוד ה"ג מ"ל והענין שכבר בארנו איך ביסוד דז"א יש ח' גבורות וזהו ה"ג מ"ל כי ה"ג הם ח' גבורות שביסוד הנקרא מלכות. ואמנם הם נחלקות לשתי חלוקות ה' ג' כיצד ה"ג מנצפ"ך דגדלות וג' אלקים דקטנות הרי (שה') גבורות (הם) ה' וג' משתי הבחי' וזהו את יצחק כי יצחק הוא שורש הגבורות כמבואר. אמנם קשה איך אפשר שירדו שלשה מוחין ונשארו הו"ק במקומן כי הלא אלו מלובשים בנה"י דתבונה ואם כן איך ירדו שלשה פרקין עלאין דנה"י לתתא ונשארו ב"ש נה"י התחתונים למעלה וזהו אין השכל סובלו. והענין הוא כי הרי כבר בארנו שהיסוד דאמא מסתיים בחזה דז"א. והנה המוח דחכמה דז"א מתפשט בג"ס דז"א שהם קו ימין חח"ן ומוח בינה דז"א מתפשט בקו שמאל בג"ה ומוח דעת אינו עד"ז לפי שנ"ה דאמא הם סתומות ומתפשט המוח מלובש בתוכם בב' הקוין ימיני ושמאלי אך מוח דעת בא מלובש ביסוד דאמא. ואמנם עד מקום סיום יסוד דבינה בא הדעת הנ"ל מוגבל ומלובש בתוכו אך בהסתיים יסוד דבינה הוא נגלה ויוצא לחוץ ושם אין מי שיגבילנו ולזה הטעם מתפשטים ה"ח של הדעת לכל הגוף דז"א ומתפשטין בחג"ת נה"י כמבואר אצלינו כי אם יסוד הבינה היה ארוך גם הדעת שבו היה מתפשט דרך קו אמצעי ביושר כמו שאר הב' קוין. נמצא כי האמת הוא שג' מוחין עלאין אלו דאלקים דרישא הם המוחין המתפשטין בחג"ת נ"ה תוך נ"ה דאמא כולם נופלין למטה ביסוד כי כשנופלין נה"י דאמא ביסוד נופלין שלימים לא למחצה וכן גם המוחין שבתוכם נופלין אך דעת המתפשט בגופא בגלוי בו"ק אין מי שיגבילהו ולכן נשאר במקומו ואינו יורד עם השאר אל היסוד. ונמצא שכל המוחין שבחו"ב אפילו המתפשטים בו"ק הכל נופל וכן הדעת בחי' קיבוצו במקומו ברישא נופל אך בחי' התפשטות הדעת בו"ק נשאר שם תמיד ואפילו בזמן היות שם מוחין דגדלות. אמנם ז"ס עולם הפוך ראיתי עליונים למטה ותחתונים למעלה הנזכר ברב יהודה תלמידו של מר שמואל וסוד הדבר שכל האמוראים. הם מבחי' אלקים דקטנות ומי שהוא מאלקים דקטנות דרישא נופל הוא למטה ביסוד ומי שהוא מן התחתונים שהוא מהתפשטות ו"ק הוא למעלה והבן זה. ואמנם בחי' זו אינה נמצאת רק באלו המוחין דקטנות כי הם אלקים דינין והשורש שלהם שהם המוחין נכפין וצריך להורידם אל היסוד לכופם אבל הו"ק שאינם רק התפשטות שלהם א"צ להורידם וכמו שמצינו שבה"ח דגדלות יורדין ה"ח המגולין ביסוד וחוזרין ועולין למעלה כדי להגדיל ז"א כן עד"ז האלקים שבמקומות המגולים נופלין ביסוד וחוזרין ועולין עם החסדים הנ"ל וז"ס סולם מוצב ארצה שראה יעקב שהוא סוד היסוד הנקרא סולם מוצב שבו ראה אלקים עולין ויורדין בו על דרך הנ"ל. וז"ס אלקים ראיתי עולים מן הארץ הנזכר בשמואל וכבר הודעתיך לעיל איך יעקב ושמואל היו תחלה מסוד אלקים דקטנות גם אמרו ראיתי אלהים עולים באופן אחר והוא כי האשה בעלת אוב תמהה מאד ונחרד לבה על דבר זה. והענין כי עליית אלקים שהם בחינת התפשטות המגולה של אלקים אין ניכר בעלייתן כלל כי הם מתמתקים ע"י החסדים דגדלות אך

החרדה שלה היה באופן אחר והוא כי הלא בארנו כי ע"י הורדת המוחין דגדלות מורידין ג' מוחין דקטנות לתתא ביסוד ואתכפיין תמן אז יורדין יותר למטה כנ"ל אמנם כשיש ח"ו רוגז בעולם מחמת פגם עבירות אז מסתלקים המוחין דגדלות ש

בו שהיו כופין המוחין דקטנות ואז עולין אלו האלקים למעלה ברישא דז"א ואז יש רוגז גדול ח"ו ולכן אמר שמואל למה הרגזתני לעלות שהיה מתיירא מן הדין וז"ש ראיתי אלקים עולים מן הארץ. ונחזור לענין דע כי בירידת מוחין דאלקים אל הגרון דז"א כבר בארנו זה בסוד חלום יוסף עם שר המשקים ושר האופים ושר הטבחים ועם פרעה כי כולם מסוד אלו האלקים ואלו הג' שרים הנ"ל הם הג' מוחין דאלקים ומקום חנייתן בקנה ובושט ובווריידין שבגרון וכן גרון גימטריא ג' אלקים עה"כ:

שער כג פרק א מ"ת

השער השביעי שער מוחין דצלם ויתחלק לח' פרקים:

ועתה נבאר ענין ג' בחינת שיש בזעיר אנפין ושלשתן נכללין בשם מוחין ושלשתן נקראו צלם בסוד נעשה אדם בצלמינו ושלשתן נכללין בג' אותיות צלם מתתא לעילא כי אות צ' דצלם הם המוחין הנכנסין בפנימיות זעיר אנפין ואותיות ל' ם' הם בחי' אורות מקיפים שיש על ראשו התחתון ל' והעליון ם' ואלו יתבאר לקמן בע"ה ואמנם עתה נדבר איך נעשו אלו מבחי' אמא ונבאר בפרטות ג' בחינות אלו ונאמר כי הנה נכללין באופן אחר והוא כי המוחין דז"א שהם נקראו חב"ד שלו ובכללן נכללו כל מה שלמטה מהם עד תשלום פרצוף ז"א הרי זו בחי' א'. הב' הוא בחי' כתר דז"א שהוא ע"ג מוחין הנ"ל. הג' הוא בחי' הב' מקיפים שלו שהם הנקרא לם דצלם כנ"ל. והנה ג' בחי' אלו נעשין לז"א מפאת ג' בחי' שיש כנגדן בתבונה כדלקמן בע"ה כי אלו המוחין הם בתבונה ויש יותר עליונים מהם שהם מן אמא עילאה. ונדבר עתה באלו של התבונה ונאמר כי יש בה ג' בחי' א' הוא נה"י שלה הראשונים שנתלבשו בז"א להיות לו בסוד מוחין הב' הוא בחי' חצי ת"ת ונה"י שלה החדשים שנתפשטו בה מחדש כדי שתהיה שלימה בי"ס גמורות להזדווג עם אבא כנ"ל הג' הוא בחי' שאר קומתה שהוא מן מחצית העליון דת"ת שלה עד למעלה עד ראשה וג' בחי' אלו מכוונות עם ג' בחי' אחרות באופן זה. והענין כי הנה נת"ל כי בעת לידתו עלו אלו האורות של הכלים של נה"י דתבונה למעלה בחצי תחתון של הת"ת שלה ונתרוקנו אלו הכלים מן האורות שלהם עצמן ולא נשאר בהם שום חיות כלל ועיקר בסוד אין התורה מתקיימת אלא במי שממית עצמו עליה ואז בהיותן כלים ריקים נכנסו לתוכן המוחין דז"א שהם מן החכמה שבו עד למטה שהם ט"ס ונתלבשו בט' פרקין שיש בנה"י של התבונה ואח"כ נתלבשו כולם תוך ז"א מחכמה שבו ולמטה כמ"ש בע"ה. ונמצא כי הכלים והגוף של אלו המוחין הם בחי' א' שהם הכלים וגופניות התבונה עצמה אבל האורות והרוחניות והנשמה שבהם הם המוחין של הז"א עצמו אמנם לפי שכבר נסתלקו אורות שלהם ונכנסו אורות הז"א במקומם לכן אלו הנה"י דאמא מתחלפין מטבעם הראשון ונהפכים להיות עצם מעצמו ובשר מבשרו של הז"א עצמו וכגוף עצמו דמיין ממש ואינן נקראין אלא בשם גופא דז"א ממש. ובזה תבין מ"ש בדרוש גדלות דז"א איך הוא שמן ו"ק שיש בו בלבד כנודע שכל עצמותו אינו רק ו"ק איך הגדיל אח"כ ונעשה בן י"ס גמורות. ושם ביארנו כי הנה הענין היה שהיה בו ו"ס הנקרא ו"ק ונכנס בו עוד ג"ס שהם נה"י דתבונה ומתחברין יחד ונעשין ט"ס גמורות באופן זה כי כל פרק עליון דנצח תבונה מתערב ומתחבר עם ב' פרקי עליונים דכלי החסד דז"א ונעשין חכמה שבו ופרק ב' דכלי נצח דתבונה מתערב עם פרק התחתון דחסד ופרק עליון דכלי דנצח דז"א ונעשין חסד דז"א ופרק ג' דכלי נצח דתבונה מתערב עם ב' פרקי תחתונים דנצח ז"א ונעשים נצח דז"א ועד"ז בקו שמאלי ועד"ז בקו אמצעי כמבואר אצלינו במקומו. נמצא כי הנה"י עצמן דתבונה מתערבים עם

הכלים וגופא של ז"א והכל נעשה כלי וגוף א' בהשוואה א' וכגוף דז"א הוי ממש ולכן נקרא בחינה זו בחי' הגדלה ממש של הז"א עצמו כי להיותן כלים ריקנים ונכנסו אורות דמוחין דז"א לתוכן נעשו כגוף דז"א ממש והרי נתבאר בחי' המוחין דז"א מחכמה שלו ולמטה איך נעשו ע"י נה"י הראשונים של התבונה שהם הכלים בלתי אור. הבחינה הב' הוא הכתר של ז"א אשר הוא נעשה מן החצי התחתון של ת"ת ונה"י החדשים של תבונה והנה בחינת הכתר דז"א צריך שתחילה נבאר מה ענינו אם הוא מכלל מוחין דז"א או לאו אם מכלל הי"ס דז"א או לאו כי בדבר זה יש מחלוקת גדולה בין המקובלים ובספר יצירה נתבאר שהחשבון י"ס מתחיל מן החכמה כמו שכתב אחת היא רוח אלהים חיים כו' וכן אמרו אין ראשית אלא חכמה וראיות הרבה לסברא זו גם מה ענין הבנת לשון כתר ולמה נק' כך. והנה כפי הנראה מפשטות לשון התקונים וספר הזוהר נראה כי הכתר הוא גולגלתא וחב"ד הם המוחין שבתוך הגולגלתא ואם כן הוא נמצא שהכתר הוא גרוע בתכלית הגרעון כי הוא נעשה חיצונית ולבוש אל המוחין כדרך הגולגלתא המקיף ומלביש את המוחין ואין ספק שתכלית ועיקר הם המוחין כי הגלגלת הוא כלי ומלבוש טפל אליה ודבר זה לא יעלה על דעת תינוק בן יומו כי הרי כתר גדול לאין קץ על החכמה ותבונה ודעת ונחשבו אצלו כלא היו אבל הענין הוא כי הנה המוחין הם חב"ד אבל שרשם של הג' מוחין נשאר למעלה הרושם שלהם ומציאותן בכתר ואותן המוחין שבכתר הם גדולים ומעולים לאין קץ על המוחין הנקרא חב"ד. ולכן תמצא באדרת נשא שכאשר מבאר סדרי ספירות הכוללות כל האצילות אשר הא"א נקרא כתר ואו"א חו"ב מזכיר שם בא"א בחינת גולגלתא ומוחא סתימאה דיליה. אמנם חו"ב הם או"א שהם ענפים היוצאין ממ"ס דא"א הנקרא כתר וכן הוא הענין בי"ס הפרטות שבכל פרצוף וא"כ בודאי כי המוח הסתום שבכתר הוא גדול מאד מן חו"ב אשר בפרצוף ההוא כי הרי מן הכתר נאצלו הם ובהכרח הוא שבחינת ד' מוחין שהם חו"ב ודעת הכולל חו"ג שארבעתן יהיו נ

מצאים בכתר בודאי כמבואר אצלינו בברכת שים שלום של העמידה לכן הם ד' כריעות וד' זקיפות ע"ש. נמצא כי המוחין הם למטה מבחי' הכתר ואינם בתוכו כי הכתר גבוה מאד מאד מהם והם למטה ממנו לגמרי אמנם בכתר יש בו בחי' פנימית שהם מוחין שבו בעצמו ממש ובחי' החיצוניות שהוא הגולגלתא אלא שחיצוני' שהוא הגולגלתא מתפשטת עד למטה ומלבשת גם את המוחין הנקרא חב"ד אבל עיקרית הכתר אינו אלא למעלה על אלו המוחין. ועיין בביאור אותו מאמר ג' רישין אתגלפין דא לגו מן דא הנזכר בתחלת אדר"ז דרפ"ח ומשם תבין ענין זה המוח שבכתר שהוא מלבד המוח עצמו מה ענינו:

מ"ב וזה סוד מנחל בדרך ישתה הנחל הוא יסוד דתבונה ובתוכו מלובש דעת דז"א שבו החסדי' הנקרא מים ואלו מים נמשכין מן הנחל ההוא ומתפשטין עד היסוד דז"א וחוזרין ועולין ומגדלין אותן כנודע ויסוד נק' דרך בסוד דרך גבר בעלמה נמצא כי היסוד דאמא הנקרא דרך נעשה נחל מים וממנו שותה הז"א מאותן החסדים ואז נגדל ומרים ראשו וסוד הרמת ראש הוא כי חג"ת שבו נגדלין ונעשין בחי' ראש בסוד ג' מוחין שבו חב"ד ונמצא כי אין ראש זו מחודש רק שמה שהיתה בסוד חג"ת הורמו למעלה וגדלו ונעשה ראש בסוד חב"ד וזו בחי' ו' שבשם הוי"ה הכולל האצילות כי תחלה היה בז"א ו"ק לבד ו' זעירא שבתוך ה' דאמא עלאה ועתה יצאה ונעשה ו' עצמה שבשם הוי"ה ונעשה לו ראש שהוא צורת י' שיש בראש ו' כנודע כי ביניקה היתה ו' לאחר ה' ראשונה אלא שלא היה לה ראש כי היה ו"ק לבד ובגדלות נעשה לו ראש דהיינו י' על ו':

שער כג פרק ב מ"ת

ועתה נבאר מהיכן נעשה בחי' הכתר הזה והנה הוא נעשה מבחי' חצי התחתון של הת"ת דאמא הנקרא תבונה וזהו ענינו. כי הנה כתבנו לעיל כי לסבת הכנסת נה"י דאמא הראשונים תוך ז"א

בבחי' המוחין הוצרכה להתגדל ולעשות לה נה"י חדשים אחרים ושם בארנו איך היה הענין ואמרנו כי האורות של נה"י דאמא עלו בחצי ת"ת התחתון של תבונה לדחות את הולד שיולד ויצא לחוץ ואז אותן האורות הוציאו שם נה"י אחרים חדשים כי בעלות האורות הנ"ל האירו ונתנו כח לכלי ההוא של מחצית הת"ת התחתון והגדילו ממנו ג"כ נה"י חדשים ואז האורות הראשונים שנסתלקו נתלבשו תוך אלו הנה"י החדשים כי הנה"י הראשונים הוצרכו להתרוקן לכמה סבות הנ"ל אם לצורך לידת המוחין דז"א ואם להעשות לבושין למוחין דז"א עצמו כנ"ל אבל אלו שהם תשלום י"ס של תבונה עצמה חזרו האורות להתלבש בהם והנה מזה המחצית התחתון של הת"ת ומן הנה"י בבחינת כלים ובחינת אורות ג"כ שלהם עצמן הם הנעשין כתר של ז"א והרי זה הוא שינוי א' שיש בין הכתר אל המוחין כי המוחין הכלי שלהם הם של התבונה והאורות הם של ז"א אבל הכתר הכלי והאור שלו הכל הוא של תבונה. ובזה תבין טעם למה אין הכתר במספר י"ס כנ"ל אמנם מתחילין מן החכמה שהוא נקרא ראשית. והענין כי הנה המוחין דז"א שהם חב"ד שלו האורות הם של ז"א עצמו ואע"פ שהכלים והלבושים הם נה"י הראשונים של התבונה כנ"ל עכ"ז הם טפלים ונגררים אחר הרוחניות והאורות שבתוכו אשר הם מז"א עצמו ולכן משם הם מתחילין מספר הי"ס שהם חב"ד חג"ת נהי"ם שבו. ובפרט במ"ש לעיל כי הכלים של נה"י הראשונים דתבונה נעשו בשר מבשרו וגופו ממש דת"ת דז"א אמנם הכתר שלו אין לו שייכות עמו לא באורות ולא בכלים כי כולם הם בחי' התבונה לבד ואין בו בחי' דז"א כלל זולתי שהוא מתחבר עמו ושורה עליו כעין כתר כמ"ש ולכן אינו נחשב במספר י"ס דז"א וזכור כלל זה. וגם בזה תבין למה נקרא כתר כי הוא לשון כותרת וסובבת כמו העטרה המקפת ומסבבת ומלבשת ראש האדם והוא דבר זולתו כנראה בחוש הראות שהעטרה דבר הנבדל מן גוף האדם גם מזה תבין הפרש ויתרון מעלת הכתר על המוחין כי המוחין היו האורות בחי' ז"א עצמו ובחי' הכלים שלהם בלבד היו מן התבונה אבל הכתר שלו כולו כלי ואור הוא מן התבונה לבדה ופשוט הוא היתרון והמעלה שיש בין תבונה לז"א שאין קץ וקצבה אליו ומה גם כי אפילו בחינת הכלים יש יתרון לכלי הכתר מכלים של מוחין לב' סיבות א' כי הכלים של מוחין הם כלים של נה"י ראשונים לבד אבל כלי הכתר הם מהנה"י החדשים וגם מחצי ת"ת התחתון ונודע כי חצי ת"ת גדול מכל הנה"י כולה כמבואר אצלינו בהקדמה הידועה. כי הבחינה הקטנה שבכל ספירה העליונה היא גדולה מכל מה שלמטה ממנה והרי ראית כמה יתרון יש אל הכתר על המוחין ופשוט הוא כי הכתר גדול מכל הט"ס כולם של הז"א לגמרי ואמנם עכ"ז נקרא כתר של ז"א עם היות שאין לו שייכות עמו. והטעם הוא לפי שכאשר אמא שהיא התבונה רוצה להעטיר ולהכתיר את בנה ז"א בסוד בעטרה שעטרה לו אמו הנה היא יורדת ומשפלת גופה למטה עד שיעור חצי ת"ת שלה כנ"ל ומקפת ומסבבת ראשו של ז"א ונעשית לו בחי' כתר ועטרה ואז נחשב כאלו הוא מבחי' ז"א עצמו לסיבת התחברותו והתדבקותו עמו. וז"ס מ"ש בתיקונים הכתר הוא אמא על ברא גם אמרו בתקונים כי כל הכתר הוא אהי"ה והענין הוא כי מבחי' אמא הנקרא אהי"ה כנודע נעשית כתר דז"א כנודע כפי מה שבארנו ודע כי לא ז"א לבד אלא ע"ד הנ"ל הם כל בחי' של הכתרים של שאר הפרופים כמו א"א או"א נוקבא דז"א כי כולם כתריהם נעשה מן ת"ת העליון שעליו עד"ז שבארנו בכתר דז"א והנה גם כן יתבאר לך כי הרי מבשרי אחזה אלוה והרי אין אנו רואים שהאדם התחתון שבעה"ז יש בו כתר עם המוחין בתוכו למעלה מן המוחין שלו. אך זה יובן במ"ש כי הנה כמו שהכתר אינו מכלל גופו דז"א רק בחי' מקפת עליו זולתו כך הוא באדם התחתון שהכתר שלו הוא אור רוחני מקיף עליו ואינו נגלה וניכר לעין כל אמנם החיצוניות שלו המתפשט למטה הוא הנגלה והוא הגולגלת המקיף את המוחין של אדם עצמו:

שער כג פרק ג מ"ת

ועתה נבאר ענין הכתר הזה איך נעשה מחצי ת"ת התחתון ומנה"י חדשים דתבונה ובו יתבאר מ"ש למעלה כי אמא יורדת ומשפלת עצמה למטה להיותה כתר על ראשו ואם כפי הנ"ל א"צ

להשפיל עצמה. אבל הענין כי הנה עיקר בחי' הכתר דז"א אינו רק חצי התחתון של ת"ת לבד של התבונה והיא ממש שורה ע"ג מוחין שלו הנקרא חב"ד כי הרי בארנו כי הכתר הוא רק ספירה א' לבד ואינה נחלקת לג' קוין וא"כ א"א שגם הנה"י החדשים המתחלק' לג' קוין יהיה כתר דז"א אבל צריך להבין שכפי זה מה נעשה מן נה"י החדשים המפסקין בין חצי ת"ת אל ראש ז"א. גם צריך להבין מה שנתבאר אצלינו במקומות אחרים בענין דרוש המוחין דז"א איך צריך י"ג שנים עד שיכנסו בו הוא זמן ירידת הכתר עליו ואם כפי הנ"ל שהת"ת עצמו שורה ע"ג חב"ד דז"א א"צ לשהות זמן רב כי כיון שנכנסו כבר נה"י דתבונה בסוד מוחין שבתוכו מאליו נשאר עומד הת"ת ע"ג המוחין ברגע בלתי שהות זמן אבל הענין הוא כי הנה האמת הוא שחצי ת"ת תחתון של התבונה הוא לבדו נעשה כתר והוא חונה ושורה ויושב ע"ג המוחין ממש. והנה הת"ת הוא גוף רחב כנראה בחוש הראות ויש באמצע ובתוכו מקום חלל ורחב יותר משאר ספי' ובפרט כאשר נעריך גוף של אמא שהוא מקום היותר רחב שבה ורישא דז"א שהוא היותר צר וקטן משיעור שבכל איבריו ובפרט כי זה בחי' אמא וזה בחי' בנה הקטן כי ודאי כאשר חונה אותו חצי ת"ת על ראשו דז"א נכנס ראשו דז"א בתוכו וכל המוחין שלו מוקפים ומוכתרים מחצי הת"ת הזה ויש בו שיעור גדול שיהיה קצתו נשאר למעלה וקצתו יורד ומסבב את המוחין דז"א ואמנם הנה"י החדשים של התבונה אינם נכנסין תוך פנימית דז"א כאשר נכנסו הנה"י הראשונים. אמנם הם נכפפין ומתפשטין ויורדין בצד האחוריים של ז"א כאדם הארוך הכופף קומתו ונשען ע"ג ראש האדם הקצר קומה העומד לפניו ואחורי הננס נגד פני הארוך ואז הארוך כופף קומתו ומשים גופו שבמקום טבורו ע"ג ראש הננס ורגליו ניתלין לאחוריו דננס נמצא שראש האדם הארוך וחצי קומה העליונה זקופה מעומד למעלה וחצי גוף נכפף ונסמך ע"ג ראש הננס והרגלים שלו יורדין ומתפשטין מאחורי הננס וכן הענין באמא עם ז"א כארוך ע"ג הננס ממש והיא עומדת ממש על הז"א כעין ציור הלמד כזה. נמצא חצי ת"ת התחתון דתבונה כפוף על ראש ז"א כעין כתר על המוחין דז"א ורגלי אמא שהם נה"י החדשים יורדין ונתלין מאחורי ז"א עד למטה באופן שהת"ת עצמו דתבונה הוא דבוק ממש ועומד ע"ג מוחין דז"א והוא נעשה כתר אליו וא"כ ירידה זו דרך אחורי ז"א שיורדין ומתפשטין נה"י החדשים כדי שישאר הת"ת בבחי' כתר דבוק ע"ג מוחין צריכין שהות וזמן לירד כמ"ש אצלינו בענין המשך י"ג שנים דגדלות דז"א כנ"ל. נמצא כי הכתר דז"א אינו דבוק ביחד בגוף אחד עם הנה"י הנכנסין תוך ז"א אבל הם גוף אחד עם נה"י החדשים היורדים ומשתלשלין מאחורי הז"א. ובזה תבין מ"ש אצלינו במ"א כי קו אמצעי דז"א לפעמים יורד עד למטה וגם בחי' הדעת שהוא עמו בקו האמצע גם הוא יורד למטה ממקומו ואמנם החו"ב שבו נשארין במקומם ואינן יורדין לפי שאינן קשורים עם הכתר אמנם אם היה נקשר עם נה"י הפנימים דתבונה היה מוכרח שאם יעלה הכתר והדעת גם החו"ב שבב' קוין האחרים ירדו ויעלו עמהם:

מ"ב שבפ"כ כתר גימטריא ג"פ אור וסוד אור יוצא מאויר לאויר רי"ו ג' ע"ב דיודין נמצא כי הכתר רומז לט' פעמים ע"ב דיודין ועם כולל הרי י"פ ע"ב דיודי"ן נכללין בכתר ונעשין נשמה בכתר שהוא אור וכבר ידעת כי כתר בחי' אור מקיף:

שער כג פרק ד מ"ת

ונבאר עתה ענין ירידת והשתלשלות הנה"י של תבונה החדשים מאחורי ז"א והטעם שאינן יורדין ונמשכין דרך פניו הוא כדי שתוכל התבונה להסתכל פניה בפני הז"א כאשר תכפוף ראשה להסתכל בו בהיות פניה באחורי ז"א ותכפוף ראשה ותביט בפניו של הז"א שהוא נמוך ממנה ותאיר בו בהסתכלותה ואלו היה רגליה משתלשלין כלפי פניו נמצאת פניה כנגד פני הז"א והנה היא גבוה מאד וכאשר תכפוף ראשה להסתכל בו אינה מסתכלת אלא באחור של ז"א והנה שיעור אורך והתפשטות והשתלשלות נה"י החדשים הנ"ל באחורי ז"א הוא עד סיום שליש עליון

דת"ת דז"א שהוא נגד החזה שלו אשר משם ולמטה יוצאת רחל נוקבא דז"א באחורי ז"א כנ"ל כי מקום שמסתיים היסוד דתבונה שנכנס בתוך פנימית ז"א שם כנגדה מבחוץ מסתיימין נה"י דתבונה החדשים החיצונים. ואע"פ שנה"י דתבונה החדשים שיעורם כשיעור אורך נה"י הראשונים עכ"ז אינו דומה התפשטות בפנים ביושר אל החיצונים שנכפפין ומתעקמין ונכפלים ומתפשטין באחורי עורף ז"א לכן הנה"י הראשונים הנכנסין תוך ז"א מתפשטין עד סיום רגלי ז"א והנה"י החדשים אשר נכפפין ועקומים לאחור אינן מגיעין רק עד החזה לבד והנה ע"י התפשטות אלו הנה"י החדשים באחור ז"א עד החזה מתכסים אחוריים של ז"א ואין החיצונים והדינין שולטין באותן אחוריים עליונים של (עורף) ז"א. ודע כי כל בחי' אותו החיוורא והלבנונית שבאחורי העורף דז"א וכל הלבנונית אחורי הגוף והכתפים שלו כולו הוא בחי' אלו הרגלים של אמא אשר הם מכלל בחי' הכתר שלו המקיף את ז"א באופן שכל אותו החוורא הנזכר באדרא שיש למעלה בגלגלתא וכן אותה החוורתא המתפשטת באחוריים הכל הוא בחי' הכתר הנזכר באדרא הכותר ומקיף את ז"א. וז"ס מ"ש באדרא נשא דף קכ"ח ע"ב על בחי' א"א וז"ל ומהאי גולגלתא נפיק חד עיבר חיוור דנחית לגללתא דז"א כו' כי ודאי הוא יורדת דרך אחורי רישא דא"א. ודע כי על הלבנונית שהוא בחי' הכתר הנ"ל שהוא סיום הרגלים של התבונה החיצוניות נמשך ומלביש עליהם בחי' חד קוצי דשערי הנמשך מראש הא"א דרך עורפו בין תרין כתפין כנ"ל באדרא דקכ"ט ע"ב ונמשך ג"כ עד החזה דז"א כדי לכסות הכתר מחשוף הלבן אשר שם ולכן נמשך קוצי דשערי דרך אחור ז"א ועוד טעם ב' כדי שלא לכסות הפנים של ז"א לכן נמשך דרך אחוריו ודע כי הנה נתבאר כי קוצי דשערי מלביש ההוא חוורא שהם נה"י החדשים והנה למטה מן ההוא חוורא יצאת לאה אשת יעקב באחורי ז"א מחציו ולמעלה ומסתיימת עד החזה ג"כ כי לאה יוצאת תכף במקום הדעת של ז"א מאחוריו כנודע. וכאשר נכנסו המוחין תוך ז"א תכף יוצאת דרך אחור בחי' לאה כנ"ל וכאשר הונח הכתר על ראש ז"א ירד גם הוא ונתפשט ונמשך עד החזה כנ"ל והלביש וכיסה את לאה העומדת שם פניה נגד אחורי ז"א והכתר מלביש ומכסה אחור לאה ועי"ז אין חיצונים שולטין באחוריים שלה וגם הלובן ההוא ממתק הגבורות והדנין הקשים שבאחוריים של לאה כנודע. וזהו הטעם שבספר הזוהר קרא אל לאה עלמא דאתכסיא אבל רחל היוצאת אחר סיום הכתר הזה מהחזה ולמטה נקרא עלמא דאתגלייא. והנה סיום הכתר הזה שהם נה"י החדשים של התבונה הם מגיעין עד ראש רחל ומסופם ומסיומם נעשה כתר של רחל נוקבא דז"א. והנה תבין באדר"ז ואד"ר למה לא הוזכר רק נוקבא תתאה רחל דנפקא בין תרין דרועין דז"א מאחוריו אבל לאה שהיא עלמא דאתכסיא לא הוזכרה כי הנה היא נכללת ונחשבת בכלל הכתר של רחל וכאלו היא עצמה נעשה בחי' כתר של רחל לסבה הנ"ל. ובזה תבין משארז"ל שאמרה הירח לפני הקב"ה רבש"ע א"א לב' מלכים שישתמשו בכתר א' פי' כי הנה הת"ת דתבונה הוא עצמו נגדל ונתארך ונעשו נה"י החדשים ממנו כנ"ל אשר סיומם הוא כתר רחל הנקרא ירח ולבנה באופן כי הת"ת דתבונה נעשה בהתחלתו כתר לזעיר אנפין ובסופו כתר דרחל. ועתה נבאר בחי' הג' והוא אותיות ל"ם דצלם שהם ב' מקיפים על ראש דז"א שהם מבחי' (הנ"ל) חצי עליונה של התבונה עד תשלום חצי עליון על הת"ת שבה כי משם ולמטה הוא כתר דז"א כנ"ל. והענין הוא כך כמ"ש בע"ה כי ל' של צלם הוא חג"ת של התבונה ום' דצלם הוא כחב"ד דתבונה והרי נגמרו י"ס. ואמנם הל' אינה אלא ב' ספירות וחצי שהם ח"ג וחצי עליון של הת"ת של התבונה כי חצי התחתון הוא בחי' כתר של ז"א כנ"ל:

והנה אלו המקיפים יש להם בחי' אחרת והוא כי הכלים שלהם הם גופא דאמא דתבונה עצמה אבל האורות שבתוכם הם משותפים כי יש בהם אורות ומקיפים דמוחין דז"א וגם יש עמהם ביחד האורות של התבונה. והנה יש בחינה אחרת בכתר משא"כ במקיפים כי הכתר הוא יורד ומלביש ומכתיר וסובב את הז"א כנ"ל. וא"כ אע"פ שהוא בחי' אור מקיף אינו נכנס בחשבון המקיפים הנ"ל כי הם עומדים מרחוק למעלה ומשם הם מאירין למטה בז"א אבל הכתר המסבב אותו בקירוב ובדיבוק גמור אינו נקרא מקיף ויש בחי' במקיפים משא"כ בכתר כי אלו המקיפים יש בתוכם ג"כ אורות ז"א כנ"ל ולכן נקרא מקיפים של ז"א אבל הכתר הכלי והאורות הכל של

תבונה ואין בו מחלק הז"א כלל אבל המקיפים אע"פ שהם רחוקים ממנו כנ"ל עכ"ז מתייחסים אל הז"א ונקרא מקיף שלו כיון שבהם מעורב ומשותף אורות ז"א עצמו ולולי כך לא היו מתייחסים אל הז"א כלל משא"כ בכתר אע"פ שכולו הוא של תבונה עכ"ז להיותו דבוק עם הז"א מתייחס להקרא כתר שלו. ונמצא כללות הדברים כי ג' בחי' הם הבחי' הא' הוא מוחין דז"א שהאורות שלו והכלים של התבונה והכתר דז"א האורות והכלים של התבונה בלבד ומקיפים דז"א הכלים של התבונה והאורות הם מחוברים ומשותפים והם אורות דתבונה ואורות דז"א וע"ש:

מ"ב נלע"ד שתכלית הדברים שבינה ותבונה הם ס"ם ותבונה היא ם' מל' דבינה העומדת מחזה) שלה עד סיום שלה ולכן נקרא ם'. ואמנם המלכות דתבונה זו היא כלולה מי"ס ג"כ והט"ס הם כללות לם דצלם והמלכות דמלכות שבה הוא צ' דצלם נכנסת בפנימית דז"א. ואמנם הכתר דז"א גם הוא מקיף לכן הוא מט"ס דמלכות דתבונה הנ"ל (ר"ל שבעיבור נכנס כלי חיצון של מלכות דמלכות דתבונה) וביניקה אמצעית של מלכות דמלכות דתבונה ובגדלות פנימית של מלכות דמלכות דתבונה) שבכל ספירה יש ג' בחי' כלים ונמצא שצ' דצלם דעיבור יניקה ומוחין הם ג' מלכיות דתבונה הנקרא ם ולעולם מלכות דמלכות דתבונה הנקרא ם' היא נכנסת בפנימית ז"א וא"כ נמצא שלעולם צריך להשלים מלכות שחסר מי"ס התבונה. וז"ס ענין הכפליים שנכפלים נה"י ואינם נה"י ממש אלא מל' ששיעורה נגד נה"י והבן זה. נמצא שבכל עולם ובכל ספירה הוא כך שהמלכות דמלכות של המלכות דאצילות מתלבש בבריאה וכן בכל ספירה וספירה כן הוא שבמלכות דמלכות התבונה שהוא מלכות דבינה היא הנכנסת תוך פנימית ז"א וכללות הט"ס דמלכות דתבונה הם המקיפין והבן זה:

שער כג פרק ה מ"ק

טעם למה הכתר דז"א בשליש אחרון של ת"ת דאמא לפי ששם הוא סוד הרחם סוד אות ה' של אמא ושם נכנסת י' של אבא שהוא היסוד שבו ביסוד שבה ומכח הארה ההיא נעשית שם כתר לרישא דז"א שהוא מתחיל מהטבור ולמטה. מ"ק ב הטעם למה אין אנו מונין לעולם הכתר בתשבון הי"ס רק אנו מונין הדעת במקומו דע כי הלא ת"ת דבינה ממנו נעשה כתר לז"א ומצד חיות פנימית שבה נמשך חיות לכתר דז"א. והנה הכתר לא נעשה ע"י זווג או"א רק מהבינה לבדה וכיון שכן נמצא כי כפי בחי' זו יהיה יותר גדול הכתר מן המוחין כי המוחין הם נבראים ומתחדשין מאו"א ע"י זווגם אך הכתר הוא מחיות הבינה עצמה כנזכר ובערך זה יהיה יותר גדולה הכתר מהמוחין אך יש בחי' אחרת והוא כי הלא מבשרי אחזה אלוה כי עיקר שכל ותבונת האדם במוחין כי הגלגלתא טפלה בערך המוחין. והענין כי בבחי' שהמוחין הם מאו"א משא"כ הכתר שהוא מאמא לבדה לכן בבחי' זו המוחין הם עיקרים ומשם מתחיל המנין ולא מן הכתר כי אע"פ שהת"ת דבינה בהיותה בה בעצמה האור שלה גדול יותר מאור המוחין שבז"א עמו עכ"ז כאשר האור שלו נעשה ממנו כתר לז"א אז יורד במעלה מן המוחין כי המוחין מאור או"א והכתר מצד אמא לבד ובזה תבין מ"ש בזוהר כי כל כתר מסטרא דאמא. ג' דע כי (הלא) בסוד העיבור ג' כלילין בג' לא היה לז"א רק ב' מוחין חו"ב מצד אבא וב' מוחין מצד אמא כי היה הדעת חסר אז ממנו והם ד' שמות אלקים כולם בסוד ב"ן פי' כי אלהים פשוט ומלא ומלא דמלא הם ב"ן אותיות כי ז"ס בנ"י אלקים וד"פ ב"ן של ד"פ אלהים הם גימטריא קדקד וז"ס הקדקד מקום שמוחו של תינוק רופף וזהו צחוק עשה לי אלקים כי ב' מוחין שהם ב' אלקים גימטריא עק"ב וי"ג אותיות המילוי בכ"א משתיהן הרי הוא גימטריא צחק ועם י' אותיות דב' אלקים גימטריא יצחק וזהו (סוד) צחוק עשה לי אלקים וגו' וז"ס שורש קין והבל קין נגד ל"ב אלקים (נ"א ה"פ ל"ב) אשר בכ"א מהם ה' אותיות הרי ק"ס כמנין קין וכן הבל ה' ל"ב הנ"ל ג"כ אלא שהבל בכללות וקין בפרטות וקין והבל שניהם גימטריא צחק הנ"ל וי"פ ל"ב גימטריא ש"ך ניצוצין ושרשם ל"ב

אלקים וז"ס בהלו נרו עלי ראשי ר"ת נער. וז"ס והנה נער בוכה כי בתיה בת פרעה חשבה שהוא כולו דינין מש"ך ניצוצין כולם וזהו ותראהו והנה נער ובאמו נאמר ותרא אותו כי טוב הוא מצד החסדים לא מצד הדינין. הרי נתבאר כי בעיבור הם ד' מוחין ב' דאבא וב' דאמא לבד ומהם שורש הל"ב אלקים אך ביניקה בקטנות הם ו' מוחין ג' מוחין דאבא וג' דאמא והם ג"כ בחי' אלקים הרי הם עתה ו' אלקים ותצרפם עם ד' אלקים של העיבור שהיה בו מתחלה הרי עתה יש בו י' אלקים ביחד לז"א והם גימטריא ת"ת ת"ל וז"ס קוצותיו תלתלים כי מספרן ת"ל ת"ל ועם נ' אותיות שיש בי' אלקים הרי הכל גימטריא תלתלים והם סוד השערות וקוצין דז"א. ד' אם אנו מונין בחי' הכתר ובחי' הדעת נראה שהם י"א ובס"י אמר עשר ולא י"א עשר ולא תשע והטעם כי הדעת הוא בחי' נשמה דז"א ואין אנו מונין אלא מה שיש בו כלי אבל הדעת (הוא) בחי' נשמה בלי כלי וכן בכל כללות האצילות (וכן) עתיק יומין הוא בחי' נשמה לכל האצילות ואין (בו) בחי' כלי כלל לכן אין אנו מונין בחי' הדעת בכלל הי"ס. והנה הי"ס שבכל כללות האצילות הם עשר נקודות שיצאו תחלה בתוך הכלים ומהם היה התיקון כי מנקודה ראשונה נעשה כתר דאצי' הנק' אריך מכתר שבנקודה ובתוכו עתיק בבחי' נשמה ומב' נקודות נתקנו או"א ומו' נקודות ז"א ומנקודה אחרונה נבנית הנוקבא דז"א הרי י"ס דעשר נקודים לבד. והנה א"א חכמה שבו מאירה לאבא ממקומה וכן בינה שבו מאירה לאמא ואין כן במלכות שהמלכות שבכולם אחר הקטרוג ירדו בין מלכות ז"א ובין מלכות נוקבא בין מלכות דאו"א בין מלכות דא"א כולם ירדו ממש למטה אלא שמאירים אליה ממקומם ולא נשאר למעלה רק רשימו לבד א"כ היה אפשר לומר ח"ו דהשתא לא נשארו רק הט' בכל בחי' ותו לא שהרי העשירית ירדה ונפלה לכן אמר י' ולא ט'. ואמר י' ולא י"א כי אין זה רק הרשימו לבד כדי כשתעלה תדבק בשרשה למעלה דהיינו הרשימו וז"ס לעולם ה' דברך נצב בשמים שהמל' דז"א אף שנפלה למטה לעולם הרשימו שלה למעלה וזה דברך שהוא מל' נוקבא דז"א הוא נאמר על הרשימו ואמר שלעולם היא שם בשמים למעלה בז"א שהוא שמים וכן בכל בחי' ובחי':

שער כג פרק ו' מ"ק

ז"א היה תחלה ו"ק ואח"כ נגמר לי"ס גמורות באופן זה שהנה קו ימין הוא חסד ונצח ובהם שש פרקין ואז תרין פרקין עלאין דחסד מתחברים עם פרק עליון דנצח דאמא והרי חכמה שלו מג' פרקין מדה גמורה וכן בקו שמאל ב' פרקין עלאין דגבורה מתחברין עם פ"ע דהוד דאמא וכעד"ז בקו אמצעי שכיון שתבונה ממיתה עצמה עליו שאז מסתלקין פנימית נה"י שלה וחיצוניות שלה לבד נכנס בו ובתוכם המוחין דז"א לכן הם נעשין חלק מאיברי ז"א ממש ומגופו ומגדיל ז"א ע"י נה"י דתבונה. ואמנם כשלא נכנסו עדיין רק ו"ק דגדלות מתחיל לגדל אך לא נשלם ראש דגדלות שבו ועדיין חג"ת שלו נקרא רישא דיליה וא"כ בהכרח שבזה הראש מחג"ת דיליה יהיה ניכר גדלותו. והוא דע שבתחלה מתחיל לגדל החלקים העליונים ואח"כ התחתונים שהרי בהכנסת המוחין התחתונים נכנסים תחלה אך בגדלות ז"א עצמו העליונים נגדלין תחלה וזה ברור נמצא שתחלה נגדל החסד וגבורה ואח"כ הת"ת וכן נ"ה וכן היסוד. ונחזור לענין ו"ק דגדלות שהנה הד' פרקין העליונים דקו ימין שהם ג' פרקי החסד ופ"ע של הנצח הם מתחברים עתה יחד ונעשין חסד דז"א ושם יש בחי' החכמה שלו שהרי הב' פרקין עליונים מאלו הד' הם חלקו. אח"כ כשנשלמו ג"ר דגדלות לכנוס כנ"ל ונמצא ששם החכמה בכח כלולה בחסד אך לא תהיה לגמרי עד שיכנוס החכמה של ג"ר דגדלות ואז יתחלקו אותן ד' פרקין לב' בחי' חציים לחכמה וחציים לחסד כנ"ל אך עתה ד' פרקין הם שם יחד בחסד והרי שהחסד מועיל עתה במקום מוח ממש בחכמה ונשארו ב' פרקי התחתונים דנצח לנצח דז"א וכעד"ז בג' קוין והרי איך החג"ת שלו עומדין שם בכח של חב"ד וחג"ת נקרא עתה רישא דיליה כנ"ל ויש שם רושם הגדלת רישא דיליה בכללות אע"פ שאינם בפרטות שכבר הם עתה מוכנים לכשיכנסו ג"ר דגדלות יתחלקו ב' פרקין עלאין בכל קו א' מהם לעשות חב"ד אך עתה חב"ד שלו כלילין בחג"ת ומעורבים שם.

ואח"כ שנחלקו ע"ד הנ"ל הנה נכנסים ו"ק דגדלות באופן זה שנכנסו תחלה ג"ת נה"י שבהם בחב"ד דז"א אשר עדיין כלילין בחג"ת דיליה ואח"כ נכנסים ג' אמצעית בג"ר דז"א חב"ד ונדחין נה"י דמוחין בחג"ת דז"א והרי נשלם עתה בחי' ו"ק דגדלות. ואמנם אחר שיכנסו גם ג"ר דגדלות אז נדחין ג' אמצעים דמוחין בג' אמצעים דז"א ונדחין ג"ת דמוחין בג"ת דז"א ונשלם לי"ס. גם צריך שתדע שבתחלה היו מוחין דז"א דיניקה מצד אמא ומצד אבא כנודע. והנה המוחין ההם עצמם שהם חב"ד דז"א מתחלקים לפרקים כנ"ל ג"כ בבא המוחין דגדלות ונמצא שבבא ו"ק דגדלות עלו בחסד דז"א ד' פרקין מן צד מוחין דקטנות דאמא וד"פ מצד מוחין דאבא וכעד"ז בכל שאר. ודע שבבא ו"ק דגדלות נשארין ג"ת נה"י דז"א בלי מוחין דגדלות הנ"ל אמנם משם נמשך קצת הארה מנה"י התחתונים דמוחין אשר בג' אמצעים דז"א כנזכר בכוונת ה' אלהיכם אמת. והנה כל זמן שלא נכנסו ג"ר דיליה דגדלות אין שרשי החו"ג מתפשטין במקומן כי נשארו למעלה שרשם בדעת מחוברים עם חו"ב שלא נכנסו אמנם הארתן לבד נכנסת ומתפשטין בו"ק דגדלות והבן זה שלא יחלוקו ג' דרושים יחד כנזכר אצלינו וע"ש איך יש ענפים ושרשים ונראה שהארה זו היא הארת הענפים ולא הארת השרשים. ודע שבכל הולדה והורדת הטפה בעת הזווג הוא בכח המוחין כי משם נמשכת הטפה לכן ביאת הקטן אינם ביאה עד שיהיה לו מוחין דגדלות ראוין להמשיך משם טיפת ההזרעה. והנה הז"א המוחין שבו אינם תמיד מתקיימין כנודע כי הם מסתלקין וחוזרין בסוד תוספת ודע שיש מוחין דעיבור דפנימים ומקיפים דאו"א ומוחין דיניקה דפנימים ומקיפים דאו"א וב' בחי' אלו הם מוחין דאלקים ויש מוחין דגדלות והם של הויות והם מוחין פנימים ומקיפים דאו"א. והנה בכל פעם שרוצין להמשיך להם מוחין צריך שתחלה יזדווגו או"א ומשם ימשכו המוחין לזו"ן. אמנם בזווג ההוא צריך שיעלו זו"ן מ"ן וענין העלאתן מ"נ הוא המוח שלהם שהם בחי' נשמה הפנימים שלהם. והנה קודם שיעלו בסוד מ"ן צריכין לקבל הארה מלמעלה וא"א לקבלם אם לא ע"י זווג או"א ופי' הדבר כמ"ש שב' זווגים יש באו"א א' זווגם הוא בסוד חיצונותיהן והוא תמיד להחיות העולמות חיות מוכרח לצורך עצמן ואם זה הזווג יתבטל אפילו רגע א' יתבטלו כל העולמות ח"ו והב' הוא בסוד הפנימית והוא לתת מוחין לז"א כדי שהם יולידו נשמות בעולם שהוא פנימית העולמות כנודע וזה אינו תדיר. והנה זווג א' התדיר א"צ שיעלו זו"נ בסוד מ"נ אמנם ההוא רוחא דשביק אבא באמא בביאה ראשונה אשר ההוא רוחא שורש זו"נ וכל שאר הנשמות הנמשכין מזווג או"א וההוא רוחא מספיק אז למ"נ אך הזווג הב' הוא לצורך מוחין שהוא לצורך זווג זו"נ להוליד נשמות שהם פנימית העולמות אז זו"נ ממש עולין במ"נ והנה כל מוחין הפנימים דיניקה דמצד אמא תמיד הם בו לעולם ועתה ע"י מ"ן בכח ההוא רוחא כנ"ל נעשה זווג או"א בבחי' יש"ס ותבונה והוא זווג התדיר ואז נשלם בחי' מוחין בחג"ת דיניקה שהם חיצונותיהן והם אלקים. אח"כ עולה

מ"ן זו"ן עצמם כדי לקבל מוחין דו"ק דגדלות שהם פנימית העולמות בזו"ן ודע שאין זווג זה הב' נעשה אלא כשמתחברים יחד ד' פרצופים או"א ויש"ס ותבונה ונעשין ב' פרצופין לבד והבן זה. גם דע כלל גדול שזה הזווג החיצונית שהוא לצורך העולמות נמשך ממוחין עצמן דאו"א בלי שיקבלו הם מלמעלה כנודע שכל מה שלמטה מהם כולם כלולים בהם ויש בהם כח כנגד כל מה שלמטה מהם אך הזווג הפנימי צריך שיקבלו גם או"א מאורות עליונים מהם ומהם ממשיכין למה שהוא צורך להמשיך נשמות חדשות שהוא בחי' הפנימים ונמצא שגם א"א מזדווג עם נוקבא תחלה והוא ממשיך לאו"א וכן א"א עצמו גורם זווג לעתיק וכן זה מזה עד רום המעלות נמצא שזווג הפנימי הוא קושר כל העולמות כי א"א להמשיך אם לא שיקבלו מרום המעלות אורות חדשים זה מזה וזה מזה עד או"א ומשם לז"א. ודע שאין המוחין דגדלות כולם בחי' שמות שוים כי ו"ק יש לו שמות הוי"ה באופן אחר אבל ג"ר הם בשלימות הגדלות כנזכר בדרוש הציצית יעו"ש:

שער כג פרק ז מ"ק

ז"א מתחלק לג' חלוקות בחי' ראשונה כתר ב' מוחין ג' גופא והם הו"ק כתר רחמים גמורים. ומוחין רחמים בינונים כי במחשבה שהוא המוחין אתברירו ש"ך ניצוצין, וגוף רחמים ממוצעים יותר מהמוחין. ודע שהכתר כולל כל מה שיש במוחין וכללות הראש לכן כל בחי' ד' מוחין הם בכתר לבדו ששם שורש המוחין ואח"כ המוחין כוללים כל מה שיש בגופא כנודע שהרי הם מתפשטין בהארתם בג' קוין הז"א. כלי הכתר דז"א נעשה מת"ת דאמא ומת"ת דאבא נעשה (לו) נשמה שבכתר (שהוא ג' אור הדעת) וכבר ידעת שהכתר (דז"א) בבחי' או"מ וגם הכתר דז"א נעשה מת"ת דא"א וכתר אמיתי נעשה מא"א עצמו כנזכר בכוונת ליל שבועות ואין הכתר נמשך ובא עד שיושלם להתקן כל גופא. ובזה תבין בנשא דקכ"ג ע"ב כי או"א הם מוחא ולבא דאינון מלגאו וזו"ן הם גופא ורישא מלבר. ונראה כי הג"ר שהם חב"ד דז"א עצמו הם המוחין והם הנקראו פנימית אך החיצונות אפילו בראש עצמו נקרא ו"ק דז"א ובזה תבין מ"ש במ"א כי לעולם אינו רק ו"ק דחיצוניות ונגדלין ונחלקים לפרקים ומהם עצמן נעשה ג"ר נמצא כי בחי' החיצונית אינו רק ו"ק לבד אלא שנחלקים לי"ס אך המוחין הם הפנימים הם י"ס גמורות נמצא שמתלבשים י"ס גמורות פנימים בו"ק חיצונים וע"י הרושם שעושין י"ס פנימים המתלבשות בתוכם נרשם בו"ק בחי' י"ס ג"כ אך אינם רק ו"ק לבד בחיצונית. נמצא כי החסד הקצה הא' דחיצוניות נכנס ספירת החכמה שלימה דפנימית בב"ש הראשונים שבו ונקרא ספירה גמורה א' אף בחיצוניות. עם שאינו רק ב"ש, ושליש התחתון דחסד עם שליש א' דנצח דחיצוניות נכנס בהם ספירה שלימה דחסד דפנימיות ונקרא החיצונית ג"כ ספירה גמורה ע"י הפנימיות, וב"ש תחתונים דנצח דחיצוניות נכנס בהם ספירה שלימה דנצח דפנימיות ונקראו חיצוניות ג"כ ספירה גמורה ע"י הפנימיות. ועד"ז בקו שמאל ובקו האמצעי והבן זה היטב ופ"א שמעתי ממורי זלה"ה השליש הראשון דנצח בינה שהוא חיצונית שבה כנודע הנה הוא מצטרפת עם ב"ש דחסד החיצונים ונעשה ספירות גמורה דחכמה אף בחיצוניות ושליש אמצעי דנצח בינה שהוא ג"כ חיצוניות שלה מצטרפת עם שליש תחתון דחסד חיצוני ושליש עליון דנצח דחיצוניות ונעשה ספירה גמורה דחסד ושליש אחרון דנצח בינה דחיצונית נצטרף עם ב"ש דנצח דחיצוניות ונעשה ספירה גמורה דנצח דחיצוניות. אמנם קשה לי ע"ז כי הרי המוחין דז"א באים מלובשים בנה"י דבינה ונה"י דבינה מלובשים תוך זעיר אנפין א"כ איך הם מתערבים יחד כי הרי הנה"י דבינה נעשין פנימיות אצל החיצוניות דז"א ואינם מתערבין עם החיצוניות שלו ממש וצ"ע:

קול הרמ"ז ובס' הלקוטים הובא לשונו בערכי הכינוים ערך נה"י חדשים דז"א יש ענין אחר וע"ש וכללות זה ההפרש הוא כי מה שמדבר בכאן מענין התחלקות השלישי' דחסד ונצח לעשות חכמה וכן בשאר ושאח"כ באים הג' פרקי דנה"י דאימא להתחבר עמהם הוא להגדלת ז"א עצמו ואח"כ בעת בנין הנוקבא שכל בניינה מנה"י דידיה אז צריך שיבואו לו נה"י חדשים כיון שהראשונים נתנין לנוקבא וזמ"ש שם בליקוטים שהנה"י דז"א כולם נעשים מהבינה בסוד ומבינה נביאים ע"ש ובזה לא יחלוקו הדרושים זה עם זה והכל עולה יפה:

שער כג פרק ח מ"ק

כתבנו במ"א כי הכתר אין בו אלקים שהוא חיצוניות דז"א רק אהי"ה שהוא חיצוניות דאמא לבד ובתוכו המוחין של בחי' הכתר יען כי כלי כתר דז"א נעשה מגופה דבינה עצמה אך מן המוחין דז"א שהם חו"ב דז"א משם מתחיל שם אלקים שהוא חיצונית דז"א עצמו וז"ס במחשבה אתברירו ש"ך ניצוצין כי משם ולהלאה מתחילין האלקים שהם החיצוניות וזה האלקים שהוא החיצוניות הוא עצמו שם ב"ן אשר הוא סוד ז' מלכים שמתו כמ"ש ויבאו בנ"י האלהים לכן תמצא כיון שהם ז' מלכים לבד יש בהם רפ"ח ניצוצין שהם ע"ב ס"ג מ"ה ב"ן לסבה הנ"ל כי הו"ק (נ"א כשהו"ק) נעשו י"ס גמורות דחיצוניות ומתחילין מחכמה שהוא ע"ב ולא מן הכתר הנ"ל לכן ג"כ תבין למה אין הכתר נמנה בכלל הי"ס אך החכמה נקרא ראשית כי משם ראשית

חיצוניות ז"א שהוא בחי' ז' מלכים דב"ן אך הפנימיות והכתר הוא מ"ה עצמו דז"א החדש שלאחר התיקון לכן בבחי' החיצוניות נחשב כתר דז"א מאמא ובבחי' הפנימיות נחשב מכלל הז"א. ואמנם החיצוניות דכתר נטלו הדעת דז"א הנעשה מב"ש ראשונים דת"ת דז"א כנזכר במקומו ולכן הדעת משלים לי"ס במקום הכתר וזהו בבחי' חיצוניות אך בבחי' הפנימיות הכתר הוא מכלל הי"ס דז"א לכן אל תתמה אם אנו מונין לפעמים הדעת במנין י"ס ולפעמים הכתר כי זה בחיצוניות וזה בפנימיות. וצ"ע פנימיות הדעת מה הוא ומהיכן נמשך כיון שהוא ספירות נוספת ואפשר כי זהו ענין לא פחות מט' ולא יותר מי' כי בערך החיצוניות נמצא שהם ט"ס ולכן צריך הדעת להשלים ובערך הפנימיות הדעת הוא יותר על י' לזה אמר י' ולא י"א כי פנימיות הדעת אינו רק שרשי פנימיות הו"ק אך צריך לידע מה הם השרשים אלו וצ"ע. הכלל העולה כי בכל פרצוף ופרצוף שיש בכל האצילות מתחלק באופן זה כי כתר של הפרצוף ההוא הפנימיות הוא משם מ"ה החדש מבחי' הפרצוף ההוא והחיצוניות שלו הוא מחיצונית ת"ת של הפרצוף הקודם אליו והיה זה לקשר כל הפרצופים יחד תחלתם בסופם בחיצוניותם ולא בפנימותם וזה החיצוניות הוא משם ב"ן של המלכים וכללותן נקרא שם אלקים ג"כ וזה הכתר יש בו י"ס גמורות בין בחיצוניות בין בפנימיות והז"ת דכתר הם מתלבשים תוך הט"ס התחתונים של הפרצוף. ואח"כ הג' ראשונות חב"ד (של הפרצוף ההוא והם נקראים מוחין) של הפרצוף ההוא (והם מוחין) כי הכתר נקרא מוחין דמוחין אך אלו הג"ר שהם חב"ד נקרא מוחין דגופא כי הם מתלבשים בגופן כמ"ש והוא כי יש בהם י"ס דשם ב"ן שהוא נקרא אלקים ונקרא חיצוניות והם מבחי' הפרצוף ההוא עצמו וכנגדן י"ס פנימיות בכל א' מאלו הג' חב"ד ונקרא שם מ"ה החדש ואז ג"ר שבכל א' מהג' חב"ד נשארין למעלה והז"ת שבכל א' מהג' הנ"ל מתלבשים בז"ס תחתונים של הפרצוף ההוא ואח"כ הז"ת של פרצוף ההוא נקרא גוף הפרצוף ההוא והכל נקרא חיצוניות (בערך המוחין ההם אמנם נחלקים גם הם בחיצוניות ופנימיות ואינם רק י"ס צ"ל גמורות:

שער כד פרק א מ"ק

השער השמונה שער פרקי הצלם ויתחלק לז' פרקים:

מ"ב הג' מוחין בין בצלם אבא בין בצלם אמא יש בכולן עלייה וירידה אור ישר ואור חוזר בין בעיבור ויניקה וגדלות כנזכר במ"א וזהו בכל הפרצופים דז"א ויעקב ולאה ודור המדבר ורחל:

אחר שכבר נתבאר בפרטות כל בחי' שצלם דז"א נבאר עתה בפרטי פרטות באורך כל בחי' התפשטות ז"א ובחי' הצלם כבר נודע כי כל ספי' כלולה מי' וי' מי' עד אין קץ. והנה ז"א בהיותו בסוד עיבור לא נתגלה בו רק ג"ס שהם בחי' נה"י שבו ולא הנה"י של הכללות אלא של פרטות כי ודאי שהעיבור יש בו רמ"ח איברים הנפרטין בי"ס וכל אבר כלול מעור ובשר וגידין ועצמות וענין זה ישנו בין כשהוא בעיבור ובין כשהוא תינוק ובין כשהוא איש גמור ואין הפרש בו במנין איברים כי האברים לא נתוספו כפי הזמנים הנ"ל זולת תוספת הגדלתם בהם בעצמם ואבר קטן נעשה גדול וענין זה נחלק לב' בחי' אם בגובה שהוא באורך ואם בעוביו שהוא הרוחב. פי' כי אם היה אבר הירך או הזרוע זרת ארכו וטפח הקיפו הנה כשיגדל יהיה אמה ארכו וב' טפחים הקיפו נמצא שגדל באורך ובקומה וגם ברוחב העובי וא"כ צריך לידע מה ענין הגדלה זו ובאיזה אופן הוא. דע כי בזמן העיבור בירר מן ז' מלכים בחי' הנה"י שלו כי כן האדם מתחיל לקנות הנפש ואח"כ הרוח ואח"כ הנשמה וגדל ממטה למעלה וכן האילן גדל ממטה למעלה וכן האדם נמצא כי תחלה בירר הנה"י שבו ואינם הנה"י כולם אמנם הנה"י שיש בנה"י שלו לבדו. פי' כי הנה הנצח הכללי דז"א הוא קו ימין ויש לו ג' נקודות רת"ס שהם חח"ן והם חכמה שבו וחסד שבו ונצח שבו וכולם בחי' נצח שבו הכולל דז"א וכ"א מאלו הג' כלול מחכמה חסד נצח כנודע כי כ"א מהג' נקודות הנ"ל יש בכל א' וא' רת"ס נמצא שבחכמה דנצח כללי של הז"א יש חח"ן ונקרא שלשתן

חכמה והוא בחי' פרק עליון של נצח הכללי. ואחריו פרק ב' והוא חסד דנצח הכללי ונחלק גם הוא לג' והוא חח"ן והם בחי' פרק אמצעי שבנצח הכללי ונקרא שלשתן חסד שבנצח הכללי. ואחריו פרק ג' והוא נצח דנצח הכללי ונחלק גם הוא לג' והם חח"ן ושלשתן נצח דנצח הכללי והרי הם ט' בחי' בנצח דז"א וזהו ע"ד שהזכיר בתקונים דק"ח בענין טפת הזרע שהוא י' אחת כי אין דבר קטן מנקודת היו"ד ונקודה זו יש בה ג' קוצין וזה רת"ס וכ"א מהן ויש בו ג' קוצין הרי הם ג' של ג' ג' וכללותן הם י' ולכן אות י' חשבונו עשרה והם י' טפין דאזדריקו מקשת ואתפליגו לי' ניצוצין. ועד"ז הם ט' בחי' בהוד וט' בחי' ביסוד וכולם הם כ"ז בחי' נגד כ"ז אותיות התורה והבן זה והנה זה הטפה שהוא י' בתחלה היא בחינת מלכות ואח"כ בסוד העיבור הוגדלה בבחי' ג' קוצין שהם נה"י ואחר שנולד כל קוץ נגלה בג' קצוות ואז נשלם לי"ס כמ"ש בע"ה באורך. נמצא כי בתחלה היתה טפת הזרע נקודה א' קטנה והענין כי לא נתגלה בו רק בחי' המלכות שבכל בחי' ובחי' כמ"ש בענין הנה"י ומשם תלמד לזה כי איני רוצה להאריך. ואמנם כלל זה יהיה בידך בכ"מ שתמצא ענין נקודה כמו המלכות שמתמעטת בסוד נקודה ואומרת אל תראוני שאני שחרחורת כנזכר בזוהר שיר השירים וכיוצא פי' על בחי' המלכות שבמלכות. ונחזור לענין כי בסוד הטיפה לא ניכר רק המלכות שבכל בחי' ובחי' ואחר כך בעיבור הגדילה הטפה והוא כי נתוספה עליה בחי' הנה"י שבכל בחי' ובחי' באופן זה כי הנה נתבאר שיש בקו ימין נצח דז"א הכללי ויש בו ג' פרקין וכל א' כלול מחח"ן. ואמנם עתה בעיבור נתוסף בז"א ג' הנצחים שיש בג' פרקין ואלו הג' נצחים משמשין לו במקום חח"ן וכעד"ז בקו שמאל בהוד שלו ג' פרקין ונכללו בו ג' הודות שיש בג"פ ושמשו לו במקום בג"ה וכעד"ז בקו אמצעי ביסוד שלו ג"פ ונכללו בו ג' יסודות שיש בג"פ ומשמשין לו במקום דת"י ואלו בחי' ט"ס דז"א בעת העיבור וכולם אינם רק בחי' נצחים של נצח הכללי והודות של הוד הכללי ויסודות של יסוד הכללי. והנה הג"ר שהם הנה"י העליונים ששמשו לו במקום חב"ד הם הנקרא מוחין דעיבור כי שלשתן הם בחי' ג"פ עליונים הנקרא חב"ד דנה"י כנ"ל ודע כי כל בחי' חב"ד שיש בעולם בכל בחי' כולם נמשכין מאו"א ודעת דאצילות כי הם שרשים לכל החכמות והבינות והדעות ולכן א"א לז"א לקבלם אם לא ע"י שאו"א יתנו חלקם מהם עצמן והם הנה"י שבהם להלביש ועל ידם נכנסין ומתפשטין בז"א ויקבלם. ועיין ותבין כי כמו שז"א עצמו עתה הוא בחי' נה"י כעד"ז ממש הוא בחי' נה"י דאו"א להלביש מוחין אלו תוך ז"א. והנה אלו הנה"י דאו"א הם הבחי' אשר נתנו או"א מעצמותן בבנים להגדילם ולתקנן ולסבה זו הבן חייב בכבוד או"א וז"ס שארז"ל ברא כרעא דאבוה וכן אמרו עובר ירך אמו הוא והבן זה כי אינו לוקח רק בחי' הכרעיים והירכיים (שהם) ג"ת נה"י שלהם לבד. והנה ג' בחי' הנצחים הנ"ל המה שהיו בעובר במעי אמו אינם פשוטים זה למעלה מזה אכן הם זה תוך זה כי הנצח שבפרק תחתון מלביש לנצח שבפרק אמצעי ונצח אמצעי מלביש לנצח שבפ"ע נמצא כי אין שיעור אורך העובר רק דבר מועט לבד שהוא נצח שבפ"ת לבד שהוא חלק א' מט' כי הרי אורך הקו כולו של נצח הכללי הם ט' בחי' כנ"ל וכן הענין בקו שמאלי היה ההוד שבפרק תחתון מלביש להוד של פרק אמצעי והוד שבפרק אמצעי מלביש להוד של פ"ע ול

א נתגלה רק הוד של פ"ת לבד. וכן בקו האמצעי יסוד של פ"ת מלביש ליסוד של פרק אמצעי ויסוד של פ"א מלביש ליסוד של פ"ע ולא נתגלה רק יסוד של פ"ת נמצא כי בזמן העיבור לא נתגלה מכל בחי' הז"א רק נה"י תחתונים שבג"פ תחתונים. וז"ס בתוספתא פ' בשלח כי הז"א ג' כליל בג' פי' כי הנה"י שבו היו מלבישין לחג"ת שלו ואלו חג"ת ר"ל הנה"י שבג"פ האמצעיים הנקרא חג"ת של נה"י הכוללים כנ"ל. ומה שלא אמר ג' כלילין בג' וג' בג' הוא לפי שאפילו חג"ת אינן עולין בשם רק דרך כללות יען הם מתלבשין תוך נה"י (פי' כללות ר"ל התלבשות וזכור זה) ומכ"ש שהג' אחרים שבתוך החג"ת אינם מתגלין כלל. ונמצא כי עיקר מה שנגלה הם הנה"י האחרונים לבד וז"ס העובר שמקופל ועומד במעוי דאמא ראשו בין זרועותיו וגופו על ברכיו ועגבותיו מכסין תחת הירכים שלו והוא עגול ככדור מקופל בג' קפולים וז"ש בספרים כי החג"ת היו בכח ולא בפועל כי אע"פ שנקרא חג"ת אינם רק נה"י אלא שנשרשים מכח חג"ת אמנם אינם רק נה"י א"כ הם בכח ולא בפועל וכעד"ז המוחין בתוכם היו בכח ולא בפועל ע"ד הנ"ל:

:צמח כי בחי' אלו נמצא בז"א לבד והוא הנקרא תורה לכן הם בחי' כ"ז כמנין אותיות התורה

שער כד פרק ב מ"ק

ועתה צריך שתדע ענין אחר כי כמו שבאורך יש חח"ן בקו ימין כן ברוחב כלול מכולם והענין כי אין דבר שאין בו נרנ"ח והם בחי' ע"ב ס"ג מ"ה ב"ן כנ"ל והם בחי' מלכות נה"י חג"ת חב"ד כי כל א' מאלו הם במדרגה בפ"ע כמ"ש בע"ה. לכן גם בעובי צריך שיהיה בחי' הנ"ל כנ"ל כי יש באיברים גובה ועובי שהם אורך ורוחב. והענין כי כל פרק ופרק וכל בחי' ובחי' מאלו הנ"ל יש עור ובשר וגידין ועצמות והעור הוא מל' המקפת הכל ונעשין כמין בית לכולם בסוד אין בית אלא אשה שהיא שם ב"ן. אח"כ הבשר בסוד ז"א מ"ה. ואח"כ הגידין בסוד אמא ס"ג ולכן בתוכן בחי' אודם ואח"כ העצמות בסוד הלובן אבא ע"ב והנה כל א' מאלו הד' בחי' יש בו ג' בחי' כי הבשר יש בו חיצון ואמצעי ופנימי כנ"ל כי אין דבר שאין בו רת"ס בענין האורך וכן בעובי וכן הוא בעור ג' עורות זה לפנים מזה ושלשתן עור א' וכן בגדין ג' קליפין זו תוך זו ושלשתן גיד א' וכן בעצמות ג' קליפין ושלשתן עובי א' של העצמות והבן זה היטב. והנה בחי' חיצוניות שבעור בשר גידין ועצמות הם הנה"י שבהן ובחי' הב' הם חג"ת שבהם ובחי' (הג') הפנימית הוא חב"ד שבהם. והנה העובר יש בו עור ובשר וגידין ועצמות אמנם הם דקין כי עדיין אין בהם רק בחי' חיצוניות שבכל בחי' מהם והוא בחי' הנה"י שבהם וגם בחי' נה"י אלו הם ע"ד הנ"ל בנה"י בענין האורך כי הם הנה"י שבנה"י וכנ"ל ע"ש וכשנולד אז נכנסים בו בחי' חג"ת דכללות הז"א והם מתלבשין תוך הנה"י דכללות ז"א שהם בחי' העיבור כנ"ל וקודם שנכנסו אלו מתפשט הז"א ממה שהיה בעיבור שהיה מקופל כנ"ל ועתה נגדל ונעשה ו' ארוכה בלי ראש באופן זה. כי כל הג' נצחים נתגלו זה למעלה מזה וזה למעלה מזה בסוד חח"ן וכן הג' הודות נתגלו בסוד בג"ה וכן הג' יסודות נתגלו בסוד דת"י והרי יש בו עתה כשנולד ט' בחי' אותן עצמן שהיו היותו בעיבור בלבד אלא מה שנתחדש הוא שנתגלו כולם ונתפשט ממה שהיה מקופל בסוד ג' כליל בג' כנ"ל וכ"ז התפשטות נעשה ברגע (א') ההוא בצאתו מרחם אמו כנראה בחוש העין. ואמנם אח"כ ע"י היניקה התחיל לגדל יותר ונכנסו בו החג"ת הכוללים של ז"א. והנה גם בהם יש כ"ז בחי' כנ"ל בנה"י הכוללים. ואמנם תחלה לא נכנסו רק הט' בחי' שהם ג' הנצחים וג' הודות וג' יסודות שיש בהם ונתלבשו ט' אלו בט' של העיבור והנה אע"פ שט' אלו הם ג"כ בחי' נה"י כנ"ל עכ"ז הם מבחי' חג"ת הכוללים ולכן יש בהם כח שגם הט' בחי' של העיבור שהוא בחי' נה"י לבד נגדלו בבחי' חג"ת שבו שהם ט' בחי' אחרות כי הם החסד והנצח שיש בפ"ע של נצח הכללי וחסד ונצח שבפרק אמצעי וחסד ונצח שבפ"ת הרי ו' בחי' של קו ימין דנצח הכללי וכנגדן ו' בחי' בקו השמאלי הוד הכללי וכנגדן ו' בחי' בקו האמצעי יסוד הכללי הרי עתה שיש בחי' ו"ק בנה"י הכללי ועוד נגדלין גם בחי' של החג"ת הכללי שבתוכם והם ג"כ בחי' ו"ק שבהם כי הם חסד ונצח שבפ"ע של חסד הכללי וחסד ונצח שבפרק אמצעי וחסד ונצח שבפ"ת הרי ו"ק שבקו ימין וכנגדן בקו שמאלי וכנגדן בקו אמצעי ונמצאים עתה ב' בחי' זו תוך זו בכ"א יש בו ו"ק. והנה עתה הבחי' החיצונה שהוא מנה"י הכוללים כל בחי' מהם נגדלות באורך ובקומה כי אז הנצח שבו היה נצח שבפ"ת ועתה נגדל גם החסד שבפ"ת וכן נגדל החסד שבפרק אמצעי ונגדל החסד שבפ"ע ונמצא כי מוח החכמה של העיבור היה נצח של פ"ע ועתה נגדל מוח זה והוא חסד שבפ"ע וכעד"ז בקו שמאלי וכן בקו האמצעי נמצא כי המוחין דעיבור נגדלו גם הם עתה. ובזה תבין מ"ש בספרינו כי בעיבור המוחין בסוד אלם וביניקה נשלמו ונעשו אלקים והענין כנזכר באדרא דקל"ה ז"א נקרא אלקים בערך עתיק הנקרא הוי"ה ונודע כי ז"א הוא בחי' ו"ק של כללות האצילות ונמצא א"כ כי כל בחי' המוחין הם הויו"ת וכל בחי' ו"ק הם אלקים ביאור הדבר כי אפילו הו"ק שיש במוחין עצמו למעלה נקרא אלקים וזהו הטעם שביניקה נקרא אלקים המוחין שבו והבן זה ואמנם בעיבור שהיו ג' קצוות נה"י לבד היה אלם לבד כי ירכין אינון סתימין כנזכר בפ' תצוה וביניקה נשלמו ו"ק אז נגמרו שם אלקים והנה כל זה בבחי' חיצוניות

שהם נה"י דכללות דז"א וכן הענין בבחי' התיכונה שהם חג"ת דכללות גם הוא עד"ז נקרא אלקים המוחין שבהם שהם חסד נצח גבורה הוד ות"ת ויסוד שיש בג' פרקין עליונים מט' פרקין שיש בחג"ת כנודע ואלו נקראו מוחין דיניקה כי כבר יש בה כללות חסד ונצח בכל ג' פרקין של קו ימין שהוא חסד וכללות גבורה והוד בכל א' מהג"פ דבקו שמאלי שהוא גבורה וכללות ת"ת ויסוד בכ"א מג"פ הת"ת שהוא בקו האמצעי. והנה כמ"ש שנגדל עתה באורך גם הגדיל בו ברוחב והעובי כי עד עתה עוביו מנצח ועתה יש חסד בתוכו בקו ימין וכן בקו שמאל וכן בקו אמצעי יש בהם גבורה ות"ת וכמ"ש כי יש בבחי' החיצוניות של נה"י הכוללים ד' בחי' שהם עור ובשר וגידין ועצמות אלא שהם בבחי' החיצונית בג' בחי' והקליפות שיש בכל בחי' מאלו הד' הנה כ

ן בזאת הבחי' התיכונה של חג"ת הכוללים יש בהם ד' בחי' עור ובשר וגידין ועצמות והם בבחי' 'התיכונה שבהם שהיא הקליפה האמצעית מג' הקליפות שיש בכל בחי' מאלו הד:

צמח ולא אמר יחידה מפני שהוא בחי' כתר ואין הכתר מן הפרצוף עצמו רק מן הת"ת של הפרצוף העליון ממנו כנודע:

שער כד פרק ג מ"ק

וכשנגדל לגמרי נכנסו בו בחי' חב"ד הכללי ויש בהם ג"כ כ"ז בחי' כנ"ל בנה"י הכללי ובחג"ת הכלליות ואז עי"ז נגדל גם בחי' העיבור ואז פרק עליון של נצח היה בו חח"ן ושלשתן חכמה דנצח וכן בפ"ב חח"ן ושלשתן חסד דנצח וכן בפ"ג חח"ן ושלשתן נצח שבנצח וכל זה בקו ימין וכולם נצח א' הכללי דז"א בג"פ וכל פרק כולל הג' בחי' וכעד"ז בקו שמאלי מבחי' חיצוניות דעיבור והיינו הוד הכללי בו ג"פ פ"א בג"ה ושלשתן בינה דהוד הכללי פ"ב בג"ה ושלשתן גבורה דהוד הכללי פ"ג בג"ה ושלשתן הוד דהוד הכללי וכעד"ז בקו אמצעי יסוד הכללי בו ג"פ פ"א דת"י ושלשתן דעת דיסוד הכללי פ"ב דת"י ושלשתן ת"ת דיסוד הכללי פ"ג דת"י ושלשתן יסוד דיסוד הכללי והרי נתבאר נה"י דכללות הז"א שהם בחי' חיצוניות דז"א הנקרא עיבור ונקרא עשיה שבו וכנגדן בתוכן מתלבשין בחג"ת הכלי דז"א הכלולים (בו). והנה החסד יש בו ג"פ פ"א חח"ן ושלשתן חכמה שבחסד פ"ב חח"ן ושלשתן חסד שבחסד הכללי פ"ג חח"ן ושלשתן נצח שבחסד הכללי וכעד"ז בקו שמאלי גבורה הכללית ובה ג"פ פ"א בג"ה ושלשתן בינה דגבורה פ"ב בג"ה ושלשתן גבורה דגבורה פ"ג בג"ה ושלשתן הוד דגבורה הכללי וכעד"ז בקו האמצעי ת"ת ובה ג"פ פ"א דת"י ושלשתן דעת דת"ת פ"ב דת"י ושלשתן ת"ת דת"ת פ"ג דת"י ושלשתן יסוד דת"ת הכללי הרי נתבאר חג"ת הכלי דז"א שהוא בחי' אמצעי שבו הנקרא יניקה ונקרא יצירה שבו שכבר יש בו ו"ק הכוללין נה"י וחג"ת ובתוכן יש חב"ד הכללי דז"א והם מלובשים תוך חג"ת הכללי. והנה החכמה הכללי יש בה ג"פ פ"א יש בה חח"ן ושלשתן חכמה דחכמה הכללי פ"ב חח"ן ושלשתן חסד דחכמה הכללי פ"ג חח"ן ושלשתן נצח דחכמה הכללי וכעד"ז בקו שמאלי בינה הכללי ג"פ פ"א בג"ה ושלשתן בינה דבינה הכללי פ"ב בג"ה ושלשתן גבורה דבינה הכללי פ"ג בג"ה ושלשתן הוד דבינה הכללי וכעד"ז בקו האמצעי דעת הכללי ובו ג"פ פ"א דת"י ושלשתן דעת שבדעת הכלי פ"ב דת"י ושלשתן ת"ת דדעת הכללי פ"ג דת"י ושלשתן יסוד דדעת הכללי והרי נתבאר חב"ד הכללי דז"א שהם בחי' הפנימי שבו הנקרא מוחין ונקרא בריאה ואצילות שבו שכבר כלול ט"ס גמורות. הכלל העולה כי ז"א יש בו ט"ס גמורות שלימות גדולות והם באופן זה נה"י הם בחי' החיצוניות ויש בהם ט' פרקין והם ט"ס שיש בבחי' חיצוניות דז"א ונחלקו לג' מוחין וו"ק ויש בהם רמ"ח איברים בעור ובשר וגידין ועצמות והם בחי' הקליפה החיצונה שיש בעור ובשר וגידין ועצמות כנ"ל שבכ"א מהם יש ג' קליפות ובתוכם מתלבשות חג"ת הכללי והם בחי' האמצעית תיכונה שבז"א ויש בהם ט"פ והם מתלבשים תוך הט"פ של נה"י הכוללים ממש שוה בשוה הנ"ל ואלו הט"פ דחג"ת הכללי נחלקים ג"כ לג'

מוחין וו"ק ויש בהם רמ"ח איברים בעור בג"ע והם בחי' קליפת אמצעי שיש בעור בג"ע ובתוכם מתלבש חב"ד הכוללים והם ט"פ המתלבשין תוך ט"פ של חג"ת הכללי שוה בשוה והם בחינת פנימיות שבז"א והם בחי' קליפה הג' פנימיות שיש ברמ"ח איברים בבחי' ע"ב ג"ע ואלו הט"פ נחלקים גם הם לג' מוחין וו"ק. ובזה תבין איך יש מוחין ממש בכל ט"ס הז"א כי הרי ג' מוחין שהם חב"ד מתלבשין בכל קומת ז"א ותבין איך יש מוחין הנקרא ו"ק ומוחין הנקרא ג"ר גם תבין כי כל קומת ז"א אינו רק ספירה א' שהוא נצח רק רחבו ג' ספי' והם נה"י ואין החג"ת שבו עומדין על הנה"י שבו אלא בתוכו וכן החב"ד תוך החג"ת אמנם החב"ד הפרטי של נה"י הכוללים עומדין ע"ג חג"ת הפרטי של נה"י הכללי והחג"ת הפרטי (על הפרטי) של נה"י הכללי עומדים ע"ג נה"י הפרטי:

(של הנה"י הכללים):

שער כד פרק ד מ"ק

הכלל העולה כי הג"פ ראשונים של נה"י מלבישין לג"פ הראשונים של חג"ת והם מלבישין לג"פ ראשונים של חב"ד וכללות אלו נקרא ג"ר אשר יש בהם ג' כלים זה לפנים מזה כי ג"פ ראשונים דנה"י נקראו כלים דחיצוניות וג"פ ראשונים דחג"ת נקראו כלים האמצעים וג"פ ראשונים דחב"ד נקראו כלים פנימים ונמצא עתה כי הם ג"ר חב"ד ולכ"א מהם יש ג' כלים זה לפנים מזה בחי' נצח חסד חכמה הוד גבורה בינה יסוד ת"ת דעת ואלו הג' בחי' דכלים הם הנזכר אצלינו בענין ג' בחי' שיש לכל ספירה וספירה ושם מיוחד לכל א' וא' והם חיצון ואמצעי ופנימי כמבואר אצלינו בשער השמות ושמור כלל זה. ואח"כ הם ג' אמצעים והם חג"ת דז"א ויש לכל א' מהם ג' כלים זה לפנים מזה והם בחי' ג' פרקין אמצעים דנה"י הכוללים וג"פ אמצעים דחג"ת הכוללים (והם) בתוכם וג"פ אמצעים דחב"ד בתוכם וכולן נקרא חג"ת דז"א. ואח"כ הם ג"ת והם נה"י דז"א והם ג"פ תחתונים דנה"י דז"א ובתוכם ג"פ תתאין דחג"ת ובתוכם ג"פ תחתונים דחב"ד וכולם נקראים נה"י דז"א ולכ"א מהם ג' כלים כנ"ל. הרי עתה נחלק ז"א לג' בחי' (כ"ז) והם ג' (נ"א כ"ז) מיני כלים זה תוך זה ט' כלים החיצונים ט"פ נה"י וט' כלים תיכונים ט"פ חג"ת וט' כלים פנימים ט"פ חב"ד ואלו הכלים פנימים הם המוחין המתפשטים בכל הגוף כנודע אך שרשם שהם חב"ד שבחב"ד אלו הם המוחין העיקרים המוחין של גדלות וגם הו"ק שלהם נקרא גדלות אלא שהם בחי' גדלות דו"ק וזכור ואל תשכח איך ג' כלים אלו ישנם בעור בסוד קליפה החיצונה ותיכונה ופנימית שבו וכללות ג' כלים אלו נקרא עור ועד"ז בבשר וכן בגידין וכן בעצמות. ובזה תבין איך המוחין דעיבור נעשין גולגלתא אל המוחין דיניקה ומוחין דיניקה הם הקרומות ודגדלות הם המוחין ממש כי הרי המוחין (הם) תוך הקרומיות והקרומיות תוך הגלגלתא והם ג' כלים זה תוך זה:

שער כד פרק ה מ"ק

ונחזור לענין ראשון כי הנה כל מה שזכרנו עד עתה נקרא צ' דצלם דז"א (והם בחי' נה"י) ודע כי יש דוגמתו ממש עד"ז ג' בחי' וכל א' מט"ס ונקרא ל' דצלם והם בחי' חג"ת דז"א וכנגדן ג' בחי' אחרות והם כל א' כלול מט"ס ונקרא ם' דצלם והם בחי' חב"ד דז"א והרי נשלם כל ז"א. הכלל העולה הוא זה כי הנה יש ט"ס דז"א והם חב"ד חג"ת נה"י. וחב"ד הם ם' דצלם. וחג"ת ל' דצלם. ונה"י צ' דצלם. וחב"ד שהם ם' דצלם נעשין מקיפין לחג"ת שהם ל' דצלם. וחג"ת שהם ל' דצלם נעשין מקיפים לנה"י שהם צ דצלם. וצ דצלם שהם נה"י דז"א נקרא ז"א ממש או"פ וכבר נתבאר כי תחלה נאצל הז"א י' נקודה קטנה ונקודה זו יש לה רת"ס והם ג' קוצי י' והם ג' קוין של ז"א

וכל קו יש לה רת"ס הרי ט"ס שהם חח"ן קו ימין רת"ס ובג"ה קו שמאלי רת"ס ודת"י קו אמצעי רת"ס (והרי) ט"ס שרשיות שבז"א והנה כיון ששרשם אלו הם ט"ס שרשיות מוכרח הוא שכל אחד מהם תהיה כלולה מט' א"כ יהיה טפ"ט. באופן זה כי הנה החכמה שבם דצלם יש לה רת"ס חח"ן שבה וכל א' מהם רת"ס הרי חכמה השרשית נחלקת לט"ס שבה פרטיות והם פ"א חח"ן וכולם חכמה שבחכמה השרשית פ"ב חח"ן וכולם חסד דחכמה השרשית פ"ג חח"ן וכולם נצח דחכמה השרשי' (והם חח"ן שבה וכל א' רת"ס הרי חכמה השרשית נחלקו לט"ס והם חח"ן וכולם חכמה (שרשית) הרי ט"ס פנימיות וכולם חכמה השרשית. אח"כ הבינה שבם' דצלם נחלקה ע"ד הנ"ל ג"כ ויש בה רת"ס וכל א' כלול מרת"ס הרי ט"ס פרטיות בבינה השרשית, פ"א בג"ה וכולם בינה שבבינה השרשית, פ"ב בג"ה וכולן גבורה שבבינה השרשית פ"ג בג"ה וכולם הוד שבבינה השרשית הרי ט"ס פרטיות וכולכם בינה השרשית. אחר כך הדעת שבם' דצלם יש לו ט"ס. פ"א דת"י וכולם דעת שבדעת השרשי, פ"ב דת"י וכולם ת"ת שבדעת השרשי פ"ג דת"י וכולם יסוד שבדעת. הרי ט"ס פרטיות בדעת שרשיות וג' אלו שהם חב"ד שרשיות נקרא ם' דצלם אח"כ ע"ד הנ"ל הם ל' דצלם והם חג"ת שרשיות דז"א. כיצד הנה חסד דל' דצלם שבה ט"ס והם פ"א חח"ן וכולם חכמה שבחסד השרשי פ"ב חח"ן וכולם חסד שבחסד השרשי, פ"ג חח"ן וכולם נצח שבחסד השרשי, ועד"ז בקו שמאלי גבורה השרשית ט"ס. פ"א בג"ה וכולם בינה שבגבורה השרשיות פ"ב בג"ה וכולם גבורה שבגבורה השרשי פ"ג בג"ה וכולם הוד שבגבורה השרשיות ועד"ז בת"ת השרשי קו אמצעי פ"א דת"י וכולם דעת שבת"ת השרשי פ"ב דת"י וכולם ת"ת שבת"ת השרשי פ"ג דת"י וכולם יסוד שבת"ת השרשי וג' אלו חג"ת השרשיות נקרא ל' דצלם. אח"כ עד"ז ממש צ' דצלם והם נה"י השרשי דז"א כיצד נצח דצ' דצלם יש בה ט"ס פרטיות פ"א דנצח חח"ן וכולם חכמה שבנצח השרשי פ"ב חח"ן וכולם חסד שבנצח השרשי, פ"ג חח"ן וכולם נצח שבנצח השרשי ועד"ז בקו שמאל הוד השרשי פ"א בג"ה וכולם בינה שבהוד השרשי פ"ב בג"ה וכולן גבורה שבהוד השרשי פ"ג בג"ה וכולם הוד שבהוד השרשי, ועד"ז בקו האמצעי יסוד השרשי, פ"א דת"י וכולם דעת שביסוד השרשי, פ"ב דת"י וכולכם ת"ת שביסוד שרשי. פ"ג דת"י וכולם יסוד שביסוד השרשי. הרי ג' בחי' אלו שרשיות ונקרא צ' דצלם. והנה עתה נכלל הכל ונאמר כי בכל צלם יש ט"ס שרשיות, ופ"א ספי' פרטיות. ואמנם כשתחלק צלם זה לג' בחינת שהם מל"ץ כנ"ל נמצא כי בכל בחי' מהם יהי' ג"ס שרשיות וכ"ז ספי' פרטיות. ובזה תבין ענין ס' יצירה כי הם י"ס ובהן כ"ז אתוון. והנה הז"א אינו רק ט"ס כי נוקבא היא ספי' א' העשירית והנה תמצא שכל בחי' מהם יש ג"ס שרשיות והם בחי' אמ"ש מ' קו ימין מים ש' קו שמאל אש א' קו אמצעי אויר. ואלו הג"ס שרשיות נחלקות תחלה לט"ס בינונית ואח"כ ט"ס בינונית נחלקות לכ"ז ספירות פרטיות הרי הם כ"ז כמנין כ"ב אותיות התורה עם ה' אותיות מנצפ"ך בדרך פרטי אמנם הט"ס בינונית הם נגד אותיות הראשונים שהם א"ב ג"ד ה"ו ז"ח ט' וזהו במ' דצלם אח"כ עד"ז הם ט' אותיות שניות והם יכ"ל מנ"ס עפ"צ בל' דצלם והנה אח"כ עד"ז הם ט"ס שלישיות והם ק"ר ש"ת מנצפ"ך ואלו הם בצ' דצלם והרי הם ג' בחי' אמנם ספירות הפרטים הם כ"ז אותיות כי גם בהם לבדם יש כמנין כ"ז אותיות התורה. הט"ס בינונית הם סוד א"ב דאי"ק בכ"ר וכו' ר"ל א' בחינה ראשונה י' שנייה ק' השלישי וכעד"ז בכל השאר:

שער כד פרק ו מ"ק

כלל העולה כי בכל הצלם יש ט"ס שרשיות נגד ט' אותיות של המספר שאין חשבון למעלה ממנו כנודע לבעלי המספר כי הרי הי' חוזר לא' ויש בו כ"ז ספי' בינונית נגד כ"ז אותיות התורה ויש בו פ"א ספירות פרטיות שלימות והם גימ' כס"א להורות כי הת"ת נעשה כסא אל הכבוד שלמעלה ממנו והנה כל בחי' אלו נקרא בחי' חיצוניות שבז"א כנ"ל שיש בו ג' כלים זעג"ז וזהו בחי' כלי החיצוניות שבו והרי בארכו יש ט"ס כנ"ל. ואמנם גם ברוחב ובעוביו צריך שיהיה עד"ז

כנ"ל. ונמצא שצריך שיהיה ברוחב ועוביו ג' בחי' ט"ס הנ"ל. כדי שתהיה כל בחי' זו החיצונה בחי' נה"י והתיכונה חג"ת ופנימית חב"ד ויהיה ג' צלמים זו לפנים מזו והצלם החיצון נקרא צלם דנה"י נמצא כי כל ט"ס שרשיות הנ"ל הם בבחי' החיצון ואינם רק ג' ספירות גדולות אמיתיות שהם נה"י דז"א כל א' כלולה מג' הרי ט' והצלם התיכון נקרא צלם דחג"ת לבד ויש בו ט"ס שרשיות שבו והצלם הפנימי נקרא צלם דחב"ד לבד ויש בו ט"ס שרשיות שבו ונמצא כי כאשר יתלבשו ג' אלו זה תוך זה נמצא כי ם' דצלם יהיה בו ג' ממי"ן זה תוך זה וכולם בחי' חב"ד. כיצד ם' חיצונה חב"ד שבנה"י האמיתית ם' תיכונה חב"ד שבחג"ת האמיתית ם' פנימית חב"ד שבחב"ד האמיתית וכולם נקרא אור מקיף ראשון במ' דצלם. אח"כ ל' דלם יש בו ג' למדי"ן זה לפנים מזה וכולם בחי' חג"ת כיצד ל' חיצונה חג"ת שבנה"י אמיתית כו'. וכל אלו נקרא אור מקיף ב' דל דצלם. ואח"כ הוא צ' דצל"ם ויש בו ג' צדיקי"ן זה לפנים מזה וכולם בחי' נה"י כיצד צ' חיצונה נה"י דנה"י אמיתית צ' תיכונה נה"י דחג"ת האמיתית צ' פנימית נה"י דחב"ד האמיתית (וכל אלו נקרא אור מקיף ג' צ' דצלם) ונמצא עתה שאם נמנה בבחי' האורך והגובה כל ספי' פרטיות שיש בכל חלק וחלק מבחי' זו החיצונה יהיו כ"ז ספירות פרטיות והם כ"ז אותות התורה (והוא) כשנתחיל מחכמה הראשונה שבחלק ההוא ונשלים ביסוד האחרון של חלק ההוא ואם נמנה ספי' הבינונית שיש בכל הג' חלקים יהיה כ"ז אותיות בכל צלם החיצון אחדים בם' עשירית בל' מאות בצ' וכעד"ז בחי' התיכונה צלם התיכון וכעד"ז בבחי' פנימית צלם הפנימי אמנם אם נמנה באופן אחר שהוא ברוחב ובעובי נמצא בכל חלק העליון הכולל ג' בחי' יהיה בכל א' מהם לבדו כ"ז ספירות פרטיות וכולם יחד כ"ז בינונית ויהיו ט"ס פנימית ט' אותיות האחדים וט"ס תיכונית ט' אותיות עשירות וט"ס חצוניות ט' אותיות המאות וכעד"ז בג' למדי"ן דג' צלמים וכעד"ז בג' צ' שבג' צלמים. נמצא כי היסוד התחתון שבכולן שבחלק הצ' דצלם החיצון (העומדת עם הנוקבא אב"א) הוא צ' פשוטה רומז שמתפשט בסוד אב"א כי צלם החיצון עומד עם נוקבא אב"א ויש בו אחיזה לחיצונים בהתפשטותו ויסוד התחתון שבכולם שבחלק הצ' דצלם התיכון הוא צ' כפופה וגם הוא בחי' אב"א אך איננו מתפשט אל החיצונים כמו החיצון ואין אל החיצונים אחיזה בו אפילו שהוא אב"א ויסוד התחתון שבכולם שבחלק הצ' דצלם הפנימי הוא אות ט' מורה על הזווג פב"פ ונקרא מה רב טובך אשר צפנת ליראיך כי הוא צפון טמיר וגנוז ופנימי מכולם כמ"ש בזוהר דטוביה גנוז בגוויה. ונבאר זה יותר ונמצא שהצ' דצלם דז"א הוא ט"ס וכל א' יש לה ג' כלים זה לפנים מזה. והנה הראשון הוא חכמה שבצ' דצלם והם ג' חכמות זו לפנים מזו בסוד אי"ק א' בפנימיות י' בתיכונה ק' בחיצונה והבינה של צ' דצלם הם ג' בינות זו לפנים מזו בסוד בכ"ר ב' בפנימית כ' באמצעית ר' בחיצונית וכן גל"ש בדעת דמ"ת בחסד הנ"ך בגבורה וס"ם בת"ת זע"ן בנצח חפ"ף בהוד טצ"ץ ביסוד וכעד"ז אי"ק בכ"ר כו' בל דצלם בט"ס שבו וכעד"ז אי"ק בכ"ר כו' בם דצלם בט"ס שבו וכל א' ג' כלים זה לפנים מזה. ואם נחשב ונאמר באופן אחר כי כל אורך הצלם אינו רק ט"ס לבד וכל א' ג' כלים זה לפנים מזה נמצא כי הט"ס פנימיות של כל כללות הצלם הנה הם ט' אותיות אחדים א"ב ג"ד ה"ו ז"ח ט' והט"ס תיכונים עשירות והט' החיצונים הם הט' אותיות המאות והרי בכל ז"א בכללותו שכולל כל ג' חלקי הצלם ג' חלקים באורך וכן ג' חלקי הרוחב והעובי שהם חיצון תיכון פנימי אין בו רק אלפא ביתא א' דאי"ק בכ"ר וע"ד פרט יהיה ג' אלפא ביתא דאי"ק בכ"ר בג' חלקי הצלם כנ"ל ע"ד הנ"ל וע"ד פרט מן הפרט יהיה ג' אלפא ביתא דאי"ק בכ"ר בכל חלק וחלק מג' חלקי הצלם ודי בזה. והרי נתבאר כי יש פ"א ספירות פרטיות בצלם החיצון וכנגדן פ"א ספירות אחרים בצלם התיכון ופ"א אחרים בצלם הפנימי הרי ג"פ פ"א הרי רמ"ג איברים גימ' אברם ואח"כ הבינה שהלבישה את המוחין דכל הצלמים הנ"ל כנודע תוך המלכות של התבונה הב' שהיא אות ה' אחרונה משם ס"ג שלה כנודע וזו נקרא תבונה הג' שהיא רביעית כשנמנה גם את הבינה עליונה וזו ה' יש בו י"ס וארכה ממשש באורך כל צלם ז"א שוה בשוה ויש בה בכל הפרטים הנ"ל באורך וברוחב בצלם דז"א בכל הנ"ל ממש וזכור הקדמה זאת. והנה ה' זו המלבשת אלו הג' צלמים כנודע שיש בהם רמ"ג ספירות פרטיות נעשים רמ"ח

איברים כמנין אברהם ע"י ה' זו שנתוסף בהם ואלו הם סוד רמ"ח איברים שבאדם וכבר ידעת כי הצלם הוא סוד ומורא לא יעלה על ראשו הנאמר בשמשון רק הם נכנסין תוך גוף ז"א. ועיין בפע"ח שער העמידה סוף שער י' והנה מור"א עם הכולל גימטריא רמ"ח והרי נתבאר איך יש ט"ס בז"א וכ"ז אותיות ורמ"ח איברים ואיך נברא בצלם:

שער כד פרק ז מ"ק

ודע כי כל ספירה וספירה כלולה מכל הקו שלה בלבד ולא מכל הי"ס כיצד חכמה מחח"ן שהוא קו שלה וכל א' כלולה מג' וכן מתפשטות ונחלקות לאלף אלפי בחי' וכולם בחי' חח"ן בלבד ועד"ז בקו שמאל כל ספירה של שמאל כלולה מג' ספירות הקו ההוא וכל א' מהם כלולה מג' עד אלף אלפים בחי' וכולם בחי' בג"ה בלבד ועד"ז בקו אמצעי וכולם בחי' דת"י לבד וזה בדרך כללות. אמנם בדרך פרטות כל בחי' מאלו הי"ס כלולה מכל הי"ס אמנם אינן יוצאין מטבע בחי' הקו ההוא המשל בזה ספי' החכמה תהיה כלולה מחח"ן וכ"א מהם יש בה י"ס וכולם נקרא חכמה או חסד או נצח בלבד ואינן נוטים על השמאל כי כולם חסדים וכן ספי' בינה כלולה מבג"ה לבד וכל א' מהם יש בה י"ס וכולם נקראו בינה או גבורה או הוד לבד ואינם נוטים אל הימין כי אלו הם כולם גבורות וכעד"ז בקו האמצעי כולם מכריעים וזכור הקדמה זאת:

שער כה דרוש א מ"ב

השער התשיעי שער דרושי הצלם ובו ח' דרושים:

כבר נתבאר לעיל כי המוחין דעיבור דז"א היה מזווג או"א בכלים החיצונים והמוחין שלו אז נמשכו מהאורות הנקרא נפש אשר להם ומוחין דיניקה הם מכלים האמצעים ומהאורות הנקרא רוח. ועתה בגדלות חוזרין או"א להזדווג בבחי' כלים פנימים שלהם עם האורות אשר שם הנקרא נשמה ומולידין מוחין דגדלות דז"א והם נשמה אליו ג"כ ונקרא צלם נשמת ז"א ואלו הם המוחין האמיתים הנמשכין מפנימית או"א אחר שנתבאר כל פרטי בחי' צלם (עניינה וענין כל בחי' הצלם) דז"א דעיבור יניקה ומוחין. עוד צריך לפרש ענין מוחין דז"א וזה הדרוש הוא עיקר להבין ענין דתבונה מה ענינה וענין כל בחי' הצלם דז"א וזה שורש לכל הדרושים הנה מוחין אלו הם נמשכים מבחי' טפה שנותן אבא באמא בעת זווגם זה בזה ומבשרי אחזה אלוה כי כמו שמטיפת זכר נוצר ולד שלם בכל איבריו כן טפה זו אע"פ שאנו קורין אותה מוחין דז"א. עכ"ז הם פרצוף א' שלם שם במקומם שהוא בראש ז"א גם יש בחי' ב' כי הם ג"כ מתפשטים אח"כ בכל איברי הגוף דזו"ן כי הרי טפה זו כלולה מזווג זכר ונקבה הוא כמ"ש לכן היא כלולה משניהן ומתפשטין בז"א ונוקבא כמ"ש. והנה מוחין אלו יש להם ג' בחי' כמ"ש וכללותן נקרא צלם והוא הצלם ההולך עם האדם תמיד כנז' בזוהר כמה פעמים והנה נתבאר כי ג' בחי' הם באמא וכנגדן באבא ונבאר אותן דאמא ומשם יתבאר של אבא כי הנה הם בתחלה בינה העליונה והוא עד החזה [שלה] ותבונה היא מהחזה ולמטה ואלו השנים נקרא מ"ם ואח"כ הוא התבונה גם היא נחלקת לב' והם תבונה ראשונה עד החזה שלה (בבחי' בינה ותבונה ראשונה) ותבונה ב' מהחזה של התבונה הזו למטה ונקרא תבונה ב' אשר נקרא שלישית בערך בינה ראשונה והם ג' בינה ותבונה ותבונה דתבונה וזה התבונה השנייה שהיא השלישית כנ"ל היא הנעשית צלם ומוחין אל ז"א כמ"ש והנה בעת זווגם להוציא טפת צלם המוחין האלו הם נעשין כולם פרצוף א' ונמצא תבונה ראשונה שהיא הב' מהחזה ולמטה של כל הפרצוף בהיותו שלם ובתבונה זו היא בית הרחם של כללות הפרצוף ושם מקום העיבור דצלם דמוחין [דז"א] כנ"ל. ואמנם עיקר זו הטפה של הצלם נוצר מן חו"ב העליונים בהיותן מלובשים ונכללין בחכמה ותבונה הב' והנה צלם זו נוצר שם

ברחם תבונה זו הב' שהיא תבונה הא' כנ"ל ובעת הלידה יוצא צלם זו מהרחם שלה ומתלבש תוך תבונה השנייה שהיא הג' ושם נקראת צלם דז"א כמ"ש בע"ה. ונבאר תחלה אלו המוחין עצמן ואח"כ נבאר בחי' העושה אותם צלם. והנה המוחין הם ג' בחי' חב"ד והדעת נחלק לב' שהם חו"ג והרי הם ד' מוחין חו"ב חו"ג. ואמנם שרשם הם נמשכים כך חו"ב הם נמשכין ממוחין או"א עצמן שהם חכמה ממוח אב והיא מבינה שלו ובינה ממוח האם והיא מבינה שלה כמבואר בדרוש הציצית. ואמנם הדעת הנקרא חו"ג ב' חצאי הדעת הם היו תחלה התרין כתפין דא"א ומשם נמשכו אל ב' העטרות היסודות דאו"א שהם גבורות דאבא ודאמא ומשם נמשכו להיות תרין עטרין בדעת דז"א כנזכר באד"ר ואדר"ז. ואמנם הב' מוחין עצמן שהם חו"ב אלו נמשכין מתרין מוחין ממוחא דאו"א ממש ומשם נמשכין אל ב' יסודותיהם חכמה ביסוד אבא בינה ביסוד אמא וב' עטרין שהיו תחלה ב' כתפין דא"א נמשכו בב' עטרות דיסודות הנ"ל דאו"א החסדים בעטרת יסוד אבא וגבורות בעטרת יסוד אמא נמצא כי ב' מוחין הנקראו חו"ב דז"א הם בב' היסודות דאו"א אשר בחי' היסוד הם לעולם זכרים בין באבא בין באמא וב' עטרין דדעת הם בב' העטרות של היסודות שלהם ששתיהן נקבות. ומזה תבין למה הדעת נקרא תרין עטרין באדר"ז כי הם בחי' ב' העטרות של יסודות שלהם ובזה תבין פסוק ברכות לראש צדיק הנזכר בזוהר פרשה ויצא קס"ב והענין כי תרין עטרין אלו ברדתן פה למטה בב' עטרות דאו"א שמקומם הם בין תרין ירכין (ובירכין) ולכן נקרא ברכות לשון ברכיים ואלו ברכיים. והברכות הם בראש צדיק כי צדיק יסוד וראש צדיק עטרה שבו הנקרא ראש יסוד ושם מקומם. גם בזה תבין איך אח"כ בעת הזווג נותן ז"א בנוקבא את הה"ג ואח"כ הה"ח כי כולם בחי' מלכות הם. ונבאר עתה איך אלו מוחין נקרא צלם ונעשין בחי' צלם והענין כי הנה נת"ל כי יצאו מרחם של תבונה הא' שהיא הב' ומתלבשים בתבונה הב' שהיא הג'. ואמנם התלבשות זה נחלק לכמה בחי' כי הנה תחלה קודם יציאת המוחין האלו היה ז"א איש בעל ו"ק והיה לו אז צלם א' אל הו"ק ועל אותו צלם נאמר אך בצלם יתהלך איש כי עדיין ז"א נקרא איש ולא אדם ועתה בבוא לו המוחין האלה הנקרא צלם כנ"ל נקרא צלם אדם כי כבר הוא נקרא אדם שלם ועל צלם זה נאמר ויברא אלהים את האדם בצלמו וכן כי בצלם אלהים עשה את האדם כי ז"א נקרא אדם וצלם זה נקרא צלם אדם. ודע כי כללות כל בחי' צלם הזה כמ"ש בעז"ה הוא שם א' הנקרא הוי"ה כי המוחין דגדלות נקרא הוי"ה ותבין זה וג' אותיות ראשונות שהם יה"ו נקרא צלם ג' אותיות וה' אחרונה נקרא דמות וז"ס נעשה אדם בצלמנו כדמותנו וכללות צלם ודמות הוא אדם שלם הכולל זו"ן שהם אותיות יה"ו עם ה' אחרונה.

ונבאר ג' אותיות צלם איך הם ג' אותיות יה"ו ותחלה נתחיל מן ם' דצלם כי הנה הוא ממטה למעלה והמ' שבו הוא בחי' עליונה מכולם וכנגדו י' של יה"ו והוא חכמה והנה הם' של צלם כלולה מד' מוחין חו"ב חו"ג כל א' כלול מי' הרי ם'. ואמנם אלו מוחין יוצאין מרחם תבונה ראשונה שהיא הב' ונתלבשו בו"ס של תבונה הב' שהיא הג' כנ"ל והם כחב"ד ח"ג דתבונה זו שהוא עד החזה שבבחי' עצמה וכבר ידעת כי כפי סדר התחלקות התבונה הוא ג"כ התחלקות החכמה וממילא יובנו. נמצא כי ג"כ יש בחי' מוחין אחרים שנתלבשו בחכמה הג' של החכמה בו"ס ראשונות שבה שהוא עד החזה שבה. נמצא כי ב' צלמים זכר ונקבה זו בחי' חיה וזו בחי' נשמה וצלם אבא נעשית נשמה אל צלם דאמא ומתלבש בתוכו ונעלם שם לכן תמיד אין אנו מדברים אלא בצלם דאמא וממנו יתבאר צלם אבא וזכור ואל תשכח. והנה נודע כי או"א הם הוי"ה ואהי"ה ביודי"ן והוי"ה נעלם תוך אהי"ה כנ"ל לכן צלם גימטריא אהי"ה דיודי"ן כי הוי"ה נעלם בתוכו ואינו נגלה וניכר רק אהי"ה דיודי"ן שהוא גימטריא צלם כי כבר נת"ל כי צלם זה מזווג חו"ב עלאין הנקרא הוי"ה ואהי"ה דיודי"ן ומשם נמשך לכן נקרא על שמו עם שמתלבשין אח"כ בתבונה הג' שאינו כך שמה רק שם ס"ג כמ"ש. והנה בזה הבחי' המתלבשת בו"ס ראשונות דתבונה הג' יש כללות כל הבחי' (שלמטה ממנה) ע"ד שיתבאר שהם ג' אותיות צלם ולכן בחי' זו לבדה נקרא צלם כי בה נכללו כולם עם שאינם רק ם' של צלם כנ"ל ונמצא היות בחי' ם' זו כמו או"מ ממקומו אל כל הז"א עד רגליו. ואמנם אינו יורד ממש שם אמנם נשאר שם למעלה בבחי'

או"מ לכל הז"א וכבר ידעת כי כל או"מ הוא אהי"ה דיודי"ן לכן צלם בגימטריא אהי"ה כנ"ל. נמצא כי הצלם זה יש בו כללות כל הבחי' התחתונה שהוא צ"ל מצלם וכמ"ש בע"ה. ודע כי ד' מוחין אלו שבזה הצלם הם סוד ד' יודי"ן שיש בשם הוי"ה במילוי יודי"ן דאבא כי משם נמשכו והם מ' של צלם גם זה המ' של צלם אשר נקרא צלם גמור לפי שגם בחי' התחתונים נכללין בה הנה בחי' זו נקרא אויר כי עדיין לא נכנסו תוך גופא דז"א ממש רק עומדין בסוד או"מ כנ"ל ונקרא אויר וגם הסבה כי הנה ידעת כי החו"ב וחסד כל א' כולל ע"ב והגבורה כולל כולם שהם רי"ו כנ"ל בסוד ויעבור ע"ב רי"ו והטעם כי הגבורה הוא לצורך המלכות ה' אחרונה של שם וצריך לכלול בה כל הבחי' של ג' אותיות יה"ו שעליה שהם חכמה בינה חסד שכל א' כלול מע"ב והוא כללות ג"פ ע"ב ונעשים רי"ו והטעם כי גם היא כוללת י"ס דוגמת הזכר וכמו שהזכר יש לו ג"פ ע"ב כן תהיה בנוקבא ולכן בחי' זו נקרא אויר בגימטריא רי"ו ע"ה והוא ע"ש היות אויר זה כולל ג"פ ע"ב חב"ח זכרים שהם רי"ו וגם בגבורה יש רי"ו א' כנזכר ולכן בחי' זו נקרא אויר ונמצא כי בחי' זו היא י' ראשונה של הוי"ה הכולל כל התפשטות המוחין ונקרא חכמה והוא ם של צלם והוא אויר והוא מ' (ו"ס) ראשונות דתבונה הג' ונקרא צלם כי ב' אותיות צ"ל נמצאים בו ונכללין שרשם פה במ'. אח"כ בחי' הב' היא ה' ראשונה של הוי"ה הכולל התפשטות המוחין כנ"ל ונקרא בינה והוא ל' דצלם אמנם גם זו כוללות בה גם בחי' ג' שלמטה ממנו הוא צ' דצלם נקרא צ"ל ולא חסר ממנו רק מ' דצלם כי היא עליונה ממנו ונקרא צ"ל. אך עיקרה ל' דצלם לבד והענין כי אחר בחי' א' חוזרין הד' מוחין הראשונים שנתלבשו בו' ספי' ראשונים של תבונה הג' ויורדין עוד ירידה ב' והתפשטות ב' ומתלבשין בנה"י דתבונה הג' כל א' כלול מי' הם ל' דצלם נמצא כי תחלה היו ד' מוחין עצמם ניכרין לכן נקרא מ' דצלם אך פה נעלם מציאותן ואין ניכרים רק המלבושים שהם נה"י דתבונה הנ"ל והנה"י ההם נקרא ל' דצלם ובחי' המוחין נעלם ומכוסה תוך ל' זו. ונודע כי אהי"ה (דיודי"ן) הוא בבינה העליונה כי תבונה נקרא שם ס"ג ולכן צ"ל זה עם ב' אותיותיו גימטריא מילוי דאהי"ה דאלפין וגימטריא בצל שדי וחסר ממנו אהי"ה עצמו ולא נשאר בו רק מלואו כנ"ל כי שם אהי"ה בעצמו הוא בבינה ולא בתבונה נמצא כי למעלה בבחי' הא' שהיתה נקרא ע"ש מוחין עצמה נקרא מ' דצלם ע"ש המוחין עצמן לכן היה מ' דצלם רומז אל ד' יודי"ן של הוי"ה דיודי"ן כנ"ל אך בבחי' זו הב' שנקרא ל' דצלם ע"ש נה"י דתבונה עצמה והנה התבונה אינה רק שם ס"ג כנ"ל ולכן נעלם ממנו אפי' אהי"ה עצמו ולא נשאר ממנו רק המילוי דאלפין שהוא גימטריא צ"ל וגם שרשו אינו רק ל' לבדה של צלם שהוא רומז אל ס"ג תבונה והם ג' יודי"ן שבס"ג שהם גימטריא ל' דצלם והם ג' יודי"ן אלו ג"ס נה"י דתבונה כי הם הנגלין לא המוחין עצמן. גם בחי' זו נקרא אור כי (הבחינות) ראשונות נקרא אויר ועתה חסר ממנו י' דאויר כנ"ל כי בחי' ראשונה הוא י' דהוי"ה מ' דצלם וזהו הב' נקרא ה' כנ"ל והוא אור דאשתאר מאויר. גם נקרא מגדל הפורח באויר (כי גם בחי' זו כמו אור מקיף אל ז"א ובחי' נה"י דתבונה הנקרא מגדל הפורח באויר) כי גם בחי' זו נקרא אויר כנלע"ד ועי' בדרושים אחרים והוא בחי'

הל' בעצמו והנה הוא תלוי ונאחז בבחי' ראשונה הנקרא אויר וזהו מגדל הפורח באויר כי כבר ידעת כי אות ל' נקרא מגדל הפורח באויר כמ"ש בזוהר פ' יתרו והוא בחי' ל' זו דצלם שהוא נה"י של תבונה הג' והבן זה ונמצאת בחי' זו ב' שהוא ה' ראשונה של הוי"ה הכולל התפשטות המוחין ונקרא בינה והוא ל' דצלם והוא אור הוא נה"י דתבונה ג' ונקרא צ"ל כי גם בחי' ג' הנקרא צ' נכלל בה וגם נקרא ל' ע"ש ג' יודי"ן שיש בשם אהי"ה באמא במילוי יודי"ן כי הצלם שהיא בחי' א' נקרא ם' ע"ש ד' יודי"ן דהוי"ה דע"ב יען נגלו המוחין עצמן אך כאן שנתגלו נה"י דתבונה ונעלמים המוחין לכן נקרא ל' ע"ש ג' יודי"ן דאהי"ה דיודי"ן דאמא וכנ"ל אח"כ בחי' ג' הוא ו' של הוי"ה הכוללת התפשטות המוחין כנ"ל ובבחי' זו נקרא ז"א ו' של הוי"ה והבן זה וו' זו שהוא בחי' הג' נקרא דעת ופה נשלמו ג' אותיות יה"ו של הוי"ה הכוללת התפשטות מוחין כנ"ל ונודע כי יה"ו הם חב"ד והבן זה. ועתה הוא בחי' צ' של צלם לבדה והיא בחי' ג' של ז"א שנתפשטו המוחין התפשטות ג' ונכנסו תוך ז"א עצמו בסוד מוחין פנימים ולא מקיפים. ואמנם היותה עתה

נקרא צ' של צלם כי הנה ד' מוחין אלו בהתלבשותן תוך נה"י דתבונה ג' נעשין ג' לבד כי החו"ג נעשין דעת א' ואלו הג' מוחין בהיותן מלובשים תוך נה"י דתבונה ירדו ונתלבשו תוך ז"א כמ"ש ותחלה נכנסין בגלגלתא ואח"כ מתפשטין בכל גופו כמ"ש בדרושים אחרים לקמן בע"ה. ונודע כי הז"א הוא ט"ס ולא יותר וכל אחד כלול מי' והם צ' לכן המוחין אלו המתפשטין בכל ז"א נקרא צ' דצלם. והנה עתה בזו הבחי' הג' נתקנו ג' מוחין תוך גלגלתא דז"א בסוד חב"ד וכבר נת"ל כי ג' בי' הנ"ל הם ג' אותיות צלם והם חב"ד מ' חכמה ל' בינה צ' דעת והנה תחלה באה החכמה ואח"כ הדעת ואחר כך הבינה שהם ג' אותיות שבצלם הזכר א"כ יהיה הסדר מצ"ל שהם חכמה דעת בינה והוא הנקרא ביחזקאל יפה ענף וחורש מצ"ל שהוא ז"א הנקרא ארז הלבנון כנודע ונמצא היות בחי' זו צ' ע"ש ט"ס דז"א עצמו שבהם מתלבשין המוחין הנ"ל דוגמת בחי' הב' הנק' ל' ע"ש נה"י דתבונה הג' שבהם מתלבשין המוחין ואע"פ שגם פה ג"כ מתלבשת תוך נה"י דתבונה עכ"ז כיון שגם נה"י דתבונה מתלבשין תוך ט"ס דז"א והם נגלים לכן נקרא צ' ע"ש הט"ס דז"א שהם הנגלות. והנה נת"ל כי בחי' ראשונה הוא ם' נגד ד' יודי"ן דהוי"ה דיודי"ן ובחי' ב' ל' דצלם שהוא נגד ג' יודי"ן דאהי"ה דיודי"ן כי צלם זה הוא בחי' אלו מאו"א הנקרא הוי"ה ואהי"ה דיודי"ן כנ"ל נמשכו ולכן אלו ב' שמות נרמזין בכל ג' בחי' הצלם. והנה האותיות הנשארות מב' שמות הוי"ה אהי"ה דיודי"ן הם ד' ווי"ן וד' ההי"ן וב' דלתי"ן וא' ל' פ' ונקח עתה ההי"ן והווי"ן כי הם האותיות השרשית הנמצאין בהוי"ה ואהי"ה הפשוטין בלי מילוי ונעשה ההי"ן כל א' ג' קוין ווי"ן נמצא ד' ווי"ן וד' ההי"ן הם י"ו וווי"ן תניח ו' א' למ"ש בע"ה ונשארו ט"ו ווי"ן והם גיטריא צ' דצלם הרי כי צ' דצלם נקרא ע"ש הווי"ן וההי"ן שבב' שמות הוי"ה אהי"ה הנ"ל נשארו שאר האותיות שהם ו' אחד וב' דלתי"ן וא' ול' ופ' ותחלה נקדים לך הקדמה א' והוא זאת:

'דתבונה זו וצ' בג"ת דתבונה והוא צ:

נל"ח כי ג' אלו הם צלם שהם חיה נשמה רוח של ז"א והבן זה:

דע כי ב' דעות הם אחד הוא דעת העליון המכריע בין חו"ב עלאין שהם המוחין עצמם הזכרים כנ"ל והב' נקרא דעת תחתון והם סוד כללות הב' עטרין שהם ב' מלכיות דאו"א כנ"ל והנה זה דעת העליון הוא נעשה מאלו ו' אותיות הנשארין שהם ו' אחת וב' דלתי"ן וא' ול' ופ' כי הדלתי"ן יען אינם שרשיות ונמצאו בשמות פשוטים לכן לא נחלקו בציור ווי"ן כמו ההי"ן. והנה מספר ו' אותיות הנ"ל גימטריא קכ"ו והם ג"פ מ"ב ואלו הג"פ מ"ב הם בחי' דעת עליון המכריע בין חו"ב מוחין עלאין וזה הדעת שביארנו בברכת אבות במלת ואלהי יעקב כי כבר ביארנו כי אותה ו' הנוספת הוא סוד דעת עליון הזה לכן נקרא ואלהי גימטריא מ"ב. ואמנם היות ג"פ מ"ב כי מ"ב ראשון בחב"ד דז"א ומ"ב ב' בחג"ת דז"א ומ"ב ג' בנה"י דז"א גם טעם ג' למה נקרא צ' כי עתה ז"א נקרא מלך שהוא גימטריא צ' משא"כ קודם היות לו מוחין. והבן אימתי נקרא מלך והוא בהיות לו מוחין הנקרא צ' וכבר הודעתיך בפסוק ה' מלך כו' בגי' מנצפ"ך שהם כוונת מנצפ"ך כנודע כי מלך גימטריא צ' דמנצפ"ך והענין כי אלו המוחין שהם זו הצ' הנעשים מט"ו ווי"ן הנ"ל הנה הם נמשכין ממ"נ דבינה שהם מנצפ"ך כנודע נמצא כי צ' של צלם הוא ג"כ גימטריא מי"ם ול' דצלם נקרא אור ומ' דצלם נקרא אויר כנ"ל ומאלו המים הם ה' אותיות מנצפ"ך דבינה שהם ה"פ מי"ם שבפסוק יהי רקיע. ונבאר ענין ג' מוחין אלו הנקראים צ' איך נעשו ל"ב נתיבות ונ' שערים כנודע. והנה ב' בחי' יש לאלו המוחין א' בגולגלתא עצמה במקומה ושם הוא כללות ט' כי הנה הם ג' מוחין והם חב"ד מתלבשין תוך ג' שהם נה"י דתבונה הג' ומתלבשין תוך חג"ת דז"א אשר נעשו אח"כ בחי' ג' חללי דגולגלתא כמבואר אצלינו הרי ט' בחי' והם חב"ד חג"ת נה"י וכל אלו הט' הם בגולגלתא ואח"כ מתפשטין בכל הט"ס דז"א הרי ט' בחי' אחרות וכבר נודע כי כל התחתונים נשרשו ונכללו בחכמה כי ז"ס כולם בחכמה עשית. ולכן צריך שבחכמה יהיו נכללות כל ח' בחינות שתחתיה וגם כל א' מהם תהיה כלולה מכל ד' מוחין והנה ד"פ ח' הם ל"ב נתיבות חכמה ועד"ז צרי שגם במוח הב' הנקרא בינה יוכללו בו כל הז' שתחתיה וכל א' מהז' כלולה מהג' מוחין התחתונים כי כבר נכללו במוח הראשון בחכמה כנ"ל. והנה ז"פ ג' הם כ"א כמנין אהי"ה

ולכן אהי"ה בבינה ולהיות להם ב' בחי' כנ"ל שהם בחי' גולגלתא ובחי' ט"ס דז"א כולו לכן נכפלו ויהיה ב' שמות אהי"ה גימ' מ"ב ויש בהם ח' אותיות הרי ן' שערי בינה. גם הטעם כי הנה הז' הכלולים במוח בינה כאשר מתפשטים למטה בז"ת דז"א כנ"ל צריך שכל א' מהז' יהיה כלול מז' עצמן הרי מ"ט שערים כי שער הנ' נשאר למעלה בגולגלתא. אך בחי' התפשטותן למטה אינם רק מ"ט לא נ' כמו למעלה וזהו ההפרש שיש בבחינותן למעלה בגלגלתא שהם נ' לבחי' למטה שאינה רק מ"ט כי שער הנ' נשאר למעלה. ונחזור לעיל כי זו הבחי' הג' הוא ו' דהוי"ה הכולל התפשטות המוחין ונקרא דעת והוא צ' דצלם ונקרא מים שהם גימטריא צ' והוא תוך גולגלתא ותוך ט"ס דז"א מלבד היות גם כן התלבשות נה"י דתבונה בתוכם כנ"ל והרי בזה נגמר בחי' הצלם כולו שהוא הזכר ועתה נבאר דמות שהיא בנוקבא. הנה נוקבא זו היא לאה היוצאת מאחורי המוחין נגד הדעת כנ"ל וז"ס וצדיק יסוד עולם כי צ' הוא בחי' הג' דצלם והוא ז"א ו' של השם כנ"ל והצד"י נקרא צדיק כנודע ומאלו המוחין הנקרא צד"י וצדיק משם נתייסד העולם שהוא לאה כנודע כי הנוקבא נקרא תמיד עולם ומשם יצאה לאה בסוד קשר של תפלין והוא סוד ה' אחרונה של שם הוי"ה הכולל התפשטות המוחין ובה נשלם שם הוי"ה של צלם המוחין נמצא כי ג' אותיות צל"ם הם ג' אותיות יה"ו והם זכרים וה' אחרונה היא דמות והיא נקבה. והנה להיות כי צ' של צלם הוא גם כן גימטריא מי"ם יען נמשכו ממנצפ"ך דבינה שהם ה"פ מים שבפרשת בראשית כנ"ל והם בחי' מ"ן כנ"ל לכן היה בהם כח להוציא לאה קשר של תפילין נוקבא וה"פ מים שהם מנצפ"ך הם גימטריא דמו"ת לכן נקראת לאה דמו"ת כי מן כח המים הרומזין באות צ' שהם גימטריא מי"ם יצא מדמותם לאה גימטריא דמו"ת שהם ה' מים. ודע כי אלו המים הוברר ומהמים הזכים נעשה ד' קשר של תפלין והוא ד' של דמו"ת ונשארו ג' אותיות מו"ת מן דמות והם עכירות פסולת של מים והם הקליפות וז"ס מות הנרמז בפסק ותקח מפריו ותאכל הנזכר בחוה שגרמה המיתה והבן זה וזה נזכר במעשה דרב ספרא פרשה תרומה ופרשה בראשית על ותקח מפריו ותאכל והבן זה. והנה נת"ל כי ל"ם דצלם נעשו מבחי' יודי"ן דהוי"ה ואהי"ה דיודי"ן וצ' דצלם מט"ו ווי"ן שבהם כנ"ל הרי כי כללות הצלם הוא יודי"ן ווי"ן ומן זה הצלם שהוא מיודי"ן ווי"ן נעשו דמות שהיא נוקבא וז"ס שיורד על פי מדותיו ר"ל דמות י"ו דמות הנמשך מיודי"ן ווי"ן. והנה אמרנו לעיל כי משאר אותיות הששה נעשית דעת עליון שהם ג"פ מ"ב בחב"ד ובחג"ת ובנה"י וא

ח"כ מסופם נמשכו אל המלכות שהיא נוקבא ומהם נעשה כתר שבה כמ"ש שבכתר שבה הוא שם אדנ"י ברבוע גימטריא קכ"ו כמנין ג' מ"ב הנ"ל. ונלע"ד כי היא רחל העומדת תחת נה"י כי לאה בחב"ד למעלה גם נודע כי כתר רחל הוא אדנ"י ברבוע גימטריא קכ"ו:

נל"ח כי אלו הט"ו ווי"ן שהם גימטריא צ' וגימטריא מי"ם שהוא הדעת כנ"ל הנה הוא הדעת התחתון ב' עטרין ב' מלכיות לכן ב' נקראים מים ונמצא כי צ' דצלם שהוא הדעת הנה כולו אינו רק דעת התחתון הנמשך מט"ו ווי"ן ודעת עליון נמשך משאר אותיות כנ"ל והחו"ב הם לם שבצלם הנ"ל. והבן זה היטב כי כל אלו המוחין הנקראים צ' דצלם אינם רק בחי' פרטיות דעת התחתון בז"א והם הנקראים מוחין פנימי רוח שבו יען הם מלכיות כי ג"ר עצמן שהם כח"ב דז"א הם יחידה חיה נשמה דז"א ונשארו בסוד מקיפים אליו וכללות הכל נקרא ז"א והבן מאד והנפש דז"א הוא בחי' הו"ק גופא דיליה ואז נקרא קטן:

שער כה דרוש ב מ"ק

דרוש חסדים וגבורות:

סדר ירידת החו"ג של זה הדעת התחתון הנה כבר נת"ל כי דעת זה התחתון דז"א כולל ב' עטרין שהם ב' מלכיות דאו"א וכל א' מהם כולל ה' ועטרא דחסד כולל ה"ח הנקראים מים ועטרא

דגבורה כולל ה"ג הנקרא אש ונודע כי מקומם הם בעטרת יסוד אמא כדלקמן בע"ה כי תחלה היו בב' עטרות דאו"א כנ"ל בדרוש העבר. אך אח"כ נתחלפו ושניהם הושמו בעטרת יסוד אמא כמ"ש בדרוש ה'. ונודע כי בהתלבש נה"י דאמא עם מוחין דז"א תוך גופא דז"א הנה עטרת יסוד אמא הוא מגיע עד סוף שליש עליון דת"ת שהוא עד החזה דז"א, ופי עטרת זו נבראת סתומה וצרה כדי שכאשר ירצו החו"ג לירד ולהתפשט בגופא דז"א יהיו החסדים יורדין תחלה עם היותן עליונים מהגבורות להתקן תחלה הז"א הנתקן ע"י החסדים ולכן תחלה יורדים החסדים יען הם נחלי מים ובצאתן מרחיבים פי נקב עטרת יסוד אמא בסוד בידקא דמיא כיון דרווח רווח ופותחין המעבר ואחריהן יורדין הגבורות להתפשט אח"כ גם הם בנוקבא כי כבר מצאו פתח פתוח לרווחה. והנה נתבאר כי החסדים הם ה' לכן בצאתן מתפשטים בה' מקומות שהם ראשון בחסד דז"א הב' בגבורה הג' בת"ת הד' בנצח הה' בהוד. והנה נודע כי מחזה ולמטה דתבונה הג' היא אשר מתלבשת בז"א ובסיום הת"ת שלה שם יחד מחוברים ראשי נה"י שלה שהוא בסיום הגוף שלה במקום המתניים ומשם ולמטה מתפרדין ומתפצלין ובהתלבשותם תוך ז"א נמצא כי ראשי נה"י שלה מחוברים עד שיעור סיום הגרון דז"א ומשם ולמטה התפצלות והתחלקות נה"י דתבונה תוך הז"א ואז הנצח דאמא מתפשט תוך זרוע ימין דז"א והוד תוך זרוע שמאל דז"א ועטרת היסוד בקו אמצעי ת"ת דז"א ואז משם ולמטה כן א' מהם יש לו מחיצה בפ"ע נמצא כי מקום ג' פיצולין אלו הם תחת הגרון בשליש העליון ת"ת דז"א. והנה כאשר ב' חסדים הראשונים רוצין להתפשט בחו"ג דז"א אין יכולין לצאת כי הם מוגבלים ומוקפים תוך מחיצת עטרת יסוד דאמא ואיך יצאו להכנס אל הצדדים שהם הזרועות והרי פי היסוד הוא למטה מן הזרועות במקום החזה דרך מטה ולא מן הצדדים. האמנם ענינו כך כי ב"ח שרשם נשארו שם תוך שליש עליון דת"ת תוך מחיצות יסוד אמא והארתן לבד בוקעת ועוברת דרך צידי המחיצות דיסוד אמא ונכנס אל הזרועות אך שרשן נשאר ביסוד. ונקוט האי כללא בידך ואל תשכח. גם שליש החסד הג' המתפשט בת"ת דז"א גם הוא נשאר שם תוך יסוד אמא המסתיים עד החזה ושאר ב"ש חסד המתפשטים בב"ש תחתונים דת"ת וגם ב' החסדים התחתונים המתפשטין בנ"ה הם עצמן יורדין ומתגלין ומתפשטים למטה כ"א במומו ושמור כלל זה נמצא כי ב' חסדים ראשונים ושליש עליון הם חסדים הסתומים וב"ש (חסד הג') דת"ת וב"ח (תחתונים) דנ"ה הם מגולים ומאירין אל הז"א בגלוי גמור. והנה כיון שברדתן אין להם מחיצות המעכבות והם בחי' מים כנ"ל והנה כיון שטבע המים היורדין דרך מורד בלי עיכוב ירצו במרוצה גדולה ולא יטו אל הצדדין ולכן אלו ב' חסדים תחתונים וב"ש של החסד האמצעי ברדתן יורדין דרך יושר במרוצה גדולה עד היסוד דז"א ולא יתפצלו אל הצדדין לישאר זה בנצח וזה בהוד וזה בת"ת. אמנם אחר ירידתן במרוצה מכח הכנסתן באור יושר במרוצה חוזרין תכף לעלות בסוד אור חוזר ואז בעלייתן מיסוד עצמו הם מתפצלין לג' קוין במקומם זה בנצח וזה בהוד וזה בת"ת כי דרך השלהבת או העשן בעלייתן מתתא לעילא ומוציא אויר פנוי בלי מחיצות מתפשט אל הצדדין ועולה ולא ביושר ממש והנה ביסוד דז"א יש מקום לקבל כללות ה"ח כי לכן נקרא כל כנודע כי הם ה"ח כל א' כלול מי' הם כ"ל. והנה לא ירדו רק ב' חסדים וב' שלישי המגולים ובירידתן שם יורדין בתחתית היסוד מכח ההכאה והמרוצה ונשאר מקום של ב"ח העליונים ושליש א' של חסד פנוי וחלל בעליונו של יסוד. והנה תכף אחר צאת החסדים קודם שיחזרו לעלות יוצאת גם ה"ג מיסוד אמא והנה שם א"א להתפשט כי כבר יש שם ב"ח ושליש כנ"ל. וגם כי הם יורדות לצורך בנין המלכות הנבנית מן הגבורות כמ"ש במקומו כי דעת של רחל נגד יסוד ז"א ונעשה מה"ג שירדו ג"כ ביסוד. והנה ברדתן אל היסוד יורדות אחת לאחת מתחלה יוצאת גבורה עליונה שבכולם והוא גבורה שבחסד ואחריה גבורה שבגבורה וכו' עד גבורה שבהוד נמצא כי ברדת גבורה שבחסד ביסוד ז"א יורדת למטה מכולם והוא במקום שעומדת הוד דחסדים דז"א כנ"ל ומתחברת שם הגבורה עם החסד דהוד וכן אחריה יורדת גבורה שבגבורות ומתחברת עם החסד דנצח ז"א וגבורה שבת"ת יורדת אחריה אח"כ במקום שעומדין ב"ש חסד דת"ת דז"א וגבורה שבנצח יורד אח"כ במקום שראוי אל חסד שבגבורה דז"א אע"פ שאינו שם כנ"ל וגבורה שבהוד (נ"א והוד שבגבורה) יורדת אחרון שבכולם במקום שהוא ראוי אל חסד שבחסד דז"א הגם שאינו שם. נמצא כי ב"ג עליונות שהם של ח"ג וב"ש גבורות

תחתונים של ת"ת שכל אלו ברדתן ביסוד דז"א חנו שם ועומדים עם החסדים אשר שם ומתמתקים עמהם אך ב"ג דנ"ה ושליש א' דת"ת לא מצאו שם החסדים ולא נמתקו ונמצא כי בהיו

ת עדיין החסדים למטה ברדתן קודם שיחזרו לעלות כבר המתיקו את הגבורות ג' פחות שליש כנ"ל. גם נמצא שאע"פ שהגבורות ברדתן לא ירדו דרך קוין רק זעג"ז כנ"ל הנה בחניותן שם ביסוד נעשו בחי' קוין עם החסדים אשר שם דוגמתן שגם הם שם דרך קוין כנ"ל והרי הרויחו הגבורות ב' דברים א' שנעשו דרך קוין וא' שנמתקו ע"י החסדים. ואמנם הגבורות נשארות שם ביסוד כי הם לצורך דעת הנוקבא כמ"ש במקומו. ואמנם החסדים שהם ג' פחות שליש הנ"ל הם לצורך ז"א עצמו חוזרין לעלות ולהתפשט במקומו נמצא כי בעלייתן אינו דוגמת ירידתן כי הנה בירידה ביסוד כבר ביארנו שירדו ונעשו שם בחי' קוין ביסוד. ואמנם בעלייתן הם בב' פנים קצתן דרך קוין וקצתן זעג"ז והענין כי או"א נתנו כח בחסדים אלו הג' פחות שליש כדי שיגדילו את ז"א עד הכתר שבו דרך עלייתן כמ"ש בדרושים אחרים וגם נתנו בהם כח שימתקו את הגבורות דרך עלייתן בפעם ב'. ולכן כאשר הם עולין אינם עולים דרך קוין כי אז ג' גבורות פחות שליש אשר שם יחזרו להתמתק שנית דרך עליית החסדים נוסף על מתוק הא' שנמתקו דרך ירידת החסדים כי הרי הגבורות הם נתונים שם ביסוד דרך קוין כנ"ל ואותן הג' גבורות פחות שליש יקבלו מתוק ב"פ והב' גבורות ושליש לא יתמתקו כלל כי כבר כח המתוק של חלקם הראוי להם לקחוהו שאר הגבורות הנ"ל ולכן בעליית החסדים הם מתקבצין יחד ועולין דרך קו האמצעי שהוא ת"ת שביסוד עצמו דז"א כי כל הקוין הם ביסוד דז"א ושם עומדין הה"ג דרך קוין כנ"ל והבן היטב ואל תשכח ואז אחר עלותן אל קו הת"ת ההוא אז מתפרדין ומתפצלין לג' קוין שהם חג"ת ושם פגעו את הב' גבורות ושליש בלתי מתוק כי היו במקום פנוי בלתי החסדים ואז הם מתמתקים עם אלו החסדים דרך עלייה. והנה נמצא כי כל ה"ג נתקו עם ג' חסדים פחות שליש האלו אלא שיש ביניהן הפרש כי הג' עליונים פחות שליש שהם גבורת החסד וגבורת הגבורה וב"ש גבורת הת"ת נתמתקו דרך ירידת החסדים באור ישר מלמעלה למטה וב"ג ושליש התחתונים נתמתקו דרך עליית החסדים באור חוזר מלמטה למעלה וזכור זה הענין למקום שתצטרך אליו בענין הנוקבא הנעשית מהגבורות מה שינוי גרם בה ענין זה ועיין בדרוש ציצית כי שם נראה בהיפך מזה שהגבורות יורדין תחלה ואחר כך החסדים והוא מה שגרם חטא אדה"ר ע"ש ובדרושים הבאים בע"ה נגמר לבאר סיום דרוש זה עליית ה"ח לגמרי להגדיל ז"א כי בדרוש זה לא נתבאר רק מתוק הגבורות בעלייתן דרך קו היסוד דז"א ועדיין לא עלו למעלה מיסוד דז"א גם בדרוש שאחר זה נבאר ענין זה:

ונל"ח כי אלו הם ב' מנצפ"ך כפולות כי שניהן מלכיות אלא שזה אש וזה מים:

שער כה דרוש ב מ"ק

סדר (אותיות) מנצפ"ך כפולות פתוחות וסתומות והטעם כי הפתוחות הם ה' חסדים שהם פתוחות להשפיע, וסתומות הם גבורות והם דין. דע כי ה' מוצאות הפה הכוללת כל כ"ב אתוון שהם אחע"ה בומ"ף גיכ"ק דטלנ"ת זסשר"ץ כל מוצא כלול באות א' של מנצפ"ך. כיצד אחע"ה מוצא א' עליון שבכולם וכנגדה אות ץ' האחרונה מכל ה' אותיות מנצפ"ך ונאמר תחלה כי הג' מוצאות הם סוד ג' אהי"ה דבינה א' דיודי"ן וא' דההי"ן וא' דאלפי"ן וב' מוצאות אחרים הם סוד ב' שמות אלקים שבבינה ג"כ. ונחזור לבאר אחה"ע הוא גימטריא פ"ד והם כ"א פעמים אהי"ה ד' אותיות בכ"א כי בכ"א אהי"ה יש פ"ד אותיות וכולן מן הכאת שם אהי"ה הראשון המכה ומוציא האורות בסוד כ"א פעמים כ"א כפי חשבונה כנ"ל. והנה אהי"ה זו הוא אהי"ה דההי"ן גימטריא קנ"א והם ץ' דמנצפ"ך גימטריא תשעים וצורת ץ' פשוטה הוא ין גימט' ס' ועם צ' הרי קנ"א עם הכולל

גיכ"ק מוצא הב' כי מן הגרון יוצא לחיך. והנה גיכ"ק וח"ך גימ' קס"א (והנה הוא קנ"א עם י' אותיות וגם הנה) והוא אהי"ה דיודי"ן גימטריא קס"א והוא ן' פשוטה מן מנצפ"ך כי נו"ן גימטריא ק"ו ועם ג' אותיות גימטריא ק"ט וציור ן פשוטה ממנצפ"ך יש למעלה צורת י' וארכה הוא שיעור אורך ב' ווי"ן הם כ"ב ועם ג' אותות יו"ו הם כ"ה והנה ק"ט וכ"ה גימטריא גיכ"ק ע"ה. דטלנת מוצא הג' והוא מוצא הלשון והוא גימטריא שם צת"ג של מ"ב כנודע והוא סוד ך' פשוטה דמנצפ"ך כי ך' פ'ך' גימטריא ת' ועם ך' עצמו גימטריא ת"ך וציור ך' יש בה דו כי ארכה כשיעור ב' ווי"ן גם בציור אחר יש בה ציור ג' ווי"ן. והנה ד"ו וג' ווי"ן גימטריא כ"ח ות"ך הרי תמ"ח ועם שם מ"ה דאלפין הרי צת"ג כמנין דטלנ"ת והוא נגד אהי"ה דאלפין כי אם תשים י"ה על צת"ג גימטריא תק"ח כמנין אחוריים דאהי"ה דאלפין. זסשרץ הוא סוד ם' דמנצפ"ך כי ם' סתומה הוא ת"ר ומ' פתוחה הוא נ"ו גימטריא תרנ"ז ע"ה גימטריא ז"ס שר"ץ (והנה ש' אלקים דיודי"ן ר' אלקים ברבוע וס"ץ גימטריא ק"ן שבא"ב דאי"ק בכ"ר גימטריא ט"ו שעם ק"ן עצמוו גימטריא קס"ה ועם ז' דזסשר"ץ גימטריא קע"ב גימטריא ב"פ אלקים הרי מוצא זה בשם אלקים) בומף גימטריא קכ"ח ד' מילוים דע"ב ס"ג מ"ה ב"ן סוד ף' דמנצפ"ך כי פ' גימטריא שמונים וצורתה כו"י שהם גימטריא ל"ו ל"ו עם פ' גימטריא קי"ו ומילוי פ"ה לפעמים נקרא פ"א עם אלף ולפעמים עם ה' פ"ה הרי הם ד' אותיות פ"ה פ"א, הרי ק"ך ועם כללות ד' אותיות וכללות ג' אותיות כו"י ע"ה הרי הכל קכ"ח. והנה שם אלקים גימטריא פ"ה ע"ה הרי שמוצא זה ג"כ בשם אלקים.) ענין אחהע"ה בומף כו' הם חמשה מוצאות היוצאת מן הפה העליון. ואמנם כבר הודעתיך כי ה"ח הם נכנסין תוך הגוף והם או"פ אמנם ה"ג הם פוגעות ברדתן אל הגרון בפה ויוצאות משם לחוץ ושם נעשין אור מקיף מבחוץ בז"ת והם סוד ז' הבלים דקהלת וכנגדן הם ה"ח מבפנים. והנה החסדים ודאי שהם גדולים ומעולים מן הגבורות. ואמנם להיות החסדים תוך הז"א והגבורות מקיפים חוצה לו הם מאירות יותר ויש להם בבחי' זו מעלה על החסדים ואמנם ביסוד דז"א שם כח הגבורות שנתפשטו מבפנים נקבצות שם והם או"פ אמנם יוצא הבל מפי היסוד דרך העטרה לחוץ וחוזר ועולה ומקיף את היסוד מבחוץ והבל זה היוצא הוא בחי' החסדים והפנימי בחי' גבורות. ונחזור לענין כי הה"ק מחסד עד הוד (הם) מקיפים מבחוץ הה"ג אך ביסוד הם מקיפים בחי' החסדים. ונבאר עתה אלו הה"ג כי הלא הם סוד ה' מוצאות שבפה והם ה' אותיות מנצפ"ך שאלו הם סוד ה"ג. והנה כבר ידעת כי בכמה מקומות נרשמות פעולות הגבורות כי מוצאות הפה הם סוד הה"ג גם באדר"ז אמרו כי ה"ג נתפשטו בחוטמא בפומא בדרועין בידין באצבעין כו' גם שם אמרו כי הה"ג הם נגד ה' ערות שיש באשה שער כו'. ונבאר עתה ענין מוצאות הפה כי הלא אע"פ שהמדקדקים סדרו כסדר התחלת (אותן) האותיות אין זה הסדר רק כפי סדר יציאתן כי הלא הברה וקול הוא בגרון ומשם יצאו לחוץ ואז נחלקים לה' מוצאות א"כ הראשונות הם אותיות הגרון אחע"ה אח"כ יוצא הקול יותר לחוץ בחיך ושם נעשין אותיות גיכ"ק אח"כ יוצא הקול יותר ונעשה אותיות דטלנ"ת כו' נמצא כי סדרן אחע"ה גיכ"ק דטלנ"ת זסשר"ץ בומ"ף והנה הם מתחילין ממטה למעלה כי הלא ההוד הוא תחתונה שבכולם וא"כ כשיורדין הה"ג בגרון נמצא עומדין כסדרן זו למעלה מזו חסד עליונה מכולן הוד למטה מכולן וא"כ היותר קרוב אל הגרון הוא גבורת ההוד והוא סוד אחע"ה כי כבר ידעת כי אמא עד הוד אתפשטת כי הוד בחי' נוקבא ואחע"ה בחי' אמא. אך גיכ"ק הוא בחי' דכורא שהוא הח"ך הנקרא אבא והוא בחי' גבורות הנצח כי דכורא בנצח ונוקבא בהוד ואח"כ ת"ת שהוא לשון הם אותיות דטלנ"ת אח"כ הגבורה שהם השיניים זסשר"ץ וכבר ידעת כי כל השיניים הם בחי' גבורות ש' שורקת אך שפתים דוגמת בחי' חסד אחרון מכולם והוא בומ"ף (ג) והנה ענין הב' והוא התפשטותן בחוטם בפומא כו' כי חוטמא הוא ם

מרובעת מ' סתומה דמנצפ"ך כי כשתחבר החוטם ותסיר הקו האמצעי נשאר דוגמת ם' מרובעת ' ופומא הוא אות פ' כי פ' במילוי הוא פ"ה וסוד דרועין הוא אות נ' פשוטה והידים הם ך' פשוטה דמנצפ"ך שהם ב' כפות הידים כי כ' במילוי אותיות כ"ף ואצבעות אות ץ' דמנצפ"ך כי אות ץ' דמות אצבעות ומתחברים בכף שהוא גוף הץ הרי סוד מנצפ"ך בה' מקומות הנ"ל. גם ענין הג'

והוא קול באשה ערוה ושער ושוק ורגל ויד הרי ה' ערות ושם באדר"ז אמרו כי מארי מתניתין לא הזכירו רק ג"ר ולא ב' השניות. וסוד הדבר כי ב' גבורות דמנצפ"ך הראשונים שהם ם"ן נתמתקו בסוד המ"ן שטוחנין ושוחקים והם מתמתקים ע"י הטחינה כמבואר אצלינו אלו הם ב' ערות אחרות אחרונות שהוא יד ורגל שלא הזכירו בעלי התלמוד לפי שאלו הם ב' גבורות הנמתקות שהם נ"ה כנודע כי החסדים נמתקו ב' חסדים וב"ש אך הגבורות אינן נמתקות אלא ב' אחרונות לבד נ"ה לכן לא הזכירם אמנם יתיר אינון מן הראשונים והטעם כי אלו הם עיקר הגבורות שמהם נוצר תיקון פרצוף נוקבא ובפרט שהם יותר תחתונים והם דינין קשים כי רגלים יותר קשים כנודע. לכן יתיר אינון מג' אחרים אך להיותן מגולות ונמתקו לכן לא הוזכרו. ענין הלשון ושפה והשיניים דע כי כבר בארנו כי סוד ה' מוצאות הפה הם סוד ה"ג מנצפ"ך והם סוד הגרון. וכבר בארנו ג"כ שהגרון הוא סוד ג' (אלקים) מוחין דקטנות והם ג"פ אלקים. ואמנם הלשון מבחי' אלקים כי אלקים פשוט גימטריא פ"ו אלקים דיודי"ן גימטריא ש' הרי הכל גימטריא לשון גם השפתיים הם בסוד אלקים כי סוד ה' אותיות אלקים הם [ה"ג] מנצפ"ך. והנה שפ"ה גימטריא לשון שפ"ה אלקים דיודי"ן ופשוט וכללות הכל הם סוד אלקים והוא שורש לכל ה"ג ולכן הפה שהוא כולל כל ה' מוצאות הוא אלקים פשוט גימטריא פ"ה ואמנם השינים כבר בארנו שהם קפ"ד קס"ו גימטריא ש"ן:

מ"ב סדר ירידת חו"ג והתפשטותם תוך ז"א:

כבר ידעת כי בדעת ז"א יש ב' עטרין והם בחי' ה' חסדים וה' גבורות וכבר ידעת כי החסדים נקרא מים ובודאי כי פי היסוד דתבונה שהוא בחזה דז"א הוא צר מאד ואינו רחב בודאי ולכן כאשר רוצין ה"ח וה"ג לצאת דרך שם כדי להתפשט כ"א במקומו אז החסדים יורדין ויוצאין תחלה כי הם סוד הנחלים עליונים של מים וכל עוד שהם נמשכין ויוצאין הם מרחיבין את הנקב ופי היסוד דאמא כנודע כי טבע המים כשיוצאין דרך נקב א' הם מרחיבין את הנקב כפלי כפליים ממה שהיה בתחלה לכן יצאו החסדים שהם סוד מים תחלה כדי לעשות דרך מעבר ואז כשיצאו הגבורות אחר כך מצאו פתח פתוח לרווחה ויצאו גם הם וכשיצאו החסדים מתפשטים הם כל אחד במקומו עד הוד כיצד א' נשאר בחסד וא' בגבורה וא' בת"ת וא' בנצח וא' בהוד. אך דע כי אינם דומין זה לזה כי הראשונים הם סתומים והתחתונים הם מגולין. והענין כי היסוד דאמא כבר ביארנו כי מגיע עד החזה דז"א ועד סיום הגרון דז"א שם מתחברין נה"י דאמא ביחד כי מבשרי אחזה אלוה כי במקום סיום הגוף במקום המתניים שם הם דבוקים יחד נה"י ומשם ולמטה הם מתפרדין כל אחד בקו שלו. והנה במקום סיום הגרון ולמטה שם מתחילין להתפצל נה"י דאמא בז"א כי הנצח הוא נכנס תוך זרוע ימין דז"א והוד נכנס תוך זרוע שמאל ויסוד ועטרה נכנס תוך הת"ת של ז"א וכל א' מופסק ומובדל מחבירו וכל א' וא' יש לו מחיצה בפ"ע נמצא כי בשליש עליון של ת"ת של הז"א הם מתפצלים לג' פצולין כנודע. וא"כ כאשר הב' חסדים העליונים מן הה"ח רוצין להתפשט בב' זרועות של ז"א הם אינן יכולין להתפשט בתוכם כי הם עומדין בתוך יסוד דאמא והוא מוקף מחיצות וא"כ איך יעברו אותן מחיצות כדי ליכנס תוך הזרועות ההם והרי אין לו פתח שיוכלו לצאת בו רק למטה בפי היסוד במקום החזה ששם הוא למטה מן הזרועות וא"כ איך יכנסו אלו החסדים תוך הזרועות והרי אמרנו תמיד כי ה"ח מתפשטים מחסד עד הוד. אמנם האמת הוא כי אלו ב' חסדים הראשונים מן הה"ח אינם יוצאין מן היסוד כלל רק נשארין שם ומשם עוברת הארתן דרך מחיצה ומאירין בב' הזרועות והארתן מתפשטות תוך הזרועות אך החסדים עצמן אינן יוצאין ומתפשטין חוץ מן היסוד תוך הזרועות ושמור כלל זה בידך. אמנם כל שאר החסדים הם מתפשטין במקומן עצמן נמצא כי ב' החסדים ראשונים ושליש עליון דחסד דת"ת הם סתומים תוך יסוד אמא וב' חסדים תחתונים וב"ש החסד הג' שבת"ת הם מגולין ואינם מוגבלים תוך מחיצת יסוד אמא לכן מקבל ז"א הארתן מגולה כי ב"ח וב"ש יורדין ויוצאין לחוץ מיסוד אמא ולכן כשיוצאין מפי יסוד אמא שהוא במקום החזה שאין להם משם ולמטה שום מחיצה כדי שיעכב מרוצתן לכן הם רצין ברגע א' ויורדין במרוצה גדולה ונופלין דרך קו היושר

עד היסוד דז"א ואינן פונין אל הצדדין להתפשט במקומם שהם בנ"ה ואז כשיורדין ביסוד דז"א חוזרין ועולין מתתא לעילא כנודע בדרך טבע שכל הזורק מלמעלה למטה במרוצה גדולה הוא חוזר למעלה מכח תוקף ההכאה גדולה שהכה בארץ וזה פשוט. ואח"כ בדרך עלייתן הם מתפצלין לג' קוין זה עולה בת"ת וזה עולה בנצח וזה עולה בהוד כי כן דרך שלהבת או עשן כשהוא עולה ממטה למעלה ומצא מקום פנוי ואויר בלתי מחיצות מתפשט לכל הצדדין ועולה ומתפצל למעלה. וכבר בארנו כי יסוד דז"א נק' כל לפי שיש בו כללות ה"ח א"כ מוכרח הוא שיהיה ביסוד מקום כדי לקבל כל הה"ח. והנה כשיורדים אינם יורדין רק ב' חסדים וב"ש חסד לבד שהוא בחי' נ"ה וב"ש ת"ת אלו נופלין תוך היסוד. והנה אחר שיש ביסוד דז"א מקום הראוי לקבל כל הה"ח ואינן יורדין אלא ב"ח וב"ש א"כ בודאי הוא כשיורדין הב"ח וב' שלישים הם יורדין למטה בתחתיות היסוד במקום הראוי לג' חסדים תחתונים ונשארין ביסוד למעלה ממנו בראשיתו מקום לסבול ב"ח ושליש מיסוד חלל ופנוי כי אותן החסדים ירדו למטה ונשאר מקום ח"ג ושליש עליון דת"ת פנוי. ועתה אבאר ענין ירידת הגבורות כי הלא הגבורות אינם ממתינין לירד עד אחר עליית החסדים רק אחר שירדו ויצאו החסדים תכף הגבורות יצאו וירדו אחריהן ובכל גוף ז"א אינם מוצאות מקום להתפשט בו כי כבר נתפשטו בו החסדים ולכן כשיוצאין יורדין כל הה"ג ונופלין ביסוד דז"א גם הטעם כי הגבורות הם צריכין להתפשט בגופא דנוקבא כנודע ולכן אינם מתפשטין בגופא דז"א. וב' טעמים הנ"ל א' גרם את חבירו כי לפי שרצה המאציל העליון שיתפשטו הגבורות לנוקבא לכן הוציא והוריד החסדים תחלה מפי יסוד דאמא שהוא צר שכשיצאו הגבורות לא ימצאו מקום להתפשט וירדו ויתפשטו בנוקבא וכדי שירדו החסדים תחלה עשה פי היסוד צר ויתברך שמו של הקב"ה כי לו נתכנו עלילות כדי שירדו זה תוך זה וזה תוך זה. וענין ירידת גברות תוך יסוד ז"א הענין הוא כי הלא הנוקבא עומדת באחורי ז"א כנודע. והנה מנ"ה דז"א מפרקים עליונים נעשה בה חו"ב ומיסוד נעשה בה סוד הדעת כמבואר אצלינו כי בדעת דנוק' שם הוא התקבצות ה"ג והם יוצאות ומ

אירות מן יסוד דז"א אל הדעת שלה המכוון כנגדה מאחוריו כנודע. ולכן הם יורדין עד היסוד והנה כשיורדות אלו הגבורות ביסוד ז"א הם יורדין אחת לאחת זעג"ז ולא כסדר הקוין כי הם יוצאין מיסוד אמא אחת לאחת נמצא שיורדין ה"ג זעג"ז ויוצאת גבורת החסד ועליה גבורה דגבורה ועליה גבורה דת"ת ועליה גבורה דנצח ועליה גבורה דהוד זו למעלה מזו. והענין שהיותר גדולה וחשובה יוצאת ראשונה ולכן בראשונה יוצאת גבורות החסד והאחרונה שבכולן היא גבורת ההוד נמצא גבורת החסד היא תחתונה מכולן וגבורת ההוד עליונה מכולן. והנה כשיורדת ביסוד גבורת החסד שיורדת תחתונה מכולם היא יורדת למטה ביסוד שהיא מקום שעומדת שם חסד של ההוד וגבורה דגבורה יורדת ונכנסת במקום חסד של נצח וגבורת ת"ת יורדת ונכנסת במקום חסד של ת"ת וגבורת נצח יורדת במקום חסד של גבורה אע"פ שאינו שם שהוא מקום פנוי כנ"ל וגבורת ההוד נכנס במקום חסד דחסד אע"פ שגם הוא אינו שם והוא מקום פנוי ונמצא כי שלש גבורות פחות שליש א' שהם גבורת החסד וגבורה דגבורה וב"ש גבורת הת"ת אלו דוקא פוגעין ונכנסו במקום שיש חסדים שם ומתערבים ומתמתקין שם הדינין שלהם עם רחמי חסדים תחתונים שהם גבורות החסד והגבורה דגבורה וב"ש תחתונים של ת"ת אלו הם נמתקים עם הג' חסדים תחתונים פחות שליש החסד שהם חסד ההוד וחסד דנצח וב"ש חסד דת"ת. ואמנם נשארו ב' גבורות ושליש א' מן התחתונים שהם גבורות הנצח וגבורת ההוד ושליש ת"ת שלא נמתקו כי הם נכנסו במקום פנוי וחלל שהוא מקום חסד דחסד וחסד דגבורה ושליש חסד ת"ת ולהיות שם מקום פנוי בלתי חסדים כי החסדים האלו נשארים למעלה מכוסים ולא ירד כנ"ל לכן נשארו אלו בלתי מיתוק הרי כי ברדת החסדים קודם שחזרו לעלות המתיקו ג' גבורות ראשונות פחות שליש אחד ונשארו ב' גבורות תחתונים ושליש א' בלי מיתוק נמצא כי כשירדו הגבורות ירדו זעג"ז לא דרך קוין. אמנם אחרי הכנסתם ביסוד ונתפשטו שם במקום החסדים כנ"ל אז נעשו ביסוד בסוד קוין כי הלא מקום הה"ח שם ביסוד אינו זו למעלה מזו רק בדרך קוין ולכן כשנכנסו שם אלו הגבורות נעשין גם הם דרך קוין כמו החסדים. אמנם החסדים הם באופן

אחר כשיורדין הם בדרך קוין והחזרתן לעלות ממטה למעלה אז הוא בב' פנים כי קצתן עולין דרך קוין וקצתן זעג"ז. וביאור ענין עליית זו היא באופן זה כי תחלת העליות הם מתקבצין ועולין דרך קו האמצעי ואינן עולין דרך קוין רק מתקבצין ועולין דרך קו האמצעי דרך ת"ת ועולין ג' חסדים דרך ת"ת והטעם שאם יתפשטו ויעלו דרך קוין יחזרו הגבורות אשר שם להתמתק פעם ב' דרך עלייה וישארו אלו הגבורות ממותקים ב"פ ושאר הגבורות לא יתמתקו כלל כי אע"פ שכשיעלו החסדים דרך העלייה ג"כ יעברו דרך אותן הגבורות לא יש בהם כח בחסדים העולין למתקם כי המיתוק שהיו יכולין לתת בהם כבר נטלו אותן הגבורות הראשונים בפעם ב' כי בתחלה נתנו או"א כח בחסדים אלו למתק הגבורות פעם אחד וגם כדי להגדיל את הז"א עד הכתר שבו בדרך עלייה ואם היה המתוק ניתן אל אותן גבורות הראשונים בפ"ב לא היתה בה כח להמתיק לאותן גבורות התחתונות והיו נשארין בלי מתוק כלל וגבורות הראשונים היו נמתקין ב"פ לכן עלו אלו החסדים דרך קו אמצעי ואחר הגיעם אל הת"ת אז יתפרדו ויתפצלו לב' קוין ויטלו דרך קוי חג"ת ואז פגעו שם ב"ג ושליש בלתי ממותקות העומדין שם ואז מתמתקות עם אלו החסדים העולין דרך עלייה נמצא כי ג' גבורות פחות שליש נמתקו דרך ירידת החסדים וב"ג ושליש נמתקו דרך עליית החסדים ממטה למעלה כי כח המתוק שנתן או"א באותן החסדים כדי למתק הגבורות ואלו היו עולין בדרך קוין היה נותן לאותן הגבורות ב' מיתוקין ולא היה נשאר כח המתוק להמתיק גבורות אחרים כנ"ל וגם לא היה בהם כח בחסדים לעלות עד כתר דז"א כדי להגדילו כנ"ל בדרך עלייה לכן עלו בדרך הנ"ל ואח"כ עלו יותר למעלה מכל שיעור יסוד ז"א ואז אותן ג' חסדים פחות שליש הם נחלקין לג' קוין וזה עולה בת"ת וזה עולה בנצח וזה בהוד כי כן טבע עשן או שלהבת העולה ממטה למעלה במקום מגולה שאינו עולה מקובץ אלא מתחלק ומתפצל אל הצדדין. והנה זה שאמרנו שהחסדים ירדו תחלה היינו בתיקון העולמות קודם חטא אדה"ר ובדרוש הציצית יתבאר להיפך שהגבורות ירדו תחלה והוא מה שגרם חטא אדה"ר כנ"ל בדרוש אדה"ר עצמו:

כללים של חו"ג והם י"ח:

א' הם הוי"ה הוא בחו"ג עד"ז י' הוא ה"ח וה"ג בדעת עצמו ה' הם ה"ח המתפשטין בגופא ו' הוא יסוד דז"א הנקרא ו' זעירא שבו מתקבץ ה"ג ביסוד בסוד והיה האוכל לפקדון לארץ כי הם לצורך המלכות ומופקדות בו ביסוד ה' הם ה"ג עצמן. דרך ב' י' הוא ה"ח וה"ג בדעת ה' הם ה"ח המתפשטים ה' שנייה הם ה"ג הנשארין בדעת למעלה להתמתק ו' שבאחרונה הוא היסוד ששם יורדין אח"כ יחד ביסוד ה"ח וה"ג הנ"ל הנרמזין בהה"ן כנ"ל. וזה דרך הב' הוא צירוף יהה"ו היוצא מפסוק "יתהלל "המתהלל "השכל "וידוע וגם ענין זה בדרוש תפלין (בספר פע"ח):

ב ב' עטרין דחו"ג הם ב' הויות א' דמ"ה וא' דב"ן ג' גבורות חג"ת מתמתקות מג' חסדים ביסוד דרך ירידה וב' גבורות תחתונות נ"ה מתמתקות דרך עליית החסדים לגדל את ז"א. והנה אחר שירדו החסדים למטה נגדלו כי נתפשט הארתן המכונסת בהם בכח ובצרות גדול ועתה נתגלות ולכן כשחוזרין לעלות נכנסים ביסוד אימא לגדל רישא דז"א הם יותר גדולים והם אדרבא מרחיבין היסוד דאמא שבחזה ומגדילין אותו וגם החסדים אשר נשארו סתומים מתגלים אורם והארתן ונגדלו ומראים כחם וז"ס הגדלת החסדים והבן זה:

ג ויש פירוש ב' והוא שהחסדים אינן נכנסין תוך היסוד אלא חוזרין ועולין מחוץ הדפנות דיסוד אמא ומפסיקין בין גופא דז"א ליסוד דאמא (וחלל) שביניהן והם ג"כ עולין בקו ימין ושמאל ומקיפין לנ"ה דאמא ע"ד הנ"ל ונמצא שהאורות המוחין הפנימים שבב' הקוים שבתוך נ"ה דאמא מאירין מבפנים והארת קו האמצעי שבתוך היסוד אמא מאירין מבפנים ואלו החסדים העולין ומקיפין מאירין מבחוץ ומכים זה בזה ומתגדלות הארתן ונתוספו מאד וז"ס הגדלה ומקום קו האמצעי המגולה מקיפין ליסוד אבא אשר שם והיסוד דאבא הוא שד"י במלואו תתי"ד והוא יסוד אבא שבתוך ז"א:

ד דע שיש חילוק בין ר"ה שהוא דוגמת מעת בריאת עולם לשאר ימות החול והוא שבעת בריאת עולם וכן בר"ה נמשכין בה ה"ג ע"י אמא עצמה בסוד ויבן ה' אלקים את הצלע אך בשאר ימות השנה אינן נמשכין לה הגבורות אלא ע"י זעיר אנפין לבד מאחוריו ודע שאלו הב' חותמות הנז' בכוונת נעילת י"כ אינן נשלמין יחד אלא בהיותן אב"א אז לוקחת זו החותם הב' הגרוע שהרי נודע שכשעוברין הארת המוחין דרך האחור הם נכנסין מלמעלה למטה דוגמא כמו שנכנסו בז"א וא"כ תחלה נכנסה הארת החותם עם הגבורות דשייכי לחלק המלכות ואלו ירדו ביסוד שלה ואח"כ בנסירה לקחה מוחותיה ע"י אמא עצמה שנכנסים בה נה"י עצמן דאמא לכך ירד החותם ההיא שהיה ביסוד שלה עד המלכות שבה וירד אח"כ חותם הראשון דאמא העיקרי ביסוד שלה והראשון נקרא דל"ת א' מנצפ"ך א' שבמלכות שבה, והב' נקרא דל"ת ב' ומנצפ"ך ב' שביסוד שלה והראשון הם בחי' גבורות שבגבורות והב' ביסוד הם חסדים שבגבורות והם ה' דמים טמאים וה' דמים טהורים מנצפ"ך כפול וכולם גבורות כנ"ל. ואפשר לומר שתחלה [נתפשטו] לא נתפשטו הגבורות עצמם בגופא באחורי ז"א יען היותה מהחזה ולמטה ונמצא דעת שלה מכוון נגד היסוד שלו ולכן לא נכנסו בה אלא בחי' הכללות דחלק היסוד לפי שהרי כל הגבורות לא קבלתן אלא מיסוד דז"א אל הדעת שלה אך הגבורות עצמן לא קבלתן ולכן בחי' היסוד שלו נתפשטו בגופה ובחי' המלכות שלו נתפשט ביסוד שלה ואחר שנסרה לקחה הה"ג עצמן ונתפשטו בגופא ואז ירדו כללותיה של חלק היסוד עד היסוד וכללות המלכות ירדה עד המלכות שבה והרי נשלם התפשטות הגבורות שלה וכ"ז היתה מחמת קבלתה ע"י ז"א כנזכר. אך ז"א נתפשטו בו החסדים בפ"א והנה כ"ז עדיין הוא גבורות ראשונות לצורך עצמותה לגדלה ואח"כ בזווג ראשון נותן לה ה"ג עצמן יותר ממותקים ונקרא שם מ"ה דב"ן והוא רוחא דשדי בגווה תוך זה החותם הראשון וזה נשאר בה תמיד בסוד נפש פנימית שלה כי הראשונות היו הארת נפש וזה נפש עצמה ונשארין בה תמיד לצרכה ואח"כ כשנזדווג שנית חוזרת לקחת מ"נ ומוחין החדשים היא והוא ומזדווגים ע"י ההוא רוחא דעאל בה בקדמיתא כי הוא המתקנם שם ומעלה אותן באופן שהחותם הוא הכלי לבושי אמא והמ"ן גבורות ראשונות הוא להגדיל עצמותה והגבורות שנית דביאה ראשונה הם נפש פנימי גמור שהיא רוחא דשדי בגווה להעלות כל מ"ן שהם הגבורות החדשים נמצא דרוחא דשדי בגווה והגבורות החדשים כולם הם מנצפ"ך ממש והם מ"נ אלא שאלו חדשים ואלו ישנים שרשים אל אלו חדשים ואמנם החותמים עצמן הם כ"ב אותיות התורה:

ה ה"ג (ע"ש) יש ביסוד נוקבא עם לבושיהן שהם ה' דמים אשר הפסולת של ה' דמים לבושי הגבורות שהם הקליפות ויש ה"ח ביסוד הזכר עם לבושיהם שהם ה' דמים אשר הפסולת שלהם דינין קשים אך לא קליפות ובעת הזווג נותן זכר לנקבה גם את הה"ח ביסוד שלה ואח"כ מהחו"ג נעשה מהם הולד ומהמלבושים שלהם מתבררין ונעשה חלב ומהפסולת נשאר דין קשה וקליפה כנזכר:

ו הנה נ' שערים שבבינה הם ה"ג שבה כל א' כלול מי' גם יש נ' שערים מה"ח כל א' כלול מי' הם נ' ואלו הה"ח שהם נ' שערים נכללין בז"א ומתפשטין בו כנודע. והנה משליש החסד שבת"ת המתחלק חצי לכתר שבה וחצי לכתר שבו אז ע"י עליית החסד יורד ת"ת דאמא להעשות כתר לז"א כנודע. נמצא שאותו חסד גורם כניסת הכתר לכן נאמר בתקונים דס"ח ע"ב כ"ע דא איהו שלימו דנש"ב כי הכתר נקרא שער הנ' יען אינו נגמר ליכנס עד עלות החסד ההוא והוא נקרא שער הנ' ההוא של הה"ח הנחלקים לנ' כנזכר לפי שאין חסד זה עולה אלא אחר שנגמרו כל הנ' שערי בינה שהם ה"ח להתפשט בז"א וזה בא באחרונה ונקרא שער נ' לסבה זו:

ז בענין החסד הנקרא יומם משום דאזיל עם כולהו יומין שהם ו' ימי בראשית הם ו"ק שבבחי' ז"א כנודע. והנה מזה החסד שהיא ראשונה שבו"ק מתפשטות ה' בחי' חסד ומתלבשין תוך ה' ספירות שתחתיו נמצא שהם ה"ח. אמנם הראשון הוא כולו חסד ממש לכן אינו במספר עמהן כי הד' (נ"א הה') שתחתיו אינם חסד ממש אמנם מתלבשים בתוכם ה' ענפי החסד הראשון ובתוך אלו הבחי' דחסד (הראשון) המתפשט ומתלבש בתוכם מתלבש בהם הבינה דז"א ובתוך הבינה

דז"א מתלבשת אמא עלאה כי מוח בינה דז"א מאמא נפקא כנודע. נמצא שכל הארה הנמשכת מאמא אל הו"ק הוא ע"י חסד זה המתפשט ומתלבש בתוכם ומקבלין הארה על ידו. ובזוהר פרשה אמור דק"ג מצאתי באופן אחר ואינו חולק עם הנ"ל רק מוסיף הענין שהחסד הנקרא אברהם שהוא קצה הראשון מו"ק שהם כללות ז"א כנודע ששרשו הוא ו"ק לבד זה החסד הוא מקבל שפע בתחלה מכל שאר הו"ק והוא מקבל ע"י החסד שבאמא עלאה הנקרא יומם כי הוא שורש לכל החסדים ואמא מתלבשת בחסד שבה הנקרא ימין שבה וע"י מאירה לאברהם חסד דז"א בתחלה ואח"כ ע"י אברהם נמשך אל ה' ספירות שתחתיו ועיין באורך במ"א:

ח בכל חסד וחסד מהה"ח או ז' חסדים שהם ה' ונכללין ביסוד הרי ו' וניתנים לנוקבא הרי ז' וכן הם ז' גבורות. והנה מכל א' מאלו בין החסדים בין הגבורות המתפשטים בגופא דז"א יש ג"כ בכל א' מהן כללות כל הז' נמצא א"כ שחסד שבחסד דז"א וחסד שבגבורה דז"א כו' וחסד שבמלכות כולם הם בחי' חסד א' הנקרא חסד הראשון ואח"כ החסד הנקרא גבורה מתפשט לז' בחי' והם גבורות החסדים שבחג"ת וגבורות החסדים שבנה"י כו' עד גבורת חסד שבמל' וכעד"ז כולם והחסד הנקרא ת"ת מתפשט בז' ספירות בת"ת דחסד וגבורה כו' ובת"ת דמלכות וכעד"ז כולם באופן שאין לומר שכל בחי' החסד שבה"ח נכנס בחסד ז"א וכל בחי' גבורות החסדים נכנס בגבורות ז"א וכיוצא בזה. אמנם חסד ראשון שבה"ח נחלק לז' בחי' לז' ספירות וכעד"ז כל ז' החסדים וכעד"ז כל ז' הגבורות כשנכנסין בנוקבא דז"א והבן כ"ז היטב. ואמנם אותו בחי' חסד שבחסד הוא שורש לכל שאר בחי' דחסד המתפשט בז' ספירות וכעד"ז גבורה שבחסד שורש לכל ז' בחי' דגבורה דחסד וכיוצא בזה מכולם. ואמנם חסד שבחסד ראשון הוא לבדו נקרא יומם בסוד יומם יצוה ה' חסדו יומא דכולהו כי הוא שורש לכולם והם ענפים מתפשטים ממנו אבל שאר החסדים נקרא יום ולא יומם והגבורות נקרא לילה:

ט חטא אדה"ר גרם שהגבורות להיותן במקום רחב יצאו תחלה אך מקודם בהיותן למעלה במקום צר היה מוכרח שהחסדים יתפשטו תחלה. גם ברדת הדעת יסוד דאמא שהוא לבושו יורד עמו ונצח והוד דאמא נשארו במקומן ואין זה תימא כי קו האמצעי יורד לבדו. והנה כמו שזו"ן הניחו שורש גו אמא עלאה בצאתן לחוץ ושרשם הוא ההוא רוחא דשדי בגווה כן הנשמות של הצדיקים היוצאין מבינה או ממלכות מניחין שם שרשם ביסוד בסוד ההוא רוחא דבגווה ג"כ והבן זה היטב. אך נשמות היוצאין אחר כך הם מתלבשין בההוא רוחא דז"א וההוא רוחא דנשמות הקודמות להם נמצא ששורשן מ"ה וב"ן הוא כלול בהאי רוחא דנוק' בין בבינה בין במלכות אלא שעיקרו במלכות הוא ב"ן דגבורות ובזכר הוא להפך שרוחא דאבא הוא ביסוד דיליה או בז"א עיקרו הוא מ"ה דחסדים ואח"כ בזווג פב"פ אז נותן בה חסדים דמ"ה עצמן:

י אע"פ שעטרא דגבורות ניתנת לנוקבא שרשם נשארת בדעת ז"א שלא יהא גם הוא דעת ק"ל כמוה וגם שורש החסדים נשארים בדעת ואחר כך ענפיהן הם המתפשטים בו"ק בין החסדים בין הגבורות וזכור זה. אך בנוקבא מתפשטים ה"ג לבדם. יא (ה"ח) הב' חסדים וב"ש ת"ת הגולין חוזרין ועולין ממטה למעלה ומגדילין את ז"א דרך עלייה וה"ג המתפשטים בנוקבא העומדת נגד נה"י דז"א ויסוד דז"א ארוך שהוא יסוד דזכר ומתפשט הרבה לכן אין מתגלות בה רק ב' גברות תחתונות דנ"ה שבה לבד ואלו הב' בלבד הם עולין גו גופה דרך עלייה ומגדילין גופה. יב בדעת דז"א יש ה"ח וה"ג והם י' הויות גימ' ק"ל ק"ל ב"פ עי"ן כמנין ס"ר לראות כי משם נמשכת ראיה אל העינים היושבים ממש כנגד הדעת אך בדעת דנוקבא יש ק"ל גבורות לבד וכאשר מתפשטות בו"ק שהם בחי' חג"ת נה"י נשארין בחי' ו' בכל אחד מה"ק שבה והם ל' ואלו נקראו מגדל הפורח באויר ונשאר ק' מהק"ל דגבורות ביסוד שלה ואח"כ כשמזדווגין נותן בה הזכר גם ק"ל ראשון דחסדים ומתחברים עם הק' שביסוד דילה. והנה ק' וק"ל גימטריא יר"ך כי היסוד נתון בין ב' הירכיים. יג דעת דנוקבא אינו רק מחיצת שהוא עטרה דגבורה לבד ואף גם בחי' זו אינו למעלה ברישא אלא בגופא בשליש עליון דת"ת שבה באמצע בין ב' הכתפיים שלה וז"ס קשר יו"ד של תפילין של יד כמבואר במקומו לפי שהמוחין דזו"ן שהם חכמה ובינה שהן

הממשיכין או"א בעת זווגם ממוחין שלהן עצמם ולכן נשארים ג"כ בראש זו"ן. אך הדעת שבז"א (ונוקבא) לא המשיכוהו מדעת עליון שלהם אלא היה מהחו"ג המתפשטין בו"ק דאו"א לכן גם בנוקבא דז"א היה כך כנ"ל שירדו ונתפשטו בתחלת הו"ק בשליש עליון דת"ת בין הכתפים כנ"ל. יד שים בהקדמה זאת עיניך שהדעת דז"א צריך שיהיה בו בחי' י"ס והוא מתפשט בכל י"ס דז"א מכתר עד מלכות שבו והם בחי' התפשטות החסדים בו בסוד ירידה מהדעת ולמטה ובסוד חזרה מהדעת ולמעלה לג"ר ובתוך פרצוף זה של הדעת שמתחלק בכל י"ס מתלבשין בתוכו מוחין דנה"י דאמא ומוחין דאבא שהם חו"ב שבו וגם הם כוללין כל י"ס שבו ועד"ז הכתר שבו כולל כל הי' וכולם זה תוך זה וזה תוך זה. ובזה תבין טעם חזרת חסדים למעלה לתת דעת בכח"ב וזה הדבר קשה שנראה ללא צורך כיון שיש שם אורות יותר גדולים ומעולים אבל הם פרצופים זה תוך זה ומלובשים זה תוך זה וטעם החזרה הוא שהם סתומים ומלובשים ביסוד תבונה וצריך שיצאו לגמרי מתוכה ולחזור בסוד אור חוזר אל הג"ר ולכן לא יכלו לכנוס דרך ירידה כי נ"ה דאו"א הם חו"ב שבו שמזווגם יצא הדעת (למטה מהם) וחוזר ומתפשט מלמטה למעלה בג"ר אלא שהוא בסוד לבוש אליהם בחוץ. וגם בזה תבין איך יוצא לבושם עמהם כדי שבו יתלבש הדעת ואינו יסוד עצמו דתבונה אלא תולדה ממנה כדרך הבן הנולד היוצא מאביו ואמא מיסוד תחתון וחוזר ועולה ומלביש מחוץ ונמצא שהדעת של המוח נשאר בפנים בסוד דעת דחו"ב ועוד דעת אחר נעשה לו לבוש מבחוץ בסוד דעת האמיתי החיצון כי הפנימי נחלק לב' דעות דעת א' המכריע בין חו"ב דאבא והכל בבחי' חיה ודעת הב' המכריע בין חו"ב דאמא והכל נקרא בחי' נשמה ודעת הג' אמיתי המכריע בין חו"ב דדעת עצמו הנקרא רוח ואלו הם ג' בחי' חלקי הדעת והבן מאד כי הב' דעות הם בפנים זה בתוך זה תוך נה"י דאבא וזה תוך נה"י דאמא והדעת ג' מחוץ להם ונעשה בסוד חזרת החסדים וז"ס ענין החסדים להגדיל הדעת ופירוש הגדלה זאת הוא לעשות בו דעת לבחי' רוח מבחוץ ועד"ז תפרש בג' אחרות שהם כח"ב והבן זה. טו במזל הראשון דעתיקא דעת העליון יש בו ג' הויות דיודי"ן גימטריא רי"ו והם סוד רי"ו אותיות שבשמות ע"ב (דויסע ויבא ויט) ורי"ו זה נותן בה בעלה בביאה ראשונה ונעשה בה בחי' רוחא דיהיב בה בעלה ואז הוא שם בבחי' מ"ן ואח"כ בביאה ב' נותן בה שם הוי"ה א' דיודי"ן כמנין ע"ב והם סוד ע"ב תיבין ששרשם (שבשם) ע"ב ואז בחי' אלו הם בחי' מ"ד והם להוליד ממש ולא לבחי' רוחא דשביק בה. טז דע שהדעת הוא נשמת ו"ק ודע ששורש ה"ח נשארין בדעת תמיד אך ענפיהם הם החסדים המתפשטים בו"ק ואלו הענפים הם המגדילין את ז"א מבחוץ כנ"ל והם מבחוץ ושרשם מבפנים ומקבלין הארה משרשם דרך מחיצות שביניהן ומגדילין לגופא דז"א עצמו. ובזה תבין סוד כנפים שיש בעולם האצילות כי הם חסדים הסתומים שרוצין לעלות אל שרשיהן שבדעת לקבל הארה שלהן ולהיותן במקום צר אינן יכולין לעלות וע"י נענוע שמתנענעים מתעופפים ומעלין הז"א עצמן עמהם להיו' דבוק עמהן בחוזק ומכח זה נעשין הכנפיים הם האורות שנוצצין משם חוץ לזרועות והם סוד הגבורות אשר שם והם המעופפים מבחוץ בסוד אור חוזר העולה ממטה למעלה ואז מעלין חסדים הנ"ל בדעת וז"ס שם מ"ב הנק' כנפים. יז חו"ג הם ב' כתפין דא"א שהם קו ימין ושמאל והם תרין עטרין כנודע ובין ב' עטרין אלו סוד הדעת המזווגם ג"כ ונמצא שיש למעלה חו"ב ודעת עליון ולמטה מהם יש ב' עטרין ודעת ת

חתון ואמנם להיות שאלו ב' עטרין ודעת הם תחת מוחין העליונים לכן שלשתן נקרא בשם דעת המכריע ע"ש דעת המכריע בין חו"ב עלאין מוחין העליונים והבן זה. והנה החו"ב עלאין נקרא אחסנתא דאו"א כי הם העליונים וחב"ד תחתונים נקרא ב' עטרין דירית ז"א מאו"א אך אינם אחסנתא דילהון נמצא שעיקר מה שאנו מזכירין בחי' ב' דעות הם דעת עליון המכריע בין חו"ב ודעת תחתון ו' המכריע בין ב' עטרין ועליהם רמזו כי אל דעות ה' והנה דעת עליון כנגדו נקרא ל"א נתכנו עלילות באלף כי אינו מתפשט למטה אך לו כתיב בו' נגד הדעת הב' שזה מתפשט בסוד עלילות משונות זה מזה שהרי מתפשט בחג"ת נה"י וכל בחי' מהם אינה דומה לחברתה ונמצא שכל מה שאנו מזכירין תמיד שמתפשט הדעת בסוד ה"ח וה"ג בגופא דז"א ומשם יוצאין הגבורות לנוקבא דז"א לדעת שלה אנו מדברים בזה הדעת התחתון המכריע בין ב' עטרין ואך לא

הב' עטרין עצמן רק הדעת שלהם. וז"ס יעקב שנאמר בו יושב אהלים כי יעקב נמשך מזה הדעת התחתון המתפשט אח"כ בגופא ויש בו דין ורחמים ב' אהלים ב' אדרין משונים זה מזה. וז"ס עם חסיד תתחסד עם עקש תתפתל וז"ס ויגד יעקב לרחל כי אחי אביה הוא וארז"ל אחיו ברמאות וכי בן רבקה הוא בתמימות. אמנם משה זכה לדעת עליון וז"ש בזוהר בראשית דתרווייהו בדעת אלא דא בגופא ודא בנשמה כי זה בדעת המתפשט בגופא וזה בדעת עליון שבראש הנקרא נשמה לזה התחתון. והנה זה הדעת עליון מקורו נמשך מב' פנים דא"א שהם תיקון ז' מי"ג ת"ד הנקרא ואמת והוא כולל כל ו' תיקונים קדמאין והוא ז' להם וכולל כולם לכן יש בו ז' שמות ס"ג כנודע והם גימ' ואמ"ת והנה מז' שמות אלו מתפשטין ז' מלואים בלבד שהם ז"פ הבל והם ז' הבלים דקהלת ולהיותן מס"ג נמשכין כולם עד אמא עילאה ואח"כ הם נמשכין נגד פיה ויוצאין משם בסוד ז' הבלים היוצאין מהפה כנזכר בסוד השופר. ועיין ביחוד חוטם ושרשם מתגלין בפה שלה וז"ס תורת אמת היתה בפיהו כי תורת אמת הוא ז"א הנמשך מואמת תיקון ז' דדיקנא ונמשכה והיתה בפיהו דאמא ואמר בפיהו ולא אמר בפיו או בפיה לרמז על מילוי דס"ג המתפשט מתיקון ואמת שהוא סוד ס"ג עצמו כנזכר ביחוד של חוטם וזהו בפיהו כי ה"י וי"ו במילוי גימטריא הבל ע"ש שיוצאין ז' הבלים אלו מפיה ומקיפים בסוד אור הבל המקיף אל הז"ת שלה עצמה כנ"ל ומאלו הז' הבלים המקיפים לז"ת שבה נמשך סוד דעת עליון דז"א ונכנס תוך יסוד תבונה בין ב' מוחין דחו"ב בתוך נ"ה דתבונה ומכריע ביניהן בסוד צלם דז"א ונמצא שדעת זה נעשה מז' הבלים והם גימטריא ס"ר עם הכולל ולהיות שמשה הוא מרכבה אל הדעת הנז"ל לכן נאמר בו וירא ה' כי ס"ר לראות ועיין שם במקומו. והנה הדעת התחתון נמשך מב' כתפין דא"א שהם חו"ג ונעשין בו ה"ח וה"ג המכריעין בין ב' עטרין דחו"ג והם י' הויות כמנין ס"ר ג"כ כמו העליון. והנה גם ע"ז רמז וירא ה' כי סר לראות ואלו מתפשטים בגופא דז"א החסדים בו והגבורות בה כנודע. ודע שגם לפעמים אפשר להמשיך הגבורות שבדעת העליון ג"כ בנוק' וזה זכה משה לעשות כמ"ש במקומו בע"ה. י"ח יש דעת עליון בז"א המכריע בין חו"ב שבו בצלם דאבא וכן בצלם אמא ונמשך מדעת עליון דאו"א עצמו המכריע בין חכמה שלהן לבינה שלהן ועוד יש דעת הנק' חסד וגבורה ב' עטרין וזה נמשך מהתפשטות דעת דאבא ואמא בו' קצוות שלהם למטה וכן בז"א הוא כך אלא לפעמים עולה בראש דז"א. ונלע"ד שאפילו זה הדעת הב' יש בו דעת הג' המכריע הנקרא ת"ת וא"כ נמצא שהב' עטרין הנ"ל שהם דעת הב' נשאר לעולם בראשו לולי חטא אדה"ר אך דעת הג' הוא המתפשט תמיד בגופא דז"א ושרשה שהם הב' עטרין נשארין בראש וכן הענין באו"א:

'צמח ונכון שאין לנוקבא רק ק"ל א' ועולה עי"ן לכן נקרא ד' דלית ליה עיינין כי אם עי"ן א':

שער כה דרוש השלישי

הנה הז"א לא היה רק בעל ו"ק הנקרא קטן והוא גדל והולך עד תשלום י"ג שנה ויום אחד ע"י החסדים כנ"ל בדרוש הקודם לזה שהם ה"ח של הדעת התחתון הנ"ל הנקרא מים ומטבע המים להגדיל האילן ולהחיותו ולטעם זה נקרא ז"א אילנא דחיי. וכבר נתבאר במ"א ענין ג' בחי' שיש לז"א שהם עיבור ויניקה ומוחין והנה אחר היניקה שהם ב' שנים דיניקה כנודע אז מתחילין לבא המוחין ולהתגדל מעט מעט עד תשלום י"ג שנה ויום אחד כמ"ש בע"ה וכל זמן זה הוא זמן המוחין דז"א הבא אחר זמן היניקה. ודע כלל זה כי כל מה שאנו מדברים בו שצריך זמנים לגדלות דז"א כל זה היה בעת אצילות הראשון אך משם ואילך אחר שנאצל ז"א בעת אצילות ונתקן הנה אע"פ שבכל יום ויום חוזר לקבל מוחין חדשים כבתחילה כמ"ש בדרושים אחרים שאין פה מקומם הנה א"צ להמתין זמן כי ברגע אחד נעשה ולא בזמנים ארוכים הללו ושמור כלל זה בידך והנה בדרוש הקודם נתבאר כי אלו המוחין נקרא צלם האדם והם אור מקיף על ז"א כמ"ש וע"ש ונבאר בו ביאור יותר. דע כי הצלם הוא פרצוף גמור דק וזך מאד ושלם בי"ס והוא

בחי' ד' מוחין שהם חו"ב ודעת שנחלק לחו"ג והם נעשה פרצוף אחד שלם בי"ס ובזה הפרצוף הדק בעל י"ס גמורות יש בו מוחין שהם חב"ד של י"ס האלו שבפרצוף הזה והנה הדעת של פרצוף זה יש בו ה"ח וה"ג כנ"ל וההה"ח שבדעת זה של זה הפרצוף הם שם מלמעלה קודם שיכנסו תוך ז"א להעשות בו מוחין פנימים קודם כניסתן הם מתפשטין שם הה"ח בה"ס חג"ת נ"ה של אותו פרצוף הדק והבן זה היטב. ודע והבן כי ע"י היניקה דז"א נשלמו כל הו"ק של ז"א והאמת הוא שבערך עצמם הם ג"כ פרצוף שלם מי"ס כי גם הקטן יש לו ראש בהכרח אמנם כל אלו הי"ס נקרא בחינת ו"ק בערך כל בחי' ז"א בשלימותן כי אלו י"ס של פרצוף היניקה נעשין לו אח"ך בחי' ו"ק לבד והי"ס דפרצוף המוחין דגדלות הנקרא צלם כנ"ל נעשין לו מוחין שהם חב"ד ועוד יש לו בחי' הכתר של ז"א כי אינה בכלל המוחין דגדלות כי אלו המוחין הם חב"ד דז"א לבד ולקמן אחר ביאור המוחין נבאר ענין הכתר והבן ג' בחי' אלו היטב מאד מאד. ודע כי כל בחי' (זו הג') אלו הם צ' של צלם הנקרא דעת כנזכר בדרוש הנ"ל:

ונחזור לענין כי הנה הצלם הוא פרצוף דק כנ"ל שהוא בעל י"ס גמורות הנה נתבאר בדרוש הנ"ל כי אחר העשותו מבחי' זווג או"א עליונים הנה אחר כמה בחי' נתלבש בנה"י וב"ש הת"ת של התבונה הב' שהיא הג' שהוא מהחזה ולמטה של תבונה זו והוא צ' דצלם אמנם צריך שתדע כי בחי' ג' הנ"ל שהוא כתר דז"א היא המתלבשת בת"ת דתבונה הנ"ל כמ"ש סוף דרוש זה בע"ה אמנם הצלם הנ"ל שהיא הפרצוף הי"ס של המוחין כנ"ל כולו הוא מתלבש בנה"י לבדם של התבונה הנ"ל שהוא צ' דצלם והבן היטב כל מה שביארנו והוא באופן זה. כי קו ימין של פרצוף זה שהוא חח"ן מתלבש בג' פרקין של נצח של תבונה זו וקו שמאל שהוא בג"ה מתלבש בג"פ דהוד דתבונה וקו אמצעי שהוא דת"י מתלבש בב' פרקין של יסוד דתבונה שהם ב"פ לבד יסוד ועטרה ושם עומדין סתומים כל הקו אמצעי של הפרצוף דצלם. ונבאר ענין אלו הנה"י של תבונה כי הנה חיצוניותן לבד הוא אשר בו מתלבש הצלם והמוחין הנ"ל כי או"פ אינו נשאר כאן כי אין כח בז"א לקבלו והנה הוא מסתלק משם ומתקבץ בחציו ראשון של התבונה ושם נשאר נמצא כי נה"י של תבונה בלתי חיותם ואמנם חיצונותם ממש הם היורדין תוך ז"א הם בעצמם וז"ס אדם כי ימות באהל ודרז"ל אין התורה מתקיימת כו' והוא ז"א הנקרא תורה אינה מתקיימת אלא ע"י מ"י שהיא תבונה שממיתה עצמה ממש חיצונותיה שבה הנשאר בלתי או"פ שהם חיותה וזהו לצורך ז"א לתת לו מוחין שהם קיומו אמנם הצלם הזה המתלבש בנה"י דתבונה היה להם עתה חיותם ופנימותן ואחר שנסתלק פנימיותם העיקר שלהם נשארו כמתים בעת הולדת הצלם כמבואר על פסוק וראיתן על האבנים ואח"כ חוזרים להחיות ע"י הצלם הנעשה להם חיות ופנימית בהשאלה כי הלא אינו רק פנימית לצורך ז"א עצמו (א) גם נקרא בלשון מיתה על שיורדת ממקומה להתלבש בז"א דוגמת וימת מלך מצרים שהורידוהו מגדולתו ולפי שמתלבשת בזכר נקרא בינה עלמא דדכורא כנודע וזהו שממית עצמו ולא אמר שממיתה עצמה לשון נקבה. והנה אחר שנתלבש הצלם הזה בנה"י דתבונה כנ"ל מתחילין להכנס תוך ז"א עצמו שהוא בחינת הפרצוף הנ"ל הנקרא ו"ק כנ"ל ומתחילין להכנס אחר ב' שנים שהם זמן היניקה כי אז נשלמו הו"ק שהוא פרצוף הנ"ל. והנה בשנה ג' נכנס פרק תחתון דנצח תבונה ובתוכו ספירת נצח של הצלם ונכנס תוך ספירת חכמה דז"א בבחי' פרצוף ו"ק כנ"ל ועדיין פ"ת דהוד תבונה נשאר למעלה כאדם הכופף רגלו למעלה תלוי ובשנה ד' נכנס הוד דצלם אשר תוך פ"ת דהוד תבונה ונכנס בבינה דז"א ובשנה ה' נכנס חסד דצלם אשר בפרק אמצעי דנצח תבונה בחכמה דז"א ופ"ת דנצח תבונה אשר בתוכה נצח דצלם ירד למטה בחסד דז"א ובשנה ו' נכנס גבורה דצלם שבתוך פרק אמצעי דהוד דתבונה בבינה ז"א ופרק תחתון דהוד תבונה אשר בתוכה הוד דצלם ירד למטה בגבורה דז"א. ובשנה ז'. אז ביום א' של השנה תכף נכנס עטרה דיסוד תבונה תוך דעת דז"א כנודע כי עטרת יסוד דתבונה הוא בדעת דז"א כנודע כי עטרת יסוד נוקבא מבשרי אחזה אלוה שהיא למעלה בין ב' פרקין אמצעים דנ"ה דתבונה ויותר עליון מעט ולכן נכנס אחריהן ולא בין ב' פרקין תחתונים כי קו אמצעי קצר כנודע. והנה עטרה זו אינה ספירה שלימה כי אחר גדלות דז"א לגמרי תהיה מקומה בשליש עליון של ת"ת שבז"א לבד שהוא שליש מדה ולכן אינה צריכה שנה

שלימה בכניסתה ותכף היא נכנסת וזה נקרא יום אחד והנה כבר עתה התחיל להתגלות אור בדעת ז"א וכיון שכבר דעת הז"א נתגלה בו אור העטרה זו ויש בו דעת נוסף מעט על שהיה מתחלה ולכן נקרא עתה פעוט בסוד הפעוטות מקחן מקח כי הם נקראו פעוטות מבן ו' שנה ויום אחד שהוא התחלת שנה הז' ואילך. ואמנם סבת ארז"ל מקחו מקח במטלטלין לבד הטעם הוא כי עדיין לא נכנסו רק בחי' ו"ק של הצלם והו"ק נקרא מטלטלין יען שהם מטולטלין ומתהפכים מרחמים לדין ומדין לרחמים משא"כ בג' מוחין ראשונים עצמן של הצלם. ואח"כ בשנה ז' כולה ויום א' נכנס חכמת הצלם שבתוך פ"ע דנצח תבונה בחכמה דז"א ופרק אמצעי דנצח תבונה יורד למטה בחסד דז"א ופ"ת דנצח תבונה יורד בנצח ז"א והרי נשלם קו ימין כולו. ובשנה ח' ויום א' נכנס בינת צלם אשר בתוך פ"ע של הוד דתבונה בבינה דז"א ופרק אמצעי דהוד תבונה יורד בגבורה דז"א ופ"ת דהוד תבונה יורד בהוד דז"א ואז נשלם קו שמאל כולו. ובשנה ט' ויום א' נכנס דעת דצלם אשר בתוך היסוד דתבונה ונכנס בדעת דז"א ועטרת יסוד תבונה נכנס בת"ת דז"א בשליש ראשון עד החזה שלו והרי נשלמו כל הג' קוין דז"א ימין ושמאל ואמצע. וכבר ידעת כי יסוד עצמו דתבונה הוא למעלה בין ראשי פרקין העליונים דנ"ה שלה ויותר למעלה מעט ולכן נכנס עתה אחר כולם והרי עתה הוא בן ט' שנים ויום א' כי יום אחד הוא כנגד עטרה דתבונה כנ"ל והרי הוא עתה שלם בכל המוחין כולם במקומם האמיתי כל בחי' במקום הראוי לה ע"ד הנ"ל ונשלם הדעת שלו אשר שם ה"ח כנודע והנה הוא ראוי עתה לביאה

כי סוד הזווגים כולם להמתיק גבורות האשה בחסדי הזכר וכבר יש לו חסדים בדעתו להמשיך משם טפה ע"י זווג לתתם בתוך היסוד דנוקבא אשר שם ה"ג ולכן נקרא הזווג לשון דעת בסוד וידע האדם את אשתו וז"ס הנזכר בגמ' קטן מבן ט' שנים ויום אחד ביאתו ביאה משא"כ עד עתה כשלא נשלמו בחי' המוחין של צלם במקומן גם לא הדעת שלו ולכן עדיין הוא קטן גמור ואינו ראוי לביאה גם נתוספו עתה בחי' אחרת. והוא כי הנה נת"ל כי ה"ח אשר בדעת כבר נתפשטו למעלה בה"ס של הצלם עצמו קודם שנכנס להיות מוחין פנימים אל הז"א והם בחג"ת נ"ה שלו של הצלם. והנה נתבאר ג"כ בדרוש הקודם כי החסדים בהיותן סתומים ביסוד תבונה אינם מתפשטין עד שיתגלו ויצאו מפי העטרה ההוא א"כ נמצא כי בו' שנים הראשונים בהיותן נכנסין הפרקין של נה"י דתבונה בז"א גם החסדים הנ"ל המתפשטין בהם היו נכנסין בז"א כ"א במקומו בכל פרק ופרק וזה היה עד השלמתו לו' שנים אמנם בג' שנים אחרונים שהם ז' ח' ט' ויום א' יורדין ג' חסדים תחתונים פחות שליש שאלו תמיד הם מגולין כנ"ל בדרוש ואז ירדו אלו כל אחד במקומו האמיתי אך עכ"ז אינו ראוי להוליד אם לא דרך מקרה אך עיקר ההולדה הוא אחר כניסת החסדים עצמן שהם לנ"ה וב"ש תחתונים של ת"ת דז"א עצמו. נמצא כי ג' חסדים פחות שליש המגולין כנ"ל כל א' עתה במקומו ואף תכף אחר ט' שנים ויום אחד כולן יורדין ביסוד דז"א כי ב"ח ושליש העליונים הם סתומים ביסוד תבונה כנ"ל. והנה נת"ל כי המים המגדלין האילן הם החסדים הנקרא מים וצריכין לחזור ולעלות ולהגדיל כולו זולת מה שהם ממתקין הגבורות בעת עלייתן כנ"ל בדרוש ואין פה מקום ביאורן רק פה נאמר ונבאר איך מגדילין את ז"א עצמו דוגמת המים הנכנסין בשורש האילן ומשם יונק האילן שהוא ז"א הנקרא אילנא דחיי ועולין ממטה למעלה להגדילו והבן זה. לכן דע גם כן כי תמיד נשארין אלו השלוש חסדים פחות שליש המגולין ביסוד ז"א ועולה אורם החוזר ממטה למעל' להאיר ולהגדילו. גם דע כי כל זה הוא עתה בעת הגדלות דז"א אמנם בעת הזווג אז כל הה"ח יורדין ביסוד דז"א לצורך הזווג והבן זה ואמנם עליית החסדים האלו אין צריכין זמן כי תכף מכח המרוצה הגדולה של הירידה חוזרין ועולין ברגע עד שליש העליון דת"ת דז"א אשר שם עטרת יסוד תבונה ומכח העלייה זו שעלו תוך שליש עליון ההוא עצמו ומצאו שם הב' חסדים ושליש המכוסים ואז הגדילו אותן ונתוסף בהם אור כי הנה שרשן עומדים בעטרת יסוד דתבונה ומשם משלחין (הב"ח) את אורם אל הב' זרועות דרך מחיצות עטרא דתבונה כנ"ל כי שם בשליש עליון דת"ת שם הוא עטרא דתבונה ושם היא פצול והתחלקות ב' זרועות. ואמנם הגדלה זו יתבאר למטה בשנים של י' י"א י"ב י"ג כמ"ש בע"ה כי משם יובן היטב ענין הגדלת זו ונמצא עתה שכבר כל הז"א נשלם כולו וגם התפשטות

ה"ח בה"ס שלו בחג"ת נ"ה וגם הגדילו הב' חסדים ושליש עליון שהם חסד דחסד וחסד דגבורה ושליש עליון דחסד ת"ת כמ"ש בע"ה לקמן הגדלתן. והנה כ"ז נעשה עתה ברגע אחד בסוד אור חוזר ובמרוצה תכף אחר ט' שנים ויום אחד לכן הקטן ראוי עתה לביאה וביאתו ביאה כנ"ל לכן עתה התחלת חינוך הקטן למצוה אך לא חיוב גמור עד שנת י"ג ויום א' כי אז נשלם הגדלתו כמ"ש בע"ה והענין כי כ"ז נעשה עתה ברגע א'. אמנם גם צריך שיתפשטו חסדים של הדעת ברישא דז"א לשיהיה בחי' הדעת בכל חלקי ז"א וגם שיהיו בגלוי כי שם בראשו כל האורות סתומים תוך נה"י דתבונה והנה"י דתבונה מפסיקין בין מוחי ז"א לגופא דז"א עצמו לכן צריך בחי' חסדים מגולין בכל י"ס דז"א כדי להאיר את האורות כולם הסתומים בו המתלבשין במחיצות נה"י דתבונה וזהו ענין התפשטות אלו החסדים והגדלתן והבן כלל זה. ונמצא כי כדי לעלות אלו החסדים ג"כ ברישא דז"א שהוא מקום דחוק ומוקף במחיצות נה"י דתבונה צריך זמן משא"כ בעלייתן עד שליש עליון דת"ת דז"א כי עד שם הם בגלוי וחוזרין ברגע ונכנסין באותו שליש העליון אשר שם עטרת יסוד תבונה אשר היה בט' שנים ויום א' ועתה צריך זמן רב שיעלו ברישא דז"א לסבה הנ"ל וגם צריך לתקן מחדש הכתר דז"א כי עדיין איננו בו לא חיצוניות ולא פנימיות כמ"ש בע"ה. נמצא עתה כי בשנה י' ניתן דעת שהם החסדים המגולין בדעת ז"א עצמו ובי"א בבינה ובי"ב בחכמה ובי"ג ויום אחד בכתר ואז נשלם לגמרי ואז הוא חייב בכל המצות שבתורה. והנה היות צריך להעלות דעת בדעת ז"א אחר אשר שם שורש החסדים כולם הוא לסבה הנ"ל יען היותן סתומים ביסוד תבונה המפסיק בינם לחלל הגוף הדעת דז"א ועתה ע"י חסדים אלו יהיה אורם בגלוי כמ"ש לקמן והענין כי בעלות אלו החסדים שם הנה יש בהם בחי' אור מקיף ואור פנימי ושמור כלל זה ואז או"פ שלהם עולה ונכנס בפנימיות המוחין והדעת ומגדילין מאוד והאור מקיף עולה ומקיפם מבחוץ למחיצת נה"י תבונה ובזה מתרבה אור המוחין מאד מאד מבית ומחוץ וגם ז"א עצמו מקבל הארה מהם בלי מחיצת נה"י תבונה.

ובזה תבין תועלת ב' גדול בעליית החסדים עתה מהתועלת הא' גם תבין כי עתה יש דעת ב' מגולה בגלוי גמור בגולגלתא דז"א מחוץ למחיצת נה"י תבונה והוא הנקרא דעת מגולה והבן היטב. ונבאר עתה ענין הגדלת החסדים גם ברישא דז"א הנה אחר שהאירו החסדים המגולים בב' חסדים ושליש המכוסה הגדילה ונכפלה הארתן לב'. הנה כפילת הארתן הוא כשנעריך שכל חסד מהם יש בהם ג' שלישים בסוד ג' פרקי הזרוע והשוק כנודע בסוד הדגלים שבכל א' ג' שבטים הנה בגדלותו נכפל לו' שלישים והנה נגדל חסד של החסד ונעשה ו' שלישים והג' נשארין במקומן וב"ש עולין דרך קו ימין שלו בחכמה דז"א ושליש א' עולה בדעת דז"א בימין שלו במקום החסדים אשר שם ועד"ז חסד של גבורה נעשה ו' שלישים הג' נשארין בו וב' עולין בבינה דרך קו שמאלי שלו ושליש א' בדעת ז"א בגבורות אשר שם בשמאל שלו ובכח אלו ב"ש של החו"ג הוא מכריע שם בין החו"ב ושניהן חסדים אלא שזה מן החסד דחסד וזה מחסד דגבורה ועל ידיהן מכריע בין חו"ב והבן זה והרי עתה נמצא ב"ש בחכמה וב"ש בבינה וב"ש בדעת וכולם שוין. ואמנם למטה בגופא דז"א הם ג' שלישים בכל א' והטעם לפי ששם אין בהם מוחין אך פה הם מוחין אמיתים ואינם צריכין כ"כ ויספיקו להם זה לגלות אורם ועיין בדרוש הכולל (לקמן) פ"ו. והנה הגדלה זו בחב"ד נשלמה בג' שנים האחרים נמצא הז"א עתה בן י"ב שנים ויום אחד וכבר הוא נשלם במוחין כולם ולכן חייב להתענות מד"ס ביוה"כ בן י"ב שנה ויום אחד אמנם חסר עדיין כל בחי' הכתר לגמרי וזה נשלם בשנת י"ג שנה ויום אחד וכמ"ש בע"ה. וקודם זה צריך שנבאר בחי' הכתר דז"א מה ענינו דע כי המוחין דז"א שהם חב"ד נתלבשו תוך נה"י דתבונה כנ"ל אשר נתרוקן או"פ שלהם ונכנסו אלו המוחין באותן חיצוניות הכלים של נה"י תבונה והיה להם לאו"פ דז"א אך כתר דז"א נעשה מחצי הת"ת דתבונה טבורא ולמטה והוא עצמו בב' בחינותיו החיצונים ופנימים שהוא החיות שלו נעשה כתר לז"א ואינו כעין הנה"י שלה שמסתלק פנימותם כנ"ל ונמצא כי כתר ז"א (מתחלתו) איננו זולת מחצית ת"ת התחתון דתבונה עצמה בפנימיותו וחיצוניתו וכאשר יסתלק הכתר הזה ישאר ז"א בלי כתר רק מחכמה ולמטה שהקטן אע"פ שאין לו מוחין יש לו ראש שלם והטעם לפי שכבר ידעת כי א"א הוא הכתר. אך

ז"א נמנה מחכמה ולמטה לכן כתר חוץ ממנו ונעשה לו מחדש לכן אין הכתר שלו נעשה כי אם אחר שנגמר השלמת כל ט"ס והנה נבאר אח"כ בע"ה בחי' כתר ז"א מה ענינו ונשלים תחלה ענין תשלום י"ג שנים ויום א' ואח"כ נבאר בחי' הכתר. והענין כי הנה מחצית של ת"ת תבונה וגם נה"י החדשים דתבונה כולן יורדין בראש ז"א ומתפשטין גם מאחוריו עד רישא דרחל נוקבא דז"א כדלקמן וכל המשכה זאת נגמרה בשנה א' ואז נגמר הז"א בן י"ג ויום א' וחייב בכל מצות כי כבר הוא איש שלם וכבר היה לו תחלה י"ב שנים ויום א' ועם זו השנה הרי י"ג שנים ויום א'. ואח"כ נבאר פירש שני ביום א' הנוסף. והנה עם היות שאלו הב' בחי' אם התפשטות (הכתר) עצמו דז"א עד רישא דנוקבא ואם עליית דעת זה בכתר מלמטה למעלה עכ"ז שניהן נעשין בשנת הי"ג גם טעם ב' ליום א' הנוסף על השנה כי הנה השליש חסד תחתון שעולה עד הכתר הוא עולה יותר מלמטה (נ"א מלמעלה) מסיום ת"ת ז"א שליש התחתון אשר שם ואמנם הכתר אינו יורד שם עד סיום שליש הא' דת"ת שהוא עד החזה לבד ואותו השיעור שבנתיים שעודף שהתחיל לעלות תחלה אותו שליש תחתון זהו בחי' יום א' העודף על י"ג שנים והרי עתה ז"א שלם וחייב בכל המצות שהוא מבן י"ג שנה ויום א' ואמנם זה שאמרנו ששנת הי"ג היה בזה ההמשך של ירידת הכתר והנה"י החדשים עד החזה מאחוריו אינו לזה בלבד (אלא) רק ג"כ היה בשעת י"ג עליית החסד אל הכתר. וזהו ענין תשלום עליית החסדים אל הכתר כנ"ל וכ"ז נעשה בשנת י"ג. ונבאר ענין עליית החסדים בכתר להגדילו. והנה נת"ל כי ב' חסדים הם סתומים בחסד גבורה דזעיר אנפין והם הנכפלין ועולין בחב"ד דזעיר אנפין להגדילו ונשאר השליש עליון דחסד דת"ת ז"א המכוס' וגם הוא נגדל ונכפל ונעש' ב"ש. ואמנם ב"ש של הת"ת התחתונים המגולין גם הם גדלו אחר שנתגלו שם למטה מהחזה דז"א וגם הם נכפלו והנה ב"ש תחתונים המגולין נעשו ד' שלישים והב' מהן העליונים הספיקו במקומם וב' תחתונים שליש א' נעשה ממנו כתר דרחל ושליש א' עלה עד שליש עליון דת"ת המכוסה ונגדל גם הוא ונכפל לב' שלישים כנ"ל ושליש א' נשאר במקומו ושליש א' נצטרף עם זה השליש שעלה מלמטה מהחזה כנ"ל ועלו ב"ש אלו בכתר דז"א דוגמת החב"ד שבכל א' מהם יש ב' שלישים כנ"ל. ובזה תבין ענין ב' מלכים משתמשין בכתר א' כי מן שליש תחתון דת"ת נעשה ב"ש ונעשה מהם ב' כתרים דזו"ן כנ"ל אלא שכתרו גדול מכתרה כי כתרו ב' שלישי אור וכתרה חצי שליש אור:

נל"ח שא"כ תהיה זאת התבונה ד' שהיא מל' דמל' שבתבונה:

ונל"ח כי צ"ע בענין יסוד דז"א הנעשה מחדש אח"כ בתוספת. ואולי הוא מכח בחי' היסוד דפרצוף הצלם הנסתם וגנוז פה:

נל"ח כי צ"ע מה הוא בחי' דצלם אשר תוך עטרה זו. ואולי הוא המל' או יסוד של הצלם שנעשה מחמת כללות האור ולא עיקר אורות ולכן הוא דעת מועט:

ונל"ח כי צ"ע אם היו מתפשטים כבר קודם שיכנסו איך אמרינן בדרוש שקדם כי כולם מכוסים ביסוד תבונה וברגע אחד יורדין אל היסוד ואחר כך עולין כ"א במקומו להתפשט שם וגם כפי זה הם מכוסים הב' חסדים דנ"ה של הצלם בנ"ה דתבונה ואיך חוזרין לצאת מן היסוד דתבונה ויורדין ביסוד דז"א:

ונלע"ד שצ"ע גם זה כי הרי בשנה ז' כבר נגלה החסד אשר שם בנצח ובשנה הח' גם החסד של הוד א"כ למה המתינו לירד ביסוד דז"א שלשתן אחר ט' שנים ויום א' כי כבר בארנו כי סיבת הירידה הוא הגלוי כי אין שם מחיצות מעכבת לכן יורדין במרוצה מאליהן. ואם נאמר שאמת הוא כך שכך היה רק כיון שעתה נשלם ירידתן לכן אמרנו שירדו עתה א"א שהרי מכח מרוצת הירידה חוזרות תכף להעלות והרי אין עלייתן של שלשתן רק אחר ט' שנים ויום א' כמ"ש עתה. ואפשר לומר כי גם בזה כך הוא כי כל א' בשנה שלו יורד וחוזר ועולה. ואכתי קשה כי הרי הה"ג אינן יורדין ביסוד רק אחר כלות כל החסדים לירד כנזכר בדרוש שקדם ואחר ירידת הגבורות אז

עליית החסדים למתקן. ואפשר לומר עם מ"ש לקמן כי אין החסדים היורדין ביסוד חוזרין ועולין לגמרי ומסתלקין משם אמנם עיקרן נשארים שם ומשם עולה בחי' אור חוזר שלהם למעלה וא"כ אפשר שירדו תחל' ועלה אור החוזר ואח"כ ירדו הגבורו' ונמתקו. גם לזה קשה דא"כ הרי הגבורות מתמתקות דרך חזרה ועליה והרי בארנו בדרוש הנ"ל כי מקצת גבורות נמתקו דרך ירידת החסדים וצ"ע:

ונל"ח דא"כ כל כללות המוחין יהיו בגלוי [ג"כ] מחוץ נה"י תבונה בגופא דז"א עצמו ויהיו ב' מיני מוחין א' בהעלם וא' בנגלה:

ונל"ח שהוא דוגמ' החסדי' המגולים שהאור ישר ירד ונתפשט עד למטה ביסוד והאור החוזר שבהם עלה כן היה באלו כי א"א שיוכפלו הארתן מחדש מה שלא היה. אמנם בכח עליית של החסדים המגולין שעלו מחמת ירידתן בכח כנ"ל אך אלו לסבת סתימותן אינם יכולין לעלות למקומן ולגלות האור החוזר אשר בהם ועתה ע"י האור חוזר של המגולים גרם להם שגם הם יעלו אור חוזר שלהם למעלה והבן זה היטיב איך כל בחי' האורות יש בהם אור חוזר ואור ישר וא"א לחזור העליונים עד שיעלו החסדים התחתונים המגולין וכעד"ז יהיה במוחין עצמן כי גם בהם יש אור חוזר כמ"ש בסוף דרוש זה ושמור כלל זה:

ונל"ח כי במ"א נתבאר שמתחיל מהחזה שהם ב"ש דת"ת דתבונה:

ונל"ח שצ"ע בטעם זה ואפשר דקאי לעתיק שלקח הכתרים של ז"ת דב"ן שנעשו מהם זו"ן:

ונל"ח שצ"ע אחר שכבר היום א' נכלל מקודם בכתר איך נחזור לבא בביאת הכתר:

ונלע"ד שצ"ע דא"כ גם החסדים דנה"י נכפלו וא"כ מה נעשה להם במותרם ועיין בדרוש הכולל כי שם נת' כ"ז:

שער כה דרוש ד

והנה בכל הדרושים שעברו נתבאר ענין הצלם וענין מוחין פנימים וענין כתר דז"א ועתה נשיב את ידינו בכללות בקיצור רב ונמרץ. הנה התבונה הג' שהיא הב' (נ"א הד') בה נתלבשו כל מוחין וצלם של ז"א אף על פי שבדרוש א' שבקונטרס זה אמרנו כי ם' דצלם לבדה מתלבשים בו' ראשונות דתבונה ע"ד ה"ל עד החזה ומשם ולמטה צ"ל דצלם אינו כן והסדר האמיתי הוא ם' בד"ר דתבונה כחב"ד ל' בחג"ת צ' בנה"י ונבאר ענינם. הנה נודע כי הם בינה ותבונה ולפעמים נכללין בפרצוף א' ולפעמים נחלקים והנה בעת זווגם דאו"א להוציא צלם המוחין אלו נכללין בינה ותבונה ועד"ז אבא ויש"ס ואין להאריך כי מאמא נבין את אבא. ובהעשות בינה ותבונה פרצוף א' נמצא היות כל פרצוף תבונה נה"י דבינה ובהיות התבונה פרצוף בפ"ע יסוד שלה תחתון מאוד ובהיותן פרצוף א' שניהם יהיה היסוד של הכללות הפרצוף יותר עליון מאד כמעט בפי התבונה ואז נזדווגו יחד או"א בכללות כל הפרצופים כנ"ל. ובזה היסוד של הכללות היה הזווג ושם ניתנו המוחין של ז"א בסוד העיבור ובבא זמן לידה יצאו מוחין אלו מיסוד הזה של כללות. והנה בינה צריכה לעשות ב' פעולות א' להזדווג עם אבא כי הרי זווגם לא פסיק לעלמין ואם יכנסו נה"י שלה תוך ז"א לצורך המוחין נמצא כי היסוד שלה סתום וחתום תוך דעת דז"א ואיך יזדווג עמה אבא. פעולה ב' הוא שהיא מוכרחת להיות רובצת על האפרוחים וזהו בהלביש נה"י שלה את המוחין דז"א ולהכניס בתוכן להמעיט את אורם כי זולת התלבשות זה לא היה יכול הז"א לקבל המוחין והארתן הגדולה כמבואר בדרוש ברכת כהנים כי אז הוא עיקר התלבשות המוחין בה תחלה בנה"י דאמא וב' פעולות אלו הם מתנגדות ולכן היא צריכה להתחלק לב' פרצופים בינה ותבונה ואז מנה"י של בינה עליונה נעשית כל הפרצוף דתבונה שלימה בי"ס כי

ג"פ עלאין דנה"י נעשה בה ג"ר כח"ב דתבונה וג"פ אמצעין נעשה חג"ת שלה וג"ת נעשה נה"י תבונה וכן מחצי עליון של בינה נעשית פרצוף בינה שלימה בי"ס והוא באופן זה. כי הנה נתבאר שהחיצוניות דנה"י הוא נכנס תוך ז"א אמנם פנימותן נשארו למעלה ואותו החיות והפנימית מגדיל ונותן כח הגדלה בכלים העליונים כדי שיגדלו דוגמת הגדלת הקטן ויעשו לה נה"י חדשים דחיצוניות שהם הכלים אך לא חדשים ממש כי זה א"א אמנם הלבושים והכלים העליונים נגדלין ומתארכין עד שילבישו גם את נה"י דעצמות ופנימית. ולכן צריך שתדע הקדמה זאת והוא כי טרם יכנסו המוחין דצלם שמצד אבא המלובשין תוך נה"י דאבא ועדיין לא נכנסו רק צלם דמוחין דמצד אמא אז נה"י דאמא הם לבושי המוחין דז"א חב"ד שלו ושליש תחתון דת"ת דאמא הוא הכתר דז"א. אמנם אחר שיכנסו מוחין דאבא אז לוקח ב"ש דת"ת דאמא ובזה לא יקשה לך אם תמצא בדרושים אחרים דברים חלוקים פ"א נכתב שהוא מחזה דאמא ולמטה ופ"א נכתב שהוא מהטבור ולמטה והבן זה ולמטה בנין כתר ז"א ית' באורך בע"ה. ונחזור לענין כי הנה עדיין עתה אינם נכנסים אחר הלידה רק צלם דאמא ואז אין ז"א לוקח לכתר שלו רק שליש תחתון לבדו מת"ת דבינה נמצא מה שנכנס בז"א מן הבינה היו ד' מדות ושליש שהם נה"י ומל' הבינה ושליש תחתון מת"ת שלה וזה שחסר מבינה צריך שיוכפלו כנגדן ממש לעילא והם ב"ש מן הבינה שלה וג' מדות שלימים שהם דעת ח"ג וב"ש העליונים שנשארו מן הת"ת שלה שלא נכנסו בז"א הרי ד' מדות ושליש מדה ואלו הוכפלו והגדילו והוציאו ד' מדות ושליש אחרים החסרים ובזה נשלמה בינה עליונה לי"ס. ולמטה בענין הכתר נרחיב ונאריך דרוש זה בע"ה. והנה הבינה עליונה היא מזדווגת תדיר עם אבא ולא פסיק ועליה כתיב ונהר יוצא מעדן להשקות את הגן והבן זה היטב ואז התבונה שהיא תחתונה היא רובצת על האפרוחים ואין לה זווג. והנה כאשר היו שניהן פרצוף א' וילדה אלו המוחין דז"א ואז יוצא מיסוד של כללות הב' פרצופים יחד נמצאו צלם המוחין עומדין תלוים באויר חוץ מן היסוד בין ב' פרקין קדמאין דנ"ה של הכללות אשר שם עתה הוא ג"ר של תבונה זאת וכנ"ל והרי בחי' זאת ם' של צלם יען שעדיין (עתה) לא נתלבשו המוחין תוך התבונה ובהיותן בלי התלבשות ניכר היותן ד' מוחין ממש שהם ח"ב ח"ג כל א' כלול מי' הרי ם דצלם. ונחזור לענין כי ם' דצלם הוא התלבשות המוחין בד"ר דתבונה ול דצלם הוא ירידה שנייה של המוחין בהתלבשותו בחג"ת דתבונה ואינם רק ג"ס חג"ת כל אחד מי' הרי ל' כי הלבושים אינם רק ג' חג"ת אע"פ שהמוחין הם ד' הנה הם מכוסים בתוכן ואינן ניכרין רק הלבושים שהם ג' ועם היות כי אינם רק ב' ספירות וחצי עכ"ז נקרא ל' והענין כי חצי ספירה דת"ת דתבונה אינה מכלל ל' דצלם כי הוא הכתר דצ' דצלם כמ"ש בע"ה. גם טעם ב' בסוד ציור כי כשתגביה זרוע א' ותשפיל למטה זרוע א' והגוף מחברם באמצע הוא דמיון וצורת ל' כזה . גם באופן אחר והוא האמיתי כשתשפיל זרוע א' לבדו ויהיה הגרון זקוף הוא צורת ל' כזה . ודע כי הקדושה בכ"מ שיורדת עושה רושם ונשאר שם שר

שה ועיקרה והוא מה שאינו יכול להתפשט למטה מרוב הארתם לכן ם' דצלם היא בחי' העיקרית שא"א לירד יותר למטה ואח"כ ל' הגרוע ממנו ואח"כ צ' היא בחי' תחתונה שבכולם והיא הארה שיכול ז"א לקבלה בפנימותו ועכ"ז אינו יכול לקבלו אלא באמצעית המלבושים של הכלים דנה"י דאמא כנ"ל ונמצא כי ב' בחי' הראשונים שהם מל דצלם לא היה כח בז"א לקבלם ונשארו מקיף על ראשו דוקא ולא כשאר אורות המקיפים אף מן הצדדין וזכור זה ואלו הם ב' בחי' מקיפים של ז"א כאשר נתבאר בדברינו בדרוש א'. ואח"כ צ' דצלם הוא ירידה ג' של המוחין בג"ת נה"י דתבונה ואלו נתלבשו תוך ז"א עצמו בפנימיות. והנה אורך ט"פ שיש בנה"י דתבונה הם לבדם שיעורם בכל אורך ט"ס דז"א ולא יכול לסבול יותר מהם ולכן לא נכנס בו רק נה"י דתבונה לבד והבן טעם זה ג"כ:

ונלעד"ח כי צ"ע פה ראשונה כי כאן אומר בענין הצלם הוא בזו התבונה הא' שהיא הב' ובדרוש) א' כתב הצלם בתבונה ב' שהיא הג'. ונלע"ד כי העיקר ככתוב שם אלא שפה רצה לקצר הדרוש. והראייה לזה כי הרי הלידה היא למטה מיסוד שהוא בג"פ אמצעים דנה"י והרי ם' דצלם בד"ר

דתבונה כדלקמן א"כ ודאי הוא שזה ם' דצלם שהוא בד"ר דתבונה הוא בתבונה הב' שהוא הג' שד"ר הם בג' אמצעיות דתבונה א' שהיא ב' כי הרי התחלה שלה מהחזה כנודע. גם צ"ע כי פה אמר שלא נתלבשה זו ם' דצלם ושם אמר שנתלבשה ממש. ונלע"ד ודאי שכך הוא שכל ג' בחי' צלם נתלבשו בתבונה ג' אלא שלהיותם ם' דצלם מלובשת תוך ד"ר דתבונה הזאת ניכרו היותן ד' ספירות גמורות משא"כ בל' דצלם שנתלבשו תוך ג' אמצעיות ואין שם היכר ד"ס רק ג' לבד וזה אמת. וראיה לזה כי הרי צלם נקרא כן יען כי הוא גימטריא קס"א שהוא פרצוף תבונה כולה וא"כ אות ם' פשיטא שגם הוא מכלל התבונה שהם ד"ר שבה ואינם מוחין לבדם בלי לבוש ומ"ש בדרוש זה שלא נתלבשו הוא יען כי גם הלבושים הם בחי' ד' מוחין ד"ר א"כ הכל מוחין ואין זה ניכר היותו לבוש משא"כ בג' אמצעית וג"ת כי זו נקרא לבוש גמור. גם צ"ע כי בדרוש א' אמרנו כי ם' דצלם נתלבשה בו"ס ראשונות דתבונה עד החזה ולצ בג"ת דתבונה אלא שהל' קודם התלבשם בז"א וצ' אחר התלבשם ופה קבלתי בפירוש ממורי זלה"ה כי ל' בחג"ת וצ' בנה"י ונראה לפי עניות דעתי כי זהו אמיתת הדרוש בזה ושם לא דקדק וזכור זה:

(ר"ל ד"ר שהן בתבונה שלישית הם וכו' (כ"י:

ועתה נבאר החילוק שיש בין ג' אותיות דצלם והוא כי אלו ב' מקיפין דלם דצלם הזה הוא כחב"ד וחג"ת הלבושים והכלים והחיצונים הם בגופא (נ"א גופא) דתבונה עצמה ואו"פ הם משותפים כי יש שם אורות דתבונה עצמה וגם אורות של ז"א הנקרא מוחין ולסיבת היות בהם אורות דמוחין דז"א לכן נקרא מקיפים דז"א. אמנם צ' של צלם נחלקה לב' בחינות כי כתר של ז"א בין החיצונים בין הפנימיים שהם אורות וכלים כולם הם מתבונה לבדה בלי שיתוף כלל מן הז"א אמנם היא בחי' שליש תחתון דת"ת דתבונה או ב' שלישים כנ"ל הסבה ע"ש וזה השליש של ת"ת דתבונה האורות והכלים הכל הם מהתבונה לבדה בלי שיתוף כלל דז"א ואמנם הוא להיותו יורד ממש בחי' שליש וסובב ומכתיר ראש הז"א ומוחותיו כמ"ש לכן נחשב מכלל ז"א משא"כ במקיפים שהם עומדין למעלה מן הראש ולא מן הצדדין כמו הכתר כנ"ל. באופן שהמקיפין לסבת היות בהם שתוף דז"א אע"פ שהם רחוקים נקרא מקיפים דז"א והכתר אע"פ שאין בו שתוף ז"א לא באורות ולא בכלים כיון שהוא מסבבו מכל צדדיו עד החזה כמ"ש לכן נחשב מכלל ז"א. אמנם הצ' דז"א שהם המוחין הנכנסים בתוכו חב"ד אלו הנה הלבושים והכלים הם דנה"י דתבונה לבדה והאורות דז"א לבדו הרי ג' חלוקים שהם מ' ל' המקיפים והכתר והצ' שהם חב"ד פנימים כי המקיפים הם גופא דתבונה לבדה והאורות משותפים דתבונה ודז"א והכתר גופא ואורות דתבונה לבדה וחב"ד שהם צ' דצלם גופא דתבונה לבד ואורות דזעיר אנפין לבד הרי נתבאר בקיצור:

שער כה דרוש ה

הנה אחר שנתבאר ענין מ"ל דצלם שהם ב' מקיפים הנעשין מבחי' התלבשות מוחין ב"פ א' בד"ר כחב"ד דתבונה וב' בח"ג וב"ש עליונים דת"ת דתבונה אשר שם הכלים הם דתבונה לבד ואין שם כלים דז"א אמנם האורות הם משותפים דתבונה ודז"א תוך כלים דתבונה נבאר עתה ענין כתר דז"א הנעשה משליש אחרון דת"ת דתבונה ולפעמים מב"ש כנ"ל והכלי והאור שניהם מתבונה והוא ג"כ מקיף אמנם לפי שהוא מכתיר ומסבב מכל הצדדין נקרא כתר ולא מקיף כי המקיף הוא על הראש ולא מהצדדין בסוד צל על ראשו. ותחלה נבאר הטעם למה אינו לוקח רק שליש אחרון דת"ת דתבונה ויש בזה ג' טעמים א' מפני אמא עצמה ב' מפני ז"א עצמו ג' מפני רחל נוקבא והטעם הא' הוא כמש"ל כי כנגד מה שנכנס בז"א ד' מדות ושליש צריכין ד' מדות ושליש אחרות יותר עליונים להגדיל להיותן כפולים להשלים הי"ס והתחלתן מב"ש תחתונים מבינה שבהוא"כ נשארו עתה כתר וחכמה ושליש עליון מבינה שלא הגדילו ונתחלקו כחם חציין למעלה וחציין

להשלים חסרון התחתונות כנ"ל ואם היה לוקח כתר דז"א ב"ש ת"ת היו ד' מדות וב' שלישים (החסרים) שלקחם הז"א והיו צריכין כנגד בינה כולה ודח"ג ושליש ת"ת העליון להכפל כדי לחלק כחם ולהגדיל הד' מדות וב"ש החסרים וזה א"א לעשות כן והטעם כנודע שכמו שאו"א של כללות האצילות יש בהם תמיד זווג תדיר דלא פסיק והסיבה הוא להיותן שוין במעלה אחת וז"ס כחדא נפקין וכחדא שריין מה שאין כן בזו"ן אשר אינן שוין כי לפעמים זה גדול מזה וע"כ זווגייהו פסיק שלא יוכלו להזדווג כי אינם שוין והנה כן הענין בכל חו"ב שבכל פרצוף ופרצוף שבפרטות וזווגייהו לא פסיק נמצא כי חו"ב דאימא עצמה תרין מוחין דילה תרווייהו שוין כחדא לא זה גדול מזה ולא זה מזה כדי שיהיו זווגייהו תדיר ואלו כל חלקי הבינה יוכפלו להגדיל המדות החסרים התחתונים הנה נחלש כחה ונחלקה לגמרי משא"כ בחכמה שבה כי כולה שלימה בכל כחה שלא נחלקה להשלים חסרון התחתונים וא"כ לא הוי זווגייהו תדיר לכן הוצרך שלכל הפחות נשאר שליש העליון שבה שלא יחלש כחה ולא ישתנה ממה שהיה ובאותו שליש תהיה שוה אל החכמה. והענין כי הבינה צורת ה' בג' קוין כזה ה' קו ימין ושמאל ואמצעי ואחר שראשי ג' קוין שלימים שהם ג' ראשונות שהם חב"ד שלה והם שלימים הרי מספיק כי שארית הקוין שהם ו"ק חג"ת נצח הוד יסוד הם מוכרחין לירד למטה לצורך הבנים והנה באותן ג' ראשונות שבבינה יתקיים קרא ונהר יוצא מעדן ולא פסיק זווגייהו ע"ד הנ"ל בבינה ותבונה והבן זה היטב וענין החילוק שלהם כי לעולם בכל בחי' ובחי' יש ג"ר וו"ק וזה בחי' בפ"ע וזה בחי' בפ"ע. גם ט"א קרוב אל הנ"ל והוא כי הנה לעולם ג"ר שוין כאחד. והנה כתר וחכמה לא נכפלו ואם כל הבינה תכפל א"כ תהיה משונה מהם ולא חשובה ושוה להיות כמותם לכן נשאר אותו שליש עליון שבה שוה וחשובה כמותן. וטעם ב' בעבור ז"א עצמו והוא כי אם הכתר שלו יהיה למעלה מהחזה שלה שהם ב' שלישים א"כ נמצא שיצטרך שתרד התבונה ותכנס בז"א יותר ותרד למטה ביותר כי בהכנס ב"ש הת"ת שבה יתפשט קו אמצעי שלה שהוא יסוד שבה שתחת הת"ת שבה ויורד למטה יותר עד טבורא דז"א שהוא בסיום ב"ש ת"ת דז"א ויהיו החסדים המתפשטים בז"א להגדילו ולהאירו כנ"ל בדרושים יהיה עתה חשוכים מאד ואינן מתגלין עד מקום שליש תחתון דז"א וישאר בלי אור כי יסוד הבינה יורד עד למטה ומכסה אותן כנודע. אך עתה שאין תבונה נכנסת בז"א רק משליש תחתון ת"ת שבה לבד נמצא כי היסוד שבקו האמצעי שלה אינו מתפשט רק עד החזה בסיום שליש עליון דת"ת דז"א ושם מתגלין החסדים ומאירין ומגדילין ז"א יותר בגלוי ממה שהיה אם ירד יסוד אמא עד טבורא דז"א כנ"ל. טעם ג' הוא בעבור מלכות נוקבא דז"א והענין תלוי בטעם הב' הנ"ל כי הנה המלכות אינה יוצאת רק מהגבורות דאמא מהארתן היוצאת לחוץ ובהיותן תוך ב' כסוים ומחיצות אינם יכולין לעבור ב' מחיצות יסוד אמא ות"ת דז"א ובכלות יסוד אמא שאין שם רק לבוש ת"ת דז"א לבד אז יוצאת הארתן ומהארתן נעשית המלכות ואם יסוד דבינה היה יורד עד שליש התחתון דת"ת דז"א היה המלכות נקודה קטנה מאד ואין לה שיעור. ואמנם כל זה אינו רק כאשר לא נכנסו בז"א עדיין רק מוחין דצלם דאמא כי כשיכנסו גם כן מוחין דצלם דאבא ג"כ אז יגדל כתר ז"א שליש א' ויהיה כתר שלו ב"ש והענין כאשר נרגש בחוש העין כי בהיות ב' כלים שוין בארכן ממש ויתלבשו זה תוך זה בהכרח הפנימי נגדל מעט יותר למעלה כי אינו נכנס כולו עד שולי חיצון. והנה כלים דאו"א שוין בארכן כנודע ובהכנס צלם אבא תוך צלם אמא נמצא כי ת"ת דאבא יהיה עודף שליש א' למעלה מת"ת דאמא והוא גדול למעלה שליש א' למעלה משליש מת"ת דאמא ונמצא כי שליש א' דת"ת דאבא בהיותו תוך ת"ת צלם אמא יהיה שוה נגד ב"ש ת"ת דאמא. ועתה נבאר איך נעשה זה השליש ת"ת תחתון דתבונה כתר לז"א הנה כמש"ל ענין בינה ותבונה איך נחלקים לב' ונעשו נה"י חדשים לב

ינה ומנה"י הראשונים נעשו י"ס גמורות דתבונה כעד"ז הדבר תמיד והבן זה היטב. נמצא כי גם זו התבונה הנכנס בז"א בסוד צ' דצלם משליש אחרון דת"ת שבה ולמטה ונכנסים נה"י שלה בפנימיות ז"א בתוכו בהכרח צריך להיות לה ג"כ נה"י חדשים ואותן הנה"י שלה הראשונים הם נעשו פרצוף שלם בי"ס ומתפשטין בי"ס דז"א כנודע. ונבאר עתה ענינם כי הנה נת"ל כי בעת הלידה עלו אורות של נה"י דתבונה למעלה בשליש אחרון דת"ת דתבונה אשר שם היו עומדין

המוחין דז"א בסוד עיבור כדי לדחותן בעת הלידה כי לא יכלו כ"כ אורות להיות שם במקום צר והנה בהיות אלו האורות שם נשאר רושם הד' מוחין דז"א עצמן שם בשליש תחתון דת"ת כי כל דבר שבקדושה מניח רושם בכ"מ כנודע ובפרט כי הרי המוחין מן הכתר שלמעלה מהם יוצאין ובהכרח הוא שכל מציאת ד' מוחין נשאר רשומם בכתר הזה שהוא שליש תחתון דת"ת דתבונה כנ"ל. וזה נתבאר בכוונת העמידה בענין הד' כריעות וד' זקיפות ע"ש. והנה גם האורות דנה"י דתבונה עצמה שעלו שם הנה נשארו שם כי כלים של נה"י יורדין תוך ז"א כלי בלי אורות שלהם כנ"ל ונמצא כי אע"פ שאמרנו שנשאר שם רושם ד' מוחין דז"א הוא דבר מועט אך עיקר האורות הם דאמא והבן זה היטב כי יש בכתר רושם ד' מוחין דז"א ואינן עולין בשם רק אורות דאמא עצמה שהם עיקרים כי השאר הם רושם לבד. והנה בהיות אלו האורות דנה"י דתבונה שם בשליש התחתון דת"ת הגדיל כלי הת"ת והוציא נה"י אחרים חדשים בבחי' כלים בכח אורות שלהם אשר שם וזהו דוגמת דהגדלת וכפל הנ"ל בבינה ותבונה להוציא כלים חדשים אל נה"י כנ"ל ע"ש ואז אותן אורות דנה"י הראשונים חזרו עתה להתפשט בנה"י החדשים האלו ונשלמה התבונה כי בתחלה נסתלקו האורות לסבת צורך הלידה שידחו את המוחין דז"א לחוץ כנודע אבל עתה שנולדו א"צ ולכן מתפשטין בתוך הנה"י החדשים. ונבאר סדר התפשטותן בז"א כי הנה בוודאי שמן שליש ת"ת התחתון דתבונה נעשה כתר דז"א ובפרט כי הכתר הוא בחי' א' לבד ואינו נחלק לקוין וא"כ מוכרח הוא שבחי' שליש דת"ת הוא יהיה לבדו כתר ז"א ולא הנה"י החדשים. וביאור הדבר הנה אם כפי מה שחושבין בני אדם שהגלגלת הוא הכתר והמוחין חב"ד שבתוך הגולגלת א"כ נמצא היות חב"ד שהם המוחין גדולים לאין קץ על הגולגלת שהוא כתר יען הוא לבוש שלהם וזה לא יעלה בדעת כלל אך הענין כי בודאי שהכתר הוא למעלה מן המוחין ואין המוחין בתוכו כלל אלא למטה ממנו כי כתר גבוה מהם מאד מאד וזהו פשוט. ואמנם הכתר הוא מב' בחי' חיצוניות ופנימיות שהם מוחין עליונים גמורים ואותן המוחין שבתוכו הם עליונים מאד מאד לאין קץ על המוחין דז"א הנקרא חב"ד וכל זה עומד למעלה מן המוחין הנקרא חב"ד ואמנם חיצוניות הכתר הזה לבד הוא מתפשט ונמשך למטה בסוד הגלגלת להקיף ולהכתיר המוחין תחתונים הנקרא חב"ד. וכבר נודע כי מבשרי אחזה אלוה וחביב אדם שנברא בצלם אלקים והנה אין אנו רואין כיוצא בזה באדם התחתון אך הענין כנ"ל כי הכתר דז"א אינו כולל מכללות הז"א עצמו כלל כי כל העצמות והכלים כולם הם מתבונה עצמה אשר עיקרה עומדת למעלה או"מ על ראשו בלי מוגבל וסיום חיצונותיה מתפשט למטה בסוד גולגלת להקיף המוחין הנקרא חב"ד וזו הגולגלת ניכרת ועומדת למטה אך לא עיקרית הכתר הנשאר למעלה בסוד או"מ בלתי מורגש וכן הוא באדם התחתון כי הכתר שלו או"מ בלתי מורגש וניכר רק חיצונותו המתפשט למטה בסוד הגולגלת וכמ"ש בע"ה. ולכן נצייר ענין זה ונבארהו והנה צורתו הוא באופן זה . והענין כי הנה אותו שליש תחתון דת"ת הוא נעשה בחי' כתר לז"א ורובץ ע"ג מוחין שלו ושאר הגוף דתבונה זקוף למעלה ונה"י החדשים שלה מתפשטין אחורי ז"א כאדם הגדול בערכו הנסמך ע"ג נער קטן אשר כופף טבורו להסמיך על ראש הנער וראש אדם זקוף למעלה ורגליו תולין אחורי הנער ונמשכין למטה כנודע כי ז"א לגבי אמא הוא נער קטן בן שלה כננס תחת הענק והנה כלי ת"ת דאמא הוא רחב כי אין בכל הגוף וי"ס כלי רחב כמו כלי הת"ת ובפרט ת"ת דתבונה אצל ראש זעיר אנפין שהוא רחב מאד כי לא די שזה ת"ת גוף רחב וזה ראש קטן הכמות אלא שזה תבונה וזה ז"א נער קטן כנ"ל. והנה הת"ת גוף חלול בתוכו כנודע לכן כשרובץ הת"ת על מוחין דז"א יש בו שיעור להיותו קצתו נשאר למעלה וקצתו יורד למטה להלביש המוחין בסוד גלגלתא מכל צדדיו בסוד כותרת וזהו הטעם שנקרא כתר והבן זה. ואחר שהוא כן שכתר דז"א האור והכלי כולו מת"ת דתבונה לכן תמצא כי התחלת הי"ס [דז"א] הוא מהחכמה הנק' ראשית ובמקום כתר אנו מכניסין הדעת וזה סברת ר"י סגי נהור בן הראב"ד ז"ל שקיבל מפי אליהו זלה"ה וזהו ג"כ פי' כתר כי כתר הוא לשון כותרת ועטרה בראש האדם ואינו מכלל גוף האדם וזהו ברור למביני מדע. גם בזה תבין מ"ש בזוהר ובתיקונים דכל כתר הוי מסטרא דאמא שהוא שם אהי"ה בכתר ונודע כי

אהי"ה באמא ואין כל זה מובן אלא כמ"ש כי ת"ת דאמא הוא כתר דז"א. וא"ת א"כ אחר שבין בחי' האור ובין בחי' הכלי הוא מת"ת דתבונה וא"כ אין לו שום שייכות כלל עם ז"א ואיך נקרא כתר שלו דז"א. והתשובה כי הנה אמא יורדת ומשפלת עצמה ורובצת על המוחין דז"א בדביקות גמור עמהם בהתחברות גדול ומלביש את המוחין ג"כ בסוד גלגלתא כנ"ל ולכן הוא נקרא בשם כתר דז"א עצמו והנה מזה תבין לכל הכתרים של כל בחי' דא"א ודאו"א מה ענינם שאינם מכללם רק לסבת התדבקות והתחברות לבד ע"ד הנ"ל ונמצא כי כשיסתלק כתר זה מז"א ישאר בלי כתר כלל זולתו מחכמה ולמטה כי נודע שהקטן אע"פ שאין לו מוחין יש לו ראש שלם והטעם במה שידעת כי א"א הוא כתר אך ז"א הוא נמנה מחכמה ולמטה ולכן הכתר הוא חוץ ממנו ונעשה (לו) מחדש אחר גמר ט' ספירותיו גם בזה תבין ענין מעלת הכתר על שאר הספירות כי הנה אפילו המוחין דז"א אינם רק אורות ומוחין דיליה והמלבושין מנה"י תבונה אך הכתר אפי' האורות כולם הם מתבונה ובודאי כי כל אורות י"ס דז"א אינם נחשבין לכלום בפני אורות דת"ת דתבונה וגם כי הנה הת"ת דתבונה וגם הנה"י החדשים שלה שהוגדלו עם האורות שלהם כולם ניתנו ברישא דז"א בסוד מקיף כמ"ש והם אורות רבים וגדולים כולם הם מהתבונה ונודע כי האור הקטן שבספירה העליונה היא גדולה מכל מה שלמטה ממנו עד סיום המדרגות דוגמת החיות בפ' בשלח שאמר שראשי החיות ככולהו שוקי החיות כו' ומכ"ש פה שהם רבים וגדולים כי בודאי כתר דז"א גדול לאין קץ מאד על המוחין אלו ונוסף ע"ז כנ"ל שרושם ד' מוחין דז"א (הם) ג"כ נרשמים שם כמ"ש בד' כריעות ובד' זקיפות שבעמידה ע"ש. נמצא עתה כי הכתר דז"א אינו רק שליש התחתון דת"ת דתבונה הכלי והאור שלה שהוא כפוף ע"ג המוחין דז"א רבוץ עליהם כנ"ל וחצי קומת תבונה זקופה ופניה כלפי פני הז"א ג"כ נמצא נה"י שלה החדשים תלוין מאחורי ז"א ולא ניתלין מצד פנים דז"א כי כוונתם להיות (פב"פ עם הז"א) פניה בצד פני ז"א להסתכל בו ולהביט בו בפניו להאיר אליו פב"פ והנה הנה"י החדשים הם נמשכים מאחורי העורף דז"א ומכסים עורף שלו עד כנגד החזה מאחוריו כי הלא במקום שמסתיים היסוד דאמא מבפנים בז"א שם הם מסתיימין נה"י דאמא החיצונים החדשים שאע"פ שאלו הנה"י החדשים שיעור ארכם כמו הנה"י הראשונים הפנימים עכ"ז אינו דומה המתפשט ביושר למעקם ולכן הנה"י הראשונים אשר נכנסו בפנים ביושר הם מתפשטין בכל ט"ס דז"א כולם אך נה"י חדשים החיצונים שמתעקמים והם נתלין ויורדין דרך האחוריים אינן מגיעין רק עד החזה לבד מהאחור. ודע כי אלו הנה"י החדשים הם סוד חוורתי דקדלי הנז' באדרא קל"ב כי כל בחי' אמא לובן ורחמי בערך ז"א ורישא חוורא דגלגלתא הוא לבנונית ת"ת דתבונה וחוורא דקדלא הוא התפשטות נה"י החדשים ועד"ז תבין בא"א רישא חוורא דיליה כו' וד"ל ואין חוורא זה נמשך בכל רוחב הזרועות רק בקו האמצעי דז"א אחורי עורף עד נגד החזה בקו אמצעי דת"ת דז"א לבד ולא בח"ג דיליה וז"ש באד"ר על א"א ומהאי גולגלתא נפיק חד עיבר חוור דנחית לגלגלתא דז"א וזהו ודאי מאחוריו דרישא דא"א והנה ע"י האי חוורתי האחוריים דז"א שהם דינין מתכסין בהם עד חצי ז"א ואין הקליפות נאחזין באותן דינין של אחוריים שמחציו ולמעלה ואח"כ משם ולמטה יצאה רחל נוקבא דזעיר אנפין אב"א וגם שם אין דינין נאחזים כמ"ש במקומו בע"ה. ואמנם לאה עומדת שם פנים באחור עם ז"א מחציו ולמעלה והוא כי ודאי שתחלה נכנסין המוחין בי"ב שנים הראשונים כנ"ל ואז מכח (או"פ דמלכות) המלכות שבנה"י הראשונים דתבונה שנכנסו עם המוחין בתוך ז"א משם יצאת לאה באחוריהן כמ"ש במקומו בע"ה. ובשנת הי"ג בבא הכתר ואלו הנה"י החדשים כיסו אל לאה ונמצא לאה ביניהן ובין גופא דז"א ונמצאת לאה מכוסה מן החיצונים ע"י ההוא חוורתי דנה"י החדשים החיצונים וזהו הטעם שנקרא לאה עלמא דאתכסיא והבן זה משא"כ ברחל שכבר נסתיים ההוא חוורתא ונשארה מגולה עלמא דאתגליא אשר ע"כ הוכרחה להיות אב"א כמ"ש במקומו והנה אותו החוורתי ממתיק דיני אחוריים דלאה העומדת פניה באחור דז"א והחוורתי הנ"ל מכסה האחוריים שלה וממתיקם וגם לסבה זו לא נזכרה לאה באדרא יען היותה סתומה ונכללת בכתר דרחל כמ"ש בעז"ה. ואח"כ נמשך ההוא חד קוצי דשערי מרישא דז"א דרך אחוריו ולא דרך הפנים שלא לכסותו וגם כי בהיותו נמשך באחוריים מעלים ומכסים ההוא חוורא דקדלי כנזכר באדרא אע"פ שנאמר לגבי א"א מזה נלמד לז"א וא"כ

נמצא כי הכתר דז"א אינו גוף א' דבוק עם הנה"י הראשונים צ' דצלם שנכנס בסוד מוחין תוך זעיר אנפין אמנם הוא גוף אחד הדבוק עם אלו הנה"י חדשים שהם תלוין מאחורי החזה כנ"ל. אמנם הוא דבוק יותר עם הנה"י הפנימים כי הרי הנה"י החדשים תלוין מן הצדדים מאחורי ז"א והת"ת רבוץ ודבוק על המוחין ממש שהם בנה"י הראשונים כנ"ל ואין הנה"י החדשים מפס

יקין בנתיים. ובזה תבין מ"ש במ"א כי קו אמצעי דז"א יורד לפעמים למטה ויורדין כתר ודעת דז"א למטה ונשארין ב' קוין החו"ב שלו במקומם ואיך אפשר זה שירד קו אמצעי זה המחובר לגוף וישארו ב' קוין האחרים במקומן. אך יובן במ"ש כי גוף הכתר איננו גוף א' דבוק עם המוחין דז"א והוא יכול לעלות ולירד כפי רצונו בלתי שירדו ויעלו עמהם ב' קוים האחרים ודרך ירידה זו ועליה זו היא תלויה כפי ירידת נה"י החדשים מאחורי ז"א או עלייתן והבן זה. ובזה תבין ענין שנת הי"ג שהיא בחי' ירידת הכתר כי אלו הכתר הזה היה הת"ת נאחז בנה"י הראשונים של המוחין לא היה צריך זמן לירידתו כי תיכף בירידת המוחין ישאר הכתר מונח עליהם אמנם כיון שצריך להוסיף הנה"י החדשים ולרבוץ הת"ת על המוחין ולירד הנה"י החדשים ולהתפשט עד החזה מאחוריים דז"א צריך זמן שנת הי"ג. והנה מסיום האי חוורתא הנעשים מן הנה"י החדשים המגיעין עד החזה מסופם נעשה כתר של רחל המתחלת מכנגד החזה לכן לאה הנסתר' שם היא נחשבת לכתר דרחל ממש והבן זה וז"ס ב' מלכים שמשתמשין בכתר א' כי הנה אלו הנה"י החדשים מהכלי של ת"ת דתבונה שהגדילו נעשה כנ"ל וא"כ כולם נקרא ע"ש ת"ת דתבונה. והנה מראשיתו נעשה כתר לז"א ומסופו כתר לרחל והם ב' מלכים שמשתמשין בכתר אחד. ודע כי זה שאמרנו שרחל אינה לוקחת רק סיום החוורתי זהו עתה בהיותה באחוריו כי אחר שתגדל ותהיה שוה אל ז"א או ג"כ תהיה שוה אליו פב"פ בכתר אחד שוה לשניהן ונמצא עתה כי כמו שכתר ז"א אינו משלו רק מתבונה לבד כן כתר דרחל הוא מן התבונה ולא שלה כי אמא נעשה כתר לו ולה והבן היטב:

(ונלע"ד דקאי אעתיק שלקח הכתרים של ז"ת (דב"ן) שמהם נעשה זו"נ כמש"ל (פ"ג:

ונל"ח שהוא מהמלכות אשר שם דוגמת לאה היוצאת ממלכות נה"י תבונה הפנימים הראשונים:

שער כה דרוש ששי

ועתה נבאר צ' דצלם שנעשית מנה"י הראשונים דתבונה הג' שהיא הב'. והנה האורות שהם המוחין דז"א מתלבשין בתוכם והלבוש נגרר אחר הרוחניות וטפל לו ולכן הכל נחשב ומתייחס לגוף הז"א ולא אל התבונה והלבוש מסתלק מטבעו הראשון שהיה של תבונה ונעשה טבע הז"א עצמו וחוזרין להיות גופא דז"א ממש ונקרא עצם מעצמו ובשר מבשרו כי הגוף מתנהג אחר הרוחניות אשר בתוכם לכן הי"ס דז"א הם נחשבין מחכמה ולמטה הנקרא ראשית כנ"ל ולא מן הכתר וגם לא מן החסד ולמטה אלא מהחכמה למטה כי הכל נחשב כגוף הז"א עצמו והם חב"ד חג"ת נה"י והבן זה הכלל. ובזה תבין מ"ש לך בסוד הגדלות דז"א ע"י כניסת המוחין האלו כי בתחלה היו ו"ק לבד ונגדלו ונעשו ט"ס והוא ע"י ג"ס דנה"י אמא שנכנסו לתוכו ונעשה ט"ס ולולי שנחשבין מגוף ז"א עצמו ובשר מבשרו איך יגדל ע"י אמנם אחר שאינם עתה בשר אמא אלא בשר ז"א לבדו לכן נגדל הז"א הגדלה ממשית כי פ"א דנצח תבונה מתערב עם ב"פ דחסד דז"א ונעשה חכמה דז"א ופרק אמצעי דנצח מתערב עם פ"ת דחסד ופ"א דנצח ז"א ונעשית חסד דז"א ופ"ת דנצח אמא מתחבר עם ב"פ תחתונים דנצח ז"א ונעשה נצח דז"א, וכעד"ז בב' ספירות אחרות עד שנעשה בן ט"ס גמורות שלו ממש ונמצא כי אלו המוחין הם מתפשטין בכל ט"ס דז"א ויש להם ב' לבושין א' לבושי נה"י דתבונה וב' לבושין מגופא דז"א אשר בתוכם מתלבשים נה"י דתבונה ונמצא היותן לבוש תוך לבוש ועכ"ז עיקר המוחין אינם רק אותן שבחב"ד דז"א כי שאר המוחין המתפשטין דרך קוין אינם מוחין ממש ונתבאר זה במקומו בע"ה. ודע כי אלו המוחין

החו"ב נמשכין מזווג או"א מן המוחין עצמן דאו"א מן ראשם דחו"ב דאו"א אמנם ב' טפות הדעת שהם חו"ג נמשכו מן החו"ג המתפשטין בו"ק דגופא דאו"א ולא מן הדעת עצמו דאו"א ומהראוי היה שכאשר יכנס הדעת הזה בז"א שיהיה באופן הנ"ל שחו"ב ישארו בראשו בסוד מוחין והדעת יתפשט בגופו בו"ק דז"א למטה ולא יהיה בראשו דעת מקובץ מחו"ג. אמנם לא כך היה אמנם תחלה נעשה מהם דעת מקובץ בראשו ממש מחו"ג ואח"כ מתפשטין גם בו"ק ובדרוש כי אל דעות ה' שהם ב' דעות דז"א יתבאר ענין זה היטב ע"ש. וטעם הדבר הוא כי הנה נתבאר לעיל שהכתר שבו הוא שליש תחתון ת"ת דתבונה הכלי עם אור שבו דתבונה עצמו והוא אור גדול מאד כנ"ל כי גופא דכתר קטן בערך האורות אשר בתוכו כנ"ל. ולכן היה כח באורות ההם לעלות את הדעת דז"א דרך קו אמצעי דוגמת כתר ולעשות מוחין בראשו דוגמת הדעת מוח דאו"א שהוא בראשם. והנה דע כי כל אלו המוחין הנכנסים תוך ז"א שהוא צ' דצלם כולן הם חוזרין לעלות ממטה למעלה בסוד אור חוזר כי כן הוא בכ"מ שאור ישר יורד מוכרח הוא שיהיה לו אור חוזר בכל המקומות והבן זה. נמצא (כי) גם במוחין דקו ימין ושמאל שהם חו"ב יש אור חוזר ממטה למעלה ומתפשטין ממטה למעלה אמנם אין דרוש שלנו עתה רק באור חוזר של הדעת לבדו כי הוא סוד המים המגדילין האילן כנ"ל בדרוש א'. ותחלה נבאר דרך התפשטות ה"ח בגופא דז"א והגדלתו בי"ג שנים ויום א' כי כמו שביארנו לעיל בדרוש ג' ענין כניסת כל המוחין עצמן עד י"ג שנה ויום אחד כן עתה צריך לבאר התפשטות החסדים לבדן וחזרתן ממטה למעלה בזמן המשך י"ג שנים ויום אחד הנ"ל. והנה זהו קרוב אל הנ"ל בדרוש ג' בזמן הי"ג שנים ויום א' בכניסת כל המוחין. והענין כי כבר נת"ל כי עיקר הגדלת ז"א הוא ע"י החסדים של הדעת המתפשטין בו"ק דז"א. והנה הם אינם מגדילין אותו עד שיכנס עטרת יסוד דתבונה במקומה בשליש העליון דת"ת ז"א ואז יוצאין משם ומתגלין ואז מגדילין אותו ונמצא כי אלו החסדים נתעכבו מלצאת מעטרת התבונה עד המשך ז' שנים ויום אחד אחר עיבור וב' שנים היניקה כי עד אז היו נכנסים הפרקין דנה"י דתבונה ונסעו ו' מסעות שהם ו' ספי' כחב"ד ח"ג ועוד שליש ת"ת הרי ו' שנים ויום אחד שהתחילו החסדים ליכנס ברישא דז"א ולא נגמרו לעמוד במקומם אשר משם התחילו להתגלות עד סוף הז' שנים ויום אחד כנ"ל לכן דין הפעוטות מבן ו' שנים ויום א' דמקחן מקח במטלטלין שהוא סוד הדעת שהם החסדים שאז מתחילים לצאת ולהתפשט בו"ק הנקרא מטלטלין כי אלו הם העושין ההיקף והצירוף ע"ג הקרקע שהיא המלכות רחל ובו"ק שהם מטלטלין מתחיל הדעת להתפשט בהם לכן מקחן מקח במטלטלין כי כבר יש בו דעת למטה (למה) שנוגע אל המטלטלין. אך לענין קרקע אין בו דעת עדיין כי עדיין לא נתפשט הדעת בקרקע שהיא המלכות וכשיתפשט הדעת במלכות שהיא הקרקע אז מוכר בקרקעות כמ"ש במקומו. ואמנם בפרק יש נוחלין יש סברה שאין מקח הפעוטות קיים רק כבר ח' או ט' והטעם לפי שהוא מונה גם ב' שנים דיניקה עם הז' הנ"ל והרי הם ט' ויום א'. והנה אחר ט' שנים הנ"ל כבר נתגלו החסדים המגולין שהם ב"ש חסד דת"ת וחסדי נ"ה כנ"ל ונתפשטו במקומן האמיתי לכן ביאת בן ט' שנים ויום אחד ביאתו ביאה אמנם עדיין אינו ראוי להוליד רק עד אחר שיחזרו לעלות בסוד אור החוזר עד המוחין ויגדילו

שהם ד"ס כחב"ד בד' שנים אחרים והרי נשלמו י"ג שנים ויום א' וכבר נגדלו המוחין שלו ואז הוא ראוי להוליד משא"כ קודם הגדלת המוחין העיקרים כשהיה בן ט' שנים ויום א' כי אז ביאתו ביאה ואינו ראוי להוליד אם לא ע"י מקרה. ונבאר טעם איך ענין הגדלה זו ע"י החסדים המגולין והענין כי אינו דומה האור המכוסה לאור המגולה לכן החסדים המגולים אורם כפול מבהיותם סתומים תוך עטרת בינה נמצא עתה כי אלו החסדים שנתגלו נכפלים אורם כפליים ממה שהיו סתומים בתחלה וכאשר עלו דרך אור חוזר עד ב"ח ושליש המכוסים אשר גם אורם הוא כפליים אלא שלהיותן סתומים אינו ניכר רק מחצית אורם הנה בעלות אורות אלו החסדים המגולים עד שם הנה מוסיפין בהם כח ומגדילין אותן. וע"י מתגלה כפל האור שהיה בהם כפי טבע המים להגדיל האילן ולגלות כחו מה שהיה בכח להוציא אל הפועל ונמצא כי כל אלו בין הסתומים בין המגולים כולם ע"י אור החוזר נתגלה ונתראה בהם כחם ואורם ונכפלו כפליים ממה שהיה בהם

בתחלה ואמנם ענין כפילתן כפליים נת"ל בדרוש ג' ודלגתי קצת מהענין ואכתבנו פה בקיצור. הנה החסד שבחסד נכפל לב' ונעשה ו' שלישים ג' לעצמו וב' לחכמה וא' לדעת. וכן חסד שבגבורה נעשה ו' שלישים ג' לעצמו ב' לבינה וא' לדעת. ובדרוש הנ"ל שאלנו למה בכחב"ד דז"א אין בכל א' רק ב"ש ובה"ק דז"א כל א' ג' שלישים ותירצנו תירוץ א' וזה תירוץ אחר כי הנה הדעת אינה ספירה בפ"ע אמנם הוא בחי' היסוד המזווג ומכריע בין חו"ב ונמצא כי הדעת נחלק לחצאין חציו הימני עטרה דחסד מצד חכמה וחציו השמאלי עטרה דגבורה מצד הבינה והרי עתה כאלו יש ג' שלישים בחכמה וג' בבינה. ונשלים ענין הכפל כי זה החסד שבת"ת גם הוא נכפל לו' שלישים ג' לעצמו וב' לכתר ז"א וא' לכתר נוקבא וחסד דנצח נכפל לו' שלישים ג' לעצמו וג' לחכמה דנוקבא דז"א שהוא נגד נצח דז"א כנודע בפ"א שלו וכן חסד ההוד נכפל לו' ג' לעצמו וג' לבינה דנוקבא שהוא נגד פ"א דהוד דז"א. והרי עתה נתבאר מ"ש בפ' שלח דק"ע דעת אתי בו' סטרין וכו' כי התפשטות הדעת בז"א הוא התפשטות הה"ח בגופו ע"ד הנ"ל והבן זה. ובמ"ש כי משליש תחתון דחסד הת"ת נכפל לב' שלישים ושליש א' עלה לכתר ז"א ושליש א' לכתר נוקבא ובזה תבין פסוק והיה יום אחד הוא יודע לה' לא יום ולא לילה כי כתר זו"ן שניהם נעשו משליש א' וזהו יום א' ואינו לא מן הז"א לבדו הנקרא יום ולא מן הנוקבא לבדה הנקרא לילה רק של שניהם יחד וזהו לא יום ולא לילה וז"ס ב' מלכים משתמשין בכתר א' שוה לשניהן בבחי' זה השליש תחתון הנחלק לב' כנ"ל וז"ס נעוץ סופן בתחלתן כי כתר ומלכות ממקום א' חצובים. ובזה תבין גם כן הטעם למה אין אנו מזכירין הכתר במנין י"ס יען לא נשלם רק אחר גמר כל ט"ס וכל המוחין כנ"ל מדרושים שעברו ולא נשלם עד שגם נשלם כתר דנוק' דז"א ג"כ ע"כ אנו מונין תמיד ט"ס מחכמה עד היסוד עם הדעת ואין אנו מזכירין לא כתר ולא מלכות כי שניהם נעשו כאחד (נ"א פ"א) אחר הכל. ונבאר עתה שאלה אחת ששאלנו למעלה בדרוש ג' כי אחר שנתבאר שם שה"ח כבר היו מתפשטין בט"פ של מוחין בצ' דצלם קודם כניסתן תוך ז"א א"כ מה ענין ירידת החסדים אל יסוד דז"א אחר ט' שנים ויום א' ולא קודם. והענין כי ודאי שכך הוא שכבר הם מתפשטין כל א' בפרק שלו ובהכנס אותו פרק נכנס עמו החסד הראוי לו. ומ"ש ואחר כך מתפשטין ומגדילין הענין הוא כי עד שיכנס הדעת דז"א במקומו בשנת הט' אשר הוא שורש לכל הה"ח המתפשטים שהם ענפיו אין כח באלו החסדים לעשות שום פעולה או הגדלה ואינם מאירין ואחר הכנסת דעת במקומו שהוא שרשם אז יש בהם כח להגדיל ולהראות פעולתן ולכן אנו מזכירין התפשטותן אחר ט' שנים ולא קודם והבן זה. והנה אחר שנעשו כל בחי' הנ"ל של הגדלת ה"ח התחתונים שנכנסו נשלמו ג"ר דז"א בבחי' הכלים הראוים לקבל המוחין בתוכם ונתקנו והיה הכתר דז"א חצי ת"ת תחתון דא"א אשר ממנו נעשה חב"ד בימי היניקה ובימי העיבור כמבואר במקומו הנה עתה נתעלה זה חצי ת"ת התחתון דא"א שהם היו אז בחי' חב"ד ונעשו בחי' כתר לבד לז"א ושם בזה הכתר עלו ב"ש חסד דת"ת הנ"ל שעלו בכתר להגדילו ואח"כ מהו"ק דז"א שהיה לו בעת היניקה נתפשטו והיו לו לט"ס כנ"ל ע"י הגדלת החסדים והרי נשלמו י"ס דז"א ואח"כ בתוכם נכנסו המוחין העליונים הנ"ל שהם צ' דצלם. והנה לעיל בארנו ענין ו"ק דז"א איך נעשו ט"ס אחר כניסת המוחין ע"י ט"פ דנה"י דתבונה. וזהו פי' ב' כי הנה ע"י אלו החסדים המגדלין האילן שהוא ז"א אילנא דחיי היתה הגדלתו באופן זה ג"כ לבד מהגדלת של החסדים והמוחין בעצמן שנכפלין כנ"ל גם הגדילו גופא דז"א כנודע כי אין המים הנכנסין בשרשי האילן נעשין הן (עצמן) גוף האילן רק הם מגדילין האילן כי בקו ימין דז"א לא היו בו תחלה בעת היניקה רק ב"ס חסד ונצח שהם ו"פ וב"פ עלאין דחסד הוגדלו ע"י מים ונעשה ג"פ כנ"ל ונעשה כלי א' לקבל בו מ

וח חכמה ושליש תחתון דחסד ושליש עליון דנצח הוגדלו ע"י המים ונעשו ג"פ דחסד וב"פ תתאין דנצח ג"כ גדלו ע"י מים ונעשו ג"פ בנצח וכן על דרך זה בקו שמאל ואמצעי:

ונלע"ד חיים צ"ע כי הרי לעיל אמרנו שמתערבים פ"א דנצח אמא עם ב"פ דחסד ז"א ונעשין חכמה דז"א וכאן אמרנו שזה לבוש לזה:

נל"ח שצ"ל ונסעו ז' מסעות שהם חב"ד ח"ג נ"ה ועוד שליש ת"ת הרי ז' שנים ויום אחד:

נל"ח שצ"ע דהרי כאן אמר כי בחי' הראש שהם הכלים דז"א בהיותו בעיבור ובהיותו ביניקה אשר היה כנגד חצי ת"ת תחתון דא"א אשר מהארת הת"ת הנ"ל נעשה בחי' ראשו ומוחין דעיבור או דיניקה שלו ועתה כל זה נתעלה ונעשה עתה הכלי דכתר שלו והרי במ"א נתבאר כי אלו עצמן נעשין כלים וקרומים אל ג' מוחין של עתה דגדלות ולא מגדלות דו"ק והתפשטותן לט"ס ואיך הם עלו לכתר לבדו וצ"ע. גם צ"ע כי הרי לעיל נתבאר כי הכתר דז"א כולו מצד תבונה אור וכלי ואיך אומר פה כי הכתר מכלים ראשונים דחב"ד שלו אך לזה צ"ע הב' אפשר לומר כי גם בקטנות ויניקה יש צלם דחיצוניות תבונה ויש לו כתר ומוחין מצדה ואותן הבחי' נמשכו לז"א בחצי ת"ת התחתון דא"א וגם אז היה הכתר (חצי תחתון דת"ת דא"א) גם ג"ר חב"ד כולם מצד התבונה לבדה כי לכן לא נזכר רק ו"ק לבד שהם משלו ועתה בגדלות עלו כל זה בכתר ונמצא כולו מתבונה ואחר כך מהו"ק שלו עצמן נגדלו ונעשין המוחין חכמה בינה דעת מגדלות עצמן ומהו"ק שלו עצמן כי תחלה גם כלים של מוחין היו של התבונה ועתה כלים של המוחין הם שלו זולת הכתר לבד שכולו מתבונה אף הכלי:

שער כה דרוש ז

מצאתי אופן אחר בענין צלם דז"א וזהו עניינו כי הנה ב' בחי' יש באמא עלאה והם בינה ותבונה וגם זו התבונה נחלקת לב' והשנייה שלה היא הנעשית צלם בז"א אך ב' חצאי התבונה הנ"ל שניהן פרצוף א' לבד ולא כמו התבונה ובינה עליונה שהם ב' פרצופים ולפעמים גם הם נכללין יחד אלא שהוא בב' בחי' כי לפעמים התבונה עולה עד לבינה ונכללת שם עמה ולפעמים בינה יורדת עד מקום התבונה ונכללת עמה ועיבור זה הב' דמוחין דז"א היה בבחי' זו הב' כי ירדה בינה למקום תבונה ונכללת עמה ושם היה הזווג עם החכמה ואח"כ ילדה תבונה את צלם המוחין האלו במקומה למטה והיו שם המוחין מגולין ונקרא שם צלם או"מ קודם שיתלבשו בחצי עליון תבונה עצמה שהיא תבונה תחתונה כנ"ל. והנה עתה נה"י דתבונה הם על ראש ז"א בחי' מ' דצלם. בחי' ב' ל' דצלם והוא כי נכנסים נה"י דתבונה עליונה הנקרא תבונה תחתונה ונכנסים בראש ז"א שהיה לו בהיותו קטן ועתה אותו ראש הוא נעשה בחי' קרומין המוחין ובתוך הקרומות האלו נכנסים נה"י דתבונה ובתוך הנה"י נכנסים מוחין דגדלות באופן כי עדיין לא נתלבשו נה"י דתבונה עתה רק תוך הקרומין שהם המוחין הראשונים. בחי' ג' צ' דצלם והוא כי עתה נגדלו ו"ק דז"א עצמו והפרקים העליונים דחג"ת שלו נעשה גולגלתא ממש אליו כנזכר בדרוש העבר וזו גלגלתא נעשית ונגדלת והלבישה הקרומים הראשונים אשר בתוכם נה"י דתבונה ובתוכן המוחין וזהו צ' דצלם כי עדיין לא היה רק קרומות ולא גלגלתא מחוץ לקרומות לכן עתה בבחי' זו הג' שהיא צד דצלם שנעשית גולגלתא ממש מבחוץ לקרומות היא מה שכתב שנכנסה ממש תבונה תוך ז"א משא"כ בבחי' ב' ל' דצלם והטעם כי אז עדיין לא נתלבשה הבינה רק תוך הקרומות אשר היו תחלה ראש ומוחין דיניקה שהיו לו מצד חצי ת"ת דא"א כנ"ל בדרושים. ונבאר עתה כי אחר הי"ג שנים ויום א' שכבר נכנסו בו צ' דצלם שהם המוחין דאמא ועדיין חסרים צלם אבא. ולכן נבאר תחלה עניינם מה הם הנה ענין הצלמים האלו שהם המוחין שלו נעשין מזווג או"א כי אבא מזריע לובן ואמא אודם ואז הב' טפות ההם דאו"א מצטיירין ביסוד אמא ונעשו פרצוף א' שלם בי"ס רק שהוא רוחני דק מאד יותר מן הז"א ונקרא נשמת הז"א כי כמו שנפש רוחניות של אדם התחתון אינה נכנסת באדם עד י"ג שנים ויום א' כן אלו המוחין אינן נכנסים בז"א עד י"ג שנים. וטעם התלבשות המוחין דז"א בנה"י דתבונה הוא כי יען אלו המוחין הם אורות גדולים כי הם טיפות שממשיכין או"א בזווגם ממה שלמעלה מהם שהוא א"א וא"א גם הוא ממשיך מעתיק וכן עד יותר למעלה מדריגה לפנים ממדרגה ואין כח בז"א לקבלם כי אם אחר התלבשם בנה"י דתבונה כנ"ל ואחר עשות ג' בחי' הנקרא צלם והלואי אח"כ שיוכל לקבלם באופן כי לב' סבות

נעשה ג' בחי' צלם א' לפי שכל דבר שהקדושה עושה רושם ומניח רשימו במקום שעובר כנ"ל. הב' כי הלואי שיוכל ז"א לקבל אורות האלו אחר ג' המעטות הנ"ל שהם ג' אותיות דצלם כנ"ל ובודאי שאין מעלת האחרון שהוא צ' כמעלת ל' ומעלת ל' כמעלת ם' העליונה מכולם וז"א לא יוכל לקבל כי אם הארה מועטת נקרא צ' דצלם וזכור זה ואל תשכח הקדמת ג' בחי' נה"י דתבונה חיצון אמצעי ופנימי. ונחזור לענין ראשון כי להיות מוחין אלו מטיפת זווג או"א כנ"ל שהם לובן ואודם מוכרח שיעשו ב' מיני מוחין א' מצד אבא וא' מצד אמא וכל אחד משניהן כלול מג' מוחין שהם חב"ד וכשהוצרכו לכנוס ברישא דז"א בגדלות אז נכנסין מוחין דמצד אבא ויתלבשו תוך נה"י שלו ויתגלו בחי' צלם אחד בכל ג' פרטיו כנ"ל בדרושים:

שער כה דרוש ח

דרוש הצלם וקצת מדרוש זה בארנו בברכת כהנים. והענין כבר ידעת כי המוחין דז"א הם מזווג או"א כי אבא מזריע לובן ואמא אודם ואז שניהן מצטיירין בציור רחם האשה ושם ברחם אשה נעשה פרצוף אחד בי"ס רק שהוא רוחני מאד יותר מן הז"א ונקרא נשמה של הז"א כי כמו שנשמת האדם אינה נכנסת בו עד י"ג שנים כן נשמת הז"א שהוא המוחין שלו אינן נכנסים בו עד י"ג שנים. וכבר בארנו כי יש חיות ומוחין אל הקטן בכל ג' זמנים הן בעיבור הן ביניקה הן בבחינת מוחין ובארנו זה בסוד מוחין דקטנות כי הלא בכל ספירה וספירה יש ג' בחי' לבושים חיצון ואמצעי ופנימי ובתוך לבושים אלו יש אור רוחני וגם הוא מתחלק לג' חלקים נר"ן ואין להאריך. והנה המוחין של העיבור נתלבשו בלבוש החיצון של נה"י דתבונה והנה כ"א מבחי' ג' אלו המוחין שהיו מתלבשין בנצח הוד יסוד תבונה מסתלק אור פנימי של תבונה ואינו נשאר שם רק הלבוש לבדו ואלו המוחין המתלבשין נעשין בו בחינת או"פ וז"ש אין התורה מתקיימת אלא במי שממית עצמו עליה כי התבונה נקרא מי והיא ממיתה עצמה שנסתלק רוחה ונפשה ואין נשאר בה שום חיות בלבושיה אלא אותן המוחין המתלבשים אח"כ וזה לצורך ז"א הנקרא תורה וכל בחי' מג' מוחין הם בחי' טפת אבא באמא ומצטיירין במעי אמא ואח"כ נתלבשה בנה"י ונכנסים בז"א. אמנם היות מוחין אלו כלולין מטפת או"א וכל א' מהם יש בו מוחין חב"ד לכן בכל בחי' מאלו יש ג' מוחין והם כפולים כי הם ב' מוחין א' מאבא ואחד מאימא ואמנם כשרוצין לכנוס בז"א הם מתלבשין תחלה בסוד נה"י כיצד מוחין דאבא מתלבשין בנה"י דאבא ומוחין דאמא בנה"י דאימא ואח"כ מתחברין ביחד כי נמשכין נה"י דאבא בנה"י דאמא ואח"כ נכנסים נה"י דאמא תוך ז"א. ונדבר עתה בבחי' המוחין דגדלות ז"א הי"ג שנים ועיין בברכת כהנים ונודע כי עיבור ז"א היה למעלה ביסוד כשנכלל בינה ותבונה ביחד ושם נעשה פרצוף אחד וביסוד הראוי אל כל כללות הפרצוף זה שם היה העיבור של ז"א כי בזמן שתהיה התבונה לבד נפרדת מן הבינה אז יסוד של תבונה למטה כי כל כללות של הפרצוף של תבונה דילה היא נה"י של בינה עילאה וכשנצטרפו בינה ותבונה יהיה היסוד שלה אז גבוה מאד ומקומה ממקום שהיה תחלה פה תבונה וכשילדה בינה את ז"א היה בהיותה יחד פרצוף שלם עם תבונה ויצא ז"א סוד המוחין דגדלות שלו יצאו מפי יסוד אמא ונשארו תלוין בין ברכיה שלה שהם נה"י דילה בראשי פרקין עילאין שלה אחר העיבור צריכה להיות רובצת אמא על אפרוחים והיא צריכה להלביש את המוחין של ז"א בנה"י שלה כדי להכנס בראש ז"א כי ז"א לא יוכל לקבלם בלתי התלבשות כדי להמעיט אורה שלכך הוצרכה להלביש אמא עילאה המוחין אלו תוך נה"י שלה ולהכניסן אחר כך בראש ז"א. וכבר ידעת דאמא עילאה לא מתפרשת לעלמין מאבא בסוד ונהר יוצא מעדן להשקות את הגן תדיר ולא פסיק ואם יכנסו נה"י שלה תוך ז"א יתבטלו זווג או"א כי אחר שהיסוד שלה סתום ברישא דז"א היאך תוכל להזדווג עם אבא לכן מה היא עושה חוזרת למציאותה הראשון ונחלקת לב' חלקים שהם בינה ותבונה. והנה נה"י של אימא עילאה נעשה מהם פרצוף תבונה כולה ומחצי אמא עילאה נעשה פרצוף אחד עליון ונקרא בינה ואז באותו בינה עילאה נתקיים קרא ונהר יוצא מעדן להשקות את הגן ולא אתפרשו לעלמין כי נעשה לה נה"י חדשים למעלה מן

התבונה ואז נמצא תבונה נעשה מבחי' הראשונים בזמן שהיה פרצוף אחד והנה"י ראשונים מתחלקים כ"א ואחד לג"פ ג"ר נעשו חב"ד של תבונה וג' אמצעים חג"ת שלה וג"ת נה"י שלה. אמנם כשיוצא פרצוף מוחין דז"א תחלה מנה"י הראשונים אז חזרו אח"כ מהם להיות פרצוף תבונה כולה. והנה פרצוף מוחין דז"א יצאו לאויר ועמדו שם באויר שבין פרקין קדמאין דנה"י הראשונים אשר חזרו אח"כ ונתהווה מהם ונעשה ג"ר דתבונה והרי זו בחי' אחד ונקרא ם' של צלם כי עתה לא נתלבשו עדיין המוחין תוך תבונה וכשאין מתלבשין הם ד' מוחין חו"ב חו"ג ם' של הצלם. ואח"כ שנעשה פרצוף תבונה היו צריכים המוחין האלו לירד למטה עד נה"י דתבונה להתלבש בהם כדי שיכנסו בז"א כי הנה"י דתבונה הם לבדם ארוכים בכל שיעור אורך ז"א כמבואר אצלינו. והנה אלו המוחין עומדין במקום ג"ר דתבונה וצריכין לירד ב' ירידות א' בחג"ת דתבונה ואז הם מתלבשים שם ושם הם ד' מוחין תוך ג' ספי' לבד כי חו"ג התלבשו תוך ת"ת דתבונה נמצא כי עתה לא יש היכר אל היות שם ד' מוחין רק ג' לבד נגד חג"ת דתבונה ואז שם נקרא ל דצלם. ואח"כ יורדין יותר למטה לנה"י דתבונה ואז הם נכנסים תוך ז"א ואז נקרא צ' דצלם כמבואר. נמצא שכל בחי' שהם יורדין שם הם נעשין הארה שם ונשארו שם שרשם כי אדרבא הרוחניות שאין יכול ליכנס בבחי' ב' מחמת גדלות ומעלתו נשאר למעלה בבחי' הראשונה ומה שאינו יכול ליכנס בבחי' הג' נשאר בבחי' ב' א"כ סדר מעלתן הם מל"צ. ם' הוא מקיף עליון ל' הוא המקיף ב' אח"כ צ' והוא או"פ הנכנס תוך ז"א וג' בחי' אלו נקרא צלם. באופן שהקדו

שה בכ"מ שעוברת שם הניחה רושם ושרש במקום ההוא ואותן ב' בחי' לפי שאין יכולים ליכנס תוך ז"א בסוד או"פ נשארים למעלה צ"ל על ראשו לכן הוא או"מ כי משם הוא מאיר אל הז"א לתתא אך אינם מקיפין מצדדים רק על ראשו לבד. אמנם מה שהבנתי מתוך דברי מורי זלה"ה הוא זה כי הוא אמר כי מ' הוא כחב"ד דתבונה ל' חג"ת דתבונה וכפי דברינו אלו נ"ל לומר שאין אנו צריכין שמה שאנו קורין מ' של צלם לפי שהם מוחין בלי לבוש וניכרים שהם ד' כי הרי צלם גימ' אהי"ה דיודי"ן שהוא בתבונה לפי זה (צ"ל לפירש אחר) הם אינו בכלל אהי"ה דתבונה אלא הם מוחין לבדם. אך הענין נ"ל שהוא כך כי ם' נקרא ע"ש שמתלבשין המוחין בד"ר דתבונה שהם כחב"ד ונמצא כי הם מתלבשין ד' תוך ד' לכן נקרא ם' ואע"פ שאנו אומרים שהם נגלים להיותן שהם מתלבשים בד"ר דתבונה ונקרא מוחין לכן אין מזכירין בשם לבוש והרי הם כאלו הם מוחין לבד בלי לבוש. אמנם ל דצלם להיות חג"ת דתבונה נקרא ל' שכבר בארנו לפי שהם ג' ספירות לבד נקרא ל' אבל יש טעם א' בסוד הציור עצמו כי כאשר תגביה הזרוע אחד למעלה וישפיל זרוע אחד למטה יהיו דומין הב' זרועות עם הגוף שביניהן מחוברים צורת ל' כזה גם באופן אחר והוא אמיתי כשתשפיל זרוע אחד ויהיה גרון זקופה יהיה צורת ל' כזה ואמנם י"ג שנים ויום אחד שנכנס זה הצלם דז"א בסוד שיעור ירידת החסדים מלמעלה למטה וחזרתן ממטה למעלה והם י"ג שנים ויום אחד. והנה כמו שאנו מונין אותן י"ג שנים בסוד ירידת החסדים וחזרתן כן צריך לבאר סוד הי"ג שנים בסדר החסדים לבדם הוא מפני שעיקר גידול הז"א הוא חסדים שהם סוד המים המגדילין את האילן והם גורמין הגדלת ז"א בי"ג שנים לכן אנו מכניסין ההגדלה והי"ג בסדר החסדים אבל ודאי שבמוחין עצמם הם י"ג שנים. וגם נ"ל כי זה יתבאר בענין אחר ששמעתי ממורי זלה"ה שהיה אומר כי אע"פ שאנו אומרים כי החסדים הם מתפשטין בתוך הז"א אחר כניסת כל המוחין עכ"ז צריך שתדע כי מן העת (שהיו וכו' אמת בעת) שהיו המוחין למעלה בסוד מקיף על רישא דז"א כבר שם נתחלקו ונתפשטו ה"ח למעלה במקומו שהיו בשית פרקין אמצעין ותתאין דנה"י דאמא וכאשר יורד פרק אחד מנייהו כבר החסד הראוי לו בא שם עמו וא"צ להתפשט אח"כ תוך ז"א ומה שאנו אומרים שמתפשטים אח"כ ומגדילין הטעם הוא כי עד שיכנס דעת העליון שהוא המוח של הדעת שהוא שורש לאלו החסדים המתפשטים הרי אין בהם יכולת לעשות שום פעולה (ולא אבין איך אך) העולה מזה כי ירידת החסדים עם כניסת המוחין הכל בזמן אחד הוא זה ששמעתי ממורי זלה"ה. ונחזור לבאר הי"ג שנים בסוד כניסת המוחין עצמם עד שנת י"ג שנים ויום אחד ויש לי קצת ספק בזה כי הנה כשנולד ז"א בסוד העיבור ואח"כ נכנס בסוד היניקה אז יונק ב' שנים ואח"כ נכנסים המוחין עד י"ג שנים ויום אחד

והנה באופן זה. כי הלא בכל פרק ופרק צריך שנה אחד ליכנס והנה ג' פרקין יש בנצח וג"פ בהוד וב"פ ביסוד הרי ח' פרקין בנצח הוד יסוד דתבונה אמנם היסוד שלה להיותה בנוקבא אין לו אלא פרק אחד ואח"כ פ"ב הוא סוד העטרה ואינו נחשב בכלל שאר פרקים א"כ כולם הם ז' פרקין הם ז' שנים ואותו פרק הוא בחי' יום אחד הרי ז' שנים ויום אחד שאז הוא זמן הפעוטות שמכרן מכר במטלטלין. והנה כל ענין י"ג שנים ויום אחד כשנכנסו בו המוחין הפנימים שהוא צ' דצלם דאמא א"צ לבארם אך כוונתינו לבארם אחר הי"ג שנה ויום א' עד כ' שנה ואילך כי עתה חסרים עדיין מוחין פנימים צ' דצלם אבא לכנוס גם מקיפים אבא גם מקיפים אמא של צלם הרי הם ג' בחי'. ותחלה נכנסים מקיפים אמא לם של צלם בה' שנים מי"ג שנה עד י"ח שנה ויום א' כי אז נאמר בן שמונה עשרה לחופה. אח"כ ב' שנים מי"ח עד כ' שנים נכסים בו פנימים דאבא צ' דצלם. ואח"כ מכ' שנה ואילך נכנסים מקיפי אבא. ובזה יש קושיות רבות כי איך בה' שנים נכנסין לם דמקיפים דאמא וגם היאך בב' שנים יכנסו פנימים דאבא גם היאך מכ' שנה ואילך יכנסו מקיפי אבא והלא אין אנו מוציאין רמז לזה. אך האמת ע"ד ששמעתי בביאור הוא זה כי הנה תחלה נכנסים מקיפי אמא בב' שנה דהיינו מי"ג עד ט"ו נגד מקיפי לם נמצא שנכנסו הפנימים דאמא עד י"ג שנים ומקיפים עד ט"ו שנה כמ"ש בסוד ליל שבת כי ל' דצלם או הם אין הכי נמי אינו חשוב רק לספי' א' ולא באורך כל הצ' שהוא פרצוף גמור לכן אינו נקראין אלא בשם ב' שנים לבד וזהו בן שלשה עשר למצוה שכבר יש לו כל פנימים דאמא ובן ט"ו לתלמוד כי כבר יש לו כל מקיפי אמא. נמצא כי סדר הכנסתם כך הוא פנימי דאמא ומקיפים ואח"כ פנימי דאבא ומקיפים. והנה מט"ו עד ח"י ג' שנים ואע"פ שפנימים דאמא נכנסה בכמה שנים הטעם הוא כי תחלה שלא היה בו מוחין לא היה ראוי לקבל אלא בשנים רבות אבל אח"כ שכבר הוגדל ע"י אותן פנימים דאמא. הנה עתה בבא אליו הפנימים דאבא א"צ שיתעכבו כ"כ שנים רק ג' שנים לבד מספיקין לכנוס כל פנימים דאבא והם נגד כל

לות ג' מוחין ועתה הוא בן ח"י שנים ואז הוא ראוי לחופה שאחר שיש לו מוחין פנימים דאבא ג"כ הרי הוא שלם וראוי לנוקבא גמורה אך בהיותו בן ט' שנה ואז אינו ראוי לחופה לא אמר רק שביאתו ביאה דרך אקראי בעלמא אך עיקר נישואי אשה הוא בן ח"י לחופה כמ"ש וב' שנה על ב' מקיפים שהם לם דצלם ואז הוא בן ך' שנה גמורים. וז"ס שבן עשרים ראוי לנשיאות כפים ומוכר קרקעות שהניח לו אביו והוא צלם גמור הוא סוד בן עשרים לרדוף כי עד עתה נשלם לגמרי והשתא אתי שפיר שלא מצאנו גידול אח"כ וזהו דרך האמיתי בודאי. גם יש בחי' צלם ליעקב ורחל כי בצאת האורות מחזה דז"א ליעקב בתחלה נעשה מהם בחי' מקיף ועומד בראש יעקב ואח"כ נכנס תוך ראש יעקב ויש לו ג"כ [ג'] בחי' צלם כמו ז"א ממש גם עד"ז בצאת המוחין לרחל אחורי ז"א ויש לה בחי' צלם בבחי' מקיפים על ראשה ואח"כ נכנסים בפנימים דוגמת ז"א ממש. וענין צלם יעקב מתבאר (ודרחל של הבירורין) שהם טיפין דיסוד ויעקב. (גם דע) בהיות ז"א בן ו"ק נקרא איש וגם הצלם שלו נקרא צלם איש בסוד אך בצלם יתהלך איש ואחר שבאו לו מוחין דגדלות נקרא ז"א אדם שלם בי"ס ואז הצלם שלו נקרא צלם אדם כמ"ש נעשה אדם בצלמנו כדמותינו וכן ויברא אלהים את האדם בצלמו וכן כי בצלם אלהים עשה את האדם וזה הצלם הולך תמיד עם האדם:

שער כו פרק א מ"ב

שער היו"ד שער הצלם ויתחלק לד' פרקים:

ענין הצלם באמיתות נלע"ד הנה באדם העליון יש בו ה' בחי' צורות זו בתוך זו הם נרנח"י ויש להם בחי' חומר המלבישם ונקרא גוף וכלים וגם גוף זה נחלק לכמה חלקים. מוח עצמות וגידין בשר ועור. ואמנם א"א לצורה להתלבש בתוך חומר אם לא ע"י אמצעי נמצא כי יש ה' מיני

לבושים אל ה' מיני צורות והוא צלם של נפש וצלם של רוח כו' והה' לבושים של ה' מיני צורות הנ"ל נקרא צלמים ואמנם סודם הן מן רפ"ח ניצוצין שנשארו בתוך הכלים שנשתברו הנקרא הבל דגרמי ויש ניצוצין דב"ן והם צלם דנפש ויש ניצוצין דמ"ה והם צלם דרוח שהוא מ"ה כו' וא"א להתלבש שום צורה מאלו הה' צורות בתוך הגוף עד התלבשותם תוך הצלם הפרטי שלו וכללות הה' צלמים נקרא צלם אדם ואינו אדם עצמו וה' צורות נקרא נשמת אדם עצמו וכללות הכלים עצמות וגידין כו' נקרא גוף האדם אמנם כ"ז באצילות וכן בבי"ע. אך החילוק כמ"ש במ"א כי באצילות כל האורות וכל הצלמים וכל הכלים נקרא אלהות גמור אחד יחיד ומיוחד כנזכר בהקדמת תקונים איהו וחייו וגרמוי חד בהון שהם ג' בחי' הנ"ל אך בבי"ע אינו כן כי אם עד בחי' הנשמה אלהות ומן הרוח ואילך משם יפרד ונקרא נבר"א נוצ"ר נעש"ה וכל זה בצורות אך הצלמים וכלים כולם נבראים ונוצרים ונעשים. והנה עד"ז הוא באדם תחתון הכולל כל עולמות אבי"ע ויש לו ה' צורות וה' צלמים וה' כלים דאצילות וכנגדן בבריאה וכנגדן ביצירה וכנגדן בעשיה. ונתחיל מן העשיה ונאמר כי הנה יש לו ה' צורות מעשיה וכולם נקרא נפש אלא שיחידה חיה נשמה הם נאצלים מאצילות ואלהות י"ס שבעשיה ורוח נפש הם נעשין מהעשייה עצמה ויש בהם ה' צלמים כולם מעשיה עצמה וכנגדן כלים מהעשייה עצמה והנה הכלי שלו טרם שחטא אדה"ר היה מהקדושה ממבחר עשיה שהוא מעפר ג"ע הארץ ואחר שחטא היה מעפר עה"ז. והנה כל המצות הם לתקן בחי' הכלים והצלמים הנקרא הבל דגרמי כנ"ל שהם הניצוצין שירדו עם הכלים שנשברו ולכן ב"פ צלם הם ש"ך דינין ש"ך ניצוצין כנודע ולא נתנו המצות אלא לצרף ולברר וללבן הצלמים וגם הכלים ולהסיר מהם הקלי' לכן הצלם הוא תרי"ג איברים וכולם מבחי' מלאכים נבראים או נוצרים או נעשים כי אינם מבחי' אלהות ואצילות שבכל העולמות כולם ואלו הם תרי"ג מלאכים דסלקין לנשמתין ואלו הם כללות צלם א' יצה"ט שבאדם וכנגדן תרי"ג רעים כללות צלם א' ונקרא יצה"ר ותחלה נתקן הצלם בעה"ז וכפי תיקון הצלם כך נכנסו בו בחי' צורות כנ"ל ואחר שנתקן הצלם ודאי שממילא נתקנו הכלים ג"כ ואז אחר מות האדם שהוא הכלים האלו מתלבש הצלם ההוא בכלים ההם האחרים הראויין לו האמיתים הנקרא לבושי האדם שבג"ע הארץ ושבג"ע העליון ושבכל עולם ועולם. ואמנם כבר ידעת מהתחלקות הנשמה לכמה ניצוצין ובכל גלגול וגלגול באים מקצת מהם וכפי מספר הניצוצין של צלם ההוא הבא להשתלם עתה בגלגול זה כך הוא מספר ניצוצין שיש בצורה ההוא לכן הצלם הזה נקרא מדת ימי האדם הנזכר בזוהר ויחי דר"צ כי כמספר ניצוצותיו כך מספר ימי חייו והימים שעשה בהם מצות נתקן ניצוץ א' של הצלם ההוא והיום שאין נעשה בהם מצות נשאר פגום ניצוץ ההוא של הצלם ההוא שהוא כנגד היום ההוא וכעד"ז נתקנין הכלים שהם הלבושים שיש בג"ע הארץ כל ניצוץ וניצוץ בכל יום ויום. ואמנם א"א שיתלבש הצלם הזה בכלי מלבוש ההוא עד גמר תיקונם ואז נפטר מעה"ז והולך לג"ע הארץ ומתלבש באותו הגוף העיקרי. כלל העולה כי הצורה הוא העיקר הנקרא אדם והיא יחידה חיה נר"ן והצלם גם הוא נחלק לה' בחי' כנגדן והוא לבוש הצורה ולעולם הצורה הזו אינה יכולה לעמוד בלתי צלם זה והצלם הזה הוא יצה"ט ויצה"ר והם המלאכים שבאדם עצמו ואינו האדם עצמו והוא הבל דגרמי המתלבש תוך הכלי שהוא הגוף ולכן נקרא צלם כי הוא דבר ממוצע בין הצורה והחומר ודומה לשניהן והוא צלם ודיוקן לשניהן. ואמנם ידעת ג"כ כי כל המצות אינם אלא לצרף ולברר הצלם והחומר אך הצורה א"צ תיקון כלל ולא הוצרכה להתלבש בצלם וחומר רק להמשיך בהם אור לתקנם והבן זה מאד. כי זה טעם ירידת הנשמה בעה"ז לתקן ולברר דוגמת גלות השכינה לברר ניצוצין שנפלו כנודע. ודע כי יש מלאכים גדולים מהנשמה ומלאכים קטנים מהנשמה ולכן אותן המלאכים אינם בחי' גוף כמו האדם כי אינם מתלבשים בגוף והבן זה מאד. אמנם בחי' המלאכים המלוין לאותו אדם הם פחותין ממנו כי האדם עצמו הוא צורה והמלאכים המלוין לו הם תרי"ג איברי הצלם עבדים ומרכבה שלו נמצא שיש מלאכים מרכבה לאדם ואלו המלאכים הם גרועים מהאדם אך המלאכים שהם מרכבה לקודשא בריך הוא הם גבוהים מאדם ובזה תבין שיש מלאכים גדולים מהנשמות כנ"ל:

צמח לא ידעתי איזה שם נשאר ליחידה:

שער כו פרק ב מ"ב

דע כי ז"א וכל שאר הפרצופי' כל א' יש לו כלים ועצמות והכלים נחלקים לב' בחי' שהם ד' חיצוניות ופנימיות וכ"א מהם נחלק לב' שהם פנימי ומקיף וכעד"ז הוא העצמות ב' שהם ד' והנה כ"א מהפרצופים הם י"ס כלים חיצונים וי"ס כלים פנימים אמנם ז"א בחי' החיצוניות בתחלה אינו רק בחי' ו' כלים לבד ואח"כ נגמרים לי' בגדלות שהוא הנקרא עיבור ב' המוחין. והנה ג' כלים הראשונים שהם נר"ן הם דוגמת גוף האדם והם ג' בחי' חיצון אמצעי ופנימי והם מוח לב כבד והמוח מתפשט בבחי' גידין ועליו מלביש הלב ומתפשט בבחי' העורקים הדופקים ועליו מלביש הכבד ומתפשט בבחי' ורידים של דם ובאלו הג' מתלבשים נר"ן שהם העצמות, ויש ג' מקיפים לאלו ג' כלים דבחי' חיצוניות והם בשר עור שערות. אמנם נודע כי כל בחי' מאלו הג' יש מוחין והם הנקרא מוחין דעיבור ומוחין דיניקה ומוחין (דעיבור ב') דגדלות והם בחי' המוח שבראש המתפשט בתוך העצמות שבגוף. ואמנם מוחין דעיבור נעשין אח"כ קרום החיצון של המוח ומוחין דיניקה נעשין קרום הפנימי של המוח ובתוכן המוחין האמיתים דגדלות ואמנם שורש המוחין דעיבור ויניקה הם נשארין כאן כי הנה הם יורדין אח"כ למטה ונדחין עד בי"ע כנ"ל וע"ש. וכבר ידעת כי מוחין דעיבור ויניקה דחיצוניות הם שמות אלהים. עוד יש בחי' אחרת והוא כי אלו המוחין לא יכנסו אלא בבחי' לבוש נה"י דאמא כנודע ואלו לבושים נקראים צלם אלא שהם דקטנות ועליהם נאמר כי בצלם אלהים וגו' והרי הם ד' בחי' כלים וצלם ומוחין ואורות שהוא עצמות. עוד יש בחי' ב' והם נקרא פנימיות הכלים וגם הם נחלקים לשלש בחינות והם פנימי אמצעי וחיצון שהם ו' שהם ג' פנימים וג' מקיפין ובתוכן המוחין דג' בחי' והם דעיבור יניקה ומוחין. והנה זה הגוף הפנימי נקרא באמת צלם הנה הוא נעשה מהארת נה"י דאמא תוך היסוד של הנוקבא דז"א והוא הנקרא חותם המלכות והם ב' חותם תוך חותם שהוא חותם ביסוד שבה וחותם במלכות שבה ומאלו החותמים נעשין תרין דיוקנין אל הנפשות אחד רב ואחד זעיר כנזכר בהרבה מקומות בזוהר והם פ' תזריע דמ"ג אמור ק"ד ויחי ר"ך ויקהל ר"י והם הגדול מיסוד והקטן ממלכות. והנה גם יש בחי' צלם דדכורא שיוצא טפת זכר ומתלבשת בחותם היסוד שבו וז"ס אור הגנוז לצדיקים והבן זה. וזה ניתן ביסוד דנוקבא ושם חוזר לעשות לבוש צלם א' ביסוד שלה. גם יש בחי' ג' צלם א' מבחי' נצח ששם חותם אהי"ה דיודי"ן כמנין צלם כנזכר אצלינו בדרוש צלם ליל הו"ר ויש ב' צלם מבחי' הוד ויסוד שהם אהי"ה דאלפי"ן וההי"ן והרי הם צלם א' מנה"י דאמא שביסוד נוקבא כלול מג' בחי' נה"י הנ"ל וכנגדן בזכר וכל אלו הבחי' יש בעיבור ויניקה ובגדלות דחיצונית וכנגדן בפנימית וכנגד כל בחי' כנ"ל הם בצלמים פנימים וכנגדן במקיפים והם בנר"ן ועצמו מספר. לכן נדבר דרך כלל ונאמר כי הלבוש דנה"י דאמא שהוא סוד חותם ביסוד דאמא או דאבא הנה הוא סוד הצלם ויש בו בחי' פנימים ובחי' מקיפים כי האורות והכלים ג"כ כולם פנימי ומקיף. והנה נר"ן כ"א יש לו צלם א' אשר מתלבש בתוכו וזה הצלם הוא המפסיק בין הכלים לבין העצמות האור וא"א שיתלבש הנפש או הרוח או הנשמה תוך הגוף אם לא ע"י צלם זה. ואמנם חלק הצלם הנשאר בסוד המקיף מבחוץ הוא הנקרא חשמ"ל שהוא גימטריא מלבו"ש והבן זה. וז"ס שאמרו בזוהר חדש ש"ה דנ"ח רזא הכא ליודעי מדין תנועי דאיהו שלימא דכלא אן אינון בב"נ אלא רזא דא בצלמינו דא איהו צולמא דב"נ מלגאו ומלבר לגאו סוכלתנו ומנדע וחכמה לבר ההוא צולמא דאזיל עלוי ומדברא ליה לב"נ בנטירא למהוי נטיר מכולא. ונבאר ענין צלם זה מה עניינו דע כי כל בחי' הכלים והאורות הם מבחי' אותן המלכים ויש מהן בחי' שלא נבררו ובכל יום ויום מבריאת עולם עד ביאת משיחנו מתבררים מהם בירורים רבים וכשיוגמרו להתברר אז יבא משיח. וז"ס שארז"ל עד שיכלו כל הנשמות שבגוף וזה הגוף הוא עץ הדעת טוב ורע דקליפת נוגה ששם נתערבו כולם טו"ר בין חלק אבי"ע ובין חלק המלאכים הנבראים בכל יום בסוד יוצר משרתים ואשר משרתיו בין נשמת בני אדם

בין שאר בריות צומחים ודומם בהמות וחיות כו' והבן זה מאד מאד ותדע' הנהגת עולם בכל יום וכל זה ע"י תפלות שבכל יום ויום. ודע כי כאשר נברר איזה בירור מעץ הדעת א"א להעשות בבחי' נפש פנימי גמור אם לא שתבא תחלה ג"פ בסוד צלם הפנימי ומקיף הנקרא חשמ"ל ואח"כ נעשה ממנו נפש הפנימי ממש בסוד הן כל אלה יפעל אל פעמים שלש עם גבר ונמצא כי הצלם הוא נפש הפנימי אלא שאינו מתוקנת עדיין עד ג"פ ולכן הנפש בא ומתלבש בה ואחר כך [תזכה] הנפש זוכה אז לרוח ונשמה נתקנת בפעם א' ואם לאו עד ג"פ כנודע ואין פה מקום ביאורם:

מ"ק דע כי יש רמ"ח אברים בעיבור ורמ"ח ביניקה ורמ"ח אברים בגדלות והם סוד ג' מיני רמ"ח וז"ס רחם רחמתים לראש גבר שהוא ז"א שיש בו ג' רמ"ח רחם א' רחמתים תרי הרי ג' רחמים והרמ"ח של עיבור הוא כך כי אחוריים דאלהים גימטריא ר' ועם ט"ו אותיותיהן ועם כולל גימטריא רי"ו ובכח שם זה נאמר בפרעה וחילו ירה בים ותוסיף ל"ב נתיבות שהם כולם אלהים יהיה כולם רמ"ח והרמ"ח של קטנות הוא ס"ג וי' אותיות הרי ע"ג ומ"ה וכ"ו ע"א וב"ן ברבוע באחורים פשוטים ג"פ ע"ב הרי רי"ו ועם ל"ב נתיבות שהם ל"ב אלקים הרי רמ"ח והרמ"ח דגדלות הם ע"ב ס"ג מ"ה ב"ן גימטריא רל"ב וי"ו אותיות שבד' שמות הנ"ל בהיותן פשוטים הרי רמ"ח:

מ"ב (א) ענין המוחין דז"א איך נכנסו בנה"י דאמא הוא כך כי יסוד אבא נכנס בנצח אמא ויסוד דאמא נכנס בהוד שלה עצמה וב' המלכיות שהם מלכות דאבא ומלכות דאמא שניהן נכנסו במלכות דאמא (נ"א ומלכות דאבא נכנס במלכות דאמא) ואז נצח דאמא נעשה חכמה דז"א והוד אמא בינה דז"א ומלכות דאמא דעת דז"א וז"ס ש' של תפילין דג' רישין נגד נה"י דאמא ושל ד' רישין כזה נגד ד' מוחין שהם יו"מ דאבא ויו"מ דאמא:

שער כו פרק ג מ"ק

דע כי צלם עולה קס"א כי צלם כולל זכר ונקבה ודמות הוא (כולל) נקבה לבד וכן אדם כולל שניהן ואיש זכר לבד. ודע כי ז"א עיקרו מבינה כי משם המוחין שלו ובינה נקרא אלקים חיים והיה די באלו המוחין כמידתו של ז"א אבל (אינו) לצורך נוקבא ולצורך התחתונים לכן הוצרכו שיבואו המוחין מאו"א וזהו נעשה בלשון רבים שהם או"א וכן בצלמינו שהוא צלם דאבא וצלם דאמא אבל מוחין לז"א לבדו עליהם נאמר בצלם אלקים עשה אותו שהוא צלם א' מבינה לבד הנקרא אלקים ולצורך מצרים וזהו ה' איש מלחמה כי איש הוא ז"א לבדו והכוונה עליו לעצמו הם הויות וזהו ה' איש מלחמה כי מה שהם הויות לצורכו הם ולצורך מצרים להלחם עמהם הם מגבורות אלקים כי כבר ידעת כי ג' שרי מצרים והם שר המשקים ושר הטבחים ושר האופים הם בחי' אלקים שבגרון ופרעה מלכם הוא העורף שמשם יניקתן. ודע כי למעלה בתקונא קדמאה של הדיקנא נקרא א"ל והם ו' א"ל הם ג' מימין אל שד"י אל הוי"ה אל אדנ"י וג' משמאל כיוצא בהם ואמנם אינן נזכרים רק ה' לבד כי ב' תחתונים שהם אל אדנ"י שבימין ושבשמאל הם סוד עולם עשיה וכדי שלא יהיה אחיזה לחיצונים אשר שם לא נתגלה רק שניהן זה כלול בזה כמבואר אצלינו בברכת האל הגדול וכו'. והנה נגד אותו א"ל שבדיקנא הנקרא מצר עליון בסוד מן המצר קראתי י"ה יש ג"כ (ה') אלקים בגרון של בחי' קטנות ואלו נקרא מצר תחתון שהוא צרות גרון וכשאלו ה' אל שבמצר העליון מאירין אל ה' אלקים שבמצר תחתון אז מתבטלים החיצונים היונקין מן הגרון וזהו וסכסכתי מצרים במצרים תחתון בעליון ועי"ז ונעו אלילי מצרים וכבר ידעת כי אל של הדיקנא הוא סוד א"ל מאלקים שבפאה והוא שורש הדינין לכן כופה את הדינין שבגרון הנקרא אלקים. וז"ס ג"כ ויוסף הורד מצרימה כי יוסף גימטריא ה"פ אל הנ"ל ויוסף הוא סוד היסוד דבינה שבז"א ונאמר ביוסף "פה "תואר "ויפה "מראה ר"ת יתום כמבואר אצלינו ונקרא יפ"ת כנודע כי הסריס אין לו זקן כי זה תלוי בזה ולכן יוסף סוד היסוד יש לו הדרת פנים

עליונים שהם ש"ע נהורין כנודע וכן בבינה עצמה כי מן ס"ג יוצא שם ייא"י שהוא א"ל כי ז"ס אך בצלם יתהלך איש כי איש שהוא ז"א הוא בסוד צלם הבינה הנקרא אהי"ה גימטריא א"ך ואהי"ה זו במילוי יודי"ן גימטריא צלם עם הכולל וזהו אך בצלם יתהלך איש וזהו כי בצלם אלקים. ואמנם כבר ידעת כי המוחין דז"א הם כפולים שהם נה"י דאבא תוך נה"י דאמא והנה יסוד דאמא מגיע עד שליש ת"ת דז"א ויסוד אבא מגיע עד סוף יסוד דז"א נמצא כי כל קו ימין ושמאל נעשה מנ"ה דאמא ומנ"ה דאבא אך הקו האמצעי אינו נעשה בז"א מיסוד דאמא רק עד שליש העליון דת"ת שלו ושאר ב"ש הת"ת וכן היסוד שלו לא נעשו רק ע"י יסוד אבא (א). והנה ה"ג יורדין עד ההוד של ז"א ואח"כ נכלל ביסוד של ז"א והנה משם יצאו אל הנוקבא ועששו כל הפרצוף של הכלים שלה. והנה נודע כי מוח בינה של נוקבא נעשה בה מן ההוד שלו ושם נגמרו החסדים להתפשט בו ומשם יצאו הגבורות לה ולכן אז ויבן ה' אלהים את הצלע מלמד שנתן בינה יתירה באשה יותר מבאיש. ודע כי יש ג' חלוקים מן הדעת דז"א לדעת דנוקבא. א' כי הדעת שלו יש בו ה"ח וה"ג וכל א' הוי"ה א' והם גימטריא ק"ל ק"ל אך דעת שלה ה"ג לבד שהם גימטריא ק"ל א' לבד וזהו דעתן של נשים קל"ה. והב' כי דעת שלו נעשה מן יסוד דאו"א המתלבשים במוח שלו ושניהן ניתנין תוך הדעת שלו ממש ומקבל הארתן בהיותן שם ממש אך הדעת שלה אינה רק מהארת יסוד ז"א שכנגד דעתה ובולט בה הארתה לבדה ופנימית האור נשאר תוך יסוד ז"א וממה שבולט דרך מסך יסוד ז"א לחוץ הוא סוד הדעת דנוקבא. הג' כי הנוקבא בראה הש"י צרה מלמעלה ורחבה מלמטה כדי לקבל הולד נמצא כי היסוד דנוק' הוא רחבה למטה לכן הדעת של ז"א הנעשה מיסוד הבינה שהוא רחבה מלמטה יש בו אור גדול אך דעת הנוקבא מיסוד דז"א שהוא צר מאד ואורו מועט ותבין מהיכן הוא שהנוקבא רחבה ונתפשטה בה אור בזרועותיה וגופא (ברוחב) כי הוא עור של יסוד ז"א צר מלמעלה לכן ראשה צר אח"כ האיר היסוד בה ומשם התפשטות גופה ואח"כ התרחבת יותר ומשם הדינין והדמים מה"ג שהם ה' דמים טמאים באשה שהם ה' אחוריים דאהי"ה שהם גימטריא ד"ם והם לבושים אל ה"ג והנה הטעם שניתנו לז"א כל הב' עטרין דידיה ודידה לפי שהבן יורש ולא הבת. אך אחר כך שנשאה ותהי לו לאשה יהיב לה עטרין דגבורה אז הוא בסוד הבעל חייב לזון את אשתו גם דע כי שרש ה"ג נשארין למעלה ביסוד דז"א אע"פ שמשם יוצאין להנוקבא:

שער כו פרק ד מ"ב

המוחין נחלקים לצלם ובכל אחד יש בו רמ"ח איברים ושס"ה גידין בצ' בל' במ' פרצוף שלם בכל א' ובכל ג' בחי' אלו הם בחי' הרוחניות והנפש המתפשטים ברמ"ח איברי הגוף דוגמת הנפש הנכנסת מן י"ג שנה ואילך. ודע כי יש בחי' רבות בצלם זה דגדלות כי כמה מיני גדלות הם יש מוחין דגדלות מזווג חיצוניות דאו"א מחלקם עצמן ויש מעולים מהם שנמשכין מפנימיות או"א ויש מעולים מהם שנמשכין מחיצוניות א"א ויש מפנימיות א"א ויש מעולין מהם שנמשכין מחיצוניות עתיק. והענין כמ"ש שיש ב' בחי' פנימיות וחיצוניות בכל פרצוף ופרצוף ולעולם אין ז"א חסר אפי' בלילה לאחר חורבן הבית מחיות המוכרח שהוא מוחין פנימים דקטנות אמא ובהיות לו גם מקיפי אמא אז מספיק להעלות מ"נ אמנם אם יהיה בו אלו לבד ימשוך ו"ק לבד ממוחין דגדלות גרועים והם מחיצוניות דאו"א ואינם רק ו"ק דמוחין פנימים דאמא ואז מכ"ש שיכנסו פנימים ומקיפים דקטנות אבא ואם היו בו תחילה גם פנימים דקטנות אבא ואז מעלה מיין נובין יכול להמשיך מוחין דגדלות יותר מעולות מחיצונות א"א ואז יהיה בו כח אח"כ לקבל גם ו"ק דגדלות אבא כמו בעמידה דערבית, ואם היה בו תחילה גם מקיפי דקטנות אבא אז ימשיך ו"ק דגדלות אמא ואחר כך בעמידת שחרית ימשיך גם כל המוחין דגדלות דאו"א פנימים ומקיפים מחיצוניות דעתיק, ופנימית דעתיק נשאר לעתיד כנזכר בק"ש דיוצר. ודע שכשצריכין לכנוס כל המוחין אז נכנסים כל המוחין דאמא ואח"כ דאבא אך כשאינן צריכין להכנס בז"א רק ו"ק דגדלות אמא לבדו ולא יותר כמו בערבית אז נכנסים ו"ק דגדלות אבא ואע"פ שלא נכנסו ג"ר

דאמא ודע שהדעת הוא נשמה בו"ק וגם דע ששורש ההוא נשארין בדעת תמיד עיין לעיל כללים דחו"ג סי' ט"ז תשלום זה:

ונלע"ד שצ"ע שהרי הכלים בתוספת אינן רק ג"ר בלבד. והנראה מכאן הוא שאינן קבועים חיות מוכרחת רק פנימית דיניקה דו"ק דאמא לבד וכל השאר באים בתוספת ואולי הם משם מ"ה החדש אך ביניקה כיון שהם באים בתוספת מסתלקין:

שער כז פרק א

השער אחד עשר שער פרטי עיבור יניקה ומוחין ובו ד' פרקים:

ז"א אין בו רק ט"ס והעשירית היא נוקבא אמנם הניחה שרשה בו והיא עטרה שבו כי משם נאחזת אך העטרה היא מכלל היסוד עצמו כנודע כי כל ספירה נחלקת לג' פרקין ועטרה היא פרק ג' של היסוד נמצא כי הספירה י' היא פרצוף נוקבא דז"א והוא אינו רק ט"ס והיא נשרשת ונאחזת בסוף היסוד שהוא בפ"ג שבו הנקרא עטרה. והנה הט"ס דז"א כל אחד יש בה ג' פרקין ואלו הם ט"ס חב"ד חג"ת נה"י והכתר אינו מעצמותו ואינו נמנה עמם אמנם להיות כי הנ"ה שבו נכללין כאחד נמצא כי גם אם נמנה הכתר אינו רק ט"ס לבד והט' נחלקין לג' קוין ימין ושמאל ואמצע וזהו ענינם חח"ן בג"ה דת"י וכשנעשו ג' קוין יהיה חח"ן קו אחד והם בחי' נצח בג' פרקיו ובג"ה ג"פ ההוד ודת"י ג"פ יסוד. ודע כי יש ג' מינים של ט"ס והם ט' פנימים מלובשים תוך ט"ס אמצעים המלובשים תוך ט"ס חיצונים ונמצא עתה ג' חכמות ג' בינות ג' דעות וכיוצא בזה בכל הט"ס עד שהם ג' כלים בכל אחד זה תוך זה וכל זה אחר הגדלותו. והנה נדבר עתה בספירה אחד ומשם יתבאר כל השאר הנה ספירת נצח יש בה ג' נצחים זה לפנים מזה בסוד ג' כלים ונצח החיצון הוא נצח דעיבור והוא נצח דנצח עיקרי שהוא פ"ת של החיצונים ובו ג"פ ונצח אמצעי הוא נצח של יניקה אך אינו רק פ"ת של חסד של אמצעי ונצח הפנימי הוא נצח דגדלות אך אינו רק פ"ת דחכמה של הפנימית. וכעד"ז בחסד יש בו ג' חסדים חיצון נקרא פרק אמצעי דנצח החיצוניות אך נקרא חסד שבנצח דחיצוניות ואמצעי הוא פרק אמצעי דחסד ונקרא חסד שבחסד האמצעי ופנימי הוא פרק אמצעי דחכמה הפנימית ונקרא חסד שבחכמה. וכעד"ז בחכמה הם ג' חכמות החיצונים נקרא פ"ע דנצח (דחיצונית) והאמצעי נקרא פ"ע דחסד והפנימי נקרא פ"ע דחכמה הרי הם קו ימין והם ג"פ חכמה מלובשים תוך ג"פ חסד המלובשים תוך ג"פ נצח. נמצא כי ג"פ עליונים הם כולם נקרא חכמה אלא שזה נקרא חכמה דחכמה וזה חכמה דחסד וזה חכמה דנצח וג"פ אמצעים כולם חסד אלא שזה חסד דחכמה וזה חסד דחסד וזה חסד דנצח וג"פ תחתונים כולם נצח אלא שזה נצח דחכמה וזה נצח דחסד וזה נצח דנצח. נמצא עתה כי כל קו ימין אינו רק ג"ס (פ"ג) זו תוך זו כל א' מג"פ וכעד"ז בקו שמאל וכעד"ז בקו אמצעי וכולן ט"ס. הכלל העולה כי ספירה עליונה של קו ימין יש בו נצח וחסד וחכמה זה תוך זה וכן בספירה אמצעית וכן בספירה התחתונה והרי נתבאר איך בכל א' מהג' אלו נכללות בג' והבן זה היטב. נמצא כי כל חיצוניות כולה אינה רק ג"ס שהם נה"י הנחלקות לט"ס וכל האמצעית אינו אלא ג"ס שהם חג"ת ונחלקים לט"ס וכל הפנימית אינו רק ג"ס שהם חב"ד ונחלקים לט"ס נמצא (ג"כ) כי נה"י מלבישין לגמרי חג"ת וחג"ת מלבישים לגמרי את כל החב"ד. וז"ס בתפלת ר' נחוניא בן הקנה כי הם ג' הויות זה תוך זה כמ"ש והם מלאים מבפנים ומתיכון ומבחוץ הוא הוי"ה הוי"ה הוי"ה נמצא כי נה"י הם פרצוף שלם מט"ס ונקרא חיצוניות ונקרא בחי' עשייה וחג"ת הם פרצוף שלם מט"ס ונקרא תיכוניות ונקרא בחי' יצירה והוא מתלבש לגמרי תוך עשייה וחב"ד הם פרצוף מט"ס ונקרא פנימית ונקרא בחי' בריאה ואצילות כי הנה בינה בריאה וחכמה אצי' מתלבשין זה תוך זה ואח"כ שניהן תוך היצירה:

שער כז פרק ב

והנה נמצא כי החכמה שי בה ג' בחי' שהם פ"א דנצח ופ"א דחסד ופ"א דחכמה נמצא כי פ"ע דנצח נקרא עיבור שבו והוא מחצית ו"ק שבו ופ"א דחסד נקרא תשלום ו"ק שהם בחי' יניקה שבו ופ"ע דחכמה נקרא מוחין שבו שהם בחי' גדלות שבו וכעד"ז בכולן בכל שאר ספירות. והנה זה החיצונית נחלק לב' חצי עליון מחכמה עד חצי ת"ת וחצי תחתון מחצי ת"ת עד סוף יסוד וחצי עליון ננסר (נ"א נגמר) וניתן ללאה בסוד פנימית אליה וחצי תחתון ניתן לרחל בסוד פנימית אליה ותבין היטב כי אע"פ שנה"י הם מכלל הו"ק ונודע כי הו"ק הם הנקראים יצירה עכ"ז נה"י אינן נקרא אלא עשייה כי עשייה היא נוקבא כנודע. ונמצא כי כל חיצונית היא נה"י וכולו ניתן לנוקבא. וז"ס וירא והנה באר בשדה והנה שם ג' עדרי צאן רובצים עליה ויש באר עליון ותחתון לאה ורחל וזו לוקחת חצי עליון (וזו לוקחת חצי תחתון ג' עדרי צאן שהם נה"י וזהו מחצית תחתון) ואז אחר הנסירה נשאר ז"א בסוד ב' בחי' לבד שהם התיכונה והפנימית והנה התיכונה הוא חג"ת והם נקרא יצירה ו"ק לפי שעד שם נשלמה בחי' ו"ק של הגדלות. אמנם האמת הוא כי החג"ת לבדם נקרא ו"ק כי בחי' אמצעית נקרא כן וזו לבד נקרא יצירה ולהיות בחי' זו לז"א נקרא ז"א ו"ק לפי שאז נשלמו גילוי ו"ק. ובזה תבין כי הז"א הוא לעולם בחי' ת"ת כי הוא המכריע בין חסד לגבורה ובהיותו כלול משניהן נקרא ת"ת ונקרא ז"א ונמצא א"כ שז"א הוא חג"ת ונוקבא נה"י. וז"ס גדול שהודעתיך בתחלת הקדמה לאדר"ז כי כח"ב ג' רישין דעתיקא וחג"ת ג' רישין דז"א ונה"י ג' רישין דנוקבא והנה בזה תבין למה הנוקבא היא עומדת תמיד באחורי (ז"א) סיום הת"ת אחורי נה"י כי שם עומדת תמיד ומשם נעשית ונמצא ראש נה"י אלו מתחילין מן הטבור הת"ת של ו"ק שהוא בחי' תיכונה הנקרא ז"א:

ועתה נבאר בחי' אלו איך נעשין ע"י עיבור ויניקה ומוחין. והנה בתחלת העיבור היה הזווג ואז יצאה הטפה בבחי' י' מלכיות שיש בי"ס אלו דחיצוניות ואח"כ בעיבור נשלמו י"ס אלו החיצוניות (נ"א בעיבור יצאו נה"י דט"ס) אשר כולן אינן רק נה"י בלבד כנ"ל וזהו בדרך כללות פי' שהנה"י שיש בכ"א מאלו ט"ס דחיצוניות נשלמו. כיצד נצח דנצח ונצח דחסד ונצח דחכמה והוד ההוד והוד גבורה והוד בינה ויסוד דיסוד ויסוד דת"ת ויסוד דעת הרי יש בו ט"ס בעת העיבור ולכן גוף העובר קטן אע"פ שיש בו ט"ס. ואח"כ ביניקה נכנסת הבחי' התיכונה שהם חג"ת בט' פרקין והיו מתלבשין מעט מעט תוך הט"ס הנ"ל שאינן רק בחי' נה"י של החיצוניות כי כל חיצוניות אינן רק בחי' נה"י לבד גמורות. ובעיבור נעשה נה"י שבנה"י לבד ואחר התלבשם כולם נמצא שכיון שאלו הם בחי' חג"ת נתנו כח בחג"ת של החיצוניות שהם חג"ת שבנה"י וגם הם גדלו בחיצוניות. ונמצא עתה כי יש לו ב' בחי' דז"א התיכונה והחיצונה אמנם החיצונה נגדלת עתה גידול ב' והוא שנגדל בה חג"ת שבהן באופן זה חסד שבנצח חסד שבחסד חסד שבחכמה גבורה שבהוד גבורה שבגבורה גבורה שבבינה ת"ת שביסוד ת"ת שבת"ת ת"ת שבדעת. ובזה תראה איך ביניקה נגדל הקטן בכל אבר ואבר שבו ובכל ספירה וספירה שבו עצמם ואינם תוספת איברים אחרים אך האיברים עצמן נגדלין כי הרי בכל ספירה וספירה מהט' של העיבור נגדל בהם עתה שליש כנ"ל כי כל אורך קו ימין בעת הגדלות הם ג"פ לבד והרי בעיבור היה קו ימין ג' שלישים מג"פ ר"ל שליש מכל פרק ופרק שהוא נצח שבנצח דנצח ונצח שבחסד דנצח ונצח שבחכמה דנצח ועתה נתוסף ונגדל שליש א' בכל פרק מהם שהוא חסד שבכל פרק ופרק וכל זה בחיצוניות. אך בתיכונה באו הו"ק שבה בפעם א' שהרי עצמותן הוא בחי' חג"ת לכן תכף נגדלה בפעם א' כל בחי' ו"ק. והבן זה למה נקרא בחי' התיכונה יצירה ובחי' ו"ק ולמה אמרו כי היניקה הוא מבחי' ו"ק והיה ראוי לומר שהם ג' קצוות לבד דוגמת העיבור שהיו ג' קצוות תחתונים נה"י אמנם נקרא ו"ק יען הם ו"ק התיכונים שנגמרים בפ"א יחד הרי טעם א' בעבור החג"ת עצמן וגם חיצוניות נשלמו לו"ק כנ"ל הרי טעם ב'. וגם כי אלו הם בחי' ו"ק דיניקה של הגדלות כולו בכללות. אח"כ בגדלות נכנסו בחי' פנימיות שהם חב"ד בט"ס ומתלבשין מעט מעט תוך ט"ס דבחי' אמצעי שאינם רק חג"ת נה"י של בחי' האמצעית ועתה נגדל בחי' זו אמצעית בבחינת ט"ס

חב"ד שבה כי כיון שנכנסה בחי' פנימית שכולה הוא בחי' חב"ד כנ"ל. לכן החב"ד שבבחי' אמצעית גם הוא נגדל ונתגלה נמצא כי חכמה שבנצח וחכמה שבחסד וחכמה שבחכמה של התיכונית נתגלו ונגדלו וכן בינה שבהוד ובינה שבגבורה ובינה שבבינה ודעת שביסוד ודעת שבת"ת ודעת שבדעת נגדלו והרי נשלמו ט"פ דתיכונות שכולם הם ג"ס חג"ת לבד והגדילו שליש [א'] עתה ואז נשלם קומת האיש לגמרי וגם בחיצונות נגדלו החב"ד שבהם ע"ד הנ"ל בתיכונית והרי נשלם עתה הגדלות שבהם ט"פ דחב"ד תוך ט"פ דחג"ת תוך ט"פ דנה"י אמנם אינן רק ט"ס לבד ובכל א' ג"פ הרי כ"ז בחי' בז"א הנזכר בפרקין דלעיל. והנה בזה תבין איך הנה"י הם נפש וחג"ת רוח וחב"ד נשמה וחיה שהם בחי' אבי"ע לכן הכבד בו הנפש והוא נגד נה"י בסיום הת"ת כי שם נקשרים ג"פ העליונים דנה"י כנודע דתמן דביקין רישי ירכין והלב בו רוח ועומד בג' אמצעית חג"כ ומוח בו הנשמה ועומד בג"ר אמנם משם מסתעף כ"א ממקומו כ"א במדרגתו. כיצד הנפש אשר מתגלית בכבד שכנגד רישי פרקין דנה"י כנ"ל בודאי שגם (שם) היתה למעלה בכל בחי' כלים חיצונים העליונים האמנם לא נתגלית ולא עלתה בשם עד נה"י דז"א כי עומדין הנה"י דנה"י ונה"י דחג"ת ונה"י דחב"ד וכולם בחי' נפש ונה"י אך הרוח נגלה בלב העומד בחג"ת דז"א כי שם חג"ת דנה"י וחג"ת דחג"ת וחג"ת דחב"ד והנשמה נתגלית במוח העומד בחב"ד דז"א כי שם חב"ד דנה"י וחב"ד דחג"ת וחב"ד דחב"ד. אך העיקר כי הנפש נתלבשת בכלי חיצונים והרוח בתיכון והנשמה בפנימים ונמצא כי במוח יש נר"ן אלא שכולם הם בחי' נשמה שהוא נשמת הנשמה ונשמת הרוח ונשמת הנפש ולכן אנו אומרים כי הנשמה במוח. אח"כ בלב יש נר"ן וכולן בחי' רוח שהוא רוח הנשמה ורוח הרוח ורוח ההנפש לכן אנו אומרים שהרוח בלב. ואח"כ בכבד יש נר"ן וכולם בחי' נפש שהם נפש שבנשמה נפש הרוח נפש הנפש לכן אנו אומרים שהנפש בכבד. הכלל העולה כי מוח לב כבד להיותן כלים פנימים דגוף וכ"א יש בו ג' בחי' פנימי תיכון וחיצון כנודע כי אפי' בעיבור ויניקה יש אל העובר מל"ך אך להיותן יותר פנימי מכל הגוף שם מתלבשין ומתגלין עיקר הנר"ן יען שלשלתן בקו האמצעי שהוא עיקר הגוף ומשם משלחין הארתן בכל האברים באופן זה. כי הכבד מחיצוניות שלו שולח נפש שבנפש לנצח הוד יסוד דחיצונית ורוח שבנפש שולח מהתיכוניות שלו אל חג"ת שבחיצוניות ומפנימותו שולח נשמה לחב"ד שבנפש דחיצונית. ואח"כ הלב שולח נפ

ש של רוח אל נה"י דתיכונות ורוח דרוח לחג"ת דתיכונות ומפנימיותו שולח נשמה דרוח לחב"ד דתיכונות. ואח"כ המוח שולח מחיצונותו נפש שבנשמה לנה"י דפנימיות ומתיכונותו שולח רוח דנשמה לחג"ת דפנימיות ומפנימותו שולח נשמה שבנשמה לחב"ד שבפנימיות. והרי נתבאר כי כל הז"א אינו רק ט"ס אע"פ שנחלק לג' בחי' ואלו הם ט"ס גמורות וא"צ יותר ואמנם כל ספי' מאלו נחלקין לכמה פרטים כי כל ספירה דחיצונות נחלק לאלף רבוא וכל ספירה מהתיכונות לו' אלפים רבבות וכל ספירה מהפנימית נחלק לעשר אלפים רבבות פרסאות כנזכר תיקון נ"ג:

שער כז פרק ג

ודע כי כמו שכ"א מאלו הט"ס שלימות נחלקות לג' בחי' לבד כיצד ספירת חכמה יש בה חח"ן יען הם מקו ימין וכעד"ז שאר הספירות וכן כל בחי' מהם כלולה מג' וכעד"ז לכמה בחי' כי כמו שהוא ג' כללות כן הוא בכל ספירה וספירה ונחלקת לאלף אלפים וכולם בבחי' ג' לבד וסבה לזה כי אין טפה פחותה משיעור י' ויש בה ג' קוצין והוא סוד ג' קוין ימין ושמאל ואמצעית בהכרח כן הט"ס שלימות הנ"ל נחלקות לג' חלקים וג' קוין כנ"ל. וזכור זה היטב כי כל בחי' נחלקת לג' בחי' לבד אמנם כל בחי' ובחי' מאלו הג' יש בה כללות י"ס כי כן היו"ד גימטריא עשרה ואין בה רק ג' קוין לבד. והענין כי היא בעצמה נחלקת לג' קוין וכל קו יש בו רת"ס ג"פ הרי י"ס בכל בחי' אמנם כל הי' נקרא בחי' א' נמצא כי בכל בחי' ובחי' יש ג' בחי' אשר כ"א מהם כלול מי"ס כי כן הז"א יש בו ג' קוין לבד ויש בו ג"פ י"ס פנימי תיכון חיצון. והנה כדי שיצטייר בעיניך נצייר בענין השמות

עצמן הנה כתבנו לעיל כי יש ג' כלים בכל ספירה וספירה ונצייר בחי' הכתר וממנו ית' כולם ואלו הן. א' חיצון יו"ד יו"ד יו"ד ה"י יו"ד ה"י וי"ו יו"ד ה"י וי"ו ה"א. ב' אמצעי יו"ד ה"י וי"ו ה"א. ג' פנימי אל"ף ה"י יו"ד ה"י. והנה בעיבור לא נגלה תחלה רק בחי' חיצון ולא כולו רק יו"ד ה"י וי"ו ה"א אשר בסוף השם זהו בחי' נה"י שבכתר. אח"כ נתגלה ביניקה משם התיכון בחי' וי"ו ה"א שבו וגם משם החיצון נתגלה יו"ד ה"י וי"ו שבו. ואח"כ בגדלות נתגלה שם הפנימי כולו וגם משם התיכון נתגלה יו"ד ה"י ובזה נשלם וגם משם החיצון נתגלה יו"ד יו"ד ה"י ונשלם כולו וכעד"ז בכל ספירה וספירה. והנה בעת אצילות המלכים יצאו בחי' א"א ואו"א בכל ג' בחינותיהן לכן כ"א מהם היו בט"ס גמורות אשר הג"ר שבהם הם בחי' הפנימים בט' פרקיהן והג' אמצעים הם בחי' התיכונים בט"פ וג"ת הם בחי' חיצוניות בט"פ אך זו"ן יצאו באופן אחר כי ז"א יצא בב' בחי' חיצון ותיכון אשר ב' בחי' אלו נקרא ו"ק לבד בין שניהן כנ"ל אך הפנימי לא נכנס בו עד אחר התיקון והנוקבא לא יצאה רק בחי' א' לבד. ר"ל כי לא נגלית בה רק מלכות שבכל הט"ס של בחי' החיצוניות שלה לכן היה בז"א ג' זמנים שהם בעיבור ד"ת נהי"ם וביניקה חג"ת ובגדלות חב"ד אך המלכות היה לה ד' בחי'. א' נקודה והיא בסוד המלכות שבה. ב' שנגדלת גם נה"י. ג' שנגדלו גם חג"ת. ד' שנגדלו גם חב"ד (ואלו הד' זמנים הם כנגד ד' ההי"ן שבשם ב"ן והם נקראו ד' נשים) וכולם בחי' חיצוניות שלה לבד והטעם כי כיון שהוא בחי' המלכות לכן היה בזה זמן שלא היה בה רק בחי' מלכות לבד לכן נקרא נקודה והיה בו בז"א ו' בחי' מלכות אשר בו"ק אך בנוקבא היה בה מלכות א' לבד שבמלכות והיא נקודה א' אך כולם הם נקודות ולכן מתו אך עתה בעיבור שנגדל גם נה"י שבו לא מית. והבן טעם זה איך בעיבור לא מית שלא היה כבתחלה וז"ס שבארנו שנתקן שנעשה עתה בעיבור פרצוף בקוין ואין קוין אלא בבחי' ג' נקודות נה"י אך בהיותו ו' נקודות מלכות לבד לא יש ג' קוין. גם תבין למה נקראו כולם מלכים כי אין בהם רק בחי' מלכיות אף בז"א ונ"ל כפי דרך זה כי כל בחי' חיצוניות נק' מל' כנ"ל דנה"י הם ג' רישין דנוקבא וא"כ היה תחלה בחי' חיצונית ואח"כ בעיבור נתקן החיצונית נה"י וביניקה נתוסף התיכון ובגדלות הפנימי:

שער כז פרק ד

ודע כי הב' בחי' ראשונים כיון שאין בהם רק ו"ק נקרא אלהים כנודע כי כל בחי' ו"ק נקרא אלקים כי כן ז"א להיותו ו"ק של כללות עולם האצילות נקרא אלקים בערך א"א הנקרא הוי"ה כנזכר באדרא. נמצא כי הו"ק דז"א נקרא אלקים והמוחין הוי"ה א"כ כל אלו אינם רק ו"ק של כללות (האצילות) ואע"פ שתראה שיש הוי"ה בחיצונית ותיכונית אפילו בכלים הוא בפרטות אמנם כללות החיצונית נקרא אלקים כמו שנודע כי כל הז"א נקרא אלקים ומזה שם אלקים מתחלקין לכמה רבבות שמות של הוי"ה וכן הנוקבא דז"א האוחזת כל ג' עולמות ונקרא' אלקים ויש בחי' הויות למטה אפילו במלאכים כנודע אלא שהם הויות נמשכין כולם בשם אלהים ועתה נבאר הענין יותר בפרטות דע כי כל זה שאמרנו אפילו בגדלות אינו רק בחי' נה"י לבד פי' כי חב"ד של פנימים הם ג"פ עליונים דנה"י דז"א וחג"ת דפנימים הם ג"פ תיכונים דנה"י דז"א ונה"י דפנימים הם ג"פ תחתונים דנה"י דז"א וכעד"ז הנ"ל יש בחי' תיכונות בנה"י אלו והם ט"פ ונקרא תוכניות דנה"י וכעד"ז יש בחי' חיצונית בנה"י אלו והם ט"פ ונקרא חיצוניות דנה"י. ונמצא כי הם ג"פ נה"י תוך נה"י ונה"י תוך נה"י וכולם נקראו נה"י לבד אלא שיש בו ג' כלים זה לפנים מזה וכולם מנה"י לבד, ואם כן הט"ס דז"א בג' בחינותיהם אינם רק מנה"י דז"א לבד מט"פ אלא שאח"כ אנו רוצין לדבר דרך פרטי יותר לומר כי אלו הג' כלים הם זה לפנים מזה חיצון נה"י, והתיכון חג"ת. ופנימי חב"ד, לפי שהם נר"ן דנה"י אמנם שלשתן בחי' נה"י לבד וז"ס צ' דצלם. ואח"כ כל הנ"ל הוא בל דצלם הם חג"ת דז"א והם ט"פ ט' ספירות גמורות בחי' נפש נקרא נה"י ובתוכם יש חג"ת אחרים בט"פ אחרים והם בחי' רוח ונק' חג"ת. ובתוכם יש חג"ת פנימי בט"ס והם בחי' נשמה ונקרא חב"ד. אך כולם אינם רק חג"ת. ועד"ז בם דצלם הם

חב"ד וכתר דז"א והם ממש ע"ד הנ"ל נמצא כי אין נקרא זעיר אנפין גדול לגמרי עד שיכנסו כל בחי' דצלם שלשתן ואז הוא שלם בי"ס גמורות דוגמת תבונה אשר הצלם מתלבש בי"ס שלה כנודע כי צ' בנה"י שלה ול' בחג"ת ום' בחב"ד שלה. אך החילוק הוא כנ"ל כי ד' נשים יש בנקבה וכמו כן ד' נשים בבינה אמא עלאה שבחי' חב"ד שלה נקרא אמא בינה עלאה וחג"ת שלה נקרא תבונה ראשונה ונה"י שלה נקרא תבונה שניה ומלכות שלה נקרא תבונה ג' והיא רביעית בערך הבינה ובזו התבונה הג' בכל י"ס שלה מתלבש כל הצלם כולו דז"א. באופן שז"א גדול כמו המלכות דאימא עילאה כולו שוה בשוה ממש באופן כי מלכות היא בחי' רביעית בערך אימא וזה סוד ומספר את רובע ישראל כי ז"א נקרא ישראל רובע של אמא עלאה:

שער כח פרק א מ"ת

שער השנים עשר שער העיבורים ויתחלק לה' פרקים:

טעם למה הוצרכו זו"ן להתעבר במעוי דאמא כמבואר אצלינו הענין הוא עם מ"ש לעיל בענין המלכים שמלכו בארץ אדום ומיתו כי הנה טרם שנאצל עולם האצילות המוזכר תמיד בס"ה בשם זה יצא הי"ס הכוללים כל עולם אצילות בכללות ויצאו נפרדות זה מזה כי היו י"ס זה למטה מזה וזה מקבלת מזו שלמעלה ממנה ולא היה בשום א' מהם בחי' פרצוף רק היו בסוד כללות כי כל א' היתה כלולה מכולן והיו הכללות מעורב בהן בכ"א מהן והיה בלתי סדר ותיקין עד שאח"כ הע"ק אתתקן גרמיה בקדמיתא כנזכר באדרא ואז ספירת הכתר נעשה פרצוף שלם בי"ס ונקרא בחי' א"א ואח"כ נעשו או"א מחו"ב כמבואר. והנה עתה בא עת וזמן תיקון ז"ת שבאצילות אשר מהם נעשה זו"ן אחר התיקון הנה רצה המאציל העליון לתקנם כי בתחלה היה כ"א מהם מובדלת מחברתה הבדל גמור והיה נקרא רה"ר כמבואר היטב ע"ש איך לסבה זו לא יכלו הכלים האלו לקבל האורות שבתוכם ונשברו ומתו לכן רצה המאציל העליון לתקנם וא"א להתתקן אא"כ יתחברו יחד כל הו"ק זו בזו בסוד פרצוף א' מקושרים זה בזה כנזכר שם ביאור הפרצוף המקושר דרך קוין מה ענינו ועי"ז יחזור להיות רה"י שהוא פרצוף א' כלול הנקרא ז"א. ואמנם כדי שיתקשרו ויתחברו יחד צריך לעלותן להכניסן במעוי דאמא ושם בסוד ימי העיבור יתאחדו ויתקשרו ויתחברו יחד יחוד גמור ויצאו אח"כ בזמן הלידה בבחי' פרצוף א' מיוחד בכל פרטיו וגם הספירה (הז') שהיא מלכות הנקרא נוקבא דז"א הוצרך שגם היא תהיה עמהם בעת העיבור כדי שתהיה כלולה עמהם לצורך היחוד הראוי לה עם ז"א בעלה כנודע. לכן נבאר עניני העיבור ונאמר כי הלא ב' בחי' יש בעיבור וכל בחי' כלולה משני עיבורים שהוא ג' זמנים. וביאור הדברים כי תחלה הכל היו זו"ן בסוד העיבור והיו בבחי' ג' כלילין בג' ונקודת מלכות כלולה עמהן ואח"כ נולד והיה לו זמן יניקה ואחר כך הגדיל והיה לו עיבור ב' לצורך המוחין שלו שאז נקרא זמן הגדלות נמצא שהם ג' זמנים וב' עיבורים עיבור דג' כליל בג' ויניקה ועיבור ב' והרי זה בחי' א' בסוד חיצוניות ואחר כך היתה לו בחי' אחרת שנייה דוגמתה בג' זמנים. וב' עיבורים וכ"ז לצורך הפנימים באופן שהם ד' עיבורים וו' זמנים כי הזמנים הם ו' אבל העיבורים שבהם אינן רק ד'. ונבאר ענין חיצונית ופנימית מה עניינם כי החיצוניות הם מציאת העולמות ופנימיות הם בחי' הנשמות. והענין כי הנה יש בזו"ן וכעד"ז בכל הפרצופים ב' בחי' הא' הוא בחי' החיצונית אשר בהם כדמיון הגוף אל הנשמה שמבפנים ומזה החיצוניות דז"א (נ"א זו"ן דאצילות) נבראו כל העולמות כולן של בי"ע כנודע כי כל הנבראים וכל הבריות שיש כולם הם בציור דמות פרצוף אדם כנזכר בזוהר פרשה תולדות דכל שייפי ושייפי איתקרי אדם ואפילו המלאכים כולם הם מבחי' חיצונית דזו"נ דאצילות. אמנם יש בחי' ב' והוא הפנימית שבו שהוא כעין נשמה אל הגוף שמבחוץ ומבחי' זו נבראו נשמות בני אדם הצדיקים התחתונים כי נשמת הזכרים מז"א ונשמת הנקבות מנוקבא דזעיר אנפין באופן כי כל נשמות הצדיקים הם יותר פנימים מהמלאכים כולם חוץ מהנשמות שהם מבחי' בי"ע כנודע גם נשמות אלו יהיו פנימים אל ערך המלאכים אשר

מן העולם ההוא שממנו חצבו הנשמות כמ"ש במקומו בע"ה. וז"ס הן אראלם צעקו חוצה וארז"ל אפי' מלאכי שלום אינן יכולין לכנוס כו' וצריך להבין מאי אפילו דקאמר ולמה נשתנו אלו המלאכים מזולתן עד שהוצרך להשמיענו חידוש שאפי' הם אינם נכנסים. אבל הענין מובן עם הנ"ל כי להיות שכל המלאכים הם מחיצוניות והנשמות מהפנימיות והנה יש בחי' מלאכים קרובים אל הנשמות של הצדיקים יותר משאר מלאכים ונקרא מלאכי שלום מהו דתימא כי כיון שבבחי' זו שיש לאלו המלאכים על השאר והוא שהם כת המלאכים המקבלין את נשמת הצדיקים כשנפטרין מן העוה"ז ואומרים לו יבא שלום ינוחו על משכבותם הולך נכחו כמו שאמרו רז"ל לכן נקראו מלאכי שלום ומצד בחינה זו היה אפשר שיכנסו בפנימיות עם הנשמות ולזה השמיענו שאפילו הם עומדין בחוץ ואין נכנסין בפנים. ונמצא א"כ כי תחלה היו זו"ן בבחי' חיצוניות שלהם לבד בסוד העיבור של ג' כלילין בג' ואח"כ נולדו והיה להם זמן יניקה ואח"כ באו להם מוחין בעיבור ב' ואחר כך פעם ב' היה להם כל ג' בחי' אלו בבחי' פנימית שלהם והיו תחלה בסוד העיבור ג' כליל בג' ואח"כ זמן היניקה ואחר כך עיבור ב' לצורך המוחין:

שער כח פרק ב

ונבאר עתה סדרי העיבורים בבחי' חיצוניות ופנימיות ונאמר כי הנה ג' זמני עיבורים יש. א' הוא עיבור די"ב חודש כנזכר בגמרא מעשה דהוי אשתהי תריסר ירחי שתא ואכשריה רבה תוספאה. ב' הוא עיבור של ט' חדשים המורגל תמיד ברוב העולם. ג' עיבור של ז' חדשים ואמנם בבחי' חיצונית שמשו ב' עיבורים הראשונים שהם עיבור של י"ב וט' ובבחי' פנימיות שבו שמשו ב' עיבורים של ט' ושל ז'. ונתחיל לבאר ענין החיצוניות ששמשו בו ב' עיבורים א' משל י"ב ושל ט'. ונתחיל מן הא' ונאמר כי הנה עיבור א' היה בבחי' א"א עצמו בבחי' נה"י שבו ומן הזווג שבו עצמו נעשה ו"ק הז"א בבחי' ג' כלילין בג' וע"ש. וענין זווג א"א הוא זה כי הנה נת"ל כי אין בא"א רק ט"ס לבד ולא נזכר בו בחי' מלכות האמנם היסוד שבו כלול מזו"ן כדמיון התמר הכלול מזו"ן בסוד צדיק כתמר יפרח הנזכר בזוהר ואז נתעלו נה"י שלו בחג"ת שלו אשר שם מעמד ומצב או"א כנודע כי אבא מלביש חסד וחצי ת"ת הימין ואימא מלבשת גבורה וחצי ת"ת השמאל ועלה הנצח דא"א בחסד שלו אשר שם אבא ועלה הוא דא"א בגבורה אשר שם אמא ועלה היסוד דא"א בת"ת אשר שם בחי' הדעת שהוא היסוד של שניהן חציו כאן וחציו כא ואז ע"י התלבשות נה"י שלו תוך או"א עצמן אשר הם זכר ונקבה ממש שמשו אז ע"י יסוד דאריך אנפין הכלול מזכר ונקבה מיניה וביה ואז הוציא את החיצוניות ו"ק דז"א ג' כלילין בג' ואת הנוקבא בסוד פסיעה לבר כמבואר אצלינו ועיין לעיל היטב. ותכלית כוונתו היה להתלבש בתוכם כנ"ל ונמצא שעליית נה"י דא"א במקום חג"ת שבו היה לטעם הנ"ל להתלבש תוך או"א שהם זו"ן ועל ידם גם היסוד שבו יזדווג מיניה וביה כמ"ש. עוד יש ט"א והוא כבר נת"ל כי ז"א היה בבחי' רה"ר ו"ק נפרדין זה מזה ותיקונו הוא לקשרו בסוד פרצוף א' מיוחד לעשות (נ"א ונקרא) רה"י לכן הוצרכו גם נה"י דא"א להכלל בחג"ת שלו עצמו ויהיו אז ו"ק דא"א כלולין ג' גו ג' כדי לכלול גם את ז"א שהוא ו"ק בבחי' ג' גו ג' ויתקשרו יחד והנה העיבור זה היה זמנו יב"ח. וטעם הדבר הוא לסבת א"א עצמו כי הנה היו נה"י שלו נכללין בחג"ת של או"א הרי הם כללות של ו' וגם יש כללות הנה"י שלו שנכללו בחג"ת שלו עצמן הרי הם כללות של ו' אחרים והרי הם י"ב. ועוד טעם ב' בענין א"א עצמו כי כמו שנכללו נה"י בחג"ת והם ו' מתתא לעילא גם נכללו מעילא לתתא חג"ת מן הנה"י ו' והרי הם י"ב. עוד טעם ג' כי הנה זווג זה הוא דא"א אלא שהיו בהתלבשותו בגו אבא ואמא והנה זווג אוא עיקרו הוא מן המזל הח' דדיקנא דא"א כמבואר אצלינו שאבא יונק מן הח' ואמא מן הי"ג וגם נתבאר כי מזל הח' הוא ג' שמות של מילוי יודי"ן ונמצא שיש בו י"ב יודי"ן וכדי לקבל שפע מאלו י"ב הוצרכו להתעכב שם יב"ח. גם טעם ד' בענין זו"ן עצמם והוא כי גם בז"א עצמו נכללו נה"י שלו בחג"ת שלו הרי ו' וכן חג"ת שלו נכללו בנה"י שלו הרי ו' אחרים נמצא שהם י"ב בחי'. עוד טעם ה' כי הנה אלו היו תחלה ג' בחי' שהם

חג"ת ובאלו הג' היו הד' אחרות שהם נהי"ם כלולין בכל א' וא' מהם מהג"ר נמצא שהם ג"פ ד' הרי י"ב. עוד טעם ו' כי צריך שהמלכות תהיה כלולה מכל הג' נה"י הרי ג' ואח"כ כל א' מאלו ג' תהיה נכללת בכל הג"ר שהם ט' הרי י"ב וכל זה בהיות ז"א ו"ק ג' גו ג' והמלכות רביעית אליו. והנה נמצא כי זמן עיבור א' עיקרו הוא בא"א אלא שהיתה ע"י היותו מתלבש תוך או"א כנ"ל כי הנה היתה כוונתו לעשות אליו בחי' לבושים מן זו"ן שילבשהו מטבורא דיליה עד סיום גופו כנ"ל נמצא כי היה זמנו יב"ח. וז"ס במאמר קו המדה דבתיקונים וכן בזוהר פ' בראשית דל"ה כי הנטיעות כקרני חגבים היו ואתנטעו ואשתהו י"ב ירחי שתא. ואח"כ נולדו זו"נ ובא זמן היניקה ובכח היניקה נתפשטו ו"ק דז"א ממה שהיו תחלה ג' בג' ונעשה עתה פרצוף גמור קשורים זה בזה בסוד קוין כנ"ל בתחלת דרוש זה והנה בחי' יניקה אין בה עיבור כנ"ל (בפ"א) כי ב' עיבורים הם לבד אמנם עכ"ז בבחי' א' גם היניקה יש בה סוד עיבור. והענין כי הנה היניקה זאת הם יונקים מן השדים ודדים של אמא ונודע כי בחי' הדדים נקרא שם שדי והנה נתבאר אצלינו כי שדי הוא גימטריא הוי"ה שד' אותיות הוי"ה הם כ"ו גם נעשי' בחי' ע"ב גם בחי' רי"ו שהם ג"פ ע"ב כמבואר אצלינו ע"פ ויעבור ה' על פניו ויקרא ושם נתבאר כי ג' בחי' אלו הם גי' שד"י שהם כ"ו ע"ב רי"ו אשר מקומן בג' קוין של חג"ת כי בת"ת הוא שם הוי"ה עצמה שהוא כ"ו וחסד הוא גי' ע"ב וגבורה הוא גי' רי"ו לכן מקום הדדים הם בחזה שבין חג"ת וכל בחינותו יחד הם שד"י ומזה השם של שד"י שהוא בדדים של אמא יונק ז"א ומתפשט ונתקנו הג' קצוות ראשונים שלו שהם חג"ת אשר יש בהם ע"ב רי"ו כ"ו גימטריא שד"י כנ"ל ואח"כ גם נה"י שבו ינקו משם ונעשו ע"ב רי"ו כ"ו אחרים כנודע כי כל מה שיש בחג"ת יש בנה"י אלא שבבחי' חג"ת הם רחמים ונקרא שד"י ברפה בסוד בין שד"י ילין שהם מקום הדדים ממש ובנה"י נקרא שד"י בדגש

בסוד אל שד"י כנודע לפי שהוא יותר דינין כנודע כי הדגש ורפה הם דין ורחמים והנה נמצא כי גם בבחי' יניקה נמשך מסוד ע"ב רי"ו שהם אותיות עיבור ודי בזה ויניקה זו נמשכת עד היותו בן ט' שנים ויום אחד ואח"כ בא זמן הגדלות ולזה צריך עיבור ב' ועניינו הוא מבחי' זווג או"א לתת מוחין לזו"ן כי בעיבור הא' היה עיקרו מזווג א"א מיניה וביה אלא שהיה ע"י התלבשות באו"א אבל זה העיבור הב' עיקרו הוא מזווג או"א וא"א טפל לו היפך מן העיבור הא'. וטעם הדבר כמ"ש בגמרא שאל טורנוסרופוס הרשע את ר"ע איזה מעשים נאים של הקב"ה או של ב"ו וכו' וכוונתו היה למה לא נברא האדם מהול והביא לו ראיה מן החטים הנבראים ע"י השם יתברך ומן הגלוסקאות הנעשים ע"י ב"ו נראה מזה כי יש דברים שהניחם הבורא ביד ב"ו התחתונים לתקנם והוא לא תיקנם לכן אל תתמה אם העיבור שהוא לצורך ו"ק בז"א היה ע"י א"א, ועיבור ב' שהוא לצורך מוחין דז"א היה לו ע"י או"א, כי יש דברים נתקנים ע"י תחתונים כנ"ל ובפרט כמ"ש כי עיקר הכל הוא להוציא עיקר ושורש הז"א שהוא ו"ק. אבל הג' מוחין שבו הם בסוד תוספת אליו כי לכך משתנים והולכין (נ"א וחוזרים) ואינם בקבע בו גם זמן עיבור הזה היה ט' חדשים והטעם הוא כי הנה עתה יש בו ו"ק וג' מוחין שהם ט'. עוד טעם ב' ממה שנת"ל כי או"א זווגם הוא מכח המזל הח' שבדיקנא דא"א שיש בו ג' הויו"ת דיודי"ן ויש בו ט' ווי"ן ומשם נמשך בהם שפע בסוד עיבור ט' חדשים אלו לצורך המוחין והנה אחר ט' שנים ויום אחד שהיו לז"א באו לו המוחין אלו מאז עד תשלום י"ג שנה שלמים ויום אחד ואז נעשה בחי' ז"א גדול והגדיל ונקרא אדם גמור. וטעם היות י"ג שנים הוא כי תחלה היה לו ו"ק אח"כ נמשכין לו ד' מוחין שהם ח"ב ודעת כלול מחו"ג ואלו נמשכו לו תחלה בסוד מקיפים קודם שיכנסו תוך פנימותו כנ"ל כי אז הם בלי לבושין הם ד' מוחין ואח"כ מתלבשים תוך נה"י דתבונה כנ"ל ואז נכנסין ומתפשטין תוך פנימית ז"א ואז אינן רק ג' מוחין כי החו"ג נתלבשו ביסוד בינה שהוא כלי אחד ונעשו מוח אחד ונקרא דעת ונמצא כי ו"ק וד' מקיפים וג' מוחין פנימים הרי י"ג:

ועתה נבאר בחי' הפנימית דזו"ן כי הנה אחר כל הנ"ל היה פעם ב' כל הנ"ל לצורך פנימית הזו"נ כנ"ל והנה עיבור אחד היה בבחי' הפנימים של א"א עצמו ולא ע"י התלבשות דאו"א והיה זמנו ט' חדשים לפי שעתה בפעם ב' הזאת לא די שנכללו נה"י הפנימים של א"א עצמו בחג"ת שלו ע"ד שהיו למעלה בעיבור אחד של החיצונית אמנם גם החג"ת ששלו עלו ונכללו בחב"ד של עצמו ונמצא ט"ס דא"א נכללו והיו בבחי' ג' של ג' ג' ומזווג זה נעשה העיבור בט' חדשים כמספר ט"ס דא"א ואז נעשו ו"ק פנימים של זו"ן ג"כ ומפנימיותם נמשכין כל הנשמות כולם כנ"ל. ואח"כ היה העיבור הב' של המוחין של הפנימיות וזה היה בסוד ז' חדשים לבד. והענין כי עיבור זה נעלם ועליון מאד כי הוא בסוד ז' ספירות תחתונות של עתיק המתלבשים תוך ז' תקוני דגלגולתא דרישא דא"א כמבואר אצלינו וכנגדן היה העיבור זה מן ז' חדשים. ודע כי באותן ז"ת דעתיק אין יכולת להשיג כלל בחצי עליון של החסד שבו רק מחציו ולמטה בלבד לכן ארז"ל שכל היולדת לז' יולדת למקוטעים ואינו בעיבור כל הז' חדשים שלמים והנה גם מזה הפנימיות של המוחין דזו"ן נמשכו ונעשו נשמות הצדיקים. והבן וראה כי כמה צדיקים וחסידי עליון קדושים כולם נולדו למקוטעים לז' חדשים עיבור כמשה ושמואל הנביא ופרץ וזרח וכיוצא באלו ונמצא כי כל אלו (הנשמות) נמשכין מאותן הז' דעתיק (המלובשים) בז' דגולגלתא דא"א ודי בזה:

שער כח פרק ד מ"ב

א' דע סוד שארז"ל במסכת ב"מ פ"ה ע"ב בכולהו גוהרקי תסתכל לבר מר' חייא. הנה נשמות הצדיקים הם למעלה ממדרגת המלאכים וז"ש כאן שבכל הכסאות של נשמות הצדיקים היו המלאכים מעלים אותן חוץ מכסא דר' חייא שהוא עולה מאליו והיה נראה שיותר כבוד היה שיעלו אותו המלאכים משתעלה היא בעצמה א"כ מה מעלה הזאת ופירש שאלו המלאכים המעלין כסאות של נשמות הצדיקים הם המלאכים שנחצבו עם הנשמה והכסא נושאת אותם כמשרז"ל הכסא נושא את נושאיו והארון נושא נושאיו ונראה שהמלאכים מעלין את כסא אבל (באמת) הכסא מעלה אותן עד מדריגתן שהמלאך אינו עולה יותר ממדרגתו אפילו נקודה א' ולזה הכסא של ר' חייא שהיתה למעלה ממדרגת המלאכים היתה עולה מאליה שלא היו המלאכים יכולין לעלות עמה וזהו מגרמא סלקא ומגרמא נחתא כנ"ל שע"י שהצדיקים עוסקין בתורה ובמע"ט מדרגתן למעלה מן המלאכים:

ב מ"ק בהיות זו"ן בבטן אמא היה ג' גו ג' בסוד ו' שבתוך הה' ושם המל' בסוד פסיעה לבר ברגל הו' ומכאן נתפשטו לז' הוא ו' והיא ז' לו באחור ואימא נותנת לו נה"י שלה והם לו בחי' חב"ד כי ר"ת בינה הם בינה יסוד נצח הוד וזהו בסוד העיבור הנעשה באדם אחר לידתו והמ"ב זווגים דפ' בראשית הם מ"ב זווגים דחיך וגרון דא"א והם בסוד העיבור הזה והנה הנה"י שבו נעשים חג"ת ונקבא שם במה שחזר עתה יסוד להיות ת"ת והנה עתה חסר נה"י (לו) ואז תבונה שהם אותיות ב"ן וב"ת ו"ה והנה תבונה זו מתפשטת לעשות בו נה"י אשר חסרים לו ונעשין ג"כ חב"ד לנוקבא ואז ז"א נותן לנוקבא ג"כ שית דיליה (החיצונית) עצמם ואז נשלמת לי"ס ולכן נקרא נה"י לבר מגופא לפי שלא היה לו נה"י עד שניתנו לו מן התבונה כנ"ל לכן נקראת אספקלריא דלית לה מגרמה כלום כי הכל בא לה מחדש ג' מתבונה ו' מז"א (הנה סוד ציצית טלית קטן הוא סוד או"מ בחי' ו' בלתי ראש בהיותו ג' גו ג' וטלית גדול הוא אחר התפשטות):

ג מעיקרא היה הת"ת בסוד ו"ק לבד ולמה הוצרך לעיבור ג' גו ג'. והענין כי תחלה נאצלו י' נקודות כל א' כלולה מי' והקשר שהיה להם שהיו מקבלות זו מזו כפי סדר המדרגות ותחלה היו הנקודות האלה בסוד העצמות פנימים והיו כל הכוחות כלולים בעצמות ולא ניכרין כל א' ואחד לעצמו רק כדמיון הנשמה הכלולה מראיה ושמיעה כו' אבל אינם ניכרות בה כ"א לבדה וע"י הגוף מראה כחותיה וכל הי' (נ"א הה') כחות הכלולין בה א' א' לבדו כיצד השמיעה באוזן כו' וכן

היה באצילות הזה כי נתקנו והיה התיקון כדי לעשות להם כלי א' מגביל הרוחניות האלו ובו כלי לשמיעה וכלי לראיה וכיוצא בזה וזה התיקון שנתקן תחלה בא"א והוא הכתר. אח"כ עשה מב' נקודות השניות שהם חו"ב ב' פרצופים גמורים כלים והם או"א והז"ת נידחו כולם למטה במקום המל' ולכן הוצרך לסוד העיבור כדי ליחדם ולכלול ג' בג' כדי שמכל הו' נפרדין יעשו פרצוף א' ואז עדיין הם בסוד העצמו'. ואח"כ בסוד הליד' נעשו הו' אחדים ונעשה להם כלי א' ואח"כ ע"י המוחין נגמר ונשלם הפרצוף:

ד ענין זמני העיבור עיין בביאורנו עליהן כי יש בפנימית וחיצוניות ומה שמצאתי כאן בחילוף כתבתיו וזה הענין כי סוד העיבור של ט' חדשים כדי לעשות מוחין לז"א כדי שיוכל להוליד לכן נתקשרו ו"ק דא"א בג"ר חב"ד שבו בא"א עצמו שהם מוחין ממש ועי"ז נעשה לז"א מוחין בסוד עיבור דט' חדשים והנה עיבור זה של ט' חדשים הוא לצורך חיצוניות ז"א ויוליד בחי' עולמות אבל עיבור ז' חדשים הוא לצורך פנימית ז"א שוליד בחי' נשמות והענין כי לצורך פנימית ז"א הוצרך שיתקשרו ט"ס דא"א בז' דגלגלתא דיליה כנזכר בס"ד ואלו הז' דגלגלתא ד' מהן בחי' מקיפים וג' מהן בחי' מוחין ואלו יתלבשו למטה בת"ת בתוך המוחין כדי שיוכל לברא פנימי' נשמו' בכל העולמו'. והנה בהצטרף י"ב וט' גימטריא אהי"ה שהוא סוד עיבור כנודע מהזוהר:

ה דע כי הי"ס הם ה' פרצופים שלימים א"א והוא כתר ויש בו י"ס וכן או"א פרצופים שלימים ויש בהם י"ס בכל א' מהם וכן זו"ן כל א' כלול מי'. אך דע כי הת"ת כשנאצל לא היה רק מציאות ו' ונקרא ו"ק מחסד עד יסוד ולא היה בו ראש וז"ס ו' שבתוך ה' בבינה שאין לה ראש. ואמנם אחר שיצא לחוץ אז נעשה לו ראש וז"ס מנחל בדרך ישתה כי מנחל יסוד בינה ישתה הת"ת בהיותו בדרך פירש אחר שיצא ממנה ואז נקרא ירים ראש. והענין הוא כי חג"ת שלו נעשין לו חו"ב (ודעת) ונה"י נעשה לו חג"ת וזה ע"י המשכת שפע דאו"א וה"ס התפשטות ב' עטרין דמתעטרין (להו) וכו' וזהו בעטרה שעטרה לו אמו שהוא רישא דיליה ואמנם עתה נשאר חסר לו נה"י אז הוצרכה בינה להאריך רגליה למטה (נו"ה) וסוד הארת היסוד שבה כי גם היא עלמא דדכורא ואז נעשה לו נה"י כי זה הנזכר בזוהר ומבינה נביאים. וז"ס כונן שמים בתבונה וז"ס ובתבונה יתכונן ולכן להיות הנה"י משם ואינן לא מן הת"ת ולא מן המלכות ולכן מועילין לשניהן כי נעשו רגלים לז"א ומוחין למלכות ולכן תבין כי או"א מציאות (א' והב' למטה המוחין הנעשים לז"א והבן. גם דע כי ספירין תתאין של או"א) שהם מחכמה ולמטה ר"ל כשתסיר כתר דאו"א ישארו לכל א' ט"ס ומאלו נמשכו ונעשו סוד (ט' תיקונים) דיקנא של ז"א ט' תיקונים כפולים מצד או"א ו' ג' בחי' היה לז"א א' בהיותו במעי בינה כי היה ו' זעירא ג' כלילן בג' ובחי' המלכות שבו בסוף הו' בסוד פסיעה לבר ואח"כ כשיצא לחוץ אז נתפשטו כל הו"ק ו' שלימה ובסופה סוד המלכות ואח"כ בקניית המוחין נשלם לי"ס הרי ג' בחינת והראשונה היא סוד ראובן שמעון לוי (ואח"כ יהודה עוד) בחי' ב' והוא כי הלא בהיות הז"א (נ"א המלכות) בסוד ו"ק אז המלכות אינה רק נקודה זעירא ואין בה שום התפשטות אבל היא כלולה מי' אבל אינה נחלקת לפרטי איברים ואח"כ בבחי' הג' בקניית המוחין נגדלים שניהם בסוד פב"פ אח"כ יש בחי' ה' והוא כאשר נתמעטת אז לא היה בה רק מציאת אותה נקודה א' רק שעתה נחלקת לפרטי איברים בסוד י"ס אבל אין בכמותה רק ההיא נקודה לבדה כי כדי שיוכלו חיילותיה להתנהג על ידה צריכה להתחלק לי"ס ואז נתמעטה וירדה בבריאה ושם מקומה בו' היכלין ובד' היכלין שבהיכל ק"ק שהוא כחב"ד כי המל' שבמל' היא בהיכל הז' דיציר':

שער כח פרק ה

עיבור ב' של ז"א אחר היניקה לצורך המוחין כבר ידעת ענין היניקה מה הועילה אל התפשטות ו"ק ממה שהיו תחלה ג' כליל בג'. ואמנם עתה נדבר בבחי' ג"ר הנקרא ראש שבודאי שהקטן

בהיותו תוך בטן אמא יש לו ראש וגם אח"כ בעת יניקה א"כ צריך לדעת מה נתחדש אח"כ בעיבור המוחין והנה דע כי כבר הודעתיך איך הז"א שיעורו בנה"י וחצי ת"ת דא"א אמנם אותו התלבשות הנעשה אל נה"י דא"א ע"י זווג או"א הוא סוד (נ"א על דרך) הז"א עצמו והנה מאותו חצי ת"ת דא"א נעשה ראש שהם ג"ר דז"א בהיותו במעי אמא ואמנם מוחין שלו הם אל"ם דאלהי"ם לכן אין בו כח הדיבור בהיותו בבטן אמא והנה אל"ם גימטריא ע"א שהם שם (הוי"ה) מלוי דאלפין עולה מ"ה והשם עצמו כ"ו הרי ע"א ואז הוא אל"ם. והנה מילוי אותיות אלם גימטריא צדק ל"ף מד"ם והוא סוד המוחין שבמל' הנקרא צדק שהיו כלולין שם וז"ס האמנם אלם צדק תדברון ולהיות כי ג' מוחין היו נעשין סוד ת"ת דא"א לכן לא היה עדיין היכר לל"ב נתיבות חכמה ונ' שערי בינה וגם הדעת לא היה נחלק לאדרין ואכסדראין רק היה כל זה בבחי' כללות לבד וכאשר נולד ויונק משדי אמו אז ע"י היניקה נתגלו המוחין האלו בסוד ל"ב נתיבות חכמה וכן הבינה בסוד נ' שערים וכן הדעת ואז ניכר הכל ולכן הולד כשיונק אז יוצאין לו השיניים שהם ל"ב נגד ל"ב נתיבות חכמה שנתגלו עתה וז"ס ולבן שינים מחלב פי' הל"ב של ולבן הוא ל"ב נתיבות חכמה ונ' ה"א נ' שערי בינה והוא"ו של ולבן הוא סוד הדעת סוד ו' וכל זה הוא לסבת [מסבת] החלב וזו ולבן שיניים מחלב ואז המוחין האלו נקרא אלקים והם ג' אלקים בג' מוחין שהוא סוד מלא י"ה שיתמלאו המוחין הנקרא י"ה והוא צירוף מלא י"ה ואלהים גימטריא פ"ה עם כולל וז"ס הפה הניתן לאדם שהוא סוד המוחין שהיו נקרא' אל"ם שהוא שם מ"ה כנ"ל כי מ"ה גימטריא אלהים כזה מ"ם ה"א גם אלם מאלהים הוא מ"ה וכ"ו לכן עתה מתחיל התינוק לדבר וז"ש מי שם פה לאדם או מי ישום אלם או חרש מי הוא בינה וע"י החלב שמניקה שם פה לאדם ואלו הם ל"ב אלקים דעובדא דבראשית דמוח החכמה. ואחר היניקה נגדלו המוחין האלו עד י"ג שנים באופן זה כי המוחין ג' שהם ג' אלקים יורדין למטה ונעשית מהן סוד הגרון כי גרון גימטריא ג' אלקים ומוחין אלו שבשם אלקים מהתבונה כנודע וכולן נכללין בגרון ולכן הגרון הוא בבינה ולפי ששורש הגרון הזה נעשה ע"י המוחין האלו גם בינה נקרא מוח גרון כנודע בזוהר במקומות רבים לכן הבינה נקרא אלקים. וז"ס ואברם בן ע"ה שנה בצאתו מחרן כי אברהם סוד זרוע ימין של החסד יצא מן הבינה הנקרא גרון גימטריא חרן וזהו בצאתו מחרן כי כל אלקים דינא קשיא סוד חרון אף וזהו נח"ר גרונ"י. ובזה תבין איך הגרון אינו רחב אלא אדרבה הוא יותר קטן מרוחב הראש וכ"ש מרוחב הגוף והטעם כי אותן מוחין הקטנים שבתוך הראש הם סוד הגרון ולכן אינו רחב כ"כ וגם כי כל אלקים הוא דינין ולכן אין הדברים ברוחב אלא בקיצור גדול. והנה הראש להיותו בסוד מוחין אלו של אלקים נקרא ראש והוא סוד אלקים במילוי ורבוע גימטריא ש"ר וא' כללות השם הרי ראש אמנם אברם בצאתו מחרן סוד ג' אלקים נתחלף שם אלקים בחילוף אכדט"ם גימטריא ע"ה וזהו ואברם בן ע"ה שנה בצאתו מחרן. ונחזור לעיל כי נשארו למעלה סוד ג' חללי דגלגלתא שהוא אותו התלבשות הנעשה בת"ת דא"א (נ"א דז"א) בלתי מוחין בפנים ואז נשארו כל אלו החללים בסוד הקרומות דמוחין והיו שבילי החכמה ושערי הבינה ניכרין בהם בסוד קרומות וצינורות ואח"כ נתעלו חג"ת ז"א ונעשה מהם סוד עצמות של גלגלתא על הקרומות הנ"ל ואח"כ נכנסו בהם המוחין העיקרין והם סוד ד' הויות ע"ב ס"ג מ"ה ב"ן מלובשים בנה"י דתבונה כנודע. וכבר ידעת כי המוחין האלו מתפשטין בכל ט"ס דז"א מוח חכמה בחח"ן ומוח בינה בבג"ה ומוח דעת בדת"י וא"כ הוא מוכרח כי ברדת אלו ג' מוחין להתפשט בגוף שיעברו דרך הגרון דרך ג' אלקים אשר שם ואז נעשין שם הוי"ה אלקים ג"פ והם ג"פ יב"ק בגרון וז"ס ויעבר את מעבר יב"ק שהוא גרון והוא סוד ויעבור די"ג מדות שאנו אומרים בתפלה תחלה כדי ליקח מכאן את אור הגרון (נ"א המוחין) הנ"ל היורדין מכאן. וכבר ידעת כי עתה אחר חרבן אנו צריכין לחדש מוחין בכל תפלה והנה באמצע היום אין שם מוחין והם בסוד הדינין ונקרא חרן כנ"ל שהם סוד ג' אלקים וזהו אין אדם חוטא אא"כ נכנס בו רוח שטות שמתמלאין המוחין בסוד רוח אחרת של דין קשה. וז"ס שנאמר בדוד ויהי דוד בא עד הראש אשר ישתחוה שם לאלהים כי בראש הזה הוא סוד אלקים ברבוע במילוי כנ"ל שהוא גימטריא ראש ושם הם ג' מוחין של אלקים וזהו אשר ישתחוה שם לאלקים ורצה להחריב את העולם להחזיר אלו למקומם כמשארז"ל בקש דוד לעבוד ע"ז:

שער כט פרק א מ"ב

שער הנסירה ויתחלק לט' פרקים:

דרוש כולל כל בחי' ז"א כסדר וגם ענין נסירה באורך:

ענין הנסירה הנה תחלה ע"י מוחין דקטנות היו דבוקים אב"א לפי שעדיין אחוריים שלהם הם דינין של אלקים ואח"כ הפיל שינה לז"א וחוזרין המוחין להסתלק ממנו ונשאר בבחי' יניקה שזהו השינה והבן זה מאד. ואז חכמה וחסדים הוסרו מתוך הלבושים של נה"י דאמא כנודע ונשארו עומדין ערומים בסוד או"מ על רישא דז"א וגם חצי דעת תחתון המחבר את ב' עטרין כנודע וכן חצי דעת העליון גם הוא נשאר עמהן חציו דמצד החסדים ואמנם בינה וגבורות וחצי דעת תחתון וחצי דעת עליון אלו נשארים מלובשים תוך נה"י דתבונה (נ"א דאימא) וכן הם נסתלקו מז"א אמנם לא נשארו בסוד או"מ כמו האחרים כדי להאיר משם מן בחי' הרשימו שעולה ג"כ סוד שינה כנזכר אצלינו בענין תפילין (נ"א התפילות) ואמנם אלו נתלבשו תוך נוקבא וכמ"ש אח"כ ואח"כ חוזרין להסתלק מן הנוקבא וחוזרין תחלה להתחבר עם חכמה וחסדים בסוד או"מ ג"כ עמהם. ולעשות זה צריך זווג אחר באו"א ונמשכין מזווג ההוא (נמשך מן אבא) ב' מנצפ"ך א' ביסוד אמא וא' בסוד דמלכות וא' נמשך לחכמה וא' נמשך לעטרא דגבורה וע"י (אותה העטרא) נמשך אותו המנצפ"ך הב' אל יסוד דמלכות ואלו המנצפ"ך כפולים הם יותר (המוחין) נמתקים כי החכמה היא גבורה בשרשה כי לכן חכמה דא"א נתלבש בה גבורה דעתיק והנה אחר שירדו שם ונעשו כולם מקיף אז מתחילין לכנוס תחלה בינה וגבורה בפנימית דז"א ושניהן בסוד דאמא לבד ואז מתפשטין ג' פרקין הוד בכל קו שמאלי דז"א ומפרק אחרון נעשה מוח בינה אל המלכות. והנה כשנסתלקו בינה וגבורה מז"א כנזכר בסוד השינה אז היו מאירין בנוקבא לאה בסוד או"מ ומשם נמשך אל המלכות רחל ואינם ישינות כמו הז"א. ועיין בענין חת"ך שהם ב' אחוריים דזו"ן ג' בחי' שיש א' בהוי"ה וא' במצפ"ך ויש א' באלקים כי הנוקבא בעת האצילות הראשון לא היתה רק נקודה א' לבד כנודע וזה הנקודה נקרא אישון בת עין וזכור זה ומנקודה זו מתחיל בנין כל מציאותה והיא לבדה יכולה להיות פב"פ עמו וזהו שורש כל בחי' הנוקבא וזהו ראשית ואחרית כל דרושיה. דע כי הנקודה שנאצלה תחלה היא כתר שבה והיא נקודה א' לבד ותחל' קודם העיבור היתה בסוף היסוד למטה ממנו ובזמן העיבור עלתה על היסוד והלבישתו והגדילה ונעשה כמדת היסוד וכשיעורו וביניקה עלתה עד ת"ת מאחוריו ונגדלה כמדת הת"ת ממש. והנה בלילה שהוא כמו בזמן היניקה לז"א אף הנוקבא היא באצילות הראשון והנה ט' נקודות שלה אחר חצות מתחברין עם לאה כנזכר במ"א ע"ש ונקודת הכתר (שהיתה) מתחלת אצילות ירדה (בבי"ע ס"א) בבריאה להאיר שם וע"י עסק התורה עולה גם היא מעט מעט עד שבאור הבוקר נגמרה לעלות פב"פ בזרוע שמאל דז"א ואז נכנס בה רשימו של המוחין שלה בסוד תפלה ש"י וט' הנקודות יורדין אז בבי"ע (ס"א בבריאה). אך היא יש בה רשימו מבחי' פנים בפנים ויכולה לעמוד עמו פנים בפנים אז בסוד תפילין ושאר הט' הנ"ל אנו מעלין אותם מעט מעט מבי"ע עד ברכת אבות ואז בקריאת שמע נכנסו ו"ק דגדלות בז"א וט' אלו שלה גם הם מתחילין לעלות עד ז"א דאצילות ואז עולה המלכות ואותו הנקודה חוזרת אל האחור ומתחלת לתקן כמו בזמן העיבור ועולה עד תחת היסוד ושם בחי' שורש א' שלה כנודע שהיא העטרה הנשאר שם תמיד וגם בחי' שירדה בבריאה עולה משם ואז אותו הבחי' שעלתה מבריאה נגדלת שנית כמדת היסוד כולו ועיין במ"א. ומשם עולה עלייה ג' בנצח והוד ולא ביסוד ונגדלת כמותם ומשם עולה עלייה ד' בת"ת והרי עלתה גם אל שרשה אשר שם שלא נסתלק משם לעולם ואז נגדלת כמדת הת"ת עצמו מאחוריו ואח"כ עולה בחו"ג עלייה ה' לכן יורדין בה ב' הארות תחתונות בברוך וג' הארות עליונות באתה אך אינה עולה בה עד הזקיפות של הוי"ה כנזכר במקומו והירידות הם הוי"ה אדנ"י והזקיפות הם הוי"ה אהי"ה ועולה בסוד נקודה לבד אורך כל

הז"א עד הכתר שבו אב"א גם בסוד נקודה ולא בבחי' פרצוף עדיין. ועיין במקומו כי יש זווג ב' אל או"א וגם יש אז מ"ן דחו"ב ואז נתוסף בה הארה שתעלה היא כל בחי' האחור עד הכתר לבחי' מדה או נקודה א' לבד. ואח"כ נכנסין בז"א ג"ר דגדלות וגם מקיפי דאמא לבד כפי הנזכר במ"א ועדיין לא נכנסו רק הפנימית ואז נתקנים ונעשים בבחי' פרצוף מהחזה שלו ולמטה וזה בחול שלא היתה גם בהיותה באחור רק מן החזה. אך בר"ה בהיותה באחור עלתה עד הכתר גם עתה הגדיל פרצופה גם עד הכתר ועיין במקומו איך היא ברחל ובלאה אך רחל היא מהחזה ולמטה לבד וגם כל זה הוא ע"י העלאת המ"ן לזווג או"א וצ"ע מאד במ"א. ואח"כ נעשית הנסירה כנ"ל והנה אחר שנגלה (נ"א שנתגדלה) אב"א מן החזה שלו ולמטה והיתה אז מקבלת הארותיה ע"י מחיצותיו וטפילה אליו וגרועה ממנו וכדי שתתתקן יותר לגמרי שלא על ידו צריך שיסתלקו המוחין ממנו וסילוק זה נקרא שינה והב זה כי קודם לכן היו אחוריים של שניהן כולם דינים ולהיותן דינים היו דבוקים יחד כי כולם כותל אחד להם ולכן הפיל עליו דורמיטא ונסתלקו מ

מנו המוחין כנ"ל הנקרא שינה ואז נשמתו שהם המוחין שנסתלקו ממנו היו מושכין לו חסד וחיות אל ההוא קיסטח דחיותא שנשאר בתוכו בגוף בעת השינה מן חסד דבינה והיה מתפשט בו בתוכו ואז הדינין ואחוריים היו מסתלקין ונאחזין באחור דנוקבא ונפרדין זה מזה וזהו אתי חסד ופריש לון. וז"ס ובאתרה' שקיע רחמי וחסד ואז אלו המוחין הנקרא נשמת ז"א היו בבחי' מ"ן אל בינה ונזדווגו או"א ותיקנו את המלכות שלא ע"י ז"א. והענין (נ"א והנה הגם) כי כבר נתקנה לאה אב"א טרם רחל כי תחלה יוצאין הארת לאה ואח"כ הארת רחל ועדיין (נ"א אך עדיין) שתיהן נפרדות עם שמקבלות שתיהן הארתן ע"י ז"א ואח"כ בנסירה מתחברות שתיהן יחד פרצוף אחד ע"י שנכנסו נה"י דאמא בתוכם ונמצאת גם רחל עצמה עולה אב"א עד כתר דז"א ע"י התחברות עם לאה ואפשר שיתלבש רחל בלאה וצ"ע. ודע כי אותן הב' מוחין בינה וגבורה דז"א שנסתלקו בנה"י דבינה הם שנכנסו ברישא דנוקבא ממש כי החכמה והחסדים נשארו בסוד מקיף לז"א ואלו הם הגבורות אשר לקחה הנוקבא בעת הנסירה ע"י אמא לחודה כנזכר במ"א וע"ש היטב:

מ"ק ענין ג' מציאות בזו"ן שהם עיבור ויניקה ומוחין ואע"פ שכבר ביארנו באורך אצלינו בתחילה היו ג' כלולין בג' והם מציאות חג"ת דז"א שהיו מתגלין לבד והוא ו' שבתוך הה' באהי"ה דתפילין שהוא כמנין כ"א אזכרות שבהם מפני שאין מתגלין רק חג"ת וכ"א מהם כלול מז"ק שהם זו"ן הרי כ"א כמנין אהי"ה כי שם אהי"ה מורה עיבור דהיינו אנא זמין למהוי כנזכר בזוהר. אח"כ זמן היניקה ואז יצא ז"א למקומו כולל ו"ק באורך והוא ו' דהי"ה והיא גדולה כי בהיותו תוך ה' דבינה היה ו' זעירא ועתה ו' זו ראשה עב כי שם המל' עמו ואחר הראש מתפשט הוא"ו בדקות והטעם שהאשה עולה עמו ואינה יורדת עו הנה אע"פ שהוא עתה בסוד הו"ק עכ"ז יש לו י"ס רק שהמוחין של הקטן אינם בסוד חב"ד רק מחג"ת לבד כי מחג"ת נעשין לו ג"ר וג' אמצעית ומנה"י נעשין לו ג"ת וכשנגדל שהוא אחר ט' שנים ויום אחד אז יש לו ג"ר מחב"ד ולא מחג"ת כבתחילה ובאים לו נה"י מבינה ואז יש בו כח להוליד אך עדיין אינו חייב במצות אבל כשהוא בן י"ג שנים ויום אחד שאז מושפעין בו חו"ב חו"ג שהם ד' מקיפין מלובשין בבינה ואח"כ נכנסין בראשו ואז חייב במצות ומניח תפילין כמ"ש בע"ה. אח"כ בעיבור הב' כדי לעשות מוחין אז נעשה ראש אל ו' והם חו"ב ותרין עטרין ומתלבשין בנה"י דתבונ' ונעשין ג' לבד ואח"כ נכנסין בז"א בחג"ת שלו מן הו"ק שבו (של) ו' ראשונה של זמן היניקה וחוזרין חג"ת להיות חב"ד ובהם נכנסין ד' מוחין עם נה"י דבינה בתוכן. וז"ס בזוהר פרשת אחרי מות דס"ה כי שם אלהים שירותא חד מז"א ופי' כי הגבורה הנקרא אלהים חזרה להיות בינה שהוא המוח הב' דרישא דז"א ומנה"י הראשונים של זמן היניקה נעשה לו ג' אמצעית ועתה חסרים לו נה"י דז"א וצריך שיבאו מחדש וז"ס בזוהר בראשית כי הנטיעות היו כרני חגבים ושתלם. והביאור כי נה"י דאמא אשר הלבישו לד' מוחין ונכנסו בגו חב"ד דז"א משם ירדו אותן הנה"י דבינה עד נה"י של ז"א שנעשו חג"ת כנ"ל ומשם האירו והוציאו נה"י חדשים לצורך ז"א. וז"ש בזהר כי ירכין לבר

מגופא כי גוף הז"א לא היה רק ו"ק ונסתיימו בג"ר והג' אמצעית אמנם ג"ת הם לבר מגופא שהם ו"ק הת"ת כי לא יצאו רק מנה"י דאמא. וביאור הענין כי הנה (נה"י דאי') בג"ר דז"א יש ג' בחי' בכל אחד מהם כיצד קו ימין נכנס מוח חכמה ונתלבש בנצח דבינה ושניהן נתלבשו בחסד דז"א של ו"ק דז"א, ואז משלשתן נעשה מוח ימין דז"א הנקרא חכמה, והנה המוח הפנימי הנקרא חכמה האיר בחסד דז"א וחסד דז"א מאיר בנצח הבינה ואז ירד הנצח דבינה בכח אותה הארה שקבלה כנ"ל וירד בנצח דז"א אשר חזר להיות חסד כנ"ל, ואז משם האיר נצח דבינה והוציא נצח חדש לצורך ז"א וכן כנגדו עד"ז בקו השמאלי ונעשה הוד לצורך ז"א. וז"ס הנזכר בתיקונים ומבינה נביאים כי נ"ה דז"א הנקרא נביאים נעשו מבינה עצמה חדשים ממש וכן עד"ז בקו האמצעי ונעשה יסוד נמצא כי בנה"י אלו החדשים יש שם ט' בחינת שהם ג' בחינת בכל אחד משלשתן כי בנצח ירדה שם הארת מוח דחכמה והארת חסד ז"א שחזר להיות חכמה כנודע והארת נצח דבינה עצמה וכעד"ז ג' בחינת בהוד וכן ביסוד. ואמנם דע כי כאן בזה היסוד שנעשה מחדש יש בו בחי' ו"ק ו' זעירא, והטעם לפי שהאיר בו ת"ת דז"א שהוא כולל ו"ק כנודע. וזהו מ"ש בזוהר דיסוד חד קרטיפא כלול שי"ת ומכח שית אלו שביסוד נעשה שיעור קומת המלכות ולכן נקרא אספקלריא דלית לה מגרמה כלום כי היא היתה תחלה נקודה נעלמת בת"ת ואחר כך ממציאות ת"ת ובחינת שלו נתק שיעור קומתה:

שער כט פרק ב מ"ב

ודע כי ב' מיני זווגים הם באו"א זווג חיות וזווג מוחין פנימים שהם נשמות זו"ן פנימית העולמות, ואחד תדיר והב' נפסק לפעמים, ולזווג אחד שהוא חיות וחיצוניות העולמות די שברוחא שבגוה יעלה מ"ן ולכן נעשה שלא על ידינו ולזווג הפנימי הב' צריך שזו"ן עצמן יעלו מ"נ ובחי' הוחין שלהם הם המעלים מ"נ הנ"ל דפנימית וזה אינו נעשה אלא על ידינו. והנה קודם ק"ש של שחרית היה לז"א גם מוחין פנימים דאבא דיניקה והיו חסרים לו מקיפי דאבא דיניקה והם חיצוניות העולמות שהם שמות אלהים ולהמשיך אלו צריך זווג דחיצוניות דאו"א והם יש"ס ותבונה המזדוגים הנעשין בבחינת חיצוניות לבד מעצמם ע"י האי רוחא דשביק בגוו' אשר הוא אז מעלה מ"ן שלא על ידינו אלא ממילא. והענין כי הנה ג' בחי' יש בזווג החיצון, הא' הוא תבונה עצמה הנקרא ז"ת דאמא, ב' הוא רוחא דבגוה המעלה מ"ן. ג' הם המ"ן עצמן, ויש שם ס"ג בתבונה ועם י' אותיותיו הרי ע"ג ופנימיותו הוא שם א"ל שבשם ס"ג. וחיצוניותו הוא שארית הס"ג כשתסיר כללות ג' יודי"ן ואלף שהוא ד' אותיות גימטריא א"ל נשאר ס"ט ועם הכולל הרי ע' משם תקבל הנוקבא ב' (נ"א בחי') מוחין דאלהים שבה ביניקה וזה הארת נה"י דתבונה לתוך נוקבא דז"א. ומקבלת (נ"א ועוד מקבל') המוחין משם ב"ן דחיצוניות ומהמ"נ דחיצוניות. והענין כי שם ב"ן הזה הוא עצמו שם ב"ן ואח"כ תעשהו ציורין ותקח ג' ווי"ן שבו עם הב"ן הנ"ל הרי ע' וזהו רוחא דשדי בגווה והוא בחי' מ"ן (נ"א והוא המוחין) כי נמשך אליה בביאה ראשונה מהזכר עצמו ע"י הזווג אע"פ שהוא ב"ן כבר נתבאר שהגבורה הניתנין בסוד זווג הם זכרים ולא נקבות לכן נקרא בן ולא בת ונקרא רוחא קדמאה דשדי בגווה כי הוא מהברור שנברר מן המלכים לצורך עצמה של המלכות ביסוד שלה בבחי' זווג כנ"ל ונקרא נפשה עצמה וכיון שנמשך מהבירור והוא שורש המובחר מכל חלקי הבירורים של המלכים של בחי' מלכות עצמה שהוא המלך הז' כל שארית הבירורין מחלק המלך הז' הם שעדיין לא הוברר יען אינם חלקי המל' דאצילות עצמה אלא שהם בחי' נשמות ומלאכים וכל הנבראים כי לא הוברר רק בחי' י"ס שבכל עולם מאבי"ע אך כל שאר הנבראים עדיין לא הוברר והם נבררים מדרגה אחר מדרגה עד שיושלמו ואז יבא משיח ב"ב. ולהיות כי שם ב"ן ששבמל' הוא נקרא נפש שבה עצמה ודאי שהוא גדול מכולם כי הוא אצילות עצמה מלך ז' לכן כל המ"נ של המלך הז' אינן נתקנים אלא ע"י שם ב"ן הזה שהוברר מהם. והרי הבנת מה הוא ב"ן ומה הוא מ"נ נמצא כי שם ב"ן קיים לעולם שם כי הוא עצמות המל' נפש שלה אך מ"ן מתחדשים בכל זווג וזווג ומתבררין ואין מ"ן של זווג זו הוא עצמו של

זווג ב' והבן זה מאד. אמנם כיון שאותו הב"ן הוא הנפש של המל' הוא שורש לכולם ואם לכולם לכן נתקנו ע"י כנ"ל לכן הוא נותן חלק ממנה בכל נפש ונפש לשמרה בסוד כיבוד או"א ואח הגדול ועכ"ז (נ"א ועד"ז) יש בז"א ב"ן אחר שהוא מה שבירר מששה מלכים לעצמו ונקרא נפש שלו והוא אב לכל שארית ו' מלכים שלא הוברר ו ע"י מתבררין ונקרא מ"ד וגם הוא נותן חלק מההיא רוחא דיליה לכל הרוחות ואמנם בירורי מלכים שלו הם ע"ב ס"ג מ"ה זכרים אלא שהם כולם שם ב"ן הכולל ונמצאו כולם בחי' ב"ן אלו גבורות ב"ן זכרים ונקרא חסדים ואלו גבורות ב"ן נקבות ונקרא גבורות וכל אלו נתקנו ע"י טפת ה"ח וה"ג משם מ"ה החדש ואלו יורדין מלמעלה מהמוחין דזו"ן עד יסודותיהן וה"ח וה"ג של ב"ן הם העולין לקבלם וכל ד' בחי' אלו מתחברות בנוקבא ומצטייר בסוד זכר ונקבה כל א' מ"ה וב"ן. ונחזור לענין כי עוד יש מ"ן עצמם שהם בחיצונית וזה שם ב"ן בציור כל ה' מהם צורת י"ד והם ה' ידות זולת ג' ווין הנ"ל והם ה' ידות ה' אותיות מנצפ"ך כי הם ה' אצבעות וכל אצבע כלול מכל הי"ד הרי הם ה' ידות אך שרשם יד א' שמאל לבד כנודע והבן זה מאד כי כל מ"ן חיצונית שמתבררין בכל פעם כולם הם בחי' ב"ן זה דציור ובחינותיו הם מתבררין תמיד ובחי' שם ב"ן פשוט עם הג' ווין הם רוחא אשר הוא המעלה תמיד אותן ומאלו נמשכין אל המלכות בעת היניקה לצורך המוחין דאלקים:

שער כט פרק ג מ"ב

אמנם העלאת מ"נ הם הנקרא עיבור ב' וע"י העלאת מ"ן דזו"ן (נ"א מ"ן זו) נמשכים להם המוחין כמ"ש ולכן צריך שנבאר תחלה ענין מ"ן מה עניינם. הנה נודע כי תמיד הבנים צריכין לעלות למ"ן אל אביהם ואל אמם בסוד התעוררות תחתון והנה הצדיקים מעלים בנשמותיהן מ"ן אל המלכות והם בניה. והטעם כי סתם נשמה הוא מהבריאה והנה עולם הבריאה הם בני מלכים דאצילות לכן שמת הצדיקים הבאים מבריאה הם מעלין מ"ן אל המלכות דאצילות אמנם זו"ן שהם בני או"א הם מעלין מ"נ ז"א לאבא ונקבה לאמא כנודע וכמו שנשמת הצדיקים מעלין מ"ן בכל לילה בעת השינה אל המל' והיא מחדשת אותן בסוד חדשים לבקרים. וביאור הענין חידוש הזה הוא שמאירה בהם בחי' מוחין דגדלות שהם הנקרא נשמות (שמות) בני אדם כן הז"א בעלותו בסוד מ"ן מתחדש ג"כ ע"י או"א וחידוש זה הוא ע"י לקיחת המוחין אלו דגדלות והרי ידעת ענין עיבור זה הב' בז"א איך נמצא באדם התחתון כי בצלם אלהים עשה את האדם כי נשמת האדם היושבת במוח שלו עולה בכל לילה בסוד מ"ן ומתעברת בתוך מלכות עיבור גמור ומחדש לו נשמתו היושבת במוח שלו כן הענין בז"א ג"כ. אמנם יש ב' פרטיות נחלקות בין זה לזה הא' הוא כי הנה נשמות הצדיקים אינם מעלין מ"ן אל המלכות אלא בלילה לפי שאין שליטת המלכות אלא בלילה כמ"ש ותקם בעוד לילה וגו'. אמנם אמא עלאה שולטת ביום ובלילה שהרי זווגייהו תדיר דלא פסיק ביום ובלילה לכן העלאת מ"ן דזו"ן הוא (בין) ביום (ובין) בלילה ובכל פעם מהם נעשו להם מוחין חדשים וז"ס ק"ש דשחרית וערבית שהוא סוד העלאת מ"ן לזווג או"א ולהמשיך מוחין להם כנודע במקומו והבן זה. גם יש חילוק אחר והוא כי האדם התחתון אינו יכול להעלות נשמתו בסוד מ"ן רק אחר היותו בן י"ג שנה ויום א' אמנם זו"ן אינם כן והם יכולין לעלות מ"ן לאביהם תיכף אחר ט' שנים ויום א' אחר שיגדלו איבריו ומוחותיו ונשלם בפרצוף אע"פ שאינם ראוין להוליד רק הם שלימים לעצמן ולצרכן. וטעם הדבר הוא כי בין הנשמה של אדם ובין הז"א שניהם הושלמו בפרצוף אחר ט' שנים ויום אחד ושניהן מתחילין לעלות אמנם נשמת האדם קודם שיגיע אל יסוד העליון אשר שם הוא מקום העלאת מ"ן או מ"ד פוגע בג' קליפות הערלה בסוד שלש שנים יהיה לכם ערלים ונשלם להעלותן בסוד ג' שנים שהם עד שנת י"ב ויום אחד ואח"כ בשנת י"ג אז עולה אל היסוד עצמו ואז כל פריו קדש הלולים ומשלים להשתלם שם ביום (נ"א בשנה) א' ובהשלימו להיות בן י"ג שנים ויום א' אז הוא מעלה מ"ן מבן י"ג ואילך ולא קודם אך ז"א תכף אחר היותו בן ט' שנים ויום אחד שהתחיל לעלות אינו פוגע שם ערלה כלל ח"ו כי אין שום ערלה דבוקה (בו) כי מאמא ולמעלה אין החיצונים נאחזים

ונמצא כי תכף פוגע בנה"י דאו"א ונעשים לו מוחין ויכול להוליד משם ולהלאה תיכף אחר יום אחד של שנת י' כי כבר התחילו לכנוס המוחין. ונבאר עתה תשלום מ"ן מה עניינם כמ"ש זה למעלה הנה כל עליית מ"נ צריך שתעלה מלמטה למעלה ממדרגה למדרגה וזה יעורר לזה וזה לזה עד רום המעלות. והנה אחר היות זמן היניקה כבר יש גדלות כל צרכם בז"ק דזו"ן אמנם אין בהם יכולת להוליד נשמות הצדיקים יען כי אין כח במוחין שלהם להוליד אחרים רק הצריך לעצמו וז"ס קטן זוכה לעצמו ואינו זוכה לאחרים. אמנם כשיגדל ויבא לו תוספת במוחין שלו מאו"א אז זוכה לאחרים ג"כ ומוליד נשמות חדשות של צדיקים ונמצא כי כאשר יזדווג אז עם נוקבא להיותו בסוד קטן אינו נותן בה רק מבחי' הו"ק שבו. ובזה תבין סוד כלל גדול זכרהו והוא ענין אותו רוחא דיהיב בה כדי לעשותה כלי להעלות מ"ן כי בהיות בחי' ו"ק נקרא רוחא וו"ק ג"כ נקרא כלים כנודע כי המוחין עצמן דיניקה נעשו כלים וקרומות אל המוחין דגדלות ונמצא כי הכלי הוא המעלה את המ"נ שהם נשמות הצדיקים שנמשכו ממוחין דגדלות כמ"ש בע"ה והכלי הוא האי רוחא דיהיב בה ממוחין דו"ק והנה מזה הרוחא דו"ק נעשו המלאכים כנודע שהם חיצוניות העולמות ולכן המלאכים שרשם בעולם היצירה אשר תמן מקננים ו"ס לחוד. אמנם בחינת נשמות הצדיקים הם מבריאה שהוא בחי' המוחין ג"כ (נ"א ג"ר) ולכן אין המלאכים עולין בסוד מ"ן כי כבר נשלמה מלכות דו"ק אמנם נשמת הצדיקים שהם מבריאה אלו צריכין לעלות במלכות דאצילות בסוד מ"נ וע"י תתאזר כח וגבורה לעלות היא ובעלה למעלה עד או"א ויקבלו ג"כ ג"ר הנקרא מוחין דגדלות. ונבאר עתה ענין עליית זו"ן עצמו בסוד מ"ן אל או"א כי כמו שז"א נתן רוחא בו"ק דנוקבא לעשותה כלי בימי היניקה הנה גם אבא כאשר נותן באמא ההוא רוחא דיהיב בגווה אינו נותן בה אלא ממה שיש בו. והנה שורש או"א הם בחג"ת דאו"א (נ"א) בחג"ת דא"א ואינם במקום המוחין של א"א כלל ולכן כדי להזדווג עם אמא ולתת לה טפת המוחין דגדלות לצורך ז"א צריך שתחלה יקבל ג"כ הוא סוד תוספת מוחין ממוחא עלאה דא"א לכן צריך שתחלה תעורר זו"ן מ"ן לאו"א ואז יוכל אבא לקבל ממוחא דא"א עצמו ואז יוכל למיהב לאמא כ

ח המוחין דהולדה לתת אח"כ ג"כ לזו"ן. ונבאר איך עליית זו"ן בסוד מ"ן מעורר תוספת מוחין באו"א לתת אחר כך אל זו"ן והענין כבר נת"ל כי בעיבור א' נזדווג א"א היסוד שבו מניה וביה בתוך ב' היסודות דאו"א והנה אח"כ היסוד והעטרה דא"א נעשה נשמה לז"א בימי העיבור. ואח"כ בימי היניקה נתפשט גם מוח בינה בז"א בסוד ל"ב אלהים ל"ב שיניים אשר שם יסוד דא"א כנ"ל ואחר הט' שנים מתפשט בכל הו"ק דזו"ן נמצא עתה בעליית זו"ן באו"א עולה עמהם ג"כ היסוד דא"א שבתוכם עד או"א והם מעוררין סוד מוחא עלאה דא"א כנודע כי מבשרי אחזה אלוה כי כשמתעורר היסוד שבאדם מתעורר המוח להוציא טפת ההולדה וכן זה המוחא עלאה דא"א מתעורר ע"י יסוד דא"א כנ"ל. אמנם אין כח מוחא עלאה עצמו יורד עד או"א כי גדלה מעלתו עד מאד אבל זה המוח דא"א כל גילויו הוא בדיקנא דא"א כמ"ש במקומו ושם נתבאר כי שו בו (בו) ב' מזלות זל הח' ומזל י"ג והם זכר ונקבה ומהח' שהוא זכר נשפע כח באבא ומי"ג שהוא נקבה משם נשפע כח באמא ולכן זה המוח העליון משפיע ע"י הדעת שבו שהוא מזל ח' אל מזל י"ג ואחר כך לוקחים הטפה או"א ואח"כ הם מורידין הטפה בסוד מוחין לבניהן זו"ן נמצא כי מתעורר המזל הנ"ל בהתלבשות או"א ואז מורישין או"א מוחין לבניהן. ואמנם כל זה אינו רק בכח התעוררות יסוד תחתון דא"א המתלבש בזו"ן וז"ס סריס שאין לו זקן כי הרי מכח היסוד מתעורר דיקנא עלאה כנזכר:

שער כט פרק ד מ"ב

והנה ע"י עיבור הב' זה הוגדלו זו"ן יותר כי הנה בימי היניקה לא היו רק ו"ק אמנם המוחין היו בו בכח ולא בפועל כנ"ל אך עתה נתפשט גופו בכח מוחין אלו שהם מוחין גמורים וראוי להוליד.

אמנם צריך עתה לבאר כמה בחי' הם כי הנה אלו המוחין (באדם) באים לו מלובשים תוך צלם דתבונה כנודע. נמצא כי בחי' א' הוא המוחין עצמן. ב' הוא הצלם דתבונה המלביש את המוחין. ג' הוא דז"א עצמו אשר מתלבש בו הצלם דתבונה אשר בתוכו המוחין הנ"ל. ד' הוא בחי' הנה"י דא"א המלובש תוך המוחין עצמן ונעשה להם נשמה פנימית לכל הבחי' הנ"ל הרי הם ד' בחי' וכל אלו הם פנימים זולת אורות המקיפין דז"א. ונבאר תחלה הפנימים ואחר כך נבאר ענין נה"י דתבונה והענין כי בחי' המוחין הפנימים הם מלובשים בת"ת (בתוך) דנה"י של תבונה כי בשאר חלקים עליונים של התבונה מתלבשין המוחין המקיפין כנ"ל אמנם הפנימים ההם הם תוך נה"י דתבונה לבד ונבאר אלו ונאמר כי הנה ג' קוין הם נה"י ובכל קו ג"פ חוץ מן האצעי שאין בו רק ב' והם יסוד ועטרה. והנה קו ימין נצח דתבונה בג"פ נתלבשה ונעשה נשמה פנימית תוך קו ימין דז"א שהם חח"ן שלו וקו שמאל הוד תבונה בג"פ נתלבשה ונעשה פנימית תוך קו שמאל דז"א שהוא בג"ה ויסוד ועטרה דתבונה שהם קו אמצעי נתלבשו ונעשו ונעשו נשמה פנימית תוך הקו אמצעי דז"א שהם דעת ת"ת שבו עד החזה לבד כמ"ש טעם זה במ"א. נמצא כי הבחי' היותר תחתונה שירדה שם התבונה להתלבש הוא בהוד דז"א כי לא הגיעה התלבשותה עד היסוד דז"א. וז"ס מ"ש בזוהר ובתקונים דאמא עלאה התפשטותא דילה עד הוד איהו. ונבאר עתה ענין ז"א בעצמו איך נתפשט ונתגדל כי הנה כל שיעורו ביניקה אינו אלא ו"ק חג"ת נה"י ובהתלבש בתוכו נה"י דתבונה נמצא כי שיעור חצי התבונה שהם נה"י גדולים ככל הז"א שהם חג"ת נה"י והיא נכנסת תוך הז"א. והנה בבא נצח דתבונה להתלבש בחסד ונצח דז"א ויש בו ג"פ צריך שחסד ונצח דז"א יתחלקו לג' בחי' וחלק העליון יהיה חכמה והב' חסד והג' נצח ובתוכם יתלבשו ג' פרקי נצח דתבונה וכעד"ז בהוד דתבונה המתלבשת בגבורה והוד דז"א שיתחלקו לג' בחי' ונעשה בג"ה לז"א. אמנם קו האמצעי דז"א שהם ת"ת ויסוד לא הוצרכו להתפשט אל ג' בחי' כי גם התבונה אין בה רק תרין פרקין יסוד ועטרה לכן לא נחלק לג' בחי' אלא לב' כמו שהם אך מה שנתחדש בהם הוא שהת"ת דז"א נתעלה ונעשה בחי' דעת שבו והיסוד שבו נתעלה ונעשה בחי' ת"ת שבו ובתוכם נתלבשו יסוד ועטרה דתבונה. ובזה תבין למה אמא עלאה אתקריאת מדה כי הלא היא המודדת וקוצבת קצבה בז"א כי הנה בהתפשטות פ"א שבה תוך ז"א נעשה בה ספירה א' שלימה כי הרי אע"פ שהוא קו ימין או שמאל של ז"א לא היה בו רק ב"ס ונעשה ג"ס בכח הג"פ של נצח ושל הוד דתבונה הנכנסים שם ונמצא כי שיעור וקצבת המקום תלוי בה ולא בו. ובזה תבין איך משלים דז"א נעשו ג' כי עד המקום שנכנס פרק א' דתבונה נעשה ספירה אחת שלימה וזהו ענין האמה המודדת ונעשה מדה לכל היריעות ע"י התפשטות בתוכו ונותנת קצבה בו ואומרת מכאן ועד כאן יהיה חכמה ומכאן ועד כאן יהיה חסד כו' וז"ס מדה אחת לכל היריעות ואין מדידתה מבחוץ אלא בהתלבשותה בתוכו כנ"ל. והנה עם הנ"ל יובן מ"ש פרשה משפטים דף קכ"ב רישא דמלכא אתתקן בחסד וגבורה כי כבר נתבאר במקומו כי ענין התיקון הוא המעטת האור והתעבותו אחר התלבשותו תוך בחי' אחרת והנה רישא דמלכא שהם מוחין דז"א דגדלות נתקנו ונתלבשו תוך החסד והגבורה דז"א כנ"ל כי מהחלקים עליונים דח"ג דז"א שהם של ו"ק ע"י כניסת ב' פרקין עליונים דנ"ה דתבונה נעשו בו ב' בחי' חו"ב ובהם נתלבשו ונתקנו המוחין כנ"ל. והענין כי מאלו הב' חלקים דח"ג דז"א נעשו תרין חללי דגלגלתא דיליה שהם הכלים המקבלים בתוכם את המוחין הנ"ל הנקרא חו"ב באמצעית ב"פ עליונים דנ"ה דתבונה הנ"ל. והנה גם מהת"ת דז"א עצמו נעשה החלל הג' כלי המקבל בתוכו מוח הדעת באמצעית יסוד דתבונה כנ"ל וא"כ היה ראוי שיאמר רישא דמלכא אתתקן בחג"ת אך הטעם לזה כי הנה הוא כללות דח"ג כי הוא המכריע ביניהן בסוד שמים אש ומים נמצא כי באומרו ח"ג הרי ת"ת נכלל בהם. ועי"ל כי הנה היסוד אמא שבו הדעת והוא מתלבש תוך הת"ת דז"א והיא אינו ממש כמו יסוד הזכר רק אויר וחלל לבד כלי אשר בתוכם נכנס יסוד הזכר כנודע וכדלקמן בע"ה ואין בו ממשות לכ לא נזכר רק הח"ב המתלבשים בח"ג משא"כ ביסוד שבו הדעת. ואמנם קריאת רישא דמלכא אל המוחין האלו ולא אל הכלים עצמן שהם ב' חלקים העליונים דח"ג שנעשו תרי חללי דגלגלתא כנ"ל הטעם הוא כי הנה הז"א בעצמו אין לו רישא כי הרי כל עצמו אינו רק ו"ק ע"כ נקרא ו' דשמא קדישא וכן ו' שבתוך ה' עלאה שאין בו ראש נמצא כי רישא דיליה הם בחי' המוחין אלו

כי הג' חללים הם מהו"ק עצמן שנגדלו אך כל עצמו אינו רק ו"ק והבן זה מאד איך אין בז"א רק ו"ק לכן נקרא ו' דהוי"ה כנזכר במ"א. והנה נתבאר התפשטות ז"א והתפ

שטות דתבונה בתוכו אמנם עדיין צריך לבאר ענין היסוד דז"א מהיכן נעשה כי הנה היסוד שלו נתעלה ונעשה בחי' ת"ת אל הז"א ואין בו עתה יסוד וגם בענין התפשטות התבונה עצמה המגדלת הז"א ונותנת בו מדה וקצבה כנ"ל אין בה התפשטות לתקן יסוד של הז"א כי הרי תבונה עד הוד בלבד הוי התפשטותא דילה כנ"ל. ואמנם ענין זה יתבאר לקמן (פ"ט) אחר ביאור ענין המוחין עצמן וע"ש וזכור ג"כ התלבשות עתיק כי מיסוד שלו נעשה כתר ז"א וכן שאר בחי' שיש שם:

שער כט פרק ה מ"ב

ונבאר ענין א"א הנעשה נשמה פנימית אל כל הבחי' הנ"ל ואיך מכחו נגדל הז"א לט"ס. והענין כמו שנתבאר לעיל בענין ג' בחי' שיש לז"א בזמן העיבור והבחי' הג' הוא שנבאר פה והענין כי הנה נת"ל כי ב"פ עלאין דנ"ה דא"א נשארו לעילא בחזה דאו"א בסוד דדים של חלב ושם נשארו תמיד לעולם כי אין הדדים נעקרים ומתחדשים ותמיד קבועין הם ואמנם מפרק אמצעי דנצח דא"א נעשה בז"א ב' בחי' והם חסד נצח דז"א ומפרק אמצעי דהוד נעשה לז"א גבורה והוד ומפ"ת דנצח א"א נעשה ת"ת ויסוד דז"א ומפ"ת דהוד דא"א נעשה כל בנין הלכות פרצוף שלם הנק' נוקבא דז"א נמצא כי גופא דז"א שהם ת"ת ויסוד שבו הם בנצח דא"א ונוקבא בהוד דא"א. וזהו טעם שנזכר בזוהר על זו"נ בתפלה של חול איהו בנצח ואיהי בהוד. וז"ש באדרא דקל"ב ג' רוחין דכלילין בג' שהם ג"פ דנ"ה דא"א תרין מנצח וחד מהוד שמשם נתהוו ו"ק דז"א ומפרק הד' תחתון דהוד דא"א שהוא הרוח הד' הכלול מכולם כמ"ש מארבע רוחות בואי הרוח משם נתהוה המלכות. ולכן בימי המשיח שהוא המלכות שמשם מלך המשיח יתעורר ההוא רוחא רביעאה וממנו ישיגו ויבינו החכמה כי אז תתעלה אור הלבנה כנודע לכן ג"כ כשיתעורר רוח הד' הזה יבא מלך המשיח. והנה מחצי ת"ת דא"א נתהוו בז"א חכמה דיליה ומיסוד דא"א נעשה בז"א בינה שבו ונעשה יסוד דא"א נשמה אליו וזה הבחי' של יסוד דא"א בהתלבשותו בבינה דז"א נקרא מגדל הפורח באויר. והענין כי שורש היסוד ומקום אחיזתו הוא באמצע ד"פ (נ"א ב"פ כצ"ל) עילאין דנ"ה והנה הם למעלה בחזה דאו"א והיסוד יורד למטה בבינה דז"א ואמנם לא ירד עד למטה באמצע ב"פ אמצעים אמנם נשאר תלוי בבינה דז"א שהוא למטה מב"פ עלאין ולמעלה מב"פ אמצעים וזה נקרא מגדל הפורח באויר כי היסוד נקרא מגדל כמ"ש מגדל עוז וגו' והוא שם פורח באמצע בכח הארה היורד אליו מן ב"פ עלאין וסובלין אותו וממשיכין אותו שם שלא יפול למטה באמצע ב"פ האמצעים אמנם אינ סמוך עמהם רק פורח באמצע ולא למעלה ולא למטה וזה היתר נדרים פורחים באויר ואין להם על מה שיסמוכו כי איננו סומך עליהם ואמנם פורח באויר מכח הנמשך אליו עד שם וגם נקרא אויר אותו הכח הנמשך מהם שאינו רק אויר והארה לבד ואיני ממשיי סמוכים עמו. ואמרם היתר נדרים פורחים כו' הוא בבחי' הבינה דז"א כי גם היא דוגמת היסוד דא"א המלובש בתוכו וגם היא פורחת באויר כמוהו כנודע כי בינה נקראת נדר וגם (היא) נקרא מגדל הפורח באויר. ואמנם הדעת דז"א נעשה מתרין פרקין תתאין דח"ג דא"א שהם הכתפים דא"א שלא נתלבשו באו"א כנ"ל ולקמן בענין המוחין דז"א נרחיב ענין זה:

שער כט פרק ו מ"ב

ונבאר ענין המוחין דז"א מה ענינם ונאמר כי הנה נת"ל ד' בחי' פנימים אשר אחד מהם הם המוחין עצמם בפנים ואמנם צריך לבאר ענין המוחין כמה בחי' הם בפנימים וגם המקיפים אשר כללות זה נקרא צלם כנודע. ותחלה נבאר מציאת כללות ענין המוחין הנה נתבאר בענין אצילות

או"א כי הם מלבישין ח"ג דא"א ומב' פרקי ידים עליונים נעשה חכמה דאו"א ומן ב"פ אמצעים שהם הזרועות נעשה בינה דאו"א ומחצי העליון דת"ת דא"א נעשה שאר תשלום גופו דאו"א נשארין ב"פ תחתונים דח"ג דא"א שהם כתפים דיליה אשר הם נמשכין אל ז"א וכל זה נתבאר שם. ואמנם ודאי כי גם אלו (התרין) הכתפין נתלבשו תוך או"א במוח דילהון ומשם נמשכו וניתנו בז"א אך הענין הוא כי בודאי הוא שנמשך אל הז"א מוחין מצד כל אלו הבחי' כמ"ש כי מב' הידים דא"א אשר נעשה ממנו חכמה דאו"א נמשכו ב' מוחין לז"א ונעשו בו חו"ב ונקרא אחסנתיה דאו"א ומב' כתפין נעשו ב' חצאי דדעת שבו הנקרא חו"ג ואלו נקרא תרין עטרין כמ"ש בע"ה. אך החילוק שיש בהם הוא זה כי חו"ב שבו הנמשכין מב' פרקי הידים דא"א אינו רק הארה א' הנמשכת מהם אל הז"א ואינם הם עצמן אמנם ב' כתפין שהם סוד הדעת הם עצמן תרין כתפין היוצאין ונמשכין בדעת ולא הארה בלבד אמנם אינ נמשכין רק עד אחר שנתלבשו באו"א תחלה ואחר התלבשותם שם נתלבש בדעת דז"א ע"י התלבשות באו"א אמנם אלו נמשכין ע"י זווג דא"א. והוא כי נודע כי ב"פ עלאין דנ"ה דעתיק הם נשמה תוך ב"פ עליונים דידים שהם ח"ג דא"א וב"פ עליונים דח"ג דא"א הם נשמה במוחין דאו"א בחכמה דילהון כנ"ל והנה אז מזדווגים נ"ה דעתיק זה בזה ונכללין זה בזה נצח בהוד והוד בנצח ויוצא טפה ההוא בח"ג דא"א נצח בחסד והוד בגבורה ואח"כ נמשכת טפה ההיא עד זלא דדיקנא דא"א הח' ונתנו בזווג אל המזל הי"ג ומשם נמשכת למוחין דחכמה דאו"א ומתרבה סוד מוחין דילהון ומזדווגים ויוצאת הטפה ההיא כלולה מג' שהם נ"ה דעתיק מב"פ ראשונים וגם מחו"ג דא"א (מתרין) פרקיו ראשונים וגם מחכמה דאו"א ואלו נעשין חו"ב דז"א. ואלו הב' נקרא באד"ר אחסנתא דאו"א כי אלו ב"פ עליונים דנ"ה דעתיק וח"ג דא"א שהם פרקי הידים הם חלק מאו"א עצמן ונחלתן המגיע להם כי מהם נעשה חכמה דאו"א כנ"ל אלא שנמשכת הארה מהם בלבד ונעשו חו"ב דז"א וגם מב"פ תתאין דנ"ה דעתיק נמשך טפה לב"פ תתאין דח"ג דא"א שהם ב' כתפין דיליה. ואלו הב' כתפין אחר התלבשותן במוחין דאו"א ירדו הם עצמן בהתלבשם תוך או"א כנ"ל ונעשין דעת לז"א ולא הארה לבד רק עצמותן כי אלו עצמן אחסנתא דז"א עצמו ונקרא באדר"ז רצ"ב תרין עטרין דאחסינו או"א לברייהו. ובזה תבין איך הדעת ניתן תחת חו"ב כי זה מב"פ תתאין אלו מב"פ עלאין. ואם תאמר כי הנה עד"ז נמצא שהדעת גדול מחו"ב כי זה מעצמות דא"א ואלו הם מהארת מוחין דאו"א והוא כי הנה אלו הב' עטרין נתלבשו תחלה במוחין דאו"א וירדו אחר שנתלבשו שם [לז"א] א"כ כאשר נעריך ב' עטרין [דדעת] אלו אחר שנתלבשו אל אור (הארה) הנמשך מאחסנתא דאו"א שהם בחי' ב"פ יותר עליונים מאד מב' עטרין נמצא שהב' עטרין תחתונים מהם ולמטה מהם. הכלל העולה מדברינו כי ב"פ עלאין דנ"ה דעתיק מתלבשין בב"פ עלאין דח"ג דא"א שהם ב"פ ידים ומכל אלו נמשכת הארה לבד לחו"ב דז"א אמנם ב"פ תתאין דנ"ה דעתיק הם עצמן מתלבשין בב"פ תתאין דח"ג דא"א שהם ב' כתפין ואלו הם עצמן יורדין ונמשכין ונעשים דעת דז"א ממש אלא שהוא אחר שנתלבשו באו"א לכן נקראו חו"ב אחסנתא דאו"א והב' עטרין נקרא עטרין ב דז"א [עצמו]. והנה מזה הדעת שהם ב' כתפין דא"א נמשך כח אל יסוד דז"א כדי למיהב חד רוחא בביאה ראשונה בנוקבא לעשותה כלי וזה הרוחא נקרא בנימין לכ ברכו משה רבינו ע"ה ובין כתיפיו שכן והב זה כי משם מקורו. וגם בזה תבין כי להיות שהב"פ עלאין דנ"ה דעתיק מאירין בחו"ב דז"א ונודע כי נ"ה הם דינין לן כנגדן במוחין מתפשטין דינין הנמשכין מהן בחוץ במצחא דז"א מאתן אלף סומקי דסומקי כנזכר באדרא קל"ו תנא האי מצחא אתפשט במאתן אלף סומקי דסומקי. וזה מ"ש ג"כ באדר"ז דרצ"ג דאיקרי מצח נצח באתוון רצופין כינצח דעתיק מתפשט במצח דז"א והנה בהאזינו אמרו מאן ירותא דא ב' עטרין דהיו גניזין בגווייהו ואחסינו לבן דא מסטרא דאבוהי הוי גניז (בגויה) חד עטרא דאיקרי חסד ומסטרא דאמא חד עטרא דאיקרי גבורה וכולהו מתעטרא ברישיה [דז"א] ואחיד לון. והענין כנ"ל כי חו"ג דא"א הם תוך או"א ומשם נמשכו ב' עטרין שהם ב' כתפין דח"ג דא"א אחר שנתלבשו באו"א הרי שהם חו"ג ונמשכו מאו"א לז"א:

ונבאר עתה כמה בחי' יש במוחין אלו ונאמר כי הנה הם ו' בחי' ואלו הם. א' בהיותם במקומם עדיין תוך או"א. ב' כי ע"י הארת מזלא דדיקנא דא"א כנ"ל באו א' נתוסף הארה בהם ומתנוצץ אורם עד מבחוץ בסוד אור מקיף כנגד מקומם ששבפנים. ג' כי אח"כ נמשך האור שלהם עד למטה בנ"י דאמא ומתלבשין בתוכם כנודע. ד' כי גם מתנוצץ אורם מבחוץ של נה"י דאמא בסוד אור מקיף ודע כי אור מקיף זה הוא עיקר מציאת אור המקיף עצמו דז"א ומאיר בו משם מלמעלה בהיותו שם מבחוץ לנה"י דאמא מקיף לז"א. ה' הוא אח"כ כאשר מתפשטין יותר ונכנסין הנה"י דאמא עם המוחין שבתוכם בתוך ז"א עצמו בג' חללי דגולגלתא. ו' כי גם שם מתנוצץ אור המוחין מבחוץ במצח דז"א בסוד תפילין כמ"ש למטה בע"ה. הנה נתבאר ו' בחי' ג' פנימים ג' מקיפים אמנם אין אנו קורין פנימים אלא אל הבחי' הה' כשנכנסין המוחין עצמם תוך ז"א עצמו וכל השאר נקרא מקיף כיון שאינו בתוכו ממש. ודע כי כל אלו מקיפין אין בנו כח להשיג זולת הששית שהוא בחי' תפילין לכן אנו מניחין תפילין והבן זה. [הגהה - צמח דהיינו שאין אנו עושין רמז לשאר כמו שאנו עושין מעשה להניח תפילין הרומז לבחי' ו']. וגם דע כי כל אלו הבחי' אין הכוונה שהמוחין האלו נעקרין ממקומן ויורדין מדרגה אחר מדרגה אמנם במה שהודעתיך פעמים רבות כי כל דבר שבקדושה שרשו קיים בכ"מ שיהיה והארתו נמשכת למטה וכן הענין כאן כי שרשם לעולם קיים ומכח ריבוי הארה שנתוסף בהם הם מתפשטים ומאירים למטה מהם כל בחי' אלו ושרשם קיים למעלה. אמנם בב' עטרין הנ"ל שהם ב' כתפין הנ"ל הם עצמן אחר שנתלבשו באו"א יוצאים ויורדין בדעת ז"א ולא הארה בלבד אמנם עצמותן ממש כנ"ל אך מ"ש כי שרשם נשאר למעלה והארתן נמשכת למטה ממדרגתן הם חו"ב דז"א כי אלו שרשם נשאר למעלה והארתן לבד נמשכת למטה והבן זה. [הגהה - ונל"ח כי הטעם ששורש או"א הם חו"ב ושורש הז"א הוא הדעת א"כ או"א הם השרשים לכל חכמות וכל הבינות אך הדעת שהוא שורשו דז"א עצמו לכן הוא עצמו יורד למטה בז"א והארתו לבד נשאר למעלה להכריע בין או"א נמצא כי לעולם או"א נקראו חו"ב של כללות האצילות וז"א דעת של הכללות]. נמצא כי מחג"ת דא"א עצמו כשמתלבשין תוך או"א כנודע הנה מהם נעשו מוחין אל הז"א בסוד אור מקיף למעלה ומנה"י דא"א נעשו בז"א מוחין פנימים שנכנסו תוך ראשו ועיין בזוהר מצורע דכ"ב. וכבר נת"ל איך מחצי ת"ת תחתון דא"א נעשה גלגלתא דז"א ומנה"י שלו נעשין לו מוחין פנימים שנתלבשו בתוך נה"י דאמא וגופא דז"א נעשה מהתפשטות יסוד דא"א בתוכם והרי נתבאר ענין א"א שבתוך ז"א איך נתלבש בו. ונחזור לענין בחי' אלו בקיצור כי הנה נתבאר כי ג' מקומות הם. א' בהיותן תוך או"א באור פנימי ומקיף. ב' בנה"י דאו"א אחר שנתלבשו שם בפנימי ומקיף. ג' אחר שנתלבשו בז"א בפנימי ומקיף. ונבאר מאמר אחד באד"ר קל"ה בענין אוירא דכיא ואשא דכיא ועיין בביאור לעיל דע כי בוצינא דקרדינותא הוא גבורה דא"א ואוירא דכיא הוא חסד דא"א ואלו ב' נתחברו יחד כנזכר באדר"ז רצ"ב והענין כי או"א הם שרשם חו"ב ובהם נגנזים ח"ג דא"א הנקרא אוירא דכיא ובוצינא דקרדינותא ונתחברו יחד אלו בוציא דקרדינותא ואוירא דכיא בהיותן גנזים תוך או"א והוציאו גולגלתא דז"א הנעשה מת"ת דא"א כי כמו שהת"ת מכריע בין ח"ג דא"א ומבין חיבור שניהן יצא כן גלגלתא דז"א לא נעשה מהת"ת זה אלא מהתחברות ח"ג שעליו והבן זה. והנה נת"ל כי תחלה היו בחי' המוחין דז"א תוך או"א בסוד פנימי ומקיף אשר כל זה נקרא מקיף לרישא דז"א ואחר כך נכנסו בנה"י דאמא פנימי ומקיף ואח"כ נכנסין תוך ז"א עצמו ואז נעשין לו גלגלתא ומוחין פנימים ונמצא כי קודם שהתחיל בחי' גלגלתא אל זעיר אנפין עצמו הקדים אליה בחי' המוחין המקיפים העליונים. והנה כמו שח"ג דאריך אנפין נקרא אוירא דכיא ובוצינא דקרדינותא כן המוחין דחו"ב דזעיר אנפין היוצאים מהם נקרא כך וכן הדעת דזעיר אנפין שהוא הכרעת חו"ב נקרא כן כי גם הם מח"ג דאריך אנפין מתרין כתפוי נמשכו אלא שהפרש הוא כי חו"ב שלו נקרא אוירא דכיא ואשא דכיא אך ב' עטרין דחו"ג החסדים נקרא אוירא סתם וגבורה נקרא אשא סתם והב זה. נמצא כי מתחלה יצאו אלו המוחין הנקרא אוירא דכיא וכו' בסוד מקיפין ואחר כך נעשה גולגלתא דז"א. וז"ס דקל"ה נפיק אוירא דכיא ומתגלגלא

ואתפשט ונפיק חד גולגלתא תקיפא לד' סטרין כי תחלה נפקו ונעשו המוחין הנקרא אוירא דכיא עם ניצוצא דאתכליל ביה כמ"ש שם ואחר כך נתגלגלו ונתפשטו שהוא מש"ל כי שרשם נשאר למעלה ואורם נמשך למטה. ואח"כ נעשו ונפיק מכחם חד גולגלתא הנעשה אחר המוחין אלו המקיפין העליונים. וביאר כי קודם שנעשה האי גולגלתא ונכנסו המוחין אח"כ ג"כ לז"א עצמו בגו האי גולגלתא היו ד' מוחין כי עטרא דחסד מתפשט בצד ימין ועטרא דגבורה בצד שמאל נתפשט. וז"ש אתפשט אשר מסטרא חד ואוירא מסטרא חד ואח"כ מתפשטים ב'

מוחין עליונים שהם חו"ב וחכמה גם כן נתפשט לצד ימין למעלה מעטרא דחסד ובינה לצד שמאל למעלה מעטרא דגבורה. וז"ש ואוירא דכיא קאים עליה מהאי סטרא ר"ל כי מוח החכמה הנקרא אוירא דכיא עומדת על עטרא דחסד הנקרא אוירא סתם העומד מסטר ימינא ואשא דכיא שהוא מוח הבינה קאים עליה על עטרא דגבורה הנקרא אשא סתם והאי לסטר שמאלא. ודע כי כל זה נעשה כן קוד בסוד אור מקיף על הז"א כנ"ל ולכן היו אז ד' מוחין כנ"ל ואחר כך נתלבשו בנה"י דאמא ואז נעשו ג' מוחין כי ב' עטרין נכנסו ביסוד דאמא ונעששו דעת אחד. וז"ש באדר"ז רצ"ב ואי תימא תלת ד' אינון כמא דאמינא אחסנתא דאו"א וב' גניזין דילהון דמתעטרין כולהון ברישא ואינון תפילין ברישא לבתר מתחברין בסטרוי ונהרין ועאלין בג' חללי דגלגלתא כנ"ל. ר"ל כי בעודן באור מקיף הם ד' מוחין וכן גם כן הם אח"כ בבחי' ו' הנ"ל שהוא סוד התפילין כנ"ל שגם אז הם אור מקיף לכן גם אז הם נעשין ד' מוחין ד' פרשיות. אמנם לבתר מתחברין בסטרוי ר"ל כי כשנכסים תוך נה"י דאו"א שהם הקצוות התחתונים הנקרא סטרוי ושם מתחברי הב' עטרין ביסוד שלהם ונעשו דעת א' אח"כ כשנכנסין תוך חלל גלגלתא דז"א ממה (נ"א ממש) שחוזר לרדת הארת המוחין ולא עצמותן כנ"ל. וז"ס ונהרין ועאלין בג' חללי דגלגלתא כי גם שם הם ג' מוחין לבד בג' חללין ואינם ד' רק ג' לבד ואמנם גם שם בג' חללי דגלגלתא הארת כל ד' מוחין יש בתוכם ולא נאמר כי ג' בלחידיהו נכנסים רק שמד' נעשו ג'. וז"ש באד"ר קל"ה ונפיק חד גלגלתא תקיפא לד' סטרין כי גם שם יש בחי' ד' סטרין ד' מוחין אלא שהב' עטרין נכנסו בחלל א' הנקרא דעת ואל תשכח כל אשר בארנו כי שורש המוחין נשארין למעלה והארתן לבד נמשכת ממדרגה למדרגה ובכל מדרגה נששאר בה שורש א' ומדרגה שלמטה ממנו הוא הארה לבד מהראשונה וכן בכל המדרגות. ובזה תבין כי שורש המוחין דז"א הם למעלה באו"א ומשם מתחיל מציאותם ועיין בדרוש הצלם שאמר כי הצ' הוא בחי' הדעת ול"ם הוא בחי' חו"ב שבו וע"ש. אמנם סדר כניסתן הוא כי חכמה נתלבש בנצח דאמא ובינה בהוד וב' עיטרין שהם דעת א' ביסוד ואח"כ נכנסו אלו הנה"י ובתוכם המוחין תוך ז"א באופן זה הנ"ל גם כן כי תחלה נכנס מוח דחכמה שבתוך הנצח דאמא ברישא דז"א. ואח"כ מוח בינה שבתוך ההוד דאמא ברישא דז"א. ואח"כ נכנס הדעת שהם הב' עטרין שבתוך היסוד דאמא ברישא דז"א. וז"ש באדר"ז דרפ"ט אגליף האי חכמתא ואפיק ואתעביד חד מוחא וכו' וזה נגד חכמה דאבא שנעשה חכמה בז"א. ואח"כ אמר אתגליף האי חכמתא והוא סוד אחסנתא דאמא שהוא חכמה דאמא ונעשה בינה ברישא דז"א. ואח"כ נכנסו הב' עטרין וז"ש האי נהירו דאתמשכא מב' אילין ב' משיכין מתגלפין ואתחברו בחדא רישא עמיקא דבירא דכתיב בדעתו תהומות נבקעו ועייל ברישא דז"א ואתעביד חד מוחא אחרא צריך שתדע כי נצח דאמא לא נתפשטה בז"א רק עד הטבור של לבא דז"א והוא מקום החזה והטעם כי מוח חכמה שבנצח הוא לצורך ז"א עצמו לכן נתפשט עד שיעור הזה שהוא עד החזה כי משם ולמטה הוא מציאת נוקבא כנודע לכן בינה דז"א שהוא בהוד דאמא מתפשטת עד טבורא שהוא עד הוד דז"א אשר שם הוא מוח בינה דנוקבא דז"א. ונמצא כי הוא בחי' בינה הוד והמוח הוא בינה ונתפשט עד בינה דנוקבא דז"א כי נתפשטה כדי להשלים מציאת נוקבא כנ"ל. וז"ש בתקונים והתפשטותא דבינה עד הוד והל"ל עד נצח הוד אמנם זה מורה התפשטותו היותר תחתון הוא הוד כי שם נתפשט יותר משיעור נצח דאמא. נמצא כי זה ג"כ ענין מ"ש בזוהר איהו בנצח ואיהי בהוד כי לעולם הזכר מנצח ונוקבא מהוד. ואמנם טעם אל הנ"ל הוא סוד והקרנים גבוהים ואחת גבוה מהב'. והענין דע כי זה כלל גדול שכל בחי' נו"ה שבכל הפרצופים הנה נצח גבוה מהוד (ואמנם טעם אל הנ"ל) ופירש גבוה קצרה כי בהיותו קצר אינו יורד למטה

ונשאר למעלה גבוה וזה בין בא"א בין באו"א בין בז"א כולם הם קצרים הנצח שלהם יותר מהוד שלהם ותשלום ענין זה יתבאר לקמן בסוד הרצועות של תפילין אשר הוא בחי' ו' הנ"ל. וכבר נתב"ל כי נה"י דאמא עם כללות הג' מוחין שבתוכם נכנסים ברישא דז"א ושם נעשו ג' מוחין שבו גו גולגלתא. ואמנם זה היה בג"פ ראשונים דנ"ה כי שאר פרקין נכנסים ומתפשטין בכל קומת ז"א כמבואר במ"א. וז"ש באדר"ז אתגליף האי חכמתא וכו' ומתמן אתמשיך ונגיד בכל גופא ומתמן אתמשיך ועייל בגו האי גופא ומליא כל אינון אדרין ואכסדראין. גם דרצ"ב אמר נפקין כל חד בסטרוי ומתפשטין בכל גופא וכן בנשא דקל"ו אילין תלתא מתפשטין בכל גופא:

שער כט פרק ח מ"ב

והנה נת"ל כי היסוד דאמא נתלבש בדעת דז"א ועטרה בת"ת עד החזה לבדה. וטע הדבר כי היסוד של זכר ארוך ומתפשט ושל נקבה קצר. וסוד הענין כי יסוד הזכר להיות רובו מצד החסדים לכן יש בו רבוי אור ונמשך ממנו תוספת אור אל היסוד שבו והוא בולט. אמנם הנוקבא באה מצד הגבורות שהם דינין אין בה רבוי אור כדי להוציא בה בחי' יסוד בולט ממש אמנם הוא אור בלתי מורגש ונקרא אוירא דכיא כמבואר במ"א כי היסוד דכורא נקרא באד"ר אשא דכיא וכו' ושל נקבה אוירא דכיא ועי' בביאורי דקל"א לכ לא נתפשט רק עד החזה דז"א כי עד שם שיעורו. ואמנם מה שנתפשט אח"כ הוא בחי' אוירא לבד ולא בחי' ממשיי. וזהו מ"ש במ"א ענין התפשטות הדעת בו"ק דז"א ולא בקו האמצעי לבד וע"ש כי אין פה מקומם. והטעם כי להיותו בחי' אוירא ולא משיי הוא מתפשט אל הצדדין במקום שהוא רוצה בכל הו"ק כנודע בסוד התפשטות החסדים כנודע אצלינו על מ"ש בזוהר שלח לך דעת אתי בשית סטרי מה דאשתאר איהו ק"ל וכו' ונודע מ"ש במ"א כי החו"ג המתפשטים בז"א באים מלובשים תוך לבושי דאמא אפי' אחר צאתם מן היסוד שלה (והוא) בבחי' אוירא הנ"ל. וז"ש בהאזינו רפ"ט כי הדעת עייל לגו גופא ומלייא אדרין ואכסדרין. וכן באד"ר קל"ו ועייל בכל גופא שנאמר ובדעת חדרים ימלאון ונמצא כי בזה נבין בחי' אדרין ואכסדרין ולפ"ז בחי' היסוד דז"א מהיכן נתהווה דבשלמא שאר בחינותיו יש בהם סוד התפשטות הבינה לתוכם ומכחם נעשה הגדלות אמנם יסוד שבו מהיכן נעשה כי לא הגיע התפשטות יסוד דאמא עד מקומו כנ"ל כי אמא עד הוד אתפשטת ולא עד יסוד. אמנם הענין כמ"ש לעיל כי או"א נתהווה בהם בחי' נה"י שבהם ע"י כפיפת ראש דא"א כן ע"י הכפיפה ההיא נתהווה היסוד בז"א אלא שיש הפרש כי שם שהיו חסרים ג' בחי' הוצרך לכפוף מזל הח' עד מזל הי"ג וד' תיקונים שיש בין ב' מזלות אלו אך פה שא"צ להמציא רק בחי' היסוד לבד לא הוצרך לכפוף רק מזל הי"ג לבדו שגם הוא יסוד דדיקנא כמבואר במקומו והנה הוא נחית בשקולא עד טבורא דלבא כנזכר באדרא ע"ש והוא עד רישא דז"א ממש כנ"ל ואז בהגיעו עד שם וזהו מחמת כפיפת ראש א"א אז מתרבה השפע הרב במוחין דז"א מאור המזל ההוא עצמו ולא באמצעית או"א כשאר המוחין כנ"ל רק ע"י המזל עצמו נמשך אור גדול בראשו ומכח אור זה נתוסף בז"א ונתהווה בחי' יסוד שבו בולט ולא שוקע כמו של נקבה כנ"ל וכמבואר אצלינו בענין קונה הכל וע"ש. והנה כפיפת ראש דא"א ע"י מזלא נרמז בפרשה נשא דקל"ב ונחית בדיקנא כו' אמנם כאשר כופף ראשו ומאיר במוחין הוא מאיר במוח הראשושן שהוא בחי' חכמה דז"א. וכבר נת"ל על רישא דמלכא בחו"ג אתתקן כו' כי הכלי של החכמה נעשה מחלק עליון של זה החסד דו"ק דז"א שהגדיל והנה זה חסד נקרא אברהם וממנו נמשך האור הזה מן הכלי זה אל כל הספירות עד בואו אל היסוד הנקרא כל ומזל הי"ג נקרא ונקה כנודע והם אותיות קונה וזהו קונה הכל כנ"ל. וזהו ברוך אברם לאל עליון קונה שמים וארץ כי אברהם מתקן שמים וארץ ע"י שקנה מחדש בחי' היסוד המזווג שניהן כמ"ש כי כל בשמים ובארץ והוא הקונה אותם בסוד מזל הנקרא ונקה. וז"ש בפ' בראשית ג"כ דכד אתי אבר מאברהם אתהדר ברא ונעשה אבר ואתגלייא האי אבר. והענין כי ע"י האור ההוא שלקח אברהם נתקן האבר הקדוש המזדווג עם המלכות הנקרא מ"ה לכן כח שניהן נרמז בו אבר מ"ה אברהם כי הוא המתקנם ואמרו אתגליא

האי אבר מורה על מ"ש כי ע"י (נגלית) בליטתו לחוץ בולט מרוב האור ולא שוקע כמו של נקבה:

מ"ק ודע כי עד שלא נתהוו זו"ן פב"פ ונעשה סוד אצילות עד היסוד לא נתגלה מציאת דעת עליון שבין או"א לכן לא נזכר בכלל הי"ס וז"ס ענין אבר מאברהם הנ"ל ובמקום שלא נתהוו זו"ן פב"פ לא נתגלה מציאת אות יו"ד במילוי השמות כי סוד היסוד לעולם הוא סוד המוח וכשאין זווג א"צ למוח לכן לא תמצא יו"ד ראשונה שבשם וז"ס מילוי ההי"ן שהוא אב"א לכן אין בו רק י' אחד:

שער כט פרק ט מ"ב

גם דע כי מן ב' מוחין חו"ב הנקרא אחסנתא דאו"א נמשך לו הארה בב' פנים שלו כמ"ש יאר ה' פניו אליך ב' פנים ימין ושמאל מצד החכמה ומצד הבינה אך מהדעת הוא נמש לגו גופא בגו אדרין ואכסדראין שהם הו"ק כמו שנת"ל והרי נשלם פרצוף ז"א בבחי' פנימותיו כנ"ל שהוא בחי' ה' והנה זה היה בד' שנים כנגד התפשטות הד' מוחין ואם תצרפם עם ט' שנה ויום א' שעד אז נקרא זמן היניקה כנ"ל יהיה לו עתה י"ג שנה ויום אחד וכבר הוא אדם שלם בכל דבר החייב במצות ואז נקרא איש גמור מי"ג שנה ויום אחד ולמעלה והנה אחר שז"א ע"י עיבור הזה הב' ששעלה בסוד מ"ן עד יסוד דאמא כנ"ל ונתגדל כנ"ל כיון שעלה עד יסוד דאמא העליון אז היה בו שערות ביסוד שבו הנקרא זקן תחתון ג"כ שהם ב' שערות והם סימן באיש אחרי היותו בן י"ג שנה ויום א' ובענין הדיקנא דז"א לא נתבאר לי היטב זמן הוייתה. אמנם מה שקבלתי ממורי זלה"ה הוא כי בתחלה יש לו ט' ת"ד בלבד אחר היות לו י"ג שנים ואח"כ אחר היות לו ך' שנים שנכנסו מקיפי אבא דל"מ דצלם אז נעשה לו זקן גמור בי"ג ת"ד וזה פירש עד שנתמלא זקנו כי זהו ג"כ כוונת ברכת כהנים שהם מקיפי אבא וע"ש. ונמצא כי מילוי הזקן אינו רק אחר ך' שנים אמנם היותו בו ט' תיקוני דיקנא לא ידעתי פרטיות זמן היותם אם הוא תכף אחר שנכנסו מוחין פנימית דאו"א שהוא צ' דצלם שהוא אחר שנת י"ג שנים ויום א' או אחר שנכנסו מקיפי אמא וצ"ע. אמנם הכלל העולה כי הדיקנא דז"א וגם התפילין כנ"ל כולם הם אורו' מקיפים היוצאים מפנימית ז"א ואינם כמו המקיפים ל"ם דצלם שהם מקודם שנכנסו כלל תוך ז"א אמנם אלו המקיפים הם מאורות פנימים עצמן שחזרו לצאת בסוד אורות מקיפין והבן זה ההפרש כמ"ש במ"א. ובודאי בתחלה התחילו לצאת המקיפין של התפילין שהם יותר גבוהים מאלו של הדיקנא ולכן נבאר אלו המקיפים של התפילין ואח"כ של הדיקנא. כי הרי האיש חייב במצות תפילין תכף אחר היותו בן י"ג שנים ויום אחד והדיקנא מתאחר לצמוח יותר אחר כך ואלו הב' מקיפים שהם התפילין ודיקנא הם בחי' ו' הנ"ל. ואמנם תחלה אבאר בקיצור ענין הז' שנים שיש מי"ג עד כ' שנים שאני מסופק זן הדיקנא אימתי היה ואחר כך אחזור לבאר ענין התפילין והדיקנא. הנה כבר נתבאר במ"א איך נכנסים מקיפי לם דצלם בפנימית דז"א באלו הז' שנים כן יש בחי' אחרת הנעשים באלו הז' שנים כנגדן דוק ותשכח זה. והענין כמ"ש בא"א אחר שנתקן כל פרצוף נתקן ראשו יותר במילוי (נ"א בעילוי) בסוד ז' תקוני דגלגלתא שנתלבשו בהם והאירו בהם ז"ת דעתיק כן בזעיר אנפין אחר התיקון צריך שיתוקנו ז' תיקוני דגלגלתא מבחי' עתיק ונודע כי אין עתיק מתפשט אלא בהתלבשות א"א נמצא כי ז' תקוני דגלגלתא דא"א אשר בתוכם ז"ת דעתיק יאירו בתוך ז' דגלגלתא דז"א ויושלמו ז' דגלגלתא בז"א ג"כ. אמנם א"א שיהיו הם עצמן כי הרי אין ז"א מלביש לא"א רק מטבורו ולמטה אך הענין כי מאותו אור עליון שבז' דגלגלתא דא"א וז"ת דעתיק ישתלשל האור ממדרגה למדרגה עד שיכנוס האור ויאיר בז' גלגלתא דז"א. וסוד הענין כי הנה נת"ל כי חצי יסוד עתיק מתלבש תוך חצי ת"ת תחתון דא"א והוא מתלבש ממש תוך רישא דז"א ומאותו יסוד דעתיק יצאו אלו האורות הנ"ל אחר שנתפשטו מלמעלה עד מקומו וממנו יצאו אלו ז' דגלגלתא דז"א. וטעם הדבר הוא כנודע כי עתיק חסד שלו נקרא יומם כי

כלולין בו כל ז"ת והנה התלבשות חסד דעתיק הוא בגלגלתא דא"א כנודע ואותן הז' כלים כללות אורות שבחסד ההוא נתלבשו שם בז' גלגלתא דא"א כנודע וגם היסוד דעתיק נקרא כל ויש בו כללות כל ז"ת ושמור כללים אלו. והנה אלו הז' שביסוד נמשך מן הז' שבחסד בסוד חסד דשריא בפום אמה ואלו הז' אורות דיסוד דעתיק הם מתלבשין בז' גולגלתא דז"א והרי בז' שנים אלו נתקן הכתר דז"א לגמרי כי הכתר הוא בחי' ז' דגלגלתא והיה זה בז' שנים והרי עתה הוא בן ך' שנים ואח"כ נתקן גם סוד מוח דז"א הנקרא חכמה כנודע כי כבר ידעת כי תיקון המוחא נתגלה בדיקנא ואז אחר הכ' שנים מתתקן דיקנא דז"א ואז מתנוצץ בו סוד הזקן לכן אינו נוצר באדם הדיקנא עד כ' שנים. וצ"ע אם פי' זה הוא עיקר הדיקנא והתחלתה אפי' ט' תקונים או אם איירי במילוי הדיקנא שיהיה בן י"ג תקונים. ונבאר עתה ענין התפילין שהוא הבחי' הו' ואח"כ נבאר הדיקנא כי שניהם הם אורות מקיפים שיצא מהפנימים הנה התפילין הם נקרא חיי המלך והטעם כי המוחין נקרא חיים של ז"א שהוא המלך ואלו החיים נמשכים לו מאו"א הנקרא חיים כנודע ובהיות המוחין בבחי' מקיפין הם ד' ובחי' פנימים הם ג' לכן כנגדן ב' שיני"ן של תפילין של ג' רישי"ן ושל ד' רישי"ן והנה (נמצא) נצח דבינה נתפשטה עד החזה לבד שהוא טבורא דלבא והבן כי זה פי' טבורא דלבא והטעם כי זו היא לצורך ז"א ומכאן ולמטה הוא התחלת הנוקבא ואז שם נתפשט ההוד דבינה עד טבורא דגופא כנזכר באדרא בטבורא שלים וע"ש. וז"ס ב' רצועות ימנית עד הח

זה קצרה קרן גבוה ורצועה שמאל עד הטבור ארוכה קרן הב'. ואע"פ שבפ' פנחס בר"מ דרכ"א ע"ב אמר כי הימנית הוא ארוכה אין קושיא כי שם אמרו בבחי' המניח תפילין בעצמו אך בבחי' הבינה עצמה נמצא כי ימין שבה הוא שמאל שבו וכן להפך. עיבור ב' נקרא אהי"ה כי בסוד עיבור זה נתפשטו כל הו"ק כל א' בסוד ג"פ ז' דמיון עיבור א' והם כמנין אהי"ה גם נקרא הבתים דראש אהי"ה כי הבינה הנקרא אהי"ה נה"י דיליה שם הבתים שבהם מתלבשין המוחין הנקרא הוי"ה בחי' ז"א:

שער ל פרק א מ"ב

שער הפרצופים ויתחלק לז' דרושים:

.:דרוש אחור ופנים. דרוש ג' בחי' שיש בכל העולמות והם כלים ואחור ואמצעי ופנימי

:דרוש עיבור יניקה ומוחין. דרוש חיצוניות ופנימיות של כל העולמות. וד' דרושים קשורים ביחד

(וזה ענינם בקצרה):

:דרוש א מ"ב

דע כי ז"א יש לו ג' פרצופים וכל א' כלול מי"ס והם זה תוך י' תוך י' וי' אחרים בפנימיות כולם ואלו הג' פרצופים הם כולם בחי' כלים והם ל' כלים וכולם הם ביחד גוף א' וכלי א' ובתוכו יש האורות שהם נר"ן וכו'ובהיות שלשתן יחד זה תוך זה הם שוים בקומתן אבל לפעמים אין לז"א רק פרצוף החיצון מהם בלבד ולפעמים שניהן ולפעמים שלשתן. ובתחלה מתחיל הז"א להיות בו פרצוף החיצון ואז הוא שיעור קומתו הוא שליש גדלותו לבד והוא כשיעור קומת נה"י אחר הגדלות האחרון. ואח"כ נכנס בו פרצוף אמצעי ומתלבש בתוך החיצון ואז נגדל ז"א ב' שלישי קומתו שהם נה"י וחג"ת בין בחי' פרצוף החיצון ובין פרצוף האמצעי כי אמצעי גורם אל החיצון שיגדל כמוהו. ואח"כ נכנס בו הפרצוף הפנימי ומתלבש בתוך האמצעי ואז גם ב' הפרצופים היצון ואמצעי נגדלים כאורך הפרצוף הפנימי ואז נשלם ז"א כשיעור קומתו לג' הפרצופים והוא כאלו נמשיל משל כי החיצון שיעור קומתו כשיעור נה"י דז"א בגדלות והאמצעי כשיעור נה"י

וחג"ת דגדלות והפנימי כשיעור נה"י חג"ת חב"ד בגדלותו ולכן בבא האמצעי מגדיל את החיצון כמוהו ובבא הפנימי מגדיל שניהן כמוהו. ואמנם אפי' בהיות כל פרצוף מהם קצר הקומה הוא כלול מי"ס ויש בו נה"י חג"ת חב"ד שהם המוחין של הפרצוף ההוא ובהיות בו פרצוף החיצון אין בו רק נפש ובהיות [בו] ג"כ האמצעי יש בו ג"כ רוח ובהיות בו גם הפנימי יש לו ג"כ נשמה ולסבה זו הנ"ל שכל פרצוף מהם קצר הקומה מחבירו אע"פ שהוא כלול מי' נחלקו לג' זמנים עיבור א' אז יש לו פרצוף ראשון וביניקה אז יש לו פרצוף ב' ובגדלות מוחין אז יהיה לו גם פרצוף הג' הנקרא פרצוף המוחין לסבה הנ"ל כי הוא גורם לב' האחרים שיגדלו עד חב"ד דזעיר אנפין והבן זה היטב. [הגה"ה וצ"ע ענין אחור ופנים מה עניינם ופירושם. וכן ענין פנימית וחיצוניות מה עניינו בכלים ובואורות וגם צ"ע כי אמרינן כי עיבור יניקה ומוחין הם ג' כלים שיש בכל ספירה וספירה והרי אמרנו כי בחול אין לז"א רק ב' כלים לדעת אחור ופנים לבד שהם ב"ן וס"ג ובשבת ע"ב ס"ג והם הם אותן הנזכר בג' כלים בספירת דעת והרי אף בחול יש מוחין והיה לו להיות ג' (נ"א ב') דעות בחול ג"כ ע"כ]. ודע כי כשנאצל ז"א נאצל בב' הפרצופים חיצון וגם האמצעי הנקרא בחי' ו"ק נה"י וחג"ת. אמנם בעיבור א' שבעת התיקון כנודע אז לא נתקן רק פרצוף החיצון כשיעור קומתו לבד שהוא שיעור נה"י ואז גם פרצוף הב' היה מלובש בתוכו והיה שוה כקומת החיצון כי א"א לז"א שיהיה פחות מו"ק אלא שעדיין לא נתקן. וז"ס ג' כליל בג' ואח"כ ע"י היניקה נתקן גם פרצוף הב' ואז הראה כחו ועצמותו ואז נגדל הז"א כשיעור קומתו של פרצוף הב' שהוא קומת ו"ק נה"י חג"ת ונתגדלו ב' הפרצופים ואח"כ בגדלות המוחין נכנס בו הפנימי ואז הגדילו שלשתם כשיעור קומתו הראוי לו. ודע כי באחוריים של הפרצוף החיצון מכולם שם נאחזין כל הדינין והקליפות יונקים משם מבחי' (נ"א ובהיות) ז"א בפרצוף זה החיצון ואף בהיותו גם בפרצוף האמצעי הוא מוכרח להיות דבוק אב"א עם נוקבא כדי שלא יתאחזו שם הקליפות וכאשר נגדל והיה בו שלשה פרצופים ונכנס הפרצוף הפנימי שהוא רחמים אז אין אחיזה לקליפות אפילו בפרצוף החיצון ואז חוזרין זו"ן פב"פ ויען שעומדים ז"א ונוקבא אב"א בהיות להם פרצוף החיצון [לבד] לכן אותו פרצוף החיצון כולו נקרא פרצוף אחוריים עם היות בו פנים ואחור בודאי וכן הענין בפרצוף האמצעי אבל הפרצוף הפנימי נקרא כולו פרצוף הפנים עם היות בו פנים ואחור כיון שבהיות שנכנס הוא בז"א אינו עומד רק פב"פ עם נוקבא. והבן זה היטב ואל תטעה אם תמצא במ"א שקורא בחי' אחור אל כל פרצוף החיצון או אמצעי כולו בין לבחי' אחוריים שבו ובין לבחי' פנים שבו אבל עיקר האחוריים אינם אלא כפשוטן שהוא אחוריים של כל פרצוף ופרצוף. והנה ב' בחי' יש בקדושה א' נקרא פנימית וא' נק' חיצוניות והענין כי כמו שבעוה"ז התחתון יש בחי' אדם בפרצוף הגוף והנפש ועומד תוך הארצות של עוה"ז כך יש למעלה בעולם אצילות בחי' אדם עליון דקדושה כלול מכלים ואורות כנ"ל כי יש בו ג' פרצופים של כלים הנקרא עיבור יניקה ומוחין ובתוכם האורות הנקרא נר"ן ובחי' זו היא עיקרית ונקרא פנימיות העולמות כי הוא דוגמת האדם בעוה"ז. עוד שי בחי' ב' והוא עולם אצילות עצמו הנחלק בז' היכלות אשר בתוכו עומד אדם העליון ההוא והעולמות והיכלות נקרא חיצוניות העולמות ואע"פ שהם בחי' עולם והיכלות בערך הפנימי הנקרא אדם אבל עכ"ז גם הם בעצמם ההיכלות ההם מצוירים בציור אדם וכנזכר זוהר פ' תולדות דלית בריה ושום שייפא ושייפא דלא אתברי בצורת אדם וזה נקרא אדם חיצון בערך אדם הפנימי. וגם אדם חיצון הזה יש בו כל בחי' הנ"ל כאדם הפנימי שיש בו עיבור ויניקה ומוחין ופרצוף של גוף וכלים ובתוכו האורות שהם נשמתם וכל זה בקדושה וכן דוגמתן בקליפות אדם פנימי ואדם החיצון שהם ההיכלות הט

מאים שלהם וכל זה באצילות ועד"ז בבי"ע ונשלמו הד' דרושים בקצרה (הבן מאד ענין פנים ואחור). ואמנם בענין נוקבא דז"א כיון שתחלתה לא יצאת בו"ק כמו הז"א אלא הנקודה י' שלה בלבד לכן יש בה עוד מדרגות אחרות תחלת הכל נקודה קטנה ואז אינה נקראת פרצוף כלל רק רביעית ההין או מדה זעירא ואח"כ כשיש לה פרצוף החיצון שלם גבוה כשיעור נה"י דדכורא אז נקראת עיבור שלה ואח"כ יש לה פרצוף הב' ואח"כ גם הג' ע"ד הנ"ל ממש בז"א ואז נשלמת

כאורך ז"א ממש. גם מזה תבין מה שנמצא כתוב בספרינו כי לפעמים אין ז"א נוטל שפע אף אם הוא שלם בג' פרצופים אלא מן הפרצוף החיצון של עתיק או א"א הנקרא אחור שלו כי היותר חיצון של העליון הוא מעולה יותר מפנימי שבתחתון. גם תבין כי פרצוף האמצעי אף כי נקרא אחור בערך הג' הפנימי מכולם אמנם לפעמים נקרא פנימי בערך החיצון שבכולם. ובזה תבין מה שנתבאר אצלינו כי בעת מיתת המלכים של ז"א היה בו אחור ופנים והוא לסבת היות בו תמיד נה"י חג"ת ו"ק שהם פרצוף החיצון ואמצעי כנ"ל ואז החיצון נקרא אחור ואמצעי פנימי בערך החיצון והבן זה:

שער ל דרוש ב מ"ב

פרצוף של המלכות אין פחות משיעור זה בסוד וירא והנה באר בשדה והנה שם שלשה עדרי צאן רובצים עליה שהם נה"י כנזכר בזוהר ופחות מג"ס אין נקרא פרצוף ופרצוף ז"א מתחיל מן הדעת דא"א עד סיום רגלי דאריך אנפין לפי שז"א שורשו מן הדעת והו"ק כנ"ל ומכ"ש שכולל גם את המלכות ופרצוף אמא מתחיל מבינה דא"א ולמטה ופרצוף אבא מתחיל מחכמה דא"א נמצא כי כתר דא"א גבוה מכולם ולכן נקרא א"א כתר כי זהו התוספת אשר לו על כל הפרצופים כולם. ואחר זה צריך שתדע כי כל פרצוף מאלו הה' יש לו עצמות וכלים הנקרא גוף ונשמה אמנם האור שלו הנקרא נשמה גם הוא נחלק לה' מיני אורות כמספר ה' פרצופים והם נרנח"י והם הם ענין כח"ב ודעת וו' קצוותיו ומל'. האמנם בענין הגוף וכלים אשר לו לא היה רק ג' חלקים דכלים לבד כי כנגד חיה ויחידה אין כלי יכול לסובלו ואין נולד באמציעתו כלי באופן כי יש לכל פרצוף י"ס הנקרא כלים ונחלקים לג' חלקים והם י' כלים חיצוניות מדור אל הנפש. י' כלים אמצעים מלובשים תוך חיצוניות והם מדור אל הרוח וי' כלים פנימים מלובשים תוך הכלים אמצעים והוא מדור אל הנשמה והם הם ל' כלים אבל גובה קומתן אינם אלא י' לפי שהם י' תוך י', וי' תוך י', אלא צריך שתדע כי בזכר אין בו רק ט"ס כי המלכות נוקבא משלימתו לי"ס, וא"כ אין בזכר רק ט' כלים בתוך ט', וט' בתוך ט' והם כולם כ"ז כלים כמנין כ"ז אותיות התורה וכל ספירה נבנית מג' כלים והם ג' אותיות בכל ספירה ומתחלק בסדר אי"ק בכ"ר כו'. הט' אחדים הם ט' כלים פנימים. והט' עשיריות הם כלים האמצעים. והט' מאות הם טו' כלים דחיצוניות. וגובה קומת י' כלים החיצונים ואמצעים ופנימים כולן שוין בקומה א' ממש והבן זה מאד. ועתה נבאר מה שיעדנו לבאר למעלה והוא כי בהיות בכל פרצוף כל אלו הל' כלים כנ"ל אז הם שלמים כפי הראוי להם ואז מקום מצבם ומעמדם הם ע"ד הנ"ל האמנם כאשר מתו המלכים דאדום ואח"כ נתקנו היה כל פרצוף ופרצוף נתקן לאט לאט ולא בפעם א'. ותחלה נתקן בחי' החיצונים מכולם והם י' כלים החיצונים מכולם והיה לו נפש לבד. אח"כ נתקנו עשרה כלים האמצעים ונתלבשו תוך החיצוניים ונתוסף בו הרוח. ואח"כ נתקנו גם י' כלים פנימים ונתלבשו תוך האמצעים ונתוסף בו נשמה וכיון שהדבר כן נמצא בהיות לו כלים חיצוניות אורותיו מועטים [צמח - וק' שהרי הם אותיות דמאות אם לא כל הוסיף גורע] והיה קצר הקומה מאד ולא היתה אז גבוה רק כשיעור שיש בפרצופו אחר תשלום תיקונו בל' כלים הנ"ל מן הטיבור שלו אז עד רגליו זהו שיעור כל גובה קומתו עתה, וכשנגדל יותר ויש בו י' כלים אמצעים נתוסף בו גם האמצעי בחיצונית ואז כולם יחד הם גדלים עוד ושיעורם כמן הדעת שלו אחר תשלום תיקון פרצופו עד סיום רגליו, וכשיגדל יותר ויש בו י' כלים פנימים ג"כ אז נגדל כל צרכו. האמנם עדיין אין לו אלא גדלות הראוי לו כפי שיעור היות ארכו מבינה שלו ולמטה ועדיין צריך להגדיל כל בחי' חכמה שבו, וגדלות ב' אחריו בחי' הכתר, אבל לפי שאין עוד כלים אחרים כנגדן חדשים כנ"ל לכן לא נזכר רק ג' מיני גדלות לבד. ובחי' ג' מיני גדלות אלו הם הנזכר אצלינו בשם עיבור יניקה ומוחין כי בזמן העיבור לא היה רק כשיעור שיש לו בגדלותו מן הטבור ולמטה עד רגליו ובזמן היניקה גדול כמן הדעת עד למטה ובזמן המוחין גדול כמו המוחין שלו שהוא מחכמה שבו עד רגליו. [נלע"ד מבינה כנ"ל שהרי אינו מונה כתר כנ"ל צמח]. ובענין חיבוק ונישוק וזווג, הם ג'

זווגים. ג' פרצופים, דעיבור, יניקה ומוחין, כי בהתחברם הכל יחד בפרצוף א' לכן הזווג דפרצוף עיבור הוא ביסוד האמיתי תחתון, וזווג פרצוף היניקה שהוא נקרא חג"ת נקרא חיבוק, וזווג עליון דפרצוף עליון דמוחין לבדו נקרא נשיקין, והבן כל זה מאד:

שער ל דרוש ג מ"ב

כבר נודע כי הז"א אין בו רק ט"ס והמלכות משלמת לי' אמנם המלכות נוקבא דז"א יש בה י"ס כי יש בה מלכות שבמלכות. והנה גוף של ז"א צריך שיהיה בו ט"ס גמורות והוא נחלק לג' בחי' חיצון אמצעי פנימי והנה כל אחד מאלו ג' כולל י"ס וכל בחי' א' מאלו הבחי' היא כוללת ג"ס. כיצד בחי' אחור הוא הנקרא נה"י דז"א והענין הוא כי אין פרצוף אא"כ יש בו ג' קוין. והנה הנצח כלול מי"ס אלא שאלו י"ס אשר כלולין בו אינם שלמים רק בכ"א מהם יש בחי' נה"י לבד נמצא שספירת נצח של ז"א כלולה מי"ס שהם חב,ד חג"ת נה"י וכל ספירה מהם אין בה רק נה"י שבכל א' וא' לבד וכן בספירת הוד של ז"א היא כוללת י"ס שבכל ספירה מהם אינו רק בבחיק נה"י שבה לבד ועד"ז ספירת היסוד היא כוללת י"ס שבכ"א מהם אין בה רק בחי' כללות נה"י שבה לבד. וא"כ נמצא כי ג' אחרונות דז"א הם ג"ס שכ"א מהם כולל י"ס דבחי' נה"י בלבד. ובזה תבין למה אין נקרא רק נה"י שאם יש בהם כללות כל ט"ס גמורות א"כ במה ישתנו אלו מזולתן ולמה לא יקראו גם הם חב"ד או חג"ת. והנה אע"פ שכ"א מהם יש בה כללות כל י"ס דבחי' נה"י כנ"ל עכ"ז נחלקים כ"א מאלו ג' לג' פרקין כי ג"ר שבנצח נקרא פ"א וג' אמצעית נקרא פ"ב וג"ת נקרא פ"ג וכנגדן יש י"ס בהוד דז"א וכל א' כלולה מנה"י לבד ונתחלקו לג"פ ע"ד הנ"ל בנצח וכנגדן יש י"ס ביסוד ז"א כ"א כלולה מנה"י ונחלקים לג"פ ע"ד הנ"ל בנצח. והנה נמצא עתה אלו הנה"י דז"א שאין בהם רק בחי' נה"י לבד אפי' בפרטות ונחלקין שלשתן לט"פ נמצא עתה פרצוף שלם ואין בכולו רק בחי' נה"י לבד והם ג"פ ראשונים דנה"י הם חב"ד של זה הפרצוף וג"פ אמצעים הם חג"ת של זה הפרצוף וג"פ אחרונים הם נה"י של זה הפרצוף והרי נשלם פרצוף אחד מט"ס וכולם בחי' נה"י לבד לכן הוא פרצוף קטן בקומה מאד כי הרי ל' ספירות פרטיות שיש בפרצוף הזה אין בהם רק כללות נה"י לבד לפי שהוא שליש גובה קומה. ועתה נחזור לפרט זה הפרצוף אל ג' פרטים כי הנה (הם) הג"ת שבו נקרא נה"י וג' אמצעים חג"ת וג"פ ראשונים הם הנקרא מוין של זה הפרצוף. והענין כי הנפש של ז"א היא נכללת תוך הפרצוף הזה הנקרא נה"י ונקרא פרצוף דאחור. והנה הנפש הזו בהכרח שהיא נחלקת לג' בחי' שהם נר"ן וכולם בחי' נפש. והנה נפש שבנפש הוא תוך נה"י של זה הפרצוף ורוח דנפש הוא בחסד גבורה תפארת של זה הפרצוף ונשמה שבנפש הוא בג"ר של זה הפרצוף ונמצא כי כאשר נעשה נה"י של זה הפרצוף בודאי שבא לו תכף עמהם נפש שבנפש כי א"א להיות זולתו. וכאשר נעשה בו חג"ת אז נכנס בו רוח דנפש. וכאשר נעשה בו חב"ד של זה הפרצוף אז נכנסו בו מוחין פנימים בתוך חב"ד שהוא נשמת הנפש ובאו מלובשים תוך נה"י של פרצוף בינה אשר כל כללותו אינו אלא פרצוף אחור דבינה בסוד נה"י שלה לבד ע"ד הנזכר כאן בז"א. אלא שהנה"י שבפרצוף דנה"י דאחור דבינה הם כ"כ גדולות כמו כל הפרצוף דאחור שהם נה"י דז"א שלימות. והבן זה שהרי כל פרצוף דאחור דבינה שהם נה"י שלה הם נעשו צלם א' אל הז"א ושלישיתו תחתון שהוא נה"י שבה והם צ' דצלם נכנסין ומתלבשין הם בלבד בכל קומה שלימה של פרצוף דאחור דזעיר אנפין שהם נצח הוד יסוד שבו וחסד גבורה תפארת דפרצוף דאחור דבינה נעשה מקיף ל' דצלם וחב"ד נעשה מקיף עליון ם' דצלם והרי ידעת ענין המוחין על עיבור מה ענינם כי הם אלו שבארנו עתה. גם תדע פי' כל מקום שנזכר מוחין מה ענינם כי עיקר המוחין הוא בחי' נשמה פנימית שבתוך הג"ר ממש אלא שנקרא הג"ר מוחין לפי שכאשר נתקנו ג"ר בגוף אז בהכרח בא עמהם חלק נשמה הנקרא מוחין שבתוך הג"ר והיא מלובשת תוך לבוש נה"י דבינה ולבושים אלו מלובשים תוך ג"ר דפרצוף זה אמנם חצי ת"ת תחתון של זה הפרצוף נה"י דבינה הנקרא אחור זה נעשה בחי' כתר אל זה הפרצוף דנה"י דז"א הנקרא אחור דז"א. ועתה נבאר ענין

יניקה דז"א כי אחר שנולד אז נעשה פרצוף אחר יותר פנימי ויותר גבוה מזה הראשון והוא כי יש בו ג"ס חג"ת דז"א וכל אחד מהם כלולה מי"ס אשר כל א' מהם כלולה מו"ק שלמים ולא יותר באופן שהם ל' ספירות וכל ספירה מהם כלולה מו"ק לבד ונעשה מהם פרצוף אחד שלם ע"ד הנ"ל בנה"י דז"א כי ג"ר דחסד אשר כל אחת כלולה מו"ק לבד נקרא פ"ע דחסד וג' אמצעים שבו הם פ"ב וג"ת שבו הם פ"ת דחסד. וכעד"ז בספי' גבורה ג"פ ובספי' ת"ת ג"פ ואז נעשים פרצוף ז"א שלם מג' קוין וט"ס כי ג"ר דחג"ת הם חב"ד של זה הפרצוף וג"א הם חג"ת של זה הפרצוף וג"ת הם נה"י של זה הפרצוף הנקרא פרצוף אמצעי חג"ת. והענין כי כמו שפרצוף הא' דאחור נקרא פרצוף דנה"י אע"פ שיש בו י"ס והטעם הוא מפני שכל ל' ספירות שבפרטות פרצוף זה לא היה כל ספירה מהם כולל רק בחי' נה"י שבה לכן נקרא כל הפרצוף פרצוף דנה"י. ואמנם הל' ספירות שבפרטות פרצוף האמצעי כל א' מהם כלולה מו"ק והרי התוס' שיש לזה הפרצוף האמצעי הוא ענין זה שבכל הפרטים שבו נכללוו גם מבחי' חג"ת. משא"כ בפרצוף דאחור וע"כ נקרא זה

הפרצוף פרצוף חג"ת. גם ט"א כי הנה ודאי שזה הפרצוף הוא גבוה קומה יותר מפרצוף ראשון כפליים כי כל הספירות הפרטות של פרצוף ראשון אין בהם רק בחי' נה"י והספירות הפרטות של זה הפרצוף האמצעי כלול מנה"י ומחג"ת א"כ הוא גובה קומתו כפליים. והנה להיות כי הוא נעשה מג"ס חג"ת דז"א אשר כל ספי' כוללת ו"ק לכן הוא מעולה מן הפרצוף הא' שאינו רק בחי' נה"י דזז"א לכן זה פרצוף השני נכנס ומתלבש תוך פרצוף הא' ואז הפרצוף א' נקרא פרצוף דאחור שזה הוא יותר פנימי ממנו וזהו נקרא פרצוף האמצעי כמ"ש בע"ה. והנה נמצא כי שיעור קומת כל הפרצוף הא' עם כתר שלו הנעשה מת"ת דנה"י דבינה כנ"ל הוא מתחיל להלביש את הפרצוף זה האמצעי מחצי ת"ת תחתון שבו ולמטה כי הרי הוא שיעור גובה כפליים ממנו ונמצא כי מה שנשאר מלובש ממנו הוא מחצי ת"ת ולמטה ומגולה ממנו מחג"ת ולמעלה ממנו וע"כ נקרא פרצוף דחג"ת מלבד הטעם הראשון שאמרנו שכל ספי' פרטיות שבו נכללין מו"ק. והנה זה הפרצוף דחג"ת דזעיר אנפין הפרצוף האמצעי הוא נקרא פרצוף דיניקה וגם הוא נחלק ע"ד פרצוף הא'. והענין כי כמו שזה הפרצוף גבוה קומתו כפליים מן הפרצוף דאחור הנה גם פרצוף אמצעי דחג"ת דבינה הוא יותר גבוה מפרצוף נה"י דבינה עצמה וכל הפרצוף הזה דחג"ת דבינה נעשה צלם לזה פרצוף האמצעי דז"א ע"ד הנ"ל בפרצוף ראשון. והנה כל צלם זה נקרא צלם דרוח דז"א ום' דצלם הוא חב"ד בפרצוף חג"ת דבינה הוא מקיף עליון דפרצוף אמצעי ול' דצלם שהוא חג"ת דבינה הוא מקיף ב' של פרצוף אמצעי דז"א וחצי ת"ת התחתון דפרצוף חג"ת דבינה נעשה כתר אל זאת הפרצוף האמצעי דז"א וצ' דצלם שהם נה"י דפרצוף חג"ת דבינה הם נעשין מוחין פנימים דפרצוף אמצעי דז"א וכל זה הוא רח דז"א וגם הוא מתחלק אל ג' חלקים שהם נר"ן כולם מבחי' רוח. וכשנתקנו ג' אחרונות דפרצוף האמצעי זה אז בא נפש דרוח ונתלבש תוך כל חלקי הנפש שבפרצוף אמצעי (הא'). וכשנתקנו הג' אמצעית דפרצוף זה האמצעי אז נכנס רוח דרוח בחג"ת של זה הפרצוף האמצעי. וכשנתקנו ג"ר אז נכנס נשמה של הרוח הנקרא מוחין ונתלבש תוך נצח הוד יסוד של הפרצוף חג"ת דאמא כנ"ל ואותם הנה"י נתלבשו תוך ג' ראשונות של פרצוף האמצעי ונשלם כל חלקי הרוח:

שער ל דרוש ד מ"ב

אח"כ נעשה לו פרצוף אחר ג' מחב"ד דז"א ע"ד הנ"ל בכל חלקיו ונקרא פרצוף פנימי המתלבש תוך פרצוף אמצעי בחג"ת דז"א והרי נשלם עתה ז"א שלם בכל חלקיו שהם ג' גופות זה תוך זה וראושן נקרא פרצוף דאחור ונקרא נה"י לבד כי כל ספירות הפרטיות כלולות מנה"י לבד אשר ע"כ זה פרצוף גבוה שליש הקומה. ופרצוף הב' נקרא חג"ת נקרא אמצעי כי כל ספירות הפרטות נכללין מחג"ת נה"י וזה גובה שליש האמצעי של קומת ז"א יותר מראשון. ופרצוף הג' נקרא

פנימי ונקרא חב"ד יען כל ספירות הפרטות כלולות מט"ס חב"ד חג"ת נה"י וע"כ הוא גדול הקומה שליש יותר וכל ג' אלו הם ג' לבושין ושלשתן יחד נקרא גוף שלם גמור אל הז"א וזה גבוה מזה וזה גבוה מזה הכל ביחד הוא פרצוף א' ובתוכם נר"ן. ועתה בדרך כללות כל הפרצוף האחור נקרא עיבור דנה"י וכל פרצוף האמצעי נקרא פרצוף האמצעי דחג"ת דיניקה וכל פרצוף הפנימי נקרא פרצוף דמוחין וכשנשלם זה אז ראוי לזווג יען כי בכל ספירות מעשר ספירות פרטיות לא היו כוללים בחי' חב"ד כנ"ל רק זה הפרצוף הג' הנעשה מחב"ד דז"א שבכל ספירה וספירות פרטיות מהל' ספירות אשר בשלשתן היא כלולה מחב"ד חג"ת נה"י ע"כ אלו הם וחין ממש משא"כ באחרים והבן זה היטב. נמצא כי הגרון של כללות הפרצוף שם הוא מתחיל כתר של פרצוף האמצעי ומלביש את הגרון הזה של פרצוף הפנימי כי כל בחי' ז"א עתה הם ע"ש זה הפרצוף הפנימי הגבוה מכולם וחצי תחתון של ת"ת דכללות הפרצוף דז"א שהוא עתה פרצוף הפנימי כנ"ל שם הוא מתחיל כתר דפרצוף הא' להלביש פרצוף הב' והב' מלביש לג' דפנימי. ובזה תבין ענין הנשמה השורה במוח שהוא בפרצוף הפנימי למעלה בחב"ד שלו ומשם מתפשט בכל הז"א והרוח של זה הנשמה מלובשת תוך הלבוש האמצעי הנקראת לב כי משם התחלת פרצוף ב' הנקרא רוח ושניהן יורדין מלובשים זה תוך זה עד מקום ראש הפרצוף החיצון שהוא מן הכבד ולמטה ושם הנפש ממש ושם באותו נפש נמצא נפש שבנשמה מלובשת בנפש הרוח ונפש הרוח מלובשת בכל ג' חלקי הנפש ממש והבן זה מאד. ונבאר עתה מה שהיה בעת מיתת המלכים קודם העיבור כי היה אז ז"א מבחי' ו"ק לבד של זה הפרצוף הראשון שכל עצמו אינו רק נה"י לבד ונמצא שהוא חג"ת נה"י של פרצוף דאחור ונמצא שהם ו"ק אבל אינם רק נה"י לבד ובזה לא יחלקו הדרושים הכתובים אצלינו. וע"י העיבור נגדל שנעשה בו פרצוף שלם דאחור גם החב"ד שלו אמנם כל עצמן אינם רק הנה"י יען כי כל י"ס שבנצח וי"ס שבהוד וי"ס שביסוד אינם אלא כללות נה"י בכל ספירה וספירה מהם והרי הוא פרצוף שלם בזמן העיבור ואינם רק נה"י לבד וביניקה פרצוף שלם כלול מחג"ת ונה"י ג"כ כנ"ל:

שער ל דרוש ה מ"ב

דרוש עי"מ. דע כי ז"א היה בעת העיבור בבחי' נה"י לבד כי פחות מזה אינו נקרא פרצוף כי אם הוא ספירה א' אינו נקרא פרצוף ואם הם ב' ספירות א"א כי צריכין ג' קוין ימין ושמאל ואמצע המכריע וע"כ יש בו ג"ס אשר ארכן אינם רק גובה ספירה א' אלא שברוחב יש בו ג"ס והוא כי ג"פ של הנצח הם משמשין לו אז בבחי' חח"ן קו ימין וג"פ של הוד היה לו אז בבחי' בג"ה קו שמאלו וב"פ דיסוד הוא דעת ות"ת והעטרה היתה יסוד והרי נשלמו ג' קוין בג"ס ובין שלשתן הם י"ס דזמן העיבור וזה הקשר של ג"ס אלו הוא התיקון שנעשה ע"י העיבור ואלו הם עשיה שבז"א פרצוף שלם ואינם רק נה"י ואמנם היה לו בחי' ראש שהם שיעור ב"ש ת"ת של היניקה וענין זה מפורש בדרוש תפילין בענין טעם שהקטן פטור מתפילין. והנה המלכות והנוקבא של הפרצוף הזה היא שוה בשוה אליו אחר שהיא גדולה בסוד אב"א כנודע ואלו הב' שוין בקומתן ונקרא יעקב ורחל. אח"כ בזמן היניקה באים לו ג' אמצעית הנקרא חג"ת והם אז בזמן יניקה מתפשטין ונכנסין בתוך הפרצוף (הב') הא' ומתלבשין בתוכו ע"ד הבינה המתפשטת תוך הז"א כך אלו ויש בהם ג"כ פרצוף שלם של י"ס ע"ד הנזכר בנה"י כי ג"פ דחסד הם ג"ס חח"ן ימנית וג"פ גבורה בג"ה שמאלית וג"פ ת"ת הם דת"י קו האמצעי. ואמנם קומת הפרצוף הזה היא גדולה מקומת פרצוף הנה"י והכתר של הפרצוף הא' מתחיל להלביש לזה הפרצוף הב' מן החזה שלו ולמטה ונשאר ב"ש הת"ת של הפרצוף זה מלובשים תוך כתר של פרצוף א' ונצח של פרצוף ב' שהוא פ"ת של חסד הוא ארוך בכל קו ימיני דפרצוף א' וכעד"ז בהוד ויסוד. נמצא כי ג"פ תתאין דחג"ת שהם נקרא בו בחי' נה"י הם כשיעור קומת פרצוף הראשון וזה הפרצוף הב' הפנימי נקרא יניקה ונקרא בחי' ו"ק כי הרי כל שיעור פרצוף א' הוא כשיעור נה"י של זה הפרצוף ועודף עליו בחי' חג"ת של כללות כל הז"א בשלימותו כמ"ש אבל בארך הפרצוף הב' בעצמו יש מגולה כל

ו"ס הראשונות וגם בפרצוף הזה הנקרא יניקה והוא יצירה דז"א והוא חג"ת דז"א יש בו ראש א' והוא כנגד ב"ש תחתונים של הדעת דגדלות כמ"ש בע"ה. וגם בפרצוף הב' הזה דיניקה יש נוקבא שוה בשוה בקומתו מתחלת מסוף השליש ראשון של הדעת דגדלות הנקרא לאה וזה פרצוף נקרא ישורון. והנה כאשר נעריך ב' פרצופים אלו של עיבור ויניקה זה תוך זה נמצא שעתה נגדל קומת ז"א כפל מבראשונה בבחי' היותן שניהן פרצוף א' (מלובשים זה תוך זה) ע"ד שנתבאר בב' פרצופי בינה ותבונה הנעשין פרצוף א' לבד וכן הוא ממש כאן נמצא כי לא נשתנה פרצוף עשייה דז"א כלל ממה שהיה בראשונה אלא שעתה נכנס בו פרצוף זה הב' בתוכו שהוא יותר גדול ממנו וכללות שניהם הוא פרצוף גדול. אח"כ בזמן הגדלות באים לו ג"ס חב"ד ואלו הם ג"כ י"ס שלימות כי החכמה יש לה ג"פ והוא בבחי' חח"ן קו ימין וכן ב' קוין הנ"ל ואלו נקרא מוחין דגדלות ופרצוף הב' הוא מתחיל להלבישו מהחזה של זה הפרצוף הג' המתלבש בתוכו והנה"י של זה הפרצוף הג' גם הוא גדול ככל קומת זה הפרצוף הב' כולו והרי עתה נמצא שהם ג' פרצופים כ"א כלול מי"ס והם זה תוך זה ואינם שוין כי הפרצוף הקטן והחיצון שבכולם הוא מתחיל מהחזה של זה הפרצוף הב' האמצעי עד סופו ובערך הפרצוף הג' הפנימי והגבוה מכולן הוא מתחיל מסוף שליש אמצעי של יסוד שבו. ופרצוף הב' האמצעי מתחיל להלביש פרצוף הג' הפנימי והגבוה מכולם מהחזה שלו ועד סופו. נצא כי כל המגולה מן הפרצוף הפנימי למעלה נקרא ראש שהם חב"ד של ז"א הכולל וכל המגולה מן הפרצוף האמצעי למעלה נקרא חג"ת דז"א הכולל וכל המגולה מפרצוף א' החיצון שכולו מגולה נקרא נה"י דז"א הכולל. ואלו ג' נקרא בי"ע דז"א וכללות ג' פרצופים אלו זה תוך זה נקרא ז"א וגם לזה הפרצוף הפנימי מכולם יש נוקבא א' אב"א שוה בשוה עמו והזווג שלהם אינו אלא נשיקין כי אין בהם מגולה רק ג"ר וכשהם רוצין להזדווג בבחי' יסוד שלהם אינו אלא ע"י זווג יסוד התחתון שבכולם דבחינת עיבור ע"ד שנתבאר בפרצוף בינה ותבונה כשנכללין יחד:

שער ל דרוש ו מ"ב

אח"כ יש בחי' ד' והוא פרצוף ד' והוא חכמה (כתר) דז"א והוא גדול מכולם ופרצוף הפנימי הג' הגבוה מלביש לזה מן הת"ת שלו ולמטה ע"ד האחרים והרי הם ד' פרצופים כל א' כלול מי"ס והם אבי"ע וכולם ביחד נק' ז"א ובכל פרצוף מהם יש בו זכר ונקבה שוים בקומתן מחוברים יחד ועליהן מלובש פרצוף א' כלול מזו"ן. נמצא כי ע"ד שביארנו בכללות האצילות כולו שיש א"א ואו"א וזו"ן וכל א' כלול מי"ס אלא שזה מתלבש תוך זה ונשאר קצתו עליון חגולה בכל פרצוף ופרצוף ולכן בא"א אע"פ שיש בו י"ס אין אנו מונין בו רק הכתר שבו כי הוא המגולה שבו וכעד"ז בכל השאר כן הענין בכל פרצוף ופרצוף מכל הה' פרצופים כ"א נחלק לה' פרצופים זה תוך זה והבן מאד וכל פרצוף כלול מג"ס ברוחב נה"י חג"ת חב"ד וכו' והכתר אע"פ שהוא ספירה אחד בה כלול כל הד' מוחין דחב"ד כנודע ובתוך כל פרצוף דאבי"ע דז"א מתלבש בו פרצוף א' דבינה כי גם יש בה אבי"ע והעשייה דבינה הנה"י שלה הם גדולים ככל קומת ז"א דעשייה ומתלבש בכל קומת הנה"י והיצירה דבינה והוא נה"י דחג"ת שלה מתלבשת בפרצוף ב' שהם חג"ת דז"א וכעד"ז כולם ובזה תמצא כי כל ג"ס שבכל פרטי האצילות הם פרצוף א' גמור בכ"מ שיהיה וכן עולה מג' לג' עד א"ס ועי"כ הם כלולים מי"ס כי הנה"י מתלבשין בתוכן סוף חג"ת וסוף (וסופי סופי) החב"ד וכעד"ז כולם. ובזה תבין היטב מפורש איך גדל ז"א מעט מעט ואינו משתנה כלל רק שנכנסין בו פרצופים זה תוך זה ועי"כ נראה כאלו גדל כללות ז"א. אך בפרטות כל פרצוף ופרצוף שבו אינו משתנה מכמו שהיה וא"כ נמצא כי המקום שהיה ראש פרצוף העשייה שם הוא עתה יסוד דגדלות ומה שהי' מקום ראש היניקה הוא עתה תחת הגרון דכללות דגדלות נמצא שהגרון הוא בחי' ראש היניקה מבחוץ ולכן יש סביבותיו שערות ויש לו גרון דגדלות בפנים וכן ראש העיבור הוא עתה במקום יסוד דגדלות שבתוך ת"ת דיניקה שבתוך הראש דעיבור והוא מ"ש כי בכניסת המוחין דגדלות נדחין מוחין דקטנות לגמרי לגרן והבן זה

היטב והם חיצוניות כי הם שמות אלהים. ובזה תבין כמה מיני פרצופים יש ברחל או עד החזה או עד הדעת או עד הכתר והם פרצופים גמורים זה תוך זה וכולם רחל בהכללם בפרצוף א' וכל פרצוף מתחיל מהחזה שבפרצוף הפנימי אליו בין בפרטות בין בכללות כי כל כתר שבכל פרצוף דז"א הוא בחי' ת"ת שבבינה כי נה"י דנה"י דבינה הם הנקרא עשייה דבינה חציה לבד מן החזה ולמטה והוא נקרא צ' דצלם והוא בכל פרצוף דז"א הנקרא נה"י דכללות דז"א וחצי עליון נשארה עליו בסוד מקיף כתר ול"ם דצלם כנודע וכל קומת נה"י דעשייה שהוא נה"י דנה"י דבינה הוא גבוה כשיעור עשייה דז"א ומתלבשת בו וכל יצירה דבינה שהיא נה"י דחג"ת דבינה הוא גבוה ככל יצירה דזעיר אנפין ומתלבשת בו הבריאה דבינה שהוא נה"י דחב"ד (דבינה הוא גבוה ככל בריאה דז"א ומלבשת אותה ובריאה) דבינה הוא מן החזה שלה ולמטה הוא תוך הגדלות דז"א כולו וחצי העליון דבינה עצמה הוא כתר ול"ם דצל"ם דגדלות דז"א נשאר על ראש ז"א דגדלות וכשמתלבשין כל ה' פרצופין דז"א זה תוך זה אז הוא נשלם לגמרי פרצוף גמור כלול מכולם ע"ד האצילות כולו בכללו שהוא פרצוף א' כולל ה' פרצופים והבן זה מאד איך הכלל והפרט שוין לגמרי. גם שכל ה' פרצופי רחל המתלבשין זה תוך זה נקרא רחל פרצוף שלם שוה אל הז"א ב' מלכים משתמשין בכתר א' אמנם כל זכר ונקבה שבכל פרצוף ופרצוף שבזו"ן הם שוין יחד אלא שהנוקבא תחלתה נקודה אחת ואח"כ נגדלת יותר כשיעור ג"ס נה"י ואח"כ ע"י פרצוף הב' הפנימי דיניקה שלה הנכנס בה היא נגדלת עד הדעת וכעד"ז ככל הנ"ל בז"א:

שער ל דרוש ז מ"ב

מן דרוש כ"א אזכרות של תפילין נראה כי בסוד העיבור וגם קודם עיבור ראשון לא היה בו אפי' י' ספירות שלימות דבחי' עשייה שבו שהם נה"י וב"ש ת"ת שבו רק ו"ק דעשיה שבו בלבד והיה הראש ההוא שלו אז מבחי' ו"ק דעשיה ואפילו אותן הו"ק היו ג' כלילין בג' ואחר כך הגדילו ובאו לו ג"ר דעשיה שבו וכן היה ביניקה מתחלה באים ו"ק דיצירה שבו הנקרא חג"ת וב"ש הדעת ואח"כ הגדילו ובאו לו ג"ר דיצירה שבו כי לעולם אין הז"א מתחיל אלא בבחי' ו"ק ולא יותר. וראיה לזה מק"ש שהוא הגדלות דג"ר דבריאה שבו ואז תחלה באים ו"ק בזמן ק"ש ואחר כך באים ג"ר שלהם בעמידה. ובזה תבין ענין שאלה עמוקה מאד איך תחלה בעיבור היה מו"ק וא"כ מה הגדיל ביניקה ואין לומר שנתוסף בו התפשטות שמתחלה היה ג' כליל בג' שהרי גם קודם העיבור היה כך בלתי ג' גו ג' והנה בפעם אחרת מ"כ שבעיבור היה ג' לבד דעשיה ולא ו"ק אך הענין שהיו ו"ק לבד של העשיה שבו והגדיל ונעשו בו ג' מוחין דעיבור ואז נשלמו בו י"ס דעשייה וכן ביניקה וכן בגדלות באופן כי לעולם בחי' המוחין שבו אפי' בעשייה הם אצלו בסוד תוספת כי שרששו מתחלה לא היה רק ו"ק דעשייה נמצא כי בעשייה יש עשיה יצירה בריאה ולהות ז"א בחי' ו"ק בכ"מ היה מוכרח שיהיה בו תחלה היצירה דעשיה ופחות מזה א"א ע"כ הוא לוקח לעולם כל ו"ק ביחד והג"ר ביחד בין בעשיה בין ביצירה בין בבריאה וכן ביצירה יש בי"ע ולוקח תחלה עשיה ויצירה דיצירה ואחר כך בריאה דיצירה וכן בבריאה לוקח עשייה ויצירה דבריאה ביחד ואח"כ ג"ר שהם בריאה דבריאה ואחר שנשלם בכולם אז כל בחי' עשייה נקרא עשייה לבד וגם נקרא נה"י שבו וכל יצירה נקרא חג"ת וכל בריאה נקרא חב"ד וזהו כללות הענין. ועד"ז ממש היה המלכות אלא שנחלקה באופן אחר כי כיון ששרשה הוא ספירה עשירית לכן תחלה לוקחת המלכות דעשייה לבד ואח"כ ביחד כל ט"ס העליונים דעשייה בפעם אחרת בסוד תוספת וכן ביצירה שבה וכן בבריאה שבה וז"ס שז"א נקרא ו' נקודות והיא נקרא נקודה קטנה א' ולא אמרו שהוא ו"ס והיא ספירה א' כי הספירה דעשייה הם קטנות בתכלית ונקרא נקודה בערך הספירה כי אינה נקרא ספירה רק בהיותה כלולה מכל אבי"ע ובהיותם בחי' עשייה לבד נקרא נקודה. והבן זה מאד מאד ענין נקודה בכ"מ מה ענינה שהיא עשייה של הבחי' ההוא אך לשון ספירה הוא בהיותה שלימה בכל חלקי אבי"ע שבה והבן היטב ג' חלוקות אלו נקודה וספירה ופרצוף כי נקודה היא עשייה שבספירה וספירה הוא בחי' הספירה שלימה מאבי"ע שבה

ופרצוף הוא קשר י"ס וכל ספירה מהם שלימה מאבי"ע וזכור מאד מאד כלל זה. גם דע כי כל בחי' אלו הם בסוד אור דאחור וכנגדן יש אורות דפב"פ וזהו ענין כ"א אזכרות דתפילין כי הז"א היה בו אז בעיבור א' ז"ת דנצח ז"א וז"ת דהוד ז"א וז"ת דיסוד ז"א וכל אלו בחי' עשייה והם כ"א אזכרות ואלו לא נסתלקו מז"א אח"כ אלא אדרבה נתוסף בו יותר ומתלבשת יצירה תוך עשייה ובריאה תוך יצירה והכל יחד נקרא ז"א וע"כ הוא מוכרח שכל הבחי' יהיו רשומין בתפילין שהם כ"א אזכרות דבחי' מקיפין דמוחין דז"א דעיבור ונתוספו בו אח"כ ג"ר דנצח וג"ר דהוד וג"ר דיסוד והמקיפים שלהם שהם ב"ש דת"ת כתר דג"ת ואח"כ ביניקה נכנסו בו ז"ת של חסד וז"ת של גבורה וז"ת דת"ת אח"כ נתוספו בו המוחין שהם ג"ר דחג"ת ואח"כ המקיפים שלהם שהם ב"ש הדעת כתר דג' אמצעית וכן במגדלות בסוד הבריאה ז"ת דחכמה וז"ת דבינה וז"ת דדעת בק"ש ואח"כ ג"ר דחב"ד בעמידה ואח"כ המקיפים שהם כתר של ג"ר וזהו הכתר של ג"ר הוא הנקרא כתר אמיתי דז"א ונקרא כתר דכללות כל הז"א ואינו כתר דפרטות:

שער לא פרק א מ"ת

שער פרצופי זו"ן ויתחלק לה' פרקים:

ועתה צריך לבאר ענין זו"ן מי הם ואחר כך נבאר בחי' עיבור ב' שלהם לצורך המוחין דגדלות גם יתבאר ענין ד' בחי' שמצינו והם ישראל ויעקב רחל ולאה מה ענינם. הנה נודע כי ישראל ויעקב הם בחי' ז"א ורחל ולאה הם בחי' הנקבות שלהם אבל בהכרח הוא שהם בחי' חלוקות זה מזה והענין הוא כי הנה ז"א הנזכר בזוהר בכל חיבורינו הוא הנקרא ישראל והוא בחי' ו"ס של כללות י"ס דאצילות שהם מחסד עד יסוד כנודע ונוקבא דז"א היא המלכות העשירית שבי"ס דכללות עולם אצילות כולו ג"כ והיא הנקרא רחל כי לכן נקרא רחל עקרת הבית כנודע באופן כי זו"ן הם הנקרא ישראל ורחל. ואמנם יעקב ולאה הם הבחי' של המלכים והכלים של או"א מבחי' אחוריים שלהם שנפלו במקום נוקבא דז"א דרחל דאצילות ונשארו שם ולא למטה בבריאה, ולמטה בע"ה נבאר כי אע"פ שז"א הוא פרצוף אחד שלם ונקרא ישראל עכ"ז גם הוא נחלק לב' בחי' כי עד החזה נקרא ישראל ומשם ולמטה עד רגליו נקרא ישורן וכמ"ש ויהי בישורן מלך וב' בחי' אלו שהם ישראל וישורן הם נקרא ז"א ולמטה יתבאר בע"ה. ונתחיל לבאר ענין זו"ן שהם ישראל ורחל ואחר כך נבאר יעקב ולאה ובתחלה צריך שנבאר ענין ז"א ענין המוחין הבאים לו בעיבור הב' שהם בחי' ג"ר שבו. הנה בעיבור הב' של הז"א שלצורך המוחין שלו נזדווגו או"א ואבא הוליד מן מוח שלו טפה דדכורא והם כללות חו"ב וה"ח וה"ג מבחי' הדעת שלו גם אמא נתנה בחי' טפת מ"נ שלה והם חו"ב וה"ח וה"ג שהם הדעת שלה כנודע ואחר היותן בסוד העיבור ילדה אותם התבונה בסוד לידה ויצאו דרך היסוד שלה וכבר נת"ל כי אלו המוחין של ז"א הנ"ל נתלבשו תחלה בתוך נה"י של התבונה ואח"כ נתלבשו כולם יחד ונתפשטו תוך ז"א. וזה ענינו כי נתבאר באדרא האזינו דרצ"ה דאבא טמיר וגניז יתיר מאמא וע"כ גם הנה"י דאבא נתלבשו תוך נה"י דתבונה באופן זה כי מוח של חכמה דז"א שנמשך מן אבא נתלבש בנצח של אבא ומוח של בינה דז"א שנמשך מן אבא נתלבש תוך הוד של אבא והמוח של הדעת דזעיר אנפין שנמשך לו מדעת דאבא והוא כלול מן ה"ח מבחינת מוח חכמה דאבא וה"ג ממוח בינה דאבא. והנה דעת הזה הוא שנתלבש תוך יסוד דאבא וכעד"ז נתלבשו ג' מוחין שנמשכו לז"א מצד אמא שהם חב"ד דאמא ונתלבשו בנה"י דאמא ואחר כל התלבשות זה שנתלבשו בנה"י דאבא אחר היות בתוכם המוחין דמצד אבא נתלבשו נה"י דאבא תוך נה"י דאמא ונמצא א"כ כי חב"ד דז"א דמצד אבא יש עליהם ב' כסוים וב' מסכים שהם הכלים דנה"י דאבא וכלים דנה"י דאמא. אבל חב"ד דז"א דמצד אמא אין עליהם רק כסוי ומסך א' בלבד שהם כלים דנה"י דאמא נמצא חכמה דז"א דמצד אבא וחכמה דמצד אמא שניהן בצד ימין בראש ז"א מכוונים זה תוך זה ובינה דז"א דמצד או"א שניהם בצד שמאל בראש ז"א מכוונים זה תוך זה וב' דעות דז"א דמצד או"א ג"כ מכוונים זה תוך זה.

והנה מוח דעת של ז"א דמצד אבא הוא המכריע הב' הכרעות א' בין חו"ב שמצד אבא וא' בין חו"ב שמצד אמא אף על פי שהוא נתון תוך כלי יסוד אבא והם נתונים תוך ב' כלים דנ"ה דאמא כנ"ל וא"כ נמצא שיש בדעת הזה ד' בחי' כלולו' בו בחי' חו"ב שלקח מצד חו"ב דמצד אבא ובחי' חו"ב שלוקח מצד חו"ב דמצד אמא, ואלו הד' נעשין בחי' ד' מוחין וארבעתן נקרא דעת והם בחי' חו"ב ששלוקח מצד אבא נעשה בדעת הזה חו"ב שבו ובחי' חו"ב שלקח מצד אמא נעשה בדעת הזה חו"ג בערך חו"ב שבו שמצד אבא. נמצא כי הדעת הזה דז"א שביסוד אבא יש בו כללות ד' מוחין והם חו"ב חו"ג וכולם הם ג' מוחין כנודע כי ה"ח וה"ג שניהן נקרא דעת א' א"כ יש בו ג' מוחין חב"ד בפרטות ושלשתן נקרא דעת דרך כלל וזה סוד אל דעות ה' כי הזעיר אנפין יש בו ב' דעות א' מיסוד דאבא וא' מיסוד אמא והרי נתבאר ענין המוחין בעצמן:

שער לא פרק ב מ"ת

ועתה נבאר אופן התלבשותן תוך ז"א כי הנה בהיות הנה"י דאבא תוך נה"י דאמא נתלבשו כולם יחד תוך ז"א. ונבאר ענין התפשטות נה"י דאמא וממנו יתבאר בחי' התפשטות נה"י דאבא הנה נודע כי הנצח הוא מתחלק לג"פ וכן המוח הנקרא חכמה אשר בתוכו נתחלק לג"פ ואלו מתפשטין בקו ימין דז"א פ"ע דנצח אמא אשר בתוכו שליש עליון דמוח חכמה נתלבש בכלי חכמה של ז"א ופרק אמצעי דנצח אמא אשר בתוכו שליש אמצעי של מוח חכמה מתלבש בכלי חסד דז"א ופ"ת דנצח אמא אשר בתוכו שליש תחתון של מוח חכמה מתלבש בכלי נצח דז"א וכעד"ז נתפשטו ג"פ דהוד אמא אשר בתוכם ג"פ של מוח בינה ונתלבשו תוך קו שמאלי דז"א שהם בג"ה שלו וכעד"ז נתלבשו תוך נ"ה של אבא אשר בתוכם מוח חו"ב ונתלבשו ונתפשטו בקו ימין ובקו שמאל דז"א תוך נה"י של אמא. ואמנם דע כי פ"ב של נצח דאמא או פ"ב של הוד אמא הנה הם מתפשטין בכל אורך הזרוע ימיני או שמאלי דז"א ונמשך עד סיום צפרניו ומתוך צפרני אצבעות בוקע אור ההוא לפ"ג של נצח או הוד של אמא וחוזר ונכנס ומתלבש תוך ראש הירך הימיני או השמאלי דז"א בין פרק לפרק ששם הוא מקום חלל ויכול האור לכנוס דרך שם כדלקמן ומתפשט בכולו עד סיום רגליו וכאלו תמשיל דרך משל שידי הז"א פשוטות ומשולשלות למטה ותלויים על גופו וצפרני אצבעותיו מגיעין עד רישי ירכותיו ויוצא או"פ מצפרני אצבעות ונכנסין בראשי ירכותיו וכן עד"ז בנ"ה של אבא. ואמנם אין בחי' הנ"ה דאו"א נכנסין ומתפשטין תוך הגוף של ז"א כלל שהוא הכת"ת שבו כי הנצח אינו מתפשט אלא בקו ימין בלבד שהם חח"ן דז"א והוד אמא אינו מתפשט רק בקו שמאלי שהם בג"ה דז"א אבל ת"ת דז"א הוא קו האמצעי ואין נכנסים בו נ"ה דאו"א אשר בתוכם תרין מוחין הנקרא חו"ב דאו"א כלל רק בב' הקוין בלבד הימיני והשמאלי וזהו בחי' הקשר שיש לחכמה עם חסד ונצח והקשר שיש לבינה עם גבורה והוד והבן זה מאד ואל תטעה. ובזה יתורצו קושיות וספיקות רבות אשר מכללם הוא לראות איך נ"ה אשר תחת הת"ת ואי להם התקשרות כלל עם הזרועות כנראה בחוש הראות כי מסיום הגוף נתלין ויוצאין ואם כן אינם נקשרים לקו ימינית ושמאלית עם ח"ג והרי שניהן יוצאין מקו האמצעי אך יובן עם הנ"ל. גם יתורץ לך לראות ולידע מה נעששה מן האור היוצא מן סיום הזרועות דרך צפרני אצבעות ולהיכן הולך ומתפשט ואם נאמר שאינו יוצא כלל זה דוחק גדול יותר כי האור לא נמשך לבטלה אלא להתפשט בתחתונים ולהאיר להם ואם נאמר שנכנס דרך הגוף זה א"א לסבה זו הנ"ל שא"כ בטלת בחי' קוין בסוד ימין ושמאל ואמצע. ואמנם צריך לידע על איזה סבה היתה כך כי הרי אנו רואין שקו האמצעי נמשך ביושר בלי הפסק ובב' הקוין ימיני ושמאלי יש הפסק בין חסד ונצח ובין גבורה להוד כי הרי הזרועות הם בפירוד מן השוקיים ואין הקוין מחוברים יחד. ולהשיב את כל זאת צריך שנבאר לך מה ענין הצפרנים של האדם גם ענין הקליפות והחצונים שמצינו לרז"ל שיניקתן מן הצפרנים לכן צריך הקוצצן ליטול את ידיו גם אמרו כי בשחרית רוח רעה שורה על הידים ואינה מסתלקת עד שיטול ידיו במים. גם להבין ענין נ"ה שהם ברכי דרבנן דשלהי מנייהו הוי כי שם מתאחזין הקליפות בסוד שקר אין לו רגלים ובסוד כל היום דו"ה היפך

הוד וכיוצא בזה והרי נ"ה הם סוד ערבי נחל סתומים ואין להם פתח פתוח כמו היסוד וא"כ מהיכן הם יונקים. אבל הענין דע כי הקליפה קום יניקתה הוא מסוף האצבעות מקום הצפרנים כי משם או"פ בוקע ויוצא בין בצפרני ידיו בין בצפרני רגליו כי מן הידים בוקע אור לצאת ולכנס בראשי הירכיים כנ"ל ואז יונקים משם בעודו מגולה שם. וז"ס שארז"ל כי הידים עסקניות הן ושניות לטומאה וצריכין נטילה אפי' לחולין קודם אכילה. גם בקום האדם בבוקר ממטתו בלילה כבר שרתה עליהן רוח רעה וצריכין נט"י שחרית כנודע כי לעולם החצונים כל יניקתן הוא מן הקצוות ומסיומן כי אין להם רשותלעלות אל מקום הקדושה אבל יונקים ממקום סיומא. והנה בקצוות ההם של הזרועות ושל הירכים שם אחיזתן ויניקתן והנה אנו רואין בחוש הראות כי הבשר שבסוף האצבע נבקע ומתוכו יוצא וגדל הצפורן ויוצא לחוץ ודרך אותו בקיעה יוצאין האורות הנ"ל ויונקים משם החצונים לפעמים כשיש פגם ח"ו בישראל ולא תמיד והנה הצפרנים עצמן אינם בחי' קליפות ממש ח"ו וכמ"ש בזוהר ויקהל דרי"ח דלבושין קדמאין דאתלבש בהו אדם בגנתא דעדן הוי מאינון לבושין מאינון רתיכין דאיקרון אחוריים ואינון לבושין דאיקרון לבושי טופרא וכו' ופי' הענין כי אם הצפרנים היו ח"ו טומאה וקליפה מה היה מועיל הנטילה והרי לעולם הטומאה דבוקה באדם. אמנם הצפרנים הם מלבוש טהור וזך אלא שהוא קשה בטבעו והוא מ"ש פ' תרומה דקמ"א בשעתא דאתחריב בי מקדשא לא נתחרב אלא מההוא סט"א בשעתא דאסתים למוחא כו' ובגין דעמא קדישא לא הוו תמן תפיא על ההוא פתיחא חופאה קלישא דפרוכתא קלישאה לנטרא ההוא אחר דלא יסתים ליה ההוא קליפה תקי

פא ואחיד בכל סטרין. באופן כי צפרנים הם הלבוש הקשה שניתן שם בראשי אצבעותיו ובקצוותין כדי שלא ינקו החצונים הנקרא קליפה תקיפא משם כי בהיות שם קליפה הקלושה שהם הצפרנים שהם קשים מאד א"א אל החיצונים לינק משם והצפרנים עומדין על קצוי פתחי סיומי האצבעות למגן ולמחסה מן הקליפות החצונים שלא ינקו יותר מן הצורך שלהם כי בהכרח משם מקום יניקתם אלא הכוונה הוא כדי שלא ינקו יותר מדאי. ולכן מבחי' זו היו הלבושים של אדה"ר בהיותו בג"ע הארץ לשמרו מן החיצונים ובהתפשט מהם נשאר ערום וירא ונתחבא מפני החיצונים והמזיקין נמצא כי הצפרנים הם שורש קליפות אלא שהיא זכה בתכלית הזכות והיא יונקת ממקום בקיעת הבשר בסוף האצבעות כנ"ל כי הרי משם צמיחת הצפורן ומה שהוא כנגד הבשר הוא בתכלית הזכות אבל מה שעודף מן הצפורן ויוצא לחוץ מכנגד הבשר של האצבע זה צריך לחתוך אותם כי שם נתלין החצונים ויונקים בתכלית. וז"ש בזוהר ובג"ד לא בעא ליה לאינשי לרבאה לאינון טופרין וכו' והוא השיעור שהוא חוצץ בענין הנטילה של הידים כנזכר לרז"ל והוא מה שעודף מכנגד הבשר לכן ענשו של המגדל צפרנים קשה מאד. וזה ג"כ סוד הנזכר לרז"ל בתקונים בפסוק ויפוזו זרועי ידיו הנאמר על יוסף הצדיק שיצאו עשרה טפין זרע מבין צפרני ידיו כי משם לקחום החצונים ושלטו בהן בסוד שליטת החצונים בטפת בעל קרי כנודע רק שמכאן בדרך האצבעות היא בקיעה מועטת (ודקה וסתומים בפנים ורוצין לצאת חוץ ואינן יכולין) דוקא כמו שכתבנו. והענין הוא במה שנחקור על מה נבקע הבשר שבסופי האצבעות אבל הענין הוא כי האורות מטבעם לצאת ולהאיר ולהיות השפע הולך ומתרבה ומתפשט למטה כטבע מים הנובעים ויוצאין מן המקור והנה הם חתומים וסתומים בפנים ורוצים לצאת לחוץ ואינם יכולין ולכן בוקעים בקצוות האצבעות ויוצאין לחוץ אלא שאינם פתיחות רחבות אלא צרות ודקות ואז בהמשכם לחוץ נדבקים בהם שרשי הקליפות שהם הצפרנים כנ"ל ויונקים משם בין בצפרני הידים בין בצפרני הרגלים כי שניהן בחי' קצוות אשר משם יניקת החיצונים כנ"ל. [ונל"ח כי זה יתרון קו האמצעי שאין בו יניקת החיצונים רק בסיומו בפי היסוד והוא בסוד יעקב בחיר שבאבות אברהם ויצחק שיצאו משם עשו וישמעאל והבן זה כנלע"ד]. גם תבין בזה ברכת מאורי האש שאומרים במו"ש בסדר הבדלה כנזכר בזוהר פרשה ויקהל נגד הצפרנים ר"ל כי מתוך הצפרנים בוקע האור ויוצא לחוץ. ובזה יתורצו השאלות דלמה לא נמשכו הקוין ביוששר אמנם היה פיסוק ביניהן בין הזרועות והירכיים אבל הענין הוא כי אם לא היה כך והיה הקו הכל ישר ונמשך עד סופו והיה האור ג"כ נמשך בתוכו עד למטה תמיד ושם מקום

מעמד הקליפות והחצונים שהם יונקים מהקצוות וגם שהם תחתונים ואז היו החצונים נאחזין באור היוצא משם בסופו מאד יותר מדאי ובפרט אם היו עונות ישראל מרובים ח"ו אבל עתה שהזרועות נפרדין כ"א בפ"ע יכול ז"א להעלות זרועותיו למעלה וידיו נגבהות עד נגד כתפות ואז אין האור יוצא מן הצפרנים הגלוים רק למעלה במקום ג"ר שבו אשר אין שם שליטת החיצונים וקלי' כלל. נמצא כי כאשר מעשה התחתונים רצוים שאין כח אל החצונים להאחז אז ישפיל ז"א זרועותיו וידיו למטה ויניחם נגד רישי ירכין שלו ומתפשטין בתוך הירכיים הנ"ל וכאשר מעשה תחתונים רעים ח"ו אשר אז שליטת החיצונים בנה"י שלו לסבת היות לבר מגופא כנודע כי משם עיקר אחיזתן ולכ או מגביה את ידיו למעלה והאור נגלה למעלה במקום עליון ואין להם אחיזה שם וגם למטה אין האור נמשך ואין אחיזה אל החצונים באור העליון ולכן הונחו הזרועות באופן זה כדי שיהיה לפעמים נשפלים ולפעמים נגבהין. ובזה תבין פסוק כאשר ירים משה את ידו והבן. גם הבן סוד נט"י שלא אמר רחיצת ידים אלא בלשון נטילה לרמז שצריך לשאת ולנטלם בסוד שאו ידיכם קודש כנזכר בגמרא ובזוהר והטעם כי הנה רחיצת ידים סבתה הוא להרחיק הקליפות מקצוות אצבעותיו ומצפרנים כי שם מקומם כנ"ל וזהו ע"י מימי החסד וכדי שלא יחזרו הקליפות להתאחז באור היוצא מהם צריך להגביה כלפי ג"ר הנקרא קדש ואז אור היוצא חוזר ונכנס תוך המוחין ממש ממקום שיצאו וז"ס שצריך בנטילה להגביה ידיו נגד ראשו ממש ובפרט אם הוא ביום השבת כי אז צריך להרחיק הקליפה בתכלית הריחוק. עוד יש טעם ב' אל השאלה הנ"ל והוא שהיה כן לסבת פרצוף לאה היוצאת מאחוריו ואלו הב' קוין ימין ושמאל אם היו ישרים בלתי הפסק באמצעיתם לא היה יכול להגביה זרועותיו להיות אור יוצא מהם להאיר אל לאה לעשות חו"ב שבה וכמ"ש לקמן במקומה ובזה תבין סוד נט"י כי ע"י עלייתן למעלה עולה האור וחוזר לכנוס תוך המוחין עצמן אז נכנס תוך לאה כמ"ש. גם בזה תבין סוד ברכת כהנים שמגביהין ידיהם נגד כתפיהם והנה יתבאר לקמן בענין פרצוף לאה. וגם בזה יתבאר שם סדר המשכת אור פנימי בדרך הקו ימין או שמאל איך יוצא ונכנס בין פרק לפר

ק ע"ש היטב:

שער לא פרק ג מ"ת

ונחזור לבאר ענין התפשטות המוחין דז"א והנה נתבאר ענין שינוי שיש בין אירי הזרועות והידים לשאר האברים של הגוף כולו שאלו נעים ונדרים עולים ויורדים משא"כ בשאר האברים כולם אמנם קו האמצעי של ז"א שבו המוחין של ז"א מתפשטין דרך יושר בלתי פירוד מדעת לת"ת ומת"ת ליסוד. והענין כי הנה נתבאר שמוח הדעת דמצד או"א מלובשים תוך כלים דיסוד אבא ואמא וכל דעת משניהן כולל חו"ב כנ"ל והנה היסוד של אמא אינו כמו הנ"ה שכל א' יש בו ג"פ כנ"ל אבל הוא פרק א' לבד והוא נכנס ומתלבש תוך כלי הדעת של ז"א ושם נעשה בחי' מוח דעת דז"א בראשו ונודע כי כלי היסוד של הנוקבא אין בו בחי' המשך והתפשטות רק אותו השיעור של היסוד הנתון באמצע בין ב' ראשי פרקי עליונים דנ"ה שלה ויש בחי' אחרת והיא אותה הנקרא בגמ' ובהרמב"ם על איילונית שאין לה שפולי מעיים כנשים והוא בחי' בשר התפוח כעין עטרה בסיום היסוד שבה והנה היסוד עצמה שלה הוא מתלבש למעלה בדעת של ז"א בראשו אבל הבחינה השני הנקרא עטרה מתפשטת יותר למטה ומתלבשת תוך שליש ת"ת דז"א עד מקום החזה שלו ומשם ולמטה אין עוד התפשטות כלי יסוד של אמא כלל. והנה בזה תבין שינוי א' שיש בג' קוין כי קו ימין ושמאל אשר בתוכם מתפשטין ומתלבשין מוח חו"ב המלובשים בנ"ה של אמא כנ"ל הנה האורות ההם סתומים ולכן הם קוין בלתי רחבים ועבים כי הם בחי' הזרועות והשוקיים שהם ארוכים בלתי רחבים אבל קו האמצעי הוא ת"ת והוא הגוף שהוא רחב מאד משא"כ בשאר הקוים וטעם הדבר לפי שאורות מוח הדעת האמצעי מתפשטין בתוכו והנה שם עומד ומתלבש בחי' עטרה של יסוד דאמא הנקרא רחובות הנהר כי הוא מקום רחב ואינו

מקום צר כמו פי עטרת יסוד הזכר ואז מתחיל משם אור הדעת שבתוך כלי של יסוד של אמא להתרחבה. ואח"כ מהחזה ולמטה יוצא אור הדעת מגולה לגמרי בלתי לבוש כלל ביסוד דאמא כי כבר נגמרה ונסתיים כנ"ל ואז האור יוצא ומתרחב (דרך נקב) בלי עיכוב מסך וכיסוי ואז מתרחב כלי הגוף הנקרא ת"ת ונעשה רחב יותר משאר הספירות אמנם גם בקו ימיני יש שינוי מיניה וביה וכן בקו שמאלי מיניה וביה והוא כי אמצע קו שהוא החסד או הגבורה הם בחי' הזרועות והם יותר דקים מן הקצוות הקוין שהם השוקיים והברכיים שהם עבים יותר מן הזרועות והסבה הוא ע"ד הנ"ל כי למטה החסדים שהם אור הדעת מתגלים לכן מתרחב הכלי אבל אינו כ"כ בגלוי ובהתרחבות כמו בגוף עצמו ששם עיקר הגלוי אורות הדעת ומקום התרחבותם. והנה מהחזה דז"א ולמטה אז מתגלין אורות של מוח הדעת האמצעי שהיה מלובש תוך יסוד דאמא כנ"ל והם בחי' ה"ח וה"ג וה"ח מתחלקין בחג"ת נ"ה דז"א הה' בה' והה"ג כולן נכלין ביסוד של ז"א וז"ס יצחק אותיות ק"ץ ח"י כי הה"ג הנקרא יצחק הם ביסוד הנקרא ח"י שהוא סיום וקץ הגוף. אמנם אורות הדעת דמצד אבא המלובש ביסוד דאבא מתפשט גם הוא דרך קו האמצעי ואמנם להיות יסוד דדכורא ארוך הוא מתפשט יותר למטה ממקום סיום יסוד אמא והוא יורד ונמשך עד היסוד דז"א ואמנם הנ"ה נתבאר שכ"א מהם יש בו ג"פ והיסוד אין בו רק ב"פ בלבד והם היסוד וראש העטרה שבו ואע"פ שמתחלק לג' שלישים אינם רק ב"פ אלא שמתחלקין לג"ש. ובזה תבין מ"ש כי תחלה בזמן היניקה לא היו בז"א בקו האמצעי שלו רק ת"ת ויסוד בלבד וכאשר הגדילו המוחין דז"א אחר עיבור ב' אז נתהווה מאלו הב' ונעשה גם בחי' הדעת דז"א והיה בקו האמצעי דז"א ג"ס דת"י. והיה בזה האופן כי הנה מתחלה היה בו ת"ת ויסוד לבד וכל אחד מהם תחלקהו לג"ש ונמצא ו"ש וכאשר הוגדלו ונעשו בחי' הדעת היה באופן זה כי הו"ש נחלקו לג' חלקים ב"ש דת"ת נעשה ממנו הדעת וב"ש האמצעים שהם שליש תחתון דת"ת ושליש עליון דיסוד נעשה מהם ת"ת דז"א וב"ש תחתונים דיסוד נעשה מהם בחי' היסוד. וכעד"ז הוגדלו בחי' ב' קוין ימין ושמאל כי תחלה לא היה בכל קו רק ב"ס בכל קו ואחר כן הוגדלו ונעשו שלשה ספירות בכל קו מהם אלא שיש הפרש ביניהם כי חסד ונצח שבקו ימין וגבורה והוד ששבקו שמאל כל מדה יש בה ג"ש ממש שהם ג"פ נפרדין זה מזה בכל ספירה מהם וכנזכר בזוהר פרשה ויחי דרנ"א בענין י"ב שבטים הנכללין בד' ספירות אלו וכנגד ד' דגלים. אבל היסוד אע"פ שנחלק לג' חלקים אינו רק ב"פ לבד ונמצא כי כאשר השליש העליון של היסוד נעשה ממנו ת"ת בעת ההגדלה כנ"ל אין השליש ההוא בחי' פרק שלם בפ"ע ולסבה זו אע"פ שנעשה ממנו ת"ת עדיין נקרא יסוד כי לא נפרד ויש לו התקשרות עם היסוד. וז"ס מ"ש פרשה פנחס רכ"ג דגוף וברית חשבינן חד. ונחזור לענין לבאר ענין היסוד של אבא כי הנה יש בו ב"פ יסוד ועטרה בו והנה היסוד ארוך יותר מן העטרה ולכן היסוד עצמו נחלק לב' חלקים א' הוא שורש היסוד המושרש ומונח בין ב' ראשי הירכיים שהם נ"ה אשר שם מחוברים יחד שלשתן שהם הנה"י ומקושרים יחד שלשתן ומבחי' חלק יסוד זה נעשה דעת דז"א דמצד אבא כי הוא מחובר עם חו"ב שברישי ירכין שהם נ"ה של אבא. ושיעור התפשטות חלק ז

ה העליון של יסוד אבא הנה הוא נמשך עד סיום שליש עליון דת"ת דז"א שהוא עד החזה והוא ממש כשיעור התפשטות סיום היסוד ועטרה של אמא כנ"ל וחלק תחתון של יסוד אבא הוא בחי' היסוד אחר התפרדו מן הירכיים שהם נ"ה ונבדל בפ"ע ושיעור התפשטותו מן החזה דז"א עד סיום הת"ת שהוא הגוף דז"א ובזה תבין כי כמו שמן החזה ולמטה נבדל ונפרד היסוד מן נ"ה דאבא בתוך הז"א כן הז"א עצמו עד החזה היו ב' זרועותיו מתדבקין עם גופו ומהחזה ולמטה נפרדי קוי הזרועות ימין ושמאל מן הגוף שהוא קו האמצעי והבן זה. והנה העטרה של יסוד אבא היא מתלבשת תוך יסוד ז"א ושיעור עטרה זו בסיום (נ"א כשיעור) כל היסוד כולו דז"א והרי נמצא כי בבחי' ב' הקוין נ"ה דאו"א אין שינוי בין אבא לאמא כי כולם מסתיימין בסיום נ"ה דז"א עצמו ממש בשוה וגם כי אורותיהן מכוסין בכלים של או"א אבל השינוי הוא בקו אמצעי כי היסוד דאבא מתפשט בכל אורך קו אמצעי דז"א עד סיום (היסוד) דז"א אבל היסוד דאמא מסתיים בחזה דז"א לכן גם באורות הפנימים שהוא הדעת יש בהם שינוי כי אורות הדעת דמצד

אמא מתגלים מן החזה דז"א ולמטה ואורות דעת דמצד אבא מכוסים תמיד ואינן מתגלים לעולם:

שער לא פרק ד מ"ק

ענין הלב של אדם דז"א מה ענינו. דע כי הלא נודע כי לב מבין ונודע שהוא סוד בינה ובמ"א מצינו שהוא הת"ת ובמ"א מצינו שהוא במלכות והכל א' אמנם תחלת ענינו כי הלא נודע שכל האברים ראשים וחשובים הם בסוד הי"ס כנודע. אך הלב לא מצינו לו שום כינוי בשום ספירה כנודע כי הראש הם ג"ר והזרועות והגוף הם ג' אמצעיות והרגלים והיסוד הם ג"ת ואמנם מצינו שהלב בו חיות האדם תלוי. והענין כי הנה הנה"י דאבא מתלבשים תוך נה"י אמא וכולם מתלבשים תוך ז"א ואמנם עד מקום החזה עד שם כל האורות סתומים הם ושם בחזה מתגלין כנודע ואמנם ההפגעה והארה הראשונה שיוצאים אלו האורות בכח במרוצה מתוך היסוד דאמא אשר תחלה היו שם צרים ונוגשים ודחוקים ועתה שיוצאים בהפגעה ראשונה מאירין באור נמרץ וגדול מאד שם תירף בצאתן ועושין שם רושם גדול מאד ושם נרשמים האורות דאו"א כולם כאחד אור נפלא וחזק מאד וקרוב אל מעלת האור שהניחו במוחין אך ודאי שהוא יותר קטן ממנו במעלה וזאת הארה נקרא לב האדם לכן המוח האדם הוא עיקר האדם והלב שני לו כנודע. נמצא כי קיבוץ אותן האורות במקום יציאתן הראשונה שהוא בחזה אותו הקיבוץ המתרשם שם נעשה בחי' הלב ואין בו איברים ועצמות כי אינו רק דבר רוחני מאד כמו המוחין וז"ס הלב אמנם קריאתו בשם זה הוא כפי חשבון האורות המתקבצין שם והם הארות דאו"א שהם ל"ב אורות. ונלע"ד לומר שהם ח' מוחין של או"א ח' הויות שהם ל"ב אותיות אך מה שקבלתי בזה הוא כי הלא עיקר האורות הם מן הב' יסודות לבד כי נ"ה הם בב' הצדדין ואינם במקום הלב וגם כי הם לעולם סתומים אך הב' יסודות הם המתגלין והמאירין. והנה נודע כי מה שמאיר הוא החיצוניות והאחורים שלהם כי הפנימיים היא בפנים ואינו מאיר לחוץ אלא האחוריים העומדים מבחוץ כלפי גופא דז"א כנודע והוא פשוט. והנה האחוריים של אבא הם קפ"ד והאחוריים של אמא הם קס"ו והנה בב' אחוריים יש ל"ב אותיות באותיות המילוי לבדם כזה ו"ד וד"י ודיי"ו ודייו"י. הב' ו"ד וד"י ודיא"ו ודיאו"י וזהו סוד לב (י"ו אותיות של ע"ב וי"ו אותיות של ס"ג רק אותיות דאחוריים):

שער לא פרק ה מ"ת

והנה נתבאר ענין הז"א בעצמו ועתה נבאר דרך כללות ג' פרצופים האחרים שהם רחל נוקבא דז"א הנקרא ישראל ויעקב ולאה כי ג' אלו נאחזין בו ויוצאין ממנו באופן זה אשר נבאר. דע כי מצד המוחין שנתפשטו בז"א אע"פ שצריכין לו לעצמו עכ"ז יוצאין מהם הארות לחוץ כי למעלה במקום המוחין עצמו אשר שם כל בחי' ריבוי האורות ההם אז האירו האורות לחוץ דרך אחורי הז"א ויוצאה פרצוף לאה באחורי ז"א למעלה מן הראש ועד החזה דז"א ויוצאה מבחי' הארת המוחין דמצד אמא שהיא נקבה כמוה שאין לה רק מסך א' לבד לבקוע ולצאת ולסיב המסך ההוא לאה כולה דינין כמ"ש בע"ה. אבל דרך הפנים של ז"א אין יוצאת שם בחינת שום פרצוף כי הזכרים יוצאין מצד מוחין דאבא ומצד פנים והנקבות יוצאין ממוחין דאמא ומאחור ז"א. ולהיות שהוחין דמצד אבא בהיותן מתפשטין עד החזה דז"א הם מכוסים בב' כסוים כיסוי נה"י דאו"א לכן אין בהם כח לבקוע ולעבור שני המסכים ולהאיר לחוץ דרך הפנים דז"א מהחזה ולמעלה כי אם מהחזה ולמטה. ועוד ט"א כי אם היה פרצוף יעקב יוצא נגד פניו דז"א למעלה היו פני ז"א מתכסים ולא היה מאיר וכתיב באור פני מלך חיים כי ע"י האורות (פניו) פנים מתמתקים הדינין כנודע ומתבטל כח החיצונים. ואמנם מהחזה ולמטה כאשר מתפשטין המוחין משם ולמטה אז המוחין שמצד אבא אין להם רק כסוי א' לבד שכבר נגמר כסוי כלי היסוד דאמא בחזה לכן יש

להם יכולת לבקוע ולהאיר מחוץ אל הז"א ולהוציא פרצוף יעקב שהוא מהארת מוחין דאבא מהחזה ולמטה מכנגד פני ז"א ומבחי' החסדים המגולים לגמרי בלי שום מסך ומהדעת של צד אמא יצאה רחל נוקבא דז"א עקרת הבית העיקרית הארה גמורה מהחזה ולמטה מצד אחור דז"א עד סיום רגליו דז"א ממש משא"כ בלאה העוברת דרך מסך כנ"ל שאינה רק הארה בעלמא וכולה דינין. הכלל העולה כי לאה היא למעלה מן החזה דז"א באחוריו ויוצאת מן מוחין דאמא ורחל נוקבא דז"א תחת לאה מהחזה ולמטה באחוריו גם כן (וגם היא יוצאת) ממוחין דאמא ויעקב בעלה דלאה יוצא מהחזה ולמטה דרך פנים דז"א ויוצא מן מוח דאבא. והנה מתבאר למה הזכר יוצא דרך פנים דז"א והנקבה דרך אחור כי זה מצד אבא ואלו מצד אמא ולעולם הזכר בערך הנקבה הוא פנים והיא אחור בסוד אחור וקדם צרתני. והנה בהיות או"א קודם התיקון אב"א עכ"ז היה אבא בבחי' פנים בערך הנקבה שהיא אחוריו ולכן אורות דאבא יוצאין לצד פנים דאמא לצד אחור. גם נתבאר הטעם למה הזכר א' והנקבות ב' כי הזכר יוצא מן מוחין דאבא אין לו גילוי רק מהחזה ולמטה אבל המוחין דאמא שאף למעלה אין להם אלא כסוי א' לכן יצאו מהם ב' נקבות א' למעלה וא' למטה. גם דע כי אחורי יעקב (הוא כ) נגד פנים דז"א ופני לאה כנגד אחור דז"א ואחור דרחל נגד אחור דז"א ולמטה נתבארו טעמיהם ונבאר ענין ז"א עצמו שאמרנו לעיל שנקרא ישראל וישורון. והענין כי הז"א הוא פרצוף א' שלם מראשו ועד רגליו בלבד אמנם חציו העליון שהוא מן הראש ועד החזה נקרא ישראל וחצי תחתון שהוא מהחזה ולמטה נקרא ישורון וטעם שמות אלו הנה נודע מ"ש התיקונים כי ישראל הוא שי"ר א"ל שיר משמאלא אל מימינא פי' כי הנקבה לאה (נ"א כי כח הנקבה) היא בחי' דינין נקרא שיר והיא משמאל באחור והז"א רחמים נקרא א"ל והוא בימינא בפנים גם נקרא כן לפי שיש בו ב' בחי' מוחין א' מצד אמא נקרא שי"ר וא' מצד אבא נקרא א"ל אבל מהחזה ולמטה נקרא ישורון מלשון שורה כמאחז"ל אין שורה פותה מג' שנאמר ישור על אנשים וגו' והם יעקב מצד הפנים ורחל מצד האחור וז"א באמצע הרי שורה של ג' ואין זה אלא מהחזה ולמטה ולכן בחי' זו נקרא ישורון. וז"ס ישראל אשר בך אתפאר כי ישראל אשר הוא ז"א בו יתפארו ויסתעפו כמה פארות וענפים יוצאין ממנו שהוא פרצוף לאה ורחל ויעקב ודור המדבר וענין המטות כמ"ש בע"ה. ומלת אתפאר הוא לשון פארות ולשון מסעף פארה במערצה ר"ל ענפים:

שער לב פרק א מ"ת

שער הארת המוחין זו"ן ובו ט' פרקים:

אחר שנתבאר ענין ישראל ורחל ויעקב ולאה נבאר עוד עניינם וגם הארות רבות אחרות שיוצאות מז"א לחוץ והם בחי' ב' המטות מטה האלהים ומטה משה ודור המדבר מה עניינם. וענין יעקב ועשו. וענין הערב רב שנתערבו בדור המדבר. וענין ג' מתנות באר ומן וענני כבוד. וענין המרגלים ויהושע וכלב. וענין ג' נקודות הנזכר פרשה תצוה בזוהר שהם ישוב וחורבה וג"ע הארץ. וענין אפרים בן יוסף ופעור וסלע:

והנה כבר נתבאר לך ענין ב' מיני מוחין שיש אל ז"א מן אבא ומן אמא מתלבשין תוך נה"י דאמא ותוך נה"י דאבא ונה"י דאבא מלובשין תוך נה"י דאמא ונה"י דאמא תוך ז"א עצמו. גם נתבאר אצלינו כי יסו דאמא נשלם בחזה דז"א לכן עד שם היו מוחין דאבא מכוסים תוך הנה"י דאמא ומשם ולמטה מתגלה יסוד אבא ולסבה זו יצאו שם חוץ לז"א ב' פרצופים כי מיסוד אמא ר"ל מאורותיה הגולין שנתגלו מן החזה ולמטה יצאה רחל מאחוריו שיעור מקום זה ומלפניו יצא פרצוף יעקב ג"כ כשיעור מקום זה אלא שהוא מן היסוד של אבא שנתגלה עתה מן החזה ולמטה ומסתיים עד שיעור פי יסוד דז"א שוה בשוה. ואמנם יש שינוי א' ביניהם והוא כי רחל היא דבוקה עם ז"א אב"א ממש בכותל א' בין שניהן עד שצריך נסירה להפרידן ולהחזירן פב"פ אבל

יעקב אע"פ שעומד בפני ז"א מחציו ולמטה אינו דבוק עמו ממש ויש אויר פנוי ביניהם כמ"ש לקמן בע"ה. וטעם הדבר בקיצור הוא לפי שרחל היא נוקבא עיקרית דז"א והנה היא אספקלריא דלית בה (נהורא) מגרמה כלום כנודע ואינה נתקנה אלא ע"י ז"א בעלה ולולי שתחלה היתה עצם מעצמיו ובשר מבשרו בתכלית הדיבוק וקישור לא היה חושש אח"כ לתקנה ולהאיר לה כל הצורך אבל ביעקב לא הוצרך ענין זה דלא שייך ביה האי טעמא. ושורש ביאור ענין זה כי הנה אבא עיקר הארתו הוא ליעקב כמ"ש אצלינו על פסוק ויקם עדות ביעקב כי היסוד דאבא אשר בתוכו הדעת של זעיר אנפין הנקרא עדות הנה הוא ליעקב וע"ש. ואמנם מה שמאיר בז"א הוא דרך העברה בעלמא ולכן אין יעקב צריך להדבק עם ז"א בכותל ומחיצה אחד בלבד בין שניהם אלא ברחוק וז"ס מרחוק ה' נראה לי וביארו בזוהר בהרבה מקומות כי מרחוק הוא חכמה כמ"ש פרשה בהעלתך ובפרשה שמות על פסוק ותתצב אחותו מרחוק כי כל אורות אבא הם מרחוק ולא מקרוב אמנם האורות אמא הם לז"א ורחל ביחד כי החסדים ניתנין לז"א וגבורות לנוקבא ושניהם יחד דבוקים ביסוד אמא לכן גם זו"ן שמקבלין הארתם דבוקים יחד ובפרט על מ"ש במ"א כי בעת היותם דבוקים אב"א מן הגבורות דאמא לבדם נעשה להם כותל אחד לשניהם חציו לז"א בעוביו של כותל וחצי עובי הכותל לנוקבא כי הם כולם בחי' גבורות לבדם אבל בעת הנסירה להחזירם פב"פ כתיב ויסגור בשר תחתינה וביארו באדרא דקמ"ב ובאתרהא שקיע רחמי וחסד פירוש נעשה הכותל שלו מן החסדים כותל שלם לעצמו וגם לה כותל שלם לעצמה מן הגבורות שגם חצי הכותל שלו של הגבורות ננסרו ונפלו וניתנו אליה כנזכר בסוד השופר ובמ"א ובביאור ברכת אבות של ר"ה ע"ש. ובזה נבא אל כוונתינו בענין שאר האורות היוצאין מן הז"א כנ"ל כי הנה להיות יסוד דאבא המוציא את יעקב הוא ברחוק מן ז"א ואינם מתדבקים יחד עם היותן בחי' פנים דז"א נגד אחוריו של יעקב ורחוקים זה מזה א"כ מוכרח הוא שבאמצע שניהם באותו אויר וחלל שביניהם יאירו שם הארה כל שהוא ואחר כך יאירו גם ביעקב עיקר הארה האמיתית כי הארה בצאתה מז"א מוכרח הוא שתכף בצאתה מאירה שם בסמוך ממש אל הז"א ואפילו אם אח"כ תתרחק ותאיר ביעקב לא מפני זה תתבטל אותה הארה ראשונה אם כן מוכרח הוא שיש בחינת הארה א' מפסקת בין פני ז"א אל אחורי יעקב. ובזה תבין טעם אחר אל מ"ש לעיל טעם למה מהאורות אמא יוצאות ב' נשים לאה ורחל באחורי ז"א ומאורות אבא אינו יוצא רק פרצוף א' של יעקב לבדו בפני ז"א וזהו ט"א והוא אמיתי ועיקרי כי הנה באמת הוא שגם אורות של אבא מוציאין לחוץ ב' פרצופים דרך פנים כמו שאורות אמא מוציאין ב' דרך אחור דז"א אלא ששם באחור יצאו א' למעלה עד החזה וא' למטה מהחזה אבל כאן שניהם יצאו למטה מהחזה והטעם הוא כנ"ל כי אין ראוי שיהיה פני ז"א מכוסים בלתי מאירין דכתיב באור פני מלך חיים וע"ש לכן שניהם יצאו למטה מהחזה. וגם לטעם אחר הנ"ל כי להיות אורות אבא מהחזה ולמעלה סתומים בב' כסוים לא הוציאו שם שום בחי' אורות כלל אלא למטה מהחזה שנפסק יסוד דאמא ואין להם רק מסך א' לבד שהוא יסוד דאבא עצמו. ואע"פ שיש כאן עדיין מסך א' עכ"ז יש בו כח להוציא כאן ב' פרצופים ביחד לפי שגם אורות דאימא המגולין כאן בלי שום מסך כלל סייעו את האורות דאבא ונתנו בהם כח להוציא ב' פרצופים יחד כאן למטה אבל אורות דאמא בהיותן למעלה מן החזה אע"פ שגם שם לא היה להם רק מסך א' לבד לא יכלה להוציא ב' פרצופים שם למעלה רק לאה לבד. והטעם לפי שאין שם אורות אחרים מגולים לגמרי שיאירו בהם כמו שיש למטה אורות דאמא הגולים לגמרי המוסיפים כח באורות אבא להוציא ב' פרצופים במקום א' למטה. והנה זאת הארה שאמרנו שמפסקת בין פני ז"א אל אחורי יעקב הוא בחי' לאה אשת יעקב כי כמו שיש לאה אחת באחור זעיר אנפין כך יש לאה אחרת באחורי יעקב ומבחי' לאה זו יצאו כל דור המדבר שיצאו ממצרים. ושלא נחליף בדברינו בין לאה ללאה לכן מכאן והלאה נכנה ללאה זו השניה שבאחור יעקב דור המדבר לסבה הנ"ל ובכ"מ שנזכיר דור המדבר הוא ענין לאה זו הב' וכבר זכרנו לעיל ובארנו ש

ם קצת טעמים ע"ש אמנם דור המדבר הזה אחוריה הם נגד פני הז"א ופניה נגד אחורי יעקב כי כמש"ל כי לאה פניה כלפי אחורי ז"א כן דור המדבר פניה כלפי אחורי יעקב:

ואמנם ענין יציאת פרצוף של דור המדבר אין כאן מקומו אלא שאנו בארנו ענין כוונת תפילין של יעקב והקשר שלהם ותפלה ש"י שהיא רחל אשת ישראל וקשר שלה ע"ש כי שם נתבאר באורך. אך הענין בתכלית הקיצור הוא זה כי הנה אחורי רישא דז"א יש חד קוצא דשערי ונמשך דרך האחור ומסתיים עד החזה כנגדו מן האחור כנ"ל ושם הוא מכה בגופא דז"א עצמו באחוריו מב' הצדדין ונכנס הארה זו בתוכו בכח ההכאה ובוקעת ויוצאת מגופא דז"א דרך פנים שלו ומשם מכה באחורי רישא דיעקב ונמשכת עד מצחו ופניו ושם נעשין בחי' תפילין ש"ר של יעקב ומכח ההכאה גדולה חזר האור לאחוריו ומוציא קשר תפלה ש"ר של יעקב הנ"ל והוא נקרא בחי' דור המדבר כי כן לאה היא סוד קשר תפילין ש"ר של תפילין דז"א ואחר כך עוד חוזר האור לאחור ונכנסת תוך גופא דז"א ויוצא ממנו דרך האחור ושם יוצא עד מצח הפנים של רחל נוקבא דז"א ונעשה שם בחי' תפילין ש"ר רחל הנקרא תפלה ש"י דז"א והבן זה כי בערך רחל נקרא תש"ר ובערך ז"א נקרא תש"י כי היא ניתנת בזרוע שמאלי כנזכר אצלינו בביאור כוונת תפילין ש"י. נמצא כי דור המדבר הזאת היא לאה אשת יעקב בסוד ויעקב איש תם כי כבר בארנו במקום אחר כי לאה נקראת תם לפי שהיא בחי' קשר תפלה ש"ר דז"א ולוקחת הארה ד' אלפין מד' אהי"ה שיש בנצח הוד יסוד דאמא אשר בהם מלובשים מוחין דז"א מצד אמא כנ"ל לעשות מוחין שבה וד' אלפין הם גימטריא מד"ת כנזכר על ומדת ימי מה היא וכאשר תסיר הד' אלפין עצמם הפשוטים ששרשם בז"א ישארו בה כמנין ת"ם כן הענין כאן ביעקב לכן נאמר כאן ויעקב איש תם בעלה בת"ם כנזכר בזוהר שלח לך קס"ג ובכמה מקומות נמצא כי פרצוף הזה הנקרא דור המדבר אינו נגמר תיקונו עד אחר כמה וכמה בחי' הארות. הארה הא' הוא בתחלה כאשר יצא הארת יסוד דאבא דרך הפנים מחוץ לז"א להוציא את יעקב ואז קודם שיאיר ליעקב האיר במקום הזה הנקרא דור המדבר כנ"ל כי תכף ביוצאו משם מאיר סמוך אל ז"א ואח"כ מתרחק יותר ומאיר ביעקב עצמו. ואמנם עיקר הארה זו היתה ליעקב כי זה כוונת האור להוציאו לחוץ אלא שדרך העברה בעלמא האיר במקום דור המדבר כנ"ל. ואח"כ בעת הכאת קוצא דשערי באחורי גופא נגד החזה באחור ז"א כדי להוציא תפילין ש"ר יעקב כנ"ל גם הארה זו קודם שתגיע אל יעקב פוגע בזה המקום הנקרא דור המדבר וגם זה הארה בעלמא ודרך העברה כי עירה ליעקב וכבר בארנו בענין כוונת תפלה של יעקב כי כשעוברת הכאת קוצא דשערי דז"א תוך גופא דז"א עצמו הוא שואב ולוקח עמו מן האורות הפנימים דז"א והם מנצח הוד יסוד דאבא גם מנה"י דאמא מן פרקין אמצעים שלהם המלובשים בחג"ת דז"א ואז מוציאין הארה זו לחוץ אל יעקב נמצא כי ביעקב יש קצת אורות נה"י דאמא וזכור זה היטב. ואמנם כשאותה ההכאה של האורות כנ"ל חוזרין לאחור עד רישא דרחל כנ"ל אז לוקחת הארה ג"כ מן המוחין דיעקב ומוליך עמו הארה ממשית אל דור המדבר באחוריו (ואינה נגמרת עד אחר הכאה קוצא דשערי) ואז נגמרת ונעשית קשר של תפילין ואז כתוב עליה ויעקב איש תם כנ"ל. באופן שאין דור המדבר נגמרת עד אחר הכאת קוצא דשערי דז"א ואל תתמה איך היא יותר קרובה אל ז"א ויעקב מרוחק מן ז"א כי הנה היא עומדת שם באחור יעקב טפלה אליו ולוקח הארותיה מצד אחוריו של יעקב בסוד אור החוזר ועושה אותה בסוד קשר של תפילין כנ"ל ואין זו מעלה אלא גירעון. ובזה יובן ענין דור המדבר כי הם בני יעקב ואנו רואין כי הם קרובים אל ז"א יותר מיעקב אביהם. אבל הענין כי ודאי הוא שלא היו דור גדול כדור המדבר אמנם הם טפלים אליו לסבה הנ"ל כי הם יושבים באחוריו ויונקים מדרך ערפו כנ"ל ועוד כי מלבד טעם זה הנה יעקב אביהם תחלה ירש מקום שלו החיצון ההוא ואחר כך ע"י מעשיו נתעלה מדרגה אחר מדרגה עד שנעשה מרכבה לפני ולפנים אל הז"א עצמו אשר ז"ס לא יעקב יאמר עוד שמך כי אם ישראל והבן זה. ודע כי כל נשמת אנשי דור המדבר כולם היו באים מזו הנוקבא הנקרא דור המדבר על שמם כנ"ל והיא אשת יעקב. והענין הזה הוא כי כבר נתבאר אצלינו בענין בחי' שיש בנוקבא דז"א שהיא רחל אשת ישראל ואמרנו כי אחר שחטא אדה"ר לא חזרו עוד פב"פ עד בנין בהמ"ק של שלמה אבל בזמן דור המדבר היו אב"א והנה בודאי היא שזווג עליון לא נפסק אפי' בזמן דור המדבר אמנם הענין הוא דע כי ודאי שזו"ן היו אב"א בהיותן במדבר ולא היה בהם זווג כנזכר בזוהר פרשה תרומה אמנם הזווג שהיה עשה אז בזמן דור המדבר היה בחי' יעקב ונוקבא הנקרא דור המדבר

כנ"ל וכל הנשמות של דור המדבר כולם היו נמשכות מזוג זה ולכן נקרא על שמם. ומזה תבין מ"ש בזוהר בהעלותך כי הדור ההוא כולם נכלין במשה כמ"ש שש מאות אלף רגלי העם אשר אנכי בקרבו. והטעם לפי שכולן יוצאין מהארת יסוד אבא שבתוך ז"א אשר הוא נקרא בחי' משה כמבואר אצלינו שמשה הוא מיסוד אבא ולהיות שיעקב ונוקבא הנ"ל שניהם נעשו מהארת יסוד אבא

לכן הנשמות הבאות מזווג ההוא כולם נכללין במשה כי ממנו תוצאות כולם. וזה שארז"ל על פסוק כל אשר עשה אלהים למשה ולישראל עמו שקול משה כנגד כל ישראל כי כולם ניצוצין שלו. גם ז"ס שנקרא הדור ההוא בדברי הימים ובמלכים דרדע שפירש דור דעה לפי שיצאו מהדעת של הז"א שבתוך היסוד דאבא שהוא בחי' משה ע"ה והוא נקרא דעת עליון. והנה בספר הזוהר אמרו כי כל אנשי דור המדבר הם מסטרא דיובלא והנה יובלא היא אמא ולא אבא ואם תדקדק תבין כי דברי הזוהר נכוחים למבין כי לא אמר מיובלא אלא מסטרא דיובלא ר"ל מהצדדים דיובל כי הנה אין בינה עצמה נקרא יובל אלא היסוד שלה לבד וז"ס על יובל ישלח שרשיו שהוא הנהר העליון יסוד דאמא ושמו יובל. והנה יסוד אבא מלובש בתוכו ומוקף מבפנים מכל צדדיו הנתון ביסוד אמא גם עניינו הוא כי אחר שנפסק יסוד דאמא בחזה דז"א שם בקצתו התחתון יוצא ומתגלה יסוד דאבא וז"ש מסטרא דיובלא ר"ל מיסוד דאבא היוצא מקצה התחתון של יובלא שהוא יסוד אמא. עוד ביאור אחר והוא כי אף על פי שאמרנו שהם מיסוד אבא בהכרח הוא שבעת שיוצאין אורות אלו מתוך יסוד אבא מתערבין הם עם האורות של החסדים דאמא המגולין העומדין סביבות יסוד דאבא כנודע ואז יוצאין לחוץ מעורבין אלו באלו וגם הם בכלל דור המדבר אבל אינם מכל בחי' אמא רק מצד א' לבד שהוא בחי' פנים כי הנה כשנבקע יסוד אבא להאיר ביעקב הוא יוצא דרך הפנים של ז"א ואז פוגע בחסדים דאמא אותן שהם בצד הפנים לבד ושם מתערבין קצת נצוצין של החסדים ההם עם האורות היוצאין מיסוד אבא ויוצאין ביחד לחוץ להאיר ביעקב וז"ס שהם מסטרא דיובלא כי גם בהם יש צד אחד וסטרא חדא מיובלא והוא צד הפנים כנ"ל ועיין לקמן. גם ביאור אחר והוא כי הנה החסדים המגולין דאמא הם סובבין ומקיפין את יסוד דאבא מהחזה ולמטה ולהיות הארתן מגולה גורמים להרבות אורו ואז נבקע כל היסוד ויוצא האור לחוץ וזה סוד ונפיק מסטרא דיובלא כי מכח היובלא המאירה בהם לכן הם יוצאין לחוץ כנ"ל. גם נלע"ד ששמעתי פי' אחר ממורי זלה"ה והוא כי דור המדבר הזה נקרא לאה אשת יעקב כנ"ל ואע"פ שזאת הלאה היא מן יסוד אבא עכ"ז לפי בחי' לאה היא מסטרא דיובלא לכן אמר בלשון זה. והנה עם זה המאמר יובן הטעם למה נקרא יעקב לשון בקיעה כי יעקב אותיות יבקע. וגם יובן ענין יעקב יעקב פסיק טעמא כנזכר באדרא קל"ח. גם יובן ענין פסוק ויהי אך יצא יצא יעקב ב' יציאות. והענין כי בחי' יעקב אינו יוצא אלא ע"י ב' בקיעות א' מסך (נ"א בקיעת) יסוד אבא עצמו ואח"כ האורות בוקעים בקיעה שנית והוא כלי הגוף דז"א עצמו ואלו הם ב"פ יעקב וגם זהו ענין ב' יציאות הנ"ל הנזכר בפרשה. גם יש פי' אחר כי הנה בהכרח הוא כאשר נבקע יסוד אבא יוצאין האורות תוך גופא דז"א מבפנים חוץ ליסוד אבא ואח"כ כשבוקעים גוף ז"א עצמו יוצא יעקב ב' מחוץ לז"א והרי הם ב' יציאות וב' יעקב. והנה כאשר יעקב אבינו התחתון שבזה העולם התחיל לתקן מעשיו ועלה מדרגה אחר מדרגה ותחלה השיג להיות מרכבה לזה יעקב החיצון שהוא קדמאה בערך יעקב אבינו כי הוא היותר תחתון וקרוב אליו ואז לא הוי שלים ואח"כ עלה ונעשה מרכבה ליעקב פנימי שבתוך ז"א שהוא בתרא בבחי' ממטה למעלה ואז הוא שלים אבל בערך יציאות שלו למעלה הפנימי הוא קדמאה והחיצון הוא בתראה וגם בזה נתבאר ענין ב"פ יעקב וב"פ יציאה. עוד יש פי' ג' כי גם אחר צאתו מחוץ אל הז"א האורות שלו עושין ב' מסעות הא' הוא בסוד דור המדבר שהוא קדמאה ליציאה לאו שלים ואח"כ נוסע ועושה יעקב בעלה בתראה האמיתי שהוא שלים וגם בזה יובן ענין ב' יעקב וב' יציאות:

שער לב פרק ב מ"ת

והנה אחר שנתבאר דור המדבר נבאר ב' האורות אחרות היוצאות מיסוד אבא חוץ לז"א והוא ב' המטות מטה האלקים ומטה משה כנזכר בזוהר כי גם אורות אל נמצאו בזמן דור המדבר. גם ענין ערב רב שהיו בדור המדבר מה ענינם ואגב גררא נבאר ג"כ ענין עשו איך הוא אחיו ממש של יעקב. והנה נודע הוא כי היסוד דאבא אשר נגלה עתה מחזה ולמטה הנה בודאי פשוט הוא שיאיר מכל צדדין כי בשלמא מצד אחור אינו מאיר שם מחוץ לז"א שום הארה כיון ששם עומדת רחל נוקבא דז"א שהוא מבחי' אורות דאמא אבל משאר הצדדים שהם ימין ושמאל ופנים ודאי שאורותן יוצאין שם וא"כ צריך לידע מה הם כי כבר אורותהיוצאין דרך פנים בארנו לעיל שהם דור המדבר ויעקב אבל אורות הצדדין מה הם. והנה אחר דרוש של מטות וערב רב ועשו נבאר מה הם אלו האורות אשר בצדדין ושם נבאר בחי' מן באר ענני כבוד.אמנם נבאר תחלה דרוש הנ"ל והוא כי גם צריך לחקור כי מלבד האורות שמאירין דרך יסוד אבא אל ב' הצדדין דז"א דימין ושמאל עוד יש הארה אחרת כי מצד פנים ממש ז"א יש ב' שורות של הארות א' היא שורה הפנימי הקרובה אל ז"א והוא הנקרא דור המדבר כנ"ל. ושורה הב' היותר חיצונה הוא יעקב בעלה אבל שתים אלו הם ביושר ממש דרך פנים אל ז"א אמנם גם באלכסון מאיר והכל דרך פנים לז"א בלבד והוא שהאור הוצא נוטה באלכסון ועושה הארה אחד לימין דור המדבר גם נוטה באלכסון לשמאל של דור המדבר ועושה שם הארה אחרת וכעד"ז הוא עושה בימין ושמאל יעקב העומד בשורה חיצונה ב' הארות א' לימינו ואחד לשמאלו באופן כי דרך פנים ממש דז"א יש ב' שורות אורות וכל שורה יש בה ג' הארות והארה אמצעית שבכל שורה מהם היא מכוונת ממש ביושר כנגד הז"א וב' האורות שבימינם ובשמאלם נוטים אל אלכסון אמנם כולם הם בצד הפנים של ז"א. ונבאר עתה בפרטות הנה השורה הפנימית הסמוכה אל ז"א מצד פנים יש בה ג' אורות האמצעים היא דור המדבר אשר כבר נת"ל וב' המטות הם בימין ושמאל והנה בזוהר אמרו כי המטות הם הא' נקרא מטה סתם הנקרא מטה ה' והב' נקרא מטה האלקים ומטה סתם שהוא כנגד מטה ה' הוא בימין דור המדבר ומטה אלקים הוא בשמאלו כי שם אלקים הוא דינין דגבורות. וענין קריאתן מטות הוא לב' סבות הא' להיות הארתן דרך נטייה באלכסון כי אינם לא נגד צדדי ז"א בימינו ובשמאלו ולא ביושר דרך פנים אלא נוטין אל האלכסון בקרן זויות. והב' היא כי נודע שהיסוד נקרא ו' זעירא כי צורתו כעין ו' ארוכה ואלו האורות יוצאין מיסוד דאבא והם הארות ארוכות כעין ווי"ן ולכך קראן מטות כי המטות הם צורת ווי"ן ממש. והנה להיות כי עיקר הארה היא היוצאת ביושר לכן עיק הארה שבשורה ראשונה היא האמצעית הנקרא דור המדבר אך ב' הארות העומדין באלכסון טפלין אליה כי הארתם מועטת. והנה מטות אלו שניהן ניתנו ביד משה וג"כ נקרא על שמו מטה משה והוא לסבה הנ"ל כי שניהם יצאו מיסוד אבא אשר שם הוא בחי' משה ע"ה בהיותו מתעלם תוך ז"א כנודע שבו ניתן דעת דז"א מצד אבא. וכמו שכל מה שברצון של יסוד אבא לעשות עושה כל פעולותיו ע"י אלו המטות שבחוץ כן משה ע"ה כל פעולותיו היה ע"י המטות אלו ופשוט הוא. והרי נתבאר ב' אלכסונים שבב' צדדי דור המדבר שבשורה א' הסמוכה אל הז"א ואמנם ב' האלכסונים שבב' צדדי יעקב עצמו אשר בשורה היצונה הם ערב רב מצד ימין ולפי שנשמתן באה משם שהוא צד ימין לכן נתגיירו וז"ש כי ערב רב הם ניצוצין של משה בסוד לך רד כי שחת עמך והבן זה אשר ע"כ טרח בעבורם כ"כ ומת במדבר בעבורם כי רצה לתקנם כנזכר במ"א. ואמנם ההארה שמשמאל יעקב הוא בחי' עשו אחיו ולהיותו עשו משמאל לא נתגייר וכבר בארנו כי עיקר ההארה היא באמצע שהוא יעקב אך ב' צדדיו הארתן מועטת גם האורות של צד שמאל מועטין מהימין שע"כ נתגיירו הערב רב ועשו לא נתגייר גם אותן שבשורה פנימית הקרוב אל הז"א אין החיצונים נוגעין ונאחזין בהם כ"כ אבל בעשו וערב רב שהם רחוקים מן הז"א שבשורה החצונה שלטו בהם יותר החצונים ובשמאל שהוא עשו שלטו יותר מבערב רב להיותו מן השמאל כנ"ל. ובזה תבין ענין ערב רב שטרח משה לגיירם כי היו ניצוציו וכמ"ש לך רד כי שחת עמך וכמש"ל כי דור המדבר היו מבחי' הדעת דמצד אבא שבז"א הנקרא דעת עליון גם הערב נמשכים משם כנזכר לכן גם ערב רב גימטריא דעת. גם בלעם הי'

מבחי' קליפה הנאחזת בדעת הזה וכמ"ש ויודע דעת עליון ממש ולכן היה מקטרג בהם בדור המדבר לפי כי בו היה דבוק ואח"כ נפרד מהם ולכן היה שונא אותם מחמת קנאה. גם תבין ענין עשו שכ"כ טרח יצחק אבינו לקרבו תחת השכינה ולברכו כמ"ש ויאהב יצחק את עשו כי ציד בפיו לפי שיצחק הוא צד שמאל שהוא גבורה גם עשו הוא מצד שמאל של יעקב והיה נמשך מתוך יסוד עליון דאבא. גם תראה כי עשו נאחז ביסוד אבא מבחי' אחוריים שלו שהם יו"ד יו"ד ה"י כו' שהם גימטריא קפ"ד ועם י' אותיות גמטריא צד"ק ורוצה להתאחז ביעקב שהארתו מרובה כנ"ל ורוצה להתקרב

אליו ואז בהתקרב אליו ובהתחבר צד"ק עם יעקב נעשה עש"ו שהם שוין בגימטריא ועיין במ"ש לעיל בשמו של יעקב שהוא גימטריא ב' שמות אלקים עם י' אותיות שבהם. גם נתבאר בפסוק כי שרית עם אלקים ועם אנשים וגו' ומן ב' שמות אלהי"ם אלו היה רוצה עשו להתאחז בהן להיותן בחי' דינין וז"ס פסוק אך יצא יצא יעקב מאת פני יצחק אביו ועשו אחיו בא מצידו וכבר נת"ל ענין ב' יציאות אלו שיש ביעקב. ועם זה יובן תשלום הפסוק כי כוונתו לספר כי אחר שיצא יצא יעקב ב' יציאות ונעשה יעקב יעקב עד מחוץ לז"א בשורה החצונה אז שם עשו בא מצידו ג"כ ועומד בצד השמאלי של יעקב ועי"ז נעשו שניהם אחים ממש תאומים זה עם זה. ואמנם קשה לפ"ז כי הנה כפי זה הביאור מדבר זה בעת לידתן ויציאתן לאויר העולם וכפי פשט המשך הפסוק נראה שמדבר אחר זמן הרבה בעת נטילת הברכות. אמנם ביאור הענין הוא כך והוא סוד גדול ונעלם בענין זווג זו"ן כי יש תימה גדולה כפי הנ"ל כי הרי יעקב עומד בפני ז"א כנ"ל וא"כ כאשר מזדווגים זו"ן פב"פ היכן יש מקום לנוקבא דז"א לעמוד שם. והנה תשובת שאלה זו רמוזה בפסוק ועשו אחיו בא מצידו והענין כי בזוהר שיר השירים בענין אלפ"א ביתא דא"ת ב"ש בארוה שם בענין הזווג של זו"ן ואיך הקליפות מתרחקים משם בעת ההיא ונמצא כי כאשר רחל נוקבא דז"א באה להזדווג עם ז"א אז עשו שהוא בחי' קליפה אע"פ ששורשו הוא בקדושה כנ"ל הנה יוצא והולך אל השדה ההוא של החיצונים כנודע בסוד כי בשדה מצאה שהוא מקום מדור כל הקליפות הנקרא סטרא דחרובא כנזכר בזוהר ולפי שעשו נוטה אל הקליפה לכך הולך אל השדה שהוא לצוד ציד ואז יעקב יורש מקומו ולוקח ברכתו שהיא בחי' אותו הארה שהיתה נמשכת לו מן היסוד דאבא בהיותו עשו בצדו של יעקב ועתה לוקחם יעקב כל אותן הברכות. ואמנם לקיחת הברכות במרמה יובן כמ"ש בזוהר שיר השירים כי אין סט"א הולך משם רק ע"י מרמה ותחבולה שעושין לו שמכריזין שיבואו כל פמליא של מעלה לראות בכבוד המלך. והנה הקליפה הנקרא מלך זקו וכסיל לא יחפוץ בתבונה לראות בכבודו של מלך ואדרבא הולך מדעתו ומתרחק משם ובין כך ובין כך מזדווג המלך במלכה ויעקב לוקח ברכותיו נמצא כי אלמלא ידע שכונתן הוא להזדווג לא היה הולך משם כדי לקחת חלק מן השפע ההוא הנשפע אז וזהו המרמה שמרמין אותו ואז עי"ז לוקח יעקב העליון ברכותיו של עשו כי הנה אז יעקב הולך במקום עשו ושם מקבל הארותיושהוא סוד הברכות ואז נשאר מקום יעקב פנוי ושם באה רחל אשר היתה עומדת אב"א וחוזרת עם ז"א פנים בפנים בהיותה עומדת שם במקום יעקב ואז מזדווגים יחד באופן שאין מקום לרחל לעמוד פב"פ עם ז"א להזדווג עמו עד אשר ילך עשו אל השדה של חורבה כנודע ואז יעקב יורש מקומו וברכותיו והארותיו ואז רחל עומדת במקום יעקב והבן הקדמה זאת. ואמנם אין ענין זה רק אחר שמתו כל דור המדבר כי אז נתבטל הארת דור המדבר הנקרא ג"כ לאה אשת יעקב כנ"ל. ובזה אין הפסק בין רחל העומדת במקום יעקב אל הז"א כדי להזדווג עמו שאין שם בחי' דור המדבר כדלקמן בע"ה. אבל כל זמן שהיו דור המדבר קיימים היה אותו הבחי' של לאה אשת יעקב הנקרא דור המדבר ששם במקומה ולא היה זווג לרחל עם ז"א הנקרא ישראל אבל הזווג היה מן יעקב עם בחי' לאה הזאת הנקרא דור המדבר כנ"ל. והנה אחר שנזדווגו רחל עם ז"א אז עשו חוזר ובא מצידו מן השדה ונכנס במקומו כי לא הלך משם רק ע"י מרמה שרימו אותו כנ"ל כדי שלא יקבל את הברכות הניתנין בעת הזווג וכאשר חוזר ורואה ומרגיש בדבר כי הכל היה במרמה כדי שיקבל יעקב הארותיו וברכותיו ויהי אך יצא יעקב כו' ועשיו אחיו בא מן השדה וישב בצדו של יעקב כבראשונה ששם הוא מקומו ואז מרגיש איך

יעקב לקח ברכותיו במרמה ואז צועק בקול מר על מה שרימוהו כי הוא לא חשב שיזדווגו אז שאלולי כך לא היה הולך כנ"ל:

שער לב פרק ג מ"ת

ועתה נבאר ענין המרגלים וענין ג' מתנות טובות שנתן הקב"ה לישראל באר מן ענני כבוד על ידי משה אהרן ומרים ואח"כ חזרו שלשתם ע"י משה. וגם יתבאר מה שכתבתי לעיל כי בזמן דור המדבר היה הזווג מן יעקב ולאה הנקרא דור המדבר ואחר שמתו נתבטלה לאה זו ונכנסת רחל במקומה והיה הזווג מן ז"א עם רחל פב"פ. והענין כי כאשר מתו כל דור המדבר ואת בניהם הקים תחתם ליכנס לא"י אז נתבטלה אותה הארה הנקרא דור המדבר אשת יעקב כי ע"י החטאים שעשו דור המדבר נתבטלה ונעלמה הארה זו ונכנסה לפנים תוך שורשה שהוא יסוד דאבא שבתוך הז"א היא וגם הב' המטות אשר בב' הצדדין כנ"ל שהוא כללות כל השורה הפנימי אשר קרובה לז"א נתבטלה כולה כי הנה המטות ההם לא נשתמש בהם יהושע אח"כ כי נגנזו כמארז"ל ולא נשתמש יהושע אלא בכידון אשר בידו כנזכר בספר יהושע גבי מלחמוס העי אבל לא במטה של משה לפי שג' אורות אלו יוצאין מיסוד אבא שהוא בחי' משה לכן במות משה נסתלקו אלו האורות. ובזה תבין טעם גדול למיתת משה ודור המדבר ולא נכנסו לארץ כנען ובניהם דרא אחרא נכנסו וזה תימא גדול. והנה בזוהר פרשת בראשית דכ"א ביארו דבניהם היו מסטרא דיהושע דאיהו סיהרא שהוא רומז ברחל נוקבא דז"א והיא הנקראת ארץ ישראל לכן נכנסו שם אבל משה ודורו שהיו מבחי' ג' האורות הנ"ל שיש להם מעלה יתירה לכן בהסתלקותן נסתלקו גם הם משם שרשם כי בעודם קיימים לא היו זו"ן מזדווגים רק אלו יעקב ולאה הנקרא דור המדבר אשר משם יצאו נשמות דור המדבר מן הזווג הנ"ל וכשנסתלקו נסתלקו גם הם ובניהם שהיו מזווג רחל וישראל שזכו ליכנס לא"י כי ארץ היא נקבה כנודע וישראל הוא בעלה ז"א וזהו א"י. וזהו ענין אמר משה לישראל לאותן שזכו לא"י ואתם הדבקים בה' אלהיכם פי' כי ה' אלהיכם הוא הז"א ורחל והנה דור המדבר לא היתה דבוקה בז"א אבל רחל היא אב"א בהתדבקות גמור עם ז"א עד שצריך נסירה להפרידן כנודע ואמר להם ואתם הדבקים ממש בה' אלהיכם לפי שאתם מבחי' רחל הדבוקה עמו לכן חיים כולם היום לכנוס לא"י שהוא כנגד רחל אבל דור המדבר אבותיכם תמו כולם ומתו כי אין להם אותו התדבקות ולכן אינם נכנסים לא"י שאינם מבחי' זו וזהו ואתם הדבקים למעוטי אבותיכם:

שער לב פרק ד מ"ת

ונבאר ענין המרגלים מה היתה כונתן לכנוס לא"י אחר שאינם מבחי' זו כנ"ל וגם משה ע"ה מה עלה בדעתו וגם למה הש"י לא נתרצה בשליחות ההוא וכמארז"ל שלח לך לדעתך אני איני מצוה לך וגם לידע מה הם בחי' מרגלים בעצמם והשליחות והפעולה בעצמה מה עניינה ומי הם יהושע וכלב שהיו בכלל המרגלים ויצאו אח"כ מכללם. אבל הענין הוא כי הנה נתבאר שמשה הוא בחי' יסוד אבא שבתוך ז"א מהחזה ולמטה ואע"פ שהארותיו הם ב' מטות ודור המדבר כנ"ל עכ"ז היתה כוונתו לתקן גם את רחל אע"פ שהיא מהארת אמא אף בזמן שהארת דור המדבר קיימת ויהיו שתיהן מאירות ותזדווג רחל עם ז"א בסוד ה' בחכמה יסד ארץ כי אבא הנקרא חכמה בטבעו לאהוב את בתו היחידה בין ז' הבנים כנזכר בספר הבהיר ולסבת תקון זה שלח מרגלים ההם אל א"י שהיא רחל כנ"ל והנה המרגלים האלו הם ניצוצי הארת משה יסוד אבא אשר בהאירם ברחל הנקרא א"י נקרא מרגלים שהולכין לרגל ארץ לא להם כי שרשם אינם משם רק מהארת דור המדבר כנ"ל והנה בחי' אלו הניצוצין הנקרא מרגלים המשולחים מיסוד אבא אל רחל ארץ כנען הוא באופן זה. כי הנה נודע כי יסוד אבא הוא מוקף ומסובב מן האורות דאמא

המגולים מהחזה ולמטה ונודע כי אורות דאבא יוצאין דרך פני ז"א ולחוץ ואורות דאמא יוצאין דרך אחורי ז"א ולחוץ אל רחל. והנה כמש"ל כי ביציאת אורות דאבא דרך פני ז"א ולחוץ להאיר ביעקב פוגע באורות אמא מה שכנגד פנים ומוציאן עמו לחוץ ביעקב ודור המדבר באופן כי גם ביעקב יש קצת אורות דאמא הנה כך בהיות אורות דאמא העומדין מצד הפנים ביסוד דאבא רוצין לחזור אל האחור ללכת להאיר ברחל פוגעים ביסוד דאבא ובוקעין אותו ועוברין בתוכו ווצאין לחוץ אל הנוקבא רחל וזהו ענין ניצוצין של אבא הנקרא מרגלים ששלח משה לתור את הארץ שהוא מבחי' יסוד דאבא כנ"ל. והנה בכח אלו הניצוצין והארות של משה הנקרא מרגלים חשב משה שבכחם ועל ידו יתוקן רחל ותחזור עם ז"א פב"פ אפילו בזמן שדור המדבר קיים כי גם האורות האלו משם הם. וז"ס הפסוק שאמר שלח לך אנשים כלומר משלך כי אנשים אלו שלך ומניצוצית שלך הם כנ"ל והנה לא עלה בידו תיקון זה כי לא היה אפשר לרחל להתתקן אז ע"י אלו המרגלים בלבד בזמן דור המדבר לכך מתו כולם ולא נכנסו לארץ זולת יהושע וכלב לסבה שנבאר בע"ה:

שער לב פרק ה מ"ת

וקודם שנבאר אותן נבאר מאמר א' הובא בזוהר פרשה תצוה קפ"ד עמוד ב' בתרין נקודין אתפרשת מלכו דשמיא סטרא דקדושא חד דילה וחד דעלמא דאתי כו' אשתכחו תלת נקודין בעלמא. קיצור הדברים הוא כי ג' נקודות הם א' נקודה עלאה טמירא בג"ע וא' נקודה בירושלים אצעית דישובא לחוד ולא לכולי עלמא כמו נקודת ג"ע ג' נקודה דסטרא אחרא דחרובא וזהו ביאור המאמר זה והוא דרוש נעלם וראוי להעלימו כי כבוד אלקים הסתר דבר. דע כי הנה בראש יש כמה מיני נקבים וחלונות באותן הכלים לצאת מתוכן הבלים להאיר בחוץ והם אזנים עינים נחירים ופה ז' חלונות אבל הגוף הוא סתום ומוכרח הוא שיהיה בו חלונות לצאת לחוץ האור הגנוז תוך הכלים ולהאיר אל העומדין שם הם הנבראין כולם. והנה מצינו ראינו ג' נקבים בגוף ב' מהם דרך פנים והם נקודת פי הטבור ונקודת פי האמה ונקב א' באחור שדרך בו יוצאין השרים אל החצונים ואלו הם ג' נקודות הנזכר כאן ואע"פ שנקודת הטבור סתומה בהכרח הוא שמשם יוצא קצת הבל כי היותו התינוק בסוד העיבור טבורו פתוח כנודע. והנה תחלה צריך שתדע כי לא יצדק לשון נקודה רק אל בחי' היסוד בין שיהיה יסוד דכורא בין שיהיה יסוד נוקבא אבל עיקרו הוא ביסוד נוקבא. וזכור כלל זה להבין לשון הזוהר בענין הנקודה ההיא והיא הנקרא נקודה אמצעית כי בחי' נקודת היסוד הוא באמצעית הגוף וא"כ צריך עתה להודיע איך ג' נקבים הנ"ל כולם הם בחי' נקודת היסוד דכורא או נוקבא. ואמנם ב' נקודות בדרך הפנים שהם הטבור והיסוד והנה הטבור הוא גם כן נקודת היסוד כנודע שיסוד דאמא המתלבש תוך ז"א מסתיים בחזה דז"א ותכף תחתיו הוא הטבור שהוא ענין יציאת האורות מיסוד דאמא המסתיים בחזה ומרוב הארתן בוקעים ויוצאין לחוץ במקום הטבור לכ פי הטבור סתום בסוד אמא עלאה הנקרא עלמא דאתכסיא וזה הוא נקודה דנטלה מאמא עלאה טמירא כו' כי היא נקודת היסוד דאמא אשר בטבורא דז"א ונקודה תתאה (זו) היא פי היסוד דז"א ממש ואע"פ שעיקר פי הנקודה אינו אלא יסוד דנוקבא. כי הנה נתבאר אצלינו בענין שיעור קומת פרצוף רחל מהחזה ולמטה באחור ז"א איך ת"ת דרחל שהיא גופא דילה מכוון נגד יסוד דז"א ושניהן מסתיימין כאחד נמצא כי פי היסוד של הזכר הארה היוצאת משם הוא ממש כנגד יסוד רחל שבאחוריו נמצא כי זו הנקודה תתאה שהוא ביסוד דרחל אינה באתכסייא כמו היסוד דאמא שהיא מלובשת תוך ת"ת ז"א ממש אר זהו סבת קריאתה עלמא דאתכסייא כי ז"א מכסה ומלבישה כמבואר אצלינו ע"פ ס"ד סוף פ"ק באומר אתא מפתחא דכליל בשית ומכסה פתחהא והבן זה. ואמנם נקודה תתאה זו שהוא פי היסוד דז"א אשר ג"ה שם הוא יסוד דרחל מכוון כנגדו כנ"ל הנה כנגדן יש נקודה ג' באחור דז"א שדרך בו יוצאין השמרים אל החצונים כנ"ל. ונלע"ד ששמעתי ממורי זלה"ה כי גם בזה שייך בחי' היסוד כי שם בחי' יסוד של הנוקבא של הקליפות המכוון ממש נגד נקודת האחור הזה

שבקדושה והוא נקרא נקודה דחורבא כמ"ש. ועתה נבאר מאמר הנ"ל בתרין נקודין אתפרשת מלכו דשמיא הנה נתבאר אצלינו כי בחי' עולם הוא ז"א כמ"ש אמרתי עולם חסד יבנה שהוא הראשון מן הו"ק דז"א ונודע כי הז"א הוא עץ חיים מהלך ת"ק שנה בסוד ה"ח המתפשטין בו וכל א' כלול עד ק' הרי ת"ק וכן העולם כולו מהלך ת"ק שנה נמצא כי כל העולם כולו הוא בחי' ז"א ואמנם צד פנים שלו הוא קדושה גמורה וצד האחוריים שלו יש שם אחיזה של החצונים כמ"ש. והנה צד הפנים מתחלק לב' בחי' כי מחציו ולמטה אשר שם האורות של החסדים דאמא גולים שם הוא בחי' הישוב שבו שוכנים ועומדים שם בני אדם וכנגד המקום הזה עצמו מן האחור הוא מקום עמידת רחל נוקבא דז"א וזה סוד שנקרא רחל ארץ כנ"ל בסוד א"י ארץ ז"א הנקרא ישראל לפי שבשיעורה יש שיעור הישוב הנקרא ארץ ע"ש שהיא מריצה את פירותיה כמארז"ל אע"פ שהיא עומדת באחור שהוא מקום חורבה סופה לחזור בפנים בעת הזווג ושם לא יש אחיזה אל החיצונים כנודע לכן נקרא רחל ישובא לא חורבא ח"ו כי חוזרת פב"פ בעת הזווג. אמנם מחציו של ז"א ולמעלה מצד הפנים שהוא מהחזה ולמעלה אין כנגדו ישוב כי הארותיו הם סתומים ואי האורות נמשכין לחוץ כדי שישבו בו בני אדם לכן נקרא עלמא דאתכסייא סתימא ושם מקום לאה כנגד האחור אשר איננה נקרא ארץ ואינה בחי' ישוב כי גם היא נקראת עלמא סתימאה כמ"ש אצלינו. אמנם שם מחציו ולמעלה מצד הפנים הוא מדור אל הנשמות העליונות הנקרא ג"ע הארץ אשר עליה נאמר עין לא ראתה אלהים זולתך יעשה למחכה לו עלמה סתימאה והנה כאשר נעריך כל אורך גופא דז"א יהיה (כל) נקודת מחציתו פי הטבור אשר כנגדו ג"ע הארץ שהיא נקודה טמירא אמצעיתא דכל סטרין בין בבחי' ישוב בין בבחי' חציו העליון שאין בו ישוב כנ"ל ושם באמצעיתו יש ההוא עמודא דנעיץ באמצעיתא כנז' בזוהר וכאשר נחלק הישוב לבדו שהוא מחציו דז"א ולמטה עד סיום הרגלים יהיה הנקודה האמצעית בפי היסוד דז"א אשר נקודה זו נקרא ירושלים שהיא באמצע הישו

ב כנודע והיא נקודה דאתגלייא. ואמנם מצד האחור דז"א מחציו ולמעלה אין בו דבר כלל ומחציו ולמטה יש בו נקודה ג' באחור אשר משם יוצא פסו ושמרי המאכל ומכאן יוצא הארה אל החצונים וז"ס שהקליפה וע"ז נקרא צואה בלי מקום וכמ"ש צא תאמר לו כי משם הם נזונים ומצד הפנים אי אפשר לחיצונים להתאחז לכן הושם הצינור זה באחוריים כי שם הם נאחזים וניזונים וז"ס שיש ע"ז הנקרא פעור אשר עבודתה בכך לפעור עצמו ולהוציא הזוהמא אליה כי זהו מזונה ממש ואין שפע נמשך לה כי אם עד"ז והנה יסוד דאבא הוא מן החזה דז"א ולמטה והוא ממש מכוון מבפנים נגד נקב וצינור האחור הנקרא פעור. וזשארז"ל ע"פ ויקבור אותו בגי מול בית פעור כי כל זמן שפעור עולה ומקטרג רואה את משה קבור ששם שהוא יסוד אבא ונטמן שם ונרתע ושב לאאחוריו ואינו מקטרג על ישראל והדבר מבואר. ובענין פרעה מלך מצרים בארנו ענין זה של פעור איך הוא קשור עם העורף שהוא פרעה וע"ש היטב ושם נתבאר. והנה נקודה זו נקרא נקודה דאמצעיתא דחורבא דעלמא שהוא מקום אחיזת הקליפות המחריבין את העולם ולהיות שהם בחי' חורבן ושממון לכן לא הושמה נקודה אחרת שנית (פי' בחצי העליון דז"א באחוריו) ואינו דומה לצד פנים שיש בו ב' נקודות כנ"ל. וטעם הדבר לפי שבאחור הוא מקום סטרא דחורבא לכן נגד חצי התחתון שהוא ישוב עולם הזה התחתון יש כנגדו אחיזה אל החצונים שהם בחי' נקודת האחור כנ"ל שהוא הנקרא נקודה דחורבא אבל בחציו העליון שהיא בחי' ג"ע הארץ הנקרא אימא עלאה סתימאה אין שם כנגדו אחיזה אל החצונים מצד האחור כי אין החצונים נכחזין באמא כנודע לכן אין באחור רק נקודה א' לבד בחצי התחתון אבל מצד הפנים הם ב' נקודות. והנה ז"ש לשון המאמר בתרין נקודין אתפרשת מלכו דשמיא כו' סטרא דקדושה כו' פירש ב' נקודין אלו שניה הם בצד הפנים של ז"א הקדוש אשר אין שם רק סטרא דקדשה לבד פירוש שאין אחיזה אל החצונים בהם רק בנקודת האחור לבד וקרא לבחי' צד הפנים סטרא דקדושה לסבה הנ"ל וביאר עניינם ואמר כי הנקודה א' תתאה הלא היא ירושלים כי היא למטה ארץ השפלה לכן איננה נקרא סתימאה כי הרי היא גלויה לעין כל בריה וז"ס מציון מכלל יופי אלהים הופיע ירצה כי מציון הוא יסוד דז"א אשר היסוד הזה נקרא מכלל יופי בסוד ויהי

יוסף יפה תואר ובסוד והדרת פני זקן כנודע. הנה מבחי' ציון הנזכר אלקים שהיא מלכות הנקראת רחל הופיע וקבלה הארתה משם ע"י ציון שהוא היסוד דז"א כמבואר אצלינו ענין הארה זו והוא ענין הה"ג שבז"א שיורדין עד היסוד ומשם ניתנים אל הנוקבא העומדת באחור (נ"א דרך אחור) בדעת שלה ולא עוד אלא שאפי' הב' חסדים המגולין הניתנין ג"כ לרחל אינן ניתנין אליה עד שירדו תחלה ביסוד דז"א ואח"כ עולין מש בסוד אור חוזר ואז ניתנין אל רחל כנודע נמצא כי כל הארות רחל הנקראת אלקים הוא מציון מכלל יופי שהוא יסוד דז"א וכבר נודע כי הוי"ה אלקים הוא חיבור ז"א ורחל לכ ירושלים שהיא בחי' רחל היא כנגד פי היסוד של ז"א הנקרא נקודה תתתה. אמנם נקודה העליונה הנה היא נקוד' עלאה סתימאה והיא נקודת טבור שהוא סתום וזהו נקודה עלאה למעלה ממקום נקודה תתאה שביסוד כנ"ל שהיא תתאה ופתוחה אבל נקודת הטבור עליונה וסתומה והיא בחי' ג"ע הארץ בחי' אמא עלאה הסתום מעין כל בריה בסוד עין לא ראתה וגו' גם היא עלאה בסוד מי יעלה בהר ה'. והנה נקודה עליונה היא אמצעית לכל ג' נקודות כאשר אנו משערין כל אורך העולם ישוב וחורבה שהוא כל בחי' ז"א נמצא שנקודת הטבור מחצית הגוף ממש כנ"ל אבל נקודה תתאה היא מחצית בחי' ישוב שהיא רחל כנ"ל והנה כנגד נקודה זו תתאה אשר בצד פנים יש מכוונת נגדה ממש בצד האחור נקודה אחרת השלישית ונקרא נקודה דחורבא כי שם נאחזין החצונים כנ"ל. ונחזור לענין יהושע וכלב כי אלו לבדם נמלטו ונתקיימו ונכנסו לארץ לפי שאינם מבחי' מרגלים כנ"ל רק הם בחי' ב' הבלים ואורות הנ"ל שהם מפי הטבור ופי היסוד ומשם יוצאין יהושע וכלב. ובזה תבין איך הם מכלל דור המדבר ועם כ"ז נתקיימו ונכנסו לארץ והענין הוא כי להיות האורות אלו יוצאין מצד הפנים של ז"א מקום שדור המדבר עומד שם לכן הם מתערבין עם דור המדבר ונכלין עמהם. ועוד ט"א והוא כי דור המדבר יוצאין מחצי ת"ת תחתון של ז"א שהוא מהחזה ולמטה וגם ב' האורות הנ"ל הם יוצאין למטה מן החזה ולכן מתערבין יחד אבל להיות כי האורות אלו הם יוצאין מן גופא דז"א בעצמו וסבת האורות האלו הם מחמת רבוי אורות של אמא המתפשטין תוך גופא דז"א לכן הם בוקעין גוף ז"א וכיון שמוצא פתח פתוח שהם פי הטבור ופי היסוד דז"א יוצאין דרך שם לחוץ נמצא כי האורות האלו עיקרם מן אורות דאמא ולכן אין להם שייכות לדור המדבר שהם אורות דאבא לכן נכנסין אלו לא"י שהיא רחל שהיא מצד אורות אמא ובפרט כי אלו הב' הם אורות גדולים מאד כי יהושע וכלב לבדם

לקחו כל הב' אורות אלו לכן היה בהם כח לכנוס לא"י. וז"ש ויהושע בן נון וכלב בן יפונה חיו מן האנשים ההולכים תור את הארץ פירוש כי גם הם הלכו בחבורת אנשים מרגלים ההם אע"פ שאינם מכללם לכן נתקיימו וחיו ולא מתו. ושכחתי מה ששמעתי ממורי זלה"ה בזה איזה מהם ביסוד ואיזה מהם בטבור יהושע או כלב. ואני מסופק אם שמעתי כי כל"ב גימטריא ב"ן שהוא הוי"ה במילוי ההי"ן היוצאת מן יסוד ז"א אל הנוקבא רחל אבל יהושע הוא יותר עליון ממנו והוא מהטבור. אבל הותר נלע"ד שהוא בהיפך כי יהושע הוא הבל היוצא מיסוד דאתגלייא הבל רב וגדול וכלב הוא הארת הטבור שהוא הארה מועטת לפי שפתחה סתום כנ"ל לכן היה יהושע מלך על ישראל משא"כ כלב וגם כי הרי יהושע מיוסף אתי והוא יסוד א"כ הבל היבוד הוא יהושע:

שער לב פרק ו מ"ת

והנה כאשר מתו דור המדבר ויקומו בניהם תחתיהם אשר נכנסו לא"י אז נתבטלה השורה הראשונה אשר היתה סמוכה אל הז"א והם דור המדבר וב' המטות הנ"ל. והנה כנגד ג' אבידות אלו ניתן להם ג' מתנות טובות באר מן וענני כבוד לכן נקרא מתנות כי הם מתנות חדשות ואמנם לא חזרו ג' מתנות אלו במקום ג' הארות הראשונים שנתבטלו רק בחי' הבאר לבדה עומדת במקום דור המדבר אבל המן וענני כבוד לא האירו במקום שהיו תחלה ב' המטות כמ"ש בע"ה.

וטעם הדבר לפי שהבאר הוא בחי' הסלע שהיא רחל נוקבא דז"א וכאשר קם דור ב' אשר עליהם נאמר ויבואו כל העדה מדבר צין בחדש הראשון ויצמא שם העם למים והוא כי תחלה היתה נמשך השפע מהארה הנקרא דור המדבר וכאשר נתעלמה ונתבטלה בשרשה ביסוד אבא שביסוד ז"א אז צמאו למים כי לא היה להם מאותה הארה רק מבחי' רחל שהיא א"י והיא הבאר כנ"ל לכן הצריך לתקן את רחל נוקבא דז"א ולהחזירה פב"פ עמו בבחי' זווג ממש ומשם ימשך להם השפע הצורך להם ואז שתו מי השפע מן הבאר ההוא ותשת העדה ובעירם ואז נאמר שירת הבאר אז ישיר ישראל את השירה הזאת עלי באר ענו לה וכמ"ש בסיום הדרוש הזה ענין פסוקים אלו לכן נבאר תחלה ענין ג' האורות אלו איך עומדים והם באר מן ענני כבוד. הנה כבר נת"ל איך יסוד של אבא מלובש תוך יסוד אמא בהיותן שניהן תוך גופא דז"א והחסדים המגולין היוצאין מיסוד דאמא במקום החזה דז"א ומשם ולמטה והנה הם מקיפים וסובבים היסוד דאבא. גם נת"ל כי הארות של אבא יוצאין מחוץ לז"א ומאירין ליעקב ודור המדבר דרך פנים של ז"א ב' שורות זו לפנים מזו וכל שורה כלול מג' כנ"ל. והנה גם נת"ל כי גם מב' צדדי ז"א מצד ימיני של נצח דז"א ומצד שמאל של הוד דז"א יוצאין האורות לחוץ אשר הם בחי' מן וענני כבוד כמ"ש בע"ה. והענין כי הנה לכאורה היה נראה כי כאשר נחלק או"פ לחצאין יצאו חצי האורות העומדים בצד ימין דז"א ויבקעו שם בדופן כלי של יסוד אבא שבתוך ז"א מצד ימין שבו ומשם יצאו לחוץ וכעד"ז מהארות העומדים בצד שמאל יבקעו צד שמאלי ויצאו משם לחוץ כי כל א' וא' יוצא במקום הקרוב אליו. האמנם לא היה הדבר כן לפי שאם היו יוצאין עד"ז היה נמצא שהאורות יתחלקו ויצאו לחוץ חציים מצד ימין וחציים מצד שמאל וישאר יסוד דאבא ריק ופנוי מבלי שום הארה בתוכו ועי"כ ישאר ז"א בלתי אורות יסוד אבא וגם דור המדבר ויעקב ישארו בלתי אורות כי כל האורות יצאו דרך צדדים. לכן המאציל העליון הניח בטבע האורות אלו טבע אחר להיפך שלא יצאו כל א' וא' בדרך הקרוב אליו אל צדו רק להיפך ויצאו למפרע כי אורות הימינים יצאו דרך צד שמאל ואורות השמאלים יצאו דרך צד ימין. ופירוש הענין כי האורות העומדין תוך יסוד דאבא מצד ימין הם עוברים תוך יסוד אבא עצמו עד הגיעם שם לצד שמאלי שבו בדופן השמאלי של כלי יסוד דאבא ובוקעין אותו ויוצאין מחוץ להוד דז"א. וכעד"ז האורות השמאלים הם עוברין בתוך יסוד עצמו דאבא עד הגיעם שם לצד ימיני שבו ובוקעין דופן ימיני של יסוד אבא ויוצאין לחוץ מנצח דז"א ולחוץ ובהיותן האורות יוצאין בזה האופן אין חשש שיצאו האורות כולם מתוך היסוד דאבא וישאר ריקם לפי שהאורות השמאלים בהליכתן לצד ימין הם מעכבין את האורות הימינית שלא יצאו לגמרי דרך שמאל וכן האורות ימינים בהליכתן לצד השמאלים מעכבין האורות השמאלים שלא יצאו לגמרי דרך ימין ואלו מעכבין את אלו ואלו מעכבין את אלו ואינו יוצא רק הארה מועטת הצריכה לצאת לבד. והנה מוכרח שכשיצאו האורות אלו לחוץ מתוך יסוד דאבא ודאי שהם פוגעין באורות אמא ומתערבין עמהן ומוציאין אותם ג"כ לחוץ עמהם נמצא לפ"ז כי האורות הימינים דאבא מוציאין אורות השמאלים דאמא בצד שמאל דז"א שהם מחוץ להוד דז"א והאורות השמאלים דאבא מוציאין האורות הימינים דאמא בצד ימין דז"א שהוא מחוץ לנצח (ימין) דז"א נמצא כי האורות דאבא מחליפין מקומם אבל האורות דאמא יוצאין כל אחד כפי מקומו וכבר כתבנו טעם התחלפות אורות דאבא בצאתן לחוץ. ועוד יש בזה ט"א והוא כי בהיות אורות דאבא מחולפים והימינים יוצאין דרך שמאלי והשמאלי דרך ימין נמצא שכולם מתחלפין ומתערבין יחד ונכללין ימין בשמאל ושמאל בימין וכללות כולם יוצאין דרך ימין וכן כללות כולם יוצאין דרך שמאל והנה אלו הב' אורות שיוצאין זו מחוץ לנצח דז"א וזו מחוץ להוד דז"א הם בחי' המן וענני כבוד שניתנו לישראל במדבר ואינן עומדין בחי' אלכסונם ע"ד שנתבאר בענין ב' המטות (אלא) שיוצאים בב' צדדי דוה"מ בבחי' אלכסונם והם בצד הפנים דז"א אבל אלו הב' שהם המן וענני כבוד הם מב' צדדים ימין ושמאל שהוא מחוץ לנצח ומחוץ להוד. וראייה לזה שהרי אף בזמן שהיו קיימים ב' מטות היו ג"כ בחי' המן וענני כבוד שביציאתן ממצרים (משה ואהרן) זכו להם כנודע וא"כ א"א שיהיו באלכסונם במקום ב' המטות רק בב' צדדים דז"א ימין ושמאל ממש ושם נשארו תמיד אף אחר שנתבטל ב' המטות. אמנם הבאר הוא ממש בצד הפני

ם דז"א כנ"ל במקום שהיה תחילה הארת דור המדבר ממש וכבר נת"ל כי הבאר הוא בחי' רחל נוקבא דז"א שהיתה תחילה עומדת באחור ובחזרתה פב"פ עמו נעשה בחינת באר. אמנם צריך לידע כי עתה בחזרתה פב"פ נתוספו בה הארות אחרות מה שלא היו בה בהיותה באחור. והענין כי בהיותה אב"א היתה לוקחת אורות דיסוד אמא העומדת מצד אחור דז"א ועתה בחזרתה פב"פ לוקחת גם האורות היוצאים מיסוד דאמא דרך פנים דז"א פי' כי הנה האורות היוצאות מיסוד אבא דרך פנים דז"א הם פוגעין עם האורות דאמא העומדין בצד פנים דז"א ומוציאין אותן מחוץ לז"א וניתנין לרחל ואז נעשית בחי' באר. והנה כאשר גם האורות של אמא שהיו ניתנין לרחל בהיותה אב"א חוזרין ומסבבין עתה לצאת דרך פנים הנה הם מסבבין סביבות יסוד אבא עד שמגיעין דרך פנים דז"א ושם מתערבין עם אורות דאמא העומדין בצד פנים וגך בדרך סיבובם מתערבין בכל האורות העומדין בב' צדדי ז"א נמצא כי בעת צאת האורות דרך פנים דז"א הם כלולים ומעורבים מכל ד' בחינת האורות שבפנים ושבאחור ושבב' צדדים ומכל ד' רוחות אלו יוצאין דרך פנים ונעשה בחי' באר. ונודע כי האורות האלו הם בת"ת דז"א מהחזה ולמטה וכאשר מתקבצין יחד מכל ד' רוחותיו כנ"ל ומתערבין יחד הנה אח"כ הם יורדין ביסוד דז"א ומשם בוקעין ויוצאין לחוץ ונכנסין בדעת של רחל המכוון ממש נגד יסוד דז"א ושם נכנסים כל אלו האורות בדעת שלה ואז נקרא באר. והנה נתבאר ג' הארות אלו שהם באר מן ועניני כבוד איך הם מתיחסים אל דור הב' אשר נכנסו לא"י לפי שהנה הם כולן אורות של אמא אשר נעשו ג' בחי' הנ"ל אלא שהם יוצאין ע"י האורות של אבא שגורמין להם לצאת לחוץ כנ"ל. ועתה צריך לבאר איך תחילה יוצאין ע"י משה ואהרן ומרים ואח"כ חזרו שלשתן בזכות משה לבדו כמארז"ל והענין כי נתבאר אצלינו איך משה ואהרן שניהם הם מבחינת יסוד אבא כי משה גימטריא קפ"ד קס"א שהם אחוריים דיסוד אבא ממולאים הוי"ה דיודי"ן ואהי"ה דיודי"ן בבחי' פנים דיסוד אמא אבל אהרן הוא ע"ב וקפ"ד שהם אחוריים פשוטין ואחוריים מלאים ביודי"ן דיסוד אבא. והנה אנו מוצאין קושיא אחת בדברי רז"ל כי פ"א מצינו בדבריהם כי משה בנצח ואהרן בהוד וכמו שסידר בעל ההושענות של יום הושענה רבה והרי אנו רואין שמשה הוא לוי שהוא בשמאל שהוא קו ההוד ואהרן שהוא כהן בימין שהוא קו הנצח. אבל ספר זה נת"ל כי אורות הימינים דיסוד אבא וצאין לצד שמאלי ואורות השמאל יוצאין לצד ימין נמצא כי משה כלול בימין ובשמאל וכן אהרן כלול משניהן. וז"ס שאמרו בזוהר פרשת וארא הוא משה ואהרן הוא אהרן ומשה לומר ששניהם שקולים לאכללא אשא במיא ומיא באשא והבן זה. אמנם אני מסופק איך שמעתי ממורי זלה"ה איזה משניהם הוא עיקרו בימין ואיזה מב' עיקרו בשמאל. ונלע"ד ששמעתי ממנו כי הנה משה גדול מאהרן ועיקרו הוא בימין היסוד ממש לכן הוא חתום במדת הנצח העומד בימין היסוד אבא שבתוך הז"א ומצד הימין הזה נמשך המן שהיה בזכות משה כנודע אבל יצא וניתן בצד שמאל כנודע כי המזונות בצד שמאל בסוד קשין מזונותיו של אדם כקי"ס שהם מצד הדין והגבורה. אמנם אהרן הוא בששמאל היסוד דאבא ולכן חתום במדת ההוד העומד בשמאל דאבא וממנו נמשך עניני כבוד שהיו בזכות אהרן כנודע אבל יצאו וניתנו בצד ימין כנודע שז' עניני כבוד הם בחסד כמבואר בזוהר פרשת אמור. אמנם הבאר היה בזכות מרים כי מרים היא רחל נוקבא דז"א והיא גורמת שכל אותן אורות שהיה לוקחת מן האחור יחזרו עתה דרך פנים וימשכו עמהם ב' אורות הצדדין וגם אורות הפנים וכולם כא' יוצאין דרך הפנים ונעשין באר כנ"ל כי אורות הבאר הם אורות רחל ממש וכשוזרת פב"פ עם ז"א גם האורות הנ"ל חוזרין דרך פנים וזשארז"ל כי הבאר היה ע"י מרים. והנה נתבאר איך ג' מתנות אלו שהם באר מן עניני כבוד שלשתן אורות דאמא אלא שיוצאין ע"י יסוד אבא שהוא משה וכ"ז הם ע"י ג' אחים משה אהרן מרים אבל הג"ר שהם דור המדבר וב' המטות היו ע"י משה לבדו ואחר שמתו אהרן ומרים חזרו שלשתן ע"י משה לבדו שהוא יסוד דאבא כנודע:

מ"ק ונבאר הענין שבס"ה קרא לאהרן כהן ופ"א קורא אותו לוי שהוא בשמאל ולמשה קרא אותו לוי ופ"א אומר שהוא בימין ונראה דבריו סותרין זה את זה. אך הענין כשיסוד האבא נכנס תוך זעיר אנפין עד ת"ת שבו כנודע ובהגיע לחזה שהוא מקום מגולה כי נפסק יסוד אמא אז הארה

שבו מכה אל צד ימין דז"א ואח"כ חוזרת ההכאה של האור אל צד שמאל דז"א ואח"כ משם חזרה ההכאה לאמצע וירדה דרך יסוד. והנה המן היה מצד משה בהכאה ראשונה ועניני כבוד מצד אהרן בהכאה ב' ובאר מצד מרים באמצע בהכאה ג' ולא תבין זה אלא כמ"ש אצלינו בסוד ג' מתנות הנ"ל שניתנו לישראל במדבר ע"ש:

שער לב פרק ז מ"ת

ונבאר ענין הפסוק של אז ישיר ישראל את השירה הזאת עלי באר ענו לה כי הוא מדבר בענין תיקוני רחל מתחלת תיקונה עד סיומה והוא להביאה פב"פ עם ז"א הנקרא ישראל ונודע כי כאשר חוזרת פב"פ מתמעטת בסוד נקודה אחת קטנה תחת היסוד דז"א ואח"כ נגדלת מעט מעט עד שהיא עולה עמו להיות פב"פ עד למעלה וזהו ענין עלי באר ענו לה כי עתה בהיותה פב"פ נקרא באר כנ"ל והיא עולה עמו עלייה אחר עלייה ממטה למעלה עד שחוזרת עמו פב"פ. עוד יש לפרש פירוש ב' בזה הפסוק ויתבאר למטה. ונבאר פסוק אחר באר חפרוה שרים וגו' ובאור באר חפרוה שרים יובן במה שנודע כי הנה הנוק' של ז"א הנקראת רחל בהיותה אב"א עמו הנה הראש שלה היה מחצי ת"ת תחתון שלו נמצא כי סיום ת"ת של ז"א שהוא פי האמה שלו ממנו נעשה פי הנקבה אשר הוא בסיום ראש שלה וכאשר אח"כ חזרו להיותה פב"פ ועלתה כל שיעור קומת ז"א נמצא כי מה שבהיותה אב"א היה ראש שלה נתהווה עתה בחי' ת"ת שלה ואותו הבחי' שהיה תחלה מקום הפה העליון שלה חזר עתה להיות בחי' פי היסוד ורחם שלה נמצא יסוד שלה מכוון נגד יסוד שלו. וזה סוד היות בחינת התשמיש נקרא בלשון אכילה בכמה מקומות בתורה וכן לשון דיבור בפה במסכת כתובות פ"א במשנה ראוה מדברת עם אחד אמרו לו מה טיבו של איש זה וכו' ואמרו בגמ' מאי מדברת נבעלה וכן בכתובות פרק אע"פ במשנה ואוכלת עמו מליל שבת מאי ואוכלת תשמיש וכו' ובתורה נקרא לשון אכילה בפה כמו שאמר אכלו רעים שהוא זווג עליון דאו"א כנזכר זוהר פרשת ויקרא וכן כתיב כן דרך אשה מנאפת אכלה ומחתה פיה וגו' ופירוש הפסוק יובן כמ"ש אצלינו על מה שאמר בזוהר באדרא יתיב על כורסיא דשביבין לאכפייא לון וכו' כי הוא סוד משארז"ל בא נחש על חוה פי' הענין כי יש שמות אלקים של קדושה ומשתלשלין למטה עד הקליפות אלקים אחרים בסוד מלך אלקים על גוים כנזכר בסבא דמשפטים וכאשר העון גורם הקליפות נכללין זה בזה ואלו באלו עד שאותן בחי' של שמות אלקים עליונים דקדושה נכנסים בנקודת ציון שבה בסוד הגבורות אשר שם ביסוד שלה וענין התכללות הזה של השמות אלקים הנ"ל ביחד נקרא בחינת ביאת נחש על חוה כי מה שתחלה בעת רצון היה הזווג עמה בבחי' היסוד והנתיב העליון הנקרא פלא כנודע הנה עתה היא מקבלת מהנתיב האחר החיצון של אלהים הנקרא ג"כ פלא הנרמז בר"ת ואמרה לא פעלתי און לרמוז שהיא אומרת שלא קבלה שפע מפעולת הפלא החצונים ההוא אשר בו נכללו הקליפות הנקרא און רק מן הנתיב העליון הקדוש שהוא כולו פנים אשר אין הקליפות נכנסין שם ח"ו והרי הוא נתבאר איך הזווגים הוא נקרא דבור ובלשון אכילה והסבה הוא לטעם הנ"ל כי הפה שלה הראשון בהיותם אב"א נעשה לה עתה בהיותם פב"פ פה תחתון בית הרחם ממש ונודע כי בית הרחם שלה הוא עמוק דוגמת הבאר הנעשה ע"י חפירה ואינו בולט כמו יסוד הזכר. וענין חפירת הבאר הזאת נרמז באברהם ויצחק שחפרו הבארות ההם ודי בזה וכמו שאמר בזוהר וילך דף רפ"ו וז"ל עלי באר ענו לה סק לאתרך להתחברא בבעלך באר חפרוה שרים דאולידו לה או"א לעילא כרוה נדיבי העם אלין אבהן וכו'. ופי' הענין כי חפירת הבאר הזאת לעשות לה בית הרחם נעשית ע"י שרים שהם או"א בסוד ויבן ה' אלקים את הצלע ויביאה אל האדם דא או"א שגדלוה והעלוה שוה בשוה בכל קומת ז"א פב"פ אשר עי"כ נעשה פה הראשון שלה בחינת היסוד כנ"ל וז"ש באר חפרוה שרים אלין אינון או"א. ואמנם הם לא עשו רק בחי' חפירת המקום ההוא בלבד ואח"כ כרוה נדיבי העם הוא בחי' נתינת בה המ"ן בתוך הבאר ההוא אשר בחינת ענין זה נקרא כרייה. והנה בחינת נתינת המ"ן אלו ביסוד שלה הם ע"י החו"ג של אימא שהם ב' הידים שלה

שבהם ה' אצבעות שהם ה"ג מנצפ"ך כפולות אשר אלו ירדו למטה ונעשה בחי' מ"נ ביסוד נוקבא דז"א. וז"ס הפסוק והיה בתבואות ונתתם חמישית לפרעה וארבע הידות וגו' וענין אלו ידות נתבאר אצלינו בדרוש היחודים ושם תמצא יחוד אחד שכל אותן השות נעשה בסוד י"ד י"ד ע"ש. גם תעיין בדרוש מאמר ג' רישין אתגלפן בריש אדר"ז ושם יובן ענין זה. ואמנם סוד הענין הוא זה הנה ענין ב' זרועות דא"א נעשה בחי' מוחין דאו"א גם בחי' תרין עטרין גנזין דיהבי או"א לבתר לז"א בסוד דעת שלו כנודע אבל סוד ה' אצבעות שיש בכל יד מהם אין שם מקומן. והנה ב' ידות דא"א תרווייהו שקילי כחדא ונקרא יד א' בלבד ע"ד כל שאר בחי' של א"א שנאמר עליהם באדרא דקכ"ח דבעתיקא לית שמאלא דהאי עתיקא כולא ימינא ועד"ז כתיב הנה עין ה' אל יריאיו ולא כתיב עיני לשון רבים. ואמנם או"א כל א' מהם יש לו ב' ידים ונמצאו עתה כי בא"א ובאו"א יש ה' ידות והנה יד הה' שהיא אותה של א"א הכלולה מב' ידות אלא שנקרא יד כנ"ל עליה נאמר ונתתם חמישית לפרעה שהיא אמא עלאה הנקרא פרעה דתמן אתגלין ואתפרעין כל נהורין כזכר בזוהר. והענין (הוא) כי יד דא"א ירדה למטה ברחם יסוד אמא והנה ימין כלולה בשמאל ושמאל בימין וכמו שה'

אצבעות יד שמאלי דא"א הם ה"ג כ ה' אצבעות יד ימין הם ה"ג והם סוד ה' אותיות מנצפ"ך שהם כפולות ואלו נתהו שם ברחם יסוד אמא ומהם נעשה הכלי של יסוד דאמא להעלות מ"נ שבהם אמנם ד' הידות האחרים של או"א יהיה לכם. והנה ע"ד שביארנו פסוק זה למעלה באמא יפורש ג"כ למטה בנוקבא דז"א כי הנה ה' ידות הם והם יד א' של אמא כלולה משתי ידות כאחד ונעשה כלי מ"ן של רחל נוקבא דז"א ע"ד הנ"ל ועוד יש ד' ידות אחרות שהם ב' הידים דז"א וב' ידים נוקבא ועליהם נאמר וארבע הידות יהיה לכם וגו'. והנה העולה מזה כי אלו הידים כולם הם בחינת הגבורות וכאשר הדין מתגבר אז רואה דם בהם וז"ס ידיכם דמים מלאו והיותן שתי דמים הוא כמ"ש אצלינו בפסוק שופך דם האדם באדם והוא כי בז"א יש הוי"ה באלפי"ן גימטריא מ"ה ואות א' שבמילוי וא"ו הוא בחי' אהי"ה ברבוע כזה א' א"ה אה"י אהי"ה שהוא גימטריא ד"ם נמצא כי בהסתלק א' זו של מילוי וא"ו ועולה למעלה בבינה אז שם מ"ה נשאר מ"ד וא' זו ג"כ מ"ד כנ"ל הרי הם ב"פ ד"ם וזהו ג"כ ענין פסוק שמרני מידי פ"ח יקשו לי כי ב' ידים הנ"ל הם יקשו פ"ח לי שהן ב"פ ד"ם העולין גי' פ"ח כנ"ל. ונחזור לענין כי הנה בחי' הבאר שהיא רחל היא בחי' נקודת ציון בית הרחם שבה ששם ה"ג מנצפ"ך שהם סוד הדין הנקרא חשך הרמוז בר"ת באר חפרוה שרים כרוה שהוא בחשך ואלו נעשו ע"י ב' הידים חו"ג דאמא ועליהם נאמר כרוה נדיבי העם אילן אינון אבהן. והנה אחר שנתקן כל תיקון זה ביסוד שלה כנ"ל שהוא ענין החפירה והכרייה כנ"ל אח"כ נכנסין בה ג"ר שהם המוחין שלה הנעשין מבחינת נה"י דז"א כנודע ואלו נרמז באמרו במחוקק דא יסוד במשענותם דא נ"ה ואז ראויה להזדווג עמו פב"פ וז"ס תחלה עלי באר ענו לה כלומר סק לאתרך לאתחברא בבעלך פי' שזה הפסוק נאמר על מל' הנקרא רחל הנקרא באר ואומרים לה אתה הנקרא באר עלי ר"ל העלי מ"נ שלך למעלה בהזדווגך עם בעלך כי הרי נתקן היסוד שבך כמ"ש באר חפרוה שרים וא"כ עלי באר ענו לה הואיל והיא באר חפרוה שרים. והנה בחי'היסוד דאבא עצמו כבר נתבאר לעיל בחינותיו איך הם בג' גילגולי משה שהוא ר"ת משה שת הבל וע"ש והובא בדרוש תאומות יתירות וע"ש. גם בחי' משה ואהרן שהם ביסוד דאמא נתבאר בדרוש משה ואהרן וחטא נדב ואביהוא ע"ש:

פרק ח מ"ת:

עוד נבאר עתה בחינות אחרות שיש ביסוד זה דאבא שבתוך הז"א והנה הם הנקרא ארון וכפורת וזר זהב אשר עליו. והנה נתבאר אצלינו כי יסוד אבא המתלבש תוך ז"א נקרא תורה שבכתב אשר ז"ס שארז"ל נובלת חכמה שלמעלה תורה פירוש כי אבא הנקרא חכמה מה שנובל ממנו ויורד למטה הוא תורה שהוא (מן) היסוד שלו המתפשט תוך זעיר אנפין גם יעקב היוצא מן הארת היסוד הזה גם הוא נקרא תורה אין אנו עתה בביאורו. ונחזור לענינו כי הנה בארנו במקומו כי כאשר החסדים אשר ביסוד אמא יוצאין ומתגלין מחזה דזעיר אנפין ולמטה אינם

יוצאין בלי לבוש אמנם הם לוקחין עמהם שורש שהוא מן היסוד דאמא עצמה ומתלבשין בו ואינן יוצאין בלתי לבוש. והנה ענין לקיחת לבוש זה כך כי הנה פי היסוד דאמא אינו פתוח לגמרי כי אם יהיה פתוח לגמרי יצאו החסדים בגלוי גמור למטה ואפשר שיתאחזו בהם החצונים וגם כן החסדים העליונים שלמעלה מהחזה הסתומים גם הם ירדו אחריהם ויפלו ויצאו לחוץ וע"כ המאציל העליון המשיך בחי' הארות לבוש יסוד דאמא בפי יסוד עצמה שלה לבד ונעשה שם בחי' לבוש ומסך בפי יסוד ההוא אבל אינו סתום גמור רק הארת הלבוש היסוד שלה לבד. והטעם להיות שם סיום ספירה אחרונה שבאמא כנ"ל ונמצא כי כאשר יוצאין החסדים התחתונים משם ולחוץ לוקחין עמהם הארת הלבוש ההוא הנ"ל ובזה אינו יורד עצמותן רק מה שיוכל לעבור דרך המסך ההוא בלבד ויורד מלובש עם הארת המסך ההוא ג"כ ובכ"מ שהוא הולך לבושו עמו ועכ"ז נקרא חסדים מגולים לפי שאינו רק מסך ולבוש דק מאד. והנה ע"י היותם מתלבשים בלבוש זה אין החיצונים נאחזין בהם להיותן מלובשים בלבוש זה דאמא כנודע שאין שם אחיזה אל החיצונים וכן ע"י המסך הזה הנ"ל אשר הושם וניתן בפי יסוד דאמא אין החסדים העליונים יורדין ויוצאין דרך פיו ונשארין במקומם כי מה שיוצאין החסדים התחתונים ונגלים אע"פ שיש שם מסך אינו רק לסבת היותן למעלה צרים ודחוקים מאד לכן בוקעים ויוצאין דרך המסך אבל אחר שיצאו התחתונים נשארו העליונים מרווחים לכן א"צ להם בקוע המסך ולצאת. והנה ע"ד שנתבאר בחסדים דאמא עצמה כן יהיה ביסוד עצמו דאבא כי כשיוצא לחוץ מן יסוד דאמא להיותו ארוך יותר והנה הוא מוכרח לבקוע פי מסך היסוד דאמא ובצאתו גם הוא מתלבש במסך ההוא ויורד ומתפשט ולבושו עמו כי אין אבא מתגלה אלא מתוך התלבשותו באמא. והנה עתה נבאר ענין ארון ולוחות מה ענינם הנה בחי' מה שיוצא מיסוד דאבא מתוך יסוד דאמא ומתפשט חוץ ממנה למטה זהו ב' בחי' ארון והתורה כי הוא מתפשט באורך כדמות ארון וכן ארון גימטריא נז"ר והוא גימטריא ע"ב קפ"ד שהם אחוריים פשוטים ומלאים דהוי"ה דיודי"ן אשר ביסוד דאבא כנ"ל בענין אהרן הכהן נמצא כי כלי יסוד עצמו של אבא הוא הארון והאורות שבתוכו הם לוחות התורה ששבכתב והלבוש שלוקח מיסוד אמא כנ"ל הוא הכפורת הפרוש על הארון. והנה הכפורת גימטריא תשי"א והענין כי ג' הארות נה"י דאמא המתלבשין במוחין דז"א שלשתן מאירין ביסוד אמא שהוא אמצעי שבהם והנה הנצח שם י"ה ביודי"ן גימטריא ל"ה ואח"כ תכה אותו יו"ד פ' ה"י הרי ש' ול"ה הרי של"ה בנצח. ובהוד יש בה י"ד בההי"ן גימטריא ל' ואח"כ תכה אותו יו"ד פ' ה"ה ר' הרי ל' ור'. וביסוד יש י"ה באלפי"ן גימטריא כ"ו ותכה יו"ד פ' ה"א גימטריא ק"ך וכ"ו הרי קמ"ו ביסוד ותחבר שלשתן שהם של"ה ור"ל וקמ"ו גימטריא תשי"א כמנין הכפורת. והנה זה הלבוש הוא עודף למעלה על המוחין לפי שהוא נתון בפי היסוד עצמו והוא גבוה מעט מן הארון ובחי' זו נקרא זר זהב שעל הכפורת. ונלע"ד ששמעתי ממורי זלה"ה כי זר גימטריא אל"ף למ"ד אהי"ה וכבר הודעתיך כי שם אהי"ה גימטריא כ"א ועם י' אותיותיו מילוי הוא ל"א כמנין א"ל והרי איך שם א"ל יוצא משם אהי"ה ושניהם באמא לכן במלת ז"ר נרמז ב' שמות האלו א"ל במילוי ואהי"ה פשוט כנ"ל:

שער לב פרק ט מ"ת

ונבאר בחי' אחרת שיש ביסוד של ז"א הוא בחי' אפרים בן יוסף. הנה נודע כי ביסוד יש ב' עורות זעג"ז וכשמוהלין כורתין הערלה והוא עור הראשון העליון והחצון ואז לא יש שם מחיצה מפסקת רק עור אחד לבד ואז מתגלה עטרת היסוד לבדה אבל היסוד עצמה עם האורות שבתוכה עדיין הם סתטומים ואין אורם יוצא לחוץ כי ב' עורות אשר עליו מונעין יציאתן להאיר אבל בעטרת היסוד שנגלית כנ"ל אז יכולין האורות שבתוכו לבקוע מחיצות העטרה עצמה ולהאיר לחוץ דרך צדדי דופני העטרה לפי שאין שם ב' מחיצות כמו שיש ביסוד עצמו והנה הארה זו איננה הארה היוצאת מפי היסוד רק הארה זו דרך צדדי דופני כלי העטרה עצמה וזו ההארה היא בחי' אפרים בן יוסף כי היסוד עצמו דז"א הוא יוסף ואפרים בנו הוא ההארה היוצאת מדופני

צדדי העטרה שבו ושכחתי מה ששמעתי ממורי זלה"ה אם הוא מהארה היוצאות מצדדי העטרה דרך פנים או אחור. והנה אפרים צרופו מ"י אפ"ר כי הנה הה"ג מנצפ"ך שהם גי' אפ"ר עם כולל הנה הם נתונין בעטרא של היסוד הנקרא כ"ל שהוא גימטריא מ"י וזהו אפ"ר מ"י. והענין כמ"ש אצלינו כי ביסוד עמו הנקרא כ"ל יש בו כללות ה"ח מצד אמא כ"א כלול מי' הרי גימטריא מ"י אבל הה"ג שמצד אמא הם נתונים בעטרה של היסוד הנקרא כ"ל כי משם נתונות ועוברות בדעת של רחל אשר כנגדה לפי ששם הם בגלוי לסבה הנ"ל וכן יכולות לבקוע ולצאת דרך העטרה להנתן בדעת רחל וזכור טעם זה. והנה אותו ההארה היוצאת מאלו הה"ג ולחוץ הוא בחי' אפרים. גם הבנת תיבת אפרים מורה על פו"ר וכמש"ה ואת שם השני קרא אפרים כי הפרני אלהים בארץ עניי ונודע כי פריה ורביה הוא בהכנסת עטרה ודי בזה:

שער לג פרק א מ"ת

שער אונאה ויתחלק לה' פרקים:

ונבאר דין האונאה ובו יתבאר ענינים רבים שיש בז"א הנה נודע כי ה"ח אשר ביסוד דאמא הנה הם מתפשטין בז"א מחסד שבו עד הוד שבו אבל הה"ג יורדין בעטרת דיסוד ז"א כנזכר לעיל בענין אפרים בן יוסף כד לתתם משם בדעת רחל מצד האחור המכוון ממש כנגד מקום זה. והנה קודם שאלו הה"ג ילכו אל דעת דנוקבא צריך שיתמתקו תחלה עם החסדים ולא יהיו דינין קשים וחזקים אמנם מיתוקם הוא ע"י החסדים התחתונים המגולין כי המכוסים אין אורם מאירין אפילו לצורך עצמם מכ"ש לזולתם. ועוד ט"א כי הנה הם עומדין למעלה ואינן יכולין לירד למטה כי מחיצות כלי היסוד דאמא הם מעכבות אותם לירד עד היסוד אמנם החסדים המגולין יש בהם ב' הכנות. א' כי הם תחתונים ויכולין לירד עד היסוד דז"א עצמו לפי שאין להם מחיצות שמעכבין מלירד. הב' הוא כי הם מגולין ויכולין למתק הגבורות הניתנין ביסוד דז"א. והנה נודע כי גלוי החסדים הוא מהחזה דז"א ולמטה שהם ב"ש החסד שבת"ת דז"א וב"ח שלימים שבנ"ה דז"א הנקרא חסדי דוד הנאמנים נמצא כל הב"ח הם שלימים ושוין בהשוואה א' אבל החסד הג' הנודע לחלק ת"ת דז"א אינו שוה בחלקים כי החלק שליש עליון הראשון הוא סתום ומכוסה ביסוד אמא וב"ש התחתונים הם מגולין כנודע כי כל חסד וחסד מאלו הה' מתחלק לג' שלישים. והנה בזה החסד שבת"ת הנחלק לג"ש הנה כפי הכתוב בתורה יש בו שתות או פחות משתות או יותר משתות כי לפעמים חלק העליון המכוסה לוקח יותר מן השתות ונמצא שזה מתאנה וזה מאנה. וצריך להקדים גמרא בדין האונאה שאמרו שם שאין דין אונאה אלא כשהוא מתאנה בסכום הטעות שווי הדמים אם מכרו ביוקר או בזול אבל אם הוא טעות חשבון חוזר בכל שהוא וכן כל דבר שבמדה ובמשקל ובמנין חוזר בכל שהוא. וביאור הענין כי נודע שכל חסד וחסד מאלו החסדים הוא בחי' שם הוי"ה א' והוי"ה זו יש בה ב' בחי' או פשוטה או מלאה והנה במילוי אין בה אונאה כלל כי החלקים שוין ונקרא מדה משקל מנין לכן בכל שהוא חוזר אבל בפשוטה א"א לחלקם בחלקים שוין לכן יש אונאה שתות או פחות או יותר. ונבאר תחלה ענין הוי"ה במלואה ואיך אין בה דין אונאה ובכל שהוא חוזר. והנה החסדים האלו יש בהם בעצמן ובמציאותן הרבה בחי' הא' היא משקל והוא היות כי חסד מהם בסוד החסד שהוא גימטריא ע"ב והוא הוי"ה א' דמילוי יודי"ן שהוא גימטריא ע"ב (וכל חסד מהם הוא הוי"ה דיודי"ן העולה ע"ב) נמצא כי מצד החסד שבז"א שהוא גימטריא ע"ב יהיו כולם בסוד ע"ב דיודי"ן ובחי' זו נקרא משקל וכמ"ש בזוהר כי תשא בר"מ דקפ"ז אבנא למשקל בה דא יו"ד כו' פי' כי הרי המשקל בסוד יודי"ן שהם הנקרא אבנים ששוקלין בהם ולכן הוי"ה דמילוי יודי"ן נקרא משקל. ועוד כי הנה הוי"ה של מילוי יודי"ן אחר שתוציא ממנה אותיות הוי"ה הפשוט נשאר מילוי מ"ו וי"פ מ"ו גימטריא ת"ס ועם י' הכוללים גימטריא ע"ת שהוא משקל בגימטריא הבחי' ב' הוא נקרא מנין והוא כי מצד הגבורה שבז"א אשר גם בה מתפשט חסד אחד מן הה"ח והנה מצד החסד הזה המתפשט בגבורה

דז"א יהיה כל הה"ח כ"א ואחד בחי' גבורה שהוא גימטריא רי"ו. והענין כי הנה נתבאר שכל חסד מהם הוי"ה דע"ב דיודי"ן ונודע איך מינה תליין ע"ב שמהן כל חד וחד מתלת אתוון ובין כולהו הויין רי"ו כנזכר בהקדמת תיקונים דף ה' לכך נקרא מנין לשון מספ]ר כי נספר מנין אותיותיהן ויהיה גימטריא רי"ו גבורה. גם היותו נקרא מנין הוא בחי' היות החסדים מלובשים ביסוד אמא כנ"ל (בדרוש אפרים בן יוסף). והנה ביסוד דאמא הוא אהי"ה דמילוי ההי"ן שהוא גימטריא קנ"א שהוא בגימטריא מני"ן ע"ה. והנה להיות שזהו בבחי' הגבורה כנ"ל לכן נרמזה בזה הנקבה התחתונה הנקרא אדנ"י כמ"ש בזוהר דנוקבא תדיר אתקשרת בשמאלא לכך בהתחבר אהי"ה דההי"ן עם אדנ"י יהיה שניהן (גימטריא רי"ו) גימטריא גבורה כנ"ל הרי כי מנין הוא בגבורה. הבחי' הג' הוא הנקרא מדה הוא מצד הת"ת שבז"א אשר מצדו נקראו כולם בחי' מ"ב לפי שהת"ת כלול מג' ידות שהם יד הגדולה מימינא יד החזקה משמאלא יד רמה באמצעית והיד האמצעית כוללת עמו היד הימין והשמאל ומן ג"פ י"ד נעשה מ"ב א' בת"ת עצמו לכן בחי' מ"ב הוא בת"ת. וענין מ"ב זו הוא היות כל הוי"ה זו דיודי"ן כלולה מפשוט ומילוי וממילוי דמילוי שהם מ"ב אותיות כנודע. והנה היותה נקרא מדה הוא כמ"ש בתקונים כי מדה היא שם מ"ב הנחלק לשבעה שמהן ומ"ב עם שבעה הרי מ"ט כמנין מד"ה והענין הוא כי כמו שהה"ח מתפשטין בז"א כן הה"ג מתפשטין דו"ק כנודע. והנה שם מ"ב הוא גבורה כנודע וכאשר נחלק החסדים כפי סדר הגבורה שהוא שם מ"ב בכל ספירה וספירה נמצא כי גם בת"ת יהיה מ"ב א'. ודע כי פעם א' שמעתי בענין זה עצמו של האונאה ממורי זלה"ה באופן אחר כי מדה הוא בספירת החסד לפי ששם הוא שם מ"ב אבגית"ץ כו' כנזכר בתיקונים כי מן החסד מתחיל שם של מ"ב ובו נכללין כל הז' שמות אבל מנין הוא בספירת הגבורה כנ"ל ומשקל הוא בת"ת שהוא לשון המשקל האמצעי

המכריע בין ב' כפות המאזנים שהם חו"ג אבל איני יודע לקשרו עם כנ"ל ונחזור לענין כי הנה החסדים עצמן יש בהם כמה מיני אורות חלוקין זה מזה והנה ג' בחי' הנ"ל שהם ע"ב רי"ו מ"ב שהם הנקרא דבר שבמדה ושבמשקל ושבמנין הנ"ל יכול להתחלק ההוי"ה שבחסד שבת"ת לחלקים שוין ולכ בכל שהוא חוזר והוא כי אם נשקלם במשקל שהיא היותה בבחי' ע"ב ונתחלקה לג"ש יהיה כ"ד בכל שליש מהם ויהיה כ"ד הראשון מהם בשליש עליון המכוסה למעלה וב"פ כ"ד התחתונים יהיו בב"ש המגולים התחתונים למטה מהחזה ואם יחלק במדה שהוא בבחי' אותיות מ"ב פשוט ומילוי ומילוי דמילוי גם אז תחלק לג"ש שוין י"ד בכל שליש והם ד' אותיות הפשוטים וי' אותיות דמילוי הם י"ד אותיות בשליש עליון המכוסה וכ"ח אותיות המילוי דמילוי שהם ב"פ י"ד הרי הם בב"ש התחתונים המגולים. ואם נחלק במנין שהוא בבחי' רי"ו אותיות גם אז תתחלק לג"ש שוין ע"ב עע"ב בכל שליש מהם וזה להורות כי אע"פ שהם גבורות בבחי' רי"ו כנ"ל עכ"ז הם חסד גמור כי הרי בהתחלקם נעשין ע"ב ע""ב שכל ע"ב מהם גימטריא חסד והבן זה. והרי נתבאר כי בג' בחי' אלו שהם מדה משקל מנין שהם בחי' הויות מלאים במלואם אין שום דין אונאה כי יכולין להתחלק בחלקים שוין ואם לא נתחלקו חוזר בכל שהוא אבל בבחי' הוי"ה פשוטה בלתי מילוי אז אינה יכולה להתחלק לג"ש שוין לכן שייך בו דין אונאה בגלוי ובסתום כי לפעמים לוקח יותר משתות כמ"ש בע"ה. לכ נבאר עתה בחינת אונאה שהוא בחסד הנוגע אל הת"ת של ז"א בבחינת היותה הוי"ה פשוטה בלתי מילוי כמבואר אצלינו בכמה מיני מדרגות שיש בשמות כנ"ל בדרוש רפ"ח ניצוצין. ותחלה נבאר מי הוא מוכר ומי הוא הקונה והנה השליש העליון למעלה מהחזה הוא המוכר וב"ש התחתונים הם בחי' הלוקח כי התחתון מקבל את החסד ולוקח מן העליון כי כן דרך התפשטות מלמעלה למטה כנודע ולפעמים התחתון לוקח יותר משיעורו ומאנה את העליון ולפעמים להיפך ושניהן דינן שוה. והנה בהיות הוי"ה פשוטה א"א להתחלק בשוה ומוכרח הוא שיאנה א' את חבירו לפי שמספר הוי"ה הפשוטה גימטריא כ"ו וא"א לחלקה לג' חלקים שוין שאם תחלק לט' ט' יחסר א' ואם תחלק לח' ח' יותיר ב' ובהכרח שיאנה א' את חבירו כי לפעים שליש העליון שהוא מוכר מאנה לב"ש לתחתון שלוקח ט' בשליש שלו ונשארו י"ז למטה בב"ש ולפעמים התחתון מאנה לעליון שלוקח י"ח בב"ש שלו ונשארו ח' לבד

לשליש עליון ואלו הם ב' מיני אונאה או המוכר ללוקח או הלוקח למוכר ולהיות החלקים שוין צריך שיהיה ח' חלקים וב' שלישי מן אות א' וי"ז אותיות ושליש אות למטה ואז היה הכל בשוה אלא שא"א לחלק האות בעצמו לשלישים וע"כ מוכרח הוא להיות אונאה בדבר הנ"ל. אמנם אעפ"כ צריך לשער שלא יאנה אחד לחבירו אלא האונאה היותר מועטת שאפשר להיות והוא הנקרא פחות משתות ואז הוי מחילה כי א"א לעשות בענין אחר. והענין כי ג' מיני חלוקות הם וכולם נקרא פחות משתות א' שלוקח העליון י' חלקים והתחתון ט"ז חלקים. ב' שיקח העליון ט' חלקים והתחתון י"ז חלקים. ג' שיקח העליון ח' חלקים והתחתון י"ח. ונבאר הבחי' שהוא י' למעלה וט"ז למטה איך הוא פחות משתות והוי מחילה וממנו יובנו בחי' האחרות. והוא כי הנה כתבתי לעיל שא"א לחלק החלק הא' בעצמו שאם הי' אפשר לחלק היינו מחלקין בשוה ח' חלקים וב"ש חלק למעלה וי"ז חלקים ושליש למטה והנה כאשר נעריך ונאמר שכל חלק וחלק מאלו הכ"ו של הוי"ה הפשוטה יש בו ט' נקודות נמצא שכ"ו פעם ט' הרי רל"ד נחלקים לג"ש שוין נמצא שיקח העליון לחלקו ע"ח נקודות שהם ח' חלקים וב"ש חלק א' והתחתון יקח קנ"ו נקודות שהם י"ז חלקים ושליש. ואמנם עתה שאין החלק מתחלק כנ"ל לכן לוקח העליון י' חלקים שהם צ' נקודות נמצא שלוקח י"ב נקודות יתירות בחלקו. ואמנם שתות חלקו שהם ע"ח הם י"ג נקודות נמצא שלוקח פחות משתות כי השתות הוא י"ג והוא אינו לוקח אלא י"ב. ובבחי' הב' שלוקח עליון ט' חלקים והתחתון י"ז אז לוקח פחות משתות כי אפי' בקחתו י' חלקים הוא פחות משתות כנ"ל. ובבחי' הג' שלוקח העליון ח' ותחתון י"ח אז התחתון מאנה לעליון גם הוא פחות משתות לפי ששתות העליון הוא י"ג נקודות ובלקחו ח' חלקים הם ע"ב חלקים דהיינו נקודות נמצא שלא נתאנה אלא בו' נקודות שהם חצי שתות לפי שכל חלקו הוא ע"ח נקודות כנ"ל. ואמנם אם האונאה הוא יתר על שתות המוכר ללוקח או הלוקח למוכר אז בטל המקח כי לעולם א"א להתחלק כך למעלה בת"ת דז"א בגלוי ובמכוסה שהם תחתון ועליון אבל אם אונאה הוא שתות ממש אז לא נאמר שיתבטל המקח והוא חזרת החסד למקומו למעלה בשרשו בדעת כיון שנחלק בטעות אלא יתקיים המקח שהוא סדר התפשטות החסדים במקומן לפי שיש זמן שכך מתחלק עם היות האונאה שתות גמורה אבל לאחר זמן מחזיר האונאה ר"ל שיש פעמים שיש אונאה שתות שוה ויעמוד כך זמן מה ואח"כ יחזור האונאה למקומה אבל התפשטות ישאר במקומו שהוא בחי' קיום

המקח. והנה זהו ענין גניבת השבטים ליוסף אחיהם ומכרוהו למצרים לא מפני כך נתבטלו האחוה אשר ביניהם אמנם נשאר הדבר כך בעת ההוא ואח"כ החזירו האונאה למקומה וכמ"ש ואת עצמו' יוסף קברו בשכם וגו' וכמ"ש והעליתם את עצמותי מזה אתכם והחזירוהו למקומו. וענין גניבת ומכירת יוסף נבאר ב"ה למטה והנה זאת השתות הנ"ל הוא מלבר לכן פסקו בתלמוד שצריך שיהיה שתות מלבר ואם אינו אלא מלגאו הוי מחילה והרי נתבאר ענין שתות ופחות משתות ויותר משתות:

שער לג פרק ב מ"ת

ועתה צריך לבאר איך הסדר הנכון למעלה ואיך מתחלק החסד שבת"ת הנגלה והסתום. ודע כי סדר החלוקה האמיתי הוא כך כי ב"ח של ח"ג ושליש עליון של חסד ת"ת הם מכוסים וב"ש תחתונים דת"ת וב"ח דנ"ה הם מגולין ואמנם הג"ש שבחסד הת"ת כבר בארנו כי בו לבד הוא דין האונאה שתות ופחות משתות ויתר משתות. אמנם הסדר הנכון הוא שהנה הוא הוי"ה א' פשוטה שהוא בגימטריא כ"ו ומתחלק ח' נקודות למעלה מכוסים וי"ח נקודות למטה בגלוי שהוא מבחי' הג' מג' בחי' שיש בחלוקות פחות משתות כנ"ל. וטעם הדבר הוא שהתחתונים שהם המרובים ינצחו את העליונים שהם מועטים והם יקחו את העודף שהם הב' נקודות היתירות בהתחלקם לג"ש ח' למעלה וח' בשליש אמצעי וח' בשליש תחתון נשארו ב' לתשלום כ"ו ואלו ב' העודפים

יקחו התחתונים שהם הרבים האמנם יש סבה א' המונעת ענין חילוק זה והוא מה שהקדמנו בראשית דרוש זה והוא שהה' גבורות אשר ביס"ד ז"א הם ביסוד ז"א הם בוקעים מצד האחור וניתנין בדעת רחל נוקבא כנודע וממתקים החסדים את הגבורות ונשארו ממותקות ולא יהיה דינין קשים מאד וחזקים. והענין כי יורדין החסדים המתפשטין מדעת ז"א עד היסוד דיליה כנודע ומכים שם בסוד הכאה בהמשך הירידה במרוצה וממתקים את הגבורות אשר שם ע"י הארתן (נ"א הכאתן) אז בירידה. ודע כי אין כח כ"כ בחסדים להאיר בגבורות ולהמתיקם אלא בהיותם מגולים כי אז אין להם מחיצות הכלי של יסוד אמא כדי שיתעכבו ולכן יורדין עד היסוד למתק הגבורות אשר שם והנה כולם א"א שימתקו לסבה הנ"ל לפי שאין כל החסדים מגולים רק ג' חסדים פחו' שליש שהם נצח הוד וב' שלישים תחתונים דת"ת אבל ב"ח של ח"ג ושליש עליון דחסד דת"ת אינן מתגלין ואין בהם כח למתק הגבורות ובודאי כי אין יכולין למתק יותר משיעורם שהם ג' גבורות פות שליש והלא היה מן הראי שיתמתקו ג' גבורות שלימות ולא יהיו חסרות שליש אמנם א"א כן אם לא בהתגלות גם השליש העליון של הת"ת ואז יהיו ג' חסדים שלמים מגולים וימתקו ג' גבורות שלימות בתכלית המתוק. אמנם להיות הדבר כך א"א שירד כל החסד שבת"ת למטה בב"ש התחתונים שבו כדי שיהיה כולו מגולה לפי שאז יהיה הכלי של הת"ת בבחי' שליש עליון ריק מן הארת החסד וענין זה לא תקרא אונאה יותר משתות רק גניבה ממש אבל כוונתינו שישאר שליש העליון של אור החסד במקומו בכלי ת"ת דז"א בשליש עליון אלא שיתגלה שם ויסיר כסוי כלי היסוד דאמא אשר שם מעליו וישאר מגולה שישאר שרשו שם והארתו תרד ותאיר למטה ביסוד בגלוי ואז ימתקו ג' גבורות שלימות כנ"ל. ואמנם נמצא כי היות הבחי' הא' שהוא ח' נקודות מכוסים למעלה וי"ח מגולות למטה הוא נקרא אונאה פחות משתות וזה סדר הוא תמיד ויש פעמים שיש אונאה יותר משתות והוא מציאת הזה הנ"ל שמתגלה גם שליש עליון כולו (היורד למטה) וענין זה מתבטל אחר זמן ונקרא ביטול מקח לפי שאינו מתקיים אלא נתבטל אח"כ ואינו מתקיים אלא בשלשה זמנים לבד אשר נבאר בע"ה:

שער לג פרק ג מ"ת

ואלו הם זמנים אשר מתגלה גם שליש העליון ושמעתי פ"א ממורי זלה"ה שלא די ששלישש עליון מתגלה אז אלא אף גם ב"ח אחרים של ח"ג מתגלים נמצא כי כל הה"ח מגולין ופ"א שמעתי דרך סתם שמתגלה גם שליש עליון דת"ת ולא הזכיר גילוי ב"ח הראשונים ששל ח"ג והמשכיל יבין מעצמו כפי אשר נבאר. הנה ג' זמנים הנזכר הם אלו אר' מהם הוא ע"י דורמיטא הנזכר לרז"ל בסוד ויפל ה' אלהים תרדמה על האדם שהוא ג"כ בסוד מ"ש אצלינו בכוונת ק"ש שעל המטה וחזרת התפלה של שחרית בקול רם שאז מתגלין גם החסדים שבחג"ת דז"א ועי"כ נגדלין יעקב ורחל ועולין עד שם למעלה נגד חג"ת דז"א ושם נתבאר טעם הדבר שהנה סבת כסוי החסדים ההם הוא בזמן שהאם העליונה יורדת ורובצת על האפרוחים למטה ועי"כ היסוד שלה הוא למטה והם מתכסים בתוכה. אמנם כשאינה רובצת על שניהם רק על הבת לבדה להגדילה בסוד ויבן ה' אלקים את הצלע אז אינה רובצת רק זקופה ועומדת כדרכה ואז היסוד שלה נתון באמצע בין ב' פרקין קדמאין דנ"ה שבה אשר הם בחי' חו"ב דז"א והיסוד בסוד הדעת דז"א. אמנם בב"פ האמצעים דנ"ה שבה אשר הם בחי' חו"ג דז"א אין באמצעם יסוד של אמא מגיע עד שם. ונמצא כי כל החסדים של ת"ת דז"א הם מגולים בלי כסוי יסוד אמא והרי הם בחי' א' של גלוי חסדים שבחג"ת דז"א והוא כאשר אינה רובצת רק על הנקבה לבדה להגדילה כנ"ל. וזמן הב' הוא בסוד תוספת שבת כמבואר אצלינו שאז עולים ג"ת נה"י דז"א למעלה ממקומם בחג"ת דז"א ואז בסבת רבוי האורות אשר שם נבקע כלי היסוד דאמא ואז מתגלין החסדים דחג"ת דז"א ג"כ. וזמן הג' הוא בחי' מצות מילה ופריעה וזהו הענין סוד מצות מילה ופריעה דע כי במצוה זו יש ב' דברים הא' הוא כריתת הערלה אשר שם אשר אז יש אונאה פחות משתות כנ"ל ואח"כ על ידי הפריעה יש אונאה יתר על שתות ומתגלה גם השליש העליון של חסד דת"ת

וזה פרט ביאורם. הנה נתבאר בזוהר ויקהל דר"ג ענין הקליפות ואיך יש קליפה דקה הנקרא קליפת נוגה כעין חשמל מתוך האש כדין איקרי חשמ"ל ח"ש ואתגלי מ"ל מהו מ"ל כדאמרינן מל יהושע וכו' ואע"פ שאין כאן ביאורו נאמר בקיצור ענינו. כי הנה בתחלה טרם שיתפשטו החסדים בז"א בו"ק הנה אז הערלה שהוא קלי' נוגה חופפת ונאחזת שם ביסוד שלו סביב וזהו ונוגה לו סביב ושרשה הוא מן הצינור השמאלי שביסוד שהוא משפיע המותרות ושופכן לחוץ להיות מזון לחיצונים ולקלי' כמבואר בכת"י מורי זלל"ה בענין מאמר בני חת ועפרון החתי וע"ש. וקליפת נוגה הנשרשת בצינור הנ"ל נאחזת שם וסובבת את היסוד הקדוש ונקרא ערלה ובהיות ערלה זו חופפת עלהיסוד אין החסדים יורדין עד היסוד כדי שלא ינקו הקלי' מהם ולא יתאחזו באורות הגדולים ההם וע"כ לא די שהם לא ירדו עד היסוד אלא אפי' בכ"מ המגולה למעלה שהוא בב"ש תחתונים בת"ת ונ"ה דז"א אשר משם ולמטה הוא מקום מגולה כנ"ל כיון שאין שם מחיצות כלי היסוד דאמא לכן אינם יורדין ונופלין עד היסוד כנודע וע"כ הם נשארים למעלה בשרשם בדעת דז"א ואינם מתפשטים למטה כי נאחזת ביסוד שלו ואח"כ כאשר נימול כורתים הערלה ההוא ומסתלקת משם קליפת נוגה הנ"ל ואז יורדין החסדים הנ"ל ומתפשטים במקומם שהוא בת"ת ובנ"ה דז"א ונודע כי כל חסד מהם הוא הוי"ה א' כנ"ל. והנה הוי"ה גימטריא כ"ו והנה ב' הויות של ב' חסדים אשר בנ"ה הם גימטריא ב"ן וב"ש התחתונים של החסד דת"ת הרי הם ח"י נקודות כי הח' עליונות הם מכוסים בשליש העליון כנ"ל א"כ בהצטרף ח"י עם ב"ן של נ"ה יהיה ע' אורות מגולים שהם גימטריא מ"ל מן חשמל ואז הוא בחי' אונאה פחות משתות וקיים המקח כנ"ל והוא בזמן קיום מצות מילה בכריתות הערלה כנ"ל שאז מתגלים ע' אורות החסדים המגולים שהם גימטריא מ"ל מן חשמל הנזכר בזוהר פרשה ויקהל דכד אתעבר קליפת נוגה אקרי מ"ל. וכאשר הערלה קלי' נוגה נאחזת שם מחמת עונות ויונקת שם מאלו ע' אורות המגולים איקרי ח"ש מ"ל שמיהרה הקליפה לקבל מן האור מ"ל הנ"ל. ונחזור לענין כי הנה על ידי המילה שהוא כריתת ערלה עדיין הע' אורות הנ"ל המגולין לא נתפשטו רק בב"ש תחתונים דת"ת ובנ"ה אבל עדיין לא נתפשטו ביסוד עצמו דז"א וזהו ענין ד' אותיות מילה פירוש מ"ל י"ה. כי מ"ל הם ע' אורות המגולין וי"ה הם בחי' שליש עליון המכוסה ולמטה בסוד פריעה נבאר למה נקרא י"ה וצריך המוהל לכוין לזה בכריתת הערלה שעי"ז יתגלו מ"ל אורות הנ"ל במקומם עד הוד ע"ד הנ"ל ויכוין באומרו על המילה שהוא מ"ל י"ה כמ"ש ענין י"ה למטה בענין הפריעה שהוא ג"כ פרע י"ה. ועתה נבאר מצות ברכת היין כמשארז"ל שמילה טעונה כוס ואע"פ שהיין בא לאחר הפריעה עכ"ז נבארו תחלה כדי שיובן היטב עם הנ"ל כי הנה אלו הע' האורות שהם גימטריא מ"ל אלו מגלין תחלה ויורדין ביסוד ואחר ירידתן ממתמתקים הגבורות אשר שם ואח"כ פ"ב מתגלה גם שליש העליון דת"ת ויהיה ע"ח אורות שגם הח' אורות היתרות ההם שהם מבחי' שליש העליון יורד

ין אח"כ עד יסוד וממתקים חלק מן הגבורות כמ"ש. והנה אחר שעל ידי כריתת הערלה נתגלו ע' אורות כמנין מ"ל הנה אח"כ ע"י ברכת היין ירדו אלו הע' אורות הנ"ל שלא נתגלו רק במקומן ועתה ע"י ברכת היין יורדין עד היסוד דז"א ואז ממתקין הגבורות אשר שם ומאירין בהם ולא בכולן כי אם בג' גבורות פחות שליש כמספר עצמן ע' לע'. והנה היין הם סוד הגבורות שאינם נמתקין רק במספר ע' אורות לבד והם כמנין יי"ן להורות שהיין הם גימטריא ע' אורות הגבורות הנמתקים ע"י ע' אורות החסדים היורדות עתה ביסוד ונמצא שתכוין שהיין הם בגטריא ע' אורות החסדי' המגולין שיורדין עתה ביסוד וגם תכוין שהם ממתיקין את ע' אורות הגבורות שהם עצמן סוד היין כנודע. וביאור הענין כי הנה כאשר אלו הע' החסדים יורדין ביסוד וממתיקין הע' גבורות בהכרח הוא שמתערבין יחד ויש בחסדים בחי' קצת מן הגבורות המתחברות עמהן ולכן ברדתם שם נקראו גם הם בחי' יין שהוא גבורה כי אינן נמשכין רק ע"י ברכת היין שהוא גימטריא ע'. ואמנם ע' גבורות הם בחי' הכוס של יין כי כוס גימטריא אלקים שהם ה' אותיות כנגד ה"ג כנודע אבל היין הם ע' חסדים עצמן שנתערבו בגבורות והמתיקום כנ"ל. והרי נתבאר ענין המילה שהוא כריתת ערלה כי אז נתגלו ע' אורות דחסדים במקומן ונתבאר ענין כוס היין

שהוא ענין ירידת הע' חסדים ביסוד וממתקים את ע' גבורות וב' בחי' אלו עדיין אינם רק בחי' ע' אורות שהם ג' חסדים פחות שליש וימתקו ג' גבורות פחות שליש אשר כ"ז נקרא אונאה פחות משתות כנ"ל. ועתה נבאר מצות פריעה שהוא אונאה יותר משתות כי עתה יתגלה גם שליש עליון המכוסה ויהיו ג' חסדים גמורים דת"ת נ"ה מגולין ומיתקו ג"כ את ג' גבורות שלימות שביסוד והנה פריעה ר"ל גילוי כי ע"י הסרת עור ערלה ההוא המכסה וסובב אבר הקדוש נפרע ונתגלה שליש עליון המכוסה שבת"ת ואז נגמרין להתגלות ג' חסדים שלמים אבל בהיות הערלה סובבת על היסוד אין השליש העליון הנ"ל רוצה להתגלות כדי שלא יהיה אחיזת הקליפות בהם יותר מדאי כנ"ל. ואמנם בחינת המילה שהוא כריתת הערלה אע"פ שהיא גורמת גם כן גילוי החסדים ע' כנ"ל שהם ג' פחות שליש וגם גורמת גלוי היסוד עצמו עכ"ז אינו נקרא בשם פריעה לפי שדרך אותן החסדים להיות תמיד בגילוי כי אין להם מסך יסוד הבינה ואינו נזכר רק בשם מילה שהוא לשון כריתת הערלה אבל ש"ע שהוא תמיד מכוסה ביסוד דאמא נקרא פריעה וגילוי גור מחדש משא"כ בראשונה. והנה מלת פריעה ר"ל פרע י"ה כי שליש עליון נקרא י"ה לפי שהנה נתבאר שהם ח' נקודות חסדים הסתומים שם ואלו מתגלים ע"י הפריעה וע"י יורדין למטה ג"כ בסוד וממתקין ג"כ כנגדן בשיעורם ח' נקודות אחרות ששל שליש הגבורות כנ"ל ונשלמו להמתיק ג' גבורות שלימים. והנה ח' חסדים וח' גבורות גימ' י"ה עם הכולל והנה ענין פריעה פר"ע י"ה כי ט"ז אורות נפרעין ונתגלו עתה ע"י הפריעה כי ע"י נתוספו עתה ב' הארות ביסוד א' הוא הארת שליש עליון של חסד דת"ת הב' הוא ירידת ע' חסדים המגולין שהם ב"ש חסד דת"ת וחסדים דנ"ה הרי ע'. וא"ת בענין הפריעה נרמזו ח' אורות דחסדים וח' אורות דגבורות שהם ט"ז כנ"ל. ובענין מילה לא נזכרו רק ע' אורות החסדים כנ"ל ולא נזכרו ע' דגבורות כי הע' דגבורות הם בסוד היין והם ב' בחי' יין ומילה כנ"ל ולא נרמזו ע' אורות דגבורות ג"כ אבל הענין הוא כי בע' חסדים ראשונים צריך ב' בחי' א' להוריד החסדים משרשם מן הדעת עד מקומם שהוא בת"ת ובנ"ה ובחי' זו נעשית ע"י מילה כנ"ל. ואחר כך צריך בחי' ב' להורידן משם עד היסוד וזה ע"י היין הנ"ל אמנם בשליש העליון המכוסה כבר ירד מן הדעת עד המקום שלו ולכן א"צ עתה רק להורידו עד היסוד והנה כאשר יורד ביסוד מתחבר תכף עם שליש הגבורה ואין צריך בחי' אחרת אחריה לכן נכללין יחד בסוד הפריעה אבל בענין החסדים האחרים אינן מתחברים עם הגבורות רק בבחי' הב' לבד ולכן לא נרמז במילה. והנה יעדנו למעלה לבאר מלת מילה מה ענינה וזה ביאורה כי הנה דוגמת מה שנתבאר במלת פריעה שהוא פר"ע י"ה כן ענין מילה מ"ל י"ה פירוש כי ע' חסדים הם גימטריא מ"ל שהם ב"ח נ"ה וב"ש ת"ת לבדם וח' אורות השליש העליון הוא י"ה של מילה להיותו מחובר עם ח' אורות הגבורה כנ"ל ושניהן גימטריא י"ה. ובזה תבין משארז"ל מל ולא פרע כאלו לא מל כי ב' אותיות מ"ל של מילה הם ע' אורות התחתונים המגולין ע"י כריתת הערלה הנקרא מילה. ואמנם ב' אותיות י"ה של מילה שהם ח' אורות העליונים הסתומים עדיין לא נגלו עד מעשה הפריעה כנ"ל נמצא כי כאשר מל ולא פרע עדיין המילה עצמה לא נגמרה כי ב' אותיות י"ה מן מילה לא נתגלו עדיין עד הפריעה כי הרי ב' בחי' נרמזו במילה שהם מ"ל י"ה. וטעם לזה הוא שאע"פ שב' אותיות י"ה אינן נגלין עד הפריעה עכ"ז עיקר גילוי הוא מחמת המילה כי אם לא ימול לא היה שליש ההוא יורד במקומו אלא היה

נשאר גם הוא בדעת כנ"ל נמצא כי בחי' המילה גורם בחי' הא' שהוא ירידת השליש העליון למטה בשליש העליון של הת"ת לת"ת דז"א. ואמנם ע"י הפריעה לא נעשית רק בחי' הב' שהוא ירידת השליש (עליון של הת"ת) למטה ביסוד וענין בחי' זו טפילה אל הבחי' הא' ולכן במילת מילה נכללו הע' חסדים המגולין במ"ל של מילה וה"ח עליונים בי"ה של מילה והרי איך ב' בחי' של פריעה ומילה רומזות במלת מילה לבדה וא"כ כל זמן שלא פרע לא נגמרה המילה והוי כאלו לא מל:

שער לג פרק ד מ"ת

והנה בזה תבין מה שכתב בזוהר ובאדרא על פסוק והוא יושב פתח האהל כחום היום אמרו שם אתגלייא חסד בפומא דאמה פי' כי אברהם הוא סוד החסדים כמבואר אצלינו והנה התינוק כשנולד נולד ערלתו עמו וחופפת על היסוד וכשנמול אתגלייא יו"ד שהוא ראש פי האמה שלו שהיו"ד הזו הוא בחי' החסדים העליונים הנקרא אברהם כנודע כי חסד הוא בגימטריא ע"ב הוי"ה במילוי יודי"ן כי כל י' הוא בחסד וז"ש באברהם אחר ששנימול וירא אליו ה' באלוני ממרא והוא יושב פתח האהל כחום היום כי אברהם שהוא חסד וצורת י' אתגלייא בפתח האהל שהוא פי האמה שצורתה י' שהיא עטרה שביסוד. והענין הוא כנ"ל כי ע"י הפריעה נתגלו ט"ז אורות ח' דחסדים וח' דגבורות ושניהם נצטיירו ביסוד עצמו כי היסוד עצמו הוא צורת ו' ארוכה ועטרה צורת י' ונגלית ע"י הפריע' ואז נעשי' י' על ו' וזהו בחי' ט"ז אורו' כנ"ל. והמשכיל יבין בסוד טעם היות המילה לח' ימים שהוא רמז לאצילות המלך הח' שהוא הדר הנזכר בכתבי מורי זלה"ה במקומו עיין שם. גם בזה תבין ענין פסוק ביום הגמל את יצחק דדרז"ל על המילה וחלקוהו התיבה לב' תיבות ואמרו ה"ג מ"ל שעשה משתה ביום המילה. והענין הוא כי הגמ"ל גימטריא ע"ח שהם כל ג' חסדים שלימים מגולין וגם שליש המכוסה שבין כולם הם ע"ח אורות המתגלין ביסוד ע"י פעולת המילה (שהם מ"ל) וכריתת הערלה שהם ג' חסדים ג' הויו"ת פשוטות כ"ו כ"ו כ"ו גימטריא הגמ"ל ואלו מתגלין ע"י מילה שהם מ"ל מן הגמ"ל וע"י נתגלו ע"ח אורות כמנין כל תיבת הגמ"ל וביאר הכתוב היכן ניגלו ע"ח אורות אלו ואמר שנתגלו ביסוד ונתחברו עם הגבורות אשר שם כנ"ל הנקרא יצחק וזהו את יצחק כלומר עם יצחק ונמצא שהחסדים שהם ע"ח כמנין הגמ"ל נתחברו עם יצחק שהם הגבורות. ואם תדקדק היטב תבין איך בתחלה הגבורות לא היו רק מנין ק"ל שהם ה' הויות ה"ג ועתה כאשר ירדו הג' הויות ג' חסדים ומיתקו את ג' גבורות נמצאו ח' הויות שהם גימטריא יצחק שהוא גימטריא ד"פ ב"ן כמ"ש בהגדה כנגד ד' בנים דברה תורה והוא חיבור ג' חסדים בג' גבורות והם ג"פ ב"ן ב"ן ב"ן ועוד ב"ן ד' שהוא חיבור ב' גבורות שלא נמתקו. ואמנם לפי שהע' אורות נגלו תחלה ואח"כ הח' אורות הסתומים בשליש העליון לכן חלקו רז"ל תיבת הגמ"ל לב' תיבות מ"ל הם ע' אורות מגולין וה"ג הם ח' אורות הסתומים ולהיותן עליונים נזכרו תחלה ה"ג והע' תחתונים נזכרו באחרונה מ"ל ועיין בדרוש אברהם ויצחק ויעקב ויוסף שם בארנו הפסוק פירוש אחר ע"פ הקדמה זו:

שער לג פרק ה מ"ת

גם בדרוש הנ"ל יובן ענין מכירת יוסף שגנבוהו אחיו השבטים ומכרוהו למצרים גם ענין גנב וגזלן מהם ענינם הנה יוסף הוא בחי' היסוד דז"א כנודע וסבת קריאתו כך הוא כנ"ל כי יסוד הוא ו' והעטרה הוא י' והוא לסבת היות שם הארת הח' (חסדים) העליונים שבשליש המכוסה וממתקת לח' אורות הגבורות ושניהן י" מיוסף ושאר הארות התחתונים שהם ע' חסדים וע' גבורות הנמתקים עם החסדים הם ק"ם כמנין ס"ף מן יוס"ף שהוא כמנין ג' חסדים וג' גבורות שהם ד' פעמים ב"ן. והנה נחלקים י"ו לבד שהם האורות הבאים ע"י הפריעה לכן נרמזו בב' אותיות ראשונות יחד והס"ף שהם אורות הבאים ע"י מילה הם נרמזו באחרונה בב' אותיות אחרונות ס"ף נמצא כי יוסף הוא בחי' הארת של החו"ג שהם ו' הויו"ת גימטריא יוסף. [נלעד"ח אפשר שלזה אמרה רחל כאשר ילדה את יוסף שאמרו רז"ל שנולד מהול יוסף ה' לי בן אחר ר"ל כי כבר נמתקו ביוסף שהוא יסוד ג' גבורות שלמים עם ג' חסדים מגולים כי גם הש"ע דת"ת הוא מגולה ולא נשאר כ"א ב' גבורות בלי מתוק שהם בן אחר שהוא מנין ב' הויו"ת פשוטות של ב' הגבורות]. וכאשר גנבוהו אחיו כבר נודע כי ההפרש בין גנבה לגזלה הוא כי גניבה בהסתר וגזילה בגלוי ואע"פ שהם גנבוהו כולו שהם כל ג' חסדים והגבורות יחד המכוסים והמגולים עכ"ז לא גנבוהו רק השליש העליון בסתר לפי שעיקר הפגם של אחיזת הקליפות בחסדים הוא למעלה בשליש עליון המכוסה כי בחסדים התחתונים דרכם לאחוז בהם כי שם גזילה בגלוי לכן דרכם להתאחז שם כמבואר אצלינו בסוד חטא עץ הדעת טו"ר ועיקר הפגם הגדול הוא באחיזה בשליש

עליון המכוסה אשר זה נקרא גניבה בהסתר לכן אע"פ שנגנבו ב' הבחינת שהם גניבה וגזילה עכ"ז הכל נקרא בשם גניבה כמ"ש כי גונב גנבתי מארץ העברים ב' גניבות לפי שעיקר הפגם הוא במכוסה ואחר שגנבו ב' בחינות הנ"ל מכרוהו למצרים הם הקליפות ואז חזר האבר הקדושש הנקרא יסוד להתלבש בערלה וז"ס המכירה למצרים עון פלילי שהיה במכירת יוסף כנזכר בזהר דאפילו ברית קיימא בגו סטרא אחרא כי נאחזו הקליפות שהם הערלה ביסוד העליון ח"ו:

שער לד פרק א מ"ב

היכל הששי והיכל זה נקרא היכל נוקבא דזעיר אנפין ובו שמונה שערים:

השער הראשון שער תיקון נוקבא ובו ז' פרקים:

ענין ש"ע נהורין שיש באנפין דנוקבא דז"א דע שד' בחי' נמשכות אל המלכות וכן הוא (נ"א) האחד הוא ב"ן) שמן הנפש שלה שנתן היסוד של הזכר בה כדי שתוכל לעורר מ"נ בעת הזווג כי ע"י הנפש הזו היא נעשית כלי. והב' הוא רוח. והג' הוא נשמה שנותן בה והם שם מ"ה ושם ס"ג. והד' הוא מ"ש בפ' תרומה בריה דרב ספרא ע"פ אור זרוע לצדיק ששהנה נשמות הצדיקים הם עצמם מזדווגים עם המלכות והם העושין נשמות כמ"ש ואת הנפש אשר עשו בחרן. והנה רוב הזווגים הנעשין בזמן הגלות הם באופן זה. והנה אלו הד' בחי' הנ"ל הם אלו הד' בחינות המלויין הנ"ל וארבעתן נכללין בבחי' הא' שהוא כללות מהמילוי והוא הנקרא נפש נמצא שזה המילוי כולו בכללו בחי' נפש אך בו נרמזין כל הד' בחי' דרך פרט כבר נתבאר בשער ל"א פ"ה דרך כללות הג' פרצופים שהם רחל ויעקב ולאה. ונבאר פרטן ונתחיל ברחל הנקרא נוקבא דז"א האמיתית כנ"ל שהיא נקודה עשירית מן הי' נקודות הכוללות כל עולם האצילות כנ"ל והיא המלכות שבהם והיא אשת ישראל הנקרא ז"א בכ"מ וכבר נתבאר כי היא יוצאת מן הת"ת מהארת המוחין של נה"י דאמא והיא עומדת באחורי ז"א בתחלת בריאתה ותקונה אב"א מהחזה דז"א ולמטה עד סיום רגליו ומקום זה הוא שיעור קומה שלה בכל הי"ס והנה ששיבש היות רחל אב"א עם ז"א הטעם הוא כמ"ש שהחצונים אינן יכולין להתאחז כלל עם הקדושה בבחי' פנים שלה אפי' בפנים של הנוקבא רק בבחי' האחוריים לבד כי הנה החצונים נקראו אלקים אחרים וכל יניקתן ואחיזתן הוא בשם אלהים הקדוש ונודע כי כל בחינת אלקים הם באחוריים של הקדושה. והנה רחל ששהיא הנוקבא האמיתית של ז"א כנ"ל אם היתה עומדת כדמיון לאה אשר פניה כלפי אחורי ז"א הנה היה אחוריה נשארין בגלוי והיו החיצונים נאחזים בה מאד לפי שהיא נקבה כנודע כי רגליה יורדות מות והטעם הוא לפי שהיא דינין גמורים ושם אחיזת החיצונים ונוסף ע"ז כי היא אחרונה שבכל י"ס דאצילות ולכן היו נאחזין בה הקלי' מאד ולכן כדי שלא יתאחזו בה הקלי' לסבת הנ"ל ובפרט שהוא נוקבא דז"א העיקרית והאמיתית ואין אנו רוצין שיתאחזו בה הקלי' משא"כ בלאה כמ"ש במקומו ולכן הונחו זו"ן אב"א דבוקים יחד אחד באחד יגשו ורוח החיצונים לא יעבור ביניהן ולא יעבור זר בתוכם כלל להיותן מדובקים ומחוברין יחד ממש עד שצריך אחר כך נסירה ממש כמארז"ל ע"פ ויבן ה' אלהים את הצלע ונשארו פני ז"א ופני רחל מגולים כי אין שם אחיזת החיצונים כלל ואחר אשר נתבסמו ונמתקו ע"י הנסירה אלו האחוריים שלהם אז חוזרין זו"ן פב"פ אחר ננסרו כי כבר אין כח בחיצונים להתאחז אפילו באחוריים. ובזה תבין סוד פסוק נזורו אחור כי תמיד כשישראל חוטאין למטה אז חוזרין זו"ן להיות אב"א וטעם הדבר הוא כי אז ע"י מעששה התחתונים הרעים היו הקליפות יכולין להתאחז באחוריים המגולין אם היו פב"פ לכן צריכין לחזור אב"א כדי שיתכסו האחוריים ולא יתאחזו בהם החיצונים והנה סבת התחלת תיקון רחל מן החזה הוא כי עד שם אורות הנה"י של התבונה מכוסים ושם נסתיים יסוד תבונה והאורות מגולין ובפרט כי שם מתחיל גילוי יסוד דאבא להתגלות וז"ס ה' בחכמה יסד ארץ הנאמר בתקונים כי אבא יסד ברתה. והענין כי במקום גילוי

יסוד אבא שם מתחיל בנין המלכות רחל הנקראת ארץ משא"כ בלאה שעיקרה מן המקום של התבונה שעדיין לא נתגלה אבא אלא מהחזה ולמטה וטעם התדבקות רחל בז"א אב"א בכותל א' לשניהן משא"כ ביעקב וז"א יתבאר לקמן. ועתה נבאר התפשטות שיעור קומת רחל נוקבא דז"א באחוריו מכנגד החזה ולמטה עד רגליו ויציאתה מבחי' הארת המוחין והכלים דנה"י דאמא. הנה נתבאר כי ה"ח דדעת דז"א דמצד אמא נתחלקו מחסד עד הוד שבז"א והחסד שמתפשט בתוך הת"ת דז"א מתחלק לג"ש כמבואר וב"שש התחתונים שבו שהם מן החזה עד סיום הגוף שהוא הת"ת הוא בגלוי משא"כ שליש עליון שעדיין הוא מכוסה תוך כלי יסוד אמא לכן ב"ש חסד התחתונים להיותן מגולין הם מספיקים כפלים מאלו היו סתומים ולכן שליש א' לבד דז"א הספיק לצורך ת"ת עצמו לב' שלישי תחתונים וחצי שליש עלה לכתר שלו וחצי ניתן אל רחל לכתר שבה ובזה תבין למה נשים פטורות מן התפילין כי אין לרחל בחי' אורות מקיפים שהם סוד התפילין כמו שיש ליעקב כמ"ש למטה בענין יעקב. והרי שלקחה רחל כלי ואור לצורך כתר שלה ושם לעיל נתבאר היטב ענין הכתר הזה וע"ש. ואח"כ מן הארת פ"ת של כלי דנצח דאמא אשר בתוכו שליש אחרון של אור המוח הנקרא חכמה דז"א המלובש בג"פ נצח דז"א. הנה הארת ג"פ אלו מתלבשין בקו ימיני של רחל לצורך חח"ן שבה בין בבחי' הכלי בין בבחי' אור המוח בתוכו וכן מבחי' החסד מה"ח המתפשטים אשר אחד מהם מתפשט בנצח דז"א כנ"ל גם הוא להיותו מגולה הספיק חציו להאיר בנצח דז"א וחציו להאיר בכל קו ימין של רחל וכעד"ז בפרק אחרון דהוד אמא המתלבש בתוכו שליש אחרון של מוח בינה דז"א ושניהן מתפשטין תוך הוד דז"א ומאלו נעשה ג"ס בג"ה דקו שמאלי דרחל וכן מבחי' חסד של ה

ח המגיע לחלק ההוד דז"א להיותו מגולה הספיק חציו להוד דז"א וחציו לכל קו שמאלי דרחל." ואמנם בקו האמצעי שלה זולת הכתר שלה שלקחה מחסד ת"ת דז"א לקחה ג"כ הארה הה"ג שהיו ביסוד של ז"א כנ"ל מצד הדעת דאמא ואלו הה"ג נתחברו בדעת שלה ונתקבצו שם אבל שאר הקו שלה שהוא דת"י שבה אין בהם חסדים. והנה יש לשאול כי כמו שה"ח יצאו מן היסוד דבינה ונתגלו מהחזה ולמטה ונפרדו ותחלקו בה"ס ז"א בחג"ת נ"ה א"כ גם הה"ג יתחלקו בשלמא בז"א לא היו יכולין להתחלק הה"ג אחר שכבר נתחלקו שם הה"ח לכן ירדו אל היסוד דז"א. אמנם משם ולמטה למה לא נתחלקו גם הגבורות כי כבר אין להם כלי שיקבצם יחד ויחברם וא"כ מי גרם להם שיתקבצו ויתחברו בדעת שלה כל הה' ביחד. אבל הענין כי יסוד דאבא אשר נתגלה עתה בגלוי מהחזה דז"א ולמטה כנ"ל האיר הארה אל הה"ג שביסוד דז"א ושם מתחברין יחד ומתאספים היטב והוא ממתיק הדינין הקשים שבהם ע"י חיבור הזה וכיון שנתחברו שם לכן כאשר יצאו בדעת של רחל נשארו שם ג"כ מחוברים כולם בלתי פירוד. והנה אחר שאלו הה"ג נתקבצו ביסוד שלו אשר זהו בחי' הדעת שלה אז חוזרין האורות ומתפשטין למטה הה"ג מחסד עד הנ"ה שלה על דרך שנתחלקו הה"ח בזכר ואח"כ חוזרין חמשתן ביחד ומתקבצות ביסוד שלה בעת הזווג שלה עם הז"א ונודע כי גם ביעקב כשמזדווג עם רחל מתקבצות כל הה"ח שלו ביסוד שלו:

שער לד פרק ב מ"ב

ובו כ"ב כללים לענין נוקבא:

א) צ"ע כי כיון שהנקודת מלכות לא יצאה כי אם הכתר אם כן ע"ד שבז"א שמסתלקין מוחותיו) שלא ישלטו בהם החיצונים בעת הפגם לפי שהם מובחרים שם ט' תתאין דמלכות היה להם להסתלק ואדרבא כתוב בתפלת עמידה כי ט' מלכות תתאין נחתי בבריאה וכתר שלה נשאר באצילות והיה לה להיות בהיפך. ונוכל לתרץ חצי הקושיא כי גם מז"א נופלים בסוד במסתרים תבכה נפשי מפני גוה ועכ"ז קשיא דא"כ היה לצאת ב' הנקודות באופן אחד ולא הפוכים כיון

ששניהן שוין בנפילה:

ב) צ"ע לישב ענין הנזכר בי' נקודות שג"ר יצאו בשלימות והרביעית יצא ו"ק והה' יצאה נקודה) א' צריך לחלק בחי' אלו כפי מספר הרפ"ח ניצוצין שכתוב אצלינו בענין ע"ב ס"ג מ"ה ב"ן שהם ד' חלוקות הב"ן דמלכים אשר כוללים ה' פרצופים איך יסודרו במשקל בשקלו מספר נפילת הניצוצים שלהם עם בחי' מה שיצאו מכל אחד:

ג) גם צ"ע כי אם לא יצא רק כתר דמלכות והכתר לא יש בו שבירה כי אין חשש בו שהוא גבוה) א"כ מה נשבר ומה ירד לקליפות. ועוד איך מבררים א"א ואו"א ניצוצותיהם שנפלו ולא יתקנו עד ביאת משיח וא"ת שאינו רק ניצוצי כתר אי אפשר שהרי (היא) נקרא (נ"א שם) בערך ע"ב ס"ג מ"ה ב"ן שהם רפ"ח כנודע א"כ כל בחי' יצאו וירדו. ועוד כי הפרש בין לאה ורחל והוא כי רחל היא פרצוף שלם מכל הי"ס שלה:

ד) מ"ק למה בכתר של רחל מספיק חצי שליש ובמוחין צריך שליש וחצי והתשובה הוא מפני) שבנצח הוא ע"י מסך ובכתר הוא מגולה מז"א ועי"ז (ס"א וע"ז) מכה החסד בחכמה ובנצח דבינה אשר בתוכו והוא סתום מנצח דז"א עצמו:

ה) צריך שתבין בענין מה שאנו אומרים כי המלכות לפעמים יונקת מת"ת ולפעמים מכתר) ולפעמים מבינה איך נייחס קבלתה לשום אחד מהמדרגות אחר שידענו היות כל מיני שפע בא מכתר. והענין כי כאשר לא תועיל אותה ספירה רק למעבר יתכנה השפע אל הכתר וכאשר יתערב שם בבינה או בת"ת וכיוצא יקרא קבלתה ע"ש אותו החמקום אשר נתערב שם וכבר בארנו זה באורך בפרשה חקת על הזוהר המתחיל ת"ח בשעתא דחכמתא עלאה עיין בביאורי:

ו) מ"ק למה המוחין דנוקבא לא נעשו מחג"ת דז"א רק מנה"י שבו והתשובה כי הנה"י הם) מגולין כנודע אך החג"ת הם אורות סתומים ואין בהם כח להעשות מוחין:

ז) ענין הגדלת נוקבא דז"א בי"ב שנים ויום א' הם קו ימין ג' שנים וקו שמאל ג' שנים וקו) אמצעי ג' שנים הרי ט' שנים וענין ג' שנים ויום א' שביאתה ביאה כתר ודעת ות"ת ויום א' הוא של הכנסת יסוד. אח"כ מאירין ג' אמצעים בב' קוין ימין ושמאל הם ג' שנים אחרים הרי י"ב ויום אחד:

ח) מ"ב ויפל ה' אלהים תרדמה גי' תרגום כי כל האחוריים הם בסוד רבוע כנודע והנסירה היתה) בהיות בו אחוריים אלו הנק' תרדמה כנ"ל ואח"כ הביאה פב"פ והענין כי בכ"א מט"ס דז"א יש בה הוי"ה א' ובאחוריים שלה הוא גימטריא ע"ב כנודע והרי ט"פ ע"ב גי' תרדמ' (והם גי') תרגום. [הגהה - וצריך עיון שהאחוריים אינם אלא אלקים]. וכולם ניתנין אל המל' בעת הנסירה והבן זה מאד:

הגהה - ונל"ח כי הרי ט' כחות המלכות הם נאחזות בז"א ועם ט' כחות אלו שהם כח א' לבד] נשלם לי"ס כנזכר שם ובעת הנסירה נשאר הוא בט' ספירות לבד ואז ט' כחות אלו מתחברין עם כח נקודה א' לבד דמלכות ונגדלת ונעשית י"ס גמורות והוא ט' לבד כנודע כי אותה הנקודה שלה לעולם נפרדת ממנו והיא בחי' בפ"ע אך אותן הט' חלקים אחרים הם מתדבקים בו ולפעמים ננסרין והבן זה מאד:

ואמנם יש בה ב' בחי' והוא פנים ואחור ובעת האחור כל הט' שלה של אחור הם בו ובחי' העשירית של אחור היא לבדה בה ותמיד לעולם עומדת בחזה שלא באחוריו ואח"כ בנסירה מתחברין כל הט' (ס"א כל הי') אחוריים בה יחד ונגדלת כמוהו ואחר כך בפנים יש נקודה אחרת לבד מבחי' פנים ויושבת בסוד תפילין דיד לעולם עמו ואינה זזה משם לעולם ואז כל הט' בחינות דפנים שלה אז ניתנין בה אחת לאחת עד שנתגדלה פב"פ כמוהו. באופן כי כשאנו אומרים שאחר

שנגדלת אב"א אז חוזרת להיות נקודה קטנה בפנים פירוש הוא על אותה נקודה מבחינת פנים שעדיין בבחי' פנים שלה אין לה רק נקודה אחת. אמנם כל האחווריים הם שלמים לגמרי והבן זה מאד. והנה ידעת כי בכל ספירה וספירה יש בה פנים ואחור בסוד אותיות ולא בסוד מספר וכנגדה אחור ופנים בבחי' מספר ונמצא א"כ כי כל בחי' אחוריים של המספר הם של הנקבה הדבוקה בזכר שהם אחוריים של אותיות והם אב"א והפנים של מספר שמצד א' ופנים של אותיות שמצד אחר עדיין אין להם כלל רק שני האחוריים לבד ובעת הנסירה ננסרין האחוריים של המספר מהאחוריים של בחי' אותיות (שלו). ואח"כ באים המוחין דבחי' פנים שלו ושלה ואז הפנים שלה ניתנין לה ע"י ופנים שלו נשארין בו וכמו שהאחוריים לוקחת תחלה על ידו ואח"כ ע"י אמה כן בבחי' הפנים תחלה ע"י ואח"כ ע"י אמא כנודע. ודע כי כל זה הוא מבחי' שלהם עצמם אך אפשר שגם האחוריים של מלכות דאו"א בבחי' מספרם יהיו בחי' פנים אל ז"א עצמו וזה מובן. והמשל לכל זה הנה המוחין של ז"א דבחינת אחוריים היה בכתר שלו שהם י' י"ה יה"ו יהו"ה ומחובר עמו מספר האחוריים אלו שהם י' אותיות ממש כיוצא בהם אלא שהם בבחי' מספר ע"ב. ואח"כ בעת הנסירה נשאר י' י"ה יה"ו יהו"ה בבחי' אותיות לבד אל הכתר דז"א וי' י"ה יה"ו יהו"ה בבחי' המספר שהם ע"ב בכתר נוקבא. אח"כ באו המוחין דפנים אל זו"ן ואז באה שם הוי"ה בכתר ז"א דפנים בבחינת ארבע אותיות לבד ובאה הוי"ה זו עצמה בפנים דכתר נוקבא אלא שהוא בסוד מספר שהוא גימטריא כ"ו ועד"ז בכל הט"ס אחרות כפי הנראה ממ"א כי אחר שהם אב"א ונתן לה בחי' הגבורות. אח"כ נסתלקו ממנו המוחין וניתנו בינה וגבורה לבדם אל הנוקבא ע"י אמא והם דינין קשין ואז המוחין שנסתלקו שהם חכמה וחסד שנשארו מקיפים כנודע נעשו מ"ן ונזדווגו או"א והוציאו מנצפ"ך אחרים ונתחדשו ונמקו עתה הגבורות כי הרי הם דינין יותר ממותקין וחוזרין לכנס כל המוחין עם המנצפ"ך החדש תוך ז"א ונמשכין לנוקבה ע"י בכל ט' ימי תשובה:

הגהה - וכפי הנלע"ד משם הוא שלאה לוקחת הדינין על ידי אמא להיותה במקום מכוסה מהחזה] ולמעלה ואחר שננסרה לאה כולה עם עקביים שלה הנכנסין תוך כתר דרחל נמצא כי ביום ראשון של ר"ה ננסרה לאה וכתר דרחל ואח"כ חזרו המוחין תוך ז"א לנסר את רחל מהחזה ולמטה שכבר היא במקום מגולה ויכולה לקבלם ע"י ז"א עצמו משא"כ בלאה וא"כ נמצא כי לאה ננסרת קודם שופר דיום א' דר"ה והנסירה היא שמקבלת גבורות חדשות ע"י (אימא) וננסרת אז. ואחר השופע דיום א' ע"י השופר ההוא עצמו באו המנצפ"ך חדשים לרחל אלא שהם ע"י ז"א עצמו וננסר כתר רחל ביום א' עצמו (ע"י) השופר. כלל העולה כי הם צריכין בין ללאה בין לרחל הנק' ירושלם וציון כנזכר במ"א צריכות ב' מיני גבורות קשות וממותקות שהם הישנות קשין וחדשות מתוקות אלא שהקשות דלאה לוקחת ע"י זעיר אנפין והמתוקות ע"י אמא ושניהן נקרא קשות בערך דיני רחל המתוקות ודרחל הקשות והמתוקו' שניהן נמשכין לה ע"י ז"א עצמו אלא שאלו הם קודם השינה ואלו הם אחר השינה שהוא סוד השופר ונמצא א"כ כי המ"ן נעשה קודם כל דבר ואח"כ נכנסו נה"י דאמא תוך לאה לנסרה ויצאו משם בז"א לנסר את רחל והבן מאד כנלע"ד ע"כ:

ט) הנה מצינו שהמלכות נקראת נקבה טעם הענין הוא כמ"ש באדרא קמ"א תנא מתפשט האי) ת"ת מטבורא דלבא ונקיב ואעבר בגיסא אחרא ותקין פרצוף דנוקבא עד טבורא ומטבורא שארי ובטבורא שלים כי אורות דמלכות רחל נתנם לה ע"י בעלה ז"א בן בכור שנוטל פי שנים חלקו וחלקה. ואח"כ נקיב בחזה שלו ומשם דרך הנקב ההוא יוצאין אורות שלה לאחורי ז"א כי שם עומדת היא כמ"ש אחור וקדם צרתני ואז נגדלת שם ונתקנת כל פרצופה ונודע כי המלכות היא ה' אחרונה שבשם הוי"ה ועי"כ נקרא נקבה ר"ל נקב ה' כי על ידי הנקב הנ"ל נבנית המלכות שהיא ה' אחרונה ונעשית על ידו נקבה. גם ט"א כי זמני גידולה הם ד' זמנים הרמזין בר"ת נקבה נערה קטנה בוגרת ה' תתאה ואע"פ שאין כן סדרם אלא קנה"ב כמ"ש בע"ה עכ"ז נקרא נקבה בסדר אותיות אלו להורות גם טעם א' שהיא נקב ה'. והנה אע"פ שכ"ז מאלו הד' יש בה פרטים

רבים הנה הכללים אינם רק ד' כנ"ל. ואמנם פרטם הם ע"ד מה שהיו בז"א הנה נודע כי ז"א היה לו כמה בחי' אם בעת יציאת המלכים אם בשעת עיבור א' של התיקון אם ביניקה אם במוחין דבחינת אחור אם במוחין דבחי' פנים אם בישראל סבא ותבונה אם באו"א אם בדיקנא דא"א וכיוצא בזה פרטים רבים אחרים ובהכרח כי דוגמת כל הבחי' הנ"ל יהיו כנגדן מדריגות בנוקבא. ותחלה נבאר כל פרטים שיש בזמן הא' שהוא זמן קטנה ופרטיו הם כך אע"פ שיש בכל פרט מהם פרטים אחרים יותר בפרטות. ונתחיל לבאר ענינו (הנה בעת צאת המלכים יצאו ג"ר שהם א"א ואו"א שלימים בי"ס אך היו מבחי' ב"ן לבד שהוא בחי' נפש וגם הכלים לכל א' אך לא היו מתוקנים בבחי' פרצוף כיון שלא בא עדיין שם מ"ה החדש והז"א בבחי' ו"ק לבד דב"ן עצמות וכלים ובלי תיקון פרצוף. ונוקבא יוצאת בבחי' ספי' א' לבד עצמות וכלים משם ב"ן ובעת התיקון עתיק א"א ואו"א נתוסף בהם תיקון בשם ב"ן שלהם שנעשה פרצוף שלם ומשם מ"ה כל הי"ס וז"א נתוסף בו ג"ר דשם ב"ן עצמות וכלים משם מ"ה כל הי"ס עצמות וכלים, ונוקבא ניתוסף בה ט"ס משם ב"ן עצמות וכלים, ומשם מ"ה הי"ס עצמות וכלים. ובזה תבין איך בכל פרצוף מהה' פרצפים יש בהם בחי' מ"ה וב"ן בין בזכרים בין בנקבות והם בחי' רוח ונפש של אותו פרצוף. גם תמצא כי בעת הפגם מסתלקים מז"א ג"ר דב"ן הנקרא גדלות וגם כל הי"ס דמ"ה שבו ומנוקבא מסתלקין ט"ס ראשונים דב"ן וי"ס דמ"ה). והנה בצאת המלכים יצאו מבחי' ב"ן מעיני א"ק והיו בו י' אורות של י"ס דב"ן שהם כללות כל עולם אצי' ותחלה נעשה בחי' כלים ואח"כ יצאו האורות לכנוס בכלים. ואמנם הי' כלים האלו היו קטנים ונקרא נקודות פי' כי לא היה כל כלי וכלי מהם גדול כדי שיוכלו כל הי' חלקי האור הנקודה ההיא להתפשט בתוכו דמות צורת אדם כמו שהוא עתה אח"ז התקון רק חלק העשירית שבה לבד באופן שכל כלי מהם היה גדול כשיעור כלי של כתר של עתה של הנקודה ההיא שהיא עשירית א' מי' חלקי הכלי ואותו עשירית נקרא נקודה כי הנקודה היא י' שהיא עשירית ולכן נקרא י' נקודות וכולן בחי' הכתרים לבד וכנ"ל. והנה שרשם אינם רק ה' נקודות לבד אלא שהג"ר כל א' יש בו י' אורות אך הכלי (נ"א הכל) הוא שיעור אור א' מהם לבד והו' נקודות אחרות אינם רק נקודה א' לבדה שהוא כנגד ז"א דאצילות והטעם שנקרא ו' נקודות הוא בבחי' כל המוסיף גורע אל אותו הנקודה דז"א ור"ל כי אותה הנקודה שהיא ראויה שיהיה בו י' אורות כמו שיש לכל א' לג' נקודות העליונים כנ"ל הנה בז לא היה כך כי לא יצאו רק ו' חלקי נקודה ההוא אחרונות מדעת חסד ואילך ואורות הג' נקודות עליונים לא יצאו כי נשארו בשרשם למעלה והרי יש בנקודה זו ו' חלקי הנקודה בבחי' האור וכן אין כח בכלי שלה רק ו' חלקים מן חלק א' לבד של הנקודה שהיא כתר שבו לבד באופן כי ו' נקודות אלו אינם רק מעט יותר ממחצית נקודה א' בלבד ונקודה החמישית שהיא עשירית שבכולן מן הי' נקודות הכללות כנ"ל הוא נקודה מלכות דאצילות נוקבא דז"א. ואמנם אע"פ שאנו קורין אותה נקודה אינה כשאר הג' נקודות ראשונים שכל א' היתה הכללות מי' אורות אמנם אין בה רק חלק א' חלק האור הנקודה (ההיא) והיא בחי' אור הכתר שבה וכן בבחי' הכלי לא היה בה רק עשירית א' לבד מי' חלקי (כלי) הכתר הראויה אליה אחר התיקון כלל העולה כי נקודה עשירית של י' נקודות של המלכים שאינו רק ה' נקודות לבד כנ"ל. והנה היא קטנה מכל שאר הנקודות בין באור בין בכלי בין באור אין בה רק עשירית האור ובכלי אין בה רק עשירית שבעשירית הכלי והג' נקודות העליונים האור ההוא שלם בכל חלקיו והכלי אין בה רק עשירית בלבד והנקודה הרביעית הכוללת ו' נקודות כנ"ל האור שבו הם ו' נקודות התחתונים שלימות בלבד והכלי הוא ו' חלקים של חלק עשירית הראוי' אל הכלי אחר התיקון. באופן כי הז"א היה אז ו' נקודות כמנין ו' של הוי"ה והם מדעת עד יסוד כי נ"ה הם תרי פלגי גופא ונחשבין ל

א' ונמצאו שהם ו' נקודות כמבואר אצלינו ואז הנקודה של נקבה היתה בסוף היסוד דז"א בסוד העטרה עצמה דיסוד בחי' נקודה ז' אליו עטרה בראש צדיק שהוא היסוד. וכבר בארנו לעיל כי זה הנקודה היתה בחי' כתר שבה וע"כ נקרא עטרה כי כתר ועטרה הכל הבנה א' כי עטרה לשון סובב כמו עוטרים את דוד ואנשיו וכתר מלשון רשע מכתיר את הצדיק ומלשון כותרת כי הכתר מקיף את הד' מוחין בסוד גולגלתא. וכן עטרה מקפת ראש היסוד בסוד ועטרותיהן בראשיהן של

צדיקים נמצא כי עטרת היסוד היא עצמה נקודה (דנוקבא) (המלבש) ממש בבחי' הכתר שבה כנ"ל. ואמנם שיעור (גדלה הוא) גודל העטרה שהוא חלק א' מג' שלישים מדת היסוד. ואמנם מדת יסוד רובע מדת הת"ת שהוא הגוף כמ"ש בע"ה בפסוק זה כי אין מדתו כמדת גודל שאר הקצוות כנראה בחוש העין. וז"ש ומספר רובע ישראל כמש"ל בע"ה א"כ נמצא כי העטרה שהוא שליש היסוד ויסוד רביעית ת"ת א"כ יהיה מדתה בקרוב (למעלה שהוא) חלק א' י' חלקים שבכל כלי וכלי שלכל ספירה וספירה וע"כ נקרא נקודה לבד כנ"ל. וז"ס וכל בשליש עפר הארץ שהוא הכלי של המלכות הנקרא עפר הארץ מדדו המאציל כשיעור העטרה שהוא שליש היסוד ופסוק זה נאמר בין בבחי' הראשונה של המלכות הנקרא ארץ בזמן המלכים שמלכו בארץ אדום שהיתה היא עצמה עטרה כנ"ל ובין בזמן התיקון שנפרדה המל' פרצוף בפ"ע כמ"ש אז נשארה העטרה דבוקה שם ביסוד ועליה נאמר וכל בשליש עפר הארץ. והנה הסבה שמתחלה יצאה המל' תחת היסוד בבחי' עטרה ולא במ"א וגם למה הי' דבוקה שם הטעם הוא כי נודע כי לעולם אפילו קודם התיקון דנה"י דאמא היו נכנסין תוך גופא דז"א ע"ד שאר הזמנים. והנה נ"ה הם סתומים אך היסוד הוא פתוח תוך ז"א והוא בקו האמצעי ויוצאין אז האורות דרך היסוד ומתקנים שם את המלכות ע"כ יש לה שורש שם בסוד העטרה וזכור טעם זה לכל הזמנים ולכל המדרגות המלכות שלעולם אין דיבוקה והתחלת יציאתה אלא בקו האמצעי נגד היסוד או נגד הת"ת או נגד הדעת וכיוצא וכמ"ש בע"ה. והטעם לפי שכל בניינה הוא מיסוד אמא שבתוכה הגבורות והיסוד דאמא הוא תוך קו אמצעי דז"א וע"כ מקומה שם תמיד. ואמנם לפי שגם הו' נקודות לא יצאו מקושרים יחד כולם אלא נפרדין כל א' מחבירו בסוד הרה"ר ולא בסוד הרה"י כמבואר במקומו ע"כ גם הנוק' היתה למטה מן היסוד בבחי' עטרה וע"כ בהיות הנקבה בבחי' עטרה לא נמצא אז עדיין נקבה אל הזכר:

י) אדנ"י מילוי המילוי ד"ל אותיות ואם תמלא התי"ו ביו"ד יהיה ל"ה אותיות והי' היתירה היא) מעולה מאד משאר אותיות והוא סוד מוחין עילאין שבה בשבתות ויו"ט ור"ח לבד אך בחול היא חסרת י' שהוא המוחין לכן הוא גימטריא ד"ל כי אז היא עניה ודלה אך ע"י י' היא ל"ה אותיות שהם גימטריא יו"ד ה"י ב' מוחין דילה כנודע כי נשים דעתם קלה ואין בה רק ב' מוחין:

יא) דע כי המלכות כוללת כל השמות כולם בענין זה כי הלא ד' הויו"ת ע"ב ס"ג מ"ה ב"ן) גימטריא רל"ב וג' אהי"ה קס"א קנ"א קמ"ג גימטריא תנ"ה תנ"ה ורל"ב הם תרפ"ז. והנה אדנ"י במילואו גימטריא תרע"א וי"ב אותיות המילוי וד' אותיות אדנ"י כולם הם י"ו ותרע"א וי"ב אותיות המילוי וד' אותיות אדנ"י כולם הם י"ו ותרע"א עולה תרפ"ז כמנין כל השמות הנזכר:

יב) דעת המלכות תחילה היה לה ב' כלים לחוד אמצעי וחיצון וגם המקיף היה באופן אחר אח"כ) בביאה ראשונה הניח בה ז"א רוחא לעשותה כלי ואז נתוסף בה דעת פנימי שהוא שם ב"ן והוא סוד בנימין ואז חוזר דעת שלה להיות בחינת זכר ונתחדש בה או"מ הזכר:

יג) מ"ב שם ב"ן הוא הנוקבא דז"א והטעם למה במילוי ע"ב ומ"ה וס"ג יש י' אותיות ובב"ן אינו) רק ט' אותיות והוא כי היא חסירה בחי' יסוד כי כבר ידעת שהנקבה התחילה שיעור קומתה מנה"י דדכורא והנה נ"ה שבו הם ארוכים והיסוד קצר לכן הנ"ה שהיו ארוכים הגיעו עד סיום קומתה. אמנם היסוד דדכורא שהוא קצר לא הגיע עד היסוד שבה ונשארה חסרה ממנו וזהו הטעם שהמלכות נקרא נקבה כי לא נבראת בסוד היסוד לטעם הנ"ל משא"כ בבינה וע"כ נקרא בינה דכורא כנזכר בזוהר וגם זהו הטעם שלא היה בה רק ב' מוחין לבד שהם מנ"ה שלו אבל מן היסוד לא היה בה מוח ג' כי מן היסוד (שלו) נברא שיעור קומת גופה הכולל ו"ק כי גם היסוד יש בו ו' זעירא וממנו נעשה גוף המלכות שיש בו ו"ק אבל בחי' היסוד שלה אין בה ו' שניה כי ו' ב' דז"א נעשית ו' ראשונה במל' וחסר לה ו' ב' לכן כל תאוות הנקבה לו' זו השניה שהוא יסוד כדי למלאות חסרונה:

יד) תחילה היתה הנקבה דבוקה באחוריו יען הכלים שלה עדיין קטנים בבחינת עיבור ואח"כ) נתפשט בבחינת יניקה ואח"כ בבחינת גדלות וכל זמן זה הנפש שלה או הרוח או הנשמה היה נמשך לה מתוך פנימותו ויוצא לה לחוץ דרך איבריו וע"כ הוכרחה להתדבק שם שרוחניות העובר מתוך מחיצותיו ומחיצותיה מתדבקים אותם שם ונעשים גוף אחד וכשנכנס הרוחניות שלה היתה (היא) אחוריו והוא לבדו מלביש נה"י דאמא ונמצא אמא ז"א ונוקבא זה תוך זה בסוד נר"ן ואחר כך ננסרה ומסתלק הרוחניות שלה מתוך ז"א ועי"ז אין המדבקות כנ"ל ונפרדין ואז נהפכין פב"פ והם שוין ושניהן ביחד מלבישין לאו"א ולנ"ה דא"א דהיינו ז"א מלביש לאבא ואבא מלביש לנצח דא"א והיא מלבשת לאמא ואמא מלבשת את הוד דא"א:

טו) ג' כלים יש במלכות ובכלי ראשון יש ג' בחינות כלי שלה וכלי מלבוש ז"א בתוכו וכלי) מלבוש אמא בתוכו ומוחין דנפש בתוכם ובכלי שניה ג' בחינות אחרות כנ"ל והרוח בתוכם ובכלי הפנימי ג' בחינות הנ"ל והנשמה בתוכם ונמצא שיש ביסוד שלה ג' בחינות של ג' ג' והכלי שלה נקרא יסוד והכלי של אמא נקרא חותם והמוחין שבתוכם הן נפש והן רוח הן נשמה הם בחינת ה"ג דמ"ן עצמן והכלי דז"א אפשר שהוא שם ב"ן המעלה מ"ן או אפשר שהמוחין שבפנים שהם ה"ג והם שם ב"ן המעלה מ"ן והוא רוחא דשדי בגווה אך המ"ן הם הברורין ששבררה היא במוחא וירד שם בבחי' טפה דזווג דמ"ן:

טז) דע שיש בחינת היסוד גם בקטנות ונקרא נחש הנושך את רחם האיילה היא הנקבה בקטנותה) ג"כ שאז אין ברחמה רק ה"ג ולכן רחמה צר עד שיכנסו בה ה"ח ונקרא [אז] נחש יען שהיסוד נקרא שדי וכשאין לו רק הלבושין דאהי"ה הנקרא ד"ם אחוריים כנודע אז עולה ד"ם שד"י כמנין נח"ש גם אחוריים דאהי"ה דיודי"ן הם תקמ"ד תסיר מהם ת"ק מלוי שד"י נשאר מ"ד ועם שד"י פשוט כמנין נח"ש גם ידעת שהיסוד נקרא אל שד"י ומלוי שד"י יש ט' אותיות ועם ה' אותיות דא"ל שד"י כמנין נח"ש עם הכולל ובמלוי א"ל שדי אל"ף למ"ד שי"ן דל"ת יו"ד גימטריא אלף סוד אלף מפתחאן כנזכר פרשת ויקהל דף רי"ט ע"ב:

יז) צירים ודלתות שביסוד דנוקבא הם בחוץ ועד שם הוא בחינת נחש דאתי על חוה אך לא) בפנים גו היסוד הפנימי. ונלע"ד שכל זה הוא בסוד כלים החיצונים ששם נחש דאלהים דקטנות ובו נאחזין הקליפות וכנגדו ביסוד שבה הם הצירים החיצונים ובפנים מול החדר הוא מ"ן:

יח) החדר הפרוזדור שנזכר במסכת נדה הם בחי' יסוד ומל' שבנוק):

הגהה - יסוד הנקבה כי כשהיא טמאה משפעת דם וכשיולדת אז הדם עולה ומתהפך לחלב] והענין כי סוד אהי"ה בריבוע גימ' ד"ם כמ"ש באות א' של מלוי וא"ו והנה בהיותה למטה אז הדינין נמשכין כי כל זמן שנמשכין הם מתגברין אך כשהוא מתעלה למעלה בסוד ד' יודי"ן דע"ב אז חוזר רחמים ונקרא חלב וחלב גימ' מ' נגד ד' יודי"ן דשם ע"ב:

יט) נוקבא דז"א נקרא צלע וכנסת ישראל וכלת משה ושושנה עליונה וז"א נקרא משה וישראל) ודעת אך יעקב נקרא ת"ת ונוקבא נקרא סלע ושושנה תחתונה. ועיין בפירוש מורי זלה"ה בריש פ' בראשית בנוסח הג' על ר' חזקיה פתח כו':

כ) כבר בארנו במ"א ענין הגדלת נקבה ואמנם דרך כלל הוא כי אז מאחורי הת"ת האירו [בה]) ה"ח וה"ג ויצאו וניתנו בה וגם שם היה בבחי' צלם על ראששה והיו נכנסין בי"ב שנים כנודע ואז ה"ח ניתנו בג"ר שבה להגדילה מבחינת נקודה אל מדה שלימה והגבורות הדילו שאר גופה באופן שנעשה י"ס שלימות ופרצוף שלם וירדו ה"ג הרושם שלהם והארתם שם ביסוד שלה דוגמת הארת ה"ח ביסוד דז"א. והנה כל האברים נעשו ונצטיירו בכ"ב אתוון כנודע כי גוף הוא מן האותיות לכן הארת כ"ב אתון דכורין שמהם נצטייר עצמותו לצורך גופו עצמו נתקבצו ביסוד שבו ונעשה כלי והארת כ"ב אתוון דנוקבא [שבה] שמהן עצמן נצטייר עצמות גופא נתקבצו

ביסוד שבה ונעשה בה כלי והנה ה' אותיות מנצפ"ך היתרות הזכרים הם המ"ד עצמן שבתוך פי היסוד שלו שנעשה מכ"ב אתוון והם ה"ח וכ"ז לוקח במוחין דגדלות קודם הנסירה וה' אותיות מנצפ"ך הנקבות היתרות הם מ"ן שבתוך היסוד ששלה שנעששה מכ"ב אתוון דילה והם ה"ג והרי יש עתה דלת א' וציר א' מהכ"ב אתוון דילה ומ"ן פשוטים ממנצפ"ך ביסוד שלה כל זה קודם הנסירה הנז' במ"א. ונמצא כי מן הארת כ"ב אותיות דדכורא שהם האברים שלו ממש נעשה כלי דיסוד דכורא ומהארת ה"ח עצמן המגדלין את האברין נעשו מ"ד וכן בנוקבא מהארת כ"ב אותיות שהם האיברים עצמן שלה נעשו יסוד כלי שלה ומהארת ה"ג שלה נעשה מ"ן שבה:

כא) הטעם שהמלכות נקרא כ"ה משום שנוטלת י"ג ת"ד דא"א וט' דז"א הרי כ"ב תיקונים ובה) יש ג' תיקונים שהז"א נותן לה ג' שהם תורה נביאים כתובים הרי כ"ה י"ג דא"א וט' דז"א וג' שהז"א נותן אליה:

כב) המל' נקראת תבל הכינוי זה נקרא כך בשעה שהמלכות מתחברין בה רי"ו העליון בסוד) מזלא קדישא ורי"ו תחתון שבה בסוד ע"ב קד"ם כנ"ל וכמבואר אצלינו בכוונת ק" בעת השינה והנה ב' רי"ו הם תבל ואז נקרא כך. הטעם שהבינה נקרא הוא לא מפני ההעלם שהרי אבא נעלם ממנה ונקרא את"ה וגם א"א נקרא הו"א אלא משום (כי תיבת) הוא לעולם בכתר ואמא הוא כתר לז"א וא"א הוא כתר לאו"א:

שער לד פרק ג מ"ב

סדר תיקון בריאת נוקבא דז"א ובו יתבאר לך מ"ש בגמרא האשה עולה עמו ואינה יורדת עמו ונבאר כמה מיני שינוי זמנים היו בה ונבאר תחילה למה נקראת המלכות נקבה. גם נבאר מה הפרש יש באורות עליונים שלזה נקרא זכר ולזה נקרא נקבה. גם נבאר איך מצינו שנשמות זכרים באים מן הנקבה ונקרא זכרים כמו דהע"ה וזולתו. דע כי הדעת כולל ב' עטרין והם חו"ג והחסדים נק' זכרים והגבורות נקראים נקבות ואעפ"כ יש גבורות זכרים ויש גבורות נקבות והענין הוא שודאי הוא שעיטרא דחסדים נשאר בז"א ועיטרא דגבורות לוקחת רחל. והנה בארנו במ"א שלפי שאין הנקבה לוקחת רק עטרא דגבורה לכן ארז"ל דעתן של נשים קלה וא"כ גם הזכר יהיה דעתו קל אם אי בו רק מחצית דעת דוגמתה שהם עטרא דחסד. אמנם בהכרח הוא ששורש עטרא דגבורה נשארת בדעת הזכר ולא די בזה גם הו"ק דזכר כמו ששם מתפשטין הה"ח כנודע כן מתפשטין שם הה"ג עם הה"ח וע"כ גם אלו הגבורות שנשארו בו נקראו זכרים וכאשר ניתנין בעת הזווג מן הזכר לנקבה דרך היסוד יוצאין מש בגלוי מפי היסוד ואין שם מחיצה ואין האור נחלש כחו ממה שהיה לכן נקרא זכרים. אמנם הגבורות שיצאו מתחלה אל הנקבה לתקן פרצופה ונתפשטו תחלה בו"ק ע"ד הזכר כנ"ל ואח"כ היא נותנת אותן בעת הזווג בבחי' טפת מ"נ אלו הם נקבות. ועוד סבה אחרת שכאשר יצאו אלו האורות של הגבורות מן הזכר אליה הנה עברו דרך גופא דז"א ממש מן האחוריים שלו ואז בהכרח בעברו דרך מחיצה נחלש כחו ומתמעט הארתו וע"כ נקראו אלו האורות נקבות. וזה סוד שאומרים תמיד בכל מקום תשש כחו כנקבה כי חלישת הכח הוא כינוי אל הנקבה משא"כ כשנתפשטו האורות תחלה בזכר שאז יצאו בגלוי מפי יסוד תבונה שהוא רחם נוקבא המלובש תוך הזכר ומשם יצאו בכחם בגלוי בלתי חלישת כח אלא עדיין הם בכחם על דרך שיצאו ממוח אבא ממש ולכן נקרא זכרים. גם הענין יותר מבואר שנודע שב' עטרין אלו הם ח"ג ב' זרועות דא"א כמבואר אצלינו ושם בודאי שניהן זכרים אלא שבעודן מתפשטין בזכר נקראים זכרים אע"פ שנותנם אלא שבעודן מתפשטין בזכר נקראים זכרים אע"פ שנותנם בעת הזווג אל הנקבה וברדתן להתפשט במשם בגוף הנקבה אז נקרא נקבות וזהו ענין כמה נפשות כמו נפש דהע"ה וכל שורש קין כנזכר במקומו וזה טעם למה אשה נקרא נקבה והוא כמ"ש באדרא דעבר בוצינא דקרדינותא. ונקיב בחדוי דז"א ונפיק לבר מאחוריו לכן היא נקראת

נקבה שכל האור שלה יוצא דרך נקב ההוא זהו פירוש לשון נקבה נקב ה' שהמל' שהיא ה' תתאה כל אור שלה יוצא דרך נקב ההוא. והנה ז' זנים היו אל הנוקבא דז"א עד שהיתה ראויה לזווג וחזרה עמו פנים בפנים ויש בחי' אחרת ג"כ וית במ"א בע"ה ואלו הם. א' בהיותה קודם תיקון שאז היתה נקודה קטנה. הב' בעיבור א' של התיקון ואז היתה נקראת פסיעה לבר. הג' בזמן היניקה ואז נקראת ה' תתאה ואז נקראת צלע. הד' משם ואילך עד שתהיה בת י"ב שנים ויום א' והמשך זמן זה נקראת קטנה ואז נקראת ג"כ חוה אשת אדם. הה' אחר שעברו עליה י"ב שנים ויום א' שאז כל המוחין דגדלות שבה נגמרו להכנס ואז נקראת נער חסר ה'. הו' בעת הנסירה ואז נקראת נערה בה'. הז' כשחוזרת עמו פב"פ לזווג ואז נקראת בוגרת והנה ז' זמנים אלו כללותן הם הה' אחרונות שאז התחילה להקרא בשם נקבה ונכללין בד' כי בחי' הה' וו' שניהן א' ואלו הד' מדריגות נרמזין בד' אותיות נקבה אע"פ שאינן כסדר אותיות והם נערה קטנה בוגרת ה' תתאה ולכן נרמזו ד' זמנים אלו בנוטריקון שהם נקב"ה. ותחלה צריך שתדע שלעולם בחי' המלכות הוא בקו האמצעי דז"א מאחוריו לפי שהנה"י של אמא המתפשטין תוך ז"א הנ"ה הם סתומים ויסוד שלה המתפשט תוך קו אמצעי דז"א כנודע הוא לבדו פתח ומהם מתגלין האורות תוך ז"א לכן אין המלכות עומדת אלא נגד סיום היסוד דאמא שהוא בקו האמצעי ובכל קו האמצעי של ז"א יש אל המלכות שורש שם. וזהו הענין האשה עולה עמו ואינה יורדת עמו כפי השתנות הזמנים מקומותיה משתנים בקו אמצעי ולעולם נשארין שרשים קיימין שם כנודע כי כל דבר שבקדושה אינו נעקר שרשו משם. ובזה אל תתמה בכמה בחי' שנמצאו אל המלכות כי הנה תחלה היתה מקומה בעטרה שתחת היסוד ושם היא רמוזה המלכות ואח"כ נגדלה (ועחדה) ונעקרה משם ועלתה על הת"ת שבו כמו בתפלת השחר ואח"כ נתקנית לגמרי וחוזרת עמו פב"פ ולא מפנ זה נעקרה שרשים הראשונים ושם נשארין קיימין לעולם אשר זהו הענין האשה עולה עמו ואינה יורדת עמו כי בכל גידול של הז"א גם היא היתה נגדלת עמו ונשארין שרשיה קיימין בו. וגם למעלה באחורי הדעת דז"א יש לה שורש א' אשר משם נעשית לאה וזהו שורש יציאת לאה שם וזכור כלל זה. ולא עוד אלא אפי' עם כל ספירה וספירה מספירות ז"א יש לה שורש א' שם כי בעת העיבור שהיתה שם עם ז"א אז נתערבה היא עם כל ספירה וספירה שבו והשאירה שורש בכולם וזה סוד בתיקונים ובזוהר ויקרא דפ"ו דאיהו שלימא דכל ספירה וספירה ובזה אל תתמה אם המלכות נקראת ע

טרה של היסוד או אם היא פרצוף נקבה ממש לבדה. ונתחיל לבאר כל בחי' הנוקבא:

שער לד פרק ד מ"ב

בחינה א הנה תחלה קודם התיקון היה ז"א בסוד ו' נקודות נפרדות זו מזו והיה נקרא רה"ר כנזכר במקומו ונקרא ו' של הוי"ה כמנין ו' נקודות שהיה אז בו ואז היה המלכות ג"כ נקודה אחת שביעית אליו והיתה למטה מיסוד של ז"א בבחי' עטרה שבו ולכן לא נמצא אז עדיין נקבה אל הזכר וכבר נתבאר זה בבחי' ד' דק"ש וע"ש שורש הדברים. והנה אז שיעור מדתה העטרה שביסוד שהיא שלישית מדת היסוד אשר ז"ס וכל בשליש עפר הארץ כי מדת הארץ שהיא מלכות היתה כמדת העטרה הנקרא שליש מדת היסוד ואז נקראת עטרה:

בחינה ב היתה בזמן העיבור א' של ז"א בתוך הבינה ואז נתוסף תיקון ז"א כי ו' נקודותיו שהיו נפרדין תחלה קודם התיקון עתה נכללין ג' גו ג' כי נה"י הלבישו לחג"ת ונמצא חסד תוך נצח וגבורה תוך סוד ות"ת תוך יסוד. והנה נקודת המלכות שהיתה תחלה תחת היסוד כנ"ל גם היא עלתה שם עם היסוד וכאשר עלה היסוד וכלל את הת"ת בתוכו והלבישו לא היה מקום למלכות לכלול בו ולא היה לה בן זוג וכמו ששהעיבור ההוא היה לצורך תיקון ז"א ג"כ היה לצורך תיקונה והיה באופן זה כי גם הנקודה שלה עלתה והלבישה את היסוד וע"י עלייה זו נכללה

המלכות גם בכל הו"ק כי בהיותה כוללת קו האמצעי כוללת גם את ב' קוין האחרים ועי"ז העיבור גם היא בהיותה שם בקו האמצעי נכללת בכולם ונעשה הכל בחי' רה"י נמצא כי נקודת המלכות הלבישה את היסוד בסוד עטרה והיסוד הלביש את הת"ת ואז היתה נקראה פסיעה לבר. וז"ש פ' בלק דר"ג אשורנו ולא קרוב כיון דהוי במיעהא דאמא אושיט פסיעה לבר וכו' וביאור אשורנו לשון ספיעה כמו תמיך אשורי במעגלותיך. והענין כנ"ל כי הו' נקודות שהיה תחלה בז"א נכללין ג' גו ג' והיה ו' זעירא שבאות ה' ראשונה של הוי"ה כי הם ו' אבל אינן מתגלין רק חצי ו' לבד לכן הוא ו' זעירא ושם בסוף אות הו' זעירא אושיט פסיעה לבר כזה []. והטעם הוא כי כאשר הלבישד היסוד את הת"ת היה עביו שוה אל שאר הקוין אבל כאשר גם המלכות עלתה והלבישה גם היא את היסוד יש שם עובי ג"ס לכן נתוסף שם עובי נקודת המלכות ונעשית כעין פסיעה היוצאת בחוץ בסוף הו' ואז ע"י העיבור נגדלה ונעשית כשיעור כל קומת היסוד של ז"א. ואמנם שיעור מדת היסוד הוא רובע מדת הת"ת כנז' זוהר בלק דף ר"ד על ומספר את רובע ישראל דשיעורא דגופא הוא ד' בריתות ובריתות רובע ישראל הוא כשעורא דגופא דז"א ע"ש:

מ"ק - הטעם שהמלכות בראה בסוד פסיעה לבר הוא מפני שאח"כ בהגדלה היתה צריכה לבא] ולהיות באחורי ז"א כנודע כי שם ביתה ולכן נשארה שם בסיום הו' וחזרה משם מל' באחור של ו' וכאשר נתארכו ג' אחרונות של הו' ע"י הגדל' שהם נה"י דז"א כנ"ל אז נשארת שם באחוריים שלהם (באחורי הת"ת ונק' ה' אחרונה שבשם):

בחינה ג מ"ב היתה בזמן היניקה של ז"א אחר שיצא מבטן אמא ונתפשטו ו"ק גדולים ואז כשנתפשטו וירד היסוד מע"ג הת"ת אז לא ירדה היא עמו למטה כבתחלה תחת היסוד אבל נשארה שם למעלה דבוקה באחורי הת"ת דז"א. וז"ס האשה עולה עמו ואינה יורדת עמו כי כשעלה היסוד עלתה עמו וכשירד לא ירדה עמו וזכור מש"ל כי שרשה הראשון שבעטר' נשארה למטה לעולם. והנה ע"יהיניקה מתגדל ז"א כנודע וגם היא נגדלת עמו ונעשית כשיעור ספירת הת"ת דז"א ממש והרי היא עתה מדה שלימה גדולה ככל ספירת ת"ת דז"א משא"כ תחלה בהיותה כשיעור היסוד או העטרה ששהם מדות קטנות כנ"ל אמנם עדיין אינו פרצוף רק מדה אחת שלימה גדולה ככל שאר ספי' דז"א ועתה היא נקרא ה' תתאה של הוי"ה. והנה נתבאר כי ז"א נגדל ביניקה והיה לו ג"כ בחי' מוחין דקטנות וגם הנוקבא נגדלו בה מוחין בקטנותה. והנה המוחין שלה דיניקה נרמזו בשם שיש לה עתה שהיא אות ה' אחרונה דהוי"ה כנ"ל והענין כי שם הוי"ה דיניקה אשר בז"א לבדו ב' אותיות י"ה הראשונים הם מוחין דז"א והו' כוללת כל הו"ק שבו אבל עיקר הו' הוא בת"ת שהוא קו אמצעי שבו ושם באחור ו' זו שהוא בת"ת שם היא עומדת ה' תתאה שהיא הנוקבא. ונבאר ענין המוחין שלה הנה המוח של חכמה שבה הוא אלהים דמילוי אלפין ומוח בינה שלה הוא שם אלקים דמילוי ההי"ן כי כל אות ה' הוא בינה ומוח ג' הוא אלקים פשוט בלי מילוי מפני שהדעת של הנקבה הוא ק"ל ומכ"ש בזמן הקטנות. והנה שם אלקים דיודי"ן אין בה כח להתגלות בה ובמקומו היה בה אלקים דאלפי"ן. נמצא כי ב' מוחין דחו"ב שבה הם מילוי אלפי"ן וההי"ן וזה נרמז במה שנקרא ה' זו במילוי זה ה"א ההי"ן אלפי"ן ולפי שהיא נקבה גברה ה' על א' ולפי שכל עיקרה של מל' עתה היא אות ה' תתאה לכן גם המוחין שלה הם בסוד מילוי ב' אותיות ה"א כנ"ל לכן נקראת עתה ה"א וכנגד ה' זו פשוטה הוא מוח הדעת שבה שהוא אלהים פשוט שיש בו ה' אותיות לבד כמנין ה' פשוטה והרי הג' מוחין נרמזו בשמה שהיא ה' תתאה של הוי"ה. גם נרמזו ג' מוחין בציור ג' קוין שיש באות ה' שהם ג' קוין חו"ב ודעת באמצע ונודע מ"ש בזוהר בראשית דס"א ויברא אלהים את שני המאורות כי תחלה המלכות בקטנותה היא טפלה אל הזכר ונקרא ה' תתאה ובהשלמותה פב"פ יש לה שם שלה בפ"ע כגון אדני או אלהים וכיוצא בה כפי הזמנים וכפי המציאות ואינה טפילה אליו אז. והנה גם בקטנות ודאי צריך שיהיה רמוז בה שם אדני אמנם אינו רק דרך רמז במנין ובמספר וחשבון לבד כיצד כשתמנה מספר ג' מוחין אלו הנה ב' ראשונים דההי"ן ודאלפי"ן הם גימטריא תוק"ף כי אלו המוחין דקטנות הם תוקף ודין גמור ובפרט קטנות הנקבה ומתחבר עמהם מוח

הדעת שהוא אלהים פשוט יהיה שלשתן גימטריא תרע"א כחשבון אדני במלואו והנה עתה עדיין נקרא ה' תתאה ונקרא צלע כמ"ש לא טוב היות האדם לבדו כי תחלה היתה הנוקבא אחורי ת"ת לבד בבחי' צלע א' שהיא ה' תתאה כנ"ל שלא היתה רק מדת ת"ת:

בחינה ד מ"ב היא בזמן שנקרא קטנה שהיא עד י"ב שנים ויום א' והענין כי אין האשה נתקנת עד אחר גמר תיקון האדם וכמ"ש לא טוב היות האדם לבדו כי אחר שנתקן האדם והיתה חוה עדיין בסוד צלע לבד אז תיקנה ועשאה עזר כנגדו שלימה כי כן אנו רואים בחושש הראות שלעולם האיש גדול בשנים מהאשה ונמצא כי אחר שנכנסו מוחין דז"א והגדיל אז מאירין מוחין אלו בנקבה ונגדלת גם היא וכמו שאין הז"א גדל עד שיגמרו כל המוחין לכנוס בו והוא עד תשלום י"ג שנים ויום א' כן הנוקבא אינה נגדלת עד שיגמרו כל המוחין לכנוס בה והוא עד תשלום י"ב שנים ויום א' ואז תקרא נערה כמ"ש. והנה מקום הנוקבא עתה היא באחורי החזה של ת"ת ואורות היוצאות מן ז"א לכנוס בה אינם יוצאים ועוברים דרך כל אור מחיצת גוף ז"א דא"כ היה הדבר נמצא שברגע היו נכנסין בה כל המוחין אמנם הבוצינא דקרדינותא הנזכר באדרא דקמ"א נקיב ואעבר מאחוריו כו' כי במקום החזה דז"א נקיב נקב א' ודרך שם עוברים האורות לאחור ושם עומדת ראש הנוקבא ושם עושין צלם א' ע"ג ראש הנוקבא ע"ד הנ"ל בצלם דמוחין דז"א ונכנסין מעט מעט בהמשך זמן עד תשלום י"ב שנה ויום א' ואז נגמרין לכנוס המוחין. ונמצא כי אורות אלו היוצאין אל הנוקבא הם עולין תחלה מלמטה למעלה מן היסוד עד למעלה בחזה ת"ת של ז"א תוך פנימית גוף דז"א ושם נוקבין ויוצאין לחוץ באחורי החזה על ראש הנוקבא ואז נכפפין ויורדין ונכנסין תוך הנוקבא מלמעלה מן הכתר שלה עד למטה בסיום גוף שלה דרך כפיפת קומה. וזהו ענין אותה הבעיא הנזכר במסכת בבא קמא בפרק הכונס על האש נכפפת שהזיקה כי כבר ידעת כי אורות המלכות הם גבורות הנקרא אש והם יוצאין מבחי' אש נכפפת כמבואר כאן:

שער לד פרק ה מ"ב

והנה דע כי האורות היוצאין אל הנוקבא מן הז"א מכל ג' ספי' נה"י שבו כמ"ש למטה אינן יוצאין לבדן אלא כדרך שבהיותן תוך ז"א היו מלובשין תוך נה"י דאמא ואח"כ תוך נה"י דז"א כן כשיוצאין משם יוצאין הם ולבושיה' עמהם מבחי' נה"י דאמא ומבחי' נה"י דז"א כי הרי בצאתן עוברין דרך המסכים ההם א"כ כמו שהם יוצאין כך הארת המסכים יוצאין עמהם ומתלבשים תוך הנוקבא ע"ד שהיו בז"א אורות אלו תוך נה"י דאמא ונה"י דאמא תוך נה"י דז"א ונה"י דז"א תוך הנוקבא כולה. והנה כמש"ל כי כשיצאו האורות מז"א לכנוס בנוקבא יצאו הם ונרתקן עמהם שהוא בחי' הארה נה"י דאמא ומנה"י דז"א עצמו ונכנסו מלובשים בתוכם בתוך הנוקבא וא"כ נמצא כי כמו שיש בז"א חסדים סתמים שהוא עד החזה כי עד שם הגיע סיום מסך היסוד דאמא ומשם ולמטה מתגליגן החסדים בתוכו כן הענין כאן בנוקבא כי הנרתק שלקחו הגבורות עמהם מן יסוד דז"א אשר שם היו ומשם יצאו ונכנסו אל הדעת שבה ואותו נרתק של יסוד דז"א מתפשט תוך קו אמצעי של הנוקבא. ולהיות היסוד דז"א אשר הוא זכר והוא ארוך לכן מתפשט בכל קו אמצעי עד סיום הת"ת דנוקבא לכן נמצא כי הז"א יש בו מגולין שתי שלישי חסד שבת"ת ושתי חסדים שלימות של נ"ה אבל בנוקבא אין בה גלוי רק לשתי גבורות עצמן שנתפשטו בנ"ה שלה לבד והרי זה שינוי א' בענין גבורות עצמן אל החסדים. עוד יש שינוי אחר בענין המקום בעצמו כי בז"א שנגמר יסוד דאמא בחזה שלו יש הרחק גדול משם עד היסוד שלו וכאשר יוצאין משם החסדים הם נופלין ויורדין ממקום גבוה במרוצה גדולה אבל גבורות היוצאין מיסוד דז"א אל יסוד דמלכות הוא סמוך ממש ונדבק בו כי הרי נתבאר שמסתיים בסוף ת"ת דנוקבא וכמעט שאין ניכר שם בחי' ירידה כי כל זמן שמתפשטין ויורדין נתונים בתוך היסוד דז"א שהוא כמו מחיצה אליהם ואינו נקרא נפילה אבל כשנגמר היסוד דז"א ואין מחיצה אליהם אז נק' נפילה. והנה סבת

ב' שינויים אלו גורם שינוי ג' והוא כי בז"א היו ג' חסדים פחות שליש מגולין והם אורות רבים משל נקבה וגם שיורדין במרוצה ממקום גבוה מאד כנ"ל לכן יש בהם כח אח"כ לעלות מאד מאד כנראה בחוש הראות כי כאשר יפול האבן ממקום גבוה תחזור מכח הכאת ירידה שהיתה בחוזק לחזור לעלות למעלה בכח שיעור גדול וכשנפילתה היתה ממקום נמוך לא תחזור לעלות כ"כ בגובה לכן היה כח בחסדים המגולין לב' סבות הנ"ל להתפשט בג' קוין בז"א ולעלות בשלשתן עד הכתר ומגדילין את כל הז"א כנ"ל כי הגדלות דז"א הם ע"י מים שהם החסדים אבל הנקבה שמקום ירידת הגבורות הוא מועט מאד עד שכמעט אינו נקרא ירידה וגם בענין שיעורם הם ב' גבורות בלבד ושם בז"א היה קרוב לג' חסדים לכן אלו היו אלו הגבורות מתפשטות בעלייתן דרך הג' קוין לא היה בכח אלו הב' לעלות עד הכתר ולהגדילו כי היו מתפשטים כחם באלו הג' קוין והלואי שיוכלו לעלות עד ח"ב שבה בלבד. והנה אנו צריכין להגדיל הכתר שבה ולכן הוצרך שאלו הב' גבורות דנ"ה שירדו עד היסוד שבה שכאשר חוזרין לעלות יתקבצו שניהן ויעלו דרך קו האמצעי הם בלבד עד שיעלו אל הכתר ויגדילוהו וא"ת הרי עתה כשחוזרות אלו הגבורות לעלות דרך קו האמצעי להגדיל כתר שבה הם מתלבשין תוך הלבושים הנ"ל שהם לבושי נה"י דאמא ונה"י דז"א וא"כ הרי הם סתומים כמתחלה ומה הועילו בגילוין למטה והרי אחר שהם לא התחזקו והוסיפו כח כדי שיוכלו להגדיל רק מחמת הגילוי שנתגלה ע"ד הנ"ל בחסדים דז"א וא"כ עתה שחוזרין לעלות ונכנסין כבראשונה דרך פי היסוד דז"א ממקום שיצאו וחוזרין ומכסין ומתלבשים הרי חזר אורם להחליש ולהתמעט ואיך יוכלו לעלות אל הכתר שבה. אך התשובה הוא ע"ד מ"ש בחסדים דז"א כי כאשר יצאו מהיסוד דאמא ונתגלו קנו הארה גדולה בעצמן והארתן שהיה תחלה נעלמה בהם מחמת צרות המקום נתפשטה והאירה בהם ולכן אף אם עתה יחזרו להתכסות כבר שיעורם גדול מבראשונה וכאשר נכנסין ביסוד דאמא המקום מתרחב יותר ממה שהיה בתחלה וגם החסדים המכוסים קונים הארה גדולה ועי"כ מתגדלין כי אין המקום יכול לסובלן וכן היה הענין הזה כאן בגבורות הנוקבא. ואמנם טעם הדבר למה אנו צריכין יותר התגדלות הכתר משאר בחי' שבה הוא כי בב' הקוין ימין ושמאל שבה הם מאירין שם ב' מוחין חו"ב של ז"א המתפשטין בכל אורך ב' קוי אמנם בקו האמצעי אין שום מוח דז"א מתפשט בו רק בחי' חצי שליש אור של חסד של ת"ת דז"א שנכנס בכתר שלה כנ"ל לכן מוכרח שיעלה הארת אלו הגבורות עד הכתר כדי שיהיה שם בחי' מוחין דכתר דאל"כ יהיה הכתר גרוע מחו"ב ע"ד שנתבאר בענין עליית החסדים בכתר ז"א ולטעם זה כדי שיספיקו הארתן לעלות עד כתר שבה לכן לא נתפשטו בדרך עלייתן רק בקו האמצעי בלבד דרך יסוד ז"א אשר שם כי ממנו יצאו ודרך בו עולות עד הכתר ומגדילות אותה. ודע כי עיקר הסיוע והעזר אל ההמצאה הזאת שיתקבצו יחד ויעלו דרך קו האמצעי הוא ע"י יסוד אבא אשר מתפשט תוך ז"א והוא יסוד זכר והוא ארוך עד

יסוד דז"א והוא מכוון נגד קו האמצעי של הנוקבא ומאיר בה ומכח הארה ההוא מקבץ אותן הגבורות יחד בקו האמצעי שלה ועולין דרך שם עד הכתר שבה וז"ס ה' בחכמה יסד ארץ כי ע"י יסוד אבא תיקן ויסד ארץ שהיא הנוקבא. וכבר נתבאר ענין זה בפרשה בהעלותך כי הנה נצטווה שמתחלה כאשר היה מדליק אותן נרות המנורה יהיה מכוין בכוונתו שכאשר ירדו הגבורות למטה בדרך ירידתן שאז הוא זמן הדלקתן והארתן וכמו שכתב יאירו שבעת הנרות ואז יכוין באותן ב' הגבורות שיהיו נוטים אל מול פני המנורה שהוא קו אמצעי בלבד. וז"ש רז"ל המתן עד שתהא שלהבת עולה מאליה ר"ל עד שתחזור לעלות שלהבת אור אותן ב' גבורות למעלה אבל בעת שכבר מתחילין לעלות לא נצטווה בכך והוא הוסיף על מה שנצווה לפי ששאמר בלבו אחר שהגבורות נתגלו למטה ונפרדו איש מעל אחיו ודאי שכשיעלו יעלו ג"כ נפרדות דרך ב' קוין לכן המתין יותר בכוונתו ולא זז משם בכוונתו עד שעלו הגבורות ממטה למעלה דרך קו אמצעי לבד הנקרא אל מול פני המנורה וז"ש ויעש כן אהרן אל מול פני המנורה העלה וגו' ולא אמר האיר את ז' נרותיה אלא העלה. אמנם אחר שכבר התחילו לכנוס דרך קו האמצעי א"צ להמתין עוד כי אין חשש כיון שחזר (ונתחברו) כבראשונה והם עולין דרך מחיצות כי ודאי לא יוכלו להטות ימין ושמאל ועי"כ יעלו עד כתר ויגדילו אותו. וזה שארז"ל ויעש כן אהרן מגיד שבחו שלא שינה ר"ל

כי אע"פ שנצטווה שיאירו ז' נרות אל מול פני המנורה שהוא בעת ירידתן הנקרא הארה והוא אל מול פני המנורה העלה ג"כ ולא הארה בלבד וא"כ זהו התוספת שבח הוא לטעם הנ"ל ואינו נקרא שינוי א"כ ראוי לשבחו. וטעם היות ענין זה ע"י אהרן כי אהרן היה כהן בסוד החכמה שהוא אבא וחסד ביה תלייא ואהרן הוא יסוד אבא המלובש תוך ז"א שכן הוא גימטריא של אהרן ע"ב קפ"ד שהם אחוריים דע"ב דיודי"ן שבחכמה והוא בחי' אחוריים דיסוד אבא ומשם שורש בחי' אהרן כנודע במקומו כי בחינת אחוריים הם מתגלין בו כי פנימיות היסוד סתום ואינו נראה רק חיצונותו לבד שהוא נקרא אחוריים שלו והוא גורם קיבוץ הגבורות שבנוקבא לעלות דרך קו האמצעי כי זהו ענין ה' בחכמה יסד ארץ:

שער לד פרק ו מ"ב

ונבאר ענין כל הנ"ל עד עתה איך נמשך בהמשך י"ב שנה ויום א' אשר כל זמן זה נקראת קטנה כנ"ל והנה כניסת חצי שליש אור החסד ת"ת דז"א בכתר שלה כנ"ל הוא שנה א'. ואח"כ תחלה נכנס פרק תחתון דנצח ז"א בראשה בחכמה שבה הרי שנה ב'. ואח"כ נכנס פ"ת דהוד ז"א בבינה שבה הרי שנה ג'. ואח"כ אלו הב"פ תתאין יורדין עד ח"ג שבה ונכנסים במקומן פרק אמצעי דנצח בחכמה ופרק אמצעי דהוד בבינה והרי ה' שנים. ואח"כ הב"פ תתאין יורדין לנצח הוד שבה וב' אמצעים בח"ג שבה ונכנסים במקומן פ"ע דנצח בחכמה ופ"ע דהוד בבינה הרי ז' שנים והרי נגמרו הכתר וכל הב' קוין וכ"ז ע"י אורות של החסדים וכבר נת"ל שהגבורות אינן נכנסים בה עד שיגמרו כל החסדים לכנוס בה לכן עתה בשנה ח' יצאו הה"ג מן היסוד ז"א ונכנסו בדעת שלה מכוון נגד היסוד כנ"ל. ואחר כך בשנה ט' נשאר שורש הגבורות בדעת שלה והאורות שלהם נתפשטו דרך קו האמצעי עד הת"ת שבה. ואח"כ ירדו ירידה אחרת עד היסוד שבה דרך קו האמצעי וירידה זו עד היסוד שבה וירידה זו היא במקום גילוי שאין שם מחיצות היסוד דז"א מגעת כי כבר נסתיים בסיום הת"ת וכיון שכן הוא א"צ זמן כי תכף ומיד יורדות שאין שם מחיצות לעכב ירידתן ועכ"ז זמן מועט הזה נבאר אותו באחרונה כמה הוא ואח"כ חזרו ועלו הגבורות להגדיל הכתר כנ"ל ונסעו ג' מסעות והם א' מן היסוד לת"ת ב' מן ת"ת אל הדעת ג' מן הדעת אל כתר והרי הם ג' שנים ועם ט' הראשונים הרי י"ב שנים ועדיין חסר עתה יום א' יותר על י"ב שנים כדי שתהיה נערה. ונבאר עניינו דע כי אע"פ שלמעלה ביארנו כי חצי שליש אור של חסד דת"ת דז"א הניתן בכתר של הנוקבא הצרך שנה א' לכנוס עכ"ז לא נכנס כולו ביחד בשנה ראשונה אלא בכמה פעמים והוא כי נחלק חצי שליש ההוא בד' חלקים וכאשר נכנסו ב"פ תחתונים דנ"ה דז"א בתוכה אז נכנס חלק א' מן חסד בכתר שבה וכשנכנסו ב"פ אמצעים נכנס חלק ב' וכשנכנסו ב"פ ראשונים אז נכנס חלק ג' וכניסת ג' חלקים אלו היה שנה א' כנ"ל. והנה נת"ל כי א"א להגבורות לכנוס בה עד שיכנסו כל החסדים לכן נכנסו תחלה כל החסדים ונתפשטו בכל קו ימין ובכל קו שמאל ובכתר שבה כנ"ל ואח"כ נכנסו הגבורות בדעת וירדו וחזרו ועלו עד הכתר כנ"ל ולהיות כי א"א לעולם שיתוקן הכתר עד שיתוקן כל פרצוף לכן נתאחר חלק הד' מן החסד הנכנס בכתר שלה לכנוס כנ"ל עד שיעלה שם הגבורות בכתר שלה והרי נשלם תיקונה ואז נכנס חלק הד' ההוא באחרונה ואז נגמר כל תיקונה. באופן שנתקיימו ב' דברים כי לא נכנסו כל הגבורות עד שיכנסו כל החסדים וגם שלא נגמר הכתר ליתקן עד באחרונה ע"י חלק הד' מחסד בלבד שנכנס באחרונה. ועכ"ז צריך לתת טעם בענין איך נתפשטו הגבורות בה כיון שעדיין נשאר חלק ד' של חסד לכנוס בכתר. אבל הענין כי לא היה אותו החלק עדיין בתוך גוף ז"א אמנם כבר יצאו ממנו והיה על ראש הנוקבא בסוד או"מ כבתחלה ולכן יוכלו הגבורות להתפשט בה ואר שנגמרו אח"כ נכנס בה גם חלק הד' הנ"ל בכתר שלה. ועתה נבאר יום א' היותר על י"ב שנים מה עניינו כי הנה נת"ל כי שם בז"א היה זמן ירידת החסדים אל היסוד שבגילוי שיעור יום א' כי אע"פ שהם בגלוי עכ,ז המקום גבוה ב"ש הת"ת מן החזה שמשם התחלת ירידתם בגלוי אבל כאן בנוקבא תכף כשיוצאין מן היסוד דז"א הנשלם בסיום ת"ת שלה

הם נכנסים ביסוד שבה ומקום התחלת ירידתן בגלוי הוא שיעור מועט מאד לכן אין צריך יום א' לירידתו בלבד אבל בהצטרפות ירידה זו הקטנה עם ירידת חלק ד' שהיה מקיף אל הכתר ושם ג"כ לא היה צריך זמן לכניסתו בכתר והצטרפו' שניהן יהיה יום א' והרי נתבאר ענין י"ב שנים ויום א'. נמצא כי ביום א' של שנת הי"ג היותר על י"ב שנים נגמרת תיקונה כולה ונגמרת כניסת החסד בכתר שלה לגמרי ועתה כבר יכולה להתתקן ולהקראת נער חסר ה' כמ"ש למטה אבל עדיין בכל הי"ב שנים ויום א' לא היתה נקרא אלא קטנה גם עתה נקרא באלו י"ב שנים ויום אחד חוה אשת אדם והענין איני זוכר מה ששמעתי בזה ואכתוב ב' פירושים שאני מסופ' איזה מהם שמעתי. והענין כי הנה נתבאר שחצי שליש חסד שבת"ת דז"א נחלק לד' ונכנסו בד' זמנים בכתר שלה. והנה חצי שליש הזה נקרא שתות החסד דת"ת דז"א שהוא חלק א' מו' חלקים שבו וזהו ענין ו' של חוה והמל' המקבלת האורות האלו היא ה' תתאה כנודע וזהו אות ה' של חוה ומה שנשאר עתה אות ח' של חוה הוא הספק אצלי. ונלע"ד ששמעתי כי הענין הוא כי אם לא נעריך מה שלוקחת מן החסד שבת"ת דז"א לצורך הכתר בכל החסד אלא נעריך אותו בב"ש המגולין לבדם כי שם שיעור קומת הכתר שלה כנודע נמצא כי חצי שליש שלוקחת הוא רביע א' של הב"ש המגולין וגם זה הרביע לא נכנס בפעם א' אלא נחלקה לד' חלקים ונכנס בד"פ והרי הם בפ ד' שהוא ח' ובכל פעם אינו נכנס רק חלק א' מן הח' הרי זו ח' של חוה. ונלע"ד יותר אמיתי ששמעתי והוא זה הפירוש הב' שנבאר והוא כי שם נתבאר בענין גדלות החסדים דז"א שלסיבת גילוין ה

גדילו ונכפלו כפליים ממה שהיו בעת היותן מכוסין נמצא כי אותן ב"ש חסד דת"ת הז"א מגולין נכפלו ונעשו ד' שלישים ועכ"ז כשלוקחת הנוקבא חלקה מן החסד ההוא בתחלה אינו רק חצי שליש אלא שאח"כ נגדל ונעשה שליש א' שלם לכן אם נעריך חצי שליש בד' שלישים שנגדלו ונכפלו כנ"ל יהיה חלק א' מח' וזהו ח' של חוה והרי נתבאר שם חוה שהוא קודם שתזדווג עם אדם ועכ"ז גם אח"כ נשאר בה בחי' זו אשר לסבתה נקרא חוה לכן נקרא חוה לעולם. והנה נתבאר כי מקום עמידתה הוא מסיום שליש עליון דת"ת ז"א והוא מהחזה ולמטה נמצא כי שיעור מקום הנוקבא הוא בב"ש תחתונים דת"ת ונהי"ם דז"א. והנה כתר שלה נעשה מב"ש תחתונים דת"ת וב' מוחין חו"ב שלה מב"פ קדמאין דנ"ה וחו"ג דילה מב"פ אמצעים דנ"ה ונ"ה שלה מב"פ תתאין דנ"ה שלו. ואמנם לכל קו אמצעי שלה שהם דתי"ם אין לה רק בחי' היסוד שלו לבד וכמ"ש בע"ה בענין אטב"ח. ועתה נבאר ענין אורות היוצאין מתוך ז"א אל הנוקבא הנה נודע כי ה"ח מתפשטין בגופא דז"א מחסד שבו עד הוד שבו וכל חסד וחסד שבו נחלק לג' שליששים כי חסד דחסד מתפשט בזרוע ימין שיש בו ג"פ וכן חסד שבגבורה בג"פ דזרוע שמאל וכן חסד שבנצח בג"פ שבשוק ימין וכן חסד שבהוד בג"פ שבשוק שמאל וחסד שבת"ת נחלק ג"כ לג"ש והם שליש אחד עד החזה ושליש אחד עד הטבור ושליש א' עד סיום הת"ת ואחר שנתפשטו בו ה"ח אח"כ יוצא ה"ג מדעת שבו ולא היה מקום להתפשט כי כבר נתפשטו שם החסדים לכן ירדו עד היסוד שבו ונתעכבו שם עד זמן תיקון הנוקבא. והנה ב' מיני אורות לוקחת הנוקבא לתיקון גופה אור א' הוא וז"ש אור החסד מהחזה דת"ת דז"א ולמטה ועוד ב' חסדים שלימים דנ"ה כי שם מקום עמידתה כנ"ל ואלו ב"ח וב"ש הם מגולין תוך ז"א כי יוצאין מן היסוד דאמא הנגמר ונשלם בחזה דז"א. אור הב' הוא ה"ג שבו ביסוד דז"א כנ"ל. והנה אור החסדים הם ניתנין בכל קו ימין ובכל קו שמאל שבה וכתר לבד אשר בקו האמצעי שלה אמנם הגבורות הם בקו האמצעי שלה בדעת שלה ואח"כ מתפשטים בכל ו"ק שבה אמנם בדת"י ובמלכות שבה אין בה חסדים כלל. גם דע כי תחלה נכנסים בה החסדים ואח"כ יוצאין הגבורות מז"א ונכנסין בה נמצא כי בתחלה נעשה ב' קוין ימין ושמאל שלה אחר כך נעשה קו האמצעי שלה. ודע כי חסדים המתפשטים בז"א היה בהם ירידה ועלייה כי תחלה ירדו מן הדעת עד היסוד שבו ואח"כ חזרו ועלו להגדילו עד כתר שבו כמבואר במקומו אבל הנוקבא אין לה הארת החסדים שלוקחת מן ז"א כנ"ל אלא בדרך עלייה אור חוזר ממטה למעלה הנקרא אור נוקבא וז"ס עלי באר ענו לה והם ע"ד הנ"ל שעולין מן היסוד עד החזה ושם נוקבין ויוצאין. והנה הגבורות הם באופן אחר כי

הנה הם ירדו ביסוד שלו והנה דעת שבה מכוון באחור היסוד שלו כנ"ל כי כתר שלה נגד ב"ש ת"ת שבו ודעת שלה נגד היסוד שלו ואחר שנתפששטו החסדים הנ"ל בכתר ובב' קוין שלה כולם ימין ושמאל אז יוצאין ה"ג מן יסוד שלו וניתנין בדעת שלה המכוון כנגדו ושם נשארין כולם ואח"כ מתפשטין בגופא כמ"ש בע"ה. ועתה נבאר סדר התחלקות החו"ג הנ"ל. והנה כמו שהיא לוקחת מחיצוניות עצמו דגופא דז"א לתיקון פרצופה כן היא לוקחת מאו"פ שהם החסדים הנ"ל. ונתחיל מכתר שבה ונאמר כי הנה מת"ת דז"א מן הגוף והכלי עצמו נעשה הגוף והכלי של כתר רחל עצמה ממש ושיעור המקום מהחזה עד סיום ת"ת הם ב"ש הגוף. אמנם ודאי שגובה הכתר שלה הוא כשיעור המקום מן החזה הנ"ל אבל אינה לוקחת כל אותן הב"ש כי ז"א צריך להשאיר לעצמו חצי שליש והם לבחי' גוף של הת"ת עצמו ושליש וחצי נותן לנוקבא לגוף הכתר שלה. וטעם הדבר כי הז"א כיון שמתחלה היה בו כל הג"ש ועוד יש בו שם הארות רבות ששם הוא בגלוי יסוד דאמא שבתוכו ויש שם אורות רבים לכן יספיקו לו החצי שליש להשתלם גוף הת"ת שלו ושליש וחצי לקחה נוקבא לכתר שלה בבחי' גוף וכך סדר התחלקותן כי חצי שליש לוקחתה לגוף הכתר שלה וחצי שליש לגוף הדעת שלה וחצי שליש לגוף הת"ת שלה אמנם ענין האורות התחלקותן בענין אחר. כי הנה אור החסד שבת"ת דז"א נחלק גם הוא לג"ש ע"ד הגוף של הת"ת הנ"ל ושם בענין ז"א נתבאר מה נעשה בב"ש עליונים דחסד ההוא. ואמנם מן שליש תחתון שבו נחלק לב' חצאים וחצי עלה עד הכתר דז"א וחציו ניתן דרך האחור כנ"ל בכתר דנוקבא. נמצא כי מן אור שבחסד ששבת"ת לקחה חצי שליש האור לצורך אור כתר שבה ומגוף הת"ת לקחה שליש א' וחצי לצורף גוף הכתר והדעת והת"ת שבה. ובזה תבין ענין ב' מלכים שמשתמשין בכתר א' כי האור שליש א' תחתון שבת"ת דז"א נחלק לב' חציו עלה לכתר דז"א כנ"ל וחציו ניתן בכתר דנוקבא ומן הגוף של ת"ת דז"א נעשה ממנו גוף הת"ת דנוקבא ומתפששט ת"ת שלו עד הת"ת שלה. וסבת כל זה היה כדי להשוותן יחד ובפרט בקו האמצעי שהוא עיקר הגוף כדי שיהיו ב' מלכים שוין בכל מציאותן ומן אור החסד המתפשט בנצח דז"א הנחלק שם לג"פ של הנצח שליש עליון ניתן בחכמה שבה ו

שליש אמצעי בחסד שבה ושליש תחתון בנצח שבה וכעד"ז נחלק לג"ש אור החסד שבהוד דז"א בקו ששמאלי שבה שהם בג"ה שבה ואחר שנגרו הב"ח וב' השלישים להתפשט בה וכסדר הנ"ל אחר כך יצאו הה"ג שהיו ביסוד דז"א וניתנו משם אל הדעת שבה ונשאר שם שרשם. ואח"כ יורדין הארות הה"ג אחר שנשאר שרשם שם בדעת שבה ומתפשטין הארות אותן הה"ג מחסד עד הוד שבה. ואחר כך יצאו הארת אלו הה"ג שנתפשטו בה"ק והארתן לבד נכללת ביסוד שלה. ואח"כ הארה דהארה הה"ג שביסוד יוצאה ונכללת במלכות שבה ובסוד חותם בתוך חותם כי חותם הוא הארתה שנתקבצה ביסוד והארת החותם ההוא נתקבצו במלכות שבה וכ"ז הוא ממש ע"ד התפשטות החסדים בגופא דז"א (וכן) בדרך שבארנו שם כי חסדים נקרא מים המגדילין האילן. וכן הענין בגבורות שהם מגדילין הנוקבא כי גם אע"פ] שנקרא אשש בערך החסדים הנקרא מים עכ"ז בערך הנקבה הם מים ממש המגדילין אותה אלא שהם מ"נ ונק' גבורות גשמים כנודע כי מים ממש הן. אח"כ חוזרין הגבורות המגולין ועולין עד הכתר כמ"ש בע"ה הרי נשלם בנין הנוק'. ועדיין יש פרטו' רבים ובפרט בענין היסוד והמל' שבה מהיכן נעשו לה ולמטה בא"ב דאטב"ח נתבאר היטב:

שער לד פרק ז מ"ת

ועתה צריך לבאר דרך פרט סדר ירידת אלו הגבורות וסדר התפשטות שלהן בגוף הנקבה ואח"כ סדר עלייתן למעלה עד הכתר שבה. ונבאר דרוש זה על מצות העלאת המנורה כמ"ש פ' בהעלותך את הנרות מה ענין מצוה זו הגדולה ומה ענין שבחו של אהרן שלא שינה וכמארז"ל. והנה הענין כי המנורה היא רחל נוקבא דז"א העומדת באחור ז"א וז' נרותיה הם שבעה קצוותיה

מחסד עד המלכות שבה וכמו שהחסדים המתפשטין בו"ק דז"א הם נקראים ה' אורות מאירין שהם ה' אור דיום א' דפ' בראשית כן הה"ג המתפשטין בנוקבא בז"ק שלה הם ג"כ אורות שבה המאירין בז' נרות המנורה שהם ז"ת כי הם בחי' ששלהבת הנר המאירה אלא שהאורות של ז"א נקרא מאורי יום ושל נוקבא נקראת מאורי לילה. וקודם שנבאר ענין העלאתן שהוא חזרת הגבורות ממטה למעלה עד הכתר כנ"ל נבאר ענין הדלקתם שהוא ירידת אורות הגבורות מלמעלה מן הדעת שבה עד היסוד שבה כמ"ש יאירו שבעת הנרות אך החזרה נזכר במש"ה בהעלותך וכמ"ש בע"ה. והנה בסדר ירידתן אני מסופק בב' אופנים אלו איזה מהם הוא. ונלע"ד ששמעתי ממורי זלה"ה שניהם אלא שאין בידי לישבן יחד כמו שהקדמתי בהקדמת הספר שאיני רוצה להוסיף ולגרוע נקודה אחת מכל מה ששמעתי ממורי זלה"ה א' כי בעת צאת הגבורות מן הדעת שלה יוצאות ב' גבורות ביחד א' אל החסד שבה וא' בגבורה שבה לכן אין החסד צריך אל הגבורה שבה ואין הגבורה צריך אל החסד שבה וגם ת"ת א"צ לא לחסד ולא לגבורה כי אור גבורה שלו מתפשט מן הדעת ויורד אליו דרך קו האמצעי. והנה נ"ה א"צ זה לזה וגם אין צריך אל ח"ג אשר למעלה מהם אמנם נ"ה הם צריכין אל הת"ת כי ב' אורות הגבורות שלהם יוצאין מן הת"ת ונחלקים זה לימין וזה לשמאל בנ"ה אח"כ כולם הם מתקבצין הארתן ביסוד כנ"ל. ואופן אחר נ"ל ששמעתי בודאי כי החסדים של ז"א וגבורות של נוקבא יורדין מדרגה אחר מדרגה מן החסד עד הוד כי מתחלה כולן יורדין בחסד ביחד ואח"כ נשארה גבורה שלו שם ויורדין הד' גבורות אל גבורה ונשארה גבורתה שם ויורדין ג' גבורות בת"ת ונשאר שם גבורתו ויורדין ב' גבורות בנצח שלה ונשאר שם גבורתו ויורדת גבורה אחרונה בהוד ואח"כ הארת כל אחד יורדין ביסוד ואח"כ הארת הארתן במל' שבה אלו הב' אפנים נלע"ד ששמעתי גם שניהם כנ"ל:

שער לה פרק א

השער השני שער הירח ויתחלק לה' פרקים:

ענין בריאת המלכות וסדר תיקונה כמ"ש בז"א הנה מצינו שנקרא נקבה וסוד הענין כבר בארנו במ"א לפי שאין האור שלה בא אליה אלא ע"י נקב כמ"ש באדרא ונקיב ועביר מאחוריו מבין חדוי ולכן נקרא נקבה. ואמנם ר"ת נקבה ע"ש זמני האשה פעם נקרא נערה פעם נקרא קטנה פעם בוגרת פעם ה' תתאה של הוי"ה. ועתה אבאר סוד ד' זמנים אלו והנה בזמן הקטנות יש בה ג' זמנים אחרים כמו שיש לז"א תחלה עיבור יניקה ומוחין דגדלות כן יש למלכות בודאי. וביאור הענין הוא כי קודם עיבור א' של ז"א הנה אז היה ו' נקודות כנודע וזה היה בזמן ראשון של הז"א ואז בזמן ההוא היתה המלכות כנגדו ג"כ נקודה אחת שביעית ואז היה מדתה כשיעור העטרה שביסוד ואז היתה נקרא עטרה ושיעורה הוא שליש מדת היסוד. אח"כ בזמן הב' של ז"א שהוא עיבור א' שהיה ז"א במעי אמא בינה כי תחלה היה בחוץ בסוד ו"ק ואח"כ נכנס במעי אמא כדי לתקן ואז הוא זמן ב' דז"א ואז היה בסוד ג' כליל בג' כי ו' נקודות שלו נכללו שם ג' בג' וזה כבר נתבאר ענינו אצלינו ואז גם המלכות נתקנה קצת כי העיבור ג"כ תיקון לנוקבא כמו לדכורא ואז המלכות נגדלת כשיעור היסוד של דכורא כולו. וכדי להבין ענינם אלו היטב אנו צריכין לבאר משארז"ל האשה עולה עמו ואינה יורדת עמו והענין כי הלא המלכות תחת היסוד בקו האמצעי. והטעם כבר נודע כי הנ"ה דאמר שבתוך ז"א הם סתומים ולא היתה המלכות יכולה להתתקן שם אמנם בקו האמצעית ששם פתוח היסוד דאמא שם יכול האור לצאת ולתקן את המלכת לכן לעולם לא תמצא למלכות אלא באחורי ז"א כנגד קו אמצעי. והנה בהיות ז"א בסוד ו' נקודות לבד נפרדות כל א' מחברתה כנודע כי לכן היתה נקראת רה"ר גם המלכות היתה למטה מהיסוד דז"א בבחי' העטרה. ובזה תבין כמה שמות שנקרא המלכות וכולם אמת כי יש לה כמה שרשים אל המלכות כפי השתנות הזמן ולכן אל תתמה אם המלכות היא עטרת היסוד שבאדם ואיך היא

הנוקבא של האדם. אך הענין הוא סוד גדול כי כל הקדושה אין שורש הראשון נעקר משם לכן מקום המלכות היה תחלה שרשה העטרה שביסוד ואח"כ כשנגדלה נתעקרה משם וגדלה מעט מעט עד שנעשית פרצוף גמור וחזרה פב"פ עם ז"א ולא מפני זה נעקרה מציאתה הראשונה אלא שנשאר לה שורש דבוק עם ז"א בבחינת עטרה ולא זז משם לעולם. וכן תמצא שבכל קו האמצעי דז"א יש לה שרשים תמיד שם כי היא תמיד יש לה שורש ביסוד ז"א בסוד עטרה וז"ס לעולם ה' דברך נצב בשמים והבן זה. ואח"כ בת"ת מאחוריו ואינה זזה משם לעולם כמ"ש בסוד ויעבור ה' כי שם זה הוא סוד הארה של אותה הבחי' שהניחה המלכות שאחורי ת"ת דז"א ואע"פ שהיא עתה פב"פ עמו ויש לה ג"כ שורש א' למעלה בדעת דז"א ומשם יצאת לאה וזה שורש יציאת לאה והבן ושמור עיקר זה. הרי שבכל קו אמצעי של ז"א יש לה שורש קיים לעולם ובזה אל תתמה מכמה בחי' שיש אל המלכות ולא די זה אלא אפילו עם כל ספירה וספירה דז"א יש לה שורש א' כי בעת עיבור דז"א נתערבה היא עם כל ספירה וספירה דז"א והשאירה שרשה בכולם. וז"ס בתקונים דאיהי שלימו דכל ספירה וספירה ואין להאריך בכאן ולפי שבהיות ז"א ו' נקודות היתה היא בסוד העטרה ולכן אז לא נמצא עדיין נוקבא אל הזכר. אח"כ בזמן הב' של הז"א שהוא עיבור ג' כלילין בג' אז גדלה כמדת שיעור יסוד. והענין הוא כי היסוד אינו כשיעור שאר ספירות כי עליו אמר הכתוב ומספר את רובע ישראל כי ארכה דגופא הוא ד' בריתות הרי כי היסוד הוא רובע הת"ת והעטרה הוא שליש היסוד וז"ס וכל בשליש עפר הארץ כי מדת הארץ הוא מדת שליש שהוא עטרה וכשנכללו ג' גו ג' כבר בארנו כי הסדר הוא שהנה"י הלבישו לחג"ת ונמצא חסד בתוך נצח וגבורה תוך הוד ות"ת תוך יסוד. והנה המלכות היא תחת היסוד בקו האמצעי וא"כ כשעלה היסוד וכלל את הת"ת בתוכו והלבישו הנה לא היה מקום אל המלכות לכלול בו ולא היה בן זוג לה וכמו שעיבור זה היה תיקון אל ז"א כן היה תיקון אל נוקבא ולכן הוצרך שנקודת המלכות תעלה למעלה על היסוד ותלביש אותו נמצא כי היסוד מלביש לת"ת והמלכות מלביש היסוד. ואמנם תבין זה במ"ש פרשה בלק אשורנו ולא קרוב דאושיט פסיעה לבר פירוש זה הפסוק בעיבור זו"ן איירי כנראה מלשון הזוהר שם:

והענין במה שהודעתיך שם כי בעיבור א' היו זו"נ בסוד ו' זעירא שבתוך הה' כי הם ו' נקודות ונכללין ג' גו ג' נמצא שהם ו' אך שהם קטנים כי אינם מתגלים רק ג' לבד חצי ו' ונקרא ו' זעירא ושם בסוף אותו ו' אושיט פסיעה לבר. והענין כי כאשר התלבש ת"ת ביסוד הוא שוה לעובי שאר הספירות כי גם נצח מלביש לחסד והוד לבוש לגבורה. אך כשתלביש גם המלכות ליסוד נמצא שיש שם ג' עוביין שהם ת"ת יסוד ומלכות ששם הוא מקום המלכות היא עובי קצת כדמות הפסיעה היוצאת לחוץ ועי"ז נכללת המלכות בכל הו"ק כי מאחר שכוללת כל קו אמצעי כוללת גם ב' קוין אחרים כי כמו שקו אמצעי ע"י העיבור נכלל בב' קוין אחרים ונעשי' רה"י כנודע גם המלכות בהיותה בקו האמצעי נכללת בב' קוין אמנם בעלייתה להלביש את היסוד ע"י עליה זה נתוסף בה אור ונגדלת כשיעור היסוד שלו וזה זמן ב' של זו"ן. אח"כ בזמן הג' דז"א שהוא סוד היניקה שהוא אחר צאת ז"א לחוץ ממעי אמא אז הז"א חוזר ומתפשט ונעשה ו"ק גדולים ואז הנוקבא אינה יורדת עמו. פירוש כי מתחלה עולה עמו כשעולה היסוד להלביש הת"ת גם היא עלתה עמו והלבישה את היסוד ונמצאת מאחורי ת"ת ומקפת אותו ולכן כשיורד היסוד מעל הת"ת ומתפשט למטה אין המלכות יורדת עמו רק נשארה שם למעלה נגד הת"ת נמצא שיסוד ירד מעל הת"ת ונשארה המלכות על הת"ת דבוקה בו ממש. וז"ס האשה עולה עמו ואינה יורדת עמו אך ודאי ששרשה הראשון של העטרה נשארה למטה כנ"ל. נמצא כי בזמן היניקה נשארה הנוקבא דבוקה מאחורי הת"ת ממש וע"י היניקה נודע שהז"א נתגדל על ידי החלב ואז גם אותו המלכות נגדלת גדלות אחר כשיעור הת"ת ועתה המלכות היא מדה א' שלימה כשאר המדות של ז"א אך אינו פרצוף רק מדה אחת שלימה ובאלו הזמנים נקראת מלכות קטנה אך אינה ממש קטנה גמורה עד שתהיה מדה שלימה ואז נקראת ה' תתאה של השם כי כבר יש לה מדה א' גמורה. וכבר ביארנו כי ז"א בקטנותו יש לו גם כן מוחין דקטנות וגם הנוקבא בקטנותה יש לה מוחין דקטנות. אמנם מוחין אלו הם רמוזין בסוד השם שיש לה עתה שהיא ה' אחרונה ששבשם

כי ו' הוא קו אמצעי ת"ת שבז"א רק שהוא כולל הו"ק כמנין הו' אך עיקר הו' הוא בת"ת קו האמצעי ושם באחור הת"ת היא ה' תתאה שהיא הנוקבא וב' אותיות. י"ה הם מוחין לז"א ואין להאריך. ונודע כי המלכות אין לה רק ג' מוחין כי אין לה אלא עטרא חדא דגבורה ומוח ראשון של חכמה הוא אלהים באלפי"ן ומוח בינה הוא אלהים בהה"ן כי כל ה' בבינה ומוח ג' אלהים פשוט כי הדעת שלה אינו שלם ומכ"ש בקטנות לכן אין בו מילוי. ואמנם אלהים דיודי"ן לא נתגלה בה כי אין בה כח ובמקום יודי"ן לוקחת אלפי"ן נמצא כי מוחין שלה חו"ב הם מילוי אלפי"ן וההי"ן והם ב' אותיות ה"א. ההי"ן אלפי"ן ולפי שהוא נוקבא הוא ה' על א' ולפי שכל עיקר המלכות הוא ה' תתאה לכן גם המוחין שלה הם בסוד מילוי ב' אותיות ה"א כנ"ל לכן נקראת עתה ה'. וכנגד ה' זו פשוטה הוא מוח הדעת שהוא אלהים פשוט ה' אותיות לבד הרי כי ג' מוחין אלו רמוזין בה' תתאה של השם נמצאת עתה המלכות כלולה מג' קוין ימין ושמאל ואמצע נגד ג' קוין ה' נמצא כי המלכות בקטנותה נקראת ה' תתאה והיא טפילה אל השם הוי"ה וכאשר נשלמת פב"פ יש לה שם אחר בפ"ע אדני או אלקים כפי הזמנים או המציאות ואינה טפילה אליו כנזכר בזוהר. וכבר אמרנו כי המלכות נקרא אדני גם עתה בקטנותו לוקחת השם הזה ונרמזה בו אך הוא בסוד מנין וחשבון ולא ממש בשם אדני רק בדרך חשבון כיצד כשתמנה ב' מוחין אלו שם אלקים דאלפי"ן ודההי"ן הם גימטריא תוק"ף כי אלו מוחין דקטנות הם דינין ותוקף גמור וכשתחבר עמהם שם אלקים אמצעי שהוא פשוט גימטריא תרע"א כחושבן אדני במלואו. אמנם בעיבור ב' דמוחין אז כבר ידעת איך הת"ת דז"א נעשה כלי בית קיבול למוח הדעת ועולין ב"ש של הת"ת להיותן בסוד הדעת ואז גם המלכות שהיא שם באחוריים הת"ת עולה עמו ואינה יורדת ונשארה שם בחינתה במקום הדעת הרי שכל ג' בחי' אלו יש לנוקבא בקו האמצעי שהוא דת"י. ובזה נתבאר ענין האשה עולה עמו ואינה יורדת עמו הרי עד עתה בארנו אות ה' מנקבה שהוא בצאתה מבטן אמה בעיבור א' ועדיין אינה נקרא קטנה ממש רק ה' תתאה כי אין לה רק מדה א':

שער לה פרק ב

אח"כ נקראת קטנה והיא אות ק' של נקבה וזהו כי הלא האשה עד י"ב שנים ויום א' נקראת קטנה וענין י"ב שנים אלו הוא כי אין האשה נתקנת עד גמר תקון האדם וז"ש לא טוב היות האדם לבדו כי תחלה היתה הנוקבא בסוד צלע א' והיא היתה אחורי הת"ת דז"א בסוד ה' תתאה ואז נתקן אדם שהוא ז"א והגדיל לגמרי ואח"כ נתקנת הנוקבא כי אחר הגדלת הזכר עדיין הנקבה קטנה ואין הנוקבא נתקנת עד גמר תיקון הזכר לכן אנו רואין בחוש הראות והטבע כי האיש גדול בשנים מאשתו ואחר שבאו המוחין לז"א והגדיל אז מאירין המוחין האלו בנוקבא ונתקנת. וכמו שאין ז"א נקרא גדול עד שנגמרו כל המוחין לכנוס בו כך הנוקבא שאין בה שום גדלות אין נקראת גדולה עד שיגמרו כל המוחין לכנוס בה ואז נקראת נערה ובוגרת כמ"ש כי ב' שמות אלו הם בימי הגדלות אבל בתחלה נקראת קטנה וידעת כי הזכר אינו גדול עד תשלום י"ג שנים ויום א' והנוקבא עד י"ב שנים ויום אחד לכן נבאר עתה אלו הי"ב שנים ויום אחד איך היו מציאותן. כבר ידעת כי הנוקבא אינה נבראת רק מסיום שליש העליון דת"ת הנקרא חזה ומשם ולמטה נמצא כי בנין המלכות הוא מב"ש הת"ת ונהי"ם הם ד' מדות וב' שלישים. וכבר בארנו שהכתר שלה נעשה מב"ש שלוקחת מת"ת דז"א והב' מוחין שלה מב"פ קדמאין דנ"ה וח"ג דידה מב"פ אמצעים דנ"ה דידיה ונ"ה דידה מב"פ תתאין דנ"ה דדכורא אמנם לקו אמצעי שבה שהוא דתי"ם אין לה רק בחי' היסוד לבד וכבר בארנו במ"א ועוד נבאר בדרוש א"ט ב"ח. ונבאר עתה בחי' הכתר שלה כי כבר נודע מ"ש בענין ה"ח המתפשטים בגופא דז"א ואין לך ספי' א' מן החסד עד הוד שאין בו חסד א' מן הה"ח והנה בת"ת דז"א שם הוא חסד א' ונחלק לג"ש כי אין לך שום מדה שאין לה ג"פ. ואמנם עד החזה הוא שליש א' ועד הטבור הוא שליש ב' ועד סיום הגוף הוא שליש ג'. והנה החסד הזה הנוגע אל הת"ת מתפשט בג"ש ת"ת וכבר בארנו כי החסדים בעת עלייתן מגדילין הם את ז"א כי יורדין ונופלין ביסוד ומשם עולין עד הכתר ומגדילין את ז"א

ואמנם בזכר יש עלייה וירידה אך הנוקבא אין בה הארת החסדים אלו רק בדרך עליה בסוד אור חוזר ממטה למעלה הנקרא אור נוקבא וז"ס עלי באר ענו לה. וכבר בארנו שאין המלכות לוקחת מזה החסד שבת"ת רק חצי שליש כי שליש ג' התחתון מן הג"ש ממנו נתחלק חציו עולה לכתר ז"א וחציו האיר אל האחור וניתן אל כתר דרחל ושם בארנו כי ז"ס ב' מלכים שתמשין בכתר א' כי מן שליש זה נחלק לב' כתרים לזו"ן וכמו שפנימית כתר רחל נבנית מחסד שבת"ת שהוא פנימית והוא הדעת המתפשט בו כן גוף ומלבוש וכלי של הכתר דרחל הוא נעשה מן כלי של גוף דת"ת דז"א עצמו נמצא שהמלכות לוקחת חיצוניות ופנימיות ת"ת דז"א לצורך פנימית וחיצונית כתר שלה ואמנם הפנימית שהוא האור אשר לוקחת משם הוא חצי שליש ת"ת אך מן החיצונית לוקחת כל הב"ש מגולין כי אורך הכתר שלה הוא אורך כל ב"ש של הת"ת דז"א וא"כ מוכרח הוא שתקח כל החיצונית של אותן ב"ש אך האור שבהם בפנימיותן אינה לוקחת רק חצי שליש כנ"ל ועכ"ז ודאי שאינה לוקחת כל הב"ש כי הז"א צריך להשאיר מהם לעצמו אמנם הז"א לוקח חצי שליש לבחי' גוף חיצונית ת"ת שלו ושליש וחצי נותן לגוף הכתר דנוקבא. והטעם כי הז"א כיון שמתחלה כל ג"ש הם בו וגם ששם יש הארות רבות ששם נפתח יסוד דאמא ויש שם אורות רבות לכן יש די סיפוק בחצי שליש להשלים הת"ת שבו ושליש וחצי נותן אל המלכות להיות אליה כתר בבחי' גוף. ודע כי אורות אלו הנמשכין מז"א לנוקבא אינן יוצאין ממש ומאירין ועוברין דרך דופני המחיצות דז"א כולם אל הנוק' דא"כ ברגע אחת היו ניתנין בה כל המוחין אך הם ממש דוגמת מוחין דז"א שכמו שז"א נכהס כל פרק ופרק דנה"י דאמא בו בכל שנה ושנה כן בנוקבא וכדי שיהיה הדבר כן נמצא כי אלו המדות היוצאין אל הנוקבא אינם יוצאין מכל מקום שירצו רק עולין כולן עד החזה ששם הוא הנקב שעשה בוצינא דקרדינותא בחזה דז"א לעבור משם אל האחוריים ודרך שם יוצאין כל האורות ונעשין צלם א' אל הנוקבא כמו שיש צלם אחד אל הדכורא ומשם נכנס מעט מעט כל בחי' ובחי' בכל שנה עד תשלום כל הי"ב שנים של קטנות. נמצא כי אורות אלו הם עולין תחלה מלמטה למעלה מן היסוד אל החזה כנ"ל ואח"כ יוצא משם אל האחור וחוזר ויורד לנוקבא למעלה (למטה) מן הכתר עד סיום דגופא ואחר שעלה חוזר ליכפף ולירד. וז"ס אותה הבעיא דב"ק בפרק הכונס דבעי על אש נכפפת שהזיקה מהו וזהו ששבארנו הוא סוד מציאות הנק' אש נכפפת וכבר ידעת כי מלכות כולה מן הגבורות שהם אש ולזה נקרא אש נכפפת. ודע כי הלא ב' מיני אורות לוקחת הנוקבא א' הוא חסדים שהם ב"ח שיש בנ"ה ועוד חצי שליש א' שבת"ת והב' הוא אורות הה"ג. ואמנם לעולם אין החסדים מתערבין רק בתחלה נמשכין החסדים עד שיגמרו לגמרי ואחר כך יוצאין הגבורות. והנה המלכות עיקר הגבורות שלוקחת אינם רק בקו האמצעי שבה כי הלא לוקחתן מן הת"ת דז"א שהוא בקו אמצעי ואמנם בב'

הקוין שלה לוקחת החסדים הנ"ל. והענין כי חסד שבנצח דז"א נחלק לג' חלקים שליש א' ניתן לנוקבא בחכמה שלה ושליש ב' בחסד שלה ושליש ג' בנצח שלה. וכעד"ז נחלקים ג"ש חסר שבהוד דז"א בג"ס קו שמאל דנוק' שהם בג"ה ומחצי שליש של חסד דת"ת דז"א ניתן בכתר שלה. הגהה - וא"ת למה המוחין דנוקבא לא נעשו מחג"ת דז"א רק מנה"י שבו. התשובה כי הנה"י מגולין כנודע אך החג"ת הם אורות סתומים ואין בהם כח להעשות מוחין:

נמצא כי מן החסדים שלוקחת נוקבא מז"א נתפשטו בכל קו ימין ובכל קו שמאל. אך בקו האמצעי אין החסד מתפשט רק בכתר שה לבד ונשארין דתי"ם שבה בלתי חסדים. והנה כבר בארנו כי תחלה נכנסין כל החסדים ואחרי שאין עוד חסדים לכנוס אז נכנסים הגבורות נמצא כי בתחלה נעשית הב' קוין דנוקבא ואח"כ קו א' האמצעי. ונבאר עתה מספר י"ב שנים ויום א' שהם דקטנות במתחלה נכנס פ"ת דנצח הרי שנה א'. ואח"כ פ"ת דהוד הרי ב' שנים. אח"כ ב' שנים אחרים בב"פ אמצעים. אח"כ ב' שנים אחרים בב"פ עליונים הרי ו' שנים ובאלו הו' שנים נגמרו הב' קוין דנוקבא ימין ושמאל ושנה אחרת בירידת חצי שליש שבכתר הרי ז' שנים עד כניסת כל החסדים. ואחר כך נבאר בע"ה אם הכתר נכנס בראשונה או באחרונה ואחר שכבר נגמרו לכנוס

כל החסדים בז' שנים אלו אז מתחילין לכנוס הגבורות כי כשיצאו הה"ח שבז"א ונתפשטו בו אחר כך יצאו הה"ג ולא היה להם מקום להתפשט וירדו אל היסוד דז"א ונתעכבו שם עד עתה ואז יצאו מן היסוד אל הדעת שבנוקבא כי כבר ידעת שמיסוד דזעיר אנפין נעשה מאחוריו דעת הנוקבא ואז יצאו הה"ג בפעם אחת בדעת דנוקבא הרי ח' שנים. אח"כ ירדו הגבורות אע"פ ששרשם נשאר בדעת כמו החסדים בז"א ירדו ג"כ הגבורות מדעת דנוקבא דרך קו האמצעי וירדו עד הת"ת שבה ותיקנו בה בחי' הת"ת הרי ט' שנים. אח"כ ירדו עד היסוד דרך קו האמצעי. וכבר בארנו בענין ז"א כי ירידת החסדים מת"ת אל יסוד א"צ זמן כי המחיצות נסתיימו והם יורדין ברגע וגם בכאן יצאו הגבורות מן הת"ת וירדו ליסוד ברגע כי א"צ זמן כי כמו שיש בז"א סתום ונגלה בענין יסוד דאמא שבתוכו כן יש בת"ת דנוקבא מכוסה ונגלה מן היסוד דז"א שכנגדו רק שבז"א הוא בתוכו ממש אבל בנוקבא היא כנגד אחור. פי' כי מה שהוא כנגד היסוד דז"א גם בת"ת דנוקבא נקרא אור מכוסה והוא שכבר בארנו כי כשיוצא האור יוצא ג"כ עמהם מלבושו ונרתקו עמו נמצא כי אור יסוד העובר ונכנס בת"ת דנוקבא גם הלבוש שלו יוצא חוץ (בחי') ממנו אל הת"ת דנוק' ושם מלביש את האור ההוא עד מקום שמגיע אורך היסוד דז"א וכשנגלה היסוד דז"א גם כנגדו בנוקבא הוא שם אור מגולה ונמצא שבמקום אור מגולה א"צ זמן לירד נמצא כי עדיין לא עברו ר' ט' שנים לבד. אח"כ כדרך שעולין החסדים דז"א מן היסוד שלו עד הכתר שבו להגדילו כן הגבורות עולין בנוקבא מתתא לעילא עד הכתר שלה וכשעולין נוסעין ג' נסיעות א' מן יסוד לת"ת ב' מן ת"ת לדעת ג' מדעת לכתר הרי ג' שנים ועם ט' הראשונים הרי י"ב. ונבאר ענין אותו החצי שליש של אור שבכתר דנוקבא מתי נכנס דע כי אותו החצי שליש של אור הוא נחלק לד' חלקים וכשנכנסין פ"ב תתאין דנ"ה נכנס רביע א' ובב"פ אמצעים רביע ב' ובב"פ עילאין רביע ג'. באופן כי בהיותה בת י"ב שנים לא נגר הכתר שלה רק ג' חלקים וחלק הד' עדיין לא נשלם והוא כמו שכבר הודעתיך כי לעולם אי הכתר יכול ליגמר וליתק עד שיתוקן כל הנוקבא לכן נשאר זה הרביע לכנוס ונכנס באחרונה מכל מה שנכנס ומה שהתחילו תחילה לכנוס הג' רביעית היה מפני שאין הגבורות יוצא עד גמר של ירידת החסדים לכן הוצרכו לרדת תחלה אך מפני שאין הכתר נגר עד לבסוף לכן נשאר זה הד' לכנוס עד באחרונה. ועכ"ז נבאר יותר בזה כי אחר שזה הד' נשאר למעלה איך נתפשטו הגבורות תחלה אך הענין הוא כי אם היה נשאר בז"א עצמו עדיין אז היתה קפידה בדבר אך בכאן כבר הוא בראשה רק לא נגמר להכנס בה והיה בסוד אור מקיף בראשה לכן אין קפידא וכבר יכלו הגבורות להתפשט בה. והנה ג"כ מהטעם הנ"ל תבין שכיון שאין חסר לכנוס רק חלק ד' לבד וגם שכבר עומד שם ואין חסר כלום רק ירידה מועטת לכן אין צריך זמן מרובה שירד אמנם הוא סוד יום אחד היתר על י"ב שנים וכבר היו לה י"ב שנים ואחר כך ביום א' של שנת י"ג אז נשלם בחי' הכתר שבה ואז היא גדולה אחר י"ב שנים ויום אחד ועל האמת כי אפילו יום אחד א"צ לזה אך יש ענין אחר. והוא כי ירידת והכאת הגבורות ביסוד שבה עם זה הרביע של הכתר ב' חלוקות אלו הם כולם סוד יום א' הרי בארנו י"ב שנים ויום אחד של הנוקבא קטנה אח"כ נקראת נערה כמ"ש בע"ה. ונבאר עתה ענין זה שאמרנו כי הגבורות עולין ג' עליות מן יסוד עד הכתר שהם כד"ת. וטעם הענין בארנו בדרוש פרשה בהעלותך כי אינו דומה עליות הגבורות בנוקבא כמו עליית החסדים בדכורא כי בדכורא מתפשטין החסדים בכל הג' קוין ועולין עד כח"ב שבו אמנם בנוקבא אינן עולין רק דרך קו האמצעי שבה שהוא סוד אל מול פני המנורה שהוא קו האמצעי כמ"ש במקומו. וטעם הדבר שנודע שיסוד דכורא אינו כמו הנוקבא כי הוא יותר ארוך לכן יסוד אמא שהוא נוקבא מסתיים בחזה דז"א ונמצא שיש לזעיר אנפין ב"ח וב"ש מגולין ולכן כשעולין מן היסוד אחר הכאתן יש להם כח והסתפקות לעלות עד הכתר שבו אך הנוקבא כל הת"ת שבה הוא מכוסה מן היסוד שבז"א כי הוא ארוך ומגיע עד כנגד כל הת"ת דנוקבא ואין שם

מגולה רק ב' גבורות ונ"ה לבד כי זהו הטעם שבארנו למעלה כי ירידת הגבורות ביסוד שבה אינם אפילו יום אחד לפי שהגבורות ירדו בשנה ט' מן הדעת עד סיום הת"ת כי כולו סתום. אח"כ בצאתם מסיום הת"ת לכנוס ביסוד המגולה א"צ רק רגע אחד אך שם בז"א אינו כן כי יש מקום

מורד ב"ש המגולין מסיום היסוד אמא עד סיום יסוד דז"א לכן צריך יום אחד גמור משא"כ בנוקבא. ונחזור לענין לפי שאין בנוקבא רק ב' גבורות מגולות לבד הנה אם היו מתפשטות ועולות בכל הג' קוין לא היה בכח כח והסתפקות לעלות עד הכתר שבה והוא מוכרח שיעלו עד שם לפי שבכתר שלה לא יש רק חצי שליש אור לבד כנ"ל וצריך הארת הגבורות בהכרח לכן הוצרך שלא יעלו רק דרך הקו האמצעי לבד כדי שיספיקו ויהיה בהם כח לעלות עד הכתר שבה לכן אינם עולות רק בדרך קו האמצעי לבד:

ועתה נבאר מ"ש למעלה שמן האור שבת"ת דז"א נטלה היא חצי שליש ומן הגוף והלבוש של הת"ת נטלה שליש וחצי. וביאור הדברים כי הלא הם היו ב"ש הגוף ונחלק לד' חצאין חציו א' לת"ת עצמו דז"א ונשארו הג' חצאים שהם שליש וחצי לנוקבא חצי שליש לכתר שלה וחצי שליש לדעת שלה וחצי שליש לת"ת שלה. ובזה תבין משארז"ל ותבין איך מן האור של הת"ת דז"א עצמו נעשו ממנו ב' כתרים אחד לז"א ואחד לנוקבא והם סוד ב' מלכים משתמשין בכתר אחד ומהגוף דת"ת דז"א נעשה ממנו גוף דת"ת דז"א וגופא דת"ת דנוק' ג"כ הרי שמן האור נעשו ב' כתרים ומן הגוף ב' ת"ת חד דידיה וחד דידה וכ"ז כדי להשתוות בהשויאה א' ובפרט בקו האמצעי שהוא עיקר הגוף שיהיו ב' מלכים שוין בכל מציאותן ונתפשט ת"ת דידיה עד ת"ת דידה. גם תבין משארז"ל גוף וברית חשבינן חד והענין כמ"ש בדרוש אטב"ח כי עד עתה היה המל' סוד מדה אחת כנ"ל וכשרצה המאציל העליון לעשותה פרצוף הורח לחלק אותה מדה לי' חלקים ונקודות ואחר כך ע"י אלו המוחין הנכנסים בה יגדלו הנקו' וכל נקודה ונקודה שבה נעששה מדה אחת גמורה עד שנעשין בה י' מדות גמורות שהם בחי' פרצוף אחת שלם. ונמצא כי כשנבנית זאת הנוקבא נעשה י' נקודות ומנקודות הת"ת שבה לא הועיל בה ככלל ולא הוצרכה בה לפי שכבר נבנית ע"י הת"ת שלקחה מז"א כנ"ל ואז אותה הנקודה של הת"ת ירדה עד היסוד בה ונצטרפה עם נקודות היסוד שבה ומב' נקודות אלו נעשה יסוד דנוק'. וז"ס גוף וברית חשבינן חד כי הברית שהוא נקודת ציון שבה נעשה מנקודת הגוף ומנקודת יסוד ביחד והנה לא הוצרכה לירד שום נקודה ולהתחבר עם נקודה שתחתיה רק הת"ת לבד ירד עד היסוד והטעם כמ"ש במ"א כי היסוד שבה פורח באויר ואין לו על מה לסמוך. והענין כי היסוד של ז"א הוא מגיע עד סיום הת"ת שבה א"כ היסוד והמל' שבה אין להם על מה שיסמכו בז"א אך שאר הספירות יש להם על מה שיסמכו בז"א חוץ מהיסוד והמל' שבה וכבר נודע שהנוקבא נקראת אספקלריא דלא נהרא דלית לה מגרמה כלום ושאר הספירות לוקחתם מז"א חוץ משנים אלו לכן הוצרך נקודת ת"ת שבה שכבר יש לה על מה לסמוך בז"א לירד עד נקודת יסוד ונתחברו יחד ובין שניהם היה די הסתפקות וכח כדי לעשות בחינת יסוד. ואמנם המל' שבה לפי שכל עצמותה אינה רק חותם א' חותם בתוך חותם לכן במועט תסתפק וכמ"ש בדרוש אטב"ח שהרי כל עצמותה נקראת מל' ומה צורך למלק שבמל' רק לצורך חותם בתוך חותם. והנה בזמן הקטנות נקראת הנקבה חוה אשת אדה"ר קודם שתזדווג עמו וגם אחר שתזדווג עמו לעולם נקראת חוה כי לעולם נשאר בה בחי' זו שעליה נקראת חוה. והענין כבר בארנו שלוקחת חצי שליש אור מת"ת דז"א ואינו נכנס בה רק בד"פ כנ"ל. ואע"פ שאיני זוכר היטב מ"מ אכתוב מה שנלע"ד עתה. והוא שאם נחלק זה החסד ששבת"ת דז"א לג' חלקים שליישים נמצא ששהיא אינה לוקחת רק חצי שליש לבד והוא חלק א' מו' חלקים של החסד הזה וז"ס ו' של חוה שהיא נוטלת חלק א' מו' חלקים ואות ח' שכחתי מה ששמעתי. ואפשר שהוא כן כי אם לא נעריך החסד כולו לפי שמקומה אינה רק בב"ש המגולין ולכן לא נעריך רק ב"ס חסד המגולין לבד כי היא לוקחת חצי שליש שהוא חלק א' מד' חלקים וגם זה החצי שלוקחת נכנס ממנו רביע לבד בכל פעם הרי שבכל פעם לא נכנס רק שמינית א' כי הכל הוא רביע ואח"כ זה הרביע נחלק לד' חלקים הרי ב"פ ד' שהם ח' ובכל פעם אינו נכנס רק חלק א' מח' הרי ח' דחוה. גם אפשר לומר כי כבר בארנו כי אלו החסדים כשעולין ממטה למעלה מן היסוד ולמעלה הם נגדלים ונכפלים לכפליים נמצא כי המלכות שנוטלת חצי שליש ונכפל אח"כ ונעשה שליש א' שלם וכן השליש וחצי הנשאר בז"א הוא נכפל ונעשה ג"ש נמצא כי אותן ב"ש המגולין נכפלין ונעשין ד' שלישים. והאמת הוא כי כשלוקחת אותו המל' אינו רק חצי

שליש אלא שאח"כ נעשה שליש גמור ואם תעריך חצי שליש בד' שלישים הוא חלק א' מח' חלקים וזהו ח' דחוה. וזה פי' הב' הוא אמיתי וזהו ששמעתי. והמל' עצמה נקרא ה' תתאה של השם הרי שם חוה בשלימותה הרי עד עתה בארנו ענין קטנה שהוא עד י"ב שנים ויום אחד:

שער לה פרק ג

אמנם ענין נערה מ"כ אצל מורי זלה"ה בלשון זה משננסרה והיא לוקחת המוחין לבדה חוץ מג"ר נתוספה בה ה' דנערה. וביאור אומרו חוץ מג"ר לא יכולתי להבין אך ביאור של שאר הלשון הוא זה. וצריך אני לבאר עה ב' הנקודות הנמצאין בנוקבא שהם ציון וירושלם מה ענינם ומצינו שציון הוא ביסוד וירושלים הוא במל' וכן הוא הדבר כי נקודת היסוד בנוקבא הוא נקודה הנקרא ציון ונקודת ירושלים היא נקודת מל' שבנוקבא. וכן אמרו באדר"ז כי ציון כסותא דנוק' כבית רחם לאתתא ואמנם במקום ערותה יש בשר תפוח והיא נקראת עטרה והוא בשר תפוח בולט בין הירכיים והבשר זה הוא סוד מלכות שבנוקבא ולפנים מזה הבשר שם סוד בית הרחם שהוא חדר אחד לפנים מזאת המלכות וזה נקרא יסוד שבנוקבא. וסוד הענין כמארז"ל כי הנוקבא נקרא מלכות וא"כ א"צ להיות בה בעצמה בחי' מלכות כי כל עצמה היא מלכות לכן לא נמצא מהנוקבא רק ט"ס שהם מכתר שלה עד היסוד שבה ממש כדמיון הזכר בחי' גמורות אך המלכות שבה אינה רק דרך רמז קצת באותו עובי הבולט מן היסוד לחוץ ואע"פ שלא היה צריך עכ"ז. שז"ס שאמרז"ל כדי לשמור החבית של יין צריך חותם בתוך חותם וזהו ר"צ חבי"ת שהוא הסימנים שצריכין חב"ח והם, חתכת בשר יין תכלת. והענין כי היסוד חותם א' והמל' חותם ב' כנ"ל. וביאור הדברים כי יין משומר הוא סוד הגבורות הניתנין אל המלכות וצריך להיותן שמורים מן החצונים שלא יתאחזו בהם כי יניקתן מגבורות ולכן היין צריך לשומרו שהם הגבורות לא כן החסדים שהם המים. ואמנם החצונים הם יושבין תחת המלכות וקרובים אליה בסוד רגליה יורדת מות ואינן נאחזין בה אלא בסופה בתחתיה כנודע ובמה שיוצא מן היסוד שלה משם יונקים ולפעמים אותן גבורות נעשין דם שהם דינין גמורים ואז הוא דם נדות שיונקים החצונים אך בהיותן שמורים הם יין כי יין מורה על גבורה המתמתקת בסוד ויין ישמח. והנה אלו הה"ג הם נשמרות ע"י אלו הב' חותמות א' הוא היסוד שבו ניתנים הה"ג והב' הוא המלכות והוא אותו הבשר המקיף מבחוץ. וז"ס מלת חותם לפי שהיסוד דנוקבא כל עצמו לא נעשה אלא מהארת הגבורות שנחתם ונגלף בו דרך ירידה והכאה כנ"ל כי היסוד בעצמו אין לו מקום להסמך בזכר כנ"ל וע"ש ולכן נקרא חותם וכן המלכות במכ"ש שאפי' הארת המלכות אינה אלא מהארת היסוד הרי כי הוא חותם נמשך מחותם אחר לכן חותם הוא אותיות חומ"ת ואלו הם סוד הנזכר בפסוק חומת בת ציון חומת ירושלים פי' לציון חומה א' ולירושלים חומה אחרת שהם סוד החומות. השומרות את היין מן החיצונים. גם אותיות חותם הוא תחום לומר ע"כ תחום של הקדושה ומשם ולהלאה הקליפות ולכן אסור לצאת חוץ לתחום בשבת כי התחום הוא מלכות אחרונה גם חותם אותיות חמו"ת. ופי' הענין שכל עיקר חותמות אלו נמצאו מן חמות העליונה שהיא ביה (כי מל' היא בת הבינה וז"א תתן בינה ובינה היא חמותו). ואמנם למטה נבאר איך חותם זה נמשך מבינה שנקרא חמות:

מ"ב חותם הוא בדדים ואשר הצרופים תחו"ם חומ"ת הוא ביסוד וחותם הוא בדדים שלו שהוא בת"ת שלו הנקרא אמת וחותמו של הקב"ה אמת מפני שהוא מכריע בין ח"ב ובין ח"ג ובין נ"ה לכן נקרא חותם שבו נחתמין כל שאר מדות:

וזהו אמת שמבריח מן הקצה אל הקצה א' ראשונה לאותיות ת' אחרונה מ' אמצעי כי הם חותם כולם הרי חותם בדדים שלו דהיינו שליש ת"ת ואמא נקרא חמות כנזכר בזוהר שממנה יוצאים הה"ג שהם מנוקדים פתוחי חותם ולעולם נקרא חותם (ות"ח העוסקים בתורה הם שומרי העיר

בכ"ב אתוון) ועתה נבאר מציאת אלו החותמות והענין כי הלא אמרו בגמרא שיש דתות ברחם האשה כמ"ש כי לא סגר דלתי בטני ויש צירים לאשה כמ"ש כי נהפכו עליה צירים. והענין כי כמו שבחומת העיר יש דלתות וצירים כן בחומת המלכות הנקרא חותם יש שם צירין ודלתות והענין הוא כמ"ש ביחוד ה' ע"ש. והענין כי האדם מזריע טפת לובן בנוקבא והנוקבא מקבלת בבית רחם שלה ושם נעשית צורת הולד. ואמנם מנין יש כח באשה לקבל אותה טפה ברחם שלה ושתתעכבת שם ולא תפול ותצא לחוץ והיאך תוכל לצייר שם הולד. אך הענין הוא כי הלא כל האברים כולם השאור שבעיסתן הם כ"ב אתוון שהם סוד האבנים שמהם נבנית הבית וכבר ידעת ששיש בתורה כ"ז אותיות שהם כ"ב אותיות וחמשה כפולות. ואמנם כשנצטיירה המלכות ונתן בה הכ"ב אותיות הנה האירו ונחתמו הכ"ב אותיות ביסוד שלה ושם נשאר רשומן ועל דרך זה כ"ב אתוון דדכורא נרשמים ביסוד שלו כמו שכתב וישכב במקום ההוא וי"ש כ"ב אותיות כנזכר בזוהר ומשם הטפה יוצאה כלולה מכ"ב אתוון גם ביסוד דנוקבא נרשמין כ"ב אתוון דידה וע"כ יש כח ביסוד שלה לקבל שם הטפה ולציירה שם. ואמנם מן הכ"ב אתוון נעשין דלתות שבאשה של בית הרחם והוא כי צורת ד' צורתה י' וב' ווי"ן כזה כי הי' הוא באמצע הב' ווי"ן ומחברם ואות י' הוא עוקץ שאחורי הד'. ואמנם הדלתות שברחם האשה הוא סד זאת הדל"ת שבארנו ואות י' שבין ס' ווי"ן הוא סוד ציר הדל"ת שכל הדל"ת סובבת עליו כי אין קיום לב' ווי"ן אלא באות י' שהוא הציר שעליו סובבין ב' ווי"ן וצי"ר גימטריא ש' שהוא ג' קוין שיש באותו ש' כי ברחם הנוקבא נרשמו כל הג' קוין שהם חג"ת כנודע וזה נמשך אליה מהאבות עליונים שהם חג"ת צורת ש' וז"ס באר חפרוה שרים וכמבואר שם והוא סוד היסוד שבה המעלה מ"נ הנקרא באר ולא בור והוא עשוי כחפירה ולא בולטת כעין יסוד הזכר רק כחפירה שקוע כדי שיקבל טפת הזרע בתוכו. ואמנם המ"ן נעשה ע"י שרים והנדיבים שהם האבות שחקקו בה חותמם שהוא צורת ש'. וזהו והיה שדי בצריך אל תקרא בצריך אלא בציריך כי היסוד נקרא שדי שהוא שד"י ונעשה ע"י הצירים שב ועל שמו נקרא שד"י כי ציר נקרא ש' דשדי וד"י אותיות י"ד פי' מן הידים עליונים שהם יד חזקה יד הגדולה יד הרמה שהם חג"ת מהם נעשה שם שדי שהוא ש' י"ד. וז"ס מקדש אדני כוננו ידך כי הכוננות של אדנ"י שהוא המלכות הנה בנין יסוד שלה שהוא עיקר כוננותה נעשה ע"י הידים העליונים והוא סוד יצחק מיעך באצבע ואין להאריך בזה:

הגהה - ונלעד"ח שאפשר שזהו כוונת הפסוק אף ידי יסדה ארץ ר"ל ידי שהם ג' ידים העליונים] [כנ"ל והם ג' אבות הם עשו לנוקבא הנקרא ארץ בסוד באר חפרוה שרים אינון אבות:

וז"ס שמרני מידי פח יקשו לי שכבר הודעתיך שמ"ד הם מ"ב א' דהוי"ה ומ"ן הם ב' שמות מ"ב כי אין טפה יורד מלמעלה שאין טפיים עולה כנגדן וב' טפין הם ב' מ"ב שהם גימטריא פ"ד שהם סוד המ"ן ועם ד' שברחם הרי פ"ח. וז"ס שמרני מיד"י פ"ח כי אלו הידים העליונים הם שהמשיכו המ"נ למטה וכשאוחזין בהם החצונים נקרא יד"י פ"ח. ונחזור לענין כי ב' צירין וב' דלתות יש באשה כמ"ש כי לא סגר דלתי בטני וכן כי נפהכו עליה צירים וסוד הענין הוא שאלו כ"ב אתוון הנ"ל הם נעשין דל"ת וציר א'. והנה אלו האתוון הם כפולין כמ"ש בע"ה ולכן יש ב' צירים וב' דלתות וכשתחברם יחד יהיו צורתם ס' סתומה כזה ם' של לסרבה המשרה ואלו הם סוד מ' יום של יצירת הולד וכאשר נקודת היסוד שלה היא סתומה והולד הוא בתוכה אז הוא צורת מ' סתומה וכשיולדדת נפתח רחמה ואותן הב' דלתות שהיו דבוקות זו בזו ונעשו צורת ם' סתומה נפתחין ואז הולד יוצא משם ובהיותה ם' סתומה אז נקרא גן נעול מעיין חתום והמ"נ של המעיין חתומים שם וסתומים. הרי בארנו סוד דלתות שברחם שהם סוד הכלי המקבל בתוכו אל הולד ובתוך כלי זה נתונין המ"נ כי המ"נ אינו הכלי עצמו אבל הם סוד ה' אותיות מנצפ"ך הכפולות. באופן כי הכ"ב אותיות הם דלתות וה' אותיות מנצפ"ך הם המ"נ ולכן יש הפרש בין כ"ב אותיות לאלו ה' מנצפ"ך הכפולים וכאשר מעלה מ"נ הם אלו ה' דמנצפ"ך ואח"כ בציור הולד נצטייר ע"י כל הכ"ב אתוון לכן אין ציור הולד עד מ' יום כנגד מ' סתומה הנ"ל ואלו ה' אותיות מנצפ"ך הם סוד ה"ג שבה שיורדין ביסוד שלה ונרשמות שם וידוע שהגבורות נמשכין

לה מבינה הנקרא חמות דז"א וזהו חותם כנ"ל. ועתה נבאר איך הם ב' דלתות והענין כי מתחלה נמשכו המוחין בה ונתנו בה הה"ג וכ"ז ע"י ז"א כי היו עוברים מאחורי ז"א ולחוץ אליה ואז נרשמו ביסוד שלה דל"ת א' וציר א' והמ"נ שהם המנצפ"ך כי כל אלו הדל"ת והציר והמ"ן הם סוד הכ"ב אתוון וה' של מנצפ"ך שקבלה המלכות ע"י ז"א. עוד יש לה בחי' אחרת והיא כשננסרה המלכות מאחורי ז"א וכבר כתבתי בתפלת ר"ה ענין הנסירה ושם בארנו שהוא סוד הסתלקות המוחין מז"א ויוצאין לחוץ על ראשו ונכנסין הנה"י של אמא עם מוחין בראש הנוקבא מאחוריו ואז ננסרת הנוקבא דז"א מאחוריו כי מתחלה כשהיתה מקבלת על ידו היתה דבוקה עמו אב"א אבל עתה כשלוקחת המוחין מאמא עצמה היא ננסרת ונפרדת מן הז"א. ואמנם אז בעת הנסירה לוקחת המוחין פעם ב' בהארה יותר גדולה מבתחלה עד אין קץ כי מתחלה היה תמצית האור ע"י מחיצות ועתה לוקחת המוחין עצמן ואז נגמרת לתקן וחוזרת לקחת פ"ב אותן כ"ז אותיות התורה. ואז יש לה ב' דלתות וב' צירין וב' מנצפ"ך. וענין ב' צירין ושתי דלתות כבר בארנו למעלה שהם צורות ם' סתומה אבל ענין ב' מנצפ"ך הם סוד י' דמים שבאשה ה' טמאים וה' טהורים ואלו המנצפ"ך שלוקחת עתה ע"י אמא הבינה הם ה' טהורים שהם הגבורות ממותקות אבל אותן שלקחה מתחלה ע"י ז"א הם דינין גמורים. ואלו הב' בחי' הם ציון וירושלים כי ציון הם השניים שלוקחם ע"י בינה ולכ ציון הוא רחמים וירושלים הוא די והם הראשונים שקבלה ע"י ז"א. וכבר ידעת כי הבינה הנה"י שלה שבהם ניתנין המוחין של ז"א הם ג' אהי"ה אחר דיודי"ן קס"א והוא בנצח וא' דאלפי"ן קמ"ג והוא בהוד וא' דההי"ן קנ"א ביסוד ושלשתן הם תנ"ה והוא גימטריא חותם ע"ה ולפעמים נעשה נד"ת דותה ואין להאריך. אמנם עתה שקבלה פ"ב המוחין ע"י בינה אז קבלה הארה ג"כ מן לבושים שלה שהם ג' אהי"ה הנ"ל שהם גימטריא חותם. וז"ס מלכות שבנוקבא שהוא סוד החותם החיצון כי כל עיקרה מן הלבושים של נה"י דאמא וכשאדם מזדוג עם אשתו אז נקרא חתן וכלה כי ג' אהי"ה במלואן עם ג' שמות עצמן הם גימטריא חת"ן כי עתה נכנס בהם וכן היא נקרא כלה שהם ה' אותיות מנצפ"ך שהוא אות ה' מכלה וכל א' כלול מי' הרי נ' וזהו כ"ל מכלה:

ונחזור לענין כי כבר בארנו כי תחלה מקבלת מנצפ"ך א' ודל"ת א' ע"י ז"א ואח"כ כשננסרה לוקחת מנצפ"ך ב' ודל"ת ב' וז"ס האשה בהיותה נערה אמנם לפעמים נקרא נער חסר ה'. והענין כי תחלה כשלוקחת מנצפ"ך א' סוד דנין נ"ל אז נקרא נער כמ"ש כי נער שהוא גימטריא ש"ך דינין וכשלוקחת המנצפ"ך הב' נתוספו בה ה' ונקרא נערה שהם ה' אותיות מנצפ"ך הב' וזהו ההפרש שבין נער לנערה. וכבר ידעת כי זמן הנערה ו' חדשים שיש בין נערות לבגרות והם סוד אלו הה' אותיות מנצפ"ך ועוד הדל"ת שלוקחת עמה מחדש הרי הם ו' חדשים של זמן הנערות. אמנם מ"ש למעלה שמ"כ אצלי זה הלשון כשננסרה והיא לוקחת המוחין לבדם חוץ מג"ר נתוסף ה' דנערה והם ו' חדשים דנערות כו' אפשר לפרש כי הכוונה היא כי המלכות כשננסרת ולוקחת המוחין היא לבדה אז ודאי כשהיא גדלה באחורי ז"א דוגמת הז"א כי היא נוגעת בבינה. ואמנם אינה עולה עד ראשה ממש רק נגד המלכות (נ"א ה"א) דבינה שהוא נגד הדעת דז"א נמצא כי נדלת הנוקבא ויש לה עתה גדלות ו' מידות כי ז"א ט"ס חוץ מן המלכות שהיא הנוקבא והיא נגדלת עד ו' ספירות התחתונים חוץ מג"ר ואלו הם סוד ו' חדשים נערות כך אפשר לפרש לשון הנ"ל אמנם כשחוזרת פב"פ נקרא אז בוגרת. והענין כי בוגרת גימטריא תורה כי אז מלכות פנים בפנים עם זעיר אנפין ואז נקרא תורה שבעל פה המתחברת עם תורה שבכתב:

נ"ל כי אותיות בוגרת בו' גר"ת עתה נגדלת גם עד ג"ר חב"ד ות' זו מורה על נוקבא א"נ הם חילוק תיבות ב"ת ג"ר ו' ו' תחתונה ואז ראוי לזווג גמור:

שער לה פרק ד

דרוש אטב"ח והוא לבאר מציאות אלפא ביתא דאטב"ח על תיקון הנוקבא מלכות דע כי הנוקבא שהיא שיעור שלה מדה א' מן המדות של ז"א ונמצא שהיא עשירית כי אין בה רק מדה א' מי' מדות דז"א אמנם כשנגדלת ונעשית פרצוף גמור מי"ס אז נחלקה אותו מדה לי' חלקים נגד י"ס וכל נקודה מהם גדלה ונעשית מדה א' שלימה וזה סדרה א"ט הוא כתר דמלכות ב"ח הוא חכמה ג"ז בינה ד"ו דעת י"ל חסד כ"ף גבורה ל"ע ת"ת מ"ס נצח ק"ץ הוד ר"ף יסוד ש"ן מלכות. ופי' הענין כשהנוקבא נבנית ונתקנית פרצופה מב' חסדים ומב' שלישים שיש בתנ"ה דז"א ומהה"ג שיש ביסוד דז"א כמבואר בדרוש הקודם לזה ע"ש. ונתחיל עתה מן הכתר כי כתר נקודה א' מי' נקודות שנתחלקה מדת מלכות אמנם זאת הנקודה של כתר צריכה לקבל עוד ט' נקודות אחרות כמותה ואז יושלם הכתר שלה ויהיה בה מדה שלימה בי' נקודות כי מה שהיתה המלכות עד עתה בחינת מדה א' בת י' נקודות הנה עתה אחר ההגדלה צריכה שכל נקודה מהם יעשה מדה א' בת י' נקדות ולהיות שמתחלה לא היתה בכתר שלה רק נקודה אחת מן המדה ועתה נתוסף בה עוד ט' נקודות כמותה ונעשית מדה גמורה כמו שהיתה מתחלה כל המלכות בכללותיה נמצא כי תחלה היתה בחלקה נקודה א' ועתה בהגדלה נתוסף בה ט' נקודות וזהו א"ט שחלקה היא א' ונתנו לה ט' אחרות כדי להשלימה. ואמנם לבאר זה יותר צריך לומר כי הלא מי שמגדל את הכתר שבנוקבא אינו אלא אותו החסד שבת"ת דז"א כי בקו האמצעי אין שם שום מוח רק החסדים לבד אך בב' קוין דז"א ימין ושמאל שם מתפשטת אמא ב' ירכותיה עם ב' מוחין שבה חו"ב כנודע אבל בקו האמצעי לא יש מוח כי כבר נשלם יסוד דאמא בחזה נמצא כי בקו ימין ושמאל יש מוחין גמורים עד סיום רגליה דז"א אך בקו אמצעי אין בו בחי' מוח רק עד החזה ומשם ולמטה לא יש רק חסדים מגולין וכפי מה שיש בז"א כך יניקת המלכות משם כי כשתינק מן קו האמצעי לא תינק אלא מהחסדים כי לא יש דבר אחר לינק משם אבל כשתינק מקו הנצח אז יונקת ממוח חכמה המתפשט בו וגם מן החסד הא' מן הה"ח המתפשט שם וכעד"ז בהוד. ועתה נבאר הענין יותר ודע ג"כ כי לעולרם המגדיל המלכות הם החסדים (המתפשטים שם) שהם סוד המים המגדילין האילן ואת הנטיעות והוא סוד והוכן בחסד כסא. והנה כשהמים הולכין בשרשי האילן ומגדילין אותו אין המים חוזרין להיות גוף האילן עצמו כי המים גורמין ההגדלה אבל המים עצמן אינן גוף ההגדלה וזה מבואר למבין וכן הענין בחסדים אלו אינו נעשה גוף ההגדלה רק שגורם להגדיל לכן בככל הא"ב לא הזכיר את החסד עצמו רק ההגדלה לבדה והנה החסד שבת"ת ז"א גורם הגדלה בט' נקודות בכתר דנוקבא דז"א שלא היה בה רק נקודה א' ונעשית י' וזהו א"ט. ב"ח בחכמה פי' מה שאנו רואין ומוצאין בפי' מה שיש אל המלכות בחכמה שבה הם ב' נקודות והגדילו ח' אחרות ונעשו י' וזהו ב"ח. והענין שכבר ידעת שכבר יש בה נקודה א' ממה שלקחה ממלכות עצמה כנ"ל הרי נקודה א' ועוד נקודה אחרת לוקחת ממוח חכמה המתפשט בנצח דז"א כנודע. והנה נודע כי חכמה שבנוקבא נגד פ"ק דנצח ז"א ויונקת ממוח חכמה שבו משא"כ בכתר שלה שאינה לוקחת מוח בקו אמצעי רק מן החסד וכבר בארנו שהחסד אינו נכנס בגדלות רק שהוא גורם הגדלה כי כן עתה בנצח אע"פ שיש בו חסד א' אין אנו חושבין רק למוח חכמה שבו כי החסד הוא המדיל ושמור כלל זה בידך שלא אצטרך לבארו תמיד שלעולם אי החסד נחשב ונכנס במספר ונמצא שישש בכאן שתי נקודות אחד מנקודת החכמה עצמה של המלכות עצמה וא' מוח החכמה שבנצח דז"א ואחר כך חסד שבנצח גרם גדלות ח' נקודות אחרות ונשלמו לי' כי ב' נקודות הנ"ל אינן בכלל ההגדלה רק ח' הבאים מחדש וזהו ב"ח. ג"ז בבינה פי' כי בבינה שבמלכות יש בה ג' נקודות. א' מחלקה שלקחה מן המלכות עצמה כנ,ל. עוד יש נקודה אחרת ממוח בינה שבתוך הוד ז"א כנ"ל בנצח. עוד לוקחת נקודה א' מן הוד אמא עצמה שבתוכה ניתן המוח כנ"ל הרי ג' נקודות ואז החסד שמתפשט בהוד ז"א הוא מגדיל ז' אחרים וזהו ג"ז. וא"ת גם בחכמה דמלכות נאמר שהם ג"ז כי ג"כ לוקחת המלכות מנצח אמא שבו נתון המוח. והתשובה כי אלו נה"י דאמא שהם מתפשטין בז"א כל עצמן במקום אינן רק בבחי' הרגלים נ"ה ולא בבחי' ראש פירוש כי נה"י דאמא נעשו כל אחד מהם ג"פ ואע"פ שכל עיקרם אינן אלא נ"ה עכ"ז בבואם לז"א משתנים כי ב"פ עלאין נעשין בז"א חו"ב וב"פ אמצעים ח"ג וב"פ תתאין נעשין בז"א נ"ה ממש. אמנם כשנוקבא לוקחת עתה הארה מהם אין הארה זו מועלת לה כלום כי אין המלכות שיעור קומת

שלה רק שיעור ב"פ תתאין אלו הנ"ל וכשלוקחת הארה מהם נקרא ההארה (ג"כ) נ"ה וא"כ לחו"ב שלה לא תועיל הארה זו כי הארה זו לשימוש רגלים שהם נ"ה והיא צריכה הארה לערך חו"ב שלה א"כ אין הארה זו מועילה לה כלום. וכן הענין בח"ג שלה אינה יכולה לקבל הארה מנ"ה דאמא כי הארת נ"ה אינה שוה לחו"ג שלה ואע"פ שלוקחתו עכ"ז אינה עולה בשם ואינה נחשבת

כלל. אמנם הארת נ"ה דאמא בנ"ה דנוקבא זה תעלה בששם ותכנס בחשבון ודא כמ"ש בע"ה. ואמנם טעם זה עצמו שאמרנו בנ"ה דאמא שייך ג"כ בנ"ה דז"א שאע"פ שודאי הוא כי כשלוקחת הנוקבא הארה מהמוחין שבנ"ה דז"א בודאי שאין האור ההוא יוצא אלא דרך מלבוש שהוא דרך מסך לבושי נה"י אמא ואח"כ דרך מסך נה"י דז"א וא"כ כשיוצאין האורות ועוברין שם בוודאי שהם לוקחין מהם ויוצאין האורות של המוחין מלובשין באותן הלבושים ג"כ וזה פשוט ואין להאריך בו. אמנם כמו שאותן אורות שלוקחת מנ"ה של אחמא אינם נכנסין במנין כן נ"ה דז"א אינן נכנסין במנין כי במקומם הם נחשבין לרגלים ולא למוחין לכן אין עולין בחשבון רק בנ"ה דנוקבא כי שם הם שוין הארות נ"ה בנ"ה באופן שאין למנות ולחשוב רק המוחין ולא הלבושין. וא"ת כמו שבנצח לא מנית רק המוח גם בהוד לא תמנה רק המוח ואיך הם ג"ז ומנית הוד דבינה. התשובה הוא כי אמת הוא שהטעם שאמרנו הוא מספיק לנ"ה דז"א גם בשניהן כי אינן ראוין למנות רק עד הסוף דנ"ה דנוקבא אמנם באמת אין טעם זה מספיק רק לקו ימין נצח שלה ולא בהוד. והענין כי הנוקבא נאחזת בשמאל תמיד ואמא דינין מתערין מינה ובפרט בקו שמאל שהם דינין ולכן בבא הארת הוד במלכות ראוי לחשבה כי כל מציאותה הם גבורות שהם בנין של המלכות וגם הבינה עד הוד אתפשטת וזה נראה היותה גבורות ולכ ההוד שלה כולה קו שמאל נכנס במנין. וכלל הדברים כי החסדים אינן נמנין לעולם והמוחין נמנין בב' מוחין דחו"ב ולבושין דנ"ה דזעיר אנפין אינן נמנין לעולם עד למטה בנ"ה דנוקבא כי שם הם שוין בהארתן ולבושי דנצח אמא הוא שוה לנ"ה דזעיר אנפין ואינו נמנה ג"כ עד נצח דנוקבא ולבושי דהוד אמא נמעין עם כלם שכל הקו שלה:

שער לה פרק ה

ד"ו בדעת ודע כי בכאן הוא היפך מאותיות אחרות כי אותיות הראשונות היו הראשונות עיקרית והאחרונות טפילות כמו א"ט א' עיקר וט' הוא מה שנתחדש וכן בשאר אותיות אך כאן הוא להיפך כי אות אחרונה הוא עיקר והראשונה הוא המחודש. כיצד ד"ו פי' כי ו' נקודות יש בה וד' באין מחדש והענין שאע"פ שאנו אומרים שבנצח דז"א שם חסד א' עכ"ז זו לעצמו וגם לצורכו אך לצורך הנוקבא אין בו כח להאיר רק בפ"ק שהוא בחכמה דנוקבא וכן בהוד אינו מאיר רק בבינה דנוקבא. אך בשאר המשך הקו אין בו כח להמשיך כ"כ ואע"פ שבדרוש העבר בארנו שהחסדים דנצח מאיר בכל קו ימין דמלכות ודאי שכן הוא אלא שאין הארתו מספקת להגדיל רק בפ"ק לחודיה נמצא כי החסדים אינם מגדילים בנוקבא רק בכח"ב שלה לבד. וא"ת שאר הגדלה דנוקבא מי גרם לה. התשובה כי מהדעת ולמטה הם נגדלין ע"י הגבורות כי אין מתפשטין הגבורות רק מהדעת ולמטה וכ"כ הם משמשות ומגדילות הגבורות את הנוקבא כמו החסדים את הז"א כי גם הגבורות הם מים ממש המגדילין את האילן רק שהם מ"נ לכן נקרא גבורות גשמים הרי שהם מים ממש נמצא שמן הדעת ולמטה כל ההגדלה הוא ע"י הגבורות והסדר הוא כך. כי הנה דעת נוקבא נגד יסוד ז"א כנ"ל בדרוש העבר שאחר שכלו החסדים להתפשט עד ההוד אז ירדו הגבורות עד היסוד ומשם לוקחם המלכות בדעת שלה המכוון נגדו כי ת"ת דז"א כתר שלה ויסוד שלו דעת שלה. והנה שם לוקחת ה"ג ביחד ונשארין שם מושרשים. אח"כ יורדין ומתפשטין הה"ג מחסד עד הוד שבה ואחר כך מהארת אלו הגברות המתפשטין מאירין ביסוד שלה כל ה"ג ביחד וכן אח"כ במלכות שלה וכ"ז הוא ממש כמבואר בחסדים המתפשטין בז"א

שכבר הודעתיך שכולן נרשמין בדעת והארה שלהם לבד הוא המתפשט מחסד עד הוד ואחר כך הארה ב' שנתוספו מאלו המתפשטין הם מתקבצין ביסוד ואין צריך להאריך בזה. והנה אותן ה"ג המתפשטין בה מחסד עד הוד הם מגדילין אותה ולכן כמו שלא נכנסו החסדים במספר גם הגבורות אינן נכנסין במספר כי הם מגדילין ואינם ההגדלה עצמה כמ"ש בחסדים לכן אין להאריך. אמנם בדעת אנו מונין הה"ג עם הנקודה של חלקה שהיה לה מתחלה כנ"ל הרי ו' והגדילו ד' אחרים הרי ד"ו. וא"ת למה בדעת נמנין ה"ג הטעם כדי להגדיל ספירה א' מספיק גבורה א' אך כאן הם ה"ג. וא"ת א"כ לא נמנה אלא ד' גבורות כי א' צריך להגדיל. זה יתורץ עם משארז"ל ברכת הבית ברובה וזהו ענין גם כן ורדפו מכם חמשה מאה ומאה מכם רבבה ירדפו וכן אמרו רז"ל אינם דומין מרובים העושין המצוה כו' כי בהתקבץ ובהתאסף ה"ג יחד מספיק להגדיל ולהעלות בחשבון וזה מבואר הרי ד"ו. יץ בחסד פי' אין לה רק נקודה א' ומתחדשין ונגדלין בה ט' אחרים וזהו י"ץ. וא"ת הרי בחכמה שהוא בקו הזה בארנו שהוא ב"ח כי החכמה והמוח שבתוכו נמנה. התשובה הוא קרוב אל זה שבארנו לעיל בענין החסדים וכן הוא ענין המוחין כי אלו המוחין המתפשטין בנ"ה דז"א אינם מוחין כי אין מוחין אלא בג"ר דז"א אבל משם ולמטה הם הארה בעלמא ואינן מוחין ממש וא"כ הלואי שיספיק כל אותו המוח המתפשט בכל נצח דז"א לעשות מוח חכמה דנוקבא והלואי שיהיה בכאן כולו מוח א' אך שיתפשט בכל קו ימין דנוקבא זה א"א וכיוצא בזה בקו שמאלי כי אין המוח נמנה ונחשב רק בבינה דנוקבא אך משם ולמטה לא. והואיל ואתא לידן נבאר עתה שכיון שכן הוא איך נעשה המוח ממש בחכמת נוקבא או בבינה שלה כיון שהוא עצמו אינו מוח והענין הוא כי ע"י הארת החסדים המגולין אשר שם לפיכך הם מאירין שם הרבה ויכולין להתגלות שם הארתן המלובשת שם ויכולה לעשות מוח ממש כאן בנוקבא. גם זה פירוש על מ"ש בזוהר דינין דדכורא תקיפין ברישא ונייחין בסופא כי בכאן מאירין יותר מלמעלה בכפליים עד שיכולין לעשות מוחין לנוקבא ועוד אחרת כי הארת החסדים האלו מאירין (מנה"י דאבא לעשות מוחין בראש הנוקבא ואע"פ שאינן אלא) בנה"י דאבא הנתונין תוך נה"י דאמא כנודע ואז מאירין נה"י דאבא ונה"י דאמא ויצא מהם אור רב. ועוד אחרת כי בכאן מחזה ולמט' מתגלה יסוד דאבא כנודע והוא מאיר לצדדין בנ"ה דאמא וע"י כל אלו האורות שאמרנו יש כח בנ"ה אמא לעשות מוחין בראש הנוקבא אע"פ שאינן אלא בחי' רגלים וכבר ידעת כי הנוקבא אינה נעשית אלא מנה"י אמא ולא מנה"י אבא ואין להאריך. אך הלואי שכל האורות אלו יספיקו לעשות לה ג' מוחין ולא שיספיק לכל ארכה נמצא כי מכאן ולמטה אין אנ מונין עוד מוחין כנ"ל. והנה ראוי לבאר כי א"ט וי"ץ הכל אחד רק שזה אחדים וזה עשיריות כי א"ט הם יו"ד אחדים וי"ץ הם יו"ד עשיריות וראוי לידע איך הוא הענין היפך השכל שראוי היה שלמעלה בראשו יהיה העשיריות שהוא יותר גדול ולמטה בקצוות מחסד ולמטה יהיה אחדים. והתשובה מבוארת כי למעלה בראשש היה המגדיל בחי' חסדים והנה החסדים עיקרם הם בז"א רק שהארתן יוצא מאחוריו ומגדיל אותה אבל כאן הגבורות עיקרם בנוקבא בדוקא ולכן הם מגדילין מאד מאד בבחי' הע

שירית וגם החסדים כיון שעיקרם הם בז"א הלואי שכל הארת החסד יצא להאיר בחכמה דנוקבא או בבינה ואינה בה רק ששליש א' כנודע שחסד שבנצח נחלק לג"ש ושליש א' שלו הוא היוצא ומאיר לחכמה דנוקבא ועושה אותו מוח. באופן כשנעריך ערכים אלו נמצא כי הארות הגבורות הם יותר מי' פעמים בנוקבא מאור של החסדים לכן הם כאן עשיריות:

הגהה - י"ל התינח צ' הנוספים אך חלק העיקרי ע"כ צ"ל שאינו גדול מחלק הג"ר דאם כן אכתי] ק' למה בג"ר נמנין לאחדים וכאן נמנים לעשריות. וי"ל כדלעיל אינו דומה המרובין כו' כיון שיש כאן אורות רבים מגדלין ג"כ אותו חלק של המלכות עצמה ט' חלקים אחרים ואעפ"כ אנו מונין שרשם לבד כי הם בטלין אצל שרשה ואם שגיתי אתי תלין וה' יכפר בעדי:]

כף בגבורה פי' זה מבואר כי יש לה נקודה א' מעצמה ונקודה אחת שלוקחת מהוד דאמא שמאיר בה כנ"ל כי בכל קו שמאל אנו מונין לבחי' הד דאמא לפי שהוא קו שמאל גבורות הרי הם ב'

גבורות ומתגדלין ומתחדשים בה ח' אורות הרי כ"ף. ל"ע בת"ת פי' בזה צריך שתדע מ"ש בדרוש העבר בענין גוף וברית חשבינן חד כי הנקודה שנתחלקה והגיע בחלק ת"ת של המלכות לא שמשה היא לעצמה אך ירדה ביסוד ונתחברה עם נקודת יסוד לפי שיסוד אין לו על מה לסמוך בז"א כנגדו לכך הוצרך להתחבר שם עם נקודת הת"ת והלואי שיספיק. באופן שבת"ת לא יש שום נקודה כלל אמנם הל' של ל"ע הם סוד ג' גבורות שיש בת"ת. והענין דע כי הלא אנו רואין הפרש שיש בת"ת משאר קצוות והוא כי הגברות המגיעין לחלק נצח הוד הם מוכרחים לעבור דרך הת"ת משא"כ בשאר כי הגבורות (דחו"ג) דנוקבא תוכל לקבל הגבור' שלה מן הדעת עצמו שהוא בנתיים בין חו"ג ויוצאין שתי גבורות ביחד אחד לקו ימין ואחד לקו שמאל ולכן אין החסד צריך לגבורה ולא הגבורה צריך לחסד גם הת"ת א"צ לא לחסד ולא לגבורה כי יורד אליו דרך קו האמצעי ממש גם הנצח א"צ לחסד שעליו ולא הוד לגבורה שעליו כי אין האור בא להם רק דרך קו אמצעי בת"ת ומשם מתחלק להם. באופן שלא יש מי שהוא מוכרח שיעברו בתוכו רק אלו ב' שהם גבורות נ"ה שצריכין לעבור דרך הת"ת בהכרח ושם מניחין הארה שלהן ועם הגבורה של ת"ת עצמן הם ג' גבורות והם ל' של ל"ע ונגדלין זה אחרים הרי ל"ט. וא"ת הרי הם המגדילין ואיך נמנו בכלל חשבון זה. התשובה זו מבואר כמ"ש בסוד הדעת כי בהיות גבורות הרבה ביחד הם יכולין להגדילו ולהשאיר שם שרשם באופן כי אלו הג' גבורות אשר שם הם בעצמן נגדלות ונעשית י' וזה ל"ע. וגם כי בשלמא בשאר ספירות היה להם הנקודות עצמה של חלקה שהוא שורש הכל שממנו נבנית ונגדלת הספירות אבל כאן בת"ת הנה הנקודה שלה ירדה ביסוד לכן אם אין הגבורות של שם נגדלות בעצמן לא יהיה אפשר לעשות הת"ת. ואפשר שעם זה אמרנו יתורץ ג"כ מש"ל שאע"פ שהאמת הוא שההה"ג כשמתפשטין בגוף הם יורדין מדרגה אחר מדרגה כי כולן יורדין תחלה בחסד ואח"כ נשאר שם גבורת החסד ויורדי ד' אחרות למטה בגבורה וכעד"ז עד למטה כדרך החסדים. אך הטעם מובן עם הנ"ל כי שאר ספי' א"צ ששישאר שם שרשש אותם העוברות בהם אך הת"ת שאין לו נקודה שלה צריך ליקח אותן הג' גבורות להשרישן בו. וזה נלע"ד יותר אמיתי מן הטעם הראשון כי כלל הוא בידינו כי החסדים או הגבורות יורדין מדרגה אחר מדרגה מן חסד עד הוד. מ"ם בנצח פי' שיש לה נקודה א' של עצמה ולוקחת עוד נצח של ז"א ונצח של אמא כי בכאן הכל הוא בחי' נצח וניכר האור שלו לכן הם נכנסין בחשבון כנ"ל ועוד לוקחת גבורה של הוד שעוברת בה דוגמת מ"ש בת"ת כנ"ל. אך הטעם בכאן הוא שכבר ידעת שנ"ה הם ב' פלגי דגופא אחים ולא יתפרדו לכן כשעובר גבורות הוד בה מנחת בה שרשה הרי הם ד' נקודות ונגדלים הו' הרי הוא מ"ם. וגם שכבר ידעת כי נ"ה הם דמיון זכר ונקבה לכן איהו בנצח ואיהי בהוד וכבר ידעת כי עטרא דגבורות היא של נוקבא ועטרא דחסדים הוא של דוכרא עכ"ז לוקח הזכר תרין עטרין ונוקבא א' לבד וכן כאן נצח נוטל גם רושם גבורת ההוד בו. ק"ץ בהוד פי' כבר ידעת סוד א"ב דאו"ק בכ"ר שהם סוד אחדים עשיריות מאות וא"ט ב"ח ג"ז ד"ו הם אחדים בד' ראשונים. י"צ כ"ף ל"ע מ"ס הם עשיריות והם מחסד עד נצח. ק"ץ ר"ף ש"ן ת"ם הם מאות והם מהוד ולמטה. נמצא כי ה' ד' פשוטה בא"ב אחר אות ת' והוא ת"ק ו' ם' סתומה הוא ת"ר ו' ן' פשוטה הוא ת"ש ו' ף' פשוטה הוא ת"ת ו' ץ' פשוטה הוא תת"ק הרי יש בו ט"א וט' עשיריות וט' מאות וכשתרצה להשלים האלף שהם י' מאות אז תחזור לאות א' שהוא ראש אותיות והוא במלואו אל"ף שהוא אלף ואין להאריך. ונחזור לענין כי מהוד ולמטה סוד מאות. וכבר בארנו טעם לאחדים שהם בראש והעשיריות שהם בגוף ועתה אנו צריכין לבאר למה המאות הם מהוד ולמטה. ונבאר תחלה ענין ק"ץ מה ענינו וממנו יתבאר הטעם והענין כי גם בכאן הסדר של ב' אותיות אלו הם דוגמת ב' אותיות שבדעת שהם ד"ו שבארנו שאות ב' שהוא ו' היא עיקרית ואות ד' הראשונה המחודשת וכן בכאן כי אות הראשון שהוא ק' הוא מחודש ואות צ' היא העיקרית ואח"כ נבאר הטעם בע"ה. אמנם ביאור הענין כי הוד אין לה רק גבורה א' ואינו כמו ת"ת ונצח כנ"ל לכן אינה נכנסת בחשבון כי הוא המים המגדילין כנ"ל אמנם ג' נקודות יש בה לבד ואלו הן א' הוא הנקודה עצמה שיש בה והוד דאמא והוד דז"א הרי ג' נקודות. והנה בכל הספירות העליונות לא נצטרפו בחינת גבורות קשות כ"כ כמו בכאן והענין כי נודע כי נ"ה הם לבר מגופה ולכן הם דינין קשים. אמנם עכ"ז ההוד הוא דין קשה מאד מאוד כי הוא סוד קו

שמאל בסופו והלא קו שמאלי הוא גבורה עצמה כ"ש בסופו התחתון הנקרא בזוהר התוכא דדהבא והם ג' קצוות התחתונים של הג' קוין השמאלים

כי אחד הוא קצה דהוד אמא ואחד קצה דהוד זעיר אנפין וא' הוא קצה דהוד נוקבא הרי ג' הודות ביחד שכל א' לבד הוא דין קשה לאין קץ ומכ"ש בהצטרפותן יחד שלשתן שהם דינין קשים לאין תכלית ולכן בהתחברם יחד מכים זה בזה ונגדלים ונרחבים עד אין קץ ונכללים זה בזה (וזה בזה) עד שמג' נעשין ט' כ"א כלול מג' ולא די בזה אלא שגברו עד שהיו בסוד מאות ולא בסוד עשיריות וזהו הטעם שבכאן הוא סוד מאות וכבר ידעת כי ה"ג מנצפ"ך הם כסדר אותית ך' ם' ן' ף' ץ' והם מתחלקות מחסד עד הוד ונמצא שהגבורה המגעת להוד הוא ץ' פשוטה והוא אות ץ' מן קץ באופן כי הם ץ' בעצמן ולא גדלו על ידי המים המגדילין אותן רק חלק א' והוא ק' הרי ענין ק"ץ. והנה כל החצונים נאחזין בכאן בספי' הוד לטעם הנ"ל ושמו מוכיח עליכו ק"ץ סוד קץ כל בשר בא לפני כנודע שהם החצונים ולכן גם סמא"ל לא היה יכול ליעקב רק בכף ירכו השמאלית שהוא הוד. ובזה תבין סוד נפלא כי בהתאחז בו החצונים נהפך ונעשה דוה והוא סוד והודי נהפך עלי למשחית כי כבר ביארנו שה' דמים טמאים הם מסוד ה"ג מנצפ"ך אלו אמנם היתוך הזוהמא אינו אלא לבסוף שהוא גבורות ההוד שהוא הה' ובהאחז שם החיצונים נהפך ונעשה דם נדה ונעשית דוה שהיא נדה האמורה בתורה וזהו נתנני שוממה כל היום דו"ה. ובזה תבין סוד נפלא במאמר רז"ל כי ימי הגלות הם אלף שנים וזהו כל היום דו"ה כמ"ש כי אלף שנים בעיניך וגו' והענין כי שית אלפי שנין הוי עלמא והם מחסד עד יסוד ואלף הז' הוא מל' שהוא שבת העולה עד ה' שנאמר שבת לה'. והנה חורבן בהמ"ק היה סמוך לאלף החמישי שהוא הוד כי בו נאחזין החיצונים להיותו גבורו' קשות וזהו כמו שאמר הכתוב נתנני שוממה כל היום דו"ה כי מהוד נהפך לדו"ה שהוא אלף החמישי לכן אין הגלות נמשך רק שנים אלו כמ"ש בזוהר ולא ילטו עממין בישראל יותר מאלף שנין כי אין להם אחיזה רק בהוד לבד. וכבר בארנו לעיל איך הם אלף כי ק"ץ גימטריא אלף כי ץ' הוא תת"ק ועם ק' הרי אלף ואלו הם הנקרא בזוהר אלף יומין דחול וז"ס האלף לך שלמה שהוא חול ואין להאריך. ובזה תבין ג"כ כי הדעת וההוד הם משונין באותיותן כנ"ל באלפא ביתא דא"ט ב"ח כי אות ראשונה היא הטפילה ואות השניה היא העיקרית. וטעם הדבר שלהיות אלו כחות הגבורה יותר משאר ספירות שבנוק' לכן הגברות שלהם יתירות על המחודשות כי הלא בדעת בארנו שהד' הם מחודשות והו' הם העיקריות והם גבורות וכן כאן בהוד הץ' שהם תת"ק הם העיקריות והק' שהם המועט הם המחודשות לפי שכשהדינין מתחברים הם מתרבין עד אין קץ ולכן צריך שלא לעורר ולחבר כחות הדינין ביחד אלא להפרידן לפי שהמים הם נחים ומיושבים אבל הגבורה הם אש ושלהבת ונצוצות עד אין קץ וזה פשוט. אמנם ההוד כבר נתבאר איך הם גבורות רבות וגם הדעת פשוט הוא שאין בכל הנוקבא ה"ג מקובצות יחד כמו בדעת שלה ובפרט שאין מתוק כלל בהם שם ואדרבא למטה הם יותר ממותקות שהם מגולות אמנם עכ"ז הדעת הם דינין מבוסמים ובפרט שהם למעלה בסוד הדעת והמוחין אך ההוד הם דינין קשים קרובים אל הקליפות ולכן הדעת הוא בסוד אחדים וההוד הוא בסוד מאות כנ"ל. וז"ס הכתוב משפטי ה' אמת צדקו יחדיו כי הנה האותיות של הדעת וההוד הם משונין משאר ספירות והם ד"ו ק"ץ ואם תצרפם הם אותיות צדק"ו כי אלו הד' אותיות בדעת והוד צדקו יחדיו והם (משונים) יותר משאר ספירות. וכבר בארנו כי הטעם הוא להיותן גבורות וז"ס משפטי ה' אמת שלהיות שאלו השנים שהם דעת והוד והם גבורות ממש יותר מהשגר ונקרא משפטי ה' שהם הגבורות לכן צדקו יחדיו והם שוין זה כזה וגם אותיותן הם צדקו ממש ודי בזה. ר"ף ביסוד פי' כבר בארנו שירדה הנקודה של ת"ת ונתחברה עם הנקודה שלו והם ב' נקודות והרי הם ר' ומתחדשין ח' אחרים הרי ף'. ונלע"ד כי לפי שקיבוץ כל הה"ג הם ביסוד כנודע לכן הם בסוד מאות. גם נלע"ד כי לכן אותיות ר"ף ביסוד כנגד ה"ג מנצפ"ך שמתקבצים בו וחשבונם ר"ף כנודע שמנצפ"ך גימטריא ר"ף. ש"ן במלכות זה תבין כמ"ש בדרוש העבר שהמלכות שבנוקבא אין לה שום סמך בז"א ואפי' נקודה ממש אין לה ואינה רק האכה בעלמא והוא סוד החותם ששם בארנו שהם ג' שמות אהי"ה דיודי"ן דאלפי"ן דההי"ן הנמשכין אליה שם

מן נה"י דאמא שהם גימטריא חותם ואינם רק הארה וחותם בעלמא ואלו הג' שמות שהם ש' ונתוסף בהן ן' שהם ז' מדות אחרות הרי ש"ן הרי כל אל"ף בי"ת דא"ט ב"ח חוץ מב' אותיות אחרות ת"ם שלא שמעתי פי' ממורי זלה"ה והיא אומר (כי הם ת"ם) שהם למטה בסוד המלכות ולא ביאר אותם. ואמנם כל אלו אותיות שבארנו הם זוגות ועוד נשארו ג' אותיות שאין להם זוג והם הנ"ך ה' אחדים נ' עשיריות ך' מאות והם סוד כהן לכן הנושא בת כהן אין זווגן עולה יפה כי אין להם זווג ולא שמעתי יותר וכל אלו התיקונים נעשו בהיותה קטנה:

שער לו פרק א מ"ב

השער השלישי שער מיעוט הירח ויתחלק לד' פרקים:

מיעוט הירח מאי ניהו דאמר לה לכי ומעטי את עצמך היינו דכולהו מלכיות דידה דהוי בכל הט"ס כולהו הפילו ונחתו לתתא בהדה מה דליתא הכי בכל ספיראן, דכולהו איתך להו חולקייהו בספיראן דלעילא (בר) מנייהו דהא כתר כלול מכולהו וכן חכמה וכן כולם אבל מל' אתנטלית מכולהו וכולהו הוי ט' בלבד דכל מה דהוי מינה לעילא בהדייהו נחית לתתא בהדה ואיהי שלימו דכולהו דבר מינה הוי כלהו ט"ס וכולא דילה נחית לתתא ומשו"ה הוי אור חוזר דלית לה מדילה כלום ובעית להדרא ולסלקא לעילא והיינו דלית לה מגרמא כלם ולא קאמר דלית בה, ואלו כולא לתתא ומשו"ה בעינן לסלקה לה לעילא דלהדרו לאתרייהו כולהו מלכיות דידה ואיהו בהדייהו וז"ס רבות בנות עשו חיל ואת עלית על כולנה. ענין חטא אדה"ר ומה גרם באבי"ע הקדוש בענין הגדלות והמעטת פרצוף זו"ן ובענין היותם פב"פ או אב"א בכל בחי'. ואמנם מה שגרם בענין כל העולמות ומדרגותן ועלייתן וירידתן כבר נתבאר בדרוש אחר. ונבאר עתה מה שגרם באבי"ע וקליפות ובזה יתבאר ג"כ מיעוט הירח וענין הגלות המר והנמהר הזה וגם ענין חרבן בית א' ושני וגלות מצרים וגם כל הבחי' שהיו בעת הבריאה:

מ"ק ענין עיבור זו"ן דע כי בעת עיבור זו"ן באמא עלאה אז היה ז"א בבחי' ו"ק לבד ונקבה בבחי' נקודה א' כלולה מי' שהוא בחי' מלכות שבה בלבד ואז ע"י העיבור ויניקה ומוחין נתגדל בחי' ז"א עד שנשלם לי"ס כנודע. ואמנם גידול המלכות אינה אלא ע"ש אמצעית ז"א עצמו כי אמא עלאה כשאר גדלה אותו נתנה בו כח עוד גידול להמלכות. ואח"כ יצאה בחי' גידול זה של המלכות לחוץ באמצעית ת"ת ואז נגדלת המלכות גם כן עד תכלית הגידול שבה שהוא עד שתשלם גם היא לי"ס שלימות שבה וא"כ מוכרח הא שכל זמן שעדיין לא נתגדל המלכות שאותן הט"ס עליונים שחסרים מנוקבא יהיו כלולין בז"א בט"ס שבו כנודע שאין בו רק עד היסוד ונוקבא משלימתו לי' ואז הם י"ט ספירות ט' שלו וי' שלה ונקרא עשירית כיון שהיא עשירית אליו ונשלם הוא בי"ס עמה וגם היא יש בה י"ס. ואמנם טרם התגלות בה ט"ס העליונות שלה היו כולן נכללין בט"ס שלו נמצא כי בכל ספי' וספי' מן הט"ס דז"א יש בה בחי' ספי' א' של נוקבא אך היא אינה רק חלק העששירית שבה בלבד שהוא ספירות המלכות שבה. והנה גידול המלכות אינה בפעם א' רק בזמנים הרבה נתקנת ונתגדלת מעט מעט כנ"ל. ונבאר עתה באורך כללותן אע"פ שיש פרטים הרבה הנה תכלית המיעוט אשר בה אינה פחות מנקודה א' כלולה מי' שהיא נקודה מלכות האחרונה שבה כנ"ל ותכלית גידול שלה הוא שיהיה בה כל הי"ס שלה ותהיה עם ז"א פב"פ שוה לגמרי וישתמשו ב' מלכים בכתר א' שהוא מה שקטרגה הירח כנודע. והענין הוא כי נודע כי מת"ת של אמא נעשה כתר לז"א וכאשר גם היא תעלה עד שם ויהיה כתרה בת"ת של אמא כמוהו יהיה כתריהן שוין ויהיו שניהן א' כי שניהן יהיו בחי' ת"ת דאמא שהוא ספירה א' ואז לא תצטרך היא לקבל הארתה ע"י ז"א אלא יהיו שניהן מקבלין הארתן מאמא כל אחד ע"י עצמו ולא יצטרכו זה לזה ויהיו זו"ן שוין במציאותן כדמיון או"א כנזכר באדרא או"א כחדא נפקין וכחדא שריין וזהו תכלית הגידול שה ואז כל העולמות בתכלית התיקון. ואמנם בין זה לזה יש

בחי' רבות ובין כולם הם ד' בחי' וזה סדרן ממטה למעלה. א' תכלית המיעוט הנ"ל שתהיה היא נקודה כלולה מי' והיא בחי' המלכות שבה ואז אין לה פרצוף ואז היא עומדת למטה מהיסוד שלו. ב' היותה פרצוף גמור בי"ס אלא ששיעור קומתה הוא באחור ז"א מחזה ולמטה אבל עדיין האורות שלה שיש בה' ראשונות של ז"א כח"ב ח"ג לא האירו בד"ת שבו לכן לא נמשכו בה ולא האירו בה והבן זה עם הנ"ל. ג' בהיותה מקבלת אורות שלה מן ה"ר של ז"א ואז נגדלת כמוהו אלא שעדיין כל זה בחי' אורות אב"א והרי הם ג' בחי' בבחי' אחור והטעם שאין ד' בחי' באחור הוא ג"כ מפני שאין הכתר ניכר כ"א בפנים ולזה ג' בחי' באחור. עוד יש ד' בחינות בבחי' פב"פ והם אלו. א' שתהיה היא פרצוף שלם פב"פ אלא ששיעור קומתה הוא מחזה ולמטה דז"א ועדיין אורות שלה דבחי' פנים שיש בה"ר של ז"א לא נמשכו להאיר בה. והנה בחי' ראשונה שהוא שתהיה ג"כ בחי' נקודה א' כלולה מי' כנגד היסוד פב"פ אין כאן מקום ביאורו ונתבאר במ"א בפי' תפלת השחר בברכת אבות. הב' הוא הה"ר של ז"א האירו בה מלמעלה אבל עדיין היא מהחזה ולמטה ואז הוא יורד בנצח שלו והיא עולה בהוד שלו בבחי' שם בוכ"ו והוא כופף קומתו ומזדווג שם עמה. הג' שתהיה גדולה כמוהו שיעור קומתו פב"פ ותקבל האורות של ה"ר שם בהיותה היא למעלה עמהם. ואמנם עדיין היא אינה מקבלת אורותיה אלא באמצעית ז"א והכתר שלו יהיה גדול מכתרה כי הוא יותר גדול וגבוה למעלה מכתרה נמצא שהמלכות שבה אין לה בן זוג כנגדה בזכר כי היא למטה מן היסוד שלו לכן היא צריכה לו שהמלכות שבה היא למטה מכל שיעור קומתו ואז צריכה היא לקבל ע"י ואז המלכות שלה אין לה בן זוג ונתעלה עד היסוד שבה עצמה ונכללין יחד שם בסוד הכללות כנודע אצלינו ואז תוכל לקבל מן היסוד של ז"א. ונמצא כי בבחי' זו יש בה פרצוף ט"ס שבה עליונות לבד כי העשירית שבה נכללת ביסוד שבה ואז ג"כ הכתר שלו גבוה מכתרה. הד' שתהיה גם היא משמשת בכתר א' כמותו ומקבלת אורותיה מאמא עצמה שלא ע"י ז"א דמיון או"א ותהיה שלימה בכל י"ס וזהו תכלית הגידול שלה:

שער לו פרק ב

ועתה נבאר ג' בחי' אלו איך היו מתחלת בריאת העולם עד עתה. הנה בזמן העיבור היתה היא עדיין בבחי' נקודה א' כלולה מי' והיתה למטה מאחורי היסוד דז"א וכאשר נברא העולם של אצילות ונולדו זו"ן התחילה היא להתגדל עד יום ד' לו' ימי בראשית ואז נגדלה כל ג' בחי' הנ"ל שיש בבחי' אחור באחור והוא עד שתהיה בחי' פרצוף גמור בי"ס באחור באחורי החזה ושם היה שיעור קומתה משם ולמטה וגם האורות של ה' ספירות ראשונות דז"א היו מאירין בה מלמעלה למטה אב"א וכאשר הירח קטרגה אז נתמעטה מן שיעור הנ"ל וחזרה להיות כבתחלה בבחינת המיעוט יותר גדול שאפשר להיות והוא שהי' ספירות שלה חזרו ונתעלו ונסתלקו בשרשיהן בט"ס של ז"א כי משם יצאו כנ"ל ולא נשאר רק המלכות שבה שהיא נקודה א' כלולה מי' תחת אחורי היסוד של ז"א. וזהו ענין לכי ומעטי את עצמך שנסתלקו ט"ס שלה העליונים ועלו בז"א והיא נשארת נקודה מעוטה וירדה תחת אחורי היסוד וענין מיעוט הירח היה ביום ד'. אח"כ ביום ו' חזרה להתגדל בבחי' הג' הנ"ל היותה פרצוף שלם בבחי' אחור באחור נגד החזה דז"א ואז יש בה ה' אורות של ה"ס ראשונות דז"א שהם בחי' ה' ימים ראשונים דימי בראשית כולם האירו ביום ו' שהוא הת"ת שבו ואז ניבנית המלכות ונגלית שם וה"ר מאירין בה מרחוק ואז ביום ו' נזדווגו זו"ן בבחי' אב"א ונברא אדה"ר בבחי' זו לבדו ואלו לא חטא אדם הראשון היה מעורר מ"נ באותו שבת הראשון ועל ידי זה היו מזדווגין זו"נ פנים בפנים בבחי' יותר עליונה שבכולם שישתמשו שניהן בכתר אחד ופנים בפנים אשר אין הגדלה גדולה מזה ותהיה היא מקבלת מאמא עלאה שלא על ידו. והנה כאשר חטא אדם הראשון יום ו' חזרה למטה תחת היסוד באחוריו ונשארה שם בבחי' נקודה לבד כלול מי' ואז אותן הט"ס עליונים שבה לא חזרו לעלות ולהסתלק ולהתעלם בזעיר אנפין עצמו כמו בעת מיעוט הירח ביום ד'. אמנם כיון שהיה מפני חטא לכן כל אלו הט"ס ירדו למטה בקליפות כמ"ש בע"ה והרי היא בתכלית המיעוט האחרון שבכולם ואז

היא ילדה קין והבל ע"י זווג זו"ן כנזכר אצלינו בדרוש קין והבל וחטא אדה"ר ע"ש איך היו למעלה בשעה זו ואח"כ כשבא יום שבת ראשון חזרה הנוקבא להתתקן בכל הו' בחי' הנ"ל ונגמרה בחי' הו' והוא שחזרה עמו פב"פ בכל שיעור קומתו זולת בחינת הכתר לבד שהיה גדול מכתרה אחר שהיא בחי' יותר עליונה מכולם וגבוה ממנה ולכן היתה עדיין צריכה לקבל מאמא על ידו ואז לא היו משתמשין בכתר אחד שהיא הבחי' היותר עליונה מכולם כנ"ל. ואח"כ ביום ראשון דחל חזרה לבחי' הב' והיתה פרצוף שלם מי"ס באחורי החזה דז"א ועדיין ג"כ לא היו מאירין בה ה' ראשונות דז"א. והנה ענין זה נמשך מבריאת אדה"ר עד שיצאו ישראל ממצרים כי בכל יום שבת חוזרת עמו פב"פ שוה בשוה בבחינת ו' הנ"ל ובימי החול היתה חוזרת אחור באחור פרצוף שלם בבחינת ב' הנ"ל וה"ר דז"א לא היו מאירין בה וזה נמשך עד צאת ישראל ממצרים בליל פסח. אמנם אע"פ שבחינה זאת היתה כך יש בו קצת שינוי בהמשך זמן הנ"ל והוא כמ"ש רז"ל שאדה"ר סילק את השכינה לרקיע ראשון ודור אנוש כו' עד שהעלוה למעלה מז' רקיעים עד שבא אברהם ויצחק ויעקב לוי קהת ועמרם ומשה והורידוה למטה מז' רקיעים כבתחלה. והענין הוא כי כבר נתבאר כי בשבת ראשון חזרו פב"פ ועדיין כתרו גדול מכתרה וגבוה ממנה נמצא כי המלכות שבה למטה מכל בחינת ז"א ואין לה מקום יניקה כנגד הזכר כנ"ל וע"כ צריך שתתעלה המלכות ביסוד שבה ואז יהיה מקום יניקה גם אל המלכות שבה וא"כ נמצא ששבעה רקיעים התחתונים שבה כבר עלתה בימי אדה"ר רקיע ראשון מלמטה למעלה שהיא בחי' המלכות שבה ועלתה אל יסוד שבה. ונמצא שאין לה עתה פרצוף רק מט"ס עליונות שבה בלבד וזה היה בכל השבתות וגם בחול כאשר היתה חוזרת עמו אב"א מהחזה ולמטה לא היה לה רק פרצוף מט"ס עליונים שבה נכלין כשיעור קומה ד' תחתונות שבו כי המלכות שבה שהוא רקיע א' נסתלקה משם ועלתה ביסוד. וכן עשו כל הז' דורות עד שהעלוה למעלה מז' רקיעים תחתונים שבה ואז נכללין כל הז"ת שלה בג"ר שבה ואותן ג"ר שבה היה עומדין נגד ג"פ עילאין דנה"י דז"א ונאחזות בהם אב"א וכל הז"ת שבה נכללין שם ונשארו כל שארית נה"י דז"א מגולין בלתי לבוש ומשתלשלין למטה מן שיעור קומת הנוקבא ואז היתה עולם מתנהג ע"י ז"א. וז"ש באנשי סדום וה' המטיר על סדום מאת ה' מן השמים כי עיקר ההנהגה מן השמים שהוא ז"א. אמנם להיות כי גם נוקבא היתה כלולה בג"פ עליונים דנה"י דז"א לכן נזכרת בכללות עמו כמ"ש וה' המטיר וגו' הוא וב"ד. וזהו ענין מ"ש בזוהר דינין דדכורא תקיפין ברישא ונייחין בסיפא כי כל דיני הז"א הם בנה"י שלו וכאשר הם מתפשטין בנוקבא ונעשין בה מוחין אז נייחין שם בסופם שחזרו להיות בחי' מוחין. אמנם כאשר הוא בבחי' הנ"ל שנכלין ז"ת שבה בג"ר שבה בריש נה"י שלו אז הם דינין תקיפין בסופם וע"כ וה' המטיר גפרית ואש שהם דינין תקיפין מן השמים לפי שאז

הז"א אינו רחמים אלא דין ואם הוא נקרא רחמים הוא כאשר נה"י שלו נעשין מוחין ברישא דנוקבא. וזהו נמי ענין הוצאת חמה מנרתקה הנזכר בדרז"ל ובתיקונים שה הוי"ה אדנ"י כנזכר בתיקון כ"א דנ"ח והענין כי חמה הוא ז"א ונרתקו הוא נוקבא שמלבשת נה"י שבו שהם דינין תקיפין הנקרא חמה בתוך נרתקה (שהיא רישא) דנוקבא ונחלש כוחם ובצאת חמה מנרתקה כנ"ל שורפת העולם כולו בדינים הקשים וכבר נת"ל כי אין דבר זה אלא בימי החול אבל בשבתות היה פב"פ ע"ד הנ"ל. וזה נמשך עד שבא אברהם והורידה רקיע א' והוא בחינת החסד אשר בה שנתפשט למטה כנודע כי אברהם איש חסד וכן עשו השאר עד משה ואז נתפשטה גם המלכות שבה ונתפשטו ט"ס שבה בבחינת אב"א למטה מהחזה ועדיין אין האור ה"ר שבו מאירין בה וכ"ז בימי החול כנ"ל. וטעם הדבר היה לפי שכל הנשמות שבאותן הדורות שהיו מבחי' ישראל היו מעורבים בדור הפלגה ובדור סדום ובדור מצרים והיה הטוב מעורב ברע וכמ"ש בדרוש בפ"ע בע"ה וע"כ לא יכלו הצדיקים ההם להמשיך אור הה"ר למטה שיאירו בה וכמ"ש בע"ה בענין גלות מצרים. וזהו טעם ד' מאות שנה של גלות מצרים היה גלות ההוא בחינת הסתלקות הה"ר דז"א מד' תחתונים שבו אשר שם קומת המלכות [הגהה - נל"ח ז"ס וחמושים עלו בני ישראל מארץ מצרים כי בעלייתם ממצרים חזרו הה"ר כ"א כלול מי' שהוא נ' וק"ל]. וכנגד ד' אלו

שחסר מהם אור הנ"ל נמשך הגלות ת' שנה. אח"כ בהגיע תור גאולת מצרים בעשרה לחודש לקחו הפסח להורות כי אז היתה פרצוף שלם בסוד אב"א בי"ס ולכן לקחו מבעשור ואח"כ המתינו עד ה' ימים והאירו בה עוד ה"ר שבו ואז היה ליל פסח בט"ו לחודש. וז"ס מ"ש בזוהר אמור דקי"ב על בט"ו לחודש כי כדין קיימא סיהרא באשלמותא ה' על י' פי' בהיותה בסוד אחור הוא בחי' י"ס ושיעור קומתה אינה רק ד"ס תחתונות דז"א וה"ר דז"א גבוהין עליהן וכאשר היא נגדלת עמו למעלה לוקחת מקומם ונמצא שהיא עתה בחי' ה' על י' וזהו בליל פסח שהוא בט"ו לחודש כי אז חזרה פב"פ עמו בבחי' ו' הנ"ל ולכן אנו אומרים בלילה ההוא הלל (כי הנוקבא הנקרא אדנ"י שהיא גימטריא הלל נגמרת קומתה) גמור ותיכף ירדה כבתחילה לכן אין הלל גמור בז' ימי הפסח. אח"כ מאז ואילך עד שבנה שלמה בית ראששון היתה בכל ימי שבתות פב"פ בבחי' ו' כנ"ל ובכל ו' ימי החול היתה אב"א בבחי' ג' הנ"ל שהיתה בפרצוף שלם י"ס מהחזה ולמטה וגם אור ה"ר דז"א האירו בה תמיד. וזהו טעם זכירת יציאת מצרים כי היתה גאולה גדולה מבחינת היותה בתחילה בימי הגלות בבחי' ב' לבד והוא פרצוף י"ס באחור מהחזה ולמטה בלי הארות ה"ר שלו בה משא"כ בחורבן בית ראשון כמ"ש בע"ה. ואח"כ כאשר נבנה בית ראשון ע"י שלמה נתוסף עוד בה בחי' אחרת והיא כי בין בשבת בין בחול לעולם היתה עמו פב"פ בחי' ו' אמנם הבחינת ז' שהוא היות ב' מלכים משתמשין בכתר אחד כנ"ל לא היתה כך לעולם עד לע"ל ואלו היה כן בבית ראשון לא היתה אומה ולשון שולטת בנו כלל עוד. ואמנם עוד נתוסף עתה בבית א' הארה גדולה והוא זה הענין כמ"ש במ"א כי הז"א היה ו"ק חג"ת נה"י ואח"כ עלו חג"ת ונעשו חב"ד ונה"י נעשו חג"ת והוצרכו הבינה להתפשט בו ולעשות נה"י חדשים. נמצא כי יש בז"א הוד ראשון והוד אחרון והוד הראשון נעשה אח"כ בו גבורות ונודע כי הבינה בז"א אתפשט עד הוד שבו. ואמנם קודם בית א' היתה הבינה בו עד הוד ראשון שהיה אח"כ בחי' גבורה נמצא כי התפשטות בינה תוך ז"א לא היתה כי אם בה"ר שהם חב"ד ח"ג וכתר אינו נמנה מפני שהכתר ודעת הכל א' כנודע. גם ת"ת דז"א לא נתפשטה בו הבינה כי נ"ה דאמא ארוכים מתפשטין הרבה בב' קוין ימין ושמאל אך היסוד שלה שהוא בקו האמצעי מסתיים בדעת שלו ואז ה"ר לבד היתה הבינה מתפשטת אך אחר בנין בית א' נתפשט בינה עד הוד ב' דז"א והם עתה ז"ס שמתפשטת בהם הבינה תוך ז"א. ואח"כ כשגרמו העונות נחרב בית ראשון ובעת חורבן עצמה ירדה המלכות אחורי היסוד דז"א אמנם ט"ס העליונים שבה לא ירדו לקליפות כמו שהיה בחטאו של אדה"ר אמנם עלו למעלה בתוך ז"א בשרשיהן כנ"ל בענין מיעוט הירח ואלולי שנתמעט המיעוט זה הגדול לא היה יכולת אל הקליפות ולאה"ע להרחיב בהמ"ק אך אמנם חזרו ט"ס עליונים להתעלם למעלה בז"א לא שלטו בהם הקליפות. אמנם תכף אחר החרבן חזרה הנוקבא להתתקן בבחי' ג' ונעשה פרצוף של י"ס אב"א מהחזה ולמטה ואף כי גם אז היו מאירין בה ה"ר של ז"א וכל זה בחול כי בשבת היתה פב"פ בבחי' ו' נמצא כי בעת חרבן בית ראשון באותו גלות של ע' שנה דבבל היתה הנוק' ממש כמו שהיתה ביציאת מצרים ודור המדבר. וזש"ה המדבר הייתי לישראל וגו' ומה שהיה אז בחינת גאולת מצרים נחשב עתה לגלות לפי שבתחילה בגלות מצרים היתה גלות גמור שאפי' בהיותה אב"א בימי החול לא היו אור ה"ר שלו מאירין בה ולכן כאשר נתוסף הארת ה"ר נחשב לגאולה אבל עתה שבזמן בית ראשון אפילו בימי החול היו פב"פ וקומתן שוה ואח"כ כשחזר

לבחי' ג' דאב"א אע"פ שאור הה"ר מאירין בה נחשב לגלות גמור אמנם הגירעון שהיתה עתה בגלות בבל הוא כי אותן הארות שהיו מאירין ז"ס עליונים שבהם נתפשטה בינה בז"א כנ"ל בימי בהמ"ק ראשון וכולם היו מאירין בה בבחינת פב"פ כנ"ל הנה אלו האורות ירדו כולם ונמשכו אל הקליפות בעו"ה אך לא ט"ס ראשנים עצמם שבה כנ"ל שעלו בז"א אך אלו הז' האורות ירדו בקליפות והיא חזרה אב"א כנ"ל בימי החול. וזהו ענין גלות בבל ע' שנה נגד ז' אורות אלו שהיא בחי' ז' כל א' כלול מי' לכן נקרא גלות בבל שהוא גימטריא ד"ל כנודע כי מלכות נבנית ע"י בוכ"ו חילוף אהי"ה שהוא גימטריא ד"ל ואז שיעור קומת המל' היא אורך היריעה שלשים באמה ורוחב ארבע באמה כמנין ד"ל ועתה נתמעטה בניינה וקומתה הראשון שהוא גימטריא ד"ל. אח"כ

בבית שני עלתה בימי השבת פב"פ בבחי' ו' אך בימי החול עלתה פב"פ של בחינת הה' שהיתה פרצוף בי"ס שלימות ושיעור קומתה מהחזה שלו ולמטה פב"פ והיו ה"ר שלו מאירין בה מרחוק אמנם לא עלתה היא כנגדן ממש כמו שהיתה בבית א' בימי החול. וזה הענין שחסר ה' דברים בבית שני ואלו הם אורים ותומים וכו' וזהו ענין מ"ש בזוהר פרשת שמות כי בית ראשון לקבל ה' עילאה ובית ני לקבל ה' תתאה. והענין הוא שכבר בארנו שבבית ראשון היו פב"פ עד למעלה בחינת ו' והיו ה"ר מאירין בה ואז נקרא סיהרא באששלמותא במלוי הלבנה בט"ו לחודש בסוד חמשה עשר ה' על י' כנ"ל. נמצא כי בהיותן שם למעלה נקרא גם היא ה' עלאה אך בבית שנה שהיתה בימי החול פב"פ בד' תחתונות שבו והיא חמישית להם אז נקרא ה' תתאה. ועוד ט"א עם הנ"ל כי בבית ראשון אמא עלאה הנק' ה' עלאה נתפשטה עד הוד ב' דז"א ואמנם המלכות היתה יונקת ממנה כי שם מקום המלכות אך בבית שני לא נתפשטה הבינה רק עד הוד ראשון דז"א בלבד שהוא בחינת גבורה של עתה כנ"ל. נמצא כי המלכות עתה בחול בבית ב' אע"פ שהוא פב"פ היא מחזה ולמטה ואינה יונקת מה' עילאה לכן נקרא ה' תתאה לפי שאינה יונקת מה"ר וששמור הקדמה זו על ענין בינה המתפשטת עד הוד א' אימתי הוא ואימתי מתפשטת עד הוד ב' והנה אח"כ בחורבן בית ב' היתה המיעוט היותר מועט שבכל הזמנים והוא דומה ממש אל זמן חטא אדה"ר והוא כמו שהיתה בבחינה ראשונה של אצילות אב"א שהיתה בבחינת נקודה כלולה מי' שהיא המלכות שבה בלבד אב"א תחת היסוד שלו ונתוסף בה פגם שאותן הט"ס שלה ירדו למטה בין הקליפות ואז סמכין אתאבידו שהם נה"י ז"א הסומכים אותה. וז"ס השליך משמים ארץ וגו' כי ת"ת ישראל שהוא ז"א הששליך את המלכות הנקרא ארץ שהיתה תחלה בת"ת שבו הנקרא שמים ומשם השליכה אפי' למטה מהדום רגליו שהם נה"י שבו ונפלה תחת היסוד שבו באחוריו. וזהו ויגדל עון בת עמי מחטאת סדום כי בדור אנשי סדום היתה המלכות באחורי נה"י דז"א כנ"ל בסוד וה' המטיר אך עתה נפלה בסוד נקודה לבד תחת היסוד וט"ס שלה ירדו אל הקליפות מכ"ש הארת ה"ר דז"א שנפלו בחרבן בית ראשון נמצא כי חטא אדה"ר וחטא חורבן בית שני הכל א' אלא שחטא אדה"ר תיקן ממש את הקליפות מה שמתחלה היו בלתי תיקון כמ"ש בע"ה אבל בעת החרבן בחטא ישראל כבר היו הקליפות מתוקנים ומה שגמרו הם הוא להחזיר ולהלביש בהם את הקדושה כנ"ל. וז"ס והמה כאדם עברו ברית וזהו הטעם שבימי המשיח לא יאמר עוד חי ה' אשר העלה אתכם מארץ מצרים כי בגלות הזה גדול מאד מגלות מצרים הנ"ל. והנה ענין התלבשות אלו הט"ס שבה בקליפות הענין כמ"ש במ"א כי גם אלו הקליפות הם מבחינת אצילות בריאה יצירה הטמא וכל עולם ועולם כלול מי"ס המתחלקים לה' פרצופים והנה הנוקבא דזעיר אנפין דקליפה דאצילות היא לילי"ת אשת סמא"ל והיתה תחילה בבחי' נקודה כלול מי' תחת היסוד של סמא"ל בעלה ועתה אלו הט"ס נתלבשו בה ונעשין בה י"ס שלימות. וזהו ענין ומלכותו בכל משלה שאמרו בתקונים שהוא אדם דעשיה שנתלבש בי' קליפות ואדם דעשיה הוא בחי' ט"ס אלו דמלכות דאצילות דקדושה הנקרא עשייה שבאצילות ונתלבשה בנוקבא דקליפה שהוא כדוגמתה בעולם הטמא דאצילות. וזהו ענין אמלאה החרבה שארז"ל לא נתמלאה צור אלא מחרבנה של ירושלים נוקבא דקדושה דאצילות. וזהו ענין במסכת חגיגה ואם לא תשמעוה במסתרים תבכה נפשי מפני גוה מפני גאוותן של ישראל שנטלה מהם ונתנה לאו"ה והבן זה היטב. נמצא כי בהתלבש ט"ס דמלכות בלילית דקליפה עיקר האבדה זו הוא לז"א כי ממנו יצאו כנ"ל וזהו מאמר בזוהר פרשה במדבר דף קי"ט ע"פ קולה כנחש ילך והבן ענין זה היטב והוא כי בחי' מה שנשארה במלכות דאצילות הוא בחי' מלכות שבה הנקרא זנב בסוד שארז"ל ויבן ה' אלהים את הצלע רב אמר זנב היתה וזה הזנב נשאר בה בלבד והט"ס ראשונות שבה שהם רישא דילה ירדו בקלי' ושכיבא לעפרא בסוד ומן העפר אשר יהיה בקרקע המשכן. לכן ישראל שיניקתן מן המלכות אינם שולטין בגלות אלא שחה לעפר נפשם אך האומות שיניקתן מן הזנב הם השולטין כי אי הנהגה ושלטון עתה אלא בזנבא הנ"ל ומשם מקבלין א

ו"ה שהם ג"כ בחי' זנבא שפע ושולטין בגלות זה וזהו סוד ג"כ מ"ש הכתוב כן משחת מאיש מראה והבן זה:

שער לו פרק ג מ"ק

ונדבר בבריאה ג"כ כי אדה"ר חטא בבריאה הקדושה ג"כ וגרם חשך חסרון גם באבא לכן אין ניכר בבריאה רק אמא לבד וז"ס אמא מקננא בבריאה בג' ספירא עלאין דכורסיי' כי או"א ישת חשך סתרם וכנגדן בבריאה הטומאה נעשה תיקון או"א הטמאים אשר שם ונמשך להם אור מאו"א כמ"ש בע"ה וגם ביצירה גרם אדה"ר להסיר אור אמא ולא נשאר רק אור ז"א וז"ס ז"א מקננא במט"ט וג"ר שלו היו שם מכוסים בחשך ואינם מאירין וכנגדן ביצירה הטומאה נתקן ז"א שבה ונמשך לו אור. גם בעשייה גרם חטאו להסיר אור הז"א ולא נשאר רק נוקבא וז"ס מל' מקנינא באופן וכנגדו נתוסף בעשייה הטמא תקון על מציאות א"א והוא סוד גדול אסור לגלותו והוא במקום רדל"א. והרי בזה ידעת איך האור הולך ומתמעט בסידורו ובטומאה הולך ומתרבה בסידורו וזהו אמלאה החרבה כנ"ל. ודע מה שאמרנו למעלה כי יצירה ועשייה הם טו"ר מעורבים הכוונה בהם עצמן ולא בי"ס המקננים בהם ח"ו כמ"ש. גם ידעת כי אדה"ר וישראל חטאו חטא א' רק שאדה"ר תיקן מתחלה מציאות תקוני הקלי' ואח"כ הלביש בהם הקדושה אבל ישראל מצאו כבר מתוקנת הקלי' ולא גרמו רק להחזיר ולהלביש בהם הקדושה ע"ד הנ"ל וזה אומר משחת מאיש מראהו והמה כאדם עברו ברית והבן. והנה אותן הט"ס של המלכות שניתנו לחצונים נרמז במס' חגיגה בפסיק ואם לא תשמעוה במסתרים תבכה נפשי מפני גוה מפני גאוותן של ישראל שניטלה מהם וניתנה לאו"ה כי הוא דרוש הנ"ל ממש. וז"ס ומלכותו בכל משלה והוא באדם דעשייה שנתלבש ע"י הקלי' פי' המלכות דאילות הנקרא אדם דעשייה. והבן בסוד לבישת שק בענין עשו כולו כאדרת שער הוא ת' איש ואחיזתו מד' עולמות שלהן שיובן מזה שאין תיקון באצילות הטומאה רק בזו"נ סמא"ל ולילית שהוא ביצירת הטומאה נגד יעקב שמקנן ביצירה והוא מקבל י"ג ת"ד דא"א לכן עשו נקרא כולו כאדרת שער והנה נמצא כשנתלבשו ט"ס אלו דנוקבא בקליפה נמצא כי עיקר אבידה הוא לז"א כי משם יצאו למלכות. ובזה תבין שאמרו רז"ל ירמיהו לא אמר והנורא לפי שגוים מרקדים בהילכו איה נוראותיו דניאל לא אמר הגבור כו'. והענין שכבר ידעת שבחורבן בית ראשון אותה הארה שהיתה מגעת אליה פב"פ מה"ר שבת"ת נסתלקו והלכה או הקליפות אך היה עדיין פרצוף שלם בת י"ס. אמנם זה היה אחר החורבן אבל בעת החורבן לא היתה יכולת אל הגוים ואל הקליפות לשלוט בבהמ"ק אם לא שבאותו רגע חזרה המלכות בסוד נקודה א' ונהרס כל בנינה לגמרי ואחר גמר החרבן חזרו הי"ס אב"א וכראות ירמיהו ע"ה ענין זה לא רצה לומר והנורא כי נורא הוא סוד ת"ת דז"א כמ"ש. והנה מחצי ת"ת הזה משם היה מתחלת גולגלת דנוקבא ותחלת בנינה ולהיות שעתה נחרב כל בנינה א"כ אין ראוי להזכיר נורא. ודע כי נורא אותיות ארו"ן לרמז אל המלכות הנקרא ארון לפי ששם התחלת בנינה וכן ארו"ן גימטריא נז"ר כי מן נורא זהו סוד נזר וכתר שלה. גם דע כי לב' חצאין נחלק ת"ת זה באופן שהם ב' נוראות וז"ס נוראות בצדק תענינו ולכך אמר ירמיהו גוים מרקדין בהיכלו איה נוראותיו גם אמר לשון איה לרמז כי מסוד נורא זה נעשה לה ג"ר שהם כח"ב הנקרא איה וזהו איה נוראותיו. ואמנם דניאל היה בסוף החרבן אחר שנשלמו ע' שנה של הגלות וראה שאפילו אם יחזור הבית למקומה ראה את חורבנה וכבר ידעת כי בחורבן בית שנה נחרבה כל המלכות ונשארה בסוד נקודה לבד ואז לא היה כמו חורבן ראשון כי סוד ה"ר ירדו אל החצונים אך שאר ט"ס שבמלכות חזרו למעלה אל שרשם כמו שהיה בתחלה בסוד לכי ומעטי א"ע שט"ס נשארו למעלה. אבל בחורבן בית שני אפי' ט"ס שלה ירדו וגלו אל הקליפות לכן לא אמר הגבור כי כל מציאת המלכות הוא מצד הגבורה ומשם נבנית בט"ס עליונים בסוד עטרה דגניז באו"א. והנה גבורות הרבה מתפשטין ממנה אל המלכות והם סוד ההוד של ת"ת שנעשית בינה במלכות ויסוד גבורה והוד שבמלכות כל אלו נקראו גבורות לכן אמר גוים משתעבדין בבניו שהם סוד הגבורות אלו שהם הבנים של אמא גבורה עלאה אם כן איה גבורותיו לכן לא הזכיר הגבור שהוא יותר למעלה מציאותו כי אפילו הט"ס שלהם גלו בין הקליפות:

מ"ק והנה כל זה הוא בימי החול שתמיד היא עומדת בבחי' נקודה שבמלכות שבה בלבד תחת היסוד דז"א אמנם ע"י תפלות ישראל ומקיימי מצות התפלה יש בנו כח להעלותה בסוד פרצוף שלם אב"א מהחזה דז"א ולמטה ואח"כ חוזרת פב"פ ואז הוא יורד בנצח שלו והיא עולה בהוד שלו כי אע"פ שהיא מהחזה דז"א ולמטה שהוא למעלה מנ"ה עכ"ז כדי לבא פב"פ צריך לחזור נקודה א' תחת היסוד ואז עולה בהוד דז"א שהוא בינה דיעקב שבו בחי' שם בוכ"ו כנודע ואז הוא צריך לכפוף (עד הנצח לכוף קומתו) להזדווג עמה ואחר התפלה חוזרת בסוד נקודה אב"א ביסוד שלו. ואמנם בשבת יש לה ממילא ע"י קדושת שבת בעצמו מה שהיה לה בחול ע"י תפלה כנ"ל. ואח"כ ע"י תפלת שבת היא חוזרת פב"פ בחי' ו' ואין זה אלא ע"י תפלתינו שאז עולה כמה מיני מדרגות בעת קבלתינו את השבת גם בכל התפלות מתפלת שחרית עד מוסף שאז נעשה בחי' ו' דפב"פ. אמנם ממילא ביום השבת היא פב"פ בנה"י דז"א והוא מה שאנו עושין ע"י תפלתינו בחול ומה שהוא ממילא בימי החול הוא מבחי' א' דאב"א שעמדה בבחי' נקודה תחת היסוד והט"ס ראשונים יורדות אל הקליפה דמלכות הנקרא לילית דאצילות הטמא וזה יתבאר עוד באבי"ע דקליפות ע"ש בדרוש:

שער לו פרק ד

ונבאר עתה בדרך כללות ענין ג' זווגים שיש בזו"נ. א' הוא בחי' זווג דאב"א והוא בהיות הנוקבא אב"א מהחזה דז"א ולמטה. ב' הוא בהיות שניהן שוין בכל שיעור קומתן פב"פ. ג' הוא בהיותה פב"פ בבחי' היותה קצר הקומה מהחזה ולמטה כנ"ל. ודע כי בעת בריאת עולם לא היה רק ב' זווגים ראשונים בלבד אך זווג הג' לא היה אז וכנ"ל בדרוש כי ענין זווג זה ג' לא נתחדש רק מזמן בית ב' ואילך. ונבאר ענין ב' זווגים ראשונים הנה קודם שנברא העולם וקודם שנברא אדה"ר היו כל העולמות בבחי' אב"א שהוא בחי' עשיה שהוא אחור והבן זה היטב. וע"כ ענין אלו הט"ל מלאכות הם בימי החול כי הם בסוד עשיה כי שם הוא המעשה שהוא בחי' אב"א וענין זה נוהג בכל העולמות ואז בששת ימי בראשית שהם ימי החול אז היו אותן הט"ל מלאכות נעשין בבחי' עשייה שהיא בחי' אב"א. והנה טעם היותן אב"א היה מפני שכאשר עדיין לא נתקנו הג"ר כאשר ירד האור בז"ת לא היו יכולין לסובלו ומפני כך מתו בסוד ואלה המלכים כנודע ואחר שנתנו ג"ר דהיינו ג' נקודות הראשונים דהינו א"א דאצילות הוא כתר דאצילות וחו"ב הם או"א ונעשו בחי' פרצוף ונתמעט האור ע"י תיקון התפשטות הפרצוף כמבואר במקומו ואז ע"י (המעטת) התפשטות האור יש תיקון לשיוכלו התחתונים לקבל האור ואז היה יכולת בזו"ן לקבל האור. וכאשר נתקנו או"א ונעשו פרצוף הנה פסולת בירורים שנשתיירו מהם והדינין הקשים שבהם כולם ירדו למטה בזו"ן ואז נתקן זו"ן תחלה בבחי' אב"א והיו כל הדינין וכל הקליפות שם כנ"ל. וכשראה המאציל העלין שאם אז היה מתקן את זו"ן פב"פ יהיו הקלי' והדינין מתאחזין באחוריים שלהם כי אחוריים הם בחי' דין כנודע ובפרט שהם למטה בבחי' זו"ן לכן הניחם בחי' אב"א ועי"ז לא יוכלו הקלי' להתאחז שם אבל לא היה צריך שמירה כדי שלא יתאחזו בפנים שלהם כי אין שם אחיזה אל הקלי'. והנה כל העולמות היו אז בבחי' אב"א לסבה הנ"ל. וכבר נתבאר בדרוש מדרגות העולמות איך היו קודם שנברא אדה"ר מעלות העולמות העליונים מאד ובהיות זו"ן שם למעלה במקום או"א היה גם שם בבחי' אב"א ואז נזדווג והולידו לאדה"ר מבחי' אב"א בהיותן למעלה והבן היטב. והנה אחר שנברא אדה"ר לעבוד את האדמה ולשמרה כמ"ש בפסוק אז ע"י תפלתו ביום ההוא קיצץ הקוצים מן הכרם וסילק הקלי' אשר שם ועי"כ חזרו זו"ן פב"פ שוין בכל קומתן בבחי' (ב') [ו') הנ"ל. והנה כמו שתיקן בעולם אצילות כן גרם תיקון בכל העולמות של בריאה יצירה והחזירם פב"פ אבל עולם עשיה לא תיקן לפי ששם הרע מרובה על הטוב כמ"ש בע"ה בדרוש אבי"ע ופסולת מרובה על האוכל ויש שם קליפות רבים מאד לכן נשאר עולם העשיה בבחי' אחור ושם באותן אחוריים נאחזים הקלי' אשר שם בעשיה הנקרא אלקים אחרים. ואמנם בג' עולמות העליונים תיקן והחזירן פב"פ ותחלה ננסרו האחוריים כנודע

ואח"כ החזירו זו"ן פב"פ באצילות ואז היתה יום השבת וזהו הטעם שנאסרו ט"ל מלאכות בשבת לפי שהם בחי' אב"א שהם בחי' המעשה הנקרא עשיה והעושה כן גורם להחזיר העולמות לבחי' אב"א כמתחלה. ואמנם הזווג הג' הנ"ל שהוא זווג פב"פ מהחזה ולמטה זה לא היה בעת בריאת העולם כן רק בזמן בית שני כנ"ל והוא אשר אנו עושין עתה ע"י תפלתינו בימי החול אחר החורבן כנ"ל:

שער לז פרק א מ"ת

השער הרביעי שער יעקב ולאה ויתחלק לה' פרקים:

ונבאר עתה ענין יעקב ולאה דרך כללות הנה לעיל בארנו כי אלו הם בחי' אחוריים של או"א שנפלו בעת מיתת המלכים ולא ירדו לעולם הבריאה אלא נשארו באצילות במקום רחל שהיא נוקבא דז"א לכן אין מיתה נזכר בהם רק נפילה וביטול בעלמא וכיון שכן לכן בעת התיקון של הזו"ן שהם ישראל ורחל אחר שיתוקנו זו"ן יתוקנו אלו האחוריים הנ"ל ואין להם יכולת להתתקן כלל עד שיתוקנו זו"ן ואע"פ שהם אחור דאו"א שהם יותר גבוהים מזו"ן והיה ראוי שיתוקנו מקודם עכ"ז כיון שהם אחוריים גמורים חיצונים שבאו"א שהם דינין לכן צריך שיתוקנו תחלה זו"נ בבחי' הגדלות כי יש בהם בחי' פנים ג"כ ואח"כ יתוקנו אחוריים של או"א כי כיון שירדו במקום הנוקבא א"כ בתיקונה יתוקנו גם הם כנ"ל. וכבר נת"ל שבאלו האחוריים לא נזכר בהם מיתה כי נשארו בעולם אצילות משא"כ הזו"נ וזה שארז"ל (ג') נובלות (הן) נובלות חכמה של מעלה תורה גם במסכת דמאי אמרו נובלות תמרה פי' הענין כי הנה אבא הוא נקרא חכמה סתם דאצילות ומן אבא נפלו אחוריים שלו למטה במקום הנוקבא של אצילות כנ"ל והנה יעקב הוא תורה שבכתב הנעשה מן אחוריים הנובלות מן החכמה העליונה שהוא אבא כמ"ש בע"ה ולהיות שהם דינין קשים ומרים כי הם אחוריים החצונים שבכולם באו"א ולכן נקרא נובלת התמרה לשון מרירות ודינין קשין. או ירצה פי' אחר יובן בפסוק תורה צוה לנו משה מורשה כי חכמה זאת הוא בחי' כלי יסוד דאבא המלובש תוך ת"ת דז"א ומכח האורות שיוצאין ונופלין ממנו מחוץ אל ז"א שם הוא עושה בחינת יעקב הנקרא תורה וז"ס תורה צוה לנו משה הוא בחי' יסוד אבא המתפשט תוך ז"א כמבואר אצלנו והוא אשר הוציא לחוץ את התורה שהוא בחי' קהלת יעקב שבו מתקבצין ונקהלין האורות היוצאין מיסוד אבא לחוץ ונעשין בחי' פרצוף יעקב:

שער לז פרק ב מ"ת

ונבאר אופן ירידת אלו האחוריים למטה במקום נוקבא דז"א כי הנה יעקב שהוא אחוריים דאבא נפל למטה ועמד לפני הנוקבא דז"א בהיות הנקבא עומדת שם שעדיין לא ירדה היא והיו אחוריים דיעקב נגד פני רחל כמ"ש אח"כ ואחוריים דאמא שהיא לאה גם הם ירדו למטה באצילות ועמדו באחורי רחל נוקבא דז"א והיו פני לאה כנגד אחורי רחל ופני רחל נגד אחורי יעקב ונמצאת רחל באמצע כי עדיין לא הגדיל ז"א כדי שיתפשטו רגליו למטה בבחי' ישירון כנ"ל. וכאשר יצאו המלכים של ז"א ונפלו גם הם ומתו ממש וירדו לעולם הבריאה ויורדת הנוקבא למטה בבריאה נשאר מקומה ריק ופנוי באמצע יעקב ולאה ואז כל זמן היות ז"א בלתי תיקון למטה בבריאה היו שם יעקב ולאה בחי' פני ואחור ר"ל פני לאה באחורי יעקב שהוא מדרגה הב' הנז' עד שיתוקנו זו"ן אבל או"א למעלה בשער המלכים פ"ח נתבאר שם כי היתה בהם בחי' פנים ואחור ר"ל פנים דאבא באחור של אמא והוא בהיפך יעקב ולאה. וטעם שינוי זה לפי שהנה נודע שפני אבא ופני זעיר אנפין ופני אמה בהיותן מלבישין את א"א כנודע הנה כולם פניהם הם עומדין כסדר עמידת

פני א"א כדי לקבל הארת פני א"א הכופף קומתו ומאיר בפניהם ומסתכל בפניהם ועד"ז צריך גם ז"א שיסתכל ויאיר גם הוא בפני יעקב הנמוך וקצר ממנו שראשו מתחיל נגד החזה שלו כנ"ל ובהיות פני יעקב מכוונים ונוטים לצד שנוטים פני ז"א נמצא שכאשר ז"א כופף קומתו יכול להסתכל בפני יעקב ולהאיר פניו כדוגמא זה ה' אמנם אם יהיה פב"פ ז"א ויעקב הנה יעקב עומד נמוך ושפל למטה מאד מאד. והנה כאשר יכפוף ז"א קומתו וראשו למטה להסתכל בו לא יסתכל אלא באחורי דיעקב. לכן הוכרח שיהיה אחוריו לצד פני ז"א כדי לקבל הארת פני ז"א, ע"ד אבא שהוא שרשו של יעקב כנ"ל שגם הוא מקבל הארת פני א"א. והנה כיון שהוכרח יעקב לעמוד כך חזרה לאה להפוך פניה נגד אחור יעקב להסתכל בו ולקבל הארתו מבחי' אחור ויש בה יכולת לקבלם אבל למעלה באמא עלאה ששאבא הפך פניו אליה אחר שנתקן רישא דעתיק יומין אז הוכרח אמא לישאר בבחי' אחור כי אין בה יכולת להפוך פניה נגד פני אבא שהפך פניו נגד צד נטיית פני א"א ועתיק כנ"ל לכן נשארו לאה ויעקב פנים שלה באחור שלו. והנה כאשר נתקנו זו"ן ועלו למעלה במומם באצילות הנה ז"א שהוא ישראל נגדל בזמן העיבור הב' ואז מתארכין רגליו ומתפשטין עד למטה בבחי' ישורון כנ"ל. ואז גם נוקבא רחל עומדת עמו אב"א מהחזה ולמטה נמצא זו"ן מפסיקין בין לאה ליעקב ובתחלה שהיה ז"א קטן קודם התיקון ולא היו מתפשטין רגליו עד למטה היה שם מקום לסבול ג' פרצופים לאה יעקב רחל זה בצד זה כנ"ל. ועתה שנתפשטו רגלי ז"א למטה אין מקום לסבול ד' פרצופים ביחד ואז עלתה לאה למעלה ועמדה באחורי ז"א פנים באחור עד החזה ורחל לבדה נשארה אב"א למטה עם ז"א והיה מחזיר יעקב אחוריו נגד פני ז"א ונמצאו ג' בחי' לבד עומדות שם ואז נקרא ז"א ישורון מלשון שורה בסוד שורה של ג' בני אדם ומפני חסרון המקום עלתה לאה למעלה ונשארה רחל במקומה האמיתית שהוא נגד חזה דז"א וגם מפני שהיא נקבה ובחי' נוקבא היא אחור. וגם מפני שעדיין אין בה כח לעמוד עם ז"א פב"פ עד אחר הנסירה כנודע. אמנם צריך לתת טעם למה עלתה לאה ולא יעקב אבל הענין מכמה טעמים שנבאר והוא כי הנה נת"ל כי ב' בחי' הם אשר בבחי' הא' היה לאבא יתרון על אמא בהיותו קודם התיקון ובבחי' ב' היה לאמא יתרון על אבא ואלו הן הנה כאשר נתקן רישא דעתיק חזרו או"א במדרגה הג' שהוא פנים ואחור שהוא פני אבא נגד אחורי אמא. נמצא כי בבחי' א' יש יתרון לאבא שהיה בו כח לקבל אור פני עליון בפנים שלו ממש אבל אמא לא היה בה כח לקבל האור אלא דרך אחור ובבחי' אחרת יש לאמר יתרון כי אחוריה קבלו אור פנים גדול ונמתקו יותר מאחוריים של אבא שלא קבלו הארה עליונה לכן היה כאן ביעקב ולאה ב' שינוין ביניהן, והם אלו אשר נבאר כי הנה להיות שיש יתרון לאבא על אמא כנ"ל שהיה בו כח לקבל הארה דרך פנים ממש ונודע הוא כי גם יעקב מקבל הארה מן אבא שהוא שרשו ולכן היה כח באחורי אבא ששהם כלולים מי"ס כנ"ל להתתקן כולם בעת התיקון ונעשה מהם יעקב פרצוף שלם מי"ס שלאחורים דאבא וגם לסבת היותו בבחי' דכורא שהם יותר מובחרים ומעולים משל הנוקבא אבל לאה הנעשית מאחור של אמא שלא היה אז בה כח לקבל הארה דרך פנים שלה לכן גם עתה לא היה בה כח באחור דאמא להתתקן כל י"ס שלה רק המלכות שבה עשירית לבד וממנה לבדה נעשית פרצוף לאה כנ"ל ובהיות בחי' אחרת שבה יתרון לאמא על אבא והוא שאחוריים דאמא קבלו הארה יתירה ונמתקו יותר מאחוריים דאבא אין ספק שהאחוריים של אמא שירדו למטה קבלו עתה בהיות או"א פנים באחור כשנתקן רישא דעתיק כנ"ל קבלו הארה גדולה מן אמא מה שלא קבלו האחוריים של אבא שירדו ולסבה זו היתה יתרון ללאה מיעקב והיה שהיה בה כח לעלות למעלה מהחזה דז"א ויעקב נשאר למטה מהחזה אלא שלהיותו זכר

עומד בפני ז"א ולאה שהיא נקבה עמדה באחור. ועוד יש טעם אחר למה לאה עלתה למעלה ולא כן יעקב והוא מפני שעיקר מקומה ויניקתה ממלכות דתבונה המתלבשת תוך ז"א גם היא כמ"ש והנה היא למעלה בראש הז"א ולכן צריכה לאה לעלות שמה למעלה לקבל ההארה ממנה. אמנם יעקב כל יניקתו הוא למטה שהוא מן היסוד דאבא המתגלה מהחזה דז"א ולמטה כנ"ל ולכן נשאר למטה וכבר נת"ל ג"כ למה יעקב הפך אחוריו נגד פני ז"א. אמנם לאה אע"פ שביארנו לעיל טעם

הדבר למה בתחלה קודם תיקון של ז"א היה פניה באחור דיעקב עכ"ז צריך לתרץ למה אחר התיקון נשארה כך ולא אב"א עם ז"א המפסיק בינה ובין יעקב ע"ד רחל שגם היא עומדת אב"א עם ז"א. והטעם לפי שכבר נת"ל כי כל טעם היות רחל אב"א עם ז"א מפני כי הנה היא נקבה אשר היא דינין קשים ובפרט שהיא אחרונה שבאצילות וקרובה אל החצונים ורגליה יורדת מות ואנו יראים מן החצונים שלא יתאחזו באחוריים וע"כ היא באחור עם ז"א כנ"ל אבל לאה שהיא עומדת למעלה באחורי ג"ר דז"א אין החיצונים יכולין להתאחז בה כמו ברחל העומדת במקום ד' תחתונים (נ"א ז"ת דז"א. ועוד כי איננה כרחל נוקבא דז"א העיקרית ועוד כי איננה מכלל הי"ס הכוללים כל האצילות אמנם היא אחוריים של הספירה הג' ואין קפידה כ"כ אם יתאחזו בה החיצונים כמו ברחל ועוד כי הנה הוא אחוריים של אמא אשר נודע כי אמא היא הדוחה את הקלי' ובורחין ממנה ולכן אין בה אחיזת החצונים כמו ברחל. וא"ת והרי אם לא יועיל לא יזיק והלא טוב יותר הוא שתהיה אב"א. והתשובה הוא כי נתבאר לעיל כי הקליפה צורך גבוה כדי שיהיה שכר ועונש בעוה"ז וכמארז"ל טוב מאד זה מלאך המות ומוכרח שגם הקליפות יקחו חלקם חיותם וראה המאציל כי הבחי' היותר מועט שיש בכולן שהיא אחורי לאה כי אין שם כל כך אחיזה כמו באחורי המלכות רחל כנ"ל ולכן הניח אחורי לאה נוטין לחוץ בגילוי כדי שיתאחזו שם החיצונים וינקו משם כדי חיותן בלבד משא"כ אם היו נאחזין ברחל שהיא אחיזה גדולה:

שער לז פרק ג מ"ת

ונבאר עתה ענין פרצוף יעקב בפרטות כבר נודע כי כל בחי' אורות הנמשכין ליעקב הוא בחינ אורות היוצאין מתוך ז"א ולחוץ אותן האורות המגולים שהם מן כלים דנה"י דאבא ומן המוחין שבתוכם שהם מצד אבא אשר אינן מתגלין רק מהחזה דז"א ולמטה ששם נגמר יסוד אמא כנ"ל. והנה כתר דיעקב הוא כנגד ב"ש תחתונים של ת"ת דז"א שמן החזה ועד סיום הגוף הנקרא ת"ת והענין כמו שכתבתי בדרושים אחרים שיש בחינת אורות מקיפין אל ז"א הנקרא ישראל אשר הם סוד התפילין שבו כן יש בחי' אלו ביעקב והוא כי הנה במקום הזה מתגלה יסוד של אבא אשר בו מתלבש הדעת דז"א דמצד אבא. וכבר נת"ל כי הדעת הוא כלול מד' בחינות שהם חו"ב וחו"ג ולכן הוא מכריע אותן ב' הכרעות בין חו"ב דמוחין דמצד אבא ובין חו"ב דמוחין דמצד אמא ומאלו יוצא אור שלהם לחוץ לז"א כנגד פניו ואז שם הם נעשין בחי' ד' מקיפים אל יעקב ואלו הם סוד התפילין שלו. ועיין בביאורינו ענין תפלה של יד ושל ראש דיעקב ושם יתבאר לך דרושים עמוקים וגדולים בענין רחל ויעקב. ואח"כ מבחינת חו"ב דמוחין שמצד אבא המלובשין תוך נ"ה דאבא אשר גם הם מתלבשין תוך נ"ה דאמא משם יוצא האור מחו"ב הנ"ל ויוצא לחוץ ומהאור זה נעשה כלי בית קיבול הנקרא כתר אשר תוך כלי בית קבול זה מתקבצין ונכנסין אותן ד' בחי' הדעת הנ"ל ונעשים שם בסוד מוחין תוך כתר הזה וזהו בחי' כתר יעקב. ואל תתמה שאיך אפשר שמן אור חו"ב נעשו כלים ומאור הדעת נעשו מוחין כי אין זה תימא כי הנה אור החו"ב הנ"ל יוצא לחוץ מלובש מתוך כמה לבושים שהם כלים דנ"ה דאבא אשר מלובשים תוך נ"ה דאמא וגם הם מלובשים תוך ב' זרועות דז"א עצמו ואח"כ יוצא לחוץ אותו אור דרך בקיעת מקום פרקים אמצעים של הזרועות דז"א הנקרא בלע"ז קובד"ו במקום הנחת תפילין של יד דז"א ואח"כ חוזרין אותן האורות לכנוס ולהתלבש תוך גופא דז"א עצמו ואח"כ חוזרים לצאת מהחזה ולחוץ פעם אחרת ואח"כ מהארה זאת נעשה כלי של כתר יעקב אמנם בחינת הדעת אין בו רק ב' לבושים והוא יסוד אבא ות"ת דז"א ובצאתו לחוץ אינו אור מלובש כ"כ ולכן נעשה בחינת מוח אל כתר דיעקב. ועיין בדרוש לאה ותראה ענין בקיעת פרקי הזרועות באופן אחר ממוחין דאמא לצורך לאה. גם למעלה תבין ענין התפשטות האורות דרך קוין הזרועות והשוקיים איך הוא הענין. והנה טעם הדבר למה האור היוצאין מחו"ב דרך פרקי הזרועות חוזרין להתלבש בגוף דז"א הוא מפני שכתר דיעקב אינו נעשה אלא מת"ת דז"א כי כולם בחינת קו האמצעי ומשם נעשה כנ"ל אח"כ מבחי' פ"ת של נצח דאבא אשר בתוכו מלובש שליש תחתון של מוח חכמה

דמצד אבא המלובש בנצח דאימא בפ"ת שבה הנה הוא מתלבש בג"פ שבנצח ז"א ויוצא האור ההוא משם ולחוץ אל יעקב ונעשה ממנו ג' חלקים ג"כ בקו ימין שהם חח"ן וכעד"ז בקו שמאל דיעקב מתחלק בו האור היוצא מן שליש תחתון דבינה דמצד אבא המלובש בהוד דאמא בפ"ת שבה המלובש בג"פ דהוד דזעיר אנפין נעשה ממנה בג"ה דיעקב ונלך עתה אל קו האמצעי דיעקב. כי הנה נת"ל כי יסוד דאבא מתלבש תוך ת"ת דז"א אשר ממנו נעשה כתר דיעקב כנ"ל ואמנם עטרת היסוד דאבא אשר היא מלובשת תוך כלי יסוד דז"א הנה גם הוא מתחלק בדעת ובת"ת וביסוד דיעקב שהוא קו אמצעי שלו. והנה אחר שביארנו כי מן החו"ב דמצד אבא נעשה חו"ב דיעקב צריך שתדע ג"כ כי גם מן הדעת דמצד אבא המתלבש תוך יסוד דאבא אשר ביארנו שיש בו ד' מוחין שהם חו"ב וחו"ג הנה מן החו"ב האלו אשר בדעת דמצד אבא עלו ג"כ ונתלבשו תוך החו"ב של יעקב אשר נעשו מן מוח חו"ב עצמן דמצד אבא המלובשים בנ"ה דאבא ונתחברו בחכמה דיעקב חכמה דמצד אבא ממש וחכמה דבחינת הדעת דאבא ובבינה של יעקב נתחברה בינה ממש מצד אבא ובינה מצד הדעת דאבא וב' בחי' תחתונות שהם ח"ג ששבדעת דמצד אבא נכנסו בדעת של יעקב ונעשה כלול מחו"ג כנודע. והנה כל זה הוא במה שהוא כנגד השורש העליון של יסוד ז"א המחובר עד נגד ראשי פרקי הירכיים שהם נ"ה כנ"ל וכל זה הוא מתפשט עד החזה של יעקב ואח"כ שאר התפשטות אורך היסוד דז"א ממנו נעשה כנגדו שאר סיום הת"ת הנקרא גוף דיעקב ואח"כ עטרה של יסוד דז"א הוא נגד יסוד עצמו דיעקב. ודע כי כמו שנחלקים בז"א ה"ח וה"ג כנ"ל כך מתפשטין ומתחלקים ביעקב כי הה"ח שבדעת שלו עצמו של יעקב מתחלק להה"ח ומתפשטין בחג"ת ונ"ה דיעקב וה"ג שבדעת שלו גם הם מתחלקת אח"כ להה"ג ונמשכין עד יסוד יעקב ומתקבצין ומתחברין שם:

מ"ק בתורה נזכר ב"פ יעקב זה אחר זה הם נגד יעקב היוצא בפני ז"א וכנגד רחל היוצאת אחורי ז"א לכן בזוהר קרא לשכינה יעקב:

שער לז פרק ד מ"ת

ונבאר עתה ענין פרצוף לאה אששת יעקב בפרטות כבר בארנו כי יעקב הוא מן כל י"ס דאחוריים דאבא אבל לאה אינה אלא מן המלכות לבד האחרונה שבכל י"ס דאחוריים דאמא וכל הט' האחוריים לא יכלו להתברר ולהתתקן וכבר נת"ל הטעם. עוד יש ט"א והוא מפני שאלו הם דינין גמורים שהם אחוריים היותר חצונים שיש באמא אשר אפילו מינה דינין מתערין כנודע לכן לא היה יכול להתברר מהם רק האחוריים של מלכות דאמא בלבד וממנה נעשית פרצוף לאה ואמנם הט"ס אחרות של אחוריים דאמא שנפלו נשאר למטה במקום שנפלו ולא יכלו להתברר אז בעת תיקון אצילות אבל מאז ולהלאה מבריאת האדם עד ביאת המשיח כל מה שנתקן בבחי' אחוריים דאמא בכל יום ויום ע"י תפלתינו אינו אלא מן הט' הנשארים ולא נגמרו להתברר לגמרי עד ביאת המשיח ב"ב אבל המלכות נתקנת בעת אצילות. והר"ר יצחק כהן אמר לי (שנלע"ד) ששמע ממורי זלה"ה כי הנה ב' בחינת של אחוריים היו א' הם האחוריים של אמה שנפלו בזמן היותם או"א אב"א. ואח"כ נפלו פ"ב אחוריים אחרות של אמא בזמן שהיו או"א פנים באחור כי אז היה קלקול פ"ב באחוריים דאמא כי גם אז לא יכלה לקבל אור פנים ונשארה באחור כנ"ל אבל אבא לא נפל ממנו אחוריים רק פ"א לבד בעת אשר היה גם הוא אב"א עם אמא ולא היה יכול לסבול אור פנים אבל אחר שחזר בבחינת פנים באחור דאמא אז אבא נתקן ואמא נפלו אחוריה בפעם ב' והנה האחוריים הראשונים לא נתבררו כלל ולא יכלו להתברר עד ביאת משיחגג והנה האחוריים השניים המלכות שבהם נתבררה ונעשית לאה בזמן של תיקון האצילות והט"ס אחרות מתבררות והולכות מאז ולהלאה כנ"ל עד ביאת המשיח ואז יוגמרו להתברר אך איני זוכר ששמעתי כך אלא כמ"ש. והנה הוא כאשר נכנסין מתלבשין נה"י דאמא תוך ז"א לעשות לו מוחין כנזכר פשיטא הוא שמכ"ש שמלכות של אמא שהיא תחתונה מנה"י שבה שהיא

נכנסה ראשונה מהם תחתונה מכולם ומקום עמידתה היא בדעת ז"א ואז זו המלכות דאמא שהיא תוך פנימית דז"א בדעת שלו כאשר לאה שהיא אחוריים שלה עולה מלמטה עד מקום הדעת כנ"ל לסבת שאין לה מקום שיסבול ד' פרצופים ביחד ואז המלכות דאמא המלובש תוך דעת ז"א יש לה חפץ וחשק להדבק עם בחינת אחוריים שלה הנקרא לאה ואז מושכת אותה שם ומעמידה כנגדה מבחוץ לדעת דז"א היא מבפנים ולאה מבחוץ כנגדה ועדין לאה הוא בסוד נקודה א' כי עדיין לא נתקנה ואינה רק מלכות לבד דאחוריים דאמא שהוא ספירה א' ואז היתה מאירה ומגדילה ומתקנה ונעשית פרצוף שלם ומאחר שהוא כן נמצא כי התחלת ראש לאה היא מן כנגד דעת דז"א ולמטה עד כנגד החזה ששם מתחיל ראש רחל עד סיום רגלי ז"א אבל למעלה מדעת דז"א אין עלייה והגדלה ללאה כלל לפי ששרשה שהיה מלכות דאימא היא בדעת דז"א כנ"ל. והנה נתבאר אצלינו בהרבה מקומות וגם בכוונת ק"ש בשכמל"ו כי לאה נקרא מד"ת בסוד ומד"ת ימי מה היא לפי שלוקחת ד' אלפי"ן שבד' שמות דאהי"ה שבמוחין דז"א ויש בה הארת ד' מוחין. והנה לאה בעמה אין לה רק האחור של המלכות דאמא לבד שהיא ספירה א' בלבד אמנם כאשר עלה למעלה נגד הדעת דז"א אז המלכות של אמה הפנימי אשר עומדת בפנים דעת ז"א נותנת בה כח הארתה ג"ס תחתונות דאמא שהם נה"י ואע"פ שהאחוריים שלה לא עלו כנ"ל ואז מתפשט לאה ונעשית פרצוף א' שלם מבחי' ד' ספי' ששהם נהי"ם דאמא בלבד אבל רחל נוקבא דז"א אע"פ שגם היא שיעור קומתה היא בד' ספי' תחתונות דז"א בלבד עכ"ז יש בה כל הי"ס אבל לאה אין בה רק ד"ס אלו בלבד וזכור זה. והנה בהיות בה ד"ס אלו ונעשית פרצוף א' שלם הנה נעשית בחינת אות ה' עליונה כנודע כי לאה ורחל הם ב' ההי"ן עילאה ותתאה וכבר ידעת כי פרצוף הנקבה היא צורת ה' ושיש בה ג' קין ימין ושמאל ואמצע הכוללים כל פרצופה וז"ש לעיל שלאה נקרא מדת גימטריא ד' אלפי"ן שלוקחת מד' שמות אהי"ה כי הנה נודע שאמא נקרא אהי"ה וכל ספי' שלה נקרא אהי"ה ונמצא כי ד"ס תחתונות שבה שהם נהי"ם הנכנסים בסוד מוחין תוך ז"א הנה הם ד"פ אהי"ה ועיקרם הוא בז"א וההארה שלהם בלבד היא בלאה והם בחי' ד' אלפין הנ"ל. גם זהו ממש בחי' שם של לאה כי א' של לאה היא בחינת המלכות שהיא שורש בחי' לאה כנ"ל ו ל' של לאה הם בחי' ג"ס אחרונות נה"י דאמא הרי הם ד"ס שלוקחת ואז נעשית צורת ה' והיא ה' של לאה ואז כל בחי' אלו יחד נקרא לאה גם ז"ס אשירה לה' כי גאה גאה כי פסוק זה נאמר על בחי' לאה שנתגאה ועלתה למעלה בדעת דז"א למעלה מן ראש רחל. כנ"ל במקום גבוה ושם נעשית בחי' ג' אותיות גא"ה כי ה ג' הם במקום הנה"י דאמא וא' היא מלכות דאמא ונתחברו ארבעתן ונעשו פרצוף בצורת ה' כנ"ל וחיבור ג' אותיות הוא גאה והם חשבון לא"ה כי ג' ול' הם חשבון אחד במספר אי"ק בכ"ר גל"ש כו'. מ"ב וזהו כי גאה גאה לאה היא בחי' עשירית די"ס דאחוריים דאמא שנפלו והיא חיצוניות דמלכות דאמא ואין בה רק אחוריים של ספי' א' בלבד והוא (נגד מוח ז"א עד) כנגד חג"ת דז"א. והנה פ' כי גאה גאה הוא כ

י יש כאן ב"פ גאה הא' פשוט כי נקודה חיצונה דלאה היא למטה כנגד חזה דז"א נתגאה שעלתה למעלה במקום גבוה כנגד אחורי הדעת דרישא דז"א וגאה ב' כי אחר כך לא די שעלתה שם נגד הדעת דז"א אלא נתגאה יותר שנדבקה בפנימיות שלה במל' דבינה ג"כ העומד תוך דעת ז"א. ואז נותן כח ללאה נקודה חיצוניות ומקבל הארה של ג"ס נה"י דאמא ונמצא שבהגבהה נעשית בת ד"ס נהי"ם ואז נעשית פרצוף ונקרא ה' עלאה. וזהו רמז באותיות גאה ובאותיות לאה כי א' דגאה היא בחי' אותה נקודה שהוא עיקר שורש לאה נקודה חיצונית שלה והוא ג"כ א' דלאה ואח"כ נתגאה ועלתה למעלה ומקבלת נה"י דאמא שהם ג"ס והם ג' דגאה והם ל' דלאה אח"כ נתגאה יותר ונעשית ה' כי אז הוא פרצוף שלם ונקרא ה' עילאה והיא ה' דגאה והוא ה' דלאה וזהו כי גאה גאה ר"ל שגאה ועלתה למעלה במקום גבוה וגם נעשית בחינת אותיות גאה ממש כנזכר:

שער לז פרק ה מ"ת

ואחר שנתבאר ענין לאה איך נתקנים ע"י נהי"ם דאמא הפנימים שבתוך זעיר אנפין נבאר עתה ענין אחיזתה עם ז"א עצמו ואיך יוצאין הארותיה מתוך ז"א אליה בחוץ. הנה ע"ד שנת"ל איך רחל נבנית ונתקנית ע"י הפרקים של נה"י דז"א ומהם נעשין ג' קוין שבה כך לאה ג' קוין שלה נעשין מחג"ת דז"א. אבל צריך לבאר כי הנה נתבאר כי ראש רחל מתחיל מן החזה דז"א ולמטה וכבר שם נסתיים קומת לאה ואין מלכות לאה נוגעת בחברתה אפילו כמלא נימא. והנה בחוש אנו רואין שכאשר אדם יפשוט זרועותיו וידיו לאורך בהמשך גופו הפרק הא' הנקרא קובד"ו בלע,ז יגיע עד סיום הגוף ושאר הב"פ שהם הזרוע עצמו ויד ישארו נתלין ומשתלשלין למטה ע"ג הירכיים שהם נ"ה ואם כן לאה הנבנית מג"פ הזרועות נמצאת נכנסת לאה בגבול רחל מאד מאד. אבל ביאור הענין כך כי הנה נת"ל כי הזרועות והשוקיים הם איברים ממשים בבשר ועצמות ואין האור יכול לבקוע ולצאת לחוץ זולת בין פרק לפרק דרך שם אפשר להאור לכנס בתוכו או לצאת מתוכו כי שם הוא מקום חלל ואע"פ שהוא סתום בוקע האור ונכנס לתוכו ויוצא. והנה ג"פ יש בכל זרוע וזרוע מאלו אשר לאה נבנית באחוריהם והנה האור היורד מן המוח החכמה דז"א אל הזרוע הימין של חסד שבו לצורך ז"א ודאי שהוא יורד מעילא לתתא בחי' אור ישר ותחלה יורד האור מן המוח הנ"ל ונכנס בפרק עליון של זרוע שהוא הפרק המחובר לכתף עצמו דז"א ומשם יורד האור אל הפרק הב' ומשם אל הפרק הג' לפי שהארת הז"א הוא אור ישר מלעילא לתתא שהוא אור זכר משא"כ ברחל נוקבא דז"א שהארתה הוא בסוד אור חוזר מתתא לעילא הנקרא (אור ה') נוקבא כמבואר אצלינו איך אחר שירדו החסדים מעילא לתתא ביסוד דז"א חזרו לעלות מתתא לעילא ואז מחי' אור זה נעשית רחל. וכן הענין בלאה שגם היא נקבה ונבנית ע"י אור החוזר והוא כי הנה כאשר ירד אור ממוח חכמה דז"א ונכנס בז"א בפרק עליון של הזרוע עד סוף הפרק ההוא דרך יושר עד האציל הנקרא קובד"ו ואז כאשר רצה המאציל שיבנה שם פרצוף לאה חזר האור ההוא מתתא לעילא מן האציל עד ראשש הפרק העליון במקום חבורו בכתף ומשם יוצא האור לחוץ בגלוי מבחוץ עד התחלת הגרון והארה זו נעשית בחי' החסד שהוא זרוע ימין של לאה בסוד אור חוזר נוקבא וכעד"ז היא בזרוע שמאל דז"א כי מפ"ע שבו נעשה זרוע גבורה של לאה בבחי' אור חוזר עד התחלת הגרון ג"כ. ואח"כ מן האור היורד ביושר בפרק הב' של הזרוע ימין דז"א מן האציל עד פרק כף היד חזר ועלה בסוד אור חוזר נוקבא עד האציל ממטה למעלה ויצא שם ממקום האציל לחוץ בגלוי ואז נעשה הנצח שהוא שוק הימין של לאה ונמשך עד התחלת פרק ראשון של הזרוע במקום חבורו אל הכתף נמצא נצח דלאה נעשה מן פרק ב' דז"א אבל אינו עומד אלא נגד מקום פ"ע זרוע דז"א חסד לאה נעשית מן פ"ע דזרוע דז"א ואינו עומד אלא נגד מקום התחלת גרון ז"א עד התחלת פ"ע זרוע ז"א ודבר זה גורם אותו היות הארה יוצאת מתתא לעילא כנ"ל וכעד"ז בהוד וגבורה דלאה הנעשים מפ"ע וב' דזרוע שמאלי דז"א. גם טעם היות כך הענין הנ"ל הוא כדי שיהיה מקום לסבול בו כל פרצוף לאה ולא תצטרך לרדת בגבול רחל כמו שהקשתי למעלה באופן שנתרצו הקושיות הנ"ל שהרי אין רגלי לאה יורדין רק עד סוף אצילי זרועות של ז"א ואינה נכנסת בגבול רחל ועד"ז היה בקו האמצעי שעלה האור ממטה למעלה ונעשית קו האמצעי שבה שהיא ת"ת שבה האמנם בחי' יסוד אין בה כי אין לה רק הת"ת הנעשה מנגד שליש עליון דת"ת דז"א אבל היסוד אינו נעשה בה עד שיתן לה אמא הנתונה תוך ז"א בשליש ראשון דת"ת דז"א כמ"ש בענין כוונת ויעבור שהם י"ג מדות ושם יתבאר איך נבקע היסוד דאמא ויוצא לחוץ וניתן ללאה וע"ש היטב. גם בברכת אבות בתיבת האל הגדול נתבאר ענין עשיית פרצוף לאה ופרצוף רחל ושם נתבאר כי עדיין לא נעשה בלאה רק ז"ת שבה וגם בחי' הדעת שבה ובברכת כהנים ע"י נשיאות כפים נעשין חו"ב ג"כ אל לאה וע"ש. ואמנם קיצור הדבר נבאר כאן ענין ג"ר שבה הוא באופן זה כי דעת של לאה נעשית מן הדעת של ז"א שהרי כנגדו ממש עומדת לאה כנ"ל אבל ב' מוחין דחו"ב דלאה הוא ממש הענין נשיאות כפים של כהנים בעת ברכתם כמבואר אצלינו בכוונת ב"כ וע"ש היטב. והענין בקיצור כי כדי לעשות בלאה בחי' חו"ב שבה אז מגביה ז"א ב' ידיו למעלה כנגד ג"ר באופן שראשי אצבעותיו יהיו ממש גבוהין נגד ראשו ואצבעות יד ימינו יהיה מצד ימין של הדעת ואצבעות שמאלו נגד צד שמאל של הדעת ואז יוצאין האורות בסוד או"ח ממטה למעלה דרך קצוות

האצבעות מבין הצפרנים כנ"ל ואז מתגלין שם ונעשית בחי' חו"ב דלאה מב' קצוות הדעת והם מתפשטין מן הדעת מלמעלה בסוד אור חוזר. נמצא שהם גבוהים מן הדעת כי לעולם בחי' חו"ב הם גבוהים מן הדעת ומתחיל ההארה הנ"ל לעלות ולהתפשט ממטה למעלה בב' צדדי הדעת ואז נעשו ב' מוחין דילה כנ"ל. ואחר כך חוזר ז"א להשפיל ידיו למטה כדרכו כי כבר נגמר פרצוף לאה וא"צ להגביה. ובזה תבין ג"כ טעם אחר למה

נשתנו זרועות ז"א להיות נעים ונדים ומופסקים משאר האיברים ואין קן ימיני ושמאלי שלימים מלמעלה למטה בלתי הפסק כמו קו האמצעי והוא כדי שיוכל להעלותן כשירצה ולהורידן וכל זה לצורך תיקון לאה. ועוד יש ט"א ונת"ל שהוא לצורך ז"א עצמו שלא ינקו הקליפות ממנו:

שער לח פרק א מ"ת

השער החמישי שער לאה ורחל ויתחלק לט' פרקים:

ואחר שבארנו ענין רחל ולאה נבאר עתה ענין שתיהן איך נרמזו בכ"מ הנה הכתוב אומר הודיעני ה' קצי ומדת ימי מה היא כי הנה דוד הע"ה היה מן המלכות כנודע וגם בסבא דמשפטים דוד הוי יתיב בעלמא דנוקבא גם מצינו שהיה בן לאה בסוד משיח בן דוד הבא מן יהודה בנה של לאה נמצא שהוא נשרש מן שתיהן וע"כ רצה לחקור ולידע ולהבין בחכמה בחי' ב' נשים אלה שהם לאה ורחל איך היה מציאותן. וז"ס הודיעני ה' קצי פי' הודיעני חכמה כדי שאדע בחי' קצי ומדת ימי שהם רחל ולאה שבהם תלוין מדת ימי וקצי כי משם נמשך לי חיות ולהיות שרחל היא תחתונה שהיא מל' האחרונה שבסוף י"ס דאצילות וגם שהיא עומדת ברגלי ז"א כנגד נה"י שבו כנ"ל לכ קראם קצי לשון קץ וסוף אך ללאה קראה מדת בסוד מה שנת"ל איך ביארנו בכונת בשכמל"ו כי לאה לוקחת הארה מן ד' מוחין של ז"א שהם ד' הויות והם מלובשים תוך נה"י דאמא שסודם ד' שמות אהי"ה ולאה לוקחת הד' אלפי"ן שבהם ונעשין ד' מוחין שבה. והנה ד' אלפי"ן גימטריא מד"ת שנת"ל עניינה בענין אחר ע"ש וזהו ומדת ימי מה הוא. והנה דוד ע"ה היה מסופק לדעת כמה בחי' ושינוים שיש בין לאה לרחל ורצה לידע סודם ואחד מהשאלות ששאל דוד ע"ה הוא לידע ענין א' שנתבאר אצלינו בכוונת בשכמל"ו כי כתר שלה הוא ד' אלפי"ן דד' שמות אהי"ה כנ"ל בהיותן פשוטין רק שכל אחד כלול מארבעתן נמצא שהם ט"ז אותיות נמצא כי כתר של לאה הם ט"ז אורות בלבד. אמנם הכתר של רחל שהם שאר אותיות של ד' אהי"ה הנ"ל שהם ד"פ הי"ה הי"ה הי"ה הי"ה גימטריא פ' במנין וע"ד אורות. וז"ש ומדת ימי מה היא כי לאה נקרא מדת ימי למה היא לוקחת כמנין היא שהם ט"ז אורות הנ"ל לבד אבל רחל היא פ' אורות בכתר שלה והייתי רוצה לשאול מה חדל אני שאני מבחי' לאה כנ"ל ואני חדל וגרוע מבחי' רחל ולמה הוא כך גם רמז באומרו מ"ה הי"א אל מה שנתבאר אצלינו כי ז"א הוא הוי"ה במילוי אלפי"ן שהוא גימטריא מ"ה. והנה יש בו ב"פ מ"ה א' מהחזה ולמעלה שיש בם מ"ה א' כדי להוציא את לאה חמאחוריו ויש לו מ"ה ב' להוציא את רחל מהחזה שבו ולמטה נמצא כי לאה יוצאת מבחי' שם מ"ה גמור כמו שיש אל רחל שם מ"ה אחר א"כ כיון שהם שוין בענין זה של מ"ה איך נשתנו בענין היא הנ"ל שאין בה רק ט"ז אורות כמנין הי"א משא"כ ברחל כנ"ל. וז"ס ומדת ימי מה היא שמאחר שהיא מ"ה למה היתה הי"א עוד יש שאלות אחרות רמוזים בזה הפסוק בענין לאה וחל ושכחתים:

שער לח פרק ב מ"ת

ובזה יובן ענין אדה"ר שהיה לו ב' נשים א' נקרא לילית וב' היא חוה והענין כי אדה"ר הוא דמיון

ז"א וז"א יש לו ב' נקבות לאה ורחל. וכבר ביארנו כי לאה הוא דינין קשין מאד מפני שהיא אחוריים של אמא ועוד שהיא למעלה במקום הסתום אבל רחל היא נמתקת כי היא במקום גלוי של החסדים והנה ז"א נקרא אדם כי הוא סוד מ"ה שהוא הוי"ה דמילוי אלפי"ן גימטריא מ"ה ואד"ם ונודע כי פשוט של הוי"ה הוא העיקר כי המילוי הוא בחי' נקבה לפי שכולה דינין ומילוי גימטריא אלקים וגם נקרא מילוי מפני שכל כח הנוקבא ועצמות אורותי' וכחותיה כולם גנוזים תוך הז"א כי עטרא דגבורה הוא תוך ז"א ואח"כ יוצא חוץ ממנו. באופן כי הנוקבא הוא מילוי של הז"א כי המילוי הוא בסוד העובר הממלא תוכיות בטן אמו לכן המילוי הוא בחי' נוקבא והנה מילוי שם מ"ה גימטריא י"ט אחר שתסיר אותיות פשוטות שהוא גימטריא כ"ו נשאר מילוי גימטריא י"ט גימטריא חו"ה. ובזה תבין איך חוה היא אשת אדם והיא בשר מבשרו ממש וכבר ביארנו במ"א כי הז"א יש בו ב' בחי' אחד מהראש עד החזה ויש לו שם בחי' יסוד הראשון אשר בו מזדווג עם לאה וחציו האחרון מהחזה ולמטה ששם מקום חסדים המגולין נמצא כי יש לו ב' שמות של מ"ה דאלפי"ן כנזכר בפסוק הודיעני ה' קצי ומשניהן יוצאין ב' מלויין שכל א' מהם גימטריא חוה. ואמנם חוה ראשונה עליונה היא בחי' לאה וחוה תחתונה רחל והנה להיות כי בחי' לאה היא בחי' דינין קשים מאד לסבה הנ"ל אע"פ ששם למעלה בעולם העליון של אצילות היא בחי' קדושה גמורה עכ"ז בעולם התחתון הזה שהוא חומרי לא יכלה בחי' לאה לצאת ממותקת בסוד הקדושה בעת בריאת אדה"ר ויצאה בחי' דינין קשים מאד בסוד קליפה חויא בישא וזהו בחי' לילית חוה ראשונה שהיתה מזדווגת עם אדם קודם שנברא חוה שניה. ואח"כ יצאה חוה שניה ממותקת וזו נשארה לאשת אדם והאחרת נסתלקה כי היתה עדיין מעורבת בקליפות בתכלית אשר לכן נק' חוה ראשונה לילית אבל אח"כ כאשר בא יעקב שופריה מעין שופריה דאדם ותיקן פגם העריות של אדה"ר כנזכר זוהר קדושים ובפרשת תולדות בענין הברכות שלקח במרמה מן עשו אחיו אז לקח שניהן כי אז נתמתקה לאה והיתה בסוד הקדושה ונסתלקה מן הקליפה. וז"ס שארז"ל על ועיני לאה רכות מדמעות שהיתה בוכה על שהיתה עתידה להיות בחלקו של עשיו וע"י תפילותיה ודמעותיה נתמתקה ואז ניתנה בחלקו של יעקב והבן זה היטב. והנה בפסוק הזה כתיב בענין אדה"ר ויאמר זאת הפעם עצם מעצמי ובשר מבשרי ובתקונים דצ"ט אמרו כי הם ב' נשי חד דגרמי וחד דבשרא. והענין כי לאה נקראת עצם שהיא דינין קשים כעצם ועוד כי היא בחי' הצלע כי הרי לאה מקומה היה אחורי הצלעות שהם עצמות אבל רחל הוא בשר מבשרו דינא רפיא במקום גילוי החסדים והמשך דברי אדה"ר הם כך. כי הנה ב' נשים היו לו א' היא עצם מעצמו וב' בשר מבשרו אבל לזאת השניה הנקרא בשר יקרא אשה ולא לראשונה שהיא עצם ואינה עדיין נמתקת כנ"ל ואח"כ נמתקה בזמן יעקב בסוד לאה כנ"ל. ואמנם טעם אמרו ויאהב יעקב את רחל ולא לאה הוא לב' סבות א' הוא כי הנה יעקב התחתון אשר בזה עולם לא היה משיג עדיין בכל מציאות פרצוף ז"א רק מכנגד החזה ולמטה מקום רחל לכן ויאהב אז יעקב את רחל ולא כתיב ויאהב ישראל שהוא הז"א שהיה לו שתיהן לאה ורחל אבל יעקב אהב את רחל תחתונה כמוהו שהוא עלמא דאתגליא אבל לאה היא עלמא דאתכסיא כמבואר אצלינו שהוא צורת הד' שבקשר של תפילין ש"ר לכן לא היה רוצה יעקב להזדווג עמה כי לא היה משיג עד שם. וז"ש זהר פ' ויצא דקכ"ג ע"ב כי לאה ורחל תרין עלמין מן העולם ועד העולם ז' שנין עלמא דאתכסיא כו' והוא כי הנה מן המלכות דאמא שבדעת דז"א יצאה לאה מאחוריו בסוד ד' קשר תפילין ש"ר כנ"ל ולהיות לאה מבחי' אמא לכן ז' שנין דילה אתכסיא והז' הם כחב"ד ח"ג ושליש ת"ת עד החזה דז"א כי אלו הז' בחי' היו מכוסים בלתי גלויין אל יעקב קודם שנקרא ישראל כנ"ל כי אז השיג כל פרצוף ז"א הנקרא ישראל כנודע. וז"ש ג"כ בזוהר ויצא דקנ"ד ע"פ וירא ה' כי שנואה לאה מהכי דסני ב"נ ערין דאימיה פי' כי לאה נמשכת ממל' דאמא כנ"ל שהיא אמא של יעקב. ודע כי חצי אמא נקרא מ"י כנודע וכשמתפשטים כאן בבחי' לאה שהם אותיות אלה נעשית אלהים לפי שבחינותיה העליונות של אמא נקרא מ"י אבל מחצי ת"ת שלה ולמטה המתלבשין בז"א כנודע נקרא אל"ה וחבור הכל ביחד ננקרא אלהים. והנה אלה הנ"ל נעשית ממנו בחי' לאה הנ"ל וז"ס בסבא דמפשטים דק"ה ע"פ מי אלה כעב תעופינה ע"ש ותבין דבריו ע"י מה שבארנו כאן. ודע כי לאה זו תמיד יש לה פרצוף שלם כמו ז"א ושיעור

קומתה הוא מן הכתר דז"א עד החזה שלו ועיין לקמן ששם נתבאר שהתחלתה מן הדעת דז"א וצ"ע. ואפשר שיובן ע"י מש"ל וכבר נת"ל כי יסוד אמא הוא מתפשטת עד החזה דז"א אשר שם בחי' הדדים של ז"א אשר נעשו שם מבחי' הצירים והדלתות שיש ביסוד אמא אשר שם וז"ס הדדים של זעיר אנפין. והנה ג

ם יסוד דלאה הוא שם מבחוץ נגד דדי הז"א גם ידעת כי בחי' חצי ת"ת עליון של ז"א היה בתחלה בחי' יסוד כמבואר אצלינו בענין הגדלות דז"א שהיה מן ו' קצוות והחג"ת ששלו נתעלו ונעשו חב"ד והנה"י נעשו חג"ת הרי כי היסוד נעשה ת"ת וא"כ נמצא עתה כי יש שם ג' בחי' של יסודות במקום א' והם יסוד דאמא ויסוד דלאה כאשר תחזור עם ז"א עצמו להיות פב"פ עמו להזדווג בו ויסוד דז"א עצמו שהוא נקרא ת"ת עתה כנ"ל נמצא כי יסוד דאמא ויסוד דלאה מתחברים יחד ונעשו שניהם רחם א' להזדווג בו יסוד ז"א עצמכו כנזכר הנקרא ת"ת הנ"ל וז"ס מהכא דסני ב"נ ערין דאימיה עריין ממש כפשוטו. ודע כי פ"א שמעתי ממורי זלה"ה כי בחי' לאה כאשר מזדווגת עם ז"א עצמו הוא מזדווג בה ע"י הדעת עצמו ממש וז"ס והאדם ידע את חוה אשתו כי זווג זה ע"י הדעת נעשה וזווג זה הוא בטמירו לכן אתכסייא בקדמיתא מן יעקב ולא נודע שהיתה לאה עד הבוקר והבן זה. וצ"ע ליישב איך מתיישבים שמועות אלו ואפשר כי היסוד הזה העליון שהוא ראש הת"ת שם ג"כ לפעמים בחי' הדעת דז"א כשיורד שם כנודע וצ"ע. ודע כי גם מרע"ה אשר עליו נאמר בזוהר שהשיג עד הבינה אינו אלא מן הלאה הזאת הנמשכת ממלכות דבינה ונעשית ד' קשר של תפילין וזה סוד וראית את אחורי כמאמר רז"ל בגמרא מלמד שהראהו קשר של תפילין גם ענינו לומר כי לאה העומדת בקשר תפילין היא רואה את אחור ז"א כי היא עומדת ופניה נגד אחורי ז"א כנ"ל. והנה משה הוא בלאה וזהו וראית את אחורי והדברים מובנים. אמנם הסיבה הב' למה שנאמר ויאהב יעקב את רחל הוא מובן במ"ש הפסוק עור בעד עור וכל אשר לאיש יתן בעד נפשו פי' כי האיש הזה הוא ז"א ויש לו תרין נשין לאה ורחל והנה לאה היא בחי' עור כנ"ל אך רחל היא נפשו ממש לכן הז"א יתן עורו בעד עור לאה באהבתו אותה אמנם יש יתרון לרחל על לאה כי כל אשר לאיש הנ"ל יתן בעד נפשו שהיא רחל ולא יספיק בעורו לבד שיתן בעדה. והנה נבאר טעם אל הנ"ל למה לאה נקרא עור ורחל נקרא נפש והענין כנ"ל כי רחל היא נוקבא האמיתית של ז"א והיא בת זוגו ממש לפי שהוא מכלל הי' נקודות הכוללים עולם האצילות והיא מלכות האחרונה שבהם אבל לאה עיקרה היא אחוריים דאמא שנפלו כאן למטה במקום הזה ואיננה אשתו לז"א רק בדרך השאלה לבד בהיותה נופלת כאן למטה נדבקת בעורו של ז"א אבל רחל היא נפשו כי המלכות נפש וז"א רוח כנודע. עוד ט"א כי הנה מקום לאה היא למעלה במקום אורות הסתומים כי יסוד אמא מגיע עד החזה לכן הארה שלה אינה אלא בחי' עור לבד ר"ל כמ"ש אצלינו בענין צורת ד' של קשר תפילין ש"ר שהיא לאה וקשר אינו רק בחי' עור לבד אבל רחל שהיא תפלה של יד יש בה עור בחי' בתים של תפילין ש"י וגם מוחין ממש בסוד פרשיות ע"ש. והענין בקיצור כי לאה היא נגד מקום הכסוי של האורות עוברת הארה מועטת דרך עור דז"א לחוץ אליה מן המוחין שלו ולא מן המוחין עצמן רק מהלבושים והכלים שלהם שהם נה"י אמא ולכן נרמזת בד' שש קשר תפילין ש"ר כי היא דלה ועניה ומה שלוקחת צורת ד' כנגד ד' מוחין אינה רק הארה בעלמא דרך העור וענין עור הוא ע"ד הפסוק ואחר עורי נקפו זאת וע"ש איך ההארות הפנימיות מכים זה בזה ומספר הכאתן הוא כמנין עו"ר ולכן נקרא עור. ונבאר כאן יותר ונאמר כי הנה"י דאבא עומדין מלובשים תוך נה"י דאמא בראש ז"א ואו"א הם ב' אותיות ראשונים של הוי"ה שהם י"ה ומכים זה בזה אבא הפנימי באמא שהיא בחוץ כדי להוציא אורותיה לחוץ ואז נעשה יו"ד פ' ה"א גימטריא ק"ך. אח"כ מכיס הארת ה"א שהיה אמא בוא"ו שהוא ז"א לצאת לחוץ והם גימטריא ע"ח ואח"כ מכים הארת וא"ו בה"א שהוא ז"א בלאה החצונה הם גימטריא ע"ח סך כל הכאות כמנין רע"ו הריאיך לאה בחי' אורותיה כמנין רע"ו ויוצאין דרך עור של ז"א. וז"ס עור בעד עור כי עור הנקרא לאה עוברת הארותיה דרך עור של ז"א אבל רחל שהיא כנגד אורות המגולין פשוט הוא שהאורות המגיע לחלקה שהיא עטרה דגבורה דדעת וכן שאר המוחין אינן ניתנין לה אלא בבחי' מוחין ממש נמצא שכל מה שיש

אל ז"א יש אל רחל ג"כ. וזש"ה וכל אשר לאיש יתן בעד נפשו וכבר ידעת כי רחל נקרא נפש וז"א נקרא רוח גם נוכל לומר כי ב"פ עור הנזכר כאן הם רחל ולאה כי גם רחל הארותיה יוצאות ועוברות דרך עור ז"א לחוץ וכוונת הפסוק לומר אף כי שתיהן בחי' עור והן שוין בזו הבחי' כי הארת שניהן יוצא להם דרך עור ז"א אך עכ"ז יש יתרון אל רחל מלאה כי כל אשר לאיש ז"א שהם המוחין ממש יתן בעד נפשו שהוא רחל הנ"ל. ונחזור לענין כי זש"ה ויאהב יעקב את רחל כי היה אוהב ז"א את רחל יותר מלאה כי לזו נתן מוחין ממש ולזו הארה בעלמא ואע"פ שכפי האמת אם הכתוב מדבר בז"א הול"ל ויאהב ישראל את רחל כי ז"א הוא ישראל ואינו יעקב כנ"ל במקומו אבל הוא במה שנתבאר סבה אל משארז"ל כי יעקב הוא בחיר שבאבות. והטעם הוא כי בתחלה היה יעקב בסוד יעקב הנעשה מאחורי אבא כנ"ל שהם אחוריים דאבא שהוא עליון מ

אד ולא די זה אלא שאח"כ ע"י מעשיו עלה עוד ונמשך לו נשמה מן ז"א ממש הנקרא ישראל ולפעמים משמש בשם יעקב ולפעמים בסוד ישראל לכן כל הקורא אותו יעקב אינו עובר בעשה לסבה הנ"ל אבל אברהם ויצחק הם בחי' חו"ג שבז"א והם בחי' פרטיות שבז"א ואינו פרצוף גמור לבדו ולכן יעקב הוא בחיר שבאבות. גם לכך הקורא לאברהם אברם עובר בעשה כי אות ה' שנתוספה בשם אברהם היא הה"ח אשר לעולם אינם משתנים ואינם חסרים. אמנם בחי' פרצוף ישראל או יעקב משתנה כפי הזמנים ונמצא כי גם שכתוב ויאהב יעקב את רחל אפשר שמדבר בז"א עצמו אשר גם הוא בהיותו בסוד ו"ק הוא כדוגמת יעקב ובגדלותו נקרא ישראל. וזש"ה לא יעקב יאמר עוד שמך כי אם ישראל כי שרית עם אלהים פי' בקטנות ז"א יש לו מוחין דקטנות מבחי' שם אלהים כנ"ל כי בזמן הקטנות אין לו רק ב' מוחין כי הקטן אין בו דעת שהוא המוח הג' רק חו"ב והם ב' שמות אלהים שהם גימטריא יעקב ובזמן גדלותו אז נקרא ישראל לפי שנכנסין המוחין דגדלות ודוחין המוחין דקנות למטה כנ"ל וז"ש כי שרית עם אלהים כי שורה עמהם ויכול להם לדחותן למטה והבן זה:

שער לח פרק ג מ"ת

ועתה נבאר בחי' התקשרות שיש בין לאה ורחל יחד ובו יתבאר כמה פסוקים וכמה מאמרי רז"ל. והנה רז"ל פי' על פסוק עקב ענוה יראת ה' מה שעשתה יראה עטרה לראשה עשתה ענוה עקב לסולייתא ביאור הדברים האלה של ז"א שהם לאה ורחל נקרא ענוה ויראת ה'. ואמנם רחל נקרא יראת ה' ראשית חכמה כי היא ראשית כל הספירות מתתא לעילא והיא פתח לכולם והיא הנקרא אשת חיל יראת ה' שהם סוד ושמתי כ"ד כ"ד שמשותיך שהם גימטריא חיל אבל לאה נקראת ענוה לפי שהיא למעלה באחורי רישא דז"א ונודע כי הענוה ניכרת באדם בהשפל ראשו וכופפה למטה נגד פני אדם מפני ענותנותו ונכנס לפי מי שגדול הימנו. וז"ש והאיש משה עניו מאד כי הנה נתבאר במ"א כי משה לקח צפורה והיא א' מן ד' בחי' שיש ללאה וכולן נקרא לאה על שמה וצפורה א' מהם שהיא ג"כ עומדת למעלה נגד דעת ז"א והרי נתבאר איך משה לקח מדת ענוה העליונה אבל רחל שהיא ה' תתאה הקטנה הנקרא יראה ה' זוטרתי היא לגביה משה בסוד שם הגדולה לאה ושם הקטנה רחל. וז"ס שארז"ל ועתה ישראל מה ה' אלהיך שואל מעמך כי אם ליראה אטו יראה מילתא זוטרתי היא והשיבו הן לגבי משה מילתא זוטרתי היא. וכבר נת"ל כי לאה יוצאת מן הארת המלכות דאמא המתלבשת בז"א בסוד מוחין. ואמנם הנה"י שלה הם נעשין לבושין דג' מוחין דחב"ד דז"א אמנם המלכות דאמא אינה משמשת כלל לז"א וז"ס מה שארז"ל על ענין הז' רקיעין אשר תחתון שבהם נקרא וילון אינו משמש כלום אלא יוצא ערבית ונכנס שחרית. והענין הוא כי הרקיע הוא אשר נקרא דרך סתם רקיע אשר בו קבועים חמה ולבנה כוכבים ומזלות והוא בחי' היסוד דתבונה שהוא הנקרא רקיע בכ"מ והוא ו' זעירא בסוד נוטה שמים כיריעה ובו קבועים חמה ולבנה וכו' לפי שכל האורות כולם יצאו משם כנודע כי חמה ולבנה שהם זו"נ הם קבועים בו ומשם הם יונקים זה מן החסדים וזה מן הגבורות העמדין בדעת

המלובש ביסוד דתבונה הזה. והנה הכוכבים הם אורות החסדים היוצאין משם ונופלין תוך יסוד דז"א כנודע ומכים שח בכח ומתפזרים ונעשו ניצוצין דקין אשר הם סוד הכוכבים המאירים וז"ס ומצדיקי הרבים ככוכבים כי מצדיקי רבים שרשם מן יסוד הנקרא צדיק והם מקבלין הארת הכוכבים של החסדים שבתוך היסוד מאירין כמותן. ונלע"ד ששמעתי ממורי זלה"ה כי המזלות הן נקבות והן מן ניצוצין הנעשין ביסוד מנפילת הגבורות גם הם מלמעלה עד היסוד דז"א ומכין שם ונופלין ומתפזרין ונעשין ניצוצין. והנה המלכות של התבונה היא הנקרא וילון אינו משמש כלום אל ז"א אמנם מאיר את הארתה ומוציאה לחוץ לצורך לאה העומדת מחוץ לז"א ואם כן אחר שלאה יוצאת מבחי' מלכות זה של תבונה אשר היא בחינת עטרה של היסוד שבה כנודע וזכור זה. א"כ נמצא כי מקומה הוא בדעת ז"א כי שם מקומה העיקרי וגם לאה היוצאת מהארתה מוכרח הוא ששם מתחיל שיעור קומת הכתר שבה עד למטה עד החזה הנ"ל. ואמנם רחל מתחיל הכתר שלה מהחזה ולמטה עד סיום רגלי ז"א ממש באופן כי בסיום רגלי ועקבי לאה משם מתחיל כתר רחל למטה מרגלי לאה. וזשארז"ל מה שעשתה יראה עטרה לראשה עשתה ענוה עקב לסולייתא ר"ל רגלים דלאה שהיא הנקרא ענוה עשתה יראה שהיא רחל כתר לראשה כנ"ל. אבל הלשון עדיין צריך ביאור כי מלשון רז"ל נראה כי מהעקב עצמו של ענוה נעשית עטרה ליראה ולא אמרו שכתר היראה היא תחת עקב דענוה. לכן צריך לבאר הענין יותר בפרטות כי הנה כפי הנ"ל נמצא שמראש כתר דלאה עד סיום רגלי דרחל הם ז"ס דעת חג"ת נה"י כי המלכות שבז"א היא עצמה שורש רחל כנודע ומהראוי היה ששתי נשים הללו אחת אהובה רחל ואחתשנואה לאה לא יוכל להסיר חלק השנואה בעבור האהובה כי חלק כחלק יאכלו שניהן וירשו מקום בעליהן ז"א שוה בשוה ותקח לאה ג"ס וחצי שהם דעת חו"ג וחצי ת"ת העליון ותקח רחל מחצי ת"ת ולמטה עד סיום רגלי ז"א שהם ג"ס אחרות וחצי תחתון של ת"ת. ואמנם אין הדבר כך אלא שלאה לוקחת שליש עליון מג"ש דת"ת (דז"א עד החזה אך רחל וכו') ורחל לוקחת כל ב"ש תחתונים דת"ת דז"א לכתר שלה כמבואר במ"א ושם נתבאר טעמים רבים ואחד מהם הוא שבחזה נשלם יסוד אמא לכן משם ולמטה שאורות החסדים ההם בגלוי נבנית רחל באחורי ז"א וכ"ז נת"ל. והנה בזה תהיינה צרות זו לזו ותפול ביניהן קנאה על הדבר הזה לכן מה עשה המאציל העליון עשה באופן ששליש עליון דת"ת יהיה כולו ללאה ושליש תחתון כולו לרחל אבל שליש האמצעי יהיו שני אחיות משמשות שוה בשוה ויהיה ברשות ושותפות שניהן כלומר כי שיחלק שליש אמצעי לב' חלקים א"א כי כולה בחי' א' ואינו מתחלק אבל יהיה כתר של רחל עולה עד שם וגם רגלי לאה יורדים עד שם ומתלבשים רגלי לאה בכתר של רחל כשיעור שליש אמצעי בלבד והרי שתיהן משתמשות בשוה. וזשארז"ל מה שעשתה ענוה עקב לסולייתא שהם רגלי לאה מהם עצמם נעשה ראש וכתר של רחל הנקרא יראה. אמנם דע כי פעמים שרחל לוקחת כל מקום אותו שליש אמצעי ואין רגלי לאה מתפשטים בתוך כתר רחל כשיעור שליש ההוא וז"ש אצלינו בכוונת ק"ש

בפ' ואהבת צריך לכוין לתת ב' אורות לרחל כמנין ואהבת שהם ב"פ אור ורחל נקראת א"ת כמ"ש למטה בע"ה כמארז"ל אתין וגמין רבויין הם וזהו ואהבת את ר"ל שתאהב את רחל הנקראת את והוציא בלשון אהבה ע"ד ויאהב יעקב את רחל כי האהבה יתירה הוא שנתן לה חלק יתר על לאה כנ"ל והם ב' אורות אלו כמנין ואהבת כנ"ל. והאורות הללו הנה הם בחי' הב"ש תחתונים של ת"ת כנ"ל ולפי ששליש העליון הוא במקום הסתום אבל אלו הב"ש הם במקום הגלוי שמאירין החסדים לכן נקרא אור אור. וענין זה נת"ל בענין הכתר של רחל שהוא ב"ש דת"ת דז"א הנקרא ב"פ אור אור בסוד ושמתי כדכ"ד שמשותיך אבל כתר של לאה אין בו רק אור א' לבד כנ"ל שם באורך ויתבאר לקמן. נמצא כי יש זמן שלוקחת רחל ב"ש לבדה ויש זמן ששליש אמצעי אע"פ שהוא לעולם שלה עכ"ז יש זמן שרגלי לאה מתלבשין בכתר שלה בתוכו ממש כשיעור שליש אמצעי (גם לפעמים לוקחת רחל שליש בגנבה ממש כשיעור שליש זה אמצעי) לבד אבל לעולם שיעור כתר של רחל הוא ב"ש. וז"ס ותגנוב רחל את התרפים אשר לאביה פי' כי מקום השליש האמצעי שלפעמים לוקחת אותו רחל לה לעצמה בלבד דרך חטיפה

וגניבה נקרא תרפים. נמצא כי לבן הוא לובן העליון שהוא אבא עלאה ולו ב' בנות רחל ולאה כנזכר זוהר פרשה ויצא דקס"ב על וללבן שתי בנות ע"ש ולפעמים גונבת רחל מן לאה שליש האמצעי הנקרא תרפים ולוקחת לה לבדה כי ממון אביה הוא ואינה נותנת ממנה אל לאה אחותה:

הגהה - והנה בן רומז לחכמה שנקרא לבנון ויעקב רומז לז"א ורחל רומז לנוקבא דז"א לכן לבן] חמיו של יעקב. והנה ידוע כי זהב חשוב יותר מן הכסף לכן הגבורות חשובים יותר מחסדים וזשארז"ל צדיקים יושבין ועטרותיהן בראשיהן שהיא נוקבא גבורה עטרת בעלה שהוא חסד והנה זהו בזמן מתוק הגבורות אבל כשעדיין אינ נמתקים אז ודאי החסדים חשובים מהגבורות ולכן קודם שנתקן לבן היה רומז בו מתחלה חכמה שהוא ל"ב מלבן ל"ב נתיבות חכמה ואח"כ ן' שערי בינה שהיא הנקבה אבל אחר שנתקן נתגלגל בנבל הכרמלי אז היתה הנוקבא עטרה לבעלה שהנ' שהיא בינה נש"ב באה מתחלת התיבה של נבל ואח"כ חכמה שהוא ל"ב נתיבות ואפילו החכמה נתקנה שהב' באה לפני הל' לפי שבא"ב ב' מתחלה ומאחר שנתקן לבן בנבל הכרמלי שהיא בינה שהיא נקרא עוה"ב לכן יש לו חלק לעוה"ב:

נלע"ד חיים שזהו רמז הכתוב כולו הפך לבן טהור הוא ר"ל כשיהיה לבן כולן הפוך שהנו"ן תהיה קודם הל"ב וגם הל"ב יהיו מהופכים הב' קודם הל' שזה יורה שהבינה שהיא נקבה תהיה עטרת בעלה שיתוקנו הגבורות וזהו כולו הפך לבן שמלת לבן כולה יהיה מהופכת ויהיה נקרא מסופו לראשו נבל אז טהור הוא ר"ל זה יורה שהבינה הנקרא הוא שממנה עטרה דגבורה נטהרה וזהו טהור הוא:

והנה ענין תרפים אלו הוא לשון תורף שהוא מקום ערוה כמו בית התורפה הנזכר בגמ' והם בחי' ב' רגלים של לאה הנכנסין ומתלבשין תוך כתר רחל כנ"ל לכן אמר תרפים לשון רבים שהם ב' הרגלים. וביאור העני כי הנה מקום פתיחת יסוד אמא תוך ז"א הוא בחזה שלו נמצא שגילויו ופתיחתו הוא בשליש האמצעי וזהו פתיחת וגילוי בית התורף אשר שם של התבונה. ואמנם ענין גניבת רחל את התרפים ואיך עי"ז לא הגידו ללבן כי ברח יעקב הענין הוא כמ"ש אצלינו בדרוש בלק ובלעם ועזא ועזאל ע"ש היטב ושם נתבאר כי הנה המקום הזה הוא בחי' עץ הדעת טו"ר (דאצילות) (בגנה דאצילות) אשר בו חטא אדה"ר וחיה כי שם הוא מקום גלוי החסדים של הדעת דז"א בחזה שלו ולכן יש שם יניקה ואחיזה אל החצונים הנקרא רע בעצם משא"כ למעלה כשהאורות מכוסים הנה האראת ה"ח אלו המתגלים ויוצאין אל החצונים הוא ע"י אותם הרגלים של לאה הנכנסין תוך כתר רחל כנ"ל והם כנגד פתיחת פי היסוד של תבונה כי כאשר האורות ההם יוצאין מן היסוד דתבונה עד מחוץ אל ז"א לעשות כתר לרחל כנודע אז ע"י התלבשות רגלי לאה תוך הכתר של רחל האור מתמעט ונחשך ואינו יכול לצאת ולעבור האור ההוא על צד פני רחל כנודע כי היא עומדת אב"א עם ז"א. ובתחלה האורות פוגעין באחוריים ואח"כ משם עוברין עד הפנים שלה ולהיות העקביים של לאה שם באמצע כתר של רחל אינו עובר האור עד פני כתר של רחל כי אלו ב' עקביים של לאה מפסיקין לגמרי והם לוקחין האורות היוצאין מבפנים. ונודע כי העקביים של לאה הם דינין קשים וגמורים לגמרי כי נ"ה אינון אשר כל בחי' נ"ה הם דינין להיותן הקצוות הקרבים אל הקליפ' ובפרט שנקרא בלשון לבר מגופא כנודע כי נ"ה אינון לבר מגופא ונוסף ע"ז כי הם רגלי לאה אשר כל בחי' הם דינין קשים להותן בחי' מלכת דתבונה כנ"ל והתבונה עצמה היא נה"י של בינה שהם אחרונות שבה והבינה עצמה אמרו עליה בזוהר דדינין מתערין מינה ולא עוד אלא שלאה עצמה היא מן אחוריים של מלכות דתבונה ואינה בחי' פנים ובפרט כי אינה רגלים שלה אלא בחי' תחתונה שברגליה והם בחי' עקביים כמ"ש בע"ה. והנה כפי כל הטענות הנ"ל נמצא כי אלו העקביים דלאה הם דינין גמורים לכ יש מקום אחיזה ויניקה אל הקלי' וכמ"ש בדרוש בלק ובלעם ועזא ועזאל ששרששם הם בחי' ד' אורות הנ"ל שבאותן תרין רגלים ועקביים דלאה שמשם יונקים החצונים לכן היה הולך בלעם אל הררי קדם אל עזא ועזאל כמ"ש בזוהר שקודם שבא בלעם אל בלק הלך והסגיר את עצמו בהררי קדם עם עזא ועזאל. וז"ש מן ארם ינחני בלק מלך מואב מהררי קדם וכבר נתבאר אצלינו בדרוש בלק ובלעם

כי בחי' בלעם היה מהאורות היוצאין מאותן עקביים דלאה הנבלעים תוך כתר רחל אל החצונים וזהו פי' בלע"ם ולכן היה הולך להררי קדם אצל עזא ועזאל שיניקתן משם. וכבר נתבאר אצלינו כי לבן הארמי אבי אביו של בלעם והוא עצמו נתגלגל בבלעם וממנו למד בלעם בן בנו מעשה כשפים וחכמה הזאת היתה חכמתו של לבן הארמי אשר שיבח עצמו ואמר יש לאל ידי לעשות עמכם רע וע"ד הנאמר בבלעם כי ידעתי אם אשר תברך מבורך ואשר תאור יואר. וזה ענין חכמת התרפים אשר ללבן אשר ע"י אלו התרפים היה משיג כל הארותיו וכאשר רחל גנבתם לא יצאו האורות ההם אל עקבי של לאה לחוץ אל החצונים להאיר להם ולא ידע כי ברח הוא באופן שהתרפים הם בחי' אורות היוצאין אל החצונים מן התורף של התבונה שהוא יסוד שלה המלובש במקום החזה של ז"א:

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גם ענין זה הוא חטא של אדה"ר בעץ הדעת טו"ר כאשר בארנו לעיל כי זהו מקומו והוא עצמו משארז"ל שחטא חוה היה שסחטה ענבים ונתנה לו. ופירוש הענין כי הנה העקביים של לאה הנכנסין בכתר רחל הם בחי' ענבים גימטריא עק"ב בסוד עקב ענוה הנ"ל והיין שבענבים הם דינין שבעקביים האלו. ונודע שאין החיצונים ניזונין אלא מפסולת היין מן השמרים שבו שהם שיורי הדין הקדוש (וחוה גרמה) והנה זה השפע שיונקים החצונים הוא דין קשה והוא יין עכור מלא שמרים והוא בלוע תוך העקביים של לאה דמיון היין הבלוע תוך הענבים וחוה סחטה אותן ענבים וכוונתה היתה שע"י הסחיטה ההיא יצאו השמרים הבלועים שם ומהם שתו אדם וחוה מן היין ההוא כוס התרעלה חלק החצונים הנקרא סטרא דמותא ולכן נענשו בענין המיתה וגרמו עליה מיתה. ואפשר גם כן שזה סוד מיתת רחל מחמת התרפים כמאמר רז"ל. והבט נא וראה כי ענבים גימטריא עק"ב כנזכר לעיל לכן אין נדרכות הענבים להוציא מתוכם יינם אלא בעקביים וענבים אלו הם לשון רבים ששהם ב' עקביים הנ"ל אשר כל א' מהם הוא נקרא אלקים להיותה דינין כנ"ל. והנה ב' רגלים הם ב' שמות אלקים (ועם י' אותיות שלהם ג"כ גימטריא ענבים) והם גימטריא עק"ב כי אלהים שהוא שורש הדין בבחי' ענבים ובתוכו גנוז היין ומובלע בתוכו ולפי האמת כיון שהם ב' שמות אלהי"ם וגם ענבים מיעוט רבים שנים למה הם גימטריא עק"ב כנ"ל שהוא לשון יחיד הענין כי להיותן מובלעים ב' העקביים בכתר דרחל כנ"ל מתאחדים ונעשים עקב אחד וזה עקב ענוה ולא כתיב עקבי הענוה. ונל"ח ששמעתי ממורי זלה"ה כי זהו ג"כ סוד מ"ש פרשה תצוה ובספרא דצניעותא דינין דנוקבא תקיפין ברישא ונייחין בסופא כי הנה בכתר דרחל שם הם עקביים דלאה שהם תוקף הדינין כנ"ל. והנה נתבאר ענין חטא אדה"ר איך היה בעץ הדעת שהם בב"ש תחתונים של ת"ת דז"א שהם אורות נגלים של הדעת מבחי' החסדים שבו. גם תבין מאמרי זוהר שנראה חלוקים זע"ז כי בקצת מקומות נראה שחטא אדה"ר היה בנוקבא ויש שנראה שהיה בזכר ויש שנראה בכתר ששם חשך כנזכר בתקונים וזוהר פרשת בראשית והכל אמת כי הוא הכתר והוא דנוקבא רחל והוא במקום חזה דז"א וענין דשוי חשך בין כתר לעילת העילת כאשר נתבאר אצלינו באורך ביאור ענין חטא אדה"ר ובענין אותן ד' חכמים שנכנסו לפרדס:

מ"ב גם את לרבות אך רק למעט. סוד הדברים אלו שכבר נודע שפרצוף ז"א כלול ב' נשים לאה ורחל והם ב' בחי' שהם ב' רבוים וב' מעוטים בפרצוף א' דז"א כי לעולם הרבוי בנוקבא כי תחלה נברא האדם ולקח הקב"ה הצלע וריבה בה ונברא משם הנוקבא והנה מהחזה ולמעלה שהוא מקום הסתום שם היא לאה מאחור ונק' עלמא דאתכסייא ויש לה רבוי ומיעוט ומיעוט הוא כי לפעמים היא בחי' י' מי"ס דאחוריים דאמא כנודע והיא חיצוניות דמלכות דאמא ואין בה רק אחוריים דספי' וזהו אך למעט אך לאה כי היא בחי' י' דאחוריים דאמא אשר בבה שם אהי"ה כמנין אך ויש בה לפעמים ב' רבויים שהם גם את כי הנה היא לוקחת מהלבושין שש ד' מוחין

שהם ד' שמות אהי"ה במלוין. ואמנם בתחלה לקחה כללותן לבד שהם ד' אותיות הראשונים והם מספר היותר רב והם ג"כ יותר מעולות ורבות שמהם נעשה הכתר שלה וד' אלפין שהם גימטריא מד"ת כאשר בארנו ע"פ ומדת ימי מה היא. והנה מדת כמנין ג"ם א"ת אשר ב' רבוים אלו הם בלאה והם סוד הכתר שלה הנ"ל הנעשה מד' אלפין הרמוזין בד' גדולה דאחד שהיא לאה כנ"ל שם. עוד ט"א גם את לרבות שהנה לאה יוצאת מהחזה דז"א ולמעלה ותופסת הג' קוין שלו אשר בהן ד' ספירות חו"ב חו"ג שעדיין אין לה חלק בדעת והם סוד ד', והנה ד"ס כל א' כלול מי' גימטריא מ' וי' כלול מי' הרי ת' והם מדת במנין ג"ם א"ת. עוד יש בחי' רבוי א' והוא כי כל אותן ד' ספירות אשר כל א' כלול מי' הרי מ' וגם תופס שליש המכוסה דת"ת והוא שליש מי' דהיינו ג' הרי ג"ם וגם לאה היא מלכות דאמא אשר בה עיקר הכ"ב אתוון (גדולות הם בבינה אשר בה לאה והם) מא' עד ת' הרי את הרי גם א"ת לרבות. ועוד יש רבוי אחר כי היא אחוריים דבינה ובה אהי"ה והוא דאחוריים העולה מ"ד תסיר האלף נשאר גם וזהו גם לרבות (והנה גם ברחל יש ג"ם א"ת א"ך ור"ק ונבאר קודם ברחל) ואך ורק שהם ב' מיעוטים הם ברחל שהנה היא מקבלת מיעוט אורות דלאה כנודע בכוונת ק"ש ולכן היא דין וגם שאין לה הארה עליונה נשאר במיעוטה והיא דין שהנה היא בחי' של אדני וג' אותיות דין שבה ה"פ נגד ה"ג שבה והם ש"ך ניצוצין דדין הגמור כי הם אותיות דין וזהו א"ך ר"ק שהם ש"ך דינין כשהוא במיעוט בלתי הארה עליונה (כי א' כבר לקחה לאה) כנ"ל ובבא אליה הארה מאמא מהאלפי"ן שבשם אהי"ה אז נתוסף בה הארה ומיתוק והם ה' אלפין (נעשה אדני דינא רפיא) ועם ה"פ דין יהיה שכ"ה דהיינו נערה טובת מראה אך בעת המיעוט היא א"ך רק בגימטריא ש"ך וזהו א"ך ר"ק דהיינו ר"ק מא"ך כי אך הוא רומז לשם אהיה שהיה חסרה אור דאלפי"ן הנ"ל לכן הוא דין נער משא"כ בקבלתה מן האלפי"ן היא נערה שנעשה הדין ממותק (ונבאר עתה ג"ם א"ת ברחל כי הנה מקבלת הארת כ"ב אתוון מא' עד ת' מבינה ע"י ז"א כמ"ש בברוך אתה בעמידה והוא אותיות שליש תחתון דז"א ונהי"ם הרי ג"ם וכ"ב אתוון הרי א"ת וזהו ג"ם א"ת ברחל. והנה ג"ם וכ"ב אותיות גימטריא אדני שהוא ברחל. והנה הג"ם מאיר ברחל מצד לאה והכ"ב אותיות הוא מלאה מלכות דתבונה אשר משם אותיות כי לפעמים מאירין בה הג"ם א"ת שהם בלאה):

שער לח פרק ה מ"ת

גם נבאר ענין משארז"ל אתין וגמין רבוין הם כי מדבר על ענין ב' בחי' לאה ורחל. והנה נת"ל איך לאה לוקחת מן המוחין של ז"א בחי' ד' אלפי"ן של ד' שמות אהי"ה המלביש נה"י דתבונה שבתוכם מתלבשין המוחין והם גימטריא מד"ת בסוד ומדת ימי מה היא כנ"ל. והנה בתחלה לוקחת אותן לאה שהיא למעלה קרובה אל מוחין דז"א אח"כ יורדין ברחל וזהו ענין אתין וגמין שהם רחל ולאה שהם באים מרבוי המשכת השפע אשר בז"א במוחין שלו יוצאין מהם לחוץ בבחי' שתיהן הנ"ל לכן נקרא רבוין ע"ש שנתרבים ונגדלין ויוצאין מאחוריו בתוספת ורבוי הארת המוחין שבו יוצאין ב' רבוים הנ"ל שהם רחל ולאה ורחל היא הנקרא את וכנזכר בזוהר דכל אתר את היא נוקבא וגם היא לאה והענין הוא כי מן הד' אלפי"ן שהם גימטריא מד"ת נחלקה הארה וכמספר ג"ם ממדת לוקחת לאה וא"ת ממדת לוקחת רחל ושתיהן גם את גימטריא מדת כנ"ל והטעם לזה שמעתי ממורי זלה"ה ושכחתי ואני מסופק מהו ששמעתי לכן אכתוב כל מה ששמעתי. הנה נלע"ד כי הטעם אשר לוקחת לאה ג"ם אורות הוא כי הנה אורך התפשטות לאה בז"א הוא ב' ספירות בקו ימין והם חכמה וחסד וב"ס בינה וגבורה בקו שמאל כי הקו האמצעי שהוא הדעת אין למנותו כיון שאנו מונין קו ימין ושמאל והנה הם ד' ספירות כל א' כלול מי' גימטריא מ' ועוד שליש עליון מן הת"ת שהם כמספר ג' הרי ג"ם. גם נלע"ד ששמעתי כי הנה התחלת לאה מן הדעת הכולל חו"ב. וגם חו"ג ממש שהם זרוע ימין ושמאל הז"א הם ד"ס שהם מ' ושליש הת"ת הם מ"ג וכל שאר האורות לוקחת רחל. וגם נלע"ד ששמעתי ט"א כי הנה הז"א יונק מן הפנים דנה"י דתבונה המתפשטים בתוכו כנודע אבל הנקבות שהם לאה ורחל יונקים מן

אחוריים דתבונה כי לטעם זה נקרא הזכר ונקבה קדם ואחור והנה עיקר תבונה הוא נגד לאה כי רחל היא מתחלת אחר שנגמר יסוד דתבונה אשר משם ולמטה מתגלה יסוד אבא נמצא כי עיקר יניקת לאה הוא מהתבונה ויונקת מהאחוריים שלה כנ"ל. והנה אחוריים של תבונה הוא רבוע של אהי"ה שהיא בחי' אחוריים כזה א' א"ה אה"י אהי"ה שהוא גימטריא מ"ד [הגהה - נלעד"ח שצ"ע בכאן כי הרי נודע בכ"מ בדרושים שהבינה היא בחינת אהי"ה והתבונה היא שם ס"ג א"כ לאה שהיא אחור דתבונה היא נעשית מאחור דשם ס"ג כזה יו"ד יו"ד ה"י יו"ד ה"י וא"ו יו"ד ה"י וא"ו ה"י ועם כללות האותיות דס"ג הם קע"ו כמנין לעולם וכדאיתא בשער הכוונות בכוונות ברוך שם], וגם מאורות ההם לוקחת לאה ואור אחד מהם ניתן אל רחל הנק' ת' לסבת היותה נגד ד"ס דז"א תנה"י שהם כל א' כלול מי' וי' מי' הרי ת' ועוד אור א' שלוקחת ממ"ד אורות של לאה הם א"ת ברחל. אמנם אור א' שלוקחת רחל מלאה הוא עקב ענוה הנ"ל שלוקחת רחל מלאה עקביים שלה בתוך כתר שלה והוא הארה מועטת כלולה בבחי' אור א' לבד. וגם נלע"ד ששמעתי כי גם שארז"ל אכין ורקין מיעוטין הם יובן בבחי' שתים אלו הנ"ל כי הנה א"ך ר"ק גימטריא ש"ך שהם סוד הש"ך דינין כנ"ל והכוונה הוא בעת שליטת הש"ך דינין אז אלו הנקבות מתמעטות ואין להם הארה ומה שהיתה נערה נעשה נער חסר ה' שהם בחי' הש"ך דינין כמבואר שם היטב:

שער לח פרק ו מ"ת

וראיתי לבאר כמה פסוקים בפרשה עקב המתעסקין בענין לאה ורחל כמ"ש בע"הואלו הן בעלותי ההרה לקחת לוחת האבנים לוחת הברית. ואם תדקדק בהם תמצא שינוים רבים פעם אחת נקרא בב' שמות משותפות והם לוחת אבנים לוחת הברית ופעם אחרת נקרא לוחות אבנים לבד או לוחות הברית לבד ופ"א לוחות סתם בלי שם לויי וכמה דקדוקים אחרים יתורצו בכלל דברינו. כבר נתבאר אצלינו כי בדור המדבר היתה נוקבא דז"א בבחי' אב"א עמו ונמשך עד שנבנה בית ראשון שאז חזרה פב"פ ואפילו בימי החול ואלמלא לא חטאו ישראל בעגל הרי היו ראויין שאז יחזרו זו"ן פב"פ כבימי בהמ"ק וזה ע"י קבלת הלוחות. ואמנם דע כי כל בחי' הלוחות הם סוד נ"ה ומ"ש בזוהר ובסבא דמשפטים על והלוחות מעשה אלהים המה שהם אותיות ו"ה לוחות הי זו"ן שהם אותיות ו"ה של הוי"ה הם עצמן בחינת הלוחות אין זה קושיא ממאמר זה כי כבר נתבאר בזוהר ובתקונים דאיהו בנצח ואיהי בהוד הרי כי הזו"ן עצמן הם נ"ה. וביאור הענין כי הנה נודע כי קומת נוקבא דז"א הוא בנ"ה של הז"א כי ג"פ שיש בכ"א מהם מתחלקין בה באופן זה ב"פ עליונים ח"ב שבה וב"פ אמצעיים חג"ת שבה שהם גוף שבה וב"פ תתאין הם נ"ה שבה ועתה כשעלה משה לקבל הלוחות לקח מצד גוף של רחל אשר הוא כנגד ב"פ אמצעיים דנ"ה שלו אשר בחינה זו נקרא לוחות אבנים ומצד נ"ה דז"א אשר בחינה זו שלו נקרא לוחות הברית כי נקבה נקרא אבן והזכר נקרא ברית ולהיותן מצד גוף הנוקבא שהוא הת"ת שבה לכן נכתב לוחת מלא ו' ראשונה כי ת"ת ו' ראשונה ויסוד ו' שניה כנודע בסוד ו"ו. וגם לסבה זו לא אמר שתי לוחות לפי שנ"ה חדא אינון והם תרי פלגא גופא ואינן ב' בחי' נפרדות זו מזו כי הנה הם ב' מתחברין ונעשין גוף אחד מחוברים בתרין פרקין עילאין ובב"פ אמצעיים כנ"ל ואינן נפרדין רק בסופן בב' פרקין תתאין שנעשין נ"ה תרין ירכין נפרדות בסופה. והנה כאשר נתן לו הש"י בתחלה כתיב ויתן ה' אלי את שני לוחת האבנים מצד גוף הנוקבא כי משם התחילו ממטה למעלה כי עדיין הוא בתחלת מ' יום כי עדיין לא למד התורה במרום ועכ"ז היה ממקום עליון שבה שהוא מצד הת"ת שבה לכן כתיב כאן לוחת האבנים מלא ו' ראשונה שהוא הת"ת שבה ואמנם ויהי מקץ מ' יום שאז היה ראוי לקבל גם בחי' נ"ה דז"א אשר אז נקרא לוחות הברית והיה יכול לעלות עד מקום הברית וכיון שאירע מעשה עון העגל לא ניתנו רק ב' לחת אבנים (לחות הברית) שהם כמה שינוים א' שהם בחי' שנים בפירוד שהוא למטה בנ"ה שבה שהם ב"פ תתאין דילה אשר שם הוא פירוד לב' כנ"ל לכן חסרו הב' ווי"ן כולם שבלוחות כי הם למטה

בירכין דילה ולא למעלה בת"ת שבה כנ"ל ופגם זה הוא בבחי' הנוקבא. עוד פגם א' מצד ז"א שהיה לחות הברית וחסרה ו' ראשונה והושמה השנייה שהוא מצד היסוד שהוא למטה במקום הנוקבא ואז ויאמר ה' אלי סרו מהר מן הדרך אשר צויתם צויתם כתיב והוא אותו ענין המצוה ראשונה שצוה משה בפרשת בא בפ' קדש לי כל בכור שנאמר ויאמר משה אל העם זכור את היום שהם ערב רב הנק' עם בלשון סתם ושם בפ' זו נתבאר אצלינו ענין מצוה זו שלא יאכל חמץ מה עניינה וע"ש. והנה שם ביארנו בענין זה שמשה מעצמו רצה לצוות מצוה זו אל הערב רב לזכותן ולהכניסן תחת כנפי השכינה ולא כן צוה הש"י אלא קדש לי כל בכור וגו' וז"ש אשר צויתם אתה ולא אני. ואומר סרו מהר מן הדרך הוא בחי' דרך הבא מן היסוד אל הנוקבא בסוד הנותן בים דרך וכמו שיש דרך אל יסוד ז"א במלכות התחתונה רחל כן יש דרך עליון בדעת דז"א במלכות העליונה לאה ד' דאחד. ועד"ז אמר סרו מהר מן הדרך אשר צויתם כי חטא עון המסכה אשר עשו הוא למעלה בלאה כמ"ש ענינו. והענין הוא כי הנה עון העגל יש בו כללות פגם זכר ונקבה והנה סוד מסכה הוא למעלה בדעת אשר מזדווג במלכות העליונה לאה ועגל הוא למטה ביסוד ז"א המזדווג עם מלכות תחתונה רחל ודע כי עגל גימטריא ק"ג ושם ס"ג עם י' אותיותיו גימטריא ע"ג והוי"ה עצמה מספר כ"ו ועם ד' אותיותיו יעלה הכל מנין ק"ג כמנין עג"ל. ואמנם מסכה הוא סוד קכ"ה קנטרין של זהב שהיה בו כמנין מסכ"ה כמארז"ל והנה הם סוד קכ"ה זיני דמסאבותא דנחתי לעלמא מסטרא דחויא בישא דמטיל בנוקבא והנה הם כוחות זכרים כנזכר בפרשת אחרי מות דע"ט והנה הש"י לא הזכיר רק המסכה שהוא בחינת פגם הזכר כנ"ל והטעם לפי שהוא פגם יותר חמור מן הפגם הנוקבא מאד לזה אמר עשו להם מסכה ולא אמר עשו גגל מסכה. והנה החטא של עגל היא גם למעלה בלאה בסוד ד' דאחד כי כבר ידעת כי נה"י של תבונה הם לבושין אל המוחין דז"א והמל' של תבונה יצאה לחוץ בסוד קשר של תפילין דעורף אחורי הראש והיא סוד ד' רבתי דאחד והנה אין בה רק בחי' נקודה א' הנ"ל. ואמנם רחל התחתונה כל קבלת אורותיה אינו אלא מן הזכר ז"א וממנו בא אליה אור תמיד וכל הט"ס תחתוות שלה להות שבתחלת אצילות לא יצאו אבל באים אליה אח"כ בעת התיקון בסוד תוספות בלבד כנ"ל ולכן י

ש כח בעונות התחתונות לסלק התוס' ההוא. והנה כשאירע עון העגל ופגמו ברחל התחתונה ג"כ נסתלקו אורותיה ורצה המאציל העליון לעשות בנין חדש בעולם כדי שלא יהיה כח בתחתונים על ידי מעשה לנתוץ ולהרוס במלכות התחתונה רחל וחשב למחות את בנין רחל וכל בנין המלכות תהיה בלאה שהיא עליונה ותהיה בניינה י"ס ממש בסוד או"א ויחזיר בה פב"פ עם ז"א ובכן לא ישלטו עונות התחתונים עד מקום ההוא אחר שלא ניבנית ע"י הזכר ז"א כמו רחל רק ע"י או"א עצמן ותשאר שלימה לעולם ועד ולא תהא הלוך וחסר בעת הפגם כמו רחל. וז"ס ראיתי את העם הזה והנה עם קשה עורף הוא ר"ל כי הגיע הפגם שלהם גם אל לאה שהיא קשר תפילין של ראש במקום העורף כנ"ל וז"ש כי עם קשה עורף הוא. והנה מה שגרם זה הוא לסבת היות לאה נקודה א' בלבד שהיא אחוריים דמל' דתבונה ואינה בת י"ס כרחל וגם ברחל אע"פ שיש בה י"ס כיון שבאו לה ט' תחתונים ע"י תוס' כנ"ל הם מסתלקים בעת הפגם לכן הניחה לי ואמחה את שמם שהיא רחל שם שלהם כי היא אמם והם בניה נאחזין במלכות רחל הנקרא ש"ס כנודע. והנה זה השם איננו שם הגדול העליונה שעל השמים רק התחתונה שהיא מתחת ז"א הנקרא שמים והנה היא רחל כנודע ואז אתקן ואבנה את לאה ע"י או"א בנין שלם י"ס גמורות ולא תוכל עוד ליהרוס בעון התחתונים ועי"כ ואעשך לגוי גדול כי בני ישראל בהיותם מבחי' נ"ה של ז"א הנקרא בני יששראל כנודע כי ישראל הוא ז"א ת"ת ובניו הם נ"ה ולכן פגם מעשיהם פוגם עד שם ומסלק האורות אבל עתה שהוא בחי' לאה ד' דאחד רבתי כנודע בסוד פ' וראית את אחורי לכן תמיד תהיה לגוי גדול בלי הפסק ופגם כאשר יתוקן לאה ע"ד הנ"ל. והנה משה שהוא מלאה ביאורו הוא כי הנה דעת דז"א מצד אמא בא מלובש ביסוד תבונה ומדעת זה היה משה והנה כנגדו בעורף היא לאה מלכות דתבונה ונמצא כי צדקו כל מאמרי הזהר כי משה סוד הדעת ומיסוד אמא ומסוד המלכות ר"ל מלכות של אמא והכל א' ונמצא כי כל כונת מאציל העליון היה

לבטל כל מציאות נוק' דז"א התחתונה רחל ולעשות נוקבא חדשה אל ז"א מצד בחי' זו הד' עליונה לאה כלולה מי"ס גמורות. וכבר ארז"ל כי כבר נתקיימה ברכה זו בזרעו של משה שנאמר ובני רחביה רבו למעלה ראש למעלה מס' רבוא. והענין כי הנה ישראל גרמו שמלכות התחתונה רחל תחזור בבחינה נקודה א' ונסתלקו ט"ס שבאו בסוד תוס' ונשאר כתר שלה לבד נקודה אחת גם גרמו בז"א עצמו שנסתלקו ג"ר שבו שבאו בסוד תוס' ולא נשאר בו רק ו"ק שבו לבד שבאו בעת האצילות בסוד שורש ועיקר כנ"ל. והנה אלו הו"ק הם סוד ס"ר כנודע ובני משה רבו למעלה מאלו הס"ר שהם ו"ק דז"א [הגהה - נלעד"ח שזהו כוונת הפסוק שש מאות אלף רגלי העם אשר אנכי בקרבו ר"ל כי משה יסוד דאבא המלובש תוך ז"א שהוא ו"ק שהם אותם הס' רבוא ואנכי בקרבו דייקא], ועלו למעלה והיו במלכות העליונה לאה העומדת למעל' באחורי הדעת של ז"א למעלה מו"ק ואז נבנית ג"כ לאה בסוד פרצוף שלם ע"ד רחל כמו שחשב לעשות כמ"ש על ואעשך לגוי גדול וכמ"ש אצלינו במ"א איך לאה נעשית ג"כ פרצוף גמור ושלם אע"פ שלא היה שרשם רק נקודה אחת שהיא מלכות דתבונה לבד. וז"ש וראית את אחורי ופני לא יראו כי הנה הש"י חשב לבטל כל בחי' רחל התחתונה לסבה הנ"ל כי בכל עת שחוטאין ישראל הנאחזין בה נפגמת ונחסרת ונשארת בסוד נקודה לבד כי מסתלקים ט"ס תחתונים ובהבנות לאה ע"י או"א כי גם היא אינה רק נקודה א' שהיא מלכות דתבונה ובהבנותה בת י"ס גמורות יתבטל רחל התחתונה ואז בני משה הבאים ממנה יהיו לגוי גדול כי אז לא יגיע שום פגם להחסירה כנ"ל וחשב לסבה זו לתקן ולבנות את לאה הנקרא אחורי דז"א בסוד ד' קשר של תפילין כמארז"ל ואח"כ להחזירה פב"פ עם ז"א ומשה לא רצה בכך והקב"ה שמע אליו וקיים דבריו ודברי משה עבדו ונתקיימו שתיהן ולא מחה את רחל תחתונה וגם את לאה זו עליונה שהיתה אז נקודה אחת בלבד תיקנה בי"ס בפרצוף גמור אבל לא החזירה פב"פ וז"ס וראית את אחורי זהו קשר של תפילין שנתקן. ואמנם ופני שהוא החזרת פב"פ עם ז"א לא יראו ולא יהיה כך. אמר עוד ואפן וארד מן ההר ושני לוחות וגו' כי כאשר ירדתי מן ההר ראיתי והסתכלתי הפגם הגדול שעשיתם בין בזכר בין בנקבה. וכנגד פגם שבזכר אמר ואפן וארד ושתי לוחות הברית על שתי ידי פירוש כי חזר ז"א להיות בסוד ו"ק בלבד ובזה נמצא כי ב' לוחות הברית שהם בחי' נ"ה של ז"א אשר באו לז"א בסוד תוס' כמ"ש ע"פ כונן שמים בתבונה כי נתעלו חג"ת ונעשו חב"ד ונתעלו נה"י ונעשו חג"ת ונעשו לז"א נה"י חדשים מצד התבונה ונשלם לי"ס ועתה חזרו הנ"ה שבאו בסוד תוס' מצד התבונה ונתעלו למעלה במקומם בתבונה עליונה. באופן שמה שהיו אלו נ"ה תחת החג"ת שהם בחי' ידים עלו למעלה מחג"ת והיא למעלה מו"ק הז"א בתבונה וז"ס ושתי לוחות הברית נסתלקו על שתי ידי שהם חג"ת דז"א ידים העליונים וכנגד הפגם שעשו ברחל נוקבא דז"א אמר וארא והנה חטאת

ם לה' אלהיכם ולא אמר אלהינו כי משה הוא עליון בלאה ובני ישראל למטה ברחל הנקרא אלהיכם שלכם כמ"ש בזוהר בכל משנה תורה כתיב אלהיך ולא אלהינו כנגד הנוקבא רחל והנה העון הזה הוא שעשיתם לכם עגל מסכה פי' כי הש"י לא אמר לי רק מה שפגמתם בזכר שנקרא פגם ההוא מסכה בסוד הנ"ל שהם כחות טמאים הזכרים אשר ע"כ הקב"ה היה רוצה למחות את שמם כנ"ל. ואמנם אני וארא עתה כי גם חטאתם במלכות תחתונה אלהיכם הנקרא רחל ולא רציתי ח"ו שימחה את שמה ותיקונה כנ"ל לכן ואתנפל לפני ה' מ' יום אז בעת ההיא אמר ה' לי פסל לך שני לוחות אבנים כראשונים שהם מצד המלכות תחתונה רחל הנקרא לוחות אבנים:

שער לח פרק ז מ"ת

ונבאר פרשה נגעים ויתבאר קצת ביאורי רחל ולאה כתיב אדם כי יהיה בעור בשרו שאת או ספחת או בהרת וגו' הנה האדם הוא ז"א שיש בו שם מ"ה דמילוי אלפי"ן כמנין אדם וזהו סדר התחלקות השם הזה בו. הנה קוצו של יו"ד כתר שבו י' חכמה שבו ה' בינה שבו ואל"ף של מילוי

ה"א בדעת שלו וג' אותיות וא"ו בת"ת (שבו) בג"ש שבו כנודע וה"א אחרונה בנ"ה שהם ב' פלגי גופא וא' של מילוי ה"א הוא ביסוד שבו. והנה בהוי"ה זו יש בה ג' אלפי"ן בסוד המילוי ושלשתן הם בקו האמצעי שבו. ראשונה בדעת שניה בת"ת בשליש אמצעי וג' ביסוד. והנה כל א' מג' אלו הוא בחינת אור א' נמצא שיש אל ז"א ג' אורות שלימים. והנה ג"פ אור גימטריא כתר כי הכתר שלו שלם מג' אורות. והנה ג' אורות אלו הם בחי' חסדים כי הם סוד ה' פעמים אור הנזכר במעשה בראשית ביום ראשון. וה' פעמים מים ביום שני והם ה"ח ה"פ אר וה"ג ה"פ מים בסוד מאימתי מזכירין גבורות גשמים. והנה ה"ח אלו הם מצד אא המתלבשת בז"א ויש בהם ג' בחינות. האחד היא בהיותה למעלה בדעת דז"א כל הה"ח. הב' הוא בקו האמצעי בשליש האמצעי דת"ת דז"א כי עד שם היו מכוסים תוך יסוד דתבונה ושם בחזה דז"א נתגלו והרי יש להם שם בחי' ב' שהם מגולים מה שלא היה כן למעלה. ובחי' ג' הוא ענין חזרתם להתקבץ ולהתחבר כל האורות יחד למטה ביסוד עצמו נמצא כי ג' בחינת היו אל החסדים דז"א שמצד אמא ושלשתן בקו האמצעי בדת"י והם הם עצמן בחי' ג' אלפי"ן שאמרנו שיש בשם מ"ה של כללות ז"א אשר שלשתן ג"כ כולם בקו האמצעי דת"י. וענין ג' בחי' אלו הם ענין ג' אור אור אור הנ"ל והבן זה מאד. אמנם ב' נשים יש לז"א מאחוריו והם לאה ורחל ונודע כי לאה היא בדעת דז"א עד החזה ורחל כמן החזה עד סיום רגליו וא"כ נמצא כי כשנחלק ג' אורות אלו הנ"ל שהם ג' בחי' שישש בחסדים של ז"א מצד התבונה ונחלקת לשתיהן. נמצא כי לאה לוקחת אור א' לבד העליון שהוא בדעת דז"א כי שם ראשה והתחלתה ורחל לוקחת ב' אורות התחתנים שהם א' בחזה בשליש האמצעי ואור ב' ביסוד דז"א כי כל מקום זה הוא לרחל וז"ש לעיל באורך בענין ג' ארות אלו בסוד פסוק ושמתי כ"ד כ"ד שמשותיך. נמצא כי כפי זה שהכתר של ז"א הוא שלם מן הג' אור הנ"ל שהם גימטריא כתר וכתר של רחל יש בו ב"פ אור שהם ב"ש הכתר לבד וכתר של לאה הוא שליש א' שהוא אור א' לבד ומלבד זה היתרון שיש לרחל על לאה יש לה עוד יתרון א' כי ב' אורות של רחל המה חסדים המגולין כנודע ואור א' של לאה הוא במקום כיסוי החסדים וזהו טעם היות דיני לאה רבים על של רחל כפליים כנ"ל. ואחר שנת"ל ענינה נתחיל לבאר הפסוקים אדם כי יהיה וגו' כי הנה אין הג' אורות הנ"ל יוצאין לחוץ לבנות ולתקן פרצוף לאה ורחל רק בהיות ג"כ בחי' המוחין דז"א דמצד אבא מלובשים בתוכם כנ"ל. והטעם לפי שהמוחין דאבא הם הדוחין את החצונים מלהתאחז בחסדים של הבינה המגולין מן החזה ולמטה אשר שם נקרא עץ הדעת טו"ר שמשם יונקים החצונים כנ"ל וכאשר אין אור המוחין דז"א מצד אבא נגלין אז נאחזים החצונים ולכן תמורת ג' אורות שהם הג' אלפי"ן במילוי מ"ה כנ"ל אשר יוצאין ומתקנין את לאה ורחל באחור ז"א. והנה תמורת אלו יוצאין ג' מיני נגעים הנקרא שאת ספחת בהרת אשר מהם יניקת כל החצונים ואין שם נעשה פרצוף לאה ורחל וזכור כלל זה שאין נעשין ב' פרצופים אלו לאה ורחל כאן אלא אחר התגלות מוחין דאבא בז"א. ואל תתמה בזה כי הנגע איננה הטומאה עצמה רק בחי' דינין קשים קדושים אשר ממנו יניקת החצונים הטמאים ואינו נתקן אלא ע"י אהרן הכהן אבא עלאה וז"ל זוהר פ' תזריע דמ"ט א"ר יצחק והא כתיב נגע צרעת כי תהיה באדם והובא אל הכהן א"ה דא קוב"ה א"ל אין כו' א"ל ר"י הכי תנינן נגע צרעת נגע הוא דינא תקיפא דשרי בעלמא צרעת סגירו דנהורא עלאה סגירו דטיבו עלאה דלא נחית מעלמא כי תהיה באדם באדם סתם והובא אל הכהן דא כהן דלתתא דע"י אתתקן למפתחא ההוא סגירו ולאדלקא בוצינא וכו'. גם שם נתבאר בזוהר דמ"ו ע"א ע"ד הזה גם שם דנ"א ע"ב אמרו שם וכד הוי נחית נגע צרעת הוה מדכי אתרא ואפיק רוחא מסאביה מאתריה וכו' וא"צ להרחיב הביאור לכל דברי הזוהר האלו כי מובנים מאליהם ממ"ש וגם מ"ש עתה שים עיניך ולבך ותבין. הנה כונת דבריו הוא כי נגע הוא קדושה אלא שהוא דין קשה והנה הכהן הוא אבא ששהוא דוחה את רוח הטומאה אששר באדם או בבית המונגע והגורם לנגע זו הוא הצרעת אשר תרגומו סגירו ופי' סגירו דנהורא עלאה שהם מוחין דז"א דמצד אבא חכמה עלאה שלא נתגלו בז"א הוא גרמת הצרעת שהוא אחיזת החצונים. וז"ס שארז"ל שהמצורע חשוב כמת כי כבר נתבאר אצלינו בענין האבלות כי הסתלקות מוחין עלאין דז"א דמצד אבא הוא גרמת המיתה וז"ס ימותו ולא בחכמה כי סיבת המיתה הוא לסבת חסרון החכמה שהם הוחין כנ"ל כי החכמה תחיה את בעליה

ובהסתלקותה המיתה מצויה שהוא היפך ותמורת החיים ולהיות כי גם מצורע הוא ענין הסתלקות המוחין של החכמה כ

נ"ל לכן הוא חשוב כמת. ונלע"ד כי מצורע גימטריא ת"ו רמז אל החסרון החכמה שהוא אבא ששהוא שם ע"ב דמילוי יודי"ן אשר בו י' אותיות הד' מהם בחי' יודי"ן אשר כל אחד מהם כלולה מי' הם ת' ועם ו' אותיות אחרות הם ת"ו לרמז כי הסתלקות אבא מז"א גורם הצרעת. והנה כאשר יש סגירו דנהורא עלאה שהם מוחין מצד אבא ואין שם מוחין רק מצד אמא אז נקרא נגע והוא מ"ש בזוהר שהוא כח הדינין קשים דקדושה עלאה הגרשת את החיצונים ואת הקלי' כנודע כי בחי' בינה דוחה את החיצונים בסוד התכלת אלא שאין כח הזה בבינה רק ע"י היותה יחד עם החכמה אבל עתה שהיא לבדה בלתי חכמה אינו כך ולסבה זאת ג"כ היא עתה דינא קשיא להיותה נפרדת מן החכמה לכן נגע גימטריא קכ"ג כמנין מילוי של אהי"ה דאלפי"ן כי הוא קמ"ג והמילוי לבדו הם גימטריא קכ"ג ע"ה אחר שתסיר אותיות פשוטות ולפי שאלו הנגעים הם באדם שהוא ז"א שבו שם מ"ה דאלפי"ן כמ"ש בע"ה לכן גם בחי' אמא אשר בו בסוד מוחין הנקרא אהי"ה אנו מכנים אותו בבחי' אהי"ה דאלפי"ן ג"כ. ואמנם אינה הבינה עצמה רק המילוי שלה לבד הנכנס בסוד מוחין דזעיר אנפין וממלא חללי דגולגלתא. גם נלע"ד שמעתי כי זהו ענין אומרו זאת תהיה תורת המצורע כי כל בחי' היותו מצורע הוא לסבת הסתלקות מוחין דמצד אבא חכמה הנקרא תורה כנודע ואם כן אין תיקונו אלא על ידי עסק התורה כמארז"ל לכן אמר תורת המצורע ולא אמר זאת טהרת המצורע או כיוצא. והנה כיון שהסבה אל הצרעת והנגע הוא הסתלקות מוחין דז"א דמצד אבא לכן והובא אל אהרן הכהן שהוא ימשיך ויגלה אותו סגירו דנהורא עילאה וימשיכם לעילא בז"א ועי"כ תסיר הצרעת כי הנה אהרן הכהן הוא מצד אבא כנודע וכמ"ש במקומו כי אהרן גימטריא ע"ב קפ"ד שהם אחוריים הפשוטים והמלאים של הוי"ה דיודי"ן שבאבא בבחי' היסוד שבו המתפשט תוך ז"א כנודע וכן בניו שהם אלעזר ואיתמר כבר הודעתיך שהם ג"כ בבחי' נ"ה דאבא המתפשטין בז"א ועי"י אהרן או בניו שהם נ"ה הנקראו בנים כנודע אצלינו וכנזכר בזוהר כנ"ל יתקן כל זה. כי הנה בבא המוחין מצד אבא בז"א אז יאירו החסדים של המוחין דאמא ויסתלק הצרעת שהוא אחיזת החיצונים בהם כי שם הוא כל אחיזתן להיות בחינת בינה דדינין מתערין מינה ובפרט בהיותה נפרדת מאבא וז"ש בזוהר והובא אל אהרן הכהן יסלקון ליה לעילא כו'. ונלע"ד ששמעתי פירוש זה של והובא אל אהרן באופן אחר והוא במ"ש בזוהר פרשה תזריע דמ"ט ע"ב אוף הכא דיכנסון ליה לכהנא לדכאה ליה ויעלון מלה קמיה כו' והוא ע"ד מ"ש בענין ביאור נתינת תרומה גדולה לכהן שביארנו שהוא חזרת אור אל מקומו בז"א וכן הכונה כאן כי ע"י הראותו אל הכהן התחתון גורם למעלה שאותן האורות של החסדים של מוחין דמצד אמא היוצאין לחוץ ואז שם נעשין בחוץ בחינת נגעים כמ"ש בע"ה וע"י הראותו אל הכהן גורם למעלה שאותן האורות יחזרו למקומם תוך הז"א ויתחברו עם שורשם שהיא היסוד דאמא שבתוך ז"א אשר בתוכו שורש החסדים הנקרא כהן כנודע. וז"ש ויעלון ליה לכהנא ויכנסון מלה קמיה פי' שלא יצא האור לחוץ ויפסק ממקומו ועי"כ יתאחזו בו החצונים אמנם יהיה מטי ולא מטי יוצא לחוץ וחוזר ונכנס ומדבק במקומו כנ"ל ועי"כ לא יהיה כח בחיצונים להתאחז בהם ולינק מהם להיותן דבוקים עם שרשו. וז"ס והובא אל אהרן הכהן דא כהן דלתתא פי' שהם חסדים שבתוך יסוד אמא בהיותם לתתא תוך הז"א. ונבאר עתה ענין הצרעת הזה והנגע מה עניינו בצאת האורות לחוץ הענין הוא כי אותן האורות שהיו יוצאין לחוץ ובונים פרצוף לאה ורחל לחוץ ז"א דבוקים באחוריו בעור בשרו כנודע. והנה עתה לחסרון מוחין מצד אבא כנ"ל נאחזין החצונים באלו אורות של חסדים היסוד דאמא היוצאין לחוץ ועי"ז בונים שם ומוצאין כחות החצונים דמות תמורת לאה ורחל והם הנקרא נגעים כי כבר ידעת כי לאה ורחל הם דבוקים מחוץ ז"א בעור בשרו כי הנה לאה כל בחי' היא עור לבד בס"ד קשר של תפלין ש"ר שהיא עור לבד כנ"ל. והוא משארז"ל וזאת תהיה תורת המצורע מוציא ש"ר ר"ל כי נודע הוא שהנוקבא נקרא שם שהוא לאה ורחל אבל בינה עילאה נקרא שמך הגדול והנה מצורע המדבר רע גורם שגם למעלה במקום לאה או רחל הנקרא שם טוב יצאו הקליפות תמורתן

הנקרא שם רע. והנה נתבאר לעיל כי לאה לוקחת אור א' לכתר שלה מהחסדים של בינה אבל רחל לוקחת ב' אורות ולכן מהאור הראשון שיוצא ללאה נעשה תמורתה נוקבא הנקרא שאת שהוא תמורת אשת שהיא נוקבא וג"כ נקרא שאת לשון נשיאת כי הלא היא למעלה במקום הראש אחורי דעת דז"א כנודע אבל ספחת ובהרת נעשין תמורות ב' אורות היוצאים אל רחל תחתונה. והנה ג' בחי' אלו בשם אדני שהוא שם הנוקבא כנודע אשר אורותיה לוקחים החצונים והנה בהרת הוא מילוי שם אדנ"י בהסירך אותיות הפשוטות שהם אדני נשארו אותיות המילוי לבדם גימטריא תו"ר רו"ת ואז ע"ה נעשה בהרת וספחת הוא תמורת אדני בא"ת ב"ש שהוא תקט"ם גימטריא ספחת ע"ה ושאת ה

וא גימטריא א"ל בלתי מילוי ואדני במלואו ולפי ששאת הוא בלאה עליונה הנ"ל לכן נתוסף שם א"ל על אדנ"י:

שער לח פרק ח מ"ב

דע כי גם זה לעומת זה עשה אלהים והנה המוחין של לאה הם ד' אהי"ה ב' דיודי"ן וא' דאלפי"ן וא' דההי"ן ולאה נקרא מד"ת ע"ש ד' אלפי"ן שהם בד' אהי"ה הנ"ל וזהו מדת ימי מה היא כנ"ל ולעומת זה יש קליפה הנקרא מ"ת כי שם סוד הקלי' כנודע. והענין כי שורש ד' אלפי"ן עצמו אנו מסירין מן הקלי' שהוא החיות שלהם וכשתסלק ד' מן מדת אשר אחזו הקלי' ישאר מ"ת. אמנם בקדושה עצמה יש ב' בחי' אלו שהם מד"ת ות"ם כי בקלי' מת ובקדושה ת"ם ויעקב לא השיג בכל מדת ר' בב' אותיות ת"ם כי בשורש ד' אלפי"ן לא השיג וזהו ויעקב איש תם ואם תמנה ב' אהי"ה הראשונים שהם של יודי"ן בבחי' אחת א"כ יהיו ג' אהי"ה לבד וג' אלפי"ן שבהם גימטריא של"ג. וז"ס הנותן שלג כצמר כי כמו שתסיר שרשי ד' אלפי"ן מן מדת ישאר ת"ם גם כשתסיר שורשש ג' אלפי"ן מן של"ג נשאר צמ"ר וזהו הנותן שלג כצמר וז"ס אם יהיו חטאיכם כשנים כשלג ילבנו כי מתלבנים העונות ע"י אמא עלאה ששם השלג והצמר בסוד שמות אהי"ה כנ"ל. וז"ס יוה"ך שמלבין עונות ישראל כי יוה"ך הוא בסוד אמא לכן אמרו בזוהר על והוא הכה את הארי ביום השלג דאתדן בבי דינא עלאה שהוא בינה ב"ד העליון דמינה דינין מתערין. והנה משלג נעשה שגל בקדושה בסוד עצבה שגל לימינך וכנגדה בקלי' והשגל יושבת אצלו אצל מלך פרס וז"ס והוצב שגולתא תרגום הוצב הועלת כלבתא והוא ג"כ פי' והשגל יושבת אצלו כי בקליפ' בסוד כלב ובקדושה שם ב"ן במלכות:

שער לח פרק ט מ"ת

ונבאר עתה מארז"ל במס' ע"ז תנא דבי אליהו שית אלפי שנין הוי עלמא וחד חרוב הנה נודע כי עולם נקרא ז"א מחסד שבו עד יסוד שבו אשר אלו הם סוד שיתא אלפי שנין הוי עלמא וגם עניינו כי הנה ז"א בחי' שם מ"ה דמילוי אלפי"ן כנודע. והנה הוא פרצוף שלם ובאחוריו יש ב' נשים לאה ורחל זו מהראש עד החזה וזו מחזה ועד רגליו והז"א מזדווג עם שניהן כנודע וכמבואר אצלינו כי יש בחי' יסוד שם למעלה בחזה דז"א אשר בו מזדווג עם לאה וא"כ מוכרח הוא שיהיה בו ב' שמות מ"ה דאלפי"ן נגד ב' בחי' אלו הנ"ל וכנ"ל בפסוק הודיעני ה' קצי. והנה בב' שמות של מ"ה הנ"ל יש בהן ו' אלפי"ן וז"ס שית אלפי שנין הוי עלמא. עוד יש לפרש כי הז"א שם מ"ה דאלפי"ן ואחוריים שיש בו שהוא יו"ד יו"ד ה"א כו' יש בו ו' אלפין. עוד יש לפרש על לאה ורחל אשר כל א' נקרא עולם כנזכר בזוהר ויצא על פסוק מן העולם ועד העולם וכל עולם ממנו ו' אלפי"ן והענין כי נודע כי הנקבות הם אחוריים של הזכר וזכור כלל זה. נמצא כי שם מ"ה הוא פשוט בלי רבוע בז"א ובנקבע יהיה רבוע אחוריים של מ"ה אשר בו שיתא אלפי

כנ"ל נמצא כי לאה הוא שם מ"ה דאחוריים דז"א ובה ו' אלפי"ן וכן באחוריים דמ"ה דרחל:

[הגהה - נ"ל פי' הגמ' הקב"ה שט בח"י אלפי"ן עלמין בכל יום]:

אמנם אמרו וחד חרוב פי' כי שם של ע"ב דיודי"ן יש בו ד' יודי"ן אבל בשם מ"ה אין בו רק י' אחד ראשונה וכנגד אות י' אחד שבשם מ"ה דאלפי"ן שאין במלואה אות אל"ף כשאר הג' אותיות הוי"ה שבכ"א יש בו אלף לכן נגד זה אמר וחד חרוב לכן לאלף שביעי אין קיום אבל הוא חרוב כי אין לו על מה שיסמוך בעה"ז שהוא אחוריים דמ"ה כנ"ל שאין בו רק ו' אלפי"ן. ונחזור לבאר ענין ב"פ מ"ה שיש בב' בחי' בז"א כי מ"ה א' מתחלק כך ג' אותיות יה"ו הם בחב"ד שבו וה' תחתונה בשליש עליון דת"ת עד החזה שעד שם בחי' אורות מכוסים כנודע ומהחזה ולמטה שהאורות מגולין הם בחי' אחרת לכ יש בו שם מ"ה ב' כסדר הזה יה"ו בנצח הוד יסוד וה' אחרונה בעטרת יסוד ז"א. והנה כאשר תחבר ב"פ מ"ה אשר בזז"א יהיה גימטריא צ' והוא בחי' צ' דצלם דז"א המתפשט בכל כללות פרצוף ז"א בפנימיותו כמ"ש בדרוש הצלם. ובזה יתבאר ענין פסוק הנאמר ביעקב ואנכי איש חלק ר"ל שנחלק לב' חלקים של מ"ה א' עד החזה דז"א וא' מהחזה ולמטה אשר בהם מאחוריו ב' נוקבא לאה ורחל. גם ז"ש במשה וזאת הברכה אשר ברך משה איש האלהים וארז"ל מחציו ולמטה איש מחציו ולמעלה אלקים כי אלקים זה הוא בסוד הבינה כנודע שגם היא נק' אלהי"ם והנה"י שבה נתפשטו ונתלבו תוך ז"א והיסוד שבה נגמר עד החזה כנודע. לכן מחציו של מעלה של ז"א אשר כנגדו יוצאת לאה מבחי' דאמא נקרא ז"א אלקים ג"כ ומחציו ולמטה שיוצאת רחל הנקרא אשה נקרא הוא איש בסוד לזאת יקרא אשה כי מאיש לוקחה זאת הנדרש ברחל והנה משה הוא בחי' ז"א כנודע ושתוף ב' בחי' נקרא איש האלקים:

שער לט פרק א מ"ב

השער הששי שער מ"נ ומ"ד ובו י"ד דרושים וכל הדרושים כולו הוא מ"ב:

דרוש א:

ענין מ"נ מה ענינם והנה נודע כי כמו שהאיש נותן מ"ד לאשתו ונמשכין מן המוח שלו כן ג"כ מן האשה מן מוח שלה יורדין מ"נ ברחם שלה ומאלו מ"נ ומ"ד הנמשכין מן המוח של הנקבה והזכר מהם ממש נוצר הולד שהם הנשמות ואלו הם סוד ב' יודי"ן שיש בצורת א' כי י' עלאה הוא מוח זכר וי' תתאה מוח נוקבא ואות ו' בנתיים הוא חד פריסא דאתפרס הנזכר בזוהר וי' עילאה מ"ד ויורדין עד ההוא פריסא שהוא ו' וי' תתאה הוא מ"נ ועולין לגבי ההוא פריסא והנה כל המ"נ הם גבורות והם בחי' כל המלכים שמלכו בארץ אדום. והענין הוא כי כבר בארנו איך כל קדושת אותן המלכים שמתו ונתבטלו ונתבררו ומן הסיגים נעשה מהם ענין הקליפות כנודע והטעם הוא כדי שיהיה בעולם בחירה ורצון ושכר ועונש וזה היתה כוונתו לברא מלכים אלו ולהמיתן והבן זה. והנה כל אלו המוחין הם בחי' הדינין והם לעולם בחי' הנוקבא והנה באלה המלכים יש מהם חלק אל הבינה (וחלק מהם אל המלכות שבז"א) וחלק מהם אל המלכות שבאבא וחלק מהם אל המל' שבא"א [הגהה - צמח צ"ל ג"כ חלק אל אבא כדלקמן וצ"ל ג"כ חלק אל מלכות דבינה כאמור בשאר], וחלק מהם אל המל' שבז"א והנה כל המלכים האלו מציאותן הם המוחין של הנקבות כולם שמהם נתהוה המ"נ כמ"ש בעה"ש. והנה להיותן בחי' המוחין שהם החכמה הנקרא מחשבה לכן כולהו אתביררו במחשבה כנז' בפ' פקודי דרנ"ד ע"ב שהם שכ"ה ניצוצין וענינם הם אלו הז' מלכים שמתו שהם דינין וגבורות וניצוצי אש והם ז' מלכים שהם ז"פ אדם גימ' שט"ו והם גימ' ש"ך [הגהה - צמח עם ה"ג קדושים], וז"ס זריק ניצוצין לש"ך עיבר וכו' כי הם המ"נ כדלקמן אשר אח"כ בעת התיקון בירר הטוב מתוך הפסולת והסיר הפ]סולת מתוך המחשבה

ההיא ואע"פ שהם ז' מלכים עכ"ז הם י' אלא שהם ע"ד ז' היכלות אשר נזכר פ' פקודי שהם ז' היכלות והם י' כי היכל העליון כולל ג' היכלות ותחתון כלול מב' וכן הענין בכאן שהם ז' מלכים [הגהה - צמח כי בלע כולל יובב וחשם כנודע], והם י' ע"ד הנ"ל. והנה ענין בירורם על ידי המחשבה ענין הדבר הוא במ"ש כי כל אלו המלכים הם בחי' המחין של הנקבות אשר גם הם נקרא מחשבה ולכן כאשר המחשבה עליונה שהיא חכמה סתימאה דברישא דע"ק רצה לתקנה אחר שנתקן א"א בתקונים שלו ואז יצא האור שלו ע"י המעטת האור שלו בסבת אותם התקונים כנודע ועי"כ היה כח באלו המלכים להחיות ולקבל אור העליון ואז המחשבה עלאה מוחא סתימאה דברישא דבעתיקא האיר בהם ועי"ז נבררו אלו המלכים ואז היותר מובחר שבהם שהוא בחי' שיש בהם מא"א אלו בסוד מ"נ והוברר והשאר נשאר למטה. ודע כי אותה הבחי' שעלתה בא"א הם בחי' השערות שבדיקנא יליה כנודע כנזכר באדרא בתקונא קדמאה הנקרא א"ל אשר בו ג' עלמין שהם ג' מלכים אלו מהז' מלכים והם בלע יובב חשם ואלו השערות הם נמשכין ממ"ס עצמה כנודע והוא החכמה סתימאה והוא נוקבא לגבי כתר דעתיקא נמצא כי השערות האלו הם מ"נ דילה וע"כ שערי דדיקנא הם דיקין תקיפין. ואח"כ היה בירור ב' שכאשר הוברר הבחי' של א"א אשר היתה שם ויצאו משם ועלו ונתבררו במחשבה דא"א כנזכר אז הבחי' הזאת דבינה שבתוך המלכות הוברה ועלתה במקומה למעלה וכאשר נתקנו או"א אז הוברה ג"כ בחי' זו"ו ויצאו משם ועלו בסוד מ"ן (פי' ביסוד שלה) אל הבינה ואח"כ היה בירור אחר כי אחר שהוברה הבחי' של הבינה אז הבחי' של המלכות עלתה. ואח"כ כאשר נתקן ז"א הוברה בחי' שיש בהם מן המלכות של ז"א טועלתה שם ע"ד הנ"ל ואח"כ כאשר נתקנה נוקבא דז"א נתקנה תחלה בבחי' אב"א ואז עדיין לא הוברה המ"נ דילה אשר בתוך המלכות הנ"ל. והענין כי כל אותה בחי' של מעלה ממנה הוברו מאליהם ע"י המחשבה שבכל בחי' מהם ולא היו צריכין אל מעשה התחתונים שעל ידיהן יתבררו לפי שהקליפות אשר כנגדן אין בהם כח כ"כ אבל בחינת המ"ן של המלכות (דנוקבא דז"א) אשר הם בחי' עשייה ששם כל עיקר שורש ותוקף הקליפות לכן לא היה בה כח לתקן ולברר הבחי' של מ"נ שלה שהיה באלו המלכים לסבת היותן נתונים בעמקי הקליפות החזקים ולא היה יכולת בה לבררם עד שבא אדה"ר וע"י מעשיו ותפילותיו היה מכניע את הקליפות והיה מחזיר זו"ן פב"פ ואז מתבררים חלק המ"נ דנוקבא דז"א בירור גמור ואז לא היה עוד שם חורבן בעולם והיה אז כמו שיהיה בימי המשיח ב"ב כי אז כתיב בלע המות לנצח שהם הקליפות אשר חיותם הוא בחי' המ"נ אלו שלא הוברו והם עדיין בתוכם ואם היו נבררין לגמרי היה מסתלק מהם כל החיות והיו מתים לגמרי וזהו ענין אין בן דוד בא עד שיכלו כל הנשמות שבגוף כי כאשר יכלה כל הנשמות הקדושות לצאת משם ועולין בבחי' מ"נ שמהם נוצרים הנשמות כנ"ל בתחלת הדרוש לא יהיה עוד חיות אל הקליפות וימותו ויתבטלו וזהו בלע המות לנצח כי הקליפות נקרא מות תתבלע ותתבטל לגמרי. וז"ש פ' פקודי דרנ"ח ע"ב כד יסתיים גלותא במשיכו דרגלין ברגלין כדין יבא משיח כיע הרי אלו בחי' המלכים הם אדם א' מראשו ועד רגליו אשר

נטבע באלו הקלי' ובכל פעם ופאם שיש זווג עליון אנו מעלין ע"י תפלתינו ניצוצות הקדושה שבו בבחי' מ"נ וכאשר יתבררו ויעלו גם הניצוצין אשר ברגליו אז יושלם להתתקן כל אדם הזה אז יבא משיח וענין רגליו אלו הוא בעשייה שהוא בחי' רגלים ושם הוא סיום הקדושה שהוא המלכות הנקרא קץ הימין וכנגדו בקליפה אשר שם נקרא קץ הימים וכאשר יתוקנו הנשמות אשר נפלו עד שם אז יהיה זמן הגאולה. העולה לנו מכל זה כי ענין בחי' מ"נ הם הנשמות הקדושות ממש הם עצמם אשר תוך מלכים אלו שצריך לבררם מששם ולהעלותן בבחי' מ"נ למעלה ואז יתחברו עמהם מ"ד ע"י הזווג זכר ונקבה ומב' בחי' אלו נוצרים ונבראים הנשמות. וזהו טעם שצריך בכל זווג וזווג מ"ן חדשים אחרים לפי שאותן מ"ן הראשונים שבזווג הא' כבר נוצרו מהם בחי' נשמות וצריך בכל זווג וזווג לברר ניצוצין אחרים ולהעלותן בבחי' מ"ן ג"כ להיות נבראים שם נשמות אחרות חדשות וכן בכל זווג וזווג. ונחזור לענינו כי כיון שא"א להתברר מ"נ דנוקבא דז"א אלא ע"י התחתונים וכמש"ה ואדם אין לעבוד את האדמה לכן יצאו

זו"נ אב"א כי אם היו חוזרין פב"פ היו הקליפות נאחזין באחוריים של הנקבה לרוב תקפם כנ"ל כי עדיין לא היו מבוררים לכן הוכרחו לישאר אב"א:

מ"ק טעם לזה למה שכתבנו שהיתה תחלה אב"א שלא יתאחזו החיצונים הענין כי האחוריים הם סוד אלהים והם ק"ך צרופי אלהים והם עד סוף העשייה כמבואר ושם אחריהן באים הקליפות ונמשכין שם בסוף העשיה ונק' בסוד אלהים אחרים בערך אלו הק"ך אלהים שהם אלקים חיים דקדושה כמ"ש כי אלהים קדושים הוא. והנה כשיש ח"ו חטאים ועונות אלו אלהים אחרים נכללין בשרשם בסוד אלהים הקדושים שבאחוריים וע"י כללותם בשרשן הם יונקין מן השכינה וז"ס כל אחיזת החיצונים בקדושה כי אינם אוחזין רק ע"י כללותן בששרשם ולא ח"ו שנכנסין הם עצמן וז"ס ערו ערו עד היסוד כי אלו אלהים שרשם הם ממ"נ ביסוד הנוקבא כי הם ה"ג ה' אותיות אלהים וכאשר רוצה המלכות להעלות מ"נ נכללין כל אלהים דקדושה שם ביסוד שבה וכשיש ח"ו פגם אז אוחזין אלהים אחרים בששרשן ונכללין עמהם אע"פ שהם אינם נכנסים ח"ו עכ"ז הם יונקים בסוד כללות. וז"ס ושפחה כי תירש גבירתה שצדיק עליון מזדווג עם השפחה כביכול ביסוד הנ"ל וז"ש ערו ערו עד היסוד בה כי שם מגיע הפגם כ"י. גם ז"ס אלהים באו גוים בנחלתיך פי' כי החצונים הנק' אלהים אחרים הם נאחזין באלהים דקדושה ועי"כ באו גוים בנחלתך נחלת הקדש ולזה אמר אלהים ולא אמר ה' והנה ענין היותן אב"א מפני שהן דינין ויוצאין ממנו אליה ואז נדבקין כי הענף נשאר דבוק באילן אששר משם יוצאת והנה בהיותן אח"כ פב"פ היה ראוי שיחזרו להדבק ג"כ כמו בסוד אחוריים כי ג"כ ניתנין ממנו אליה אך הטעם הוא כי או"א שקומתן שוה פב"פ לכן הם מתדבקין כחדא שריין ולא מתפרשין דא מן דא לכן זווגם תדיר אבל זו"ן שאין קומתן שוה אינן דבוקים זה בזה בהיותן פב"פ ע"כ. ועתה יש ב' מניעות כי היה צריך לברא את האדם וחוה כדי שעל ידם יתבררו מ"ן של כל הנשמות כנ"ל ולזה היה צריך זווג וא"א להם להזדווג אם לא יחזרו פב"פ ולחזור פב"פ א"א לסבה כנ"ל כדי שלא יתאחזו הקליפות באחוריים דנקבות ולכ כד לבטל ב' המניעות האלו מה עשו או"א נסרו את הנוקבא העומדת אחורי ז"א ואח"כ העלו זו"ן הננסרים למעלה בהיכל או"א עצמה ששם אין כח לקליפות להתאחז באחורי הנקבה וזה ההיכל דאו"א הוא בחי' החופה של זו"ן חתן וכלה ושם יוכלו לחזור פב"פ ושם נזדווגו זו"ן יחד. וכל ענין זה תבינהו בזוהר פ' בראשית מ"ש בפ' ויבן ה' אלהים את הצלע שהוא ענין הנסירה ואח"כ ויביאה אל האדם מהכא ילפינן דבעאן או"א לאעלאה לכלה ברשותא דחתן כד"א את בתי נתתי לאיש הזה מכאן ואילך ייתי בעלה לגבה דהא ביתא דילה היא דכתיב ויבא אליה פי' ענין זווג הראשון דזו"ן בעת אצילותן איננו כשאר זווגים של אח"כ והוא כי הזווג הזה לא היה למטה רק או"א העלו את ז"א בחיקם ואח"כ העלו את הנוקבא בסוד ויביאה אל האדם ושם נזדווגו כמ"ש בע"ה. ואמנם כל שאר הזווגים דזו"ן דבחי' פב"פ הוא למטה בביתא דילה של הנוקבא שהוא בהיכל הנוקבא ושם יורד הז"א להזדווג עמה והנה אז לא היה עדיין מ"ן של הנוק' מבוררים ומתוקנים כנ"ל ונמצא כי מ"ן שהעלתה מלכות לגב ז"א הם המ"ן דבינה אשר הם שמשו אל הנוק' וע"י מ"נ אלו יצאו אדם וחוה כ"כ מעולין ונאחזין עד למעלה כמ"ש בע"ה, [הגהה - ונל"ח כי הרוחא דבגווה של הבינה אשר ע"י עולין מ"ן הוא אשר שימש אל הנוקבא הזאת כי ע"י שהוא מעולה מאד יכול לברר אדם וחוה בבחינת מ"ן שלה עצמו אשר בתוך הקלי' ואין אדם וחוה מ"ן עצמן דבינה אלא שיצאו ונתבררו ע"י רוחא דילה ונודע שבו מתלבש הנשמ' בבחי' לבוש וזהו מעלת אדם וחוה בבחי' לבוש אבל עצמות נשמתם היה מזו"ן מ"ד ומ"ן דילהון דאל"כ מה תועלת בעלייתן שם אם אדם וחוה ממ"נ דבינה עצמה והיה יכול לצאת משם או אפשר להיפך כי הן מ"ן ממש של הבינה אלא שצריך לחזור ולצאת שנית ע"י זווג זו"ן בהיותן למטה פב"פ כנודע ולכן עלו ונעשו ב' הבחי' יחד שנזדווגו או"א בהתלבשות זו"ן בהם ויצאו אדם וחוה כנלע"ד:

ואחר כך ירדו זו"ן במקומם למטה ושם הוכרחו לחזור אב"א כנ"ל ולסבה הנ"ל שלא יתאחזו החצונים ואז בהיותן אב"א הוציאה הנוקבא וילדה לנשמה דאדם וחוה וזכור כלל זה בכ"מ אשר

נאמר כי אדם וחוה ע"י זווג דאב"א יצאו אין הכוונה כפשוטו כי א"א לעולם להזדווג כי אם פב"פ אך הכוונה לומר כי לא יכלו לעמוד זו"ן פב"פ במקומם למט' להזדווג ולהוציא אדם וחוה והוצרכו לעלות למעלה בחיק או"א כנ"ל ונזדווגו שם פב"פ ע"י מ"ן דבינה שהעלתן המל' וכאשר חזרו במקומן וירדו למטה הוכרחו להיות אב"א ואז יצאו נשמת אדם וחוה בהיותן זו"ן אב"א. ועיין בדרושי אבי"ע בענין חטא דאדה"ר ותבין סדר מעלות מדרגות העולמות איך היו בעת שנברא אדה"ר ושם תבין איך היו הזו"ן עליונים במקום או"א ושם היו בבחי' אב"א ונזדווגו שם להוציא אדה"ר וע"ש היטב וזכור כלל זה לכל המקומות שנזכר ענין זווג אב"א שאין הענין כפשוטו אלא ע"ד הנ"ל והוא כשיש בישראל מצות ומע"ט שע"י יגרמו שיוכלו להזדווג זו"ן פב"פ וע"י היא יכולה להעלות מ"ן לגבי מ"ד דדכורא ואם אין ח"ו בישראל זכות אין כח בנוק' דז"א להעלות מ"ן שלה לגבי בעלה כנודע כי אין המ"ן עולין אלא ע"י נשמות התחתונים ולכן כדי לזווגם היא צריכה לעלות עם ז"א למעלה באו"א והיא מעלה מ"ן דאמא ומזדווגים יחד ונמצא כי כמעט זווג זה אין נקרא על שמם רק ע"ש או"א כי עד שם עלו ובכחם וע"י מ"ן שלהם הם מזדווגים ואלו בעת ההיא היו רוצין לירד למטה למקומם לא היה יכולת וכח להם לעמוד פב"פ אלא אב"א ונמצא ודאי שאין שום זווג אלא בהיותן פב"פ אבל מה שאנו קורין אותו זווג אב"א ר"ל שאם היו אז יורדין למקומן למטה לא היו יכולין לעמוד אלא אב"א כי ע"כ עלו למעלה כדי שיוכלו להיות פב"פ. ונחזור לענין כי אדם וחוה יצאו ע"י זווג פנים בפנים למעלה אשר זווג זה נקרא אב"א ואמנם אם היו זו"ן יכולין להזדווג במקומן למטה פב"פ היו אדם ואשתו יוצאין מתוקנים בתכלית התיקון וכל העולמות היו שלמים והנה אחר שברא הקב"ה לאדם וחוה אלו לא היה חוטא אחר שנסרו הקב"ה כדי שיזדווג עם אשתו פב"פ היה יכול ע"י תפילותיו ומע"ט להכניע הקלי' והיה מחזיר לזו"ן פב"פ במקומן למטה והיו מתבררין המ"נ דנוקבא לגמרי והיו הסוגים מובדלים ומופרדין מן הקדושה והיו מתים לגמרי ומתבטלין מן העולם וכל הנשמות הקדושות היו יוצאין מתוך הקלי' ואז ימותו הקליפות ויתבטלו כנ"ל וכאשר חטאו אדם וחוה גרמו שלא נתבררה המ"ן דנוקבא דז"א לכן אע"פ שע"י זווג אדם וחוה גרם להחזיר זו"ן פב"פ במקומן למטה הנה לא היה דבר של קיום תמיד כי לא היה מספיק בחזרה ההיא רק בשעת זווג לבד ותיכף היתה הנוקבא חוזרת אב"א עם ז"א וכיון שהיה כן נמצא שהיה צריך בכל זווג וזווג לעשות תיקון שיחזרו פב"פ לפחות בעת הזווג ולברר אז קצת ניצוצין של אותן המלכים ולהעלות בבחי' מ"נ לברא מהם נשמות מעט חמעט ותיכף היו חוזרין אב"א כי אין בה כח להעלות ולברר כל הני ניצוצין ביחד רק מעט מעט. והנה בזמן חורבן בית ני בזמן י' הרוגי מלוכה גברו מאד מאד העונות ולא די שלא היה כח ביד בני אדם התחתונים לברר ניצוצין אלו ע"י תפלתן להעלותן בסוד מ"נ אלא אפילו גם המ"ן דבינה ירדו למטה וחזרו להתערב בקלי' וז"ש ובפשעכם שלחה אמכם וע"ז היה העולם נאבד עד שהוצרך הש"י לתקן העולם וזה היה ע"י הרוגי מלוכה כמ"ש בע"ה. ותחלה אנו צריכין להודיעך כי הנה ג' בחי' יש בענין עליית מ"ן א' הוא בחי' המ"ן עצמן אשר בחי' זו כבר נת"ל היטב. ב' הוא העצמות כלי של בית הרחם של האשה כדי לקבל טפת הזכר בתוכה ובתוך כלי זה יש ג"כ מ"ן שלה אשר נתבאר עניינם למעלה וכלי זה נעשה ע"י ידים עליונים דבינה שהם ח"ג שלה שהם י' אצבעות וז"ס ה' אותיות מנצפ"ך שהם כפולות והם יורדים עד שם למטה בנוקבא ונעשית כלי וכמ"ש על פסוק עלי באר ענו לה באר חפרוה שרים כרוה נדיבי העם כנזכר פרשה בהעלותך דק"ן ע"א וזשארז"ל על תמר שמעכה באצבע והבן זה. ג' הוא ענין ההוא רוחא דשביק בגווה בעלה כנזכר בסבא דמשפטים צ"ד כי אין כח המ"ן להעלות ולהתברר שם מעצמן רק ע"י ההוא רוחא דעאיל ז"א בגווה בזווגא קדמאה כנודע והוא הוי"ה דההי"ן ב"ן וע"י שם זה הוא העלאת מ"ן לבעלה וזהו ענין ההוא רוחא דשביק בה בעלה כנ"ל. והנה אז בחורבן בית שני לא היה כח להעלות מ"ן הנ"ל אם לא בבחי' אחרת רביעית והוא שהוצרכו י' חסידים ההם ליהרג ולמסור עצמן על ק"ה בפועל ואחר שנהרגו היה כח בנשמותיהם לברר המ"ן מהמלכים להעלותן מ"ן בכל זווג וזווג שיש בין במ"ן דבינה בין במ"ן דנוקבא דז"א רחל. וטעם היות כח באלו להעלות מ"ן הנ"ל הוא כי הנה י"ב שבטים הם שורש לכל הנשמות כולם שהם עצמן בחי' המ"ן הנ"ל ואלו י' הרוגי מלוכה הם השבטים עצמם

כנודע לכן יש בהם כח להעלות המ"ן שהם מציאות הנשמות עצמן וענין היותן י' הרוגים לבד השבטים הם י"ב נתבאר בדרוש אחר. והנה ענין זה נתבאר זוהר פקודי בענ

ין י' הרוגי מלוכה ואמר שם גופא דילהון אתמסר לסט"א ונשמתהון למלכא קדישא והענין כמ"ש כי לא די שאז לא היו מבוררין המ"נ של הנוקבא אלא גם מ"נ דבינה ג"כ ירדו ונתערבו בקליפות. והנה המ"נ דנוקבא דז"א לעולם היתה ברשות סט"א ולעולם לא יצאו משם אמנם של הבינה כבר היו מבוררים וחזרו לירד כנ"ל והמ"נ דבינה הם מתבררין ע"י נשמות אלו של י' הרוגי מלוכה והם מעלין אותן מן הקליפה למעלה בבינה וז"ס ת"ח נשמתא דאלין לאשלמותא דרוחא קדישא דילהון עשרה רוחין מתתא כדקא יאות וכו' ר"ל שע,י רוחין דילהון יעלה מ"נ מתתא לעילא וז"ש מתתא ר"ל ממקום הקלי' עד בינה והבן היטב ענין העלאת מ"ן מה פירושו שהוא מ"ן מתתא שהם הקלי' למעלה בבינה או במל'. ואמנם העלאת מ"ן דנוקבא דז"א מתתא מן הקלי' למעלה בנוקבא הנ"ל אינו אלא ע"י גופין דילהון ממש שנהרגו וז"ס וגופא דילהון אתמסרו למלכא חייבא פי' ביסוד הקלי' אשר היא ס"א אשר בהם נאחזין המ"נ דנוקבא דז"א בעצמן כנ"ל שמעולם לא יצאו משם והם מכנים בשם סט"א ממש. והנה גופם של י' הרוגי מלוכה נמסרו אז בידם דסט"א והרגום כדי שיהיה בהם כח להעלות המ"נ דנוקבא דז"א משם בזכותן כי הלא הגופין הם מקבלין צער דהריגה ולכן כדי להוציא המ"נ דנוקבא דז"א אשר היו מושרשים בעמקי הקליפות סט"א הוצרכו גופם למהסר ביד סט"א שיהרגו. ואל תתמה זה כי הנה גופות שלהם הוו כ"כ מזוככים עד אשר היו ראוין בערך נשמות של בני אדם אחרים כי זהו מעלת הצדיקים לזכך גופם ולעשותן צורה וזהו הטעם שאין מיתה נזכר בצדיקים וראייה לדבר מאליהו ז"ל כי עלה בשמים בגוף ונפש כמ"ש בע"ה בענין גופא של אדה"ר מהיכן היה ומכ"ש גופות אלו הקדושים י' הרוגי מלוכה שנהרגו על ק"ה לתכלית ולכוונה הנ"ל כי ודאי גופם ממש עלו בבחי' רוח והם מעלין מ"נ דנוקבא דז"א מאז ואילך עד ימות המשיח והנה גופית שלהם היו מבחינת הקרבנות. וז"ס ומהכא רזין דקורבנין פי' כמו שהקרבן הוא מעלה ומקרב העולמות זה לזה כנזכר בענין מעלת התפלה איך ע"י הקרבן התמיד אנו מעלין עולם בעולם עד רזא דא"ס כנזכר סוף פרשה פקודי גם אלו החסידים י' הרוגי מלוכה הם מעלין בגופם ממש את המ"נ דנוקבא דז"א למעלה:

מ"ק אמנם נחזור למציאת אדה"ר ה ענינו דע כי הלא אדה"ר לא היה בו שום חלק מעשייה רק גופו מיצירה ונרמז זה פ' קדושים דפ"ג אדה"ר לא הוי ליה מהאי עלמא כלום חד צדיק עביד כו' ואמנם נפשו מבריאה ורוחו מנוקבא דז"א דאצילות דנשמה מז"א דאצילות ונשמה לנשמה מאו"א דאצילות אך מעשיה לא היה חלק ממנו. ולהבין זה נבאר סדר העולם כי הלא החורבה נגד הקלי' והיישוב נחלק לב' כי ח"ל נגד עשייה וא"י נגד יצירה לכן נאמר פ' ויקהל דרקיעים דיצירה קיימין למגנא על ארעא ומקום המקדש נגד בריאה ומקום ק"ק נגד היכל ק"ק דבריאה. והנה תבין בזה מ"ש בסבא דמשפטים דף צ"ט בענין נר ה' נשמת אדם נשמה ורוח של אדה"ר דכר ונוקבא נשמה מאלנא רברבא ורוח מאלנא זוטא ואלו הם סוד זו"נ שהם נשמה ורוח של אדה"ר משם. והנה לפי שאדה"ר ממקום כפרתו שהוא מזבח נברא לכן תמיד היה העולם בסוד שבת שהוא בריאה לזה כוונו רז"ל באדם בשעה שפגע לקין אמר מזמור שיר ליום השבת שהוא בריאה אך אחר שחטא נתהווה ביומין דחול מה שתחלה ע"י זווג זה דזו"נ אשר היה למעלה בחיק דאו"א דאצילות ובהיכלא לכן היה ז"א בסוד נשמה שהיא בינה ומלכות בסוד רוח שהוא ז"א אך אחר שחטא ירדו כל העולמות ממקום קדושתן לכן היצירה נתלבש בעשייה ואין א"ו מקבלת רק ע"י עשייה מיצירה בהתלבשות העשייה וכן בריאה נתלבש ביצירה והנוקבא בבריאה וז"א בנוקבא. ועתה נמצא כי סוד נפשש שהיה מתחלה בבריאה הוא עתה ממלכות כי המלכות ירדה להיות בסוד נפש והז"א ירדה בסוד רוח ובינה בסוד נשמה ובזה לא יחלקו המאמרים האומרים שנפש במלכות ורוח בת"ת עם האמור בסבא הנ"ל. והנה להיות כי הבריאה ירדה ביצירה נמצא עתה כי בריאה ויצירה יחד ולכך אל תתמה אם הכתוב א' אומר וייצר ה' אלקים את האדם וכתוב א' אומר ויברא ה' האדם וגו' כי הבריאה ויצירה שניהן היו בשיתוף גוף אדה"ר עיקרו היה

מיצירה ואח"כ נתלבש בריאה ביצירה ותראה עתה כמה פחיתות גרם אדה"ר ע"י חטאו כי תחלה היה גופו מיצירה ממש ועתה רוחו מיצירה הרי כמה מדריגות כי גופו מעוה"ז ונפשו מעשייה ורוחו מיצירה ממקום שהיה תחלה גופו וגרם זה קלקול הרבה בעולמות עצמן. ובזה תבין חטא אדם הראשון כי הקב"ה אמר לו אחר שלא היה לו חלקן מעשייה שלכך לא יאכל מעץ הדעת שהוא סוד דעשייה וכאשר אכל ממנו אז ירד ממעלתו ונתמעט ובזה תבין איך עץ הדעת הוא במלכות שהוא עשייה ובמ"א מזכיר שהוא יצירה עץ הדעת טו"ר מטטרו"ן וסמא"ל אך ע"ש מה שנתלבש היצירה בעשייה נקרא עץ הדעת ביצירה ג"כ. גם ראה איך הוא לפי שמטטרו"ן בסוד אדם הראשון ממש כנ"ל לכן הוא נטל גדלות גופו של אדה"ר וגופו נהפך ללפיד אש בעולם יצירה כנזכר בפרקי היכלות כי משם נחצב:

שער לט דרוש ב

בתחלה אודיעך דרך קיצור כי כל בחי' מ"נ ששנבררו מן הז' מלכים ועולין עד הנוקבא עליונה אינם ראוין להצטייר לעשות מהם בחי' וולד עד פעם ב'. וביאור הענין הוא כך כי הנה נתבאר אצלינו כי מ"ן דאו"א הם זו"ן שהם הבנים הראשונים שלהם גם נתבאר אצלינו כי כל תפלותינו וכוונתינו הם לברר ולהעלות הניצוצין של ז' מלכים שמתו שהם רפ"ח ניצוצין וע"י תפלתינו אנו מעלין הנצוצין האלו עד יסוד נוקבא דז"א בבחי' מ"נ ונמתקין ונתקנים שם כי יורדין מ"ד במקום ההוא שעלו מ"נ ומב' בחי' אלו נעשה צורת הולד גם נתבאר בדרוש א' כי אין בנ יכולת לברר כל הרפ"ח ניצוצין בפעם א' כי אם היה כן כבר בא המשיח והיה מתקיים בלע המות לנצח כנ"ל. אמנם בכל תפלה ותפלה כפי כוונת האומרה וכפי זכות הזמן אשר אז נאמרה התפלה ההיא כך מתבררין שיעור קצוב מהרפ"ח ניצוצין עד שנמצא כי קודם שיבא משיח יכלו ויוגמרו כל הרפ"ח ניצוצין להתתקן. ודע כי זולת מה שאנו אומרים שהמ"ן אשר בז' מלכים הם בחי' הנשמות הנה גם העולמות העליונים הוברר משם כנזכר בע"ה בדרוש ג' וכמ"ש בדרוש א'. אמנם אחר שנגמר להתברר מחלק זו"ן עצמן אז מה שנשאר להתברר הם בחי' של הנשמות היוצאין מעולם אצילות כנודע והבן זה מאד:

והנה הזווג הראשון שהיה בעת בריאת העולם היה ע"י נס בבחירתו יתברך וברצונו הפשוט כמ"ש בזוהר פעמים רבות כד סליק ברעותיה למברי עלמא כו' וצריך להבין על מה בכל פעם שמדבר בבריאת העולם או בתחלת אצילות מדבר בלשון זה כד סליק ברעותיה. אך הענין הוא בא' מב' פנים והם ענין א' והוא כי א"א לאו"א שיזדוגו אם לא ע"י מ"ן שהם הזו"ן שהם הבנים ראשונים שלהם כי זהו ענין ואדם אין לעבוד את האדמה כי אין עבודה וזריעת האדמה שהיא נקבה העליונה נעשית אלא ע"י האדם המעלה מ"ן וא"כ בפעם ראשון שנברא העולם לא היה אפשר להבראות כי הרי עדיין לא היו זו"נ נבררין ועולין בבחי' מ"ן וא"כ גם הזווג עליון לברא את העולם לא היה יכול להזדווג לכן עלה ברצונו הפשוט ובבחירתו ית' שאפי' בלתי העלאת מ"נ נזדווגו והאציל את עולמו אמנם אחר שכבר נולדו זו"ן אז משם ואילך אי עוד שום זווג למעלה רק ע"י העלאת מ"ן. גם פי' כד סליק ברעותיה כו' הוא יותר נעלם והוא כי הנה אין הזכר העליון נתעורר לזווג רק עד אחר שהנוקבא עליונה תתקשט ותכין עצמה לזווג ותמצא חן בעיניו ואז הוא מתעורר להזדווג עמה שאל"כ הנה הוא עסוק תמיד למעלה לקבל שפע ולינק מאמו ואינו רוצה לתת מהשפעתו לזולתו עד אשר הכלה העליונה תעדה כליה ותקשט עצמה ואז יזדווג עמה ומשפיע בה ונודע כי קשוטי כלה העליונה הם הנשמות הצדיקים העולין בה בבחי' מ"נ והם גורמין לזווג עליון. ואמנם בפעם א' ובזווג א' נתעורר הזכר מעצמו בלתי התעוררות הנקבה ועלה בו רצון ותאוה להזדווג אפילו שלא היה עדיין בחי' מ"נ וע"כ הזווג הזה הוא נעלם מאד ולא היה בבחי' זווג יסוד דיליה ביסוד דילה כי לא היה עדיין אז נקבה נבראת בעולם וא"כ עם מי יהיה הזווג בעת שנברא העולם לכן הזווג ראשון ההוא היה ברצון העליון מחשבה מוחא עלאה

בסוד הרצון העליון שכולא דכורא ואין שם היכר נקבה והבן זה. ואח"כ מאז ואילך תמיד היה הזווג ע"י זו"ן. ונחזור לבאר עתה הקדמה ראשונה שכל מ"ן צריכין להתתקן ב"פ והענין כי הנה גם זו"ן נתברר מבחי' רפ"ח ניצוצין כנ"ל וקודם שהוברר זו"ן אז היה הזווג עליון שלא ע"י מ"ן אח"כ בפעם ב' היו זו"ן בבחי' מ"נ לאו"א ואז התחילו קצת ניצוצין של נשמות לעלות בבחי' מ"נ לאו"א ונתחברו עם זו"ן אשר שם בבחי' מ"ן כנ"ל כי אחר שהוברר חלקי זו"ן אז מה שנשאר באותן רפ"ח ניצוצין הם בחי' נשמות כנ"ל ולכן כיון שהוברר זו"ן התחילו גם הנשמות להתברר ולעלות ועלו גם הם למעלה עם זו"ן ונתחברו עמהם לעלות גם הם בבחי' מ"ן והנה אז בפעם ב' שהוא זווג ב' כנ"ל לא נצטייר ממה שנתברר ן הנשמות כנ"ל ולא נעשה מהם צורת ולד כלל כי עדיין אינם ראויין להתתקן כי באותה שעה עלו מן הקלי' אבל הם עומדין שם עד הזווג אחר ששיהיו אחר הזווג זה הנ"ל ואז עולין מ"ן אחרים כנודע כי בכל זווג עולין מ"ן חדשים ואז אותן המ"ן ראשונים הם עתה מצטיירין ונתקנין כי כבר נשתהו תוך הנוקבא אותו הזמן וכבר נתקנו והמ"ן חדשים משתהין שם בלתי ציור עד שיבא זווג אחר ואז אלו שנשתהו נצטיירו לגמרי והמ"ן חדשים מתעכבין שם עד זווג אחר וכעד"ז נמשך מבריאת עולם עד ימות המשיח. כלל העולה שאין שום בחי' מ"ן שאין עולה פ"א בבחי' מ"נ ואחר כך בזווג ב' שלאחריו הם נתקנים ומצטיירין ונעשו נשמה מתוקנת ואז יורדת ומתלבשת בגוף בעוה"ז:

שער לט דרוש ג

דע כי בעת מיתת המלכים כאשר ירדו למטה היו בהם כל הבחי' שהם אבי"ע והנה בחלק עשייה עצמה יש ד' בחי' והם כסדרן ממטה למעלה דומם צומח חי מדבר והענין כי בוודאי שאפילו בדומם שהוא עפר והאבנים וכיוצא בהם הוא מוכרח שיהיה בהם חיות רוחניות ומזל ושוטר עליו מלמעלה דאל"כ לא היתה עפר מוציאה דשאים וזרעים אם לא היה בהם חיות אמנם מדרגות חיות דצומח הוא למעלה מהם כי אנו רואין שהוא צומח וגדל כבני אדם ובוודאי כי חיות אשר בתוכו גורם לו גידול הזה. וחיות הבעל חי למעלה מהם שיש בהם נפש יותר בבירור וכמ"ש ורוח הבהמה היורדת למטה בארץ וחיות האדם המדבר הוא למעלה מהם ואין לך שום נברא בעולמות כולם שאין בהם מן בירור המלכים הנ"ל והכל נכלל בהן ומכל הבחי' הנ"ל יש בקלי' מן מיתת המלכים. והנה מן כל הבחי' הנ"ל הם נבררין ויוצאין מתוך הקלי' ואמנם היותר מעולה שבהם הוברר באצילות והגרוע ממנו הוברר בבריאה והגרוע מחמנו ביצירה והגרוע ממנו בעשיה ובעשיה עצמה יש ד' בחי' הנ"ל כי המובחר שבו הוא האדם והגרוע ממנו הוא בעל חי והגרוע ממנו הוא הצומח והגרוע ממנו הוא הדומם והגרוע מכולם הוא הנקרא זוהמא דהתוכא דדהבא וזה לא הועיל כלום ונקרא קלי' הוא כי לא יוכלו להתברר והם דינין קשים וחזקים עד מאד שהם הקלי' ממש. והנה מוכרח הוא שיש בתוך אלו הקליפות קצת ניצוצי קדושה קטנים עד מאד שהם בחי' י"א סמני קטורת כמ"ש במקומו נמצא כי מכל אלו הבחי' הנ"ל יש בקלי' וצריך האדם במעשיו לתקנם ולבררם ולהעלותן ממדרגה למדרגה וכאשר יושלמו להתברר כל אלו הי"א סמני הקטורת אז בלע המות לנצח כנזכר בדרוש א' והנה ענין הבירור הוא להעלותו בתחלה בבחי' הא' ואחר כך למדרגה אחרת גדולה ממנו ועד"ז כלן המדרגות וכמ"ש בסוד כוונת אכילה כי יכול האדם לחזור את הדומם חלק מחלק האדם עצמו והם מבררים ומתקנים כל הדברים שיש בהם פסולת וקלי' והם מתקנים מבחי' הדומם עד בחי' האדם מדבר ממש ואח"כ אם יזכה במעשיו יותר יעלה הכל במדרגת מלאך באופן שיתברר הכל בירור אחר בירור עד שיעלה מעלה אחר מעלה למדרגה גבוה מאד. והנה כשנולד אדם וחוה והוא היה מבורר בו בחי' הנשמות וכאשר קרא שמות לכל הבע"ח נתבררו גם הם אמנם הצומח ודומם היה צריך לתקנם אח"כ ע"י עבודת האדמה והאכילה וכאשר חטאו חזרו בחי' הנשמות ובחי' הב"ח לרדת ולהתערב עם הקלי'. והנה כ"ז נתבאר באורך בדרוש כוונת אכילה ובדרוש העגל והגלגולים ע"ש ושם יתבאר כי הנה כל בירורי הפסולת מתוכם הוא ע"י המחשבה וכמ"ש בפ' פקודי ובירר פסולת מגו מחשבה והוא ע"י

חכמה וע"י הבינה אשר בחכמה עצמה בסוד הבן בחכמה וחכם בבינה נמצא שהכל הוא בחכמה ועו"ש ענין זה:

שער לט דרוש ד

ונחזור לענין ראשון כי הנה בדוגמת מ"ש בענין ד' עולמות אבי"ע בכללות כן הדבר בכל עולם ועולם ונתחיל בעולם אצילות ונאמר כי הנה היותר משובח מכל בירורי האצילות שהוברר מז' מלכים כנ"ל הנה אז הוברר ועלה בעתיק והגרוע ממנו בא"א והגרוע באו"א והגרוע בזו"ן וכעד"ז בי"ס עצמן שיש בכל פרצוף ופרצוף וכעד"ז בפרטי פרטים והדברים מובנים. וצריך שתדע כי בעת שהתחיל בירור האצילות אז עדיין לא הוברר הבריאה כלל וכעד"ז בשאר העולמות וכן באצילות עצמו בעת שהוברר עתיק עדיין כל מה שלמטה ממנו לא הוברר כלל וכן כיוצא בזה בכל פרטי הפרטים ואין להאריך. נמצא כללות כל הדברים כי כל ד' עולמות אבי"ע וכל הפרטים שבהם הם בירור אלו הז' מלכים. וענין זה הוא שורש לכל הידיעה הזאת של חכמת האמת וזכור זה. וכבר ביארנו בדרוש א' וב' כי א"א לברר שום ניצוצין אלא ע"י זווג העליון כי אותן הניצוצין עולין מלמטה מן מקום אשר נפלו שם ונכנסות בבטן הנוקבא העליונה ומשתהות שם זמן ימי עיבור ואז מתמתקים שם ונעשין שם בחי' פרצוף. והנה בזווג העליון שהיה כדי לברר א"א אין אנו רשאין לדבר כי מה שלמעלה מאו"א נאמר בו אחד קראתיו בלא שותפא דתנינא בזוהר בראשית כ"ב ואין זווג ניכר שם כי הנוקבא ראשונה שהיתה באצילות היא אמא עלאה ומאו"א והלאה אנו מתחילין להזכיר בחי' זווג לכן עתה נבאר זווג או"א כדי לברר בירורין חלקי זו"ן. והענין כי אחרי אשר הוברר חלקי או"א לגמרי אז הוצרכו הם להזדווג כדי לברר ברורי חלקי זו"נ ואז עלו שם בירורי זו"נ דאצילות בבטן אמא עלאה ונצטיירו שם בזמן ימי עיבור ויצאו מתוקנים אבל דע כי לא נתבררו שם בבטן אמא רק חלקי זו"נ דאצילות ולא יותר. ואח"כ עד"ז נתבררו חלקי ראש הבריאה אשר שם ע"י נוקבא דז"א בבטן שלה. ודע כי לפי שא"א להזכיר בחי' זווג רק מאו"א ולמטה לכן אנו כוללים הג"ר דבריאה לומר שהוברר יחד בבטן נוקבא דאצילות אמנם המשכיל יבין הדבר מעצמו ואח"כ באו"א דבריאה הוברר זו"נ דבריאה וכן כיוצא בזה עד סוף חלקי עשיה ואין להאריך. הטעם שאין כח באו"א לברור כל מה שלמטה אלא זו"ן בלבד, הוא כי הנה כל הניצוצין אינם שוין ויש בהם מדרגות חלוקות לאין קץ כנ"ל בראש הדרוש לכן כל מה שהוא מבחי' זו"נ של אצילות בלבד יכול להתברר ולעלות עד אמא דאצילות אבל כל מה שהוא למטה ממדריגת זו"נ אינו יכול לעלות גם הוא למעלה מזו"ן עד אמא שהרי הוא מדרגה פחותה מזו"נ ואם היה בו כח לעלות עד אמא היה גם הוא נכלל בכלל זו"נ. באופן שאינו מתברר שום מדרגה אלא במדרגה א' שלמעלה ממנו בלבד והדברים מובנים ומבוארים. [[הגהה - צמח נ"ב כי כן היה בנפילת הניצוצות שהרי הניצוצות דע"ב בכלי דע"ב כנודע:

אמנם צריך שתדע ענין א' והוא כי גם קודם שהוברר זו"ן וודאי הוא שלא היו נמנעים או"א מלהזדווג שהרי זווגם הוא תדירי תמידי ולא פסיק לעלמין כנודע. אמנם לפי שעיקר סבת הזווג אינו (אלא) לברר בירורין לכן לא היה צריך להזדווג בבחינת זווג התחתון דיסוד דיליה ביסוד דילה הנקרא זווג גופניות תחתון אבל היו מזדווגין זווג רוחני עליון והוא הנקרא נשיקין כמבואר אצלינו בדרוש זווג עליון דנשיקין וזווג תחתון דיסוד ועיין בדרוש ד' נשיקין אמנם זווג תחתון גופני כדי לבררם לא היה אז צריכין אליו עד שיתחילו להתברר זו"ן אז הוצרכו או"א להזדווג זווג תחתון גופני כדי לבררם בבטן אמא עלאה כנ"ל ואז נזדווגו פעם ראשון כדי להוציא זו"ן ולברן בבחי' ג' כלילין בג' ואח"כ נולד ויונק משדי אמו. אח"כ חזרו או"א להזדווג זווג ב' כדי לתת להם מוחין שהם בחינת הגדלות כנודע והיו שם ג"כ בבחי' עיבור ב' בבטן אמא עלאה כדי להתברר כי אין עיבור אלא ע"י זווג הקודם לו וע"י ב' זווגים אל נגמר תיקון זו"נ ונגמרו להתברר לכן לא הוצרכו עוד או"א להזדווג בבחי' זוג תחתון אבל יש עוד בחי' ג' זווג לאו"א

והוא אחר זווג ב' דגדלות דזו"נ והוא לצורך חיות ומזון לזו"ן ולכל שאר העולמות והרי ג' מיני זווגים יש באו"א ולא יותר, השנים הם לצורך זו"ן בעצמם לתקנן הם עצמן ומציאותן, והג' הוא לצורך מזון וחיות לזו"נ ולכל שאר העולמות, ואלו הג' זווגים הם בבחי' זווג תחתון הגופני של יסוד דיליה דאבא ביסוד דאמא. והנה בכל זווג וזווג מאלו הג' הנ"ל היו בהם ב' זווגים עליונים של נשיקין רוחניים שאין לך שום זווג גופני תחתון שלא יקדמו לו ב' זווגין רוחניים דנשיקין, והוא שקודם שיזדווגו בבחי' זווג תחתון מקדימין הנשיקין כדי לפייס הזכר לנקבה ולעורר ביניהן תאוה ואח"כ בא זווג התחתון, ובעת זווג התחתון ממש אז ג"כ יש בהם נשיקין, נמצא ב' הזווגים עליון ותחתון נעשין אז ביחד והרי עתה יש ששה זווגים נשיקין בו' זווגים התחתונים ועוד יש בחי' נשיקין הראשונים כנ"ל כאשר עדיין לא הוברר זו"נ וכיון שלא היה אז בחי' זווג תחתון לא היה זווג הנשיקין כפול ב"פ רק פ"א לבד הרי נמצא באו"א ז' מיני נשיקין וג' זווגים תחתונים. ודע שכל י' זווגים הנ"ל שהם ג' תחתונים וז' רוחניים דנשיקין יוצאין ב' בחי' נשמות תחתונות ונשמות המלאכים. ובזה יתבאר מ"ש בתחלת פרשה משפטים דצ"ד ע"ב זכה יתיר יהבין ליה נפש מסטרא כו' זכה יתיר יהבין ליה רוח כו' פי' כי נפש האדם כול בחי' רבות כי יש בה יחידה מצד א"א וחיה מצד אבא ונשמה מצד אמא ורוח מצד ז"א ונפש מצד נוקבא וכ"ז מן האצילות וכנגדו בבריאה וכנגדו ביצירה וכנגדו בעשייה והדברים תמוהים איך יתכן זה והלא האדם הוא תחתון מהם והוא נברא מזו"ן ואיך אפשר שיקח בחי' עליונות שלא השיגו אליהם זו"נ כי איך יקח האדם יחידה חיה נשמה מכח"ב אשר הם גבוהים מזו"ן ואפי' בחי' הרוח שמצד ז"א או נפש מצד נוקבא דאצילות לא היה לו ליקח. אך זה הענין יובן במ"ש ר' פנחס בהקדמת זוהר בראשית די"ב ע"ב שאין נשמה בעולם שאין יוצאין עמה תרין עופין ר"ל מלאכים ורשב"י אומר שיוצאין עמה ה' עופין והנה כיוצא בזה כאשר יצאו זו"נ מאו"א יוצאין כמה בחי' עופין שהם בחי' נשמת אדם ונשמת מלאכים ולא די בזה אלא מזווג ראשון שבז' זווגים דנשיקין שעדיין לא נבררו זו"ן ועדיין לא היה שום זווג תחתון בבחי' יסוד ביסוד דאו"א גם אז מזווג עליון ההוא יצאו נשמת מלאכים העליונים כמ"ש ועיין בדרוש ד' נשיקין כי צ"ע. ונבאר טעם אל הנ"ל שאיך יתכן דבר זה אך הענין הוא שאע"פ שבאותו זווג העליון דאו"א יוצאין משם נשמת בני אדם ונשמות מלאכים הוא רומז למה שיהיה אח"כ שעדיין אינן ראויות ואינן נשלמות עד שיזדווגו זו"נ דאצילות ואז הם יוצאין מזווג ההוא נמצא ששרשם הוא באו"א מזווגם עצמן אך אינם נשלמים ונגמרים עד אחר זווג זו"ן ובזה נתרצה שאלה הנ"ל. ועתה צריך לתת טעם למה נשמת בני אדם צריכין להתלבש בגוף ונשמת מלאכים א"צ להתלבש בגוף כמו נשמת בני אדם והענין עם הנ"ל שהרי נשמת מלאכים אינם באים רק מזווג עליון רוחני הנקרא נשיקין וע"כ א"צ להתלבש בגוף אמנם נשמת בני אדם הם באים מהזווג תחתון הגופני ולכן צריך להתלבש בגוף בעולם הזה. והענין הדבר שנשמת המלאכים הבאים מבחי' דזווג הנשיקין לפי שהוא זווג גמור רוחני עליון אין בו צורך לגוף אבל נשמת ב"א לא הספיק זווג עליון רוחני להוציאם וצריך לצאת ע"י זווג תחתון גופני והוצרכו להתלבש בגוף ולתקן ע"י מצות ומע"ט שעושה הגוף בעצמו. וזהו שארז"ל אין לך דבור ודבור שיצא מפי הקב"ה שלא נעשה ממנו מלאך ואלו המלאכים נקראו קולות וזהו ענין וכל העם רואים את הקולות כנזכר בתקונים ע"ש. וזכור ואל תשכח כי הנשמות בני אדם ונשמת המלאכים אע"פ ששניהם יוצאין מב' בחינת זווגים עליון ותחתון (דאו"א) על כל זה אינן נתקנין ונגמרים

אלא אח"כ על ידי זווג זו"ן שיש בו ג"כ עליון ותחתון המלאכים מן העליון ונשמת ב"א מן התחתון שאל"כ היתה מעלתן גדולה מזו"נ וזה א"א כנ"ל. ודע כי יש נשמות מב"א שבאים מבחי' זווג נשיקין ג"כ כמ"ש אלא שנשמת מלאכים הספיק להם זווג נשיקין לבד ולא הוצרכו לחזור ולצאת ע"י זווג תחתון גופני אבל נשמת התחתונים אע"פ שיוצאין מהנשיקין הצרך לחזור ע"י זווג תחתון גופני הנ"ל. גם צריך שתדע שאע"פ שכל נשמות בני אדם יוצאין ע"י זווג תחתון גופני ונשמת מלאכים מזווג רוחני עליון עכ"ז יש זווג תחתון שהוא גדול מזווג הנשיקין והוא זווג ב' דעיבור דמוחין דזו"נ שהוא גדול מכל ז' בחי' נשיקין ומכל ג' זווגים הנ"ל ונמצא שנשמות

התחתונים היוצאין משם הם יותר גדולים מכל שאר בחי' נשות ומכל בחי' המלאכים. וכן דע שהנשיקין השניים שיש בכל זווג וזווג תחתון הוא יותר גדול מהנשיקין שיש טרם זווג הנ"ל אמנם הנשיקין הראשונים מכולם שהיו קודם שנבררו זו"נ אלו הם יותר גדולים מכל שאר הנשיקין כולם ומשם יצאו המלאכים הקדושים שאין שמם משתנה לעולם ואלו הם קיימין תמיד כמארז"ל על יוצר משרתים ואשר משרתיו ואלו הם המלאכים המעולים מכל שאר המלאכים אבל נשמת בני אדם שיצאו מזווג תחתון דעיבור דמוחין אלו הם יותר גדולים מכל ואפי' מאלו המלאכים המעולים הנ"ל. והנה זווג תחתון דעיבור ב' דמוחין הם יותר גדולים מכל הזוגים ומכל הנשיקים עצמם נמצא שהנשמות היוצאין מהנשיקין שניים של עיבור ב' דמוחין הם גדולין יותר מכל המלאכים אפילו אותן ראשונים המעולין שבארנו. וכבר בארנו שהנשמות בני אדם חוזרין לצאת ע"י זווג תחתון גופני ואז נשלמו אמנם נשמת המלאכים הספיק להם נשיקין בלבד וע"כ נבאר עתה ענין זווג הנשיקין בעצמם מי הם בחי' מלאכים ומי הם בחי' נשמות בני אדם כי ג' זווגים התחתונים כולם הם נשמות בני אדם שהיו תחלה מזווג נשיקין והוצרכו לחזור גם בזווג תחתון כנ"ל. גם נבאר סדרן ומעלתן זה על זה א' הוא נשיקין שניים דמוחין ב' נשיקין הראשונים קודם שהיה זווג תחתון קודם שנברר זו"נ שמהם נבראים נשמות המלאכים שאין למעלה מהם בכל המלאכים כנ"ל ג' נשיקין שניים בעיבור ראשון דזו"נ (ד) נשיקין ראשונים דעיבור ראשון (ה) נשיקין שניים דזווג חיות העולמות (ו) נשיקין ראשונים דמוחין ז' נשיקים ראשונין דזווג חיות העולמות והנה נתבאר סדר מעלתן אמנם הבחי' של אגד"ה הם בחי' נשמות בני אדם ובחי' בו"ז הם נשמות המלאכים. הרי נתבאר ענין סדר נשמות המלאכים שיצאו מזווג או"א וכעד"ז יש בזווג ז"א ורחל כל אלו הבחי' ממש שהרי גם זו"נ הם בערך או"א למה שלמטה מהם וכעד"ז בזווג ישראל ולאה וכעד"ז בזווג יעקב ורחל וכן עד"ז בזווג יעקב ולאה וכ"ז באצילות ועד"ז בבריאה וכן כולם ביצירה וכן כולם בעשיה. ובזה תבין כמה מיני נשמות וכמה מיני מלאכים שיש מדרגות לאין קץ משונים זה מזה. ועתה נבאר ענין הנשמות הנ"ל שיש בהם ב' חלוקות והוא שהרי מצינו כמה מיני נשמות מזווג עולם עליון ואת"כ ירדו למטה ע"י הפגם ויש שיורד מדרגה א' ויש שיורד ב' מדרגות וכיוצא בזה כמה מיני ירידות שיש אל הנשמות בסבת הפגם ונמצא שיש נשמות ששרשם מלמעלה אלא שלסבת הפגם ירדו למטה ויצאו שם מלמטה ויש מי ששרשם בתחלה אינו אלא מאותו מקום אשר יצאו משם לעוה"ז. והנה אין ב' בחי' אלו שוין שהרי הנשמה ששורשה באצילות ואח"כ ע"י הפגם ירדה בעשיה ויצאה מעשיה זו ודאי יכולה להתתקן בחיים חיותה ולעלות מדרגה אחר מדרגה עד שיבא בזווג דאצילות שמשם היה שרשה ויוכלל עד שם ולא יצטרך להתגלגל וסוד זה ענין נפילת אפים שחרית בחול שאז הוא יעקב ורחל שהיא נקבה העיקרית כנודע ואז עולה שם בזווג ההוא ויצא משם בריה חדשה עד שעולה עד שרשו אבל מי ששורש נשמתו מלמטה רק שרוצה להעלות ע"י מעשיו למעלה משרשו אשר משם היה זה אינו יכול לעלות ביום כנ"ל אמנם בלילה עולה בסוד בידך אפקיד רוחי בסוד זווג יעקב ולאה ויוצא משם בריה חדשה בסוד חדשים לבקרים עד שעולה כפי מעשיו [נמצא שהצד השוה שבהם הוא שכל הנשמות יכולין לעלות ממדרגה למדרגה עד אין קץ אלא שהעליון הרוצה לחזור אל שרשו עולה ביום בנפילת אפים והתחתון שרוצה לעלות למעלה ממדרגתו אינו אלא בלילה בפסוק בידך אפקיד רוחי וכל זה אם ישים אליו לבו בכוונה אחר שיהיה לו מע"ט ראויין שיוכל לעלות ועי"ז לא יצטרך להתגלגל אחר מותו ויתוקן בחיים חיותו ואמנם החילוק שיש בזה אם היה נשמה חדשה אם לא זה נתבאר בדרוש אחר ע"ש כי בו נתבאר ענין זה היטב שיש חילוקים גדולים בדבר זה:

שער לט דרוש ה

כבר בארנו בשערים אחרים בכללות ג' בחי' שיש בז"א עיבור ויניקה ומוחין ועתה נבאר בפרטות כל בחי' ובחי' באורך גם נבאר בחי' הולדת הנשמות שיוצאין בזווג או"א שהם נקראו אחים

ורעים לזו"ן כנזכר במ"א. הנה נודע שאין שום טפה שאינה כלולה מע"ב ס"ג מ"ה ב"ן והנה בחי' הטפה עצמה של הזכר שהוא בחי' מוח הולד אינה אלא משם ע"ב דיודי"ן לבד שיש במילויו ד' יודי"ן ומאותן ד' יודי"ן נשכה זאת הטפה כלולה מד' יודי"ן ההם ואז היה באה כלולה מחיה נר"ן שהם בחי' ד' יודי"ן עצמן אמנם שם ע"ב הנ"ל שממנו נמשכת הטפה זו כלולה מד' יודי"ן הוא למעלה בדעת עליון הנקרא חסד עלאה והוא מזל ח' דדיקנא דא"א הנקרא נוצר חסד שהוא זכר כנודע והוא בחי' חסד כי כן חסד כמנין ע"ב ומזל הח' הוא נקרא בשם ע"ב דיודי"ן ויורדין אלו הד' יודי"ן בסוד זווג אל מזל הי"ג שהוא ונקה שהיא נקבה ומשם נמשכין אל ז"ק דאבא אשר קצה הראשון שבו ג"כ נקרא חסד ומשם נמשכין אל ז"ק דאמא ומשם נמשכין עד חסד דזז"א ומשם נמשכין ביסוד דז"א. ודע הקדמה אחת שמה שמושך יסוד מלמעלה אינו מתעבה ומתלבש כלל וז"ס אור של מעשה בראשית שהיה מאיר מסוף העולם ועד סופו ואח"כ גנזו ואע"פ שיורדת האור הזה של הטפה הזאת ממדרגה אל מדרגה כנ"ל אינו מתעבה ומתלבש כלל וכ"כ גדולה הארתה למטה כמו למעלה משא"כ בשפע היורד משאר הספי'. והענין שהטפה ההיא הנ"ל שהיא כלולה מד' יודי"ן איננה מתלבש ומתעבה כלל בירידתה למטה ויש בה כללות נרנ"ח ובחי' זו נקרא אור דמעשה בראשית והוא מ"ש בזוהר תרומה דקס"ג וקס"ז בענין אור מים רקיע שים עינך היטב במה שנבאר בו ובזה תבין רוב המאמר ההוא הרי בחי' זאת נקרא אור שהוא רוחניו' הספי' אמנם בחי' מים הנ"ל ר"ל כי הטפה הזאת בהיותה במעוי דנוקבא מצטיירת ומתלבשת תוך הכללי אמנם צריך שבה בעצמה יהיה בה בחי' כח התלבשות זה בכלים הנקרא מים רקיע שהוא בבחי' אור ונבאר בחי' המים שהוא בבחי' ס"ג (כי אור בחי' ע"ב) הנה טפה הנ"ל שהוא בחינת נרנ"ח צריכה להתלבש בלבוש דק כדי לרדת למטה. ואמנם היא בעצמה אינה נגשמת ונתעבה מכמו שהיתה למעלה כנ"ל אמנם נעשית לה לבוש דק שהוא דם אדם ונמשכת עמה מדעת העליון הנקרא מז"ל כנ"ל והענין שגם נמשך בחי' לבוש הנ"ל הנקרא מים מהד' יודי"ן עצמן (דע"ב) שבמזל ח' ותורידם אל מזל הי"ג הנקרא ונקה והוא שם אהי"ה דיודי"ן כמנין ונקה ויש בו ג' יודי"ן ואז מזו הבחי' הג' יודי"ן תחתונים שלהם נתלבשו בג' יודי"ן של שם אהי"ה שבמזל הי"ג. ואמנם מ"מ ששם אהי"ה שבמזל הי"ג אינו נכנס במנין אע"פ שג"כ מתלבש בו הטעם הוא שכל סוד הטפה הזו עדיין הוא בסוד הזכר לכן כל כוונתינו להמשיכה בסוד הוי"ה ולא בשם אהי"ה שהוא הנקבה הרי עתה בחי' המים שהוא בא להתלבש בהן. אבל דע שד' יודי"ן דע"ב דבחי' ראשונה אינם מתלבשים משום אור הגדול שבהם אבל הד' יודי"ן דבחי' הב' הנה הג' יודי"ן תחתונים שבהם הם מתלבשין אלו עם אלו והם מתעבים מה שאין כן בבחי' ראשונה הנקרא אור שכל הד' יודי"ן לא נתלבשו אלא בחי' זאת הב' הג' יודי"ן תחתונים נתעבו ונתלבשו בג' יודי"ן דאהי"ה אך היו"ד הראשונה שהוא בחי' נשמה לנשמה לא נתלבשה כלל. אח"כ ירדה עוד למטה בז"ק דאו"א והנה ז"ת דאו"א הם בחי' ס"ג כנ"ל ואז חזרו ונתלבשו עוד אותן ג' יודי"ן תחתונים דע"ב בג' יודי"ן דשם ס"ג זה אך י' ראשונה לא נתלבשה ע"ד הנ"ל כי שם ס"ג הוא בחי' ז"ת דאמא כנ"ל ואז ירדו עד חסד דז"א ומשם ירדו אל היסוד דידיה. והנה זאת בחי' הב' הוא בחי' לבוש דק אל בחינת הראשונה הנקרא אור מוח אך הבחי' הב' נקרא מים שהוא הדם יען היא בחי' המתלבשת אל הראשונה שאין בה שום התלבשות והתעבות כלל כמו שיש בזו וטע קריאתה מים הוא כי בהיותה אור הוא הוראה שהיא זכה בתכלית ואין בה התלבשות ועביות כלל ואחר שנתלבשה בלבוש דק מאד נקרא מים שכבר המים הם עבים ומלובשים מעט אלא שהם זכים יותר משאר חומרים אך יש בה קצת עביות כמ"ש במלת רקיע. גם נקרא מים יען שבחי' זאת הב' היא ד' יודי"ן דשם ע"ב דמזל הח' והג' יודי"ן תחתונים שבו נתלבשו בג' יודי"ן דס"ג הרי הם כולם ז' יודי"ן כמנין ע' וב' כללות דע"ב ס"ג הרי ע"ב כמנין חסד וכבר ידעת שהחסד הוא מים ולסבה זו נקרא בחי' זו מים ואע"פ שג"כ מתלבשין בג' יודי"ן דאהי"ה דיודי"ן דבמזל הי"ג אינ עולה בשם לפי שטפה זו הוא טפת מים זכרים ואהי"ה הוא נוקבא לכן אינה נכנסת במספר זה כי כל עיקר התלבשות זה אינו אלא בס"ג שהוא הוי"ה שהוא זכר. והנה כשהטפה הנ"ל ירדה עתה בזה הלבוש הנקרא מים בתוך ז"א אז נקרא הוי"ה אלקים כי הטפה היא הוי"ה כי נמשכת מד' יודי"ן דע"ב ועתה מתלבשת בז"א הנקרא אלקים כנזכר באדרא דקמ"א וזה אלהים נעשה לבוש

אל הטפה הנ"ל שהוא שם הוי"ה וגם שכיון שהוא מים יש בו עכירות בהעלם גדול לכן נקרא אלקים. גם ט"א כי הנה בחי' אור היתה ד' יודי"ן הרי הם י"א שמספרו ק"י ועם ב'

כללות שמות ע"ב ס"ג הרי יב"ק כמספר הוי"ה אלקים ועתה צריך לעשות לה בחי' הנקרא רקיע בבחי' שם מ"ה כמ"ש בע"ה והוא בחי' הבשר. והענין שאחר שאותה הטפה שהיתה אור נעשה בה לבוש דק הנקרא מים ע"י שם ס"ג לג' יודי"ן תחתונים דע"ב שהם נר"ן לכן צרי עתה לעשות לה לבוש ב' יותר עב והמים יקרשו ויעשו רקיע שכאשר יבא זה הולד לאויר העולם ויצא מבטן אמו הנה אז יהיה בבחינת רקיע מגושם ומלובש ונקרש. ונודע שכאשר התינוק נולד ויצא לאויר העולם אינו מתגלה בו רק בחי' נפש בלבד בפועל והשאר שהם רוח נשמה הם בו בכח ולא בפועל והם בלתי התלבשות זה הב' אך ע"י עסקו בתורה ובמצות עז יעשה לבוש אליהם ואז גם הם יתלבשו ויתגלו בפועל לכן אין נעשה לטפה זו לבוש זה הב' הנק' רקיע רק אל י' אחרונה שבה שהיא בחי' הנפש לבדה וע"כ לבוש זה של הנפש הנקרא רקיע נעשה בז"א עצמו משם מ"ה דאלפי"ן שבו ואינו מלמעלה. וצריך לבאר איך מתלבש השם ס"ג בשם מ"ה שהרי אין חילוק בין ס"ג למ"ה אלא במילוי ב' ההי"ן כי בס"ג הם יודי"ן ובמ"ה הם אלפי"ן ועכ"ז כפי האמת הכל אחד והוא בהקדמה א' כי כל בחי' אותיות דאלפי"ן שהם מהבינה ולמטה צורתן יו"ד במלואה כזה א' ומן הבינה ולמעלה צורתם יו"ו כמ"ש בתקונים והרי יודי"ן דההי"ן דס"ג הם עצמן צורת האלפי"ן של מ"ה ולזה שם מ"ה הוא כולו במילוי אלפי"ן והוא בחי' רקיע כנ"ל בהתלבשות בתוכו. גם דע כי א' שבתוך הוא"ו דמ"ה וס"ג הוא בחי' אהי"ה כי א' דמילוי וא"ו דס"ג הוא עצמו מתלבש באות וא"ו דמילוי מ"ה שהוא גימטריא אדם והוא בחי' אהי"ה אלא שברדתה למטה להתלבש בא' זו דמילוי וא"ו הוא סוד אחוריים דאהי"ה א' א"ה אה"י אהי"ה שהוא גימטריא דם שהוא הנפש הנקרא דם כמ"ש כי הדם הוא הנפש ושיעורו הוא רביעית שהלא הוא רבוע של שם אהי"ה שיש בו ג"כ ד' אותיות. וז"ס רביעית דם הנזכר בגמרא ששהוא נקרא דם הנפש ורביעית דם הנפש זו שהוא אות א' דילוי וא"ו דס"ג מתלבש תוך א' דמילוי וא"ו דמ"ה שהוא גימטריא אדם וזה סוד שופך דם האדם באדם והרי שבחי' נפש לבד שהוא רביעית דם דאהי"ה כנ"ל הוא מתלבש בא' דוא"ו דמ"ה ונעשה רקיע שהוא בחי' בשר שהוא לבוש ששל דם הנפש לבדה יותר עב מלבוש הנקרא מים שנעשה משם ס"ג כנ"ל. והנה בחי' מים נקרא הוי"ה אלהים כנ"ל. אך עתה שחזרה להתלבש בשם מ"ה עצמו ע"ד הנ"ל לבוש שנית יותר עב עתה נקרא אלהים בבחי' אחוריים כנודע בסוד רבוע כי אות א' דס"ג שהוא אהי"ה ירדה ונתלבשה ונתפשטה בבחי' אחוריים דילה בתוך א' דמ"ה והיתה שם בחי' רביעית דם האדם והיא עצמה בחי' רקיע שהיא בחי' רביעית דם הנ"ל. והנה מצד אותו הא' נעשה בכאן שם אלקים בסוד רבוע ואז נעששה רקיע כי בשם זו נקרש ונתגלה עכירות המים כי הקלי' נודע שנאחזין בשם אלהים ובפר באחוריים והרי נתבאר ג' בחי' ע"ב ס"ג מ"ה שהם בחי' אור מים רקיע שהוא מוח בשר ודם ובחי' האור הוא העצמות ממש הנמשך מד' יודי"ן דבחי' א' דשם ע"ב:

[הגהה - ונלע"ד שג' בחי' אלו שהם מים המתפשטין מבחי' ב' מד' יודי"ן דע"ב עצמו וגם הג' יודין דס"ג שבהם נתלבשו הד' יודי"ן דע"ב הנ"ל וגם א' דאהי"ה דאות וא"ו דמ"ה הם ענין ג' כלים של כל ספי' כנודע והראשון הוא פנימי והוא בחי' הגדלות והם הויות וב' חצוניות הם בחי' אלקים שהם קטנו' דעיבור ויניקה והם ב' כלים החצונים (בחי' האור והוא העצמות ממש]:

ונבאר עתה ענין ב"ן דההי"ן היכן נרמז בטפה זאת הנה נתבאר בזוהר לך לך שהקב"ה מברך לנשמה בק' ברכאן כמנין לך לך. והנה ממזל הח' משם ע"ב דיודי"ן אשר שם כנ"ל נמשך עתה מילויו שהוא מ"ו וב' אותות אלו גימטריא אותיות מאה והם בחי' ק' ברכאן הנ"ל גם אם תמלא אותיות מ"ם וי"ו גימטריא ק"ב והם בחי' ג' מלואים של ע"ב ס"ג מ"ה שהם מ"ו ל"ז י"ט העולין ק"ב ואח"כ נמשך הק"ב זה עד או"א בשם ב"ן דההי"ן אשר ביסוד דאמא וגם שם ב"ן דההי"ן הוא בחי' ק"ב בציורו ובמספרו כמ"ש לקמן בע"ה. ונבאר תחלה מה ענין ק"ב הזה אשר בשם ב"ן זה הנה נודע שה"ח מתפשטין בז"א בה' קצוות שלו מחסד עד הוד ואח"כ נכללין כולם ביסוד

שלו. והנה כל א' מהם כולל י' הנה כללות כולם הם ן' וכן הענין בה"ג המתפשטין בהנקבה בה"ק שלה ואח"כ כללותן נמשך ביסוד שבה הרי נ' ואלו הם בחי' נ' שערי בינה ואם תמנה גם כללות הוד המשפיע ביסוד וכללות היסוד המקבלן הם נ"ב וזהו ענין ב"ן אשר שם ביסוד דאמא. והנה כאשר נמנה הוד הכולל נ' שערים ועמו הרי נ"א וג"כ נמנה היסוד המקבל הנ' שערים ועמו הרי נ"א הרי הם ק"ב והנה גם קב זה נרשם ביסוד עצמו שהוא רחם הנוקבא כי הנה היסוד שהוא הרחם כלול מי"ס והנה הוא מקבל בחי' ק' ברכאן הנ"ל ויש ברחם הנ"ל ב' צירי דלתות כנודע והם בחי' היסוד והוד שברחם זה כי היסוד מקבלם בסוד ההוד והרי הם ק"ב ברחם הזה אשר בו שם ב"ן דההי"ן. ונבאר עתה איך יש בחי' ק"ב זה בשם ב"ן עצמו שהנה יש בשם ב"ן זה ב' ההי"ן ראשונים וב' ההי"ן אחרונים ותצייר ב' ההי"ן ראשונה בצורת ד"ו ושנייה בצורת ד"י וכן ב' ההי"ן אחרונים. והנה שם הזה גימטריא ב"ן וציור הד' ההי"ן כנ"ל גימטריא מ"ח הרי ק' ואלו הם הק' ברכאן אשר בציור שם ב"ן. ונבאר ענין ציורין אלו שהנה נודע שאות ה' בציור ד"ו מורה על בחי' הבינה אשר היא מתעברת בבן זכר בתוכה ובהיות הזכר בתוכה אינו רק בחי' ו"ק לכן צורתה ד"ו ד' על ו' גם הד' רומזת אל הנוקבא אשר שם היא עמו בבחי' עטרת בעלה ששם הוא עה"ב אשר צדיקים יושבין ועטרותיהן בראשיהן וזהו ד' על ו' ג"כ אמנם אחר שנולד ויצא ממנה בסוד ו' שבשם הוי"ה ואז יונק משדי אמו בהיותו בחוץ וע"כ בחי' זו דיניקה אינה רמוזה באות ה' רק בחי' עיבור א' שהוא בתוך אמו שהוא ה' בצורת ד"ו. אח"כ הוא בחי' עיבור ב' לתת לו מוחין ונשלם ז"א לי"ס וזה נרמז בה' שצורתה ד"י שהוא ד' על י' וע"כ אנו מציירין ההי"ן הללו ד"ו ד"י ונותנין מעתה כח אל הטפה הנ"ל הנמשכת עתה דרך שם כדי שיהי' כח אח"כ בולד שהיא הנשמה להיות בב' עיבורים הנ"ל הא' והב' אלו הם בחי' ק' ברכאן שמקבלת הטפה בעוברה דרך ב"ן זה שבבינה ביסוד שבה ואח"כ יורדת בחי' זאת בז"א עד היסוד שבו והרי נשלם טפת מ"ד שעיקרה היא מד' יודי"ן דע"ב ממזל הח' ונשלמת בכח ע"ב ס"ג מ"ה ב"ן שהיא לבושים אליה כנ"ל והם בחי' אור מים רקיע וק' ברכאן כנ"ל שהוא עור החופה על כולם והנה כל אלו ד' בחי' צריך שיהיו רמוזין ביסוד עצמו של ז"א אשר בתוכו יקבל הד' בחי' הנ"ל והוא שהנה היסוד שלו נקרא שד"י כנודע ויש בו ד' בחי'. ציור ראשון שאות ש' נעשה ג' ווי"ן ואות ד' ב' ווי"ן ועם היו"ד הרי שם שד"י מצויר עד"ז יהיה גימטריא מ' הרי זו הכנה ביסוד לקבל בתוכו הטפה בחי' עליונה הנקרא אור והוא בחי' יודי"ן דע"ב כנ"ל שהוא גימטריא מ'. ציור ב' הוא שתצייר אות ש' ג' ווי"ן ובראשם ג' יודי"ן והד' ב' ווי"ן כזה שדי ועתה שם שד"י שהוא מצויר עד"ז יהיה גימטריא ע' הרי זו הכנה ב' ביסוד לקבל בתוכו בחי' המים שבטפה העליונה שהם ד' יודי"ן דע"ב וג' דס"ג הם גימטריא ע' ג"כ. ציור ג' שתצייר הש' ג' ווי"ן ובראשם ג' יודי"ן והד' ב' ווי"ן והי' הנה יש בה נקודה א' באמצע שחשבונה י' וג' קוצין יוצאין ממנה עליון ואמצע ותחתון כנזכר פרשה ויקרא דף י"א והם צורת ג' ווי"ן אחרים והנקודה עצמה י' כזה שדי הרי הכל כמנין פ"ח והרי זאת הכנה ג' ביסוד לקבל בתוכו בחי' הרקיע שבטפה העליונה שגם הוא בחי' פ"ח לפי שהנה נת"ל שבחי' הרקיע הוא נעשה מא' דוא"ו דס"ג שמתלבשת בא' דוא"ו דמ"ה ואות א' דס"ג הוא ריבוע דשם אהי"ה שהוא גימטריא ד"ם והרי בשם מ"ה ג"כ אם תסיר א' כנ"ל מוא"ו דמ"ה נשאר ד"ם הרי כי מ"ד הראשון מתלבש במ"ד אחרון דשם מ"ה ושניהן גימטריא פ"ח. ציור הד' הוא שתצטייר ש' ג' ווי"ן ובראשם ג' יודי"ן וד' ב' ווי"ן וי' נקודה א' באמצע וג' קוצין שלה בסוד ג' יודי"ן יהיה גימטריא ק' והרי הכנה ד' ביסוד לקבל בחי' ק' ברכאן שבטפה העליונה. ואמנם הטעם למה כל ציורי שד"י שביסוד הם צורת ווי"ן והוא כמ"ש בתקונים דף כ' שהטפה היא מתחלת צורת י' וכשיורדת מת"ת אל היסוד אז היא מתארכת בצורת ו' ושמור כלל זה הרי נתבאר היטב ענין כל בחי' טפת מ"ד עד רדתה ביסוד הזכר בז"א:

שער לט דרוש ו

ועתה נבאר ע"ד הנ"ל בחי' מ"נ שביסוד נוקבא דז"א שהרי נודע שאביו ואמו שותפין באדם זה

נותן טפת לובן מים זכרים והיא נותנת טפת אודם מ"נ ותחלה טפת האור שלה נמשכת ג"כ ממזל הח' אלא שהוא באופן אחר שהנה הוא שם ע"ב דיודי"ן ועם מספר י' אותיות המילוי הרי פ"ב גם הוא פ"ב באופן אחר שד' יודי"ן שבו גימטריא מ' ועוד יש בחי' מ"ב אותיות בפשוט ומילוי ומילוי דמילוי הרי פ"ב ב' ומאלו בחי' של פ"ב נמשכת טפת אור דמ"נ דנוקבא והיא בחי' דינין וגבורות ולכן נמשכת מבחי' מ"ב של ע"ב כנודע כי מ"ב הוא בחי' גברות וכששנשכת למטה ע"ד הנ"ל בטפת הזכר אינה נמשכת דרך אבא רק דרך אמא לבד. שהיא נקבה ומשם יורדת אליה ביסוד שבה ואח"כ נמשכת בחי' המים והנה נודע שאין טפה יורד מלמעלה שאין טפיים עלות כנגדו מלמטה והנה טפת הזכר היה ה' אורות וה' מים וה' רקיעים כנזכר פרשה תרומה קס"ו וא"כ צריך שתהיה הטפין של מים של הנוקבא כפליים והנה אלו נמשכין מבינה אמא עלאה בלבד שהיא הטפה של הנוקבא והנה בז"ס תחתונות שלה יש ס"ג א' כנ"ל ושם יורדין חו"ב שבה תוך חו"ג נמצאו כל י"ס שבה נכללו בי' אותיות דס"ג ומט' ספירות שלה נמשכין ט"פ מים ומכתר שלה בחי' ד' כי הכתר של הנטוקבא לעולם סוד ד' והנה ט"פ מים כמנין תת"י וד' הרי תתי"ד ואלו יורדין בנוקבא דז"א בסוד ט"ס שבה וכתר הנ"ל העולין תתי"ד ואלו נמשכין עד היסוד שבה והנה י' הוא בחי' טפה עליונה הנמשכים מי' אותיות מילוי דע"ב שבמזל הח' והם מתלבשין תוך מספר תת"י שבהם שהם בחי' המים כנ"ל [הגהה - צמח בלתי חשבון ד'], ואם במים של זכר בארנו שיש בהם עביות ועכירות אלא שאינן מתגלין עד בחי' הרקיע כשנקרשו המים כ"ש באלו המים שהם נקבות שיש בהם עכירות הנקרא מי המרים המאררים והם כמנין ת"ת הנ"ל בלא הי' הפנימי וז"ס בת"ת ה' את ירכך נופלת אח"כ נמשך בחי' הרקיע והנה הרקיע של זכר נמשך מאות א' דאהי"ה דבינה בא' דשם מ"ה ועתה נמשכת מא' דאלקים שבאמא אל א' דאדני שבנוקבא ומתלבשת שם ונעשה רקיע והנה א' דאלקים דאמא צורתה יו"י ושל אדנ"י צורת יו"ד כנ"ל ושניהן כמנין מ"ו כמנין אח"כ נמשך ק' ברכאן והם נמשכין מג' שמות אהי"ה שבאמא דיודי"ן דההי"ן דאלפי"ן גימטריא תנ"ה שהם גימטריא ב"ן וב"ת ע"ה גם נמשכין משם אהי"ה שנעשה אהי"ה פעם אהי"ה כמנין אמ"ת ותצרפם עם י"ב אותיות שיש בג' שמות אהי"ה הפשוטים הנ"ל ועולין ג"כ ע"ה כמנין תנ"ד והענין שק' ברכאן של טפת הזכר הם נמשכין משם ב"ן אל הזכר לבד שהוא נקרא ב"ן אך עתה הנוקבא כוללת ג' אהי"ה שהם כמנין תנ"ה כנ"ל לכך צריך להמשיך ק' ברכאן דטפה שלה בבן ובת העולין גם כן תנ"ד כנ"ל. גם הטעם שתחלה שיעור קומת הנוקבא הוא בד"ס התחתונים דז"א שהם תנה"י ועתה שכבר נתקנו בחי' המ"ן שבה כנ"ל היא גדולה כמוהו ונמצא שגדלה עתה יותר משיעורה ד"ס וחצי והם חו"ב חו"ג וחצי ת"ת וכל אחד כלולה מק' ברכאן הרי ת"ן ועם ד"ס תחתונים הרי תנ"ד וכשיש ח"ו פגם בתחתונים אוחזין בהם החיצונים ונעשה נד"ת דותה תטמא. ועתה נבאר ד' בחי' איך הם רמוזין ביסוד שבה ע"ד הנ"ל ביסוד שבז"א הראשונה הוא שתצייר אות ש' בבחי' ג' ווי"ן וג' יודי"ן על ראשיהן מלמעלה ולמטה מהם שולי תחתית השי"ן עשויה כמנין כ' כפופה כזה ש' ועם ד' ועם י' הרי פ"ב של טפת אור שלה כנ"ל והרי בחי' זאת כעין כלי ששביסוד שלה לקבל טפת האור שלה שהוא המ"נ. ציור הב' הוא שד"י במילוי תתי"ד שי"ן דל"ת יו"ד שהם ט"פ מים ואות ד' של הכתר כנ"ל ויש בו ט' אותות המילוי שהם ט"פ מים. והרי זה כלי ב' לקבל בו בחי' המים של הטפה שלה שהם מ"נ. ציור הג' הוא ג' אותיות אמצעיות שבמילוי שד"י שהוא אותיות ול"י והוא כלי אל בחי' הרקיע של הטפה וז"ס יהי רקיע בתוך המים וגו' ויבדל בין המים וגו' כי הבדלה הוא בשני שהוא גבורה והוא בחי' לוי כנ"ל שהוא בחי' הרקיע המבדיל בין מים. ציור הד' ג' אותיות אחרונים שבמילוי שדי והם אותיות תנ"ד ובהם נכנסין ק' ברכאן הנ"ל שהם גימטריא תנ"ד ואז כאשר הזכר נותן בה טיפת מ"ד הנ"ל כבר היא כלולה מאור מים רקיע וק' ברכאן אמנם אינם מצטריים ציור גמור אלא אחר שירדו במעוי דנוקבא ושם נעשה ממש מים רקיע כי למעלה לא היה רק בכח לבד. ונבאר עתה ענין מ"ד ומ"נ מה עניינם וכמה בחי' זווג יש והוא כי כבר נת"ל סוד בחי' מ"ן וע"ש כי אותו דרוש התחלת ענין זה ואמנם השאר שלא בארנו שם נבאר עתה בע"ה:

והנה נודע כי זו"ן כשמזדוגין יחד זה ניתן מ"ד והיא נותנת מ"נ ונודע מ"ש רז"ל אין האשה כורתת ברית אלא למי שעשאה כלי. וגם ארז"ל אין האשה מתעברת מביאה ראשונה גם נודע מ"ש בסבא דמשפטים שבביאה ראשונה שהאדם בא באשתו שדי חד רוחא בגווה ופירוש הדברים הם כך שכבר נודע שאין הנוקבא לוקחת שום אור אלא ע"י ז"א ונודע שב' עטרין הם בדעת ונקרא חו"ג והם שם מ"ה וב"ן ואע"פ שבהיות הנוקבא אב"א עם ז"א אינה יכולה להתתקן וליעשות פרצוף אם לא ע"י שנותנין לה עטרא דגבורות שהם הה"ג עכ"ז אינה לוקחת הה"ג עצמן רק הארתן עוברת דרך האחוריים דז"א שהרי ה"ג ירדו אחר כלות החסדים ועמדו ביסוד דז"א ומשם עברה הארתן אל הנוקבא אך הגבורות עצמן א"א שתקבלם אם לא ע"י זווג ממש בביאה ראשונה דבעל עמה ואז הם יוצאין לגמרי מן יסוד שלו וניתנין ביסוד שלה ואלו נשארין בה תמיד שם והם חיותה והם נקרא נפש המלכות ולפי שעצמותה שלה לא נעשה רק מהארה שלהם בלבד לכן עדיין לא היתה ראויה לילד כי אין האשה ראויה לילד אא"כ תהיה שלימה שאם היא חסרה אינה יולדת. ואמנם כל השלימות אינו אלא עד שיהיה בה כל הה"ג עם אלו ששהם שם ב"ן הנ"ל כי זה ממש נפש של הנוקבא כנודע כי שם ב"ן הוא בנוקבא דאצילות וכן הוא בעולם עשייה הנקרא נפש של ב"ן לכן ע"י שם זה נוצר נפש של האדם תחלה וזהו הבא לאדם בעת צאתו ממעי אמו ששם זה הוא פנימית ורוחניות עולם הנוקבא ואין נפש זה של הנוקבא העליונה נותן בה עד ביאה ראשונה דבעלה עמה ואז נותן בה הנפש הזו ועי"כ נשאר נפשה הזאת ביסוד שלה ושם ב"ן הזה הוא המעלה אח"כ כל המ"ן דשאר הזווגים דמאז ואילך. וזה הטעם שאין האשה מתעברת מביאה ראשונה כי ביאה ראשונה עושה אותה כלי לקבל טפת הזרע ואחר שקבלה הכלי ההוא בביאה ראשונה אז משם ואילך תתעבר ותקבל טפת הזרע בזווגים אחרים ושם ב"ן הזה שהוא הנפש שלה שהם הה"ג עצמן כנ"ל הם נשארים תמיד שם ביסוד שלה לששורש כדמיון השאור אל העיסה וזהו ענין רוחא דשביק בה בעלה בביאה קדמאה. והנה כאשר רוצין זו"ן להזדווג יחד מאז ואילך הנה נודע שאין שום זווג בעולם לזו"ן אם לא שיקדים להם בתחלה זווג או"א וטעם הדבר שאלו ב' עטרין הנ"ל שלקחו זו"ן לצורך עצמן וגופם אבל לחדש מחדש בנים אחרים אינן יכולים לא לא שיקחו התוספת ההוא מאביהם מלמעלה מאו"א וגם או"א לוקחין מהיותר למעלה עד המאציל עליון שהוא לבדו יש לו כח לחדש תמיד לפי שאין לו סוף משא"כ בנאצלים שאין להם אלא לעצמן מה שניתן להם מלמעלה נמצא שאין זווג בעולם של זו"ן כלל אא"כ יהיה הזווג ההוא נמשך מלמעלה עד א"ס. וז"ס כוונת יחוד ק"ש באמתותה שכבר נודע שהוא בחי' זווג או"א כדי לתת להם מוחין חדשים לזו"נ בניהם כדי שיוכלו להזדווג גם הם להוליד בנים אחרים וצריך לכוין בק"ש ולהשלים כל הזווגים עד א"ס כי ז"א יקבל מאו"א ואו"א מא"א וא"א מעתיק יומין כו' עד א"ס. ואנו בעונותינו לא נמסר לנו תשלים ענין זה אצלינו, נמצא כי אע"פ שכבר לקחו זו"נ בתחלת אצילות הב' עטרין שהם תכלית ועיקר הזווג כנודע כי אין קישוי אלא לדעת בסוד ואדם ידע את חוה אשתו וידע אלקנה, עכ"ז בכל פעם שצריכין להזדווג הם צריכין ליקח מחדש ולחדש אותן הב' עטרין משרשם העליון כמ"ש, והוא דוגמת האדם שממה שהוא אוכל מתרבה המוח שלו ויכול להזריע ולשמש ואם לא יאכל הנה בפעם או בפעמיים אשר יזריע יחסר ממנו מוחו וימות נמצא שבכל זווג וזווג דזו"ן קדם אליו הזווג דאו"א ונותנין להם ב' עטרין מחדש ומהם יכולין להזדווג זה נותן החסדים וזו נותנת הגבורות והנה מאלו עטרין החדשים מהם נעשה הולד עצמו. ואמנם כאשר באים אלו הב' עטרין אינה יכולה הנקבה להעלות מ"נ אלו שהם הגבורות החדשים אם לא ע"י גבורות הראשונים הנקרא נפש הנוקבא שם ב"ן כנ"ל והשורש לכל המ"נ אלו החדשים הם אותן ב' עטרין קדמאין שלקחו בעת אצילות בזווג הראשון והם נשארין שם קיימין תמיד לעולם וכאשר באים המ"נ החדשים אינם יכולין לעלות אם לא ע"י אותן גבורות הראשונים הנ"ל. והנה נתבאר היטב ענין זה ושמור כלל זה בידך שאותן ראשונים הנ"ל נקרא רוחא דשדי בגווה בזווגא קדמאה והם נפש המלכות והוא שם ב"ן דההי"ן והם הכלי והרוח המעלה מ"נ אבל המ"נ בעצמו הם אלו הגבורות

:החדשים שמהם עצמן בחבור חסדים הזכרים החדשים מהם נעשה הולד עצמו

שער לט דרוש ח

ונבאר עתה (מה) ענין ההוא רוחא דשדי בגווה ומה הוא משמש אל מ"ן החדש כי בארנו שהוא כדמיון שאור אל העיסה. דע שהנשמה עצמה שהוא הולד הנוצר מזווג ההוא הם החו"ג החדשים שהזכר נותן ה"ח ביסוד הנוקבא ושם הם מתחברים עם הגבורות החדשים שבה ואז שניהן מצטיירין יחד ונעשים נשמה אחד אמנם אין לך נשמה שאינה צריכה להתלבש וכמ"ש הסבא דמשפטים ע"פ בבגדו בה וע"פ שארה כסותה ועונתה. והנה ב' כיסוים יש לנשמה הזאת הנעשית מחבור דחו"ג החדשים כסוי א' נמשך לה מן האב וכסוי ב' נמשך לה מן האם והענין שהחסדים בצאתן מן הזכר מתלבשים תחלה עם החסדים הראשונים שיש בזכר דוגמת ההוא רוחא דשביק בגווה בנוקבא שהם ה"ג הראשונים. וז"ש בסבא דמשפטים שלבוש של הנשמה נקרא אלוה שהוא סוד החסדים הנקרא א"ל וזהו ג"כ משארז"ל אור א' דמעשה בראשית היה צופה בו האדם מסוף העולם ועד סופו וגנזו לצדיקים לע"ל פי' הענין שאינו יוצא אלא ע"י לבוש הנ"ל וכעד"ז הגבורות החדשים של הנוקבא קודם שהעלו בחי' מ"נ לקבל טפת דכורא הם מתלבשות תחלה תוך הגברות הראשונים שהם ההוא רוחא דשביק בגווה ועי"ז יש בהם כח לעלות והבן זה מאד כי ז"ס מ"ש שזה הרוחא מעלה מ"נ ואל תתמה לומר שהרי זה הרוח הוא גדול מכל אלו החדשים ואיך יעשה לבוש אליהם כי אדרבא הוא בבחי' נשר המגינה על בניה בסוד יפרוש כנפיו וגו' כמ"ש ע"פ יומם יצוה ה' חסדו שכל האורות מתלבשים בחסד ראשון לשומרן מן החצונים כי הוא גבוה ואין החצונים יכולין ליגע בו וזש"ה אמרתי לעולם חסד יבנה. ואח"כ יצא הולד בגוף א' שלם מחו"ג החדשים ויוצא מלובש ג"כ במלבוש א' הנעשה מב' כיסוים שהוא בלבוש החסדים הראשונים דז"א ובלבוש הגבורות הראשונים דנוקבא. ואמנם ודאי שה"ח וה"ג החדשים אינם לוקחין כל ההוא רוחא דחסדים שבגוויה וכל ההוא רוחא גבורות דב"ן דאטיל בנוקבא אמנם בכל זווג וזווג אין לך ולד בעולם שאינו לוקח מעט מאותו רוח הנ"ל נמצא שהבן הראשון הוא בחי' מ"ן החדשים עצמן הוא לוקח עמו מעט מההוא רוחא דביה וכדי לעשות לבוש כנ"ל ואחריו בא בן הב' שהוא החו"ג אחרים חדשים ג"כ וגם הוא לוקח מההוא רוחא קדמאה דבו ובה לצורך מלבוש הנ"ל וכעד"ז עד תשלום כל הבנים שיולדת האשה וכאשר נשלם ונגמר ההוא רוחא ואין בה עוד ליתן כי לא נשאר בה רק חיות של האשה עצמה שהוא נפש אליה כנ"ל אז אינה יולדת עוד (מ) [א] ואם היתה יולדת היתה מתה בלדתה בסוד ויהי בצאת נפשה כי מתה כי בנימין לקח אותו החלק עצמו הנשאר באמו שהוא הנפש שלה ממש ובלדתה אותו יצאה נפשה ממש ואז מתה והבן זה. ודע שמזה הרוח קדמאה נמשך בה אורח נשים וז"ס חדל להיות לשרה אורח כנשים כי אורח בא מהגבורות כנ"ל והם אותן גבורות הראשונים הנקרא רוחא דשדי בגווה וכאשר ילדה כל הבנים וכל א' לקח חלקו משם ונשלם ההוא רוחא אז נפסק האורח ואין האשה יולדת כי אם אין שאור אין עיסה. ונבאר עתה ענין ההוא רוחא הנקרא שם ב"ן ומהיכן נמשך דע כי גם היסוד דאמא עלאה יש בה שם ב"ן א' והוא ההוא רוחא דשביק בה אבא ובהכרח הוא שיהיה כלול מב' רוחין כדי שיהיה בה כח להוליד זכרים ונקבות וע"כ נקרא ההוא רוחא ב"ן כי ב"ן הוא גימ' ב' הויות כנגד כח הזכר והנקבה הוי"ה א' לזכר והוי"ה א' לנקבה וכאשר מתחברים אלו ב' הויות יחד נעשה הוי"ה א' במילוי ההי"ן ובו ניכרין ב' הויות כי פשוט של הוי"ה דההי"ן הוא הוי"ה והמילוי הם ה' אותיות ודהו"ה וכשתחבר ב' אותיות ו"ד יהיה אות י' נמצא כי ה' אותיות דמילוי זה הוי"ה דההי"ן הוא הוי"ה א' ממש בצורתה באותיותיה ואין הפרש בה רק באות הי' שנחלקה ונעשית ו"ד אך שאר אותיות אין בהם שינוי. והנה כאשר יצא הז"א מבטן אמא לקח ההוא רוחא דביסוד אמא להתלבש בו נשמתו ע"ד שבארנו לעיל לכן נקרא ז"א בן בבחי' זו לפי שהוא לוקח אותו הב"ן שיש באמא ובהיותו בבחי' דכורא לקח ב' עטרין כנודע לכן לוקח ב' הויות אלו דכלילין בההוא רוחא ונקרא ז"א ב"ן לפי שלוקח שניהם שהם ב' הויות דב"ן ומ"ה אלא ששניהם

ביחד נקרא ב"ן כי כל עצמן הם בחי' מ"נ רק שנרשמין בהם ב' הכחות של מ"ה וב"ן כדי שיוכל לילד זכרים ונקבות ואחר כך בעת הזווג דביאה ראשונה נחלקים ואז ז"א לוקח הוי"ה א' והב' נותנה לנוקבא בעת זווג כנ"ל וגם בזו הוי"ה נכללין שניהן ע"ד הנ"ל ונקרא שם ב"ן. ונחזור לבאר יותר ענין זה שהרי בינה אמא עלאה יש בה הוי"ה א' וה' תתאה שלה נחלקת לציור ד"ו כנודע והם בחי' ב' בניה זו"ן לכן באות ה' תתאה שם נתון זה הב"ן של ההי"ן הנ"ל במקום מ"ן שלה ובחי' ב"ן זה הוא סוד הז"א הנקרא ב"ן כנ"ל והוא בחי' ב' הויות שהם ציור אות ד"ו עצמה שהוא זו"ן אך עיקר הב"ן שלה הוא ז"א כנ"ל:

הגהה - עיין בשה"פ דכ"ה ע"ד פרשה וירא בסוף דרוש מ"ן שכתב מוהרח"ו ז"ל וז"ל אמר] חיים הכותב ענין הוי"ה דב"ן שבנוקבא כולל ב' הויו"ת יובן במה שנודע כי בהיות הה"ג ביסוד דדכורא אז ג"כ בחי' עליונה המתפשטת מחסד עד הוד דז"א הנה שם נמתקו עם החסדים וענין המיתוק הוא שנכללים עמהם ונמצא כי בהנתן הגברות בנוקבא הם מחוברים עם האורות החסדים כנלע"ד ע"כ:

והנה כן יש ג"כ בנוקבא תתאה דז"א הוי"ה א' וה' תתאה שלה של זו הנוקבא הנקרא רחל שהיא אחרונה שבאצילות יש בה צורת ד"ו והוא שם ב"ן דההי"ן וזהו הב"ן הוא סוד בנימין והוא סוד מטטרו"ן לכן שופרי דבנימין הוא מעין שופרי דרחל אמו שהוא מטטרו"ן הנער בנה של רחל אחרונה שבאצילות והנה מט"ט זו הוא בחי' ז"א של בריאה לכן יש בו ו' אותיות נגד ו"ק דז"א דאצילות ונוקבא שלו הוא דוגמת רחל נוקבא דז"א דאצילות ויש בה ג"כ שם ב"ן והוא סוד סנדלפון וכן הוא הענין בכל הנקבות בההי"ן שבהן בכל מדרגתן. ובזה תבין ענין רחל ולאה כי ברוחא דשדי בגווה בלאה יש בה כח להוליד ו' בנים ובת אך ברוחא דשביק יעקב ברחל הוא מועט ולא הספיקה להוליד רק יוסף לבדו ונשאר אח"כ חלק נפשה המגיע לעצמה וכשנולד בנימין הוצרכה לתת בו אותו חלק של עצמה וכיון שיצאה נפשה וניתן בבנימין כשנולד לכן מתה וזהו ויהי בצאת נפשה כי מתה. ואמנם טעם הנ"ל שכבר נודע היות לאה תופסת בישראל העליון ז' מדות שהיא כנגד הבינה אם ז' הבנים אך רחל היא אחרונה ואין בה רק בחי' צדיק דעייל בה שהוא יוסף וצדיק דנפיק מינה והוא בנימין כנזכר פרשה ויצא ד' קנ"ה כי לאה בהיותה למעלה אינה נוגעת בבריאה בעולם הפירוד אבל רחל היא תחתונה ומה היא יולדת לתתא יולדת בעולם הפירוד והמות שהוא מבריאה ולמטה שבו כתיב ומשם יפרד והיה לארבעה ראשים לכן קראו אמו בן אוני ואביו קרא לו בנימין שאע"פ שהוא בסוד הבן הצדיק דנפיק אל הבריאה אינו בן אוני רק בן ימין שהוא עדיין באצילות כמ"ש בע"ה:

שער לט דרוש ט

ועתה נבאר ענין זווג דנשיקין הנה כבר נת"ל בדרוש ג' איך יש ב' מיני זווגים הא' הוא זווג העליון רוחני ונקרא זווג דנשיקין והב' הוא זווג תחתון גופני דיסוד ביסוד וב' הזווגים האלו הם נעשים למעלה ואין זווג בעולם שלא יקדים אליו זווג העליון דנשיקין והנה ענין זווג זה נרמז בפ' תרומה דקמ"ו על פסוק ישקני מנשיקות פיהו דלית רחימו דדביקותא דרוחא ברוחא בר נשיקה וכו' נשיקו דרחימותא אתפשט לד' רוחין כו' ומאן איהו אהבה כו'. ובמ"ש כאן יתבאר לך פי' המאמר הזה שם ותחלה צריך שתדע שיש חילוק בין מ"נ של זווג תחתון אל הנשיקין כי המ"נ הם בחינת א' שהדכורא נותן בה מ"ד והיא מעלת מ"נ אבל הנשיקין הם כפולים לכן נעשה מהם ארבע רוחין והם תרין דדכורא ותרין דנוקבא שהם מתערבין של זה בזה ושל זה בזה כמ"ש בע"ה. ונבאר תחלה מה הוא ענין הנשיקין והוא שהזווג תחתון נקרא זווג גופני ויש בו ממשות שהוא טפת הזרע ובפרט עם מ"ש במ"א שטפת החסדים שהזכר מזריע אינה נמשכת ממוח הדעת עצמו רק מאותו התפשטות של ה"ח המתפשטים בו"ק, ומיעוטן הם אותן הבאים מדעת עצמו

ואלו י' טפין שזרק יוסף מבין צפרני ידיו כנזכר אצלינו ונמצא שזווג התחתון עיקר והוא מז"ת אבל זווג העליון דנשיקין הוא מהג' העליונים שבו שמזדווגים עם ג"ר שבה כמ"ש בע"ה והענין שכל נשיקה הוא מבחי' הבל הפה היוצא מן הריאה אל הגרון שהוא בינה כנודע שכל הז' הבלים מבינה שהיא הגרון נפקו נמצא שכחם הוא מז"ת אמנם אותו אור שהיה נמשך מאותן הג"ר שבראש אל הגוף קודם שיכנסו בפנימיות הגוף שבז"ת יוצא דרך פה לחוץ בסוד הבל וכנגדן ז' תיבות בפסוק ישקני מנשיקות פיהו וגו' וביאור הדבר שהנה חו"ב דז"א הם דוגמת או"א ממש והם מזדווגים בסיום ג"ר ע"י הדעת המחברם ואמנם סוד חיבור זה הוא בתוך הפה כנודע אצלינו שהחיך הוא חכמה והגרון הוא אמא והלשון הוא הדעת המזווגן ושם מזדווגים יחד וכבר נתבאר זה במ"א והנה אע"פ שאלו הם הזכר והנקבה הכל נקרא הבל א' בלבד והוא שהנה הכל הוא בז"א עצמו וגם שהם או"א כחדא נפקין ומכ"ש חו"ב דז"א דכולם נחשבים בחי' זכר ועד"ז יש גם כן בפה הנקבה בחו"ב שלה ואלו הם תרין רוחין א' זכר ואחד נקבה וכמ"ש פרשה תרומה דלית רחימו בדביקותא רוחא ברוחא בר נשיקו שהנה זווג התחתון הוא אתדבקותא גופא בגופא גופני בסוד טפת זרע כנ"ל אך זווג זה הוא רוחניות בלבד רוחא ברוחא שהם רוחא דהבל הפה דיליה בהבל רוחא דפה דילה. ועתה נבאר איך כל א' מאלו התרין רוחין נחלק לשנים כמ"ש בפ' תרומה ד' רוחין אינון בנשיקה וכל חד וחד כלול בחבריה כו' פי' שהזווג התחתון אינו נכפל הנ"ל שהרי הוא נותן מ"ד והיא מ"נ אבל כאן הוא הזווג כפול שכמו שהזכר נושק פה הנוקבא גם היא נושקת פה הזכר. ונמצא שבנשיקות הזכר יש בו ב' בחי' א' הוא ההבל עצמו שנמשך ע"י הנשיקה והוא שורש ההבל עצמו והב' מה שנתערב עם ההבל של הנוקבא תוך פיה ונעשה בחי' נקבה ושרשו הוא זכר וכעד"ז הנשיקות הנוק' אל הזכר שהרי כשנושקת אותו בהכרח נשאר בה שורש הבל של הנשיקה והב' מה שנתערב עם הבל של הזכר שניתן בו מפי הנוקבא אליו ונעשה בחי' זכר ושרשו היא נוקבא והרי נתבאר ענין ד' רוחין דאית בנשיקין וראה והבן עתה שכמו שבזווג תחתון הראשון מכולם שהוא ביאה ראשונה לעשותה כלי כנ"ל בדרוש המ"נ שנתבאר שהניח בה ההוא רוחא לעשותה כלי לצורך זווגים אחרים שיהיו אח"כ מאז ולהלאה כן הזווג דנשיקין הראשונים שהיה בעולם כאשר נאצלו זו"ן ונזדווגו יחד בבחי' נשיקין נתן זכר מיסוד שלו העליון שהוא הלשון שבפיו חד רוחא לתוך היסוד שלה העליון הניתן בפי הנקבה וההוא רוחא קדמאה של אותן הנשיקין קדמאין נשאר בנקבה תמיד שם ביסוד אשר בפיה לצורך הזווגים השאר שיבאו משם ולהלאה כדמיחון מה שמשמש ההוא רוחא דיסוד התחתון שבה לצורך שאר הזווגים שיבאו משם ולהלאה והבן זה היטב ונמצא שיש כאן תרין רוחין אחד רוחא דז"א דעאיל בפה הנקבה אשר שרשו זכר ונהפך לנוקבא בתוך פיה ויש חד רוחא דנוקבא דעאל בפי זכר אשר שרשו נקבה ונהפך לזכר ואמנם בשניהם יש בחי' נקבה ואלו הם בחי' יצחק שנאמר בו לשרה והנה בן לשרה אשתך כנזכר בזוהר ובחי' חבקוק שנאמר בו את חובקת בן כנזכר. והנה אלו הבנים יצחק וחבקוק היו מבחי' אלו התרין רוחין דנשיקין קדמאין כמ"ש במקומו, [הגהה - צמח ונראה לע"ד דיצחק וחבקוק הם מן הנשיקין ויוצאין ונגמרו ע"י זווג תחתון:

אמנם משאר הנשיקין שהיה אח"כ משם ולהלאה מכולם נעשין אז נשמות תחתונים או מלאכים כמ"ש. [הגהה - אמר הכותב חיים צ"ע שבדרוש הג' ביארנו שהיה באו"א שבעה זווגים דנשיקין וזווג הראשון שבכולם שעדיין לא הוברר זו"ן נראה מכאן שהוא ע"ד הנ"ל כאן שהוא ביאה ראשונה לעשותה כלי (דנשיקין) וא"כ איך נאמר שם שמהנשיקין קדמאין לעולם הם המלאכים ולא נשמות וכא נאמר שהם יצחק וחבקוק גם צ"ע ששם אמר שלא היה זווג תחתון כלל בנשיקין קדמאין והזווג הראשון התחתון היה בעיבור א' דז"א וכאן בארנו שבין באמא בין (במלכות) הניח ב' רוחא בביאה קדמאה שאינה לצורך עיבור כלל ומשם יצא בנימין והרי שהיה זוג תחתון וגם בנשיקין קדמאין וצ"ע:

והנה נתבאר בענין כוונת אמן של הקדיש שיש בו הג' בחי' והם חיבוק ונישוק וזווג ולעולם הנקבה היא מתעוררת תחלה והתעוררות הזה היא בעת החיבוק שהוא קודם הנשיקה והזווג ועל

כן אז בתחלה היא קודמת לחבק את הזכר ואח"כ הזכר מחבק את הנוקבא ואח"כ באו הנשיקין ואז כיון שכבר היא הקדימה התעוררות בענין החיבוק כנזכר אז אין הנקבה מעוררת תחלה אמנם יש ב' בחי' בענין הנשיקין הא' הוא שכיון שהיא התחילה התעוררות על ידי החיבוק אם כן עתה הוא יתחיל הנשיקין תחלה ואח"כ תישק היא אותו ויש בחי' נשיקין ואז הם נשיקין שוין שכאשר הוא מתעורר לנשק אותה היא ג"כ מתעוררת ביחד לנשק אותו. ונלע"ד עם הנ"ל בדרוש ג' שבארנו שיש נשיקין קדמאין אל הזווג התחתון ויש נשיקין שניים שנעשים בהת הזווג עצמו וא"כ אלו שהם קודם הזווג צריך שהוא יתעורר תחלה כיון שהיא נתעוררת תחלה בחיבוק ואחר ששניהם קדמו זו בחיבוק וזה בנישוק אז שניהם שוין בזווג תחתון ונשיקותיהם הם שוים כנלע"ד:

שער לט דרוש י

הנה בביאור ק"ש שעל המטה יתבאר שעיקר כוונת אותו ק"ש אינו אלא לעשות כלי ולא לבחי' זווג ממש ושם נתבאר ענין כלי זה מה ענינו ונעתיק קצתו כאן דע שכל זווג וזווג שיש בין באמא בין בנוקבא דז"א צריך תחלה לזווגם לעשות בה בחי' כלי ואח"כ זווג ב' להתעבר ולהוליד ממש בחי' נשמות וטעם הדבר הוא כמו שכתבנו שכאשר אבא נזדווג עם אמא ביאה ראשונה בעת בריאת העולם. הנה השפיע בה אות הרוח כנזכר בסבא דמשפטים דשביק בה בעלה לעשותה כלי כדי שתהיה ראויה להתעבר ולקבל טפת הזכר בתוכה והנה זה הרוחא שנותן בה בביאה ראשונה הוא נמשך מן הדעת דאבא אשר הוא ששם ע"ב פנימי במילוי יודי"ן כנודע והנה זה הרוח דדעת דאבא נמשך מהדעת העליון החופף על או"א והוא מזל הי"ג דדיקנא דעתיקא כנודע כי או"א במזלא אתכלילן וזה נמשך בו ג"כ ממזל ח' העליון ממנו אשר בארנו לך שיש בו ג' הויות דע"ב דיודי"ן והנה ראשית כל אלו ההמשכות הוא מדעת העליון דעתיק יומין הנקרא רדל"א אשר הדעת ההוא גנוז בין גולגלתא ומוחא דא"א והוא בחי' ההוא אוירא דיתיב על קרומא דמוחא דא"א והנה נמשך עד דעת דאבא ממדרגה למדרגה ומדעת דאבא נמשך עד יסוד שבו הנק' נתיב לא ידעו עיט ומשם יצא ונכנס ביסוד אמא בביאה ראשונה ונמצא דההוא רוחא דנפקי מיסוד אבא הוא הנקרא אוירא דכיא וכמ"ש בע"ה. והנה ההוא רוחא הוא כלול מג' שמות דע"ב דמילוי יודי"ן והם גימטריא רי"ו ואלו הג' שמות שנותן בה בביאה ראשונה שעולין רי"ו הם בחי' הכלי אשר בה אח"כ בזווג הב' נותן בה שם א' דע"ב שהוא ע"ב תיבות הכוללים רי"ו אותיות כנודע ואז הוא טפה זרעיית ממש להוליד וע"כ בחי' רי"ו גימ' גבורה שהיא נקבה וע"ב הוא גימ' חסד שהוא הזכר כנזכר פ' בשלח ונתבאר בדרוש ה' משער זה ע"ש. [הגהה - צמח וסי' זכר חסדו]. ונודע כי חסד גנוז בפומא דאמה נמצא כי זה היסוד דאבא הוא נמשך מהחסד וראיה לזה כי הנה שם ע"ב דיודי"ן לעולם הוא בחסד וכן הוא גימ' חסד כנ"ל וא"כ היותם ג"פ ע"ב שהם רי"ו הענין הוא כי זרוע ימין הנקרא חסד יש בו ג' פרקין חסד חסדים כנזכר פרשה ויחי ואלו הג"פ הם מתגלין בפומא דאמה ונותן אל האמא וע"י נעשית כלי וז"ש בזוהר כי החסד מכונן למטרוניתא נמצא כי בחי' הכלי הזה אשר הנחיל אבא לאמא הנקרא אוירא דכיא כי הם סוד ה"ח וה"ג ששביסוד אמא נקרא (אשא) אשא דכיא והנה מאלו הב' בחי' שיש ביסוד אמא נעשית גולגלתא דז"א כנזכר באדרא כי נפיק גולגלתא חד תקיפא כו' ומהם נעשה בחי' מוח הדעת דז"א ונמצא כי האמת שמן היסוד דאו"א נעשה הדעת דז"א אמנם להיות שגם האי אוירא דכיא הוא רוחא דגניז ביסוד אמא לכן אנו אומרים כי מנה"י דאמא נעשה ג' מוחין דז"א ואין אנו מזכירים את אבא לפי שהאי אוירא דכיא הוא בכלל אמא כי היא לוקחתו כנ"ל נמצא כי אחר ביאה ראשונה דבריאת העולם אתא מפתחא דכליל שית כנזכר בספר הזוהר פ' תרומה דקע"ז ע"א והוא ז"א הכולל ו"ק כנודע וסתים פתחא דאמא כי נה"י שלה נעשו מוחין ברישא דיליה נמצא כי מקורה גנוז וסתים תוך רישא דז"א ואז אותו הכלי הנקרא אוירא דכיא כנ"ל לקחו הז"א ואז חזרה אמא להיות סתומה כבתחלה בבחי' בתולה כיון שהז"א סותם פתח שלה כנ"ל וא"כ בזווג ב' הוצרך אבא להנחיל בה

פעם אחרת כלי אחר מחדש ואח"כ נזדווג באמא מחדש והנה כך דרכו תמיד עמה כי אחר שהז"א סותם פתחה תמיד נמצא כי אמא לעולם היא בתולה והוא סוד אסתר ירקרקת היתה כי סוד בינה קו ירוק כנזכר בתקונים והיתה נקרא אילת השחר על שרחמה צר ובכל שעה היתה כבתולה. והנה אותו הרוח דיהיב בה בכל זמנא אינו לבטלה כי הנה הוא נמשך בז"א ונמשך ממנו אל הנוקבא שלו לעשותבה כלי גם היא וניתנה לה מיסוד שלו ליסוד שלה לעשותה כלי וטעם הדבר כי לעולם בחי' המלכות דעשייה אצל החצונים צריכה היא להיות בתולה ואיש לא ידעה מפני החצונים ובפרט בלילה שאז תרעין דילה סתומים והיא בתולה ממש בפרט אחר החורבן והגלות. והנה כאשר ז"א מנחיל בה בחי' הכלי הנ"ל אין בה כלל שם מילוי דיודי"ן כמו אותו דבינה כי הוא מתחלק וחציו לקח הז"א לעצמו לדעת שבו וחציו ניתן ביסוד שבה וב' רוחין אלו החצאין הם מילוי ההי"ן כי ב' ההי"ן הם יו"ד א' נמצא כי נחלק לחצאין ממש א' בז"א וא' בנוקבא כנ"ל בדרוש ד', וע"ש. [הגהה - ונלע"ד דא"כ ג' ב"ן שהם נגד ג' ע"ב שהם רי"ו וזה אשר נתבאר בנפילת אפיים שיש שם ג"פ ב"ן המעלין מ"ן והבן זה:

והנה נתבאר כי תחלת כל זווג בין באמא בין בנוקבא דז"א צריך תחלה לעשותה כלי ואח"כ יחוד ב' לזווגם להתעבר ולהוליד. והענין הוא כי כל לילה כשאנו אומרים ברכת המיפיל אז ההוא רוחא שבגווה חוזר ומסתלק ונדבק במקורו בז"א ואין הנקבה מאירה מצדו אלא מצד הבינה שהיא הבונה את הצלע עד שנגסר בבוקר אז ויביאה אל האדם בשים שלום ונמצא כי המלכות חזרה להיות בתולה לכן צריך לעשותה כלי בחצי הלילה לה וגם לבינה עלאה כי אז מזדווגים או"א בסוד ביאה ראששונה לעשותה כלי דאמא. ואחר כך מזווג זה נמשך זווג אל הזו"ן דביאה ראשונה ג"כ אחר חצות לעשותה כלי ואח"כ ביום בק"ש דשמע ישראל הוא הזווג ממש להוליד באו"א ובשים ששלום הוא הזווג ממש לזו"ן להוליד נמצא כי זווג חצות לאו"א ולזו"ן הם להכינם שיהיו מוכנים לצורך זווג היום וכעד"ז תמיד כל יום ויום לטעם הנ"ל. ואמנם בכל זווג וזווג דאו"א עולין זו"ן שם בסוד מ"נ וג"כ אנו מעלין נשמתינו עם זו"נ למעלה וזה ע"י מסירת עצמינו להריגה על קדושת השם ואז יורד ונמשך מאבא באמא הכלי הנ"ל שהוא בי' רי"ו ואז נעשית כלי בחצי הלילה ואח"כ נמשך זווג התחתון דזו"נ ואז נמשך סוד רי"ו תחתון אל המלכות ותחלה ג' מוחין דחב"ד דז"א הם מאירין בגלגלתא דנוקבא אח"כ אנו מפקידין נשמותינו שם בסוד מ"נ דרך פקדון לבד כי הוא לילה ואח"כ נותן הז"א בה סוד רי"ו תחתון והוא שם ב"ן דההי"ן ברבוע ובמילוי שהוא גימטריא ע"ב קד"ם כנודע והוא גימטריא רי"ו וזהם הכלי של הנקבה תתאה. ואחר כך בב' זווגים של היום שהם שמע לאו"א ושים שלום לזו"ן אז הם זווגים גמורים להתעבר ולהוליד וזה נעשה בכל יום ויום. גם שם נתבאר בענין אפקיד רוחי כי ב' ידים דבינה שהם ה' אצבעות ימנית וה' אצבעות שמאלית שהם מנין ה' אותיות מנצפ"ך כפולות הם נעשים בחי' כלי של המלכות להיות לה בתוכה מ"ה ואלו נמשכין משם בוכ"ו שבבינה שהוא חילוף שם אהי"ה כי גם הוא גימ' יד"ך ואלו הב' ידים דבינה נעשו במלכות כלי בית קיבול להיות המ"נ בין יד שמאלית ליד הימנית והם זו ע"ג זו ובתוכם המ"נ:

עוד מ"כ מכת"י הרח"ו זלה"ה ויש קצת שינוי לשון:

ונבאר עתה ענין מ"נ מביאה ראשונה והוא כי החסד אית ביה ג' פרקין דזרוע ימין וחסד גימטריא ע"ב וג' ע"ב הם גימטריא רי"ו וזה הרי"ו נותן אבא לאמא בזווג ראשון לעשותה כלי ונקרא אוירא דכיא שהוא הה"ח אך המ"נ שבה הם ה"ג בתוך כלי זה ואח"כ הע"ב עצמו הוא טפת המ"ד שבו. והנה זה נמשך מדעת אבא שהוא ע"ב דיודי"ן וכן הרי"ו נמשך ממנו ואמנם גם זה הדעת דאבא הוא נמשך מדעת עליון שהוא במזל י"ג דדיקנא הנשפע ממזל ח' שיש בו ג' שמות ע"ב דיודי"ן ושלשתן עם רי"ו וגם שם נמשך מדעת עליון דעתיק יומין הגנוז בגלגלתא דיליה והוא נקרא אוירא דכיא דבין קרומא למוחא כנזכר שם. והנה מהדעת דאבא נמשך דרך היסוד שבו הנקרא נתיב לא ידעו עיט ואתגניז ביסוד אמא ובצאתו משם מיסוד אבא נקרא אוירא דכיא והוא ג' שמות דיודי"ן ועולין רי"ו ונעשית בה כלי ולכ רי"ו הוא נקבה. והנה נודע כי החסד מתגלה

בפומה דאמה לכן הוא הוי"ה דע"ב שהוא גימטריא חסד והם ג' פרקים ג"כ ע"ב וז"ס של החסד דמלכא המכונן לטרוניתא כנזכר בזוהר אחרי מות דע"ב כי הוא עושה אותה כלי וכלי זה הוא חסד אוירא דכיא נחלק לה"ח ואשא דכיא הם ה"ג שביסוד שלה והם המ"נ עצמן. והנה כלי זה ניתן אליה בביאה ראשונה שנזדווג עמה בבריאת העולם בתחלת האצילות ואז נעשית כלי וכבר יש בה חלק מן החסדים עצמן אז יכולה לקבל טפת החסדים עצמן שהם טפת הזרעית של מ"ד ואז ראויה לעיבור והבן היטב טעם כלי זה כי הוא בחי' הרי"ו דהיינו שהם ג' ע"ב מן ס"ג עמ"ב דע"ב דהיינו מה' ראשונה ולמטה שכולכם בחי' נוקבא הם והגברות והנקבות שבחסדים עצמן שע"י תוכל לקבל החסדים העליונים שהם הע"ב דכורין והוא שם ע"ב א' הכולל כל ה"ג הנקרא רי"ו ושניהן יחד נקרא עיבור ע"ב רי"ו ולהרות כי אין עיבור בעולם אם לא ע"י שניהם. וז"ס פרח מטה אהרן לבית לוי כי אהרן הוא חסד ע"ב ולוי הוא גבורות רי"ו ושניהן פרח שהם רפ"ח ניצוצין ומחיבור שניהן נעשין הנשמות כנודע כי כל הנשמות יוצאות מלובשות במקצת מההוא רוחא דשדי בגוה הרי"ו הנ"ל. והבן זה מה ענין לבוש הנשמה הנעשה מההוא רוחא דשדי בגוה והוא גם מהחסד בסוד אלוה אלא שהוא מהרי"ו ואולי לכן אלוה הוא מ"ב שהוא ג"כ גבורה עיין בזוהר משפטים. והנה מאלו הע"ב רי"ו נעשין המוחין דז"א ונמצא כי נתחברו אוירא דכיא ואשא דכיא הנזכר ביסוד אמא ומהם נתקנה גולגלתא דז"א כנזכר באדרא ומכח ב' אלו נעשים דעת דז"א וכבר ידעת כי דעת דז"א נעשית מיסוד אבא ומיסוד דאמא והוא ענין זה שאמרנו והבן זה. ולהיות כי זה האוירא אחר שהנחילו אבא לאמא נקרא זשלה וזה שאנו אומרים כי נה"י דאמא הם מוחין דז"א ואין אנו מונין את אבא כי גם האוירא שיצא ממנו כבר נחשב שהיא מאמא עצמה ונמצא כי זווג ראשון דבריאת עולם דאו"א היה כפול ותחלה עשאה כלי ואחר כך נותן בה טפת ע"ב דכורין וכל זה נקרא ביאה ראשונה ואז נעששו בה מוחין דז"א כנ"ל ואז מתלבשין בסוד הצלם ונכנסין ברישא דז"א שהיה תחלה בחי' ו"ק דיניקה ונקרא אז מפתח דכליל שית בספרא דצניעותא דקע"ז ואז סותם מקום המעיין דאמא כי היסוד שבה נעלם וגניז בדעת שלו וסותם פתחה דוגמת מנעול הסותם הפתח. גם ענין סתימת הפתח הוא באופן אחר כי אז ניתן כלי זה לז"א עצמו והנה אמא לא נעשית כלי ופתחא לקבל טפת הזרע אלא בכח כלי הזה כנ"ל וקודם היתה בתולה שרחמה סתום וכאשר נתנה לה בדעת דז"א חזרה אמא להסתם פתחה ואין בה כלי הראוי לעיבור וחוזרת להיות בתולה כבראשונה. וז"ס אסתר שנקראת אילת השחר שרחמה צר כאילה בכל ביאה ודומה כבתולה וכל זה הוא בבינה כי לכן אסתר ירקרקת היתה מצד קו ירוק המקיף הנזכר בתקונים דמ"ט והנה כאשר חוזרת אמא להזדווג פעם אחר עם אבא להמשיך מוחין אחרים חדשים לז"א כנודע צריך לעשות בה תמיד ב' ביאות ביחד בזווג א' לכלי וא' לטפת הזרע וכן הענין בכל הזווגים דאו"א להמשיך מוחין דז"א הוא ע"י ב' ביאות יחד כנ"ל כי לעולם חוזרת רחמה להיות צר ובכל שעה כבתולה וזה דרכה תמיד והנה אחר שניתן כלי זה במוחין דז"א אז הז"א חוזר ונותנו למלכות בביאה ראשונה ג"כ ועושה אותה כלי ודע כי ענין עשיית כלי זה הוא כי גם ניתנין לה אז בחי' המוחין עלאין בג"ר והם מתפשטין בכולה כנודע ואז גם יורדים הארת החסדים ההם הנקראים רי"ו וכלי ביסוד שלה ונעשין כלי שם באופן כי אין כלי זה ביסוד לבד אלא הם המוחין ממש בכל קומת אבא והבינה ובכל קומת ז"א וכל קומת נוקבא ומכללות הה"ח הם נמשך גם ביסוד שלהם ואז הנקבות אמא ומלכות מקבלין מוחין אלו דרך בעליהם זו פב"פ וזו אב"א ונבנית גופם וניתן בה כללות החסדים של הרי"ו בסוד אב"א ואז נעשית כלי ואח"כ חוזר אבא להמשיך מוחין עצמן פנימים של זווג ונכנס באמא בסוד מוחין ובסוד זווג גם כן ומשם נמשכין לזו"ן בסוד פרצוף עצמו ואח"כ בסוד זווג והבן זה מאד כאשר בארנו במקומו והבן במאד מאד כי המוחין דז"א יש בהם כמה בחי' באחור ופנים ובנסירה ול

כן עכ"פ צריך לעיין בענין זה של המוחין וכבר ידעת כי משם ס"ג מ"ה ב"ן נעשו הרי"ו ואחר כך מע"ב שהוא החסד נשלם רפ"ח נמצא כי תחלה נמשכין לו מוחין מן ס"ג מ"ה ב"ן ואח"כ מע"ב שהוא חכמה ומשם טפת זרעיית ממש ע"ב. ונחזור לענין כי הנה ז"א נותן רי"ו זה בסוד זווג אב"א ר"ל אחר שננסרו ועלו בחיק או"א כנ"ל ע"ש מאד כי זה עיקר זווג אב"א ואז נזדווגו

ועושה אותה כלי נמצא כי אז לוקחת מוחין מבחי' רי"ו והם נקראים מוחין דאב"א שהם ס"ג מ"ה ב"ן. והנלע"ד כי בעיבור יש מוחין דב"ן ולכן אין זווג כלל בעשייה וביניקה מוחין דמ"ה ג"כ ולכן יש זווג דו"ק ובאב"א מוחין ג"כ דס"ג והם רי"ו גבורה ובפב"פ מוחין דע"ב ואז נשלמו ואז נקרא זווג גמור דנשמות כי עד עתה היו חסרים וכבר ידעת כי כלי החצון דמלכות מתלבש בעשייה ויורד שם ומוכרח שתהיה שם גם היא סתומה כאמה כן בתה בתולה ואיש לא ידעה מפחד החצונים שלא יתאחזו בה ותרעין דג"ע סתימין כנזכר פרשה פנחס והבן זה. נמצא כי להיות עשייה ובפרט בלילה גם שהוא אחר חורבן אין פתח דילה פתוח להזדווג בבעלה והיא בתולה ואמנם כשעולה אב"א באצילות אז ניתן לה כלי הנ"ל והוא כי הנה אותו הרי"ו שלקח מאמא בדעת שלו שהוא ד' יודי"ן נחלק לב' ונעשית ב' שמות ב"ן כי כל יו"ד דמילוי נחלק לב' ההי"ן ונשלם בו ב"ן וב"ן בה כנזכר ע"ש מאד נמצא כי האי רוחא נחלק לב' רוחין חצי בדעת שלו וחצי בדעת שלה ונמשך עד היסוד שבה בסוד כלי ועיין מאד איך כל זה הרוחא הוא סד בחי' מוחין וברדת המל' בעשייה שהוא בלילה או בשאר היום אחר התפלה אז מסתלקים ממנה אותו הכלי ואותן המוחין ולכן נעשית בתולה ועולין בז"א ושל ז"א עולין באור מקיף כנזכר בסוד רשימו דתפלין ועיין לעיל איך הרי"ו שיש בג' מוחין דז"א הם ע"ב קד"ם כולם דב"ן ונלע"ד שאינו אלא בדעת לבדו כי משם טפת הזרע לעשות כלי ותשלום דרוש זה ע"ש איך ע"י החסד הנקרא מגן אברהם מכונן לו ולה בסוד אתי חסד ופריש גזעין וזהו פב"פ:

שער לט דרוש יא

נחלק לך' סימנים וב' כללים ודברים קטנים מדרוש מ"נ ומ"ד:

א) צ"ע בדרוש מ"נ אם יש ממ"ה או מב"ן או משניהם אם הוא בב"ן דמ"ה ובב"ן דב"ן ובב"ן) דס"ג וב"ן דע"ב בין בבחי' הכללות בין בפרטות ר"ל בע"ב ס"ג מ"ה ב"ן דב"ן לבד ומה הם המ"נ ומה הכלי המעלה אותם ומה ההוא רוחא דשדי בגווה ואם הם בחינת נוספות על ג' כלים שיש בכל ספירה וספירה כנודע או אינם (נ"א אם הם) זולתם (וכן מהו מ"ד בכללות ובפרטות ואח"כ נבאר הכל):

ב) ענין נשמות בני אדם הבאים מן הנשיקין ויש באים מזווג תחתון ונלע"ד שהבאים מהנשיקין) הם בחי' אור מקיף והבאים מזווג תחתון הם בחי' אור פנימי שהנשיקין הוא הבל היוצא מן הפה הנקרא מקיף ואלו הם בחי' נדב ואביהו ואליהו מקיף הפנימי:

ג) ענין העלאת מ"נ דנשמות שיש בניצוצות המלכים שלא נתבררו וא"א להעלותן אם לא על) ידי נשמות שרשיות לכל הנשמות כמו י' הרוגי מלוכה שהם י' שבטים והם מעלין אותם למעלה ושם נתקנים ויש ג"כ כח לכל הנשמות לברר גם הם כפי כח מעשיהם קצת נשמות להעלותן בסוד מ"נ למעלה לתקנם:

ד) יש ב' מיני זווגים א' לחיות העולמות חיצון שמשם המלאכים ואז המלאכים עולין ומעלין מ"נ) דחיצוניות וזה בלילה אך ביום יש זווג פנימי דנשמות ואז נשמות הצדיקים מעלין מ"נ פנימיות דנשמות:

ה) שם ב"ן במילוי המילוי יורשת המלכות מאבא להיות לה מ"ן דשם ב"ן גם רבוע אחור אדנ"י) הם מ"נ שבה וגם זה יורשת מאבא. וז"א יורש מאמא ע"ב דיודי"ן ושם מ"ה יו"ד ה"א וא"ו ה"א עם יו"ד אתוון ושם ב"ן הזה ושם ע"ב הנ"ל עם ב' כוללים גימ' קכ"ו והוא בז"א ושניהן גימטריא כונ"ן שמים כמנין רבוע אדנ"י הנ"ל וכשמזדווגים זו"נ פב"פ אז נותן ז"א בה גם קכ"ו שלו:

ו) שם ב"ן מעלה מ"נ והמ"נ הם מנצפ"ך והם כפולים ה"ח ה"ג ה' אצבעות דיד ימין וה' אצבעות)

דיד שמאל ומ"נ דזו"ן הם רוחין ונפשין דצדיקים. ודבינה הם נשמות זו"ן שהם המוחין שלהם נשמות הפנימיות שבהם וגם נשמות הצדיקים פי' נשמה. ונשמה לנשמה של נשמת הצדיקים:

ז) מ"נ הם מן המלכים דמיתו שבעשייה והם נתונים תוך הקלי' נוגה דעשיה וקרובים אליה וכן מלכים מיצירה קרובים אל הקלי' נוגה דיצירה. וכן בבריאה והנה יש שם ב"ן בעשייה והוא המברר בירורי המלכים דעשייה וזהו ע"י שיתוף נפש מצדיק דעשייה ויורדין עד המלכים ומוציאין אותן משם ומעלין אותן עד היצירה ושם הרוח של הצדיקים יורד עד מלכים שביצירה ומוציאם משם ומברר משם מה שיכול כפי גודל התפלה או המצוה ההיא וזה בסיוע שם ב"ן שביצירה ואז עולין שניהן עד הבריאה ואז הנשמה עם שתוף ב"ן דבריאה מבררים מלכי הבריאה ועולין עד נוקבא דאצילות ושם ניתנין ביסוד שלה בסוד מ"נ ואז יורדין החסדים מן הזכר ומשניהן מתקנים הנשמות וכבר ידעת שיש ה"ח דאמא ויש ה"ח דאבא וחסדים דאמא הם גבורות דאבא:

ח) א"א שיפחתו מוחין דיניקה פנימי' דאמא והנה להעלות מ"נ צריך עכ"פ שיהיה בו לפחות מקיפי דיניקה דאמא אך אינו יכול להמשיך רק מחיצוניות דאו"א וממשיך ו"ק דגדלות לבד ואף אלו אינם רק מחיצוניות דאו"א. ואם מעלה מ"נ אחר שיש לו גם פנימי' דיניקה דאבא אז יכול להמשיך גם מחיצוניות דא"א ומקבל ו"ק דגדלות דאו"א ואם מעלה מ"נ אחר שיש לו גם מקיפי דיניקה דאבא אז ממשיך ג"כ מחיצוניות עתיק וממשיך י"ס במוחין כולם דגדלות או"א:

ט) יש בבינה שם אהי"ה והוא מתחלף באבג"ד בשם בוכ"ו ואלו הב' שמות נכנסים תוך נוקבא דז"א במוחין דילה בתחלה והם בחי' מ"ן שבה וירדו שם ע"י אצבעות יד בינה שהם מנצפך ותחלה יורדין בג' מוחין דילה כדי שאח"כ בעת הזווג יהיה כח במ"ן שבה ששביסוד דילה לעלות ע"י הארת ב' שמות הנ"ל שבמוחין שלה הנמשך עד היסוד שבה המ"ן אשר שם והמ"ן ב"ן דההי"ן. והנה ב' שמות הנ"ל הוא גימטריא נ"ה רומז אל הנ"ל שיש בה בחי' ג' מוחין ובחי' שם ב"ן שביסוד הרי נ"ה וגם שם בוכ"ו גימטריא יד"ך לרמוז ליד בינה הנ"ל שירדה למטה ביסוד נוקבא וביד זו ירדו ב' שמות הנ"ל למטה במלכות וגם שם בוכ"ו מהארתו נעשה ונגדלת קומת הנוקבא כי שיעור קומתה ד"ל שהוא כמספר הנ"ל לפי שיש במלכות י"ס וכל ספי' יש לה ג' כלים הם שלשים באמה ארכו ורחבו ד' באמה של היריעה כמנין ד"ל אותיות במילוי המילוי דאדנ"י:

י) חיות דז"א המוכרח הוא מוחין דיניקה פנימית דאמא ואמנם אינו יכול להעלות המ"ן עד היות לו גם מקיף אמא דיניקה אז הם מספיקים לו להעלות מ"נ אמנם אינו יכול להמשיך רק ו"ק דמוחין דגדלות לבד ואף גם אלו יהיה גרועים שלא יהיו רק מחיצוניות דאו"א לבד וגם לא יהיה לז"א רק ו"ק פנימית דגדלות דאמא לבד אך מכ"ש שיכנסו בו פנימית ומקיפים דאבא דיניקה בעת שיכנסו ו"ק דגדלות:

יא) ב' ידים דא"א יש בהם י' אצבעות ויש בהם ה"ג מנצפ"ך כפולות כי הימין כלולה בשמאל ושמאל בימין ואלו נמשכין ליסוד דבינה ונעשה מהם כלי דמ"נ העומדין תוך כלי זה ומן ב' ידים דאמא נעשית כלי היסוד דנוקבא אשר בתוכה המ"נ:

יב) זו"נ הניחו שרשם באו"א שלהם וכל שאר נשמות הצדיקים היוצאין משם הם אחים לזו"ן ואינם יכולין להעלות מ"נ אם לא ע"י זו"ן שהם הניחו שם שרשם תמיד:

יג) ביסוד הנוקבא יש ג' שמות אדני גימטריא קצ"ה וביסוד זה יש חותם אחד והוא מילוי ג' אהי"ה קס"א קנ"א קמ"ג בהסרת הפשוטים דהיינו ק"ם ק"ל קכ"ב עם ג' כוללים גימטריא השמים וז"ס קצ"ה השמים אך הג' אהי"ה עצמן כולם הם גימטריא חות"ם וכללותן תנ"ה ונמשכין מבינה הנקרא אשר וזהו אשר תנה הודך על השמים ובתוך חותם זה יש המ"ן שהוא שם

ב"ן:

יד) שם ס"ג מעלה מ"ן דבינה ושם ע"ב מוריד מ"ד דאבא ושם מ"ה מוריד מ"ד דז"א ושם ב"ן) מעלה מ"נ דנוקבא. [הגהה - צמח מ"ן דנוקבא קודם למ"ד דז"א:

טו) בינה נקרא אהי"ה וחלופו בוכ"ו כמנין יד"ך שהוא יד דבינה ובה ה' אצבעות שהם ה') אותיות מנצפ"ך ומהם נמשכים למ"ן דמלכות והמ"ן שלה הוא שם ב"ן ואלו הב' שמות אהי"ה בוכ"ו הם כח הנמשך למוחין שלה ומשם נמשך כח במ"נ דידה לעלות:

טז) ע"י התפלות והעבודות שעושין הצדיקים בעה"ז מוסיפים ומחדשים כח למעלה מידי יום) ביומו ומאירין באצילות אור לאין קץ וערך בכל יום נוסף על חבירו נשמה לנשמה דבחי' אצילות של הצדיק עולה בחכמה ועל ידה מתחברים או"א ע"י שם ע"ב דיודי"ן שהוא חסד עלאה המזווג זווג עליון ונקרא מזלא. ונשמה דצדיק הבא מבינה מעלה מ"נ דבינה ע"י שם ס"ג ורוח דאצילות מזווג לזו"ן ע"י שם מ"ה ונפש דאצילות מעלה מ"נ של המלכות ע"י שם ב"ן באופן שהנשמות של הצדיקים הוא מ"נ דבינה והנפש הוא מ"נ דמלכות וכן עד"ז ת"ת ומלכות שהם בני הבינה הם מ"נ דילה אלא שהת"ת עולה יותר למעלה בסוד הדעת לחבר חו"ב ע"י שם ע"ב דיודי"ן. והמלכות עולה בסוד מ"נ דבינה ע"י שם ס"ג ונשמות הצדיקים שהם בני המלכות הם מ"נ דמלכות ע"ד הנ"ל. ודע שאין נשמות הצדיקים עולין בבינה בסוד מ"נ בהיותו בחיים אלא ע"י מסירת נפשו להריגה על ק"ה אך הנפש יכולה לעלות בסוד המ"ן של המלכות ע"י מסירת נפשו למיתה על קיום התורה והמצות וא"צ הריגה:

יז) רוחא קדמאה הוא נר"ן של הנקבה שהוא ב"ן ס"ג מ"ה כנודע והוא רי"ו גבורה שכל אחד) הוא בסוד ע"ב ע"ב ובזווג ב' אז נותן בה ע"ב ממש שהוא חיה שלה ואז ראוי לזווג גמור להוליד כנודע שגם הזכר אינו מוליד עד שיהיה לו חיה שהוא חכמה שבו אמנם בביאה ראשונה תמורת ע"ב שלה שהוא חסר ממנה נותן בה סוד אור זרוע לצדיק שהוא נעשה נשמה לנשמה שהוא ע"ב של צדיקים. וצ"ע כי בשלמא בנר"ן איקרי שפיר רוח דילה ממש אשר אח"כ נותן חלק מהגם בכל נשמה להלבישה כנודע אבל ע"ב איך תהיה משמשת בב' בחי' חכמה שבה מציאות החיה (נ"א הנשמה) שהוא הולד ואפשר שבזווג הב' נמשכין שניהן יחד ע"ב לחיה שלה עצמה ובתוכה מתלבש וכלול חיה של הולד הנולד ונמצא עם זה שמהרי"ו הראשון נמשכו הנר"ן של הולד הנולד ומתלבשין וכלולים תוך רוחא קדמאה דילה הכולל נר"ן שבה ונמצא שבב' זווגים נגמר הולד ואפשר שזה שאמרנו בדרושים דלעיל שלכל ולד צריך ב' זווגים. בזה יובן שא"א לעלות מ"ן שהם בחי' חיה של הולד עד שיכנוס רוחא קדמאה שלה יען כי בתוכה באים נר"ן של הולד גם תבין איך משם ולמעלה כשבא נשמת הולד בא תחלה מלובש בנשמה שלה ונמצא כי הנר"ן של הולד לבד באים מלובשים תוך נר"ן שלה הנקרא רוחא קדמאה ואחר כך באה חיה של הולד מלובשת בחיה שלה ואלו הם בחי' אור מים רקיע ק' ברכאן הנ"ל. ועדיין צ"ע שהחיה של הולד נקרא אור ואינה מתלבשת וא"כ איך באתה מלובשת תוך חיה של אמא ואפשר שבאה כלולה בה ואחר כך נפרדת ממנה ואינה מתלבשת. הגהה - צמח גם צ"ע שלמעלה אמר כי ע"ב הוא אור ואח"כ מ"ם ואח"כ רקיע וכאן אמר כי תחל' יהיב בה ס"ג מ"ה ב"ן ואח"כ ע"ב:

או אפשר שזה בנשמה לנשמה ונר"ן של הולד שמצד הנקבה כנ"ל. אך כל הד' בחי' שיש אל הולד מצד הזכר אז הוא אור החסד הזכר עצמו ואינה מתלבשת. אלא שצ"ע שא"כ הזכר מזריע ב' טפות א' טפת נשמה וחיה של נקבה וב' טפות נשמה וחיה של הולד גם נלע"ד שבחי' הד' הנקרא אור זרוע לצדיק נמצא שהוא חיה שלה אלא שכיון שהיא נקבה לוקחת נשמת הצדיק במקומו ואז בזווג הב' נותן לה חי' לולד הצדיק עצמו ונמצא שהחיה שלה עצמה היא בחי' אור זרוע לצדיק לפי שהוא בחי' זכר הנקרא חיה שהוא בחינת זכר שבנקבה ולכן אמר שהם עצמן מזדווגים עם המלכות והבן זה:

יח) הגבורות כשהם עדיין בדעת הזכר הניתנין לנוקבא בזווג נקראים דכורין והם גדולים) מהחסדים. אך כשניתנין לנוקבא לצורך תקון פרצופה עצמה ואח"כ היא מעלה אותה בבחי' מ"נ אז הם נקבות גרועים מהחסדים:

יט) יש נשמות בני אדם שבאים מזווג או"א דאצילות והם אחים קטנים לזו"ן שהם אחים) הגדולים מהם שיצאו בראשונה קודם להם ובצאת אלו האחים הגדולים מיסוד אמא בסוד לידה הניחו שרשם למעלה ולכן א"א שאמא תעלה מ"ן לגבי אבא אם לא שיעלו שם זו"ן שהניחו שרשם שם ואז ע"י האחים הגדולים האלו שהם זו"ן יכולין הנשמות שהם האחים הקטנים להתחבר עמהם ולהעלות באמא מ"ן אך לא הם לבדם אלא על ידי שיתחברו שם זו"ן ויעלו זו"ן עמה. [הגהה - צמח וז"א נקרא גדול בסוד בני בכורי ישראל והשאר נשמות הצדיקים שיצאו אחריו כנ"ל:

כ) דע כי ד' בחי' נמשכין אל המלכות א' הוא ענין הנפש אשר לה שנותן היסוד של הזכר בה כדי) שתוכל לעורר מ"ן בעת הזווג כי ע"י הנפש ההוא נעשית כלי הב' והג' הוא בחי' הרוח והנשמה שנותן בה הם שם ס"ג ומ"ה. הד' מ"ש בפ' תרומה דרש בריה דרב ספרא על פ' אור זרוע לצדיק שהנה נשמות הצדיקים הם עצמן מזדווגים עם המלכות והם עושין נשמות כמ"ש ואת הנפש אשר עשו בחרן והנה רוב הזווגים הנעשי' בזמן הגלות הוא באופן זה. והנה אלו הד' בחי' (מילוי ד' אותיות שם ב"ן) הנ"ל והד' נכללים בבחינה ראשונה שהיא הנפש והיא כוללת כל המילוי והוא הנקרא נפש נמצא שזה המילוי כולו בכללו בבחי' נפש אך בו נפרטים דרך פרט כל הד' בחי':

שער לט דרוש יב

דע שתחלה לוקח ז"א מ"ה וב"ן ששהוא כללות רוחא דבגווה דבינה שהם ב' היות פשוטות גימטריא ב"ן והם חו"ג שבדעת שלו והחסדים מגדילין גופא דז"א כנודע ואלו הם לצורך עצמו וה"ג נשארין ביסוד שלו אך הארתן לבד יוצאין דרך אב"א ומגדילין גופא דנוקבא לצורך גופה ועצמותיה ואח"כ נותן לה בביאה ראשונה הה"ג עצמן ועכ"ז יש בהם כללות מ"ה וב"ן שהם חו"ג ואלו אינם לצורך גופא דילה אלא הם חיותה ונפשה והם פנימותה ורוחניותה ואז נמשך נפש בה ונשארין אלו הה"ג בבחי' רוחא והוא הכלי המעלה מ"ן ועיין מאד איך המ"נ הנזכר הם מנצפ"ך ה"ג אך הכ"ב אתוון הם כלי הנ"ל. גם ע"ש איך שהכ"ב אתוון הם דלת א' וחצי כלי ומנצפ"ך א' חצי מ"ן. ואלו נוטלת אותם בהיותם בסוד אב"א מהארת הגבורות ואח"כ בעת נסירתן לוקחת המוחין שלא ע"י ז"א ואז לוקחת כ"ב אתוון אחרות ונשלם הכלי גם לוקחת מנצפ"ך האחרים שרשים עצמן ואינם הארות בלבד ונשלם גם מ"ן והם י' דמים כנזכר בליל פסח והם השני' ה' דמים טהורים גבורות ממותקות והראשונים ה' דמים טמאים גבורות בלי מיתוק. וצ"ע ששם נתבאר בליל פסח שהם לבושי החו"ג וצ"ע גם צ"ע מה נתחדש בביאה ראשונה שהרי כבר נשלם הכלי בעת הנסירה וגם המ"ן ונחזור לענין שאלו חו"ג הנ"ל היו בתחילת האצילות ואלו נשארין תמיד שם החסדים בז"א בסוד כלי מ"ד וה' גבורות בנוקבא בסוד כלי מ"נ. ונלע"ד שהענין הוא כי אם הוא בבחינת הזווג החצון (דמנצפ"ך) הם בחי' מ"ן עצמן כי הכ"ב אתוון הם הכלי כנ"ל. אך לזווג הפנימים נעשית אותן המ"נ שהם ה"ג (מנצפ"ך) נפש שבה בחי' כלי לבד ומה שמושך אח"כ יהיו מ"נ חדשים אחרים ונמצא שאלו הראשונים נעשו להם בחי' כלים להוריד מ"ד לקבל המ"נ. אך המ"ד ומ"ן עצמן הוא שחוזרים או"א להזדווג שנית ונותנין להם ב' עטרין אחרים מ"ה וב"ן חו"ג חדשים ואלו מתפשטים בהם ע"ד הראשונים ואז הם ג"כ מזדווגים והנוקבא מעלה מ"ן שהם גבורות חדשות שנתפשטו בה והזכר מוריד ה"ח חדשים וכל זה מבחי' כלים הראשונים מ"ד ומ"ן הראשונים שנעשו כלים כנ"ל אל אלו החדשים והראשונים נקראו כלים ואלו נקרא מ"נ ומ"ד ואז מצטייר הולד בנוקבא ויוצאת נשמה חדשה שהם לפנימית

העולמות. ודע שאי אפשר לצאת נשמה מאלו מ"ן ומ"ד חדשות אם לא שיבא מלובש תוך הארת הכלים הנ"ל הנעשים מחו"ג הראשונים וזה לבוש הנשמה הנקרא אלוה כנודע ואלוה הוא לבוש הכלי שהוא חו"ג הראשונים (וחות"ם ואלו"ה עולה תצ"ו כמנין מלכות לרמוז שהוא כלי מלובש באלו הב' לבושים אלו"ה מאבא וחותם מאמא שהוא ג' אהי"ה ומשם יוצאת הנשמה שהוא בפנימיו' שהם חו"ג הראששונים) וזהו אלוה וכן יש לבוש מאמא והוא החותם ועשיית לבוש זה הוא עצמו מציאות העלאת מ"ן. ודע שהלבוש הזה הוא גדול מהחדשים לכן נמשך עמו בסוד כנשר יעיר קנו יפרוש כנפיו יקחהו לשמור את הבנים ולכן הוא המעלה אותן אח"כ בסוד מ"נ את הנשמה שהרי הם מעלין אותן והם בעצמן אין בהם כח לעלות נמצא שהכלי גדול מהמ"ן ושהכלי הוא כח עצמות אב ואם עצמן להוליד את הבנים ענפיהם ומלבישין אותן לשומרם והבן מאד ענין העלאת מ"נ ע"י הכלי איך הוא שהוא התלבשותם ע"י הלבוש הזה דנוקבא וזה תכלית ביאור זה ושמרהו וגם דע כלל אחר נמשך עם זה ושמרהו שכל אלו החדשים נעשים בחי' נשמות ואינם נשארין בזעיר ונוקבא רק לצורך הבנים שהם הנשמות לכן בכל פעם צריך זווג מחדש כי כלה ונפסד וחוזרין להמשיך לבנים אחרים:

הגהה - אך צ"ע שהרי הראשונים הם החצונים והחדשים הם הפנימים ואיך הראשונים גדולים] מהם. ונלע"ד שיש רוחא בין בחיצוניות ופנימיות וכולן מן הראשונים וחדשים הם ג"כ בחיצוניות ופנימיות וא"כ הרוחא דחיצוניות נעשה לבוש אל החדשות דחיצוניות ורוחא בפנימיות נעשה לבוש אל החדשות פנימיות ואם כן יצטרך ביאה ראשונה פנימיות לעשותה כלי וכן ביאה ראשונה דחיצוניות לעשות כלי גם אפשר שהפנימיות שהם נשמות צריך חדשות אך החיצונית שמשם נמשך חיות לבד א"צ בחדשים בכל פנם לכן א"צ להעלות (מינה) מ"ן אלא לפנימית בק"ש ולא לחצוניות כנזכר שם בפי' ע"ש והדבר שקול וצ"ע:

ודע שכל זה הרוחא דשביק בה הוא בזווג התחתון שהוא נמשך מהתפשטות החסדים דז"ת בגופא. גם יש זווג אחר עליון והוא בג"ר ממש בז"א ונקרא נשיקין קדמאין וגם אז נשיקין קדמאין הם רוחא דיהיב בגווה בג"ר ונעשה כלי אל הנשיקין החדשים שהם מ"ן ויש מלאכים ונשמות מן הנשיקין וכן מזווג התחתון. ונלע"ד שבזה יוכרח מ"ש במ"א שיש רוחא בחצונית לצורך המלאכים וזה בג"ר ובז"ת ויש רוחא בג"ר וז"ת בפנימיות לצורך נשמות וא"כ אין לפרש שהפנימית הם ג"ר וחיצונית הם ז"ת רק כל י"ס יש בהם חיצונית ופנימית וזכור זה. והנה המ"נ שהעלה המלכות בש"ש לז"א הם לצורך נשמות (פנימית הם הנשמות) והמ"ן דאמא עלאה הם לצורך שימשכו מוחין דגדלות פנימית לזו"ן. וכבר נתבאר פרטים אלו בשער הזווגים שיש ב' מיני זווגים באו"א א' חיצון וא' פנימי ודע שזווג זה הפנימי אינו תדיר והנה בזווג החיצונים דאו"א אז ההוא רוחא קדמאה מספיק להעלות מ"ן מהחו"ג החדשים לצורך חיות לבד כי ההוא רוחא קדמאה הוא שורש זו"נ הנשאר תמיד למעלה אך בזווג הפנימים דאו"א שהוא להמשיך נשמות חדשות דפנימית צריך שגם המוחין פנימים דזו"ן יעלו למעלה ואז הם המעלין מ"ן שהם החו"ג חדשים פנימים לצורך נשמות יען שזווג זה נפסק וצריך שזו"נ עצמן יעלו המ"ן. והנה ז"ת דאו"א והם ישסו"ת ויש בהם ג' בחי' א' עצמות ב' הוא הכלי המעלה מ"נ שבהם ג' הוא המ"נ עצמן ותחלה מקבלין זו"נ משם הארת שהם מוחין דיניקה המקיפין דאמא ופנימים דאבא הנזכר שם. ודע שכיון שיש לו מקיפין דיניקה דאמא יכול להעלות מ"ן לצורך הגדלות של הפנימים ואלו מוחין דיניקה שהם מקיפין דאמא נמשכו להם מזווג חיצוניות או"א שהם ישסו"ת בלי שיעלו המ"ן לשם כי שם אלהים שהוא בחינת היניקה הוא חיצוניות העולמות ומוחין דגדלות הוא פנימית הם הויו"ת ע"ש. וצ"ע שהרי זווג החצונית יש בו ג"כ נשיקין מג"ר וזווג תחתון מז"ת וכן פנימית וא"כ בין בחיצוניות בין בפנימית יש גדלות. ואפשר שכל זמן שאין להם רק מוחין דגדלות דיש"ס ותבונה נקרא גדלות דחיצוניות וכבר קדם להם יניקה ועיבור וכשלוקחין גם מוחין שניים דקטנות ב' דאכדט"ם וגדלות ב' דאו"א עלאין דחג"ת אז הוא פנימית ונמצא שיש עיבור יניקה ומוחין בחיצונית והם כשלוקחין מיש"ס ותבונה וכן יש להם עי"מ דפנימית והם

כשלוקחין מאו"א עלאין. גם אפשר לומר שיש"ס ותבונה הם חיצונית דאו"א ויעקב ורחל [בהיותם קטנים הם חיצוניות או"א ויעקב ורחל וכו'] השנים יחד בהיותן קטנים הם החיצונית דזו"ן ואלו הם ישורון ורחל חיצונית זו"נ וכל זה צ"ע (נכתב על הגליון כמו שזו"נ הניחו שרשם גו אמא עלאה בצאתם משם ושרשם הוא האי רוחא דשביק בגווה כן כל נשמות הצדיקים היוצאין או מבינה או ממלכות מניחין שם שרשם בסוד רוחא דבגווה והבן זה היטב איך הנשמות היוצאות אח"כ הם מתלבשות בההוא רוחא דז"א ובההוא רוחא דנשמות שקדמו אליהם ונמצא כי שורש מ"ה וב"ן הוא כלול ההוא רוחא דנוקבא בין בבינה בין במלכות אלא שעיקרו ב"ן דגבורות ובזכר הוא להיפך כי רוח דאבא הוא ביסוד דיליה או בז"א עיקרו מ"ה דחסדים ואחר כך בזווג פב"פ אז נותן בה החסדים דמ"ה עצמן ע"כ על גליון):

שער לט דרוש יג

תרין עטרין הם חו"ג והם ע"ב ק"ל ע"ב חסד ק"ל גבורה ואם תחבר כ"ו של הוי"ה ול"ב נתיבות חכמה וע"ב הנ"ל יהיה ק"ל בזכר כמו ק"ל בנקבה אך להיותו דכורא נקרא בשם ע"ב לבד. ועיין לעיל כי ע"ב ק"ל הם כולן אחוריים והם זווג דאב"א (נ"א והם חו"ג דאבא). [הגהה - צמח נלע"ד שהחו"ג דפב"פ הם ע"ב דיודי"ן וה' הויות דגבורה ק"ל הרי ע"ב ק"ל דפנים:

ונבאר ענין זווג ז"א ורחל שהם אדם וחוה העליונים אחר חטא אדה"ר שהנה בעלות רחל למעלה לקחה מקום לאה כי לאה נשלמה למעלה פרצופה וכולה יושבת באצי' ואז לוקחת גם את המ"ן דביסוד לאה בהלוואה ונזדווגה עם ז"א ואז הוא נותן בה אותן ג' גבורות פחות שליש שנתפשטו בו והם מגולים בסוד מ"ד ואע"פ שנתמעטה ממקומה עכ"ז נשארה באצילות ועתה היא בבריאה ולא נתפשטו בה לא החסדים ולא הגבורות ואין ביסוד שלה מ"ן עדיין כנ"ל לכן הוא מעלה אותן הה"ג דביסוד לאה שהם מ"נ ויצא משם קין. ואח"כ חזרה להזדווג עמו שנית ואז נותן בה שארית הגבורות אשר נתפשטו גם הם בו אחר נתינת הגבורות הראשונים בסוד זווג ועתה היא נותנם בבחי' מ"ד וגם היא לוקחת ה"ח שהיו בו"ק לאה וכשרחל לוקחת ה"ג שביסוד לאה אז נתפשטו וירדו שם החסדים כולם ביסוד לאה ועתה לוקחם רחל והיה בה בסוד מ"נ ויצא הבל אח"כ חוזר להזדווג שלישית ואז נותן הוא מ"ד מכל ה"ח וירדו ונתפשטו קצתן אחר צאת הגבורות משם ולהיותן בחי' מים יכלו כולם לצאת עתה אע"פ שקצתן לבד נתפשטו בו ורחל העלה מ"ן הרשימו של החסדים הראשונים כי הגבורות אינם מניחין כ"כ רשימו כמו החסדים. [הגהה - ונלע"ד שזה מובן במ"ש כי הרשימו הוא מל' ולכן המל' דחסדים יש בה ממש אבל ה"ג אין בהם כ"כ הארה וגם תבין מכאן שה"ג וה"ח היורדין מהדעת והניתנין לנוקבא בסוד זווג (הם מ"ד) ונתנין לנוקבא לתיקון גופה ויורדין ביסוד אח"כ הם מ"ן גם תבין שכל זמן שלא כלו המ"ן והמ"ד אינם באים אחרים חדשים לצרכו ולצרכה למ"ד בו ולמ"ן בה:

ונבאר ענין אורות זכרים ונקבות בין בחסדים בין בגבורות. והענין צריך שתדע ענין הדעת דז"א שהנה כל הטפות של הזווג ממנו נמשכין שהרי תחלה מזדווגים בחינת מוח החכמה עם מוח הבינה והם ממשיכים הטפה אל הדעת שהוא המכריע ביניהן וכלול משניהן מוח החסדים ומוח הגבורות למוח הדעת ואם כן הטפה אינה נמשכת אלא ממוח הדעת עצמו והבן זה נמצא שכל הנשמות אינן באים אלא מהדעת או מהחסדים שבו או מגבורות שבו כמ"ש. ודע שהז"א יש לו ג' מוחין שהם חב"ד והדעת כלול מחו"ג שלקחם מחו"ב אח"כ שורש עטרא דחסד נשאר שם בדעת כולה ויורדין ממנה בחינת ה"ח של התפשטות ה"ק שבו כנודע ואח"כ כללותן יורדין ביסוד שבו ואמנם גם שורש העטרה דגבורה נשאר בו דאל"כ יהיה גם דעת האיש קל כשל נקבה ואח"כ לא זו בלבד אלא גם נמשכין ומתפשטין ממנו בחי' ה"ג בה"ק וכללותן ביסוד ג"כ באופן שהז"א יש לו תרין עטרין ואח"כ יוצא הארה מעטרא דגבורה שנשאר שרשה בדעת ז"א והולך אחורי הז"א

בנקב הנקוב במקום החזה ועברה אל האחור כנזכר באדרא נשא קמ"א שאז הגברות הולכין אליה דרך הנקב כנ"ל ובהם נתקנת גו גופא הם גבורות הנקבות כאשר מעלה אותן אח"כ בבחינת מ"ן וכן אפילו החסדים העוברים אליה לבנין גופא כנודע הם חסדים נקבות הנשארים בז"א עצמו ואח"כ נותן לה בעת הזווג ע"ד הנ"ל בקין והבל וכל אלו הם זכרים בין חסדים בין גבורות. גם ט"א שהרי שורש אלו הב' עטרין הם ב' זרועות דא"א כנודע ושם הם זכרים וע"כ ברדתם למטה בעודם בזכר נקרא זכרים ובהיותן בנוקבא נקרא נקבות. גם ט"א לכל בחי' שיש בכ"מ שיהיה שהנה כאשר אור העליון מתפשט אם הוא מקום שאינו עובר דרך מחיצה נקרא זכר וכן ז"א מקבל אורותיו היוצאין מגולים מתוך היסוד דאמא אשר בחזה שבו והם עדיין ממש כמו שיצאו ממוח האב ולכן אפילו הגבורות שבו זכרים הם אבל כאשר האור עובר דרך מחיצה שנוקבת האור ויוצא דרך המחיצה דמיון אור היוצא לנוקבא דרך נקבי מחיצות גופא דז"א נקרא נקבות כי הוא יוצא דרך נקבים וגם שנחלש כחו כנקבה בעוברו דרך נקב בלי ספק וזהו עיקר הפי' בענין זה כי חלישת כח הוא להיותו יוצא דרך נקב ובודאי אין חלישות רק בסבת עוברו דרך מסך הנקבים וזה נקבה נקב ה' שהוא מלכות הנקרא נקבה ונקרא ה' כנודע:

שער לט דרוש יד

ודע כי תחלה אמר לי מורי זלה"ה כי מן הדעת דא"א המתפשט בו"ק דא"א כנ"ל דרוש א' הנה ממנו נעשה ב' דעות דאו"א ומן חצי עליון דת"ת דא"א נעשו ב' גופים דאו"א מחסד שבהם עד מלכות שבהם באופן זה כי הלא הת"ת הוא סוד ו' כדלקמן. כי הנה נודע בסוד וקרא זה אל זה כי בת"ת יש י"ב פרקין כמנין זה והם סוד ו' שבת"ת שבמלואו הם ב' ווי"ן ו' גדולה ו' זעירא הנה הת"ת הוא ו' גדולה והענין שהוא כולל ו"ק שבו והוא כנגד ו' פרקין שיש בב' זרועות והיסוד נקרא ו' זעירא כי גם בו כללות כל הו"ק והם ג"כ כנגד ו' פרקין שבב' שוקיים שהם נ"ה כנזכר פ' נשא קמ"ג וצדיק יסוד עולם דכליל שית בקרטיפא חדא וכן בפרשה בראשית דמ"ד וז"ל האי רוחא אתכליל בשית וקיימא בשית כו' והוא מובן עם מ"ש אמנם נוסיף לך ביאור בזה והוא באומרו אתכליל וקיימא. והענין כי הנה כשתמנה מלמטה למעלה מהיכל לבנת הספיר עד היכל הרצון הוא ו' היכלות. והנה אלו ההיכלות הם עולים ונכללים תחתונים בעליונים עד שנמצא כשעולים עד היכל הרצון אז היכל הרצון אתכליל בשית שכולן עולין ונכללין בתוכו כנזכר שם שההיכלות עולים ונכללין זה בזה ובבחי' זו אמר אתכליל בשית ואמנם הוא עצמו נחלק לו' חלקי' כנ"ל כי הוא בחי' ו' ואז כל הו' היכלות נחלקין בו' חלקים שיש בו ולבחי' זו אמר וקיימא בשית כי הוא בעצמו מתחלק וקאי' תמיד בבחינת ו' חלקים שהם השרשים של הו' היכלות הנמצאים תמיד שם בתוך הת"ת שהוא היכל הרצון אך הה' היכלות תתאין נכלין בו בעת העלייה ולא קיימין תמיד תמן וזו הבחי' ג"כ יש ביסוד ו' זעירא. והנה זו הו' הגדולה שבת"ת דא"א נחלקה לב' ונעשה ג' ג' כי ג' חלקים הראשונים שבו שהוא עד טבורא הם לאו"א וג"פ תתאין דת"ת הם כתר דז"א והנה אלו ג"פ הנשארין לאו"א נחלקים באופן זה כי חצי ת"ת העליון שנתחלקו הם ג' חלקים חצי הו' בהכרח הוא שאע"פ שיתחלק בהכרח שימצא כל בחי' הו' בחצי ו' העליון כי כן הוא בכל העולמות העליונים שאע"פ שמתחלקים נשאר כח הכל באותו חלק כנ"ל נמצא כי ג' חלקים אלו הראשונים נעשין בצורת ו' א' וכשתמלאנה כזה וא"ו הם ג' אותיות שהם עצמן הג' חלקים שבחצי עליון של ת"ת באופן שהוא וא"ו ואינו אלא ג' חלקים והנה החלק העליון שהוא ו' ראשונה ממנו נעשה גופא דאבא ומו' אחרונה גופא דאמא ומאות א' שבאמצע הוא"ו נעשו ב' יסודות דאו"א ולכן הושמו היסודות באמצע הוא"ו כי הם המיחדים את שניהן וע"י מזדווגים. אמנם אח"כ שמעתי ממורי זלה"ה באופן אחר והוא כי אלו הג' חלקים שיש בחצי העליון דת"ת דא"א הב' חלקים הראשונים מהם נעשה לאו"א ב' דעות והחלק הג' ממנו נעשים כל ב' גופים דאו"א. וכדי שתבין ענין זה היטב איך מחלק הג' מספיק לב' גופים דאו"א נקדים לך הקדמה א' דע כי יש ב' מיני זווגים הא' נקרא נשיקין והב' הוא זווג ממש ונודע שקודם זווג תחתון הגופני

צריך שיקדים אליו זווג העליון רוחני שהם הנשיקין בסוד וישק יעקב לרחל ומבשרינו נחזה אלוה שתחלה מקדים הנשיקה ואח"כ הזווג. ואמנם גם הנשיקין בסוד זווג ולכן מצינו בגמרא שנקרא זווג בלשון דבור שהוא בפה כמ"ש במס' כתובות במשנה ראוה מדברת עם א' אמרו לה מה טיבו של זה ויש מ"ד בגמרא שפירש מאי מדברת נבעלת ע"ש גם הפסוק קורא הזווג בל' אכילה כמ"ש כן דרך אשה מנאפת אכלה ומחתה פיה וגו' והבן זה. גם בזה תבין מ"ש ה"ד לאלתר כגון שהרוק בתוך פיה פי' כשאדם מזדווג עם אשתו אז בהכרח מתמצה הרוק ומתהווה בתוך פיהם והוא קודם אל הזווג והוא סי' לו ואמנם להיות זה הזווג עליון ורוחני מאד לכן בתחלה מקדים זווג נשיקין לזווג תחתון. והענין כי תחלה מתעוררים ג"ר באדם להזדווג שהם בחי' ג' מוחין דברישא ומוציאין הטפה ההיא מזווג הנעשה ע"י ואחר שהנוקבא העליונה שהיא בינה שבראש נטלה הטפהמסוד זווג אז מורידה למטה ביסוד וחוזרת לצאת אל הנוקבא. נמצא שבתחלה מזדוג האדם מניה וביה להוציא הטפה שלו ממוחין שלו ואח"כ יורדת עד היסוד בו ואז נותנה לאשתו ביסוד שלה. וענין זווג זה העליון דנשיקין הוא באופן זה. דע כי הנה נודע שכל ספירה כלולה מי' והנה חכמה דא"א הוא סוד מוחא סתימאה דיליה ויש בה י"ס ונתפשטו כולם ברישא לחודיה והיסוד שלה הוא החך חכמה וז"ס ח"ך מ"ה והמלכות שבה הוא הגרון ואמנם גרון זה נקרא בינה בערך שאר הגוף כנודע שתחלת הגוף הוא מחסד ולמטה וא"כ סיום הראש שהוא הגרון נקרא בינה והוא המלכות והנוקבא של חכמה שהוא מ"ס ומזדווג החכמה עמה בסוד הח"ך שהוא היסוד עם הגרון שהוא מלכות הנקרא בינה כנ"ל:

מ"ק דע כי סוד אחע"ה בגרון כנודע מאדר"ז והם בבינה והם גימטריא אג"ם גיכ"ק בח"ך והם בחכמה אותיות ח"ך מ"ה גיכ"ק גימ' נג"ף ואלו הם שמות קדושים:

גם שמעתי ממורי זלה"ה באופן אחר והוא שהחכמה עצמה הוא הח"ך והגרון היא הבינה ולשון הוא המכריע בנתיים והוא הדעת שבין חכמה לבינה שהוא ברית הלשון כנזכר בס"י והוא דוגמת ברית המעור שהוא היסוד המזדווג בזווג תחתון והלשון הוא היסוד המזווג זווג עליון והנה נודע אותיות אחע"ה שהם בגרון וגיכ"ק הם בחיך. והענין שהחכמה הוא עטרא דחסדים והבינה הוא עטרא דגבורה ואותיות גיכ"ק הם ה"ח שבח"ך שהוא חכמה ואותיות אחע"ה הם ה"ג שבגרון שהוא הבינה. ובזה תבין מ"ש באדרא האזינו רצ"ה אשא ומציא אתתקן ויאין בציורא פי' שבתוך הפה הנ"ל יש חו"ג שהם מיא ואשא זה בצד זה לכן אחע"ה בגרון א' דטריד מלכין ח' דטריד ונחית כו' כי אלו האותיות הם בחי' ה"ג אך אותיות גיכ"ק שהם החסדים עליהם נאמר הנחמדים וגו' ומתוקים וגו' וגם עליהם נאמר והיה מעשה הצדקה שלום כנודע שהצדקה שנותן צדיק לצדק הם החסדים הנקרא שלום וצדקה ואז צדק שהוא דינין כנזכר בזוהר שהם בחי' גבורות מתמתקים ע"י החסדים שהם ה' ואז מצדק נעשה צדקה וזה כונת מצות צדקה והנה הגרון הוא נקודת ציון שבבינה ושם הם ה"ג אחע"ה. ועם זה שאמרנו לא יחלוקו אלו השמועות ששמעתי ממורי זלה"ה כי החו"ב מתפשטין לי"ס כל א' מהן וראשיהן למעלה במוחין וסופן מסתיימין בפה ושם הח"ך כח הסיום דחכמה וגרון כח הסיום דבינה שהוא נקודת ציון שבה והלשון הוא יסוד של הח"ך הממשיך ה"ח גיכ"ק וה"ג אחע"ה ואז הוא שם בסוד מ"ד היורדין מח"ך אל הגרון ובסוד מ"נ העולין מן הגרון אל החך והוא סוד הרוק היוצא מח"ך וגרון כנ"ל בגמ'. וז"ס וכולן מחכאן דא לדא בלישן ממלל רברבן כו' כי הוא הלשון המזווגם לכן כולם מחכאן ליה כי הוא העיקר וממנו תוצאות חיים. והנה אע"פ שאותיות גיכ"ק או אותיות אחע"ה אינם אלא ד' עכ"ז הם ה' ולא קבלתי טעמו. והנה ז"ס שאז"ל כל דבור ודבור שיצא מפי הקב"ה נברא ממנו מלאך אחד והענין כי המלאכים נבראים ע"י זווג רוחני העליון הזה ולכן חיים וקיימים לעד אך בני אדם באים ע"י זווג תחתון גופני שהוא מבחי' היסוד עם המלכות לכן הם מתים. ובמ"א נתבאר ענין זה. עוד יש יתרון א' אל זווג נשיקין כי הטפה ההיא יוצאת מהמוחין ממש דברישא. אמנם זווג התחתון אין הטפה ההיא נמשכת מהמוחין עצמן אלא מבחי' הה"ח המתפשטין בגוף מחסד עד הוד ושמור כלל זה בידך והנה נודע שאין לך טפה יורדת מלמעלה מ"ד שאין טפיים סלקין כנגדה מ"נ. והענין

שהלא נודע שבריאת העולם היה ע"י שם מ"ב הנרמז מבראשית עד ב' דובהו וזהו הטפה דדכורא אמנם טפת נוקבא הוא ב"פ מ"ב כלולה מב' טיפות שהם אותיות אחע"ה כמנין פ"ד ב"פ מ"ב שהם בגרון שהוא בינה נוקבא ובבאורינו בענין זווג של א"א של הנשיקין שם נבאר איך שם מ"ב נרמז בח"ך שהוא גיכ"ק והנה גם בזווג תחתון הם כסדר הזה וז"ש פ' בראשית ד' א' וכמה דדיוקנא דברית אזדרע במ"ב זווגים פי' הנה ו' דשמא קדישא היא דיוקנא דברית כי היסוד הוא ארוך דומה לאות ו' וזהו דיוקנא דברית והנה זה ו' הוא סוד חוט השדרה הממשכת הטפה ממוח הדעת לתתא ביסוד שאחר שנזדווגו בסוד זווג העליון ג"ר בסוד הפה הנ"ל שהם הנשיקין והם ב' אותיות י"ה מיהו"ה אז אח"כ נתפשטה הטפה ההיא שיצא מאותו זווג העליון וירדה דרך חוט השדרה שהוא ו' דהויה ואז נתפשטו ה"ח מחסד עד הוד ואח"כ כללות ה"ח ביסוד ונשלמה אות וא"ו ונמצא שתחלה היתה הטפה אות י' ואח"כ נתארכה ונעשית ו' בו"ק שנתפשטה בהם כוז"ש בתיקונים שהאי טפה אתארכת בעמודא דאמצעיתא ואתעביד אות ו' ע"ש. ואחר התפשטות ה"ח שם בגופא שהוא אות ו' שם בסוד מ"ב שאלו הו"ק הם סוד ו' שמות הראשנים דשם מ"ב ולפי שכבר ידעת שכל קצה כולל ו"ק לכן בכל שם יש ו' אותיות אח"כ אותו הרגל התחתון של הוא"ו דק מאד הוא נקודת העטרה של היסוד דמות י' קטנה רגל ו' גם היא כלולה מכל הו"ק לכן היא צורת קוץ שהיא ו' קטנה ודקה וזו הו' הוא שם ז' דמ"ב ויש בו ג"כ ו' אותיות לטעם הנ"ל וזו הנקודה נכנסת ביסוד הנקבא שהוא ה' דהוי"ה בנקודת ציון שבה ואז נקרא גמר ביאה כמ"ש בגמרא ונמצא ששם זה האחרון הוא בחי' העטרה שהיא מלכותכ שביסוד וגם שהיא נכנסת ביסוד דמלכות לכן שם האחרון של מ"ב מכנים אותו בזוהר אל המלכות. ואמנם עם מ"ש כאן יובן איך שם מ"ב כולו בו"ק דגופא והם ז' ווי"ן כנזכר והנה לעיל נתבאר שזווג תחתון דיסוד אינו נמשך ממוח עצמו אלא מה"ח אחר שנתפשטו בגופא ויובן היטב עם מ"ש כאן שאחר הזווג עליון דנשיקין נמשכו החסדים למטה בגופא ובאותו הבחי' שנתפשטה שהוא שם מ"ב משם ממשיך היסוד טפת החסדים דזווג תחתון אל הנוקבא באופן שבכל זווג יש ב' זווגים עליון ותחתון כנ"ל והבן זה מאד כי הוא כלל גדול. הרי שמ"ב אותיות כלולין בטפה זרעית הזו ואמנם מה שאמרו מ"ב זווגים יכולין אנו לפרשו מלשון זווג פי' שאלו המ"ב אתוון הם סוד הזווג אמנם הענין הוא שנודע שאין נקודה דלא אתכלילת בחברתה ימין בשמאל

ושמאל בימין וא"כ הם מ"ב זווגים ר"ל כפולים שכל אחד הוא זווג אחד שהם שנים שנים. גם טעם הדבר שאין לך נקודה דלא אתכלילת מעילא לתתא ומתתא לעילא וא"כ הרי הם ב' מ"ב כפולים. גם סוד הענין כמ"ש לעיל שאין לך טפה יורדת מלמעלה שאין כנגדה עולה ב' טפין ואלו הם מ"ב זווגים וז"ס כמה דדיוקנא דברית אזדרע כו' כי הנה נודע אצלינו שיש שם מ"ב דע"ב באצילות ושם מ"ב דס"ג בבריאה ושם מ"ב דמ"ה ביצירה אך בעשייה לא יש ונמצא עתה ג"כ שירמוז ג"כ אל ענין זו שכמו שהזכר בעצמו עם נוקבא הכל באצילות הם סוד מ"ב זווגים כפולים זכרים מהזכר ונקבות מהנקבה כן הענין שכל האצילות נעשה אח"כ בחי' פרצוף א' זכר לבד בערך בריאה ויצירה שהם עלמא דנוקבא ואז המ"ב דאצילות הם סוד מ"ב אותיות פשוט ומלא ומלא דמלא דשם הוי"ה דאצילות ועולין כנגדו ב' מ"ב אחרים שהם סוד ב' טפין דנוקבא כפולין והם מ"ב זיווגם מ"ב דבירא ומ"ב דיצירה:

שער לט דרוש טו

הספירות הם אור ישר ואור חוזר והוא כי הא"ס האציל י"ס מלמעלה למטה דהיינו מכתר עד מלכות וחזר עוד בעת שובו אל מקורו האיר עוד והאציל עוד י"ס אחרים מלמטה למעלה כתר במלכות וחכמה ביסוד כו' עד מלכות בכתר וז"ס נעוץ סופן בתחלתן ותחלתן בסופן וז"ס יהו"ה הוה"י וסוד תרין יודי"ן שבא' כזה [] ומקור האור לעולם הוא י' וכתר הוא סוד קוץ י' ראשון ואחרון סוד אדני הוא סוד הוה"י ממש וזהו יאהדונה"י בסוד אנ"י ואי"ן שבאדני בסוד כתר

ומלכות וסודם כ' כתר בסוד ב' יודי"ן ב"פ י"ס מלמעלה למטה ומלמטה למעלה הנאצלים ומתיחדים בכתר ובענין העשר ממטה למעלה כן הדין בכולם כיצד מן כתר עד החכמה וחוזר חכמה לכתר וכן מכתר לבינה ומבינה לכתר גם מחכמה לבינה ומבינה לחכמה ומחכמה לחסד ומחסד לחכמה וכן עד סוף הי"ס וכן דין זה נוהג בכל ספירה וספירה עצמה כנודע היות כלולה כל א' מי' וכן עד סוף כל הפרטים ויש הפרש כי אור ישר הוא עצם אור האצילות כדמיון אור השמש המכה בעששית אך אור החוזר אינו דומה לזה רק אור חלש יותר כמו אור השמש המכה ומתהפך אליו וכן הדין בכל י"ס ובכל ספירה וספי' עצמו כפי התפשטותו והבן זה ובתקון ח"י דל"ב איתא כי י"ב מזלות הם שית מחסד עד יסוד אור ישר ואור חוזר וז' כוכבי לכת הם מחסד עד המלכות וזהו בסוד אור ישר שאל"כ י"ב מזלות וז' כוכבי לכת הכל א' וב' זווגים הם חו"ב ת"ת ומל' ומזווג חו"ב ירד אור ישר בסוד הוי"ה שבחכמה ואהי"ה שבבינה ויורדין עד המלכות בסוד הוי"ה חח"ן ואהי"ה בג"ה ושניהם בכתי"ם ואור חוזר מזווג תו"ם בסוד הוי"ה אדנ"י הוי"ה דרך קו ימין ואדנ"י דרך קו שמאל ושניהן בסוד כתי"ם זה נרמז בתיקון ח"י והנה עם האמור תבין מ"שש בתקונים כי ש' בבינה ובמלכות והוא סוד שורש האילן ויובן בסוד האילן שהוא ו"ק ששורשו מאור ישר בבינה ואור חוזר במלכות וש' בו ג' קוין וכן בה' שבבינה ושבמלכות בכל א' מהם ג' קוין שהם קו חסד דין רחמים והנה ד' דברים הן א' זכר או נקבה ב' דין או רחמים ג' עליון או תחתון ד' משפיע או מושפע ולעולם הזכר עליון רחמים משפיע והנוקבא דין תחתון מושפע ולכן בעת הזווג הנוקבא פניה כלפי מעלה שהוא אות ה' בסוד הוי"ה לקבל מן הזכר והזכר ביושר בסוד יהו"ה. וז"ס ה' על י' נוקבא ודין כנזכר בהרבה מקומות וההי"ן נקבות יודי"ן ווי"ן זכרים. הנה להבין איך בכל ספירה וספירה בעצמה שייך אור ישר ואור חוזר ובזה תבין שם ס"ג כי במקום א' קראו זכר ובמ"א קראו נקבה בסוד ה' על י' והנה מילוי אלפין במוחא ומילוי ס"ג באוירא ומילוי יודי"ן בכתר אך הענין כי שם זה בכתר בסוד אור חוזר שבספי' כתר וזהו מדה הנשפע שבכתר היותר קרובה אלינו אך אור ישר שבכתר הוא משפיע וקרוב אל הא"ס ולכן אינו מושג אלינו ואינו נקרא בשם כמו הא"ס שאינו עולה בשם וז"ס הנזכר תיקון נ"ו וחוורא ואוכמא תרווייהו אשתכחו מכתרא עלאה והנה אוכמא נוקבא לחוורא ישת חשך סתרו והסוד כמ"ש כי אוכמא דיליה הוא שם מילוי יודי"ן ע"ב א שם ס"ג חוזר וסותם והבן זה ומאלו הב' דרגין נאצלו חו"ב חיור ואוכם זכר ונוקבא. ובס' הבהיר מזכיר מלמעלה למטה וממטה למעלה וגם נרמז שם כי היורד יורד במרוצה בלי עיכוב השפע שהוא בחי' אור ישר אך העולה עולה בנחת כי הוא דין הנקבה. עוד יש חילוק אחר כי היורד יורד דרך ימין תחלה להגביר הרחמים והעולה מקדים השמאל להגבירו ומשנה דרך הלוכו אך לפעמים אפשר שיעלו דרך ימין פירוש בהתחלה מיסוד לנצח או בהיפך מיסוד להוד ומהוד לנצח וכן כל הי"ס אך דרך ימין הוא מיסוד לנצח ומחסד לחכמה אבל היורד יורד דרך החכמה תחלה שהוא ימין בכל פעם שיורד. כלל העולה מכל הנ"ל כי ב' יסודות הם מז"א לנוקבא בסוד אור ישר וממלכות לת"ת בסוד אור חוזר. ובזה תבין מאמר ר' חזקיה פ' ויצא דקנ"ה ע"א אבל ת"ח כזא דמלא בכל זמנא צדיק מעלמא תתאה נפיק ועייל ביה עייל ומניה נפיק כו' הסוד כי הלא תחלה הנקבה משפעת בעת הזווג מ"נ בסוד אור חוזר בסוד יסוד א' ולכן התחיל ואמר צדיק מעלמא תתאי נפיק שהוא בסוד אור חוזר ואח"כ עייל בסוד אור הישר מ"ד הרי שבנימין עם היותו בעלמא דנוקבא עכ"ז עלמא דדכורא איהו ולא בעלמא דכרודא תחת מלכות רחל גם כי נולד ממנה ואלו השנים הם יוסף ובנימין אור ישר יוסף אור חוזר בנימין לכן יוסף הוא יעקב אור ישר ובנימין אור חוזר בצאת נפשה כי מתה כי היא נפש הנקבה אך מצד שנסתלק לעילא אביו קרא לו בנימין בן ימין ולא בן שמאל גם הוא אור חוזר והטעם שאחר כך חוזר לירד בסוד אור ישר וז"ס שמש בנימין במקום יוסף כד אתאביד כנזכר פ' ויצא דף קנ"ג ע"ב:

שער מ דרוש א

שער ז שער פנימיות וחיצוניות ובו ט"ו דרושים:

ענין הקדמה א' נכונה ואמיתית שיש לנו בענין הי"ס כי יש בהם ב' בחי'. א' הוא בחי' העולמות עצמן ובחי' זו נקרא חיצוניות הספי'. הב' הוא בחי' נשמות עצמן ובחי' זו נקרא פנימיות הספי' וצריך ששתדע כי ג' פירושין יש בביאור הקדמה זו פי' א' הוא זה כי כל בחי' י"ס דקטנות נחלקות לג' והם עיבור יניקה ומוחין שהם ג"ת דאלקים וג' אמצעים וג"ר וכל זה נקראו חיצוניות ואח"כ כל בחי' הגדלות יש בהם עיבור ויניקה ומוחין שהם ג"ת דהויות וג' אמצעית וג"ר וכל זה נקרא פנימיות. פי' ב' הוא כי הי"ס דקטנות דאלקים כולו נחלק לב' בחי' שהם עיבור ויניקה והוא כי ג' תחתונות דאלהים הם עיבור וו"ק עליונים יחד נקרא יניקה ואח"כ כל הי"ס דגדלות דהויות נקרא עיבור ב' וכל ג' בחי' אלו נקראים חיצוניות ואחר כל ג' בחי' אלו הנ"ל שהוא בחי' אב"א והם נקרא חצוניות יש ג' בחי' דוגמתן שהוא בחי' פב"פ ונקראים פנימיות ואמנם כל אלו ב' בחי' שהם חיצוניות הנקרא אב"א והפנימיות הנקרא פב"פ כולם הם מנה"י דתבונה ויש"ס ויש כנגדן ב' בחי' אחרות והוא אחור ופנים מאו"א עלאין והם נקרא חיצוניות ופנימיות. פי' הג' כי י"ס דקטנות דאלקים כולו נחלק לב' בחי' שהם עיבור ויניקה והוא כי ג"ת הם עיבור וו' עליונות יחד נקרא יניקה ואח"כ כל י"ס דגדלות דהויות נקרא עיבור ב' (ג') והרי ג' בחי' הנ"ל שהם עיבור ויניקה דקטנות ועיבור דגדלות כל זה נקרא חיצוניות יען כי הם מנה"י דתבונה ויש"ס ואח"כ ג' בחי' הנזכר עצמן ב' דקטנות ואחד דגדלות יען כי הם מנה"י או"א עלאין הם נקראים פנימיות. ואמנם ג' פירושים אלו הם יותר האמיתיים ואין זולתן כלל. [הגהה - צמח פי' שאין כמותן אמתיים ומאלו ג' פירושים הפי' ראשון הוא יותר נכון:

האמנם הפירוש היותר אמיתי ונכון אצלי בלי ספק הוא הפירוושש הראשון מכולם כי ב' פירושים האחרי' יש קושיות רבות ונאמר עתה מקצתן. והוא כי לפירוש הב' קשה שהרי בפירוש הק"ש אמרינן בפירוש כי אלו המוחין הבאים ע"י ק"ש שאינם רק מוחין דו"ק והם נקראו פנימיות גמור והרי כל זה אינו רק בחי' אב"א כי בחי' פב"פ נעשה בברכת אבות עצמה כנזכר שם ובמקומות אחרים. גם לפירוש הג' קשה מכל המקומות כי בחול כל המוחין אינן אלא בנה"י דיש"ס ותבונה ואפילו בי"ט הוא בתבונה בחג"ת שלה אך באו"א אינם רק בשבת ובליל פסח כנז' שם במקומו ומשם מובן בפירוש שכל אלו המוחין דפנימיות הם מיש"ס ותבונה עצמם כנזכר במ"א. העולה מכל זה שהפירוש ראשון הוא אמיתי לכן נרחיב בביאורו היטב ע"ד קצרה בע"ה הנה אין לך פרצוף מכל הה' פרצופים שבכל ד' עולמות אבי"ע שכ"א מהם יש לו ג' כלים לכל ספי' וספי' שלו והם ג' כלים לג' בחי' נר"ן כי עד הנשמה שהיא מבינה שממנה בחי' אותיות יש כלים אך משם ולמעלה שהוא כנגד חיה ויחידה בכל ספירה וספירה אין עוד כלים כי שם הם הטעמים ונקודות ולא אותיות ונודע כי כל הכלים מהאותיות נעשו והנה בג' כלים אלו יש בתוכם נר"ן דחיצוניות כנזכר גם יש בהם (בנר"ן) בחי' או"פ ואו"מ בסוד הצלם כנודע גם יש בהם אורות כפולים שהם צלם דאו"א וכל זה נקרא חיצוניות העולמות וכנגדן יש גם כן שלשה כלים פנימיות דנשמות ובתוכם נר"ן דפנימיות הנשמות ויש בהם או"פ ומקיף וכפולים בבחי' צלם דאו"א ע"ד הנ"ל ממש וכולם פנימיים אמנם יש עיון במ"ש בק"ש שהכלי הג' הוא נקרא פנימיות ז"א וכן שם בענין ק" נראה כי העיבור הג' דמוחין הוא נק' פנימיות והנה אנחנו פירשנו כי העיבור הב' הוא בחיצוניות זולת הפנימיות והענין הוא כי תחלה נכנס העיבור ראשון דקטנות והם נה"י כלולין בחג"ת ואח"כ נכנסה היניקה דקטנות והוא התפשטות נה"י וחג"ת כל אחד לעצמה ובחינת אלו לא יחסרו ממנו לעולם אמנם בהיותו בעיבור א' אשר נכנסו נה"י דתבונה בחב"ד דז"א אז אין בו דעת כנזכר במ"א כי אין כלי חיצון ליסוד דלתבונה ואחר כך ביניקה נכנסו חג"ת בחב"ד דז"א וירדו נה"י בחג"ת דז"א אז יש לו ג' מוחין דיניקה וזהו תמיד בז"א ואחר כך בעת הק"ש בשמע ישראל יש עיבור ב' דקטנות בתבונה ואז נכנסין מוחין גורים דקטנות בחב"ד דז"א ויורדין חג"ת בחג"ת ונה"י בנה"י ואז נשלם ז"א בחיצונותיו לגמרי בג' בחי' דכלים ובכל מוחין דקטנות עיבור ויניקה ועיבור ואורות פנימיים ומקיפים דצלם דאו"א ואח"כ עולה בסוד מ"ן בילת אחד ואז באים

לו פנימיות ז"א הן דעיבור א' בחי' ג' כליל בג' והן בחי' ו"ק דיניקה והן המוחין דו"ק דגדלות המפורשים אצלינו בכוונת ק"ש ע"ש אח"כ בברכת אבות באלקינו ואלקי אבותינו אז בא עיבור ג' דגדלות ונשלמים מוחין דז"א דפנימיות חב"ד בחב"ד דיליה וחג"ת בחג"ת דיליה ונה"י בנה"י דיליה והנה כיון שעיקר ק"ש הוא ליניקה דפנימית ע"כ נכלל בו עיבור הג' דמוחין דקנות ועיבור א' דג' כלילין בג' דפנימיות ולא נזכרו רק היניקה דפנימיות שהוא מוחין של ו"ק הנרמזין במלת אחד כנודע אבל אין ה"נ שג' זווגים (נ"א זמנים) הם כנ"ל וכולן נקרא או בחי' עיבור ג' דחיצוניות יען כי הוא הקודם בכוונת ק"ש כנזכר או נקרא בחינת גדלות עיבור (ראשון) דפנימיות אבל האמת הוא כי (הוא) ג' זווגים הם בק"ש שהם עיבור ג' דחיצוניות והם שמות דאלקים והם מוחין ממש דאלקים דקטנות והם גדלות דקטנות ויש עיבור א' דקטנות דפנימיות ויש יניקה דפנימיות. ואפשר שעיבור של ג' כליל בג' של חיצוניות ושל פנימיות לעולם לא יחסר מז"א וע"כ לא יש בשמע רק ב' זווגים א' עיבור ב' דמוחין דחיצוניות והב' יניקה דמוחין דפנימיות ובעמידה אז נכנסין ג"ר דגדלות דפנימיות ואח"כ נכנסין אורות המקיפין כנודע בתפלת ר"ה ואמנם גם המקיפין דחיצוניות שהם בחי' אלהים גם הם נכנסין במלת שמע ישראל כנזכר במקומו וע"ש היטב אלא שמורי זלה"ה לא חש לפרש כל זה אכן זהו אמיתות הענין בלי שום ספק כנלע"ד:

שער מ דרוש ב

והנה נמצא כי כל ג' בחי' כלים דחיצוניות הם שמות אלקים דניצוצין כנזכר במ"א אך נר"ן שבהם הם הויות ואורות אך בהכנס הפנימיות אז הכלים הראשונים נעשים כלים והכלי הפנימי נקרא נשמות בערך הכלים דחיצוניות. [הגהה - צמח ר"ל בערך כלים הראשונים] ולא בערך הנר"ן שבתוך החיצוניות ואז כלים הראשונים הם הקרומים והכלים הפנימים הם מוחין ממש והנה ג' בחינות כלים הנזכר אצלינו בכל ספירה וספירה שהם הויות כולם הם כלים דפנימיות ולא חיצוניות וזכור גם כלל זה מאד. גם דע כי ג' כלים דחיצוניות הם כנגד בי"ע שבז"א ולכן כנגדן ג' כלים ובתוכם נר"ן שהם מלכות ות"ת ובינה שהם בי"ע שהם כנגד רוחניות ג' עולמות בי"ע וג' כלים של פנימיות הם כנגד אצילות דז"א שגם הוא יש בו ג' בחי' בינה ת"ת ומלכות שבו ובתכו נר"ן דבחי' האצילות עצמו והם י' הויות המנוקדות בקמץ ופתח כו' כנזכר בתיקונים ונמצא כי גם בז"א דאצילות עצמו יש בו בי"ע כנגד בי"ע התחתונים ויש בו פנימיות בי"ע כנגד בי"ע דאצילות עצמו עם היות שו' כלים אלו הם אצילות אלא שהם ג' חיצוני' בסוד בי"ע חיצוניות דאצילות והג' פנימיות בסוד בי"ע דפנימיות דאצילות. וע"כ תראה מ"ש בשער השמות ע"ש כי ג' כלים של בריאה גמורה תחתונה ושל יצירה ושל עשיה הם שמות אלקים כולם והוא ע"ד שיש בבי"ע דחיצוניות דז"א דאצילות כנזכר ובתוכן מתלבשין הג' כלים פנימיים דז"א דאצילות של הויות ונעשים נשמה ממש להם כנודע ע"ד מה שהוא פה באצילות עצמו אכן בהיות ג' כלים פנימיים האלו באצילות יש בתוכן נר"ן האמיתיים כנזכר. גם אל יקשה בעיניך אם תראה לפעמים שיש זווג בחיצוניות או"א או א"א וע"י נכנסים מוחין (דפנים) דז"א כי דע כי כל מה שהוא למעלה כלים חיצוניים כשיורדין למטה ממקומם נעשים שם כלים פנימיים גמורים וכן להיפך כשעולין כלים פנימים דלמטה למעלה אז נתהווה שם לבחינת הכלים דחיצוניות כנזכר במ"א ובכמה מקומות דעליית התפלות ועליית שבת. גם תמצא זה בענין שית סטרין דחיצוניות הבינה ונק' גופא דבינה שבהכנסן בז"א נעשין הם עצמן נשמות ופנימיות לז"א ולא עוד אלא שחיצוניות נה"י דבינה נעשה פנימיות לחב"ד דז"א וכעד"ז מז"א לנוקבא כי חיצוניות כלים דנה"י דז"א הם כלים פנימיות שבחב"ד דנוקבא והבן זה היטב ויתורצו לך מאמרים רבים וקושיות רבות בענין זה. וכללות הענין דע כי כל בחי' מצות מעשיות וברכותיהם כו ציצית ותפלין ואכילת מצה וסוכה ולולב וכיוצא בזה כולן הם בחיצוניות העולמות אע"פ שיש בהם בחי' מוחין הם בחיצוניות וכל מצוה שהוא בדיבור לבד כמו תפלה הכל הוא בפנימיות וזה תמצא

בפירוש ברוך שאמר במקומו ובפירוש כוונת התפלין ובכוונת נט"י ונמצא כי ארבע עולמות אבי"ע וכן בכל ה' פרצופים שבכל עולם מהד' יש בכל א' מהם חיצוניות ופנימיות וכל המעשה הוא וברכותיה הכל הוא בחיצוניות או"פ כנגד המעשה ואו"מ כנגד הברכה כמו ג' סעודות דשבת ואכילת מצה דפסח וקידוש שבת שעל היין וציצית וסוכה ולולב ותפילין אכן כל דבר התלוי בפה לבדו כגון התפלה ועסק התורה הכל תלוי בפנימיות. ואמנם הכונה במחשבה הוא הנשמה בין בחיצוניות כמו כוונת עשיית המצות שהוא בחיצוניות וכן הוא נשמה לפנימית כגון כוונת התפלות כו' כי החיצוניות והפנימית הכל הוא בבחינת הכלים וכיוצא בזה בנשמות יש חיצוניות ופנימית שהוא נשמה חיצוניות לכלי חיצוניות ונשמה פנימיות לכלי פנימיות וכ"ז בבחי' או"פ וכנגדן יש בבחי' או"מ כנזכר במ"א וכן כל בחי' שיש בחיצוניות שהוא אב"א ואחור בפנים ופב"פ ופב"א ופנימי ומקיף ומוחין וצלם דאבא וצלם דאמא וכלים ועצמות וכיוצא בזה בכל הפרטים כולם ישנם בחיצוניות לבדו, וכן בפנימיות לבד כי החצוניות של כל עולם ועולם הוא בחי' חלק העשיה שיש בכל עולם כנודע כי כל א' מד' עולמות אבי"ע כלול מכל חלקי אבי"ע ולא זו לבד אלא אין לך כל ספירה וספירה שאין בה ד' חלקי אבי"ע ובפרטות בחי' חיצוניות הספירה ההיא הוא בחי' עשיה אשר בה:

שער מ דרוש ג

ענין פנימיות וחיצוניות אפשר כי הג' בחי' כלים ואורות וניצוצין שיש בכל כלי מהם הכל נעשים ביחד כיצד כי יש למעלה זווג דחיצוניות להוציא חיצוניות עיבור א' וכן יש זווג עליון ממנו בפנימיות להוציא פנימיות דעיבור א' וכעד"ז ב' בחי' ביניקה וב' אחרות בעיבור מוחין דגדלות האמנם ענין חיצוניות ופנימיות אפשר שיש ב' פירושים א' הוא שנאמר כי נודע שיש מוחין בעיבור ויניקה וגדלות. ואמנם נדבר בעיבור ראשון כי אז מהכלים נעשה ג' חללי דגלגלתא עצמן שהם עצמות הראש ומהניצוצות נעשה קרומין הנקרא אלהים דקטנות והבן זה מאד ומהאורות נעששו המוחין עצמן שבתוך הקרומות והם בשר זך מאד ואלו הן הויות ממש ולא אלהים והנה מוחין אלו מתלבשין תוך נה"י דחיצוניו' אמא ובתוכם מתלבש הנפש שלו דבחי' אור ממש של י"ס דכלים ראשונים דחיצוניות ואח"כ ביניה נגדלים כל ג' בחי' שהם עצמות של ג' חללי גלגלתא עמה שהם הכלים וגם נגדלים הקרומים שהם אלהים דיניקה [הגהה - צמח ר"ל חוץ מאותן דעיבור], וגם נגדלים המוחין עצמן שהם מבשר הזך שהם הויות ואורות ושם בתוכם מתלבשים נה"י אמצעית דאמא ובתוכם מתלבש הרוח בבחי' אור גמור אל י"ס כלים אמצעית של ז"א. והנה עד עתה בחי' הנפש והרוח הם בחי' ז"א עצמו אמנם בעיבור ג' דגדלות אז נגדלים ג"כ כל הג' בחי' עצמן שהם העצם בג' חללי דגולגלתא שהם הכלים וגם נגדלים הקרומות דבחי' אלקים וגם נגדלים המוחין עצמן של בשר זך שהם הויות מהאורות והם מתלבשים תוך נה"י פנימיות דאמא ובתוכם מתלבש נשמת ז"א של אור נשמה אל י"ס כלים פנימית דז"א ויען כי הנשמה היא אמא ע"כ אלו המוחין דגדלות הנקרא נשמה הם נמשכים מאורות או"א עצמן הנקראים נשמה אבל בנפש ורוח הן דז"א עצמו. ונמצא כי ג' בחי' דהויות המוחין עצמן של בשר זך דעיבור ויניקה ומוחין אשר בתוכם מתלבשין אורות דנר"ן דז"א אלו ג' בחי' המוחין הם פנימיות דז"א שהם הויות אך שאר ב' בחי' שהם גולגלתא וקרומות הם אלהים חיצוניות. או אפשר כי ג' בחי' אלו הכלים דז"א הם חיצוניותו וג' מיני לבושי נה"י דאמא הם פנימית דז"א כי נעשה גוף דז"א ממש אלא שהוא פנימיות ובתוך אלו הפנימיות יש נר"ן ועיין במ"א שכתבנו איך התבונה כל אחוריים הם אלקים מחצי ולמטה המתלבש בז"א וא"כ אפשר כי אלהים עצמן דקרומות דז"א הם נה"י דאמא. ענין פנימיות וחיצניות נתבאר במ"א כי כל בחי' מהם כוללת או"פ ואו"מ מלבד הכלים ובמ"א עיין היטב ותראה איך הז' הויות מנוקדות בסגול ושבא וחולם כו' שהם נר"ן של ז"ת דז"א כנזכר שם. והנה גם הם בז"ת דיצירה תוך הכלים שלהם שהם ז' שמות דאנא בכח הוא שם ב"ן מ"ב וממשיכין אותו עד ז"ת דעשיה להאיר להם שיוכלו לעלות למעלה ממקומם בתוספת קבלת

שבת של בחי' חיצוניות העולמות והלואי שהחיצוניות עליון יאיר להפנימי תחתון ומכ"ש שנאמר שיהיו שוין ומכ"ש ק"ו בן בנו של ק"ו אם נאמר שהפנימיות עליון יאיר לחיצוניות תחתון א"כ בהכרח הוא כי כל אלו הויות בסגו"ל ושב"א כו' הם גם כן נר"ן בחיצוניות העולמות בלי ספק. גם נתבאר שם כי נכנסין בז"א ג"פ תתאין דל' דצלם דמוחין שהם בחי' המקיפים נמצא כי בחי' חיצוניות העולמות דכל אבי"ע יש בהם עי"מ ומקיפים דצלם וכלים ונשמות דנר"ן דהויות סגו"ל שבא חולם וקמץ כו' ט' הויות הנודעות וכעד"ז הוא בפנימיות העולמות נמצא כל הדרושים שיש בחיצוניות ישנם גם כן שוה בשוה בפנימיות וגם בחי' אחור ופנים ובחי' אלהים והוי"ה הכל הם בין בחיצוניות בין בפנימיות בכל הדברים כולם ואין הפרש רק זה לבדו כדי להבין היכן אנו מדברים אם בפנימיות אם בחיצוניות והוא שכל בחי' מעשה הוא בחיצוניות וכל בחי' דבור ותפלה הוא בפנימיות ואין הפרש אחר עוד ולכן אל תטריח עצמך יותר כלל. ודע כי אע"פ שתראה כתוב בספרינו בחי' חיצוניות ופנימיות אל תטעה בהם כי לפעמים רובן של מקומות אינם מדברים רק בחיצוניות לבד או בפנימיות לבד כי הכל שוה כנ"ל אלא שלפעמים קורא פנימיות אל כלי ג' הפנימי מכולם ולפעמים קורא פנימיות זה אל נר"ן שבתוך הכלים שהם בחי' או"פ כנודע אמנם כל זה החיצוניות ופנימית מדבר בחיצוניות העולמות בלבד או בפנימיות בלבד זולת המקומות שנתבאר בפירוש חיצוניות העולמות ופנימיות נשמות העלמות וזכור כלל זה. והנה תבין מכמה דרושים כי חיצוניות העליון גדול מאד מפנימיות התחתון וכשעולה התחתון בעליון הנה הפנימיות של התחתון נעשה חיצוניות אל חיצון העליון וחצוניות העליון נשאר בחי' פנימי אל החיצוניות שהוא בחי' פנימי התחתון וא"כ עם זה הדרוש נוכל לבאר טעם עליות העולמות בתפלת החול ובשבת מתערבין חיצוניות עם הפנימיות ע"ד הנ"ל ונעשה הכל חיבור א' אך אין נראה כך בשאר מקומות בספרינו כמו בקבלת שבת ובתפלת ר"ה וכיוצא אלא שכל חיצוניות בפ"ע והפנימיות בפ"ע. גם אמר במ"א כי כל בחי' המעשה הם לתיקון החיצוניות והפנימיות הכל במקומן עצמ

ם אך הדבור הוא להעלותן מעולם אל עולם וחיצוניות עליון יחזיר פנימיות אל פנימיות תחתון שעולה להלבישו בסוד חיצוניות אליו וכל זה בסוד התפלה בחול אמנם בקבלת שבת אע"פ שאמרו כי אינו רק בחיצוניות העולמות בלבד הנה במ"א כתוב בהיפך כי הוא כולל בב' הבחי' של פנימיות וחיצוניות ע"ד עליית העולמות בתפלת החול כנ"ל אלא שבתפלת שבת הוא יותר עליון להמשיך אור בעולמות עצמן עיין לקמן פי' הדברים אלו היטב כי הם צריכין עיון מה ענין קדושה יתירה בתפלת שבת. ואפשר לתרץ בהיפך הנ"ל כי אמת הוא שהוא כדרך תפלת החול אמנם כיון שכל התיקון אינו רק אל החיצוניות שיחזור פנימיות אך הפנימיות לא הרויח להיות פנימיות אחר גדול ממנו אלא שחזר להיות חיצוניות אל הפנימיות אחר גדול ממנו עם היות שהיה לו מעלה יותר מבראשונה עם כל זה לא הרויח (לחזור) פנימיות גם כן כמו החיצוניות שחזר להיות פנימיות ממש וע"כ כל התיקון יכונה לחיצוניות בלבד ולא לפנימיות. ויש תירוץ אחר כפי הנראה ממ"א והוא כי כל זה לא קאי רק למלכות לבדה כי היא הנקרא שדה תפוחין וע"כ בסוד קבל שבת שהוא בשדה אז היא מקבלת מוחין ממש מנה"י דז"א בבחינת חיצוניות ואח"כ בעמידה דויכולו אז המלכות מקבלת מוחין מנה" דז"א דבחי' פנימיות. ואפשר שיובן כי סדר עליות התפלות בחול הוא כי פנימיות המלכות עלתה תחלה והלבישה לחיצוניות נה"י דז"א כי כן הוא הסדר בחול אבל בקבלת שבת עולה החיצוניות דמלכות ומלביש לחיצוניות נה"י דז"א ובעמידה דויכולו פנימית המלכות הלבישה אל הפנימיות עצמו נה"י דז"א ונעשה נה"י דז"א מוחין אליה ונמצא אם כן כי חיצונותיה קבלה מוחין מחיצוניות נה"י דז"א ומלבישם ועד"ז יש ריוח יתירה כי תחלה היו התכללות העולמות פנימיות תחתון ביצוניות עליון ועתה בשבת נכללו שוה בשוה חיצוניות תחתון לחיצוניות עליון ופנימיות תחתון לפנימיות עליון. וזהו פירוש מ"ש לעיל שצ"ע מה ענין קדושה יתירה שנעשית בליל שבת ממה שהיה בבלת שבת והענין כשקבלה מוחין דפנימים נה"י דז"א והפנים של הפנימיות הנ"ל אז עומדת עם יעקב פב"פ בנה"י דפנימיות דז"א ומזדווג בליל שבת דוגמת תפלת שחרית דחול כנודע. וצ"ע גדול כי במ"א כתב היפך מכל הנ"ל

שאומר שכל עליית התפלה אפי' בשבתות אין עלייה והתכללותם רק בפנימית העולמות ולא בחיצונית עד ימות המשיח דוקא ואפשר כי הנה כל סוד תפלת החול אינו רק עליית הפנימיות התחתון להלביש החיצוניות העליון אך החיצוניות נשאר לעולם במקומו ממש אלא שבתחלה היה יונק מן העצמות ע"י אמצעית שהוא הפנימי הא' ועתה כל החיצוניות הראשון חזר להיות פנימיות ויונק מן העצמות ע"י עצמו ואמנם אינו עולה כלל למעלה ממקומו וכן בקבלת שבת אין עלייה רק אל הפנימיות לבד אך החיצוניות כולה נשאר במקומו ואינו מרויח בחי' עלייה כלל רק שמלביש את העצמות כנזכר במ"א כי הכלים לבדם הם העולין אך העצמות נשאר במקומו. ובזה תבין שאין היפך כללכ כי האמת הוא שכל הריוח בקבלת שבת הוא אל חיצונית העולמות והוא הנזכר שם שהוא בדרך תפלת חול כי אז אנו מתקנים את החיצוניות ומסרין את הקליפות מעליו בסוד יפנה ויטול ידיו כיוצא ודוגמתו הוא רחיצת פניו ידיו ורגליו בחמין בע"ש ואח"כ ע"י קרבנות מתקנים חיצוניות עצמן לשיוכלו לקבל אור העצמות שלא ע"י האמצעי אלא הוא עצמו יהיה פנימיות וכן הענין דוגמתו קבלת שבת ע"י המזמורים ולעולם כל הריוח הוא לחיצוניות שיתוקן ויזדכך ויהיה פנימי ויקבל הוא עצמו אור העצמות אמנם הריוח דתפלת ערבית דשבת ממש הוא ריוח יתירה כנזכר שם. והענין כי תחלה בקבלת שבת מקבל החיצוניות אור העצמות ההוא לבדו שבמקומם בחול אלא שאינו ע"י אמצעי אמנם בליל שבת יורד אור גדול מעולמות עליונים אל תחתונים ומתגדל אור העצמות מאד יותר מבראשונה. אבל עדיין צ"ע כי בבוקר בשבת שעולין יותר העולמות עד דיקנא דא"א כנודע ואז בהכרח כי גם החיצוניות העולמות יעלו ממקומם וע"ש וגם במעלת אדם הראשון קודם שחטא איך היו העולמות כי כן הוא עתה בשבת כנזכר במקומו ע"ש:

שער מ דרוש ד

ונחזור לענין הג' כלים הנ"ל תחלה הוא הגוף והם כלים הממשיים והם ג' בחי' בשר גידין ועצמות והם ג' כלים והחצון שבהם הוא הבשר והוא בחי' נה"י לבד ובתוכם נעלמים חג"ת וזה ענין תלת כלילן בתלת (ונקרא עיבור) וזה לפי שכל הו"ק נקרא בחי' ו' ואינה נפרדת אך ג"ר חב"ד שהם אותיות י"ה ואינם מכלל אות ו' אינם מוכרחים להיות שם והטעם שלא באו למה שביארנו כדי שיסתלקו בעת החורבן והגלות אך עכ"ז רושם שלהם שם בחג"ת שבתוך נה"י וזה הרושם נקרא מוחין דעיבור. ואח"כ בלידה ויניקה מתפשטין ויוצאין וניכרין גם החג"ת למעלה מן הנה"י ונעשה ו' שלימה בלי ראש והרושם של ג"ר עדיין הם נעלמים תוך חג"ת וזה הרושם נקרא מוחין דיניקה ואלו המוחין דעיבור ויניקה הם שמות אלקים כולם ואמנם אלו המוחין שהם רושם ג"ר אינם ממש תוך חג"ת דא"כ כבר הם מחוברים יחד אמנם באים מלובשים תוך נה"י אמא ובעיבור הם תוך חיצונית הכלי החצון דנה"י דאמא ודיניקה תוך אמצעית נה"י דאמא ונמצא אותו המלבושש דנה"י אמא הוא המפסיק בין רושם ג"ר דז"א אל חג"ת דז"א ועי"ז אינם מחוברים לגמרי ויכולין להתפרד ולהסתלק למעלה או לירד למטה כמ"ש בע"ה. אח"כ בגדלות אז באין ג"ר דז"א והם בחי' הויות לא בחי' אלקים וגם אלו מתלבשים תוך הכלים הפנימים בנה"י אמא וגם זה כדי שיסתלקו כשירצו. ונמצא כי הו"ק לעולם אינם מתלבשים אלו באלו כי כולם בחי' א' באות ו' וזה גדול כחבירו ואין לזה יתרון על זה אך הג"ר שהם אותיות אחרות י"ה מעולות מהו"ק ואינם מתלבשים כולם רק הז"ת הם מתלבשים תוך הו"ק וג"ר שלהם הם מגולים למעלה על הו"ק כי כבר ידעת כי כל א' מהג"ר כלולה מי' אות י' בפ"ע ואות ה' בפ"ע והג"ר שבכל א' מג"ר נשארין מגולים והז"ת שבכל א' היא המתלבשת תוך הו"ק והרי עתה הז"א גדול ונשלם בכל י"ס ובהוי"ה גמורה כוללת כל הפרצוף שלו הנחלק לה' בחי' שהם כח"ב ו"ק ומלכות. ונמצא כי הם כמה בחי' והם בעיבור הם ו"ק מלובשים תלת בתלת ותוכה חיצוניות החיצון דנה"י אמא ובתוכם מוחין דעיבור ואח"כ ביניקה נתפשטו ו"ק ובתוכן חיצוניות אמצעי דנה"י אמא ובתוכם מוחין דיניקה האמנם חיצוניות החיצון דנה"י אמא עם המוחין דעיבור יורדין למטה

בסדר המדרגות מעט מעט עד שורדין בבריאה ואח"כ בגדלות הוא עד"ז כי מוחין דיניקה עם חיצוניותיו אמצעית נה"י דאמא יורדין בסדרי המדרגות עד למטה בבריאה והמוחין דגדלות עם פנימיות דנה"י אמא נכנסים תוך ז"א ואלו לבד הם הויות. ודע כי אינם נכנסין ביחד כי תחלה נכנסין הו"ק של י"ס דגדלות ואח"כ הג"ר שלהם ועד"ז הוא ירידת מוחין דאלקים ביניקה כי כפי שיעור הנכנסים כך שיעור הוצאין והיורדין למטה והבן זה ועד"ז יש גוף ב' יותר דק וזך והוא סוד הנק' באדם חלוקא דרבנן שהוא לבוש וגוף של העצמות שהם האורות וג"כ יש בו ג' בחי' עד"ז ממש והם עיבור ויניקה ומוחין וגוף זה הוא זך מאד והוא קרוב אל מדרגת הנפש וזה נעשה ע"י המצות ובתוך זה הגוף מתלבשים נר"ן שהם האורות נפש בעיבור רוח ביניקה נשמה בגדלות. נלע"ד כי הפנימית שהוא זה הגוף הב' כולו הויות ג"כ אלא שהויות גדלות החיצוניות הם בסוד רבוע ואחוריים והויות הפנימיות הם היושר בלי רבוע גם אפשר שאלו בניקוד ואלו בלא ניקוד וצ"ע והא' נאות כי הפרש של הניקו' הוא בחב"ד ו"ק כי מלכות בלי נקוד כנזכר במ"א אך היושר והרבוע הוא בפנימית וחיצונית כנזכר בסדר מדרגות השמות והנה אלו הב' גופים הם הא' נקרא חיצוניות הספירות כי ממנו נשמות המלאכים הב' הוא שממנו נשמות הצדיקים ונקרא פנימית הספירות אמנם נסתפקתי אימתי נכנסין וכפי הנ"ל בענין ב' ימים דר"ה נראה כי אחר גמר כל החיצונית נעשה הפנימיות ואפשר כי נעשה יום א' ויום ב' ביחד וצ"ע. וענין היות הנפש מצד הבינה כי שם האותיות וגם שם הוא ב"ן כי ס"ג נעשה ב"ן כנודע ובינה אין בה נקודות לכן כל החיצוניות הוא בלי נקודה כי מבינה נמשכו אך הפנימיות הנמשך משם מ"ה שהוא מחכמה לכן הוא אותות הויות בנקודות ובזה נתיישב הצ"ע דלעיל. והנה נראה כי החיצוניות שם ב"ן והפנימיות שם מ"ה וכבר ידעת כי בערך א' החיצוניות גדול מהפנימיות לכן שם ב"ן לעתיד יהיה גדול משם מ"ה נמצא כי כללות כל החיצוניות שהוא ב"ן נקרא נפש עם שיש לו ג"כ כל פרטי נר"ן וכל הפנימיות נקרא שם מ"ה עם שיש לו גם כן כל הפרטים. נמצא כי יש אחוריים וכלים ועצמות דב"ן וכלים ועצמות דפנימית דמ"ה ולהיות כי הוא רוח וכולם הויות מנקודות כנ"ל לכן אמרו בתקונים אותות נפש כי הוא שם ב"ן ונקודות רוח שהוא שם מ"ה. גם דע כי החיצוניות נקרא אב"א ולהיות כולו שם ב"ן שהיא נקבה לכן מדובקים אז יחד זו"ן אב"א ונמצא כי הב' פרושים הם אמת כי הם אב"א דבוקים יחד וגם החיצוניות נקרא אב"א זה גורם לזה שלהיות חיצוניות ודין גורם להיותם אב"א דבוקים שלא יתאחזו בהם הקליפות כנודע וכשנכנסו בהם כלי פנימי

ות דמ"ה אז חוזרים פב"פ ונמצא שלפעמים בהיות שאין להם רק אחוריים לבד שהוא החיצוניות יש זווג אב"א. וא"ת איך אפשר הלא הם דבוקים אב"א מפחד הקליפות אך הענין הוא כי אז עולין עד או"א ומלבישין אותן ונעשים להם או"א בבחי' פנימית שלהם ואז נשלמים וחוזרים פב"פ ומזדווגים אך בערך שאין הפנימיות שלהם נקראים זווג אב"א והבן זה מאד:

שער מ דרוש ה

ודע כי כל הפרצופים והספירות כולם כ"א יש להם ב' גופים כנ"ל שהם פנימיות וחיצוניות אך לפעמים העליון שבכולם החיצוניות בו נעשה פנימיות לתחתון ממנו אשר עלה למעלה ומלבישו ואז א"א לו להיות פנימיות לבד וגם הוא עולה למעלה ממקומו ומלביש לעליון שעליו החיצוניות שלו ואז החיצוניות עליון נעשה פנימיות בו ומפנימיות שלו נעשה חיצוניות כי בערך היות עתה במקום גבוה הפנימיות נראה כעין חיצוניות ונמצא כי בהתחיל התחתון שבכל פרצופים לעלות מוכרח שכולם אשר עליו ישתנו ממדרגתן ולפעמים התחתון עולה ג"כ ב' בחי' כי לוקח גם פנימיות של העליון ואז הוא ממש כמוהו שלוקח חיצונותו ופנימיות והתחתון שתחתיו עולה ולוקח מקומו וחיצוניותו ופנימיותו וכן עד"ז כל המדרגות ועד"ז עולין מדרגות אחר מדרגות עד שנמצא שאפשר שעולם עשייה תעלה עד מקום מלכות דאצילות ושם תקח עולם עשייה חיצוניות

ופנימיות המלכות דאצילות. והמלכות דאצילות תקח חיצונית ופנימיות דחכמה דאצילות והמשכיל יבין ויקיש מלתא למלתא ולפעמים עולה העצמות ונשארים הכלים וזהו בעת הפגם ואז הוא ירידה לכל פרצופים. נמצא כי חיצוניות ופנימיות עצמות הכתר יהיה עתה חיצוניות ופנימיות עצמות הז"א אך בשבת הוא להיפך בתוספת קדושה כי העצמות נשארין למטה והכלים עולין למעלה ע"ד הנ"ל והבן זה היטב. נמצא כי כשעולה ז"א בבינה כפי סדר לקיחתו בה כך היא לוקחת ממה שלמעלה ממנה כי כשקח הוא יצוניות שלה אז היא אינה יכולה לעמוד בלי חיצוניות ואז פנימיות של נה"י שלה נעשים חיצוניות חג"ת וחיצוניות חג"ת שלה נעשה פנימיות לנה"י וכעד"ז עד שנמצא שחיצוניותיו של נה"י דא"א נעשה פנימית חב"ד לז"א:

שער מ דרוש ו

והנה בעת צאת המלכים יצאו הג"ר שהם א"א ואו"א שלימים בי"ס אך היה מבחינת שם ב"ן לבד שהוא בחינת נפש עם הג' כלים שלו לכל אחד אך לא היו מתוקנים בבחינת פרצוף כיון שלא בא עדיין שם מ"ה שהוא הרוח והז"א יצא בבחינת ו"ק לבד דב"ן עמות וכלים בלי תיקון פרצוף והנוקבא יצאה בחינת ספירה אחת לבד עצמות וככלים משם ב"ן. ובעת התיקון עתיק וא"א ואו"א נתוסף בהם שם מ"ה עצמות וכלים ועי"כ נתוסף תיקון בשם ב"ן שלהם שנעשה פרצוף וז"א נתוסף בו בשם ב"ן ג"ר עצמות וכלים ומשם מ"ה כל הי"ס עצמות וכלים ונוקבא נתוסף בה ט"ס משם ב"ן עצמות וכלים ומשם מ"ה י"ס עצמות וכלים. ובזה תבין איך בכל פרצוף מה' פרצופים יש בחי' מ"ה וב"ן בין בזכרים בין בנקבות והם בחי' נפש ורוח של אותו פרצוף. גם נמצא כי בעת הפגם מסתלקין מז"א ג"ר דב"ן הנקרא גדלות וגם כל הי"ס דמ"ה שלו, ומנוקבא מסתלקין ט"ר דב"ן וי"ס דמ"ה ונמצא הוא הגוף של הנפש ואחר שהשלים הגוף והנפש דב"ן אח"כ חוזר לקנות גוף ב' שיש אל הרוח משם מ"ה עם הרוח שלו והם סוד אותיות ונקודות ונמצא כי האותיות הם גוף והם נפש. ובזה לא יחלקו מאמרי הזוהר ותיקונים דאותיות והנקודות הם גוף ורוח והאותיות הם באים מבינה והנקודות מחכמה. אח"כ נעשה גוף ג' אל הנשמה שהם טעמים ואפשר לומר כי הטעמים אחר שהם למעלה מאד אינם צריכין גוף להם נמצא שבכל פרצוף יש חצוניות והוא כלי הנפש עם הנפש ופנימיות והוא כלי הרוח עם הרוח. ובזה אפשר להבין כי הג' כלים שבכל ספירה הם כנגד ג' גופים של נר"ן אך ממ"א נראה כי כל ג' כלים הם בחיצוניות וכנגדן בפנימיות ועיין שם. ואפשר שיש כנזכר בתקונים שהם י"ס דאחוריים, וי"ס פנים. וי"ס לפני ולפנים. ונמצא כי הם ג' גופים כל אחד כלול מג' כלים דמ"ה וב"ן, והם ג' כלים כנגד נר"ן, והנה שם ב"ן כללות כי י"ס דנפש וגופות, ושם מ"ה כללות כל י"ס דרוח וגופות, והנה י"ס דרוח הם מ"ש בהקדמה שנית בתיקונים שהוא שם מ"ה מלגאו והוא הכולל ויש בו י' אותיות י' הויות בט' נקודות הנז' בתקונים בתקון ע' שהם מתחלקין לנר"ן והכל בחי' רוח, וכנגדו ס"ג הנשמה. וע"ב נשמה לנשמה, וז"ס דעת ות"ת מלבד ומלגאו, יעקב ומשה, זה מחיצוניו וזה מפנימיות. ודע כי הגוף החצון דז"א נקרא ת"ת כלול משית סטרין ויעקב, והגוף הפנימי של ז"א נקרא דעת ת"ת מלגאו דאתי בשית סטרין והוא סוד משה וישראל, ולכן אין הדעת בכלל י"ס כי הוא הת"ת אלא שהוא הפנימיות ושמור כלל זה בידך היטב. וכנסת ישראל הוא גוף הפנימי ומלכות גוף חיצון, וזווג ב' הגופות הפנימית נקרא נשיקין רוחא ברוחא והבן זה וכן הוא באו"א בזווג הפנימיות נקרא נשיקין והפנימי דאבא נקרא מזלא שם ע"ב והפנימי דז"א הוא שם מ"ה שקיא דאילנא ובערך החיצון יקרא הפנימי נשיקין רוחא ברוחא כי שם מ"ה הוא רוח כנ"ל:

והנה כבר ידעת כי גופא דמ"ה פנימי וגופא דב"ן חצון וכעד"ז באורות כי אורות דמ"ה פנימיות ואורות דב"ן מקיפים נמצא כי נר"ן פנימיות דמ"ה הם אורות לג' כלים הפנימיות והמקיפים הם אורות לג' כלים חצוניות משם ב"ן. והנה ידעת ענין ג' כלים וענין האורות ממ"ה ומב"ן והנה זו"ן כל אחד מי"ס גמורות וכשננסרים נכנס בהם גוף הפנימי דשם מ"ה וחוזרים פב"פ ונמצא כי ב'

בחי' לבד שהם מ"ה וב"ן הם מוחין והבן זה מאד. והנה העיבור והיניקה ומוחין דנעשה אחר הנסירה בחזרת פב"פ בברכת אבות בברכת מגן אברהם הוא החסד שם מ"ה שנכנס עתה לז"א והבן זה כי הם מוחין חדשים דבחי' פב"פ. אך ממ"א נראה כי חצוניות יש בה אורות פנימיים ומקיפים וכן הפנימיות או"פ ואור מקיף ושם מ"ה הוא החסדים וז"ס אתי חסד ופריש גרעון. והנה נודע כי שם ב"ן הוא הגבורה ואחוריים ובזה תבין כי החצוניות הנחלק לג' כלים הוא עיקר הנקרא גוף ובכל בחי' מהם יש מוחין כנ"ל והם מלובשין תוך ג' בחי' נה"י דאמא של חצוניות שלה ג"כ דהיינו בתבונה וכן עד"ז ג' בחי' לפנימיות והמוחין שלהם נכנסים אח"כ מלובשים תוך ג' בחי' דפנימיות נה"י דאמא ג"כ ג' בחי' פנימיות הם תוך ג' בחי' החיצוניות והחצוניות נקרא גוף והפנימיות נקרא קול וכבר ידעת כי המלכים נבראו מקולות היוצאין מפה ז"א והם מזווג נשיקין רוחא ברוחא שהוא פנימיות ז"א הנקרא קולות ופנימיות נוקבא הוא הנקרא דברו והבן זה וכשאין בה רק חצוניות שהיא עומדת אב"א נקרא יונת אלם. והנה ידעת מהיכן קול ודבור לאדם שהוא הגוף הפנימי שבו מתלבש נר"ן ובמות האדם מסתלק הגוף הפנימי עם נר"ן ונשאר גוף החיצון אלם. ודע כי בעליית ז"א בסוד מ"ן עולים פנימיותו עם המוחין של החצוניות כי כל זה הוא תוספת והסבה כי צריך לבחינת מ"ן שיעלו ג"כ ג"ר ממש ולא ו"ק כמ"ש במ"א וג"כ ג"ר של החצוניות נקרא מוחין והכל עולה בסוד מ"ן ג"ר דחצוניות וכל הפנימיות וכשחוזר לירד נכנסים תחלה הג"ר דחיצוניות מלובשים בבחי' פנימיות דחיצוניות נה"י דאמא ואח"כ יורד כל ג' בחי' פנימיות דז"א מלובשים תוך הג' בחי' פנימית נה"י דאמא. ודע כי כשאנו אומרים שעלה ז"א בחיצוניות נה"י דאמא אינו בפעם א' רק תחלה בסוד עיבור בבחינת חיצוניות ואח"כ ביניקה בבחי' אמצעיות ואח"כ בגדלות בבחי' פנימיות ונמצא כי ג' בחינת פנימיות ג"ר דז"א הלבישו ג' בחינות דחיצוניות לג' תחתונות דנה"י דאמא ואח"כ חזר לעלות ומלביש ג' בחינות פנימיות ג"ר דז"א לג' בחי' פנימיות נה"י דאמא ע"י ג' בחינת עי"מ והג' בחינות חיצוניות נה"י דאמא ירדו להיותן מתלבשים לג' בחינות חיצוניות דג' אמצעיות דז"א וכעד"ז בכל עליות נמצרא כי אין עלייה דג"ר דז"א בג"ת דאמא נעשה בפעם אחד כי צריך עיבור יניקה ומוחין לחיצוניות ועיבור יניקה ומוחין לפנימיות וכן בכל עליות שיש בכל הפרצופים הם עד"ז ומעתה אל תתמה אם נתקנו התפלות באורך גדול כי כמה בחי' צריך עד שיעלו ג"ר בג' אחרונות של העליון ממנו וכן בכל בחי':

שער מ דרוש ז

דרושי פרטי עולמות כולם ונקראים שער חיצוניות ופנימיות בתראה:

ענין אחור באחור ופב"פ הוא זה. דע כי תחלה בעיבור לא היה ז"א רק בחי' נפש לבד שבו והוא המלכות שבו וששה קצוותיו וכשנולד בא לו הרוח ונשלם לו"ק בימי היניקה ואמנם הנוקבא קודם זמן העיבור לא היה בה רק נקודת נפש שבנפש מלכות שבמלכות שבה ושיעורה עטרה שביסוד ז"א שהוא מנפש שבו ואח"כ בעיבור נתוסף בה ו"ק הנפש ונקרא רוח שבנפש ואז גדלה כמדת היסוד עצמו דז"א שהוא רוח שבו אך אינן ו"ק שלמים כמוהו. אח"כ ביניקה גדלה היא הנשמה שבנפש וניכר ג' כלים שבה שהם כלי נפש כלי רוח כלי נשמה כנודע שאין עוד כלים רק ג' כלים אלו אך הם בחי' נפש בלבד באופן שנשלם בה בחי' י' מלכיות שבה הנקרא נפש גמורה וכולם אינם רק מדה אחת כמדת ת"ת דז"א ואז היה הז"א ו"ק גמורים והיא קצה א' גמורה אח"כ גדל ז"א י"ס גמורים ובא לו נשמה ואז היא נגדלת בבחי' רוח בפעם א' כי אותו המדה של י' מלכיות הנ"ל נעשו י"ס כנודע מא"ב דאטב"ח והרי עתה הם אב"א אך עדיין אין בה רק נפש ורוח כי הרי היא עדיין מן החזה ולמטה ששם הוא בחינת הרוח כי עד החזה עומדת היסוד דבינה הנקרא נשמה כנודע גם כי הרי אינה לוקחת מהבינה עצמה אלא מן הז"א עצמו הנקרא רוח וגם שהיא למטה מהחזה כנ"ל שאין שם בז"א עצמו רק רוח ולכן לא הגיע אליה רק רוח שלה כי

הנשמה שלה ניתנה למלכות של ז"א (צד הב"ן שבו) עצמו כנ"ל. ואח"כ יצאו המוחין וניתנו אליה עצמה ואז נגדלה היא כל האחור כי כבר יש בה נשמה כמוהו ודע והבן מאד כי אז כל בחי' מלכות דז"א עצמו שהוא ב"ן שלו כנזכר במ"א הוא דוגמת בינה עליונה והיא דוגמת תבונה וכל אחוריים שלו ננסרין וניתנין אליה ועי"ז נשלמה כי היא דוגמת התבונה הנעשית פרצוף גמור בהתחברה עם הבינה. והנה הכלים הם ננסרין ונדבקין בה כיון שהנשמה נכנסת בה שהיא נשמת הכלים הננסרים שהוא ב"ן דז"א אורות וכלים והבן זה מאד. והנה עד עתה יש בז"א ובנוקבא מוחין דנשמה ואז נק' כבר גדול כי בעוד שיש בו רוח נקרא זעיר ובלוקחו נשמה שבו נקרא גדול שהוא בן י"ג שנים ולמעלה אך עדיין אינו אדם אוי לחופה עד י"ח שנה ואז נכנסת בו נשמה לנשמה שהם מוחין דאבא כי אין זווג ראוי להוליד אלא מן המוח שהוא חכמה הנקרא חיה כנ"ל. ודע כי בהיותן אב"א נזדווגו ועלו למעלה בחיק או"א וחזרו שם פב"פ ואז נתן בה רוחא דשביק בה בביאה קדמאה והוא בחי' טפת זווג גמור בחסדים של נר"ן מב"ן ומ"ה וס"ג ע"ב ע"ב ע"ב ע"ב הרי גימטריא גבורה כי כל א' מאלו אינם ע"ב ממש כנודע אלא בהתחברם ס"ג עם י' אותיות ומ"ה וכ"ו ורבוע הוי"ה דב"ן שהוא ע"ב דב"ן וכשנכנסים המוחין דחיה שהוא בינה דאבא שהוא ראוים להוליד יכולין אפי' בהזדווגם למטה במקומם לחזור פב"פ כנודע ואז נותן בה בזווג גמור טפת חסדים דע"ב דיודי"ן שהוא ע"ב אמיתי כי היא לקחה כבר הגבורות דע"ב ע"י ז"א ואמא פב"פ אך לא בזווג גמור אך עתה נותן לה בזווג גמור החסדים דע"ב ואלו הן נשמה אמיתית וזה נקרא זסווג גמור אך רי"ו אב"א נקרא זווג שאינו גמור כי אינה רק לעשותה כלי ונמצא כי אותו הרי"ו הוא אותו רוחא דשדי בגווה שהם החסדים זכרים מבחי' נר"ן אך טפת החיה אינה נשארת בה כי הוא כח זכר גמור לכן הרי"ו הוא בנימין בן ימין כח זכר ונקרא בן אוני כח נוקבא כי היא מן הנשמה בינה נקבה אח"כ חוזר לקחת נר"ן וחיה יותר עליונים מאו"א עלאין עצמן ולא מיש"ס ותבונה וצריכין לחזור אל קטנות וגדלות ב' יותר עליונים והבן זה ואחר כך לוקח מאריך עצמו ואז נשלם לו בחינת יחידה והבן זה מאד:

שער מ דרוש ח

כבר כתבנו כי ג' כלים הם נקראים חצוניות ולהם ג' מקיפים וכל זה נקרא חצוניות וג' נשמות פנימיות הם נר"ן וכנגדן ג' מקיפים וממ"א תבין כי גם המוחין שהם נקרא פנימיות הכלים יש בהם ע"ד הנ"ל פנימים ומקיפים וכנגדם יפנה וברכת אשר יצר והרי הם ח"י בחי' ט' פנימית (והם) ג' כלים ג' מוחין ג' נשמות וט' מקיפים להם עד"ז. גם תבין ממ"א שכתבנו כי המוחין התחתונים נעשין כלים אל העליונים וכן מראש אצילות עד סוף העשיה כלים העליונים הם מוחין לתחתונים יען היות הכל בחי' כלי ואין הפרש רק שזה פנימיות וזה חיצוניות וכן עד"ז באורות מה שהוא רוח לזה הוא נשמה לתחתון ומה שהוא נפש לעליון נעשה רוח לתחתון וכיוצא בזה אמנם מאורות לא נעשה כלים וכן מכלים לא נעשה אורות. אך אמנם זה שאמרנו אינו רק באצילות לבד כי משם ולמטה כלים דאצילות נעשה נשמה לבי"ע והבן זה הסוד הגדול שלכך אין בי"ע נקרא אלהות גמור יען אפי' נשמתם הם כלים לבד דאצילות ולא אורות אך להיותן מן אצילות נק' אלהות אשר שם וזה ג"כ טעם גדול כמה נבדלות בי"ע מן האצילות והוא כי אור העצמות הנמשך מלמעלה נשלם ומסתיים באצילות לבד ואפשר שעד"ז יהיה מבריאה אל יצירה ומיצירה אל עשייה. גם תבין ממ"א כי הי"א סמני קטורת הנקרא קליפת נוגה הנטהרת בעליתה כי הם חיצוניות לחיצוניות מלכות דעשיה. גם תבין משם כי עיקר אחיזת הקליפות הוא בג"ת שבכל עולם אמנם בשאר הז' ראשונים יש גם כן קליפה וכמו שיש עליית הקדושה פנימיות התחתון נעשה חיצוניות בעליון ועי"ז מקבל הארה ונמתק כן בקליפות הם עולין ג"כ עד"ז פנימיות התחתון נעשה חצוניות העליון ועי"ז נמתקין ואינם נאחזין. גם תבין טעם היות י"ס דקליפה בעשייה נגד א"א ואבא כו' ע"ש גם תבין ענין הקליפות של ד' עולמות אבי"ע ובזה תבין היות ז' מלכים תחת כל בחי' בבינה ובז"א ובמלכות ובסיום כל אחד ממנו בג"ת שבהם באחוריים

כי זהו נקרא תחת כנזכר במ"א ובמלכות דעשייה נפשות וביצירה רוחין כו' וממ"א תבין מש"ל כי הקליפה העליונה דאצילות היא נקראת טהרה דבריאה כי טהרה דבריאה היא נקרא טומאה דאצילות. גם תבין היטב כי הרי אמרנו שבחול אין עליה רק לפנימית שהם הנשמה והמוחין והרי אנו רואים כי גם בחול עולין חיצוניות ופנימיות. והענין הוא כמ"ש במ"א והוא כי לעולם אין עולה היצירה אל הבריאה רק פנימיות ג"ר דיצירה ולא חיצוניות ואע"פ שעולים החיצוניות הוא מניה וביה בעולם היצירה עצמו אך אינו משתנה חיצוניות יצירה להעשות בריאה אך פנימיות יצירה חוזר להעשות בריאה וזה נקרא עלייה משא"כ בחיצוניות וכעד"ז מבריאה לאצילות ומעשיה ליצירה אמנם יש שינוי בעשיה (כי גם) שחיצונית דג"ר דעשיה מלבישין לפנימיות מלכות דיצירה ואעפ"כ אי זה עלייה כי כבר ירדה מלכות דיצירה בעשייה כנזכר שם לכן עדיין חיצוניות ג"ר דעשיה הם בעשיה עצמה והבן זה היטב ואמנם בשבת שעולין מעלות רבות אז נמצאו כי כל עשיה אף חיצוניות חוזרין להיות יצירה או בריאה כנזכר ושמור זה היטב וגם תבין כי כיון שכל חיצוניות עליונות ירדו להיות מוחין בתחתונים שהם פנימית וא"כ כשחוזרין לעלות בימי החול חוזרין לקדמותן כשהיו. ונמצא כי אין עלייה כלל בחיצוניות העולם כי לא עלה חלקם דבר רק מהעליונים משא"כ בימי השבת אמנם צריך שתדע מ"ש בסוד הקדיש עולה כל העשיה ביצירה וכן כל היצירה בבריאה אך (מלכות הנ"ל) נ"ל כי אינם עולין רק פנימיות הנשמה לבדם כנ"ל אך החיצוניות לא עלה רק מה שהיה קודם הקדיש לבד. וראייה לזה שהרי העמוד שבין עולם לעולם היא כנקודה בעולם ואיך כל העולם יעלה דרך אותו עמוד ויתורץ במ"ש שאינן עולין רק הנשמות דרך העמוד כנזכר פרשה ויקהל ופ' ויחי. וצ"ל ולתרץ מ"ש במ"א כי אין חיצוניות העולמות עולין דא"כ היינו רואין בעינינו עלייתן אך כיון שאי עולין רק הפנימית של קליפת נוגה להיות חיצונית לחיצוניות מלכות דעשיה אך כל שאר הקליפות והחומר נשאר במקומם. וראיה לזה שהרי נשאר חלל ביום השבת בין הקדושה לקליפה ולעוה"ז י"ד מדרגות כנודע ונמצא כי הנשמות עולין עשיה ביצירה ויצירה בבריאה ובריאה באצילות והכל נכלל באצילות. גם ענין אב"א הנזכר במ"א שעולין למעלה להזדווג וכן נזכר במ"א ענין עליית מ"ן כי הנה למטה הם בזמן היניקה ואינם ראויין לזווג כי חסר כלי הפנימי שלו ושלה ואז נקרא אב"א והנה הכלי הפנימי שלהם עדיין הוא לעילא באו"א וכשנסתלקו המוחין גם עלה הכלי הפנימי ולכן עולין שם והנה"י דאמא כלים הפנימים מועילין להם ומזדווגים בסוד אמא אוזיפת מנהא לברתא ועדיין אינם ראויים שירדו המוחין למטה ולכן עולין ונמצא כי בעת עלייתן להזדווג אין להם רק אחוריים לבד והבן זה. וממ"א תראה שאין נקרא אחור רק החיצון מכולן ולעולם אין בהם רק ב' בחינות לבד או חיצון ואמצעי או אמצעי ופנימי ותמצא כי בזה תבין סוד

הנסירה שנותן בה הדינין שהם האחוריים כי תחלה היה בו החצוניות הנקרא אחור הוא קטנות והבן זה כי האמצעי אינו נקרא אחוריים והיה בו אחור ואמצעי ובבא הפנים שהוא גדלות אז מה שהיתה המלכות בסוד עיבור לבד כלי א' באחור כי בזמן שיש לו עיבור אין לה מדה כלל רק עטרת היסוד שהוא חצי מדה שבו ועתה נגדלה כיסוד שלו וזה כלל גדול שתבין בו הכל כי לעולם הפרצוף הב' הוא חצי העליון כנזכר במ"א וכיון שז"א בסוד העיבור היה חצי מדה וגם היא היתה חצי מדה כי הוא ו"ק (ובכללות ג') ונשארו ג' והיא (חצי) קצה ז' (ובצאת חציו שהוא חג"ת כשהז"א בסוד יניקה ונתגלה כולו גם היא נתגלה כולה שהוא מדה א' (ת"ת) בקצה א' שלם) שהוא כשיעור יסוד שלו שהוא הקטן שבכולם שאין בו רק ב' פרקין. והבן זה היטב כי בזמן היניקה חזרו להתתקן כל מה שהיה טרם מיתת המלכים שהרי הוא ו"ק מחוברות והיא קצה הז' מתוקן ובהכרח כי בנקדות של המלכים היה בהם ב' בחי' שהם פנים ואחור עכ"פ ולכן אלו הב' בחינות אינם נחסרים משום פרצוף שבעולם ועתה צריכין להתתקן ג"ר דז"א וט' אחרונות דמלכות שמעולם לא באו אפי' בזמן המלכים ואלו באים בסוד תוספת ועתה באים מעורבים ומתוקנים עם מ"ה וב"ן בגדלות כי בקטנות כולם דב"ן כנודע כי ז' מלכים כולם מב"ן היו גם אחר התיקון לקחו כל א' מהם מ"ה וב"ן כנודע ואז נשלמו והבן זה היטב כי אין מ"ה בקטנות כלל רק בגדלות והוא מ"ה כל י' דיליה ודילה וב"ן ג' דיליה וט' דילה. והנה א"א ועתיק הזכר לקח כל

המ"ה והנוקבא לקחה כל הב"ן להיותה נמתקת ואינה צריכה אליו. אך מאו"א ואילך הוצרכו הזכרים ליקח תחלה הב"ן של נקבה אפי' הקטנות שבה כדי למתקו. ואח"כ ניתנו אליה לגמרי ונשאר בהם שרשו מן הקטנות. ובגדלות לוקח ג"כ שלו ושלה. ואח"כ נותן לה הב"ן לבדו לפרצופה והמ"ה הארתו לבד שהם הארת החסדים לבד ולא עיקרם כי עיקרם נשאר בו וההיפך בב"ן כי עיקרו בה ובו הארה בלבד אך עכ"ז כיון שתחלה לקחו הרי יש לו שורש גדול ממנו לכן דעתו שלם אך הנקבה אינה לוקחת מ"ה רק הארתו לבד ועיקרה מב"ן ולכן דעתה קלה אפי' בגדלות וכל זה המ"ה וב"ן דגדלות נק' תוספת המסתלק ולא נשאר כי אם ב"ן דקטנות בשניהם וזה בזו"נ כי באו"א לעולם נשאר בהם כי כבר שם ב"ן שלם היה להם תחלה בעת המלכים כל י"ס אמנם גם הם הוצרכו למ"ה וב"ן עד"ז הנ"ל בזו"נ ועיקר מ"ה בזכר והארתו בנוקבא, ולהיפך בב"ן, ויען היות חו"ב מבינה דמ"ה לבד לכן שרשם דיני' ולא ראוים עם שהם מ"ה. ואפשר כי מ"ה בחכמת אבא ובחכמת אמא וב"ן בבינת אבא ובבינת אמא וכן יהיה בז"ון ונחזור לענין כי ביניה נשלמו כבראשונה ואז לא היה לכל א' מהם רק ב' כלים שהם אחור ואמצעי ובבא הגדלות לקח ז"א כלי הפנימי הג' ואז הגדיל את הנוקבא מאחוריו פרצוף גמור עד כנגד החזה שהוא חצי שיעורו כנ"ל והרי נשלמה כמוהו עם היות חצי שיעורו ועדיין חסר ממנה נקודת יסוד ומלכות שבה כנודע וכ"ז בארנו במ"א וע"ש היטב וזה לפי שעדיין אינה שלימה כמוהו רק חציו דוגמת זמן יניקתו וחסר ממנה כלי הג' הפנימי של אותן ב' בחי' וגם מן הדעת שלה לא היה תוספת גדלות רק כבזמן הקטנות כשננסרה שהוא שלקחה היא המוחין חציים לבד שהם בינה וגבורה כנזכר במ"א בענין שופר אז נמשך לה שם ב"ן שלה כנודע כי בינה וגבורה של ז"א הם ב"ן כנ"ל ואז נזשלם יסוד ומלכות שבה ועדיין חסרה הארת שם מ"ה ואז ניתנו בה האחוריים של החיצונים דעיבור ונעשה פנימיחת בה והרי נשלמו בה ג' חלוקות, יסוד ומלכות ודעת שבה שהם איברי ההולדה שאינם נעשים אלא ממ"ה ובחזרתן פב"פ נתן בה בזווג א' שם ב"ן בבחי' הגדלות ונשלמה, ואח"כ בזווג הב' נתן לה המ"ה שהם החסדים לצורך נשמות אך דע כי הדעת אינו כשאר ספירה כי בעיבור לא יש דעת לא בו ולא בה לכן אין בו רק ב' דיעות אך בגדלות א' דיניקה וא' דגדלות וכן בה ב' דיעות לבד וכיון שהוא נקרא פנים והיא נק' אחור בערכו א"כ נמצא כי דעת דיניקה שלו יהיה כמו דעת דגדלות שבה ואח"כ בשבת חוזר הוא לעלות יותר מבחול ולכן לוקח הוא דעת פנימי וחיצון ממש כמו של אבא ונותן הפנימי שלו דחול לנוקבא בשבת. ואז החיצון של הנוקבא דחול נתן בבריאה והפנים דחול נשאר בה חיצון והפנימי דחול דז"א לקחה בה לפנים באופן כי לעולם לא היה בה רק ב' בחי' דעת דיניקה וגדלות כי העובר אינו מזדווג והקטן מזדווג אלא שאינו מוליד ואע"פ שאמרנו שאף בה יש ג' כלים אינם בזמן א' רק הדעת דחול ושבת ביחד הם ג' כלים ונמצא כי בזמן הנסירה היא לוקחת הגברות מז"א והוא נשאר רק מהחסדים ולוקח הוא הפנימית ונראה לי כי נר"ן נקרא פנימית העולמות וגם במ"א ע"ש כי ציצית קטן קטנות שהוא עשייה שביצירה וציצית גדול גדלות שביצירה ובמ"א נתבאר כי שניהם נקראו חיצו' שביצירה ובמ"א ע"ש כי כל מה שנותן הזכר לנוקבא בעת הנסירה גם מה שניתן לה מאמא אינם רק הגבורות והם נקראים אחוריים ו

יש גבורות באחוריים דזכר ויש גבורות במוחין ג"כ ושניהם ננסרין וניתנין אליה נראה מזה כי הפנימית הם המוחין ובהם ג"כ בחי' גבורות ב"ן הניתנין אליה וכעד"ז בכלים מבחוץ והוא נשאר במ"ה ועיין במ"א היטב ענין הגבורות והחיבוק בימין ובשמאל והזווג וכמה מיני חסדים וכמה מיני גבורות הם. והענין כי בחינת החצונית והאמצעית שבנ"ה הם תרי פלגי גופא שהם גוף א' לבד כי שם ראש הנוקבא א' לבד וזו"ן משתמשין בהם וכותל א' לשניהן אך בבואם החסדים אז הנ"ה נפרדין זה מזה כי נעשה בזכר בחי' השלישי הפנימי כי אז הכותל ההוא לו לבדו מן החסדים ולכן נחלקים נ"ה ולה כותל א' לבדו מן הגבורה ואינם מחוברים נ"ה לבחי' ראשה והנוקבא לעולם הוא סוד אחוריים של הזכר והזכר הוא בחינת הפנים אף בהיותם אב"א והבן זה. גם ענין יסוד אבא שבתוך רישא דז"א הוא דעת פנימי דז"א ובמ"א כתבתי כי העליון מחבירו נעשה מקיף אליו כי המוחין דו"ק דגדלות הם מקיפים למוחין הפנימית דקטנות ויניקה ועיין במ"א. בעיבור

ויניקה נתקנו ו' ראשונות דז"א מז' מלכים דמיתו ובמוחין דגדלות נתקנו ג"ר בסוד תוספת ולכן המוחין מסתלקין ובאין בכל פעם בסוד תוספת כי הג"ר הם המוחין דגדלות והבן זה היטב אך נוקבא לא בא לה תחלה רק נקודת הכתר שבה, וכל התיקונים הם באים בה ואח"כ שאר הט' כולם באים בתוס' בפעם א' בלי צורך עיבור ויניקה ומוחין כז"א אלא נעשה הכל בפעם א'. וגם תבין כי שם ב"ן שמשם שורש קין בהיותו שם בדעת ז"א נותן טפה בסוד זווג ממש והם גבורות זכרים והיוצאין לתיקון פרצוף נוקבא הם נקבות כנ"ל. ונ"ל כי מ"ש הנזכר לעיל שג"ר דב"ן באו בסוד תוס' והם המוחין דגדלות וממ"א נראה כי האורות חדשים הם נקרא מתנה כי באין בסוד תוספת ונראה משם כי על שם מ"ה איירי וא"כ נמצא כי משם ב"ן הו"ק שלו נתקנו תחלה בסוד עיבור ויניקה ע"י ו"ק דמ"ה החדש ואח"כ בבא הג"ר דב"ן גם הם נתקנו ע"י ג"ר דמ"ה וב' בחי' אלו באים בסוד תוס' ונקרא מוחין דגדלות אך ו"ק דמ"ה אע"פ שבאו בעת התיקון אינם נקראים תוס' אחר שבאו דוגמתם ו"ק דב"ן, בב"ן יש חו"ג וכן במ"ה ואפשר כי חו"ג דמ"ה הם המוחין מצד אבא וחו"ג דב"ן הם מוחין דמצד אמא או אפשר כי הגבורות דמ"ה וב"ן נעשין חו"ג דב"ן והם המוחין מצד אמא כנזכר בסוד ציצית וחסדים דמ"ה עם חסדים דב"ן נעשו חו"ג במוחין מצד אבא וזה יהיה יותר נכון. או אפשר שכל הקטנות דב"ן לבדו והגדלות מי"ס דמ"ה ומג"ר דב"ן ועד"ז יהיה ג' ספיקות אלו בנוקבא כי תחלה היה בה כתר שבמלכות דב"ן ואח"כ נתוספו בה ט' אחרונות דלכות דב"ן וכל י"ס דמל' דמ"ה ומשניהן נעשית ובזה ג' ספיקות ע"ד הנ"ל בז"א. והנה שם ב" שהם ה"ג מהארתם נבנית נוקבא דז"א ומכח עצמן נעשה האי רוחא דשדי בגווה נפש שבה ביסוד שבה כלי המ"ן. נראה שהמלכים שמתו שהם המ"ן שעולין ונתנו בשרשם דב"ן ביסוד דנוקבא וגם שורש מ"ה דחסדים ביסוד ז"א של הזכר והוא רוחא דביה והוא הכלי אל טפת של הזכר הבא מחסדים חדשים שבכל זווג ומהחסדים דיסוד דיליה נעשה לבוש אל החסדים חדשים מסוד אלו"ה כלי אמצעי דחסד דז"א כנודע כי הטפה מתחיל מחסד ראש הו"ק ואינה נמשכת מדעת העליון שבמוח זולת ליחידים כנודע ומגבורות דיסוד דילה נעשה לבוש אל הגברות חדשים וז"ס שנקראו כלים כי הם לבושים עם שהם יותר גדולים ושרשים אל החדשים בסוד כנשר יעיר קנו בסוד אמא על בניה וזה כלי דילה משם נמשך ב"ן הפנימי דעת דילה כנודע כי כ"כ שקול פנימי דילה כמו אמצעי דיליה וב' מלבושים אלו נעשו מלבוש א' שלם אל הנשמה הכוללת חו"ג. וצ"ע כי כל הנשמות מחו"ג שבדעת באים והם בחי' דמוחין והרי בחיצונית עיבור ויניקה ומוחין וכנגדם בפנימית שמשם באים הנשמות. ואפשר כמ"ש בדרוש חברים שלנו כי החו"ג דטפת קרי הם לבושים אל הנשמות. גם תבין כי הפנימי הוא בחי' האורות והעצמות שהם הויות מנוקדות בזכר כנודע וחצוניות הם הכלים שהם הויות בלי ניקוד כנ"ל ומהפנימית הנ"ל נמשך זווג נשמות ומהחצונית הנ"ל נמשך זווג חיות העולמות. והנלע"ד לתרץ מ"ש במ"א עמ"ש פה כי הכלים הם ב' בחי' חיצוניות ופנימיות שהם הגוף והמוח והגוף יש לו עיבור יניקה ומוחין שהם תחלה נה"י ואח"כ ו"ק ואח"כ הראש ג"ר ואותו הראש נקרא מוחין דחיצונית והם ג' בחי' הכלים ובנה"י דעיבור שהם כלים יש מוחין דקטנות דעיבור והם פנימית הכלים ובו"ק דיניקה יש מוחין של יניקה והם פנימיות הכלים ובמוחין דגדלות דחיצוניות שהם ג"ר ג' חללי דגולגלתא יש בהם מוחין דגדלות והם פנימיות והרי יש חיצוניות ופנימיות בכלים והעצמות ג"כ יש בו פנימיות וחיצוניות שהוא אחור ופנים כנזכר במ"א שהם הויות בניקוד ובלתי ניקוד והנה הנשמות באים מהעצמות פנימיות ומפנימיות הכלי זה הנשמה וזה לבוש שלה ונמצא כי המוחין שהם פנימית הכלים הם לבושי הנשמות כנזכר במ"א ובזה יצדקו ב' החלוקים כי המוחין הם פנ

ימיות והם כלים וגם כי הנשמות באים מן העצמות וגם מפנימית הכלים. גם תבין איך יש נשמות מקטנות ומיניקה ומגדלות שהם תנאים ואמוראים וכולם מהתפשטות המוחין עצמן שהם החו"ג בגלוי ובמכוסה ובירידה ובעלייה כנודע אצלינו. גם תבין כי נשמת בני אדם עולה בסוד עיבור ב' מבן י"ג שנה ואז מתקנים לו המוחין שהוא הנשמה שלו היושבת במוח הרי כי המוחין הם הנשמות שבתוך המוח ולא המוח עצמו אף שהוא גדול מבן י"ג שנה ומה שעולה הוא הנפש או הרוח כדי להמשיך הנשמה:

שער מ דרוש ט

נלע"ד מ"ש במ"א כי ג' מיני מוחין הם דע כי עיקרם הם ב' לבד והם מוחין דעיבור ומוחין דיניקה וב' בחי' אלו נקראים בחי' א' לפי שכולן שמות אלקים וגם לפי שבעיבור לא היה דעת אל העובר כי אם ביניקה אך עיקר מוחין שלמים דאלהים הם מיניקה ויש בהם י"ס שלימות דמוחין דאלהים אך הכלי שלהם אינו רק מבחי' ו"ק לבדם הרי הם כלים ועצמות ומוחין דאלקים ע"ס וכל זה נקרא חיצוניות עם שהם כלים ומוחין. ועוד יש מוחין שלימים די"ס דהויות וכשאלו נכנסין גם כלים שלהם נגדלין ונעשים י"ס שלימות והמוחין והחו"ג הם המגדילין את הגוף נמצא כי אלו הג' ראשונות דזעיר אנפין הנקרא מוחין דיליה בבואם נגדלים גם הכלים עצמם ונעשין י' כלים עצמם (המגדילים את הגוף יחד וע"כ) ואלו הג' מוחין הם ג' קוין ונכללים מי"ס ומתפשטין בכל הגוף שלו ונגדל ואלו הם מוחין הבאים בסוד תוספת שהם הכלים והמוחין דגדלות שארכם י"ס ומתפשטין בפנימיות ז"א והם בחי' פנימיות שלו נמצא כי בעיבור ויניקה יש כלים דג' כליל' בג' או בו"ק לבד ובתוכם מוחין דאלקים פנימיות ובגדלות כלים ומוחין דהויות פנימיות מכולם והם ג' כלים וג' מוחין וכ"ז נקרא כלים חיצון ופנימי כי הכלים ומוחין דעיבור ויניקה נקרא חיצון וכלים ומוחין דגדלות נקרא פנימי ובתוכם העצמות מתלבש (אח"כ) נפש ורוח בכלים ומוחין דעיבור ויניקה ונשמה בכלים ומוחין דגדלות. ועיין היטב במ"א איך כל בחי' דאלקים מוחין דיניקה הם חיצונית כללות העולמות, וכל המוחין דגדלות הם הויות והם הפנימית, גם נתבאר כי הזווג החיצון הוא מבחי' אלקים וזווג הפנימי הוא לצורך מוחין דגדלות שהוא פנימי. העולה מכל זה כי בכל י"ס יש בו ב' בחי' אם ג"ר שהם סוד או"א שבאותו פרצוף ובהכרח יש בהם י"ס גמורות ואם בחי' ז"ת שהוא ז"א של אותו פרצוף וכמו שאו"א של האצילות מתלבשין בז"א דאצילות כן בכל פרצוף בעצמו מיניה וביה. ג"ר שבו יש בו י"ס גמורות ומתלבשין תוך ז"ת שלו ולפעמים ז"ת של ג"ר הכוללים י"ס כנזכר הם מתלבשים תוך ז"ת עצמן ממש של הפרצוף ההוא וז"ס ק"ש מוחין דו"ק דקטנות ר"ל ז"ת דחו"ב של הפרצוף ההוא ופעמים נכנסים אף הג"ר של המוחין בעצמן ואז נשלם הפרצוף להתגדל ויש לו מוחין שלימים כי לעולם בחי' ז"ת נקרא קטנות ונמצא כי עד שיכנסו ג"ר שהם המוחין חו"ב עצמם של הפרצוף ההוא עצמו נקרא קטנות ואז נקרא גדול דוגמת או"א כל כללות האצילות שהם גדולים תמיד ואינו נקרא קטן אלא ז"א דכללות דאצילות. וכן בפרצוף עצמו דז"א כל זמן שאין בז"א דכללות דאצילות רק ז"ת שבו שהם ז"א שבז"א נקרא קטן וכאשר יש בו ג"ר שבו שהם בחי' או"א דז"א עצמו אז נקרא גדול כי לעולם יהיה כלל זה בידך שהג"ר אין בהם חסרון להיות נקראי' קטנים ולעולם הם שלימים בי"ס שבהם מצד חכמה דז"א תוך י"ס שלימות מצד בינה דז"א וכאשר אלו נכנסין תוך ז"א שבז"א עצמו שהם ז"ת שבו אז נשלם כללות הפרצוף ונקרא גדול. וכבר ידעת כי בתי גוואי הם או"א נמצא כי כל בחי' חו"ב נקרא פנימי. העולה מכל זה כי ז"א שבז"א שהוא ז"ת שבו הם כלולים מי"ס והכלים הז' האלו עם המוחין שלהם נקרא קטנות ונקרא חצוניות, וחו"ב שבז"א שהם ג"ר שבו הנקרא מוחין דגדלות ומתלבשין ז"ת שלהם בז"ת הראשונים הנקרא ז"א שבז"א וג"ר שבהם נשארין מגולים דוגמת עתיק תוך א"א וזה נקרא פנימיות ומחו"ב דז"א מכל י"ס שלהם נמשכין הנשמות, ומז"ת דז"א עצמו הנקרא קטנות נמשכין חיצוניות העולמות, ויש עצמות אורות בפנים של כל זה ונמצא כי הנפש ורוח דז"א הוא בז"ת, ונשמה ונשמה לנשמה הם בג"ר שבו המתפשטים תוך ז"ת שבו בבחי' כלים ומוחין כנ"ל. וכן עצמות הנשמה והחיה כו' מתפשטין תוך ר"ן דעצמות ונמצא כי יש עי"מ בז"ת דז"א הנקרא חיצוניות, כנגדן עי"מ בג"ר שבו הנקרא פנימיות. ובאולי נוכל לומר כי חו"ב דז"א הם עיבור ויניקה דילהון ומכתר דז"א נמשך להם מוחין אחרים המתפשטים בהם כנודע כי כפי שהוא בכללות העולמות כן הוא בפרטות בכל פרצוף ופרצוף מיניה וביה. נמצא כי הי"ס דכתר וי"ס מחכמה וי"ס מבינה שהם ג"ר דז"א מעולם לא היה בהם פגם מיתת המלכים ולכן באים עתה בסוד תוספת תמיד ומסתלקים וחוזרים והי"ס

דחכמה והי"ס דבינה דז"א הם לעולם מתלבשים בז"ת דז"א בסוד צ' דצלם מוחין פנימים. והג"ר שבהם נשארין מקיפים בסוד מוחין בסוד ל' דצלם וי"ס דכתר שבו מקיף למקיף והם ם' דצלם וכ"ז נקרא מוחין דגדלות ר"ל ג"ר שבז"א ולפי שהם מתלבשין תוך ז"ת נקראי' פנימית דז"א אך הז"ת עצמם נפרדין וכולם שוין במעלתן ואין זו נעשית מוח לאחרת וכולם סוד יניקה והמלכות שבז"א היא ג"כ י"ס אחרות והם האחוריים של ו"ק דז"א הנקרא יניקה וקטנות והבן היטב כי להיות בחי' מלכות שבז"א נקרא' אחוריים וניתנין אל הנוקבא בבחי' פנימית כי המלכות דז"א עטרה שבו היא פנימית דנוקבא והרי הם [ג'] בחי' י"ס חיצוניות כלים דמלכות שבו דז"א אלו נקרא אחוריים ממש הניתנין

אל הנוקבא בעת הנסירה ובכחן נגדלת כי נעשה לה המוחין שהם בחי' הג"ר שבה שהם בחי' אחוריים אל ז"א ועוד בחי' אמצעי דז"א עצמו י"ס דו"ק דיניקה ועוד בחינת פנימית הכלים של י"ס דחו"ב שבו המתפשטין בתוכו כנ"ל והרי ג' בחי' חיצון אמצעי ופנימי דכלי דז"א שהם מלכות דז"א וז"א דז"א ואו"א דז"א וכ"ז בחי' הכלים וכנגדן בעצמות נר"ן ומלכות דז"א נעשית חיצונית אחוריים לו וז"א דז"א הוא העיקרי שבו הנקרא אלקים שהוא הז"א עצמו והוא אמצעי ואו"א שבו הם הפנימית בתוכו כדי להחיותו ולכן הנשמות אינם נמשכין אלא בהיות ז"א כלול בי"ס שלו לגמרי שיש לו ג' מוחין מעי"מ כנ"ל. ובזה תבין כי אלהים דעיבור הוא נפש מלכות דז"א ואלקים דיניקה הוא רוח דו"ק דז"א עצמו, וע"ש זה נקרא הז"א אלקים כנודע כי אלקים דעיבור הוא מלכות שבו ולכן עיקר הז"א הוא אלקים בחי' ו"ק שבו, והמוחין ג"ר נקרא הוי"ה ואלו הם בחינת צלם שיש בז"א א' צלם אלהים וא' צלם הוי"ה כי אלקים דעיבור הוא מלכות שבו והוא בחי' כתר דנוקבא כנודע כי הם בחי' א' עטרה וכתר, עטרה לו וכתר לה וסוף סוף נמשך לה כל הבחי', והבן זה היטב כי אחר הנסירה די"ס דכתר שלה ניתנים בו כל גבורות הזכר כנודע וכנזכר בכוונת ב' ימים דר"ה:

שער מ דרוש י

דע כי בכל עולם מאבי"ע יש בו עצמות וכלים והעצמות נחלק לה' בחי' נרנח"י פנימיים וב' מקיפים חיה ויחידה וזה נקרא עצמות האורות וזה העצמות מתלבש תוך הכלים וכמו שהעצמות נחלק לפנימי ומקיף עליו ומקיף גדול מהפנימי כן הכלים נחלקים לב' חיצון ופנימי והחיצון גדול מהפנימי אלא שאח"כ ע"י דביקות אוה"פ בכלי הפנימי מזדכך יותר מהכלי החיצון והנה מכלי החיצון של העולם ההוא מסוד זווג כלים החיצונים הזכרים עם כלים החיצונים הנקבות יוצאין טפין וניצוצין ונעשין מהם נשמות המלאכים שבאותו עולם כי מה שהוא בחי' כלים חיצונים די"ס שבאותו עולם יספיק לעשות בחי' נשמה של אור ועצמות אל המלאכים שבאותו עולם ונשמה זו של המלאכים מתלבשת תוך רוח ונפש וכלים של המלאכים עצמן והבן זה ומבחינת הכלים הפנימים של העולם ההוא בסוד זווג כלים הפנימים הזכרים עם זווג כלים הפנימים הנקבות יוצאין טפין וניצוצין ונעשים מהם נשמת בני אדם הצדיקים עצמן אמנם המלאכים אינם כמו בני אדם כי ענין המלאכים ישנם בכל עולם ועולם וע"כ אותן הניצוצין הם בחי' נשמה לעולם לאותן המלאכים שבעולם ההוא ורוחם ונפשם וגופם הם בחי' אחרות אמנם נשמות הצדיקים כוללים כל הד' עולמות וע"כ אותן הניצוצין אינם שוין כי הניצוצין הבאים מעולם הבריאה נקראים נשמות הצדיקים וניצוצין שביצירה נקראו רוחין וניצוצין של העשיה נקראו נפשות ואל תטעה שהכלים הפנימים מזדווגים לבדם כי זה לא יתכן אך הכוונה כי לזווג המלאכים אין הטפה נמשכת אלא מחצוניות הכלי ולא מפנימים אך לזווג נשמות הצדיקים נמשכה הטפה מן הכלים הפנימי עצמן. אבל לעולם א"א שיזדווגו הכלים הפנימים בלתי החצונים וימשיכו טפין כי זה א"א אבל להיפך אפשר כי יזדוגו כלים החצונים וימשיכו טפה מזה לזה והפנימי כאשר לא ימשיך טפין לא יקרא זווג שלם ע"ש במ"א כי המלאכים נעשים מהנשיקין ובני אדם מזווג גמור כי הנשיקין הוא

התדבקות כלים החצונים אע"פ שיוצא או"פ שהוא ההבל אך עכ"ז אין שם טפת מוחין דכלים פנימים נמשכין אך לבני אדם נמשכים טפת כלים פנימים ממש והנה דוגמא שאמרנו כי מן הניצוצין שיוצאין מהכלים החצונים של עולם ההוא נעשין ממנו נשמות המלאכים עצמן כעד"ז הכלים החצונים בעצמן של האצילות כאשר יורדין אל ג' עולמות תחתונים דבי"ע נעשים ממש בחי' נשמה של עצמות אורות ההם של העולמות עצמן ורוחם ונפשם של עולמות ההם הם לבושים אל הנשמה הנ"ל (אלא שצ"ע אם יורדין ב' בחי' הכלים החצונים והפנימים נמצא כי החיצונים נעשה נשמה אל הכלי החיצון של ג' עולמות והפנימי נעשה נשמה לכלי הפנימי של הג' עולמות. או אם נאמר שאינם יורדין רק הכלים החיצונים לבדם ולזה הפירוש הב' הדעת נוטה כי העצמות אינו אלא אחד אבל אם גם כלים הפנימים יורדין א"כ יהיה למטה ב' מיני עצמות והדבר צ"ע). נמצא א"כ כי המלאכים עצמן אינם חיצוניות העולמות וכן הנשמות אינם הם עצמן פנימית העולמות רק הכוונה לומר כי מהחיצוניות י"ס שבכל עולם נמשכים ונעשים נשמות המלאכים ומפנימיות נעשה נשמות בני אדם והבן זה מאד. נמצא א"כ כי העצמות אע"פ שנחלק לב' עכ"ז אינו בפנימית אלא חלק א' פנימית תוך ב' בחי' הכלים וחלק הב' מקיף ע"ג ב' בחי' הכלים מבחוץ לכלם אכן תוך הכלים לא יש רק אור אחד לבד והוא תוך כלי הפנימי ולא תוך החיצון א' ותוך הפנימי א' אלא אור א' או"פ לבד תוך כלים פנימים והכלים הפנימים תוך כלים החיצונים. גם דע כי כמו שהעצמות נחלק לב' וכל חלק מהם נחלק לחלקים רבים כן הוא בכלים והענין כי או"פ נחלק לה' בחי' נרנח"י ואור החיצון נחלק לב' שהם יחידה חיה כן היה בכלים והענין כי הנה הכלים פנימים יש בהם ג' חלקים חלק א' שבו מתלבש נפש האו"פ וחלק ב' שבו מתלבש רוח או"פ וחלק ב' שבו מתלבש נשמה או"פ אמנם נגד חיה יחידה פנימים אין עוד כלים והטעם כי ג' כלים יש נגד ג' עולמות בי"ע שהם עצמן נר"ן שבהם אך נגד חיה ויחידה שהם כנגד אצי' אין עוד כלים כי אין שם קליפה ונודע כי אין הקליפות אלא ע"ג הכלים גם חלק חיצונית הכלים נחלק לג' חלקים אחרים והם בחי' עיבור יניקה ומוחין כמ"ש בע"ה והאמת הוא שמן הראוי היה שחיצונית יהיה ב' חלקים לבד כנגד ב' אורות מקיפים אלא במ"א כתב בפי' שג' בחי' עי"מ יש בחיצונית לבדו כמו שיש בפנימית ואמנם מה שנשאר לנו בספק הוא מ"ש מכאן ואילך והוא כי יש ב' פירושים. א' שנאמר כי ו' בחי' הכלים שהם ג' כלים פנימים וג' כלים החצונים אפשר שהם א' לא' ר"ל כי מבחוץ יש כלי א' חצון וכלי א' פנימי בתוכה ושניהן בחי' עיבור ותוך זה יש כלי א' ויש בו חיצוניות ופנימיות והם בחי' יניקה ובתוך זה יש כלי ג' ויש בו חצוניות ופנימית והנה תוך פנימיות הכלי החיצון יש נפש דאור עצמות ותוך בחי' פנימיות הכלי הב' יש רוח דעצמות ותוך בחי' פנימיות הכלי ג' הפנימי מכו

לם יש נשמה דעצמות. והפי' הב' הוא שנאמר כי יש ג' כלים חיצוניות זה לפנים מזה ותוך כלי הפנימי של ג' חיצוניות מתלבשים הג' כלים אחרים דפנימית ושם באותן ג' כלים פנימים מתלבשים נר"ן דעצמות אלו הם הב' פירושים. ונחזור לענין א' כי הנה בחיצונית שהם ג' כלים הם עי"מ והם קטנות וקטנות וגדלות והם אלם ואלקים והויות וכעד"ז ממש בג' כלים פנימים הם עי"מ והם קטנות אלקים וקטנות דאלם וגדלות דהוי"ה והראיה לזה כי הרי נשמות הצדיקים הבאים מפנימית הכלים יש קטנות וגדלות כנ"ל וכן בק"ש שהוא פנימית שהוא דבור ולא מעשה ויש שם מוחין דקטנות ופנים. ונחזור לספק הב' כי פירוש היותר נכון הוא הפירוש הב' הנ"ל והענין כמ"ש בזוהר פרשה יתרו דע"ו ותרומה דקמ"ב ושלח לך דק"ע והענין כי החיצוניות הם ג' חלקים בשר ובתוכה גידין ובתוכה עצמות והנפש שורה בבשר והרוח בגידין והנשמה בעצמות בסוד כל עצמותי תאמרנה כי הוא הכלי הפנימי מכולם והעור הוא יריעות עזים שהם הקיפה והם הרקיעים דנגה ונקראים רע ובתוכו האור הנקרא ו' ונעשה עור שהוא י"א סמני הקטורת כמ"ש במ"א ויש רקיעים דקדושה שהוא העור החופף על האדם העליון י"ס אשר באותו עולם ויש פנימית של הכלים והם תוך ג' חלקי החצונית וכנזכר זוהר ויקהל דר"א ע"ש היטב עיין המעשה והדבור זה בחיצונית וזה בפנימית שהם י"ב איברים פנימים הכוללים י"ס דכלים פנימים וקצת נזכרים בתיקון ק"ל ובתקון ג' מן י"א תקונים אחרונים דקל"ח וגם זוהר פנחס רכ"ב ושם נתבאר

אותן י"ב איברים הפנימים הנזכר פרשה ויקהל והם לב ומוח כבד אצטומכא וכליות כו' אשר שרשם הם המוח לב כבד חו"ב תפארת ומל' וכן בתקונים כ"א ס"א ויש בכל כלי מהם חיצונית ופנימית ולפני ולפנים כי עובי הכלי ההוא נחלק לג' ובפנימיותו נכנס הנפש או הרוח או הנשמה וזה נראה מהכתוב במ"א ענין מוח לב כבד שהם האיברים הפנימים דפנימיות הכלי גם במ"א בברוך שאמר כי הזקן והשערות הם בכלים החיצונים שהוא הגוף עצמו וכנ"ל וגם במ"א כי יטול ידיו בחיצונית שהוא גוף אדם ופינה הוא הפנימית שהוא המעיים ואצטומכא שהם מכלל האיברים הפנימים כנ"ל וגם נזכר בפי' גמור כי גוף האדם והבשר הוא החיצוניות והמוחין הוא הפנימים ובמ"א כי המוחין הם הפנימים שיוצאין מהם ה' קולות וכן מן הלב אך האכילה ושתיה הוא לאיברים החיצונים גם בפ' בהר דק"ט אמרו כי המלאכים הם מן הגוף דגרמין וגידין ועור ובשר דתליין מן גופא אך הנשמות דישראל הם איברים השכלים שהם מוח לב כבד שבהם השכל ובהם רוחין נפשין ונשמתין ע"ש אבל מה שצריך לפרש הוא עתה ענין עי"מ של החיצון ושל הפנימי מה עננו והוא צ"ע גדול כי לעולם יש לנו כלל כי בעיבור יניקה וגדלות יש וחין וכל ג' מוחין אלו באים מלובשים בג' לבושים שהם ג' כלים החצון ואמצעי ופנימי דאמא ומוחין דקטנות או דגדלות הם זולת הלבושים הנ"ל אכן במ"א כתב בפי' כי המוחין דקטנות דעיבור ויניקה אינם רק הלבושים דנה"י אמא בלבד והרי הם עצמן המוחין אך בגדלות יש לבושים דנה"י דאמא והם אהי"ה הפנימים ועוד מוחין ממש בתוכם והם הויות. והנלע"ד באמת כפי הנ"ל במ"א העיקרי כי גם בקטנות יש מוחין דהויות ומוחין דאלקים והענין כי בחצוניות הכלים שהם גופא דז"א יש בו עי"מ וכל אלו יש בהם מוחין ג"כ והם הלבושים הג' עצמן הנה"י דאמא שהם אלם עיבור ואלקים הם ביניקה ופנימיות שהם גדלות אהי"ה כנזכר במ"א והפנימי שהם המוחין עצמם הם ג' בחי' והם כולם הויות שהם בעיבור מוחין דהויות תוך מוחין דקטנות דאלם שהם עצמן הם לבושי נה"י החצוניות דאמא וביניקה יש מוחין דהויות תוך מוחין דקטנות אלקים שהם לבושי נה"י אמצעים דאמא ובגדלות יש מוחין דהויות תוך מוחין דאהי"ה שהם עצמן הם לבושים נה"י הפנימים דאמא נמצא כי המוחין דהויות עיבור ויניקה וגדלות הם ג' כלים הפנימים ואלו אינם בחי' נה"י דאמא רק פנימותן והם טפת זווג דאו"א והם מוחין עצמן דז"א אך המוחין דחיצונית הם אלם אלהים אהי"ה הם ג' בחי' נה"י דאמא חיצונית ואמצעית ופנימיות ובערך אמא הם לבושים ובערך ז"א הם המוחין דחיצוניות וגוף ז"א עצמו הוא ג' חלקי החיצון. באופן כי חלקי החיצונית דז"א שהם גוף בשר גידים ועצמות וכן ג' חלקי הפנימית שהם ג' מוחין דהויות דעיבור ויניקה וגדלות ב' בחי' אלו הם בחי' ז"א עצמו אמנם ג' המוחין דחיצוניות דעיבור יניקה ומוחיון הם כולם ג' מיני לבושי דנה"י דאמא ואינם בחי' ז"א. אך דע כי כמו שיש (ג') כלים דחיצונית דז"א עצמו ועוד ג' מיני מוחין בתוכה שהם ג' לבושי נה"י דאמא כן הוא בפנימית שהם לב וכבד וריאה וכליות כו' ובכל האיברים הפנימים שבהם טחול קורקבן בני מעיים כי כל אלו יש בכל א' מהם ג' כלים שהוא חיצוניות אבר ההוא ואמצעיתו ופנימיותו וכולם נקרא איברים פנימים ובתוכם יש המוחין עצמן של הראש שמתפשטי

ן ע"י הווריידין וצינורות בכל אלו האיברים באופן כי הם בשר גידין ועצמות והם חיצונית הגוף עצמו דז"א ובתוכם ג' מיני מוחין שהם ג' מיני לבושי נה"י דאמא ויש לב ריאה כבד כו' הם פנימית ז"א ובתוכם ג' מיני מוחין דז"א עצמו נמצא כי הפנימית הכל הוא בחי' ז"א בין הכלים ובין המוחין אבל חיצונית הכלים הם דז"א והמוחין של לבוש דאמא וא"כ כך הוא הסדר ג' חלקי חיצונית דבשר וגידין ועצמות דז"א עצמן ובתוכם ג' חלקי פנימית שהם לב ריאה כבד כו' דז"א עצמו ובתוכם ג' לבושי נצח הוד יסוד דאמא עצמן שהם המוחין דז"א ובתוכם ג' מוחין פנימים דז"א עצמו ובתוך הכל הם האורות נר"ן כו' ונמצא כי כמו שהחצונית שלהם חיצונית ממש כן המוחין שלהם החיצונים ולבושים דאמא וכמו שהפנימי היא פנימית גמור כן המוחין ששלהם הן מוחין גמורים ממש ואינן לבושים:

שער מ דרוש יא

בכל העולמות יש פנימיות וחיצוניות בעשייה החיצוניות שלהם הם האופנים והפנימיות הם נפשות ואמנם נפשות אלו בערך הכולל אמנם נפש זו מתחלק לה' בחי' נרנח"י וה' בחי' אלו הם בה' פרצופים דעשייה וכולם נפש דכללות העולמות וכן בכל פרצוף מאלו יש לו ה' בחי' הנ"ל נרנח"י אלא שה' בחי' אלו בהיותן בא"א נקראו כולם יחידה שבעשייה וה' בחי' אלו שבאבא נקרא חיה דעשיה וה' בחי' אלו דאמא נקרא נשמה וה' בחי' אלו דז"א נקרא רוח וה' בחי' אלו שבנוקבא נקרא נפש ונמצא כי הם כ"ה בחי' בפרטן אך בכללן כולם הם ה' בחי' לבד שהם ה' פרצופים ואמנם כשנעריכם בערך ד' עולמות אבי"ע לא יהיו כולם רק בחי' נפש בערך כללות. ונחזור אל ענין דרך כלל בקיצור כי אלו הה' בחי' שהם נרנח"י הם בחי' א"א ואו"א וזו"ן ממש כנ"ל. והנה היחידה שיש בנוקבא דז"א דעשיה הוא בחי' א"א שבה ובחי' אבא שבה נקרא חיה ובחי' אמא שבה נקרא נשמה ובחי' ז"א שבה נקרא רוח ובחי' נוקבא שבה נקרא נפש וכולם נקרא נפש כללות דעשייה וכן בז"א דעשיה ה' בחי' א"א ואו"א וזו"ן שבו הם בחי' נרנח"י שבו וכולן נקרא רח דכללות עשיה וכן באמא דעשיה ה' בחי' א"א כו' שבה הם נרנח"י וכולם נקרא נשמה דכללות עשייה וכן באבא דעשייה ה' בחי' א"א כו' שבו הם בחי' נרנח"י וכולם נקרא חיה דכללות עשיה וכן בא"א דעשיה ה' בחי' א"א כו' שבו ה' בחי' נרנח"י וכולם נקרא יחידה דכללות עשייה וכן כל אלו הבחי' הנ"ל שיש בעולם עשיה נקרא כולם נפש ונקרא מלכות בערך כללות העולמות והנה כ"ז נקרא פנימית עולם העשייה וכל בחי' אלו יש ג"כ בחיצונית העשייה שהם נקראים אופנים בערך כללות כל העולמות אמנם הם בעצמן נחלקים לה' פרצופים ע"ד הנזכר בפנימיות וכל בחי' פרצוף שבו כולל כל ה' ע"ד הנ"ל בפנימית ונמצא כי עד"ז יש ב' בחי' בעולם יצירה והם פנימית וחיצוניות והפנימיות הם הרוחין והחיצוניות הם המלאכים וכל בחי' מאלו ב' בחי' יש בכל א' מהם ה' פרצופים א"א או"א זו"ן וכל פרצוף נחלק לה' ע"ד הנ"ל והם ה' בחי' נרנח"י שיש ביצירה ונחלקים לכ"ה בחי' פרטות כנ"ל ולה' בחינת בכללות כנ"ל וכולם אינם רק בחי' רוח ובחי' ז"א שבערך כללות כל העולמות וכעד"ז בבריאה יש בו ג"כ ב' בחי' פנימיות וחיצוניות והפנימיות הם הנשמות והחיצוניות הם הכסא אשר בו הרוחין קדישין כנזכר בהיכלות פרשה פקודי וכל אחד נחלק לכ"ה בחי' בפרטות כנ"ל ולה' בחי' בכללות כולם וכולם נק' נשמה ובינה בערך כללות כל העולמות וכעד"ז באצילות יש בו ב' בחי' עד"ז פנימיות וחיצוניות והפנימיות הוא האורות ועצמות שבתוכו והחיצוניות הם הכלים וכל בחי' נחלק לכ"ה בחי' פרטיות כנ"ל וכולם יחד הם בחי' חיה וחכמה בערך כללות כל העולמות וכעד"ז בא"ק יש ב' בחינות פנימיות וחיצוניות הפנימיות הוא העצמות שבתוכו והחיצוניות הם הכלים אע"פ שעדיין בערך שאר העולמות אינם נקראים כלים רק בערך פנימות עצמו נכנה אותם בשם כלים ויש בכל אחד מהם כל הבחי' הנ"ל והם בכללות נקרא יחידה וכתר בערך כללות כל העולמות. וז"ש ריש תיקון ע' א"ק הוא כתר מלאה כו' ודע כי כל הפנימיים שיש בכל עולם ועולם מאלו הה' עולמות הם בחי' יחנר"ן שבאותו עולם עצמו וחיצוניות שלו הם הכלים והגוף שבתוכם מתלבשים היחידה וחיה כו' נמצא עתה כי כל העולמות הם בחי' פרצוף אחד מי"ס בלבד וא"ק בכל בחינותיו הוא הכתר שבהם והאצילות אבא שבהם והבריאה אמא שבהם והיצירה ז"א שבהם ועשיה נוקבא שבהם וכולם פרצוף אחד לבד ויש עצמות שהוא הפנימיות והכלים שהוא החיצוניות ובתוך כולם אור א"ס אשר כולם נק' בערכו כלים וחיצוניות לבד והוא לבדו בתוכם עצמות ופנימיות:

שער מ דרוש יב

ואחר שנתבאר לך כ"ז דרך כללות צריך להאיר עיניך שלא תטעה במ"ש לעיל ותחשוב כי כמו שיש בכל פרצוף ופרצוף שבכל עולם ועולם ה' בחי' נרנח"י הנקרא פנימיות שכן יש גם ה' בחי' כלים כנגן כי אין הדבר כן. והענין כי הנה הכלים הם חיצוניות ועביות ולא יכלו להתלבש כל ה'

מיני נשמה רק הג' תחתונים לבד שהם נר"ן ולאלה בלבד היו כנגדם כלים וגופים אך חיה ויחידה שבכל פרצוף אין כנגדן כלים בפרצוף ההוא עצמו שיתלבשו בהם אך נשארין בחוץ בלתי כלים בסוד מקיף כמ"ש וא"כ נמצא כי בחצוניות לא יש רק ג' בחי' לבד שהם ג' כלים חיצון אמצעי ופנימי כדי שיתלבשו בתוכם נר"ן שיש כנגדן כלים אך היחידה וחיה אין כנגדן כלים לשיתלבשו בתוכם ונשארין בסוד אור מקיף כמ"ש ונבאר ענין הפנימיות תחלה הנה הנפש נכנסה תחלה בתוך כלי החיצון ועיקר הארתו הוא בכבד ואח"כ נכנס הרוח בכלי התיכון ועיקר גילוי הארתו הוא בלב ומשם מתפשט למטה עד הכבד מתלבש תוך הנפש שבכבד אך מן הלב עד הכבד היא מתגלית ומשם ולמטה מתלבשת תוך הנפש ואח"כ נכנסה הנשמה בכלי הפנימי ועיקר הארתו במוח ומשם מתפשט למטה עד הלב ומתלבשת תוך הרוח אשר שם וגם היא מתפשט עד הכבד בהיותו מלובשת תוך הרוח המתלבש תוך הנפש שבכבד כנ"ל והבן זה מאד. וטעם הדבר הוא כי אנו רואין שווורידי הכבד משתלחין ומסתעפין בכל האיברים שהם ג' בחי' הכלים הנ"ל ווורידי הכבד נכנסים בהם להחיותן והם עומדים בחיצוניות האיברים ומכניסין בהם דם הכבד שבו מתלבשת הנפש כמ"ש כי הדם הוא הנפש ואח"כ מסתעפים ווורידי הלב שהם העורקים הדופקים כנודע ואין בתוכם דם רק חיות ורוחניות הנמשך מן הרוח שבלב ומסתעפים בכל האיברים בתוכניות שלהם כנודע כי תחת ווורידי הדם הם העורקים הדופקים ואח"כ מסתעפים הגידים מהמוח ובתוכם מתפשט רוחניות דק מאד של הנשמה של המוח כנודע כי הגידין אין רוח ממש דופק בתוכם נרגש כמו בעורקי הלב הדופקים אמנם הוא דק מאד ואינו נרגש כלל יען הוא מבחי' נשמה ולכן כל התנועות שבאברים אינם אלא ע"י הגידין המנענעים האיברים כנודע. ובתוכם הוא הליחה לבנה היא הנמשכת מן המוח כי היא המנענעת הפרקים כנודע וכבר כתבו חכמי הטבעים כי בהית האדם חי הגידין הם חלולים והחיות עובר בתוכן ובמותו שנסתלקה הנשמה תכף יכווצו הגידין ויסתמו פיהם וזהו להיות הרוחניות שבהם זך בתכלית הזכות והנה אנו רואין כי הדם מתפשט בחיצוניות והרוח בתוכניות והגידים הלבנים בפנימיות והם בחי' אלו ג' הכלים הנ"ל ואלו הג' נקראים בשר גידין ועצמות שהם ג' בחי' הכלים שיש בכל אבר ואבר כנודע שאין נקרא אבר אא"כ יש בו בשר גידין ועצמות ואמנם אותן הגידין שזכרו רז"ל אינן אותן הלבנים הנ"ל רק הגידין אחרים שבהם מתפשט הדם או חיות הלב הדופקים כי הגידין הנמשכין מן המוח אין בהם דם כלל והם מתפשטים ונאחזין בעצמות עצמן כנודע כי כל עצם ועצם נאחז זה בזה ע"י גיד א' שביניהם והענין כי כל אלו הגידין הלבנים והעצמות כולם הם כלי הפנימי שבאדם הנמשך מהמוח. והענין כי תחלה נכנס בעצם ונעשה שם עצם ומוח בתוכו וממנו נמשך הצינור אל העצם הב' וא"כ הגידין הלבנים הם הצינורות של העצמות. ואמנם כולם הם נמשכים מהמוח וכולם הם בחי' כלי הפנימי ונמצא כי כל רמ"ח איברים שבאדם יש בהם ג' כלים בשר גידין ועצמות והבשר הוא החיצוניות שבכלם שבו מתפשט דם הכבד כנודע כי הבשר מן הדם המתעבה ומתגשם בסופי הווורידי הדם הוא נעשה הבשר והעורקים הדופקים בתוכם הוא הכלי התיכון והגידין הלבנים והעצמות הם כלים הפנימיים ומקור ג' בחי' אלו הם מוח לב כבד כנ"ל ששם עיקר גילוי נר"ן כי שם עיקר מושבם והארתן ומשם משתלחין סעיפיהם אל שאר האיברים ולכן אין אלו הג' מוח לב כבד בכלל רמ"ח איברים כי הם מקורותיהן ונמצא כי הכבד מקור תחתוניות הגוף והלב מקור אמצעות והמוח מקור הראש והם אמ"ש א' מוח ש' כבד מ' לב שורש לכל האותיות ויש איברים אחרים פנימים שאינם מכלל הרמ"ח איברים. והטעם כי הם ענפים אל ג' איברים הנ"ל כגון המעיים לכבד והריאה ללב והלשון למוח וכיוצא בו כי אין כאן מקום ביאורם כנודע כי הוח יש לו י"ס והכבד י"ס והלב י"ס והם בחי' איברים הנ"ל:

שער מ דרוש יג

והנה אלו הב' בחי' של הכלים שהם פנימיות וחיצוניות בזה תבין מה שתמצא בכל זוהר ובתקונים בענין ד' פנים ושש כנפים והוא בסוד לא יכנף עוד מוריך והענין בקיצור כי הנה ז' שרפים יש

בכסא והם ז' היכלין דבריאה והם כנגד ז' ימי בראשית (ויש הוי"ה בכל א') וכל הוי"ה מהם כוללת כל י"ס של היכל ההוא כנודע שאין הוי"ה שאינה כוללת י"ס כי קוץ של י' כתר של אותו היכל י"ה או"א ו' ו"ק ה' מל' וענין זה הוא רמוז בר"ת של ז' מאמרות (פי' ז' הויות המנוקדות בנקודת ר"ת ז' מאמרות) כנז' בכוונת ק"ש של לילה כנזכר בתקונים תיקון ע' קל"ה והבן זה כי כל י"ס של ההיכל ההוא נחלק לד' אותיות הוי"ה עד"ז ואלו נקראו וד' פנים לאחד ד' בחי' דגוף הפנימי של כל א' ויש גוף חיצון עליהם הלא הם ז' שמות של מ"ב בכל היכל ושם מ"ב הוא נעשה גוף חיצון דוגמת הכנפים של העוף שהוא לבוש החיצון הסובב על גוף העוף ונמצא כי שם אבגית"ץ הוא גוף חיצון ובתוכו הוא גוף פנימי הנקרא הוי"ה וזה נקרא פנים וזה כנפים ואע"פ שתמצא שיש בו ו' אותיות הוא כולל י"ס שבאותו היכל. וז"ס הנזכר בריש תיקון ע' דק"ך שמבואר שם איך אבגית"ץ כולכל י"ס של י"ס של אותו היכל א' כתר שבו ב"ג או"א שבו י' חכמת שלמה מל' שבו ת' ת"ת ץ' יסוד צדיק נמצא כי בסוד גוף הפנימי לא הוזכרו רק ד' בחי' שרשית וגוף החיצון הנקרא כנפים הוזכרו בו "כ הכתר והיסוד שבהם ועד"ז יתבאר לך כל פרטי השמות והכנויים שהם כנפים ומלבושים ואל תפלא אם הם שמות מורכבים מאותיות רבים או מועטים כי הכל א' רק שכפי הבחי' המתגלה יותר אז מי"ס של הבחי' ההוא האותיות יתגלו שם בכנוי ההוא ושמור כלל זה בידך שבו תבין כל השמות והכינוים והנה בי"ס דאצילות יש פנימי נרנח"י וכנגד ה' בחי' אלו ב' אורות מקיפים ואח"כ יש ג' בחי' כלים וכולם גוף אחד פנימי וג' כלים אחרים והם גוף חיצון וכנגדן ו' כלים מקיפים הרי כמה בחי' שיש בכל ספירה וספי' וכ"ז הוא בבחי' א' שלפעמים מתעלים הספי' ממקומם ומתחלפים בסוד העליות והפנימי של זה נעשה חיצון לזה כנודע אמנם לא יחסר מאלו הבחי' הנ"ל. והנה כ"ז בי"ס דאצילות ואמנם בהתלבשותם בי"ס דבריאה אז יתוספו להם מלבושים כי הנה חיצון ספי' מל' דאצילות כשמתלבש במל' דבריאה יהיה שם בסוד נשמה ונתוסף שם עליה כמה מלבושים והם נפש ורוח של אורות ועצמות ועוד ו' בחי' כלים פנימיים וחיצוניים זולת בחי' המקיפים הרי תראה כמה בחי' מתלבשות זו בזו ואח"כ בהתלבש י"ס דבריאה תוך י"ס יצירה והוא עד"ז לבושים נוספים וכן בהתלבש יצירה בעשיה והרי כמה בחי' לאין קץ וכ"ז בבחי' י"ס כי אח"כ הם המלאכים הנאחזים בי"ס והם מיני לבושים אחרים על הי"ס ואינם ספי' רק מלאכים כי הם לבשים חיצוניים מאד ועד"ז הנ"ל בי"ס יהיה גם במלאכים בבחי' עצמות אורות וכלים פנימים ומקיפים ובהתלבשם מלאכים תוך מלאכים הגרועים מהם מבריאה ליצירה כו' הרי תראה כי עצמו מספר כל הבחי' עד שנמצא שיהיה בתוכם ספי' הכתר והוא בחי' הכתר שיש בזו הארץ התחתון צוהכל זה לבוש לזה וזה לבוש לזה ואל תתמה אם תראה שמות והויות וכינוים אלף אלפי רבבות שבכל ספירה וספי' יש בהם נקודות מחולפים ויש מיעוט אותיות ויש מרובה האותיות וכל א' מהם מורה על י"ס שבאותו הבחי' לא יגרע מי"ס רק לפעמים לפרקים נכללין ביחד וא"א (לשום א' שיהיה) פחות מב' אותיות י"ה או א"ל וכיוצא ולרמז בו עיקר הבחי' המתגלות באותו ספירה והם נכללין בו אפי' לק' אלפים כי אין כח בקולמוס לפרטן יותר. ונחזור לענין כי הנה השרפים בבריאה וכנגדן החיות ביצירה. והנה גופם הפנימי הוא שם הוי"ה הכולל י"ס של אותו חיה ונקרא ד' פנים של אותו חיה וגוף החיצון שלהם הוא שם אדנ"י הכולל ג"כ י"ס של אותו חיה הנקרא ד' כנפים של אותו חיה וכעד"ז תבין בכל מקום ומעתה אל תתמה אם תמצא שם תחתון מאד הרומז על הכתר כמו שם אראריתא וכמו שם כוז"ו דחילוף הוי"ה וכיוצא כי כל אלו הם כינוים חיצוני' מאד והם בבריאה או ביצירה או בעשייה כי הוא בחי' הכתר אשר שם ובזה תראה כי שם כוז"ו והוא הוי"ה בחילוף אותיות כי גם בו כלולים י"ס של ספירה החכמה אלא שפנימות הוא הוי"ה בחילוף אותיות כוז"ו הסמוכות לאותיות הוי"ה בא"ב והם לבושים אליה וכעד"ז בכל השמות והכינוים בין בי' ספירות בין במלאכים וכל הנבראים והבן זה היטב:

שער מ דרוש יד

ענין פנימיות וחיצוניות דע כי יש ב' מיני חיצונית ופנימית אחד הוא כי החיצונית הם העולמות והפנימית הם נשמות והב' הוא בחיצונית עצמו יש ג' כלים והב' כלים ראשונים עם המוחין שלהם נק' חיצוניות שהם אלהים בחי' קטנות והפנימית הוא מוחין דגדלות (ונקרא פנים) וכן בפנימיות שהוא הנשמות הוא כן כי החיצונים הם עיבור ויניקה והפנימיות הם מוחין דגדלות וזה הבחי' הב' נזכר במ"א אך הבחי' א' נדבר בכאן והענין כי בכל עולם ועולם מאבי"ע יש בו חיצוניות ופנימיות והחיצוניות הוא בחי' העולם בעצמו הנקרא בשם היכלות ומדורות שהם הרקיעים והארצות והימים ונהרות ודשאים ואילנות וכיוצא בזה והפנימית הם בני אדם השוכנים תוך העולם וכן שם למעלה היכלות ורקיעים ואפילו המלאכים בעצמן כולם נקרא בשם חיצניות שהוא העולם בעצמו ובתוכו יש פנימיות והוא י"ס שבהם נר"ן של העולם ההוא אם הוא עשיה נקרא נפשין ואם ביצירה רוחין כו' אבל העצמות הוא מתלבש בין בי"ס הנקרא עולם ובין בי"ס הנקרא נפשין ורוחין כו' אלא שהעצמות של הנפשין ורוחין יהיה יותר גדול מהעצמות המתלבש בעולם עצמו או אפשר שבחינת עצמות אינו רק מה שבתוך הנפשין ורוחין כו' והם בחי' חלקי הכלים דאצילות המתלבשים שם כנ"ל אך מה שבי"ס החיצוניות הנקרא עולם אף העצמות שבהם אינו בבחי' עצמות הכלים דאצילות אלא רוחניות אחד מבחינות העולם ההוא וצ"ע ונמצא שיש עי"מ לחיצונית שהם י"ס הנקרא עולם ועי"מ לי"ס הנק' אדם:

שער מ דרוש טו

אפ"ל כל עליות תוס' שבת ועליית תפלה דחול שעולין פנימיות של ג"ר דעשיה ונעשים חיצוניות לחיצוניות ג"ת דיצירה כ"ז הוא בבחי' נשמות כי גם בהם יש חיצוניות שהם הב' כלים ופנימיות שהוא הכלי הג' וכן הענין בכללות העולמות שעולין פנימיות ג"ר שלהם דעשיה ומלבישין חיצוניות ג"ת דיצירה שלהם והכל נקרא חיצוניות כי הם עולמות שלהם וכ"נ מכוונת ר"ה כי הרי תפילות דיום א' דר"ה הוא לנשמות ושם יש עליית התפלות דחיצוניות ופנימיות והכל הוא בנשמות וביום ב' דר"ה ג"כ עלייה חיצוניות ופנימיות והכל בעולמות ובזה יובן מ"ש בכונת שבת כי בשבת עולין העולמות ובחול נשמות לבד והרי במ"א נאמר שעולים פנימיות וחיצוניות אך הענין הוא כי בתפלות החול עולין פנימיות וחיצוניות והכל בבחי' נשמות ובשבת בתוס' שבת בשדה עולין פנימיות וחיצוניות העולמות לבדם ובעמידה ותפלות שבת עולין פנימיות וחיצוניות הנשמות. והנה אמרנו במקומו כי גם בתפלות החול עולין העולמות ואפשר לתרץ כי בשבת עלו העולמות תחלה בשדה ואח"כ פנימית הנשמה בתפלה אך בחול לא עלו העולמות תחלה אלא נתקנו במקומן ואח"כ בעליית הנשמה בתפלה נכללין העולמות טפילה עם הנשמות ועולין עמהם לזה צ"ע עם הכתוב במ"א:

והנה פנימיות העולמות הוא העצמות שיש בעולם ההוא כגון העצמות העשייה יש בהם נרנח"י וכולם נקרא נפשין דעשייה ומזווג זה דעצמות נעשה נפש לה' בחי' הנ"ל לבני אדם ועצמות היצירה שיש בה נרנח"י וכולם נקראים רוחין דיצירה ומזווג זה העצמות נעשין רוחין של ה' בחי' לבני אדם וכן בעצמות הבריאה כו' וכולם נקרא נשמות דבריאה ומזווג זה כו' וכן בעצמות אצילות יש ה' בחי' נרנח"י ואפי' הנפש אשר כאן נקרא נשמה לנשמה בערך הבריאה ומזווג זה העצמות נעשה נשמה לנשמה לבני אדם וחיצוניות העולמות הם הגופים והכלים כי כלים דעשיה כו' ומזווגם נעשים כלים דנפשין והם האופנים ונקרא כלים דנפשין ומכלים דיצירה שיש בה ה' בחי' הנ"ל בבחי' כלים והם כלי המלכות וכלי ז"א וכלי בינה כו' ומזווגם נעשים מלאכים דיצירה וכולם נקרא כלים דרוחין כמ"ש עושה מלאכיו רוחות. ומכלים ה' דבריאה מזווגם נעשה שרפים וכסא כבוד ונקרא כלים דנשמתין, [הגהה - צמח מכאן שצ"ל שרפים וחיות ואופני הקדש]. ומכלים האצילות הה' מזווגם נעשה המלאכים שאין שמם משתנה לעולם עליונים מאד והם נק' כלים דנשמה לנשמה וכל בחי' מאלו יש בה עי"מ בין באורות בין בכלים כי יש כלים קטנים

דעיבור ובחי' אורות הוא נפש דעיבור ויש כלים דיניקה אמצעים ואורם הוא רוח דיניקה. ויש כלים דמוחין פנימי ואורותיו נשמות דמוחין. ויש קושיא לכל הנ"ל שהרי במ"א כתוב כי גם האורות היו בעיבור א' עם הכלים א"כ אין עיבור א' לכלים בפ"ע ולאורות בפ"ע ונלע"ד כי שם הוא טעות שבקונטרס הישן כתוב להפך כי החיצונית והפנימית הוא בכלי וכ"ז נקרא עולמות אלא שתחלה בקבלת שבת עולה פנימית העולמות לבד ובליל שבת עולה גם העצמות שנשאר למטה ועמו עולה חיצונית דעולמות ג"כ ובמ"א כתוב בפי' כי יש ג' כלים ובתוכם יש אור עצמות ונחלק גם הוא לנר"ן שהם מוחין דזז"א ובפי' אמר כי הג' כלים אחרים דאמא דבהם מתלבשין ג' מיני מוחין אלו בסוד או"פ דעצמות ובזה הספר מבואר בפי' כי הצלם דעיבור הוא נפש וביניקה הוא רוח ודגדלות נשמה כו'. והנה ממ"א תראה היטב כי בחי' החיצונית היא סעודת שבת שהוא מזון הגוף והם הכלים והתפלות הם מזון הנפש דעצמו' והאורות כמ"ש לרוח חיה ממללא וכל אחד מאלו יש בו פנימיות וחיצוניות כי בתוס' קבלת שבת היה בבחינת הכלים הנקרא חיצוניות והוא כלול מפנימיות וחיצוניות כנזכר במ"א שעולין פנימיות ג"ר דעשיה ונעשה חיצונית לחיצוניות דג"ת דיצירה ופי' הוא כי בחי' הפנים נקרא פנימיות ובחי' האחוריים נקרא חיצוניות וכ"ז בכלים הנקרא חיצונית וכן בחי' הנשמות שהוא אור העצמות הנקרא פנימיות (דפנים) יש בו פנימיות וחצוניות שהם בחינת פנים ואחור נמצא כי גם האורות והכלים נקרא פנימיות וחצוניות כי הפנימיות שהם האורות הם בבחי' פנים והכלים שהם חיצוניות נקרא אחוריים בערך האורות וכעד"ז כל בחי' משתיהן כלולה משתים כי האורות יש בהם פנים ואחור והם בחי' פנימיו' וחצוניו' דאורות הפנימי' והכלים יש להם פנים ואחור והם פנימיות וחיצוניות דכלים החצוניות אל האורות. כלל העולה כי מלת פנימיות ר"ל פנים מלת חיצוניות ר"ל אחור ובזה יובן איך בתפלת החול וכן בתוס' שבת כנזכר במקומו שעולה פנימית דעשייה ונעשה חצוניות אל החיצוניות דיצירה וכן בשאר העולמות אלא שכיון שהפנימיות וחיצוניות שניהן שוין אלא שזה פנים וזה אחור בערך פנים המאירין ההם א"כ פנים התחתונים יהיה אחוריים בערך האחוריים העליונים כמ"ש במ"א בענין התבונה שהפנים שלה הם אחור דבינה וכן זהו ממש מ"ש במ"א כי החצוניות דיצירה הוא שם מ"ה דאלפי"ן ופנימיות העשיה הוא אחוריים של זה השם עצמו הרי כי כל אחוריים עליונים גדולים מהפנים התחתונים וזה הנזכר כאן צריך שתדע שמדבר בבחי' האורות והעצמות כי לכך הוא בסדר התפלות ואינו בסעודת שבת שהם הכלים והבן זה מאד וכן במ"א נזכר שם ב"ן הוא נשמת העשיה העולה ביצירה והוא מ"ש ג"כ במ"א כי הוא עצמות נשמת העשיה אלא שהוא סוד האחוריים וצריך שתבין ענין זה כי כיון שזה שהוא בליל שבת ובתוס' שבת א"כ הרי כי גם החיצוניות עולה משא"כ בבקר (בתפלת שחרית דחול) שאינו עולה רק הפנימיות כנזכר במקומו והבן זה מאד דלא יקשה עליך הנזכר שם אלא שיש הפרש כי בתוספת שבת הפנימיות דעשייה העולה ביצירה הוא בחי' העולמות אך בתפלת שחרית דחול אינ עולה רק הפנימי' הנשמות ולא העולמות והבן זה וצ"ע ממ"א שאמר שגם בחול עולין העולמות וצ"ע ממ"א מ"ש בענין האצילות שפנימותיו אהי"ה ביודי"ן אך הכוונה כי סוד הנועם הוא בבינה א"כ אינו מדבר עתה בכללות האצילות שא"כ שם ע"ב דיודי"ן הוא (האמת) פנימי שהוא בחכמה ונודע כי האצילות הוא בחכמה אלא שמבינה שבו בסוד והבן בחכמה שהוא אהי"ה נמשך הנועם) והוא אחוריים שבו תקמ"ד ובריאה נגד תבונה ויש"ס

ז"ת) בסוד וחכם בבינה שהם הפנים של התבונה שהם תקמ"ד והאחוריים שלה הוא ס"ג והבן כלל זה מאד כי יש בכללות האצילות ב' בחי' והם חו"ב כי כל הי"ס דאצילות הם כללות חכמה, [הגהה - צמח צ"ל הוא בינה], שהם ע"ב קס"א דפנים ותקמ"ד וקפ"ד באחור וגם בינה נעלמת בחכמה בסוד והבן בחכמה. אך עולם הבריאה הוא כנגד בחי' ב' הנקרא בינה אשר בחינתה הוא וחכם בבינה שהוא ישסו"ת אשר פנימותם אם בחי' אחוריים דאצילות שהם קפ"ד ותקמ"ד ואחוריים שלהם הם ס"ג וקס"א הב' ועיין בכוונת ויהי נועם. שם אכתריאל כולו בקמץ בעשיה (נ"א בבריאה) והוא יוצא מפסוק ומאותיות אשר לא יכרת שהם אכתריאל ושם חופניאל בפתח ביצירה ושם יוהך כולו בצירי בעשייה:

שער מא פרק א מ"ק

השער הח' שער החשמל ובו ג' פרקים:

דע כי בכל פרצוף ופרצוף שבכל עולם יש בו פנימיות והם ה' חלקי נרנח"י וחוצה להם יש ג' בחי' כלים והוא חצוניות אשר הפנימיות הנ"ל מתלבש בו ואמנם אין החצוניות רק אל ג' חלקי הפנימיות והם ג' כלים לנר"נ כי החיה והיחידה אין כנגדן כלים ואלו הג' כלים הם בשר גידין ועצמות ומחיבור שלשתן נקרא גוף א' כנודע כי אין אבר אלא בסוד בשר גידין ועצמות ויש ג' כלים יותר פנימיים מאלו והם שרשי ג' כלים האלו והם הכבד שבו שורה הנפש בעצם ומשם מתפשט בבשר והלב בו שורה הרוח ומשם מתפשט בגידין הדופקין כנודע והמוח בו שורה הנשמה ומשם מתפשט בעצמות וגידין הלבנים שהם מכלל העצמות שהם החבלים שבהם נקשרים העצמות כנודע ולכן כ"ז היא בחי' א' אך הגידין שהם כלי אמצעי הם עורקים שבתוך הבשר הדופקין וכן העורקין של הדם הם נמשכין מן הכבד אל הבשר ומהם נעשה הבשר כי משיורי העורקים הנ"ל מתהפכין לבשר כנודע לחכמי הטבע באופן כי ג' כלים הם שהם בשר גידין ועצמות ובתוכם נר"ן ואלו הם האיברים עצמן אך יש צינורות ואינם מכלל הכלים רק צינורות אל הכלים והם ג' בחי' צינור א' גידין לבנים של ההרגשה הנמשך מן המוח עצמו לקשר העצמות זה בזה ולהמשיך המזון מן המוח שבראש אל המוח שבעצמות שבגוף הב' הגידין והוא הגידים אשר הם מובלעים ממש בבשר הדופקים שהם רכים וקרובים אל מזג הבשר והם קטנים מאד והם כלי אמצעי אך שאר העורקים גדולים הדופקים הם צינורות להמשיך חיות מן הלב בתוך הגידין הקטנים המובלעים תוך הבשר כנ"ל שהם הכלי הנקרא אמצעי הג' הם גידין בלתי דופקים מלאים דם ונמשכים מן הכבד אל הבשר ושם אותו הדם מתהפך לכבד ממש אך קודם שיתהפכו לבשר הם צינורות לבשר בלבד ואינם מכלל הבשר שהוא כלי החצון והרי נתבארו ג' כלים וג' מיני צינורותיהם גם אין כלי שאין בו חיצוניות ופנימיות בו עצמו. והנה על הג' כלים האלו מכסה העור והנה הנשמות נמשכות מפנימיות הכלים שהם נר"ן והעולמות נמשכים מג' כלים עצמן והעור הוא חיצוניות ב' בפ"ע והוא חיצוניות אל החיצוניות והם האחורים חיצוניות וזה העור הוא עצמו עור א' עב שהם ב' עורות דבוקים נקרא גויל (ודוכסוסטוס) והוא הכותל שמפסיק בין ז"א לנוקבא והוא כולו מן שמות אלקים הנקרא כורסייא דשביבין בפרשה נשא באדרא ואחר הנסירה נחלק זה העור וננסר לב' כנודע כי אין חבור בבשר אלא בעור כי כל א' היה לו גוף בפ"ע ואינם דבוקים אלא בעור ואז נחלק הגויל ונעשה ב' עורות קלף ודוכסוסטוס לז"א קלף לתפלין כי הוא בחי' מוחין ודוכסוסטוס למזוזה למל' נמצא כי כל מה שהיה בחי' גוף לז"א בבחי' עיבור ויניקה הוא נעשה עור בבחי' גדלות וכולם בחי' שמות אלקים מזה נאחזים כל הקלי' ויונקים אך הג' כלים כולם מגדלות והנה האורות של הנשות יוצאות מבפנים דרך דופני הכלים. ומשם נמשכים בעור בסוד ואחר עורי נקפו זאת ואז ההויות של הפנים מתלבשין תוך אלקים שבעור כנזכר בענין נסירה במ"א שסודו משם מ"ה בהכאה וז"ש במ"א כי האורות הם הויות בתוך הניצוצין שהם אלקים והם הקרומות שהם העורות ולכן הם ניצוצין כי הם יוצאין כעין ניצוצין בין נקבי העור כנודע ואלו הם האותיות המצטיירות בעור האדם ובמצחו וכיוצא ושם אחיזת החיצונים ולכן עור אותיות רע"ו והוא"ו הוא נהירו שבקדושה דבגו ההוא סטרא אך אינו רע גמור ח"ו אלא שמשם יונק הרע להותו אלקים תקיפין כלל העולה כי הנשמות נקראו פנימיות והכלים שהוא הגוף נקרא חיצוניות השני והעור הוא חיצון השני וזה העור הוא בחי' המלכים שלא נתבררו ונקרא קליפת נוגה ונקרא חשמ"ל כנזכר במ"א והוא הערלה המכסה על היסוד והענין כי חשמ"ל גימטריא מלבוש וכללות של העור כולו נקרא מלבוש ועור הפנים יש בו שע"ח נהורין מנין חשמ"ל כנז' במ"א. והענין כי החצונים אינם נאחזין בכל המלבוש רק באחוריים בלבד וכן בסיומי הקצוות של העשר אצבעות ידים ורגלים ובעטרת היסוד יען כי הם סיומי הצנורות ומשם יונקים. והנה נודע כי המקיפין דאמא דיושר הם ע"ג עיגולי דז"א ועיגולי

דז"א על אור מקיף דיושר שלו עצמו וכו' כנזכר במ"א ותמיד נמצאו הקליפות עומדים בנקודה אמצעית של הכדור דוגמת הארץ החומרי אשר נדחית באמצעית הכדור מפני חומריותה וגסותה ויושבת בין אור מקיף דעשייה ובין כלים דעשיה. והנה זו אילנא דכולו רע הנזכר בתיקון ל"ו דאיהו אילנא לתתא ר"ל בעשייה כי אין בפנימותה שום דבר שבקדושה כי הרי הוא נקודה אמצעית הכדור ואמנם בין הכלים דיצירה אל המקיף שלהם יש ג"כ קלי' היצירה והענין תשים לבך להבינו מאד כי צ"ע והוא אע"פ שכל העולמות הם זה בתוך זה נודע כי לא כל עולם אצילות נתון בתוך הבריאה רק בחינת מלכות דנוקבא דאצילות וכן בריאה ביצירה וכו' גם בפרצופים עצמן של כל עולם בפ"ע אין כולו מגולה כי א"א ראשו מגולה ואו"א חצי העליון מגולה וז"א חצי העליון מגולה וחצי תחתון מכוסה ע"י הנוקבא וכו' א"כ נמצא אחר העיון הדק כ

י אע"פ שאנו אומרים שהם זה לפנים מזה הם ג"כ זה למעלה מזה כי כיון שאין כל בחינותיהם מוקפים זה מזה וא"כ נמצא כי בעולם היצירה מלכות דנוקבא תתאה דיצירה היא מתלבשת בעשייה אך כל שאר היצירה הוא מגולה ושם באותו מקום נמצא דבוקה עור של כל הכלים דיצירה עם מקיף דיושר דיצירה ושם בנתיים עומדים החיצונית דיצירה ויונקים מאותו העור הנקרא קליפת נוגה וכעד"ז בבריאה ובאצילות כל א' בקליפה שלו וכן בפרטות בכל פרצוף ופרצוף שבאותו העולם גם נודע כי לא מכל המלבוש העור יונקים רק מקצת המקומות כנ"ל שהוא מאחוריים ומהעטרת היסוד ומסופי האצבעות ועיין במ"א ששמעתי להרמ"ן בענין נסירה ענין עץ הדעת טו"ר בזו"ן היכן הוא טו"ר וכל זה במלבוש שהוא העור מן הניצוצין היוצאין משם והנה קודם שנברא אדם היו כל העולמות מבוררים ומתוקנים ולא היו הקלי' יונקים רק שיעור מועט די חיותם בצמצום ואם לא חטא האדם היו נגמרים להתברר לגמרי ובלע המות והטעם לפי שהיה להם כתנות אור פי' כי הנה הפנימיות דז"א שהוא נר"ן אינו מתלבש תוך הג' כלים עצמן דז"א אמנם מתלבשין תוך ג' כלים דתבונה הנקרא צ' דצלם כנודע והוא החלק שנתנה האם בבנה בסוד עובר ירך אמו והוא לבוש אל הנר"ן והנה העור של התבונה אינו נכנס לפנים אמנם הוא נשאר בחוץ מלובש ע"ג העור הנקרא לבוש דז"א כנ"ל והוא הנקרא כתנות אור והיה נעשה מצפורניו כנזכר פרשה ויקהל רכ"ט בקדמיתא היה מאחורי דגנתא דלעילא היא תבונה והוא מאחוריים השניים שהוא העור ואחר כך היה מצפרנים מאחוריים דגינתא דלתתא שהוא נוקבא ויובן זה בענין סדר העולמות כי תחלה היה המלכות במקום תבונה ואח"כ ירדה התבונה במקום המלכות כנזכר במ"א. וזה העור דתבונה נקרא חשמ"ל ונקרא כנפי נשרים כי נשר הוא אמא עלאה וז"ס כנשר יעיר קנו על גוזליו ירחף יפרוש כנפיו כו' כנזכר במ"א וכאשר היו רוצין הקלי' להתאחז בז"א לא יכלו כי אין להם אחיזה באור התבונה וכן כל החשמלים הם בחי' העור והם בחי' טוב שבקליפת נוגה שבכל עולם ועולם והנה כפי כניסת הכלים דתבונה בפנים כן בחי' העור שלה הוא מלבוש מבחוץ וכשחטא אדם הראשושן נסתלקו ממנו המוחין וחזר בסוד היניקה לבד ואז גם החשמ"ל עור דתבונה נסתלק ונשארו הוא ואשתו ערומים ואז יונקים ממנו החצונים ונעשה העור ההוא טו"ר והענין כי הלבוש שלהם אז הוא בחינת אלהים קדושים מקטנות דיניקה הנקרא נחש הנושך בערייתה בסוד קריעת י"ס שהוא בחי' אלקים קדושים דקטנות כנזכר במ"א לכן הלבוש הזה דקטנות כולו נקרא משכא דנחשא והבן זה וזשרז"ל כתנות עור משכא דחוייא ואז הנחש החצון הטמא יונק משם ונעשה טו"ר עור וז"ס חשמ"ל כי כשפתה את חוה הוא בכח זווג היסוד דיניקה עם אור דאלקים משם נאחזו ויונקים ממנו והבן ענין זוהמת הנחש מה עניינה כלל העולה כי כל זמן שחוזר ז"א בסוד יניקה מתלבש כתנות עור חשמ"ל וזה בלילה כנ"ל ואז יונקי' חיצונים בלילה בסוד תרין צפרין ובבוקר חוזרין המוחין ואנו מברכין בבקר מלביש ערומים כנז' במ"א ואמנם אע"פ שמסתלק החשמ"ל נשארין בחי' הצפרנים להגין כי אם היו יונקים משם תהיה יניקתן גדולה מאד ח"ו:

שער מא פרק ב

נבאר ענין אב"א הנה נתבאר כי החצונים יונקים מן העור הנקרא קלי' נוגה והנה בהיות ז"א בסוד יניקה אז החצונים נאחזין שם מאד יותר מן הצורך מאותן הניצוצין המאירין ועוברין דרך נקבי העור ואחר כך בהיותן בגדלות נמשכו בחי' מוחין דגדלות אלא שהם עדיין בחי' דינין וגבורות קצת אז נמשכו בזו"ן חשמ"ל מבחי' נה"י תבונה הב' לבד כנודע ואז החיצונית מבחי' הפנים חשמ"ל הנ"ל אינם יכולים לינק כי הם אור גדול ונכהים עיניהם בסוד לא יתיצבו הוללים לנגד עיניך אמנם מן האחוריים דחשמ"ל יכולין לינק לכן המוחין הנמשכים אל הנוקבא הם נמשכין ע"י ז"א עצמו אל האחור כדי שעי"ז תלך אל הנקבה לאחור ויהיה אב"א בכותל העור הנקרא גויל כנזכר וז"ס שנה ראשונה ב"ב השותפין שבנו את הכותל בגויל בגזית ובכפיסין ואז הקלי' מן הפנים אינם יכולין לינק גם מהאחוריים אע"פ שהיו יכולין לינק מהם עכ"ז כיון שהם דבוקים א' בא' יגשו ורוח לא יבא ביניהם כי אין להם מקום לינק רק דבר מועט מאד די חיותם מבחי' נקבי העור כל שהוא אך לא הרבה שיגברו על הקדושה ח"ו ונמצא כי להיות אלו המוחין גבורות והם בלתי שלימין להיותן מבחי' נה"י לבד וגם שהם מתבונה של התבונה לכן הוכרחו להיות אב"א ר"ל שימשכו אליה המוחין ע"י ואז הוא מוכרח להיות דבוקים ואח"כ מסתלקין ממנו וניתנים אליה כי משלה הם שהם הגבורות ונשארין בה ונגדלת כל האחור כולו ואחר כך באים מוחין חדשים יותר גדולים אל ז"א והם חסדים בסוד אתי חסד ופריש לון והרי הגבורות לחלקה ומוחי החסדים הם לחלקו ואז חוזרין פב"פ כי האחוריים שלו כיון שעתה הם מבחי' חסדים וגם שחשמ"ל של עתה אינו כחשמ"ל הראשון ואינן יכולין לינק משם. אמנם מהחשמ"ל שבאחוריה שאינו רק מהארת חשמ"ל העור דז"א יונקים משם אלא שהוא החיות המוכרח לקלי' בצמצום כי מלכותו בכל משלה וחפץ הוא בקיומם המוכרח וסוד ענין זה דעהו כי הנה מוכרח להמשיך חיות להמלכים שלא נתבררו כי הם ניצוצין הקדושה אך אינו נותן בהם רק די ספוקם לבד אך לא דבר שנותר שיוותר אל הקלי' אמנם כיון שהקליפות הם מחוברים יחד בסוד הקלי' החופכים בעור לכן גם הם ניזונים באמצעיות צמצום קטן מאד לכן כשישלמו להתברר אז אינו חפץ בקיום הקלי' ולא ימשוך להם אור כלל ועיקר ואז יתבטלו הקליפות וז"ס בלע המות לנצח. והנה בכל המוחין החדשים שלקח אז עלה יותר ואז אינה צריכה התבונה לרבוץ על האפרוחים בסוד חשמ"ל להגן עליהם מהקלי' כי כבר עלו זו"ן עד מקומם ואז אינה רובצת. ונחזור לענין ז"א כי הנה בג' הכלים של הגדלות יש נר"ן אך בעיבור ויניקה אין בהם רק הבל דגרמי הם שמות אלקים כנ"ל וזה קוסטא דחיותא פי' בהיות בעיבור עדין ג' כלים אלו כולם הם דקים בחי' עור לבד ובתוכם הבל דגרמי דאלקים ואחר שנולד התחילה הנפש דגדלות ליכנס והוא נפש דנפש והוא הנקרא רשימו דנפש הנפש דגדלות וזהו נשלמת לכנוס עד י"ג שנים ואז הוא בכלי חצון שהיא בשר כי כבר גדל צרכו והבל דגרמי נגמר לכנוס בעור החיצון ואז הנפש ההיא דגדלות נתחלק נפש שבה בכלי החיצון ורוח שבה בכלי אמצעי ונשמה שבה בכלי הפנימי ואז מסתלקת כולו בכלי החיצון לבדו ונכנס הרוח בן י"ג שנה ויום אחד כי הרי צלם דגדלות דאב"א עדיין הוא בסוד רוח והדעת שהוא צ' דצלם כמבואר אצלינו ואז הרוח נכנס מעט מעט עד שנמצא כי בשנת כ' נגמר לכנוס כלי אמצעי שבו ואז מתחלת הנשמה לכנוס בכלי הפנימי והנה ביום כשמסתלקין המוחין נשאר הרשימו הנ"ל לכן בכחו נשארים הכלים בגדלותן ובלילה אפי' אותו רשימו שהוא הנפש דנפש דגדלות מסתלק ונשאר בבחי' יניקה עם הבל דגרמי ואז יונקים החצונים ואז אינן צריכין להיות אב"א כי אין בפנימותן אור גדול שיניקו החצונים לכן אין חשש שינקו חצונים מאחוריים אם לא בהיות בתוכם מוחין ראשונים דגדלות ואז צריכין לחזור אב"א:

שער מא פרק ג

והנה ענין עור שהוא לבוש דז"א עצמו אפשר שגם בו יש בחי' ג' לבושין דמיון הכלים אך נלע"ד כי הנה הם ב' לבושים לבד א' הוא העור וא' הוא השערות בסוד אדרת שער. ובזה תבין איך הקליפות יונקים משערות ונקרא סערה על שמם וכנגדן יש ב' לבושים אחרים של מצות א' של

תפלין בסוד עור וא' ציצית בסוד החוטין דמיון לשערות. אמנם אלו הם הלבושים של האדם בעוה,ב בסוד כי היא כסותה זה ציצית היא שמלתו לעורו חלק הפנימי של העור והם התפלין והענין כי ציצית ביצירה ותפלין הם יותר פנימי' בבריאה נמצא כי עור דיצירה נקרא טלית דציצית והעור דבריאה נקרא תפלין כי הם יותר קדושים והם במוח לבד כי כן הבריאה בחי' ראש אך היצירה סוד הגוף לכן הציצית סובבים כל הגוף וגם הראש להורות כי יצירה מלבוש לבריאה אך עור העשיה אין כנגדם במצות כי בהם נאחזים החצונים לגמרי אך בעור האצילות אין כנגדן רק עור האדם עצמו כהדין קמצא דלבושא מיניה וביה ואין לבושו נפרד ממנו כמו בבריאה ויצירה שעור שלהם שהוא לבושם נפרד בסוד תפלין וציצית אך בעשייה אפי' בכלים עצמן יש אחיזה בסוד קיא צואה ובסוד יפנה ויטול ידיו ובסוד צא תאמר לו אך בפנימיים שהם נר"ן אין בהם אחיזה כלל חס ושלום רק ניזונים מהניצוצין שעברו דרך הכלים ומכ"ש בעור ואפשר כי החשמ"ל דתבונה המפסיק בין עור האדם אל הקליפות אינו רק עור א' לבד אלא שנחלק לג' שנעשה מאחוריים דנה"י תבונה מהעור שלה וחשמ"ל הנצח נקרא צל ודהוד ודיסוד נקרא ב' צללים כנ"ל ולכן בהסתלק צללים אלו בליל ה"ר מורה על כי גם פנימי' נר"ן נסתלקו ואז הקליפות שולטים באדם כי אז נסתלק החשמ"ל החופף ונמסר בידם ואפשר לומר כי ג' כלי ז"א הם נגמרים כשלוקח תבונה שנייה כל הג' בחי' אז נגמר עיבור וקטנות וגדלות דכלי הא' וכשלוקח תבונה ראשונה ג' בחי' אז נגמר עיבור וקטנות וגדלות כלי ב' וכשלוקח בינה עילאה הג' בחי' אז נגמר עיבור וקטנות וגדלות כלי הפנימי ולכן תראה כי הדעת הכלי הפנימי דז"א הוא ממש בדעת אמא עצמם ואבא וכנגדן יש ג' חשמלים והם ג' לבושים נר"ן הנזכר בזוהר פ' ויקהל א' בג"ע הארץ לנפש וא' בין המלאכים לרוח וא' בכסא לנשמה וז"ש פ' יתרו ע"ח ענין יעקב דנפיק מההוא חשמ"ל פנימאה ר"ל כי מתוך החשמ"ל יוצאין ניצוצי אור המוחין דז"א דמצד אבא ליעקג והם חו"ג החסדים לקחה אוריא"ל והגבורות נוריא"ל וכנגדן לקחם יעקב בעלה דלאה הנקרא מדת ימי וזהו יעקב איש תם [הגהה - א"מ זה אין לו קשר לכאן]:

יש זווג חצון שהוא טפה גשמית דכלים ועכ"ז יש בהם רשימו דנפש דגדלות והוא ההוא רוחא דשביק בגווה והיא המעלה אותן המ"נ דחיצוניות אך כשגם יורדת טפה הפנימיות דנשמה אז ז"א עצמו צריך שיעלה המ"נ באופן כי גם בזווג החיצוניות שהם כלים א"א להעלות מ"נ שלהם אם לא בכח פנימיות עצמו אלא שאינו רק הרשימו לבד והוא הנקרא רוחא דשדי בגווה דגדלות דנפש פנימיות אך זו"נ הם העיקרים ושורש ההוא רוחא וגדוליגם ממנו כי האי רוחא נשאר אם שרשי נשמות הנבראים שיתלבשו בו אך הזו"נ הם אלהות וכבר בהוולדם לקחו חלקם מההוא רוחא הנוגע להם והבן זה מאד והנה נתבאר במ"א כי הז"א יורד ומתלבשין בחי' הכלים שלו בבי"ע לברר משם הברורים. והנה הבירורים הם דוגמת המאכל כי הם סוד הבהמות בהררי אלף המבררים באכילתן בעולם העשייה ושם בעשייה יש בחי' ניצוצין ראוין אל אצילות ג"כ לבחי' כלי החיצון ואוכלם נוקבא דעשייה ומשם ניתנין בסוד מ"נ לאמא דעשייה וכן משם מתבררים יותר עד שעולין למלכות ליצירה ואז שם חוזרת מלכות דיצירה לברר מהמלכים דיצירה וחלק אצילות של חלק כלי אמצעי מעלהו לאמא דיצירה וכן עולין עד מלכות דבריאה ושם נבררין גם המלכים דבריאה החלק אצילות שיש שם הנוגע לכלי הפנימי כנזכר במ"א כי חלק האצילות מתפשט בכל בי"ע אבל ג' חלקים דשייכי עם ג' כלים דאצילות כנ"ל נטלם נוקבא דאצילות בסוד מ"ן ואמנם החלקים של בי"ע נשארים במקומם כי כבר נשלמה והחלקים דאצילות עלו עד נוקבא דאצילות וחזרה לברר מהמלכים דאצילות שהם אחוריים דאו"א ומעלה מ"נ עד אמא ונתקנת אמא יותר ואז יש בה כח להוריד מוחין חדשים לזו"ן מחמת אלו מ"נ שעלו ונתקנו עד שם ואז נותנם אמא לזו"נ מתוקנים נמצא כי בכל פרצוף שבכל עולם יש זווג בפ"ע לתקן המ"ן בכל מדרגה שעולין. [הגהה - ג"ז אין לו קשר]:

והנה כמו שיש קליפין בין כלים דיושר למקיפין כן יש קליפה בין כלים דעגולין למקיפים החיצו' אשר ע"ג כולם ואפשר לומר כי כל הקליפות הם ביושר אך נראה כמ"ש (נ"א נראה דמכ"ש

הוא) שהרי היושר הוא הרוח והעגולים הם הנפש. [הגהה - ג"ז אין לו קשר לכאן]:

הנה הפנימי הוא נחלק לב' א' הוא אלקים וא' הוא הוי"ה זה ניצוצין וזה אורות וביניקה יש ג' בחי' כלים ובחי' עור אלא שהם דקים ולא גמורים ואז חיותם הוא מהניצוצות דאלקים שהוא פנימיות של הזמן ההוא ואח"א שנגדלו הכלים והעור אז הפנימי דאלקים יוצא עד העור אך הפנימית דהוי"ה נשאר בג' כלים כנזכר ואז ננסר ואז חצי העור ניתן לנוקבא החצון של אלקים וחצי עור נשאר לז"א ואפשר כי בעור המוחין אין שם אפי' בחי' אלקים אך בו"ק יש בעור אשר שם בחינת ו"ק דאלקים כנזכר במ"א שאין יורדין רק מוחין דאלקים אך ו"ק נשארים והטעם כי אפי' העור של המוחין צריך שיהיה בו הויות ולא אלקים משא"כ בו"ק האדם עליון יש בו פנימיות וחצוניות והמוחין הם פנימיות והחיצוניות הם צלם אלקים והנה המוחין מתפשטים בכל הגוף בבחי' הוי"ה כזה י"ה הם המוחין שבראש חו"ב ו' גוף האדם והתפשטות המוחין בו ה' אחרונה הערה והוא בת זוגו של אדם וחיצונותו הוא אלקים כזה א' שהוא כתר הוא גלגלת האדם לה ב' כלים של מוחין. ונלע"ד ששמעתי באופן אחר והוא יותר אמיתי כפי הנלע"ד א' הוא כתר ל' ג' מוחין ה' ה"ק מחסד עד הוד י' יסוד י' זעירא כנודע ם' מל' והוא העטרה או בת זוגו וז"ס וייצר ה' אלקים את האדם כי הם ב' יצירות א' מהוי"ה וא' מאלקים וזהו ויברא אלקים את האדם בצלמו צלם ו' שהוא ז"א הנק' הוי"ה בצלם אלקים כנגד שם אלקים הנ"ל. ענין עור הוא סוד הקליפה החופפת הנקרא רע ובאותו נהירו דקיק בתוכו דקדושה שהוא סוד ו' הנקרא עור והנה עור האדם עצמו הוא סוד הקליפה החופפת על הכל אשר לא יצאת רק עד שיתפשט רקיע כי בעודן עור ומים עדיין לא נתגלית הקליפה עד שאתקרישו ונעשה רקיע ואז יצאת הקליפה. והנה אות ו' נקרא רקיע ולכן הושמה בין אותיות ר"ע ונעשה עור וז"ס שארז"ל ג' חדשים הראשונים קשה לאשה ולולד והענין כי ג' חדשים ראשנים כולם הם רע בסוד ג' שני ערלה ואחר כך אות ו' נכנסת שם ונעשה עור ואז מתחיל הולד להקרש ולהתפשט מציאות עור כי עדיין היה אור ומים לבד בג' חדשים הראשונים:

שער מב פרק א מ"ב

היכל השיבעי והיכל הזה נקרא היכל אבי"ע ובו תשעה שערים השער הראשון שער דרושי אבי"ע ובו י"ב פרקים:

הנה יש מאציל ונאצל והנאצל יש בו ד' יסודות אש רוח מים עפר וה ד' אותיות הוי"ה והם חו"ב תו"מ והנה הם טנת"א והם הם אבי"ע שהם הם ד' בחי' שבאדם א' אדם הפנימי שהוא הרוחניות הנקרא נרנ"ח ב' הוא הגוף. ג' הוא המלבושים שע"ג הגוף. ד' הוא הבית שיושב בתוכו האדם וגופו ומלבושו וכל בחינות אלו כלולות מד' בחינות ואלו הם בחי' א' של הרוחינות הם נשמה לנשמה ונר"ן. בחי' הב' שהוא הגוף הוא העצמות שבהם המוח מבפנים והגידין והבשר ועור וכמש"ה עור ובשר תלבישני ועצמות וגידין תסוككני. [הגהה - צ"ע בענין נרנח"י מקומן בספירות היכן הם ובכלל זה לידע ע"ב ס"ג מ"ה ב"ן הכללות היכן הם ובכלל זה טנת"א היכן הם בכללות הספירות]:

בחי' ג' שהם הלבושים הנה הם נודעים שהם לבושים המוכרחי' אל כהן הדיוט כתונת ומכנסים מצנפת ואבנט כי אותן הד' דכ"ג הם לבושים היותר עליונים מאלו כנזכר בזוהר שאלו הם לבושים שם אדנ"י ואלו הם לבושי שם הוי"ה אבל עיקרם אינם אלא ד' בחי'. בחי' הד' והוא הבית יש בית וחצר ושדה ומדבר. אמנם בכל אלו הד' בחי' הפרטיות יש בחי' א' כוללת כולם והיא ממוצעת בין בחי' ובחי' הכוללת שתיהן דוגמא מ"ש חכמי הטבע כי בין הדומם והצומח הוא הקורא"לי הנקרא אלמוגים ובין הצומח והחי הוא אדני השדה הנזכר במסכת כלאים שהוא כמין כלב גדל בקרקע וטבורו נשרש בקרקע ויונק משם וכשחותכין הטבור שלו מת ובין החי והמדבר

הוא הקיף. וכעד"ז יש בכאן כי בין הבורא יתברך ובין הנברא שהיא הבחי' הכוללת הרוחינות יש בחי' באמצע אשר עליה נאמר בנים אתם לה' אלהיכם אני אמרתי אלקים אתם ונאמר ויעל אלקים מעל אברהם וארז"ל האבות הן הן המרכבה והכוונה כי יש ניצוץ קטן מאד שהוא בי' אלהות נמשך ממדרגה האחרונה שבבורא וזהו הניצוץ מתלבשת בכח ניצוץ א' נברא שהוא נשמה דקה במאד מאד ובניצוץ זה הנקרא יחידה יש בה שרשי ד' בי' הרוחניות שהם נרנ"ח וכן בין בחי' הרוחניות לבחי' הגוף יש בחי' א' כוללת שתיהן והוא בחי' רביעית דם של הנפש כי יש בה ניצוץ אחרון של הנפש שהוא הרביעית שבנפש פי' בחי' נפש שבנפש ולכן נקרא רביעית וזה הניצוץ מתלבש ברביעית דם הנזכר לעיל והכל א' וכמ"ש כי הד הוא הנפש הנאמר על רביעית דם הזה וזה הרביעית דם הוא היותר מובחר מכל ד' בחי' הגוף הנ"ל אשר כל חלק נחלק לד' כנ"ל והוא רביעי הראשון והעליון מבחי' העצמות של המוחין שהוא החיות שבתוכו שהוא הדם המתפשט בהם להחיותם ובזה הרביעית שבדם העליון כלול כל שרשי ד' בחינות הנ"ל. באופן כי הוא בחינה אמצעי בין הרוחינות אל הגוף והיא מורכבת משניהם וכן בין בחי' הב' אל הג' יש בחי' ממוצעת והם שערות וצפרנים של האדם כנודע כי זה היה לבוש של אדה"ר בתחלה והנה הם דבוקים בעור האדם ודומין אל הגוף של האדם עצמו אמנם בהסתלקותן משם נעשה מהם לבוש מאותן השערות ע"ד שעושין מצמר הרחלים ועזים וכיוצא ולא עוד אלא שאף גם בהיותן דבוקים בגוף האדם הם דומים למלבוש דמיון הבהמות וחיות ששערותיהן מלבושיהן והמופת לזה הוא אדם הראשון בענין הצפורנים ומצינו בנבוכדנצר שזה היה לבושו כמ"ש עד די שערוי כנשריה רבה וטופרוהי כצפרים כו' וכן בין בחינת הלבושים לבחי' הבית הם אוהלים הנעשין מצמר ופשתים שהם בחי' לבושים וגם הם ששים לבחינת בתים וזו הבחינה של אוהלים צריכה עדיין עיון אם הוא כך או אם יש בה דבר אחר. ועתה נחזור לדבר בעולמות העליונים אחר שבארנו המשל נבאר עתה הנמשל ונאמר כי הנה הנמשל אינה רק מד' בחי' יסודות לבד שהם ד' אותיות הוי"ה שהם חו"ב תו"מ כנ"ל וע"כ נמצא שחכמה נקרא ראששית. גם בזה תבין מ,ש כי לעולם הכתר הוא בחי' עליונה אינה מכלל העולם ההוא אלא דומה אל כתר המלך שהוא למעלה מראשו ואינו מכללות ראשו ועל כן אינה מכלל הספירה ובמקומו נמנה הדעת הנזכר בס"י ועל כל זה לפעמים אנו מוני אותו בכלל הי"ס. והענין יתבאר עם הנ"ל שיש בחי' אמצעית בין כל בחי' ובחי' דומה למ"ש חכמי הטבע והביאו הרמב"ן ז"ל בתחלה הפ' והארץ היתה תהו ובהו וכתב ג"כ בשם ספר הבהיר כי קודם שברא הד' יסודות ברא חומר א' הנק' היול"י שהוא הדבר מוכן לקב צורת הד' יסודות אח"כ אב הוא אינו לובש שום צורה כלל ועיקר ומה שהוא קודם התהו נקרא אפס וכמו מאפס ותהו נחשבו לו. והענין הוא כי הא"ס נקרא אפס כי אין בו שום תפיסה שאין שם חומר ולא צורה כלל ואחריו יצא התהו והוא הכתר ואחריו יצא הבהו הכולל ד' יסודות חו"ב תו"מ. וביאור הדבר כי הנה בהכרח הוא שתהיה מדרה אמצעי בין המאציל אל הנאצל כי יש הרחק ביניהן כרחוק השמים מן הארץ ואיך יאיר זה בזה ואיך יברא זה את זה שהם ב' קצוות אם לא היה דבר ממוצע ביניהן ומחברם ויהיה בחי' קרובה אל המאציל וקרובה אל הנאצל והנה בחי' זו הוא כתר הנקרא תהו כי אין בו שום יסוד כי ע"כ אינו נרמז בשם הוי"ה כלל רק בקוצו של יו"ד אמנם הוא בחינת אמצעי כנ"ל והוא כי הנה כתר הוא דוגמת החומר הקודם הנקרא היול"י שיש בו שורש כל הד' יסודות בכח ולא בפועל ולכן נקרא תהו כי הוא מתהא מחשבות בני אדם באמרם הנה אנחנו רואים שאין בו צורה כלל ועכ"ז אנחנו רואים שהוא נאצל ויש בו כח הד' צורות נמצא כי אפשר לקוראו א"ס ומאציל כמו שהוא דעת קצת המקובלים שהא"ס הוא הכתר ואפשר לקוראו בשם נאצל כי ודאי א"ס גדול ממנו וע"כ הזהירו בו חכמים במופלא ממך אל תדרוש אמנם תכלית מה שאנו יכולים לדבר בו הוא כי הכתר הוא בחי' ממוצע ממאציל ונאצל והטעם הוא כי הבחינה היותר האחרונה מכל האפשר בא"ס הוא אשר האציל בחי' א' אשר בה שורש כל הי"ס בהעלם ודקות גדול שא"א להיות לנאצל יותר דקות ממנו כי תהו אשר למעלה ממנו אין ע

וד זולת האפס המוחלט כנ"ל ונמצא כי יש בבחי' זו ב' מדרגות א' הוא הבחי' היותר תחתונה

ושפלה מכל בחי' א"ס וכאלו נאמר דרך משל שהוא בחי' מלכות שבמלכות ואע"פ שאינו כך כי אין שם דמות וספירה ח"ו כלל רק לשכך האזן נדבר כך. והנה בזו המדרגה התחתונה שבא"ס יש בה כללות כל שלמעלה המנו ומקבלת מכולם כנודע שהמלכות מקבלת מכולם מדרגה זו התחתונה היא האצילה את בחי' השנית שהיא המדרגה העליונה מכל מה שבכל הנאצלים ויש בה שרש כל הנאצלים והיא משפעת לכולם באופן שהיותר קטן מכל המאציל האציל היותר מובחר שבכל הנאצלים ואין ביניהן מדרגה אחרת כלל כי אחר המאציל הזה אין נאצל יותר קרוב אליו ודומה לו כזה וכללות שתים אלה הבחי' היא בחי' א' הנקרא כתר שבערך בחי' הא' אשר בה קראוה קצת מקובלים א"ס ובערך בחי' ב' שבה קראוה קצת המקובלים כתר שהוא במנין הי"ס אבל אנחנו סברתינו לא כדברי זה ולא כדברי זה אלא היא בחי' אמצעית בין א"ס לנאצלים ויש בה בחי' א"ס ובחינת נאצלים וב' בי' אלו הם הנקרא עתיק וא"א ושניהן נקרא כתר כנודע אצלינו והבן זה מאד. וז"ש במ"א כי המלכות שבמלכות שבעולם האצילות המתלבשת בראש הבריאה שהוא הכתר הנקרא א"א הוא בחי' עתיק של עולם הבריאה והבן זה מאד. הכלל היוצא מזה כי האמת הוא שהנאצל אין בו רק ד' מדרגות שהם ד' אותיות הוי"ה והם אבי"ע והם חו"ב תו"מ כי לכן התורה התחילה מבראשית ואין ראשית אלא חכמה כמארז"ל ואמרו כן בלשו שלילה כדי לשלול את הכתר אמנם יש בחי' אמצעית כולל ב' בחי' מאציל ונאצל והוא הנקרא כתר וכתר זה יש בו כללות כל מה שלמעלה ממנו ואף אם הוא קטן מכולם ויונק מכולם ויש בו שורש כל הי"ס הנאצלים והוא משפיע בכולם. ובזה אל תתמה אם לפעמים אנו אומרים כי י"ס דאצילות נחלקים לד' אותיות הוי"ה ופעמים אנו אומרים שנחלקין לה' פרצופים והוא כשאנו אומרים שהוא ד' הוא מנין הנאצלים ממש בפועל וכשאנו מונין ה' פרצופים הוא כאנו מונין שורש המאציל עם הנאצלים עצמם. ודע כי עד"ז הוא בכל הי"ס שבכל עולם ועולם וכן בפרטות בכל פרצוף ופרצוף כי לעולם כל בחי' ובחינה נקרא עליונה מאציל ותחתונה נאצל ואי הנאצל פחות מד' אותיות הוי,ה אפילו בי"ס פרטיות ופרטי פרטיות ויש בחי' אמצעי ביניהן הנקרא כתר והבן זה מאד כי בו יובנו כל הדרושים שנבאר וזהו אני ראשון ואני אחרון כי הכתר הוא ראשון והוא אחרון והוא אי"ן והוא אנ"י כי בבחי' מלכות של מאציל אשר בו הוא אחרון ונקרא אנ"י שהוא המל' ובבחינת שורש הנאצלים אשר בו שהוא בחינת כתר הוא הראשון ונקרא אי"ן שהוא אותיות אני:

שער מב פרק ב

ואחר שבארנו כי כל הנאצלים כולם בחי' א' הכוללת כל ד' יסודות שהם ד' אותיות יהו"ה שהם ד' עולמות אבי"ע ושיש להם בחי' עליונה חמישית אמצעי בינם לבין א"ס נבאר עתה כל עולם ועולם בכללות ואח"כ נחזור בהם בע"ה לבאר יחד כולם בכללות א'. והנה כל מה שנברא בעולמות כולם אינם רק ד' בחינות שהם הוי"ה כנ"ל והם בחי' רוחני הנקרא נשמה ובחי' איברי הגוף ובחי' המלבושים ובחינת הבית ונדבר בעולם האצילות ומשם יובנו כל השאר כי הנה פנימית כל האצילות הוא הרוחניות הנקרא נשמה והיא מלובשת תוך איברי הגוף הנקרא כלים שהם הי"ס הנקרא ראש וזרועות וגוף. ונחזור לענין הגוף כי זה הבחי' הוא י"ס עשר מדות כי יש בהם גבול ומדה כמ"ש בפרקי ההיכלות בשיעור קומה שהוא רל"ו אלפים רבבות פרסאות כו' וגוף הזה מלובש תוך לבושי דאצילות וכמו שארז"ל בי' לבושים נתלבש הקב"ה לבוש של גאוה שנאמר ה' מלך גאות לבש וז"ס הנזכר בפרקי היכלות כי שם החלוק של הבורא יתברך נקרא זהריא"ל כו' אך בנשמה שבפנים אין מדה כלל אמנם בערך הא"ס נוכל לכנותם בשם מדות וספירות גם אל הנשמה. והנה המלבושים האלה הם בתוך בחי' הבתים שהם ז' היכלות דאצי' שהם בחינת העולם בעצמו שהם השמים והארץ והאויר ששביניהן כי כל זה בחי' הבתים והם נקראים עולם אצילות אשר בתוכו יושב האדם העליון שהוא נשמה וגוף ולבושי מל' נתונים בהיכל מלך עליון שהוא כללות עולם האצילות ואלו הד' בחי' הם בחי' הי"ס המתחילין מחכמה הנ"ל ויש בהם ד' בחי' כנ"ל ועוד יש בחי' הכתר שהוא בחי' הה' הנ"ל שורש לכולם ויש בה ג"כ

שורש ד' בחי' הנ"ל ונמצא שבחי' האור והנשמה שבכתר שורש לי"ס הנשמות דאצילות המתחילין מחכמה כנ"ל ובחי' הגוף שבכתר הוא שורש לי"ס הגופות שבי"ס דאצילות המתחילין מחכמה כנ"ל ובחי' הלבושים שבכתר הוא שורש לי"ס הלבושים שבי"ס דאצילות המתחילין מחכמה כנ"ל ובחי' היכל שבכתר שורש לי"ס ההיכלות שבי"ס האצילות המתחיל מחכמה כנ"ל. אח"כ נברא עולם הבריאה ע"ד הנ"ל ממש כי דרך המסך שהוא קרקע ההיכל דאצילות האיר למטה ונחתם שם חותם כל מה שהיה בעולם האצילות ונקרא עולם הבריאה יען הוא אור של תולדה ואינו אור עצמו העליון ואמנם כיון שהוא חותם האצילות צריך שיהיו בו כל הבחי' אשר באצילות והוא כי בחי' הכתר שהוא בחי' הה' הכלולה מד' בחי' הנ"ל החתים כתר בראשש הבריאה כמוהו ומאור הכתר דאצילות נחתם אור הכתר דבריאה ומגוף כתר דאצילות נחתם גוף כתר דבריאה ומלבוש כתר דאצילות נחתם לבוש כתר דבריאה ומהיכל כתר אצילות נחתם היכל כתר בריאה אלא שלא נמשכו האורות אלו מכתר דאצילות ממש לכתר דבריאה אלא ע"י מלכות שבמלכות דאצילות שהוא עתיק דבריאה כנ"ל המתלבש בכתר דבריאה והיא המשיכה אלו ד' בחי' שבכתר דאצילות ובראם בכתר דבריאה וכעד"ז עשו י"ס דאצילות והמשיכו אורם דרך המל' הנ"ל אשר בכתר הנ"ל והחתימו חותם דאצילות בבריאה נשמה מנשמה גוף מגוף לבוש מלבוש היכל מהיכל ועל דרך זה ביצירה כי המלכות דבריאה היה עתיק מחובר עם א"א דיצירה ושם נקרא כתר דיצירה וה' פרצופים דבריאה המשיכו והחתימו חותמם ביצירה ע"ד הנ"ל בבריאה נשמות מנשות וגופים מגופים ולבושים מלבושים והיכלות מהיכלות וכן על דרך זה ה' פרצופים דיצירה החתימו בחינותיהן בעשיה נשמות מנשמות וגופים מגופים לבושים מלבושים והיכלות מהיכלות וכעד"ז הנ"ל כלהעולמות יחד בכללות א'. והנה א"ק הוא כדמיון כתר אל הי"ס שבכל עולם ועולם באופן זה כי א"ק הוא כתר לד' עולמות אבי"ע נמצא כי א"ק הוא כולל שורש כל הה' בחי' הנ"ל שיש בכל עולם ועולם כי כתר שבו הוא ד' שרשים אל ד' בחי' של י"ס שבו שהם נשמות וגופים ולבושים והיכלות וזה דרך פרט. אמנם דרך כלל הוא מ"ש עתה בע"ה כי כללות בחינות נשמות אשר בא"ק יקראו שורש הנשמות וכללות בחי' נשמת אצילות יקראו נשמות דנשמות ממש וכללות נשמות בריאה יקראו גופות לערך נשמות אצילות וכללות נשמות דיצירה יקראו לבושים דנשמות וכללות נשמות עשייה יקראו היכלות הנשמה וכן כללות בחי' גופות דא"ק יקראו שורש (נשמות) דגופות וכללות בחי' גופות דאצילות יקראו נשמות דגופות וכללות בחינת גופות דבריאה יקראו גופות דגופות וכללות בחי' גופות דיצירה יקראו לבושים דגופות וכללות בחי' גופות דעשייה יקראו היכלות הגופות וכן כללות בחי' לבושים דא"ק יקראו שורש (נשמות) הלבושין וכללות לבושי דאצילות יקראו נשמות דלבושים וכללות בחינת לבושי דבריאה יקראו גופות דלבושין וכללות בחי' לבושי יצירה יקראו לבושי דלבושין וכללות לבושי עשייה יקראו היכלי דלבושין וכללות בחי' ההיכלות דא"ק יקראו שורש (נשמות) ההיכלות וכללות בחי' ההיכלות דאצילות יקראו נשמות ההיכלות וכללות היכלי דבריאה יקראו גופות דהיכלות וכללות בחי' היכלי דיצירה יקראו לבושי דהיכלות וכללות היכלות דעשייה יקראו היכלות דהיכלות וכשנדבר כ"ז דרך כלל יהיה כן כי ה' ב

חי' א"ק הם שרשים בין לנשמות בין לגופים בין ללבושים בין להיכלות וה' בחי' דאצילות הם נשמות בין לשרשים בין לנשמות בין לגופים בין ללבושים בין להיכלות וה' בחינות דבריאה הם גופים בין לשרשים בין לנשמות בין לגופים בין ללבושים בין להיכלות וה' בחי' דיצירה הם לבושים בין לשרשים בין לנשמות בין לגופים בין ללבושים בין להיכלות וה' בחי' דעשיה הם היכלות בין לשרשים בין לנשמות בין לגופים בין ללבושים בין להיכלות. ובזה תבין מארז"ל אשתו כגופו דמיא כי הבריאה אשת האצילות היא שהרי הם חו"ב כנ"ל ואפי' שיש ג"כ נשמות בבריאה נקרא גופות בערך נשמות דאצילות כי כמו שהאשה מקבלת מבעלה כן הגוף מקבל מהנשמה. וכן משארז"ל אין בית אלא אשה הוא בעשייה כי הרי העשייה הוא הבית והיכל לכל ה' בחי' כנ"ל. והנה עשיה אשת היצירה כנודע וזהו אין בית אלא אשה בבחי' העשייה וכעד"ז בבחי' עשייה שבכל עולם ועולם יקרא בית לאותו עולם ובחי' בריאה שבכל עולם ועולם יקרא גוף

לאותו עולם. נמצא דרך קיצור כל בחי' א"ק נקרא שרשים (לנשמות) וכל בחינות אצילות נקרא נשות וכל בחינת בריאה נקרא גופות וכל בחי' יצירה נקרא לבושים וכל בחי' עשיה נקרא היכלות וז"ש בפ' משפטים צ"ד ומאן גופא דברתא דמלכא דא מט"ט והאי גופא איהו אמה שכינתא כו' ותלת אינון אמה עבד שפחה דברתא דמלכא הרי כי אמה ראש מט"ט שבבריאה כנודע והוא נקרא גופא כי גם יש בחי' מט"ט בראש הבריאה והוא רישא דמט"ט וכנז' פ' תצא דרכ"ג ע"א הכי לתתא באילנא דחיי דבריאה מסטרא דכורסיא עלאה תפלין דראש מט"ט תפלין דיד דיליה כסא תחתון פירוש כי ראש מט"ט ז"א דבריאה ובינה דבריאה תפלין בראש דהאי ז"א וכן נוקבא דבריאה תפלה של יד דהאי ז"א וכן בתקונים אמרו כי גופא דמלכא איהו כורסיא. ולהבין כל אלו ה' בחי' שהם שרשים ונשמות וגופים ולבושים והיכלות ולפנים מכולם הוא הא"ס כל זה יובן ממ"ש בתקונים דס"ה קם ר"ש ואמר סבא סבא והא שכינתא איהו יחודא דקב"ה איך קליפן בה דיוקנין דלתתא דלאו אינון מציאותה א"ל ר' למלכא דיתיב בהיכליה מנהון מסתכלין בלבושי מנהון בגופא כו' לגאו מכולא ההוא דאחיד כולא וקשיר כולא דלא אתרמז בשום רמיזא ע"ש היטב ותבי כל מה שהקדמנו וכן אמרו שם איהו חותם מסטרא דגופא כו' ונודע כי חותם הוא בריאה כמ"ש בהקדמת התקונים דף ד' ואם נרצה נקח דרך אחר כי כל האורות דא"ק נקרא יחידה ואורות דאצילות הם חיה ואורות דבריאה הם נשמה ואורות דיצירה הם רוח ואורות דעשייה הם נפש וכעד"ז בלבושין שבכל העולמות ובגופות ובהיכלות כי כל לבושי א"ק הם לבוש א' העליון שבכל הה' לבושים וכל לבושי האצילות לבושי השני כו' וזה הדרך הוא הדרך הראשון כי הריהנפש נקרא היכל רוח לבוש והנשמה גוף החיה נשמה יחידה שורש הנשמה נמצא כי כל הנ"ל הוא בדרך פרטות בכל עולם ועולם כיצד אור הכתר דאצילות נקרא שורש הנשמה ונקרא יחידה ואור חכמה דאצילות נקרא נשמה לנשמה ונקרא חיה ואור בינה דאצילות נקרא גופא ונקרא נשמה ואור ת"ת דאצילות נקרא לבוש ונקרא רוח ואור מלכות דאצילות נקרא נפש ונקרא היכל וכעד"ז בפרטי פרטות וד"ל. ואמנם הכלל הבינוני הקצר מכולם הוא כי זה כל הי"ס דאצילות וכתר ג"כ יש בכ"א מהם שורש נשמה לנשמה גוף לבוש היכל וכעד"ז בי"ע וכעד"ז א"ק שהוא שורש לכל אבי"ע נמצא כי כל מה שנאצל הוא הוי"ה א' כלולה מה' בחי' שהוא קוץ של י' בא"ק י' באצילות ה' בבריאה ו' ביצירה ה' בעשייה וכל בחי' מאלו כלולה מכל הה' כי קוץ של י' שבא"ק יש בה הוי"ה א' של ה' בחינות אחרות שהם ה' בחי' הנ"ל בא"ק עצמו שהם א"ק ואבי"ע שבו שהם ה' בחי' שהם שורש ונשמה וגוף ולבוש והיכל וכן היו"ד דאצילות יש בה הוי"ה אחת הכוללת כל הה' בחי' הנ"ל וכן עד"ז שאר אותות בבי"ע. באופן שהם ה' אותיות כלולים כל האחד מכולם שהם כ"ה בחי' ואח"כ עד"ז הנ"ל יש כללות אחר שכל א' מהם כלולה מן כל הכ"ה בחי' והוא כי י' דאצילות יש בה הוי"ה א' כלולה מכל ה' בחי' וכל בחי' מה' כלולה מה' שהם י"ס שורש וי"ס נשמה וי"ס גוף וי"ס לבוש וי"ס היכל וכעד"ז בקוץ של י' בא"ק י' באצילות ועד"ז באות ה' בבריאה ובאות ו' ביצירה כו' נמצא כי בקיצור הוא זה כי הא"ק הוא קוץ הי' ויש בו הוי"ה א' כוללת ה' בחי' שורש ונשמה וגוף ולבוש והיכל וכל בחי' מאלו כלולה מה' ששהם י"ס שורש וי"ס נשמה וי"ס גוף וי"ס לבוש וי"ס היכל וכל ספירה מאלו העשר ספרות נכללו בה' פרצופים שהם השורש ואבי"ע:

שער מב פרק ג

ועתה נדבר בבחי' כל עולם מאלו מה ענינם דע כי השורש והנשמות והגופים הם בחי' א' שאין פירוד ביניהן אך הלבושים והיכלות הם ב' בחי' נפרדות מג' בחינות הנ"ל ובין ב' אלו שהם בין הגופים ובין הלבושים שם הם מדור הקליפות והם ממש נדבקים באחור עור הגוף וטעם הדבר מפני שג' בחי' הפנימית יש בתוכם או"פ והיותר גרוע באו"פ יוצא בתוך העור ושם מסתיים ואה"מ הוא להיפך כי אור היותר חיצון הוא גדול יותר כנודע נמצא כי אור מקיף שבלבוש היותר פנימי הנדבק אל הגוף הוא אור המקיף היותר קטן שיש בכולם לכ הקליפות מדורם שם באמצע

במקום שאין שם לא או"פ ולא או"מ והוא באמצע בין הפנימי למקיף ושם נקרא מקום החשך והענין הזה בכל עולם ועולם בבחי' הקלי' אשר בעולם ההוא. ואמנם אחר שבארנו הדבר בפרטות נדבר בכללות והוא כי הנה נודע שבפנימית הא"ק היא הא"ס המתלבש בשורש הנשמות של י"ס שבו ואלו מתלבשין בבחי' הנשמות של כל הי"ס שבו ואלו מתלבשין בי"ס של בחי' הגוף של א"ק ומהראוי הי' שהי"ס של הגופים יתלבשו בי"ס דלבושים ואמנם אינו כן לסבה הנ"ל אמנם ג' בחי' עתיק דאצילות מסבבות אל ג' בחי' אלו דא"ק כיצד הרי שהי"ס דגופות דא"ק מתלבשים תוך י"ס השרשים של הנשמות י"ס דעתיק דאצילות ואלו מתלבשים בי"ס של בחי' נשמות דעתיק דאצילות ואלו מתלבשים בי"ס דגופות דעתיק דאצילות וכעד"ז בחי' השרשים וגופים ונשמות דא"א מלבישין לגופות דעתיק וכעד"ז ג' בחי' דאבא מלבישין לא"א וכן ג' בינת דאמא לאבא וג' בחי' דז"א לאמא וג' בחי' נוקבא לז"א והרי עתה נשלמו כל בחי' הגופות עד נוקבא דז"א. והנה כאן באחוריים דגופות דנוקבא נדבקים כל הקלי' דאצילות די"ס שבהם ואלו הם ע"ד הנ"ל בקדושה והוא כי שורש הכתר דקליפה שהוא בחי' השרשים דבוקה באחוריים דעור דנוקבא דקדושה ועל השורש מלביש נשמת הכתר דקליפה ועל הנשמה מלביש הגוף דכתר דקליפה ואח"כ שורש דאבא דקליפה מלביש על גוף הכתר ונשמת אבא מלביש לשורש והגוף דאבא מלביש על הנשמה וכעד"ז ג' בחי' אמא כו' עד שנמצא כי גוף דנוקבא דקליפה היא חיצוניות לכל ואח"כ עליה סובבים הלבושים והם היפך הפנימית כל הלבושים והיכלות יותר גרועים שהם לבושי נוקבא דקליפה סובבים אל גופא דנוקבא דקליפה ועליה סובבים היכלות דנוקבא דקליפה ועליהן לבושים דז"א דקליפה ועליהם היכלות דז"א דקליפה ועליהם לבושי והיכלי אמא וכן של אבא וא"א דקליפה. באופן כי היכלי דא"א דקליפה הם מקיפים לכל הקליפה ואח"כ עליהן מקיפים לבושי נוק' דקדושה ועליהם מקיפים היכלי נוקבא דקדושה ועליהם לבושי והיכלי ז"א דקדושה ועליהן אמא ועליהן אבא ועליהן א"א ועליהן לבושי והיכלי עתיק ועליהן לבושי והיכלי א"ק. באופן שפנימית שורש הי"ס דנשמת דא"ק הם פנימית הכל והיכלי א"ק מקיפים על הכל והקליפה בתוכם אמצע ב' בחינות אלו שהם בין הגופים דנוקבא דז"א ובין בחינת הלבושין של הנוקבא עצמה דז"א דקדושה והם כ"כ מרוחקים מאור הגדול הפנימי כמו שהם רחוקים מאור המקיף הגדול והם באמצעם דמיון הארץ החומרית היושבת באמצע מרכז השמים הזכים וכל זה הוא כל זמן שבי"ע אינן עולין ומלבישין לאצילות אבל כל זמן שהם עולין אז מסתלקין הקלי' משם ואז ג' בחינות דשורש ונשמה וגוף דבריאה מלבישין לגופא דנוקבא דאצילות וג' בחי' דיצירה מלבישין לבריאה וג' בחי' דעשיה מלבישין ליצירה. ונמצא גופות דעשיה מלבישין כל הבחי' כולם ועליהם קליפות דאצי' ועליהן קליפין דבריאה ועליהן קליפין דיצירה ועליהם קליפין דעשיה ועליהם מלבישים לבושי והיכלות קדושה דעשיה ועליהן לבושי והיכלי קדושה דיצירה כו' עד לבושי והיכלי דא"ק זהו הנלע"ד עתה ויש פי' ב' והוא שאין הקליפה מקיפין כל האצילות אלא ע"ד שרחל יוצאת מאחורי ז"א ונפרדת ממנו כך הקליפה דאצילות הוא כדמיון אדם א' בליעל עומד אחורי אדם דקדושה דאצילות וכשעולה הקדושה דבריאה באצילות אז הקדושה מלבשת לקדושה וקליפה דבריאה מקפת לקליפה דאצילות וכן עד"ז כשעולין יצירה ועשיה ונמצא כי הקליפה והקדושה מראש אצילות ועד סופו דעשיה הם כדמות ב' אנשים הא' קדוש ומתלבש באצילות ואצילות בבריאה ובריאה ביצירה ויצירה בעשיה והב' הוא אדם הבליעל (ואצילות שלו בבריאה שלו כו' והקליפה הוא אדם הבליעל) הכלל אבי"ע דקליפה עומד בצדו ובאחוריו של אדם הקדוש דקדושה הכולל אבי"ע דקדושה ואח"כ על ב' בחי' אלו מקיפים לבושים והיכלות עשיה לבחינת קדושת עשיה לבד (ובתוכם אדם דקדושה והקליפה דעשיה) ועליהן לבושים והיכלות יצירה ומקיפין במקום ששם עומדת היצירה ובתוכם אדם דקדושה והקליפה דיצירה ועליהם לבושי והיכלות דבריאה ובתוכם אדם דקדושה והקליפה דבריאה ועליהם לבושים והיכלות דאצילות ובתוכם אדם דקדושה והקלי' דאצילות ולזה צריך שנודיעך ענין הלבושים והיכלות מה עניינם דע כי הלבושים הם בחי' הכלים אל או"מ ובין כל לבוש ולבוש יש

או"מ א' ואלו הם בחינות אורות דמקיפים דיושר על כל האצילות כנזכר במ"א שיש ג' בחי' כלים המקיפים ועליהם מקיפין האורות דנר"ן וכנ"ל ואותן הכלים דמקיפין הם הלבושים וכ ההיכלות הם העגולים הנזכר בכל מקום שהם סובבים על אורות המקיף שהם הלבושים כנזכר והם בחינת הרקיעים המתעגלים שהם בחי' ההיכלות של עולם ההוא ולכן אלו העגולים הם סובבים ע"כ הבחי' כי הם דמיון בתים שבתוכם דר האדם ועליהם הוא הארת המקיפים גדוליגם מאד שא"א להם להכנס תוך גבול ומדה כי אפילו בתוך הבתים והיכלות שהם כלים גדולים במאד מאד אינם יכולין להתצמצם שם ומכ"ש בכלים קטנים דמיון גופים ולכן אל תתמה אם אורות המקיפים הם בעגולים ובלבושים כי אדרבא לרוב גודלם אינם מתלבשין בגוף אלא במקום רחב מאד מאד וכל מה שהמקום רחב יש אור יותר גדול מקיף והדבר מובן. אמנם לב' הפי' הנ"ל שביארנו בענין מקום מעמד הקליפה צ"ע כי הרי העגולים והאורות המקיפים שע"ג הלבושים הם סובבים מב' קצוות הראש של העולם ההוא כי הרי המקיפים והלבושים סובבים ע"ג ראש הבריאה כנודע וא"כ איך הקליפה הם עומדים ומתלבשים יחד זו בזו אצילות בבריאה כנזכר בענין הנהו ב' צפרין דבזוהר ויחי. ונלע"ד שזה יובן במ"ש במ"א כי במה יוכר בחי' מעלת אבא על אמא וכן שאר הבחינת בבחינת העגולים והרי חצי העגולים הראשונים יהיו כסדר כתר על חכמה כו' אמנם חצי העגולים למטה יהיה להיפך כי עגול מל' עומד ע"ג עגול יסוד כו' א"כ במה יוכר בחי' מעלות הספירה זו מזו ושם בארנו כי יש חלונות דרך יושר ומשם אבא מאיר לאמא ואמא לז"א כו' ועי"כ ניכר מדרגת מעלתן גם ידעת ענין פתחים ושערי רקיעין שדרך שם עולין ויורדין המלאכים והנשמות א"כ גם עד"ז הנזכר שבדרך אותו שער השמים והרקיע שהוא חלל באמצע שהוא בחי' הפתחים דרך שם יורדין ועולין גם הקליפה מעולם לעולם. והנה גם עד"ז הוא ג"כ בענין הקדושה דאל"כ האיך עולין ונכללין נוקבא בז"א ובריאה באצילות כו' אם עגולים מפסיקין אלא יובן עם הנ"ל כי יש חלל ופתח פתוח ודרך פתחים ההם עולה בחי' היושר של כל העולמות וזה מובן. ועתה נבאר ענין המקיפים של הלבושים דע כי נתבאר אצלינו שהאור היוצא דרך יסוד א"א נכנס באבא מקצתו בבחי' או"מ ומקצתו בבחי' או"פ והמקיף מקיף משם ולמטה כל העולמות כולם זולת א"א ואח"כ וצא או"פ דיסוד דאבא ונכנס מקצתו בבחינת או"פ באמא ומקצתו נשאר בבחינת או"מ ומקיף ע"כ העולמות כולם מאמא ולמטה זולת א"א ואבא וכיוצא בזה כל שאר הבחינות כולם ואח"כ מאו"פ הנ"ל הנכנס באבא או באמא חוזר ממנו ממטה למעלה בסוד אור חוזר בבחי' אור השערות שגם הם נקרא א"מ אלא שזה שהוא מבחי' אור חוזר אינו מקיף רק לאותו בחי' לבדה ממקום שיצא ולא יותר משא"כ בראשון שהוא או"מ דיושר שמעולם לא נכנס בפנים שזה מקיף כל העולם אשר למטה שמן המקום שיצא ממנו וצ"ע כי הרי נודע כי יסוד דאמא נכנס לתוך חזה דז"א וא"כ אפילו המקיף יושר דז"א היוצא יסוד אמא כנ"ל כבר נכנס בבחי' פנימית אך הענין כי טרם הכנסו בפנים יוצא אור המקיף דיושר ואחר הכנסו נכנס או"פ שכבר קדם או"מ להקיף מבחוץ טרם הכנסו בפנים וכן הענין זה בכל המקיפים נמצא כי כשנכנס יסוד אמא בכלי החיצון דנפש יצא תחלה מקיף דנפש דיושר ואח"כ נכנס היסוד תוך ז"א ונגמר בו נפש פנימית וכן אח"כ בבחי' הרוח ובחינת נשמה ואח"כ אבא בבחי' חיה ובתוכם יסוד א"א בבחינת יחידה ויצאו מכולם ה' מקיפין בראשונה ואחר כך נכנסו בפנימית:

שער מב פרק ד

ונבאר ענין החשמל וקליפת נוגה הנזכר פ' ויקהל הנה כמו שג' גופות דבינה נכנסו תוך ז"א כנודע כן גוף חיצון מכולם שהוא העור נשאר בוץ סביב עור דז"א והענין כי תוך כלי הבשר דז"א נכנס כלי הבשר דנה"י דאמא ובתוכו נפש פנימי דז"א ואח"כ תוך כלי ב' שהוא גידין דז"א נכנס כלי ב' דגידין דאמא ובתוכם הרוח פנימי דז"א ואח"כ יש כלי ג' דעצמות ז"א ובתוכם כלי ג' דעצמות דאמא ובתוכם נשמה פנימית דז"א נשאר עתה עור דבינה שהיה מהראוי שיכנס ג"כ תוך כלי העור דז"א ע"ד השאר אכן לא כן היה אלא נשאר מבחוץ ע"ג העור דז"א עצמו ונשארו

בבחי' עור ע"ג עור ומבחוץ לכולם הם הצלמים שהם אורות מקיפים דיושר דז"א שהם הלבושים שלו כנ"ל והקליפה כבר נתבאר לעיל שהם בין הלבושים והאור המקיף דיושר ובין עור דז"א וע"כ הושם עור בינה מחוץ לעור ז"א כדי שלא יוכלו הקליפות אשר שם לינק מז"א כי עור הבינה מפסיק והוא בחי' החשמל והלבוש כנזכר אצלינו שנעשה לזו"ן מבינה בסוד כנשר יעיר קנו על גוזליו ירחף ואין זה מכלל הלבושים ממש רק הם בחי' עור ממש ובזה העור נאחזת הקליפה הדקה שבכולם הנקרא קליפת נגה יען בפנימיותו יש נגה ואור רפ"ח ניצוצין של המלכים שנשארו לברר וזו הקליפה היא רוצה לדבק בז"א או בנוקבא וזה החשמ"ל משמרן וכאשר העונות גורמין אז החשמל מסתלק ונשאר עור ז"א לבדו ויש בו ניצוץ קדושה בפנימותו והוא ו' שבתוך עור והעור עצמו נשאר רע שהוא קליפת נוגה והיא יונקת משם וכשמשפיע ז"א בנוקבא יונק' קליפה ההיא ונאחזת בעור יסוד של הנוקבא ואז מושכת אליה טפת יסוד דכורא ומוציאתו לחוץ בסוד פולטת ש"ז והבן זה מאד וז"ש פרשה תרומה קמ"ד ובהאי נגה מפתי סט"א לחוה כי נדבק בה בסוד ערלה שהוא רע שבעור הה' שהוא נוקבא הנקרא ה' ויונקת מטפה קדושה ובזה תבין מ"ש בסוד המסך שבין אצילות לבריאה וכו' שהוא אותו עור של הבינה החופף על כל זו"ן והבן כי כמו שיש צלם בפנים דה' אורות נרנח"י פנימיים מלובשים בנה"י דאמא וכנגדם יש ה' מקיפים בבחי' נה"י דלבושין דבינה המתלבשת בג' כלים מקיפים דלבושים דז"א עצמו כן יש הארת אחרת חיצונית מכולם והיא הארת העור דז"א הנקרא הבל דגרמי וזו הארת ג"כ מתלבשת תוך עור הבינה וסובבת עור הז"א ויש בה בחי' צלם הבל דגרמי' ונלע"ד שהם הם בחי' הרפ"ח ניצוצין והבן זה וזאת הבחי' נקרא חשמ"ל שהוא צלם הבל דגרמי שבעור והם המלובשים האחרים ממשים בן לבושי ז"א ובין לבושי נה"י דאמא שהם כלים לאורות מקיפים כולם נקרא חשמל (ממש) ויש חשמל זכר ויש חשמל נקבה שהם המלבושים האמתיים אבל העור אינו נקרא חשמל גמור כי איננו לבוש נפרד אלא הוא כעין חשמל ולא חשמל ממש והבן זה מאד ובתוך עור זה יש כלי הנפש שהוא הבשר ושם אופנים וחיות ושרפים וכנגדם ד' רוחות הגוף מזרח מערב וכו' ובפנים מכולם העצמות כמראה אדם בחי' נשמה לנשמה שמעולם אינה מתלבשת בכלי ונקרא אדם בסוד חכמה כ"ח מ"ה שהוא אדם והבן זה והנה במש"ל כי הלבושים הם או"מ ועליהם העגולים שהם הרקיעים והיכלות הנקרא שמים תבין פ' עוטה אור כשלמה כי נתעטף הקב"ה בטליתו שהוא או"מ המתעטף בטליתו שהם הלבושים האמיתים יותר הפנימית ואז נוטה שמים כיריעה כי מהארת הלבושים יצאו משיוריהם בחי' העגולים שהם שמים שהם חיצונים מן הלבושים ונבאר עתה ענין העוה"ז כי הנה הרקיעים שאנחנו רואים בעינינו הם י' עגולים שבראש המלכות דעשייה ובאותו אמצעי החלל שלהם מתפשט גוף קו יושר דמלכות דעשייה דרך אמצע חלל והוא בג"ע הארץ וע"ג הגוף הזה הוא עור כנ"ל וע"ג העור הם הקליפה כנ"ל וסביבותיהם הלבוששים דמלכות דעשייה עם אורותיהם המקיפים וסביבותיהם הם הרקיעים הנזכר וזה ענין זאת ירושלים בתוך הגוים שמתיה וסביבותיה ארצות כי מלכות דעשיה נקרא ירושלים וסביבותיה הם הקליפה שהם הע' שרים הנזכר פרשה ויקהל ר"ט וקו זה נמשך עד הקרקע נמצא כי אמצעית קרקע הוא ג"ע הארץ והוא חומר זך מאד קדוש וסביבותיו הארץ הזאת חומרית מאד ששם שולטין הקליפה ובה שמרי הקליפות הגסות שאין גסות גדול מהם והוא תכלית הבירור והעבות כי כמו שג"ע הארץ תכלית גסות ועביות של כל העולמות והיכלות עליונים דקדושה כן הארץ הזו תכלית ועביות דקליפות לכן כל מעשה עוה"ז קשים ורעים והרשעים גוברים בו בסוד יש הבל אשר נעשה על הארץ ובזה תבין ענין הכינוים אשר נמצא בכל ספירה וספירה עצמו מספר כי הנה מצאנו כינויים בדומם כמו כסף וזהב אבנים טובות וסלעים וארץ ונהרים ויאורים והרים וגבעות וכל שאר פרטיות ההיכלות המכונים לבתים ושדות וקרקעות ובה' כלולים כל מיני הדומם בי"ס דהיכלות ובפרטות פרטותן וכולם צודקים ממש ועד"ז כנוים רבים בלבושים ועד"ז כנוים רבים באיברים וכולם אמתיים נכוחים למוצאיהם:

שער מב פרק ה

ועתה נחזור לבאר כלל גדול באורך בע"ה בענין כל העולמות כולם של אבי"ע הנה נודע כי אצילות אבא והוא חיה בריאה אמא והיא נשמה יצירה ז"א והיא רוח עשיה נוקבא והיא נפש והבן ושמע ונתחיל בבחי' ז"א שבד' עולמות וממנו תבין שאר הפרצופים. דע כי בז"א דאצילות ביארנו שיש בו ג' מיני לבושים הנקרא גוף ובתוכם ט' הויות מנוקדות נחלקים בבחי' הפנימיות והרוחניות שהם נרנ"ח כנזכר בשער השמות אמנם דע כי כל אלו הויות הם קשר א' כי כל הוי"ה הוא רוחניות ספירה א' כנזכר שם וא"כ איך נכללו ד' בחי' אלו של נרנ"ח בהוי"ה א' ולא יהיה הוי"ה לכל א' מהד' אמנם הטעם הוא כי כל זה רוחניות והפנימיות אינו רק בחי' א' לבדה והיא בחי' חיה והיא נשמה לנשמה של כל ד' העולמות אבי"ע בכללם וקוץ י' שבה בחי' יחידה שבה וי' חיה שבה וה' ראשונה נשמה וו' רוח שבה ה' נפש שבה ואמנם כולם הם בחינת חיה לכל העולמות וע"כ היא הוי"ה א' בלבד כוללת כל הה' בחי' האלו שבכל ספירה וספירה וזה כולם בחכמה עשית הנאמר על עולם אצילות כי חכמה היא חיה בכללות כל העולמות ואמנם הג' לבושים הנקרא כלים דז"א דאצילות כולם הם בחינת נר"ן של כל העולמות כולם דבי"ע כמ"ש בע"ה אבל בערך חיה נקרא ג' אלו גופים שלה כי הרי אפי' בינה שהיא נשמה נקרא בית גופני לחכמה שהוא החיה ומכ"ש הרוח והנפש כלל העולה כי הנפש רוח נשמה של הז"א שבכל עולמות הם הנקראים ג' כלים בעולם אצילות בז"א אשר שם וחיה דזעיר אנפין של כל העולמות היא הנקרא פנימיות ונשמה דז"א דאצילות ובזה תבין למה האצילות עצמות וכלים אינון חד כמ"ש בהקדמת תקונים דף ג' וחיוהי וגרמוהי חד בהון לפי שגרמוהי שהם כלים דאצילות הם בחי' רוחניות גמור הנקרא נפש רוח נשמה של כל העולמות ואינן נקראים כלים אלא לגבי חיה הנקרא חיוהי וזהו חיוהי וגרמוהי לרמז אל החיה הנ"ל והבן זה היטב וע"כ (נ"א וע"ס) כל האצילות הוא אלהות גמור כי הכלים ממש אלהות נמצא כי הג' כלים דז"א דאצילות הם בינה ת"ת ומלכות שבו שהם נר"ן שבו ובתוכם מתלבש חכמה דז"א שהוא נשמה לנשמה דז"א אך סדר התלבשותו הוא באופן זה כי קוץ הי' והיו"ד הם בפנים מהכל וג' אותיות אחרים מלבושים של נשמה לנשמה לבדה שהי' קומתה גבוה והה' נשארה למעלה בראש הנשמה וו' יותר למטה נגד הרח ומאירה לרוח בנשמה לנשמה שבו ומתלבש בו ע"י התלבשות הרוח שבנשמה כי קומת הרוח קטן מהנשמה והוא מכוון נגד הרוח שבנשמה וה' תתאה דחיה יותר למטה ומתלבש בנפש שהוא קצרה מכולם ע"י התלבשותה תחילה (נ"א כולה) בנפש של הנשמה ואח"כ בנפש של הרוח ואחר כך בנשמה לנשמה דנפש והבן כ"ז מאד. והנה ג' עולמות בי"ע כולם כלים גמורים ולכן אינם אלהות ולכן נקראים חותמי האצילות כי הרוחניות הג' חלקי של נר"ן בלבד של האצילות הנקרא כלים דאצילות הם האירו חותמם בבי"ע ונעשו כלים גמורים לנר"ן הנ"ל אך החיה א"א להחתים כלים ממש מכחה לכן לא היה רק ג' עולמות בי"ע לבד נגד נר"ן דאצילות הנקרא כלים לגבי חיה דאצילות כנ"ל ונודע הטעם כי אבא נקרא מחשבה ואין בו שום תפיסה אבל בינה היא נוקבא ונקרא צירי כי בה כח ציור לציר הכלים והיא יותר גשמית מהחיה לכן נקרא בינה לשון בנין והבן זה מכ"ש משם ואילך. ונבאר עתה עניינם הנה הנשמה יש בה י"ס גמורות כנ"ל כי הוא פרצוף של לבוש פנימי דז"א דאצילות ובזה תבין מ"ש בתקונים דבאות י' סליק לי' אלף רבוא ספיראן ובאות ו' סלקין לשית אלפין רבוא והוא עם הנ"ל כי בבחי' פרצוף הג' כלול מי"ס ולכן סלקין לחשבון עשרה אבל בפרצוף הב' האמצעי הכולל ו"ק בכל ספירה מהם ולכן לא סלקין אלא לחשבון ו' אלף כו' ודע כי כל הנ"ל הוא בין בא"א בין באבא בין באמא דאצילות ועד"ז בכל ה' פרצופים דבי"ע. ופ' י"א וי"ב הם כתובים בסוף שער מ"ב:

שער כללות אבי"ע. ענין הפרש שיש בין אצילות לבריאה ויצירה ועשיה:

שער מב פרק י"ג מ"ת

הנה נתבאר אצלינו כי ד' עולמות אבי"ע הם כלולים בד' אותיות הוי"ה והנה ד' אותיות הוי"ה הי' היא בחכמה ה' בבינה ו' בז"א ה' במלכות נמצא כי אצילות הוא בחינת חכמה בריאה בחינת בינה יצירה בחי' ת"ת עשיה בחינת מלכות ופשוט הוא כי כמו שהאצילות עצמו נחלק לד' בחינות אלו כי הם כללות ד' עולמות אלו והנה כנגד האצילות כתיב כולם בחכמה עשית כי כל האצילות כולו נעשה בסוד חכמה. וביאור הענין הוא דע כי אור העליון המאיר מן המאציל הוא מתגלה באבא הנקרא חכמה והוא מתעלם ומתלבש בתוכו בלי שום מסך אחר משום דעד הכא אתגליא א"ס עד המחשבה הנקרא חכמה אמנם מחכמה ולמטה אין אור א"ס ממש מתגלה אבל אבא הוא מתפשט ומתלבש תוך כל האצילות והוא המחיה אותם. והנה נודע כי אבא מתלבש באמא ואמא בז"א כו' וא"כ איך אינו אומרים עתה כי אור אבא מתגלה בתוך כל אצילות אבל ביאור הענין דע כי אור העליון הגיע עד אבא בהתרחבות גדול בלי מחיצות ולכן עד אבא הנק' חכמה נק' הכל חכמה אבל מאבא ולמטה נתוסף שינוי א' והוא כי אבא התלבש תוך אמא ואמא תוך ז"א ואמנם אור עצמות אבא ממש הוא מתפשט תוך אמא ואמא אינה מעברת האור אל ז"א דרך מסך ומחיצה כלל אלא דרך חלון שהוא בחי' פי היסוד שלה המלובש תוך ז"א (אמנם עצמות אור אבא ממש מתפשט תוך ז"א) כנודע ומשם מתגלה אור אבא ממש רק האמא נעשית מחיצה ומעכבת שלא יצא אור אבא אל ז"א זולת דרך בה כנ"ל ונעשית אמא מעברת ודרך לעבור דרך בה אור אבא אל ז"א נמצא כי עצמות אור אבא נמשך לז"א והשינוי הנתוסף בו אינו רק שהג"ר נמשך בהם אור עליון בהתרחבות גדול אמנם הז"א שהוא ו"ק ונוקבא שהיא המלכות אע"פ שמקבלים אור עצמות עכ"ז אינם מקבלין אותו רק דרך חלון שהוא פי היסוד דאמא כנ"ל אבל האור בעצמו אינו משתנה כלל וזהו הענין כולם בחכמה עשית כי כל אור העליון הוא באבא ממש בהתרחבות גדול משם ולמטה מקבלין ממנו כולם דרך חלון אמנם בריאה היא נקראת בחי' בינה כנ"ל והטעם לפי שהבריאה אינה מקבלת האור אלא דרך מסך ממש ונודע כי אור העובר דרך מסך אינו עצמות האור הראשון רק תולדתו וע"כ נקרא משם ואילך בשם בריאה חדשה ואיננו מכלל עולם אצילות וזהו ההפרש שביניהן ואמנם ענין מסך זה ביארנו במ"א והענין בקיצור כי הנה הבינה היא אם הבנים ושומרת אותם כנשר יעיר קנו וגו' יפרוש כנפיו יקחהו כדרך העוף הפורש כנפיו ומכסה בניו שלא יקחום עופות אחרים כך הבינה מחמת יראתה מהחצונים שלא יתאחזו בבניה שהם זו"ן אשר שם יש יכולת להחיצונים להתאחז משא"כ בבינה עצמה כנודע שאין אחיזה לחיצונים בה ולכן שומרת אותם תחת כנפיה ונעשית להם מחיצות כדוגמת ענני כבוד שהיו לישראל שהיו נשמרים על ידם מאבני בליסטראות וחיצים שהיו זורקין בהם המצריים ועמלקים והנה הבינה חופפת ומכסה עליהם מכל צדדיהם אף למטה תחת רגליהם והנה הלבוש החיצון של הבינה נקרא חשמ"ל גי' מלבוש וזהו המלבוש הוא מקיף ולבוש לזו"ן ואל תטעה לומר כי זהו האור המקיף של ז"א כי אור המקיף של ז"א אע"פ שהוא מהבינה עכ"ז אינו בחי' זה המלבוש שאנו מדברים בו עתה כי הלבוש הזה הוא בינה חיצונית ולבוש הבינה המלבשת את ז"א בסוד מלבוש ממש ולא בסוד או"מ מבחוץ ע"ג המלבוש וטעם הדבר הוא כנזכר כי הנה אין יכולת להחיצונים להתאחז בבינה אלא בזו"ן וכדי שלא יוכלו החיצונים לקבל אור מהם ולינק מהם לכך הבינה מלבשת אותן להפסיק בינם לבין החיצונים ע"י החשמ"ל הזה אע"פ שאורו מועט מאד מאור זו"ן לפי שאינו רק בחינת מלבוש לבד אמנם להיותו מלבוש הבינה עצמה אין יכולת להחיצונים להתאחז בו. ועוד טעם אחר כי עביות המלבוש הזה מפסיק ביניהן ובין זו"ן והענין הוא דע כי הקליפה והחיצונים הם עומדים ויושבים תמיד באמצע בין או"פ אל המקיף ושם מקומם ומצבם ומעמדם. והענין במה שהודעתיך כי א"א מלבוש ע"ג עתיק ואו"א מלבישין לא"א וזו"ן מלבישין לאו"א וכ"ז בחינת או"פ נמצא כי או"פ של עתיק הוא יותר פנימי מכולם ושל א"א חוצה לו וכן הענין עד שנמצאת שהנוקבא דז"א חיצונה מכולם אמנם המקיפים הם להיפך כי המקיף של הנוקבא עצמה הוא יותר פנימי מכולם והוא סמוך עם פנימי שלה ועליו המקיף של ז"א ועליו מקיף אמא כו' עד שנמצא מקיף של עתיק חיצון ומקיף ע"ג כולם נמצא כי בבחי' הפנימי' העתיק פנימי מכולם ובבחינת המקיפים העתיק מקיף את כולם. וטעם הדבר להותו גדול מכולם אין כח בשום אור לסובלו בתוכו ולהקיפו ולכן מקיף העתיק היותר גדול מכולם נשאר בחוץ מקיף לכולם והנה

הקליפות והחיצונים הם העומדין בין או"פ אל המקיפין פניהם אל האו"פ של המל' ואחוריהם אל אור המקיף כי אין בהם כח להסתכל ולינק מן המקיף כי הוא גדול מהפנימי כנודע ונמצא כי אין מקום אל הקליפה רק באמצע בין או"פ של הנוקבא ובין המקיף שלה עצמה ואף כשגורם החטא ויונקים הקליפה אך גם מז"א עצמו כנודע אינם יונקים ממנו אלא דרך אמצעית נוקבא דז"א המפסיק בינם ובי

ן הז"א. גם טעם אחר כי אם היה המקיף של עתיק פנימי משאר המקיפים והיה קרוב אל או"פ של הנוקבא דז"א נמצא שהיו הקליפה קרובים אל המקיף הגדול של עתיק ואין ראוי להם כן רק שיהיו נתונים בין האורות היותר קטנים שבכולם שהוא בין הפנימי של הנוקבא שהוא קטן וגרוע מכל הפנימים ובין המקיף שלה שהוא קטן מכל המקיפים וכפי ערך גדלות האורות בין מבחי' הפנימים ובין מבחי' המקיפים כן שיעור הרחקתן מהקליפה נמצא כי הפנימי של עתיק והמקיף של עתיק הם רחוקים מהקליפות בתכלית הריחוק והפנימי והמקיף של הנוקבא הם יותר קרבים אל הקליפ' והחיצונים בתכלית הקירוב ונחזור לענין כי להיותן הקליפ' במקום הזה אנו יראים שלא יתאחזו הקליפ' לינק מאו"פ של מל' הנקרא נוקבא דז"א כי אצלה הם עומדים ולכן בינה אמא עלאה מכסה עליהם במלבושים וכנפים. ואמנם ענף לבושים וכנפים אלו הם כך כי כבר נתבאר כי נה"י של אמא הם נכנסים ומתלבשים גו רישא דז"א בסוד מוחין כנודע ואמנם הלבוש היותר חיצון שבכל לבושים נה"י של אמא אינו נכנס גו רישא דז"א אמנם נשאר מבחוץ של זו"ן ומכסה עליהן בבחי' מלבושים ועומד מבחוץ להם מכנגד נ"ה עצמן שנכנסו בפנים גו רישא דז"א וזה הלבוש כהוא סוד חשמ"ל העליון של אמא עלאה והבן זה היטב פירוש החשמ"ל מה ענינו וזכרהו. וע"י מלבוש הזה דחשמ"ל אין יכולין הקליפ' לינק מזו"ן מאו"פ שלהם באופן כי רוב עביות או רוב הזכות והבהירות מונע את החיצונים לינק רק מהבינונים ואינם יכולין להביט בו ולכן מהמקיף של נוקבא אינם יכולין לינק מרוב אור שלו ומהחשמ"ל אינם יכולין לינק מרוב עביו אמנם כשישראל חוטאים ח"ו אז גורמין הסתלקות האם העליונה מעל הבנים ואז יכולין לינק מאו"פ של זו"ן והבן זה היטב סוד הסתלקות האם מעל הבנים מה ענינם והנה החשמ"ל הזה מלביש ומקיף לזו"ן מכל צדדיהם אפילו מתחת רגליהם ומה שהוא מצדם נקרא מלבושים ומה שהוא מתחת רגליהם נקרא מנעלים והבן זה היטב וכבר נתבאר כי מלביש גימטריא חשמ"ל גם נעל נקרא לסיבה זו כי כבר ידעת כי ג' אהי"ה יש בבינה א' של מלוי יודי"ן בג"ר שבה ושל מלוי אלפין בג' אמצעית שבה ושל מילוי ההי"ן בג' אחרונים שבה נמצא כי אהי"ה דההי"ן בנצח הוד (יסוד) דבינ' אשר לבושם הוא חשמ"ל כנזכר והנה ממנו נעשה בחי' נעל תחת רגליהן של זו"ן כנ"ל. והנה שם אהי"ה במילוי ההי"ן גיטריא נע"ל. ונחזור לענין כי הנה נעל הזה הנזכר הוא עצמו בחי' המסך הנ"ל המפסיק בין אצילות לבריאה וכבר נודע איך כל אצילות מלובש זה לתוך זה עתיק בתוך א"א (וכו') וזו"נ חוץ מכולם. והנה דרך המסך הנקרא נעל מאירין כולם דרך רגלים כי רגלי עתיק מאירין דרך רגלי א"א כו' עד שמאירין רגלי זו"ן ועוברים דרך המסך הזה אל הבריאה ועל ידי דרך המסך נחתמים ונחקקים כל האורות שבאצילות למטה בבריאה נ"ל כי כמו שעובר אור הרגלים עצמן כך עובר אור כל הגוף כולו דרך רגלים ומאיר למטה והנה נמצא כי כל אור האצילות שיוצא ויורד אל הבריאה הוא דרך זה המסך של הבינה הנ"ל הנקרא נעל אלא שהוא בחי' חיצונית ולבושים החיצונים כנ"ל ובזה לא יקשה בעיניך כי כפי זה היה נראה שאור הבריאה אורה גדול מאור נוקבא דז"א דאצילות כי היא מקבלת מז"א והבריאה מקבלת מבינה אין זו תימה כי מסך זה אינו רק לבוש היותר חיצון של הבינה אמנם עכ"ז בחי' בינה נקרא. ולכן אמרו בתקונים בינה ר"ל אמא מקננא בכורסייא שהוא ענין החשמ"ל הזה והבן. ונמצא כי האצילות אור העצמות הוא שם אבל הבריאה הוא אור הבא ע"י מסך אלא שהוא מסך קרוב כי בינה העליונה נעשה מסך עליה וע"י מקבלת האור שלה אמנם היצירה אינה מקבלת האור שלה מבריאה רק ע"י מסך וריחוק ואע"פ שיש לה מסך אחר העומד בין אצילות לבריאה עכ"ז אין אנו מונין אלא המסך המתחדש אליו בין בריאה ליצירה וכעד"ז בעשיה אינו נמנה רק המסך החדש שבין היצירה אליו כי הוא לדו הנתוסף בה והנה ענין מסך וריחוק זה הוא כי הנה

הבריאה היתה מקבלת ע"י מסך בינה דאצילות אבל היצירה מקבלת מן מסך חדש ת"ת דבריאה כי הת"ת דבריאה הוא מקיף ומלביש אל המלכות דבריאה מכל צדדיה ואפילו מתחת רגלם ונעשה שם רקיע ומסך א' מפסיק ביניהן ודרך המסך הזה דת"ת דבריאה יורד האור דבריאה אל היצירה וז"ש בתקונים הת"ת מקננא במט"ט וכן אמרו שם שית סטרין מקננא ביצירה והנה מהראוי הוא שכמו שלא נתרחק האצילות מבריאה רק מבינה כך מהראוי שיתרחק היצירה מבריאה ויקבל היצירה האור לה מבריאה דרך מסך בינה דבריאה וטעם הדבר שמעתי ושחכתי והרי נתבאר כי יש ביצירה מסך וריחוק והנה העששיה אינה מקבלת מיצירה אלא על ידי מסך וריחוק ומיעוט והענין כי מלכות דיצירה עשה מסך תחתיה כדי שלא ירד אור עצמותה אל העשיה אלא דרך מסך מלבוש החיצון אשר לה ודרך המסך ההוא עובר האור מיצירה אל העשיה וז"ש בתקונים מלכות מקננא באופן שהוא עשיה עולם האופנים והרי שיש מסך וריחוק כי גם

כאן היה מהראוי שכמו שהיצירה קבלה אור מהבריאה ע"י מסך ת"ת דבריאה כן העשיה תקבל אור היצירה דרך מסך מת"ת דיצירה ואינה מקבלת אלא ממלכות דיצירה וזה ענין ריחוק הב' הנתוסף בו וגם זה נקרא מיעוט כי אם המלכות דיצירה היה לה אור מפאת עצמה אעפ"כ לא היה נק' רק ריחוק בלבד אבל כיון שהמלכות לית לה מגרמה כלום והיא אספקלריא דלא נהרא נמצא כי ג"כ נקרא מיעוט כי אורה ג"כ ממועט משאר ספירה לטעם הנ"ל כי אם היתה דכורא אע"פ שהיתה אחרונה לא היה רק בחי' ריחוק אבל עתה נקרא ג"כ ריחוק ומיעוט והנה נתבאר כי יש בעשיה מסך וריחוק ומיעוט:

שער מב פרק יד מ"ת

בענין המסך שיש בין אצילות לבריאה ובין בריאה ליצירה ובין יצירה לעשיה ובו יתבאר קצת מהנ"ל ונבאר ענין מצות מעקה והנה סוד מצוה זו הוא כי על בנין העולמות האלו כתיב כי תבנה בית חדשש כו' והנה גג"ך גימטריא שם הוי"ה מעקה גימטריא רי"ו והענין כי הרי"ו של שם ע"ב כנודע וכמ"ש ועשית מעקה לגגך שהוא שם הוי"ה. והענין כי נתבאר בדרוש הקודם כי ד' עולמות אבי"ע הם הנקרא חו"ב תו"מ והנה הכתוב אומר כולם בחכמה עשית כי האצילות כולל את כולם וממנו יצאו והנה אחר שנאצל עולם האצילות אז עשתה הבינה דאצילות מסך א' להבדיל בין אצילות ובין בריאה והנה ודאי הוא כמו שיש כח באותו לבוש של בינה כשיורד ממנה להלביש לזו"ן עד מתחת רגליהם הנה ג"כ יש בו כח להתפשט יותר ולהלביש את כל העולמות אשר תחתיו שהם בי"ע והנה ודאי יש כח באצילות נגד כל אשר תחתיו כי פשוט כי כל דבר עליון גדול כנגד כל מה שלמטה ויותר ג"כ וכמשארז"ל על רגלי החיות ככולהו ושוקי החיות ככולהו כעזכר פ' בשלח אבל המאציל העליון לא רצה כך שיתפשט עד למטה. ולהבין טעם הדבר נמשיל לך ונאמר כי ארבע העולמות האלו הם כדמיון ד' בתים זו למעלה מזו וכולן שוין בארכן וברחבן אלא שהם עומדים זו למעלה מזו והנה בית העליון הוא עולם האצילות והנה בגג הבית הזה אין לנו רשות לדבר כי מן הכתר דאצילות ולמעלה נאמר עליו במופלא ממך אל תדרוש. אמנם נתחיל לדבר מן הבית הב' שהוא עולם הבריאה שהוא בחינת בינה כנ"ל אשר היא נקרא בי"ת רבתי דבראשית וזהו כי תבנה בית חדש בית עלאה דבריאה והנה גג הבית הזה הוא עצמו קרקע עולם האצילות כי קרקע בית העליונה שהוא מסך הנ"ל הוא עצמו גג של הבית הב' הנקרא בריאה כי רגלי בני העליה העליונה שהם זו"ן דאצילות דורכין ע"ג מסך ההוא והוא קרקע להם וגג לדרים בבית הב' שהוא בריאה והנה בזה המסך שבין אצילות לבריאה הנקרא גג הבריאה כנ"ל צריך לעשות בו מעקה א' גבוה י' טפחים והענין הוא כי האמת הוא שאור האצילות אינו יכול ליפול בבריאה כי מסך ההוא מפסיק בנתיים אמנם אם לא יהיה שם מעקה בצדדי הגג יוכל ליפול אור האצילות דרך צדדי גג הבריאה ועד סיום העשיה בחוץ למחיצת הבריאה ויצירה ועשיה אחורי הכתלים אשר להם ואם יפול האור שם ימות וביאורו הוא כי סוד המיתה הוא ענין

פרידת הדבר ועקירתו מעולמו וממקומו ללכת אל עולם אחר למטה ממנו ע"ד מיתת ז' מלכים שמלכו בארץ אדום כי ירדו בבריאה ודבר זה נקרא מיתה כמ"ש בדרוש המלכים אמנם או"א אע"פ שירדו למטה כיון שלא ירדו ויצאו חוץ מעולם אצילות לא נזכר בהם מיתה וזש"ה כי יפול הנופל ממנו כי כאשר לא יהיה מעקה בצדדי הגג יפול משם אור האצילות באחורי הג' עולמות בי"ע ואז יקרא אור ההוא מת כנ"ל. נמצא כי כמו שהוצרך לעשות מסך ורקיע אל עולם האצילות שהוא משמש במקום גג דבריאה כדי להפסיק ולמנוע שלא יפול אור האצילות בבריאה כך צריך לעשות כתלים ומעקה בצדדי הגג גבוה עשרה טפחים וזה אופן מעשהו הנה נת"ל שהיה בכח מסך ההוא הנעשה ממלבוש הבינה להתפשט עד סיום עולם עשיה אמנם לסבת נפילת הנ"ל הוצרך המאציל לעשות מעקה הנ"ל באופן זה כי אותן השוליים של מסך העודפים והיו יכולים להתפשט עד למטה בעשיה הגביהם והעלה אותן למעלה מגג הבריאה וזקף אותם ומה שהיה תחלה בסוד כתלים אל עולמות בי"ע נעשה מעקה וכתלים אל עולם אצילות ועי"כ לא יפול אור האצילות למטה לא דרך מטה ולא דרך צדדים. ואמנם מציאת המעקה הוא כי הנה ד' עולמות אבי"ע הם סוד ד' שמות ע"ב ס"ג מ"ה ב"ן כנודע אשר הם בעצמן בחי' חו"ב תו"מ המכונים לד' עולמות אלו כנ"ל. והנה כל סוד הוי"ה מאלו הד' יש בכל א' י' אותיות במילוי חוץ מהאחרון שם ב"ן דמילי ההי"ן שאין בו רק ט' אותיות והנה כמו שאו"פ של שלשה עולמות בי"ע נמשך מעולם אצילות וכן כמו שבכל ג' הויות של ס"ג מ"ה ב"ן כלולים בהוי"ה של ע"ב דמילוי יודין גם סוד המלבוש הזה הנמשך מבינה דאצילות להלביש ג' עולמות אלו הוא ג"כ מבחי' ג' הויו"ת של ס"ג מ"ה ב"ן וכולם כלולים בלבוש האצילות שהוא הוי"ה דע"ב. נמצא כי הלבושים של בי"ע שהם ס"ג מ"ה ב"ן קודם שירדו להתפשט למטה העלה אותם למעלה בסוד מעקה ומחיצות לעולם אצילות ובהיותם שם כל הג' שמות שהם ס"ג מ"ה ב"ן שעולין רי"ו (פי' כי כל אחד מהם ע"ב ס"ג וי' אותיות מ"ה וכ"ו ב"ן באחוריים) כמנין מעקה כולם כלולים בשם ע"ב שהוא עשרה אותיות נמצא שבהיותן באצילות אין גבהין רק י' כי יותר גדולים הם י' טפחים באצילות מל' טפחים בבי"ע. ונמצא כי גובה המעקה הזה הוא י"ט כנגד הוי"ה דיודי"ן דע"ב שבאצילות שהוא י"ס דאצילות וז"ש ועשית מעקה לגגך כי ס"ג ומ"ה וב"ן הם כמנין מעקה לצורך גגך שהוא הוי"ה דע"ב דאצילות שמילויו י' אותיות וזה השיעור שנתנו אל המעקה שיהיה גבוה י"ט. ואמנם מ"ש שג' הויות ס"ג מ"ה ב"ן גימטריא (רי"ו) מעקה הוא באופן זה כי ס"ג ע

ם י' אותיותיו הם ע"ג ושם מ"ה עם מספר הד' אותיות הוי"ה הם ע"א ושם ב"ן בחי' אחוריים שלו שהוא דרך ריבוע כזה י' י"ה יה"ו יהו"ה הם גימטריא ע"ב והנה ג' ע"ב הם רי"ו גימט' מעקה אשר שמות אלו נעשים מעקה אל האצילות וביאור ענין ג' הויות אלו שאנו עושי אותם בחי' ע"ב ע"ב ע"ב נתבאר בדרוש רפ"ח ניצוצין מה ענינם כי אלו הרי"ו הם מכלל הרפ"ח ניצוצין שנפלו וחזרו לעלות בסוד מעקה. והנה זו שמעתי לפ"ד ממורי זלה"ה אבל מה שמ"כ אצלי מכת"י בשם מורי זלה"ה הוא זה כי הנה אין המעקה נעשה מג' הויות הנ"ל רק מהוי"ה אחרונה של ב"ן בלבד. והענין כי הנה כשיורד האור עליון להלביש העולמות הנה מה שיורד למטה מאצילות הם ס"ג מ"ה ב"ן ואמנם כאשר חזרו אלו הג' שמות לעלות אין עולין כולם באצילות כי גם הבריאה צריך שתהיה מלובשת ולכן נשאר שם ס"ג מלבוש לבריאה וכל זה הוא בעת ירידת האור למטה נמשך ומלביש את הבריאה ואח"כ כאשר עלה האור לעלות בסוד מעקה באצילות כנ"ל הנה חוזר שם מ"ה ועולה ומלביש לשם ס"ג כי כל א' מהן גובהן י' וגובהן שין ונשאר הוי"ה בההי"ן ב"ן והיא העולה בעולם האצילות ונעשים שם בחי' מעקה אליו ולכן גובה המעקה הם י"ט י' אותיות כמנין אותיות ב"ן והכולל (ואפשר שהוא ע"ב קד"ם גי' רי"ו. ואמנם כונת זה המעקה הוא כי הנה ודאי הוא שכמו שהאור האצילות עובר ויורד דרך מסך הנקרא גג דבריאה כדי להצטייר כמוהו בבריאה כי ע"כ נקרא עולם הבריאה חותם האצילות כנ"ל הנה גם כן צדדי ודופני הבריאה צריכין אורות רוחניות עליון של אצילות ולכן אותו אור העליון של אצילות עובר דרך אותו מסך של המעקה שבצדדי האצילות ויורד למטה עד צדדי הבריאה וכבר יש שם מחיצות כנ"ל אשר נעשה משם מ"ה ושם ס"ג בירידה ובעליה ועובר האור ההוא דרך המחיצות ההם ומחיה אותן

באופן כי כאשר האור עובר דרך דופני האצילות אע"פ שאור זה גדול מהאור העובר דרך מסך הנק' קרקע דאצילות עכ"ז אין שם רק מסך א' אמנם יש כאן ג' מחיצות א' מחיצת האצילות עצמו וב' מחיצות של הס"ג ומ"ה כנ"ל ועי"כ מתמעט האור ההוא העובר בתוכם והוא המחיה את הבריאה ונמצא עתה אור האצילות העובר דרך מסך מחיצות אלו אינו נק' כותל (ממש) אמנם הוא עובר דרך המחיצות הנקרא מעקה ודרך מסך הזה ומאיר למטה וזהו הטעם מ"ש בגמרא כי המעקה די לו בהוצי ודופני והטעם הוא כי אנו צריכין שיעבור דרך שם הארה אל הבריאה ולכן אם נעשה בהוצי ודופני ש"ד כי אף אם האור עובר דרך שם אינו בדרך נפילה כנ"ל. והנה גם בגג היצירה יש בו מעקה ע"ד שפי' בגג הבריאה והוא כי אור הבריאה ירד עד העשיה ואז נכפל ונזקף ונעשה מקיף בדופני הבריאה כי כמו שיש הפרש בין אצילות לבריאה כן יש הפסק בין יצירה לבריאה ובין עשייה ליצירה ולכן אם האור של הבריאה יפול ליצירה יקרא נפילה ומיתה. והנה היות המעקה הזה ג"כ בחי' רי"ו הוא באופן זה כי הנה נתבאר אצלינו כי עולם היצירה נקרא א"ל יהו"ה והנה זה האור היורד מיצירה ולמטה הוא א"ל אל"ף למ"ד גימטריא רי"ו וזה הרי"ו עולה לגג היצירה ונעשה שם בחי' מעק"ה שהוא בחי' רי"ו ג"כ והנה מעקה עשיה הוא כי הלא גם העשיה היה אור שלו מתפשט ויורד מאד בסוד הרקיע שארז"ל שהיה מותח והולך עד בלי די ואז חזר לעלות ונעשה מעקה לגג העשיה. ואמנם מעקה הבריאה הוא כדי שלא ירד אור האצילות עד בריאה ומעקה יצירה הוא כדי שלא ירד אור הבריאה ביצירה ומעקה עשיה כדי שלא ירד אור היצירה לעשיה וגם כדי שלא יתפשט אור העשיה למטה עד הקליפה שתחת העשיה לכן חזר בסוד מעקה בראש העשיה והנה מעקה עשיה הוא שם ב"ן ונודע שהוי"ה זו היא בעשיה ב"ן ונעשים ע"ב קד"ם שהוא י' י"ה יה"ו יהו"ה. יו"ד יו"ד ה"ה יו"ד ה"ה ו"ו יו"ד ה"ה ו"ו ה"ה שהם אחוריים דעשיה והם גימטריא רי"ו כמנין מעקה. וא"ת למה מעקה הבריאה והעשיה הם מהויות ומעקה יצירה הוא משם א"ל הטעם הוא כנודע כי תמיד אנחנו מכנים שם הוי"ה אל יצירה שהוא סוד ז"א הנקרא הוי"ה כנודע כי בינה ומלכות שהם בחי' בריאה ועשיה הם שמות אהי"ה אדנ"י לכ אין מעקה יצירה נעשית מעצמותה שהוא הוי"ה רק משם א"ל אמנם בריאה ועשיה שאין עצמותה בחי' הוי"ה לכן נעשית המעקה מבחי' שם הוי"ה כנ"ל:

ודע כי בבריאה אין יכולת להיות ניכר בו פרצוף שלם לא בא"א שבו ולא באבא שבו כי א"א ואבא דבריאה כל אחד מהן אין בו רק ו"ק לבד ואמנם באצילות יש לו י' והנה באצילות ג"ר של א"א שהם המוחין שלו הם מגולין ובהם מתלבשין ו"ק כולם דעתיק כנודע והו"ק דא"א הם מתלבשים באצילות אבל בבריאה ג"ר מהו"ק שיש בא"א הם מגולין ובהם מתלבש אותה בחי' שנאמר עליה לכי ומעטי את עצמך והוי ראש לשועלים כנודע שהוא אותה נקודה של המלכות דאצילות שירדה ונתלבשה בהם בסוד נשמה אליו וג"ת של ו"ק דא"א הם מתלבשים בו"ק דאבא ונעשית נשמה אליו אמנם אמא של בריאה היא פרצוף שלם מי"ס וז"ס אמא מקננא בכורסייא כי פרצוף בינה דבריאה הנקרא כורסייא הוא נגלה בפרצוף שלם משא"כ באותם שלמעלה ממנה שהם א"א ואבא ולכן מכנים הבריאה אל בינה וטעם הדבר הוא לפי שאין יכולת להגיע בבריאה רק אור בינה. לבד דאצילות כי באצילות עצמו יכולה החכמה שלו להתלבש בכל חלקיה בכל האצילות אשר ז"ס כולם בחכמה עשית. אמנ בבריאה אין אור החכמה מתפשט בה כלל רק אור הבינה לבד ולכן אין פרצוף שלם ניכר בבריאה אלא מבינה שלה ולמטה כי גם הז"א יש בו פרצוף מן י"ס אלא שנתוסף בו על בינה שבבריאה כי יש לו חו"מ א' משא"כ בבינה. ונוקבא דז"א דבריאה מלבד שיש לה פרצוף שלם מי"ס הנה נוסף בה שיש לה ב' אורות מקיפין אבל ביצירה אינו נגלה רק אור ת"ת שבו בבחי' ו"ק. וז"ס מ"ש בתיקונים שית ספירן מקננא במט"ט שהוא היצירה וא"א ואבא דיצירה אין להם רק בחי' תלת כליל בתלת לבד והבחינה הראשונה של א"א דיציר' נשאר מגולה והב' תחתונות מתלבשים באבא דיצירה אמנם אמא ת"ת ומלכות דיצירה יש לכל אחד מהם ו"ק וההפרש שיש בהם כי אין לבינה או"מ ולת"ת יש אור אחד מקיף לבד ולנוקבא יש ב' אורות מקיפין ובעשייה אבא שבו בלבד הוא בחי' נקודה א' לבד אבל כל השאר אפילו א"א שבו כל א' כלול ג' בג' כי פחות מזה א"א לעמוד. אמנם למה א"א דעשיה עם

היותו גבוה מאבא היה לו ג' כליל בג' (ולאבא נקודה א' לבד) הטעם הוא לפי שהוא קו אמצעי ולכן יכול להיות ג' כליל בג' משא"כ באבא שאינו מן קו אמצעי. עוד יש חילוק אחד בד' עולמות אבי"ע והוא כי באצילות יש הפרש בו בעצמו ובחלקיו והוא כי א"א שבו מתפשט בו אור א"ס בקירוב ובהרחבה גדולה ואו"א דאצילות אור א"ס בהם בקירוב אמנם אינו נמשך בהם בהרחבה גדולה רק דרך חלון וז"א דאצילות אור א"ס הוא בריחוק ובדרך חלון כשיעור רוחב יסוד העליון דאו"א ונוקבא דז"א דאצילות אור הא"ס הוא בריחוק וע"י חלון אלא שהוא חלון יותר צר מן חלון ז"א אמנם כל בחי' אלו הם בלי מסך כלל אמנם בין אצלות לבריאה יש מסך מפסיק והאור בא אליו דרך מסך. ודרוש זה נלע"ד ששמעתי מפי אחרים בשם מורי זלה"ה ולא מפי עצמו ובשער מ"ז פ"א אמר פי' אחר בשם הרב גדליה הלוי זלה"ה:

שער מב פרק א מ"ב

השער השני שער כללות אבי"ע ובו ד' פרקים:

ארבע עולמות אבי"ע בקיצור אחר שנתבאר בדרושים שעברו ענין הי"ס של עולם האצילות בפרטות צריכין אנו לבאר בכללות כל בחי' ד' עולמות הנקרא אבי"ע וצריך לבאר ג"כ כללות עולם האצילות אע"פ שאין זה מקומו אמנם להיות שורש להבין ג' עולמות בי"ע אשר תחתיו קבענו ביאור כללותו בדרוש זה והנה היותן בחי' ד' עולמות אבי"ע הוזכרו בהרבה מקומות ובתיקונים מפוזרים אמנם אלו הב' מקומות נזכרו שם בדרך כללות על מתכונתם א' הוא בהקדמת התקונים ד"ג ועלת על כלא הוא נחית בי"ס דאצילות ובי"ס דבריאה ונהיר בי' כתות דחמלאכייא וי' גלגלי רקיע וכן בפ' בא בר"מ דמ"ב ענין י"ס דאצילות דאינון מקור מעיין וים וז' נחלים ולבתר עביד משמשין לאילין מאנין כורסיא בד' סמכין ושית דרגין הרי עשר ולבתר תיקן לשמשא לכורסייא י' כתות מלאכים אראלים וכו' ולבתר עביד לאינון משמשין דאינון סמאל. וביאורו הוא כי תחלה הם י"ס דאצילות שהם מתחלת עתיק יומין עד סיום נוקבא דז"א דאצילות כנזכר במ"א ואחריהן עולם בריאה ובו י"ס ג"כ דוגמת י"ס דאצילות ונקרא עולם כסא הכבוד יען הם למטה מנוקבא דז"א הנקרא כבוד והבריאה כסא תחתיה לכן נקרא עולם הבריאה כסא הכבוד ואחריהן עולם יצירה והוא י"ס ג"כ ובזה העולם מטטרו"ן שר הפנים חעם י' כתות מלאכים ואחריהן עולם העשיה והם י' גלגלי הרקיע הסובבים עלינו אשר בתוכם ארץ התחתונה וכבר ידעת כי כמו שי"ס דבריאה נעשו בסוד היכלות כי היכל א' העליון הנקרא ק"ק כולל ג"ר וכן בעשיה הם ז' רקיעים והרקיע העליון הנקרא ערבות כולל ג"ר אמנם כל הי' גלגלי של הז' כוכבי לכת וי"ב מזלות שמנו חכמי התכונה כולה קבועים ברקיע ב' מתתא לעילא כמ"ש ויתן אותן אלהים ברקיע השמים שהוא דמיון היסוד הנקרא כל וכולל כולם בו ותחתיו הוא וילון מל' דעשיה שאינו משמש כלום אלא נכנס שחרית ויוצא ערבית כמארז"ל ובתוך וילון זה הם ד' יסודות ארמ"ע דהיינו אש מים עפר רוח והארץ וכל אשר בה וכללות כל הז' רקיעים אלו העליונים והארץ שבתוכה נקרא עולם העשיה ששם נגמר החומר והכלים להתגשם כמ"ש במ"א כי התחלת הכלים הם מעולם הנקודים שהם י"ס דאצילות שהם מאנין וכלים הנזכר ר"מ פ' בא וכאן בעולם עשיה נגמר מלאכת הכלים והוא תכלית החומרים שהוא קצה האחרון ולכן פה נתגלו בחי' הקליפות לגמרי ולכן נקרא זה עולם הקליפות עם היות בתוכה עשר ספירות דעשיה דקדושה וז"ס ריש פ' בר ולאילן עביד משמשין סמא"ל וכל כת דיליה והרי נתבאר בקיצור ד' עולמות אבי"ע:

שער מב פרק ב

בענין האורות שאנו אומרים ששרשם נשאר במקומן והארתן יצא לחוץ נבאר לך בז"א וממנו נקיש אל השאר הנה בהיות שהאציל א"ס את הכתר עשאו מכללות ה' פרצופים שהם כתר שבו ואו"א וזו"ן שבו ודע שבעת שהאציל כתר שבו היו כלולים בתוכו כל הכתרים שיש משם ולמטה עד העשיה זה תוך זה כיצד כתר דאצילות מלביש אותו כתר דבריאה ועליו כתר דיצירה ועליכו כתר דעשיה מלבוש אליו (ש' י' פ"ה) וכן בענין הפרטי. המשל בזה כתר דא"א ועליו כתר אבא ועליו כתר אמא ועליו כתר ז"א ועליו כתר נוקבא וכ"ז באצילות ועד"ז בכתרים דבריאה וכן אח"כ בכתרים דיצירה וכן אח"כ בעשיה ובעת שהאציל חכמה היו כלולין בו כל החכמות שיש בכל העולם ע"ד הנזכר וכעד"ז בבינה שבו כל הבינות ובז"א כל הזעירין שבכל העולם ובנוקבא כל הנקבות וכאשר האציל א"א את אבא דאצילות הנה הכתר שבו לקח א"א לעצמותו וכל מה שלמטה ממדרגתו נתן הכל באבא ונמצאו כל החכמות כולם נתונים באבא ע"ד שנזכר בא"א וכעד"ז באמא ובזו"ן ובכל ג' עולמות בי"ע ונבאר לך ענין ז"א בפרטות כי תחלה נאצל ז"א מכתר א"א ובו כלולין כל הז"א ואח"כ לקח א"א שאר החלק המגיע לבחי' א"א ויצאו כל השאר וכעד"ז באו"א ונמצא שבחי' בן ובת שהם זו"ן דא"א דכתר דאצילות נשארים שם ויצאו כל שאר הבחי' דזו"נ בנה"י דתבונה ואז נשארים שם זו"נ באופן ששורש זו"ן הוא אותו חלק הכתר שלהם שהיה כלול בכתר דאצילות כנ"ל ושאר זעירין ונוקבא של שאר עולמות ופרצופים הם הארות לבד וכן תקיש אל שאר הפרצופים הנודעים כנ"ל:

כל ד' עולמות אבי"ע הוברר בירור המלכים היותר מעולה באצילות והגרוע ממנו בבריאה וממנו נתהוה בריאה וכעד"ז היצירה ואח"כ בעשייה והגרוע מהכל מה שלא היה יכול להתברר נשאר בסוד הקליפה ר"ל שהם דינין קשים עד מאד שלא יוכלו להתברר מן הסיגים ונשארו ניצוצי קדושה שלהן בתוך הקליפות והם נקרא י"א סמני הקטורת וכעד"ז בכל אצילות עצמו היותר מובחר נברר בעתיק וגרוע בא"א ועד"ז בכל ספירה וספירה שבכל פרצוף ופרצוף בפרטות ואין להאריך בזה כי כשל כח הקולמוס לפרטם ודע שאחר שהוברר חלק העתיק לגמרי אז התחיל הוא לברר את חלק הא"א ואחר שהוברר חלק א"א לבדו אז בירר הוא חלק או"א ואחר שהוברר חלק או"א אז התחילו לברר חלקי זו"ן וכ"ז על ידי זווגים ועיבורים שאותן הניצוצין המבוררים עולין ממקום נפילתן עד למעלה ונכנסים בבטן הנוקבא ושוהין שם זמן העיבור ונמתקים שם ונעשים שם בחי' פרצוף ואחר שנתברר האצילות כולו אז מתחיל בירורי עתיק דבריאה להתברר ע"י נוקבא דז"א דאצילות ואח"כ אחר בירור עתיק דבריאה אז הוא מברר חלקי א"א דבריאה וכיוצא בזה בכל הבריאה ועד"ז אח"כ ביצירה בכל פרטיו ועד"ז בעשיה בכל ענין פרטיהן נמצא שכל ד' עולמות כולן הם מבירור ז' מלכים ומה שלא הוברר נשאר בסוד אחד עשר סמני קטורת:

שער מב פרק ד מ"ק

ענין אבי"ע דע כי עולם אצילות כלול מד' עולמות אבי"ע וכן בריאה כוללת כל אבי"ע וכן יצירה וכן עשיה באופן זה כי אבא אצילות ואמא בריאה ז"א יצירה ונוקבא עשייה ובחי' א"א אינו ניכר בכל עולם להיותו נעלם מאד והנה מן עולם אצילות נשמות ומבראה רוחין קדישין ומיירה מלאכים ומעשייה אופנים והנה האדם כול ד' עולמות ואם לא זכה אלא לנפש דעשיה ואח"כ חטא ופגם בהוו כניסה בקליפות אומרים לו יתוש קדמך כי היתוש לא עשה מעשה לכנוס בקליפה ואם לא חטא אז הוא בסוד האופנים ולפעמים יהיה שאי בו רק בחי' נפש והוא חשוב ממי שיש בו רוח כגון שיש לו בחי' נשמה שבנפש כנודע כי בכל עולם ועולם כלולים בו כל הד' וזה האדם כיון שהתחיל להאיר ולתקן מעט מעט תיכף מאיר בו בחי' נשמה שברוח דיצירה אף על פי שעדיין לא נתלבשה בו לגמרי כי א"א להתלבש בו לגמרי עד שיתקן נפשו לגמרי. ואמנם זה האיש אשר יש בו רוח והוא בחינת נפש שברוח דיצירה ודאי הוא גרוע מבחי' זה הנ"ל. גם אפשר שיהיה באדם נפש דאצילות ויותר למעלה גם כן ואם יהיה לו רוח מבחי' יסוד דאצילות יהיה בעלה דמטר ניתא

ונקרא איש אלהים וכעד"ז נאמר צדיק מושל ביראת אלהים כי כמו שיש צדיק אשר עולה נשמתו בסוד מ"ן במלכות כן יש מי שיעלה נשמתו בסוד מ"ד כי אחר החרבן שאין זווג ואין הגנן זורע גינתו רק גינתו צומחת מן הספיחין אשר יצאו בה ומשם חוזרת וצומחת והספיחין הם נשמות הצדיקים אשר צמחו ויצאו מהגינה העליונה מלכות והם חוזרין לעלות שם בסוד מ"ן או מ"ד וז"ס אור זרוע לצדיק שכבר נזרע מעיקרא ואינו זורעו עתה מחדש כנזכר זוהר פרשה תרומה דקס"ו ע"ב ארבע אותיות הוי"ה בארבע עולמות אבי"ע י' באצילות סוד שם ע"ב דיודי"ן כי כולם בחכמה עשית ה' בבריאה שם ס"ג כי אמא מקננא בכורסייא ו' ביצירה שם מ"ה כי ו' ספיראין מקננא ביצירה ה' תתאה בעשיה שם ב"ן כי מלכות מקננא באופן:

שער מג הקדמה להדרוש

השער השלישי שער ציור עולמות אבי"ע ובו ד' פרקים:

אני הצעיר חיים וויטל ראיתי לחבר דרך קצרה בענין ציור עולמות תחתונים וג"ע וגיהנם בקיצור מופלג מאד ראשי פרקים וצריך שתדע תחלה מה שהודעתיך בחיבורי הגדול אשר שם הודעתיך השתלשלות כל העולמות מא"ס עד המלכותכ נוקבא דאצילות ושם הודעתיך שעצמות אור יושר הפנימי דמל' הוא מלביש כל הבחי' היושר מא"ק עד ז"א הן בחי' עצמות הן בחי' כלים וכלים דנוקבא ז"א מלבישים עצמות שלה בכל בחי' כמש"ל והכל בחי' יושר ואח"כ ג' עולמות בי"ע מלבישים על היושר שלהם את עצמות וכלים דנוקבא דאצילות בכל בחינותיהן ואח"כ על כל בחינות אלו דבי"ע מקיף עליהם אור ישר בבחי' אור מקיף דנוקבא דאצילות ועל מקיף זה בחינת העגולים של נוקבא כו' עד שנמצא שעל הכל מקיף אור הא"ס וכל העולמות בתוכו כגרגיר חרדל בים אוקיינוס. ונמצא הכלל העולה בקיצור שהא"ס מקיף כל העולמות בהשואה גמורה ומצד הא' שהוא הנקרא עתה ראש א"ק נפתח צינור א' ונמשך אור א"ס ביושר מעילא לתתא תוך א"ק כולו ושם נפסק כולו בסיום אדם הנ"ל נמצא שהא"ס מאיר בעולמות כולם בב' אופנים מבית ומחוץ. מחוץ הוא סובב כל העולמות ומבפנים הוא תוך הא"ק הנ"ל אשר הא"ק זה הוא פנימי מתלבש בתוך העולמות כולם ונמצא שפנימיות עולם עשיה בבחי' היושר הוא החיצון שבכל הפנימיות שבכל עולמות כולם והעיגולים של העשיה המקיפים על הפנימיותם שהוא היושר שלהם הם העיגולים היותר פנימית שבכל עיגולי העולמות כולם נמצא שאור היושר הפנימי' של העשיה הוא יותר רחוק מאור הא"ס הפנימית המתלבש תוך הא"ק ואור העגולים שעל העשיה הם יותר רחוקים מאור א"ס המקיף כל העולמות ובזה תבין גדרי מעלות כל העולמות כסדרן כי א"ק בין בבחי' הפנימית והיושר שלו בין בבחי' העגולים שלו הוא דבוק בא"ס תכלית הדביקות ואחריו הוא אצילות המתרחק בין בבחי' העגולים בין בבחינת יושר מא"ס ואינו יונק אלא ע"י א"ק וכיוצא בשאר העולמות עד שנמצא שעולם עשיה הוא תכלית ההרחקה מא"ס הן מצד הפנימי הן מצד המקיפים. גם תבין איך האור א"ס הוא פנימי וחיצון ואו"פ הוא היוצא לחוץ ואור המקיף נכנס בפנים וע"י מתקיימים כל העולמות ושמור כלל זה הנ"ל היטב כדי שתבין כל מה שנכתב אח"כ בע"ה. ונבאר עתה סדר ג' עולמות בי"ע בקיצור ע"ד הנ"ל שהיושר של הבריאה מלביש ליושר נוקבא דז"א דאצילות ויושר דיצירה מלביש ליושר דבריאה ויושר דעשיה מלביש ליושר דיצירה ואח"כ או"מ דיושר דעשיה מלביש ומקיף על יושר פנימי דעשיה ועגולי העשיה מקיפים על מקיף דיושר דעשיה ומקיף דיושר דיצירה מקיף על עגלי עשיה ועגולי של יצירה על מקיף דיושר דיצירה ומקיף דיושר דבריאה על עגולי יצירה ועגולי בריאה על מקיף דיושר דבריאה ומקיף יושר נוקבא דאצילות מקיף על עגולי של בריאה כו' וכיוצא בזה עד עגולי א"ק נמצא עתה כי כדור הארץ הזו התחתונה אשר בה אנשים ובהמות וחיות הוא בחינת כלים דעשיה שהם היותר חיצונית שבכל העולמות כולם מבחינת אור יושר פנימי ואח"כ מקיפים השמים והרקיעים אשר על הארץ הזו שהיא בחי' אור מקיף דיושר דעשיה ועליהם יקיפו השמים אחרים שהם אור

מקיף עגולי העשיה ועליהם שמים ורקיעים אחרים דמקיף יושר דיצירה כו' עד שנמצא שמי שמים העליונים שהם הרקיעים דבריאה כו' עד כלות כל העולמות כנ"ל והבן זה היטב וזכרהו כי האו"פ שבתוך כל היושר שבכל העולמות הוא נוקב ועובר ונמשך באמצע הרקיעים כולם מעילא לתתא והוא בנקודה האמצעית של כל רקיע ורקיע ומשם מתאחז הרקיע ומתעגל ומתפשט סביב סביב. וביאור הענין דע שהכל הוא כמין פרצוף אדם אשר בתוכו העצמות וחוצה לו הכלי שהוא גוף ודרך הכלי עוברים ונוקבים האורות מנקבי הראש ונמשכים סביב לכלי כעין עיגולים ולכן כל הי' עגולים שבכל בחי' כולם יוצאין מן הראש ומתעגלים סביב כלי (כל) האדם ואחיזתן הוא בשיעור הראש שהם ג"ר ושאר הגוף שהם ז"ת אין העגולים נאחזין בהם כלל אלא מקיפים מרחוק סביב וכבר ידעת שהעגולים גם בהם יש עצמות וכלים ואור מקיף כמו שיש ג' בחי' אלו באור יושר כנ"ל. גם צריך שתדע שכמו שבכל העולמות הנה מלבד העצמות שבתוכו המתחלק לנרנח"י גם בכלים שלו שהוא הגוף יש כל ה' בחינת אלו שיש כלים פנימים וחיצונים והכל נקרא כלי ומלבד הגוף עוד יש לו בחינת מלבושים אחרים שהרי העתיק הנ"ל נעשה א"א לבוש אליו וכן כל בחי' נעשה לבוש זה לזה וזה לזה עד שנמצא שעולם העשיה נעשה לבוש אל כל העולמות ויש שינוי א' בעולמות העליונות לג' עולמות תחתונים האלו שהם בי"ע כי כל העולמות העליונים הכל הם קדושה אחת ואלהות אחד ואין בהם פירוד ח"ו אך ג' עולמות אלו בחי' הנשמות שבהם ההנקרא אלהות אך מרוח ואילך רוח ונפש וגוף ולבוש שבכל ג' עולמות אלו אינן אלהות אלא נקרא שרפים וחיות ואופנים וכסא וכיוצא בין בבריאה בין ביצירה בין בעשיה והבן זה היטב וע"ש בהיכלות פרשה בראשית ופרשה פקודי תמצא שמות הרוחין והחיות שבכל היכל ורוחין ה

ם סוד בחינת הרוח שבאותו היכל והחיות הם בחינת נפש והשאר הם כלים והלבושים נקרא שרפים ומלאכים וממונים וכיוצא ואלו היכלין הנ"ל הם בבריאה ועד"ז ביצירה ושמור כלל זה ותבין בכ"מ שתמצא בהיכלין דבי"ע מלאכים כו' הם האיברים של הגוף או הלבוש של היכל ההוא. ודע שבכל היכל והיכל יש כמה בחי' כי כל ספירה אתכלילת מי' וי' מי' עד דלית סוף וכעד"ז הוא בכל הבחי' הן בעצמות הן בכלים הן בלבושים ולזה תמצא רבוי המלאכים שאין להם מספר וכן שמות הקדושים כל התורה כולה שמותיו של הקב"ה. וגם תדע חילוק אחר שבבי"ע זולת אשר נקרא עולם הפירוד כי מבחינת הרוחין שבהן מתחיל הפירוד שאינם אלהות כנ"ל גם יש שינוי אחר שבאצילות אפילו הלבושים נקרא אלהות וקדושה אך בבי"ע יש חילוק בין הכלים ולבושים כי יש כלים ולבושים מסטרא דקדושה ויש לבושין מסטרא דמסאבתא המלביש על כולם ולכן ג' עולמות אלו נקרא עץ הדעת טו"ר לכן המלכות דאצילות בהתמעטה וירדה להתלבש בתוכם אז נקרא עץ הדעת טו"ר והבן זה והוא בהיות רגליה יורדת מות אל המקום אשר המות נמצא שם בלבושים והנה לבושי דבריאה דמסאבא מקיפים על כל לבושי דכייא דבריאה וכן לבושין דיצירה ועשיה וההפרש הוא שבבריאה הקליפה מועטת מן הקדושה ונפרדת ואינה נדבקת וביצירה הקלי' והקדושה בשיקול א' ואינן מתערבים ובעששיה הקליפה מרובה על הקדושה ומעורבים טו"ר בבחינת הלבושים ולא בבחינת הכלים והעצמות ח"ו והבן זה היטב ואל תטעה גם צריך שתדע שכנגד כל בחינה ובחינה מלבושי הקדושה שם כנגד הבחינה כמוה מסאבא ממש סביב מבחוץ בכל בחי' בי"ע ולכן ז' היכלות מסאבא שבפ' פקודי הם בבריאה סביב היכלי דקדושה וכיוצא בזה ביצירה ועשיה ועיקר האמת הוא כך שבכ"מ הקליפות הם יושבים ומסבבים ומפסיקין בין פנימיות היושר של הנוקבא של כל עולם ועולם דבי"ע ובין או"מ שלה דיושר ואחוריהן לאו"מ כי אין להם יכולת להסתכל בו ופניהם לאו"פ דנוקבא לינק משם ע"כ המלבושים כולם מבחוץ ודרך זה יונקים הקלי' מכל אורות הנוק' ומארות ז"א ג"כ המתלבש תוך נוקבא אך באורות אמא המתלבשת תוך ז"א אינם יונקים כלל והבן זה ומה עשה המאציל ית' שם החשמל שהוא הלבוש היותר חיצון של בינה שזה לא נתלבש בפנים ונשאר בחוץ ומקיף לזו"ן ע"כ מלבושיהן ואין הקלי' יכולין לינק אז משם ובהסתלק אמא אז מסתלק גם החשמל והחצונים יונקים מזו"ן וז"ש כנשר יעיר קנו על גוזליו ירחף ע"כ הקדמה:

שער מג פרק א

בעולם עשיה:

ונבאר עתה דרך פרט בכל העולמות ובתחלה נבאר בכללות. הנה עשיה כוללת י"ס אמנם כששנעריך אותה אל ערך העולמות שעליה תקרא מלכות של העולמות ההם אמנם היא מתחלקת לי"ס עתיק א"א כו' וכל ט"ס הראשונים הם למעלה בבחינת שמים ומלכות שבה היא סוד הארץ התחתונה הזה ולפי שידעת שכל ספירה כלולה מי' לכך גם היא נחלקת לז' ארצות כנזכר בזוהר פרשה ויקרא כנגד ז' רקיעים כי רקיע העליון והארץ העליונה כל אחד מהם כוללת הג"ר מהם והנה מלכות דעשיה נחלקת לי"ס והם שבע ארצות זו למעלה מזו ובין כל אחד ואחד שמים ורקיע כנודע והם סוד אורות מקיפים שבכל עולם ולבושים כו' ובארץ זו העליונה שלנו הם ג"ר של מלכות דעשיה ובהכרח שארץ הזו היא כלולה מי' והיא צורת אדם א' לכן הארץ יש לה פה אזנים טבור וערוה כו' הנה היסוד שבה שהיא הנקודה שבה היא מקבלת השפע מהשמים שעליה היא ארץ ישראל נקו' אמצע הישוב וסוד ערוה הדבוקה אליה היא ארץ מצרים הסמוכה לה. וז"ס כי ערות הארץ באתם לראות ולכ גלותם הקודם היה למצרים (קדם גלות מצרים) ומשם נכנסו לא"י אחר כך והבן זה (וז"ס) (ומשם) בבואם דרך מדבר בין מצרים ובין א"י הלכו במדבר אחורי א"י כנגד נקו' האחור שמשם נשפעים החצונים ושם יסוד דסט"א נקודה האמצעית של החורבה וז"ס נזורו אחור וגם ז"ס ענין פעור אשר הוכרח משה להקבר כנגדה להטרידה כמארז"ל וז"ס הסט"א המלביש את העשיה בבחי' לבושים כי הארץ הם לבושים החיצונים דמל' דעשיה ועליה מקיף סט"א. ועיקר ס"ד הענין שעיקר סוד הארץ הזו היא בינה של מלכות דעשיה הנקרא גם היא ארץ בערך החכמה והמלכות שבה היא א"י וכנגדו הוא נקודת סט"א כנזכר זוהר פ' תצוה דקפ"ד ע"ב וכנגד נקודת הטבור שהוא ממש אמצע כל העולם ולא של הישוב לבדו כמו א"י היא הבינה שבבינה דמלכות דעשיה והיא ג"ע הארץ והעדן הוא חכמה שבה והנהר הוא הדעת וכבר ידעת שהבינה אחוזה בימין כנזכר בתוספתא פרשה וארא בינה להט החרב המתהפכת מדינא לרחמי למיהב לצדיקייא אגרייהו בעלמא דאתי ומלכות להט החרב המתהפכת מרחמי לדינא לרשיעייא בעלמא הדין. וסוד הענין שהנה ארץ הזאת יש בה פרצוף כנ"ל ויש בה זרועות והנה בינה כל רחמי דילה נותנת לעלמא דאתי לג"ע הארץ שהוא זרוע הימיני לכן ג"ע הארץ הוא לצד דרום הישוב באמצע העולם ממש וכנגד זרוע שמאל הוא גהינם הארץ לצפון הישוב אלא שהוא נחלק לז' מדורין נגד ז' ארעאין כנודע כי בארץ התחתונה שהיא מלכות דמלכות דעשיה תמן להט החרב לרשיעייא. ובזה תבין שגהינם הוא זרוע שמאל והיא צפון והיא מלכות וג"ע הוא בדרום ימין והוא זרוע ימין והיא בינה דמלכות לכן כמו שיש ווריידין ומקרות אל רחם האשה כן לכל האיברים יש לה ווריידין ההולכים (כן הארץ יש לה ווריידים ההולכים) אל זרוע ימין והם הדרכים הפתוחים מא"י לג"ע שהוא דרך חברון במערה האבות כי חברון הוא בדרום ירושלים וכנגדם פתח לגהינם כמ"ש ותנור לו בירושלים והנה בהיותם זרוע ימיני לדרום וזרוע שמאל לצפון ודאי שפניה למזרח ואחוריה למערב וראשה לשמים שהם ט' ספירה שבה כנ"ל ולכן נברא אדה"ר הזכר פניו למזרח ובאחוריו נקבה פניה למערב וז"ס שכינה במערב. ואחר שביארנו ג' פרטיות אלו בכללות שהם הארץ וג"ע וגהינם נבאר פרטות ג"כ. ונתחיל בענין הארץ כבר ביארנו שהארץ הזאת היא מלכות (דמלכות) דעשיה ויש בה ז' ארצות ובכל ארץ וארץ יש בה ספירה א' מי"ס דמלכות (דמלכות) דעשיה ובכל א' מהם נר"ן וגוף דעשיה ולבושים והלבושים היותר חיצונים הם ד' יסודות ארמ"ע והם נקרא אחוריים של כל בחינת העשיה ובאלו האחוריים נאחזין הקלי' הנקרא אלקים אחרים מלשון אחוריים וכל השדים וכל מקטרגים הם פה שהם תכלית הזוהמא שכמו ששהארץ תכלית החומר של הקדושה כן הסט"א שבה תכלית הטומאה ובארץ הזו העליונה ג' ספירות עליונות דמלכות הנ"ל דוגמת היכל הז' הנקרא ק"ק וכנגדן ג' קלי' עליונים דמלכות דעשיה לכן אויר העולם נחלק לג' אוירין כנודע בשימושי דהיכלין ועיין בפ' בלק דקצ"ד

והם ג' מיני אוירין וכל בחי' החיצונים שבהן זו למעלה מזו ובתוך אלו האוירין מתלבש או"מ של המלכות דעשיה ונקרא אוירא קדישא אשר נזכר בזוהר פ' ויקהלדר"א ויש שם עצמות וכלים עצמות הם שמות מפורשים אשר שם באוירא והכלים הם המלאכים וכ"ז נגד אויר הקדוש הישר המקיף ואויר הטומאה המקיף אף בארץ עצמה שבתוכה או"פ תוך בהמ"ק כנגדה יש טומאה פנימים והם השדים הנמצאים בבתי כסאות ובנהרות וכיוצא בזה ואמנם הארץ בעצמה שהוא המלבוש כמ"ש כלבוש תחליפם ויחלופו אינם בהשוואה א' כי איברים החצונים הם ארצות ע' עמים ונגד האויר ההוא ים אוקיינוס מקיף ואיברים פנימים הם א"י ובהמ"ק וק"ק הוא נקו' היסוד שבה הפנימי ששם ארון וכפורת יסוד דדכורא נגנז ומשמש בה וג בהמ"ק בעצמו שהוא היסוד שבה כלול מי"ס ויש בה עזרות ולשכות כו' והראש הוא ק"ק והגוף הוא ההיכל שבו שולחן ומנורה ומזבח הזהב

שהם חג"ת צפון דרום מזרח והאולם הוא נה"י שהם יכין ובועז שני עמודים וגפן זהב הנותנת פירות כנודע שהם יסוד דיסוד והעזרות הם בחי' מלכות דיסוד כנודע ועד"ז תקיש אל כל בחי' ובחי' עד אין סוף ותכלית וסוד האוירין קדישין של הארץ נתבאר בפ' ויקהל דר"א כי האוירין הם אור מקיף הארץ וכלולין ג"כ מי' ונחלקין לד' מזרח מערב צפון דרום ושם נתבאר שמות האורות ושמות הממונים שהם הכלים של האורות וכל מלאך ממונה על כמה רבואות חיילות כי כל דבר נחלק לניצוצין רבים וכולם דבר א' ומזה תבין ותקיש לכל המקומות מה ענין הממונה וכמה חיילין תחותיה וכנגדם השדים יש בהן ד' יסודות נגד ד' רוחין יש שדים מעפר ויש ממים ויש מאש ויש מרוח וכ"א נמצא במקומו הראוי לו:

שער מג פרק ב

באור שמים דעשיה:

הנה י' רקיעים הם ונזכר פ' ויקהל והם סוד ט"ס עלאין דעשיה כנ"ל ונוסף בהם וילון הוא נגד עטרת היסוד המכניס ומוציא והבן זה שאינו משמש כלום אלא כניסה ויציאה והרקיע הוא יסוד דעשיה ובו קבועים חמה ולבנה כוכבים ומזלות וילון הנ"ל הוא מכסה ליסוד זה כי יסוד נקרא בוקר ועטרת היסוד שהוא בחינת דוד חופה בסוד בוקר אערך לך ואצפה כנזכר פ' בלק דר"ד ולכן דוד לא היה לו חיים כי וילון לית לה מגרמה כלום והבן זה לכן נכנס שחרית ויוצא ערבית בסוד ותתן טרף לביתה וחוק לנערותיה דאתכסיא ביממא ואתגליא בליליא ובזה הרקיע יש בו כל הט' גלגלים הקיפים העולם והם שהזכירו הפילוסופים בספריהם ובז"ת הם ז' כוכבי לכת ובח' שאר הכוכבים והי"ב מזלות ובט' גלגל היומי המקיף כולם בכ"ד שעות ממזרח למערב וכל אלו הט' גלגלים קבועים ברקיע רמז לדבר ויתן אותן אלהים ברקיע השמים ולא אמר ברקיעים וזה יובן מברייתא דשמואל הקטן שכתב שהרקיע עשוי כאהל כמ"ש בפרקי ר"א וקאמר אח"כ שהגלגלים סובבים ובזה יצדקו דברי חכמים הם התוכניים והבן זה ואלו הגלגלים הם י' בחי' יסוד דעשיה ולמעלה מהם שחקים כו' עד ערבות כו' וכ"ז בעשיה ואלו הם הז' רקיעים שנתבאר בספר הרזים בסוד המלבוש. ודע שאלו הרקיעים הם כולם בסוד העגולים דעשיה ובהם עצמות וכלים ואורות מקיפים ויושר הכל זה תוך זה וסביב כל א' מהם יש ג"כ רקיע דס"א שהם אחוריים ואלו אינם נקרא שדים ומזיקין אלא מקטרגים סטרא דמסאבותא ובכח אלו היו דור אנוש עובדין לחמה ולבנה ולאלקים אחרים שכבר ביארנו שכל עשיה מעורבת מטו"ר בסוד הלבושים לבד ולכ יש מלאכים שהם בחי' לבושים והם טו"ר לכן אסור להשתמש בקבלה מעשיות וכנזכר בתיקונים תקון ס"ו דצ"ז ודף ק' וכ"ז עולם העשיה נק' עולם האופנים סנדלפו"ן כי הוא סנדל של השכינה והשכינה מבפנים וזהו סנדלפו"ן כי השכינה נקרא רגל בסוד והארץ הדום רגלי וזהו סנדלה והבן זה. אמנם סוד אור היושר הוא באמצע הרקיעים כולם בנקודה האמצעית של כל רקיע ורקיע

כנ"ל בהקדמה ונמשך עילא לתתא ושם באמצע יש ז' היכלין קדישין דעשיה וכנגדן ז' היכלין דמסאבא כולם בבחי' יושר כמ"ש ג"כ ברקיעים שהם עגולים כנ"ל וכמו שהוא למטה בארץ כן הוא למעלה שכל מה שהוא נגד א"י הוא קדושה וסביביו ארצות עמים וכן נגד ג"ע הארץ יש למעלה ברקיע בסוד זרוע ימין שהוא מכון לשבתך פעלת ה' ונגד גהינם זרוע שמאל הארץ מוון למעלה זרוע שמאל ששם הקלי' נאחזין ושם מדורין דילהון ונגד א"י יש פתחי הרקיעים נזר פרשה ויקהל דר"א ע"ב ובסיום שער ההוא יש פתח א' הנקרא מגדו"ן אך באמצע השער ההוא שהוא נגד א"י יש פתח גדולה וסביב פתח ההוא יש ע' שערים שמשם נזונין ע' אומות מתמצית פתח ההוא ובאותו פתח יש פרות דקדושה דלא שביק לסט"א שיזונו משם נזר פרשה תרומה קמ"א והוא לבוש ג" אלא שהוא קדוש לן אין הקדושה מתגלית בזמה"ז וגם הפתח הזה הוא באמצא הרקיע ונשפע אח" לארץ התחתונה דרך פתח ההוא ויש ג"כ פרוכת אחר לעכב סט"א שלא ינס לא"י וזה הפתח מכוון באמצע כל הרקיעים עד שמגיע לכל בחי' היסוד שבמלכות נקודה קדישא שבכל העולמות עד כורסייא קדישא ומשם עולין כל התפלות והנשמות העולין למעלה בלילה ואע"פ שאמר בפרשה ויקהל דר"א ע"ב שהתפלות סלקין במזרח ומערב כו' זהו בעליית האוירין אבל אח"כ כולם נכנסים תוך פתח ההוא האמצעי והנה אלו הרקיעים אינם מתגלגלים אלא קבועים לכן תמיד הפתח מכוון נגד א"י אך הגלגלים הקבועים ברקיע הם הסובבים ונמצא כשאנו אומרים שרקיע קבוע על אלו הרקיעים ושאנו אומרים גלגל חוזר הוא הגלגל ולא הרקיע ור"א ור"י אינן עושין עיקר מן הגלגל אלא מן הכוכב שהוא המזל שבו ואמרו שכל מזל חוזר ורקיע קבוע וכן הוא האמת כי גלגל וכוכב שבו הכל נקרא על שמו ע"ש הכוכב כי הכוכב הוא נקודות הגלגל ונשמתו וגלגל הוא גוף בסוד העגולים שיש לכל העולמות כנ"ל וזהו הטעם שאינו נזכר ברדז"ל תנועת גלגל אלא תנועת כוכב לבד ורקיע קבוע במקום אחד כאהל:

שער מג פרק ג

ביאור ג"ע הארץ כבר נתבאר שהוא נקודת האמצעי של קו שוה היום של כל העולם והוא לדרום א"י והוא נגד בינה דמלכות עשיה כנ"ל שהוא עולם הבא הצפון לצדיקים לעה"ב ונודע שהס"א אין לה אחיזה בבינה ולכן אין סט"א בג"ע משא"כ בבהמ"ק שאע"פ שהוא נקודת היסוד הוא יסוד דמלכות וג"ע הוא בינה דמלכות ונודע שהחצונים אין להם אחיזה בבינה וגם בחסד שהוא זרוע ימין אך ביסוד דנוקבא לפעמים יש בהם דם נדות ח"ו שהוא ימי החורבן שאז שלטה בה סט"א ובכלות הדם תכף אזלא לה וכן כשיש הלנת מת בירושלים אך לא בעיקרו אך בג"ע אין לה אחיזה כלל. ואמנם קרקע הגן שהוא הארץ שלו שהוא בינה דמלכות נוגעת ואינה נוגעת בזאת הארץ שלנו והיא יותר זכה במאד מאד כערך היסוד אל בינה ורקיעים שלה הם ט"ס ראשונות שלה ע"ד שבארנו בעה"ז שלנו והנהר הוא היסוד שבה ועץ החיים הוא ת"ת שבה ועץ הדעת עטרת היסוד שבה שהנהר יוצא מתחתיו ועץ הדעת סמוך לו ולהיות ג"ע ארציי יש בו קצת אחיזה כל שהוא משם להחצונים והוא טו"ר אלא אין נכנסין בתוכו ובחטא אדה"ר גרם שיכנס הנחש עד עץ הדעת ונגע בו וצעק העץ ואמר רשע אל תגע בי והיה האתרוג שהוא נגד עטרה כמבואר אצלינו בסוד הלולב שהוא עץ החיים ע' תמרים ע' ענפים י"ב עיינות י"ב שבטים ושאר ספי' אשר שם הם שאר עצי הגן כמ"ש מכל עץ הגן אכול תאכל והיכל קן צפור שבו משיח בין לאה העליונה היא בינה שבינה מבחי' המלכות שבה בסוד והאם רובצת והרקעים ט"ס עלאין דילה ובאמצע אותן הרקיעים נקודה חדא הנקרא עדן שהוא חכמה ובו כלול כתר ובזה נשלם כל הי"ס דמלכות דעשייה ולהיות רקיע הגן הנ"ל בחי' הדעת ונקודת אמצעי חכמה עדן והוא בסוד זרוע ימין שאין בו קליפה לכן רקיע זה יותר מעולה מרקיע עה"ז כנזכר פרשת ויקהל דר"ט שנעשה מאש ומים עלאין והנה זה הרקיע הוא תוך הרקיע דעה"ז דעשיה והוא רקיע החופף נגד הגם ולא יותר והוא תחת הרקיע דעשיה דבוק עמו בתוכו וז"ש שם עביד מינייהו מתיחו דרקיעא חדא ומתחבר גו רקיע אחרא ולא אמר ברקיע אחר אלא גו רקיע ר"ל הוא בתוכו ממש ומחובר

עמו וז"ש כד עביד קב"ה רקיע אייתי אש ומים כו' עד דמטי להאי אתר דגנתא דעדן ויתבי פי' כי נטיל אש ומים מבחי' כסא דבריאה ומשם בלבד הוא השתלשלותו ועשה מהם שמים דעה"ז עשר יריעות וז"ס אתפשטו ר"ל זה לתוך זה עד דמטי להאי אתר ולא ירדה יותר ואח"כ הביא אש ומים עלאין מושפעים מחו"ג דאצילות ומהם עשה הרקיע דעל גנתא גו האי רקיע אחרא הנ"ל בתוכו ומכח סיבוב הרקיע שעל הארץ הזאת שהוא על הרקיע ע"י מוסבב ג"כ רקיע ג"ע תרין זמנין בכל יומא כנזכר פי' ויקהל דר"י ע"א ושיעור זה הרקיע מכוון נגד שיעור הגן ולא יותר ובזה רקיע יש ד' גוונין חורא בדרום סומקא בצפון ירוק במזרח אוכם במערב ובאלו הד' גוונין שב' רוחות הרקיע יש ד' פתחין ובכולין יש נהורין כפי אותן הגוונין ונמשכין כל הד' נהורין מפתחא דאמצעיתא ובתוך נהורין ההם באמצע כל א' וא' יש אות א' גנוז שם והם בחי' ד' חיות הקודש של אותו רקיע שהם חו"ב תו"מ שבדעת והם אות ב' במזרח ולזמנין אתחזייא אות א' ואות מ' בדרום ואות ג' במערב ואות נ' במערב והם שרשי הד' חיות הנאחזין בדעת הוא הרקיע הזה הנקרא רזא דאורייתא ולפי שבמזרח כלול צפון ודרום לכ כאשר גובר בו החסד נקרא רפאל וכשינק מהדין נקרא בוא"ל כנזכר פרשת תרומה קמ"ז ובדרום מיכאל ובצפון גבריאל ובמערב נוריאל ורקיע זה להיותו סוד הדעת נשרשים בו כל כ"ב אותיות התורה דוגמת יסוד תחתון ומטל עליון הנמשך מג' מוחין דעתיקא לרישא דז"א משם נמשך אל הדעת הזה בכ"ב אתוון אלו כי ג' מוחין הם סוד יה"ו מלא באלפין כי כן הז"א בחינת אלפין והם גימ' ט"ל ומשם יורד המזון אל הנשמות שבג"ע הארץ כי התורה הוא המזון והמצות הם הלבושים והבן זה כמ"ש במקומו ובזה הרקיע שהוא סוד הדעת ממנו נמשך עמודא חדא והוא סוד חוט השדרה היורד מן הדעת מבחי' יסוד שבו שהוא פתחא אמצעיתא ונמשך עד קרקע הגן היא מלכות ומשם עולין ויורדין הנשמות תדיר ובו ג' גווני קשת כי היסוד קשת איקרי הכלול מחג"ת ג' גוונין אילין וכפי שורש הנשמה עולה בא' מאותן הגוונין ובעת הזווג שהוא בריש ירחא ובשבת אז מתגלין ג' נהורין מחג"ת שבדעת ונגלין להאיר בג' גוונין דבההוא קשת שהוא העמוד ואז עולין בו הנשמות בסוד מ"נ אל זה הרקיע דעת דנוקבא ומשם מקבלים טפת מ"ד ומאירין ומתענגים שם וזה השעשוע האיתי הנזכר תמיד בזוהר וז"ש פ' ויקהל דר"י כמה דהאי נהר אתפריש ונפיק כו' הכי נמי מגו פתחא כו' ר"ל שכמו שהנהר שהוא בחי' יסוד התחתון הוא כולל כל ד' בחי' ולכ אתפרש לד' נהרין דגנתא כן האי פתחא דאמצעיתא שהוא יסוד הדעת העליון שהוא הרקיע גם הוא חד נהורא שם באמצע ומשם יפרד לד' נהורין בד' פתחין האחרות כנ"ל כי זה העמוד הוא באמצעיתא ויורד עד עץ החיים שגם הוא באמצע הגן והוא בחי' הת"ת ומתחת עץ החיים יוצא האי נהר שהוא היסוד הרי שהנשמות נכנסין דר

ך האי נהר ומשם נכנסות תוך עץ החיים ומשם עולין דרך האי עמודא לפתחא דאמצעיתא עד העדן שהוא חכמה דנוקבא דעשיה ואז סליק תמן מ"ן בסוד המחשבה ההוא וכדין צדיק העליון דיצירה אריק בה מ"ד והוא שעשוע דנשמתין וז"ש כדין אלביש קנאה מנהורין דחד צדיק עילאה כי יסוד דיצירה הוא נהורא עילאה דאצילות כנודע דו"ס מקננן ביצירה וההוא נהורא דצדיק עלאה מלביש קנאה ובא להזדוג עמה:

מ"ב החילוק שיש בין עה"ב ובין לעתיד לבא ששניהן באמא אך יש בינה ותבונה והתבונה היא נכנסת בבחינת מוחין גו רישא דז"א ותבונה זו נקרא עה"ב כנודע שהנוקבא נקרא עולם ואמנם עולם התבונה זו בא תמיד בסוד מוחין ונמשך אל רישא דז"א וז"ש בספר הבהיר שאלו תלמידיו מהו עה"ב א"ל עולם שכבר בא פי' שכבר נמשך ובא ברישא דז"א ותמיד נמשך ובא עה"ב כתרגומו עלמא דאתי ופי' דאתי תדיר ואתמשיך ברישא דז"א אך בינה נקרא לעת"ל שעדיין לא בא אמנם עתידין לבא אח"כ שאז יגדל מעלת ז"א ויהיה לו תמיד מוחין דבינה ולא מתבונה וזהו ענין אמרם לעתיד לבא:

שער מג פרק ד

ענין ז' כוכבי לכת בספר נוף עץ חיים נוף ב' פרשה ויצא ענין שמות בני יעקב ע"ש:

שער מד פרק א מ"ת

השער הרביעי שער השמות ובו ז' פרקים:

דע כי האצילות הם י"ס ונחלקות בזה הסדר ספי' ראשונה כתר והוא א"א ספי' ב' וג' הם חו"ב ונקרא או"א ו' ספירות אחרונות הם חג"ת נה"י הם הנקראי' ז"א דכורא ומתחלקים לי"ס פרטות שבו כמ"ש בע"ה ספירה י' היא מלכות הנקרא נוקבא דז"א וגם היא מתחלקת לי"ס פרטות שבה. (והענין כי הנה אין בכל מי שיהיה בהם היכא פרצוף וחילוק פרטי איברים כמו אלו ה' ספירות שהם כח"ב תו"מ ואף ע"פ שכל ספירה כלולה מי' נ"ל כי כמו שהזרוע של אדם עם היותו כלול מאברי הגוף ובתוכם כולם כנודע שיש בו ווריד הראש ושל לב וכבד ושל כל הגוף כנודע לרופאים שמקיזים דם ממנו לתועלת חולי כל הגוף אבל הגובר בזרוע הוא בחי' חסד ועד"ז בכל ספירה וספירה אבל בה' ספירות הנ"ל יש פרצוף בכל אחד מהם וכל פרטי איברים יש בכל א' מהם כי כל הפרצוף מתגלה ומתבאר בכל אחד מהם וכ"ז נק' אצילות) והרי נתבאר ענין י"ס דאצילות ואח"כ מאלו הי"ס דאצילות האירו והוציאו ניצוצין והם סוד החותם והם נקרא י"ס דבריאה וגם בעולם הבריאה יש בו י"ס הנחלקות לא"א ואו"א וזו"נ דבריאה ע"ד הנ"ל באצילות רק שאלו הם חותם דאצילות אשר נתפשט ממנו אח"כ מכח אלו י"ס דבריאה האירו והוציאו ניצוצין והם הנקרא י"ס דיצירה והם בחינת חותם ב' הנחתם מבריאה המתפשט ממנו וגם הי"ס אלו נחלקין לא"א ואו"א וזו"נ דיצירה ע"ד הנ"ל ואח"כ מכח אלו הי"ס דיצירה נחתמו י"ס דעשיה והם חותם לאותן של יצירה וגם בזה יש א"א ואו"א וזו"נ דעשיה ע"ד הנ"ל והנה כל ספירה אלו הנ"ל כולם הם אלהות אחדות גמור מתחלת י"ס דאצילות עד סוף י"ס דעשיה אמנם צריך שתדע כי בעולם הבריאה אור אותם הי"ס שבה הם נגלין ומאירין להיות יותר עליונים מיצירה ועשיה לכן הג"ר שבה הם מאירין ואין האור הז"ת ניכר ונחשב ולכן אמרו בתקונים ג' ספירות עלאין מקננן בבריאה שהם הנקרא' כורסייא כנודע וזה שאנו אומרים שג"ר דבריאה מאירין אינו רק על ג"ר דנוקבא דז"א דבריאה כי גם היא כלולה מי"ס כי כל הג' עולמות בי"ע הם דוגמת עולם האצילות כנ"לוהענין הוא כי כל הג' עולמות בי"ע הם חלקי אצילות כי הם חיילות המלכות ואע"פ שאנו אומרים שג"ר מקננה בכורסיא ר"ל שהם הג"ר של הנוקבא דז"א של עולם הבריאה עצמה ובעולם היצירה אין הג"ר של נוקבא דז"א דיצירה מתגלה רק אור ו"ק שלה לבד הם מתגלים ומאירים בה ולא אור ג"ר שלה וכן העשירית שבה אינה מתגלית מחמת רוב אור הו"ק שלה וז"ש בתקונים ו' ספירות מקמן במטטרו"ן ובעולם עשיה אין ט"ס ראשונות מתגלין כלל רק העשירית של נוקבא דז"א בלבד וז"ס אמא תתאה מקננא באופן ודו"ק והרי נתבאר כללות אבי"ע ונתחיל לבאר י"ס דנוקבא דז"א בבחינת ד' עולמות אבי"ע ודע כי הנה הנוקבא דז"א דאצילות יש בה י"ס ובכל ספירה יש ג' מדרגות פנים ואחור ואמצעי וכל אלו הם בחי' הגוף של נוקבא דז"א דאצילות כי הם י' תוך י' וי' אחרים בתוכם והם ג' לבושים כל אחד כלול מי' והנה ג' מדרגות אלו שאמרנו הם ל' שמות שיש אל נוקבא דז"א שהם גוף שלה כמ"ש בע"ה. והנה אלו ג' מדרגות הנ"ל הם מתלבשין בבי"ע (והענין הוא מיעוט הירח) פי' כי כאשר נטרדה השכינה וירדה למטה להיות ראש לשועלים שהם בג' עולמות אלו הנקרא בי"ע הנה הלבוש הפנימי שהם י"ס הפנימי של נוקבא דז"א דאצילות הם ירדו ונכנסו ונתלבשו תוך י"ס הבריאה והיו נשמה להם לי"ס דנוקבא דבריאה וי"ס אמצעים שלה ירדו ונתלבשו תוך י"ס דנוקבא דז"א דיצירה ולבוש החיצון שהם י"ס אחור שלה ירדו ונתלבשו תוך י"ס דנוקבא דעשיה והיו נשמה להם ואח"כ יש בחי' רוחין ונפשין כמ"ש בע"ה. ועתה נבאר ענין נר"ן של הנוקבא

דז"א דאצילות כי הנה י' הויו"ת הם כדאיתא בתקונים הוי"ה בקמץ בכתר הוי"ה בפתח בחכמה כו' והוי"ה עשירית בי ניקוד היא בנוקבא דז"א דאצילות והוי"ה הזאת היא נשמה של כל אלו הל' כיצד הרי ל' הנ"ל הם ג' לבושין שלה והם הנקרא גוף דנוקבא דז"א והוי"ה שהוא בלתי נקוד הנה ה' אחרונה שבה מתלבשת תוך הי"ס הנקרא אחור ואות ה' זו נקרא נפש דנוקבא ואות ו' נכנס תוך י"ס אמצעי שלה ונקרא רוח דנוקבא ואות ה' ראשונה נכנס תוך הי"ס פנימית שלה ואות זו נקרא נשמת הנוקבא כי כמו שהנר"נ הם ההמתלבשים במוח לב וכבד כן ג' אותיות הו"ה אלו הם נר"ן שלה ומתלבשין כל א' מהם במלבוש א' כנ"ל ואות י' הוא בפנים מכולם והיא נקרא נשמה לנשמה של הנוקבא. ודע כי כל אות ואות מאלו ד' אותיות הוי"ה הנ"ל. מתחלק לי' ואלו הם בחי' אותן ד' אותיות הנזכר בזוהר פרשה תצוה ופרשת בראשית בכת"י בסוד אותם הסמכין שיש לכל אות ואות מאלו הד' והבן זה וזכרהו ואלו הי' סמכין שיש לכלם אות ואות מאלו הד' (הם מתחלקין בי"ס שבכל לבוש ולבוש מאלו הג' לבשים דנוקבא דז"א ודע כי אלו י' סמכין הנ"ל) הם מתלבשים בי"ס דנוקבא שבכל עולם מג' עולמות בי"ע כנ"ל והנה אע"פ שאמרנו כי ג' אותיות הו"ה הם נר"נ הנה הם רק בבחי' נר"ן אל הנוקבא דז"א עצמה אשר באצילות אמנם

בבחי' בי"ע כבר ביארנו לעיל כי אותן הל' ספי' של נוקבא דאצילות הם מתחלקים בתוכם ונעשית בחי' נשמה ממש להם ומכאן ואילך ר"ל מבחי' נשמה שיש בבי"ע משם ואילך אינם בחי' אלהות רק בסוד ומשם יפרד והיה לד' ראשים ונקרא פירוד ר"ל כי יש ג"כ בחי' רוח בבי"ע וכן בחי' נפש וכן בבחי' המלבושים ג"כ כמ"ש בע"ה נמצא כי חלקי הנשמה שיש בבי"ע הן אלהות אך מבחינת רוח ואיך הוא בחינת עולם הפירוד בין בבריאה בין ביצירה בין בעשיה. ודע כי אותן הרוחין הנזכר בז' היכלות פרשה פקודי אשר שם בכל היכל והיכל יש חד רוחא הם בחי' הרוחין שיש בבריאה ועוד יש בחי' נפשין ובחי' מלבושים וכן ביצירה ועשיה. אמנם אותן שבפרשה פקודי הם בחי' רוחין של בריאה ועיין פ' משפטים (נ"א בראשית) דכ"ג ע"ב ובדף מ'. והנה כל הנ"ל הוא בענין נוקבא דז"א דאבי"ע (והנה כמו שיש כל בחי' אלו בנוקבא דז"א כנ"ל כן יש כל בחי' אלו בא"א ובאו"א ובז"א כי הם מתפשטים בד' עולמות אבי"ע עד"ז שנתבאר בנוקבא ואמנם לא זכיתי לשמוע רק בחי' זו"ן לבד. ונבאר עתה ענין בחי' אלו בז"א דאצילות הנה הנוקבא יש לה ג' לבושין הנקרא גופא דילה וכל לבוש כולל י"ס כנ"ל אבל הז"א אין בכל לבוש מאלו ג' לבושים שבו רק ט"ס לבד כי המלכות היא משלים אותו לי"ס וזכור כלל זה א"כ נמצא כי אי גופא דז"א רק ג' לבושים וכל אחד כלול מט"ס שהם בין הכל כ"ז מדרגות ובדרך שביארנו איך שמתחלקין ומתלבשים אותן ל' מדרגות דנוקבא י"ס פנימית בבחי' נשמה לי"ס דמלכות דבריאה וי"ס אמצעית בבחינת נשמה לי"ס דנוקבא דיצירה וי"ס דאחור בבחי' נשמה לי"ס דנוקבא דעשיה כן עד"ז ט"ס פנימים דז"א דאצי' מתלבשין בבחי' נשמה לט"ס דז"א דבריאה וט"ס אמצעית בבי' נשמה לט"ס דז"א דיצירה. וט"ס דאחור בבחי' נשמה לט"ס דז"א דעשיה. וכ"ז בבחי' נשמה ואח"כ יש בחי' רוחין ונפשין ולבושים בז"א דבי"ע וכבר נת"ל כי הנשמות בלבד הם בחי' אלהות אך מרוח ואילך הם עולם הפירוד. והנה ענין נשמה לנשמה ונר"ן של אלו לבושים הנ"ל שהם גופא דז"א הנה הם אותן הט' הויות אחרות הנ"ל שהזכירו בתקונים הוי"ה ראשונה בכתר ז"א בניקוד קמץ הוי"ה ב' בחכמה ז"א בפתח כו'. וזה עניינם כתר של ז"א שלו הוי"ה בנקוד קמץ כולו י' שבה בניקוד קמץ הוא נשמה לנשמה תוך הכל ה' ראששונה בקמץ הוא נשמה תוך לבושי הפנימי של כתר ו' נקוד בקמץ הוא רוח תוך הלבוש אמצעי של כתר. ה' אחרונה נקוד בקמץ הוא נפש תוך לבוש חיצון של כתר ועד"ז הוי"ה ב' כולו בפתח בחכמה דז"א והוי"ה כולו בצירי בבינה דז"א ודעת ז"א בחולם צירי קמץ צירי והוא שם המפורש הנזכר בכ"מ ומתחלק ג"כ ע"ד הנ"ל והוי"ה בסגול בחסד הוי"ה בשבא בגבורה הוי"ה בחולם בת"ת הוי"ה בחירק בנצח הוי"ה בקבוץ בהוד והוי"ה בשורק בוא"ו ביסוד כי כבר ביארנו כי המל' משלמת לי"ס) ועוד נבאר בע"ה בחי' ז"א ובחי' אמא ובחי' אבא וא"א של אבי"ע כי הם ג"כ ע"ד הנ"ל ממש בנוקבא שכל אחד מהם מתלבשת בבי"ע ע"ד הנ"ל ממש. גם דע כי לג' בחי' שיש בז"א דאצילות שהם נחלקים לכ"ז בחי' שהם פנימי אצעי אחור כנ"ל הנה לכל ט' בחי' שיש בכל אחד

משלשתן יש ט' מקיפים כנודע אצלינו בהקדמה אמיתית שכל בחינת אורות עליונים יש בהם בחי' או"פ ואו"מ נמצא כי בט' בחי' דאחור דז"א יש ט' בחי' מקיפים וכן בט' בחי' אמצעית יש ט' מקיפים וכן בט' בחי' פנימים יש ט' מקיפים נמצא כי בג' בחי' של או"פ של כתר דז"א יש ג' מקיפים וכן בכל ספי' מט"ס דז"א. גם דע כי כמו שביארנו שבבחי' או"פ יש שם הוי"ה אשר מתחלק לבחי' נשמה לנשמה ונר"ן בג' בחי' שבכל ספירה וספירה מי"ס דז"א כך יש בג' מקיפים שבכל ספירה וספירה מהם יש שם אהי"ה בכל אחד מנוקד ע"ד הנ"ל כיצד א' מבחוץ על כולם מקיף על כולם והיא נקודה בקמץ בספירה כתר של ז"א והיא נשמה לנשמה שלה ואח"כ בתוכם יש ה' קמוצה והיא מקפת לבחי' חיצוניות של כתר דז"א ונקרא נשמה שלה ואח"כ אות י' קמוצה והיא בחי' רוח למקיף של בחי' אמצעי שלה ואח"כ ה' אחרונה קמוצה נפש למקיף בבחי' פנימי' וכן עד"ז אהי"ה כולו פתח בחכמה דז"א ואהי"ה בצירי בבינה דז"א וכן עד"ז כפי הסדר הנזכר בתקונים תיקון ע' בענין עשרה הויות וכמ"ש בע"ה והם קמץ בכתר פתח בחכמה צירי בבינה כו' שורק ביסוד הוי"ה או אהי"ה בלי ניקוד במלכות גם ענין זה הנ"ל במקיפי נוקבא דז"א כי שם יש ל' לבושים ויש בהם הוי"ה א' בלתי נקוד מתחלקת בסוד נשמה בכל ל' בחי' הנ"ל וכן בענין המקיפים שלה הם ל' גם יש שם אהיה בלי ניקוד א' של אהי"ה בלי נקוד הוא נשמה לנשמה מחוץ לכולם ואות ה' נשמה לי' מקיפים חיצוניים ואות י' רוח לי' מקיפים אמצעים ואות ה' אחרונה נפש לי' מקיפים פנימיות (נ"א חיצוניות) (והענין הוא כי מקיפים הם היפך הפנימים כי הפנימים מי שהוא יותר עליון הוא פנימי מכולם ובמקיפים היותר עליון הוא החצון מכולם וזכור זה ובפנימים הפנימים הם יותר זכים וגדולים מן אמצעים ואמצעים זכים מן האחור ו

במקיפים להיפך כי היותר חצון הוא יותר גדול הערך כנודע כי או"מ גדול מאו"פ אבל מקיף החצון הוא גדול מהמקיף שבפנים ממנו והבן זה. גם מקיפים אלו יש להם נר"ן וגם הם בסוד מקיפים היפך הפנימים כי שם הנפש בכלים חצונים ורוח באמצעים כו' וכאן הוא להיפך כי הנפש הוא במקיף פנימי ורוח במקיף אמצעי ונשמה במקיף חיצון וחיה חוץ מכולם ויחידה חוץ לכולן ועד"ז בנוקבא ז"א דאצילות ושלשתן הם חוץ מג' בחי' של הכלים הנ"ל וגם יש להם בחי' אור מקיף לזו"נ ביחד כמ"ש ואע"פ שאמרנו ל' כלים ול' מקיפים וי' אורות עצמות פנימים וי' אורות מקיפים כו' אמנם הענין כי בז"א אינו י' רק עם הנוקבא אך ז"א בעצמו יש לו כ"ז כלים וכ"ז מקיפים וט' אורות פנימים וט' אורות מקיפים אך המלכות יש לה ל' כלים כנ"ל אבל בכלים יש הויות ושמות אלקים ויש עוד מיני שמות הרבה כו' ויש שם ק"ך צרופי אלקים):

שער מד פרק ב מ"ב

והנה עתה נבאר פרטיות זעיר ונוקבא דאצילות ואחר כך נבאר שאר עולמות אבי"ע הנה זעיר אנפין שבאצילות יש בו י' ספירות פרטיות ובכל אחד יש בו ג' בחי' כלים חיצון אמצעי ופנימי הרי הם ל' כלים י' פנימית תוך י' אמצעית תוך י' חיצונים ובתוכם בחי' חיות העצמוח שהם הנשמה שלהם ונתחלק לנרנח"י והנפש מתלבשת בנה"י דאו"א בבחי' החיצוניות בתוך י"ס דכלים הנקרא אחור והרוח מתלבשת בנה"י דאו"א האמצעיים תוך הי"ס דכלים אמצעים והנשמה מתלבשת בנה"י דאו"א הפנימיים תוך י"ס דכלים פנימים ובתוכם נשמה לנשמה היא חיה ובתוכם היא יחידה ובחי' העצמות הם י' הויות מנוקדות קמץ ופתח הנזכר בתקונים כל הויה בספירה א' די"ס דז"א ה' אחרונה שלה מתלבש בכלי דאחור ו' בכלי אמצעי ה' בכלי פנימי י' תוך כולן וקוץ י' הם תוך כולם וג' כלים אלו הם דמיון מוח לב כבד שהם משכן לנר"ן והנוקבא דז"א גם בה י"ס ל' כלים ובתוכם עצמות נר"ן כו' אלא שאינו כמו הז"א שיש בו הוי"ה א' בכל ג' כלים שיש בכל ספירה וספירה שבו רק בנוקבא אין בה עצמות רק הוי"ה א' כוללת כל הי"ס שלה ואין בה ניקוד כלל וה' אחרונה היא נפש לכל י' כלים דאחור ו' הוא רוח מתלבש תוך י' כלים אמצעים ה' היא נשמה מתלבשת בי"ס כלים פנימיים שבה י' חיה תוך כולן קוץ י' היא יחידה תוך כולן וכל אות

מאלו נחלקת לי' סמכין הנזכר פרשה תצוה שכל הוי"ה היא עיקר וכל אותן סמכין כולם הם בזאת הוי"ה שהוא עצמות דנוקבא דז"א דאצילות אמנם א"א ואו"א גם הם ע"ד הנ"ל בודאי אלא שלא קבלתי ממורי זלה"ה אם יש בכ"א מהם ל' כלים או ך' ע"ד הנזכר במ"א לפי שאין באו"א בדעת שלהם רק ב' כלים לכל א' ועד"ז יהיה בכל י"ס דא"א וכן באו"א וצ"ע. אמנם עולם הבריאה הוא ע"ד עולם האצילות וגם שם לא קבלתי ענין א"א ואו"א רק זו"ן דבריאה לבד והנה נוקבא דז"א דאבי"ע הוא ל' כלים אחרים ובתוכם העצמות והנשמה שלהם בסוד נר"ן אמנם הנפש שלהם המתלבש בי' כלים דאחוריים הם ענין אותן החיות הנזכר פ' פקודי דרמ"ו ע"א וז"ל כיון דאתבסמו רוחא ברוחא ואתכלילו כחדא כדין נפיק חד נהורא דסלקא ונחתא ואתי על ד' שורין ד' אופנים ואיהו חיותא דשליט עלייהו ואיקרי בזק האי בזק נהיר ושלטא על כל אילין אופנים כו' אך ההיכלות עצמן והאופנים ומלאכים כולם הם בחי' י' כלים והרוח שלהם המתלבש בי' כלים אמצעים הם ענין רוחין הנ"ל שבכל חד וחד יש בו חד רוחא וכן בכל היכל והיכל והנה הג' כלים דאחור שהם בחי' נפש וגם על הרוח שלהן עליהן נאמר ומשם יפרד ואינם בחי' אלהות רק מן נשמה חיה ויחידה אשר שם בבי"ע אלו הם בחי' אלהות גמור ואינם כלל עולם הפירוד והטעם הוא כמ"ש כי כשנתמעטה הירח היא נוקבא דז"א דאצילות ונטרדה והיתה ראש לשועלים שהם עולמות בי"ע ירדו י' כלים פנימים שלה הם עצמם בבריאה תוך י' כלים דנוקבא דז"א דבריאה והיה שם בבחי' נשמה להם לכן מן הנשמה ולמעלה נקרא אלהות גמור בבריאה אך החיה ויחידה אשר שם לא קבלתי. ודע כי אות ה' ראשונה דהוי"ה עצמות נקבה דז"א הנחלקת לי' סמכין כנ"ל גם הם מתלבשין למטה תוך הנשמה (נ"א למטה בעלם הבריאה הנשמה) שהם י' כלים פנימים הנ"ל דנוקבא דז"א דאצילות גם זעיר אנפין דבריאה הוא כך כי יש בו ל' כלים והנפש תוך י' דאחוריים ורוח תוך היו"ד כלים אמצעי' וכ"ז עולם הפירוד ואח"כ הנשמה היא בחי' י' כלים פנימים דז"א דאצילות והוא כאן נשמה ממש לי' כלים פנימים דז"א דבריאה ונשמה זו אלהות גמור. משא"כ נפש רוח ועד"ז ג"כ מתלבשים בחינת או"א וא"א דאצילות כלים שלהם הפנימים בבריאה בבחינותיהן שהם או"א וא"א ויהיו בחי' נשמה להם ועולם היצירה עד"ז ממש אלא שי' כלים אמצעים דז"א דאצילות נעשים נשה ממש ומתלבשים תוך י' כלים פנימים דז"א דיצירה ויהיו נשמה ואלהות ממש שם אך מהרוחין ולמטה הם עולם הפירוד וכן י' כלים אמצעים דנוקבא דאצילות ירדו ונתלבשו תוך י' כלים פנימים דנוקבא דיצירה נעשין נשמה ואלהות להם ממש אך מהרוחין ולמטה הם עולם הפירוד ואות ו' דהוי"ה עצמות נוקבא דאצילות הנחלק לי' סמכין גם הם מתלבשים תוך י' כלים אמצעים שלה הנעשים נשמה בנוקבא דיצירה ועד"ז ג"כ מתלבשים כלים דא"א ודאו"א אצילות בבחינותיהן שביצירה. ועולם העשיה ג"כ ע"ד הנ"ל אלא שי' כלים דאחור דז"א דאצילות מתלבשים בי' כלים פנימים דז"א דעשיה ונעשים נשמה אלהות ממש ומהרוח ואילך עולם הפירוד וכן י' כלים דאחור דנוקבא דאצילות ירדו ונתלבשו תוך י' כלים פנימיים דנוקבא דעשיה ונעשים נשמה ואלהות ממש ומהרוח ואילך עולם הפירוד ואות ה' אחרונה דהוי"ה עצמות נוקבא דאצילות הנחלק לי' סמכין כנ"ל גם הם מתלבשים תוך י' כלים דאחור שלה הנעשים נשמה לי' כלים דעשיה ועד"ז מתלבשים ג"כ כלים דא"א ודאו"א דאצילות בבחינותיהן שבעשיה:

שער מד פרק ג מ"ת

ואתחיל לבאר ענין ז"א דאצילות בעשר ספירות שבו בבחי' או"פ ואור מקיף:

הכתר של ז"א החיצון יו"ד ה"י. יו"ד ה"י וי"ו. יו"ד ה"י וי"ו ה"א גימטריא קע"ה האמצעי יו"ד ה"י וי"ו ה"א ס"ג הפנימי אל"ף ה"י יו"ד ה"י. קס"א:

חכמה החיצון יו"ד ה"א וא"ו ה"א מ"ה האמצעי י' י"ה יה"ו יהו"ה ע"ב. הפנימי יו"ד ה"י וא"ו

ה"א נ"ד:

הבינה החיצון אהי"ה כ"א אמצעי אל"ף ה"א יו"ד ה"א קמ"ג. הפנימי אל"ף. אל"ף ה"א. אל"ף ה"א יו"ד. אל"ף ה"א יו"ד ה"א תק"ח:

הדעת חיצון יו"ד ה"ה ו"ו ה"ה ב"ן. האמצעי יו"ד ה"י וא"ו ה"י ס"ג הפנימי יו"ד ה"י וי"ו ה"י ע"ב:

החסד החיצון אל"ף למ"ד קפ"ה. האמצעי אלו"ה מ"ב הפנימי א' א"ל אל"ו אלו"ה קי"א:

הגבורה החיצון יהו"ה בנקוד אלהים אמצעי אל"ף. אל"ף למ"ד. אל"ף למ"ד ה"י. אל"ף למ"ד ה"י יו"ד. אל"ף למ"ד ה"י יו"ד מ"ם תתרי"ן הפנימי י"ה ט"ו:

הת"ת החיצון יהו"ה כ"ו האמצעי י' י"ה יה"ו יהו"ה ע"ב הפנימי יו"ד ה"א וא"ו ה"א מ"ה:

הנצח והוד הם ב' פלגי גופא דעיבור ויניקה שנקרא חיצון ואמצעי. אמנם הפנימי הוא בגדלות ואינו נקרא פלגי רק כל אחד לעצמו לכן צריך שם בכל אחד:

הנצח והוד החיצון צבאות תצ"ט. האמצעי צ' צ"ב צבא"א צבא"ו צבאו"ת תתע"ג. הפנימי נחלק לב' יהו"ה כ"ו בנצח אדנ"י ס"ה בהוד:

היסוד החיצון שי"ן דל"ת יו"ד תתי"ד. האמצעי שי"ן שי"ן דל"ת שי"ן דל"ת יו"ד (אל"ף תתקס"ח) הפנימי יאהדונה"י צ"א. ואמנם בחי' הנפש ורוח ונשמה ונשמה לנשמה שלהם הוא כך. דע כי לפנים מכל אלו השמות הנ"ל יש בחינת נשמה הפנימית מן הכל שהוא סוד נשמה לכל פרטיות אותה ספירה שהוא כפי הניקוד שלה כנזכר בתקונים ענין אותן י' הויות של י"ס שהם הוי"ה בקמץ בכתר פתח בחכמה צירי בבינה סגול בחסד כו' שורק ביסוד מלכות בלי נקוד כי ד' אותיות הוי"ה ישש בכל ספירה וספירה והיא בחי' נשמה המתלבשת בה ומתחלקת לד' חלקים שהם נר"נ ונשמה לנשמה וזה ענינם:

הכתר יש בו הוי"ה כולו בקמץ והנה י' קמוצה היא בפנים מן הכל והיא נשמה לנשמה וה' ראשונה קמוצה היא נשמה פנימית ו' קמוצה היא רוח באמצע ה' אחרונה קמוצה נפש בחיצון שלו:

החכמה יש בו הוי"ה בפתח ה' י' בפתח פנימי מהכל והוא נשמה לנשמה ה' בפתח נשמה הפנימי ו' בפתח רוח האמצעי ה' האחרונה בפתח נפש בחיצון שלו:

הבינה הוי"ה בציר"י י' בציר"י נשמה לנשמה ה' בפנימית נשמה ו' באמצע רוח ה' אחרונה בחיצון נפש:

הדעת יש בו סוד שם המפורש והוא סוד שם המפורש הנזכר בכ"מ וזכור זה והוא הוי"ה ונקודו בתנועת אותיוו כנודע י' בחולם נשמה לנשמה ה' בציר"י נשמה בפנימי ו' בקמץ רוח האצעי ה' בציר"י בחיצון נפש:

החסד הוי"ה בסגול י' בסגול נשמה לנשמה ה' בסגול היא נשמה בפנימית ו' בסגול רוח מלובש באמצע ה' אחרונה בסגול נפש בחיצון שלו:

הגבורה יהוה על דרך הנזכר לעיל בשבא:

הת"ת יהוה על דרך הנזכר לעיל בחולם:

הנצח והוד יש בהם בחי' ב' הויו"ת א' כולה בחירק בנצח וא' כולה בקבוץ בהוד והנה יהוהה בנ"ה והנה י' בחירק היא נשמה לנשמה בנצח י' בקיבוץ נשמה לנשמה בהוד ה' בחירק נשמה בשם הוי"ה שבנצח ה' בקיבוץ נשמה בשם אדנ"י שבהוד כנ"ל וו בקיבוץ ובחירק בי' רוח אל שם האמצעי. כיצד דע כי באות א' א' מן שם אמצעי הוא א' שבצירוף צבא ונודע כי צורת א' יו"י ב' יודי"ן ו' באמצע והנה אות ו' שבאמצא א' הזו שם הוא מקום התלבשות ב' ווי"ן הנ"ל מנוקדות א' בקיבוץ וא' בחירק בבחי' רוח והם באופן זה כי אות ו' נחלקה לב' ווי"ן בארכה באמצעיתא כזה א' ומשתיהן נעשה ו' אחד לכן יש אלפי"ן בתורה המורה על א' זו וצריכין לעשותן באופן זה כי יעשה אל ו' זו שבתוך א' ב' ראשין א' נוטה לצד מעלה וא' לצד מטה כזה א' א לרמוז ב' ווי"ן אלו הנ"ל שנעשו א' והנה צד הימין שבה הנוטה לצד מטה היא בנצח וצד השמאל למעלה הוא בהוד נמצא שזה השם האמצעי הנ"ל ה' אותיות הראשונים שהם צ' צ"ב צ"ב וכן אות י' ראשונה של א' מן צבא הם בנצח וכן אות י' ב' שבאות א' זו עד סיום השם הוא בהוד ומן אות ו' שבאמצעית א' כולל לשניהן ואות ה"ה אחרונה בקיבוץ ובחירק הוא נפש לשם חיצון דנצח הוד ומתחלקין עד"ז כי השם הוא צבאות ו ה' אחד בחירק מלובשת ב' צ' של צבאות ו' ה' בקיבוץ מלובשת בת' של צבאות:

היסוד יוהוווהו יו בשורק נשמה לנשמה בפנים מן הכל הו בשורש נשמה בשם הפנימי וו בשורק רוח בשם האמצעי הו אחרונה בשורק נפש בשם החיצון הרי נתבאר ט"ס שיש לז"א והנוקבא שלו משלימתו לי"ס לכן לא פירש בו בחי' מלכות אלא עד היסוד לבד והבן זה. ודע כי כמו שבארנו לעיל שמתחלקים י' שמות פנימים דנוקבא דז"א דאצילות בנוקבא דז"א דבריאה וי' אמצעים ביצירה וי' חיצונים בעשיה וכולם בסוד נוקבא דז"א דבי"ע כן אלו ל' שמות (נ"א כ"ז שמות) שנתבאר בז"א דאצילות הם מתחלקין ומתלבשין בז"א דבי"ע ע"ד הנ"ל בנוקבא ממש אמנם נבאר אורות מקיפים בז"א דאצילות לכל אחד ואחד מי"ס החיצונים שבו:

מחוץ לכתר מקיפים ב' שמות אלו אל"ף ה"א אל"ף יו"ד ה"י ה"י אל"ף אל"ף ה"י יו"ד יו"ד ה"י אל"ף ה"י ה"י יו"ד אל"ף ה"ה אל"ף (שיטה א' שילוב מקיפי חסד במקיף נצח והוא סופו של חסד בראשו של נצח כדלקמן ועוד) אל"ף ה"י אל"ף יו"ד ה"ה ה"א אל"ף אל"ף ה"ה יו"ד יו"ד ה"א אל"ף אל"ף ה"ה ה"א יו"ד אל"ף ה"י אל"ף (שיטה ב' מקיפי גבורה בשילוב מקיפי הוד ע"ד הנ"ל):

מחוץ לחכמה אל"ף אל"ף אל"ף אל"ף. אל"ף אל"ף אל"ף אל"ף. ה"י ה"י ה"ה ה"א. אל"ף אל"ף אלל"ף. ה"י ה"י ה"ה ה"א. יו"ד יו"ד יו"ד. אל"ף אל"ף אל"ף אל"ף. ה"י ה"יה"ה ה"א. יו"ד יו"ד יוו"ד. ה"ה ה"א ה"י ה"י. הוא שילוב ד' שמות קס"א קס"א קנ"א קמ"ג (משולבים) ברבוע חוץ ההי"ן אחרונות והם מקיפים חסד נצח גבורה הוד משולבים כסדר:

מחוץ לבינה אל"ף אל"ף אל"ף אל"ף. אל"ף אל"ף אל"ף אל"ף. ה"ה ה"א ה"י ה"י. אל"ף אל"ף אל"ף אל"ף. ה"ה ה"א ה"י ה"י. יו"ד יו"ד יו"ד יו"ד. אל"ף אל"ף אל"ף אל"ף. ה"ה ה"א ה"י ה"י. יו"ד יו"ד יו"ד יו"ד. ה"י ה"י ה"ה ה"א. (ג"כ משולבים אלא שקדמו קנ"א לקמ"ג קמ"ג לקס"א ברבוע וההי"ן אחרונות ע"ד הנזכר לכל שם מקיפין של גבורה והוד וחסד ונצח משולבים כסדר):

מחוץ לדעת אל"ף אל"ף. אל"ף אל"ף. ה"י ה"ה. אל"ף אל"ף. ה"י ה"ה. יו"ד יו"ד. אל"ף אל"ף. ה"י ה"ה. יו"ד יו"ד. ה"ה ה"י. שילוב קס"א וקנ"א ברבוע והם מקיפי חסד וגבורה משולבים כסדר כדלקמן:

מחוץ לחסד אל"ף. אל"ף ה"י. אל"ף ה"י יו"ד. אל"ף ה"י יו"ד ה"ה. (רבוע קס"א וה' אחרונה בה"ה):

מחוץ לגבורה אל"ף. אל"ף ה"ה. אל"ף ה"ה יו"ד. אל"ף ה"ה יו"ד ה"י. (רבוע קנ"א וה' אחרונה ביו"ד):

מחוץ לת"ת אל"ף אל"ף. אל"ף אל"ף. ה"י ה"א. אל"ף אל"ף. ה"י ה"א. יו"ד יו"ד. אל"ף אל"ף. ה"י ה"א. יו"ד יו"ד. ה"א ה"י. (שילוב רבוע קס"א וקמ"ג והם מקיפים דנ"ה כדלקמן):

מחוץ לנצח אל"ף. אל"ף ה"י. אל"ף ה"י יו"ד. אל"ף ה"י יו"ד ה"א. (רבוע קס"א וה' אחרונה באל"ף):

מחוץ להוד אל"ף אל"ף ה"א. אל"ף ה"א יו"ד:

אל"ף ה"א יו"ד ה"י. רבוע קמ"ג וה' אחרונה ביו"ד):

מחוץ ליסוד אל"ף אל"ף. ה"י ה"א. יו"ד יו"ד. ה"ה ה"ה. (שילוב קס"א וקמ"ג אלא שה' אחרונה בהה"ן) ובכתיבה שלי עצמה ראיתי נוסחא אחרינא בשם זה ושחכתי איזה מהם נכונה וזו היא אל"ף אל"ף. ה"י ה"א. יו"ד יו"ד. ה"א ה"א. ונ"ל כי הראשון עיקר אמנם אורות המקיפים לי"ס אמצעים דז"א הם אלו אהיה בקמץ בכתר אהיה בפתח בחכמה אהיה בצירי בבינה אהיה בסגול בחסד אהיה בשבא בגבורה אהיה בחולם בת"ת אהיה בחירק בנצח אהיה בקבוץ בהוד אהיה בשורק ביסוד ואורות המקיפים לכל י"ס דז"א הפנימיות והן מקיפים מחוץ על כולם קמ"ג במלוי מלואו אל"ף למ"ד פ"א ה"א אל"ף יו"ד וא"ו דל"ת ה"א אל"ף ואורות המקיפים בבחי' נשמות לג' חלקי המקיפים שהם אלו עשר עשר עשר הם מתחלקים לי"פ ג' ג' והג' מקיפים שבכתר שם אהי"ה כולו בקמץ א' בקמץ נשמה לנשמה חוץ מכולם ה' בקמץ לפנים ממנה בבחי' הראשונה והוא נשמה י' בקמץ לפנים מן הה' מקיף של בחי' אמצעי בבחי' רוח ה' בקמץ לפנים ממנה בחי' ג' נפש והג' שבחכמה מקיפים שם אהי"ה כולו בפתח ע"ד הנ"ל בכתר וכן עד סוף בט' נקודות הנודעות שהוא ע"ד אהי"ה הנ"ל עד אהי"ה כולו בשורק ביסוד ע"ד הנ"ל:

שער מד פרק ד מ"ת

ונבאר עתה ענין נוקבא דזעיר אנפין ונתחיל בפנימי:

הכתר החצון י' י"ה יה"ו יהו"ה ע"ב. האמצעי יו"ד יו"ד ה"א. יו"ד ה"א וא"ו. יו"ד ה"א וא"ו ה"א הפנימי יו"ד ה"א וא"ו ה"א מ"ה (נ"א ה"ה מ"ט:

החכמה החיצון י' י"ה יה"ו יהו"ה ע"ב. האמצעי יו"ד ה"א. יו"ד ה"א ו"ו. יו"ד ה"א ו"ו ה"ה. ל"ב הפנימי יו"ד ה"א ו"ו ה"ח מ"ח:

הבינה החיצון א' א"ה אה"י אהי"ה גי' מ"ד. האצעי אהי"ה כ"א הפנימי אל"ף ה"ה יו"ד ה"ה קנ"א:

הדעת החיצון יו"ד. יו"ד ה"א. יו"ד ה"א וא"ו. יו"ד ה"א וא"ו ה"א. גימ' ק"ל. האמצעי יו"ד. יו"ד ה"ה. יו"ד ה"ה ו"ו. יו"ד ה"ה ו"ו ה"ה. גימ' קד"ם הפנימי יו"ד ה"ה ו"ו ה"ה ב"ן:

החסד החיצון א"ל האמצעי אל"ף. אל"ף למ"ד. גימטריא רצ"ו. הפנימי אל"ף למ"ד. קפ"ה:

הגבורה החיצון אכדט"ם. גימ' ע"ד (נ"א במוכ"ן). האמצעי אלהי"ם פ"ו. הפנימי יהו"ה בניקוד אלהים:

הת"ת החיצון. השתפ"א גימטריא תשפ"ו. האמצעי צבאו"ת תצ"ט. הפנימי אל"ף למ"ד ה"י מ"ם

גימטריא ש':

הנצח החיצון. ב"ם. האמצעי א' א"ל. הפנימי א"ל:

ההוד החיצון. במוכ"ן קי"ח. האמצעי א' א"ל אל"ה אלה"י אלהי"ם ר' הפנימי אלהי"ם פ"ו:

היסוד החיצון ש' ש"ד שד"י. האמצעי שד"י הפנימים שי"ן דל"ת יו"ד תתי"ד:

המלכות החיצון א' א"ד אד"נ אדנ"י. קכ"ו. אמצעי אדנ"י. הפנימיות אל"ף דל"ת נו"ן יו"ד תרע"א בחי' נר"ן שלה הוא שם הוי"ה א' בלי נקוד כוללת לכל ל' בחי' כיצד אות יו"ד בפנים מן הכל בחי' נשמה לנשמה אות ה' נשמה בי' פנימיות אות ו' רוח בי' אמצעות אות ה' אחרונה נפש בי' חיצוניות:

(המקיפין החצונים לכל א' וא' מי"ס החיצוניות שבה):

מחוץ לכתר ב' אהי"ה פשוטים ברבוע ואהי"ה דקמ"ג וקנ"א משולבים והם מקיפי נ"ה א"א אל"ף אל"ף. א"א ה"ה אל"ף אל"ף ה"א ה"ה. א"א ה"ה י"י. אל"ף אל"ף ה"א ה"ה יו"ד יו"ד. א"א ה"ה י"י ה"ה. אל"ף אל"ף ה"א ה"ה יו"ד יו"ד ה"ה ה"א:

מחוץ לחכמה קמ"ג וקנ"א ברבוע משולבים מקיפי נ"ה אל"ף אל"ף. אל"ף אל"ף. ה"א ה"ה. אל"ף אל"ף. ה"א ה"ה. יו"ד יו"ד. אל"ף אל"ף. ה"א ה"ה. יו"ד יו"ד. ה"ה ה"א:

מחוץ לבינה ב' אהי"ה פשוטים ברבוע משולבים. א"א א"א ה"ה א"א ה"ה י"י א"א ה"ה י"י ה"ה:

מחוץ לדעת הוי"ה אדנ"י משולבים ברבוע. י' י"א יא"ה יאה"ד יאהד"ו יאהדו"נ יאהדונ"ה יאהדונה"י:

מחוץ לחסד אהי"ה ברבוע וקמ"ג ברבוע חוץ מה' אחרונה בה' א' אל"ף. א"ה אל"ף ה"א. אה"י אל"ף ה"א יו"ד. אהי"ה אל"ף ה"א יו"ד ה"ה:

מחוץ לגבורה אהי"ה ברבוע וקנ"א ברבוע חוץ מה' אחרונה באל"ף. א' אל"ף. א"ה אל"ף ה"ה. אה"י אל"ף ה"ה יו"ד. אהי"ה אל"ף ה"ה יו"ד ה"א:

מחוץ לת"ת מקיפי נ"ה משולבים אל"ף אל"ף. אל"ף אל"ף. ה"א ה"ה. אל"ף אל"ף. ה"א ה"ה. יו"ד יו"ד. אל"ף אל"ף. ה"א ה"ה. יו"ד יו"ד. ה"ה ה"א:

מחוץ לנצח רבוע קמ"ג וה' אחרונה בה' אל"ף אל"ף ה"א. אל"ף ה"א יו"ד. אל"ף ה"א יו"ד ה"ה:

מחוץ להוד רבוע קנ"א וה' אחרונה בא' אל"ף. אל"ף ה"ה. אל"ף ה"ה יו"ד. אל"ף ה"ה יו"ד ה"א:

מחוץ ליסוד אל"ף ה"א יו"ד ה"ה:

מחוץ למלכות אל"ף ה"ה יו"ד ה"א אמנם המקיפים האמצעים לכל א' מי"ס נוקבא דז"א הוא שם אהי"ה א' בכל ספירה מי"ס ההם ע"ד שביארנו בז"א אלא ששם הם בנקודות וכאן אין בהם נקוד כלל. המקיפים הפנימים לכל כללות י"ס פנימים דנוקבא דז"א והם מקיפים על כל מקיפים שלה כולם הם שם י' י"א יא"ה יאה"ה יאהה"ו יאההו"י יאהוי"ה יאההויה"ה והם הוי"ה אהי"ה ברבוע בחיק הנר"נ של כל המקיפים הנ"ל של נוקבא דז"א שהם ג"פ י' י' י' הוא שם א' לבד של אהי"ה בלי ניקוד כולל כל המקיפים כיצד אות א' מבחוץ על כולם בסוד נשמה לנשמה ה' נשמה לי"ס החיצוניות י' בחי' רוח בי"ס אמצעיות. ה' נפש בי"ס פנימיות אור המקיף על כל כללות זו"נ בחינת של שניהם הוא רבוע אהי"ה כל אות ואות אל"ף אל"ף למ"ד אל"ף למד פ"א. אל"ף למ"ד

פ"א ה"א אל"ף למ"ד פ"א ה"א אל"ף. אל"ף למ"ד פ"א ה"א אל"ף יו"ד אל"ף למ"ד פ"א ה"א אל"ף יו"ד וא"ו אל"ף למ"ד פ"א ה"א אל"ף יו"ד וא"ו דל"ת. אל"ף למ"ד פ"א ה"א אל"ף יו"ד וא"ו דל"ת ה"א אל"ף למ"ד פ"א ה"א אל"ף יו"ד וא"ו דל"ת ה"א אל"ף:

שער מד פרק ה

ז"א דבריאה שלשים לבושים הנקרא גוף דז"א דבריאה הפנימים הם ל'. י' פנימים הם י' צרופי הוי"ה חוץ מן ב' צרופים הראשונים והם כסדרן ממעלה למטה יהה"ו היו"ה הוי"ה היה"ו והי"ה ויה"ה והה"י ההו"י ההי"ו הוה"י האמצעית הם י' צרופי שם אדנ"י מן י"ב הראשונים וחוץ מצירוף א' וב' איד"ן אדי"נ אני"ד אינ"ד דאנ"י דנא"י דיא"נ דאי"נ דני"א דינ"א הי' חיצונים הם י' צרופי ראשונים שיש בהם אלהי"ם אלהי"ם אליה"ם אלמה"י אלהמ"י אלימ"ה אלמי"ה אהלי"ם אהיל"ם אהמל"י אהלמ"י הנשמה של ז"א דבריאה לפנים מכולם הם י"ס (הכלים) הפנימים מג' בחי' (כלים) שיש בז"א דאצילות והרוחין והנפשין הם אותן הרוחין הנזכר בהיכלות פ' פקודי שהם ז' היכלות דז"א דבריאה הכוללים י"ס שבו שהם יסוד היכל לבנת הספיר וכו' עד היכל העליון דק"ק שהם ג"ר ובכל היכל מהם נזכר שם הרוחין אשר שם והנפשין שהם נק' חיות וכנזכר שם בהיכל לבנת הספיר שהרוחין סטוטרי"א אדירי"ה סנוני"ה והחיה שהיה נפש הוא נקרא בז"ק וכיוצא בזה בכל היכל והיכל תמצא שם והם דז"א דבריאה אבל הרוחין והנפשין שבז' היכלות דנוקבא דז"א דבריאה לא הוזכרו שם וגם אנכי לא ידעתי וכל אלה בחינת של רוחין ונפשין ולבושים נקרא עולם הפירוד זולת בחי' נשמה שלהם. ענין המקיפים דז"א דבריאה שהם אלו הי' מקיפים לכל א' מי"ס החיצון שלו הם י' צרופים שיש בשם אהי"ה איה"ה אהה"י האי"ה היא"ה האה"י יהא"ה יאה"ה יהה"א ההי"א ההא"י חוץ מצירוף הא' והאחרון כי הם י"ב צרופים כנודע י' מקיפים אמצעים הם י' צרופים שם אהי"ה הנ"ל אלא שהם במלוי ההי"ן. י' מקיפים של י"ס פנימים הם י' צרופים שם אהי"ה הנ"ל אלא שהם במלוי אלפי"ן נשמת ג' חלקי המקיפים הנ"ל הם שם אהי"ה הנ"ל במילוי יודי"ן בכל א' מן ג' חלקי בחי' כל א' וא' כפי הצורה הנ"ל בכל א' וא' והם י' צרופים כנ"ל:

נוקבא דז"א דבריאה פנימית דבריאה שהם ל' י' הפנימיות הם י' צרופים שיש בשם אהי"ה חוץ מב' צרופים הראשונים שעמהם הם י"ב צרופים כנודע י' אמצעים הם י' צרופים של שם אדנ"י מן הי"ב אחרונים ניא"ד נאי"ד נדי"א ניד"א יאד"א ידא"נ ינא"ד יאנ"ד ידנ"א ינד"א חוץ מן ב' ראשונות שבהם. י' החצוניות הם י' צרופי אלקים השניים ואלו הם אהימ"ל אהי"ל אילה"ם איהל"ם אימל"ה אילמ"ה איהמ"ל אימה"ל אמלה"י אמהל"י נשמת נוקבא דז"א דבריאה. לפנים מכולם הם י"ס הפנימים שיש בנוקבא דז"א דאצילות מן הג' בחי' (כלים) שיש בה והרוחין והנפשין הם שם בהיכלי הנוקבא והם ביוצר דערבית דוגמת היכלי ז"א ביוצר דשרית ולא נזכר בזוהר ולא קבלתי ממורי זלה"ה. י' מקיפים לכל אחד מי"ס החיצונים שלה הם צירוף אהי"ה ואדנ"י בשילוב כזה א' א"א אא"ה אאה"ד אאהד"י אאהדי"נ אאהדינ"ה אאהדינה"י. י' מקיפים לי"ס אמצעים הם י' צרופי אדנ"י הנ"ל חוץ מב' הראשונים שבהן אלא שהם כולם בסוד מלוי ואינם פשוטים. י' מקיפים לי"ס פנימים שבה הם י' צרופי אהי"ה הנ"ל חוץ מב' הראשונים אלא שהם במילוי אלפי"ן נשמת ג' חלקי המקיפים הנ"ל של הנוקבא הוא י' צרופי שם אהי"ה הנ"ל אלא שהם במלוי יודי"ן בכל א' מג' חלקי בחינותיה כפי הצירוף הנ"ל בכל אחד ואחד מהם והם י' צרופים כנ"ל או"מ לשניהן לזו"נ המקיף לשני חלקי מקיפים הוא חיבור שם הוי"ה ואהי"ה משולבים כזה י' י"א יא"ה יאה"ה יאהה"ו יאההו"י יאההוי"ה יאההויה"ה עשרה צרופים שיש בשם אלהים השלישיות וי' רביעיות וי' חמשיות הם בא"א ובאו"א בי"ס החצונים שבהם בעולם היצירה:

ז"א דיצירה (הפנימים)הם שלשים. י' פנימים הם ו' צרופים שהוא שם יה"ו פשוט יה"ו יו"ה הי"ו הו"י וי"ה וה"י הם ח"י אותיות והם סוד ט"ט דמטטרון ט' מלמעלה למטה וט' מלמטה למעלה והם כך י"י ה"ה ו"ו ה"ו ו"י י"ה ו"ה י"ו ה"י. י' אמצעים ו' צרופים שם שד"י פשוט שד"י שי"ד די"ש דש"י יש"ד יד"ש והם ג"כ ח"י אותיות בסוד ט"ט כנ"ל ג"כ ש"ש ד"ד י"י ש"ד י"ש ד"י ד"ש ש"י י"ד. י' חיצוניות הם י' צרופים הששיים שיש בשם אלהים לפי שהשלישים והרביעים והחמשים הם בא"א ואו"א דיצירה בי' חיצוניות שבכ"א מהם:

נשמת ז"א דיצירה הם י"ס אמצעים יש בז"א דאצילות ורוחין והנפשין הם אותן שיש בהיכלות פרקי ר"ע ור' ישמעאל כשנכנסו לפרדס שהם היכלי ז"א דיצירה. המקיפים בי"ס חצוניות שלו הם צירופי אהי"ה ואלהים משולבים ברבוע כזה א' א"א אא"ה אאה"ל אאהל"י אאהלי"ה אאהליה"ה אאהליהה"י אאהליההי"ם. מקיפים אמצעים ו' צירופי שד"י כולם מלאים ע"ד הפנימים האמצעים מקיפים פנימים הם ו' צירופים שם יה"ו במלוי אלפי"ן נשמת ג' חלקי מקיפים אלו דז"א דיצירה הוא יה"ו הנ"ל במלוי יודי"ן מצורף כפי המקיפין:

נוקבא דז"א דיצירה הפנימים הם ל' הפנימים הם י' צירופים שיש בי"ב צירפים ראשונים של שם אלוה אהל"ו אלה"ו אוה"ל אהו"ל לאו"ה לוא"ה להא"ו לאה"ו לוה"א להו"א חוץ מב' ראשונים שבהם האמצעים הם י' אותיות המלוי דאלוה כזה אל"ף למ"ד ו"ו ה"ה אות א' בכל ספירה וספירה מהן החיצונית הם י' צירופים השביעים שיש בשם אלהים:

נשמת נוקבא דז"א דיצירה הם י"ס אמצעית שיש בנוק' דז"א דאצילות המקיפין החיצונים הם צירוף אדנ"י אלהי"ם משולבים כזה א' א"א אא"ד אאד"ל אאדל"נ אאדלנ"ה אאדלנה"י אאדלנהי"י אאדלנהיי"ם הקיפים האמצעים שם אלו"ה במלוי יודי"ן כזה אל"ף למ"ד וי"ו ה"י. מקיפים פנימים הם ו' צירופים שם יה"ו במלוי ההי"ן כזה יו"ד ה"ה ו"ו יו"ד ו"ו ה"ה ה"ה יו"ד ו"ו ה"ה ו"ו יו"ד ו"ו יו"ד ה"ה ו"ו ה"ה יו"ד נשמת ג' חלקי המקיפים הנ"ל הוא שם יה"ו במלוי אלפי"ן כזה יו"ד ה"א וא"ו מצורף כפי המקיפין י' צירופים השמניים ותשעיים והעשיריים שבשם אלהים הם בא"א ובאו"א דעשיה בי"ס החיצוניות שבהם:

ז"א דעשיה הפנימים הם י' צירופים שיש בי"ב צירופים אחרונים של שם אלוה וץ מן הב' צירופים הראשונים שבהן האמצעים שם אלי מצורף ו' פעמים החיצונים הם י' צירופים אלהים האחד עשר כי הפ' והצ' והק' הם בא"א ואו"א דנשיה בי"ס חיצונים שבכל א' מהם:

נשמת ז"א דעשיה הם י"ס החיצונים של ז"א דאצי' והרוחין ונפשין נלע"ד ששמעתי ממורי זלה"ה שהם בז' רקיעים הנזכר פרשה ויקהל המקיפים דז"א דעשיה הם אלו המקיפין החצונים הוא צירוף אלוה ואלהים משולבים ברבוע כזה א' א"א אא"ל אאל"ל אאל"ו אאללו"ה אאללוה"ה אאלוהה"י אאללוההי"ם המקיפים לאמצעים שם יה"ה במלוי ההי"ן כזה יו"ד ה"ה ה"ה מקיפים לפנימים הם ט' אותיות אל"י במלוי כזה אל"ף למ"ד יו"ד אות א' בכל ספירה וספירה מהם נשמת ג' חלקי המקיפים הם שם יה"ו כזה יו"ד ה"י ו"ו (נ"א וי"ו:

נוקבא דז"א דעשיה הפנימים הם ל' הפנימים הם י' צירופים שם הוי"ה חוץ מב' צירופים הראשונים שבהם האמצעים עשר אותיות הוי"ה הנזכר במלוי כזה ה"ה ו"ו יו"ד יו"ד החיצונים הם י' צירופים אחרונים שיש בק"ך צירופי שם אלקים נשמת נוקבא דז"א הם י"ס החצונים שיש בנוקבא דז"א דאצילות המקיפים החצונים הם שילוב ב' שמות אל"י אלו"ה כזה א' א"א אא"ל אאל"ל אאלל"י אאללי"ו אאלליו"ה האמצעים הם ט' אותיות יו"ד וי"ו וי"ו אות א' בכל ספירה הפנימים הם יו"ד אותיות ה"י ו"ו יו"ד (כי האות החסרה מאמצעים מתמלאה מפנימית) נשמת ג' חלקי המקיפים הם יו"ד ה"א וא"ו:

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ונבאר עתה דרך כללות כל הפרטים הנ"ל דע כי בכל א' מי"ס נוקבא דז"א יש בהם פנימית ואמצעית וחיצוניות וכן הענין ג"כ בכל א' מי"ס דז"א וכן באו"א וכן בא"א גם דע כי בכל ספירה מהם יש לו נשמה לנשמה ונר"ן חוץ מי"ס דנוקבא דז"א שאין בכל הי"ס שלה רק נשמה לנשמה א' וכן נשמה א' וכן רוח א' וכן נפש א' לבד המתפשטות בכל הי"ס יחד גם דע כי חוץ מכל א' מג' בחי' שיש בכל ספירה וספירה בין מי"ס דנוקבא או דז"א או דאו"א או דא"א יש מחוץ לספירה אור א' המקיף לה נמצא כי לג' בחי' שיש בכל ספירות יש ג' אורות מקיפים גם דע כי יש לכל ספי' וספי' מכל הי"ס דז"א בחי' אור מקיף על ג' מקיפים אחרים הנ"ל גם לכל א' מי"ס דנוק' דז"א יש ג' מקיפים וגם יש אור א' מקיף את כולם גם דע כי אלו אורות המקיפין כל הפרטים הנ"ל הנכללים בזו"ן כולם הם בחי' אור הבינה המקיף את הבנים בסוד פורס סוכת שלום ועתה אור מקיף הוא מצד הבינה ואח"כ לעתיד לבא במהרה בימינו יברא ה' חדשה בארץ כי נקבה תסובב גבר הוא הז"א ר"ל שהנוקבא דז"א שהיא התחתונה הנקרא מלכות תסובב גבר הז"א כדמיון מה שעתה מסבבת אותו הבינה והסיבה כי תתעלה המלכות למעלה מז"א הנקרא ת"ת בסוד צדיקים יושבים ועטרותיהן בראשיהם וע"כ תמצא כי כל הארות המקיפים לזו"ן הם בחי' שמות של אהי"ה גם דע כי כל אורות המקיפים את ז"א יש בהם נקודות באותן השמות אבל בשמות האורות המקיפים הנוקבא דז"א אין בהם נקודה. גם ענין זה נוהג בספי' עצמן כי כל הספירות הנוקבא אינן מנוקדות משא"כ בז"א גם דע כי לעולם אור המקיף גדול מאור המוקף שהוא הנקרא או"פ מאד מאד והוא נשמה לו גם ענין זה נוהג במקיפים עצמן כי המקיף יותר חיצון הוא מעולה מחבירו והוא נשמה לו משא"כ באו"פ שהיותר פנימי הוא גדול מחבירו החיצון ממנו גם דע כי אין לך בכל ספי' וספי' של נצח או הוד בין בז"א בין בנוקבא שיהיה להם שם ע"ד מילוי והטעם לפי שהם סוד ערבי נחל שבלולב שאין להם לא טעם ולא ריח ודו"ק. גם דע שבכל י' הויות המנוקדות בפתח וקמץ כו' אשר הם בחי' נר"ן לזו"ן יש בכל אות ואות אור א' המקיף עליהם:

ונבאר עתה קצת ביאורים וטעמים אל הדרוש הנ"ל. הדעת דז"א (בכל ג' בחינות שבפנימים ואמצעים ואחור) דע כי ג' בחינות ששבספירות דעת (דזעיר אנפין דאצילות) חיצוניות אמצעיות ופנימיות שהם ב"ן ס"ג ע"ב גימטריא קפ"ז וזה סוד שם פז"ק שיש בשם מ"ב כנודע גם עם המלה עצמה גימטריא מקום גם הוא גימטריא שם הוי"ה דרך הכאה יפ"י הפ"ה ופ"ו הפ"ה הכל גימטריא קפ"ז עם השם בעצמו וז"ס ויפגע במקום ר"ל קפ"ז שהוא גימטריא מקום:

החסד שבו שם אלוה הוא סוד הכתוב מנשמת אלוה יאבדו והוא החותם והלבוש הנזכר בסבא פרשה משפטים ע"פ שארה כסותה ועונתה לא יגרע כסותה פרישו דלבושא דמלכא דפריש עלה אלוה כו'. והנה שם זה יש בו אותיות א"ל ו"ה כי שם א"ל הוא חסד ושם ו"ה הוא המתחבר ומצטרף עם אותיות זכרי והם גיטריא רמ"ח מצות עשה שמצד החסד כנודע:

הגבורה דז"א השם הפנימי הוא שם י"ה והוא סוד שלהבת יה היוצא מבינה אל הגבורה וז"ס הנזכר פ' בראשית דל"ב ע"ב וז"ל א"ר אבא כך הוו קדמאי אמרי כד הוו מטאן להאי אתר מראשן שפוון דחכימין ולא אמרי מידי בגין דלא אתענשין גם זהו י"ה המתחבר עם שמי והוא גי' שס"ה ל"ת כנודע והחיצון שבו הוי"ה בניקד אלהים והוא עצמו שם הפנימי דגבורה דנוקבא דז"א וזה שם החיצון דגבורה דז"א מתלבש תוך פנימי דגבורה דנוקבא ומצד זה הוא שמתחברת ומתקשרת נוקבא דז"א עם הגבורה הנקרא שמאלה של הז"א:

הת"ת דז"א כל ג' בחי' הוא שם הוי"ה וזהו טעם שאין הוי"ה נקרא כ"כ בעצם כמו בת"ת כנודע ושם פנימי שבו הוא במילוי אלפין וז"ס שהת"ת נקרא אדם שהוא כך בגימטריא והנה כן הוא שם החיצון בחכמה בסוד מה שמו ומה שם בנו כי תדע הנה הת"ת שלה דנוקבא ב' שמות שלה

החיצונים הם נגד ב' שמות שוקי הזכר אשר כנגדם הוא גוף הנוקבא שהוא ת"ת שלה (וגם אותם) שוקיים שלו המכוונים כנגד גופה נקרא צבאות וגם שם השתפ"א חלוף צבאות:

נצח והוד דז"א דע כי נ"ה דז"א הוא סוד חד גופא בבחי' חיצונים אבל בבחי' פנימי' הם תרי פלגי גופא כנזכר בזוהר כיצד הנה שם החיצון הוא שם צבאות ושם זה כולל שניהם יחד ואח"כ באמצע הוא שם א' לבד כולל לשניהם שהוא ברבוע צ צב צבא צבאו צבאות והרי כי מצד ב' שמות אלו החצונים הם כלולים ביחד אבל הג' והוא הפנימי מצדו הם נחלקים לב' שם הוי"ה בנצח ושם אדנ"י בהוד. ואמנם סוד הענין הוא כי הנה נתבאר אצלינו כי מקום רישא דנוקבא דז"א הוא אחורי חדוי דז"א כנזכר באדרא והנה נוקבא שיעור קומתה קצרה מקומת הזכר כי הנה ראש הזכר הוא כחב"ד ורגליו הם למטה והנוקבא ראשה היא בחזה ורגליה הם שוים ומסתיים עד סיום רגלי הזכר ונמצא כי בנה"י של הזכר שם הוא קומת הנוקבא ולכן תמצא כי יש בנ"ה ב' כליות ותרין ביעין דדכורא וב' שוקיים וב' ירכין וב' רגלין בכל אלו הבחי' הוא שיעור קומת הנוקבא מן המוחין שבה עד הרגלים שבה כמ"ש בע"ה. והנה סוד השוקיים בזכר עדיין שם הוא גוף הנוקבא כי מן הירכים ולתתא הוא כנגד שוקי האשה וירכותיה כמ"ש בע"ה נמצא כי מה שהוא בזכר ב' שוקיים נפרדים הם בחי' גוף א' של הנוקבא ובזה תבין למה נ"ה נקרא תרי פלגי גופא כי לפי שמצד פנים נקרא שוקי האיש והם נפרדות ומצד אחור הם גוף א' של הנוקבא ובזה תבין איך נ"ה דז"א בסוד האחוריים הם מחוברים ובסוד הפנים הם נפרדים גם דע כי מסבת בחי' פנימיות של נצח דז"א שהוא שם יהו"ה מתקרב הת"ת בימי החול ועולה בנצח ולסבה הפנימי' של הוד שהוא אדנ"י מתקרבת המלכות בחול ועולה בהוד כנזכר בתיקונים גם דע כי סוד אותן הב' ווי"ן המתחברות יחד באות א' של צבאות שבאחורי נ"ה דדכורא הם נקרא וו"י העמודים וזכור סוד זה גם זה רמז מ"ש פ' וארא דז"ך ע"ב ענין דרוש אותן היאורים כי תצ"ט ופלגא מסטרא דא ותצ"ט ופלגא מסטרא דא שאותן התרין פלגין הם ב' ווי"ן אלו המתחברים ונעשים אלף ותצ"ט הוא שם צבאות גימטריא ועיין במקומו אשר ביארנו שם:

היסוד שלו החיצון שבו הוא שם שד"י במילואו והנה אם תקח ו' אותיות המילוי לבד בלתי ג' אותיות הפשוטים יעלה גימטריא ת"ק אשר הם שעור מהלך כל רקיע ורקיע אשר בו אמר לעולמו די והנה בשביל מילוי זה נקרא היסוד כל שהוא גימטריא נ' וכ"א כלול מי' הרי ת"ק והנה החיצון שלו הוא הפנימי של יסוד דמלכות נוקבא דיליה לכן הם מתחברים יחד בעת הזווג זה החיצון שלו בתוך הפנימי' שלה והבן זה והפנימי שלו הוא השם הנזכר בתקונים דביסוד מתחברין תרין שמהן כחדא יאהדונה"י:

שער מד פרק ז

בענין המקיפין דז"א דאצי' מקיפי כתר שלו הם שיטה א' של שמות יש בו ב' שמות המקיפים דחסד ונצח שלו משולבין זה בזה זה מתחיל מראשו לסופו וזה מסופו לראשו כיצד תחלה הוא אלף מקיף אהיה דחסד ב' לו הוא ה"י שהוא אחרונה שבמקיף הנצח ועד"ז כל השאר ושיטה הב' הוא שילוב מקיפי גבורה והוד שלו יחד ע"ד הנ"ל והנה השיטה הראשונה הוא אלף ראשונה של חסד ואח"כ ה"י אחרונה של נצח נמצא כי בסוף השיטה א' אם תלך מסוף לראש ג"כ תלך עד"ז אלף דנצח וה"י דהחסד וכעד"ז בשטה הב' מקיפי חו"ג ונ"ה דז"א הם כך ההי"ן דנ"ה הם מלאים ה"י ה"א ר"ל דיודי"ן דאלפין אבל מילוי ההי"ן שבח"ג הם ביודי"ן וההי"ן ה"י ה"ה שהוא יותר גרוע והטעם לפי שנ"ה הם שבילי הזרע דנחית מן חכמה לכן הם במילוי יודי"ן אלפין משא"כ בח"ג:

המקיפים דנוק' הם אלו דע כי מקיפים שלה הם שם אהי"ה (חוץ ממקיפי הדעת שבה כמ"ש) ולכן כל הספירה שהם סוד הדין יש בהם אות הה' ראשונה של אהי"ה במילוי ההי"ן וה' שניה

במילי אלפין כי ה"א דמילוי אלפין הוא רחמים וה"ה במילוי ההי"ן הוא דין ולפי שהוא דין מוקדם מילוי ה"ה למילוי הא' לכן בספי' המלכות שבה שהוא דין מילוי ה"ה ראשונה בההי"ן והב' אלפין וכן בספי' הוד שבה אבל ביסוד ונצח שבה שהם רחמים אז מילוי ה"א ראשונה באלפין והב' בההי"ן כי רחמים גוברין והת"ת שבה כליל נ"ה לכן מקיף שלה כולל ב' מלואים דנ"ה זה כלול בזה משולבים יחד אבל לעולם מתחיל מילוי תחלה מצד הנצח לפי שהוא נוטה לצד חסד שהוא רחמים לכן תחלה הוא אלף אלף ה"א מצד הנצח ואח"כ אלף אלף הה מצד הוד וכן עד תשלום הילוי שבו וכעד"ז בח"ג שבה כי החסד רחמים גוברין ובגבורה הדין גובר לכן בגבורה מילוי ההי"ן קודם לאלפין ובחסד מילוי אלפין קודם לההי"ן ושניהן בסוד הרבוע הפשוט והמלא מצטרפין ושניהן יחד אבל בדעת שבה צריך לידע כי תחלה לא היה לה שם בבחי' הפנימיות אלא ב' בח' לבד שהם ק"ל קד"ם (נ"ב ע"ב ק"ל קד"ם עלה למעלה במקום כתר דידה) ואז היה לה או"מ מצד אהי"ה כזה א"א אלף א"א ה"ה אל"ף ה"ה א"א ה"ה י"י אלף ה"ה יו"ד א"א ה"ה י"י ה"ה אל"ף ה"ה יו"ד ה"ה ואחר ביאה ראשונה של הז"א הניח בה אותו הרוח הנזכר בסבא דמשפטים דשביק בה בעלה בזווגא קדמאה אז ניתוסף בה שם הפנימי של ההוי"ה דההי"ן העולה ב"ן והוא סוד בנימין וכמ"ש בע"ה ואז חזר הדעת שלה להיות בסוד זכר ואז קנתה וניתוסף בה אור המקיף שלה בסוד הזכר בסוד הרבוע של יאהדונה"י ואותו אור המקיף הראשון עלה למעלה בכתר שלה ונתחבר עמו רבוע א' מסוד הנצח שבה ואז היה בכתר שלה ד' ריבועים ב' פשוטים וב' מלאים וארבעתן כלולים זה תוך זה ואור המקיף לבינה שלה הוא שם מ"ב הנקרא אהיה אשר אהיה כמ"ש בזהר בכת"י כי הוא רבוע פשוט מב' שמות אהיה כלולים זה בזה (ופה הוא מקום שם של מ"ב של אהי"ה הנזכר בזהר ובתקונים וזה עצמו הוא ג"כ בחכמה שלה אלא שהוא במילוי) והנה כנגד שם זה אמר הכתוב למשה אהיה אשר אהי"ה ואח"כ אמר כה תאמר לבנ"י אהיה כו' כי אלו השמות של אהיה הם באור המקיף של בינה דנוקבא הנקרא כה וזהו כה תאמר וגם שם של מ"ב זה הוא בחכמה שלה אלא שהוא במילוי מספר האורות המקיפים לזו"ן הם כ"א כי הנה י"ט פעמים אהי"ה יש בזו"ן בי"ט ספירות שלהם בסוד נר"ן ונשמה לנשמה (לכל י"ס דז"א) וא' או"מ לכל י"ס דז"א וא' או"מ לכל הספי' דנוקבא דז"א הרי כ"א אהי"ה והוא סוד ששם אהי"ה במספר הרבוע שהוא כ"א פ' כ"א שעולה גימטריא אמת וזהו חותם אמת כי זו"ן נקרא אמת והנה אותיות חותם הם אותיות חומת כי הנה סוד אמת הנ"ל הוא חותם שהוא אותיות חומת או"מ אל זו"ן והבן זה. אמנם יש עוד או"מ אחר המקיף את שניהם שהוא שורש הכל ואינו במספר ונבאר ענין המקיפין והפנימים במספר י"ס דבי"ע כל צירוף שם אלקים שיש בבי"ע הם ק"ך כי הרי מתחיל מזו"ן דבריאה הרי ך' ואח"כ ביצירה יש נ' ך' דאו"א וי' דא"א וי' דז"א וי' דנוקבא ואחר כך נ' צרופים אחרים בעשיה ע"ד הנ"ל שהם י' בא"א וך' באו"א וי' בז"א וי' דנוקבא הרי הכל הם ק"ך צרופים שיש בשם אלהים. ואמנם בזה תבין כי לסבתם נק' ז"א אלהים כנזכר באד"ר ובאד"ז ובס"ד ואלו הק"ך הם סוד והיו ימיו ק"ך שנה הנזכר בס"ד ובאד"ר ואלו הק"ך צרופים הם התפשטות אלקים מצד הקדושה ואח"כ מכאן ואילך הם אלקים אחרים. גם דע כי הנה נת"ל כי שם של אהי"ה סוד נשמה של מקיפין דזו"ן דאצילות והנה אם תמנה מחוץ לפנים הוא אהיה ואם תמנה מפנים לחוץ הוא היהא והרי הם ב' צרופים הראשון והאחרון מי"ב צרופים שיש בשם אהיה לכן השאר י' צרופים דאהי"ה לבדם הם בחינת מקיפי ז"א דבריאה. גם דע כי הנה נתבאר במ"א כי סוד הכסא הוא סוד ג' אורות המתנוצצים ונחתמים בכח"ב והם מתעלמים תוך ג"ר דא"א דבריאה ובג"ר דאבא ובג"ר דאמא ובג"ר דז"א ובג"ר דנוקבא והנה בבריאה זו"ן אין מתגלין שלשתן רק חו"ב לבד לכן ב' צרופים ראשנים דשם הוי"ה הם רמוזים בחו"ב דז"א כי הכתר שבו אינו ניכר ונגלה ושאר הי' צרופים הם י' בחי' פנימים דז"א דבריאה וכן ב' צרופים ראשונים מהי"ב צרופים ראשונים של אדנ"י הם שם בחו"ב דיליה ושאר י' צרופין הנשארין מן הי"ב צרופים הם בי"ס אמצעית שבו וכיוצא בזה בנוקבא דבריאה כי ב' צרופים ראשונים של י"ב צרופים של אהי"ה הם בחו"ב דילה בסוד הכסא ושאר הי' צרופים הם י' בחי' פנימים של נוקבא דז"א דבריאה וכן ב' צרופים הראשונים מי"ב צרופים אחרונים של אדנ"י הם בחו"ב דילה בסוד הכסא ושאר י' צרופים הם י' בחי' אמצעיות דנוקבא דבריאה:

מ"ב מצאתי בכת"י של מורי זלה"ה יהוה כסדרן בזווג חו"ב תו"מ. יההו כשעולה מל' לא"ב"י' ומתחברת ה' עם י' ונשארו ה"ו כסדרן בינה ע"ג ת"ת. יוהה כשעולה ת"ת לגבי אבא ונתחבר ו' עם י' ונשארה בינה על מלכות. היוה כשיורד חכמה אל ת"ת נשארה בינה למעלה מהי' (נ"א כשיורד חכמה בבינה ונעלם בה להשפיע בו"ה תו"מ. הויה כשחכמה נעלם בת"ת להשפיע בו נמצא שהיה תחת הו' ובתוכו (נ"א כשנעלם במלכות נמצא י' על ה' (נ"א כשנעלם בת"ת להשפיע ביסוד למלכות אז הי' תחת ו' הוהי כשחכמה נעלמת עם בתה או להשפיע בה' או בתחתונים ההיו כשהמלכות עולה לבינה וחכמה יורד לת"ת היהו כשחכמה יורד לבינה ומלכות עולה שם ועולה ומתחברת עמו (נ"א כשחכמה יורד בת"ת ומתחברת עם המלכות שם בת"ת ההוי כשהמלכות עולה לבינה וחכמה יורד בת"ת ונעלם בו להשפיע בו או בתחתונים ממנו והיה כשמתחברים חו"ב ויורדין למלכות בה' תתאה שהם תחתיה ויהה כשחכמה יורד בת"ת ונעלם בו והבינה יורדת למטה ונעלמת בה וההי כשיורד חכמה להשפיע בתחתונים ויורדת בינה בת"ת ונעלמת בו (נ"א כשיורד בינה ג"כ במלכות והחכמה תחת הבינה להשפיע לתחתונים ועיין בתקונים ל"א ותמצא כי צירוף יוהה בחכמה כי י' עם ו' ב' זכרים לימין ה"ה אמא וברתא לשמאלא וצירוף יההו בבינה כי להיותו שמאלי לכ אבא וברתא ואמא עם ברא. מזה תבין סוד (תפלין דעלמא דאתי עטרת צדיקים שהם הויות להדדי (ע"כ מצאתי בכת"י מורי ז"ל:

מ"ת הנה שם יה"ו שהוא בו' צרופים שהוא בז"א דיצירה הוא קכ"ו ומקרו הוא שם אדנ"י ברבועו כזה א' אד אדנ אדני שגם הוא גימטריא קכ"ו שם שדי בו' צרופיו הנה השי"ן עולה אלף ות"ת וב' אותיות ד"י ו"פ של ו' צרופים גימטריא פ"ד גימ' חנוך והסוד הוא כי זה ענין ציצית דמטטרו"ן שר הפנים העולה אלף לכן אמרז"ל הזהיר במצות ציצית משמשין לו (לעת"ל ב') אלף ות"ת עבדים כי הלובש ציצית דמטטרו"ן הוא בסוד עבד לכן ישמשוהו עבדים שם יוד הי וו הי גימטריא רל"ו והוא שיעור קומתו של יוצר בראשית והוא רל"ו אלפים רבבות פרסאות כנין גדול אדונינו ורב כח זה כתבתי מעת ששמעתי ואח"כ עיינתי בו כי שם הנ"ל ברבוע הפשוט והמלא הם גימטריא ע"ב קס"ד כזה י יה יהו יהוה יוד יוד הי יוד הי ו יוד הי וו הי גימטריא רל"ו והוא בחי' נששות המקיפין. ודע כי הנה כל א' מי"ס חוץ מכתר וחו"ב ותו"מ אין בשום אחד מהם היכר פרצוף וחילוק איברים פרטים כמו שיש באלו הה' בלבד עם היות שהם כלולים כל א' מי' כנודע. והמשל בזה הוא כמו זרוע אדם אשר בו נכלל כל איברי הגוף ובו כח כולם ועכ"ז אינם ניכרים בו גילוי גמור אלא הם נסתרים ונעלמים בו ואמנם הגובר וניכר בו הוא סוד חסד לבד ועד"ז בשאר הספי' אמנם בה' ספירו' הנ"ל יש בכל א' מהם פרצוף גמור וכל פרטי איברים כולן נגלין בכל א' מהם ונבאר עתה ענין הדעת כי הנה ודאי שבכל ה' פרצופים שיש בעולם אצילות בכל א' מהם יש בו בחי' מוח האמצעי הנקרא דעת ואמנם בביאור דעת של הכתר שהוא א"א אין אנו עסוקים בו עתה משום דשם הם תלויין לבד אבל למטה באלו הארבעה אינון הכלים ממש ונרמזין בד' אותיות הוי"ה כנזכר באד"ר. והנה דע כי קודם שנאצל האדם העליון שהוא תו"מ נעשה הזווג דחו"ב אב"א לכן אירע הענין ההוא של מלכים קדמאין שמתו כנודע והטעם לפי שהוא בסוד הדין שהוא ענין אב"א אמנם אין לנו עסק עתה בביאור ענין אב"א של חו"ב קודם שנברא העולם ואמנם אחר שנברא העולם לעולם הם פב"פ אבל זו"ן הם לזמנין פב"פ וזמנין הם אב"א והנה בימי החול הדעת החיצון של המלכות שהוא סוד אב"א הוא שם מ"ה כזה יוד יוד הא יוד הא ואו יוד הא ואו הא העולה ק"ל והדעת הפנימי של החול הוא סוד הוי"ה דמילוי ההי"ן כזה יו"ד ה"ה ו"ו ה"ה גימטריא ב"ן וזהו פב"פ בחול אבל בשבת הדעת החיצון של החול יורד למטה להאיר בתחתונים וכמ"ש בע"ה. נמצא כי שם ב"ן הנ"ל שהוא נקרא פנימי בימי הול עתה בשבת נקרא חיצון ואז מתגלה בה דעת פנימי אחר יותר גדול והוא שם ס"ג כזה יו"ד ה"י וא"ו ה"י והנה נתבאר ג' חלקי מציאת הדעת של המלכות ואמנם הת"ת הנקרא ז"א בימי החול אז הדעת החצון שלו הוא שם ב"ן הנ"ל והפנימי הוא שם ס"ג הנ"ל ובשבת החיצון שם ס"ג ופנימי שם ע"ב כזה יו"ד ה"י וי"ו ה"י והרי נתבאר הג' חלקי הדעת של ז"א ג"כ אמנם חו"ב הנקרא או"א אין בהם בחי' אב"א אחר שנברא העולם כי לעולם הם פב"פ ולכן אין בהם רק ב' מיני בחי' דעת לכל א'

מהן פנימי וחיצון לבד בין בחול בין בשבת כי שם לעולם הוא שבת והנה דעת חיצון של בינה הוא שם אהי"ה דמילוי אלפין והפנימי אהי"ה דמילוי יודי"ן והחיצון של חכמה הוא חיצון של ז"א עצמו שבשבת הוא שם ס"ג ופנימי של חכמה הוא פנימי של ז"א דבשבת הוא שם הוי"ה ע"ב דיודי"ן והענין יובן בסד מה שמו ומה שם בנו כי תדע כי כולם שוין כח הבן מכח האב הוא כנודע. ודע כי זה שכתוב בזוהר פ' בראשית כל יומי שתא אקרי אל והשתא אקרי כבוד אל פי' כי הנה כל השנה אין להמלכות אלא שם אל אבל השתא יש לה דעת פנימי כנודע שהוא שם ס"ג שהוא גימטריא כבוד אל והדעת הזה אין לה אלא בעת הזווג שהוא ביום השבת או ביום השבועות שהוא דוגמת שבת כנודע שלכן אינו אלא יום א' ואינו חג ז' ימים כמו חג המצות או חג הסוכות. והנה דע כי סוד ב"ן דמילוי ההי"ן אשר הוא סוד דעת הפנימי של המל' בימי החול כנ"ל הנה הוא מתחלק בניקודו כפי הימים פי' ביום ראשון בשבוע תהיה נקודתו כפי יניקתו ויניקתו כפי נקדותו פי' כי ביום א' יו"ד בחולם ה' בסגול והו' בקמץ ה' בסגול אמנם אין בו רק ד' נקודות בד' אותיות הפשוטות ולא באותיות המילוי (כזה יו"ד ה"ה ו"ו ה"א) וכן בכל הז' ימים זולת יום ג' ויום ו' כנזכר למטה וכבר ידעת כי כפי מקור יניקתו כן הניקוד המשל בזה כי י' בחולם מורה כי י' שהוא החכמה שבה יניקתה אז מן ת"ת שהוא חולם ה' בסגול מורה כי בינה שבה יונקת מן חסד וכן בשאר הנקודים ושמור כלל זה בידך לכל מיני נקודות שבעולם. ביום ב' י' בחולם ה' בשבא ו' בצירי ה' בשבא כזה יהוה. יום ג' נגד הת"ת י' חולם ה' ראשונה בחולם והב' בסגול ו' ראשונה בחולם והב' בסגול ה' ראשונה בחולם והב' בסגול כזה יוד הה וו הה. וסוד הענין הוא כי כל ז' ימים חוץ מיום ג' ויום ו' שהמה סוד ת"ת ויסוד אין ניקוד באותיות הכפולות פי' ה' השניה של ה' ראשונה או ו' שניה של ו"ו אמנם ת"ת ויסוד מנוקדים אפי' באות

יות הכפולות. יום ד' י' חולם ה' ראשונה לבד בחירק וה' הב' אין בה ניקוד כלל כנ"ל ו' ראשונה בפתח ה' ראשונה בחיריק כזה יהוה. יום ה' י' בחולם ה' שורק הנקרא קמץ שפתים ו' שבא ה' קיבוץ כזה יהוה. יום ו' י' חולם ה' ראשונה בשורק והב' בשבא ו' ראשונה בשורק והב' בשבא ה' ראשונה בשורק והב' בשבא כזה יוד הה וו הה יום ז' בניקוד צבאות יהוה כיצד יו"ד שבא ה' קמץ ו' חולם ושאר האותיות אין בהם ניקוד. ודע כי א"א להתלבש אור הא"ס בשום א' מי"ס אם לא ע"י שיתלבש תחלה אור החכמה בהם וז"ס כולם בחכמה עשית ועד"ז אין א' מהו"ק יכול להתלבש בו אור הא"ס אם לא שיתלבש בה תחלה אור החסד וז"ס יומם יצוה ה' חסדו שפי' בזוהר כי החסד נק' יומם ר"ל יומא דכולהו שכולל כל הו' ימים דהיינו כל הו"ק והבן זה:

שער מה פרק א מ"ת

השער החמישי שער המקיפין ובו ד' פרקים:

ענין המקיפין של האצילות דע כי ראשונה יצא מן א"ס אור גדול ונחלק לב' חלקים א' יצא ונכנס בסוד או"פ ומה שלא היה יכול להכנס ולהצמצם מרוב גדלו נשאר בחוץ בסוד או"מ כמבואר בדרוש א"ק וזה האור המקיף הוא המקיף לכל האצילות כולו כי הלא גם הכתר שהוא עתיק וא"א כנודע הם מתפשטים בכל האצילות כמבואר אצלינו והנה או"מ זה הוא בסוד אור ישר מלמעלה למטה ואמנם אור שנכנס בסוד או"פ גם הוא אין יכולת בכתר לסבול את כולו ולכן חלק א' ממנו נשאר עומד בפנים של הכתר וחלק א' ממנו יצא ממטה למעלה אחר שנכנס ונתפשט בתוכו חוזר לעלות ויוצא דרך השערות ואלו הם סוד בחי' השערות אשר בראש שהם צינורות והמשכות של זה האור היוצא ובצאתו מן השערות בסופי קצוותיהן שהם סופי צנורותיהן אז הוא בחינת או"מ עלה ממטה למעלה ונקרא אור חוזר הרי נתבאר ב' מיני אורות מקיפין א' אור ישר וא' אור חוזר אלא שהאור הישר הוא כולל לכל אצילות כולו ומקיף כולו אמנם אור המקיף החוזר הוא מקיף אל פרטי הכתר לבדו ולא אל שאר אצילות. ואם תשאל א"כ מאחר שסוף האור הזה לצאת אח"כ

בסוד או"מ לפי שלא היה יכול הכתר לסובלו בתוכו כולו א"כ מה טעם נכנס בתחלה והיה לו לישאר בסוד המקיף כמו הראשון ששלא נכנס כלל. והתשובה הוא כי אחר שכוונת המאציל היה לשיהיה בחי' ב' מקיפין א' בסוד מקיף לכל אצילות כולו אור ישר בבחי' יחידה ומקיף א' לכתר בבחי' אור חוזר סוד חיה שנכנס בפנים ובחוץ וכבר נודע בדרוש א"ק כי בכל הפרצופים שמטבור ולמטה דא"ק א"א להיות רק ב' מקיפים לבד לכן היה מוכרח תחלה לכנוס בבחי' או"פ לפי שאם בתחלה היה נשאר בחוץ ולא היה נכנס הנה היה אורו גדול מאד והיה מתפשט גם הוא עד סוף האצילות כולו כמו שעשה מקיף הראשון ועתה אשר נכנס בפנים ונתפשט ממעלה למטה ואח"כ חוזר להתפשט ולעלות ממטה למעלה ואחר כך חוזר ומתפשט מלמעלה למטה מבחוץ בסוד אור מקיף נמצא שעי"כ נתמעט אורו ואינו מקיף רק אל הכתר לבדו וז"ס המקור של מעין כי כפי גובה המקום ומוצא המקור שממנו יצאו המים תחלה כפי ערך גובה זה יכולין לעלות אע"פ שירדו בעומק במאד מאד יכולין לעלות אל שיעור גבהו הראשון שממנו יצאו כנראה בחוש הטבע וכן היה הענין כאן כי אחר אשר האור הזה נכנס וחזר לעלות אין בו כח לעלות רק עד ראש הכתר בלבד אשר הוא נעשה מקום המקור של האור הזה וע"כ אין יכול לעלות עד א"ס משא"כ אלו לא נכנס תחלה אור זה בכתר שאז אור זה יכול לעלות יותר ולהדבק במקורו הראשון שהוא הא"ס והיה אורו רב והיה יכול להתפשט עד סוף אצילות ואח"כ מן יסוד א"א אשר כבר ידעת שהוא כלול מחו"ג סוד שם מ"ה ושם ס"ג זה מימינו וזה משמאלו כמבואר בדרוש א"ק ושניהן נתקבצו ביסוד הזה וכאשר יוצאין ממנו לחוץ דרך פי היסוד הנה הם מתחלקים אז החסדים שבימין ניתנים אל אבא אשר הוא מלביש לזרוע ימין א"א כנודע והגבורה ניתנים לאמא שהיא בשמאל של א"א שהוא הכתר ואע"פ שכולם נתקבצו יחד ונתחברו ביסוד עכ"ז כיון שהם באין מלמעלה נפרדין אלו בנצח וחסד ואלו בגבורה והוד דא"א כנודע וע"כ כאשר חוזרים לצאת דרך פי היסוד ולחוץ הם חוזרים ליפרד כמו שהיו תחלה ובזה תבין עכשיו ענין או"א שאמרו באדר"ז תרוייהו שקילי כחדא ושריין כחדא. והטעם הוא כי הנה מאור א' שניהן מאירין בשיווי א' ממש ואין חילוק ביניהם אלא שאבא לקח אורות דחסדים מימין ואמא האורות של הגבורה מהשמאל. וז"ש באדר"ז אבא טמיר יתיר והנה אור הימין גם הוא נחלק לב' חלקים א' נכנס בפנימים בסוד או"פ וא' נשאר בסוד או"מ אליו וכן עד"ז נחלק אור השמאל חלק א' נכנס בסוד או"פ דאמא וחלק א' נשאר בחוץ בסוד או"מ אליה אמנם לפי שאבא טמיר וגניז יתיר כנ"ל לכך גם אור הימין של אבא שנכנס בו בסוד או"פ יוצא אח"כ דרך היסוד של אבא עצמו לחוץ וחציו נכנס בסוד או"פ לאמא וחציו נשאר בסוד או"מ לאמא והרי תבין עתה איך אמר כשם שהיא לוקחת מן הכתר שהוא א"א כך היא לוקחת מן אבא עצמו וצריכה אליו והבן זה. וא"ת א"כ גדול אור אמא מאור אבא כי אמא לוקחת מן השמאל ומהימין ואבא לוקח דרך ימין לבד. אבל הענין הוא כי כבר ידעת כי תדיר אתכליל שמאלא בימינא וכאשר אנו אומרים ימינא כנ"ל כ"ש שהשמאל נכלל בו אלא שאינו עולה בשם לפי שהוא טפל אליו ואינו ניכר בו לכן אינו נזכר בו רק הימין לבד נמצא כי אבא שלוקח הימין כ"ש הוא שהשמאל נכלל בו אלא שאינו ניכר שם אורו נמצא כי יש לו ימין ושמאל אך הנוקבא אין לה רק השמאל לבד ומן האור הימין אינה לוקחת רק מה שנשאר בלבד מן אבא וגם לפי שהיא לוקחת אותו מעורב באור אבא וכבר אינו נקרא בשם אור דא"א אלא בשם אור אבא (נמצא אור אבא גדול מאור אמא) והנה יש לכתר מקיף א' כולל ומקיף א' פרטי ולאבא יש לו אותו אור המקיף הכולל אשר בכתר כנ"ל ועוד מקיף אחר שלו בלבד כנ"ל וכן באמא הענין כן והנה לאמא יש או"מ ואו"פ יותר מן אבא לפי שגם היא לקחה מא"א כמו שלקח אבא ו

עוד לקחה ג"כ מאבא כנ"ל והנה מן או"פ של אבא גם ממנו חוזר ויוצא בחי' או"מ ממטה למעלה אור חוזר בסוד השערות כמו בא"א וכן הענין ג"כ באמא וא"צ להאריך בזה ואח"כ מאו"פ של אמא יצא דרך פי היסוד שלה אור אל כל הז"ת ביחד ונחלק לב' חצאין חציו א' נכנס בסוד או"פ שלהם ביחד וחציו בסוד או"מ להם ואח"כ מבחי' או"פ שלהם חזר ויצא אור חוזר מקיף בסוד השערות הנ"ל ע"ד בא"א ואו"א:

שער מה פרק ב מ"ת

הנה עד עתה דברנו בכללות עולם האצילות ועתה נדבר בפרטיות כי הנה גם בי"ס פרטיות של א"א עצמו יש בהן כל הנ"ל ממש כי תחלה נכנס בכתר שבו בי' או"פ ואו"מ ומן או"פ יצא אור חוזר דרך השערות ומהיסוד דכתר דא"א יוצא מן או"פ אל חו"ב שבו הכל ע"ד הנ"ל ממש בכללות י"ס הכוללות כל עולם האצילות וא"צ להאריך בו כי הכל מובן מאליו בכל פרטי האצילות. ואמנם צריכים אנו להודיעך כי יש חילוק בין ג' ראששונות של האצילות ובין ז"ת של האצי' וכעד"ז ג"כ יש חילוק בין ג"ר של א"א ובין ז"ת שבו וכן באבא וכן באמא ובז"א ובנוקבא דז"א כמו שכבר הקדמתי שכל שיש בכללות יש בפרטות ג"כ ממש וא"צ להאריך בזה. והענין הוא כי ג"ר א"צ זו לזו כי אותו אור המקיף החוזר ממטה למעלה בכתר או בחו"ב אינו מקיף אלא לכתר לבדו או לחכמה לבדו או לבינה לבדה אבל המקיף העליון של כתר דרך אור ישר מלמעלה למטה הוא כולל כל האצילות שממנו ולמטה כיצד מקיף של כתר הוא מקיף מן כתר עד סוף כל האצילות ומקיף דחכמה הוא מקיף מחכמה עד סוף אצילות וכן מקיף דבינה מקיף ממנה ולמטה עד סוף אצילות וכל זה הוא מקיף של אור הישר אבל מקיף של אור החוזר ממטה למעלה אינו מקיף רק אל מי שממנו יוצא וחוזר לעלות כיצד הרי המקיף החוזר אל שערות הכתר מקיף אל כתר לבדו ושל חכמה לחכמה ושל בינה לבינה אמנם בז"ת לא יש מקיף לכ"א לבדו ר"ל שאין אור נכנס בחסד וממנו נעשה מקיף ממנו ולמטה עד סוף כל אצילות ומפנימיותו יוצא אור אל הגבורה ונחלק לב' לאו"פ ולאו"מ וכן מגבורה אל ת"ת וכיוצא בזה. והנה אין הדבר כן אמנם מהבינה יצא אור א' ונחלק לב' חציו נשאר בסוד או"מ ישר לכולו וחציו נכנס בסוד או"פ בתוך כל הו"ק יחד ואח"כ מיסוד דז"א יוצא אור ונחלק חציו לאו"פ לנוקבא וחציו לאו"מ ישר שלה וצריך לתת טעם ובו יתבאר מצות ראשית הגז הניתן לכהן. ותחלה נבאר סוד אלפא ביתא דא"ט ב"ח ג"ז ד"ו כו' כי הלא הוא מדבר בסוד המקיפין הנ"ל כי הנה א"ט הוא בכתר ורומז כי הכתר הוא אות א' דא"ט לרמוז כי לו לבדו יש לו מקיף א' בפ"ע והט' אשר תחתיו הם נפרדין ממנו ואינם בכלל המקיף הנ"ל אשר לו וזהו ענין א"ט א' לבד וט' לבדה וכעד"ז אותיות ב"ח הם בחכמה כי החכמה שהוא ב' יש לו מקיף א' לבדו ושאר הח' ספירות שתחתיו הם נפרדין ממנו וזהו ב"ח. גז הוא בבינה כי בינה שהיא ג' נפרדת מן הז' אשר המה תחתיה וזהו גז. אמנם הז"ת כולם קשורים ביחד זו בזו ואין החסד נפרד מז"ת במקיף בפ"ע אמנם הראשון של חסד הוא המקיף את הז' ביחד בלי פירוד ומקשר אותם יחד ונמצא כי המקיף של חסד שהוא ראשון מז"ת מקיף לכולם ביחד וכולם נכללין בו וז"ס ראשית הג"ז הניתן לכהן כי מן ג' שהוא בינה יוצא או"מ א' אל כל הז"ת וזה אותיות ג"ז כ"ז ניתן לכהן שהוא החסד כדי שיקיף את כל הז' היוצאין מן הג' אשר זהו ביאור אותיות ג"ז יהיו כולן נכללין בחסד שהוא הכהן:

שער מה פרק ג מ"ת

ענין או"פ ואו"מ דע כי הנה כל אצילות כולו יש בו בחי' כח הא"ס בפנים לו וחוצה לו בסוד מקיף והנה כבר נתבאר כי הנה או"פ הזה הוא מוגבל ומצומצם ומתעלם בתוך פנימיות הספי' משא"כ באו"מ כי אינו נגבל ונקצב במדה וזה יורה מעלת המקיף על הפנימי עם היותן שניהן נמשכין מן הא"ס והנה ה' בחי' הם באצילות והם ה' פרצופים א"א ואו"א וזו"ן והם מתחלקים בבחי' פנימים ומקיפים עם שהכל הוא מן הא"ס ולכן נבאר סדרן. דע כי ט' ספירות דא"א הם נשמה לכל אצילות והוא מתלבש תוך פנימיות כולם ואמנם ז"ס או"פ של אצילות ובודאי לא יהיה שוה אחור ג"ר שבו לחג"ת שבו וכן כיוצא בזה בשאר וז"ס ההפרש שיש בסוד האצילות והנה נתבאר אצלינו כי רישא דא"א שהם הג"ר שבו לא נתלבשו כלל אמנם נשארים בגלוי והנה

בחי' או"מ שלו הוא סובב וחופף עליו ברחוק אבל אין בו הגבלה רק שהוא בהרחבה גדולה אלא שהוא בריחוק מועט ואין לנו רשות לדבר בנסתרות ואתה המעיין תבין מעצמך איך יש או"מ ואו"פ אל ג"ר דעתיק ואו"מ אינו מושג ומתפשט למטה מאותן ג' אמנם הפנימים של אלו הג' הם אשר יצאו ממנו אח"כ ונעשים בחי' או"מ למטה לז"ת שלו כי אע"פ שלמעלה הוא מוגבל במדה הנה כאן אין מדה זו יכולה לקבלו ולהגבילו ונשאר לה בסוד או"מ לז"ת אותו או"פ של הג"ר אמנם או"פ שבו הוא נכנס בו דרך קו יושר ונמשך מן סיום או"פ העליון ממנו אמנם איננו הוא עצמו כי הוא נשאר מבחוץ לאו"מ ואו"פ של אלו הז' הוא מקיף אל ג"ר דא"א וג"ר דא"א האו"פ שבו הוא או"מ אל הז' שבו והפנימי שבו הוא מסיום או"פ העליון כנודע וכן עד סיום האצילות והנה נודע כי או"א הם מלבישים לחג"ת דא"א וחג"ת דא"א הם מלובשים תוך או"א וא"כ או"פ של ג"ר שבו אשר נעשו בחינת או"מ אל ז"ת שבו הוא מוכרח שיקיף את או"א אשר הם לבוש לחג"ת דא"א:

הגהה - ענין המקיף נלע"ד כי האורות העליונים אח"פ יצאו בראש כלולים בכל ה' בחי' נרנח"י] וה' מקיפים אבל הנקודות וכל האצילות באו נפש תחלה לבד דיושר ואח"כ שאר המדרגות וע"כ אין שם רק ב' מקיפים לבד נגד חיה יחידה אלא שצ"ע שאין זה סדר המדרגות אלא ממטה למעלה והיה לו להיות ב' מקיפים החיצונים דג"ר ולא מן העליונים ע"ד נר"ן הפנימי' שמתחילין ממטה למעלה ולא עוד אלא שגם ב' מקיפי' עצמן כתוב שיצאו גם הם ממטה למעלה תחילה חיה ואח"כ יחידה וצ"ע[:

ואמנם הושם עליהם בחי' שערות שבדיקנא דא"א החופפים עליהם ומכסים אותם מצד פנים ובחי' שערות הראש דא"א אשר הם תלויין מאחוריו מכסים אותם מצד האחוריים ועי"כ נמצא שיש הפסק בינם לבין או"מ ועי"כ כולין לקבל הארתו ואו"פ של או"א אשר הם הג"ת עצמם דא"א הוא עושה מקיף אל ז"ת של או"א ואמנם סוד או"פ הזה של ז"ת דאו"א נחלק לב' חצאין כי חציין שהם ג' ספירות וחצי הם בחי' או"מ לז"א עד חציו בטיבורא דלבא והג' ספירות וחצי אחרות הם מקיפים גם את הנוקבא דזעיר אנפין העומדת מטיבורא דז"א ולמטה כנודע והנה גם הנ"ה דאריך אנפין אשר הוא או"פ דזעיר אנפין נחלק לב' חציו לזעיר אנפין וחציו הב' לנוקבא דז"א אשר היא עומדת מחציו דז"א ולמטה. והנה נתבאר איך כל הבחי' שבו הולכים מג' שבו לז' שבו בכל בחי' אצילות אבל דע כי הג"ר שבכל בחי' ובחי' האור שלהן הוא שוה בהשוואה א' וכן אור הז"ת שבכל בחי' ובחי' אור שלהן שוה ואין חילוק אחר רק שהאור הוא יותר בהחרקה אל הבחינה הב' יותר מן הא' ואל הג' יותר מן הב' וכן על דרך זה בכל הבחי' אמנם האור בבחינת עצמו הוא שוה בהשוואה אחת:

שער מה פרק ד

דע כי א"ס הוא מתפשט בכל אצילות עד בחי' המלכות אמנם פשוט הוא כי הבחי' של אור המתפשט בא"א היא גדולה מן האור המתפשט באו"א וכן עד"ז כיוצא בזה בשאר הבחי' והנה כמו שיש חיות ואור נמשך בפנימיות אצילות כך צריך שיהיה חיות אחר אור המקיף כולו מסביבותיו ופשוט הוא כי או"מ גדול מאו"פ לפי שאין לו שיעור ומדה מוגבלת לרוב קדושתו ואינו יכול להתצמצם אבל הפנים מתפשט בכולם ואמנם הסדר כך הוא כי הנה הא"ס ממשיך אורו בא"א בבחי' פנימית ובבחי' מקיף עליו ואו"פ של א"א נעשה ממנו או"מ לאו"א כי פשוט הוא שאו"פ דא"א הוא גדול מעלתו מן או"מ דאו"א לכן או"פ דא"א נעשה או"מ לאו"א ואור פנימי דאו"א נעשה מקיף לז"א ואו"פ דז"א נעשה מקיף לנוקבא דז"א שהיא נק' מלכות בכל מקום:

שער מו פרק א מ"ת

השער הששי שער כסא הכבוד ובו ו' פרקים:

דרוש מעוט הירח ודרוש הכסא ובו יתבאר מאמר ר"מ בפ' בא דמ"ג וז"ל ולבתר עביד משמשין לאילין מאנין כורסייא בד' סמכין ושית דרגין לכורסייא הא עשרה וכולא איהו כורסייא ע"כ. והדברים תמוהים כי אם מספר רגלי הכסא הם ד' ודרגין דיליה הם ו' הרי י"ס א"כ מהו הכסא עצמו אבל הענין הוא דע כי כל עולם ועולם מאבי"ע הוא בחי' י' ויש בו בחי' י"ג ג"כ והנה בריאה יש בה י"ס והם הנקרא שית דרגין לכורסייא שהם ו' היכלות שיש מלבנת הספיר עד היכל הרצון וד' רגלין דכורסיא הם בהיכל ק"ק ואלו הד' רגלין הם ההיכל ז' דבריאה והנה היכל זה כולל ד' היכלין כחב"ד דבריאה ואלו הן ד' רגלין דכורסייא. ואמנם אע"פ שהם ד' רגלין אינן נחשבין במנין רק במספר ג' היכלין שהם כח"ב לפי שהדעת שהוא הד' אינו עולה במנין כי הוא נעלם מאד בין חו"ב ונודע כי אמא מקננא בכורסייא בג' ספיראן דבריאה והם ג' אורות שירדו מאמא מקננא בג' ספיראן והם נשמה דבריאה הנקרא כסא הכבוד ואלו הג' אורות שהם הכסא נקרא ק"ק קודש חד קדשים תרי הא תלת והם מתלבשים בהיכל הז' העליון הכולל ד' הילכין שהם ד' רגלים שהם ד' מוחי הבריאה ולכן נקרא היכל זה היכל ק"ק ר"ל היכל שבו מתלבשים ג' אורות הכסא הנקרא ק"ק והרי עתה נשלם מ"ש למעלה כי עולם הבריאה הוא בחי' עשר והוא בחי' י"ג שהם י"ס ועוד ג' אורות הנקרא כסא המתלבשין בו. והנה ענין כסא זה הוא כי הנה אמרו בתיקונים דאמא מקננא בג' ספירן עילאין דבריאה וכבר נודע כי מתנה"י דז"א נתהוה אור ד' מוחין של הנקבה עליונה אשר באצילות וכל הי"ס שבה ולעולם שיעור קומתה בד"ס תנה"י דז"א לבד כי לכך היא נקרא ד' כנודע לכן גם ממנה נתהוה אור א' כלול מד' אורות ונתהוה מתנה"י שהם ד' אורות האלו ואלו הם יורדין ומתלבשים בהיכל העליון הז' בד' היכלות אשר בו כנ"ל. ואל תאמר כי תנה"י עצמן דמלכות דאצילות הם עצמן נעשים מוחין למטה רק מאירין ד' אורות הנ"ל והם היורדי למטה בהיכל הנ"ל והם הנקרא כסא והם נשמת הבריאה המתלבשים בכחב"ד דבריאה הנקרא ד' היכלין שבהיכל הז' העליון הנ"ל ומזה תבין כי כל העולמות הם כסדר א' כי כמו שתנה"י דבינה הם מוחין דז"א כן תנה"י דז"א הם מוחין דנוקבא וכן תנה"י דמלכות הם מוחין דבריאה והבן זה וכבר נתבאר שאין תנה"י עצמן נעשים מוחין למטה בבריאה רק האורות שלהם כנ"ל:

שער מו פרק ב

ואחר שנתבאר ענין הכסא שהוא אותן הד' אורות נבאר עתה ענין מיעוט הירח והוא כי הנה בתחלה היתה הנוקבא במקומה למעלה באחורי ז"א מהחזה ולמטה שהם ד"ס תנה"י דז"א ובעת מיעוט הירח נטרדה ממקומה העליון שבאצילות וירדה למטה בהיכל ק"ק דבריאה וכל שיעור קומה שלה וכל כללותיה בכל י"ס שלה הם מתלבשין תוך אותן ד' אורות שנתהוו מתנה"י שלה כנ"ל הנקרא כסא נצא כי מה שהיתה תחלה למעלה מקומה בד"ס תנה"י דז"א כנ"ל היא עתה כלולה תוך כסא הזה שגם היא בחי' ד' אורות והכסא הזה מתלבש בכל ד' היכלות הנכללים בהיכל ק"ק וא"כ שיעור קומת המלכות היא בכל ג"ר שבהיכל שביעי העליון הזה דבריאה וזהו ענין שבעה ושבעה מוצקים לא כתיב אלא מוצקות והוא הנזכר בזוהר פ' בראשית לאתחברא שביעאה בשביעאה והם הנקרא ז' ימים וז' ימים והענין כי כל אלו הי"ד הם נוקבין כי הם ז' דמלכות דאצילות וז' דהיכל ק"ק שהם ד' היכלין שהם כללות כל היכל הז' וג' אורות המתלבשים בתוכה הרי ז' והז' שבמלכות שכחתי עניינם אמנם במ"ש שמיעוט הירח גרם ירידת מלכות דאצילות בהיכל ק"ק דבריאה כן יהיה ג"כ בשאר עולמות כי המלכות דבריאה ירדה בהיכל ק"ק דיצירה ומלכות דיצירה ירדה בהיכל ק"ק דעשיה וכנזכר אצלינו כי זה הוא הסדר לעולם

שהמלכות של זה יהיה בכתר של זה כי כל זה הענין הוא מיעוט הירח וירידתה למטה. אמנם יש שינוי א' בין העולמות והוא כי המלכות דאצילות כל כללותה בכל י"ס שבה מתלבשים בכסא הנ"ל המלובש תוך ראש דבריאה כנ"ל אמנם בשאר עולמות אינו כן אמנם חלק הי' דמלכות דבריאה לבד מתלבש בהיכל הז' העליון דיצירה וכן חלק הי' דמלכות דיצירה היא לבד מתלבש בהיכל עליון הז' דעשיה וא"כ נמצא כי בד' עולמות אבי"ע יש בכל עולם מהן ב' מציאות כאשר הם עולין ונכללין תחתון בעליון בעולם שלמעלה הימנו והוא מציאות א' והוא בחי' ו' היכלין תחתונים שבכל עולם מהם כי אלו הם נכללין זה בזה למעלה דרך כללות לבד כנזכר אצלינו בענין הקדישים. ומציאות הב' שהוא היכל ז' דק"ק אינו כך אמנם הוא נכלל למעלה והוא חוזר ממש כמציאותו של עולם העליון שלמעלה ממנו. המשל בזה כי מבריאה נעשה אצילות ומיצירה בריאה אמנם נבאר עתה ענין ז' היכלין דבריאה מה ענינם ותחלה צריך שתבין מ"ש בזוהר פ' בראשית וז"ל בההוא זמנא מתפתחין ז' היכלין כו' ותחלה צריך שתדע כי יש ז' היכלות באצילות והם אלו ההיכלות הנזכר כאן באומרו בהאי זמנא אתפתחין ז' היכלין ויש ס' היכלין בבריאה והם אותם הנזכר פ' פקודי ויש ס' היכלות ביצירה והם אותן ההיכלות הנזכר בפרקי מרכבה בספר היכלות דר"י כי שם היתה השגתן ועלייתם של העולים בפרדס והנה גם בקליפה יש ענין ז' היכלות דמסאבותא הנזכר פ' פקודי והם בבריאה ואותן ז' מדורין הנזכר פ' בראשית הם היכלי הקליפות דיצירה כי ביצירה מדורין ובבריאה היכלין ואמנם צריך שתדע. כי נתבאר בדרוש הקודם כי בכל עולם יש ה' פרצופים והנה בכל פרצוף יש בו ז' היכלין חלוקים זה מזה הכוללים י"ס וכולם נקראים ז' היכלין כוללים כל העולם ההוא עד"ז מ"ש בפרטות כמ"ש בע"ה והנה בבריאה יש בה כל אלו הבחי' ז' דאבא וז' דאמא ז' דז"א וז' דנוקבא וכולם בסוד שבעה ושבעה מוצקות והנה הז' היכלות הנזכר פ' פקודי הם דז"א דבריאה כוללין י"ס שבו כמ"ש והם ז' היכלות ברכת יוצר דשחרית כנזכר פרשה פקודי והז' היכלות של ערבית הם ז' היכלין דנוקבא דבריאה הכוללים י"ס שבה וז' היכלין דיוצר דשבת ז' היכלין דאו"א שאינן נפתחים אלא בשבת כמבואר אצלינו ביוצר דשבת:

שער מו פרק ג

דע כי ז' היכלות אלו דבריאה כפולים ומכופלים הם וכמ"ש קצת בהיכל ק"ק שבו בהיכל רצון שבו והנה ז' היכלות אלו הם י' ספירות דז"א רק שהם נכללין ז' בז' והם באופן זה כי היכל התחתון נקרא לבנת הספיר כולל יסוד ומלכות והיכל הב' עצם השמים הוד והיכל ג' היכל נוגה נצח. והד' היכל זכות גבורה והה' היכל אהבה חסד. והו' היכל רצון ת"ת. והיכל הז' ק"ק כולל כח"ב כנ"ל ושם נתבאר כי גם יש בו דעת אלא שאינו עולה ונזכר בשם לרוב העלמו בין חו"ב והרי הם ז' היכלין כוללים י"ס זכר דבריאה. אמנם דע כי היכל ל"ה דז"א דבריאה איננו היכל המלכות כי הרי נת"ל (בפ"ב) כי המלכות דבריאה נקודה בכתר היכל ק"ק דיצירה וכן בשאר עולמות אבל הענין הוא כי האמת הוא שאינו רק בחי' יסוד לבד ולא כאשר חשבו קצת מקובלים מחכמי דורינו שהיא כוללת יסוד ומלכות (בסוד מיעוט הירח) (אבל אינו רק יסוד לבד) והראי' לזה ממה שהקשינו עתה כי המל' לעול' יורד' בעולם שלמטה הימנו בסוד מיעוט הירח ועוד כי הנה בזוהר עצמו נתבאר ענין זה שאינו רק יסוד לבד כי אמרו שם יוסף הצדיק נטל היכל דספיר כו' ואע"ג דכתיב ותחת רגליו כמעשה לבנת הספיר כי הנה הרגלים הם נ"ה ולהיות בחי' יסוד מקום צנוע ומכוסה לא פרסמו הכתוב רק בדרך רמז ביאר מקומו שהוא תחת רגליו כי היסוד למטה מנ"ה וזה היסוד הוא כמעשה לבנת הספיר נמצא כי פסוק זה נאמר בבריאה באלו היכלות. ואמנם היותו נקרא שם א' מצורף מב' שמות לבנת הספיר הוא לב' סבות הא' כי הנה היסוד מכריע בין נ"ה והוא כלול משניהן ולכן נקרא לבנת הספיר לבנת בחי' נצח וספיר בחי' הוד. והסבה הב' כי היסוד לעולם כלול מזכר ונקבה כנזכר בזוהר פ' לך לך בפסוק צדיק כתמר יפרח מה תמר לא סליק אלא זכר ונקבה והנוקבא שבו בחי' העטרה של ראש היסוד כנודע כי אין

העטרה בחי' מלכות עצמה כי המל' אינה רק פרצוף בפ"ע נקרא רחל אשת יעקב אמנם העטרה הוא בחי' כללות מלכות מי,ס דדכורא כנודע כי מבשרי אחזה אלוה ולסבה זו נקרא יסוד לבנת הספיר לבנת נגגד עטרת היסוד נקבה וספיר יסוד עצמו וז"ש לעיל כי היכל ל"ה כולל ב' ספירות וסוד מלכות דז"א הוא בי' עטרה שבו והנה היכל הו' נקרא היכל הרצון דז"א דבריאה הוא היכל ששי ועכ"ז נכללין בו ו' היכלין כנזכר בפרשה בראשית האי רוחא אתכליל בשית פי' כי יש מתתא לעילא ו' היכלין שהם ל"ה ועצם השמים נוגה זכות אהבה ורצון שהוא הששי עליון מכולם וז"ש האי רוחא אתכליל בשית פי' כאשר אלו הה' היכלין תתאין מיניה עולין עד מקומו ונכללין בו אז האי רוחא אתכליל בהו והם עמו ו' היכלין וזהו אתכליל בשית ואמנם הוא עצו יש בו בחי' כל הו' היכלין תמיד בגויה והם השרשין של ו' היכלין תתאין וכנגד אלו אמר וקיימא בשית כי תמיד קאים בהו וקיימין ביה אבל תתאין אתכלילן ביה לבד אבל אינ מצד עצמותו והנה ב' בחי' אלו סוד ו"ו כפולה ב' ווין לרמז לזה. עוד יש בחי' אחרת אל ב' ווין הללו והוא מ"ש בפסוק וקרא זה אל זה כי הת"ת נקרא זה נגד י"ב פרקין שיש בו והם כמנין ז"ה ומתחלקים לב' ווין גדולה וקטנה והנה ת"ת ו' גדולה בבחי' ו"ק נגד ו' פרקין דאית בב' זרועיו והיסוד גם כן ו' זעירא בבחי' ו"ק כנגד ו' פרקין דאית בב' ירכין. וז"ש פ' בראשית האי רוחא אתכליל בשית כי יש בהיכל רצון ו' היכלין כלולין בו כי לעולם יש בחי' זאת בת"ת ויסוד ו' בכל חד וחד והנה היכל הז' העליון דבריאה כבר בארנו לעיל בריש דרוש זה כל ענינו שהוא כחב"ד די"ס דבריאה. אמנם דע כמו שבהיכל הרצון יש בו כללות הו' היכלין תתאין כנ"ל כך בהיכל ק"ק הזה יש בו כללות כל אלו ויש בו ג"כ היכל אהבה אחר יותר עליון מכולם וכמ"ש בברכת אבות במלת באהבה יעו"ש:

שער מו פרק ד

דרוש היכלות מ"ת:

דע כי ז' היכלות דבריאה אין המלכות דבריאה בכללן כי המלכות נקודה בכתר דיצירה בהק"ק וכן הוא בשאר עולמות והנה ההיכל הא' הוא היכל לבנת הספיר והוא ביסוד דבריאה וז"ש ותחת רגליו כמעשה לבנת הספיר כי רגליו הם נ"ה ותחתיהן הוא היסוד וז"ש פרשה בראשית דמ"ה ע"א יוסף הצדיק נטל היכל לבנת הספיר ואף על גב דכתיב ותחת רגליו בגין יקרא דמלכא פי' כי היסוד הוא ענין שצריך להיותו מכוסה ונעלם ולכן בגין יקרא דמלכא לא פרסמו בשמא רק ברמז ביאר את מקומו שהוא נתון תחת רגליו כנ"ל. והנה היסוד הוא זכר ונקבה לפי (שיש בחי' עטרה שבו כי) אין בחי' העטרה בחי' מלכות עצמה רק כללות מל' הזכר שיהיה כלול מי"ס כי המלכות האמיתית היא רחל אשת יעקב ואיננה העטרה שביסוד ואמנם מבשרי אחזה אלוה לכן נקרא לבנת הספיר לבנת עטרה נוקבה הספיר יסוד זכר. למעלה ממנו היכל עצם השמים הוד. למעלה ממנו היכל נוגה נצח. למעלה ממנו היכל זכות גבורה. למעלה ממנו היכל אהבה חסד. למעלה ממנו היכל רצון ת"ת למעלה ממנו היכל ק"ק והוא הג"ר שהם א"א ואו"א דבריאה וזהו קדש חד קדשים תרין וכבר הודעתיך כמה פעמים כי ז' היכלות דבריאה הנרמזין ביוצר אור דשחרית כנזכר פ' פקודי הנה הם ז' היכלות דז"א דבריאה שהם כוללין י"ס דז"א עצמו כנ"ל כי לבנת הספיר כלול מן ב' היכלות לבנת הספיר כי לבנת הספיר אינו כולל יסוד ומלכות כמו שחשבו רבים אמנם אינו רק היכל יסוד יען הוא מכריע בין נ"ה כלול דין ורחמים לכן הוא מורכב מב' שמות לבנת הספיר והיכל ק"ק כלול מג' היכלין הרי הם י' היכלות שהם י"ס דז"א דבריאה רק שהם נכללין בז' היכלות בלבד ואלו הם ז' דיוצר דשחרית הנזכר בפרשה פקודי בזהר וכנגדן יש ז' היכלות דנוקבא דז"א והם דיוצר דערבית והרי הן ז' היכלין דכורין וז' נוקבין. ועוד יש בבריאה ז' היכלין עלאין דאבא דבריאה שהם דכורין והן היכלין דיוצר דשחרית דשבת. וז' היכלין דנוקבא דאמא דבריאה דערבית דשבת והם באופן זה כי כולן כפולים הם בסוד ז' וז'

מוצקות ועוד ז' היכלין עלאין דא"א דבריאה הכוללין י"ס כי כבר גם בבריאה ידעת כי יש ה' פרצופים א"א ואו"א וזו"נ. עוד צריך לדעת כי ז' היכלין של כל א' וא' מהן הם כפולים ומכופלים כי הנה כמו שיש ו' היכלין מתתא לעילא עד היכל הרצון דיוצר שחרית דחול שהם דז"א. עוד יש בהיכל רצון עצמו שהוא ת"ת דז"א יש בו ג"כ ו' היכלין אחרים בתוכו וז"ס ו"ו כפולה וכן בהיכל ק"ק שהם כח"ב שלו יש שם כללות כל אלו ג"כ ויש שם היכל אהבה א' יותר עליון נמצא כי יש היכל אהבה תחתון והיכל אהבה עליון. עוד דע כי כמו שנתבאר שיש בהיכל רצון שית היכלות אחרים כלולין בו כן יש בהיכל ק"ק שהוא עליון מכולם ז' היכלין וזה ענינם:

מ"ב ד' רגלין דבריאה הם כחב"ד ונקרא כסא וו"ק דבריא' הם ו' מעלות לכסא והמלכות דבריאה נקרא כסא דין וכן כסא כבוד דבריאה הם ג' אורות המתנוצצין מכח"ב דאצי' ומתלבשין בג"ר שבכל פרצוף ופרצוף מה' פרצופים דבריאה שהם כח"ב דא"א דבריאה וכח"ב דאבא דבריאה וכח"ב דאמא דבריאה וכח"ב דז"א דבריאה וכח"ב דנוקבא דבריאה ויש הפרש באלו כי א"א ואו"א דבריאה הם מתגלים כל הג' אורות הנקרא כסא כנ"ל בג"ר שלהם אך בג"ר דז"א דבריאה אין אור הכתר (וחכמה) דכסא מתגלייא בהם (נ"א בו בג"ר שלו) רק או"ר החו"ב (נ"א אור הבינה) לבד של הכסא מתגלים בג"ר דז"א דבריאה וכן הענין בנוקבא דז"א דבריאה וכבר כתבנו שמותיהן כנ"ל. ונלע"ד שאלו הג' אורות הנקרא כסא כנ"ל שנתנוצצו מכח"ב דאצילות הן עצמן ירדו עד תנה"י דנוק' דאצילות ונתלבשו שם ואח"כ אלו הג' עם בחי' לבושיהן שהם נה"י דנוקבא דאצילות ירדו ונעשו מוחין בסוד נשמה ממש לבריאה לכל ה' פרצופים כנזכר במ"א. הנוקבא ברדתה בבריאה נקרא כסא והיא שם אדנ"י ועם י"ב אותיות המילוי וד' פשוטות כמנין כסא. וענין ג' בחי' אלו הם מספר ד' אותיות ומספר אותיות המילוי ומספר שם עצמו והוא שג' בחי' אלו ירדו בבריאה בסוד כסא גם יש בחי' אחרת והוא ב' מוחין דילה י"ה גימטריא ט"ו ואדנ"י ס"ה עם הכולל כמנין כסא:

שער מו פרק ה מ"ת

ודע כי כל עולם ועולם מד' עולמות אבי"ע הוא סוד עשר ויש בו גם כל בחינת י"ג עם נה"י שלמעלה שמתלבשת בו והנה עולם הבריאה הוא עשר ספירות ויש בו סוד ו' דרגין דכורסייא והם סוד ו' היכלין שיש מן לבנת הספיר עד היכל הרצון וד' רגלין דכורסייא הם בהיכל ק"ק ואלו הד' רגלים הם ההיכל הז' עצמו והרי הם י'. ובזה תבין מ"ש פרשה בא בזוהר כי שית דרגין לכורסייא וד' רגלין אית ליה לכורסייא וכולא איהו כורסייא ודברים אלו צ"ע כי אם הדרגין והרגלין הם י' א"כ מה הוא הכורסייא עצמו אמנם סוד הענין הוא כי אלו הז' הכלין בחי' שית דרגין וד' רגלין הם כנ"ל ואלו י' הם נקרא בריאה ואמנם יש בחי' ג' אורות שיורדים מן אמא עלאה היא מל' דאצילות דמקננא בג' ספיראן דבריאה שהם אותן ג' אורות שהם נשמת הבריאה והם הנקרא כסא ואלו הג' אורות נקרא ק"ק והם מתעלמין ומתלבשין בהיכל הז' העליון הכולל ד' רגלין דכורסייא ולכן נקרא היכל הז' העליון ק"ק ר"ל היכל שמתעלמים בתוכו ג' אורות עליונים הנקרא ק"ק ונמצא בחי' הבריאה הם י"ס ועוד יש ג' אורות עליונים שהם נה"י הנקרא כסא שהם נשמה להם והרי הם י"ג בין כולם. והנה היכל הז' הזה הכולל ד' היכלות הם כחב"ד של הבריאה ובאלו הד' מתלבשין ג' אורות הנ"ל הנקרא כסא והנה הם נמשכים מן המלכות העליונה דאצילות ולפי שהיא בחי' ד' להיות שיעור קומתה ד' ספירות שהם תנה"י לכן מתאצל מן שיעור קומתה אור א' וגם הוא בסוד ארבעה ונגנזין בד' היכלות דבריאה שבהיכל הז' העליון. והנה בזה תבין כי כמו שהוחין דז"א דאצילות הם תנה"י של הבינה וכן המוחין דמלכות שהיא נוקבא הם תנה"י דז"א וגם ד' מוחין דבריאה הם תנה"י דמלכות והבן איך כל העולמות הם בסדר א' והבן זה מאד. אמנם אע"פ שהם ד' היכלות אינן נמנין אלא לג' לפי שהד' שהוא דעת אינו לעולם במנין כי הוא נעלם מאד בין חו"ב והנה כל מציאות הנ"ל אינו שתנה"י העליונים דמלכות דאצילות הם עצמן

מוחין למטה בבריאה רק שהם מאירין שם כנ"ל והרי איך מתנה"י של ז"א נתהוו אור ד' מוחין דנוקבא דז"א העליונה שבאצילות וכל מציאות י"ס שבה ולפי שלעולם הוא שיעור קומתה בד"ס אלו ולכן גם ממנה נתהוו מתנה"י שלה ד' אורות בהיכל ק"ק דבריאה והם בחי' הכסא ונקרא נשמת הבריאה ואותן הד' אורות שהם מתנה"י הם מאירי בד' היכלין הכלולים בהיכל ק"ק הנ"ל שהן ד' בחי' ד' מוחין דבריאה וו"ק הבריאה הם בו' היכלין תחתונים מן היכל הרצון עד היכל ל"ה ואמנם היכל ל"ה אינו רק יסוד לבד המכריע בין נ"ה וזהו לבנת הספיר ולא כמו שחשבו רבים שהוא כולל יסוד ומלכות אמנם בחינת המלכות של הבריאה הוא בהיכל הז' העליון דיצירה כמ"ש במ"א כי תמיד זהו הסדר כי המלכות של זה הוא כתר לזה כי כ"ז הוא סוד מיעוט הירח וירידתה למטה. אמנם יש הפרש א' והוא כי כל כללות מלכות דאצילות בכל י"ס דילה הם מתלבשים בכסא שהוא בראש הבריאה באותן ד' אורות הנקרא כסא כנ"ל אבל בשאר העולמות אינו כן כי אי כל המלכות מתלבשת רק חלק עשירית שבה לבד היא מתלבשת בהיכל הז' העליון של עולם שלמטה ממנו. ובזה תבין ענין ז' וז' מוצקות מוצקים לא כתיב אלא מוצקות וגם ז"ס מ"ש בזוהר לאכללא שביעאה בשביעאה גם נזכר בזוהר שנקרא שבעת ימים ושבעת ימים. והענין הוא כי הנה כל אלו הי"ד הם נוקבין כי הם ז' דמלכות דאצילות וז' דבריאה כי הנה ד' היכלין כנ"ל יש בהיכל ק"ק של בריאה ועוד ג' אורות הנקרא כסא המתלבשים בהיכל הנ"ל הם ז' דבריאה ועוד נשארו ז' ספירות עליונות דמלכות דאצילות שהם כחב"ד חג"ת זהו הנקרא אדם יושב על הכסא הרי ז' מתלבשות (בז' אלו) וז"ס שבעה וז' מוצקות. וזהו ענין מיעוט הירח שנאמר בה לכי ומעטי את עצמך והענין כי תחלה היתה המלכות עם ת"ת למעלה במקומה מאחורי החזה שלו כנודע ושיעור כל קומתה מראשה ועד רגליה היתה שיעור נה"י של הזכר עד סופם והנה כבר הודעתיך ובארנו איך מתנוצץ אור של כל הספירה בבריאה וביצירה ובעשיה אמנם הוא האור המתפשט מהם ולא הם עצמם האמנם בחי' המל' שהיתה תחלה בנה"י הנ"ל הנה בעת מיעוט הירח ירדה היא עצמה בהיכל ק"ק דבריאה ושם באותו היכל נכללו בה כל חלקיה וכל שיעור קומה שלה שהוא שיעור נה"י שלו הם עתה בהיכל זה הז' הנ"ל אשר הוא כללות ג"ר דבריאה ושם תופסת שיעור קומה ההוא של ג"ר דבריאה תמורת ג"ס נה"י של הזכר שהיתה עמדת כנגדן כנ"ל ומזה תקיש אל השאר כי גם מל' דבריאה יורדת בהיכל ק"ק דיצירה כן מלכות דיצירה בהיכל ק"ק דעשיה אלא שיש הפרש א' ביניהן בין מלכות דאצילות לשאר מלכיות דבי"ע כי מלכות דאצי' כל חלקיה יורדין בבריאה אך מל' דבי"ע אינן יורדין כל חלקיה רק חלק הי' לבד ודי בזה:

שער מו פרק ו מ"ת

ודע כי היכלי זו"נ דבריאה הם נקראים ז' נערות אסתר לפי שהן נוקבין בערך אותן ז' היכלין דאו"א דבריאה אבל הם נקראים שבעת הסריסים המשרתים ונקרא דוכרין וזה שמעתי פ"א. דע כי בבריאה יש בה כל הה' פרצופים כנודע ויש שם שבעה היכלין נגד תו"מ והם שבעה דכורין וז' נוקבין והכל נקרא ז' היכלות דבריאה הנזכר בזוהר פ' פקודי והם סוד ז' וז' מוצקות וכנגדן למעלה באו"א דבריאה עצמו יש ז' היכלות זכרים ונקבות שבעה בשבעה והנה העליונים הם נפתחים ביום השבת בלבד ואלו הם ההיכלין הנזכר בזוהר פ' בראשית דכ"ג ע"ב בהאי זמנא מתפתחין שבעה היכלין היכל קדמאה היכל דאהבה היכלא תניינא היכלא דיראה וכו' הנה אלו עליונים שהם מצד החו"ב הם עלמא דדכורא ונקרא ז' סריסים המשרתים את פני המלך ונקראו סריסים ע"ש כה אמר ה' לסריסים אשר ישמרו את שבתותי כי אלו המסרסים את עצמן בימי החול ואינם נפתחין אלא ביום השבת והיכלות התחתונים דפ' פקודי הם המשמשין בימי החול ומזדווגים אז ואלו הם נוקבין כי הם בסוד המלכות עלמא דנוקבא ואלו נקראים ז' נערות אסתר הראויות לתת לה. ודע כי סוד אסתר הוא (סוד נוק' מלכות דאצילות כד נחית מבחי') נקודה מלכות דאצילות בסוד לכי ומעטי את עצמך והיא מסתתרת בראש הבריאה לכן נק' אסתר וז"ס

בזוהר כי תצא דרע"ו ובג"ד אסתר לישנא דסתרא כו' ודא באיתתא מאילנא אבל אם היא משכינתא לית לה שינוי הה"ד אני ה' לא שניתי וכבודי לאחר לא אתן כנודע כי פסוק זה לא נאמר אלא באצילות כי בבריאה יכול לאתערבא עמיה קליפין כנזכר שם דרע"ז ובתיקונים. ודע כי היכ לבנת הספיר שבכל עולם עולם מן ג' עולמות בי"ע הם בסוד היסוד והוא כולל ימין ושמאל כנזכר בזוהר פ' בראשית דמ"א ע"ב באותן היכלות אשר שם ופ' פקודי דר"ז וזהו לבנת הספיר אמנם בחי' המל הוא למטה כיצד הנה מלכות דבריאה היא בהיכל ק"ק דיצירה ומלכות דיצירה הוא בהיכל ק"ק דעשיה אשר הענין הזה הוא סוד סמיכת גאולה לתפלה כמבואר אצלינו במקומו. ודע כי המלכות של אצילות היא עומדת בק"ק דבריאה ועומדת ע"ג ג' ראשונות של הבריאה וכן מלכות דבריאה הוא בהיכל ק"ק דיצירה ועומדת ע"ג ג' ראשונות דיצירה וכן מלכות דיצירה בק"ק דעשיה ע"ג ג"ר דעשיה. והנה שם יאהדונה"י אשר בהיכל לבנת הספיר הנזכר פ' פקודי הנה הוא נמשך מן הדעת העליון שבאותו העולם כפי מה שהוא והוא יורד ומתגלה למטה ביסוד שהוא בחינת לבנת הספיר בסוד נשמת היכל זה בסוד הדעת שהוא נשמת ו' קצוות כנודע:

שער מו פרק ז מ"ת

דע כי מטטרו"ן גימטריא שד"י שהוא ביסוד העליון הנקרא ח"י ואלו הם סוד ט"ט מן מטטרו"ן ושאר אותיות הם רמו"ן גימטריא נוריא"ל וזה סוד והחיות רצוא ושוב פי' כי החיולת הם ביצירה סוד רצוא ושוב כי רצוא גימ' נוריא"ל שהוא סוד אותיות רמו"ן של מטטרו"ן ושוב גימטריא שד"י שהוא כל שם של מטטרו"ן והנה סנדלפו"ן הוא בעולם העשיה שהוא כנגד מלכות שיש בה הה"ג שהם ה' אותיות מנצפ"ך והם גימטריא פ"ר כמנין סנדלפו"ן הנמשך מכחם ולכן נקרא שם זה המלאך שר היער כי הוא שר היונק מן היער שהם ה"ג הנ"ל דמנצפ"ך שהם גימטריא יע"ר פ"ר. ענין שם מ"ב שיש בכל עולם מן ג' עולמות אב"י משא"כ בעולם עשיה כנזכר בכת"י בחסרון התקונים והנה אלו הם ששם מ"ב דאצילות הוא ד' אותיות פשוטים דהוי"ה וי' אותיות מילוי אלפין שהם ג' מ"ה וכ"ח אותיות מילוי דילוי דאלפין. שם מ"ב דבריאה הם ב' שמות אהי"ה יה"ו וכן אהי"ה אשר אהי"ה שהוא גימטריא מ"ב ושם מ"ב דיצירה הם שם מ"ב הרמוז בר"ת אנא בכח שהוא אבגית"ץ כו'. (גם צריך שתדע כי ד' הויות הם א' הוי"ה דע"ב דיודין באצילות והוי"ה דס"ג בבריאה ודמ"ה ביצירה ודב"ן בעשיה והנה בכל הוי"ה מן הג"ר הנ"ל דאב"י יש בהם סוד מ"ב אתוון כנ"ל כי ד' אותיות הפשוטים וו' אותיות המילוי וכ"ח אותיות דילוי המילוי הרי מ"ב דהוי"ה דע"ב ודהוי"ה דס"ג ודהוי"ה דמ"ה אבל בהוי"ה דב"ן שהוא בעשיה אין בה מ"ב אתוון) וצריך לבאר טעם הדבר והענין הוא כי הנה סוד מ"ב הוא ג"פ י"ד וג"פ י"ד גימטריא מ"ב והם סוד ג' ידים שהם י"ד הגדולה מימינא יד החזקה משמאלא יד הרמה באמצעיתא כנזכר בתקוני והם סוד חג"ת ובהם נכללין ד' תחתונים נהי"ם כי הנה שם מ"ב יש בו ז' שמות כנודע לפי שהוא בז"ת אמנם שרשו אינו נקרא רק בחג"ת לבד. והנה אדם דיצירה יש לו ג' ידים שהם סוד שם מ"ב דאנא בכח כדי לאחוז עמהם את עולם העשיה להעלותן למעלה כמבואר אצלינו בסוד הקדישים ובתפלת השחר על אנא בכח הנאמר בעת הקרבנות. ואח"כ אדם דבריאה גם הוא אוחז בג' ידיו שהוא שם מ"ב שבו את עולם היצירה ומעלהו לבריאה ואח"כ אדם דאילות גם הוא אוחז בג' ידיו שהוא שם מ"ב שבו את עולם הבריאה ומעלהו אותו אמנם העשיה שהוא עולם התחתון מכולם ואין עולם אחר למטה ממנו כדי שיצטרך להעלותו עמו לכן אין בו בחי' הג' יסדים הנ"ל ואין בו בחי' מ"ב:

שער מז פרק א

השער השביעי שער סדר אבי"ע ובו ו' פרקים:

דע כי כאשר עלה בחפץ הא"ס להאציל ולברוא ולצור ולעשות עולמו כלול מד' עולמות אבי"ע וראה כי לא היה כח בעולמות לקבל את האור הגדול של הא"ס ולא די בתחתונים אלא אפי' בספי' עצמן אפי' של האצילות לא היה בהם כח לקבל אור עחליון כי ספירת חכמה לא היתה יכולה לקבל אור עליון אם לא ע"י אמצעית ספי' כתר ועד"ז כל השאר ולטעם זה הוצרכו כל אותן התקונים הנזכר אדר"ז ובאד"ר ומטעם זה הוצרך לעשות ד' עולמות אבי"ע. והענין כי בכל העולמות יש בחי' עצמות וכלים ותחלת הכל נתפשט הא"ס בסוד י"ס דאצי' בסוד כלים כי הלא ענין התפשטות מורה התעבות האור יותר ממה ששהיה ונמצא כי י"ס אלו הם י' כלים ונעשו מצד התפשטות הא"ס עצמו רק שנתעבה האור ונעשה כלים ע"י התפשטות ואחר התפשטות הזה אשר ע"י נעשים י' כלים אז נתלבש עצמות א"ס בתוכם וז"ס עצמות וכלים והנה כאשר הגיע התפשטות הנ"ל עד המלכות דאצילות ראה המאציל העליון שאין כח בתחתונים לקבל האור ההוא אם יתפשט יותר ואז כאשר נגמר הכלי הי' דאצילות נעשית שם מסך ופרגוד א' המפסיק בין האצילות לשאר העולמות שלמטה הימנו ואז הכה אור א"ס יתברך המתפשט עד שם במסך ההוא ואז בכח ההכאה של הירידה ופגע שם חזר לעלות בסוד אור חוזר למעלה למקומו ואז נגמר עולם האצילות בבחינת הכלים ואז חזר הא"ס להתלבש בהן בסוד העצמות כנ"ל לכ עד המקום שמגיע אור הא"ס ע"ד הנ"ל נקרא עולם האצילות כי האור עצמו הוא (דק) רק שהוא אחר התעבותו כנ"ל. וענין התעבות אור הזה הוא כי הלא הרואה אור גדול מאד לא יוכל לסובלו אם לא ע"י הרחקה או ע"י מסך או ע"י שתיהן והנה הכתר שבאצילות מאיר בו הא"ס בלתי שום מסך ושום הרחקה כלל לכן הכתר נקרא א"ס (פי' כתר דמ"ה סוד עתיק) וחכמה מקבל ע"י כתר אך בינה קבלה אור הא"ס ע"י הרחקה כי עתה הא"ס רחוק ממנה ויכולה לקבלו והז"א אינו מקבל האור כ"א דרך חלון ונקב צר אשר בתוך החלון ההוא עובר האור בלתי מסך כלל אלא שאין דרך רחב רק צר מאד אבל הוא קרוב כי מן הבינה אל הז"א אינו רחוק אבל נוקבא דזעיר אנפין נמשך לה האור דרך נקב וחלון כמו הז"א אך שהוא בהרחקה הרי הם ד' בחי' אשר בהם יובדלו פרטי האצילות מיניה וביה אבל כולם הם בלתי מסך כלל ועיקר לכן נקרא עולם האצי' כי האור הא"ס עצמו נתפשט בכולו בלתי מסך ואמנם משם ולמטה אין א"ס עצמו מתפשט רק הארה היוצאה ממנו דרך מסך והוא כי המסך ופרגוד המבדיל בין אצילות לבריאה כנ"ל הנה מחמת אותו ההכאה של אור העליון המגיע עד שם כנ"ל הכה בפרגוד ההוא ומכח אותם הי"ס דאצילות שהגיע עד שם והכה שם באור שלהם הנה נתנוצצו מהם אורות ועברו דרך מסך ההוא ונעש למטה הי"ס דבריאה מהתנוצצות י"ס דאצילות שעליהן ע"י המסך מכח י"ס דכלים נעשו י"ס דכלים אחרים ומכח י"ס דעצמות נעשו י"ס דעצמות אחרים דבריאה וכן בסוף הבריאה נעשה שם מסך אחר ומחמת הכאת י"ס דבריאה בבחי' עצמות וכלים במסך נעשו י"ס דיצירה וכן מיצירה לעשיה ע"י מסך ההוא. ובזה תבין למה נקרא זה אצילות וזה בריאה וזה יצירה וזה עשיה כי יש מסך מבדיל בין זה לזה ואין זה דומה לזה כלל. אמנם החילוק שיש בין אצילות לג' עולמות הוא שאצי' האור הא"ס נוקב ועובר בו עד סוף האצילות בלתי שום מסך כלל אך משם ולמטה יש מסך והבדל בין בריאה ליצירה בהיות לבריאה מסך ומבדיל א' וליצירה ב' מסכים ולעשיה ג' מסכים ואמנם בפרטות העולם עצמו כמו שיש ד' בחי' באצילות בפרטן כנז' לעיל כן יש אל ד' בחינות בבריאה עצמה וכן ביצירה עצמו:

שער מז פרק ב

ואמנם בענין ד' בחינות הנ"ל ראיתי שינוי א' להר"ר גדליה והוא כי ג' מדרגות הם כי הג' ראשונות מקבלות האור מרחוק (צ"ל מקרוב) וז"א מקבל האור מקרוב רק שהוא דרך חלון ומלכות ברחוק וע"י החלון והנה בזה תבין מ"ש בתקונים כי י"ס דאצילות איהו וגרמוי חד בהון פי' כי אי אור א"ס נבדל מהן ע"י מסך כלל אבל הבריאה לאו איהו וגרמוי חד בהון כי אין א"ס עובר שם רק דרך מסך ועוד מצאתי דרך ג' בסוד ההפרש שיש באצילות עצמו והוא כי א"א

נמשך לו אור א"ס בקרוב עד שבא לו בהרחבה גדולה אבל או"א בא להם הארה מן אור א"ס בקירוב ג"כ רק שהוא דרך חלון ולא בהרחבה כמו שבא לא"א וז"א בא אליו האור בהרחקה וגם שהוא בא לו דרך חלון ולא בהרחבה אך רוחב החלון דז"א היה רחבו כרוחב החלון ואו"א ממש אך הנוקבא בא אליה האור בריחוק וגם החלון אשר משם נמשך לה האור הוא יותר צר וקטן חלון דז"א אמנם כל אלו הבחי' אינם ע"י מסך כלל אך בין בריאה לאצי' יש מסך כנ"ל. גם דע כי הלא כדי שהאור א"ס יוכל להאיר בכל אצילות צריך שיתלבש עצמותו תוך החכמה ואחר התלבשותו בחכמה אז מתפשט בכל האצילות וע"י מלבוש זה לבדו יכול כל האצילות לקבל מן הא"ס וז"ס כולם בחכמה עשית אבל כדי להאיר בבריאה צריך שגם החכמה תתלבש בבינה וע"י ב' אל שאור א"ס מתלבש בתוכם אז הוא מאיר בבריאה. וז"ס המסך שבין אצילות לבריאה כי נמשך מסך זה מבינה אשר בה מתלבש החכמה להאיר בבריאה וכדי להאיר ביצירה מוסיף מסך ומלבוש א' והוא ששגם הבינה מתלבשת בת"ת ואז ע"י הת"ת מאיר הא"ס ביצירה וכדי להאיר בעשיה מוסיף לבוש ומסך אחד והוא שגם הת"ת מתלבש במלכות וע"י המל' מאור א"ע בכל עשיה וז"ס אמא עלאה מקננא בכורסייא ועמודא דאמצעיתא מקננא ביצירה והמלכות מקננא בעשיה. ואמנם כדי שתבין יותר דע כי הלא הכתוב אומר כולם בחכמה עשית פי' כי הלא באצילות אור הא"ס מתלבש בחכמה וע"י מאיר בכל אצי' וסוד החכמה זו יתבאר לך ממה שהודעתיך כי גבוה מעל גבוה שומר כו' וכמה עולמות יש למעלה מאצילות ובאותו החכמה שיש למעלה מאצילות שם בתוכו מתלבש הא"ס ומאיר באצילות ולכן כשרצה להאיר בבריאה מתלבש ג"כ בבינה שבאצילות אשר היא למעלה מהבריאה וע"י אותו הבינה מאיר בבריאה וכן כד להאיר ביצירה מתלבש גם כן בת"ת של הבריאה וכן מיצירה לעשיה מתלבש במלכות דיצירה וכן הענין באצילות כי כדי להאויר באצילות נתלבש בחכמה הנ"ל שלמעלה מן האצילות וע"י מאיר באצילות ולא תחשוב שהוא החכמה דאצילות עצמה. ואמנם דע כי כשרצה המאציל להאיר באצילות נתלבש בחכמה שלמעלה מהאצילות ועל ידי החכמה המתלבש הוא בתוכה אז נכנס ומאיר בכתר וחכמה דאצילות ולא הוצרך להתלבש גם בבינה שלמעלה מאצילות ולא נתלבש רק בחכמה שלמעלה מן האצילות לבד וע"י מאיר בכתר וחכמה דאצילות ואמנם כשרצה להאיר מבינה דאצילות ואילך עד סוף כל האצילות הנה ודאי שהוצרך להתלבש גם בבינה דאצילות כי אין זו"ן מקבלין אור רק ע"י הבינה אך הענין הוא שלא הועילה הבינה רק למעבר לבד אל אור א"ס המלובש תוך החכמה העליונה הנ"ל ועבר דרך בינה לאצילות ולא נעשית הבינה מסך ולבוש ב' כדי להאיר לז"א רק בא האור עצמו דרך חלון כנ"ל בלתי שום מסך ונמצא כי אע"פ שנמשך דרך הבינה אין זה נקרא התלבשות כיון שאין שם מסך כלל וא"כ האור א"ס עצמו המתלבש בחכמה לבד הוא שמקבלין זו"ן דאצילות אמנם בבריאה מתלבש הא"ס לבוש אחר בבינה דאצילות וזאת הבינה נעשית מסך סתום ומלבוש גמור אשר ע"י מקבלין י"ס דבריאה כולם אפילו כתר וחכמה דבריאה נמצא כי האצילות מקבל אור חכמה עלאה כי א"ס מתלבש בתוכה וא"כ אינו נחשב שמקבל רק מהחכמה לבד והבריאה מקבל אור הבינה כי הא"ס והחכמה מתלבשת בתוכה וא"כ הבריאה אינה מקבלת רק מהבינה לבד וז"ס אמא עלאה מקננא בכוסייא כי כורסייא מקבל אור מבינה דאצילות הנ"ל כי נעשה מסך מבדיל בין א"ס וחכמה אל בריאה. וא"ת א"כ זו"ן דאצילות ובריאה כולם שוין כי כולם מקבלים מבינה דאצילות. וי"ל כי כבר ביארנו כי זו"ן מקבלין אור החכמה עצמו כי כולם בחכמה עשית ואין מועיל להם הבינה רק למעבר בעלמא אך אחר האצילות נעשית בינה מסך ומלבוש גמור מחיצוניות הכלי של בינה דאצילות וע"י מסך זה מקבלין כל הי"ס דבריאה את אור א"ס. ודע כי גם הבריאה אע"פ שחוזר האור להתלבש בז"א של הבריאה עכ"ז גם המל' של הבריאה מקבלת אור הבינה עצמה דאצילות ואין זעיר אנפין מפסיק לה רק דרך מעבר לחוד דוגמא מ"ש באצילות וכן הוא בפרטות יצירה מיניה וביה וכן בפרטות עשיה מיניה וביה. והנה הא"ס כדי להאיר ביצירה מתלבש לבוש גמור גם בזעיר אנפין דבריאה והוא נעשה מסך ומלבוש אל היצירה וע"י מקבל כל היצירה וכן להאיר בעשיה מתלבש הא"ס לבוש ומסך גמור בנוקבא דז"א דיצירה ג"כ וע"י מקבלת כל העשיה וז"ס ו' ספיראן מקננן ביצירה ואמא תתאה מקננא באופן. והנה בזה תבין למה ד' עולמות אבי"ע נרמז

ו בד' אותיות הוי"ה י' אצילות ה' בריאה ו' יצירה ה' עשיה כי אצילות האור שלו הוא ע"י חכמה העליונה כנ"ל לכן נקרא י' ובריאה ע"י בינה דאצילות לכן נקרא ה' וכן ו' ביצירה וכן בעשיה ה' תתאה נמצא עתה כלל העולה כי אצילות מקבל אור מהחכמה לבד כי החכמה נעשית מסך סתום בין א"ס ובין אצילות ומבינה דאצילות מקבלת הבריאה אחר שנתלבש אור הא"ס וחכמה עליונה בתוכה ועכ"ז נקרא אור הבינה לפי שנעשית מסך מבדיל גמור וכן היצירה מקבלת מז"א דבריאה עצמה וכן העשיה מקבל מנוקבא דז"א דיצירה עצמה ולולי כל אלה המסכים והלבושים לא היו יכולין לקבל אור עליון רק שכל עולם ועולם פחות במדרגה משל חבירו ע"ד הנ"ל. ובזה תבין כי האצילות נקרא מחשבה ורצון והבריאה דיבור ורצון והענין כי א"ס כשנתפשט נתהוה כלים של י"ס דאצילות ויצא בפועל מה שהיה בכח כהדין קמצא דלבושיה מיניה וביה ואח"כ חזר למקומו מחמת היות הכלים עבים וגסים ומהכאת הכלים דאצילות בפרגוד נעשו י' כלים דבריאה ומהכאת עצמות דאצילות נעשו י"ס דבריאה ועד"ז ביצירה ועשיה. ואמנם כבר ידעת כי י"ס דאצילות נתחלקו לה' בחינות שהם א"א או"א זו"ן וכולם כללות אדם א' וכל אלו הם מתנענעים ע"י מחשבה אחד כדרך כל איברי האדם שמתנענעים ע"י מחשבתו וא"צ שום אבר מאיברי האדם שיצוה לו ולדבר לו שיעשה אותו מעשה הנוגע לו המשל בזה כשירצה אדם לילך לאיזה מקום שידבר הוא לרגליו שילכו כי בעלות הדבר במחשבתו הולכין הרגלים עצמן וכן בשאר פעולת איברים. גם נדקדק הענין בדקות יותר כי הלא המחשבה עם הפעולה באים ביחד כי כשאדם אוכל א"צ שתחלה יחשוב איך ילעוס המאכל בשיניו או איך יגביה רגליו לילך ואח"כ יאכל וילך כי המחשבה מתפשט באיברים עצמן ואז באים המחשבה והמעשה ביחד וזהו פשוט ולכן עולם אצילות נקרא מחשבה לפי שא"ס הוא וגרמוהי וחיוהי חד בהון כי המחשבה מתפשט תוך האצילות ממש ואז המעשה והמחשבה שבאצילות הכל דבר א' ברגע א' בלתי שיקדים זה לזה וזהו איהו וגרמוי חד בהון כי הוא עמהון ביחד ואין הוא הנקרא מחשבה מקדים למעשה כי הכל בא כאחד אבל הבריאה אינו כמו האדם עם מחשבתו עצמו רק כב' אנשים וכמלך עם עבדיו שכאשרירצה המלך שיעשו עבדיו פעולותיו שהוא רוצה לא יספיק במה שיתפשט מחשבתו תוך עבדיו רק צריך שידבר הוא עצמו ודבור זה הוא סוד הכאת הארת האצילות במסך דבריאה ובתוך הכאת הכלים דאצילות שם הוא סוד הפה. גם העצמות הא"ס יוצא דרך שם בסוד הקול והדבור היוצא מן ההבל הפה ע"י הכאת השפה אל שפה ושיניים אל שינים וכיוצא בזהוכבר ידעת כי מסך זה נעשה ע"י הבינה דאצילות כנ"ל והבינה נקרא פה שמנה יוצא הקול והבל ולכן בי"ס דבריאה לאו איהו וגרמוי חד בהון ולא הא"ס חד בהון כמו האצילות והרי יש בבריאה ג' בחי' שהם הארת הכלים והעצמות והבינה של האצילות בבריאה ועי' בזהר פ' פקודי דרס"ב במ"ש שם בענין מחשבה רעיתא דלבא קלא ודבורא שהם ד' עולמות אבי"ע. ודע כי כמו שיש בד' עולמות אבי"ע ד' בחי' ההם כך באצילות עצמן יש ד' בחי' הה כי הלא כל בחי' ד' חלקי אבי"ע הם שם באצי' עצמן בפרטות כנודע ודע כי ב' מיני זווגים יש באו"א דאצילות א' בהיותן למעלה שוין בקומתן וב' בהיות אמא רביעא על בנין שמתלבשין נה"י שלה תוך ז"א לתת לו מוחין כנודע ואז צריכה אמא להשפיל עצמה למטה לכנוס תוך ז"א. והנה ב' זווגים אלו הא' הוא סוד או"א והב' הוא סוד יש"ס ותבונה רק שאנו צריכין לדבר דרך נסתר ואתה תבין מעצמך:

שער מז פרק ג מ"ת

ונחזיר לדבר דרך נסתר כי כפי מציאות הראשון כי כאשר אמא מתפשט תוך ז"א ורובצת על הבנים בסוד ם' סתומה הנה אז צריך גם אבא אם ירצה להזדווג עמה להרכין ולהשפיל ראשו למטה עמה כדי שיוכל להזדוג עמה והנה זווג א' ודאי שהוא מעולה מאד יותר כי אז זווג דאו"א הוא בהיותם לבדם בלתי שיתלבשו תוך אחרים כלל ולכן הולד המתהווה מזווג ההוא הוא בחי' צלם דמוחין שמורישים לבניהם שהם זו"ן דאצילות כדי שיזדוגו הבנים עצמן להוליד נשמות חדשות דבני אדם כנודע אך זווג ב' של או"א בהרכנת הראש תוך ז"א מלובשים בו אז ודאי שאין

זה נקרא זווג שלם כי הרי או"א ירדו ממדרגתן למטה. גם טעם ב' כי הלא מלבד טעם הנ"ל שירדו למטה ממדרגתן ולא די זה אלא שגם הוא על ידי התלבשותם תוך ז"א נמצא שהם ב' שינויין הא' ירידתן ממדרגתן הב' הוא התלבשותן בז"א וא"כ נמצא שכמעט קרוב זווג זה אל זווג זו"ן דאצילות ומעט הוא ההפרש שביניהן לכן נמצא כי אין כח זווג זה להוליד מוחין לצורך זו"ן דאצילות רק לצורך הבריאה כי הלא נודע כי כאשר אמא רביעא על בנין מתפשטים נה"י שלה בכל קומת ז"א ונוגעין רגליה במסך ופרגוד שבין הבריאה לאצילות נמצא כי אמא עצמה נוגעת בבריאה ומאירה עצמה שם ואז הטפה היוצאת מן או"א בהתלבשותן תוך ז"א ודאי שאינה חוזרת לעלות הטפה לראש ז"א אך יורדת זה המסך של הבריאה ונתנם בסוד מוחין לאו"א דבריאה ואז מזדווגים או"א של בריאה ומנחילין עטרות ומוחין לבניהן זו"ן דבריאה וע"י מוחין אלו אז מזדווגין זו"ן דבריאה ומולידין נשמות מלאכים של היצירה כי ביצירה הוא מדור המלאכים כנודע. ואמנם סוד הזווג הזה הב' דאו"א אשר מגיע עד מסך דבריאה ומאיר שם ז"ס הנאמר בתקונים אמא מקננא בכורסייא והענין כי כתר דאצילות מתלבש בחכמה וחכמה מתלבש בבינה ואז הבינה מאירה בבריאה כנ"ל כי הכל מאירין בודאי אפי' האור א"ס נמשך שם רק שאינו ניכר רק אור הבינה דאצילות שנעשה מסך ולבוש אל כל מה שלמעלה ממנה וזהו אמא עילאה מקננה בבריאה בכורסייא בג' ספי' פי' כי כח ג"ר כח"ב של אצילות כולן נכללין ומתלבשין באמא עלאה והיא אח"כ מקננא בבריאה ואמנם אומרו לשון מקננא לשון קן הטעם הוא כי לשון ישיבה הוא תמידי לכן לא אמר יתבא בכורסייא רק מקננא כי לשון קינון נופל על זמן שהעופות רוצין להזדווג להוליד בנים וכדי להגן ולחופף על בניהן נעשין קן א' להגין עליהם וז"ס הזווג הב' הנ"ל שאמא רובצת על הבנים כדי להגין עליהם ומקננת תמן כמבואר אצלינו בסוד כי יקרא קן צפור לפניך וזהו מקננא בכורסייא וכאשר היא בסוד ק"ן אז מאירה בכורסייא כי זווג זה הב' אינו זווג תדירי רק לפרקים כמש"ה כי יקרא קן דרך מקרה שהוא כאשר האם רובצת לצורך הבנים לשומרם ועיין בסוד שלוח הקן. ודע כי כל הזיווגים שהוא לצורך הבנים בין לצורך עיבור או לידה או יניקה וגדלות הנקראים מוחין תמיד נקרא מציאות זיווג זה מקננא לצורך בנין וז"ס אפרוחים או ביצים או בנים שהם עיבור יניקה ומוחין וע"ש במקומו ואמנם מ"ש שהוא מקננא בג' ספיראן דבריאה והיה ראוי לומר מקננא בתרין ספיראן אך לכאורה נשיב שהכונה ג' ספירות דכורסייא אשר אמא הנ"ל היא חדא מינייהו אבל שורש הדבר הוא במה שהודעתיך לעיל כי הג"ר הם כח"ב אבל האם הרובצת אינה בינה רק תבונה והתבונה הזאת מתלבשת בג' ספיראן עלאין ואז היא מקננא בכורסייא והבן ולכך לא אמר ג"ס מקננא בכורסייא רק אמא לבדה כי היא לבדה תבונה היא המתפשטת בז"א דאצילות ומאירה בבריאה והיא לבדה מקננא בכורסייא כי הג"ס אינן מתפשטין רק שמקבלת הארה מהם ובכחם היא מקננא בכורסייא ומן התבונה לבד הם המוחין של הבנים שלה אשר היא מתפשטת בהם בסוד או"פ מוחין פנימים ורובצת עליהם בסוד מוחין דאור מקיף בסוד שהיא נקרא קו ירוק שמקיף את העולם זו"ן:

ומ"כ בכאן ענין א' להר"ר גדליה הלוי והוא כי סוד זווג זה הב' דאו"א הנה האבא נכלל בחכמה דז"א ואמא נכללת בנוקבא בבינה שלה וכל זה בסוד תוספת נשמה ואז מזדווגים שם ע"י זו"ן לצורך או"א דבריאה ונחזור לענין כי הלא כבר בארנו איך אמה מקננא בכורסייא וא"כ אחר שאור ג"ר מאירין בבריאה ודאי שאור הבריאה גדול מאור יצירה ועשיה ויש חילוק גדול ביניהן והענין היא כי הלא זו"ן אין להם זווג שלם להוליד נשמות כי אם ע"י המוחין הניתנין להם מאו"א ולכן גם האור הבריאה אשר אור ג"ר מאיר בה יש יכולת להיות לה מוחין גמורים כדי להוליד נשמות ממש אך יצירה ועשיה שאין מגיע להם אור ג"ר אין מוחין להם וגם אין בהם יכולת להוליד נשמות כי כל הולדה אינה נמשכת אלא מן המוחין עליונים שהם או"א שהם המוחין אמיתיים אמנם בין אצילות לבריאה יש הפרש בין באצילות מגיע אור הג"ר דעצמותן אל זו"ן אשר שם לכן יש להם יכולת להוליד נשמות הצדיקים אשר הם פנימיות כ העולמות כמ"ש לקמן בע"ה. אך הבריאה שלא נמשך שם אור ג"ר רק ע"י מסך לכן אין כח בבריאה רק להוציא נשמות המלאכים דיצירה כי חיצוניות העולמות הם המלאכים כמ"ש בע"ה. אמנם ההפרש בין יצירה

לבריאה ועשיה הוא כי אע"פ שאנו אומרים שיש י"ס באצילות וכן בבי"ע עכ"ז אין כל הי"ס של עולם זה דומין לי"ס של עולם זה והוא כי הלא י"ס דאצילות כבר ידעת איך הם מתחלקין כי מן הכתר נעשה א"א ובו נכלל עתיק יומין ומן החו"ב נעשה או"א ומן החג"ת נה"י נעשה ז"א ומן המל' הנוקבא דז"א ועד"ז הם נחלקין הי"ס לה"פ הנ"ל וענין זה הוא גם בבי"ע. אך ההפרש הזה אינו במספר הי"ס עצמן כי שוין הם בכל אבי"ע. אך החילוק הוא בפרצופים עצמן כי אין פרצופים דבריאה שוין לשל אצילות וכן דיצירה לבריאה וכן דעשיה ליצירה אך מציאות הפרצופים ישנן בכל אבי"ע. ונבאר החילוק אשר ביניהן והענין הוא כי א"א של האצילות הוא פרצוף גמור בכל י"ס שבו כנודע אך א"א דבריאה אין בו י"ס שלימות רק ו"ק לבד ואין בו פרצוף שלם כי כיון שיש מסך בין אצילות לבריאה חסר מהבריאה הראש של א"א שבה שלא יכלה להתלבש שם בבריאה והענין כי כבר ידעת שיש בא"א דאצילות י"ג תקונים אשר הם צינורות הנובעין אור משם ועי"ז נתמעט האור ונתרק משם מאד ולכן לא יכול להוציא כנגדן בבריאה ריא בי"ג ת"ד. גם אבא דבריאה אין לו פרצוף שלם רק בחי' ו"ק כמו א"א והטעם כי הלא אף באצילות עצמו בהיות שם זווג הב' דאו"א כבר בארנו שאמא היתה רובצת על האפרוחים בפרצוף שלם של אצילות דתבונה ואמנם אבא הוא מרכין ראשו למטה להזדווג עמה לכן נמצא שאור ג"כ דאבא לא נזדווגו בתבונה אלא ע"י הרכנת הראש של אבא ולכן כאשר אותו האור הגיע אל הבריאה לא ניכר בו הראש של אבא רק ו"ק שלו לבד אבל אמא של בריאה יש לה פרצוף גמור ושלם לטעם הנ"ל רק שהוא בבחי' התבונה שהיא קצרת הקומה כנ"ל. גם ט"א כי הלא אמא מקננא בברי' כנ"ל וכתר וחכמה דאצילות גנוזין בה לכן אין להם גילוי רק בסוד ו"ק לבד אך אמא שנגלית בבריאה לכן פרצוף של אמא דבריאה שלימה ואמנם זהו עצמו ביאור מ"ש אמא עלאה מקננא בכורסייא פי' אמא דבריאה עצמה מקננא בכורסייא כי משם נוכל לומר שמתחיל עולם הבריאה כי א"א ואבא דבריאה הם מכוסים ונעלמים כנ"ל לכן הבינה מכונה אל הבריאה כי אין גלוי האור שבה אלא מבינה שלה עצמה ואילך ואמנם מה שחסר בכאן מאמא דבריאה הוא מקיף שלה שאין לה שום מקיף וז"א דבריאה ודאי שהוא פרצוף שלם אך מה שנתוסף בו הוא שיש לו אור מקיף א' כי כל מה שהוא קטן מחבירו יכול להתגלות יותר מחבירו לכן הולכין הפרצופין אלו דבריאה מדרגה אחר מדרגה ונוקבא דז"א דבריאה יש לה פרצוף שלם וב' מקיפין הא' הוא בסוד הקשר תפלה ש"ר וזהו מקיף העליון שבה והמקיף הב' התחתון שלה הוא תפלה של יד כי הוא אור המקיף כנודע כי כל תפלין הם בחינות מקיפים:

שער מז פרק ד

ועתה נבאר סדר התלבשות הפרצופים זה בזה כי באצילות כבר בארנו שכל הפרצופים שלימים וגמורים והנה ג"ר דעתיק נשארין מגולין בלי לבוש כי אין א"א יכול להלבישו מרוב זכותו ודקותו דרישא עתיק ואמנם ז"ת דעתיק מתלבשים תוך א"א בכל הי"ס שבו. אח"כ ג"ר דא"א ג"כ מגולין וז"ת מתלבשות באו"א וזו"ן כי הן ד' אותיות הוי"ה שהוא שמו של א"א כי א"א מתלבש תוך שם זה שהוא ד' אותיות ד' פרצופים וסוד קוצו של י' הוא רישא דא"א שנשאר מגולה חוץ לאבא שהוא י' כנודע גם או"א מתלבשין ג"ת שלהם בז"א כי או"א כחדא שריין ואינם זה למטה מזה וכן ז"א ג"ת שבו מתלבשין בנוקבא לפעמים כשהם אב"א. אך כשהם פב"ב אז הם שוין כאו"א ואמנם בריאה לא כן הוא כי א"א שבה הוא בסוד ו"ק שבו לבד וג"ר של ו"ק אלו שהם חג"ת נשארין מגולין וג"ת שבו הם מתלבשין בו"ק דאו"א. והנה סוד עתיק דבריאה הוא סוד נקודת מלכות דאצילות שאמר לה הקב"ה לכי ומעטי את עצמך והוי ראש לשועלים כי זהו ראש לכל הבריאה כולה ואז היא סוד עתיק דבריאה ומתלבשת בג"ר של ו"ק דא"א שהם חג"ת הגולין כנ"ל ואח"כ נבאר בע"ה נקודת מלכות דאצילות הנ"ל. ונבאר סוד היצירה כי להות שיש בו מסך א' יותר בינו בין הבריאה כי אין לו הארה רק ע"י התלבשות אור תוך ז"א דבריאה לכן האורות העליונים כל מה שהם יותר זכים ועליונים הם מתמעטים משום כי אין האור הזה

יכול לעבור דרך מסך ההוא העב לכן א"א דיצירה אין בו רק בחי' ג' כלול בג' שהם נה"י כלילין בחג"ת ולא ניכר בו רק ג"ס לבד וכן אבא דיצירה ג' גו ג' דוגמת א"א כי גם בבריאה היו שניהן שוין. אמנם אמא דיצירה אשר היה לה בבריאה פרצוף שלם וכן זו"ן דיצירה הם כולם בחי' ו"ק לכל אחד לבד והטעם הוא כיון שאור היצירה נמשך מן מסך ז"א שהוא ו"ק לכן אי יכול להיות בכל אחד מהיצירה יותר מבחי' ו"ק וזהו שית ספיראן מקננן ביצירה כי הפרצוף היותר גדול שבכולם אינו יותר מו"ק גם ביאורו הוא כי המסך הנעשה בין בריאה ליצירה הוא שנתלבשה הבינה דאצילות תוך ז"א דבריאה וע"י נעשית מסך ההוא וא"כ נמצא כי כל יצירה הוא מן ו"ס שהוא ז"א אך ההפרש של אמא וזו"ן דיצירה הוא כי ו"ק דאמא אין לה מקיף כלל וו"ק דז"א יש לו מקיף א' ונוקבא שיש לה ג"כ ו"ק יש לה ב' מקיפין. והנה ב' התחתונים דא"א דיצירה מתלבשין באו"א ונקודה א' מהן כי הוא ג' גו ג' מג' ספי' שבו נשאר מגולה ועתיק דיצירה הוא נקודה מלכות דבריאה שירדה בכאן ונתלבשה בזאת הספירה הג' המגולה וכמ"ש בע"ה. ונבאר סוד העשיה כי להיות שנתוסף בה מסך א' ממלכות דיצירה ולכן נפחתו האורות כי א"א שבה ג"כ ג' גו ג' כמו שהיה ביצירה והטעם כי להיותו בחינת קו האמצעי כי הכתר הוא בחינת קו האמצעי ובהכרח הוא שלוקח ב' קוין ימין ושמאל לכן א"א אין בו לעולם פחות מג' גו ג' אך אבא שאין בו טעם זה לכן נתמעט והיה בסוד נקודה א' לבד ואמנם אמא וזו"ן דעשיה נתמעטו גם הם ואין בכל א' מהן רק בחי' ג' גו ג' וההפרש שבהן הוא כי אמא אין לה מקיף וז"א יש לו מקיף א' ונוקבא ב' מקיפין והנה גם בעשיה יש בחי' עתיק שהוא נקודה מלכות דיצירה שירדה לעשיה ונתלבשה בא"א והנה בזה תבין טעם יוצר אור ובורא חשך כי הבריאה דין ויצירה רחמים וטעם הדבר כי הבריא' הוא הויה בסוד הוה"י כי הה' תתאה במלכות שבה היא גדולה מן ו' כי היא יש לה ב' מקיפין והוא אין לו רק מקיף א' גם ה' עילאה שבה גדולה מן י' כי היא יש לה פרצוף שלם ואבא אין לו רק ו"ק הרי איך הוא ה' על ו' ה' על י' לכן הוא דין גמור והטעם כנ"ל כי כל הבריאה נעשה ע"י בינה כי אמא מקננא בכורסייא לכן נוקבין דבריאה שלטין על דכורין ולכן הם דינין וז"ס ובורא חשך שמכח הנקבה נעשית דאמא מקננא בכורסייא ואז כל הזכרים שבה מסוד נוקבא קאתו אבל ביצירה אע"פ שהנוקבא שלהן גדולין הם מהזכרים עכ"ז כולם באי מן סוד דכורא ואפי' הנוקבא שבה כי הלא ו' ספיראן מקננן ביצירה כי אמא דיצירה היא בינה שבו והנוקבא מל' ששבו באופן שכולם הם סוד דכורין לכן נקרא יוצר אור כי היצירה כולה רחמים ודכורא כנודע כי אור וחושך הם דכורא ונוקבא. אמנם העשיה היא פחותה מכולן כי הבריאה היא דינין אבל העשיה הוא מדור הקליפות ואלהים אחרים. גם בזה תבין מ"ש בתקונים ל"ו כי האצילות רובו טוב ומיעוטו רע ואפי' אותו רע אינו מעורב עם הטוב והבריאה חציו טוב וחציו רע. [הגהה - מוהרש"ו צ"ע דלקמן שמ"ח פ"ג כתב להיפך מזה כי הבריאה רובו טוב ומיעוטו רע אמנם הם מעורבים ועיין לעיל שמ"ג פ"א]:

אבל אינן מתערבין יחד וביצירה חציו טוב וחציו רע והם מעורבים יחד והעשיה רובו רע ומעוטו טוב ומעורבים יחד וטעם הדבר כי כבר ידעת כי החצונים אינן שולטין בג"ר כלל לכן באצילות שכל הג' פרצופים הראשונים הם נתקנין לכן אין הרע יכול להתערב עם הטוב כלל גם שהוא יותר הטוב מן הרע אבל בבריאה שא"א ואבא אין להם פרצוף שלם לכן רע וטוב לחצאין שוה ולפי שאמא דבריאה יש לה פרצוף שלם אין שם אחיזה לחיצונים כלל ואין הרע יכול להתערב עם הטוב כלל אבל ביצירה שגם אמא אין לה פרצוף שלם לכן יש אחיזה אל החיצונים והרע נתערב עם הטוב אבל בעשיה שכל הפרצופים ג' כליל בג' ואבא אין לו אפי' בחי' זו אלא בסוד נקודה לכן הרע גובר על הטוב ורובו רע כנ"ל. ונחזור לענין כי הלא כבר ביארנו היטב חלקות ד' עולמות אבי"ע זה מזה וזה מזה ועתה נבאר מה שנמשך אליהם כפי החילוק שיש ביניהן. והנה כבר ביארנו לעיל כי יש ב' מיני זווגים לאו"א דאצילות הא' הוא היותם שוין וארוכין בכל גובה קומתן הב' הוא היותן בקצרות קומה כנ"ל שהוא סוד ישסו"ת והנה גם בזו"ן יש ב' מיני זווגים אלו הא' הוא בהיותן זו"ן שוין בקומתן הב' הוא כשהנוקבא אינה מגעת רק עד החזה דז"א לבד בהיותן אב"א והנה הזווג הא' נקרא זווג פב"פ והב' נק' אב"א והנה אחת שידעת חלוקי אבי"ע

איך הם נבאר ונאמר כי הנה לפי שכל מציאת ההולדה לנשמות חדשות אינה רק ע"י המוחין העליונים דאו"א כנ"ל ולכן עד מקום שמגיע הארת זווג או"א יש שם בחי' הולדה וזווג אך משם ואילך לא יש זווג. והענין כי הכתוב אומר שארה כסותה ועונתה לא יגרע והנה ג' אלו לא נמצא ביחד רק באצילות בסוד עונה הנשמות החדשות וכן יש ג"כ בבריאה רק שהם בסוד המלאכים כנ"ל וביצירה חסד סוד העונה ובעשיה לא יש רק שארה לבדה והענין הוא כי הלא הזווג הראשון דאו"א המעולה הוא לצורך זו"ן דאצילות עצמו שיולידו נשמות הצדיקים חדשות ממש. וזיווג הב' דאו"א דאצילות הוא פחות יותר לכן הוא לצורך או"א דבריאה שיתנו הוחין לזו"ן דבריאה להוליד נשמות המלאכים החדשים ממש כי כיון שזווג או"א מגעת שם לכן יש שם בחי' זווג והולדה ממש וזהו סוד עונתה האמורה בתורה כי ע"י הארת הזווג או"א בה יש שם ג"כ בבריאה בחי' מוחין כי יש שם או"א כנ"ל בסוד אמא מקננא בכורסייא בג' ספיראן אבל להיות זה זווג הב' יותר גרוע לכן אין מולידין נשמות רק מלאכים לבדן לעולם היצירה והנה יש עוד ב' זווגים בזו"ן דאצילות אמנם הראשון שהוא יותר משובח הוא לצורך היצירה וזווג הב' נמשך לצורך עשיה האמנם להיות כי שורש ב' זווגים אלו נמשך מזו"ן אשר שרשם לא היה רק ו"ק לבד בלתי מוחין ולכן כאשר הוא איר ביצירה בסוד ו' ספיראן מקננן ביצירה אינן מאירין ביצירה רק ו"ק לבד ואין פרצוף בכל היצירה יותר מו"ק בלתי מוחין לכן אין הולדה לזו"ן דיצירה וכ"ש בעשיה:

שער מז פרק ה

ועתה נבאר ענין הפרש בין יצירה לעשיה כי יצירה יש בה כסותה ועשיה אין בה רק שארה והענין כי הלא כל הב' זווגים דזו"ן אינן אלא להמשיך חיות ושפע אל היצירה ועשיה לבד לצורך עצמן ולא לצורך הולדה וזווג ומזווג א' דזו"ן דאצילות שהוא פב"פ נמשך חיות אל היצירה בבחי' ו"ק ומזווג הב' שהוא אב"א נמשך החיות אל עשיה להחיותן בבחי' ג' גו ג' והנה סוד החיות והשפע הוא סוד המזון הרמוז בכתוב שארה ובדבר זה שוין יצירה ועשיה אך מה שנתוסף ביצירה יותר מבעשיה הוא סוד כסותה. והענין כי סוד הכסות מורה על היות לעולם היצירה כסות ומכסה מן עולם אחר המכסה עלו שהוא עולם עשיה המכסה על עולם יצירה כנודע כי כל תחתון נקרא מכסה עליון וכל היצירה מכסה על הבריאה וכיוצא בזה וסוד כסות זה הוא בבחי' הכלים דעשיה ולא בבחי' העצמות ואמנם נמשך ליצירה ב' הארות הא' חיות ליצירה עצמה והב' חיות לבחי' עשיה המכסה עליו וזה שארה כסותה אך עשיה שהוא עולם התחתון מכולם ואין אחר למטה ממנו שיכסה אותו לכן אי בו רק שארה שהוא חיות ומזון אל העשיה אך כסות אין לה כנ"ל וזהו מלת שארה מלשון שיורין כי באצילות נתקן הכל בסוד פרצוף גמור ובבריאה חסר מעט וביצירה חסר יותר אך בעשיה לא יש שום תיקון רק מה שנשתייר לה הוא בחי' א' של ג' גו ג' של סוד העיבור כי זווג המועיל לבחי' זו אינו רק לצורך חיות להן עצמן דוגמת החיות הניתן לעובר בהיותו במעי אמו נמצא כי מזווג הא' דז"א דאצילות מאיר באו"א דיצירה שיזדווגו לתת חיות לבניהן לזו"ן דיצירה בבחי' יניקה שהם ו"ק ומזווג הב' נמשך הארה לאו"א דעשיה כדי שיזדווגו לתת חיות לבניהן זו"ן דעשיה בבחי' עיבור ג' גו ג' וכנגד עולם זה הנקרא שארה נאמר והיה שארית יעקב בגוים כי היא בחינת שיורין שנשתיירו בבחינת ראשונה של ג' גו ג' והנה שיור הקדושה אלו נקרא שארית יעקב שהוא בעשיה אשר שם כל הקליפות ואלהים אחרים וז"ס והיה שארית יעקב בגוים שהם הקלי' ואם תזכור מ"ש לך בסוד ואמר הדור האחרון שהוא הנקרא שארית יעקב שהוא בחי' דמטי רגלין ברגלין ותבין הפסוק זה יותר וד"ל והרי בארנו ב' בחי' זווג זו"נ דאצילות א' זווג פב"פ בהיותן שוין בקומתן והב' הוא זווג אב"א וב' זווגים אלו א' ליצירה וא' לעשיה ואמנם מצינו ראינו זווג ג' לזו"נ והוא בהיותה קצרת הקומה עד החזה דז"א לבד אך הם פב"פ וזה הזווג ממוצע בין ב' הזווגים הנ"ל וא"כ למה לא נברא עולם אחר נגד זה הזווג הג'. והתשובה לזה כי הלא עיקר הזווגים הם ב' הנ"ל לבד והענין כי קודם שבא אדה"ר וקודם בריאת עולם היו זו"ן אב"א ולכן כל העולמות כולן היו אב"א בסוד העשיה שהוא אב"א

לכן ט"ל מלאכות הם בסוד העשיה כי שם הוא המעשה וכולם היו בסוד אב"א ואחר שבא אדה"ר ותיקן ע"י תפלתו את העולמות בסוד לעבדה ולשמרה הנה עד שבא אדה"ר היו ו' ימי המעשה בסוד ט"ל מלאכות הנ"ל בהיותן אב"א ואז הוא גרם הנסירה העליונה וחזרו זו"ן פב"פ והיה יום השבת לכן נאסרו כל הט"ל מלאכות בשבת כי גורם להחזיר העולמות אב"א כבתחלה והנה סבת היותן בתחלה אב"א הוא מפני כי כאשר עדיין לא נתקנו ג"ר (בסוד פרצוף) וירד האור לז"ת ולא יכלו לסבולג ומתו וז"ס ואלה המלכים וגו' וכאשר נתקנו ג"ר בסוד פרצוף נתמעט האור ויכול הז"א (לסובלו) כמבואר אצלינו כי המיעוט הוא סבת תיקון אל המקבלים ואמנם הקליפות נעשו מאלו המלכים משיוריהם וכאשר נתנו או"א ירדו הדינין לתתא בזו"נ וכאשר נתקנו זו"נ ראה המאציל יתברך שאם יתוקנו בבחי' פב"פ יתאחזו הקלי' והדינין באחוריים שלהם להיותן דינין בפרט שהם לתתא לכן תיקנם אב"א ועי"ז לא יוכלו להתאחז שם כי להשמר שלא יתאחזו בפנים זה א"צ ודאי שאין להם שום אחיזה ואח"כ כשבא אדה"ר ותיקן מעשיו וע"י תיקון מעשיו וגדר הכרם וקצץ הקוצים הנאחזין שם וכרת כל הקליפות משם החזירן פב"פ ואמנם אדה"ר לא היה יכול לתקן רק עולמות עליונים אבל עולם עשיה שכולו קליפות לא תיקן ונשאר עולם זה בבחי' אב"א ושם באותן האחוריים להיות שם קליפות רבים פסולת מרובה על האוכל יש אחיזה לחיצונים שם בין אותן האחוריים בין הדבקים והם סוד אלהים אחרים פי' אלהים הנדבקים באחוריים ואלו הם בעשיה כי בבריאה תמן אמא מקננא והוא סוד הוי"ה בניקוד אלהים אך כאן בעשיה הם סוד אלהים אחרים כנ"ל. העולה מכל זה כי יש ב' מיני זווגים אחד בסוד אב"א בתחלה ואח"כ פב"פ כשבא אדה"ר ואז לא תקן רק מן היצירה ולמעלה אך העשיה נשאר אב"א כבתחלה לכן מה שהחזיר אדה"ר פב"פ שהוא היצירה לפיכך מקבלת מן סוד זווג א' המשובח דפב"פ אך העשיה שנשארה אב"א אין מקבלת אלא מזווג אב"א דזו"ן דאצילות כמו שהיו בעת שבא אדה"ר אמנם זווג הג' שהוא פב"פ עד החזה זה נעשה ע"י תפלתינו ומעשינו לפי שעה כנודע ואינו מן בחי' של זווג שהיה בבריאת העולם ואינו נכנס במנין עם הב' זווגים אחרים אמנם בסוד אלו ב' זווגים הנ"ל ביצירה ועשיה מצאתי להר"ר

גדליה הלוי וגם מצאתי בו קצת תוספת והוא זה דע כי הנה הזווג הא' פב"פ דזו"ן דאצילות הוא נמשך אל זווג או"א דיצירה כדי שיזדווגו ויתנו שפע וחיות לזו"נ דיצירה למציאות שיוכלו להתפשט ולעשות בחי' ו"ק גמורין ולא יהיו ג' כלילן בג' אבל פרצוף דמוחין אין בהם וז"ס שבימי החול לא יש זווג ונאסר הזווג לפי שו' ימי החול הם ביצירה סוד מטטרו"ן לכן בזו"נ שבו אין בהם זווג כי אין להם מוחין ולכן אין זווג בימי החול וז"ש ו"ס מקננן במטטרו"ן פי' כי לא יהבי זו"ן דאצילות אל היצירה רק אור ו"ס שלו לבד מה שהיה לו מתחלתו אבל מסוד המוחין הבאים לו בתוספת אינו נותן להם וז"ס ו"ס מקננן ביצירה והענין כי ע"י זווגים יוצאין נשמות ורוחין קדישין ומלאכים ונמשכין אל היצירה לגדל שם בסוד הו"ק לבד וכל זה ע"י הזווג דאצילות פב"פ אבל ע"י זווג אב"א נמשך האור אל העשיה בבחי' ג' גו ג' והטעם כי הלא מל' מקננא באופן וכאשר הנוקבא עומדת אב"א אין לה מקום בז"א רק ג"ת לבד לכן כאשר היא מקננא באופן זה דאב"א אינו נותן שם רק בחי' ג' גו ג' שהם נגד מדת המקום שהיא היתה לוקחת מז"א בהיותן אב"א. ודע כי אמא עלאה מתפשטת בכל ג' עולמות בי"ע כי ג"ר שבה הם מלובשים בבריאה וו"ק שלה ביצירה ומלכות בעשיה. וסוד הענין כי הלא התבונה המתלבשת בז"א דאצילות הנה כל פרוטה יורדת להעאיר בבריאה באופן זה כי ג"ר שלה מתלבשין בג"ר דבריאה וג' אלו נקרא כסא הנזכר בכ"מ וו"ק שלה מכתלבשין בו"ק דבריאה והם נקרא ו' מעלות לכסא וכסא זה נקרא כורסייא דרחמי ומלכות שבה מתלבשת במלכות דבריאה והיא הנקרא כסא דין תכלת סנדלפו"ן אמנם ז"ס אמא עלאה מקננא בכורסייא ואמנם אחר התלבשות זה מתפשטין ו"ק ביצירה וז"ס ו"ס מקננן ביצירה אמנם ו"ק שלה נעשים נשמה אל הו"ק הנמשכין ליצירה מן זווג זו"ן דאצילות כנ"ל והמלכות שלה מתפשטים בעשיה והיא נשמה אל בחי' אור הנמשך אל העשיה מזווג אב"א זו"נ דאצילות כנ"ל:

שער מז פרק ו

ועתה נבאר סדר ג' עולמות בי"ע בשמותם ובמעשיהן דע כי מצאתי להר"ר גדליה הלוי ז"ל כי הג"ר של הו"ק דא"א דבריאה שהם חג"ת כנ"ל אשר נשארו מגולין בלי התלבשות הנה אלו הג' הם בסוד מסך. ופי' הדברים הם כך כי הלא ביארנו כי בכל עולם מג' עולמות אלו יש להן מסך א' ואמנם המסך שבין אצילות לבריאה כאשר עברו בתוכו דמות כל האורות דאצילות לעשות כנגדן י"ס דבריאה הנה אלו לא בקעו אותו מסך ועברו בו רק עבר בו אור שלהם דרך המסך ההוא ונקו כל הי"ס של הבריאה והנה גם ג"ר דא"א דבריאה שהם חג"ת כנ"ל הם ג"כ עוברים דרך המסך ואינם בוקעים המסך רק הם אור המתמעט עובר קצתו דרך המסך אבל אותה הנקודה דמלכות דאצילות הנ"ל שירדה להתלבשת בג"ר אלו דא"א הם אור עצמו של המלכות דאצילות ע"כ היא משברת ובוקעת את המסך עצמו ויורדת ומתלבשת בג"ר דא"א והנה סוד נקודה זו עניינה היא כי הלא נודע איך היו ב' המאורות באצילותן בקומתן נבראו שוין זה לזה וכאשר קטרגה הלבנה ונתמעטה פי' שמה שהיתה בסוד פרצוף שלם נתמעטה ועמדה בסוד נקודה קטנה כלולה מי"ס והט נקדות אחרות פרחו ממנה כנודע ששרשה מתחלה אינו רק נקודה אחד ואח"כ באו בתוספת ע"י ז"א תשעה נקודות אחרות כי לכן נקרא אספקלריא דלית לה מגרמה כלום לכן חזר ז"א ונטלם ונשארה בסוד נקודה קטנה ואז לא יכלה לעמוד אצלו מרוב קטנותה ואז ירדה במקום זה בראש הבריאה ואמנם זה היה בזמן מיעוט הלבנה בבריאת העולם אבל אחר שכבר נתקנה וחזרה למקומה אב"א וברא לאדה"ר והוא החזירה פב"פ כבתחלה ואח"כ ע"י חטאם של התחתונים חזרה ונתמעטה וירדה כי זה כל סוד תפלתינו לתקנה בעת תפלתינו ואח"כ חוזרת כבראושנה כי אין בנ כח יותר מזה והנה כל דבר שבקדושה עושה רושם במקומו אע"פ שנסתלק משם ותמיד נשארה בחי' נקודה זו בראש הבריאה אמנם בזמן אשר המיעוט שלה ע"י פגם תחתונים אז הט' נקודות אחרות שמסתלקות ממנה אינן חוזרות אל ז"א אל מקורם ממקום שבאו אבל יורדות בעונותיהו עד הקליפה בסוד שכינה בגלות ואין להאריך בזה. ונחזור לענין כי נקודה זו היתה תחלה זנב לאריות בסוף האצילות כי חוה זנב לאדם היתה ואח"כ ירדה ומעטה עצמה בסוד נקודתה והיתה ראש לשועלים ראש לבריאה ממש וכן היתה בכל עולם ועולם כי נקודה מלכות דיצירה ירדה בראש עשיה וכן דבריאה בראש יצירה וכן היה ג"כ בראש אצילות בסוד כולם בחכמה עשית כי אור א"ס נתלבש בחכמה עליונה שלמעלה מאצילות וירדה אותה החכמה עצמה ושברה המסך שע"ג אצילות וירדה מציאות עצמה ונתלבשת באצילות וע"י מקבל אצילות אור א"ס וז"ס כולם בחכמה עשית הנזכר בעולם אצילות כנ"ל. ואמנם כל זה הבחי' שהיתה בכל העולמות הכל היה לתועלת העולמות כדי לקשר זה בזה וזה בזה כדי שיוכלו לקבל הארה זה מזה וזה מזה ע"י היות סיום האצילות תחלת רישא דבריאה ממש וכן בשאר העולמות וז"ס יום השבת כי אז נתוסף קדושה בעולמות ואז היכל העליון ק"ק דבריאה חוזר לעלות אל האצילות ונעשה אצילות גמור ממש לטעם הנ"ל וכיוצא בזה בשאר כל העולמות ואין להאריך. וא"ת והרי יש עתה מקום שאלה דא"כ למה אנו אומרים שנקודה זו הוא ראש הבריאה ומשם מתחלת בריאה כי הלא אי עולם הבריאה מתחיל רק מן או"א דבריאה כי רישא דבריאה היא אצילות ממש ועד שם הוא אצילות ולמה נאמר שנכנס בגדר עולם הבריאה וכן בשאר עולמות. והתשובה בזה כי ודאי עם היות שבודאי הוא כמו שאמרנו שנקודה זו הוא אור אצילות ממש שבקע ושיבר המסך וירדה עכ"ז זהו בערך הבריאה אבל אותה נקודה עצמה ודאי שכבר אין לה ערך עם אצילות כי אחר שידעת הפרש גדול שיש בין א"א לאבא ומאבא לאמא ומאמא לז"א ואיך מתמעט האור מזה לזה לאין קץ באצילות עצמו א"כ גם יש שינוי גדול מז"א לנוקבא אפי' בהיותה שלימה בפרצופה כי הלא היא סיום כל העולמות וכל האצילות עצמו וא"כ כאשר תתמעט מפרצופה ותשאר בסוד נקודה לבד ואח"כ תצטרך לבקוע מסך הבריאה כדי לירד ובכח בקיעה ההיא ודאי שמתמעטת יותר ואח"כ בהכנסם בבריאה מתמעטת יותר וא"כ אחר כל אלו המיעוטים אל יקשה בעיניך אם

תוכל להיותה כאן ראש הבריאה ממש כי בודאי אינה היא כאשר היתה למעלה בתחלה ונבאר סדר ג' מעלות ג' עולמות אלו דבי"ע:

עולם הבריאה יש בה עצמות וכלים והנה בענין הכלים דבריאה נחלקין עד"ז כי הכלים דאו"א דבריאה הם סוד שמות אכתריאל יה יהוה צבאות וכמו שידעת שהשמות אלו הם סוד כסא עצמו וגם ידעת כי ג"ר דבריאה הם כסא עצמו ואלו הם סוד גופא ממש דאו"א דבריאה גופא דז"א דבריאה נקרא מטטרו"ן גופא דנוקבא דז"א דבריאה נקרא סנדלפו"ן והרי ביארנו בחי' הכלים דבריאה והנה עצמות בריאה נחלק לג' בחי' נר"ן והנה הנפש של בריאה כולה נמשך ע"י הכאת י' כלים דאצילות במסך הבריאה ומהם נתנוצצו י' ניצוצות ואורות דרך המסך ונתהוו נפש לי' כלים של הבריאה כי כלים דאצילות מעולים מן נפש דבריאה כי האור שלהם העובר דרך מסך מספיק לעשות נפש אל הבריאה ורוח של בריאה נמשך ע"י הכאת של בינה דאצילות החיצוניות שלה במסך הבריאה ומהי"ס שלה נעשה רוח לכל הי"ס דבריאה ונשמות הבריאה נמשכת מהכאה פנימית דבינה דאצילות במסך וי"ס שלה נעשה נשמה לי"ס דבריאה וכנגד רוח ונשמה אלו נאמר אמא מקננא בכורסייא אמנם רישא דא"א דבריאה שהוא סוד אותה נקודה דאצילות שירדה הנה זאת לא נתהוית ע"י מסך כי להיותה נקודה נוקבא דאצילות ממש שברה ובקעה המסך לגמרי וירדה בבריאה ברישא דא"א דבריאה ואפילו חיצוניות שלה בקעה המסך להיותה אצילות עצמה ולא הארה כשאר י"ס דאצילות לכ היה בה כח לשבור ולבקוע המסך ולירד באופן זה כי הכלי ועצמות שלה ירדה לבריאה ומהם נתהוו רישא המגולה דא"א דבריאה:

עולם היצירה כבר ביארנו כי ו"ס מקננא במט"ט והענין כי מן ז"א דאצילות מן פנימיות אחר שנתלבש ונמשך וירד למטה עד המסך שבין אצילות לבריאה מרוב האור שלה בקע ושבר המסך ההוא וירד עד מסך הב' שבין בריאה ליצירה ומחמת התפשטות האור עד שם נחלש ולא בקע ושיבר אותו רק הכה בו לבד וע"י הכאתו שם במסך הב' נתנוצץ אורו למטה ביצירה וממנו ומפנימיותו היה סוד רישא דא"א דיצירה רישא מגולה ע"ד הנ"ל ברישא דא"א דבריאה שהיתה ממלכות דאצילות אמנם מן החצוניות הז"א הנ"ל נתנצצו ע"ד הנ"ל בעצמותו ופנימיותו ממש וירד ועשה כל בחי' הכלים של כל יצירה הנקרא גופא דיצירה מהי"ס שלו אמנם אין הכלים של הבריאה ולא הנר"ן של הבריאה יכולים להתנוצץ דרך מסך ב' זה דיצירה כי כבר עברו מסך א' שלהם ואינן יכולין לעבור מסך זה. והנה העצמות של יצירה הוא כי נשמת או"א דיצירה הוא מהכאת מסך ושבירת ובקיעה אכתריא"ל שלמעלה. והרוח דאו"א מהכאת מטטרו"ן שלמעלה. והנפש מהכאת סנדלפו"ן ע"ד הנ"ל. נשמה דז"א דיצירה הוא מטטרו"ן והרוח שלו הוא סנדלפו"ן ונפש שלו הוא מיטטרו"ן בתוס' יוד. נשמת נוקבא דז"א דיצירה הוא סנדלפו"ן. והרוח שלה הוא מיטטרו"ן בי'. והנפש שלה ג"כ סנדלפון. ואינה נשמה שלה עצמה רק כח אותו סנדלפו"ן שהוא נשמת הנוקבא כ"לם וממנו נמשך ז' וע"ז התחתון נאמר והנה אופן א' בארץ במתניתא תנא זה סנדלפון כו' ולהיותו נפש דמלכותנקרא ארץ לכן עליו נאמר והנה אופן א' בארץ:

עולם העשיה סוד רישא דא"א שבו המגולה הוא עצמו סנדלפו"ן שהוא נפש דנוקבא דיצירה ולהות שבשאר עולמות לא היה כן שהוא עצמו ישמש לתתא לכן עליו נאמר והנה אופן א' בארץ להיותו רישא של העשיה והוא נקרא שר היע"ר והוא גימטריא פ"ר וגימטריא יע"ר. נשמת או"א דעשיה הדרינא"ל. רוח שלהם קמואל (נ"א קומילאל) ונפש שלהם. מלכיאל. נשמת הז"א דעשיה קמואל. והרוח מלכיאל. והנפש שלו צדקיאל. נשמת נוקבא דז"א דעשיה הוא מלכיאל. והרוח שלה צדקיאל. והנפש שלה עטריאל. טטרון מלך בעולם היצירה שמועאל למעלה ממנו בבריאה וז' שרים דבריאה נקרא שבעת הסריסים וז' דיצירה אינם נקראים סריסים כי הנהגתן בחול ובריאה בשבת כנודע שמועא"ל הוא ענפיאל יהואל דע כי יש ביסוד אמא דעשיה השם יאהלו:

הגהה - מוהרח"ו ז"ל מזה נוכל ללמוד כי כל חי' נקודה שמעולם לעולם זכר הוא בהיותה בה] בחי' נפש בלבד כנלע"ד שם:

שער מח פרק א

השער השמיני שער הקליפות ובו ד' פרקים:

דע כי הקליפות בעולם אצילות אינם אחוזים אלא בזו"ן לבד אבל מבינה ולמעלה אין להם אחיזה כלל אבל בג' עולמות בי"ע יש אל הקלי' אשר שם אחיזה ויניקה אפילו מבינה ולמעלה של אותו עולם. וסוד הענין דע כי הנה כל הקלי' לא נעשו אלא מן השמרים והברור של ז' מלכים שמתו כנודע והנה אותן ז' מלכים שמתו הם בחי' זו"ן דאצילות לבד לפי שהמלכים של או"א לא מתו כנזכר אצלינו שנשארו למעלה במקום אצילות ולא ירדו לעולם הבריאה וע"כ לא היה בהם מיתה אבל הז' מלכים של הזו"ן שירדו בבריאה ושם מתו אז נתעוררו ונתהוו הקלי' הנקרא מות והנה זו"ן הם ב' אותיות אחרונים של הי"ה והם ו"ה שהם גימטריא י"א לכן הקלי' הם י"א ג"כ בסוד י"א סמני הקטורת כמבואר אצלינו בענין פטום הקטורת ובענין הקדיש של הודו והנה בזמן הגלות אז כבכול אין השם שלם לפי שזו"ן שהם ב' אותיות ו"ה אחרונים הם נפרדין מן או"א שהם אותיות י"ה ויורדין למטה ומהם נמשך הארה אל הקלי' יען ששרשם הם משם כנ"ל והם מאירין בהם ומחיים אותן בסוד י"א סמני הקטורת שהם חיות הקלי' ורוחניותן אשר נמשכו מב' אותיות ו"ה כנ"ל הן י"א בחי' משם ו"ה היורד שם וכאשר עולין זו"ן למעלה עד עולם אצילות ומתחברים עם או"א שהם י"ה אז מסתלקין ועולין גם כן למעלה י"א סמני הקטורת שהם חיות הקלי' אשר נמשכו מן ו"ה ואז הקלי' מתבטלים ואז השם עליון נעשה שלם:

שער מח פרק ב

ענין הקלי' של ד' עולמות אבי"ע ונבנה דרוש זה על מאמר אחד בזוהר פרשה ויחי דרי"ז וזה לשונו תנא עלמא חדא אשתמודע לעילא כד נפקי תרין צפרין כו' ולהבין מאמר זה צריך להקדים כמה הקדמות הנה כמו שיש ד' עולמות אבי"ע בקדושה כן יש ד' עולמות הטומאה והנה בעולם האצילות אין הקלי' כ"א נגד זו"ן לבד נגד האחוריים שלהם ויש שם זו"ן אל הקלי' אך לא יש למעלה כנגד או"א ובעולם הבריאה יש קלי' אפי' נגד אמא של בריאה ובאחוריים שלה ובאחוריים דזו"ן דבריאה וביצירה יש קלי' נגד אחוריים דאו"א ודזו"ן אשר שם ובעולם עשיה יש קלי' נגד אחוריים של כל ה' פרצופים שהם א"א ואו"א וזו"ן דעשיה וכבר נתבאר בדרושים הקודמים שבכל ד' עולמות אבי"ע דקדושה יש בו ה' פרצופים וכל פרצוף ופרצוף יש בו ז' היכלות שבהם י"ס דפרצוף ההוא (ועתה נדבר בהיכלי זו"ן) והנה כבר ביארנו שם בדרושים הקודמים כי היכלות הם ז' בז' והם ז' היכלות דדכורא וז' היכלי דנוקבא והנה כמו שהנוקבא היא כנגד החזה של הזכר גם ההיכלות הם עד"ז שהיכלות של הנוקבא הם מתחילין מהחזה של הזכר משם ולמטה עד סיום רגליו וענין זה הוא בכל ד' עולמות אבי"ע והנה ג"כ ההיכלות דקלי' אשר באבי"ע הם עד"ז היכלין ז' בהיכלין ז' והנה כפי זה היה נראה שז' היכלות דז"א דקליפה יהיה נגד ז' היכלות דז"א דקדושה וכן בשאר העולמות אמנם אין הדבר כן והטעם כי בכל ג"ר אין הקליפה נוגעת שם וא"כ נמצא כי כל ז' היכלי דמסאבותא דקליפה דז"א שיעורן הם נגד ו' היכלין תתאין דז"א דקדושה אמנם נגד היכל ז' העליון שהוא בחי' ג"ר דז"א אין כנגדו שום קליפה כלל וכן הענין בכל ההיכלות דקלי' שבכל ד' עולמות אבל צריך שתדע כי אע"פ שקליפות דבריאה אינן יכולין לעלות עד ג"ר דבבריאה עכ"ז ההיכלות דקליפה דאצילות הם יכולין לשלוט ולהאיר ממקומן העליון ועד"ז הוא בשאר עולמות ודע כי כמו שבכל הפרצופים דקדושה יש בהם בחינות המוחין כנודע כן יש אל כל הפרצופים דקליפות כולם לזכרים ולנקבות אבל יש שינוי בזה כי הנה הזכר דקליפה וגם הנקבה אין בהם רק תרין מוחין לבד והזכר של הקדושה יש לו ג' מוחין חב"ד והנוקבא של הקדושה יש לה ב' מוחין חו"ב לבד כי נשים דעתן קלה וזה נרמז בסבא

דמשפטים דק"ג וז"ל אל אחר אסתרס ולא עביד פירין פי' הדבר כמש"ה ממני פריך נמצא כי הפירות הנעשין מזווג העליון דזו"ן דקדושה הם נשמתין ורוחין ונפשין דישראל והענין כי בחי' נפשות באים מן הנוקבא עצמה אמנם בחי' נשמות ורוחות באים מן צד הזכר המזדווג עם הנוקבא ואמנם הטפה הנמשכת ע"י הזווג הוא ממוח הדעת כי הוא המכריע והמחבר התרין מוחין חו"ב של הזכר ואי אפשר לשום זווג אם לא ע"י הדעת לכן נקרא הזווג בלשון דעת כמ"ש וידע אלקנה את חנה אשתו והאדם ידע את חוה אשתו ואיש לא ידעה וכמוהו רבים והטעם כי אם אין דעת אין זווג כלל. ואמנם שם בקלי' אפילו הזכר אין בו דעת רק ב' מוחין לבד אבל מוח הג' הנקרא דעת אין בהן וכיון שכן הוא א"כ אין בו בחי' זווג והרי הוא דומה לסריס שאינו עושה פירות ונודע כי אל אחר הוא הזכר שבקלי' כנזכר בזוהר במקומות רבים ובפ' פקודי דרמ"ג על לא יהיה בך אל זר וז"ש כאן אל אחר אסתרס ולא עביד פירין כי בנוקבא לא שייך לישנא דסירוס אלא צינון כמשארז"ל על התנינים הגדולים נמצא כי ישראל יש להן נר"ן מהקדושה נפש מן המלכות עצמה ור"ן מן הזכר שיש בו בחי' הדעת אמנם עכו"ם אין בהם רק בחי' נפש לבד מצד הנוקבא של הקליפות אך ר"נ הבאים מן הזכר אין בהם לפי שהזכר דקלי' אסתרס שאין בו מוח הנקרא דעת כדי להמשיך ע"י זווגו עם הנוקבא בחי' ר"נ אשר ז"ס אל אחר אסתרס ולא עביד פירי שהם הר"נ של הזכר אבל הנפשין הם פירי הנוקבא יש לעכו"ם נפש מהנוק' דקליפה וזש"ה גם בלא דעת נפש לא טוב כי הנפשות של האומות הבאים מהקליפות הנקרא רע ולא טוב הם נעשין בלא דעת לכן אין בהם רוחין ונשמתין ג"כ. גם ז"ס מה שאמרו רז"ל מי שאין בו דעת אסור לרחם עליו כי הנה מי שאין בו דעת הוא נמשך מהקלי' שאין בו דעת והמרחם עליו גורם שיתפשטו הרחמים העליונים ג"כ בקליפות אשר גם בהם אין דעת אמנם דע כי כל אלו הבחי' של המוחין דקליפות הם נזכרים בשמותם בספר אדם ישר דף א' במקומותן והוא כי תרין מוחין דז"א דקליפה שבאצילות הם נקראו שנים אנשים מרגלים הנזכר בס"ד קע"ח בפ' ויראו בני האלקים את בנות האדם וגם נזכר בפ' אחרי מות דף ס' ענין תרין בנין דינקין בכל יומא דאתקרון מאללי ארעא ולהותן תרין מוחין דקליפה דז"א דאצילות נקרא שני אנשים מרגלים וב' מוחין דנוקבא דקלי' דאצילות נקרא שתי צפרים אשר להם קרא הזוהר בפ' ויחי תרין צפרין כנ"ל ונבארם למטה בע"ה כי צפור הוא לשון נקבה כמ"ש כל צפור טהורה תאכלו ולא אמר צפור טהור וכן במצורע ושלח את הצפור החיה לשון נקבה וזהו ג"כ מ"ש בזוהר בראשית דקס"ב ע"ב בסוד אשר שם צפרים יקננו ובפ' וללבן שתי בנות כו' והענין הוא כי כנגדו יש

בקלי' במקום לבן שתי בנות שהם נקרא תרי צפרים כנ"ל והנה בג' עולמות של בי"ע כל בחי' מוחין אשר בקלי' אשר שם בין באו"א בין בזו"נ כולם נקרא בלשון שתים נשים זונות בפרשה אחרי מות ד"ס וטעם הדבר לפי שבי"ע הם עולמות של הנוקבא לכן נקרא בלשון נשים זונות אפי' הזכרים שבהם. וצריך שתדע עתה מה ענין אלו המוחין דקליפות דזו"נ דאצילות הנקרא שני אנשים מרגלים ודנוקבא שתי צפרים וענין זה שמעתי ממורי זלה"ה ב"פ ויש בהם שינוי ואיני יודע על איזה מהם אסמוך אולי איזה מהם טעות אצלי שטעיתי בהבנת הענין או אפשר ששניהן כאחד טובים ולכן אכתוב שניהן. הנה תחלה שמעתי דבר זה דע כי ז"א דאצילות דקדושה יש לו ב' נשים הנקרא לאה ורחל לאה הוא במקום הדעת דז"א ורחל במקום הת"ת דז"א וכן הענין בז"א דג' עולמות בי"ע וכן ג"כ בקלי' יש בז"א דטומאה ב' נשים אלו בכל אבי"ע והנה נתבאר בזוהר נשא דקל"ב ענין תלת עלמין דנפקי מההוא תקונא קדמאה דבדיקנא הנקרא א"ל ושם בארנו ענינם איך אחר שג' עולמות אלו נתהוו שם בההוא תקונא עוד ירדו למטה באצילות עצמו בג' עולמות כי עולם העליון ירד בבינה דאצילות ועולם הב' ירד בת"ת דאצילות ועולם הג' ירד במלכות דאצילות ואח"כ חזרו משם לירד עוד ג' בחי' למטה בג' עולמות בי"ע כי הם נגד בינה ת"ת ומלכות. והנה דע כי לאה ורחל הם ב' נשים דז"א הם בבחי' פנימיות כי אע"פ שלפעמים הם אב"א הוא לסיבת טעמים נודעים אצלינו במ"א אמנם הם נשים פנימים ואמנם בבחי' האחוריים נעשה ג"כ דוגמת הנ"ל ויצאו מבחינות דינין של האחור אותן הג' עולמות הנ"ל והעולם העליון הוא אחורי בינה דאצילות ועולם הב' הוא אחורי דז"א דאצילות ועולם הג' הוא אחורי מל'

דאצילות. והנה עולם הא' הוציא את זלפה שפחת לאה כי היא אחורי לאה ונודע כי לאה היא בחי' בינה ועולם הב' הוציא מאחורי ז"א של בחינת הדעת ובחי' הת"ת שלו שנים אנשים מרגלים הנזכר בפרשה אחרי מות והעולם הג' הוציא מאחורי רחל בלהה שפחתה ואמנם מאלו הב' עולמות נתפשטו מהן מוחין אל הקליפה אבל מן העולם הא' שהוא זלפה שפחת לאה שהוא בחינת בינה יצא ממנו צפור אחד שהוא מוח א' של החכמה של הנוקבא דקליפה ומעולם הג' שהוא בלהה שפחת רחל יצא ממנו צפור ב' שהוא מוח ב' בינה דנוקבא דקליפה ואלו (הם) ב' צפרים הנ"ל יען שכנגד ג"ר לא יש בחי' קליפה ואמנם דע (כי זה) הצפור הא' שיצא מהעולם הא' הוא זלפה שפחת לאה לא נשאר למעלה במקומו כנגד זלפה אמנם ירד למטה נגד בלהה ושם נתחברו יחד תרין צפרין של זלפה ושל בלהה ונעשו ב' מוחין חו"ב דנוקבא דקליפה אשר שם נגד בלהה שפחת רחל וצפור עליון הוא חכמה שבה וצפור התחתון הוא בינה שבה אבל עולם הב' שהוא באחור ז"א דאצילות כבר בארנו שהוציא מהדעת ומהת"ת שלו אותן שנים אנשים מרגלים כי כן מן לאה ורחל שמקומם בדעת ות"ת יצאו אותן תרין צפרין בין שניהן כנ"ל והנה אח"ז נתפשטו גם כן אלו התלת עלמין בבי"ע כנ"ל כמבואר אצלינו באד"ר דקל"ב. אח"כ שמעתי תשלום דרוש זה באופן אחר והוא זה כי מכל ג' עולמות אלו נתפשטו ג' בחי' נקבות וג' בחינות זכרים והוא כי הרי בארתי שמקומם הוא אחרי בינה ות"ת ונוקבא של אצילות. והענין הוא זה כי עולם ראשון הוא נגד סוף בינה שהוא נה"י שלה המתלבשים בחב"ד דרישא דז"א ומשם נתפשט הצפור הא' והעולם הב' הוציא מכנגד הסיום של ז"א בנה"י שלו שהם ראש רחל ומוחין שלה ומשם יצא הצפור הב' אשר תרין צפרין אלו נתחברו בקלי' זו שהיא כנגד רחל הזאת ועולם הג' מכנגד רגלי רחל בנה"י שלה הוציא את לילית חוה ראשונה וכבר ידעת כל כל פעולתה הם יללות ותמיד היא מיללת ולכן נקרא לילית והיא יושבת בבריאה בבחי' נוקבא דתהומא רבא הנזכר בכ"מ בזוהר וזהו פי' כי הנה בכל הקלי' דג' עולמות בי"ע יש תרין נוקבין העליונה היא בחי' הבינה שהוא בהיכל הז' העליון שלהם ויש אחרת למטה והיא בחינת מלכות שהוא בהיכל האחרון התחתון שלה ואמנם אלו הב' נקבות של הקלי' שהם בעשייה ויצירה וכן הנוקבא תחתונה של הבריאה נקרא נוקבא דתהומא סתם אבל נקבה עליונה שבהיכל עליון הז' דקלי' דבריאה היא לבדה נקרא נוקבא דתהומא רבא וזו היא הנקרא לילית ונקרא חוה ראשונה הרי בארנו ג' בחי' הנוקבא שבאצילות עולם הא' הוא סוד זלפה שפחת לאה שהיא נגד נהי"ם דתבונה (דבינה) שהיא אצל הדעת דז"א והעולם הב' הוא סוד בלהה שפחת רחל שהיא כנגד נהי"ם דז"א שהיא רחל ועולם הג' הוציא מן נהי"ם דרחל עצמה את לילית חוה ראשונה כי הנה ג' אלו הם סוד בי"ע מנהי"ם דבריאה ומנהי"ם דיצירה ומהי"ם דעשיה וכל אלו הג' הם סוד אחורי הנוקבא והב' ראשונים הם סוד מוחין אותן התרין צפרין ונתחברו יחד למטה במקום הצפור הב' כי אין מקום למעלה להיות קלי' נגד בינה והג' היא לילית חוה ראשונה שהוא בסיום מלכות רחל והוא בנוקבא דתה"ר אמנם נגד ג' מציאות אלו של הנוקבא יצא ג"כ מאחורי הזכר ג' אנשים הב' ראשונים הם שנ

ים אנשים מרגלים והג' הוא אדם קדמאה בעלה דלילית חוה ראשונה למטה בנוקבא דתה"ר והוא חכמה דבריאה דקלי' והנה לפי שאור הנוקבא מועט הוא וגם הדינין שבה הם חלושים לכן אחורי הנוקבא היו יותר מבוסמין וממותקין יותר בסוד זלפה שפחת לאה ובלהה שפחת רחל אב אחורי הזכר הם דינין קשים והאור שלו גדול ואינן יכולין לקבלו ולכן לא נעשה מהם דבר אמנם ירדו למטה בבחי' שנים אנשים מרגלים ואותו א"ק הנ"ל אמנם לא נשאר להם שורש בקדושה למעלה ואלו התרין אנשים מרגלים הם תרין מוחין דז"א דקליפה דאצילות הרי נתבאר ענין המוחין דז"א ונוקבא דקלי' דאצילות מה עניינם. ונחזור עתה להשלים הקדמה המצטרכת להבין מאמר הנ"ל פרשה ויחי דע כי הנה נתבאר אצלינו כי יש בנוקבא דאצילות שני שדים למטה בבית הרחם שלה ונקרא דדי בהמה ובערך זה המלכות נקרא בהמה ומהם יונקים כל הקלי'. [הגהה - צמח ומהם יונקים תחילה י"ס דקליפת נוגה שהוא לפעמים קדושה כנודע]. ואמנם דע כי ביום אשר אז הוא תגבורת הזכר אז אותן התרין מוחין דז"א דקליפה דאצילות הם עולים למעלה ביום ויונקים מן המלכות דאצילות דקדושה מדדי בהמה כנ"ל אבל להיות כי ביום אין הדינין מתגברים לכן הם

יונקין בחשאי וזה סוד וישלח יהושע בן נון שנים אנשים מרגלים חרש ר"ל בחשאי כי יהושע בן נון פני הלבנה היא סיהרא קדישא אבל תרין צפרין שהם תרין מוחין דנוקבא דז"א דאצילות דקלי' אינן יכולין לינק ביום אלא בלילה לפי שאז דינין דנוקבא שולטין וכן הענין בבריאה כי הקלי' אשר שם יונקים מן המל' דבריאה דקדושה הזכר ביום והנוקבא בלילה וכן ביצירה וכן בעשיה. ואמנם כמו שבקדושה אינה עולה בלילה רק לאה גם אלו תרין צפרין העולין בלילה לינק הם אותן התרין מוחין של אותו בחינה של לאה שיש בקלי'. גם דע כי הקלי' דאצי' ביום היא יואדת למטה בהיכל הז' העליון דבריעה ובלילה עולה לינק מן המלכות דאצילות כנ"ל משא"כ בשאר העולמות אלא באצילות לבד לפי שהוא נעלם מאד ועתה נבאר המאמר פרשה ויחי הנ"ל ת"ח עלמא חדא אשתמודע לעילא. [הגהה - צמח אף על פי שאמר אשתמודע לעילא עכ"ז הוא עולם תחתון מהג' ומדקאמר לעילא משמע שהוא אח"כ למטה אבל אשתמודע שהוא לעילא אצל התרין עלאין וזהו עלמא חדא מן הג':

פי' אותו עולם הג' מן הג' עלמין הנודעים שם באד"ר כנ"ל וזה העולם הג' הוא מתפשט עד עשיה אלא שעיקרו הוא לעילא במלכות דאצילות כנ"ל וז"ס אשתמודע לעילא וכד כרוזא נפיק כו' כבר ביארנו כי ביום הזכר יונק בחשאי אבל בלילה שהדינין מתגברים כרוזא נפיק בקול רם ליתן רשות אל הדינין לינק והרחמים נסתרים ומוצנעין והדינין שולטין ובאים ומתגברין נפקין תרין צפרין זהו מ"ש למעלה כי תרין צפרין נמשכו מזה העולם הג' וזה סוד נפקי תרי צפרין דאסתלקו מההוא עלמא ר"ל כי אלו הצפרים נמשכו ונסתלקו מההוא עלמא וירדו למטה להעשות מוחין להנוקבא דקלי' דאצילות כנ"ל וז"ש דמדוריהון תחות אילנא דחיזו דחיי ומותא כו' פי' כי אחר שנסתלקו ונמשכו מההוא עלמא ירדו למטה להעשות מוחין להנוקבא דקלי' דאצילות והענין הוא כי הנה בארנו לעיל כי כל הז' היכלי דקלי' דבריאה הם למטה מההיכל הז' העליון דקדושה דק"ק דבריאה דקדושה. ודע כי ת"ת ומלכות דאצילות נקרא אלנא דחיי ומותא חיי מצד הת"ת ומותא מצד המלכות אמנם תו"מ דבריאה נקרא חיזו דאילנא דחיי ודמותא כי עולם הבריאה הוא חותם ותמונה ומראה של עולם אצילות וכבר בארנו לעיל כי כ"ז הוא בחינת לאה שהוא בהיכל ק"ק דבריאה וכן של בחי' ז"א הנקרא ישראל כי תרין אלו עומדין שם בהיכל ק"ק דבריאה ואלו הב' הם נקרא חיזו דאילנא דחיי ומותא. והנה כיון שאותן תרין צפרין הם מן האצילות ממש אלא שהם ירדו למטה לדור ולשכון בהיכלי דקלי' הבריאה כנ"ל אשר כולם אינן עומדין רק למטה מהיכל ז' דקדושה הנקרא חיזו דאילנא דחיי ומותר לזה אמר דמדוריהון דאילין צפרין הוא למטה מהאי חיזו דאילנא דחיי ומותא נפקא חד צפרא פי' כי הצפור האחת הנקרא חכמה כנ"ל שהוא הימין לכן הוא יונק מהדד הימין של המלכות דקדושה דאצילות אשר ברחם שלה כנ"ל בסוד דדי בהמה וז"ש לסטר דרומה והצפור הב' שהוא מוח בינה יונק מהדד השמאלי אשר לסטר צפונה. וחד צפרא כד נהיר יממא פירש כי הצפור הימיני שהוא וח חכמה זכר יש בה כח לעלות ולינק משם בעת דנהיר יממא כד אשתכח ההוא קדרותא דצפרא הנקרא אילת השחר אבל תיכף אחר יניקתו חוזר לירד למטה במקומו אבל הצפור השמאלי שהוא מוח בינה השמאלי אין בו כח לעלות ביום כלל אפי' בקדרותא דצפרא אך כד אשתחשך לילה לבד שהוא בחצות לילה הראשונה כי אז עולה הוא ומכ"ש שצפור של חכמה עולה עמו כד כרוזא נפיק ויונקים שניהם מהב' דדין של מלכות דאצילות דקדושה. והנה אחר יניקתן הם רוצין לעלות יותר למעלה לפי שהמקום המכוון להם הוא כנגד כל זו"ן דאצילות ועד שם היה להם מקום לעלות ואמנם כאשר היה זמן יניקתן לא עלו רק שיעור חצי גופם שלהם כי הנה הם עולין בין הרגלים דמלכות דקדושה ויונקים מהדדים התחתונים אשר במקום הרחם שלה כנ"ל נמצא שאין עולה רק חצי גופם לבד בעת ירידתן ושאר חצי גוף התחתון שהוא בחי' רגלים הם עומדים למטה בהיכל קלי' דבריאה לכן אחר יניקתן כל צרכם נתגברו כחם ואז הן רוצין להתגבר בכל כחם ולעלות בכל גופם למעלה באצילות במקום הראוי להם שהוא כנגד כל מקום אורך ז"א ונוקבא דקדושה וז"ש לבתר אסתלקו רגלייהו ר"ל לבתר דינקי ואז רוצין לעלות רגליהן למעלה ואז משתמטי רגלייהו בנוקבא דתה"ר ר"ל שהרגלים שלהם נלכדים ונשארין באותו מקום הנקרא נוקבא דתה"ר שהוא

בחי' הבינה שהוא בהיכל הז' העליון של הקלי' דבריאה כנ"ל ואינם יכולין לעלות יותר לכך נשארים שם עד חצות לילה:

שער מח פרק ג

ענין הקלי' וענין ד' עולמות אבי"ע השינוי שיש ביניהן דע כי גם בקלי' יש בחי' אבי"ע ובכל עולם יש בו ה' פרצופים שהם כללות י"ס של אותו העולם וכל פרצוף מהם כולל י"ס על דרך שהוא בקדושה ונבאר עתה עניינם דע כי אע"פ שבכל ד' עולמות יש בחי' קלי' יש שינוי בעולמות בעצמם כי הנה בעולם אצילות של הקדושה הטוב מרובה על האצילות של הטומאה ואינם מעורבים כלל הקדושה עם הטומאה ובעולם הביאה הקדושה מובה על הטומאה של הקלי' דבריאה אמנם הם מעורבים יחד וביצירה הוא מחצה על מחצה וגם הם מעורבים יחד טוב ורע. ובעשיה הקלי' מרובה על העשיה של טהרה וגם הם מעורבים יחד ואין שום דבר בעולם העשיה שלא יהיה מורכב מטו"ר קדושה וקלי' מעורבין יחד ממש. והנה הטומאה שבאצילות הם הנק' קלי' דאצילות הטהור וכן הטומאה של הבריאה נקרא קלי' דבריאה דטהרה וכן ביצירה וכן בעשיה ואמנם אם קלי' האלו שבכל עולם סביבות העולם או אם הם למטה בין כל עולם ועולם זה יתבאר במ"א אמנם ודאי הוא כי הם במדור אחד יחד הקליפות דאצילות יושבים בעולם האצילות וכן דבריאה כו' והם בחי' טוב ורע ואמנם ענין התערבות טוב ורע הנ"ל שיש בג' עולמות בריאה יצירה עשיה אינו חס ושלום בעשר ספירות המקננות בהם כנודע כי אמא מקננא בג' ספיראן דבריאה כו' אבל התערובות הוא בעולמות עצמם. ונבאר עתה איך היו הקליפות קודם שחטא אדם הראשון וגם ד' עולמות דאצילות בריאה יצירה עשיה דקדושה ומה גרם בהם אדה"ר אח"כ ע"י חטאו והנה נתבאר אצלינו כי קודם בריאת העולם לא היה עדיין שום תיקון באצילות ולא היו רק אותן ט"ס דא"א דלאו אינון היכלין ולאו אינון רוחין כו' ואז היו שם בלתי תיקון ולא היה מתגלה בז"א ונוקבא רק ו' אורות בזכר נגד ו' קצוות ואור אחד לבד שביעי בנוקבא בבחי' היותן אחור באחור כנודע ואח"כ נתקן האצילות הקדוש ואז כתר וחכמה נתקנו ברישא דא"א בכל אותן התקונים שהם בגולגלתא ומוחא שהם בכתר וחכמה וכן בכל מציאות א"א ואח"כ נתקן עולם אצילות בתיקון גמור ואחר שנתקן עולם אצילות היו כל הקליפות בלי שום תיקון כלל ועיקר ואחר כך נתקנו ג' עולמות בריאה יצירה עשיה ועדיין כל הקליפות היו בלי שום תיקון כלל אמנם היו עדיין הקליפות על דרך שהיתה הקדושה בתחלה קודם התיקון ואז היו ז"א ונוקבא דקליפה דאצילות ו' אורות בזכר לבד בסוד ו"ק ואור א' שביעי בלבד בנוקבא כמו בחינת ז"א ונוקבא דקדושה בהיותן אב"א וזהו ענין ההוא נהירו דקיק דאית גו מסאביתא הנזכר פ' יתרו דס"ט והנה כאשר חטא אדה"ר נתהפך העולם וגרם פגם בארבע עולמות הקדושים וגרם תיקון בד' עולמות דקליפה וזה ענינם כי הה על ידי חטא של אדם הראשון הגיע הפגם בעולם אצילות עד א"א דקדושה כביכול וזה סוד ישת חשך סתרו ואז אין א"א דאצילות מאיר אבל נגנז באו"א ואו"א הם מאירין באצילות וא"א מאיר על ידם מתוכם והרי זה פגם אחד לכן מזה הפג נתוסף פגם אחר ג"כ והוא כי כיון שנסתם אור א"א דאצילות גרם מיעוט אל נוקבא דז"א דאצילות נסתלקו ממנה כל ט' ספירות העליונים ולא נשאר בה רק אור נקודה א' לבד ואז נתוסף ונעשה תיקון אל הקליפה דאצילות והוא כי אותן הט"ס שנסתלקו מהנוקבא דקדושה נתלבשו בט"ס נקודות ראשונים של נוקבא דז"א דקליפה דאצילות שהיא נקרא לילית הרשעה אשת סמאל הרשע שהוא ז"א דאצילות דקליפה לפי שאז נתפשטה לילית ונעשה פרצוף שלם בי' ספירות ונתלבשו אותן הט' ניצוצין של הנוקבא דאצילות בט' ספירות הראשונים שלה ואותו ניצוץ נהירו דקיק שהיה בה תחלה כנ"ל ירד בספירה העשירית שלה. וז"ס שארו רבותינו ז"ל על אמלאה החרבה לא נתמלאה צור אלא מחורבנה של ירושלם כי ירושלים הוא נוקבא דז"א דקדושה נחרבה ונשארה בסוד נקודה אחת לבד וצור שהיא לילית הרשעה צרתה שפחה כי תירש גבירתה נתמלאה ונעשית פרצוף שלם מי"ס ממה שנחרבה ירושלם שהם הט' ספירות הראשונים

ועל זה רמזו במסכת חגיגה ע"פ ואם לא תשמעוה במסתרים תבכה נפשי מפני גווה מפני גאותן של ישראל כו' כי כבר בארנו במקום אחר כי ענין חטא אדם הראשון וענין גלות וחורבן בית המקדש הכל ענין אחד וזה שאמר הכתוב השליך משמים ארץ תפארת ישראל כי ת"ת ישראל שהוא ז"א השליך מן השמים שהוא מקום הת"ת שבו את הארץ שהיא נוקבא שהיתה שם במקום החזה כנודע וגם השליכה מכנגד נצח הוא יסוד שבו וזהו ולא זכר הדום רגליו שהם נה"י שבו וירדה למטה מהיסוד שבו בסוד נקודה אחת לבד כנ"ל וזהו ענין פסוק ומלכותו בכל משלה שנתבאר בתקונים כי הוא סוד אדם דעשיה שנתלבש בי' קליפין שהיא נוקבא דז"א דאצילות הנקרא אדם דעשיה. וזהו ענין מ"ש בזוהר במדבר דקי"ט ע"ב ע"פ קולה כנחש ילך ועל פסוק נפלה לא תוסיף קום שהוא ענין זנבא ורישא כו' והענין הוא כי הנה לא נשאר בנוקבא דז"א דאצילות דקדושה רק בחי' מלכות שבה שהיא בחי' עשירית תחתונה שבה ושאר הט' ספירות העליונים שבה שבאו לה מט"ס הראשונים שבו דז"א כנודע אלו יר

דו למטה בנוקבא דקליפה ואלו הט"ס ראשונים נקרא רישא אשר היא שכיבת לעפרא כי היא נתונה בין הקליפות בסוד עפר המשכן אבל בחי' אחרונה שבה הנק' זנבא היא לבדה נשארה באצילות והיא השולטת עתה בזמן הגלות ולכן או"ה שהם זנבא יש להם תגבורת בגלות הזה לפי שהם נזונין מן הזנב השולטת עתה אבל ישראל שהם רישא נזונין מן רישא והנה רישא דא שכיבת לעפרא לכן ישראל הם בגלות הזה נכנעים ושפלים תחת עכו"ם הנקרא זנבא אמנם התיקון ב' שנתוסף בסמא"ל ז"א דקליפה דאצילות הוא שגם הוא נתפשט ונעשה פרצוף שלם בי"ס שלו מה שלא היה תחלה רק בו"ק לבד. אמנם בענין האורות שהם הרוחניות שבתוך ט' ספירותיו לא נתוסף בו דבר ואין בו רק בחי' ו' אורות של רוחניות בלבד הראשונים שהיו לו קודם התיקון כי כבר נת"ל שאין בו דעת לכן האורות הם ו' לבד ואלו הו' אורות הם מאירין בי"ס אמנם הנוקבא שלו יש לה י' אורות מאירין בי' ספירותיה וז"ס הנזכרפ' פנחס כי לילית אתקריאת יותרת על הכבד דאתגברת על בעלה ואיהי שלטא על דכורא דילה והוא מש"ל כי היא יש לה יתרון עליו שיש לה י' אורות והוא אין לו רק ו' אורות שבו אמנם הטעם שנתפשט הוא לי"ס אע"פ שאין בו רק ו' אורות הוא בעבור לילית שהיא נוקבא שנתפשטת י"ס ששבה ג"כ שנתנו לה י"ס שבה כנודע כי אין לנוקבא דבר רק מצד הזכר אמנם לענין הרוחניות שבה לוקחת אותן הט"ס שנסתלקו מנוקבא דקדושה דאצילות והנה נתבאר ענין תוספת התיקון שנעשה בקלי' דאצילות כי אע"פ שיש שם ה' פרצופים בקלי' דאצילות אעפ"כ הג"ר דקליפות דאצילות והם א"א ואו"א דקלי' נשארו בלי תיקון רק כבתחלה אבל זו"ן דקלי' דאצילות בהם בלבד נעשה תיקון עם היות שאינן שוין בתיקונם כי הנוקבא נתקנה תיקון גמור אפי' בענין הרוחניות משא"כ בז"א דקליפה כנ"ל וז"ס עשו ואשתו ובזה תבין למה יצא עשו כולו כאדרת שער. והענין כי הנה באצי' הקדוש היה תיקון בכולו ואז נתקנו בחי' השעות דא"א בישא דיליה ונמשכו ממנו באחורי כתפוי ההוא חיווא וההוא קוצי דשעי הכולל ד' תקוני נימין ושערין ונמשכין עד רישא דז"א כנזכ בדרוש הציצית נמצא או"א מכוסים תוך אותן השערות אש הם לבנות כתלג חיוור ועי"ז נשא יעקב איש חלק כי כבר נתקן כל האצילות וכל השעררות הם למעלה באו"א אבל יעקב נשאר בבחינת איש חלק שהוא ז"א דאצילות דקדושה אבל בקלי' דאצילות שלא היה תיקון אלא בזו"ן שהם עשו ואשתו לכן כל אלו השערות אשר היו כאן באו"א דקדושה שם הם בעשו שהוא ז"א דקלי' וגם שהם סומקין כוודא וזה הטעם שיצא אדמוני וכולו כאדרת שער ואלו הם בחי' אותן ד' מאות איש שהם כנגד השערות דקדושה שהם ד' תיקונים והם ד' מאות איש כנזכר אצלינו והנה הקלי' דאצילות רצתה להדמות כקוף בפני אדם ולהתתקן כולו אף בא"א (כדוגמת דאצילות וצתה לעלות עד שם בא"א) דיליה ולהמשיך משם בחי' שערות כמו שהם בקדושה ואל זה הסוד רמוז בפ' אם תגביה כנשר כו' להמשיך אותן שערות מא"א שלך משם אורידך נאם ה' כי אם ח"ו יעלה אותו התיקונים באצילות הטמא גם בא"א ואו"א דיליה היה נחרב העולם וע"כ משם אורידך נאם ה'. והנה נתבאר בקיצור כי באצילות דקדושה נגנז אור א"א וע"כ חזרה אורר המלכות נוקבא דז"א בסוד נקודה א' של אורר לבד שהיא בחינת המלכות שבה בלבד וט' ראשונים שלה נתלבשו

בט"ס דנוקבא דקלי' דאצילות שלא היה לה קודם התיקון רק נקודה א' שהיא מלכות שבה ועתה נגמרו י"ס ובי' אורות אבל בז"א דקלי' דאצילות הוא ו"ק נתקן גם הוא לי"ס אבל אין בו רק ו' אורות. והנה בעולם הבריאה נתוסף פגם בקדוששה דבריאה בא"א ואבא [ותיקון בקלי' א"א ואבא] כי גם אבא דקדושה דבריאה היה בו חשך ואינו מאיר רק אור אמא לבד וז"ס שאמרו בתקונים אמא עילאה מקננא בג' ספיראן בכורסייא כי בא"א ואבא הושת חשך סתרה וכנגד זה נתוסף תקון בקלי' דבריאה גם באו"א שלהם ונמשך להם אור מן או"א דקדושה כמ"ש בע"ה ובעולם היצירה חשך אור אמא דקדושה ג"כ ולא נשאר שם רק אור ז"א לבד וז"ס ו"ס מקננן במטטרון וג"ר אשר ביצירה כביכול מכוסים בחשך ואינן מאירין וכנגד זה נתוסף בקלי' דיצירה תיקון ג' גם בא"א אשר שם ונמשך לו אור מא"א דיצירה דקדושה ובעולם עשיה חשך גם אור ז"א אשר שם לא נשאר רק אור דנוקבא דז"א דעשיה וז"ס מלכות מקננא באופן וכנגד זה נתוסף בקלי' דעשיה תיקון בבחי' עתיק אשר שם. והרי נתבאר היטב אמלאה החרבה בכללות כל הד' עולמות איך כפי סדר המעטת הדרגת אור בקדושה נתוסף מילוי האור בקליפה והנה נת"ל כיענין העלם וגניזת אור א"א דאצילות הקדוש זה גרם חסרון ומיעוט בנוקבא דז"א והנה בבריאה אשר ג"כ נגנז אור אבא אשר שם לכן גרם ג"כ יעוט יותר גדול בז"א אשר שם כי גם הוא נתמעט משיעורו וביצירה נתמעט גם קומת אמא עילאה דיצירה ובעשיה נתמעט גם קומת אבא דקדושה עד שאין שם בעשיה רק א"א אשר שם כשיעורו לבד. ופעם אחרת שמעתי באופן אחר ענין זה והוא זה דע כי בעולם האצילות

הז"ת של א"א הם מתלבשים בכל האצילות וג"ר שבו נשארים מגולים ובתוכם הם מתלבשים ז"ת דעתיק ושם באצי' יכולה החכמה שהוא אבא דאצילות להתלבש בכל חלקיו בכל האצילות וזה סוד כולם בחכמה עשית אבל בבריאה אין אור החכמה שהוא אבא דאצילות מגיע ונכנס שם כלל רק אור בינה לבד דאצילות היא מגעת ונכנסת בבריאה ואם כן אין בבריאה בחי' פרצוף שלם רק מאמא דבריאה ולמטה אבל א"א ואבא דבריאה אין בהם פרצוף שלם מי"ס רק כל א' מהם אינו רק בבחי' ו"ק לבד ואז ג"ר מן אותן הו"ק שבא"א הם נשארין מגולין ובתוכם מתלבשת אותה נקודה דמלכות דאצי' שנאמר בה לכי ומעטי את עצמך והיתה שם בבחי' נשמה אליו וג"ת שבו"ק שלו מתלבשים באבא שהוא ו"ק והם נעשים נשמה אליו אמנם אמא אשר שם נעשית פרצוף שלם בי"ס וז"ס אמא עלאה מקננא בכורסייא כי פרצוף אמא אשר בכורסייא שהיא הבריאה היא פרצוף שלם וזהו ג"כ הטעם שבריאה נקרא ע"ש הבינה והוא לסבה הנ"ל כי אור בינה דאצי' מגיע עד הבריאה. והנה גם ז"א דבריאה יש לו פרצוף גמור בי"ס ויש לו מקיף א' ונוקבא דז"א דבריאה יש לה פרצוף גמור בי"ס ויש לה ב' מקיפים וביצירה גם אור הבינה דאצילות אינו מגיע שם רק אור ז"א של האצילות שהוא ו"ק דאצילות הם המאירין ביצירה וזה סוד ו"ס מקננן במטטרו"ן לכן היה שינוי אחר ביצירה כי א"א ואבא דיצירה אין בהם רק בחי' תלת כליל בתלת ואז הבחי' הא' של הג' דא"א נשאר מגולה והב' תחתונים מתלבשין באבא אמנם אמא וזו"ן אשר שם כולם יש להם ו"ק לכל א' וא' רק שאמא אין לה אור מקיף וז"א יש לו מקיף א' ונוקבא ב' מקיפים ובעשיה אבא שבה יש בו נקודה א' לבד וכל השאר אפילו אריך אנפין שבה יש לו ג' גו ג' כי פחות מזה א"א להיות. וטעם הדבר להיות א"א שהוא יותר עליון מן אבא ועכ"ז יש לו ג' גו ג' הטעם הוא לפי שהוא קו האמצעי משא"כ באבא ולכך אי אפשר לא"א להיות פחות מג' גו ג' והבן זה:

שער מח פרק ד מ"ק

ענין תרין צפרין כבר נתבאר וכאן מצאתי דיוקים אחרים כי כמו שיש בקדושה ב' נקבות לאה ורחל כנגד ז"א בין באצילות בין בבי"ע כן הוא בקלי' במה שכנגד בי"ע. גם כבר בארנו כי ב' אנשים מרגלים הם מוחין דז"א דקליפה דאצילות וכנגדן היו ב' אנשים מרגלים ששלח יהושע כי

יהושע סיהרא קדישא מלכות דאצילות והיא נקרא בהמה שכן שם ב"ן דההי"ן גימטריא בהמ"ה ויש לה דדים למטה בסוד דדי בהמה ומשם יונקי ביום ב' אנשים מרגלים כלב ופנחס הוא אליהו כי גם כלב גימטריא אליהו ואליהו גימטריא ב"ן להיותן יונקים מדדי בהמה ולהיותן יונקין ביום שאין אחיזת דינין לכן יונקים בחשאי וזהו חרש לאמר בחשאי ובזמן שלמה המלך עליו השלום נמתקו כל הדינין ולכן אפילו שתי נשים זונות היתה להם אז עליה ואז עלו למעלה באצילות וזהו אז תבאנה שתי נשים זונות ואמרו בזוהר אז ולא מקדמת דנא כי אז נמתק הדינין דסיהרא קדישא קיימא באשלמותא ואין פחד מהחיצונים וכשחטא ח"ו גובר ואז אלו השתי נשים שולות בעולם וז"ס ונשים משלו בו:

שער מט פרק א

השער התשיעי שער קליפת נוגה ובו ט' פרקים:

מהדורא רביעית למה"ר חיים וויטאל זלה"ה הנה נתבאר איך כל העולמות בכללן הם פרצוף אדם א' בעצמות וכלים ומלבושים ואמנם כל עולם בפ"ע דרך פרט יש לו כל אלו הבחי' שהם עצמות וכלים ומלבושים וכעד"ז כל פרט ופרט מהם מתחלק ע"ד הנ"ל וזכור זה ולא תצטרך להזכירו בכל פעם ופעם וזה רמוז בפ' תולדות קל"ד והנה נבאר עתה מעולם האצילות ממנו ולמטה כי הנה באצילות יש בו נרנח"י ואיברים של גוף הנקרא כלים ויען היחידה וחיה הם מקיפים לכן לא היו גם הכלים רק ג' בחי' שהם נגד נר"ן הפנימים וכבר ידעת כי המוח כלי לנשמה והלב לרוח והכבד לנפש והנשמה מתפשט בכל הגוף מן המוח עד הרגלים וזהו נקרא גדלות ז"א שהם מוחין ואח"כ רוח מתפשט בלב ומשם ולמטה בכל הגוף וזה הכלי האמצעי הנקרא יניקה כי הלב בו"ק הוא עומד ששהוא יניקה ומלביש על הנשמה ועל המוח ומכסהו ע"כ אין הנשמה נכרת אלא במוח כי בגוף נעלמה ואח"כ הנפש מתפשט תוך הכבד ומשם ולמטה מלבשת על הרוח והלב ולכן אין הרוח ניכר אלא בלב וזהו על סדר שרשיהן שידעת איך כל האצילות כך הוא שבינה שהיא נשמה חציה מגולה וחציה נעלמת בז"א שהוא רוח וכן ז"א חציו מגולה וחציו מכוסה בנוקבא שהיא הנפש נמצא כי התפשטות כלי המוח בכל הגוף הם סוד הגידין בלתי חלולים מבפנים וסוד מוח העצמות ועליהן הם הווריידין הנקרא עורקים הדופקים בלי דם אלא בתוכם רוח הלב ואלו מלבישין את הגידין הנ"ל הנמשכים מהמוח ואת מוח העצמות ואח"כ העורקים מלאים דם הנמשכים מהכבד אלו מלבישין את העורקים בלתי דם כנודע מחכמי הניתוח כי העורקים הדופקים הם תחת העורקים של הדם הרי נתבאר איך הם ג' כלים זה תוך זה והם בחי' עיבור יניקה ומוחין והם כלים לנר"ן כי היחידה וחיה אין כנגדן כלים יען אינם פנימים ועליהם סובבת הבשר וחופפת עליהם ונקרא בשרא סומקא והוא סוד החשמ"ל המקיף לכל הכלים וזהו כעין החשמ"ל מתוך האש אשא סומקא והוא סוד בשרא סומקא ואח"כ העור והוא עץ הדעת טוב שבאצילות והנה בשר הוא שם אלקים הסובבת ונקרא כורסייא דשביבין והוא כי אלקים במילוי יודי"ן בגימטריא ש' וברבוע גימטריא ר' וב' כוללים גימטריא בשר והעור נתבאר אצלינו כי הוא ר"ע ואות ו' טוב שבתוכו כנזכר בתקונים ס"ט דק"ן כי הוא עץ הדעת טו"ר אמנם באצי' הרע נפרד לחוץ כמ"ש בע"ה ואח"ז הם העולמות בי"ע והם לבושים אל האצילות כנודע והוא באופן זה כי ברדת המל' להיותה ראש לשועלים מתלבשים הגופים העליונים למטה כי כלי הפנימי של המוח לנשמה יורד בבריאה ונעששה שם נשמה אף שהיא בחי' כלי מ"מ נעשה שם נשמה לעולם שתחתיו אבל בעולם עצמו לא נעשה לעולם מבחי' כלי נשמה כי החיה והיחידה אינם מתלבשין לעולם כנ"ל וכלי האצעי הלב כלי לרוח יורד ביצירה ונעשה שם נשמה ואז היצירה מכסה ומלביש לבריאה קצתה דוגמת הלב המכסה את המוח באצילות כנ"ל ודוגמת ז"א לבינה וכלי החצון של כבד של נפש דאצילות הוא עצמו נעשה נשמה לעשיה האמנם ודאי כי הנשמה שביצירה היא נשמה בערך היצירה עצמה אך כפי האמת אינו רק רוח בערך הכלות ג'

עולמות בי"ע וכן נשמת העשיה אינו רק נפש בערך הכללות כי הרי באצילות היו ג' כלים לנר"ן. וצריך שתדע כי פנימיות וחיצוניות הכלים אע"פ שכל א' יש לו ג' בחינות עי"מ על זה כל ג' בחי' של החיצוניות נקרא גופא כל הפנימיות נקרא מוחים בערכו כנזכר בתיקונים קכ"א לכן ברוב הפעמים אנו קורין אל פנימים בשם מוחין ונודע כי המוחין אינו נשמה רק גוף פנימי נמצא כי המוחין של החיצוניות נעשה בית קבול אל המוחין הפנימיות ונקרא בשם אוירין דילהון דוגמת המוחין דקטנות שנעשו קרומין אל המוחין דגדלות וזה שכתיב בתקונים דקכ"א שמא דס"ג איהו מוחא מלגאו ג' יודי"ן דוגמת ג' מוחין ושמא דמ"ה איהו מלבר ג' אלפין ג' אוירין דמתלבשין בהון ג' מוחין:

שער מט פרק ב

מרכבת יחזקאל ונבאר עתה מרכבת יחזקאל שהיא ביצירה וממנו תקיש אל השאר. דע כי הנה נתבאר שבכל העולמות יש בהם או"פ ואו"מ והכלים של כל העולמות מפסיקין הם באמצע בין אורות מקיפים ובין אוה"פ והנה האו"פ וכליהם הם היותר עליונים בפנים והיותר תחתונים בחוץ כי הרי עתיק הפנימי וכלי שלו בפנים מן הכל ועליו או"פ וכלי דא"א וכן כיוצא עד העשיה שאו"פ שלה וכלי שלה הם מלבישים כל העולמות כולם ואורות הקיפין הם להיפך כי התחתונים יותר פנימים כי מקיף דעשיה ע"ג כלים דעשיה ועליו מקיף דיצירה וכו' ונמצא א"כ כי כלים דעשיה נקודה אמצעית של כל העשיה וכל העולמות כולם באמצע האורות הפנימים והמקיפים והארץ הזו שלנו היא נקודה אמצעי של העשיה וכל העולמות ואחר שידענו זה נחזור לענייננו כי הנה הקלי' דעשיה הם יותר אמצעי של כל העשיה וכל העולמות בכללם זולת הארץ הזאת אמנם בערך האו"פ לבד נמצאו הקלי' מלבושים להם ומקיפין להם וחיצוניות מכולם ונתחיל מאצילות הנה תחלה הם הקלי' והם רוח סערה כו' ואלו נקרא עור כי עור הוא הקליפה ולכן הוא נקרא קלי' והנה הם ג' קלי' ענן ורוח סערה ואש נגד ג' ערלות מילה ופריעה ואטופי דמא ובתוכם הבשר עטרת הגיד והוא החשמל וע"ז החששמל סובב הנוגה הקלי' רביעית קול דממה דקה בחשאי וז"ס ח"ש חשמ"ל ובתוכו מ"ל שהוא עצמות של החשמ"ל והוא הבשר וזה החשמ"ל הוא חיות אש ממללות מילוי דאלקים דיודין גימטריא ש' דבשר והוא עץ הדעת טוב דאצילות כנזכר בתקונים דנ"ל ז' לכן הוא שם יאהדונה"י כי זהו שם החשמל כנזכר בהרבה מקומות אך בבי"ע עץ הדעת טו"ר ולא החשמ"ל עצמו אלא קלי' נגה הסובבת עליו ומפסקת בין החשמל ובין הקלי' וקליפה זו טו"ר בבי"ע אבל באצילות עצמו טוב בלא רע לכן תמצא החשמ"ל גימטריא מלבוש והוא הבשר החופף על הג' כלים הנקרא גוף כי הבשר אינו מכללם וקלי' זו דנוגה הוא עור המפסיק בין הג' קלי' ובין החשמל כי הוא עור זך ודק מאד שאינו ניכר והוא ע"ג הבשר שהעורות הגסים הם ג' קלי' אחרים וזה נקרא באצילות עץ הדעת טוב ובבי"ע עץ הדעת טו"ר. וצריך שתדע כי לא יש שום בחי' בעולם שאינה כלולה מעצמות וכלים כנ"ל נמצא כי עם היות שזה הנוגה הוא קלי' העור לא מפני זה אינו כלול מגוף ונשמה כו' והנה זה הנוגה הוא בתיה בת פרעה כי פרעה שלח את הע"ר דאתי מקלי' נגה הנקרא לילי"ת קשת עורף לבושא דחוה אשת אדם ויש לילית יותר חיצונה והיא אשת סמא"ל גם בזה הנוגה יש סמאל ולילית אחרים פנימית שע"ז אחז"ל שהיה מלאך מגורש מן השמים ונקרא להט החרב המתהפכת לזמנין מלאך לזמנין שד ונקרא לילי"ת לפי שהנוקבא שולטת בלילה (והשדים שולטין בלילה) נקרא לילית כנזכר בתקונים דקכ"ד. והנה בתקונים דמ"ד אמרו סמא"ל דנפיק מקדושתיה כי הג' קליפות אחרים יש שם סמא"ל ולילית אחרים אמיתים רעים וחטאים בכל קלי' מהם וזה נרמז בזוהר פ' בראשית כ"ט אית ס"ם ואית ס"ם ולאו כלהו שוין. ובזה יתורצו לך כמה מאמרים בענין ס"ם ולילית נמצא כי ס"מ ולילית שפיתו לאדם וחוה הם הג' קלי' החצונים ששם יש ג"כ ס"מ ולילית אחרים אך הפיתוי היה ע"י קלי' נוגה זה כלולה מן ס"ם ולילית אחרים וזה הנוגה נתערבה באדם וחוה ואז נעשה אדם טו"ר ועיין פרשה ויחי רכ"א ובויקהל ר"ג ע"ש וז"ש ובהאי נוגה מפתי סטרא אחרא לאתתא לנטלא

נהורא כו' כי הנה אדם וחוה הוא המוח שבתוך הקליפה והקליפות נפרדין ממנו ואז נתדבקו כי נגה נדבקה במוח סוד קליפה דקה על האגוז הנדבקת לגמרי אחר היותה יבישה במוח האגוז אך בהיותה לחה יכולים להפרידה בנקל בסוד מפני שיבה תקום אותיות יבשה כנזכר פרשה פנחס רכ"ז וג' קליפות אחרים נדבקים במוח והרי נעשה המוח והקליפות אגוז א' עה"ד טו"ר והבן היטב חטא אדם הראשון על מתכונתו והנה בתיה הנ"ל הלבישה את נשמת משה בצאתו מן התיבה הארון עליון הוא היכל לבנת הספיר וזהו ותפתח ותראהו את הילד והנה התיבה הוא החשמ"ל העליון הנקרא בשר וכשנגעה בו בתיה שהיא נוגה עץ הדעת טוב ורע פרח ממנו גוף אחרא דחשמ"ל שהוא התיבה שעשתה לו אמו אמר בפנים רמ"ח איברים מבפנים רמ"ח אברי של המלבוש ההוא והוא שם הוי"ה וזפת שחורה מבחוץ הוא שם אדנ"י כי הרי החשמ"ל יאהדונה"י כנז' בתקונים ל' בסוד אידהנוי"ה זפת מבחוץ שמתחיל שם אדנ"י על שם הוי"ה וזה היה במשה ואז כשנתלבש ג"כ בנוגה בתיה בת פרעה אז פרח ממנו גוף הראשון דחשמ"ל ובסנה חזר ותיקן החשמ"ל דבתיה לגמרי והכל נעשה טוב וזה סוד הצרעת ואח"כ שבה כבשרו ר"ל בבחי' גוף הראשון דחשמ"ל הנקרא בשר כנ"ל כי העור חזר בשר כי מן שד נתהפך למלאך וזה סוד המטה שנעשה נחש וחזר להיות מטה ואז נתלבש בגוף הראשון דחשמ"ל כנזכר בתקנים דמ"ב וזה סוד של נעליך רצה לומר הרע שבנעל ואז נעשה כולו טוב אך לא הסיר הכל טו"ר כי לא הסיר כל לבוש זה אך הטוב שבו נזדכך כולו ונתחבר עם השמ"ל הפנימי וחזר הכל בחי' חשמ"ל ואינו נקר

א נגה. אמנם נודע כי כל עבירה הנעשית למטה גורמת כנגדו למעלה וצריך להבין מה גורם למעלה והענין בקיצור כי כאשר ז"א מתאוה לנוקבא כמ"ש שאג ישאג על נוהו ולא מצאה למעלה בעולם אצילות כי הלכה בגלות למטה בבריאה אז אותו נשמה יוצאת מתאות הזכר בלי ציור נקבה ותיכף אז מזדמנת שפחה בישא בסוד ושפחה כי תירש גברתה לוקחת אותה הנשמה והבן היטב ותראה חומר העבירה מה גורם למעלה:

שער מט פרק ג

ודע כי עץ הדעת טו"ר בכללותו הוא המוח עם הקליפת אגוז כולם אך עיקרו אינו אלא קלי' נוגה לבדה כי היא טו"ר וזה סוד בתקונים ס"ו וזה הנוגה נקרא ג"כ להט החרב המתהפכת כנזכר בתקונים ס"ה וכבר ידעת כי הקלי' זו כולל כל הי"ס ויש קלי' נוגה נגד בינה ושם הוא טוב ולא רע שהטוב הוא גובר ומהפכו מדינא לרחמי לצדיקים בעולם הבא היא בינה ונוגה שכנגד מלכות הוא רובו רע ותמן מתהפכת מרחמי לדינא. וזה נרמז פ' וארא דז"ך בתוספתא ע"ש והנה תראה כי זהו הצלם דנבוכדנצר כנזכר בתקונים דס"ו כי הרי זה הנוגה דמות הצלם בי"ס כי מה שנקרא צלם הוא לפי שכבר ידעת כי הוא גוף ומלבוש אל הנשמה בסוד צלם מוחין דקדושה והבן זה כי הנוגה היה ראשו זהב טוב וכן החזה כסף טוב אבל מהחזה ולמטה שהוא מקום המלכות שבחזה נוקבא דדכורא דנוגה שם הוא טו"ר בסוד נחושת כנזכר פ' תרומה קל"ט וזה שאמר שם כי כשהמלכות רוצה לזון החצונים שהוא סוד ומלכותו בכל משלה היא מפרנסת ע"י קלי' נוגה וז"ש דאצטבע' בהאי גוון למיזן לון ואז בהזדווג דוכרא דנוגה עם נוקבא יוצאין משם נפשות גרים בסוד ואת הנפש אשר עשו בחרן והבן זה וזהו ועורות תחשים כי תחש דנחושת הוא ח"ש קול דממה דקה נוגה ות' מלכות ששבה וזה נרמז פ' תרומה קל"ט ופקודי ר"ס וע"ש היטב כי נ' דנחושת הוא המוח מל' שנפלה תוך הקלי' נ' גפופה נ' דאשרי וח"ש היא קלי' נוגה זכר ות' היא נוקבא ואלו הספירות נקראים הרי נחושת ושרשם זו"ן דקלי' נוגה בהיכל לבנת הספיר שהוא יסוד כנודע ומשם יונקת החשמ"ל כי מ"ל הוא לבנת הספיר יסוד כי חשמ"ל הוא גוף ההיכל עצמו ובתוך ההיכל יש נפש שהיא החי' ויש הרוח שהוא סוד הרוח ויש שם יאהדונה"י שהוא כלי הפנימי דיסוד ז"א דאצילות כמו שידעת והוא נעשה נשמה ביסוד דז"א דבריאה והוא משפיע

בהיכל ל"ה שהוא יסוד דנוקבא תוך שם שד"י נשמת יסוד דבריאה דנוקבא ומשם נשפע לרוח ונפש שבהיכל זה מב' שמות הנ"ל הכלולין יחד יאהדונה"י כנודע כי הוי"ה רוח ואדנ"י נפש ולהיות שם זה בחי' נשמה לזה אמר בפ' פקודי דר"ס כי שם זה סליק באוירא כי כבר ידעת כי הוא אלהות והרוח אינו רק נברא לכן סליק באוירא ואולי אוירא זה הוא רוח וזה סליק עליה גם אפשר כי אירא הוא בינה בסוד מה שאמר בס"י שניה רוח מרוחכ ובסוד שארז"ל שתי רוחות מספרות זה עם זה ושם הנדרים פורחים באויר ונשמה אשר ממנה נקרא סליק באוירא וכאשר רוח של היכל הזה נכלל לב' זכר ונקבה שביסוד עצמו ומשפיע לחוץ משם יונק נוגה זכר ונקבה ואז הנקבות נקראי' אדני נחשת ושני רוחות הזכרים נקראי' הרי נחשת וכל האדנים וכל היתדות למשכי חביב נחשת הם קליפת נגה בהיותה נמתקת שהיא הנ' דנחושת כנ"ל עם חש"ת הרי נחשת וזה נרמז בפ' פקודי רכ"ט וידעת כי נחשת בת"ת ועץ הדעת שהיא נוקבא דנגה בפרטות יוצאה מן החזה דת"ת דנגה הנקרא נחשת כי כסף וזהב ב' דרועין ות"ת נקרא נחשת וזהו שאמר בפרשה תרומה קמ"ז ויעש משה נחש נחשת כי לפעמים ממית בסוד הרע ולפעמים מחיה בסוד הטוב והיא קוף בפני אדם והב זה. וז"ס ההיא נחשא דכריך על ההוא תיבותא דקע"ג וז"ס קין והבל שנעשו חד גופא באדרא קמ"ג כי גופא קדישא הם הכלים והחשמ"ל מקיף עליהם וזה נוגה החופף עליהם ומהבל טו"ר זכר יוצאין השדים התלויין באוירא שמטיבין לבני אדם כנזכר פ' פקודי דרס"ח כי הרע אשר שם הוא טוב ומתוק כי הם זכרים הרי עץ הדעת טוב ורע הוא הנוקבא דנוגה שהיא ממראה מתניו ולמטה ושם הוא קין גבורה נוקבא ואותן השדים אשר שם הם מצד הרע הם רעים ומזיקין ומצד נוקבא דנגה עזא ועזאל מלאכים מצד הטוב ושדים מצד רע והם יונקים מב' עקביים דלאה הנקבה כנודע. וזהו הנפילים אשר היו בארץ הארץ הנוקבא דנוגה ואלו נקרא עזים משם יצאו עזא ועזאל ושניהם מלשון עזים והם זכר ונוקבא ומשם נפלו כי גבר בהם יצה"ר ונעשו שדים אך בני אלקים המתיצבים על ה' שהיא קליפת נוגה מצד הטוב שהוא ג' ראשונות שבה כי בינה נקרא אלקים ואלו בניה כי בני אלקים הם ב' מוחין דחכמה דנוגה תרין צפרין ב' מוחין דבינה דנגה והם הערות של אדם קדמאה ולילית ז"א ונוקבא דנוגה ואלו נקראים עורות אילים מאדמים ובני אלקים הם בארץ נוקבא דנוגה כנזכר באדרא קמ"ג וכל הטפות של נגעי בני אדם שם הולכין בקליפות נוגה נוקבא דנגה ונעשית טוב ורע והבן זה ועל זה נאמר אף אני אלך עמכם בחמת קרי כי חמה נוקבא דנגה וזכור זה כי בכל קליפה מד' עולמות יש עון ומשחית אף וחמה שהם חכמה ובינה וז"א ונוקבא דנגה ואינם שוין על דרך הנ"ל בס"ם ולילית ובכ"מ שנמצא קרי הוא בנגה וזכור זה עיין פ' תרומה דק"ל והטוב של זה הנגה הוא י"א סמני הקטורת והחלבנה נוקבא דז"א דנגה לכן ריחה רע ממה ששנדבק בו רע שלה והעשן של הקרבנות נזון מהם קליפת נוגה כי משם נפש הבהמית שבאדם ושבבהמות טהורות. ודע כי באדם הראשון הוברר כל הבירורין של כל העולמות וכל הנשמות בבחי' אחור באחור והיו חסרים בחי' פב"פ

והוברר כל הבהמות זולת בהמות בהררי אלף והדומם והצומח לא נגמרו להתברר לכן היו אוכלים לבררם וכאשר חטאו חזרו הנשמות והבהמות לעמקי הקליפות ועתה עולין הנשמות בסוד מ"נ והבהמות הטהורות לבד מתבררין על ידי אכילתינו וכן דומם וצומח ולעתיד יתבררו הבהמות בהררי אלף וגם הטמאים עיין פ' פנחס דף ר"מ ובזה תדע נפש הבהמית שבאדם מה הוא והוא יצר טוב ויצר הרע שבאדם ונשמתן של הגוים הם מג' קליפות רוח וענן ואש שכולם רע וכן הבהמות וחיות ועופות טמאים אך נפש הבהמית דישראל ונפש הבהמית דבהמות וחיות ועופות הטהורים כולם מנוגה לכן יש חלב מהחזה ולמטה של הבהמות כולם חלב טמא וחלב טהור טוב ורע נגד נוקבא דנגה הנ"ל וכמ,ש בע"ה ובתקון מ"ג והנה אלו הם שיורי המלכים שמתו שלא נתבררו עדין ונקרא י"א סמני הקטורת וזה סוד מזבח אדמה בסוד מלכי ארץ אדום כנזכר פ' תרומה וז"ס הכל היה מן העפר וז"ס אדמת עפר כנזכר פ' משפטים. ודע כי הרע הגמור שנתברר שאין בו טוב כלל הן ג' קליפות החצונים אבל קליפה ד' לא נתבררה לגמרי ולכן נשארה בבחי' לבוש ועור ומתבררת מעט מעט ונעשית גוף גמור כי הם כלים שבורים וחוזרים להחיות והטוב נתברר ונעשו עולמות אבי"ע אלא שיש בחי' זה טוב מזה וזה טוב מזה מעתיק דאצילות עד

תשלום דעשיה ונוגה שבכל העולמות הוא מה שלא נתברר עדיין וזהו טיקלא דעשיקא נשמתין כנזכר משפטים צ"ה ע"ב. [הגהה - צמח אע"פ שלעיל אמרתי קליפת נוגה דאצילות כולו טוב עכ"ז צריך בירור אותו טוב בעצמו שהרי גם במלכות דעתיק היתה שבירה וגם הוא בירר לחלקו חלקים כנ"ל לכן אמר כאן מעתיק עד חשמל דעשיה ולקמן אמר כי נגה דאצילות כולו דין חזק לכן שייך בה תיקון ובירור ע"כ]. כי כשנוגה מדבקת בלבנת הספיר יסוד והוא ערלה שעל המילה ואז עושקת הנשמות וכשמסתלקת אינה עושקת לכן הזווג בליל שבת שאין שם דביקת נוגה ומה שנדבק חזר להיות תוספת שבת טוב גמור משא"כ בחול כנזכר פ' ויקהל וז"ס פ' משפטים דצ"ו ע"ב אלקים הוא סוד הנוגה הנ"ל כי מז"א של בריאה עד סיום המלכות הם ק"ך צרופי אלקים כמבואר אצלינו שהם כלים החצונים אשר שם וחוץ מהם החשמל וחוץ מהם הוא אלקים דנוגה ושם מתחילין אלקים אחרים וז"ס רפ"ח ניצוצין אשר נשארו להתברר בקליפות נוגה ומשם הממזר כי הוא גימטריא רפ"ח ע"ה ושם נקרא כורסייא דשביבין באדרא וע"ש בביאורינו וקליפת נגה שכנגד האצילות הוא אלקים קדושים כרסייא דשביבין ומז"א דבריאה ולמטה הם טו"ר וז"ס פרה אדומה והבן היטב מאד כי בזה לא יכול משה ושלמה לעמוד על ביאוריה איך זה הטו"ר ביחד ועיין תקון ך' ומטהרת הטמא ומטמא הטהור בבחי' טו"ר והיא פרה כי היא בנוק' דנוגה בסוד מנצפ"ך ה' דמים טהורים וה' דמים טמאים גימ' פרה ועיין בפרשה פקודי דל"ז ושם הז"א דנוגה נקרא עגל שעשה אהרן והיא פרה וכשנשרפת נטהרת ומתבררת ונעשית אפר ועפר שריפת החטאת שעליו נאמר הכל היה מן העפר כנ"ל לכן היה מחוץ למחנה כי שם מקומו חוץ להיכל שהוא חשמ"ל וכל כוונת משה ושלמה היה זה להביא הזכר ערב רב וזה להביא הנשים הגויות הכל לתקנם ולא יכלו לעמוד עליה ולתקנם עד שיבא משיח ואז יושלם זה הצלם להתברר הטוב שבו והרע יוקדין ליה בנורא כנזכר תקון ס"ו דף קי"ב ע"ש פסילי אלהיהם תשרפון באש בסוד פסל לך פסולת הטוב שהוא נוגה שיש בו אוכל ופסולת כי משם נחצבו לוחות שניות מעץ הדעת טו"ר כנזכר תיקון ס"ו:

שער מט פרק ד

והנה האש המתלקחת שהיא הקלי' הג' כשמחברת עם נוגה שהיא רביעית אז נעשית רע וכשמסתלקת מן נגה אז נגה מתחברת עם החשמ"ל ונעשית טוב כנזכר פ' ויקהל רט"ז. [הגהה - צמח נלע"ד שכשמתחברת עם הנגה נעשית הטוב דנוגה רע וכשמתחברת נוגה עם חששמ"ל נעשית הרע טוב שאל"כ למה לא נשאר נגה טוב בלתי התחברות בחשמ"ל אחר שנסתלק קליפה ג' מן נגה:

ודע כי כל הג' כשפים המכחישין פמליא של מעלה הם שם יען כי הטוב שבתוכם משפיע בחיצוניו' שהוא הרע שם ועושה נפלאות והבן זה לכן מחויבים סנהדרין לידע כשפים כנזכר בתקונים ס"ה וס"ו וז"ס שם המפורש שבפה הצלם דנ"נ בסוד ומלכות בכל משלה כי כשהשביע שיקשור הטוב עם הרע השפיע בו חיות ואז היה אומר אנכי ה' אלהי"ך בכישוף גמור שבתוכו כנזכר בתקונים ס"ו ולפעמים בהיפך שמשביעים את הקליפות בהויות דתמן כנזכר בתקונים דל"ו ואלו הם סוד המדורין בפ' בראשית ד"מ ודל"ו ע"ב ובתקונים נמצא כי ראשי המלאכים טובים וסופם רע מהחזה ולמטה ע"ש והוא נוגה דעולם היצירה ולכן כיון שהנפש מתלבשת בזו הנוגה כמ"ש בע"ה לכן אסור לאכול קודם התפלה והאוכל כאלו מעונן ומנחש כנז' בויקהל דף רט"ו ואותיות עונן הם עון נ' דוגמת נחשת תחש נ' שהוא נ' כפופה וכנ"ל וז"ס א"ק בעלה דלילית דאכל ואתפתי ומית כנזכר פ' תרומה קמ"ד והטוב שבנגה הוא א"ק בעל לילית כשנתערב ברע שהם ג' קליפות חצונים נעשו רע ומיתו בסוד מיתת המלכים והכלים אשר משיורם נגה זה ולכן נקרא אילנא דמיתא כנזכר בתקונים ס' ועתה יתבאר ענין האדם כי יש לו עצמות וכלים העצמות הם נר"ן וכלים הם לבושים שיש לנר"ן כנזכר פ' ויחי דרכ"ד והנה תחלה היו אלו הכלים הנקרא

גוף ונקרא לבושים דאדה"ר כתנות אור והיו מן החשמ"ל שהיא כתונת א' דק על לבוש גוף עלון שהם הג' כלים ומהחשמ"ל דבריאה לבוש הנשמה ומהחשמ"ל דיצירה לבוש רוח ומהחשמ"ל דעשיה לבוש הנפש והנה זה החשמ"ל הוא צפרנים העליונים ולא נשאר ממנו רק ראשי האצבעות שמשם יונקת קליפת נוגה כנזכר בזוהר ויקהל דר"ח ונקרא כתנות אור ונקרא מאורי האש המבדילין בין קודש מוחא ובין החול קליפת נוגה דשליט ביומא דחול כנז' בתקונים ל"ו וזהו כענין החשמל מתוך האש כי מאש עלתה מאיר החשמל ונקרא ממאורי האש לכן עושין הבדלה במ"ש בצפרנים וכשחטא אדם נסתלקו הנשמה והרוח כיון שהפסידו לבושיהן כי אותן הלבושין דחשמ"ל שהם שע"ח נהורין כמנין חשמ"ל לקחתם קליפת נוגה הנקרא ערלה כמ"ש פ' ויקהל דר"ג ע"ב בהאי נגה מפתי לאתתא לנטלא נהורא והוא נהורא של זה החשמ"ל כי מן המוח אינו יונק הוא רק מהחשמ"ל וזכור זה הכלל נמצא כי לקח המלבושים שלו ואפשר כי מן אלו המלבושים של חשמ"ל הוא אדם ק' דאתפתי גו משכנא כנזכר פ' תרומה קמ"ד ע"ב ובזוהר ש"ה בפסוק שחורה אני כו' ובפ' ויקהל ר"ח והנה אז פרחו נשמה ורוח של אדה"ר הנקרא זיהרא עלאה שהם נשמה ורוח דאצילות ונשאר בו נפש ואע"פ שגם לבוש הנפש דאצילות לקחו החצונים חזר הש"י לעשות להם מלבוש מחשמל דעשיה ולא מכללותה רק מג"ע דעשיה מחשמ"ל הסובב אותו ואח"כ עשה לו ג"כ מלבוש אחר מקליפות נוגה והם כתנות עור וכנגד הלבוש דכתנות אור ג"ע הארץ היה כתוב בספרו של ר"מ כתנות אור וזהו קליפת נגה הוא משכא דחויא כי הרי היא הקליפה חצונה שבכולם בערך הנחש הדבוקה עם הקדושה וקליפת רוח סערה היא חיות פנימי דנחש והעוה"ז נתון בתכו של הנחש ולכן מתחיל מתתא לעילא רוח סערה וכו' והבן זה איך מעילא לתתא נגה היא יותר עליונה ופנימית שבכולם וקרובה אל הקדושה ונקרא משכא דחויא בתקונים ל"ו והנה זה באמיתות חטא אדה"ר בעץ הדעת טו"ר כי המלבושים שלו שהם מן החשמ"ל לקחם הקלי' נוגה ע"י קלי' נוגה ואז נתלבש בקליפת נוגה שהוא טו"ר משכא דחויא נמצא א"כ כי אחר חטא של אדה"ר נאבדו כל המלבושים ששלו שבו כוללים כל המלבושים של כל בני אדם דישראל ושבעולם ונכנסו בקלי' נוגה ואחר שהיו מבוררים חזרו להתערב טוב ברע ואז נמצא כי הקלי' נגה היא האדם ששלט באדם לרע לו כנזכר בסבא דמשפטים ונכנסו בה כל המלבושים ונתערבו עם רע של זו הקלי' נמצא שהמלבוש של כל האנשי' הנקרא גופא דילהון הוא טו"ר וצריך לבררם שנית ע"י המצות כמ"ש בע"ה:

שער מט פרק ה

אמנם הגוף ממש של החומר של האדם הוא בחי' אחרת ושל נעלך דמשה הוא מקליפת נוגה נאמר על הרע שבה כי לילית אשר שם נקרא שפחה בישא טחול אוכמא מצד הרע שבה אך כשר וטהור הוא ואוכלו כנודע כי מסירים הדם והחלב שהוא הרע שבה והשאר נאכל וזהו הלילית שהיתה רוצה להזדוג לאדה"ר בבחי' לבוש לנפשו אך הגוף העכור הוא העה"ז הכולל כל העולמות והוא פסולת הכל וחומר הכל ולכן תראה כי הרקיעים הנפש שלהם הם המלאכים דטוב ורע בקליפת נוגה כמ"ש בתקני ס"ו והם עצמם חומרים וגוף של אדם יש לו חומר זה ובפנים מזה יש לו ב' גופים אחרים א' הוא הגוף הזך והטהור מהחשמל כנ"ל שבו זכה משה בסנה כנ"ל. והב' הוא מקלי' נוגה והוא כלול מיצ"ט ומיצה"ר מלאך ושד ונקרא נפש הבהמית טו"ר והנה זה הגוף האמיתי שהוא מקלי' נוגה שהוא לבוש אל הנר"ן אשר נקרא כתנות עור להיותו כלול מטוב ורע אחר שנתערב ע"י חטא אדה"ר צריך לבררו והוא נעשה ע"י התורה והמצוה וזהו כל הפעולה שעושין ישראל עד ביאת המשיח ושם הוא סוד נפילת אפים מקום רגליה יורדת מות כנ"ל ממראה מתניו ולמעלה הוא טוב בתקונים ד"ק וממראה מתניו ולמטה הוא רע כנ"ל והרע שבו נקרא מות אילנא דמותא כנזכר בתקונים ק"א ושם הוא נפילת אפים לברר משם הבירורין והנה לא נתן הקב"ה תורה ומצות לישראל אלא לברר ולצרף ולהסיר הסיגים מהכסף שהם לבוש הנשמה וע"י כונת האדם בתורה ובמצות נגמר לבוש נשמה כנזכר פרשת ויחי רכ"ז וע"י התורה

מזדכך נוגה דיצירה לבוש הרוח וע"י מצות מעשיות מזדכך נוגה דעשיה ונעשה לבוש הנפש ונמצא כי אלו הלבושים הנזכר פרשת ויחי אין פי' שנעשה מחדש ע"י תורה ומצות אמנם מתבררים מהרע שנתערבו ע"י חטא אדה"ר ונעשים חדשים ממש והבן והנה כפי מה שחסר לאדם להשלימו כך ימים קצבו לו וז"ש פרשת ויחי דרכ"ד כי מן יומין דב"נ ממש נעשה לו לבושים והבן זה והנה בקליפת נוגה יש רמ"ח איברים ושס"ה גידין טובים ובכולם נתערב הרע אך אינן שוין כי הנה כל התרי"ג מצות כלולין בי"ס ורמ"ח מ"ע הם נגד זכור ואז בעשותן נתקן הזכר דנגה כי שם אין חלב טמא כלל אמנם הוא שקוע בקלי' שם וע"י המצות בכל מצוה ומצוה מוציא משם אבר אחד וע"י שס"ה לאוין שהם שמור כנגד הנוקבא כנ"ל ששם טו"ר ממראה מתניו ולמטה יש שם חלב טהור וחלב טמא וכל העובר על השס"ה לאוין מערב הרע בטוב בחלק נפשו הבאה מהנוקבא דנגה כמ"ש בתקונים מ"ז וזש"ה כאשה אשר נתת עמדי ואלו השס"ה גידין הם שס"ה עורקים מן הכבד ששם מדור הנפש נוקבא והם משתרגין בכל האיברים והדם נתפשט בהם ואם יעבור אדם על לאו א' אם הוא עורק העין מסתמה ואינו רואה כי הטוב שבו אינו מתגלה ואין העין של הנפש משיג שאינו מתלבש בו הנפש במלבוש ההוא עד שיסיר אותו מום. [הגהה - צמח בתיקונים כל אשר בו מום לא יקרב הכוונה הוא כל אבר הגוף אשר בו מום לא יקרב בו אבר הנפש דהיינו עין הנפש בעין הגוף וכן שאר האברים וזהו עין לא ראתה אלהים זולתך ר"ל עין לא ראתה עין הגוף זולת בהיות בו רוח אלהים]. ויש לאוין של דם שהם למעלה ממתניו ובכל הגוף ויש של חלב והם מכנגד מתניו ולמטה אך כולם הם בנוקבא הסובבת גבר שס"ה ל"ת לכן לפי ניצוץ נשמת האדם כך מוכרח לקיום המצות של החלק ההוא כי מי שהוא מבחינת מתנים ולמעלה אין לו מצות ניקור החלב כי אינו צריך לו אך אם יאכלהו ודאי שיפגום בו אך לא יתגלגל מתחלה ע"ז ולכן הראשונים שהיו יודעין תליית הניצוץ שלהם היו מתדבקים לקצת מצות יותר מאחרים והמשכיל יבין. [הגהה - צמח וזהו ששאלו אביך במאי זהיר טפי:

וכעד"ז בכונת המצות והתורה כי יש שנשמתו מן בריאה וע"י עסק התורה בתלמוד מתברר בהם הרוח שלו ויש במשנה שהוא היצירה והוא ג"כ ברוח שלו אך הוא רוח שברוח ובתלמוד רוח שבבריאה שהיא נשמה ולכן תראה כי אם הכבד הוא סמא"ל איך אנו אוכלין אותו אך הענין כי הרע שנתערב עם הטוב אינו כי אם בכלי הנפש של הנוגה ולא בכלי של ר"נ דנוגה והבן היטב מאד. [הגהה - צמח הרוח שבאדם מתחלק לרמ"ח איברים וז"ס יוצר רוח האדם בקרבו ס"ת רמ"ח בקרבו של אדם ברמ"ח איברים שלו ואמר יוצר בל' יצירה שהיא בחי' רוח:]

והנה הכבד של כלי הנפש דסמא"ל דנוגה ובהסיר הרע מנו ע"י מליחה יותר ונשאר הטוב שבו וכן בשאר האברים הנז' פ' פנחס באצטמוכא ובקיבה ובמרה ובטחול וכו' הכל בזה הנגה טו"ר אך ממתנים ולמעלה לא יש רק הדם המתפשט בכלי והוא הרע נפש הבהמית כי הדם הוא הנפש נמצא כי כיון שבנגה הוא טו"ר אם יתגבר הרע יתבטל הטוב שבו ונעשה קליפה גמורה לכן שמור על מל"ת כי הם חלב טמא והם קלי' וכל אדם האוכל חלב נתגבר עליו הרע ויתבטל הטוב ויחזור כל לבוש דנגה רע ויתדבקו בג' קלי' הרעות נמצא כי בשמור שס"ה ל"ת גורם שלא יתדבק בו הרע יותר וזהו ענין סור מרע והבן זה כי בזה נשאר על עמדו כמו שהיה ואח"כ ועשה טוב כי ע"י הרמ"ח מ"ע הרע שבנוגה מתהפך לטוב ממש שמתדבק במוח:

שער מט פרק ו

והנה מצות המילה הוא בסוד הלבוש קדוש דנגה להפריד משם ג' קליפין אחרנין שביסוד דקליפה הרע והם מילה ופריעה ואטופי דדמא וענין נדה בסוד נוקבא שבנוגה לכן יש שם ה' דמים טמאים וה' דמים טהורים וכעד"ז שאר המצות כולם שם הם וז"ש בתיקונים לרשיעייא אינון קשורין לכל מקטרגא דילהון אך החסידים שאין הרע דקליפת נוגה לבוש שלהם אין צריך להם המצות

לצורך זה רק מתקשר ממש בגוף העולמות ולא במלבושים שבנוגה כנ"ל ועד"ז כל המצות נחלקים בזה הלבוש דנגה. וכן מצות הטרפה היא הרע שברפ"ח ניצוצין דקליפת נגה שנטרפה מן הכלב הרע שבקליפה שהוא סוד ב"ן מל' של הקלי' הרע וכשחוזרת למוטב נתקנה בב"ן מ"ן דקדושה וזה הטרפה הוא מלבוש העליון דחשמ"ל הנקרא בשר שנטרפה מאה"ר וזהו ובשר בשדה טרפה (והנה נתבאר ענין הנגה וחשמל כי זה לבוש דגופא ועלין וטרפין דיליה כי החשמ"ל הוא עלין דאילנא דגנתא אך הפרי הוא בפנים מזה הלבוש) והנה כל ההיכלות דבי"ע הם סוד חשמ"ל והנה נתבאר שבכ"א וא' מהן יש ג' כלים פנימים בבריאה אמצעים ביצירה חיצונים בעשיה והנה הרוחין הנזכר בהיכלות דפקודי הם רוחין וחיות דכל היכל הם הנפש ואח"כ הג' כלים הנזכר אצלינו והלבוש שלהם הוא חשמ"ל ועליו הנגה ועליו ג' קליפות והנה הרקעים דעשיה הם קלי' נגה דעשיה והם יריעות עיזים כי כל הבהמות וחיות ועופות ודגים ואילנות ועשבים ואבנים כו' כולם טו"ר מקלי' נגה אך הטמאים שבב"ח והאסורים לאכילה בעשבים ובעצים כגון ערלה וכלאי הכרם הם בג' קלי' הערלה ומ"ש בתקונים ל"ו כי הבריאה יכול לאתערבא עיה קליפה וכו' פי' בי"ע יכול לאתערבא ביה קלי' והוא קליפת נגה שבכולם ואינם שוין כי בבריאה רובו טוב וביצירה בינוני ובעשיה רובו רע וזהו ענין אסתר שהיתה מנחת שידה במקומה ומזדווגת עם אחשורוש כמ"ש פרשת תצא דף רע"ו ובתקונים ד"ן והוא קלי' נגה שלה מבחי' הרע הנקרא שד והיתה יודעת היא ומרדכי להשביע השד היצה"ר שלה ע"י שם המפורש כנזכר שם שיתלבש בדמות גוף וילך אל אחשורוש ומשם נולד דריוש בן אסתר מצד השידה ההיא שלה והרי הוא בן אסתר ממש לכן היה חציו טוב וחציו רע. [הגהה - צמח עם האמור באסתר כאן תבין מ"ש ביוסף ותנח בגדו אצלה היינו בחינת הלבוש וינס חוצה היינו פנימית]. לכן היה גוי וגם צוה שיבנה בהמ"ק כי הוא נתן רשות תחלה קודם שמלך כורש. והנה הנגע הוא דכורא דנוגה הפך ענג דקדושה היא ורעה היא נוק' לילית ויש להם יכולת להזדוג עם אנשים יען הם לבוש הנפשות שלהם ונ"ל כי אשמדאי שד יהודי הוא קלי' נוגה ונוקבא דיליה היא לילית זעירתא כנודע אך שדים אחרנין הם משאר ג' קלי' והנה נגה סוד עור הנ"ל משכא דחויא הוא רע וטוב הרי בעור רע וטוב לכן כל בחי' בעלי קריין נקרא רע בסוד ויהי ער בכור יהודה רע בעיני ה' כנודע והנה כשהיצה"ר גובר אז בלילה מוליך עמו הנפש ואת היצה"ט לקליפת נוגה ורואה חלום תבן וקש שהם קליפה נגה וכשעוסק בתורה נאמר בו בשכבך תשמור עליך ומתגבר היצה"ט שהוא מלאך ומוליכו אצל המלאכים טובים דעשיה וז"ס כאן ע"י מלאך כאן ע"י שד וז"ס ושבע ילין בל יפקד רע שבע ילין מד"ת אינו נפקד בחלומו ע"י הרע של נגה הנקרא רע בסוד בעלי קריין כנודע:

שער מט פרק ז

פסל ומסכה הם ז"ן דנגה וכנגדן ב' עגלי ירבעם ועגל המדבר כולל שניהן כמ"ש בפסוק עשו להם עגל מסכה עגל גימטריא ק"ב נגד ק"ב חרובין אשר שם ומסכה נגד פסל שם אדנ"י. [הגהה - צמח נלע"ד כי עגל גי' ק"ב חרובין והם ק"ב אותיות שיש בד' אחוריים כנודע ומסכה כמנין אחוריים דאדנ"י והם סוד זכר ונקבה]:

וגם פסל נקרא ע"ש פסולת כנ"ל ונרמז בתיקונים מ"ז ובתקונים קל"ב איך קורא אל היצה"ר עץ הדעת טו"ר גופא וסוסיא גם בריש מתניתא קורא ללהט החרב המתהפכת שהוא עץ הדעת אוכמא לא רגלין והנה שבתאי טחול אוכם בלא רגלין כי הנה הם בירורי המלכים הנקרא קב חרובין בסוד הקיטע יוצא בקב שלו וע"ש בתקונים ס"ט כי כולם חגרין בעלי קבין ע"ש היטב. [הגהה - צמח קב חרובין היינו גימטריא בלע מלך ראשון וכן כולם דכתיב וימת שהיא חורבה]:

וז"ס הנחש שנתקצצו רגליו על גחונך תלך לכן מתהפך הפוכין בסוד להט החרב מתהפכת גוף

טרוף בסוד היהפוך כושי עורו ונמר חברבורותיו והם גווני צרעת הלבנים שבעורו כנודע כי הוא כושי אוכם והוא עור משכא דחויא והוא נמר וממזר רפ"ח ניצוצין ומ"ש אשכחנא ברזי טמירין דמתניתין דטורי רמאין עמיקין ר"ל כי היה להם ברייתות העוסקים בענין הקליפות הנקרא הרים וגבעות בסוד רוח חזק מפרק הרים ומשבר סלעים זכרים ונקבות דתמן יתיב הנחש בסוד דרך נחש עלי צור וכו' כנזכר בתקונים ובכת"י בהקדמת תקונים ואמר כי מצא באותה מתניתא שמדברת בענין טורין רמאין חזקים עמוקים והם הקליפה שם מצא דרוש זה והוא כי גו סוספיתא ר"ל פסולת תוך הזהב הנקרא סוספיתא דדהבא פסולת הגבורות שבצפון משם תפתח הרעה ושם בקלי' יש חד בתוכם בלא רגלין הוא קלי' נגה כמה גלגלין סחרין ליה הם רקיעים דעשיה טו"ר כנזכר בתיקונים דק"ו כולהו מליין עיינין כגומרין דנורא הם מלאכים נפשות הכוכבים והגלגלין הנ"ל ולהותן רקיעין הם עורות אלים מאדמים כנזכר פרשת תרומה קמ"ז ובתקונים דקל"ב ע"ב אית נפשא דמרכיבין ליה בכלבא כי כלב בקלי' נוגה הרע נעשה לבוש ומרכבה אל נפש דעשיה שהוא משם ב"ן קדוש וכנגדו בכלב ב"ן טמא דנוגה דעשיה וזה הנגה הוא סוד הסוטה הנזכר בפרשת נשא בר"מ דקכ"ט והענין כי לנר"ן שבבי"ע הנקרא ערלה ונקרא עור כמ"ש פרשת תצא רע"ו יכיל קליפת נגה לאתדבקא אבל באצילות לא יכול לאתדבקא וז"ס לשכב עמה פי' כי קליפת אש נתדבקה בנגה ונגה נעשה בסוד ערלה על המילה ודם נדה ביסוד דילה ואז נתחללה ואז ולו תהיה לאשה כי על ידה מתהפך משד למלאך וע"ש פרשת תצא דרע"ז ע"ב ענין ס"מ ולילית שהם ב' קליפות נגה שבהם היו משתמשין בדור הפלגה והמבול וכנגדן הם בנו מגדל בסוד ונעשה לנו שם זכר ונקבה והבן זה וכשגלתה שכינה סוד קב חרובין בסוד ומלכותו בכל משלה אז הרע קרא שמו אלוה ואז נטרד סמא"ל ובת זוגו שבתחילה היה רובו טוב ומיעוטו רע ועתה נטמא כי היה רובו רע וטמא כנזכר בתקונים ע"ב וכנ"ל בסוד פרה אדומה ושם הוא בן סורר ומורה הנמשך מנוגה הנקרא פרה סוררה כנזכר פרשת בלק קצ"ז ע"ב וז"ס עזאזל שנותנין לו השעיר ונקרא מצולת ים שיורי בירורי סיגי המלכים והם ציה וצלמות דכורא ונוקבא לכן מתהפך למילף סניגוריא בהאי שעיר מצד הטוב ששבו כנזכר פרשת אמור דק"א ע"ב ושם היה מלחמת עמלק דקלי' נגה הרע שבו כנזכר פרשת תצא דרפ"א ופרשת ראה ע"ש:

שער מט פרק ח

והנה שים עיניך במ"ש פרשת אחרי מות דס"ב ע"ב על ענין שעירי דיוה"כ והוא כי הנה קלי' נגה כבר נודע שהוא חציו טוב וחציו רע והיא מפסקת בין קדושה לחול וכשאדם עובר על מצות ל"ת אז הוא משליט הג' קלי' רעות על יצה"ר שלו שהוא סוד הגבורה שלו שלא נתקנו ונעשית רע גמור וזהו סבת העונש העובר על מל"ת. והנה ביה"כ צוה הש"י וברשותו אנו עושין לשלוח לס"מ שעיר א' שהוא טו"ר כנ"ל ואז הוא שמח על ג' קליפות רעות כי כבר קבל השפע והחיות באותו הטוב שבאותו השעיר כנודע כי הסבה אשר הם רודפין אחר הקדושה הוא להחיות עצמן כי בלתה הם מתים וזהו שמחה גדולה שמקבל ס"מ ע"י שעיר לעזאזל ובפרט כשניתן לו מדעתנו מתנה גמורה שלא ביגיעה ואז היו ישראל מתוודים על עונותיהן וכה"ג היה מתודה וסמך ידיו על ראש השעיר ובכח התשובה הזו שהוא מ"ע אז מתברר חלק היצה"ר ונפרד הטוב שבו מהרע שבו כי א"א שיהיה כבתחלה קודם שחטא שהיו מעורבים ביחד כי ע"י עבירה נתגשם וגבר היצה"ר ונתחזק והיה הטוב כפוף תחתיו ועתה ע"י התשובה אותו חלק טוב שהיה כפוף תחתיו תשוב למקומו וזהו פי' תשובה ואז נמצאו נפרדין עי"כ ואינו עתה מחוברים בקליפת נוגה אמנם הרע שבו שכבר נגמר היה נדבק באותו השעיר ויצא לגמרי אל הקליפה הגמורה והטוב חוזר אל הקדושה העליונה ולא אל קלי' נוגה וזהו שמחת סמא"ל שראה שהתתקף עתה ובכל דעתו רוצה להדבק עמו והוא שוטה כי אדרבא גחלים אתה חותה על ראשו פירוש כי בתחלה שהיה בקליפת נוגה הרע מעורבת עם הטוב היה לו אחיזה גדולה כי בהכרח הקדושה עליונה היא משפעת לאותו הטוב שהוא מחלקה להחיותו כי ז"ס גלות ישראל לבין האומות שאמר רשב"י ע"ה שאז נאמר

שמוני נוטרה את הכרמים והבן זה אמנם עתה שנפרד הטוב מהרע אבד סמא"ל אותו החלק השפע הנשפע שהיה נשפע מבחי' אותו הטוב ונמצא כי זהו סבת רעתו של ס"מ והפסדו גדול ואדרבא מה שהיה הוא תחלה נשלם ועתה הוא להיפך כי וה' ישלימנו לך פי' כי הטוב נשלם ומתחבר עם הנפש דקדושה של האדם ואז נשלם האדם וס"א חסר ואבד הטוב ההוא. גם בזה תבין מ"ש בפרשת ויקהל בהאי נוגה מפתי ס"מ לאתתא והוא כי אשה יראת ה' מל' צריכה להשפיע בהכרח באותו קליפת נוגה מחמת הטוב אשר שם להחיותו אז ס"ם נהנה משם. גם תבין ענין הזדונות הנעשות כזכיות כי הרי הם נפרדין ע"י התשובה הטוב מהרע ואז הטוב שבהן הלך לקדושה לגמרי א"כ הם נעשו כזכיות ממש אותה בחינת של הטוב שהיו מעורבים עם הרע כנ"ל ולמ"ד זדונות נעשו שגגות דס"ל שגם ע"י תשובה הלואי יספיק שיחזור כבתחלה מעורב טוב עם רע בקליפת נוגה שאז הם נקרא שגגות חציו טוב וחציו רע ויצא מכלל זדונות שהם קליפות רעות גמורות אך לא יספיק שיפרידו לגמרי ויעשו זכיות:

שער מט פרק ט

בענין ב' שעירים הנזכר בפרשת אחרי מות ס"ב הם סוד ב' אנשים מרגלים ב' מוחין חו"ב דז"א דקלי' נוגה דאצילות כנ"ל ואותו של חכמה נמתק יותר ונשאר גורל א' לה' אך הב' מוח בינה דז"א זה ניתן ביה"כ שהוא בחינת בינה לעזאזל הוא ס"מ ונוקבא דנוגה שהם כנגד זו"ן דבי"ע ולפיכך שמחים ולפי שנקרא זו"ן דנוגה דאצילות עזים כנזכר בפרשת תרומה קמ"ז לכן זו"ן בקליפת נוגה דבי"ע בנים שלהם נקרא עזא ועזאל לשון עזים וכללות שניהן נקרא עזאזל דוגמת צלמות ומצולת שהם כללות שניהן צל דוכרא מות נוקבא וכשנותנין השעיר הנ"ל לעזאזל אז נאמר ותשליך במצולת ים כנזכר פ' אחרי דס"ג יען הם מצולת נוקבא דקדושה ושיריה ונוקבא שלה (שירדה להנוקבא של נוגה) נקרא מות שהוא הדורש אל המתים כנזכר שם ד"ע ואותן הי' כתרין דחרשין שם הם הי"ס דנגה כי בהם סוד הכשפים הנ"ל ולכן אלו העזים שהם ב' השעירים הם דין חזק וטהורים ודכורים שהם בנוגה דאצילות ושם לא יגורך רע אך הם דין חזק. וז"ש פרשת שמיני דמ"א בענין העזים ע"ש ובפרשת משפטים דף קכ"א ע"א על גדי היונק מחלב אמו כי הוא החכמה דז"א דנגה ומה שאני מסופק בזה הוא זה דע כי ב' אנשים מרגלים הם ב' מוחין דזעיר אנפין דנוגה דאצילות ותרין ציפרין הם ב' מוחין דנוקבא וב' נשים זונות הם ב' מוחין דבי"ע בכל הפרצוף שלהם ומפרשת אחרי דס"ב נראה כי ב' שעירין הם ב' אנשים מרגלים ז"א דאצילות ומפרשת משפטים קכ"ה נראה שהם בבריאה בסוד נששים זונות ואולי נאמר כי נוגזיו מעולל הוא הגדי א' עולל ויונק שהוא בינה דנוגה דז"א דאצילות ותחתיו הם שתי נשים זונות דבריאה ובזה יצדקו ב' המאמרים והגדי יונק מאם עלאה מל' דאצילות דקדושה וממנו נמשך לנשים זונות בבריאה ואז נשים משלו בו אחר שלקחו שפע ע"י גדי ונתגברו עיין פרשת תצוה קפ"ה איך השעיר יש בו מסאבא אך לא אתתקף וע"ד שערי דיליה לא תליא ולא שעיע. לא שעיע בגין מסאבא דיליה ולא תליא בגין דלא אתתקף במסאבא כהאי תתאה וזהו שעיר דר"ח כנזכר שם לכן כל אלו הם ביום אך ב' צפרין דנוקבא דנגה יניקתם בלילה כנזכר פרשת ויחי רי"ז ע"ב וענין אלו ב' שעירים הם ס"מ ונחש דנגה דאצי' ובתחלה היו קדושים כנ"ל ואח"כ נפלו מקדושתן ונפילה זו היתה בנוק' דתה"ר כי שם ג"כ עזא ועזאל והוא בהיכל ז' דבריאה דנגה כנזכר אצלינו כי זו"נ דקלי' דאצילות הם תמיד למטה בבריאה ואין עולין למעלה אם לא בעת יניקתם כנ"ל שהוא ב' שעירי דיוה"כ ובכל ר"ח וב' צפרין בלילות כנזכר פרשת ויחי וזה היה יען לסבתם ירדה ונפלה גם מל' דאצילות דקדושה סוכת דוד הנופלת בבי"ע ראש לשועלים ואינה עולה באצי' אלא בעת התפלה ובשבתות וביו"ט ואז נפלו עזא ועזאל ג"כ למטה מעשיה ולמטה בעה"ז וכנגדן בני האלהים עז"א ועזאל דאצי' אשר אלו אינם בארץ למטה אלא בנוקבא דתה"ר בינה דבריאה יען נתחברו עם בנות האדם ב' נשים זונות ב' מוחין דבינה דבריאה הנקרא נוקבא דתה"ר ואחר שבחרו שם נפלו שם כי כבר יש שם טומאה כי בבריאה יכול להתערב בה רע וזהו החטא שלהם

שנאחזו ברע ולכן נפלו כנזכר בס"ד קע"ח ע"ב תרין מתחבקין הוו לעילא נחתי לתתא ירתי עפרא שהוא בריאה עפר המשכן אבדו חולקא טבא דהוי בהו שהוא הטוב דנגה דאצילות וזהו ענין סמאל ולילית שירדו מקדושתן ונטמאו ואע"פ ששם נדרש על ב' נשים זונות כמ"ש אז תבאנה ולא מקדמת דנא. והנה כיון שבנות האדם נפלו גם בני האלהים שעמהן עד למטה בהיכל הז' הנקרא נוקבא דתה"ר. והנה כבר ידעת שיש ב' מיני נוקבא בקדושה רחל הנקרא מל' והיא היוצאת נגד יסוד דז"א וכן למעלה נגד דעת דז"א יצאה לאה שהיא בחינת מל' דבינה המתלבשת תוך ז"א ההוא והרי הם ב' נשים לז"א שגם הוא בחי' ישראל ויעקב וכנגדן יש לו ב' אחוריים שהן ב' שפחות בלהה וזלפה זלפה נגד לאה ובלהה נגד רחל ולוט ועוג כי שניהן בחי' א' יוצאין אחור ז"א ואלו יצאו מהג' עולמות שנזכר באדרא שהם בתיקון א"ל דדיקנא ושם שרשם ומה שנשאר מהם שלא נתברר ירדו א' בלאה והב' בז"א והג' ברחל ונעשו שם בסוד אחור שלהם זלפה עוג בלהה לוט וכמו שיש לז"א ב' נשים וב' שפחות כן יש לעוג ערש ברזל ר"ת בלהה רחל זלפה לאה ונקרא עבד ברוך שהוא אליעזר עבד אברהם שנכנס חי לג"ע שנעשה מהטוב אך עוג זה היה מהרע שבו והרגו משה וז"ס שארז"ל עוג הוא אליעזר והבן זה. ואפשר לומר כי אליעזר ועוג היו דוגמת ישראל ויעקב עם ב' נשים וב' שפחות והנה לוט גם הוא כמו עוג שהוא צד הרע שבאליעזר לכן הוא ארור לוט לטיא כי הוא מהפסולת שבג' עולמות אחר שהוציא את העבד הנ"ל עוג וב' שחות בלהה וזלפה חזרו להתברר ומהפסולת יצאו כנגד בלהה וזלפה תרין צפרין ב' מוחין דנוקבא דקלי' דאצי' ונתחברו יחד יען כי כנגד לאה שהיא מבינה אין קלי' יכולה להיות שם וירדו למטה עם בלהה ונעשו בחי' א' בב' מוחין ב' צפרין והן ב' בנות לוט כי ממנו נמשכו ע"י זווג לוט או עוג עם ב' נשיו ושפחותיו כנ"ל והם נעמה ואגרת אמן של השדים ו

כנגד עוג עצמו הכולל יעקב וישראל כנ"ל יצאו ב' אנשים מרגלים ונעשו בחי' א' דוגמת עוג שהוא א' והם ב' מוחין דז"א דקלי' דאצילות כנ"ל איך ג' בחי' שהם לאה ז"א רחל כנגדם הוציאו ג' זכרים וג' נקבות והנה נגד מל' דבינה שהיא לאה יצאה נעמה צפור ראשון חכמה וכנגד מל' דז"א יצאה אגרת צפור ב' בינה וכנגד מל' רחל יצאה לילית וכנגדן ג' זכרים והם אלו איש א' נגד מל' לאה ואיש א' נגד מל' דז"א ואדם קדמאה בעלה דלילית נגד מל' רחל והנה זה א"ק וכחותיו הם בחינת מלכות שבמלכות דאצילות דקלי' וכמו שבקדושה המלכות דרחל יורדת לעשות כסא הכבוד והיא נכנסת תוך ג"ר דבריאה גם אלו א"ק ולילי"ת יורדין שניהן בהיכל הז' העליון הבריאה דקלי' וזהו הלילית אשר שם נקרא נוקבא דתה"ר אבל התחתונה נקרא נק' דתהומא סתם ולא רבא והוא כנגד כסא הכבוד דקדושה מלכות דרחל והנה גם מבירור הג' עלמין אחוריים הסיגים שלהם ירדו למטה בבי"ע ג"כ והיו שם בבחי' אחוריים כנ"ל באצילות וכעד"ז בבי"ע ויוצאין מהם ג"כ (עלמין) אחוריים אחרים והם הקלי' שבבי"ע נמצא כי אלו הג' אנשים הנ"ל הם הקליפות והאחורים. ונלע"ד כי כמו שיש באצילות ג' נשים עם ג' בעליהן נעמה אגרת ותחתיהן לילית הנה כן הם בשמם בשאר עולמוחת בי"ע:

שער נ פרק א

השער ן' שער קיצור אבי"ע ובו י' פרקים:

ואחר שנתבאר כ"ז נבאר בקיצור ענין העולמות כי כבר הארכנו בהם לעיל דע כי ד' עולמות אבי"ע הם והנה ט' רקיעים הם ט' בחי' ראשונות דעשיה אך וילון ושאר הארץ הזאת היא בחינת מלכות דעשיה. והנה רצה המאציל יתברך שמו שבזו הארץ התחתונה יהיה בה כל כללות אבי"ע וזהו בעמו ישראל אשר בחר בהם שהם יקשרו כל ד' עולמות ביחד כאן למטה והטעם כדי שיהיה בהם כח לברר כל הבירורים שיש מעץ הדעת טו"ר מד' בחינות אבי"ע. והנה גוף העה"ז הוא עפר חלק הדומם וזהו כלי החצון המקיף אל כל האורות הפנימים דוגמת היכלות עליונים

כמ"ש בע"ה ובתוכו הוא הצומח כלי אל הרוח והבעל חי כלי אל הנשמה והמדבר כלי אל החיה וז"ס ויהי האדם לנפש חיה והנה אלו הם ד' יסודות. וצריך שתדע כי המים הם נגד החיה שהוא נשמה לנשמה כנודע כי סימן ד' חיות הם מים אש רוח עפר והנה אלו המים הם מורכבים ולא פשוטים אך היסוד של המים הפשוט היא בריכת המים העליונים שמעל לרקיע. ודע כי כל אלו הד' יסודות הם נפש תחתונה מלכות דמלכות דעשיה אך הנפש של י' גלגלי הרקיע שהם מן וילון זה ולמעלה נקרא נפש דאופנים והוא נפש אמיתות. ונחזור לענין כי הב"ח באים מיסוד האש ולכן אוכלין בסוד אש אוכלת והמדברים הם מיסוד המים בסוד כי לא המטיר וגו' ואדם אין וגו' וכשרצה לברוא האדם המטיר והשקה ואז ויצר וגו' והוא ממים העליונים כנ"ל ואלו הם ד' מיני נפש שהזכירו חכמי הטבעים נפש המגדלת ונפש הצומחת והמרגשת והמדברת והרי נתבאר הכלים והעצמות של הארץ שהיא מלכות דמלכות דעשיה כי המלכות עצמה היא בוילון אמנם העפר עצמו הוא הגוף החצון שבכולם והצומח וחי ומדבר הם נגד הגוף הפנימי שעל הארץ שבו סוד צלם כנ"ל והנה השדים והמזיקין הנמצאים בארץ הזאת הם נחלקים ג"כ לארמ"ע כנודע והם הקליפות החיצונים והיותר קרוב ומוסכם האמיתי הוא כך שחיצוניות הוא העולם בעצמו שהם הרקיעים והארצות והבתים והיישובים והאלנות שיש בארץ הזו התחתונה וכן בהמות חיות ועופות וכן האדם אשר כל בחי' אלו הם הארץ החומרי ונפש של כל א' וא' הוא הפנימי שבו. ונחזור לענין הנה העוה"ז נתבאר שהוא גוף החיצון וב"ח הם גוף הפנימי ואמנם האורות שהם העצמות כוללים י"ס ויש בהם בחינת ה' פרצופים. והנה רחל היא ירושלים נקודה אמצעית שבכ העולמות והוא יסוד שלה וז"ס שלש פעמים בשנה יראה כל זכורך ולא הנשים לגרום זווג עלון ושאר בחינות מתפשטות בכל העה"ז כנזכר זוהר פרשת בהר ונקודת ציון בירושלים כנזכר בזוהר פרשת תצוה דקפ"ד ע"ב והקלי' הנדבקות בה ג"כ מתפשטות בכל העולמות אמנם היסוד דקלי' הוא בהר שעיר במדבר והנה נודע כי אמא עלאה נה"י שלה מתלבשת תוך ו"ק דז"א והנה כנגדה ג"ע נקודה סתימאה טבור דז"א ששם יסוד אמא מתלבשת כנודע לכן ג"ע טבור העולם וכן כל היישוב שהוא רחל א' מששים בגן כי הגן הוא ס' דבינה מ' רביעא על ו' סטרין דת"ת וכנגד הקלי' של אמא הוא סוד גיהנם שגם הוא סתום ואינה נגלה ועדן הוא אבא של זה העולם והוא גנוז תוך הגן והעמוד שבאמצע הגן הוא נקודת יסוד דאמא לכן יש בו ג' גונין כנזכר פ' ויקהל דרי"א ע"א והם ג' גווני הקשת של יסוד לכן עולין בו הנשמות בפנימיות בסוד מ"נ והרקיע שעל הגן הוא ז"א וקן צפור הוא ג"ר של הגן קן בינה צפור אבא לכן הוא טמיר וגניז ורקיע שעל גבי העה"ז הוא ז"א ורחל:

שער נ פרק ב

דע כי גוף האדם החומרי נחלק לד' חלקים שהם ארמ"ע ד' ליחות לבנה אדומה ירוקה שחורה ועיקרם הם בריאה וכבד ומרה וטחול כנזכר בזוהר ובתקונים כי הם ד' חלקי נפש הבהמית ובאותה נפש בהמית מתלבש קליפת נוגה בסוד היצר טוב ויצה"ר ובזה המלבוש דנוגה מתלבש נפש דעשיה אחר שאינה נהנית ונזונית מחיצוניות הנקרא נפש הבהמית אלא ע"י התלבשות היצה"ר הגובר בה ומלכלך אותה ומקריב לה העכירות והשמרים הרע של נפש הבהמית כי גם היא כלולה מטו"ר ובהכרח תהיה הנפש בחלאים ותחטא כי מזונה הם מאכלים רעים אך כשהיצה"ט גובר על הד' יסודות שהם נפש הבהמית עצמה אז אינו מברר רק זכות הדם והמובחר שבאותו נפש הבהמית ומקרב לנפש דעשיה אשר היא בכבד ואז היא בריאה ואינה חוטאת כי גם ד' יסודות שהם ד' חלקי נפש ההמית מורכבים מטו"ר וחלק הרע שבהן נקרא שתי בנות לוט כנזכר פרשה וירא דף ק"ט ומאותו חלק הרע שבנפש הבהמית נזון היצה"ר שהוא סמא"ל נמצא כי הכלי של הכבד הוא גוף חומרי ובתוכו נפש הבהמית טו"ר ובתוכו יצ"ט ויצה"ר הנקרא סמא"ל וכשזה גובר מקרב העכור והרע שבו אל נפש העיקרי דעשיה הנקרא יעקב כדאיתא פ' בראשית רכ"ב ופנחס רל"ד כי הנפש דעשיה היא טהורה אלא שיונקת ונזונית לזמנין מן היצה"ט

ולזמנין מן היצה"ר כי הם מלבושי דקלי' נוגה נמצא כי ד' יסודות נקרא נפש הבהמית והם כפולים ד' מסטרא דטוב וד' מסטרא דרע ובד' דמסטרא דטוב שוכן עליהם מלבוש דכתנות אור כי הוא קלי' נוגה הטוב שבו ובד' יסודות הרע שוכן עליהם מלבוש דכתנות עור משכא דחויא כנזכר בתיקונים ואי לא זכה משכא דחויא דכליל ד' יסודין כו' הרי העלינו מזה סדר האדם וסדר המזון מה הוא והוא גוף האד החומרי הנחלק לד' יסודות שהם ד' יסודות ארמ"ע ד' ליחות לבנה אדומה ירוקה שחורה ועיקרם הם בריאה וכבד וטחול ומרה ומשם מתפשטים לכל הגוף ותוך זה הגוף מתלבש נפש הבהמית ופירוש הענין כי לא כל העולם עשיה בשוה כי הרי שמים והארץ אינם בשוה. והנה הארץ יש לה ד' חלקים ארמ"ע וכולן דומם וזה הדומם גוף ונפש דדומם המקיים אותם ויותר למעלה מזה הוא גוף הצומח כלול מד' ובתוכו נפש הצומחת ולמעלה ממנו הוא גוף הבע"ח כלול מארמ"ע ובתוכו נפש בהמית ובודאי כי בעליון כלול בו התחתון נמצא כי הדומם הוא גוף ונפש הדומם והצומח יש בו חלק גוף ונפש של הדומם ונוסף עליו בחי' עצמו שהוא גוף הצומח ונפש הצומחת ולכן הצומח גדול מהדומם והדומם נעשה צומח ואח"כ הב"ח יש בהם גוף ונפש מדומם וצומח ונוסף עליהם גוף ונפש הבהמיות לכן גוף הדומם והצומח ניזונין מהם וכמו כן האדם יש בו דומם וצומח ובחי' ב"ח גוף ונפש ונוסף עליהן נפש המדברת נכללת מכולן נמצא כי עיקר מציאת האדם הוא מבחי' נפש הבהמית והמדברת כמ"ש בע"ה כי הצומח והדומם טפלים אליהן כנודע ונפש הבהמית אשר יש באדם חוצבה ממקום שנחצבה נפש הבהית וב"ח שהם חיות ועופות ודגים אלא שהוא הפנימית והמובחר שבנפש הבהמית ולכן היא מדברת וכשהאדם נזון ואוכל מתחבר ונוסף בו נפש הבהמית ממאכלי הדומם כגון מים ומלח. [הגהה - צמח בספר הליקוטים איתא כן שהוא דומם ובדרושים איתא שהוא צומח כי נעשה מהמים שהם חיים ובכוונות כתב שהוא בין דומם וצומח ונראה כי בליקוטים איירי במלח הנמצא בהרים כמו באשכנז ובדרושים מיירי במלח הנעשה ממים ועוד יש מלח ג' שהוא בין דומם וצומח שיש מן העפר מלוח ומבשלין במים ואח"כ מבשלין המים עד שנשאר נקי ולבן וזה נעשה בצפת ת"ו ובמ"א]:

ומצטרף עם נפש הדומם שבו שהוא יותר מעולה ומתגדל אך להיות עדיין בחי' דומם אינו עדיין מזון לכן הנודר מהמזון מותר במים ובמלח ואח"כ באוכלו הצומח אותו הנפש הצומחת אשר בו מתחבר עם נפש הצומחת שבאדם שהוא מעולה יותר ומתגדלת. אך גוף הצומח יוצא בסוד מותרות לחוץ וכן כשאוכל הב"ח יוצא הפסולת ונפש הבהמית אשר שם מתחבר עם נפש בהמית שבאדם שהוא מעולה יותר ממנו והוא פנימית כנ"ל ואז מתגדל עמה כנ"ל והוא סוד מזון גופנית כי נפש הבהמית של אדם נקרא עדיין גוף ולא נפש והרי דומם והצומח וחי והמדבר הם הנקראים ד' יסודות כי כ"א מהם כלולה מארמ"ע והם בחי' גוף של האדם אשר כל אלו הם בחי' הארץ החומרי ומתפשט בתוכם המלבוש האחרון הוא גוף הרקיעים דבעשיה והם הקלי' כי כמו שחומר הארץ היא קלי' וגוף אל הפנימי שבה שרש נפש דומם והצומחת והבהמית כן אח"כ חוזר על דרך זה והגוף של השמים דעשיה שהם הקלי' נכנסים תחלה והבן זה היטב סדר אלו המרגות ואז מקליפת נוגה דטוב ורע גוף ושמים דעשיה נמשך ומתלבש באדם תוך נפש הבהמית שבו ובתוך קלי' נוגה זו שהוא יצה"ט ויצה"ר שם ג"כ מתלבש אח"כ פנימית הרקיע דעשיה ונפש שלהם וזהו הנקרא נפש האדם ונפש האופנים והנה נפש זו נקרא נפש אל נפש הבהמית והיא נזונית ממנה כמו שנפש הבהמית נזונית מהצומח כנ"ל אמנם אינה נזונית אלא ע"י הגוף שלה שהוא קליפת נוגה יצ"ט ויצה"ר כנ"ל והנה נמצא כי העכירות של נפש הבהמית שבאדם שעולה אל נפש דעשיה ניזון ממנה הוא גורם לגוף לחטוא ומי גרם לו עכירות בתחלה בנפש הבהמית שבאדם ודאי שנמשך לו מנפש הבהמית שבב"ח שהיא חיצוניות נפש הבהמית שבאדם לכן כשאדם חוטא היה מקריב קרבן נפש הבהמית של ב"ח שהיא גרמה לו לחטוא ונחית אש גבוה ושורף אותו העכירות ואז שורש נפש הבהמית שבאדם נמשך לה זכות ונקיות כי הכל משורש א' חוצבו ומתכפר האדם והבן זה היטב סוד הקרבנות ולהיות כי גם נפש הדומם וצומחת הם יותר עכורים גם הם גרמו וסייעו להחטיא את נפש הבהמית מצד הרע שבהם לכן היו הנסכים וסלתות

שהם צומח ונאמר על כל קרבנך תקריב מלח שהוא כח הדומם ובזה מתתקנין כל חלקי דצח"ם והבן זה (והטעם להקריב קרבן בהמה עיין פרשת פנחס רי"ט ועיין בספרים קלי' נגה איקרי ירדן שיורד ועולה ועיין פרשת בראשית דכ"ב):

שער נ פרק ג

ונבאר עתה ענין ב' המלאכים הנקרא יצ"ט ויצה"ר כי הנה במ"א נראה כי יצ"ט ויצה"ר הם השומרים את אדם ומיעצים אותו לטובה כנזכר פרשת וישלח ע"ש ובמ"א אמר שהיצ"ט הוא מלאך והיצה"ר הוא שד אך הענין דע כי חטא האדם בעץ הדעת כאשר נתבאר אצלינו כי עה"ד הוא סוד הדעת הכולל חו"ג אשר בקדושה שניהן טובים וכשהחצונים יונקים אז יכול להיות טו"ר כמ"ש. והענין כי תחלה היו החסדים קודמין להתפשט בגופא דז"א קודם הגבורות אך ע"י חטא אדה"ר ירד הדעת למטה בין תרין כתפין ובהיותו שם ירדו הגבורות תחילה כמבואר בדרוש חטא אדה"ר וע"ש כי ביארנו שם איך הגבורות נמתקין ע"י החסדים וכיון שהגבו' ירדו תחלה לא נמתקו ע"י החסדים והרי פגם א' וגם פגם ב' כי לכן הגברות מתפשטות תחלה בגופא דז"א ואין שם עדיין התפשטות חסדים והחצונים נאחזין בהם גם פגם ג' בחסדים עצמן המגולין שהחצונים נאחזין בהם אמנם כל אחיזת החצונים אינן אלא בגבורות כי הרי הם שמרי הגבורה אך אחיזתן בחסדים הוא דבר מועט מאד והנה כשחטא אדם בעה"ד שהיא מוח ג' דז"א הכולל חו"ג וגרם בו ג' פגמים הנ"ל נתאחזו בהן החיצונים ואותן קלי' דנוגה נתאחזו בהן החיצונים ולקחו אותן האורות ואז קלי' נוגה נעשית עץ הדעת טו"ר לפי שהחסדים לעולם נשארין טוב ואין שם שדים אלא בחי' מלאכים ממש דממנין על צבא השמים כנזכר בתקונים ס"ו אך בודאי שיש בהם רע כל שהוא לא מפאת עצמו רק מפאת רע הגבורות הנאחזות בהן ואמנם הגבורות נדבקים בהם הרע של החצונים וחזרו להיות שדים הדומין למלאכים כמארז"ל מפאת ב' אותיות ש"ד משדי אך יען שחסר מהם י' נקרא שד וכל תוקף השמרים והקלי' נדבקו ונתאחזו בהן והיו רובם קלי' ומעוטם מוח ולכן נעשו רע ואז נקרא רע ואז נקרא קליפת נוגה עץ הדעת טו"ר בחינת חו"ג וכשאדם נולד הנה אותו הנפש שלו צריכה לברר אותן הניצוצין המגיעין לחלקו שנפלו ממנה ע"י חטא אדה"ר בקלי' נגה אשר זה כונת לידת האדם בעה"ז והבן זה והנה ע"י המצות מבררת אותן החלקים שנפגמו ונפלו שם אמנם כבר ידעת שאין הנפש בא באדם ערומה רק בחד דיוקנא הנקרא צלם דקאים תמן בעת יצירת האדם כנזכר פרשה אמור דק"ד ע"ב. והענין כי אב ואם המביאין אותו הנפש הן בזכותן יוציאו אותו הנפש מלמעלה כי כפי הזכיות והמצות האיש והאשה ימשיכו נפש לולד ההוא המתיחס אל אותן המצות שנעשין אז ג"כ שהם דומים אל שורש נשמתן וגרמו ג"כ במעשיהן לברר קצת ניצוצים מקלי' נוגה שיעשה לבוש אל הנפש ההוא והנה אז הנפש ההוא עדיין הוא מבחינת עיבור שאז אין בו דעת כנודע אמנם לבוש ההא הוא משאר בחי' ובחי' זו נתקן על ידי מה שבירורו הם אב ואם בכח מעשיהן ואח"כ כשנולד נכנס בו תכף יצה"ר והוא סוד הגבורות הנקרא רע כנ"ל יען כי רובם רע וכל הרע אינו נאחז אלא בהן ואז נכנסים בו המוחין דיניקה שהם אלהים כנודע והחו"ג אשר שם כי כבר אז יש דעת דבחי' יניקה והנה כולם יש בהם אחיזת החצונים כי גם החסדים הם אלהים וגבורות ואז כולם נקראין יצה"ר. גם סבה אחרת למה נכנס היצה"ר תחלה הוא עם הנזכר בפגם ב' של אדה"ר כי כיון שהדעת ירד בהתרחבות אז הגבורות ירדותחלה והבן זה לכן הקדים היצה"ר ונאחז בהן לכן אז נמול הילד להסיר ממנו הרע שהוא הערלה דקטנות דיניקה שאז יש לו דעת שיורד עד היסוד והבן זה למה המילה היא ע"י האדם ולא תחלה כי בעיבור אין דעת ואין יניקה לחצונים שם והנה כמו שבז"א גמר המוחין דגדלות הוא בי"ג שנים כן הקטן אין נגמרים ליכנס בו המוחין דגדלות דחסדים עד י"ג שנים ואז היצר הטוב שהם המלאכים שבקלי' נוגה שהיו תחלה שבוים ועבדים שם יצאו לחירות לכן עדיין פטורין מהמצות אך כשנגמר היצה"ט ליכנס ולהתברר שהם החסדים אז בכחם יכול לברר שאר חלקיו ע"י היצה"ט וזה בכח המצות. העולה מזה כי יצר טוב ויצה"ר שניהן הם

מלאכים בחי' חו"ג של חלק אותו הנפש כנ"ל כי המוחין הם כלים והנפש הוא עצמות ולכן הנפש הוא מתלבשת באלו שני המלאכים שהם המוחין חו"ג. [הגהה - שחו"ג הם בחינת כלים הנכנסים תיכף]. אך העצמות שהם הנפש דגדלות אינה נכנסת כולה תכף בפ"א אלא כפי השנים והמצות והנה אחר שנכנסו המוחין שהם הכלי יכולה הנפש ליכנס כי א"א להכנס העצמות שהוא הנפש קודם הכלי וז"ס בזוהר משפטים צ"ח וק' דבההוא יומא דזכי לתליסר שנין נקרא בן לכ"י לפי שהוא בחינת נפש. גם בזה תבין ענין האדם שאפשר שכל ימיו לא יזכה להשלים נפשו לפי שלא עשה מצות לברר הלבוש שהוא בנוגה ואין הנפש יכולה ליכנס בו ואפשר לומר כי בהכנס היצה"ר שהם הגבורות נכנס בחי' הנפש של הגבורות וכשנכנס היצ"ט נכנס בחי' הנפש של החסדים ואז נשלם. גם תבין למה נקרא זה יצ"ט וזה יצה"ר והענין כי אותו קליפת נוגה מדעתה ומרצונה עושה אותן מלבושין לנפש כדי לצוד את הנפש לחלקה ליהנות ממנה וז"ס כתנות עור משכא דחויא והיא נהנית שמתלבש הנפש טהורה שם ואמנם הנשמות הקדשות שכבר נטהרו נעשה להם לבוש

ין מכתנות אור אך אותן הנשמות שלא נטהרו לגמרי תכף בצאתן נעשה להם מלבוש גוף מכתנות עור וגם מזווג זכר ונקבה שבקליפת נוגה כנזכר פרשת ויקהל רי"ט ע"ב ע"ש היטב בענין הפסוק לפתח חטאת רובץ ושם תבין כי הלבוש והגוף ההוא נקרא יצה"ר שעליו נאמר לפתח חטאת רובץ נמצא כי הלבוש הנעשה לנפש מצד הגבורות אשר בקלי' נוגה הם היצה"ר כי עדיין לא נזדככו והם עדיין מלאים קליפות וסיגים ונקרא שד אך בבא היצ"ט שהוא לבוש החסדים תכף בצאתן מקלי' נוגה הם נקרא יצ"ט כי כבר נתרחקו מן הרע ואין הרע שולט בהם כי הם חסדים ואז דוגמת חסדים הממתקין הגבורות כנודע יען הם זכר ונקבה כן יצ"ט אחר הכנסו ממתיק את היצה"ר ויכול לאחזרא ליה משד למלאך כנזכר פ' תצא דרע"ז ואז שניהן נקראים מלאכים השומרים את האדם כי אך הגבורה טהורה היא אלא שנעשית שד ובהסיר ממנו הרע שבה חוזר למלאך טוב והבן סוד זה היטב הרמוז פרשת וארא דכ"ו ע"ב על בכל לבבך דא יצ"ט ויצה"ר דא ימינו ודא שמאלא כו' הרי מבואר כי הם החו"ג הנקרא ימינא ושמאלא והרי מובן בביאור איך היצה"ר יכול להיות טוב גמור כמו יצ"ט ממש:

הגה"ה דהיינו שנתרחקו החסדים שהם יצ"ט י"ג שנים מיצה"ר שנכנס תכף כשנולד ואע"פ] דאדה"ר גרם שיכנסו גבורות תחלה ואח"כ חסדים ולא היה ביניהן י"ג שנים כמנהג העולם עכ"ז כיון שהקדימו הגבורות נמשך ממנו לכל הבאים אחריו אל י"ג שנים בין יצ"ט ליצה"ר נגד י"ג אותיות דמלוי אלהים שהוא דין כנודע:]

גם תבין כי ז"ס קין והבל יצ"ט ויצה"ר כנזכר בתקון ס"ט כי קין הם הגבורות לכן נקרא יצה"ר שכל זוהמת נחש בקין אתתקפה שהוא הגבורות משא"כ בהבל שהוא החסדים והוא סוד יעקב ועשו וכל הגרים הבאים מעשו היו מהגבורות ארץ אדום שכן עשו נקרא אדום והבן זה. גם בזה תבין ענין הגלות שהוא אלף יומין דחול הנזכר פ' פקודי דרכ"ו ע"ב והענין כי הם ה"ח כל אחד כלול מק' הרי ת"ק כמנין כת"ף ימין וה"ג כמנין כתף שמאל הרי אלף ובהיותן בעץ הדעת נקרא אלף יומין דחול יען כי שם הוא טו"ר שהם בר ותבן וכשמנקין התבן נשאר חולין ואם לאו הם טבל טב לא טוב רע והגלות הוא היות אלו האלף נתונים שם תוך הרע אשר שם ולהות כי גלוי החו"ג תוך ז"א הוא מהחזה ולמטה אשר שם נה"י הנקרא ווי עמודים לכן אלו הם דוגמת הקדושה ואת האלף ושבע מאות וגו' והבן זה כי אין אחיזת עה"ד אלא במקום הגלוי וז"ס כל היום דוה אלף שנין:

שער נ פרק ד

גם בזה תבין רמ"ח מצות עשה ושס"ה מל"ת כי רמ"ח מצות עשה הם החסדים והוא סוד הליחות

שרשיות שבאדם המשקה לכל הגוף כנזכר בס' רפואות ואלו הם המתחלקים להשקות כל רמ"ח איברים ממשים שהם בשר גידין ועצמות ואע"פ שהם נחלקין בסדר משנת טהרות אין כן סדר התחלקות החסדים בכל י"ס כו שידעת סדר התחלקות החסדים בכל י"ס כי בג"ר ששיש מוחין אין צורך כ"כ להם ולכן הם מתחלקות באופן אחר והם על סדר ק"ש מ"ב ברישא ע"ב בגופא נ' בבטן מטבורא ולמטה ע"ב בירכין ותבינהו ממ"ש בענין אונאה איך החסדים מתחלקים לשלישים. ובזה תבין איך יתיישב מ"ש בתקונים על מנין רמ"ח אתוון דבק"ש עם הרמ"ח דמס' טהרות כי זה באברים וזה בחסדים ושס"ה ל"ת הוא הדם המתפשט בשס"ה גידין והם ה"ג כי גם הם מתחלקין אלא שהוא שס"ה. ודע כי כ"ז הוא בגופא דז"א כי כבר ידעת כי יורש שניהן חו"ג ולכן חייב בעשה ול"ת אך אשה עיקרה מהגבורות לכן יש לה ל"ת אך מהחסדים אין לה רק הארה לבד מז"א ואינן באים לה תמיד רק כפי הזמן שהיא אצלו לכן אינה חייבת במ"ע שהז"ג. גם תבין ענין י"ה עם שמי שס"ה ו"ה עם זכרי רמ"ח כי הנה רמ"ח חסדים כמנין אברהם עיקרם מהחזה ולמטה אלא שאח"כ חוזרין בסוד אור חוזר ומקיף סביב המוחין ולא בפנים ומהחזה ולמטה הם ב' אותיות ו"ה ת"ת ומלכות מאחוריו לכן זכרי עם ו"ה הם רמ"ח. גם תבין כי זכרי הוא שם אדנ"י כי שם ביתה אך הגבורות נשארין למעלה במוחין אשר שם הוא י"ה שהם המוחין דז"א ואינן מתפשטות עד שיתפשטו החסדים תחלה אז נעשה שמי עם י"ה שס"ה נמצא א"כ כי כל המ"ע הם לתקן היצה"ט שהוא מהחסדים כנ"ל וזהו סור מרע ועשה טוב כי הטוב נעשה ונשלם ע"י רמ"ח מ"ע שהם רמ"ח אך היצה"ר אינ נתק רק ע"י הסרת הרע הנדבק בו כנודע אשר זהו ענין שס"ה ל"ת וזה סור מרע והבן זה היטב. [הגהה - מצות ל"ת בנוק' הנק' אדנ"י ומ"ע בזכר הנקרא הוי"ה והם נרמזין בסור מרע ועשה טוב כי מר"ע ועשה טו"ב גימטריא שס"ה אדנ"י רמ"ח הוי"ה וכבר נתבאר כי הגבורות נקרא רע מפני שהם דינין קשים ודינא דמלכותא דינא וק"ל]:

ובזה תבין כי כפי חלק הניצוץ של נפש האדם כי יש מ"ע פרטיות והם לחלק היצ"ט ומצות ל"ת פרטיות לחלק היצה"ר ועד שהאדם לא יתקן אותן פרטיות אין נפשו מתוקנת. ובזה תבין מ"ש בתקונים ס"ו אלו שדין מסטרא דשמאלא ואילין מלאכין מסטרא דימינא ואין הכונה כי הם יושבין מימין ומשמאל עץ הדעת אך הענין כי החו"ג הם מתפשטין בכל בחי' עץ הדעת ומהחסדים נעשו מלאכים ומהגבורות נעשו שדין אך נאחזין הם בכל בחינת עץ הדעת כולו. ובזה תבין ענין לב חכם לימינו ולב כסיל לשמאלו כי הלב יש לו ב' חללים ומן א' מהם יוצא רוח החיות של האדם והב' הוא מלוכלך בדם וגם הוא מתפשט בכל הגוף ומלאך היצה"ט מתלבש בחלל ימין ומשם מתפשט בכל הגוף בפנים מלאך היצה"ר הבא מגבורות בחלל השמאל ומשם מתפשט לכל הגוף וז"ש בתקונים ק"א עץ הדעת מימינא חיי ומשמאלא מותא כי יצה"ט שהוא מן החסד הנקרא ימין הוא גורם חיים לאדם כנ"ל כי הוא דוגמת ליחות השרשים משקה את האילן והיצה"ר הוא החום הטבעי שבאדם המייבש את הליחות השרשים ואז מת האדם וזהו כאשר יעשה ויעבור על שס"ה מל"ת כי אז זה האש של הגבורות יתדבק בהם אש של גהינם הרע וימיתהו. ובזה תבין מ"ש בתקונים ס"ו כי ממראה מתניו ולמטה הוא רע כי הרי אין בחי' עץ הדעת אלא במקום גלוי וזהו אומרו וממראה מתניו ולמעלה הוא טוב וממראה מתניו ולמטה הוא רע כי עץ הדעת חציו העליון טוב וחציו התחתון רע והנה האדם אם הוא זוכה אז הוא לוקח חצי העליון מלאך טוב עזר לא זכה לוקח כנגדו חלק התחתון רע שד וזהו הענין זכה עזר לא זכה כנגדו כי היצה"ר הוא מהגבורות אם זכה נעשה עזר מלאך לא זכה שד כנגדו כי הוא גבו' בחי' נקבה אשה אך יש אשה אחרת מצד פנימית יצה"ר דקדושה והוא ג"כ מהגבורות אשר שם ונקרא ג"כ יצה"ט אע"פ שהוא נוקבא ואחד נקרא עצם והב' נק' בר ואז נקרא ב' שפחות שפחה טבא ושפחה בישא כנז' בתקונים ס"ה ותרין נשין הויין ליה כו' נמצא כי כל הרוצה להשלים את נפשו הוא תלוי כפי מה שיתברר מהלבוש הנוגה הראוי לו בחלקו אם בסור מרע בפרט אם בא לידו עבירה וניצול הימנה אז נתקן היצה"ר ואם לאו ח"ו עליו נאמר אל תאמר אשלמה רע אשלים לרע ואם עשה מצוה משלים היצר טוב בסוד בטח בה' ועשה טוב תיקן את הטוב שהוא יצר הטוב

ואם לאו ח"ו עליו נאמר אין עושה טוב אין גם אחד ויש שתיקן הלבוש ההיא ואח"כ חטא ותוהה על הראשונות ואז כשנתגלגל הוא או אחר משרשו בן גילו יתלבש בו בלא טורח ועמל בסוד יכין רשע וצדיק ילבש והוא סוד הרשע שחזר בתשובה גמורה ותוהה על הראשונות בסוד כסוי חטא ופתע פתאום נתלבש בטוב אך הגר שאין לו שורש מתחלה הנה אברהם ושרה מתקן נפש לגרים ולפעמים גם לנשמות לוקחים אותן אם הם משרשם ועשו מעשה כיוצא בו:

שער נ פרק ה

ונדבר בענין י' הרוגי מלוכה כי בפ' פקודי רנ"ד ע"ב דוד שאל שאלתא כו' נלע"ד שצריך להגיה הגהה זו כמו שתראה מדברינו והענין כי תחלה אמר ת"ח בגין דר"ע סליק לעילא כדקא יאות עאל בשלם ונפיק בשלם דוד שאל שאלתא כו' ולמעלה אמר בן עזאי נחית ביסודא דעפרא כו' אמר עתה כי לסבה זאת שאל דוד שאלתא זאת דהאי פסוק ממתים ידך ה' כו' ולא אתפריש תשובת שאלה זו והאלה היא זו כי מה שהיו ראוים למות בנשיקה מידך ה' איך נתחלפו הדברים והם ממתים מחלד מיד בני אדם באותן מיתות אכזריות. וא"ת חלקם בחיים ור"ע חלקו הוא בחיים העליונים שנכנס בשלום כו' לא כבן עזאי ובן זומא דחלקם נאחז במות כי זה הציץ ומת וזה הציץ ונפגע וגם אחר שנדבק בקלי' אך ר"ע שחלקו בחיים כנ"ל הוא וחביריו אינון דאתקטלו בקטילו עלמא ממתים מחלד כיון דהוו צדיקין זכאין דלא חבו חובא הראוי להם בגין דיתענשו ואמנם עכ"ז תשובת שאלה זו רמוזה בפסוק זה וזש"ה ממתים ידך ה' כו' והענין כנ"ל כי גוף הפנימי של האדם אם הוא צדיק ונעשה בקדושה זוכה להוא חלוקא דרבנן דיליה דהוא טוב ולא רע כמדרגת חשמ"ל בסוד ויבא משה בתוך הענן ואתפרש מההוא גופא קדמאה כדכתיב של נעלך מעל רגלך שהוא גוף מקליפת נוגה עץ הדעת טו"ר כנזכר בתקון ב' אמנם אלו י' הרוגי מלוכה הם י' טפין דאזדריקו מצפרני יוסף כנזכר בתקון ס"ח בדק"ח והענין כמ"ש אצלינו כי אלו הי' טפין הם י' לבושי נשמותיהן ולא נשמותיהן ממש נמצא כי אותן לבושים הנקרא גופין דילהון חלוקא דרבנן הם טו"ר ונודע כי עה"ד הוא שיריים שלא נתבררו מאותן המלכים שהם סוד ש"ך ניצוצין דאזדרקו ממחשבה עלאה רצה לומר כי טעם למיתת המלכים היה משום שלא היה זכר ונקבה כנודע אצלינו ונמצא כי אותן המלכים הם שנמשכו מלעילא ממוח מחשבה עליונה בלי נוקבא כנודע מכמה דרושים וזה היה קודם התיקון קודם דאתתקן ע"ק כעין זכר ונקבה כי לזה מתו. והנה אלו הבחי' הם טפת קרי הנק' ניצוצין והם ש"ך וז"ש וזריק לון לש"ך עיבר והבן זה סוד נפלא כי כל הנשמות הקדושים של י' הרוגי מלוכה נתלבשו בחלוקא דרבנן שהם גופותם ממש פנימית הנעשה מטפת קרי שהם סוד עץ הדעת טו"ר נמצא כי נשמותיהן הם תכלית הקדושה והוא דוגמת אורות הכלים של המלכים הנ"ל. אך גופם חלוקא דרבנן הם מסט"א דעץ הדעת שהם דוגמת הכלים של המלכים הנ"ל וכמו שבכלים ההם היה שבירה וירדו למקום המות בסוד עץ הדעת כך אלו הגופים הוצרכו להריגה כדי לברר הסיגים שבהם ואחר שנתברר הסיגים שבהם ע"י הריגה אז נתברר הטוב שבהם וחזרו לעלות למעלה ממקום שירדו שהיא המחשבה העליונה דוגמת הכלים של המלכים שעלו שם בסוד מ"ן להתתקן בפרצופי אצילות כנודע וז"ס שתוק כך עלה במחשבה ר"ל עי"ז עלו במחשבה בסוד מ"ן במחשבה עליונה בסוד מ"ן במחשבה לתקן אותן הגופין דילהון שהיה בהן פסולת מסט"א נמצא כי מפאת נשמתן היו צדיקים גמורים טוב ולא רע לכן לא שלט בהו ס"א וז"ש מתים ידך ה' אמנם מפאת גופם הנעשים מעה"ד שלטה בהם סט"א שהיא החלודה והפסולת שע"ג הזהב וז"ס ממתים מחל"ד ועי"כ עלו ונתברו בבחי' מ"ד ומ"נ כנודע עד או"א ששניהן נקראים חיים וז"ס חלקם בחיים:

שער נ פרק ו

דע כי כמו שבקדושה יש נשמות בני אדם שהם מפנימית העולמות ונשמות המלאכים חיצוניות העולמות כנודע כן בעה"ד טו"ר שהוא קליפות נוגה מפנימותו יוצאין נשמת יצר הטוב ויצר הרע ומחיצוניותיו יוצאין מלאכים ושדין דממונין על עובדי עלמא על כוכבייא ומזלייא נמצא כי אלו השדים שיש בעה"ז הם חיצוניות השדים הנקרא יצה"ר של בני אדם והבן זה והנה ענין החשמ"ל נראה מפ' יתרו דע"ח ע"א שהוא ת"ת והענין הוא כי הנה נודע מהתקונים דע"ב כי הוי"ה בחסד ואדני בגבורה ובת"ת מחוברים יאהדונה"י שהוא עצמו כעין החשמ"ל חיות אש והם ממללות שהם ב' שמות הנ"ל והם אש בהיותן מעץ הדעת טו"ר כנזכר בקון י' והם ממללות יען הם תאומים דאית להון פה ולשון כנזכר שם יתרו והם ב' שמות הנ"ל פה אדני לשון הוי"ה והם תרין נהורין דנפיק מחשמל חיוור וסומק כנזכר שם ונודע כי הת"ת נקרא שנה ולכן אלו נהורין נפקי מינייהו שס"ה נהורין כימות שנה כנזכר שם ובהתחבר עמהם אות וא"ו במלואה שהוא הת"ת הרי הוא גימטריא חשמ"ל ואף כי גם שנודע כי חשמ"ל הוא לבוש החיצון דבינה כנפי הנשר החופפת על בניה הנה ירד מבחי' ו"ק שלה ת"ת שבה הנקרא חשמל ג"כ כי ודאי כי מהז"ק הוא שנעשה לבוש אל זו"ן בניהם שהם ג"כ מבחי' ז"ק דאצילות וזה הלבוש דז"ק דבינה מלביש לזו"ן ומפסיק בינם לבין הקלי' נוגה וכעד"ז בד' עולמות אבי"ע ויצדק כי חשמל הוא לפנים מקליפת נוגה ושהוא ת"ת ושהוא בינה והכל אמת והבן זה. ואל תתמה אם לפעמים מזכיר שת"ת הוא מקליפת נוגה ולפעמים מלכות ולפעמים אימא עילאה ולפעמים כסא. ודע לך שביום ע"ש עולין הכלים של העולמות למעלה ממקומם ומתלבשים באורות גבוהים ממה שהיה להם נמצא שכל בחי' ובחי' מכל הבחי' שבכל העולמות יש להם תוספת נפש בשבת כי הכלי שהוא גוף עולה ולוקח אורות שהם בחי' נפש יותר גבוהים ממה שהיה להם בחול נמצא כי קליפת נוגה בשבת הטוב שבה הכלים שבה עולין אז למעלה ולוקחין נפש א' יתירה במעלה ואז האדם שהוא כלול מיצ"ט ומיצה"ר שהם מקליפת נוגה גם לבוש נפשו שהוא בחי' יצ"ט ויצה"ר כ"ל מתעלה ומתלבשת בה נפש אחרת יותר גבוהה מנפש החול ועי"ז כל החלקים קונין נפש יתירה עד שנמצא שאף לכתר יש נפש יתירה בעלייתו למעלה ממקומו ולכן אינם באים בפ"א תוספת נשמה ותוספת רוח ותוספת נפש כי צריך שתחלה תעלה אותו הספי' למעלה ממקומה ומשם ימשך לאדם תוספת והנה סדר עלייתן ממטה למעלה לכן בע"ש בקבלת שבת אז קליפת נוגה לבדה מתעלית בנפש חדשה ואז יש לאדם תוס' נפש ואח"כ בליל שבת עולה כל בחי' הנפש שהם נר"ן שבה ובאים לאדם משם תוספת רוח ונשמה עד שנמצא כי כלי הכתר אינו זז לעלות ממקומו עד מוסף יען כי אז עולה ז"א עד או"א עד שאו"א עולים בכתר לכן צריך אז הכתר לעלות ואז נמשך משם תוספת נשמה מפאת הכתר אל האדם במוסף:

שער נ פרק ז

מכת"י הרח"ו ז"ל:

דע כי בכל העולמות יש להם פנימיות וחיצוניות והנפשות הם מן הפנימיות והמלאכים מן החיצוניות כנודע והם ב' בחי' והחיצוניות נחלק לב' שהם מלאכים הנקרא מלאכי שלום שהם פנימיות דיצוניות ולכן הם דבוקים עם נפשות הצדיקים ומקבלים אותן בעת פטירתם ואומרים יבא שלום ינוחו על משכבם ומלאכים החיצונים הן הנקראין אראלים צעקו חוצה בבחי' בתי בראי והנה כל הנ"ל הם סטרא דקדושה וכנגדן יש בקליפה פנימיות וחצוניות ובחי' פנימיות נחלק לב' שהם נפשות גרים הנקרא קליפת נוגה הפנימיית ונפשות עכו"ם והם חיצוניות וכן בחי' החיצוניות נחלק לב' שהם שדין יהודאין דפנימיות ושדין נוכראין דחיצוניות. ואמנם נפש צדיק פנימיות ישראל נותנים לה יצ"ט שהוא מלאך א' מפנימית דחיצוניות דקדושה ויצה"ר שהוא שד אחד מפנימיות דחיצוניות דקלי' ולעם הארץ יצה"ט מלאך מחיצוניות דחיצוניות דקדושה ויצר הרע שד חיצון מחיצוניות דחיצוניות דקליפה ונפש הגרים והאומות כולם הם יצר הרע ויצר טוב

מהשדין דקליפה. והנה ענין המיתה הוא כי היצה"ר והשד הנ"ל הוא הזוהמא שהטיל בה הנחש שהוא נפש הבהמית של היסדות תתאין הנקרא עפר וע"י המיתה מתעכלים היסודות גולם וצורה שהיא נפש הבהמית ונשאר גוף אדם הראשון זך ונקי כמקודם החטא שהיה מעפר העליון ויסודות עלאין וצורתם שהוא הנפש חיה ראשונה מקודם שחטא וגם נשאר ממה שנזדכך אז מד' יסודות עצמן תתאין בגולמם ובצורתן והוברר הטוב שבהם ועד"ז הגוף והלבוש אשר לו בכל עולם מאבי"ע יבורר הטוב שבקליפה ההוא ויתחבר עם הטוב של הקדושה שבה וזה נרמז פ' שלח דקס"ב ובפ' אכן כאדם תמותון ופגריכם אתם וגו' ואותו הגוף הזך הראשון הוא מלבוש שמתלבש בו בג"ע הארץ אחר פטירתו כנזכר דקס"ט ע"ב ולפעמים זוכה גם בעוה"ז בסוד ותלבש אסתר מלכות ומרדכי יצא בלבוש מלכות ועל הזוהמת גוף הבהמית רע שבגולם ארבע יסודות נאמר וראו בפגרי האנשים כי תולעתם לא תמות בקבר וגו' ועל הצורה שהוא הרע שבנפש הבהמית נאמר ואשם לא תכבה בגהינם והנה בפ' פנחס דרי"ט נראה כי הנפש היא זולת היצה"ט והיצר הרע כי הם מלאכים ממש טובים ורעים ובדף רכ"ד מלאכים הם לעילא ונק' שכלים נבדלים ואינם אוכלי קרבנות וארבע יסודין הם חיות טבעים ויש בהם טובים כגון ריאה לב כליות ורעים טחול כבד מרה והם נקרא שדין טובים כמלאכים אריה דאכיל קורבנין ורעים כלב דאכיל קורבנין ולהיותן יסודים טבעים אכלין קורבנין ובדרכ"ב נראה כי גיהנם תחתון הוא ד' יסודות רעים כבד וטחול וכו' שהם שדין טבעים וג"ע תחתון הם ד' יסודות טובים ריאה וכו' שהם מלאכים והרי כי גם ביסודות יש מלאך ושד שהם יצ"ט ויצה"ר והם פנימיות רמ"ח איברים החיצונים כי היסודות דרמ"ח איברים החצונים הם איברים פנימים ועל דרך זה בגוף אדם ממש ובמקום אחר נראה כי יש עלת העלות ורכיב על ד' חיות אלהות דאצילות וכנגדן ד' חיוון דאלקים אחרים סמאל ואיתל חיוון דסחרין לכורסייא דבריאה ונק' שכליות ואית ד' חיוון דיצירה פני אריה שור כו' ואית ד' חיוון דארבע יסודות מסטרא דדכיו ונקרא חיות טבעים ממונים על גופא ולקבלייהו ד' חיוון טבעיים דיסודין דמסטרא מסאבא ממונים על ארבע מררין דגופא מרה חוורא מרה סומקא מרה ירוקא מרה שחורה. והיותר נראה מרעיא מהימנא פ' פנחס ובפרט מדרי"ט ורכ"ב ורכ"ד ורכ"ה ורל"ד ורל"ח ע"א כי אין נפש האדם נקרא אלא מנפש דעשיה שהם אופנים ורקיעים דעשיה ומשם ולמעלה אך בחי' נפש דאדם שבד' יסודות דעשיה הם נפש הבהמית כמ"ש ורוח תשוב אל האלקים וגו' ורוח האדם העולה וגו' ורוח הבהמה היורדת למטה לארץ וזה הנפש הבהמית שבאדם שבד' יסודין נחלקת לב' בהמות וחיות טהורות דדכיא וכן ד' חיות טבעיות מלאכים דדכיו הממונין על ארבע יסודות ויש שדים חיות טבעים דורסים דטומאה אשר בד' יסודות ג"כ ואלו החלקים הב' דנפש הבהמית נקרא יצ"ט ויצה"ר והם כסא ומלבוש לנפש האדם דעשיה כדי שעל ידו תתלבש בגוף הממשי ולכן הם סוד קרבנות בהמה ועוף כו' כי הנפש הבהמית היא החוטאת ואלו מגדלים ויועצים הגוף וכל מדות רעות כגון כעס וכיוצא כולם מהם נמשכים לפגום הנפש והם נפש המתאוה והחומדת לכן נקרא יצה"ר ותחלה ביום הלידה נכנס נפש האדם דעשיה מצד קטנות רוכבת על יצה"ר בסוד אליהו שעלה בסערה השמימה וכפאו ועשאו מרע טוב וגוף שבו נראה בעוה"ז כלול מיצר הטוב ומיצה"ר שניהן טובים כנ"ל והם כוחות וצורת הגוף ולא גולם הגוף ממשי וביום הי"ג שנה נכנס היצה"ט ונעשה כסא לנפש אדם דעשיה דגדלות וזה סוד עני ורוכב על החמור באופן כי ב' היצרים הם צורת ד' יסודות הטוב והרע ונקרא כחות הנפש ולא הנפש עצמה כי הנפש הוא אופנים דעשיה ואלו הב כחות מגדילין הגוף הנוצר מהגולם ומהחומר דד' יסודות וב' היצרים הם צורת הד' יסודות טוב ורע והם נעשין כסא ומלבוש לנפש עצמה כי אי אפשר שתשרה הנפש על הגוף עצמה של גולם היסודות אלא באי

צעית צורותיהן שהם למטה ממדרגות הנפש ולמעלה ממדרגה גולם היסודות הנקרא גוף:

דע כי בכל עולם יש ד' חיות כנגד ד' אותיות הוי"ה הכוללים כל י"ס שבאותו עולם והבן זה ובכל עולם נק' בשם אריה שור נשר אדם ובשם ד' מלאכים אשר נוטריקון שלהם הוא ר"ת ארגמ"ן נמצא כי ד' חיות טבעים דדכיו אשר בד' יסודות שכליים נקרא ארגמ"ן וכנגדם יש יצה"ר עון ומשחית אף וחמה וכל זה הוא בחינת צורת ארבע יסודות טובים ורעים. וכבר ידעת כי בכל עולם יש פנימיות נשמות וחיצוניות מלאכים א"כ צ"ע אם בד' יסודות אין בו ב' בחי' אלו לסיבה הנ"ל כי אין פנימיותה נקרא בשם נפש אדם והכל בחי' אחד לבד ונקרא יצר טוב ויצה"ר או נאמר כי גם בהם יש פנימית נשמות וחיצוניות מלאכים אלא כי לרוב עכירותם אין פנימותן נקרא נפש אלא ב' יצרים מלאכים ושדים יהודאין שהם גדלות וקטנות אך חיצונותן הם נקרא קלי' גמורות מזיקין ושדין דע' אומות כנזכר ולפי שהקטנות פנימיות היסודות תכלית העכירות נקרא שדין אלא שהם יהודאין כי הם שמרי הנשמות כולם והבן זה היטב וקצת קשה לזה דא"כ הרי יש גופים לשדים כי השד מתלבש בגוף ונפש דקטנות דעשיה היא מתלבש בשד וא"כ נפש האדם והשד שניהן מתלבשין בגוף האדם וקושיא זו הוא לר"מ שאומר כי היצר הטוב הוא שד יהודאי. ואפשר כי עיקר הגוף הוא לנפש אדם עצמו ולא נברא גוף אל השד לבדו כדרך שנברא גוף לבדו לנשמת הגוים לבדם והנה בדרמ"ז אמר כי כללות צורת הטוב דד' יסודין נקרא בהמות וממנה נוצרים אלף טורים ונקרא בהמות שהם י"ס כלולות מעשר ועשר מעשר עד אלף ומהם נוצרים כל נפשות הבהמות וצורתם אמנם צורת הבהמה הנ"ל הוא פני שור לבד שהוא יסוד האש השמאלי ועוד יש ג' יסודות ומפני אדם נמשכין נפש הבהמית שבאדם הנקרא יצה"ט והבן זה. ובדף רס"ח אמר כי היצרים נקראים לבבך והנפש נקרא נפשך וגם הם שתים טובים ורעים זולת השני יצרים טוב ורע. והנה עוד שי סברא ג' כי לא תקרא נפש בתורה רק נפש הבהמית הנק' נפש החי של הבע"ח וזולתה אינה נפש כלל נמצא כי יש באדם נפש הבהמית ונפש המדברת ושתיהן מן ד' יסודות ועליהן נר"ן (דאבי"ע) וזה נראה יותר אמיתי:

ונבאר ענין החלום והנבואה ומלאכים והשדים דע כי י' גלגלים דאופנים דעשיה הם חומר וצורה והנה הז' גלגלים התחתונים של שצ"ם חנכ"ל הצורה והנפש שלהם הם ז' מלאכים הידועים סמא"ל למאדים קפציאל לשבתאי כו' ויש בהם טוב ורע והנה הרע שבהם הם נקרא אלהים אחרים הנקרא ע"ז ויש עובדים ע"ז גם אל חומר הגלגלים והכוכבים ונקרא צבא השמים ויש עובדין אל השדים כמ"ש והנה בגלגל השפל שהוא לבנה יש תלי המנענעו ויש לו חומר וצורה הנק' נגדי זנב התלי ולהיותן תחתונים קרוב ליסוד האש שומעין מהם עתידות השדים שביסודות ומהם חכמת העורב כו' אח"כ בד' יסודות יש להם ג"כ צורה ונפש שלהם והם מורכבים מטו"ר ומטוב נבראו בני אדם בחומר וצורה שהם מנפש הד' יסודות הנ"ל ומהרע שלהם נבראו שדים בגוף וצורה וגופם הוא מב' יסודות אש ואויר ושוכנים בסוד הרוח כי יש להם נפש חי ויש שדים שנפשם נפש דומם ושוכנים בארץ במחילות עפר מש מהם גם בנפש הצומחת ושוכנים בימים ובנהרות ובבורות ואלו הס' הם נקראין תתאין והם רעים מאד הראשונים הם בינונים ויש בהם מין שלישי שיש בהם גם נפש המדברת ושוכנים ביסוד אש ואלו עליונים מכולן:

ונחזור לענין המלאכים כי גם הם חומר וצורה אלא שחומרם זך מאד ונקרא כבוד נברא של המלאך ונקרא אישים אך צורתן נקרא מלאך וזכי הנפש יכולין לראות דרך מראה את המלאך בהיותו מלובש במלבוש שלו הנ"ל וזה סוד וירא והנה שלשה אנשים ואין זו נבראה רק שהשיג בראיית נפשו המשכלת את נפש המלאך עצמו וכן הרואים את אליהו ושאר נשמות הצדיקים כעין רבינו הקדוש בכל ליל שבת וכיוצא אינו אלא ע"י התלבשות בחלוקא דרבנן שלו. ודע כי יש עשר מדרגות במלאכים ושדים ואע"פ שאין נברא בלתי חומר וצורה על כל זה לא כל המלאכים נגלמים במלבושים אלא האישים שהם כת העשירית שנקרא נפש כנודע בענין החלום כי הנה נפש של האדם מצד הד' יסודות אינו נקרא נפש אלא נשמת רוח חיים שהיא הנותנת חיים גופני לגוף וממנה יוצאת הנשימה דרך האף כי עליה נאמר ויפח באפיו נשמת חיים ואמרו במדרש זו האופיא לשון אף ועליה נפש האמיתי מאופני עשיה וז"ש אח"כ ויהי האדם לנפש חיה

ותרגומו לרוח ממללא וז"ש בקהלת רבה אמר ר' יודן הגוף אומר לנשמה והוא נפש היסודות והנשמה אומר לנפש שהיא מאופני העשיה והנפש למלאך שהוא רוח דיצירה עולם המלאכים והמלאך להקדוש ברוך הוא שהוא יושב על כסא הכבוד והיא הבריאה ע"י נשמה שנחצבה משם וזהו ענין החלום:

שער נ פרק ט

ונבאר מהו ענין יצה"ט וימצה"ר כי הוא עומק גדול ונלע"ד דבר האמיתי כי נודע כי כל העולמות הם טו"ר והנה בעולם העשיה הרע הוא ד' יסודות שהם שמרים של האופנים ואלו נכנסין באדם לפתח חטאת רובץ החומר שהוא הגוף והצורה שהוא ענין נפשות היסודות כנ"ל ולא נגמר כניסתן בתשלום עד שלש עשרה שנה כי כן הגוף הולך וגדל וגם הנפש הולך וגדל כי תחלה נכנס נפש הדומם והצומח שהוא הזן ואח"כ נפש חי בתשלומה עד שהולך ברגליו ומתנענע כרצונו ואח"כ נכנס בו נפש השכל המעשיי שהוא מזמן הפעטות ואילך ואח"כ שכל העיוני לדעת בחכמות המלאכות והסחורות והרי נשלמו ד' חלקי הנפש וחומר ארבע יסודות בתשלום י"ג שנה וזה נק' גוף האדם ונפש ד' יסודות הנקרא דרך כללות נפש הבהמית כי כל תאותה להחזיק הגוף כעין הבהמה וזו הנפש הוא מצד הרע ושמרים דעשיה עוד יש נפש הבהמית מצד אופני דעשיה והוא מצד הטוב וז"ש בריש משפטים כד אתייליד יהבין ליה נפשא דבעירא דכיא מאופני הקודש כי אופני עשיה נקרא קדושה וטהרה וימין וד' יסודותיהן עד תשלום י"ג שנה תחלה ע"י מילה וקריאת התורה וחינוך מצות דרבנן ובתשלום י"ג שנה נגמר כניסת נפש בהמה טמאה שהם ד' יסודות ונפש בהמה טהורה שהוא מאופני קודש ואז חייב במצות מן התורה והנה על נפש היסודות אמרו שהיצה"ר נכנס באדם משנולד כי האדם עצמו הוא נפש דאופני קודש דעשיה ואחר הי"ג שנה נכנסים הטו"ר שברוח דיצירה הנקרא עולם המלאכים לכן היצ"ט ויצה"ר נקרא מלאכים ממש שהם רוח טוב ורוח רע כמ"ש עושה מלאכיו רוחות כי האדם עצמו הוא נפש הטוב מאופנים הנ"ל השורה על הגוף דאדמה דד' יסודין לכן נק' אדם לשון אדמה אך הרוח נקרא יצה"ט שהוא מעולם היצירה מהטוב שבהם שהם רקיעים של היצירה ורוח רע של יצה"ר משמרי היצירה נמצא כי האדם הוא הנפש דאופנים והתחלת יצה"ר הנכנס כשנולד הוא נפש היסודין והיצה"ט שהוא רוח טוב דיצירה נכנס אחר י"ג שנים ואז נכנס ג"כ הרוח היצה"ר כנ"ל:

שער נ פרק י

עולם הגלגלים הוא י' גלגלים הנקרא שמים וד' יסודות הנקרא ארץ ויש לשניהן חומר וצורה ר"ל גוף ונפש וחומר של שניהן הוא פשוט לבדו ואינו מורכב מכולם יחד אלא חומר כל יסוד או גלגל הוא פשוט לבדו ושני חומרים הנזכר הנקראים חומר הראשון ונקרא היולי להיותו פשוט וחומר הארץ נקרא תוהו כי אין ניכר בו ציור מה ענינו עד שיורכב כמ"ש ואחר שקנה הצורה שהוא הנפש נקראים החומר והצורה יחד בשם בוהו ואז נתהו הד' יסודות ארמ"ע בחומר וצורה ואז נקרא בוהו יחד שניהן כי בהיות חומר הארץ לבד בלי צורה נקרא תוהו כנ"ל ולפי שחומר השמים הוא זך יותר לא נקרא תוהו כחומר הארץ והרי בארנו בחינת העולם בעצמו כלול מהחומר פשוט וצורה פשוטה שהם הגגלים הנק' שמים וכן גם כן הארץ שהוא ד' יסודות:

ועתה נדבר בנבראים שנבראו מכח העולם הנ"ל ונניח עניני נבראי שמים הנקרא צבא השמים ונדבר בנבראי ארץ שהם ד' יסודין ונאמר כי הלא גם כל אלו הנבראים הם חומר וצורה אמנם אינם פשוטים כמו היסודות אבל הם מורכבים פי' כי כל בחי' ובחי' חומרו וכן צורתו מורכב מכל ד' יסודות יחד נמצא כי היסודות עצמן היה בהם הרכבה א' שהוא חומר וצורה אלא שהם פשוטים

אך בכל מה שנברא מהם הוסיף הרכבה שנייה והוא היותו מורכב מחומר וצורה גם מתערבו ד' יסודות יחד נק' הרכבה שנייה וזו הרכבה שנייה הית' בכל ד' חלקי הנבראים דצח"ם כנ"ל. הדומם הם המתכות והאבנים טובות. והחומר וצורה שלהן הורכבה מכל ד' יסודות רק שגבר עליהן יסוד העפר לכן הנפש שבהן אינה רק לערב ולהרכיב בהם כל הד' יסודות אבל לא שינה ולא חידש בהם שום שינוי אחר ממה שהיה ביסודות זולת הרכבה והעירוב לכן נקרא לה נפש המרכבת והמעמדת ומקיימת אותן על עמדן בלי שינוי אחר ממה שהיה נמצא כי אין לנפש הזו רק כח א' לבד לכן רוב החכמים לא קראוה בשם נפש כלל כיון שאינה מוסיפה חדוש כלל אלא הרכבה ואמנם זה הדומם נברא מחיצוניות ד' יסודות וכאלו תאמר מחלק העפר שבכל יסוד מארבעתן כפי ערך היסוד ההוא כי כבר נתבאר שכל יסוד מהן הוא פשוט ואינו מורכב מארבעתן אך הכוונה מחלק היותר גרוע שבכל יסוד ויסוד מהן בערך גריעות יסוד העפר בכל הד' יסודות אך אינו עפר ממש. הצומח יותר פנימי והוא מחלקי המים שבכל יסוד מארבעתן וכלול מחומר וצורה והנה הנפש שבו יש בו ב' מינים הא' החיצוניות שבה היא הנפש המרכבת שבה כענין נפש הדומם ונוסף בה יותר פנימי הנקרא נפש צומחת ויש קוראים לה נפש הטבעית כי אין בה כח התנועה להתנענע כפי רצונה ממקום למקום ואין לה רק טבע אשר הוטבע בה להיות צומחת ואין לה רצון מעצמה בזה גם נקרא כח הגוף או כח המחזיק כי היא הזנה את הגוף ומחזיקו על טבעו וזה נפש הצומחת מתחלקת לג' חלקים הזן והמגדל והמוליד כיוצא בו והזן יתחלק לה' כוחות המושך המאכל והמחזיקו עד שיתעכל והמעכלו והמבדיל בין הטוב לפסולת והדוחה המותר לחוץ. והנה כח המושך הוא עפר והמעכל אש והדוחה מים כו' כנזכר בס' הטבעים ולהיות נפש הצומחת כוללת כוחות רבים ופעולות שונות קראוהו החכמים נפש ממש וזהו אצלם נפש שבנבראים:

החי יותר פנימי והוא מחלק הרוח שבכל ד' יסודין ויש בו נפש המרכבת ונפש הצומחת ונוסף בה נפש פנימית הנקרא נפש הבהמית ויש קוראים לה נפש התנועה כי היא רצונית ולא טבעית כמו הצומח כנ"ל וזה נקרא בספרים נפש השנית ונחלקת לב' כוחות חיצוניות ופנימיות החיצוניות נחלקת לב' כוחות חוש ותנועה והחוש נחלק לה' חושין וחמשתן יקראו כח המרגיש והפנימי נחלק לב' והם המדמה והמתעורר והמדמה נחלק לב' והם המשיג והזוכר וזהו פירושן הנה כח התנועה הוא כח א' והוא להתנענע ממקום למקום כפי רצונה להרגיש ולא בטבע כנ"ל והמרגיש נתחלק לה' חושים והם א' המשוש הוא בכל אברי הגוף כי ירגיש המשוש כשימשמש זה לזה או דבר אחר בהם והד' חושים כ"א יש לו אבר פרטי והם העין להרגש הראות והאוזן להרגיש השמע ואף להריח והחיך לטעום וכל אלו ה' חושים נמשכין מהמוח עצמו כי שם עיקרם אלא שנתפשט הרגשם באלו האברים שזכרנו וכל אלו נקרא חיצוניות כי הם ממשים וגשמיים שהם רואים ושומעין וכ"ז בפועל גמור אך הפנימי נקרא כח המדמה וזהו במוח עצמו ומתדמה שם כאלו שם ממש הוא ההרגש ההוא במוח ומצייר שם איך היה אופן ההרגש ההוא אע"פ שלא הרגיש בפועל אלא האבר המיוחד לחוש ההוא כנ"ל וכח הב' נקרא כח הזוכר כי אף שלא בשעת שהאבר החיצון מרגיש בפועל מתדמה במוח כאלו אז הוא מרגיש בפועל מכח שנצטייר שם פעם אחרת בכח המדמה בעת הרגש החצון. עוד יש כח אחר במדמה והוא כי יצייר הדברים אף שלא באמתתן מה שאי אפשר להיות כן ההרגש החיצון ועוד שלא יוכל זה הכח המדמה לצייר רק בציור גשם חומר ולא בציור רוחני הנקרא צורה ונפש ועוד שהמדמה יכול לדמות ולצייר הדברים בין בהקיץ ובין בחלום כמו שאכתוב כח המתעורר הוא ג"כ נקרא נפש המתאוה והוא יותר פנימי מהמדמה כי אחר היות כח במדמה לצייר לדמות הדברים אז יתעורר כח המתעורר לקרב תועלת הגו' וזה בב' אופנים הא' לחשוב איך יעשה להכין צרכי הגוף ולכן כל האברים כלים שלו כי יתעורר באבר העין לראות ובאבר האזן לשמוע ולרגלים להלוך וכן לכל האברים לצורך פעולת הגוף עצמו לתועלתו לשמירת הגוף ובהזנתו ולרחק רעותיו ונזקיו ומביא חשק באברים לקרב פעולת תועלתיו אל הגוף ולרחק נזקיו. והב' הוא להתעורר לבחור מדות הטובות שיש בהם תועלת לגוף ולרחק מדות הרעות מן הגוף כגון הכעס והשנאה והאיבה ואכזריות

ורחמניות וכ"ז נקרא רצון כי יתרצה בזה מבזה אך דע כי קנין מדות טובות הצריכין לגוף או מדות הרעות אמת כי עיקר' הם מן כח המתעורר הפנימי אמנם גם כח המרגיש החצון הוא משמש לו בענין זה כי המתעורר חושב והמרגיש פועל המד' ההוא ודע כי גם קנין המצות והעבירות הם באדם מב' כוחות אלו המתעור' והמרגי' כנ"ל אלא שאינם מצדם אלא מצד היצה"ר המכניס בהן רצון הזה והם כלים אל היצה"ר כמ"ש וגם נזכר בזוהר פ' וירא ענין לוט שהוא היצה"ר וב' בנותיו שהם הכוחות הצעירה היא נפש הצומחת והבכירה היא חבור המרגיש עם המתעור' הנקרא ג"כ נפש המתאוה כי שתיהן אין כוונתם אלא לתועלת הגוף לבד כנ"ל אלא שע"י נמשך נזק לנפש המדברת בכונת היצה"ר כמ"ש בענין התנועה החצונית ועדיין אין זה בחירה ממש כ"א בנפש המדברת:

המדברת יותר פנימי מכולם והוא מחלק האש אשר בכל יסוד מארבעתן ויש בו נפש המרכבת והצומחת והבהמית ונוסף בה פנימית מכולם והוא הנקרא נפש המדברת ויש שקראוהו נפש השכלית וזהו הנקרא בספרים נפש הג' העליונה שבשלשתן לכן מלבד הטבעית והרצוניות שיש בה נוסף בה הבחירה כי אין בחירה אמיתית כי אם בשכל כמ"ש ונחלק לב' שכל מעשיי ועיוני ואמנם חלק המעשיי נחלק לב' המעשיי והמחשביי המעשיי הוא לעשות מלאכות גופניות מחוץ לגוף כמו הזריעה והבנין כי הם אינם לתועלת להכין מזון לגוף עצמו אלא שהם הכנות חיצונית לגוף ואינם כמלאכות האכילה וההילוך והדבור כו' כי הם תועלת להכין מזון לגוף עצמו אשר הם מכח המתעורר באי' כנ"ל והמחשביי הוא לחשוב איך יעשו אלו המלאכות החצו' לגוף אך העיוני אינו אלא להשכיל צרכי הנפש לבדה והוא להכיר חכמת הנפש כמו חכמת התכונה והטבעי וכיוצא לדעת הפרש האמת מן השקר בענין ידיעות אותם החכמות שאין להם צורך אל הגוף אלא להנפש לבדה ואינו בשביל המעשיי שהוא לחדש מלאכות חדשות של מעשה הגוף ולשנותה ממלאכה למלאכה אך השכל העיוני אינו אלא לדעת הדברים כפי אמיתתם לשנותן וגם כי הוא לצרכי הנפש ולא לגוף כמו המעשיי וע"י השכל העיוני יתוסף בו ענין הבחירה כנ"ל כי אין נקרא בחירה אמיתית אם יבחר בדבר הזה להיותו נאהב לו יותר מזה אם שתיהן שוין כי זה נקרא רצון אך אם יבחר באמת מה שהוא כך וירחיק השקר שהוא מה שאינו כך זו נקרא בחירה אמיתית כי בוחר אמת להיותו אמת לא מפני שהוא לא יחפוץ בו וגם כי הוא אמת אלא מפני שהוא הכיר בו שהוא אמת בענייני הנפש שאין שם רצון ממנו כמו ענייני הגוף שהולך אחר רצונו. עוד יש יתרון בשכל העיוני מכח המדמה כי המדמה לא ישיג אלא בחומר וכל ציוריו ודמיוניו יהיה בחומר אך השכל ישיג בצורה עצמה איך הוא וכן כח המדמה ידמה לפעמים שקר שהוא משא"כ והשכל יוכל להשיג גם בחומר עצמו איך הוא מהותו באמת אך אין זה אלא בכח הדעת לא בכח ציור ממש נמצא כי בהצטרף שניהן יחדיו יהיה ב' תועליות שישיג הדמיון ציור ממש ואמיתי לפי כי הדמיון הוא כח הוא כלי השכל ושל המדמה יחד נמצא כי הנפשות והכוחות הנ"ל נקרא חומר בערך השכל העיוני כי הוא צורה לכולם ובזה תבין ענין החלום כי הנה בעת השינה נשאר בגוף נפש המורכבת והצומחת והבהמית ואינו יוצא ממנו רק נפש המדברת הנקרא שכלית וכיון שהופשט' מן החומר משגת לדעת ולראות חזיונים עליונים ובאה וחוקקת החזיון ההוא בכח המדמה הנקרא נשמת הנפש השכלי' ואין בה דיבור והמדמה מראה לאדם מה שראה השכל ולפי שהוא כלי השכל הנ"ל אין בו כח לקבל הדברים באמיתתן ולכן אין חלום בלא דברים בטלים וגם כי הוא דמיון מה שראה השכל ולא הדבר עצמו שראה:

והנה נתבאר ענין כחות נפש האדם אשר בו מד' יסודותיו ועתה נבאר בנפש השכל האמיתי שכל מגמת' אינו אלא בענייני המצות לקיים רצון קונו ית"ש והיא באה מי' גלגלי דעשיה הנקרא אופנים וגם היא כלול' מד' כוחות שהם ד' יסודות העליונות של השמים ההם וכ"א מהם מורכב ג"כ מחומר וצורה אח"כ קונה רוח השכלי מעולם היצירה אשר בו י' כתות מלאכין ונכללין בד' יסודות אשר שם מורכבים מחומר צורה אח"כ קונה נשמה מבריאה שיש בה י' דרגין נכללין בד' יסודות אשר שם מורכב מחומר וצורה וכל ג' אלו נקרא עבד להשי"ת ואח"כ זוכה לנרנ"ח מן

האצילות מד' יסודות אשר שם ואז נקרא בן אל השי"ת וכבר נתבאר שבכל עולם יש ה' בחי' א"א ואו"א וזו"ן אלא שכיון שא"א אין לו אות בפ"ע אלא נרמז בקוצו של י' לכן אין אנו מונין עתה אלא ד' בחי' לבד נגד ד' אותיות הוי"ה שבכל עולם והם הם בחי' ד' יסודות שבכל עולם. גם דע שבכל עולם יש חומר וצורה שהם עצמות וכלים אלא שהכלים של עולם העליון הם אור וצורה בערך עולם שלמטה ממנו כלל העולה כי אין נקרא כלי וגוף גמור כ"א הד' יסודות הארץ השפלה הזו שזכרנו תחלה והרי נתבאר פרטי כל העולם אמנם דרך כלל יהי' כי אצי' יסוד אש ובריאה יסוד רוח ויצירה יסוד מים ועשיה יסוד עפר והם הוי"ה א' כוללת כולם והם חי' נשמה רוח נפש אך הגוף של כולם הם ד' יסודות עולם השפל הזה נקרא ארץ העשיה. ונבאר איך בכל עולם נבראו בו ד' מיני נבראים והם דצח"ם והם כנגד ד' יסודות שבכל עולם והענין כולו כמו שהיה בענין ד' יסדות הארץ השפלה הזו וזה יובן ממה שהקדמנו כי העולם עצמו הוא כללות הד' יסודות עצמן אשר בו ועוד יש בו ד' מיני נבראים דצח"ם וזה ענינם באצילות ומנו תקיש לכולם כי הנה נודע שיש באצילות בחי' ז' מיני מתכות זהב וכסף כו' נגד ז"ק וי"ב אבנים יקירין כנגד י"ב שבטים וכ"ז הדומם אשר שם. גם באצילות יש בו עצי ג"ע עץ החיים והדעת וארז ואזוב ושדה תפוחים ושושנה וחבצלת וכ"ז הצומח. גם יש שם בחי' שור וכשב עז תורים ובני יונה נשר אריה וז' מיני חיות איל וצבי כו' והם החי שהם נשמת המלאכים הנקרא כולם בסוד ד' חיות הק' כנודע ענין ד' חיות המרכבה דאצילות ומשם נמשכו המלאכים ביצירה ובחי' האדם הרוכב על החיות שהם נשמות הצדיקים אשר שם באצילות כנודע והם הפנים העליונים שבכל ד' מינים כלל העולה במהות נפש האדם כי גופו הורכב מתולדות ד' יסודות השפלים מבחי' החומר שבהם ותחלה נכנסת נפש המורכבת ואח"כ נפש הצומחת בכל כוחותיה ואחר כך נפש החי המשגת בכל כוחותיה ואח"כ נפש המדברת בכל כוחותיה וד' בחי' אלו נקראים בחי' נפש אחת לבד נמשכת מצורת נפש ד' יסודות והנפש הזו אין בה תועלת רק לתועלת הגוף לבד. והנה כל הנפש הזו להיות' כוחות הגוף אינו נקרא בשם נפש גמורה רק נקרא כח הגוף הנשאר בארץ אחר הפטירה ועליה יש נפש רוח ונשמה הנקרא עבדים מבריאה יצירה עשיה ועליה החיה הנקרא בן להשי"ת וגם היא נחלקת לנר"ן מן האצילות ודרך קצרה הנה האדם יש לו גוף וכח הגוף ונפש רוח נשמה וחיה מד' עולמות אבי"ע ד' כתות קלי' לילית אגרת רהב נעמה מושבם בארבע מדינות אלו רומי סאלמאנקא של איספאמייא מצרים דמשק בבית רמון ולכל אחד יש אומנות בפני עצמו לילית ברומי על ע"ז. סאלמאנקא על ש"ד מצרים על גילוי עריות. דמשק על הגזל. ה' ירחיקנו מכל דבר רע אמן נצח סלה ועד:

תם ונשלם ספר הקדוש עץ החיים בעזרת האל בורא ארץ ושמים:

כללי מוהרח"ו ז"ל

אלו הכללים שעשה הרח"ו ז"ל בקטנותו:

א) שם אלוה שבחסד הוא לבוש הנשמה וחותמה:

ב) נצח והוד הם גופא חד:

ג) ראש הנוקבא באחור בחזה דז"א ורגליה שוין עם רגליו ממש לכן יש כוליין וביעין ושוקיים ורגלים כי כל אלו הם קומל המלכות:

ד) שם פז"ק שביסוד ז"א מילוי ג' כלים דדעת שלשתן גימטריא קפ"ז:

ה) חותם אמת הם אהי"ה פ' אהי"ה והם כ"א מקיפין דזו"ן:

(ו) ציון וירושלים לאה ורחל:

(ז) לאה יצאה באחור ז"א ויש לה ג' ספירות וחצי דעת וחסד וגבורה וחצי ת"ת עד החזה ואח"כ חוזרת פב"פ עם יעקב באותן ג"ס וחצי עצמן בפנים וכן רחל יוצאת באחור ז"א בחזה ולוקחת ג' מדות וחצי שהם חצי ת"ת ונה"י אחורי ז"א ואח"כ חוזרת פנים בפנים עם יעקב באותן ג"ס וחצי עצמן בפנים הרי הם ז' וז' י"ד יום:

(ח) עיקר שליטת הקליפות בעשיה:

(ט) יש מוחין דאבא שהוא ע"ב מלובשין תוך נה"י אימא אשר בהם מחי אימא שהם ס"ג ובאים תוך ז"א בפנימיותו אלא שעד החזה ע"ב וס"ג ממש ומשם ולמטה אינ כי אם הארתן לבד שהם בחי' מלוייהן מ"ו ול"ז. ולתקן זו צריך שיכנסו המוחין הנ"ל תוך ז"א ואז נבנית רחל באחור ז"א בסוד פרצוף ממש ואז חוזרת פב"פ עם יעקב בפני ז"א ויעקב בנצח ז"א ורחל בהד ז"א ואז נה"י דז"א מתגלים בתוכם החסדים המגולים שהם מלויים הנ"ל ואח"כ עולה הארת אלו החסדים המגולים שהם בנ"ה עד חג"ת ז"א ואז נבקע יסוד אמא בחג"ת דז"א ומאירים החסדים אשר שם ג"כ ואז נתקנת לאה וחוזרת פב"פ וכבר נתבאר בחזרת עמידת שחרית כי בחזרת התפלה עולים יעקב ורחל פב"פ עד חג"ת ז"א ואז נבקעים גם בחי' ג"ר בסוד ויעבור ונתקנת פרצוף לאה:

(י) ה' בחכמה יסד ארץ כי אבא מאיר בברתא מרחוק שהם בחי' מוחין דאבא העומדים תוך חג"ת ז"אא ומשם מאירין אל רחל העומדת בנה"י ז"א אך המוחין דאבא שבתוך נה"י דז"א אין רחל יכולה לקבל הארתן מקרוב כמבואר בברכת אבות בשחרית:

(יא) שם מ"ה עם מ"ב אותיות שלו פשוט ומלא ומלא דמלא הם פ"ז אותיות והם בז"א:

(יב) יש קליפות נאחזות בפנים של הגרון ויש באחור הגרון:

(יג) מילוי דמילוי כל השמות נקרא כח ד' כי הוא כחו והתמלאותו מילוי אחר מילוי גם כי במילוי המילוי דשם הוי"ה יש כ"ח אותיות ועי"ז נקראו כל שאר שמות בבחי' מילוי דמילוי כח השם:

(יד) בכתף ימני דז"א שם עומדין ה"ח דדעת ובכתף שמאלי ה"ג ויש שם י"ה בימינא ושם י"ה בשמאלא והם גימטריא כת"ף. הימני ביודי"ן והשמאלי בההי"ן:

(טו) ביסוד נוקבא דז"א יש ג' מילויי שמות אהי"ה דיודי"ן ההי"ן אלפי"ן גימטריאא חות"ם כי הם חותם המלכות ביסוד שבה ונמשכין מבינה אימא עילאה והיסוד עצמו דנוקבא הוא ג' שמות אדנ"י והם בחי' נקודת ציון יסוד שבה וחותם המלכות הוא ביסוד זה ושם נזכר נקודתן ובתוך החותם זה שם ב"ן דההי"ן והם המ"ן גם יש בנה"י דנוקבא ג' שמות אדנ"י במלואם והם ג"פ תרע"א גימ' ב' אלפים וי"ג יאורין הנז' בפ' וארא ונודע כי נה"י נק' שערים ותרע"א הוא תר"ע ועינינם כי בנ"ה דז"א יש ב' אחוריים והם הב' כלים חצונים נקראים צבאות והם מחוברים בנ"ה של הנוקבא אחור באחור וב' אחוריים שלה ויש בהם ב' צבאות בו ובה ואות א' שבאמצא צבאות נחלקת לב' ווי"ן הרי הם ב' אלפים נמצא כי כותל א' מפסיק בין ב' אחוריים לו ולה והם ב' צבאות שהם תצ"ט ותצ"ט א' מפסיק ביניהן הם תצ"ט ופלגא מכאן ותצ"ט ופלגא מכאן והכותל הוא בחי' ו' של צבאות הנחלקת לב' כנ"ל והיא כותל א' לבדו ו' אחד לבדו הרי הם אלף חסר חד ועוד יש י"ג יאורים אחרים בתוכם שהם הראשים והשרשים של אלף וי"ג יאורין והם באחור של ז"א בבחי' נ"ה וכן אלף וי"ג יאורין באחור שהם בכלי הב' הרי הם ב' אלפים וכ"ו אמנם אין מונין רק הי"ג לבדו שהם השרשים והרי הם ב' אלפים וי"ג יאורין שהם ב' אחוריים דנ"ה שלו וב' אחוריים דנ"ה שלה מחוברים יחד בהיותן באחור ואלו כולם נק' דינין וכל אלו ניתנין לנ"ה של נוקבא בעת הנסירה והם ג' שמות אדנ"י במלואם כנ"ל. והנה כל אלו האחוריים הם גבורות שהם שם מ"ב דאבגית"ץ נמצא כי ב' אבגית"ץ בב' אחוריים החיצונים דזו"ן בנ"ה וב' אחוריים

באחורי האמצעיים והרי אלו ד' אבגית"ץ הם גימטריא ב' אלפים י"ג והענין כי שם זה הוא חסד שבגבורות כנודע והוא נמשך בכולם ומתפשט באלו אחוריים בסוד ועושה חסד לאלפים ואותיות ג"י שבאמצא שם זה הוא י"ג יאורין הנ"ל שיש באמצע כל אחור ואחור וכל הקלי' נאחזין באלו האחוריים:

טז) ג' אהי"ה דיודין ההי"ן אלפין הם גימטריא תנ"ה והם התפשטות מאימא לז"א ליסודו) וכשניתן לנוקבא ליסוד שבה תסיר מהם א' שהוא כללות השמות הם תנ"ד כמנין חות"ם והם חותם שבנקודת ציון שבה כנ"ל:

יז) או"א התחלתן הם יוצאין בגרון דא"א ומלבישין אותו וב' כתרים שלהם בגרון אריך אנפין) אלא שכתרו גבוה מכתרה כי כמו שרחל כתרה בת"ת ז"א כן כתר אמא בת"ת אבא למטה מהחו"ג והיא מקבלת משם הארת כתרה נמצא כתר אמא למטה מכתר אבא מן ו"ס שהם כחב"ד ח"ג והנה יש בחי' אחרת שמקבלים או"א משם והוא דיקנא דא"א החופפת עליהן כנודע ושניהן מקבלים ממנו וגם בחי' זו ע"ד הראשונה שאבא מקבל הארה יותר למעלה מכתר אמא ו' מדרגות והוא כי הם י"ג ת"ד ומזל הח' הוא בחי' יסוד דכתר א"א וממנו מקבל הארה כתר דאבא ומזל הי"ג הוא חסד דכתר א"א כי הי"ג תקונים הם מלמטה למעלה וממזל הי"ג הזה מקבל הארתו כתר אמא והרי יש ו' ת"ד למעלה מכתר אמא ודע שכשם שמקבל כתר אמא הארה מן ח"ג דאבא עצמו כך מן הדיקנא מקבלת הארה ממקום שנשלם ח"ג ב' תקונים תתאין שהם י"ב וי"ג:

יח) הת"ת כולל ה' ספרים של תורה וב' דרועין דיליה ה"ח וה"ג כיצד יהושע חסד שופטים) גבורה שמואל ת"ת מלכים נ"ה כי הם ב' ספרים הרי ה"ח ישעיה חסד ירמיה גבורה יחזקאל ת"ת תרי עשר נ"ה בסוד שוקיו עמודי שש המלכות כוללת ה' מגילות ותרין דרועין ה"ח וה"ג ה"ח הם ה' ספרי תהלים ה"ג הם משלי איוב ח"ג דניאל ת"ת עזרא נצח ד"ה הוד:

יט) הנה נתבאר איך כללות יו"ד מילוי יו"ד של הוי"ה הם בחכמה ומילוי ו"ד הם בבינה ויו"ד) הם חו"ב וה"י שהם ישסו"ת וביאור הדברים כי אות יו"ד הנ"ל הנה י' הם ג"ר דחכמה אך ו"ד דמילוי יו"ד הם ז"ת שבחכמה והם זו"ן של חכמה שהם ו"ק שבו אות ו' וד' שבו נוקבא הרי נתבאר איך יו"ד במלואה הם י"ס שבחכמה והנה אלו ת"ת ומלכות שבחכמה הם הנקרא אדה"ר והם האצילו הבינה הנק' ה' ראשונה שבשם הנקרא חוה כי מאלו הת"ת ומלכות שבחכמה נאצלה הבינה ומשם ניבנית ונעשית צורת ה' ד' על ו' כי להיות נקבה גוברת ד' על ו' נוקבא על דכורא אך בחכמה היו"ד ו"ד דכורא על נוקבא. והנה אדה"ר הוא שם מ"ה דמילוי אלפין אך חוה המילוי דשם מ"ה דאלפין לבד גימטריא חו"ה. אך נלע"ד חיים כי ידעת כי גם חכמה כולל ע"ב ס"ג מ"ה ב"ן וממ"ה שלו שהוא ז"א שבו שהוא אדה"ר. והנה נודע כי שם הוי"ה א' כוללת כל י"ס שבחכמה נמצא זו"ן שבו הם ו"ה ב' אותיות דהוי"ה שבו ואם תמלאם באלפין וא"ו ה"א גימטריא חוה שהיא בינה שנבנית ע"י ו"ה זו"ן שבחכמה הנקרא אדה"ר ונפרש עתה ענין וא"ו ה"א אלו איך הם רמוזים לזו"ן בכל מקום ושמור כלל זה. הנה נתבאר לעיל כי לעולם הז"א אינו רק ט"ס כנודע ונודע כי מדת המלכות היא י"ס שלימות ובהצטרפות הנוקבא עמו יושלם הוא לי"ס שלימות גמורות עמה ואז יהיה עשרה עשרה הכף וכו' אמנם הז"א אינו רק ט"ס לבד ונודע כי מדת המלכות נגד ד"ס תחתונות תנה"י דז"א ומאלו ד' נמשכת לה גולגלתא ומוחין שבה נמצא כי ד"ס ראשונות שבמלכות יתיחסו אל ז"א ולא נשאר למלכות רק ו"ס תחתונות שבה כמנין ה"א וכשנצטרף הד"ר שבה עם הט"ס שבו כי שלו הם כנ"ל ייה גימטריא י"ג כמנין וא"ו וזה טעם היות ז"א נקרא וא"ו והנוקבא ה"א. ובזה תבין טעם ב' למה נקרא בינה חוה כי נאצלה מת"ת ומלכות שבחכמה (נמצא) שהם י"ט ספירות כמנין חוה גם טעם ג' כי ממנו יצאו זו"ן דכללות האצילות שהם ג"כ י"ט ספירות והנה אלו יט"ס שבזו"ן בכ"מ שהם כנ"ל ובהיותם כלולים כל א' מעשר יהיה גימטריא ק"ץ ונלע"ד חיים שהוא סוד חיי אברהם ושרה זה חי צ' שנה וזה ק' שנה בלידת יצחק לכן נקרא המלכות ק"ץ ונלע"ד חיים כי נודע שהנוקבא היא למפרע בסוד תשר"ק

נמצא כי י' שבחכמה שהם ג"ר ו"ו קו אמצעי והד' שהיא עשירית הם עצמן ה"י של בינה שהם ציור דו"י היפך יו"ד כי ג"ר שבה הם בהעלם בסוד מילוי כנ"ל. גם נלעד"ח שתבין למה ההיות מ"ה תמיד בז"א שבכל ספי' וספי' וגם הוא בז"א בכללות האצילות אלא ששם ראשון הוא בזו"ן דחכמה עילאה כנ"ל:

כ) דע שהחסדים שבדעת התחתון המתפשטים בו"ק ז"א יש בהם ב' בחי' והם אור פנימי ואו"מ) ופנימים הם ז' שהם ה"ח ועוד הארתן נכלל ביסוד ויש שם כללות כל החסדים אחרים וכן עד"ז חוזרין להכלל בכללות יותר ג"כ במלכות שהיא עטרת היסוד ואע"פ שאי אנו מזכירין תמיד אלא ה' זהו עיקרם אך הב' כוללים דיסוד ומלכות שנעשין מהארת הה"ח אינם נזכרים אבל בודאי ישנם בהם והרי הם ז' פנימית ואלו הם מתפשטים בחג"ת נהי"ם וכנגדן יש ז' חסדים אלו בדעת עצמו במקומו והם שרשים לז' ענפים אלו המתפשטים והם נשמה להם וז"ש בתקונים שהדעת נשמת הת"ת והענין שיש בדעת שרשים של ז"ת הנכללין בת"ת שהוא ז"ת גוף דז"א ואין הגוף דז"א לבדו נקרא ת"ת אלא עם כל בחי' הנאחזים בו דהיינו זרועות ושוקיים ויסוד והנה הו"ק עליונים שבדעת התחתון ועליון הנקרא שרשים הם ו' צרופי יה"ו הנזכר בס"י שבהם נחתם העולם דהיינו ו"ק דז"א הנקרא עולם בסוד אמרתי עולם חסד יבנה שהם ו"ק של הבנין והדעת מחיה אותן כמתפשט בהם בסוד ו' צרופים הנ"ל וטעם היות כל צרוף מאלו ג' אותיות כי כל א' מג' מוחין כלול מג' ומכ"ש הדעת שהוא המכריע שצריך שיכלול הג' מוחין שכיון שהוא נמשך מו"ק דאו"א יש בו ו"ק ותשלום ענין זה תמצא בסוד נענועים דלולב וכנגד הו"ק שבדעת שהם שרשים יש ו"ק חסדים תחתונים המתפשטים בו"ק דז"א עצמו והם ג"כ ו' צרופי יה"ו הנ"ל ממש והם ח"י אתוון בדעת וח"י בחסדים המתפשטים בגופא וכנגדן ביסוד ח"י יען שמקבל הארת כל ו' צופים אלו שבדעת וכולן נכלין בו לכן נקרא היסוד ח"י ועדיין נשאר עטרת היסוד שהוא מלכות דז"א עצמו והוא בחי' ה' אחרונה שבכל צרופי יה"ו ועמה נשלם כל השם מהן ונעשים הוי"ה שלימה כמ"ש בזוהר ויקרא כי לכן נקרא שלימה שלימו דכל ספירן בו' צרופים אלו אמנם עיקר הפי' הוא כי הה"א שבסוף כל הו' צרופים היא רחל שהיא מקבלת כולם ומתפשטין להאיר בה כדפרשינן בסוד הלולב ואינו נכנס בה הארת החסדים רק השרשים מאירין באותן החסדים המתפשטים בו והארת המתפשטים נכנס בה בנוקבא ואז נקרא שלימה וב' פי' אלו הם א' כי עטרה שורש רחל כנודע והנה ו' צרופי אלו הם ג"כ במילוי ונחלקים ג"כ בבחי' המילוי כמו שנחלקים בבחי' הצרופים יה"ו בחסד ה"י בגבורה לפיכך מילוי ע"ב בקו ימין בחסד ונצח וס"ג בגבורה והוד ומ"ה בת"ת ויסוד וכמו שכל צירוף הוא ג' אותיות לרמז לג' מוחין הנכללין בו גם בכל אות מיה"ו יוצא ממנו שם א' נמצא כי בחסד יש ג' שמות יה"ו ובגבורה שלשה שמות הו"י וכן בכל הו"ק אך ההפרש יהיה כי יה"ו הראשון שבחסד גובר בו קו ימין לכן מילי ע"ב והב' ס"ג והג' מ"ה ועד"ז בכל הו"ק וחסד של המלכות הג' יה"ו כולן בההי"ן כי שם ב"ן במלכות. וכענין שנתבאר בחסדים הפנימי' כן הוא במקיפים שיש בחי' החסדים המקיפים בדעת עד"ז מתפשטים בו"ק דז"א אמנם הפנימי' בין בדעת ובין בהתפשטותן הם ו' צרופים הנ"ל אך המקיפים נחלקים לג' בחי' ותחלה נבאר בחי' עליונה דדעת עצמו ובחי' המקיפים דחסדים נקרא א"ל לפי שא"ל במלואו עולה גימטריא הקן והנה נתבאר כי יה"ו בחסד הפנימי במלואו ע"ב ס"ג מ"ה ואלו הג' יה"ו בפשוטן גימטריא ס"ג אחד שיש בו ייא"י הרי א"ל גימ' וגם הג' יודי"ן דיה"ו עצמן עם כללותן גימטריא א"ל וכן בגבורה יש ג' הו"י בע"ב ס"ג מ"ה נעשין א"ל ע"ד הנ"ל וכן בשאר הקצוות ומקיף על המל' נעשה מג' יה"ו דההי"ן על הדרכים הנ"ל ממש והנה המקיפים המתפשטים הם משונים אע"פ שגם הם בחי' א"ל והענין ששם יש שם מ"ה שבו ג' אלפין שהם ג' שמות אהי"ה ואהי"ה גימטריא יה"ו נמצא שבפנימית יה"ו ובמקיף אהי"ה כי כל מקיף סוד נוקבא סוד אהי"ה כנודע רק שהוא מאלפין דמ"ה עצמו וג' אהי"ה כולם ביודין לפי שהם בחסד וכללות שלשתן נעשה מהם ס"ג ומהם יוצא א"ל ע"ד הנ"ל ג' יודין ואלף של ס"ג ובגבורה הוא אל ג' אהי"ה דההי"ן היוצא מג' אלפין דמ"ה ע"ד הנ"ל ובת"ת א"ל מג' אהי"ה דאלפין ע"ד הנ"ל ודנצח הראשון ביו"ד והב' באלפין כי הוא קו ימין גבר בו בחי' ראשון והוא ביו"ד ולפי שהוא יונק גם

כן מת"ת לפיכך שניה באלפי"ן ובהוד שהוא קו שמאל ה"ה ראשונה בההי"ן כמו הגבורה והב' באלף לפי שיונק ג"כ מת"ת וביסוד ה' ראשונה באלף כי גם הוא בקו האמצעי וב' בההי"ן כי הם בחי' ההי"ן כנודע:

כא) ודע שכל א' מה"ח הפנימים המתפשטים למטה נמשך עמו צרוף של הלבוש שהוא יסוד) תבונה עצמו ונודע שיסור תבונה הוא אהי"ה דאלפין וכבר פי' שבכל קצה וקצה יש בו ג' צרופים דיה"ו ע"ב ס"ג מ"ה גימטריא קד"ם ושלשתן ביחד יש באהי"ה א' דאלפין גימ' קד"ם ע"ה בסוד לבוש בכל קצה וקצה נמצא כי ז' שמות אהי"ה באלפין לבושין לז' חסדים המתפשטים בז"ת דז"א והנה ז' אהי"ה הנ"ל הם ז"פ קמ"ג גימ' תתר"א שהוא סוד אלף ואלף כי הכל הווא מבחי' אלפין שביסוד והוא אחוריים דאלהים דההי"ן כנודע ואחר שביארנו ז' חסדים המתפשטים נבאר ענין הדעת בעצמו התחתון כשלא נזכיר רק ה"ח עם ה"ג העיקרים שהם בחי' הנקרא דעת יהיה י' הויו"ת כנ"ל שהם י"ס כפשטן וכל אות מנוקדת שב"א קמ"ץ שיש בהם גימטריא אל"ה בכל אות מהם נמצא כי בד' אותיות הוי"ה הם גימטריא קד"ם הנקודה שלהם והם עשר הויו"ת י"פ קד"ם גימטריא אלף ת"ם והוא סוד אמת אלף חוזר לחשבון אלף כנודע הרי איך יש אמת בדעת זה ע"ד שנתבאר בדעת עליון לקמן (הוא בפנים) ונחזור לענין כי ז"ס מעונה אלהי קדם נאמר על הדעת הזה התחתון כי בכל אות יש בו ניקוד אל"ה דאלהי והם יו"ד הויות י"פ אל"ה וכל הוי"ה מהם גימטריא קד"ם והנה נמצא כי כל אלו הנקדות הם גי' קד"ם כי גם הוא ג"כ ג' צרופים יה"ו דע"ב ס"ג מ"ה גימ' קד"ם והנה נודע כי כל ה"ח בחי' שרשם משם ע"ב כי חסד גי' ע"ב ואע"פ שנת"ל שכל א' הוא ג' יה"ו דע"ב ס"ג מ"ה עכ"ז זהו בבחי' פרטיותיהן יען כל קצה מהם כלול מן כל הג' מוחין שהם ע"ב ס"ג מ"ה אמנם כללות החסדים עצמן הם של שמות ע"ב והנה אם תמלא הויות כולם ביודי"ן וכל אות מנוקדת בשב"א קמץ שהוא גימטריא אל"ה נמצא כי אל"ה בכל הויה בסוד י' אותיות מלוא' אך הפשוטה הוא קד"ם וז"ס אלהי קד"ם בכל הוי"ה מהם לבדה וכשתצטרף כל הנקו' שבכל הוי"ה שהם י"פ אל"ה הם ש"ס ועם כללות י' אותיות המלוי הם ש"ע ואלו ש"ע נמשכין בפנים דז"א שבקטנותו בימי היניקה היה לו ק"ן רבוא נהורין ועתה נעשו ש"ע דאתפשטו אנפוי כמו עתיקא כי מן הדעת הזה נמשך עד הפנים שלו כמ"ש באדרא דעת אסהיד באנפוי דמלכא והנה אותיות והמילוי עצמו הם י' הויות דע"ב גימטריא תש"ך כמנין צרופי בראשי"ת ונודע כי בראשית ר"ל ברא שית ו' סמכין דדעת והדעת נק' בראשית כדאיתא בהקדמה על הזוהר יע"ש. סליק:

להאר"י זלה"ה. הרמב"ן וחבריו ודברי ראשונים כמו רבי נחוניא בן הקנה לא הזכירו רק י"ס ולא גילו ענייני פרצוף כלל. ודע שהרמב"ן והראשונים היו יודעים בפרצוף אלא שדברו בהעלם גדול לרוב הגלות שלא ניתן רשות לגלות ולהתפשט האורות הגדולים מאחר שגברו הקליפות וכל זר לא יאכל קדש אמנם בעקבות משיחא כמו בדורינו זה התחילו האורות להתפשט להיות כבראשונה כמו שהיה בזמן העולם מתוקן ולהתתקן מעט ומתחלה היו האורות סתומים היה העולם מקולקל וכל מה שנתקלקל נסתם בגלות ולא היו משיגין אלא י"ס בסתום בסוד הנקודות כ"א כלול מעשר ובענין הפרצופים לא נתגלה להם כלל לפי שמצאו בדברי הראשונים סתומים ולא ידעו עומק הדברים וחשבו שכך הוא ודברו בי"ס כל א' כלול מי' ובחי' הרבה ולפי שראיתי מי שחולק על דברים אלו לאמר שלא מצינו אלא י"ס ומהיכן יש לשלוט כח לאמר כמה פרצופים שנמצא יותר מי"ס ומספר רב והלא הראשונים כתבו בס"י עשר ולא תשע י' ולא י"א לזה באתי לפתוח לך כחודא דמחטא אולי תזכה להבין מקצת וכולו לא תשורנו עין וזהו:

דע שמציאת כתר הנקרא א"א שמלובש בלבוש הנקרא חכמה סתימאה לעצמו א"צ רק בחי' כתר כלולה מי' להיות למעלה מן הכל ונתפשט לי' מדרגות גלויות בפועל ולא בכח ולצורך התחתונים נתגלה בחו"ב כדי להלביש חכמה באבא ובינה באמא ונשאר כתר העליון למעלה נעלם בסוד רישא תניינא כדפי' באדרא ומחסד ולמטה לצורך ז"א ונתגלו באו"א ו"ק לצורך זווג שאם אין כחות עליונים מתגלה בתחתונים שע"י ישפעו בהם לא יוכלו אמנם אחר שנתגלו יכולין לקבל

ע"י שורש ההוא נמצא שאין גוף באו"א ולא בא"א כלל כי או"א לעצמן א"צ רק ג"ר לבד וכבר ידעת שהגוף נקרא ת"ת עם ו"ק מחסד ולמטה ששת ימי המעשה ו' הוא ת"ת שכולל זרועות ושוקיים כנודע שמתחלה כשמתלבש ו' בז"א בק יושר תוך הגוף ומתפשט ממנו לצדדין ולרגלים וזה נקרא גוף ואו"א משמש לראש ואינם נקרא גוף כלל אלא מחסד ולמטה ואח"כ כל כללות האצילות י' שבו היה בסוד נקודות עשר ולא יותר ואע"פ שמצינו בא"א ובאו"א פרצופים שלמים וכיון שיש יו"ד יש גוף כיון שאותו גוף שהוא מחסד ולמטה שלהם ולא נתגלה בהם לצורך עצמן אלא לצורך זו"ן ומתלבש תוך ז' של ז"א הנקרא גוף א"כ אינו גוף (נלע"ד דח"י שצ"ל אלא) לז"א אבל גוף דאו"א שלהם אינו גוף כיון שנכנסים ראשונים תוך אלו התחתונות ולא נשאר למעלה רק כתר דא"א וחכמה סתימאה וכח"ב דאו"א שצריכין לעצמן. ואל יקשה כי הלא בארנו בדרושים שאינו מגולה מאו"א אלא מחצי ת"ת שלהם ונק' יש"ס ותבונה אין זה קושיא שהכלים שלהם מת"ת ולמטה אמנם פנימיות חג"ת שלהם מתלבשים בז"א שנמצא לפ"ז שכללות אצילות נקרא אדם שכילו פרצופי' מחסד ולמטה נקרא גוף וג"ר נקרא ראש אמנם פנימית כ"א לצורך עצמן הוא פרצוף או"א וזו"ן כמ"ש בענין הנשמות בענין הגלגולים שבכל אבר יש פרצוף. ובזה יובן מארז"ל אדה"ר כולל כל הפרצופים יש מהם בעין ואיך יתכן שמאבר א' יצא אדם א' כולל כל האברים ובמ"ש יובן שאדם בכללו נקרא עין ותשמש לעין האדם אבר אחד מאבריו בערך אותה בחי' יש בה כח פרצוף א' וכן העולמות העליונים נגד כל האצילות בכללו וא"א ראש ומחסד ולמטה גופא דאילנא שמנהיגים למה שלמטה הימנו ובזה יובן מ"ש בזוהר פ' תצוה שיו"ד קיימא בלא גופא וכד קיימא בלבושים דאתלבשת בהו איהו קיימא על ט' קיימין מורה למ"ש שהרי אמרו שהיו"ד אין לה גוף כמו שאין לה קצוות ולפי שהיא נקודה ואע"פ שמתפשט לעשר בחי' אחרונה שלה נקרא יו"ד וכל בחי' בקדושה הם י' ולכך המ' נקרא סופא דמחשבה וחכמה תתאה שמגולה בה י' דאדנ"י וכן תמצא הוי"ה בכל ספירה ומתחלק לעשר לפי שחכמת הטפת הכלים ונקרא י' וז"ש וכד קיימא בלבושא כו' קיימא על ט' כמ"ש בפי' המאמר בספרא דצניעותא נמצינו למדין שהיו"ד אין לה גוף לפי שהיא מתלבת וכן בינה אע"פ שיש להם כפי ערכה בבחי' כללות האצילות כולו נקרא פרצוף א' ואינו נקרא גוף אלא מחסד ולמטה ובזה מתורץ כל דברי הראשונים בענין זה שלעולם הם בפרצופים אלא שכללות כל האצילות פרצו' והאחרונים בראותן דברי הראשונים סתומים חשבו שאין פרצופים כלל רק י"ס כל אחד כלול מי' אבל האמת כמ"ש:

א"ה בהיותי מסבב בשליחות מצוה אנכי בדרך נחני ה' בעי"ת אישפלטרו יע"א שם מצאתי הדא) מרגניתא טבא להרב הגדול ח"ק כמוהר"ר דוד פארדו ז"ל שעשה קיצור דרוש מו"מ כדי להקל הטורח על המעיין והנני מביאו על מזבח הדפוס לזכות הרבים בעה"י עכ"ל הר אמת ליעקב:

מטי בכתר נכנס אור החכמה עם האורות שתחתיו בכלי הכתר:

לא מטי בכתר נסתלק אור החכמה לבד מכלי הכתר ונשאר:

מטי בחכמה הח' אורות המשיכם כלי הכתר אל כלי החכמה פב"פ ואז כלי החכמה הפך פניו כלפי מטה להאיר בבינה לתת לה אור החדש הנקרא יו"ד:

מטי בכתר נכנס אור החכמה בכלי הכתר ואז כלי החכמה הפכה פניה למעלה ומהח' אורות אשר בו:

לא מטי בחכמה נסתלק אור הבינה לבדו ועלה בכלי הכתר ואז חוזרת כלי החכמה להפוך פניה למטה ונותנת:

מטי בבינה שאר הז' אורות בכלי של הבינה ואז הופכת עכשיו כלי הבינה כלפי החסד להאיר בו כי לרוב אורות שבו אין כח בחסד לקבלו:

לא מטי בכתר נסתלק אור החכמה מכלי הכתר ואז אור הבינה שנסתלק קודם זה מכלי החכמה:

מטי בחכמה ועלתה לכתר חזרה להתפשט בכלי החכמה. ואז:

לא מטי בבינה מסתלקת האור של כלי הבינה ועולה בכלי חכמה להתחבר עמה ושאר ז' אורות תחתונות שבבינה נותנם:

מטי בחסד אל החסד ע"י שהופך פניה למטה ואז הופך החסד פניו כלפי הגבורה להאיר בו:

מטי בכתר נכנס אור החכמה בכלי הכתר ואז ב' האורות של כלי החכמה ושל כלי הבינה שנתחברו:

לא מטי בחו"ב שניהם בכלי החכמה נסתלקו ועלו יחד בכלי הכתר ולהיות שיש עכשיו מרחק גדול בין אורות ז' הבנים העומדים בחסד לאורות חו"ב הוכרח להסתלק:

לא מטי בחסד מכלי החסד הבן הראשון לבד ולעלות בכלי הבינה כדי לינק משם ואז הופך פניו כלי החסד כלפי:

מטי בגבורה הגבורה ונותנת בו ו' האורות התחתונים ואז כלי הגבורה הופכת פניה להאיר בכלי הת"ת:

לא מטי בכתר נסתלק אור החכמה מכלי הכתר ואז אור החכמה שהיתה עם כלי הכתר:

מטי בחכמה מטי בבינה יורדת בכלי שלה וגם אור הבינה ירדה בכלי שלה ולא נשארה דבוקה עם אור החכמה מחמת חשקת בבנו הגדול שהוא אור החסד העומד עכשיו בכלי שלה:

מטי בחסד ואז גם החסד יורד בכלי שלו ואז כלי הגבורה:

לא מטי בגבורה הופכת פניה למעלה ועולה אור הגבורה שלה לבד לכלי החסד ושאר החמשה אורות:

מטי בת"ת נותנם אאל הת"ת ע"י שהופך פניו למטה ואז כלי הת"ת הופך פניו להאיר בכלי הנצח:

מטי בכתר נכנס אור החכמה בכלי הכתר:

לא מטי בחו"ב ואז חו"ב שניהם עולים בכתר והוצרך אור החסד:

לא מטי בחסד מטי בגבורה לעלות אל הבינה מפני ההרחק ואז אור הגבורה שעלה אל החסד חוזר להתפשט בתוך כלי שלו:

לא מטי בת"ת ואאז הת"ת הפך פניו למעלה ועלה אור הת"ת לבד תוך כלי הגבורה להתחבר עמו ושאר ד' אורות:

מטי בנצח אשר לו נתנם אל הנצח ע"י שחזר והפך פניו כלפי מטה ואז הופך כלי הנצח פניו כלפי מטה להאיר לכלי ההוד:

לא מטי בכתר נסתלק אור החכמה מכלי הכתר ואז חו"ב:

מטי בחו"ב שעלה אל הכתר נתפשט כל אחד בכלי שלו:

מטי בחסד וגם החסד שכבר ינק חזר להתפשט בכלי שלו:

לא מטי בגבורה ואז הגבורה מסתלקת להתחבר עם החסד:

מטי בת"ת ואז אור הת"ת שעלה אל הגבורה נתפשט בכלי שלו ואז כלי הנצח הפך פניו למעלה:

לא מטי בנצח ועלה אור הנצח אשר בתוכו להתחבר עם אור הת"ת:

מטי בהוד ושאר ג' אורות אשר לו נתנם אל ההוד ע"י שחזר והפך פניו כלפי מטה ואו הופך כלי ההוד פניו כלפי היסוד להאיר בו:

מטי בכתר לא מטי בחו"ב נכנס אור החכמה בכלי הכתר וחו"ב עולים:

לא מטי בחסד בכתר ואור החסד עולה אל הבינה מטעם האמור:

מטי בגבורה של ההרחק ואז הגבורה יורדת תוך כלי שלה:

לא מטי בת"ת ואור הת"ת מסתקת להתחבר עמה ואור הנצח:

מטי בנצח אשר נתחבר עם הת"ת יורד תוך כלי שלו ואז כלי:

לא מטי בהוד הוד הפך פניכו למעלה ועלה אור ההוד שבתוכו להתחבר עם אור הנצח ושאר שני האורות אשר לו:

מטי ביסוד נתנם אל היסוד ע"י שחזר והפך פניו כלפי מטה ואז הופך כלי היסוד פניו כלפי המלכות להאיר בו:

לא מטי בכתר נסתלק אור החכמה מכלי הכתר. ואז חו"ב שעלו אל הכתר:

מטי בחו"ב יורדים למקומם ואור החסד ג"כ כיון שכבר ינק:

מטי בחסד לא מטי בגבורה חוזר להתפשט ואז הגבורה מסתלקת כדי להתחבר עם החסד ואז אור הת"ת שעלה אל:

מטי בת"ת לא מטי בנצח הגבורה ירד בכלי שלו ואור הנצח עולה להתחבר עם הת"ת. ואור ההד שנתחבר עם הנצח עתה:

מטי בהוד יורד בכלי שלו ואז כלי היסוד הפך פניו למעלה:

לא מטי ביסוד ועלה אור היסוד אשר בתוכו להתחבר עם ההוד:

מטי במלכות ואז הופך פניו כלפי מטה ונותן במלכות אור שלה שהוא אות ד' ע"כ לשונו הזהב:

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Jeffrey B. Webb, Ph.D.

Dear Reader,

If you picked this book off the shelves or ordered it online, you're probably curious about God. That puts you in good company. Billions of other people are curious about God, too, and most of them actively seek out God in their daily lives. From church pews in Canada to Buddhist temples in Cambodia, seekers utter prayers, recite mantras, burn incense, visit shrines, sing hymns, assume the lotus position, bathe in holy water, kiss icons, and do a hundred other things in an effort to experience something of the divine. You'll learn a good deal about why they do all these things in this book.

And you picked a good time to learn more about different conceptions of God. Lots of God-related questions are circulating around the world today. In the wake of the tsunami in Southeast Asia that killed hundreds of thousands in December 2004, people of all faiths are asking why God would allow such an apocalyptic tragedy. In January 2005, the BBC News interviewed religious leaders and discovered pointed differences among the various faiths. A Hindu spoke of Kali Yuga, the current "age" in which we find ourselves, an age of destruction and suffering. He also spoke of the many deaths caused by the tsunami as a manifestation of the degree of good and bad karma built up within the series of lives lived by each of the deceased. A Muslim had an entirely different view. All human beings are promised death, with the day and mode uncertain. Only Allah knows, and Allah knows best. If entire towns are swept away, this is Allah's will. Of course, the Buddhist disagreed, pointing to the likelihood that the devastated areas were populated with those with karma for short lives, but with hope that the dead will attend the Buddha and possibly become reborn to do good on earth.

Behind these perspectives on catastrophe lay a vast tapestry of belief, with conflicting opinions about the shape of ultimate reality, the nature and attributes of God, the relationship between God and humanity, the idea of the human soul, and so on. Within this tapestry there's also quite a range of suggestions for how to enhance your knowledge and experience of God. I hope you find this book equal to the challenge of introducing such a vast, complex, often frustrating, but always engrossing, subject.

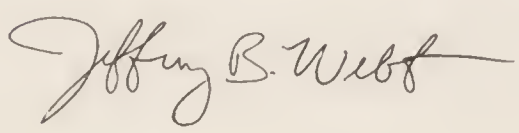

Jeffrey B. Webb, Ph.D.

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by Jeffrey B. Webb, Ph.D.

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Foreword

The search for greater understanding into the nature and meaning of God is perhaps one of the most universal and perennial pursuits of humankind. Whether one looks at the world historically, culturally, or geographically, one finds that people and societies everywhere have held to a notion of God or gods with reverent fascination and awe. Such notions of God bind the individual not only to community and culture, but also to the world of Nature and the cosmos. Belief in and understanding of God is often that central idea wherein the answer to the meaning of life and one's place in this universe is grounded. Individuals and societies alike define themselves in reference to their understanding of God. Thus, readers of this book are embarking upon a truly noble and meaningful human enterprise.

Students and adults alike come to this topic not as blank slates devoid of any idea of God but as individuals having their own histories, cultures, and backgrounds. Whether through family or clergy, most of us have at some point been "taught" about who and what God is. But few of us go on to discuss what this might mean to us personally and intellectually. Few of us learn, for example, alternative views of God or the reasons other people hold such different ideas. We may not even have learned the rationale for what we ourselves were taught, leaving us in the rather difficult position of thinking everything we learned requires purely a leap of faith. Thus, when we later return to the topic of God, whether due to academic or personal reasons, we inevitably bring with us a number of unresolved questions gathered in the interim—questions arising from our inability to easily fit together what we have been taught with the complexities of everyday life.

For this very reason you have done well in selecting *The Complete Idiot's Guide to Exploring God*. Through an honest and objective presentation of a remarkable breadth of cultural and historical content, author Jeffrey Webb's text provides an excellent overview of the topic. The emphasis here is upon a thorough presentation of the history, rationale, and implications of each of the world's diverse ideas of God—a discussion that encompasses not only living religions of the world but also those that, although long dead, influenced those that survived.

As such, this book will serve well as a personal guide into the complexity and richness of the world's thriving discussions of God. It will undoubtedly leave the reader with a greater understanding of his or her own beliefs and ideas regarding God, as well as, importantly, those of others. This book will also prove very useful to teachers of comparative religion in search of a highly readable and comprehensive textbook for their students to learn and gain from.

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Introduction

Let me make an admission right up front: More than anyone else, I realize it takes a certain mix of recklessness and gall to write a book called *The Complete Idiot's Guide to Exploring God*. Probably a dash of irreverence as well. There's no subject more complicated, more impenetrable, and more mystifying than the subject of God. And there's no subject that generates more contention and controversy. But that's easy enough to explain.

There's no other subject that people care more about.

God provides comfort, meaning, and purpose to billions of people around the world, and of course God has been the focus of the longest-running conversation in the history of mankind. If you could keep track, you'd likely find that God has been written about more than any other subject. Certainly it would take more than a few lifetimes to read the God-related books that have been preserved down to the present day, in their many different languages, from their many cultures; not to mention the many lifetimes you'd need to read all the books that haven't survived the ages.

With this endless sea of books, and with the dangers lurking in wait for the writer, why do we need another book about God? If you're like me, you would certainly benefit from an easy-to-read introduction to an important, if not the most important, topic in the contemporary world (and perhaps in any other time). Getting started on the subject of God is like taking a proverbial drink from the fire hose. The glut of books you come across bowl you over, leaving you wondering where to begin.

Another problem lies in the passion with which believers approach the subject. Of course their passions are perfectly appropriate and even praiseworthy. But the literatures of different religious traditions sometimes campaign vigorously for their conceptions of God. This partisanship begs the question, Who can you trust to tell you about such an important subject? And if you start over here, will it color your view of what you discover when you move over there?

I must offer several disclosures in this connection: I am a believer in God—a Christian, actually—and I belong to a community of other believers. As such, I am under no illusion that I can turn off my faith like a switch and write in a completely disconnected and disembodied way. As a check, I have continually asked myself, would a Buddhist describe Buddhism like this, or would a Native American describe her faith like that? Though imperfect, my approach helped me to be sensitive to other faiths as lived by their adherents. My desire to be objective also led me to leave out highly uncharitable depictions of rival faiths that you often encounter within the different traditions. In the end, I trust you will find my efforts evenhanded and fair.

Taken as a whole, this book offers a starting point for investigating the various concepts of God in world religions and in different theological and philosophical traditions. The emphasis in that sentence is *starting point.* Think of this book as a trail map. It shows you where you can find the different trailheads leading into the forest, and it shows you where the signposts are located so you can orient yourself along the way. And like any good trail map, it highlights points of interest that are worth the extra time and attention.

A few words about what you *won't* find here: This book isn't an answer to the riddle of heaven. Throughout you will find discussions of spirituality in various religious traditions, but not practical suggestions for finding the path to enlightenment. It is not a comprehensive treatise on the nature of divinity, either, though you will find out why, and to what effect, various thinkers have written extensive treatises on divinity. Finally, it is not an argument for continued belief in God. There are lots of persuasive books that explain why faith in God is reasonable and justified in the modern world. This isn't one of them.

Rather, this book provides an introduction to the different ways God (or the Absolute) has been described and experienced in different times and places. You'll discover the faith of ancient Greeks, Hasidic Jews, and Zen Buddhists. You'll compare the vision of Christianity with the vision of Islam. You'll start to appreciate the richness of the Hindu tradition in all its beauty, mystery, and complexity. Throughout the book, you'll learn how various rituals and observances came into being across the religious landscape as seekers struggled in their progression toward the divine. Much is covered here, but given the nature of the subject, I hope you'll understand that much will end up being left unsaid as well.

Here's What You'll Find Inside

This book is divided into six parts:

Part 1, "Concepts of God," provides some insight into how experts interpret the phenomenon of belief in God, along with an introduction to the problem of using words and concepts to depict an unfathomable God. It also introduces you to conventional categories that scholars use to help understand religious belief and behavior.

Part 2, "The Concept of God in Judaism," tells the story of how ancient Hebrews fashioned the Jewish faith through belief in Yahweh. It tracks the concept of God as it emerges in the Hebrew scriptures, develops in the work of Talmudic scholars, and arrives in the hands of modern, and strikingly diverse, Jewish communities throughout the world.

Part 3, "The Concept of God in Christianity," highlights the Jewish background of the Christian faith and introduces you to Jesus of Nazareth, the figure at the center of Christianity. You'll also take a tour through the history of Christian thought, ending with an account of recent efforts to extend the conversation about God within the Christian tradition.

Part 4, "The Concept of God in Islam," offers an introduction to the world of Muhammad ibn Abdallah and to the Qur'an, the sacred text of the Muslim people. This part offers a beginning point for an excursion through the Islamic tradition, taking note of the major division between Shi'ites and Sunnis, and renewal movements intended to invigorate the faith, such as Kalam, Sufism, and Wahhabism.

Part 5, "The Concept of God in Eastern Religions," surveys the vast landscape of Asian religion and philosophy, starting with the common roots of Hinduism and Buddhism in the ancient Vedic religion. You'll begin to understand the meaning of concepts such as Brahman, atman, karma, dharma, Nirvana, and Zen. And that's just the beginning, because we'll also explore the concept of the Absolute in other Chinese, Japanese, and Southeast Asian religions.

Part 6, "Keeping the Faith," explains how the modern case against God took shape in the last few centuries, and how believers chose to respond. You'll also discover why belief in God thrives in the contemporary world, and how God provides help in time of need. But you'll also come to grips with some of the problems that arise when believers equate their imperfect visions of God with the actual Supreme Being or Absolute of the universe.

Extras

Because this book deals with the vast subject of God, there's always more to say than can be said in a limited space. So I've packed a wee bit more information into sidebars throughout the book. These self-contained boxes include definitions, tips, quotes about God, and other miscellaneous tidbits of information.

Word to the Wise

Here you'll find quick and handy definitions for the most puzzling terms you'll encounter in conversations about the divine.

Pearls of Wisdom

These boxes introduce you to the language of believers as they reach for words and phrases to capture their sense of the divine.

Divinations

These boxes offer tips and take you further into discussions of people, places, and things to add shading and color to our depictions of religious groups.

Take Heed!

Check these boxes for cautions against common misconceptions, and suggestions for handling difficult, confusing, and sometimes misleading information.

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The Complete Idiot's Guide to Exploring God was reviewed by an expert who double-checked the accuracy of what you'll learn here, to help ensure that this book gives you everything you need to know about the subject of God. Special thanks are extended to David M. Woodruff, Ph.D.

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Part 1

Concepts of God

Among the more arresting book titles to appear in the last few years is this one: *God Is Not: Religious, Nice, One of Us, an American, a Capitalist* (Brazos Press, 2004). The authors of this collection provide a useful caution against the human tendency to describe God in ways that look an awful lot like ourselves, and to claim God's allegiance to our different human undertakings. But it's a whole lot easier to say what God is "not" than to say what God "is." If God is the most important entity in the universe, God is also the most difficult to describe. Is God a single thing, a multiple thing, everything, or not a "thing" at all? Is God part of us, inside us, surrounding us, or somewhere in the distant cosmos? Is God changeless and eternal, or is God subject to change like everything else in the universe? These are tough questions, and here you'll discover how people in different cultures and historical periods have struggled with them and a host of other questions that arise in conversations about God.

Chapter 1

Search for the Divine

In This Chapter

- Why billions of people believe in the existence of God
- The basic questions of human existence that fuel the search for God
- How God has been described and experienced through history
- The difficulties many people encounter in describing God

There's nothing harder to put into words than a description of God. Even though God, or what some describe as the transcendent being or ultimate reality of the universe, enables billions of seekers to find meaning and purpose in life, we find it nearly impossible to adequately describe what God is like and how God relates to people. This problem has vexed priests and poets, conjurers and spiritualists, theologians and philosophers, and countless other people throughout the ages.

And yet this doesn't stop people from searching for the divine. And it doesn't shake their belief that if God can't be fully understood, then at least glimpses of God's nature can be seen in the universe, in human affairs, in sacred texts, and in many other ways. Finally, it doesn't stop people from pursuing an intimate encounter with the ultimate reality through meditation, prayer, ritual observances, incantations,

hymn-singing, dancing, and a bevy of other spiritual practices. Finding language to describe God is next to impossible, and yet that is precisely where we're headed.

Theism and Its Critics

Most people believe in the existence of God, or in some transcendent reality beyond the world of our senses. Of course, within this vein of thought you can find lots of variation. Some think of God as a distant, impersonal force that initiated the laws of physics governing the universe. Others see God as a very active, personal being who is intimately involved in human affairs. Still others say that God isn't God as such, but a kind of eternal principle that gives structure and meaning to existence.

Word to the Wise

Theism refers to a system of belief in which God is depicted as the sole creator and sustainer of the universe, unified in form and perfect in nature. It also conceives of God as spiritual in essence, separate and distinct from the material world.

Probably the idea of God that pops into the heads of most people living in the West is what experts call *theism.* Although meanings of the term vary, theism is the combined work of Jews, Christians, and Muslims through the ages, and refers to a conception of God as a perfect, all-powerful and all-knowing being, possessed of a changeless and eternal nature and existing outside the confines of the material world. This God is the creator of the universe, but also the sustainer and governor of creation. This God hears prayers, grants blessings, punishes evildoers, and otherwise acts in ways that are not altogether unlike human action.

Traditional theism presumes a lot. It presumes that we can know and understand—if imperfectly—the nature of God. It presumes that God is a being who has particular kinds of attributes. It presumes that God, in a rather humanlike way, has wants and desires, and takes pleasure in the companionship of people. Scholars have concluded in light of these tendencies that theists have veered toward anthropomorphism, which means assigning to God human traits like compassion, jealousy, determination, and even angst.

It's hard to resist the extreme conclusion that some could reach from this line of thinking: that because people describe God in rather human-sounding ways, they have merely invented a being who doesn't actually exist. Karl Marx thought this way, and so did Friedrich Nietzsche and Sigmund Freud, among others. Ancient and medieval theists responded to skeptics with rational proofs of God's existence; today

theists are as likely to say that asking for proof is to play according to the rules of rationalism and scientific thought, when in fact the God they worship exists above and beyond these rules. Keep in mind that the main objective of this book is not to respond to God's critics with a case for continued belief. At many different points the people of God have been compelled to explain why they believe what they believe, and these instances are given lavish attention here. To cite one example, you'll find St. Thomas Aquinas's arguments for God's existence in Chapter 14. These accounts are not the main subject of this book, but rather serve its larger purposes, which are to illustrate the manner by which God came to be understood by different believers in different places around the world.

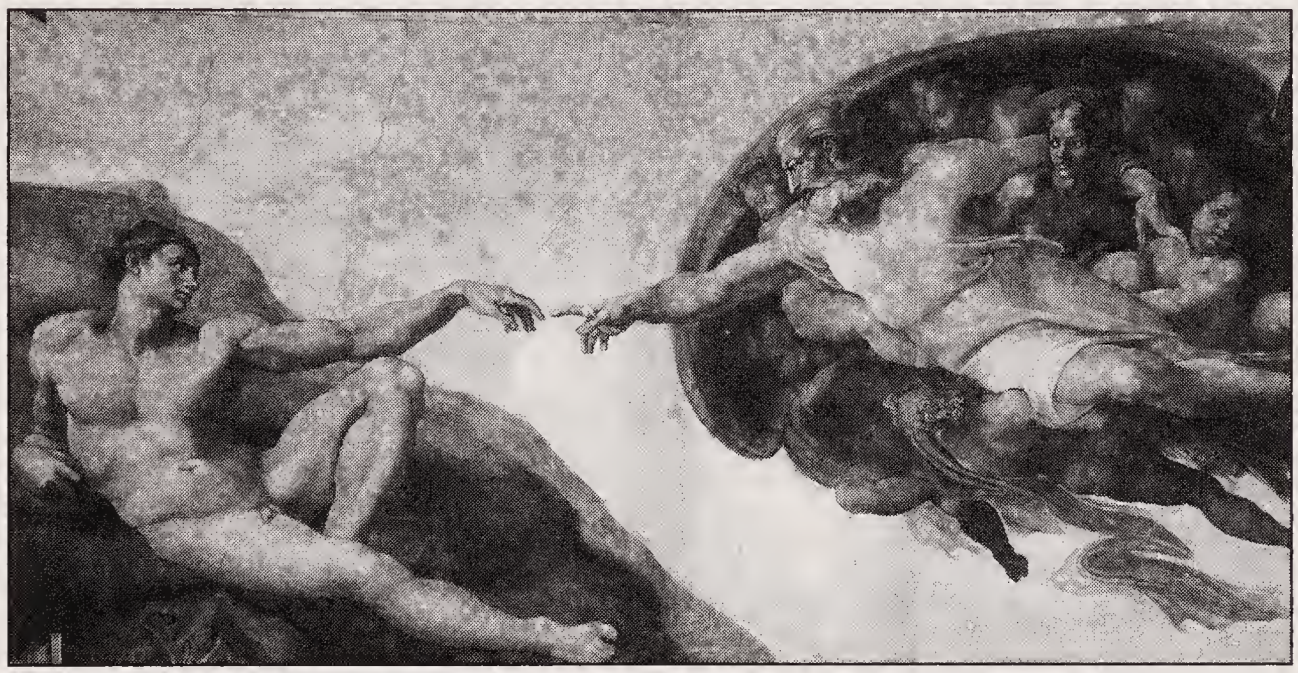

Michelangelo pictured God in man's own image.

Take Heed!

People often ascribe to God rather humanlike attributes. Be careful not to conclude from this fact that God is a figment of someone's imagination. The impossibility of describing the indescribable quite naturally results in the use of expressions that are familiar to human experience. How could it be otherwise? You'll discover alternatives to anthropomorphic depictions of the divine in the major Eastern religions, the subject of Part 5 of this book.

Questions and Answers

So what brings a person to believe in God? Contemporary scholars of religion tend to consider belief in God as a natural human response to the glaring uncertainties of

life. These scholars could have a point. Human beings are certainly unique for having the power to marvel at their own existence, question their own suffering, and ponder their future destiny.

I happen to like a passage in *Oration on the Dignity of Man*, written by Renaissance thinker Giovanni Pico della Mirandola. God, "the supreme Architect," had fashioned the world with all its creatures, but then "kept wishing that there was someone to ponder the plan of so great a work, to love its beauty, and to wonder at its vastness." The result, according to Mirandola, was that God created people with their special capacity to contemplate the mysteries of existence.

Mirandola's *Oration* poetically illustrates our fundamental desire to know the meaning of life. This desire is universal, extending backward in time and across all regions and cultures. As the writer of the ancient Hindu text *Svetasvatara Upanishad* asks, "what is the source of this universe," and "by what power do we live?" These questions are as fresh today as they were 2,500 years ago when the writer penned them in ancient Sanskrit. We'll discover more about the Hindus and the Upanishads in Chapter 21.

But answers to the questions that we most want answered continue to elude us. In a useful book titled *The Universe Next Door* (see Appendix A), written by James W. Sire, we are introduced to seven basic questions that help us compare major worldviews in different cultures. These questions are pretty much a digest of the existential questions that fuel belief in God. Sire's questions are these:

- What is prime reality—the really real?
- What is the nature of external reality, that is, the world around us?
- What is a human being?
- What happens to a person at death?
- Why is it possible to know anything at all?
- How do we know what is right and wrong?
- What is the meaning of human history?

Responses to these questions have taken a variety of forms ranging from cave paintings to complex philosophical ruminations. There's more on that in upcoming chapters. For now, Sire's questions teach us that human beings are meaning makers. We ascribe blessings and curses to forces that lie outside our perception and control. We place our lives in broader contexts of cosmic struggle and spiritual progression.

Whether by divine intention or biological accident, we seek to understand our position in relation to the larger universe that surrounds us.

So whether you believe in God or not, you probably recognize that the vast majority of people who are alive today, and who have ever lived, have decided that God offers a way to address fundamental questions that we have always wanted answered.

The Spiritual Impulse

People who believe in God have no trouble explaining why they believe. They'll tell you they believe because God can be proven through logic or history. Or maybe they'll say they believe because they feel God's presence in their lives. Whatever the case, the experts have a more difficult time explaining why people believe in God.

Scholars tend to observe believers from a distance, and then say this belief comes from a natural process of socialization as children are raised to adulthood. They might also attribute belief to group solidarity, as in the case of Albanian Muslims who cling—as the theory goes—to belief in Allah in order to avoid being absorbed into the Croatian, Serbian, or Greek cultures that surround them in the Balkan region.

Or perhaps body chemistry explains belief. I recently came across a story about a molecular geneticist by the name of Dean Hamer who believes he might have discovered a "God gene." The theory goes like this: A particular gene, identified as VMAT2, regulates the flow of certain chemicals to the brain. These chemicals—monoamines—alter your consciousness and make it possible for you to have—or seem to have—spiritual experiences. Dr. Hamer discovered an association between VMAT2 and test subjects who say they are more likely "to see everything in the world as part of one great totality." (For more, see *The God Gene: How Faith Is Hardwired into Our Genes*, Anchor, 2004.)

It probably ought to be mentioned that Hamer's evidence doesn't impress his scientific critics, and religious leaders complain that belief can't be reduced to biological factors. This story shows that the scientific mind wants and demands empirical evidence for claims made about belief in God, while most believers place the Absolute outside and beyond empirical boundaries.

Within these boundaries, we might ask whether there's a spiritual impulse latent within each person. One of the more astute observers of religion, William James, said yes. In his book *The Variety of Religious Experience* (see Appendix A), he found that

somewhere in the human consciousness you can find "a sense of reality, a feeling of objective presence, a perception of what we may call 'something there'" that is more deep and general than the senses we use to perceive the material world around us.

Pearls of Wisdom

In one of William James's illustrations, a 43-year-old man explained his belief like this: "God is more real to me than any thought or thing or person .... I talk to him as to a companion in prayer and praise, and our communion is delightful. He answers me again and again, often in words so clearly spoken that it seems my outer ear must have carried the tone, but generally in strong mental impressions .... That he is mine and I am his never leaves me, it is an abiding joy. Without it life would be a blank, a desert, a shoreless, trackless waste."

James's ambitious exploration of the spiritual impulse is a good starting point for outsiders who are interested in the psychological dimensions of religion and spirituality. However, keep in mind that believers don't need to be told that their belief is rational or explainable in empirical terms. They will simply go on believing in God, the Absolute, the eternal principle, or the many other expressions of the ultimate reality.

God and Religion

Early scholars of religion had a theory that belief in God comes from the need to prevent society from lapsing into chaos. Religion, they said, provides this controlling element. Judaism, Christianity, Islam, Hinduism, and other religions supply humankind with moral codes, and with terrifying deities that are disappointed and angry when humans fail to observe those codes. Living in fear of divine wrath, people follow these rules and thereby produce an orderly, cohesive, and stable society.

It is true that most, if not all, belief systems link a deep sense of the Absolute with a plan for right living. That's because believers consider their ideas about God to be only one part of a holistic approach to life. Ancient Israelites were expected to honor Yahweh by observing the *mitzvot* (commandments), just as Muslims follow the true path by performing *sunnah*, or practices modeled by the prophet Muhammad. In fact, the Arabic word *islam* in the Qur'an actually means complete submission to the will of Allah in both thought and deed.

So belief systems combine belief and behavior into an integrated whole, producing religion. You can see this in Buddhist teaching, for example, in the Eightfold Path that leads to nirvana (the eternal state of nonbeing), which encourages the seeker to acquire right views of the Noble Truths, then right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. Buddhists ascend toward nirvana through meditation on eternal truths, but also through avoidance of hatred, cruelty, killing, gossip, lying, theft, and other behaviors that tear at the fabric of human relations.

Buddhists share this holistic approach to life with other major world religions. Authentic belief entails commitment to core truths, but also sacred observances and moral duties that align the believer with the will of God, or in the case of Buddhists, enable the seeker to attain the eternal state free of suffering, ignorance, and death. Modern scholars understand that believers do not promote morality and ritual—and hence religion—for their own sakes, but for reasons related to believers' understanding of ultimate reality.

Is God a Thing?

The major world religions hold some things in common. They teach ultimate truths, promote moral behavior, encourage sacred observances designed to enhance the spiritual experiences of believers, and so forth. But there are some fundamental differences in how they perceive the nature of ultimate reality. Perhaps no division is more pronounced than the division between religions that depict God as a divine being, and religions that reject the idea that God is a "something" that can be described like any other object.

Historically, the three major monotheistic religions of Judaism, Christianity, and Islam conceived of God as a divine being. Their sacred texts depict God as an active agent in the universe, creating, sustaining, controlling, intervening, and so on. Listen carefully to St. Augustine, an important Christian theologian, who wrote in *The City of God*, "Of all visible things, the world is the greatest; of all invisible, the greatest is God." In this simple statement Augustine reveals much. Reality is divided into two realms, one visible (material) and one invisible (spiritual). This is called *dualism*. Then, Augustine sets God in the invisible realm and depicts God as a thing. God takes a particular form that can be described in particular ways.

Word to the Wise

In relation to belief in God, **dualism** most often refers to the division of reality into two realms: matter and spirit.

But adherents of some forms of Buddhism and certain strands of Hinduism protest that God is not something separate from the world. In fact, they believe that God is not a being as such, but rather, the source of all being, or Being itself. Early Hindus, for example, came up with the concept of Brahman to account for the fundamental reality of the universe. It lacks a will, a plan, a personality, or any other attribute that would make it seem humanlike. Those who believe in Brahman say it cannot be described in normal language, since it transcends human reason.

The result is pretty clear. Those who perceive God as a being encounter a bevy of paradoxes that are not easily explained away. How can God transcend reality, but also permeate all of existence? How can God be perfect and unchanging, but nevertheless respond to human concerns and actions? Perhaps most centrally, how can an incomprehensible and infinite God nevertheless allow itself to be confined within the boundaries of human thought?

Early Jewish and Christian thinkers responded to these paradoxes by making an important distinction between God's essence on one hand, and God's abilities or powers on the other. God's very nature is unfathomable, they claimed, while God nevertheless allowed himself to be perceived in *theophanies*, or in the design of nature, or through outright interventions in human affairs (such as the parting of the Red Sea in Exodus). This distinction didn't erase the paradoxes completely. What it did was allow conversation about God to proceed, and to provide believers with an object of awe and reverence worthy of worship.

Word to the Wise

A **theophany** is a special appearance of God in the presence of a human being, such as God's visitation with Moses on Mt. Sinai, or Ezekiel's vision of a burning metallic figure.

If those who believe God is a divine being have their difficulties, then so do those who believe God is a nonbeing. Theirs is the problem of finding appropriate language to express their understanding of the ultimate reality. This produces descriptions of the Absolute that most people living in the West would describe as vague and evasive. Of course, adherents of these traditions respond by pointing out that imprecise language is necessary in order to avoid reducing the Absolute to human measures.

Naming the Ultimate Reality

In the briefest excursion into the world's religions, you discover at once the difficulty that God's people experience in naming and describing the ultimate reality. Part of

the problem is the nature of language itself. Words are merely symbols that represent something else, such as the word "table" used in reference to a material object with a flat surface and legs, useful for holding things like plates, glasses, and eating utensils. Words will always imperfectly capture the essence of the objects they intend to represent.

A second-century Christian, Justin Martyr, spoke for most of the people of God throughout the world and through all time when he wrote, "God cannot be called by any proper name, for names are given to mark out and distinguish their subject matters, because these are many and diverse; but neither did any one exist before God who could give him a name, nor did he Himself think it right to name Himself, seeing that he is one and unique." Words are used to differentiate and distinguish; God, however, is infinite, ultimate, and Absolute. The ancient Hindu text *Kena Upanishad* agrees, noting enigmatically that Brahman is "what cannot be spoken with words, but that whereby words are spoken."

Pearls of Wisdom

Lao Tzu, thought to be the founder of Taoism, wrote:

The way that can be spoken of
Is not the constant way;
The name that can be named
Is not the constant name.

—Tao Te Ching, 1.1.1

Sometimes believers resort to describing God as ineffable, which means incapable of being expressed in words. When Moses asked God to provide a name for himself that Moses could use with the Israelites, God replied, "I am who I am," which in Hebrew language formed the acronym YHWH. Vowels were added by translators, and YHWH became Yahweh. In addition to not allowing himself to be named, Yahweh also refused to allow images. No name, no statuettes or idols. This is why ancient Hebrews and most believers today think of God, or the ultimate reality, as ineffable.

Even so, people have given God a thousand names. Ancient Hebrews referred to Yahweh as Elohim and Adonai, among a variety of other names (see Chapter 6); Muslims famously identified 99 beautiful names for Allah (see Chapter 16). When you add this to the countless other names that the ultimate reality has been given, you get a sense that God is ineffable, to be sure, but people have nevertheless chosen to name the unnamable and describe the indescribable.

Islam, Judaism, Christianity, Hinduism, and other religions give God names that reflect the attributes they consider God to possess, or the nature of the relationship they have to God. In Hebrew scriptures, Yahweh is sometimes identified as El Shaddai, which means mighty God, revealing the Hebrew sense of God's power and

strength. There's a similar move in the Qur'an; the Arabic word Al-'Azeez, one of the 99, means the mighty one. The multiple names offer believers a way to express and appreciate God's qualities, while nevertheless holding to a belief in God's incomprehensibility.

What should we make of representations of God in words and images? They are representations of God as processed by the minds of human beings, rather than exact replicas of the divine in its essence. When Morgan Freeman walks across the water alongside Jim Carrey in the film *Bruce Almighty*, we are given a way to imagine an experience of God that is, to all intents and purposes, impossible to express in language or pictures. We can immediately object to statues, paintings, symbols, word pictures, concepts, and so forth that purport to represent God—all are inadequate vehicles for presenting the true infinite and Absolute. But we must concede that if God is to be comprehended and experienced at all, God must take a form that human beings can understand and value. In the words of Montesquieu, "If triangles had a God, he would have three sides."

The Least You Need to Know

- Belief in God is fueled by existential questions about the origins of the universe and the meaning of life.
- Believers tend to distinguish between God's essence, which is unknowable, and God's attributes, which can be discerned, admired, and adored.
- Many believers give God names and attributes that seem rather humanlike, which scholars call anthropomorphism.
- Many believers shy away from naming and picturing God because they believe words and symbols would do injustice to the infinite and absolute character of God.

Chapter 2

God Is Everything: Pantheism

In This Chapter

- All creation as a unity
- Nature and the environment in pantheist religious practice
- The importance of sacred places
- Differences between pantheism and animism

A good place to begin working on the key concepts in the study of God is pantheism. Pantheists believe that everything that exists is a unified whole, and this unified whole is God itself. This is a very old idea, but it has many modern adherents. Pantheists claim kinship with a disparate group of thinkers that includes Lao Tzu (considered the founder of Taoism), Roman emperor Marcus Aurelius, seventeenth-century Dutch philosopher Baruch Spinoza, and contemporary physicist and author Stephen Hawking. And pantheists are well represented among modern poets, novelists, and film stars.

The reason pantheism is a good place to begin is because pantheists tend to disregard the complicated metaphysical ruminations that accompany

belief in divine beings, as in the case of polytheism and monotheism (which I'll discuss in Chapters 3 and 4, respectively). Believers who follow the pantheist route often simplify things considerably. Once you understand their perspective on God, you'll be ready to bring the complications of other faiths into the mix.

What Is Pantheism?

Pantheism came into use to describe believers who conceive of all reality as a unity, then identify this unity as God or divine. The word pantheism combines the Greek terms for "all" (*pan*) and "god" (*theos*), though it seems to have been used in only the last few centuries. Philosophers and theologians wanted a handy way of linking certain religious and philosophical traditions that stress the oneness of reality, and so they came up with pantheism.

The word *pantheist* seems to have been first used in 1705 by John Toland, an Irish freethinker, to describe the work of Baruch Spinoza. Why did philosophers invent the term? And would people who philosophers identify as pantheists think of themselves as pantheists? Good questions. Hundreds of thousands of people actually use the term to describe themselves, but not every person who scholars would classify as a pantheist recognizes or accepts the label. It is essentially a concept that helps observers to organize disparate believers into a group to help us understand the nature of their vision.

Word to the Wise

Pantheism refers to the belief that all reality is one, and this one is God.

That's right: Believers ranging from Zen Buddhists and adherents of Advaita Vedanta (a tradition within Hinduism) to New Age seekers and naturalistic pantheists have something in common that makes them different from believers in other traditions, which is a belief that God does not exist apart from our earthly reality. They disagree with Jewish, Christian, and Islamic adherents who see God and human beings as distinct and separate entities; in pantheist traditions, human beings are *manifestations* of the divine unity.

Some accuse pantheists of atheism, since they are said to have equated God with the universe, making God irrelevant. But believers in this tradition have not merely created another name for the universe by invoking the word God. On the contrary, God is that which gives reality its fundamental unity in many pantheistic schemes. That is not the same as saying that God does not exist.

One Realm or Two?

At the back of most every conception of God (and therefore most every religion) is a particular understanding of the structure of reality. It is conventional in the study of religion to see believers as conceiving of reality in one of two ways: dualism and monism. Dualism, as you learned in Chapter 1, divides all reality into two realms or principles, as with the division between matter and spirit. In this connection, dualism creates a strict separation between God and the physical world.

As you can probably guess, believers of various stripes throughout history have objected to this division. They see all of reality as a seamless whole, interconnected and interdependent. The technical word for this view is *monism*. Some of the earliest recorded expressions of belief in God were monistic in their vision, and the *Upanishads* again supply a good illustration:

> Far spreading before and behind and right and left, and above and below, is Brahman, the Spirit eternal. In truth Brahman is all. (*Mundaka Upanishad* 2.2.11)
>
> All this universe is in truth Brahman. He is the beginning and end and life of all. As such in silence, give unto him adoration. (*Chandogya Upanishad* 3.14)

The *Upanishads* imagined a universe in which behind all reality is Brahman, the source of being, with each person connected to Brahman through Atman, the fundamental nature of each individual person. This concept lies at the center of most strands of Hinduism, especially Advaita Vedanta, a tradition started in the eighth century C.E. *Advaita* means "not two," in reference to the unity of Brahman and Atman, which is as clear a rejection of dualistic notions of reality as you can get.

Advaita Vedanta and its spiritual cousins also taught the idea of God's immanence, a general concept that envisions the divine as present within every living thing, including the human mind or soul, or perhaps present in the world. Immanence is usually contrasted with the idea of transcendence, a concept in which God is seen as distinct and separate from creation. Some element of immanence exists in almost all religions. To give just one of many examples, Quakers in the Christian tradition are fond of saying "there is that of God in everyone" connecting each person to every other person. They refer to this as the Inner Light.

God and Nature

The principle of unity in pantheism appears to have great consequences for how we think about the natural world. Former Soviet Premier Mikhail Gorbachev might be said to be speaking in a pantheist way when he offered this confession: "All of us are linked to the cosmos. So nature is my god. To me, nature is sacred. Trees are my temples and forests are my cathedrals." From Gorbachev's words it might be easy to conclude that pantheists are nature worshippers.

Divinations

The Greek god Pan (the flute-playing man-goat) was associated with the forest and flocks of sheep. This connection between "all" and nature offers some insight into the primitive beginnings of pantheistic belief.

This could be true for a small number of believers within the pantheist tradition, such as Thoreau, Whitman, and other writers in the transcendentalist community of the nineteenth century, and for followers of ecognosis, gaiasophy, and naturalistic pantheism today. But the larger share of pantheists don't worship nature; rather, they venerate the entity of which we are all a part, which is at the same time wholly present in our innermost being.

So how did all the rocks, trees, birds, and people get here? Buddhists believe this question is unanswerable, and the Buddha himself famously refused to give an answer when asked whether the universe had a beginning or whether it was limitless in space. Others, for example Taoists, see the universe as a product of emanation, the belief that the natural world flowed out from a divine source. The Taoist scheme goes like this: "The way [Tao] begets one; one begets two; two begets three; three begets the myriad creatures." (*Tao Te Ching*, II.42.93) In this concept, reality emanates in stages from the Absolute.

The Importance of Place

The tendency among believers in God to designate certain places as sacred is nearly universal across religions. You might remember the passage in Exodus 3:5, when Moses encountered God in the burning bush and God asked him to take off his shoes because the ground upon which he stood was holy. The same sense of sacred places is at work when Muslims pray in the direction of Mecca, Hindus journey to Benares to bathe in the Ganges, and Jewish pilgrims stick written petitions into Jerusalem's Western Wall.

"Go back to the darkest roots of civilization and you will find them knotted round some sacred stone or encircling some sacred well," wrote G. K. Chesterton in his book *Orthodoxy*, published in 1908. And why? Pantheists believe they have an answer—because all of us are connected to everything in nature, and everything together—you, me, the tree over there—is a manifestation of the unifying principle or power.

Pantheists don't necessarily see spirits in the landscape or on the faces of woodland creatures. Pantheists aren't any more inclined than other believers to think of forest paths or mountain shrines as the best means to enter into communion with the divine. In fact, many pantheist traditions, especially the Buddhist forms, are just as likely to teach yoga and meditation as effective ways to escape pain and ignorance and enter the eternal state.

But pantheists remind us at every turn of the importance of sacred space in the minds of the people of God. The Taos Pueblo of New Mexico aren't pantheists, but they demonstrate the importance of place in their belief that the Blue Lake possesses sacred power. They gather annually at the water's edge to initiate new members into the kiva, which expresses the dual importance of community and place to the Taos people. The Taos believe the Sacred Mystery permeates all of creation, making the geological features of the landscape literally alive. The Taos see the natural world as numinous, or filled with a supernatural presence. And just as the Black Hills of South Dakota are sacred to the Lakota of North America, Mt. Fuji is considered sacred by followers of Shinto and Buddhism.

Pearls of Wisdom

Huixang of Langu, a Buddhist monk, felt the sacred power of the Wutai Shan mountains in Shanxi Province, China. In 677 C.E., he wrote the mountains were occupied by many beings who chose to preserve the dharma of the ancient buddhas, and so "Manjusri has manifested his traces, reached out to people's spiritual capacities, and come to attend to the needs of us sentient beings."

Diversity of Opinion

There's a certain frustration awaiting those who want to apply the concept of pantheism to the many religions of the world. Few traditions could be identified as a pure type. And pantheism, as applied by various experts, can be a rather large tent,

sheltering a diverse range of belief systems and religions. The term is useful mainly as a way of showing how believers across cultures and through time have come to see the oneness of all reality, and the divine nature of that unity. This gain in understanding, though, comes with the risk of overlooking the quite substantial differences among these traditions.

A good example is Hinduism and Buddhism. Both can be included in discussions of pantheism, and yet they harbor significant disagreements about some important issues. For example, Siddhartha Gautama, or Buddha, disagreed with the Hindu idea that each person leads a series of lives with a continuous, transmigrating soul that ultimately can be freed from the cycle of rebirth and reach a state of harmony with the Absolute. Today, most Buddhists share a belief in reincarnation with most Hindus, but do not think of human souls as permanent, continuous, and transmigrating. You'll learn more about the complicated Buddhist understanding of reincarnation in Chapter 23.

There are other substantial points at issue in the Eastern religions, such as whether one can return from the eternal realm, or whether it does any good to worship deities. And any basic course in either Hinduism or Buddhism will tell you right from the outset that neither one is a pure type; elements of pantheism, panentheism, polytheism, henotheism, and monotheism are evident in the Hindu tradition, and Buddhism simply defies categorization. Both Hindu and Buddhist visions help us see something fundamental about the religious impulses of pantheism, but their visions are nonetheless distinct.

Related Concepts

Some of the confusion associated with the term pantheism can be minimized by introducing a few closely related terms.

Panentheism

Some scholars believe that religions frequently put in the pantheist category are really panentheist—the belief that everything in the universe is part of God, but that God is more than the universe. The word derives from a combination of Greek words for "all," "in," and "god," and seems to have come into use during the nineteenth century by scholars who were busy sorting religions into categories to understand their common features.

Perhaps as good a statement of panentheism as any comes from Black Elk (1863–1950), a spiritual leader of the Oglala Sioux in North America. In *The Sacred Pipe* (University of Oklahoma Press, 1989), Black Elk expresses the Sioux conception of God this way: "We should understand that all things are the work of the Great Spirit. We should know that he is within all things; the trees, the grasses, the rivers, the mountains, all the four-legged animals and the winged peoples; and even more important we should understand that he is also above all these things and peoples."

In panentheism, believers find a way to emphasize the union of God and creation. They see the material world and the divine as mutually supportive and interdependent. But they also find a way to affirm the supremacy of God over the natural world.

Take Heed!

The concept of pantheism came about in large part as a response to the work of Dutch-Jewish philosopher Baruch Spinoza (1632–1677). Spinoza pushed the idea of unity to its limits, arguing that God is the infinite, self-existing, and unique substance of the universe, and "Whatever is, is in God, and nothing can be or be conceived without God."

Animism

From time to time, you might come across a religion or set of beliefs described as a form of animism, a word that comes from the Latin word *anima*, meaning "breath of life," or "soul." In common use, animism refers to religions that perceive everything in existence to contain spirits, including living things such as humans, animals, and plants, and also rocks, water, sky, and even meteorological phenomena such as lightning or thunder.

Today, scholars are less likely than they were a century ago to see native religions in Africa, Polynesia, the Americas, Australia, and elsewhere as examples of animism, because now scholars prefer to talk about traditional religions in noncategorical ways. Much more is known about the central role of religion in the lives of traditional peoples, and with this increased knowledge comes increased difficulty in making generalizations.

We get a glimpse of this complexity in traditional Yoruba (Nigeria) belief. Yorba believe in a chief god, Olorun (or Olodumare), who conferred upon humans their fates. Men can negotiate with Olorun through Esu, a sort of messenger god. But Yoruba also see reality as infused with *ase*, or divine energy, and believe that within

each person is an *orisha*, or spirit, who acts as guardian and mentor. Since Yoruba believers perceive the divine as a supreme being, a hierarchy of gods, and a unified reality infused with ase, they resist classification. And certainly it would be a mistake to call the Yoruba animist.

Neo-Paganism

In recent decades, readers in the West have grown accustomed to reading news coverage of neo-pagan groups, particularly druids and Wiccans. But technically, any group that wishes to revive the ancient religious traditions of pre-Christian Europe would be identified as neo-pagan. This includes groups seeking to rediscover ancient Norse religion, the Greek pantheon, and Egyptian deities.

Neo-pagans show up in lists of pantheists because they tend to speak of an intimate connection with nature and the natural rhythms of the earth. Druids, for example, stage celebrations at the changing of the seasons, and of course at the solstices and equinoxes. Wiccans observe the seasons and cycles, too, and add special initiation ceremonies and herbal medicines to their practice.

But more fundamentally, neo-pagans see an elemental power uniting all of reality, with every living thing as a manifestation of that power. This power is seen most vividly in natural phenomena and in the cycle of life, death, and rebirth; hence the neo-pagan tendency to follow closely the phases of the moon, the rotation of the sun, and shifting constellations of the night sky.

The Least You Need to Know

- The concept of pantheism came into use to help observers see certain common features in many religions.
- Pantheism is commonly understood to mean belief in the unity of all reality and the equating of this reality to God.
- To most pantheists, human beings are not distinct and separate from the divine, but are manifestations of God.
- The concept of pantheism can help us clarify certain ideas within the various religious traditions, but it can obscure some important elements of these traditions as well.

Chapter 3

God Is Many: Polytheism

In This Chapter

- The mythology behind the belief in multiple gods
- The famous Greek pantheon
- Blurring the lines between gods and mortals
- The involvement of the gods in human affairs
- How believers of polytheism choose a god to worship
- Why Hindus worship Brahma, Shiva, Vishnu, and the lesser deities of the Hindu tradition

Another strange word you often hear in conversations about God is polytheism, a word that describes belief in multiple gods. According to polytheists, there isn't a single being called God, and God isn't the sum total of everything. Instead, polytheists perceive a set of divine beings, typically thought to wield different powers or possess different attributes. In some cases a high god rules over these divinities; in other cases all gods are equal in status.

This chapter covers some important terrain on the subject of divinity. A little exposure to the polytheistic traditions reveals just how complicated some perceptions of the divine can get. It also gives us a stronger sense of

the common threads that run through various religious traditions, ranging from parallel accounts of creation to the nature of human interaction with the Absolute.

The Mythic Vision

A common starting point for discussions of *polytheism* is ancient mythology. In the ancient world, myths developed as a way to celebrate great heroes of the past, but also as a way to talk about natural phenomena that otherwise defied explanation. Long before advanced tools of measurement and handy theories of electricity, Norsemen saw lightning and heard the tribal *skald*, or storyteller, spin tales of Thor and his thunderbolts. Greeks saw lightning too, and conversed with one another about the anger of Zeus. Farther east, Polynesians felt the earth shake and explained that Ruau-Moko, the unborn child of the earth goddess Papa, had stirred inside the womb.

Word to the Wise

Polytheism is the belief in multiple gods.

Myths gave people a way to talk about lightning, earthquakes, changing seasons, and even the color of flowers. More fundamentally, they addressed the enormous existential questions of life and death. Ancients asked how the stars, the sun, the moon, and the earth came into being. They also wondered why human beings appeared to be so different from other animals. Quite naturally, people reflected on the future, and what happens to a person at death.

In the absence of scientific explanations, the poets and storytellers engaged these questions, finding in their stories a way to exercise the imagination and give expression to human creativity. Science is ill-equipped to address many of these questions, such as how something came out of nothing, or how life entered lifeless matter, so many scientists leave the answers to the poets, philosophers, and theologians.

Explaining the Beginning

Mythological explanations for nature and religious belief in the divine occupy adjacent territory; in fact, their borders overlap. A look at some ancient mythological schemes can help us understand a little better how polytheistic belief took shape in earlier periods of human history.

Sumerians' Myths of Creation

The earliest human cultures, such as the river societies of the Tigris-Euphrates, Nile, and Indus, illustrate the overlap between myth-making and polytheistic belief. In the stretch of land between Basra and Baghdad in present-day Iraq, ancient Sumerians and Babylonians experienced the violent forces of nature and the fragility of human life, and came to see them as part of a larger cosmic drama. The story, as told in the epic poem *Enuma Elish*, starts with the emergence of three gods—Tiamat, Apsu, and Mummu—from primordial chaos. This triad then produced a series of gods, in couplets actually, through a process you learned about in Chapter 2, emanation.

At some point, Anu and Ea arrived on the scene, and that's when the trouble began. Ea uncovered a plan by Tiamat to kill all her divine offspring. Ea rebelled, and in the process killed Tiamat's consort, Apsu. Enraged at Ea's insurrection, Tiamat bred an army of monsters to confront him, setting the stage for a dramatic climax. This came after a general meeting of the gods ordered Ea's son, Marduk, to battle against Tiamat's monster army, to be rewarded with Marduk's appointment to the headship of the pantheon. Marduk won, and thereby became the chief deity.

Marduk's victory and ascension also offered an explanation for the origins of the human race. In victory, Marduk split Tiamat's dead body into two halves, one half becoming the sky and the other half becoming the earth. Tiamat's water formed the clouds and the source of the Tigris-Euphrates. Another of Tiamat's consorts, Kingu, died in battle, and Marduk mixed Kingu's blood together with some dust to create human beings. By the way, Norse mythology tells a similar story of the earth and sky being formed from the body and head of a slain giant, Ymir.

Divinations

In polytheism, gods tend to be identified with certain elements or forces of nature. Many cultures perceive the moon, the sun, and the stars as gods. The sun god is known by the following names: Ra (Egyptian), Huitzilopochtli (Aztec), Apollo (Greek), Amaterasu (Shinto), Shamash (Mesopotamian), Surya (Hindu), Belenos (Celtic), Maelare (Polynesian), and Wi (Lakota Sioux).

But telling the Mesopotamian creation story this way flattens out much of its richness and meaning. It's important to know that Mesopotamians linked the gods to various aspects of nature. When you realize that Apsu was associated with fresh water, Tiamat with salt water, and Mummu with the womb, you get a better feel for how Mesopotamians perceived the interplay of natural forces and elements. Marduk, by the way, is associated with the sun. So it goes for a wide variety of ancient

mythologies that came to associate a particular feature of the natural world with a particular god, or a specific human trait with a particular deity.

The Greek Variation

The Greeks had their own version of the creation of the universe and the beginnings of humankind, though experts have had to piece together the Greek story from a number of texts, including Homer's *Iliad* and *Odyssey* and Hesiod's *Theogony* and *Works and Days*. Greek plays, such as those of Aeschylus, Sophocles, and Euripides, help to round out the picture.

The general outlines of the Greek myth of creation include a primitive Chaos, with five elements emerging out of it. One of these elements, Gaia (Mother Earth) bore a son named Uranus (the sky). Together they gave birth to the Titans (incest was not a taboo in Greek mythology), the Cyclopes (one-eyed monsters), the Hecatonchires (beasts with a hundred hands and fifty heads), and the Furies (gods of punishment and revenge).

Divinations

The Judeo-Christian account of creation depicts a void, or nothingness, that existed before the material elements of the universe. Creating something out of nothing is known as creation *ex nihilo*. The notion of ex nihilo differs from the Mesopotamian and Greek accounts, which depict a kind of primordial goo, or slop, that gains definition and complexity through the creation process.

Displeased with the Cyclopes and Hecatonchires, Uranus banished them to the bowels of Gaia, who resented this treatment of her children. She asked Cronus, youngest of her male children among the Titans, to castrate Uranus, which he accomplished with a very large sickle. Blood from Uranus's wounds dropped into the sea, creating a foam out of which came Aphrodite, goddess of love. Cronus and his wife (and sister) Rhea took over control of the gods and began producing children themselves.

Cronus discovered that he was fated to be killed by one of his own progeny, so he began to swallow them at birth. Rhea saved the sixth child by switching him with a stone. This son, Zeus, returned from hiding and poisoned his father, which induced him to vomit up the children he had eaten. War ensued, and with Zeus's victory the Titans were banished to the lower world. Zeus and his regurgitated siblings Hera (also his wife), Hestia, Demeter, Poseidon, and Hades, removed to Mt. Olympus and established dominion over the universe. While living on Olympus, Zeus continued to populate the Greek pantheon with his issue, some born to Hera and others born to various consorts. You might be interested to know that Athene, goddess of war, sprang from Zeus's head, which is a rather unusual emanation.

And what about humanity? Several Greek myths speak to the origins of the human race. One myth involves Prometheus, a Titan who actually fought alongside Zeus. Prometheus was directed by Zeus to form a man from soil and water. Prometheus grew so fond of his creation that he wanted to give him special status among the animals, so he gave him fire stolen from Zeus's thunderbolt. When Zeus discovered Prometheus's treachery, Zeus created the first woman, Pandora, and sent her to live with man. Along with her came a box that she was not to open, but being curious, she opened it anyway. Out of it came all the troubles of humanity, such as plagues, famines, diseases, crimes, and so on. So the story of Prometheus accounts for the human race, but also the beginnings of evil as well.

The Idea of a Pantheon

Myths offered ancient Greeks a way to converse about thorny, existential questions, and their mythological figures bore associations with features of the natural world, mysterious forces of nature, and even uncontrollable human desires and passions. Given the multiplicity of the elements and forces of nature, it follows that the heavens would be populated with a multiplicity of gods.

This is how we get the notion of a pantheon, a term that combines the Greek words for "all" and "gods." In the Greek system, the emanation of the gods from primitive Chaos through Gaia, the Titans, and finally the Olympians resulted in a differentiation of function. The traditional 13 Olympian gods acquired these attributes:

- Zeus, god of the sky and earth
- Hera, wife of Zeus and mother of gods
- Hestia, goddess of home and family
- Demeter, goddess of agriculture and fertility
- Poseidon, god of the sea
- Hades, god of the underworld
- Aphrodite, goddess of love and beauty
- Athena, goddess of wisdom
- Apollo, god of light, music, poetry
- Hephaestus, god of fire

- Ares, god of war
- Artemis, goddess of hunting and the moon
- Hermes, god of trade and messenger of the gods

But there are many, many more gods in the Greek pantheon than simply the Olympians. There were Muses, daughters of Zeus and Mnemosyne (goddess of memory) who provided inspiration to poets, musicians, and philosophers; Charities, daughters of Zeus and Eurynome (a sea nymph) who graced lucky mortals with charisma and beauty; and the Horae, daughters of Zeus and Themis (goddess of order) who regulated the seasons and the cycle of plant life. The gods themselves feared the Moirae, or Fates, who were thought to determine the destiny of every individual.

Divinations

Ancient Greeks and Romans credited many different gods with the birth and continuation of the universe, and in fact feared angering any number of possible gods by not identifying them in the pantheon. At times the Greeks and Romans paid homage to an "unknown god" as the force behind unexplainable occurrences, lest "it be a god or goddess" who caused the events.

The Greek pantheon was cluttered with scores of deities for every occasion. Other pantheons could be equally profuse; Egyptian divinity numbered its gods at more than 2,000. An ancient writer in the last days of Rome put the number of gods in the Roman pantheon at 30,000! Experts believe the large number was the result of imperial policy, whereby Rome sought to maintain control by absorbing the gods of other cultures, rather than imposing its pantheon upon subjugated territories.

Gods and Mortals

It's safe to say that the ancient mythic imagination blurred the line between the physical and spiritual worlds. Greek mythology again offers the most striking examples, such as when Zeus impregnated a mortal, Semele, to create Dionysus (god of wine and fertility), one of the chief deities of ancient Greece and Rome. Achilles, the Greek hero in Homer's *Iliad*, was the son of Peleus, a mortal, and Thetis, one of the sea nymphs who along with Poseidon ruled over the waters. In the Greek mythological world, the gods existed in a scale that operated within the compass of human measurement. African, Indian, Asian, and Middle Eastern history provide numerous illustrations of human beings turning into gods, or at least being worshipped as divine.

Greek sculpture helped to blur the lines between mortals and immortals, since the gods were represented in human form.

(Courtesy of the Hellenic Ministry of Culture)

Though blurred, the lines between gods and mortals in mythology are nonetheless evident. Achilles himself might have become immortal were it not for his mother's mistake in holding his heel while dipping him in the river Styx to make him invincible. This undipped spot took an arrow from Paris before the walls of Troy, and so Achilles followed other mortals into death. One popular method of interpreting mythology and polytheism is to consider the gods of the pantheon as exemplary heroes—but still actual people—who became the subject of tales that became more fantastic in the retelling, with feats growing ever more supernatural as the figures receded deeper into historical memory.

If you recall from Chapter 2, pantheism depicts all of reality as a unity, and then identifies that unity as God. Polytheism, on the other hand, perceives the divine in plural terms, usually as beings separate from humanity. This is the case even if certain polytheistic schemes permit frequent interaction between the gods and mortals. Furthermore, polytheistic traditions perceive the gods as having some point of beginning—a birthday. This distinguishes them from the monotheistic traditions, such as the Hebrew, Christian, and Islamic faiths, which depict God as timeless and eternal, with no beginning and no end.

Division of Labor

Inside many of the polytheistic systems you'll discover a basic division of labor. One god might govern the waters while another supervises the growing cycle. A third might sway the fortunes of armies in battle. Various beings safeguard the rivers and forests, or direct the prevailing winds.

Pearls of Wisdom

Joan of Arcadia, a television series depicting an American teenager who encounters God in the form of ordinary people, borrows from an old idea. Homer wrote:

> You know they go in foreign
> guise, the gods do,
> looking like strangers,
> turning up
> in towns and settlements to
> keep an eye
> on manners, good and bad.
> (*Odyssey* 17.635–638)

What you get when you range across these literatures is a number of commonalities that aren't that easy to dismiss. The study of these commonalities preoccupies experts in the fields of comparative mythology and religion, and one of the pioneers in this area is James Frazer. Frazer discovered thematic similarities among ancient and pre-modern mythological schemes in his book *The Golden Bough* (originally published in two volumes in 1890).

In one particular case, Frazer and others discovered that it's hard to find a polytheistic religion that doesn't assign to a particular deity the responsibility of fertility. It doesn't matter whether the god is named Diana (Roman), Artemis (Greek), Cybele (Phrygian), Freyr (Norse), Osiris (Egyptian), Deng (Dinka), Ala (Ibo), Nawang Wulan (Javan), or a dozen other names. Fertility is a central feature of human existence, because without the fertility of the soil, humanity would suffer, and without the fertility of the womb, humanity would disappear. The mythological vision thus included deities for fertility.

Of course, different cultures have widely differing perceptions of what the fertility gods, or any of the other gods, actually do. This brings us to a very important question: Do the actions of the gods actually affect people? Or another way of putting it, what is the gods' role in shaping human destiny? Did an ancient Egyptian think his crops were ruined or his wife's womb was barren because of the displeasure of Osiris?

The Olympian gods offer a good beginning on the subject of who plays what role in the drama of life. It is commonly thought that the Greeks actually believed in the existence of their gods—their gods were not merely imaginative fictions designed to entertain the crowd at feasts, for example—and Greeks revered them in a manner appropriate to their divine status. But the way that Greeks perceived the involvement of gods in human affairs was, well, complicated.

To be sure, the gods were thought to act only within the confines of their job description. Nobody would have attributed lovesickness to Poseidon, because that was clearly Aphrodite's territory (although an earnest suitor might have given the goddess of desire some help by supplying the object of his affection with an aphrodisiac). In another instance, when Hector and his armies were winning the Trojan War, the Greeks understood that their enemy had won the favor of Ares, god of war.

The gods provided solace, companionship, and sometimes even material help. But they didn't control human affairs. Greek polytheists didn't consider themselves to be robots acting out a divine script. A bereaved Athenian might bemoan the Fates who brought sorrow into her life, but to suggest that ancient Greeks believed events to be foreordained is to overstate the case. No doubt there was a division of labor among the gods, and between gods and mankind. Responsibility for human choices lay in the hands of people themselves.

Pearls of Wisdom

Euripides (480 or 485–406 B.C.E.) wrote, "Try thyself first, and after call in God. For to the worker God himself lends aid." (*Hippolytus, Frag., 435*) Apparently in the mind of this Greek playwright, God helps those who help themselves.

Henotheism: Many Gods, One in Charge

Frazer's work inspired scholars to seek out other commonalities, and they discovered that most polytheistic visions of the divine actually perceive the existence of a supreme being, with secondary divinities existing in a subordinate position. Technically, the term we use to describe the form of polytheism in which many gods are thought to exist, with one having exalted status, is *henotheism*.

This is clear in the Greek and Roman pantheons, where Zeus and Jupiter reign, respectively. It might also be applied to Norse and Egyptian religions, and to Rig-Veda (early Hindu) divinity as well. Some observers see the imprint of henotheism in many indigenous religions of Africa and the Americas. Henotheism is captured in the idea of a Great Spirit over and above the other spirits of the heavens and earth. In his book *Everlasting Man* (Ignatius Press, 1993), G. K. Chesterton recounts a story in which a European missionary came upon a group of aborigines, and after some discussion about this god and that god, the missionary started in on his sermon about a supreme being who judges the entire world. This apparently caused a buzz, and after the aborigines conferred among themselves, they cried "Atahocan! He is speaking of Atahocan!"

Another henotheistic motif is the concept of a creator god giving life to other spirit beings and to the natural world. This comes up in Egyptian polytheism in the figure of Ptah, who was said to have made everything, including the gods. Aztecs believed that Ometecuhtli and his wife Omecihuatl created the other gods, perhaps the source of the Aztec view of the duality of existence. Chinese mythology includes the tale of P'an Ku, a creator who emerged from a primordial egg and began the work of separating and differentiating, like male and female, light and dark, and soil and water. From this comes the Chinese principle of yin and yang.

An interesting twist on henotheism is a concept known as *monolotry*. This is a type of religion in which many gods are perceived, along with a supreme being, but only one is worshipped (usually the supreme one). This might explain the nature of ancient Hebrew religion. The earliest Hebrews perceived the divine in plural terms, but Yahweh commanded them to worship him alone, a commandment the Hebrews largely obeyed. From time to time, however, they slipped back into Baal worship, and so God chastised them for their unfaithfulness with military defeats, natural disasters, and captivity.

The Practice of Polytheism

Perhaps now we're ready to tackle some bigger questions, such as what turns myth into religion. To ask the question more narrowly, how did simple fables about the movements of nature translate into articles of religious belief?

The key difference between mythology and religion is the presence of devotion and piety in the latter, along with the material culture, sacred sites, and religious rituals that accompany devotion and piety. Mythology crosses the border between literature and religion when it goes beyond storytelling, and makes its gods the focus of sacrificing, praying, worshipping, and spiritual pilgrimage. In ancient Greece, temples were created to honor Zeus, Poseidon, Apollo, and Dionysus among many others. But a wide array of Greek gods still remained in the territory of myth. Of course in Greek religion, the Olympian gods were more likely to be objects of worship than earlier generations of gods (such as Gaia, Uranus, or the Titans).

So how did believers under polytheism pick a god to worship? Generally, ancients discerned an awesome power in nature, manifested in the four winds, the changing seasons, budding trees, and flooding rivers. The ancients personified these demonstrations of nature's power in the form of highly anthropomorphic gods. And these gods were thought to exercise a degree of control within their sphere. If drought

induced a famine one year, you wouldn't be surprised if the residents of Achaia petitioned Demeter, goddess of fertility, for assistance the next. Prayers and ceremonies were efforts to form alliances with various deities, who might then come to the aid of their petitioners.

Generally, believers wouldn't risk angering the gods by worshipping one to the exclusion of the others. And yet the Greeks produced religious cults with secret initiation rites to honor certain gods such as Apollo and Dionysus. The cult of Dionysus, for example, staged festivals and feasts with participants dressed in laurels and robes, dancing to the music of flutes and cymbals. One particular rite apparently ended with the frenzied attack on a sacrificial bull. Participants, known as Bacchae because of Euripides' play by the same title, were sometimes depicted in literature and visual arts as drinking the blood and eating the raw flesh of the slain animal. The Greek and Roman cults of Dionysus and Bacchus were notorious for their orgiastic rituals involving drunkenness and revelry. Experts believe these cults were exceptions to the more common pattern of orderly worship at local temples.

Take Heed!

Although today we think of such practices as barbaric, sacrificing animals or even people to the gods was considered necessary by ancient peoples to keep the gods alive or to revive them when their powers weakened. Contrary to common belief, the Aztecs practiced human sacrifice to sustain the rhythms of nature, not to appease angry divinities or take vengeance on particular people.

The choice of which god to worship was often made easy because of tradition and place. If you were born in Ephesus (in present-day Turkey), for example, you were probably taught a pantheon of gods, but you might worship only Artemis, known in Ephesus as a fertility goddess, because she was special to the residents of the city. In fact, the Temple of Artemis was one of the Seven Wonders of the Ancient World. In the case of Roman polytheism, an ancient writer, Varro, talked about "select gods" in the Roman pantheon who elicited universal reverence. And yet Romans worshipped thousands of different tribal gods and the gods of their particular villages and regions. This illustrates the central role that family and lineage played in shaping Roman values.

Eastern Perspectives

It's easy to make the association between these ancient polytheisms in Mesopotamia, Egypt, Greece, Rome, and elsewhere, and the religions of South and East Asia that speak of the divine in plural terms. In Hinduism, especially, you'll hear about Brahma, Shiva, Vishnu, Kali, Ganesh, Parvathi, and assorted names for the avatars of Vishnu. The ancient Hindu sage Yajnavalkya answered the question of how many gods with a range of numbers from 3 to 3,300. One source of Hindu divinity, the *purâna* texts, puts the number at over 330 million. So should we include Hinduism in the category of polytheism?

Tricky question. We'll explore the nature of Hindu divinity in Chapters 21 and 22, but for now, keep in mind a few important points that make Hinduism difficult to categorize neatly. First, Hinduism is not a religion but a family of interrelated religious traditions. You'll find lots of variation within this family. Second, Hindus resist the Western impulse to systematize and codify religion, so there's no "authoritative" expression of Hindu doctrine to refer to here. Third, Hinduism accepts the growth and development of its traditions.

Given these points, you'd have to be very specific in time and place when making a reference to Hindu "polytheism." It might be more applicable in the earliest stages of development, when Hinduism wasn't really Hinduism yet, but something called Vedic religion, expressed in sacred texts called the *Rig-Veda*. *Rig-Veda* perceived a trinity of Brahma, the creator god, Vishnu, the sustainer, and Shiva, the destroyer. But this polytheistic vision grew weaker as Vedic religion moved through time, and came to be expressed in the *Upanishads* and the *Bhagavad-Gita*. In these later texts, the divine is perceived in more pantheistic terms, as Brahman, the unified Absolute. With the advent of this tradition, other gods came to be understood as manifestations of the ultimate reality. This understanding is captured in a quote attributed to Mohandas K. Gandhi: "I consider myself a Hindu, Christian, Moslem, Jew, Buddhist, and Confucian."

Pearls of Wisdom

With respect to the origins of the universe, the *Rig-Veda* sounded an agnostic tone:

> He, the first origin of this creation, whether he formed it all or did not form it,
>
> Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not. (*Rig-Veda* 10.129.6–7)

The Least You Need to Know

- Polytheism refers to the belief in a plural divinity, usually expressed as numerous gods.
- Polytheism gained greater definition through the mythologies of the ancient Near East and Greco-Roman civilization.
- One variation of polytheism is henotheism, or the belief in many gods, with one designated as supreme.
- Ancient mythologies developed into religions when the gods became the objects of worship and devotion.
- The concept of polytheism is not alien to the religious visions of the East, but most Hindus and Buddhists do not accept the label.

Chapter 4

God Is One: Monotheism

In This Chapter

- The roots of belief in one God in the religions of the ancient Near East
- Greek philosophers weigh in
- The power of one God
- Basic similarities among the major monotheistic faiths: Judaism, Christianity, and Islam
- Core disagreements among the monotheistic traditions that survive to the present day

Among the more consequential developments in the ancient world was the emergence of the monotheistic traditions of Judaism, Christianity, and Islam. They gave religion in the Mediterranean world a new birth. Greek and Roman religion had grown stale amid the rise of skepticism and rationalism, and seekers came under the spell of mystery cults imported from Persia, Egypt, and other points east. With the advent of a new vision of the divine, of a single, supreme being governing the universe, came an entirely new outlook on the natural world, the problems of humanity, and the whole question of the destiny of humankind.

Monotheists perceived the divine as a perfect, all-powerful, all-knowing, self-existing being. They understood God to be separate from the material world, though fully capable of intervening in that world. Although good, the unitary God of the early monotheists was jealous. God was prepared to chastise believers or deny them blessings should they turn toward other gods. But with great commitment and sacrifice came great rewards; monotheists developed a fresh vision of a final victory of good over evil and an afterlife of eternal bliss.

Early Arrivals

There's no question that a shift in perceptions of the divine toward *monotheism* resulted in a revolution in worldview. But this shift was anything but sudden. On the contrary, monotheism was a long time coming. In many accounts it existed alongside prehistoric polytheisms throughout the world, though playing second fiddle during the height of Mesopotamian, Persian, Egyptian, and Greco-Roman civilizations.

Word to the Wise

Monotheism refers to belief in one Supreme Being.

Egyptian Monotheism

A famous instance of primal monotheism occurred during the time of Pharaoh Amenhotep IV (1353–1336 B.C.E.). Amenhotep and his wife Nefertiti sought to completely transform Egyptian religious life, ending the tradition of polytheistic worship of Re, Osiris, Set, and a bevy of other gods in favor of worship of a single God, Aton. Aton referred to the sun disc, exemplifying its importance in ancient Near Eastern religion. Amenhotep changed his name to Akhenaton, meaning "one who is useful to Aton," and built a giant temple to Aton at Karnak.

Pearls of Wisdom

Akhenaton's "Hymn to Aton" evokes monotheism:

How manifold are thy works!
They are hidden from man's sight.
O sole god, like whom there is no other!
Thou didst create the world according to thy desire.

In the end, Akhenaton failed to make his reforms stick, and when King Tutankhamen followed him in office, he erased Aton worship and restored polytheism. Later, the temple at Karnak was destroyed. Even so, certain principles of divinity in Egyptian religion were later merged with the monotheistic conception of God in the Christian tradition. This would include Akhenaton's single-minded devotion

to Aton, but also some of the attributes associated with Osiris, such as Osiris's death and resurrection and his role in meting out the final judgment of humanity.

Zoroastrianism

Further east, during a somewhat later period, a religious figure known as Zarathustra or Zoroaster (b. c. 570 B.C.E.) also perceived God as one. He sought to reform the polytheism of the Iranians, which bore similarities to the neighboring religion of the *Rig-Veda* with its numerous gods. Zoroaster came to understand the divine as Ahura Mazda, creator of all things and originator of Arta, the principle of good order.

Zoroaster and his heirs left behind a very complicated set of writings that further developed his concept of a single God. The basic problem Zoroastrian theologians had to tackle was the problem of good and evil, which vexed thinkers in other monotheistic traditions, too. If there's only one creator God, then the creator must have created evil as well. Zoroaster talked about two spirits, Spenista Mainyu and Angra Mainyu (bounteous and destructive, respectively) representing the opposing principles of the universe; later thinkers described the opposing principles as infinite time and time of long dominion (time of the sort that led to decay and death). These ideas roughly accounted for good and evil, even if it left Zoroastrianism rather untidy from a philosophical point of view.

Some Greek Philosophers

The appearance of formal monotheism in Near Eastern religions paralleled the advent of new thinking about the divine in Hellenic culture. In Chapter 3, I discussed the relationship between Greek mythology and religion. As this relationship evolved, a third strand of thought became entwined with developing perceptions of the divine, namely concepts coming out of Greek schools of philosophy.

Plato

Socrates and Plato were among the earliest to systematically investigate the area of thought known as *metaphysics*. Plato, as you learned in Chapter 2, believed in fixed, universal entities called forms, which exist independently of the material world. Human beings encounter these forms before the forms actually become human, as souls in the world of forms. When human souls become incarnate at birth, they bring mental imprints of the forms with them into their earthly lives. Plato's thinking later

contributed to the development of monotheistic belief by philosophizing about two realms—the material world and the world of the forms—and locating the divine element in the latter world. This sort of dualism reinforced and catalyzed Jewish, Christian, and Islamic thinking about God.

Aristotle

Plato's most well-known student, Aristotle (382–344 B.C.E.), wrote extensively on the subject of metaphysics. In fact, one of his own students assembled a collection of writings that actually coined the term "metaphysics," around 350 B.C.E. In that collection, Aristotle said "all men suppose what is called wisdom to deal with the first causes and the principles of things." (*Metaphysics* 1.1) He then went on in the text to speculate about what things are and how they came to be, postulating the existence of a first cause, or unmoved mover behind the operations of the natural world. (*Metaphysics* 4.8) Again, monotheists had no trouble equating Aristotle's unmoved mover with the God of creation.

Word to the Wise

Metaphysics refers to the philosophical study of the ultimate nature of reality or being. It addresses questions such as what actually exists, and what are the fundamental principles of reality (for example, time and space).

The Stoics

Plato's Academy drew a number of talented thinkers to its halls, among them Aristotle, and it inspired others to follow its model of rational speculation. Zeno (335–263 B.C.E.) built a school and produced a distinctive body of teachings called Stoicism. The Stoics, including such luminaries as Roman emperor Marcus Aurelius of *Gladiator* fame, came to see an underlying principle in the universe, the principle of Divine Reason (logos). This principle was also planted within each person's soul. Happiness, according to Stoic teachers, lay in conforming one's will to the principle of Divine Reason. Clearly Stoicism might be more accurately described as pantheistic, but it did bequeath to monotheism the idea of a universal dominion and a universal truth underlying this dominion. More important, Stoicism contained the idea of a transcendent universal logos, coupled with an immanent, localized logos within each individual. You'll see this again in later Christian thought.

Plotinus

The formal connection between Greek philosophy and monotheism lies in the figure of Plotinus (204–270 C.E.), who worked out a complicated system of thought that bore a striking resemblance to the emerging Trinitarian conception of the divine within Christianity. Plotinus followed the tradition of Plato and the Stoics and perceived the One at the center of reality. He believed it was folly to describe it, or even name it, and so he declined to do so. But the One can be perceived, Plotinus taught, so the One must have permitted emanations by which people can discern and appreciate the divine. He counted two distinct emanations: from the One came Mind (nous), and from Mind came Soul (psyche). These emanations provided the first principles and cognitive powers necessary for individuals to encounter God and to become reunited with the One.

Divinations

The work of the Stoics and Neo-Platonists such as Plotinus informed the thinking of later Christian monotheists, particularly the Trinitarians who helped to fashion the central tenets of the Roman Catholic Church and Eastern Orthodoxy. But their work nevertheless has a decidedly pantheist ring to it.

The Power of One

Trends in Greek philosophy appear to map neatly onto developments within a small tribe of Semitic nomads who came out of Mesopotamian, sojourned in Egypt and the Sinai, then settled in Canaan between the Jordan River and the Mediterranean coast. Over time, the Hebrews abjured the worship of Mesopotamian, Egyptian, and Canaanite deities and followed Yahweh, the divine being revealed to Abraham, Jacob, and Moses, and described in the growing body of Hebrew literature. The Hebrews perceived Yahweh in strongly anthropomorphic terms, even identifying times and places where Yahweh talked directly to human beings, or exhibited humanlike qualities of delight, regret, and jealousy. And however else Yahweh could be described, Yahweh was singular in nature and separated from the material world.

Unlike Greek and Egyptian polytheists, the Hebrews came to understand God as the driving force of history. Other religions spoke of the will of the gods, but not as an all-encompassing determinant of the trajectory of creation and eventual human destiny. Yahwehists conceived of human choice as a decision between following the will of Yahweh, or rebelling against this will and risking the consequences. And where the

other local polytheists saw an array of fickle, mutable gods, Yahwehists talked about a *covenant* between themselves and God, which bound both parties to a contractual agreement offering an ordered and knowable future. As a result, they approached Yahweh with submissiveness and humility, but also retained confidence in God's jealous partisanship on their behalf in the struggle against neighboring powers such as Assyria and Babylon—but only so long as Yahwehists upheld the covenant.

You can see the ways in which Hebrew monotheism radically redefined the relation between the human and the divine in the ancient Near East. But there was much more to come. The followers of Jesus of Nazareth further developed monotheistic concepts within the Hebrew community and carried monotheism to Gentile populations throughout the Roman Empire. Christians came to believe that Jesus of Nazareth was the Messiah prophesied in Isaiah and other Hebrew texts, an *incarnation* of Yahweh and only begotten Son of God. Jesus himself referred to God as his "Father." Jesus' miraculous birth, supernatural miracles, and bodily resurrection after death attested to his claims to be the Son of God. Jesus' disciples carried his teachings and the message of his birth, death, and resurrection throughout Palestine, Asia Minor, and Greece, finally reaching the imperial center at Rome. These developments will be covered in Chapters 11 and 12.

Word to the Wise

A **covenant** is an agreement between two parties, usually involving certain expectations of responsibilities and privileges. An **incarnation** refers to the divine taking on a human form, which is derived the Latin word *carn*, meaning "flesh."

Of course, the Christian version of monotheism required a little more elaboration, and this is where Greek philosophy came in handy. Plato's dualism and Plotinus's concepts of oneness came to the assistance of early church leaders—sometimes called the Early Church Fathers—as they struggled to express the relationship between the Father, the Son, and the Holy Spirit, and to explain the relation between the human and the divine in the person of Jesus Christ. Through a series of councils, church leaders framed the basic concepts of Trinitarianism. This body of thought enabled Christians to perceive God in a variety of seemingly paradoxical, and perhaps even mutually exclusive, ways: as transcendent and immanent, infinite and finite, unitary and plural, and coexisting and emanating. (Not all followers of Christ considered themselves Trinitarians. In the third century C.E., a group called Monarchians were accused of anti-Trinitarianism, and more recently, Unitarians and Jesus-Only Pentecostals deny the triune Godhead, though for very different reasons.)

To the south, Muhammad ibn Abdullah of Mecca (c. 570–632 C.E.) began to receive new revelations about the divine in 610 C.E., which came to be called Allâh (English translation doesn't cut it, but the best it can do is "the God"). For 10 years Muhammad received further revelations that when gathered together formed the Qur'an (or Koran). The Qur'an, spoken to Muhammad in the language of Arabic, was the final revelation to humanity, and offered a vision of a perfect, eternal, all-powerful and all-knowing God who demands submission and obedience. Muslims who followed the Qur'anic teachings rejected Christian Trinitarianism as a violation of the principle of God's oneness, and they regarded claims of God's incarnation and resurrection in the person of Jesus as impious blasphemy, even as they affirmed Jesus' status as an important prophet.

Islam, the religion of the followers of Muhammad, contributed to the conversation about God within monotheism in several important ways. Islam reminded the community of the faithful of the inexpressible nature of the divine, cautioning against the dangerous anthropomorphic tendencies of Judaism and Christianity. According to Muslims, their close cousins tended to weaken the divine by limiting and dividing its power. To the Muslim mind, Allâh is wholly other, unblemished by any association with the material world and sinful human flesh. Muslims believe these principles are a necessary component of belief in the all-encompassing power of a unified God.

This sixth-century B.C.E. relief depicts Zoroaster's monotheistic God, Ahura Mazda, as a bird with a human head leading the Persian army into battle.

(Courtesy of Ugo Bardi)

Transcendence vs. Immanence

Judaism, Christianity, and Islam offer the clearest examples of the continuation of ancient monotheistic belief into the present day. Within each of the traditions, however, there's been a good deal of conversation on the subject of God's relationship to

the world. Is God far removed, off in an inaccessible realm and uninvolved with humanity? Or is God very near, participating in creation, giving to and getting from those who call upon the divine? I'll be discussing all three perspectives in much greater detail in the rest of this book, but for now here's an overview.

Hebrew Perspectives

The ancient texts of Judaism indicate that the issue isn't an either/or proposition; God is both transcendent and immanent. At certain times in their history, Hebrew writers perceived God in strikingly transcendent terms, as when God told Amos in Amos 7:8 that a plumb line of separation divided them because of Israel's iniquity. At other times God was described as quite immanent, as in the episode in Genesis 32:24 where God grappled with Jacob and sprained Jacob's leg in order to escape. "The Lord, the Most High, is terrible, a great king over all the earth," the Psalmist wrote. (Psalm 47:2) But a few verses earlier, the Psalmist said with no apparent concern for contradiction, "God is our refuge and strength, a very present help in time of trouble." (Psalm 46:1) The Hebrew concept of God permitted this elasticity, which is one of the subjects we'll learn more about in Chapter 6.

Pearls of Wisdom

St. Augustine perceived God as immanent in his famous autobiography:

> I have learnt to love you late! You were within me, and I was in the world outside myself. I searched for you outside myself .... You were with me, but I was not with you. (*Confessions* 10.27)

Christian Perspectives

So what about Christianity? Christian monotheism must be viewed in light of the concept of the Trinity of Father, Son, and Holy Spirit. The Church Fathers endeavored to maintain the oneness of God by describing the divine as one essence in three persons, or personalities. As Father, God exhibits transcendence, while as Spirit, God exhibits immanence. As Son, God exhibits both at once, since Jesus Christ was perceived as fully divine and fully human. Later mystics such as St. Teresa of Avila and Meister Eckhart would describe intimate encounters with the divine, whereas deists such as John Toland and Thomas Jefferson closed off the possibility of God's continued supernatural involvement with nature and human affairs.

Islamic Perspectives

Islamic philosophers and theologians tended to remain faithful to the original Qur'anic vision of a transcendent divine being. Remember, this was one of the key points of departure in the revelation Muhammad received in the seventh century C.E. The Qur'an says: "Allâh is that Supreme Being Who is the Independent and Besought of all and Unique in all his attributes. He begets none and is begotten by no one. And there is none his equal." (Surah 112.2–4) Later thinkers attempted to capture a sense of Allâh's presence; Abu Bakr al-Baqillani (d. 1013 C.E.) theorized that material beings were composed of atoms that in turn were sustained by Allâh. Nevertheless, Islamic divinity continued to stress the absolute otherness of Allâh and the necessity of complete submission of humankind to his will.

Patterns of Belief

Despite differences of opinion on God's orientation toward the material world, you'll find some striking similarities among the major monotheistic religions. These similarities set monotheism apart from the ancient polytheistic schemes and from the Eastern religions as well.

Jews, Christians, and Muslims depart pretty significantly from other philosophical and religious traditions on the subject of time and history. Where Eastern religions stress themes of recurrence and cycles, the ancient monotheisms stress the linear nature of history. They perceive an omnipotent God who called the universe into being, then placed creation on a trajectory toward the final judgment, which will bring an end to historical time and the onset of eternity. This understanding of time relates to another core idea shared by monotheists, which is the historical revelation of God to humanity by means of a fixed, authoritative, and sacred canon of religious texts.

The Hebrew scriptures, called the Tanak, are unique because of their strongly historical content. The Tanak contains the sacred history of the Israelites, a narrative that offered confirmation of Yahweh's promises to Abraham, Moses, and others in the earliest epochs of human history. Ancient Hebrews came to understand the Tanak (what Christians call the Old Testament) as a holy text, containing an account of the sacred history of Israel's covenant relationship with Yahweh. Christians eventually defined their scriptures—the Hebrew Tanak together with the canonical books of the New Testament—as the very Word of God; biblical writers were inspired by the Holy Spirit to record divine truth. And Muslims affirm the idea of divine revelation and

take it one step further, claiming that the very language of the Qur'an itself—Arabic—is Allâh's eternal thought and word. And not only are the concepts and ideas holy, but the vocabulary, syntax, and grammar are holy, too. Jews and Christians make no such claim for Hebrew or Greek (though Hindus do for Sanskrit).

And then there's the idea of spiritual disciplines. Ancient Hebrews spoke of the *mitzvoth* (commandments) and *halakhah* (law) required under the covenant, while Muslims practiced the duties outlined in the Five Pillars of the faith. Jesus told the disciples to practice the sacraments of baptism and the Eucharist (also known as communion). While not unique to monotheism, these disciplines offered confirmation of the special status of their practitioners, which sets monotheists apart from adherents of other religions. Each of these faiths perceives their believers to have a special, exclusive relationship to the divine.

Consequences of Monotheism

Experts have credited Judaism, Christianity, and Islam with many of the core values of Western civilization. They claim that the ethical standards of the West were codified by these ancient monotheisms, and the idea of a special relationship to God with duties and obligations gave their lofty ideals greater urgency. And these duties implied moral accountability and personal choice. This association encourages scholars to trace the Western ethic of self-determination back to the way human relationships with the divine were framed in monotheistic belief.

Besides individualism, monotheism is credited with the idea of progress because of its linear view of history. This idea of an ultimate purpose to history with an ultimate end has a technical name: *teleology*. Teleological perspectives on time and eternity are thought to have brought hope and optimism to these cultures, clearing the way for the Western idea of progress. To be sure, these monotheisms contain recipes for a just society and heavenly mandates to follow these recipes in reforming contemporary politics, society, and culture. Simply put, monotheism has been credited with the idea that humans should try to make the world a better place, and rightly so.

Word to the Wise

Teleology refers to the investigation of final, or ultimate, causes. In religious thought, it involves discussion of the origins of the universe, the destiny of humankind, and the resolution of the war between good and evil.

Still, tensions persist within these communities of belief. Monotheism gave rise to persistent philosophical difficulties such as the problem of evil and the relationship between divine control and human action. In both instances, monotheistic insistence on a perfect, all-powerful, all-knowing, self-existing being leads to the question of where evil entered into the system. Lots of attempts have been made to explain the source of evil, which will come up in subsequent chapters. A more esoteric debate involves the degree to which human beings have the capacity to freely choose and act, given an all-powerful and all-knowing God. Each religion has had its warring camps on the free will and determinism issue.

If monotheists have had their philosophical and theological difficulties, then so have the pantheists and polytheists. But the difficulties are certainly not enough to dissuade hundreds of millions of adherents from monotheistic belief, including the person who owns the car I spied in a pharmacy parking lot recently with the license plate that reads, "1 God."

The Least You Need to Know

- Monotheism is commonly associated with Judaism, Christianity, and Islam.
- The idea of a single God is very old, probably as old as the dawn of civilization.
- Monotheism blends divine transcendence and immanence together in creative ways, including the Christian doctrine of the Trinity.
- Monotheist religions believe their adherents have an exclusive relationship with God, which culminates at the end of a linear progression of history.

Chapter 5

God Is None: Atheism

In This Chapter

- Early skeptics and doubters from the Classical Era through the Enlightenment
- The onset of disbelief amid the disenchantment of the West
- Russell's arguments against the existence of a Christian God
- The difference between atheism and agnosticism
- Buddhism as a kind of atheism

Many, if not most, believers have at one time or another doubted the existence of God. Just as the famous doubting Thomas did in the Gospel of John, they question the reports of others who claim to have seen God, but they find enough faith to believe when they've experienced the divine firsthand. Yet these occasional doubts do not make them atheists. Atheists are not merely doubters; they are disbelievers.

Atheists affirm certain principles regarding the existence (or in this case, nonexistence) of the divine, ruling out the possibility that God is real. However, very few people who doubt the existence of God are technically atheists. Most are agnostics, because they are unwilling to completely rule out the possibility of God.

Idle Speculation?

You might be surprised to learn that *atheists* are very recent participants in the conversation about God that's been going on for several millennia. But atheists build on a long tradition of skepticism about the gods reaching back to at least classical Greece and beyond. In this era, as with every other since, thinkers rejected conventional wisdom about ultimate reality and advanced innovative concepts that endeavor to explain the mysteries of existence. Their voices are heard behind the bolder claims of modern atheists that God cannot possibly exist.

Word to the Wise

Atheism is the belief that gods or spiritual beings do not exist.

Xenophanes

In the beginning of the atheist tradition, skepticism was not atheism as such. The work of Greek philosopher Xenophanes (c. 560–c. 478 B.C.E.) is a great starting point for understanding what these early skeptics were up to. He resented Homer's treatment of the gods in the *Iliad* and *Odyssey*, and Hesiod's depiction in *Theogony*. He wrote: "Homer and Hesiod have attributed to the gods all sorts of things that are matters of reproach and censure among men: theft, adultery, and mutual deception." So the popular conventions in Greek divinity didn't sit very well with him.

If Xenophanes didn't like the impious treatment of the gods in popular literature, he also seemed displeased with the prevailing anthropomorphic tendency to assign the gods human attributes. In several surviving documents he took note of this phenomenon:

> But mortals suppose that gods are born,
> wear their own clothes and have a voice and body.
>
> Ethiopians say that their gods are snub-nosed and black;
> Thracians that theirs are blue-eyed and red-haired.

Instead, Xenophanes advocated a more impersonal, essentially pantheist conception of God. A later Greek, Theophrastes, described Xenophanes' position like this: "the all is one and the one is God." Xenophanes' work took its place among the work of Thales, Anaximander, and Anaximenes, who involved themselves with efforts to rethink the ultimate basis of reality, each identifying a different substance at the core of all material phenomena. Thales, for example, made the important distinction

between reality as it is, and reality as we perceive it to be, and speculated that water is the unifying element of all reality. These Ionian Greeks, together with Xenophanes, left a legacy of speculation that challenged the accepted view of the divine in Hellenic culture.

Carneades

By the time of Carneades (213–129 B.C.E.), a formal school of thought had emerged in ancient Greece called Skepticism. Carneades, the most well-known Skeptic, directed his doubts not toward the divine as such, but toward the larger question of whether it was possible to know anything for certain. He believed it was impossible to conclude that mathematical principles are constant and absolute. And he held that the seeming order of the natural world provided no evidence for a supreme architect in the heavens. In effect, he doubted *both* reason and faith as a means to arrive at truth.

Saving Belief Through Syncretism

Clearly, in the three centuries before the appearance of Jesus of Nazareth the struggle for the soul of the ancient Mediterranean world reached fever pitch. Mythological, philosophical, and religious visions contended for the allegiance of seekers desperate for insight into the mysteries of existence. It was a pivotal time in the history of conversations about God.

In this period, several key figures attempted to blend together religious and philosophical visions. When thinkers try to pull disparate strands of thought together in this way, we call it *syncretism.* You can see this in the "Hymn to Zeus" by Cleanthes (c. 331–c. 231 B.C.E.), who tried to harmonize Greek mythology and Stoic philosophy. The Zeus of mythology shows up in the hymn when Cleanthes sees Zeus "shrouded in dark clouds and holding the vivid lightning." Zeus appears in the hymn as creator and sustainer of the universe. But Zeus manifests in very impersonal ways, too, as the "first cause of nature" and the force that guides "the universal Word of Reason which moves through all creation."

Word to the Wise

Syncretism is the practice of fusing different religious or philosophical concepts into one integrated system.

Cleanthes' hymn bears an unmistakable Stoic imprint, because it perceives the divine in universalistic ways (Zeus as a god "with many names") and identifies the divine with universal law or reason. And while the hymn offers praise and worship to this universal principle, the intent is to call hearers to greater virtue, to live in conformity with "God's universal Law." The effect is to empty Greek thought of magic and mystery, and to direct religious feeling away from the supernatural and toward the natural. When God is equated with reason, there's no real need to call God "God" anymore.

Reason and Revelation

The ancients, from Zeno and Cleanthes to Xenophanes and Carneades, left a legacy of rational speculation and religious syncretism to the Jewish and Christian philosophers of late antiquity and the Middle Ages. Within the Jewish tradition, Philo of Alexandria (c. 15–45 C.E.) worked to integrate Greek philosophical concepts into his reading of ancient Hebrew texts, while Christian theologians throughout Palestine, North Africa, and Asia Minor discovered Neo-Platonism very helpful in hammering out Trinitarian ideas regarding the substance and essence of the divine.

The essential problem for these metaphysicians and others to follow was what to do with our traditional concepts of God, which require belief in supernatural phenomena, when the insights we gain from our senses and from the workings of our minds appear to contradict those concepts, or fall short in explaining them to our satisfaction? During the Middle Ages, three philosophers, Maimonides, ibn Rushd, and Thomas Aquinas, brilliantly deployed logic and reason in their discussions of the divine, each within their own traditions (Jewish, Islamic, and Christian, respectively). Significantly, all three men worked from the ideas of Aristotle in their effort to establish the truths of their traditions upon a rational basis. You'll discover more about their work in later chapters.

In the work of Aquinas, though, you begin to see some of the pressures that will eventually come to menace the community of the faithful. Aquinas believed that people can know truth, but sometimes we know it in ways that are not easily explained. There is only one truth, and part of it is easily proved through logic and reason. But another part derives from divine revelation and must be taken on faith, although reason can help us to understand its meaning. For example, God's existence can be proven through reason, following Aristotle's proof of an unmoved mover. But the idea of the Trinity cannot, which doesn't make it less true for being beyond the capacity of humankind to either prove or disprove. Where human logic

and divine revelation conflicted, Aquinas argued, it was a result of the misapplication of reason, or a misinterpretation of divine revelation.

Divinations

In 2001, surveys revealed that some 900,000 people in the United States identify themselves as atheists. That's about 0.4 percent of the population. Some 990,000 claimed to be agnostics, which was up from 118,600 in 1990, a sevenfold increase in one decade. (American Religious Identification Survey, CUNY)

Aquinas's approach was enormously successful, and largely shaped the way Christians went about justifying continued belief in God. And yet Aquinas unleashed forces that quickly became difficult to contain. In the thirteenth century, teachers at the University of Paris acted on Aquinas's prompts and looked deeper into Aristotle's work. They discovered some incompatibilities that seemed to defy harmonization, such as Aristotle's claim of an eternal material realm versus the Christian claim of creation *ex nihilo*. The Bishop of Paris condemned 219 propositions offered up by these teachers, including some propositions associated with Aquinas himself. It was only the beginning of a torrent of debate about faith and reason that grew through the Middle Ages and reached its height in the period known as the Enlightenment.

The Disenchantment of the West

History teaches us that the relationship between faith in God and the scientific exploration of nature hasn't been a very amicable one, at least since the time of Aquinas. But the modern suspicion of faith is a multifaceted and often contradictory impulse.

Anticlericalism

Much of the animus toward religion, in fact, is not actually the result of critical reevaluation of religious claims about the ultimate reality. Critics zero in on the hypocrisy of believers, political ambitions of church leaders, persecution of heretics, and various abuses of religious—and specifically clerical, authority. Because of its high profile, the Roman Catholic Church became an easy target of these critics in medieval and Renaissance Europe. Early critics were at least sympathetic to the church; new religious organizations such as the Franciscans and Brothers of the Common Life sprang up promoting reform to improve the practice of Christianity.

The Protestant reformers must be included here, too, though their reforms eventually produced schism in the church. Over time, critics became less sympathetic, unleashing savage attacks clearly not intended to make the church better.

Humanism

Through the Middle Ages and Renaissance, so-called Humanist writers began an effort to broaden and extend Aquinas's discovery of the ancient writings of Greece and Rome. Humanists such as Francesco Petrarcha (1304–1374) and Desiderius Erasmus (1469–1536) devoured Greco-Roman philosophy, history, drama, poetry, political commentary, and so on, discovering pre-Christian alternatives to Roman Catholic metaphysical and moral teachings. By the time of Michel de Montaigne (1533–1592), the mood in Western Europe had indeed changed. Montaigne wasn't a savage critic of the church so much as a thoughtful skeptic who doubted pretty much everything—Catholic dogma, Protestant reforms, even the reawakened rational outlook. He cautioned against both positive and negative attributions to God in the *Essays:* "To make judgments about great and high things, a soul of the same stature is needed; otherwise we ascribe to them that vice which is our own."

Science

Montaigne's pessimism was born of endless theological wrangling between Catholics and Protestants and of course the near-constant warfare over religious and territorial issues in the sixteenth century. And whatever intellectual and cultural unity remained in Europe was shattered in the wake of the revolution of ideas inspired by Johannes Kepler (1571–1630), Galileo Galilei (1564–1642), and a few years later, Isaac Newton (1642–1727). These men sought—and found—naturalistic ways to describe the invisible forces that sustained the workings of nature; even the powers that moved the planets and stars across the night sky had mechanical explanations. There was no longer a need to imagine an Atlas or even a Yahweh holding the Earth in his hands. But more was to come, because the ground had been laid for others to come along and further diminish God's role in the universe.

Freethinkers and Deists

People seeking to further diminish God's role in the universe arrived in the form of Freethinkers and *Deists* in the eighteenth century. John Toland, Voltaire, Rousseau, Thomas Jefferson, and many others led the way in casting doubt upon traditional explanations for the creation of the universe, the origin of sin, the meaning of Jesus'

appearance on Earth, and the future destiny of humanity. Thomas Paine's *Age of Reason* (1794) is the most provocative expression of Deism. After affirming belief in one God (hence no Trinity), he said "I do not believe in the creed professed by the Jewish church, by the Roman church, by the Greek church, by the Turkish church, by the Protestant church, nor by any church that I know of. My own mind is my own church."

Word to the Wise

Deism, from the Latin *deus,* for "God," is the belief that God is revealed through reason and scientific inquiry, rather than supernatural or scriptural revelation.

The only insight into the divine that Paine would accept was the "progressive knowledge that man would gain, by the aid of science, of the power and wisdom of God, manifested in the structure of the universe and in all the works of Creation." To the Deists, God was uninvolved in the universe. God was rather like a clock maker who wound up the universe and then let it run of its own accord. What was true for the universe was true for human affairs as well. Enlightenment thinkers held that people were not inherently sinful, but were blank slates—*tabula rasa* in John Locke's famous phrase—and turned bad because of oppressive social and political institutions and lack of proper education. If people were to be made good, it would be accomplished by the work of people themselves, or not at all.

Reasons for Disbelief

The eighteenth century posed challenges for those who still believed that God created the universe and remained actively involved in the material world throughout history. Just as Christianity made it harder for people in the ancient Mediterranean world to look at a forest and imagine it filled with nymphs and satyrs, the Scientific Revolution and Enlightenment made it harder for modern Europeans to look at the countryside and imagine it filled with angels and demons. Simply put, the world had become disenchanted.

Not all doubting leads to disbelieving, but events of the last several hundred years might encourage many to make this assumption. The culmination of these developments in the intellectual world of Western Europe was the atheism of Karl Marx, Friedrich Nietzsche, and Sigmund Freud in the nineteenth century. We'll learn more about them in Chapter 26. Each had very curious ideas about the nature of religion, but none expressed the reasons for their disbelief as clearly as the atheist Bertrand Russell, whom we'll meet next.

The Problem of Causes

Bertrand Russell (1872–1970), a British mathematician and philosopher, believed that the argument from first causes, based on Aristotle's concept of unmoved mover, was not necessarily "proof" of God's existence. In a famous speech delivered in 1927 titled "Why I Am Not a Christian," Russell said, "if everything must have a cause, then God must have a cause." To him, the world might just as well have come into existence by itself, or not have had a beginning at all. The argument from causes, to Russell, doesn't hold water because it's only a failure of imagination on our part to insist that the world must have had a beginning.

The Problem of Natural Law

Going further in his speech, Russell attacked the inference that since universal laws govern the universe, there must be a lawgiver. He believed this was the by-product of a false association between the "laws" of physics and the laws of legislatures. In the latter case, parliaments make laws, which citizens decide either to follow or disregard. This isn't the same as natural law. In natural law, the principles of physics are descriptions of how nature is *thought* to behave, not how it *ought* to behave. The principles are conventions that human beings have derived in order to express what they perceive in nature. And when the principles are subject to real scrutiny, they don't reveal design so much as the "statistical averages of just the sort that would emerge from chance."

The Problem of Design

Christians had grown accustomed to arguing that nature offers proof of divine planning because it is so perfectly fitted together. In his speech, Russell had no patience for this argument, citing the parody of this belief in Rousseau's quip about the nose being perfectly designed for the holding of glasses. And drawing from Darwin, Russell argued that it's easier to believe people became suited to their environment through a process of adaptation, than to believe that the environment was designed to be suitable to people.

The Problem of Good and Evil

Universal morality provided no cover for theists either, according to Russell. In his speech, Russell rejected the claim that the concept of good and bad originated from God; if God is good, then "good" as a concept must be separate from and perhaps

even superior to God. Furthermore, he rejected the idea that moral imbalances of the material world will be righted in the hereafter, because there's no reason to believe that moral imbalances do not exist in the hereafter as well. It would be more logical to assume that the other world is more or less like this world with all its sin, oppression, and injustice.

The Problem of Religion

Russell ended his speech with a number of comments about the teachings of Christ and the hypocrisy of Christians. He thought Jesus to be a poor teacher because one or two of his teachings were wrong—Jesus didn't return in the lifetimes of the disciples as he predicted, for example. He also thought Jesus wicked because he spoke of eternal damnation, and to Russell's thinking a perfectly good God could not be author of such cruelty. But Russell saved his most venomous condemnation for Christians. He believed that "the more intense has been the religion of any period and the more profound has been the dogmatic belief, the greater has been the cruelty and the worse has been the state of affairs," meaning inquisitions and witch burnings. And nobody seems to be turning the other cheek or selling their goods to give to the poor as Jesus had taught.

Divinations

Perhaps the most well-known promoter of atheism is Madalyn Murray O'Hair (1923–1995), founder of American Atheists and plaintiff in the famous 1963 Supreme Court case *Murray v. Curlett* that declared mandatory prayer in U.S. public schools to be unconstitutional.

It was "ignorant men" who devised the concept of God in order to terrify others into submission, at least according to Russell. He offers this prescription for the ills of society: "Science can teach us … no longer to look around for imaginary supports, no longer to invent allies in the sky, but rather to look to our own efforts here below to make this world a better place to live in, instead of the sort of place that the churches in all these centuries have made it."

Who Killed (What) God?

Russell's speech failed to impress the philosophers, but gained a wide and devoted following. This is because it neatly expressed the modern case against God, at least God as described by theists such as the Christians. It turns out that atheism really is the end product of a long-running but nevertheless very modern argument. This is

Divinations

In 1998, *Nature* published a survey that revealed that some 52.7 percent of the scientists in the National Academy of Sciences expressed "personal disbelief" in God in 1914, which rose to 72.2 percent in 1998. Those expressing "personal belief" declined from 27.7 percent to 7.0 percent in the same time period.

the argument between Western European and British clergy and theologians who hold to a classical theistic conception of the divine, and the free-thinkers, deists, and materialist philosophers who have had difficulty accepting certain propositions associated with that conception.

Traditional monotheism places God in a transcendent position with certain attributes such as perfect, eternal, unchanging, all-powerful, all-knowing, self-existent, and the like. These attributes naturally emerged from accounts of the Supreme Being Christians claimed to be worshipping since the time of Christ. It is not surprising that these attributes have created opportunities for creative minds to go to work, finding the apparent contradictions and inconsistencies that lie behind any finite account of an infinite entity.

When philosopher Friedrich Nietzsche (1844–1900) famously proclaimed, "God is dead," he didn't mean that what was once living—the creator and sustainer of the universe—is now dead (*The Gay Science*, 1882). What he meant was that there was no longer a need to retain the traditional, Western understanding of the divine in the face of the scientific mood of the modern age. It meant that the challenges to metaphysics were so significant that the West had begun to turn away and busy itself with material preoccupations. What died was not the Supreme Being itself, but the confidence that theistic belief in God is justified with rational "proofs" of God's existence, and that faith in God must serve as the grounds of human action.

Atheism and Agnosticism

What had happened, of course, was that many critical minds had turned away from confident belief to a sort of perpetual state of withholding assent. They didn't embrace disbelief, but instead hovered between two certainties—that God does exist and that God doesn't exist. The technical word for the belief that the evidence supports neither claim is *agnosticism*.

Significantly, this term was coined in the modern era during the debates inspired by the emerging materialist views of scientists and philosophers. In 1869, T. H. Huxley, biologist, educator, and defender of Darwin's theory of evolution, created the word

agnostic and applied it to himself during a debate over Darwinism in London's Metaphysical Club. What he meant was that certain things are just not knowable; we cannot establish the truth or falsity of many things through processes of empirical investigation. Suffice to say that agnosticism, properly understood, does not preclude the existence of God.

Word to the Wise

Agnosticism is a position that holds that one cannot know conclusively whether or not God exists.

This is where atheists and agnostics part company. Agnosticism is a position of neutrality in the face of imperfect knowledge. Atheism, on the other hand, is a position that affirms a proposition: God does not exist. Atheists then must take the same road as the Islamic, Jewish, or Christian theists and offer well-grounded reasoning in support of their proposition. Agnostics would probably say that they are equally disadvantaged for having framed an unanswerable question. Atheists and agnostics differ because an agnostic would ask an atheist, "What's your proof that God *doesn't* exist?"

Huxley might have coined the word, but if you've read this far in the book you will already have noticed that the roots of agnosticism run back to the prehistoric era. Every culture has produced its voices calling for humility in conversations about the divine. Perhaps it's sufficient to let the chief of all agnostics, Protagoras (c. 485–c. 410 B.C.E.), have the last word: "Concerning the gods, I have no means of knowing whether they exist or not or of what sort they may be. Many things prevent knowledge including the obscurity of the subject and the brevity of human life." This attitude, you should know, got him exiled from Athens and all of his books burned.

Eastern Perspectives

Perhaps you have come across the claim that Buddhists are atheists. The Buddhist concepts of God are very complicated and require extended reflection, which is the subject of Chapter 23. For our purposes here, it bears mentioning that Buddhists do not share the same perception of the divine that we associate with conventional Western theism in the Jewish, Christian, and Islamic traditions.

The Buddha sought release from suffering by overcoming desire and attachments and by seeking enlightenment. Buddha offered a diagnosis and a cure: misery and suffering on one hand, and knowledge on the other. He taught that those who successfully detached themselves from desire and attained enlightenment (via the Eightfold Path) could reach nirvana, the eternal state of nonbeing. Those who failed during this lifetime were doomed to continue the cycle of rebirth.

As you can see, gods never entered into Buddha's program. He thought all the talk about gods was rather a distraction from the true path of enlightenment. He chose to remain silent when asked various metaphysical questions about time and eternity and the nature of the human soul. In fact, Buddha believed that the worship of gods was just another attachment that must be overcome in order to reach nirvana. So you can say that Buddha was sort of agnostic on the question of God.

And yet Buddhists, as opposed to the Buddha, may have had other opinions. The Mahayana tradition within Buddhism began to teach that Buddha is divine, and that others who obtained nirvana and chose to remain behind to help others (bodhisattvas) are divine beings as well. Needless to say, that places the Mahayana strand outside the category of atheism.

The Least You Need to Know

- Ancient skeptics offered alternative conceptions of the divine, but didn't preclude the existence of God.
- Atheism is an outgrowth of religious and philosophical trends of the last two centuries.
- Many intellectuals in the last few centuries explained the origins and operations of nature without reference to divine activity.
- Noted atheist Bertrand Russell summed up the modern cast against the Christian concept of God in his speech "Why I Am Not a Christian."
- If the Buddha was agnostic on many questions related to God, his followers produced more definitive statements about the divine through the centuries.

Part 2

The Concept of God in Judaism

Israel means "wrestler with God," and this definition provides a clue to the Jewish concept of the divine. These chapters detail the remarkable history of the Hebrew people and their evolving relationship with Yahweh, starting with Abraham's conversation with God and ending with debates over the place of God in modern Israeli politics. The Jewish God is the God of history, working through historical events to reward or chastise those who perceive themselves as his chosen people. But Jewish voices throughout history have spoken of this covenant relationship in subtly different ways, giving rise to diverse literary traditions within Judaism. In these chapters you'll hear rabbis speak of God through the Talmud, Jewish mystics describe the ultimate reality in the Kabbalah, and scholars probe the connections between faith and reason in a philosophical movement known as falsafah. All these thinkers helped sustain an ongoing dialogue within the Jewish community, and between Jews and non-Jews, about the nature of the divine and how God might be experienced in light of changing times and circumstances.

Chapter 6

God in the Hebrew Scriptures

In This Chapter

- Learning about the saga of the ancient Hebrew people
- The meaning behind various names for the Hebrew God, such as El Shaddai and Yahweh
- The importance of the covenant idea to Jewish concepts of God
- Understanding the complex nature of Hebrew scripture
- How the ancient Hebrew religion turned into Judaism

Perhaps you've heard of the Tanak, or what many people outside Judaism know as the Old Testament. These texts record the thoughts and actions of the ancient Hebrews in Palestine. Inside, you get a very distinctive concept of God, one that gave rise to many of the core principles of theism, and particularly monotheism.

Throughout the Tanak, God is perceived as a creator God who brought the universe into being. But God is certainly not distant since he speaks directly to various people and even wrestles with Jacob in a famous episode in the Book of Genesis. God also acts in a highly partisan way,

helping the Hebrews defeat their enemies and captors. But God also demands perfect loyalty and submission, with very real threats of divine retribution for offenders. In this chapter, you'll discover a picture of God in the Tanak as an absolute, sovereign, intimately involved, and perfectly just deity who maintains a special relationship with his chosen people.

Father Abraham

The Hebrew scripture contains the remarkable history of Hebrew people, beginning with the account of the universe's origins, then getting quickly to the story in Genesis of a Chaldean man named Abram who lived sometime before 2000 B.C.E.

A Surprise Visitor

One day Abram received a call from El Shaddai (in English, "God, the One of the Mountains," or "Almighty God"), instructing him to leave his hometown of Ur in the Tigris-Euphrates region and settle in Canaan, between the Jordan River and the Mediterranean Sea. The reason? God said "I will make of you a great nation, and I will bless you, and make your name great." Abram discovered he was to be part of God's larger plan to exalt the *entire* human race: "By you all the families of the earth shall bless themselves." (Genesis 12:2–3) Some scholars believe the El in the story of Abram is the same "El" worshipped by the ancient residents of Canaan. In Canaanite religion, El (High God) presided over a council of divinities that included Baal, Asherah, and others. (We'll explore these connections and scholars' disagreements over them a little later.)

Promises, Promises

We find out rather quickly in the Tanak that this is only the first of many promises God made to Abram and the rest of the Hebrew people. When Abram crossed into Canaan at Shecham, near the modern West Bank city of Nablus, God made a second promise: "To your descendents I will give this land." (Genesis 12:7)

These promises formed a covenant between Abram and God. In exchange for land and children, God demanded that Abram "walk before me, and be blameless." This covenant relationship was marked by the change of Abram's name to Abraham ("the father of many nations") and the requirement of male circumcision for Abraham and all of his tribesmen and descendents.

One of the more startling promises in Genesis included a promise to Abraham to provide a male heir through his wife Sarah, which brought Abraham to the point of laughter, given their ages (he 99, she 91). Interestingly, Sarah had earlier contrived to produce an heir through her maidservant Hagar, and Ishmael, the child Hagar bore to Abraham, was sent into the southern wilderness where he became the patriarch of the Arab people. At least this is what the Tanak teaches.

Promises Kept

Despite Abraham and Sarah's incredulity, God was true to his word. Soon Sarah conceived and gave birth to Isaac. The covenant was put to a test when God asked Abraham to offer up his miracle baby and sole heir as a human sacrifice. Abraham went through with preparations but when the time came for him to put Isaac to the knife, an angel of the Lord stayed his hand. God rewarded Abraham with further promises of land and children. From Isaac came Jacob (soon to be renamed Israel), and from Jacob came the twelve patriarchs who would establish the twelve tribes of Israel. God's promises were indeed fulfilled.

Divinations

There are numerous Mesopotamian records that provide evidence of a wandering group of Semitic nomads, called "Hapiru" in Sumerian cuneiform. Scholars believe this is where the word Hebrew comes from.

God of History

Abraham's story begins one of the most arresting sagas in human history. It leaves you on the edge of your seat, with cloak-and-dagger intrigue, mighty armies and epic battles, long chases and narrow escapes, and of course plenty of romance. But the story has a purpose, summed up in Deuteronomy 26:5–10. The writer tells the Hebrews to remember where they came from, and wrote up a sort of creed that begins:

> A wandering Aramean [Abram] was my father; and he went down into Egypt and sojourned there, few in number; and there became a nation, great, mighty, and populous. (Deuteronomy 26:5)

This passage in Deuteronomy stitches together Abraham's story with the story of another noteworthy Hebrew, Moses, who lived at a much later date. The account in Deuteronomy 26 continues:

> And the Egyptians treated us harshly, and afflicted us, and laid upon us hard bondage. Then we cried to the Lord the God of our Fathers, and the Lord heard our voice, and saw our affliction, our toil, and our oppression; and the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror, with signs and wonders. (Deuteronomy 26:6–8)

Word to the Wise

The **Torah** refers to the texts traditionally attributed to Moses, which comprise the first five books of the Tanak: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

There's an important message here. Hebrews perceived the divine as a God of history, driving the forces of change toward some distant consummation at the end of time. The German scholars of the Tanak developed a concept for this mode of expression in the *Torah*: *Heilsgeschichte*, or salvation history of the Jewish people. Each major event in the Hebrew past was significant for what it revealed about the purposes of God, and each subsequent event was interpreted in light of this unfolding history.

There's More to the Story: Moses

The Hebrews established a connection between their history as a people and their growing commitment to the God of Abraham. This gets us to the story of Moses. The story includes Moses' vision of Yahweh in the burning bush, the miraculous delivery from the hands of Pharaoh, the revelation of the law (including the Ten Commandments) on Mt. Sinai, and the ultimate return to the Promised Land in Canaan. Clearly, it is no coincidence that Moses is a pivotal figure in the history of the Hebrew people *and* a pivotal figure in the emerging Hebrew concept of God.

Way Down in Egypt Land

The Hebrews went to Egypt during the time of Joseph, Abraham's great-grandson, who served as viceroy to the Pharaoh. The Hebrews lived in peace, but then Ramses II (1290–1224 B.C.E.) came to power and consigned them to slavery. The Book of Exodus records that Pharaoh feared Hebrew slaves would overcome the

Egyptians through natural increase, and so he ordered every Hebrew male infant to be killed. Moses, it seems, was spared when his parents hid him in the reeds along the Nile, only to be discovered by Pharaoh's daughter.

Moses grew up in Pharaoh's court, but when Moses killed an Egyptian for beating a Hebrew slave, he was forced into hiding again, this time among the Midianites. Then a remarkable thing happened—another divine visitation.

God Gets a Name

Hebrew scripture records that "the people of Israel groaned under their bondage .... And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob." (Exodus 2:23–24) So God appeared to Moses in Midian, in a flame of fire out of a bush that seemed not to be consumed. The exchange that followed was extraordinary. The divine identified itself as "the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob," and pledged to use Moses to lead the people of Israel from bondage.

But Moses wasn't so sure he was ready for leadership. When Moses asked what he should tell the people when they asked the name of the god that sent him, God identified himself as Ehyeh-Asher-Ehyeh, which has been translated variously into English as "I Am That I Am," "I Am Who I Am," and "I Will Be What I Will Be." This provided the basis for the Israelite name for God, YHWH, commonly pronounced Yahweh. Here Yahweh refuses to be identified with meteorological phenomena, celestial bodies, the cycles of nature, or features of the landscape. He will be what he will be, and that's the end of it.

Take Heed!

Among the more distinctive practices in Judaism is the restraint on naming or picturing the divine. If you see God written as G-d, it is not because Jews are commanded not to take God's name in vain, but out of concern that someone might come along and deface the word once it's written.

Are there two gods in the Torah, El Shaddai and Yahweh? This is a complicated question, but it touches on the strong historical consciousness of the Hebrews. Scholars explain the multiple names through critical examination of the manuscripts that we still have from the ancient period. Their theory is that the Torah was actually written by four writers in four different periods spanning an entire millennium. The

first draft expressed the name of God as El Shaddai, but then a later redaction (critical revision) changed portions of the original and added new material, such as Yahweh's explanation that he was the God of Abraham, Isaac, and Jacob. The theory says that later writers knew God as Yahweh, and revised the earlier drafts to correspond with their perspective. This layering of revision upon revision introduced progressively "newer" elements into the tradition of Abraham and his progeny, elements that reflect the thinking of the Hebrews in later periods.

Believers don't think they need the scholarly explanation to make sense of the text—they simply believe that God has a number of different names that highlight various qualities or attributes, and particular passages of the Tanak should be read as parts of a larger, unified whole.

Yahweh the Deliverer

Yahweh's conversation with Moses in Exodus creates a rather odd picture—a God who refuses to be pinned down to a name or an image nevertheless conversing with a human being through a flame in a bush. We are introduced to an utter incomprehensibility—YHWH—but also a deity possessed of humanlike attributes.

And yet there was plenty more direct, divine action to follow. Yahweh punished Pharaoh for not heeding his instructions to free the Hebrews, eventually sending a plague to kill all the firstborn of the Egyptians. So Pharaoh relented, though he changed his mind once the Hebrews set out for Canaan. Of course Yahweh delivered once again, permitting the Hebrews to cross over into Sinai on dry land, then swallowing up Pharaoh's pursuing army in a watery grave.

Flagging Commitments

Both Hebrews and Egyptians experienced the awful power of Yahweh firsthand. In a song written after the narrow escape from Egypt, Moses described the deity in absolute terms, which should be read in the context of rival polytheisms in Egypt, Greece, and the Near East:

> Who is like thee, O Lord, among the gods?
> Who is like thee, majestic in holiness,
> terrible in glorious deeds, doing wonders?

But this didn't prevent the Hebrew people from complaining about their new situation in the Arabian wilderness, where they could find no food, water, or shelter. Having lived among the Egyptians and their gods for so long, some even said it would have been better to remain slaves in Egypt than die in the wilderness. The time had arrived for a renewal of the covenant.

The Covenant Idea

Hebrew carping and bickering in the wilderness served as a backdrop to Moses' famous encounter with God on Mt. Sinai. The Torah passages that record the Mt. Sinai encounter provide us with the clearest expression of the Hebrew concept of God, coupled with the fullest account of the special relationship between Yahweh and the Hebrew people.

A Terrifying Presence

In preparation for the event, Yahweh told Moses to consecrate his people, and warned him not to let anyone approach the mountain where he would appear. Death would come to those who crossed the border to Mt. Sinai. Then with thunder, lightning, and dark clouds shrouding the peak, Yahweh descended to the top of the mountain and called Moses into his presence. Yahweh reminded him of his work in delivering the Hebrews from bondage, and issued the Ten Commandments, along with a list of rules governing the religious, economic, and social life of the Hebrew people.

Here, Yahweh comes across as the Supreme Being of the universe, so absolute in holiness and power that those who merely cast a gaze upon him meet with instant death (Exodus 19:21). Yahweh demanded ritual purification prior to the encounter, signifying that the divine and the human must be thought of as fundamentally different things, with a wide ontological gulf separating them.

This idea of radical separation is the focal point of Isaiah's vision of the divine much later in the Tanak. Isaiah hears seraphim proclaiming "Holy, Holy, Holy is the Lord of hosts; the whole earth is full of his glory." (Isaiah 6:5) The Hebrew word for holy, *kaddosh*, can also be translated as "other." The Lord's otherness and holiness brings Isaiah to fear for his life: "Woe is me! For I am lost; for I am a man of unclean lips … for my eyes have seen the King, the Lord of Hosts."

Pearls of Wisdom

God has a number of names in the Hebrew scripture because the actual essence of the divine can never be named, only described in certain imperfect ways. Here are some of them:

- El (Strong One)
- Adon/Adonai (Lord)
- El Shaddai (Almighty God)
- Adonay Tzivaot (Lord of Hosts)
- El Olam (Everlasting God)
- Abir (The Strong)
- El Chai (Living God)
- Elohim (God)
- El Elyon (Most High God)
- Melech (The Ruler)

Terms of the Covenant

Although Yahweh is perceived as wholly other, he also sought to fashion a predictable, orderly, and in fact binding relationship with his people. The terms of the covenant are clear: Obey the law and receive divine favor. Yahweh's passionate desire for their loyalty and obedience comes through in this portion of the text: "I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments." (Exodus 20:5–6)

Yahweh held forth with further promises of a "land flowing with milk and honey," but included warnings not to permit any of the previous occupants to remain. It seems Yahweh recognized the appeal of Near Eastern polytheisms and sought to remove the temptation of Canaanite, Hivite, Hittite, and Jebusite divinities once and for all. Yahweh instructed that once the people had been blotted out, "you shall not bow down to their gods, nor serve them, nor do according to their works, but you shall utterly overthrow them and break their pillars in pieces." (Exodus 23:24)

But take a look at the blessings that awaited the Hebrews should they prove faithful! Yahweh promised to bless their bread and water, to heal their sicknesses, and even to remove female infertility. And Yahweh promised to destroy all of the people who stood ready to prevent the Hebrews from realizing their destiny as a nation.

God Gets a House

In response, the people said, "All the words which the Lord has spoken we will do," which Moses recorded in the so-called "book of the covenant," later described as stone tablets handed down by Yahweh. Yahweh and his people sealed the agreement at an altar, complete with the bloody sacrifices common among Near Eastern religions that were thought necessary to bring humankind into communion with God. The Lord then asked Moses to build an ark, or chest, to contain the "testimony" of the covenant, and to build a tabernacle, "that I might dwell in their midst." (Exodus 25:8) Of course, those who built and maintained the tabernacle were directed to undergo the requisite purification rites. The ark and the tabernacle, along with the consecration of a priestly class and the performance of religious rituals, provided a venue for Yahweh to "dwell among the people of Israel." (Exodus 29:45)

Recent commentary on these passages sets the intimate scaling of the Tabernacle and the Ark of the Covenant alongside the story's spectacular personification of the divine, who engages in give-and-take with Moses, issues various instructions and commands, and agrees to dwell alongside the Hebrews. These intimate and personal aspects of the divine, scholars argue, provided a counterpoint to the frightening immensity and radical otherness of Yahweh.

God of the Heroes and Kings

The covenant had been established, but by no means was the story of the Hebrews complete. The rest of Exodus, Leviticus, and Numbers explain the development of Hebrew law and custom, and how the people struggled to maintain the covenant in the wilderness. Despairing of ever seeing the Promised Land, they resorted to worshipping Baal, the Canaanite god of storm and fertility. In Numbers 25:3, we read that "Israel yoked himself to Baal of Peor. And the anger of the Lord was kindled against Israel."

God ordered Moses to kill the tribal chiefs and all the Baal worshippers, though he relented when the priests made a proper atonement. Eventually Yahweh delivered great (though bloody) victories for Joshua over its current occupants; this is commemorated in the creed of Deuteronomy 26 as well:

> … and he brought us into this place and gave us this land, a land flowing with milk and honey. And behold, now I bring the first fruit of the ground, which thou, O Lord, hast given me. (Deuteronomy 26:9–10)

Other great heroes followed Joshua. David (d. c. 961 B.C.E.) and Solomon (d. c. 922 B.C.E.) together established Jerusalem as the political and religious center of the Israelite domain. Solomon's temple replaced the portable tabernacle, giving the Hebrews a monument to Yahweh to rival the other architectural wonders of the ancient world. And the writings attributed to David and Solomon signified a maturation of ancient Hebrew literature, particularly David's Psalms and Solomon's Ecclesiastes.

Take Heed!

Apparently the name Jehovah is a mistake. It's based on a poor transliteration of YHWH, the Hebrew derivative of Ehyeh-Asher-Ehyeh ("I Am Who I Am"). Though Jews do not pronounce YHWH (preferring to use Adonai, or Lord), scholars believe a better transliteration of YHWH would be Yahweh.

But try as they might, the Hebrews simply couldn't restrain themselves from worshipping local deities, despite Yahweh's many warnings and chastisements. Through the books of history—Joshua, Judges, Ruth, I and II Kings, I and II Samuel, I and II Chronicles, Ezra, Nehemiah, and Esther—we discover repeated instances of Hebrew faithlessness, none more notorious than the case of Ahab, one of the rulers of the northern kingdom of Israel 100 years or so after Solomon.

According to Hebrew tradition, Ahab built an altar to Baal and honored the Canaanite fertility goddess Asherah. Worse, he permitted his wife Jezebel to spread Baal worship among the northern tribes of Israel. In her wickedness Jezebel managed to have many of the prophets of Yahweh murdered. The Tanak records, "Ahab did more to provoke the Lord, the God of Israel, to anger than all the kings of Israel who were before him." (I Kings 16:33) As a consequence, Yahweh lifted his hand of blessing and permitted a severe drought to engulf Canaan. God had begun to deal with the Hebrew people in a collective fashion; that's the way the covenant worked.

God of the Prophets and Priests

It's difficult to know what the Hebrews found so appealing about the Canaanite gods. Maybe it was a vague memory of a tradition that existed prior to Moses' encounter with Yahweh on Mt. Sinai. Or maybe their idols seemed closer and more accessible than the ineffable Yahweh. Perhaps they just wanted to hedge their bets and pray to every available deity in order to ensure a successful growing season. The reasons for the lapse were of little importance, because the Hebrews ultimately broke their promise under the covenant and therefore deserved the calamities that befell them. That's a harsh message, though justice was served.

The job of delivering this message to the Hebrew people was taken up by a group of men called prophets. Among the first, Elijah, made it his business to instruct Israel that the reasons for the drought and famine lay in Ahab and Jezebel's apostasy. Elijah then staged a dramatic showdown between himself and 900 prophets of Baal and Asherah at an altar on Mt. Carmel. When Baal's prophets asked their god to come down and consume the sacrifice with fire, nothing happened. When Elijah called, Yahweh responded. This brought Israel back to faith in Yahweh, and the drought was lifted.

The prophets Elijah, Isaiah, Jeremiah, and Amos took on the job of refocusing the Hebrews' attention on the God of the Patriarchs. Isaiah, Amos, and Hosea even outdid Elijah by expanding their field of vision to include a variety of other grievances that the divine harbored toward Israel. Isaiah complained that the temple rituals were hollow and ineffective because the people who performed them didn't strive for moral perfection in their personal lives. Amos proclaimed a case against Israel for permitting social injustices among the people to spread unchecked. Hosea spoke of Yahweh's displeasure at the lack of feeling in Israelite devotion: "For I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings." (Hosea 6:6)

The prophetic voice offered a running commentary on the reasons for Israel's distress. Isaiah and Hosea associated the conquest of Canaan by the Assyrians in 722 B.C.E. with the immorality and dry ritualism of the age. The rise of Babylon and its conquest of Jerusalem in 587 triggered a spate of calls for repentance by a new generation of prophets such as Ezekiel and Jeremiah. But during the ensuing exile in Babylon, with the temple in ruins and the Promised Land in foreign hands, the prophets struck a note of hope. Because the Israelite God is a God of history, events can turn in their favor once again. Provided, that is, they demonstrate faithfulness to Yahweh. The parts of the Book of Isaiah written after the exile and the Book of Jeremiah point toward a future delivery of Israel from the hands of its enemies.

Scholars believe that the Babylonian exile and return to Canaan in 538 B.C.E. produced a noticeable shift in Hebrew perceptions of God. They detect in these last revisions of the Torah and in the new texts of the post-exile period a vision of Yahweh as creator and sustainer of the universe. Here, Yahweh also recedes from humanity a little, since the newer writings highlight the majesty of the divine, and move away from personal encounters like Jacob's wrestling match. Scholars think these redactions of the Hebrew scripture reflect the concerns of the priests who restored the temple and called the Hebrew remnant back to faith in Yahweh.

Word to the Wise

Mitzvoth refers to the various religious observances in Judaism, outlined in the Torah, that are commanded by God as the proper method of observing the covenant.

The priestly authors were more inclined to stress the cosmological supremacy of Yahweh over the old deities of Babylon and Canaan—hence the theory that the creation stories in Genesis were developed in this period. And they were more inclined to stress the *mitzvoth*, or extensive regulations for everyday life, which scholars believe were developed by post-exilic priests and written into revisions of the Torah. And the revisions include new passages that elevate the Sabbath to a position of first importance in Hebrew religion. If you were paying attention, you'd see why scholars believe that once the Israelites returned from exile, restored the temple, and revised and supplemented the Tanak, they actually worked the ancient Hebrew religion into the form we know as Judaism.

The Least You Need to Know

- In Hebrew scripture, God is master of history, working through historical events and processes.
- Ancient Hebrews perceived God as radically separated from humanity.
- Yahweh means I Am Who I Am, which suggests that the Hebrew God was not to be identified with sky, sun, moon, water, or any other cosmic, meteorological, or natural feature.
- Developments in the post-exilic period, like the emphasis on the mitzvoth, shaped the ancient Hebrew religion into a form more recognizable to modern observers as Judaism.

Chapter 7

God in the Rabbinic Tradition

In This Chapter

- Pharisees and other sects of ancient Judaism
- Creation of the Hebrew canon of scripture
- The meaning of the Talmud
- How rabbis speak about God

The story of the ancient Hebrews is populated with character types such as patriarchs, prophets, and priests. As the story continues, we encounter the rabbis, who took over spiritual leadership of the Hebrews throughout the Middle East and the Mediterranean world. Rabbi means simply "my teacher" in Hebrew; those who held this title wore a lot of hats, from instructing the young to supervising religious observances to resolving conflicts among fellow Jews.

Rabbis didn't reinvent the Yahweh of the ancient Hebrews. Rather, they adapted the old divinity to the new realities of the Jewish Diaspora. The Diaspora refers to the worldwide scattering of the Hebrew people, starting with the Assyrian conquest of northern Israel in 722, proceeding through

the Babylonian exile in 586 B.C.E. and accelerating after the destruction of the rebuilt Temple (or Second Temple) in Jerusalem in 70 C.E. In the dispersion, rabbis taught that God extends a healing hand in the face of suffering and despair, and lovingly embraces His wayward children when they choose to repent. Read on and you'll learn more about how rabbis perceived God, revealed mainly through a unique body of rabbinical teachings called the Talmud.

Leaving the Promised Land

The Hebrews were a history-minded people. They learned an important lesson from their own past—that Yahweh loved them and set them apart for a special purpose. When things went bad, such as their enslavement in Egypt or captivity in Babylon, the Hebrew people reasoned that it was because of their own failure to fulfill their covenant obligations. But when they repented and made the Lord their God, their sufferings ended and their blessings were returned.

This is how the Hebrews interpreted the Babylonian Captivity and the subsequent, seemingly miraculous, Persian conquest of Babylon in 538 B.C.E., which resulted in a new policy permitting the Hebrews to return to Palestine. Upon the Hebrew people's return, the priests insisted on strict adherence to the commandments, complete separation from non-Hebrews, and of course an end to any dabbling in Canaanite polytheism. The newly rebuilt Temple beckoned the scattered population of Hebrews back to Palestine; some heeded the call, others didn't.

Many Hebrews in exile maintained their national identity by living among other Hebrews and following the mitzvoth at a local *synagogue*. The word synagogue comes from the Greek word for "bring together," meaning place of assembly. So why did a Greek word come to be used as the name for Hebrew houses of worship? That was the work of Alexander the Great, who conquered Palestine in 332 B.C.E. and left behind rulers who used Greek language and practiced Greek folkways. Synagogues popped up wherever large enough concentrations of Hebrews could be found to support them in Palestine, Asia Minor, North Africa, and even in southern Europe.

Word to the Wise

A **synagogue** is where a congregation of Jewish people gather to worship God, usually under the leadership of a rabbi, a teacher who has studied the Torah.

The Greek rulers of Palestine, called Seleucids, tried to force the local Hebrews to convert to Greek polytheism, delivering severe penalties to those who refused. Antiochus IV Epiphanes further scandalized the Hebrews by ordering sacrifices to Zeus in the Temple. Some of the loyal Yahwehists took to the hills under the leadership of the priest Mattathias, whose three sons Judas, Jonathan, and Simon Maccabeus waged a guerilla war against the Seleucid armies, starting in 167 B.C.E. By the way, early in the war Judas reclaimed Jerusalem's Temple Mount and rededicated the Temple, an event that is commemorated today in the Hanukkah celebration.

Here's another instance in which the Hebrew people were persecuted and ultimately delivered, and as you can imagine the priests lost no time in connecting these recent events with the longer Hebrew history of captivity, exile, and deliverance. The pattern continued when Rome took control of Palestine in 63 B.C.E., instituting policies of religious tolerance for the Jews throughout the Empire, only to turn around and order the Temple destroyed and Jerusalem abandoned in the face of persistent attacks by Jewish rebels. Once the Temple was destroyed in 70 C.E., the rabbis carried the onus of explaining the meaning of these events to the Jewish Diaspora, and instilling hope of a brighter future for God's chosen people.

Occupied Palestine

The Jewish response to Greek and Roman control fixed the character of Judaism for the next eighteen centuries. A number of different groups emerged within the Hebrew community, each advocating a different response to the challenges at hand.

Zealots

Clearly, many Hebrews didn't accept Roman occupation, and so they followed the rebellious path of Judas, Jonathan, and Simon Maccabeus. The Zealots, a fanatical sect of Judaism, seemed to have organized themselves in the first century B.C.E., and readied themselves for open warfare on the Roman garrisons stationed throughout Palestine. They even attacked fellow Jews who collaborated with the Roman occupiers, and harassed those who seemed to get too comfortable with Roman folkways and policies.

The Zealots were militantly single-minded in their objective to rid the Promised Land of the Romans, picking up where earlier Hebrew kings and generals had left off. They maintained a low-grade guerilla war for much of the period, waiting for the right moment to strike. That moment came in the massive Zealot uprising of 66 C.E.,

which led to the Roman destruction of the Second Temple and the ethnic cleansing of Jerusalem. The uprising ended with the siege of the Zealot stronghold of Masada. When they could hold on no longer, 960 Zealots committed mass suicide rather than surrender to Rome.

Sadducees

The Zealots hated Jews who collaborated with Rome, and the Sadducees topped their list. The Sadducees took a different approach to the problem by assuming that the survival of Judaism depended on making peace with the Roman Empire. They were typically priests and wealthy landowners who had the most to lose in an all-out war with Rome. They accepted Roman occupation and adopted many Greek and Roman folkways in order to convince Rome of their peaceableness. In exchange for their acquiescence, Rome permitted them to continue Temple observances and favored them with certain political privileges. The Sadducees took a very strict view concerning God; the only scripture they accepted was the Torah (the first five books of the Bible), and they interpreted it in its most literal sense, as a record of Yahweh's direct intervention in natural and human history. Of course, their position of influence was weakened when the Romans destroyed the Temple, because this was their base of power and source of authority within the Hebrew community.

Pharisees

Both Zealots and Sadducees were wrestling with the same basic question: How should God's chosen people continue to practice their covenant obligations in the face of such trying circumstances, especially given the scattering of the people throughout the Empire? In answer to this question, the Pharisees took an entirely different approach. They spent their lives deep in the study of the Torah and the other ancient writings of Hebrew prophets, priests, and kings, making themselves into local authorities on the Hebrew faith in the synagogues throughout the region.

The Pharisees were teachers. In their study and teaching, they propagated the idea that the Torah should be read in light of the viewpoints of other gifted interpreters in the Hebrew past. This meant

Divinations

The Pharisees, Essenes, and Nazarenes believed the coming of a Messiah would end the Hebrews' troubles. But the Pharisees disagreed with the Nazarenes that Jesus of Nazareth was the one. Interestingly, the Pharisees shared with the Nazarenes a belief in resurrection from the dead, which is something the Sadducees rejected.

that the written Torah was to be set alongside an "oral Torah," or body of instruction regarding the Torah handed down through the centuries. So their understanding of Yahweh was not locked down, as it was for the Sadducees, who held to a literal view of the events recorded in the Torah. They invigorated conversation about the covenant, and enjoined the people to observe the law in every aspect of life to win God's favor. The Pharisees weathered the tumult of the first century better than the Zealots or Sadducees; they influenced the inclusion of non-Torah texts in the Hebrew canon of scripture, and the further development of the oral Torah through the Talmud. More on that later in this chapter.

Essenes

The Pharisees engaged in intensive study of the writings of their Hebrew forebears, and taught a doctrine of conformity to mitzvoth that stood in stark contrast to the compromising ethos of the Sadducees. But if you want a real contrast, take a look at the Essenes. This group purified themselves through baptismal rites (literally immersing themselves in water) and separated themselves from their neighbors, whom they believed had become tainted by Greek and Roman culture. The Essenes resented the Sadducees' political compromises and their control of the Temple. The Essenes began to speak of a Temple of the Spirit that didn't require a physical dwelling. And they took seriously the prophetic passages of the Hebrew scripture foretelling the end of times, when a Messiah would appear to defeat God's enemies, establish true justice, and reward the faithful. The Essenes believed the end of the world was very, very near.

Other Groups

The Zealots, Sadducces, Pharisees, and Essenes disagreed on how to continue practicing the Hebrew religion in the face of captivity and exile. Plenty of other voices were heard, too, coming from maybe 20 to 40 distinct groups. For example, Samaritans, the multi-ethnic residents of the northern territories of Palestine, accepted the Torah but few other elements of post-exhilic Judaism, which seems to have accorded with the views of the Nazarenes. The Nazarenes came to believe that the priests and teachers of the post-exhilic period were wrong to concentrate on the mitzvoth, or outward religious observances. They called for an inner purity of the heart and total commitment to God. The Nazarenes were peculiar for holding the view that the much-anticipated Messiah was none other than Jesus of Nazareth. We'll come across them again in Chapter 11. As you can see, Hebrew people in the first century C.E.

could choose from quite a range of opinions regarding the nature of their faith and the proper way to practice it.

Rabbinical Schools

The period between the Maccabean Revolt in 167 B.C.E. and the destruction of the Second Temple in 70 C.E. was a chaotic time for the Hebrew people. Many died in suicidal attacks on the Roman Legion; others trailed off into movements such as The Way, which morphed into Christianity when it began to attract Gentile converts. Given these circumstances, it's a wonder the Hebrew faith survived at all. But then the Hebrews had a remarkable history of suffering, oppression, apostasy, and miraculous restoration.

With the Zealots and Essenes exterminated by Roman armies, and the Sadducees weakened with the destruction of the Second Temple, Hebrew leadership passed to the Pharisees. Since at least the Maccabean Period, Pharisees had studied and taught in the synagogues. Given that many were far removed from Jerusalem, they developed a view that devotion to Yahweh could be maintained outside the Temple. They personalized the mitzvoth and spoke of every family table as an altar of God. Devotion could manifest itself in purity of social interaction, diet, dress, and other matters of everyday existence. They taught the Hebrews to see God everywhere, and to think of Yahweh as approachable without priestly mediation or bloody animal sacrifices.

Pearls of Wisdom

In the Talmud you can find plenty of thoughtful sayings, like this passage that echoes the Golden Rule: "Anyone who judges others favorably will be judged favorably in Heaven." (Talmud, Sabbath 127)

The Pharisees who survived the chaos of the first century C.E. looked back to the work of two exceptional teachers from the time before the destruction of the Temple, Hillel the Elder and Shammai the Elder. Not much is known about either man, but they exerted enormous influence over the shape of Judaism because of the schools they left behind. Hillel is famous for his quip to a seeker who asked him to recite the Torah: "What is hateful to you, do not unto your neighbor; this is the entire Torah, all the rest is commentary." In light of this, he added, "Go and study."

Hillel and Shammai began a conversation about God that hardened into rival "schools" of interpretation. Shammai, it seems, applied principles of the Torah and rabbinical interpretation rather strictly to everyday issues and problems. Apparently Hillel was a little more broad-minded and liberal in his decisions. Later scholars identified some 300 areas of disagreement between these two figures. They produced

divergent streams of thought about the Torah that eventually became known as the house of Hillel (*Bet Hillel*) and the house of Shammai (*Bet Shammai*). What's important here is that later rabbis perceived the give and take between the schools to be productive, not unsettling, because it oriented the Hebrew community toward the larger goal of sustaining a vital relationship with Yahweh.

The Hebrew Canon

One of Hillel's students, Rabbi Johanan ben Zakkai (dates unknown, but active in 70 C.E.), started a school at Yavneh (also known as Jamnia, in the present town of Jaffa near Tel Aviv), which persisted after the destruction of the Temple and the deportation of the Hebrew population of Jerusalem. His wisdom was sought on all sorts of questions such as why did God choose Babylon for the Hebrews' exile, or why are certain numbering schemes in the Torah contradictory? But he was most well known for founding the school at Yavneh, which was one of the most important centers of learning for the Hebrew people. It was this school that determined the extent of the Hebrew *canon* of scriptures sometime around 100 C.E.

The Hebrew canon reflects the influence of the Pharisees over the selection of sacred texts: the Torah was included, but also the writings of prophets and historians (called Neviim), and the wisdom literature of Proverbs, Ecclesiastes, and Job (called Ketuvim). The origin of the word Tanak derives from a compilation of the first letters of Torah, Neviim, and Ketuvim.

Word to the Wise

Canon, a Greek word meaning measuring stick, refers to writings that are accepted as authoritative, mainly because they meet some standard of holiness or divine inspiration. This word is used mainly in connection with Hebrew and Christian scripture.

The Talmud

When Rabbi Zakkai's students set the number of sacred books at 39, they didn't mean for the conversation about God to stop. On the contrary, they wished it to continue. To foster further dialog, they took the extraordinary step of putting into writing the oral Torah handed down for centuries from priest to priest and teacher to teacher, making it accessible to successive generations of Jewish readers. That step was the beginning of the Talmud.

The Oral Torah

The oral Torah is the tradition of commentary on the works of Moses (or written Torah), developed by the rabbis in light of the changing circumstances of the Hebrew people. The rabbis' collected opinions provided a steady hand amid the jarring dislocations of captivity, foreign occupation, and dispersion. The oral Torah taught that it was possible to live out the covenant with Yahweh despite repeated disruptions in Temple activities, or even in the absence of the Temple itself.

Divinations

The life of Rabbi Johanan ben Zakkai provides one of the more colorful episodes in rabbinical history. He fled Jerusalem in 70 C.E., narrowly escaping the clutches of Roman troops and Jewish rebels by hiding in a coffin carried by two of his students, Eliezer ben Hyrcanus and Joshua ben Hananiah.

One of the greatest of the early rabbis, Rabbi Akiba ben Joseph (c. 15–135 C.E.), realized that these teachings should be preserved for use among Jewish refugees throughout the Mediterranean world. When he looked closely, he discovered that these opinions could be gathered under six heads: agricultural laws, regulations concerning festivals, marriage and family laws, business and financial laws, Temple observances, and laws that cover issues of purity and impurity. Akiba's impulse to organize and commit to writing the oral Torah of the rabbis resulted in the Mishnah.

Mishnah

This set of writings preserves the rabbinical opinions of the first generations of rabbis, such as Hillel and Shammai, and was in use by the second century C.E. It is the centerpiece of the Talmud, which is a very large book that also contains the written opinions of later generations of rabbis. The Mishnah reveals the extent to which the Hebrews sought to maintain continuity and solidarity in the face of severe trials and tribulations. And the Mishnah contains opinions about the Temple observances and the use of land, which seem to indicate that everyone expected an eventual return to the Promised Land and restoration of the Temple.

Gemara

If you look at a page of the Talmud today, you'll see the Mishnah in the center, and surrounding it you'll see chunks of text that have been added at later dates. One of those chunks is the Gemara. This is a collection of rabbinical commentary on the Mishnah from the first four centuries after the destruction of the Second Temple. In the most exhaustive version of the Talmud, the Babylonian Talmud, the Gemara

section combines two different strands of rabbinical wisdom. The first strand contains various stories from the rabbis, such as accounts of their interactions with students and other rabbis over questions relating to the Torah. The other strand contains further commentary on the commandments and regulations of Judaism, the so-called *halakhah*.

Through the Talmud, the rabbis taught that God is to be experienced in every part of life. If you want to live out God's will, then everything about you has to reflect the holiness and sanctity of God—your style of clothing, choice of food, personal demeanor, and so on. Your behavior on holy days and in the marketplace must reflect this as well. What you'll find in the Talmud is nothing short of a description of the Jewish way of life. The laws and regulations, the halakhah, instruct Jews in the right manner of living so they might be a daily testimony to God's righteous involvement with humanity.

Take Heed!

A simple reading of the Talmud might leave you thinking that Jewish believers are obsessed with trivial matters such as what sorts of things can be eaten or how to prepare for the Sabbath. But this is a gross distortion. Jews believe the Talmud offers a vision of how to live in order to reflect the holiness and purity of God. And the study of the ancient conversation about the divine in the Talmud is thought to be one of the greatest acts of devotion to God.

There's a passage in the Tanak that offers some insight into why Jews follow the halakhah:

> The law of the Lord is perfect,
> reviving the soul;
> the testimony of the Lord is sure,
> making wise the simple;
> the precepts of the Lord are right,
> rejoicing the heart;
> the commandment of the Lord is pure,
> enlightening the eyes;
> the fear of the Lord is clean,
> enduring forever;
> the ordinances of the Lord are true,
> and righteous altogether. (Psalm 19:7–10)

So if you find yourself scratching your head, wondering why Jews follow intricate kosher laws or maintain strict Sabbath observance, perhaps you'll realize that this is the Jewish way of living with a greater sense of the spiritual presence of God in their midst.

Rashi's Commentaries

Think of the Talmud as an open-ended conversation about the nature of the divine and the best way to live as a follower of God, and you'll begin to appreciate the beauty and power of the text. And you'll realize why the conversation didn't stop with the Mishnah and Gemara. Rabbi Schlomo Yitzchaki (1040–1105 C.E.), or Rashi, penned a thoughtful commentary on the Torah and the earliest sections of the Talmud. In Troyes, France, he lived a life of scholarly dedication to the study of the ancient Hebrew manuscripts. His work established the authoritative version of the Talmud, and offered a complete, line-by-line elucidation of its meaning to people living in northern Europe in the Middle Ages. No other rabbi attempted such a sweeping reappraisal, and so his work has been included in subsequent editions of the Talmud as Rashi's Commentaries.

Tosafot

And in the few centuries after Rashi's Commentaries were added, rabbis continued the exchange of views characteristic of the Talmud by offering comment on Rashi's commentary on the earlier rabbis' views of the halakhah. These are collected together as the Tosafot, the Hebrew word for additions, usually included as a column of text alongside the Mishnah and Gemara and opposite the page from Rashi's Commentaries. Here, teachers such as Rabbi Jacob ben Meir of France and Rabbi Meir ben Barukh of Germany propose opinions different from those suggested by Rashi.

Divinations

The word *Talmud* is Hebrew for "study" or "learning," and indicates the importance of intensive study of the Torah and rabbinical writings in Jewish spirituality.

Interestingly, both rabbis explore tensions and contradictions in the Talmud by utilizing new concepts available in the twelfth and thirteenth centuries, trying ultimately to alleviate and resolve these tensions. Put together, the Tosafot sections reveal the determination of Jews to persist in their efforts to understand the meaning of the Torah and its application to life thousands of years and thousands of miles removed from Moses and Mt. Sinai.

Wrestling with God

The rabbis who left behind the Talmud—the collected wisdom of the sages of Judaism—engaged in a sophisticated conversation about God's law revealed to Moses, and its continued relevance for the dispersed Jewish community. The Talmud, in fact, gave the Jewish faith much of its unity and coherence as it alighted on thousands of communities in Europe, Asia, North Africa, and the Middle East. To learn the Jewish faith, children read and studied the Torah, and reflected on the layers of conversation among earlier Jewish teachers who also read and studied the Torah. In other words, becoming Jewish meant joining a centuries-long conversation on what it means to be Jewish.

In that conversation Jews discovered the importance of Sabbath observance, proper marriage arrangements, and the celebration of special festivals. They also learned how to maintain purity through proper food preparation and personal hygiene. And yet the whole of the Talmud evokes an image of a religious community in continuous development. It's a religious community in constant dialog about God, and with God. We might even be reminded of the meaning of the word *Israel*, the name given to Jacob after his visitation by God in Genesis 32:22–32. It means "Wrestler with God." As Israel, the religious community of Jews is involved in a grappling match with Yahweh, and the Talmud, the centuries-long dialog over the meaning of the Torah, is the clearest expression of this way of perceiving the divine.

The Least You Need to Know

- The Hebrews disagreed among themselves about how to respond to exile, occupation, and dispersion, leading to the creation of different sects, such as the Zealots and the Sadducees.
- Pharisees influenced Judaism through the rabbis, who stressed intense study and adaptation of the faith to changing circumstances.
- Rabbis, or teachers, committed the oral Torah to writing, which formed the core of the Talmud.
- Through the Talmud, Judaism described God as intimately involved in the details of ordinary, everyday life.

Chapter 8

God in Jewish Mysticism

In This Chapter

- Unusual ways of perceiving the divine in Judaism
- Revisiting the creation story in Genesis
- Early Jewish mystics and the rabbis
- The essence of Kabbalah
- How mystics experience God in the deep places of the mind
- *Tikkun olam*, or repairing the world

A peculiar vision came to one of the ancient priests, Ezekiel, sometime around 593 B.C.E. while the Hebrews were exiled in Babylon. He saw a cloud rimmed in light, from which came a chariot pulled by four creatures. These were fantastic beings, each with a combination of four human and animal faces and each with two pairs of wings, with a light in the form of burning coals dancing among them. In the sky above the chariot appeared a throne, upon which sat a shining figure in the shape of a person. The very Lord had appeared, instructing Ezekiel to call Israel to repentance for their rebellious ways.

Ezekiel's vision gave rise to a distinct tradition within Judaism, a set of beliefs and practices separate from—and often at odds with—the rabbinical tradition, known as *mysticism*. Eventually, mystics came to believe that human efforts to comprehend and experience God through words and concepts are ultimately unsatisfying. Because these words and concepts act as intermediaries between the divine reality and human consciousness, they fall short in capturing God's holiness, majesty, and power. Follow along, and you'll encounter a group of seekers who taught that God is more clearly perceived in the deep recesses of the mind than in spiritual language, theological concepts, or religious observances.

Word to the Wise

Mysticism has several different meanings; in the philosophical sense mysticism is the pursuit of hidden or secret knowledge, while in the religious sense it generally refers to direct experience with the divine or Absolute.

The Journey of Rabbi Akiba

There's a well-known story in the Talmud about a group of rabbis from the first century who were engaged in the study of Ezekiel's vision and the meaning of the chariot. Among them was Rabbi Akiba (40–c. 135 C.E.), perhaps the most important of the early Torah scholars. He's remembered for starting a rabbinical school at Bene Beraq and organizing the oral Torah into categories, which eventually gave structure to the Mishnah.

As the story goes, the four rabbis entered a garden, whereupon Rabbi Akiba warned, "When you arrive at the stones of pure marble, do not say: 'Water! Water!' For it is said: 'He who tells lies shall not stand before my eyes.'" (Ps. 101.7b) One of the rabbis took a look, and died on the spot. Another looked and became insane. A third lost his faith and was declared a heretic. Only Rabbi Akiba survived his journey in the garden unscathed. The Talmud notes, "Rabbi Akiba departed in peace." (Talmud, Festival Offering, 14b)

In this passage, the rabbis used the word *pardes* for garden, a conventional term identifying special methods of interpretation thought to produce mystical insights into the divine. So what you have is a cautionary tale about the dangers of the mystical path, at least for those who travel without the correct preparation and guidance. Rabbi Akiba proved equal to the challenge; his three companions clearly did not. Maybe this is why many early rabbis condemned the mystical path. Evil fates such as heresy, insanity, and even death lurked around the corner for those who treaded lightly.

Seeing God

Of course, rabbinical Judaism went an entirely different direction from the early mystical visionaries. Rabbis stressed the sanctification of everyday life through adherence to the mitzvoth. And they offered a model of devotion in their intensive study of the Torah. Yet, a few mavericks among their number came to believe that a greater insight into the divine awaits the spiritual pilgrim who is prepared to go beyond verbal constructions and sensory perceptions. These seekers embraced the Torah and the mitzvoth, but weren't ready to limit their search for heightened spiritual awareness to doctrinal and behavioral modes of religiosity.

These seekers came back time and time again to the stories of Moses' theophany and Ezekiel's vision of the throne, among others in the Tanak. They found meaning in stories that told of manifestations of the divine presence, and were excited by the possibility of human glimpses of the glory of God. Though Rabbi Johanan ben Zakkai's status as a first-century C.E. mystic is debatable, he experienced the presence of the Holy Spirit during a session in which he and his students had been discussing the chariot imagery in Ezekiel's vision. And much later, writers of the fifth and sixth centuries developed a body of work known as Throne Mysticism, derived in part from the tradition of early rabbis who contemplated the meaning of Ezekiel's vision of God.

Throne Mysticism is a highly unusual way to perceive the divine. In a fifth-century book titled *Shi'ur Qoma* (*Divine Dimensions*), the writer gives a name to the being on the throne in Ezekiel's vision: *Yotzrenu* ("Our Creator"). Amazingly, the text goes on to provide actual measurements of the figure, though the geometric values are of an uncertain and quite bizarre nature. Another fifth-century text, *Sefir Yetzira* (*Book of Creation*) picked up on the creator theme and worked out a strange scheme for ordering the beginning of all things. It blended the numbers between 1 and 10 with the 22 letters of the Hebrew alphabet and arranged them in combination, producing a sort of grid that purported to capture the flow of God's creative process. Taken together, the texts claim to reveal hidden truths by virtue of their discovery of secret knowledge about the divine.

Take Heed!

Jewish mystics cautioned that while they caught glimpses of the glory of God in their mystical journeys, they never actually become one with God. That is where Jewish mysticism departs from Christian and Islamic mysticism and the devotionalism of Eastern religions.

During the first century C.E., Jewish mysticism developed into a spiritual discipline, a method whereby the pilgrim receives unfiltered visions of the ultimate reality. The disciplines of physical posturing and mental concentration, advocated by later mystics such as Hai ben Sherira Gaon of Babylon (939–1038 C.E.), enable seekers to focus their energies within, to ascend through the so-called seven heavens and approach the throne of God. Mystics who practice these disciplines are rewarded with visions that go beyond metaphysical abstractions. This is where the training and guidance comes into play. Believers must not mistake a vision of gardens or thrones for the actual divine being—only a novice would commit this error. In reality, what the believer gets is an inner, highly personalized experience of God's presence.

Origins of Kabbalah

The idea of a method for attaining mystical experiences, or a personal experience of the ultimate reality, is behind the Kabbalah, from the Hebrew root word for oral tradition. It is possible to speak of a tradition of Jewish mysticism by the beginning of the Middle Ages, particularly with the appearance of *Sefer ha-bahir* (*Book of Brightness*) in twelfth-century France.

The *Book of Brightness*

Believers who followed the way described in the *Book of Brightness* (or commonly *Bahir*) were not yet practicing a method so much as adopting a very peculiar view of the cosmos and God's relation to it. They perceived God as manifested through 10 *sephiroth*, or powers, that are one with God, yet also distinct and identifiable entities. The *Bahir* appears to borrow from Throne Mysticism the tendency to use Hebrew letters to elaborate the nature of the sephiroth, and it seems to loosely correspond to the Talmudic view that God created the world through 10 attributes or traits: "by wisdom and by understanding, and by reason and by strength, by rebuke and by might, by righteousness and by judgment, by loving kindness and compassion." (Talmud, Festival Offering, 12a) Importantly, the sephiroth became associated with the Tree of Life mentioned in the creation story in Genesis. This connection offered Kabbalah writers a way to interpret the nature of God and his activity in the world.

Pearls of Wisdom

Rabbi Simeon ben Yohai, a second-century C.E. ascetic, spoke for those who search for deeper truths when he apparently wrote this, as recorded in the *Zohar*: "Fools see only the garment of the Torah, the more intelligent see the body, the wise see the soul, its proper being."

But the writers push well beyond the Talmud and delve into the territory of mysticism by depicting the sephiroth as involved in some sort of symbiotic relationship with humanity, responding to human action with mercy or justice as the situation dictates. The text arranges these sephiroth in a complex, geometric hierarchy, with a higher and a lower power, the lowest perhaps being wisdom. It is this sephira (singular of sephiroth) that must directly contend with the material world, and it is this sephira that joins together with the people of God in a kind of marital relationship. And what God's people do in this relationship affects, and even disturbs, the very being of God.

Isaac ben Abraham

A few years after *Bahir* appeared, a Jewish mystic named Isaac ben Abraham or Isaac the Blind (c. 1160–1236) pushed in the direction of spiritual discipline and immediate experience of the divine. He understood the sephiroth as vitally connected to the material world, and the purpose of the material world as a return to the divine, forming what is known as *devequt*, or "attachment to God." Isaac believed the journey toward God was an individual effort, unlike the view of spiritual discipline expressed in the *Bahir*, which espoused collective spiritual progress. He believed the journey progressed through a personal regimen of right moral action, prayer, contemplation, and other devotional practices.

Spanish Mysticism

Kabbalah wasn't really Kabbalah until a network of mystics in the medieval Spanish town of Gerona further developed the special cosmological insights found in the *Bahir*. The Gerona mystics kept the hierarchical arrangement of sephiroth, but perceived them as the willful manifestations of a hidden, ineffable, unknowable divine, called *En Sof* ("without end"). Certain strands of thought in Kabbalah refer to En Sof as Nothingness, since it is perceived as the totality of being, rather than a being among beings. The sephiroth of En Sof are then set into a hierarchically ordered matrix; these sephiroth shed light upon the eternally dark and unfathomable En Sof, which in turn flows throughout the matrix of sephiroth and gives it unity and power (see the following figure).

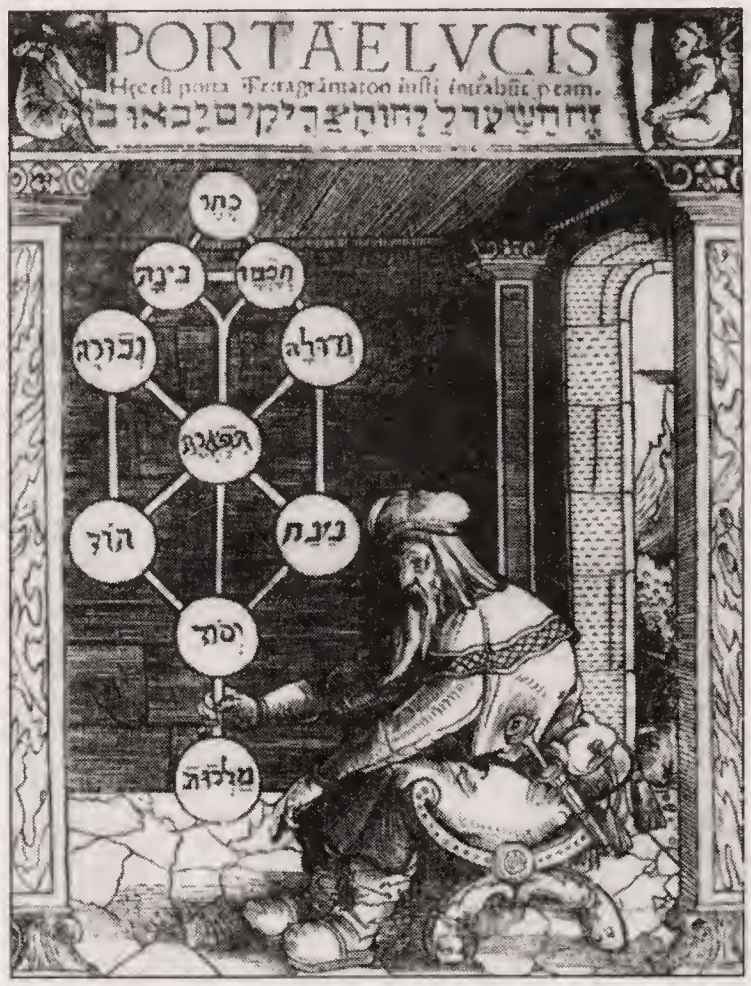

Jewish Kabbalah perceived the Absolute as one unitary God, En Sof, uniting in treelike matrix the 10 Biblical manifestations of the divine, known as the sephiroth (in Hebrew, numerations).

(Courtesy of Suhrkamp Verlag)

By the thirteenth century, the names of the sephiroth had been more or less established:

1. Kether Elyon: Supreme Crown
2. Chokmah: Wisdom
3. Binah: Intelligence
4. Geburah: Power
5. Chesed: Love
6. Yesod: Foundation
7. Tiphareth: Beauty
8. Netzach: Eternity
9. Hod: Majesty
10. Malkuth: Kingship (also called Shekhina, or "presence")

There are plenty of ambiguities here; keep in mind that Kabbalists were not prepared to explain this system rationally. They had trouble accounting for evil, as other thinkers did, so they began to see it a consequence of the emanation process that

ultimately produced the sephiroth. To their way of thinking, the divine is consistent with the Torah and Talmudic depictions of God, and they took pains to illustrate how the sephiroth corresponded to various aspects of the *Heilsgeschichte*, or salvation history of the Jewish people. In this way, the halakhah comes into play, since Kabbalists believed that strict performance of the law was required in order to sustain the order of universe. In fact, strict performance of the law is the means by which the universe might be set aright, put back "together," as it were.

God in the *Book of Splendor*

If there's an über mystic anywhere in the Jewish mystical tradition, it's probably Moses ben Shem Tov de Léon (c. 1250–1305 C.E.), the seeker and writer who pulled together the *Sefer ha-zohar* (*Book of Splendor*). This book represents the maturation of Jewish mystical concepts and contains a compendium of creative—but nevertheless still Jewish—ideas about the divine.

In the *Zohar*, as it's commonly known, believers are encouraged to go beyond the surface language of the Torah and wrestle with its secret, hidden meanings. Believers are introduced to various levels of interpretation, from the literal sense of the words (i.e., God actually has hands and feet) to moral, allegorical and ultimately mystical meanings. In fact, there might be limitless meanings, as many as there are people willing to undertake the difficult journey of spiritual progression. On this journey, the pilgrim discovers greater and greater insights into the divine, ascending a path that En Sof created through the various emanations of the sephiroth. In the beginning En Sof chose to become apparent, coming out of the eternal Nothingness and presenting as Kether, Chokmah, and Binah. Further emanations flowed downward, reaching toward the material world, taking such forms as Tiphareth, Hod, Yesod, and Netzach. Finally, the En Sof came to be revealed through the Shekinah, or the divine presence.

The *Zohar* taught that the manifestations of the material world form a path for the spiritual pilgrim to follow. The seeker must learn that behind the visible world lay another, more profound and more truthful reality waiting to be discovered. First, the believer sees and understands the external realities of things, then proceeds to grapple with their inner essences. In later stages

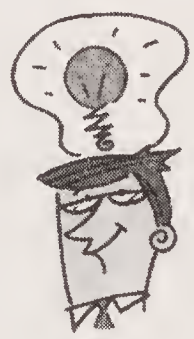

Divinations

Students of Kabbalah sometimes speak of the 32 Paths of Wisdom, which are discerned in another book called *Sefer Yetzirah* from a combination of the 22 letters of the Hebrew alphabet and the 10 sephiroth.

of the journey, the pilgrim comes to perceive truth through intuition, and then acquires the knowledge that can be gained only through love (here described as the love of the Law). This ascent follows the course mapped out by the descent of the sephiroth; by strictly following the law, and using personal devotions such as hymns and prayers, the mystic acquires knowledge of God's loftier manifestations, reaching ever closer to the very source of all reality.

Tikkun Olam (Restoring the World)

Kabbalist writers perceived a problem in the conventional Jewish concept of God: the origins and nature of evil. The *Zohar* offered an explanation by associating the emanation of the final sephira, the Shekinah, with Original Sin. Adam, apparently, was instructed to appreciate the beauty of the first nine sephiroth embodied in the Tree of Life, and the beauty of the final sephira, the Shekinah, embodied in the Tree of Knowledge. But Adam came to prefer the latter over the former, triggering the onset of a cosmic imbalance and a separation of Shekinah from the other sephiroth. As Karen Armstrong writes in *A History of God* (see Appendix A), "The divine life could no longer flow uninterruptedly into the world, which was isolated from its divine Source." Now humanity had a new problem, but also a new task. The objective of humankind is to reconnect the Shekinah to the divine, and to restore equilibrium to the cosmos. God's people accomplish this task by reading the Torah and living out the mitzvoth.

The incredible vision of a newer form of Kabbalah offers further wisdom in this vein. Spain sent the Kabbalah mystics packing in the fifteenth century, and many wound up in Palestine, where a teacher named Isaac ben Solomon Luria (1534–1572 C.E.) expanded on the Kabbalah concepts of emanation and divine transcendence. He taught that the divine (defined as light) shrank to create space for the created world, which splintered some of the light into particles that descended to the material realm. This is the nature of evil, according to Lurianic Kabbalah, which is to say the encasing of divine light in earthly matter. The believer must restore (*tikkun*) this light to its original source by living in strict conformity to Jewish law, forsaking worldly attachments, and following the mystical path. In this way, the community of believers heals God, and heals the world (*olam*).

Word to the Wise

Tikkun is the Hebrew word for "restore" or "reintegrate." It comes from a tradition of thinking about the role of humanity in bringing healing to the world.

Is Mysticism Accepted in Judaism?

Kabbalah found fertile soil in medieval European Jewish communities, because it provided an imaginative and creative escape from sterile metaphysics and the regimen of Torah and Talmudic study. Kabbalah continues to be practiced in the present day, finding supporters among Orthodox Jews who appreciate the deeper insights that it promises, and among secular Jews who appreciate the social and environmental ethics of tikkun olam.

However, the rabbis found all sorts of things to dislike about Kabbalah. For example, the rabbis believed the focus on numerology and the letters of the Hebrew alphabet blurred the focus on the content of the writings. Today, rabbis complain about the Kabbalist practice of optically "scanning" the letters to induce a trancelike state. This, they believe, is nothing short of superstition. Rabbis thought, and many continue to think, that Kabbalah takes the mind of believers off high moral living and fulfillment of the law.

Other issues are more complex. Critics charge that Kabbalah traffics in eroticism in its depiction of Shekinah's exile from the divine source. Early Kabbalah literature linked Shekinah with Sophia, the goddess of wisdom. And the idea that this aspect of the divine might be female, and might be wandering around seeking reunion with her lover, seemed to push beyond the boundaries of acceptable talk about God. Critics also disliked Luria's belief that God became God through a process that included the sexual intercourse of personified, and specifically gendered, sephiroth. Its easy to see why many tradition-minded rabbis believed this sort of thinking led to error and even blasphemy.

Take Heed!

Many rabbis consider Kabbalah to be a heresy because certain strands of Kabbalah teach the doctrine of reincarnation. This idea reflects the close association between Jewish Kabbalah and Eastern religions.

Kabbalah invited believers to seek out direct encounters with the divine, and at several points in Jewish history this led to unfortunate episodes, such as the story of Shabbetai Zevi (1626–1676 C.E.) who studied Lurianic Kabbalah, experienced mystical ecstasy, and became convinced he was the Messiah. Many others were convinced, too, and thousands of Jews across Europe and the Middle East converted to his cult. Even some influential rabbis were taken in. The whole affair ended in a mess when Shabbetai was arrested by the Ottoman Turks in Istanbul for disturbing the peace and agreed to convert to Islam to spare his own life.

In our own time, orthodox rabbis have distanced themselves from controversial Kabbalah teacher Philip Berg and his Kabbalah Centre in London, which sells special vials of water to those who seek miracle cures. In a larger sense, however, the question of whether Kabbalah is Jewish is really a matter of one's point of view. While that debate continues, it is impossible to ignore the influence of the mystical tradition within Judaism. Kabbalah reminds Jews of the ineffectiveness of human language, metaphysical concepts, and religious rituals to penetrate the deeper mysteries of the universe. Human beings seek to know the shape and composition of the spiritual realm, the nature of time and eternity, the character of the human soul, and of course the very essence of God. The appeal of mysticism reminds us that words, concepts, and religious observances continue to be unequal to this task.

The Least You Need to Know

- The term mysticism has different uses, such as the pursuit of hidden knowledge, or the direct encounter with the divine.
- Jewish mysticism grew up alongside the Talmudic tradition in Judaism.
- The golden age of Jewish mysticism occurred in the twelfth and thirteenth centuries with the appearance of the *Bahir* and the *Zohar*—key texts of Kabbalah.
- Lurianic Kabbalah produced many of the doctrines that traditionalist rabbis find objectionable.
- Kabbalah energized the concept of tikkun (restoration), which provides humanity with a motive for improving the world.

Chapter 9

God in Jewish Thought

In This Chapter

- Philo's influence
- Can Judaism stand on a rational foundation?
- Jewish thinkers flirt with philosophy
- Maimonides' famous list of necessary Jewish doctrines
- Judaism meets modern science
- Reading the Torah after the empirical turn

In earlier chapters we met two groups of writers who produced two distinct literary traditions within Judaism—the Talmud and the Kabbalah. These traditions offer different takes on the nature of the divine. The Talmud wrestles with the history of rabbinical commentary on the Law revealed to Moses, while the Kabbalah imagines an elaborate system by which God revealed himself to humanity, and by which believers can ascend toward God. It's time to add the voices of another first-century C.E. group to the conversation about God within the Jewish tradition: Jewish philosophers.

These thinkers offer a fascinating counterpoint to the rabbinical and mystical writers, because they freely engaged the broader current of thought about ultimate reality coursing through Western civilization. In doing so they invigorated ancient and medieval Judaism by cross-fertilizing Jewish readings of the Torah with concepts from such diverse schools of thought as Neoplatonism, Muslim falsafah, and Christian Scholasticism. Even though Judaism began to incorporate a new language, its focus nevertheless remained the God of history who selected the Jews to fulfill a special mission on Earth. Those who created this philosophical tradition within Judaism gave us a body of work that's nothing short of an intellectual feat.

Philo of Alexandria

When the Hebrew people emerged from exile and came under Greek and Roman control in the second and first centuries B.C.E., they started talking about a coming Messiah who would intervene in history and bring justice to Israel's enemies. They looked for signs of this coming "Day of the Lord," and those who joined sects, such as the Essenes and Zealots, lived as if that day might come within their own lifetimes. But another voice surfaced in this period of political crisis and otherworldly expectation within Judaism—Philo of Alexandria (20 B.C.E.–50 C.E.).

Philo sympathized with the conflicting visions of first-century Palestinian Judaism, but also with the Greco-Roman culture of the Mediterranean world. He lived in Alexandria, Egypt, which served as the cosmopolitan hub of the empire built by Alexander the Great. It also happened to be the home of the largest Jewish community outside of Palestine. Philo came from an elite Jewish family of Alexandria with political connections to Rome. He was a scholar and a teacher, but he was occasionally pressed into service by the Jewish community to speak to the authorities on their behalf—even reportedly traveling to Rome in 39 C.E. to discuss Jewish problems in Alexandria with the notorious Emperor Caligula.

Pearls of Wisdom

Have you ever heard the saying "With God, all things are possible"? This seems to have been a repeated refrain in Philo's many writings about the Torah and Greek philosophy.

Rereading the Torah

Philo spent most of his time in the study of the Torah, just like scores of other rabbis in the Jewish Diaspora. He came to believe that the Torah should be read both literally and allegorically. In other words, he believed the story in the Torah was an actual record of God's supernatural intervention in

history, setting the Hebrews apart to pursue his purposes on Earth. But Philo thought the Torah suggested some deeper meanings beyond the literal words, characters, and events contained in its pages.

This allegorical reading brought Philo to associate Moses' work with the work of other ancient thinkers who pondered ultimate things, especially Plato. To the rabbis and prophets, Moses was a visionary and deliverer; to Philo he was a sage, having "learnt from the oracles of God the most numerous and important of the principles of nature." Philo thought that the God of Moses was the same as the God of the philosophers, who taught a doctrine of universal law, borne within the mind of each member of the human race. In his allegorical mode, Philo rejected the literalism of the Torah's physical descriptions of God. Philo's Yahweh doesn't appear as a being that walks and talks, or as a pillar of fire springing from a bush. Instead, his God cannot be associated with any particular property or attribute but is known only by means of the abstract revelation of God in the form of Logos, which we'll learn more about in this chapter.

Mystical Knowledge of God

Philo is among the earliest thinkers to make the clear distinction between the nature of God, which is unfathomable, and the existence of God, which can be perceived and understood. There's a bit of mysticism in Philo's approach to the question of just how people can know God through the Logos. He taught that the mind contains two different organs: sense perception and intuition. God sends signals to humanity through nature that are picked up by the senses and used to make inferences about God's ways (as in our appreciation of the intricate order of the universe and its designer), and God sends mental impressions of the divine directly into the minds of those who are properly disciplined and prepared to receive them.

This idea of a special sort of cognition puts Philo squarely in the tradition of the mystics. He talked about three levels of knowledge; most people cannot see past the material world and therefore remain at a base level of understanding, while some can perceive the divine as the supreme governor of the universe—the Logos—and thereby ascend to a middle level. But then a gifted few can reach the summit of human understanding where a direct, unmediated appreciation of God's workings awaits. Moses reached this level, and so did Plato and a few other exceptional people. Philo gave special emphasis to the spiritual and contemplative life, because the highest levels of cognition are accessible only to those who go beyond mere training and habituation and seek higher truths through purification of the mind.

The Logos

According to Philo you have inside your mind a small part of the universal Logos, and if you educate, then purify, your mind you make it suitable for God to give it direct impressions of ultimate reality. This brings us to the idea of Logos in Philo's writings, which is Philo's main departure from rabbinical thinking about God, and which helped to shape later Christian theology of God as well.

In Philo's writings you can find lots of different definitions for Logos—the creative power of God, the rational property of the mind, the glue holding the universe together, the mediator between God and humanity, wisdom itself, among other things. So it's safe to say that his understanding of Logos was pretty chaotic. And yet you can see in the various uses of Logos Philo's attempt to harmonize Greek philosophy and Jewish concepts of God.

God created the world by means of the Logos, and the world itself forms an image of the Logos. Philo perceived the Logos by which God created the world in Moses' account in Genesis as the same Logos who structured Plato's world of Forms, as the "the archetypal model, the idea of ideas." So Philo thought that Moses and Plato were really talking about the very same entity, but in very different ways. Keep in mind that the Greek translations of Hebrew scripture, the Septuagint, used the word *Logos* to identify God's audible speech to various hearers. Philo's legacy in Western philosophy and theology was to join together the idea of Logos as the unifying principle of reality and the idea of Logos as God's speech—verbalized revelation—to human listeners. When God spoke things into existence in the first chapter of Genesis, God also injected the universal, rational principle into the material world (and as we have noted, the human mind as well), thereby providing the means by which God can be known to humanity.

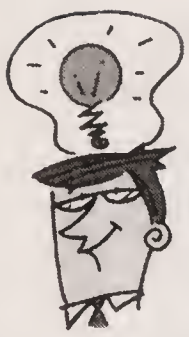

Divinations

In Philo's time, the ratio of Jews to non-Jews in the Roman Empire was about 1:9 and some accounts place the Jewish population of Alexandria—the Empire's second largest city—at 40 percent of the total. The Jews are thought to be the reason Rome adopted the seven day week and rest on the Sabbath.

Philo's effort impressed a lot of believers in the first century, especially early Christian thinkers who struggled to find ways to talk about the relationship between the person of Jesus and the God of the Torah. Philo was so influential among this crowd that one of the earliest historians of Christianity, Jerome, identified him as one of the fathers of the Christian faith.

Rabbinical Judaism: Challenges and Responses

If Philo's work influenced the shape of Judaism, it did so only indirectly. He taught the Jews that their faith was consistent with the best thinking available in the pagan world, and that seemed enough for most. The chief influence on Judaism after the first century were the rabbis who organized and propagated the Talmud from their seats of authority in the synagogues. It wasn't until the Karaites appeared in the ninth century that Judaism returned to Philo and philosophy for assistance in explaining the nature and attributes of God.

The Karaites

The Karaites were a group of Jews in Babylon led by a fellow named Anan ben David, who came to believe that the rabbis had introduced novel ideas and perhaps even corruptions into the law as it was revealed to Moses. Close at hand were the rabbis of the Sura Academy of Babylonia. The Karaites kept asking why the Jews needed further elaboration on the Torah—weren't Moses' own words good enough? The Karaites believed the meanings that rabbis attached to the Torah and recorded in the Talmud were not only unnecessary, but potentially destructive to the faith of the primitive Hebrew people.

Starting in the tenth century C.E., the Karaites openly opposed rabbinical teaching and rabbinical authority. They denied the authority of the Talmud and accepted only the Torah as being of divine origin; they studied it feverishly and interpreted it literally. Since the literal meaning of the text was the only legitimate meaning, Karaites tended to discount reason as an appropriate means to discern the nature and functions of God. Outwardly, there seemed to be little difference in the Judaism of the Karaites and the Judaism of rabbinical teaching, though Karaites tended to be a wee bit more conservative than their counterparts in the Jewish mainstream. The Karaites were more zealous in their application of Sabbath regulations, use of the lunar cycle to date holy days (unlike the fixed calendar of the rabbis), and the requirement of pilgrimage to Jerusalem on certain of these days. In addition, Karaites didn't follow rabbinical wisdom on purity laws, and so they acquired a reputation for being a little more, well, puritan on these matters.

Saadia ben Joseph

Rabbis had little patience for the Karaites, and one of the rabbis' leaders in Babylonia, Saadia ben Joseph (882–942 C.E.), took the Karaites to task. Saadia focused on the

Karaite tendency to read the Torah in its most literal sense and accordingly discount reason as a means to discern truth. Saadia found a kindred spirit in Philo. He revisited all the same territory that Philo charted in the Greco-Roman philosophical landscape, using Greek philosophical language and concepts to demonstrate the Talmud's consistency with the Torah. In the process, Saadia discovered the Greek method of discerning metaphysical truths through mental calculation, and thereby came to appreciate the value of reason. After identifying and examining four different sources of knowledge, he concluded that revelation and human reason agree.

Take Heed!

Like Philo before him and Maimonides after him, Saadia ben Joseph identified a list of core doctrines implicit in the faith of Moses as revealed in the Torah. Philo identified five, Maimonides thirteen, and Saadia eight. Though Saadia thought articles of faith were necessary to avoid what he considered to be heresies—such as Karaism—most Jews did not accept lists of doctrines as appropriate features of Judaism.

Saadia's response to the Karaites both reflected and hastened the coming of a new mood among the people of God in the Middle East and Europe, which is to say an increasing appreciation for the metaphysical insights of ancient philosophy. Saadia himself helped to translate the Hebrew scripture into Arabic, and used Arabic translations of Greek philosophical works in his dialogue with the Karaites. This sharing of information between Muslims and Jews in the tenth century was a pivotal moment in the ages-long conversation about the nature of God. Saadia's work, and the work of contemporary Muslim rationalists, is thought to be one of the reasons why medieval thinkers came to believe that reason and revelation could be integrated into one harmonious system.

Judah Halevi

So could God be discerned through reason? Yes, answered the philosophically inclined rabbis, but only imperfectly. Over in Toledo, a Spanish Jew named Judah Halevi (1075–1141) entered the exchange over the relative value of reason with his remarkable book, *The Kuzari*. It's a fictional account of Bulan, a leader among the Tartars, who one day summoned spokesmen from the major traditions to convince him of their version of the divine. Bulan quickly dismissed a philosopher with his conception of a universal Intelligence achieving oneness with humanity by means of

reason. He found the Christian equally unconvincing because his concepts defied reason, and because it owed so much to Judaism. Apparently Bulan responded better to the Muslim apologist, but Islam, like Christianity, took its starting point from Jewish concepts of God. So along came the rabbi and explained to the Tartar king that God revealed himself to Moses and to the prophets, filled with promises of earthly blessings in exchange for the Hebrews' single-minded devotion and high moral living. Now Bulan had found his religion. It was a religion that wasn't contrary to reason, but nevertheless contained mysteries that reason could never wholly penetrate.

The Coming of the Faylasufs

Saadia and Halevi reflect the tensions that emerged in the Mediterranean world and the Middle East over the relationship between faith and reason. In the 800s, Muslims discovered the ancient works of Plato, Aristotle, and other Greek rationalists and pioneered a new conversation about God using Greek ideas as a stimulus. Scholars such as Yaquid ibn Ishaq al-Kindi (d. 870) put the Qu'ran into dialogue with Aristotle and came to believe that both spoke of the same eternal, universally applicable principles of the universe. He saw Allah as Aristotle's First Cause, the chief principle of the universe and ultimate source of being. Though Qu'ranic revelation offered a complete vision of ultimate reality, philosophical speculation offered support for faith and offered illustrations of faith's universalizing claims.

Islamic philosophy, or falsafah, produced several generations of thinkers, the Faylasufs, who exercised enormous influence over medieval Islam, Judaism, and Christianity. Ultimately their vision fell out of favor within Islamic circles, but it offered new inspiration for believers to ground the truths of their religions upon rational principles. Scholars such as Abu Nasr al-Farabi (d. 980) accepted Platonic and Aristotelian perspectives on ultimate reality and in fact preferred the abstractions of the philosophers to the fanciful anthropomorphisms offered by the teachers of the tradition. Avicenna (Abu Ali ibn Sina, 980–1037) read al-Farabi and decided that Islam offered a perfection of the ideas of Aristotle and Plotinus, with the Prophet Muhammad himself achieving the philosophical ideal of perfect insight into the Absolute. Avicenna worked from Aristotle's proofs of the existence of God to establish Allah at the pinnacle of existence—an unknowable, yet intelligible, being, perceived by humanity through systems of logic, but also more the fantastical visions of the prophets and mystics.

We'll learn more about falsafah and its traditionalist critics in Chapter 17. For now, you should understand how Jewish thought came to be influenced by the Faylasufs and their far-reaching engagement with concepts of Greek metaphysics. And maybe the most important of the Jewish thinkers to come under their influence was Moses ben Maimon (1135–1204), also known as Maimonides. More than anyone else, Maimonides reflects the impulse in the early Middle Ages to package faith and reason in one harmonious system, offering both as part of a seamless whole designed by God for the benefit of all humanity.

The World of Maimonides

Maimonides was born in Moorish Spain, the part of Spain controlled by Islamic caliphs until the fall of the last Muslim stronghold in Granada in 1492. He studied the Torah and Talmud under the direction of his father, but then went with his family as they fled anti-Jewish persecution in Córdoba, first to Morocco and then to Palestine and finally Egypt. Maimonides also studied medicine and eventually became court physician to the famous Muslim conqueror Saladin. Meantime, he served as a leader of the Jewish community in Fostat, a small town near Cairo. His life illustrates the conflicts among early medieval Jews, Muslims, and Christians, but also the fluidity of the boundaries among these communities of faith.

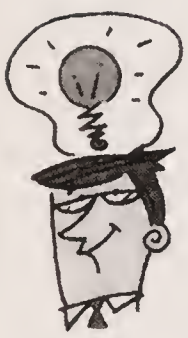

Divinations

Apparently, word of Maimonides' intellectual talents and professional expertise spread far and wide in medieval Europe. Legend has it that King Richard II of England even offered him a position in his retinue, which Maimonides declined in favor of continued service to Saladin's son and heir, al-Afdal.

With Maimonides we again arrive at the question of Biblical interpretation. He spent much of his young adulthood studying the Torah and the Talmud, and authored a much-admired and widely read commentary on the Mishnah, called *Mishneh Torah* (Torah Revealed). Here, he followed Philo's lead and reasoned that the account of creation in Genesis might be read allegorically, rather than literally. This followed from his reading of the rest of the Hebrew canon, wherein prophets used figures of speech and strange visions to capture the essence of the divine; he believed these accounts must not be interpreted literally, but as flashes of insight into an otherwise unknowable and mysterious God. Maimonides reasoned that it is best to speak of God in negatives: not as a being that knows everything, but as a being that is "not limited" in knowledge. This way of portraying God, he believed, helped us avoid the inevitable weaknesses of human concepts in describing God's ineffable nature.

Still, Maimonides embraced Aristotle's method of establishing belief in God upon a rational basis. Taking his cue from Aristotle's proofs of the existence of the Absolute, Maimonides wrote *Guide of the Perplexed* (1191), a sort of introduction to the philosophy of religion that examines the philosophical underpinnings of belief in the divine. It was written in Arabic for one of his students, but others quickly translated it into Hebrew, Latin, and a number of European languages. As such, it became a sort of early, standardized textbook for the study of the intersection between reason and revelation.

From Maimonides' vision of a rational faith came a set of principles that began to define the nature of God. Maimonides thought these principles were necessary because every being that lacked them couldn't be God, but would be something short of the supreme creator, sustainer, and governor of the universe. This list of principles served as a sort of creed for medieval Judaism, though its acceptance has waxed and waned, and varied from community to community. Maimonides' 13 necessary principles are:

1. The existence of God
2. The oneness or unity of God
3. The spirituality or incorporeality of God
4. The eternity or timelessness of God
5. The omniscience or all-knowing nature of God
6. The exclusive worship of God alone
7. The divine origin of all knowledge
8. The supremacy of Moses among the prophets
9. The timeless perfection of the Torah
10. The knowledge God possesses of man's deeds
11. The inevitable judgment of God for sins
12. The truth of an eventual Messiah
13. The certainty of resurrection of the dead

This offered a new twist on Jewish divinity. Now, Maimonides found a rational basis for belief in the Torah and the teachings of the rabbis, and then inferred that believers must ascribe to an irreducible list of doctrines, lest their faith be found hollow,

incomplete, or in error. This belief is what scholars of religion call *orthodoxy*. Maimonides' version of Jewish orthodoxy came under severe criticism by Jewish thinkers, such as Hasdai Crescas in the fifteenth century and Moses Mendelssohn in the eighteenth century, because it seemed to close the conversation with God that rabbis believed had been opened with Moses and continued in the oral Torah and the Talmud. Nevertheless, Maimonides' vision energized Judaism, laying the groundwork for greater engagement between Jewish concepts of God and the rationalism of the Renaissance and Enlightenment periods.

Word to the Wise

Orthodoxy means right belief, typically in reference to religions with official doctrines that adherents are expected to support.

Jewish Thought in Modern Times

Maimonides triggered an unsurprising response from tradition-minded rabbis; Rabbi Solomon of Montpelier in France ordered *Guide to the Perplexed* burned in 1233 because of its rationalizing tendencies. Eventually, though, many found Maimonides' techniques for reading the Torah very helpful, and others were attracted to his vision of a path to God that was guided by reason. His creed was even adapted for use in Orthodox Jewish observances. But it was among the philosophers that his influence was most pronounced.

Baruch Spinoza

Maimonides influenced the concept of God in the writings of Baruch de Spinoza (1632–1677), a Jewish thinker from Amsterdam. After some study of the Talmud and various European languages, Spinoza became a serious skeptic and eventually embraced views that most considered atheistic. More properly we might call his views pantheist, as we discovered in Chapter 2. Spinoza discounted the wisdom to be gained through the revelations of various prophets and mystics, and instead spoke of natural religion and the universal law that infuses and orders all material existence. Spinoza's God was totally immanent, nearly to the point of being equated with existence itself. Not much Jewish content here. In fact, Spinoza's writings earned him an anathema from the synagogue in Amsterdam. Still, his ideas contain a faint echo of earlier Jewish rationalists such as Philo and Maimonides who viewed reason as an avenue, albeit an imperfect one, to truth.

Judische Wissenschaft

And then there were the nineteenth-century writers who created the school called Judische Wissenschaft (Science of Judaism). These German-Jewish scholars seemed to pick up where Maimonides left off, which is to say rereading the Torah to gain greater insight into the divine. And yet these thinkers, such as Leopold Zunz (1794–1886) and Solomon Formstecher (1808–1889), approached the concept of God in a more historical, progressive manner. God became clarified, according to Formstecher, as primitive pantheism and animism morphed into monotheism—at least the sort of transcendent monotheism you see in the Hebrew Torah. But God wasn't done yet. He then developed from a Temple-based deity who required physical sacrifices and legalistic observances into a more intimate being who could be perceived and experienced directly. Eventually, God would be released from external supports altogether and become the God of free individuals seeking to live the high moral life. Other Jewish writers who contributed to the Science of Judaism pushed in the direction of rationalism, away from the strange visions of the Kabbalah and the hyper-legalism of Hasidic Judaism (see Chapter 10 for more on Hasidism). The idea was to make Judaism more appealing to an increasingly humanist, secular, and in fact quite anti-Semitic culture in Northern Europe.

Pearls of Wisdom

In the introduction to his work *Eight Chapters,* Maimonides wrote: "One should accept the truth from whatever source it proceeds." That spirit still courses through many Jewish communities in the Middle East and throughout the world.

The Haskalah

The rationalizing tendencies of the Judische Wissenschaft culminated in a new outlook among nineteenth-century European Jews, the so-called Haskalah. European Jews confronted various challenges to their faith, namely a surging scientific outlook that denied supernatural phenomena and metaphysical realities, and a shifting set of attitudes that defined Jews in strongly negative terms. Just like their counterparts in first-century Palestine, modern Jews were induced to rethink the question of how to be Jewish amid trying circumstances. Those who advocated adaptation and assimilation to modern ways formed a movement known as Haskalah. Haskalah Jews abandoned the rabbinical schools for secular universities, wore modern clothing and spoke German or Polish (instead of Yiddish), and began to think of Judaism as a national identity or a cultural ethos, rather than a religion or disposition toward God.

Soon, the Haskalah produced a highly secular vision of Judaism, utilizing the Hebrew language and a common national heritage as points of connection, and abandoning the intensive study of the Torah and Talmud and the observance of the mitzvoth. This change wasn't the most important variant of Judaism to emerge from the nineteenth century, but it's an indication of how some Jews came to respond to the immense pressures exerted upon their community by the social, political, economic, and intellectual forces of the modern era. Hints of Haskalah can be found in contemporary Reform Judaism and secular Zionism, just two of the many variants of Judaism that form the contemporary landscape of the Jewish faith. We'll cover that ground in the next chapter.

The Least You Need to Know

- Some Jewish thinkers have had little trouble showing the rationality of Judaism.
- Philo of Alexandria was among the earliest to distinguish between God's unknowable essence and God's knowable attributes.
- You can find some important interconnections between Jewish and Muslim thinkers in the Middle Ages.
- Maimonides used Aristotle's proofs of the existence of God, which medieval Muslims and Christians found persuasive as well.
- In the modern period, some Jewish thinkers accepted the ideas of science and Enlightenment philosophy, creating a nonreligious vision of Jewish identity.

Chapter 10

God in Contemporary Judaism

In This Chapter

- Various Judaisms in the modern age: Reform, Conservative, Orthodox, and ultra-Orthodox
- Principles of Reform Judaism
- Where God fits into modern Jewish movements
- Origins of secular Judaism in the 1800s
- Differences of opinion among Jews regarding Israel

Today, we number the worldwide Jewish community somewhere between 13 and 14 million, with roughly 10 million divided equally between the United States and Israel. But to call it a community belies a great diversity of opinion about what it means to be Jewish, and about the continued relevance of the rabbinical tradition in the contemporary world. You discover right away that Judaism has flowed down different channels in recent years, as in Reform, Conservative, Orthodox, and Haredim (ultra-Orthodox) Judaism; this is to say nothing of the welter of religious parties in Israel that offer divergent views on key issues of the faith.

Among these groups, the differences can be rather pronounced. Some who claim Jewish nationality embrace Judaism's historical and ethical components, but reject the intense religious observances of the halakhah and the metaphysical architecture associated with Jewish monotheism. Others claim that you can't be Jewish unless you proclaim faith in the God of Abraham, Moses, David, and Elijah, and pledge to follow the Law of Moses as interpreted by the Talmudic scholars and local rabbis. And the movements seem to hold very different views on what "Israel" means. Is "Israel" a spiritual union among believers, a vision of collective salvation in the future, or a secular state in the Middle East? Can we speak of a shared concept of God in contemporary Judaism? Keep reading and we'll try to get to the bottom of these issues.

Looking for God in the Diaspora

In the previous chapters, we discovered a few variations in the way Jewish teachers and writers perceived God. Talmudic writers attempted to remain faithful to the picture of a perfect, all-powerful, all-knowing, transcendent God in the Torah, while mystics offered a complicated model of divinity centered on the idea of sephiroth (God's manifestations) and spiritual return to the divine source. The visions of the rabbis and the mystics spread as far as the Jewish community itself, from Palestine through Central Asia and the Middle East into North Africa and western Europe, finally reaching the New World, particularly the United States.

The Sephardim and Mizrachim

Within worldwide Judaism, culture came to give subtle inflections to the faith in different regions. In the Middle East, North Africa, and Spain, Jews were influenced by direct contact with Islam and Arabic culture, and via these contacts, the ideas of ancient Greek and Roman philosophy. These Jews are known as *Sephardim* (from the Hebrew word for Spain, Sefarad) and *Mizrachim*. They tended to mix casually with indigenous people, though at times they experienced persecution; Jews were famously expelled from Medina (in present-day Saudi Arabia) after Muhammad failed to convert them to Islam in 622 C.E., while some 200,000 Spanish Jews were expelled when the Muslim city of Granada fell to Christian forces under Ferdinand and

Word to the Wise

Sephardim, Mizrachim, and Ashkenazim identify different cultural groups within Judaism.

Isabella in 1492. In any event, Mediterranean Jews tended to speak Hebrew or a mix of Hebrew and Spanish, and to observe the holidays with fewer restrictions than their northern European counterparts. Their exposure to Islamic falsafah and Sufism encouraged the rationalist and mystical elements in Judaism, as you see in the work of Avicenna, Maimonides, and writers in the Kabbalah tradition.

The Ashkenazim

Another major cultural group is the *Ashkenazim* (from a Hebrew name in Genesis 10, but now commonly used in reference to Germany). The Ashkenazim popped up along the Rhine River in France and Germany, which gave their Judaism more of a northern European flavor. They adopted a German-influenced dialect of Hebrew called Yiddish, but ironically were more protective of their ancient Jewish customs than the Mediterranean Jews, mostly in response to local hostility toward their religion and folkways. Ashkenazim engaged Talmudic study with great zeal, producing among their number the great Talmudist Solomon ben Isaac (commonly known as Rashi) (1534–1572) and the writers of the Tosafot. Both sets of commentary on the rabbinical writings, Rashi's Commentaries and the Tosafot, were printed in later editions of the Talmud. Ashkenazim also maintained the tradition of Hebrew liturgical poetry from late antiquity, which seems not to have been very important among the Sephardim and Mizrachim.

Hasidism

The vast majority of the worldwide Jewish population could be numbered among the Ashkenazim, Sephardim, and Mizrachim. A little outside of this mainstream stands the Hasidic Jews of eastern Europe, centered in Poland. Israel ben Eliezer (c. 1700–1760), considered the founder of Hasidism, believed that the Talmudic and Kabbalistic versions of Judaism were a little too brainy; he once told a pupil that his explanations of Lurianic Kabbalah were correct, but his conclusions were "thoughts without any soul in them." Around the age of 36 he took the name Ba'al Shem Tov and started a career moving around as an itinerant healer and teacher.

Ba'al Shem Tov told his listeners to see God in everything. In contrast to the rabbinical vision of God's radical transcendence, he taught that God was omnipresent, as both creator and sustainer of all things. He liked to speak of all things as having an essence, which he identified as the divine spark within. This sounds a little like pantheism, but he was careful to add that the idea of a divine spark didn't imply a

broken and diffuse God, but rather, a means by which believers might experience the presence of the divine. It's God's way of limiting himself so he can be known, or manifested, to humankind.

Take Heed!

Hasidic Jews may *look* serious, but in reality they preach joyfulness in the face of suffering and despair. This comes from their founder, Israel ben Eliezer, who put sadness (*atzut*) at the core of all sin, and led his followers in happy celebrations of singing, dancing, and enthusiastic prayer.

Hasidic Jews came to believe that it was possible to release these sparks from the material world and reunite them with the divine, thereby witnessing something of the glory of God. They thought this could be done through deep contemplation and ecstatic prayer; they believed that truly pious believers who forsake the world and practice the spiritual disciplines prepare themselves to be special tools used by God to reintegrate worldly things unto himself. Certain exceptional people—the Zaddik—reached an exalted plane of existence somewhere between the divine and material realms, where they serve as intermediaries between God and humankind. Hasidic Jews saw the Zaddik as exemplars of spiritual progress, and sought them out as guides for their own personal journeys. Hasidic rabbis soon became famous for rejecting worldliness, practicing intense devotionalism, and claiming ecstatic religious experiences. Numbers are sketchy, but it's thought that perhaps a quarter million Jews living today are of the Hasidic variety, with some 200,000 of those in the United States.

Signs of the Times

More pronounced disagreements within Judaism came about in the 1800s, as the Jewish community confronted two serious challenges to the traditional faith. First, European intellectuals in the 1700s started to identify God with reason, tempting Jews to abandon the old idea of a personal deity who supernaturally intervenes in history. Then came the movement for toleration, which seemed to encourage greater contact between Jews and non-Jews, and a blending of Judaism with secular culture. These forces triggered debates within Judaism (the northern European Ashkenazim in particular) over the concept of God, the relationship between God and humanity, and the special status of the Jews among the different nations of the earth. These forces also brought Jews to question the continued relevance of the halakhah within an increasingly secular environment. Over time, these debates produced the major divisions that survive to the present day: Reform, Conservative, and Orthodox Judaism.

Reform Judaism

German Jews in the eighteenth and nineteenth centuries had a front-row seat to an intellectual donnybrook the likes of which the world has never seen. Such heavyweights as Immanuel Kant, Johann Gottlieb Fichte, Friedrich Schleiermacher, and Georg Wilhelm Friedrich Hegel took on the subject of metaphysics and presented a serious challenge to Western concepts of God. You'll discover more about their ideas in Chapter 26. For now, you'll need to know about the work of Abraham Geiger (1810–1874), a German rabbi and theologian who studied the historical development of Judaism and the composition of the Hebrew scripture. His studies, along with the rationalizing and humanizing influences of Enlightenment philosophy, led Geiger to advocate positions that formed the core of Reform Judaism in Europe and elsewhere, particularly the United States.

Geiger observed that the Talmudic literature revealed a progressive adaptation of the Jewish law to changing historical circumstances. The Judaism of Moses, David, and Solomon was not the same as the Judaism of post-exhilic rabbis or the first-century Sadducees and Pharisees. If the Jewish faith ran with the times for much of its history, then it was conceivable that it should adapt itself to the modern world as well. Geiger further explained that the mitzvoth was culturally relevant in the ancient Near East, but bloody sacrifices and purification rites held no meaning in the present. To Geiger, the essence of the Jewish faith was its vision of a single, holy, perfect, all-powerful and all-knowing God who insists on ethical behavior from all people. These ideas formed the core of the faith in Moses' time and represent the parts of Judaism that were relevant for all times and places.

Geiger seemed to give Jews permission to ignore the intricate set of laws that comprised the halakhah. In fact, many had already done so in Germany, France, and Britain. When these countries extended toleration to Jews, many Jews emerged from their forced isolation and entered the cultural mainstream, becoming known as the Haskalah. As early as 1809, some European synagogues held services in the common language, permitted the mixing of men and women, and abandoned the bar mitzvah ritual for boys. The practice of wearing head coverings fell by the wayside and dietary laws were ignored. Perhaps the most telling reform came when progressive rabbis broke tradition and reinterpreted the meaning of Israel. No longer did they preach an eventual repatriation of the Jews to Palestine, or prophesy the coming of a Messiah to deliver the Jewish people. To their minds, the Diaspora was not another exile to be followed by repentance and restoration; rather, it served God's purposes in spreading ethical monotheism to the four corners of the earth.

Reform Judaism crossed the Atlantic in the nineteenth century with Ashkenazi Jews from Germany. Rabbi Isaac Mayer Wise (1819–1900), David Einhorn (1809–1879), and Samuel Hirsch (1815–1889) led rabbis in organizing Reform conferences, such as the Philadelphia meeting of 1869 that rejected the doctrine of bodily resurrection and the idea of return of the Jews to Palestine. In Pittsburgh in 1885, the Reform rabbis eliminated kosher and purity laws, regulations on dress, and the performance of religious ceremonies. But they also went a step further, soft-pedaling belief in the supernatural elements of the Torah and stressing only the moral code as obligatory, with the Ten Commandments at its core. Later meetings restored traditional ideas about Israel (1937) and Sabbath observance (1976). About 900 synagogues across North America style themselves Reform Judaism, and continue to project an ethical vision of the faith, even as they permit a range of opinion on metaphysical issues.

Divinations

According to the Annual Survey of American Jewish Opinion (2000), 10 percent of U.S. Jews polled called themselves Orthodox. Reform and Conservative Jews each tallied 31 percent, Reconstructionists (a modified version of Reform Judaism) 2 percent, and "Just Jewish" 25 percent.

Conservative Judaism

Whereas Reform Jews seem willing to adapt ancient religious observances to modern times, Conservative Jews hold fast to tradition. The Conservative view started out as a response to the views of Abraham Geiger, who raised the concerns of tradition-minded Jews in Germany, including Rabbi Zacharias Frankel (1801–1875). Frankel looked with favor upon Geiger's historical approach to the Torah and believed that scholarly analysis provided some insight into how the halakhah could be fitted to contemporary needs. But he insisted that halakhah contained an element of the sacred that bound Jews together as a people, and to chip away at these customs and rituals was to weaken the very bonds of national identity that sustained Jews during troubled times.

Conservative Judaism retained kosher laws and regulations covering Sabbath observance. But there's a wide variation among Conservative synagogues in how they adapt the halakhah to present-day circumstances. Some synagogues are indistinguishable from Reform Judaism, except for maybe a little more Hebrew in the liturgy and the insistence on a Jewish education for children of the congregation. Others are very traditional, and appear on the surface to be identical to Orthodox synagogues attempting to carry on pre-modern rabbinical Judaism. Several features that

Conservative Jews hold in common tell a great deal about its position on the spectrum of Jewish responses to modernity; Conservatives allow men and women to sit together, which is a nod to the Reform vision of cultural adaptation, and yet they support the state of Israel, which affirms a traditional position on the issue of whether the Jews should be reconstituted as a people in the Promised Land. There are about as many Conservative as Reform synagogues in the United States today.

Orthodox Judaism

Among the Jewish movements of the nineteenth century, Orthodox Judaism is at once the easiest and most difficult to define. First we'll take a look at the tenets of Orthodoxy that are easy to describe. Orthodox Judaism is merely a continuation of the rabbinical tradition, emphasizing the miraculous history of the Jewish people as recorded in the Torah. Like the old rabbis, the Orthodox discover in the Torah a conception of God as wholly transcendent, completely good, jealous of the loyalties of his chosen people, and perfect in his judgments. And they accept the requirements of the mitzvoth as the sacred duty of the Jewish people under their covenant with God. They pursue Talmudic study with great intensity, since it contains the oral Torah communicated to Moses and written down in the Mishnah. Finally, they believe that Palestine is for the Jews, and believe in the continued relevance of halakhah provisions for its land and sacred places.

So it's pretty easy to describe Orthodox Judaism as a continuation of the rabbinical tradition and leave it at that. But Orthodoxy is really another response to modernity, and so it must be seen in light of the other responses of contemporary Jews to modern cultural, social, and political forces. And this is where Orthodoxy starts to become more difficult to describe.

Take the issue of the Torah itself. Reform Jews followed the lead of eighteenth- and nineteenth-century scholars of ancient texts and began to read the Torah as a historical record of the human encounter with God, written by human hands. So Reformed Jews are more inclined to think of the laws regarding ritual purity and severe penalties (eye for an eye) as relevant only to ancient people. Since the Talmudic rabbis themselves reread the laws in the face of changing circumstances, Reform Jews believe they are justified in abandoning most of these laws. Like Reform Jews, Conservatives read the Torah as a historical document, but consider the laws to be necessary as an authoritative expression of Judaism. To Conservatives, the halakhah can and should evolve with the culture in which the Jews find themselves. However, Orthodoxy goes a different direction entirely. Orthodox Jews perceive the Torah as

Pearls of Wisdom

Elie Wiesel, winner of the Nobel Peace Prize and Auschwitz survivor, said "I still believe that to be Jewish today means what it meant yesterday and a thousand years ago .... To be Jewish today is to recognize that every person is created in the image of God, and that our purpose in living is to be a reminder of God." (*The New York Times*, 9/27/1992)

the divine word of God spoken to Moses, who put it down in writing and delivered it to the people. So it is sacred speech. That's also true for the oral Torah communicated to Moses and later committed to writing in the Mishnah. Nothing is there that God didn't intend to be followed, whether in ancient Palestine or modern Europe.

Orthodoxy is also rabbinical in the sense that its adherents understand the need to keep open the ancient rabbinical conversation between God and humanity. As issues surface, such as stem-cell research or homosexuality, Orthodoxy returns to the tradition and uses it to make determinations about the fitness of these practices for the Jewish faith. Orthodox Jews are permitted to engage in business and politics, but continue strict observance of the halakhah because of its original, divine mandate. There are fewer Orthodox than Reform or Conservative Jews in the United States, but Orthodox Jews attend synagogue more frequently. As a result, there are more Orthodox congregations in the United States than Reform or Conservative congregations.

The Haredim, or Ultra-Orthodox

Orthodox Judaism holds to a traditional concept of God in response to Reform tendencies to define God in terms of a broader "God-idea" and to consider only the ethical standards of Judaism as binding. But some Orthodox felt that even the Orthodox teachings of rabbis such as Samson Raphael Hirsch and Solomon Schechter didn't go far enough. New movements in the twentieth century, clumped together under the media-derived label ultra-Orthodox, strive to resist compromise with a changing culture, and to create separatist enclaves where the Jewish faith can be practiced in its most undiluted form. At the root of the Haredim way (Hebrew for "those who tremble") is a conviction that other Jews have compartmentalized their lives, acting Jewish in their families and congregations and non-Jewish in their professions and civic affairs. Haredim seeks to break down this perceived division and sanctify all of their activities, from diet, dress, and marriage to work, leisure, and politics.

So Haredim opposes both the assimilationist lifestyle of the Haskalah, represented by today's Reform Judaism, and also Conservative and even Orthodox Jewish compromises with modern life. Outside of Israel, where Haredim form a small minority, the results tend to be separatism and creation of an alternate Jewish world apart from the rest of society. Haredim maintain purity through strict observance of Sabbath and Jewish holidays, distinctive black clothing and head coverings, beards for men, and exclusively religious education for the young. In many places Haredim have achieved sufficient numbers to support schools, groceries, banks, medical clinics, and even community police that conform to the halakhah, normally through intense application of the Torah by Haredi rabbis. Haredim believe that creating this parallel Jewish world is the only way to ensure that all areas of life—public and private—remain sanctified to God, and the only way to demonstrate complete faithfulness to the covenants God first made with Abraham and Moses.

Secular Judaism

Haredi belief leads to a distinctive style of life, often in opposition to other Jews who have chosen a more accommodating approach to prevailing social and cultural norms. Over the last 200 years the choice between assimilation and separatism intersected with another pressing issue within Judaism, which is the meaning of Israel. Inspired by Enlightenment philosophy and the growth of nationalism, Reform Judaism taught a doctrine of loyal citizenship in the various countries of Europe and North America. Jews emerged from forced isolation to revise the mission of the Jewish people in the contemporary world as propagating the moral code of Judaism and calling their fellow countrymen to a higher ethical standard, rather than living in conformity with the law of Moses. In this view, the term Israel came to define a people destined to lead humanity in the direction of progressive social and political change, without the need for a covenant with God or hope for reestablishment of Jewish control over the Holy Lands.

This secular view of Israel resonated beautifully with the Enlightenment idea of progress, or the idea of building a more rational, more humane, more just society. And when Karl Marx began to speak of a future without economic exploitation or social injustice, some Jews responded with a doctrine of Jewish socialism, building into it an updated version of the old messianic idea of a coming order in which peace and justice reign throughout the world. In embracing a socialist doctrine, secular Jews had a way to talk about the historical destiny of the Jewish people, without accepting what they perceived as the irrational superstitions of the Talmudic and Kabbalistic

rabbis. Jewish socialism came to define the word Israel as a program of progressive social, economic, and political change, hastening the onset of a perfectly just and rational society. Jewish socialists actually returned to Palestine in small teams to build agricultural settlements (the kibbutzim), intending to show the rest of the world how to accomplish this vision.

If some Jews were hopeful about the role of Judaism in establishing a just socioeconomic and political order, others were more doubtful. Jews enjoyed increased freedom with the Enlightenment, but the promise of the Enlightenment had been broken in the nineteenth century with the appearance of widespread anti-Semitism and outright persecution in Germany and Russia, among other places. Theodor Herzl (1860–1904) and other noteworthy secular Jews led a movement soon to be known as *Zionism* to build a state where Jewish people could be safe and secure. Herzl wrote *The Jewish State* (1896) and organized conferences and fund-raising drives in order to build support for the idea, which bore fruit in the Balfour Declaration (1917) where the British government pledged to use part of the land under its imperial control in Palestine to build a secular Jewish nation, at which point the word Israel took on a new meaning—the Jewish nation. When Israel finally became an independent nation with U.N. approval in 1948, political Zionism had become an accomplished fact.

Word to the Wise

Zionism refers to beliefs regarding the Jews and the land promised to Abraham, and in recent years a political movement to place control of Palestine in Jewish hands.

Political Zionism gained the support of the U.N. largely because of the experience of the Holocaust. Jewish responses to the Holocaust varied greatly; some argued it was a divine punishment for Jewish sins of watering down the concept of God and failing to observe the mitzvoth, while others interpreted it as an invitation for Jews to dialogue with God over his plan for humankind, like Abraham's protest against God's intention to destroy Sodom. Still others perceived in the Holocaust and the formation of the state of Israel a contemporary instance of the historical pattern of humiliation, exile, and redemption. This historical pattern, they argue, forms the core of Jewish identity and explains the relationship between the Jewish people and their God. The Holocaust and the formation of Israel are the single most important events to occur in the modern Jewish consciousness, and so it's natural that much thought and debate has ensued regarding the significance and meaning of these two events.

Judaism and Israel

In the Diaspora, the concept of Israel was and continues to be the subject of earnest discussion and speculation. But for many Jews the formation of the state of Israel turned a theoretical and doctrinal debate into a living experience. Within Israel there's a fairly wide difference of opinion on the subject of God and the question of the role of religion in public life. There's also the continuation of the debate about what makes a person Jewish and what the Jewish lifestyle should entail, a debate that takes on new urgency now that Jews have control over the direction of their own independent nation.

Divinations

One of the disagreements between American and Israeli Jews is the issue of religious pluralism. American Jews pressure Israel to accept diversity among Reform, Conservative, and Orthodox factions. Many Israeli Orthodox Jewish groups in Israel continue to lobby their government to classify only the Orthodox as Jewish.

Over half of Israeli Jews describe themselves as Jewish in a racial or cultural sense, rather than a spiritual or religious sense. They are more likely to see Israel in secular terms, as a nation among other nations that exists to provide a safe haven for any Jewish person who might wish to live there. For them, religion is a secondary concern to the more pressing issues of economic development, internal security, and peace among Israel's neighbors. But another 20 percent or so of Israelis identify themselves as *dati* or *haredi* (either Orthodox or ultra-Orthodox). These two groups formed minority political parties, such as Agudat Yisrael, Gush Emunim, Neturei Karta, and Shinui, and made coalitions with the major parties, Likkud and Labor, to pursue their goals of making Israeli public life more and more consistent with the halakhah. They lobby for stricter criteria for declaring someone Jewish, for exerting control over marriage and divorce laws, and for holding fast on restrictions on Sabbath-day activities.

Curiously, the most religious parties in Israel disagree about whether the nation of Israel itself is the legitimate heir to the covenants God originally made with Abraham and Moses. Israel is mostly Jewish, and it is positioned in the area of the Promised Land, and yet some traditionalists do not believe the modern state of Israel is the historical continuation of the Israel of the Torah. One party, the Neturei Karta, is composed of Haredi immigrants from eastern Europe who reject the political Zionism of Herzl and the architects of Israeli statehood. The Haredi hold the view that since Israel admits nonobservant Jews into citizenship, and since the state was founded

without the aid of a supernatural Messiah, it is therefore not the same Israel that God selected for a special destiny. In their eyes, the only true Israel is the people of Israel, comprised of those who love God and demonstrate their faithfulness to him by carrying out the mitzvoth, studying the Torah, and consecrating every aspect of their lives to God.

The Least You Need to Know

- The Reform, Conservative, and Orthodox divisions appeared when Jews disagreed over how to respond to the philosophical and political climate of the 1800s.
- Reform Judaism stresses the ethical components of the Jewish tradition over metaphysics and religious observances.
- Both Conservative and Orthodox Judaism maintain the commandments, metaphysical beliefs, and religious observances of the Torah but disagree over adjustments to the halakhah.
- The Haredim, or ultra-Orthodox, formed a block in protest against compromises evident in Reform, Conservative, and Orthodox Judaism.
- Israel is a much-discussed topic within the Jewish community, since opinions differ on whether it is continuous with the Israel of Hebrew scripture.

Part 3

The Concept of God in Christianity

The appearance of Jesus of Nazareth in first-century Palestine gave birth to a new vision of the divine in Western civilization. His followers, drawn from the Jewish messianic sects and later from among Gentile populations in central Asia, North Africa, Asia Minor, and Southern Europe, clothed Hebrew monotheism in new garments, perceiving Jesus as a distinct "person" in a Trinity comprised of God as Father, Son, and Holy Spirit. Christians offered various explanations for how three could be one in a united godhead, and various accounts for how an immortal God could assume the form of a mortal human being. These differences helped to give shape to divergent Orthodox and Roman Catholic communities; in time, Protestants would depart from their Catholic cousins on the vital question of how humanity obtains salvation through the work of Jesus Christ. And in these chapters, you'll encounter contemporary voices that have differed over how Christians might respond to modern intellectual and cultural movements.

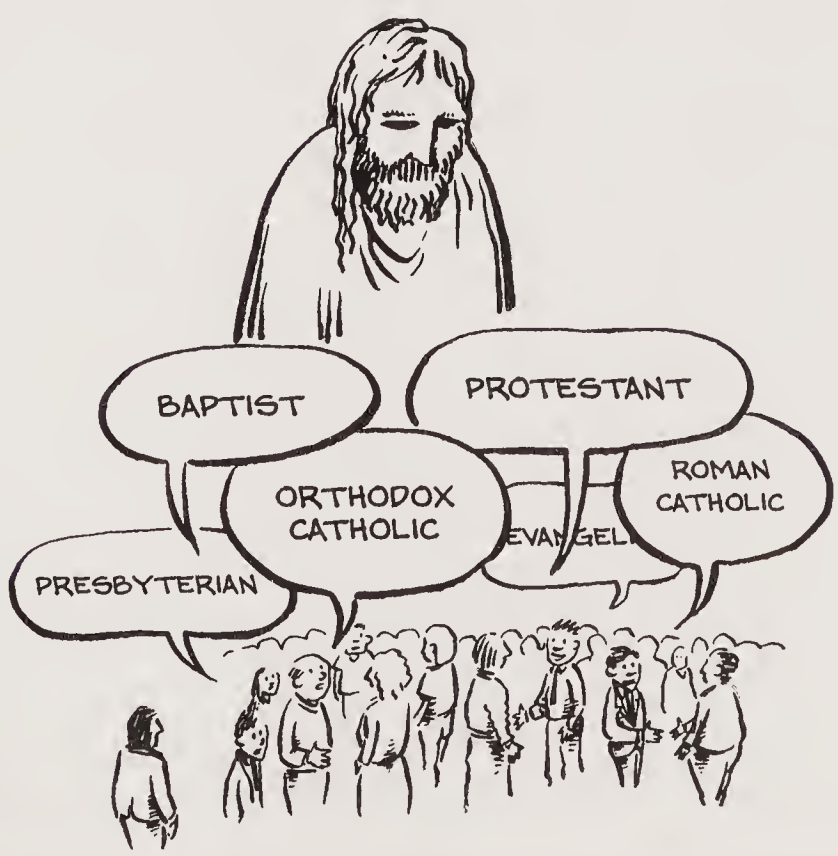

Chapter 11

God in the Bible

In This Chapter

- Predictions of a Messiah fulfilled
- The prophetic message of Jesus of Nazareth
- Lots and lots of miracles
- Meet the Apostle Paul and learn what he had to say about Jesus
- Apocalypse soon

In the Christian tradition, God took the form of a human being and appeared in Palestine during the reign of Emperor Augustus. Christians believe that God chose to do this to fulfill his purposes, foretold in ancient Hebrew scripture, of creating a new covenant with the human race and establishing the kingdom of heaven on Earth. This person, Jesus of Nazareth, received a traditional Jewish education and at the age of 30 began a remarkable career of teaching, exhorting, and healing, only to be captured by the Roman garrison in Jerusalem, tried by the governor Pontius Pilate, and crucified as a common criminal.

But his closest followers told of a miraculous event that soon followed. Jesus' lifeless body lay in a tomb for several days, but then he rose from the dead, appeared to dozens of people throughout the area, and ascended into heaven. This was enough to convince his disciples that Jesus was truly

the Messiah, and they began to preach the good news of his appearing on Earth. But their letters described Jesus not as a warrior God sent to free the Jews from Roman occupation, but as a spiritual deliverer, an agent of salvation sent to Earth to die as an atoning sacrifice for the sins of all people. It was, in the words captured in the title of a famous book about Jesus, the Greatest Story Ever Told.

Jesus the Messenger

Like Socrates, Jesus didn't leave behind any written work, but relied on his chief pupils to document and disseminate his ideas. Their testimony is contained in the Gospels (Greek for good news), which are essentially anthologies of Jesus' sermons, coupled with biographical material interspersed throughout to form historical narratives of his life. Four of these gospels (the writings of Matthew, Mark, Luke, and John) were deemed authoritative by early councils of Christian leaders and are included in the Christian scripture. The Christian canon, known as the New Testament, also contains a history of the early community of Christians, and numerous letters written by Jesus' followers to explain his teachings and the meaning of his life.

Pearls of Wisdom

The Jewish historian Josephus confirmed the Gospels' accounts of Jesus of Nazareth: "About this time arose Jesus, a wise man, if indeed it be lawful to call him a man. For he was a doer of wonderful deeds, and a teacher of men who gladly receive truth." (*Antiquities of the Jews*, xviii)

Rethinking the Law of Moses

Jesus' message, as recorded in the four canonical Gospels, has a few core themes. Chief among them is Jesus' perspective on the meaning of the halakhah. Right out of the gate, Jesus made it clear that he found the practice of religion in his own time repugnant. In Jesus' crosshairs sat the Pharisees themselves, rabbis who were the most knowledgeable about the Torah and Tanak, and who ensured the proper performance of the mitzvoth in the synagogues of the region. Jesus summoned the rage of the greatest Jewish prophet in castigating their hollow faith, "Well did Isaiah prophesy of you, when he said: 'This people honors me with their lips, but their heart is far from me.'" (Matthew 15:7–8) Later, Jesus' words bit even harder: "Woe to you scribes and Pharisees, hypocrites! … You also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity." (Matthew 23:28) And he threw in an epithet or two for good measure, calling them a brood of vipers and whitewashed tombs, neat and clean on the outside, and dead as dust on the inside.

Jesus' message was simple: The law was intended to promote holiness and devotion to God, not legalistic hairsplitting, religious exhibitionism, and self-righteous posturing. When the Jewish teachers challenged Jesus for letting his followers eat with unwashed hands, asking, "Why do your disciples transgress the tradition of the elders?" Jesus replied, "Why do you transgress the commandment of God for the sake of your tradition?" Jesus interpreted the law for them: "Not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man." Finishing his point, he concluded, "What comes out of the mouth proceeds from the heart, and this defiles a man. For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile a man; but to eat with unwashed hands does not defile a man." (Matthew 15)

It's What's Inside That Counts

Jesus' comments evoked the spirit of Jewish prophets such as Micah, who was appalled at the sham religiosity of the age and called Israel to inner purity. Micah even posed the question, "Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil?" Obviously not: "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:7–8) Following his cue, Jesus called for a clean heart and pure motives, a kind of internalizing of the law so that the performance of rituals flowed from a heartfelt desire to please God.

The Sermon on the Mount is a perfect example of Jesus' prophetic voice: "You have heard that it was said, 'You shall not commit adultery.' But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart." (Matthew 5:27) Like the Jewish prophets, Jesus believed that true religion must come from within. Later he summarized his interpretation of the law, remarking when asked which was the greatest commandment, "Love the Lord your God with all your hearts, and with all your soul, and with all your mind." Then he added, "Love your neighbor as yourself. On these two commandments depend all the law and the prophets." (Matthew 22:37–40)

Take Heed!

Like Judaism, Christianity is a textual religion that generates differences of opinion regarding the meaning of scripture. Agreement about the Christian canon itself wasn't secured until several hundred years after Jesus. One scholar found 16 different books or book fragments that told the message of Jesus, but failed to win acceptance. And you thought four Gospels were too many?

The Kingdom of God

So Jesus fulfilled the law, in part, by encouraging his hearers to purify their desires, thoughts, and motives. What gave this message greater urgency was Jesus' call to "Repent, for the kingdom of heaven is at hand." (Matthew 4:17) It's hard to know what Jesus meant here, but it appears that he believed the God of the Hebrew Tanak had developed a new plan for redeeming a sin-ridden world, cut off from communion with the divine.

In some places Jesus uses strange language to describe the kingdom. For example: It's like a mustard seed that starts small and grows into a giant plant; it's like a treasure hidden in a field that when found, brings joy; it's like a sower who casts out seed into various types of soil; it's like a net cast out into the sea, pulling in both good and bad. At times Jesus' comments described a fellowship of believers who possessed special knowledge of ultimate truth: "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given." (Matthew 13:11) Jesus' parables embedded truth in allegorical and figurative language, which evoked the mysterious nature of the divine realm and invited his audience to struggle with the parables' meaning to discover the deeper insights contained within.

If it seemed as though Jesus spoke of the kingdom as a sort of mystical knowledge of the divine, elsewhere the kingdom shows up as a spiritual force ready to come to the aid of those who follow God's will. After an exorcism, Jesus remarked, "If it is by the finger of God that I cast out demons, then the kingdom of God has come upon you." (Luke 11:20) When the Pharisees demanded to know when the kingdom was to arrive, he said, rather cryptically, "The kingdom of God is not coming with signs to be observed … for behold, the kingdom of God is in the midst of you." (Luke 17:21) This made the kingdom of God seem more like a potent force or inner power; and still other passages describe the kingdom in ways that sound rather like a conventional afterlife.

Sin and Repentance

Some might have assumed that Jesus was talking about restoring the Israelite kingdom in Palestine. The perceived threat of restoration is why Roman troops were killing Zealots at the time, and why King Herod and the rest of Jerusalem were shocked when Persian wise men came out of the east asking about the king of the Jews born in Bethlehem in fulfillment of Micah's prophecy. Given Micah's prophecy and the political struggles of the Maccabees and the Zealots, you can forgive the Jews

their confusion when Jesus spoke of the kingdom of God. But if you listened closely, you could tell Jesus wasn't talking about defeating the Romans and delivering the Israelites from subjugation, but rescuing souls from the spiritual oppression inflicted upon humankind by God's enemy, Satan.

In a number of sermons and conversations, Jesus explained that he was sent by his Father to accomplish a special mission: saving people from the consequences of their sinful thoughts and actions. Jesus explained this most clearly in an encounter with Nicodemus, an important Pharisee. He told Nicodemus that unless one is born of both water and spirit, he cannot enter the kingdom of heaven. Nicodemus took the bait and asked what he meant by spiritual birth. Jesus offered his famous reply: "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." (John 3:16) What's required, though, is a total moral commitment to God; after all, as Jesus said in the Sermon on the Mount, "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other." (Matthew 6:24)

Divinations

Other religions contain the motif of a God who dies and is revived, such as the Babylonian god of agriculture Tammuz. Apparently his lover, fertility goddess Ishtar, was distraught over his death and went into the underworld to rescue him. Worship of Tammuz commemorated the annual death and rebirth of plant life.

The Message of Love

Jesus preached a message of salvation through repentance from sin and devotion to God. This message was couched in an idiom that was quite new for listeners who were used to hearing God spoken about in sterile philosophical concepts or rabbinical legalese. In neighboring cultures the gods were feared, honored, invoked, appeased, and so forth; if the gods liked you or your sacrifices, then you might prosper. Jesus invited hearers to think about God in a very new way, as a God who seeks a bond of affection between himself and his people. As Jesus said in his last words to his friends, "As the Father has loved me, so I loved you; abide in my love." (John 15:9)

Jesus had been talking about love for several years, and demonstrating it in acts of charity throughout Palestine. Luke records a story Jesus told to illustrate his point about loving your neighbor as yourself (remember, he taught that this was the essence of the Law of Moses). A man headed to Jericho was robbed and left for dead. After

several Jewish leaders passed him by, a kindhearted Samaritan took the trouble to patch him up and paid his bill at a local inn so he could recuperate. (Luke 10:29–37) To make the point crystal clear, Jesus left as a final command to his disciples on the eve of his capture: "This is my commandment, that you love one another as I have loved you." (John 15:12)

Jesus the Minister

When thinking about the person of Jesus, observers tend to distinguish between what Jesus said and what Jesus did. But that's an artificial distinction. Jesus practiced what he preached. In fact, Jesus' biggest complaint against the religious leaders of his day was their hypocrisy in word and deed. When Jesus reminded his disciples that he loved them, they could conjure up a picture of what that looked like, because he demonstrated this love time and time again during the short time he spent with them.

Jews and Everyone Else

The Gospel writers took pains to show that Jesus' love knew no boundaries at a time when racial and cultural boundaries were an important part of everyday existence. Jesus made enemies among the ritually purified crowd for cavorting with tax collectors and sinners and rubbing elbows with lepers and prostitutes. Although Jesus was known to say things such as "I was sent only to the lost sheep of the house of Israel" (Mt. 15:24), he made it clear that the new order would begin with the Jewish people and eventually grow to embrace all humanity. In Luke's Gospel, Jesus is described as "a light for revelation to the Gentiles" and through his work, "all flesh shall see the salvation of God." (Luke 2:32; 3:6) And just before Jesus ascended to heaven, he instructed his astonished disciples that "repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem." (Luke 24:47)

Especially noteworthy is Jesus' effort to build a ministry that included women, both as recipients of help and partners in his work. Luke tells of the importance of Mary, Joanna, and Susanna in providing for Jesus and the disciples (Luke 8:3). There's also the tender story of Jesus and the Samaritan woman who was shocked that a Jew would even speak to her, and eventually realizes Jesus is the Messiah and receives forgiveness for her sins. (John 4:7–42) You might recall the role of Mary Magdalene; Jesus exorcized seven demons from her, a service she repaid by attending him at his death and preparing his body for burial. Jesus then favored Mary by appearing to her first after his resurrection. More broadly, the Gospels carefully document the

faithfulness of Jesus' mother, Mary, as well as the faithfulness of John the Baptist's mother, Elizabeth. The heightened profile of women in the Gospels tells of the universal nature of the kingdom Jesus came to establish.

Pearls of Wisdom

Jesus was fond of capturing truths in simple language:

- Judge not that ye be not judged. (Matthew 7:1)
- A house divided against itself cannot stand. (Matthew 12:25)
- A city that is set on a hill cannot be hid. (Matthew 5:14}
- Where your treasure is, there will your heart be also. (Matthew 6:21)
- Do not be anxious for tomorrow, for tomorrow will be anxious for itself. (Matthew 6:34)
- Why do you see the speck in your brother's eye, but not the log in your own? (Matthew 7:3)

A Gentle Healer

You can't get very far in the Gospels before you start hearing of the dozens of miracles Jesus performed during his ministry on Earth. As an embodiment of the divine, Jesus possessed divine power, which he used to walk on water, convert water into wine, multiply loaves of bread and fishes, and calm the stormy seas. These demonstrations of supernatural power over nature took second place to his compassionate healing of the sick, the lame, and the blind. He even raised several people from the dead: the daughter of Jarius, leader of a synagogue near Galilee, and Lazarus, the brother of one of Jesus' followers, Martha.

The point of Jesus' healing was to communicate the dual message of forgiveness of sins and the unity of all humankind. He touched and healed unclean lepers to prod the Pharisees to reconsider the real meaning of the purity laws of the halakhah. Healing lepers reinforced the idea that strict attendance to cleanliness violates the spirit of the law if it gets in the way of compassion. In another instance, a crowd lowered a paralyzed man into a room full of people gathered to hear Jesus' teaching. Instead of healing the man, Jesus told him that his sins were forgiven. This scandalized the Pharisees, and Jesus used their indignation as an opportunity to explain that the Son of man had power not only to heal, but to forgive sins as well. Of course Jesus then miraculously cured the paralyzed man to make the point complete.

Spiritual Warfare

Today we have trouble imagining a world teeming with spirits, both good and evil, and yet the people of Jesus' time spoke of this as an integral part of their world. Matthew's Gospel records dozens of healings and exorcisms in order to show that Isaiah's prophecy was fulfilled, that he "took our infirmities and bore our diseases." (Matthew 8:17) Exorcisms also offered an occasion for Jesus to cross boundaries, as when he cast out a demon from the daughter of a Syrophoenician woman. In Gerasenes, Jesus conversed with a malignant spirit called Legion, who recognized Jesus as the Son of God and understood his (Legion's) subordinate position in the spiritual hierarchy. Legion's submission gave the Gospel writers the chance to explain what sort of Messiah they had in Jesus—a spiritual warrior and ultimate hero in the battle between good and evil.

Passing It On

Surviving accounts of Jesus' life are populated with a supporting cast of paralytics and lepers, hordes of starving seekers, villains like Judas, and of course the disciples. Jesus called the disciples and "gave them authority over unclean spirits, to cast them out, and heal every disease and every infirmity." (Matthew 10:1) The disciples were told to preach the gospel of repentance and salvation, saying "the kingdom of heaven is at hand." As you can see, the disciples were fully integrated into Jesus' healing ministry and partners in the work of spreading his message.

The disciples' affection for Jesus and his affection for them is unmistakable. When told that they couldn't follow Jesus anymore, Peter asked "why cannot I follow you now? I will lay down my life for you." (John 13:37) But they were pretty feckless at times; Jesus followed Peter's comment with a prediction, soon to come true, that Peter would deny ever knowing him when the chips were down. They fell asleep when Jesus asked them to stand vigil in the Garden of Gethsemane, and one of them even betrayed him. Thomas doubted that Jesus rose from the dead until he could feel for himself the crucifixion wounds in Jesus' hands.

Still, Jesus spent a great deal of time training and exhorting the disciples, preparing them for the difficult task of explaining the gospel message to a receptive but skeptical world. A good number of disciples would be stoned or crucified for preaching the message of Jesus. Their reward was intimate communion with the divine. Jesus once told them privately, "Blessed are the eyes which see what you see! For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear

what you hear, and did not hear it." (Luke 10:23–24) Jesus' disciples caught a glimpse of the ultimate truth, going beyond the written Torah and even the spiritual heights of the Jewish and pagan mystics.

Jesus the Messiah

What we know of Jesus we know through the eyes of his followers, particularly writings attributed to Matthew, Mark, Luke, and John, but also Peter and a later convert, Paul. Much of the Christian concept of God was the product of their reflections on the meaning of Jesus' life, written some years after his death and resurrection. The benefit of historical perspective—a little hindsight—enabled the disciples to craft a compelling vision of the relationship between Jesus of Nazareth and the God of Moses. So we turn to the question, was Jesus divine?

Jesus Foretold

The question of Jesus' divinity is complicated, and it overlaps the question of whether Jesus was the *Messiah*. Observers perceived that certain details of the life of Jesus of Nazareth called to mind a number of references to the coming Messiah in the Tanak. Isaiah predicted that a young woman would bear a son called Emmanuel (God with us): Mary bore in a miraculous way the very Son of God. Micah foretold that the coming "ruler of Israel" would be born in Bethlehem: sure enough, Jesus of Nazareth was born there. Many aspects of Jesus' death seemed to evoke the description of Isaiah's suffering servant who "makes himself an offering for sin" and "bore the sin of many." (Isaiah 53:10–12)

Word to the Wise

Messiah means anointed one in Hebrew. The equivalent word in Greek is *Christ,* hence the title Jesus Christ in many early Greek Christian texts.

We can find several accounts in the Gospels of people perceiving Jesus as the Messiah, such as Peter who, when asked by Jesus "Who am I?" responded, "You are the Christ, the Son of the living God." (Matthew 16:16) Jesus was happy with Peter's answer, but told the disciples not to tell anyone because public acclaim would compromise his plans. In the last account to be written, the Gospel of John, Jesus more clearly establishes a Messianic claim. When the Samaritan woman at the well said "I know that Messiah is coming (he who is called Christ)," Jesus replied, "I who speak to you am he." (John 4:26) Others debated whether Jesus was really the Messiah, and

the Jewish leaders seemed to follow the lead of the high priest Caiaphas in denying claims—like Peter's—that Jesus was the anointed one.

Early Types of Christ

But Jesus' disciples became convinced that even denials were part of the fabric of biblical prophecy, and the disciples remembered Jesus citing a passage from Psalms to the effect that "the stone which the builders rejected has become the head of the corner." (Matthew 21:42; Psalms 118:22) The disciples went quickly to work on their biographies of Jesus and on their letters to Jesus' followers, trying to situate the life of Jesus into the context of the Tanak. They likened Jesus to Adam, because Jesus called himself Son of God (like Adam, who had divine provenance) and came to Earth to establish a new order. They perceived him as a type of Melchizedek, the priest in Genesis who blessed Abraham, because Jesus appeared to sanctify the new covenant between God and humanity. Other comparisons followed: Jesus was compared to Isaac for Isaac's miraculous birth and experience as potential human sacrifice, and to Moses for leading the Hebrew people out of bondage into freedom. These early portents of Jesus' life convinced the disciples that God had been preparing the Jewish people for the appearance of Jesus, and that his Messiahship was indisputable.

The Incarnation of God

During Jesus' life, people struggled with the idea that Jesus was divine. Later people had no doubt that he was divine, but began to doubt his humanity. So was Jesus God's son, a manifestation of God, a part of God, or actually just God himself? This question vexed Jesus' followers and triggered intense debates over the next three centuries. We'll discuss some of the positions that these thinkers adopted in the next chapter.

For now you should keep in mind that some of the words attributed to Jesus and to his contemporaries revealed an assumption that he was divine in some sense. At his baptism, observers claimed to see the Spirit of God descend upon Jesus, declaring "This is my beloved Son, with whom I am well pleased." (Matthew 3:17) The Son of God label followed Jesus into his public ministry, and the Apostle John's Gospel attempted to use some of Jesus' comments to find an answer to the riddle of Jesus' relation to God. But Jesus' comments are pretty mysterious and paradoxical: "I proceeded and came forth from God," but then "I and the Father are one." (John 8:42; 10:30)

Peter, Matthew, and other early followers kept the focus on Jesus' humanity, demurring on the question of whether Jesus was actually an incarnation of God. In a sermon after Jesus' ascension, Peter spoke of how God anointed Jesus, and was with Jesus in his fight against demonic forces. Peter also identified Jesus as the one ordained by God to judge the living and the dead, through whom all receive forgiveness of sins. (Acts 10:34–42) This dovetailed nicely with Messianic thinking in first-century Judaism. It wasn't until a thoroughly Hellenized Jew, the Apostle Paul, came around did anyone attempt to reconcile the paradoxes of Jesus' claims of divinity. Speaking to an audience of Greeks, Paul naturally used Platonic language, presenting Jesus as being in the "form of God" and equal to God, a divine being who "emptied himself" and became "born in the likeness of men." Jesus then died a human death, whereupon God "highly exalted him." (Philippians 2)

John's Gospel also utilized Greek concepts, specifically the idea of Logos we discovered earlier (see Chapter 9) in the work of Philo, to describe Jesus' eternal coexistence with God: "In the beginning was the Word (Logos), and the Word (Logos) was with God and the Word (Logos) was God. He was in the beginning with God" (John 1:2) Logos enabled John to equate Jesus with God in essence, while also identifying him with God's powers or attributes: "All things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men." (John 1:3)

Take Heed!

It's a mistake to see Jesus as an avatar of God in the way that Krishna is a personification of Vishnu in Hinduism. It's also a mistake to see Jesus as a sort of divine presence, like the Shekhina of En Sof in Jewish Kabbalah. Christians insist that Jesus was both fully God and fully human.

The Meaning of Atonement

This "bothness" of Jesus is critical because of the view among his followers, and accepted throughout history, that Jesus was sent to Earth as an atoning sacrifice for the sins of all humanity. Cloaked in mysterious language, Jesus said "the Son of man came not to be served but to serve, and to give his life as a ransom for many." (Matthew 20:28) Jesus would become a kind of atoning sacrifice to reverse the effects of the fall of Adam, to replace the sacrificial system of the Torah, and to bridge the gulf between God and humanity. John the Baptist had these aims in mind when he proclaimed, "Behold the Lamb of God who takes away the sin of the world!" (John 1:29)

The doctrine of atonement, just like the doctrine of Jesus' divinity, soon became the subject of much discussion and debate among Christians. In their earliest texts, such as the Letter to the Hebrews, the disciples interpreted Jesus' sacrificial death in the kind of language that ancient Jews would understand: "He is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant." (Hebrews 9:15) In other words, being fully God and fully human, Jesus sacrificed himself for humanity's sake to offer the spiritual purification that God required to become reconciled to a sinful and wicked world.

And so the disciples believed they had discovered the meaning of the prediction in Jeremiah of a new covenant: "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel … and I will put my law within them, and I will write it upon their hearts … and I will remember their sin no more." (Jeremiah 31:31–34) As Paul explained to the Greek Christians at Galatia, "before faith came, we were confined under the law," and "the law was our custodian until Christ came, that we might be justified by faith." He concluded: "In Christ Jesus you are all sons of God, through faith." (Galatians 3:23–26) Paul bequeathed to Christianity the idea that confession of sins, coupled with ritual assimilation to Christ through baptism, was sufficient to make a person party to the new covenant established by Jesus' sacrifice, regardless of whether you are Jew or Greek, slave or free, or male or female.

He's Gone: What's Next?

Jesus predicted his own death and resurrection, though it seems the disciples were not so ready for it. It took them a number of decades to fully understand the nature of his Messianic office and to appreciate the atoning aspect of his death. They also heard him say repeatedly that he would return to Earth a second time to establish his kingdom on Earth. Now the kingdom had still another meaning. It was not only a kingdom in the present, but a kingdom to come. And the disciples were expecting him to return very soon, because Jesus said, "there are some standing here who will not taste death before they see that the kingdom of God has come with power." (Mark 9:1)

The disciples peppered Jesus with questions about what sort of signs they should look for when his return was imminent, and Jesus obliged them with stories of a desolating sacrilege of wars, famines, earthquakes, pestilence, and so on. In the Apocalypse of John, called the Book of Revelation, we are treated to the writer's vision of the end of time, which tells of grievous woes such as rivers of blood and plagues of locusts and

boils. Jesus told the disciples they would survive to the end with the assistance of a Comforter, the Holy Spirit, who would give them the strength necessary to overcome these challenges and would guide them into "all the truth." (John 16:13) The disciples received the Holy Spirit on the day of Pentecost, which they experienced as a rush of wind, a vision of tongues of fire, and a sensation of the divine presence within. The Spirit gave Christians the comforting notion of intimacy with a loving, immanent God, but also lots more to sort out in order to sustain the Judaic concept of the oneness of God.

The Least You Need to Know

- Jesus taught that he came to fulfill the law of Moses, not create a new religion.
- The message of Jesus was prophetic in the sense of calling Israel to a higher ethic of inner purity.
- The central message of Jesus was love—the love of God for humanity, the love of humanity for God, and the love of human beings for each other.
- Debates raged over the claims that Jesus was the Messiah foretold by the prophets, which was proved to the satisfaction of his most loyal followers.
- The Holy Spirit gave Christians a way to perceive the immanence of God, but presented a challenge to conventional Jewish monotheism.

Chapter 12

God in Early Christian Theology

In This Chapter

- Christianity disentangles itself from Judaism
- A glimpse of the complexity of Christian divinity
- How three can be one, and one can be three
- Jesus Christ: both God and man at once
- Greatest hits of the Cappadocian Fathers
- Augustine's ideas about God

Jesus' departure left his followers with a few puzzles to solve. If Jesus was God, and the Father was God, too, how could you consider them both divine and still have only one God? That question was further complicated by Jesus' talk about sending a comforter, the Holy Spirit. Didn't that make three gods? How can three be one at the same time? People also began to wonder how Jesus could be fully God and fully human at the same time. Did one destroy the other? How could something be both matter and spirit? And didn't the divine spirit lose its purity when mixed with corrupt and finite matter?

These questions were the starting points of a very technical and intricate conversation about God among Christians in the five centuries after Jesus' death and resurrection. Once the Jesus movement skipped outside the boundaries of Judaism and became the faith of non-Jews throughout the Mediterranean world (Gentiles), Christians found it quite natural to discuss the nature of their God using Greek philosophical and religious concepts. This cross-fertilization shaped Christian thinking about the divine. In the wake of the Trinitarian and Christological controversies, Christians today speak of a Trinity of Father, Son, and Holy Spirit that is nevertheless monotheistic, and they perceive the man Jesus of Nazareth as the incarnation of God, who is nevertheless one with God. These are mysteries of the faith, and you'll find out in this chapter how Christians were prepared to explain and defend them.

Christianity Meets Greek Culture

In the New Testament you already see the break between Christianity and Judaism. At the end of the Book of Acts, Paul spent a very long and frustrating day with the Jews of Rome, "trying to convince them about Jesus both from the law of Moses and from the prophets." Paul ran out of patience and saw them off, saying "let it be known to you then that this salvation of God has been sent to the Gentiles; they will listen." (Acts 28: 28) This was a pivotal moment in the history of God, since from this point forward Christians began to use language more familiar to Gentiles to explain how the God of the Torah took the form of a man, lived in Palestine, and eventually died and rose again to save people from their sins.

Paul in Ephesus

If you lived in the ancient Mediterranean world, you had lots of options if you were shopping for a religion. The story of Paul's visit to Ephesus on the Aegean coast in Asia Minor offers a good window on this diversity. Upon his arrival, Paul found some people who had been drawn to Christianity but hadn't been taught or baptized properly. So Paul taught them about repentance and about the person of Jesus Christ, and then performed the proper baptism ritual. He then spoke for about three months in the Jewish synagogue and performed acts of healing and exorcism. Some Jewish exorcists tried to use Jesus' name to cast out demons and were themselves possessed and fled "naked and wounded."

Divinations

Among the more noteworthy conversions to Christianity among the Gentiles was Pomponia Graecina, wife of Aulus Plautius, conqueror of Britain, who was charged for allegedly embracing a "foreign superstition."

In response, some who followed the mystery religions converted to Christianity and burned magic books worth a total of 50,000 pieces of silver. These events disturbed the purveyors of religion in Ephesus, such as Demetrius, who apparently made silver shrines for the local cult of Artemis (daughter of Zeus and Leto and one of the fertility goddesses in Greek religion). So Demetrius warned the silversmiths of the danger to their local customs (and their bottom line), driving the people into a frenzy with shouts of "Great is Artemis of the Ephesians!"

Although Paul's missionary companions were subjected to a little mob justice, cooler heads prevailed and Paul's group was sent on its way. In this one town, Paul witnessed the wide religious diversity of the Roman Empire. You could convert to Judaism, worship Artemis or any of the gods of the Greco-Roman pantheon, or participate in the magical practices of the cults of Mithras, Isis, or any of the exotic mystery religions of the Near East. The Temple of Artemis in Ephesus even supported worship of the Roman Emperor and his family in the so-called imperial cults. It's no surprise that Paul and the other disciples used language, concepts, and allusions that would be familiar to these cosmopolitan people in order to make their appeal.

Neoplatonism

This brings us to Neoplatonism once again. Plato left a huge imprint in the Mediterranean world with his notion of perfect, unchanging, universal forms that exist apart from the material world. To Plato, this world of forms contained the divine element, which imprinted itself on the minds of human beings before they left the realm of spirit and took on bodily form. These mental imprints enabled people to sense the world of forms and recognize the divine. Later, Stoics seized on the idea of a universal divine element in every human mind and called it reason, or Logos. And of course during the lifetime of Jesus of Nazareth, Philo of Alexandria used Neoplatonic concepts of Logos as a way to describe the creative power of God or the manner in which God relates to humanity. Philo made a strong distinction between the unknowable essence of God and his discernable powers or attributes, and thereby perceived Logos as the means by which God reveals himself to humanity.

Jesus' followers used this language of Logos, most famously in the first chapter of the Gospel of John, which we encountered in Chapter 11. This tendency shows up in the writings of Justin Martyr and Irenaeus, both influenced by Greek philosophy. In the third century, Plotinus—perhaps the chief Neoplatonic thinker of the age—picked up the tendency from Plato to Philo through the Christian Gospels and arrived at his unique conception of the divine. He spoke of a unified One as the ultimate reality.

Following Philo, he refused to name it or describe it, because he believed it was beyond the normal descriptors that humans used to account for things in the material world (measures of size, shape, color, brightness, density, and so forth). Plotinus thought that the One is unknowable, and yet Plato taught that the ultimate reality could be discerned. So Plotinus taught a doctrine of emanation: The One begat Mind, which provides us with intuition, and Mind begat Soul, which engenders the human sense perception. And Soul begat the rest of existence, including the spiritual and material world with all its seeming fragmentation and disconnectedness. Plotinus taught that you can put an end to your fractured existence by working backward, through cognition to intuition to ultimate communion with the divine.

Gnosticism

Plotinus's system satisfied the need for philosophical rigor in a highly urbane culture. And his three-in-one scheme of One, Mind, and Soul bore a faint resemblance to the Christian doctrine of Father, Son, and Holy Spirit, so it could be said that he found another, more rational path to the ultimate reality that Christians discovered, but without requiring belief in divine incarnations, human sacrifices, or resurrection of the dead. And yet Plotinus's divinity was pretty cold and sterile. It certainly lacked the affective appeal of God's love or Jesus' passion or the Spirit's consolations. What Plotinus's scheme lacked, Christianity seemed to supply.

It's a good idea to bring up Gnosticism in this discussion. Gnosticism contained lots of Neoplatonic elements but brought in the message of Jesus; later it was branded a heresy because it tended to push the disciples' teachings about Christ too far in the direction of pagan philosophy. Gnosticism (from Greek *gnosis*, meaning "knowledge") worked from Platonic dualism to argue that spirit is good, and matter is evil. The goal of humanity is to escape the prison of evil matter and enter the realm of pure spirit, which some Gnostics taught could be accomplished through faith and devotion to Jesus Christ. As they deepened their commitment, Jesus provided special insights into the ultimate reality, enabling their escape from the flesh and eventual union with the divine.

Take Heed!

Gnosticism is very difficult to pin down because of its tendency to combine different forms of belief and practices. It had elements of philosophy, Greek mysticism, Christianity, Near Eastern mystery religions, and even magic and divination.

The Gnostics offered a scheme that promised mystical knowledge of the ultimate reality, but only for a chosen few. Along the way, the Gnostics developed a cosmology for understanding the origins of the universe and the problem of evil. In some of the Gnostic schemes, an eternal "All-Father" or first principle created other beings, called aeons, which together with the All-Father formed the "fullness" that some of Jesus' disciples talked about (known as the Pleroma in Greek Gnostic thought). One of the aeons was motivated by pride to replicate the creative work of the All-Father and proceeded to create the material world. Here you can see why Gnostics thought that the matter was corrupt and sinful for having been created through pride and ambition. This aeon was identified as both the Demiurge from Platonic philosophy and Yahweh of the Jewish Torah. His angry, jealous, bloody reign over the world was challenged by another deity, Jesus Christ, who brought a message of peace, love, and redemption and at the end of time would establish his kingdom on Earth.

Three Is One

The Gnostics represented yet one more example of the Hellenistic tendency to combine beliefs, and early Christian leaders worried that the Gnostics might dilute the message of Christ by blending it with other philosophical and religious traditions. The conversation among Philo, Gnostic teachers, Plotinus, and early followers of Jesus convinced the bishops of the church that getting the doctrine of the *Trinity* right was essential to the survival of the Christian faith.

Word to the Wise

Trinity is a concept in Christian theology that conceives of God as one substance or essence in three persons or aspects.

Initial Questions

The most dangerous quasi-Gnostic in the early Christian movement was Marcion (100–165 C.E.), who accepted the Gnostic idea that the God of the Torah was the Demiurge of Platonic philosophy, and this God was responsible for creating the world with its corrupt matter and making impossible demands of obedience from human beings. Marcion taught that a second God appeared in the form of Jesus Christ to bring freedom and love to humanity, and asks only faith and love in return. Marcion was marched out of the church by the early bishops for teaching a doctrine of two gods, and teaching that Jesus wasn't really human, but only appeared in the form of a man. In Marcion's view, Jesus was, so to speak, an apparition. This is called *docetism* (from the Greek for "to appear"), which is a fairly common way of thinking about the presence of God in the material world in the history of religion.

Christian teachers responded to Gnostic polytheism and the Marcionite conception of two gods with forceful statements of God's oneness and unity. A diverse group of Christian thinkers emerged to defend the idea of God's oneness, and it's tough to make generalizations about them, but all seem to agree that God was unified and that Father, Son, and Holy Spirit were more or less modalities of the unified being. Experts group these thinkers together under the umbrella of Monarchianism. Some believed Monarchianism made Jesus seem less than fully human, or less than fully God, and believed that Monarchianism tended to deny that the distinctions between Father, Son, and Holy Spirit were permanent and eternal. This is true, for example, in the writings of Sabellius, who taught that God was one, and revealed himself in three different modes: the Father in creation, the Son in redemption, and Spirit in life-giving power. When Sabellius defined God as one with three qualities or modes, he could be interpreted as saying that God was one but three just as the sun is bright, hot, and round.

The tradition of thinking about Father, Son, and Holy Spirit had brought Christianity to crisis in the third and fourth centuries. Lots of different options were left on the table. Was Jesus a shadow or apparition of the divine? Was God a shape-shifter, morphing into Jesus Christ and then morphing back into the Supreme Being? Did this human being, Jesus of Nazareth, merely receive the powers of God upon baptism? Were Father, Son, and Holy Spirit just particular qualities of the one God of the universe?

Warring Camps

An important Christian teacher in Carthage, Tertullian (c. 160–220), pointed in the direction of the eventual formula later adopted to resolve questions about the Trinity. He used the Latin word *substantia*, meaning "status" or "being," to identify the singleness of God's substance. And he used the Latin word *personae*, meaning "person" or "party to a contract," to identify the multiplicity in God's form or aspect. Latin would eventually help to resolve some of the ambiguities built into Christian theology because of the sublime quality of the Greek language.

Take Heed!

Christians are not polytheists. They say that God is one in nature and essence, and when God permits himself to be known, he is perceived in three persons. None can subsist with out the other: the Son revealed the Father, and the indwelling Spirit makes known to us the Son.

The church didn't discover the power of Tertullian's vision until well after the Arian Controversy of the late second century, which was begun by Arius (c. 250–336), an elder in the church in Alexandria.

He accused his bishop, Alexander, of teaching a kind of Sabellianism that threatened to blend God and Jesus together. Arius taught that Jesus Christ was distinct from God the Father, and that there was a time in the distant past when Jesus was not in existence. The Father had given Jesus his divinity because he was perfectly obedient unto death and morally pure throughout life. Alexander and his talented student of theology, Athanasius, went to work on Arius and his supporters, condemning them for making Jesus a secondary and subordinate deity.

The Nicene Vision

The dispute in the Alexandrian church spread quickly throughout the Roman Empire, given the relative diversity of opinion on the subject of the Trinity, and given the importance of the question to the integrity of the Christian faith. Emperor Constantine summoned all the bishops to a meeting at Nicaea (325 C.E.), across the Sea of Marmara from Istanbul in present-day Turkey, and gave them a mandate to resolve the issue. The Nicene bishops worked through a document known as the Creed of Caesarea, which was pretty vague on the question of how Jesus came about, and put in language that tried to clarify how Father, Son, and Holy Spirit relate together in a Trinity.

The Creed of Nicaea added clauses stipulating that Jesus was "begotten of the Father, only begotten, that is, of the substance of the Father," and that Jesus was "true God of true God, begotten not made, of one substance with the Father." These clauses were added to existing language about the Father creating the world through Jesus, becoming flesh, and dying for the sins of humanity. The bishops condemned any who taught such things as "there was when he was not," or "before he was begotten he was not," or "he came into being from what-is-not." They also rejected any position that held that Jesus was of another substance or essence from God, or was created, changeable, or alterable.

The Nicene vision of Father and Son being of the same substance and coexisting through eternity received official endorsement from the Roman Emperor and was probably the majority view in the church. From this point it became harder to propagate the notion that the Son of God was an aeon from the Pleroma, a human being elevated to the status of divinity, or a mode of the Supreme Being among other modes. It's possible to date the advent of formal Trinitarianism in Christian thought from the Council of Nicaea.

Irreconcilable Differences?

Branding Arianism a heresy didn't make it go away. Arianism appealed to Christians because it perceived Jesus Christ in strongly human terms and offered a way to understand the nature of our own challenges and possibilities as human beings separated from God. Just as Jesus suffered, so we, too, suffer; just as Jesus died, so we, too, must die. But Jesus conquered death and ascended into heaven. Could we not also conquer death and become Sons of God as well? In some sense, Jesus' moral perfection and timeless wisdom become more impressive if we assume he achieved them without having the benefit of being divine.

In the decades following the Council of Nicaea, Arianism continued to have appeal, particularly in the eastern portion of the Roman Empire in Asia Minor, Palestine, and North Africa. When the Empire was split into two halves after the death of the pro-Nicene Constantine, the eastern half with its capital in Constantinople drifted even closer to Arianism. For a short time in the fourth century, Constantine's son Constantius, an Arian through and through, united the Empire and tried to force out the Nicene proponents; one of the Nicene leaders, Hosius, was beaten and tortured until he agreed to sign a pro-Arian creed. It became proper to refer to Jesus not as one substance with the Father, but similar to the Father, using the Greek term *homois*.

Pearls of Wisdom

To Synesius of Cyrene (d. 414), the Trinity had great devotional value, as in this stanza:

> Send, O Christ, the Spirit, send
> the Father to my soul;
> Steep my dry heart in this dew,
> the best of all thy gifts.
> (Hymn 3.5)

Finding Words for God

Unfortunately, the dispute between the Nicene and Anti-Nicene fathers came down to rather technical issues of language. Priests, prophets, and philosophers generally perceived the divine to be unfathomable, and considered words and concepts to be an imperfect vehicle for expressing the nature of the ultimate reality. And yet stormy debates ensued among the bishops of the church over whether Father and Son were *homoousian* (in Greek, commonly used to denote sameness), or *homoiousion* (commonly, likeness). To an outsider, the question of sameness versus likeness might seem bothersome, but to insiders, the precise term here is quite important because it serves as a balance point in the doctrine of God; a tilt too far in one direction results in polytheism and a tilt too far in the other denies the divinity of Christ.

Something of a resolution was attempted in the writings of the Cappadocian Fathers, whose name derived from their home region in the eastern borderlands of Asia Minor. Toward the end of the fourth century, Gregory of Nazianzus, Basil of Caesarea, and Gregory of Nyssa returned to an idea we encountered a little earlier in the work of Tertullian, the idea of *substantia* and *personae*. In their view, the Nicene Creed was right to hold that Father and Son were of one essence (*ousia*), but they added that Father, Son, and Holy Spirit are also three countenances or visible expressions (*hypostases*). The Cappadocians taught that in His essence, God is the ineffable One, shrouded in mystery, but since God also wants to be known, He permits human discernment by means of three countenances. Keep in mind here that the Cappadocians carefully warned their readers not to think of the Trinity as a set of logical propositions, but as statements about a symbol that encodes the mysterious nature of ultimate reality. As Gregory of Nyssa wrote, "there is between the three a sharing and a differentiation that are beyond words and understanding.... Using riddles, as it were, we envisage a strange and paradoxical diversity-in-unity and unity-in-diversity."

Who, Exactly, Is Jesus?

Of course the Cappadocian Fathers couldn't give an expression to the idea of the Trinity that would please everyone in the Mediterranean world. Words and concepts have always been imperfect mediums for containing the infinite and ineffable God, then as now. With the Nicene Creed, in fact, new disagreements surfaced over the relationship between the divine and human natures of Jesus Christ. Was Jesus sort of schizophrenic, with divine and human personalities alternating control of a single being? Might he have been composed of a mortal body, a human soul, but a divine mind (Logos comes up here again)? Or perhaps Jesus was a *tertium quid*, a blend of divine and human that once combined, was neither of the two, but a third thing altogether?

The church had been on the alert for this sort of thinking from the start. The Apostle Paul warned the Colossians to "see to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. For in him the whole fullness of deity dwells bodily." (Colossians 2:8–9) Struggling over the meaning of "whole fullness" and the Nicene vision of one substance, Appolinarius couldn't handle the idea that the infinite and the finite, or the spiritual and the material, could come together to form one being. He construed Jesus' rational element as the divine Logos. But to his critics, this doled out to Jesus the divine and the human by half measures.

Appolinarius's writings shook loose other variant interpretations of Jesus' divinity and humanity. Jesus was "man" only in the generic sense, not a flesh-and-blood person. Jesus was God and man bound together in some mysterious kind of moral union. Still other ideas came to light. A third major council of the bishops gathered in Ephesus in 431 C.E. (the first two being in the previous century in order to combat Arianism), and they found the language of "natures" to be helpful in sorting through the issues at hand. Jesus had two complete natures, divine and human, but was of one substance, and in one person.

Works of Augustine

The Trinity and incarnation remained mysteries of the faith, and remain so to the present day. They are ways to symbolize the seeming paradoxes of infinite God becoming finite man, or one Absolute appearing in the form of three distinct entities. The church in Greece, Asia Minor, Palestine, and North Africa followed the Cappadocian Fathers in their appreciation of the mysteries of the Godhead, valuing the devotional possibilities inherent in the Trinity over contentious speculation. Roman Christians, however, continued to pursue metaphysical questions, especially after they were blamed for eroding Roman culture, thereby leaving the Empire too weak and divided to withstand the pillaging Gothic horde under Aleric who sacked Rome in 410 C.E.

Confessions

Christianity's great defender in the west was Augustine, Bishop of Hippo in North Africa. During his lifetime (354–430 C.E.) Christianity endured the Christological debates that led to the Council of Ephesus, but also the appearance of Manichaeism and Pelagianism, two movements with different perspectives on the nature of sin and redemption. Augustine wrote in *Confessions*, his spiritual autobiography, of spending his young adulthood under the influence of Manichaeism, and being taught that two principles, good and evil, were separate and co-eternal, and that both were present in all kinds of matter in greater or lesser degree. The good in matter struggled to escape the bad, and flesh of all sorts contained a preponderance of the bad. Manichaeism instructed its adherents to avoid eating meat and having sex, since these were thought to further contaminate whatever good people had inside.

Divinations

Augustine was born in 354 to a pagan father and Christian mother, and received a classical education in Greek and Latin. He studied law in Carthage and for a time he held a teaching position in Milan, but moved back to Hippo in present-day Algeria in 391 to serve as priest and bishop. Scholars put the number of his surviving writings at 113 books, over 200 letters, and 500 sermons.

Augustine wrote in *Confessions* that Manichaeism failed him because its theory of evil couldn't bear the least amount of scrutiny and provided no escape from sin. He came to realize that sin lay not in externals such as eating flesh but in an inner deficiency of the human will to choose God. He would discover about God that "all that you asked of me was to deny my own will and accept yours." This also brought him to reject Pelagianism, a doctrine that rejected original sin and held out the possibility of sinless perfection. Augustine rejected the idea of spiritual regeneration through outward purity or moral action: "If I am to reach him, it must be though my soul." He concluded, "You were within me, and I was in the world outside myself. I searched for you outside myself and, disfigured as I was, I fell upon the lovely things of your creation. You were with me, but I was not with you." (*Confessions*, 10:27)

The City of God

Augustine's ideas about God and the inner life profoundly influenced Christian belief and practice. In his other great book, *The City of God*, Augustine engaged in a lengthy defense of the Christian faith, and in the process neatly captured the entire Christian story from the fall of Satan and the creation of the world through the incarnation, death, and resurrection of Jesus and finally to the future judgment of humanity and onset of the eternal realm. Augustine used Roman history to demonstrate the folly of pagans who attributed temporal blessings of safety, prosperity, and happiness to the gods of the pantheon. The gods didn't prevent the fall of Troy, or Saguntum, or the Roman Republic before Christ appeared.

According to Augustine, Christians have much broader vision because they seek a heavenly reward. Because "some live according to the flesh and others according to the spirit," two conflicting cities emerged. (*The City of God*, 14:4) God wants all humanity to live according to the principles of his spiritual city, and speaks to us "by the truth itself, if any one is prepared to hear with the mind rather then with the body." And yet "the mind … is disabled by besotting and inveterate vices not merely

from delighting and abiding in, but even from tolerating his unchangeable light, until it has been gradually healed, and renewed, and made capable of such felicity, it had, in the first place, to be impregnated with faith, and so purified." (*The City of God*, 11:2) In *The City of God*, obedience to God's voice is the mother and guardian of all virtues, and ensures the passage of the soul to the celestial paradise so vividly described in the closing passages of the book.

The Least You Need to Know

- When Christianity left Judaism, it grew more responsive to Greek metaphysical speculation.
- The Trinity emerged in response to thinkers who would make Jesus a second and subordinate god.
- Christianity holds the view that three distinct persons, Father, Son, and Holy Spirit, are a single, unified God.
- Christians believe Jesus was fully God and fully man, two complete natures, of one substance and in one person.
- Augustine is hailed for developing a Christian philosophy of history and for his deeply interior and spiritualized perspective on the faith.

Chapter 13

God in Christian Experience

In This Chapter

- Encountering God through the sacraments
- Becoming holy the Christian way
- Icons: God in pictures
- How Christian mystics achieve union with God
- What does it mean to be filled with the Holy Spirit?
- Other practices and objects used to achieve closer communion with the divine

The Christian doctrines of the Trinity and incarnation present God as simultaneously transcendent and immanent. God is not us, and God is not equivalent to the world around us, therefore God is transcendent. At the same time, God took the form of man and lived a natural life, later sending the Spirit to dwell in the hearts of all believers. This brought God a lot closer to humanity and illustrates God's immanent quality. If the dual transcendence and immanence of God is an important part of Christian belief, it's an important part of Christian practice as well.

Christians do a lot of things to facilitate communion with the divine. Their prayers, songs, meditations, fasting, and rituals put them in touch with a deity whose power and reach is perceived as beyond measure. Their sacred places, shrines, relics, iconography, and other tangibles activate the senses and pave the way for a total mental, emotional, and physical experience of the Supreme Being of the universe. In this chapter, you'll discover that as you go from Orthodoxy to Catholicism to Protestantism, you find slight variations in the way God is thought to manifest himself to humanity and how believers are taught to seek the divine presence.

The Way to God

Christians in the early church disagreed about what kind of lifestyle was required of those who seek God. Remember, Christianity grew out of Judaism, and the first-century rabbis taught that God demanded complete purity of life from dress and diet to interpersonal demeanor. Every aspect of life was to be ritually purified and made holy in conformity to the halakhah, or God's law delivered to Moses. When Jesus came, however, a new covenant was to be established: "When Christ appeared … he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption." (Hebrews 9:11–12)

Jesus and the disciples spoke of a spiritual covenant sealed with Christ's blood and written on the hearts of men. Did this mean that Christians were free to sin? Heaven forbid, the Apostle Paul famously replied. Belief in Christ necessitated a complete outer and inner transformation: "I appeal to you therefore brethren, by the mercies of God, to present your bodies a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." (Romans 12:1–2)

As you can imagine, Paul's entreaty raised a rather thorny issue for early converts to Christianity. What does a transformed life look like? When some Gentiles espoused faith in Christ, believers reared under the teachings of the Pharisees said "it is necessary to circumcise them, and to charge them to keep the law of Moses." (Acts 15:5) A council of early Christian leaders decided on a compromise; Gentile converts wouldn't have to undergo circumcision, but had to give up food offered to idols, meat from strangled animals, and anything that still contained blood. Oh, and unchastity. It seems living for God in the new covenant still entailed some elements of the old.

Asceticism

When Paul instructed the believers in Rome that they were not to be conformed to the world, this left quite a bit open for interpretation. Paul and the other apostles prodded early Christians to demonstrate virtues such as love, hope, patience, and kindness, and to exercise their talents to develop the so-called "body of Christ," which was interpreted to mean the church composed of all Jesus' followers. Jesus and the Apostle James, on the other hand, preached against worldliness, including the pursuit of material wealth and prosperity. Jesus' claim that it would be easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God was taken up by James, who wrote, "Come now, you rich, weep and howl for the miseries that are coming upon you." (James 5:1)

It's hard to believe that Jesus and James had in mind the example of John the Baptist, who lived in the wilderness, wore a garment of camel's hair with a leather girdle, and ate locusts and honey. That would be a rather extreme example of *asceticism.* But nevertheless some believers pursued a lifestyle with few or no material comforts. Early Christians in the Book of Acts sold their goods and gave to those in need, and in a famous case Ananias and Sapphira fell down dead when Peter exposed their lie about keeping some of the profit from the sale of property. However, these cases were not about asceticism, but rather about the sharing of wealth to promote Christian community.

Word to the Wise

Asceticism comes from the Greek word for exercise or athletic training, and usually refers to the denial of bodily pleasures in order to develop religious virtues.

In some instances the impulse to lead a purified life came from the larger culture of Hellenistic Greek religion and philosophy, as in the case of the Gnostic and Manichaean idea of forgoing physical pleasures because the material world, in their view, was corrupt. But Christianity was cutting new channels. The Montanists, for example, emerged in the second century with new revelations about Jesus' expected return. They sparked a movement to sell possessions, and even houses and property, and Montanists seem to have cultivated certain practices that were to become traditions in the church: fasting and celibacy.

Early persecutions hardened the Christian community, producing heroes courting martyrdom and hermits fleeing into the wilderness. The story of Anthony (c. 250–356 C.E.) of Egypt intersects with these developments. He was born amid the Decian

persecutions (named for Roman Emperor Decius) of 249–251 C.E., and his parents left him a huge inheritance. Apparently he sold all his property and gave it to his fellow villagers, choosing to live a life of extreme poverty among the other desert hermits nearby. Eventually Anthony withdrew to a deserted fort atop a mountain and brought other hermits into the facility, thereby creating a kind of blueprint for the monastic communities of late antiquity and beyond. Anthony's asceticism was legendary; he consumed a small amount of bread, salt, and water after sunset each day, and often went without for three or four days. He slept on the ground, gave up bathing, and wore his animal skins with the hair toward his body so as to increase the discomfort. All of this he did in order to resist worldliness and devote all his thoughts and actions to God.

Monasticism

The ascetics of Egypt, Palestine, and Asia Minor helped give rise to a more systematic method of observing spiritual disciplines and achieving communion with God. Pachomius (c. 285–356 C.E.), an Egyptian soldier, converted to Christianity and was tutored in the faith by an ascetic Christian. He later began a sort of commune, rather like the Jewish Essenes in Chapter 7, for those who sought to live an austere life. Members of the community read and memorized scripture, and prayed at regular times during the day. Twice a week the Pachomian monks fasted and observed the Eucharistic rite. They denied themselves bodily pleasures through a restricted diet, limited sleep, and simplified dress. Apparently Pachomius's format impressed one of the Cappadocian Fathers, Basil of Caesarea, who devoted himself to the monastic life for part of his adulthood, then developed rules for communal living that helped to shape the monastic tradition in Christianity.

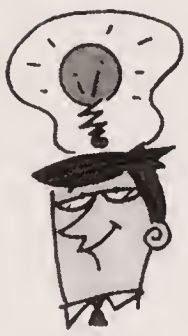

Divinations

Basil and Benedict hoped to create disciplined, orderly lives, not the sort of ascetic exhibitionism you see in the famous "pillar saints" of the ancient Middle East. For example, Simeon Stylites (d. 459) lived atop a pillar in Antioch for 36 years without possessions, teaching and healing pilgrims who came to visit. He once touched his forehead to his foot 1,244 times in succession.

The whole point of Basil's rules, later picked up and developed in the Rule of St. Benedict during the sixth century, was to systematically practice Christian virtue with built-in accountability from other seekers. Here we're back in the rabbinical mode, with every area of life seemingly governed by regulations. In the Rule of St. Benedict, the monk's life is lived according to a strict schedule with every hour accounted for, with allotted times for eating,

sleeping, and working, and of course individual prayer, study, and meditation. The schedule also included times for community worship, prayer, and singing. Benedict even identified times when silence and a somber frame of mind were appropriate. These rules intended to discipline the believer to live in conformity with Jesus' teaching, and to serve the community outside the walls of the monastery with prayer, healing, and acts of charity.

Sacramentalism

The monastic life didn't appeal to everyone. Paul himself said that some people would be apostles and prophets, and others would serve God in other ways, as teachers, healers, helpers, administrators, and "speakers in various kinds of tongues." (I Corinthians 12:28) (More on the speaking in tongues later in this chapter.) These Christians who served God in everyday life might even find themselves mixed together with pagans in their neighborhoods and professions, and therefore lack the spiritual advantages of men and women living the monastic life of complete surrender to God.

Nevertheless, all believers were expected to live a purified life, following Paul's instruction to the churches of Galatia in Asia Minor to "walk by the Spirit, and do not gratify the desires of the flesh." (Galatians 5:16) Christians were exhorted to experience God in the context of community worship and the practice of the sacraments. Jesus taught the disciples to initiate members into the fellowship through water baptism, a Jewish purification rite that survived Christianity's conversion into a Gentile faith. He also instructed them to observe the Lord's Supper; together baptism and the Eucharist (also called communion) entered church history as special observances mandated by Jesus Christ himself and associated with the immanent presence of the Spirit.

Of course, the precise meaning of the Eucharist has been the source of much contention in the church; as early as the beginning of the second century, during the ministry of Ignatius as Bishop of Antioch, we hear of Christians who abstained because "they do not admit that the Eucharist is the flesh of our savior Jesus Christ." Later, stormy debates would arise over whether the Eucharistic elements of bread and wine actually transformed into the body and blood of Christ, or whether the Eucharist was purely symbolic. Ironically, what was intended to be a unifying practice became a point of serious disunity in the church.

In the Roman Catholic tradition, the Eucharist lies at the center of the Mass because, in the words of the participants of the Second Vatican Council, it is "the source and

summit of the whole of the Church's worship and of the Christian life." (*Eucharisticum Mysterium*, 1967) It's not so hard to imagine why when you take in the explanation of Hugo of St. Victor (1096–1141), who described the sacrament as a "physical or material element presented clearly to the senses, by similitude representing, by institution signifying, and by consecration containing an invisible and spiritual grace." (*De Sacramentis Fidei Christianae*) In other words, Roman Catholics came to believe that the sacraments provide the very conduit through which the grace of God enters the church and fills the individual believer.

The Roman Catholic Church has a robust theology behind its understanding of the sacraments, which is fitting given the central position the sacraments are given in Roman Catholic belief and practice. By the Middle Ages the church had identified seven sacraments as vehicles for uniting the believer with God: baptism, Eucharist, confirmation, marriage, ordination, confession, and extreme unction. When you look at them from a distance, the sacraments embraced the entire arc of the average person's life—baptism at birth, confirmation and first communion in adolescence, marriage marking the attainment of adulthood, and later, confession and Eucharist at regular intervals until sickness and death made extreme unction (anointing the sick with oil) a necessity. So if you couldn't live like the monks, at least you could anticipate the grace of God to enter your life at predictable and sometimes pivotal moments, providing a direct sensory experience of the very presence of the divine.

Mysticism

Following Hugo, the church taught that the sacraments contained "an invisible and spiritual grace" made available by means of the senses. If most Christians in the Roman Catholic tradition would experience the divine through the practice of the sacraments, a select few would nevertheless claim a much more direct, unmediated communication with God. The earliest writers in the Christian tradition urged the contemplative life, and like their counterparts in Hinduism and Buddhism, Christian contemplatives sought an inner, subjective experience of the Absolute, unfiltered by the medium of religious language or philosophical abstractions.

The Christian idea of incarnation permitted full-bodied anthropomorphic representations of the divine, as in this icon from St. Catherine's Monastery in Egypt.

(Courtesy of St. Catherine's Monastery)

Augustine's Vision of God

Christians have long been inspired by the example of Augustine, who spoke of an inner journey that led to direct comprehension of divine power. "Under your guidance I entered into the depths of my soul, and this I was able to do because your aid befriended me. I entered, and with the eye of my soul, such as it was, I saw the Light that never changes casting its rays over the same eye of my soul, over my mind." This was a kind of divine illumination that sensory perception and even logic could not obtain, for "it shone above my mind," and "all who know the Truth know this Light, and all who know this Light know eternity." (*Confessions*, 7.10)

Augustine's process here is quite revealing. He lamented that the soul was weighted down with the body, and this physical and material existence limited the soul's ability to perceive God. But through contemplation the material world could be overcome. "I realized that above my own mind, which was liable to change, there was the never changing, true eternity of truth." He sought to transcend his own mind, and thereby embarked upon an inner journey: "Step by step, my thoughts move on from the consideration of material things to the soul, which perceives things through the senses of the body, and then to the soul's inner power, to which the bodily senses communicate external facts." Next came the power of reason, which "led me on to consider the source of its own understanding."

Pearls of Wisdom

Thomas Merton (1915–1968), a Trappist monk, believed insights gained from contemplation were superior to theological concepts: "So much depends on our idea of God! Yet no idea of him, however pure and perfect, is adequate to express him as he really is. Our idea of God tells us more about ourselves than about him." (*New Seeds of Contemplation*, 1961)

Pushing deeper, Augustine "withdrew my thoughts from their normal course and drew back from the confusion of images," and "in an instant of awe, my mind attained to the sight of God who IS." He had attained the kind of spiritual vision reserved for only the truly gifted. Indeed, his inner journey reached the ultimate destination: "Then, at last, I caught sight of your invisible nature, as it is known through your creatures." (*Confessions*, 7.17) But the weight of his flesh drew him back once again, to the world of sensuous pleasures where people are content to understand God through the agency of pedestrian language.

Theresa's Interior Castle

Augustine's mysticism was visionary, because he believed he observed the divine Light within by means of the "eye" of his soul. In this sense, Augustine's mysticism resonates with the mysticism of Jewish and even pagan traditions. But other strands of Christian mysticism speak not of visions, but achieving union with God.

St. Teresa of Avila (1515–1582), a Spanish Carmelite nun, read Augustine's *Confessions* and experienced a crisis when she got to the part when Augustine heard the voice of God in a garden and converted to the faith. The garden image struck her deeply; convinced that she lacked a talent for words, Teresa spoke through images and figures, such as the image of a garden or interior castle that the divine presence inhabits within the very soul of the believer. The preference for symbols, images, and metaphors distinguish mystical expressions of the divine from theological and philosophical expressions, because words and concepts, the thinking goes, distort the meaning of truths that can be grasped only intuitively.

Teresa believed that prayer and contemplation could lead to deeper insights and ultimately union with God: "The believer must think of himself as one setting out to make a garden in which the Lord is to take his delight." You could water this garden four ways, with buckets, a windmill, a stream, or heavy rain. These methods correspond to degrees of effort in prayer; the first stages require enormous concentration, but the believer is rewarded with divine favor, enabling higher, and less effort-filled prayer. The heavy rain comes in the Prayer of Union, in which the mind ceases to form images or words, and the soul experiences something like a swoon. Teresa felt this experience "cannot be understood, less still described," and the best image she could muster was of a hot sun appearing within, shining upon the soul and melting it away. "It seemed almost certain that I had been conscious of his very presence." (*Autobiography*, xviii)

Gifts of the Spirit

Christian mystics such as Teresa didn't speak of evaporating into God or the Absolute, but rather, achieving a sort of union whereby the divine bypasses the intellect and imagination and provides a sense of his presence within. Believers find it difficult to find language that satisfies our sense of God's unfathomable essence or God's limitless power, which is why mystics have offered such a compelling vision of the ultimate reality. In the same way, believers who receive the gifts of the spirit—speaking in tongues, prophetic utterances, and the power of healing—can't rationally explain what the Spirit is doing in them and through them. Still, many believe the gifts of the Spirit are an important way that God reveals himself to humanity.

Those who claim to be "filled with the Holy Spirit" and empowered to speak in tongues, heal, and prophesy are drawing from a very long tradition, beginning with Jesus himself, who said that his disciples would be given power to cast out demons and heal the sick. In Acts, the Holy Spirit descended upon the first Christians and they began to speak in foreign languages. Paul gave instructions to the church in Corinth for the use of these supernatural gifts, and Montanus of Phrygia in Asia Minor, leader of the so-called Montanists we discovered earlier, claimed to have an experience of being filled with the Spirit, complete with an ecstatic trance, speaking in tongues, and prophetic declarations. Luminaries of the church, such as Tertullian, Cyprian, St. Francis of Assisi, and even Martin Luther, offered support for the spirit-filled experience.

Modern Pentecostals and Charismatics affirm the gifts of the Spirit, which they variously call *baptism of the Holy Spirit* and fire-baptism. From an initial outbreak of glossolalia (speaking in tongues) in Los Angeles's Azuza Street Revival in 1906, the Pentecostal-Charismatic movement has grown to gargantuan proportions, particularly in Latin America, East Asia, and Southeast Asia. Today there are perhaps half a billion worldwide who believe in the doctrine of spirit baptism, which is perhaps one fifth of the global population of Christians. That's an impressive number of believers who perceive God's immanence through the activity of the Holy Spirit.

Word to the Wise

Baptism of the Holy Spirit refers to the belief that the Holy Spirit fills believers with the divine presence, empowering them to perform supernatural healing, prophesy, or speak in tongues.

Portraits of Jesus

Spirit baptism isn't quite comprehensible, and in fact that's the whole point—God confounds reason and breaks the ordinary routines of everyday life with a divine visitation. Spirit baptism is yet another example of believers teaching that God is beyond words, concepts, or images. On that last point, Jesus of Nazareth gave believers a new opportunity to visualize God, in this case as a human being, whether in a manger in Bethlehem or on a cross in Jerusalem. Between the crèche and the crucifix, Christians seem to have had no trouble with anthropomorphic depictions of God in the person of Jesus Christ.

The Byzantine church, centered in Asia Minor, the Balkans, and Greece, maintained a long tradition of using icons to stimulate devotional responses. Icons are pictures of Jesus or any other person believed to possess spiritual virtues. Emperor Leo III triggered a debate in 726 C.E. when he banned the use of visual depictions of Jesus and the saints on the grounds that they promoted idolatry. Defenders, mostly priests and monks, came to the rescue of Christians who had become fond of these images, arguing that to forbid graphic depictions of Jesus was to deny his humanity. Another Ecumenical Council (the seventh) ruled in favor of limited use of icons, affirming their devotional value and noting that "the honor paid to the image passes to the original, and he that adores the image adores in it the person depicted thereby." (Second Council of Nicaea, 787)

In the Byzantine church and in the Eastern Orthodox tradition that came out of it, icons packaged the mysterious and supernatural message of the incarnation of God, putting the believer in touch with truths about the immanent God in a way that philosophical abstractions or church doctrines could never fully accomplish. This is because icons, like other forms of art, engender a subjective experience that brings the believer closer to understanding the mysterious reality of divine immanence than can be accomplished from reason or logic. Where Roman Catholicism uses the concept of sacramentalism to describe the infusion of God into the material world, Eastern Orthodoxy uses the concept of icon—everything in the material world contains and reflects the divine. Even people are icons, bearing the image of the creator on our faces, but also in our minds and hearts.

Take Heed!

Eastern Orthodox Christians don't worship icons. They believe that images generate feelings of devotion to God in a way that words and doctrines simply cannot. They work from the basic idea expressed by John Scotus Eriugena (810–877): "Every visible or invisible creature is a theophany or appearance of God."

People, Places, and Things

The Christian experience of God includes more than ascetic living and speaking in tongues. There's a welter of practices and objects that are thought to bring the believer into closer communion with the divine.

Sacred Liturgy, Sacred Space

Of course, the Mass includes the Eucharist, which in certain strands of Christianity is thought to be the conduit through which the grace of God flows into the congregation. The liturgy is a complete sensory experience, from the visual splendor of stained glass, soaring cathedral ceilings, and colorful vestments in Catholic and Anglican churches to the olfactory sensations of burning candles and incense in Eastern Orthodox observances. Organ music and gospel choirs offer an auditory stimulus in Protestant worship. The liturgy, or order of worship in the Christian tradition, contains all the elements necessary to put believers into communication with God, and offers an opportunity for them to respond with praise, gifts, and prayers of commitment.

Devotionals

Christians do not limit their experience of God to public services on Sabbath and holy days. Christians consider the Bible to be the very word of God, and many, if not most, Christians take time to read the scripture on a daily basis. The Gallup Poll put the number of weekly readers of the Bible at 40 percent in the United States in 1999. Unlike Hindus and Muslims, Christians do not have a sacred language, but they tend to agree with Paul in his letter to Timothy, that "all scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness." (1 Timothy 3:16) Of course, Christians pray, burn candles and incense, read devotional literature, and perform dozens of other spiritual exercises designed to open up a private dialogue with God.

Pilgrimage

Where Hindus and Muslims feature pilgrimage as a way to demonstrate their devotion and to enhance their spiritual experience, Christians have no obligation to make pilgrimage. And yet millions of Christians visit sacred places every year, for a wide variety of reasons. Roman Catholics pilgrimage to Rome to visit the tombs of early

Christian martyrs and the site of St. Peter's execution, believed to be located at the large obelisk in St. Peter's Square. Or they might travel to Lourdes in France where the Virgin Mary appeared to Bernadette Soubirous in 1858; the six million who visit each year believe the waters of Lourdes can heal the sick and disabled. Christians of every variety visit the so-called "Holy Lands" in Israel in order to walk the path of Jesus during his earthly ministry. The believers' encounter with sacred space is yet another way to experience the divine through other means than doctrines or theological constructions.

Material Culture

It is impossible to imagine Christianity without the bevy of religious materials that you can find in the local church or Christian bookstore. Historically, Christians have made use of candles, incense, shrines, religious art, altarpieces, crucifixes, and hundreds of other objects as a way to enhance the quality of their devotional life and communal worship. From time to time, Christians have argued about whether these spiritual aids strengthen or weaken commitment to the God who cannot be pictured or described in any craft or language known to men. You see this impulse in the Iconoclastic Controversy of the eighteenth century—an attempt to rid the church of pictorial representations of Christ—and in the English Puritan movement of the seventeenth century—an attempt to get rid of most religious objects and ceremonial rituals of the church. These episodes remind us that Christianity has the same difficulty as other major religions in giving material expression to the ineffable, mysterious, unknowable God of the universe.

The Least You Need to Know

- Historically, one of Christianity's ideals was self-denial of worldly pleasures and luxuries, which in the extreme form is known as asceticism.
- Sacramentalism is practiced in the Christian tradition as a means to facilitate communion between God and his people.
- Great Christian mystics followed the inward path to deeper spiritual truths, and even union with God.
- Christianity warns against idolatry, but believers use crucifixes and icons to help them focus on the divine reality beyond the image.

Chapter 14

God in Christian Thought

In This Chapter

- The "A Team" of medieval Scholasticism: Anselm, Abelard, Aquinas
- Finding common ground between faith and reason
- Proof that God exists, ontologically speaking
- The many faces of Protestantism
- Inner light: encountering an immanent God
- The idea of a God of nature and nature's God

Many believers think that God is better experienced than explained. In the last chapter we read about Christians who used icons because they believed portraits of Christ did a better job than words or doctrines in activating the imagination and conveying the mysteries of the ultimate reality. Gregory of Nyssa taught that "anyone who tries to describe the ineffable Light in language is truly a liar—not because he hates the truth, but because of the inadequacy of his description." Gregory was reacting to the fourth-century obsession of trying to work out in language the mystery of the Trinity. You can bet the Nicene Fathers and later church councils didn't remove mystery from Christianity by formalizing the doctrines of the Trinity and incarnation in the language of the historic creeds of Christianity.

Still, the impulse to explain the faith—to make it appear orderly and rational—continued within the Christian tradition. Medieval thinkers hoped to prevent doubters from concluding that God, who worked in ways that lay beyond reason, might in fact be a logical impossibility. Ultimately these thinkers cared more about sin and salvation, but along the way, they became convinced that Christianity was defensible on intellectual, rather than merely experiential, grounds. Here you'll learn what medieval Christians meant when they said that faith and reason are paths to the same unchanging, eternal, and absolute truth. And you'll learn that since the time of Thomas Aquinas in the thirteenth century, Christians have gone back and forth between the reasonableness and the mysteriousness of the faith.

Faith and Reason

All religions have their philosophers, but Christianity is distinct for having been shown to be compatible with Greek metaphysical and epistemological concepts. The Greeks bequeathed to Mediterranean Christians a framework that enabled them to speculate about the ultimate nature of existence, or what we call metaphysics, and to think about the sources of knowledge, or epistemology. The Christian philosophical impulse lay dormant for hundreds of years after the Iconoclastic Controversy of the eighth century, nursed along by monks inhabiting an arc of monasteries extending from Asia Minor through Northern Europe and into England and Ireland. But these impulses broke out into the open once again when Christians came into more direct contact with Judaism and Islam in the Crusades of the eleventh and twelfth centuries.

Stimulated by the work of Jewish and Muslim teachers such as Maimonides and ibn Sina (Avicenna), Christian monks came to wrestle with Greek metaphysics and epistemology in an effort to demonstrate the reasonableness of Christian doctrines. St. Anselm (1033–1109), for example, thought he proved the existence of God in *Monologium* (Soliloquy) and *Proslogium* (Discourse). He reasoned that the human mind can conceive of a perfect Being that has no limits or defects. Such a Being must exist not only in the imagination, but in actuality, because a perfect Being that lacks actuality is obviously limited and defective, and therefore imperfect. This logical contradiction convinced Anselm that God is a perfect Being, and that God must therefore exist.

Anselm also reasoned through the doctrine of the atonement, claiming that Jesus was necessary because God is perfectly moral, and to overlook man's sin without judgment and punishment is immoral. Since God can't be perfectly moral and commit an immoral act, Jesus' atoning sacrifice was necessary to compensate for the sins of

humanity. Here again, Anselm worked from reason and logic to arrive at Christian precepts, rather than using scripture and creed.

Peter Abelard (1079–1142), another architect of this movement known as Scholasticism, left a small imprint on the development of the faith-learning matrix, but was best known for his method. One of his books, *Sic et Non* (Yes and No), took a set of theological topics and aligned quotes from scripture with quotes from the early church Fathers that appeared to take opposite positions. This wasn't meant to expose Christianity as self contradictory, but to illustrate how truth could be attained through a dialectical process of logic and reasoning. According to Abelard, faith and reason aren't enemies, but partners in the pursuit of ultimate truth.

Divinations

Abelard lived a colorful life in twelfth-century Paris. He fell in love with a pupil, Heloise, who bore him a son. They secretly married, but when Heloise denied the marriage, she was sent to a convent, and Abelard was castrated and banished to the monastery at Saint Denis. They later carried on a passionate correspondence that has gone down as the greatest set of love letters in history.

Thomas Aquinas

Perhaps Abelard was misunderstood, or perhaps he pushed too far. But it's clear that he made the wrong enemies. He locked horns with Bernard of Clairvaux, who turned church authorities against him. Tragically, Abelard lived to see his *Treatise on the Unity and Trinity of God* burned, and the Pope issue a ruling of condemnation and excommunication against him. Even so, the tide was turning in the direction of the Scholastics amid increasing contact with Muslim and Jewish falsafah (philosophy) and widespread circulation of Greco-Roman philosophical texts. By the early thirteenth century, Scholastics discovered Aristotle, whom they simply called "The Philosopher," and the greatest student of Aristotle in the Middle Ages was Thomas Aquinas (c. 1225–1274). Aquinas was born into a respected Italian family, but gave up a life in politics to devote himself to the service of the church. He studied at the University of Naples, joined the Dominican order of priests, and became a professor at the University of Paris, where he spent much of his highly productive and influential career.

Thomism

Aquinas developed a distinct approach to ultimate questions, later called Thomism. Aquinas started with Aristotle's departure from Plato. Plato taught that ultimate reality was located in perfect forms or ideas in some nonmaterial realm, and that we possess mental imprints of these ideas that enable us to glimpse the ultimate reality. Aristotle, on the other hand, taught a different metaphysics and a different epistemology. He held that the world is a world of senses and sense perceptions, and the senses supply the mind with raw data that is processed and rendered meaningful through the exercise of reason.

Aquinas distinguished among three sources of knowledge in his intricate investigation into the fields of metaphysics and epistemology. He identified one source of knowledge about God as the workings of human reason. Logic might lead us to an understanding of God's nature or methods of operation. But this would still leave us coming up short in our quest for God, as numerous thinkers had already shown, so Aquinas identified a second source of knowledge, supernatural revelation, like the Torah of Judaism or the Gospels of Christianity. Of course, revelation occasionally defies reason, so Aquinas perceived a third source of knowledge about God, the knowledge we obtain when reason clarifies revelation. With this threefold distinction, Aquinas gave Christians a way to think about the different roles that faith and reason play in transforming knowledge into beliefs about God.

Pearls of Wisdom

Christian thinkers such as Aquinas, who hoped to render God comprehensible in words and doctrines, worked against inertia in the other direction, as expressed by Evagrius of Pontus (345–399): "God cannot be grasped by the mind. If he could be grasped, he would not be God."

Summa Theologiae

As he wrote in the *Summa Theologiae* (completed in 1273), his most well-known work, "faith presupposes natural knowledge." In this way, the Book of Nature and the Book of Revelation form a unified whole, with God as the author of both. This perspective led Aquinas to value and even celebrate the fruits of reason, because they could support the knowledge we gain about God through faith.

The *Summa* is over 3,000 pages long, containing a thick exposition of the church's kerygmatic teachings, revealed in scripture and affirmed in ecumenical councils. What comes through these pages is a conviction that faith and reason could never

contradict, provided both are rightly used. One example of how Aquinas utilized the methods of Aristotle and the Scholastics to focus reason in the right direction is his cosmological argument for the existence of God. He framed this argument using a system of logic that had four essential ingredients. Beginning with common experience and observation, the first ingredient, we then generate all the possible explanations available to humankind through reason and revelation, thus adding a second ingredient. These two elements get us ready for the crucial third component, the process of eliminating those explanations that contradict reason, revelation, and revelation as clarified by reason. The fourth ingredient is the result of the first three; following the elimination of unworkable explanations, what you have left is the equivalent of God, either in nature or method of operation.

Proofs of God's Existence

Aquinas's system offered a measure of comfort for those plagued by the question, "can I be sure that God exists and that my faith is justified?" In fact, a very small portion of the *Summa* uses his system of logic to update Aristotle's proofs for the existence of God. Perhaps a couple of illustrations from this section can provide some insight into Aquinas's thinking. Aristotle spoke of a Prime Mover, without which the things in motion (like planets or stars) could not be in motion. Aquinas reasoned, "whatever is moved must be moved by another." At this point the law of infinite regression kicks in: "This cannot go on to infinity, because there would be no first mover." As Aquinas concludes, "Therefore it is necessary to arrive at a first mover, moved by no other; and this everyone understands to be God." (*Summa*, 1.2)

The imprint of Aristotle can also be seen in the concept of a Necessary Being. If we didn't have a being from which other beings proceeded, "even now there would be nothing in existence, because that which does not exist begins to exist only through something already existing." Logic tells us "if at one time nothing was in existence, it would have been impossible for anything to have begun to exist; and thus even now nothing would be in existence." Since things exist, "we cannot but admit the existence of some being having of itself its own necessity, and not receiving it from another." And what is this being? Aquinas answers: "This all men speak of as God."

Take Heed!

Rational arguments persuaded people living in the Middle Ages because they confirmed what they already knew through divine revelation, which they accepted on faith. Much later, people in the West discarded ontological arguments after Immanuel Kant identified their weaknesses in *Critique of Pure Reason* (1781).

Questioning Faith and Reason

Aquinas's so-called cosmological argument for God's existence was a small part of the *Summa;* its main thrust was a systematic exposition of Christian doctrine, identifying God's limitless grace as the source of everything, including creation, the moral law, the redemptive work of Jesus, and regeneration of the human soul. And he showed how God continued to supply grace by means of the sacraments, which unite believers together in oneness as the body of Christ.

But Aquinas's work threw a scare into the church. If God can be proved through reason, perhaps God can be disproved as well. Though Aquinas, as the Bishop of Paris, was careful to affirm the importance of faith to belief in God, he nevertheless anathematized 219 propositions taught at the University of Paris by those under Aquinas's influence. Shortly after Aquinas's death, John Duns Scotus of Oxford (1265–1308) and William of Ockham (1280–1349) went to work on Aquinas's faith-reason synthesis. Duns Scotus rejected the idea that God's actions must conform to human reason, which was Anselm's claim about the rationality of the doctrine of atonement. Remember, Anselm claimed that God required a sacrifice in order to save people from their sins, and the only acceptable sacrifice for all humanity was the perfect man, Jesus Christ. Duns Scotus came along and argued that Anselm's idea of atonement placed limits on the divine; perhaps God wasn't required by some law of necessity to demand the sacrifice of his son, but just decided to act in this particular way.

Likewise, William of Ockham was convinced that the major doctrines of the church couldn't be proven through reason, and instead must be accepted on faith. The existence of God might seem reasonable, but this fell far short of certainty, using the standards of proof applied at the time. All you could say was that God's existence was probable. This is to say nothing of the core doctrines of Christianity, such as the Trinity, the incarnation, the atonement, the immortality of the soul, and so on. Ockham believed these core doctrines were true because they are found in scripture and taught by the church, not because they could be proven through reason. Along with Ockham, Western thinkers came to see reason and faith not as partners in the pursuit of truth, but potentially antagonistic.

Resurgence of Mystery

Duns Scotus and Ockham didn't doubt God; they argued instead that God's essence is utterly incomprehensible, and that human reason couldn't make it less so. They

tended to stress the width of the chasm that lay between God and humanity, which no system of logic or process of reasoning could span. And where the Scholastics picked up on the ancient metaphysical interest in the attributes of God, the writers of the fourteenth and fifteenth centuries tended to view the ultimate reality as shrouded in mystery.

An indication of the turn from reason to mystery was seen in the increase of reports of mystical visions, miraculous events, and demonic activity. Some of the great mystics and visionaries of the Christian tradition lived in the fourteenth and fifteenth centuries, such as Joan of Arc, Nicholas of Cusa, and Thomas à Kempis. Catherine of Siena (1347–1380) is as good an illustration as any. At the age of seven she reported a vision of Jesus and responded by pledging her exclusive love to him. She devoted the rest of her short life to prayer and mystical visions, with occasional breaks to miraculously heal the sick and to instruct Pope Gregory XI on matters of policy and statecraft. Reports of her fabulous visions and healing powers swept across Europe and she became the object of much discussion and debate.

When you take them together, the heroes of the faith in the late Middle Ages confounded reason with their tales of direct, unmediated communion with God. And where the Scholastics struggled with the relationship between faith and reason, these believers fought the inner struggle of sin and guilt, and embarked on a quest for salvation along the narrow path of commitment to God. Moreover, their struggle took on a larger meaning because of the spiritual excitements of the age. Christians couldn't rest easy with Muslims advancing to the borders of central Europe and Christian Spain. Religious hostilities became entwined with spiritual warfare amid widespread reports of witchcraft activity in the last decades of the fifteenth century. These reports triggered a 200-year period of heightened awareness of Satan's presence on Earth, which continued through the Salem witchcraft trials of the 1690s and into the early eighteenth century.

Toward a Reformation

The Protestant Reformation came right on the heels of shattering spiritual convulsions in western Europe; the abounding philosophical arguments explain why reformers nurtured divergent impulses. They followed the Scholastics, who believed that the divine could be described in the precise language of doctrines and creeds, but they also marveled at the inscrutable power and majesty of God.

Luther's Work

Martin Luther (1483–1546) became a world-class scholar while shaking with fear over the devils in the room beside him. In fact, the whole Protestant Reformation might be said to have hinged on Luther's sense of the vulnerability of his soul to the preying hands of Satan. As a young Augustinian monk, Luther was plagued with spiritual terrors, convinced that the sacramental path to God could do nothing to help him escape the damnation awaiting him as a result of his sins. He perceived an unbridgeable chasm between himself and God. As he reflected later: "Although I lived a blameless life as a monk, I felt that I was a sinner with an uneasy conscience before God. I also could not believe that I had pleased him with my works."

Pearls of Wisdom

A common thread that runs through 2,000 years of Christian thought is a concern for sin, estrangement from God, and the eternal destiny of the soul. As Danish philosopher and theologian Søren Kierkegaard would write much later: "Christianity is the frightful earnestness that your eternity is decided in this life." (*Journal*, 1854)

After contemplating Romans 1:17, which read "the just shall live by faith," Luther caught a glimpse of God's immeasurable grace. "This immediately made me feel as though I had been born again, and as though I had entered through open gates into paradise itself." To Luther, God supplied the righteousness necessary to bridge the divine-human chasm through the Son of God, Jesus Christ. Jesus was, literally, the Savior. No rational process could account for how the Savior's suffering and death covered all the sins of humanity, and yet this is precisely what Luther came to believe. Try as you might, you couldn't prove this through logic or scientific deduction; it must be accepted on faith.

In his voluminous writings, Luther taught that in response to a little faith, God responds with a flood of grace and mercy, taking the sacrifice of Jesus Christ as a remission for sins. Soon, Luther embarked on a career of teaching the idea of justification by faith and the sufficiency of grace for salvation. He said as much in his famous critique of the Roman Catholic practice of indulgences: "Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned, together with their teachers." (Ninety-Five Theses, 1517) God's plan of salvation didn't require a priest-administered system of confession, penance, and indulgences; it was accessible to every believer through faith in Christ, and explained in black and white in the pages of scripture. Pursuing God through scripture, away from the doctrines of the Roman Catholic Church, soon became the central preoccupation of the reformers of the sixteenth century.

Theologians and Mystics

With perfect zeal, the reformers attacked conventional ideas about sin and forgiveness, which produced a mountain of pamphlets and books on such perplexing subjects as human depravity, human freedom, predestination and election, divine foreknowledge, justification and sanctification, and the list goes on. This theological slicing and dicing reached its apogee in John Calvin's *Institutes of the Christian Religion* (1535) a systematic dissertation on the nature of God, the pathologies of original sin, the redemptive work of Christ, the role of the Holy Spirit in sparking faith, and the purpose of the church. In one sense Calvin took a page from the Nicene Fathers, who turned to language to express the nature of the divine and God's relation to humankind. In another sense, Calvin reacquainted believers with mysteries that were as old as Augustine and older, such as *predestination* and human choice. Calvin spoke of but could never fully resolve the question, how can God plan our futures and yet give us freedom to choose?

Word to the Wise

Predestination is the belief that God has chosen some souls for salvation, and others for damnation. In the *Institutes,* Calvin defines it as the "eternal decree of God, by which he determined what he wished to make of every individual. For he does not create all in the same condition, but ordains eternal life for some and eternal damnation for others."

Perhaps the reformers might have taken a page from the church fathers in the eastern portion of Christendom, who encouraged silence on unanswerable questions. This could have saved them from vexatious disputes over grace and the sacraments, which ultimately produced a schism within their ranks, leading to separate Lutheran, Reformed (Calvinist), and Anabaptist traditions. Lutherans taught that the real presence of Christ was in the sacraments, while Reformed theologians spoke of the sacraments as conveying the grace of God to believers, uniting them as bride to their groom, Jesus Christ. Anabaptists came to believe that the Eucharist lacked a supernatural dimension; they performed the rite as per Jesus' instruction as a commemoration of his suffering and death.

Disputes over the way in which God worked through the sacraments gave some ex-Catholics a headache, which was compounded by raging debates on a litany of other doctrinal matters. Soon Protestantism spawned its own mystics, such as Caspar Schwenkfeld (1487–1541) and Jacob Boehme (1575–1624), who parted ways with

Lutheranism because they felt spiritually impoverished by its dry theological ruminations. Instead, they spoke of an inner light, an element of the divine within each person that generated knowledge of salvation and prompted the sinner to repentance and faith. This inner presence empowered the saints for miraculous work in building the kingdom of God, and even provided some with direct comprehensions of the Absolute, or prophetic visions of things to come.

Disquisition and Ecstasy

Of course, Protestant theologians and clergy continually policed their ranks for spiritual enthusiasts, and normally marched them out of the church. Nonetheless, Protestant Christianity offered something for everyone, wherever they landed on the spectrum between the cognitive and affective extremes of the faith. The English Reformation in particular seemed to draw out these theological and mystical impulses in Christianity.

Henry VIII's decision to sever ties between the Church of England and Rome (1535) invited reformers to go to work on the theological infrastructure of the church, producing lists of doctrines such as the Forty-Two Articles (1553), the Thirty-Nine Articles (1571), and the Westminster Confession of Faith (1646). Puritan theologians responsible for these monuments of theological doctrine embraced the scholastic tradition, and here Puritan evangelist Richard Baxter (1615–1691) offers some testimony:

> No books so suited with my disposition as Aquinas, Scotus, Durandus, Ockham and their disciples; because I thought they narrowly searched after truth and brought things out of the darkness of confusion. … I never thought I understood any thing till I could anatomise it and see the parts distinctly, and the conjunction of the parts as they make up the whole. (*Autobiography*)

The sheer density of Puritan theology thwarts any effort to make meaningful generalizations about it. Much of it was devoted to thick exposition of covenant theology, which perceived God in a successive array of agreements (with Adam, Israel, the human race, and the church, for example) promising salvation in exchange for fulfillment of the covenant. Sacraments were then reconstructed as signs of the new covenant between God and believers.

Puritanism capped off a great resurgence of doctrinal and theological systematization in the Reformation. And yet, if Puritans perceived God as wholly transcendent, a distant being who orders affairs through a system of covenants, they nevertheless

testified to having intense encounters with the indwelling Spirit. In the 1650s, some Puritans affirmed the presence of an inner light and shocked England with reports of spirit-induced shaking, trembling, moaning, and shrieking. The Children of the Light, soon to be known as the Society of Friends, or Quakers, became a foil for starchy Puritan pamphleteers, but taken together, they illustrate something profound about English Protestantism: It produced hair-splitting logicians and tremulous ecstatics, each affirming in their own way the dual nature of God as transcendent and immanent.

Enlightened Christianity

The Puritan extension of the Reformation got quite technical in its exploration of Protestant concepts of salvation, and yet taught believers to stand in awe of the utterly incomprehensible majesty and power of God. Puritans ascribed natural catastrophes to God's divine wrath and special blessings such as drought-breaking storms to God's miraculous providence. As late as the 1690s, Puritans could accept reports of bewitchment in Salem and believe God permitted Satan to break loose for a season in response to the failure of the New England churches to fulfill their end of the covenant.

By 1700, though, a new skepticism born of the scientific turn in Western intellectual life questioned the mysteries and miracles of traditional Christianity. John Toland (1670–1722), a Roman Catholic Irishman, published *Christianity Not Mysterious* in 1696, which argued that God could not act in nonrational ways, and any confusion we have at present about the ineffable mysteries of God would eventually be dispelled through the advance of knowledge. It was the starting point for a century of critical assessments of Roman Catholic and Protestant theology and ritualism in Europe and the American colonies. The work of Enlightenment skeptics merged with metaphysical speculations of Baruch Spinoza and Abraham Cardazo and produced Deism, a system of belief that perceives God as a Supreme Being responsible for the laws of nature and the ordered universe, but who nevertheless receded from creation and permits it to run according to its own inner design. Deists rejected Roman Catholic and Anglican sacramentalism as contrary to reason, and of course the same was true for traditional ideas such as the Trinity and incarnation, and the Protestant emphasis on predestination and the inspiration of scripture.

Maybe the most well-known Deist was Thomas Paine, a Quaker's son whose book *Common Sense* (1776) is credited with pushing colonial American public opinion from resistance to revolution. His *Age of Reason* (1794) denied the doctrines of virgin birth,

original sin, atonement and redemption, angels and devils, and the resurrection of the dead. He rejected the Trinity and the incarnation, twin pillars of Christian orthodoxy from late antiquity through the Reformation, and claimed "the only idea man can affix to the name of God is that of a first cause." (*Age of Reason*, 41) To Paine, God isn't ineffable, shrouded in mystery; God's wisdom, immensity, munificence, and mercy were quite comprehensible, so long as believers avoid the Bible and search "the scripture called the Creation." Paine's God was the "Almighty Lecturer" who was manifest only through the workings of the universe and known to humanity through scientific investigation.

Pearls of Wisdom

Thomas Paine spoke for the scientifically inclined Deists when he said, "The Word of God is the creation we behold: and it is in this word, which no human invention can counterfeit or alter, that God speaketh universally to man." (*Age of Reason*, 1794)

Paine claimed to be a believer, even if he limited his vision of the divine to the natural order and the first cause that lay behind it. Very quickly, Deism produced reactionaries among the orthodox who reasserted the primacy of divine revelation over human reason, and preached traditional doctrines of sin and salvation. In many ways the exchange between reason and revelation continues to the present day, even if it has employed a language more suited to the contemporary world.

The Least You Need to Know

- Medieval Scholastics saw no inherent tension between faith and reason: both were avenues to the ultimate truth.
- Thomas Aquinas thought reason would ultimately come up short, and some beliefs would have to be accepted on faith.
- Aquinas's proofs for the existence of God illustrate the rational impulse in Christianity, though they have been subsequently abandoned.
- Protestantism nurtures competing impulses to expound upon doctrines and to marvel at God's ineffable nature.
- Enlightenment rationalism of the Deists limited God's role to that of wise creator, with no continuing involvement in nature or human affairs.

Chapter 15

God in Modern Christian Theology

In This Chapter

- Coming to faith the existentialist way
- Meet the Fundamentalists
- Christianity discovers Marxism, and births liberation theology
- Process theology: God suffers with the world
- Does God have a gender?

The Protestant Reformers and Deists shared a common desire to scrape away all the supposed barnacles that attached to the hull of Christianity during its centuries-long voyage from antiquity to the modern age. Of course they disagreed about what, precisely, was added onto the message of Jesus. Reformers Martin Luther and John Calvin disliked much of the church's teaching since the time of the early Fathers, while Thomas Paine, a Diest, would go further, discarding even the apostles' testimonials about Jesus' virgin birth, miracles, and resurrection in the New Testament. Nevertheless, their sermons, lectures, and books cut Christian belief from

its orthodox Roman Catholic moorings, producing along the way several important re-imaginings of the God of the Bible.

Many Christian thinkers in the nineteenth and twentieth centuries struggled to justify continued belief in God in the face of rampant secularism and materialism. I'll discuss their efforts a little more in Chapter 26. For now, let's tour through some of Christianity's creative responses to Enlightenment speculation about ultimate reality, and modernist approaches to human nature, ethics, history, religion, and culture. Our tour won't exhaust the wide variety of theological cogitations hammered out in the last century, but will give you a sampling of what creative minds have done to update traditions they've inherited in light of the changing times.

Christian Existentialism

One creative strand of thought that emerged from Christianity's encounter with modern ideas is what's been called Christian existentialism, beginning with Søren Kierkegaard (1813–1855) and continuing through the work of Martin Heidegger and Paul Tillich in the mid-twentieth century.

The Modern Temper

During Kierkegaard's time, Christianity faced a growing challenge from Enlightenment thinkers who questioned core doctrines that dated back to the first millennium of the faith. Western European and North American intellectuals grew disinterested in metaphysics and left precious little ground for spirituality, at least spirituality focused upon a transcendent Other who sustains and directs nature and human affairs. In response, writers and poets of Romanticism rebelled by seeking inspiration through nature, and a few, like the Transcendentalists, believed truth could be gained through an inner journey, progressing beyond human reason to quasi-mystical apprehensions of the Absolute.

Kierkegaard's Big Questions

None of this eased Kierkegaard's feelings of alienation and angst, as revealed in the now classic existential questions: "Where am I? What is this thing called the world? Who is it who has lured me into the thing, and now leaves me here? Who am I? How did I come into the world? Why was I not consulted?" To his mind, the rational explanations of the philosophers and the sophisticated doctrines of the churchmen

were equally barren. He thought their work reduced the Christian faith to a simple matter of consenting to a list of propositions about God. He believed that the proper response to the existential questions vexing the human mind wasn't intellectual assent, but personal commitment to live in faith and to assume individual responsibility over the truth. Christian faith, in this regard, had less to do with how one thinks and more to do with how one chooses to live.

From Heidegger to Tillich

Kierkegaard's writings appealed to many others who were impatient with the sophistry of doctrinaire Christianity, and who came to believe that Enlightenment rationalism and the growing empiricism provided no essential reason for human beings to do good. For example, Heidegger (1889–1976) picked up on Kierkegaard's themes of existence and choice, fashioning a philosophy of authentic living, of choosing a positive course of life within the parameters that define one's material existence.

And here is where Tillich (1886–1965) entered the picture. Whoever speaks of God, he reasoned, must correlate the eternal truths of faith with one's particular experience of time and place. Concepts of God are, so to speak, situated concepts. That's why Tillich argued that the old concept of God, of an all-powerful creator and sustainer, "worked" for premodern people, but perhaps not today. He wanted to get away from thinking of God as a thing, or even a first cause: "The God who is a being is transcended by the God who is Being itself, the ground and abyss of every being." (*Biblical Religion and the Search for Ultimate Reality*, 1955) He taught that it wasn't right to say that God exists or doesn't exist, since God transcends existence. Put simply, God is Being itself. And you can escape the apparent meaninglessness of existence and separation from God by participating in Being through the New Being, Jesus "the Christ."

Pearls of Wisdom

The question of the existence of God can be neither asked nor answered. If asked, it is a question about that which by its very nature is above existence, and therefore the answer—whether negative or affirmative—implicitly denies the nature of God.

—Tillich, *Systematic Theology*, 1.237

The New Theology

It's hard to get your mind around existentialism, since it uses a lot of abstractions to give voice to its perception of the Absolute. Others truth-seekers who engaged

modern thinking weren't so difficult to comprehend. Instead, they wanted the Christian concept of God to be more responsive to developing problems in the human experience. Theodore Munger (1830–1910), a Congregationalist minister in Connecticut, wrestled with the same intellectual movements as Kierkegaard did, and advocated a New Theology that could go beyond logic and doctrines to include "intuitions, the conscience, the susceptibilities, and the judgment, i.e., man's whole inner being." (*Freedom of Faith*, 1883) This theology would grow and develop, seeing revelation "as under a process still enacting, and not as under a finality."

Munger put this approach to work when he played off the era's concern for the social life of humankind, seen in the writings of Karl Marx and Charles Dickens, among others. He believed that individuals possess unity in Adam's fall, but also possess unity in Christ's regenerating power. So "humanity is charged with redemptive forces, wrought into the soul and into the divine institutions of the family, and whatever other relation binds man to man." Munger's vision rang a familiar tone, rather akin to the Lurianic Kabbalah's idea of *tikkun olam*, though without the notion of healing God. Redeeming society shows up in the theology of the *Social Gospel*, particularly in the work of Walter Rauschenbusch (1861–1918) and Washington Gladden (1836–1818), urban ministers in the United States who, in the words of Rauschenbusch, perceived the Kingdom of God as the "Christian transfiguration of the social order." (*Theology for the Social Gospel*, 1917)

Word to the Wise

Social Gospel refers to a movement in Christianity that promotes social and political activism on behalf of the poor and disadvantaged, and broke on the scene at the beginning of the twentieth century in the United States.

Fundamentalism

By the late nineteenth century, the Social Gospel came under attack for supposedly reducing much of the Christian faith to social ethics. Christians also witnessed the advent of scholarship on the subjects of comparative religion and sacred texts. Academics encouraged people to think of religion as essentially a human contrivance that evolved in response to human needs—no supernatural forces at work here. Then, too, scholars such as Sigmund Freud and William James sparked interest in the psychological dimensions of religious sentiment, which had the effect of making belief appear as a type of human consciousness or even self-delusion.

Darwin and His Critics

Of course, there's the whole question of Darwinism, which taught people in the late nineteenth century that all existing species are the result of a long process of adaptation; this process was governed by the principle of natural selection and driven by competition for scarce resources that only the fittest members of the species would survive. In Darwinism, you now had an explanation for how creation reached its present state with what looked like a designed order that didn't presume the active involvement of a Supreme Being. This was the golden age of historical theories. The century began with G. W. F. Hegel and his dialectical scheme for the development of ideas, moved through Auguste Comte and his law of three stages (from theological to metaphysical to scientific stages of history), and eventually produced Karl Marx and his dogmas of class conflict and historical materialism. By the end of the nineteenth century you had plenty of theories explaining how the world got to be the way it was, without invoking God.

Divinations

To the traditionalists, no compromise with modern intellectual movements was permissible. For example, Pope Pius IX's *Syllabus of Errors* (1864) identified 80 contemporary ideas he believed were corrosive to the Christian faith, and which no Catholic was permitted to accept. A council six years later declared the Pope infallible on questions of doctrine, which gave traditionalists a tool to combat internal heresy.

These theories were the point of departure for a movement known as Fundamentalism. Fundamentalists offered a tradition-minded response to the emerging theories of historical and cultural development, and yet produced some creative innovations in Protestant thinking as well. In *The Fundamentals: Testimony to the Truth*, a series of 12 books published between 1910 and 1915, conservative teachers from schools in the United States, such as Moody Bible Institute and Princeton Theological Seminary, came to the defense of the authority of scripture and conventional belief in the supernatural.

Doctrines: Inerrancy and Dispensationalism

The Fundamentals directed much of the writers' ire toward critics such as F. C. Bauer, D. F. Strauss, J. E. Renan, and other European scholars of Hebrew and Christian scripture. These critics read biblical manuscripts in light of other contemporary documents, and fashioned theories of authorship that called into question the documents'

Word to the Wise

Inerrancy refers to a doctrine of biblical interpretation, in which the scripture is understood to be verbally inspired—breathed by God—and inerrant in the original form before copying and translation. In its earliest formulation, inerrancy considered these original autographs, though never found, to contain the very speech of God.

provenance. In response, *The Fundamentals* popularized the concept in Biblical interpretation known as *inerrancy*. At the time, this was taken to mean that the original manuscripts were verbally inspired by God and were without error in every way. Any mistakes you can find are the result of poor copyediting of the originals, which we no longer possess. Many thought this concept implied that the Bible should be read as literally as possible, rather like a scientist who draws conclusions through the inductive method. In this way, the Bible becomes a running account of historical change, complete with a literal seven-day creation, an actual Garden of Eden with a real flesh-and-blood Adam and Eve, and a physical expulsion from paradise.

The doctrine of inerrancy was a direct rebuke of modernist biblical interpretation, which according to Theodore Munger approached the Bible as a "living book" that must "be constantly and freshly interpreted." In the same way, fundamentalists disliked the historical theories of the nineteenth century that seemed to shrink the domain in which God was thought to operate. As an alternative, fundamentalists offered "dispensational" theology, which discerned a general pattern of progressive development in the Bible. Dispensationalists perceive God interacting with humanity in ordered ways through a succession of agreements, first with Adam and then with Abraham, Noah, Moses, Jesus Christ, and finally the church. Dispensational theology also includes the motif of God breaking into the normal course of human affairs in a supernatural way (expulsion, flood, exodus, incarnation, etc.), cutting off previous dispensations, and ushering in new ones.

The Living Spirit

The teachers and theologians who devised doctrinal responses to scientific naturalism (the belief that no Supreme Being is required to start and sustain the operations of nature) as a way to recapture a sense of divine activity in the world had much in common with revivalists in the nineteenth century who believed the church had shortchanged the Holy Spirit. The revivalists came from a variety of backgrounds, but mostly from Methodist and Wesleyan churches in England and North America. They taught that penitent sinners who asked for forgiveness receive the blessing of God's grace, but if they truly commit to Christ, they receive a second blessing that enables

them to resist sin and live in a state of Christian perfection. This baptism of the Holy Spirit prepares the believer for a consecrated life of holiness and Christian service.

And many of these revivalists moved on in the 1890s and 1900s to perceive the possibility of a third blessing, a baptism of fire, accompanied by gifts of the spirit such as speaking in tongues, healing, and prophecy. Often fire-baptism induced uncontrollable shaking, laughing, and even trances. These physical manifestations of the indwelling Spirit were enough to convince believers that God could act outside the confines of natural law by sending heavenly visitations to those spiritually prepared to receive the blessing. The beliefs and practices of the Holiness-Pentecostal movement illustrate how the principle of divine immanence received a makeover in the early twentieth century in response to a rise in scientific and materialistic thinking.

Process Theology

Perhaps you also noticed that Protestant fundamentalism contained within it both doctrinal and experiential components. It obsessed over language, texts, and interpretive methods, while cherishing tangible evidence of God's supernatural work in the lives of believers. In an age of militant ideologies, fundamentalism moved forward with confidence in the objective facts of scripture (interpreted in its most literal sense) and what it perceived to be non-negotiable doctrines of the faith, such as biblical inerrancy, the concept of substitutionary atonement (Jesus dying for our sins), and the bodily resurrection of Christ.

But the certainties of Fundamentalism seemed to belie Christianity's historic recognition of the limits of human understanding and the ultimate failure of language and concepts to capture the essence of the divine. For example, you can hear a more provisional tone in the advocates of what is known as process theology, particularly the comment of process theologian Daniel Day Williams in "The New Theological Situation" (*Theology Today*, January 1968): "Doctrines are not infallible. They are the expression of meanings which lie forever beyond complete rationalization." Williams joined a tradition reaching back to the early metaphysical speculations of British mathematician Alfred North Whitehead (1861–1947) and American philosopher Charles Hartshorne (1897–2000), and continuing in the writings of theologian John Cobb Jr. (1925–).

Whitehead's thinking might be a useful starting point here. He was influenced by modern physics, particularly the idea of fundamental forces and elemental particles.

Divinations

Whitehead's concept of the divine as Becoming resonates with the views of Heraclitus in (c. 540–475 B.C.E.). Whitehead rejected Parmenides' belief (and also Plato's) that the ultimate reality is eternally changeless, and argued that reality is in a state of Universal Flux.

He sought an understanding of the first principles of existence, and perceived God not as a Being, or even Being itself, but rather as "Becoming." In an age when sensitive observers were keen to perceive change and development, Whitehead gave them a concept of ultimate reality with dynamic, rather than static, qualities.

This gets tricky, but Whitehead perceived all reality in a state of flux, or in development. All the things that make up reality are not stable entities, but are essentially a combination of their points of development from the past through the present moment and into the future. God is a part of this reality: God is the direction finder for the entities that are in a process of Becoming, and the final resting place for them once they have achieved their ultimate aims. God brings all these entities into a unity, and benefits from the experiences of Becoming that these entities have attained. For God there is no fixed future, only a perpetually receding array of possibilities created by the interplay of the divine with present actualities. God, according to Whitehead, is "the great companion—the fellow-sufferer" of the world, and as such, he eternally becomes.

We'll soon discover that process theology bears some similarities to Hindu and Taoist conceptions of unity. For example, some process theologians taught that the destiny of human beings is not to become physically resurrected and taken into heaven, but "taken up into God's life" as a part of the divine memory. If you recall, we identified this as panentheism or panpsychism in Chapter 2, which is the idea that God and the world are a unity and that the world participates along with God in the formation of an all-encompassing reality.

Liberation Theology

If Whitehead, Hartshorne, and Cobb helped to restore some shimmering luster to metaphysics amid the grinding materialism of twentieth-century thought, we nevertheless returned to material concerns in the work of the Roman Catholic priests who gave us liberation theology in the 1960s. By then the Christian social conscience was well established, with Jesus as the beacon of compassion: Jesus paid special attention to disadvantaged, downtrodden, racially oppressed outcasts in first-century Palestine. Great benevolent societies in the nineteenth century carried Jesus' commitment into

the modern era (think Salvation Army). And of course the Social Gospel preached social obligation in the face of urban problems of poverty, illiteracy, poor health, and so on.

But liberation theology was different for two important reasons: its geographical location and its debt to secular ideologies. On the first account, liberation theology sprang up among Roman Catholic priests in Colombia, Brazil, Peru, and elsewhere in Latin America, making it a truly unique product of Christianity's contact with local conditions outside Europe and North America. Liberation theology is a near perfect example of what Paul Tillich spoke of when he said we must correlate the eternal truths of faith with our particular experiences of time and place. Architects of liberation theology, such as Gustavo Gutierrez (1928–) and Paulo Freire (1921–1997), responded to the clear deprivation and poverty they witnessed in Latin America in the 1960s and 1970s, and began to teach a message of liberation from suffering and oppression.

This gets us to liberation theology's debt to secular ideologies, the second important difference between liberation theology and its forebears. Marxism gave Liberation theology priests a vision that helped to explain the systemic poverty of the Colombian and Peruvian people. Marx taught that the common people were oppressed by the owners of the means of production—capitalists—who used their economic muscle to keep their friends in government and buy off potential critics in the media and the church. Taking Marx's cue, liberation theologians associated sinfulness not with individual human actions, but with advanced capitalist systems and patterns of colonial dominance and control. Because Jesus aligned himself with the poor and oppressed, the church today should follow suit, contributing to the people's eventual salvation by liberating them from economic exploitation, social injustice, and political oppression.

Feminist Theology

Liberation theology grew out of the political ferment of the 1960s, which also included an intensification of the struggle for women's rights. The women's liberation movement produced a corresponding discussion about gender and divinity within theological circles. Of course, this discussion isn't exactly new. Greek pantheists had no trouble working the feminine into their concept of God, nor did several of the other Near Eastern polytheisms. Judaism perceived feminine aspects in God within the Kabbalah tradition; early Hebrew writers associated the Shekinah, the estranged presence of God who wanders around the world, with the Greek goddess Sophia.

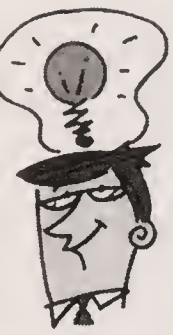

Divinations

An easy way to get to the bottom of the differences among the theological camps in contemporary Christianity is to ask the simple question, "Who is Jesus?" For example, fundamentalists answer that he was the sacrificial Lamb of God whose blood redeemed the elect; process theologians answer that he's the primordial aim for humanity incarnate, who made possible new avenues of human transformation.

Even Christians themselves added gendered aspects to the ultimate, particularly veneration of the Virgin Mary, who acts as an intercessor on behalf of Roman Catholic penitents.

But with the advent of liberation theology, believers predisposed to view the divine in its feminine aspects gained a new and powerful language. Colombian peasants, black Mississippi sharecroppers, and now women could be construed as sharing a common experience of subjugation and oppression. Theologians such as Rosemary Radford Ruether (1936–) argued that women should work up a more satisfying concept of God than the patriarchal vision they inherited from the early church Fathers. The feminist concept of God would derive from women's personal experiences, and result in the attainment of full humanity for oppressed women under male domination.

One strand of feminist theology involves recentering, in this case getting the male image off center stage (think Adam, the Patriarchs, God the Father, etc.) and beginning to think in less hierarchically ordered ways. Ruether perceived that the hierarchies and dualisms of Christian philosophy were artificial and in fact distortions of the ultimate reality that led to male domination and female oppression. As an alternative, she advanced the idea of an organic unity between male and female in God, which she came to call "God/ess." In this she was aided by Tillich's concept of God not as a being (which might then be gendered) but as the Ground of Being, the source from which beings derive their existence. In God/ess, there's no hierarchy or oppression, only unity. What about Jesus? Wasn't he a man? Ruether had an answer: Jesus of Nazareth was a man, but his identity as Christ transcends his manhood and is associated with the Ground of Being, hence it would be inappropriate to speak of his "Christness" as essentially male. In fact, Christ survived Jesus of Nazareth's death and today is associated with the unity of all believers.

As you can probably tell, modern Christian thinkers have different understandings of God, the incarnation of Christ, the nature of sin and evil, the means of redemption and salvation, and the ultimate destiny of humanity. Disagreements among thinkers show us why many Christians want to escape the thickets of theological discussion

altogether. There's a hint of this sentiment in Clare Booth Luce's account of her initial experience of the divine, which eventually led to her conversion to Roman Catholicism. She wrote: "And now—as then—I find it difficult to explain what did happen. I expect that the easiest thing is to say that suddenly *something was*." As she continued, "I didn't know with any 'faculty.' It was not in my mind or heart or blood stream. But whatever it was I knew, it was something that made *enormous sense*." (*Road to Damasacus*, 1949) Luce couldn't accurately express in words or concepts her encounter with God, which places her in good company among the many who have spoken of God as something more properly experienced than known or understood.

The Least You Need to Know

- Modern intellectual, social, and economic developments inspired some Christians to make creative adjustments in their concept of God.
- Paul Tillich's concept of God not as a being, but Being itself, the ground and abyss of every being, illustrates the emerging theological creativity of modern Christianity.
- Fundamentalists created the doctrines of Biblical inerrancy and dispensationalism to limit the range of theological speculation and biblical interpretation.
- Process theology perceives God not as Being but Becoming, whereby God and humanity participate together in the co-creation of all reality.
- Liberation and feminist theologies drew from the work of Paul Tillich, and fashioned doctrines of social justice for oppressed groups.

Part 4

The Concept of God in Islam

It's hard to read the front page of the newspaper or watch a half hour of television news without coming across a story with a Middle Eastern byline. Despite Islam's obvious importance in current affairs, few Westerners know much about the faith of Muhammad and the Muslim ummah (community of faith). These chapters will get you started on understanding the life of the Prophet Muhammad, the content and meaning of the Qur'an, the disputes that resulted in the division of Islam into Sunni and Shi'ite sects, and the rich tradition of philosophical reflection within the Muslim community. But there's more. These chapters also detail the origins and progress of revitalization movements within Islam, such as Wahabbism and Madiyya, which together helped shape the movement Westerners know as Islamic fundamentalism. As today's Muslim leaders struggle over the meaning of the Qur'an and the shari'ah (Islamic law) in contemporary life, you'll want to listen in; it just might be one of the most important discussions about God going on in the world today.

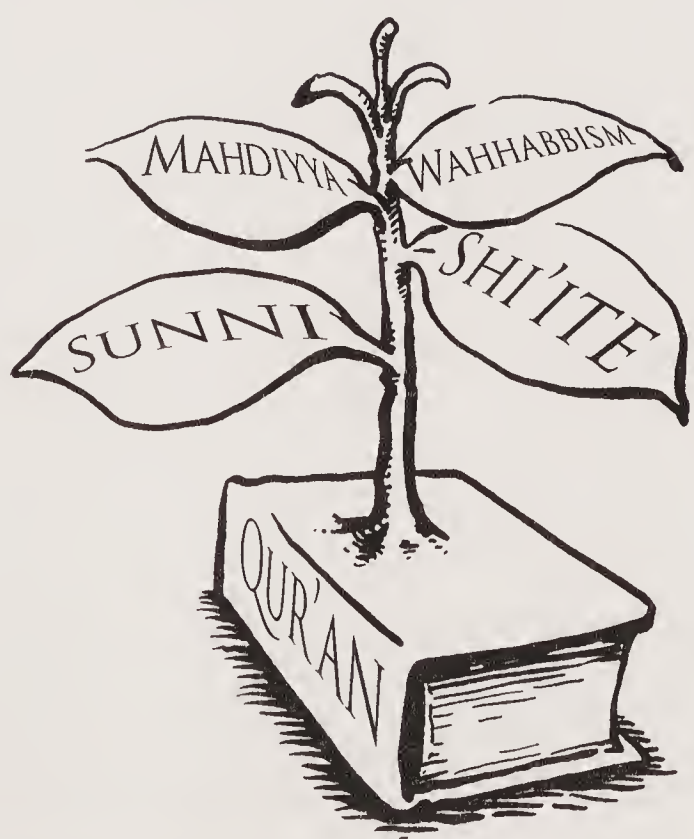

Chapter 16

God in the Qur'an

In This Chapter

- God's messenger, Muhammad of Mecca
- Points of departure: Islam, Judaism, Christianity
- What's in the Qur'an, anyway?
- The importance of Arabic language to the Qur'an
- Discover how to walk the straight path

Lately, it seems you can't get through a week without hearing some breaking news on television from the Middle East, or reading a front-page story in the papers that somehow involves Islam. And yet few people are very familiar with the Islamic concept of God. You can perhaps conjure up an image of white-cloaked pilgrims swarming around the Ka'bah in Mecca, or Muslim men kneeling for prayers in the local mosque, but few of us can say with confidence that we really understand what Muslims have in mind when they recite the *Shahadah:* "There is no God but God, and Muhammad is his Prophet." The time has come to address a huge gap in your understanding of one of the driving forces in human affairs today.

A good place to begin is the sacred text of Islam, the Qur'an (or Koran). It is the focal point of Islamic devotion and public worship, and the unifying element of a religion that embraces hundreds of millions of adherents in

scores of countries across the globe. When you start to turn the pages of the Qur'an, you encounter a God that bears a striking resemblance to the God of Judaism and Christianity. God appears as the one transcendent, all-powerful, all-knowing, and perfectly good being, creator and sustainer of the universe and judge of all humanity. But dig a little deeper and some important differences come to light. You discover in the process some reasons why the three major monotheistic religions with roots in the Middle East haven't merged together into one faith.

An Arab Prophet to the World

According to Muslims, their sacred book was directly revealed to Muhammad ibn Abdallah (c. 570–632 C.E.) over the course of 23 years, starting around 610 C.E. To their way of thinking, Allah gave Muhammad a revelation that belongs not just to Arabs, but to all humanity. Yet in the beginning, Muhammad belonged, in a more narrow sense, to a well-established Bedouin tribe of Arabia, the Quraysh, which had only recently moved from the desert into the city of Mecca. There they became rich through trading and supervising worship at the Ka'bah. This was a holy place to the Bedouin tribes of Arabia, who traveled from the surrounding region to worship the Ka'bah's Black Stone—a symbol of divine power—and some 360 idols of various deities. Muhammad's father died just before his birth and his mother died when he was six, and so Muhammad grew up in his uncle's household, where he tended the flocks and won credit for his dedication and good character. Reaching adulthood, he managed trading caravans for a wealthy widow, Khadija, whom he eventually married.

Divinations

Before Muhammad, Arabian religion was a combination of animism and polytheism. Bedouin tribes worshipped gods linked to celestial bodies, forces of nature, and geological features such as mountains and rivers. A few, the *hanifs* ("believers"), worshipped a single god. Interestingly, Arabians stood guard against the *jinn*, or numinous desert sprites that were believed to harass vulnerable travelers.

Visitor on Mt. Hira

In Mecca, Muhammad and his wife Khadija prospered and had three sons (all of whom died in infancy) and four daughters. His reputation for honesty and fidelity in business grew, but he had become disgusted by the violence, selfishness, and immorality of Meccan society. It seems that sometime between the age of 25 and 40, Muhammad joined with the *hanifs* ("believers"), or those who sought a monotheism

purified of imported deities from Egypt, Greece, or Persia, and together they began a practice of retreating into the wilderness to escape the iniquities of the city and to contemplate the mysteries of the spiritual realm. During one of his night-long vigils in a cave on Mt. Hira, on the so-called Night of Power, Muhammad received a visitor. It was the angel Gabriel, who said:

> Recite with the name of your Lord Who created,
> Who created human being [sic] from a clot of blood.
> Proclaim, for your Lord is the Most Benignant;
> Who taught knowledge by means of the pen,
> He taught human being [sic] what he did not know. (Surah 96.1–5)

This revelation is recorded in the Qur'an, and Muslims understand this to be first of a series of revelations to Muhammad, who was chosen by God to be the vehicle for receiving a new dispensation to humanity.

A Recitation

Muhammad submitted to the voice of God, whom he perceived as al-Lah, or "*the* God." With each visitation, Muhammad's faithfulness was rewarded with weightier revelations, culminating in the book we know as the Qur'an, which in Arabic means "recitation." Muhammad believed, and Muslims continue to believe, that the Qur'an is the very utterance of Allah. In a new twist on Semitic religion, Muslims came to believe that the words and phrases of the text are holy in themselves, not just the underlying truths that the language of the Qur'an encodes and expresses. Muhammad didn't create the words, or will them into existence, but instead he received them while under the power of a supernatural force, often in a trancelike state. There's even some debate about whether he wrote the words himself or dictated them to a scribe. Nonetheless, Allah's revelations were so powerful that Muhammad felt them as a heavy weight bearing down on his frame. In terms of content, the recitation offered a complete vision of the divine, together with a comprehensive account of the whole duty of humankind before Allah. We'll take a fuller measure of the Qur'an's contents a bit later in the chapter.

Flight to Medina

Initially, Muhammad sensed the power of Allah's revelations, but was hesitant to teach them to others in Mecca. Encouraged by his wife and her cousin, one of the hanifs of Arabia, Muhammad listened to the voice of Allah, which said, "O you who have been

endowed with excellent capabilities! Arise (with the Divine Message) and warn." (Surah 74.1–2) He began to teach the Meccans to put away idols and worship Allah alone, to live morally upright lives, and to strive for a more just socioeconomic order. Of course, Muhammad's teachings cut against the prevailing Arab temper and damaged the business interests of Muhammad's own tribe, which profited from the pilgrims visiting the shrines in and around the Ka'bah. The Meccan tribes rejected his message and conspired to kill him, so Muhammad fled into the desert and later accepted an invitation to preach Allah to the people of Medina, some 200 miles north. He and a group of ardent followers traveled to Medina in a migration known as the Hijrah in 622 C.E. Today, this event marks year one in the Muslim calendar.

Back to Mecca

The Qur'an says, "Verily, Allah has bestowed a favor on the believers when he has raised amongst them a great Messenger from amongst themselves who recited to them his Messages, and purifies them and teaches them the Book and the wisdom; although before this, they were steeped in flagrant error." (Surah 3.164) It was during his time in Medina that Muhammad became the great spiritual, political, and military leader of the Arab people, developing a remarkable core of leadership that would spread Islam to Persia, Asia Minor, and North Africa. Muhammad brought together emigrant Meccans and local Medinans into the *ummah*, or community of faith, that transcended boundaries of tribe and clan. The ummah purged Medina of dissident elements, including the local Jewish community, then began raiding Meccan caravans in a spiraling conflict that brought the Muslims into an open war with a coalition of Meccan tribes. Muhammad proved his mettle as a military commander, and achieved decisive victories, such as the Battle of Badr (624) and the Battle of the Ditch (627).

Take Heed!

Given Muhammad's role as a military commander, there's a common misconception that Islam is inherently warlike and that the Qur'an promotes violence. Actually, the Qur'an teaches that you can fight to defend yourself, your people, and your land, and you can fight to restore law and order, but you can't instigate hostilities. As the Qur'an says, "Allah does not love the aggressors." (Surah 2.190)

Muhammad's victories were interpreted as signs of Allah's power and divine favor, and soon popular support for the Meccan forces evaporated. In 630, Muhammad returned to the city of Mecca, his boyhood home, with a divine mandate to rid the city of polytheism and institute the worship of "*the* God," Allah. Muhammad extended the ummah by including

the Meccan tribes, then cleansed the Ka'bah of idols, and in March 632, conducted the first religious pilgrimage to the holy sites of Mecca and vicinity, a pilgrimage Muslims have endeavored to repeat annually ever since. Within three months the Prophet fell ill and died, leaving in his wake a new religion for the Arab people and for all humanity.

Allah in the Qur'an

So that's the story of Allah's Prophet, Muhammad. But what did Allah reveal? In the Qur'an, traditional monotheists such as Jews and Christians will find much that's familiar to them. But the differences are pretty profound, too. These differences owe to the reluctance of Allah to become known in anthropomorphic terms, as the walking, talking Yahweh of the Torah or the incarnation of God in Jesus Christ in the Gospels are known. But that's only the beginning.

Sacred Language

The Qur'an is a holy book, no doubt, but Muslims go beyond Jewish and Christian positions on their sacred texts. For example, in the previous chapter of this book we encountered a group of Christians who consider the Bible to be the inspired, inerrant Word of God. The writers of the original biblical manuscripts were filled with the Spirit and penned words that reflected the perfect will of the Absolute. Muslims, on the other hand, believe that to read or hear the Qur'an is to have a direct experience of the divine. Allah revealed himself to Muhammad in words that are perfect in themselves. Its perfection is proof of its divine origin: "And if you have any doubt as to which we have revealed to Our servant from time to time, produce a single Surah like this, summoning all your helpers besides Allah, if you are truthful." (Surah 2.23)

In a loose sense the Qur'an is to Muslims what Jesus Christ is to Christians; the Logos, or eternal divine Word of God. Its perfection lies partly in its structure and content, and partly in its diction. On that last point, you should know that according to Muslims, Allah intended the Qur'an to be read aloud. Muslim devotion and worship include oral recitation of the Qur'an, and Muslims report experiences of spiritual transcendence when hearing the cadences and rhythms of Qur'anic language. This is a departure from Hebrew and Christian scripture, which play different roles in their respective traditions.

One God for Everyone

Here's where the serious departures from Judaism and Christianity can be found in Islam. The Qur'an makes the claim that it is the final revelation to humanity within a sequence of revelations that began with Abraham and continued through Moses and Jesus, reaching its perfection in the revelation to Muhammad in the seventh century. Consider this: "He has ordained for you the same course of faith as he enjoined on Noah, and which we have revealed to you, and it is that which we enjoined on Abraham, Moses, Jesus, so keep the faith and do not differ in it." (Surah 42.13) Where the Hebrews and Christians erred, according to the Qur'an, was assuming that God played favorites with them. It reads: "And they say, 'None shall ever enter Paradise unless he be a Jew or a Christian.' These are their wishful beliefs .... The truth of the matter is, whosoever submits himself entirely to Allah and he is a doer of good to others shall have his reward with his Lord." (Surah 2.111–112)

The Qur'an emphasizes the singleness of Allah, which is another point of separation between Muslims and Christians. The Qur'an commands belief in the revelation to all the prophets sent to all the nations, and so it teaches that all Muslims should honor Jesus. But the Qur'an plainly denies Jesus' divinity: "Some say, 'The Most Gracious has taken to himself a son.' ... 'You have indeed uttered something exceedingly abominable and hideous.'" (Surah 19.88–89) There's a cherished Arabic word in Islam for the unity and oneness of the Absolute: *Tawhid.* Needless to say, Tawhid forbids even the faintest suggestion that God might have a plurality of essence, form, mode, substance, or personality.

Word to the Wise

Tawhid, which means unity in reference to the singleness of God, is one of the core concepts of Islam. It rejects the idea that God could have emanations, avatars, offspring, or distinct persons within the divine being.

Ninety-Nine Beautiful Names

What you get in the Qur'an, then, is a deity of limitless power, wisdom, and goodness, with no beginning or end, and with no spiritual or earthly equal. Again, the Qur'an observes, "Allah is he. There is no other, cannot be and will never be One worthy of worship but he. He is the Living, the Self-Subsisting, and All-Sustaining." (Surah 3.2) Like other religious traditions, Islam perceives the divine as ineffable—incapable of being described in ordinary language—at least in essence. But Allah wanted to be known, and chose to become known to humanity through various

attributes. So the Qur'an refers to Allah in a number of different ways, such as the "All-Hearing," the "All-Knowing," the "Great Protector," and the "All-Mighty." These are various attributes of Allah that the human mind can discern and account for in words.

In Surah 7.180, the Qur'an says, "And to Allah alone belong all the fairest and most perfect attributes, so call on him by these, and leave alone those who deviate from the right way with respect to his attributes. They shall be repaid with punishment for their deeds." Muslims discover in the Qur'an scores of names for Allah, 99 of which have been identified as the most beautiful names, which have particular resonance for spiritual seekers. It's important to keep in mind that these are not separate divinities or modes of God, but qualities that the one true God, Allah, is said to possess; by knowing them and contemplating them, one's spiritual experience can be extended and deepened. Allah's names reveal a creator and sustainer of all things, who is perfectly good and who gives humans the freedom to choose between good and evil. Allah judges people for the choices they make, rewarding them with heaven or hell as the circumstances merit.

The Straight Path

So how do you get to heaven? The Qur'an is perhaps the most direct of all the world's sacred texts on this particular subject. In fact, how one gets to heaven is one of the complaints Muslims have against Judaism and Christianity. Muslims consider revelations given to Hebrew prophets and to Jesus to be incomplete in the sense that the revelations didn't show people how to follow the will of God and achieve divine merit. So Muslims believe the Qur'an completes these earlier revelations. In his book *The World's Religions: Our Great Wisdom Traditions* (HarperSanFrancisco, 1991), Huston Smith offers a telling quote by Muhammad Iqbal, a writer and leader of the movement that led to the creation of Pakistan, describing the Qur'an as "a book which emphasizes deed rather than idea." That tells you a great deal about its emphasis—right out of the gate the Qur'an hits you with a prayer to Allah to "lead us on the straight path till we reach the goal." (Surah 1.6)

Divinations

One of the places where Muslims depart from Christians is the issue of sin. Most Christians teach the idea of original sin, which views human nature as inherently sinful and vulnerable to the temptations of Satan. Muslims view sin as disobedience to the will of Allah.

Meaning of Islam

Muslims read in the Qur'an, "the only response of the believers, when they are summoned before Allah and his Messenger so that he may judge between them, is that they say, 'We hear and we obey.' It is they who will attain their goal." (Surah 24.51) The Qur'an offers clear direction to humanity for how this obedience is to be expressed. It states time and time again that it is the "perfect Book explaining every thing and a guidance and a mercy, and [gives] good tidings to those who submit." (Surah 16.89) In that Qur'anic verse, the word *submit* is significant, since it identifies exactly what sort of attitude the believer must adopt in order to conform to Allah's will.

In fact, the name of the religion, Islam, contains important clues to its design and ultimate ends. The word Islam contains the Arabic root *s-l-m*, which means "peace." Being a root word, however, it also contains other connotations, one of which is "surrender." Taken together, Islam is understood to be the sense of inner peace you get when you surrender yourself, in this case to Allah. Here some comparison might be helpful. Buddhists speak of following the middle path, where one becomes aware of one's self—the desires and attachments that induce suffering—and takes measures to extinguish these desires. To the Muslim, the straight path is not interior, but exterior to the self. It entails surrender to a divine Other whose majesty fills one with awe and provokes a self-abasing response.

Way of the Prophet

Muslims (a word that also contains the root s-l-m) have a ready example of surrender in the figure of Muhammad. In Islam, Muhammad isn't considered a Messiah or Savior, like Jesus Christ in Christianity, or an avatar of the Absolute as Vishnu is to Brahman in South Asian religious traditions. Muhammad is exalted because Allah selected him to receive the recitation, but also because he chose to surrender to Allah, becoming an example for others to follow as they make their way along the straight path. And he did many other things that were in keeping with Allah's wishes, despite the heavy persecution he faced in Mecca, as recorded in the Qur'an.

The Qur'an praises Muhammad because he "neither deviated nor has he erred," and because Allah's powers became manifest in him "with the result that he attained perfection and fullest vigor." (Surah 53.2,6) Muhammad's surrender and exaltation inspires Muslims to follow suit, hoping to experience the divine presence just as their Prophet did long ago. Muhammad's sayings, called *hadiths*, were considered of such

value that they were recorded by his followers and used by later Muslims. And the Muslim community, or the ummah, also found Muhammad's deeds, called *sunnah*, of sufficient importance to record them for posterity. In the years following Muhammad's death, the words and deeds of the Prophet were the subject of much curiosity and even contention, resulting in the emergence of conflicting schools of interpretation. We'll encounter some of these disagreements in the next two chapters, though you should keep in mind that all Muslims revere and endeavor to imitate the Prophet of Allah.

Word to the Wise

Hadiths and **sunnah** refer to the sayings and deeds of the Prophet Muhammad, as documented in texts that supplement the sacred Qur'an.

Five Pillars of Faith

According to Muslims, the Qur'an outlines Allah's plan to bring all people together in one all-encompassing faith. The path is a straight one, within the grasp of each and every person regardless of family pedigree, economic status, level of education, or intellectual ability. No special powers of spiritual discernment or mystical insight are required. All you must do is surrender to Allah and follow his instructions as revealed in the Qur'an. These duties are encapsulated in the Five Pillars of Faith, understood as the minimum set of observances among the faithful within the Muslim ummah:

1. **Confession of faith.** Muslims are required to proclaim their faith in Allah. This proclamation, called the Shahadah, is the closest thing you can find in Islam to an official creed. The Shahadah, which reads "There is no God but Allah, and Muhammad is his Prophet," is meant to be spoken aloud. It testifies to the believer's commitment to the Qur'an's uncompromising monotheism.

2. **Prayer.** Muslims tell a story about Muhammad approaching Allah and receiving an instruction to tell his people to pray 50 times a day. After receiving his instructions, he encountered Moses on the way back to Mecca, and Moses told Muhammad to bargain with Allah for a reduction. Muhammad bargained God down to 40, then 30, 20, 10, and finally agreed to submit to 5 prayers a day. Muslims pray toward Mecca in the morning, at noon, mid-afternoon, dusk, and bedtime. They assume postures that indicate both a spiritual and physical surrender to Allah, preferably in a communal setting such as a mosque where Muslims can experience a sense of the unity of humankind in submission before the divine.

3. **Fasting.** During the holy month of Ramadan, Muslims fast to commemorate the two key events in the life of the Prophet—the Night of Power when he received his first revelation, and his flight from Mecca to Medina. Both events occurred during the same month in the Islamic calendar. Fasting during the daytime (Muslims are allowed to eat and drink sparingly after nightfall) reminds them of their absolute dependence on Allah for everything necessary for human existence.

4. **Charity.** Part of Allah's revelation to Muhammad entailed a command to give alms to the poor and to orphans, debtors, wayfarers, and others in need. Muslims believe Allah meant for them to prosper and enjoy material blessings, but only after their wealth had been purified by ritual observance of the zakat. By tradition, the zakat was set at 2.5 percent and was collected and administered by the caliphate, or Islamic state, which reinforced the Muslim vision of ummah.

Word to the Wise

The **Hajj** is one of the highlights of a Muslim's spiritual journey, which involves a once-in-a-lifetime pilgrimage to Mecca to visit the Ka'bah with stops at other holy sites in Saudi Arabia.

5. **Pilgrimage.** In 632, Muhammad made a final pilgrimage to Mecca to visit the Ka'bah and other holy sites. Muslims today are enjoined to follow the Prophet's example and make a spiritual journey to Mecca, a pilgrimage known as the *Hajj*, provided they are financially and physically able. Unlike the other four pillars, it is considered sufficient for observant Muslims to perform the Hajj once in a lifetime.

A Social Vision

The Qur'an strives for clarity on the duties of people before Allah, and so you get the Five Pillars of Faith. And remember, too, that Muhammad sought refuge in his cave on Mt. Hira because the iniquities of Mecca drove him to ponder the nature of good and evil. Bandits ravaged Arabian trade routes, and honor killings plunged Mecca into a swirl of chaos. Along came the Qur'an with its ubiquitous motif of order. Allah is associated with the principle of order and orderliness, and Allah revealed the moral law for all humanity. Muhammad took as his mission the institution of moral order in the social, economic, and political affairs of his people.

Pearls of Wisdom

The Qur'an on freedom of choice: "There is no compulsion of any sort in religion [because] the right way does stand obviously distinguished from the way of error." (Surah 2.256)

You'll find regulations about marriage, workplace relations, food and beverage, and many other aspects of daily life in the Qur'an. Among other things, gambling, intoxicants, homosexuality, and infanticide are forbidden. The Qur'an even outlaws usury, or lending money at interest, though later Qur'anic interpretation permitted lending through profit-sharing arrangements. In a passage on divorce, the Qur'an reveals the mind of Allah: "These are the limits imposed by Allah and he that violates the limits imposed by Allah, indeed does injustice to himself." The notion of limits was well established in Semitic monotheism, but its application to the rest of humanity is the Qur'an's contribution to religion.

Throughout the Qur'an you discover a vision for a just and equitable society, not unlike the message of social justice we encountered from the prophets Jeremiah, Hosea, and Amos (see Chapter 6), and in the message of Jesus of Nazareth (see Chapter 11). Here you'll find a running theme of human dignity and the preciousness of each and every human soul. The tone of Surah 90, for example, has a familiar ring when it explains the "uphill path," which includes "the freeing of a captive, or feeding in the time of famine an orphan, near of kin, or a downtrodden poor person." (12–16) And those who follow this uphill path? "These are the blessed ones."

The Least You Need to Know

- The word Qur'an literally means "recitation," and is thought to be divine speech revealed to Muhammad.
- Islam teaches that Allah's revelation to Muhammad didn't replace the revelations in other religions, but perfected and completed them.
- Muslims recite the Qur'an because its power lies in the sounds, cadences, and rhythms of the Arabic language.
- To Muslims, Muhammad is an instrument of divine revelation and a moral example, not a deity or avatar of God.
- The Qur'an tells you what's required to achieve divine favor, which is reflected partly in the Five Pillars: confession of faith, prayer, fasting, charity, and pilgrimage.

Chapter 17

God in the Sunni Tradition

In This Chapter

- Disagreement over who continues the tradition
- The Qur'an: created or uncreated?
- Islam meets Greek philosophy
- Meet the Islamic intellectuals of Baghdad
- Freedom and determinism in Islamic theology
- Shari'ah, or finding God in Islamic law

In the previous chapter, we learned about the concept of God in Islam as revealed in the Qur'an. With the Prophet Muhammad's passing, the ummah, or Muslim community, stumbled upon a brand new question: Who has the authority to interpret and apply Allah's words in light of changing circumstances? Muhammad's teachings continued to instruct through the hadiths, or records of his sayings, but even these were subject to interpretation. In response to changing times and circumstances, Muslims divided into different schools of thought, and eventually into conflicting sects. Here, you'll discover that many of the axes that cut through Islam today are the result of differences of opinion that reach way back to the infancy of the faith.

Exchanges among Muslim leaders about issues of leadership and the meaning of the Qur'an brought to light certain ideas about God that seemed rather unorthodox. As a consequence of these exchanges, Muslims struggled to ensure that nothing created could be considered divine, and that God could not be perceived as plural in either form or substance. The possibility of contamination by unorthodox ideas injected even greater urgency into the question of leadership and authority. Disagreements about leadership eventually divided Islam into sects, Sunni and Shi'ite, which continue to the present day. Within the broad traditions of Sunni and Shi'a Islam, you'll find slight inflections in the way Allah is perceived, though a much broader consensus on the faith's core elements. We'll focus on the Sunnis in this chapter and the Shi'ites in the next chapter.

Preserving Tradition

Among Muslims, there's some disagreement over which early leaders ought to be considered the proper stewards of the tradition after Muhammad's death. Sunnis point to one line of descent from the Prophet Muhammad, Shi'ites point to another. The question of leadership is an urgent one, since it involves the exercise of authority in matters of interpretation of the Qur'an and Muhammad's sayings.

This issue has divided Muslims for centuries, and it won't be resolved here. But it is important to bear in mind that asking who is the standard-bearer is a basic question in most religions, since keeping the faith typically spawns debates over which person or persons is best suited to make determinations about doctrine or proper ritual observance. By one scholar's count there are more than 70 sects within the global Muslim ummah, which is quite a number of potential claimants to role of preserver and defender of the Islamic tradition. To get a sense of how these claims are established, you have to go all the way back to the first couple of years after the death of Muhammad.

Problems of Succession

By uniting the Arab tribes into the Muslim ummah, Muhammad became the founder of not only a religion, but also a nation. Thus, his role was spiritual and political at the same time. When Muhammad died, Muslims were left with the problem of succession to the high offices that Muhammad himself had created. Muslims refer to the heirs of Muhammad as caliphs (successor in Arabic), and nobody at the time seems to have had trouble with the appointment of the first two caliphs, Abu Bakr, one of

Muhammad's earliest converts and closest advisors, and then Umar, who was related to Muhammad by marriage. Unfortunately, the third caliph, Uthman (also related to Muhammad by marriage) wasn't a popular choice among the Medina Muslims owing to his Meccan origins and tribal affiliation (he was from the Umayyad clan of the Quraysh tribe).

Divinations

Caliph Abu Bakr, who ruled from 632–634, illustrates the importance of filial connections in early Islamic leadership, which isn't surprising given the importance of tribe and clan to Bedouin culture. To give you a flavor, Abu Bakr was Muhammad's father-in-law, while Uthman was his son-in-law; Ali was both cousin and son-in-law to the Prophet.

Uthman was murdered in 656 C.E. and two rivals for the caliphate surfaced, Ali and Mu'awiyah. The details of the controversy that followed are subject to debate, but it appears that Ali was chosen caliph, and Mu'awiyah—the Muslim governor of Syria and an Ummayad like Uthman—refused to acknowledge Ali's selection, instead claiming the title for himself. Both agreed to arbitration, but this prompted a group of diehards to pull away from Ali's camp, perhaps because they felt Ali had not pressed his claim hard enough. These seceders, called Kharijites, assassinated Ali and left Mu'awiyah in sole possession of the caliphate. When Ali's son Husayn began to organize a revolt against the Umayyads with an eye to establishing a caliphate, an army of Iraqis allied with the Umayyads in Mecca confronted and killed Husayn in 680 C.E.

Shi'a Challenge

Muslims who favored the claims of Ali and his sons Hasan and Husayn became known as *Shi'a*, which means "party." They refused to recognize the spiritual leadership of the Umayyads in Mecca, and instead looked toward the line of Ali, giving his heirs absolute control in resolving doctrinal disputes and matters of Qur'anic interpretation. Shi'ites disagree among themselves as to whether there were 7 or 12 true imams (chief leaders), but they all agree that the imams were invested with supernatural insight, and in fact were morally perfect and without error. Some Shi'ite groups believe the twelfth imam vanished from the earth but persists in a sort of spiritual state, guiding Islamic teachers through visions and dreams. We'll discuss the astonishing Shi'ite notion of a hidden imam and the equally astonishing expectation of his bodily return as the Mahdi when we turn to Shi'ite Islam in the next chapter.

The Umayyads

Shi'ites were, and continue to be, a minority party within Islam. Some 85 percent of the 1.3 billion Muslims worldwide belong to the Sunni sect, and they are the majority in every Muslim country except Iran and Iraq. Their sense of the tradition differs from the majority party, the Sunni. Sunnis accepted the Mu'awiyah succession, thereby denying the claims of Ali and his heirs. Furthermore, they limited the imam's role to that of supervisor of religious observances in local mosques. In other words, Sunnis denied that imams were perfect, infallible, and gifted with supernatural insight into the meaning of the Qur'an and hadiths of Muhammad.

To the Sunni majority, the caliphs were key to sustaining Muhammad's vision of a united ummah, practicing Islam in an orderly fashion consistent with the Qur'an's instructions. To this end, they supported the caliphs' remarkable military conquests of North Africa, Spain, and parts of Central Asia and India; Egypt, Palestine, Arabia, and Persia had already fallen under Muslim control by the end of the second decade after the Prophet's death. Sunni imams were disappointed when the Umayyad caliphs failed to measure up to the lofty moral standards of the Qur'an, but they found the alternative of Kharijite or Shi'ite belief more troubling.

The Abbasids

In 750 C.E., Muslims were fed up with Umayyad control and helped a new dynasty of rulers take over the caliphate: the Abbasids, named for their descent from Muhammad's uncle 'Abd Allah ibn al-'Abbas. The Abbasids controlled the ummah from their headquarters in Baghdad for 500 years, until the Mongols sacked Abbasid lands in the thirteenth century. But until then, the Abbasids' longevity ensured the preservation of traditional ideas about the Qur'an and the Prophet's teachings.

Early tradition-minded scholars laid the foundation of Sunni theology. Men such as Muhammad ibn Ismail al-Bukhari (810–870) and Muslim ibn al-Hijjaj al-Qushayri (c. 817–875) compiled reports of the Prophet's sayings into the hadiths; al-Bukhari reportedly gathered some 600,000 sayings and authenticated 7,275, which he published as *Al-Jami' as-Sahih* (Authentic Collection). Muslim jurists such as Muhammad ibn-Idris al-Shafi'i (767–820) utilized the Qur'an, the hadiths, human reason, and the consensus of the ummah to build a tradition of Islamic legal interpretation, called *fiqh*. We'll discuss fiqh in a bit more detail later in this chapter.

Word to the Wise

Fiqh means jurisprudence in Arabic, and refers to the practice of legal reasoning in relation to the religious laws of Islam.

Generally, the architects of Sunni thought maintained the idea that the Qur'an was divine in source and content. They spoke of the recitation given to Muhammad as the uncreated manifestation of the eternal Word of Allah. This means, in their view, that there was never a time when the words of the Qur'an were not in existence. They interpreted the Qur'an in a rather strict fashion and applied it to present situations in as direct a manner as possible. And because of the Prophet's special status, they urged Muslims to follow his example in every area of life, with the instrument of Islamic law providing the proper array of incentives. They thought that the closer you get to living like the Prophet, the more likely the chance that Allah will favor you with a sense of divine presence. But this traditional formulation grew up alongside, and in response to, a more philosophical version of Islam, which was evident in the work of the Mu'tazilites.

Islam and Greek Philosophy

The tide of Muslim advance in the seventh and eighth centuries enveloped territory where Greek philosophy had already taken root, namely Palestine, Syria, Egypt, and Iraq. Hellenistic ideas and methods influenced a student in Basra named Wasil Ibn 'Atta' (c. 700–748), who reportedly grew dissatisfied with what he was learning and walked out on his teacher, giving a new movement in Islamic theology its name, *Mu'tazili* (Arabic for "leave" or "withdraw"). The Mu'tazilites were convinced that Islamic doctrines could be reconciled with Greek metaphysical concepts, and perhaps even established through dialectical reasoning.

Mu'tazilites worried about strict interpretations of the Qur'an, especially in light of passages that spoke of Allah's face and hands and other human attributes. They reasoned that the Oneness of Allah, or tawhid, prohibited any reading of the Qur'an whereby his essence could be distinguished from his attributes (as in all-knowing, all-powerful, all-wise). They denied that Allah could be conceived of as plural in either form or essence. These ideas led them to interpret the Qur'an figuratively and allegorically, with Allah's hands and face merely symbolizing the presence or power of God. They interpreted the anthropomorphic

Pearls of Wisdom

The nineteenth-century Islamic mystic Amir 'Abd al-Kader warned: "No one knows him in all his aspects; no one is ignorant of him in all his aspects. Those who are among the most knowing regarding him have said: 'Glory to Thee. We have no knowledge except what You have taught us. (Qur'an 2.32)'" *Spiritual Writings* (State University of New York Press, 1995)

passages in light of ringing statements about the unity of Allah, such as Surah 112: "He is Allah, the One and Alone in his Being." (v.1)

Mu'tazilites also worried about the traditional view of the Qur'an as an eternal, uncreated thing. They reasoned that to make the Qur'an to be the uncreated Word of Allah was to equate it with God or make it part of God. To their way of thinking, the Qur'an came into being at some point during the course of historical time. This was a demonstrable fact. Drawing upon logical reasoning, the Mu'tazilites concluded that an eternal Qur'an compromised the unity of God; conversely, a created Qur'an couldn't be considered divine since nothing created could be considered God. So here you see where Islamic thinkers owed something to their contact with Hellenistic Greek ideas. With the school of thought developed by the Mu'tazilites, Islam began to echo the rational tendencies in both Jewish and Christian traditions.

The Saga of al-Ash'ari

Not everyone appreciated the theories of the Mu'tazilites, even though the Abbasid caliphs in Baghdad enforced their doctrines with ruthless zeal in an episode called the *mihnah*, or inquisition. For 20 years beginning in 827 C.E., Muslims were required to accept these rational variations on traditional Sunni beliefs, with torture and even execution awaiting those who refused. One jurist, Ahmad Ibn Nasr al-Khuza'i, was crucified when he refused to give up the idea that the Qur'an is eternal and uncreated.

Sunni writers soon took up the challenge posed by the Mu'tazilites. Chief among their number was Abu al-Hasan ibn Ismail al-Ash'ari (878–941), a Mu'tazili student who during a dream one night experienced a visitation from Muhammad telling him to read the hadiths. Through his reading, he discovered a God of mystery and wonder and eventually became an uncompromising critic of the Mu'tazilites. But then al-Ash'ari had a second dream in which Muhammad rebuked him for his hardheadedness, and instructed him to use his god-given reason to pursue truth. Al-Ash'ari followed this advice and discovered a third way, somewhere in the middle between the metaphysical gymnastics of the Mu'tazilites and the unquestioning dogmatism of their ardent critics.

On the subject of Allah's attributes and his essence, al-Ash'ari taught that the attributes were real because the Qur'an said they were real. And not only were the attributes real, they were as eternal as Allah himself, and could not be otherwise. Al-Ash'ari pointed out the senselessness of using human analogies to account for

Allah's hands and feet and showing how they relate to the divine essence. Al-Ash'ari taught that human efforts to explain the divine essence and the timelessness of divine attributes would ultimately fail; such things were plainly beyond human reason and must be accepted on faith.

This raised the question of how Muslims should think about the Qur'an. Sunni theologians followed al-Ash'ari's lead and spoke of the Qur'an as being divine in its language and meaning, but not in the verbal intonations of the reciter or the physical pages of the book. So Sunnis believed that part of the Qur'an was, in fact, created, but the words themselves—the part that's important to salvation—are uncreated and eternal. Al-Ash'ari' allowed for interpretive approaches to the Qur'an, but rejected the idea the Qur'an must square with human reason.

Emergence of Kalam, or Theology

Al-Ash'ari is considered the founder of Sunni theology, called *kalam* (Arabic for "reason" or "discuss"). His successors continued to examine the question of Allah's being and his attributes, picking up where the ancient Greek metaphysicians and even the Mu'tazilites had left off. Al-Ash'ari had forged a third way, accepting both human reason and mystery, a partly created and partly uncreated Qur'an, and an Absolute with knowable attributes and an ineffable essence. Abu Bakr al-Baqillani (d. 1013) continued al-Ash'ari's work on the nature of God, and in *al-Tawhid*, he showed that Allah's existence could be proven through human reason, but other realities associated with the divine are known only through nonrational means, such as the Qur'anic revelation.

On another front, Sunni theologians tackled the thorny issue of predestination and free will, a classic issue in most theistic systems. If God is all-powerful and all-knowing, does that mean that human beings can't affect their eternal destiny? Does an omnipotent and omniscient God preclude human action and human choice? The Mu'tazilites and al-Ash'ari arrived at this question somewhat earlier because of their preoccupation with Allah's attributes. The Mu'tazilites came out in favor of human freedom: We can choose to follow Allah or not, and Allah judges us accordingly. For al-Ash'ari, this position

Take Heed!

Muslims caution against putting your own personal spin on the Qur'an, following the Prophet's warning: "He who interprets the Qur'an on the basis of his opinion is in error, even if he should put forward a commentary which he considers right."

diminished Allah's omniscience and omnipotence. He argued instead that our actions are determined. What lies in the domain of freedom is the goodwill we earn or spurn because of these actions. This is hard to grasp, but then again, al-Ash'ari kept trying to remind everyone that some things defy human reason and must be accepted on faith.

Later writers picked up the question of good and evil, which grew out of the problem of human freedom and predestination. If Allah is in complete control, does that mean he is the author of evil? Sunni theologians considered this a mystery, but ventured that Allah created both good and evil for human beings, forming a system with limits that defined the range of human accountability. Since Allah is limitless, this doesn't apply to himself, and therefore evil doesn't pertain to his nature or attributes. Here you see Islamic thinkers wrestling with precisely the same enormous issues that vexed Christian theologians, principally owing to their joint discovery of ancient Greek metaphysics.

The Emergence of Falsafah, or Philosophy

But this was only the beginning. Islamic thought enjoyed a sort of golden age in the tenth and eleventh centuries, with such intellectual heavyweights as Abu-Hamid Muhammad al-Ghazzali, Abu Ali ibn Sina (Avicenna), and Walid ibn Ahmad ibn Rushd (Averroës) building a large body of Islamic philosophy that played off themes in Sunni theology. These thinkers took advantage of the circulation of Greek philosophical texts in Arab and Persian cultures starting in the ninth century, and eventually gave birth to a revolutionary vision of the ultimate reality. In time, Sunni theologians rejected the mature ideas of kalam and falsafah, and Islamic philosophy tracked away from the traditional teachings in the orthodox Islamic schools throughout the Middle East, North Africa, and Spain.

Divinations

Al-Farabi's rediscovery of Aristotle in the early Middle Ages, and the development of Aristotelian thinking in the writings of ibn Sina and ibn Rushd, left a huge imprint in not only Muslim thinking, but in Jewish and Christian philosophy as well. Both Moses ben Maimon and Thomas Aquinas took their cues from Islamic falsafah.

Abu Nasr al-Farabi

Among the earliest philosophers of the Islamic tradition, al-Farabi (d. 980) borrowed heavily from parts of Aristotle's and Plotinus's ideas about God, envisioning the divine as an eternal, changeless entity that served as the first cause in a chain of causes. He strayed from the traditional Sunni doctrine that Allah created the world out of nothing (*ex nihilo*), and instead affirmed

the Greek cosmological belief in emanation, by which the universe proceeded from the One in a series of successive releases that reached its end with the appearance of the earth. Al-Farabi affirmed the reverse emanation idea as well, whereby matter develops into successively higher forms (plants, animals), reaching its apogee in the human mind, the repository of divine reason. Plato and other Greeks taught al-Farabi that the exercise of reason enabled humanity to transcend matter and unite with the divine.

Abu Ali al-Husayn ibn Sina (a.k.a. Avicenna)

You can probably guess that al-Farabi and his ilk rattled a lot of people's cages in the ummah, particularly the orthodox Sunni theologians and jurists who took responsibility for defending revelation and the tradition of the Prophet. But there was more to come. In Bukhara, in present-day Uzbekistan, ibn Sina (980–1037) picked up al-Farabi's writings and affirmed his reading of Aristotelian metaphysics. He used Aristotle's concept of the Necessary Existent to show how God was both first cause in a chain of causation, and the Existent by which all other existences depend. Drawing from Neoplatonism, ibn Sina envisioned the universe proceeding from the divine in a series of emanations, which he identified as Intelligences, resulting in the final emanation of Active Intelligence—the source of the material world, including humanity. He believed human intelligence was the chief means by which people can work their way back to the divine; Muhammad, for example, was particularly receptive to the Active Intelligence and was rewarded with direct comprehensions of the ultimate, divine Intelligence.

Abu al-Walid Muhammad ibn Rushd (a.k.a. Averroës)

Ibn Sina influenced both Shi'ite and Sufi (Muslim mystic) thinking, which you'll learn more about in the next few chapters, but had few followers in the Sunni tradition. His system challenged the Sunni concept of creation ex nihilo, diminished Allah's role in the process of human-divine reconciliation, and stressed the importance of human reason in the pursuit of ultimate truth. In the face of attacks on al-Farabi and ibn Sina, ibn Rushd (1126–1198) of Córdova, Spain, came to their defense, attempting a thorough exploration of the kinship of faith and reason. Ibn Rushd was concerned to show that philosophy, together with the Qur'an, can lead us to a more satisfying concept of God than revelation alone. For example, thinkers struggled with the question of how God could create everything at once in some point in time if the divine, as eternal, isn't bounded by or structured by time. Ibn Rushd reasoned that this problem

derived from a false extrapolation from human experience to the divine nature. With God, you can't assume a sequence of thought and action, as you can with humans who move through time from initial thought to subsequent action. God collapses these distinctions, and is both pure intention and pure cause at one and the same time.

Questions such as these gave ibn Rushd lots of points to ponder, and he rigorously tackled them in a remarkable body of work that influenced adventuresome thinkers within the Muslim ummah, especially the Sufis, and Jewish and Christian intellectuals as well. Traditionalists, though, found ibn Rushd's work and the work of al-Farabi and ibn Sina to be too far beyond the pale of acceptable talk about God. Traditionalist schools of theology shied away from the speculations of falsafah in favor of intensive study of the Qur'an and the hadiths of Muhammad, which they believed offered sufficient guidance to the ummah in following the correct path.

Shari'ah: Finding God in Islamic Law

Many of the great Muslim thinkers led double lives as philosophers and imams or, said another way, scholars and judges. Ibn Rushd is a great example, because he devoted his life to studying and explaining Aristotle to medieval Spanish Muslims while serving as a judge in Seville and Córdova. Muslim jurists such as ibn Rushd assumed responsibility for keeping alive the Islamic *shari'ah* (Arabic for "path to follow," in reference to the Muslim code of law). When presented with a case, ibn Rushd and others looked to four agreed-upon sources to make a determination: the Qur'an and hadiths of Muhammad, the consensus opinion (*ijma*) within the ummah, and commonsense analogies (*qiyas*). This process, called fiqh, produced legal doctrines across a spectrum of human activity, from marriage and divorce to taxation and contracts. In this way, Muslims learned to distinguish between what is obligatory, recommended, discouraged, and prohibited.

Word to the Wise

Ijma in Arabic means "consensus," specifically the unified opinion of the Muslim ummah, or precedent in Islamic legal tradition.

You can probably see that shari'ah bears a faint resemblance to the Jewish halakhah, which we encountered in Chapter 7. Both endeavor to ensure that every aspect of life is conducted in a manner consistent with available revelation and collected opinion about the revealed truth. No area of personal behavior or human relations should be

exempt from purification and surrender to God. But in the first three or four centuries of Islamic history, Muslim jurists disagreed about the relative weight that should be given to each of the four sources of law, with jurists on the strict end of the spectrum advocating a literal application of the Qur'an and Muhammad's sayings. The argument over law reflects a larger problem that Islam and all the other great religions had to confront: How do you take the perfect revelations of an infinite God and apply them to the chaos of human affairs, using imperfect and finite human understanding?

Sunni jurists tended to take the surest road and simply read the Qur'an and the hadiths in their most literal sense. Of course, this paralleled their reaction to falsafah; Sunni imams tended to prefer the direct, unambiguous language of the Qur'an to the dangerous metaphysical sorties inspired by Aristotelian questions about ultimate reality. They didn't worry, as did the philosophers, about the face and hands of Allah in the Qur'an, or the concept of creation ex nihilo, but affirmed the ultimate reasonableness, as the Qur'an teaches, of otherwise "hidden reality," or "that which is beyond the reach of human perception and ordinary cognizance." (Surah 2.3) So if you find the Qur'an a little fuzzy on the subject of God's nature and attributes, don't blame God, but blame a fallible and limited human mind that can catch only glimpses of a perfect, infinite, and eternal entity.

The Least You Need to Know

- The Sunni tradition in Islam embraces 85 percent of Muslims worldwide.
- The Sunnis separated from the Shi'ite branch over the question of who should lead the ummah (the Muslim community) after Muhammad's death.
- Disputes among Sunni theologians erupted over whether Allah's essence could be distinguished from his attributes, and whether the Qur'an is an eternal or a created thing.
- Great Islamic thinkers such as al-Farabi, ibn Sina, and ibn Rushd borrowed the idea of emanation from Greek philosophers, which got them into trouble with traditional Sunni theologians.
- Shari'ah, or Islamic law, reflects the Muslim desire to conform every aspect of life to the will of Allah.

Chapter 18

God in the Shi'ite Tradition

In This Chapter

- Shi'ite beginning points in the post-Muhammad era
- Learn about the office of imam
- Muslim beliefs about the end of times
- Twelvers and Seveners
- What happens when the Mahdi arrives?
- Why Najaf, Kufa, and Karbala are holy sites

It's perfectly natural to ask the question: What's different about Sunni and Shi'ite concepts of God? You'll soon discover that as you go from one to the next, the differences don't seem all that great. Both uphold the tawhid (unity) of God, the eternal character of the Qur'an, Muhammad's role as recipient of revelation, and the Five Pillars, not to mention the application of shari'ah to every aspect of life. So what's the difference, then? The differences are lost on outsiders because they are rather subtle, but Sunnis and Shi'ites consider them quite significant; otherwise, the separation wouldn't have persisted to the present day.

The disagreement between Sunni and Shi'ia began in the seventh century, and involved questions of leadership following the death of Muhammad. Today, the continuation of the schism owes to differences of opinion about clerical authority. Of course, this is essentially the question of who's the best judge of the Qur'an's meaning. You can tell right away that this is a critical issue, since the Qur'an occupies a central place in the Muslim faith. Shi'ites give special emphasis to the figure of imam as both religious instructor and spiritual guide. Today, some Shi'ites believe that the imam is a spiritual being—a kind of divine manifestation—that guides them toward the esoteric meanings of Qur'anic passages. One of the consequences of this view is a rather distinctive way of perceiving divine immanence in a religion otherwise known for its emphasis on the transcendence of God.

Partisans of Ali

As you recall from the previous chapter, Muslims disagreed over who should lead the ummah after Muhammad's death. Abu Bakr and Umar enjoyed wide support as his successors, but then Uthman ibn Affan—of the Umayyad tribe that had previously persecuted Muhammad—came to office. After a lengthy and sometimes contentious reign, Uthman lay dead at the hands of a small group of his detractors, who preferred to see Ali, Muhammad's son-in-law, become caliph. Ali followed Uthman in the caliphate, but never enjoyed the universal support of the Muslim community. It appears that one of Uthman's fellow Umayyad tribesmen, Mu'awiyah, also claimed the title, dividing Muslim sentiment and setting the stage for a showdown.

Here the stories begin to differ, but it appears that Ali established himself at Kufa, in present-day Iraq, then engaged Mu'awiyah's forces in battle. Ali and Mu'awiyah agreed to submit the matter of succession to arbitration, which angered some of Ali's partisans, the so-called Kharijites who believed that the entire ummah should decide the question, not a select panel of arbitrators. One of the Kharijites killed Ali, thus handing the caliphate to Mu'awiyah. Ali's supporters then turned to his sons, Hasan and Husayn, but Hasan gave up his claims and retired to Medina. Husayn, however, permitted a cabal to organize a challenge to the rule of Mu'awiyah and the Umayyads. The Umayyads and their allies in Iraq acted swiftly against them, killing Husayn and his followers near Karbala in October 680 C.E.

Points of Departure

Husayn's death inspired the Kufa Muslims to even greater levels of devotion to the cause of succession through Ali's family line. Husayn had given Ali's partisans a martyr, which helped transform their faction into a popular movement. They alighted upon Muhammad ibn al-Hanafiya, one of Muhammad's natural sons, and claimed the caliphate on his behalf. For his part, al-Hanafiya wasn't very enthusiastic about serving in this role, and lived out his life in Medina, reconciled with the Umayyad caliphate centered in Mecca. But the movement in Kufa continued to grow. Some followed the lead of a mysterious figure named al-Mukhtar ibn Abu 'Ubayd at-Thaqafl, who declared al-Hanafiya to be the Mahdi, a kind of Islamic messiah that Muslims expected to arrive one day to establish an era of peace and justice. We'll discuss the concept of Mahdi in Islamic thought in a short while. Like Husayn, al-Mukhtar met a bloody fate, leaving Ali's partisans in a state of disarray. From this point, the party of Ali, or Shi'ia, disagreed on how to proceed. This is where the faction itself became factionalized.

Divinations

It's a reach to call Husayn's death in 680 C.E. the founding moment of Shi'a Islam, but it has special meaning to contemporary Shi'ites. Every year, Shi'ites commemorate his martyrdom with public rituals that feature battlefield reenactments of Husayn's decapitation, and men beating their heads bloody with swords. In some places where conservative Sunnis dominate government, the so-called Ashura rituals are banned.

The Extremists

If you want to sort out the early history of Shi'a Islam, be prepared for some confusion. Those who believed the line of succession should proceed through Ali disagreed among themselves about how to respond to the Umayyad dynasty in the late seventh and eighth centuries. And this led them into serious doctrinal disagreement. An example of this doctrinal disagreement is the group of extremists, under the leadership of Abdallah ibn Saba of Kufa, who perceived Ali to be divine and worshipped him as God. Of course, the orthodox Islamic position is that only Allah is God, and God is one. Today, you can find a small group of adherents living in Iran who perceive Ali as a manifestation of the divine, but Sunnis and most Shi'ites have disowned them.

Twelvers

Extremists aside, three larger factions of Shi'a Islam grew out of a controversy over which descendents of Ali should be considered rightful imams. The largest group of Shi'ites today are the Twelvers, who got their name from the belief that eleven true imams proceeded in a line from Muhammad, through Ali to his son Husayn, ending with Hasan al-Askari, who died in 873 C.E. They believe Hasan secretly had a son named Muhammad al-Mahdi al-Hujja (the twelfth imam), who was hidden in a cave in central Iraq in the same year, and from time to time came out of hiding to reveal himself to pious Shi'a adherents. Twelver Shi'ites believe that this hidden imam is actually the Mahdi, who provides special insight to Muslim leaders in anticipation of his eventual reappearance on earth.

Take Heed!

The Shi'ite Shahadah offers a window on the differences between Sunni and Shi'ite, because it stresses the importance of the first imam, Ali: "There is no god but Allah, Muhammad is the Messenger of Allah, Ali is the Friend of Allah. The Successor of the Messenger of Allah and his first Caliph."

Seveners

The Twelvers represent the largest body of Shi'ites; a somewhat smaller portion affirms only seven true imams (and there's even a Fiver Shi'ism as well!). Seveners also hold to the idea of the hidden imam and expect his appearance as Mahdi at some point in the future. The largest Sevener group, the Ismailis, believe that the last true imam to proceed in the line of Ali was Isma'il, who died in 755 C.E. Ismailis spawned an imaginative array of doctrines, including the idea that God revealed himself to a sequence of prophets beginning with Adam and ending with Muhammad. Each prophet had a secret partner, with the prophet revealing exoteric truth (religious doctrine), and his secret partner conveying esoteric truth (supernatural insight into divine reality embedded within the doctrine). Ismailis who held to this scheme perceived Muhammad and Ali as the last doublet, with Muhammad revealing the exoteric, and Ali the esoteric truth. They further believed that after Muhammad came six imams who received direct apprehensions of the divine, with a seventh imam, the long-expected Mahdi, to come one day to establish an earthly paradise. Earlier, Ismaili Shi'ism dominated North Africa and Egypt; today, it is concentrated in East Africa, Yemen, Pakistan, and India.

Role of Imam

Ultimately, Sunni and Shi'a differences boil down to divergent visions of the role of *imam*, which gives a subtle inflection to their understanding of the ways of Allah. Sunnis see the role in a rather pragmatic light. Sunni imams oversee religious observances, lead community prayers, and offer leadership to the local mosque. The institution of imam in Shi'ism is another kettle of fish altogether. Here, the imams take on a more spiritual role, as guides to the hidden meanings of the Qur'an. All Muslims consider the acquisition of knowledge about the divine to be of paramount importance; in Shi'a Islam, however, the way a person acquires this knowledge takes on a rather unique form, connected to the figure of imam.

Word to the Wise

Imam means leader or model in Arabic. In Sunni Islam, imam refers to the person who supervises religious observances, while in Shi'a Islam the imamate relates to the dynastic succession of Ali, and to the doctrine of the hidden imam who provides spiritual insight to Shi'ite clerics.

A Guiding Light

Muslims of every stripe believe that the Prophet Muhammad possessed "excellent capabilities" that warranted his selection by Allah to receive the divine revelation. (Qur'an 74.1–2) Shi'ites go a little further, adding that these special capabilities passed along to Ali, the first male convert to Islam, then to successor imams in the eighth and ninth centuries. Of what do these special capabilities consist? Shi'ites teach that the imams bore within them the divine light, an inner manifestation of God that gave them direct access to the hidden secrets of the Qur'an. Only the imams possessed this light, and so only the imams could discern the esoteric truths embedded deeply within the exoteric language of the Qur'an. And this divine element within rendered imami interpretations of the Qur'an infallible.

Hidden Away

Shi'ites believe that for each generation after Muhammad, Allah provided an imam for the Muslim community to follow, someone gifted with special powers of spiritual cognition that enabled him to divine the fundamental mysteries of the Qur'an. Sunni caliphs considered Shi'ite imams to be threats to their rule, so they lashed out against them. Shi'ite tradition holds that each of the eleven imams were murdered during

their lifetimes. Twelver Shi'ites hold that the eleventh imam, Hasan al-Askari, rightfully feared for his son Muhammad's life and hid him away in a cave. They believe that Allah favored him with an abnormally long life, and he reappeared on occasion to guide the faithful until his final disappearance around 939 C.E. Rather than dying a physical death, the hidden imam experienced an "occultation," a type of spiritualization that enabled him to exist in perpetuity. Today, the hidden imam offers inspiration and direction to his earthly agents, who wield spiritual authority on his behalf.

The Ulema

The notion of a hidden imam sets the Shi'ites apart from the Sunnis, and results in a divergence of opinion about how Allah's revelation to humanity in the Qur'an should be handled. The Sunnis believe that the Qur'an can be read by anyone. Whenever disputes arise, the Sunni *ulema*, or community of Islamic scholars who have been trained in the Qur'an and in the science of fiqh (legal reasoning), try to gain resolution by working together and forging consensus. For their part, the Shi'ite ulema agrees that the Qur'an can be read by anyone, but they hold that it's more profound insights are accessible only to those under the guidance of the hidden imam, who designated the Shi'ite ulema as his earthly deputy.

Word to the Wise

Ulema derives from the Arabic root, *ilm*, meaning knowledge, and refers to the community of learned scholars who are trained in the Qur'an and Islamic law.

Reflecting the divine order, the Shi'ite ulema is arranged hierarchically, with certain figures having a weightier opinion than others. Most Westerners will remember the Ayatollah Seyyed Ruhollah Khomeini (1900–1989), who led the Shi'ite rebellion against the Shah of Iran and helped to construct the first modern Islamic state. His title, "ayatollah," means "sign of God," and reflects the high stature accorded to ranking clerics in the Shi'ite ulema. Millions of Shi'ites revered him, and continue to revere him, for reaching the Shi'ite ideal of consolidating religious and political power in the hands of the hidden imam's earthly designates.

Divine Immanence

If you think about it, imamology in Shi'a Islam gives its adherents a way to talk about the continuing presence of Allah in the world. The hidden imam lacks a physical body, but is spiritually present, making himself available to Shi'ites who seek truths

that are beyond normal human comprehension. Shi'ites can communicate to the hidden imam by leaving messages at the tombs of the early imams, most of which are located in present-day Iraq; Ali's shrine is in Najaf, while Husayn's is located in Karbala, and Hasan al-Askari's in Samarra. Thus, with the hidden imam, Shi'ites perceive a way to bridge the gulf between divine and human realities. It bears some resemblance to the Christian idea of a Holy Spirit, or the Jewish Kabbalah idea of Shekhina (divine presence), though Shi'ites insist that the hidden imam is not God, or part of God, but a perfect, sinless, metaphysical being that points to the ultimate source of truth in the universe: Allah as revealed in the Qur'an.

Continuing Revelation

With the idea of a hidden imam, you get a few other ideas that distinguish the Shi'ites from the Sunnis: continuing interpretive revelation and messianic expectation. As for the first idea, Shi'ites believe that Allah's revelation to humanity isn't closed, but continuous by means of the light granted to the imams, and carried forward by the hidden imam among us. This doesn't negate or even weaken the power of the Qur'an, but rather, gives its interpreters special power to discern the mysteries of the faith that lay behind its words and phrases.

Shi'ite doctrine veers in the direction of Sufism in this connection. We'll learn more about Sufism in the next chapter, but for now you'll understand Shi'ism's departures from Sunni Islam a little better if you recognize that Shi'ite clerics believe that Allah provides semimystical insight into the sacred text that transcends logic and reason. These insights add to the revelation that's available to humanity through philosophy, science, and other pursuits of the mind. And when the human mind errs through faulty or improper reasoning, the Shi'ite ulema provides correction, because the hidden imam helps them to look beyond the surface level of the Qur'an's language to divine the essence of its teaching.

Awaiting the Mahdi

So Shi'ites believe that the imam is an abiding spiritual presence that supplies continuous interpretive revelation. This way, the Muslim community possesses the means to follow the straight path taught to Muhammad and explained in the Qur'an. But

there's more. Shi'ites associated the office of imam with the Day of Judgment foretold in the Qur'an:

> And the day when the Hour will arrive, on that day they will be sorted out. Then as for those who had believed and done deeds of righteousness, they will be welcomed with all honors and entertained in a stately and delightful Garden. But as for those who had disbelieved and cried lies to Our Messages and the meeting of the Hereafter, it is they who shall be given over to punishment. (Surah 30.14–16)

The hidden imam plays the role of the long-expected Mahdi in Shi'ism, the figure who will return one day to establish a new dominion on Earth, where the faithful and just are rewarded and the wicked condemned. The Mahdi isn't mentioned in the Qur'an, but seems to be implied by various references to the "rightly or divinely guided one" (which is essentially the English meaning of the Arabic root of *mahdi*). Scholars have detected an early linkage between the imam and the Mahdi in the proclamations of al-Mukhtar, whose followers, known as the Kaysaniyah, devised the earliest formulation of Shi'a Mahdi doctrine. From there Shi'ites generally perceived the hidden imam to be the rightly guided one whose earthly return will initiate the final reckoning and the end of times.

Mahdism invites Muslims to look to the future with great hope and expectation, especially during times when it's difficult to see any reason for it. Over the centuries, periods of suffering and oppression induced Muslims to declare certain charismatic leaders as the long-expected Mahdi. Scholars have documented dozens of episodes in which leaders adopted the title and developed popular followings, prompting the creation of Islamic states. One of the more famous cases occurred in the 1880s in the Sudan, when Muhammad Ahmad (1844–1885) took the title of Mahdi and together with his followers, defeated an occupying Egyptian army. The Mahdi established an Islamic state, declaring along the way that the duty of pilgrimage to Mecca was to be substituted for duty to wage holy war, or jihad, against unbelievers. After his death the Mahdi was entombed at Omdurman, which became a sacred place for Sudanese Muslims. And they defended this site with fanatical zeal when the Egyptians, with help from Lord Kitchener and the British Army, returned to fight the Battle of Omdurman (1898) for control of the region. Historians remember this battle for the thousands of Sudanese jihadists who were slaughtered in the first field test of modern machine gun technology.

Unity in the Ummah

Differences of opinion about the Mahdi and the imam might lead you to assume that there's little common ground among Muslims regarding their concept of God. Not true. Sunnis and Shi'ites reciprocally acknowledge one another as true followers of Islam. And most efforts to compare the division to Christian schisms such as Roman Catholicism and Eastern Orthodoxy, or Lutherans and Methodists, tend to distort rather than clarify the terms at issue.

Muslims find near unanimity on questions deemed to be essential to the faith: the unity of Allah, the perfection of the Qur'an, the role of Muhammad as seal of the prophets, and the Five Pillars of faith. Differences tend to occur on the margins. Shi'ites tend to affirm human freedom; Sunnis are more comfortable with predestination. Shi'ites believe the imam to have metaphysical dimensions; Sunnis talk about the imam as a prayer leader. Shi'ite observances feature the martyrdom motif, commemorating the deaths of Ali and Husayn; Sunnis take a pass on these rituals. Perhaps the most important differences among Sunnis and Shi'ites have little to do with their concepts of God, and more to do with race, ethnicity, and region. For example, Shi'ites are the dominant faction in Iran and Iraq, and large communities of Shi'ite Muslims inhabit Lebanon, Yemen, Syria, East Africa, Pakistan, and the northern territories of India. Elsewhere, Sunnis dominate.

Pearls of Wisdom

O God, I make Thee my quest
and bear witness to Thy
Lordship,
acknowledging that Thou art my
Lord
and to Thee is my return.

—From a prayer attributed to Imam Husayn

In many Islamic countries, Sunnis and Shi'ites live cheek by jowl. In Iraq, for example, efforts are underway to encourage Muslim unity in the wake of Saddam Hussein's campaign against the Shi'ite majority. Some Iraqi Christians even nominated the Shi'ite cleric Ayatollah Ayat-Ullah Ali Al-Sistani for the Nobel Peace Prize for 2005 for his efforts to encourage Iraqi citizens to work together. He runs a website, www.alsistani.org, which tries to forge understanding about Shi'ite beliefs and practices. When asked if a Shi'ite and Sunni could pray together, he replied: "There is no objection to standing in a Sunni congregational prayer," though he gave his response a familiar Shi'ite touch, noting that the Shi'ite should recite additional Qur'anic surahs and acknowledge the imam.

The Least You Need to Know

- Shi'ites differ from Sunnis in ascribing to the imams special powers of spiritual discernment.
- Shi'ite factions acknowledge only Ali and his line of descendants as imams, but disagree with each other about when the line of descent broke off.
- The doctrine of the hidden imam offers Shi'ites a way to perceive the spiritual presence of Allah in the world.
- Muslims look forward to the eventual appearance of the Mahdi, who will initiate the Day of Judgment foretold in the Qur'an.
- Sunnis and Shi'ites agree on the essentials: Allah is one, the Qur'an is perfect, the shari'ah is the rule of life, and the Five Pillars represent the straight path.

Chapter 19

God in Islamic Mysticism

In This Chapter

- Mysticism in the hands of Muslims
- Exoteric and esoteric knowledge
- Reading the signs
- Sufi martyrs and mystics
- The best poetry in the world
- Sufism and the Islamic tradition

It's common for the people of God to grow tired of the rituals and doctrines of their traditions, and begin to seek what seems to be a more authentic, more personal experience of the divine. Even in my own tradition, which places a high value on theological rigor and liturgical formalism, you hear a faint cry of protest from time to time. Recently I enjoyed an ordination ceremony that included the old song, "Be Thou My Vision," in which the hymnist asked of God:

> Be Thou my Wisdom, and Thou my true Word;
> I ever with Thee and Thou with me, Lord;
> Thou my great Father, I Thy true son;
> Thou in me dwelling, and I with Thee one.

That last line contains a sentiment that you can find in most world religions, which scholars call mysticism. Mysticism is the impulse to seek hidden knowledge of God, or obtain a direct, unmediated experience of the divine presence. Within the Islamic tradition, mysticism, known as Sufism, has been alternately embraced and dismissed, though it is an impulse that traces its history to the beginnings of the faith. Many hands gave shape to Sufism, and in this chapter you'll encounter their remarkable stories and learn about their unique vision.

Kernels and Shells

We learned in Chapters 8 and 13 that Jewish and Christian traditions contain elements of mystical belief and practice. This kinship extends to the other major monotheistic faith, Islam, as well. Islamic mysticism took the name *Sufism*, which comes from the Arabic root for "wool," in reference to the crude garments worn by early Islamic ascetics who followed the mystical path. Mysticism is a curious, often misunderstood, discipline; those who practice it have a hard time explaining it to others in a way that doesn't immediately trigger suspicions.

With respect to the mystical experience, American psychologist and philosopher William James, in his famous book *Varieties of Religious Experience* (1902), said "no adequate report of its contents can be given in words." James described mysticism as more of a state of feeling than a state of intellect, which makes it impossible to adequately convey to another person the nature of the experience. He compared it to hearing a symphony; a few are gifted with a "musical ear" and will appreciate the symphony on a deeper and more intuitive level. For the rest of us, the symphony is just varying types of noise, with the occasional pleasing melody or moving rhythm thrown into the mix. Following this analogy, the unenlightened person can never appreciate what the mystic feels, and is "likely to consider him weak-minded or absurd."

Perhaps mysticism comes into clearer focus if we keep in mind the commonly held belief that God's essence is ineffable and God's ways are inscrutable. Human minds, being fallible and imperfect, cannot possibly comprehend the nature of the divine, so we've been told over and over throughout history. It follows that ordinary sense perception and patterns of human cognition will always fail to produce the knowledge of ultimate reality that we most ardently seek to possess. Islamic mystics teach that finding true knowledge about the divine is like finding a kernel wrapped in a husk or shell that's waiting to be cracked open or torn away—human reason alone can't do the trick.

There's an old tradition in the Western world of differentiating among exoteric and esoteric knowledge. Exoteric knowledge is the type you can gather merely by using your senses and engaging in commonsense reasoning. If you can follow a recipe for lasagna, then you've acquired exoteric knowledge. Esoteric knowledge, on the other hand, can be gained only by means of intuition, or perhaps an altered state of consciousness. On that latter point, spiritual advisors advocate a variety of methods for achieving an altered state of consciousness where direct apprehensions of God become possible: contemplation, yoga, ecstatic dances, hypnotism, and in the most extreme cases, hallucinogenic drugs (when used in religious ceremonies, they are called entheogens).

Signs and Signposts

Keep in mind the distinction between exoteric and esoteric knowledge, and you'll get a good grasp on the starting point for Sufism. Sufis believe that the Qur'an contains layers of meaning within each verse. Each features at least 7 meanings, and perhaps as many as 70. As you can see, to the Sufi way of thinking the Qur'an isn't just a bundle of information about Allah. It contains figures of speech, signs and symbols, allegorical passages, and so on, each pointing in some way to the esoteric truths of the divine, which require special disciplines of the mind and body to attain.

The Qur'an itself speaks frequently of signs. In Surah 30, for example, it describes the creation of the universe, the diversity of the nations, and the rhythms of nature as signs of Allah's benevolence and perfection. But Sufis go further, suggesting that particular words and phrases—structures of language—contain deeper, more mysterious realities than a surface reading would suggest. Here you see something of the spirit of Greek philosopher Heraclitus, who observed in the sixth century B.C.E.: "The Lord whose oracle is at Delphi neither reveals nor conceals, but gives a sign." Signs encode a matrix of meanings, not all of which are apparent at first blush. It sometimes takes a skillful interpreter to render the meanings of signs in all their richness and complexity. According to the Qur'an, "no one knows its true interpretation except Allah, and those who are firmly grounded in knowledge." (Surah 3:7)

Divinations

Ever heard of the whirling dervishes? They trace their roots to the Sufi brotherhood of Mawlawiyah, founded by the poet Jalal ad-Din ar-Rumi in thirteenth-century Konya (present-day Turkey). They dance and spin to music as part of their spiritual discipline, reflecting mysticism's close affinity to the artistic imagination.

So there's a bit of elitism in the mystical tradition, because not everyone can attain such dizzying heights of perception. But Sufis believe they are just following the very example of the Prophet Muhammad himself, who according to tradition experienced a sense of the divine presence on the Night of Power when he ascended through the seven heavens on his way to receiving the recitation. They reason that if you're going to follow the sunnah, or the way of the Prophet, then his mystical experience must be included.

A Philosopher's Second Career

Scholars have commented on the similarities between Sufism and earlier strands of thought that predate Islam, such as Christian Gnosticism and the Persian mystery religions of the late Roman Empire. But aside from the question of such influences, Sufism as we know it today developed in the first few centuries of Islamic history out of the peculiar dynamics of growth and change within the Muslim ummah. And no figure more clearly illustrates how the movement arrived at its present shape than Abu Hamid Muhammad ibn Muhammad Al-Ghazzali (1058–1111 C.E.), a Muslim philosopher and jurist who suffered a spiritual crisis and eventually became the most well-known Islamic mystic in history.

Early Excesses

Al-Ghazzali came on the scene long after Muslim zealots had moved in reaction to the perceived worldliness and intellectualism of Islamic leaders. Men such as Hasan al-Basri (642–728 C.E.) and Ibrahim ibn Adham (d. 770 C.E.) lived in extreme poverty as a way of exemplifying the self-denying ethics of the Qur'an and the hadiths of the Prophet. Those who live in extreme poverty because of religious commitment are known as ascetics. These ascetics inspired religious outsiders such as Bayazid al-Bistami (d. 874 C.E.) and Hussein ibn Mansur al-Hallaj (858–922 C.E.), who claimed ecstatic experiences of union with God that ran all the way to equating themselves with the divine; in fact, al-Hallaj was executed for proclaiming "I am the divine Truth!" It was a heady time for Sufi visionaries, but a dangerous one as well.

Pearls of Wisdom

For thirty years I went in search of God, and when I opened my eyes at the end of this time, I discovered that it was really he who sought me.

—Bayazid al-Bistami

Correcting Falsafah

Al-Hallaj threw a scare into the Sunni clerics and jurists who felt besieged on other fronts by Shi'ite Ismailis and speculative philosophers such as al-Farabi and ibn Sina. You might recall al-Farabi and ibn Sina from Chapter 17. The Sunni ulema searched for talented scholars to respond to Shi'ite assaults on traditional belief, and they discovered al-Ghazzali, who distinguished himself as a brilliant student of kalam and fiqh at Nizamiyah, the best Sunni school of the age, in Baghdad. Al-Ghazzali knew the ins and outs of Ashari theology and consumed the writings of the early faylasufs (Muslim philosophers). His expertise earned him a post at the mosque at Nizamiyah, and at the age of 33 he began a very public ministry as refuter of unorthodox views.

As a student, al-Ghazzali nurtured a deep appreciation for Islamic theology and philosophy; however, after a few years of further study and reflection, he became disillusioned. Where the rational faylasufs promised clarity and certitude, al-Ghazzali found only deeper and more vexing questions. In *The Incoherence of the Philosophers*, he challenged the metaphysical beliefs of al-Farabi and ibn Sina, concluding that their beliefs lacked any rational basis. Metaphysical philosophy hadn't proven from logical reasoning, for example, that the material world was uncreated and eternal. Nor had it proven the fancy scheme of emanation that it attributed to God as the means by which the material world took its present shape. In the end, al-Ghazzali came to believe that the rational approach to finding God wasn't sufficient to chase away uncertainty and establish a true understanding of the divine.

A Crisis of Faith

Still, al-Ghazzali kept on searching. You might say he became obsessed with the nature of knowledge itself, which he documented in his famous books, *The Revival of the Religious Sciences* and *The Deliverer from Error*. In these texts, al-Ghazzali examined various ways of knowing, such as philosophical speculation, inspiration via the Shi'ite imams, and theological dogmatism of the Asharite variety. His journey was nothing short of a tour through the history and present state of Islamic epistemology. As he recounted, his journey triggered a personal crisis in 1095, which he described as an illness of the mind—a kind of brain cramp. One of the symptoms suggests a great deal about his feelings of discomfort with contemporary Islamic efforts to speak authoritatively about God: He couldn't speak at all. God had "shriveled" his tongue, thus preventing him from giving any positive instruction to his flock at Nizamiyah. Thus incapacitated, he left his post and embarked on a spiritual quest, which took him to Damascus, Mecca, and finally back to Nizamiyah.

What al-Ghazzali Saw

In effect, al-Ghazzali's excursion had a dual quality. As he journeyed through sacred places in Jerusalem, Hebron, Medina, and Mecca, he also took an inner journey, searching deeper and deeper into his own heart. Journeys lead to discovery, and he recalled later: "I arrived at Truth, not by systematic reasoning and accumulation of proofs, but by a flash of light which God sent into my soul." By going beyond sense perception and conscious awareness, al-Ghazzali obtained a direct, inner comprehension of the divine. Now he understood the esoteric meaning of the exoteric renderings of truth he previously encountered in Islamic kalam and falsafah. That was enough to convince al-Ghazzali to follow the discipline of mystical Sufism. Eventually he mastered Sufi teachings and organized his own school of Sufism, returning eventually to teach at Nizamiyah before his death in 1111.

The Inner Path

Where previous Sufis had exceeded the boundaries of orthodox Islam, al-Ghazzali instead cautiously developed his mystical beliefs within the context of conventional Sunni dogma and Islamic shari'ah. He spoke of the importance of sound doctrine and legal principles; his great achievement was to merge disparate strands of Islamic thought into an integrated whole by demonstrating how Sunni theological concepts and Islamic rationalism became complete by adding the mystical experience of the divine presence within.

Pearls of Wisdom

Mystics believe religion is incomplete without an inner experience of the divine, as in this Sufi verse:

In your light I learn how to love.
In your beauty, how to make poems.
You dance inside my chest,
Where no one sees you,
But sometimes I do,
And that sight becomes this art.

—Jalal ad-Din ar-Rumi

Doing Mysticism the Sufi Way

Al-Ghazzali began his second career as a Sufi mystic by mastering its concepts and procedures. He found that much of the doctrine amounted to a focused sort of asceticism—denying fleshly appetites and cleansing the heart of impure thoughts and motives. He further discovered that the means of inner cleansing was *dhikr*, which means "remember" in Arabic. This is a Sufi discipline of meditation that trains the mind on Allah, which we'll go into in short order. But al-Ghazzali discovered quite soon that the doctrines were easier to master than the procedures: "What is most peculiar to them cannot be learned, but can only be reached by immediate experience and ecstasy and inward transformation." Here you learn something essential about Sufism—that the inner experience is the crucial ingredient of all higher forms of understanding, and yet this experience cannot be explained in a way that would satisfy the skeptic or the rationalist.

Eye of the Heart

Sufis speak rather cryptically of opening the "eye of the heart," which appears to be a kind of inner aperture of the soul that is similar to the "eye of the soul" spoken of Augustine in his *Confessions*. God uses this aperture to peer into one's inner being, moving past the feeble words and deeds that outwardly mark us as "religious" persons. We use this aperture to catch a direct, unmediated vision of the ultimate reality, bereft of the theological, doctrinal, and legal husks that shroud the kernel of the divine essence. According to twentieth-century philosopher and poet Frithjof Schuon, "God sees not only the outward, but also—or rather with greater reason—the inward, and it is this latter vision that is the more real one, or strictly speaking, the only real one, since it is the absolute or infinite Vision of which God is at once the Subject and the Object, the Knower and the Known." (*Eye of the Heart*, 1997)

A word of caution here: Esoteric traditions tend to discount religious doctrines and ritual practices as obstacles to be overcome. Sufis, following al-Ghazzali, have more respect for the Islamic tradition. The husk, as exoteric knowledge, might shroud the esoteric kernel within, but it is nevertheless a valuable form of knowledge. It is the thing that binds the ummah together, even as the *tariqah* ("way" or "path") pulls the individual away to prepare the heart for special revelation. Sufis perceive the exoteric knowledge to be the circumference of a circle, enclosing the esoteric knowledge within its boundary. That would make the tariqah the radius of the circle that connects the circumference to the center point.

Finding God in the Dhikr

The tariqah requires a discipline that lies outside the ability of most ordinary Muslims. Even the great al-Ghazzali struggled to master the practices of Sufism. To follow the Sufi way, you have to be initiated into the community and submit to the direction of a Sufi *shaykh* (master). The requirement is nothing short of what Muslims know as *tasawwuf*, or total conformity to the sunnah of the Prophet, not only in outward appearance but in inward purity of heart as well. Sufi shaykhs teach the method of remembrance—*dhikr* in Arabic—which entails intense concentration on the name of Allah. This notion of remembering Allah comes from the Qur'an, which describes itself as a reminder to its readers of things already known, but forgotten. Through our worldly preoccupations we forget the divine source of our being, and dhikr becomes a duty thrust upon all of us. But the Sufis want to go beyond normal understanding. By allowing the remembrance of Allah to gradually take over our entire consciousness, selfish thoughts become displaced and the ground is prepared for an intuitive vision of the divine.

Word to the Wise

Dhikr means "remember" in Arabic, normally used in connection with the Muslim devotional practice of contemplating the name of Allah.

An Eclipse of Self

There's an important idea here that many mystical traditions seem to share—escaping or suppressing the ego. Mystics describe their union with God as an experience of the total eclipse of self. The self gradually ebbs and the divine presence wells up inside, seemingly taking over. In one of the hadiths of Muhammad, this divine takeover is described in vivid language:

> My slave approaches Me with nothing more beloved to Me than what I have made obligatory upon him, and My slave keeps drawing nearer to Me with voluntary works until I love him. And when I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he seizes, and his foot with which he walks.
>
> —Fath al-Bari, 11.340–41, hadith 6502

Here Allah covets the obedience of his people, and when they move in his direction, he responds with love, so much love that they begin to lose their individuality and become absorbed in him. Most Sufis deny the radical implication of this belief, which

is to say the complete identity of the mystic with God, where each becomes indistinguishable from the other. Instead, Sufis speak of losing consciousness of the self or a cessation of normal patterns of cognition, as expressed in this stanza from the *Diwan of Shams-i Tabriz*, written by Sufism's—and maybe the world's—greatest poet, Jalal ad-Din ar-Rumi (1207–1273):

> That which the imagination hath not conceived,
> That which the understanding hath not seen,
> Visiteth my soul from Thee: hence in worship
> I turn toward Thee.

Here Rumi blurs the line between the two types of mystical experience: the acquisition of esoteric knowledge without conscious thought, and the direct sensation of the divine within. His poem also contains a hint of the Sufi mystics' main objective, which is to remove all the obstacles and barriers that divide human beings from God, especially ideas, concepts, and words. In al-Ghazzali's words, the mystical path requires "purification of the heart completely from what is other than God most high" and a consequent "complete absorption in God." (*Deliverer from Error*)

Take Heed!

According to traditional Islamic teaching, nothing created can be God, and God is One. Thus, Sufis walk a precarious line when they speak, as al-Ghazzali did, of mystical absorption into God. Sufis claim that the misunderstanding derives from our human failure to see all reality as a manifestation of the ultimate existent, God.

Ibn Arabi

Al-Ghazzali and Rumi lived in the eastern portion of the Islamic world and were influenced by Persian culture and language. Persia seemed to be a fertile ground for esoteric movements, going back to the mystery religions of the later Roman Empire and beyond. But just as important to Sufism was the Western mystic Muhyi al-Din ibn Arabi (1165–1240), who grew up in the shadow of the great Spanish Aristotelian ibn Rushd. There's a famous story that ibn Rushd once met the young ibn Arabi in Cordova, and brimming with spiritual power, ibn Arabi so affected ibn Rushd that he fell mute and began trembling. This meeting symbolizes the cross-fertilization of metaphysical reasoning and mystical experience in ibn Arabi's work, which totaled some 200 books, including his most famous books, *The Meccan Revelations* and *The Bezels of Wisdom*.

To understand ibn Arabi's concept of God, we'll have to use some rather evasive language. But he *was* a mystic after all, so there's no escaping it. It appears ibn Arabi was enchanted with the metaphysical speculations of the faylasufs, and began to describe all reality as a unity of being. In his scheme, God exists, and is the only true existent. Going further, everything that appears to exist is but an aspect of the divine unity. How can this be? Well, it's a riddle, but ibn Arabi speculated about an ultimate existent in which all other possible existents reside (that would be us human beings); this ultimate existent, the ineffable "unknown God," manifested itself as the God of revelation, or Allah, which longed to be known. So Allah breathed life into being, as a kind of reflection of himself. Mysticism comes into play in this scheme when Allah permits our escape from the impious notion that we're somehow distinct and separate beings apart from the divine, and gives us intuitive comprehensions of our unity with the One, the true existent.

The idea of the unity of being made ibn Arabi a bit, well, unconventional. But then there's the concept of the perfect human being, another of his innovations. Each person is a reflection of Allah, but some are more reflective than others. These special people manage to peer beyond the veil of humanity's seeming disconnectedness and disunity, and grasp their own oneness with the Absolute. Once they understand that they are manifestations of the underlying unified reality, they can resume their communion with the world, as perfect models for others to emulate. Ibn Arabi spoke of Muhammad as a perfect human being, in the sense of his self-realization of oneness with Allah, a spiritual polestar for the rest of humanity to use as a guide. And surely others would follow. This provides a basis for the distinctive Sufi doctrine of *awliya*, the cadre of spiritually gifted mystics, including the great shaykhs of Sufi history, who pass on into a type of sainthood after death and perform miracles and intercessions on behalf of the living.

Word to the Wise

Awliya, plural for *wali*, means guardians or friends; in orthodox Islam the word has legal and religious connotations, while in Sufism it is associated with the metaphysical power of the shaykhs, both living and dead.

Sufism and Traditional Islam

Ibn Arabi gave Sufism a firmer metaphysical framework, but didn't convince the Sunni ulema of his orthodoxy. That raises the question, are Sufis accepted within the broader Muslim community? Of course the answer is yes and no. Mystics such as al-Bistami (804–874 C.E.), who once proclaimed, "I saw the Ka'ba walking around me,"

were deemed sufficiently blasphemous to merit condemnation or even execution. Sunni theologians never got comfortable with the pantheistic tendencies of ibn Arabi or the famous Sufi mystic Yahya Suhrawardi (1155–1191), who was executed by the Sunni ulema for his apparent heterodoxy. Suhrawardi blended Zoroastrian cosmology, Greek Gnosticism, and Islamic esoteric thought to form the Ishraqiyah school of Sufism, which is a kind of theosophy that perceives various religious traditions as disparate lights, each partaking and reflecting the Light of Lights.

Al-Ghazzali played a significant role in tempering the excesses of Sufism and explaining its approach in language that the Asharite theologians could understand. Furthermore, Sufism developed institutionally through brotherhoods resembling Roman Catholic monastic orders, which are led by spiritually gifted shaykhs. These brotherhoods also helped to channel Sufism into more orderly directions. Today, the dominant Sufi brotherhoods are Chishtiyya, the Naqshbandiyya, the Qadiriyya, and the Mujaddiyya and are distributed widely throughout the Muslim world. In the beginning, these brotherhoods gave the Sunni ulema a visible target, then an instrument of regulation. Eventually, they imposed their own kind of internal order, thereby limiting the range of mystical possibilities to those sanctioned and encouraged by the brotherhoods.

It's safe to say that Sufism is an established, if marginalized, part of the Islamic tradition. Sunni imams and jurists understand the value of esoteric knowledge, but do not permit departures from the exoteric teachings made available to the ummah in the Qur'an and the sunnah of Muhammad. Strict Muslim traditionalists, such as the dominant Wahhabist sect (a fundamentalist branch of Sunni Islam) in control of most of the mosques and madrassas (schools) in Saudi Arabia, consider the Sufi idea of union with God to be the height of blasphemy. And Shi'ites dislike the Sufi practice of arranging deceased imams and shaykhs into a spiritual hierarchy. Where you see the Sufi influence most plainly is the popular belief among ordinary Muslims of the need for an inner, subjective experience of the divine.

The Least You Need to Know

- Mystics divide knowledge into exoteric (outer) and esoteric (inner) types.
- The mystical path seeks the attainment of esoteric or inner knowledge of the Absolute.
- Sufis work through shaykhs, spiritual leaders who have mastered the mystical path and return to guide others.

- Early Sufism derived from ascetic and ecstatic Islamic practices, but took a philosophical and poetic turn in the medieval writings of al-Ghazzali, ibn Arabi, and ar-Rumi.
- Most Islamic leaders are uncomfortable with the Sufi notion of unity with God.

Chapter 20

God in Islamic Renewal Movements

In This Chapter

- Wahhabism and Mahdiyya
- Updating Allah for modern times
- Islamic fundamentalism 101
- Muslim Brotherhood
- Meet Sayyid Qutb, theorist of Islamic radicalism

In the passage of time, theologians, philosophers, and mystics contributed to a growing complexity and sophistication within the tradition started by the Prophet Muhammad in the seventh century. Their visions added new facets and angles to the original Islamic concept of God; for example, you can see outside influences at work in al-Farabi's and ibn Sina's discovery of Aristotle and Neoplatonism, or Suhrawardi's engagement with Persian and Greek religious traditions. Closer to our own time, the Muslim ummah confronted altogether new stimuli, spinning out movements for reform and renewal that were integral to the shaping of modern Islam.

Today, debates rage within the Islamic community over how to respond to secular forces such as scientific materialism, consumer capitalism, democratization, and cultural pluralism. Muslims aren't alone in this predicament—Christians, Jews, Hindus, Buddhists, and adherents to a wide variety of other faiths wrestle with the same question. There's quite an interesting parallel between the Islamic, Jewish, and Christian experiences: Each of the Abrahamic monotheisms developed modernist and traditionalist polarities, dividing the faithful into mutually suspicious and sometimes openly hostile camps. We encountered the Jewish and Christian polarities in Chapters 10 and 15; here you'll discover the Islamic polarities in the traditionalist visions of Wahhabism and Mahdiyya versus the modernizing efforts of progressive Sunni, Shi'ite, and Sufi clerics.

Islam and the West: A Thumbnail Sketch

From the very beginning, Islam harbored a divided conscience toward adjacent civilizations and cultures. It affirmed and incorporated the religious visions of Judaism and Christianity, and yet, as Muhammad's life demonstrated, Islam's intentions were not only spiritual and religious, but political and military as well. Under Muhammad, Islamic rule spread throughout the Arabian Peninsula, and under the first four caliphs, extended to Palestine, Syria, Persia, and Egypt. The Umayyads of the late sixth and early seventh centuries conquered North Africa, Spain, Asia Minor (Turkey), and northern India. Clearly, Muslim leaders had ambitions not unlike those of the Greeks, Romans, Persians, and other ancient Near Eastern empires, not to mention European colonialism closer to our own time.

Divinations

Islamic perceptions of the West are colored by the Crusades, which began in 1095 and proceeded in waves for the next two centuries. Europeans occupied Palestine and Syria for some 90 years before Muslim armies under Saladin defeated them in 1187. Among the more famous ruins you can still see today is the Krak des Chevaliers in Syria, which housed Crusader knights for 172 years.

Gradually, the Abbasid caliphate (successor to the Umayyads) disintegrated, having lost effective control of the Muslim empire first to the Fatimids, then the Seljuks of Central Asia, the Mameluks of Egypt, and finally the Ottoman Turks. The Ottomans converted to Islam and assumed the role of defenders of the faith. They protected Islamic holy sites (like Mecca and Medina) and instituted the shari'ah throughout their domain. In this way, they provided Arab and non-Arab Muslims alike a focal point of unity, which brought the Sunni ulema to throw its support behind them. By 1700, the Sunni religious

establishment had gotten so cozy with the Ottoman political leadership, you couldn't really distinguish between them.

The downside of this arrangement became clear as the Ottoman Empire began to decay, and then overreact to growing Western pressures. Muslim clergy became associated with the ineffectiveness of the Ottoman state, as defeat after defeat humiliated Ottoman armies and navies, and as the political leadership lurched in the direction of political and military modernization in an effort to compensate for leadership failures. Ultimately, the forces of disintegration were too great for the Empire to bear, and the Ottomans were unable to fend off colonial intrigue and outright territorial annexation by Western powers such as Britain, France, and Germany.

Ottoman decline fractured any unity the Muslim ummah could claim to possess. Sunni clerics became targets of severe criticism for their perceived failure to bring about an Islamic social order in conformity with the Qur'an and guided by the shari'ah. By 1900, two movements for reform in Islam—Wahhabism and Mahdiyya—gained traction amid this widespread disaffection. These movements used language and tactics that fascinated Muslim writers and activists of the early and mid-twentieth century, who then provided the intellectual and doctrinal architecture of Islamic fundamentalism today. Historian Bernard Lewis wrote a famous book about souring relations between Islam and the West: *What Went Wrong?* (Oxford University Press, 2002). If you want an answer to Lewis's question, a good place to begin looking is Wahhabism.

Wahhabism

A sequence of events in the late 1600s produced the necessary stimulus for one of modern Islam's most influential renewal movements. Sultan Mustafa II directed one last military effort by the Ottomans to maintain control of the Empire's European possessions, but he suffered a bitter and embarrassing defeat in 1697 at the Battle of Zenta. The combined forces of Russia, Austria, Poland, and Venice extracted humiliating concessions from the Ottomans in the Treaty of Carlowitz (1699), including territories in Hungary, Croatia, Slovenia, and parts of the Ukraine. Though you never read about this in the history books, these concessions sent a shockwave throughout the Muslim world and prepared the ground for the advent of Wahhabism.

On the margins of the Ottoman Empire, but in the center of Islam in the Arabian Peninsula, Muhammad ibn Abd al-Wahhab (1703–1792) came of age having studied orthodox Sunni doctrines, and begun a career as scholar and teacher of traditional

Islam. He was known for teaching that Shi'ite imamology had added to, and therefore corrupted, the truths of the Qur'an and the purity of the Islamic faith as revealed to Muhammad. It seems he was trained in the most conservative methods of Islamic jurisprudence, the Hanbalite school, and was enchanted by the writings of an earlier purist, Ahmad ibn Taymiyya (1268–1328) who bitterly attacked the Mameluk Sultans of Egypt for failing to rid Islam of Shi'ite devotion to the deceased imams and the Sufi quasi-divinization of the shaykhs. The language of a corrupted Islam requiring purification became the predominant motif of Wahhabbism as it took root in the eighteenth century.

Wahhab succeeded in convincing provincial leaders in Arabia to adopt his program of renewal through purification, particularly the leader of al-Dar'iyah, Muhammad ibn Sa'ud. They formed a coalition to implement strict adherence to the most literal interpretations of the sunnah of the Prophet. Their unshakable commitment to the *tawhid* ("oneness") of Allah, for example, caused them to forbid the worship of great Islamic spiritual leaders and pilgrimage to their shrines. And they rejected the Sufi claim of an alternate path to God outside the instructions given by Allah in the Qur'an and developed in the shari'ah. But they also rejected unthinking acceptance of orthodox Sunni theology. The ideal, they claimed, was *ijtihad.* This refers to the exercise of independent judgment in Qur'anic interpretation, based on rigorous study of the entire Qur'anic revelation and the Prophet's hadiths (which offer guidance to those who seek the proper understanding of divine truth). Ijtihad, they believed, offered the only antidote to the ignorance and idolatry that pervaded the Muslim community under Ottoman rule. Of course ijtihad also necessitated strict adherence to the shari'ah in every aspect of religious, social, and economic life.

Word to the Wise

Ijtihad is an Islamic concept that refers to independent judgment in matters of Qur'anic interpretation.

The Saudi family, together with their allies among the Wahhabist mullahs, eventually gained control of most of the Arabian Peninsula, including the holy cities of Mecca and Medina. The Ottomans could no longer ignore the Saudi-Wahhabist threat to their power, and so the Ottomans suppressed the Wahhabists at the onset of the nineteenth century. But in the minds of many Arabs in the Peninsula, the short Saudi-Wahhabist reign in the eighteenth century was a kind of golden age, and Wahhabist partisans made small inroads toward a more general restoration over the next half century. In 1902, with the disintegration of the Ottoman Empire in full swing, Abd al-Aziz ib Abd al-Rahman (also known as ibn Sa'ud), conquered Riyadh, and proceeded to consolidate much of the Arabian Peninsula into the hands of the Saudi

family. The Saudi family's work culminated with the 1932 declaration of the nation of Saudi Arabia, under the spiritual guidance of Wahhabist scholars and clerics.

Mahdiyya

Wahhabism wasn't essentially anti-Western, though it did teach resistance to beliefs and practices that the ulema considered un-Islamic, including those of a "foreign" derivation. In the main, Wahhabism had its sights on internal targets, namely Turkish and Egyptian rulers who weren't sufficiently committed to Islam in the eyes of Wahhabist mullahs. Similar dynamics produced the Mahdiyya (followers of self-proclaimed Mahdi Muhammad Ahmad) in the Sudan, though along the way it developed an overt hostility toward Western colonialism and Western culture. We discussed the theological content of Sudanese Mahdism in Chapter 18; it's sufficient to remind you here that the Mahdi figure in Shi'ite tradition has apocalyptic and eschatological value because of its association with the future reckoning at the end of history.

Sudanese Mahdism came about as a direct consequence of British colonial interference in Egyptian and East African politics. Britain opened the Suez Canal in 1869 and soon became dependent on this vital corridor for facilitating its Indian trade. Local pressures and Ottoman decline forced Britain to interfere more directly in Egyptian affairs, and by 1880 the British government had come to exercise something akin to a protectorate over Egypt. When Governor-General Gordon, Britain's colonial chief in the Sudan, retired in 1880, political uncertainty reigned up and down the Nile River valley.

In the year of Gordon's retirement, a remarkable figure appeared on the scene, a religious leader named Muhammad Ahmad ibn 'Abd Allah, who had risen to chief shaykh of the Sufi brotherhood Sammaniyah. He visited the people of Kordofan in central Sudan and learned of their suffering at the hands of pillaging army veterans, newly empowered slave traders, and unscrupulous tax collectors. To his way of thinking, the only solution for the Sudanese people was a return to the original vision of Muhammad in the seventh century. To this end he preached against an array of interconnected enemies—of course the British, but also an array of locals who sustained the regime, including Egyptian and Turkish collaborators and the Islamic leaders who gave them religious cover. To put a finer point to it, Muhammad Ahmad declared a jihad against the foreign infidels and their Muslim collaborators—perhaps the first jihad in the modern period declared against a Western power with the goal of instituting a purified Islamic state. (More on that later in this chapter.)

At this point Muhammad Ahmad revealed himself as the Mahdi, come to establish true justice and righteousness, and with the support of some Islamic clerics in the region, gathered an army of some 30,000 men for a military campaign against the Egyptians and British. The Ansar, as the Mahdi revolutionary army was called, rolled up victories against several Egyptian armies and even destroyed a British garrison at Khartoum under former governor Gordon. The Mahdi then instituted strict Islamic rule in a unified Sudan, which lasted for more than a decade as Sudanese Mahdist armies embarked on a failed campaign to spread the revolution to the rest of the Middle East. Severely weakened, the Mahdist regime couldn't withstand a British force under Lord Kitchener that reoccupied the region to prevent the French from assuming control of the Upper Nile region.

Divinations

Purification started right away in the Mahdi army. Muhammad Ahmad demanded his men follow the shari'ah, give up liquor and cigarettes, and maintain ritual separation from women. A strong martyr element entered the picture, since the Mahdi Muhammad Ahmad told the troops that service in the jihad replaced the Islamic requirement of pilgrimage to Mecca.

Allah for Modern Times

People who promoted Islamic renewal took aim at both European colonial officials and the Muslim leaders who supported the foreign presence. In the process, reformers created a potent combination of jihad and martyrdom, zeal in the cause of purity, and a vision for a universal Islamic caliphate. This combination fastened itself on the minds of subsequent purists who shaped modern Islamic fundamentalism. But this wasn't the only vision to emerge from Islam's encounter with the West in the nineteenth century. Some scholars and jurists charted a less militant course by reminding themselves and the West of Islam's contributions to civilization and asserting the value of critical reflection in theological and legal matters.

The problem the less militant thinkers identified was one of misunderstanding and prejudice. Western colonizers ridiculed the backwardness of the Middle East, including its main religious traditions, and compared the region unfavorably with the progressive, enlightened culture of Western Europe. While some Muslims rebelled against this Western characterization and responded with calls for purification and jihad, others asserted Islam's rich intellectual heritage and the essential rationalism of the faith. These thinkers, often referred to as Islamic modernists, were in fact convinced that Islam and the West had much to learn from each other, and they gave rise to a broader vision that embraced scientific and technological progress.

Muhammad Abduh

A good start on this topic is the famous Muhammad Abduh (1849–1905), a teacher at the al-Azhar mosque in Cairo. Abduh possessed a vision of Islam's future in which theology and modern science works hand in hand to clarify ultimate truth. In this effort, Abduh reminded both the West and the Muslim ummah that the original revelation to Muhammad was designed to dispel ignorance and superstition through a rational faith based on logical reasoning and demonstrable proofs. Ancient Muslims led the world in mathematics, astronomy, and medicine. And yet the orthodox responses to medieval falsafah resulted in a kind of intellectual rigor mortis, which was exacerbated by the Sufi tendency to set reason against intuition and experience. Abduh argued for a greater appreciation of the work of intellectuals in the Islamic tradition. As a member of the ulema, Abduh called for an interpretation of the shari'ah that would permit critical evaluation of Qur'anic revelation in light of changing times and circumstances, which of course is a far cry from the positions taken by the Wahhabists and Mahdiyya through the nineteenth century.

Pearls of Wisdom

Fazlur Rahman, a modernizing Islamic scholar, wrote: "The moral law and religious values are God's command, and although they are not identical with God entirely, they are part of him. The Qur'an is, therefore, purely divine."

—*Islam* (University of Chicago Press, 1979)

Indian Variations

Scholars use Abduh as an illustration of a modernizing spirit among Muslims in the Middle East. Even more daring were Amir Ali (1894–1925) and Muhammad Iqbal (1877–1938), whose lives spanned the transition to the twentieth century. These thinkers from Muslim quarters in India stressed the liberal qualities of Islam. Ali's *Spirit of Islam* reminded Muslims of the Qur'an's broadmindedness and its language of inclusiveness. Where the diehards of Arabia and the Sudan preached jihad, Ali spoke of compassion for the poor and disinherited. He further counseled that the values of the Qur'an and the shari'ah were what counted, not the matrix of rules and procedures that the early Islamic leaders produced to activate these values. Put simply, the rules could drift with the culture.

To Muhammad Iqbal, individual Muslims should exercise independent judgment in order to bring new ideas and concepts to bear on the Qur'an. Like Christian process theologians, Iqbal perceived the human and divine as engaged in an evolving creative

process in which God permitted individuals the freedom to deploy reason and imagination. This creative activity signaled an openness toward the Absolute and resulted in a fuller approximation of the divine will in the world. To Iqbal, the West was first to promote individualism, but had no means to prevent individualism from being perverted into narcissism, materialism, and capitalist exploitation. Utilizing the spiritual resources of Islam and exercising human creativity, Iqbal believed Muslims could model the kind of humane, orderly, and compassionate community called for in the Qur'an, and hoped for by Enlightenment and Romantic-era philosophers in the West.

The Muslim Brotherhood

Maybe Iqbal was on to something. After all, Europeans who lived through the political, social, and intellectual developments of the early twentieth century experienced a crisis of confidence in Western culture. And then came the shattering experience of World War I. At the war's close, events set in motion particular dynamics that gave rise to the modern Islamic fundamentalist movement, which called for renewal in a way utterly opposed to the modernist visions of Muhammad Abduh, Amir Ali, and Muhammad Iqbal.

What happened? Well, in 1920, British and French armies pushed into the Middle East to take control of territories formerly ruled by the Ottoman Empire (France in present-day Lebanon and Syria, Britain in Palestine, Jordan, and present-day Iraq). The League of Nations mandated independent Arab states, but under the tutelage of the old Western colonial powers. This mandate came right on the eve of the collapse of the Ottoman caliphate in 1923. To Muslims, these events signaled the dissolution of Islamic unity and the domination of the ummah by foreign—think infidel—powers.

Take Heed!

It's become fashionable to claim that Islamic radicals acquired their violent, anti-Western attitudes from Europeans themselves. True, men such as Hassan al-Banna and Sayyid Qutb read Karl Marx and Friedrich Nietzsche, but this ignores the deeper roots of jihadist puritanism in Egypt, which go back as far as ibn Taymiyya in the fourteenth century.

Hassan al-Banna (1906–1949) witnessed these events, and like millions of other Muslims, recoiled in horror at the low state of the Islamic faith in the interwar years. Al-Banna witnessed the British occupation firsthand at Ismailia, on the Suez Canal. He became familiar with the literary works of the Islamic modernists, including the writings of Abduh, al-Afghani, and Rashid Riga, and knew the major ideas of the

Sufi shaykhs as well. These thinkers failed to create a popular impetus for reform and renewal. Nor did the modernists create the institutional mechanisms for the unification of the ummah across national boundaries. Hassan al-Banna tried to supply this deficiency with the Society of the Muslim Brothers.

The Muslim Brotherhood developed an outlook that combined Islamic renewal through purification and open resistance to Western influences in Islamic society. Soon, Muslim Brotherhood chapters opened in Syria, Lebanon, Palestine, and the Sudan, but their impact was most immediately felt in Egypt, where terrorists affiliated with the Brotherhood assassinated Prime Minister an-Nuqrashi in 1948 on charges of collaboration with the British occupation. The Egyptian government murdered al-Banna in response, and the Brotherhood replied with an attempt on President Gamal Abdel Nasser's life in 1954. Here you should remember the earlier example of ibn Taymiyya, whose calls for purity and jihad drew a repressive response from the Egyptian Mameluks before they ultimately accepted him as a renewer and restorer of the faith.

In the Shade of the Qur'an

Central to the efforts of the Muslim Brotherhood and other conservative renewal movements is the Muslim concept of *mujaddid.* Muslims believe Allah appoints a mujaddid about once a century to decontaminate Islam from various innovations and corruptions in belief and practice. Purifiers of all stripes lay claim to this title; agreement on who should bear it is elusive. But belief in the concept of mujaddid lies behind many of the recent Islamic renewal movements that want to turn back the clock to the seventh century and restore Islam to its supposed original purity.

One of the Muslim Brotherhood's intellectual heavyweights, Sayyid Qutb (1906–1966) aspired to the role of mujaddid. Qutb was educated in the United States and upon his return joined the Muslim Brotherhood. Eventually he was imprisoned and executed for his alleged role in the plot against Nasser, but while in prison he wrote *In the Shade of the Quran* (English trans., Wamy Intl. Inc., 1995), a thick commentary on the Islamic sacred text that ran to 15 volumes. The *Shade* is more than a commentary, though. It indicts Judaism for

Word to the Wise

Mujaddid is a reformer within Islam who is expected to appear once a century to purify the faith. **Aqidah** refers to a posture of rigidity in regard to doctrine or belief, commonly associated with Islamic fundamentalism.

failing to live up to its moral vision, and Christianity for distorting the message of Jesus. He identified a "hideous schizophrenia" in Western thought, a division between the spiritual and material worlds that God never intended. He claimed this division was the result of Christianity's importation of Greek philosophy into the writings of the apostles and early Christian theology. Worse still, Qutb blamed Muslim leaders for inviting philosophical dualism into Islam, and for accepting the Western concept of separation between sacred and secular domains of authority.

Of course, Qutb's prescription for an ailing Islam required the strict implementation of Qur'anic teachings in their most undiluted form, complete adherence to the shari'ah without accommodation to the modern temper, and physical struggle—jihad—for the soul of Islam against the Jewish Zionists, European materialists, American libertines, and Arab secularists who sought to dilute the faith and push it to the margins. Qutb liked to employ the concept of *aqidah;* in the words of Islamic scholar Ibrahim Abu-Rabi in a 2002 article in the online journal *Religioscope*, this implies "stability, fixity, [and] form as well as power to withstand all the different changes around you." (*Religioscope*, 2002) In the *Shade*, then, you get the intellectual and strategic playbook for Islamic fundamentalism, and legions of militants in the second half of the twentieth century answered Qutb's call to action.

Reform and Revolution

The Muslim Brotherhood served as a kind of clearinghouse for Islamic radicals in the 1960s, creating a network of like-minded purists who resented the complicity of Arab states with Western degeneracy. Inspired by the Brotherhood's return to the original Qur'an, conservative Shi'ites deposed the American-sponsored Shah of Iran in 1979, providing the region with a working model of Islamist revolution and the total conversion of society and politics to Islamic law.

Meanwhile, Islamic radicals stepped up their attacks on secular Arab governments. A new organization called Islamic Jihad assassinated Egyptian President Anwar Sadat in 1981 for making peace with Israel at the Camp David Accords; they would make repeated attempts to assassinate Egyptian ministers throughout the 1980s and 1990s. And thousands of Syrian citizens were killed in a 1985 Muslim Brotherhood uprising, which was brutally crushed by Hafiz al-Assad's army in the city of Hamah. Perhaps the movements most closely associated with Qutb's distinctive brand of jihadist puritanism are the Taliban of Afghanistan and Osama bin Laden's al-Qaeda organization. Taliban mujahedeen waged a successful jihad against the Soviet-sponsored government in the late 1980s and controlled the country until the U.S. invasion of 2002.

And of course Osama bin Laden, a veteran of mujahedeen operations in Afghanistan, exported jihad beyond the boundaries of the Middle East in his effort to purge Muslim territories of foreign influences, especially in his home country of Saudi Arabia.

So where's God in the Islamic renewal movements? Militant Islamic radicals believe the theologians, philosophers, mystics, and Westernizing secularists mixed Islam together with various foreign impurities to create some sort of alloy. You'll find Allah, they say, once the faith has been decontaminated. Other reformers say a different posture is required, one that creatively engages higher forms of thought in all cultures to reach a more complete understanding of ultimate reality. Most Islamic scholars reject both the rigid certainties of fundamentalism and the rationalizing speculations of modernism. They believe the nature of God is ineffable, but Allah can be perceived more clearly through critical reflection on the meaning of the Qur'an, within boundaries established by the sunnah of the Prophet Muhammad, generally accepted traditions of jurisprudence, and the consensus of the Muslim ulema.

The Least You Need to Know

- Wahhabism sought renewal by purifying Islam of Shi'ite imamology and Sufi notions of sainthood, and instituting strict adherence to the shari'ah.
- The Mahdiyya linked Islamic renewal with anti-Western jihad, which planted the seeds of modern fundamentalism.
- The stimulus for Islamic renewal came at the hands of European colonizers, who assumed control of much of the region amid the disintegration of the Ottoman Empire.
- A good place to begin understanding the tensions within modern Islam is to contrast the writings of Muhammad Abduh and Sayyid Qutb.
- The Muslim Brotherhood of the mid-twentieth century provided a network for spreading the militant Islamic vision of Sayyid Qutb.

Part 5

The Concept of God in Eastern Religions

If you know very little about Hinduism, Buddhism, Sikhism, Taoism, Shintoism, Neo-Confucianism, and other Eastern religious and philosophical traditions, then rest assured you're not alone. But you can enhance your understanding with a quick tour through the Eastern traditions, starting with the ancient Vedic religion that lies at the core of many Asian religious traditions. The early Brahmins, or religious leaders, gave us concepts such as atman and Brahman, karma and samsara (reincarnation), and the different yogas, or paths toward release from the cycle of rebirth. You'll also want to know how Hinduism and Buddhism evolved in the literary traditions of the Axial Age in the five or six centuries before the onset of the common era, because these developments are crucial to the shape of contemporary religious practice in South and East Asia. If you want to know more about Shiva and Vishnu, the Buddha's teachings, or the Tao of Taoism, this is a very good place to begin.

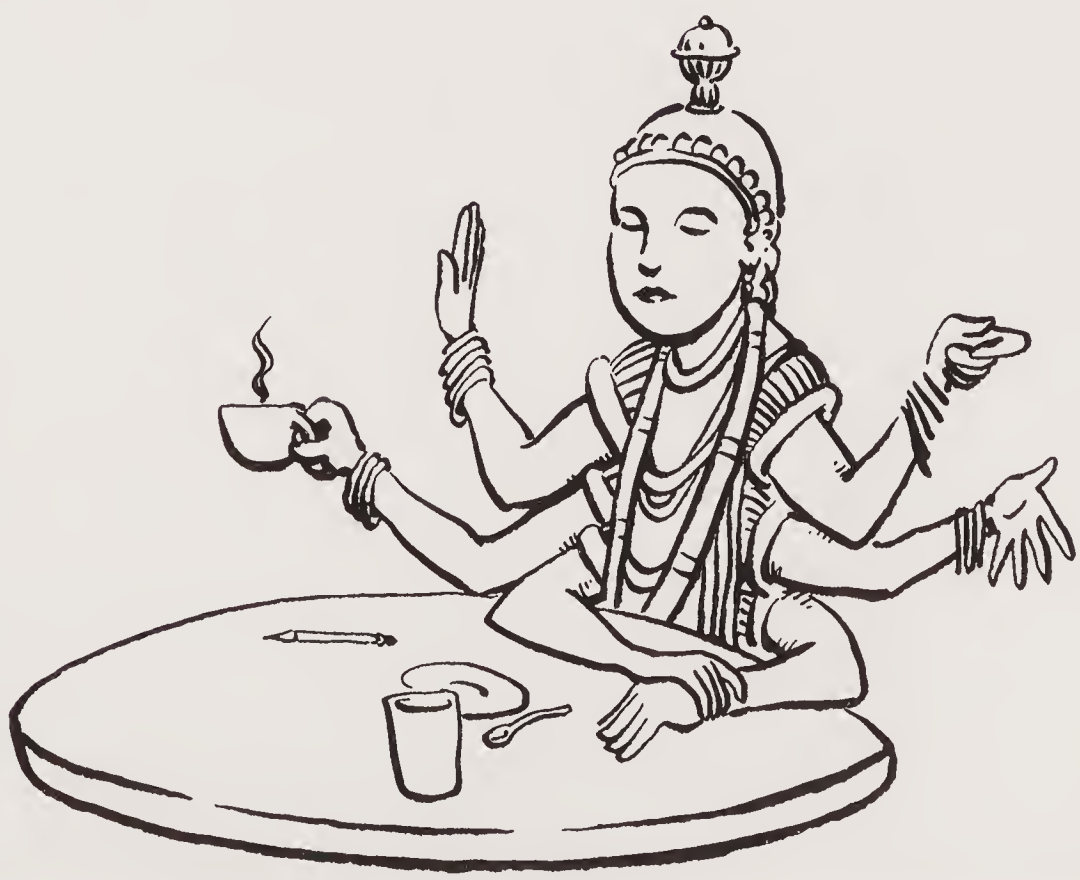

Chapter 21

The *Vedas* and Beyond

In This Chapter

- Roots of Hinduism and Buddhism
- Ideas about the "One"
- The Hindu idea of reincarnation
- Breaking the cycle of rebirth
- Karma, yoga, dharma, and other key concepts

And now for something completely different. If you're unfamiliar with Hinduism and Buddhism, you have to set aside many of your preconceptions about God before you can start to understand and appreciate the Hindu and Buddhist concept of the Absolute. Westerners who've grown comfortable with their father's or grandfather's monotheism quickly discover that many of the rules regarding the divine simply don't apply. Our minds are hardwired after thousands of years of Western philosophical tradition, so it's tough for many of us to grasp even the most elemental components of Eastern religions.

So if you're thinking in a Jewish, Christian, Muslim, or generally Western agnostic vein, get ready to set aside the language we typically use to describe the ultimate reality. If you're able to do so, great rewards await. Hinduism and Buddhism are rich traditions that offer unique perspectives

on the problems of the human condition, the nature of realities external to the self, and the question of ultimate human destiny. In some Eastern traditions, you even discover how to speak of the Absolute without reference to a personalized divinity (such as Yahweh, Jesus, or Allah) at the center of existence. In this chapter, you'll learn that at the root of these visions lies a set of shared concepts, the earliest expression of which you find in the *Vedas* and the *Upanishads*—literary works of the ancient people of the Indian subcontinent. The ideas contained in these texts are the starting point for any discussion of the concept of the Absolute in Eastern religious traditions.

Architecture of Hinduism and Buddhism

Hinduism and Buddhism are sister traditions, or rather groups of traditions, that sprung from a common root in the Indus and Ganges river plains. Four or five thousand years ago, people living in these regions developed religious beliefs and practices that were not unlike the ancient polytheisms of the Near East, featuring multiple divinities associated with natural phenomena, ritual sacrifices supervised by a priestly class, and a mythological vision of the creation of the universe. These beliefs and practices are called Vedic religion, after their chief writings, the *Vedas*. Between 1000 and 600 B.C.E., the Vedic priests—brahmins—took a turn in the direction of what we now call Hinduism. The newer outlook gained expression in the *Upanishads* and other writings, which explained and interpreted the ideas contained in the liturgical hymns of the *Vedas*.

From the common root of Vedic religion and early Hinduism, the religious traditions of South and East Asia branched off into myriad directions, achieving the bewildering complexity you see in Hindu and Buddhist traditions today. That complexity belies Western expectations of what a religion should look like. Jewish, Christian, and Islamic teachers envisioned God as a unified, supreme, transcendent being, which resulted in centralizing tendencies within their faiths. Sunni Muslims policed the faith for violations of the tawhid (unity) of God; early Christians developed orthodox formulations of doctrine in early creeds; Hebrews had a common center in the Torah. In the Hindu and Buddhist traditions, there's no administrative hub like the Roman Catholic papacy, or a shared sense of national history and collective destiny as in rabbinical Judaism. Instead, what you get is an integrated set of concepts that link together an

Pearls of Wisdom

May the stream of my life flow into the river of righteousness. Loose the bonds of sin that bind me. Let not the thread of my song be cut while I sing; and let not my work end before its fulfillment.

—*Rigveda* 11.28

array of traditions known to Westerners as Hinduism, Jainism, Buddhism, Sikhism, and so on. Our beginning point for understanding these concepts, then, is the expressions of the divine you find in the *Vedas*.

God in the *Vedas*

In their original form, the *Vedas* were orally transmitted hymns used in the religious ceremonies and observances of the ancient people of the Indian subcontinent. Grouped into four collections (*Rigveda*, *Samaveda*, *Yajurveda*, and *Atharvaveda*), they offered instructions and incantations for various participants in Vedic rituals; eventually they were written down in Sanskrit and passed along to successive generations.

Vedic Gods

If you read the *Vedas* in the most literal way, the gods appear in a form that bears a faint resemblance to other polytheisms and mythologies of the ancient world, with a pantheon including gods such as Indra, Varuna, Agni, and Soma. Indra gets generous coverage in the *Rigveda* for battling evil powers and defending the ancient Hindus from various enemies. Soma, on the other hand, is a little harder for Westerners to grasp, because he was associated with vegetation and with an intoxicating beverage made from plants, but also with the moon, whose crescent served as cup for the drink that nourished other gods. Varuna occupied a place of high importance as the divinity most responsible for protecting the order of the universe, which included keeping the earth intact and maintaining the separation of day and night.

But where did the gods come from? On this question the *Vedas* express a good bit of agnosticism:

> Who really knows? Who will here proclaim it? Whence was it produced? Whence is this creation? The gods came afterwards, with the creation of this universe. Who then knows whence it has arisen?
>
> Whence this creation has arisen—perhaps it formed itself, or perhaps it did not—the One who looks down on it, in the highest heaven, only he knows or perhaps he does not know. (*Rigveda* 10.129.6–7)

So rather than espousing an eternal god that created the universe, the Vedic texts conceived of the gods and everything else as coming from a common source, which the *Rigveda* describes as "the One." The term isn't to be understood as a supreme

being or creator god, but rather, a sort of impersonal essence to which all things owe their origin, and to which all things are connected. The idea of an ultimate essence above and beyond the gods makes Vedic religion unique, and that idea is an important one in later Hindu and Buddhist traditions as well. Meanwhile, the Vedic gods, called *devas*, inhabited a heavenly realm above the sky, though some divinities were associated with natural phenomena, and lived in the atmosphere or upon the earth.

Gods and People

The *Vedas*, like other ancient religious texts, are imprecise on questions of the gods' locations or their specific roles in the universe. Nevertheless, the gods were thought to wield power over meteorological events and to control the natural rhythms of the earth. Because they could divert the rain or increase the herd's fertility, or perhaps even assist men in battle, the gods were the objects of petitions and sacrifices. Brahmins supervised intense religious observances that included purification rituals, invocation of Agni, the god of fire who consumed sacrificial animals, and sonorous incantations of sacred tones (called mantras). Brahmins facilitated the ritual by consuming soma, the intoxicating drink associated with the gods, which was thought to contain the divine presence.

Divinations

The *Vedas* tell the story of Purusha, a mythical giant who was divided into sections to make up the various parts of the universe, including gods. To some observers, Purusha is a representation of the later Hindu concept of Brahman, or universal spirit.

If the devas approved the ritual performance, they responded with the blessings of peace and prosperity. Proper sacrifices to Indra, for example, helped one's armies to victory; sacrifices to Parjanya, on the other hand, might produce a much-needed rainfall. The actions of people and of the gods were deemed necessary to sustain and uphold the *rta*, or the underlying order of the universe. All the rhythms of nature, including the change of seasons, the phases of the moon, the cycle of reproduction, and so on, were controlled by rta. The all-encompassing nature of rta extended to human affairs as well. It was rta that enabled people to live in peace with one another and to fulfill their mutual obligations. Rta offered a philosophical basis for moral action, or unchanging standards of human conduct that when observed, resulted in an orderly, just society.

The Way to Heaven

Rta was not itself a god or a creation of the gods, but the organizing principle of the cosmos and human society, which the gods and people together must sustain or risk lapsing into disorder and chaos. For those who performed religious observances in accordance with rta, there lay the possibility of greater earthly and heavenly rewards. Early Vedic mythology told of Yama and Yami, twin brother and sister who founded the human race. One day, Yama died and discovered the way to heaven where he assumed dominion over the assemblage of the dead. If you were a follower of Vedic beliefs and practices, you hoped to follow Yama to the heavenly realm; that is, if you lived according to rta and your survivors performed special rituals on your behalf. If you failed to do so, you experienced a kind of extinction as you dissolved into the earth's soil.

What actually goes to heaven? Well, the ancient Vedic texts spoke of *atman*, described as a sort of life force within that's released during cremation and ascends toward heaven along with the smoke of the funeral pyre. In its earliest usage, atman had associations with the physical act of breathing. This airy substance gave Vedic people a visual representation of how human beings progress into the afterlife. However, in later usage, atman grew less and less concrete and assumed a metaphysical quality, something closer in meaning to the Western concept of the soul. This tendency to see atman not as physical breath but as metaphysical force is the work of later brahmins who pushed Vedic religion in the direction of Hinduism, principally in the writings of the *Upanishads*.

Word to the Wise

Atman is the essence of Brahman within the inner being of each individual.

God in the *Upanishads*

So far the outlines of Vedic religion bear some familiarity with other ancient polytheisms. With the *Upanishads*, however, you begin to see development and change away from the religions of the ancient Near East. The *Upanishads* are oral traditions that emerged between 800 and 200 B.C.E., many of which were later committed to writing. The earliest *Upanishads*—a term that translates roughly from Sanskrit into English as "sitting for instruction"—are collected in a sort of canon, which taken together is known as Vedanta, or conclusion of the *Vedas*. In Hindu tradition, the *Upanishads* represent the maturation of Vedic thinking about the ultimate reality.

If you read the *Upanishads* in their most literal sense, the point of departure for those who began the tradition recorded in these texts was the question of whether the rituals and sacrifices of the Vedic system actually produced any meaningful or lasting benefit. Of course, this touched on the broader issue of what happens to the human soul after death. The gurus of the *Upanishads* wrestled with a central tension in late Vedic religion between the promise of blissful immortality in a heavenly realm and the painful cycles of rebirth and re-death associated with karma. The brahmins taught the doctrine of karma as a way to speak of the consequences of good conduct. If people fulfill their social, political, and religious duties (such as obedience to rulers or performance of sacrifices), they are rewarded with desirable goods such as wealth, stature, or beauty. People are reborn into the good traits that they earned as a result of moral action in previous lives (or the opposite—bad traits they earned from immoral action). This begs the question, how do you break the cycle?

The Path Supreme

The gurus wrestled with the question of karma, rebirth, and final destiny, and came to believe that religious observances were insufficient means to attain the state of eternal bliss. The *Mundaka Upanishad* noted the inadequacy of religious observances:

> Imagining religious ritual and gifts of charity as the final good, the unwise see not the Path supreme. Indeed, they have in high heaven the reward of their pious actions; but thence they fall and come to earth or even down to lower regions.

So people who perform rituals and sacrifices do good, but not good enough to avoid the cycle of rebirth and re-death because they focus on lower, material things and not higher, spiritual things. This idea of getting beyond the material, external forms of religion animates the prophetic voices of Isaiah and Jeremiah, and of course echoes Jesus' claim to have come to restore an inner dimension to the Jewish halakhah: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them." (Matthew 5:17) The *Mundaka Upanishad* continues:

> But those who in purity and faith live in the solitude of the forest, who have wisdom and peace and long not for earthly possessions, those in radiant purity pass through the gates of the sun to the dwelling place supreme where the Spirit is in Eternity. (*Mundaka Upanishad* 1.2)

Early Hindus now had a way to imagine escaping the cycles of rebirth and achieve the soul's ultimate destiny. There's a Sanskrit word for this: *moksha*, or "liberation." Various traditions within Hinduism developed methods for achieving liberation, such as yoga, which we'll discuss later in the chapter.

Unity with the One

By recasting Vedic ritualism in terms of lower and higher objects, early Hindu gurus developed a sweeping reconsideration of the structure of all reality and the nature of existence. At the center of their field of vision in the *Upanishads* lies the One of the *Vedas*, now perceived as Brahman. Brahman is tough to describe, because no words adequately do the job. The *Upanishads* contain passages where Brahman is spoken of as Spirit Supreme, the Creator, the Eternal, and even "an ocean of pure consciousness boundless and infinite." Throughout, Brahman is described as the source of all, and the spiritual power that sustains existence. Therefore, it is better to think of Brahman not as a thing, but as the divine essence by which things have their "thing-ness."

The gurus of the *Upanishads* perceived atman-Brahman as the key to transcending the cycle of rebirth and reaching our ultimate destiny. How one gets there is kind of tricky, because normal human cognition can never comprehend the incomprehensible. The Hindu gurus taught the necessity of gaining mystical comprehension of the divine, not mere knowledge. The *Katha Upanishad* observes: "His form is not in the field of vision: No one sees him with mortal eyes. He is seen by a pure heart and by a mind and thoughts that are pure. Those who know him attain life immortal. When the five senses and the mind are still, and reason itself rests in silence, then begins the Path supreme."

Take Heed!

Hinduism creates many misunderstandings among Westerners because it rejects doctrinal standardization, and accepts a multiplicity of expressions of the One at the center of existence. No less an authority as the *Rigveda* gave expression to Hindu universalism: "They call him Indra, Mitra, Varuna, Agni, or the heavenly sunbird Garutmat. The seers call in many ways that which is One; they speak of Agni, Yama, Matarisvan." (*Rigveda* 1.164.46)

The Absolute Within

At the level of knowledge we can only reach through mystical perception, we discover we are Brahman. The *Upanishads* explain it this way: "This is the Spirit that is in my heart, smaller than a grain of rice, or a grain of barley, or a grain of mustard seed, or a grain of canary seed, or the kernel of a grain of canary seed. This is the Spirit that is in my heart, greater than the earth, greater than the sky, greater than heaven itself, greater than all these worlds." (*Chandogya Upanishad* 3.14)

The *Upanishads* reveal a numinous vision of a Spirit Supreme that everywhere surrounds us and permeates our inner being. In the story of Nachiketas, as told in the *Katha Upanishad*, we get a greater sense of this idea of divine immanence: "The light of the Atman, the Spirit, is invisible, concealed in all beings." Nachiketas learned that certain gifted people can perceive Brahman in the form of atman: "It is seen by the seers of the subtle, when their vision is keen and clear." Here you have to be extra careful, since this isn't vision in the way we normally understand it. Nachiketas discovered that "Atman is beyond sound and form, without touch and taste and perfume. It is eternal, unchanging, and without beginning or end; indeed above reasoning." This kind of spiritual vision can be developed only through rigorous disciplines of meditation and contemplation. But if you acquire it, this vision enables you to escape the wheel of rebirth and enter the eternal state of bliss. Thus Nachiketas discerned the Path Supreme: "When consciousness of the Atman manifests itself, man becomes free from the jaws of death." (*Katha Upanishad*)

Yoga: The Path to God Within

Nachiketas found that the key to escaping the cycle of death and rebirth is to become conscious of the divine within one's inner being. And yet this key isn't for everyone to use. The *Katha Upanishad* taught "The path is narrow and difficult to tread, narrow as the edge of a razor." Nachiketas, in fact, was given the choice between two paths, the path of joy and the path of pleasure. The path of pleasure promises physical delights, financial gain, and social honor, but those who seek such things are fooled into thinking that this world is the only world, or that it's the best of all worlds. St. Augustine spoke of the same problem when he realized he "was in love with beauty of a lower order and it was dragging me down." (Augustine's *Confessions* 4.13)

The path of joy, the Path Supreme, requires you to take your eyes off the world's pleasures and rewards, and seek truth and wisdom. The best way to do this is to follow the techniques of yoga. The *Upanishads* present yoga as a way to realize the God

within: "By the Yoga of meditation and contemplation the wise saw the power of God, hidden in his own creation." (*Svetasvatara Upanishad*) A series of later texts, the *Yoga Sutras* attributed to the Hindu guru Patanjali, offered wisdom on proper yoga technique, identifying various stages of the spiritual progression that lead to ultimate union with the One:

- Asana: moral restraint, proper physical posture
- Pranayama: regulation of breathing
- Pratyahara: restriction of sense perception
- Dharana: complete commitment of the mind
- Dhyana: concentration on spiritual truths
- Samadhi: awareness of union with the divine

These stages enable the seeker to attain the vision spoken of in the *Maitri Upanishad:* "When through self, by the suppressing of the mind, one sees the brilliant Self which is more subtle than the subtle, then having seen the Self through one's self, one becomes selfless. Because of being selfless, he is to be regarded as incalculable, without origin—the mark of liberation." (6.20) The last state produces a trancelike condition where reason and consciousness ceases and direct awareness of the ultimate source of being is attained. You can hasten the onset of these altered states of consciousness by chanting mantras or words that are thought to generate spiritual power, like the sacred om (or aum) with all its registers of meaning in Hindu theology. The power of spiritual tones has been accepted from the Vedic period to the present day, including the *Mundaka Upanishad:* "The bow is the sacred om, and the arrow is our own soul. Brahman is the mark of the arrow, the aim of the soul." (2.2)

Karma and the Variety of Human Destinies

Hindu spiritual teachings derived in part from Hindu folkways, including the practice of sorting people into various classes (called *varna*), which are thought to be social locations people earned by virtue of their actions in earlier lives. That's *karma* at work. The upper varna, such as priests and rulers, inherited a superior amount of good karma from past lives and therefore possessed greater spiritual power. Lower varna, such as artisans and workers, inherited a lesser amount of good karma and therefore possessed lesser spiritual power. If that seems unfair, then you're missing the point that karma holds people accountable for their actions, whether for good or ill, the consequences of which are repaid as the soul departs one life and enters another.

In a series of texts known as the *Dharmashastra*, or *Treaties on Dharma*, early Hindu gurus explained the concept of karma and the essential connection between the spiritual economy of good and evil and the social arrangements of the varna system. Whichever caste you were born into (there were roughly 2,000 different castes in the varna system), you acquired certain duties particular to that caste, which is known as *dharma*. The *Treatises* explained that you can't move up in the caste system in this life; you must perform the dharma for the caste you were born into in order to obtain good karma for the next life and possibly reappear in a higher caste. The implication is that certain people begin life with spiritual advantages that enable them to acquire good karma for the succession of lives to follow, or final liberation from the cycle of rebirth (moksha). In time, many reformers will question this belief, and we'll meet some of them in the next three chapters.

Word to the Wise

Karma is the law of cause and effect in Hinduism and Buddhism, which shapes the course of one's personal destiny. **Dharma** means "law" or "duty," and takes slightly different meanings in Hindu and Buddhist traditions. In Hinduism it refers to the obligations of one's caste, or perhaps "way of life," while in Buddhism it refers to the Buddha's teachings, which lead to enlightenment.

The Least You Need to Know

- Hinduism is not a religion, but an array of spiritual traditions that are connected by language, geography, and history.
- Hinduism and Buddhism are connected by virtue of shared concepts that have their beginnings in ancient Vedic religion of the Indus-Ganges river plains.
- The *Upanishads* speculated about the nature of existence and developed the Vedic concept of Brahman, which lies at the heart of the Hindu idea of God.
- Brahman is the ultimate source of being and Supreme Spirit of the universe, and atman is the essence of Brahman within one's inner being.
- Early Hindus taught that release from reincarnation comes about through a realization of God in one's inner being, which is gained through rigorous practices of yoga.
- Early Hindu gurus taught that one's actions produce good or ill effects in the next life through the operation of karma.

Chapter 22

God in Hindu Tradition

In This Chapter

- Multiple paths to salvation
- Classical Hindu gods such as Brahma, Vishnu, and Shiva
- Variations on a theme: Jainism, Buddhism, and Sikhism
- What's Krishna?
- Organizing Hindu belief
- Three hundred thirty million gods, and all are One

Hindus speak of karma and moksha, or liberation from the wheel of rebirth (the endless cycle of birth, life, death, and rebirth). They also speak of Brahman and gaining awareness of the divine element within through Samadhi, the method taught in the *Yoga Sutras*. But there's a much broader tradition of Hindu thought about God that includes belief in a kind of trinity, with Brahma (not to be confused with Brahman, the unfathomable One), Vishnu, and Shiva as members of a united godhead, and belief in various incarnations of Vishnu and Shiva. Shrines to dozens of Hindu gods, goddesses, and other spiritual beings are scattered throughout India and neighboring lands. This creates some difficulty for newcomers to Hinduism: if Brahman is the One at the center of all reality, then why do Hindus perceive so many different gods?

You'll find the answer isn't a simple one. Hinduism isn't really a religion so much as a variety of related spiritual traditions that accept the *Vedas* and the *Upanishads*, even as they disagree on questions of interpretation and emphasis. Over the centuries, Hindus came to accept more than one path to God. A good example of this sentiment comes from the *Bhagavad Gita*, which we'll explore in this chapter: "In any way that men love me, in that same way they find my love: for many are the paths of men, but they all in the end come to me." (4.11) Here you'll discover a variety of ways Hindu teachers have adapted this sentiment to changing times and circumstances.

God in the *Gita:* More Than One Path

The precise method for obtaining liberation vexed early Hindus. The *Upanishads* taught people to seek release from the wheel of rebirth through spiritual disciplines of meditation and contemplation, which encouraged many followers to abandon social obligations and worldly pursuits in favor of the spiritual life. Buddhists added a new wrinkle by teaching that release could be obtained only by extinguishing desires that produce stress and suffering. Again, such teachings tended to draw people away from ordinary, everyday matters. These trends toward spiritual pursuits led Hindus to question the value of moral action in the home, at the marketplace, and anywhere else that life must be lived.

Such thinking is behind one of the major texts of Hinduism, the *Bhagavad Gita*, which appeared sometime between the fourth and second centuries B.C.E. It takes the form of a dialogue between Arjuna, a great warrior, and his chariot driver, who claims to be, among other things, the Hindu god Krishna. The conversation begins when Arjuna, poised for battle, gazes on the enemy and sees among them people he knows and respects. Arjuna must kill them to fulfill his obligations as a member of the warrior caste, and yet his conscience won't permit it. Thus paralyzed, he turns to his charioteer for advice. In Krishna's response, Arjuna learns how to gain liberation by way of performing the duties of caste. In the process, Krishna teaches Arjuna—and generations of Hindus to follow—that devotion to a personal god is a viable path to release from samsara, the endless cycle of birth, life, death, and rebirth.

Karma Yoga: Way of Works

The *Gita* teaches Hindus that it is entirely possible to obtain release from samsara without having to sell your possessions and live in a trancelike state. Krishna tells Arjuna that he cannot avoid life, "for not even for a moment can a man be without

action." (3.5) So Krishna reveals that it's possible to achieve salvation through karma yoga, or consecrated action. There's a right way and a wrong way to go about one's duties, and Krishna explains that the right way requires a renunciation of selfish desires and impure motives. Work for the good of the whole, not oneself. "He whose undertakings are free from anxious desire and fanciful thought, whose work is made pure in the fire of wisdom: He is called wise by those who see." Krishna concludes, "He has attained liberation: He is free from all bonds, his mind has found peace in wisdom, and his work is a holy sacrifice." (4.19, 23)

Dhyana Yoga: Way of Meditation

Krishna's path of consecrated action, which ordinary Hindus speak of as dharma, didn't intend to replace the vision of the *Upanishads* for a higher path of meditation and contemplation. It simply provided an alternative for those unable to follow the narrow path of mystical union. So Krishna affirms previous revelation:

> When the sage of silence closes the doors of his soul and, resting his inner gaze between the eyebrows, keeps peaceful and even the ebbing and flowing of breath; and with life and mind and reason in harmony, and with desire and fear and wrath gone, keeps silent his soul before final freedom, he in truth has attained final freedom. (*Bhagavad Gita* 5.27–28)

This path, known in the Hindu tradition as dhyana yoga, leads to a consciousness of the divine within. Of course, this requires vision of a supernatural variety, not unlike the Sufi idea of an "eye of the heart," as Krishna informs Arjuna: "Thou never canst see me with these thy mortal eyes: I will give thee divine sight. Behold my wonder and glory." (11.8)

Jnana Yoga: Way of Knowledge

Liberation is also possible for those who undertake rigorous study under the tutelage of Hindu sages. Krishna tells Arjuna that knowledge leads to understanding that one's finite self isn't one's true self, which in turn provides the necessary preparation for the sort of renunciation that enables the seeker to obtain liberation from the cycle of birth, death, and rebirth. "He who knows my birth as God and who knows my sacrifice, when he leaves his mortal body, goes no more from death to death, for he in truth comes to me." (4.9)

Bhakti Yoga: Way of Devotion

And toward the end of Arjuna's dialogue with Krishna, a fourth path becomes clear, the path of devotion to God. The *Gita* moves in this direction when Arjuna responds to seeing Krishna as the infinite, imperishable, omnipotent, transcendent, and immanent God of the universe. Arjuna surrenders himself to God and pledges to honor him: "My doubts are no more, my faith is firm; and now I can say, 'Thy will be done.'" (18.73) Hindus speak of this fourth path as bhakti yoga, or the path of love for God. With the appearance of the *Gita*, Hinduism reconnected with the concept of God in the Vedic tradition and gave sanction to religious devotion. The result? Hundreds of millions of Hindus today pursue the path to God that leads through worship and service to the divine in its innumerable manifestations.

Dimensions of Divinity

When Krishna revealed his true form to Arjuna, the warrior "saw in that radiance the whole universe in its variety, standing in a vast unity in the body of the God of gods." (*Bhagavad Gita* 11.12) He perceived a multitude of deities, many of which were known to the Vedic brahmins of the primitive Indus-Ganges civilizations. As you can imagine, the *Gita* connected with and intensified metaphysical speculation about Krishna's relationship with other gods in the Vedic pantheon, given that it also embraced the idea of Brahman established in the *Upanishads.* Some scholars of Hinduism, and many Hindus themselves, speak of the trimurti, which is Sanskrit for three forms and signifies an approach to harmonizing the various threads of Hindu thought regarding the nature and substance of the Absolute.

Trimurti

The doctrine of trimurti has been read into many Sanskrit religious texts. It appears as early as the work of the great Indian poet Kalidasa, particularly his *Kumarasambhava* from the fifth century C.E. The basic idea here is that God is one, Brahman, and assumes three different forms, identified in the *Vedas* as Brahma (not to be confused with Brahman), Vishnu, and Shiva. Remember, Brahman is a kind of essence, or ultimate source of being, which is completely unfathomable. Hindu mythologists perceived the god Brahma as Creator of the universe in all its material and spiritual aspects. In the Vedic tradition, Vishnu had lesser status among the gods, but gained stature over time and in the *Puranas*, a collection of Hindu mythology, Vishnu came to be perceived as the sustainer of the universe. Shiva, on the other hand, assumed a

number of qualities, mostly associated with fertility and regeneration. Hindus sometimes worship Shiva in the form of a *linga*, or phallic symbol, which speaks to this linkage between Shiva and the generative powers of nature. But traditionally, Shiva was accorded some power in the cosmic cycles of creation and destruction, as the divine agent that brings about the final state of devastation in preparation for the world's rebirth.

Hindus permit the worship of a personal deity such as Ganesha, son of the gods Shiva and Parvati, which results in physical depictions of the divine.

(Courtesy of the Metropolitan Museum of Art)

Bhakti Traditions

Hundreds of millions of Hindus follow the bhakti path of religious devotion to a personal deity. There are lots of choices, but Hindus are pulled in the direction of two larger bhakti traditions, Vaishnava and Saiva-siddhanta, which perceive one or another of the trimurti as the ultimate supreme God of the universe. Adherents in the Vaishnava tradition select Vishnu or one of Vishnu's 10 established *avatars* as a personal deity, who becomes the object of offerings, prayers, meditation, pilgrimage, and other acts of devotion. Followers of the Saiva-siddhanta tradition worship Shiva or one of the many spiritual beings associated with Shiva, like Kali (Shiva's consort) or Ganesha (Shiva's son by another consort, Parvati).

Hindus speak of complete submission to the chosen deity and expect their discipline of bhakti yoga to provide the kind of release from samsara that is Hinduism's ultimate goal. You might find the avatars of Vishnu quite interesting; the list includes Krishna of the *Bhagavad Gita*, but also Matsya, a fish in Hindu mythology that saves the mortal man, Manu, from a world-destroying flood. It also includes Siddhartha Gautama, the guru who founded the Buddhist religion, and Kalki, an avatar who will come one day to destroy the wicked rulers of the earth and restore the brahmins to power. In Vishnu's avatars you can detect elements of other religions, whether it's the Hebrew story of Noah's Ark, or Shi'ite Muslim expectations of a Mahdi who will eventually appear to establish righteousness.

Word to the Wise

Avatar is an embodiment of the divine, particularly in Hindu Vaishnava traditions, some of which perceive incarnations of Vishnu in 10 different people or creatures.

Saguna and Nirguna Brahman

The bhakti traditions raise interesting questions about the relationship between the tangible deities of the *Puranas* on one hand, and the formless deities of the *Upanishads* on the other. Hindu teachers make the distinction between *saguna* and *nirguna* Brahman as a way to talk about the connections between the tangible versus formless visions. Saguna Brahman has particular dimensions or forms or attributes. That's God in an embodied form that adherents can connect with in a rather direct and personal manner. Nirguna Brahman has no form or attributes and is all-embracing. The concepts of saguna and nirguna demonstrate a pattern of thought evident in most religions, that is, declaring God to be indescribable and immeasurable and then proceeding with various descriptions and measures to satisfy our human need for a

knowable God. Think of the concepts of saguna and nirguna as ways to account for a boundless and infinite divine who seeks to be known to otherwise bounded and finite human minds. And besides, most religions teach that to know God is good, but to experience God is better; here you have a way to account for a God who can be known as saguna Brahman, but must be experienced as nirguna Brahman.

One, Few, and Many

The question Westerners often ask regarding Hinduism is, do Hindus worship many gods, one god, or everything as god? It's important to recognize this as a Western question, because it imposes a kind of precision onto conversations about God that Hindu traditions have long resisted. After all, no less an authority than Mahatma Gandhi remarked that "God is One," and then went on to say, as quoted in Roger Eastman's book *Ways of Religion* (Oxford University Press, 1999), that "he is unfathomable, unknowable, and unknown to the vast majority of mankind." One strand of Hindu thought, Advaita Vedanta, developed a metaphysical scheme that Western observers might describe as monistic and pantheist, because it describes the physical world as maya, or illusion. Only a few can remove the veil of maya through rigorous mental discipline, and perceive the true reality of spiritual unity in the One. Most Hindus, however, adhere to the bhakti traditions, such as Vaishnava and Saiva-siddhanta, which perceive an ultimate, Supreme Being, and hold other deities in a lesser or subordinate status.

Take Heed!

When you hear Hindus speak of innumerable gods, don't be mistaken. The *Mahabharata* mentions 33,333 gods, and the *Puranas* reveal 330 million divinities. But these are ways of expressing the Hindu belief that all gods are one and completely unfathomable.

The Cosmic Cycle

If Hindus see themselves as having an individual destiny bound up in karma, samsara, and moksha, they also believe the human race has a collective destiny, bound up in cosmic cycles of creation, development, eventual destruction, and rebirth. The micro-level idea of reincarnation thus has a corresponding macro-level circular pattern of history. Today, we find ourselves in a *yuga*, or era, characterized by decay and destruction. People are inattentive to sacred scripture, unhappy in their caste situations, and

careless in their bhakti devotions. As a result, they live shorter lives and suffer through epidemics, wars, and apocalyptic natural disasters.

This is how Rani Moorthy, a Hindu adherent, made sense of the December 2004 South Asian tsunami, which killed over 200,000 people. In a comment noted in the BBC News, Moorthy said "we are born in an age of destruction, known as Kali Yuga, an age that lasts for perhaps 1,000 years." Kali Yuga follows a succession of eras characterized by freedom from suffering and proper performance of the dharma. Moorthy further reasoned, "We must go through a series of setbacks, obstacles, suffering, e.g. AIDS, and a propensity for natural disasters as nature shows its malevolent side." But this destructive pattern is necessary, Moorthy explained, since "mankind goes through this to be renewed." In other words, there's at least the promise of an eventual end of Kali Yuga in some climatic spasm of devastation, making way for the eventual reconstitution of the world into better and more fruitful conditions.

Hindu Metaphysics

In earlier chapters we encountered Jewish, Christian, and Muslim thinkers who struggled to express in words and concepts the elusive nature of ultimate reality, and in this respect Hinduism is no different. Clearly, metaphysics is a timeless pursuit, spanning cultural, linguistic, and racial boundaries and embracing all manner of religious visions. To get a flavor of the Hindu contribution to metaphysical speculation, we'll sample from the rich tradition of interpreting Hindu sacred literature.

Sankhya

The tradition of Sankhya formed in response to early *Upanishads*, essentially wrestling with the question of the relationship between matter (*prakriti*) and spirit (*purusha*). Sankhya developed a similar vision to what Christians would later know as Gnosticism, perceiving spirit as imprisoned in matter. By emphasizing the separation of matter and spirit, teachers of the Sankhya tradition were dualistic in their interpretation of the *Upanishads*, in contrast to the teachers of Advaita Vedanta. Sankhya further taught that people are essentially spirit beings who endure the attachment of matter to themselves like barnacles on the hull of a ship. If you find yourself in this situation, you can liberate your spirit from matter by working from personal experience toward greater levels of self-awareness and enlightenment.

Shankara

During the eighth century, a boy named Shankara came of age in a small village in Kerala in southern India, within a family of devout Shiva worshippers. He left home to pursue wisdom, and eventually came to doubt the prevailing sentiment, perhaps owing to the *Bhagavad Gita*, that religious devotion or performance of one's caste duties could lead to salvation. He began to advocate a purification of the faith and a restoration of the *Upanishads* vision of the unity of all reality. His school of thought, known as Advaita Vedanta, perceived reality as a unity, and Brahman-atman as the essence of that single reality. Advaita Vedanta developed a monistic vision because it rejected the separation of reality into dual spheres of matter and spirit. Since Shankara was a purist, he taught that release from the wheel of rebirth could be obtained only through jnana yoga (the way of knowledge), which succeeded only when the yogi recognized the illusory (maya) nature of the physical world.

Divinations

Among the more important concepts in the Hindu, Buddhist, and Jain traditions is *maya*, which is Sanskrit for "wizardry" or "illusion." Advaita Hindus believe that we've been tricked into believing that this world is actually real, when the only reality is Brahman-atman. We permit this illusion through ignorance, or *ajnana*, and overcome it through the acquisition of divine knowledge.

Ramanuja

Shankara's Advaita Vedanta philosophy influenced the spiritual leadership of Hinduism in India for generations, until the great Ramanuja (c. 1017–1137) reclaimed the tradition of worship of the great deities. Ramanuja received training in the Shankara school of philosophy but soon quarreled with his teachers over the question of whether the worship of personal deities led to release from samsara. Why, he wondered, should the Vedanta instructors preclude bhakti yoga when the sacred texts encouraged it, and millions of Hindus made it an important part of their everyday lives? And then Ramanuja received a vision of Vishnu and his consort Lakshmi, which left him a committed Vaishnavite. His unique contribution entailed wedding the metaphysical speculation of Advaita Vendanta with the impulses of folk religious practice. In the end, he offered Hindus a philosophical account of the religious teachings of the *Vedas*, blending bhakti and jnana yoga to show how individuals can perceive their unity with Brahman through devotion to Vishnu.

Challenges to Tradition

Hindu metaphysicians such as Shankara and Ramanuja wrestled with several major challenges to Vedic religion and the classic Hindu scriptures that extended the Vedic tradition. The classical Vedanta schools of Hindu thought were flexible and inclusive, but not enough to contain the centripetal forces that eventually spun off entirely new faiths, such as Jainism and Buddhism.

Jainism

The metaphysical teachings of the early Hindu gurus triggered a response by some who preferred to focus not on the gods, but on proper living to secure release from rebirth. The founder of Jainism, Nataputta Vardhamana (599–527 B.C.E.), carried the disciplines of renunciation, meditation, and contemplation to an extreme, even to the point of going naked rather than indulge himself with a monk's robe. His teachings and those of his followers outlined a rather unique point of view that perceived two principles, *jiva* and ajiva, within each and every person or thing in the universe (including plants and animals). Jiva is pure spirit, and ajiva is everything else, namely matter in its spatial and temporal aspects. Jiva is bound within ajiva, and the wheel of rebirth keeps your jiva from escaping into the infinite realm of peace. Karma comes into play here; when you fulfill your obligations with the proper intention, good karma filters into your life, "sticks" to your jiva, and lifts it to a higher plane upon rebirth. But the opposite is possible, too. When you ignore your duties or hurt other living things, bad karma drags your jiva down to a lower plane when it's reincarnated in the next life. Moksha is possible only for those who completely withdraw from earthly pursuits, thereby closing the inner door to karma and its potentially harmful effects. This gave rise to Jainism's chief ethical principle, *ahimsa*, or complete nonviolence. Jains respect life in its wide variety of forms, which makes them vegetarian by design.

Word to the Wise

Jiva is a word used in Jainism to describe the particular spirit of an individual, which loosely parallels the concept of atman in Hinduism and Buddhism.

Buddhism

Today's Buddhism traces its roots to another attempt to reform Hinduism in the sixth century B.C.E. Siddhartha Gautama (563–483 B.C.E.) grew up in a town in what is now

Nepal, on the northern border of India. He was raised in traditional brahmin style, and one day the sight of human suffering prompted him to seek release from samsara. Eventually, he became disappointed in the various spiritual disciplines practiced in his day, particularly the extreme asceticism common to Hinduism and Jainism. He discovered that suffering was the result of various human desires that could and must be extinguished in order for the individual to gain escape from rebirth. In his various teachings, Siddhartha came to doubt the Hindu concept of the eternal soul and rejected the idea that karma builds up through successive lives. And his vision of release into Nirvana bore little, if any, connection to the gods spoken of in the *Vedas.* Though Hindus worked to incorporate Siddhartha's teachings into the Vedanta tradition, Buddhism soon took on the form of a distinct religion. (You'll learn much more about the Buddha and the Buddhist tradition in Chapters 23 and 24.)

Sikhism

By tradition, Hindus perceive many paths to god, and accept all gods as modes, aspects, or manifestations of the One. One guru, Nanak (1469–1539 C.E.), went another direction and became the founder of Sikhism. As a child in Lahore, he received a Muslim education and learned Arabic before the age of 30, when he received a divine visitation telling him "there is neither Hindu nor Muslim, so whose path shall I choose?" Nanak went on to compose the sacred text of Sikhism, the *Adi Granth*, and develop a religious vision that was neither Hindu nor Muslim, but which resonated with both traditions. Nanak perceived God in ways that closely paralleled Muhammad's vision of Allah, as an omnipotent, eternal, transcendent Supreme Being and governor of the universe. He nevertheless affirmed the Hindu concepts of karma, samsara, and moksha, teaching that release from the wheel of rebirth could be obtained only through a Sufi-like mystical union with the divine. Sikhs today do not perform the Five Pillars of Islam or the physical exercises of Hindu yoga. They attend religious observances in temples, pray and recite the Adi Granth, and endeavor to demonstrate their love for God through acts of charity and devotion.

Pearls of Wisdom

Even as a tree has many branches and leaves, so is there one true and perfect Religion, but it becomes many as it passes through the human medium.

—Mahatma Gandhi (1869–1948)

Hinduism Today

As Hinduism approached the modern age, it struggled with threats to its vitality from Mogul and British domination, assimilation to Western values, outbreaks of rebellion against the caste system, and the rise of militant secular nationalism in India. And yet Hinduism survived these threats and is thriving. Recent heroes such as Ramakrishna Paramahamsa, Mahatma Gandhi, and Rabindranath Tagore encouraged Hindus to rediscover the energies of the bhakti and jnana yoga traditions, while Swami Vivekananda and Maharishi Mahesh Yogi brought Hinduism to the West and secured millions of new devotees. As a matter of fact, the West seems to move in the direction of traditional Hindu teachings with each passing year, drifting toward the sort of pluralist vision summed up in Swami Vivekananda's speech before the World's Parliament of Religion in 1893: "But in the heart of everything the same truth reigns; the Lord has declared to the Hindu in his incarnation as Krishna, 'I am in every religion as the thread through a string of pearls. And wherever thou seest extraordinary holiness and extraordinary power raising and purifying humanity, know ye that I am there.'"

The Least You Need to Know

- Classical Hindu teaching envisioned more than one way to God.
- The Hindu ways to God include proper attendance to duty, oneness with the Absolute through contemplation, and religious devotion to a personal deity.
- Most Hindus follow the way of devotion (bhakti) by choosing a divinity to worship, usually associated with either Vishnu or Shiva.
- An avatar is an incarnation of God, normally applied to the many avatars of Vishnu.
- The major Hindu philosophers wrestled with the question of whether bhakti could provide release from the wheel of rebirth.
- Today, Hindus perceive the gods of all the world's religions to be essentially different versions of the One.

Chapter 23

God in Buddhist Thought and Practice

In This Chapter

- How the Buddha reached nirvana
- The Four Noble Truths about suffering and desire
- Attaining enlightenment through the Eightfold Path
- Do Buddhists believe in God?
- Buddha's teachings: dharma for beginners
- What Buddha meant when he said we have no soul

In a recent issue of *Time Magazine*, the editors settled on a list of 100 of the world's most influential people. The list is light on religious leaders from the major faiths, though a few managed to make it, including moderate Iraqi Shi'ia cleric Grand Ayatullah Sayyid Ali Husaini Sistani, influential Roman Catholic prelate Joseph Cardinal Ratzinger—now Pope Benedict XVI—and Evangelical Christian publishing phenom Rick Warren. And there, tucked in among the heroes and icons, you'll find the Dalai Lama, spiritual leader of Tibetan Buddhism and the winner of the

1989 Nobel Peace Prize. Few religious leaders have been consistently in the public eye over the last quarter century, and the Dalai Lama is one of them.

Many Americans know that the Dalai Lama advocates peaceful solutions to China's invasion and occupation of Tibet. But fewer understand what the Nobel Committee meant when it observed that he "developed his philosophy of peace from a great reverence for all things living and upon the concept of universal responsibility embracing all mankind as well as nature." And fewer still know anything about the central concepts of Buddhism that provide the architecture for this philosophy of peace. In this chapter, we'll learn about *duhkha*, *tanha*, and nirvana, and of course we'll discuss some differences between Hindus and Buddhists on the subjects of karma, reincarnation, and the nature of the human soul. As the Buddha himself might have said, prepare to be enlightened.

In the Beginning

Buddhism diverged from Hinduism in the sixth or fifth century B.C.E., but unlike schisms in other faiths, Buddhism's appearance had little to do with doctrinal issues or metaphysical questions. Its basic point of departure was the problem of human suffering, and the related matter of what could be done about it. At the outset, Buddhism downplayed, or even ignored, issues that took center stage in other religions, such as the manner and timing of the universe's creation, the origin and nature of the gods, and the boundaries between the material and spiritual worlds. The reason why suffering and its remedies stand in the middle of Buddhism's field of vision owes to the remarkable life of its founder, Siddhartha Gautama.

The Charmed Life of Siddhartha Gautama

Siddhartha Gautama (c. 563–483 B.C.E.) shares a few things in common with Jesus and Socrates; all three became famous for their wisdom, and yet none of them left behind any written texts. Therefore, much of what we know about the man who became the Buddha comes from his discourses (called *sutras*) that were orally transmitted and then written down in the centuries after his death, but also from various accounts of his life (and former lives) written by devoted followers. Separating the "real" Buddha from the Buddha as depicted in later Buddhist writings isn't easy to do, but there are a number of well-established points about his life that are important to understand in order to make sense of the tradition that venerates his life and work.

As a young man, Siddhartha enjoyed all the advantages that came along with privileged birth. He inherited his father's status as member of the ruling caste, the Kshatriyas (warrior kings), and astrologers foretold that he would either become the ruler of all India, or the spiritual savior of his people. His father wanted to protect him from the sort of suffering he was sure to endure as savior, so he took pains to insulate him from the cruel miseries of life outside the palace walls. He enjoyed the richest food, the finest clothing, and the grandest residences money could buy. Legend has it that his father made 40,000 concubines available to him as well. He married a fabulously beautiful princess named Yasodhara who soon bore a son named Rahula. Soon, however, Siddhartha's curiosity overwhelmed him and he could tolerate his splendid isolation from the world no longer.

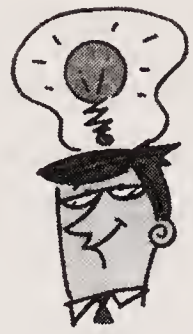

Divinations

Tales of the Buddha's former lives fill out the Buddhist idea of reincarnation. At one point he was Rupyavati, a woman who offered food to a starving woman and child by cutting off and donating her own breasts. For this act she had her breasts restored by Indra, chief of the Vedic gods, and for not seeking divine status through the act of charity she became a Buddha.

Witness to Suffering

On several outings from his palace, Siddhartha saw some things that shook him to the core. He came face to face with realities that he never dreamed existed, such as a frail old man leaning on a cane, or on a later trip, a gravely ill man lying on the road. To top it off, he and his driver made the gruesome discovery of a human corpse. Siddhartha realized that despite all efforts of his father to shield him from suffering and death, these were real facts of existence that nobody could deny. It was at this point that Siddhartha encountered the last of his Four Passing Sights, a wandering ascetic. This sight gave him the idea to embark on a personal quest to discover the path to freedom from pain, suffering, and death. At the age of 29, he left his sumptuous home and the attachments of family to live the spiritual life.

Two Unfruitful Paths

At the start of his journey, Siddhartha met several brahmin yogis, including Arada Kalama and Udraka Ramaputra, who drew his attention to higher things and taught him the difficult techniques of raja yoga, but he failed to find what he was looking for in the company of the gurus. So he turned to asceticism, thinking that release

required a denial of one's physical urges. He and five others adopted a severe regimen of near starvation, marathon meditation sessions, and control of bodily impulses; during one stretch Siddhartha lived on six grains of rice a day, which nearly killed him. A young girl from a local village named Sujata nursed him back to health and when he recovered, he concluded that neither the brahmin yogis nor the ascetics got him sufficiently close to the ultimate goal of release from suffering and death.

An Awakening

What happened next shaped the way the Absolute has been perceived by humanity ever since; in fact, it's fair to say that the ensuring chapter in Siddhartha's life pushed the centuries-long conversation about God in an entirely new direction. One day, he found himself meditating under a ficus tree (or bo tree, from *bodhi*, meaning "enlightenment") next to the Ganges River in northeast India, near the present-day city of Patna. He determined never to leave until he discovered the way to defeat pain, suffering, and death: "I will not rise from this posture as long as my mind is not freed from the cankers without any remainder." (from the eighteenth-century Pali biography of Buddha, *Sangityavamsa*). Buddhists today call this location the Immovable Spot. Despite the wicked labors of Mara, a spirit perceived by Buddhists as a force behind ignorance and death, Siddhartha persevered, and "attained the undefiled supreme security from bondage, nirvana" (from an ancient text that records the Buddha's sayings, the *Ariyapariyesana Sutta*). His achievement of this state triggered cosmological events from the shaking of the earth to the flowering of every tree in the universe.

Take Heed!

Buddhists speak of nothingness and emptiness, which tempts Westerners to assume that Buddhists teach a doctrine of self-annihilation or extermination. On the contrary, the Buddha taught that the idea of an independent, supreme, eternal soul is a misunderstanding, and what must be extinguished is the ignorance and craving that puts this idea into our heads.

Reaching Nirvana

So, what happened? Well, it's hard to say, because Siddhartha spoke of his experience in terms familiar to us from our discussion of Jewish, Christian, and Islamic mysticism: "This *dharma* [I have] attained is profound, hard to see, and hard to understand, peaceful and sublime, unattainable by mere reasoning, subtle, to be experienced by the wise." But nirvana isn't like the Christian heaven, the Muslim al-akhirah

(afterlife), or even the Hindu concept of moksha. The word comes from Sanskrit and Pali verbs for "blowing out." Gaining nirvana doesn't mean a total evaporation of the self into a state of nothingness, but an extinguishing of the inner desires, emotions, and feelings that bring about our attachment to the world. Siddhartha defined the release from our attachments as "the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, nirvana" (from the *Ariyapariyesana Sutta*). In other words, when we free ourselves from the mental chains that bind us to the world, we achieve release from bondage to the cycle of birth, death, and rebirth.

Siddhartha as the Buddha

Having discovered the way to attain release from suffering and repeated cycles of birth and death, Siddhartha became the Buddha, Sanskrit for "Enlightened One." He remained in a state of nirvana for some 49 days before he was approached by Brahma Sahampati, the Hindu creator deity, with the idea of spreading the good news: "The world will be lost, the world will perish, since the mind of the *Tathagata* ("one who has thus gone"), accomplished and fully enlightened, inclines to inaction rather than to teaching the dharma" (from the *Ariyapariyesana Sutta*). The Buddha had acquired omniscience, and with his new godlike vision he observed a world full of sufferers, all of whom couldn't perceive the correct path because of the dust in their eyes. The Buddha welled up with compassion for these lost millions and resolved to show them the path to enlightenment. And that's how the Buddha gave rise to Buddhism.

Four Noble Truths

At the core of Buddhist teachings about the path to nirvana lies a set of interrelated dictums that passed into the Buddhist tradition as the Four Noble Truths, which the Buddha himself discovered under the bo tree. These truths form the kernel of the Buddha's message as recorded in the numerous sutras that contain his discourses, and they serve as the conceptual framework for much of Buddhist thought and practice from the end of the Buddha's life to the present day.

All Life Entails Suffering

The sutras explain that Buddha left his bo tree and preached his first sermon to his former ascetic compatriots in present-day Varanasi, famous as the home of Shiva in

Word to the Wise

Two terms associated with the Buddha's teachings about the path to nirvana are duhkha and tanha. **Duhkha** means "suffering" and **tanha** means "desire," or "selfish cravings."

the Hindu bhakti tradition of Saiva-siddhanta. The first point of his sermon stressed the ubiquity of human suffering, or *duhkha*. He discerned that at every moment and every spot on the landscape, human beings are subject to anxiety, fear, pain, and grief; they feel deep within a gnawing sense of brokenness. Duhkha entails physical pain and death, but also despair and alienation, a sense of being out of sync with the deeper rhythms of the universe.

The Cause of Suffering Is Desire

The Buddha taught that it isn't sufficient to merely recognize that humans suffer—one must awaken to the ultimate source and true cause of suffering. On this subject he didn't resort to usual explanations such as disharmony among the gods or angry spirits in the landscape. Nor did he accept the traditional view that suffering came about as a result of human disobedience or unfaithfulness to God. Instead, he suggested *tanha* as the source. Tanha roughly translates from the Sanskrit as "desire," more specifically the desires that orient our being toward self-satisfaction and self-gratification. The trouble, then, lies in a mistaken view of the ego, as an autonomous, supreme, and indestructible self. Again, many religions would concur that designating oneself as the ultimate, eternal, and absolute entity of the universe will get you into trouble eventually.

Removing Desire Removes Suffering

Now for the remedy. The Buddha didn't prescribe confession and penance, sacrificial offerings to the gods, or an arduous pilgrimage. Instead, he taught that just as the source of your trouble lies within you, the remedy lies within you as well. Simply eliminate tanha, since escape to nirvana lies in "stilling of all formations, the relinquishing of all attachments, [and] the destruction of craving." One must become aware that the illusion of our inner being as an independent, self-contained, and absolute self keeps us from achieving eternal bliss. Buddhists speak of this as a "renunciation," meaning an extermination of all the illusions that result in ignorance of one's true nature and position within the universe.

Follow the Eightfold Path to Remove Desire

Sound easy? Perhaps, but the Buddha thought that only a few are ready for action, because they have only a little bit of dust in their eyes. The far greater number have their vision blocked with huge clods of dirt, and to rid themselves of ego-bloating desires requires some spiritual heavy lifting. It means nothing more, but nothing less, than a complete redirection of one's life, away from self-centered craving that leads to suffering, despair, and alienation, and toward the selfless detachment that leads to awareness, enlightenment, and eternal bliss. The Buddha, in fact, had a program in mind for this process. It's not a 10-step program, which you might find a motivational speaker pitching on a late-night infomercial; rather, it's a comprehensive approach to bringing one's mind and body into harmony with the ultimate reality of the universe, and the Buddha called it the Eightfold Path.

Divinations

Extinguishing desire is a theme in Christian writings too, as noted by the great mystic St. John of the Cross: "In order to be All, do not desire to be anything. In order to know All, do not desire to know anything. In order to find the joy of All, do not desire to enjoy anything."

The Eightfold Path

If many religions strive to refine our beliefs about metaphysical realities, Buddhism instead focuses our attention on the way we conduct our lives. The Buddha taught that we should understand the connection between our desires, feelings, and habits of thought, and the pain and suffering we experience as our lives lurch from crisis to crisis. These connections become clearer as we follow the Eightfold Path, working on each area of our mental, spiritual, and physical being, not in sequential order, but concurrently.

1. **Right views.** Escape from suffering and death is possible only by understanding the defectiveness of our point of view. The Buddha taught that we must become aware that as long as we put ourselves in the driver's seat, we invite more misery into our lives. This awareness shouldn't be thought of as correct doctrines about God, but rather, as right views about the nature of existence and what keeps us from achieving the ultimate goal of release from death.

2. **Right intent.** Knowing is one thing; wanting is another. Most of us live with the intention of pleasing ourselves, and most of us wind up being miserable. The Buddha teaches that nobody will escape the miseries of life and death unless they want to, which of course requires us to want something other than self-gratification.

3. **Right speech.** Getting one's thoughts and motives pointed in the right direction helps to put the mind in order. But there are other parts of our being that need attention as well, including those parts that interact with other living things. The Buddha taught that our speech should serve the cause of our freedom, rather than our continued imprisonment. We should stop using outrageous speech that magnifies our egos and belittles others, such as lies, slander, and verbal abuse. Then we should stop more subtle offenses, such as deceitful talk, shameless flattery, or idle gossip. These are self-indulgent habits that make it harder to suppress the inner fires of personal craving.

4. **Right conduct.** Speech is part of the equation, but so is action. Right conduct is behavior that has been conditioned by right views and proper motives. When you realize that there's no eternal, independent, sovereign "self" at the center of your existence, you start acting properly, with full appreciation for the interdependence of all living things. The Buddha listed several don'ts: Don't kill (even animals), lie, steal, cheat, fornicate, or drink alcohol. But he was more interested in the do's, such as loving and caring for everyone and everything that surrounds us.

5. **Right livelihood.** The Buddha worked from right conduct to the question of one's occupation. Does your profession promote evils such as war and violence, drug abuse, or sexual immorality? If so, you should consider a career change if your goal is release from the wheel of birth and death. Whatever career you choose, it should provide financial independence, leave you without debt or guilt, and promote the well-being of others.

6. **Right effort.** If speech, conduct, and livelihood put you in a right relation to the universe beyond, then the last three aspects in the Eightfold Path put you in a right relation to the universe within. The Buddha taught that people who attain nirvana discipline their minds with right effort, which he explained as laboring to extinguish mental states that focus our attention on ourselves at the expense of the larger reality that transcends us.

7. **Right mindfulness.** How do you extinguish mental states? Sounds impossible, right? A good starting point is to understand the typical cause-and-effect arrangement in which we permit our feelings, passions, and desires to infect our patterns of thought. Long hours of introspection, even meditation, are necessary to dredge the depths of the mind, to become aware of the specific points of misdirection that are soiling our lives. Only with these insights in mind is enlightenment even possible.
8. **Right concentration.** The other aspects of the Eightfold Path put you on the cusp of enlightenment; right concentration delivers the goods. Buddhists speak of a wholesale transformation or reconstitution as a clear view of the ultimate reality comes into focus. Through an intensive system of meditation and contemplation, concentration purges the mind of various impulses and feelings and then strives to go beyond mental states themselves. Nirvana comes when one loses consciousness of the self, obtains a direct comprehension of the fundamental nature of existence, and achieves freedom from attachment to the sources of suffering and death.

Rethinking Hindu Metaphysics

Experts will tell you over and over that the Buddha wasn't all that interested in speculation about the nature of God or the gods. He didn't deny God's existence, but believed the divine to be irrelevant to the essential problem of human suffering and the manner of liberation. The Buddha believed you could attain the deathless state without having to go through the gods, or even believing they exist. After the Buddha passed into nirvana for the final time around 483 B.C.E., his followers soon began to talk about gods, and in fact some suggested the Buddha himself was a god or even the Supreme Being. We'll discuss some aspects of Buddhist divinity in Chapter 24. For now you should keep in mind that the Buddha responded to queries about the gods with silence, an example of wisdom and humility in the face of questions that cannot be answered with the tools at hand.

Nirvana and God

There are, however, some elements of the Buddha's teachings that are crucial to understanding the Buddhist vision of the Absolute. In some ways, the Buddha spoke of nirvana as the Hindu brahmin might speak of Brahman, or a mystic might speak of God. In the book *The World's Religions* by Huston Smith (HarperSanFrancisco, 1991),

Edward Conze, noted scholar of Buddhism, is said to have scoured Buddhist scriptures for descriptions of nirvana and discovered terms such as unborn, immovable, imperishable, secure refuge, real Truth, supreme Reality, the Good, and so on. Those are attributes that theists typically assign to the divine. The Buddha taught that nirvana is the only permanent, enduring, and incorruptible reality.

Anatta

This perception of nirvana gave rise to a foundational principle in the Buddha's teachings that distinguishes the Buddhist Absolute from other concepts of God. When the Buddha described nirvana as a cessation, he conveyed the Buddhist idea that all is in a state of flux. We err when we fix our minds and attach our affections onto impermanent and changing entities, even our own inner being. The Buddha parted from the Hindu tradition in this important respect when he taught that there is no soul (*anatta*, Sanskrit for "no atman") that endures from life to life in a chain of reincarnation. According to the Buddha, to assume the soul's permanence is to hitch one's wagon to the self, thereby ensuring a perpetuation of cyclical rebirths and continued suffering.

Word to the Wise

Anatta is an essential Buddhist concept that translates from Sanskrit as no self or no soul, referring to the Buddhist rejection of the Hindu belief in the eternal nature of the soul.

So what endures? Buddhists use the metaphor of a chain of candles to explain the idea of reincarnation. If I light a candle, a flame appears on the wick. This flame can be passed from one candle to another in a chain of candles; if the candles are blown out behind the point of transfer, the flame continues to exist, but not as a permanent, enduring entity. As you can see, there's the illusion of endurance of the flame, but not the actual fact of a permanent, indestructible flame. The same goes with the soul in reincarnation. There's the appearance of a continuous self that leaps from life to life, when in actuality nothing permanent endures. Of course this affects the way we must understand karma in the Buddhist tradition. Karma is the causal consequences of past deeds, good or bad, but the Buddha warned against conceiving of it as a kind of medium for transferring the good or ill consequences of former actions into successive lives. Rather, the Buddha understood karma as the shadowy imprint of habits, tendencies, and predispositions in previous lives, which exert their influence in thoughts and deeds of present and future lives.

Skandas

The Buddha explained the workings of karma by elaborating the concept of *skandas*. The skandas, Sanskrit for "strands," are threads that, when woven together, comprise the fabric of our lives. Buddhists identify five skandas: the material substance of the body, the feelings we get when we sense the physical world, the cognition that helps to make meaning out of our senses and feelings, the fixed ideas in our minds that generate karma from cognitive processes, and consciousness of ourselves in contact with our surroundings. As you can see, these skandas are subject to influence by karmic echoes from former lives, but just like everything else, they themselves are in a state of flux and change. Karma tugs at our skandas, but it doesn't bind us to particular fates or predetermine our moral and spiritual destinies. There's an important sociological consequence to this revision of brahmin doctrine; the Buddha didn't believe you had to progress through the castes in a succession of lives in order to escape the wheel of rebirth. Escape could be accomplished within the compass of one lifetime, and each person possesses the means to make it happen.

Pratitya-Samutpada

Taken together, the concepts of anatta, karma, and skandas form a comprehensive vision of how the universe operates that doesn't require the active presence of God, or even the sort of "first cause" we discovered in Aristotelian metaphysics and popularized by the Scholastic philosophers of medieval Christendom. Buddha taught that everything is impermanent and transitory (*anicca*), and nothing is self-existent. All reality as we perceive it is caught in a web of begetting, flowing from ignorance and craving, and in turn creating the necessary conditions for the "arising" of ignorance and craving. This idea of "interdependent arising" or "dependent origination" is a distinct Buddhist concept (*pratitya-samutpada*) that helped the Buddha explain the function of karma in a universe without eternal souls. It helped him to make his point that the only way to depart from the "wheel of becoming" is to achieve the state of "cessation" in nirvana, which brings all begetting to an end in a blissful state of permanent stillness.

Pearls of Wisdom

Mind is the seed of everything, from which sprouts both existence and nirvana. Pay obeisance to it, for, like the wish-fulfilling gem, it gives you the fruit you desire.

—From *Dohakhosa* (*Treasury of Songs*) by Kanha, a twelfth-century Indian Buddhist monk

Lingering Questions

The Buddha died at the age of 80 in 483 B.C.E., leaving his disciples to dwell over some of the silences that he so earnestly tried to maintain. Different schools of Buddhism emerged with differences of opinion on topics such as the continuing status of the Buddha and others who reached nirvana (the "never returners"), the essential nature of our interdependence with other living things, and the efficacy of prayer and other religious rituals. Some schools developed elaborate cosmologies with terrifying hells brimming with demons and ghosts. We'll discuss some of the lingering questions that split Buddhism into divergent streams in the next chapter, including the issue of whether there's a God or multiple gods. Keep in mind, though, that the Buddha steered away from vexing metaphysical issues and stormy theological debates during his time on Earth. Consider the popular representation of the Buddha; he sits lotus style, with a look of serenity on his face. And his hand, rather than pointing heavenward, symbolically touches the ground. You can interpret this gesture in a number of ways, but it's tempting to see it as a reminder that the means of our escape from suffering and death lies here, not in the celestial realms of the gods.

The Least You Need to Know

- Siddhartha Gautama became the Buddha when he attained nirvana, the state of release from suffering and death.
- The essence of Buddhism can be found in the Four Noble Truths, which outline the principles of duhkha and the manner of humankind's escape.
- The last of the Four Noble Truths, the Eightfold Path, explains how to refocus one's life to attain enlightenment.
- Nirvana is achieved once you become aware of the selfish desires that condition you to wrongly view your inner being as eternal, absolute, and supreme.
- Buddhists differ from Hindus on the subject of the soul: Hindus equate it with atman and consider it eternal, while Buddhists do not.
- The Buddha offered a vision of how to live the higher life, but remained largely silent on the subject of God.

Chapter 24

God in Buddhist Traditions

In This Chapter

- Three Jewels and two rafts
- Is the Buddha God?
- Stream-winners and never-returners
- Zen masters
- Parsing the dharma
- Mahayana schools from Tibet to Japan

For the most part, the Buddha kept silent in response to questions about the gods. Once he passed from the scene, however, his followers found lots of things to say about the nature of the divine. Just as in Islam and Christianity, the passing of Buddhism's founder led to division into various sects; one issue that divided Buddhists was whether the Buddha himself was actually God. Some said yes, others said no. And among those who affirmed his divinity, some went even further and perceived many other godlike beings that could help men and women escape from the cycles of rebirth. Other issues sharpened the divisions, such as whether the Buddha should be merely emulated or actively engaged through prayer, or whether a few could reach nirvana or many, and by what means.

Today, you'll find several major strands of Buddhism, which are the result of some early disagreements, but also the blending of Buddhism with other traditions as Buddhism spread to Tibet, China, Japan, Korea, and Southeast Asia. These strands perceive the Absolute in different ways, ranging from the worship of Amitabha Buddha in Pure Land Buddhism to the esoteric pantheism of Zen Buddhism. And just as you encountered the mujaddid of Islam (see Chapter 20), you'll find advocates of purification and renewal throughout Buddhism's history, and several of these movements persist to the present day. In this chapter, you'll discover an impressive array of ideas about God, inspired by the genius of Buddhism's founder.

Three Jewels

Buddha didn't leave history with a religious vision of God, but rather a path to self-liberation from the cycle of suffering and death. His followers, however, developed a religion out of Buddha's Four Noble Truths and the Eightfold Path, including the use of sacred spaces such as temples and *stupas*, religious icons of Buddhas and bodhisattvas (those who achieve enlightenment but postpone nirvana to help others), rituals of meditation and prayer, and the formation of monastic communities where the Buddha's ideas were taught and lived. Buddhists speak of three "refuges" or Three Jewels that together form the basic framework of the Buddhist religion: the Buddha, the dharma, and the sangha.

Divinations

One of the streams of Buddhism, Mahayana, injected a feminine component into the Absolute by developing works about Mahamaya, Supreme Wisdom personified and the mother of the Buddha (who was a virgin like Mary), and by recognizing female bodhisattvas like Tara, who is the object of meditation, prayer, and other devotional practices.

The Buddha

The Buddha gave humanity a powerful example of an individual who discovered the path to enlightenment, overcame pain, suffering, and death, and then returned to help others find the path to nirvana. His wisdom and compassion combined two of the most admirable human traits, and inspired legions of those frustrated with the brahmin priests to not only follow the Eightfold Path, but to venerate Buddha's life as well. Numerous stories of his life and depictions of his former lives circulated throughout India, enhancing Buddha's reputation and growing his legacy with each telling and retelling.

Some Buddhists would even come to perceive the Buddha as a savior, though without the need for his sacrificial death in atonement for sins, as with Jesus Christ. Others spoke of thousands of other Buddhas scattered widely throughout the universe, or of future Buddhas to come. This gives you a sense of how disagreement crept into the Buddhist community following the historical Buddha's final passage into nirvana. Nevertheless, all Buddhists affirm that the Buddha left behind a second jewel to keep them focused on the path to nirvana: the dharma.

The Dharma

Dharma derives from a Sanskrit root meaning "to hold," which in Hindu usage meant holding to one's duties. In Buddhist usage, the term referred to the thing that keeps a person on the way or path to nirvana. It includes the Four Noble Truths and the Eightfold Path, but a wide variety of other teachings regarding proper control of the mind and body, the organization of the sangha (see the following section), or a variety of other subjects. When they speak of dharma, Buddhists refer to what might be known to adherents of other religions as "truth" or "the truths." In one of his writings, the famous Buddhist master Buddhaghosa (fifth century C.E.) likened the Buddha to a doctor who "dissects away the cataract of delusion," and the dharma to the lancet that actually dissects the cataract away (*Paramatthajotika*, or *Illustrator of the Ultimate Meaning*).

Dharma is a tradition of teachings, disseminated first to the five ascetics whom the Buddha abandoned when he went to sit under his bo tree, and then to a wealthy merchant's son named Yasa and 45 of his friends. These disciples spread the dharma throughout India, orally at first, and then centuries later in palm-leaf manuscripts. Unlike Judaism, Christianity, and Islam, the sacred texts of Buddhism are voluminous. They've been organized into different genres, including *vinaya* (monastic rules), *sutras* (the Buddha's discourses), *jatakas* (accounts of the Buddha's former lives), *abhidharma* (explication of meditation and concentration), and others. This was the work of Buddhist monks, who assumed the task of authenticating, consolidating, and preserving the dharma. That gets us to the third jewel: the sangha.

Pearls of Wisdom

The Buddhist emphasis on annihilating selfish desires appears in this verse from Buddhist thinker Nagarjuna: "That which is virtuous in the beginning, middle, and end, which is infallible and constant, that is selfless. How can one imagine that to be I and mine."

—From *Hymn to the Dharmadhatu*

The Sangha

In his life, the Buddha presented an example for others to follow, not just in his attainment of nirvana, but in his normal, everyday routines and his interaction with others. The Buddha lived for 45 years after he became enlightened, which gave him plenty of time to develop a wide following. Many of his earliest followers were like himself—wandering ascetics who renounced the world and sought *moksha* (liberation from the worries and stresses of earthly living) by plying the techniques of yoga. The Buddha's disciples came to be known as the *sangha*, or "group." The sangha, technically the community of adepts who follow the Buddha's dharma, forms the third of the Three Jewels, which is known in the Buddhist tradition as the *triratna*.

The triratna shows up everywhere in Buddhism, and forms something akin to a creed or confession of faith. Buddhists recite: "I go for refuge to the Buddha. I go for refuge to the dharma. I go for refuge to the sangha." Say this three times and you're in. But just as Buddhists disagree over the status of the Buddha and the scope and content of the dharma, they also disagree on the nature and composition of the sangha. The specific issue in question is whether the sangha refers to the monks and nuns eligible for nirvana by virtue of their accomplishment of the first steps toward enlightenment, or the entire community of faith—monks, nuns, and laypersons combined. Is the sangha exclusive to the cloistered few, or does it include all those who labor toward nirvana? This question provides a good starting point for exploring the main division within Buddhism, between the Theravada and Mahayana sects.

Theravada Buddhism

In the earliest years of Buddhism, monks entered monasteries to chant, meditate, recite the dharma, and write commentaries on the Buddha's discourses. They assumed the role of protector of the tradition and taught the Buddha's dharma to those in the surrounding community who sought release from samsara. In exchange, laypersons provided the monks with food, clothing, medicines, and other items the monks required in order to maintain their intensive schedules of meditation and contemplation. Unfortunately, the senior monks (*theras*, hence the term Theravada) who directed the sangha believed that it was not likely that the laypersons providing these necessities would eventually reach nirvana. Elitism became distinctive to Theravada. This elitism prompted a reform movement that came to be known as Mahayana Buddhism, which we'll discuss in a few pages.

One Buddha at a Time

Besides their exclusivist tendencies, Theravada Buddhism cultivated other distinctive ideas over the centuries, and some of them are pretty important to know about if you want to appreciate the complexity of Buddhist beliefs about the ultimate reality. Keep in mind, however, that Buddhists of every stripe warn of the dangers of theological obfuscation, and reducing any school of Buddhism to a set of doctrines runs counter to the spirit of the tradition. Having said that, Theravada holds to the belief that there's only one Buddha at any given time, and focuses on the historical Buddha from the sixth century B.C.E. The result of this emphasis is a Buddha who is valued not for any presumed metaphysical qualities, but for his teachings.

The Buddha told his disciples that he wasn't the only Buddha, and that there were more Buddhas (awakened ones) to come. Theravadins understood this teaching in linear, sequential terms. They perceived that only one Buddha could be the Buddha at any given time, and that our Buddha is the historical figure formerly known as Siddhartha Gautama. There's one more Buddha coming, named Maitreya, who lives in the Tusita Heaven, but nobody knows when that Buddha will appear in the world. Theravadins teach that the current Buddha isn't alive in the sense that we normally understand living, but continues in our imaginations as we meditate on his magnificent life. As the exceptional few reach the end of the Eightfold Path, they attain the status of an *arhat*, or saint who has attained enlightenment.

Word to the Wise

Arhat means one who is worthy, and refers to the saints who have achieved nirvana in the Theravada Buddhist tradition.

Phases of Enlightenment

The Theravadan system instructed the Buddha's disciples to become aware of the tanha (selfish desire) within that gives rise to duhkha (suffering). The theras coached their adepts to utilize techniques of meditation and concentration to peer deep inside and to realize that their inner being is temporary and contingent. If they followed the dharma correctly, they gained insight into the true nature of the human self and the false ideas that cloud their understanding. In this way, they were said to have taken the first major step toward enlightenment.

If you conjure up a mental picture of standing on the bank of a stream, looking across the water to the inviting shore beyond, then you catch something of the Buddhist meaning here. Theravadins believed that the process of crossing the stream would be

complicated and required the completion of four different phases. In these phases, the seeker is first a stream-winner, and then a once-returner, never-returner, and finally an arhat. Stream-winners are those who have taken the first step toward the farther shore, where release from samsara occurs. But they still have plenty of work to do, since they could expect more rebirths, perhaps as many as seven. The next phase, however, holds greater promise because stream-winners who pursue the dharma become once-returners, coming back to live out another life and a final rebirth. Once-returners born into one last, final life move into phase three and become never-returners. Never-returners expect to achieve nirvana at the end of their present life, provided they follow the dharma. At the end, never-returners reach the fourth and final phase and become arhats. They have attained the central goal of Buddhism—nirvana—and will never again suffer the pain of human life and death.

Buddhaghosa and the *Path of Purification*

The theras, or senior monks, believed that the phases a monk must pass through before becoming an arhat were made more difficult because of the Buddha's passing into nirvana. Although Buddha left the dharma, the absence of his guiding presence made it more difficult to follow the Eightfold Path. One of the theras, writing a few centuries after the Buddha, observed that "the behavior of the *bhikkhus* [monks] now seems different from when the protector of the world, the best of men, was alive." He lamented, "because of the complete annihilation of good characteristics and wisdom, the conqueror's teaching, endowed with all excellent qualities, is destroyed." Sounding rather like Jeremiah or Amos of the Hebrew scriptures, he declared that "this is the time of evil characteristics and defilements, but those who are ready for seclusion possess the remainder of the true doctrine." (*Theragatha* or *Verses of the Elders*, c. second century B.C.E.)

Pearls of Wisdom

Mahayana Buddhism values compassion, as reflected in this prayer of the bodhisattva Santideva: "For as long as the vastness of space remains, and as long as the world exists, may I too subsist that long, destroying the suffering of the whole world."

—From the *Bodhicaryavatara*

We've encountered these calls for purification in the mujaddid of Islam. Buddhism's answer to Islam's Ahmad ibn Taymiyya of fourteenth-century Egypt might well be Buddhaghosa, a Burmese monk of the fifth century C.E., whose key text, *Path of Purification* (or *Way of Purity*) summarized the essential elements of the tradition that he and other Theravadins believed were being corrupted by the incorporation of novel ideas and practices. He worked to cleanse Buddhism of texts that didn't pass a strict test of authenticity, and to steer away from chatter about

gods, demons, alternate worlds, and other phenomena that he thought were diversions from the main problem of the human mind and the skandas that produce the illusion of permanence and the impulses of self-gratification. Like other Theravadins, Buddhaghosa worked to invigorate the monastic system, because he believed that only monks could achieve the status of an arhat.

Mahayana Buddhism

As you can guess, some Hindus who were attracted to Buddhism found the elitism of the theras to run counter to the pluralist spirit of the age, best expressed in the *Bhaghavad Gita*'s discovery of many paths to release from samsara. That expansive vision carried over into Buddhism in the teachings of reforming monks who called themselves Mahayana, or greater vehicle, because they believed the theras were too exclusive in their understanding of who could reach nirvana. In derision, Mahayanas called the elders' faith Hinayana, or lesser vehicle; this insult was meant to criticize the smallness of the craft that the elders' teachings had designed in order to carry people to the farther shore. Of course the elders didn't like this label, and took the label Theravada to distance themselves from the Mahayana reformers.

Many Buddhas

In the Mahayana tradition, anyone can, in theory, become a Buddha, not just those who follow the strict monastic disciplines practiced by the Theravadin monks. The Mahayanas' concerns about the prevailing instruction led them in the direction of metaphysical speculation, and they disputed the linear and sequential belief, held by the theras, that there is only one Buddha at any given time. On the contrary, Mahayanas perceived many Buddhas inhabiting many worlds simultaneously. With the writing of the *Lotus Sutra* (c. 100 C.E.), a popular Sanskrit text soon translated into a variety of East Asian languages, some Buddhists came to think of the historical Buddha as a manifestation of a sort of "universal" Buddha who appears here and there, or even everywhere at once. This brought Mahayana monks to devalue the actual historical Buddha, Siddhartha Gautama, in favor of a more celestial concept of the Buddha, associated with the fundamental principles of order in the universe.

This sort of speculation led to the Mahayana doctrine of many Buddhas, typified by the five grand Dhyani Buddhas considered to be particularly helpful for visualizing the Buddha in meditation exercises. In the cosmic center of all reality one finds the Buddha Vairocana, with four other Buddhas dwelling in the four celestial quadrants:

Aksobhya in the eastern field, Ratnasambhava in the southern, Amitabha toward the west, and Amoghasiddhi in the north. Intense devotion to all or even one of these manifestations of the universal Buddha pushed Buddhism in new directions. Devotion to Amitabha of the western field brought about the movement we know as Pure Land Buddhism, which we'll meet later in this chapter.

Perfection of Wisdom

Around the time of the *Lotus Sutra*, Mahayana monks wrote a series of influential texts known as the *Perfection of Wisdom*, which permanently severed Buddhism into its two major streams. The *Perfection* tradition skewered the theras for being caught up in technicalities of the dharma and placing their faith too squarely on methods and concepts. One *Perfection* thinker, Nagarjuna (c. 150–250 C.E.) of India, argued that language requires oppositions and dualisms in order to function, which is testimony to its inherent shakiness as a vessel for truth. Human beings use the dualisms of language (*this* but not *that*) to "construct" a reality out of nothing, and when we discover our relative and arbitrary way of assigning meaning to things through words, we begin down the path toward true enlightenment. Here, we discover that true reality is emptiness—a void—and true release from samsara comes from purging oneself of any and all perceptions. These ideas gave Mahayana Buddhism its distinctive stress on the Buddha's exemplary actions, in contrast to Theravada Buddhism's emphasis on the Buddha's teachings.

The *Perfection of Wisdom* tradition is tough sledding for the novice, particularly the complexities of the *Heart Sutra* and *Diamond Sutra*. One of the major preoccupations of Mahayana writers was to rebuke the individualism inherent in Theravada doctrines, which is to say the ideal of the lone monk plying his way through successive lifetimes to reach the exalted status of the arhat. The Mahayana monks arrived at the belief, articulated neatly in the *Perfection* literature, that the arhat ideal subverted the true meaning of the Buddha's teachings about interdependent arising or dependent origination, which insisted on the interdependence of all things. They further accused the theras of corrupting the Buddhist vision of ultimate reality with false dualisms by believing that the arhat maintains some sort of existence when he passes into nirvana (if something can exist, it can not exist, in which case you have a dualism). Again, think emptiness, and you get some idea where the Mahayana were heading.

Rise of the Bodhisattvas

By rejecting the arhat ideal, Mahayana severed itself from Theravada, and in the process it produced an alternate ideal: the bodhisattva. A bodhisattva is a person who has traversed the Eightfold Path, achieved enlightenment, but postpones the blessings of enlightenment by helping others find the way. Mahayana teaches that to obtain nirvana is good, but to selflessly help others prior to winning the blissful state is the highest good. There's simply no greater act of compassion to be found anywhere in the universe. The Buddha himself provided the pattern, since he delayed nirvana to help a world full of sufferers obtain the same release from suffering that he himself had achieved.

The bodhisattva ideal reflects a type of anticlericalism among Mahayana Buddhists, who believed the establishment monks of early Buddhist monasteries harbored selfish and elitist tendencies. It also reflects the tendency within the tradition to venture into metaphysics, which itself was an important tradition in classical Hindu philosophy. Mahayana texts cast visions of parallel worlds and so-called Buddha-fields, which refer to fortunate worlds that enjoy the active presence of a Buddha. Those who fall short of nirvana in this life try to gain rebirth in a Buddha-field to better their chances of eventually reaching nirvana. Clearly, bodhisattvas assume an important position here as celestial beings that move between and within these parallel worlds, providing merit to the faithful through their grace and helping followers advance toward nirvana.

Certain Mahayana texts spoke of the bodhisattvas in terms that bear a striking familiarity to the deities of ancient Hinduism. Tales of celestial bodhisattvas proliferated in the Buddhist literary tradition, and figures such as Avalokiteshvara and Majushri became the focus of visualization exercises and even intercessory prayer. They even inspired shrines and temples, ritual observances, and visual representation in painting and sculpture. With the bodhisattvas, you get as close as you're going to get within Buddhism to the characterization of gods and deities you find in other ancient polytheisms, or contemporary bhakti traditions in Hinduism. Mahayana Buddhists envision compassionate bodhisattvas who hear prayers and offer assistance to nirvana. This connects to their overarching sense of the Buddha as a savior rescuing humanity. Theravadins, scholars note, perceive the Buddha not as a savior, but a saint worthy of emulation.

Mahayana Schools

Buddhism presents a bewildering complexity to the beginner because it's a rich tradition with 2,500 years of development behind it. It's also difficult to grasp because it deals with complicated psychological issues of consciousness, sense perception, cognition, and altered mental states, as well as philosophical questions of time and eternity, cause and effect, permanence and impermanence, and so on. It's important to remember that Buddhism interacted with local traditions in China, Japan, Korea, Southeast Asia, Indonesia, Tibet, and everywhere else, which gives it an additional layer of complexity. A quick look at some of the Mahayana schools will give you a sense of the richness of the tradition.

Vajrayana: Tantric Buddhism

The Mahayana tradition known as Vajrayana, or more commonly Tantric Buddhism (from *tantra*, meaning "text"), is the common form of Buddhism practiced in Tibet. It began in the eighth or ninth century C.E., as a result of Mahayana discussions of dualism and the turn toward spiritualism within the bodhisattva cults. Siddhas, or ascetics who lived near the Buddhist monasteries, taught that each person shares in the Buddha nature and is in fact a Buddha already. That we don't see this is a result of the illusion of duality caused by duhkha (suffering) and tanha (selfish desire). The historical Buddha insisted that enlightenment is within the grasp of each person, and so the siddhas concluded that the most direct path to enlightenment should be pursued. Numerous tantras emerged promoting different methods of reaching sudden enlightenment, but many of them shared the idea of concentrating on a Buddha or bodhisattva to the point of attaining a state of mental identification with that particular deity. To achieve this experience is to achieve enlightenment, and those blessed with it were at one point thought to wield godlike powers, such as invisibility, flight, or alchemy (turning metal into gold).

Take Heed!

Tantric Buddhism has the reputation in the West of promoting ritual sex, which isn't exactly true. Part of the tantric discipline involves concentration on the unity of compassion and wisdom, sometimes visualized as male and female energies coming together to form a union. The discipline also includes use of geometric shapes and sacred tones.

Dhyana: Zen Buddhism

The origins of this very small but highly visible sect of Mahayana Buddhism lay in the sixth century C.E., when a sage named Bodhidharma carried Buddhist esoterism from India to China. From there, the so-called Ch'an sect moved into Japan (c. twelfth century) and became known as Zen. In the Zen tradition, adherents learn of the oneness of all reality, which in fact is an emptiness. Zen teaches the famous dictum: "All is one, one is none, none is all." As noted in Edward Conze's *Buddhist Texts Through the Ages* (Philosophical Library, 1954), this derives from the *Heart Sutra*, a core text for Zen practitioners. The writer of the *Heart Sutra* says that "whatever is form, that is emptiness, whatever is emptiness, that is form. The same is true of feelings, perceptions, impulses and consciousness." Zen masters carry forward Nagarjuna's convictions about the inadequacy of language, using mental puzzles (koans) to disrupt the normal flow of cognition. These include the famous "What is the sound of one hand clapping?" and the less famous "If all things are reducible to the One, to what is the One reduced?" Intense concentration on these riddles kicks the mind out of its rut, and triggers flashes of insight into the true nature of self and the universe, uncluttered by the useless forms (think *words*) we're so accustomed to using.

Sukhavati: Pure Land Buddhism

The strand of Buddhism known as Pure Land centers on the figure of Buddha Amitabha. In one of his former lives, Amitabha was a monk named Dharmakara who promised that once he obtained Buddhahood, he would build a Pure Land (sukhavati in Sanskrit) devoid of evil where the path to nirvana could be more easily traversed. Having accomplished his goal, he revealed certain vows one must take in order to be reborn in the Pure Land. This system developed in part out of the commonly held belief that the dharma weakened in power as humanity gave itself over to moral depravity, thereby sapping their ability to reach nirvana through intensive self-effort.

Devotees believe that the Buddha, ever compassionate, provided an alternate path to nirvana that leads through the Pure Land. Out of his infinite store of grace, the Buddha provides the merit required for rebirth in a buddha-field where the path to nirvana is easiest to trod, such as the Pure Land. In other words, the Buddha supplies merit that the seeker can't generate through his or her own efforts. Pure Land, then, substitutes the intense self-effort of classical Buddhism for the system of faith and grace more familiar to adherents of the Western monotheisms.

The Least You Need to Know

- The core of the Buddhist faith are the Three Jewels: the Buddha, the dharma (teachings), and the sangha (community).
- Disagreement about whether anyone but monks could achieve nirvana divided Buddhism into different streams.
- Theravada Buddhism advocates strict adherence to the earliest texts of the Buddhist dharma.
- Mahayana Buddhists believe that the theras are too exclusive in their understanding of who can reach nirvana.
- The Mahayana tradition, which is the more popular form of Buddhism, emphasizes the exemplary life and works of the Buddha and the many bodhisattavas who attained enlightenment.
- Tantric and Pure Land Buddhists practice intense concentration on a single Buddha or bodhisattva, giving Westerners the mistaken impression of religious devotion to a deity.

Chapter 25

God in East Asian Religion and Philosophy

In This Chapter

- Heaven: chief deity of Chinese folk belief
- What's the Tao of Taoism?
- Confucianism and cosmology
- Buddhism in East Asia
- Gods in Japanese religion

Is there a higher power in the universe? Nearly everyone believes the answer to this question is yes. Philosophers, priests, shamans, gurus, mystics, and visionaries of every stripe look out into the heavens—or deep within their inner being—and perceive a force greater than themselves. Some see it in the changing of the seasons, the miracle of birth, or the patterns of planetary motion. Others see it in eureka moments of scientific discovery, and in the spark of inspiration that elevates composers, playwrights, and poets to heights of creativity. Still others find it in the completely baffling phenomenon of human consciousness, which experts have yet to explain using the research methods and scientific theories at hand.

We know the higher power is there, but the problem is, our efforts to describe it always fall short. In this chapter, we'll encounter some philosophical and religious traditions indigenous to East Asia, particularly China, Korea, and Japan, which accounted for the higher power with concepts like *ling* and *Tao*. As in Western philosophy and religion, conversations about the ultimate reality produced the same concerns about the adequacy of language and concepts to depict the higher power of the universe. As a result, East Asian religions accepted a high degree of cross-fertilization and intermingling in their visions of the Absolute, resting assured in the belief that if metaphysical realities can't be thoroughly mapped, then at least humanity can reach a state of harmony and balance.

Popular Belief in China

In ancient times, the people of East Asia cultivated a pervasive sense of spiritual realities, or *ling*, inhabiting the landscape. Immortal beings populated the region's mountains, streams, and forests, giving the earth a spiritual quality. The highest peaks of China were sacred not only because they provided the living spaces for countless deities, but also because they served as pillars holding aloft a weighty, drooping heaven that otherwise might collapse into the earth. Temples and shrines to these deities proliferated throughout the region; mountain temples drew pilgrims eager to petition the gods for divine favor. Taoist and Buddhist monks extended these traditions with temples on Wu Tai Shan, Hua Shan, and other sacred mountains.

Divinations

You might have heard of *kowtowing*, which is the posture adopted by worshippers of ancestral deities in the household rituals of Chinese folk religion. You simply lie on the floor with your face down and arms spread in a show of humility and submission before an image or another object associated with your deity.

Shang-Di: The Lord Above

The deities in ancient Chinese popular religion were thought to have been exceptional human beings whose souls persisted into immortality. One of the earliest civilizations in China, the Shang people, spoke of Shang-di, "the Lord Above," who was an immortal ancestor with power over the other deities. This henotheistic pattern (many gods, with one in charge) continued with the Taoist and Buddhist pantheons of the classical period; later emperors officially recognized a pantheon with the Jade August Supreme Lord wielding authority over a celestial bureaucracy that bore a striking resemblance to their own earthly dominion.

Heaven

In folk belief, the concept of *t'ien* played an important role as well. It means heaven, but not with the same connotations as the term acquired in the West. Heaven possessed the same characteristics as Shang-di, and in fact came to be seen as interchangeable with the concept of a Supreme Being that once created, and now governs, the universe. Chinese people also spoke of *t'ien ming*, or the "Mandate of Heaven." This concept offered a way to explain why people variously prospered or suffered; your sufferings were the result of disobeying t'ien ming, while your prosperity signified obedience to the cosmic force pervading the universe.

Word to the Wise

T'ien means "heaven" in Chinese popular religion, which exhibits many of the conventional attributes of a Supreme Being.

Yin and Yang

The idea of obeying or disobeying the Mandate of Heaven is linked to the concept of yin and yang, the tension of opposites that produces order and harmony in the universe. East Asian people everywhere perceived this tension of opposites in the form of earth and sky, male and female, good and evil, light and dark, strong and weak, and so on. The yin-yang binaries placed the structures and processes of the universe in creative tension, bringing separate, incomplete halves together to form an organic whole. Male is separate from female, and yet without female there is no male, and without male there is no female. Take away light and you can no longer call anything dark, since light creates for darkness an opposite by which darkness can be discerned. Yin-yang thinking carries with it the perception of generative power, human interconnectedness, and cosmic harmony, with clear implications for how human life should be lived.

Ancestor Spirits

East Asian religions taught that the dead proceeded to an afterlife where they dwelled as deities, receiving prayers and blessings from their living descendents. Ancestor deities became the focus of shrines and household religious observances; divination through village shamans offered men and women the chance to contact ancestor deities directly for assistance in overcoming illness or defeating enemies. These immortal souls must be sustained through continued offerings, as when Chinese

families burn money or clothing for impoverished ancestor spirits who might otherwise suffer for want of attention. Much of this primitive folk religion persists to this day throughout East Asia, including China, where folk traditions survived Mao Zedong's campaign of religious suppression in the Cultural Revolution of the 1960s.

Taoism

The major faiths of Neo-Confucianism, Buddhism, and Taoism survived the Cultural Revolution as well, though in diminished form. These three traditions had wide popular followings throughout Chinese history, and until the Communist Revolution, enjoyed the support of the educated and powerful classes as well. Taoism, or Daoism, began as a philosophical investigation into the ultimate powers of the universe, and then acquired a religious character with visions of the afterlife and rigorous spiritual exercises. The Tao resists easy explanation, but a few words might suffice to highlight its distinctive quality.

Tradition has it that Taoism began its long career in the mind of Lao Tzu (551–479 B.C.E.), who reportedly lived during the lifetime of another famous Chinese sage, Confucius (discussed a little later in this chapter). Lao Tzu is famous for the work ascribed to him, *Tao Te Ching* (*The Way and Its Power*). As the central text of Taoism, its spare verses inspired hundreds of millions of people to search for harmony and balance in life through contact with the Tao, or the ultimate power in the universe.

Inadequacy of Words

But wait. Lao Tzu's main point about the Tao in *Tao Te Ching* is that it cannot be named or described: "I know not its name, so I style it 'the way.'" (25.56) Various passages account for the Tao in different ways, but mostly through negatives, as an entity that cannot be tasted, seen, or heard, or as an entity that is "silent and void." To speak of the Tao in positive terms is to speak of something other than the Tao. Of course this echoes a common sentiment in other faiths, expressed neatly in Justin Martyr's observation from Chapter 1 in this book, that "God cannot be called by any proper name."

Ultimate Reality

And yet Lao spoke as if the Tao were the source of the universe and the power that sustains its operation: "The nameless was the beginning of heaven and earth." (*Tao Te Ching* 1.2) In familiar negatives, Lao explained that the gods would deplete their

powers without the Tao, since "it cannot be exhausted by use." (35.78) In effect, Lao Tzu made the Tao into the ultimate reality of the universe, along with implied warnings that it could not be said to exist as any mere object. This placed the Tao conceptually higher than the t'ien ming of Chinese folk religion. The Tao, after all, is not a "thing." The Tao is the answer to the Zen Buddhist question, if everything is reducible to the One, to what is the One reducible? Lao explained: "The way begets one; one begets two; two begets three; three begets the myriad creatures." (42.93) In this way, Lao steered away from the tendency among those who perceive a higher power of personifying and objectifying the formless nothing that makes all existent things possible.

Pearls of Wisdom

To know yet to think that one does not know is best;
Not to know yet to think that one knows will lead to difficulty.
—Lao Tzu, *Tao Te Ching*

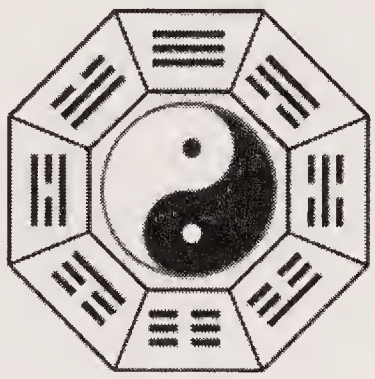

Eastern religions tend to describe the Absolute in abstract terms like the Tao, giving rise to more abstract visual representations like the yin-yang symbol, surrounded by the I Ching hexagrams.

Wu Wei: No Action

Taoism, like other East Asian religions, emphasized the proper way to live over the proper way to think, which is not surprising given Lao's belief in the Tao's utter ineffability. People who read the *Tao Te Ching* learn that the cardinal rule of life is *wu wei*, which translates as "nonaction." They learn that the reason they suffer and die young is because they contend against other human beings and against the forces of nature. Through nonaction, understood as not striving against the power of the universe, they permit the Tao to flow through them, filling them with the life force and bringing them into harmony with the ultimate reality. "The most submissive thing in the world can ride roughshod over the hardest thing in the world—that which is without substance entering that which has no crevices." (*Tao Te Ching* 43.98) Here the author brings the paradoxes of the Tao and the idea of yin and yang into play; water is supple and weak, but it wears down the hardest rock over time. If you want longevity and prosperity, you need to set aside your willfulness and go with the flow. The cosmic power of the universe will then channel through your being and give you the earthly blessings you seek.

You can see this ethic of wu wei and going with the flow in many Chinese cultural practices. You maybe have seen men and women practicing t'ai chi in a neighborhood park. This is a Taoist practice of slow, rhythmic motion designed to channel energy (chi) through the body. You might have heard of feng shui, the art of arranging space. Feng shui masters carefully select building sites and design interior spaces in order to maximize the natural energies of place and locale. This achieves the Taoist goal of balancing yin and yang by placing the individual into an environment conducive to proper energy flow. Acupuncture redirects energy within the body to injured or energy-starved places, thus maximizing the body's own self-healing potential. In all, practitioners believe that if you resist the irresistible, you will lose.

Confucianism

Taoism stands next to Confucianism as major indigenous systems of belief and practice in China. According to tradition, Lao Tzu and Master K'ung (known in the West as Confucius) lived during the same period of Chinese history, a period of constant warfare among territorial rulers and the collapse of ethical standards of human conduct. As such, Confucius (551–479 B.C.E.) spent little time teaching about metaphysical realities; instead, he stressed the ethical principles necessary for a just social and political order. In this way, Confucianism is properly viewed not as a religion, but a system of ethics, a system that enjoyed popularity throughout Chinese history and even won adherents in Korea, Japan, and Vietnam.

Confucian Virtues

Philosophers of the Axial Age, the period between 800 and 400 B.C.E. that saw a worldwide transformation of religion, tried to find an answer to the question, What does it mean to live well? Confucius expressed his main preoccupation in *The Analects:* "It is these things that cause me concern: failure to cultivate virtue, failure to go deeply into what I have learned, inability to move up to what I have heard to be right, and inability to reform myself when I have defects." (7:3) This motive led him to fashion a moral and ethical system designed to help its adherents live well, and to fulfill the Mandate of Heaven. Here are the main components:

- *Ren* (or *jen*) provides the starting point. Roughly, ren means humaneness, or respect and compassion for other human beings; those who live according to ren recognize the inherent worth of others.

- *Shu*, or reciprocity, may be familiar to Westerners who know the Golden Rule: Do unto others as you would have them do unto you.
- *Li* is the means to accomplish ren and shu—perhaps the central concept in Confucianism. Li refers to the customs, manners, or ritualized behaviors that promote orderliness in social and political relations.
- *Hsiao* relates li to family and household, and translates as "filial piety." Confucius stressed the importance of cultivating a sense of loving commitment to one's grandparents, parents, siblings, and children, as well as paying homage to ancestor spirits.
- *Yi*, or righteousness, pulls the Confucian virtues into a seamless web. Those who possess this quality perform their duties and obligations out of an inner sense of what is right; the yi in this connection is like a moral compass that induces us to act the proper way without even thinking about it.

Divinations

Want to learn more about Confucianism? Confucius's timeless principles of right conduct can be found in the book *The Analects*, which forms part of the larger corpus of Confucianism, the *Four Books*. You can get *The Analects* in a modern, English-language Penguin edition at www.amazon.com.

Legacies of Confucianism

At bottom, Confucius wasn't a prophet, seer, or priest; he didn't claim to see God, or to speak on God's behalf. In *The Analects* he summed up his life's journey in simple terms: "At 15 I set my heart on learning; at 30 I firmly took my stand; at 40 I had no delusions; at 50 I knew the Mandate of Heaven; at 60 my ear was attuned; at 70 I followed my heart's desire without overstepping the boundaries of right." (2:4) To his way of thinking, selfishness and strife had gotten the human race out of sync with heaven, and he taught his fellow citizens to be unselfish, broadminded, forgiving, and respectful to one another as a way to restore cosmic unity.

Mencius and Hsun Tzu

Such was the power of Confucius's teachings that soon political leaders of China adopted his ethical system and reverence. Confucianism became the state religion

during the Han dynasty (205 B.C.E.–200 C.E.), complete with shrines, icons, and sacrifices. By this time, Confucian masters such as Mencius (371–289 B.C.E.) and Hsun Tzu (298–238 B.C.E.) developed Confucian thought even further, adding doctrines regarding the essence of human nature; Mencius argued that human beings are essentially good by nature, while Hsun Tzu argued the position of human depravity. To Mencius, moral failure is the result of a person's inability to perfect the good within; Hsun Tzu believed it was the result of an inability to acquire the virtues necessary to overcome one's innate evil impulses.

Neo-Confucianism

Confucianism enjoyed a revival during the Song dynasty (960–1271 C.E.), following a centuries-long decline in the face of Buddhist and Taoist expansion. Neo-Confucian thinkers during the late Song period pushed harder in the direction of cosmology than the Great Sage (Confucius) was prepared to go. They perceived a Great Ultimate, which in a state of movement gave rise to yang, and in a subsequent state of stillness gave rise to yin; these opposing principles generated the constituent elements of earth, fire, water, wood, and metal, which formed the basic building blocks of existence. The Great Ultimate served a function similar to Plotinus's idea of the One, which lay at the center of a process of emanation that produced all creation. The Great Ultimate was Neo-Confucianism's answer to the Tao, since those who spoke of it described it as the principle of heaven and earth and all other things. Later Neo-Confucians associated this Great Ultimate with Confucius' li, or principle, which directed the creation of myriad things by means of *qi* (or chi), the generative power that animated all living things. These later Neo-Confucians borrowed from Buddhism the practice of meditation, whereby the individual works toward perfect awareness of li, expanding the chi within, which leads to a direct and immediate experience of the Great Ultimate.

Confucianism and Modernity

Closer to our own time, Confucianism contended with a variety of pressures that brought it to the brink of extinction. In the eighteenth and nineteenth centuries, contact with the West introduced China to the ideals of individualism and equality, and millions of ordinary people found those ideals more attractive than the Confucian virtues of commitment to family and right conduct toward superiors and inferiors. Christianity came along during this period and threw the Confucian system into bold relief. Christianity offered Chinese converts a personal relationship with a loving

God, and a degree of proof that Christian societies enjoyed the favor of heaven by virtue of their economic, political, and military success.

Christianity influenced Hong Xiuquan (1814–1864), who blended Christian apocalyptical thinking (the end is near!), socioeconomic egalitarianism, and moral purification in a religious movement known as T'ai P'ing. Severe persecution of the Taipings by the Manchu rulers led to civil war (1850–1864), resulting in 20 million deaths. Half a century later, Confucianism received a lukewarm endorsement by Western-leaning statesmen such as Sun Yat-Sen and Chaing K'ai Shek; after 1949, Mao Zedong and his communist operatives waged a campaign against Confucian teachings because they believed Confucianism promoted oppressive social hierarchies and elitism in education. But recently, the leaders of the People's Republic of China embraced Confucian ideals amid the collapse of Maoism in the 1980s and 1990s, thus restoring Confucianism to its traditional place in the highest councils of Chinese government.

Take Heed!

Is Confucianism a system of belief about God or gods? Scholars can't agree on the answer to this question, since Confucius's main preoccupation was achieving social and political harmony. However, Confucius spoke tenderly of the Way of Heaven, or the Tao, and performed customary sacrifices to the divine.

I Ching

Confucianism survived into our own time because political elites believe it evokes some of the glory of past dynasties and offers a focal point of national unity. At the popular level, its vitality owes not only to Confucianism's doctrines of family loyalty, but also to the practice of divination within the Confucian tradition. This practice derives, in part, from *I Ching (Book of Changes)*, one of the five canonical texts in the Confucian canon. This text explains how you can understand the future by interpreting the meaning of certain geometrical figures. These figures, called hexagrams, contain solid and broken lines arranged in various patterns by means of casting lots; once composed, these hexagrams are keyed to passages in *I Ching* that explain their portent. In effect, they serve the function of an oracle, whereby participants discern the energies of yin and yang behind the geometric symbols and plan their course of action accordingly. *I Ching* is just one of many traditions that utilize sacred geometry or numerology in their attempts to bridge the chasm between the human mind and the ultimate reality of the universe.

East Asian Buddhism

Chinese civilization produced three major faiths: Taoism, Confucianism, and Chinese versions of Buddhism. Buddhism in East Asia developed along Mahayana lines (see Chapter 24), with special shrines, rites, and observances for the most widely revered Buddha, Avalokiteshvara. Chinese Buddhists perceived Avalokiteshvara as the female deity Guanyin, the goddess of compassion and mercy. Devotion to Guanyin won widespread adherence before the Communist Revolution in the twentieth century, and has surged in popularity in today's post-Maoist environment. Further east, Japanese Buddhism developed a variant of Mahayana Avalokiteshvara worship, in which Avalokiteshvara is perceived as Kannon with scores of shrines and temples throughout the Japanese islands.

To be sure, East Asian Buddhism in its various Mahayana forms triggered responses from Taoist and Confucian teachers. Confucian officials in China persecuted Buddhism nearly out of existence during the ninth century, on the grounds that Buddhist monasteries promoted anti-state and anti-family values. The survival of Mahayana Buddhism in later periods, especially after the anti-Buddhist campaigns of Japan's Meiji Emperor (1867–1912) and Mao's Cultural Revolution, testifies partly to the resilience of the Buddhist tradition, but also to the power of the basic religious impulse within each individual. Throughout the ages and across cultures, people sense a power greater than themselves and strive to experience it directly. Guanyin and Kannon offer East Asian Buddhists a way to act on this impulse in private devotion to tangible, personalized deities.

Japanese Visions

Many of the trends that shaped popular views of the divine in China were at work in Japan as well. The indigenous religion in Japan is known as Shinto, meaning "way of *kami*." Kami, or gods, are everywhere—in the landscape itself, in the forces of nature, and in various living creatures. Kami could also be ancestral deities, or loved ones who have died and passed into the spirit world. Shinto priests supervise the worship of a pantheon of gods with a Supreme Being at the summit, known as Amaterasu, goddess of the sun. In an odd twist, Japanese tradition perceives Amaterasu as female, with the earth god understood as male. As we learned in Chapter 3, most polytheistic and

Word to the Wise

Kami are the gods of traditional Japanese religion, known as Shintoism.

henotheistic schemes designate the genders of the sun and earth gods as male and female, respectively.

In the Shinto tradition, adherents visit family and neighborhood shrines and pray to the local kami, seeking to discern the divine *makoto*, or "will of the gods." These petitioners make requests and perform acts of devotion, hoping to receive guidance on how to live in harmony with the divine will. They even speak of the necessity of faith in kami in terms not unlike Western monotheisms. This impulse to develop a vital faith in the divine can also be detected in the Japanese version of Pure Land Buddhism (Jodo Shu), in stark contrast with the ethic of self-effort you find in the Zen variety. Shinto is alive and well today, despite the forces of modernization that have pushed Japanese culture in a secular direction. That's also true for the so-called New Religions that have attracted millions of converts through an enhanced group life, riveting visions of the apocalypse, or renewed emphasis on supernatural phenomena.

The New Religions of Japan are what you'd call synthetic, blending Taoist, Buddhist, Shinto, and even Hindu or Christian ideas together in interesting and creative ways. But that's been the spirit of East Asian religion for thousands of years. Most Chinese, Japanese, Korean, Taiwanese, and others perceive a supreme power in the universe; in different times and places, this power bore the name Shang-di, Tao, Great Ultimate, Guanyin, and Amaterasu, among others. By a variety of means, such as meditation, ritual observances, pilgrimage, divination, and even yoga, East Asians seek this power in order to achieve a state of harmony and balance with it. And in contrast to the exclusive loyalties expected of Western monotheists, East Asian traditions exhibit greater permissiveness as the faithful engage the supreme power in its multitudinous forms. It is altogether common to see a Chinese citizen pay homage to ancestor deities, spend hours in Buddhist-style meditation, and ponder the deeper meanings of the *Tao Te Ching*.

The Least You Need to Know

- T'ien is the central concept in popular Chinese religion, meaning "heaven," which has the features Westerners typically associate with God.
- The Tao (or Way) is impossible to describe, and it's safer to refer to it as Nothing than as Something; and yet Taoists believe it's the ultimate reality of the universe.

- In Confucianism and Neo-Confucianism, li means "principle," in reference to the rituals that create order in human affairs.
- East Asian Buddhists tend toward the Mahayana end of the spectrum, with special emphasis on devotion to the Buddha Guanyin (China) and Kannon (Japan).
- Millions of East Asian people worship ancestral deities at family and neighborhood shrines.

Part 6

Keeping the Faith

Not more than two or three generations ago, quite a number of people doubted whether belief in God would survive in the modern era. This part details the modern case against God, mounted by intellectuals and activists of the nineteenth and twentieth centuries. As it turns out, comparatively few have been persuaded by the case against God. Millions embrace faith because they're convinced that belief is more intellectually defensible than disbelief; millions more sense spiritual realities that cannot be explained using the language of modern science. Their continued faith tells us that belief in God offers meaning, hope, and purpose in uncertain times. But our religions can also be a source of trouble and uncertainty; we often forget that our visions of God are fragmentary and incomplete, and we sometimes allow conflicting perspectives to lapse into sectarian and inter-religious violence.

Chapter 26

The Case Against God in the Modern World

In This Chapter

- Certainty and uncertainty in religious belief
- Enlightenment rationalism and French atheism
- The great conversation about God in modern Germany
- Is anything real beyond what we can see?
- Challenges to orthodox concepts of God

Not that long ago, it became fashionable in European and American societies to deny the existence of God and to complain about the ideas and lifestyles of God's chief advocates. Atheism crystallized as an intellectual fad during the Enlightenment, a philosophical doctrine in nineteenth-century Positivism and Marxism, an official state ideology in the Soviet Union (and Maoist China, too), and finally, a diffuse cultural ethos in the secularizing West. To be sure, defenders of the faith stepped up with an unflinching case for continued belief in God.

But even if we take atheism out of the picture, people throughout the world appeared to be shrinking the space they allowed God to inhabit in their busy social, professional, and political lives. Over the last few centuries, the faithful watched with growing concern as millions became disenchanted with traditional religious beliefs and practices and followed secular faiths like nationalism and consumerism, which promised earthly fulfillment with no moral constraints or spiritual obligations. In this chapter, you'll get a sense of why some believers are convinced that the greatest threat to belief in God has come not from the tiny rivulet of exhibitionist atheism, but from the rising tide of disinterest in otherworldly pursuits, running right down to the present day.

How Can We Know Anything for Sure?

If you're like most people, your first instinct is to question whatever it is that you're told to believe. Everybody wants proof, and when we don't get it we remain skeptical. This is especially true for things that are mysterious and incomprehensible, like God.

The Trouble with Proof

The question of proof is very much at the center of much Western thinking about the divine. It goes way back to ancient Greece and Rome, since Thomas Aquinas relied on Aristotle to explain how rational people could continue to believe in God in the face of our natural skepticism. Soon, however, John Duns Scotus and William of Ockham influenced the way we talk about proof of God's existence by widening the gap between what we can know for certain and what we must accept on faith (see Chapter 14). Proof seemed elusive for thinkers who tried to enlist it in the service of Christian belief, and this experience shaped the perspective of philosophers in the coming centuries. This was certainly true of French philosopher Michel de Montaigne's cautions about saying anything definitive about God, which we learned about in Chapter 5.

Pascal's Wager

One of Montaigne's countrymen, Blaise Pascal (1623–1662), contributed to suspicions about reason. Pascal happened to be a child prodigy in mathematics and engineering, and one day at the age of 31, he had a direct, supernatural experience of the power of God. He came away from his encounter convinced of the inability of reason to prove

the divine, let alone comprehend its nature or essence. This point of view lay behind Pascal's wager, in which the mathematician argued the probability against the certainty of God's existence. Pascal wrote, "God is, or He is not. But to which side shall we incline? Reason can decide nothing here. There is an infinite chaos which separated us." (*Pensées*, c. 1658) You can't know for certain whether God exists, but given the likelihood and the stakes, it's a safe bet: "If you gain, you gain all; if you lose, you lose nothing. Wager, then, without hesitation that He is."

Pearls of Wisdom

Blaise Pascal wrestled with certainty and uncertainty in the area of religious belief as few others in history have done. Lots of comments about faith have been attributed to him, including this one: "Faith certainly tells us what the senses do not, but not the contrary of what they see; it is above, not against them."

The Cartesian Moment

If you listen closely, you might hear Pascal saying that the odds are even that God exists at all. That's quite a startling admission for someone living in the mid-seventeenth century. Other intellectuals of the period weren't ready to give up on certainty in favor of mathematical probabilities, including the most influential of them all, René Descartes (1596–1650). You might remember him for his famous line, "I think, therefore I am." This notion came in the wake of an intellectual crisis in which Descartes questioned the reliability of all forms of knowledge, whether from established authorities, sense experience, or commonsense reasoning.

The one saving grace, Descartes supposed, was that he had in his mind the thought that he exists. This thought provided sufficient certainty that he did exist, and that other truths could be deduced from this single, self-evident truth. For example, he proposed that his mind could conceive of a self-existent, limitless, and perfect God. According to Descartes, an *idea* of a perfect God that doesn't correspond to an *actual* perfect God is a logical impossibility, since nonexistence would render God less than perfect. And the idea of an infinite God could only come from a Supreme Being, since the finite human mind could never conceive of such a thing by itself. This gave Descartes the kind of certainty he needed to rescue belief from the clutches of doubt.

A Scientific Revolution

Descartes utilized reason to deduce God's existence and to account for God's attributes. Others, such as Johannes Kepler and Francis Bacon, had been working along

similar lines, trying to discern the principles of order in the universe by means of the faculties of mind; that is, by sense experience. By the late seventeenth century, this rational process reached its high point with Isaac Newton's discovery of the laws of motion. As a consequence, intellectuals now understood the universe in mechanistic terms, and preferred to describe its workings with mathematical, rather than theological, language. Enlightened thinkers such as Rousseau, Voltaire, and Jefferson weighed in with talk of the laws of nature and nature's God, setting aside miracles, the Trinity, and other Christian teachings that defy rational explanation.

Divinations

Atheism and religious disinterest are important legacies of the Enlightenment in modern France. A 2004 poll found that only 12 percent of the population attends religious services of any faith more than once a month; 31 percent describe themselves as atheists, and 26 percent as indifferent to religion. In what used to be the most ardently Roman Catholic society in the world, church officials identify only 8 percent of the population as practicing Catholics. (U.S. Department of State, September 15, 2004)

The Advent of Atheism

It was in the context of the European Enlightenment that a few intellectuals firmly rejected the principles of theism and argued the position of God's nonexistence. As Alister McGrath recounts in his excellent study, *The Twilight of Atheism: The Rise and Fall of Disbelief in the Modern World* (Doubleday, 2004), early eighteenth-century critics (known as philosophes) struggled to rescue a reasonable concept of the Supreme Being from the evils of clerical hypocrisy, sectarian partisanship, oppressive dogmatism, and mindless superstition. Eventually, the philosophes began to despair of ever fixing these problems, and some drifted into principled atheism.

Julien Offroy de La Mettrie (1709–1751) and Paul-Henri Dietrich, baron d'Holbach (1723–1789) believed the concept of God to be a fabrication of the human mind and the source of incorrect thinking about the natural world. Flouting centuries of conventional wisdom, they reasoned that no God is required in order to understand the inner workings of nature. What these and other atheists had produced, in effect, was an early version of naturalism, a variant of materialism that would find eloquent spokesmen among the educated elites of Europe and America in the nineteenth and twentieth centuries.

Scientific Naturalism

Naturalism is the belief that all phenomena can be explained in terms of natural laws and natural causes. Most atheists in Western societies adhere to a form of naturalism. *Materialism* agrees, and adds that our thoughts, feelings, ideas, concepts, and so on are functions or operations of matter and energy. Yet materialists can still claim to perceive the divine by identifying the sum total of physical reality as God. We'll see in short order that some intellectual elites were unsatisfied with these trends in eighteenth-century higher thought. Several of these thinkers gave us the school of philosophy we know as idealism, which holds the view that there's a higher reality beyond the physical world, composed of ultimate concepts and principles—absolutes—that provide the key to our understanding.

Word to the Wise

Naturalism refers to the belief that all phenomena can be explained in terms of natural causes and natural laws with no reference to spiritual causes.

The Idealists

Descartes, Baruch Spinoza (whom we met in Chapters 2 and 9), and the Enlightenment philosophes wrestled with the fundamental issue of what we can know for certain about the highest reality of the universe. The Scottish philosopher David Hume (1711–1776) pushed this issue much farther than anyone could have imagined. His philosophical theory, known as radical empiricism, broke the presumed link between cause and effect that lay at the heart of Newtonian physics, throwing the entire system of universal natural laws into question.

Hume interpreted reality as a function of individual sense perception and personalized experience; of course, this wrecks the whole idea of a deity that operates universally across time and space. Hume liked neither the philosophes' depiction of God as a Cosmic Designer, nor the traditional theistic perception of an omniscient, omnipotent, infinite Supreme Being, personally involved with humankind and the natural world. In his book *The Blind Watchmaker* (W.W. Norton, 1994), Richard Dawkins, one of the most well-known atheists living today, quotes Hume as saying, "I have no explanation for complex biological design. All I know is that God isn't a good explanation, so we must wait and hope that somebody comes up with a better one."

Kant to the Rescue

A response to Hume became critical, if only to salvage the idea that one can obtain knowledge, and that this knowledge can help us understand more clearly the ultimate reality of the universe. Religion, philosophy, science, ethics, and most other systems of thought hung in the balance. Into this debate entered German philosopher Immanuel Kant with his *Critique of Pure Reason* (1781), which countered Hume's theory of knowledge with the assertion that the human mind does possess certain a priori categories—a kind of mental hardwiring—that enables it to discern patterns, establish relationships, and form theories. In other words, we're not left with mere sense perception and individualized experience, since these a priori categories enable the thinking person to organize their perceptions and experiences in meaningful ways.

Take Heed!

Be careful not to place rational skeptics in the same category as outright atheists. Folks like Rousseau and Voltaire weren't atheists in the technical sense, but progressive thinkers who thought they were "cleansing" the concept of God of those things that couldn't be proven through reason.

Kant's insights lifted science above the rocky shoals of radical empiricism, but he offered only modest help to the theologians; Kant, in fact, expressed doubt that the mind possessed the a priori categories necessary to make definitive statements on metaphysical topics such as time and eternity, the source of being, and the absolute subject of knowledge. Given the categories our minds actually do possess, we are fundamentally incapable of comprehending what a nontemporal and nonspatial being would be like.

G. W. F. Hegel's Absolute Spirit

That's where another German philosopher, G. W. F. Hegel (1770–1831), comes into the picture. The Enlightenment thinkers designated God as the Cosmic Designer (or less anthropomorphically, the Supreme Being) who fashioned the laws of nature, but left nature to run of its own accord. In response to this impersonal, distant, changeless deity, Hegel offered a different vision. He thought that God, whom he dubbed the Absolute Spirit, was evident in natural phenomena, in thoughts and ideas, and in human history.

Kant had written extensively about thoughts and ideas, and Hegel agreed with Kant that the human mind isn't limited to mere sense perception and experience. But Hegel went further, claiming that each human mind contains the means necessary to

appreciate the Absolute Spirit in its manifestation as universal Mind. According to Hegel, when thinking people discover some truth about nature, they have a direct and immediate experience of Absolute Spirit. In Hegel's system, Absolute Spirit has the potential to become manifest in human experience, which occurs in the process of scientific discovery and flashes of philosophical insight. With each successive advance in human understanding, Hegel reasoned, Absolute Spirit inches closer and closer to a full realization in human experience.

What you get in Hegel, then, is a fundamentally knowable deity, inextricably bound within the web of human experience, and moving in the direction of actuality in the dynamic process of human growth and development. Of course you can probably detect an element of Jewish Kabbalah (see Chapter 8), and a foreshadowing of Christian process theology (see Chapter 15) in Hegel's view of God as dependent on humanity in form and substance.

Atheism's Modern Architects

Kant and Hegel are important figures in the preservation of a philosophically informed understanding of the Absolute. But they couldn't stem the tide of skepticism that emerged from French atheism and the radical empiricism of David Hume and his second-generation disciples, known as positivists. A group of nineteenth-century German scholars emerged whom experts typically consult to understand the dimensions of disbelief in the modern era.

Arthur Schopenhauer: God as an Illusion

It isn't a coincidence that Germany played host to a good bit of modern rethinking of the Western concept of God. Germany produced Martin Luther, Gottfried Leibniz, Immanuel Kant, and Georg Hegel, each of whom contributed to the ongoing conversation about God in Western civilization. Arthur Schopenhauer (1788–1860), a philosopher who lived most of his life in Frankfurt, rebuked Kant's and Hegel's confidence in human reason, and instead reduced all of reality to human will in his famous book *The World as Will and Idea* (1817).

According to Schopenhauer, beneath the intellect, beneath ideas, beneath concepts, there lay only one driving force: the basic human impulses and desires that inform our judgment and direct our choices. Whatever else we believe in, Schopenhauer argued, was mere illusion, including God. He went on to teach a Buddhist-style

renunciation of human desires as the only way to live in peace and contentment, which he thought might be enhanced by aesthetic appreciation of visual arts and musical compositions.

Ludwig Feuerbach: God as a Projection

Like Schopenhauer, Ludwig Andreas Feuerbach (1804–1872) considered the Western idea of God to be essentially illusory. In his book *The Essence of Christianity* (1841), Feuerbach went even further, ascribing the religious vision of Western Christianity to humanity's self-created notions of sinfulness and inadequacy. He believed that human beings see themselves as finite, and therefore cast a vision of God as infinite; they see themselves as corrupt and sinful, and project a vision of God as perfect and holy.

These tendencies to see humanity as limited and immoral, Feuerbach reasoned, resulted in a completely externalized and transcendent God, and a hopelessly negative human self-image. As a corrective, Feuerbach taught the need to take all the good qualities that people have long attributed to the divine, and reinvest them in themselves. In other words, you have to get rid of God in order to elevate and enrich humanity. As he wrote in *The Essence of Christianity*, "religion is the dream of the human mind," and "God is man, and man is God."

Karl Marx: God as a Drug

Schopenhauer and Feuerbach made religion an object of serious scholarly reflection, and they concluded that much of our concept of God is of human rather than divine origin. In other words, they concluded that God exists because people have led themselves to believe in such a divine being, not because such a divine being has revealed itself to humanity.

The ground had been prepared for the thunderous pronouncements of Marx and Nietzsche, which together formed the creed of contemporary disbelief. Marx, a German social critic, historian, and standard-bearer for the international communist movement, reduced all of reality to material conditions and forces. He was an ardent student of Hegel and was influenced greatly by his thinking, but Marx denied that Absolute Sprit was the prime initiator and ultimate terminus of the historical process.

Instead, Marx believed that history is driven by conflict between owners of wealth (capitalists) and their workers. He believed that the ultimate resolution of this conflict will be achieved through a worker's rebellion, which will lead to the attainment of an earthly utopia. Marx believed that capitalists nurtured belief in God in order to tranquilize the poor into accepting their own economic exploitation.

Religion, Marx famously quipped, is "the opium of the people." And so millions of his readers came to believe that rabbis, priests, and ministers had duped them into believing that true fulfillment lay in not in this life, but in an afterlife in heaven or paradise. Joining with Marx and other communist leaders, communist supporters pressed for fulfillment through collective action, designed to advance the social and economic status of the industrial working class.

Friedrich Nietzsche: God Is Dead

Perhaps more than any other thinker, Friedrich Nietzsche (1844–1900) succeeded in synthesizing the ideas of Schopenhauer, Feuerbach, and Marx into a highly persuasive and influential philosophy of life. Nietzsche felt that Christianity perverted reality when it designated the normal human impulses of self-assertion, self-promotion, and self-expression as vices that must be disciplined and controlled. In famous books such as *Thus Spoke Zarathustra* (1885), *Beyond Good and Evil* (1886), and *Twilight of the Idols* (1888), Nietzsche foretold the end of this distorted reality.

> Perhaps the most solemn concepts which have occasioned the most strife and suffering, the concepts "God" and "sin," will one day seem to us of no more importance than a child's toy and a child's troubles seem to an old man—and perhaps "old man" will then have need of another toy and other troubles—still enough of a child, an eternal child. *(Beyond Good and Evil)*

Nietzsche observed in modern Germany an important trend: The pursuit of business, leisure activities, and family life contributed to a general indifference to God, or as he wrote in *Beyond Good and Evil*, "it seems that they have no time at all left for religion."

It was this indifference to Christian faith and practice that led Nietzsche to his famous dictum, "God is dead; but considering the state the species Man is in, there will perhaps be caves, for ages yet, in which his shadow will be shown." (*Ecce Homo*, 1888) Clearly, Nietzsche had nothing but contempt for Christianity, but his contempt also applied to other systems of thought based on the perception of eternal absolutes, such as Kant's theory of knowledge.

Nietzsche taught a philosophy of *nihilism:* There are no moral or spiritual absolutes. If you want to be rescued from the intellectual and psychological enslavement of traditional morality, you must do it yourself. The exceptional person who manages to escape blind conformity to slavish moral codes and acts according to his or her own will to power, Nietzsche called übermensch or overman. Nietzsche gave the West a new secular creed of individual self-determination and a sophisticated way to reject belief in a higher reality beyond the material world and a personal God who demands obedience and devotion.

Word to the Wise

Nihilism is the rejection of metaphysical truths—such as any article of belief in God—along with denial of moral absolutes and transcendent values.

A Material World: Darwin and Freud

Nietzsche would probably have been Public Enemy Number One in Western societies if Charles Darwin (1809–1882) hadn't beaten him to the title. Scores of religious leaders streamed to the defense of traditional Christian cosmology in the face of Darwin's account of natural selection and human evolution in *Origin of Species* (1859) and *Descent of Man* (1871). We learned in Chapter 15 that Darwinism perceived a world in motion driven by blind chance with no apparent design or intention.

Darwin understood the implications of his theories for conventional ideas about creation, and he fueled the growth of the sort of indifference that Nietzsche discerned in the 1870s and 1880s. The whole arc of development from Newton to Locke to Schopenhauer to Marx to Darwin to Nietzsche worked against the traditional view of a divinely created universe, sustained by the ongoing presence of a supernatural force or being. It wasn't so much that God had died, as that people no longer felt a need to reference God in order to make the natural world and human affairs seem comprehensible.

Divinations

Charles Darwin went to Cambridge University to study theology, but detoured into botany and geology. It took him a while to lose his faith, starting with doubts about the mythic account of creation in Genesis, and maturing in a rejection of rational proofs for the existence of God. His disenchantment was complete by the end of his life. In his autobiography, he speculated that belief in God evolved as a genetic trait, much like a monkey's "instinctive fear and hatred of the snake."

Just 100 years ago it was the norm among the educated classes to compartmentalize the divine into an increasingly small space. But to traditionalists, the worse was yet to come. The one thing that most thinkers throughout history were sure was the product of divine intelligence was the human mind. Imagination, creativity, intuition, reason, and other faculties of the mind were so mysterious and complex as to defy materialist explanations. But Sigmund Freud (1856–1939) claimed to correct this deficiency in his pathbreaking work, notably *The Interpretation of Dreams* (1900), *The Ego and the Id* (1923), and *Civilization and Its Discontents* (1930).

Freud affirmed the nineteenth-century consensus among the educated elite that human behavior is driven by nonrational impulses such as fears and desires, but he went on to develop a way to talk about these impulses that helped people understand their source and function. By using concepts like id and ego, Freud claimed that our mental states are shaped by primal instincts such as self-preservation or sexual gratification, which are conditioned, sometimes rather unhealthily, by society's need for cooperation and self-discipline. As for God, Freud dismissed the divine Other in the materialist fashion of Feuerbach and Nietzsche before him, as a childish projection of an individual's instinctual desire for paternal love and protection.

Scientific Study of Religion

The architects of atheism mustered a pretty compelling brief in the case against God by the time Freud ended his professional career in the period between World Wars I and II. The most fashionable segments of Western society appeared to follow Freud in his summary dismissal of religion as "comparable to a childhood neurosis." (*Future of an Illusion*, 1927) In the nineteenth and early twentieth centuries, scientists and philosophers preached that no belief could be entertained without hard, empirical evidence, and this article of faith won a harvest of true believers. Perhaps you'll find no greater measure of the acceptance of this belief than the so-called search for the historical Jesus.

The idea behind this movement is to investigate the historical basis for Christian beliefs about Jesus Christ, which isn't a new movement at all. But what gave the modern quest its peculiar character was an empirical mindset and, in a few notorious cases, partisan atheism. Modern scholarship wanted an objective biography of Jesus Christ, and began with a presumption of disbelief in miraculous occurrences that couldn't be proven either true or false using the tools of modern science.

During the Enlightenment period, a succession of German scholars—Johann Jakob Hess, Ernst August Opitz, Johann Adolph Jakobi, Johann Gottfried Herder, and Herman Samuel Reimarus—wrote biographies of Jesus reflecting a growing critical posture and rational spirit. But when David Friedrich Strauss published *Life of Jesus* (1836), scholarship confronted a fork in the road. Strauss rather severely challenged the Gospel accounts of Jesus, claiming that the writers cloaked his life in mythology, especially the question of Jesus' messiahship, for which Strauss could find no basis in Jewish history. Strauss also questioned Gospel accounts of supernatural occurrences, from the Incarnation to the Transfiguration to the Resurrection, saying that they were without rational or scientific warrant.

As we've seen in previous chapters, the people of faith responded to new movements in science, philosophy, and religious studies by creatively adapting their beliefs and incorporating the insights of modern scholarship. In the next chapter, you'll encounter voices which sought to preserve a traditional concept of God in all its supernatural and metaphysical splendor.

The Least You Need to Know

- Several efforts to rescue knowledge from radical skepticism, as the work of Descartes and Kant, were critical to ongoing belief in God.
- The intellectual movements of the eighteenth and nineteenth centuries led many educated people in Western societies to reject religious explanations for the natural world.
- Modern scholarship tended to produce disenchantment and disillusionment with conventional doctrines of Judaism and Christianity.
- The ideas of Marx, Nietzsche, and Freud established parameters for the twentieth-century debate about the existence of God.
- Modern Biblical and religious scholarship encouraged many people in the West to reject supernatural explanations for the origins of sacred texts and religious practices.

Chapter 27

Rescuing Belief in Uncertain Times

In This Chapter

- Believers respond to the case against God
- The seductive allure of certainty
- Rediscovering the supernatural and miraculous
- Finding God amid tragedy and despair
- God always heals; religion sometimes hurts

Recently, a book appeared with the provocative title, *Can a Smart Person Believe in God?* by Michael Guillen (Nelson Books, 2004). Before the nineteenth century, such a question would have been considered profane, and foolish, too. Yet this question is taken seriously today, and probably most people think it deserves an answer. That's a measure of the success of the modern case against God. In the last century, the most highly educated segments of Western society formed a loose consensus around the idea that what can be known for certain are scientifically verifiable facts, and not much else. This left little room for miraculous events, spirits and specters, and faith-based explanations for the creation of the universe.

Somehow, many of us internalized Mark Twain's famous quip: "Faith is believing what you know ain't so." Our hearts insist that there must be something out there, beyond the reality we can perceive with our senses, and yet our minds caution that such a thing is a scientific impossibility. So can we ever escape this predicament? Can we commit to belief in the divine without the sort of proof that would convince a philosophical skeptic, or a professional scientist? In this chapter, you'll encounter a wide range of voices that spoke in favor of God amid widespread disbelief and disinterest in the modern world. And we'll encounter others who struggled to understand God's mysterious ways in the face of terrible, earth-shattering events like world war, apocalyptic disasters, and genocide.

The Will to Believe

As thinking creatures, we're beguiled by the idea of certainty. Nobody wants to be proven a fool by accepting beliefs that might turn out to be false or unfounded. As St. Augustine once wrote, "Anxiety about what I could believe as certain gnawed at my heart all the more sharply as I grew more and more ashamed that I have been misled and deluded by promises of certainty for so long, and had talked wildly, like an ignorant child, about so many unconfirmed theories as though they were beyond question." (*Confessions* 6.4) This position presents several options: believe in the face of uncertainty, reject any belief that can't be proven beyond the shadow of a doubt, or suspend judgment until more evidence can be obtained.

In recent times, the option to believe in the face of certainty increasingly fell out of favor. Millions seemed to follow Mark Twain in his cynical view of faith as belief in something we know is false. Mark Twain's contemporary, philosopher William James of Harvard University, addressed this very problem in an 1896 speech to the Philosophy Clubs of Yale and Brown universities, called "The Will to Believe." If you want to learn how one terribly smart person answered the question of how one can believe in the face of uncertainty, James's speech is an excellent place to begin. What he offers is a "defense of our right to adopt a believing attitude in religious matters, in spite of the fact that our merely logical intellect may not have been coerced."

Pearls of Wisdom

When I first knew you, you raised me up so that I could see that there was something to be seen, but also that I was not yet able to see it. I gazed on you with eyes too weak to resist the dazzle of your splendor.

—St. Augustine, *Confessions*, 7.10

How can this be done? James starts his speech by criticizing Pascal's wager (see Chapter 26) as the "last desperate snatch at a weapon against the hardness of the unbelieving heart," and pointing out that if he was in God's shoes, he would "take pleasure in cutting off believers of this pattern from their infinite reward." Belief shouldn't arise from a calculation of odds, but from personal volition—an act of will. Furthermore, we should not only know what we believe, but why we believe it. The problem is that objective evidence and certainty elude our grasp; James wonders, "where on this moonlit and dream-visited planet are they found?"

Try as you might, you'll never find a test of truth that all human beings can agree upon: "The intellect, even with truth directly in its grasp, may have no infallible signal for knowing whether it be truth or no." This shortcoming in human knowledge left nineteenth-century skeptics to conclude that it's better to go on disbelieving forever rather than accept a lie. And here's where James's speech strikes against the religious skeptics and scientific empiricists of his age. He rejects the disbelievers' command "that we shall put a stopper on our heart, instincts, and courage, and *wait*—acting of course meanwhile more or less as if religion were *not* true till doomsday, or till such time as our intellect and senses working together may have raked in evidence enough." The command to suspend belief in the face of insufficient empirical evidence is itself a kind of belief. If you follow this logic, you are betting the field against the religious hypothesis, whereas the believer is betting the religious hypothesis against the field.

To James's way of thinking, those who wager against the religious hypothesis, suspending belief until the day of certainty arrives, choose to worship the "the queerest idol ever manufactured in the philosophic cave." In effect, they decide to put off making a decision until absolute certainty pulls into view. But they'll wait forever, given the imperfections of human reason and the impossibility of a universal test of truth upon which everyone can agree. James teaches that everyone takes a "leap in the dark," whether you choose to believe in God, or choose to leave the biggest riddles of existence unanswered. In the end, James finds comfort in the words of Fitz-James Stephen: "'We stand on a mountain pass in the midst of whirling snow and blinding mist, through which we get glimpses now and then of paths which may be deceptive.'" What do we do? "'Act for the best, hope for the best,'" and if death is the end of existence, "'we cannot meet death better.'"

A Reason to Believe

Like many other thinkers in the modern era, James concluded that the case against God hinged on a highly questionable view of proof, since the religious skeptic applied the test of certainty to beliefs about God, but not to other systems of knowledge, such as science. Today we're a little more savvy in this regard; in 2005, when Nobel Prize–winning physicist Charles Townes won the Templeton Prize, awarded annually to a person who makes the largest contribution to religion, the prize committee noted that both science and theology are "human perspectives trying to explain and to find meaning in the universe, [and] both are fraught with uncertainty."

But James seemed to hint, and others affirmed, that belief in God has a rational foundation. Prominent Roman Catholic writers such as Jacques Maritain (1882–1973) helped to develop an influential movement known as Neo-Thomism, which reminded Europeans of the broader conception of proof in the Western intellectual tradition that included philosophically sound reasoning as well as empirically verifiable data. The Neo-Thomists joined forces with popular writers such as G. K. Chesterton (1874–1936) and C. S. Lewis (1898–1963), who argued that traditional Christian beliefs are defensible precisely because they satisfy our commonsense and intuitive understanding of the world as logical, but not so perfectly logical as to preclude mystery and miracle.

In response to the God-deniers, Lewis wondered, where did Nietzsche derive his ideas about justice and injustice, or bondage and freedom? Lewis argued that these judgments against religion must have some foundation in moral absolutes, which testifies to the truth of the religious vision. He contended that when humanity uses reason to disprove God, they wind up proving God's existence because they can find no other plausible explanation for where reason itself came from. Against Freud and many others who rooted reason, consciousness, and morality in material conditions, Lewis said in *Miracles* (1947) that "rationality is the little telltale rift in Nature which shows that there is something beyond or behind her." Indeed, "the rational and moral element in each human mind is a point of force from the Supernatural working its way into Nature."

Take Heed!

The supposed war between science and religion is a matter of perception, not fact. Of course both communities have extremists who deny the "other side" its proper role in the advance of human understanding. Moderate voices recognize the value of each, and view science and religion as the two barrels of a pair of binoculars. Without both, we get a skewed perspective on the world's material and spiritual realities.

Seekers

Chesterton and Lewis reminded readers of the existence of spiritual realities that can't be detected by the tools of modern science. As a matter of fact, a quiet rebellion against the contraction of the religious vision in Western Europe had been brewing for some time. Enlightenment dissidents such as William Blake (1757–1827) had little use for the mechanistic view of the universe touted by avant-garde intellectuals and instead celebrated imagination and intuition. Frederich Schleiermacher (1768–1834), a German minister and theologian, resonated with Romantic poets like Blake in *On Religion: Speeches to Its Cultured Despisers* (1799), which maintained that religion is the "feeling and intuition of the universe," and that humanity's special gift is its "sense of the Infinite in the finite." Nobel Prize–winning writer Henri Bergson (1859–1941) gave intuition a shot of intellectual respectability in *Two Sources of Morality and Religion* (1932), a book that celebrated the creative power of spiritual visionaries.

Thomas Merton (1915–1968), a Roman Catholic monk and writer of popular spiritual texts, provides an illustration of this increasing appreciation of intuition and mystical religious experience. As a young student in France and the United States, Merton cycled through the intellectual fashions of nihilism, Marxism, and Freudianism, convinced that he had "suddenly risen above all the errors and stupidities and mistakes of modern society." As he remembered later, "I became a true citizen of my own disgusting century: the century of poison gas and atomic bombs. A man living on the doorsill of the Apocalypse, a man with veins full of poison, living in death." Merton realized that "my soul was simply dead. It was a blank, a nothingness." (*The Seven Storey Mountain*, 1948)

Divinations

Women's spirituality has been a subject of intense research and commentary in recent years. Some helpful starting points include the work of Kathleen Norris (*The Cloister Walk* [G. K. Hall, 1996]), Anne Lamott (*Traveling Mercies: Some Thoughts on Faith* [Pantheon Books, 1999]), and Asra Nomani (*Standing Alone in Mecca: An American Woman's Struggle for the Soul of Islam* [HarperSanFrancisco, 2005]).

So how did Merton revive his soul? He visited churches and spoke with great teachers. He read voraciously, including many of the books we've learned about here. He came to appreciate intuition in the writings of William Blake and Neo-Thomism in the work of Jacques Maritain. A Hindu mystic named Bramachari turned Merton on to St. Augustine's *Confessions* and Thomas à Kempis's *Imitation of Christ*. Christian theology and experiential piety offered Merton the nourishment his soul required; from here Merton converted to Christianity, embraced the contemplative life in a Trappist monastery, and wrote books advocating the spiritual path to wisdom and truth. And he found in Christianity and Buddhism what he couldn't find in Marx, Nietzsche, and Freud—the ethical principles you need to combat evils like violence and racial injustice.

Merton's writings and appearances further encouraged a legion of seekers to move in the direction of contemplation and mysticism. You might say that divine revelation found a new life in the twentieth century. There are lots of ways to measure this resurgence. Over the last century, a Pentecostal and Charismatic revival washed across the Protestant and Catholic communities, bringing literally hundreds of millions of Christians in every part of the world to celebrate miraculous visitations of the Holy Spirit, who gives believers the power to speak in different languages, heal the sick, and exorcise demons.

Protestant Evangelicals such as Carl F. H. Henry and Karl Barth came to the defense of the divine inspiration of scripture against the humanistic trends in Biblical interpretation. Catholic pilgrims flock to shrines where the Blessed Virgin Mary has reportedly been seen or experienced. Everywhere you look you see a resurgence of interest in the supernatural, even in popular culture. Television is rife with programming such as CBC's *Joan of Arcadia*, the story of a teenage girl who experiences God in the form of ordinary people, and NBC's *Medium*, a story about a woman who uses her psychic powers to catch criminals. New religions in the East, such as Shinreikyo in Japan, stress the wonder of miracles.

It's easy to account for this renewed interest in the supernatural: The idea of divine revelation offers people a way to understand things that simply defy explanation. Even in the most advanced fields of science, such as particle physics, we're confronted with inexplicable phenomena; quantum mechanics leaves scientists to ponder the intrinsic randomness inherent in the behavior of particles and forces. To cite another example, a well-received book titled *The Mysterious Flame: Conscious Minds in a Material World* (Basic Books, 2000) by Rutgers philosopher Colin McGinn says that the human mind is not equipped to answer the question of how and why it has consciousness. Cognitive scientists are hard at work on the subject, but for now it looks like we have to take it as a given. These developments leave us scratching our heads, reminding us of Albert Einstein's famous quote, uttered in frustration over quantum mechanics: "The theory yields much but it hardly brings us closer to the Old One's secrets. I, in any case, am convinced that he [God] does not play dice."

Help in Times of Need

Belief in miracles satisfies our inner sense of something larger than ourselves, some unfathomable power, that provides direction, purpose, and meaning to existence. In a chaotic world, we rely on God to help us make sense of tragedy, suffering, and despair.

Meaning in Tragedy

When tragedy befalls us, conversation about God offers a way for us to find meaning and purpose. Take, for example, Jewish responses to the Holocaust. Elie Wiesel's acceptance speech at the 1986 Nobel Prize ceremony posed the essential question: "Where was God in all this?" In *After Auschwitz* (The John Hopkins University Press, 1992), Richard Rubenstein offered a response, declaring that God died at Auschwitz: "To see any purpose in the death camps, the traditional believer is forced to regard the most demonic, anti-human explosion in all of history as a meaningful expression of God's purposes. The idea is simply too obscene for me to accept." Wiesel offered a more mainstream *theodicy* by recalling the story of Job from Jewish scriptures: "His ordeal concerns all humanity. Did he ever lose his faith? If so, he rediscovered it within his rebellion. He demonstrated that faith is essential to rebellion, and that hope is possible

Word to the Wise

Theodicy means defense of God, which surfaces in discussions about the problem of evil in Western monotheism.

beyond despair. The source of his hope was memory, as it must be ours. Because I remember, I despair. Because I remember, I have the duty to reject despair."

Wiesel and Rubenstein pursued questions that have become all too familiar to us, as when Archbishop Rowan Williams of the Church of England asked in response to the December 2004 South Asian tsunami, "How can you believe in a God who permits suffering on this scale?" The BBC News documented the loss of faith of one South Asian woman, Malar, who lost her son Manimaran in the tragedy. She said, "When the tsunami hit I ran to the church and begged for the life of my son. All I got was his dead body. God cheated me." Malar's bitter indictment joined a chorus of angry renunciations of belief; and yet millions of others found meaning through traditional religious teachings. A Hindu woman, Gita Mahishwuarn, made sense of the tragedy by telling the BBC News that Hinduism holds out hope that one's current life isn't the final stage of one's existence, and that other lives, potentially greater and more rewarding, will follow. "Within the cycle of life there has to be birth, creation, preservation, and then destruction in order for life to continue," she remarked.

Both Elie Wiesel and Gita Mahishwuarn found in their respective traditions a way to wrest meaning from tragedy, and in the process discovered the hope that carries us through our darkest hours.

Pearls of Wisdom

The great poet of Islamic Sufism, Rumi, offers a compelling portrayal of separation and restoration:

> Listen to the story told by the reed, of being separated.
>
> "Since I was cut from the reedbed, I have made this crying sound.
>
> "Anyone separated from someone he loves understands what I say, anyone pulled from a source longs to go back."

A Reason to Go On Living

Whether we're speaking of escape from suffering in Buddhism, release from the cycle of reincarnation in Hinduism, or eternal life in heaven in Christianity, religious belief gives us a reason to go on living in a spirit of hopeful expectation.

Christianity, along with Judaism, Islam, and many other religions, perceives deities that listen and respond to humankind. They resonate with the vision offered by David in Psalm 23: "Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me; thy rod and thy staff, they comfort me." (v. 4) But even traditions like Theravada Buddhism or Taoism, which perceive the Absolute in quite impersonal terms, offer spiritual disciplines that still our troubled minds, or

sacred texts that nourish our impoverished souls. And nearly all traditions offer comfort in the form of the community of the faithful, which provides guidance, prayer, fellowship, inspiration, healing, and even material support when the need arises.

Power for Living

In the speech we learned about earlier, William James referred to each person as a "small active center" who bears some connection to the ultimate reality of the universe. Depending on your tradition, this could mean that the cosmic struggle between good and evil is playing out in your very soul, or the essence of your inner being is one with the universal world spirit. The permutations are legion. What's important here is that our religious visions of God connect finite beings with the infinite being or reality of the universe, giving humanity its essential dignity, its reason for existence, and its source of power.

There are many ways to illustrate this power, some of which defy rational explanation. It's the power that sustained Mother Teresa, who served the poorest of the poor in the slums of Calcutta for 50 years. It's the power that made it possible for the late John Paul II to face death with dignity and grace, while offering worldwide spiritual leadership to hundreds of millions of Christians. It's the power that guided Mahatma Gandhi, Martin Luther King Jr., and Desmond Tutu to fight for social justice, and the power that enables believers to withstand persecution without surrendering their faith. But perhaps it's also the unfathomable power that can positively affect rates of conception in fertility clinics when unknowing mothers receive prayers from anonymous sources, as several scientific studies have shown. And maybe it's the power that Buddhists speak of when they describe the mind's ability to see the true nature of reality through meditation or visualization exercises.

The Politicization of God

Belief in God gives us meaning, hope, comfort, and power. Along the way, our religious traditions have made the world a better place. In 2005 Pope Benedict XVI was surprised to find a self-described atheist and postmodern theorist, Jürgen Habermas, agreeing with him that Judaism and Christianity produced great benefits for Western civilization, and Christianity's role in human progress should be acknowledged in the constitution of the European Union. Even so, religions can sometimes bring the darker parts of our nature to the surface.

Take Heed!

Don't assume that belief in God automatically results in violent fanaticism. If you travel to Teheran, for example, you might encounter Dr. Abdol Karim Soroush (b. 1945), a Muslim scholar known for his humanistic perspectives on sacred literature. His books *Attributes of the Pious* and *Wisdom and Subsistence* contribute to a very long tradition of scholarship in the Islamic tradition.

As you've read about in this book, our most spiritually gifted sages warn us time and time again that we shouldn't equate our limited and faulty concepts of God with the actual Supreme Being of the universe. Adherents sometimes ignore this sound advice and use incomplete concepts of God as wedges of separation, leading to sectarian strife and, regrettably, religious warfare. Where God comforts and heals, religions sometimes confuse and divide. This is especially true when God is enlisted in the cause of human projects like the creation of governments or the realignment of territorial boundaries. Nonreligious ideologies such as Nazism and Communism produced a vast harvest of death in the twentieth century, and yet we still must count the human costs that have resulted from the politicization of God.

Some numbers might help put human costs into perspective. In Ireland, the troubles between Roman Catholics and Ulster Protestants from 1966–1999 produced 3,636 deaths and over 30,000 injuries. In Nigeria, some 10,000 people have died in recent clashes between Christians and Muslims jockeying for electoral advantage in a budding democracy. Thousands perished in India following the destruction of the Babri Mosque in Ayodhya in 1992, which triggered waves of violence between Hindu and Muslim adherents. Uganda suffers today from the ongoing rebellion of the Lord's Resistance Army, which mutilates people who stand against their efforts to create a government based on the Ten Commandments. And this is to say nothing of the ongoing hostilities in the Middle East, where Jewish and Muslim extremists target moderate leaders within their own ranks merely on the grounds that these leaders have negotiated with their sworn enemy.

Today, people in the West cringe in fear of nuclear terrorism, now justified by radical Muslim clerics on the basis of their reading of the shari'ah, or Islamic law. They, and all of us, need to be reminded of the one thing that nearly all systems of belief about God agree upon: the need for humility in the face of the simple, yet undeniable fact that the human mind cannot possibly grasp the totality of God. I'm reminded of the Christian convert John Bunyan, who was plagued by a desire to have complete certainty about the things of God. At the end of a long spiritual journey, he achieved peace when he realized, "God had a bigger mouth to speak with, than I had heart to

conceive with." Let's remember that God cannot be fully captured by any concepts or words we could devise for this purpose. Or in the words of Alfred Lord Tennyson …

> Our little systems have their day;
> They have their day and cease to be,
> They are but broken lights of Thee;
> And Thou, O Lord, art more than they.
>
> —*In Memoriam*

The Least You Need to Know

- Gifted scholars and intellectuals discovered that the case against God rested on faith in certain unverifiable assumptions.
- The resurgence of belief in God in the contemporary world owes to the hope and healing that people find in God.
- One of the shared motifs in the world's religions is the idea of separation between humanity and the Absolute, with various methods of restoring this broken relationship.
- God provides comfort, healing, and hope, but sometimes our traditions fuel sinful patterns of animosity, hatred, and intolerance.
- A near-consensus opinion through all of history is that God is hard to understand; this should remind us to be humble about what we say and do on God's behalf.

Appendix A

Resources

Websites

These websites provide useful information on various topics on the subject of God, including many that feature encyclopedia-type articles written by experts in the field.

Buddhist Studies WWW Virtual Library
www.ciolek.com/WWWVL-Buddhism.html

The Catholic Encyclopedia
www.newadvent.org/cathen

Dictionary of the History of Ideas
http://etext.lib.virginia.edu/DicHist/dict.html

Encyclopedia Mythica
www.pantheon.org

Encyclopedia of Religion and Society
http://hirr.hartsem.edu/ency/index.html

Encyclopedia of Religious Knowledge
www.ccel.org/s/schaff/encyc/encyc13/htm/TOC.htm

Hindu Resources Online
www.hindu.org

Islam 101
www.islam101.com

Jewish Encyclopedia
www.jewishencyclopedia.com/index.jsp

The Jewish Virtual Library
www.jewishvirtuallibrary.org/jsource/index.html

Overview of World Religions Project
http://philtar.ucsm.ac.uk/encyclopedia

Religion Online
www.religion-online.org

A Shi'ite Encyclopedia
www.al-islam.org/encyclopedia

The Stanford Encyclopedia of Philosophy
http://plato.stanford.edu/contents.html

Wabash Guide to Resources in Theology and Religion
www.wabashcenter.wabash.edu/Internet/front.htm

World Wide Encyclopedia of Christianity
www.ccel.org/php/wwec.php

Books

It's hard to find a topic that generates more literature than the subject of God. The list of books is practically endless, ranging from introductory surveys of the various religious traditions to highly specialized works that explore particular areas of belief and practice. Here's a sampling that will help improve your understanding.

General Works

These books range broadly through the religious traditions to illustrate various ways that God has been perceived and experienced.

Armstrong, Karen. *A History of God: The 4,000 Year Quest of Judaism, Christianity and Islam*. New York: Ballantine Books, 1993.

Eastman, Roger. *The Ways of Religion: An Introduction to the Major Traditions*. Oxford: Oxford University Press, 1999.

Eliade, Mircea. *The Sacred and the Profane: The Nature of Religion*. New York: Harcourt, 1987.

James, William. *The Varieties of Religious Experience: A Study in Human Nature*. New York: Penguin Classics, 1983.

Kirsch, Jonathan. *God Against the Gods: The History of the War Between Monotheism and Polytheism*. New York: Viking Compass, 2004.

Moses, Jeffrey. *Oneness: Great Principles Shared by All Religions*. New York: Ballantine Books, 2002.

Otto, Rudolf. *The Idea of the Holy*. Oxford: Oxford University Press, 1958.

Peters, F. E. *The Children of Abraham: Judaism, Christianity, Islam*. New ed. Princeton: Princeton University Press, 2004.

Sire, James W. *The Universe Next Door: A Basic Worldview Catalog*. Downers Grove, Ill.: InterVarsity Press, 2004.

Smith, Huston. *The World's Religions: Our Great Wisdom Traditions*. San Francisco: HarperSanFrancisco, 1991.

Judaism

These books offer introductions to Biblical Judaism, the Rabbinic tradition, Jewish mysticism, and Jewish responses to modernity.

Ben-Sasson, H. H. *A History of the Jewish People*. Tel Aviv: Dvir Publishing House, 1969.

Cahill, Thomas. *The Gifts of the Jews: How a Tribe of Desert Nomads Changed the Way Everyone Thinks and Feels*. New York: Anchor Books, 1999.

Cohn-Sherbok, Dan. *The Vision of Judaism: Wrestling with God*. St. Paul, Minn.: Paragon House Publishers, 2004.

Cooper, David A. *God Is a Verb: Kabbalah and the Practice of Mystical Judaism*. New York: Riverhead Books, 1998

Dimont, Max I. *Jews, God, and History*. New York: Signet, 1994.

Eisen, Arnold M. *Rethinking Modern Judaism: Ritual, Commandment, Community*. Chicago: University of Chicago Press, 1999.

Friedman, Richard E. *Who Wrote the Bible?* San Francisco: HarperSanFrancisco, 1997

Kadushin, Max. *The Rabbinic Mind*. Binghamton, New York: Global Publications, 2001.

Miles, Jack. *God: A Biography*. New York: Vintage, 1996.

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Appendix B

Glossary

Advaita Vedanta Hindu philosophical school that perceives all of existence as a single, unified reality.

agnosticism Belief that one cannot know conclusively whether or not God exists.

anatta Buddhist concept of no self or no soul, which denies the eternal spiritual identity of the individual.

animism Belief that everything in the universe is filled with spirit, from the Latin word *anima* for "breath of life."

anthropomorphism Act of assigning to God human traits such as compassion, jealousy, determination, and even angst, or depicting the divine in human form.

aqidah Posture of fixity in regard to doctrine or belief, commonly associated with Islamic fundamentalism.

arhat One who is worthy, in reference to the individual who has achieved nirvana in the Theravada Buddhist tradition.

asceticism From the Greek for "athletic training," referring to the denial of bodily pleasures as a means to experience directly the divine.

Ashkenazim Jews living in diaspora (dispersion) influenced by Germanic and Slavic cultures.

atheism Belief that gods or spiritual beings do not exist.

Atman Hindu concept of the unchanging essence of Brahman within the inner being of each individual.

avatar Embodiment of the divine; in Hindu Vaishnava traditions, Vishnu takes the form of 10 different people or creatures.

awliya Guardians or friends; in orthodox Islam, a legal and religious relationship, and in Sufism, the metaphysical power of the Shaykhs, both living and dead.

Baptism of the Holy Spirit Belief among some Christians in the divine presence, which confers powers of healing, prophecy, or speaking in tongues.

bhakti Hindu practice of devotion to a particular god, such as Shiv, or to one of the avatars of Vishnu.

bodhisattva One who has achieved the Buddhist ideal of nirvana, but returns to help others find the path to enlightenment.

Brahman Hindu concept of the universal world spirit.

brahmin Member of the highest caste in Hindu society, believed to possess the greatest degree of spiritual purity.

Buddha One who is enlightened or awakened and is destined to escape the cycle of rebirth in the blissful state of nirvana; used most often in reference to Siddhartha Gautama.

canon Writings that are accepted as authoritative, mainly because they meet some standard of holiness or divine inspiration.

chi *See* **qi.**

covenant Agreement between two parties; used within Judaism to describe the relationship between Yahweh and the ancient Hebrew people.

Deism Belief that God is revealed through reason and scientific inquiry, rather than supernatural or scriptural revelation; from the Latin *deus* for God.

devas Gods of ancient Vedic religion prior to the period of the *Upanishads* and the appearance of Buddhism.

dharma Law or duty; in Hinduism, the obligations of one's caste, or "way of life," and in Buddhism, the Buddha's teachings, which lead to enlightenment.

dhikr Arabic for "remember," used in connection with the Muslim devotional practice of contemplating the name of Allah.

dualism Distinction between mind and body, or good and evil, but most often, a division of reality into two realms, matter and spirit.

duhkha Buddhist concept of human suffering, caused by selfish desire or craving.

Eightfold Path Buddhist plan for achieving salvation, or release from the wheel of rebirth.

emanation Idea that lower principles and realities flow out from some ultimate, absolute principle or reality.

falsafah Movement in medieval Islamic and Jewish philosophy that explored the rational foundation of belief.

fiqh Practice of legal reasoning in relation to the religious laws of Islam.

Five Pillars of Faith Islamic concept of religious duties required of all members, including confession of faith, prayers, fasting, almsgiving, and pilgrimage.

fundamentalism Modern religious movements that seek to preserve traditional beliefs and practices in response to perceived weakening of religious commitment.

hadiths Recorded sayings of the Prophet Muhammad.

hajj One of the Five Pillars of Faith in Islam; the pilgrimage to Mecca to visit the Ka'bah with stops at other holy sites in Saudi Arabia.

halakhah Jewish teachings about right living, including proper diet and dress, to reflect God's righteous involvement with humanity.

Hasidism Early modern Jewish movement that included intense devotionalism and mystical religious experience.

Haskalah Modern movement within Judaism that promoted adaptation and assimilation to secular culture.

henotheism Type of religious belief and practice in which many gods are perceived, but one is elevated to the status of supreme or chief deity.

hsiao Confucian virtue of loving commitment to one's grandparents, parents, siblings, and children, and devotion to ancestor spirits.

ijma Consensus; the unified opinion of the Muslim ummah, or precedent in Islamic legal tradition.

ijtihad Independent judgment in matters of Qur'anic interpretation.

imam "Leader" or "model" in Arabic; in Sunni tradition, Imam is the supervisor of religious observances, and in Shi'ia (also called Shi'ite) tradition, the Imamate refers to the dynastic succession of Ali and the doctrine of the hidden Imam who provides spiritual insight to Shi'ia clerics.

immanence Idea that God is present within every living thing; usually contrasted with transcendence, in which God is seen as distinct and separate from creation.

incarnation Process by which the divine takes on a human form, which is derived the Latin word *carn*, meaning "flesh."

jen *See* **ren.**

jinn Desert spirits recognized by Bedouin tribes of pre-Islamic Arabia.

jiva Concept in Jainism used to describe the particular spirit of an individual.

Ka'bah Shrine in the center of Mecca that is considered by Muslims to be the most sacred place in the world.

Kabbalah Mystical tradition within Judaism.

kalam Arabic for "speech," used in reference to theology in Islam.

Kali Yuga Hindu and Buddhist concept of an era of destruction and weakened spiritual power.

kami Gods of traditional Japanese religion, known as Shintoism.

karma Law of cause and effect in Hinduism and Buddhism, which shapes the course of one's personal destiny.

li Customs, manners, or ritualized behaviors that promote orderliness in social and political relations in the Confucian tradition.

ling Concept in Chinese religion of a sense of spiritual beings in the surrounding environment.

Logos Concept in early Judaism, Christianity, and Neo-Platonism used in reference to God's creative power and mode of revelation.

Mahayana Sect within Buddhism that advocates adaptation of the faith to local conditions, and teaches a more flexible path to nirvana including visualization of deities.

Mahdi Figure within the Islamic tradition who will return one day to establish a new dominion on Earth.

makoto Concept of mandate of heaven or will of the gods in Shinto tradition.

mantra Sacred tone or tones used in Hindu and Buddhist yoga exercises, which are thought to enhance the powers of concentration, leading to ultimate perception of ultimate reality.

Mara Spirit perceived by Buddhists as a force behind ignorance and death.

Maya Hindu concept of the illusory nature of experience.

Messiah Hebrew for anointed one; Greek for Messiah is *Christ*, hence Jesus Christ in Greek Christian texts.

metaphysics Philosophical study of the ultimate nature of reality or being.

mitzvoth Various religious observances in Judaism, outlined in the Torah, which are commanded by God as the proper means of observing the covenant.

moksha Hindu concept of liberation from the cycle of reincarnation and the attainment of the soul's ultimate destiny.

monism Philosophical and religious concept in which reality is depicted as unified and indivisible.

monolatry Type of religious belief and practice in which many gods are recognized, but only one is the object of worship.

monotheism Belief in the existence of one Supreme Being, as in the Jewish, Christian, and Muslim concepts of God.

mujaddid Reformer of Islam who purifies and renews the faith; one appears every 100 years.

mysticism In the philosophical sense, a pursuit of hidden or secret knowledge; in the religious sense, a direct experience with the divine or ultimate reality.

naturalism Belief that all phenomena can be explained in terms of natural causes and natural laws.

nihilism Rejection of metaphysical truths—such as any article of belief in God—along with denial of moral absolutes and transcendent values.

nirguna Brahman Hindu idea of Brahman as being indescribable, with no forms or attributes.

nirvana Sanskrit for "blowing out"; Buddhist idea of extinguishing inner desires, emotions, and feelings that bring about our attachment to the world, leading to the blissful state of deathlessness.

orthodoxy Idea of right belief in religions with official doctrines that adherents are expected to support.

panentheism Belief that everything that exists in the universe is a part of God, but not all of God.

panpsychism Belief that all reality is mind or consciousness, and each person is an instance of the universal consciousness.

pantheism Notion that everything that exists in the universe is God, including all physical matter and its properties.

polytheism Type of religious belief and practice in which many gods are perceived and worshipped.

predestination Belief that God has chosen some souls for eternal life, and others for eternal damnation.

Pure Land Sect of Mahayana Buddhism that teaches devotion to bodhisattvas who have prepared fields of rebirth where nirvana can be more easily obtained.

purusha Hindu philosophical concept of human spiritual essence, which is trapped in *prakriti* (human flesh).

qi (or **chi**) Generative power or life force that animates and sustains all living things.

Qur'an Sacred text of Islam, from the word "recitation" in Arabic.

ren (also **jen**) Confucian virtue of humaneness, or respect and compassion for other human beings.

rta (RIT-ah) The ancient Vedic concept of an underlying order of the universe, supported and sustained by the gods.

sacramentalism Religious rites in Christianity that are thought to convey the grace of God to believers, or symbolize unity of faith in Jesus Christ.

saguna Brahman Hindu idea of Brahman as having particular dimensions, forms, or attributes.

samsara Cycle of reincarnation in Hinduism and Buddhism.

Sephardim Jews living in diaspora (dispersion) influenced by Mediterranean culture.

sephiroth Hebrew for "numerations," in reference to the Jewish Kabbalah idea of the emanation of God's attributes.

Shahadah Muslim confession of faith, one of the Five Pillars of Faith in Islam.

Shang-di Early Chinese concept of Supreme Being, or chief deity in the classic Chinese pantheon of gods.

shari'ah Straight path, or the laws of the Islamic faith.

shaykh Master of Sufism within the tradition of Islamic mysticism.

Shi'ite (also **Shi'ia**) Minority sect within Islam that recognizes the leadership line of Muhammad's descendents—the imams—over the Muslim ummah.

skandas In Buddhism, the five core elements of the individual, subject to karmic echoes from former lives.

Social Gospel Theological movement in modern Christianity that advocated social and political action on behalf of the poor and disadvantaged.

spiritualism Any system of belief in nonmaterial realities, such as spirits, gods, souls, or a universal mind; also used in reference to the practice of communicating with the spirits of the dead.

Sufism From the Arabic word for "wool," used in reference to the mystical tradition within Islam.

sunnah Recorded deeds of the Prophet Muhammad.

Sunni Majority sect within Islam that follows the sunnah and recognizes the leadership of a traditional succession of caliphs over the Muslim ummah.

syncretism Practice of fusing different religious or philosophical concepts into one integrated system.

Talmud Collection of opinions about the meaning of the Torah within the Jewish rabbinical tradition.

Tanak Entire body of ancient Hebrew scriptures, comprised of the Torah and the books of history, prophetic teachings, wisdom, and poetry.

tanha Buddhist concept of selfish desire or craving, which leads to suffering and continued rebirth.

Tantra Sect of Mahayana Buddhism that utilizes intensive meditation exercises to achieve enlightenment.

Tao Way or road; in Taoism, the ultimate, nameless reality of the universe that makes all existent things possible.

tariqah Way or path, used in reference to particular orders within Islamic Sufism.

tawhid Islamic concept of unity in reference to the singleness of God.

teleology Study of purpose or final causes, such as origins of the universe, the destiny of humankind, and the resolution of the struggle between good and evil.

theism System of belief in which God is depicted as the sole creator and sustainer of the universe, unified in form, perfect in nature, and distinct from the material world.

theodicy Defense of God, usually in response to claims that the principles of theism cannot account for the problem of evil.

theophany Special appearance of God in the presence of a human being, such as God's visitation with Moses on Mt. Sinai.

Theravada Sect within Buddhism that stresses purity of the faith and teaches a rigorous, exclusive path to nirvana.

t'ien Concept of heaven in Chinese religion, which serves many of the functions of a God or Supreme Being.

Torah When used in reference to a body of written texts, means the ancient Hebrew books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Trinity Concept in Christian theology that conceives of God as one substance or essence in three persons or aspects.

triratna Buddhist concept of three jewels that lead to salvation—the Buddha, the dharma (Buddha's teachings), and the sangha (the Buddhist community).

ulema Community of Islamic scholars trained in the Qur'an and in shari'ah, or Islamic law.

ummah World-wide community of faithful Muslims.

Upanishads Sacred texts of ancient Hinduism that expanded upon and interpreted the *Vedas*.

Vedas Earliest writings of the Hindu people, including hymns to the gods of the ancient pantheon and instructions for ritual observances.

Wahabbism Sect within Islam that advocates a return to the original purity of the faith.

wu wei Cardinal rule of life in Taoism—nonaction—that permits the Tao to flow through one's inner being.

Yi Confucian virtue of righteousness, or the inner desire to do what is right.

yoga Sanskrit for "union," used in reference to Hindu and Buddhist techniques for achieving release from the cycle of reincarnation.

Zen Sect of Mahayana Buddhism that uses meditation rituals, including word puzzles, to induce flashes of insight that lead to enlightenment and nirvana.

Zionism Beliefs regarding the Jews and the land promised to Abraham, and more recently, a political movement to secure Jewish control of Palestine.

Zoroastrianism Ancient version of monotheism that sprang up in Persia, or present-day Iran.

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While at the University of Chicago, Dr. Webb participated in The Fundamentalism Project, directed by Martin Marty and R. Scott Appleby, and wrote a dissertation in the field of early American religious history. He also contributed to U of C's Sublime Society of Eutychus' Window, a graduate fellowship of academics working to integrate faith and scholarship. He is managing editor of the *Newsletter of the Conference on Faith and History*, and has written about Christianity and Christian history in numerous academic journals and reference collections, including the *Encyclopedia of Fundamentalism* and *Religious Studies Review*. His research and teaching earned him fellowships from the Mellon Foundation, the Lilly Foundation, and the National Endowment for the Humanities. He speaks to civic organizations on the topics of Christian faith and practice, and is also the author of *The Complete Idiot's Guide to Christianity* (2004).

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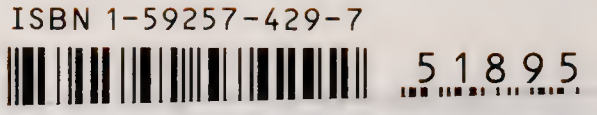

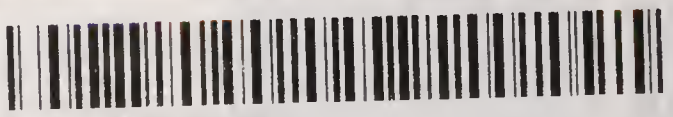

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Introduction by Kenneth Rexroth

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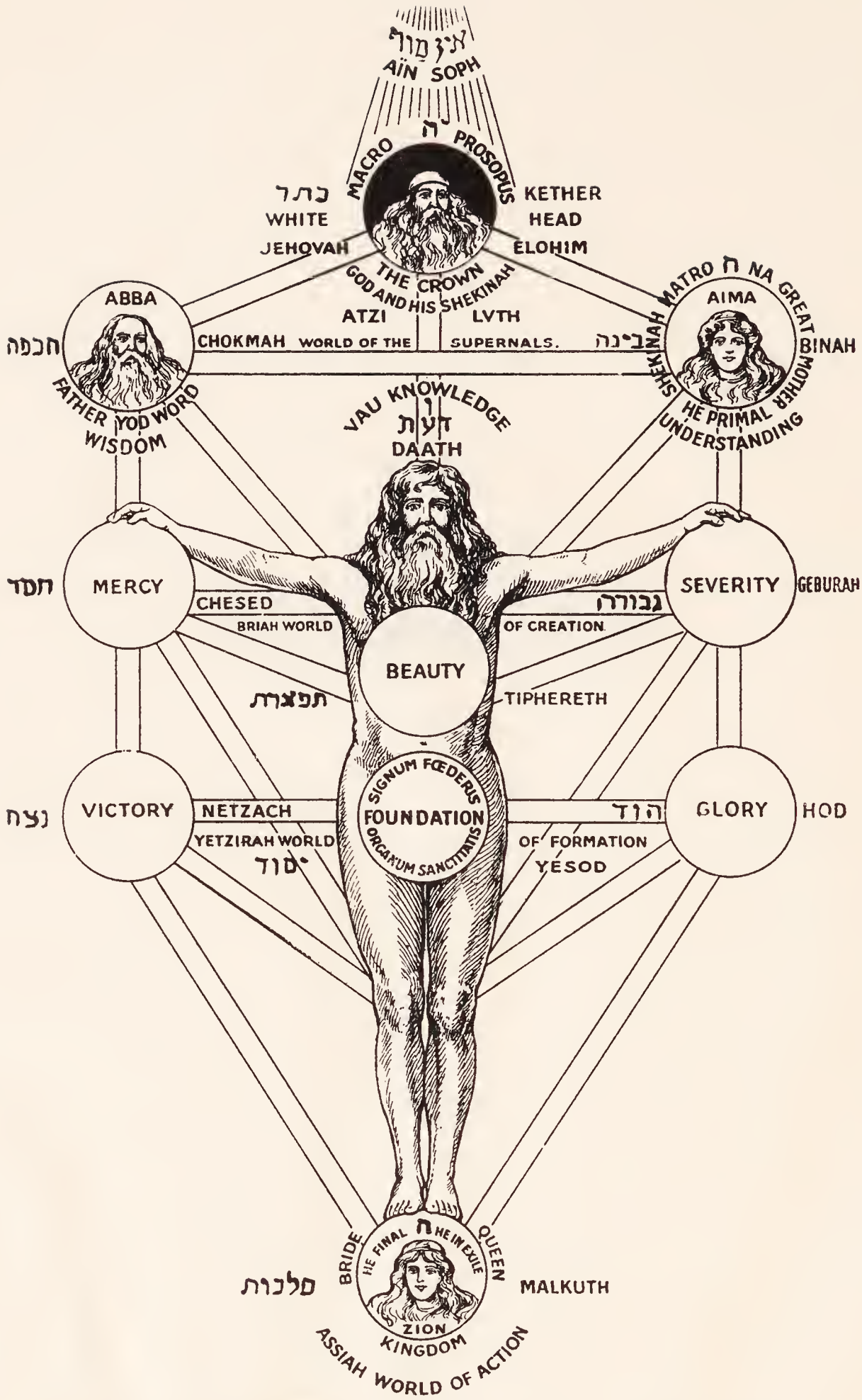

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THE HOLY KABBALAH

By A. E. Waite

With an Introduction by Kenneth Rexroth

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THE HOLY KABBALAH

INTRODUCTION

by Kenneth Rexroth

There is singularly little on Jewish mysticism of any sort to be found in English. Furthermore, most of it is not very rewarding. Much of it is definitely antagonistic. However Routledge published long ago, 1910 in fact, a book, *Aspects of the Hebrew Genius,* edited by Leon Simon, a collection of essays once given as lectures in the North London Jewish Literary Union. There is a chapter on Jewish mysticism by H. Sperling, and in the very first paragraph he says these tremendous words: "They (the vague mystical yearnings of man) can, however, fitly be compared to that invisible chain that binds husband to wife, parents to children, relation to relation, friend to friend, social unit to social unit. Without these lesser mysticisms society would dissolve into its first atoms; without the larger mysticism man would break away from his Maker and be flung into nothingness." On these words hang all the Law and the Prophets. This is the essence of Judaism. It is also the essence of Jewish mysticism, whether the speculations of Hellenistic Neo-Platonists. Medieval Kabbalists, Polish or Levantine Hasidim, or the sophisticated and fashionable philosophy of Martin Buber.

Kabbalism and Hasidism seem, to a Christian taught in his own religion to view Gnostic and theosophic tendencies as the source of all heresy, to be a kind of Jewish heterodoxy. They are not. Jewish orthodoxy is not defined by the correctness of the answers it gives to metaphysical and cosmological questions. The Torah, the Rites of Passage, the Ceremonies of the Holidays, the poetic and narrative books of the Bible, philosophy and fantasy, from Maimonides to Isaak Singer—the consensus of faith is never broken. Kabbalism is nothing but a transcendental way of looking at the "purely formal" rites of Circumcision, Marriage, Confirmation. There is no

"Kabbalistic Mystery," however profound, that cannot be found, clearly and simply exemplified in the ceremonies of Succoth, the Feast of Tabernacles.

Under the influence of millenia of legalistic interpretation of the Law, and guided by the extreme rationalism of Maimonides and other Jewish scholastics, Judaism has come to seem, at least to the outsider, a "religion of the Book" in the most extreme sense, a code, rather than living faith. This is illusory. All the Talmuds in the world cannot make a religion. Religion is what people do—act and contemplation. Whitehead said it was what man does with his aloneness—a very Protestant, in fact, Lutheran statement, and the expression of a theory rather than of actuality. Even the most extreme neo-Lutheran, Kierkegaard, spent much of his time and energy struggling with the community of the Church of Denmark. The casuistry of rabbis, the exhortations of prophets—we must never forget that these take place in the context of a people, held together in a rite. That, after all is their only significance—to insure the integrity of the people and the continuity of the rite.

Someone back in the nineteenth century said that religion is what humanity uses to fill in the gap between technology and the physical environment. Historically this was certainly true. But it is a kind of inverse and diminishing definition. Ideally, religion is what would be left after man *knew* everything. Kabbalism, like all other Gnosticisms, does concern itself very much with knowing, with cosmology and cosmogony, the nature and process of the Universe. "You shall know and the knowledge shall make you free." Free for what? Today we are inclined to forget how trapped man was by the recalcitrance of his environment, by puzzling vagaries of the universe. Before the universe could be given significance—"valued" as we say nowadays—it had to be given coherence. Gnosticism has been accused by its opponents, from Plotinus to the present, of equating coherence and significance, structure and value. This may be true where Gnostic movements have been heretical—split off and isolated from the main body of religious development. Kabbalism is not heterodox. It is a symbolic and aesthetic elaboration of the actual cult of Israel, with which it never loses contact. The Jewish *Prayerbook* as we have it today is essentially a Kabbalistic

document.* *"Credere est orare, orare est cognoscere,"* said the great Roman Catholic modernist, Father Tyrell, "To believe is to pray, to pray is to know."

When man cannot understand nature, and insofar as he cannot understand it at any point, he is confronted with an actual vacuum, and into this he projects himself. What is sought in Alchemy or the Hermetic Books or the Memphite Theology, or irrational fads like flying saucers, is the basic pattern of the human mind in symbolic garb, as it presents itself in the individual believer, and behind that, in the enduring structures of the human organism itself. As the speculative constructions of religion fall away as explanations of "reality" they assume the character of symbolic masks of states of the soul. If they persist in the practices of a cult, we say they have been etherealized. It is precisely their irrationality which keeps dogma and ritual alive. If they can be reduced to "common sense" explanations or denials they die away. Only the mysteries survive, because they correspond to the processes of man's internal life, outward visible signs of inner spiritual realities.

To go back to the beginning, Kabbalism dates back into the most obscure past of Judaism. What are the distinguishing ideas of Kabbalism? It is first of all a theory of emanations ("degenerative monism" it is called philosophically). The inscrutable Godhead fills and contains the universe. To become active and creative God emanated ten *sephiroth* or intelligences. A special prominence is given to one of these emanations, who functions as a female principle in the Deity, a demiurge and a term to creation. This is the final emanation, Malkuth the Queen, the physical manifestation of Deity in the universe. She is thought of as a Divine Woman, the Bride of God (like the Shakti of Shiva). Finally, the "innermost secrets" of the Kabbalah are what are "occult" in all occultism, erotic mysticism and a group of practices of the sort we call yoga—autonomic nervous system gymnastics. For the Kabbalist the ultimate sacrament is the sexual act, carefully organized and sustained as the most perfect mystical trance. Over the marriage bed hovers the Shekinah. Kabbalism

*This Prayerbook—*Siddur*—is not something relegated to Sabbath service in the Synagogue. Both man and woman use it day and night. What the Bible was to the Protestant in the great days of Dissent, this grimoire of Kabbalah is to the orthodox Jew and his wife.

also includes, of course, a group of divinatory and magical practices, manipulations of the alphabet and the text of the Pentateuch, magic spells and rites. All of these elements go back to very early days—to the beginnings of Israel in Palestine, and it is these beginnings which shed most light on both scholarly Kabbalism and popular Hasidism, and, in addition, go far to illuminate the real—the abiding spiritual meaning—of Judaism in all times and places.

By and large the special details of Kabbalism which distinguish it from the mainstreams of Jewish thought are what is "occult" in occultism everywhere, and most of the world's religions can be reinterpreted in these terms. They give Kabbalism its fascination but they do not give it its substance. As A. E. Waite so well points out—beneath the glittering and mysterious superstructure of the Kabbalah, which purports to be occult Judaism, lies—Judaism.

Kabbalism is probably the only religious movement of the Gnostic type to come full circle in this fashion, to create mysteries and explain them, to hide secrets and discover them, and come at last back to the greater mystery from which it started, but with deeper insights and wider knowledge. Insight and knowledge of what? In the last analysis of the human soul, of man within himself, united with another in marriage, united with his fellows in love. I suppose certain tendencies and individuals in Catholicism have done the same thing. Bonaventura is a sort of enraptured, orthodox Gnostic. There is the Protestant, Jacob Boehme. In modern times there have been all sorts of rationalizing, philosophizing, psychologizing movements which have in fact accomplished similar ends, from the Theosophists and A. E. Waite himself to Martin Buber and Carl Jung. These are different—either eccentric individuals or modern sophisticated cults. Whoever wrote or gathered and edited the tracts of the *Zohar,* Kabbalism shows all the signs of being a perfectly natural, Near Eastern Gnostic movement, evolved directly from the local soil, the "clerkly lore" of an "anthropological religion."

It might be wise to note some of these sources. Emanationism is found in the socalled "Memphite Theology," a text dating back to the beginnings of Egyptian civilization. Four pairs of gods emanate from Ptah in a hierarchy of power, and the creative process is described in language which still echoes

in the Gospel of John. The very word "Isis" means "throne" and many of her attributes survive in the terms applied to the Shekinah, to Malkuth, to the personified Wisdom of Proverbs and finally, in the titles of the Litany of the Blessed Virgin. Pre-Hebraic Palestine is full of Els (Elohim) and Ba'als (Adonai, the Lord) and they all have consorts, at once wives, daughters and mothers—Asherah, Anat, Astarte, Ashtaroth. In Egypt they were identified with Isis, with Hathor, and with Sekmet, wife and daughter of Ptah, the ultimate creator. In the fifth century we discover Anat in an Aramaic Elephantine papyrus specifically described as the consort of Yahweh.

Asherah survives in the Scriptures as a term for the phallic pillars, *mazzeboth,* which stood beside the altars and in the holy places until the fall of the Temple. But she also survives in person and the story of Elijah is the tale of a bitter struggle with Jezebel, a regal priestess of Ba'al-Asherah. Temples of Asherah and Yahweh stood side by side in ninth century Mizpah. In the seventh century Jeremiah found children in the streets of Jerusalem gathering wood and the fathers kindling the fire and the women kneading the dough to make cakes for the Queen of Heaven. The sacred prostitutes and sodomites of the Goddess appear again and again in the Scriptures. The First Isaiah begets a son with a *zonah*—called a "prophetess" in the King James Version, Jephthah is the son of a *zonah,* Hosea's description of his relations with a sacred prostitute are amongst the most cryptic in the Bible and as late as the mid seventh century, under Manasseh, the cult was flourishing. With the Assyrian and later Babylonian and then Persian conquests, Ishtar was substituted for Ashteroth, and, as has been pointed out time and again, the *Book of Esther* (simply another English transliteration of Ishtar) is an elaborate euhemerization of the Spring New Year fertility rites and the *heirosgamos,* the sacred marriage—as the folk rites of Purim are paralleled all over the world at the season.

The most likely interpretation of the *Song of Songs* is that it is a collection of songs for group marriage rites, focused in the *heirosgamos* of priestking and priestess, which accompanied the opening of the irrigation channels from the main ditches into the dry fields. In fact, a book which casts great light on the Song of Songs is Granet's *Festivals and Songs of*

Ancient China, an interpretation of the erotic songs of the ancient Chinese collection, the *Shi Ching.* Do not misunderstand, this parallelism does not "prove" diffusion from some imagined prehistoric religious center. It shows the fundamental identity of man's response to the great rhythms of life. Nothing is more illuminating than to look up "Shekinah" or "Succoth" or "Wisdom" or "Power" or for that matter any of the other epithets of the *Sephiroth* in a good Biblical Concordance, and ponder on the mysterious sentences. Do they just seem mysterious because our attention, with minds full of presuppositions, has been directed to them? I think not. These words are keys which unlock some of the oldest material in the Scriptures, and they survive because of their traditional sanctity. The post-Esdras editors, working over the old documents, might disguise them, but they did not dare omit them, any more than they dared wipe out the memory of the sacred groves and the pillar circles and the high places. At last the Samaritan Gnostic, Simon Magus, with his consort, the Mystic Helen, a temple prostitute out of Ephesus of the great Mother, comes to meet and struggle with the earliest Christians.

Now, we must understand that we have come to view "orthodoxy" after millenia of narrowing definition. To some extent the prophets, some of them, were "orthodox" in this way, or at least they were so represented after the Persian period. But the people knew nothing about these questions. Religion for them was the whole body of cult *acts,* it was what they *did.* We think of such conflicts in terms of Athanasius vs. Arrius, Dominicans vs. Albigensians, Calvin vs. Servetus, Massachusetts vs. the Quakers and witches, and the deliberations of Senator McCarthy's Committee. They were nothing of the sort. True, the prophetic movement in Judaism and later the Rabbinical schools, represent the slow evolution of such sharpening distinctions and the purging of old practices. But the average inhabitant of Palestine went right on practicing religion as he found it in place—there—in the cult of his ancestors, and even the evolution of Yahvistic monotheism was an enormously drawn out process. The ancient folk ways have never vanished from Judaism, even at its most reformed, and today—the day I am actually writing this—Purim, C. E. 1960—customs whose broken

relics we find at the very bottom of mounds of ruins in the Holy Land linger on in the parlors of the thoroughly assimilated and Americanized "High Society" of San Francisco where I live.

Last night I went to a celebration of the hundredth anniversary of one of the city's most fashionable Congregations—an oratorio—a *Purimspiel—Queen Esther,* given to a packed Opera House, with a very Nordic looking Esther. At the reception afterwards the President of the Congregation said, opening his speech, "This is the happiest day of my life," and the Rabbi interrupted, "How about your marriage?" This was a joke, a wisecrack as American as anything on television—and it brought as much laughter from the audience. But it was something more, and it somehow elicited a slightly different kind of stir—an undercurrent that wouldn't have been there with a Gentile audience. That spontaneous joke had touched one of the great nerve centers of Jewry, the Sacrament of Israel, watched over and nourished under the wings of the Shekinah, that gesture, the physical embodiment of the turn in the creative process, the moment at which all being, having reached its last term, begins its long return to the inscrutable and holy center from which it came. On the buffet, along with champagne and caviar were *hamanohren.*

A. E. Waite was an odd fish out of an odder barrel. He was not only one of the few persons in modern times, Jew or Gentile, to write a sensible and sound book on Kabbalah. He was a genuine scholar of occultism who himself came out of the welter of occult sects and movements of the end of the last century. He lived in the world of Eliphas Levi, Stanislas de Guaita, "Papus," Sar Peladan, Mme. Blavatsky, A. P. Sinnett, Macgregor Mathers, Wynn Westcott, Annie Besant, and "Archbishop" Leadbeater, and more American oddities and rascals than you could shake a stick at. Some of these people are genuine literary curiosities and still make fascinating reading. Others are unbelievably fraudulent and silly. But, to a man, they are mines of misinformation, rash hypotheses and unsupportable conclusions. They are as far from being scholars as could well be imagined. It is a pity that they all, the whole movement, have never become the subjects of scholarship on a large and really serious scale, because they certainly do represent, like the Marxists or the Neo-Catholics,

a significant mass movement of the human mind in its long march out of folly. The subjects they were all interested in are amongst the most interesting subjects for scholarship that exist, but they produced only two scholars, A. E. Waite and G. R. S. Mead. Mead was a Theosophist, and hence suspect in the halls of scholarship, but his is still the only readable translation of the Hermetic literature in English, he edited a Gnostic tractate, the *Pistis Sophia,* and he wrote an estimable book on Gnosticism, *Fragments of a Faith Forgotten.* There is nothing specially odd or cultish about any of these books. In contrast, the acceptably academic translation of the Hermetica, by Scott, is the work of a Higher Critic, and is a violent, shameless, distortion of the text.

Waite *was* odd, cultish and eccentric. He wrote the most dreadful prose conceivable, an awful mixture of Walter Pater, Cardinal Newman, Arthur Machen and plain vulgar pretentiousness. It is the last survival of the last spasms of literary PreRaphaelitism. Fortunately, though it was common in its day there is nothing left around to compare it with except Sebastian Evan's *High History of the Holy Grail* still to be found on shelves of out of print Everyman's Library, and William Morris' slightly lunatic translation of the Icelandic Sagas into a kind of PreRaphaelite studio code, today utterly unreadable. Waite, however, is not unreadable. You have to read between the balderdash, but it is easy to get used to. Soon you no longer notice it, and he does have, almost always, something very interesting to say. At last the absurd rituals he uses to say the simplest things come to endear him to you, like the wen on grandma's nose.

In his autobiography, Waite gives the impression that his books all came more or less by accident, as assignments from publishers. I rather doubt that, because throughout his life he seems to have followed a definite program. Eventually, and it certainly seems, systematically, he came to cover all the main aspects or traditions or myths of occultism. His works include: *The Secret Tradition in Alchemy, The Brotherhood of the Rosy Cross, The Secret Tradition in Freemasonry, The Hidden Church of the Holy Grail, The Pictorial Key to the Tarot, Raymund Lull, Louis Saint Martin,* and careful editions of the works of Eliphas Levi and the greatest of the English mystical alchemists, Thomas Vaughan, whose works

are mysteriously missing from the bibliographies of Dr. Jung's many books on this subject. Besides all this he wrote a lot of dreadful poetry full of Mystic Veils and Clinking Thuribles, and a couple of general statements of his own philosophy—as well as a rather cobwebby autobiography. Self-evidently this is a program, a carefully planned work of a lifetime. The remarkable thing about it is that, coming although it does from an era of windy nonsense and smoky pretence, there is nothing seriously wrong with it. They are all books of wide, painstaking scholarship. Waite went to all the sources he could find, in itself a Herculean labor, and he exposed all the errors of quotation and interpretation in the secondary sources that he could uncover. He is almost always right. Not only is he right, but he never loses, however dear to his heart may be the misty mid-regions of Weir in which he wanders, the true scientific scholar's scepticism. In fact, since he was himself the leader of a "Mystic Circle of Seekers for Illumination," who took his somewhat absurd vows very seriously, he uses this very scholars' scepticism as a mask and a refuge. On the question of the very existence of "Spiritual Alchemy," let alone on the sexual yoga, so plainly illustrated in Chinese works on the subject, for which most alchemy is just a kind of double talk, Waite is non-committal. He leads you to the sources, quotes and analyzes them for you, and leaves you to draw your own conclusions. So likewise with the Grail legend, so with Rosicrucianism, so with occult Freemasonry, so with that *I Ching* of the Western World, the Tarot cards—he strips away the nonsense, exposes the facts, and leaves you to draw your own conclusions. With charlatans he is merciless. Although he is in a sense a product of the school of Eliphas Levi, he never misses a chance to expose the pretensions of that most fascinating of mountebanks. With St. Martin or Lull he is careful, even reverent, although he does an excellent job of taking apart the complicated Lull legend.

The Holy Kabbalah is his greatest work. Although he was a kind of Christian, even a sort of Liberal Catholic, Kabbalah is, out of all the past, the closest thing to his own philosophy. He wrote three books on the subject, each later one incorporating and correcting its predecessors. He seems to have read everything he could find on the subject in every language he knew, and meditated on it deeply and long. It has been said

that he did not read Hebrew, but I doubt this. There is much in *The Holy Kabbalah* which he could not have found in Knorr von Rosenroth's *Kabbalah Desnudata,* or in the very unsatisfactory French translation of the *Zohar,* the only comprehensive expositions of the Kabbalah itself available to him in any other language than Hebrew. No other Gentile writer on Kabbalism can even remotely be compared to him, and no modern Jewish writers are any better. We have to go back to the great *zaddikim* of Hassidism to find such a thorough Kabbalist, and they, alas, present altogether too many problems of their own to be readily assimilated by anyone in the twentieth century. Kabbalism is the great poem of Judaism, a tree of symbolic jewels showing forth the doctrine of the universe as the vesture of Deity, of the community as the embodiment of Deity, and of love as the acting of God in man. Nobody knew this better than A. E. Waite.

ANALYSIS OF CONTENTS

PREFACE

The Kabbalah as Esoteric Philosophy—Origin in Christian Centuries—Importance and Connections—Design of the present work—Its precursors in England—Kabbalistic MSS. purchased by Picus de Mirandula—Their identity with the chief text of the Secret Tradition in Israel—SEPHER HA ZOHAR—The Christian construction which he sought to place upon them—The SEPHER YETZIRAH and its translation by William Postel—The Kabbalah and Cornelius Agrippa—John Reuchlin and Messianic Doctrine in Kabbalism—Petrus Galatinus on the same subject—Paulus Riccius on the Law of Moses and the Law of Christ—How these writers sought to prove from Kabbalism that the Christ had come—Motive of the study which follows—The students to whom it appeals—The question of Secret Tradition—A Secret Doctrine of Religion—Vestiges of a Great Spiritual Experiment—Records of a Theosophical School in Jewry—A Preliminary Statement on the Age of the Records.

BOOK I

POST-CHRISTIAN LITERATURE OF THE JEWS

ARGUMENT

The literature of Kabbalism is mainly of historical interest for ordinary students of philosophy, while students of Scriptural exegesis will find therein a field of research only into very curious extravagances of the human mind. It has a living interest only for two classes, and firstly for those who believe (*a*) that a Secret Religious Tradition has been perpetuated from the past; (*b*) that the literature in question has served as one of its vehicles. It is customary to describe such persons as esoteric or occult students, because in most cases they are so denominated by themselves. One purpose among others of this initial book is to shew that their equipment in respect of textual and other knowledge is not only insufficient to maintain the claim but is of a kind which exposes it to ridicule in respect of the particular alleged vehicle in the sense that their claim implies. Kabbalism, however, by its hypothesis is a Doctrine of Religion transmitted in secret, though it does not contribute evidence for a Universal Religious Tradition, and so far as it is concerned therefore the actuality or otherwise of the latter remains an open question. The second class for whom Kabbalism possesses a living interest is those who are concerned, for what reason soever, with the records of mystical experience in the union of the soul with God and believe that the literature is a part of these records. The main object of the present inquiry is to determine whether they are right.

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BOOK II

SOURCE AND AUTHORITY OF THE KABBALAH AND THE AGE OF THE CHIEF TEXTS

Argument

The two chief cycles of Kabbalistic literature, in spite of destructive criticism, are referable to Talmudic or early post-Talmudic times, as regards sources and inspiration. There seems indeed no reason why the Book of Formation should not derive from R. Akiba, as tradition affirms. There is no real evidence in support of the theory that R. Moses de Leon wrote the Zohar or Book of Splendour towards the end of the thirteenth century. At the same time the opinion of a few students, not too well accredited and not adequately equipped, that these works are of great antiquity or at least pre-Christian must be set aside decisively. The attempts which refer the Kabbalah in any direct manner to some prior theosophical system must be rejected also: it has antecedents everywhere, but its analogies with other systems are explained mainly by natural likeness between independent views on fundamental problems of being. Antecedent Jewish influence through Aristobulus and Philo must not be overlooked, but also it must not be exaggerated. The Kabbalah is *sui generis*. It has many accidental connections, but fundamentally it is of and from within a school of thought in Jewry. If there be any preponderance in a given direction, the records suggest that its wider sphere of influence has been on Christian rather than on Jewish minds.

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THE WRITTEN WORD OF KABBALISM: FIRST PERIOD

Argument

The subject-matters of Kabbalistic literature outside the Sepher Yetzirah, and prior to the appearance of the Zohar, are surveyed briefly, to indicate that there was a growth of the Tradition and to correct exaggerated notions concerning it. There are various old tracts which connect with Kabbalism but are not regarded by some modern scholarship as Kabbalistic in the technical sense. This is the case with the Sepher Yetzirah itself; but there is no doubt that all such works laid claim upon oral knowledge transmitted from the past, or that it was the elements of such Oral Tradition which received developments subsequently from the commentators on Sepher Yetzirah, as well as from the Zohar, and, at a much later period, from expositors of Zoharic teaching. The attention of early Kabbalists was concentrated on the Book of Forma-

TION, and several elucidations of that work appeared between the eleventh and thirteenth centuries, under notable names.

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THE WRITTEN WORD OF KABBALISM: SECOND PERIOD

ARGUMENT

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ARGUMENT

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part by creative acts ; (3) The distinction of the evolution into four worlds, the last of which was brought into being by a process of making. The subsidiary Theosophies connected with these subjects are (1) The contrast between God in Himself and God as revealed to His people, that is, to finite intelligence ; (2) The sacramental nature of the conventional symbols in which the human Logos is formulated ; (3) The way of attainment in respect of human knowledge and wisdom in Divine Things.

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BOOK VI

HIERARCHIES OF SPIRITUAL BEING

Argument

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BOOK VII

WAYS OF GOD WITH MAN

Argument

It is shewn that the Biblical Mythos concerning the Earthly Paradise is a Mystery of Sex in the mind of the Secret Tradition. The Fall of the Angels connects indirectly enough with this obscure subject, but it was responsible, *ex hypothesi*, for all uncleanness subsequently on earth and in man. It comes about in this manner that the Fall of Man belongs to the same Mystery, is developed as such at great length and with numerous variations. The wickedness which was " great upon the earth," which broke up " the fountains of the great deep " and opened " the windows of heaven " in the Deluge Legend was an iniquity of sex aberration ; and even the subsequent sacrifice of Noah, " a sweet savour " to the Lord, was sanctified and acceptable because of its high intent respecting the Supreme Mystery. There is little need to dwell upon the Covenant with Abraham in this connection ; but the foundation of the whole subject is said to abide therein. It is obvious also that the Law promulgated on Sinai was not apart therefrom ; but the history of Moses is itself a history of spiritual espousals. When the time came for a House of the Lord to be built in Zion the Great Mystery in its transcendence was illustrated by the presence of Shekinah in the Holy of Holies, as a Bride in the abode of her Spouse. Finally, the Advent of Messiah, the Divine Son of the Secret Tradition, the letter VAU in the Sacred Name of Four Letters,

is to raise up her who is His Bride in exile and to prepare for the Sabbath of creation, which is a period of true bridals.

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BOOK IX

THE WRITTEN WORD OF KABBALISM: THIRD PERIOD

Argument

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BOOK X

SOME CHRISTIAN STUDENTS OF THE KABBALAH

Argument

The opinion of certain modern writers—chiefly of Victorian days—that the Kabbalah is a vehicle of a Secret Doctrine concerning Absolute Religion was never held in the past, more especially as it proves on examination not only to be utterly distinct from the claim of Israel in respect of its Secret Tradition but a spurious Liberal Religion or qualified Natural Theology. Even those who ascribed the Kabbalah of old to a Divine Source were actuated chiefly by the notion that it was a disguised Christianity, and in several cases their real concern was the conversion of Jewry by its presentation from this standpoint. The chief Christian students of the subjects are reviewed in succession to establish these facts. Some minor misconceptions are corrected and some extrinsic points of interest are developed in the course of the sketches.

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THE KABBALAH AND OTHER CHANNELS OF SECRET TRADITION

Argument

Modern speculations on the part of believers have represented the alleged Secret Sciences as vehicles of a Great Occult Tradition; but the question lies beyond the limits of the present inquiry, which can estimate only the quality and extent of the influence exercised by Kabbalism on other departments of "esoteric thought" in the West. It is found that this influence has been magnified. In the case of Ceremonial Magic it has been unquestionably large, but very small in that of Alchemy and Astrology. Freemasonry has been regarded also as a channel of Secret Tradition, but its connection with Kabbalism is at once adventitious and slight. Among arts of divination, the claims of certain picture-symbols, known as Tarot cards, have been presented as a Key to Kabbalistic Doctrine and Tradition; but they are dismissed for specific reasons. As a conclusion to the subject of other Channels of Secret Tradition, the Doctrine of Pure Mysticism is contrasted with that of Kabbalism, and the points reached by the investigation are brought into a single focus.

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BOOK XII

FINAL CONSIDERATIONS

Argument

A brief recurrence to developments of later Kabbalism introduces a study of recent contributions to the scholarship of the whole subject and a word on its chief findings. The question of Christian elements imbedded in the Zohar as in a doctrinal system is considered at some length and dismissed. There arises in fine the living question whether and in what manner the Secret Doctrine of Israel can be held to affect mystics at the present day. It is surveyed in respect of that branch which deals with the Mystery of Sex, but afterwards in that of the Doctrine that the soul comes forth from God and that to God the soul returns. The conclusion is that Zoharic Kabbalism, under the veils of its proper symbolism, offers a living message to those whom it concerns.

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PREFACE

Few educated persons, and certainly none belonging to the class of students for which this work is designed more especially, will require to be told that the Kabbalah is a form of Esoteric Philosophy, that it makes for itself a high claim, or that this claim has been admitted, from time to time, by persons who are entitled to our consideration. Nor will it be needful to state that the literature called Kabbalistic rose up among the Jews during the Christian centuries which succeeded their dispersal and the destruction of their Holy City. It offers a strong contrast to the sacred scriptures of Israel, which are direct, beautiful and simple, while Kabbalism is involved, obscure and even repellent occasionally, as regards its outward form. The Bible is in focus with humanity; the Kabbalah is distorted out of all correspondence with the simple senses, and we must grind our intellectual lenses with exceeding care if we would bring it into perspective.

From whatever point of view it may be approached, the Kabbalah is, however, of importance: it connects with other literatures which are included like itself under the general denomination of mystical, and there is a sense in which it has been thought, in its highest development, to stand at the head of all. It is part of the history of philosophy, and as such it entered once into the thought of Europe. It is responsible in its degeneration for all that strange tissue of symbolism and procedure which made up the Ceremonial and Philosophical Magic of the fourteenth to the seventeenth centuries; at a comparatively late period it entered into the story of Alchemy; it tinctured many of those conventional practices and beliefs which are called superstitious in our loose fashion of words, and the guise in which we know them is very often a Kabbalistic guise. Were it possible to suppose for a moment that behind Magic, behind Alchemy and Astrology there were any mystery of real knowledge, then it would be entitled to peculiar respect, at least by the hypothesis of some of its defenders, because it is through this seemingly impassable

literature that—in their view—the road to the secret lies. It is, however, on the theosophical side and as a contribution to the thought of the past on problems of life and mind that its appeal—if any—will be found at the present day.

A comprehensive account of the Kabbalah, on the surface expository and historical, but seeking to establish its connections with other forms of alleged Secret Tradition, to determine its influence and importance from more than one standpoint, and to shew forth its contribution to the sacred science of the soul, are the design of the present work, in which regard has been paid also to the limitations and requirements of English readers—in other words, of those unacquainted with the languages, dead and living, in which Kabbalistic literature has been, with few exceptions, available heretofore. The subject has been classed as abstruse and was presented by early expositors after a highly technical fashion: in this case there is no antecedent knowledge assumed in the reader. It is to be understood otherwise that this work has been written by a Christian Mystic and chiefly for the use of mystics; in offering materials for their judgment, it indicates also the lines of those conclusions to which the writer leans, and seeks to enforce some of them. It has been preceded in England by only two books dealing directly with the subject; one is the slight but not inconsiderable essay of Dr. Ginsburg,[1] which is critical rather than descriptive, and is, on the whole, hostile in its tendency. The second is by S. L. MacGregor Mathers,[2] but is mainly translation and commentary from Latin sources, and, in addition to other limitations, embraces only a minute portion of an extensive literature. The present comprehensive account fulfils a distinct purpose and, it is hoped, may be held to occupy a vacant place from which there is a wide prospect, by no means deficient in consequence for those even who are not mystics, for the student of philosophy and history, and for the curious in paths of literature which the elder D'Israeli, despite the bias of his birthright, forebore to enter.

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[1] THE KABBALAH. By C. D. Ginsburg. London, 1865.

[2] THE KABBALAH UNVEILED, containing the following books of the Zohar: 1. THE BOOK OF CONCEALED MYSTERY; 2. THE GREATER HOLY ASSEMBLY; 3. THE LESSER HOLY ASSEMBLY, Translated into English from the Latin version of Knorr von Rosenroth, and collated with the original Chaldee and Hebrew Text. By S. L. MacGregor Mathers, London, 1887. The Commentary is partly that of Rosenroth, and partly the work of the translator. A new impression was published in 1926. I believe also that the essay of Dr. Ginsburg has been reissued in America.

The rumour of a great literature which had subsisted—*ex hypothesi*—from time immemorial in Jewry may not have been heard of first through a signal piece of good fortune which befell Picus de Mirandula in the fifteenth century, when he purchased, from an unknown Israelite, certain strange codices in manuscript; but nothing which came into his hands and proved to be a treasure of the past was likely to lie unnoticed on his own part; while this artist of the schools was a trumpet of fame for anything announced by his voice during the brilliant, too few years that he carried the quest of learning and the proof of his attainments from place to place in Europe. He was himself the pupil in Jewish Theosophy of Elias del Medigo, who filled a chair at Padua and wrote two treatises at the instance of Picus, one being on the Intellect and on Prophecy, in 1481–82, which seems to have remained unprinted and was written in Hebrew, like its companion DE SUBSTANTIA ORBIS, the work of 1485; but this appeared at Basle in 1629. It was edited also with a commentary by Isaac Reggio and so republished at Vienna in 1833.

Picus de Mirandula was in some sense a critic of his day, for he wrote upon the vanity of Astrology; but it was by no means a period which debated the authenticity of works referred to antiquity either by repute or by the simple audacity of claim, while it was still less concerned with polemics on questions of authorship. I believe that I have mentioned elsewhere how perilous it would have seemed then to have entered such a field of research. To deny in the particular case that, e.g., the ZOHAR—which is pre-eminently the chief text of Kabbalism—embodies the actual discourses of Rabbi Simeon ben Yohai might have been a prologue to impeaching the authorship of the Pentateuch—by which I mean that it would have opened such a vast speculative horizon that one might have suggested the other.

There came a time, and it was not far away, when the treasure of Picus was questioned, when people began to distinguish between a false and a true ZOHAR, the first as the work of one Moses de Leon, belonging to the late 13th century, and the second as something undemonstrable in respect of age and value. The distinction remains at a high point in the world of speculation, because no one has met with the second; and it might not be worth while to mention it in the

present place, but it gives an opportunity of stating that the manuscripts purchased by Picus represented the identical work which has been known for six centuries and over under the name of SEPHER HA ZOHAR. An index of the codices acquired by him was published in 1651 by the French bibliographer Gaffarel,[1] and in the only full translation of the ZOHAR into a living language [2] its instalments are appended to the various sections. There are innumerable mistaken references, but the index reflects the text; what is missing in items referred to one section may be found sometimes in another; and though the pains of Gaffarel can in no wise be called representative as an attempted summary—it is not even the shadow—there is no question that the treasures of Picus are those which we know under the distinctive name of ZOHAR. There is no alternative text, and the differentiation given above is a supposition which can deceive no one.[3]

The contribution of Picus de Mirandula to the knowledge of the ZOHAR in Europe does not exceed to any considerable extent the simple fact of its existence. His Latin thesis on the subject cannot be termed representative, nor can anything else from his pen. It remains that he was the first Christian into whose hands the work came in any guise whatsoever, and it seems to have been that authoritative form which was represented later on by the Cremona and Mantua editions.[4] We may never know under what circumstances these were produced at their several dates,[5] and so far as I and others have been able to trace the bibliography of Kabbalism, it does

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[1] Jacobus Gaffarel: CODICUM CABBALISTA EORUM MANUSCRIPTORUM QUIBUS EST USUS Joannes Picus, Comes Mirandulanus, INDEX, 1651.

[2] SEPHER HA ZOHAR (*Le Livre de la Splendeur*) *Doctrine Ésotérique des Israélites. Traduit pour la première fois sur le texte chaldaique*. . . . par Jean de Pauly, 6 vols., 1906–1911.

[3] Curiously enough, the report has reached us through Richard Simon, the well-known author of HIST. CRITIQUE DU VIEUX TESTAMENT. See G. C. Sommer: SPECIMEN THÉOLOGIÆ SOHARICÆ. It is of course within possibility that the statement mentioned above does not question the claims of the work published long after at Mantua and Cremona, but indicates that there was a false ZOHAR circulated by Moses de Leon and presumably now unknown.

[4] The edition of Mantua appeared in 1558 and that of Cremona almost coincidentally —1558–60. The latter is called bibliographically the GREAT ZOHAR because it contains certain tracts and fragments which are not found in the Mantua edition, whence the latter has been named the LITTLE ZOHAR. Other editions are those of Dublin, 1623; Amsterdam, 1714 and 1805; Constantinople, 1736; and Venice, with the date of which I am unacquainted.

[5] The Mantua edition appeared under the auspices of R. Meir ben Ephraim de Patavio and R. Jacob ben Napthali de Gazulo. See Julius Bartolocci: MAGNA BIBLIOTHECA RABBINICA, vol. iv, p. 416, col. 2, published at Rome in 1693. They were, however, the printers merely. See *Ib.*, p. 15, col. 2.

not appear that there is any earlier codex in manuscript. As he was the first to see the volumes, so Picus was the first to discern in the ZOHAR that it incorporated various elements which have been held capable of a Christian construction—whatever its value.[1] I shall deal with them at the close of the present study, when there will be something to say on the fact that the Christian predisposition of which Mirandula may be called the prototype became—almost without exception—the predisposition, the dedication indeed, of the *literati* who followed him, up to and including those who have translated and edited the French text. Picus passed away in his youth [2] or there are indications which lend colour to the possible realisation of his great dream that the Latin Pontificate itself, in the person of Pope Julius, might have lent an ear to his eloquence and done something to approach Israel from the standpoint of Christianity in Kabbalism.[3]

Well, it was after this manner that the work began to be known in Europe, and there passed something like a century away, after which the next name to our purpose is that of William Postel. It was he who translated the SEPHER YETZIRAH—or BOOK OF FORMATION—for the first time into Latin, and thus introduced to the curious and learned of Europe the root of all Kabbalism concerning the doctrine of the SEPHIROTH, the powers and virtues of the twenty-two Hebrew letters and the mystery which resides in numbers. I must not say that THE BOOK OF FORMATION is like that legendary grain of mustard which grows into a vast tree, because the ZOHAR is in no sense its development, except in so far as letters and numerations are concerned; but it ranks as the primitive text of accepted Kabbalistic doctrine in Israel, and the contribution of Postel to our knowledge—minute as it is—seems much more to our purpose than the detached and almost sporadic CONCLUSIONES KABBALISTICÆ of

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[1] See his HEPTAPLUM, a sevenfold exposition concerning the six days of Genesis.—OPERA, 1572.

[2] He died at Florence in 1492.

[3] The points of correspondence observed by Picus de Mirandula led him to infer that the ZOHAR contains: (1) The Doctrine of the Holy Trinity, (2) The Fall of the Angels, (3) Original sin, understood as the Fall of Man, (4) The necessity of redemption, (5) The Incarnation of the Divine Word. With certain reserves in respect of the Trinity, and what is to be understood by redemption, these doctrines are not only to be found in the text, but are of continued recurrence therein, and yet the most surprising thing about the work, having regard to its period of origin, is the comparatively slight tincture that it has received from the Christianity in the midst of which it originated and developed.

Picus. Postel is credited by tradition with a translation of the SEPHER HA ZOHAR which would be a rare treasure, had it ever come into existence or been maintained therein.[1] I do not know how or with whom the attractive story arose, but twenty years since it took a very strong hold on the mind of French students and there was a great research after it, terminating as might have been expected. There is, however, rather more basis for the quest than mere legend, as it is impossible to read Postel's most memorable work, called CLAVIS ABSCONDITORUM, without inferring that he must have been acquainted with the text, and might therefore, by bare possibility, have undertaken such a task.[2] It speaks of the Soul of the Mediator as the first creature of God and the Law, the Reconciler of the universe, referred to the SEPHIRA BINAH, which titles and which local habitation are those of Shekinah, according to the ZOHAR.[3] This is by no means the only direction in which Postel connects with the chief text of the Secret Tradition in Israel, but it is sufficient at this point to have established the fact without enlarging thereon.

Between the period of Mirandula and that of William Postel there are, as we shall see, the names of Cornelius Agrippa and Paracelsus ; but the first connects more especially with the practical Kabbalah so called, with powers of Divine Names, mysteries of numbers, doctrines of angels and demons, drawn for the most part from sources other than the ZOHAR ; while in respect of the second his use of the word Kabbalah has no connection with any monopoly of Jewry.

Contemporary with Postel there was John Reuchlin or Cadmion, who dedicated his three books entitled DE ARTE CABALISTICA to Leo X. His work may be best described as a study of Messianic doctrine, the object of which was to shew that He who was expected by Israel had already come. I am not actually certain, but I believe that he was the first to affirm that the Hebrew name of Jesus was formed of the

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[1] Picus de Mirandula also is said to have caused the ZOHAR to be translated into Latin, or alternatively a Latin version was one of the manuscripts which came into his possession by purchase from the unknown Jew.

[2] The legend of a Latin version is recurrent. A French gentleman of Lyons is supposed to have purchased a copy in 1890, paying many thousands of francs, and a translation is also ascribed to Gui de Viterbi. There is nothing improbable in the notion that the text may have been so rendered, and may be in hiding somewhere, though I do not set much value on the Lyons story.

[3] Later Kabbalism regarded ADAM KADMON, the Lesser Countenance of Zoharic symbolism, as the pre-existent soul of Messiah. It was also the Word in CHOKMAH.

consonants of Jehovah = יהוה with the addition of the sacred letter SHIN = יהשוה—*i.e.* Jeheshuah.[1] He quotes a large number of Zoharic writers on Kabbalism, but does not mention the ZOHAR, at least by name.[2] Reuchlin wrote also DE VERBO MIRIFICO. Belonging to the same period as Reuchlin there was Petrus Galatinus, an Italian convert from Jewry, the author of DE ARCANIS CATHOLICÆ VERITATIS,[3] drawn from the texts of Kabbalism into twelve great books in the form of a debate between himself, a certain Hogostratin —of whom I know nothing otherwise—and Reuchlin. It is a work of much greater extent and more considerable learning than the books of the last writer and it does mention the ZOHAR, but without shewing much first-hand acquaintance. This also is a study of Messianic doctrine and is masterly after its own kind.

A third name of importance is Paulus Riccius who was another Jewish convert to Christianity, but his work on CELESTIAL AGRICULTURE[4] did not exercise any considerable influence. He wrote also STATERA PRUDENTUM on the Law of Moses, Christ and the Gospel, but the work was condemned, and a number of other treatises, including one on the doings of the Kabbalists, which appeared at Nuremberg in 1523.

The purpose so far of these prefatory words has been to indicate briefly the circumstances under which the chief text of Kabbalism came to be known in Europe, and at a later

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[1] It should be observed that the Hebrew spelling is ישוע.

[2] There are several editions of both these works, and they are included in the collection of Pistorius entitled, ARTIS CABALISTICÆ SCRIPTORES, *Tomus Primus*, but the second volume—if that was the limit intended—never appeared. This publication belongs to the year 1587.

[3] Petri Galatini: DE ARCANIS CATHOLICÆ VERITATIS, LIBRI XII, 1672. The text in this edition is followed by Reuchlin: DE ARTE CABALISTICA. It is of course a reprint, the work itself having been completed in 1516, according to its colophon. An intermediate edition appeared in 1602. Those who can suffer its prolixity will not be unrepaid by its reading, even at this day. The analysis of contents in respect of the twelve books is worth giving: (1) Treats of the TALMUD; (2) The Trinity of Divine Persons; (3) The Incarnation of the Son of God; (4) The First Advent of Messiah; (5) The Jewish Argument that the Messiah has not come is confuted; (6) The Redemption of Mankind; (7) The Blessed Virgin; (8) Mysteries concerning the Messiah; (9) Rejection of the Jews and Call of the Gentiles; (10) The Institution of the New Law; (11) The Passing of the Old Law; (12) The Second Advent. Galatinus is supposed to have possessed a copy of the lost TARGUM of Jonathan Ben Uzziel to the hagiographical books of the Old Testament—*i.e.* prophets, *op. cit.*, Book I., c. 3.

[4] This is the first text given in the collection of Pistorius: ARTIS CABALISTICÆ, hoc est, Reconditæ Theologiæ et Philosophiæ Scriptorum TOMUS I. Basle, 1587. It is known usually as ARTIS CABALISTICÆ SCRIPTORES.

stage the Christian students and exponents of the subject will be considered in particular monographs. It is sufficient at the moment to have established the fact that there was a succession of Kabbalistic scholarship from the beginning, outside Jewry, and that its early concern was to unfold the Christian elements which it discovered in the Secret Doctrine of Israel, above all in the ZOHAR and in the Jewish literature which arose therefrom.

To those who may approach the present work from a philosophical and historical standpoint the presence of its leading motive and its more especial appeal to a single class of students will require some explanation. It was once, I believe, suggested that since the first appearance of Dr. Ginsburg's destructive criticism there has been no attention paid among English scholars to the subject of the Kabbalah. Within the region of research which has only a scholastic horizon—whether metaphysical or historical—there was no interest that calls for special mention at the period which preceded that work immediately, and it is quite true that there has been as little subsequently to its publication, but not on account of Dr. Ginsburg's criticism. There has been always or, speaking exactly, since the days of Robert Fludd and Thomas Vaughan, of Cudworth and the Cambridge Platonists, a certain class of students for whom the claims made by and on behalf of the Kabbalah have possessed importance, and this class is possibly larger now than at any date prior to 1865. It forms also intellectually a more considerable body than the academical reader might be disposed to imagine in the absence of particular acquaintance with the literature by which it is represented. One is obliged to speak of these students and thinkers under the designation of theosophical or esoteric groups, though the phrase is inexact and has been used to describe persons who have little title to consideration. A proscribed mode of thought is here, as in other cases, identified with the lesser capacities that follow it, and what was once an unpopular subject has been classed according to the waste and drift which has collected about it. But the class to which I have adverted does not in itself deserve either ridicule or contempt: it is that which believes in the perpetuation of a secret religious or more correctly mystical Tradition from an early period of human history, and this is not manifestly an absurd or unwarrantable consequence

to draw from the study of religions undertaken in a comparative sense. It is a question of evidence and should be left to establish its values. Now, the Kabbalah is not only, as I have said, the Secret Theosophy of Jewry, but it has been represented further to be the channel of such a Tradition as I have just mentioned. It is therefore not merely reasonable to suppose, but it is true as a fact, that to theosophists and mystics, more than all, if not unto these exclusively, an inquiry like the present must appeal. Other interests are accidental; their interest is vital. To determine the claims of the Kabbalah as a department and perhaps inspiring centre of Secret Doctrine is to determine that which is of most real moment regarding it.

It is for this reason that I have been led to consider the Kabbalah, not only as a mystic in the accepted sense, but from the mystical standpoint, and to recur with a certain frequency to the belief in a Secret Doctrine of Religion, as well as to some other connected questions which need reconsideration at the hands of those who hold them. If I have had in the course of the inquiry to reduce various illusions to their proper place in the realm of the fantastic, and have contracted the sphere of what is called Mysticism within its proper dimensions, I shall be justified, so far as regards my intention, by those whom I have sought to disabuse. It remains to say that from its nature the foundation of Mysticism cannot be in so-called occult science or in occult philosophy, while it is on the historical side alone that it connects with any traditions of the past, popular or acroamatic.[1]

Now, it is to be understood above all that these volumes are not addressed to members of the Religion of Israel and—at least in any primary sense—that they are not planned as a contribution to scholarship, though it happens in the accident of things that they are the first extended memorial of Kabbalistic literature which has appeared in this country. They are part of a scheme proposed long since to myself for an exploration of the Secret Tradition in Christian Times and the determination of that one question which matters about Secret Tradition, as indeed about all other subjects of human

[1] The reason is indicated by Schopenhauer, when he remarks on the astonishing unanimity of mystics in all ages, unlike in everything except those principles which constitute Mysticism, and yet not holding such principles as a sect clings to its tenets, for they are not and can never be a sect.

thought and inquiry. The question is whether on its surface or somewhere down in its deeps, and even below the deeps, there is any vestige of that great spiritual experiment which—awaiting a more adequate or exact mode of definition—must be called the Science of the Soul in God. Within historical times it has been always in the world ; it is in the West as well as in the East ; but it has been overlaid everywhere by heavy veils of doctrine and practice which are particular to places and times, to the psychological characteristics of different races and peoples. It is of all things simple and single, which notwithstanding it emerges everywhere in the mode of a particular complex on account of these accretions. Thus an universal subject which does not belong to learning, in the formal sense of this term, has become a matter of expert research on the one hand, while on the other it has been represented as impossible of examination in a living and plenary sense, except by ascetics, and, among these, usually by those who are leading some kind of monastic or conventual life, isolated from the world and its activities. That which has been planned and attempted in my several studies of Mysticism is a liberation of the subject from these old trammels, while the variations of its outward forms have been considered in volumes devoted to the Secret Tradition, that which is offered here to students of THEOSOPHIA MAGNA being a final revision and digest of my old books and monographs on MYSTERIUM RECEPTIONIS in the mind of Jewry.

It is delivered to the keeping of that scattered and unincorporated brotherhood which is of my kindred in the spirit, as a memorial of its understanding according to the light of an individual Christian mystic and not that of Israel, supposing that at this day of the world there were any real concern of Israel in these its records of the past, unless it be in a few synagogues or ghettos of Croatia and Dalmatia. The doctrine of TSURE and the Mystery of Shekinah are the root of my concern in Kabbalism. They are not of my concern solely for that which they signified in a Theosophical School of Jewry but for whatever may belong therein to the life of Catholic Mysticism here and now. It is shewn that at their best and highest the old Sons of the Doctrine were on a quest which is also ours and that the experience which at rare moments is felt in our deep of heart is no other than is shadowed forth—sometimes a little dimly—in their obscure

records. The part of us which abides in God and communicates the sense of the Eternal is that which in their own veridic dream belongs to ATZILUTH, the Supernal World, and never leaves the Supernals. I think also that as some of us, within our own measures, do now "know in part," awaiting "that which is perfect," so also they—or some of them—were not without an inward realisation of a great reality which they expressed outwardly as the "Bond of Union."

It remains to say that while the age of the records is of large consequence on the historical side and so has been considered at length, the antiquity of Kabbalistic Tradition cannot be an essence of the consideration, having regard to the purpose set forth in these prefatory words. The implications of one's own standpoint must be acknowledged in the logic of things, and the message of the texts at their highest is all in all for me and not their date or authorship. The plays passing under the name of Shakespeare would be no less immortal plays and greatness of greatness in the world of literature, were it proved beyond challenge to-morrow that they were written by Bacon or a stableman of the Globe Tavern. So also if SEPHER HA ZOHAR is not of time immemorial but belongs to the 13th century, which almost certainly it does not in the root-matter, my investigation is not stultified. There remains the question of values, the question of life and essence. If the Tradition has warrants herein, seven hundred years will suffice for its age at need. But if it has none, it can be a matter of curious research only, supposing that it is seven thousand years old. The myths of Babylon remain Babylonian myths even if they are older than Genesis; and if the strange Tale of a Garden, with which Genesis opens, holds something within it which belongs to the spiritual deep, to the authentic legends of the soul, it signifies little enough if the figurative myth concerning the Fall of Man is a century or an age later than the BOOK OF THE DEAD.

A. E. WAITE.

BOOK I

POST-CHRISTIAN LITERATURE OF THE JEWS, INCLUDING THE TALMUD

BOOK I

POST-CHRISTIAN LITERATURE OF THE JEWS

I.—THE HIDDEN CHURCH OF ISRAEL

THE construction of the Exile placed by the "Princes of the Exile" upon the Sacred Oracles of ancient Israel cannot be dismissed as unimportant. From the period of the dispersal of the Jews after the destruction of Jerusalem by Vespasian down to our own times—the productive activities of which lie far beyond the scope of this reference—Hebrew literature has developed in many of the chief centres of Europe; but outside the scattered remnant of the Children of the Covenant it has remained largely unknown. Many persons, not otherwise ill-informed, might be astonished to discover that so far back as the end of the seventeenth century there were nearly four thousand works [1] written in the Hebrew tongue which were known individually and quoted by one authority on rabbinical bibliography, namely, Julius Bartolocci, of the Reformed Order of St. Bernard.[2] Almost every conceivable department of human learning and intellectual activity is represented in this literature,[3] which, in things secular as in things sacred, has the seal of the sanctity of Israel upon all its leaves. On the purely religious side, it is otherwise an extremely curious and in some respects a profound literature, which translation has done little to make known, which is represented incompletely enough even in

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[1] It is perhaps unnecessary to say that they were for the most part in manuscript.

[2] BIBLIOTHECA MAGNA RABBINICA: *De scriptoribus et scriptis rabbinicis, ordine alphabetico Hebraice et Latine digestis, auctore* D. Julio Bartoloccio de Cellerio, folio, 4 vols. Roma, 1678–1692. The work is paged from left to right, after the Hebrew manner.

[3] For one of the accessible collections which give some idea of its variety, see the CATALOGUE OF HEBRAICA AND JUDAICA in the Library of the Corporation of the City of London. With a Subject-Index by the Rev. A. Löwy. London, 1891.

the great and authoritative text-books of Jewish history. There is no need to add that its extent and its difficulties make it a formidable subject of approach. It is, indeed, an undiscovered country, still awaiting its Columbus,[1] a land full of wealth and mystery, of strange shrines and sanctuaries shining weirdly far away, through the darkness of our ignorance, with a light which might recall the traditional radiance of Shekinah, so foreign does it seem to that which enlightens most men who are born into the modern world.

Within this literature there is, so to speak, another and stranger literature included, the report of which has been amongst us for several centuries, and in a certain way and measure it must be admitted that it is known to some, but chiefly because it has been made available by the fathers of bibliographical erudition, the Latin-writing scholars of the past. This storehouse of Hebrew Theosophy, for such it is, has exercised a peculiar fascination on many great minds of Christendom, and its Gentile students were at one time as keen, if not as numerous as its Jewish disciples. It is called the Kabbalah, of which term there has been more than one explanation suggested in the credulous past by the makers of ridiculous romance in etymology, and it seems worth while to mention two of them in passing, as examples of the follies which have encompassed the subject of research. The word has been derived from the name of the Hindoo teacher Kapila,[2] to whom a Philosophy of Numbers is ascribed, seemingly on the slender ground that one branch of Kabbalistic literature is connected with this subject. Another fantastic suggestion makes the term an analogue of Cybele,[3]

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[1] The work of Dr. Moritz Steinschneider, the German bibliographer of rabbinical literature, is the most important contribution to our knowledge which has been made during comparatively recent years.

[2] C. W. Heckethorn made himself responsible for this view in an enlarged edition of his very unequal and indeed negligible work on SECRET SOCIETIES OF ALL AGES. See vol. i. p. 83.

[3] The responsibility in this case rests with the late Edward Vaughan Kenealy, whose anonymous BOOK OF GOD and its sequels were quoted once upon a time by a certain class of writers as if they carried seals of authority. Its philology is of the period of Godfrey Higgins, of the author of NIMROD and of Bryant's ANCIENT MYTHOLOGY. See Kenealy's INTRODUCTION TO THE APOCALYPSE OF ADAM-OANNES, p. 613. If writers of this calibre, so-called occult " authorities " and old works belonging to the field of research are mentioned here and there in these notes, the explanation is that I know those whom I address. The student at large of things which are called mystical may have sound titles to consideration in respect of sincerity and zeal, but he is like the Victorian student of secret arts and sciences, with a fatal tendency to accept bad evidence and rely on exploded writers. It is desirable therefore to indicate, as occasion

the mythological Queen of Heaven, who is thus connected with the Jewish personification of Wisdom under a female aspect. As to the true derivation there is no room for uncertainty, and it possesses that simplicity which is so often a warrant of truth in things of language as it has been said to be in those of Nature and Art. The word comes from a Hebrew root which signifies to receive. Kabbalah equals reception.[1] The knowledge embodied in the literature which passes under this title purports to have been transmitted orally from generation to generation. The literature as it exists is the Tradition put into writing, and in this form it has been supposed by some other dreamers to be veiled—that is to say, the meaning which appears on the surface is not the true sense.[2]

The Kabbalah in any case claims to be the light of a Secret Traditional Knowledge[3] preserved among the "chosen people,"[4] and the subjects with which it is concerned, as might be expected, are Sacred and Divine Subjects: they include the most profound Mysteries of God and the Emanations of Deity; the celestial economy; the process of creation; the scheme of Providence in regard to man; the communications of God in revelation and to the just in his Church; the offices and ministries of good and evil angels; the nature and pre-existence of the soul, its union with matter and its metempsychosis; the mystery of sin and its penalties; the Messiah, His kingdom and His glory to be revealed; the state of the soul after death and the resurrection of the dead, with occasional, too rare but pregnant intimations on the union of the soul and God. Hereof is the aspect and this the part which was conceived and unfolded *sub specie æternitatis*. Here also,

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arises, that such sources are wrong. Were my work addressed only to scholarship, it is obvious that a different procedure would be followed herein.

[1] In Hebrew it is קבלה. The ENCYCLOPÆDIA PERTHENSIS observes that the word is written also as Gabella, which is, of course, a nonsensical corruption, and would not be worth noting if it were not true in fact that it occurs in this form among a few old writers on Magic. See ENCYC. PERTH. iv. 543, 544.

[2] We shall see afterwards that this view is not so much to be received with caution as to be rejected utterly.

[3] One of the titles ascribed to it was חכמה נסתרות = Secret Wisdom; the initials of these words gave another title, signifying Grace = חן. See Kitto: CYCLOPÆDIA OF BIBLICAL LITERATURE, *s.v.* Kabbalah. (Third edition, London, 1864.)

[4] The recipients of this knowledge were termed MEKKUBALIM, a name which will be familiar to the readers of the astrologer Gaffarel. On this point see the worthless article, *s.v.* Kabbalah, in T. H. Blunt's DICTIONARY OF DOCTRINAL AND HISTORICAL THEOLOGY. London, 1872.

if anywhere, is the abiding part, rooted in everlasting values, and the one voice among many voices of old Tradition which bears a message from the past to the modern world.

It is needless to say that by a literature so considerable in its capacity there are many other subjects embraced, but these are the heads of an instruction, as I find them set forth in an excerpt from a Latin epistle in the collection of Baron von Rosenroth.[1] The Kabbalah, in a word, is the hidden thought of Israel upon doctrines of Jewish Religion, which are in many cases Christian doctrines, and upon the proper understanding of that Written Word which is referred to a Divine Origin both in Christendom and Jewry. It is obvious therefore that in a general sense it might be expected to cast light of a certain kind upon the problems of Christian faith ; but some of its expounders have held that it does this also in a more special way ; that the New Testament and the writings of the early Fathers of the Church did not only derive from the inspired memorials of the First Covenant, but from the construction placed on those memorials by this Esoteric Tradition.[2]

It may be said at once, and possibly for the relief of some for whom this work is intended, that the question here outlined is not of my concern. There is no proposition to elucidate official Christian doctrine, whether by the help of Kabbalism or otherwise, nor to explore the Gospels and early Patristic literature in the hope of discovering alleged vestiges of Secret Jewish Theosophy. It has been suggested also that Christ Himself testified to the existence of a Tradition [3] in Israel and gave His judgment on its value ; but if so—and

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[1] KABBALA DENUDATA, *seu Doctrina Hebræorum Transcendentalis et Metaphysica*, vol. i. *Apparatus in Librum Sohar, pars secunda*, pp. 3-5. It should be said that the last clause has been added by myself.

[2] " It is apparent from the many similarities in this Kabbalistic philosophy to the doctrines in the New Testament and early Patristic literature that both of the latter most probably have had a common germ and origin in the esoteric teachings of the Israelites, as well as in the more open and exoteric teachings of the Hebrew Holy Writings." Isaac Myer : THE PHILOSOPHICAL WRITINGS OF SOLOMON BEN YEHUDAH IBN GEBIROL, Philadelphia, 1888, 8vo, p. 7. This is cited as a point of view at its value, for which no brief is held. The letter of St. Jerome to Marcella, which dwells consecutively upon mysteries contained in the books of the Old and New Testaments, has been regarded sometimes as a case in point. All that can be said, however, is that it enumerates " ten Names by which God is known among the Hebrews," and the sole Kabbalistic connection resides in the fact that ten Divine Names—not identical throughout with those cited by St. Jerome—are allocated to the ten SEPHIROTH which constitute the Tree of Life in Kabbalism.

[3] " Thus have ye made the commandment of God of none effect by your tradition."—S. Matt., xv. 6.

for me it is more than doubtful—the purpose of the research to come is by no means to determine whether the later literature of Reception is to be included in the condemnation of the Divine Rabbi. But these assurances lead up to the point in view, and it is by this also that they are justified. A study of the Secret Doctrine or of Theosophy in Israel, as it is embodied in the Great Book of the ZOHAR and in other texts of Kabbalism, might be made assuredly on one or other of several plans; but as there can be no object in particularising further those which it is not intended to adopt, it shall be explained only that I have approached the subject from that point of view which is important to my own mind and in the one way that is possible, having regard to the nature of the work proposed. I have taken it as it is essentially, namely, a store-house of affirmed Secret Doctrine, and for the use of students of Secret Doctrine I design to present it, so to speak, at first hand—in all its important aspects—for the purpose of ascertaining—as already mentioned—whether it must remain with us merely as an historical landmark, or whether it conveys an understanding of things which, when considered in their true light, is of moment to us as mystics here and now. To complete the circle of these preliminary remarks, I will add that the plan thus outlined will be found in the outcome to include all that is of importance in any alternative scheme, for by the nature of the case there is no paramount doctrine under the ægis of the Old Covenant, no vital phase of Scriptural Tradition and no large event in the history of Israel about which we shall not learn in due course, and fully, the mind of Kabbalistic Theosophy.

There is one thing more which it may seem well to make clear as a point of fact: it is not of my design to produce a kind of *prolegomenon* which is intended to facilitate research when readers have recourse to the texts themselves and their developments. After due allowance has been made for the predilection and enthusiasms of a mystic who has taken the business of the Secret Tradition into his heart of hearts, I shall be glad if those whom I address will be content to believe on my testimony that the ZOHAR—being the text in chief—is one of the great books of the world, one also which stands alone and is comparable to nothing save itself; but I have no intention of recommending it to their particular and earnest consideration at full length. In the French translation—

whatever the value thereof [1]—it contains, roughly speaking, about 1,250,000 words, distributed throughout six very large volumes, and in the absence of a special dedication it will prove frankly unreadable. I am embodying an account of its essence on the great subiects of its concern—things which a careful collation has lifted out of the mass of material. Beyond these there is all the drift and scattermeal of rabbinical speculations, like a vast waste beyond the garden of the wise, arid as a field of quest, arbitrary beyond words as exegesis, out of all reason as thesis and ridiculous at every turn and corner of the streets of thought. I am confusing images or mixing metaphors rather of set purpose, to produce the kind of effect which is fitting to the kind of subject. If the ZOHAR may be likened otherwise to a temple of learning, then for ordinary critical minds the words inscribed on its porch are : " Abandon hope, all ye who enter here."

In attempting to educe from the body-general of the records that root-matter of Secret Doctrine which they claim to embody, we are brought quickly to a pause by the fact not merely of many inconsistencies characteristic of the text-major at large in a variety of lesser respects, but of the obvious manner in which the great ingarnering seems continually at issue with itself over matters of prime importance. It is easy to allow for those cases—and they are comparatively few—in which the doctors correct one another, whether or not they reach an agreement subsequently in the course of their long debates ; but we are confronted with irremediable variation over clear issues in the fontal source itself, while to establish those which distinguish this source from its subsequent

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[1] It should be said that the value has been challenged and the translator himself placed in a lurid light, from the standpoint of Israel, by certain Jewish critics. It will be sufficient for most of my readers to consult the strictures and references of Dr. Robert Eisler in THE QUEST quarterly review, vol. xxiv. ; but there may be mentioned also the hostile judgment of Dr. Gerhard Scholem, who is reader in Talmudic and Kabbalah at the Jewish University in Jerusalem. The translator of the ZOHAR was a Jew who turned Christian and the consequent bias may have coloured the rendering of certain passages and exaggerated their Christian aspects ; but the question is whether the version at large—all faults, wilful and otherwise, notwithstanding—is or is not sufficiently representative of its original—if even by way of paraphrase—and that it is, or appears to be, seems indicated by the fact that it is quoted at need even by those whose voice has been raised against it, *e.g.*, by Paul Vulliaud, LA KABBALE JUIVE, 2 vols., 1923. Like these, " we must even be content with what we have," until a better is offered. The ZOHAR is a most obscure text, and no translation is likely to escape criticism. For an historical example we may remember the animadversions of German scholarship on Adolphe Franck's rendering of certain Zoharic excerpts. In 1913 Dr. Abelson said that De Pauly's translation was indispensable, as the only complete one yet attempted : JEWISH MYSTICISM, p. 179. That is the exact position.

developments in the mind of later Kabbalism would demand the research of years. I mention these points only to indicate my intention to find—as we move forward—a middle way, wherever possible, between statements that exclude one another, even if in the last resource we must recognise that the Secret Doctrine issues in a mystery in all directions because there is no place at which it enters into expression fully, so that the adequate materials are never in our hands. When things appear mutually or commonly exclusive, it will be little to our purpose if we decide that one of them seems to have a preferential claim ; but we may get to our term if we can find a point of coincidence between the things which they tend to intimate, though they are scarcely expressed by any.[1]

According to the form of another school of symbolism, I will proceed now to open the Lodge of Research by affirming that I am approaching the Holy Kabbalah from a standpoint heretofore unattempted in the history of all its criticism, so that I am as usual without precedents, while I am also without any specific intention of creating them.[2] The remark is in a sense helpful, because those who are in favour of established ways and notions can take their proper warning before they go further. And again, in so far as it is possible, I should wish to exclude from the auditorium those who understand *Scientia Kabbalistica* as an art of making, consecrating and using talismans and amulets, as a magical mystery concerning the power of Divine Names, or as source and authentication of Grimoires and Ceremonial Rituals of Evocation. I can tell them at least that they will be saved from disappointment if they go elsewhere for enlightenment : here is no guide to the perplexed in the paths of occult arts. I mention this matter because there is a debased Kabbalism, improperly so called, which deals in these putative mysteries and claims some roots in the past, as if it belonged to the authentic Tradition of

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[1] To give almost a frivolous example of disparities which arise in this way, the ZOHAR proper everywhere condemns Astrology, but the FAITHFUL SHEPHERD, a tract inserted at different points of the text, acknowledges one of its root principles.—Z., Pt. II, fol. 42a ; III, 191. It should be observed that throughout these notes the reference which follows immediately on the Part and Folio of the ZOHAR is always and only to the French translation, its particular volume and page. The ZOHAR reference is also to the codex used by the translator, De Pauly, unless stated otherwise.

[2] I do not refer here to what is sometimes called the Practical Kabbalah, in which are included the artificial methods of GEMATRIA, NOTARIKON and TEMURA, which are principles of exegetical interpretation. The reader may consult W. Wynn Westcott : AN INTRODUCTION TO THE KABBALAH, 1910. These methods are old : about the Magical Kabbalah, the antiquity must be left unsettled ; regarding its folly and iniquity there is no question.

Israel when it is not even a reflection. The mind of the ZOHAR on the subject of pretended occult sciences will be shewn towards the end of this study, so that there may be no mistake hereon at the term of quest. I mention it at this initial stage, so that there may be no mistake now.

I have termed the present chapter THE HIDDEN CHURCH OF ISRAEL, but it is not in the sense of suggesting that there was any formal incorporation,[1] much less that there were Secret Religious Rites and Ceremonies in use among a company of adepts; it was an entirely inward, spiritual and mystic Church, for all purposes of which the official forms of the external Holy Assembly would have been held to be of sufficient efficacy, had the Temple, during the period when the records came into existence, stood at Jerusalem, as it did in the days of old. One reason is [2] that the Secret Doctrine was judged to be inseparable from the literal or written word; it was developed to deepen its meaning and extend its office, but never to make it void within its own measures or in the place to which it belonged.[3] Our first task is therefore to ascertain what is established in the great texts concerning the fact of Secret Doctrine; and at some later stage subsequently we must take in succession the chief points of intimation on doctrine and religion in Jewry, so as to elicit the sense of that Tradition respecting each and all. Lastly, we must find—if this indeed be possible [4]—whether the Tradition has a central root from which the great tree of the concealed knowledge has grown up; whether also—as I have said—and how far we are concerned or perhaps even are integrated therein as

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[1] At the same time we do meet with a number of occasional instances, the suggestion of which is almost as if the colleagues formed a College of Initiates. Sometimes it even looks as if there were almost a ceremonial manner of imparting Mysteries. See, for example, Z., Pt. I, fol. 133a; II, 124. Again, it is said that the Mysteries are guarded secretly in the hearts of those who possess them and communicated secretly to each other. *Ib.*, fol. 96b; I, 55c. For further allusions, see *ib.*, fol. 133a; II, 124; *ib.*, fol. 155b; II, 212, shewing that what was known by one of the adepts was not always familiar to another; *ib.*, Pt. II, fol. 8b; III, 6b; *ib.*, 14a; III, 61; *ib.*, fol. 168a; IV, 116; *ib.*, Pt. III, fol. 187a; V, 489.

[2] In illustration of this, there is one similitude which says that the Written Doctrine is the candle or lamp, while the flame is the Oral Law.—Z., Pt. II, fol. 166a; IV, 112.

[3] The thesis was that the written word of Scripture, in every passage and syllable, was the word of the Living God. The meanings, however, were many, but they are usually reduced to three: (1) the historical sense, which corresponds to the Court of the Temple; (2) the moral sense, which answers to the Holy Place; and (3) the mystical sense, which is in analogy with the Holy of Holies.

[4] It is perhaps just to myself if I add in this place that, since I am not concerned with compilations as such, there would have been no excuse for the present work if I had not satisfied myself: (1) that such a root exists, and (2) that its nature can be set forth clearly. This has been implied already in several places.

mystics at this day. I should add that while the last point is obviously the most important and vital, it can be reached only by the mediation of the two others.

The question is therefore as to the fact of the Secret Doctrine and under what terms it is mentioned in the records. It is of course, broadly and generally, a method of interpreting Scripture,[1] but so far as this expression is to be understood in an ordinary sense—as an actual and logical construction of the letter—the interpretation, as I have indicated already, is of no value—for the most part, at least. It is to be taken or left in the sense of its own motive, which is to establish, at any and all cost, a Secret Doctrine on the foundation of the Old Testament; and in the light of this it signified little that the Doctrine, in respect of exegesis, was arbitrary to the last degree: one would scarcely expect it to be otherwise, having regard to the Rabbinical mind. The point in chief for ourselves is that the mills of those lesser gods who are called Sons of the Doctrine produced and polished great things in their processes—pure and precious jewels of the spirit—as well as much dust and scoria from the matter which they passed through their hands. It is only as if casually that the word interpretation [2] can be held to apply in any solid sense: the Secret Doctrine is rather the sense below the sense which is found in the literal word—as if one story were written on the obverse side of the parchment and another on the reverse side. This is not an exact comparison, but it gives my meaning clearly enough for the purpose. There are hard things said from time to time about the outward sense and they must not be taken too seriously, for the letter was always precious, if only as a vesture; but the difference between that which was

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[1] The symbolism of the Secret Doctrine is extracted also from Scriptural words and phrases which antecedently seem far from the mark. The word "waters," as it is used sometimes in the TALMUD, is said to signify the Secret Doctrine, and when David cried: "Create in me a clean heart, O God, and renew a right spirit within me" (Ps. li, 10), he was praying for his heart to be opened by the study of Divine Mysteries. So also it is said: "Let the waters under the heaven be gathered together into one place" (Gen. i, 9). The waters refer to the Secret Doctrine, and the one place designates Israel, whose soul depends from that region to which Scripture alludes in the words: "Blessed be the glory of the Lord from His place" (Ezek. iii, 12). The "Glory of the Lord" signifies the Shekinah below and "from His place" signifies the Shekinah above. From this point of view, Shekinah is the Doctrine itself personified.

[2] The canon of interpretation is often exceedingly simple: for example, any reference to vegetation coming up out of the ground is explicable by symbolical vegetation, the one and the other being confused together, and either taken to explain the other. In Ps. lxxxv, 11, it is said that "truth shall spring out of the earth," and literal grass is held therefore to signify truth.

within and without is well illustrated [1] by a similitude which says that those who interpret Scripture according to the literal sense set the Sacred King and His Bride upon an ass, while those who understand it according to the mystic sense mount them nobly on a horse.[2] This notwithstanding, the two belong to one another, because the Written Law is completed by that which is traditional,[3] and the latter issues from the former as woman was brought forth from man: it can exist only in union with the Written Law, and this it serves to enlighten—by the hypothesis at least. We shall see at the proper time that chief among the root-doctrines is that Jehovah is one with Elohim in a sense which is very far from the theological understanding of Scripture; but it is held also that the Written Law is the image of Jehovah, as the Oral Law is of Elohim, meaning the Holy Shekinah, from which it would follow that at heart they are two aspects of one and the same Law. That which is oral is called the voice of the turtle,[4] and it comes from the side of mercy; it is also the green wood, while the literal Law is the dry,[5] coming from the side of judgment. But as a further instance of the unity in both it is laid down that there are three things which are at once hidden and revealed —being God, the Law and Israel itself. The vulgar man sees only the material side, but the initiate discerns also that which is imbedded within it. In virtue of this bond of union, we meet with intimations occasionally in which terms are applied to the one that seem referable rather [6] to the other. It is said, for example, that the written Law is above and that which is oral below, as also that the former penetrates and fructifies the latter.[7] That which is without seems, however, to be clearly a manifestation

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[1] The ZOHAR gives another illustration when it says that the Oral Law enlightens the Written Law. Z., Pt. III, fol. 23a; V, 61.

[2] Z., Pt. III, 275b; VI, 47.

[3] The Written Law is designated in another place under the name of heaven, while the Oral Law is called earth. On the surface this appears somewhat against the more obvious sense and intention, but what is signified may be an obscure counterchange in virtue of correspondences between things above and below, and this is a recurring Zoharic doctrine.—*Ib.*, Pt. I, fol. 247b; II, 578.

[4] Z., Pt. III, fol. 4b; V, 9.

[5] *Ib.*, fol. 27b, and V, 76.

[6] According to the rabbi in Longfellow's GOLDEN LEGEND, all Bible lore is water and MISHNA is a strong wine; but according to the ZOHAR, it is the Written Law which is wine; the Oral, however, is not water but milk. I conclude that the one is the lesser, the other is the greater salvation, according to the voice of the Doctrine. See Z., Pt. I, fol. 240a; II, 549.

[7] Z., Pt. II, fol. 200a; IV, 200; also Z., Pt. II, fol. 206a and IV, 208.

of that which is within, though there is a sense also in which the Law was regarded as written on high ; but this I should understand to signify that the Oral Law passes into expression here and into realisation there. To conclude upon these analogies : the manifested part bears no comparison with that which is contained within ; that which is essential is called the Soul of Scripture ; the commandments are its body and the tales are the garments thereof. This is in the world below, while in that which is above the Ancient of Days is the Soul of soul in the Law ; the soul is that mystery which is called the Beauty of Israel ; the body is the Community of the Elect ; while the vesture is heaven and its region. Cursed be he, says the text,[1] who pretends that the recitals of Scripture have no other meaning than that which appears on the surface. Scripture, if this were the case, would not be the Law of Truth, the Holy Law and the Perfect Witness, more precious than gold and jewels. If it contained only simple stories and such vulgar elements—as of Esau, Hagar, Laban and Balaam's ass—it might be possible to produce something better, apart from all inspiration, after the manner of profane books ; but the truth is that every word of Scripture enshrines a Supreme Mystery, and is capable of sixty methods of interpretation.[2] This is a characteristic extravagance, but every one who has followed the quest of the mystic sense knows how manifold it is, and for this reason no doubt it has been testified that the original ZOHAR was at least a camel's load. That is like St. John saying : "I suppose that even the world itself could not contain the books that should be written," if all the acts of Jesus were reduced into a complete memorial.[3] I am very sure that the beloved disciple was guilty herein of no extravagant utterance, because Christ has been always in the world ; and I am not less certain that the extent of the ZOHAR has been understated, for the variations of inward meanings are numberless as the Sons of the Doctrine, and all may be true analogically, though some of them are brighter jewels, while the pearls of greatest price may be few enough. Whatever

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[1] Z., Pt. III, 149b ; V, 386, 387.

[2] *Ib.*, Pt. I, fol. 26a ; I, 161. It is said otherwise that there are sixty sections, which are the sixty queens of the SONG OF SOLOMON. The "young maids" without number are the HALAKHOTH, otherwise, things belonging to the outward, ceremonial Law, its customs and enactments—*Ib.*, Pt. III, fol. 216a ; V, 548. Another statement concerns seventy modes of interpreting Scripture, all of which are true in their results. *Ib.*, Pt. I, fol. 54a ; I, 310.

[3] St. John xxi, 25.

belongs to man at his highest belongs also to Christ: so too the Divine Sayings are like the Divine Acts, and from the first time of manifestation until that moment when God shall be All in all, there is no end to either.

Now, it is said that the inner sense of the Law is not less concealed than the world from which it emanates,[1] wherefore the Mysteries known to the Sons of the Doctrine are guarded secretly in their hearts. Those who apply themselves to its study receive as their inheritance the World to Come, as well as that of Jacob, for it is the path of the Life Beyond.[2] He who is so dedicated and so consecrated is accounted as if he had received its sweet and heavenly words on Mount Sinai itself.[3] It is the way of the Garden of the Sacred King and the way of the King Himself.[4] A certain price has to be paid however, for it is said hyperbolically that the study of the Law succeeds only in the case of him who kills himself for the Law, meaning that it is a path of poverty and a poor man is considered as one who is dead.[5]

I have dealt so far with preliminaries, and if the next question be how did the Secret Doctrine originate, the answer seems that it was before the world was with God. The sense of this must be that it was implied in Elohim, whose image it is, as we have seen. Another explanation is that it is on the side of mercy, and by mercy the world was made: it is the *beneplacitum termino carens*. We find, moreover, that God created the world by joining thereto the Secret Doctrine.

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[1] Z., Pt. I, fol. 156b; II, 215.

[2] *Ib.*, fol. 158a; II, 220. I should mention here that consecration to the study of the Secret Doctrine brings down what is called the Supplementary Soul which Zoharic Kabbalism attributes frequently to all pious Children of Israel who observe the Sabbath in the plenary sense. It remains with them during that day and returns thereafter whence it came. But it would seem that true Sons of the Doctrine are in permanent enjoyment of this added part. He who does not cultivate the mystic science is therefore in a state of deprivation. The Soul is brought down by the voice of him who studies the Secret Doctrine and it comes from the Land of the Living, making him whom it overshadows equal to the angels. When it is said in Ps. ciii, 20, "Bless the Lord, ye His angels," the reference is to those who study the Doctrine and are called God's angels on earth. In the world to come they will have wings like those of the eagle.

[3] *Ib.*, Pt. III, fol. 179b; V, 471.

[4] *Ib.*, I, 224b; II, 485.

[5] *Ib.*, Pt. II, fol. 158b; IV, 95. But against this, he who is dedicated to the study of the Law opens the 50 gates of BINAH, corresponding to the letter YOD multiplied by the letter HE.—*Ib.*, III, fol. 216a; V, 548. Now, YOD is the Sign of the Covenant and therefore of the male principle, while HE—the letter of Shekinah—is that of the female principle, which produces fruit to the male through intercourse; and the multiplication here in question alludes to the generations of mind as the fruit of study—that is to say, of Divine Research. The Study of the Doctrine is not a barren study, but brings forth "the eternal brood of glory excellent."

The world was founded thereon, and it is added that so long as Israel is consecrated to its research, so long will the world be stable. When the lovers of truth [1] rise for its study at midnight [2] the Holy One and all the just who are with Him in the Garden of Eden listen to their voices.[3] The versicle appertaining hereto is: "Thou that dwellest in the gardens, the companions hearken to thy voice: come out to hear it." [4] We may understand by this that those who work below are really listening to the Voice which is above and that when they hear it, it is the Mystery of Doctrine which they hear. There is no need to add that the Voice is speaking in the heart. The word BERESHITH, with which Genesis opens and which has been rendered sometimes "in wisdom," not "in the beginning," is said to signify the Secret Doctrine and its part in the work of creation. The Scriptural allusion is: "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was." [5] It will be observed that this is personified Wisdom testifying on her own part, and the application of the text by the ZOHAR in connection with the beginning of things is, under the circumstances, rather subtle. It goes on to affirm that this was the kind of beginning in which God created the heaven and earth, the basis of which is His Covenant. Hence it is said also: "If the Covenant which I have made existed not, there would be neither day nor night, neither heaven nor earth." [6] All accepted renderings of this passage from the Vulgate downward are quite different; but the point to be remembered is the allusion made to the Covenant in the particular connection, for we shall find at a much later stage that it is the

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[1] Z., Pt. I, fol. 77b; I, 455.

[2] I may mention at its value that the annotator of the French version—M. Lafuma-Giraud— distinguishes between that which the ZOHAR designates Mysteries of Doctrine and that which it calls Mysteries of Tradition. The first is the spiritual sense of Scripture and the second that of Tradition.

[3] The study of the Doctrine is held to call for adornment of body as well as attention of mind. It was needful for the doctors who rose at midnight to clothe themselves for the purpose of study, out of respect to Shekinah, who accompanies Students of the Doctrine. Moreover, the study calls for serenity of mind, and it was held difficult to ensure this in a reclining posture.—Z., Pt. I, fol. 72a; I, 426.

[4] SONG OF SOLOMON, viii, 13. Z., Pt. I, fol. 77b; I, 455.

[5] Prov. viii, 22, 23. Z., Pt. I, fol. 24b; I, 153.

[6] This is Pauly's rendering of the ZOHAR, but the Authorised Version reads: "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then I will cast away the seed of Jacob, and David my servant," &c. Jer. xxxiii, 25, 26. Compare the Vulgate: *Si pactum meum inter diem et noctem, et leges cæli et terræ non posui, equidem et semen Jacob et David, servi mei, projiciam*, &c.

sign manual or visible of one of the Divine Hypostases and it is also one of the keys to the whole Mystery of the ZOHAR. We are not, however, dealing with the question of creation at this point of our debate, and it has been mentioned only to indicate the seemingly eternal pre-existence of the Secret Doctrine.[1] After what manner was it brought down to earth, so that it came to the knowledge of the elect? The thesis of possession and successive custody depends from a legend of Paradise, and this in its turn arises from the Scriptural reference to a BOOK OF THE GENERATIONS OF ADAM.[2] It is supposed by the ZOHAR to signify that there was a Secret and Supreme Book, the source of all, including the Hebrew letters [3]—presumably in that form under which they are manifested below. It expounded the Holy Mystery of Wisdom and the efficiency resident in the Divine Name of seventy-two letters.[4] It was sent down from heaven by the hands of the angel Raziel [5] and Adam was entrusted therewith. Raziel is said to be the angel of the secret regions and chief of Supreme Mysteries. The gift placed Adam in a superior position to that of any celestial being—possibly with the exception of the messenger, though indeed he may have carried that which he was not permitted to understand. Adam was made acquainted in this manner with Supernal Wisdom,[6] and the Celestial Choirs came down to be present when he read the book. He was cautioned, however, to conceal it, and he seems therefore to have studied it in silence, with recollection of the heart. The book proved later on to

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[1] See Book V, § 5, *passim*.

[2] Gen. v, 1.

[3] Z., Pt. I, fol. 37a *et seq.*; I, 231—233.

[4] The Mysteries of this Name and the mode of its formation will be considered in their proper place. There are said to be three books which are opened in heaven on the first day of the year. The first is that which was transmitted to Adam, and this is the book of the just who are perfect. The second has a part in heaven and a part on earth, but it is not otherwise described. The third is the Written Law, which was designed for the first man and was presumably known of the heart, for it is not said that it was manifested at that time on earth.—*Ib.*

[5] Z., Pt. I, fol. 55b; I, 319, 320. There is a legend of an old MIDRASH called the BOOK OF RAZIEL: it is said to have been developed by Eleazar of Worms and to have been reproduced in various debased forms by late Kabbalism. There is also an imposture of Ceremonial Magic which passes under the name. Compare E. V. Kenealy's notice of a Book of the Wisdom of Adam, received in an ecstasy and "full of mysteries and signs expressive of profound knowledge." See THE BOOK OF GOD, pp. 243 and also *ibid.*, pp. 273 *et seq.*, for a rabbinical account of a staff given to Adam and supposed to signify the support of Secret Knowledge.

[6] The Sacred Name of 72 letters was explained in the GENESIS OF MAN by means of the 670 mysteries which it contains. The Mystery of CHOKMAH discovered the 1500 keys which are not entrusted to any celestial being.

be like the LIBER GRADALIS or fundamental record concerning the Holy Graal, for it took unto itself wings at need, when Adam—his advantages notwithstanding—fell ultimately into sin. It was clasped in his hands when he was driven out of the Garden of Eden, but thereafter it vanished, and for long and long he lamented the loss of his treasure. Ultimately it was given back to him in answer to his tears and prayers,[1] by the angel Raphael: he returned to its study and bequeathed it to his son Seth, who entrusted it to later messengers, so that the Secret Doctrine might be spread through the world.[2] It became known as the BOOK OF ENOCH after passing through the hands of that patriarch,[3] and it is said that Abraham penetrated the glory of his Master by means of its mysteries. Moses, however, was the first man who attained perfection in its fullness,[4] and perhaps on this account it is not suggested that he derived his knowledge from a book, so that after Abraham we hear nothing of the secret text: it was a treasure of the patriarchal age. The External Law and the Secret Doctrine were both revealed on Mount Sinai, and as Moses transmitted the one to his nation at large so he communicated the other to certain elders, by whom it was handed on. But there are two remarkable passages designed to shew that the whole secret knowledge came down to the Zoharic period under the darkening of successive clouds. It is said that at the death of Moses the sun was eclipsed and that the Written Law lost its splendour. At the hour of King David's death

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[1] The variant account in fol. 55b says that he smote his forehead when the work vanished and plunged up to his neck in the river GIHON, being the second river which flowed out from the "garden eastward in Eden." Gen. ii, 13. The result was that all his body was covered with wrinkles, so that he was no longer recognisable.

[2] A genealogy of this kind will recall the fabulous origins once ascribed to institutions like Freemasonry, the appeal made by alchemists to sages of antiquity and other fictions which deserve to be classed as monstrous. We must beware, however, of fixing wilful imposture on an archaic literature because its attribution is mythical: it should be remembered that we are dealing by the hypothesis with a body of Secret Doctrine, and an Oral Tradition is liable to the exaggeration of its antiquity: we must distinguish therefore between the possible fact of its existence at a more or less distant period and the growth of legend about it.

[3] There are several Enochian legends which offer curious points in themselves, but seldom connect with our subject. According to one account, Enoch became the great archangel Metatron; according to another, he was exalted to the high heavens and made guardian of their treasures, including the 45 keys to the combinations of graven letters.—Z., Pt. I, fol. 56b; I, 326. An apocalyptic BOOK OF ENOCH, believed to be a Hebrew text in its original state and belonging as such to the beginning of the Christian era, has been known in an Ethiopic translation since the year 1778, when a manuscript copy was brought from Abyssinia by J. Bruce.

[4] This is one of the theses, but we shall see that there was a certain Gate of Understanding which he failed to open.

the light of the moon diminished and the radiance of the Oral Law was tarnished. The consequence was that discussions and controversies began among the sages of the MISHNA, so that joy in the study of the Law has ceased for all future generations.[1] It was pursued previously in clear and full light, and there was that unanimity which comes from certitude among the Sons of the Doctrine; but afterwards it was followed from afar in a state of doubt and separation, amidst wrangling of the schools, who saw only as in a glass and darkly. This state of things is sometimes symbolised by a division in the Divine Name, by the loss of the true method of pronouncing the Tetragram in conformity with its proper vowels, and so forth. Occasionally there are intimations of a new breaking of light, as when it is said that Ezekiel was less faithful than Moses, for he divulged all the measures of the king [2]; but apparently those measures were not displayed before doctors who—whatever their zeal and sincerity—were unable to value them in understanding at their proper worth. It was otherwise in the days of Rabbi Simeon, for the glory of the mystic light was at its zenith in him, according to the ZOHAR, which, considering that he was the revealer in chief of its doctrines, exalts that master of wisdom above all the stars of heaven. It is added that from the day when Rabbi Simeon came out of his cavern [3] the Mysteries were secrets no longer for the colleagues, because the Hidden Doctrine had become no less familiar to them than it was to their precursors when it was revealed on Mount Sinai. But the time came for this great sun to set in the hour of the master's death; and when afterwards his disciples and successors sought to reproduce the words which they heard from his lips, the attempt proved a failure.[4] The withdrawal of the Secret Doctrine is mentioned also, but with a suggestion of vestiges remaining over: these are to be consulted, notwithstanding

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[1] Z., Pt. II, fol. 156a, b; IV, 88.

[2] *Ib.*, Pt. II, fol. 5a; III, 19.

[3] The reference is to the TRACT. SABBATH, which contains the history of Rabbi Simeon, the reasons which led him to find refuge in a cave for twelve years and the circumstances under which he came out. See Michael Rodkinson: BABYLONIAN TALMUD, vol. i, c. 2. I cite this translation, which was done in America, because it is available to the English reader; but its method of condensation has been a subject of hostile criticism, and the unexcised German rendering of L. Goldschmidt, begun in 1898, is preferred reasonably by scholars.

[4] This disposes of the ridiculous tradition that R. Simeon wrote anything in the cavern where he found a refuge from Roman imperial persecution.

their incompleteness, because the Doctrine is incorruptible gold, and even its shards are priceless.[1]

The next point which calls for our consideration here is whether the general references to the Secret Doctrine as a whole, apart from its various branches, offer any ground of presumption concerning its radical nature. Now, it is said that the Supreme Mystery is concealed in the Law,[2] that it is the Secret of the Law, meaning the Secret of the King—*Sacramentum Regis quod abscondere bonum est*—revealed only to those who fear sin, and that as to its nature, this is bodied forth by the Sacred Covenant concerning circumcision.[3] In other words, it is a Mystery of Sex. It was on account of this that Rabbi Simeon consecrated to the study of the Secret Doctrine the entire night in which the Heavenly Bride is united to her Heavenly Spouse, being the night of that day when the Law was revealed to the Israelites and the Covenant contracted between God and His people. The reason was that the Mystic Knowledge constitutes the jewels of the Heavenly Bride. We can understand this only on the hypothesis that the science in question is concerned at some stage or under some aspect with a most holy Mystery of Sex, as if some unknown path of splendour and path to the height can and may open therefrom. It is said that "the King's Daughter is all glorious within," and the ZOHAR explains that there is glory and glory, a glory of the male and a glory of the female principle.[4] It is said also, as if in connection with the pursuit of this path, that whosoever follows in the train of the Heavenly Bride on the night of union [5] shall be preserved from all evil for ever, in heaven and on earth—as if death and the second death had no power. He will enjoy celestial peace to the end of time. The counsel in this respect is: "Taste and see that the Lord is good." [6]

If the study of the doctrine adorns the Bride of Heaven with

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[1] Z., Pt. I, fol. 216b, 217a; II, 453–455. See also *Ib.*, fol. 9a; I, 50, from which it follows that the Secret Doctrine is the explanation and unfoldment of all. This is founded on Ps. xix, 6: "There is nothing hid from the heat thereof." But this was the Doctrine in its fullness.

[2] *Ib.*, fol. 236b; II, 533.

[3] Z., Pt. I, fol. 237; II, 535. Cf. *ante* concerning a "Sign manual," p. 16.

[4] This is based on Ps. xlv. 13: "The King's daughter is all glorious within," which the Zohar renders: "All the glory of the daughter of the King is within"; and the Vulgate: *Omnis gloria ejus filiæ regis ab intus.* The words are held to designate the Community of Israel.

[5] Z., I, 9a; I, 51.

[6] Ps. xxxiv, 8.

jewels, as we have just seen, it seems that it adorns also the souls of its students with all manner of graces and sanctities. When the ZOHAR affirms that their desert is far above anything which follows on mere works, there is no doubt that it gives expression to a great truth, though it may be one that is reserved only for the understanding of the elect. But in the ordinary sense the explanation is that it enables good works to be fulfilled with knowledge, under the operation of Divine Will. Those who study the Doctrine are set free from fear, whether of things in heaven or things on earth, whether of evils which may overwhelm mankind, because such students are grafted on the Tree of Life and are taught daily thereby. As regards things in heaven, the meaning is that the fear of God, which is the beginning of wisdom, has been absorbed by the love of God, which is wisdom in realisation, and the Divine Doctrine cannot be studied without imparting love for the Divine. To walk in the path of the Doctrine is therefore to follow the path of love: it is said otherwise to lead into the way of truth, so that we learn how the soul may return to its Master. It is not the work of a certain day or of a certain hour, but one of the day and the night. We come to understand in this manner that the study is a question of life, of living with the face towards Jerusalem, having the awareness of God in the heart, and herein is the *moyen de parvenir*, the counsel of real being. We shall understand also why it is added that he who neglects or forsakes the study of the Doctrine is not less guilty than if he separated himself from the Tree of Life, for he is leading the life of separation.[1]

The last considerations follow, as it seems to me, the ordinary course of thought in the direction to which they belong; but the extracts out of which they arise are a counsel to those who would study the Secret Doctrine that there is needed a conscious union by intention, contemplation and the art of finding in the heart, so that the heart and mind of the student may concur in an ineffable union which is said to be consummated above. As to its nature we know enough to be certain that the night thereof is not of a festival below but of the eternal oneness in that Divine Darkness which is called otherwise in the records AIN-SOPH AOUR, the limitless and undifferentiated light. The festival of the Paschal Lamb

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[1] Z., Pt. I, fol. 11a; I, 62.

in the Calendar of Jewry is only a specific memorial on earth, so that what it is held to signify may be kept in the soul of Israel; and this is not really an act of unreason: on the contrary, the intention is so to proceed here as if that which is remembered below is in particular remembrance above; yet the union there is in the still rest and the changeless simplicity, being infinite and eternal therein. Lastly, the extracts out of which these things arise would be worse than idle words if the quest concerning their meaning could be carried no further.

It will be seen as we move forward on the strange path of our research that the Sons of the Doctrine were only from time to time, and as if by accident, concerned with reserving any common, or indeed any merely remote and arbitrary understanding of the Written Word in Israel; that in short there was something, on the contrary, which—at least from their point of view—imposed a reasonable and even a zealous reserve, because it was pre-eminently one of those matters which the unprepared and sensual mind would wrest to its own destruction.

It has been necessary at this initial stage to establish the root fact of an alleged Secret Doctrine, in order to justify the long research which follows. An examination of the Doctrine itself and of its message to us, if any, belongs to a much later stage. Between these vital matters and the simple point of fact there intervenes all that belongs to the apparatus of the texts, including their external and critical history.

II.—FOLLIES OF OCCULT EXEGESIS [1]

As the Kabbalah claims to be a Tradition long received in secret by one generation from another and reduced at length into writing, so one of its legends informs us,[2] because of the bad state of the affairs of Israel—that is to say, after the destruction of Jerusalem—it is to be expected that its literary

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[1] When it was found by experience that the Kabbalah had no office for the propagation of the Christian Gospel in Jewry, the subject at large fell almost unconditionally into the hands of occult students and schools. It comes about in this manner that, much against my own will, their views and pretensions will obtrude for consideration in brief at different stages of my research, so that they can be reduced to their proper value.

[2] It is an explanation offered by a commentator on the SEPHER YETZIRAH or BOOK OF FORMATION.

methods will offer difficulties to the ordinary student.[1] It has, indeed, proved so unintelligible upon the surface in some of its developments that, on the one hand, it has been considered merely meaningless jargon, while a few—like the late Macgregor Mathers—who claim that they have penetrated to its real sense have, on the other, found pleasure in believing that it is sealed to uninitiated persons, for whom it must ever remain a matter of curious and unrewarded research, though not perhaps wanting some gleams of unexpected suggestion. The first view suggests that more patience and greater pains were needed; the second, that the faculty for painstaking is a kind of peculiar election which is possible only to the few, and this appears unwarranted. As a fact, it is a pretence brought forward by expositors of Kabbalism belonging to occult schools of the last century, and it carries no other warrant than is characteristic of those schools.

Specialists in cryptography assure us, and we have even higher warrant in the testimony of reason itself, that no cipher writing devised by human ingenuity is incapable of solution, also by human ingenuity; but the assumption, of course, supposes good faith in the cipher: it must follow a certain method and conceal a definite sense. There is further no system of symbolism and no form of philosophical speculation, however complex, which will not surrender its secrets to the searchlight of analysis, provided always that the symbolism is systematic and that the speculation is methodised, however curious in its involutions. There are cryptic philosophies and concealed metaphysics, even as there is cryptic writing; but if they possess a meaning, it cannot escape ultimately the penetration of competent criticism, subject, however, to the distinction which must subsist of necessity between the sense of a cipher—which is unmistakable from the moment that it is disengaged—and the construction of a debate in jargon which in its minor issues may be open always to debate.[2]

There are, however, two considerations which arrest

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[1] Obscurities, complexities and confusions do not point, however, to the existence of a double sense.

[2] The best example of a really cryptic literature is that concerned with Alchemy, and yet it is not cryptic in the sense of cipher-writing. It has a perfectly simple surface meaning; the concealment is the significance of certain conventional words and recipes. This also is its great difficulty. While cryptography must disclose its secret to skill and patience, it is nearly imposible to say what the word Vitriol, for example, may represent to any writer, if it be not the ordinary substance passing under that name.

attention on the surface of this debate. The first is whether cryptic philosophies are not inherently unmeaning, and unable therefore to disclose what, in fact, they do not possess ; or alternately, in the case that they are methodised after some manner, whether the mystery which they cover is not out of all proportion to the intellectual cost of unravelling it. Of these two points one at least must be determined according to individual predilection. For my own part, after spending many years among strange pathways of human ingenuity, I know certainly that Kabbalistic Theosophy does constitute a methodised system which is curiously inwrought, at least in its later development, and since *la science est une noblesse qui oblige*, I must bear testimony to this fact, which leaves the question of values over, even though an imaginative reader may transfigure the statement and interpret too liberally the narrow concession which I have made here to sincerity. About the second point it is extremely difficult to indicate even a personal opinion on esoteric philosophies at large. So far as knowledge is its own reward, I suppose that it may be worth the cost ; but if any department of research should be ruled out of the sphere of operation possessed by this truism, it is that of so-called occult science and philosophy. The labour involved by their study can repay those who undertake it only in a few cases. In the pursuit of its hidden " knowledge " Campaspe is never finished. But it is precisely for this reason that an inquiry like the present may be held to deserve a welcome, because it offers all those who may be disposed to concern themselves with one important department of esoteric philosophy an intelligible statement of the issues and their central point of value which will save such persons the need of first-hand research. It is to be observed further and finally as a clearance of all the issues that in so far as the Secret Tradition of Israel, and in so far as the cryptic metaphysics and Theosophies of other schools and nations, offer grave difficulties, they are not those of a sense within the sense, but of the one and only meaning which should and can be attached to the *chaos embrouillée* of what I have termed their jargon language.

The importance of the Written Tradition of Kabbalism can be regarded only from two standpoints. There is that which it may possess for the Sacred Scriptures of the Jewish and Christian Religions and for the exoteric doctrines which more

or less derive from these.[1] Under this first head may be included its significance, if any, for the science of Comparative Theology and for the history of human thought.[2] Besides such obvious and unquestioned grounds upon which it is entitled to consideration, there is another warrant in the interest which it possesses for a sincere and informed seeker after the authentic vestiges—if any—of hidden knowledge in the past. And here it is necessary to determine what is meant and involved by such knowledge, whether real or alleged. The study of the large literature which incorporates the secret pseudo-sciences and the occult philosophies is pursued by many persons from many motives, but few of these can, in the proper sense of the term, be regarded as esoteric and much less as mystical students. Nor, indeed, does the attempted practice of one or other of the " secret sciences " in any sense constitute a claim to that title. In a very large number of cases such occupations suggest titular distinctions which are not of a flattering kind. As I understand him, the true student of THEOSOPHIA in its widest meaning is seeking evidence for the existence of a knowledge—which in effect is hidden science—handed down from remote ages,[3] which knowledge

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[1] From the conventional occult standpoint this is of more consequence than from that of ordinary exegesis. Adolphe Bertet, in his APOCALYPSE DU BIENHEUREUX JEAN . . . DEVOILÉE (Paris, 1861, p. 51), gives the position very clearly in respect of its arbitrary assumptions. " We find on every page of the five books of Moses Kabbalistic expressions which proclaim that everything must be taken in a figurative sense, yet in none of these books do we possess a complete treatise of initiation, whence it follows that prior to Moses oral tradition was alone charged with transmitting the secret of initiation." Bertet owed his inspiration and frequently his language to Éliphas Lévi. His dogmatic assertions are, moreover, of like value as those of his master. The Kabbalistic sense of the Pentateuch had to be invented before it could be found, and it happens that the " oral tradition " transmitted its " secrets " long ages after the books supposed to contain it had been reduced to writing.

[2] It is to be understood that this aspect of the Secret Tradition in Israel is beyond the field covered by my present undertaking, which is concerned with an examination of the literature to ascertain its mystical value.

[3] The chief aspects of this belief are, as might be expected, quite modern ; it cannot be shewn to have existed prior to the end of the eighteenth century, and even then it had taken no definite shape. One of its presentations was attempted by M. de Brière, who in his ESSAI SUR LE SYMBOLISME ANTIQUE DE L'ORIENT, *principalement sur le symbolisme Égyptien* (Paris, 1847), maintained : (*a*) A common origin for all religions ; (*b*) The existence of sacerdotal sciences as an exclusive patrimony of the priesthood ; (*c*) The existence among all eastern priests of a common idiom of high antiquity, which passed as a theurgic, magical and efficacious language ; (*d*) The reproduction of this language by hieroglyphics, which were also theurgic and magical ; (*e*) A dual sacerdotal method of expressing the principles of priestly sciences, and chiefly of Theology : (1) Imitation of words = hieroglyphs of the texts ; (2) Imitation of thoughts = images, idols, emblematic figures of gods ; (*f*) The existence of the sacred language and hieroglyphic writing among all peoples possessing sacerdotal sciences, the Phœnicians and Chaldeans for example. This speculation may be called suggestive ; but it has come to pass that after all the phantoms and all the oracles of dream we have heard the voice of Egyptology.

concerns, in Saint-Martin's language, an exposition of the relations between God, man and the universe, or the way of union between man and God. It has, according to its legend, assumed, for various reasons, the disguise of many veils; it is not confined to one country or people, nor is it the interior sense of any single religion or of any single cycle in literature to the exclusion of all others. There are alleged traces of its existence in far-off times, among many nations, through all the chief religions: [1] it has been held even to lie behind the conventional occultism of Magic and the transcendental physics of Alchemy; among Secret Traditions, Kabbalistic literature has been regarded sometimes as one of its most important vehicles.

From this standpoint the true message of the Kabbalah is not exegetical or historical; it is not of systems, schools, or interpretations; it is of a living and spiritual kind. Here is, indeed, the only vital point of view from which the subject can be regarded, and it redeems the whole circle of my present inquiry from the charge of vanity. It explains also why the research has been undertaken and why its results are offered at full length to those whom they concern.

Given this standpoint, Kabbalistic literature is indescribably momentous; but so far, unfortunately, it has been maintained and unfolded, either on the warrant of alleged knowledge which cannot be made public,[2] and is therefore idle to proclaim, or on that of evidence which is without much title —if any—to consideration. If we take, for example, the expository literature of Kabbalism which has been written from the occult standpoint in any modern language, there is not a single work which does not break down at once in the hands of the most temperate criticism. Mathers, in England, translated many years since a small portion of the ZOHAR from a printed Latin version, and prefixed an introduction which takes the whole claim for granted, while he leaves on the mind of his readers an indistinct impression that Dr. Ginsburg, who errs on the side of hostility, is not only one of its supporters, but gives credit to the most fabulous side of Kab-

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[1] As regards the Christian religion, see Eckartshausen concerning "a more advanced school," or "invisible celestial Church," to which the "deposition of all science has been confided." THE CLOUD UPON THE SANCTUARY, Letter I. Translated by Isabel de Steiger and introduced by myself. 3rd edition, 1919.

[2] I refer to the pretensions of certain societies which worked under pledges of secrecy, here and in Paris, towards the close of the nineteenth century.

balistic Legend.[1] In America, Isaac Myer, whose learning—undigested as it is—entitles him to respect, is forced on crucial points to assume many things that are required for his hypothesis.[2] In France the real questions at issue are scarcely skirted in the tabulation attempted by Papus.[3] In Germany, which exhausts everything, I do not know that in any true sense of the term the position has found a single defender. I propose on my own part to determine, by the testimony of its texts themselves, whether there is ground for believing that the Kabbalah has been a channel of old Tradition, and if this view must be abandoned, to place those who are willing to follow me in possession of a method of regarding it which will make its existence at least intelligible without taking anything for granted and without appealing to any source of knowledge which is not fully in evidence—the latter for the best of reasons, namely, that there is no such source.

III.—THE KABBALAH AND THE TALMUD

The post-Christian literature which is of authority in Israel must be distinguished, of course, from the multifarious productions of its scholars and *literati* which it was the object of rabbinical bibliographies, like those of Bartolocci and Wolf,[4] to resume in brief. In order to understand the place occupied by the Kabbalah it is necessary to say something of that great and authoritative collection which is known to everyone as the TALMUD. The latter is a large as it is also an ancient growth. Its starting-point has been placed by a moderate criticism shortly before the birth of Christ,[5] and, to use a

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[1] It is significant also that in THE KABBALAH UNVEILED Mathers classes THE HOUSE OF GOD or of the Elohim and THE BOOK OF THE REVOLUTIONS OF SOULS—which are late developments and commentaries—among the most important sections of the ZOHAR.

[2] He assumes in fact the existence, antiquity and general but concealed diffusion of a Wisdom Religion, a term borrowed from Modern Theosophy, and one which, in the last analysis, is not entirely satisfactory to the mystic.

[3] LA KABBALE. *Tradition Secrète de l'Occident. Résumé Méthodique.* Paris, 1892, 8vo. There was a second edition, revised and enlarged, which I have not seen, the first being conclusive as to the qualifications of the writer.

[4] The work of Bartolocci has been cited and Wolf's title is as follows : BIBLIOTHECA HEBRÆA, *sive notitia tum auctorum Hebraicorum cujuscumque ætatis, tum scriptorum, quæ vel Hebraice primum exarata, vel ab aliis conversa sunt, ad nostram ætatem deducta.* 4 vols., Leipsic and Hamburg, 1715, 4to.

[5] There are writers outside esoteric circles who ascribe a similar antiquity to the Kabbalah, as, for example, the author of the article *s.v. Cabale* in the GRAND DICTIONNAIRE UNIVERSEL DU XIXe SIÈCLE (Pierre Larousse), t. iii. Paris, 1867. " In reality

somewhat conventional phrase, its two canons were said to have been less or more fixed in the fourth and sixth centuries, A.D.,[1] at which periods, although there are certain traces of a more esoteric doctrine, it cannot be shewn that Kabbalistic literature, according to the restricted sense in which the term is here applied, had as yet come into existence.[2] Put shortly, the sources of the TALMUD are said to be "the customs and regulations practised by the authorities in their administration of religious and civil affairs."[3] It is claimed that this source goes back to the period of Esdras, but the most that can be admitted is that materials embodied in the literature are older than their earliest collected forms. These materials were certain MISHNAYOTH, a term signifying repetitions—namely, notes of academical teachings, which received many subsequent additions.[4] Prior to the year 220, A.D., a considerable proportion of these was engarnered by Rabbi Judah the Prince,[5] by whom they were methodised carefully, short comments of his own being also added occasionally.[6] It follows that the collection received the impression of his peculiar views, from which other authorities differed. He endeavoured to destroy all rival MISHNAYOTH, but some of

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the Kabbalah originated among the Jews five centuries before our era. Formed of the mixture of oriental ideas and Mosaism at the epoch of the captivity, it was elaborated silently, and in the main among the sect of the Karaites, but did not attain its definite development till the period of Philo and the schools of Alexandria." The inspiration here is Franck, but it must be added that the evidence is wanting. Philo, for example, cannot be cited as an indubitable witness to a Secret Tradition in Jewry.

[1] There may be mentioned, however, at its value a thesis in the JEWISH MESSENGER, July, 1837, according to which (1) the TALMUD has never been declared closed, (2) the MISHNA is an incomplete work, and (3) so also is the GEMARA.

[2] It is indeed obvious that nothing had come into writing. Professor Schiller-Szinessey testifies to a root-matter connected with the name of Rabbi Simeon and regarded as his in its source, but he offers no view as to the epoch when it began to assume a written form.

[3] THE BABYLONIAN TALMUD. English Translation. By Michael L. Rodkinson. Vol. i. New York, 1896, 8vo, pp. xv., xvi.

[4] In the HALAKOT OLAM it is said that Jewish teachers had little schedules or scrolls of parchment, in which they set down all the traditions, sentences, statutes, decisions and so forth which they learned from their masters, and that these scrolls were called the volumes of things secret. The work in question, *i.e.*, הליכות עולם—see Habacuc iii, 6—is an introduction to Talmudic dialectic and formulæ. The author was R. Jescivah ben Joseph Hallevi, a Castilian who flourished before and after 1467. It was printed originally at Constantinople in 1510.

[5] He was the third patriarch of the Western Jews, and a legend says that, having converted the Emperor Marcus Aurelius, he compiled the MISHNA at the command of that Prince. See E. H. Palmer: HISTORY OF THE JEWISH NATION, London, 1883, pp. 204, 205. He has been called "redactor of the MISHNA." His birth is referred to *circa* 135, and he died in or near 220.

[6] For an old account of this labour, see David Ganz: GERMEN DAVIDIS, *sive Chronologia Sacra et Prophana*. Leyden, 1644.

them were preserved in secret and came to light after his death. In this way we have—

(*a*) The MISHNA, or repetition, being the methodised selection of Rabbi Judah.

(*b*) The TOSEPHTOTH, or additions, called also BARAITHOTH,[1] outsiders, or secondary matter, terms applied by the followers of Rabbi Judah to the rival MISHNAYOTH, by which the original collection is said in the course of time to have been almost extinguished. Their competitive claims were harmonised ultimately by later rabbis, and thus arose

(*c*) The GEMARA—*i.e.*, conclusion or completion.[2]

The union of the GEMARA and the MISHNA forms the TALMUD,[3] or instruction—from a word signifying "to teach" —of which there are two versions, the MISHNA being the same in each. The GEMARA collected by Jerusalem rabbis, representing the school of Tiberias and R. Johanon Ben Eliezer—*ob.* A.D. 279—with the MISHNA, forms the JERUSALEM TALMUD, and belongs to the end of the fourth century. The GEMARA collected by Babylonian rabbis, and especially by Rabina—*ob. circa* A.D. 420—R. Ashi—A.D. 353–427—and R. José, with the MISHNA, forms the TALMUD OF BABYLON, four times larger than that of Jerusalem.[4] It was begun in the fifth and completed in the sixth century, but even subsequently to this period much additional material was gathered into it.

It is exceedingly important that we should understand the position which is occupied by the great collections of the TALMUD in respect of the literature which is termed technically the Kabbalah. In the first place, this name, technical or conventional, as I have said, has suggested many errors of comparison. By the hypothesis of both literatures the TALMUD is Kabbalah even as the ZOHAR is Kabbalah, because both are matters of reception by tradition.[5] But to say that the

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[1] And extravagances, in the sense of things extraneous.

[2] Simeon ben Yohai is represented as asserting that the study of the GEMARA was more meritorious than that of the MISHNA or the sacred Scriptures. But here a later predilection has sheltered itself under an earlier name. It may be noted that the term GEMARA came into use also as a description of the TALMUD.

[3] Strictly speaking, the term TALMUD applies only to the GEMARA, but it has obtained the wider application because the GEMARA is always accompanied by the MISHNA, the text being essential to the note.

[4] The proportion of the Babylonian GEMARA to the original MISHNA is about eleven to one.

[5] "In older Jewish literature, the name (Kabbalah) is applied to the whole body of received religious doctrine with the exception of the Pentateuch, thus including the

TALMUD is Kabbalistic in the sense of the ZOHAR is extremely misleading. The cycles are distinct and indeed divergent. There is no question as to the age and great authority of the one,[1] while some centuries of inquiry have not as yet determined the claims of the other. Moreover, could we assume the equal antiquity of both, the nature of the Tradition would be still generically different. The TALMUD is not in any sense of the term a Theosophical system: [2] it is law and commentary; it is the construction placed by authority on the jurisprudence, ecclesiastical and political, of old Israel.[3] It is sociology, not metaphysics, even if it has admitted metaphysics and has accretions which might be termed mystical.[4] To place it by the arbitrary use of a conventional term in the same category as the literature which discusses the Mysteries of the Supreme Crown, the evolution of withdrawn "Divine Subsistence," so-called, into positive being, the emanation or forthcoming of the SEPHIROTH and the origin, metempsychosis and destiny of souls, is to make a foolish and deceiving classification. M. Isidore Loëb [5] offers us the equivalent of an admirable distinction between the two literatures in his observations upon the comparative position of the French and Spanish Jews at the period of the promulgation of the ZOHAR. Talmudic Israel was, he tells us, circumscribed by the circle of the Law: it had no horizon and no future; it had no place in the life of philosophy.[6]

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prophets and HAGIOGRAPHA, as well as the oral traditions ultimately embodied in the MISHNA."—AMERICAN ENCYCLOPÆDIA, iii., pp. 521, 522.

[1] I do not mean that there has never been a question, for the French ecclesiastic Morin, proceeding on the principle that the Jews cannot be believed in anything relating to the age of their literature, endeavoured to refer the MISHNA to the beginning of the sixth century and the GEMARAS to some two hundred years later.—EXERCITATIONES BIBLICÆ, Paris, 1660.

[2] Hence the conspicuous philosophical doctrines of the Kabbalah have no place therein. For example, the Sephirotic system, with which we shall be concerned later on, and the theory of emanation which it may suggest, cannot be traced in the TALMUD. Consult Edersheim: HISTORY OF THE JEWISH NATION, third edition, p. 406.

[3] It has been described as "a *corpus juris* in which the law has not yet been differentiated from morality and religion." See F. W. Farrar: LIFE OF CHRIST, illustrated edition, *n.d.*, p. 758.

[4] It is possible to institute a comparison between the TALMUD and the Kabbalah as between Freemasonry and late Western Occultism. The TALMUD is not Mysticism, but it became the asylum of some mystical traditions. Freemasonry is not an occult teaching, but under the standard of the Craft all occult arts of the eighteenth century found not only a refuge, but a field of work and of development. The way of entrance in the one case was the Haggadic morality: in the other it was the High Grades.

[5] LA GRANDE ENCYCLOPÉDIE, Paris, 4to, *s.v.* CABBALE, vol. viii.

[6] "In the immense collections which have come down to us from the fifth or sixth centuries of the Christian era, in the TALMUD as in the allegorical interpretations of the Bible, there is no trace of philosophical speculations. If we find reminiscences of the

The ZOHAR gave to Israel the splendid impulsion of the ideal; it gave philosophy; it created a wide horizon; it brought the exiled Jew into correspondence with the thought of the world: it communicated the Eternal.

The first result of the confusion in question is to place a wrong construction upon Talmudic literature, to suggest that, as believed by some of the Kabbalah proper, it possesses a double meaning, and that we are to look below its literal sense.[1] It has been pointed out appositely that it would be as reasonable to admit a metaphysical construction in the Common Law of England, the deliberations of a Holy Synod in the collections of State Trials, and a theory of transmutation in Conveyancing. Yet this is what has been done actually in the case of the TALMUD by the one Kabbalistic expositor whose influence with certain groups of students in France and England was once so paramount as to have been considered almost beyond appeal. To Éliphas Lévi, who, as a fact, misstated so much and knew so little of post-Christian Jewish literature, we owe a grandiose presentation of the Talmudic system which does grave outrage to fact.[2] He lays down that the first TALMUD, the only truly Kabbalistic one, was collected during the second century of the Christian era by "Rabbi Jehudah Hakadosh Hanassi—that is, Judah the most holy and the prince"—who "composed his book according to all

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Kabbalah, they concern, so to speak, the exoteric portion, or angelology; the existence of the speculative part is shewn in these books solely by the reference to Mysteries contained in BERESHITH, or the first chapter of Genesis, and in the MERCAVAH, or Vision of Ezekiel."—S. Munk: LA PHILOSOPHIE CHEZ LES JUIFS, Paris, 1848, p. 8. The author was an informed and accomplished defender of the existence of Kabbalistic Tradition in Talmudic times. It should be added that the Talmudic references to the Work of Creation and the Work of the Chariot would, if collated, do something to excuse the opinion that such a Tradition was known as regards the fact of its existence; but it was referred to only enigmatically, and its real nature does not transpire. While the TALMUD records occasionally that there were conversations between the doctors of Israel thereon, it does not report the utterances.

[1] Edersheim divides Talmudic traditionalism into two portions: HALAKHA = the legislative enactments of the Fathers; and HAGGADA = free interpretation.—HISTORY OF THE JEWISH NATION, p. 136. Some of the Haggadic legends may possess an inner meaning, that is, they may be allegorical stories: the history of the salting of Leviathan is so absurd in its literal sense that one is driven out of mere generosity to suppose that it meant something which does not appear on its surface. Compare ISRAEL AMONG THE NATIONS, by Anatole Leroy-Beaulieu, p. 24. As HALAKHA is rule, *norma*, so HAGGADA is legend, saga, "a collection of miscellaneous utterances touching on every possible subject." The HALAKHA alone is law.

[2] LA CLEF DES GRANDS MYSTÈRES. Paris, 1861, 8vo, p. 351, *et seq.* See also Waite: MYSTERIES OF MAGIC. Second edition, London, 1897, 8vo, pp. 112–120. It is to be noted that the ZOHAR describes the HALAKHA, MISHNA and GEMARA as heavy and involved casuistry, the MISHNA in particular being likened to a hard rock.—Part I., fol. 27b, and Part III., fol. 279.

the rules of supreme initiation." He "wrote it within and without, as Ezekiel and St. John have it, and he indicated its transcendental sense by the sacred letters and numbers corresponding to the BERESHITH of the first six SEPHIROTH"[1] of Kabbalistic Theosophy, the subject-general of which belongs to a later stage. This asserted Sephirotic correspondence has no place in reality. The MISHNA comprises six sections,[2] of which the first concerns tithes, the beasts which it is unlawful to pair, the seeds which must not be sown together in the earth, the threads which must not be interwoven, the fruits which must not be gathered till the trees have passed their third year, and so forth. It is by no means chiefly, much less exclusively, agricultural, as Lévi, who had obviously not read it, represents. Nor has it any correspondence with KETHER, except on the fantastic ground that "in the notion of the Supreme Crown is contained that of the fructifying principle and of universal production." Any attribution could be accredited after this fashion.

The second book concerns the festivals of Israel, the meats which are prohibited on these, the days of fasting and so forth. Lévi makes no attempt to justify the attribution which connects it with CHOKMAH. The third book deals with marriage and divorce, or, in the words of Lévi, "it is consecrated more particularly to women and the fundamental basis of the family." It is allocated by Lévi to BINAH, the third SEPHIRA. The fourth book embodies a consideration of civil contracts, general jurisdiction, civil and criminal actions, penalties, &c. Éliphas Lévi says that it is superior to any code of the Middle Ages and accounts for the preservation of Israel through all its persecutions. According to the natural order of the SEPHIROTH, it corresponds with CHESED or Mercy; but as it looks better under the attribution of Justice, the Sephirotic

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[1] I should note that, long prior to Éliphas Lévi, Adrianus Relandus (ANALECTA RABBINICA, 1702) and Galatinus (DE ARCANIS CATHOLICÆ VERITATIS, 1656) supposed a second sense in the TALMUD. It was not, however, metaphysical or mystical, but was a concealment prompted by the necessities of a persecuting time. This supposition is not less idle than the other, for the first thing which prudence would have suggested would be to hide the real feelings of Talmudic Jews towards Christians, and these are not dissembled in the TALMUD. It embodies a number of stories which must not be construed literally, but, as in the case cited previously, they belong at most to the domain of allegory.

[2] The fifth section is missing from the PALESTINIAN TALMUD and it has fragments only of the sixth. See THE JEWISH ENCYCLOPÆDIA, vol. xii, *s.v.* TALMUD, and also for Mishnaic treatises which are wanting in the Babylonian collection.

system is reversed accordingly, and it is attributed therefore to GEBURAH. The fifth book, which is allotted to Mercy by this transposition, is concerned, according to the French transcendentalist, with consoling beliefs and things holy, which creates a completely false impression concerning it. As a matter of fact, it is dedicated to votive offerings. The sixth book treats of purifications, which Lévi terms "the most hidden secrets of life and the morality which directs it." [1] It belongs by his hypothesis to the SEPHIRA called TIPHERETH, which signifies Beauty.

It is procedures of this kind which have made occult criticism deservedly a byword among scholars.[2] The TALMUD has its correspondences with the Kabbalah, but they are of method rather than material. It is highly desirable to remember it in connection with the ZOHAR, but it is a consummate act of ignorance to confound and to regard them as written upon the same principle and with the same objects.

Another writer, who has been quoted previously and is governed by different sentiments of scholarship, the late Isaac Myer, makes an exceedingly proper distinction when he affirms that the Kabbalah and the ZOHAR "allow a great margin to speculative thought"—meaning that they are purely speculative, metaphysical and theosophical—while the TALMUD "deals with everyday life and humanity under the Law;" that the one "starts from a spiritual point of view, contemplating a spiritual finality as regards the Law and its explanation," but that the other is "eminently practical in both its starting-point and end, having, in the face of ignorance, want of perception and natural waywardness of the

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[1] The exegesis thus inaugurated loses nothing in the hands of later occult writers. For example, an occult *opusculum* observes that the key which alone will open the revelations of the Christian Scriptures and manifest their interior sense, "exists in a book proscribed by the Christian Church—the JEWISH TALMUD." See THE ASTRAL LIGHT, by Nizida. Second edition, London, 1892, pp. 50, 51. It is just to add that this work was not regarded as of consequence by the circle to which it appealed.

[2] Some criticism which is not the work of occultists deserves the same condemnation. C. W. Heckethorn, author of the SECRET SOCIETIES OF ALL AGES AND COUNTRIES (new edition, 2 vols., 1897), presumed to treat the subject of the Kabbalah in the absence of elementary knowledge. Thus, he tells us that the literal Kabbalah is called the MISHNA (vol. 1. p. 85), which, as we have seen, is traditional commentary on the legislative part of the Mosaic THORAH. So also Walton, in his eighth prolegomenon to the POLYGLOT BIBLE, observes that the terms KABBALAH and MASSORAH are applied to one science by the Jews. Richard Simon draws attention to this error, saying that the MASSORAH is the criticism of the Hebrew text.—HISTOIRE CRITIQUE DU VIEUX TESTAMENT, p. 498. Amsterdam, 1685.

masses, nothing but the strict observance of the Law in all its details in view." [1]

IV.—DIVISIONS OF THE KABBALAH

Before we can proceed with our subject it will be necessary to remove some further false impressions which, unlike the esoteric aspect attributed to the TALMUD, are not errors which characterise occult pretence and ignorance, and have consequently a wider sphere of operation. They concern the nature and applications of the Tradition which is supposed to have been perpetuated in Israel. For most popular writers, for most encyclopædias of the past which have not had recourse to a specialist, the Kabbalistic Art is simply the use of Sacred Names in the evocation of spirits,[2] or it is that at least above all and more than all.[3] We find it in sources of reference like the great dictionary of Calmet,[4] while it obtains to this day in many slipshod accounts which pass from book to book, without any attempt at verification on the part of those who reproduce them. It illustrates the importance which is attributed everywhere to Magic, for in the last analysis all pretended occult science and all its oral traditions are resolved by the popular mind into a commerce with supposed denizens of the unseen world. I have done full justice elsewhere [5] to the enormous influence exercised by the belief in this commerce, so that the vulgar instinct is not entirely at fault. In a higher sense than that of Ceremonial Magic the ends of all hidden science, as of all occult arts, are assuredly in the unseen, and as to the processes of evocation I have said already that they are largely Kabbalistic processes.[6]

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[1] PHILOSOPHY OF IBN GEBIROL, p. 35. Compare W. B. Greene: THE BLAZING STAR, 1872, 12mo. "The MASSORAH is in every respect the converse of the KABBALAH. The MASSORAH is that which was openly delivered by the Rabbi; the KABBALAH is that which was secretly and mysteriously received by the disciple," p. 29. It will be observed that this comparison appears to identify the MASSORAH and the TALMUD.

[2] Compare Frinellan: LE TRIPLE VOCABULAIRE INFERNAL (Paris, *n.d.*), p. 30: "What is termed the Kabbalah is the art of commercing with elementary spirits."

[3] Sometimes, however, it is closely united with Astrology, and to speak of this occult art is considered equivalent to speaking of Kabbalistic matters. Such, apparently, was the notion of Démeunier, in L'ESPRIT DES USAGES ET DES COUTUMES DES DIFFÉRENS PEUPLES, *tom.* ii. lib. xi. London, 1776.

[4] DICTIONARY OF THE BIBLE. For convenience of reference, consult C. Taylor's translation, London, 1823, vol. i. *s.v.* Cabbala.

[5] THE BOOK OF CEREMONIAL MAGIC, *i.e.*, THE SECRET TRADITION IN GOËTIA, part i. c. i. p. 3 *et seq.* London, 1911, 4to. It must be admitted that the term Kabbalah was applied early in its history to some forms of mediæval magical practice.

[6] Refer to preface.

They are, however, either late and corrupt derivatives which are not the Esoteric Tradition, but applications, and hence accidents thereof; or, if we must admit that there were magical practices involving a conventional procedure and a formal Ritual prevalent among the Hebrews at a remote period,[1] which also were handed down, and are therefore entitled to be classed, in a sense, as Kabbalah, then that reception must be distinguished very carefully from the Kabbalah with which we are concerned here.[2] The Tradition of the BOOK OF FORMATION and the BOOK OF SPLENDOUR is not of Magic but of Theosophy. It has been described with enthusiasm by an almost unknown writer, in the following terms: "The Kabbalah claims to be that spontaneous philosophy which man, quoad man, naturally affirms now, always has affirmed, and always will affirm as long as man is man. The worlds confessed by the Kabbalah are worlds known to man, worlds upon which man has set the seal of his own nature, worlds related to man and of which man is the authentic form. There is nothing in the Kabbalah which is not found also in the nature of man." [3]

As we have proved it expedient to set aside the Kabbalah of the TALMUD in order to clear the issues, so also, or at least till a further stage of our inquiry, we must ignore the Kabbalah of Magic. We are dealing in part with an attempted explanation of the universe, but above all of the origin, nature and destiny of the human soul, which things are entirely distinct from processes of evocation and the art of dealing with spirits. The theurgic and talismanic use of Divine Names and the doctrine of efficacious words belong to a distinct category, and are liable to be encountered everywhere in Jewish Theosophy. As will be seen later on, there is no

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[1] It is to these practices that I suppose Richard Simon alludes, when he says that "the ancient Jewish doctors brought many superstitious sciences from Chaldea," p. 93. This author can be hardly regarded as an authority on Kabbalistic questions; indeed, he seems to confess (*op. cit.*, pp. 116, 117) that he had not thought it worth while to expend time over "the ancient allegorical books of the Jews," such as the ZOHAR and the BAHIR.

[2] The opposite is held by an American writer, T. K. Hosmer, who says: "From this source all Jewry was overrun with demonology, thaumaturgy, and other strange fancies."—THE JEWS IN ANCIENT, MEDIÆVAL AND MODERN TIMES, London, 1890, pp. 222, 223. Speaking generally, it is most in consonance with the facts to regard the Magic which Europe received at Jewish hands as a debased application of Kabbalism.

[3] W. B. Greene: THE BLAZING STAR, p. 57. I am not endorsing the statement; but it follows from the specific teaching of the chief storehouse of Kabbalism, the ZOHAR, that apart from the human form, permanence and organisation are impossible to finite existences, whence, also, it is the form in which God communicates Himself.

question as to the antiquity of these notions, but they do not concern us now.

In virtue of another error the subject-matter of the Secret Tradition is confused with certain exegetical methods by which a scriptural authority is found for it. These methods obtained very widely, and there is no doubt that many of their most curious results contributed to swell the volume of Tradition; but the method which deals with material, and occasionally may even supply it, must be held distinct therefrom. They were, however, a matter of reception, and as such are Kabbalah; but they are not the doctrinal Kabbalah, and in the attempt to methodise our subject these also must be held as embodying things distinct.[1]

It follows from the above discriminations that there are, broadly speaking, four separate groups or species of Tradition in Israel which, by virtue of the meaning of words, are entitled to rank as Kabbalah: [2]

1. The Administrative Tradition of the TALMUD, the authoritative regulations as to the laws, customs, ceremonies and civil life of the Jewish nation. The literature of this Tradition is of great historical value, but it has no place in philosophy.

2. The Magical Tradition of the Hebrews, very important to the sources of occult arts, very obscure in its history, very much exaggerated by those who write about it, possessing little literature prior to the fourteenth century of the Christian era, by which time some speculations affirm that it had lost most of its antique elements.[3]

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[1] P. J. Hershon divides the Kabbalah into two parts, symbolical and real. The first teaches the secret sense of Scripture and the thirteen rules by which the observance of the Law is expounded Kabbalistically, *i.e.*, GEMATRIA, NOTARICON, THEMURAH, &c. The real Kabbalah he subdivides into theoretical and practical: the one is concerned with the Emanations and Worlds of Kabbalism, the Nature and Names of God, the Celestial Hierarchy and its influence on the lower world, the Mysteries of Creation and so forth; the other deals with the mystical properties of Divine and Angelic Names and the wonders performed with these.—TALMUDIC MISCELLANY, London, 1880. The essence of Zoharic Theosophy escapes in this division.

[2] Wynn Westcott, in a work on NUMBERS, THEIR OCCULT POWER AND MYSTIC VIRTUE, observes (p. 11) that the word Kabbalah "includes the Hebrew Doctrines of Cosmogony and Theology as well as the Science of Numbers." The first he terms the Dogmatic and the second the Literal Kabbalah. The Kabbalistic Science of numbers is included in GEMATRIA. There is, however, no such Science; there is only a curious and unprofitable art.

[3] The indefectible title of Magic to a place in Jewish Kabbalah is enforced by all modern occultists, who have helped very much to confuse the issues in question. So far back as the end of the seventeenth century the distinction between the magical Tradition and the philosophical or doctrinal was recognised by R. Simon (HISTOIRE

3. Certain exegetical and other traditional methods by which a secret sense was extracted from the letter of Holy Scripture. Very curious results were sometimes obtained by these solemn follies, which appear so childish and ridiculous at the present day.[1] They comprise:

(*a*) GEMATRIA, a cryptographical system, by which the letters of a word were converted into numbers, and the arithmetical value was used to explain its internal sense.

(*b*) NOTARIKON, from *Notaricum*, described as a system of shorthand, by which each letter of a word was taken as the initial of another word, or, conversely, the initial letters of an entire sentence were combined to form a word, which word was held to throw light on the sentence.

(*c*) THEMURAH or Exchange, that is, the transposition of letters in a given word or sentence.

It is obvious that the field of these methods is not confined to one language or one literature; their application to the plays of Shakespeare might produce results which would exceed even the pretensions of any GREAT CRYPTOGRAM. It is a little humiliating to find an important subject and a fascinating literature connected with such diversions; but we shall see later on that the peculiar views of the Hebrews upon the divine character of their language invested them with a certain speciousness, while, for the rest, our inquiry is fortunately not concerned with them. These methods are sometimes termed the Artificial or Practical Kabbalah.[2] Their antiquity, like that of the Hebrew vowel-points, is a debated question. By some critics their traces have been discerned

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CRITIQUE DU VIEUX TESTAMENT. Amsterdam, 1685, 4to), who said: "There is another sort of Kabbalah which is more dangerous and forms part of that which is commonly called Magic. It is mere illusion, the prepossession of certain persons who believe that they can perform miracles by means of it." (p. 374).

[1] The Kabbalistic method of interpreting Scripture, "which reduces the sense of the sacred books to vain and ridiculous subtleties, the mysteries contained in letters, in numbers, and in the dismemberment of certain words," was supposed by Simon to have passed from the school of Platonism to that of the Jews, chiefly in Europe. There seems no ground for this view. He adds (*op. cit.*, p. 374) that this "speculative Kabbalah" was, in his own day, still highly esteemed by the Jews of the Levant.

[2] They assumed sometimes the most extravagant forms. For example, the middle letter of any sacred book was written in an unusual position or of an unusual size, and was regarded as possessing a deep spiritual meaning. See THE BIBLE HANDBOOK, by Joseph Angus, D.D., 1860, p. 499. "The modes by which the Kabbalah educes the secret meaning veiled under the words of the Hebrew scriptures are manifold, extending to every peculiarity of the text. Even in what we should regard as critical marks or as errors or fancies of some transcriber, as when a letter is written too large or too small, is inverted or in any way distinguished, an occult intent was presumed." *American Encyclopædia*, iii. 521, 522.

even in Holy Scripture.[1] One point, however, which should be noted especially is that recourse to such devices is met with comparatively seldom in the ZOHAR.

4. The Philosophical Tradition, embodied in the SEPHER YETZIRAH and the ZOHAR cycles. To this only, in the interests of clearness, should the conventional term Kabbalah be applied, and it is this also which is signified by every informed writer who uses it. It is divided by Kabbalists themselves into

(*a*) The Doctrine of Creation,

(*b*) The Doctrine of the Throne or Chariot—*i.e.*, the Chariot of Ezekiel's vision.[2]

These divisions are concerned respectively with the natural and the metaphysical world, and are sometimes termed collectively the Theoretical Kabbalah. There is a broad and rough sense in which it may be said that SEPHER YETZIRAH embodies the Doctrine of Creation, while that of the Chariot is to be sought in SEPHER HA ZOHAR. But we shall find that the latter is full of creation myths, while, although it is our chief source of Tradition on Chariot Theosophy, the doctrine is only imbedded therein, its methodical extraction and development being the task of later Kabbalists. The so-called theoretical Kabbalah is that which gave to Israel—at least in respect of opportunity—the intellectual horizon which was impossible to the Talmudic Jew, and it is this also which gave the Children of the Exile a place in western philosophy. When we hear that the Kabbalah once fascinated some of the great minds of Christendom, it is to this only that the statement can be applied.[3] It is this, finally, which it is the purpose of the present inquiry to elucidate.[4] It should be added that

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[1] The TARGUM to the Prophets, called the official TARGUM, which passes traditionally under the name of Jonathan ben Uzziel, a disciple of Hillel the Great, in the days of King Herod, has recourse occasionally to a species of transliteration when dealing with certain obscure scriptural names. It has been referred to the third century.

[2] Both these divisions are mentioned in the MISHNA by name (CHAGIGA, xi. 2), and are said to be Secret Doctrine, but the MAASEH BERESHITH and the MAASEH MERKABAH there referred to are not a written tradition, nor does that of the written Kabbalah necessarily represent it. The ZOHAR identifies MERCABAH with the SEPHIROTH or Ten Emanations, which will be examined at a further stage.

[3] Drach distinguishes three uses of the term Kabbalah for which authority can be cited: (1) It is applied frequently by the TALMUD to the books of the Old Testament, outside the Pentateuch; (2) The rabbins apply it to the Legal or Talmudic Tradition; (3) It signifies especially the "mystic, esoteric, acroamatic portion of the Oral Tradition."—DE L'HARMONIE ENTRE L'ÉGLISE ET LA SYNAGOGUE. *Par le* Chevalier P. L. B. Drach, 2 vols., Paris, 1844, Vol. II., pp. xv–xxxvi.

[4] Some readers may think it desirable to include the division of the Kabbalah proposed by Papus in one of his publications, though it is, critically speaking, fantastic.

outside the cycle of the ZOHAR there is a considerable Jewish theosophical and mystical literature, of which the SEPHER YETZIRAH is an instance. It was this which led up to the ZOHAR, and was embraced thereby. But whether it was Kabbalistic in the sense of the latter is one of the disputes of scholarship.

The Kabbalah, in his opinion, was attributable to Moses, and the written word of Scripture is therefore naturally a part of the Tradition. We have thus : (*a*) The written word ; (*b*) The oral word ; (*c*) An intermediate portion, being rules insuring the preservation of the text, *i.e.* MASSORAH. The last is the body of the Oral Tradition ; the MISHNA and GEMARA are its life ; the SEPHER YETZIRAH and the ZOHAR are its spirit. Unfortunately Papus did nothing to elucidate and nothing to justify his thesis, and assumed, as he did too often, the most important points at issue. Moreover, the Massoretic annotations are not comprehended by the explanation offered. See TRAITÉ ELÉMENTAIRE DE SCIENCE OCCULTE, 5e édition, Paris, 1898.

BOOK II

SOURCE AND AUTHORITY OF THE KABBALAH AND THE AGE OF THE CHIEF TEXTS

BOOK II

SOURCE AND AUTHORITY OF THE KABBALAH

I.—DATE OF THE BOOK OF FORMATION

HAVING sought to distinguish the subjects proper of the Secret Tradition in Israel from certain side issues and a mass of overgrowth, we have to ascertain in the next place whether and how far we are warranted by evidence in regarding the texts which embody it as authentic memorials and its doctrines as part of a Tradition perpetuated in Israel from early times.[1] For this purpose it will be convenient to accept the literature as divisible into four classes—(1) The BOOK OF FORMATION; (2) The commentaries on that work which preceded the public appearance of the ZOHAR; (3) The ZOHAR itself; (4) The writings subsequent thereto.[2]

The report of an Esoteric Tradition in Israel did not begin to circulate through Christendom till the fourteenth century, and this, as we shall see later on, is explained by the fact that the chief collection of its archives was unknown, at least generally, in Jewry itself till about 1290, A.D. This collection is that which is termed by Kabbalists the Work of the Chariot, represented by the ZOHAR. The Work of Creation—to

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[1] It is pertinent to recall at this point what has been said in my prefatory words on the question of antiquity. The subject is approached here with that reservation in view, its determination being essential on what may be called the historical side. We must know under what circumstances the Tradition comes before us, whatever the final values.

[2] Solomon Munk, who still ranks high among French authorities on Kabbalism, tabulates the following classification in the DICTIONNAIRE DE LA CONVERSATION, *s.v.* KABBALE. (1) A symbolical portion, namely, mystical calculations, *i.e.*, THEMURAH, GEMATRIA, NOTARICON, on which refer to Book I. § 4; (2) A dogmatic or positive part, which is, in fact, concerned with the hypothesis of spiritual essences, *i.e.*, angels, demons, human souls and their transmigration; (3) A speculative and metaphysical part, namely, Sephirotic Doctrine and so forth. It is not an exhaustive classification, but there is no need to criticise it here. The Secret Tradition on its Theosophical side is not represented by a bare allusion to Sephirotic Doctrine.

which the SEPHER YETZIRAH[1] corresponds—was known, as we have some ground for believing, to at least one Christian student so far back as the middle of the ninth century, but there was no consequence attached to it for Christendom.[2] The SEPHER YETZIRAH is supposed to embody a Tradition handed down from the time of Abraham, and there is no doubt that the uncritical spirit of several centuries represented the patriarch as its author. This does not seem, however, as some modern criticism has supposed loosely,[3] to have been the view adopted universally by the Jewish learning which accepted the document. That he received and he transmitted it was held undoubtedly, but the work itself is not pretended to have been reduced to writing till after the destruction of Jerusalem, and tradition has ascribed its formal authorship to Rabbi Akiba ben Joseph,[4] the pupil of R. Joshua ben Hananiah,[5] who was himself the successor, as he was also once the opponent, of Rabban Gamaliel.[6] There is nothing flagrantly improbable in this attribution, though it reaches us late in history. Akiba was a speculator with whose notions the scheme of the SEPHER YETZIRAH was in complete accordance, and he is the reputed author of another work dealing with the mysteries of the Hebrew Alphabet.[7] In his interpre-

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[1] See THE BOOK OF FORMATION (SEPHER YETZIRAH). Translated from the Hebrew, with Annotations, by Knut Stenring, 1923. The bibliography of the text is treated at some length in an introduction prefixed by myself.

[2] Maimonides explains in his GUIDE OF THE PERPLEXED that MAASEH BERESHITH corresponds to physical and MAASEH MERKABAH to metaphysical science. They have been termed otherwise the History of Creation and the History of the Divine Throne.

[3] Dr. Edersheim, HISTORY OF THE JEWISH NATION, observes that it is properly "a monologue on the part of Abraham, in which, by the contemplation of all that is around him, he ultimately arrives at the conviction of the unity of God." 3rd ed. p. 407. So also Ginsburg says that it professes to be a monologue of the patriarch. It does nothing of the sort; but the fifth chapter mentions "Abraham our father." Of course, the legend of patriarchal derivation became stereotyped quickly. In the twelfth century, R. Judah Ha Levi speaks of "the Book of the Creation which belongs to our father Abraham."

[4] He is said to have perished in the Bar Cochba rebellion, A.D. 120, but this is wrong, and the evidence points to his martyrdom twelve years later for transgressing the edict of Hadrian against the practice of the Jewish religion. He was born A.D. 50.

[5] He was the leading Tanna of the period which followed immediately on the destruction of the Temple. The Tanna was a Teacher of the Oral Law.

[6] He was the head of Palestinian Jews at the close of the first century and in the opening years of the second.

[7] It is called the ALPHABET of R. Akiba, being the letters allegorically explained. It was printed at Cracovia in 1597, with a *Commentarius Prolixus*. See Buxtorf's BIBLIOTHECA HEBRÆA RABBINICA. Basilia, 1618–19, 4 vols. fol. An earlier edition of the Alphabet appeared at Venice in 1546. See Bartolocci, iv. 274. Karppe suggests that it was originally a method of teaching children to read. ÉTUDES SUR LES ORIGINES ET LA NATURE DU ZOHAR, pp. 108, 109. Compare the analogous proposition that SEPHER YETZIRAH was meant to serve as a Hebrew Grammar.

tation of Scripture he followed and exaggerated the principles of Hillel the Great and Nahum of Giso.[1] He promulgated, or at least gave the weight of his authority to the doctrine that "every sentence, word and particle in the Bible has its use and meaning."[2] His literary labours were also very great, for to him is attributed the arrangement and redaction of the HALAKHA. Subsequent generations were so impressed by his marvellous knowledge of divine things that he was asserted to have discovered much of which even Moses was ignorant, which, in the sense not intended, is indubitably true. If we admit the existence of a Secret Tradition in Israel, we shall not need to question that Akiba was initiated therein; if we admit the existence of the SEPHER YETZIRAH in the second century, we can imagine no more probable author for that work.[3] Nor is the date essentially disagreeable to a moderate criticism[4]; it is merely unestablished for want of overt evidence,[5] which begins only with the ninth century, when there is barely tolerable reason to infer that it may have been known by St. Agobard.[6] It is not possible from any internal testimony to fix the work as belonging to the later period, for obviously any book may be much older than the date of its first quotation, while the fact, if established, that it was known in France in or about the year 850[7] would create a

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[1] Hillel was of high authority among the Scribes and Pharisees in the days of King Herod, and is said to have been familiar with the whole Traditional Law. Nahum was the instructor of Akiba.

[2] Edersheim, HISTORY OF THE JEWISH NATION.

[3] Curiously enough, M. Nicolas admits the date necessary but not the authorship it suggests, on the ground that Akiba was a rigid and head-strong doctor of the Law and not likely to indulge in speculative lucubrations. This estimate, with which it is difficult to agree, has also the authority of Franck, on the ground that the TALMUD reproaches Akiba for his incommensurate notions of God; but Franck is possibly more influenced by his belief in the earlier origin of the work.—LA KABBALE, p. 87 *et seq.* Whether Yetziratic notions of Deity are not inadequate also is another question.

[4] It has been argued that the language of the SEPHER YETZIRAH is a Hebrew wholly analogous to that of the MISHNA.

[5] Dr. Schiller-Szinessy says expressly that the book no doubt belongs to Akiba, "both in substance and form."—ENCYCLOPÆDIA BRITANNICA, 9th ed., *s.v.* MIDRASHIM, a term derived from a root signifying to seek out or to question. Munk also takes this view in the article *s.v.* KABBALE, contributed to the ninth volume of the DICTIONNAIRE DE LA CONVERSATION ET DE LA LECTURE, Paris, 1833.

[6] The English reader may consult Taylor's translation of Basnage's HISTORY OF THE JEWS, p. 590 *et seq.* London. 1708. Agobard was Archbishop of Lyons, and wrote against trials by ordeal and other superstitions of his period. See the Abbé Migne: DICTIONNAIRE DES SCIENCES OCCULTES, vol. i. col. 32. Despite this apparent enlightenment he figures among the persecutors of Jewry. See Basnage: HISTOIRE DES JUIFS, t. v. pp. 1493, 1494.

[7] The evidence falls far short of demonstration, and is confined to two short passages in the EPISTOLA S. AGOBARDI . . . DE JUDAICIS SUPERSTITIONIBUS. In the first, the Jews are branded for their gross notions of the Deity, on the ground that they believe

presumption that it was in existence much earlier, since literature travelled slowly in those days. We must remember also that a SEPHER YETZIRAH is mentioned in both TALMUDS, in connection with the doctrine that heaven and earth were created by a mysterious combination of letters, and that Franck characterises the attempt of some modern scholarship to distinguish two works under an identical title as founded in gross ignorance.[1] If, however, we do not place the work in Talmudic times, we may concede that it came into existence within a measurable distance of the stormy period in which the great Talmudic canons reached their term.

We have to distinguish in the next place between the date which may be surmised for the treatise and that which must perhaps be attributed to the notions embodied therein. Have we any ground for believing that the doctrine of the SEPHER YETZIRAH is older than the Egyptian captivity, as its legend affirms? This question must be answered by an emphatic negative. The doctrine under notice gives prominence to the sacred and divine character of the Hebrew alphabet, and we have no warrant for supposing that the art of writing was possessed by Abraham; every probability is against it and every authority is agreed on this point. But the SEPHER YETZIRAH contains, by implication at least, the doctrine of an occult power and sanctity inherent in certain Divine Names,[2] and we know that this belief is very old in humanity, that it is found at an early period in Chaldea, Akkadia and so forth. It is ridiculous for modern intelligence, but it is of great antiquity, and as it belongs to those countries with which Israel was in contact, there is reason to

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Him to be possessed of a bodily form, having distinct members and lineaments, including organs of seeing, hearing, speaking and so forth; also that they note only one difference between the body of God and that of man who is in His image, namely, that the fingers are inflexible, because God effects nothing with his hands. It seems certain that St. Agobard draws here from the DESCRIPTION OF THE BODY OF GOD. In the second passage it is said: "Further, they believe the letters of their alphabet to have existed from everlasting, and before the beginning of the world to have received diverse offices, in virtue of which they should preside over created things."—S. AGOBARDI, LUGDUNENSIS EPISCOPI, OPERA OMNIA. *Patrologiæ Cursus Completus . . . accurante* J. P. Migne. Paris, 1851, p. 78 *et seq.* This appears to indicate an acquaintance with SEPHER YETZIRAH, though obviously misconstruing its meaning, or is alternatively a reference to Akiba's ALPHABET, the date of which in its two extant versions seems highly conjectural. The TALMUDS are also a possible source of the statement. Karppe (*op. cit.*, p. 129) affirms that St. Agobard quotes almost verbatim from the ALPHABET.

[1] On this fact Franck insists very strongly, maintaining that these references demonstrate the existence of a work reserved to a few and that this work is identical with the SEPHER YETZIRAH as we now have it.—LA KABBALE, Paris, 1843, p. 75 *et seq.*

[2] See Appendix IV.

think that it may have become part of the religious baggage of the Hebrew people long before any Master in Israel dreamed of the SEPHER YETZIRAH, the ALPHABET of Akiba, or even the MISHNA itself. Purveyors of occult reverie have attached themselves naturally and inevitably to this doctrine,[1] and we must allow that the most ancient document of Kabbalism [2] does embody in this subject something of Tradition from the past, perhaps even from the period of the Babylonian captivity, as the TALMUD itself indicates. On the other hand, we have no evidence to shew that the doctrine of the Instruments of Creation is much prior to the date of the treatise which develops it; it has no history previously, and can be placed therefore at most in Talmudic—*i.e.*, in post-Christian—times. It should be added that the SEPHER YETZIRAH is part of a considerable literature of an occult or cryptic complexion covering the period between the Talmudic Age and the first report of the ZOHAR.[3]

II.—MODERN CRITICISM OF THE BOOK OF SPLENDOUR

The commentaries on the SEPHER YETZIRAH which preceded the publication of the Zohar make no claim on antiquity, and may be reserved for consideration in their proper place later on. The alleged traces of Kabbalism in writers of known dates also prior to that event may be left in like manner till we deal with the documents consecutively. We can proceed therefore at once to the several problems connected with the BOOK OF SPLENDOUR. Chief among these

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[1] And so also, it would seem, has one elementary form of modern Christian Mysticism. See, for example, the collection entitled LETTERS FROM A MYSTIC OF THE PRESENT DAY, by an anonymous writer. Second edition, London, 1889, pp. 205–207. "We seem to have to learn the *various* names of God before we can grasp *the* Name. *The* Name grasps us, while the others are various outer courts through which we come into the Sanctuary or Name of God; in that name we find pasture wherever our outer life may take us." Compare Saint-Martin: L'ESPRIT DES CHOSES, tom. ii. 65 *et seq.*

[2] I ought not, perhaps, to omit that Mayer Lambert, one of the French editors of the SEPHER YETZIRAH, affirms that it has nothing in common with the Kabbalah, by which he understands a mysterious explanation of the Bible drawn from the letters of the text and a metaphysical theory which connects God with the world through a series of emanations of Divinity. As regards its date, he agrees that it is one of the numerous MIDRASHIM produced by the Talmudic period. It should be added that this definition of Kabbalism does not answer to the ZOHAR in any adequate or tolerable sense.

[3] See Phineas Mordell—in the JEWISH QUARTERLY REVIEW, 1913—on the tradition that SEPHER YETZIRAH was written by Joseph ben Uzziel towards the end of the fifth century.

are the questions: (1) Whether some modern criticism is right in ascribing the ZOHAR to the thirteenth century as its period, and to R. Moses Shem Tob de Leon as its author. (2) Whether we have evidence that part at least of its doctrine was in existence at a much earlier period, or, as its legend states, at the time of the Roman Emperor Antoninus.

We shall get very little help from the insight of contemporary Israel as to either point. The SEPHER YETZIRAH was known and accepted before documentary criticism can be said to have been conceived or born; and so also when the ZOHAR was promulgated it was among a mixed audience who either took or rejected it on *à priori* grounds. Those who loathed the yoke of Aristotle, which Abraham ben David Ha Levi (*ob. circa* A.D. 1126), Abraham ben Meïr Ibn Ezra (*circa* 1092–1167), and Moses Maimonides (1131–1201) would have placed on the neck of Jewry, accorded it a glad welcome.[1] All that great section of Jewry which was addicted to Astrology and Magic took it into their heart of hearts: it was neither Magic nor Astrology, but it harmonised with their peculiar aspirations. On the other hand, it was hated by the Aristotelians because it did not consort with their methods.[2] It is not till recent times that we have any intelligent defence on the part of Jewish thinkers—Konitz in 1815,[3] Franck in 1843, David Luria in 1857,[4] Munk in 1859; or, on the other hand, a strong and informed hostility, as that of Graetz [5] in Germany, to quote only one instance.

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[1] The contrariety of the two systems is best shewn by this fact. Myer says: "Its opponents were almost universally Jewish Aristotelians, who opposed the ancient secret learning of the Israelites because it was more in accord with the philosophy of Plato and Pythagoras, and indeed most likely emanated from the same sources, the Aryan and Chaldean esoteric doctrine."—PHILOSOPHY OF IBN GEBIROL, p. 12. It is the fact only which is of value: Myer's explanation may be read in the light of Book ii. § 5.

[2] "When the Saracens became the patrons of philosophy . . ., the attention paid both by Arabians and Christians to the writings of Aristotle excited the emulation of the Jews, who, notwithstanding the ancient curse pronounced on all Jews who should instruct their sons in the Grecian learning, . . . continued in their philosophical course reading Aristotle in Hebrew translations made from the inaccurate Arabic, for Greek was at this period little understood."—Gould: HISTORY OF FREEMASONRY, London, 1885, ii. 66, 67; see also 69, 70.

[3] See Isaac Myer, *op. cit.*, pp. 20 *et seq.*

[4] See his KADMOOTH HA ZOHAR, which appeared at Johannesburg at or about the date in question. It maintained that the completion of the ZOHAR was much prior to that of the BABYLONIAN TALMUD and that some of its doctrines were cited by Babylonian Geonim on the authority of a MIDRASH YERUSHALMI, which was in fact the ZOHAR.

[5] Perhaps it is more strong than it is well informed. I see no trace in Graetz of any real acquaintance with the Kabbalah, about which he writes savagely and with the indiscrimination which we connect with a savage. Thus, he terms the ZOHAR "a notorious forgery," whereas the chief notoriety concerning it is that after nearly seven

In estimating the influence exercised by the Kabbalah upon certain minds of Christendom, the SEPHER YETZIRAH must be distinguished from the ZOHAR. The former has had no influence; it was indeed introduced to our knowledge by a monk of exalted erudition and of eccentricity equally great, but it was not till the sixteenth century, and it found no sphere of operation. Some of its Sephirotic developments, the commentaries of Rabbi Abraham and Rabbi Azriel, met with a certain audience among a few men of learning; but they can bear no comparison with the appeal made by the larger cycle. For Christian students the Kabbalah was either the ZOHAR itself or it was developments therefrom, and, as we shall see subsequently, the office attributed to it was almost exclusively evangelical: that is to say, the discovery that there had existed in Israel, from time immemorial, as it was alleged, a Secret Doctrine which appeared to contain analogies and even identities with fundamental dogmas of Christianity, put the Jews so clearly in the wrong, by their own shewing, that their conversion was deemed inevitable.[1] Thus, the antiquity of the Tradition was not at that time challenged in Christendom, and again it was not a period when documentary criticism was pursued with any keenness. The fourteenth century made the grave, but yet excusable, mistake of supposing that most people wrote the books attributed to them. They accepted the claim of the ZOHAR for much the same reason that they were persuaded of the antiquity of Homer. In the existing state of scholarship to have challenged one might have opened an abyss beneath the other, and could well have included all ancient literature in a common uncertainty. Of course, as time went on and the evangelical instrument proved to be of no effect, its validity began to be challenged, but even then it was scarcely on critical grounds. So also even at the inception of the enthusiasm, some sceptical voices

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centuries of criticism scarcely two authorities can be found to agree in their estimate. Throughout this part of his history we encounter things uncertain described in the language of certitude, and things for which there is little evidence as if there were overwhelming testimony.

[1] "Some Christians have also esteemed them (*i.e.*, the Kabbalistic books and their connections) because they found them more favourable to the Christian religion than recent commentaries of the Rabbins. But they failed to consider that these same allegorical books are filled with an infinitude of ridiculous fables, and that Jewish superstition is much more clearly proved from them than are the Mysteries of our Religion. William Postel has imposed on several theologians in this matter, having pretended to find Christianity in the books of the ZOHAR."—Richard Simon: HISTOIRE CRITIQUE DU VIEUX TESTAMENT, p. 371.

were raised, but again from uncritical and predetermined motives.[1] The Christians who rejected the Zohar were like the Jews who rejected it—the latter because they were Aristotelians, the former because they were Christians, who saw no good in the Ghetto, and only the final impenitence of the lost thief in the erudition of Toledo.[2]

The credulity, or at least the disability, of early students has been atoned for amply in the spirit which has governed later critics of the Kabbalah. I must confess that in some cases they seem, after their own manner, to have prejudged the question much as that laborious bibliographer Julius Bartolocci prejudged it in the seventeenth century. It was offensive to the dignity of the Latin Church to suppose that there was a rival Tradition, full of illumination and wisdom, preserved unknown to the Church in the rejected House of Israel. By a similar sentiment it has seemed intolerable to modern notions that any cryptic literature should possess a real claim on attention. It is therefore said out of hand that the Kabbalah, represented by the ZOHAR, is a forgery of the thirteenth century. We must endeavour to comprehend precisely what is involved in this standpoint.

There are some literary fabrications which do not need a high degree of scholarship to expose them, for they may be said to betray themselves, often at every point. In the department of *belles lettres* it is sufficient to mention the so-called Rowley poems. These, as everybody is aware, were forgeries pure and simple, and their disguise is so entirely spurious that it can be peeled off without any difficulty. It is not necessary to add that they possessed their believers, and not further back than the days of the Bell edition of Chatterton, the race of Rowleyites had still a few survivals, for we find the editor describing their characteristics in terms which have a wider application than he was concerned with at the moment. A true Rowleyite, he says, is not open to

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[1] Among writers who did not permit themselves to be deceived by the alleged instrument of conversion, a high place must be accorded to Petrus Galatinus and his DE ARCANIS CATHOLICÆ VERITATIS *contra Judæorum perfidiam*, first published in 1518.

[2] The connection between Christianity and the ZOHAR once found an occasional expositor in French occult circles. Consult Stanislas de Guaita: ESSAIS DES SCIENCES MAUDITES. *I. Au Seuil du Mystère. Nouvelle édition, corrigée.* Paris. 1890. "The ZOHAR has wedded the Gospel; the spirit has fructified the soul; and immortal works have been the fruits of this union. The Kabbalah became Catholic in the school of St. John," &c. A romantic criticism, inspired by Éliphas Lévi and utterly devoid of warrant.

conviction, and the statement obtains in the case of all pertinacious defenders of spurious literary productions. The position of the Rowley MSS. is fairly paralleled by that of many occult documents, among which, as typical instances, we may select the handboks of Ceremonial Magic. There are no works which betray themselves more transparently and abundantly than certain versions of the KEY OF SOLOMON and its connections, or the SACRED MAGIC OF ABRAMELIN THE MAGE, and yet they possessed their believers in England only some decades ago, enthusiasts for the good faith of their claims to a high antiquity or a Hebrew origin, as the case might be.

There are again some fabrications which possess a certain basis in fact, over which a mass of forgery has been arranged. One ready instance in point is found in the poems of Ossian, for which there was indubitably a nucleus of floating Gaelic tradition, and it was wrought into his production by MacPherson. The result may deceive for a moment even sound scholarship, but its full exposure is only a matter of time. In this case the epic of WALLACE was fatal to the possibility of Fingal. The Latin alchemical writings attributed to Geber might be regarded as typical instances in occult literature of this form of fraud, if we could accept Berthelot's view that they have scarcely any resemblance to the Arabic originals, for such originals exist.[1]

Finally, there are certain works which may or may not be fabrications, but either they incorporate so much genuine material belonging to the department of literature which they pretend to represent, or else are constructed so skilfully that the balance of probability is poised pretty equally concerning them, and it is almost impossible to arrive, by impartial methods, at the determination of their claims. I do not know whether there is any good instance in *belles lettres* of this kind of alleged fabrication. Hogg's JACOBITE RELICS OF SCOTLAND is perhaps the nearest approach to a parallel. That collection contains undoubtedly a large proportion of genuine material, but it is suspected that the Ettrick Shepherd supplied a proportion of the memorable garner by his own skill in

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[1] See my SECRET TRADITION IN ALCHEMY, 1926, p. 117, for a note on Djaber texts which have come to light since Berthelot wrote. There is ground for believing that they—and not the texts edited by the French chemist—are the originals of the Latin Geber.

verse-craft, and criticism, though it has not concerned itself seriously, is perhaps divided fairly on the question. In so-called occult literature we have several signal examples of such suspected writing which has not been found out to the satisfaction of the impartial mind. For example, a few of the Hermetic books, which are classed by scholars as productions of the Alexandrian period, and therefore as post-Christian, are held by others to represent traditions of considerable antiquity, and I do not know that the case has been decided for all time as regards one or two of these works. But the most renowned of all the instances is that with which we are here concerned—the Kabbalah itself. Destructive criticism has maintained that its foremost work was forged by a single writer, of indifferent claims to our intellectual consideration, at the end of the thirteenth century. There is, as we shall see, no positive evidence on this point which is worth naming, and the presumptive evidence is not at all strong. There is very good proof of late writing, but the theory of the fabrication of the ZOHAR by Moses de Leon puts an almost impossible burden on the shoulders of that questionable personage, and is generally the work of writers who have not paid sufficient regard to the possible existence of much of the traditional doctrine which is summarised in the ZOHAR at a period preceding its appearance, perhaps even by some centuries.

It must be recognised therefore that Kabbalistic literature belongs to a suspected class, but how we are to regard its impeachment is a different question. In respect of material and usually as regards its motive, spurious literature belongs to the most accountable class. It falls into line readily. Where there are complex workings of the human mind, as in the ZOHAR, there sincerity is usually present. The Kabbalah is much too singular in its mechanism, and far too piecemeal in its numerous texts, to be referable to a solitary author. So far as there is evidence on the subject, that evidence tends to shew that it grew, and that in its final state it was neither wholly old nor entirely new, but doctrine more or less familiar or following from familiar doctrine.[1] These facts are in

[1] This is very nearly the position of Solomon Munk, who maintained that the ZOHAR and its connections, that is, the various tracts and fragments which enter into the compilation, are not the inventions of an impostor, but that ancient documents were used by the editor, including MIDRASHIM which are not now extant.—MÉLANGES DE PHILOSOPHIE, JUIVE ET ARABE. Paris. 1859, p. 275 *et seq.* In spite of this,

course of open recognition in the academic circles which rule general opinion. Of this Dr. Schiller-Szinessy offered perhaps in his day the best evidence when he observed that "almost all that the latest critics have said concerning the age of the various TARGUMIM and MIDRASHIM," including the ZOHAR, "will have to be unsaid." [1]

III.—THE DATE AND AUTHORSHIP OF THE BOOK OF SPLENDOUR

The theory which accounts for the ZOHAR on the ground that it was written by Moses de Leon in the latter half of the thirteenth century does not depend merely on internal evidence: it is not exclusively an inference made by modern criticism from allusions to late events found here and there in the work; it is not a presumption arising only from an alleged fact that the Spanish Jew who is suspected of the splendid imposture lived by transcribing copies of it; [2] that it had never been heard of previously; or that the original MS. from which R. Moses claimed to have drawn has never come to light. It is based upon supposed evidence which claims to be contemporary, or thereabouts, with the appearance of the ZOHAR itself. It may be highly probable that in the absence of such testimony, if it could pass muster, the same point would have been reached independently; but the fact remains that, supposing the evidence has been construed rightly, then the chief charge against the ZOHAR is not a discovery of modern criticism at all; it transpired without being sought for, and hence the case against the work is based both on external and internal grounds. It is not therefore at

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Munk did not consider that the ZOHAR, at least in its present form, was anterior to the seventh century, but rather that the Kabbalistic developments which it represents took place in the thirteenth century, and were either influenced by Gebirol (1021–1070) or by sources common to both.—*Ibid.* pp. 276, 277.

[1] See the article on MIDRASHIM in the ninth edition of ENCYCLOPÆDIA BRITANNICA, already cited.

[2] It is accepted as such by all critics who depend on the account of the ZOHAR given in the SEPHER YUHASIN, but it seems to me that the statement has an air of fable. The ZOHAR is a very large work, and Moses de Leon must have employed a staff of copyists in order to transcribe it frequently. There is no evidence, however, that he employed any one; but if he worked single-handed, he could not have "made large sums," as alleged, by so slow a process. It has been suggested alternatively that he profited much by the patronage of wealthy Jews, to whom he dedicated his books; but as to this there is no conclusive evidence. It is merely an inference from the fact that he addressed several other works to co-religionists who were, *ex hypothesi*, his patrons.

first sight a weak case and must be sketched fully and frankly, that I may not be accused of any bias in the matter. At the same time it is my purpose to shew that the indictment breaks down altogether.

Let us dispose first of all of the alleged external evidence. In the year 1566 there appeared in Hebrew at Constantinople a work entitled SEPHER YUHASIN, or BOOK OF GENEALOGIES, by R. Moses Abraham ben Samuel Zakut, who belongs to the second half of the fifteenth century.[1] Its point of view with regard to the ZOHAR is that the splendour of that work is truly an illumination of the world; that it contains deep secrets of the Law and of concealed Tradition in Israel; that it is conformed to the truth as regards both Written and Oral Law; that it embodies the sayings of R. Simeon ben Yohai, of the period of the Emperor Antoninus, under whose name it appears, but is really the work of his disciples; and that, finally, it did not become public till after the death of Nahmanides, namely, the second half of the thirteenth century.[2] It is therefore obvious that R. Moses Abraham must not be classed among those who opposed the ZOHAR, as some modern critics have attempted to shew.

It will seem almost incredible that in this work, which so defends the ZOHAR, a narrative should be found which appears to represent it as an imposture devised from mercenary motives by Moses de Leon, otherwise, Moses ben Shem-Tob; yet such at first sight is the case, and as such it has been accepted by those who impeach the work. The explanation is in reality simple; the narrative in question is a fragment, and the proof that its missing conclusion is really to the credit of the ZOHAR, and exculpatory as to the transcriber of that work, resides in the fact that the person whose adventures it relates became assured subsequently that the ZOHAR was not a splendid forgery, seeing that he embodied some of its principles in one of his own treatises. The most biassed of modern critics, Dr. Graetz, admits the force of this fact.

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[1] That is to say, to the reign of Ferdinand and Isabella. He was a Jew of Salamanca, but he taught at Saragossa. When the edict of expulsion was published he retired into Portugal and was appointed Royal Historiographer by King Emanuel. The YUHASIN embraces the entire period between the creation of the world and the year 1500 A.D. It was in great repute among Latin bibliographers of Kabbalism and is cited continually by Bartolocci.

[2] Moses ben Nahman Gerondi, the Spanish Talmudist of Gerona, called also Ramban and Nahmanides, died in Palestine, *circa* 1270.

The narrative is concerned with the adventures of Isaac de Acco [1]—a disciple of Nahmanides—who laid claim to the performance of miracles by a transposition of Hebrew letters according to a system which he pretended that he had learned from the angels. It will be seen that he was therefore a visionary, unless a rougher criticism be held to apply. In any case, he was at Novara, in Italy, about 1293, when he heard that a Spanish Rabbin was in possession of the original ZOHAR MS., and, being very anxious to see it, he made a journey into Spain. He learned there by report that the erudite Moses Nahmanides was said to have transmitted the book to his son in Catalonia from Palestine,[2] but that the ship which bore it was driven by wind to Aragonia [3] or to Catalonia, and the precious volume came into the hands of Moses de Leon. At Valladolid Isaac de Acco made the acquaintance of the latter, who declared upon oath that he was in possession of the MS. and that it was at his home in Avila, where he would exhibit it to Isaac. They undertook a journey together with this object, but Moses de Leon died at Arevolo on the way.[4] His companion proceeded to Avila, and there prosecuted his inquiries among the relatives of the deceased. By one of these, namely, by David Rafon of Corfu, he was informed that Moses de Leon had been a spendthrift who derived great profit from his writings,[5] but neglected his wife and daughter,[6] while as for the ZOHAR he had made it up out of his own head. How far Isaac was impressed by this testimony does not appear explicitly; but he next had recourse to a wealthy Rabbin of Avila, named Joseph, who communicated with the widow and daughter of Moses, offering for the maiden the hand of his son and a substantial dowry if they would produce the original MS. of the ZOHAR. The women had been left in poor circumstances, and there was every reason to suppose that they would comply gladly. They concurred, however,

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[1] *I.e.*, Acre, besieged by the Sultan of Egypt in 1291. Isaac was one of the Jewish refugees from that city, and seems to have suffered imprisonment for a time.

[2] It is curious that the disciple should first learn that his master was in possession of such a treasure by a floating rumour from a great distance.

[3] The reference is probably to Alicante, as Arragon has no seaboard.

[4] So far the account represents Moses de Leon as acting with sincerity in the matter.

[5] It is obvious that the statement has no evidential character.

[6] There is evidence, on the contrary, (1) that when elected Rabbi of the Synagogue at Avila, his poverty was such that he could not defray the expenses of the journey, and (2) that his emoluments in that position did not enable him to support his family.—See SEPHARDIM, or the *History of the Jews in Spain and Portugal*, by JAMES FINN, 1841, pp. 303, 304.

in affirming that there was no such MS., that the dead man had composed the work out of his own head and written it with his own hand.[1] His quest having thus failed, Isaac de Acco left Avila and proceeded to Talavera, where he met with R. Joseph ben Todros, and Jacob, a pupil of Moses, both of whom, in reply to his inquiries, affirmed that the genuine ZOHAR was in the hands of Moses de Leon, as they had proved conclusively. The nature of the proof does not appear, and the account of Isaac breaks off abruptly in the middle of a sentence describing some testimony which he received at Toledo as to an ancient Rabbin, named Jacob, who had "testified by heaven and earth that the book ZOHAR, of which R. Simeon ben Yohai is the author * * *."

I have passed over purposely in this brief account several minor details which have awakened suspicion as to the honesty of the narrative, for it is unnecessary to confuse the issues. The point is that it closes with a solemn testimony to the authenticity of the ZOHAR, and by the course which he took subsequently Isaac de Acco must have concluded to abide by this. Assuming that the narrative is authentic, the evidence which was set aside as insufficient by the one person who has recorded it cannot be accepted by impartial criticism unenforced by other considerations. So far therefore as the account in the SEPHER YUHASIN is concerned, it is not proved that Moses de Leon wrote the ZOHAR "out of his own head."[2] R. Moses Abraham himself mentions an opinion that he did produce it under the guidance of the Writing Name, *i.e.*, by angelic revelation; but I do not conceive that it is necessary to discuss this possibility.

The state of the case as it stands is confused, and most persons who have taken part in the controversy have been led into more or less contradiction. Those who have regarded

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[1] Hence he did not employ transcribers, and whatever price he may have obtained for copies of the work he could not have multiplied many. If assiduous, he could have had no time for squandering; if idle, no money to spend. Moreover, he must have had a copy of his invention from which to make his transcripts and there would have been that at least in the house, to be shewn and seen.

[2] Outside this document there is, moreover, no proof, so far as I am aware, that he was even connected with it as transcriber. If, however, he did act in this capacity, and as its editor, codifier, or what not, it is desirable to point out that the antiquity of the ZOHAR is not certified for this reason. Finally, speaking still under correction, the YUHASIN is the one authority by which we can fix so important a date as the death of Moses de Leon. Who was the Rabbi of this name and place, for whom Samuel, son of Isaac, transcribed a copy of the MOREH, *anno* 1452, which copy is still preserved in the Günglung Library, Paris? It is numbered 771, according to Friedlander's preface to the third volume of his version of Maimonides, p. xiv.

Moses de Leon as nothing more than a transcriber have had to reckon as they could with certain damaging references to late events which are found in the ZOHAR, and their explanations are often quite worthless; those who regard the transcriber as the concealed author have had to meet as they might the extreme difficulty of supposing that such a collection was the production of one individual, and that individual Moses de Leon. Their explanations also are of little value and are for the most part ingenious or other assumptions.

The internal evidence against the ZOHAR may be reduced under the following heads:

(1) It refers to the vowel points which are alleged to have been invented in post-Talmudic times.[1] (2) It quotes or borrows from a book entitled the DUTIES OF THE HEART, written by a Jew of Saragossa,[2] about the middle of the eleventh century. (3) It mentions two kinds of Phylacteries, or Tephilin, which fact is supposed to prove the late origin of the entire work.[3] (4) It quotes authorities posterior to its alleged period. (5) It is written in Aramaic, whereas at the period to which it is ascribed—meaning presumably that of R. Simeon—Aramaic was the vernacular, while Hebrew was made use of in religious writings.

These difficulties are met by defenders of the ZOHAR in the following way:

(1) The vowel points are not the invention of times posterior to the TALMUD; the proof is that they are mentioned in the TALMUD, and there is no question that this work is long anterior to the thirteenth century, being the period of Moses de Leon. In the TALMUD they are said to have been a rule given to Moses the Prophet on Mount Sinai.[4] The pre-

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[1] Elias Levita, a German Jew of the sixteenth century, was one of the first to affirm the late institution of the points, which he ascribed to the Jews of Tiberias about the beginning of the sixth century. In reply to this it has been advanced that at the period the schools of Judæa had been closed, and that Jewish learning was then centred at Babylon (see David Levi: LINGUA SACRA, part i. c. iii. § 1, London, 1785). Ginsburg, however, adopts the theory of Levita, subject to the modification that they were introduced by the Karaite, R. Mocha, at the end of the sixth century. David Levi, on the other hand, makes their reception by the Karaite Jews a proof of their antiquity, because they were "professed enemies to tradition and innovation." Unfortunately, there are no pointed Hebrew MSS. prior to the tenth century.

[2] R. Behai ben Joseph Ibn Bakoda.

[3] For a general description of the TEPHILIN, see Basnage: HISTOIRE DES JUIFS, tom. iii. pp. 752 *et seq.* Any dictionary will tell the unversed reader that the Phylactery was a strip of parchment inscribed with certain passages from the Pentateuch. It was worn on the forehead, otherwise on forehead and arm, during prayer.

[4] Treatise NEDAREEM, also BAB. MEGILLAH, BAB. BEROCOTH, and BAB. ERUBIN.

Christian existence of the point system, with the exception of a very few cases occurring in the Pentateuch, which, moreover, are not vowel-points, this is one thing, and must be left to those who affirm it; its existence in early post-Talmudic times [1] is another, and all that is required in the present case to destroy the validity of this objection to the reasonable antiquity, as affirmed, of the ZOHAR.[2]

(2) The treatise on the DUTIES OF THE HEART is certainly a work of the eleventh century, but it is advanced that its author himself borrowed from the ZOHAR in an early form, the existence of which is traceable, from Talmudic references, under the name of MIDRASH of Rabbi Simeon ben Yohai.[3] It is said also that the author was a contemporary of Rabbi Abraham, who wrote a commentary of repute upon the BOOK OF FORMATION, but this personage, identified by some dreamers as the pretended instructor of Nicholas Flamel in the secrets of Alchemy, died at the close of the twelfth century. We may choose as we please between the alternatives offered, but the fact remains that the ZOHAR contains matter which is found in a work belonging to the eleventh century.

(3) The existence of two kinds of Phylacteries arose through a difference of rabbinical opinion as to the Scriptural passages to be used on them. The question is whether this difference of opinion occurred in the eleventh century and later, or whether it originated in earlier Talmudic times. Certain statements and inferences therefrom are set forth by defenders of the ZOHAR in support of the second view; but the use of two kinds of Phylacteries before the tenth century has not been demonstrated.

This at its value is, moreover, the testimony of the ZOHAR, obviously reproducing current legend, or borrowing from the traditional storehouse of the TALMUD.

[1] See David Levi, *op. cit.*, who says that in several places of the BABYLONIAN TALMUD mention is made of "the distinction of the accents, and, in particular, of the accents of the law, which might be shewn and pointed at by the hand, consequently they must be visible marks or figures, and are to be understood both of the vowel points and accents." Though belonging to an early period of the controversy, Levi's defence is still worth reading. Basnage, tom. ii. p. 763, refers the invention to the eleventh century.

[2] The commentary of St. Jerome on Jeremiah has been regarded as positive proof that the vowel signs were not in existence at his day. A critical dissertation on their antiquity will be found in MÉMOIRES DE LITTÉRATURE DE L'ACADÉMIE DES INSCRIPTIONS ET BELLES LETTRES, *Tome* XX., pp. 22 *et seq.* It tends to prove that vowel-points existed in the middle of the third century A.D.

[3] According to Jellinek the great classic of the Kabbalah has passed under three names: (*a*) MIDRASH of Rabbi Simeon ben Yohai; (*b*) MIDRASH: Let there be Light! (*c*) ZOHAR, *i.e.*, Splendour or Light, after Daniel xii. 3.—DIE KABBALA, *oder die Religions philosophie der Hebraëi von Franck.* Leipsic, 1844. The MIDRASH is a symbolical narrative or account.

(4) The citation by the ZOHAR of late authorities belonging to the Amoraim school is met by representing it in its extant form as the growth of several centuries, which is true of much early Hebrew literature, canonical or not. The indirect strength of this view is considerable; but it is weakened by its supporters when they attempt to argue that had the ZOHAR been forged by Moses de Leon he would have avoided the citation of later authorities. The history of literary impostures points wholly in the opposite direction, and the objection demonstrates quite clearly that the work as we have it is later than its latest authority. For it to be otherwise is impossible. How the late authorities came to be included is a distinct matter.

(5) When Isaac de Acco set out on his quest for the original MS. of the ZOHAR, he is recorded to have said: "If it be written in the Jerusalem idiom it is genuine, but if in Hebrew it is not." The value of an objection to the ZOHAR founded on its use of Aramaic is here exhibited by the express statement of a Jewish witness referred to the thirteenth century.[1] It is argued furthermore, by its defenders: (*a*) That Aramaic is the language of the Targums, which are mystical; (*b*) That the uncanonical language is used to increase the symbolism, but this may be regarded as a subtlety; (*c*) That supposing the antiquity of the ZOHAR, the scribe of R. Simeon ben Yohai was undoubtedly the Rabbi Abbah whom it mentions, and he as a Babylonian must have been thoroughly conversant with Aramaic;[2] (*d*) That supposing the ZOHAR to be a forgery produced by Moses de Leon, he was more likely to have written it in Hebrew, which is the language of his other books.[3]

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[1] Compare the article *s.v.* MIDRASHIM in the ninth edition of the ENCYCLOPÆDIA BRITANNICA, by Dr. Schiller-Szinessy, Reader in Talmudic at Cambridge. "The ZOHAR was begun in Palestine late in the second or early in the third century, A.D., and finished at the latest in the sixth or the seventh century. It is impossible that it should have been composed after that time and before the Renaissance, as both language and contents clearly shew."

[2] There is no evidence for the editorship of R. Abbah, but if anything Zoharic was committed to writing in the second century there might be ground for accepting the express statement of the LESSER HOLY SYNOD that the recorder was the son of R. Simeon, obviously and of course in respect only of that particular text.

[3] On the entire question compare Munk: MÉLANGES DE PHILOSOPHIE, JUIVE ET ARABE, pp. 280, 281. "The Aramean dialect of the ZOHAR is not that of Daniel and Ezra, of the Chaldaic Paraphrase of Onkelos and Jonathan, of the Targums, the Talmuds, the MIDRASHIM or the *Gueonîm*, but an incorrect and most corrupt mixture of all." Munk also sees traces in the ZOHAR of unfamiliarity with the language used. By this a double and altogether intolerable burden seems placed on the shoulders of its reputed forger. The question raised by Franck in 1843 remains still pertinent and still

From these objections and these answers the general conclusion must be that the internal evidence for the late origin of the bulk of the ZOHAR as it stands is not of any real force. The two tabulations have by no means exhausted the difficulties or the counter-evidence, as to which, even at the present day, Franck is in many cases the best and certainly the most lucid expositor.[1] Putting aside the alleged absence of Christian influence, if not of all reference to Christianity, his remarks on the absence of Aristotelian influence, and some points of the argument from the dialect in which the work is written, seem to possess as much force as they did originally in 1843. But the strength of the case in favour of the ZOHAR is also the strength of the chief objection against it. It does quote later authorities, but this may exhibit that it grew like the Talmudic writings and several of the canonical Hebrew books. It has been well urged that if contemporary with the TALMUD, the latter ought to have mentioned it, and it is replied that it does, not, however, under the catchword of its late name, but by the title of the Secret Learning, and by other titles which have been mentioned in this section. It would exceed my province to pursue the subject further. The minute considerations are of course highly technical, and there are some on both sides which it is wise to abstain from pressing. One of these is the argument that Moses de Leon was an unlikely person to have written such a work as the ZOHAR, because he was intellectually and morally unfit.[2] I have noted that he was unlikely, but possibilities of this kind can only be determined by the event. Many great books

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unanswered :—How could Moses de Leon at the beginning of the fourteenth century treat matters of the most elevated order in an idiom which the most distinguished scholars had been for so long content merely to understand and which, on this hypothesis, had not produced a single work capable of serving him as a model ?—LA KABBALE, p. 104.

[1] On the opposing side there is negative force at its value in one contention of Karppe (*op. cit.*, pp. 307, 308). He cites Juda Hadessi and his ESHKOL HAKOFER, written in 1148 and exhibiting vast knowledge of Jewish religious and philosophical tendencies. It inveighs bitterly against the anthropomorphisms of the Talmudists and cites everything of this nature in rabbinical literature, but it says no word about the ZOHAR, the inference being that if this great and occasionally most anthropomorphic collection had been in existence at his period Juda Hadessi must have known and could not have failed to cite it.

[2] Dr. Schiller-Szinessy shews that he was proud of the authorship of his books, and hence unlikely to conceal his hand in the composition of any ; but this argument also must not be pressed too far. The same writer terms him an inferior Kabbalist, and it seems admitted on all sides that his original books are poor in quality. From these works Jellinek has extracted passages which are parallel to others in the ZOHAR and some critics have thence concluded an identity of authorship. In any other branch of research such parallels would be held to prove nothing.

have been produced by those who were antecedently improbable, and after all, at the best, we know Moses de Leon only through his other writings and the alleged testimony of a hostile relative. There is no doubt that the ZOHAR was to some extent sprung upon the Jewish people at the period of its appearance. The manner of its reception was not unmixed; it received the kind of welcome which would be given to a work which may have been old as regards its materials, though unfamiliar—less or more—in its form, and this is sufficient to account for any silence of previous authorities, while in the shaping of those materials and the impressing of that form the individual who is supposed to have multiplied copies may have had a hand.[1]

IV.—THE AGE OF ZOHARIC TRADITION

It must not be supposed that the field of criticism is occupied entirely by a hypothesis of unmixed fraud, or that this hypothesis has fastened always upon the same person.[2] The most favoured delinquent is, of course, Moses de Leon, because he is reported to have circulated the ZOHAR, but occasionally he appears as the tool of other conspirators. Thus, Samuel Cahen maintained that the Zoharic writings were composed by a convocation of converted Rabbins, assembled for the purpose in a Spanish monastery, employing Moses as their publisher, and hence the Church itself might almost figure as

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[1] And by those who accept this view it is considered that he interfered only to disfigure it. The view itself is not to be regarded as advanced altogether on my own behalf, for I have done little more than summarise and deduce from intimations on the part of apologetic writers, without feeling that it can be satisfactory to either side. A long debate is possible on the nature of alleged materials which were or might be old; while if admitted as of fact, it does not follow that they give evidence of a Secret Tradition corresponding to that of the ZOHAR and perpetuated by reception from an early period. Some things were obviously familiar, including Yetziratic notions, and developments therefrom would have been welcome to certain rabbinical minds. It may be noted that the JEWISH ENCYCLOPÆDIA, *s.v.* ZOHAR, concludes that the text originated among Persian Jews of the eighth and following centuries. But the same epoch-marking work has a yet longer study, *s.v.* CABALA, from which it may be gathered (1) that the testimony of Joseph ben Judah in the second half of the second century seems to indicate the existence of an esoteric doctrine at that time in the world of Jewry and its connection with the name of Johanan ben Zakkai, who lived before and after the destruction of Jerusalem; (2) that the apocalyptic literature "belonging to the second and first pre-Christian centuries contained the chief elements of the Kabbalah"; (3) that one thousand years before the supposed date of SEPHER YETZIRAH the BOOK OF JUBILEES offers a cosmogony based like that on the letters of the Hebrew Alphabet.

[2] Basnage is inclined to refer the original ZOHAR to the tenth century, and, following Bartolocci (BIBLIOTHECA RABBINICA, t. iv. p. 82), represents Moses de Leon as in possession of several exemplars, which he amplified.—HISTOIRE DES JUIFS, t. ii. 781; t. v. 1775, 1776.

an accomplice.[1] Others, like M. H. Landauer,[2] argue that the true author was Abraham ben Samuel Abulafia,[3] while the voice of Graetz was raised in favour of the school of Abraham ben David of Posquière—who belonged to the twelfth century.[4] Isaac the Blind of Narbonne [5]—*ob. circa* 1219—is also a favoured name, and to him it seems indubitable, in any case, that Kabbalism owed something of development and of impulse. Meanwhile this extreme opinion in all its varieties is balanced by counterviews which also denaturalise the literature. It may be suspected therefore with reason that on both sides there is an error of enthusiasm: there are the children of intelligence who look to find the Secret Doctrine of Judea a mere transcript from that of Egypt, or whatever land is for them the well-spring of all truth and all truly sacred knowledge. These remember, for example, that Abraham was in Egypt, and, accepting at once the fairy-tale attribution of the BOOK OF FORMATION to the patriarch, conclude that this document is older than the RITUAL OF THE DEAD. It is useless to reason with those whose confidence is not shaken in the face of impossibilities, whose imagination can bridge all gulfs in evidence by fantastic suppositions. On the other hand, there is the crass criticism which rules off a literature by a single stroke of the pen into the region of forgery and imposture, as it rules off all psychical phenomena into that of imposture or hallucination. It does not matter that this criticism is always in disgrace. It proved Troy town to be solar mythos till Troy town was excavated; it undermined, as it believed, the Book of Daniel till fresh archæo-

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[1] At the opposite extreme was Christianus Schœttgenius in his considerable work, HORÆ HEBRAICÆ ET TALMUDICÆ *in Theologiam Judæorum Dogmaticam antiquam et orthodoxam de Messia impensæ*, 2 vols., Dresden and Leipsic, 1733, 1742. See vol. ii. *Rabbinicorum Lectionum Liber Secundus*, c. ii., *docens R. Simeonem filium Jochai, auctorem Libri Sohar, Religionem fuisse Christianam*. There are eight heads to the argument, the most important being that the ZOHAR contains the precise, orthodox doctrine concerning the Messiah and His divine and human nature, and this not in one place or mysteriously, but in many and openly. As regards Samuel Cahen, I know his fantastic story at second hand only and have failed to trace its source, but it is buried somewhere in what is called his "Great French Bible."

[2] He maintained the apocryphal nature of the Isaac de Acco story and that the ZOHAR did not come into general knowledge till a much later period. See ORIENT LIT., vi, 710–713, 1845–46.

[3] A prophet and Messiah of his period, A.D. 1240–1291, who is said to have termed his system "a prophetical Kabbalah."

[4] He has been described as the chief Talmudic authority of his period in Southern France, but most of his works are lost.

[5] That is, Isaac ben Abraham, referred also to Posquière. He has been termed "father of the Kabbalah," and is supposed to have conferred on the Ten SEPHIROTH those names by which they are known.

logical discoveries cast it into the pit which it had dug. It is truly not less stupid, and it is far less engaging, than the opposed excess.[1]

The antiquity of the Zohar does not depend so much upon the date of its documents as on that which may belong to its Tradition.[2] It is clear that the speculations, for example, of mediæval Rabbins, referred backward in virtue of a fabulous claim to the dawn of the Christian era, are in a worse position than the HIERARCHIES of pseudo-Dionysius, and that their importance, if any, will differ in kind rather than degree from that which must attach to a Tradition which interlinks with the far past.[3] We are therefore more concerned in ascertaining the state in which modern criticism has left the content of the ZOHAR than the form in which it is presented to us. The early students of the work, who accepted and defended its antiquity, did not make this saving distinction, and in many instances modern hostility does not make it either. Upon the surface of the history of Kabbalistic criticism the first presumption is, of course, unfavourable to any hypothesis of antiquity, because this would seem to have been admitted in days when scholarship was equipped insufficiently for the determination of such a question. In the light of fuller knowledge it will be thought that the claim has lapsed, or remains only as a pious belief prevailing among an uncritical minority, a few persons being always found whose mental bias predisposes them to the defence of exploded views. It happens, however, in the present case that an indiscriminate rejection is not much less superficial than an overcredulous acquiescence in a non-proven claim. Moreover, the history of debated questions of this kind teaches another lesson, and the closest approximation to truth is found usually in the mean of extreme views. Now, in the history of Zoharic criticism we find that the old students not only accepted the claim of the Tradition to antiquity, and were disposed to understand the

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[1] In Kabbalistic criticism its typical representative is Graetz, and one can scarcely conjecture by what principle he was guided in his estimate of Moses de Leon. It is the height of exaggeration, the account in the YUHASIN transcendentalised till it almost exceeds recognition.

[2] According to Edersheim in his JEWISH SOCIETY AT THE TIME OF JESUS CHRIST, "there existed indubitably" at this epoch "a mass of doctrines and speculations which was concealed carefully from the multitude" and even, he adds, from ordinary scholars. He says also that it bore then, as it bears now, the name of Kabbalah.

[3] It should be added, however, that their importance and validity might be so great and unchallengable that the question of their date would pass into the background.

genealogy more or less literally, but that further they regarded the books which contain both as belonging to certain dates and produced by certain writers without much suspicion, on the simple authority of the literature.[1] Later scholars, on the other hand, having found something to countenance the modern origin of the documents, have overlooked frequently the possible antiquity of their Tradition. The question of this antiquity as something which calls to be surveyed apart from the date of publication will explain what I mean by possible moderate and middle views in which the truth should be sought. If we fail entirely here we may regard the case as closed, it being understood that essential values in respect of *Theosophia Mystica* remain over.

I believe that a careful and unbiassed comparison of all the evidence will lead us to conclude that there are elements of old doctrine in the ZOHAR: their exact antiquity is, in part, highly speculative, but it is quite sufficient to invest them with considerable interest, from this point of view only. Like the SEPHER YETZIRAH, some of it may be even referable to a comparatively remote period. I refer here to Yetziratic notions concerning the virtue of Divine Names, for this also is found in the ZOHAR, as it is found abundantly in the TALMUD: a residuum of its teaching concerning angels and demons may be also an inheritance from Babylon. All this, however, is the negligible part of the ZOHAR, as it is the negligible, if curious, part of Talmudic literature. With regard to the Scriptural exegesis which constitutes so large a portion of it, we shall not offend possibility by supposing that some of it may be an obscure transmission from Talmudic times.[2] If we take the hints and references found in the Talmuds to the existence of a Mystical Tradition, and follow them through the large mystical literature which intervened

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[1] Some modern ecclesiastical historians, for no solid reason, incline to this view. Thus, we have in Dean Hook's compilation, A CHURCH DICTIONARY (fourteenth edition, London, 1887), the statement that the chief Kabbalistic author was Simeon ben Yohai, and also that most of the heretics in the primitive Christian Church fell into the vain conceits of the Kabbalah, particularly the Gnostics, Valentinians and Basilidians. There is perhaps no more warrant for the second than the first view, but it has been advanced warmly, as readers of Matter's HISTOIRE DU GNOSTICISME and of King's GNOSTICS will not need to be told. It is understood, however, that the day of these works, in so far as the second can be said to have had a day, has some time ceased to be.

[2] In other words, we may follow the learned author of the article on the MIDRASHIM in the ENCYCLOPÆDIA BRITANNICA, who says that the nucleus of the work is of Mishnic times and that R. Simeon was its author in the same sense that R. Johanan was of the PALESTINE TALMUD, namely, that he gave the first impulse to its composition.

between those works and the ZOHAR as we now have it, we shall be led not to the conclusion of the mere occultist and dreamer, that there was a great body of Secret Doctrine which became revealed gradually, but that there was a kernel of Tradition which was planted in the secret heart of Israel, which many watered and fostered, till the growth at length put forth, not without something of transformation and of suddenness, the strange flower of the ZOHAR. As regards form its most ancient part is probably the BOOK OF CONCEALMENT, but it is entirely improbable that any conspicuous portion could have existed in writing till after the sixth century, while the growth of most of it is probably much later and subsequent to the latest date which can be ascribed to SEPHER YETZIRAH.[1] It is advanced, as we have seen, by its defenders that the ZOHAR is a subject of reference in several texts both of the BABYLONIAN and JERUSALEM TALMUD under the name of the MIDRASH of Simeon ben Yohai, and the parallels between Talmudic sayings attributed to this Rabbi have been compared with the extant work in order to exhibit their identity. The existence of a text entitled MYSTERIES OF SIMEON BEN YOHAI before the middle of the eleventh century and possibly much earlier, is acknowledged by Dr. Graetz. It is reasonable therefore to conclude that early written and oral materials entered into the composition of the ZOHAR as we now possess it.[2] This is the most that can be urged, and this is sufficient to prove that no one person wrote it out of his own head.[3]

It must be confessed, on the other hand, that the legend

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[1] I put forward this hypothesis because Dr. Schiller-Szinessy has not stated his reasons why it is impossible that it should have been later than the seventh century, and subject to the conclusiveness of those reasons. We may speculate what Dr. Szinessy would have thought of Israel Zangwill, had he read the epilogue to the CHILDREN OF THE GHETTO, in which it is remarked casually that the ZOHAR was "forged by a Spanish Jew in the thirteenth century." By the way, are copies of the ZOHAR likely to be found in a small room, used as a synagogue, outside Jerusalem and so poor that it is bare even of seats?

[2] An interesting article by M. Nicolas in Lichtenberger's ENCYCLOPÉDIE DES SCIENCES RELIGIEUSES, t. xi. *s.v.* CABALE (Paris, 1877), regards it as certain that the philosophical speculations which compose the Kabbalah generally began to form during the century which preceded the Christian era; but they were oral, imparted to a few only, and under the seal of secrecy. Unfortunately, the article is not trustworthy, representing, as it does, the AIN SOPH doctrine to be part of the SEPHER YETZIRAH.

[3] Compare Blunt's DICTIONARY OF DOCTRINAL AND HISTORICAL THEOLOGY, which argues that the variety of style and the disjointed character of its contents shew that the ZOHAR is the growth of ages. But Blunt's work indicates no real acquaintance with the Kabbalah and its criticism.

which attributes its origin to R. Simeon ben Yohai seems to have made an unfortunate choice, for this great authority of the TALMUD represents a reaction against the tendencies attributed—rightly or not—to R. Akiba, and there is some evidence for believing that he did not investigate the hidden meaning of Scripture, but rather its rational principles. He is described by a modern writer as cold, exclusive and stoical. At the same time, if we accept the existence of a genuine Tradition which became incorporated in the ZOHAR, it is difficult to reject its leading and central figure.[1]

If we turn now for a moment to the unequipped standpoint of so-called modern occultism we shall see that so far we have no warrant for connecting the chief cycle of Kabbalistic literature with the high antiquity to which occultists incline.[2] While we leave them once more in full possession of the alleged virtue inherent in Divine Names, and perhaps with some elements of legend concerning angels and demons, we are forced to take all that remains a considerable distance into the Christian era. But the ZOHAR, although it embodies the entire content of Kabbalistic doctrine, is not the sole nor the earliest storehouse of that doctrine, and we have next to consider whether the antiquity of the metaphysical Tradition is to be inferred from its points of contact and correspondence with other theosophical systems which have prevailed in the past.

V.—ALLEGED SOURCES OF KABBALISTIC DOCTRINE

On the basis of considerations so far enumerated, it would appear that we are warranted in regarding some part at least of the materials incorporated by the ZOHAR as earlier than

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[1] The author of the article CABALA in Herzog's REAL ENCYCKLOPÄDIE takes a middle view, namely, that the ZOHAR is not the work of Moses de Leon, nor is it of R. Simeon's period, though its doctrines are referable to him. It was completed in the eighth century. The evidence adduced for this view seems inconclusive, so far as the article is concerned.

[2] Take, for example, the following typical instance of the exaggerations which have found currency on this subject. "The origin of the Kabbalah is lost in the night of of time. Is it of India or of Egypt? We do not know; but it is certain that to Egyptians and Indians it was alike known. Pythagoras returned with it into Greece after his travels in the East, then the region of the light. One asks vainly whether its first revelation was divine or the product of inspiration."—Desbarrolles: LES MYSTÈRES DE LA MAIN, 14*me édition*, Paris, *n.d.* Desbarrolles knew nothing of the Kabbalah, but he reflected his friend Éliphas Lévi, who claimed knowledge but wrote frequently in the same distracted strain.

the period of their promulgation. We cannot say whether the SEPHER YETZIRAH is much anterior to the ninth century.[1] But both works are in connection with Talmudic times and, within the limits of the Christian centuries, there seems therefore to have been an esoteric tradition in Israel.[2] Whether it existed prior to Christianity itself is the next concern of our inquiry. At this point the difficulties begin to multiply, because the range of research is exceedingly large, and it has been covered in every direction by successive generations of hardy speculators. We must proceed step by step and shall do well to begin first of all by a general survey of the subject.

The doctrines of the Kabbalah have been referred for their origin to almost every philosophic and religious system of antiquity, and its points of alleged correspondence with each have been tabulated with some care. They have been derived from Akkadia, from India, from China, from ancient Egypt,[3] from Platonism and Neo-Platonism, from the categories of Aristotle, from early Christian Gnosticism.[4] The most reasonable conclusion which can be drawn, I think, from all this rival evidence—in so far as it can claim the term—is that it is not derived from any one of these sources specifically and exclusively, but rather that the human mind, when engaged on certain fundamental and perhaps insoluble problems of the universe, tends independently to reach conclusions that are similar and may even wear sometimes an aspect of literal identity; that the Kabbalah is largely an outcome of such

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[1] But we can say that one of the most pronounced opponents of Jewish Theosophy assigns it to early Gnostic times.—See Grätz: GESCHICHTE DER JUDEN, 11 vols., 1853–1870.

[2] One of the most credulous and also most pretentious exponents of the English school of Kabbalism in a debased occult interest states that, according to Hebrew Tradition, the doctrines of the oldest portions of the ZOHAR are antecedent to the Second Temple.—W. Wynn Westcott, SEPHER YETZIRAH. Translated from the Hebrew. Second edition. London, 1893. A third edition has been published recently, since the decease of the author.

[3] This is the view which obtained most widely among French occultists. "It is in Egyptian science," says Stanislas de Guaita, "carried from Mitzraïm by Moses at the exodus of the Sons of Israel, that we must discern the source of that Sacred Tradition transmitted among the Jews from generation to generation, by the oral way, down to the disciples of Simeon ben Yohai, who wrote, at the dictation of this master, about the second century of the Christian era, the GREAT BOOK OF THE LIGHT (ZOHAR)." —AU SEUIL DU MYSTÈRE, pp. 183, 184. The last statement is, of course, merely an assumption of the vital point at issue, and the speculations of the French Marquis are worth as much and as little as the rest of the rubbish-heap which used to pass in Paris for occult learning and criticism. It will be noted that R. Simeon is referred to the second instead of the first century.

[4] Even the so-called "Symbols of Pythagoras" have been approximated to Kabbalistic teaching. See COLLECTANEA HERMETICA, edited by W. Wynn Westcott, vol. v. *id est*, SOMNIUM SCIPIONIS, &c., London, 1894.

unaided research; that its results are in the main *sui generis*, but that they offer points of contact with other attempts of the kind in all ages and nations; and that they owe something to other traditions and memorials of the past, in part by filtration therefrom, but in part also because they belong thereto and were born among them. We must, of course, distinguish the fundamental part of the Kabbalah from its developments. Included in the first class are the doctrine of the Ten Emanations, that of AIN SOPH, of the MACROPROSOPUS and MICROPROSOPUS, some of which may go far back in the history of post-Christian Jewish literature, indeed almost to Talmudic times. They are mentioned of necessity here, but must be unfolded and explained later. The subsequent developments possess a complexion reflected from many sources, not excluding the scholastic philosophy of Christian Europe during the Middle Ages.[1] AIN SOPH is that final concept of the Deity which is reached by all true metaphysics; it is not necessary to suppose that it was derived from Babylonian initiations during the exile of seventy years, or from Greek speculation at Alexandria: it may be regarded more probably as a product of the unfinished exile of Christian centuries, a fruit of first-hand reflection by the theosophical mind of Jewry on problems present to the mind, but not altogether untinctured by the debates which encompassed it at different centres of culture. It is the ultimate point of theosophical speculation possible to the human mind, at which the mind tends always to arrive. The doctrine of the SEPHIROTH is, in its turn, an intelligible form of another widespread device of old-world thought when it sought to bridge the gulf between finite and infinite, between absolute purity and that material world which, in one or other way, seems to have been regarded always as unclean. The MACROPROSOPUS and MICROPROSOPUS, whether late or early in Jewish literature, are late at least in the history of human speculation. They are an attempt to distinguish between God as He is in Himself and in His relation with His children. As might be expected, they are the most characteristic of Jewry and, as such, offer the least connection with any external system. Yet they have some points of contact. As regards each and all, given the times and the circumstances, the people and their places, they

[1] I refer here to the Kabbalistic schools of Isaac de Loria and Moses of Cordova.

are the kind of speculative doctrine which one might have expected *à priori*. The peculiar conventional forms under which they are conveyed were characteristic of the rabbinical mind, its own and no other's throughout. We shall find that some of them are crude and monstrous; but it happens that the Secret Tradition at its highest can be separated from its extravagant and materialistic developments.

When we remember the persistence of Tradition which has characterised the most persistent of all races, when we remember that the Jew of the Christian Dispensation may be said to have lived in the remembrance of his glory passed away, we can believe that he was encompassed by an atmosphere of legend on which his fervid mind was at work continually, out of which he never stepped, and it would be unreasonable to suppose that all his literature, like all his thought, was not tinctured profoundly by this his intellectual environment. But it is a wide and an unwarrantable step from the belief in such a natural and inevitable operation to a belief that Jewish Tradition must or may be referred to one distinctive source in the past, from which it was perpetuated by some conventional transmission, as occult writers suppose, and some others also who have no such bias towards the mysterious to intervene in apology for their opinion. We have no ground for affirming with Basnage[1] that old Egypt is the true nursery of the Kabbalah, though it is quite possible that Israel brought something from the Nile valley which does not appear in the Pentateuch. Nor are we justified in agreeing with a quondam Grand Master of the Ancient and Accepted Rite of Freemasonry, United States Southern Jurisdiction, when he suggests a direct communication of doctrine from the religion of Zoroaster[2] to Kabbalism which must be referred to the period of the exile.[3] That the Jews may have derived something from Babylon I have noted already, and amidst their chequered experience under Persian domination, after their final scattering, possibly the great body

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[1] L. iii. c. xiv.

[2] For some tables indicating "the harmony and identity of the Chaldean philosophy with the Hebrew Kabbalah," see CHALDEAN ORACLES OF ZOROASTER, edited by *Sapere Aude*, London, 1895, pp. 8–11. The true value of such parallels is shewn by such frenzied developments as Archbishop Meurin's SYNAGOGUE DE SATAN, which will be noticed in Book X. § 18. *Sapere Aude* was a pseudonym adopted by Wynn Westcott in some English occult circles.

[3] MORALS AND DOGMA, Charleston, A.M. 5641, pp. 266, 267, and elsewhere throughout the compilation. Compare Matter: HISTOIRE CRITIQUE DU GNOSTICISIME. It refers the Gnostic systems to the ZENDAVESTA and Kabbalah.

of Haggada may have received increment and colouring. More fantastic theorists have imagined that not only is there a Chinese Kabbalah, but that it is the source of that which was in Israel. That the great unknown empire, in which all things from Alchemy to the art of printing are said to have germinated, possessed and still possesses a body of traditional lore, of so-called secret teaching,[1] is mere commonplace on which there is no call to insist, and if some persons will be so foolish as to term this Kabbalah, as if in the sense of Israel, it is idle to dispute with them about the improper and confusing use of a mere word. That the book called YI-KING,[2] or MUTATION, contains an Esoteric Religious Tradition which has, as it is affirmed, some analogies with Kabbalistic doctrine, is neither surprising nor significant of anything except the irresistible tendency of the human mind to reflect after much the same manner, in all lands and times, upon mysteries that are everywhere the same, ever urgent, ever recurring. Such analogies do not prove, as dreamers would have us believe, the existence of a conventional Wisdom-Religion, unfolded through ages of initiation. In the natural order, the truly fundamental religion is the common ground of all, which stands in need of no formal perpetuation, as it is inborn in the heart and mind of humanity.[3] And yet the undoubted existence of the Mongolian race in Mesopotamia almost at the dawn of history may suggest that the Semite drew something from Mongolian Chaldea even in the days of Abraham,[4] as afterwards the Jew of Babylon may have had a certain contact with Confucianism in its earliest form. We may admit, readily and reasonably, that the Jew received everywhere and always retained the reception, provided that we leave him

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[1] In conformity with which Bryant's ANALYSIS OF ANCIENT MYTHOLOGY (vol. i. p. 94) and Oliver's HISTORY OF INITIATION (pp. 79 *et seq.*) would have us believe that there were Mysteries in China " similar to those of India," which again were more or less the same as those that flourished subsequently in Greece.

[2] For some information concerning this work and its Kabbalistic analogies, see L'INITIATION, *revue philosophique des Hautes Études*, tom. xxxvii. No. 3, Dec., 1897. Paris. *S.v. Yi-King, Tao-see, Tao-te-King et la Numération*, pp. 266 *et seq.* Also Eugène Nus : A LA RECHERCHE DES DESTINÉS. Paris, 1892.

[3] I refer here to sacramental and not to natural religion so-called.

[4] " The power of the Mongol rulers of Chaldea, about the time of Abraham, was far more extensive than that of the contemporary rulers of Thebes and of the Delta, and the victories of the great eighteenth dynasty in Egypt, extending over some three centuries at most, form only a passing episode in the story of Asiatic civilisation, which dates back probably earlier than the time of the Pyramids, which was native and original, and from which Egypt borrowed much in the days of its greatest rulers."—BABYLONIAN DISCOVERIES, EDINBURGH REVIEW, April, 1898.

everywhere his own intellectual initiative, and bear in mind that the process was everywhere natural and informal, not arbitrary and conventional.

Passing over the regions of wild surmise in which Odin the Norse God becomes identified with the Kabbalistic ABBA, the Supernal Father; Frea with AIMA, who is the Mother in transcendence; Thor with ARIK ANPIN, the Lesser Countenance; and the Supreme Being discerned behind the northern mythology with AIN SOPH; passing over also certain alleged Druidic correspondences into which it would be folly to enter,[1] we may take much the same view as before regarding the alleged Gnostic connections of the Kabbalah. We may concur with King when he argues that whatever the date of the ZOHAR in its present form, some of its traditions are similar to those taught in the schools of Babylon and Tiberias.[2] They are the same and they are also different, and the difference represents the growth of the intellectual thought of Israel, its proper native development under the various impulsions which it received between the period of Gnosticism and the period of the promulgation of the ZOHAR. We may acknowledge also that Marcus, as "a born Jew," transmitted something of his national heritage to the system which he produced. Yet Gnosticism is not Kabbalism, though there are occasional analogies between them, and something of common source may be attributable to both. M. Amélineau is nearer the truth when he speaks of a coincident development of the two systems.[3] There are analogies in nature and appearance between glass and rock-crystal, but glass is glass and a pebble is a pebble.[4]

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[1] Pike, following his usual unacknowledged authority, affirms that the Druids were true children of the Magi, whose initiation came from Egypt and Chaldea, "that is to say, from the true sources of the primitive Kabbalah."—MORALS AND DOGMA, p. 103. The inspiration is Éliphas Lévi, who uses substantially the same terms.

[2] THE GNOSTICS AND THEIR REMAINS. Second edition. London, 1897.

[3] ESSAI SUR LE GNOSTICISME EGYPTIEN, *ses développements et son origine Egyptienne. Par M. E. Amélineau*, published in *Annales du Musée Guimet*, tom. xiv. Paris, 1887, but written so far back as 1882, the date affixed to the preface. Compare Edersheim, who believed that "Gnosticism, like later Jewish Mysticism, sprang from the contact of Judaism with the religious speculations of the farther East." Compare also the JEWISH ENCYCLOPÆDIA, which is disposed to recognise in the ZOHAR an influence referable to Vedanta Schools of Hindu Philosophy through Persian channels of Mohammedan Mysticism in the eighth century and later.

[4] The PISTIS SOPHIA has been considered the most valuable document for analogies between Gnosticism and the Kabbalah, but it is easy to exaggerate its evidence. King says that the doctrines are identical, and that it exhibits the leading principles of the Kabbalah; but he does not seem to speak with any first-hand knowledge of Jewish Theosophy. The Gnostic text has been edited since his day by Mr. G. R. S. Mead, who neither establishes nor alludes to the alleged correspondences.

It is unphilosophical because unneedful to go far back and far off when the explanation of given facts lies near in time and place. "That is best which lies the nearest," says the poet, and, artists or dreamers, makers of verse or Kabbalistic commentators, we should shape our work of art or interpretation without drawing needlessly from things remote. The prototype of Yetziratic and Zoharic Theosophy is close to our hand in Jewry. The fusion of all systems which is a characteristic of the present day, has its parallel in that epoch of the past which witnessed the rise of Christianity. "At the time when John the Baptist made his appearance in the desert, near the shores of the Dead Sea, all the old philosophical and religious systems were approximating toward each other. A general lassitude inclined the minds of all toward the quietude of that amalgamation of doctrines for which the expeditions of Alexander and the more peaceful occurrences that followed, with the establishment in Asia and Africa of many Grecian colonies, had prepared the way. After the intermingling of different nations, which resulted from the wars of Alexander in three-quarters of the globe, the doctrines of Greece, of Egypt, of Persia, and of India met and intermingled everywhere. Many barriers that formerly had kept the nations apart were at last thrown down; and while the people of the West readily connected their faiths with those of the East, the latter hastened to learn the traditions of Rome and Athens. . . . The Jews and Egyptians, then the most exclusive of all peoples, yielded to that eclecticism which prevailed among their masters, the Greeks and Romans." [1] National ambition, however, rather than eclecticism influenced the Jews, and though it was impossible, having regard to their environment, that they should not be tinctured largely, it was their object to tinge other systems and not to modify their own, to shew that the ethnic philosophers owed everything to the Divine Doctrine of Palestine. Philo the Greek of Alexandria to some extent Hellenised the Hebrew religion that he might the better Judaise the philosophy of Hellas.[2] From this fusion there arose the nearest approach, if not in time and place at least in form and subject, to Kabbalistic Theosophy as regards its source in Jewry. There is no need in the present study, which

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[1] MORALS AND DOGMA, p. 247.

[2] For an illuminating study of Philo's eclecticism, in the higher sense of this term, see H. A. A. Kennedy: PHILO'S CONTRIBUTION TO RELIGION, 1919.

is intended to simplify and not to enlarge the issues, that I should do more than cite Aristobulus, who a century before had exercised a similar vocation. Philo, and the movement and mode of thought which he represents, cannot have been without an effect upon the literature of later ages in Jewry,[1] though the history of that influence and the mode of its transmission cannot be traced conclusively. We must not fall, however, into the error of supposing that the Kabbalah is Platonism derived through Philo and the Jewish school of Alexandria, or that it is Jewish Tradition modified by Philoism. When we find in the SEPHER YETZIRAH the alphabetical symbols of the Logos made use of by God in the formation of the universe, it is very easy to set it down to Greek influence, but the fact remains that the BOOK OF FORMATION is essentially and characteristically Hebrew, and this fact lifts it altogether out of the category of Platonic succession. Yet we know where to look for the explanation of certain points of contact. As regards the doctrine developed by commentators on the SEPHER YETZIRAH prior to the appearance of the ZOHAR, as regards the literature which makes contact with these, and as regards the ZOHAR itself, saying nothing of the later literature, which had recourse consciously and openly to Greek sources, the case is much stronger.[2] Philo insists on the antithesis between God and the material world, the infinite and the finite; so, let us say, does the ZOHAR, which may be taken to stand for the literature. Philo affirms the absolute transcendency of God; so does Zoharic doctrine. Philo regards

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[1] I should observe here that Arthur Lillie, who once argued a process in the Buddhistic origin of Christianity, discovered in the ZOHAR not only the Trinity of Philo, but the Trinity of Buddhism, and he held that the Kabbalah "was one of the secret books of the Essenes."—MODERN MYSTICS AND MODERN MAGIC, p. 14. He testified also that it was "written down from tradition by one Moses de Leon," thus shewing that he was not aware of the existence of Kabbalistic books outside the ZOHAR. —*Ibid.*, p. 13. Finally, he affirmed that it is "a book of Magic."—MADAME BLAVATSKY AND HER THEOSOPHY, p. 194. After this we shall not be surprised to find that St. Paul was a Kabbalist.—*Ibid.* So also was Jacob Böhme, whose Three Principles, one of which was the "Kingdom of Hell," have something to do with the three supernal SEPHIROTH. For similar worthless speculations, see Lillie's BUDDHISM IN CHRISTENDOM.

[2] For example, the PORTA CŒLORUM of R. Abraham Cohen Irira, which forms the third part of Rosenroth's APPARATUS IN LIBRUM SOHAR, was written expressly to exhibit the correspondences between Kabbalistic dogmas and the Platonic Philosophy. Later on the same theme was taken up by Christian writers, some of whom connect the Kabbalah with Aristotle, and so we have works like Burgondo's PODROMUS SCIENTIARUM ARTIUMVE LIBERALIUM *ad ipsos Peripateticæ Scholæ et Kabbalisticæ doctrinæ purissimos fontes revocatus*, Venice, 1651. So also at an earlier period Thomas Campanella in his DE SENSU RERUM ET MAGIA, Frankfort, 1620, joined Neoplatonism and Kabbalism in his attempt to explain the universe.

the Divine Nature as in Itself escaping definition and in Itself without quality; Kabbalism denounces those who would attempt to describe God as He is in Himself even by the attributes which He manifests. Philo's descriptions of God are all negative: compare the LATENS DEITAS of the Kabbalah. Philo says that no name can be given Him; all Kabbalism agrees,[1] though its unfolded reveries confer many Names on the Deity and explain their powers and meanings Philo regards the Scriptural God as anthropomorphic, and allegorises upon all the descriptions, attributions and manifestations of Deity in the Old Testament: compare the doctrine of the Two Countenances, designed—as some have supposed—to explain the same anthropomorphisms by their exaggeration to a *ne plus ultra* degree. Philo regards the letter of Scripture as a veil: so does the ZOHAR. Philo interprets it literally or mystically according to his purpose: so does Kabbalistic exegesis. Philo regards the visible world as the gate of the world unseen; he believes in the possibility of an immediate contemplation of God, in the existence of an archetypal world, and that things seen are a counterpart of things unseen,[2] in all of which we are enumerating express points of Kabbalistic doctrine. These analogies are too numerous, too close, too consecutive, to leave any room for doubt that the heads of Kabbalistic teaching pre-existed in Israel, and we have further the explicit testimony of Philo as to the fact of a Jewish mystic doctrine. Spontaneity, initiation, subsequent influences, all remain unimpeded and all are necessary to explain the existence of the ZOHAR and its connections, but its source is not Philo of necessity, much less Philo exclusively: it is that which produced Philo. And more than all, it is hardy, independent speculation, wearing tradition like a veil which does not conceal its essential individuality, and much nearer to ourselves at times in its spirit than we should ever suspect from its form. Yet we may suspect it on philosophical grounds, for however concealed

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[1] It is to be understood also that the ZOHAR affirms a Divine Mode, wherein God was alone with His Name; but there was an antecedent and nameless state.

[2] There is a twofold correspondence in Kabbalism between superior and inferior things: one transcendental, being that of phenomena with their archetypes in the noumenal world, and one natural in the narrower sense of the term, being that which is summed up in the axiom: "There is no herb on earth to which a certain star does not correspond in the heaven." See Kircher: MUNDUS SUBTERRANEUS, ii. 401*b*. The whole theory of Natural Magic is imbedded in this maxim. Compare ZOHAR, one might say, *passim*, for it is a recurring doctrine.

behind the veil of symbolism, however distorted in strange glasses of vision, the sentiments and aspirations of humanity have ever a common root, and through the vehicle of Kabbalistic apparatus, under many covers and tinctured by many fantastic colourings of art and artifice, we see that our own yearnings and longings find expression, after their own manner, in this book of the words of the exile. We acknowledge therefore with the poet how truly all the lore and the legend is

> "A part
> Of the hunger and thirst of the heart,
> The frenzy and fire of the brain,
> Which yearns for the fruitage forbidden,
> The golden pomegranates of Eden,
> To quiet its fever and pain."

When the FAITHFUL SHEPHERD of the ZOHAR puts these words into the mouth of the Father of universal Israel: "In this world my Name is written YHVH and read ADONAI, but in the world to come the same will be read as it is written, so that Mercy shall be from all sides," [1] we see that here and now, at this point of the twentieth century, we might express differently the longing, the hope, the faith, for which this symbol stands, but the old symbolism stands in its own way for that which we all desire to express, and, furthermore, I do not know that our modern terms would represent it better. Herein is the justification of the ways of God to man and herein the pious conviction of the believing heart that in the great day of the Lord there shall be no scandal to His children; that in spite of the darkness of our ways we have held rightly that He is light; that though we write Mercy in our hearts but read Law and its inflexible order in all around us, we shall one day know that it is Mercy on every side, the highest expression of the Law, or that Law is that order under which Divine Love is manifested. It is in messages like this that the abiding beauty and significance of the Kabbalah are contained, not in the beard of MICROPROSOPUS or in the number of worlds suspended from the hair on the cranium of ARIKH ANPIN. GEMATRIA and METATHESIS may be pastimes fit only for ultra-serious children, but the voice of the Rabbis of the ZOHAR expressing the language of the heart of Israel needs

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[1] Cremona edition, part ii. fol. 106*a*.

no TEMURAH to expound its meaning; and it is by the ring of such utterances that the true believer of to-day is made conscious electrically that the Holy Synods were composed of men who are our brethren.

As this view disposes implicitly of any claim on a divine authorship, and places the theory of aboriginal Tradition among fables, so also it forbids us to suppose that Kabbalistic doctrines are the work of a single mind.

One feels instinctively, without any necessity of evidence, that these things are not and cannot be the unaided creation of Moses de Leon. They are a growth and a result. As, however, the ZOHAR assumed its present shape at a late period admittedly, it may by possibility have taken part of it at the hands of this Spanish Jew. That his other works are inferior is no argument. Cervantes produced many worthless romances before and after the sum of all chivalry. The GALATEA did not make DON QUIXOTE impossible. So also Beroalde de Verville wrote books on Alchemy which are despised even by alchemists, but he wrote also the MOYEN DE PARVENIR. Every *magnum opus* is antecedently improbable, and the intellectual distance between the SORROWS OF WERTHER and the second part of FAUST is like the void between AIN SOPH and MALKUTH, which it was the purpose of the SEPHIROTH to fill.

But if all masterpieces are antecedently improbable, it is true also that they are impossible without antecedents. There are certain dull old histories known to *literati* which were necessary to the plays of Shakespeare. So the formulation of the ZOHAR must have been preceded by much raw material, both oral and written, parts of which were no doubt incorporated without any change in their formulation. For example, the BOOK OF OCCULTATION bears all the marks of antiquity, no less considerable than that of the BOOK OF FORMATION.

There is, of course, a point beyond which the reasonable critic will not pass. So far as it goes we are on tolerably safe ground with the meagre testimony of St. Agobard—supposing that it is allocated correctly; with R. Simeon Ben Yohai we are on purely traditional ground, and it is not to be supposed for a moment that more authenticity resides in the *dramatis personæ* of the Holy Synod than in those of the TURBA PHILOSOPHORUM. I do not mean that such names are entirely pre-

texts, for they may possess an honest basis in legend, but they are not literal or historical. They occupy a middle position between the script of a shorthand reporter and imaginary conversations like those of W. S. Landor.

VI.—ISLAMIC CONNECTIONS OF THE KABBALAH

When the Jew of the Exile sought a consolation in Theosophy, and thus produced the higher part of Kabbalism, compounded of his traditions, his speculations, his external receptions, his longings, the memories of his election and its glory, we must bear in mind that all exotics adjust themselves to their environment, not without certain changes even in the most persistent types. Now, the Jew is an anthropological exotic in all countries of the world, and just because his persistence is so enormous that it is explained by a special law of Providence, we find that in all countries he has been modified sufficiently to guarantee his survival. As in things physical, as in matters of daily life, so in the intellectual order, he lost nothing but he assumed much. The Jew of Salerno differed from that of France, and the Jew of Spain offered contrasts to both. Without attempting to add another hypothesis to the scores extant as to the origin of Kabbalism, I propose to indicate that this literature is naturally, if partially, elucidated by the place in which it grew up, if it did not in part originate.

Having made a reasonable allowance for spontaneity in Jewish thought, and having noted its observed connections and correspondences in distant times and places, it seems fitting that we should look now to that which lay the nearest. Without disputing or defending the opinion that Israel may have possessed a Tradition handed down by the oral way from comparatively early times, of which there may be barely sufficient evidence to warrant a presumption that it existed but not enough to determine what it was, let us begin by considering where the Kabbalistic books first began to circulate. That was in Spain. Now, what was the environment of Jews in the Peninsula at the period in question—let us say, from the ninth century and onward? It differed considerably from that which surrounded them in other countries of Western Europe. Spain was for Israel not indeed a Garden of Paradise,

but a species of oasis in the great wilderness of the Exile,[1] for the simple reason that much of it was not then under Christian rule.[2] The Jew of Spain enjoyed comparative immunity; he possessed even political influence; he rose occasionally to high political power. It is not surprising therefore that Spain became a centre of Jewish literature and philosophy. Thence Jewish treatises passed into France and Italy under the Arabian equivalents of their authors' names, and were accepted as speculations or teachings of the learned among the Moslems. Avicebron is a case in point. There can be no doubt whatever that the learning of Mohammedanism exercised an influence on the Rabbins,[3] who reacted in their turn on the Moslem doctors.[4] The questions of priority and preponderance may be passed over, because they are of no importance here.

We have concluded already that the ZOHAR presents the theosophical thought of preceding centuries in Israel under a certain aspect of transformation. The traditional knowledge, of which we have evidence as to its existence in Talmudic times, had received many developments from many sources and under the influence of many minds. There is ground for supposing that the nucleus in Christian times is first heard of in Palestine, which indeed follows from its connection, once admitted, with R. Simeon ben Yohai. But despite the legend which represents the ZOHAR as sent from Palestine by Nahmanides, everything points to Spain and the South of France as the chief scenes in which the literature developed, and it is not unreasonable to suppose that it has been affected by the prevailing tone of mystical thought in one or both of these places. There is evidence to shew that such influence was at work outside the ZOHAR and prior perhaps to its existence in the form that it now possesses. In post-Zoharic Mysticism, and in the commentaries on the ZOHAR which are the work of Spanish Jews, it may be traced more fully and plainly. In no case does it justify the now exploded criticism which would

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[1] See Finn's SEPHARDIM, already cited, c. xi., and especially pp. 142, 143.

[2] So also the necessities of Christian princes in Spain till the thirteenth century led them usually to protect the Jews.

[3] The translation of the TALMUD into Arabic by R. Joseph, disciple of Moses the sack-clothed, during the reign of Al-Hakim, Caliph of Cordova, in the tenth century, would be the best evidence which could be cited on this point, but the undertaking is no longer extant, if indeed it came into being.

[4] Islamic Mysticism is almost coincident with the mission of the great Islamic prophet. For example, the Ghoolat sect, famous for the "extravagance" of its doctrines, is referred to the time of Ali. See SECRET SOCIETIES OF THE MIDDLE AGES, London, 1846, pp. 29, 31.

make the ZOHAR merely a reproduction or echo of Arabian Theosophy, or would regard all Kabbalism as referable to Islamic Mysticism for its sole source, *plus* the Greek influence at work in Islam. This was the hypothesis of Tholuck. We are concerned only with a question of complexion and of tincture, and have other criteria by which to judge the true significance of the points of doctrinal resemblance between Sufi and Kabbalist concerning the hidden state of Deity, the operation of the Divine Will at the beginning of creation, the emanation of the world, &c. The analogies are interesting enough and the Orientalist who first specified them had everything to justify him at his period.[1] As it may not be uninteresting to cite a few cases in point derived from other sources, let us take a fact, one of many concerning which we possess impregnable testimony. About the middle of the fifteenth century, or, more exactly, from 1414 to 1492, there flourished a Sufi poet named Nuruddin Abdurrahmann, known as Jami of Herat, among whose works the SEVEN THRONES is most famous. One of the poems in this collection is entitled SALOMON AND ABSAL, a mystical story of earthly and heavenly love. In the epilogue to this poem, where the author unfolds his meaning, the following lines occur:

> The Incomprehensible Creator, when this world
> He did create, created first of all
> The First Intelligence, First of a chain
> Of Ten Intelligences, of which the last
> Sole agent is in this our Universe,
> Active Intelligence so called.

It may be admitted at once that if we are to accept the method and admit the quality of evidence which has satisfied heretofore the several authorities who have referred Kabbalism to definite sources in philosophy and religion, we may feel at liberty to infer from this passage that somewhere about the year 1450 a Sufic poet, so far away from Spain as Herat, was adapting, with slight variations of a verbal kind, the Sephirotic Doctrine of the Kabbalah [2] a century before the BOOK OF FORMATION and the ZOHAR came into circulation through the medium of print. I have chosen this instance because it proves nothing of itself on account of its lateness, but it gives a point of

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[1] See F. A. D. Tholuck: SUFISMUS, *sive* THEOSOPHIA PERSARUM PANTHEISTICA, Berlin, 1831, c.v. *passim*. Also DE ORTU CABBALÆ, Hamburg, 1837.

[2] See Book V., § 2.

departure backward for tracing a possible connection between the mystical sects of Mohammedanism and the mystical sects of Israel.

With this let us compare for a moment the doctrine developed in the CELESTIAL DESATIR, which has been described as "a very early attempt on the part of the ancient Persians to form a cosmological theory."[1] The DESATIR, it should be observed, is a revelation addressed to the great prophet Abad, who has been identified incautiously with Abraham. "The nature of God cannot be known. Who can dare to know it but He (Himself)? The entity and the oneness and the personality are 'His very nature and nothing beside Him.'" From this Being proceeded by free creation "him whose name is BAHNAM, called Prime Intellect and First Reason," and through him "ASHAM, the second intellect," who created in turn the intellect of the next lower heaven named "FAMESHAM." From these proceeded the "Intellect of the heaven of KANIAN," or Saturn; of HARMUZD, or Jupiter; of BAHRAM, or Mars; of KHURSHAD, or the Sun; of NAHID, or Venus; of ZIR, or Mercury; and of MAH, or the Moon.

Here, again, we have the production of ten primary intelligencies, recalling the Sephirotic emanations, which themselves have planetary attributions.

Let us now take another step. At the beginning of the twelfth century, or actually in the year 1100 A.D., Abū Bakr Ibn Al-Tufail, a noted Arabian physician, poet, mathematician and Sufi philosopher, was born at Guadix in Spain, and he died at Morocco in 1186. His chief work is a species of philosophical romance called THE LIFE OF HAI EBN YOKDAN, *the self-taught Philosopher*. In this curious narrative we find Ibn Al-Tufail using a form of comparison which occurs almost verbatim in the Kabbalistic books. "The Divine Essence is like the rays of the material sun, which expand over opaque bodies and appear to proceed from the eye, though they are only reflected from its surface." We find also substantially: (*a*) The AIN SOPH of the Kabbalists under the name of that One True One; (*b*) the reflection of this Being, dwelling "in the highest sphere, in and beyond which there is no body, a Being free from matter, which was not the Being of that One True One, nor the sphere itself, nor yet anything

[1] My knowledge is confined to the translation by Mirza Mohamed Hadi which appeared in successive issues of THE PLATONIST, vols. iii. and iv.

different from them both; but was like the image of the sun as it appears in a well-polished mirror, which is neither one nor the other, and yet not distinct from them"; (*c*) the immaterial essence of the sphere of the fixed stars; (*d*) the sphere of Saturn—and so with the rest, in harmony with the scheme of the DESATIR, ending at this world, which is subject to generation and corruption, and comprehending all that is contained within the sphere of the Moon. None of the material essences were identical and yet none were different, either as regards the rest or in comparison with the One True One.[1]

The doctrine of Divine Absorption is the very essence of Sufism and Sufism is contemporary with Mohammedanism itself. It is also mainly pantheistic,[2] as may be gathered from its proposed object. Some refer it to India, others to a Gnostic origin, but the question does not concern us, for the significant fact is that this form of Islamic Mysticism was one of the environments of the Kabbalistic Jews to whom we are indebted for part at least of the ZOHAR. The influence of such environment was felt outside the Kabbalists, and was confessed even by the most inflexible of the sects in Jewry—that of the Kairites, or Literalists, who rejected all innovations in the primeval doctrine of Israel, who set no store by Tradition, and were thus as much opposed to the TALMUD as to Zoharic writings. The proof is their analogies, indeed one might say their fusion, with the Motozales, a sect of scholastic Arabs.[3] A Kairite Jew of the period allows that his brethren followed the doctrines of this sect, and they even assumed its name.

The purpose of the present section should not be misconstrued. Once more, it is by no means designed to indicate that the mystical sects of Mohammedanism are responsible for the peculiar scheme of the Kabbalah, or that the Sufi drew only from the rabbin. Such devices belong to a scheme of criticism which has passed fittingly away. If we know anything concerning the early connections of Sufism it is that they are Neoplatonic, and that the Gnostics of the early Shiite

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[1] See the Improvement of Human Reason exhibited in the LIFE OF HAI EBN YOKDHAN. "Written in Arabick above 500 years ago, by Abu Jaafar Ebn Tophail." . . . *Newly translated from the original Arabick* by Simon Ockley, A.M. London, 1711.

[2] See, on this subject and generally, Professor Reynold A. Nicholson's STUDIES IN ISLAMIC MYSTICISM, 1921, especially Chapter II.

[3] Munk: LA PHILOSOPHIE CHEZ LES JUIFS, p. 10.

sects were attracted to it because of these connections.[1] But to name Neoplatonism and Gnosticism is to cite analogies of Kabbalism, however remote. To say that Sufism has been referred to a woman who died at Jerusalem in the first century of the Hegira is to say that Sufism began to live and move in an atmosphere of Jewish Tradition. To say that Spain was the forcing-house of the Kabbalists is to say that the theosophical doctors of Jewry brushed arms with those of Islam, and to deny that there was any consequence of such contact is to deny Nature. Sufism was pantheistic and emanationist; Kabbalistic emanationism was saved from pure pantheism by the doctrine of Divine Immanence, and their literatures have no real likeness; but between the metaphysics of Divine Love and the mystical absorption of Islam, and between the Kabbalistic return of the soul to God, or its union with the transcendent principle which never departs from ATZILUTH, and the theory of ecstasy in Islam, it seems possible to suppose that there was not only the connecting link of analogy between all mystics but a bond even in history.[2]

VII.—INFLUENCE OF THE KABBALAH ON JEWRY

There is perhaps no one at the present day, certainly no Christian student of the subject, who is in a position to define precisely what kind of profit accrued to the mind of Jewry from the promulgation, let us say, of the ZOHAR—notwithstanding the statement, already cited, that it gave to Israel the splendid propulsion of the ideal.

So far as it is possible to ascertain, the Kabbalah has exercised only a very subsidiary influence upon the Children

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[1] On this point the reader may consult with advantage an admirable account of Islâmic Mysticism in A YEAR AMONG THE PERSIANS, by E. G. Browne. London, 1893. It makes no references to Kabbalism, with which the author seems unacquainted, but it may be gathered from what it tells us of Sufic commentaries on the KORAN that these, although pantheistic, have many points of contact with later Kabbalism. We find not only the unmanifest state of Deity, but the attempt to explain why the contingent world (compare LIBER DRUSHIM) was evolved from "the silent depths of the non-existent," the use of which term is so typical of AIN SOPH doctrine. See p. 129 for Browne's opinion that the early schools of Mohammedan philosophy in Persia were adaptations either of Aristotle or Plato, and were also the scholasticism of Islam.

[2] Dr. Abelson speaks of a comparatively recent theory—or newer at least than are theories of Neoplatonic and Gnostic sources—which "finds echoes of Persian Sufism in the ZOHAR," but unfortunately he gives no references.—JEWISH MYSTICISM, p. 119.

of the Exile—those excepted obviously for whom it was a path of devotion, a path of life in sanctity for the attainment of the Good and the One. We can point to certain enthusiasms for which it is partially responsible, among the crowd of Ghetto believers who understood only its aberrations, and they are those precisely which did their best to wreck Jewry and of which Jewry is now ashamed. The history of Abraham Abulafia, of Sabbataï Zevi and the founder of the Hassidim,[1] are typical cases in point which warrant us in saying that the Kabbalah gave spurious Messiahs to Israel.[2] It was perhaps the last instance of its open activity before it ceased to exercise any powerful influence, and with this also it would have begun if we cared to believe that Rabbi Akiba was the author of the BOOK OF FORMATION, and that he was connected with the bogus or at least the frenzied mission of Bar Cochba. We have seen that there is no truth in the story; but this notwithstanding it has, I fear, to be admitted that if a literature may be judged by its influence, that of the Kabbalah has been small on the external side, while it has encouraged false enthusiasm, and has been the warrant for direct imposture.[3]

So far as its operation was intellectual, there is tolerable ground for thinking that its field was the Christian rather than the Jewish mind.[4] And having established one useful point there is an opportunity here of making another. Kabbalistic influence on Christendom has been of two kinds, but it has

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[1] *I.e.*, the new Order of the mysterious Baal Shem, which is said to have had its representatives even at the close of the nineteenth century in a number of Jewish communities and to have held the ZOHAR in high esteem.—ISRAEL AMONG THE NATIONS, pp. 61, 40, 345. The sect had its chief hold among Russian and Galician Jews: the name signifies "pious ones." In the time of Judas Maccabæus, it meant the strict party among the Jews.—Edersheim, HISTORY OF THE JEWISH NATION. Compare Scaliger's Order of Knights of the Temple, with which the sect has been identified. There is a long contemplation by Paul Vulliaud on Sabbataï Zevi and the Hassidim in LA KABBALE JUIVE, Vol. II., pp. 139 *et seq.* The accounts of the original HASSIDIM are full of mythical elements.

[2] Zangwill in his DREAMERS OF THE GHETTO was perhaps the first who brought this notion to the knowledge of the external and popular world.

[3] It has given also a few obscure sects to Jewry. A knowledge of Kabbalistic Mysteries was alleged to have imparted superhuman power to Löbele, chief Rabbi of Prague in his day; to Jacob Franck, the Polish distiller, of whose followers the so-called Christian Jews of Poland represented a small survival; and to his contemporary, Israel of Podolia, who established the New Saints and had a recipe for miracles by means of the name TETRAGRAMMATON.

[4] Zangwill is not of this opinion. Referring to the period which antedated immediately the mission of Sabbataï Zevi, he says: "The ZOHAR—the Book of Illumination, composed in the thirteenth century—printed now for the first time, shed its dazzling rays further and further over every ghetto." But perhaps he follows here the principle that he has borrowed from Spinoza, "to see things *sub specie æternitatis*." I wish the same principle had inspired him to lay less stress on the exact date of the ZOHAR.

been much more of one kind than another. It has been an influence exercised by a peculiar theosophical claim upon the students and the acceptors of such. But it has been much more the influence of possible missionary material on the missionary enterprise of the Christian Church. To begin at a late date—What gave the Kabbalah of the ZOHAR to the Latin-reading scholars of Europe? The *magnum opus* of Rosenroth—or more at least than all. What impelled Rosenroth? The "splendid spectrum" of the conversion of Jewry *en masse*. And now, if we sweep backward to the very beginning of the Christian interest in Kabbalism, almost coincident, in fact, with the appearance of the ZOHAR, and suppose that Raymund Lully was really, as it has been said that he was, the first Christian student of the Kabbalah, what was the life-long labour of that amazing seneschal of Majorca, and for what did he renounce the world? To wrest, as it has been said, from reluctant Nature the elusive Mastery of Nature, the Great Palingenesis of Alchemy? The Hermetic treatises ascribed to him may say Yes, but we know that they are ascribed falsely, and that this was by no means the ambition of Raymund Lully. But was it the attainment of a religion behind all religions? Nothing of the sort; that is modern fantasy. The work of Raymund Lully was apostolical and missionary, and it closed with martyrdom at Bugia, in a feverish attempt to evangelise "Mahound." What prompted the fiery energy of Picus de Mirandula, that he filled the Papal Court with the rumour and the wonder of Secret Jewish Tradition? The fact that he also regarded it as a way, revealed against all expectation and as if on the part of Divine Providence, by which the Princes of the Exile might be brought to the gates of the Eternal City and the Ghetto might be transformed into a Baptistry. Suppose, lastly, that Nicholas Flamel was really initiated by the BOOK OF ABRAHAM THE JEW,"[1] so that Kabbalism connects integrally with Alchemy, what prompted the unostentatious scrivener of old Paris to make precious metals by occult arts when his wants were few and his trade sufficient for a modest man? Why, he also had the missionary spirit—witness his bequests, actual or fabulous, for the conversion of the heathen.

The inference is that the Kabbalah was imported out of

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[1] See my SECRET TRADITION IN ALCHEMY, c. x.

Jewry to prove that Jewry might be Christianised if it were handled wisely according to the lights given in the Holy Synods.[1]

Now, I do not need to say that there are very few students of cryptic literatures at this late day of the world who would take any interest in the Kabbalah, regarded from this point of view. They are not, as a class, inspired by missionary zeal for any form of official religion, and their memorials, as they stand, do not manifest more than a distant respect for the great orthodoxies of Christendom. On the other hand, it is only in virtue of some immense misapprehension that the Esoteric Tradition of the Jews can be supposed to offer them the religion behind all religions. What it does offer them on the surface falls almost infinitely short. At its highest a bizarre but strenuous attempt to unriddle the universe, the most unaided of all metaphysics, the *systema mundi* excogitated in a darkened synagogue with the praying-shawl drawn over the eyes. What darkness to be felt in the void! What strange lights flashing in the darkness! In such a state Spanish Jew or Spanish Mystic of the Latin Church, Moses de Leon, if you will, or St. John of the Cross, exile of Babylon or recluse of the Thebaid, may enjoy a certain communication of the Infinite. But to say more than this is frenzy. And at its lowest, that is to say, on that side upon which it makes contact no longer with the infinite, but with the occult as it was understood by occultism at its zenith—let us say, in Victorian days—finite of all things finite: what sombre trifling unredeemed by a saving sense of triviality; the physiognomy of the section YITHROH, the astrology of the processes of Gaffarel, the star messages of the Hebrew planisphere, the paper tubes of Éliphas Lévi;[2] or, again, NOTARIKON, METATHESIS, GEMATRIA,[3] the arcana of the Extended Name, the virtues of AGLA and ARARITA for conjuring heaven and earth. It is

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[1] One writer in modern times has even gone so far as to maintain that "Christian doctrine, except the Trinity, which is Platonic, issues wholly, with all its details, from the TALMUD. Christianity is son and brother of the TALMUD."—Alexandre Weill: MOISE, LE TALMUD ET L'ÉVANGILE, ii. 92. The statement sounds perilous, but M. Weill is not to be taken seriously. Compare *ibid.* ii. 91: "The TALMUD is itself the most violent adversary of Moses," *i.e.*, the Moses of M. Weill. One paradox enables us to judge another.

[2] And the kind of Kabbalah which A. Lelièvre undertook to defend in his JUSTIFICATION DES SCIENCES DIVINATOIRES (Paris, 1847).

[3] Observe also the developments which these subjects received in works like the CABALLA ANAGRAMMATICA of Ranutius Longelus, *Placentiæ*, 1654—*ars mirabilis*i ndeed, as the author terms it.

here that occultism illustrates how it receives only what it can give and how it comes to pass that the interest of the occultist in the KABBALAH was less inspired by Zoharic Theosophy than by the magic garters of the KEY OF SOLOMON.[1] Hence writers like Papus in France found it necessary to include in their scheme of Kabbalism the sorry literature of the Grimoires.[2] And they and he had nothing to tell us of the ZOHAR. But we do not find the Grimoires in Picus de Mirandula, or in Raymund Lully ; we do not find Mysteries of Magic in the KABBALA DENUDATA. The Lexicon of Rosenroth does not include the occult wonders of AGLA, nor does it tell us after what manner the Extended Name is compounded, by a child-craft of acrostics, out of three verses in Exodus. We do find all these in Agrippa, who wrote as a young man of things that he had heard and read, making a very dignified retractation of it all in his book of great excellence which unfolds their solemn vanity.

There remains, of course, the mystical side of Kabbalism, the return of the soul to God, and that path of ecstasy already mentioned, by which it was conceived that the soul might effect such reunion even in this life ; but it is precisely this side of which we see no effect whatsoever in Jewry, and it is also this which has been neglected by later occultism. For example, the present work is the first published in England which has any reference to the highest principle of the human soul in Kabbalism and the Instrument of Unification with the Divine. But it is here and only here that we encounter what gave to Israel " the splendid propulsion of the ideal " ; and it is here, as in all whatsoever of Zoharic Theosophy which led up and belongs thereto, that a justification shall be sought and found for an inquiry at large into a Secret Tradition in Israel and into the doctrine of the Holy Kabbalah.

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[1] I am referring here to the past of the nineteenth century. It happens at the present time that the subject is dead in England and is almost extinct in France, not that French occultism has improved, but that it has varied the fashion of its follies.

[2] LA KABBALE, pp. 10, 16, 26, the last especially, where the reference to Molitor makes the author of the PHILOSOPHY OF TRADITION apparently responsible for the identification of the *claviculæ* and " magical MSS." as a serious branch of Kabbalism.

BOOK III

THE WRITTEN WORD OF KABBALISM: FIRST OR YETZIRATIC PERIOD

BOOK III

THE WRITTEN WORD OF KABBALISM: FIRST PERIOD

I.—EARLY KABBALISTIC LITERATURE

It seems beyond controversy that there was a not inconsiderable mass of old theosophical speculation and doctrine once extant in Jewry, of which vestiges are to be found in the Talmud, and that it is connected occasionally with brilliant and even with a few great names. It is this somewhat nebulous material which prepared a way for later developments, leading up in fine to the Zohar, and should scholarship forbid us to confer on its earlier stages the distinctive denomination of Kabbalism,[1] we must defer to scholarship, though with the mental reservation that if the question be more than of words it is at most one of stages of growth, for that which was of Mysticism in Israel between the period of the Talmud and the period of the promulgation of the Zohar is that which in the course of its evolution became—as just intimated—the Kabbalah and Zohar.

The title of this section is obviously tentative or speculative, but the modest conclusions of the previous book are a sufficient warrant for supposing that there are evidences of Kabbalism, outside the Sepher Yetzirah, prior to the promulgation of the Zohar, and possessing in fact certain literary remains. It is indeed essential to the natural history of the later work that it should have had its antecedents and precursors in the world of texts. According to the most

[1] There can be, I think, little doubt that the Kabbalah was the " reception " of the Bereshith and Merkabah Mysteries mentioned in the Talmud, or that this was the view always taken by Kabbalistic Jews. My readers should be referred at this point to an important study of the subject in The Jewish Encyclopædia, vol. iii., *s.v.* Cabala, under the names of Dr. Kaufmann Kohler, Rabbi of Temple Beth-El, New York, and of Dr. Louis Ginzberg, Professor of Talmud at the Jewish Theological Seminary of America, New York City.

acceptable view these were various MIDRASHIM which, in many cases, are no longer extant, and it is fair to suppose that such memorials must have exercised some influence.

So also the SEPHER YETZIRAH, whatever the date ascribed to it, was of high authority, and the respect in which it was held was of the kind which creates literature. We must beware, however, of assuming that there was an unbroken line of Kabbalists, maintaining and unfolding one and the same Tradition, from the second to the twelfth century, as some incautious writers have pretended. There was, however, "the mystical literature of the Geonic period." Whatever the date ascribed to SEPHIR YETZIRAH in its present form, we must regard as its prototype a work already mentioned under the title of the ALPHABET OF AKIBA,[1] while the predecessor of THE BOOK OF OCCULTATION, one of the most challengeable sections of the ZOHAR, must be sought in the anthropomorphic SHIUR KOMAH, *i.e.*, THE MEASURE OF THE HEIGHT, or MEASURE OF BEING, in other words, the DESCRIPTION OF THE BODY OF GOD, a development of the various Scriptural places in which divine members are mentioned. It survives only in two fragments which are held to be not later than the eighth century. The dates of both these works are, however, conjectural, but there can be no doubt, as indeed there is no question, of their comparative antiquity, in respect of root-matter. Connected with them are the GREATER and the LESSER PALACE, known also as DELINEATION OF THE HEAVENLY TEMPLES,[2] which, in common with the others, is not regarded by some modern critics as Kabbalistic, though it is allowed that all were instrumental in calling the Kabbalah into existence.[3]

In accordance with the exigencies of his standpoint, Dr

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[1] There are two versions, of which A is considered older by Jellinek, while Graetz takes the opposite view. A third MIDRASH, on the ornamentation of the letters, is also referred to Akiba.

[2] Not to be confused with a work mentioned by Bartolocci under the name of R. Eliezer and dealing with the measurements of the earthly temple. The PIRKE HAIKLUTH, otherwise PIRKE MERKABAH, is an account of Seven Heavenly Temples or Palaces which must be visited in succession by the elect before they can enter the region of the Sacred Chariot. They would appear to represent stages of rapture and vision. Compare the Palaces of the ZOHAR.

[3] "By the difficulty," says Ginsburg, "in which they placed the Jews in the South of France and in Catalonia, who believed in them almost as much as in the Bible, and who were driven to contrive this system whereby they could explain the gross descriptions of the Deity and of the plains of heaven, given in these Haggadic productions." It may be affirmed indeed that one spirit informed the chief works of Kabbalistic complexion which preceded the ZOHAR.

Graetz, who may be taken to represent at his period all that is most acrid and uncompromising in hostility to Jewish Mysticism, fixes the origin of Kabbalism, as to its date, in the tenth century, and thus by implication denies the claim of the SEPHER YETZIRAH to be included in its literature. He is followed, as we have seen, by Ginsburg,[1] but it is not open to question that the work is indispensable to the Kabbalah on its artificial and external side, though it contributes nothing to the heights and deeps of the HOLY ZOHAR. The tenth century is, however, an important period in Jewish history and Jewish letters, for at this epoch the quickening of the Arabian mind was followed by that of Israel[2] and was sometimes eclipsed thereby. There was for the moment a lull in persecution; the Academies in the East flourished, and in the West the internecine struggle of Christians and Moslems in Spain insured a breathing space to the Children of the Exile. Prior to that period, from the sixth century and onward, there was a hiatus in the literature of Israel. The canons of the Talmud were closed to all intents by the terror and peril of the time, and the history of Israel became one of bitter struggle for existence. A certain hazardous shelter was found under Persian dominion, and ultimately the intellectual lamp of Israel shone forth clearly and steadily during the Moslem domination of Spain, which country—from that period till the beginning of the thirteenth century—was like a second Palestine to the Jew, and this land of refuge, under the tolerant and enlightened sway of the Spanish Khalifs, became almost as dear to his heart as the Land of Promise. Montpellier in France and Salerno in Italy were famous for their Jewish Schools, but that of Seville was, perhaps, more illustrious than either. Spain also was a nursing-land of Kabbalistic literature, and the traces of an Esoteric Tradition between the epoch which produced the BOOK OF FORMATION[3] and that of the BOOK OF SPLENDOUR must be sought chiefly therein, though in the twelfth century something may be gleaned from Southern France and earlier still from Hay Gaon, who

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[1] Kitto's CYCLOPÆDIA, third edition, 1864, *s.v.* KABBALAH.

[2] Basnage, HISTOIRE DES JUIFS, livre vii. c. 4, tom. v. pp. 1503 *et seq.*

[3] Outside the dates and authorship ascribed by old Kabbalists to the SEPHER YETZIRAH and the ZOHAR there are other treatises attributed to the early days of the Exile. Thus tradition regards Eliezer Hagabite, son of Jose, a contemporary of Simeon ben Yohai, as a Kabbalistic doctor and the author of a treatise on the thirty-two qualities of the Law.

flourished in the eleventh century, a Babylonian, on the borders of the Caspian Sea.[1]

There is neither space nor occasion here to produce a bibliographical list, and indeed the materials at our command cannot be regarded as extensive, serving mainly to correct false and highly coloured impressions regarding the claims of Kabbalistic Tradition. The chief names of the period with which we are concerned are :

I. Rabbi Eliezer ben Hyrcanus, whose supposed mystical system, as presented in his PIRKE = *Capitula*, connects on the one hand with SEPHER YETZIRAH, and on the other with Zoharic teaching.[2] We have, in the first place, God subsisting prior to the creation of the world, alone with his Ineffable Name ; next, the creation, prior to the visible world, of the THORAH or Law, together with the Throne of Glory, the Name of the Messiah, Paradise, Hell and the Temple of Jerusalem, *i.e.*, the archetype of the earthly temple ; subsequently, the creation of the world by means of ten words. With this work may be connected the ancient MIDRASH CONEN,[3] which represents the THORAH as the foundation of the universe and the gage of its stability. It is a matter of conjecture whether these works are slightly later or earlier than the SEPHER YETZIRAH.

II. The Gaon R. Saadiah ben Joseph, *nat. circa* 892, *ob.* 942, head of the Persian Academy of Sura, was the author of a commentary on the SEPHER YETZIRAH preserved in the Bodleian Library and only printed recently in France, as we shall see in the third section of this book.

III. R. Abn-Yussuf Chasdai, a Spanish physician who died at Cordova between 970 and 990 A.D., was a Prince of the Exile and temporal head of the Jews in that city. He was also a political minister under two Khalifs. For the rest, he is said to connect the school of Hay Gaon with that of Gebirol ; but the dates do not correspond.

IV. The Gaon R. Shereerah—otherwise Sherira b. Hanina—

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[1] Hay Gaon is said to have died A.D. 1038. Gaon was a title given to the heads of two Jewish Academies at Babylon.

[2] The first edition was printed at Venice in 1544, and a Latin version appeared at Leyden precisely one hundred years later. The PIRKE is held to have been written soon after A.D. 833.

[3] MIDRASH CONEN = מדרש כונן = *Expositio Stabiliens*. See Prov. iii. 19. It was the first treatise in a collection entitled ARZE LEVANON = *Cedri Libani*. See Ps. civ. 16. It appeared at Venice in 1601.

head of the Academy of Pherruts Schibbur [1] in the neighbourhood of Babylon, was perhaps more distinguished for the violence with which he wrote against the Christians than for his Kabbalistic knowledge. But Nahmanides [2] has preserved his critical observations on the DELINEATION OF THE HEAVENLY TEMPLES,[3] or more correctly on the fragments which it embodies under the title of the PROPORTION OF THE HEIGHT, otherwise called the DESCRIPTION OF THE BODY OF GOD, which shew the Kabbalistic leanings of Shereerah and create that antithesis to the anthropomorphism of these early works which has been mentioned already as a keynote of the higher Kabbalism. "God forbid," he exclaims, "that man should speak of the Creator as if he had bodily members and dimensions!" This Rabbi was despoiled of his wealth and hanged by order of Cader, Khalif of the race of the Abassides.

V. The Gaon R. Hay, son and successor of Shereerah as the head of the Babylonian School of Schibbur, is also credited with a commentary on the SEPHER YETZIRAH, which will be dealt with in its proper place. The interpretation of dreams was one of the daily occupations of Jewish Academies, and the skill exhibited therein, or the credulity of the times, often purchased toleration and respect for the Rabbis at the hands of the Khalifs. To Rab Hay is attributed a treatise on this art, which was printed at Venice.[4] Outside his alleged commentary on the BOOK OF FORMATION his voluminous works have many Kabbalistic references, especially that entitled THE VOICE OF GOD IN ITS POWER. It will be sufficient to mention among these the doctrine of correspondences, of man as a microcosm and a peculiar theory of mystical contemplation. He possessed enormous influence and became subsequently the head of the Academy of Pumbaditha in the neighbourhood of Bagdad. He died in 1038.

VI. Solomon ben Yehudah Ibn Gebirol, the scholastic Avicebron and in all respects, Kabbalistic and otherwise, a focus of intellectual and literary interest, was a contemporary of the famous Nagrila.

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[1] Or of Pumbaditha according to some authorities, including Graetz. He is supposed to have died at the age of one hundred years, *circa* A.D. 1000.

[2] In his commentary on the THORAH.

[3] Attributed to R. Ishmael, apparently the doctor of that name whose sentences are sometimes quoted in the TALMUD.

[4] Bartolocci: BIBLIOTHECA RABBINICA, ii. 387.

VII. R. Abraham ben David or Ben Dior Ha Levi, *ob. circa* 1180, the great orthodox apologist of the twelfth century, has been included in the chain of Kabbalism. He is described otherwise as a Spanish astronomer, historian and philosopher.

VIII. Moses Ibn Jacob ben Ezra,[1] one of the greatest Jews of his time, was of Granada, and flourished in the earlier part of the twelfth century. His work entitled the GARDEN OF AROMATICS shews traces of the doctrine of Gebirol, but it appears by his COMMENTARY ON ISAIAH that he was in disagreement with this doctor. Basnage says that he did not reject the Kabbalah, though he knew its weakness, because he did not wish to be embroiled with contemporary writers.[2] He wrote upon the Divine Name and the mystical attributes of numbers in connection therewith.

IX. The name of Juda Hallevi—*ob. post* 1140—who has some references to the SEPHER YETZIRAH in his work entitled KUSARI, of Jacob Nazir—referred to the second half of the twelfth century—of Solomon Jarki, of R. Abraham ben David, the younger, bring us to the thirteenth century and to the period of (*a*) Maimonides, who is reported, chiefly on the authority of R. Hayyim, to have turned Kabbalist at an advanced age but in any case connects with the subject, and was acquainted at least with the existence of the twofold Mystical Tradition, distinguished as that of the Creation and that of the Chariot; (*b*) R. Azriel, of Valladolid, a famous commentator on the SEPHER YETZIRAH; (*c*) Shem Tob Ibn Falaquera, a disciple of Maimonides, who connects with Gebirol; (*d*) R. Abraham Abulafia,[3] who wrote on the TETRAGRAMMATON, the mysticism of Letters and Numbers, and the Mysteries of the Law, but his works have not been published.[4] He endeavoured to combine the theoretical and practical schools, but he was a quixotic adventurer and a Messianic enthusiast, whose opinions it is unnecessary to

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[1] See ESSAYS ON THE WRITINGS OF IBN EZRA, in the TRANSACTIONS OF THE SOCIETY OF HEBREW LITERATURE.

[2] Basnage quotes Skinner's letters and Usher in support of this view, but he and they are in some confusion as to important dates in Kabbalistic history and literature. Graetz has a good account of Ibn Ezra, but it is unnecessary to say that his analogies with Kabbalism are not mentioned.

[3] See Frankel: MONATSHRIFT FÜR GESCHICHTE UND WEISSENSCHAFT DES JUDENTHUMS, vol. v. p. 27, Leipsic, 1856. Graetz has also a long account of Abulafia, designed to ridicule the mental condition to which he refers the Kabbalah.

[4] They include also THE FOUNT OF LIVING WATERS, of which there is a Latin version in the Vatican. Graetz extends the number of his works to twenty; Bartolocci knew only of three.

determine. It may be noted also that he exhibits some Christian tendencies.

Those who maintain the authenticity of Kabbalistic Tradition find something to their purpose in all these writers and personalities; but they often proceed on a misconception. What, for example, is more likely to lead an unpractised student astray than the treatise of Abraham ben David Ha Levi—*ob. circa* 1150—by the mere fact of its title? It is called SEDER HA KABBALAH, the Order of the Tradition.[1] As a fact, it is the least mystical of all productions, and though I have termed its author a great orthodox apologist, he had a strong Aristotelian leaven. The occasion of his book was a Sadducean heresy prevalent in Castile and Leon, and represented by a work of Abu Alphrag, which maintained that the true synagogue was to be found among the Sadducees. The SEDER HA KABBALAH vindicates the authority of the orthodox claim under the two heads of succession and universality, or community of doctrine among all the synagogues. It embraces the entire history of the Jewish Church and the perpetuation of Mosaic doctrine, which is the tradition named in the title.[2] The work of Abraham ben David Ha Levi is perhaps greater than was the occasion which called it forth. The Jews were divided among themselves upon many questions, of which Sadducean pretentions were certainly not the most important. The great distinction of the time for the purpose of our own inquiry was between the Jews who had adopted Aristotelian principles and the Jews who opposed the innovation. The enlightenment and culture were incontrovertibly on the side of the former; the fascination of bizarre thought, and its occasional flashes of a great mystical light, in a word, all that we connect with the ideal of rabbinical Israel, went, however, into the opposite scale. There were important names on both sides. For the rest, Rabbi Abraham and his SEPHER exercised a large influence: his contemporary, Maimonides, who survived him by almost a quarter of a century, was described by the enthusiasts of his period as "the elect of the human race," and by a play upon his name it was said of him

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[1] It was the prototype of several later productions, such as that of Ghedalia on the CHAIN OF THE KABBALAH, the YUHASIN of Zakut, famous in connection with the ZOHAR, and finally TSEMACH DAVID = *Germen Davidis*, already quoted. The last was the work of R. David Ganz, a treatise on sacred and profane history from the beginning of the world.

[2] Bartolocci: MAGNA BIBLIOTHECA RABBINICA, i. pp. 18 *et seq.*

that "from Moses to Moses there was no one like unto Moses."

The rival school was to some extent represented by Avicebron, and some of those who assert that the ZOHAR incorporated Traditions belonging to preceding centuries are content to rest their case on the writings of this poet and philosopher. The evidence, however, is in a very confused state. On the one hand, the system of Avicebron has many Aristotelian traces; on the other hand, it has been asserted that Maimonides has much to connect him with Avicebron, though he was not acquainted with his works, while, further, the great masterpiece of the Talmudic Jew of Cordova, entitled THE GUIDE OF THE PERPLEXED, offers many indications of his sympathy with doctrines which are no other than those of the Speculative Kabbalah.[1] In a general sense, however, those who wished to introduce Aristotelian principles into Jewish philosophy belonged to that school which subsequently opposed the ZOHAR,[2] as, for example, Joseph ben Abraham Ibn Wakkar of Toledo, at the beginning of the fourteenth century,[3] while those who accepted the ZOHAR belonged to that school which connects with Avicebron, among whom was Rabbi Abraham ben David of Posquière, to whom one section of modern criticism attributes the invention of the Kabbalah, and Isaac the Blind—*ob. circa* 1219—with his disciples Azriel and Ezra, whose supposed alternative claim is favoured by Ginsburg.[4] The Kabbalistic interests of this school are outside all debate; it prized the SEPHER YETZIRAH, and one of the most important commentaries on that treatise was produced within it.

When we investigate the claim made with regard to Avice-

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[1] There does not seem, however, the slightest ground for supposing, with Isaac Myer, that Maimonides was acquainted with the ZOHAR. On the contrary, there is more perhaps to be said for the conjecture of S. Munk that the ZOHAR quotes, or rather borrows, from Maimonides. See MÉLANGES, &c., p. 278. Among the Kabbalistic correspondences of Maimonides are (1) His recognition of a secret sense in Scripture; (2) Of the inaccessible nature of God; (3) Of the universe as an organic whole. The student should consult also an interesting NOTICE SUR LA CABALE DES HÉBREUX, prefixed by the Chevalier Drach to the second volume of his work already cited on the HARMONY BETWEEN THE CHURCH AND THE SYNAGOGUE. He establishes (*a*) That where Buxtorf supposes the TALMUD (Tract ROSH HASHANAH) to allow the same authority to the Kabbalah as to the text of Moses, the reference is really to the spiritual power of the Synagogue; and (*b*) that the alleged mention of the mystical Kabbalah by Maimonides is a misconception (L'HARMONIE, ii. xvi. xvii. xviii.). It is certain, however, that Maimonides mentions a Lost Tradition.

[2] In which, however, Munk traces Aristotelian influences.—MÉLANGES, pp. 278, 279.

[3] See the English translation of Steinschneider's JEWISH LITERATURE, p. 114.

[4] Who follows Graetz literally.

bron, we must not be discouraged at finding that writers like Isaac Myer have much enhanced the extent and kind of his Kabbalisttic connections. We meet, it is true, the doctrines of the Inaccessible God, of intermediaries between God and the universe, of the emanation of the world and even of the universal knowledge attributed to the pre-existent soul of man by most Jewish Mysticism. But what we should like to discover in a Theosophist of the eleventh century is some distinct trace of typical Zoharic doctrine, let us say, that of Shekinah, not mere Yetziratic references, Sephirotic correspondences and so forth. The two latter are to be expected at the period, and in this case the former is wanting. There remains, however, sufficient to concern us, perhaps even to warrant the inclusion of Gebirol among precursors of Zoharic Kabbalism, and a short account of this author may be appended as a conclusion to this section.

At that period when the influence of Arabian imagination was infused into the romantic literature of Western Europe, Scholastic Philosophy and Theology were imbued with the tincture of Arabian thought; but as, on the one hand, this tincture was received sometimes without much consciousness of its origin, so, on the other, influences were occasionally credited to Arabian sources which were in reality referable only to Spanish Jews living under the protection of the Khalifate during the Moslem domination of the Peninsula. A case in point was the once renowned Avicebron, whose identity with Solomon ben Yehudah Ibn Gebirol, a Jew of Cordova, was first demonstrated by Munk in the early part of the nineteenth century.[1] His chief treatise, entitled the FOUNTAIN OF LIFE, became widely diffused in a Latin version ascribed to the middle of the twelfth century. Albertus Magnus, St. Thomas of Aquin and Duns Scotus, all cited it; and it is said to sum the philosophy of the thirteenth century. According to Renan, Avicebron preceded the school of Arabian philosophy which arose in Spain. He wrote philosophy in Arabic and poetry in Hebrew; the Jews valued his poetry, but his speculations were not in repute among them; the Christian scholastics debated his metaphysical notions, and knew nothing whatever of his verses. By both classes of

[1] MÉLANGES DE PHILOSOPHIE JUIVE ET ARABE. The hostile school of Zoharic criticism has not done sufficient credit to Munk for his discovery, but he was not a *persona grata* among them on account of his theory that the ZOHAR was founded on genuine ancient MIDRASHIM. This school has almost passed away.

admirers he was celebrated respectively as the greatest philosopher and the greatest poet of his time. But the nominalists denounced him; realists like Duns Scotus entailed on him their own condemnation; while he is said to have exercised an influence upon mystics of the Middle Ages, he was proscribed by the University of Paris at the period of the publication of the ZOHAR on the ground that he favoured Aristotle. When the school of Averroes arose he was unknown among it; at a later period he was unknown to Maimonides; he was unknown also to the encyclopædic learning of Picus de Mirandula; and on the threshold of the Reformation his memory may be said almost to have perished at the pyre of Giordano Bruno.

Avicebron was born about the year 1021 at Malaga; he was educated in the University of Saragossa, and he died at Valencia in 1070. He was patronised by Nagdilah—*i.e.*, Samuel-ha-Levi ben Josef Ibn Nagréla—a Prince of the Exile, who was also Prime Minister of Spain under the Khalifate of Habus. Nagdilah was the centre and mainspring of Jewish learning in that country, and it has been proposed that through him the Sacred Tradition of the Hebrews was communicated to Avicebron at a period when the ZOHAR and its connections were still in course of formation. It seems certain, in any case, that some of the conceptions and the system incorporated in the literature may be found in his writings, more especially in the FOUNTAIN OF LIFE and the CROWN OF THE KINGDOM. The first is affirmed to be the earliest known exhibition of "the secrets of the Speculative Kabbalah." [1] The second, composed towards the end of his life, is a hymn "celebrating the only one and true God, and the marvels of His creation."

The existence of Zoharic tradition previously to the time of Moses de Leon, the reputed forger of the ZOHAR, has been rested, among other supports, on the writings of this Spanish Jew, and he seems to have been acquainted indubitably with the BOOK OF FORMATION. In the second book and twenty-second section of the FOUNTAIN OF LIFE this passage occurs: "Hence it hath been said that the construction of the world was accomplished by the inscription of numbers and letters

[1] There is some confusion here, as the SEPHER YETZIRAH is certainly speculative if contrasted with the so-called Practical Kabbalah, which was mainly the working of miracles by the use of Divine Names.

in the air," which is in obvious analogy with a fundamental notion of the Kabbalistic work in question. The table of the Thirty-Two Paths, which arises out of the BOOK OF FORMATION, was the theme of one of his poems. Whether the later Kabbalists derived from Avicebron or both from a common source cannot be determined conclusively, but having regard to the Jewish indifference for his philosophical writings, and to the probable existence of a vast mass of floating Esoteric Tradition, there can be no doubt as to the direction in which probability points.[1]

The connection between Avicebron and the Kabbalah is not sufficiently explicit upon the surface of the FOUNTAIN OF LIFE to have attracted the attention of scholars like Ernest Renan: while Kabbalistic critics refer the system which it develops to the ten SEPHIROTH, others suppose it to be based on the ten categories of Aristotle, a pantheism analogous to that of the early realists.[2] "On the one hand," says Renan, "his application of Peripatetic principles to Mosaic doctrine alarmed the theologians; on the other hand, his concessions to orthodoxy concerning the creation and the free will of the Creator did not satisfy the extreme Peripatetic Jews." Of his alleged Kabbalistic connections Renan was either unaware, as suggested already, or they were ignored by him.

An impartial examination of the FOUNTAIN OF LIFE makes the pantheism of Avicebron perhaps less apparent than his Kabbalistic correspondences. So far from identifying the universe with God, it establishes no uncertain contrast between them. In order to bridge the abyss, and to make it conceivable that one derived being from the other, he supposes nine intermediaries, *plus* the Divine Will, "through which the Absolutely Existing, Which is above number," is "attached to Its corporeal universe." The analogies that this conception offers to Sephirotic Doctrine are self-evident and do not need enforcing, even if an impartial judgment must pronounce the philosophy of Avicebron to be of Greek rather than Jewish complexion. It is clear at least that FONS VITÆ, which is a dialogue after the manner of Plato, is tinctured deeply by Hellenic thought.

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[1] Graetz takes the opposite view, saying that the Kabbalah borrowed many principles from Ibn Gebirol. He offers, of course, no evidence on the subject.

[2] The nature and names of the SEPHIROTH will be explained fully in Book V, §§ 2 and 3. At the present stage, and in respect of a few further preliminary allusions, the reader is referred to the first three plates which illustrate this volume.

Modern scholarship has recognised three chief schools which led up to Zoharic Kabbalism: (*a*) that of Isaac the Blind, to which belongs Azriel, with his celebrated commentary on the SEPHER YETZIRAH; (*b*) that of Eliezar of Worms, which is largely of the theurgic order; and (*c*) that of Abulafia, which to some extent united the preceding two and made use of theurgic formulæ combined with contemplation to achieve union with God—that is to say, the exteriorisation of mental images for the attainment of an end which is of all things inward and apart from the forms of mind.

II.—THE BOOK OF FORMATION

The attribution of SEPHER YETZIRAH to the patriarch Abraham is imbedded in the text itself of that minute tract which is regarded by most scholars as the chief nucleus of all Kabbalism. Depending from this there arose inevitably the rabbinical legend which affirms that Abraham transmitted it orally to his sons, by whom it was perpetuated in turn till certain " sages of Jerusalem " committed it finally to writing, so that the Tradition might not perish, even when the chosen people seemed themselves on the eve of perishing. We are acquainted already with this story and are in a position to gauge its value, which lies indeed upon the surface. It is the claim on a Secret Tradition *ab origine Symboli*, personified, so to speak, and it is carried back further still by the ZOHAR. It belongs to the mythos of successive custodians for the transmission of that which was itself a myth, so far as the claim on antiquity is concerned.

At the period when we hear first of the existence of such a tract it may have been old already, and most old books have fables designed to explain them. Those who take the fables historically convert honest legend into something approaching farce. We must be content therefore to say that the first Christian reference to SEPHER YETZIRAH may belong to the ninth century; it has been held also that it is quoted in the TALMUD; but criticism has proposed an alternative text under the same title and that the subject of Talmudic reference is no longer extant.[1] However this may be, there is no question

[1] The treatise SANHEDRIM contains the following passage: " By means of combining the letters of the Ineffable Names as recorded in SPR ITsIRH "—meaning the Sealing Names enumerated in the first chapter, being permutations of IHV—" Rava once created

that the BOOK OF FORMATION may have antedated its first citation in literature by a generation, a century, or an age. It should be realised that we do not know, and that those who judge the question dogmatically on either side deserve to be classed as intemperate.

Let us look now a little more closely at the work itself. It is divided into six chapters, the first being concerned with the office of the SEPHIROTH in creation and the remaining five with what have been termed the Instruments—namely, the letters of the Hebrew Alphabet. It was after the revelation of these Mysteries to Abraham that he received the manifestation of God and that the Covenant was instituted. According to the expression of the original, God "bound the twenty-two letters" on the tongue of the patriarch and discovered to him His secret.[1]

There are two points which require to be noted at this preliminary stage of the Yetziratic myth. One is the absolute distinctness between God and the instruments of creation,[2] whether numbers or letters,[3] which is established by this early Kabbalistic work. Separated from all number and transcending all expression, He is represented as a Faithful King sojourning in eternity and ruling the SEPHIROTH for ever from His holy seat. The second point concerns the emanation of the SEPHIROTH, to which, in preference to their creation, later Kabbalism inclines. There is little on the face of the BOOK OF FORMATION to countenance this view, though the latest

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a man and sent him to Rav Zeira. The man being unable to reply when spoken to, the Rabbi said to him, Thou art a creature of the company"—or those initiated in the Mysteries of Necromancy—"return to thy dust." It seems idle to suggest that this allusion is not to the tract which has been known for centuries and has been edited on so many occasions. As a fact, however, the reference is in reality to HILKOT YETZIRAH, a magical work belonging to the Talmudic period.

[1] SEPHER YETZIRAH, chap. vi.

[2] Hence C. G. Harrison was in error when he implied that pantheism is involved in the Sephirotic system, and when he proceeds to argue that "it takes no account of the element of illusion which is necessarily implied in the theophanic doctrine."—See THE TRANSCENDENTAL UNIVERSE, London, 1894, pp. 86, 87. *Cf.* Alexander Weill: LOIS ET MYSTÈRES DE LA CRÉATION CONFORMÉS À LA SCIENCE LA PLUS ABSOLUE. Paris, 1896. The writer refers to a work under a similar title which he issued forty years previously, purporting to be the translation of a Hebrew MS. by a master of Kabbalah. "This writing is distinguished from all rabbinical and philosophical treatises by proclaiming the identity of the Creator with His creatures, based on the text of Genesis itself." Weill was a fantasiast who pretended to separate the frauds and contradictions which Esdras and his assistants introduced into the Pentateuch from the real work of Moses. *Cf.* the same author's MOÏSE, LE TALMUD ET L'EVANGILE. Paris, 1875, tom. i. p. 99. According to Franck, the last word of the system developed by SEPHER YETZIRAH is the substitution of absolute unity for every species of dualism.—LA KABBALE, p. 159.

[3] See Appendix III.

translation makes use of the word "emanate" in one place only, *i.e. Cap.* I, v. 6. A literal rendering would be "go forth"; for they appear as the instruments and servants of the King of Ages, informed by Whose word they do actually go forth "and returning, fall prostrate in adoration before the Throne."[1] It is said, however, that their end is bound to their beginning, as the flame is bound to the firebrand, and perhaps the principle of emanation is contained implicitly in this statement. We have no reason for rejecting a construction which has been adopted invariably, but it is just to draw attention to the fact that the first work which mentions the SEPHIROTH leaves this point in obscurity, while it depicts God as the active Former, Artificer and Maker, Who graved, sculptured and builded. In Masonic terms, He became and was the Great Architect of the Universe; and anthropomorphism is postulated therefore at the very root of being.

The first SEPHIRA—classified therefore as ONE—is described as the Spirit of the Living Elohim, the Living God of Ages, eternal and for ever. It is said otherwise that the Spirit of the Holy One is Voice, Spirit and Word. Two is the Breathing of the Spirit, described otherwise as Air; the twenty-two letters depend herefrom and each one of them is Spirit. THREE is the moisture which comes from the Breath—otherwise, Water from Air: herewith God sculptured and engraved the first lifeless and void matter. He built TOHU, the line which circles snake-like about the world,[2] and BOHU, the concealed rocks imbedded in the abyss whence the waters issue. This triad of the Spirit, the Breath and the Water corresponds to the conception formed subsequently of the Atzilutic or Archetypal World.[3] FOUR is the Fire which comes forth from the Water: with this God sculptured the Throne of Honour, the SERAPHIM, the OPHANIM or Celestial Wheels, the Holy Animals—*i.e.*, the Four Living Creatures—and other Ministering Spirits. Within their dominion He established His habitation.

When this numeration is combined with those which follow immediately, namely, FIVE and SIX, there is formed a second triad, which comprises the conception of BRIAH, the

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[1] SEPHER YETZIRAH, chap. i. See the BOOK OF FORMATION. Translated from the Hebrew, by Knut Stenring, already cited.

[2] Compare the "green line"—*linea viridis*—which encircles the world in the CONCLUSIONES KABBALISTICÆ of Picus de Mirandula: see p. 446 of the present work.

[3] On the Four Worlds of Kabbalism, see Book V, § 3.

archangelic world of late Kabbalism. It should be remembered, however, that the BOOK OF FORMATION is concerned only with the sphere of operation tabulated subsequently as the Third World of Kabbalism. As each SEPHIRA was supposed at a later period to contain all the SEPHIROTH, so there was a superincession of the Four Worlds, which were all contained in each. The arrangement of the SEPHER YETZIRAH does not conform with this and indeed excludes it; for the numerations from five to nine inclusive must be held to represent the Yetziratic World, while the tenth and last numeration corresponds to ASSIAH—otherwise, the World of Action. FIVE is the seal with which God sealed the Height when He contemplated it above Him. He sealed it with the name IHV. SIX is the seal with which He sealed the depth when He contemplated it beneath Him. He sealed it with the name IVH. SEVEN is the seal with which He sealed the East when He contemplated it before Him. He sealed it with the name HIV. EIGHT is the seal with which He sealed the West when He contemplated it behind Him. He sealed it with the name HVI. NINE is the seal with which He sealed the North when He contemplated it on His right. He sealed it with the name VIH. TEN is the seal with which He sealed the South when He contemplated it on His left. He sealed it with the name VHI. The ten numerations are classed finally together under the one title of "Ineffable Spirits of God." The Sealing Names are combinations of three letters, successively transposed, which enter into the name TETRAGRAMMATON.

The SEPHER YETZIRAH was published at Mantua in 1592, but the Latin translation of Postel had preceded it by ten years.[1] The Mantua edition was accompanied by five commentaries.[2] Another Latin version will be found in the collection of Pistorius; it is ascribed to Reuchlinus and Riccius. In 1642 a further edition was published at Amsterdam in Hebrew and Latin by Rittangelius. It was issued by

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[1] The full title of this curious little volume is ABRAHAMI PATRIARCHÆ LIBER JEZIRAH, *sive Formationis Mundi, Patribus quidem Abrahami tempora præcedentibus revelatus, sed ab ipso etiam Abrahamo expositus Isaaco, et per Profetarum manus posteritati conservatus, ipsis autem 72 Mosis auditoribus in secundo divinæ veritatis loco, hoc est in ratione, quæ est posterior authoritate, habitus. Vertebat ex Hebræis et commentariis illustrabat* 1551, *ad Babylonis ruinam et corrupti mundi finem*, GULIELMUS POSTELLUS, *Restitutus. Parisiis*, 1552.

[2] It contained also two recensions of the text, the differences between which are regarded by some authorities as considerable and by others as unimportant variants. Karppe (*op. cit.*, p. 138) terms them *très divergents*.

Meyer at Leipsic in 1830, with a German translation and notes, and at Frankfort, 1849, with a German translation and commentary,[1] by L. Goldschmidt. In 1887 the Parisian occultist Papus made a French translation, to which he added the Thirty-two Paths of Wisdom and the Fifty Gates of Intelligence. With laudable sincerity he admitted later on that this was superseded by Mayer Lambert in 1891.[2]

There is a question at its value which remains over for consideration, and this is how we are to account for the importance attributed in certain circles to such a work as the SEPHER YETZIRAH. Did its defenders believe that the combination of ALEPH with all the other letters and all the rest with ALEPH, BETH with all the others and all the rest with BETH, &c., &c., actually produced the universe? That is an insupportable assumption for any class of persons except possibly occult fantasiasts in the ecstasy of aberration which seems to have been their normal mode during the second half of the nineteenth century. Did they regard the letters as symbols of forces and hold that SEPHER YETZIRAH teaches that the universe originated in their orderly combination? That is tolerable speculation for the same class in its lucid intervals, having regard to its equipment, though it does not demand the apparatus of a Secret Tradition to secure its transmission from Abraham to Eliphas Lévi and from Lévi to Westcott and Mathers. But did they consider that the letters represent occult powers of a fixed, determinable character, and that initiation into the real meaning of Kabbalistic Tradition would discover their nature, explaining thus the secret behind the arbitrary doctrine of a virtue inherent in words and letters? Having known most of the groups, personally and otherwise, I have never met with any maker of reveries who took such a view, or had anything to substantiate it if he did. In the absence of light on this point one can conclude only that it is the arbitrary doctrine in question which accounts for the interest taken in the SEPHER YETZIRAH, outside that which it represents for pure scholarship, about which something has been said in an introduction

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[1] The AMERICAN ENCYCLOPÆDIA, iii. 521, 522, mentions the Amsterdam edition of 1642, with a Latin translation, but does not connect it with Rittangelius.

[2] Other translations are those of (1) Isidor Kalisch, New York, 1877; (2) Edersheim in an Appendix to his JEWISH MESSIAH, 1886; (3) Wynn Westcott, 1887 and 1893, which I have described as paraphrase; (4) Phineas Mordell, Philadelphia, 1914: it reduces the genuine text to twenty-four paragraphs; and (5) Rabbi A. B. Joseph, 1923.

prefixed by myself to the most recent English translation, being that of Mr. Knut Stenring, cited already in a note. I do not propose to retrace this ground and hence refer thereto. In conclusion, if the ZOHAR absorbed the SEPHER YETZIRAH as to its essence, it must be added that the older text brought nothing to the later which is part of its Theosophy at the highest.

III.—CONNECTIONS AND DEPENDENCIES OF THE BOOK OF FORMATION

Were there evidence to warrant us in believing that Moses de Leon did actually, as his hostile relative is reported to have affirmed, write the ZOHAR bodily "out of his own head," there would be substantial evidence still that the Kabbalistic system which it contains was not his invention at the root. The existence of the SEPHER YETZIRAH is part of this evidence, which appears, however, more fully and more strongly in the commentaries and developments of that work. We have seen already that when it came to be printed at Mantua, the BOOK OF FORMATION was accompanied by five such connections, which at the same time do not exhaust the list that might be given in a complete bibliography. The best known is unquestionably the SEPHER SEPHIROTH, or "Commentary on the Ten SEPHIROTH by way of Questions and Answers," the work of R. Azriel ben Menahem; that of Rabbi Abraham has been regarded as the most important from an esoteric standpoint, while the earliest in point of time is the work of Saadya Gaon [1] in the tenth century. Another, which has been attributed to Hay Gaon in the early part of the eleventh century, would rank next in antiquity, but it has been rejected usually as spurious in respect of date and attribution. Commentaries are ascribed also to R. Moses Botarel,[2] R. Moses ben Nahmann,[3] R. Abraham ben David Ha Levi the younger and R. Eleazar. Of these personalities the first and last are subse-

[1] That is, Saadiah Ben Joseph, Gaon of Sura. The JEWISH ENCYCLOPÆDIA suggests that Saadia is "an artificial Hebrew equivalent" of his Arabic name Sa'id. GAON is a title which distinguished the heads of the two Academies at Babylon, those of Sura and Pumbedita, as we have seen. It arose late in the sixth century. The plural is GEONIM.

[2] He describes the Kabbalah as a most pure and holy philosophy, but exhibits no acquaintance with the ZOHAR. He belonged to the fourteenth and fifteenth centuries, and was instructed in the Secret Tradition by Jacob Sefardi.

[3] Bartolocci, iv. 267.

quent to the period when Moses de Leon is supposed to have been at work on the ZOHAR, and the two others have been cited to shew that the novelty of that work " is of form rather than material."

The commentary of R. Saadya Gaon is one of those which was published in Hebrew at Mantua, together with the SEPHER YETZIRAH [1]; but it was written originally in Arabic, and a copy is preserved in the Bodleian Library. After remaining in MS. for over eight hundred years this Arabic original was at length printed at Paris, together with a French translation, in 1892. In the introduction prefixed to his version, M. Lambert observed that Saadya Gaon appears as a Theosophist in his commentary, which is almost equivalent to saying that the first expository treatise on the SEPHER YETZIRAH possesses a Kabbalistic complexion, though the author has been regarded as a purely rationalistic writer. It must be confessed, however, that Saadya offers little connection with Zoharic doctrine. We have noted that the SEPHIROTH of the SEPHER YETZIRAH shew scarcely any trace of an emanational system. For Saadya Gaon there is one intermediary between God and the world, but this is the physical air and not the transcendental numerations. In this air God is present everywhere, and it penetrates all bodies, even the most compact. Of the doctrine of AIN SOPH there is also no real trace. It is recognised however, on the one hand, that we cannot have an adequate notion of the Divinity or His correspondences with the world, but, on the other, that some approximate idea may be obtained as to the latter and that they may be shewn forth by means of figures and comparisons. One of these illustrations tells us that God is the life of the world as the soul is the life of the body, and as in man the soul is all-powerful, so God is omnipotent in the world. He is also its Supreme Reason, and as in man the rational faculty is the guide of life, so the Divine Power is directed by the Divine Reason. Above this elementary form of Natural Theology the commentary never soars, and we are warranted in saying that the work, as a whole, has little inherent interest, though it is valuable as a historical document.

Unlike the SEPHER YETZIRAH, which makes no reference to pneumatology, Saadya Gaon devotes a certain space to the

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[1] See p. 90.

consideration of the soul in man; and here, in a sense, he connects with Zoharic Kabbalism, though he rejects metempsychosis utterly, for he recognises the soul's five aspects or divisions and calls them by their conventional names, which names, however, occur in the Talmud.[1] They will be tabulated at a later stage. Unfortunately, his classification is exceedingly clumsy, and he begins by following Plato in the recognition of three faculties—reason, concupiscence and anger. On account of reason the soul is called NESHAMAH; on account of concupiscence it is called NEPHESH; and on account of anger it is called RUAH. The two other names, HAÏA (living) and YEHIDAH (unique), refer to the vitality of the soul and to the fact that no other creature resembles it. We shall see that the Zohar knows nothing of such material attributions.

The doctrine concerning Divine and Angelic Names is also a subject of some references which are important to our inquiry because they establish the fact that Saadya Gaon did not ascribe to them any thaumaturgic virtues. The names of the angels vary according to the events which they are commissioned to accomplish, and in like manner those referred to the Deity are descriptive of His operations. In the Work of Creation He terms Himself ELOHIM; when ordaining the Covenant of Circumcision He is called EL SHADDAI; He is the I AM in connection with the wonders of the ten plagues; and He is JAH when producing the great miracle of the Red Sea.[2] As it is with the names of God and the angels, so is it with those of the stars, which vary according to their qualities —namely, their greater or lesser brilliance, their hot or cold natures, &c.

When explaining that the SEPHER YETZIRAH is concerned with created things and how they came into being, there is a

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[1] Despite his hostility to reincarnation, as understood by the Kabbalah, he accepts the pre-existence of souls and teaches that the resurrection of the body will take place when all souls destined for earthly life have passed through it. Here is one example of Zoharic doctrine, pure and simple, but it has been reflected from the past into the later text.

[2] The ZOHAR teaches that the Divine Name AHIH, which signifies I AM, indicates the unification and concealment of all things in such a manner that no distinction can be established between them. The words ASHR AHIH, THAT I AM, represent God on the point of manifesting all things, including His Supreme Name. On the other hand the Name or Title AHIH ASHR AHIH, I AM THAT I AM, refers to the Deity, or is that Name assumed by Him, on the occasion of the manifestation of the Cosmos, when God is called JEHOVAH.—Zohar iii. 65*b*, Mantua. Compare the French translation, v. 179.

reference to the ten categories—namely, substance, quantity, quality, relation, place, time, powers, position, activity, passivity; and if these are to be regarded as referring to the numerations of the SEPHER YETZIRAH, it is clear that Saadya Gaon understood the latter as an Aristotelian philosopher. With these categories, the ten commandments are also forced to correspond in an arbitrary manner. For example, that against adultery answers to the category of position, for the act itself is a position and a contact.

Lastly, in his analysis of the Hebrew Alphabet, the commentator seeks to account for its sequence. ALEPH is the first sound pronounced—*i.e.*, it is vocalised at the back of the tongue. SHIN is vocalised in the middle of the mouth and MEM on the lips. Unfortunately for the analogy, MEM precedes SHIN in the alphabet, and indeed the design of the speculation seems past conjecture.

About the commentary ascribed to Hay Gaon there is considerable confusion, which Isaac Myer increases by representing that it deals with the BOOK OF CONCEALMENT, instead of that of FORMATION. There are no historical notices and no traces whatsoever of the former text before the appearance of the ZOHAR, in which it was first made known. The tract of Hay Gaon needs only to be mentioned in passing on account of its disputed authenticity. Other works attributed to him are not above suspicion, but it may be admitted in a general way that he had more distinct Kabbalistic connections than Saadya. The condemned commentary deals largely with the Mysteries of TETRAGRAMMATON and gives perhaps for the first time the curious quadrilateral method of writing it by means of letters and circles, to which so much importance has been attributed by modern occult writers.[1] The commentary of Abraham ben David Ha Levi,[2] the younger of that name and a contemporary of Maimonides, whom he attacked bitterly, is included also in the Mantua edition of the BOOK OF FORMATION, and was used largely by Rittangelius in that of Amsterdam, 1642.[3] The uttermost

[1] By Éliphas Lévi above all, who reproduces its diagram with additions which are merely fantastic (DOGME DE LA HAUTE MAGIE, section dealing with the Kabbalah), and elsewhere (LA SCIENCE DES ESPRITS) illustrates these additions by a Kabbalistic document which I think also is one of his specimens of invention.

[2] Bartolocci, i. 15. His birth is referred to *circa* 1110, and he is supposed to have suffered the death of a martyr in or near 1180.

[3] LIBER JESIRAH (Hebrew and Latin) *qui Abrahamo patriarchæ adscribitur, una cum commentario Rabbi Abraham* F. D. (*i.e.*, Ben Dior, *i.e.*, Daur and also Rabad) *super* 32

confusion prevails with regard to the personality of the author, who, on the one hand, is frequently identified with the writer of the SEDER HA KABBALAH, and is, on the other, the subject of many contradictory myths prevailing in occult circles. Éliphas Lévi, who cites a passage from his treatise as a proof of the authenticity and reality of his own "discovery" of the *Magnum Opus*,[1] makes a great deal of mystery concerning it and its rarity, but he has used evidently the edition of Rittangelius, which is perfectly well known and attainable in almost any national library.

We have recognised that the commentary of Saadya Gaon can scarcely be termed Kabbalistic; we have agreed to set aside another which abounds in Kabbalistic material because its date and attribution have been challenged; in the work of R. Abraham, however, there are Zoharic elements which admit of no question, and it is indeed to the school which he represents that Graetz and others have referred the authorship of the BOOK OF SPLENDOUR. There is the peculiar distinction between upper and lower SEPHIROTH which is not only characteristic of the Zoharic period, though it is not found in the ZOHAR, but offers a connecting link between R. Abraham and the late Kabbalism of Isaac de Loria.[2] Moreover, there is the doctrine of the Unknowable God, of "the Cause of Causes which is not apprehended by any one outside Itself," being void of all distinction and all mode of existence. The doctrine has not assumed that final shape in which it is presented by the ZOHAR, and its notion of the Divine Being appears to be, if possible, more concealed and latent than the conception of AIN SOPH, the NON ENS, which Itself is distinguished by R. Abraham from KETHER, the Crown of Creation, on the remarkable ground that "the accident is not

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Semitas Sapientiæ . . . Translatus et Notis illustratus à Joanne Stephano Rittangelio . . . Amstelodami, 1642. The thirty-two Paths referred to at the beginning of the SEPHER YETZIRAH are given in Latin and Hebrew, each followed immediately by the commentary of R. Abraham, likewise in Latin and Hebrew. Then comes the explanation of Rittangelius, which sometimes extends to many pages, quoting various authorities, including the ZOHAR and its Supplements. After the Paths, we have the SEPHER YETZIRAH itself, in Latin and Hebrew, with the editor's commentary, also in both languages. It should be added that the entire commentary of R. Abraham is not given by Rittangelius, who is content with presenting that part only which is devoted to the Paths of Wisdom.

[1] RITUEL DE LA HAUTE MAGIE, c. 12, where the Hebrew passage cited is completely unintelligible. It has been rectified in my annotated translation, s.v. TRANSCENDENTAL MAGIC. *Cf.* LA CLEF DES GRANDS MYSTÈRES, pp. 233, 234.

[2] There is no doubt that the ten SEPHIROTH were an evolved system in the time of the Yetziratic commentator.

made from the essence, nor the RES from the NON RES or NON ENS," thus occasioning an insoluble difficulty as to the emanation of the manifest universe. This view offers a strong contrast to Zoharic Theosophy. Otherwise, the AIN SOPH of our commentator is described in terms which are almost identical with Zoharic teaching. "Neither unity nor plurality can be attributed to It, because unity cannot be ascribed to that which is incomprehensible in its essence," the reason being that number is an accident belonging to the world of extension, place and time.

Among minor Zoharic contrasts, it may be noted that a more peculiar importance is attributed to the letter ALEPH than to the BETH with which Genesis opens ; it is the form of all the letters, and all the Paths of Wisdom are contained therein, but after an universal mode. There are traces also of the peculiar angelical system which was destined to receive so much elaborate extension from expositors of the BOOK OF SPLENDOUR.

Before dismissing this commentary we may note the alleged connection of its author with that Abraham the Jew [1] who belongs to the literature of Alchemy. The testament of this mysterious personage transformed the legendary Nicholas Flamel from a simple scrivener into a seeker after the Great Work—a search, moreover, which his story represents as crowned with high success. The memorial in question was addressed to the nation of Israel, dispersed by the wrath of God in France, by one who styled himself "Priest, Prince, Levite, Astrologer and Philosopher." The description which constitutes our sole knowledge concerning it is given in another testament, that of Nicholas Flamel, and I have shewn elsewhere that this memorial cannot be regarded as authentic.[2] Belonging as they do to Alchemy, there is no ground here to discuss their respective claims ; but it is well to say that the attempt made by Éliphas Lévi to identify the Abraham of Flamel with the commentator on the SEPHER YETZIRAH not only institutes a connection between Alchemy and Kabbalism which is unwarrantable in itself but has no colourable evidence to cite in its own support, as there is no trace whatever of any alchemical meaning in the Hebrew commentator. Abraham

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[1] This title is used by Bartolocci in his bibliography to describe numerous writers who cannot be identified more closely.

[2] See my SECRET TRADITION IN ALCHEMY, 1926, c. x., pp. 137 *et seq.*

the Kabbalist belongs, moreover, to the twelfth century, while Flamel was two hundred years later, and the book which he mentions could scarcely have existed in Jewry, even on the Lévi hypothesis, for such a space of time without something transpiring concerning it.

As a literary and philosophical work the first place among dependencies of the SEPHER YETZIRAH seems assigned correctly to the commentary of Azriel. Its author was born at Valladolid in or about the year 1160 and died in 1238. According to some authorities he was a pupil of Isaac the Blind,[1] but others say that his teacher was R. Jehuda, son of Rabad. He became in turn the instructor of R. Moses Nahmanides, who also belongs to the chain of Yetziratic tradition.[2]

Azriel is said to have travelled much in search of Secret Wisdom, but it was an age when men of learning were frequently wanderers, and it was perhaps less recondite motives which actuated him. He connects with the Kabbalistic system which was expounded by the school of Gerona, and there are no real grounds for supposing that he acquired knowledge elsewhere, but he added the result of his own reflections. Many works have been attributed to him, of which some are lost and some have remained in MS. THE EXPLANATION OF THE TEN SEPHIROTH *by way of Questions and Answers* must have helped to shape the metaphysical speculations of the Kabbalah and may well enough have originated more than it derived.

The teachings of Azriel aroused the opposition of the Aristotelian Jews, and it is thought by Isaac Myer that the logical form of his commentary was a concession to this school of thought. Whatever its motive, the fact, broadly taken, is of importance to our inquiry: it shews that the Sephirotic notion in its earliest development could not have been that of the categories, since it had to be conformed to the principles espoused by the disciples of Aristotle. The Jewish *literati* followed various schools, and the influence attributed to the Stagirite has been perhaps exaggerated. The votaries of the so-called Secret Wisdom were a small minority. Platonism, as it is needless to say, was very little known in the

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[1] Was in evidence A.D. 1190 to *circa* 1210. He taught the doctrine of metempsychosis and a few fragments of his writings are still extant.

[2] And brought, as Graetz admits, the influence of his great reputation to bear upon its fortunes.

West at the period in question, though it appears in later Kabbalism.

As regards both matter and form, Azriel's commentary has been the subject of high praise. It contains the doctrine of AIN SOPH, which is not in the SEPHER YETZIRAH, and it has express views on the emanation of the SEPHIROTH, which are said to be contained in AIN SOPH and of no effect when separated. Their emanation was possible because it must be within the omnipotence of Deity to assume a limit. The essence and the real principle of all finite things is the Thought of the Supreme Being ; [1] if that were withdrawn, they would be left as empty shells, and this is true not only of the visible world but of the intermediaries between God and the creation. With his philosophical speculations the Kabbalist mingles something from the fantastic region, attributing, for example, to the SEPHIROTH [2] certain symbolical colours. KETHER is "like the Concealed Light," or the light which is veiled in darkness, the comparison intended being probably that of a luminous mist. BINAH is sky-blue, because BINAH is the great sea of Kabbalism. CHOKMAH is yellow, CHESED white and GEBURAH red ; TIPHERETH is white, red, or pink, NETZACH is whitish-red and HOD reddish-white. JESOD is a combination of the previous triad, while MALKUTH is like the light which reflects all colours. Azriel countenances also the Sephirotic division of the human body which is found in later Kabbalism.

Moses ben Nahman, or Nahmanides, was born in 1194 at Gironne. Before he made acquaintance with the Kabbalah he is said to have had a prejudice against it, but he was afterwards an enthusiastic student both of its speculative and practical parts, and by his writings and influence contributed much to its development. His Kabbalistic EXPLANATION OF THE LAW was completed in 1268, and among his many other works that called the GARDEN OF DELIGHT, and another on the SECRETS OF THE THORAH, are full of theosophical speculations.[3] He left his native land to settle in Palestine, where he

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[1] *Cf.* ZOHAR, Pt. I. fol. 74a ; I. 440.

[2] According to the ZOHAR the colour attributions are as follows : KETHER, black, white, or colourless ; TIPHERETH, purple ; MALKUTH, clear sapphire.

[3] His other works include an epistle on the use of matrimony in exercising the fear of God—no humorous suggestion being intended ; a work on the nature of man, from the text of II. Samuel, vii. 19 ; a BOOK OF FAITH AND CONFIDENCE ; another on Wars ; and yet another on the Pomegranate. These are not professedly Kabbalistic,

died, apparently at a great age, but at what precise time is not known: it was *circa* 1270.

The commentary on the SEPHER YETZIRAH which passes under the name of R. Eliezer of Worms seems to have been the work of a German Jew of Germesheim,[1] one of the greatest Kabbalists of his period. That he was the instructor of Moses Nahmanides, as some authorities have stated, is, however, a mistake, as Basnage has indicated, for he belongs to a later date. His works, which are wholly Kabbalistc, are (1) THE VESTMENT OF THE LORD, but this has never been printed. (2) THE GUIDE OF SINNERS, exhorting them to repentance and amendment of life (Venice, 1543). (3) A TREATISE ON THE SOUL, cited by Mirandula in his thesis against astrologers. (4) An explanation of Psalm cxlv. (5) A commentary on SEPHER YETZIRAH, appended to the Mantua edition of that work. The author flourished before and after the middle of the fourteenth century. Commentaries on the SEPHER YETZIRAH are referable or ascribed —as the case may be—to R. Aaron the Great,[2] under the title of BOOK OF THE POINTS; R. Judas Ha Levi[3]; Sabbatai Donolo[4]; Judah ben Barzillai[5]; and Isaac the Blind. The Bodleian has a manuscript entitled MISHNAT, by Yosef ben Uzziel, which has been classed as a commentary on SEPHER YETZIRAH, but is said otherwise to be a supplement to the text itself. See JEWISH ENCYCLOPÆDIA, *s.v.* Joseph ben Uzziel.

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like the TREASURE OF LIFE, the TREASURE OF THE LORD, the GARDEN OF DELIGHT (mentioned in the text above), or the mystical epistle on the thing desired. As regards the practical part of the Kabbalah, he treated it with grave consideration, including its arts of necromancy, the evocation of evil spirits and the methods of their control.

[1] Basnage: HISTOIRE DES JUIFS, c. vii. t. v. p. 1859. See also Bartolocci, i, 186, 187.

[2] Bartolocci, i. 15.

[3] See his work entitled KUSARI.

[4] Edited by M. Castelli. Florence, 1880. He was an Italian physician and astrologer, who was born in 913 and died subsequently to 982. He is known otherwise as Shabbethai b. Abraham b. Joel.

[5] Edited by M. Halbertstamm. Berlin, 1885. The Judah in question was a Spanish Talmudist of Barcelona, who flourished at the end of the eleventh and early in the twelfth centuries.

BOOK IV

THE WRITTEN WORD OF KABBALISM: SECOND OR ZOHARIC PERIOD

BOOK IV

THE WRITTEN WORD OF KABBALISM: SECOND PERIOD

I.—THE BOOK OF SPLENDOUR: ITS CONTENT AND DIVISIONS

THE cycle of the SEPHER YETZIRAH lies within a small compass; the text is extant in several languages; and its most important dependencies will be found in Latin translations.[1] It has been available therefore to students and inquirers at large, even if they were unacquainted with Hebrew. The SEPHER HA ZOHAR, on the other hand, is not only large in itself but has considerable supplementary matter belonging to a later period and an extensive connected literature. Moreover, it is written—for the most part—in Aramaic, "the Jerusalem idiom" of Isaac de Acco; and only three short tracts imbedded in the general text are extant in Latin. Between the thirteenth and twentieth centuries it was therefore a sealed book for the great majority of scholars, till a full-length version appeared in French—as we have seen—within recent years.[2] Prior to this event great confusion had obtained in regard, firstly, to the content of the work and, secondly, to the comparative importance of its various divisions.[3] Part of this must be attributed to the ambitious design of Rosenroth's historical collection. The KABBALA

[1] The first printed edition appeared at Mantua in 1562 and contained two recensions, the second being longer and embodying important additions.

[2] The Italian reader may be referred also to an analysis of the Zohar by the Abbé de Rossi, which appeared in his DIZIONARIO STORICO DEGLI AUTORI EBREI. The writer follows Morin as to the late date of the work.

[3] The case of Basnage may be mentioned as that of a well-informed writer, whose history of the Jewish people from the time of Jesus Christ to his own date—the beginning of the eighteenth century—is memorable in several respects, yet whose knowledge of the ZOHAR does not even extend so far as it might have been taken by Rosenroth. He terms (*Livre* iii. p. 775) the BOOK OF CONCEALMENT the first part of the work, and seems to regard it as comprised simply in that and the two Synods. In a word, he had not read the preface to KABBALA DENUDATA, vol. ii.

DENUDATA, by attempting to cover much too wide a field, gives no adequate idea of the work which it is meant to elucidate. It attributes an exaggerated importance to three tracts introduced into the body of the ZOHAR and to late commentary on these; the apparatus in the form of a lexicon which fills most of the first volume, though it has a methodical appearance, is little more than a chaos, in which late and early expositors are bundled together after the uncritical manner of the period; in a subsequent section undue prominence is given to some personal discussions and correspondence between the Editor and Henry More, the English Platonist; finally, the second volume includes an enormous treatise on the doctrine of the Revolutions of Souls by a Kabbalist of the seventeenth century. With all its defects the KABBALA DENUDATA remains of prime value, but it would have been beyond all price had a clearer genius governed its arrangement. As it is, the class of persons who have proved to be most concerned with the subject have been content to follow the lead of Rosenroth, by accepting a little tract called the BOOK OF CONCEALMENT as the fundamental part of the whole ZOHAR, and the developments of that tract as entitled to the next highest consideration. There are, of course, several sources of information which might have corrected this false impression—the work of Franck in France and that of Ginsburg in England, to name two only—but it has endured notwithstanding, and a notable example to the point is found in an enlarged edition of a compilation by Dr. Papus. There a bibliographical appendix states that "the only complete translation" of the ZOHAR is the work of M. H. Chateau,[1] whereas the enterprise in question is confined only to the tracts rendered into Latin by Rosenroth, and these have been available for years in the English version of Mathers. The BOOK OF OCCULTATION—or CONCEALMENT—and its Zoharistic commentaries are only accidents of the ZOHAR, and they furnish no notion of the scope of that vast Theosophical Miscellany. I should add that from an esoteric standpoint the ZOHAR itself is only an accident of the Kabbalah—an

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[1] LE ZOHAR, *Traduction française et Commentaire de* M. H. Chateau. The bibliographical annotation accredits the translator with *minutieuse érudition* and adds that he has carefully collated the Hebrew texts, the Latin and the other versions. The work is poorly produced, it bears no trace of the scholarship imputed to it and the commentary is of no real value. Moreover, the title itself deserves to be called fraudulent.

accident in the life of the alleged Tradition, much as, from the standpoint of Latin Christianity, the New Testament is not the exclusive foundation of the Church but an event in her development.

The ZOHAR proper, as stated in my preface, purports to be a commentary on the Pentateuch, and to indicate its scope, prior to any presentation of my own, I will vary my general rule of confining quotations from modern authors to footnotes and summarise an account of Ginsburg: "The ZOHAR does not (apparently) propound a regular Kabbalistic system, but dilates upon the diverse doctrines of this Theosophy, as indicated in the forms and ornaments of the Hebrew alphabet, in the vowel points and accents, in the Divine Names and the letters of which they are composed, in the narratives of the Bible and in the traditional and national stories. The long conversations between its author, R. Simeon ben Yohai, and Moses, which it records; the short and pathetic prayers inserted therein; the religious anecdotes; the attractive spiritual explanation of Scripture passages, appealing to the hearts and wants of men; the descriptions of the Deity and the SEPHIROTH under the tender forms of human relationship, comprehensible to the finite mind, such as father, mother, primeval man, matron, bride, white head, the great and small face, the luminous mirror, the higher heaven, the higher earth, &c., which it gives on every page, made the ZOHAR a welcome text-book for the students of the Kabbalah, who, by its vivid descriptions of Divine Love,[1] could lose themselves in rapturous embraces with the Deity."

We are placed by this quotation in a position to understand, firstly, after what manner the literature of Kabbalism affected the fervid imagination of the rabbinical Jew and the kind of influence which it had on him, well illustrated in one of its aspects by the fascinating and terrible histories of Messianic enthusiasm and illusion, as already noted, but in another by Zoharic Theosophy at its highest development. We can understand, secondly, how much there is to correct in the pretence of a French speculation which once fixed upon the ZOHAR as embodying traditional knowledge of a religion

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[1] It is in this respect that the ZOHAR suggests analogies with Christian Mysticism as well as Arabian Sufism. For the rest, my readers must be dissuaded from supposing that Ginsburg's summary is adequately representative of the work, for it contains no reference to the Doctrine of Shekinah or the Zoharic Mystery of Sex.

behind all religions.[1] No system responds less readily to what is involved in such a conception. No person would be less disposed than the conventional occultist, present or past, to accept Kabbalistic notions of religion, were he really acquainted therewith, after due allowance has been made for Zoharic and other reveries which connect with occult beliefs, as these seem in their turn to connect magnetically with everything unsound in faith and unreasonable in doctrine. That God is immanent in the material world is a much simpler and more rational hypothesis than to establish intermediaries between finite and infinite, which create innumerable difficulties without resolving any, while on another side of the subject we have better means of excusing the anthropomorphisms of the Bible, than their *reductio ad absurdum*, which has been regarded as implied in the Kabbalistic Doctrine of the Two Countenances.

The ZOHAR proper—apart, that is to say, from all supplements and interpolations—is divided into five parts, corresponding to the five Scriptural Texts on which it is supposed to be a commentary, namely, Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The first two are complete to all intents and purposes, the third and fourth have certain missing portions, while of Deuteronomy there is little more than fragments. The extant work, as printed, is in three parts only, of which the last comprises all that remains of the Commentary on the three later books of the Pentateuch. Each part is subdivided into various sections, separately entitled, *e.g.*, SECTIO BERESHITH, SECTIO TOLDOTH NOAH, and so forth. There is no call to enumerate them in this place. There are twelve sections of alleged interpretation in respect of Genesis, ten on Exodus, nine each on Leviticus and Numbers, and five only on Deuteronomy, manifestly imperfect as such. The Commentary on Genesis is followed by certain Appendices, being I, HASHMALOTH = OMISSIONS; II, TOSSEFTOTH = ADDITIONS; and *sub voce* Appendix III, two important Supplements, comprising extracts from MIDRASH HA NEELAM = SECRET MIDRASH, and SITHRE THORAH = SECRETS OF THE LAW. The following independent texts are introduced between certain sections of the Commentary on Exodus and sometimes within the sections themselves, namely: *post* § I,

[1] According to Éliphas Lévi, "all religions have issued from the Kabbalah and all return thereto."

MIDRASH HA NEELAM (continued); *post* § III, RAAIAH MEHEMNAH = FAITHFUL SHEPHERD; *post* § V, SEPHER HA BAHIR = LUMINOUS BOOK, and SITHRE THORAH (continued); *post* § VI, FAITHFUL SHEPHERD (continued), and IDRA DE MASCHCANA = ASSEMBLY OF THE SANCTUARY; *post* § VII, SIPHRA DI ZENIOUTHA = BOOK OF CONCEALMENT. The Commentary on Exodus has also three Appendices, two embodying ADDITIONS and one containing an independent tract on PALACES. The sections of Exodus have, moreover, certain MATHNITIN = REPETITIONS interpolated. Others follow § I of the Commentary on Leviticus, while §§ VII, VIII and IX are reinforced by further continuations of the FAITHFUL SHEPHERD. The Commentary on Numbers has the following independent texts introduced between its sections: *post* § II, FAITHFUL SHEPHERD (continued), and IDRA RABBA KADISHA = GREAT HOLY ASSEMBLY; *post* § III, FAITHFUL SHEPHERD (continued); *post* § VII, FAITHFUL SHEPHERD (continued), and certain MISCELLANIES. Among the fragments of Deuteronomy, § I is followed by a further instalment of the FAITHFUL SHEPHERD, while portions of this work constitute the extant sections numbered III, V and VI. To § X is appended IDRA ZOUTA KADISHA = LITTLE HOLY ASSEMBLY.

With this very simple and unpretentious collation there may be compared the analytical scheme of Rosenroth, which remains of bibliographical interest after the lapse of more than two centuries. The ZOHAR is divided thereby into internal and external parts, which are tabulated at length as follows.[1]

I. The internal parts are those which are collected together in one edition.[2] They are:

(*a*) The text of the ZOHAR, properly so called. Apart from all its additions this is not of unmanageable dimensions.

(*b*) SIPHRA DI ZENIOUTHA, or BOOK OF CONCEALMENT —otherwise, that of MODESTY.

(*c*) The IDRA RABBA, or GREATER SYNOD.

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[1] KABBALA DENUDATA, vol. ii. pp. 8 *et seq.*

[2] So far as it is possible to estimate the intention of this statement there is no correspondence with fact. The BOOK OF CONCEALMENT and IDRAS are certainly not internal parts of any Commentary on the Pentateuch, and in the ZOHAR they are not combined with the text proper so as to form one scheme therewith. It may be said on the contrary that all interpolations are casual, while the Appendices to the part of Exodus might change places with those of Genesis, and so of the rest.

(*d*) The IDRA ZOUTA, or LESSER SYNOD.

(*e*) SABAH DI MISHPATIM, the *Discourse* or *Story of the Ancient One in section* MISHPATIM.

(*f*) MIDRASH RUTH, or COMMENTARY on the Scriptural book of that name. These are fragments only.

(*g*) SEPHER HA BAHIR, the RENOWNED or ILLUSTRIOUS BOOK, sometimes called BOOK OF BRIGHTNESS.

(*h*) TOSSEFTOTH = ADDENDA, or ADDITIONS.

(*i*) RAAIAH MEHEMNAH, or the FAITHFUL SHEPHERD.

(*j*) HAIKLUTH, *i.e.*, PALACES, MANSIONS, or ABODES.

(*k*) SITHRAI THORAH, or *Mysteries of the* THORAH, *i.e.*, the LAW.

(*l*) MIDRASH HA NEELAM, or SECRET COMMENTARY.

(*m*) RAZÉ DERAZIN, or SECRET OF SECRETS.

From this account are omitted the following tracts and fragments, because they do not appear in the Mantua edition of *circa* 1558, known as the LITTLE ZOHAR: [1]

(*a*) MIDRASH HAZEETH, or *Commentary on the Song of Solomon.*

(*b*) PEKOODAH, or *Explanation of the Thorah.*

(*c*) YENOOKAH, or the *Discourse of the Youth.*

(*d*) MAAMAR TO HAZEE, or the *Discourse* beginning, Come and See.

(*e*) HIBBOORAH KADMAÂ, or *Primary Assembly.*

(*f*) MATHNITIN, or Repetitions = *Traditional Receptions*, according to Rosenroth.

The ground on which these portions are set aside appears insufficient, as the sections *e*, *f*, *g*, *j*, and *m* in the first tabulation are also wanting in the Mantua edition. The GREAT ZOHAR, the Cremona edition (1558–60), contains all the treatises enumerated in both the above lists. I am not aware that any superior authority resides in the Mantua ZOHAR.[2]

II. As understood by Rosenroth, the external parts are those superadded to the earlier editions. These are:

(*a*) TIKKUNIM HA ZOHAR, or SUPPLEMENTS of the BOOK OF SPLENDOUR, called also the ANCIENT SUPPLE-

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[1] The GREATER ZOHAR being that of Cremona. Blunt's DICTIONARY OF DOCTRINAL AND HISTORICAL THEOLOGY makes a ludicrous confusion over this point, representing the GREATER ZOHAR as the Commentary on Genesis and the Lesser as the BOOK OF CONCEALMENT.

[2] A Hebrew translation in MS. by Barachiel ben Korba is preserved—it is said—in the Public Library of Oppenheim.

MENTS, to distinguish them from further and later additions.

(*b*) ZOHAR HADASH—the NEW ZOHAR, containing matters omitted in the printed editions. This has four parts.

(1) The text of the ZOHAR itself, scattered through which is the supplement of the tract MIDRASH HA NEELAM, part of which appears in the original work.

(2) TIKKUNIM HADASHIM, or *New Supplements*.

(3) ZOHAR SHIR HA SHIRIM, or EXPOSITION OF THE SONG OF SONGS, appertaining to the ZOHAR.

(4) ZOHAR AIKE, or *Exposition of Lamentations*, appertaining to the ZOHAR.

In the above tabulations are contained everything of the ZOHAR that has come down to us.[1] It may be thought that its authenticity did not increase with its bulk, but on this subject no canon of criticism can be said to have emerged.

For the better comprehension of the cycle Rosenroth recommends :

(*a*) SEPHER DEREK EMETH, that is, the *Way of Truth*, being various readings in the ZOHAR arranged according to the Mantua edition.

(*b*) BINAH IMRI, or *Words of Understanding*, being an elucidation of difficulties in Zoharistic vocabulary.

(*c*) ZOHAR CHAMAH, or SPLENDOUR OF THE SUN, a short commentary which follows the Mantua edition.

(*d*) PARDES RIMMONIM, or GARDEN OF POMEGRANATES, by R. Moses of Cordova, an explanation of numerous texts in the ZOHAR and TIKKUNIM.

(*e*) MEQUR CHOKMAH, or FOUNT OF WISDOM, forming a continuation or new part of the WAY OF TRUTH.

(*f*) MARAH KOHEN, or the VISION OF THE PRIEST, a synoptic work, the greater part of which appears in KABBALA DENUDATA, vol. ii. part i.

(*g*) ZER ZAHAB, or a CROWN OF GOLD, used largely in the apparatus of Rosenroth.

(*h*) PATHACH AINIM, or GATE OF THE EYES, for the Biblical quotations in the ZOHAR and TIKKUNIM.

Rosenroth also recommends and reproduces largely the manuscript treatises of Isaac de Loria, compiled by R. Hayyim

[1] KABBALA DENUDATA, ii. p. 9.

Vital, and further acknowledges his indebtedness to two other unprinted works, a Kabbalistic commentary on the whole Law and a treatise entitled CHESED ABRAHAM.

The ZOHAR proper, the conversations of Simeon ben Yohai with the prophets by whom he was visited, with the disciples by whom he was surrounded and of these, as we have seen, with each other, is not a work that is to be judged by the same standard as certain symbolical portions which have been incorporated therewith, and to which Christian students of Kabbalism have given so much prominence. There are extravagant speculations and wild exegesis, but it is uncontaminated by monstrous symbolism; it has occasionally a touch of Nature to indicate its kinship with humanity, and condescends even at times to a Rabelaisian episode.[1] Finally, it does not betray any trace of that secret meaning, otherwise double doctrine, that hypothetical sense withdrawn far down below any primary inward sense, which has been sometimes ascribed loosely to its entire content, by those who would and do likewise discern a latent transcendental philosophy in Pantagruelism.[2]

We have seen that in a certain manner—somewhat occasional and informal—the ZOHAR is a commentary on the Pentateuch, and it is to be understood and passed over that as such it is not only casual and occasional, that not only has it nothing in harmony with the simple sense of Scripture, but that for us in the western world and at this age of the world it opens abysses where dark clouds hang out and fire of madness flashes, more often than deeps of meaning which resound with pregnant messages. It would serve no purpose to enlarge upon this fact, which applies to so much of Kabbalistic interpretation. The governing principle affirmed is the existence of several senses in the written word. These are enumerated differently, and there seems no reason why they should not be extended; but they are reducible broadly under three heads, which are compared by the ZOHAR to the garment, the body which is within it and the soul which is within the body.[3] They are to be distinguished in all cases

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[1] Many rabbinical histories, fables and apologues are narrated in it, sometimes elucidating a knotty point of Scripture, as, for example, whether the destruction of animal life at the Deluge may indicate that the beasts also sinned, sometimes recounting the death of a just man, sometimes describing visions and narrating tales of wonder.

[2] Following the lead of Éliphas Lévi, especially in LE SORCIER DE MEUDON.

[3] See *ante*, Book I, § 1, pp. 11–13. They do not emerge in the text.

from those speculations on hidden significance to which reference has been made above. The design of Theosophy in Israel was to magnify the election of Israel by exalting its title-deeds, but that of the expositors in question was to represent the Sons of the Doctrine as the custodians of a Liberal Theology which made all election void.

"There are those unwise," says the ZOHAR, "who behold how a man is vested in a comely garment, but see no farther, and take the garment for the body, whereas there is something more precious [than either], namely, the soul. The Law has also its body. Some of the commandments may be called the body of the Law, and the ordinary recitals mingled therein are the garments which clothe this body. Simple folk observe only these garments, *i.e.*, the narrations of the Law, perceiving not that which they hide. Others more instructed do not give heed to the vestment but to the body which it covers. And there are the Wise, the servants of the Great King, who dwell on the heights of Sinai and concern themselves only with the soul, which is the foundation of all and the true Law. These shall be ready in the coming time to contemplate the soul of that soul which breathes within the Law." [1]

This passage illustrates what is meant by an added depth and significance which the Kabbalah would read always into the Bible,[2] and does, moreover, at least from time to time. It offers, I think, also an instance of intellectual humility in the great rabbins of the Exile, who confessed on occasion to a sense in Scripture which exceeded their own loving penetration,[3] so that after all subtleties of exegesis, all the symposiums of synods, the Word of God issued in a mystery, and the key of this mystery was the reward of the just and wise man in the world to come.

The necessity of the manifold sense follows from the insufficiency of the letter. Simple recitals and common words suggest only the human lawgiver; if these were the sum of the THORAH, it would be possible to equal, perhaps even to excel it. Moreover, the sayings of Esau, Hagar, Laban, of

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[1] Zohar, part iii. fol. 152*b*, Mantua edition. De Pauly, v. 391.

[2] I mean, of course, *ex hypothesi*. The extracted sense was too often a ridiculous illusion.

[3] Isaac Myer supposed that the higher soul of the THORAH signifies God Himself, but no doubt it is the Divine Sense of the Word which gives knowledge of the Word Itself.

Balaam and Balaam's ass, cannot be "the Law of Truth, the Perfect Law, the faithful witness of God."[1] And hence a hidden meaning, in which is the true Law, was supposed to save Israel from scepticism, and it may have postponed rationalistic criticism in Jewish circles for some centuries. It led of course into extravagance; the second sense became in its turn inadequate and one more concealed was inferred. So also, besides a general latent meaning, there was that more particular triple significance attributed to each several word. As the possibilities suggested by such a method are boundless, it is unnecessary to say that these senses were never methodised, or that the ZOHAR does not unfold in a consecutive form either the allegorical or mystical meaning. It gives glimpses only, and it may be for such reason that the original ZOHAR is said to have been a camel's load. That original was a latency in the minds of Kabbalistic rabbins, but it was never written with pen.

As the ZOHAR establishes the necessity of the concealed meaning on the insufficiency of the outward, and as the sense of such insufficiency is indubitably a late event in the history of sacred documents, we have full evidence for deciding the value of that claim which it makes elsewhere to a high antiquity for its interpretation. Had the Jew never come in contact with culture outside Judea he would never have conceived the "Tradition," and the kind of culture which helped him to the sense of insufficiency is not to be looked for in old Egypt or in Babylon, but in the Hellenised thought of the late Roman Empire at the international clearing-house of Alexandria.[2]

As the doctrinal, theosophical and mystical content of the ZOHAR will be the concern of several ensuing divisions of this study, it is obvious that the reference is to these on all important questions of subject-matter in the great text as well as its *additamenta*. That which remains over may be called accidental and casual, in the spirit of which description we may glance at the Commentaries in search of occasional side-lights. Summary is out of the question here, and so is also analysis: the office of these belongs to hypotheses on cosmo-

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[1] Mantua edition, Part III. fol. 149*b*. De Pauly, V. 390. Compare *ante*, Book I, § 1, p. 13.

[2] It does not follow that the Kabbalah is Platonism or Neoplatonism. It was the consequence of a contact, but the growth and increase were fostered in the mind of Jewry.

logy, to myths of Paradise, Creation and the Fall of Man—to these and the sequence at large of those other matters which are to be treated at some length later on. The purpose of the present survey is therefore to offer gleanings and illustrative instances, drawn from there and here.

In the PRELIMINARIES attached to Genesis and the work of exposition thereon, a tradition is cited which says that whensoever just men undertake a journey together and discuss on their way subjects belonging to the Secret Doctrine they are favoured by visits of Holy Ones who dwell in the world beyond.[1] When Rabbi Eleazar and Rabbi Abba were travelling to call on Rabbi Yosse, they were accompanied by an unknown porter who carried their baggage. But when they began to commune one with another on things appertaining to the Mysteries of Law and Doctrine, it came about that he interposed between them, asking pregnant questions and preferring points of debate. It did not take long to discover that he was one endowed with knowledge; but when he spoke of the Sabbath and its keeping, of the day and the night thereof, of the Liturgy belonging to the Sabbath, of Divine Hypostases and the Seventy Names of God, they saw also that his science was greater than theirs. They came down from their saddles to embrace him, and would have mounted him on one of their horses, seeing that he rode upon an ass. He refused them, however, but resumed his discourse otherwise, opening deeps and heights in the hidden themes of Wisdom, explaining the secret influence exercised by names on the lives of men, telling strange things and new concerning the Temples at Jerusalem, but over and above all on the mystical union between Moses and her who is called Shekinah throughout the great record. It is said that they halted again and again dismounted, but this time it was to fall on their faces before him. When they looked up, however, it was to find that he had vanished from their eyes. Who was this Master in Israel and Keeper of Hidden Doctrine, to them unknown and clothed in weeds of service? They had asked many times, and he had answered nothing; but it was inferred or assumed at the end that he was Rab Hammenouna the Ancient, who had returned for their inspiration and enlightenment from the world beyond.

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[1] Z., Pt. I, fol. 7a; I, 37.

I have cited this gracious story to shew that thus early in the BOOK OF SPLENDOUR it is about the great things of speculation, as if faring through a land filled with wells of refreshment and running with streams of light. I might indeed have begun earlier, as the ZOHAR itself begins, and told how a conference opens on page one of the mythos concerning the Rose of Sharon, and after what manner the deeply-imbedded meanings of the Song of Solomon are unfolded through its length and breadth. The Rose is the Community of Israel; but the Rose is red and white, and in the first of these States the elect people abide under the ministry of judgment, while in the second they are encompassed by thirteen ways of mercy.[1] For in another aspect the Rose is a Cup of Blessings, as it is also a Chalice of Redemption. Great doctors of the Christian Church have written many commentaries on the immortal Song, and it has been expounded by notable mystics down even to this day; but the ZOHAR on the Rose and the Lily—*flos campi et lilium convallium*—and the ZOHAR on CANTICUM CANTICORUM has not been known to any, howsoever late or early. A most amiable clergyman of the Church Catholic and Anglican has given us, not so long since, an extended thesis on the MYSTICAL WAY, and this is the Way of the Song.[2] It is all for our delectation, and in his agreeable company the path is travelled pleasantly; but it is a path of moonlight refreshed by draughts of water, while those who walk with the ZOHAR go forward in sunlight and strong wine is poured into their cups.

There is also a travellers' tale as the last story of all on matters appertaining to Genesis—after what manner must be left to those who are concerned. It tells how two other Masters were faring on the way to Cappadocia, intending to visit Rabbi Simeon, and they refer as they go to a Sacred Tradition by which man is directed to meditate on the glory of God before he begins to pray. They had learned already, it may be—as others before and since—that there is a prayer in the silence which dispenses with the prayer of words and is itself a contemplation in the heart. They knew otherwise, no doubt, that the study of the Secret Doctrine and communing one with another thereon constitute a prayer of

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[1] Z., Pt. I, fol. 1a; I, 3.

[2] VIA MYSTICA: A Devotional Treatise on the Life of Prayer. By the Rev. Jesse Brett, 1925.

works; and we have seen how it lifts *ex hypothesi* the veil between two worlds. That which they confessed to each other was, however, of a diverse order, namely, that prayer is in place of sacrifice, the obvious—though unexpressed—reason being that true prayer is love. And seeing that it opens the fountains above and below, with the well-springs on every side, we find among the sayings of the time one perfect utterance at least. It affirms that the Holy One, blessed be He, drove Israel into exile among the Gentiles for the sole and only reason that the nations of mankind at large might be gladdened by the presence of the Chosen People which draws down blessings on the world below from that World of Benedictions which is above.[1] It follows in the radiant dream that Israel suffered crucifixion to aid in the salvation of the world.

Very early in the Commentary on Exodus we are delving again for treasure in the herb-sweet earth of the Song,[2] and that which is brought to the surface belongs to the Mystery of Union between the Voice and the Word. There have been intimations on the same subject much earlier in the ZOHAR, on thought as the origin of all things, on the inward contemplation of the Holy One before He made the worlds, on the uttering of the Voice, which brought forth or manifested the thought, and on creation as the Word expressed. The Commentary ends also on the Keynote of Thought in the Holy One, the mysterious joy thereof and the light which flows out therefrom. It drew together the forty-two letters comprehended by one of the extended Sacred Names, and out of the relation established in this manner it is affirmed that the world came forth. They fared to some purpose in those days, did the Doctors of Hidden Law, whether they went on horses or whether an ass bore them, for in these words, brief and plain as they are, is found at full length the Doctrine of Divine Immanence, the Presence of the Father Almighty—by and within the Word—in all that lives and is.

It is said in the first leaves of the Commentary on Leviticus that faith completes the Sacred Name, and a little further on that from the thought of the Holy One come forth those ways and paths which lead to a knowledge of the Name and

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[1] Z., I, 244a; II, 566.
[2] Song of Solomon, iv. 8.

to perfection thereby and therein.[1] We are told also that it were better for a man never to have been born than to live without uniting the Sacred Name on earth.[2] The secret of such union belongs to the study of the Law,[3] which is the work of men of faith, the reference being not to the Expounded Law delivered *coram populo* but to that of the Secret Doctrine, which in another place is identified with and affirmed indeed to constitute the Name of the Sacred King.[4] But prayer and good works are said otherwise to promote unity in the Name of God,[5] and this is the intention which should occupy the priest when he proceeds to the work of sacrifice.[6] We shall see later on that there has been a division brought about between the four sacramental letters comprised in the Hebrew Name which we are accustomed to render Jehovah, and there is a very true sense in which it is the work of man to make an end of this separation. On the surface, however, the mythos develops its symbolism after a diverse manner, while so far as the Commentary on Leviticus is concerned, we are in the presense of another and highly figurative Mystery. The Complete Name is Jehovah Elohim, and the work which devolves on all Sons of the Doctrine is to make evident on earth that Jehovah is indeed Elohim, even as these Divine Hypostases are One in Heaven. We shall see, also later on, that the kind of union is that between male and female.[7] It is affirmed elsewhere that the Glory of the Sacred Name must be the end of all our works [8]; but this is the Glory of Union. A part in the Sacred Name is allotted to those who possess the Hidden Law, the reason being that they possess God therein. The meaning is that those who live the Doctrine are those alone who possess it, and God is the life of these. We shall realise therefore the sense in which it is defined presently, and shall not fail to understand that the Sacred Name is revealed by successive stages.[9] It is revealed in proportion as it is lived and becomes alive within us—a

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[1] Z., III, 4b; V. 9, and III, 5b, V. 13.

[2] *Ib.*, 7a; V. 18. Meaning of course by the mode and manner of life which is led here below.

[3] *Ib.*, 12b; V. 37. It is to be understood that those who study the Law to a real purpose are those who live thereby.

[4] *Ib.*, 21a; V. 56.

[5] *Ib.*, 26a; V. 67.

[6] *Ib.*, 32a; V. 86.

[7] *Ib.*, 46b; V. 129.

[8] *Ib.*, 51b; V. 139.

[9] *Ib.*, 65b; V. 179.

simple question of growth, but very deep withal. We shall understand in like manner when it is affirmed further that the Name is hidden and revealed at once,[1] because there is ever "a deep below the deep and a height beyond the height" of its knowledge, while for ever they grow therein who study and exemplify that Doctrine which is both the Name and Law.[2] It is added in fine that those who practise charity do cry forth the Sacred Name daily. The explanation is not only that offices of love are channels of grace and power, which are also modes and aspects of the Name of God, but that the work of love is an uttering forth of the Name, and there is indeed no other way given unto man by which he shall express it on earth.

And now as to that veridic parable at large, the messages of which have been drawn from so many pages. In part at least only implied—since the Secret Doctrine emerges in sudden flashes through a mist of clouded light—but in part at least shadowed forth, there is a correspondence established in Zoharic Theosophy between the four letters of the Sacred Name—יהוה—and certain diverse parts or aspects of the soul in man about which we shall hear at full length at a proper point in the sequel. The letter י = YOD is in analogy with YEHIDAH, a spiritual state or mode in the ascending scale of inward being, and with all that is postulated above it, the human *singularitas*, the Christian apex of the soul and Divine Selfhood. The ה = HE primal answers to NESHAMAH, the sovereign reason within us, above material mind; the ו = VAU or VAV connects with RUA'H, which is normal intellectuality, the rational principle; and HE final with NEPHESH, the side on which humanity is related to the animal world. It is the lower *vitalitas*, and is not as such the physical body, which is, however, its vehicle. When a man lives in the light and law of his Higher Selfhood he has built up the Divine Name within him and has become it within the measures of his humanity. Here is theosophical symbolism which may seem at its highest, but it does not enlighten that of the Commentary on Leviticus, unless we are able to look below the surface and realise that there is a marriage of male and female proclaimed by the consonants which form the

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[1] Z., III, 65b; V. 179.
[2] *Ib.*, 71b; V. 195.

Sacred Name of Four Letters, יהוה, whence it follows that whosoever affirms Jehovah does affirm Elohim also ; that he who completes the one within him completes the other, is a witness in his own person that Jehovah is Elohim and makes their union perfect. As our *Theosophia Magna* unfolds, we shall learn also that there is a supernal part of our nature which does not come down to earth, but abides in Heaven and God ; that it is possible to be united therewith according to the Secret Doctrine ; while if this is accomplished it will follow that what corresponds at the height of our being to the Divine Hypostasis Jehovah has entered into bonds of marriage with that which makes answer to the Divine Hypostasis Elohim. In the light of this hypothesis and its symbolism we shall understand what is meant by the Commentary on Leviticus when it speaks of the Divine Name being complete on earth as it is in Heaven and in Heaven also as on earth. The completion is accomplished below by a true Son of the Doctrine in his own being ; but when it is fulfilled therein, for himself and for those about him, before whom his light shines forth, it is seen by the eyes of faith—as at a gate and threshold of knowledge—that the Name is indeed perfect on all planes of being.[1]

The Commentary on Numbers is full of occasional lights on great subjects. We know that the Israelites in the desert were fed by manna which God sent down from heaven ; but a time came when that stiff-necked generation loathed the light food and cried for material fleshpots. The opportunity offered to parable is not lost on the ZOHAR in its consideration of Exodus ; but it is in the present place that we hear more especially of a supersubstantial bread which on a day to come shall feed the elect and fill them.[2] The mystery of this *panis vivus et vitalis* is hidden in the Tree of Life, which is said to be above, while the Averse Mystery of the meat demanded by Israel is contained in the Tree of Death, and this is said to be below.[3]

We hear more than once in the ZOHAR that the Archangel Michael sacrifices the souls of the just on the Supernal Altar

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[1] It is said elsewhere in the ZOHAR that the Sacred Name is peace.—Z., III, 176b ; V. 459. It is understood that peace is union.

[2] Z., III, 156a ; V. 399. Compare III, 208a ; V. 530, which says that the manna sprang from the dew above which came down from the Hiddenness of all the Hidden Ones and was the food of higher angels.

[3] *Ib.*, III, 157a ; V. 405. See also *ante et post*.

of Burnt Offerings ; but once only in the text—and it happens to be in this Commentary—is it said that some souls go up, as of their free will and by their own high intent, to make a holocaust of themselves, amidst rejoicing in the Supreme Light which shines forth from the Holy King.[1] For us, at least, it reads like a parable of the union in its last and highest mode, when God becomes All in all for the individual soul. It was revealed to certain Masters in Israel by one who was unknown, who had asked and received water to quench his thirst. After such manner is the reward of the just unfailing and comes quickly, as a cloud of stories makes evident throughout the radiant pages. So also he who gives bread in God's Name on asking may receive a star. Hereof is the sweetness of the Law, about which it is declared a little later that its works are holy, heavenly and mild withal.[2] It is life and the blessing of life for those who are consecrated thereto, as if each had received it himself on Mount Sinai. He has indeed and certainly, because Sinai is also within. It is said elsewhere that the Hidden Law is the Tree of Life and that this Tree is Knowledge,[3] meaning that which is Science of Unity, not of divorce and separation like the Tree of Death. As there is a School of Doctrine on earth which cultivates this Knowledge, so is there a Heavenly School above which is in the state of science attained and is said therefore to be nourished by the Tree of Life. Of those enrolled therein we hear from time to time ; but the Commentary on Numbers tells us that some children who die in tender years are admitted to its teaching, in one or other of the classes—for example, a son of R. Juda, whom two Pillars of the Doctrine brought into that Sacred Conclave and into the presence of its Chief.

In the fragments on Deuteronomy we hear more of the Heavenly Bread, which is Fruit of the Tree of Life, and learn that it is not alone eaten by those in the Heavenly School but by those of the School on earth,[4] meaning that *Summa Scientia* is not beyond attainment here and now. At the end of all, in the last of all the sections, we are brought back to that which is the subject-matter of discourse in the first leaves. I refer to the Mystical Rose and its connotations *ab origine symboli.*

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[1] Z., III, 157b ; V. 407.
[2] *Ib.*, III, 179b; V. 471.
[3] *Ib.*, III, 182a ; V. 474.
[4] *Ib.*, III, 260a; VI. 5.

It is still the Community of Israel, which is likened to a Rose composed of six Petals. There is, however, one new and eloquent affirmation—that Israel is united with the Rose when it is united with the Supreme King. It is another way of saying that Jehovah is Elohim and that Jehovah Elohim is the Complete and Perfect Name. But more than all it is the proclamation of an unity possible on earth as it is actual and eternal above.

It will be understood that my extracts have been made with the object of shewing that there are strange lights and pregnant theses here and there in the ZOHAR proper, apart from anything that it may prove qualified to communicate on those subjects of formal doctrine which remain for our examination at a subsequent stage of this study. If it be said that the miscellany has been made to appear at its best, an adequate answer and one offered in sincerity would be that much more might have been quoted without invading the ground of later themes. For the rest, I have called it a medley, and after the manner of a medley the ZOHAR combines with things precious some others and many that are of little or no value, and not a few which to us, and to Jewry itself at this day, must appear indescribably foolish. They are in much the same position as its modes of scriptural interpretation, and as stated already, it would be idle to suppose that these can have the least exegetical importance. I speak of them obviously as a whole, and do not mean that they hold up no lamps which light up there and here some dark and doubtful path. It must be understood, moreover, by those who are addressed especially, that modes and scheme and purview are essentially Jewish, supposing the exclusive claim of Israel to Divine Election and therefore the last source to which any one so disposed could look for confirmation of the romantic notion that a transcendental doctrine of absolute religion has been handed down from the far past. That which is transmitted in the ZOHAR, but in fragments only, is a Secret Doctrine peculiar to Israel, and it makes contact with the deep things of universal religion, the religion behind religion of Max Müller, in so far as it offers vestiges of inward experience on the union of the soul and God, because the records of this experience are everywhere in the world, in all ages, in all the great religions, and it counts its living witnesses among us at this day.

Understood as it actually is, a thesaurus of Jewish Theosophy, Jewish visionary doctrines, Jewish yearning and aspirations, which, because Jewry is part of humanity, is in contact at a thousand points with the aspiration and yearning of the whole heart of the world, it is a priceless memorial; but it loses all significance in the attempt to misplace it. Because it is theosophical although Jewish, it has otherwise its points of connection with other theosophical systems, and not infrequently with matters which are beyond the range of that which is usually understood by this word, with the things of Mysticism, as, for example, in its transcendental speculations on the identity of subject and object in God and, as I have intimated above, in the mystical experience of the soul. It has other and obvious connections with past speculations and the systems into which they have been drawn. It enters, for example, into that strange doctrine of correspondences which we meet everywhere in the domain embraced by the higher understanding of the term Magia. It might be described indeed as the extended mystery of correspondence. "Whatsoever is found on earth," says the ZOHAR, "has its spiritual counterpart on high and is dependent on it. When the inferior part is influenced, that which is set over it in the upper world is affected also, because all are united." From this doctrine the art of Talismanic Magic must be called a logical consequence, and so far as that which passes under the denomination of occult philosophy is based on this postulated law, so far it belongs to Kabbalism in the kinship of descent. Elsewhere it is said: "That which is above is in the likeness of that which is below, and the likeness of that which is below is in the sea"—meaning that the sea reflects the inferior heaven—"but all is one." [1] This is, of course, identical with the pseudo-Hermetic maxim: *Quod superius est sicut quod inferius, et quod inferius est sicut quod superius, etc.* Apart from its context, this citation from the EMERALD TABLE might have been a Zoharic dogma. We know, however, that the law of correspondences is in Zosimus the Panopolite as well as in the Secret Tradition of Israel.

It may be added that the ZOHAR took the SEPHER YETZIRAH into its heart of hearts, dwelt upon it, extended, magnified, almost transformed its symbolism. The Hebrew letters

[1] ZOHAR, Cremona, Part II, fol. 9a. Cf. Part I, fol. 91a: "As it is in all things below, so is it above."

which figure in the earlier tract as the instruments of creation are for it the ciphers or vestures of the Written Law, the expression of the THORAH, and the THORAH is the archetype of all the worlds. Whether or not we are able to agree with Franck that the SEPHER YETZIRAH ends where the ZOHAR commences, and that they are exact complements of each other, it is certain that the instinct of those early students who singled out the BOOK OF FORMATION from the rest of pre-Zoharic MIDRASHIM was not at fault in regarding it as the head and source of Kabbalism.

But, in conclusion, as there was an occultism and Mysticism in Israel prior to the SEPHER RAZIEL and to the ZOHAR, so both were incorporated in the latter; both in the process underwent a species of transmutation, and as I venture to think the process, like that "sea-change" of the poet, produced something more strange and rich. There are, at least, flights of mystical thought and aspiration in this great book of Theosophy which are unknown to Ibn Gebirol and Ibn Ezra, and are more direct and strong in their appeal to the inner consciousness of man at this epoch of the twentieth century than anything in the famous commentary of Azriel or in the School of Isaac the Blind. And to confess this is to confess out of hand that the ZOHAR has still a message for the mystic. Perhaps all that is of value therein would be contained within a few leaves; but, as said of the choicest poems of Coleridge, they should be bound in pure gold.

II.—THE BOOK OF CONCEALMENT

Passing now from the Commentaries on the Pentateuch to the texts and fragments which are, so to speak, imbedded therein, or thereunto added, it seems reasonable in the first place to pass those in review which, owing to Latin translations, have represented the ZOHAR at large for most readers during a space of some two hundred and fifty years. They differ generically from the *corpus* of the great text and from the other additions or supplements because their subject-matter is "veiled in allegory and illustrated by symbols." For the time being, moreover, we have finished with things belonging to discussion and debate, and are entering a realm of revelation. The statement obtains throughout, though it happens that two of the tracts in question are expository of

the third, which ranks therefore first in the sequence. But he who expounds is he also who reveals, that is to say, Rabbi Simeon ben Yohai, while the office of his auditors is to learn, mark and digest inwardly—not to question and dispute. I refer to SIPHRA DI ZENIOUTHA, with its sequels, the IDRA RABBA and IDRA ZOUTA. Their places have been indicated, from which it follows that the BOOK OF CONCEALMENT or of OCCULTATION,[1] to which so much prominence has been given from the days of Rosenroth, is not as some have supposed, the beginning of the great cycle entitled the ZOHAR, nor is it the most important part, or perhaps any part that is vital, at least from my own standpoint. In the Sulzbach edition, produced by Rosenroth, it begins at fol. 176*b* and ends at fol. 178*b* of the second volume. Several editions are either paged in correspondence with one another or refer readers to the pagination of previous codices. Among early printed texts that of Lublinensis follows the Cremona edition, which, though used by Rosenroth for his references, was regarded by him as inferior to the simultaneous or slightly prior edition of Mantua. The latter he terms invariably *Codex correctus*. From the silence of certain writers on the subject of the ZOHAR proper it might be judged that it was not regarded as of great exegetical or indeed any other importance; but there is a simpler explanation, which is not far to seek: it was known to them only by excerpts prior to 1906–1911. The BOOK OF CONCEALMENT, on the contrary, though small in its dimensions, was of the highest consequence, the presumed root and foundation of the ZOHAR,[2] and also the most ancient portion of that collection. The last view is not, on the whole, unlikely.[3] It has been said further that it is a theogony comprised in a few pages, but with developments more numerous than the TALMUD.[4] In a word, for occult dreamers of the past in France and England, the BOOK OF CONCEALMENT and the BOOK OF FORMATION are the fountain-heads of all Kabbalism. The Hebrew term which is rendered Mystery, Concealment, or Modesty by Isaac Myer, is given as Concealed

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[1] A literal translation would be BOOK OF MODESTY—of course in the sense of concealment.

[2] Mathers: KABBALAH UNVEILED, p. 14. He was unfortunately not qualified to speak.

[3] Myers: QABBALAH, p. 118.

[4] Éliphas Lévi: LE LIVRE DES SPLENDEURS, preface, p. ii.; MYSTERIES OF MAGIC, 2nd ed., p. 97. The comparison of one who was unacquainted with both cycles of literature.

Mystery by Mathers, without affirming that the version is literal. For SIPHRA DI ZENIOUTHA Rosenroth renders LIBER OCCULTATIONIS.[1] The work is concerned, however, with the manifestation of the Divine Being, as the term of His concealment in the eternity which preceded manifestation. The first chapter deals with the development of what is termed the Vast Countenance, the image of the Father of all things, the MACROPROSOPUS, when equilibrium had been established in the universe of unbalanced forces. This Countenance, which is referred to KETHER, or the Crown—first of the ten SEPHIROTH—is compared to the tongue of a balance, *lingula examinis*. When equilibrium obtained, the Countenance was manifested, the Ancient of Days appeared, God issued from His concealment.[2] This symbolism of the balance depicting the harmony of the universal order is a key-note of the treatise, which, in its own words, is the book describing "the libration of the balance." The balance is suspended in the place which is no place, that is to say, in the abyss of Deity, and it is said to be the body of MACROPROSOPUS, referring to the SEPHIROTH Wisdom and Understanding,[3] which are the sides of the balance. The Countenance, of which no man knoweth, is secret in secret, and the hair of the head is like fine wool hanging in the equilibrium. The eyes are ever open, and the nostrils of the Ancient

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[1] Rabbi Loria says that it refers to things which are secret and should be kept secretly, and compares Prov. xxv. 2, "The Glory of God is to conceal the word." But he supposes also an allusion to the circumstances under which the work is reported to have been composed—namely, during the concealment of R. Simeon for twelve years in a cave.

[2] See COMMENTARIUS GENERALIS METHODICUS . . . *è Libro Emek Hammelech* in KABBALA DENUDATA, vol. ii. pp. 47 *et seq.* of the second part. For casual and miscellaneous references to the Divine Head, see Z., Pt. I, fol. 65a ; I, 381. *Ib.*, fol. 232a ; II, 515. *Ib.*, fol. 251b ; II, 591, 592. *Ib.*, Appendices, III, fol. 6a ; II, 689. *Ib.*, Pt. II, fol. 192b ; IV, 79, quoted from a BOOK OF ENOCH. *Ib.*, fol. 268b ; IV, 302. *Ib.*, Pt. III, fol. 7b ; V, 21. *Ib.*, fol. 10b ; V, 30. *Ib.*, fol. 48b ; V, 135. *Ib.*, fol. 66b ; V, 183. *Ib.*, fol. 119b ; V, 306. For the Doctrine of Countenances, see *Ib.*, Pt. II, fol. 61b ; III, 271. *Ib.*, fol. 64a ; III, 283. For the Great Adam, see *Ib.*, Pt. I, fol. 134b ; II, 132. *Ib.*, Pt. III, fol. 48a ; V, 132.

[3] "For Wisdom is on the right, upon the side of Benignity ; Understanding is on the left, upon the side of Severity ; and the Crown is the tongue in the centre which abideth above them."—K. D., II, p. 48. The meaning of the symbolism is that an equilibrium between Justice and Mercy must be assumed before the universe, having man for its object, could become possible, and the source of this notion must be sought in BERESHITH RABBAH—a Haggadic Commentary on Genesis, of historical and exegetical importance. It is ascribed by tradition to the third century, but modern scholarship is disposed to place it a little later than the TALMUD of Jerusalem. Compare also the teaching of the pre-Zoharic MIDRASH CONEN, according to which the Grace of God prevents the opposing forces out of which the world was created from mutual destruction.

One are as two doors whence the Spirit goes forth over all things. But the dignity of all dignities is the beard of the Countenance, which also is the ornament of all. It covers not only MACROPROSOPUS as with a vestment, but the SEPHIROTH Wisdom and Understanding, called here the Father and the Mother,[1] descending even unto MICROPROSOPUS—of whom we shall hear shortly—and it is divided into thirteen portions, flowing down as far as the heart, but leaving the lips free. Blessed is he, says the text, who receiveth their kisses! From the thirteen portions there descend as many drops of purest balm, and in the influence of all do all things exist and all are concealed.

In addition to the manifestation of MACROPROSOPUS, the BOOK OF CONCEALMENT shews how the Most Ancient One expanded into MICROPROSOPUS, to whom is referred the name TETRAGRAMMATON, whereas "I am" is that of the first Ancient.[2] The letter YOD, which is the first of TETRAGRAMMATON, corresponds to the SEPHIRA Wisdom, the supernal HE to Understanding, and the union of these twain brought forth MICROPROSOPUS, corresponding to the six SEPHIROTH from Mercy to the Foundation inclusive, and referred to the letter VAU.[3] It follows, according to this text, that the primal manifestation of Deity, which is connected with the conception of the Crown, has no other name than that which proclaims His self-existence, as if—according to a French commentator—the Hebrew Jehovah were in some sense a reflected God. MACROPROSOPUS, although manifesting in the Crown, is still regarded as ever hidden and concealed, by way of antithesis in respect of MICROPROSOPUS, who is both manifest and unmanifest. When the life-giving influx rushes forth from the Ancient One, amid the intolerable refulgence of that great light the likeness of a head appears. The distinction between the two Countenances is the distinction of the profile and the full face, for whereas the God Who comes forth is revealed in so doing, the Great Countenance is only declared partially, whence it is obviously inexact to speak of MICROPROSOPUS as a reflection[4]: He is rather a second manifestation, taking place in the archetypal world.

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[1] *I.e.*, ABBA and AIMA.

[2] This is at issue on the surface with what may be called the ZOHAR proper, for which YAH = יה is the Divine Name of KETHER. The fact is that allocations vary in different texts of the medley.

[3] The HE final is referred to the tenth SEPHIRA, or MALKUTH.

[4] This is a device of Éliphas Lévi and connects with his method of interpretation.

From the sides of the Lesser Countenance depend black locks, flowing down to the ears; the eyes have a three-fold hue, resplendent with shining light; and a three-fold flame issues from the nostrils. The beard, considered in itself, has nine portions, but when that of MACROPROSOPUS sheds down its light and influence they are found to be thirteen. Though the Ineffable Name is referred to the Vast Countenance, it is said also that the manifestation of MICROPROSOPUS is represented by the ordinary letters of the Tetragam, his occultation by the transposition of the letters.

The BOOK OF CONCEALMENT is described in its closing words as the withdrawn and involved Mystery of the King, and as it is added that "blessed is he who cometh and goeth therein, knowing its paths and ways," there is urgent need for some explanation of its significance. This, as we shall see, was unfolded in rabbinical commentaries, which are confessedly posterior to the period of the public promulgation of the ZOHAR. There are, moreover, two works possessing the same authority as the BOOK OF CONCEALMENT, and they constitute extensions at large of that work, being also expository, though there is good reason to demand—like Byron, referring to Southey—that their explanations should be themselves explained. The first of these will be the subject of some consideration in the next section.

The SIPHRA DI ZENIOUTHA is preceded in the ZOHAR by a fragment entitled אידרא דמשכנא = IDRA DE MASCHANA, *i.e.*, ASSEMBLY OF THE SANCTUARY, introduced at an arbitrary point [1] and followed by a brief colloquy between Rabbi Eleazar and Rabbi Abba, who affirms (1) that he has recorded its Mysteries by command of the Sacred Lamp, otherwise R. Simeon, for the use of the Colleagues; (2) that the Mysteries will abide henceforth in concealment, the inference being that the Light of the Oral Law has passed away; (3) that R. Simeon appeared to him in a dream and communicated certain secret teaching concerning the Divine Son or VAU, begotten from the Father and the Mother, represented by the letters YOD and HE, as we have seen otherwise. It will be seen that the ASSEMBLY OF THE SANCTUARY is misplaced obviously in the IDRA sequence, being inserted prior to the text which the ASSEMBLIES are designed to expound. In the fragment itself

[1] Z., Pt. II, fols. 122b–123b; III, 471–477.

there is nothing to shew that it forms part of a colloquy or of any discourse whatever. It opens with a statement on the authority of an instruction drawn from a supposed treatise entitled MYSTERY OF MYSTERIES and is concerned more especially with the Face and Head of the Son, the Word which comes from His mouth and the sound of His voice. The brief colloquy by way of supplement may be the vestige of a third IDRA, not otherwise extant, and the ASSEMBLY OF THE SANCTUARY may be part of a text after the manner of SIPHRA DI ZENIOUTHA and dealing obviously with the same symbolism.

III.—THE GREATER HOLY SYNOD

The BOOK OF CONCEALMENT has been simplified to the utmost in the preceding account. It must be added that it stands almost alone in the great body of texts, an anonymous revelation, without antecedents or history; it quotes no rabbinical writers and has no references by which a clue to its date may be obtained. It has, however, two characteristics which give it the appearance of a much older document than those which follow it immediately, and are designed, as intimated already—outside its monstrous symbolism—to develop and expound it. These are its rudeness and the multitude of its obscurities—even for a Zoharic document. The first translator, Rosenroth, supplies explanations placed within brackets, but even with these it is in an exceedingly faulty state. The treatise now under consideration is in several respects different. It possesses almost a literary aspect, begins in narrative form, methodises the ensuing dialogues in a manner which is perfectly explicit and stands in need of few emendations. It exists, however, to unfold further the barbarous allegories of the preceding book, and were it possible to admit any alleged motive behind it as something more than the subtlety of a later interpreter, it would still be incumbent to recognise that it has no message for us at this day rather than to describe it as repellent to modern taste, a fact which has been noted by at least one sympathetic critic who was himself a suggestive writer.[1] The first point which calls for notice otherwise is that the GREATER SACRED SYNOD claims Rabbi Simeon Ben Yohai as the author of the BOOK OF CONCEALMENT, and itself contains the discourses of this

[1] Éliphas Lévi: LA CLEF DES GRANDS MYSTÈRES.

Master in Israel, delivered in a field beneath trees in the presence of his disciples, namely, Rabbi Eleazar, his son; Rabbi Abba; Rabbi Jehuda; Rabbi Jose, the son of Jacob; Rabbi Isaac; Rabbi Hiskiah, the son of Rav; Rabbi Hia; Rabbi Jose; and Rabbi Jesse. Some of these are historical names belonging to the period which succeeded the destruction of Jerusalem.

For an account of Rabbi Simeon himself we must have recourse to TRACT SABBATH of the TALMUD, Babylonian recension, which contains a narrative that may be reproduced here in substance:

"On a certain occasion R. Jehudah, R. Jose and R. Simeon were sitting together, and with them also was Jehudah, the son of proselytes. R. Jehudah opened the conversation, saying: 'How beautiful are the works of this nation (the Romans). They have established markets; they have built bridges; they have opened bathing-houses.' Whereupon R. Jose was silent. But R. Simeon ben Yohai answered, saying: 'All these things have they instituted for their own sake. Their markets are gathering-places for harlots; they have built baths for their own enjoyment, and bridges to collect tolls from those who cross them.' Jehudah, the son of proselytes, repeated this conversation, and it came to the ears of Cæsar, who proclaimed: 'Jehudah, who extols us, shall be extolled; Jose, who said nothing, shall be exiled to Saphoris (*i.e.*, Cyprus); Simeon, who has disparaged us, shall be put to death.' R. Simeon and his son then went out and hid themselves in the lecture-hall, but afterwards in a cave, where a miracle took place, a date-tree and a spring of water being raised up for them. They laid aside their garments and sat covered with sand up to their necks, studying the whole time, and assuming their vestures only at prayer-time, for fear that the same might wear out. In this wise they spent twelve years in the cave, when Elijah came to the opening, and said: 'Who will inform the son of Yohai that Cæsar is dead and his decree is annulled?' Hereupon they left the cave."[1] The secret wisdom embodied in the ZOHAR is supposed to have been the fruit of the long seclusion enforced upon R. Simeon by the Roman decree.

The TALMUD mentions expressly the learning obtained

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[1] Rodkinson: BABYLONIAN TALMUD, vol. i. pp. 57–59.

during this period, but without specifying its kind. According to the tradition of Kabbalists, the BOOK OF CONCEALMENT was the first form in which it was reduced to writing. The discourses of the GREATER SACRED SYNOD were recorded by Rabbi Abba and so also in the case of the LESSER SYNOD. When exposition was about to begin a voice heard in the air revealed that the Supernal Assembly had gathered in heaven to hearken, and the commentators add that not only the souls of the just were marshalled round the speakers, coming from their rest in Paradise, but that the Holy Shekinah of the Divine Presence descended.

The explanations and developments concern the world in its void state before the manifestation of the Supreme Countenance, the conformations of that Countenance, or MACROPROSOPUS, as also of MICROPROSOPUS, the Lesser Countenance, and after what manner the inferior depends from the superior. It must be said that the expounding and the extension neither are nor assume to be explanatory in the sense that they unfold any real significance of the symbolism. As a fact, the treatise ends, like all treatises concerned—shall I say, at a venture?—with Mysteries of Initiation, by testifying that he is blessed who has known and beheld the concealed words and does not err therein. In an account like the present, which does not even pretend to be synoptic, it is impossible to attempt a tabulation of the typology with which the GREATER SYNOD is concerned, and it should be noted in this connection that a few modern writers on Kabbalism who have claimed to speak magisterially and as if from within a secret circle of knowledge, may have shewn us glimpses in one or two rare instances—and then according to their individual hypotheses—of the system on which the symbolism is constructed, but have done nothing to elucidate and therefore recommend it to our understanding. It must be added that while the text is hard to approach from the side of its literal sense, the alleged esoteric aspects are matters of curious speculation only.

The unbalanced forces of the universe, the world in its void state, are considered under the symbolism of the kings who reigned in Edom before a king was raised up to rule over the children of Israel, that is to say, before the emanation of MICROPROSOPUS.[1] At that time there was neither beginning

[1] The Kabbalah represents the present universe as preceded by others which passed away quickly. According to Basnage, this notion occurs also in the TALMUD, where

nor end, and the Edomite kings were without subsistence. According to Rosenroth this signifies the fall of creatures partly into a state of rest, such as that of matter, and partly into one of inordinate activity, such as that of the evil spirits, in which case we are dealing not so much with cosmology as with the legends of souls. So also when the GREATER SYNOD represents the Ancient of Ancients creating and producing the essence of light, the same interpreter, who speaks with the authority of knowledge as regards the literature of Kabbalism, observes that the reference is to the Law,[1] in other words, to the letters of the alphabet, by the transpositions of which the Law was recorded subsequently. For the rest, symbolism of this order is not simplified by its multiplication, and the record of Rabbi Simeon's discourses is only the BOOK OF CONCEALMENT dilated in a glass of vision. Compare, for example, the description of MACROPROSOPUS with the indications on the same subject contained in the previous section. "White are His garments as snow, and His aspect is as a face manifested. He is seated upon a throne of glittering brightness, that He may subdue. The whiteness of his bald head is extended into forty thousand worlds, and from the light of the whiteness thereof shall the just receive four hundred worlds in the world to come." The Vast Countenance itself is said to extend into three hundred and seventy myriads of worlds. The brain concealed within the skull is the Hidden Wisdom, and the influence of this Wisdom passes through a channel below and issues by two and thirty paths.[2] The hair of MACROPROSOPUS radiates into four hundred and ten worlds, which are known only to the Ancient One.[3] The parting of the hair is described as a path shining into two hundred and seventy worlds, and therefrom another path diffuses its light, and in this shall the just shine in the world to come. When the

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it is said, with characteristic crassness, that when God was alone, in order to kill time, He diverted Himself by the formation of divers worlds which He destroyed forthwith. These were successive attempts at creation, by which Deity became experienced and at last produced the existing physical order.—HISTOIRE DES JUIFS, t. ii. p. 712. Compare also the PIRKÉ of R. Eliezer, according to which the basis of the existing universe is the repentance of God over His previous failures. We have seen that this work is referred to an early period of the ninth century. For other Zoharic references to the subject see ZOHAR ii. 20*a*, Mantua.

[1] Understood as the essence of the light.

[2] It is therefore the influx of KETHER descending through the Tree of Life even to MALKUTH, understood as the Kingdom of this world.

[3] An intimation of Divine Knowledge which is withdrawn in the hiddenness of Divine Being.

forehead of MACROPROSOPUS, which is the benevolence of all benevolence, is uncovered, the prayers of the Israelites are received, and the time of its uncovering is at the offering of evening prayer on the Sabbath. The forehead extends into two hundred and seventy thousand lights of lights abiding in the Supernal Eden. For there is an Eden which shines in Eden: it is withdrawn in concealment, and is unknown to all but the Ancient One. The eyes of the Vast Countenance differ from other eyes, having neither lids nor brows, because the Guardian of Supernal Israel knows no sleep. The two eyes shine as a single eye, and were that eye to close even for one moment the things which are could subsist no longer.[1] Hence it is called the open eye, ever smiling, ever glad. In the nose of MACROPROSOPUS one of the nostrils is life and the other is the life of life. With regard to the Beard of the Vast Countenance, called otherwise the decoration of all decorations, neither superiors nor inferiors, neither prophets nor saints, have beheld it, for it is the truth of all truths. Its thirteen forms are represented as powerful to subdue and to soften all stern decrees of the judgments. Thirteen chapters of the GREATER SYNOD are devoted to the consideration of this subject, including the number of the locks in each portion, the number of hairs in each lock and the number of worlds attributed to them. This ends the discourse concerning MACROPROSOPUS, and the treatise proceeds thence to the consideration of the Lesser Countenance. The conformations of MICROPROSOPUS are disposed from the forms of the Vast Countenance, and His components are expanded on either side under a human form. When the Lesser Countenance gazes on the Greater, all inferiors are restored in order, and the Lesser is vaster for the time being. There is an emanation from the Greater towards the skull of the Lesser, and thence to numberless lower skulls, and all together reflect the bril-

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[1] Compare, in Southey's CURSE OF KEHAMA, Part X, the episode of Parvati placing her hands on the eyes of Seeva.

> "Thereat the heart of the universe stood still;
> The Elements ceas'd their influences; the Hours
> Stopt on the eternal round; Motion and Breath,
> Time, Change, and Life and Death,
> In sudden trance oppreſt, forgot their powers,
> A moment, and the dread eclipse was ended;
> But, at the thought of Nature thus suspended,
> The sweat on Seeva's forehead stood,
> And Ganges thence upon the World descended,
> The Holy River, the Redeeming Flood."

liance of the whiteness of this emanation towards the Ancient of Days. From the brain of MACROPROSOPUS an influence descends, from the hair an outpouring of splendour, from the forehead a benevolence, from the eyes a radiance, from the nostrils a spirit and the spirit of life, from the cheeks gladness, and all these fall upon the Lesser Countenance. From the brain of MICROPROSOPUS there are emanations of wisdom, emanations of understanding and emanations of knowledge; in each lock of the hair of MICROPROSOPUS there are a thousand utterances; his forehead is the inspection of inspection, and when it is uncovered sinners are visited with judgment. For the lesson of the GREATER SYNOD is that wrath may dwell with MICROPROSOPUS, but not in the Ancient of Days. So also the eyes of the Lesser Countenance possess lids: when the lids are closed judgments subdue the Israelites and the Gentiles have dominion over them. But the eyes, when they are open, are beautiful as those of the dove, for they are then illuminated by the good eye. With one of those pathetic touches which soften occasionally for a moment the unyielding lines of Kabbalistic symbolism, it is said that two tears dwell in the eyes of the Lesser Countenance, and the Holy of Holies, when He wills to have mercy on the Israelites, sends down these two tears to grow sweet in the great sea of wisdom, and they issue therefrom in mercy upon the chosen people. The special seat of severity in MICROPROSOPUS is the nose, and judgment goes forth therefrom, unless the forehead of the Vast Countenance is uncovered, when mercy is found in all things.

As in the case of the Ancient of Ancients, the discourse appertaining to the beard of MICROPROSOPUS fills many chapters, full of strange scholia on various passages of Scripture, and details minutely the conformations of its nine divisions, what it conceals of the Lesser Countenance, what it permits to be manifested, with observations on the descent of a holy and magnificent oil from the beard of MACROPROSOPUS and a general description of the correspondences and differences of the two adornments.

It should be observed that the body of MICROPROSOPUS is androgyne, and at this point the symbolism is concerned largely with the sexual organs. A modern symbologist has said that Nature is not ashamed of her emblems,[1] and there is

[1] Gerald Massey on phallic symbols, in a letter contributed to the SPIRITUALIST.

no doubt that for the Kabbalist the body of man was peculiarly sacred, whence for him there would be nothing repellent in dealing exhaustively with its typology. But it will be unnecessary in a descriptive summary to do more than allude to this. The student who desires to pursue the subject may be referred to the French version.

The sum of the whole treatise can be given in the words of the original. " The Ancient of Ancients is in Microprosopus ; all things are one ; He was all things ; He is all things ; He will be all things ; He shall know no change ; He knoweth no change ; He hath known no change." [1] Thus God in manifestation is not really separable from God in concealment, and if the symbolism depict Him in the likeness of humanity, it is by way of similitude and analogy.

At the conclusion of the GREATER SYNOD, we are told that three of the company died during the deliberations, and that the survivors beheld their souls carried by angels behind the " veil expanded above." [2]

Amidst all its obscurity and uncouthness there are sublime touches in this treatise. The Kabbalah is perhaps the first of all books which appeared in the western world reciting with no uncertain voice that God is altogether without mutation and vicissitude—that wrath and judgment are of man alone, placing thus a new construction on the divine warning : " Judge not, lest ye be judged " ; and shewing also the higher significance of the not less divine promise : " I will repay." Never for the true Kabbalist could this mean that God would repay the sinner in his own spirit, outrage for outrage, hate for hate. The repayment of God is the compensation of everlasting justice or the gift of everlasting bounty. In a sense the writers of the ZOHAR anticipated some liberal conclusions of modern eschatology.[3] Amidst the firebrands of the Papal Church, it promulgated for the first time the real meaning of the forgiveness of sins. It is in the sense of such intimations and not in its body of extravagant symbolism that

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[1] IDRA RABBA, *seu Synodus Magna, sectio* xxxix. par. 920, in KABBALA DENUDATA, t. ii. Compare De Pauly's translation, Vol. V, p. 365 : " The Ancient of Ancients and the 'Little Figure,' these are one and the same ; it was and shall be all. It is not subject to transformation ; it has never changed and will not change for ever ; it is the centre of all perfection."

[2] *Ibid.*, § xlv. par. 1138.

[3] Franck summarises the position as follows :—Nothing is absolutely evil, nothing is accursed for ever, not even the archangel of evil, for a time will come when his name and angelic nature will be restored to him. LA KABBALE, p. 217.

the Holy Assembly of Rabbinical Israel may speak to us at this day.

IV.—THE LESSER HOLY SYNOD

Similar in its chief characteristics to the more extended discourse which precedes it, the LESSER HOLY SYNOD, or IDRA ZOUTA, is termed by Rosenroth the Swan's Song of Simeon ben Yohai, a supplement to the subjects not discussed exhaustively in the Greater Assembly. As the master's death is recorded at the end of the treatise, the translator's words must be understood of the instruction it contains and not of its setting. The SYNOD consists of the survivors from the former Conclave, with the addition of Rabbi Isaac. Simeon begins by affirming that it is a time of grace : he is conscious of his approaching end ; he desires to enter without confusion into the world to come ; and he designs to reveal those sacred things in the presence of Shekinah which have been kept secret hitherto. Rabbi Abba is appointed as scribe, and Simeon is the sole speaker. The discourse still concerns MACROPROSOPUS and MICROPROSOPUS, with the correspondences between them ; but it sketches only the subject of Concealed Deity and deals at length with the manifestation of the Lower Countenance. In both cases, as indeed would be expected, it repeats, substantially and verbally, much of the preceding Synod ; but it gives some additional imagery, as, for example, concerning the three heads of MACROPROSOPUS, " one within the other and the other above the other," and at a later stage a very considerable extension of symbolism regarding the first manifestation of the Ancient One under the form of male and female, which is, in fact, the emanation or " forming forth " of the supernal SEPHIROTH—CHOKMAH, or Wisdom, and BINAH, or Understanding. So also the instruction concerning MICROPROSOPUS, when it is not a close reflection of the GREATER SYNOD, deals with His androgyne nature and His union with the Bride, who cleaveth to the side of the male until she is separated, *et accedat ut copuletur cum eo*, face to face. Out of this comes the Kabbalistic doctrine of the sexes, so much in advance of its time, in whatever Christian century we may elect to place the literature, namely, that male and female separated are but an incomplete humanity, or, as the text expresses the idea, are but half the body;

that no blessing can rest on what is mutilated and defective; that no divided being can subsist for ever or receive an eternal dowry, "for the beauty of the female is completed by the beauty of the male." [1] The conjunction of the supernal male and female is said to be in the place called Zion and Jerusalem, which further on are explained to signify Mercy and Justice. "When the Bride is united to the King in the excellence of the Sabbath, then are all things made one body." And then the most Holy God sitteth on His throne, then all things enter and are integrated in the One Undivided, Perfect and Holy Name. "When the Mother is united to the King, the worlds receive a blessing and are found in the joy of the universe." [2]

About this point the discourse of Simeon ceases and Rabbi Abba, the scribe, still in the act of writing and expecting that more should follow, heard nothing. But afterwards a voice cried: "Length of Days and Years of Life"; and yet another: "He seeketh Life from Thee." A fire abode in the house the whole day: when it burned no longer, Rabbi Abba saw that the holy light, the holy of holy ones, had been wrapped away from the world: he lay upon his right side and a smile shone upon his face. Rabbi Eleazar, the son of Simeon, rose up and taking his hands, kissed them. "But I," says Abba, "licked the dust under his feet." It is added that during his obsequies the bier of the deceased saint was raised in the air, and fire shone about it, while a voice cried: "Enter in unto the nuptial joys of R. Simeon."

It will be seen that in spite of a monstrous symbolism the Kabbalistic narratives have at times the touch of Nature which gives them kinship with this world of ours. Whether it has pearls of great price to offer from the world within is another question, as to which we are now only at the beginning of our research.

V.—THE DISCOURSE OF THE AGED MAN

The prominence given by Rosenroth to the Book of Concealment and its sequels was not without its warrant, as they are certainly the most arresting, I might almost say sensational, of the tracts imbedded in the Zohar. Those which remain

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[1] Idra Zouta, *seu Synodus Minor*, § viii. *passim*. The foundation of this mysticism concerning the nuptial state must be sought in Talmudic literature.

[2] *Ibid.*, § xxii. par. 746 *et seq.*

to be examined will be taken now in the order in which they are placed in KABBALA DENUDATA, and their more sober interest will appear by the short analyses which will accompany their tabulation. The first to be enumerated is that contained in Section MISHPATIM (*Historia de sene quodam in sectione* MISHPATIM). The term SABAH signifies ancient man and MISHPAT is judgment, referring to Exodus, from the beginning of c. xxi. —"Now these are the judgments"—to the conclusion of c. xxiv. The discourse occurs in the Cremona edition, pt. ii. fol. 43; in the Mantua, vol. ii. fol. 94; in the Sulzbach, vol. ii. 94*a*.[1] The Section MISHPATIM opens with a conference between Rabbi Simeon ben Yohai and a certain aged man, not otherwise identified, on the subject of the ordeals and metempsychosis of the soul, to which there are allusions at some length in the BERESHITH division of the ZOHAR—otherwise the first part. It breaks off, however, abruptly, giving place to another conference which takes place at an inn between the same or a second aged man and two Sons of the Doctrine who have met together by accident. It is described in a colophon as a recital relative to Rabbi Yebba the Ancient, who is moved to reveal at great length the Mystery of the Soul, its nature, modes or parts and the law which governs its transmigrations. It is the most important and elaborate study of these subjects in the extant text, and Isaac de Loria's yet more complex treatise on the REVOLUTIONS OF SOULS is a development of the Section MISHPATIM. But as there has been occasion to note previously, the study of the soul in Kabbalism belongs to a later stage of our research, and it must be sufficient to state here that in the discourse under consideration the psychic nature of man is regarded under a sevenfold aspect, whereas other theses reduce it to three and by one it is extended to ten. The facts are worth stating at the present point, not only as an illustration of the discourse out of which they arise, but because they suggest a working canon of criticism in the case of those writers in the past who speak of a concealed sense in the ZOHAR and other Kabbalistic texts. It is not to be supposed that when Rabbi Yebba and other doctors divide and subdivide the soul they mean anything else than to distinguish the successive states and modes which are possible therein and may become actual.

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[1] In De Pauly's translation see Vol. III, pp. 377–441.

In a word, it means what it says, just as Modern Theosophy does when it affirms that there are seven principles in man. The concealed sense of the ZOHAR, as indicated heretofore, is the extraction of some method from its vast and confused mass, which at first sight may appear inextricable. If and when the discrepancy between the variously divided aspects of the soul in man have been harmonised, we shall have reached the concealed sense of the Commentary and its connections as regards our inward nature. We may attain it in this case by assuming that the involved discourse of Rabbi Yebba describes the development of mystical experience and the ascent of the soul in sanctity according to a tabulation of seven stages, ending—as it states literally—in the realisation of Divine Union. The text says that a flame of fire comes down from the Supernal World and is joined to the Community of Israel, "that union may be perfect." [1]

At an early stage of the conference we hear of a Hidden Palace which is called the Palace of Love, and it is affirmed that the Heavenly King kisses the holy souls who arrive therein.[2] "And Jacob kissed Rachel" [3] is a text which alludes hereto. Thereafter, the Holy One—blessed be He—raises them into exalted realms and there rejoices with them, as a father with his beloved daughter. It is obvious, however, that the Beatified Life of this Palace is not the life of union, though it may be called a vestibule. It is a place of beatitude in the Beloved Presence. The distinction is vital, though its significance is likely to escape those who are in the Court of the Mystical Temple but not in its Holy Place, who have conceived the Vision but not the Ineffable Union. It may be noted in this connection that, according to Rabbi Yebba, the Most High has hidden in each word of Scripture a Supreme Mystery which constitutes the soul of that word. But the profane man sees only the external body of the word, meaning the literal sense. On the other hand, for those who have eyes the external word is an envelope through which the soul is seen.[4] This is illustrated a little later on after another manner, when the inward meaning is likened to a beautiful virgin shut up in a palace, who contrives a little chink that

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[1] Z., II, 114a; III, 440.
[2] *Ib.*, 97a; III, 389.
[3] Ex., xxix, 11.
[4] Z., II, 98b; II, 397.

her lover when he passes may have a glimpse of her beauty. There are many who go to and fro, but he only who has the eyes of love can see her. It is the same with Holy Scripture, which reveals its hidden secrets only to those who love it: the uninitiated go by on the other side and observe nothing.[1]

Outside these deeper aspects and the subject-general of the text, there are occasional intimations which will carry their simple messages as directly at this day as when the ZOHAR first shed light on the greater exile of Jewry and all its thorny paths. We are told, for example, that penitence cancels everything, looses all that binds, annuls all decrees and breaks all chains.[2] It is said also that man's conduct here below forms a window in his brain, and if he lives in a state of grace the glass of that window remains polished and diaphanous, so that his intelligence is a faithful reflection of the Most Holy Intelligence which is above. But the man of evil life clouds his window.[3] Finally, as an example of notions that offer a strange contrast to all that obtained and was current about Theosophical Jewry when the ZOHAR emerged, there is that which is said on the place of children in the world to come, namely, that there is a sojourn reserved for them which is higher than that of the just made perfect.[4] It is added that children die young to become the defenders in heaven of those who remain on earth.

VI.—THE LUMINOUS BOOK

Excerpts of considerable length, purporting to come from a work entitled SEPHER HA BAHIR, or LIBER ILLUSTRIS, are given in the Cremona edition of the ZOHAR at the places which here follow. Part I., col. 76, 79, 82, 86, 88, 104, 110, 112, 122, 125, 127, 130, 137, 138, 185, 241, 462. Part II., col. 145 and 259. Part III., col. 151, 176, 301 and 333. They are omitted in the so-called LITTLE ZOHAR of Mantua, but reappear in Rosenroth's Sulzbach edition and in those of later date which are based thereon. In 1651 these excerpts were brought together into a volume and published at Amsterdam, which was at that period a great stronghold of Jewry. A

[1] Z., II, 99a; III, 399.
[2] *Ib.*, II, 106a; III, 422.
[3] *Ib.*, II, 110a; III, 433.
[4] *Ib.*, II, 113b; III, 439.

reprint of this volume appeared at Berlin in 1706.[1] Some interesting but complex questions are involved in the consideration of this work, which is thus known to us only by quotations. It is alleged on the one hand to be of higher antiquity than any Kabbalistic book and hence of superior importance to the SEPHER YETZIRAH itself; on the other it is affirmed to be a manifest forgery, included in the condemnation of the ZOHAR, and by implication also the fruit of the inventive faculty of Moses de Leon. Between these extreme views there is placed that which considers the extant extracts unauthentic but believes in the existence of an old Kabbalistic treatise, under the same title, which is now lost. An examination of the ascertainable facts does not, I think, prompt and much less impose agreement with any one of these opinions, and a more modest, indeterminate conclusion will be the safest to form. In other words, there is evidence that the SEPHER HA BAHIR was in existence prior to the promulgation of the ZOHAR,[2] but there is no evidence that it preceded it by a considerable period, and there are no means of knowing whether or not the extracts which occur in the ZOHAR represent the original work. In the absence of evidence to the contrary it must be assumed that they do.

It is to be regretted that most English and French students have passed over the fragments of the SEPHER HA BAHIR as they have passed over the ZOHAR proper, and for the same reason, namely, because they were not available by translation until comparatively recent years. It would have been interesting to know whether the Kabbalistic legend which has gone abroad concerning it would have remained acceptable, had such persons been in a position to improve their equipment over certain points of fact. Of that legend one aspect appears in the bibliography of their spokesman Papus. It indicates, however, no first-hand research, reproducing information of which Molitor is the avowed source. In his METHODISED SUMMARY OF THE KABBALAH the quondam President of all Martinism ascribes the SEPHER HA BAHIR,

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[1] See BIBLIOTHECA HEBRÆA on Wolf, especially p. 906. It was a mere pamphlet in quarto, the BAHIR occupying 10 pp., followed by a tract on Wisdom which accounted for a further three.

[2] Because it was denounced as a forgery by Rabbi Meir ben Simon in the first half of the thirteenth century, thus antedating the period at which hostile criticism places the public appearance of the ZOHAR. Graetz ascribes the forgery to Rabbi Azriel, on what grounds may be gathered from the general warrant of his Kabbalistic criticism.

which he renders LIGHT IN THE DARKNESS, to R. Nehunya ben Ha-Kanah, the master of R. Ishmael ben Elisha, a high-priest, who flourished during the half-century preceding the birth of Christ. Each, however, was a Tanna of the first and second centuries.[1] Some notable sayings of his are preserved in Talmudic collections, but it is quite certain that he left nothing in writing. This notwithstanding, other works are also ascribed to him, namely :

(*a*) Letter on Mysteries or Secrets concerning the advent of Messiah, His Divinity, Incarnation and Resurrection. This epistle was addressed to his son, who is said to have embraced Christianity. It betrays the hand of a Christian, and there can be no question in any case that it is a late production. Paulus de Heredia Hispanus translated it into Latin and dedicated it to Henry of Mendoza, legate of the King of Spain.

(*b*) SEPHER HA-KANAH, the Book of the Fragments of the Temple, but this is attributed also to Ismael (Samuel) ben Eliezer. It deals with the generation of Christ, embodying apocryphal narratives taken from the Talmud, and the real author was Abigdor Kanah, who belongs to the fifteenth century.

(*c*) A Kabbalistic Prayer, to be recited by pupils on entering or leaving the gymnasium.

(*d*) SEPHER HA-PELIAH, which is also the work of Abigdor.

(*e*) SEPHER HA-MINHAD, concerning the Mystery of the Name of God, a work akin to the BAHIR ; but I have met with no opinion as to its date or history.

An alternative aspect of Kabbalistic legend concerning the LUMINOUS BOOK may be used to colour the pretension that the Zoharistic quotations do not represent the original. It is affirmed to be of such profound occult significance that it has been preserved among the hidden treasures of Israel, *in manus Cabbalistorum Germanorum*, says Wolf,[2] quoting Shem Tob. Buxtorf,[3] Bartolocci,[4] and Buddæus [5] relate the same story, and not one of them challenges the excerpts found in the ZOHAR, receiving them explicitly as genuine, while all agree likewise that the BAHIR was regarded by Kabbalists as their

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[1] Nehunya's name occurs in one of the BAHIR fragments, where, however, he is cited as an authority and by no means as responsible for the work itself.

[2] BIBLIOTHECA HEBRÆA.

[3] BIBLIOTHECA HEBRÆA RABBINICA.

[4] BIBLIOTHECA MAGNA RABBINICA.

[5] INTRODUCTIO AD HISTORIAM PHILOSOPHIÆ HEBRÆORUM.

oldest document. The question of authenticity was renewed in comparatively recent times by Simon, who, speaking of the book printed in Holland, observes : " It does not appear that this is the ancient BAHIR of the Jews, which is much more extended and has not yet been printed." [1] Obviously this is neither the language of criticism nor of knowledge ; we may infer that Simon was unacquainted with the fact that the Amsterdam publication did little more than collect the Zoharic extracts, and that he might not have challenged the extracts had he been aware of that circumstance. Bartolocci mentions a general opinion that manuscript copies of the BAHIR were to be found in many Continental libraries and particularises one such codex as contained in the Vatican collection. Wolf bears witness to others, but as to their claims and content it would seem that they await examination to this day.

The impeachment of the Zoharic excerpts naturally became part of the general charge against the ZOHAR itself ; the theory which ascribed that work to Moses de Leon was exceedingly comprehensive and made a clean sweep of everything included therein. It finds an almost exact parallel in the consistent application of those principles which are held to prove the Baconian authorship of the Shakespeare plays : serving equally well for Marlowe, Massinger and all Elizabethan literature, that literature directly or indirectly is attributed to Bacon. Legend says as we have seen, that the complete ZOHAR was originally a camel's load, and were the whole of it now extant no doubt the Jew of Leon would still have been its exclusive creator. Raymund Lully is credited with the authorship of five hundred separate treatises : a list may be seen in the first volume of an unfinished and impossible attempt to collect them into a folio edition, the editor supplying not only the precise years but the months in which they were composed. What Raymund did, as they say, could not have been impossible to R. Moses. But, as a fact, the *doctor illuminatus* wrote only a low percentage out of all that gorgeous range, and reasonable criticism regards the alleged spendthrift Israelite as a possible compiler and polisher who may have played a little at " writing out of his own head," and that is all, not, however, because it allocates the ZOHAR as the work

[1] HISTOIRE CRITIQUE DU VIEUX TESTAMENT.

of Simeon ben Yohai, or even of R. Abba, but because it regards R. Moses as human.

Graetz, the German historian of Jewry, whose distinctive views of Kabbalistic literature once obtained much vogue, lays down a principle of criticism which ought to be written in capitals at the head of most impeachments of the ZOHAR, namely that it is not compulsory for a hostile critic to be more careful in his arguments than those who plead in defence. Without seeking to determine what is compulsory in criticism, it may be observed that there is also no binding law to enforce serious consideration for a scholar who adopts that principle. What Graetz did openly has been done tacitly or unconsciously by others. Taking the case now under notice, I do not know of one instance in which the challenge of authenticity has been accompanied by an assigned reason, beyond the fact that it was heard of first in the thirteenth century: it is part of the programme to get rid anyhow of anything which goes to shew that the whole ZOHAR was not written at the period of Moses de Leon. The reason is not far to seek: the excerpts from the BAHIR, if genuine, involve the existence not merely of purely Kabbalistic but of typically Zoharic teaching prior to that date: as this proves too much for the imposture theory, they are set down as part of the imposture. One critic who espouses the antiquity of the ZOHAR has, however, rejected the BAHIR. He says: "The SEPHER HA BAHIR, attributed to Nehunya ben Ha-Kanah, contemporary of Hillel the Elder and Herod the Great, is often cited. Various fragments, manifestly unauthentic, still pass for extracts from this book." [1] Perhaps so; but why, if so? It is for some determinate and material reason that one looks and waits in vain, failing which the identity of the ZOHAR quotations with the original can be accepted as a tolerable hypothesis, because no reason has been given to the contrary. It is quite another thing to affirm that they are the work of Nehunya, or that they are older than the SEPHER YETZIRAH. Placing this cosmogony somewhere between the fourth and the ninth century, as our personal feeling prompts; regarding the ZOHAR itself as, at least, a gradual growth between the close of that period and the date of its publication, the BAHIR can

[1] Adolphe Franck: LA KABBALE, *ou la Philosophie Religieuse des Hébreux*. Paris 1843. If the unauthentic nature follows from the fact that it is falsely attributed, then the SEPHER YETZIRAH belongs to the same category.

be accepted as a production of the formative age of the work which is made to quote it until evidence to the contrary has been produced. When the extracts were inserted therein we do not know; absent from the Mantua edition, which was simultaneous with that of the Cremona codex which contains them, it is possible that they were first added when the ZOHAR was prepared for press under the supervision of R. Isaac De Lattes, that unknown but "highly learned Jew unsurpassable in all the branches of knowledge required," whom the publisher describes. In this case, they have no connection with Moses de Leon.

There is, of course, little unanimity in hostile or indeed any Kabbalistic criticism. As, on the one hand, a defender of the ZOHAR challenges the BAHIR excerpts, so the latter have been exalted as the prototype and actual inspirer of the former work. This view, though in any case of little moment, involves at least the existence of the BAHIR prior to the alleged period when the ZOHAR was produced out of the head of Moses de Leon, like Minerva out of the head of Jupiter, ready made and at one leap. Morinus, who has left on the whole a sensible review of the subject, founds his opinion that the BAHIR was a product of the thirteenth century, on the silence of writers prior to that date, and especially of Moses Nahmanides, a Kabbalistic Jew of Jerusalem, whose literary labours belong to the period before and after 1250. Morinus, however, is wrong on the point of fact, as the work is mentioned *sub voce* Midrash R. Nehunya ben Ha-Kanah in the Commentary of Nahmanides on the Pentateuch (Gen. i.). See the JEWISH ENCYCLOPÆDIA, *s.v.* BAHIR. According to Wolf the first reference to the BAHIR is made by R. Shem Tob, who was a contemporary of Moses de Leon, but belonging to a younger generation. This, however, is a mistake also, because R. Azriel, the author of a distinguished treatise on the Sephirotic system, and born, as we have seen, about 1160, in his commentary on the Song of Songs which is ascribed sometimes to Nahmanides, quotes the BAHIR, though not under its own name but under that of YERUSHALMI. The proof is that the Italian Jew Recanati, contemporary of Moses de Leon, used these quotations, and, misled by the name, inferred that they were from the JERUSALEM TALMUD, but afterwards discovered them in the BAHIR, to which a Palestinian origin is ascribed. By how much the lost treatise antedated Azriel we have no ground for con-

jecturing; but the position of Wolf and Morinus is destroyed by the fact here recorded, which leaves the BAHIR where we should be disposed to place it, between the date when the SEPHER YETZIRAH is first mentioned and the first report of the ZOHAR.

The name BAHIR is referred to Job xxxvii. 21: "And now men see not the bright light which is in the clouds," according to the Authorised Version, or according to Dr. Durell's amended rendering, "And now men see not the light which is above (or within) the clouds, &c."[1] The subject-matter of the book, which—like the great bulk of the ZOHAR—is in the form of a dialogue between certain illuminated doctors, includes the mystery inherent in Divine Names, and it contains a very full exposition of the celebrated SHEMAHAMPHORAS, or Expounded Name of Deity. Some of it therefore at least must be relegated to the side of waste and scattermeal, to which extent we can sympathise with the instinctive dislike of Franck to accept the excerpts by which it is known among us. Facts, however, must have precedence of predilections, and though the later history of the doctrine of Divine Names may well make an admirer of the higher Kabbalism regret such a connection, it is far older than that of the SEPHIROTH, not to speak of the Two Countenances in the BOOK OF CONCEALMENT and its dependencies. Setting aside certain references to the parts or modes of the soul and the mythos of the Fall, it must be confessed that the other fragments are involved as theses and almost barren of suggestion; yet a few points may be noted here and there. A tradition is cited concerning a Sacred Palace in which are four Living Creatures who are the holiest of all angels and also the most ancient: they are in correspondence with the four letters of the Sacred Name and constitute therefore its image.[2] They are also a connecting link between the world above and that which is below, presumably because of their relation to the Divine Name, which unifies height and deep. Elsewhere a comparison is drawn between those Mysteries of Scripture which are concealed from all but initiates and the Mysteries of God hidden within His own being.[3] We are assured on the authority

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[1] Compare the Vulgate version: *At nunc non vident lucem; subito aer cogetur in nubes, et ventus transiens fugabit eas.*

[2] Z., II, 82b; III, 344.

[3] *Ib.*, II, 83b; III, 346.

of Rabbi Abba that three meals must be eaten on the Sabbath Day, the first while it is yet night, and this is in honour of Shekinah ; the second in honour of Him Who is the Ancient of Days ; the third to the glory of Him Who is begotten of Wisdom and Understanding, according to the doctrine of the IDRAS. By these meals are the people of Israel set apart from the pagan nations, and those who neglect them shall have no part in the Sacred Palace where dwell the Living Creatures.[1] It is added hereto that the Sabbath is the Name of the Holy One, which explains why the elect who observe it carry titles of admission to the presence of those angels who are in its image and likeness. We shall discern also a certain sequence of symbolism when it is said elsewhere that the Sabbath is a day favourable to the study of the Hidden Law, for that which belongs to the Name belongs also to the Law [2] : it is under such auspices that the seventy modes of interpreting Holy Writ are revealed to initiates.[3] The last word on the subject tells us that whosoever observes the Sabbath fulfils the whole Law, from which point of view it might be said that its yoke is easy and its burden light.

It remains to say, on the authority of Wolf at its value, that William Postel is reported to have rendered the BAHIR into Latin ; but, if so, I can find no record that the version was ever printed, nor is there any indication of its whereabouts in manuscript form.

VII.—THE FAITHFUL SHEPHERD

The Zoharistic treatise bearing this title records conversations between Simeon ben Yohai and Moses, who appeared to the great light of Kabbalism and gave him many instructions and revelations. Elijah took part in the conference, and the witnesses included not only Abraham, Isaac, Jacob, Aaron, David and Solomon, but God Himself. This indicates that in spite of the exalted doctrine concerning AIN SOPH, the ZOHAR recurs occasionally to the same anthropomorphic conceptions that are found in the Talmud. Ginsburg says : " The chief object of this portion is to shew the twofold and allegorical import of the Mosaic commandments

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[1] Z., II, 88a, 88b ; III, 360, 361.
[2] " The Law is the Name of the Holy One."—*Ib.*, II, 90b ; III, 366.
[3] *Ib.*, II, 89a ; III, 362.

and prohibitions, as well as of the Rabbinical injunctions and religious practices which obtained in the course of time." THE FAITHFUL SHEPHERD is longest by far of all the supplementary texts which have been brought into the ZOHAR proper, and it has been shewn where and how the various portions have been distributed in the codex followed by the French translator. It may be added now that they are dispersed through the Cremona edition in the following order: Part I., col. 98, 104, 126, 207, 211, 214, 247, 322, 343, 346, 378, 483; Part II., col. 72, 100, 106, 165, 203, 281, 328; Part III., col. 1, 26, 32, 42, 45, 47, 56, 57, 79, 101, 122, 134, 144, 147, 171, 187, 209, 214, 218, 233, 235, 277, 289, 329, 332, 339, 343, 394, 400, 404, 408, 413, 422, 429, 430, 431, 432, 433, 434, 447, 451, 456, 457, 458, 459, 460, 461, 466, 468, 472, 519, 534. As regards their authenticity, Franck classes these excerpts along with those of the BAHIR, but, as in that instance so in this, he gives no account of his suspicions, which may be taken, however, to follow from a personal conviction that much of the ZOHAR is really attributable to the period of Simeon ben Yohai and the disciples who came after him. In either case, the DISCOURSE OF THE FAITHFUL SHEPHERD is important to our purpose in several respects. Its views on vicarious atonement and on the Messiah to come will enable us to appreciate its contribution—if any—to the profound Salvation mythos; some of its moral teachings will illustrate its ethical position; its references to the Shekinah will cast light on this *Theosophia magna* of Kabbalism; while its speculations on angels and demons might shew the Zoharistic foundation for the later system of pneumatology which was developed by Isaac de Loria. They are reserved, however, for consideration at their place in later sections.

The discourse introduces two phases of vicarious atonement, the first of which is effected through the sufferings of just men in a general sense, or in the aggregate.

"When the righteous are afflicted by disease or other sufferings in atonement for the sins of the world, it is so ordered that all the sinners of their generation may obtain redemption. How is this demonstrated? By every member of the physical body. When all these are suffering through some evil disease, one of them is afflicted [*i.e.*, by the instrument of the leech] so that the others may recover. Which member? The arm. It is chastised by the blood being drawn

from it, which ensures healing in all other members of the body. It is in like manner with the children of the world; the members are in relation with each other even as those of the body. When the Holy Blessed One willeth the health of the world, He afflicts a just man therein with pain and sickness and heals the rest through him. How is this shewn? It is written: But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed (Isa. liii. 5). 'By his stripes,' as by the bruises [incisions] made in bleeding the arm, are we healed, that is, recovery is insured to us as members of one body." [1]

Here, it will be said, the Kabbalah recognises the great and fruitful doctrine of the solidarity of humanity. We may register full agreement: it is one of those instances wherein Jewish Theosophy has forestalled some modern ideas. But if we take the illustration which it gives, we shall see that it is fantastic in character; the affliction of a diseased rabbi does not as a fact benefit his neighbour physically, and only on the most arbitrary hypothesis can we suppose that the patience with which he may suffer will reflect credit on any one but himself and on those in his immediate circle, who may profit by a bright example. Let us glance, however, at a more particular illustration which follows in the text immediately.

"This is also exemplified in the history of Job. For the Holy Blessed One, seeing that the entire foundation was sinful, and how Satan appeared to accuse them, said unto Him: 'Hast thou considered my servant Job, that there is none like him in the earth' (Job i. 8), 'to save his generation through him?' This may be illustrated by the parable of a shepherd who beheld a wolf approaching to rend his sheep and destroy them. What did this shepherd? Being wise, he gave unto the wolf the strongest and stoutest bell-wether, even that which the flock was accustomed to follow, and while the wolf was bearing it away, the shepherd hurried with his sheep to a place of safety, and then returning rescued the bell-wether from the wolf. So does the Holy Blessed One deal with a generation: He surrenders a righteous man into the power of the accuser for the salvation of the generation through him. But when such an one is strong like Jacob, it is said: A man

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[1] ZOHAR, Cremona ed., part iii. fol. 101*a*.

wrestled with him (Gen. xxxii. 24). But he (Satan) will be unable to prevail, and in the end he will supplicate the righteous man to release him (*Ibid.* 26), for the righteous man, chosen by the Holy Blessed One, is too strong for the evil one and bears the most cruel afflictions willingly for the redemption of his generation; whence also he is held as their saviour, and the Holy Blessed One constitutes him shepherd over all the flock, to feed them in this world and to rule over them in the world to come." [1]

The clumsy and inadequate parable which thus represents the Almighty flying from Satan as the shepherd flies from a wolf, and in accordance with which the just man is at first compared to a bell-wether and afterwards to the shepherd of a flock, is something more than a literary failure. Theologians have, I believe, found some trouble in locating the accuser of Job, and it is perhaps most accurate to say with the poet that "He, too, is God's minister"; but the Zoharic commentary on Job makes Satan in most respects a match for the Almighty, Who must have recourse to a stratagem in order to save His people. The Kabbalah on the problem of evil is therefore, in this place, neither illuminating nor reassuring: it is, in fact, no better than childish. "The ancient pillars of the world [the intellectual luminaries of Israel] differ," says the same disquisition, as to the nationality of Job. One affirms that he was a righteous Gentile who was chastised for the atonement of the world. At a certain time R. Hammarumnah met the prophet Elijah and said to him: How is it to be understood that the righteous man suffers while the wicked one has joy of his life? He answered, saying: The just man of few sins receives his punishment for these in this world, and hence it is that he suffers here; but the man whose sins are many, while his good deeds are few, receives recompense for the latter in this world and hence has the joy of life." [2]

In this instance the Kabbalah offers an explanation which, however manifestly crude, is in close correspondence with findings of Latin Theology. The latter goes even further, and affirms that not only the sporadic good actions of those who

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[1] Z., Cremona ed., part ii. fol. 100*b*.

[2] Z., Cremona ed., part ii. fol. 106*b*. Compare the Mantua edition, I, 6, 8, where it is said that the pure man is in himself a true sacrifice and that the just are the expiation of the universe.

are wicked habitually but all natural goodness can find their reward only in this world. The Kabbalah is disfigured seldom by methodised enormities of this kind. There are times also in which it loses its grotesqueness for a moment, and by some not unhappy reference to Scripture illustrates an elementary spiritual truth, as, for example, concerning the change necessary to sinners.

"Those who are oppressed with sin need a change of place, a change of name and a change in their actions, even as it was said unto Abraham: Get thee out of thy country (Gen. xii. 1.) Here is a change of place. And: Neither shall thy name any more be called Abram, but thy name shall be Abraham (Gen. xvii. 5). Here is a change of name. A change of deeds: he changed from his former evil actions to good actions."[1] The Christian Theosophist might develop the significance of this quotation in connection with the new name of the Apocalypse, the new name received in confirmation, ordination and the monastic and conventual life. But such analogies, though suggestive, are of slender value; and the change mentioned in the FAITHFUL SHEPHERD offers no point of mystical importance: it concerns only an initial aspect of spiritual life.

The Zoharistic speculations on Shekinah are a great treasury of mystical symbolism, but their study at full length belongs to a much later stage. It is said in the FAITHFUL SHEPHERD that the relation of Shekinah to other lights of creation is like that of the soul to the body, but she—for this Divine Manifestation is presented under a feminine aspect—"stands to the Holy Blessed One as the body stands to the soul." The Shekinah is the vestment of the Almighty. But the discourse of the Faithful Shepherd adds that all are one, that is, God is one with His manifestation. This may be illustrated by the profound spiritual doctrine of the Christian Eucharist: the bread is the vestment of Christ, the mode of His manifestation in His Church; but Christ, by the hypothesis of the doctrine, is one with the veil which He assumes. It is otherwise in man, says the FAITHFUL SHEPHERD. "His body is earth, but the soul is called reason. The one is death, the other is life." The death, however, is obviously emblematic or figurative. It is to be understood as imprisonment,

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[1] Z., Cremona ed., part ii. fol. 98*b*.

the limitation of walls and fetters. "But the Holy Blessed One is life, and Shekinah also is life. Whence it is written: She [meaning Shekinah, but the Scriptual reference is to Wisdom] is a Tree of Life to them that lay hold upon her" (Prov. iii. 18). The Shekinah of Kabbalism is not, however, merely the visible splendour which shone in the Holy of Holies. The FAITHFUL SHEPHERD affirms that the Holy Blessed One is concealed in the Mysteries of the THORAH and is known or manifested by the commandments, for these are His Shekinah and this is His image. Herein are high intimations, and they do not need the gift of the mystic to understand and appreciate. It is one of those instances in which a depth is opened within or beneath the sacred tales of Jewry. We may not at this day feel disposed to accept literally and, so to speak, physically the alleged manifestation in the Temple; here the Zohar helps us to something truer and profounder than the letter of the legend, and we acknowledge gladly that the little people of Palestine, encompassed by the idolatrous nations, had truly something of the divine in the law which was given them. The passage continues: "As He is humble, so is Shekinah humility; as He is benevolent, so is she benevolence; as He is strong, so is she the strength of all the nations of the world; as He is the truth, so the truth is she; as He is the prophet, so is she the prophetess; as He is righteous, so is she righteousness; as He is King, so is she Queen; as He is wise, so is she wisdom; as He is intelligent, so is she His intelligence; as He is the crown, so is she His diadem, the diadem of glory. Therefore the masters have decided that all those whose inward part is not like unto the outward semblance shall have no admission to the House of Doctrine. As the image of the Holy Blessed One, whose interior He is, whose outward splendour is Shekinah; He, His interior internally, she His exterior externally, so that no difference subsists between her the outward and Him the inward,[1] as she is an outflow from Him, and hence all difference is removed between external and internal, and as, further, the inner nature of YHVH is concealed, therefore is He only named with the name of Shekinah, that is to say, Adonai;

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[1] It follows that She is He, She as God in manifestation and He the God in hiddenness; She Who is attained and Known, He Who is unknown, except as we know in Her. Cf. Z., Part ii, fol. 118b; III, 456.

hence the Masters tell us on the part of the Holy One: Not as I am written [YHVH] am I read." [1]

The connection instituted between Shekinah and MALKUTH, in the light of the alleged unity of God and the vestment which conceals Him, suggests the identity of the divine and the universe; but it is only in the sense of immanence. The Kabbalah, in its great moments, knows that all things are One and even that the One is All; but at others it is in some respects the very opposite of pantheism.

Our quotations must close with two references to angels and demons in the FAITHFUL SHEPHERD. The first concerns the great Presence-Angel Metatron, who—in this text—is the sole occupant of the Briatic world, as the supernal Adam is of that of ATZILUTH. He is the garment of Shaddai. According to some his form is that of a boy, while others ascribe to this angel a female aspect. This shews a connection with Shekinah, and indeed Metatron, with the difference of an added letter, signifies the cohabiting glory.[2] There are secondly certain reveries concerning Samael, or Satan, and his wife Lilith. The first was once a servant of the Holy Blessed One and the second a maid of Matroneetha.[3] Their ultimate destruction is hinted; but meanwhile Lilith is the devastation of the world and the lash in the hands of the Holy Blessed One to strike the guilty. So she, too, is God's minister.

VIII.—HIDDEN THINGS OF THE LAW

The extant fragments of this tract were tabulated by Rosenroth as follows in the Cremona edition of the ZOHAR: Part I., col. 221, 258, 262, 370.[4] Part II., col. 250. Dr. Ginsburg discovered others in the Amsterdam codex, to which his references are made. The words SITHRE THORAH signify SECRET DOCTRINE, otherwise, Mysteries of the Law and its Hidden Things. The title belongs, therefore, to the Tradition at large rather than to a single text which claims to treat thereof. The tract itself has no history outside the ZOHAR, and it does not seem that a line of it is extant elsewhere. A note of the French editors affirms it to be demonstrably

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[1] Z., Cremona ed., part ii. fol. 106*a*. Myer, PHILOSOPHY OF IBN GEBIROL, p. 341.
[2] ZOHAR, part iii. fol. 106*b*.
[3] Z., Cremona ed., part iii. fol. 134*b*.
[4] In the French paraphrase see II, 720–734; III, 328 *et seq.*, 367–373.

impossible that it is earlier than the tenth century; but whether it is much anterior to the Mantua and Cremona codices is an alternative speculation which may not be devoid of likelihood. The question is not of my concern and can be left to stand at its value, nor is SITHRE THORAH calculated to detain us long, as I conceive it unnecessary to give examples of its Scriptural exegesis, which is at once monstrous and puerile. It has, however, some occasional lights, even if they shine among clouds, and there is much on the evolution of the SEPHIROTH, but it belongs to another section. There is one rather curious reverie which has been thought to distinguish certain stages of mystical vision. It is said that the glory of the King is discovered in three colours.[1] The first is above and so far away that no eye can perceive it in its clearness; but it is distinguished (dimly) by contracting the range of vision [*i.e.*, by half opening the eye]. It is of this Divine Manifestation that Scripture says: Jehovah appeared to me far off.[2] The second colour is seen when the eye is hardly opened at all. The clearness of the light could not be endured otherwise. Of this it is written: What seest thou?[3] The third colour is that bright luminous flash which cannot be suffered at all, except between the rolling of the eyes when the lids are closed altogether and the eyes move in their sockets. There can be seen then in that rolling the light as of a luminous mirror; but the colour thereof can be comprehended only by him who beholds the shining with eyes shut, and as if in recollection, whence it is written: The hand of the Lord was upon me[4]; and: The hand of the Lord was upon me in the evening.[5] It is added on the authority of another sacred text that all prophets stood in need of an explanation to make their visions intelligible, save Moses only, who could look on highest Divinity.[6] No doubt the Kabbalists had visions and means of inducing visions, as well as modes of contemplation and occasional deeper states which pass under

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[1] Z., I, Appendix III; II, 720, 721.

[2] Jer. xxxi. 3. The Authorised Version reads: The Lord hath appeared of old unto me. Compare, however, the Vulgate: *Longe Dominus apparuit mihi.*

[3] Jer. i. 11. The prophet, however, did not see the will of God but a rod of an almond-tree.

[4] Ezek. xxxvii, 1.

[5] Ezek. xxxiii, 22.

[6] See Numbers xii. 7, 8, and especially: With him will I speak mouth to mouth, even apparently, and not in dark speeches. But the Vulgate seems stronger, clearer, and corresponds better with the mind of SITHRE THORAH: *Ore enim ad os loquor ei, et palam, et non per ænigmata et figuras Dominum videt.*

this name. So also had Böhme, St. John of the Cross and all the seers and mystics ; but this delineation confuses cause and effect, while it offers no intelligible result.

The discourse proceeds, however, to another illustration of colour symbolism in the case of the three angels who appeared to Abraham.

" It is written : And lo, three men stood by him.[1] These are the three angelic emissaries, clothed in human forms, which come down to this world, and shew themselves to the children of men. They correspond to the three colours of the rainbow : white, red and green. The white is Michael, because he is the right side ; the red is Gabriel, because he is the left side ; and the green is Raphael. And these three colours are those of the rainbow, because it is never seen otherwise than with them.[2] . . . Thereby also was the Shekinah revealed to Abraham. . . . It is written also : And they that be wise shall shine as the brightness of the firmament.[3] They shall shine with a light which is enkindled by igniting a splendour. That brilliant light which is hidden, the spark of all sparks, of all lights, is therein invisible and hidden, concealed and made known, seen and not beheld. This shining light came out from the Supreme Fountain of enlightenment, which is shewn in the day and hidden at night. It illuminates the ordinances of the Law and all colours are concealed therein. . . . Those three colours which are beheld below are in the likeness of colours that are above and are unseen by eyes of flesh. The light is called by the Name YHVH." [4]

The account in Genesis, upon which this pretends to be a commentary, is exceedingly perplexing, and to say that the three men are three angels clothed in the light of Shekinah scarcely removes the difficulties. The explanations of Christian interpreters may not be satisfactory and may not call for recital ; but in this place the colour symbolism of SITHRE THORAH leads only to a disquisition on Divine Names and Titles, and this leads nowhere.[5]

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[1] Genesis xviii. 2.
[2] This point should interest ethnologists.
[3] Daniel xii. 3.
[4] Z., Part I, Appendix III ; II, 722, 723. See also Isaac Myer, *op. cit.*, pp. 427, 428, for another form of paraphrase.
[5] The fact remains, however, and is important for the whole Zoharic subject, that when God manifests on earth He appears in the form of Shekinah. Latin theology postulates a Christ form.

For the rest, SITHRE THORAH delivers intimations there and here not only in disquisitions but also in occasional short passages and mere sentences, of which a few are worth noting. We are taken back by one of them to that colour symbolism which so far has profited little and are told that even as white is the foundation of colours, while all return therein, so is there a White Light of the Spirit, even a Light of Mercy, from which other lights emanate—meaning sacred qualities and virtues—that belong to the Divine Order. It is mysterious and concealed, is perceived by no one who depends on bodily vision and is reserved for the just alone.[1] Those who seek to know it should meditate on the precepts of the Law by day and by night.[2] We are reminded of another passage in the ZOHAR, which affirms that the world was made by Mercy, derived from the Supernal Loving Kindness abiding in the world above. It is another way of saying not alone that Mercy is greater than Judgment, but is that which moves therein and rules in all. It seems to me that we shall remember this and keep it in our hearts when we have forgotten about the three angels which appeared to Abraham, the colours to which they correspond, and that the words ADONAI ELOHENU ADONAI are composed of fourteen Hebrew letters.[3]

We are told elsewhere that the Scriptural ordinance to sanctify the Sabbath Day is not merely, as we have seen, the synthesis of all other Scriptural commandments and earns the same merit as the observance of all, but that it lifts up those who do so into a realm of everlasting memory.[4] The explanation is that forgetfulness is found only below, but in the world above that which we are is known, that which we were is with us and the future stands revealed.

It is affirmed finally that the letter ALEPH calls upon us to proclaim the unity of God, and this is clear at least, because its numerical value is one. But the text goes on to tell us that ALEPH is a letter of prohibition as well as of command, since it forbids us to acknowledge the identity of the true God with any pagan divinities. There is added, and the point may be commended to " occultists " of all classes, that the same letter

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[1] Z., II, 78b ; III, 328, 329.
[2] Joshua i. 8.
[3] Z., Appendix III, SITHRE THORAH ; II, 723.
[4] Z., II, 91a ; III, 370.

forbids us to be seduced by Magic and the art of evoking the dead.[1] In the absence of this information it is unlikely that I should have cited the passage.

IX.—THE SECRET COMMENTARY

We know that Scott provided headings to many chapters of his romances by pretended quotations from old plays which existed only in his imagination, and it happened occasionally that these mythical excerpts contained stronger lines than some of his acknowledged versecraft. Those who believe—if indeed any are left at this day—that Moses de Leon wrote the ZOHAR out of his own head may account in a similar manner for certain fragments of unknown treatises which are found only in that work. Of some of these it may be said also that they are more curious here and there than is the ZOHAR proper. As we have seen, the student world of Kabbalism agreed in the past to exalt the BOOK OF CONCEALMENT over other discourses attributed to Simeon ben Yohai; but for the purposes of our present inquiry it must be confessed that not a little interest attaches to the SECRET COMMENTARY. The extant fragments of MIDRASH HA NEELAM are found in the Cremona edition at the following places: Part I., col. 257, 260, 261, 264, 265, 268, 269, 272, 273, 276, 296, 370. The field which they cover is chiefly that of the destiny of souls, future punishments and rewards, the resurrection of the body, the Paradise above and its relation to the Paradise below, and the doctrine concerning angels and demons. But these subjects are reserved for consideration in their proper places subsequently. It is possible, however, to offer here and now a few of the intimations concerning the soul and its destiny, as they will not detract from that which is designed to follow. At the beginning of the MIDRASH, or more properly at that point which is cited first in the ZOHAR,[2] we hear not alone of the soul in glory, because it ascends thus into heaven, but that this splendour is called a visit of the Holy One, meaning therefore that the soul is encompassed by the Divine Presence. But it is only a light which is reflected thereupon by an event to come, for it is said presently that the Holy One comes to the soul, accompanied by Abraham, Isaac and Jacob. There

[1] Z., II, 91a; III, 368, 369.
[2] *Ib.*, Part I, Appendix III; II, 675 *et seq.*

is the authority of Rabbi Eleazar for an assurance that the souls of the just desire after that moment when they will leave the vanities of this world and enjoy the life to come; but the picture presented at this stage of the MIDRASH is more than normally anthropomorphic; and even when it is said a little later that the soul's joy in heaven is in the contemplation of the glory of God and in the nutriment of higher lights, it does not rise definitely above this level or in any wise approach the Thomist conception of the Beatific Vision, though it is unchallengeable that in the last resource, and howsoever transmuted, this also is the doctrine of separation impressed with everlasting seals. It should be added that texts outside the SECRET COMMENTARY present a different view.

Meanwhile the suggestion that Light in the celestial world becomes the nourishment of those who have been admitted therein takes us back to a subject on which we have dwelt previously, namely the Supersubstantial Bread, and it happens to be unfolded for our further consideration in the SECRET MIDRASH.[1] The epoch under discussion by various Masters in Israel is that which will follow the resurrection, a time when the Holy One will be in union with His creatures, the just will be conscious of His inward presence, and they shall know Him as if they saw Him with their eyes—an intimation which differs from all that so far has preceded. It has been handed down that at this time He Who is Holy and Blessed will prepare a Feast for the righteous, that is, a spiritual nourishment, defined as the splendour of Shekinah between the Cherubim on the Mercy-Seat. A later intimation says that it will be a food of joy, experienced by contact with the Holy One, otherwise, rejoicing in His joy.[2] There is also a wine reserved for the righteous from the creation of the world, and it is said to signify Hidden and Immemorial Mysteries which will be revealed in the age to come.

It will be seen that in this very suggestive passage the MIDRASH offers a great advance upon the monstrous Talmudic allegory of the salted leviathan, even if it be objected that the cream and marrow of the rabbinical discourse is summed up in a single sentence which affirms that "it hath not entered into the heart of man to conceive what God hath prepared

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[1] *Loc. cit.*, § TOLDOTH; II, 713–715.
[2] There is a reference at this point to Ps. xxxiv.

for those who love Him."[1] Isaac Myer has sought to increase the significance by an indication that the word "wine" refers Kabbalistically to "the mysterious vitality and spiritual energy of created things," an opinion based on its investigation by NOTARIKON, for Wine = 70 = SŌD, or secret.[2] However this may be, there is a more pregnant explanation on the part of the MIDRASH itself, according to which the leviathan of Isaiah and the TALMUD, the behemoth of Job and analogous rabbinical legends are things written for the crowd, which understands only material rewards and punishments. We know, however, what is the faith of the just and whither their aspirations tend, namely, "to rejoice with God, with a joy that shall be wholly spiritual."

For the rest, what is evident in other texts is evident also in the SECRET COMMENTARY: that the study of the Doctrine and the Study of its Secret Law was the consolation in chief which was sought by Sons of the Doctrine through the exile of the Christian centuries. The Temple was destroyed, and it was not possible to offer sacrifices; but always the Law remained, and the reward of dedication thereto was that of the world to come, understood as the Mountain of the Lord, the Mountain of Delight and Felicity.[3]

X.—MINOR TRACTS OF THE ZOHAR

We have now passed in review the more important MIDRASHIM and fragments which have been incorporated with the ZOHAR proper. It is far beyond the province of this analysis to offer an account in full of all that remains over, of texts and pieces particular to the Cremona edition, of the Ancient and Later Supplements and the additional content of ZOHAR HADASH. A few items only can be noticed briefly for the sake of comparative completeness.

A.—THE OMISSIONS

We have seen that certain השמטות = HASHMATOTH = OMISSIONS are comprised in the first Appendix to Part I. of the ZOHAR, being the Commentary on Genesis. Of these the first cannot be identified and the rest—with one exception,

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[1] Is. lxiv. 4; I. Corinthians ii. 9.
[2] PHILOSOPHICAL WRITINGS OF IBN GEBIROL, p. 358.
[3] Z., Part I, Appendix III; II, 680.

about which something must be said later—form part of the HIDDEN LAW, the LUMINOUS BOOK and the FAITHFUL SHEPHERD. These texts, or their extant portions, having been reviewed already, the present note has reference only to a few leaves of Appendix I.[1] The subjects of consideration include: (1) The White Head in the BOOK OF CONCEALED MYSTERY, to which the Divine Name יהוה = JEHOVAH is allocated in place of יה = JAH, according to the Holy Assemblies. (2) The Glory of the Lord—that is to say, Shekinah—which was revealed in the Tabernacle is identified with what is termed the Sea of Wisdom in the Supernal World, meaning the SEPHIRA CHOKMAH = Wisdom; but we shall find that the Shekinah in Transcendence is referable to BINAH = the Sea of Understanding. (3) It is said that the Sun and Moon are placed under the presidency of two powerful angels, otherwise Planetary Spirits of old magical lore; that Esau was under solar dominion, while Jacob was under lunar influence; and that for this reason the one would rule over nations here on earth, but the other in the world to come. (4) It is affirmed yet once more that the true Sacrifice of Expiation is the study of the Law, that is, the Secret Doctrine.

B.—THE ADDITIONS

The various TOSSEFTOTH = ADDITIONS or ADJUNCTIONS, which occupy the second Appendix of Part I., are in the same position as the OMISSIONS, being extracts from the same MIDRASHIM already enumerated, one only excepted.[2] A paragraph under the title of ADDITIONS is found also in Appendix I., so that there are two left for our consideration in this place. In one of them [3] the Great Sea is again identified with Wisdom instead of Understanding; but it may be remembered in this connection and recurring to my previous note that the qualities and titles of Wisdom in the Old Testament are referred to Shekinah throughout the ZOHAR, from which it follows that Wisdom and Understanding, otherwise, CHOKMAH and BINAH, the second and third SEPHIROTH in the Tree of Life, are in a state of union, which is obvious by the nature of things; and it is shewn elsewhere in the ZOHAR

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[1] Z., Part I, fol. 251b–253a; II, 591–597.
[2] *Ib.*, Part I, fol. 283b, 284a; II, 657, 658.
[3] *Ib.*, fol. 278a; II, 646, 647.

that this union or marriage produces a Son, who in fact is Divine Knowledge. By the second we learn that two spirits are provided for just men, one which animates them in this world, and one in the world to come, both now in being and presumably in joint activity. The affirmation is important, because we shall see later, on other authority than a mere gloss or annotation, that the highest part of the human soul never leaves the Supernals.

There are also ADDITIONS which constitute the first and third Appendices to the Commentary on Exodus.[1] That of Appendix I. is a conference of some length on the Celestial Tabernacle, and in certain editions of the ZOHAR it is printed as part of the eleventh and last section into which the Commentary itself is divided. The subject-matter claims to be derived from a book entitled SUPREME MYSTERIES. The Tabernacle above is built upon twelve thousand worlds, while the Tabernacle below corresponds by its material images to the Celestial Chariot; but it is in the likeness also of the Tabernacle of Adonai, even as this is in analogy with the higher Tabernacle of Jehovah. In this connection it is affirmed that the Divine Name Jehovah designates the male principle in Deity, while the Divine Name Adonai signifies the female principle; but it is added that these two are one, a pregnant doctrinal point which may be noted for future reference as regards the Mystery of Sex. It is affirmed at a later stage that the holocaust ascends to the Infinite, or to That Which is without end or beginning, a Supreme Will, more mysterious than all other Mysteries: its name is Nothing. This also should be noted, awaiting that time when we shall be called to consider the Majesty of God in Kabbalism. As regards the recurring subject of the holocaust, it is said that man was intended originally as an offering to the Supreme Spirit, but man fell and animals were substituted in consequence. The ADDITIONS of Appendix III. are drawn in part from the SEPHER HA BAHIR and in part from ZOHAR HADASH. Among subjects of consideration in those which remain over it must be held sufficient to mention (1) express prohibitions in respect of Magic, Sorcery, the Evocation of the dead and the practice of Astrology; (2) a discourse on the creation of Paradise, the Pillar which is based thereon and

[1] Z., Part II, fols. 235b–244b and 269b–296a; IV, 261–273 and 307–318.

goes up to the Throne of Glory, or the sapphire firmament which is above and the splendour which fills the Blessed Place when the Holy One comes down to visit the just therein; (3) a dogmatic affirmation that the tradition according to which the Law delivered to Moses on Mount Sinai was by him transmitted to Joshua and by the latter to certain Elders, alludes to the Oral Law, whereas Deuteronomy xxxi. 9, concerning transmission through the sons of Levi, refers to the Written Law.[1]

C.—Repetitions

There are two only which call for notice here, and one of these especially because it has reference to that Mystery of Faith which is cited continually in the Zohar, as we shall see in due course, though its nature never emerges in clear language. It is said in the first Mathnitin = Repetition [2] that those who would penetrate the Mystery must hearken concerning the well by which Moses sat and helped the daughters of Reuel to water their father's sheep.[3] On the side of external things it is the well of Jacob,[4] but on the inward side it is Adonai, even Adonai Jehovah, the Lord God,[5] and that Lord Who is Master of all the earth.[6] It is certified that this figurative well conceals a sacred spring, the Name of which is Jehovah Tsabaoth. The well in fine is the Ark of the Covenant which belongs to the Lord of all.[7] It may be thought that this is an involved way of affirming that the Mystery of Faith is revealed only in God; but we shall find in proceeding that Adonai is a name of Shekinah, that Shekinah is described emblematically as a well and is also the Ark of the Covenant. In this case Shekinah is the Mystery of Faith.[8]

The second Mathnitin [9] claims to describe a hierarchic

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[1] The *additamenta* or Accessions are scattered as follows through the Cremona codex: Part I, cols. 83, 87, 145, 176, 188, 189, 203, 222, 259, 265, 295, 303, 318, 367, 371, 487, 513; Part II, cols. 48, 107, 120, 163, 238, 358, 426; Part III, cols. 50, 82, 97, 98, 117, 149, 155, 163, 177, 184, 186, 191, 274, 331, 441.

[2] Rendered Traditional Receptions by Knorr von Rosenroth.

[3] Exodus ii. 15–19.

[4] Genesis xxix. 2–10.

[5] The reference cited is to Deuteronomy, iii. 24: O Lord God (Adonai Jehovah), Thou hast begun to shew Thy servant Thy greatness, and Thy mighty hand.

[6] The text quotes Daniel ix. 17: And cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake.

[7] Exodus ii. 16.

[8] Z., II, 12b, 13a; III, 56, 57.

[9] *Ib.*, III, 73b, 74a; V, 200, 201.

order in the empire of the Demon and would be remitted to another section if its symbolical imagery could be made intelligible. It is mentioned here because it introduces Metatron, the Great Angel of the Presence, and because above all he is said to bear a sword which changes every instant from male to female and from female to male. So far as a sword is concerned, the statement is mere nonsense; but we shall find that Metatron himself transforms in the same manner. He belongs therefore to the Zoharic Mystery of Sex, and so also does Shekinah, who is called Adonai. It is to be inferred, therefore, that the two REPETITIONS—which reveal rather than repeat—are concerned with this subject, *sub nomine* Mystery of Faith. The point may be noted at this stage in view of future references.

D.—THE SECRET OF SECRETS

The single fragment which is extant of RAZE DE RAZIN is found in Part II. of the Cremona edition, beginning at col. 134.[1] It treats, firstly, of the connection between the soul and the body; and, secondly, of physiognomy, which must be a subject of future reference in the final consideration of so-called "occult science" and the judgment of the ZOHAR thereon. It may be worth while, however, to say in the present connection that Kabbalistic physiognomy proves, as might be expected, to have little connection with any accepted principles to which this empirical subject may be supposed to have attained, and is, indeed, purely arbitrary and conventional. Lavater, the physiognomist in chief and reputed inventor of the art, was something of a Theosophist, but he borrowed nothing, as probably he knew nothing, of the ZOHAR and its connections. Four general types of the human countenance are distinguished by the text in chief, and these are referred to the faces of the Four Living Creatures in Ezekiel's vision.[2] We have thus the leonine, the bovine and the aquiline types, and another, less easy to characterise, but corresponding to the "living creature" which "had the likeness of a man." The approximation of any individual to a given type depends upon his intellectual and moral rank. Physiognomy, however, according to the SECRET OF SECRETS,

[1] See also ZOHAR HADASH, fol. 56a, in the Venice edition.
[2] Compare Z., Part II, 73b–75a, Section JETHRO.

"does not consist in the external lineaments, but in the features which are drawn mysteriously within us. The features of the face vary, following the form which is impressed on the inward face of the spirit. The spirit only produces all those physiognomical peculiarities which are known to the wise, and it is through the spirit only that the features exhibit meaning. When spirits and souls pass out of Eden they possess a certain form which is afterwards reflected in the face." M. Gabriel Delanne, in his day perhaps the most interesting if not most persuasive writer on the French theory of reincarnation, would say that the Zoharic fragment here refers undoubtedly to the "perisprit"—of the Kardec school of spiritism—which he holds to be the plan or type upon which the body of the man is fashioned. The SECRET OF SECRETS pretends also that every feature in a given countenance indicates to those who can read therein whether it is possible or not for the possessor to be initiated into Divine Mysteries.[1] It is, perhaps, unnecessary to say that the fragment does not disclose the rules which governed the sages in their discernment, so that the Kabbalah is not likely to be of much practical use to the few persons who may be inclined to include physiognomy within the charmed circle of any secret wisdom.

E.—THE DISCOURSE OF THE YOUTH

The little history which has passed under this name will be found in the Cremona edition of the ZOHAR, Part II., comprised in a few columns, 91 *et seq.*, which follow shortly after the BOOK OF CONCEALMENT.[2] It is the account of a rabbinical prodigy, the son of R. Hammenouna, but living at the period in question with his widowed mother in a certain village. One day two disciples of R. Simeon ben Yohai, namely, R. Isaac and R. Judah, passed through this village on a journey and paid a visit to the widow. When her son returned from school she wished to present him to the rabbis, to receive their blessing, but he declined to approach them, after the unamiable manner of prodigies. The reason assigned in the narrative is that he discerned by the odour of their garments

[1] In the writings of the Gaon R. Shereerah and other literature preceding the appearance of the ZOHAR we meet with notions of physiognomy and chiromancy of a parallel kind. They recur in the SUPPLEMENTS of the ZOHAR.

[2] See, however, the French translation, where it appears in Part III., sect. BALAC, fols. 186a–191b.

that they had not recited the requisite "Hear, O Israel!" in honour of the unity of God. He did not disdain, however, to converse at the table, delivering sundry discourses (1) On the symbolism of washing the hands, a function of some mystery, because it is written: So they shall wash their hands and their feet, that they die not (Ex. xxx. 21), that is, Aaron and his sons, when entering the tabernacle of the congregation; (2) On grace before meat; (3) On the Shekinah; (4) On the utterance of Jacob: "The Angel which redeemed me from all evil, bless the lads" (Gen. xlviii. 16); and on other matters. The cautious critic might not be prepared to deny that the invention of this history was beyond the genius of R. Moses de Leon. However, the discourses impressed the disciples of Simeon ben Yohai, to whom they gave account of the adventure and paid subsequently a second visit to the lad, who unfolded to them further Secrets of the Law, concerning the heave offering,[1] the Mystery of Bread and Wine, and on grace after meat. When again the facts were reported to the Lamp of Knowledge, he was of opinion that the lad would not continue on earth, for the Holy One would call him to Himself.

F.—The Mansions or Abodes

We have made acquaintance with a work anterior to the appearance of the Zohar in which there is a methodical description of heaven. It must not be confused with the equally methodical treatise which, under the above title, termed in the original HIKLVTh = Palaces, gives account of the structure of Paradise and the infernal region, as an Appendix to the Commentary on Exodus. There will be something to say of it in connection with the soul in Kabbalism. We shall see also that many Palaces and several series of Palaces will be found in the text and its supplements, for example, in the Cremona edition, Part I., col. 116 *et seq.*; Part II., col. 358 *et seq.*, and col. 438. According to one tabulation the mansions are seven in number and were the original habitations of the earthly Adam. After the Fall of man they were reconstituted and became the abode of the saints. Rabbi Simeon testified otherwise to nine Celestial Palaces which are of no definable form, being the Thought

[1] Numbers xv. 19.

of the Holy One. He should have said rather that they are forms of Divine Thought.[1]

The term which signifies Mansion, Temple or Palace, is applied by later Kabbalism to MALKUTH, in which TIPHERETH is said to be concealed as in a palace. So also the name Adonai [ADNI], Lord, is the Palace of TETRAGRAMMATON, because it is the same number as HIKL = PALATIUM = 65. This name is attributed to BINAH, and in an especial manner to KETHER, on the authority of the ZOHAR proper, for HIKL, Palace, is the place in which HKL, that is, the All, is contained, seeing that KETHER includes the whole world of ATZILUTH, because the Supernals are in unity. In another sense the term is applied to the SEPHIROTH generally. In the plural, HIKLVTh = Palaces are the branches of the SEPHIROTH in the inferior worlds. The Palace of the Holy of Holies corresponds, says Rosenroth, to the Three Supernals.

The ZOHAR proper has also a good deal to tell us concerning the seven heavens, one above the other, like the layers of an onion. "Each heaven trembles with fear of its Lord, through Whom they all exist and all are taken away. Over all, the Holy Blessed One holds all in His power." There are further seven earths below, arranged after the same manner. "These earths are disposed according to their names, and between them is the Garden of Eden and Gehenna." They are inhabited by creatures of whom some have four faces, some two, while others are single visaged, like humanity. They are not the children of Adam; some of them are clothed in skins and others in shells, "like the worms which are found in the earth." It would serve no purpose to enlarge upon monstrous inventions of this kind. The concealed meaning which some dreamers once supposed them to possess is again evidently the plan upon which they are based, and to understand them is to know the method by which they can be calculated out, so to speak. For example, we have just seen that ADNI is the mansion of YHVH; by counting the numbers of these Names it appears why the Kabbalists said this, but we do not discover that it served any reasonable purpose until we find elsewhere in the medley that ADNI is God in manifestation, while YHVH stands for God in concealment. It emerges then at long last that the

[1] Z., Part II, fol. 269a; IV, 302.

Immanent and Transcendent are One God; and as—according to the ZOHAR—ADNI = ALHIM = SHEKINAH, we enter into a deeper sense of the doctrine that Jehovah is Elohim, or that God and His Shekinah are One. And this is THEOSOPHIA at the highest.

G.—THE COMMENTARY ON RUTH

It should be understood in the first place that the Zoharic extracts are drawn from MIDRASH RUTH, which is to be distinguished from RUTH RABBAH, otherwise MIDRASH ZOUTA. They are found in SITHRA THORAH, SEPHER HA BAHIR and MIDRASH HA NEELAM; but expert knowledge has been required to distinguish them from the text of those tracts, which do not refer to their source. There are, secondly, views and notions expressed in the MATHNITIN of Appendix III to the first part of the ZOHAR which depend from MIDRASH RUTH, or, at least, are found therein. The subject-matter of the extracts may be tabulated briefly thus: (1) The libations of water made at the Feast of Tabernacles signify the grace and favour which the Holy One will pour upon the world when impurity has passed from earth.[1] (2) Wine is an emblem of Severity or Fear, and Milk of Mercy.[2] (3) Their point of meeting is Peace.[3] (4) The world was created by means of ten words, and among them are Lover and Beloved, Joy and Mirth—one of the ever-recurring testimonies to the irrepealable optimism of the ZOHAR, for which the good things of the Lord are ever in the Land of the Living.[4] (5) The word sacred belongs to all books of Scripture, but to the Song of Solomon in a peculiar manner: it is also the most beautiful book, even as the citron is fairest of all trees.[5] (6) Its versicles are subject to two hundred and sixteen interpretations, and they were communicated on one occasion by R. Eliezer to R. Abba.[6] (7) There is a Paradise on earth as well as a Paradise on high, and there is a celestial GEHENNON, even as there is a GEHENNON below. The hell which is above is the abode of Jews who have neither kept the Law nor

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[1] Z., Appendix I, fol. 265b; II, p. 627.
[2] *Ib.*, 270a; II, 637, 638.
[3] *Ib.*
[4] *Ib.*, fol. 275a; II, 643.
[5] *Ib.*, fol. 282; II, 653.
[6] *Ib.*, Appendix III, 4b II, 678.

repented of their sins; the earthly hell is the place of the shadow of death, an eternal terror.[1]

My analysis of the ZOHAR, regarded as a literary document, has reached its utmost limit, and these specimens of extraneous or interpolated texts—howsoever we may choose to term them—must be held to serve for the whole. It should be added that a few only are omitted. Though he regarded the Mantua edition as *Codex correctus*, Rosenroth ingarnered all the tracts and fragments embraced by that of Cremona when he produced his own careful codex; but it must be remembered that the ZOHAR had in all probability grown under the hands of transcribers and makers of glosses during the space, approaching three centuries, which elapsed between its first promulgation and the date when it was first printed. We have no means of knowing how much of it was contained actually in the alleged script of Moses de Leon. The suspicion under which it has remained may be accounted for partly by its frequent quotation of unknown works which have been considered fictitious; but the ZOHAR was edited prior to the persecution of the Jews inaugurated by the atrocious edict of Ferdinand and Isabella, and many documents existing in Spain may have been destroyed during that fiery epoch. Again, it is impossible to say that Continental libraries contain no MSS. by which the excerpts of the ZOHAR might be justified. The unprinted literature of Jewry has been catalogued by various bibliographers, but no critical knowledge of its contents is possible by recourse to bibliographies. Let us take, for example, the passages from a commentary on the Song of Solomon, which is peculiar, as we have seen, to the Cremona *editio princeps*. These excerpts have not, I believe, been identified; but there is a manuscript in the Vatican Library which is mentioned by Buxtorf under the very same title, namely, MIDRASH HAZEETH.[2] It is the work, as he tells us, of an unknown author, but a uniform tradition assigns it to a Tanaite commentator, *circa* A.D. 100. The existence of such a work, of course, predicates nothing; but why should a commentary on the Song of Solomon be called MDRSh

[1] Z., fol. 2b; II, 686, 687. It should be mentioned that Rosenroth specifies passages drawn from MIDRASH RUTH in the Cremona edition of the ZOHAR, Part III, cols. 114, 124, 130, 174, 181, 184, 332, 530.

[2] Among later MS. commentaries, also in the Vatican, Bartolocci mentions that of R. Abraham ben Isaac Tze'mach Levi, the physician, and that of R. Immanuel ben Solomon written towards the end of the fifteenth century.

ChDzITh, which is understood as a reference to Proverbs xxii. 29? I speak under correction, but I know of no ground except in the idiosyncrasy of an author, and I am inclined to infer therefore that the same catchword would not have been used by two writers, but that the editor of the Zohar quoted the alleged Tanaite treatise.

XI.—THE ANCIENT AND LATER SUPPLEMENTS

The sudden appearance in public of a momentous work which either has or purports to have remained in concealment for several centuries may be expected to lead to the discovery or manufacture of continuations or connections thereof, and thus we have two series of Zoharic writings subsequent to the BOOK OF SPLENDOUR and distinguished as its Ancient and Later Supplements. When productions of this kind multiply their authenticity does not tend to assume a stronger guise, and the documents with which we shall deal in this section the reader will do well to regard as without determined claims. I should add, however, that considerable importance and authority have been ascribed always by Kabbalists to the ANCIENT SUPPLEMENTS, and according to Franck they have been known as long as the ZOHAR itself. They contain explanations of the term BRAShITh by R. Simeon ben Yohai after seventy different ways, and hence the work is divided into seventy chapters, with eleven further chapters added at the end. It was printed by Jacob ben Napthali at Mantua in 1557 under the editorship of Immanuele di Benevento, and appeared again at Cracovia.

Among notable matters in these ANCIENT SUPPLEMENTS we find the attribution of the members of the human body to the SEPHIROTH, whence the practical Magic of the West may have obtained later on its notion of Divine and Angelic Names ruling those members.[1] The apex of the head and brain is referred to KETHER, the brain as a whole to CHOKMAH, the heart to BINAH, the back and breast are attributed to TIPHERETH, the arms to CHESED and GEBURAH, the legs to NETZACH and HOD, the generative organs to JESOD, the feet to MALKUTH. Later Kabbalism recognises other corre-

[1] According to the ZOHAR itself the erect figure of humanity exhibits the letters of the TETRAGRAM superposed one upon the other. Part II, 42*a*, Mantua.

spondences, the arbitary nature of which is obscured sometimes by an appearance of methodical precision.

There are better things than this in the Supplements to the Zoharic books, and it may be well supposed that some out of all the seventy ways of interpreting the much-debated word which is rendered "beginning" in Genesis should be suggestive as well as curious. A single instance must, however, suffice. "'In the beginning God created.' This is the soul when it emerges from the bosom of its mother and is taught thereof. 'And the earth was without form, and void, and darkness was upon the face of the deep' (Gen. i. 2), because the eyes of the soul were closed. Hath it opened its eyes? 'And God said: Let there be light.' Hereafter man is gathered in from this world, and this then is written about the soul. 'And God said, Let the waters under the heaven be gathered unto one place, and let the dry land appear.' When the soul is removed from a man his body remains even as 'dry land.'"

That French school of occultism which was once beginning to recognise in the plays of Shakespeare a veiled scheme of initiation has, it must be admitted, an influential precedent in the biblical exegesis of the ZOHAR, of which the above passage seems to be a very neat instance, arbitrary beyond all words, and yet not without a certain grace of notion.

One of the most celebrated quotations from the ANCIENT SUPPLEMENTS is, however, the Prayer of Elijah, though it belongs only to the prefatory part.[1]

"Lord of the universe, One alone art Thou, but not according to number. Thou art the most sublime of all that is sublime, the most withdrawn of all things concealed, and conception cannot attain Thee. Thou hast produced ten forms which we call SEPHIROTH, and Thou guidest by means of these the unknown and invisible as well as the visible worlds. In them Thou dost veil Thyself and, permeated by Thy presence, their harmony knows not change. Whosoever shall regard them as divided one from another, it shall be accounted unto him as if he dismembered Thy unity. These ten SEPHIROTH are developed in successive gradations, so that one is long, another short and the third intermediate between them; but Thou art He who ruleth them, and

[1] Namely, the beginning of the second preface.

whether from above or below art guided Thyself by none. Thou hast provided the SEPHIROTH with garments which serve human souls as intermediate phases; Thou hast veiled them with bodies, so-called in comparison with their encompassing vestures, and taken together they correspond to the members of the human form. . . . Thou art the Lord of worlds, Foundation of all foundations, the Cause of all causes; Thou dost water the Tree from that source which spreads life everywhere, as the soul spreads it through the body. But Thou hast Thyself neither image nor form in all that is within or without. Thou didst create heaven and earth, that which is above and that which is below, with the celestial and terrestial hosts. All this didst Thou do that the worlds might know Thee. . . . Yet no one can conceive Thee in Thy reality; we confess only that apart from Thee, whether above or below, there can be no unity, and that Thou art Lord of all. Each SEPHIRA possesses its allotted name, after which angels are also called, but none describes Thyself, the One alone, Who dost all names inform, to all impart their force and their reality. Didst Thou withdraw therefrom, they would be left like bodies devoid of souls. Thou art wise, yet not with positive wisdom; thou art intelligent, but not with a definitive intelligence, nor hast Thou a fixed place; though all these things are attributed to Thee, so that man may conceive Thine omnipotence and may be shewn how the universe is guided by means of severity and mercy. If therefore a right or a left side or if any centre be named, it is only to exhibit Thy government of the entire universe by comparison with human actions, but not because any attribute can be really imputed to Thee corresponding either to mercy or severity."

The distinction between God and His attributes, and hence between God and the SEPHIROTH, which in a manner are His attributes emanated, is insisted on elsewhere in the Supplements by the help of a striking illustration:

"Woe unto those whose hearts are so hardened, whose eyes so blinded, that they regard God as the totality of His attributes; they are like unto a madman who should describe the King as the totality of his insignia. Behold a king wears his insignia only that he may be known through them, and verily, the King of Kings, the Concealed of all the hidden, the Cause of all causes, is disguised in a splendid garment so

only that He may be known thereby, and thereby may impart to the dwellers on this earth a conception of His sacred nature." [1]

This distinction has at first sight an appearance of considerable profundity, but perhaps in the last analysis it is rather childish than otherwise, for it is obvious that even in our finite humanity there is a latent and unseen nature behind all its manifested characteristics. Man is not exhausted by any description of his attributes, and to insist that this is true also of God seems scarcely necessary.

From what has been quoted above it will be seen that the ANCIENT SUPPLEMENTS are identical in their teachings with the ZOHAR itself, as they are in resemblance throughout, from a documentary and literary standpoint; and some affirm that the original work had existed from time immemorial at Fez in Africa.[2] We have no means of checking this statement, nor is there any authority for supposing with Isaac Myer that the tracts were brought thither by disciples of Rab Hay, the Gaon of the Sages of Chirvan on the Caspian Sea.[3] There is, on the other hand, no need to say that hostile critics make use of weak points in the ANCIENT SUPPLEMENTS as if there were no distinction between these and the ZOHAR proper.

In the section on the bibliographical content of the BOOK OF SPLENDOUR we have seen what is broadly embraced by the NEW ZOHAR—ZOHAR HADASH—namely, a sequel to the HIDDEN COMMENTARY, certain additional Supplements, a Commentary on the Song of Solomon, and another on the Book of Lamentations. It was published at Cracow in 1703, or subsequently to the KABBALA DENUDATA, by Isaac ben Abraham of Neustadt. Its history seems entirely unknown. It may be noted also that later still Isaac ben Moses of Satanow, though otherwise of some literary repute, is said to have produced a forged ZOHAR which may have deceived a few persons, but it was unmasked speedily. It is difficult to conceive what is meant by the denomination "forged" in connection with a memorial which has been so described from the beginning by hostile critics, and I have failed to find particulars of the work.

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[1] SUPPLEMENT, 21.

[2] Compare the statement which rests on the authority of the SUPPLEMENTS, that the revelation in full of the ZOHAR is reserved for the end of time. It will be the work of Moses. The prediction is utilised by Karppe (*op. cit.*, p. 323) to picture Moses de Leon, the alleged concealed author, as bringing forward himself and his work as a new prophet bearing a new revelation.

[3] PHILOSOPHY OF IBN GEBIROL, p. 47.

BOOK V

THE DOCTRINAL CONTENT OF THE KABBALAH IN RESPECT OF GOD AND THE UNIVERSE

BOOK V

THE DOCTRINAL CONTENT OF THE KABBALAH

I.—THE MAJESTY OF GOD IN KABBALISM

FROM a study of the documents at large, their age and general nature, from the names, traditional and otherwise, connected with these, but leaving over expositors of the Secret Tradition in its later developments, the research passes now to the Tradition itself, which is the subject-matter of the next four Books. The first will be dedicated to the Kabbalistic idea of God and the evolution of the universe; the second to the soul in man and the hypothesis of extra-mundane spiritual essences; the third to a consideration of the ways of God with man, from Paradise to the resurrection state; and the fourth to those deeper questions which are concerned with the Holy Shekinah and the Mystery of Sex.

A conventional division of Kabbalistic doctrines into metaphysical and physical has been proposed from time to time, and it serves for purposes of tabulation; but it must not be held to signify that there is a clear line of demarcation in virtue of which the literature branches off into divergent paths, much less that the Kabbalah offers a natural history of the universe. Its physics, so far as it can be said to have any, are transcendental physics. Admitting of no separation between God, Man and Nature,[1] the science which explains them is likewise one, and the best manner of studying it is to follow its view as to the eternal order. It begins in that Absolute which it is the purpose of all fundamental wisdom to make known or communicate to man; it attempts to exhibit the transition from the Absolute to the related, from the noumenal to the phenomenal, and to establish a chain of

[1] That is to say, the mystic communication is permanent, but the pantheistic doctrine of identity is quite foreign to the real position of Kabbalism.

correspondence between the infinite and the finite. It is, however, more than a philosophical attempt to bridge over the gulf which separates the timeless from the temporal; that is the side on which it connects with philosophy, as understood commonly. The intermediaries of the transition are, moreover, the ladder of ascent by which man returns to the Divine; and hence it is more than an explanation of the universe: it is, speaking correctly, a sum of religion, and as it is founded, no matter how, on those Scriptures which Jew and Christian have recognised equally as the peculiar revelation of God, the text-book of true religion, we shall see readily what depth and mystery are sought to be infused by the Kabbalah into the Bible. We shall realise also that it is described most adequately as a system of Theosophy, an application of the wisdom of Israel to the Mystery of God, beginning, as we might have expected, with a confession that it is unsearchable, that beyond our highest conceptions of all that is most divine, as beyond so many veridic illusions, there is the unknown and unknowable God.[1] Even in the mystical communication possible between the divine and man, which is an old doctrine of Jewish Mysticism, long anterior to the ZOHAR, at least in its present form, the essence escapes our apprehension. We can indeed know God, but not as He is in Himself, our knowledge being made possible—*ex hypothesi*—through the manifestation of the Deity, and this takes place after two manners—by the mediation of the Law of Nature, that is to say, in the physical universe; and by the Law of Grace, which is the manifestation of God in his relation with the souls of his elect. It will be seen that both these methods are sacramental, and the sacramental system is the outward vesture or form of all Mysticism. For the Kabbalistic Jew the Law and the Covenant were signs or mysteries capable of a plurality of interpretations, while the whole outward world was omen and metaphrasis. It is to be expected therefore that in the written word we must look for another meaning than is conveyed by the outward sense. It was also a part of Jewish mental bias to look for an inward significance which

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[1] According to the ZOHAR, it is impossible to know that which there is in this Principle, for it never stoops to our ignorance and is above even wisdom. See THE LESSER HOLY SYNOD, when treating, for example, of the *Caput quod non est caput . . ., quod non comprehenditur Sapientia nec intellectu.* KABBALÆ DENUDATÆ TOMUS SECUNDUS, p. 528. Compare De Pauly's version in SEPHER HA ZOHAR, Vol. VI, p. 83.

was opposed to the external, and strikes unfailingly the modern observer as strained and unnatural.

In the eternity which preceded either of the manifestations that have been mentioned, the Deity was withdrawn into Himself and subsisted after a manner which transcends entirely the conception of human faculties.[1] It is said that the Glory of the Holy One is so sublime and so highly exalted that it remains eternally secret: no man can penetrate the deeps of Divine Wisdom. The place of its exaltation is unknown to men and angels [2]; and this is held to be intimated by the prophet when he said: "Blessed be the Glory of the Lord from His place." The Names which are ascribed to the Deity in this abyssal condition are not Names which present either the condition or the Divine Nature: they are conventions of the philosophical hypothesis; they are terms which serve to indicate that God, prior to manifestation, is nameless, even as He is beyond reach.[3] He is the Ancient One, and the most Ancient of all the Ancients, but this describes only the eternity of His subsistence; and He is the Hidden of all the Hidden Ones, but this concerns only His concealment. We are led in this manner to the Doctrine of the Infinite, as it finds expression in the ZOHAR on the Mystery of AIN SOPH, or the Divine Essence abiding in the simplicity and undifferentiation of perfect unity. The Latin equivalent is *fine carens*,[4] that is to say, without end; but it includes also by the separate significance of the word AIN, an abstract conception of nothingness, as a last attempt to register the ineffable nature of an infinite mode.[5] AIN SOPH is under-

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[1] The tract entitled THE FAITHFUL SHEPHERD, which forms part of the ZOHAR, says, on the authority of R. Simeon ben Yohai, that before God created the archetypal idea which underlies the form of the world, He was alone, without form or similitude, and hence there could be no cognition of Him. See RAAIAH MEHEMNAH, in the Cremona edition of the Zohar, pt. ii. col. 73. Compare De Pauly's version, Vol. III, p. 192. There was, of course, no intelligence to comprehend Him; but the idea behind the confusion may be that the supposed period of God's immemorial rest is now beyond realisation by the human mind. We are unable to think of a state or period in which the world was not, but God alone. It is to be understood, however, that the essence of the subject escapes not only in this attempt to simplify, but also in the Zoharic position. God in the uttermost transcendence is eternally in this state which is postulated here as prior to creation.

[2] Z., Pt. I, fol. 103a; II, 18. See also Ezek. iii. 12.

[3] The interrogative pronoun *Who?* is ascribed by the ZOHAR to this state of the Supreme. Earlier Mysticism speaks of God being alone with his Name, *i.e.*, the DIVINE TETRAGRAM, which, according to Maimonides, preceded the whole creation.

[4] *Apparatus in Librum Sohar pars prima*, KABBALA DENUDATA, vol. i. p. 81.

[5] Zoharic teaching affirms this point specifically. We have just seen, according to the FAITHFUL SHEPHERD, that prior to the creation of the world, God was alone, formless and resembling nothing. It is added that in this state it is forbidden to

stood, moreover, as the limitless mystery of Divine Thought, the centre of all and the secret of all secrets.[1] The pregnant references to this state of Deity are comparatively few in the ZOHAR,[2] and we have seen that it is unknown to the BOOK OF FORMATION which preceded it. The first developments are in commentaries on that work and in the School of Isaac the Blind.[3]

According to the BOOK OF CONCEALMENT, His dwelling is the place which is not a place, or more literally, *locus qui non est.* We are here on familiar ground, with many echoes of the past about us, and it may seem even for a moment that the ZOHAR is translating pseudo-Dionysius into its own terms of symbolism.[4] The *Non-Ens* dwelling in the *Non Est* is a metaphysical subtlety which seeks, by successively stripping off every attribute pertaining to manifest existence, to attain some idea of unmanifest, unconditioned, abstract being. It is the TRACT ON MYSTICAL THEOLOGY in another form of language, but after all varied slightly, and behind this little book of the supposed Areopagite lies all the field of Neoplatonic speculation. But after the ZOHAR there came its commentators, with power to methodise and materialise all that came into their hands, and among them is R. Moses of Cordova,[5] who affirms that the Cause of Causes is called AIN SOPH because His excellence is without bound, and there is nothing which can comprehend Him. This is mere repetition; but it must

represent Him by any image, even by His Holy Name, or by any letter or any point.—ZOHAR, ii., 42*b*, Mantua.

[1] Z., Pt. I, fol. 21a; De Pauly, I, 129. LIBER OCCULTATIONIS, *seu Mysterii*, c. i. § 5. KABBALA DENUDATA, vol. ii. p. 348. Compare, however, De Pauly's rendering, vol. iv. p. 137.

[2] They are pregnant, however, because of TSURE, being the Supernal part of the soul.

[3] It is important to establish this point because of confusions created on the subject by several writers. In those portions of the ZOHAR which were translated into Latin by Rosenroth he has added interlinear commentary which gives a false impression as to the recurrence of the doctrine throughout the text. Franck (LA KABBALE, pp. 173–176) introduces the term AIN SOPH in the course of a Zoharic excerpt which is by no means direct translation. Lastly, Mathers (THE KABBALAH UNVEILED, 1887), who failed to render even Rosenroth's Latin correctly, produces the latter's annotations with additions of his own and increases the confusion further.

[4] The antecedents of Zoharic doctrine in past theosophies are of necessity outside my whole proposition, except where occasion offers a brief intimation from sources ready to the hand. There are obvious limits to a study of this kind. Such an undertaking, moreover, would demand qualifications to which I make no claim, and it is somewhat late on my part to serve another apprenticeship. Special proficiency is not required, of course, to recognise in how many quarters the great vistas open.

[5] PARDES RIMMONIM, *i.e.*, *Paradise of Pomegranates*, Tract iii. c. i. Moses of Cordova belonged to the more modern school of Kabbalists, and his treatise is exegetical, not authoritative in Kabbalism.

be admitted that later Kabbalism has occasional developments of consequence respecting AIN SOPH. It was located above KETHER in the Sephirotic Tree, and this first SEPHIRA—sphere or numeration—was regarded as the Throne of Ineffable Deity. It is added that AIN SOPH dwells in the hiddenness thereof.[1]

It will be seen that the Kabbalistic conception is one which is familiar to later forms of speculative philosophy under the name of the Absolute, a term, in the last analysis, which is not wanting in similar intellectual difficulties, or, rather, symbolises our intellectual recognition of that which exceeds our intelligence.[2] In this Absolute resides the essence or potentiality of all [3]; it is not accurate to say that it is the Subsistent Principle which underlies the objective state termed existence, because existence is a condition of the finite and the created, though there is a true and real sense in which God is held to encompass and indwell the whole visible world.[4] AIN SOPH is the subsistent state of Deity itself,[5] whence it follows that there is from the Kabbalistic standpoint a manifested state of the Divine Nature, and this is certainly not the visible world. How this manifestation occurs will be indicated in the next section.

It will be obvious that all ordinary notions of a personal God are transcended by this *Non-Ens* or *Non-Ego* of the Kabbalists. It is absolutely simple, unity without any multiplication, above all number, above Wisdom, which, as we shall see, is, however, one of its first emanations. It is also without sex, and it is therefore, strictly speaking, inaccurate to make use of the masculine pronouns in reference thereto. According to Moses of Cordova, the angels are

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[1] See KABBALA DENUDATA : *Apparatus in Librum Sohar, Pars Prima*, p. 81.

[2] See, however, Dr. Noah Porter : THE HUMAN INTELLECT, London, 1868, who argues that in its proper definition the Absolute becomes knowable. Our idea of the Absolute belongs, nevertheless, to that region of our consciousness which Herbert Spencer terms indefinite and escaping formulation.

[3] Hœne Wronski, whose mathematical transcendentalism was once at least of high authority with French students of Kabbalism, affirms that the reality of the Absolute is the first principle of reason, and in the absence thereof every assertion made by reason would be valueless. On this principle, as on an indispensable condition, he establishes "absolute philosophy" in his work entitled APODICTIQUE.

[4] According to the ZOHAR, God is immanent in all that has been created or emanated, and yet is transcendent to all.

[5] It has been described absurdly by S. L. Macgregor Mathers as "negative existence." See THE KABBALAH UNVEILED, which embodies a translation of three Zoharic texts from the Latin of Rosenroth, as already noted. So far back as 1867 Herbert Spencer established clearly in his FIRST PRINCIPLES that "the Unconditioned must be represented as positive and not negative."

neither simple nor without multiplication in comparison with it. The book entitled FAITHFUL SHEPHERD[1] says: "Woe unto him who makes God to be like unto any mode or attribute whatever, even if it be one of His own; but woe still more if he make Him like unto the sons of men, whose elements are earthly, and so are consumed and perish! There can be no conception attained of Him, except in so far as He manifests Himself when exercising dominion by and through some attribute. Abstracted from this there can be no attribute, conception or ideal of Him. He is comparable only to the sea, filling some great reservoir, as, for example, its bed in the earth, wherein it fashions for itself a certain concavity, so that thereby we may begin to compute the dimensions of the sea itself."

To sum up now on the whole subject, the ZOHAR testifies (1) that God is essentially without form,[2] but in His manifestation He is seen or discerned under different aspects, according to a scale of degrees, which will be unfolded hereafter in a study of the Paths of Wisdom. (2) That the most secret of all Mysteries is that which is called Nothing,[3] being the Most Holy Ancient, from whom the Light flows forth.[4] This notwithstanding, it is affirmed (3) that in the essence of the Infinite there are neither intentions nor lights, nor brightness,[5] and the explanation is that although every light emanates therefrom, they are not in that state of clear shining which would enable man to grasp the nature of the Infinite: it is a Supreme Will. (4) That, again this fact notwithstanding, the holocaust, which has for its object an union effected with the Holy of Holies, ascends to AIN SOPH, because all perfection

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[1] Quoted in BETH ELOHIM, or the HOUSE OF THE GODS, *Dissertatio* i. c. i. See KABBALA DENUDATA, vol. ii.; *Partis Tertiæ Tractatus* i., *i.e.*, *Pneumatica Kabbalistica*, p. 187. But see De Pauly's translation, Vol. III, p. 193. It is much shorter and affirms that the forms under which God manifests are merely subjective.

[2] Z., Pt. I, 275a; II, 644. The text derives its authority in the usual amazing manner from the SONG OF SOLOMON, vii. 11, 12: "Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish." This is contrasted with a Talmudic story concerning the son of Zoma, one of the four persons who penetrated into the Mysterious Garden; but he remained on the hither side of the vineyard, which is taken to mean that he did not enter the Paths of Supreme Wisdom.

[3] *Ib.*, 64b; III, 283. It is founded on Ex. xvii. 7: "They tempted the Lord, saying, Is the Lord among us, or not?"—which is supposed to contain a distinction between the Ancient and Jehovah, contrary of course to the unity of God, whether manifest or unmanifest.

[4] *Ib.*, 43b; III, 194.

[5] *Ib.*, Pt. II, 239a; IV, 267.

must tend to fusion with the Mysterious Unknown,[1] which is the Object of all desires, though in AIN SOPH there are no desires, even while they subsist only by reason thereof. (5) That AIN SOPH is symbolised by the letter ALEPH.[2] It seems to follow that later Kabbalism was well within the measures of the symbolism when it posited AIN SOPH as a Hidden Light above KETHER, at the head of the Sephirotic Tree.

II.—THE TEN SEPHIROTH

Having postulated the existence of the Absolute and the Unconditioned, the next concern of the Kabbalah is the mode of the manifestation of that withdrawn and inconceivable nature. Having attained its ultimate and fundamental conception of the Deity by the process of elimination to which reference has been made already, it was inevitable that the attribution of absolute reality to that which had been stripped of all realism should have produced as a result something which was outside intellectual comprehension, the fact notwithstanding that its methodical and elaborated antithesis of anthropomorphism was as much a convention of the human mind as that which it sought to replace. The intellectual difficulty became a ground for exaltation of the conception at the expense of the human mind by which it had been devised so laboriously.[3] Now, the Jew was confronted by at least two problems which called for the exercise of his further ingenuity as regards the *latens Deitas* of AIN SOPH. He had to account for the bond of connection between this abyss of the Godhead and the visible universe, having man for its mouthpiece; but so far this is only the common problem of all philosophy which begins and ends in the unconditioned. He had further a problem peculiar to his own inheritance and election, and this was to establish another bond of connection between the absolute transcendency of AIN SOPH, apart from all limitation, outside all human measurement, isolated from all relationship, and the anthropomorphic Lord of Israel, whose stature and measurements were not beyond the ingenuity of rabbinical calculations, and most

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[1] Z., Pt. II, 26b; V, 74, 75.
[2] *Ib.*, 257a; V, 597.
[3] The ZOHAR says that it is called AIN, not on the ground of nonentity, but, it may be inferred, because that which is wholly outside our knowledge is for us as nothingness.

of whose members are mentioned with sufficient fullness and frequency in the sacred writings for any devout student to possess a clear notion of the "body of God," and to describe it, did he please, and we have seen already that he did, with considerable minuteness, in a book dedicated to the question. For the moment, however, we are concerned only with the first problem, namely, the difficulty of conceiving why the abyssal state in which God unmanifest had been sufficient from eternity to Himself should at any period have had another mode superadded to it. I say superadded by convention based on the notion of sufficiency; it is not an adequate term to make use of in such a relation, to which no terminology is suitable. The *non ens* dwelling in the *non est* is like the cipher of the decimal system [1]; of itself it is nothing, and its extension produces nothing; so also it is not possible to add to it, but it gives power to all numbers. The solution offered by Kabbalism does not differ materially from that which has been given by other philosophies and religions which postulate a First Cause. It is, in a word, the movement of the Divine Will. "In this," says Myer, "the Unknown Absolute, above all number, manifested itself through an emanation in which it was immanent, yet as to which it was transcendental." [2] We are dealing here with a system of speculative philosophy, and, traditional or otherwise, it must not be supposed to be free from the disabilities of other philosophies or from the crudities of its particular period. The Kabbalistic hypothesis supposes an eternity antecedent to this initial operation of the Divine Will, and in the latent subsistence of AIN SOPH it would appear an inconsequence to assume that there was either will [3] or consciousness possible.[4] Both, however, by a common and almost inevitable anachronism, are attributed to AIN SOPH, despite the warning of the ZOHAR already quoted: "Woe unto him who shall compare Him with any mode or attribute, even with one of his own." [5] The later commentators on the

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[1] The circle is, in fact, a Kabbalistic symbol of AIN SOPH.

[2] PHILOSOPHY OF IBN GEBIROL, p. 266.

[3] The ZOHAR, however, says expressly that "in the beginning was the will of the King."

[4] "Exceeding comprehension it must be regarded as the *non-Ego* rather than the *Ego*. All that is in man depends from it, but it transcends consciousness; it transcends what we conceive by the terms personal and individual." Myer: PHILOSOPHY OF IBN GEBIROL.

[5] Z., Pt. II, RAAIAH MEHEMNA, col. 73, Cremona edition. See also Mantua edition, Pt. II, 42b.

ZOHAR either do not recognise or are content to ignore the difficulty. Thus a treatise entitled THE ROYAL VALLEY, by Rabbi Naphthali Hirtz, says: "Blessed be His Holy Name! Before anything was, He, by His simple will, proposed to Himself to fashion the worlds. For the King is not given without the people, as it is written in Proverbs xiv. 28: 'In the multitude of the people is the King's honour.' And it is the nature of the supreme Goodness to dispense good. Now, if the world were not, on whom could He bestow it?"[1] The exegetical literature, treatises like GATES OF LIGHT, indicate that the exertion of Divine Will in the production of the emanations is a path so secret that no creature, not even Moses himself, can understand it.[2] At the same time, that will is *beneplacitum*, or good pleasure, and *beneplacitum termino carens*, without end or limit. Hence the motive by which the universe is accounted for is the same motive which communicates the mercy of God to them that fear Him, after which it will be unnecessary to say that optimism is a fundamental characteristic of Kabbalism, or that, according to the ZOHAR, this is, in some respects, the best of all possible worlds, as affirmed by Robert Southey.

Seeing then that the transition of the Divine Being from the state of the *non ens* was accomplished, like the conversion of man from the condition of a merely material creature, by an operation of the mystery of will, we have next to ascertain something of the nature of such process, and we are brought back in this manner to the word which I have had occasion to cite already, namely, emanation.[3] The Kabbalah repudiates implicitly the axiom *ex nihilo nihil fit*, for the *non ens* dwelling in

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[1] KABBALA DENUDATA, tom. ii., *partis primæ tractatus secundus*, § 1, *De Mundo Infinito primo*, p. 152.

[2] KABBALA DENUDATA, tom. i., *Apparatus in Librum Sohar pars prima*, pp. 691, 692.

[3] In which the idea of pantheism is almost always, but not, I think, of necessity, involved. There is, of course, a certain sense in which that notion is not escaped even on the hypothesis of creation, and further there is a higher sense of pantheism from which no true Theosophist could wish to escape. But as regards Jewish Mysticism, while there is always some doubt in what way it made use of the term emanation, there seems to me no question that its system does not answer to what is commonly understood by pantheism, though it has often a pantheistic aspect. God was all for the Kabbalist, as he is for the Christian, and yet no Theosophical Jew, any more than the orthodox Christian theologian, would admit that God was one with the material world. When, therefore, Solomon Munk: DICTIONNAIRE DE LA CONVERSATION, says that the Kabbalah issued from the amalgamation of oriental pantheism with the religion of the Hebrews, we can accept this only by supposing that the pantheism in question had suffered a peculiar alteration.

the unconditioned state, wherein is neither time nor place,[1] is the fullness which contains the all. *Ex plenitudine ista omnia fiunt.* In this Divine Plenitude pre-existing eternally was the substance of all the worlds, which therefore came forth from God. Hence the Kabbalistic system is broadly one of emanation.[2] When it is said that emanation is not its only foundation, for it rests also on the identity of thought and existence,[3] or otherwise the doctrine of Divine Immanence, there is much in the literature which combines to enforce this view, after due allowance has been made for the confusion and obscurity of the originals.[4] But that which is more to our purpose and rests on Zoharic authority is that the idea of emanation belongs more especially to the Divine Nature unfolding from within Itself, that it may be revealed ultimately to and within an external universe, the relation of which to God is not that of a symbolic globe held in a king's hand, nor even a veil or a vesture, but rather a cosmic sacrament, of which He is the inward power and He the abiding grace. For the rest, at the moment it is enough to say that after the World of Emanation there is a Kabbalistic World of Creation.

The first consequence which followed the operation of Divine Will was the manifestation or unfolding of the Divine Attributes—in a word, the transition of Deity from the latent to the active mode, so far as any of these terms can be used in respect of a state where there was no universe in which manifestation could take place, no created intelligence to cognise it, and no objective for action. As in the postulated state of latency, God was above all number, so in the subsequent activity He is held to have produced numbers, and the decade—in the sense of the SEPHIROTH—is brought forth from AIN SOPH. We must not be so crude as to suppose that mere arithmetical numerals are here intended: it was powers, forces, vitalities, virtues, attributes, principles, which were thus produced or unfolded, and these are the ten SEPHIROTH,

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[1] "The No-Thing is not, however, an absolute negative or void, but some-Thing unknown to man." Myer: PHILOSOPHY OF IBN GEBIROL, p. 378. It should be added that Nahmanides was one of the few Kabbalists who maintained creation *ex nihilo*.

[2] In Book III, § 2, we have seen that this statement is subject to a reservation regarding the most ancient document of the Kabbalah, and it should be noted in this connection that at least one capable writer has rejected the general view, and does not regard the Kabbalah as a system of emanation. See Joel: PHILOSOPHIE RELIGIEUSE DU ZOHAR.

[3] Isaac Myer: PHILOSOPHY OF IBN GEBIROL, p. 266.

[4] That is to say, the terms emanation, creation, formation and such like, signifying distinct ideas, are used somewhat indiscriminately by the Kabbalists.

which are tabulated as follows with their curious conventional titles : [1]

I. כתר = KETHER, the Supreme Crown.
II. חכמה = CHOKMAH, Wisdom.
III. בינה = BINAH, Intelligence or Understanding.
IV. חסד = CHESED, Mercy, otherwise גדולה = GEDULAH, Magnificence or Benignity and Greatness.
V. גבורה = GEBURAH, Severity, Judgment, Awe, Power.
VI. תפארת = TIPHERETH, Beauty.
VII. נצח = NETZACH, Victory.
VIII. הוד = HOD, Glory.
IX. יסוד = YESOD, the Foundation.
X. מלכות = MALKUTH, the Kingdom.

The conjunction of CHOKMAH and BINAH produced a quasi-emanation called DAATH, knowledge, but it is not one of the SEPHIROTH.[2]

To these ten emanations or numerations various profound meanings are attached ; indeed, the study of the Kabbalistic system of the SEPHIROTH [2] constitutes a research by itself, and one which is full of complexity ; but we are not engaged here in its exhaustive presentation or with more than its elementary symbolism.[3] We are concerned, in a word, not with what it may have been designed to conceal for the benefit of a presumed circle of initiates, which is the claim implied by the ZOHAR, but with what it was intended to explain, and this explanation may offer some warrant for concluding that outside it there is only a wider province of fantasy.

Beyond a certain point it is not allowable to suppose a double meaning in any literature ; the theory of many-sided allegories does credit chiefly to the ingenuity of the critic,

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[1] Azriel, in his work on the Song of Solomon, terms them " measures and organs," and in the ZOHAR itself they appear as divine emanated essences.

[2] A term derived from a word signifying " to number," though late Kabbalists offer other etymologies, as, for example, the Greek σφαῖρα. The singular is SEPHIRA. The emanations are regarded as vessels, receptacles of the Divine Power and attributes as they developed, and there is no doubt that these vessels were usually considered spherical. See especially the treatise BETH ELOHIM concerning KETHER, in which the idea of circularity is involved. The author of the GATES OF LIGHT refers the term to the Hebrew word signifying sapphire, which stone, on account of its brightness and purity, is a symbol of the SEPHIROTH. Other rabbinical authorities have supported this view. See Jellinek : BEITRÄGE ZUR GESCHICHTE DER KABBALA. Leipsic, 1851.

[3] See Appendix I.

and of its general value we have had a typical instance in Talmudic exegesis.[1]

The initial purpose of the Sephirotic system was undoubtedly to provide intermediaries between the Deity and the material world. It is that of all doctrines of emanation. But while we set aside conjectures for which no warrant is produced we must be careful not to fall into the opposite error. To bridge the gulf between the finite and the infinite, and to effect a correspondence by stages between the inconceivable purity of the Divine Nature and the uncleanness attributed to matter by all the old Theosophies, was not the sole purpose of the Sephirotic system, a point which is sometimes missed by the merely academical critic.

It is affirmed by hostile writers, for example, by Dr. Ginsburg,[2] that as the earliest Kabbalistic literature does not contain the doctrine of AIN SOPH, so also it wants that of the SEPHIROTH; but it is above challenge that the germ of the Sephirotic scheme must be sought in SEPHER YETZIRAH. The ten numerations of that treatise are, in fact, SEPHIROTH, and it seems quite impossible to maintain a contrary opinion.[3]

III.—THE DOCTRINE OF THE FOUR WORLDS

The Sephirotic system was concerned first of all, as I have indicated, with the mystery of Divine Evolution. From that unsearchable condition which is above consciousness, by a mysterious operation, the Uncreated Will moved forthward, and certain manifestations or relations of Deity became established. By a kind of flowing forth or emanation, there were produced Four Worlds in succession,[4] and as it happens that the developments of these are chiefly in later Kabbalism,

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[1] After an exhaustive study of modern esoteric literature, I doubt much whether even French occultism of the late nineteenth century really concerned itself with the discovery of a concealed sense in the Kabbalah. It is a sufficient exercise of patience to codify and harmonise the outward sense, which is assuredly not removed. Take, for example, the conception of AIN SOPH: even the fantasiast Éliphas Lévi does not look for any notion more withdrawn than that of Divine Latency therein. The inner meaning of the Kabbalah is its proper and single sense, which has been confused by an obscurity of style and subject.

[2] More especially in his article, *s.v.* Kabbalah, contributed to the third edition of Kitto's CYCLOPÆDIA OF BIBLICAL LITERATURE.

[3] William Postel, the first translator of SEPHER YETZIRAH, indubitably regarded the Ten Numerations as identical with the SEPHIROTH of more evolved Kabbalism.

[4] The earliest description of these Worlds is found in a TREATISE ON EMANATION—MASSEKET ATZILUTH—which belongs to the twelfth century and has been described as the earliest literary product of the Speculative Kabbalah.

being very elaborate therein, it is desirable to see exactly what is said upon the subject in the fountain text. The references are in summary form as follows: (1) There is a Sephirotic degree entitled MALKUTH, and it seems clear that to what world soever this name is allocated, one SEPHIRA alone is signified, being that which is tenth in numeration and is actually called MALKUTH,[1] signifying the Kingdom. (2) It is testified that Scripture makes use of the three expressions "to create, to form and to make"[2] in allusion to the three worlds which are below the World of Emanation.[3] It follows that the Four Worlds are those of Emanation, Creation, Formation and Manifestation, otherwise Action, the material universe, or as it is called by Rosenroth *Mundus Factionis*.[4] The Hebrew equivalents are ATZILUTH, BRIAH, YETZIRAH and ASSIAH. (3) The union of God and His Shekinah takes place as we shall see in ATZILUTH,[5] the World of Emanation, where there is no separateness; the angels of BRIAH form the body of Shekinah,[6] when she descends therein, and this World is called the region of the Throne. It is said that the princes of Israel, the wise, the intelligent, the zealous, heroes, men of truth, prophets, just men and kings are all from the World of Emanation, but there are others from the World of Creation, whereof Shekinah is the sacrifice. This is not to be taken literally, as there can be no call to say. (4) There is also a reference to three Worlds of Divine Hiddenness.[7] The first can be neither seen nor discerned and is known only to Him Who is concealed therein; I suppose that this alludes to AIN SOPH. The second is attached to the first and the Holy One is manifested therein: it is presumably ATZILUTH. The third is the beginning of division, signifying created intelligence, and is the world of

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[1] Z., Pt. I, 18a; I, 112. MALKUTH is supposed to be designated by the word "bow," when it is said: "I do set my bow in the cloud."—Gen. ix. 13.

[2] *Ib.*, Part I, fol. 179b; II, 298.

[3] I conceive that this must be understood in a dual sense. Divinity in the world of ATZILUTH is God in the Hiddenness and yet moving towards manifestation, because this Deific mode not only can be but is conceived, however remotely, by the human mind. Beyond is the unknowable mode of AIN SOPH, from which it emanates. But there is a state of emanation in ATZILUTH, although it is a World of Unity, for God and His Shekinah in Kether are brought forth, so to speak, into CHOKMAH and BINAH as ABBA and AIMA, the Father in Supernal Wisdom and the Mother in Supernal Understanding.

[4] KABBALA DENUDATA: *Apparatus, Pars Prima*, p. 12.

[5] Z., Pt. III, fol. 109b; V, 276.

[6] *Ib.* The Angel METATRON is called the vesture of Shekinah.

[7] *Ib.*, fol. 159a; V, 411, 412.

the superior angels : it is therefore BRIAH, according to later Kabbalism.

For the Sons of the Doctrine the Four Worlds of their conception were understood not only in their first or universal sense but in a manner particular to themselves, from which point of view the worlds in their synthesis are symbolised, in later Kabbalism, by the Hebrew word פרדס = *Pardes*, signifying a Garden and understood as that of Paradise, the consonants of which—as we have seen—are the initial letters of four words signifying (*a*) the literal sense of the word of Scripture = פשוטה; (*b*) the symbolical sense = רמז; (*c*) the allegorical sense = דרוש; and (*d*) the mystical or Kabbalistic sense = סוד.[1] It was a question of correspondence and went to show in the eloquent manner of symbolism that the Divine Word is truly Divine in all its stages and that its study is an ascent from the world of manifested things to that of Deity. So also it was out of the literal sense of Scripture that the doctors derived their exalted notion of things unseen and of Him Who reigns not alone in the world to come but in this which we see with our eyes, Who fills them both and by Whom the soul is replenished on all the planes of being.

Now it follows from the Kabbalism of every period that these Four Worlds are subdivided into those ten spheres which are called SEPHIROTH or Numerations, and have been tabulated already in brief. Their further consideration will follow, but we are concerned at the moment with the way in which these spheres are allocated to the Worlds of Kabbalism. Now the ZOHAR speaks of three Supernal Degrees or Divine Hypostases, and the first of them is called KETHER.[2] It is said also that when the world of manifest things was in the state of TOHU, God revealed Himself therein under the Hypostasis SHADDAI ; when it had proceeded to the condition called BOHU He manifested as the Hypostasis TSABAOTH ; but when the darkness had disappeared from the face of things He appeared as Elohim. Hereto appertain the words : " And the spirit of God moved upon the face of the waters," [3] understood as a reference to the sweet and harmonious voice

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[1] KABBALA DENUDATA : *Apparatus Pars Prima*, p. 12. The Sons of the Doctrine made up the worlds in their minds, and—for us at least—this is the sense of their claim that the story of creation is the history of the chosen people.

[2] Z., Pt. I, fol. 22b ; I, 139.

[3] Gen. i. 2.

heard by Elijah and termed: "The Voice of the Lord is upon the waters."[1] This signifies the completion of the Sacred Name Jehovah. Hence in the vision of Elijah it is said that "the Lord (Jehovah) was not in the earthquake": it was SHADDAI. He was not in the fire: this was TSABBAOTH; but He was in the still small voice, being that of the Spirit of Elohim, and the Name of Jehovah was complete.[2] It is said also that this Name is composed of four letters,[3] the relation of which to the Divine Essence is like that of the limbs to the human body[4]; but this notwithstanding, the Hypostases are three only. Now, as KETHER is the first it is to be inferred that CHOKMAH and BINAH constitute the other two, and the world of ATZILUTH or Emanation will be completed in these. They are symbolised by the three bars of the Hebrew letter SHIN,[5] which also exhibits their essential unity. We may regard the point as determined by one further statement, according to which the First Light is symbolised by the Crown and the Second Light or Hypostasis forms the second SEPHIRA. These lights appeared to Abraham,[6] and the third, which was seen by Jacob,[7] proceeds from the two first.[8]

It has been necessary to enter at some length into this involved subject because later Kabbalism has complicated almost inextricably the Worlds of the ZOHAR.[9] I proceed now to establish the following Sephirotic division as that which represents the mind of the original text. To the First World of ATZILUTH are referred KETHER, CHOKMAH and BINAH; to the Second World of BRIAH are allocated CHESED, GEBURAH and TIPHERETH; YETZIRAH comprises NETZACH, HOD and YESOD; while ASSIAH is MALKUTH, as I have said earlier in this study. The ten SEPHIROTH are contained therefore within the Four Worlds.

According to the ZOHAR, the SEPHIROTH are comparable to chariots for the Degrees of the Divine Essence, and the word Degrees, which is used very frequently in the text, illustrates after a simple manner the idea of gradations in the nature of the Presence, as the spheres of manifestation proceed further from the Head of the Tree. The Supernal World contains the highest Degrees of which the human mind can

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[1] Ps. xxix. 3.
[2] I Kings xix. 11, 13.
[3] Z., Pt. I, fol. 16a; I, 97.
[4] *Ib.*
[5] *Ib.*, Pt. III, 194a; V, 503.
[6] Gen. xviii. 1.
[7] Gen. xxxii. 31.
[8] Z., Pt. I, fol. 21a, b; I, 130, 131.
[9] See APPENDIX II.

conceive by the intellection of faith, and KETHER, CHOKMAH, BINAH form an unity therein. It will be seen from previous extracts that BRIAH is the World of created intelligence, though it would seem that its content flows over into YETZIRAH. The Third and the Fourth World are not described, though they are implied obviously, in the ZOHAR, and their names indicate that as in BRIAH God created the forms of consciousness to which He could manifest Himself by Divine Modes, so in YETZIRAH He produced the pattern, idea or archetype of the visible and material cosmos, referred to ASSIAH. The names allocated to the ten SEPHIROTH are on their surface conventional and arbitrary—at least in certain cases. We can recognise that MALKUTH is appropriate in respect of the visible world, and that KETHER is the crown or summit of the entire Sephirotic system. Mercy and severity will be found to explain the reason why they are ascribed to certain SEPHIROTH when arranged as what is called the Tree of Life in Kabbalism. YESOD has a deep significance which we shall come to understand later; but the names of NETZACH and HOD = Victory and Glory are without interpretation, even in later Kabbalism, which can be said to be of moment.

The source of Zoharic information respecting the ten SEPHIROTH or Numberings is—as we have seen—in the SEPHER YETZIRAH or BOOK OF FORMATION.[1] The sequence, however, seems arbitrary to the last degree, and I have found nothing in the ZOHAR which can be held to connect therewith. It should be observed that the names allocated to the SEPHIROTH are wanting in the early text, nor do I pretend to say when or in what work they are met with for the first time. Something will depend on the date to which we assign the ZOHAR itself: if it is earlier than the earliest commentaries on the SEPHER YETZIRAH—for example, that of Ha Levi—it may have been—for all that I know to the contrary—the authority for the ten names. We have met with a story which refers their invention to Isaac the Blind, and this shall stand at its value, because it has been said also that the ZOHAR itself was either his product or that of his school at Posquières.

It should be remembered further that the SEPHIROTH are

[1] The little text is mentioned twice in the ZOHAR. See Pt. II, fol. 187b, where it is quoted to prove that the SEPHIROTH are not eleven but ten, and *Ib.*, fol. 289a; IV, 315, where its authorship is referred to the patriarch Abraham, in accordance with Tradition. The English reader may consult the translation of Knut Stenring, *s.v.* THE BOOK OF FORMATION or SEPHER YETZIRAH, 1923.

represented as good and evil equally, which seems reasonable in respect of that world of dimensions wherein both principles manifest. The ZOHAR has developments of its own on this subject and something must be said of them later. The diagrams which represent the SEPHIROTH in the form of the Tree of Life are unknown to THE BOOK OF FORMATION, nor can they be deduced therefrom. Here also the origin is doubtful, but a certain form is met with in the ZOHAR, or perhaps it would be more accurate to say that it is implied continually therein. Passing to this work, I will give the indications suggesting the arrangement mentioned. There is firstly the Middle Pillar and there are the Right and Left sides, corresponding to Mercy and Severity. CHOKMAH is on the right of KETHER and BINAH on the left.[1] CHESED is the right and GEBURAH the left arm. NETZACH and HOD are the right and left hips, for the Tree in this case has become a human figure. The right side is life and the left is death.[2] The Pillars of Mercy and Severity are thus completed, according to the scheme of the Tree. The Middle Pillar is one of the Hypostases in the Divine Essence, and it is called the Perfect Pillar.[3] The light of the right side, which is active, enters therein, and so does the passive light of the left. The Word issues from this union, an allusion to the Divine Son, Who, according to another text, is begotten by ABBA and AIMA, the Holy Father and the Holy Mother in the World of the Supernals. Elohim forms the Middle Pillar and therein are the union and fecundity of the waters above and below, meaning Sephirotic degrees.[4] Children, life and the means of existence come therefrom [5]: it is "mine eldest son, Israel."[6] It is to be understood therefore that Israel is in the likeness of the Highest. The four rivers of Eden seem to be CHESED, GEBURAH, NETZACH and HOD.[7] The Middle Pillar is the Tree of Life, and perhaps the two other Pillars are together the Tree of Knowledge of Good and Evil—but it is all speculation and all is high convention, as well as a jumble of notions. There is no evil when these are united with the Central Pillar, which is called the seventh day,[8] the Sabbath and the tent of peace.[9] The Central Pillar is Shekinah. It is the peace in

[1] Z., Pt, fol. 26b ; I, 164, 165.
[2] *Ib.*, Pt. I, fol. 22b ; I, 139.
[3] *Ib.*, Pt. I, fol. 16b ; I, 101.
[4] *Ib.*, fol. 17a ; I, 103.
[5] *Ib.*, fol. 24a ; I, 149.
[6] Exodus iv. 22.
[7] Z., fol. 28a ; I, 165.
[8] *Ib.*, fol. 47b ; I, 276.
[9] *Ib.*, fol. 48a ; I, 279.

particular between the light of the right side and that which in another place is called the darkness of the left.[1] The TALMUD and the MISHNAH come from the Middle Pillar.[2] There are many alternative allocations, as for example, when the Middle Pillar is called the Son of YOD but also the HE, which is BINAH.[3] The Middle Pillar is otherwise the Master of the House.[4] It is said of the right arm that it draws the immensity of space in love, like the arm of the male drawing the female.[5] The law of faith is on the right side.[6] The left arm draws the immensity of space in rigour.[7] The serpent constitutes the left arm and thence emanates the impure spirit. It is the side of water and the side of sadness. These engender darkness and the way of escape is by the harmony which can be instituted between the Mercy or Grace of CHESED and the Severity of GEBURAH.[8] The left side is without pity in the state of separation,[9] yet she who is Matrona according to another allocation is the left side, as well as the Middle Pillar: she is the latter apparently because she is the ground and state of union, and it is known that she is the Mother of Mercy.[10] A day will come when the left side shall disappear and good will obtain only.[11] It is said further that the Mercy and Severity of CHESED and GEBURAH are united in TIPHERETH.[12] The Holy Degrees are declared to emanate from the holy side and the impure degrees from the impure side.[13] It follows that the ZOHAR bears out the thesis of SEPHER YETZIRAH when this work describes the SEPHIROTH as the abyss of good and evil. It gives no explanation which will help us to understand this, though it speaks in one place of the union between good and evil [14] as a secret or mystery and indicates in another that there is a sense in which the left side is on the way of attainment.[15] It was possibly the difficulties arising from the allocation of evil to spheres in which God was present everywhere [16] that led some later Kabbalists to

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[1] Z., fol. 254a; II, 599.

[2] *Ib.*, fol. 255a; II, 601.

[3] *Ib.*, Pt. II, fol. 115b; III, 445. We shall see that from one point of view this is supported by an independent text, one of the most ancient imbedded in the ZOHAR; but the text-general presents a different aspect.

[4] *Ib.*, III, 272a; VI, 37.

[5] *Ib.*, Pt. I, fol. 64a; I, 375.

[6] *Ib.*, Pt. II, fol. 82a; III, 342.

[7] *Ib.*, Pt. I, fol. 64a; I, 375.

[8] *Ib.*, Pt. II, fol. 103b; II, 21.

[9] *Ib.*, fol. 198b; II, 387.

[10] *Ib.*, fol. 250a; II, 584.

[11] *Ib.*, Pt. II, fol. 190a; IV, 175.

[12] *Ib.*, Pt. III, fol. 233a; V, 563.

[13] *Ib.*, I, 203b; II, 409.

[14] *Ib.*, Pt. II, fol. 34a; IV, 166.

[15] *Ib.*, 60b; IV, 268; and 114b; III, 443.

[16] The mystery deepens when it is affirmed that there is no other God comprised outside the ten SEPHIROTH, and that Shekinah, Who is a Divine Hypostasis, dwells in each SEPHIRA.—Z., Pt. III, fol. 109b; V, 276.

suppose that the ten SEPHIROTH were repeated in each of the four worlds ; but this development does not really deal with the point at issue, and as there is no further light thereon we must be content to pass it over, remembering that, almost in the words of the text, the Middle Pillar draws the right and left sides, the good and the evil together, in which union evil dissolves as such and the good obtains entirely under the name of Benignity—which is that of the Middle Pillar. It is a question of transmutation.

The conventional Tree of Life connects the SEPHIROTH together by means of lines which are called paths, being twenty-two in number, and these in connection with the SEPHIROTH themselves constitute the thirty-two paths of the SEPHER YETZIRAH. As there are several forms of the Tree according to different commentators, I have reproduced those which are regarded as of authority. They do not seem to represent the mind of the ZOHAR, and I have therefore added one which seems to be more in consonance, especially regarding the Supernals.[1] Serving only to reconcile several statements to which no vital consequence attaches, I am of opinion that the accepted forms are generally speaking preferable. We must remember that late Kabbalism arose to account for the difficulties, omissions and discrepancies which prevail in the fountain text, and though I have had occasion to make various strictures, these are without prejudice to the fact that the work as a whole was done with sincerity and zeal, whence it is helpful in respect of occasional conciliation and from time to time as reasonable extension and inference. There is one point, however, in which I believe that my diagram is more within the logic of the symbolism than are its alternatives in the printed text-books. It is a question of the right and the left sides, which are always presented from the observer's standpoint, so that CHOKMAH is on the right of him when he is looking at the figure, while GEBURAH is on his left. On the contrary, what seems intended obviously in the ZOHAR is right and left in the order of procession on the Tree, or on the path of descent into manifestation. The distinction may seem unimportant at first sight, but it has enabled me to rectify the position of the consonants belonging to the Sacred Name in respect of certain SEPHIROTH, so that it is

[1] The reference is to the plate which forms the Frontispiece.

justified by a particular allocation, as well as by the reason of things.

I will now summarise the correspondences of the ten SEPHIROTH in succession. KETHER is the crown or head of the Tree.[1] It is the first Hypostasis but not apparently the First Cause or Cause of causes.[2] The meaning seems to be that the First Cause contains within itself two Hypostases, understood as male and female.[3] Jehovah manifests with Shekinah in the degree of KETHER.[4] In contradiction hereto it is said that the first and third SEPHIROTH are united as male and female.[5] It is said also that KETHER and CHOKMAH are never in separation.[6] This is true, however, of the whole Supernal Triad, or First Three SEPHIROTH.

As regards CHOKMAH, it is by the sublime and impenetrable mystery of this SEPHIRA that the world exists [7] and all other mysteries depend therefrom.[8] It is the second SEPHIRA or Hypostasis and is called Man [9]: otherwise, it is ABBA, the Father. The house is built by CHOKMAH; [10] it was concealed like the Supreme Point before the creation,[11] and it is called YOD.[12] It is Eternal Wisdom,[13] and therein is concealed the Eternal Thought, which is the Great Voice,[14] meaning the still small voice which is the House of Eternal Wisdom. In contradiction to these indications it is said to be the Sister, meaning thereby Shekinah.[15] It is also Daughter and Mother. It is the beginning of all.[16]

BINAH is intelligence or understanding,[17] and its number is said to be fifty because of the Gates of Understanding.[18] It is the concealed world,[19] and motherhood is its image.[20] It is also penitence,[21] the degree of the moon,[22] the mystery of the Supreme World,[23] and the Community of Israel.[24] The letter HE is allocated to BINAH, and it is then described as the only Daughter [25] or alternatively AIMA, the Mother. It is

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[1] Z., Pt. I, 21b; I, 131.
[2] *Ib.*, fol. 22b; I, 138.
[3] *Ib.*, fol. 22b; I, 139.
[4] *Ib.*, Pt. III, fol. 242b, 243a; V, 581.
[5] *Ib.*, fol. 31b; I, 196.
[6] *Ib.*, Pt. II, fol. 11b; III, 51.
[7] *Ib.*, fol. 3b; I, 18.
[8] *Ib.*, fol. 7; I, 38.
[9] *Ib.*, fol. 21b; I, 131.
[10] *Ib.*, fol. 29a; I, 183.
[11] *Ib.*, fol. 30a; I, 188.
[12] *Ib.*, fol. 31a; I, 194.
[13] *Ib.*, fol. 31b; I, 195.
[14] *Ib.*, fol. 50b; I, 293.
[15] *Ib.*, fol. 111b, 112a; II, 50, 51.
[16] *Ib.*, APPENDICES III, SECRETS OF THE LAW; II, 732.
[17] *Ib.*, fol. 71a; I, 420.
[18] *Ib.*, fol. 106a; II, 34.
[19] *Ib.*, fol. 154a; II, 206.
[20] *Ib.*, fol. 158a; II, 220.
[21] *Ib.*, APPENDICES II, SECRETS OF THE LAW; II, 662.
[22] *Ib.*, Pt. II, fol. 11b; III, 51.
[23] *Ib.*, fol. 43b; III, 194.
[24] *Ib.*, fol. 85a; III, 349.
[25] *Ib.*, Pt. III, 6a, 27b; V, 76.

the Throne of Mercy and the celestial fire which descends, as MALKUTH is the Throne of Justice and the fire which goes up.[1] It is the sweetness of God [2] and constitutes the mystery of the Levirate.[3] The House is built by CHOKMAH and is established by BINAH.[4]

CHESED is the male side [5] and the patriarch Abraham is referred thereto.[6] The Divine Name Jehovah is attributed to CHESED [7] and it is even called in one place the first degree of the Divine Essence. It is merit, as demerit is GEBURAH.[8] It is the place of revelations [9] and it is the twin sister who came into the world with VAU,[10] but this allocation is contrary to the general trend of the symbolism. The VAU is the son of YOD and HE; it unites to the HE, symbolising CHOKMAH, and itself represents BINAH.[11] What, however, it represents really is the six lower SEPHIROTH.

GEBURAH or PACHAD is sometimes used in a good and sometimes in an evil sense [12]; the world is based thereon—in the sense that severity is indispensable—but it could not subsist without Mercy.[13] It is said also to be the repentance of God [14] and it seems even to connect with Samael.[15] It was by GEBURAH that Jerusalem was destroyed.[16]

TIPHERETH is beauty; [17] it is the heart of the Sephirotic Tree and is called Heaven.[18] It is also glory.[19] NETZACH and HOD come from the celestial river.[20] NETZACH is in correspondence with the Covenant,[21] according to one attribution. NETZACH and HOD represent also the two Messiahs [22] mentioned by the TALMUD. In the macrocosmic human figure YESOD is the organ of generation, and it receives

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[1] Z., Pt. III, fol. 34a (FAITHFUL SHEPHERD); V, 89.
[2] *Ib.*, fol. 161b; V, 416.
[3] *Ib.*, fol. 215b (FAITHFUL SHEPHERD); V. 547.
[4] *Ib.*, Pt. I, fol. 52b; I, 203.
[5] *Ib.*, fol. 94a; II, 282.
[6] *Ib.*, fol. 132b; II, 123.
[7] *Ib.*, fol. 173b, 174a; II, 282.
[8] *Ib.*, Pt. 8, Appendices I, fol. 265a (SECRETS OF THE LAW); II, 626.
[9] *Ib.*, Pt. II, fol. 119b; III, 460.
[10] *Ib.*, Pt. III, fol. 776; V, 210, 211.
[11] *Ib.*, fol. 247b (FAITHFUL SHEPHERD); V, 585. It must be remembered that the FAITHFUL SHEPHERD is a text imbedded in the ZOHAR and—as here—is not always in harmony therewith, while it contradicts also other imbedded texts.
[12] *Ib.*, Pt. I, fol. 160a; II, 228.
[13] *Ib.*, fol. 180b; II, 311.
[14] *Ib.*, fol. 163a; II, 237.
[15] *Ib.*, fol. 36a; I, 223.
[16] *Ib.*, fol. 151a; II, 196.
[17] *Ib.*, fol. 34a; I, 211.
[18] *Ib.*, fol. 31a; I, 195.
[19] *Ib.*, Pt. II, fol. 79b; III, 332.
[20] *Ib.*, Pt. III, fol. 68a; V. 186.
[21] *Ib.*, Pt. I, fol. 24b; I, 152.
[22] *Ib.*, Pt. III, fol. 243a, 243b (FAITHFUL SHEPHERD); V, 581.

light from the supreme SEPHIROTH.[1] It is said to issue from the right and left sides—meaning that it draws from both—as MALKUTH issues from YESOD. MALKUTH is connected with Israel, regarded as Son of the King.[2] It is the rainbow, or at least the arch thereof.[3] It is also the lower firmament.[4]

The following points may be drawn together in conclusion: All Supreme Degrees and all SEPHIROTH are one, and God embraces all the SEPHIROTH. The law is CHESED. BINAH is repentance,[5] and MALKUTH is confession. God and the ten crowns are one[6]—a notable statement, which substitutes a doctrine of identity for that of mere emanation. To ascend to the Paradise above, it is necessary that souls should cleave to the Middle Pillar.[7] There is an unity of the ten SEPHIROTH, and[8] there is joy in the world when order reigns among them.[9] Finally, the Holy One manifests in the SEPHIROTH for those who comprehend them.[10]

The doctrine concerning the three Divine Hypostases is obviously that of a Trinity in Kabbalism, and the heads of this subject must be considered in the next place in view of developments towards the end of my study, not to speak of the Christian implicits suggested by the simple expression. There are three that bear testimony in ATZILUTH, and these three are one. They are described after many manners, as, for example, when it is said that they are three lights, which form a single light.[11] But the chief symbolism is drawn from the Sacred Name, being YOD, HE, VAU, HE, = Jehovah. YOD is the Father, HE is the Mother and VAU the begotten Son.[12] At the moment we will not affirm that these ineffable

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[1] Z., Pt. I, fol. 30b; I, 191.
[2] *Ib.*, Pt. III, fol. 223a (FAITHFUL SHEPHERD); V, 563.
[3] *Ib.*, Pt. I, fol. 18a; I, 112.
[4] *Ib.*, fol. 33b; I, 209.
[5] *Ib.*, fol. 286a (SECRETS OF THE LAW); II, 662.
[6] *Ib.*, Pt. III, fol. 70a; V, 190.
[7] *Ib.*, Pt. II, fol. 211a; IV, 219.
[8] *Ib.*, fol. 67a; III, 298. See also Pt. III, fol. 28a; V, 80.
[9] *Ib.*, Pt. II, fol. 78b; III, 329.
[10] *Ib.*, Pt. I, fol. 241a; II, 554.
[11] *Ib.*, I, fol. 17b; I, 103.
[12] An important analogous intimation occurs early in the ZOHAR. The Scriptural reference is "Let there be light" (Gen. i. 3), which in Hebrew is יהי אור, the first word being the verb in the imperative. It should be remembered here that Hebrew is read from left to right. This word, YOD, HE, YOD, is regarded as a symbol of the three Divine Hypostases occurring at the opening of Genesis and designed to shew that the three are one. The first YOD is the Heavenly Father, the HE is the Divine Mother, while the third Hypostasis is indicated by the second YOD and proceeds from the first two.—Z., I, 16b; I, 99, 100.

personalities are referable to KETHER, CHOKMAH and BINAH —as might seem probable—because later considerations will intervene to correct this view. Let us remember only that the Zoharic Trinity constitutes a Divine Family in the World of Heaven. Like the Christian Trinity, the letters which are their symbols are called one on account of the unity of God.

We are now in a position to advance a step further. YOD and HE are the Supreme Mystery,[1] for ever impenetrable.[2] On the YOD are all things based,[3] and it is never in separation from the HE.[4] As the prototypical male principle, it has man for another symbol.[5] HE is the female principle,[6] and it has woman therefore as its emblem; it signifies many mysteries,[7] and its true name is Shekinah. Because the letter HE is duplicated in the Sacred Name it is said to terminate both the first and second parts thereof.[8] The world was created by the HE,[9] or alternatively by the YOD and HE in the perfection of their concurrence.[10] The VAU is the "free Son,"[11] and it is this which diffuses all blessings.[12] The YOD unites with the HE, as male with female, and gives birth to the VAU as Son.[13] The three dwell together in unity.[14] VAU is the Eternal World.[15]

So far in respect of three Divine Hypostases; but there is the HE final which completes the Sacred Name, and this is called the Daughter.[16] It is said of this Daughter[17] that the HE came down to earth.[18] The first He is liberty above and

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[1] Z., Pt. I, fol. 159a; II, 225.
[2] *Ib.*, fol. 232b; II, 517.
[3] *Ib.*, Pt. III, fol. 10b; V, 31.
[4] *Ib.*, fol. 279b; VI, 54.
[5] *Ib.*, fol. 34a; V, 89.
[6] *Ib.*
[7] *Ib.*, Pt. II, fol. 180b; IV, 152.
[8] *Ib.*, Pt. III, 89b; V, 240.
[9] *Ib.*, fol. 298a; VI, 125.
[10] *Ib.*, Pt. II, 22b; III, 13.
[11] Eccles. x, 17.
[12] Z., Pt. I, 124b; II, 98.
[13] *Ib.*, Pt. II, 123b; III, 472.
[14] *Ib.*, Pt. III, 92a; V, 245.
[15] *Ib.*, fol. 252b; V, 591.
[16] *Ib.*, Pt. I, fol. 27b; I, 174.
[17] *Ib.*, fol. 354b; II, 600. There is another symbolism as follows: When the letter YOD is written at length in Hebrew it is composed of YOD, VAU and DALETH. YOD is the Father of all, VAU—as seen already—is the begotten Son, and DALETH is the Daughter—that is, the Daughter of Matrona. The imagery is confused on the surface, as this Daughter is said to proceed from the Father and the Son, whereas it is certain in the sense of things and is plain from the text elsewhere that the HE primal of the Sacred Name produces in union with the YOD not only the Son, being VAU, but his Sister, who is also her Daughter and in the natural succession of the Divine Name is therefore the HE final.—*Ib.*, Pt. III, 10b; V, 31. It is not of much consequence to the purpose in view whether it is possible or not to harmonise distinct symbolisms on this subject: it is sufficient that they help to formulate the Kabbalistic notion of the Trinity in the Supernal World. As a fact, however, the Daughter proceeds from the Son in precisely the same sense as Eve proceeded from Adam, for the Daughter originally abode within the Son, in a state of ineffable union, and was brought forth afterwards from Him.
[18] *Ib.*, Pt. I, 354b; II, 600.

the second is liberty below.[1] The High Priest depends from the He which is above but the ordinary priest from that He which is below.[2] It follows that two letters of the Name belong to the male principle—namely, Yod and Vau—two also to the female, being He primal and final. The engendering of a whole world depends on these two principles.[3] The second He will rise from the earth, meaning that it will be united with the Divine Hypostases in the world of transcendence.[4] The Vau will be united to the He,[5] and when the Vau is thus attached, as a bridegroom to the Bride, there will be union everywhere—between the Yod and the He above, between the Vau and the He final.[6]

The abodes of these symbolic personalities is our next question. Now, it is said that the Yod is Chokmah, while the He is Binah,[7] this being repeated in another place, where it is added that they sustain the Vau, but without intimating the location of this letter or of the second He which is represented as in union therewith.[8] For information on these points we must transfer our attention from the Zohar proper to some of the additional materials with which I have dealt already in the previous book.

The tracts in question are The Assembly of the Sanctuary, The Secret Book—otherwise, Book of Concealment—The Great and Holy Assembly and The Lesser Holy Assembly.[9] We can pass over the first of these, as Rosenroth was guided wisely in omitting it; it seems contradictory and inextricable in its symbolism and is speaking roughly a sort of summary appendix to much that has preceded in a better and fuller form. The Secret Book comprises a discourse concerning The White Head,[10] the Ancient,

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[1] Z., Pt. II, fol. 183a; IV, 109.
[2] *Ib.*, Pt. III, 89b; V, 240.
[3] *Ib.*, Pt. II, fol. 228a; IV, 250.
[4] *Ib.*, Pt. I, 116b; II, 66.
[5] *Ib.*, fol. 119a; II, 76.
[6] *Ib.*, Pt. III, 267b; VI, 23.
[7] *Ib.*, Pt. II, fol. 123b; III, 478.
[8] *Ib.*, Pt. III, fol. 153b; V, 394.
[9] The Assembly of the Sanctuary is inserted towards the end of Part II, § 6, and occupies folios 122b to 123b. The Secret Book, called sometimes in translation The Book of Concealed Mystery, follows Part II, § 7, and occupies folios 176b to 179a. The Great and Holy Assembly is placed at the end of The Commentary on Numbers, § I, Z., Pt. III, folios 127b to 145a. The Little Holy Assembly follows The Commentary on Deuteronomy, § 10, Z., Pt. III, folios 287b to 296b.
[10] Z., Pt. III, fol. 128a; V, 334. The White Head is also without beginning and without end before its reign was established and the Crown, that is, Kether, was assumed. The reference would seem therefore to Ain-Soph Aour, which pours down into Kether, and we shall see that the White Head is called Ain. At this point the Zohar and the mystical theology of pseudo-Dionysius the Areopagite join hands. It should be understood, however, that the White Head is not Ain-Soph, but the first procession therefrom.

or the Great Countenance. The same subject is continued in THE GREAT AND HOLY ASSEMBLY, and he who is symbolised therein is the Master with the white mantle and resplendent visage; he is called also Holy of Holies.

Connected by means of a white thread [1] or bond of union with the Great Countenance, there is that which is called the Lesser Countenance, Little Form or Figure, which presents, however, a complete aspect of humanity and is extended through many symbolical worlds. The distinction between the two heads is that in this case the hair and beard are black.[2] The Lesser Countenance has eyelids, because it has periods of sleep,[3] a complete visage in manifestation, because severity is one of its attributes; and a distinctive name, being Lord, whereas the Great Countenance is called AIN,[4] or Nothing, because it draws or is emanated from AIN SOPH, though it is located certainly in KETHER. These points notwithstanding, it is laid down (1) that the Lesser Countenance emanates from the Greater,[5] (2) that the Greater metamorphoses into the Lesser,[6] (3) that the latter is actually the former, as if seen through a curtain,[7] and more specifically that they are one and the same.[8] The body of this Sacred Form is described fully and is that of the male perfect in all its members.

Of this Form there is a counterpart of perfect womanhood, and these two were primordially side by side, till the Ancient of Days put the Lesser Form to sleep and detached the female principle,[9] whose name is Matrona, Bride, Daughter, Betrothed and Twin-Sister—for the Zoharic allegories institute strange marriages in the world above. The object of separation was that the Bride might come to the Bridegroom and, in the great sacrament of matrimonial union, that they might become one body and as if one flesh.[10] All is mercy in this

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[1] Z., fol. 128b; V, 335, 336.

[2] *Ib.*, Pt. III, fol. 132a; V, 346. The authorities are THE SONG OF SOLOMON, v. 11: "His locks are bushy, and black as a raven," and Dan. vii. 9: "The hair of his head like the pure wool," or as the ZOHAR gives it, "whitest and purest wool." It is to be noted, however, that when severity operates the hair of the White Head becomes black.

[3] *Ib.*, fol. 136b; V, 359.

[4] *Ib.*, fol. 129a; V, 337.

[5] *Ib.*, fol. 131b; V, 345.

[6] *Ib.*, fol. 135a; V, 354.

[7] *Ib.*, fol. 128b; V, 335.

[8] *Ib.*, Pt. III, fol. 141a; V, 365. See also THE LITTLE HOLY ASSEMBLY, *ib.*, fol. 288a; VI, 82, and fol. 292a; VI, 99.

[9] *Ib.*, Pt. III, fol. 142b; V, 368.

[10] *Ib.*, fol. 143b; V, 369.

union ; [1] it constitutes the Law of the Sabbath ; and it is this that God blessed and sanctified.[2] The sacred organ of intercourse is called YESOD [3] on the male side, and it has access to the concealed and mysterious region on the female side which is called ZION.[4] It is a holy place and all the holiness of the male enters therein.[5]

The reference to YESOD shews that the Lesser Form is extended through the Lower SEPHIROTH. It is the Begotten Son or VAU,[6] whose place we have been seeking on the Tree ; and as its name is DAATH [7] or Knowledge, being a semi-SEPHIRA which represents the junction point of the influences flowing from CHOKMAH and BINAH, the inference is that the Lesser Countenance or Head is located there, while the feet are established on MALKUTH, as later Kabbalism affirms. We have learned also where the Daughter and Bride dwells, being side by side or face to face in union with her Celestial Spouse. But she is the HE final of the Divine Name and we shall learn at a later stage that her present dwelling is in MALKUTH.

We are now in a position to establish the Doctrine concerning the Tree with as much clearness as is possible considering the subject. According to the symbolism of the IDRAS, the Great Countenance is in ATZILUTH and it encompasses therefore the three Supreme SEPHIROTH, which are KETHER, CHOKMAH and BINAH. It is located, as I have said, in KETHER, where it is at once male and female, these principles being brought forth subsequently, the male principle into CHOKMAH and the female into BINAH, who produced between them DAATH, which is the Divine Son. We have therefore in the Sephirotic Tree : (1) The first Divine Manifestation proceeding from AIN-SOPH and so interpenetrated thereby that it bears sometimes the same name. In so far as it is postulated in KETHER, it is not differentiated into male and female, but these are implied, and according to other testimony the Shekinah is certainly there. (2) But when the Sacred Ancient wished to establish all things, He constituted male and female

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[1] Z., fol. 143a ; V, 368.

[2] It is said that Matrona dwells in the Supernal Sanctuary—that is to say, in BINAH—and in the Jerusalem which is manifested on earth—that is to say, in MALKUTH ; and it is because she is united to the male in the unseen world that she is joined in manifestation with man. This is defined as the quintessence of all faith, for all faith is comprised in this mystery.—Z., Pt. III, fol. 143b ; V, 370.

[3] *Ib.*, fol. 296a ; VI, 118.

[4] *Ib.*, fol. 290b ; VI, 92.

[5] *Ib.*, fol. 296b ; VI, 119.

[6] *Ib.*, fol. 291a ; VI, 94.

[7] *Ib.*

in His supreme region,[1] namely, the Father and Mother, owing to Whom all is made male and female. These are the second Divine manifestation in CHOKMAH and BINAH.[2] (3) The third is in the lower SEPHIROTH, as Son and Daughter, Brother and Sister, King and Queen. According to later Kabbalism, the Great Countenance is MACROPROSOPUS, the soul of the greater world, while the Lesser Countenance or Figure is MICROPROSOPUS, the soul of the lesser world, and ADAM PROTOPLASTES, his Bride being the archetypal Eve. They form together the *habitaculum* of all created intelligences, the hierarchies of consciousness; and we can therefore sum up the whole subject by saying that THE BOOK OF MYSTERY and the IDRAS are a great allegory of man and his analogues coming forth from God. Male and female they were implied and conceived in Him; male and female He manifested Himself on account of them; male and female they came forth in Him and from Him; male and female they abide above and below; male and female they return in fine to Him, as we shall see fully and clearly in its proper place.

In conclusion, as to the Four Worlds, the consideration of which and of the Ten SEPHIROTH belongs essentially to the Majesty of God in Kabbalism, I must add that there is a Zoharic Theosophy of the Word, but how the term should be referred in respect of the Divine Hypostases is not easy to determine. The name of Elohim is allocated thereto,[3] but this is a title of Shekinah. Again, it is said that the Word was manifested in the Sanctuary, because it was indispensable to the existence of the latter on earth that the Divine should be present therein;[4] but that which we know to have appeared between the Kerubim on the Mercy Seat was the Presence in the form of Shekinah. In the paraphrase of Onkelos the term MEIMRA was substituted for Jehovah, Who is thus identified with the Word; but in the ZOHAR it is held that the Word in Scripture is designated under the term BERESHITH, because in order to fulfil the work of creation this term was engraven "under the form of a turnstile,"[5] representing the six great celestial directions, being the four cardinal points, together with height and depth. The Word seems also to be specified under the name Sabbath;[6] it had

[1] Z., Pt. III, fol. 290a; VI, 90.
[2] *Ib.*, Pt. III, fol. 290b; VI, 92.
[3] *Ib.*, Pt. I, fol. 16b; I, 99.
[4] *Ib.*, fol. 74a; I, 439.
[5] *Ib.*, fol. 3b; I, 18.
[6] *Ib.*, Pt. I, fol. 32a; I, 199.

birth by the union of the active and the passive light, the latter being called darkness, and it discovers to us the Supreme Mysteries.

The Supreme Principle and the Word are distinguished as two, though at the root they harmonise as one.[1] It is said: "While the King sitteth at his table, my spikenard sendeth forth the smell thereof." It is to be understood here that the King means the Supreme Principle while the spikenard signifies the Word, Who is king below and has formed the world below on the model of the world above. Thought and the Word are held to be of the same essence; seen through the medium of one region, this essence appears as Thought, but through another as the Word. The doctrine of Israel is placed between two voices,[2] one of which constitutes the Supreme Mystery, but the other is more accessible. The first is the Great Voice, "the voice out of the midst of the darkness." It is interior, imperceptible, without cessation or interruption. Thence cometh the Secret Doctrine, which —in its manifestation—is called the Voice of Jacob, and this voice is heard. The Voice of Jacob is placed between the interior, imperceptible voice and that Word which resounds abroad and which I should identify with the Written Law. The Great Voice is the House of Eternal Wisdom and is female, as a house should always be. The Word is the House of the Voice of Jacob, that being apparently the literal and this the esoteric doctrine. When the Song of Solomon testifies that the voice of the turtle is heard in our land, the reference is to that voice which emanates from Him Who is the inward essence of all.[3] It is the Voice that utters the Word—as for example, the Word which ordained circumcision for Abraham, so that he might be made perfect. The Voice is added or joined to the Word—meaning that what is conceived in thought passes into expression, whether of speech or action—and this is held to be indicated by the appearance of the Lord to Abraham, when that tent before the door of which the patriarch was seated signified the Supreme World, on the threshold of which he rested, to receive the light thereof.[4]

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[1] Z., fol. 74a; *ib.*, 439.
[2] *Ib.*, fol. 50b; I, 292, 293.
[3] *Ib.*, fol. 97b, 98a; II, 5.
[4] Further intimations on the Word in Kabbalism will be found in the fifth section of the present Book.

In dismissing this section, the reader is asked to observe that it offers, thus early in our subject, some vital intimations on the root-matter of the Secret Doctrine, as this has been enshrined in the Secret Tradition of Israel. As proposed more than once already, it is that which is embodied in the distinction, relation and union of male and female; but—as there should be no need to say—such root-matter is a metaphysical foundation and far removed from anything that belongs in public ways of life to the idea of sex.

IV.—THE PATHS OF WISDOM AND GATES OF UNDERSTANDING

In the Latin collection of Pistorius the marrow of philosophical Kabbalism is presented in the form of certain terse propositions or dogmas,[1] according to one of which the ways of eternity are thirty-two—*Viæ æternitatis sunt triginta duo.*[2] These are the Paths of the SEPHER YETZIRAH, namely, the ten SEPHIROTH and the letters of the Hebrew alphabet. The doctrine concerning them is a dependency of this fundamental treatise, but of much more recent date, and without even an imputed authorship. It tabulates the special graces and illuminations which may be communicated to man from above by means of these channels, and is not unimportant, because it shews that Kabbalism, even on its most speculative and formal side, had a practical application to the human mind, and was not a purely arbitrary system. It is outside the province of this work to offer translations to the student, but as in the present instance it would be difficult to summarise the tabulation more briefly, I shall give it *in extenso*, premising only that it has been translated more than once into English, and is indeed available in a number of European languages.

I. The first path is called the Admirable Intelligence,[3] the Supreme Crown. It is the light which imparts understanding

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[1] They are extremely interesting theses of Picus de Mirandola, which will be found in Book VII.

[2] They are referred to the SEPHIRAH CHOKMAH and are termed channels, at once hidden and revealed. In the FAITHFUL SHEPHERD, CHOKMAH is called the highest of all paths, embracing and including all that are beneath it, and the influx of all is derived therefrom. The same treatise connects with CHOKMAH the words in Job xxviii. 7: "The bird hath not known the path, neither hath the eye of the vulture beheld it."—KABBALA DENUDATA, *Apparatus*, i. 601, 602.

[3] Stenring gives Mystical Intelligence, following the French version of Comtesse Calomira de Cimara.

of the beginning which is without beginning, and this also is the First Splendour. No created being can attain to its essence.

II. The second path is called the Illuminating Intelligence. It is the Crown of Creation and the splendour of the Supreme Unity, to which it is most in proximity. It is exalted above every head and is distinguished by Kabbalists as the Second Splendour.

III. The third path is called the Sanctifying Intelligence and is the foundation of Primordial Wisdom, termed the Creation of Faith. Its roots are אמן. It is the mother of Faith, which indeed emanates therefrom.

IV. The fourth path is called the Arresting or Receiving [1] Intelligence because it arises like a boundary to receive the emanations of the higher intelligences which are sent down to it. Herefrom all spiritual virtues emanate by the way of subtlety, which itself emanates from the Supreme Crown.[2]

V. The fifth path is called the Radical Intelligence, because it is more akin than any other to the Supreme Unity and emanates from the depths of the Primordial Wisdom.[3]

VI. The sixth Path is called the Intelligence of Mediating Influence, because the flux of the emanations is multiplied therein. It communicates this affluence to those blessed men who are united with it.[4]

VII. The seventh path is called the Hidden Intelligence, because it pours out a brilliant splendour on all intellectual virtues which are beheld with the eyes of the spirit and by the ecstasy of faith.

VIII. The eighth path is called the Perfect and Absolute Intelligence. The preparation of principles emanates therefrom.[5] The roots to which it adheres are in the depths of the Sphere Magnificence, from the very substance of which it emanates.

IX. The ninth path is called the Purified Intelligence. It

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[1] Receptacular is an awkward variant which has been used by more than one translator.

[2] Westcott, following the text of Rittangelius, makes this rendering: "The fourth path is named Measuring, Cohesive, or Receptacular; and is so-called because it contains all the holy powers, and from it emanate all the spiritual virtues with the most exalted essences; they emanate one from the other by the power of the primordial emanation," *i.e.*, KETHER.

[3] Or, "the primordial depths of CHOKMAH."—Westcott, SEPHER YETZIRAH, p. 28.

[4] According to Comtesse de Cimara, the sixth path is the Intelligence of Separated Emanation.

[5] According to Westcott "it is the means of the primordial."—*Ibid.*, p. 29.

purifies the numerations, prevents and stays the fracture of their images,[1] for it establishes their unity, to preserve them from destruction and division by their union with itself.[2]

X. The tenth path is called the Resplendent Intelligence, because it is exalted above every head and has its seat in BINAH: it enlightens the fire of all lights and emanates the power of the principle of forms.[3]

XI. The eleventh path is called the Fiery Intelligence. It is the veil placed before the dispositions and order of the superior and inferior causes. Whosoever possesses this path is in the enjoyment of great dignity; to possess it is to be face to face with the Cause of Causes.[4]

XII. The twelfth path is called the Intelligence of Light,[5] because it is the image of magnificence. It is said to be the source of vision in those who behold apparitions.

XIII. The thirteenth path is called the Inductive Intelligence of Unity. It is the substance of glory, and it manifests truth to every spirit.[6]

XIV. The fourteenth path is called the Illuminating Intelligence.[7] It is the institutor of arcana, the foundation of holiness.

XV. The fifteenth path is called the Constituting Intelligence, because it constitutes creation in the darkness of the world.[8] According to the philosophers, it is itself that darkness mentioned by Scripture (Job xxxviii. 9), cloud and the envelope thereof.

XVI. The sixteenth path is called the Triumphant and Eternal Intelligence, the delight of glory, the paradise of pleasure prepared for the just.

XVII. The seventeenth path is called the Disposing Intelligence. It disposes the devout to perseverance and thus prepares them to receive the Holy Spirit.[9]

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[1] Or, "proves and corrects the designing of their representations."—*Ibid.*

[2] Or, "disposes their unity with which they are combined without diminution or division."—*Ibid.*

[3] "Causes a supply of influence to emanate from the Prince of Countenances."—*Ibid.*

[4] Westcott gives an entirely different version: "It is the essence of that curtain which is placed close to the order of the disposition, and this is a special dignity given to it that it may be able to stand before the face of the Cause of Causes."—*Ibid.*

[5] Or of Transparency, in the French version.

[6] "It is the consummation of the truth of individual spiritual things."—Westcott.

[7] Otherwise, Luminous Intelligence.—De Cimara.

[8] "It constitutes the substance of creations in pure darkness."—Westcott, p. 30.

[9] Stenring terms it "the path of Life and Death."

XVIII. The eighteenth path is called the Intelligence or House of Influence,[1] and thence are drawn the arcana and the concealed meanings which repose in the shadow thereof.

XIX. The nineteenth path is called the Intelligence of the Secret or of all spiritual activities. The fullness which it receives derives from the highest benediction and the supreme glory.

XX. The twentieth path is called the Intelligence of Will. It prepares all created beings, each individually, for the demonstration of the existence of the primordial glory.

XXI. The twenty-first path is called the Rewarding Intelligence of those who seek.[2] It receives the divine influence, and it influences by its benediction all existing things.

XXII. The twenty-second path is called the Faithful Intelligence, because spiritual virtues are deposited and augment therein, until they pass to those who dwell under the shadow thereof.[3]

XXIII. The twenty-third path is called the Stable Intelligence. It is the source of consistency in all the numerations.

XXIV. The twenty-fourth path is called the Imaginative Intelligence. It is the ground of similarity in the likeness of beings who are created to its agreement, after its aspects.

XXV. The twenty-fifth path is called the Intelligence of Temptation or Trial, because it is the first temptation by which God tests the devout.

XXVI. The twenty-sixth path is called the Renewing Intelligence, for thereby God—blessed be He!—reneweth all which is capable of renovation in the creation of the world.[4]

XXVII. The twenty-seventh path is called the Natural Intelligence, whereby the nature of everything found in the orb of the sun is completed and perfected.[5]

XXVIII. The twenty-eighth path is called the Active Intelligence, for thence is created the spirit of every creature

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[1] Westcott adds: "By the greatness of whose abundance the influx of good things upon created beings is increased."—*Ibid.*

[2] Westcott gives "the Conciliating Intelligence," and De Cimara "the Intelligence of Desire."

[3] Westcott's rendering reads: "by it spiritual virtues are increased, and all dwellers on earth are merely under its shadow."—*Ibid.* The version lacks discernment.

[4] "All the changing things which are renewed by the creation of the world."—*Ibid.*, p. 31. But this seems nonsensical.

[5] "The twenty-seventh path is the Exciting Intelligence, and it is so called because through it is consummated and perfected the nature of every existent being under the orb of the sun, in perfection."—*Ibid.* A redundant rendering.

of the supreme orb, and the activity, that is to say, the motion, to which they are subject.[1]

XXIX. The twenty-ninth path is called the Corporeal Intelligence; it informs every body which is incorporated under all orbs, and it is the growth thereof.

XXX. The thirtieth path is called the Collective Intelligence, for thence astrologers, by the judgment of the stars and the heavenly signs, derive their speculations and the perfection of their science according to the motions of the stars.

XXXI. The thirty-first path is called the Perpetual Intelligence. Why is it so called? Because it rules the movement of the sun and the moon according to their constitution and causes each to gravitate in its respective orb.[2]

XXXII. The thirty-second path is called the Assisting Intelligence, because it directs all the operation of the seven planets, with their divisions, and concurs therein.

The comparatively modern accent of this tabulation will occur to the reader, but its quotation was necessary to exhibit the intellectual profit believed to follow from the study of Kabbalism, and still more that it was in the last resource the understanding of man methodised,[3] embracing, as such, the entire circle attributed to human knowledge.[4] After what manner the Paths correspond to their various affirmed offices, how they communicate the powers and graces which abide therein, and for what reason they bear their distinctive titles, must remain open questions. The thesis concerning them constitutes a body of dogma, and is to be taken or left as such. The Paths are those of the Tree and its SEPHIROTH.

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[1] This path is omitted both in the text of Rittangelius and in Westcott's version.

[2] According to Éliphas Lévi, this verse contains the secret of the Great Work of Alchemy. The reason assigned is that path thirty-one corresponds to the Hebrew letter SHIN (Sh), which represents the magic lamp, or the light between the horns of Baphomet. "It is the Kabbalistic sign of God or the Astral Light, with its two poles and equilibrated centre." The sun mentioned in the paragraph represents gold, the moon silver, and the planets correspond to the other metals.—LA CLEF DES GRAND MYSTÈRES, p. 234. It is needless to say that the SEPHER YETZIRAH and its developments have nothing to do with Alchemy. As regards the Great Work and Lévi's pretended discovery of its secret, see my annotated translation of his TRANSCENDENTAL MAGIC, pp. 345–347.

[3] "*Man is the Kabbalistic balance*," according to W. B. Greene.—THE BLAZING STAR, p. 51.

[4] However, it fell, as may be expected, into superstitious uses and became a kind of theosophic divination, based on the first chapter of Genesis, wherein the name Elohim is mentioned thirty-two times. The consultation of this chapter was accompanied by prayers extracted from the divine name in question, and, according to Kircher, by suitable ceremonies.

A word must be added concerning a still more arbitrary Kabbalistic classification, entitled the FIFTY GATES OF UNDERSTANDING. It is referable to BINAH, the third SEPHIRA, and is an attempt—as developed—to sketch the outlines of universal science, to embrace, as Éliphas Lévi observes, all possible departments of knowledge and to represent the whole encyclopædia. At the present day such fantastic experiments have something more than a ghostly aspect. There is, however, no intention to methodise human science after the manner of Raymund Lully and his *Ars Magna Sciendi*. I infer also that, in spite of the exalted themes which are included in the scheme, it concerns only intellectual knowledge, acquired by the external way, and thus constitutes a kind of scholastic introduction to the Paths of CHOKMAH or of Wisdom,[1] by which the holy men of God may, as Kircher observes, after long toil, long experience of divine things and long meditation thereon, penetrate to the concealed centres.[2] The principle of the enumeration must be sought in the symbolism of the Hebrew word כל = KOLL, which signifies All, and the consonants of which are equivalent to the number fifty.

The Gates of Understanding, considered as an introduction to the Paths of Wisdom, which diverge, as we have seen, from CHOKMAH, are essential *ex hypothesi* to the higher knowledge approached by these.[3] It would serve no purpose to enumerate them all categorically; they begin with the first matter, the Hyle or Chaos, proceed through the various elements of ancient science to the theory of composite substances, thence to organic life and the physical, intellectual and psychic nature of man, afterwards to the heaven of the planets, that of the fixed stars and the *primum mobile*, then to the nine orders of the angelic world, and, finally, to the supermundane and archetypal world, that of AIN SOPH, unseen by mortal eye, transcending human intelligence. It is said that Moses did not attain to this, the fiftieth, gate, and some stress seems to be laid on the point, one would think a little superfluously, as it is obvious that what is beyond all finite capacity

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[1] According to Papus, the thirty-two paths are deductive like the SEPHER YETZIRAH itself, which starts from the notion of God and proceeds thence to natural phenomena, while the fifty gates are established on the inductive principle, ascending from Nature to Deity.—LA KABBALE, p. 132.

[2] Athanasius Kircher: ŒDIPUS ÆGYPTIACUS, Rome, 1623, *Pars Prima*, p. 321.

[3] They are called gates, because no one can attain to the paths unless he enters by these.—*Ibid.*

must have been beyond the law-giver of Israel. We shall meet however with a more particular and indeed curious explanation at a later stage.

The scheme in full of the Gates of Understanding is late in Kabbalism ; it is found in the treatise entitled THE GATES OF LIGHT,[1] which is full of references to the mystery of the word כל = KOLL (All). All created things, it explains, have come out of these gates, so that in a sense their knowledge connects with the mystery of universal generation, in reference to which it may be observed that the addition of the feminine letter H = 5 to the word KL = 50 gives KLH = the Bride of MICROPROSOPUS, the Lesser Countenance, whence follows the whole mystery of spiritual generation in man, for KLH = BRIDE, connects with כנסת = KNST = Church, *i.e.*, the Church, ECCLESIA ISRAEL, and brings us back to that place called mystically Zion and Jerusalem, in which the Divine is communicated to man, as seen in an earlier section. It is by living gleams of suggestion after this kind that the dull art of GEMATRIA is lighted up from time to time, or is refreshed and fructified by the waters of Secret Doctrine. We seem to be contemplating from a distance some greater subject than an arid tabulation of sciences, more especially when it lies far apart from any method of attainment ; and it happens that we shall come later on to the Gates of Understanding in the light of another Mystery and shall enumerate the intimations of the ZOHAR apart from the formulæ of later Kabbalism.

V.—THE DOCTRINE OF COSMOLOGY

If the Four Worlds of Kabbalism are held in a very true sense to correspond with a path in consciousness by which the mind of the dedicated seeker after Divine things may pass from the " sacred and beautiful Kingdom " of the literal sense or the surface of the Word of God, and through world on world of experience may attain at last that place or state of realisation where all meanings are unified in the light of the Eternal Word, we shall find no difficulty in understanding those who devised this analogy when they go on to tell us not only that *Deus non pars est sed totum*—as Raymund Lully expressed it—but that all whatsoever of the realms in which

[1] By R. Joseph Gikatilla ben Abraham.

He is immanent or is held to have revealed Himself are part of that law of election in virtue of which those who are drawn by God are journeying in Him for ever. So is the spiritual history of Israel the sole concern of Scripture, from the moment when Elohim said "Let there be light," that the minds of the chosen might be enlightened. The same motive manifests, as a fact, through all the story of creation, nor was there other reason needed for the Kabbalist to account for God passing from the withdrawn state of AÏN-SOPH to the manifestation which begins in KETHER and reaches its limit in MALKUTH.

The thesis of creation is as follows, but I should explain that I am drawing from many quarters of Zoharic texts and simplifying at every point, so that no remediable difficulties may be left in respect of expression. We are not concerned at the moment with the respective share in the work taken by any or all of the three Divine Hypostases. It will be more intelligible at this point to speak of the cosmos in a general sense, as created by the Holy One, which is indeed a recurring affirmation of the ZOHAR. When therefore the Holy One, Who is the Mystery of all mysteries, willed to manifest Himself, He constituted in the first place a point of light, which became the Divine Thought [1]—that is to say, in its application to the purpose then in view. Within this point he designed and engraved all things, but especially that which is termed the Sacred and Mysterious Lamp, being an image representing the Most Holy Mystery.[2] About the nature of this mystery, situated—if one may so speak—at the heart of all the manifested world, we may derive some light of speculation at a later stage. Here indeed is one of those allusions through which a vista opens into the unwritten Secret Doctrine. It follows in the meantime that the universe was created by and from thought.[3] The authority for this revelation is the prophet Elijah, and the development is an excursus on the

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[1] Z., Pt. I, fol. 2a ; I, 8. See *ib.*, II, 98a ; III, 395, where it is said that the words "Lord my God" (Ps. civ, 1) are the foundation of the mystery concerning the unity and indivisibility of the world at the moment when it was conceived in the Supreme Thought.

[2] We shall see that this is identical with what is called so frequently the Mystery of Faith, and it is to be distinguished therefore from what is called otherwise the Lamp of God, being simply the general notion of merit.—*Ib.*, III, 28b ; V, 80.

[3] It may be noted here—though the statement belongs to another part of the text—that thought and the word by which it is formulated are of the same essence : seen under one aspect, this essence appears as thought and under another as the word,

words : " Behold Who hath created these things." [1] In the beginning, however, that is to say, in the point of Divine Thought, the creation was only in the subject of the Divine Mind, or—as the text says—it existed, yet existed not. In other words, it was hidden in the Divine Name, and it would seem to follow that this also was hidden. The symbolism of the thesis is very curious and deep withal herein. The Sacred Name of God presupposes those who can pronounce, or at least conceive it.[2] In this sense the Name exists for man and as antecedent of necessity thereto are the letters which are images of the Word. Now the world is said to have been created by the help of the Hebrew letters,[3] whence it follows that these were produced in the first place—or rather their archetypes. They are said to have emanated from one another,[4] presumably on account of the fact that it is possible to reduce them to a few primitive simple forms. After their emanation, the Sacred Letters, the Great Letters—the letters that are above, of which those on earth are a reflection—remained in concealment for a period which is specified as 2,000 years before the Holy One proceeded further in His work.[5] When He willed so to do the letters came successively before Him, to shew cause why each one of them should be utilised as an instrument in the task. This is mere comedy in the literal understanding and is one of the curiosities of literature in its form of expression, as it is all easy to say ; but let us mark what issues therefrom. The letter BETH was chosen, but not because it is the initial of the word BARA, meaning to create, nor yet because it is that of BERESHITH, or " In the beginning," with which the BOOK OF GENESIS opens, but because it is the initial letter of the word BARACH, which signifies to bless.[6] It serves therefore to illustrate the ineradicable optimism of Jewish philosophical thought, which maintains that in the root-sense all is " right with the world," because for ever and ever God is " in His heaven."

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which may really mean that, for the processes of the human mind, they are inseparable.—Z., Pt. I, fol. 74a ; I, 439. It is obviously, as we have seen, the transition from conception to expression.

[1] Isaiah xl. 26.

[2] In other words, it is recognised that manifestation can be only to consciousness.

[3] Z., Pt. I, fol. 204a ; II, 411.

[4] *Ib.*, fol. 2a ; I, 9.

[5] *Ib.*, fol. 2b ; I, 12 *et seq.*

[6] See the Talmudic treatise entitled HAGHIGHA, cap. II, which affirms that the world was created by the letter BETH. But a counter-affirmation on the authority of another rabbi substitutes the letter HE.

It is indeed something more than optimism, which is often a characteristic rather than a ground in reason ; it is something more than instinct ; it is an apprehension in consciousness, the beginning of a work in knowledge. It is so permeating and so paramount that there are moments when the catholic sense of goodness seems to cast down the last barrier, and one or another rabbi thinks in his zeal that even the punishment of the Gentile in the world to come shall be for this or that period or season, but not world without end. It is in virtue of *beneplacitum termino carens* that the letter BETH was used in creation, and I care not by what devious or grotesque path of thought such a truth is reached, so long as it emerges at last on the Pisgah height with such a sun shining in the eyes.

The ZOHAR is like the Hebrew Scriptures, canonical and sub-canonical : it is sealed with sanctity. The writers had passed that sacred initiatory degree in which the soul looks for " good things of the Lord in the land of the living " : [1] they had come to see with their own eyes. Amidst the sorrows and rogations of the Greater Exile, their hearts never faltered nor failed over that faith which opens into sight, or in that hope which begins already to realise itself in participation. The ZOHAR is therefore like Osiris : it is " true of voice," and is inspired on every page, not only with the sense of immortality but with that of a conscious communion subsisting ever and continually between the Holy Assembly that is above and the Assembly which has attained holiness below. There is hence a consolation throughout it which seems—for the most part—to be implied only under veils by the Law and the Prophets.

The Divine intention to make use of the letter BETH, for the reason stated, does not concern further the mind of the ZOHAR,[2] because it has done its work in delineating the motive of the worlds, shewing that the instrument of creation was the power to bless all things. The intention was further to manifest the Divine Name therein as an Indwelling Presence of the universe and as a glory standing above the four quarters thereof. The procedure is symbolised by reciting that the Holy One engraved in the ineffable world those letters which

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[1] Ps. xxvii. 13.

[2] I ought to say that there is one instance of recurrence to the general notion when the story of the letters and their pleading is mentioned, with variations respecting the letters RESH and TETH ; but they do not now concern us.—Z., Pt. I, fol. 204a ; II, 411.

represent the Mystery of Faith, being YOD, HE, VAU, HE, the synthesis of all worlds above and below.[1] God represents the central point and the cause of all things, concealed and unknown for ever, being the Supreme Mystery of the Infinite.[2] It is that point of Divine Thought which has been mentioned previously, and from it there issues a slender thread of light which is itself concealed but contains all lights, receiving vibrations from Him Who does not vibrate and reflecting light from Him Who does not diffuse light—that is, the mysterious point, or God centralised in thought on the world about to be produced. The slender light—*lumen exile*—gives birth to a world of light, which enlightens the other worlds. It is affirmed that when the central point—the thread of light and the light-world—are united, then is union perfect. This is the office of the Great Name shadowed forth in part, but the primordial elements which were produced at the beginning of creation were without feature—as it is said that "the earth was without form and void,"[3] like "the sign drawn by a pen overcharged with ink," and it was by the grace of the Sacred Name of forty-two letters that the world assumed shape.[4] All forms emanate from these letters, which—in a manner—are the crown of TETRAGRAMMATON—that is to say, the Sacred Name of four letters already enumerated. By their combinations, their superposition, and by the figures thus obtained above and below, the four cardinal points had birth, with all other images. The letters of the Sacred Name were the moulds of the work of formation, and as such they were arranged in a reverse order to that which obtains here.

Many things, however, were united or drawn together in the mind of the Holy One for the perfect purpose of His providence in respect of all that which was to come into being. He contemplated in His foresight the Mystery of the Law, and because it was impossible for the world to subsist without

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[1] The Mystery of Faith is once more the hidden doctrine that there is male and female above, as there is male and female below.

[2] Z., Pt. II, fols. 126b, 127a ; IV, 5, 6.

[3] Gen. i. 2.

[4] Z., Pt. I, fols. 30a, 30b ; I, 189. The name of forty-two letters is an expansion of TETRAGRAMMATON, for if the consonants of that Name are written at length thus—YOD, HE, VAU, HE = יוד, ה, ו, ה, their sum in numbers is forty-two. After what manner the letters themselves are extracted to make up the expanded Name it is scarcely worth while to consider, being not only outside our subject but of no consequence in itself. I will refer, however, to Athanasius Kircher : ŒDIPUS ÆGYPTIACUS, Tomus III, pp. 261 *et seq.*

it,[1] He created that Law to rule in all things above and below, and to sustain them. But because of the Law, in which the possibility of transgression is implied, He created also repentance[2] as a path of refuge in Himself, of return at need to Him. But the Law is said to be contained in the Sacred Name and to be summarised by the Decalogue, the ten sections of which correspond to ten other Names. These appear to be described alternatively as ten creative words,[3] which are reducible to three, for it is said: "With the Spirit of God, in wisdom and in understanding."[4] The end in view was that God might manifest Himself and be called by His Divine Name.[5]

It is easy to say that all this is arbitrary in the extreme, and certainly many developments, which I forbear to cite, represent the casuistry of words pushed into a region of distraction; yet one is inclined to think that almost any peg will serve to support a discourse on Divine Things—though some devices are to be preferred before others—and if it be found to serve the purpose it is then a good peg. Whether it so does depends upon the quality of thought which is extracted in such strange manners as these, and of course it has to be realised that the peg is only a pretext—whether Jewish Theosophy understood it as such or not. From the manner in which the Secret Doctrine is externalised in the ZOHAR one cannot help feeling that some of its authors knew this in their day, and in no very different manner from that in which I realise it now. The changes are rung after many manners by the great bells of tradition when they peal out the work of creation. The truth which emerges from the far-spreading tissue of reveries is the operating efficacy of the Divine Will in all the manifest universe, together with that which may be

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[1] Z., fol. 207a; II, 429.

[2] *Ib.*, fol. 290a; II, 670.

[3] *Ib.*, Pt. II, fol. 14b; III, 66, 67. It is said, however, elsewhere that the words by the help of which the world was made were not established until it pleased God to create man. The intention was that he should be dedicated to the study of the Law, by which the world subsists. In this study man is said to sustain creation.—*Ib.*, Pt. II, fol. 161a, b; IV, 101. In this manner the ZOHAR seems to stultify itself intentionally, establishing a contradiction in terms, as if to indicate that its concern was not with cosmology *per se* but with a mode of regarding creation imposed on the elect. Alternatively it might be intimating that the mind creates its world.

[4] Exodus xxxi. 3.

[5] Z., Pt. I, fol. 2a; I, 8. It is to be noted in this connection that this Name was not revealed to the angels, which is one instance only of a recurring pretension that man was in a position of superiority to all other hierarchies of being.—*Ib.*, Pt. III, 78b; V, 214. See also *ib.*, Pt. I, fol. 25a; I, 157.

held to be within the measures of the Doctrine of Correspondences, which obtains everywhere in the Secret Doctrine —whatever the schools thereof—and has been reflected thence into systems which cannot be included in the same category. It would seem further to have been discovered at first hand by a few seers—as, for example, Jacob Böhme [1] and perhaps Swedenborg. It is the erection of an inevitable anthropomorphism into a philosophical doctrine, though when I say this I may be sanctifying the seeming limitation. It is at least true that man is, for all concern of man, the measure of the whole creation, and if the testimony of creation is true—as Leibnitz would have held—then that which we discern intellectually is in the likeness of the truth of things. But this is the Doctrine of Correspondences.

Nature, according to the ZOHAR, is the garment of God [2]; it is that in which He appears and wherein He is veiled, so that we can look upon Him and know Him in His vestured aspect; but it is not the body of God—which is more properly Shekinah, at least in one of her aspects—and it is still less God manifest. It is that which He took upon Himself for the purpose of appearing. Prior to the period when the Divine Name was formulated for the ends of creation He was apart from the kind of definition implied therein and this non-defined state is termed "Who" by the ZOHAR, as in the words: "Behold Who hath created," [3] while the product of creation is called "That": "Behold Who hath created That"—or these things. The Hebrew words are respectively MI and ELAH. The product specified was not, however, for the ZOHAR, that which we understand by creation but the Elohim below,[4] who thus came into being when the letters emanated from each other. The explanation is that by the pairing of ELAH and MI the Sons of the Doctrine contrived

[1] A comparison between Böhme's MYSTERIUM MAGNUM, which is a commentary on Genesis, and the ZOHAR on the same text would bring out some extraordinary parallels and would increase the zeal of speculation concerning the glass of vision into which the German mystic looked. It was assuredly a glass which was common in several respects to other seers besides himself. His intimations on the first estate of man, on the making of woman, on Paradise and the Mystery of the Fall offer recurring analogies with Jewish Theosophy.

[2] Z., Pt. I, fol. 2a; I, 8.

[3] Isaiah xl. 26.

[4] It is not difficult to follow the reverie, though it seems involved at first sight. In the transcendence God and Elohim are inseparable, being male and female, and the first movement towards the production of a manifested universe was to send forth their living images below. That which was of the nature of God became of the nature of the Cosmos.

to obtain the word Elohim, and out of this verbal juggle arise the following conclusions: (1) Even as in creation MI, or Who, the Unnamed, remains always attached to ELAH = That, so (2) in God these two descriptions are inseparable, and (3) it is, thanks to this mystery, that the world exists. We have here at the very inception of the ZOHAR that identification of Jehovah and Elohim which we shall find of such capital importance at a later stage of our research. At the moment we have only to observe that what I have called the juggle educes a doctrine of Divine Immanence in the cosmos of manifested things. Apart from this there could be neither the things themselves nor the harmony which produces the music, the accord, the grace, the beauty of creation. It was to make known this doctrine that Elijah once shewed himself to Rabbi Simeon on the sea-shore, after which he took flight, as the text says, and the Master of Kabbalism saw him no more, leastwise at that time.[1]

The passage of Isaiah which I have quoted twice already is affirmed elsewhere to express the whole work of creation. By "Who" above and "That" below has all been made.[2] When we read in yet another place that Scripture was the Architect under God,[3] the reference is also to Elohim, either in the vesture of the Written Law or in that of the Secret Tradition. But I have spoken of the word BERESHITH and how it is rendered sometimes "in Wisdom," which is recognised by the ZOHAR on the authority of the Chaldaic Paraphrase of Onkelos. But Wisdom is regarded more correctly as the analogical interpretation of the Word,[4] and it is added that the world exists owing to the "sublime and impenetrable mystery of CHOKMAH." It follows that creation is a work of wisdom, operating by means of benediction. He Who is ineffable, according to the Secret Doctrine, He Who is mysterious and unknown,[4] delineates Himself in vesture, as a priest assuming pontifical clothing. He unfolds Himself in the Voice of Blessing and passes continually from the unknown into the range of apprehension by means of this Voice, uttering the speech of wisdom.

But God said: "Let there be light," and it is affirmed that

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[1] Z., Pt. I, fol. 2a; I, 9.
[2] *Ib.*, fol. 29b, 30a; I, 186.
[3] *Ib.*, Pt. II, fol. 161a, 161b; IV, 100, 101.
[4] *Ib.*, Pt. I, fol. 3b; I, 18.

all celestial legions and powers emanate therefrom. When first manifested, its brilliance filled the world from end to end; but when God foresaw the number of the guilty He concealed and rendered it inaccessible.[1] The sweet smell of the spikenard in the SONG OF SOLOMON signifies the celestial light,[2] while it is said elsewhere that it is designated by the word goodness.[3] This is an illustration of the way in which from many ingenuities of interpretation some appealing lesson is educed. Again, it does not signify that the methods are artificial in their nature; Zoharic Theosophy is in a very marked and particular sense an illustration beforehand of Matthew Arnold's idea that God has put "a heap of letters" into the hands of man and has bade him make with them "what word he would." The distinction between Arnold's hypothetical case and the one now under notice is that in place of a painful consciousness on the part of humanity through the ages that the true Word has never been formed with the letters, the rabbinical masters believed that their sacred ciphers produced true words invariably and could be used in any manner which would extract a refulgent and Divine idea. BERESHITH has served on more than a single occasion in this manner, but its capacities are not exhausted, and so also in respect of the first created light. If that word signifies goodness, it means also Perfect Love,[4] the Grand and Divine Love, that Love of man for God, the correspondence of which is God's Perfect Love for man. This Love of the Divine in man is not grounded on the self-questing hope of personal benefit, but is something constant in affliction and in joy, rooted in the perfection of God. Hereof is the ground of union between the Divine Creator and the creature divinely fashioned by the hands of Him.[5] And because of this union the word Light is said also to be the symbol of Unity.[6] It is in the sense of all these considerations that our world is held truly to form the centre of that which is celestial and to be surrounded by doors which open thereon.[7] Like all the streets of thought, all paths and

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[1] Z., Pt. I, fol. 30b; I, 190, 191.
[2] *Ib.*, fol. 30a; I, 188, 189.
[3] *Ib.*, fol. 7a; I, 3b.
[4] *Ib.*, fol. 11b; I, 66.
[5] The authority is THE SONG OF SOLOMON, i. 2: "Let him kiss me with the kisses of his mouth"; and these words are held to express the perfect and eternal joy which all worlds shall experience in their union with the Supreme Spirit. The condition of this union is said to be the prayer of man.—Z., Pt. I, fol. 44b; I, 262.
[6] *Ib.*, fol. 12b; I, 70.
[7] *Ib.*, fol. 172a; II, 275.

vistas of the cosmos, the portals in their tens of thousands open on God.

I must append hereto the symbolism of a certain myth which connects with the primæval formulation of the Divine Name and has its origin in the TALMUD.[1] As developed in the ZOHAR, it presents another aspect of that point of Divine Thought about which we heard at the beginning of this section. It concerns a mysterious stone called SCHETHÍYÂ which was originally in the Throne of God [2]—that is to say, it was a precious stone or jewel —and was cast by Him into the abyss, so to form the basis of the world and give birth thereto. One might say otherwise that it was like a cubical stone or altar, for its extremity was concealed in the depth, while its surface or summit rose above the chaos. It was the central point in the immensity of the world, the corner-stone,[3] the tried stone, the sure foundation, but also that stone which the builders rejected.[4] The last allocation, however, passes understanding, as by the hypothesis of the legend it was used in the building from the beginning. Finally—but this is not less inscrutable—it was that stone which served Jacob as a pillow and thereafter for an altar.[5] It was the good stone, the precious stone and the foundation of Zion.[6] The Tables of the Law were made from it,[7] and it is destined for the salvation of the world.[8] Jacob called it the House of the Elohim,[9] meaning that the Hypostasis to which this name is attributed transfers her residence from the world above to that which is below.[10] It is like the *lapis exilis* of the German Graal legend, and of Alchemy according to the Second Raymund Lully, for it appears to be a slight stone; it is supposed to have been carried by Aaron [11] when he entered the Holy Place, and it was held in the hands of David when he desired to contemplate close at hand the glory of his Master.[12]

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[1] See the tracts called YOMA and SANHEDRIN.
[2] Z., Pt. II, fol. 222a, 222b; IV, 243.
[3] *Ib.*, Pt. I, fol. 231a; II, 511. See also Job xxxviii. 6.
[4] Ps. cxviii. 22. See also Z., III, 152b; V, 392.
[5] Z., Pt. I, fol. 72b; I, 429.
[6] *Ib.*, fol. 231a; II, 512.
[7] *Ib.*, fol. 231b; II, 514.
[8] *Ib.*, fol. 231a; II, 512.
[9] Genesis xxviii. 22.
[10] Z., Pt. I, fol. 231a; II, 512.
[11] Leviticus xvi. 3. The reference is merely to Aaron's entry, and does not tolerate the suggestion indicated.
[12] Z., Pt. I, fol. 72a; I, 427.

In a sense it fell from heaven, like the stone from the crown of Lucifer, and again it was overturned by the iniquity of man, until Jacob restored it to an upright position. Solomon was also one of those who restored it, and thereon he built the Sanctuary [1] We may not know how to harmonise these references which seem to exhaust all that is said of the stone in the Old Testament, but its connection with other and less fabulous elements belonging to the Zoharic myth of creation resides in the fact that this stone was inscribed with the Divine Name before it was cast into the abyss.[2] For the rest, it seems part of the inherent notion that the world was created for Israel and that the story of its making is a part of the story of election. So is it said in one place that the world did not obtain stability until Israel received the Law on Mount Sinai [3]; that God created the worlds after He had delivered the Law; that He ended his work in the Levitical Law, which is the basis of the world, and is therefore that legendary stone with which we have been dealing, for the Secret Doctrine is a Sabbath; and that Abraham is also the foundation, the one just being on whom it rests, by whom it is made permanent, and who nourishes all creatures.[4] It would be not less idle work to try and harmonise these references than to shew that they are not to be taken blindly. They are things that stand by themselves, unrelated one to another, and they serve their purpose as such, being loose lines of thought turning the student's attention in one direction. If we look in this direction and read with the heart therein, I think that we may come to understand how the mystic stone is the central point of the world and how at this point there is the Holy of Holies.[5]

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[1] Z., fol. 91b; I, 429.

[2] *Ib.*, Pt. II, fol. 91b; III, 370.

[3] *Ib.*, Pt. I, fol. 89a; I, 511. Within the measures of the romantic hypothesis, it is obvious that the world was created for the elect of Israel, for it is the scene in which their election finds its field of action. The fantasy would obtain more widely in its application to that greater Israel which is the elect of all ages and peoples.

[4] *Ib.*, Pt. II, fol. 86b; I, 498.

[5] *Ib.*, Pt. I, fol. 231a; II, 511.—There is also the stone "cut out without hands" of Dan. ii. 34, and it is said in the ZOHAR to represent Him Who is "the shepherd, the stone of Israel" (Gen. xlix. 24). It is the Community of Israel—that which shall be called the House of God (*ib.*, xxviii. 22). The stone of Jacob is that stone which forms the bond of union between the Divine Essences—blessed on the right, blessed on the left, blessed above and below. According to THE FAITHFUL SHEPHERD, Z., Pt. III, fol. 279b, the stone of Daniel was engraved with the letters of TETRAGRAMMATON, and it is not to be identified with the stone of Moses, being that rock which he smote twice.—Num. xx, 8–11.

I have spoken of the Word in its relation to the Divine Transcendence. It is said that the six days were created thereby, being lights emanating from the Word and illuminating the world. It is also the Divine Seed from which manifest things came forth. The specific affirmation is, however, that the world was created by the Word united to the Spirit,[1] that which operated being the sound of the Word as a voice which spoke and it was done. For the dispensation of the light this Word was joined with the Father, the light itself proceeding from the Father and being as such incompatible with matter.[2] In the union of the Father and the Word it became accessible thereto, seeing that henceforward it proceeded from both. Before the manifestation of the Word the light proceeding from the Father formed seven letters, which—in some inscrutable sense—were without body and for this reason were inaccessible to matter. When the sacred, nebulous, clouded fire which is called "darkness upon the face of the deep"[3] appeared for the transmutation of matter, seven other letters were formed, also from pure light and hence inaccessible to matter, like the first seven. When the Word manifested, the remaining eight letters were formed, and then the whole alphabet was rendered accessible by the casting down of that barrier which separated matter from the celestial rays. It is for this reason that, according to Scripture, Elohim said: "Let there be light."[4] The firmament was made likewise and the waters were separated from the waters, or the light above from the light below.[5] It was subject to this separation that matter became susceptible of light, and I infer that a spiritual mystery is here indicated which might be comparable to the distinction between material light of reason and that of the higher mind. Now, the Word is said to be designated by the name Elohim.[6]

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[1] It is taught that the one is not without the other, and the authority is Ps. xxxiii, 6: "By the word of the Lord were the heavens made and all the hosts of them by the breath of his mouth."—Z., Pt. I, fol. 156a; II, 213, 214.

[2] Z., Pt. I, fol. 16b; I, 98 *et seq.*

[3] Gen. i. 2.

[4] *Ib.*, v. 3.

[5] Z., Pt. I, 16b; I, 100.

[6] The greater light which God made to rule the day is a symbol of Jehovah, while the lesser which rules the night is the Word, regarded as the end of thought.—*Ib.*, fol. 20a; I, 123. It is said elsewhere that if the world had been the work of the Divine Essence called Jehovah, everything would have been everlasting therein, but being the work of the Divine Essence called Elohim, it is all subject to destruction. This curious statement arises from Ps. xlvi. 9, but it has been pointed out that in this Psalm the

The firmament constituted the line of division: thereunto matter could ascend and thereunto could the light come down; but while it is thus a limit in both directions, the firmament is also a bond of union between the one and the other, so that both are united thereby in Elohim. It is said also that the Word assumed the form of the alphabetical signs, presumably because it is in this form that thought passes into written expression.[1] The six days of creation are lights emanating from the Word for the illumination of the world.[2] It is thanks, in fine, to the Word that the waters of the celestial river flow for ever to irrigate the worlds that are below.[3]

So far therefore concerning the work of God in creation and the instruments appertaining thereto. But there are certain final intimations which belong more especially to our subject and lead therein. When the Holy One created the world He engraved the Mystery of Faith in letters of sparkling light; He engraved it above and below, because it is the same Mystery and because the world below is the mirror of that which is above. By means of the Mystery of Faith He created the worlds. Now, in another place it is asked: What worlds? The answer is matrimonial unions.[4] These are the worlds which God does not cease from creating. It follows that creation, as the story is told, is a veil of the sex mystery; it follows also that something is understood of which physical union is the shadow as this is known here: the intimations concern union as the result of a law, which law is literal on the plane of expression and mystical on a higher plane. Another Key is given in these words: The union of the male and female principle engendered the world [5]—as indeed it was impossible that it should do otherwise within the measures of Zoharic symbolism. So also in the emanation of the letters, ALEPH and BETH are postulated, from which two come forth the rest of the alphabet, and hence

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Divine Name used is not Elohim but Jehovah. In the text itself a debate follows and there is a divided view.—*Ib.*, fol. 59b; I, 337.

[1] Z., Pt. I, fol. 21a; I, 129.

[2] *Ib.*, fol. 31b; I, 196. The ZOHAR is sometimes like scholastic philosophy in its lighter moments, and seeing that the six days of creation are mentioned by Genesis but not the six nights which are implied therein, it inquires what has become of the latter and concludes that God holds them in concealment for some good purpose of His own.

[3] *Ib.*, fol. 33b; I, 208.

[4] *Ib.*, fol. 89a; I, 511.

[5] *Ib.*, Pt. II, fol. 228a; IV, 250.

it is said that these two are male and female.[1] Here is a further reason why BETH was the instrument of creation, as already explained. Another story intimates that God took the "heap of letters" in His hands and began to make worlds therewith over and over, but they had no consistence, the reason being that the Covenant had not yet been made.[2] The world under the law of circumcision must be understood as a specific dispensation within the manifest order, and the destroyed worlds are previous dispensations which arose and decayed unceasingly. This is illustrated when it is said that their destruction was because those who dwelt therein did not accept the commandments of the Doctrine. It is not that God undoes His works, but the works undo themselves by refusing salvation. Why, it is asked, should God put an end to those children whom, according to tradition, He created by the Second Hypostasis, called HE ?[3]

It is only under the Law and the Doctrine, or in virtue of that Inward Covenant of which circumcision was once the shadow, that man is hereby made male and female by the Elohim, which is another manner of saying that the cosmic harmony is established in him. We shall see in a later division that he was created prototypically in the likeness of the world below and in that of the world above. He was also so made that he represents the Celestial Lover and Beloved, Who are symbolised by the letters YOD and HE, and are united by VAU.[4] In another form of symbolism he was designed to be the Spouse or Beloved of God who was never to be separated from the Lover. So proceeds the mystery with which we are concerned from stage to stage of unfoldment; but we are at present concerned only in seeing how it belongs to all.

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[1] Z., Pt. I, fol. 30a ; I, 187. It is said elsewhere that the letters expressing the male principle are not susceptible of transformation, while those expressing the female principle can be counterchanged by means of certain combinations.—*Ib.*, Pt. II, fol. 134a ; IV, 29. Which letters are male and which are female, we are not told. A note to the French version suggests that the uneven are masculine and the even feminine, which is theoretically plausible but is not borne out in fact because it is certain that HE, the fifth letter, is female in the ZOHAR, while the sixth or VAU is masculine.

[2] *Ib.*, fol. 25a ; I, 154.

[3] *Ib.*

[4] Z., Pt. I, fol. 26a ; I, 161, 162.

BOOK VI

HIERARCHIES OF SPIRITUAL BEING

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I.—THE SOUL IN KABBALISM

We have ascertained the heads of Kabbalistic instruction as to the essential nature of God, the transition from the Divine Unmanifest into the manifestation of Divinity, the extension of the powers and attributes thus developed through the archetypal, creative, formative and material worlds, the Kabbalistic hypothesis of creation and the doctrine of transcendental and natural science. It remains for us to present in brief outline the doctrine of spiritual essences according to Jewish Theosophy. This is one of the favoured and certainly most recurring subjects found in the Zohar, as it is that also which was destined to receive fuller development than any other in the later literature of Kabbalism. The history of its growth is also worth noting. Pre-existence and the subdivision of the spiritual nature in man are found in the Talmud, but the Sepher Yetzirah has nothing to tell us on the subject, and there is very little in the first commentators on that treatise. It may be said, with considerable truth, that the book and its connections were concerned rather with the physical forces which produced the universe; but the commentaries at least are sufficiently discursive to have included it in their scheme if they had anything to say upon the subject. It remains therefore that the curious and involved speculations with which we are dealing here are in the main a later growth. The distinction between a holy intelligence and an animal soul in man is found in the Book of Concealment,[1] which, so far

[1] "When the inferior man descends (namely, into this world) there are found (in him) two spirits, according to the supernal form. Man (therefore) is constituted from the two sides, the right and the left. As from the right side he has a holy mind, as from the left an animal soul." The extension of the left side was the consequence of the Fall.—Book of Concealment, c. iv. par. 7–9. This is according to the Latin version of Rosenroth, his expansions in brackets included. Compare, however, De Pauly's translation, Vol. IV, p. 143, as follows: "When 'Adam' came here below the

as can be judged from its form, is among the most ancient portions of the ZOHAR. The latter cycle may be regarded, broadly speaking, as the chief source of metapsychical hypotheses in Kabbalism proper. The indications contained therein became a vast and ponderous system in the schools of Isaac de Loria and Moses of Cordova. This system has exercised at all times a particular influence on writers who have approached Kabbalism from an occult standpoint, and—chiefly, perhaps, because it has been made available in Latin by Rosenroth—has superseded that of the ZOHAR itself. Franck states that it is not Kabbalism proper, and affirms very truly that it is full of distorted rabbinical reveries, but it cannot be denied that the roots are in older texts. The later speculations are in other words developed from the ZOHAR, and the following slight sketch contains the general elements of the subject.

Belief in the soul's immortality, which is not found in the Pentateuch or the prophets, was held by the Israel of later times in connection with that of the resurrection of the body, and appears freely in the TALMUDS.[1] Makers of occult speculations, who remember that Moses was learned in all the wisdom of the Egyptians, conceive it to be impossible that he should have known nothing of doctrines which were known to all Egypt, and they hold accordingly that he communicated them secretly to a circle of initiation, by which they were perpetuated in the oral way. Others incline to the notion that they were acquired by the Jews in Babylon. In the Græco-Egyptian period it was, of course, impossible that the learned rabbins of Alexandria should not have been acquainted with the great speculation of a future life. In one way or another it was inevitable that the Jews should have acquired it, which they did accordingly, and the particular date or circumstances are a minor question, about which there can be no certainty. The doctrine, as taught by the TALMUD,

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Celestial Figure had two spirits, one on the right destined to man and the other on the left destined to animals. But after the sin of Adam the left side was so extended that it penetrated even to man."

[1] "The immortality of the soul and the resurrection of the body figure in the TALMUD as tenets of the Synagogue. They form the thirteenth and last article in the profession of faith of Maimonides."—Leroy-Beaulieu, ISRAEL AMONG THE NATIONS, p. 17. This is not quite accurate, as that article concerns the resurrection only. "I firmly believe that there will be a resurrection of the dead, at the time when it shall please the Creator, blessed be His name!"—M. Freidlander, TEXT BOOK OF THE JEWISH RELIGION. 4th ed. London. 1896.

though recognising five divisions of the soul having names familiar to Kabbalism, is comparatively of a simple kind: it does not possess, for example, that philosophical aspect which we find in Philo, and even those who dwell upon Greek influence in early Kabbalism must admit that its pneumatology, after allowing for pre-existence, shews very little trace of Platonism.[1]

It should be understood that the story of the soul in Kabbalism is part of that central doctrine which the ZOHAR calls the Mystery of Faith, or at least the one is in close connection with the other and they arise together.[2] I shall proceed at once to my subject and consider it under four heads, being (1) Pre-existence, (2) The parts of the soul, (3) The soul in the world to come, but here only in respect of the blessed state, and (4) Reincarnation. The doctrine concerning Sheol will call for separate treatment.

As regards pre-existence, I will establish first what may be termed the general thesis, with that which belongs thereto, and will then illustrate it by such distinctions and variations as may seem to deserve mention. When the Holy One willed to create the universe, He formed [3]—and apparently in the first instance—those souls which were intended subsequently to dwell in human bodies.[4] The place of their tarrying is said in more than one place to be the Paradise below, which is the Earthly Paradise or the Lower Eden.[5] This is also an abode of disincarnate souls who have entered that path which leads to the blessed life; but it is not their final home.[6] Like the Christ of Nazareth, the ZOHAR seems to know that there are

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[1] For a good summary of Kabbalistic pneumatology the German student may consult, *inter alia*, Leiningen's LEELENLEHRE DER QABALAH. Leipsic. 1887.

[2] It speaks at once for the genesis and term of the mystery: there is that which must be done in heaven, brought down amongst the similitudes of earthly things and finally restored to heaven.

[3] This is the method of expression in the place from which I derive, but the idea, in its more adequate Zoharic expression, is not one of formation; it is rather of begetting. The point is that souls are affirmed to have a father and mother, and they are produced in virtue of the union between male and female. The basis of the idea is Gen. i. 24: "Let the earth bring forth the living creature," this "creature" being held to mean the soul of the first celestial man.—Z., Pt. II, fol. 12a; III, 53. The fundamental point to be noticed is that the ZOHAR teaches the pre-existence, as it does also the foreknowledge of the soul.

[4] *Ib.*, fol. 96b; III, 387. "Each has its form like that of the body which it is destined to animate."

[5] Z., Pt. II, fol. 11a; III, 48. It is also said poetically that souls are formed in Paradise of the four winds which breathe therein, but the reference is really to that psychic vesture which gives form to the soul.—*Ib.*, fol. 13b; III, 59, 60.

[6] Z., Pt. II, fol. 11a; III, 48.

many mansions in the House of the Father. Before they left the presence of the Maker, all souls—meaning those destined to incarnate under the obedience and election of Israel—were conjured to keep the precepts of the Law.[1] While they await incarnation in Paradise they are clothed with bodies and have countenances like those which they are destined to possess hereafter, but these vestures are of course of a psychic or spiritual kind.[2] When the time arrives for embodiment each soul in its turn is called before the Holy One and is told which physical envelope to inhabit.[3] Paradise is a place of blessing, and it may be that "from the gold bar" thereof it has leaned out and seen no reason to descend of its own accord, or to quit present happiness, as it is said, "for bondage and temptation." It is assured, however, that from the day of its creation it had no other mission than to come into this world.[4] It submits therefore and is stripped of the paradisaical body, that it may be clothed with veils of earth. It takes the road of earth sorrowing [5] and proceeds into the exile of human life.

Souls descend in a pre-established order of succession, though there are certain exceptions.[6] As in all the great events of human life and the universe the precedence must be taken by Palestine, it is held that descent to earth reaches its term therein, and this invariably, after which the souls are thence

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[1] Z., Pt. I, fol. 223d ; II, 520. See also Pt. III, fol. 13a ; V, 38, and Pt. II, fol. 161b ; IV, 101, where the soul is pledged to the study of the Law and the attainment of the Mystery of Faith.

[2] *Ib.*, Pt. II, fol. 150a ; IV, 70. There is no real joy for the soul, save in the body of Paradise ; in that of earth it is shut out from communication with the Supreme Mysteries. See also *Ib.*, Pt. I, fol. 90b, 91a ; II, 515, 516.

[3] *Ib.*, Pt. II, fol. 96b ; III, 388.

[4] *Ib.* Seeing that the Earthly Paradise is the house of pre-existing souls and the place to which they return after death, it might seem that the Fall which took place therein was in the prototypical humanity, or ADAM PROTOPLASTES of later Kabbalism, in whom all souls fell, as Recanati maintained. He speculated also that they are detached from the parent body in succession for incarnation on earth. This is not Zoharic symbolism but individual reverie. There is a sense in which the man of the Eden myth was ADAM PROTOPLASTES, as the first of human beings, but the prototypical ADAM PROTOPLASTES is the Divine Son, conceived in DAATH and so extended through the Lower SEPHIROTH that He stands on MALKUTH.

[5] It is even declared that all which is learned by man as a consequence of his habitation here below was known previously by him in the world above, but this is apparently the case—more especially or only—with those who love the truth and are righteous in earthly life. My authority is the COMMENTARY ON LEVITICUS, and it puts an end to the question of freewill by adding that those who are wicked below have been already set aside by God, their incarnation being delayed through frequent enforced visits to the abyss. So also those who are headstrong here were headstrong prior to their incarnation.—Z., Pt. III, fol. 61b ; V, 169. This was said in the presence of Rabbi Simeon and was suffered to pass unchallenged.

[6] *Ib.*, Pt. II, fol. 101a ; III, 407.

distributed to the whole world.[1] What is much more important is that all souls awaiting incarnation are arranged in pairs; the one which is destined to animate a male is by the side of one who is to animate a female, so that those who are united below have been united previously above,[2] because, according to Scripture, there is nothing new under the sun. They descend also together, but they pass into the charge of an angel who presides over the pregnancy of women and they are then separated.[3] Sometimes the male soul animates a man first, sometimes the reverse.[4] When the time of marriage comes, the Holy One unites them as before and proclaims their union. After the espousals, and apparently when intercourse has taken place, they become—mystically speaking—one body and one soul. If, this, however, is the law, we shall see later on that it is illustrated chiefly by exceptions.[5] At the moment I will mention only a variant of the last notion, which says that, prior to their descent on earth, all souls form an unity, and are part of the same mystery; separation into male and female takes place by reason of incarnation, but they are again made one in marriage.[6] This recalls the Adamic legend and would seem its application to the history of individuals above and below.

I have now given the general thesis, supplemented by counter-theses, but it should be realised that it is drawn from several places. Among questions which must be left open when the text is collated at large there is that which locates the soul prior to incarnation in the Paradise below, as I have said. Other accounts substitute the superior Eden,[7] and

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[1] Z., Pt. I, fol. 205b; II, 424. The exceptions correspond to the ideas of those who are born out of due time. It is said that male souls come from the Tree of Wisdom and female souls from an Inferior Tree, but it is a sporadic suggestion which is at issue with recurring notions.—*Ib.*, Pt. II, fol. 101a; III, 408. It is explained in another place that just souls attached to the Sacred King by true love are longer than others in coming to this earth.—*Ib.*, Pt. III, fol. 68a, b; V, 186.

[2] This is the blessed union.—*Ib.*, fol. 91b; I, 520. But it is to be understood almost unquestionably that the allusion, here and elsewhere, is always to the souls of Israel.

[3] *Ib.*

[4] It is not said that a mistake ever occurs, though this is recognised by one form of occultism and is held to account for certain sex-aberrations. I have not found any Kabbalistic warrant for the opinion. See Éliphas Lévi, in my translation of his TRANSCENDENTAL MAGIC, *Its Doctrine and Ritual*, 1923, pp. 109, 110.

[5] As the Zoharic considerations on the subject of sister-souls who have been, so to speak, mismarried bear ample witness.

[6] Z., Pt. III, fol. 43b; V, 121. See also *ib.*, Pt. I, fol. 85b; I, 493, 494, where it is stated that whether or not a man shall meet in this life with the soul predestined to himself in union, even from the beginning, depends on his own desert.

[7] *Ib.*, Pt. III, fol. 43a; V, 120. Here it is said that when the soul is in the act of

according to one of these the descent for a period into the Earthly Garden takes place just prior to incarnation. The time is thirty days.[1] One of the alternatives has no explicit concern with either Paradise but affirms that from an epoch which preceded the creation of the world all souls have been in the presence of the Holy One and there remain till they are called to go down on earth.[2] According to tradition all emanate from the same region and during their sojourn in heaven they share in the government of things above and below.[3] There are also certain souls which are kept in the hiddenness and are guarded in a particular manner. When these enter into earthly bodies they have power to reascend into heaven without dying.[4] Of such were Enoch and Elias. Speaking for the majority of cases, there is some trouble in effecting a harmonious junction between the soul and its earthly envelope[5]; it is not definitely established therein until after thirty-three days, and for the first seven it goes in and out continuously. One reason seems to be that circumcision does not take place till the thirtieth day and that for three days thereafter the body is in a state of suffering.[6] These reveries are drawn out of two texts: "She shall then continue in the blood of her purifying three and thirty days,"[7] which is of course a reference to the purification of women after childbirth; and: "It shall be seven days under the dam,"[8] which is a reference to the birth of animals—bullocks, sheep, or goats. The "blood of her purification" is in some obscure way the blood of circumcision.[9]

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descending towards this world it visits the Earthly Paradise, where it sees the souls of the just who have left this life. It goes also to SHEOL and sees the souls of the wicked. These are object-lessons, and the inference is that they may act as a guide in life. It is said in another place that the Soul is from the Sanctuary on high.—*Ib.*, Pt. I, fol. 205b; II, 424. It is that Temple which is mentioned in Ex. xv. 17, as "the Sanctuary, O Lord, which Thy hands have established."—Z., Pt. I, fol. 7; I, 38.

[1] According to another account, they pay only a flying visit—also for purposes of inspection.—*Ib.*, Pt. III, fol. 13a, b; V, 39.

[2] *Ib.*, Pt. II, fol. 282a; IV, 310. It was especially the union of male and female souls which existed before creation. The time of intercourse corresponds to midnight on earth. It is an union in the contemplation of God and the joy thereof brings forth other souls, which are those of Gentiles who become converts to Jewry.

[3] *Ib.*, Pt. III, fol. 68a; V, 186.

[4] *Ib.*, fol. 68b; V, 186, 187. See also *ib.*, fol. 182b, 183a; V, 475, 476.

[5] It is said to be attached to the body by one end only. The soul and its envelope develop simultaneously, meaning that their union becomes more perfect, but care of the soul is needed for this purpose, just as the body needs care. The soul, however, is in the care of heaven.—*Ib.*, Pt. I, fol. 197a; II, 381.

[6] Z., Pt. III, fol. 43b; V, 121, 122.

[7] Leviticus xii. 4.

[8] Ex. xxii. 30.

[9] Z., Pt. III, fol. 43b, 44a; V, 122.

Hereof is the ZOHAR in one of its exceptional moods; but these things are weariness, and I will conclude therefore on pre-existence with one further reference. It is said that the souls of the patriarchs pre-existed in the thought of God before the creation and were connected in the other world, whence they came forth in their due day.[1] The text apposite hereto is: "The flowers appear on the earth,"[2] meaning that the souls of the patriarchs appear in this world. One would say that these souls were the thoughts of God dwelling in divine men, but if we debated the subject, we should see, I think, that the ZOHARIC hypothesis really comes to this; that the soul-world is a world of thought in God; that the thought precedes the Word, as it is shewn to have done in respect of creation generally; and that souls are uttered forth continually, passing ultimately into expression in flesh.

Though it is closely connected with pre-existence, the mode followed in the generation or creation of souls is hypothetically at least independent and there are important reasons why it should be postponed for consideration till I treat of the mystery of sex in Zoharic Theology. I proceed therefore to the parts or divisions of the soul. It is taught in a summary way that man is composed of three things[3]: Life, or NEPHESH; Spirit, which is RUAH or HAÏÂ; and Soul, that is, NESHAMAH. By these he becomes "a living spirit"—a term, however, which is applied more especially to NESHAMAH. They are called also three degrees, or vital spirit, intellectual spirit and soul proper.[4] NEPHESH is the fallible part, for sin is suggested neither by RUAH nor NESHAMAH.[5] It is said elsewhere and more plainly that the vital spirit sins, but not the soul. The three degrees are superposed one upon another in the order already given,[6] and NESHAMAH is attached

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[1] Z., Pt. I, fol. 1a; I, 5.

[2] Song of Solomon ii. 12.

[3] Z., Pt. I, fol. 27a; I, 169. The "living spirit" is said to proceed from the mouth of Shekinah, who is called "living soul." Here is another aspect of souls being uttered forth by the Divine, and seeing that this is the Shekinah in transcendence, who is (a) the Third Hypostasis and (b) the Mother = AIMA, in the Supernal SEPHIRA BINAH, we shall understand the kind of union which subsists between her and the Father, who is ABBA in CHOKMAH. There is the Divine Thought in KETHER: it is formulated as if mentally in CHOKMAH: and it is uttered in BINAH, producing the living intelligences, who are therefore begotten into the higher Paradise.

[4] *Ib.*, Pt. I, fol. 205b, 206a; II, 424.

[5] *Ib.*, Pt. III, fol. 16a; V, 46. It is said, however, elsewhere that the defilement of *Nephesh* defiles *Ruah* and *Neshamah*.—*Ib.*, Pt. II, fol. 182a; IV, 155.

[6] *Ib.*, Pt. II, fol. 206a; II, 425.

to God [1]; but all these are not the imprescriptible possession of every person in life: the higher parts are earned by serving the Master.[2]

Unfortunately, this thesis—which may seem intelligible enough in itself—leads to very grave complications in respect of that which pre-existed and that which constitutes man a living being in manifestation. It is said that some persons are judged worthy to possess a NESHAMAH, others a RUAH only, while yet others have a NEPHESH and nothing more.[3] These last, by reason of their deficiency, are attached to the impure spirit.[4] The NEPHESH alone is imprescriptible, or necessary to the man's existence.[5] If he comports himself worthily with this gift another spirit is poured into him, which is like a crown of NEPHESH, and this is RUAH. The man is then illuminated by light from a superior region and is in a position to discern the laws of the Secret King. If he still continues worthy he receives the crown of RUAH, the name of which is NESHAMAH; but it is called also Soul of God. Now, it seems obvious that it is this only of which pre-existence, paradisaical life and the Divine Vision can be predicated, and the point is therefore that—contrary to the very clear doctrine concerning the descent of souls—NESHAMAH does not come down and incarnate at birth in any human being.[6] It seems in this case to be mere fantasy with which we have been dealing previously.

There is, however, an attempt elsewhere to harmonise these disparities, for it is said that when the soul, meaning NESHAMAH, leaves the celestial region and comes down

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[1] Z., Pt. III, fol. 25a; V, 64.

[2] *Ib.*, Pt. I, fol. 206a; II, 424.

[3] *Ib.*, fol. 25a; V, 65.

[4] We have to check this by other statements as follows: (a) Man is endowed with a NEPHESH in the first place and it is given him as a preparation for leading a holy life.—*Ib.*, Pt. I, fol. 206a; I, 424. (b) The three degrees constitute one soul and are attached one to another.—*Ib.*, Pt. III, fol. 70b; V, 191. But in further contradistinction hereto, another ruling suggests that the possession of NEPHESH and RUAH leaves man useless for the purposes of Shekinah in captivity and of Moses who abides with her.—*Ib.*, Pt. I, fol. 28a; I, 175, 176. But the reason seems to be that they are unskilled in the Secret Doctrine.

[5] Z., Pt. III, fol. 70b; V, 191, 192.

[6] Alternatively, the successive addition of higher parts of the soul must be understood as gifts of grace, and there is authority for this view in the text, though I do not propose to consider it, as the multiplication of aspects beyond what is actually needed must tend only to the reader's confusion. I have registered the fact for the use of those who would carry their research further. When it is said elsewhere that NESHAMAH cannot sin, the reference—from such point of view—is to a state of attained sanctity in which lapse is—by this statement—impossible, meaning unlikely. It has become not less difficult to sin than before it was to abstain from sin.

towards earth it is joined to the intellectual spirit; afterwards both are joined to the spirit of light—that is, NEPHESH.[1] The spirit of light and the intellectual spirit dwell together and depend one upon the other; but the soul is independent of both. Another thesis is that when man proposes to live in purity, heaven comes to his aid, granting him the holy soul, by which he is purified and sanctified; but if he be unworthy and will not live in purity, he is animated only by NEPHESH and RUAH. It is obvious that this fails to concur with the earlier statement, which represents RUAH as a gift to be earned; but we can read between the lines of contradiction and conclude that the real intention is to represent the permanent part of man as descending and overshading the personality, when this is born into the world; it draws nearer with his growth and improvement; and it may be, so to speak, incorporated with him, or it may not. Understood thus, the speculation will stand at its value: it is a primitive crudity of materialism, but the ZOHAR sometimes exceeds such notions and ascends into a clearer region.

Before giving two or three casual examples, I will cite another classification because of the extraordinary consequences which follow.[2] NEPHESH is the soul which forms the body and presides over the propagation of beings; RUAH is the soul which causes NEPHESH to act and determines its kind of action[3]; NESHAMAH is the supreme force issuing from the Tree of Life.[4] These three degrees separate after death, each returning to the place from which it was brought. NEPHESH is presumably of the earth earthy, for it is said to remain in the tomb[5]—but any statement seems to serve which is made on the spur of the moment; RUAH passes to

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[1] Z., Pt. I, fol. 62a; I, 365. According to Adolphe Franck, NEPHESH throughout the Old Testament signifies the body of man, so long as it is alive.—LA KABBALE, p. 61. It is identified with the PSYCHE by ADUMBRATIO KABBALÆ CHRISTIANÆ, which is one of the rare supplements to Rosenroth's KABBALA DENUDATA. It is here regarded as the vitality inherent in the natural and instrumental body, and it is vegetative and sensitive in its nature. There seems to be no Zoharic authority for the other definitions.

[2] Z., Pt. I, fol. 287b, Appendix II, containing TOSSEFTA or ADDITIONS: I, 664.

[3] Late Kabbalism sometimes termed RUAH the Spirit, meaning the human soul itself. It was held to extend through the body, to be rational and self-subsisting, but its mode of comprehension was by intermediaries and not direct. It was also the seat of good and evil, and hence of the moral attributes.

[4] NESHAMAH is understanding in late Kabbalism, the individual intellect communicated by the Catholic and Divine Intellect.

[5] Z., Pt. I, fol. 287b; I, 664, 665. This statement is subject to considerable modification in other places.

the Earthly Paradise, where the High Priest Michael offers it as a holocaust to the Holy One and it remains in the joy of Paradise[1]; NESHAMAH ascends on high.[2] What purpose has been attained by its experience below does not appear in the text: it cannot sin, and it is not in search of merit. There is no need to add that—here again—this version of the tripartite personality, postulating independent survival in three separate directions—for NEPHESH is alive in the tomb—cannot be reconciled with the alternatives that have gone before. I conclude that the Secret Doctrine in Israel was unsettled on the subject of the soul and its divisions, that there is no guide for the perplexed therein, and that we shall come in the end to recognise only one truly and pregnant Secret Doctrine in Jewry, which is the secret concerning sex.

Among several intimations which are better than formal attempts to classify there is one which says that man acquires the soul of soul by fear of the Lord and by wisdom. He acquires the soul by penitence. Abraham represents the soul of soul; Sarah is the soul; Isaac is the intellectual spirit; and Rebecca is the vital spirit.[3] Another speculation designates NEPHESH as the soul in a state of sleep, and this definition seems excellent. RUAH is the soul in a waking state, by which I understand the earlier stages of becoming alive to things above. It is said that these two do not differ in essence. Above them is NESHAMAH, which is the soul proper.[4] These grades of the spirit of man are the image of the Mystery of Wisdom, and to fathom them is to discover that Wisdom. When NESHAMAH is pre-eminent in man he is called holy.

The parts of the spiritual personality are by no means exhausted in any triadic enumeration,[5] for ascent in the

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[1] This also is qualified; it remains in the Paradise for a period and then returns whence it came, because the spirit—*i.e.*, RUAH—goes back to God Who gave it.

[2] It returns to the Tree of Life, because it came therefrom.

[3] Z., Pt. I, fol. 264a; II, 622.

[4] *Ib.*, fol. 83a, b; I, 480, 481.

[5] A more simple extension than here follows is given in Pt. II, fol. 158b; IV, 95, where it is said that the soul has five names, being NEPHESH, RUAH, NESHAMAH, HAÏÂ and YEHIDAH. This is an extract from THE FAITHFUL SHEPHERD. But—as we have seen—HAÏÂ is sometimes a synonym for RUAH. Isaac Myer gives the following definition: "YE'HU-DAH, the only one, is the *personality* of man; HAÏÂ is the life in man; NESHAMAH the soul or intellect; RUAH the spirit; NEPHESH the animal soul or vital *dynamics*, the *anima*.—PHILOSOPHY OF IBN GEBIROL, p. 397. Such a classification makes for confusion only as the distinctions do not correspond to separable aspects of human nature. Late Kabbalism said that YEHIDAH is individuality—the unity or correspondence by which man becomes like unto his First Cause. HAÏÂ is a condition of unity between the particular and catholic intellect, the union apparently

grades of sanctity can provide additionally to these and in succession: (1) a soul from the world of emanation on the side of the Daughter of the King [1]; (2) a soul from the world of emanation on the side of the Son of the King [2]; (3) a soul from the side of the Father and the Mother [3]; and (4) a soul which reflects the four letters of the Sacred Name Jehovah.[4] This is one specimen extension, but there are others, some of which I will omit and some are transferred to their proper place elsewhere. I may add here, however, that there is a casual supplementary soul [5] added to the Students of the Doctrine on the Sabbath Day, after which it returns whence it came. It appears to be a sacred soul issuing from the Tree of Life, and it is adapted to the works of the recipient. An alternative account attaches it to all good Israelites who fulfil the Law, whether they are students of the Doctrine in the deeper mystical sense or not.

The state of the soul in the world to come is described in several ways, as we should expect assuredly; but those which concern the blessed life of the departed can be harmonised, or at least there is nothing of essential discrepancy. When the good soul is preparing to leave this world, and while it is suspended from the body only at the larynx, it beholds three angels, to whom the dying man confesses his sins.[6] These spirits engarner the souls of the just and they accompany the glorious Shekinah, for no man leaves this world without seeing the Shekinah at the last moment of life.[7] The soul prostrates itself before her and praises God.[8] It seems then to enter a cavern wherein is a door leading to the Earthly Paradise[9]; there it encounters Adam, the patriarchs and all the just, who rejoice with her and she is admitted within the Garden. Either then or previously, she has been furnished

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of our life with that life which is Divine. Franck says that it is the vital spirit, that its seat is in the heart, and that it is distinct from the principle of animal life.—LA KABBALE, p. 235.

[1] Z., Pt. II, fol. 94b; III, 379.

[2] *Ib.*, the authority being: "Ye are the children of the Lord your God."—Deut. xiv. 1.

[3] Z., fol. 94b; III, 379, 380. The versicle appertaining hereto is "breathed into his nostrils the breath of life; and man became a living soul."—Gen. ii. 7.

[4] A man in possession of this soul is the image of the Heavenly Master. Of him it is said: "And have dominion over the fish of the sea."—Gen. i. 28.

[5] See Z., Pt. II, fol. 88b; III, 361—among many other places.

[6] Z., Pt. I, Appendix III, SECRET MIDRASH, fol. 3b; II, 677.

[7] *Ib.*

[8] *Ib.*, fol. 2b; II, 676.

[9] *Ib.*, Pt. I, fol. 127a; II, 103. See also fol. 287b; II, 664.

with an envelope other than the fleshly body but still having the form thereof.[1] It is said as to this that the days of life are a vesture, and the days of man's life on earth are his vesture in the world to come, in so far as he has lived them worthily.[2] The odours given forth daily in the Garden of Eden perfume the precious vestments woven out of the days of man.[3] This again is a clear issue at its value, but it is superseded in other accounts and it complicates its own position by adding that there is one vesture [4] for NESHAMAH, another for RUAH, and one finally of an external and scarcely perceptible kind for NEPHESH [5]—all formed from the days of life. At the same time the commandments of the Law are the vesture of NESHAMAH.[6]

In this way we are taken to another point of spiritual progression which may be perhaps without prejudice to what has gone before. When the soul of a man who has been consecrated to the study of the Law during life quits this world, it goes up by the roads and pathways of the Law,[7] so that his knowledge is a guide in attainment, while the souls of those who have neglected such study go astray in the paths which lead to the region of GEBURAH, where they suffer punishment.[8] In another manner of symbolism the Law goes before the soul when it rises into the celestial regions, and it opens to him all the doors.[9] The Law remains with the soul till the day of resurrection, when it will take up the defence of the soul. This is again in reference to the Students of the Law,

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[1] Z., Pt. I, fol. 91a ; I, 516.

[2] See *post*, p. 285 ; and Z., Pt. I, fol. 224a, b ; II, 482–484. It is said elsewhere that the soul cannot have two vestures at one and the same time, even as the spirit of good and the spirit of evil cannot dwell together. The heavenly envelope is assumed, or the soul is clothed therewith, when that of earth is decomposed as well as laid aside. It is a curious theory of vehicles, but it rests—*ex hypothesi*—on the authority of Rabbi Simeon. The object of Samael is to hinder man from receiving the garment of heaven, and this he can do until the fleshly body has dissolved.—*Ib.*, Pt. I, fol. 169b, 170a ; II, 441. But the reference is apparently to NEPHESH. The RUAH is itself not at rest ; it is only after the complete return of the earthly part to earth that it is drawn back to the Holy Spirit Which gave it.

[3] *Ib.*

[4] It is admitted that the wise in doctrine have not reached a full agreement on the subject, yet the number of vestures is three.—*Ib.*, fol. 225a ; I, 485.

[5] Because, notwithstanding previous testimony, NEPHESH is bound up with the body in its tomb for twelve months only, after which it goes wandering and enters into communication with those who are still incarnate, to inquire respecting their sufferings and to pray at need for them.—*Ib.*, Pt. II, fol. 141b ; IV, 48.

[6] Presumably NESHAMAH is so clothed with righteousness because it cannot sin.

[7] *Ib.*, fol. 175b ; II, 290. See also fol. 27a ; I, 170.

[8] *Ib.*, Pt. I, fol. 175b ; II, 290.

[9] *Ib.*, fol. 185a ; II, 329.

and it is said that after their resurrection they will preserve intact all knowledge which they had during their antecedent life.[1] Indeed such knowledge will be extended, so that they will be able to penetrate mysteries which were concealed from them previously.[2] It would seem also that those who are dedicated to the study of the Law on earth will be so occupied also in the world to come, and this apparently apart from the resurrection life.[3]

I will make an end of these economies by condensing one more parable of the soul.[4] There are Seven Palaces on high containing the Mystery of Faith, and I understand these as seven stages of union, like a tower going up to God. In case I am correct herein, it is said that six of them are accessible to the understanding of man, but the seventh is secret and forms part of the Supreme Mysteries.[5] The reason is the old reason, namely, that " eye hath not seen " ; and considering that in this state the union is altogether ineffable, it may be worth while saying that we have no title to term it absorption, identity, or by any other word which is within the measures of things expressible. There are also Seven Palaces below, and among these one is superior to the rest, as it holds both from heaven and earth. For the rest, they are postulated in relation to certain grades of advancement in the world to come. When the souls of the just leave material life they enter the first Palace and are occupied with preparations for the next stage of their experience, but there are no particulars.[6] The second Palace [7] is the sojourn of those who have suffered

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[1] Z., fol. 185a ; II, 330.

[2] *Ib.*

[3] *Ib.* When stripped of its conventions, the real meaning which issues from these extracts is that the pursuit of the Law is the following of the will of God and that the union hereafter therewith is a penetration of the Divine Mystery, in which the soul progresses for ever.

[4] *Ib.*, fol. 38a ; I, 235.

[5] *Ib.*

[6] Z., Pt. I, fol. 38b ; I, 236.

[7] There are several systems of Palaces described by the ZOHAR ; there are those in which speech prevails but in others thought or intention. The latter are more exalted in order, presumably because silence is better than speech, seeing that it stands for the contemplation of God in the heart. I do not find for what reason *per se* or in what manner, but the object of all the Palaces above is to preserve Shekinah in the world below. The variant accounts are somewhat confusing, as it is not invariably too easy to see whether the subject of discourse is the Palaces which are above or those which are below. (See, for example, Z., Pt. I, fol. 38a ; I, 236.) It is said (Ps. xxvii. 4) : " That I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His Temple." The beauty of the Lord is held to designate the Palaces above, but the word " beauty " is rendered " delights " by the ZOHAR. The Temple means the Palaces below. The seven superior Palaces are

morally and physically in the present world, but have given daily thanks to their master, this notwithstanding, and have not neglected prayer.[1] The Messiah descends into this abode and thence he draws souls into the third Palace. It is the place of those who have suffered extremely in earthly life as the result of serious disease. It contains also the souls of young children and of such as have shed tears over the destruction of the Temple. They are consoled by Messiah, who brings them into the fourth Palace, where are the souls of all those who have shared the sorrow of Zion and those also who have been slain by heathens. The fifth Palace is the sojourn of true penitents, who have restored their souls to a state of purity, and of those who have sanctified the Name of their Master by going to meet death for His glory.[2] There also are the souls of those who have repented on their death-beds, since the Doctors of Kabbalism insist no less on the possibility of saving the situation of life thus at the last moment than do the Doctors of the Latin Church: for the one and the other the great fatality resides in final impenitence. The sixth Palace is the sojourn of the souls of ZELATORES who have proclaimed the Master's unity, and have loved Him with a true love.[3] The seventh Palace is that which I have called superior in respect of the rest; it is also more secret and mysterious. It is not unlike that glimpse of the Beatific Vision which according to Catholic Theology is seen for a moment by souls on the threshold of purgatory, or it is like the vision of Shekinah which is granted *in articulo mortis*, according to Kabbalism—as we have seen. The soul on its

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(1) the basis and beginning of the Mystery of Faith; (2) the abode of Faith; (3) the place in which worthy souls are offered in sacrifice; (4) the place of judgment, whether propitious or otherwise; (5) the Palace of Love; (6) the Palace of Mercy; and (7) the Holy of Holies and final end of souls.—See TRACT PALACES, being Appendix II., Z., Pt. II, fol. 244b, 261a; IV, 277–294. There are also Seven Palaces of Prayer, provided with doors by which the prayers of man ascend to the Great Master. The first corresponds to the "paved work of a sapphire stone."—Ex. xxiv. 10. It leads to the heaven of heavens. The second is like "the body of heaven in its clearness" (*ib.*). The third is a Palace of pure untinctured light, having a point of golden splendour. The fourth is a Palace of 70 lights, while the splendour of the fifth is like that of the lightning and thunderbolt, combining purple with many colours. The sixth is the Palace of Will, and it diffuses 12 lights; its mystery is expressed by the words: "Thy lips are like a thread of scarlet" (SONG OF SOLOMON iv. 3). It is also the Palace of Love. But the seventh Palace is devoid of all form; it constitutes the Mystery of Mysteries; and it is separated from the other habitations by a veil. Herein sojourns the Infinite Will.—Z., Pt. I, fol. 41b–45b; I, 248–265.

[1] Z., Pt. I, fol. 38b; I, 237.

[2] *Ib.*, fol. 39a; I, 239.

[3] *Ib.*, I, 240.

departure from earth enters this Palace for a moment—though there seems no assignable reason and though it is not said to see anything: it is then immediately relegated to that place of sojourn which corresponds to its state at death. It will be noted that the parable has no logical consistence—as it has no concurrence with previous accounts: if those who have suffered martyrdom for the glory of God have a particular abode assigned them, it is obvious that others who have died naturally, for example, have no title therein; and so of the rest. Were it worth while to exercise one's mind on the subject, it might be suggested that souls which have reached a certain grade in life do not pass through the Palaces below that grade, while those who are below work upward and attain that grade after a given period in the world to come. But the ZOHAR is really concerned only with enforcing the idea of ascent in the scale hereafter, and the logic of its fiction is of no consequence in comparison with the main object. It is therefore idle to rectify on our part; let us realise rather that the ZOHAR is establishing another point of correspondence between the lesser and greater world. We have seen how early in the Christian centuries it forestalled the modern doctrine of macrocosmic evolution, and this now is a story of evolution in the microcosm, working on the basis of six periods corresponding to those of creation; and as the latter was followed by a period of rest, so is the seventh Palace a place of secrecy and mystery, suggesting a Sabbatic state. But above it there is the other and ineffable order of Supernal Palaces, and beyond the present epoch in created things there is the Messianic age to come, in which the story of the world and man reaches its end for Zoharic Theosophy, as it does in the Apocalypse for Theosophy according to Christ.

The idea of reincarnation in Kabbalism has been the subject of much confusion in the modern occult schools, which have depended, firstly, on the vague and incorrect vestige of elucidation offered by Adolphe Franck [1] and, secondly, on the obvious misstatements of Éliphas Lévi.[2] It is dismissed by

[1] LA KABBALE, pp. 244–247. There is postulated in the first place the fact of metempsychosis in Kabbalism on the authority of Z., Pt. II, fol. 99b, and afterwards the author gives a very imperfect account of the Zoharic doctrine concerning overshadowing, impingement, or embryonic states of souls, with which I am proceeding to deal.

[2] See A. E. Waite: THE MYSTERIES OF MAGIC: *A Digest of the Writings of Éliphas Lévi*, second Edition, 1897, where it said that a multiplicity of incarnations has never been recognised by Kabbalists of the first order.—pp. 131, 132.

the one in a few paragraphs and the other states that the doctors of traditional science in Israel did not admit the subject. On the contrary, there is a clear system of reincarnation scattered throughout the ZOHAR, but it calls to be distinguished from those later developments with which I must deal otherwise.

To some extent the doctrine hinges on questions of paternity, for it is stated plainly that when a man has failed to have children in this world, the Holy One will send him back, and many times at need, to fulfil what has been neglected, so that he is compared to a plant which is removed continually from the ground and located elsewhere—in the hope that it will do better.[1] Reincarnation is not, however, an universal law, or at least it is contingent in other cases than the particular case which has been just specified. Those who have accomplished their mission during a single sojourn on earth rest near to the Holy One; those who return are those who have not finished their work, whether it be that of parentage or otherwise.[2] It is rather obvious that the perfect fulfilment of the Law was a matter of great difficulty, and we know that St. Paul regarded it as an intolerable burden; we know also that failure in certain points voided the entire fulfilment; and the inference would seem to be that reincarnation for the doing of that which had been previously left undone and for the undoing of that which was amiss formerly must, by the hypothesis, have been the rule rather than the exception. Hence it is said in one place that the words "seeing that he also is flesh"[3] signify that the spirit of man, meaning his soul, will be many times reclothed with flesh, until the time comes when the soul shall be susceptible of receiving the spirit of God. In order that the significance of the expression should not remain doubtful, it is added that the Holy One will some day ransom the world and will grant the spirit in question to men generally, so that they may live eternally.[4] This is said to be shewn by the words: "For as the days of a tree are the days of my people,"[5] and also: "He will swallow up death in victory: and the Lord God will wipe away all tears from

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[1] Z., Pt. II, fol. 186b; II, 337.
[2] *Ib.*, fol. 187b; II, 341.
[3] Gen. vi. 3.
[4] An allusion apparently to the permanence of the resurrection state.
[5] Is. lxv. 22.

off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it."[1] Reincarnation or transmigration would seem also to be the invariable fate of the Gentiles. The souls of Pagans who deliver up their bodies in the Holy Land are not received in heaven: they wander about in the universe, transmigrate many times and finally return to the unclean place whence they came.[2] The souls of Israel which leave the body outside Palestine have also transmigrations and wanderings before reaching the region assigned them.[3] If this is to be taken as definite—and I do not think that the view is revised subsequently—one side of the law of reincarnation depends upon a merely external accident.[4] It will be useful to remark here that the ZOHAR knows nothing concerning spaces of time intervening between death and rebirth; the question does not seem to have arisen within their consciousness; the period elapsing may have been variable, as it is regarded in Eastern doctrine; but the new event is sometimes at least immediate. Seth, for example, was animated by the soul of Abel, which thus returned to earth.[5] At the birth of Benjamin, however, his soul left the body of his mother, which it had animated previously.[6] At the death of Rachel, her soul animated the son of Benjamin.[7] It seems to follow that in each case there were two souls at one time in the same body. It is said further that Phineas received the soul of Nadab and Abihu, who were alive at the time.[8] Rabbi Simeon testifies that this is a mystery, meaning that their soul did not find refuge under the wings of Shekinah, because they left no children and had thus diminished the figure of the King.

I have spoken already of the place—whatever it is, for it is indeed described variously—in which souls are reserved, awaiting the period of their primary embodiment in flesh; and I have mentioned the notion that at the Messianic period

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[1] Is. xxv. 8.
[2] Z., Pt. II, fol. 141a; iv. 46.
[3] *Ib.*
[4] See *post*, p. 320, regarding final reincarnation, which must take place in Palestine.
[5] *Ib.*, Pt. I, fol. 55a; I, 315. Adam is said to have called his son Seth to mark the end of a situation, the consonants of his name being the two last letters of the alphabet.
[6] Z., Pt. I, fol. 155b; II, 211.
[7] *Ib.*
[8] *Ib.*, Pt. III, fol. 216b; V, 550. The suggestion is difficult to follow and would scarcely deserve the pains. It is added that when Phineas slew Zimri and Cozbi the tribe of Simeon were keen on avenging the death of their chief; the soul of Phineas fled and the two wandering souls took possession of its vacant place.

the fount of souls will be exhausted, leading to the creation of entirely new cohorts.[1] But it is said also that there will come a time when old souls, meaning souls in migration, will be renewed for the renewal of the world.[2] Each of these souls who have been incarnated previously will be united to a new created soul, as it is written: "And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."[3] We see by these extracts that reincarnation according to Kabbalism is complicated by several considerations and that the word impingement or overshadowing would be a better description of that which occurred in certain cases. The subject is not developed in the text itself, and it came into the hands of later Kabbalists who manufactured mighty systems thereon. The testimony of Isaac de Loria in his BOOK OF THE REVOLUTIONS OF SOULS is an instance of the lengths to which it could be carried and I shall have to deal with it at a later stage.[4]

The question of resurrection in connection with reincarnation created difficulties of its own. It was alleged that in the case of souls who take flesh several times the body which shall rise will be that in which the soul has succeeded in taking root, meaning presumably that it has fulfilled the Law in perfection.[5] Those bodies in which the soul fails to reach its ends are like dried up trees which fall to dust, and they will rise no more. There is some subtlety in this as a way out of the difficulty created by the idea of resurrection in connection with the idea of rebirth. But it will be observed that nothing is said as to those who have been rooted only in wickedness. I may add that the Zoharic doctrine of the world to come and the recompenses and punishments therein is quite independent of any reincarnation hypothesis and cannot be adjusted thereto. The two notions were developed almost certainly in complete independence of each other. As regards resurrection, there is a variant of the above view, according to which the soul will return into the last body that was animated, but the previous bodies will rise also and will be animated with new souls. "If these bodies have fulfilled meritorious works"—I give the literal words in this instance—"they will continue,

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[1] Z., Pt. I, fol. 28b; I, 179.
[2] *Ib.*, Pt. I, fol. 119a; II, 76, 77.
[3] Is. iv, 3.
[4] See Book IX, § 1.
[5] Z., Pt. I, fol. 131a; II, 114.

but if not they will return again to dust," and as no purpose will have been served, this reverie does not seem less than imbecile.[1]

Some incidental points may be summarised as follows. On the basis of the words: "One generation passes away, and another generation cometh,"[2] it is said that the generation which comes is that also which has passed.[3] Reincarnation is sometimes despite the soul and sometimes apparently otherwise.[4] In one place it is formulated in the terms of uttermost simplicity by affirming that souls are sent for a second time on earth, that they may repair faults committed on the first occasion.[5] They come back also through the workings of Grace, as for example when husband and wife have been sterile through no fault of theirs in a previous lifetime[6]; on the next occasion they will be enabled to fulfil the Law, though it is not suggested that they will do so one with another. This implies that the axiom once an Israelite always an Israelite obtains automatically, and though I have not had occasion to mention it previously, it may be said now that what may be called the primordial generation of the chosen people insures this—supposing that rebirth occurs. There is another point: reincarnation is good because good reasons are, by the hypothesis, behind it; but as it is not good in itself, it is well to be spared therefrom. In conclusion, rebirth befalls those who do not study the Law, the inference being that those who do and who at the same time fulfil the other precepts do not suffer transmigration.[7]

II.—ANGELS AND DEMONS

We have seen that the world of BRIAH is that of Creation so-called, that is, of the emanation of creative forces. These forces are Elohim, and in this sense BRIAH is therefore the Elohistic world. It is called also the world of archangels, but

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[1] Z., Pt. I, 131a; II, 114.
[2] Eccles. i. 4.
[3] Z., Pt. I, fol. 268b. LUMINOUS BOOK OF BOOK OF BRIGHTNESS; II, 635.
[4] Z., Pt. II, fol. 96b; III, 387, 388.
[5] *Ib.*, Pt. II, fol. 54a; III, 244.
[6] *Ib.*, fol. 109a; III, 429, 430.
[7] *Ib.*, Pt. III, fol. 178b, THE FAITHFUL SHEPHERD; V, 464. According to the testimony in this text, incarnation may take place thrice, because of the words: "Lo, all these things worketh God oftentimes with man."—Job xxxiii. 29. The ZOHAR renders the passage: "Behold what God doeth in respect of each man, even to the third time." Compare the Vulgate: *Ecce haec omnia operatur Deus tribus vicibus per singulos.*

this is in later Kabbalism. It would not be exact to say that the archangels are ELOHIM, much less that Michael, Raphael, Gabriel, Metatron and so forth are deities according to the Kabbalah.[1] In a general way it may be affirmed perhaps that the intelligent forces of the Briatic World, when assumed, so to speak, by the Divine World, can be regarded as ELOHIM, in the speculations of later rabbinical minds. Thus, according to Kabbalism, the three men who appeared to Abraham in the vale of Mamre to announce the destruction impending over the cities of the plain were three archangels, but they were also ADONAI, the Lord, for they were forms assumed by Divinity. Even at the risk of forestalling some part of that which is to come, it seems important to register at this stage that Shekinah is ELOHIM as well as ADONAI, according to recurring testimony of the ZOHAR, and that she under God made the world by CHESED, which is the highest of Briatic SEPHIROTH, and it is in this sense that BRIAH is the Elohistic world.

Of the hierarchy of spiritual beings outside humanity we meet with various classifications by different rabbinical writers, and they are not to be regarded as mere inventions, for they have their roots or vestiges in Talmudic times. As regards the descending or demonological scale, later authorities do not hesitate to contradict Zoharic statements. It should be understood that what follows depends from Zoharic expositors and not from the ZOHAR itself. They are tabulated on the Tree of Life and the Four Kabbalistic Worlds, which are complicated, moreover, by assuming an evolution of the Ten SEPHIROTH in each. The archangels of BRIAH, corresponding to the extension in question through that world, are usually enumerated as follows :

I. METATRON, Angel of the Presence, World-Prince, corresponding to KETHER.[2]

II. RAZIEL, the Herald of Deity, corresponding to CHOKMAH.

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[1] Isidore Loëb, however, describes METATRON as a species of *Demiourgos*, following presumably the heterodox opinions of the Talmudic R. Acher. Franck also regards him as a Divine Hypostasis.

[2] When written with a JOD (MITTRVN), the name METATRON signifies SHEKINAH ; without that letter it signifies the angel who is " legate of SHEKINAH," also called NGHR = Boy, and hence METATRON has been said to be a boy-angel.—KABBALA DENUDATA, *Apparatus*, i. 528. We shall see later that he has other and more pregnant titles.

III. TSAPHKIEL, Contemplation of God, corresponding to BINAH.
IV. TSADKIEL, Justice of God, corresponding to CHESED.
V. SAMAEL, Severity of God, corresponding to GEBURAH.
VI. MICHAEL, Like unto God, corresponding to TIPHERETH.
VII. HANIEL, Grace of God, corresponding to NETZACH.
VIII. RAPHAEL, Divine Physician, corresponding to HOD.
IX. GABRIEL, Man-God, corresponding to YESOD.
X. SANDALPHON, Messias, the second phase of Metatron, corresponding to MALKUTH.

The world of YETZIRAH or Formation is said to be that of the angels, who are divided into nine choirs, which are very nearly identical with the hierarchy of pseudo-Dionysius, whose scheme has become part of Christianity.[1] Those who attribute a high antiquity to Kabbalistic Tradition say that Dionysius drew from the oral doctrine of Israel; others pretend that Dionysius and the Kabbalah both derive from Neoplatonism; but Greek and Hebrew thought had come to know one another before the date of the Areopagite. Dionysius, perhaps, may be taken to represent the point of contact between Hellenism and Jewry after modification by Christianity. The Kabbalah may represent, but at a much longer distance, in the form of its extant literature, the point of contact between Hellenism and Israel unmodified by Christianity.

According to the most usual attribution the choirs of YETZIRAH are as follows :—

I. HAYYOTH HA KADOSH, the holy living creatures, or animals of Ezekiel and the Apocalypse, corresponding to KETHER and to the Christian Seraphim.
II. OPHANIM, or Wheels, also mentioned in Ezekiel, corresponding to CHOKMAH and the Cherubim.
III. ARALIM, or Mighty Ones, corresponding to BINAH and the Thrones.
IV. HASHMALIM, or Brilliant Ones, corresponding to CHESED and the Dominations.
V. SERAPHIM, or Flaming Serpents, corresponding to GEBURAH and the Powers.

[1] It should be remembered, however, that unlike Christian angelology, that of the ZOHAR represents the divine messengers as altogether inferior to man and most certainly to the souls of the just, which ascend higher and attain a superior rank. See the Mantua edition, iii. 68*b*.

VI. MELACHIM, or Kings, corresponding to TIPHERETH and the Virtues.

VII. ELOHIM, or Gods, corresponding to NETZACH and the Principalities.

VIII. BENI-ELOHIM, or Sons of God, corresponding to HOD and the Archangels.

IX. CHERUBIM, the Seat of the Sons, corresponding to JESOD, the Foundation, and the Angels.

The tenth order required to complete the Sephirotic attribution is found in the ISHIM, or beatified souls of just men, corresponding to MALKUTH and the great multitude of the redeemed seen by St. John in the Apocalypse.

These orders are also summarised in the notion of a third Adam, YETZIRAH, represented by the MALKUTH of the Yetziratic world, man in the likeness of the angels—in a word, the ADAM Microprosopus of the IDRAS.

The world of ASSIAH, or of matter, is that into which Adam descended at the Fall, and beneath it is the abode of evil spirits, the Shells, Envelopes and CORTICES of the later Kabbalah.[1] It contains the orders of retrograde spirits corresponding by inversion to the angels of YETZIRAH and the arch-fiends corresponding after the same manner to the archangels of the Briatic world.[2] They are usually enumerated as follows :

I.—THAUMIEL, the doubles of God, said to be two-headed and so named, because they pretend to be equal to the Supreme Crown. This is properly the title of the averse SEPHIRA corresponding to KETHER. The cortex is CATHARIEL, according to the Supplements of the ZOHAR. Satan and Moloch are said to be the arch-demons, but the attributions are hopelessly confused throughout, partly owing to the obscure classifications of the ZOHAR and the contradictions of later Kabbalists.

II.—CHAIGIDIEL, a term connecting with the significance of *placenta*, or, according to other authorities, with that of obstruction, in the sense of an impediment to the heavenly influx. This averse SEPHIRA corresponds to CHOKMAH. Its cortices are the OGHIEL or GHOGIEL, which cleave to illusory

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[1] For some information on Kabbalistic demonology, see DIE KABBALA : *ihre Hauptlehren und ihr verhältniss zu Christenthum.* Innsbruch, 1885.

[2] But there are also many material correspondences which are not of shells and demons.

or material appearances in opposition to those of reality and wisdom. This explanation is, of course, very late. The arch-demon is said to be ADAM BELIAL, and so again is Beelzebuth. The Dukes of Esau are connected with this number.

III. SATHARIEL, the concealment of God, meaning that this averse SEPHIRAH, unlike BINAH or Intelligence, hides the face of mercy. In the Supplements of the ZOHAR it is termed SHEIREIL, from the hirsute body of Esau. The Dukes of Esau are referred alternatively to this number, instead of to the averse correspondence of CHOKMAH, by the same work. LUCIFUGE is said to be the arch-demon, but this is obviously not a Kabbalistic term : it is known, however, to the grimoires and to some late demonologists of the Latin church.

IV. GAMCHICOTH, or GOG SHEKLAH, disturber of all things, the averse correspondence of CHESED. According to the Zoharic Supplements the cortex seems to be AZARIEL. The arch-demon is ASTAROTH in late Kabbalism.

V. GOLAB, or burning, in the sense of incendiarism. This is the averse correspondence of GEBURAH and the antithesis of the Seraphim or Fiery Serpents. The cortex is USIEL. The arch-demon of late Kabbalism is ASMODEUS.

VI. TOGARINI, wranglers, because, according to Isaac de Loria, this averse correspondence of TIPHERETH strives with the Supernal GEBURAH. The cortices are called ZOMIEL and the arch-demon is BELPHEGOR.

VII. HARAB SERAP, dispersing raven, referring to the idea that this bird drives out its young, the averse correspondence of NETZACH. The cortices are the THEUMIEL and the arch-demon is BAAL CHANAN.

VIII. SAMAEL, or embroilment, corresponding to HOD, the supernal Victory. The cortices are THEUNIEL according to the Supplements of the ZOHAR, and ADRAMELEK is the name assigned to the arch-demon by late writers.

IX. GAMALIEL, the obscene, in averse correspondence with JESOD, which signifies generation of the higher order. OGIEL, which other classifications attribute to the averse correspondence of CHESED, seems to be the cortex mentioned in the Zoharic Supplements, and the arch-fiend is LILITH, according to late Kabbalism.

X. LILITH [1] is, however, according to another tabulation,

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[1] According to the ZOHAR she is a stryge who slays infants.

the averse correspondence of MALKUTH, with whom later Kabbalism connects NAHEMA,[1] the demon of impurity.

In Zoharistic doctrine, however, the chief personalities of ASSIAH are SAMAEL, who is to some extent the averse Adam Kadmon, and his bride LILITH. The Sephirotic attributions are obscure and incomplete, but in a general way it is said that as in the Holy Kingdom so is it in that of iniquity,[2] as in the circumcision so also in the uncircumcision. SAMAEL is said to be the uncircumcised and his bride is the prepuce, which, it adds significantly, is the serpent.[3]

I have given space to this portion of the psychical hypotheses of Kabbalism, most of which is post-Zoharic, not because it is of inherent importance, or can be regarded otherwise than as a disfigurement of the metapsychical doctrine, but because we shall have later on to give account of the connection between the Kabbalah and Ceremonial Magic, and the doctrine of angels and demons is necessary to the understanding of this connection.[4] It should be added that not only is a methodised doctrine of the Celestial and Infernal Hierarchies not found in the ZOHAR, but there is no adequate material for the construction of such a doctrine.

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[1] A succubus who brings forth spirits and demons after intercourse with men, says the ZOHAR, which in various places develops this idea further.

[2] Hence the true name of Satan is said to be that of YHVH reversed.—Pike, MORALS AND DOGMA, p. 102. He is reproducing Éliphas Lévi.

[3] R. Simeon ben Yohai in TIKKUNIM, or Supplements, No. 18. See BETH ELOHIM, by R. Abraham Cohen Irira, c. ii., KABBALA DENUDATA, ii., Part 3, Tract 1, *i.e.*, PNEUMATICA KABBALISTICA, pp. 188 *et seq.*

[4] The TALMUDS abound with legendary history and teaching on this subject, for they are like a storehouse of folk-lore as well as of jurisprudence. It has been even proposed that the mediæval notion of vampirism is to be traced to Talmudic fables concerning stryges. See A. Brierre de Boismont, DES HALLUCINATIONS, &c. Second ed., p. 395. Paris. 1852.

BOOK VII

WAYS OF GOD WITH MAN

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I.—THE MYTH OF THE EARTHLY PARADISE

In some previous chapters I have been content to lead up as I could to certain intimations which have formed part of each concerning that Mystery of Sex which is called Mystery of Faith and Supreme Mystery in the Zohar; but in the present consideration it will be with us even from the beginning. It is a matter of some difficulty to disassociate the subject from that Divine Personality—the Indwelling Glory—which is the central figure of the Aramaic text and the full discussion of which I have decided for good reasons to postpone till much later in our study. It must be remembered in the first place that there are two Gardens of Eden which are in communication one with another, while the one leads to the other.[1] The one is the Mystery of Sex as it was established or rather formulated originally on this lower earth, by the hypothesis of the Secret Doctrine, but this Garden was ravished; the other is a Mystery in Transcendence, as it subsists in the Eternal World, the World of the Supernals. In the symbolism of the whole subject, the ward of both is womanhood; she is the Garden in transcendence and she is also the Garden [2] below, or alternatively their

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[1] According to later Kabbalism, the Superior Paradise is referrable to Briah in respect of souls and to Yetzirah in respect of angels, but this is manifestly opposed to Zoharic teaching, by which it is allocated to Binah and is therefore in the Supernal World of Atziluth. The Inferior Paradise is in Assiah according to both forms of Kabbalism. We have seen also that the Higher Eden is the abode of souls awaiting incarnation and that the Lower Eden is, so to speak, the threshold of entrance into the life of earth. So also on the return journey through the gate of death the Lower Paradise is a tarrying-place for the souls of the just before they ascend higher, that is to say, into the Supernal Eden, where perfect liberation is enjoyed.—Z., Pt. III, fol. 196b; V, 506.

[2] According to Franck, Paradise is always termed by the Kabbalists either גן עדן = the Garden of Eden or עולם הבא = the World to Come and never פרדס = Pardes = Garden, this being the word of the modern Kabbalists.—La Kabbale, p. 57. Gan

mystery is she ; and their image amidst the exile and penitence of this present order is also woman—woman in her betrothals, woman in her espousals, woman as wife, mother, daughter and sister. We shall see at a later stage that all these designations are titles of Shekinah—as the Divine Personality which I have mentioned—and she can be regarded from two points of view, being (1) as woman in the archetype and (2) as the Mystery of Sex. Speaking essentially, these two are reducible to one. But the male is not without the female, nor is the woman apart from man in respect of this mystery, which includes all. It is that of God in His concealment—being, however, the concealment of KETHER and not that of AIN SOPH—of God also as He is manifested in the Secret Doctrine, and of prototypical humanity. It is the mystery of the Traditional Fall of man and of all the banishments which the elect are postulated as having suffered ; but as it is owing to this mystery that each one of us is incarnate here so is it also through this that we return homeward into the refuge whose name is Shekinah : it is with us at this day in the bondage of our mortality, but it is also the law of our liberation. The Zoharic Legend of the Earthly Paradise may be held to formulate the mystery, but without expounding it. The Paradise above is called " the Sanctuary, O Lord, which Thy hands have established." [1] The Paradise below has the Holy of Holies for its image and both are at the centre of the earth, called Zion and Jerusalem—the place and house of peace.[2] As regards the making of man we know that there are two accounts in Genesis, one dovetailed into the other, a fact which the Zoharic doctors did not realise, and with the difficulties which thus arose they dealt as they could. According to the Elohistic text man was made in the likeness of the Elohim—that is to say, male and female, for which reason we shall see that Shekinah—whose title is Elohim—is presented as male on a few very rare occasions, but so invariably other-

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EDEN is applied in the Zohar both to BINAH and MALKUTH as the Sephirotic locations respectively of the Superior and Inferior Eden.

[1] Z., Pt. I, fol. 7a ; I, 38.

[2] See *note*, p. 210. The Palace or Paradise below is modelled on the pattern of that which is above, for the Divine Presence in MALKUTH, as the Kingdom of this world, does not differ from the Divine Hypostasis in BINAH, which is the World to Come. The Lower Garden was formed and planted by the Holy One, that He might have joy with the souls of the just who dwell therein ; but the Garden which is placed in the transcendence, under the Wings of Shekinah, is the place of contemplation for souls in the sweetness of the Lord, and herein is the Blessed Vision.—Z., Pt. II, fol. 127a ; IV, 8.

wise as female that the alternative has the aspect of a mere blunder or a wilful confusion of issues. In so far as she represents the Mystery of Sex, it might be said that she is of both sexes, is male on the right side of the Tree of Life—which is the masculine side—and female on the left side. But the myth of the Earthly Paradise is a Jehovistic text, and by its hypothesis Adam, being the male in distinction from the female, or having the female latent within him, was made in the first place. Now, it is said that when the Holy One created Adam He exhorted him to walk in the way of goodness and revealed to him the Mystery of Wisdom, by aid of which he could attain even to the Supreme Degree.[1] He gave him also the Law and taught him His ways.[2] This is not, however, Adam in distinction from Eve but refers to humanity in its two primordial forms : so also in respect of what follows. Man was crowned with celestial crowns and was so formed that he could rule over the six directions of space ; he was perfect in all things and bore the seal of the heights on his countenance. The angels encompassed him and honoured him, revealing mysteries relating to the knowledge of their Master. But he on his part beheld all Supreme Mysteries and all wisdom—exceeding, as we have seen already, the science of the angels—and he knew the glory of God. The intention was that he should remain united in heart and mind to Him Who was his model, thus being preserved unchanged, like God Who is the synthesis of all things and in Whom all is unified.[3] If it be said that this is mere fantasy in distraction, because man, by the hypothesis of the legend, did not know good or evil and much less one from another, I can point out only that authorised Christian doctrine on the same subject is in the same case precisely, since it is obvious (*a*) that in such state no person can be accountable for disobedience, or (*b*) if he be so accountable he is at least aware that obedience is on the side of goodness and its opposite on that of evil : but this spoils the postulate. The unreason is of course to treat a pure myth as if it were literal history. By so much, however, as we elect to exalt the state of man in Paradise, by

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[1] Z., Pt. I, fol. 140b ; II, 147.
[2] *Ib.*, fol. 199a ; II, 338.
[3] Z., Pt. I, fol. 321e, 221b ; II, 470. It is said also that God encompassed Adam with glory from on high (*ib.*), meaning the resplendent vesture or vehicle in which he was manifested before he was clothed with skins as one consequence of his Fall.

so much our construction crucifies further the story with which it professes to deal.[1]

In respect of the Garden itself, we learn that the whole world is watered by that mysterious river which went forth out of Eden—meaning the Paradise that is above.[2] It came from a secret place on high, and brought life to things below.[3] This place is symbolised by the letter BETH, when it appears for the first time in Genesis. The meaning is that this letter contains all letters in its womb, even as the river vivifies all things else. The secret place resembles a narrow path along which it is difficult to travel, but there the treasures of the world are hidden. The river brings sanctity from on high; and when the Kingdom of Heaven shall have come under the form of first-fruits of the earth, the latter will be raised and made equal with Heaven. One might call this a keynote for the whole doctrine of cosmology, except that a keynote of one or another kind seems to emerge everywhere. Holiness is life, and the world subsists by holiness. If this, its correspondences and analogues, were not the beginning, middle and end of Zoharic Theosophy, I should have no cause to write about it, because it would not belong to the Secret Doctrine of God, which is my concern in the old literatures.

As regards the formation of Eve from the side of Adam, we meet in the ZOHAR with another presentation of a tradition which is found in many places of legend.[4] Adam and Eve were joined side by side originally. The explanation—which is given in one place only, or perhaps I should say rather that there is no alternative—is after the most inscrutable manner of the text—*i.e.*, that they were not face to face because as yet

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[1] We are told in Gen. ii. 15, that "the Lord God took this man, and put him into the Garden of Eden to dress it and to keep it." With this it is interesting to contrast the Zoharic ideas of those duties which fell to Adam in his original state of radiance. He was set to offer sacrifices in the Garden, and for such purpose an altar is postulated therein, which he profaned by his Fall, and so became a tiller of the ground.—Z., Pt. I, fol. 57b; I, 331. It is said in another place that he was set to grow roses. These things occurred by the hypothesis before the institution of blood offerings; we can infer therefore that the sacrifices of Adam were offerings of aspiration, and I think that what is indicated is part of the Mystery of Union. We shall see otherwise the kind of altar that was profaned by the Fall; it is simply another aspect of the mystery of womanhood—that Garden which man was given to cultivate.—*Ib.*, Pt. II, fol. 109a; III, 430. The roses were children of Shekinah, because she is the Rose of the World, and under another aspect is herself the Garden.

[2] *Ib.*, fol. 30b; I, 192.

[3] In other terms, it brought the celestial waters, and thus gave birth to the plants and fruits which flourished in the Garden.—*Ib.*, fol. 59b; I, 348.

[4] Z., Pt. I, fol. 35a; I, 216.

" the Lord God had not caused it to rain upon the earth." [1] This is on the authority of Rabbi Simeon, who forgot, as one might think, for a moment that the same verse adds : " And there was not a man to till the ground." Too much attention must not be given to inconsistencies of this kind—whether or not some means of escape happens to be found subsequently—as the purpose of the ZOHAR is always to make known a point of its Secret Doctrine which can be hooked on to a text, and the context—for this purpose—is seldom held to signify.[2] The point in this case is (*a*) that man being superior to all the works of creation,[3] the union of man and woman must be modelled on that of Nature—meaning, however, the Arch-Nature that is above ; but (*b*) their union face to face could not be accomplished till after that of heaven and earth, which was manifested by rain. It is obvious that a spiritual mystery is indicated, and one that is part of the intercourse which constitutes the transcendental unions. The physical basis is of course that the sex-union of humanity takes place in an opposite position to that of all the animals, which was certain to suggest deep symbolism to ZOHARIC doctors, though they do not formulate the contrast. Another intimation is that in their original state not only was Adam made male and female but so also was the woman attached to his side.[4] I suppose that this notion is the antechamber or threshold of that " Supreme Mystery " which is believed to be expressed in the words : " Male and female created He them." [5] It is said to constitute the glory of God and to be the object of faith. In the root-nature it is regarded as inaccessible to human reason, perhaps in the sense that it has not entered into the heart of man to understand what God has prepared for those who love Him, or, from another standpoint, it is a matter of experience and not of dissertation. By this mystery was man created, as well as the heaven and the earth. It is inferred that every figure which does not represent male and female

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[1] Gen. ii. 5.

[2] As a matter of fact, the discrepancy is recognised speedily, and the same master of doctrine explains that there was no man because Eve had not yet been created, and man was as if non-existent, seeing that he was incomplete in her absence. The last point is not a subtlety of the moment, but a doctrine which obtains everywhere regarding our human nature.—Z., Pt. I, fol. 35a ; I, 217.

[3] *Ib.*, fol. 34b ; I, 216.

[4] Z., Pt. III, fol. 117a ; V, 301.

[5] Gen. i. 27.

has no likeness to the heavenly figure.[1] We shall see in due course that the Holy One does not make His dwelling except where male and female are united, and there only His benedictions are disposed. This is why Scripture says: And God "blessed them and called their name Adam, on the day when they were created." [2]

It is recognised by the ZOHAR in no uncertain manner that the condition of side to side was one of imperfection, because it was not a true union in the likeness of heaven; the latter is eye to eye and beyond it there is another state, in which heaven and earth pass away, like all the former things, since the distinctions of THIS and THAT are at an end. Eve was joined to Adam until he was put to sleep,[3] and here the text dwells especially on the fact that the place of his entrancement was that place where the Temple was built subsequently.[4] As regards the formation of Eve, it is said that "He took one of his ribs," and here the ZOHAR develops a great subtlety, inferring that the second pronoun alludes, like the first, to Jehovah Elohim. It says, further, that the plural "ribs" signify the virgins of MATRONA, meaning her maids of honour, one of whom was taken to be the "helpmeet" for Adam.[5] However this story is forgotten soon afterwards and yet others are substituted; but I do not think that we need attach importance to any.

When the time came for man and woman to be joined face to face the text which here follows is applied to the intercourse: "They stand fast for ever and ever, and are done in truth and uprightness." [6] The reference is to the state of true nuptials, ineffable in the holy transcendence, when between the male and the female, as between the wings of the two cherubim, the glory of Shekinah manifests, when within and without are over and there is neither marrying nor giving in marriage because those which were once in separation have entered into the heaven of union. The words

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[1] Meaning the Great Adam, the Cosmic Son, himself a reflection of what subsists but is not explicated in the World of ATZILUTH.

[2] Gen. v. 2.

[3] Z., Pt. I, fol. 34b; I, 215.

[4] *Ib.*, fol. 31b; I, 215.

[5] *Ib.*, fol. 28a, b; I, 176–178. The reference is to Gen. ii. 21. It is even said that "bone of my bones and flesh of my flesh" (Gen. ii. 23) are words that signify Shekinah, so close is the connection recognised between the Indwelling Glory who is the guide of man on earth and the womanhood which is part of him.

[6] Ps. cxi. 8.

"stand fast" are said to designate male and female, whose union here below will subsist through all eternity in the world that is above.[1] It consists in a sacred union face to face, for Zoharic similitudes seldom transcend this, though it is only the court of the Temple, where the Lover and Beloved are still clothed in their vestments. The words: "There went up a mist from the earth, and watered the whole face of the ground"[2] signify the desire of the female for the male, and here it is added cryptically that man was taken from his place and transplanted, or changed about, that man and woman might attain perfection. Now, it is claimed in one place that the sleep of Adam signifies the captivity, so that it is another episode in the long history of creation; but it is to be questioned whether these scattered intimations can be drawn into a true memorial.

A word must be added concerning the Trees of the Garden, though I do not know that the Secret Doctrine offers lights of the first magnitude on this subject. The Tree of Life is identified with the Doctrine,[3] presumably in its inward form, or that which is inculcated by the surface sense and by the sense within: it is the Holy Law, which offers aspects of truth in all its interpretations. The fruits of this Tree subsist for ever and give life to all[4]; it gave life in particular to the twelve tribes who issued therefrom.[5] It covers those vessels which are pure souls with its wings. It is Knowledge in the true sense, which is supernal, the Knowledge that is above reason: those who are attached thereto possess life in the world to come as well as life in this world.[6]

The Tree of the Knowledge of Good and Evil is reputed to have been a vine and the forbidden fruit was the grape,[7] as to which it is added elsewhere that Scripture interdicts wine and fermented drink: but this is obviously untrue. It is said also to be the female principle,[8] which, I suppose, may mean when it is unsanctified and in the state of separa-

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[1] Z., Pt. I, fol. 35a; I, 217.
[2] Gen. ii. 6.
[3] Z., Pt. I, fol. 106b, 107a; II, 36.
[4] *Ib.*, Pt. II, fol. 2a; III, 3. They are sweeter than honey.—*Ib.*, Pt. I, Appendix 3; II, 730.
[5] At the end of time the purified Israel will depend from this Tree only.—*Ib.*, Pt. III, fol. 124b; V, 322.
[6] It is the centre of all life.—Z., Pt. II, fol. 11a; III, 48.
[7] *Ib.*, Pt. III, 158b; V, 410, fol. 127a; V, 327.
[8] *Ib.*, Pt. I, fol. 36a; I, 223.

tion.[1] Among the fables concerning it there is that which relates how it invited many spirits to revolt before they were furnished with bodies, meaning possibly in the state of pre-existence about which we have heard previously. When so furnished, these spirits conceived a plan to descend on earth and assume possession thereof. God classed therefore the spirits in two categories, the good being placed on the side of the Tree of Life and the evil on that of mixed knowledge. He provided the first with bodies, but when the time had come to do likewise in respect of the second, the Sabbath interrupted the work of creation [2]—otherwise there would have been wreck and ruin from end to end of the world. By this intervention the Holy One provided the remedy before the evil, advancing—that is to say—the hour of the Sabbath, so that evil spirits had the mortification of seeing good spirits invested with desirable bodies, whilst they in their deprivation were impotent. It would seem to follow that the desire of the evil side is towards sex, but in the iniquity to which it may be debased. The infernal hosts are therefore in a state of inhibition, arrestation and unsatisfied longing.

Generally as regards both Trees, the Secret Doctrine looks forward not only towards that time—and because of it is glad in all its aspects—when the elect will depend no longer on the Tree of Good and Evil, when they will not be subject longer to a Law which legislates on things permitted and forbidden, on clean and unclean things.[3] Our entire nature will be drawn in that day from the Tree of Life and there will be no further debates about the evil and impure, for concerning this state to come it is written : "I will cause . . . the impure spirit to pass out of the land." [4] Herein is the rest which remains for the people of God and the fruition is herein of those good things of the Lord which are gathered into the Land of the Living.[5] Now, there is a strange thing said in another place which seems to connect with the subject and to issue therefrom in a mystery that seems yet like a path of light.

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[1] As a matter of fact, the passage referred to, which is curious in all respects, seems to suggest that the Tree of Knowledge is that evil woman who is the wife of Samael and intercourse with whom is incest, idolatry and murder. It is the averse side of the Sex Mystery.

[2] Z., Pt. I, fol. 14a ; I, 82.

[3] Z., Pt. III, 124b ; V, 322.

[4] Zechariah xiii. 2.

[5] The Tree of Knowledge being the Tree of Death, in contrast to the Tree of Life.—Z., Pt. III, fol. 157a ; 405.

Between the spirit of good and the spirit of evil "she must stand who is called woman," and they shall then abide in harmony or in the turning of the evil to account on the part of goodness. It is by the help of woman that the spirit of good preponderates over that of evil. After this manner does the Mystery of Faith proceed from more to more in the law of its self-unfoldment.

In conclusion, I infer that the Tree of Life is over the female principle in the state of *sacramentum ineffabile*, preserving all who are attached to it from death for ever.[1] My reason is that when it is said of the other Tree that those who are attached to it cleave also to death, the text quoted is: "Her feet go down to death; her steps take hold on hell."[2] As this is woman on the side of the devil, so is the other womanhood also, but on the side of God.

II.—THE SERPENT, SON OF THE MORNING, AND FALL OF THE ANGELS

An adequate study of Kabbalistic speculations on the subject of angelology, the fall of the angels and the hierarchy of demons which came about as a consequence would begin in Talmudic literature and would be itself an undertaking of no inconsiderable magnitude, for behind that literature lies all oriental belief. I do not pretend to know what remains to be said on the subject when I recall the vast histories which have been written already, counting only from the days of Van Dale at the end of the seventeenth century.[3] It is fortunate that such an inquiry does not belong to our subject for there is very little in the Zohar or its expositors which is important hereon from the standpoint of Secret Doctrine, though there is a mass of curious speculation and ingarnering of bizarre superstition. It would be arid and wearisome to collect it without commentary of any kind, and as certain tabulations have been made in a previous Book I shall confine

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[1] Here it is fair to mention that in one place the letter Vau is said to be the Tree of Life.—*Ib.*, fol. 121a; V, 309. But the point is that Vau in the perfect state—which I have called *sacramentum ineffabile*—is in union with the second He of the Sacred Name, as we have seen already.

[2] Prov. v. 5.

[3] Antonio van Dale: Dissertationes de Origine et Progressu Idolatriæ . . . *et de Divinationibus Idolatricis Judæorum*. Quarto, pp. 762. Amsterdam, 1696. It offers a mass of information on angels and demons according to Jewish ideas, on false Messiahs and on the magical side of Kabbalism.

my remarks under a few general heads, to elucidate things which led up to the Fall of Man and some which followed therefrom. I suppose that in the first place a word must be said upon the subject of evil and how it is regarded in the text.

It seems to follow expressly or by implication from several statements—some of which have been cited previously—that there is at least a sense in which God is the Author of evil.[1] A system being given in which not only do all things come from God but He is present immanently in all, it is not unnatural to accept the direct consequences without debate or refinements, and in this particular respect no difficulty is created thus in the Kabbalistic mind. The Pauline consciousness that all Nature groaneth and travaileth, the sense of suffering in all animate beings had never entered therein, though there was a very keen sense of the burdens on election in Israel. It is admitted quite freely, and indeed the notion is implied in several places, that the Holy One has created both the just and the unjust,[2] or still more plainly that He formed man of a spirit of good and a spirit of evil. The exoneration resides in the fact that evil is of service to good, because good turns evil to account.[3] Moreover, God created a certain Tree, the eating of which meant that the full understanding of the evil side of things entered into the life of humanity; but the saving clause is that it imparted also the knowledge of good. There can be no question—and we have seen already—that from this point of view the Tree of the Trespass is a synonym or image of the Written Law, for this is prohibition above all things, which defines evil and separates that which is so imputed from what is recognised as good. It is understood, however, that the definition is on the formal side and stands therein at its value, without reference to essentials.[4]

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[1] We have seen also that there is no difficulty in the SEPHER YETZIRAH on the subject, and it is this primitive text which is responsible for Sephirotic Theology throughout the ZOHAR proper. The evil which is created by God is to be distinguished, however, from that which man works on his own part. It is woe to those who make themselves wicked. This is on the authority of Is. iii. 11. It is ruled, however, that "He hath made everything beautiful in His time" (Eccles. iii. 11), because He is glorified by the works of the just and the occasional good acts of the wicked.—Z., Pt. II, fol. 11a; III, 47.

[2] *Ib.*

[3] *Ib.*, Pt. I, fol. 49a; I, 283.

[4] The exoneration in chief is, however, in a discourse of R. Simeon, who maintains that merit and demerit would have been equally impossible for man if God had not (1) created the Spirit of Good and the Spirit of Evil, and if He had not (2) composed our nature of both.—Z., Pt. I, fol. 23a; I, 142. The Spirit of Good and the Spirit of Evil are on the right and left of man. If the last lives in purity, the first acquires an

There is no tabulated account of the Hierarchy of the Blessed Angels in the ZOHAR, but we hear generically of great hosts and cohorts, battalions of guardians, usually for purposes of honour—as when angels accompany Shekinah on some of her missions [1]—and there are also clouds of messengers. It is specified that METATRON is the leader of the Invisible Host and that his place is immediately beneath the throne of God [2]; but we are told nothing of legions like those of the Nine Choirs of Dionysius,[3] though there are divisions and subdivisions with correspondences of this kind in late Kabbalism. As regards the Infernal Hierarchy there are various categories consisting of angels who kept not their first estate and of demons generated in several ways.[4]

They are specified as comprising ten degrees or ten crowns below [5] and corresponding as such to numerous hierarchic grades,[6] separated in appearance yet communicating one with another, being ramifications of a single tree. There are ten crowns to the right and ten also to the left,[7] for there is a right and there is a left side in the empire of the demons, this being modelled throughout on that of God.[8] There is even an infernal triad in correspondence as such with the Sacred Triad that is above, and the observance of the Paschal Lamb was instituted to break its bonds.[9] There are averse Seraphim in the form of serpents, emanating from the evil serpent.[10] There are finally seven averse Palaces corresponding, on the

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ascendency over the second, so that both combine to protect him in all his ways.—*Ib.*, fol. 165b; II, 250. The Spirit of Evil is in a state of incompleteness unless man nourishes him by sin.—*Ib.*, fol. 201a; II, 398. Apparently, those who thus nourish their master are maintained in turn by him, whence the happiness and prosperity of the Gentiles is a fruit of the union between Samael and his prostituted wife.—*Ib.*, Pt. II, 11a; III, 47. It is admitted, on the other hand, that evil is stronger than good.—*Ib.*, Pt. III, fol. 263b; VI, 24. But even the demon contains a particle of sanctity, without which he could not exist.—*Ib.*, Pt. II, fol. 203b; IV, 205.

[1] It is mentioned, for example, that 42 sacred angels, commissioned for her service, came down with SHEKINAH when she accompanied Israel into Egypt. Each bore a letter of the Divine Name of 42 letters.—*Ib.*, fol. 4b; III, 15.

[2] *Ib.*, fol. 294b; IV, 318. It is here that METATRON is said to be the name assumed by Enoch when he was raised to heaven.

[3] It is just, however, to say that Picus de Mirandula, in his CONCLUSIONES KABBALISTICÆ, manages to extract nine hierarchies in the following order: KERUBIM, SERAPHIM, CHASMALIN, ARALIM, TARSISIM, OPHANIM, ISHIM, MELACHIM and ELOHIM, but it is a purely arbitrary classification. See Book X, *s.v.* PICUS.

[4] Speaking generally, the Empire of the Demons is supposed to be under the presidency of three chiefs or princes, who are described as three impure branches, from which depend seventy minor branches, and these are the leaders or angels of the seventy Gentile nations.—Z., Pt. III, fol. 194a; V, 503.

[5] Z., Pt. I, fol. 167a; II, 256.

[6] Z., Pt. I, 277a; II, 296.

[7] *Ib.*, Pt. III, fol. 207a V, 527.

[8] *Ib.*, Pt. II, fol. 37b; III, 179.

[9] *Ib.*, Pt. II, fol. 40b; III, 189.

[10] *Ib.*, fol. 247b; IV, 281.

one hand, to the Palaces that are above [1] and on the other to the seven names which are attributed to the tempting spirit: Satan, Impure, Enemy, Stumbling-block, the Uncircumcised, Wicked, Crafty.[2]

What I may call the metaphysical account is as follows:

When the passive light, designated as darkness in Scripture, was joined to the active light on the right side,[3] following the ordinary arrangement of the Sephirotic Tree, many celestial legions—concluding that there was antagonism between the modes—in place of harmony or equilibrium by virtue of the Middle Pillar—declared themselves for the light of the left side and made ready to revolt against the other. When the Middle Pillar manifested the Perfect Unity of God, the good legions renounced the struggle and submitted, but those which were evil [4] persisted and gave birth as a consequence to hell. In this manner discord was introduced into the world on both sides, and the sense of the text seems to suggest that its vibrations remained on that of the good powers, though apart from any spirit of rebellion. The Scriptural allusion is: "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament," [5] a text which does duty on many sides of interpretation, and signifies, in this sense, that He separated the discord which had its source in the angels who kept not their first estate from that which was introduced into the world by those who were cast into the abyss. Both disruptions had, however, their result below; but that which belonged to the first class redounded to the glory of heaven, had this as its end in view and disappeared apparently when the end in question was reached. This is so far concerning one category of souls rejected from heaven and enchained below. There was another class, the downfall of which was consequent on the Holy One assembling several legions of superior angels and advising them that He intended

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[1] Z., fol. 245a; IV, 278.
[2] *Ib.*, fol. 363a; IV, 295, 296.
[3] *Ib.*, Pt. I, fol. 17b; I, 105.
[4] The inference seems to be that, belonging to the passive side, their potentiality for evil was greater than that of the active side, though it subsisted also in this, or the imputed conspiracy could not have been shared by the intelligences of both sides, as the case was apparently. It is said also elsewhere that the "Sons of God" (Gen. vi. 2) were angels of the evil side who were in a state of perversity from the beginning.—*Ib.*, fol. 270a; II, 638.
[5] Gen. i. 7.

to create man.[1] They appear to have replied by quoting the Psalmist when he said: "Nevertheless man being in honour abideth not: he is like the beasts that perish." [2] Thereupon the Holy One stretched forth a finger and burned these blessed legions, after which He called others into His presence and made the same statement, to which they answered on their part: "What is man that Thou art mindful of him and the son of man that Thou visitest him." [3] The Lord explained that man should be made in His image and would be superior to those whom He addressed. It does not appear what happened to these legions.[4] There were, moreover, those Sons of God who "saw the daughters of men that they were fair," [5] and they included Aza and Azael, who entered into a dispute with Shekinah on the advisability of creating Adam, seeing that he would end by sinning with his wife, to which Shekinah replied that before they could make accusations of this kind it must be postulated that they would prove more chaste in their own persons.[6] This was the conclusion for the moment; but the children of God had recourse to the daughters of men and "took them wives of all that they chose." [7] The result was that Shekinah stripped them of their sanctity and of all part in eternal beatitude,[8] which had been the case also with the rebellious angels belonging to the first category: these are burnt eternally in Sheol.[9] According to one version Aza and Azael became enamoured of the evil daughters of Cain,[10] but the text says also that the Sons of Elohim or of God were actually Sons of Cain. We can take our choice among alternatives over matters of no consequence. Elsewhere it is affirmed that before the corruption of the

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[1] Z., Pt. III, fol. 207b, 208a; V, 529.
[2] Ps. xlix. 12.
[3] Ps. viii. 4.
[4] It must be confessed that these ridiculous fables have neither an inward sense nor an outward light. We know that Latin Christianity has a legend of the Fall of the Angels which connects that event in some clouded manner with the scheme of human redemption; but it speaks with the tongue of seraphs in comparison with these inventions, in which the superior sense of the hierarchies is punished by burning and expulsion.
[5] Z., Pt. I, fol. 23a; I, 141.
[6] Certain codices of the ZOHAR cause the Shekinah to intimate at this point that Adam will indeed end by sinning with a single woman, but it will prove also with her that he will be able to repair the fault, while the lost angels will sin with many women and will be deprived of all reparation.
[7] Gen. vi. 2.
[8] Z., Pt. I, fol. 25b; I, 157.
[9] *Ib.*, fol. 17b; I, 108.
[10] *Ib.*, fol. 37a; I, 230.

world all men were called Sons of Elohim.[1] When Aza and Azael were cast down, they assumed bodies on earth and were imprisoned therein.[2] It was subsequently—according to this version—that they were seduced by women and are alive at this day, still instructing men in the Art of Magic, which they had begun to teach soon after their descent. They were chained on certain black mountains, which Laban and Balaam frequented for instruction in the forbidden art.[3] There were in all five orders of intelligence which seem to have been cast out of heaven, and some of them were incarnated as men.[4] These were the Giants of Genesis, the NEPHILIM, the descendants of AMALEK, the Intruders of the TALMUD, and so forth. It is on record that they caused the destruction of the Temple.

There is a distinction made in the ZOHAR between the serpent mentioned in Genesis and him who rode thereon. It is said that the serpent was female and was she who is called the Prostituted Woman.[5] She was the wife of him who rode upon her back,[6] and this was Samael the death-angel. It comes about in this manner that there is male and female on the evil, even as on the sacred side [7]—though in a rough and general sense the right side is sometimes said to be masculine and the left feminine. Samael is the tempter-spirit whose purpose is to put man to the test, and his other name

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[1] Z., Pt. I, fol. 37a; I, 230.

[2] *Ib.*, fol. 58a; I, 334. They belonged to that class who appeared under the form of men, and it was possible therefore for them to exist on earth. They assumed bodies to come down and because of their revolt they could not unclothe to reascend. By their union with women they engendered giants, the "mighty men of old," and "men of renown," mentioned in Gen. vi. 4. Compare, however, the previous section, p. 268.

[3] Z., Pt. III, fol. 208a; V, 530. According to another version Naamah, the sister of Tubal Cain, was from the side of Cain the murderer; she was a seducer of men and spirits, including Aza and Azael, who again were of the children of God mentioned in Genesis. She became the mother of demons and is still abroad in the world, exciting the desires of men, more especially in dreams of the night. She is associated with Lilith, of whom we shall hear shortly in connection with the Fall of Adam. It is testified by this tradition that demons are subject to death in the same way as human beings, but this must apply to the progeny and not to the first parents, as Samael, Lilith and Naamah are still in activity.—Z., Pt. III, fol. 55a; I, 317.

[4] *Ib.*, fol. 25a; I, 156. See also TARGUM of Jonathan to Gen. vi. 4.

[5] *Ib.*, APPENDICES, Pt. III, SECRETS OF THE LAW; II, 727. See also ADDITAMENTA (TOSSEFTA); II, 734. It is she whose "feet go down to death."—Prov. v. 5.

[6] It is said also that the adulterous woman by whom the world is seduced is the sword of the destroying angel.—Z., Pt. III, fol. 231b; V, 571.

[7] *Ib.*, Pt. I, 153a; II, 201. They are impurity taking shape as such; and from their union issue powerful spiritual leaders who are spread abroad in the world and defile it. Samael mounted on the serpent's back is a symbol of the evil side of sexual intercourse—that is to say, after the manner of the beasts.

is the End of Darkness, which is equivalent to "the end of all flesh."[1] But when the ZOHAR speaks of the spirit of evil generically, it affirms that this is an old and insensate thing[2]—much as European folk-lore was accustomed to represent Satan as a poor and witless creature who is cheated easily in the end. When the serpent was condemned to go upon her belly this means that God took away those feet which are the support of the body, and here the text affords one of its profound intimations when it goes on to say: But Israel, who would not be supported by the Law—which was built up to encompass it, as the hills stand round Jerusalem—has lent feet to the serpent for the support of her.

As there is a serpent below which is still at work in the world, so there is a sacred serpent above which watches over mankind in all the roads and pathways and restrains the power of the impure serpent.[3] It is one of the adornments of the heavenly throne. From the kind of union which is predicated concerning Samael and the evil serpent, they seem to pass easily one into another, and it is presumably in this way that we hear of a great serpent—the dragon of later Kabbalism—which was cast into the abyss with his legions when the Sacred Name of forty-two letters was first graven upon the seal of God. But the abyss subsequently gave up the demons and the surface of the earth was covered with darkness till celestial light illuminated the world.[4] This spirit of evil has chiefs and messengers under his orders, intervening in all acts of man; yet the serpent can only defile the soul by special authorisation therefrom.[5] Hence Israel still suffers on account of the impurities which came from the side of the first serpent; from the impurities of ill-doing spirits; and from those of demons; but especially from the impurities of that particular reptile which is called "the other god" and is identified with AMALEK.[6] He is said to be the cause of all uncleanliness in the world, in all the degrees thereof. He is apparently on the male side and as such is an assassin, while his wife is a mortal poison, because she incites to idolatry. It is curious in this connection that the name Samael—סמיאל—is held to signify

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[1] Z., Pt. I, fol. 152b; I, 201.

[2] *Ib.*, fol. 179a; II, 307. The reference is to the "old and foolish King" of Eccles. iv. 13. See also Z., Pt. II, fol. 33b; III, 163, and Pt. III, fol. 219a, THE FAITHFUL SHEPHERD; V, 553, from which it seems to follow that the demon is a fool.

[3] Z., Pt. I, fol. 243b; II, 563.

[4] *Ib.*, fol. 30b; I, 190.

[5] *Ib.*, fol. 152b, 153a; II, 200, 201.

[6] *Ib.*, fol. 28b, 29a; I, 181, 182.

the "venom of God." He is also the Angel of Death, who destroys men with a single drop of poison. AMALEK is apparently his synonym. There are said, however, to be two demons, *sub voce* AMALEK and the Divine malediction of the first serpent applies to both.

For the rest, demons are the excrement of the earth and are designated by the word TOHOU, while BOHOU signifies that part of the world which is free from demons.[1] It follows that the first state is that of the infernal cohorts, so confused with matter that they formed one body therewith. A separation was accomplished by the fire which is referred to under the name of darkness, when it is said that "darkness was upon the face of the deep."[2] But to make the clarification complete, the Holy Spirit brooded upon the face of the waters.[3] It is added that so long as the purification was unfinished, the spirit of the demon still interposed between heaven and matter, to deprive man of the pure vision of God[4]—another suggestion that the history of creation is one of states of the soul. Unfortunately the ZOHAR—amidst all its casual information of this kind—does not furnish one per cent. of the materials necessary to elucidate it at length, and the same remark applies to the general history of election of which it is a part, so that this phase of the Secret Doctrine cannot be developed.

We shall meet with the Serpent and Samael again in the next chapter and shall ascertain after what manner they enter into the Mystery of Sex. As a conclusion to this part, it seems desirable to say that the Zoharic prince of demons is never compared to the morning star or to any other luminary in heaven. I do not remember that the word הילל=Day-Star=Lucifer occurs anywhere in the text as a synonym of Satan. Finally, the world will not be set free from the serpent until the coming of Messiah the King, who will cast down death for ever.[5] As to what may happen thereafter, the mind of the doctors is divided, which it seems to have been invariably

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[1] There is apparently a light of the world below which is in separation from the world above, and this is said to generate demons without number.—Z., Pt. I, fol. 156b; II, 214. As regards TOHOU and BOHOU, it may be useful to compare Book VI, § 2.

[2] Gen. i. 2.

[3] *Ib.*

[4] Z., Pt. I, fol. 16a; I, 94–96.

[5] Z., Pt. I, fol. 113b, 114a; II, 58, 59. The authority is Is. xxv. 8; Zech. xiii. 2. The point is that Samael is the death-angel, and it is one of those places in the ZOHAR where he and the serpent on which he rides are identified on account of their union.

on all matters that concern eschatology. We shall have to take back into our hearts every primitive form of thought before we shall consent to believe that the Holy One, blessed be He, created the tempter-spirit so that He might put man to the test[1]; but this is one of the theses, as we have seen, and it follows in course "that he is also God's minister." Perhaps it is for this reason that there is a counsel not to affront the demon, since in virtue of such an imposed office he would be saved, like the executioner. Moreover, as the infernal male and female principles symbolise the Sex Mystery in the deeps of corruption, we have to remember that even in these deeps it is a reflection of the Mystery that is on high, and to say that it may not be without an inward element of redemption seems to connect with the truth of things, working towards a justification of the Divine Ways in all the quarters of the universe.[2] *Si descendero ad infernum, ades.* One of the fragmentary texts incorporated with the ZOHAR affirms therefore that even the evil spirit will be restored at the end of days.[3] The inference is extracted with an all too common perversity out of the words: "He brought back all the goods, and also brought again his brother Lot."[4] The imputed authority matters nothing and the idea which has begotten the interpretation signifies everything. I have indicated that the ZOHAR as exegesis was conceived and born in a house of distraction.

III.—THE FALL OF MAN

Matthew Arnold was of opinion that it was impossible to dispense with Christianity or to be satisfied with it in the current and accepted forms. A similar impression has been created through all the Christian centuries by the Myth of Paradise, and especially that part of it which concerns the Fall of Man[5]; but it will be understood that I am not

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[1] Z., Pt. I, Appendix III, THE SECRET MIDRASH, fol. 2a; II, 686.

[2] Between good and evil the mediating and reconciling principle is held to be womanhood, and hence it is said—in rather cryptic language—that the Spirit of Good and the Spirit of Evil can only abide in harmony so far as the female is between them, she having part in both. It is then only that the Spirit of Good, which constitutes pure joy, attracts the female and thus preponderates over the Spirit of Evil.—*Ib.*, fol. 49a; I, 284. Cf. *ante*, p. 269.

[3] *Ib.*, SITHRE THORAH, Pt. I, fol. 287b; II, 664.

[4] Gen. xiv. 16.

[5] There is a feeling at the present day in certain schools of interpretation that the idea of a genuine difference between man in the first estate of Paradise and in the exile of the world beyond has no authority in Scripture and that it was adopted by the

alluding to persons for whom it is folk-lore or fable. As to these there is no difficulty: it is only among those who regard it as in some sense a veil of man's spiritual history that the problems offered by this myth are of real consequence, and it is these naturally who have expended their skill in seeking to construct it rationally. Very few have done otherwise than distort the materials placed in their hands, so that if it is hard to be satisfied with the plain story, it is impossible to accept the attempts by which the literal body has been buried, so that it might be raised a spiritual body. The resurrections are worse than the form which used to move among us in some manner of the life of faith. I believe that at this day the Latin Church imposes on its members an acceptance of the simple story, exactly as it is given in Genesis, so that it is a clear issue and deserving of our respect as such.[1] It is to be taken or left; those in the faith take it amidst silence in the heaven of faith, though there may be many wry faces turned to the wall for concealment; the rest leave it no doubt. I have spent many years among the mystics who have made excursions into this subject and have produced their various versions, "to perplex the sages" and others. The versions stand at their value, and I do not know that there is much to choose between them, from those of St. Augustine to Saint-Martin. Readers who are acquainted with the theses of Jacob Böhme on the Paradisaical state will remember that Adam, in his system, began to degenerate before the specific occasion of his Fall is supposed to have arisen and, as part of his declension, that a state of inactivity supervened.[2] One consequence was that Eve had to be removed from within him and manifested in a mode of separation. I do not know how this is harmonised with the Lord God's statement that

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Church early in the Christian centuries as a working hypothesis of doctrine. However this may be, the ZOHAR has very plain instruction on the subject, and the present section of our research, taken in connection with that on the Myth of Paradise, will show that a life of glory and divinity was followed by a life of shame. The word Fall is of course technical and as such particular to Christian Theology, with all its cloud of developments, but about that which is meant thereby no question will be found in the ZOHAR.

[1] It makes a clean sweep of the whole fantastic mass of private interpretation and throws us back on the first principles of the story, forbidding us to exercise our personal and putative wisdom above that which is written. While it is not possible to accept the asylum offered, there is no desire to make salvage in respect of the baggage which has been "heaved over among the rubbish."

[2] It is said that the "tincture" of Adam was quite wearied: THE THREE PRINCIPLES, c. 13. The reason is given at length in MYSTERIUM MAGNUM, c. 18, being his hunger to eat of good and evil, not indeed in the mouth but with the imagination.

"it is not good that the man should be alone,"[1] nor does it perhaps signify. In any case the provision of a helpmeet did not save him, for in the obscure providence of the dealings woman was the occasion of his literal fall. The ZOHAR also recognises a gradual degeneration of Adam,[2] because apparently the workings of the beast "more subtle than any" were in process prior to the manifest temptation of Eve. I do not know why a time-limit should be drawn about the story so closely, but it is stated more than once that Adam fell on the very day of his creation,[3] the notion being drawn in the usual inscrutable manner from this text of Isaiah: "In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish,"[4] though the reading differs in the ZOHAR.

It appears that the original union of man, male and female, was apart from fleshly sensation, and it was therefore an union in modesty.[5] When Adam said: "This is now bone of my bones and flesh of my flesh"[6] he was seeking to dispose Eve in favour of such intercourse, because they were one only. It was out of this that the temptation is represented as having arisen, for immediately after these words of tenderness the spirit of evil awoke, to substitute carnal pleasures for its own profit in place of pure affection.[7] The object was also to sully the sanctity above by defiling man below in the first place.[8] As regards what Theology would call the matter of the sin, there is no need to say that the apple is not understood literally.[9] It is called sometimes—as we have seen—the fruit of the vine, that is to say, grapes; but this is a veil also and is to be understood as the explanation of a certain Mystery of Knowledge, which Knowledge belongs to the dominion of

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[1] Gen. ii. 18.

[2] Z., Pt. II, fol. 262b; IV, 295.

[3] *Ib.*, Pt. I, fol. 35b; I, 219. According to Jacob Böhme, the period was forty days. We shall see elsewhere that the First Sabbath followed the decree of expulsion.

[4] Is. xvii. 11. The Zoharic rendering is: "The day that you have planted, your seed shall produce only wild fruits."

[5] There is an obscure suggestion that children were born to Adam in the Garden of Eden, that is to say, souls, and if they had come with him out of the Garden, man would have had eternal life. He was expelled, however, to engender children outside. —Z., Pt. I, 60b, 61a; I, 356.

[6] Gen. ii. 23.

[7] Z., Pt. I, fol. 49b; I, 287.

[8] *Ib.*, fol. 52a; I, 301.

[9] After the Fall of Man, it is said that the Tree of the Trespass was banished from Paradise, which sounds fantastic; but the whole Tree is allegorical and moves with man through the places of his exile. See the Cremona ed., Pt. I, fol. 126b.

sex. These are the fruits that are said elsewhere to be agreeable, on the authority of Genesis, but they trouble the spirits of those who make bad use of them, as Noah did in the case of his own vine.[1] He who rode upon the serpent, the Tempter-Spirit or Samael,[2] who is said also to have descended from heaven so mounted, as if he were an accredited messenger, approached Eve and testified that the Holy One created the world by help of the Tree of Knowledge ;[3] that by eating thereof and so only was He able to create the world ; and that if the woman ate of it, on her own part, she would attain the same power.[4] In a work so multifarious as the ZOHAR and so free of all responsibility created by the precedents of its own sections, it will be understood how there are alternative accounts as to the kind of temptation. In another case it is said that Eve was seduced by the peculiar atmosphere of the demon which encompassed the mythical fruit, as if it lay in a hot bed ;[5] but this is additional detail rather than alternative. In a third there is exactly the kind of intimation which we should expect in relation to the mystery which the text reads into the myth : it was a seduction arising from the bewrayment of love, which had not appeared in the world till Adam and Eve were set toward one another, face to face ;[6] it was also an outcome of the blind turning towards conception and generation ; so that in this sense Eve was made victim as a result of her own womanhood. By reason of one or another cause, she decided to taste the fruit, which had the faculty of opening the eyes, in those who approached it, meaning in things concerning the Tree itself.[7] The result was a division between life and death,[8] as if the peace-insuring Middle Pillar had been removed from the Sephirotic Tree and Shekinah had ascended to KETHER, leaving the SEPHIRA MALKUTH

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[1] Z., Pt. I, fol. 192a ; II, 356. See also Deut. xxxii. 32 : " Their grapes are grapes of gall, their clusters are bitter." And see Z., Pt. I, fol. 36a ; I, 225.

[2] *Ib.*, fol. 35b ; I, 221. It is said that all creatures took fright when he appeared.

[3] The allusion is to the Mystery of Faith and Sex ; the universe was a work of generation, and in this sense therefore the testimony of Samael was true, but that to which it was a preface proved—by the hypothesis of the legend—a lying travesty of the true practice.

[4] Z., Pt. I, fol. 36a ; I, 222.

[5] *Ib.*, Pt. II, fol. 203b ; IV, 205.

[6] *Ib.*, fol. 231a ; IV, 253. It is suggested again in this place that Adam and Eve began to engender children from the moment that they were put face to face.

[7] *Ib.*, Pt. I, fol. 36a ; I, 224.

[8] *Ib.*, fol. 36a ; I, 225. The threatened death seems always to have been understood spiritually. It is said elsewhere that " the Serpent takes away the higher souls—NESHAMOTH—of all flesh."—Z., Cremona ed., Pt. I, fol. 28a.

without God in the world. There was division also between the Voice and the Word, so that the Voice spoke yet the Word was not uttered.[1] God was asleep therefore in the heart of man. To speak of events like these in whatever immemorial past is of course to remind the Sons of the Secret Doctrine how it fares with them in the actual present; and so it is added that since Israel has been in captivity the Voice has been divided from it, whence the Word is audible no longer.[2] The inference is that the Word remains in the heart, but the lips which should speak are paralysed.

Recurring to the substitution of a mystical vine for the apple-tree, another tradition certifies that Eve pressed grapes and gave the juice to her husband. The opening of their eyes was to behold all the ills of the world.[3] I suppose that I need not specify in what sense these grapes are to be understood as a sex-symbol, and it follows that she shewed Adam how they might be enjoyed. Obviously, according to this version—*Traditum est genitales partes adæ existere*, in some sense, at that period, though neither he nor his wife had as yet been clothed with skins, which are understood sometimes as material bodies. They discerned also their nakedness, and of this fact there are several explanations, the most important of which must be cited. In the act which constituted the trespass they lost that celestial lustre and decoration of sacred letters which had covered them previously and they clothed themselves with leaves of the same Tree of which they had eaten—that is to say, with leaves of the vine or fig![4] They knew now all secrets of the lower world—*vel infra cingulum*—and seeing that the leaves of the Tree were the most pleasurable of that region, they sought to acquire force therein by the means thereof.

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[1] Z., Pt. I, fol. 36a; I, 225. It was the consequence of separating life from death, the analogy of which is separation between man and woman by the chastisement of the *menses*, so that she is in hiding like the moon, which is taken away from the heaven of stars for a week from month to month. But I question whether the symbolism is true in this case, for as the phenomenon concerned is a line of demarcation in sex between woman and the world of animals, it is in the proper sense a dignity rather than a punishment.

[2] The suggestion comes from Ps. xxxix. 2: "I was dumb with silence. I held my peace, even from good."

[3] Z., Pt. I, fol. 36b; I, 226.

[4] These leaves are said in more than one place to signify demons, meaning probably the evil side of fleshly desires. It is difficult not to think that the Doctors of the Secret Law who invented a cloud of parables to explain the parables of Scripture in its literal sense had a meaning behind this grotesque woof of symbolism, and sometimes it shines through the texture.

Another account renounces symbolism utterly, so that he who runs may read. "And when the woman saw that the tree was good for food and pleasant to the eyes . . . she took of the fruit thereof, and did eat." [1] These words are held to designate the first union of Adam and Eve.[2] "She consented originally to union as a result of her reflections on the values of conjugal relations and by reason of that pure affection and tenderness which united her to Adam." [3] But the intervention of the serpent had as its result that Eve "gave also to her husband with her," which means that their conjugal relations changed and that she filled him with carnal desires.[4] Henceforth desire was first on the part of the woman, she alluring the man. This evil notwithstanding, the acts performed between them subsequently were in correspondence with those which obtain above, for the Spirit of Evil imitates the Spirit of Good, and that which it occasions below in malice the spirit of good fulfils in holiness above. This correspondence implies, however, "a sublime mystery," which is said to exceed the capacity of most men.[5] When Adam and Eve had sinned the Holy One stripped off the cuirass formed by the light of the sacred letters with which they had been invested: it was then they saw that they were naked.[6] Previously the cuirass had shielded them from all attacks, whilst they were free therein. "And they sewed fig-leaves together and made themselves aprons." [7] This means that they betook themselves to the delights of the lower and material world, leaves of the Tree of Good and Evil, fleshly pleasures and the consequences thereof.[8] But it is to be observed that the evil is not without the good in the Tree of Knowledge: it was the profanation of a Great Mystery, but the seeds of redemption remained. It is for this reason that

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[1] Gen. iii. 6.

[2] Z., Pt. I, fol. 49b; I, 287.

[3] I have put this sentence literally, to shew that the early Victorian accent existed prior to the congeries of motives and manners belonging to that period. This statement is by allusion to that which remains after due allowance has been made for the habit of paraphrase which beset the French translator De Pauly.

[4] Z., Pt. I, fol. 49b; I, 287, 288.

[5] Z., Pt. I, fol. 49b; I, 288. It is obvious *ex hypothesi* that the correspondence existed previously in the putative spiritual intercourse already mentioned, and the fact that the likeness remained in the alleged grosser union constituted its title to redemption. That the Sons of the Doctrine practised that which they regarded as the path of its transmutation we shall see later.

[6] *Ib.*, fol. 53a; I, 307.

[7] Gen. iii. 7.

[8] Z., Pt. I, fol. 53b; I, 307.

the ZOHAR discerns a promise of salvation hidden in the words: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." [1] The interpretation itself is extracted against all simple sense and reason; but the fact remains that the Sons of the Doctrine recognised a way of escape.[2]

A third version affirms that the forbidden fruit signifies woman herself,[3] and the versicle appertaining hereto is: "Her feet go down to death; her steps take hold on hell." [4] But we know that the extract applies only to a "strange woman," and the application must have reference to intercourse in unredeemed bonds of the body of death, as if the *ficus religiosus* of the Tree of Life had become the barren fig-tree which Christ cursed, or as if the letter of the Law remained without one vestige of its spirit. Woman is also signified by the Garden,[5] when it is said: "And a river went out of Eden to water the Garden." [6] Prior to the trespass this river penetrated into the woman and irrigated her waters. It is added—obscurely enough—that when men are in such a degree of sanctity there is perfect unity, and of this unity it is said: "In that day there shall be one Lord, and His Name one." [7] Subsequently to their sin the Holy One clothed Adam and Eve with vestments belonging to flesh alone.[8] The suggestion is that previously the flesh was glorified by

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[1] Gen. ii. 16, 17. This was prior to the creation of Eve, according to the literal account in Genesis and therefore, as a technical point, it is to be noticed that he alone was commanded and he alone forbidden.

[2] Z., Pt. I, fol. 35b; I, 219.

[3] *Ib.*, fol. 35b; I, 220. The Tree is said, moreover, to signify man. *Ib.*, fol. 35b; I, 222. It must follow in the sense of things that, in this case, the forbidden fruit is an act common to man and woman. It is not less certain that in the logic of such symbolism the Tree of Life is another postulated act performed by male and female according to a law and life of perfection. I must add, after weighing all the counter-symbolism, that we must be on our guard how we accept in all its literal bearings the somewhat casual and certainly isolated suggestion that the forbidden fruit was woman. It is true in a certain sense, but that sense postulates the kind of relations between the woman and the serpent, between the man and Lilith, of which we hear otherwise, and which is the recurring symbolism. I think, in conclusion as to this matter, that woman was the forbidden fruit in the same way that she is said to be the Garden of Eden. Here again there is a sense in which the statement is true assuredly: she is the Garden in the Kingdom of MALKUTH and she is meant to become the Garden in BINAH when man has been redeemed in her and she in man; but this is high mysticism and would be nonsense according to the letter, if it were so taken.

[4] Prov. v. 5.

[5] Z., Pt. I, fol. 35b; I, 221.

[6] Gen. ii. 10.

[7] Zech. xiv. 9.

[8] Z., Pt. I, fol. 36b; I, 226, 227.

light of the spirit; but what is stated otherwise is that they had garments of light, thanks to which they were raised above the higher angels—who had recourse to them in order to enjoy light.[1] A non-Zoharic tradition declares that the beauty of Adam was reflected from the glorious Throne, while the beauty of Eve was such that no creature could look on her. Even Adam could not do so till after the trespass, when both lost their supernatural loveliness.[2]

According to yet another account, the sin of Eve was one of separation, and this would no doubt have been endorsed by the Böhme school of Christian Mysticism. Separation, on the other hand, according to the ZOHAR, designates death.[3] This is on the one side, and on the correlative it is said elsewhere that when Adam ate of the Tree of Good and Evil he provoked the separation of woman from man.[4] On the day of transgression both heaven and earth sought to flee away, because they were established only on the covenant of God with man, as it is written: "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth,"[5] &c. When Adam forsook the way of faith and the Tree which is the synthesis of all trees, he lapsed from a region of stability into one susceptible of variation, exchanging life for death.[6] The Tree of Life preserves all who are attached to it from death for ever. Humanity was made originally in the likeness of the Elohim, which likeness was obscured by the Fall, so that the faces of men were transformed, with the result that they began to fear the beasts who had been afraid previously of them.[7]

I will put separately another intimation which is distinct

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[1] Z., Pt. I, fol. 36b; I, 226, 227. Towards the close of the ZOHAR, Rabbi Eleazar, in the course of a discussion with another doctor of the Secret Law, allows that Adam and Eve were clothed with garments of skin before the Fall, but they were then glorious vestments which became gross subsequently. He adds that their eyes were opened by the trespass to the material form of this world, whereas previously they had beheld in all things only the celestial side.—*Ib.*, Pt. III, fol. 261b; VI, 11.

[2] *Ib.*, Pt. III, fol. 83b; V, 227. The physical beauty was theirs afterwards and is the subject of several allusions.

[3] *Ib.*, Pt. I, fol. 12b; I, 70, 71.

[4] *Ib.*, fol. 53a; I, 306. The intention may be to signify that the union of physical intercourse is of times and seasons only, but above it there is a spiritual union, once enjoyed by man, and this is unceasing, like that of Jehovah and Elohim. We have seen that this union is postulated in a pre-natal state, and it may well be that the myth of the Earthly Paradise is an allegory thereof, embodying a delineation of things which led up to the life of earth.

[5] *Ib.*, fol. 56a; I, 321, 322. Jer. xxxiii. 25.

[6] *Ib.*, Pt. III, fol. 107a, b; V, 269, 270.

[7] *Ib.*, Pt. I, fol. 71a; I, 419.

from these and belongs to a variant order of symbolism, though it seems to me a moral consideration rather than a secret doctrine. It depends from the reverie that innumerable pleasant odours are diffused for ever throughout the Garden of Eden, to prepare the precious vestments of the soul which are formed from the good days spent by man on earth.[1] "And they knew that they were naked."[2] This means, according to tradition, that they were aware of being without the precious vestures which are formed of stainless days.[3] As a result of the trespass, no such day was left to Adam, and it is in this sense that he was naked.[4] When he repented, the Holy One clothed him with other garments, but they were not garments of days.[5] If, however, the garments of skin are on the whole to be understood as vehicles of manifestation, material in place of spiritual bodies, the question of nakedness remains in the absence of a covering belonging to the origin of artifice. Alternatively, if the bodies were not already of flesh, in what sense did the trespass open the eyes of Adam and Eve to the fact that they were naked? There are two places in which the garments of skin are said to be robes of glory with which they were clothed by God, in which they left Paradise, in virtue of which they resembled those who are on high, and wherein they were ultimately buried.[6]

There is one more point of view before I come to the suggestion in chief of the story. It is said that when Adam sinned the evil serpent cleaved to him and defiled him, as well as all future generations.[7] The serpent was able to penetrate

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[1] The Earthly Paradise is a place of sojourn for the departed on the return whence they came.

[2] Gen. iii. 7.

[3] Z., Pt. I, fol. 224a, b; II, 482, 483.

[4] It is rather an unhappy similitude, for so long as he had not eaten of the Tree of Knowledge, he was incapable of good days, and furthermore—according to another myth—that which was stripped from him was a robe of glory, wherein he had no need for the vesture of stainless days.

[5] Z., Pt. I, fol. 224a; II, 483.

[6] *Ib.*, Pt. II, fol. 39a, 39b; III, 184, 185. They were permeated with the odours of Paradise. See also *ib.*, Pt. III, fol. 261b; VI, 11, already quoted.

[7] *Ib.*, Pt. I, fol. 53b; I, 309. As regards the serpent, it is said—Cremona ed., Pt. I, fol. 28a—that Samael descended with all his hosts, and he sought upon the earth a companion like unto himself, but it had an appearance even as a camel. This curious comparison is based on the fact that the Hebrew G M L means camel when certain vowel points are added to these consonants, and reward or recompense with others. The significance of this is developed in the PEKUDE section of the ZOHAR, commenting on Gen. xxiv. 64: "And Rebeccah lifted up her eyes, and when she saw Isaac, she lighted off her camel." The camel is here said to signify the mystery of death, referred to in Prov. xix. 17: "That which he hath given will He pay him again." The connecting idea is, firstly, that reward, in the sense of retribution, came into the world by

secretly into man's interior, and Adam submitted to this so that he might know the mysteries of things below. The serpent shewed him all the pleasures of the world [1]—presumably as Satan took Christ into a high mountain whence He beheld all the Kingdoms. These intimations depend from a thesis which recurs many times in the ZOHAR. It is testified by the colleagues that the Fall of man was one of sin with a woman,[2] in the normal sense which attaches to this expression. It is added almost immediately that sexual desires have caused all evils, but a correction or modification follows in the course of debate—namely, that in themselves they are good or evil according to the spirit which inspires them. Now, seeing that it is to Eve that sin of a sexual order was first imputed, the question is who instructed or initiated her? The answer is that the serpent—meaning Samael—had "criminal relations" with her and injected his defilement into her,[3] Adam not being affected until she communicated in turn to him.[4] She cohabited with Samael, who corrupted her and by him she became with child, bringing forth Cain.[5] It is obvious that this is in clear contradiction to the text of Scripture, which says: "And Adam knew his wife Eve; and she conceived, and bare Cain." [6] But the anomaly is so glaring that it must be assuredly of set purpose, or, in other words, that to develop the sexual nature of the Fall the history on which it is founded is ignored at need. The ZOHAR is content equally to contradict itself, for it

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the serpent, and, secondly, that the peculiar nature of the Fall is indicated by the alleged hidden sense of the term camel, which represents the *pudenda*. Compare Cazotte's DIABLE AMOUREUX, where the impure demon is revealed at last with the head of that animal.

[1] Z., Pt. I, fol. 52a; I, 301.

[2] *Ib.*, Pt. I, fol. 23a; I, 142. This transpires in the course of a conversation, already mentioned, between Shekinah and the two fallen angels Aza and Azael. Some of the codices add, as we have seen, that with woman man will repair his fault, which is a very important statement from the standpoint of the Mystery of Faith, and involves the reintegration of nuptial union in the order of Divine things.

[3] *Ib.*, fol. 54a; I, 311.

[4] *Ib.*, fol. 126a; II, 101.

[5] *Ib.*, fol. 37a; I, 230. The story of this cohabitation is of Talmudic origin and will be found in the TRACT SABBATH, among other places. It is also of general rabbinical authority otherwise, and is stated by R. Abraham de Seba in his commentary on the Pentateuch. The MIDRASH RUTH affirms that both Adam and Eve were defiled by the serpent. Finally, it is mentioned categorically in the PARAPHRASE of Jonathan ben Uzziel (Gen. iv. 1) that when Adam knew Eve his wife she had conceived already of the angel Samael. Apparently as a result of the dual intercourse, she brought forth Cain, who is said to have resembled the beings who are above, not those who are below. Eve is also recorded to have said: "I have gotten a man, an angel of Jehovah," and not: "I have gotten a man from the Lord" (Gen. iv. 1).

[6] Gen. iv. 1.

affirms in another place that Adam was defiled by the impure spirit before his union with Eve, and the son whom he begot in this state of impurity was from the left side : so was Cain born. But when Adam repented he engendered a son from the right side : so was Abel born.[1] It is of course arbitrary to postulate such repentance between the two nativities, rather than before or after. All that we know from the text of Genesis is that at the birth of Cain, Eve was of opinion that she had " gotten a man from God." [2] Another account, on the authority of Rabbi Eleazar, recurs to the earlier thesis, specifying that Cain was begotten from the serpent but that after intercourse with Adam, Eve conceived again, and so brought two sons into the world—one of the works of the serpent and one of the works of Adam. The image of Abel was from on high and that of Cain from below.[3]

We have not finished, however, with the complications of this subject, for another story recites that the relations of Samael continued for a long time with Eve, who bore him many children—presumably after the expulsion from Paradise.[4] They were not in human likeness. So also, after the death of Abel,[5] Adam separated from his wife and began to receive visits from two female demons, with whom he had relations, and engendered those evil spirits and demons which infest the world.[6] It is pointed out that there is no need for surprise at this, because every man in his dreams sees such women occasionally, observes them smiling at him, and if

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[1] Z., Pt. I, fol. 54a ; I, 311.

[2] Gen. iv. 1.

[3] Z., *ib.* It will be seen that this is at issue with the PARAPHRASE of Jonathan. According to ZOHAR HADASH, § YITHRO, the seduction of Adam by Lilith and of Eve by her companion Samael caused our mortal condition. This is the sense in which death was brought into the world, " and all our woe." *Ex hypothesi*, the springs of generation were tainted.

[4] Z., Pt. I, fol. 53a ; I, 315, 316.

[5] It is taught, much after the manner of Christian Theology, that if Adam had never sinned man would never have tasted death as the condition of his entrance into the world beyond. But Christian Theology does not encourage us to suppose that in such case the union of Adam and Eve would have produced children—so far at least as I am aware. On the other hand, the separation of the sexes was primarily for this purpose, according to Kabbalism.—See Z., Pt. III, 159b ; V, 412. I should add that in another place one of the doctors maintains that Adam and Eve would have remained alone in the world in the unfallen state, but another answers him that they would have engendered children emanating from the Holy Spirit.—*Ib.*, Pt. I, fol. 61a ; I, 356, 357. See also Pt. III, fol. 189a ; V, 495, 496.

[6] Z., Pt. I, fol. 54b ; I, 314. The Talmudic story is different in this sense, that the sin of Adam in eating of the forbidden fruit was punished by an excommunication which lasted 130 years, and it was thereafter that he began to engender children in his own image.

they excite his concupiscence they conceive and bear demons. I suppose that one of these demons was the black Lilith and the other Naamah, who are both mentioned in the ZOHAR, though not actually in this connection. We shall see shortly that presumably another Lilith was the wife of Adam in Paradise. Adam remained separated from his true wife for one hundred and thirty years, continuing to engender, and so long as he was defiled by the infection of the impure spirit, he had no desire for union with Eve. It returned, however, when he purified himself, and he begot "a son in his own likeness, after his image"—that is to say, Seth.[1] Dwelling still upon the mystery behind sex, the ZOHAR generalises on this matter, saying that so long as man follows the path which leads to the left side, his desire is towards the impure only, but the just who walk in the right way have children worthy of themselves. The important point to fix in our minds is that the Fall of man was not the result of human intercourse taking place between Adam and Eve but of some aberration in sex variously described, most accounts being exclusive one of another. There is an alternative not mentioned previously which balances the copulation of Eve and Samaël by the relations subsisting for a long period of time between Adam and Lilith amidst all the splendours and perfections of Paradise, prior to the creation of the helpmeet. It was to substitute human for impure pleasures that she was taken ultimately from the side of Adam, and from this point of view we discern another sense in which it was "not good that the man should be alone."[2]

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[1] Z., Pt. I, fol. 5a ; I, 316.

[2] *Ib.*, fol. 34b ; I, 216. There are many scattered references to this female demon, who—in one of her forms—appears to have been of the Melusine and mermaid type, for when it is said that "God created great whales" (Gen. i. 21), the reference is to Leviathan and his wife Lilith.—*Ib.*, fol. 346 ; I, 213. She is a *negotium perambulans in tenebris*, for she goes abroad in the night.—*Ib.*, fol. 346 ; I, 214. She is the instigator of punishments, clamouring daily for their infliction.—*Ib.*, fol. 106a ; II, 33. She is said to preside over all fish who are charged with missions to this world—presumably other amphibious demons, though the ZOHAR says that they are called "the first-born in the land of Egypt" (Ex. xii. 29). The sacred angels of the waters that are above were separated by God from the emissaries of Lilith in the waters below. It may be noted here that she is distinct from the "adulterous woman" who was the wife of Samael, as the latter is to be distinguished from Leviathan.—*Ib.*, Pt. II, fol. 35a, b ; III, 169, 170. She is termed "servant" in one place, which is in opposition to that servant who is Shekinah. The latter is like the conjugal Venus and presides over the birth of children, but Lilith devours them.—*Ib.*, fol. 96a, b ; III, 387. Also *ib.*, fol. 111a, b ; III, 435. She is the mother of demons.—*Ib.*, fol. 267b ; IV, 301. She is the most terrible of all evil spirits, but she took refuge in the deep when God created and adorned Eve.—*Ib.*, Pt. III, fol. 19a ; V, 51, 52. See also *ib.*, Pt. I, fol. 169b ;

To illustrate further that, from the first page of Genesis to the last of the prophets, the importance of Holy Writ is in its adaptation to the history and election of Israel, it is said that when the Tables of the Law were broken, it was then man perceived that he was naked [1]—as he was literally, according to the account in Exodus. It is said further that the words: "They heard the voice of the Lord God," is an allusion to the voice of God on Mount Sinai. And finally: since the Day when Adam fell the world was in a condition of poverty [2] until the arrival of Noah, who—having offered a sacrifice—restored it to the normal state. Now, it is obvious that there had been sacrifices previously—*e.g.*, the acceptable offering of Abel. There must have been therefore something particular about that of Noah—I mean, in the mind of the ZOHAR—and we shall see in the next chapter that there was something particular also about his drunkenness, which was an exploration of Divine Mysteries. We know the indignity which befell him, and I shall shew presently the kind of sin which led, *ex hypothesi*, to the Deluge. I believe that all these allusions touch upon the same mystery.

The ZOHAR contains no suggestion of importance in respect of the expulsion from Eden or the Flaming Sword.[3] Adam is said to have chanted the 92nd Psalm in his flight and the Sabbath intervened to protect him, so that he was not entirely driven out until the end of that day. I do not know what purpose this version is supposed to serve; but the Secret Lamp of Israel did not diffuse always the same light. The way of the return to the Garden was barred, lest worse evils might be brought upon the world.[4] The "Flaming Sword which turned every way" [5] signifies angels set over

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II, 266.—Pt. II, fol. 114b; III, 442.—Pt. III, fol. 222b; V, 562. A Talmudic legend relates that Lilith was created from the same earth as Adam and refused in the end to serve him through pride respecting her origin. I should mention that the word which the Authorised Version renders "screech-owl" in Is. xxxiv. 14, and the Vulgate *lamia* is Lilith in the original Hebrew, the root of which is a word signifying night. Rabbi Elias recognised four mothers of demons, namely, Lilith, Naamah, Ogeret and Mahalath.

[1] Z., Pt. I, fol. 28b; I, 181.

[2] *Ib.*, fol. 63b; I, 371.

[3] A certain supposed confusion of pronouns in the Hebrew text of Gen. iii. 24. enables the ZOHAR to suggest that it was not the Lord God who drove out Adam but rather that the latter expelled the Divine Being, presumably from his own heart and also, as a manifest Presence, from that world which man had ravaged by his trespass.—Z., Pt. I, fol. 53b; I, 307.

[4] Z., Pt. I, fol. 53b; I, 308.

[5] Gen. iii. 25.

the chastisement of man in this world.[1] Now, there is no true grace herein and there is no mystery; but if the temptation and the Fall signify an aberration of sex, a declension or a materialisation therein, there is no question that the Tree of Life is the perfect way of nuptials; and the ascent of the Sephirotic Tree, which—according to the Secret Schools—is a return into union, we shall find at the proper time to be a journey in the graces and glories of the Sacred Shekinah, who presides over the intercourse which, if begun on earth, is completed in the World of the Supernals. For there is a grade of perfection attainable in these Mysteries which was known to the Sons of the Doctrine, and in view of it they said that a day shall come when the world will be avenged of the serpent:[2] this will be the day of the coming of the Tree of Life, which will obtain the remission of sins and will enchain the serpent. The male and female will be united in the Garden of Eden as they were before the Fall. But now the nakedness of the natural Adam is a nakedness of good works and of obedience to the commandments of the Law—understood as that Secret Doctrine which is concerned with the Mystery of Faith.[3]

IV.—THE LEGEND OF THE DELUGE

THE way of human generation[4] had replaced the higher intercourse which is outlined faintly, at a far distance and amidst all confusion by the Secret Tradition, and so outlined only in deference to the covenants expressed and implied, because it is admittedly a mystery that cannot be revealed to

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[1] It is said also to have symbolised the trials with which God overwhelms man, that he may be restored to the way of goodness.—Z., Pt. II, fol. 167a; IV, 114.

[2] Z., Pt. I, fol. 145b; II, 173, 174. It is an exceedingly suggestive intimation, and its seeming Christian implicits are plain, almost on the surface. The world will remain in the toils of the serpent until that day shall come when a woman who is comparable to Eve and a man corresponding to Adam shall vanquish not only the serpent but the angel of death and destruction who rides thereon.

[3] It is quite extrinsic to my subject at this point, but as there will be occasion for a subsequent reference, I may add here that Adam and Eve were interred together in a cave having a door which opened on the Garden of Eden; and there also some of the patriarchs were buried.—Z., Pt. III, fol. 164a; V, 423. There are several other references.

[4] It should not be inferred that the way of human generation is ever reduced in its importance or tampered with in its high symbolism. This is why I have termed it important to observe that the Fall of man was not a sin of natural intercourse with a woman. Under certain prescribed conditions, that is rather the way of his return into the true likeness of God—though not so much for what it is in itself as for that which it intimates.

the world. The way of humanity had become a sacred way, a sacrament in virtue of its correspondence with things above, in virtue also of its reflections from that which was the design of Nature when it came forth resplendent at its first birth.[1] Had this been maintained there would have been no path of regeneration, for men would have walked in union, as Enoch walked with God. It is implied more especially that in the birth of Seth [2] human generation was uplifted into the sacramental world, and the path of nuptials was followed by the saints of old in accordance with a practice of wisdom which will be indicated hereafter—towards the end of the present study. But it was not the way of the world, and we have next to consider those stages of the downward path which led up to the Deluge, as this is understood in Zoharic Theosophy. It will be found that the mystery of sex belongs thereto, but it is here on the averse side.

In the explanation of this cataclysm the text dwells naturally on the wickedness of man and has the authority of Scripture that it was very great over the whole world. The particular mystery of iniquity indicated by the ZOHAR is peculiar thereto. The patience of God was extended until the evil began to take that form which is described as the spilling of blood vainly on the earth.[3] The sex aberration here designated will be understood by the expression used. It is the crime attributed to Onan, and the Zoharic doctrine affirms that no man who is sullied in this manner shall enter the Heavenly Palace or behold the face of Shekinah.[4] The Shekinah is driven away thereby, and because of its prevalence the world fell into corruption, in part through the sin itself and for the rest by the absence of Shekinah. It was as if the principle of life had been withdrawn or that the loss of the head caused the body to decay. The world had become like

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[1] The point is that the ZOHAR postulates a mystery of spiritual intercourse belonging to the state of Paradise and in the body of our present life a natural intercourse which can be raised into a sacrament of things Divine: between these was a sexual iniquity described in the language of earthly lust and constituting the Fall of Man.

[2] Because he only—according to the ZOHAR—was in the image and likeness of his father, who was in the likeness and image of God.

[3] Z., Pt. I, 56b; I, 326.

[4] *Ib.*, fol. 57a; I, 327. I believe that some *Theologia Moralis* of the Latin Church is not in agreement with the ZOHAR respecting the nature of the offence recorded in Gen. xxxviii. 9, and offers a particular alternative which there is no need to specify. I mention the matter because the alternative probably represents an old understanding of the subject. For the rest, it may be suggested that the specific enormity is possibly the veil of a larger complex and would include aberrations connected with the cities of the plain and Lesbos.

an unclean woman who has to hide in the presence of her husband.[1] Yet this was not the last state, for a time came when corruption reached such a point that there was neither shame nor concealment longer. The sin of Onan is held to have corrupted the earth as well as man,[2] *quia semen fundebat in terram*. Now, the waters above represent the male principle, while the female principle answers to the waters below, which is a very simple allegory of posture in the act of intercourse. The sin postulated was concerned with the waters of the male principle and it was necessary therefore that the whole contaminated earth should be purified by those of the Deluge.[3] But the waters above, which are spiritual, and the spiritual waters below both concurred therein, for the floodgates of heaven were opened and the fountains of the great deep were broken up.

One explanation of the vicious state of the world is that at the Deluge period it had as yet not been purified fully from the infection of the serpent.[4] The generation was also without faith —more especially concerning the secret subject matter of that which is called the Mystery of Faith. Men were attached to the leaves of the Tree of Good and Evil, meaning the spirit of the demon.

There is something very strange implied in the symbolism of the Ark, and one is inclined to ask : What was this Ark, or who ? It is a symbol of the Ark of the Covenant, and Noah had to be shut up in such a vessel here below because this comes to pass also in respect of the Mystery which is on high.[5] He could not be so inclosed until God had entered into a covenant with him.[6] He was then able to save the world, and this corresponds with the Supreme Mystery. It is said that Noah walked with Elohim, Who is the Covenant of Peace in the world : he was predestined from the day of creation to be shut up in the Ark. But it is unbecoming for a wife to

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[1] Z., Pt. I, fol. 61a ; I, 359, 360.

[2] *Ib.*, fol. 61a, 61b ; I, 359, 360. This, however, is qualified later on, when it is said that the earth is called corrupt when man is in a state of decadence.—*Ib.*, fol. 62a ; I, 363.

[3] *Ib.*, fol. 62a ; I, 363, 364.

[4] *Ib.*, fol. 63b ; I, 371. The complete purification took place for a moment at the foot of Mount Sinai.

[5] It is obvious that the meaning of this passage is not on the surface. It will be seen from what follows that the Noetic Ark was feminine, because it was a house for those who were saved from the waters of the Deluge, and we know already that a house is always feminine.

[6] Z., Pt. I, fol. 59b ; I, 349.

receive any one as a guest at her house without the consent of her husband, so when Noah proposed to enter the Ark, it was necessary that Jehovah, the Spouse or Master of the House, should authorise his union therewith.[1] It was therefore at the invitation of God that he so entered. The reason is found in the words : " For thee have I seen righteous before me in this generation." [2] But Elohim is the celestial Bride, who is Shekinah, and it was by her permission, as Bride, Wife and Mistress of the house, that he had a permit to leave the Ark when the Deluge was over. It would seem that in some mystical sense he had dwelt within her precincts. After leaving those hospitable quarters, Noah made a present to the lady of the house, but it reached her by the mediation of her Spouse, because Scripture tells us that it was to Jehovah and not to Elohim that Noah erected an altar and offered sacrifice thereon. It was direct, however, from the lady of the house that Noah received his reward, because it is said that Elohim blessed Noah and his children, saying : " Increase and multiply and fill the earth." [3] It follows, as we shall see otherwise, that Shekinah presides over the fruit of nuptials, as well as over the nuptials themselves. In respect of the altar itself, it may be remembered that the ZOHAR has occasional references to an offering made by Adam and to that on which he sacrificed. The Deluge either destroyed or overturned everything, and when the time came for Noah to sacrifice on his part he is supposed to have raised up for this purpose the overthrown altar of Adam.[4] We see that his sacrifice is connected, though obscurely enough, with that Mystery of Sex which is the subject of allusion throughout. This would seem to be the case with every kind of burnt-offering, and it is even said that Leviticus i. 17, should be translated to signify that the holocaust is a woman and as such an agreeable odour to God.[5] The Authorised Version, reads : " A burnt sacrifice, an offering made by fire, of a

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[1] Z., Pt. I, fol. 67a ; I, 394 ; and *ib.*, fol. 70b, 71a ; I, 418.

[2] Gen. vii. 1.

[3] Gen. ix. 1. The name which the Authorised Version and the Vulgate translate " God " is " Elohim " in the Hebrew. But the name in Gen. viii. 20, 21, which is translated " Lord " in the Authorised Version and Vulgate is Jehovah in the original.

[4] Z., Pt. I, fol. 69b, 70a ; I, 412.

[5] The translators point out that the ZOHAR in this passage alters the sense of Scripture by substituting other vowel-points. But the question for us is whether it succeeds in conveying its own designed intimation. We shall see in due course that Shekinah, the Divine Woman, is termed more than once the Sacrifice of the Holy One.

sweet savour unto the Lord." It is admitted at the same time that the victim of the holocaust is male, according to the text, a male without blemish. It is admitted also that the word translated "burnt" is correct according to the literal sense; but if this were its true meaning it is argued that the orthography would have been different. The real purpose of the holocaust was the union of the male and female principles, as these should never be in separation. Noah offered a sacrifice because he represented the male principle which the Holy One united to the Ark, the latter representing the female principle.[1]

There are two other points which may be mentioned for the sake of completeness, and the first of these is that the Holy Land was not covered by the waters of the Deluge.[2] An authority is found in the words: "Thou art the land that is not cleansed, nor rained upon in the day of indignation."[3] The second is that the Deluge came to be called the waters of Noah, because he prayed for himself only and not for the world. I believe that this idea attaches to a Talmudic story, for there is no indication in Genesis of especial prayer on the part of Noah. The thesis is, however, that had he chosen he could have prevailed with God to spare the whole creation.[4]

We know from Genesis that Noah planted a vineyard, and according to one Zoharic opinion he transplanted the vine which had grown in the Garden of Eden; but whether this signifies the Tree of Knowledge does not transpire—except by inference from the legends. According to another view, he moved an ordinary vine of earth to a more favourable place. The fact that Noah pressed the grapes—as Eve is said also to have done—partook of the juice and so became drunken, is affirmed to contain a mystery of wisdom.[5] We have seen that *ex hypothesi* the lady of all our race was making an experiment of knowledge, and we shall understand further that what followed was an intoxication after its own kind. So also Noah was concerned with an experiment, having set himself to fathom that sin which had caused the fall of the first man. His intention was to find a cure for the world,

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[1] Z., Pt. I, fol. 70a; I, 413.
[2] *Ib.*, P. II, 197a; IV, 192.
[3] Ezek. xxii. 24.
[4] Z., Pt. III, fol. 14b, 15a; V, 43. The manner in which he saved the world, as we have seen that he was supposed to do, proved wanting therefore in the seals and characters of perfection.
[5] Z., Pt. I, fol. 73a; I, 433.

" in place of Eve and her poison "[1]; but he became drunken by laying bare the Divine Essence without having the intellectual strength to fathom it. This is why Scripture says that he was drunken and was uncovered within his tent. The meaning is that he raised a corner of the veil concerning that breach of the world which ought always to remain secret. The physical symbolism is obvious in this place. Moreover, the tent of Noah was really the tent of the vine.[2]

I do not pretend that the last sentences are intelligible from any point of view, nor that the materials as a whole of this section convey anything of especial importance beyond the postulated experiment made by Noah for the purpose of restoring the Mystery of Sex to its proper place in the spiritual life of man. The rest only continues the tale of lapse and degradation from the perfect union signified by the state of Paradise. I will add here a few vestiges of symbolism on the subject of the confusion of tongues, which was the next event of importance after the Deluge. The builders of Babel are said to have found a book containing certain Mysteries of Wisdom, which book had belonged to the generation destroyed by the Deluge.[3] The text is very loosely worded and it might seem at first sight that it was the primeval memorial of secret knowledge which, as we have seen, was transmitted to Adam and thence to the chiefs of the people, leaders of sanctity in the early generations. I do not think that this is the case, but that it was rather a record of magical art as this was attained by Enos, according to another Zoharic account.[4] It is said that his knowledge and ability in occult science exceeded that of his predecessors from Adam downward, and this is the sense in which we are to understand the scriptural statement that he, Enos, began to " call upon the name of the Lord "[5]—that is to say, he used the Divine Name to compel

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[1] But not of course Eve apart from the serpent's poison. I cannot help feeling that it would have been a great relief to the Sons of the Doctrine and a material simplification of their system, if they had not been compelled to follow the legend of Genesis which ascribes the Fall to the woman.

[2] Z., Pt. I, fol. 73b; I, 434. The Ark was the means of transmitting the true knowledge concerning the Mystery of Sex from one epoch of the world to the other. Certain " literati " of the early nineteenth century, like Jacob Bryant, the Rev. G. S. Faber, Godfrey Higgins and Edward Davies seem to have recognised that it conveyed somehow certain profound Mysteries of Knowledge, but of what nature they had no conception.

[3] *Ib.*, fol. 76a, b; I, 449, 450.

[4] *Ib.*, fol. 56a; I, 323.

[5] Gen. iv, 26. The Authorised Version reads: " Then began men to call upon the Name of the Lord "—apparently at the time of the birth of Enos, or soon after. The

spirits in accordance with the recognised procedure of magical operations. The progress of this science ended by assuming such proportions that the wicked generation of the Deluge expected to escape Divine chastisement by recourse thereto. With the help of its mysteries they prepared even to make war on the Holy One, which was also the intention of those who planned the tower of Babel.[1] Like their predecessors, they had great trust in Magic: it was enough for them to pronounce words and things were accomplished. But the project had its source in a limited knowledge concerning the Mystery of Ancient Wisdom,[2] and I conclude therefore that there were two primeval books recognised in the legend—one that of Adam and the other one of knowledge which was either evil in itself or could be converted readily to evil.[3] At the dispersion which arrested the building those concerned therein lost even their partial knowledge. The confusion of tongues was of course a punishment adjudged[4]; but the apocryphal prophecy of Sophonia assures us that at the end of days the Lord will change the tongues of all the people into a pure tongue, so that all may invoke His Name and all pass under His yoke in one spirit.[5] This is quoted by the ZOHAR and is, I think, the only instance in which it cites a scriptural text outside the greater canon.

V.—THE COVENANT WITH ABRAHAM

The considerations arising in the ZOHAR out of the history of Abraham fall into two sections, the first of which is con-

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Revised Version agrees, but the Vulgate translates the verse in the sense of the Zohar: *Iste—i.e.*, Enos—*cœpit invocare nomen Domini*. I should mention that the ZOHAR always recognises the claim of Magic as the art of a secret power, but, as we shall see more fully, it is condemned in all its branches and all its modes.

[1] Z., Pt. I, fol. 75b *et seq.*; I, 445, n.

[2] *Ib.*, fol. 76a; I, 447.

[3] It must be admitted that this does not agree with a statement in fol. 76a; I, 446, where it is said that the celestial book containing the Mystery of Wisdom was transmitted by Adam to other men who penetrated this Mystery, and seem to have imitated God thereby; but this is not in agreement with the succession of the keepers of the treasure, already enumerated.

[4] The union between thought and the word already mentioned seems to have been symbolised by the original existence of one language only. When men became separated from God, unity was no longer possible among themselves. The plan of Babel was elaborated with ingenious perversity, as the builders desired to quit the celestial domain for that of Satan and so substitute a strange glory for the glory of God.

[5] But the Vulgate rendering of the PROPHETIA SOPHONIÆ reads, *Quia tunc reddam populis labium electum, ut invocent omnes in nomine Domini, et serviant ei humero uno*. This is rendered by the revised Douay version: "Because then I will restore to the people a chosen lip, that all may call on the name of the Lord, and may serve Him with one shoulder."

secutive, coherent in a certain sense and of great length, but it is not of our especial concern, while the second, on account of its content, is scattered throughout the text and is of prime importance to the subject of this study. The first may be said to open with an interpretation of the call that came to the patriarch, in answer to which he left " the land of his nativity, in Ur of the Chaldees " [1] and entered into the land of Canaan. The journey was literal no doubt for the doctors in Kabbalism and stood as such at its value, but it was also a mystical travelling, and in this respect it belongs to a higher currency. Abraham had been endowed with a spirit of wisdom [2] and by the use of its talents had attained a knowledge of the celestial chiefs [3] who govern the various divisions of the habitable world.[4] He had gone further also than this, having discovered that Palestine was the centre of the earth, as well as the point of departure in its creation. He had not as yet ascertained by what chief it was ruled but concluded that such a president must be head over all the cohort. The study of the Holy Land was therefore the intent of his journey and he drew for the purpose on all his stores of astrological knowledge, but still was unable to penetrate the essence and importance of that Supreme Power which ruled the worlds innumerable and was postulated in his mind as the Spiritual Chief of Palestine. When at the end of his resources, however, the Holy One manifested on His own part, counselling that he should enter into himself, learn how to know himself and forsake all the false occult sciences to which he had recourse previously. This is another sense in which he was to come out of his own country. The words : " Go into a land that I will shew thee " [5] mean that Abraham was to be occupied henceforth only by those things which God would make known to him, though the essential nature of the Supreme Power which rules the world could not be included in the revelation, being above human understanding. It was there-

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[1] Gen. xi. 31 ; xv. 7.

[2] Z., Pt. I, 77b, 78a ; I, 457.

[3] It is not quite certain whether this carries the implicit that he was addicted to the kind of Magic which is an art of dealing with spirits and is usually called ceremonial because it follows a ritual and prescribed verbal formulæ. If so, the sequel shews that he was held exonerated in virtue of his intention.

[4] Z., Pt. I, fol. 78b ; I, 458.

[5] Gen. xii. 1. The direction to leave his country signified that he should abandon his studies of the moral influences connected with different regions ; to leave his kindred was to abandon the science of astrology ; to leave the house of his father was to cease from the manner of life observed therein.—Z., Pt. I, fol. 78b ; I, 458.

fore a journey in the Divine obedience rather than one of the soul in God; but this path of conformity is itself a ladder of sanctity, by which man can be united to the Holy One, and is indeed the one way of our ascent. Abraham went up this ladder stage by stage [1] until he attained that point which was designed in his case, as it is written: "And Abram journeyed, going on still toward the South" [2]—being the Holy Land, wherein he was to reach the highest degree of holiness. But it is said that there was famine therein, which means that the country was not as yet consecrated, and he proceeded therefore to Egypt which is assimilated to the spiritual Garden of the Lord,[3] for it is written: "As the garden of the Lord, as the land of Egypt." [4] Abraham knew the mystery of this Garden,[5] the degrees of which are in correspondence with those that are below—that is to say, with Egypt, which is therefore said to be assimilated. But the nearer that he drew to Egypt the more did he cleave unto God. This notwithstanding, as the journey had not been authorised divinely, he was destined to suffer therein in respect of Sarah.[6] It is stated in this connection that Abraham had lived so modestly with his wife, and in such holiness, that he had never looked upon her face previously. Only as they drew near to Egypt did she raise a corner of her veil, and then he saw that she was fair.[7] In Egypt he found a great centre of the occult arts and again betook himself to their study, but this time he penetrated the secret of evil without being led away thereby. He returned thence to his own grade or degree, which is indicated by the words [8]: "And Abram went up out of Egypt . . . into the South" [9]—meaning the inward height of his

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[1] Z., Pt. I, fol. 80a; I, 468.
[2] Gen. xii. 9.
[3] Z., Pt. I, fol. 81b; I, 469.
[4] Gen. xiii. 10.
[5] The knowledge of Abraham was the consequence of his absolute faith in God.
[6] Gen. xii. 14–20. It is said that the Holy one was seeking to prove Abraham and for this reason allowed him to act on his own initiative in visiting Egypt.—Z., Pt. I, fol. 82a; I, 474.
[7] Sarah was under the protection of Shekinah and during the night that she passed in the palace of Abimelech she was accompanied by angels belonging to the superior degrees, who gave thanks to God.—Z., Pt. I, fol. 82b: I, 476. See also *ib.*, fol. 81b; I, 470, by which it appears that the beauty of Sarah was a reflection of the Divine Presence. I may mention here that the verbal economy or subterfuge to which Abraham had recourse in respect of his wife and sister occasions no comment in the ZOHAR, although it enlarges on the account and adds miraculous elements. It is affirmed that the description of Sarah as Abraham's sister was a description of Shekinah, who was with her.
[8] *Ib.*, fol. 83a; I, 478.
[9] Gen. xiii. 1.

sanctity. From this time forward he knew the Mystery of Supreme Wisdom and became the right hand of the world. This is indicated by the words: "From the South even to Beth-el," [1] which is the integral stone—that stone of the world and Jacob, about which we have heard already. Abraham—in other words—had attained what the ZOHAR understands by perfect faith. But he was yet to proceed further, "going on still toward the South," [2] rising from grade to grade, as one experiencing the infinite and winning his aureole.[3] So did the Holy One become his patrimony, and after Abraham was parted from Lot he "dwelled in the land of Canaan," [4] which is the place of faith.

When the time comes for the ZOHAR to speak of Melchizedek King of Salem it says that his offering of bread and wine symbolised the world above and the world below.[5] The sense in which he was "priest of the Most High God" is that in the sanctification of himself he raised the world below to the height of that which is above. For once, as it seems to me, the ZOHAR has exceeded its own measures at this point and has announced a spiritual truth, the full purport of which it did not realise. Concerning the mission of the priesthood it gives, however, a proper definition when it says that this conjoins the world below to that which is above by an indissoluble bond.[6]

I believe that I have indicated sufficiently the qualities of interpretation which appertain to the first section in the history of Abraham; but the second covers that period which opens with the making of the Covenant between God and the patriarch, or the whole of his later history. The subject at this point passes from personal narration to the "token" or signing the Covenant and the mystery foreshewn thereby.[7]

The characteristic physical sign of all Israel on the male

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[1] Gen. xiii. 3.
[2] Gen. xii. 9.
[3] Z., Pt. I, fol. 83b; I, 482.
[4] Gen. xiii. 12.
[5] Z., Pt. I, fol. 87a; I, 502. It seems to follow that according to another manner of Zoharic symbolism bread and wine signify male and female. The bread and wine of Melchizedek were also symbols of nutriment and blessings for the world.—*Ib.*, fol. 87b; I, 505.
[6] *Ib.*, fol. 87a; I, 502.
[7] I have called Abraham throughout by his name in its later form, but it is said that the addition of the letter HE, by which Abram was transformed, was not added until he had suffered circumcision, and it was thereafter that the Shekinah became attached to him.—Z., Pt. I, fol. 93a; I, 529. The letter HE was added also to the name of Sarah, as a symbol of the female principle.—*Ib.*, fol. 96a; I, 546, 547.

side has issued in the ZOHAR from the region of arbitrary ordinance into that of most sacred symbolism. If at first it was a hygienic observance or one that might act as an aid to continence, it has become in the Secret Tradition a seal of purity, and though it is not expressed it is implied indubitably by the text that it had reference also to the purity of womanhood, because her protection was therein. The proof is that, according to the ZOHAR, the male side of humanity in its separation from the female had no true title to the name and prerogative of man. There is little need to add that the woman was not without the man, but this is not discussed in the ZOHAR, for, with all its illuminations and its strong tendencies towards the liberal side, it represents the last development of a purely oriental religion.[1] It remains that while the masculine shares in humanity, it is true man only in union with womanhood.

When Abraham was circumcised [2] he separated himself from the impure world and entered into the Sacred Covenant, into that Covenant on which the world is based; and seeing that he so entered, it follows that the world is founded on him. Expanding this fantasy it is affirmed sometimes that Genesis opens with the words: "By Abraham God created," &c., and therefore the Covenant of circumcision is the origin of heaven and earth.[3] The HE added to the name of Abram after he had fulfilled the ordinance is said to symbolise the five books of the Law, which are the records at length of the Covenant. But that which begins on earth is raised gloriously into heaven and prolonged through all the worlds. The Sign of the Covenant constitutes the foundation of the Sacred Name and of the Mystery of Faith—the root of the notion being probably the shape of the letter YOD with which the Name commences, or this at least is the material root. It is said further that the Sacred Sign of the Covenant is fixed at the base of the Throne, between the two thighs and the trunk [4] —a reference to the SEPHIRA YESOD, when this is placed on

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[1] It is said, however, that the Covenant implies the union of the two principles.—Z., Pt. II, fol. 26a; III, 127.

[2] *Ib.*, fol. 91b; I, 519.

[3] Z., Pt. I, fol. 93a; I, 529.

[4] When it is said in Gen. xxi. i: "And the Lord visited Sarah," the Divine Name used in the Hebrew is Jehovah, but according to the ZOHAR it was that Degree of the Divine Essence which was symbolished by the VAU. It is added that all is contained in the mystery of VAU, and thereby all is revealed.—Z., Pt. I, fol. 117b; II, 69.

the Tree.[1] As the sun enlightens the world, so the Sacred Sign enlightens the body ; as a buckler protects man, so does this : no evil spirit can approach him who preserves it in purity.[2] By the fact of circumcision man enters under the wings of Shekinah.[3] He who preserves the Sign as I have just said, and fulfils the commandments of the Law, is righteous from head to foot, and his life in continence is his title to a part in the world to come.[4] It is said also that so long as a man is uncircumcised, he cannot unite himself to the Name of the Holy One ; but after circumcision, he enters that name and is joined therewith.[5] Those who do not preserve the sign in purity make separation, in a manner, between Israel and the Heavenly Father.[6] All the forces of Nature centre in the organ of the Covenant, and in the metaphysical principle of the Covenant it is said [7] that there was subsequently hidden and enclosed that light created when God said : " Let there be light " [8]—the alleged reason being that it symbolises the fructifying principle, *qui semen injicit fœminæ*. It is this which is called in Scripture " the fruit of a tree yielding seed." [9]

It is counselled : " Suffer not thy mouth to cause thy flesh to sin," [10] and the exhortation is understood as a restraint placed upon speech lest this should generate evil thoughts, calculated to soil the consecrated flesh which is marked with the Seal of the Holy Covenant. When the Psalmist says : " The firmament sheweth His handiwork," [11] it is to the Mark of the Covenant that reference is made—that is " the work of His hands." So also those other words : " Wherefore should God be angry at thy voice and destroy the work of thine hands ? " [12]—are an allusion to those who keep the Seal in purity. In yet other terms, the firmament publishes the names of those holy men who have lived in chastity, and our part is to plead for their intercession with God, Who hears them always. Their names are written in the Book of God, which

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[1] Z., Pt. I, fol. 149b ; II, 190. It is very difficult to allocate sporadic symbolism of this kind to its proper source elsewhere in the text, but the allusion is almost certainly to the extension of the Divine Son through the lower SEPHIROTH, having the head in DAATH, as explained in a previous section.

[2] *Ib.*, fol. 8a ; I, 45, 46.

[3] *Ib.*, fol. 95a ; I, 543.

[4] *Ib.*, fol. 162a ; II, 235. The text is : " Blessings are upon the head of the just."—Prov. x. 6. But the head of the just signifies the Sign of the Covenant.—Z., *in loco cit.*

[5] *Ib.*, fol. 89a ; I, 510.

[6] *Ib.*, fol. 189b ; II, 348.

[7] *Ib.*, fol. 1a ; I, 4.

[8] Gen. i. 3.

[9] Z., Pt. I, fol. 1a ; I, 4.

[10] Eccles. v. 6.

[11] Ps. xix. 1.

[12] Eccles. v. 6.

is the great firmament of stars: they are the company which follow the Heavenly Spouse.[1]

It is said otherwise concerning the Sign of the Covenant that holy flesh is marked with the letter YOD,[2] referring to the obvious analogy between the "organ of sanctity" and this letter, when circumcision has been performed upon the first. The letter YOD symbolises also the configuration of the celestial river which is the source of souls. The words: "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel,"[3] is a commentary on the letter YOD, which is the first-born of all the heavenly sanctities.[4]

Finally, there is a curious train of thought which requires to be followed carefully.[5] "Through wisdom is an house builded."[6] This is termed an allusion to the mystery expressed in those other words: "And a river went forth from Eden to water the garden."[7] It is said further: "Thy tabernacle is holy,"[8] but our English rendering is not literally the same. This tabernacle is termed the union of all. The verse in question enumerates three enclosures, one within the other—the Courts, House and Tabernacle—and the ZOHAR says, unexpectedly enough on the surface, that whosoever subjects his son to the holocaust of circumcision may be assured that the Holy One will draw the child to Himself and make his abode in the innermost of these enclosures, while the father will earn no less merit than if he had offered all other sacrifices in the world and had raised up the most perfect altar. The explanation of these things can rest only, as I have said, in a most profound understanding of the Mystery of Sex, and the final place of that Mystery is indicated by the correspondence alleged in another part between the Sign of the Covenant and the Sacred Crown.[9]

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[1] Z., Pt. I, fol. 8b; I, 48.
[2] *Ib.*, fol. 13a; I, 74.
[3] Ez. xiii. 2.
[4] Z., Pt. I, fol. 13b; I, 79.
[5] *Ib.*, fol. 94b; I, 539.
[6] Prov. xxiv. 3.
[7] Gen. ii. 10.
[8] See Ps. lxv. 4: "Even of Thy Holy Temple." Compare, however, the corresponding passage in the Vulgate, Ps. lxiv. 5: *Sanctum est templum tuum.*
[9] Z., Pt. I, fol. 95a; I, 542. The following points may be gathered from other parts of the text: (1) The mark of the Covenant is imprinted above as well as on man below; but this is probably a reference to the mark on the Throne, already given. (2) The Kingdom was removed for a period from David because he had not preserved the sign in perfect purity. (3) He who so keeps it has nothing to fear from severity—*i.e.*, judgment—being united thereby to the Name of the Holy One. (4) He who defiles it cannot aspire to the mark of God, which is royalty and Jerusalem. (5) The

It was said at the beginning of this section that the history of Abraham is for the ZOHAR the actual story concerning the father of nations, and this obtains throughout; but for the great theosophical commentary its living value lies in the way of its understanding as an inward text of election, applicable to every soul in Israel.

VI.—OF MOSES, THE MASTER OF THE LAW

The Biblical story of Moses issues in a mystery, for he "whom the Lord knew face to face," [1] having died in the Lord on Mount Nebo, was also by Him buried, and "no man knoweth of his sepulchre unto this day." [2] But, according to the ZOHAR, the story of Moses begins in a mystery also, for he, about whom it is said that "there arose not a prophet since in Israel like unto Moses," [3] was not in his conception after the manner of men who had preceded or of those who came after him. The distinction belongs more properly to another part of my subject and will be found therein. I will therefore say only that his parents—the "man of the house of Levi" [4] and she who was "a daughter of Levi" [5]—had their hearts uplifted unto Her who is called Shekinah, second of the Divine Hypostases—at the time of that union when it is said that "the woman conceived and bare a son." [6] The consequence of this was that Shekinah reposed on the nuptial bed of his parents.[7] He was therefore born, "not of blood, nor of the will of the flesh, nor of the will of man" merely, "but of God" [8]; and even from the day of his birth the Shekinah never quitted him.[9] He ascended into that region

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sign is the gate of the body, to hold which in sanctity is to find the gate of heaven always open.—Z., Pt. I, fol. 94a; I, 535, 536; and fol. 150b; II, 193. But that to which all this applies is surely the idea which lies behind circumcision.

[1] Deut. xxxiv. 10. [2] *Ib.*, v. 6. [3] *Ib.*, v. 10.
[4] Ex. ii. 1. [5] *Ib.* [6] *Ib.*, v. 2.

[7] See Z., Pt. II, fol. 11a–12a; III, 48–52. It is said in the most cryptic manner of the text that the "man of the house of Levi" was the angel Gabriel, who is called "man," as it is written: "Even the man Gabriel, whom I had seen in the vision at the beginning" (Dan. ix. 21). The house of Levi signifies the Community of Israel—referring probably to the School of Sanctity above in the SEPHIRA BINAH. The daughter of Levi is the soul. The meaning is that the parents of Moses stood for these symbolically.

[8] St. John i. 13.

[9] The father of Moses is said to have been espoused to Shekinah—apparently in the sense that she was attached to or overshadowed him. Otherwise he would have been unworthy to beget the Lawgiver. But it is added that the daughter of Levi whom he espoused was the Shekinah—perhaps in the sense of being her symbol below.—Z., Pt. II, fol. 19a; III, 92.—*Ib.*, Pt. I, fol. 120b; II, 83.

where she is said to extend her wings,[1] as it is written: "He did fly upon the wings of the wind."[2] The Lawgiver is affirmed, moreover, to have been the first man who attained perfection, even as Messiah will be the last[3]; but there are good reasons—*e.g.*, the story of Abraham—from the standpoint of Zoharic Kabbalism, why it was requisite to qualify this statement, and so it is said elsewhere that he was not perfect in all things, the reason being that he was separated from his wife.[4] There is no authority in the Pentateuch on this subject, but there is that of Talmudic Tradition which says that they ceased to cohabit. It is probably an arbitrary inference from the fact that neither she nor his two sons, Gershom and Eliezer, are mentioned in Exodus or elsewhere after they were brought back to Moses, "when he encamped at the Mount of God" in the wilderness of Sinai.[5] So it is said otherwise that the Lawgiver attained the degree of BINAH but not that of CHOKMAH[6]; in other words, he did not open the 50th Gate of Understanding which gives upon the path of DALETH, leading from BINAH to CHOKMAH in the Sephirotic Tree.

It is difficult, however, to judge clearly as to the earthly espousals of Moses, according to the ZOHAR, for we learn elsewhere that he separated himself from Zipporah by the ordinance of God, that he might be joined to the heavenly light of Shekinah.[7] Hence it is intimated elsewhere, on the authority of Rabbi Simeon, that to attribute children to him was in some sense beneath his dignity, as he had entered into spiritual espousals.[8] It is a question of the Mystery of Faith and a case of extraordinary exception from the prevailing mind of the ZOHAR, which makes children according to the flesh an indispensable title to union with the glory of that

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[1] Z., Pt. II, fol. 78b; III, 329.
[2] Ps. xviii. 9.
[3] Z., Pt. III, fol. 260b; VI, 7.
[4] *Ib.*, Pt. I, fol. 234b; II, 523. The explanation is that in order to perfection there must be union not alone with that which is above but also with that which is below. A Talmudic Tradition on the subject will be found in the Tract SABBATH, but this is at issue with the ZOHAR as it reckons the fact of his separation among his titles of honour.
[5] Ex. xviii. 5.
[6] Z., Pt. III, fol. 223a; V, 564.
[7] Z., Pt. III, fol. 180a; V, 472.
[8] *Ib.*, Pt. II, fol. 69b; III, 308. The argument is purely casuistic, pretending that Scripture attributes the children of Moses to the mother only, and afterwards—on the authority of Rabbi Simeon, wresting Ex. xviii. 5—maintaining that Jethro brought his own sons to Moses.

Second Hypostasis which stands for the nuptials that are above. It should be understood at this point that the Mystery of Faith consists, according to the French translation of the ZOHAR, "in the union of God with a Female whom He fructifies, after the manner of the union of male and female." This is true assuredly, yet it is only a part of the Mystery, or rather it is the doctrinal aspect, and arising therefrom is a practical side about which we receive intimations at many points of the text, though it enters into complete expression nowhere. Its real nature is the sole end of our research. To conclude as to the marriages of Moses, there was a moment when God said to the Lawgiver: "Let it suffice thee"[1]; but that which was sufficient, says the ZOHAR,[2] was the prophet's union with Shekinah, to Whom he was nearer in truth than hands and feet, for—as we have seen—they were not in separation prior to his birth in this life. So also he was under the guidance of no angel and no messenger from heaven but under that of God Himself,[3] because God and His Shekinah are one. He represented the male principle,[4] though in virtue of his union with Shekinah he was the light of the moon, the moon being his symbol, for albeit that she and God are one—as I have said—she shines in the light of the Eternal Sun of Justice, more especially in her manifestation below, or in the work of her providence concerning the children of men. It is by Moses that the men of this world are held to have found salvation, for he communicated the vital spirit of the Tree of Life. If Israel had not sinned this spirit would have been preserved for ever in Israel.[5]

There was no servant so faithful as he who is called in the Secret Tradition the Faithful Shepherd. He knew all the celestial degrees and was never tempted to join himself otherwise than to the Highest.[6] His fidelity was greater than that of Ezekiel, for the latter is said to have divulged all the treasures of the King.[7] This statement is not explained by the ZOHAR,[8] but I suppose that it refers to what is called

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[1] Deut. iii. 26.
[2] Z., Pt. III, fol. 260b; VI, 7.
[3] *Ib.*, fol. 286b; VI, 72. This is held to follow from the words: "And he said unto Him, If Thy Presence go not with me, carry us not up hence."—Ex. xxxiii. 15.
[4] Z., Pt. II, fol. 37b; III, 178.
[5] By virtue of the gracious Law contained in the First Tables.
[6] Z., Pt. I, fol. 76a; I, 447.
[7] *Ib.*, Pt. II, fol. 5a; III, 19.
[8] Except indeed to say that if Ezekiel so acted he had authority from the Holy One.

Kabbalistically the Work of the Chariot, being that of Ezekiel's vision, and it seems to me that in this respect the later prophet may be held to deserve exoneration. The title of Moses was that he kept the Secret Law secretly, transmitting it only to the elect,[1] and that he made public the Exoteric Law, which does not contain the Mystery of Faith. In this sense he is called the elder son of Adam,[2] and the reason—which is not readily translatable—is *quia verenda patris sui operaverat*. It is the keeping of the Mystery.

I pass now to the promulgation of the Law, and it would seem that Moses ascended Mount Sinai clothed in the vesture of Shekinah, being that cloud which he entered and in virtue of which it was possible for him to go up.[3] The intention of the Law was to place man under the domination of the Tree of Life,[4] which means that there would have been no mysteries, the Law in this aspect being the Spouse of God, and therefore it is Shekinah herself, or the Mystery of Faith expounded. It is that Mystery which is beheld in contemplating the face of Shekinah, in the state which is eye to eye.[5] If this intention had been fulfilled, there would have been no distinction of an Oral and Written Law, and the question is therefore as to what intervened so that another order followed, contrary to the design of Providence. Now, it is affirmed by the ZOHAR that a change took place in Israel at the foot of Mount Sinai,[6] and this is insisted upon so frequently in terms which never vary as to the alleged fact that one cannot help feeling some principle is involved, some unstated matter of Secret Doctrine. It is testified that Israel was joined anew to the Tree of Life, so that it beheld the heavenly splendours and realised their lights; it experienced the ineffable joy which fills the hearts of those who desire to know and understand the Supreme Mysteries. The nation was reclothed by the Holy One with that cuirass formed from the letters of His Sacred Name which was the protection of Adam and Eve before their fall. The serpent could cleave no longer to Israel, and it is affirmed to

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[1] Z., Pt. I, fol. 28b; I, 179.
[2] *Ib.*
[3] *Ib.*, Pt. II, fol. 99a; III, 398.
[4] Z., Pt. III, fol. 261b; VI, 10.
[5] *Ib.*, Pt. II, fol. 40b—THE FAITHFUL SHEPHERD; III, 189.
[6] *Ib.*, Pt. I, fol. 52a, b; I, 302, 303. See also *ib.*, fol. 36b; I, 226. It may be that an arbitrary mode of reasoning is all that lies behind this subject. In the view of the Zoharic doctors, there was something so great and beyond all experience of fallen human nature which it was designed to promulgate in the first Tables of the Law that for them it was the Law of Paradise, and its proposed reception by Israel involved for them a restitution of the paradisaical state.

have disappeared from the world. We must understand all this as a reflection rather of the Divine Intention in its union with the covenant made by the people on their part: "All that the Lord hath spoken we will do." [1] They were washed also and sanctified. To go beyond this point is unreason, and I know not how the ZOHAR, regarded as commentary, can postulate such exaltations of Israel either on the basis of the text or of that which followed.[2] For we must remember that in the absence of Moses, and in the uncertainty as to what had become of him, but—*ex hypothesi*—in the absence otherwise of all temptation, Israel adored the golden calf; the old evil order was thus reinstated, and I conclude that the serpent returned. It is to be understood further that the riot of the feast which followed the idol-worship signifies a sexual orgy, so that she who presides over the Mystery of Sex in sanctity was driven from the people, and her secret was taken from them. When therefore Moses came down from the mountain carrying the Tables of the Law he broke them in the presence of the people, which, according to Scripture, was because "his anger waxed hot" [3]; but it is understood otherwise in the ZOHAR. The thesis is that the original Tables constituted the liberation of all,[4] meaning the separation from that serpent who is called "the end of all flesh." [5] They were formed originally from a single block of sapphire, but God breathed upon them and the precious stone was divided into two parts.[6] They were created prior to the world by the coagulation of the sacred dew which is said to fall on the Garden of Apples.[7] They were written before and behind, and were symbolised by the loaves of proposition.[8] It is

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[1] Ex. xix. 8.

[2] The canon of criticism seems to be reached by the contrast of two passages of Scripture: "And Israel saw that great work which the Lord did" (Ex. xiv. 31)—which the French translation of the ZOHAR renders: "And Israel saw the mighty hand of the Lord," following apparently the Vulgate (*et manum magnam quam exercuerat Dominus contra eos*)—this being reputed to mean that Israel was able to contemplate the celestial splendour and enjoy the vision of the supernal lights. The other passage is this: "And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come nigh him" (Ex. xxxiv. 30). As to the value of the contrast, it is enough to point out that the first text belongs to the period when the Red Sea had just been crossed and has nothing to do with the sojourn at the foot of Mount Sinai, which was reached three months after (Ex. xix. 1).

[3] Ex. xxxii. 19.

[4] Z., Pt. I, fol. 63b; I, 371.

[5] *Ib.*, Pt. I, fol. 63b; I, 371. It is understood that one consequence of this separation would have been that there should be no more death.

[6] *Ib.*, Pt. II, fol. 84a, b; III, 347.

[7] *Ib.*, fol. 84b; III, 348.

[8] *Ib.*, Pt. III, fol. 271b; VI, 27, and fol. 273; VI, 39.

noted in another place that the writing thereon was like black fire on white fire,[1] while according to yet another it would appear that the stones were transparent[2]: the writing in front, or on the obverse side, was read from behind, and that on the reverse, or behind, was read from in front.[3] It is an allusion to the inter-connection of the written and oral Law. The Tables were given to Moses on the Sabbath Day. It is recorded by Scripture[4] that they were cast from the hands of Moses and were broken, and here it is explained by the ZOHAR that this was because the letters took flight[5]—a device designed to point out that no writing remained upon them which could possibly be seen by Israel in contemplating the fragments. The Tables were broken because Israel was not worthy to profit by them,[6] and that which was shattered is said to have been not only the written but the inward and oral Law.[7] The meaning is that the higher order of liberation and mercy which included these, the revelation of the secret union, was taken henceforth into concealment. The malediction brought upon the world by the trespass, and removed for a moment as the people passed under the shadow of Mount Sinai,[8] descended again upon them. The Tables came out of that region from which all liberties issue and on which they all depend.[9] Over the mystical mountain they diffused a sweet odour, because the sanctities of the world of sanctity inhered therein; but this passed away when the golden calf was set up for the worship of the nation.[10]

It is recognised by the ZOHAR that the second Tables embodied another record, which was the Law of opportunism, the Law of mine and thine—of prohibition and denial, being that of bondage. It was sacred after its own manner, because it was a shadow of the first intention, but it reflects at a very far distance. I do not know whether it is affirmed

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[1] Z., Pt. II, fol. 226b; IV, 248.
[2] *Ib.*, fol. 84b; III, 348. See also fol. 84a; III, 347.
[3] *Ib.*, fol. 84a; III, 347.
[4] Ex. xxxii. 19. According to the ZOHAR, they fell of themselves from his hands.—Z., Pt. II, fol. 195a, b; IV, 188.
[5] *Ib.*
[6] *Ib.*, Pt. I, fol. 26b; I, 167.
[7] *Ib.*, fol. 28b; I, 181. "And the Lord said unto Moses, . . . I will give thee tables of stone, and a law, and commandments which I have written.—Ex. xxiv. 12. According to the ZOHAR, the word "law" signifies that which is written, while the word "commandments" refers to the Oral Law.—*Ib.*, Pt. III, fol. 40b; V, 109.
[8] *Ib.*, fol. 26b; I, 22b.
[9] *Ib.*, Pt. III, fol. 6b; V, 17.
[10] *Ib.*, fol. 61b; V, 170.

literally that it is a work of the Tree of Knowledge, but this must be held to follow from numerous impressive intimations. And the Secret Doctrine, with all the Oral Law by which that Doctrine is encompassed, is the Tree of Life; but the art of its mastery is long, and of all the Sons thereof, of all the heirs at law, I suppose that only Rabbi Simeon could have been said to possess it in the fullness.[1] We know that after him the reign of certitudes was over and the great quest in the hiddenness was pursued in the attitude of groping, not erect as heretofore with the light of sure enlightenment shining from a meridian sun on the heads of the initiates. There is much more that could be said upon this subject, but I feel that my purpose is served. I would add only that amidst the clouded splendours and substitutions of the surface sense we can understand readily the great and pressing need for that study of the inward meaning which is imposed everywhere in the ZOHAR on those who would enter into the real heritage of the elect. To sum up therefore: Moses gave other Tables to Israel, and these were from the side of the Tree of the Knowledge of Good and Evil, from which the Law emanates. The other Tables emanated from the Tree of Life.

I should add that the Written Law seems to be represented by the word DAATH, or Knowing[2]: it is completed by that which is traditional. The Doctrine is sometimes called CHOKMAH, or Wisdom, and sometimes BINAH, or Understanding.[3] The Traditional Law has come out of the Written Law, as woman was brought forth from man, according to the Mystery of the Garden—but this we have seen already. It can exist only in unison with the Written Law; but I think that the Zoharic treatment of the latter shews that it was regarded rather as a beast of burden—that ass of a certain comparison—already cited—on which the King and Queen of the Secret Mysteries must never be set to ride.[4] There is,

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[1] I mean, of course, since the days of patriarchs and prophets. As regards the work of this Tree of Knowledge, the Law—from this point of view—was to preserve the species of the chosen people according to the mode of human generation in the world beyond the mystical Garden of Eden; but the work of the Tree of Life, for those who would dwell beneath it, was one of mystical generation and fruition. It is not suggested that the Sons of the Doctrine attained the secret in its fullness: they raised a corner of the veil.

[2] Z., Pt. I, fol. 48b; I, 282.

[3] The reason given is that it has been formed by the "Complete Name"—*i.e.*, Jehovah Elohim, being the Divine Male and Female.

[4] It was like the mule in THE HIGH HISTORY OF THE HOLY GRAAL—"a beast on God's side."

however, one more memorable point concerning the Oral Law, and this is that although it is a balm of life for the just, for the unjust it is a mortal poison.[1] I believe that as much has been said concerning the Elixir of Alchemy. The aphorism is not therefore *vel sanctum invenit, vel sanctum facit*, yet I think that there is a heart of the Doctrine in which the good must fill us entirely, as the student enters more deeply into its understanding. But the sorrow of it is that after eating of the Tree of Knowledge through the years and the ages we are still untutored children, knowing little in the essential manner either of good or evil.

I have reminded my readers already that Moses was interred outside the Holy Land and that "no man knoweth of his sepulchre unto this day."[2] But this sepulchre, according to the ZOHAR, signifies the MISHNA.[3] The Secret Doctrine was interned in the written word—that end of all revelations.[4] But the tradition says that the inner meaning—like the spirit of Moses—remained with the elders and was handed on secretly. The Scripture mentions that "the children of Israel wept for Moses in the plains of Moab thirty days."[5] They might have mourned him, had they known, through the triumphs and the exiles continued thenceforward, for they lost the Secret Doctrine of which he was the personification. It was withdrawn when he left, as if into a secret sanctuary, and no voice issued therefrom until the days of Rabbi Simeon. He was even as a Rose of Sharon which blossomed on the ruins of Jerusalem in the days of Vespasian. I wonder not that there was sorrow on occasions amidst the Sons of the Doctrine, as with Marius over the ruins of Carthage. Moses was the life of the Doctrine, and hence it is affirmed that when he ascended to the height of Pisgah "his eye was not dim, nor his natural force abated."[6] It is recorded also of his figure in its prime that this resembled the sun in its splendour[7] —so perfectly did his moon reflect that glory.

One legend says, however, that he did not die,[8] though the

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[1] Z., Pt. I, fol. 268a; II, 633, 634.
[2] Deut. xxxiv. 6.
[3] Z., Pt. I, fol. 27b; I, 175.
[4] The MISHNAH is the maid-servant who takes the place of the mistress.—*Ib.*, fol. 28b; I, 175.
[5] Deut. xxxiv. 8.
[6] Deut. xxxiv. 7.
[7] Z., Pt. I, fol. 28a; I, 177.
[8] *Ib.*, fol. 28a; I, 176, and *ib.*, Pt. II, fol. 174a; IV, 129.

text repeats it on an authority which is not its own, and it adds —rather in the manner of a casuist—that no man does who is graced by faith. As a fact, the authority is the MIDRASH RABBA on Deut. xxxiv., and the ZOHAR quotes it again in another place but in a less questioning mood. Perhaps there is a deeper heart of meaning than transpires on the surface, for if we accept the Secret Doctrine on the subject of Moses and the Law there is an aspect of failure about the great mission of the Lawgiver. His stiff-necked generation prevailed against him to the extent that he could fulfil only the shadow of that which he proposed. His intention was to deliver the truth which makes men free, but they were fit only for a substitute. Now, this is set forth very curiously in a single passage of the text, where it is affirmed that Moses sought to bring the Shekinah out of exile, but he failed.[1] The Shekinah signifies here the Secret Doctrine and this implies that the First Tables were written *ad clerum*, but the context was destined to remain in exile so long as Israel was incorporated as a people in its own place and land, while there is no suggestion that the debates of the Doctors brought Shekinah into liberation.[2] It is said therefore, in yet another place, that Moses will return on earth at the end of time to complete his mission by revealing the True Name of Shekinah[3] which is also in the hiddenness, and there is no pretence that it was known to the Doctors. Those whom he brought out of Egypt he will then lead into knowledge. This is why it is exclaimed by Job : " The Lord hath given and the Lord hath taken away : Blessed is the name of the Lord." [4] That will take place which was to have been fulfilled at first : the elect will be set free from the death-angel by the true Tables of the Law. Meanwhile Moses obtained the degree of BINAH—as we have seen—but not that of CHOKMAH. His death was from what is called in the ZOHAR the other side, which means the right side, the left being the side of the serpent.[5] It was not caused by the sin of Adam but by the operation of a

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[1] Z., Pt. I, fol. 28a ; I, 176.

[2] On the contrary, so long as the Shekinah is in captivity, she is never left by Moses.—*Ib.* That which he did on earth was, however, to attract her to Israel.—*Ib.*, fol. 68a ; I, 400.

[3] *Ib.*, fol. 28b ; I, 180. See also, for the return of Moses, *ib.*, Pt. II, fol. 255a ; I, 602.

[4] Job i. 21.

[5] Z., Pt. I, fol. 53a ; I, 306.

Supreme Mystery. It is also recorded of Joshua that he did not die through his own sinning, but through the serpent's counsel to Eve, and this is said to be expressed in the words: "His servant Joshua, the son of Nun, a young man, departed not out of the Tabernacle." [1]

VII.—THE TEMPLES IN JERUSALEM

Looking back upon the chequered history of their nation and on the purport of its life generally, the mystical doctors of Israel did not fail to discern the uplifting of strange portents in their spiritual sky, the full significance of which was not rightly to be recognised beforehand, supposing that they were real prognostics. It is only after the event that most of us become wise in this manner. In retrospect the portents were everywhere; in retrospect the world's creation, the great myth of the Garden, the judgment of the Flood, and the rest of the Divine Providences were like tocsins and trumpet voices concerning all that was to follow. Not alone were the seeds therein, but it was Israel delineated throughout. Abraham might turn to the South and again he might turn therefrom, but the reason in either case was of that or of this to come in respect of the twelve tribes. Yet it was not only to come; already it was in a sense there, so that the stories of old look weirdly in a light which suggests that they were recorded before the events with which they are supposed to deal. The occurrences of the past were also fateful in respect of later things that were to come. For example, when the Tables of the Law were broken by Moses, this is said to have occasioned the ultimate destruction of the First and Second Temples.[2]

There are two aspects under which the Temples come before us in Zoharic texts, and as happens so often, they do not harmonise together, while it is impossible rather than difficult to believe that an adjustment can be effected between them. I will collate them under what may be called the motives attaching to each. There is firstly that wherein there is no shadow of vicissitude as to the glory and the plenary grace which inhered in the design and execution of Solomon's Holy House. The Inner Sanctuary constituted the

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[1] Ex. xxxiii. 11.

[2] Z., Pt. I, fol. 26b; I, 167.

heart of the world;[1] the Shekinah dwelt therein after the manner of a virtuous and faithful wife who never leaves the abode of her husband.[2] It was therefore well with Israel during this period. The building plan was sketched by a supernatural hand and was delivered—as we are aware—to David, by whom it was shewn to Solomon.[3] The Temple was erected on seven pillars,[4] the craftsmen following the design, point by point, until the work was finished.[5] There was a sense in which they followed blindly, but there was also another sense in which the work was self-executed. This is suggested by the silent nature of the building, about which we hear in Scripture.[6] The analogy is that of creation, for the world evolved of itself, with God as the beginner of the work.[7] Hence David said: "Except the Lord build the house, they labour in vain that build it."[8] The meaning is that the Lord designed the Temple and the work went on of itself. It is said also: "Except the Lord watch the city, the watchman waketh but in vain."[9] This is Jerusalem in its building. The moon is symbolised as shining at the full during the whole period.[10] The Temple was built for the union of the King and Matrona,[11] God and His Church in Israel. Of the structure in its completeness we are told that the earth inhabited by the Gentiles encompasses the Holy City, which is the centre of the habitable world; the town encircles the Holy Mountain; the Mountain surrounds the session-house of the Sanhedrin; this in its turn stands about the Temple; and the Temple encompasses the Holy of Holies, where dwells the Shekinah and where are the Propitiatory, the Kerubim and the Ark of the Covenant.[12] The Holy of Holies itself was built on that foundation stone which, as we know already, is held to form the central point of the world. It is identified with the celestial throne of Ezekiel, and in

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[1] Z., Pt. I, fol. 84b; I, 487.
[2] *Ib.*
[3] *Ib.*, Pt. II, fol. 164a; IV, 107.
[4] *Ib.* It was guarded by the archangel METATRON.
[5] *Ib.*, Pt. I, fol. 74a; I, 438.
[6] "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building."—1 Kings vi. 7.
[7] Z., Pt. II, fol. 226a; IV, 247.
[8] Ps. cxxvii. 1.
[9] *Ib.*
[10] Z., Pt. I, fol. 150a; II, 190.
[11] *Ib.*, Pt. III, fol. 74b; V, 203.
[12] *Ib.*, fol. 161b; V, 416.

appearance it was like a sapphire.[1] Solomon is said to have united Matrona to the Supreme King by the building of the Temple and there was joy everywhere, both above and below.[2] The Temple itself is understood as the spiritual union of male and female apart from any fleshly union.[3] It symbolises therefore the Mystery of Sex at its highest, and this is a point to be memorised in respect of all these reveries.

Here is the first picture, but the alternative as follows is drawn from the FAITHFUL SHEPHERD and not the ZOHAR itself. The First and Second Temples were transitory things in their nature; they should have been the work of God Himself, but because of Israel's sin in the wilderness, the First Temple was built by Solomon, and hence it did not subsist.[4] Contrary to the former intimation, the Lord was not its builder. So also at the epoch of Ezra, again on account of sin, the Second Temple was erected by men and there was no ground of subsistence. It follows that so far no holy house has been built in reality at all,[5] nor has even the city of Jerusalem been as yet constructed. The world is still awaiting that promise of the Lord: "I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."[6] There are suggestions however which go much further than mere questions of substitution. It is said that from the day when the Holy One raised the Supreme Sanctuary the celestial favours were never manifested in the terrestrial Temple, built of stones and mortar.[7] I suppose that here is the house not made with hands which is termed elsewhere a place of spiritual nourishment which the kingdom of heaven accords to those in need of it and that sanctuary which brings all the poor under the shadow of Shekinah.[8]

The Temple of Solomon was a symbol of penitence as well as a house of prayer, and its destruction signifies an impenitent state.[9] The cause of its destruction is said otherwise to have been the separation of the HE and VAU in the Divine Name

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[1] Z., Pt. I, fol. 71b, 72a; I, 425. See Ezek. i. 26: "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone." This stone, according to the ZOHAR (*ib.*), signified the celestial throne, and the throne of the vision signified the Traditional Law, while "the appearance of a man" who sat thereon was the Written Law.

[2] *Ib.*, Pt. III, fol. 74b; V, 203.

[3] *Ib.*, Pt. II, fol. 258b; IV, 292.

[4] *Ib.*, Pt. III, fol. 221a; V, 559.

[5] Z., Pt. III, fol. 221a; 539.

[6] Zech. ii. 5.

[7] Z., Pt. II, fol. 108b; III, 427.

[8] *Ib.*, Pt. I, fol. 208a; II, 434.

[9] *Ib.*, Pt. III, fol. 75a; V, 204.

as the result of sin.[1] The people were sent into exile and the Shekinah was driven out.[2] The VAU went in search of the HE, but she was in a distant place; it looked towards the sanctuary, but it was burnt; it looked for the chosen people, but they were in exile; it turned towards the source of benedictions, but this was dried up.[3] It is said otherwise that the destruction of the First Temple dried up the sources of the Shekinah above and that of the Second Temple those of the Shekinah below.[4] All light was clouded, so that the saints of this world were no longer enlightened.[5] During the exile in Babylon the wings of the Mother in Transcendence did not cover her children;[6] there was therefore a separation between the YOD and first HE of the Divine Name. The reference is of course to the spiritual state of Israel, and behind it lies a strange spiritual understanding of the Fall of man. During the present and greater exile the Divine Name is divided now as it was divided then,[7] albeit that which it signifies is one eternally above. In another form of symbolism the First Temple was destroyed because it wanted light,[8] which was absent also from the Second Temple, but in a still greater degree, the Second Temple signifying the fleshly union of male and female.[9] The priests of the First Temple ascended on the walls of the Sanctuary, holding their keys in their hands and said to God: Hereunto we have been Thine administrators; henceforth take back Thy possessions.[10] The sun turned away from the moon and enlightened it no longer; there was no day without maledictions and sufferings.[11]

These are the lamentations of the ZOHAR over its Holy Places and Houses; but another day will come when the moon shall resume its primal light.[12] It will be that period

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[1] Z., Pt. I, fol. 122a; V, 316.
[2] *Ib.*, fol. 75a; V, 204.
[3] The reason was that the male was united no longer to the female.—*Ib.*
[4] *Ib.*, Pt. I, fol. 255a; II, 601.
[5] *Ib.*, Pt. II, fol. 9b; III, 40.
[6] *Ib.*, fol. 9b; III, 39, 40.
[7] *Ib.*, fol. 9b; III, 41.
[8] *Ib.*, fol. 179b; IV, 150. The obvious commentary hereon is that Shekinah, by the hypothesis at least, was reigning on the Mercy Seat.
[9] Z., Pt. II, fol. 258b; IV, 292.
[10] *Ib.*, Pt. I, fol. 202b, 203a; II, 406. This is "the burden of the valley of visions."—Is. xxii. 1.
[11] *Ib.*, fol. 181a, b; II, 315.
[12] *Ib.*, fol. 181b; II, 316.

mentioned in Scripture: "Behold, My servant shall deal prudently, he shall be exalted and extolled and be very high." [1] The reference is to the Messianic epoch, when the world will be restored, impurity will disappear therefrom, and death shall be cast out for ever. The Holy One will remember His people Israel and the Temple shall be rebuilt.[2] Formerly it was based on severity and wrath, but it will be restored in charity and will be founded thereon.[3] Meanwhile, since the destruction of the Sanctuary here below, the Holy One swore never to enter the Jerusalem above until Israel returned into the Jerusalem below.[4] No blessings have gone forth, either in the world above or in that which is below, for these worlds depend on one another.[5] The consolation of the elect is however that, in the absence of a place of sacrifice, devotion to the study of the Law will bring the forgiveness of sin more readily than the burnt-offerings of old." [6]

VIII.—THE COMING OF MESSIAH

There is no question that the Kabbalistic teaching concerning a Deliverer to come should begin by a consideration of Talmudic intimations on the subject; for these are many and important within their own measures. There is unfortunately no space for such an extension of the materials already in my hands, but there are several sources of information which are open to any reader, and indeed the whole subject is available if he can have recourse to the French rendering of the JERUSALEM TALMUD [7] and even to the unscholarly English version of the BABYLONIAN TALMUD [8] which appeared some years since in America. Outside this question of the past, the first thing for us to realise on our own part is that there is not one line, and much less one page,

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[1] Z., Pt. I, fol. 181b; II, 316; Is. ii. 13. See also Gen. xxiv. 2.
[2] *Ib.*, Pt. I, fol. 134a; II, 128.
[3] *Ib.*, Pt. II, fol. 59a, b; III, 263, 264.
[4] *Ib.*, Pt. I, fol. 231a; II, 511.
[5] *Ib.*, fol. 70b; I, 415.
[6] *Ib.*, APPENDICES III, SECRET MIDRASH, fol. 6a; II, 680.
[7] M. Schwab: LE TALMUD DE JÉRUSALEM, 11 vols., Paris, 1871–1889, 8vo. See also LE TALMUDE DE BABYLONE, *traduit par* l'Abbé Chiarini, 2 vols., Leipsic, 1831. It embodies a condensed account of both recensions and may serve some general purpose.
[8] New edition of the BABYLONIAN TALMUD: English Translation. Original Text edited, formulated and punctuated by Michael L. Rodkinson, vol. I, TRACT SABBATH, 1896. In all 18 volumes, various years.

in the ZOHAR which can be constructed according to its proper sense on the assumption that a Messiah has appeared already in Israel, while there is consequently nothing that can be applied to a Second Advent of the Christ of Nazareth. These things are dreams, and recent pleadings on the subject are if possible of less consequence than those of the old scholars who filled Europe with their debates in the sixteenth and seventeenth centuries.[1] The points of analogy between Kabbalistic and Christian doctrine are many and eloquent in their way, but they belong to another order. There is an attractive hypothesis with which I shall attempt to deal later on, and its whole design is to construct Zoharic Theosophy in a direction opposite hereto, or not only in a Christian sense but in one which would place the texts under the particular obedience of Latin Theology; and I who, of all things else, would desire, were it possible, to look through such enchanted glasses, have concluded that there is no evidence, so I would therefore warn others. It should be added in justice to the interests at large that the Roman Church is much too wise to lend countenance—officially or extra-officially—to the interesting view, which is therefore the outcome of private zeal only.

The first question which concerns us is that of Messianic expectations in mystical Israel. The elect—and if these are more especially the Sons of the Doctrine it is in the sense that the greater imitate the lesser, meaning the race of chosen people—the elect must hope always for the coming of the man of holiness,[2] for it is said: "I will wait upon the Lord, that hideth His face from the house of Israel, and I will look to Him."[3] He is the man in transcendence, the man who is allocated in one place to the SEPHIRA CHOKMAH,[4] but the point is of great complexity and its elucidation belongs to a subsequent part of our research. It is said further that He is the "man more precious than fine gold" who is mentioned

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[1] See Benedictus Poscantinus: DIALOGUM DE MESSIA, Venice, 1548, and Antonius Hulsius: IN THEOLOGIAM JUDAICAM DE MESSIA, Bremen, 1580. There is a still earlier work, but I can only claim to know of a report concerning it: EPISTOLA R. *Samuelis Judæi missam ad Isaac*, Mantua, 1475. It claims to have been translated from the Arabic by a Dominican, Alphonsus Bono-Homo, and is an argument from the prophets that Jesus Christ was the Messiah expected by Jewry.

[2] Z., Pt. I, fol. 204a; II, 413.

[3] Is. viii. 17.

[4] I should mention that this reference depends on certain SUPPLEMENTS, which are a later addition to the ZOHAR.

by Isaiah ;[1] and it is on record also that He shall be raised above all the inhabitants of the world, who will adore Him, prostrated in His presence.[2] As a further witness respecting His eternal generation, the Spirit of Elohim which brooded over the face of the waters is sometimes regarded as the Spirit of Messiah, who has washed His robes in heavenly wine from the creation of the world.[3] He is also the sacred moon on high, having no other light than that which it receives from the sun above ;[4] but it is to be noted that the Shekinah is also symbolised by the moon and this has led to a precarious and indeed impossible identification of the Messiah as the Shekinah incarnate. It might be said on the same evidence that Solomon was an incarnation of Messiah and Moses also, for both had the moon as a symbol.

According to MIDRASH TALPIGOTH, the Messiah will bring eternal peace, which of course was understood by the Israelites as peace for Israel, *plus* that which may follow extermination for all who did not enter by conversion into the House of Jacob. It is said in the ZOHAR that, according to tradition, wherever Solomon is mentioned in the Song of Solomon this King of Peace is designated.[5] Conversion at the Messianic period will be apparently on a great scale, because all the nations of the world will gather about the King Messiah when He shall be manifested,[6] seeing that these words of the Scripture must be fulfilled :[7] "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek ; and his rest shall be glorious." It will be a time for the revelation of mysteries which the will of God has concealed through the ages, but as the day of the King approaches even little children shall know the Mysteries of Wisdom.[8] It will be also a time of union, for in the Sabbatic millenary the Holy One will accomplish union between souls.[9] All the blessings of Israel will be realised in Israel,[10] which will form one people only on earth, "and I will make them one nation in the Lord."[11] The meaning seems to be that all nations shall become one nation of the Holy One ; but the great war of the world will precede this.

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[1] Is. xiii. 12.
[2] Z., Pt. I, fol. 107b ; II, 39.
[3] *Ib.*, fol. 240a ; II, 548.
[4] *Ib.*, Pt. I, fol. 238a ; II, 540.
[5] *Ib.*, fol. 29a ; I, 182, 183.
[6] *Ib.*, Pt. II, fol. 172b ; IV, 127.
[7] Is. xi, 10.
[8] Z., Pt. I, fol. 118a ; II, 71.
[9] *Ib.*, fol. 119a ; II, 77.
[10] *Ib.*, fol. 145b ; II, 172.
[11] Ezek. xxxvii. 22.

It is unfortunate that the annotations to the French ZOHAR are largely polemical in character and elucidations which would have been valuable on difficult points of fact are too often wanting. It would seem at first sight that there are several Messiahs to come. There is he who is to be the Son of Ischaï, said to be master of all, by whom the earth is nourished.[1] There is secondly the Son of Ephraïm, of whom it is testified that he will be driven back from Rome.[2] Three personalities are mentioned, each of them once or twice only, and it is suggested in the notes—but without offering a reason—that the second is identified with the third Messiah, who is the Son of Joseph. The fourth is the Son of David,[3] and both are mentioned in the TALMUD;[4] but one of the "Omissions" given in the first appendix to the first part of the ZOHAR affirms that the last two are one.[5] Certain MIDRASHIM are said to agree, but the distinction for what it is worth remains perfectly clear in the Talmudic references, according to which the Son of Joseph will suffer a violent death[6] and will be succeeded by the Son of David. Elsewhere in the ZOHAR it is denied that the Son of Joseph will be killed because he is compared to an ox and evil has no hold over him.[7] It is of this Messiah that it is said in Scripture: "He was wounded for our transgressions . . . and with his stripes we are healed."[8] On the contrary, the fact that he will die is reaffirmed a few folios subsequently. It is said also that one of these alternative deliverers is poor and mounted on an ass, while the other is the first-born of a bull.[9] They are the two Kerubim stationed before the Garden of Eden; the Flaming Sword is METATRON,[10] but at this point the symbolism passes into a wilderness of confusion where it

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[1] Z., Pt. I, fol. 29b; I, 185, 186. Eternal life is possible through him only. The authority cited is 1 Kings xx. 31, and a supposed statement therein that "the son of Ischaï lives upon the earth," but it is not to be found.

[2] Z., Pt. II, fol. 120a; III, 461. See also Part III, fol. 153b; V, 394.

[3] The Son of David is said to be the SEPHIRA NETZACH, while the Son of Ephraim is HOD.—*Ib.*, Pt. III, fol. 243a, b; V, 581.

[4] Tracts ABODA-ZARA, SUCCA, YEBAMOT and SANHEDRIN.

[5] *Ib.*, Pt. I, fol. 267b; II, 633.

[6] The ZOHAR agrees in one place, but adds that he will rise again.—*Ib.*, Pt. III, fol. 203b; V, 520. See also *Ib.*, Pt. I, fol. 267b; II, 633, from which it follows that there is one Messiah and that he will suffer death. But this is contradicted in Pt. III, fol. 279a; VI, 52, where a distinction is made between the Son of David and the Son of Joseph, who will be slain.

[7] *Ib.*, fol. 276b; V, 48.

[8] Is. liii. 5.

[9] Z., Pt. III, fol. 279a; VI, 52, 53.

[10] *Ib.*, Pt. I, fol. 267b, 268a; II, 633.

is impossible and would serve no purpose to follow it. I do not know that we need come to any decision as to the number of Messiahs; it does not look in the ZOHAR as if they can mean states of one personality, which is the opinion of the editors, for in another place the text explains by an accident what is meant by a previous identification: it is said that the Messiah who is the Son of Joseph will be united—that is, in his mission—to the Son of David but will be slain.[1] The one is the conqueror of the great Rome and the other of the little Rome [2]—whatever the distinction between these cities may signify. The number 60 is fixed for the manifestation of the first and the number 6 for that of the second.[3] I do not pretend to explain the mysticism of these numbers, but I note that the number 6 is represented by VAU and the Son of David is connected with this number.[4] It is obvious that it is convenient for purposes of Christian interpretation to identify the Son of David and Joseph, as Jesus of Nazareth was both.[5] I should add in this connection that the words: "Lowly and riding on an ass, and upon a colt the foal of an ass," [6] which are referred to Messiah are not understood literally, for the ass represents that demon which shall be curbed by the King to come.[7]

The time of the coming of Messiah will be when all souls who are kept in the treasury of souls against the day of their incarnation shall have actually come hither in flesh.[8] Thereafter it would seem that new souls will be incarnated in Israel. Then shall the chosen people deserve to find—and shall not fail herein—the beloved and sister-soul predestined to each from the beginning of creation. It is in allusion to this that the Scripture says: "A new heart also will I give you, and a

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[1] Z., Pt. III, fol. 203b; V, 520.

[2] *Ib.*, fol. 252a; V, 589.

[3] *Ib.*, fol. 252a; V, 590.

[4] Z., fol. 203b; V, 520. The letter VAU—as we have seen—is said to symbolise the Eternal World.—*Ib.*, fol. 252b; V, 591.

[5] The Chevalier P. L. B. Drach concludes that the TALMUD speaks of the suffering Messiah as Son of Joseph and of the victorious Messiah as Son of David; but the evidence which he quotes from the TRACT SUCCA seems, on the whole, against him.—DE L'HARMONIE ENTRE L'ÉGLISE ET LA SYNAGOGUE, T. 1ere, pp. 184, 185.

[6] Zech. ix. 9.

[7] Z., Pt. III, fol. 238a; V, 577. The explanation given is that the demon, who is called the ass, can be made subject with the Sacred Name SHADDAÏ. This reference and extract belong to THE FAITHFUL SHEPHERD. It follows that Messiah, who connects with the Ox symbolically, will overcome the ass or demon, and hence it is forbidden in Deut. xxii. 10, to yoke an ox and an ass together.—Z., Pt. III, fol. 207a; V, 528.

[8] *Ib.*, Pt. I, fol. 28b; I, 179.

new spirit will I put within you." [1] And again: "It shall come to pass that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." [2] The Intruders [3] shall be exterminated at the time when this shall be accomplished, which is said to be of old tradition.[4] To this period there is referable also that text of Genesis which says that Adam and Eve were "naked and not ashamed," [5] the reason being that the Intruders are the cause of luxury and when they disappear all leaning towards incontinence will vanish in like wise.[6] Now all this is utterly stultifying disquisition and mania of interpretation in the literal sense, so far as it can be said to have any; and yet through all one feels that the Secret Doctrine is sealing and veiling the simplicity which is of all grace in Nature and Mystical Art. It is a change come over the dream of Israel, so that it shall enter into its own on all the planes and in all the worlds by the help of the "right spirit" renewed within them. This is the Spirit of Messiah,[7] as it is written: "Renew a right spirit within me." [8] And as we know that the Christ Who is to come in each one of us, Who is of Nazareth and of all the local habitations of the mastery, Who is son of David, son of Joseph, Heir of the true legitimacy, stands ever at the door and knocks, that rectified period is the one when all portals shall open, so that He shall be welcomed in all the ways. Out of the heart and the mind shall the Intruders be cast once and for all, and the soul shall find the Spouse. We might come to a pause at this point on the subject of the Messiah in Israel, according to the lights and shadows of the Secret Doctrine. It is a forecast of that time when the Mystery of Union which is now a Mystery of Faith shall have entered into realisation in experience on this earth of ours:

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[1] Ezek. xxxvi. 26.

[2] Joel ii. 28.

[3] The reference is primarily to the mixed crowd which followed Israel during the Exodus from Egypt and were not afterwards separated from the chosen people. There are recurring allusions, and in one place it is said that these aliens were souls in transmigration from antecedent, destroyed worlds.—Z., Pt. I, fol. 25a; I, 155.

[4] See next section.

[5] Gen. ii. 25.

[6] It will be seen therefore that the alien people are understood spiritually as the prompters towards evil which are within us.

[7] It is also the Spirit of God which "moved upon the face of the waters" (Gen. i. 2). It is to this Spirit that David aspired.—Z., Pt. I, fol. 192b; II, 357, 358.

[8] Ps. li. 10.

as in the world above there is no distinction between Shekinah and the Holy One, so in that which is below there will be such a spiritual communion between the Lover and the Beloved that the voice of the turtle, which is the Song of Solomon, shall be heard everywhere, and of that time it may be said: "The male with the female, neither male nor female."

There are, however, some further points which, being of an external kind, are of the shadows rather than the lights, though there is one which is a light of symbolism, so it shall stand first in the sequence.

In the time of the letter HE [1]—that is, when the HE shall rise from the earth—God will fulfil that which is mentioned in Isaiah. The reference is to c. lx, at the end of verse 22, and it reads in the Authorised Version: "I the Lord will hasten it in his time"; [2] but the Zohar gives: "I am the Lord; and it is I who will hasten these marvels when the time thereof shall have come." When Israel was driven from its abode the letters of the Sacred Name were separated one from another, if it be permissible so to speak; the HE was separated from the VAU, and hence the Psalmist said: "I am dumb with silence." [3] When the VAU is separated from the HE the Word is stilled. The day of the letter HE is the fifth millenary—the period of Israel in exile. When the sixth millenary comes, the VAU shall raise up the HE, and Israel shall be lifted also from the dust.[4] After six hundred years of the sixth millenary the Gates of Supreme Wisdom shall open, and the springs of Wisdom shall begin to pour upon this world, which will make ready to enter worthily into the seventh millenary, and this latter will constitute the Sabbath of creation.

Assuming that we have a proper point of departure for calculation, we have in another place [5] the exact year of the

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[1] Z., Pt. I, fol. 116b, 117a; II, 66–69.

[2] The Vulgate agrees: *Ego Dominus in tempore ejus subito faciam istud.*

[3] Ps. xxxix. 2.

[4] To understand this passage, it is necessary to remember that, according to more than one Zoharic testimony, the second HE of the Divine Name יהוה = Jehovah, fell, as I have mentioned in Book VI, § 3, with a promise to recur in the future, when we pass to the consideration of Shekinah. We have seen also that the second HE is the Daughter and that whereby she will be raised is the VAU, or Son. It is well to observe here how remote these intimations are from the Christian scheme which is based on the resurrection of the Son.

[5] Z., Pt. I, fol. 119a; II, 75, 76.

Messiah's advent. When sixty years shall have elapsed after the sixth century of the sixth millenary, it is said that heaven shall visit the daughter of Jacob. In the seventieth year the King Messiah shall be revealed in the province of Galilee. The portents will be as follows: (1) The rainbow—which is now tarnished, because it serves only as a memorial that the world will be destroyed no more by a deluge—will shine with very brilliant dyes, like a betrothed lady adorning herself to enter into the presence of her spouse.[1] (2) A star will rise in the East and swallow up seven stars in the North.[2] (3) Presumably after a period, a fixed star will appear in the middle of the firmament and will be visible for seventy days. It will have seventy rays and will be surrounded by seventy other stars.[3] (4) The city of Rome will fall to pieces [4]—an intimation which should be of moment to the hot gospel of certain protestant second-advent preachers, whose vestiges remain among us. (5) A great King will rise up and will conquer the world.[5] There will be war against Israel, but the chosen people shall be delivered. According to one account, the seventy celestial chiefs who rule the seventy nations of the earth will marshal all the legions of the world to make war on the sacred city of Jerusalem, but they will be exterminated by the power of the Holy One.[6] It is written: "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble." [7] As such stubble, by such fire and flame shall the nations perish. Thereafter the King Messiah will cause Jerusalem to be rebuilt; [8] the Holy One will remember that Covenant which He has made with Israel; and in such day will David be also raised up.[9] The Messiah will draw to him the whole world; it shall be so to the end of the century; and then the VAU shall be united with the HE.[10] It will be the period of true bridals; the Messiah will bring about union between the Palaces above and below, as also between EL and SHADDAI.[11]

The soul of Messiah is pre-existent in common with all souls, and its present place, according to the prevailing opinion, is in the Garden of Eden, but the testimony is not in

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[1] Z., Pt. I, fol. 72b; I, 429, 430.
[2] *Ib.*, fol. 119a; II, 76.
[3] *Ib.*, Pt. III, fol. 212b; V, 536.
[4] *Ib.*
[5] *Ib.*, fol. 212b; V, 537.
[6] Z., Pt. II, fol. 58b; III, 260, 261.
[7] Obadiah, v. 18.
[8] Z., Pt. III, fol. 212b; V, 536.
[9] *Ib.*, Pt. II, fol. 72b; I, 430.
[10] *Ib.*, fol. 119a; II, 76, 77.
[11] Z., Pt. II, fol. 253a; IV, 286, 287.

full accord and it must be left open as to whether this is the Eden above or that which is below. Wheresoever it be, there is a most secret place in the hiddenness which is called the Bird's Nest, and therein he abides.[1] In the Paradise there is also a certain place which is called the Palace of the Sick ;[2] the Messiah enters therein and calls upon all the diseases, sorrows and troubles of Israel in exile to assail himself, and this comes to pass accordingly. Were it otherwise there is no one who could suffer the penalty due to his misdeeds. Hence it is said: "Surely he hath borne our griefs, and carried our sorrows."[3] So long as Israel dwelt in the Holy Land, and sacrifices were offered therein, Israel was preserved thereby from all maladies and penalties : now it is the Messiah who bears them—as it is affirmed, for the whole world ; but I fear that this can be understood only as the world of Israel.[4]

I have left one statement till the last, that it may stand for the present by itself, because we shall recur thereto at a point which is still far away. It is said, almost at the beginning of the ZOHAR, and in that part which is called PRELIMINARIES,[5] that God created man with the object of preparing for the advent of the Lesser Countenance—that Divine Son corresponding to the letter VAU, about Whom we have heard in several of the previous sections. It is obvious that this is Messiah, and if the fact is not in undiversified agreement with a few other intimations, about which we have heard also, there will be an opportunity to contrast them in the proper place, and perhaps also to reach a conclusion on the subject.

IX.—THE DOCTRINE CONCERNING SHEOL

If there be any subject on which it might seem reasonable to expect something like unanimity of opinion on the traditions of Kabbalism, I should have thought that it would have been the question of rewards and punishments in the world to come—the latter perhaps more especially. The very contrary happens to be the case, and it is the more difficult to account for as by no extension of language can the question

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[1] But he visits various Palaces and the School of Doctrine.
[2] Z., Vol. fol. 212a ; IV, 222.
[3] Is. liii. 4.
[4] Z., Pt. II, fol. 212b ; IV, 222.
[5] Z., Pt. I, fol. 19b ; I, 119.

of the temporal or eternal punishment reserved for disincarnate souls be regarded as a real part of the Secret Doctrine. It seems to me that the Doctors testified very often with unmeasured words of enthusiasm and that the emotion of the moment gave the inward meaning to the written word much more frequently than any abstruse law of interpretation. I will speak first of that which is held to occur at the time of death and then of punishment in SHEOL, with special reference to its duration.

Many things which are hidden from the mind and heart of man so long as the body is in health are beheld by the soul when it is hovering between life and death.[1] Three messengers descend who begin to count up the days that he has lived, the sins that he has committed, and all the works which he has accomplished here below. The dying man confesses with his lips to the facts so related and signs the *procès-verbal* with his own hand, psychic or not, as you please.[2] Thereon is he judged, for Zoharic Theology, like that of the Latin Church, recognises a particular as well as a general judgment at the end of time. On quitting this lower world the man gives account to his Master on the basis of the record which has been mentioned. Having crossed the threshold, he recognises many persons whom he knew on earth. As we have seen otherwise, he beholds also Adam seated before the Garden of Eden, so that he may rejoice with those who have observed the commands of their Master. Adam is ever encompassed with a multitude of the just who have learned how to avoid the path going down to hell and who have been gathered into the abode of Paradise.[3]

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[1] Z., Pt. I, fol. 79a ; I, 462. This is held to be the " spiritual interpretation " of Job xxxvii. 7, which reads thus in the Authorised Version : " He sealeth up the hand of every man ; that all men may know His work." In the Revised Version there is the following variant of the last words : " That all men whom He hath made may know it." *Cf.* the Vulgate : *Qui in manu omnium hominum signat, ut nesciunt singuli opera sua.* But the ZOHAR reads : " He causes every man to sign with his own hand, that each may know His acts."

[2] The thesis is that sins are committed while spirit is united to body, and the account must be taken therefore before their separation is completed.—Z., Pt. I, fol. 79a ; I, 463. Zoharic pneumatology is sometimes almost inextricable, but we may remember that, according to one testimony, NESHAMAH cannot sin, whence it cannot be under the judgment ; NEPHESH remains with the body for twelve months, and it would seem therefore that it is RUAH only which enters into reward or punishment as a result of the particular judgment ; that in contrast hereto, we must remember further that all parts of the inward personality are one, by another account, so that the ZOHAR, like Latin doctrine, recognises fundamentally only (1) body and (2) soul. The so-called parts are therefore states of soul.

[3] *Ib.*, fol. 65b ; I, 386.

Another account says that when the soul leaves this world, it is stopped by a number of angels who preside over the offices of severity, and is prevented from passing through that door by which it would attain a place on high if the person has left no pledge on earth, meaning no son.[1] Those who would enjoy the inheritance of God and be united with Him for ever in the land of life must have produced male issue, so that the Divine Law may continue to have its servants through all generations.[2]

It is said also elsewhere that the day of death is the day of the Lord.[3] When the Holy One desires that the soul should return to Him, it does so return if worthy.[4] In the case of the just man his approach by the gate of death is proclaimed in the Garden of Eden throughout the thirty days which go immediately before the event.[5] During these days the soul is separated nightly from the body and ascends to heaven for the purpose of inspecting the place reserved for it in the world to come.[6] It follows also from a tradition mentioned by the ZOHAR that at the actual hour of death man is allowed to see his departed relations and friends, that he recognises these and that they appear to him with the same countenances which they wore here below.[7] If the man is worthy, his relations and friends salute him full of joy; in the contrary case, he beholds only the guilty whom he has known and who are expiating their offences in hell. They are all plunged in sadness. Relations and friends accompany the soul into the other world and shew him the place of his reward or punishment.

This is one side of the story,[8] but another is that when the

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[1] Z., Pt. I, fol. 115b; II, 63.

[2] This is the higher side of the desire which prevailed in Israel towards the increase and predominance of the people; it was not alone that they might inherit the earth but that the Law might prevail therein. The production of children was therefore for the glory of God. It was a continuous building of houses not made with hands which might become meet for His habitation. Here is one sense in which the Zoharic Mystery of Sex was a Great Mystery of Sanctity and a Divine Work in the world.

[3] Z., Pt. I, fol. 217b; II, 457.

[4] There is firstly a purgation by fire according to fol. 217b; II, 457, for those who are imperfect and yet not deserving of entire condemnation. The purgatorial state of catholicism is therefore recognised.

[5] Z., Pt. I, fol. 217b; II, 457.

[6] *Ib.*

[7] *Ib.*, fol. 218b; II, 463. The point is of interest in connection with death-bed visions in Jewry at the period to which the text is referable.

[8] It is said also that the highest place in the world to come is kept in reservation for those who have (a) penetrated the mysteries of their Master and (b) learned how to cleave to Him during life. It follows that the illumination of mind by Divine Things has a greater reward than works, but the works are necessary.—*Ib.*, fol. 130b; II, 111.

souls of those who have studied the Doctrine relinquish the body which is composed of the four elements they ascend into heaven—or into that part and region which is allocated to the Four Living Creatures.[1] The more general thesis is that the spirit which man attracts during life will draw his soul after death. Should it have been the Holy Spirit he will be raised thereby into the higher realms, and there—incorporated in the legion of sacred angels—he will become a servant of the Holy One.[2] He enjoys in the world above that light which he has desired here on earth. It is called "the splendour of light in reverberation,"[3] reflected by that which is in the region above all regions. Souls are clothed in what is characterised as the Mantle of the Master, in the absence of which they would be incapable of approaching the light and contemplating it.[4] I suppose that this mantle is that which is called vestments in another place. These are said to be stored in a certain Palace, each being adapted to that soul for which it is reserved.[5] All the good works which have been performed by him or her are, so to speak, embroidered thereon. The soul is not clothed, however, until the thirtieth day after death, because the sins committed on earth have to be expiated during this period, indifferently by bad and good. It is an expiation by fire and a passage through a river of fire.[6] There is, moreover, a punishment of the body in the grave [7] for a period of twelve months,[8] during which the so-called animal spirit—or NEPHESH—is attracted

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[1] Z., Pt. I, fol. 27a, b ; I, 170.

[2] *Ib.*, fol. 100a ; II, 8. The authority is : "I will give thee places to walk among these that stand by."—Zech. iii. 7. *Cf.* Vulgate : *Et dabo tibi ambulantes de his qui nunc hic assistunt.* The Zoharic version is : "I will give thee access among those who stand before me."

[3] Z., Pt. I, fol. 65b, 66a ; I, 387.

[4] *Ib.*, fol. 66a ; I, 388.

[5] Z., Pt. II, fol. 210a ; IV, 217. The vestments seem to be different from that which Latin theology terms "the form of the soul" and from that which occultism—or its derivatives—calls the astral and psychic body. They are rather the soul's clothing in its literal sense, corresponding in things above to that worn by the High Priest in the ceremonies of the Sanctuary. I note further that in the Earthly Paradise souls are clothed with good works but in the Paradise above they are clothed more gloriously, namely, with purity of intention, rightness of heart and prayers.—*Ib.*, fol. 210b ; IV, 218.

[6] *Ib.*, fol. 211b ; IV, 221.—Pt. I, fol. 201a ; II, 397.

[7] *Ib.*, Pt. III, fol. 53a ; V, 144.

[8] *Ib.*, Pt. I, fol. 225a ; II, 487. The NEPHESH knows also the sufferings of survivors but cannot go to their aid. After the twelve months it is clothed with that envelope to which I have referred previously and passes on wings through the world, learning from the RUAH the misfortunes which befall man and seeking to communicate with these so that they may pray for the evil to be averted.

thereto and suffers therewith; but the just are not subject to this. As there does not seem to be any purgation in view the intervention of this ordeal is idle.

And now with regard to those who go down into hell I will endeavour to tabulate the distinctions and counter-distinctions under two heads, collating firstly those statements which predicate the everlasting nature of their torments. It is laid down that the Holy One forgives every man who repents of his sins; but it is woe to those who will not and who persist in their evil conduct. They will be precipitated after death into hell and will not issue therefrom through all eternity.[1] The same idea is expressed analogically in another place as follows. The souls of those who defile their bodies, and of the evil generally, go down into hell and never come forth therefrom.[2] Of these it is said: "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more."[3] But the ZOHAR here understands the grave—SHEOL—in the sense of hell, against the obvious meaning of the verse. Again, to fall into the hands of him who is called the Angel of Vindication is defined to be death in eternity.[4] These instances will suffice as to one aspect of the subject, and it will be observed that they are sufficiently unqualified.[5]

As much can be said of those in the opposite category, though if possible they seem more salient. There are only two extracts which need especially concern us; the first is an unqualified statement that the guilty are chastised in the fires of hell, but that they are not damned for all eternity.[6] Indeed the period has been fixed by tradition at twelve months, being that of the sufferings of Job.[7] This is the first statement, and

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[1] Z., Pt. I, fol. 66a; I, 389, 390.

[2] *Ib.*, fol. 77b; I, 455.

[3] Job vii. 9.

[4] Z., Pt. I, fol. 94a; I, 535. The Angel of Vindication is DOUMÂ, and the Gentiles seem to be his victims *en masse* (*ib.*), while that which is the protection of Israel against him and his consequences is the Sign of the Covenant, on the understanding that it is preserved in purity.

[5] Respecting punishment in the other world, man was not considered to have attained his majority—and therefore to be capable of punishment—till he had reached the age of thirty years.—*Ib.*, fol. 118b; II, 74.

[6] Z., Pt. II, fol. 21b; III, 105. There is some undemonstrable way in which this ssurance and its consolation are drawn from Is. xxxiii. 12: "And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire." But the ZOHAR gives "thorn-bush" and institutes a comparison with the burning but unconsumed bush on Mount Sinai.

[7] And also of NEPHESH with the body.—Z., Pt. I, fol. 130b; II, 111.

the second is that at the end of time all the guilty will be saved, with the single exception of Canaan.[1] It is said that this mystery is not unknown to those who are familiar with the highroads and bypaths of the Secret Doctrine.[2] We are acquainted with the pre-Zoharic tradition respecting Caanan, which is part of a sex-mystery. It belongs to the same realm of reverie as the mystery which presided over the marriage of Bathshebah and Uriah before she was espoused to David.[3] It is added that those who know this mystery will be in a position to see why the Holy Land was given as a patrimony to Canaan before the coming of the Israelites.

The question is whether there is any middle term by which we can reconcile the two series of conflicting testimonies, and if it be granted beforehand that the Doctors of the Secret Law, as they are reported in the ZOHAR, were frequently very loose in their statements, we may find what we seek almost at the end of the great text.[4] There, on the authority of yet another tradition, it is affirmed that there are various compartments in hell, one beneath another, and corresponding to the different degrees of culpability found among men. The lowest of all bears the name of ABADDON, and the man who is cast therein is lost through all eternity, because it has no door through which he can go out therefrom. It is about this place that it is said : " As the cloud is consumed and vanisheth away : so he that goeth down to the grave—SHEOL—shall come up no more." [5] This notwithstanding, says the ZOHAR, we learn otherwise from Scripture that " He sends down into hell and again He brings forth therefrom." [6] The first of these verses refers to the lowermost pit and the second to one of those places from which escape is possible.[7] Canaan is not located and the darksome picture of the deep below the deep is relieved by the unconscious grotesquerie which testifies that the denizens of this region are those who,

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[1] Z., Pt. I, fol. 73b ; I, 435. See also fol. 114b ; II, 60, 61, where it is argued that all men will be acquitted at the celestial judgment.

[2] *Ib.*

[3] *Ib.*, fol. 73b ; I, 436.

[4] *Ib.*, Pt. III, fol. 285b, 286a ; VI, 67.

[5] Job vii. 9.

[6] I Sam. ii. 6. The French translators follow the Vulgate, which says, *Liber Primus Samuelis, quem nos Primum Regum dicimus.*

[7] But as a travesty of the whole situation—as we shall see immediately—the abysmal hell is reserved to punish acts of irreverence. I make a point of this because one is inclined to speculate whether Rabbi Simeon—who is the supposed speaker—was not secretly insinuating the opposite of that which he expressed.

prompted by disdain, have omitted the word AMEN which completes the forms of prayer.

Two other points deserve to be mentioned in this connection as they tend to shew that the ZOHAR might have furnished some useful material to the pious author of HELL OPENED TO CHRISTIANS. It is said [1] that the impure soul which is cast into SHEOL is sometimes drawn out therefrom and carried through celestial realms, with this cry going before it: "Such is the lot of those who transgress the commandment of their Master." It is then returned to its place. There may be some justice in adding that this moral diversion is meted out in that part of the text which limits the period of damnation to twelve months, after which the soul is remitted to a suitable region. Here is the first point, and the second is a brief picture [2] of souls located in Paradise proceeding to view ceremonially the chastisement of the guilty. So does eschatology reproduce itself independently in the minds of its makers. I do not suggest that the ZOHAR in this place is really a post-Thomist text or that St. Thomas Aquinas was acquainted with the Zoharic COMMENTARY ON EXODUS, but I say that the same notion is found in both.

In conclusion as to the whole matter: (1) There are three chiefs in hell, acting as overseers of those who are doomed for murder, incest, and idolatry.[3] If this is to be taken literally, Barabbas would have left the premises without a stain upon his character; but the inference is doubtless that greater crimes stand at the head of a long list in their respective sequences. (2) The chastisement is by fire and ice,[4] but an elucidation in another place [5] explains that the waters which fall from above are cold as ice, while the fire which comes up from below is water which burns. (3) The souls of the heathen will never come out of hell.[6]

I suppose that things more ridiculous have never been said on the subject of retribution, but there are gleams here and there of a better sense. It is recorded for example that those who have been guilty on earth but have been also punished

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[1] Z., Pt. I, fol. 130b; II, 111.

[2] *Ib.*, Pt. II, fol. 212a; IV, 221, 222. As regards both these points they constitute solitary statements in the text, but the second is on the authority of Rabbi Simeon, by which I mean that it is imputed to him and occurs in one of his discourses.

[3] *Ib.*, Pt. III, fol. 237a, THE FAITHFUL SHEPHERD; DE PAULY, V, 576.

[4] *Ib.*, Pt. I, fol. 238b; II, 542.

[5] *Ib.*, fol. 68b; I, 405.

[6] *Ib.*, fol. 4b of Appendix III, to Pt. I, *i.e.*, SECRET MIDRASH; II, 687.

on earth will not suffer in eternity if they have shewn resignation here.[1] And I observe rather frequently a disposition in the doctors to lean towards human mercy and to forget very often even their sentence on the heathen in general. There is a feeling that all men will be acquitted at the general judgment,[2] and there is one place from which it seems to follow that Satan himself will become again an angel of light.[3] So is the " broken circle " made whole by fits and starts.

There are the following supplements and alternatives which have suggestive points, and they serve, moreover, the unintended purpose of proving that eschatology in the ZOHAR is in a state of complete flux : all views were possible and the alternatives of all views. The souls of those who die impenitent go forth naked and find no envelope,[4] but it is set forth pretty plainly elsewhere that some kind of vesture is essential to personal existence. They suffer punishment in hell, but many of them are saved at the end of time, being those who intended to repent but did not get to the work. They take up their task in SHEOL and its gates are opened subsequently in their respect. There is nothing more agreeable than this to the Sacred King, a view that is illustrated amply in another place. It is laid down furthermore that even those who are just and nearly approach perfection go down into hell (1) because all have been guilty of some offences at least ; but (2) because it is theirs to bring forth those very sinners who had proposed to repent in this life and have succeeded only on the other side of the grave.[5] So and continually does the ZOHAR lean towards mercy, as I have said, though it holds out little hope for persons who have planned no atonement : [6] they remain in the place of perdition for ever.[7] This is the case especially with those who have led a life of debauch ; they do not have respite on the Sab-

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[1] Z., Pt. I, fol. 108a ; II, 42.

[2] *Ib.*, fol. 114b, 115a ; II, 60, 61.

[3] It is even said that while we are to be on our guard against the attacks of the demon we are not authorised to treat him with contempt.—*Ib.*, Pt. II, fol. 237b ; IV, 265. See also Pt. III, fol. 265b ; VI, 19.

[4] *Ib.*, Pt. II, fol. 150a ; IV, 70.

[5] *Ib.*, Pt. III, fol. 220b ; V, 558. We have seen already that intention is greater than works and the uttermost sacredness is ascribed thereto. It may be said therefore that the ZOHAR is inclined to pave the way to God with good intentions rather than the road to hell, as the old proverb puts it. But it is implied of course that such intentions pass continually into work ; it is a question therefore rather of a permanently right direction of heart and mind.

[6] *Ib.*

[7] See Pt. II, fol. 150a, b ; IV, 70, 71.

bath—like the rest of the damned.[1] However, another thesis shows that the flames of hell are stilled of necessity on that day.[2] By these and all other considerations we are justified in applying the most liberal sense to the vague suggestions that all men—Jew and Gentile—will enter ultimately into some kind of salvation and that hell will give up all its prey at the end of days, whether demons and the prince of demons or men, including Canaan.

One last word: the doctors of the ZOHAR countenanced prayers for the dead, one of them asking another to visit his tomb for seven days following his burial, there to plead for his soul.[3]

X.—CONCERNING RESURRECTION

Seeing that the doctrine of physical resurrection remains to our confusion as something of a blot on the 'scutcheon of Catholic Theology—though it was almost inevitable for the period in which it grew up—it may be reasonable to ascertain that which is advanced on the subject by Zoharic Theosophy. We shall find that it is pleased to be particular—I was about to say—in no common degree; but my readers may judge for themselves. It will be thought, and this naturally, that a Secret Doctrine which offers no enlightenment on the subject—in the sense that we should attach to this term—is scarcely one that can appeal to the modern mind and much less that of the mystic; but I trust that I have done nothing throughout the present study to reduce the difficulties, or—if it should be preferred—the impossible nature of much that has been transmitted from this source. To say otherwise would be to pose as unserious. We are concerned, however, in reality only with the root-matter of the Tradition and we have yet to reach a decision thereon. If the central testimony should prove of moment, it is of little importance—however regrettable otherwise—that there should be a considerable accretion of waste and drift from all sources encrusted over

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[1] Z., Pt. II, fol. 150b; IV, 72.
[2] *Ib.*, Pt. I, fol. 14b; I, 84.
[3] *Ib.*, fol. 217b; II, 458. It is testified also that the faithful departed pray for those who are alive, without which the latter would be unable to subsist for a single day, or even part of a day.—*Ib.*, Pt. II, fol. 16b; III, 75. This is another side of a very clear Christian reflection—the intercession of the just above for those who need help below.

it.[1] I believe that so far in our quest we have come across much that is at least of a certain value, while the curiosities—taken as such—are not in themselves idle. In respect of physical resurrection we shall find, in the first place that it is physical above all things, and as the Sons of the Doctrine happen to be acquainted with the *modus operandi* of the whole process, we may have great expectations on the wonder-side, and though we can scarcely look to be edified, the lessons in other respects may not be without significance.

I should record in the first place that it must be left as an open question whether the Gentiles are included in the scheme of resurrection.[2] This is negatived categorically in one place,[3] while in another it is added by way of re-expression that only the circumcised will subsist at that dreadful day.[4] But even here there are reservations, for certain persons belonging to the past of Israel—persons conspicuous for their ill-doing—are regarded as blotted out completely, so that for them there is neither judgment nor rising.[5] The restrictions would be still greater if several casual statements were to be construed literally—as when it is said, for example, that resurrection is by the merit of chastity.[6] The vesture of holy days—about which we have heard—is a particular aid of the just ;[7] but as it is certain that many of the wicked will also come to judgment it is possible that evil days may serve in their case, while making for their condemnation of course.[8]

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[1] The point is that the root-matter is not one of metaphysical speculation or dogmatic teaching merely : it is a practice connected with a theory, the latter on account of the practice belonging to a category apart.

[2] For example, when it is said without qualifying the statement that the guilty will rise with the just, will do penance and will enjoy thereafter the light of God, there can be no question that the reference is to Israel alone.—Z., Pt. I, Appendix III, MATHNITIN ; II, 711.

[3] The words are that God will command His Servant who is charged with the work of resurrection not to restore their souls to the Gentile peoples.—*Ib.*, fol. 181b ; II, 317. The servant is METATRON.

[4] *Ib.*, Pt. II, fol. 57b ; III, 256.

[5] *Ib.*, Pt. I, fol. 69a ; I, 406. The allusion is especially to the sin of Onan, the enormity of which is ever present to the mind of the Doctrine. See also fol. 66a ; I, 390.

[6] *Ib.*, fol. 220a ; IV, 234. The remark should perhaps be taken in the sense of the previous extract.

[7] Another account tells us that when a man has maintained his soul in its pristine purity, on leaving this world many lights are poured upon him and he is preserved against the day of resurrection in a hidden Palace of Love where the King of Heaven kisses the holy souls.—*Ib.*, Pt. II, fol. 97a ; III, 389. The Scriptural authority is Ex. xxi. 9, very curiously adapted : " He shall deal with her after the manner of daughters." It follows that all souls in respect of God are held to be female by the ZOHAR, and the kind of Divine Union here adumbrated is remarkably like that which we meet with in many recognised aspects of Christian Mysticism.

[8] Z., Pt. I, fol. 224a, b ; II, 483, 484.

The general thesis of the subject is put very clearly as follows: When circumstances required it, a simple morsel of wood—the reference is to Aaron's rod—was transformed by the Holy One into a thing having body and life. With how much the more reason will He change into new creatures those forms which possessed previously a vital spirit and a holy soul, fulfilling the commandments of the Law, consecrated to its study.[1] It is the same bodies that have existed heretofore which will be resuscitated, as it is written: "Thy dead men shall live;"[2] and they will be animated by the same souls.[3] There is a sense, however, in which they will be formed anew, but they will have the aspects of old and will be therefore recognisable.[4] The new formation is more especially a Divine act of healing, so that the lame and the blind will be disqualified thus no longer.[5] This will be effected by the rays of that primitive sun[6] which shone at the beginning, embracing the whole world from one extremity to the other.[7] After God had beheld the generations of Enoch, with those of the deluge and confusion of tongues, He concealed this light, which had curative properties. Its future restoration as stated signifies the restoration and enlightenment of Israel. It is said that "in that day shall there be one Lord, and His Name one."[8]

We should read between these lines to our destruction, did we seek to spiritualise any of the statements made: there is nothing so full as their literalness, and the details to which I have alluded rise up here and there for our complete confusion. The resurrection of the dead will take place in the order of their interment:[9] if a wife was the first to be buried, it is she who will rise first, and this rule seems to prevail through the

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[1] Z., Pt. II, fol. 28b; III, 135, 136.
[2] Is. xxvi. 19.
[3] Z., Pt. I, fol. 130b; II, 112.
[4] *Ib.*, Pt. III, fol. 91a; V, 243.
[5] *Ib.*, see also Pt. I, fol. 203b; II, 410. The robes of glory, or psychic vestures and vehicles with which the disembodied soul is clothed in the state of beatitude, being psychic garments, would, by the hypothesis, serve in the transfiguration of the risen physical body, though there would not be two envelopes one within the other, this idea being set aside by the ZOHAR, as we have seen.
[6] The Gentile nations will be consumed by its fire.—*Ib.*, fol. 203b; II, 410.
[7] *Ib.*, fol. 203b; II, 410. The light of this concealed sun encompassed Moses as an infant among the bulrushes; it surrounded him on Mount Sinai, whence the children of Israel could not look upon his countenance; and in some sense it remained with him for the rest of his life.—*Ib.*, fol. 31b; I, 198.
[8] Zech. xiv. 9.
[9] Z., Pt. III, fol. 164a; V, 423.

ages, with an exception in favour of those who died in the desert: the trumpet will sound for these sooner than for the earliest of humanity.[1] When the great day approaches it will be the task of METATRON to embellish or glorify the bodies in the sepulchres and presumably to prepare them for rising;[2] but when the hour sounds the Holy One will cause a dew to fall, and it is thanks to this that the event itself will be accomplished. It will be a dew of light and it will emanate from the Tree of Life.[3] There is, however, a special dispensation in respect of students of the Doctrine. Whether or not without prejudice to those who died in the desert, it is those who will be raised first,[4] and they will bear witness in favour of the rest. The instrument in their case will be a wind which shall be the synthesis of all winds.

These things stand at their value, but there is a sort of central fact—*ex hypothesi*—which may be held to explain everything: each man who is born into the world is provided with an imperishable bone in his present physical body, and it is from or on this that his organisation will be built up anew at the time of the resurrection[5]—it is like the rib taken from the side of Adam. The bone in question will be to the risen body that which the leaven is to the dough. So is it sown a natural body and raised miraculously enough, though scarcely—on the evidence—spiritually. Now, it is said in one place that by virtue of the dew of light, already mentioned, the resurrection of bodies will be as the upspringing of flowers;[6] but this is the poetry of the subject, and there is another side of the question. It was essential for the peace of the doctors that such an event as resurrection should take place only in Palestine, and it became necessary to devise a particular scheme for the great majority of Israel dying outside the precincts of that sacred land. This was done by

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[1] Z., Pt. III, fol. 168b; V, 437.

[2] *Ib.*, Pt. I, Appendix III, MATHNITIN, fol. 6a; II, 705. But it is MATRONA who preserves souls until the resurrection.—*Ib.*, Pt. III, fol. 222b; V, 561.

[3] Z., Pt. I, fol. 130b, 131a; II, 113. It is said elsewhere that at the time of resurrection (1) the waters of that heavenly fountain which is represented by the letter YOD will flow forth afresh; (2) the 32 paths of communication between things above and below will be open freely; and (3) all letters of the Sacred Name will be complete, which has not been the case in the world heretofore.—*Ib.*, fol. 10a; I, 42.

[4] *Ib.*, fol. 175b, 176a; II, 290, 291. The risen bodies of these will subsist always, because the Law will be their protection.

[5] Z., Pt. I, fol. 69a; I, 406. See also Appendix III to Pt. I, SECRET MIDRASH; II, 716.

[6] *Ib.*, fol. 130b, 131a; II, 113.

postulating that, after their reconstitution, the bodies of such persons will be transported underground to the Holy Land, and there only will they receive their souls.[1] The complete resurrection will begin in Galilee.[2] Souls will come down through the gates of heaven and rejoin their bodies.[3] At first it will be a day of severity, for the Holy One will demand an account of all actions prior to the separation of soul and body; the books of record will be opened and the chiefs of severity will stand ready to act.[4] But Israel is a nation of the elect; the guilty who rise with the just will do penance and thereafter will enjoy the Divine splendour.[5] It is even testified—as we have seen—that the tempter-spirit will be transformed,[6] though whatever is understood by extermination is meted out to him in other passages.[7] The Holy One will bless the bodies of the just and will render them like the body of Adam in the state of Paradise. Such souls will bring with them the higher lights which nourish them during their sojourn in heaven, between the death and the rising, and those lights will make their bodies radiant.[8] Soul and body in fine shall know their Master.[9] A great festival will follow; but in place of the salted leviathan promised to the elect by the TALMUD the refection will be spiritual, because those who are truly just have no need to eat or drink but are nourished by the splendour of Shekinah.[10]

I am no doubt exceeding the restricted province which I have chosen, but it seems to me difficult to deny that Zoharic eschatology is tinctured by that of the Christian scheme, as presented by the Latin Church. Subject to the distinctions—not always maintained—on the question of the duration of punishment, all souls at death go to the place prepared for them and the judgment connected with the resurrection

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[1] Z., Pt. I, fol. 131a; II, 115.
[2] *Ib.*, Pt. II, fol. 10a; III, 42.
[3] *Ib.*, Pt. I, Appendix III, SECRET MIDRASH; II, 712.
[4] *Ib.*, Pt. I, fol. 201b; II, 401. It is said also that the "Serpent will rise up to bite and man shall tremble in all his members."—*Ib.*
[5] *Ib.*, Pt. I, Appendix III, MATHNITIN; II, 711.
[6] *Ib.*, Appendix III, SECRET MIDRASH; II, 716. The passage is a good example of the ZOHAR in its most cryptic mood. "The tempter spirit and his two daughters will be transformed. Formerly he was called Lot, meaning malediction, but hereafter he will be called Laban, meaning white."
[7] In one place it is said merely that he will disappear.—*Ib.*, Pt. I, fol. 131a; II, 114.
[8] *Ib.*, Pt. I, Appendix III, SECRET MIDRASH; II, 696.
[9] *Ib.*, II, 713.
[10] *Ib.*, p. 714.

determines once and for all the state of humanity for ever. There is neither change nor vicissitude thereafter. The just in their risen bodies will behold the Divine, so that the earth shall be filled with the knowledge of God.[1] In this world—as it now is—they are in a state of imperfection, but after the resurrection they will be perfect and will rejoice with Shekinah.[2] Their bodies will be like the splendour of the firmament, or like silver that has no alloy.[3] So will the earth be renewed.[4]

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[1] Z., Pt. I, Appendix III, SECRET MIDRASH; II, 713. *Ib.*, p. 696. It is affirmed also that those bodies shall be unto them as a lasting habitation.—*Ib.*, Pt. I, fol. 80, Cremona ed. Again—*ib.*, fol. 66—the body shall be made wholly, even as it was formerly—meaning the body of Adam unfallen—that it may be like unto the holy angels.

[2] *Ib.*, p. 698.

[3] *Ib.*, Pt. I, Appendix III, SECRET MIDRASH; II, 699.

[4] *Ib.*, p. 697. I will mention in this connection for the students of numerical mysticism that the number 40 seems to be a resurrection or renewing number.—*Ib.*, Appendix III, SECRET MIDRASH; II, 715, 716, where the recurrences of the number in the Old Testament are tabulated. It will be remembered that the Ascension of Christ occurred 40 days after the Resurrection.

BOOK VIII

THE HIGHER SECRET DOCTRINE

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I.—THE MYSTERY OF SHEKINAH

THERE is a very true sense in which the Secret Doctrine of the ZOHAR must be said to centre in that Mystery, whatsoever it may be, which lies behind the wonder and glory of Shekinah —a recurring, and speaking literally, incessant subject of reference in adoring honour throughout the great text. There is a very true sense furthermore in which it may be said that out of this Mystery all Kabbalism seems to issue and, moreover, goes back therein. It would have been very reasonable, if indeed it had been possible, to have opened my study of the Doctrine with this subject; but it would have involved entering at once into its most recondite and difficult part, one also which might have made the whole undertaking insuperable for the general and not too critical reader.[1] As it is, I must proceed carefully, not only on account of the difficulties but because the Keys of the Mystery open into a region about which there are grave motives for speaking with considerable reserve, when it is possible to speak at all. It is here, if anywhere in our subject, that we shall find whether as mystics we are coming into something which may be our own in the matter of Jewish Theosophy or whether we must relegate it to the curiosities of past speculation that are not of our vital concern.

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[1] The old maxim of the mystical alchemist, Khunrath, seems to obtain in every direction without variation or reduction: *Sigillum Naturæ et Artis simplicitas*, and I quote it here, as I have quoted it on several occasions elsewhere, to indicate that it is one which applies in a paramount manner to the root of the Secret Doctrine in Israel; for the vast body of cryptic writing and the practice concealed behind it arose out of that one verse in Scripture which says: "So God"—that is to say, Elohim—"created man in His own image, in the image of God created He him; male and female"—defining the nature of the image—"created He them."—Gen. i. 27. The difficulty therefore to which I have alluded above is not in respect of the fact wherein the Doctrine centres but in the complications of its development and in the details of the practical part.

"The sole object with which the Holy One, blessed be He, sends man into this world is to know that Jehovah is Elohim."[1] Herein is also all true joy of heart.[2] Now, it is in this manner that I open the high conference respecting the Mystery of Shekinah, which is a Mystery of man and God, of man in the likeness of the Elohim, of the relation between things above and things below, of intercourse for union upon earth performed in the spirit of celestial union, and the transmutation of one by the other for the work of God in the world. In this union abides the Mystery of Faith, which is the synthesis of the whole Law—Written and Oral Law—and of all that exists whatsoever. But union is not identity,[3] whence it is said further that Jehovah and Elohim are distinct, not synonymous, though together they form an unity.[4] It must be remembered in the first place that Elohim is a title of Shekinah and so also is Adonai,[5] in which sense—but presumably for us in manifestation—she is called the Mirror of Jehovah.[6] Like the First Matter of the Great Work in Alchemy, Shekinah is almost myrionymous in respect of her designations, but, almost without exception, the ascriptions are feminine. She is now the Daughter of the King; she is now the Betrothed, the Bride and the Mother, and again she is sister in relation to the world of man at large.[7] There is a sense also in which this Daughter of God is—or becomes—the Mother of man. In respect of the manifest universe, she is the architect of worlds, acting in virtue of the Word uttered by God in creation. In respect of the myth of Paradise, the Shekinah is the Eden which is above, whence the river of life flows forth

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[1] Z., Pt. II, fol. 161b, 162a; IV, 101, 102. There is also a marriage of the two names in Kabbalism, producing the Sacred Name of nine letters, the consonants succeeding one another alternately, thus—יאהלוהים: Yod, Aleph, He, Lamed, Vau ,He, He, Yod, Mem.—*Ib.*, iv, 151. It is said also: "And the Lord God formed man" (Gen. ii. 7)—*i.e.*, Jehovah Elohim, the male principle united to the female, according to the Zohar. Man is said to be grafted on Elohim, as the latter is grafted on Jehovah.—*Ib.*, Pt. II, fol. 260a; IV, 293.

[2] *Ib.*, Pt. III, fol. 8b; V, 23.

[3] *Ib.*, Pt. II, 162a; IV, 102.

[4] *Cf.* Deut. iv. 35: "Unto thee it was shewed, that thou mightest know that the Lord He is God"—or, as the Zohar quotes it, that Jehovah is Elohim. It will be observed that the Scriptural text does not tolerate the Zoharic dogma, though *ex hypothesi* one of its sources.

[5] Z., Pt. I, fol. 101a; II, 10.

[6] *Ib.*, Pt. II, fol. 124b; III, 482.

[7] *Ib.*, Pt. I, fol. 81b; I, 470. See also Pt. III, fol. 297b; VI, 124, for Shekinah and Matrona; Pt. I, 276a, Sepher Ha Bahir, otherwise, Luminous Book or Book of Brightness; II, 644, for Daughter of the King; and Pt. II, fol. 100b; III, 406, for all the synonyms.

that waters the Garden below, and this is also Shekinah as she is conceived in external things—or Bride, Daughter and Sister in the world below. Considered in her Divine Womanhood, in the world of transcendence, she is the Beloved who ascends towards the Heavenly Spouse, and she is Matrona who unites with the King, for the perfection of the Divine Male is in the Divine Female. Hence it is said that the perfection of Jehovah is in Elohim.[1] She is a trinity in respect of her title as Elohim, for there is an Elohim in transcendence—concealed and mysterious—an Elohim that judges above and one who judges below; but these three are one.[2] As such, the Oral Law is her image, while the image of Jehovah is the Written Law[3]—a distinction at once eloquent and pregnant, for the Inward Law is life, while the Outer is the body of life. So also she is the waters that are above the firmament in respect of her title of Elohim, but she is the waters below the firmament when she manifests as Adonai.[4] As Elohim she is the Middle Pillar,[5] and all the various aspects of the one thing that is needful from the standpoint of the Secret Tradition are collocated, their seeming exclusiveness notwithstanding, to shew that she abides in all, is at once above and below, without even as within. She is that Divine Presence which walked in the Garden of Eden in the cool of the evening, which went before Israel in the desert and protects the just man who has fulfilled the precepts, dwelling in his house and going forth with him in his journeys.[6] As Elohim, in fine, she is the middle degree of the Divine Essence [7] corresponding to the Pillar of Benignity in the Tree of Life.

Now, in all the references cited up to this point the intention of the ZOHAR has been to shew in the most positive and unqualified way that the Shekinah—as affirmed already in the present section—is female in essential aspect, whether as the Bride of God in that transcendent state wherein there is no distinction between her and the Holy One,[8] or whether as the

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[1] Z., Pt. III, fol. 5a; V, 11.
[2] *Ib.*, Pt. II, fol. 257a; IV, 290.
[3] *Ib.*, fol. 161b; IV, 102. Elsewhere the ZOHAR seems to say that the Kabbalah is actually Shekinah and that the MISHNA is its humble servant.—Pt. III, fol. 279b.
[4] *Ib.*, Pt. I, fol. 17b, 18a; I, 108.
[5] *Ib.*, fol. 278a, THE FAITHFUL SHEPHERD; II, 647. See also fol. 241a; II, 552.
[6] *Ib.*, Pt. I, fol. 76a; I, 448.
[7] *Ib.*, fol. 150b; II, 194.
[8] "She and God are one."—*Ib.*, Pt. II, fol. 118b; III, 456.

tutelary guide of humanity.[1] But in preparation for another part of our subject it is necessary to glance at certain alternative allocations which appear in the ZOHAR. The Shekinah is the Liberating Angel who delivers the world in all ages,[2] who is ever near to man and never separated from the just.[3] Of her it is said: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."[4] But it is stated that this Liberating Angel manifests as male and female, being male when it dispenses the celestial benedictions on the world below, because it then resembles a male nourishing the female; but when charged with offices of judgment it is called female, as a woman who carries her child in the womb of her.[5] It is said elsewhere that those who understand these male and female attributions know the great wisdom.[6] But the exposition as to this wisdom is given much later on, when it is stated that MATRONA is feminine in so far as she is not in union, but in that state she is identified with the male principle, and this is how the interchange of sex in divine things must be understood throughout.[7] So also METATRON, who is an aspect of Shekinah, is indifferently male and female, changing incessantly according to the vibrations of the union.[8] Now, it is said that Shekinah is to METATRON what the Sabbath is to the weekdays.[9] In other words, she is rest and the rapture of rest, yet it is that rest in which there is the intercourse of spiritual union. The same vibrations which are mentioned in the case of METATRON constitute the beatitude of the soul in heaven.

There are two points which should be memorised on this subject. At the apex of the union between male and female—which is to be understood only in a spiritual sense—the sex distinction has ceased: it can be only from this point of view

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[1] See Z., Pt. II, fol. 207a; IV, 210.
[2] *Ib.*, Pt. I, fol. 228b; II, 502.
[3] *Ib.*, fol. 230a; II, 508.
[4] Ex. xxiii. 20.
[5] Z., Pt. I, 232a; II, 516. The "Flaming Sword which turned every way, to keep the way of the Tree of Life" (Gen. iii. 24) is a symbol of this Angel and of Shekinah in the dual sex of both. Mercy is always counted as masculine and severity or judgment as feminine.
[6] Z., Pt. II, fol. 100b; III, 406.
[7] *Ib.*, Pt. III, fol. 31a; V, 84. It is said distinctly that, in this respect, whether the feminine or masculine form is used by Scripture, the same degree is always and only designated.
[8] *Ib.*, fol. 73b; V, 201.
[9] *Ib.*, fol. 243b; V, 581.

that the Shekinah is mentioned sometimes as if she were on the male side. Here is the first point, and the second is that in characteristics and in mission, she is always typically female; it is she who comprises all women in her mystery,[1] and this is why—as we shall see—she does not abide except with him who is united to a woman.[2] In conclusion, so far as there is a dual aspect on the sex side in the notion of Shekinah, it may be noted that the Divine Name Adonai would answer to the male aspect, Shekinah to the female and Elohim to the combination of both. There is, however, no Zoharic authority.

We have next to consider her relation to the letters of Tetragrammaton. The He which is above, meaning the first He of the Sacred Name, is the symbol of the Shekinah in transcendence, while the He final represents the Shekinah below, or in manifestation, connected with the idea of Malkuth [3]—understood as the world of Assiah. According to one account, she has been in manifestation so long as the world was created.[4] She is, however, above and below at one and the same time—there encompassed by twelve sacred legions and the supreme Hayoth, or Living Ones, here by the twelve sacred tribes of Israel.[5] The Yod and the He constitute the Father and the Mother: these are Jehovah and Elohim.[6] She is the Mother, Matrona, above and Matrona or Mother below.[7] From the constant and ardent love of He for Yod there issues Vau, conceived and born of He, who also nourishes Vau. But Vau came into the world with a twin sister bearing the name of Grace; the two took root on earth and constituted the He final—a reference to the metaphysical conception of their affirmed union. Then and thus was the Vau united to the He, meaning the second He of the Divine Name.[8] It follows that there is a descent of Vau into

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[1] Z., Pt. I, fol. 228b; II, 501.

[2] *Ib.* The task of lighting the Sabbath candles devolved on the matrons, because they are in the service of Matrona. The act was regarded as an earnest (a) of long life for the husbands and (b) of a holy posterity for both, as well as (c) great personal rewards for themselves.—*Ib.*, fol. 48b; I, 281.

[3] *Ib.*, Pt. I, fol. 27b; I, 174, where it is said also that the He final is the child of the first He.

[4] *Ib.*, fol. 85a; I, 489.

[5] *Ib.*, fol. 159b; II, 227.

[6] *Ib.*, fol. 28a; I, 177. That is to say, in Chokmah and Binah, as we have seen by the evidence collected in Book V, § 5, especially p. 226.

[7] *Ib.*, Pt. III, fol. 10b; V, 31.

[8] *Ib.*, fol. 77b; V, 210, 211.

manifestation, but there should be no need to add that this notwithstanding the VAU has its place in the Supernal World and so also has the final HE, because it is obvious that the Divine Name must be perfect above before it can manifest below, and from this point of view, though there is no Zoharic authority, and other allocations are paramount, the place of the HE final is with the VAU in DAATH.[1] As the HE in manifestation, the Shekinah is the repose of beings below and in transcendence of beings above,[2] referring more especially to souls who have attained beatitude, which is defined as the vision of her.[3] The VAU is the male child or the Son.[4] The YOD of the Sacred Name is ever united to the primal HE, and when the VAU is also joined thereto it is union everywhere, including that which should obtain between the VAU and the HE final.[5] Owing to the present state of the world, we shall see that this union has been broken. In a withdrawn sense the YOD of the Sacred Name designates the Supreme Thought, while the HE designates Shekinah, as the Heart of Love in that Thought.[6] To conclude as to the Divine Name, its consonants bear the vowel points of the Name Elohim,[7] from which two things seem to follow: (1) That the intimate union between Jehovah and Elohim is here indicated by the silent eloquence of verbal symbolism, and (2) that the degree or hypostasis, or that part of the Divine Nature with which man is in communion on earth, is that which the Secret Tradition understands as Shekinah. It is she who enables the Name to be expressed on earth, or God to be realised in the heart. I conclude that in the perfect state, the manifestation of the HE final on earth would be in espousals with VAU, but there is separation in the present order until that which now hinders shall be taken out of the way.[8]

The next point which is posed for our consideration is the

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[1] I have put this on record in respect of the Sacred Name in the Supernals, but it need not concern us further. In the scheme of Divine Names allocated to the ten SEPHIROTH by late Kabbalism, JEHOVAH is referred to CHOKMAH.

[2] Z., Pt. III, fol. 108a, b; V, 274.

[3] *Ib.*, Pt. II, fol. 40b, THE FAITHFUL SHEPHERD; III, 189, 190.

[4] *Ib.*, Pt. III, fol. 118b; V, 305.

[5] *Ib.*, fol. 267b; VI, 23.

[6] *Ib.*, fol. 230a; V, 570.

[7] *Ib.*, Pt. I, fol. 90a; I, 511, 512. Otherwise this Divine Name has the pointing of Adonai.

[8] My reference is to the period, foretold in the ZOHAR, when the VAU shall raise up the HE.

place of Shekinah in the Sephirotic Tree, and it will be well to state at the inception that the attributions throughout Kabbalism seem almost as many as the references, though there is only one which is predominant. She is the Middle Pillar—as we have seen—the Pillar of Benignity, extending from KETHER to MALKUTH,[1] and she takes up the SEPHIROTH to God, or into the place which is no place, beyond the infinite height and depth, the infinite of all directions embraced by the Tree. This is the place of AIN SOPH.[2] The Middle Pillar is described otherwise as the trunk of the Tree,[3] it being understood that the root is in KETHER, so far as the genesis and legend of the soul are concerned; but it is in MALKUTH in respect of the return journey to God, which is a journey through the Shekinah, or under her glorious leading. Shekinah is, in another form of symbolism, the body of the Tree;[4] and the elect—summarised as Israel—are the cloud of witnesses forming the branches. But it is said also that she is the crown of the Middle Pillar,[5] the synthesis of all the SEPHIROTH and of every Sacred Name expressed or implied in the wisdom of the Secret Doctrine. She is to God that which the vowel point is to the letter—a thing not distinct therefrom but the means of its utterance. She is further the crown of the seven lower SEPHIROTH, and this would account for the allocation of the semi-SEPHIRA DAATH or Supernal Knowledge to the centre of the influence coming from CHOKMAH and BINAH, as tabulated by later Kabbalism.[6]

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[1] This is likely to cause some mental confusion, for which the text is too often responsible. We have seen that, according to the IDRAS, the Son or VAU is extended through the three worlds which are below the world of ATZILUTH, and He is called also the Middle Pillar; but He is in union with the HE final, or Bride, therein. I have spoken in the present tense, but this was during the perfection of the manifest world. They are in separation now, for the HE is fallen to earth—that is, to MALKUTH—and has to be raised by the VAU. It is never said that the VAU also has fallen, but as the method and terminology chosen to illustrate the notion are an adaptation of the Myth of Paradise symbolism, the VAU is certainly involved, as Adam in the calamity of Eve. The undoing of the evil rests also with her—as the ZOHAR itself intimates in one place. The whole account is an allegory of man and woman involved by a fatal construction respecting the Mystery of Sex but intended to redeem the trespass, with the life belonging thereto.

[2] This is a matter of inference from one isolated statement, which says that Shekinah in her ascent draws up the ten SEPHIROTH, and it is a matter of logic that thither where she draws them is beyond KETHER. Now, beyond KETHER is AIN SOPH by the hypothesis of the Tree.—See Z., Pt. I, fol. 24a; I, 149, where it is said that when she rises towards God she causes all the ten SEPHIROTH to go up with her.

[3] *Ib.*, Pt. I, fol. 241a; II, 552.

[4] *Ib.*, fol. 241b; II, 555.

[5] *Ib.*, Pt. II, fol. 158a; IV, 94.

[6] This again leads to confusion, for we have seen that the head of the Son is in DAATH. I am not, however, attempting to harmonise the innumerable statements

Now, we know that there is an appendix to the SEPHER YETZIRAH concerning 50 Gates of Understanding—referred to BINAH, also by late Kabbalism; but this ascription is countenanced by the ZOHAR when it is said that these Gates are in the region of the Supreme Mother, who gives power to the Mother below [1]—a reference to the Shekinah in transcendence and in manifestation. This determines absolutely that the Shekinah is in BINAH and that the first HE of the Divine Name is also therein. It is said further that the side of severity emanates from her, though she is not herself severity,[2] and we know that the Pillar of Severity is on the left side of the Tree, at the head of which is BINAH.[3] "Shekinah emanates from the left side." [4] The 50 Gates are another symbolism concerning the return of man to the heights by the operation of Shekinah, as by a journey through the great distance, for the first gate is in matter and the last is in God Himself; but this gate was not, according to tradition, opened by Moses—presumably because another tradition affirms—as we have seen—that he ceased to cohabit with his wife on earth. It is to be observed that it is a Gate in BINAH, so that God is attained by man in and because of Shekinah, for which reason her number is said to be 50,[5] though from another point of view she is not contained in number.[6] There are, however, various allocations. Two Supernals, namely CHOKMAH and BINAH, are disposed on the right and the left, and these are said to be united in Shekinah.[7] But the complete integration in her of all branches of the Sephirotic Tree will not take place till He comes Who shall be called Man, that is, Adam or SHILOH.[8] It follows that

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and counter-statements. Our object is to study the bent of the symbolism, and the glaring discrepancies—seeing that they speak for themselves—must take care of their own differences.

[1] Z., Pt. III, fol. 262a; VI, 12. As regards the number 50 which is allocated otherwise to Shekinah, it should be noted that the jubilee year, occurring once after every 49 years, is allocated to the Divine Mother in BINAH, as the Sabbatic year—occurring every 7 years—is referred to the Mother below—that is, the Shekinah in manifestation, so that her number on earth is 7.—See *ib.*, fol. 108b, THE FAITHFUL SHEPHERD; V, 274.

[2] *Ib.*, fol. 262b; VI, 13.

[3] That is to say, in the ordinary diagrams of the Sephirotic Tree—left and right referring to the observer.

[4] Z., Pt. III, fol. 275b; VI, 44. But this is looking towards the observer—as, for example, when he is faced by the two Countenances of the IDRAS. See Bk. V, § 5.

[5] Z., Pt. III, fol. 108b, THE FAITHFUL SHEPHERD; V, 274.

[6] *Ib.*, Pt. II, fol. 164b; IV, 108.

[7] *Ib.*, fol. 165a; IV, 109.

[8] *Ib.*, Pt. I, fol. 25b; I, 160.

there is a sense in which Shekinah is in CHOKMAH,[1] and it is supposed to be of her that it is said: "She openeth her mouth in wisdom."[2] For the purpose of this attribution wisdom is the letter HE and all depends therefrom.[3] The Shekinah in this relation is called concealed and visible, conciliating the mysteries above and the mysteries below.[4] Her hiddenness is in respect of the Supreme Degree of the Divine Essence, which exceeds understanding. She herself is revealed in wisdom by the mode of the Law of Mercy, so that she is Mercy on one side although Severity proceeds from her on the other. As the mouth which is opened with wisdom, she is the HE final of the Sacred Name, and this is the word which emanates from wisdom.[5] Again it is said that Elohim is seated on the right side, suggesting that the Shekinah is in CHOKMAH—according to the familiar diagrams. Moreover, wisdom is the glory of and is revealed in the Tabernacle[6]—that is to say, by Shekinah. We must deal with this as we can, seeing that in another place Elohim, who is Shekinah, is said definitely to designate BINAH.[7] Fortunately the harmony between these statements is given elsewhere in the ZOHAR itself, when it is said that the mother below is sometimes called the Betrothed and sometimes Sister. If she comes from the side of the Father she is called CHOKMAH, but if from that of the mother she is BINAH.[8] The truth is that Shekinah is on both sides of the Tree, and the explanation is that she is the spirit of all the Holy Assem-

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[1] Because she is indubitably present in things that are united in her; because, in so far as she represents sex conceived transcendently, she is male and female; and because—as we have seen—in the Supernals there is no distinction between her and the Holy One.

[2] Prov. xxxi. 26. The reference is to a virtuous woman—accentuating in this manner the feminine aspect of Shekinah. We ought, I think, to remember in this connection that, in the physical order, it is woman who conceives, contains and brings forth both male and female—a point which must have been present assuredly to the minds of Zoharic doctors.

[3] But the attribution is casual or transient and as such fantastic. There is no question that in the natural allocations of the Tree it is the YOD that is in CHOKMAH, and for this—as we have seen—there is full evidence. Compare THE ASSEMBLY OF THE SANCTUARY, Z., Pt. II, fol. 123b; III, 478.

[4] *Ib.*, Pt. I, fol. 145a; II, 171.

[5] *Ib.*, Pt. I, fol. 145a; II, 171.

[6] Elsewhere the Tabernacle is said itself to be Shekinah.—*Ib.*, Pt. III, fol. 114; V, 285.

[7] *Ib.*, Pt. I, fol. 263a, SECRETS OF THE LAW; II, 620. It is all a very simple question of transposing the diagram and bearing in mind what follows above.

[8] *Ib.*, Pt. III, fol. 77b; V, 212. She is known by many names, as we are told in another place—sometimes as an angel simply, sometimes as the angel of Jehovah and sometimes even as Jehovah.—*Ib.*, Pt. I, fol. 113b; II, 58.

blies above and below.[1] It is in this sense and this only that CHOKMAH is sometimes said to be female and is that Mother who is allocated alternatively to BINAH, while she is Daughter, Sister and Bride in the worlds below. There is also a question of the unity which obtains throughout the Supernals. For the same reason she is now located in her manifestation at the foot of the Middle Pillar—that is to say, in the fallen world; but we have seen that she is also at the head and is therefore in KETHER—that is to say, as AIMA ELOHIM, covering the Supernals with her wings. Hence it is mentioned that the Holy One is covered by His Shekinah, both within and without.[2] I conclude that there are the Father, the Mother and the Begotten Son, being CHOKMAH, BINAH and DAATH, overshadowing the lower SEPHIROTH, though other allocations are made and stand at their value. These three are symbolised by YOD, HE and VAU in the Sacred Name, while the HE final, the Bride in manifestation, is in MALKUTH since the legendary Fall, but so that the kingdom of this world may become in the fullness of the Messianic day the Kingdom of Heaven. Outside these there is KETHER, and it should be noted in this connection that Jehovah abides, in the deep hiddenness, with Shekinah in that Supernal SEPHIRA.[3] The seeming attribution of feminine descriptions to the Shekinah in her threefold aspect, so far from leading to confusion, really provides the key. She is the catholic nature of womanhood in all degrees and grades. In so far as everything proceeds from KETHER, it is in virtue of the union between God and His Shekinah therein. That which was produced is male and female also, being the Father and Mother in CHOKMAH and BINAH, but because of this twofold procession there is a sense in which these two may be called Son or Word and Daughter. They beget on their own part the King and the Queen below, Lover and Beloved, the Son and Shekinah in manifestation. But the Supernals are in unity, and this is why the ZOHAR is

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[1] Z., Pt. III., fol. 103b; V, 262.

[2] *Ib.*, Pt. II, fol. 159a, THE FAITHFUL SHEPHERD; IV, 96. The Shekinah is represented also by the initial letter of the word Sabbath, but this would be, I think, the Shekinah below, because of the Sabbatic year already mentioned.

[3] This is a most important point and is on the authority of THE FAITHFUL SHEPHERD.—Z., Pt. III, fol. 243a; V, 581. It determines affirmatively a suggestion which I made in considering the symbolism of the White Head, as this is found in THE BOOK OF MYSTERY and the IDRAS. There is no aspect of the manifest Godhead in which the Male is without the Female, but the distinction is lost in AIN SOPH, about which nothing can be posited, except that it is shewn forth in KETHER.

so careless seemingly in its allocation of Shekinah, so that it is in CHOKMAH or BINAH as the one or the other mood happens to prevail. There are moments even when it looks as if Father, Word and Spirit abide in the SUPERNAL SEPHIROTH.[1] We must beware, however, of being misled by apparent correspondences with Christian Trinitarian doctrine and must remember in this connection that the Zoharic hypotheses are never spoken of as proceeding eternally one from another. The Word, for example, is strictly a time concept, postulated in respect of creation and preceded by the indwelling thought of God.

Shekinah herself in the state of distinction which—as we have seen—is affirmed concerning her, is either the first of created things or may be such when she assumes the vesture of METATRON.[2] In the state of ineffable union and in that conception which lies behind her name, she can be only eternal like the Holy One, save in so far as the Holy One, postulated in KETHER, is also a time conception in respect of AIN SOPH, the Inaccessible God, compared with Whom even the world of ATZILUTH is a conditioned state, and its conditioning is in respect of manifestation.

I have mentioned in another connection the work of Shekinah in creation. In her office as architect of the world, the Word was uttered to her, was by her conceived and brought or begotten into execution. We have seen that Shekinah below concurred with the architect above and was also a builder—in what sense does not signify, nor is it explained by the ZOHAR.[3] In so far, however, as creation is the history of the elect symbolised, it is obvious that the work remains unfinished till the great day of restitution, and coincident therewith is the history of Shekinah herself. On the manifest side it begins in the Garden of Eden—in that Garden which is she, according to another symbolism [4]—and it continues for the Theosophical Jew through the whole period of the

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[1] Z., Pt. III, fol. 10b ; V, 31.

[2] *Ib.* We have seen that METATRON is the vesture of SHADDAI, but this Divine Name, with those of Adonai, Elohim and Shekinah herself, are evidently interchangeable. See Z., Pt. III, fol. 231a ; V, 571, in respect of METATRON, by which it appears that they are so related because the numerical value of the one name is the same as that of the other.

[3] *Ib.*, Pt. I, fol. 22a, b ; I, 136–138. It is said, however, that she is the object of the mysteries relative to the works of creation.—*Ib.*, Pt. III, fol. 231a ; V, 571.

[4] The counterpoise to this is that Shekinah was the companion of human exile when Adam and Eve were expelled from the Garden—as we shall see immediately.

Greater Exile. I have mentioned that it was Shekinah who walked with Adam in Paradise under the title of Lord God,[1] that is to say, of Jehovah Elohim, the union above communicating to the union below and prescribing the first law of life. This is the Shekinah in manifestation. But we know that the trespass followed and that our prototypical parent was driven out of the Garden. This might appear to mean that he was cast out from under the wings of Shekinah; but he was not deserted in his need, for she followed him into the captivity of the senses. This is one side of the Zoharic doctrine that Shekinah suffered with mankind,[2] but it is put much more explicitly when it is said: "Therefore the man was driven out and the Mother was driven out with him."[3] This was the primal captivity, and many captivities followed, wherein Shekinah shared; for it is said that she is the sacrifice which God has placed on His right and on His left hand, and about Him.[4]

There was separation between the King and Matrona in respect of the outer world and so came about a separation in the Divine Name, for the final He was detached and came down on earth, the source of graces coming with her.[5] Though it is forbidden to separate the Heavenly Bride and Bridegroom, even in thought, it is this which has come to pass by reason of the sufferings of Israel,[6] with whom Shekinah was destined—as we have seen—to endure even from the beginning.[7] "When Israel is in exile the Shekinah is also in exile. It is for this reason that the Holy One will remember Israel," meaning that He remembers His covenant, "which is Shekinah."[8] The symbolical position is summed up in the

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[1] Z., Pt. I, fol. 76a; I, 448.

[2] *Ib.*, fol. 120b; II, 84, 85.

[3] *Ib.*, fol. 22b; I, 137. The authority is: "Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away."—Is. l, 1.

[4] *Ib.*, fol. 256a; II, 603.—*Ib.*, Pt. III, fol. 109a; V, 275.—*Ib.*, Pt. I, fol. 24a; I, 149. Sometimes it is a question of drawing into the deeps and heights of Divine Union. Sometimes it is the same conception symbolised by the female offering all her members and all the parts of her personality to the corresponding members and parts on the male side.

[5] Z., Pt. I, fol. 254b; II, 600. The point is expressed in a very curious way—namely, that the world could not exist until the He final detached itself from the other three letters of the Divine Name and descended on earth. The authority seems to be: "I have said, Mercy shall be built up for ever" (Ps. lxxxix. 2), which the Zohar renders: "The world shall be built by mercy." *Cf.* Vulgate: *In æternum misericordia aedificabitur in cœlis.*—Ps. lxxxviii. 3.

[6] Z., Pt. II, fol. 9a, b; III, 39.

[7] *Ib.*, Pt. I, fol. 120b; II, 84.

[8] *Ib.*, Pt. I, fol. 120b; II, 84. Compare Deut. xxx. 3: "The Lord thy God will turn thy captivity, and have compassion upon thee."

statement that the second HE was obscured and fell,[1] becoming a symbol of penitence.[2] The meaning is that she is with the elect, for better, for worse, for richer, for poorer ;[3] and as in their attainments so is she with them in their sins, though not after the same manner, for she is then on the wrath side. Her shame is the defiled body of man.[4] Again, she is in separation from the King owing to the wickedness of man, and though she does not leave him the sin of Israel causes her to turn away.[5] To sum up on this subject, she was driven out of the Garden of Eden with Adam, like a wife sent away by her husband ; but it was for the salvation of the world.[6]

In glancing at the concurrent history of Israel and that of Shekinah, considerable care is needed to distinguish between the allusions to her who is enthroned in BINAH, never leaving the Supernals, and the exiled servant of God,[7] for there is a Shekinah called servant and a Shekinah called Daughter of the King.[8] The one is above the angels, like her who in Christian doctrine is called *Regina Angelorum*,[9] and in respect of all other lights of creation is that which soul is to body, though in relation to the Holy One she is as the body to the soul, notwithstanding that she and God are one.[10] She is the Mistress of the Celestial School, called the Abode of the Shepherds, and this is a school of METATRON, understood as a vesture or form assumed by Shekinah.[11] In another aspect of symbolism she is that great and wide sea mentioned in Ps. civ. 25, and she embraces the whole world, which is concentrated in her.[12] She is the jubilee above—presumably on account of joy.[13] All this is in the world of procession or

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[1] Z., Pt. II, fol. 9b ; III, 40.
[2] *Ib.*, fol. 114b ; III, 442.
[3] *Ib.*, Pt. III, fol. 74a ; V, 202. She is weighed down by the sin of Israel.—*Ib.*, fol. 28a ; V, 79.
[4] *Ib.*, fol. 75a ; V, 204.
[5] *Ib.*, fol. 155a, b ; V, 397.
[6] *Ib.*, Pt. I, fol. 237a ; II, 535, 536. It is written : "O Lord our God (Jehovah Elohim), other lords beside Thee have had dominion over us ; but by Thee only will we make mention of Thy Name," or—as the ZOHAR has it—"but, thanks to Thee, we have remembered Thy Name only."—Is. xxvi. 13. This verse is held to contain the Supreme Mystery of Faith. JEHOVAH ELOHENOU is the source of highest mysteries, and when Israel attains perfection it will make no distinction between Jehovah and ELOHENOU. It is forbidden to separate these Names even in thought. Yet is there separation now on account of the sufferings of Israel, and because it is apart from God.—*Ib.*, Pt. II, fol. 9a, b ; III, 38–40.
[7] Z., Pt. III, fol. 223a ; V, 563.
[8] *Ib.*, Pt. II, fol. 94b ; III, 378.
[9] *Ib.*, fol. 116b ; III, 450.
[10] *Ib.*, fol. 118b ; III, 456.
[11] *Ib.*, Pt. III, fol. 197a ; V, 508.
[12] *Ib.*, Pt. I, fol. 236a ; II, 530, 531.
[13] *Ib.*, fol. 252a ; II, 593.

emanation—the hypostatic world, which is ATZILUTH.[1] But Shekinah is said otherwise to receive a body in YETZIRAH [2] and so is empowered to manifest in ASSIAH, wherein—among other titles—she is the Lady of Battles,[3] who also obtains remission of the sins of Israel, after the manner of the *Agnus Dei qui tollit peccata mundi*.[4]

The Shekinah is held to connect in a particular sense with the patriarchal age. It was after his circumcision that the letter HE was added to the name of Abram and it was also thereafter that he was united—as we have found—with Shekinah.[5] Most of the divine visions beheld by Abraham were visions and manifestations of Shekinah,[6] who dwelt constantly in the tent of Sarah, and this is why Abraham—as we have seen—on appearing in the presence of Pharaoh, described Sarah as his sister, not as his wife, his reference being really to Shekinah, who bears this title in respect of man and who accompanied Sarah.[7] When he went to the rescue of Lot,[8] on leaving his house, Abraham beheld Shekinah lighting the way before him and encompassed by many celestial legions.[9] She was present when Isaac blessed Jacob ; [10] it was she who conferred upon Jacob the name of Israel,[11] and she was with him when he set up the mystic stone as a pillar.[12] When seeking a wife it was with Shekinah that Jacob united his intention, and hence it is said—in characteristic Zoharic symbolism—that when he married Rachel he united heaven and earth.[13] Shekinah, however, did not ignore or forget Leah but—as the Holy Spirit—inspired her, so that she knew respecting her part in the bearing of the twelve tribes.[14] Rachel died when the progenitors of these tribes were completed and her place was taken by Shekinah, but after the death of Leah she removed to the house of Bala, so that she might be near Jacob, though she could not dwell in his house because—as we know—she resides only where

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[1] Z., Pt. III, fol. 109a ; V, 276.
[2] *Ib.*
[3] *Ib.*, fol. 75b ; V, 205. It is of course obvious that Shekinah as Daughter of the King did not fall into sin and hence her exile is willing, or she is empowered, as this text says. But that of which she is prototype—incarnate womanhood—did—*ex hypothesi*—fall, and that son who is incarnate manhood fell with her.
[4] Z., Pt. I, fol. 191b ; I, 353.
[5] *Ib.*, fol. 93a ; I, 529.
[6] *Ib.*, Pt. II, fol. 105a ; II, 27.
[7] *Ib.*, fol. 111b ; II, 50.
[8] Gen. xiv. 14.
[9] Z., Pt. I, fol. 112b ; II, 55.
[10] *Ib.*, fol. 144b ; II, 168.
[11] *Ib.*, fol. 173b ; II, 283.
[12] *Ib.*, fol. 148b ; II, 186.
[13] *Ib.*, fol. 153a ; II, 203.
[14] *Ib.*, fol. 157a ; II, 216.

the man is united to the woman.[1] When Jacob lost Joseph he lost the Shekinah also, either because joy had left him, and she dwells only with the glad heart, or because it is said that he ceased to cohabit with his wife, as a mark of grief and desolation.[2] The part of joy returned to him after reunion with his son and presumably also Shekinah, for she accompanied Jacob and his family into Egypt, and forty-two sacred angels destined for her service came down with her, each bearing a letter belonging to the Divine Name of forty-two letters.[3] So long as Joseph was with the Israelites the Shekinah was with them also, and they were not enslaved by the Egyptians; but when the day came for him to die, it is said that she departed,[4] and we know how it was with the people until the advent of Moses. It was he who attracted again the Shekinah to Israel[5]; it is said that she never quitted him from the day of his birth[6]; but more even than this, one of the doctors affirms that the father of Moses was espoused to Shekinah, or alternatively that both father and mother aspired towards her in their hearts during the intercourse which was followed by his conception.[7] This is what is meant by the statement, already cited, that the Shekinah reposed upon the nuptial bed of the parents of Moses.[8]

The nature of the union which subsisted between Moses and Shekinah is set out very curiously, for it is said that in a manner she had three husbands, namely, Jacob, Joseph and Moses. But the first abode with his wives on earth and was only united with her after his death. The espousals were not dissolved between her and Joseph until the bones of the latter were interred in Palestine. It was for this reason that Moses carried them out of Egypt, and they accompanied the children of Israel during the wanderings in the desert. It was somehow in virtue of their presence that Moses was united to Shekinah, so that she cohabited with him, and in connection with this it is observed that he detached himself from his wife—a very strange intimation if the Indwelling Glory abides only with man in so far as he is wedded in the ordinary and lawful sense.[9] Indeed in another place the fact

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[1] Z., Pt. I, fol. 175b; II, 289.
[2] *Ib.*, fol. 197a, b; II, 381, 382.
[3] *Ib.*, Pt. II, fol. 4b; III, 15.
[4] *Ib.*, I, fol. 184a; II, 327.
[5] *Ib.*, fol. 67b, 68a; I, 400.
[6] *Ib.*, fol. 120b; II, 83.
[7] *Ib.*, Pt. II, fol. 19a; III, 92.
[8] *Ib.*, fol. 11b; III, 49.
[9] *Ib.*, Pt. I, fol. 21b, 88a; I, 133–135. I am only giving a very slight sketch of the whole subject, which would seem to the general reader a record of utter unreason.

stated is not counted to Moses exactly as righteousness.[1] The whole point rests on that Talmudic tradition which we have met with concerning the separation of Moses from Zipporah.[2] Another account, which is in opposition to much that has preceded, says that the Holy One espoused Matrona to Moses, and this was the first time that she made contact with the world below.[3] We may compare herewith the remark on the Daughter of God in another place, where it is said that until she became a Bride, no one spoke with God face to face[4]: it is another reference to the espousals of Moses, contradicting her alleged union with Abraham and Jacob and her presence in the world before its creation. The meaning is that Shekinah was united with Moses after a new and more intimate manner than had been the case previously, just as God revealed Himself to the lawgiver in another way and in a sense under a New Name. The exodus brought about by Moses occasioned, moreover, the manifestation of Shekinah before the people of Israel, she being the pillar of fire by night, as Jehovah was that of cloud by day.[5] According to another account, she was also a cloud, and it was through this cloud that Moses passed on his ascent of Mount Sinai.[6] Finally, and most important of all, Moses caused Shekinah to manifest in the Ark of the Covenant over the Mercy-Seat, between the figures of the Kerubim. The Tabernacle was erected to serve as her residence; and at the moment when it was set up by Moses, there was another erected in the world above. What seems to have happened, however, was that the Mosaic Tabernacle became the residence of METATRON, who connects so curiously with Shekinah.[7] The latter was also that cloud which abode on the tent of the

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The fact that the bones of Jacob were interred in Palestine means that they belonged to the "celestial beings": it was otherwise with those of Joseph, and he was still counted as belonging to the earth. The bones are symbols of the celestial legions, and these only needed to be interred in Palestine. The Sons of the Doctrine did not know that a man in the position of Joseph would have been embalmed after his death. A still more inscrutable suggestion is worded literally as follows: "Moses cohabited with Shekinah, who is symbolised by the moon, even while the spirit dwelt in his body, and he subjected her to his desires."—*Ib.*, fol. 22a; I, 134. After his death he ascended to the degree of the Jubilee, which—as we have seen—is BINAH and the Shekinah in transcendence therein. She who was the spouse of Moses was the Shekinah in manifestation, and it is said that after his death she returned to Jacob. With all this compare *ante*, Book VIII, § 6, where it is said that Moses failed to open the 50th Gate of Understanding because he had ceased to live with his wife.

[1] Z., Pt. I, fol. 234b; II, 523.
[2] See *Tract Sabbath*.
[3] *Ib.*, Pt. II, fol. 145a; IV, 59.
[4] *Ib.*, fol. 22b; III, 115.
[5] *Ib.*, Pt. III, fol. 191b; V, 499.
[6] *Ib.*, Pt. I, fol. 176b; II, 293.
[7] *Ib.*, Pt. II, fol. 143a; IV, 54.

congregation while the glory of the Lord filled the Tabernacle.[1] Alternatively it was a cloud that rose up to veil her presence, and dissolved when she went forth. It is called smoke by the ZOHAR, which also gives the reason, according to its own fantastic symbolism—namely, that Shekinah had been drawn into this world by the fire which burns in the hearts of the patriarchs.[2] The male principle or Jehovah is said further to have spoken from the Tabernacle by the intermediation of Shekinah, who is the female principle.[3] The Tabernacle itself—as we have seen—is Shekinah under another aspect,[4] much as the tent of Sarah is so called on occasion, because she and the Divine Bride dwelt therein.[5] The Shekinah considered as the Tabernacle is in pledge for the sins of man.[6]

We know by the scriptural account that in the temple of Solomon the Shekinah continued to repose between the wings of the Kerubim.[7] She is described as resident throughout the Holy of Holies,[8] yet is connected in an especial manner with the western wall of the temple.[9] The Holy of Holies was guarded moreover by METATRON [10] and was built for the union of the King and MATRONA. It is written: "Those of the country shall utter cries, and the angels of peace shall weep bitterly." [11] This is the Zoharic version of Isaiah xxxiii. 7. It refers to the weeping of the angels when the Sanctuary was destroyed and the Shekinah was exiled into a foreign land.[12] She underwent transformation and assumed another form than that which she had worn previously. So also the Spouse of Shekinah—referring to the VAU of the Sacred Name, she in manifestation being the second HE—reduced that light which enlightens the world,[13] as it is written: "The sun at his rising shall be covered with darkness, and the moon shall give no light." [14]

These are naturally the heads, and such only, of the history of election in Israel and the glory of all in connection there-

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[1] Ex. xl, 34, 35.
[2] Z., Pt. I, fol. 1, 76b; II, 294.
[3] *Ib.*, fol. 239a; II, 545.
[4] *Ib.*, Pt. III, fol. 114a; V, 285.
[5] *Ib.*, Pt. I, fol. 101b; II, 11.
[6] *Ib.*, Pt. III, fol. 114a; V, 285.
[7] *Ib.*, Pt. II, fol. 16b; III, 76.
[8] *Ib.*, Pt. III, fol. 161b; V, 416.
[9] *Ib.*, Pt. II, fol. 116a; III, 447.
[10] *Ib.*, fol. 164a; IV, 107.—*Ib.*, Pt. III, fol. 74b; V, 203.
[11] *Cf.* Vulgate: *Ecce videntes clamabunt fores, angeli pacis amare flebunt.* The Authorised Version is: "Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly." The Revised Version agrees.
[12] Z., Pt. I, fol. 203a; II, 407.—*Ib.*, fol. 182a; II, 319.
[13] *Ib.*
[14] Is. xiii. 10.

with. In the Second Temple the Shekinah had no part,[1] though by the hypothesis of the subject she had followed her people into the exile of Babylon and helped them to remember Zion by its sad waters. Albeit the Sons of the Doctrine had their dark moments during that day of a thousand years or over which followed the destruction of Jerusalem, at some period of which the ZOHAR entered into record, and though some of their sayings in these moments haunt the heart with their catholic sense of unavailingness, the mood and its clouds lifted ever and unerringly. Deeper still in their own hearts they knew that they had not been deserted, that on account of the Betrothed of God Israel was not forsaken by Him.[2] Were they not conscious also—I think in my soul, most surely—as by all the waters and in all the Babylons of the greater exile, they made up their dream of Shekinah, that she was more vitally and efficaciously with them than she had been with patriarchs of old; that she was married to them not less closely than to Moses, prince of lawgivers; and that she was realised better as a presence than when she sat between the Kerubim? Ever in BINAH her celestial fire abode on the Throne of Mercy [3] for those who dwelt in her covenant, and by her mediation an union was still possible, as indeed actual, between the Holy One and the Community of Israel.[4] This is one of the senses in which the souls of Israel are said to be attached to Shekinah.[5] That is not true therefore *quod unus doctor dixit in excessu suo*: "Israel is dead for the Shekinah which is above by the destruction of the First Temple; it is dead a second time for the Shekinah which is below by the destruction of the Second Temple." [6] And again: "The destruction of the two Temples dried up the sources of the Shekinah above and below." [7] She and Israel are in exile together, in sorrow and loss together,[8] and the path of penitence trodden by the one is the path of emancipation for both. Meanwhile, "the earth is the Lord's, and the fullness thereof; the world, and they that dwell therein"; [9] but the fullness thereof is a reference to Shekinah, as an ample moon enlightened over its surface by the sun. She is full also of

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[1] The First Temple was destroyed, because light failed therein, but the Second Temple seems never to have had the light.—Z., Pt. II, fol. 95b; IV, 150.

[2] *Ib.*, Pt. III, fol. 115b; V, 297.

[3] *Ib.*, fol. 34a; V, 89.

[4] *Ib.*, fol. 37b; V, 102.

[5] *Ib.*, Pt. I, fol. 25a; I, 154.

[6] *Ib.*, Pt. I, fol. 26a; I, 164.

[7] *Ib.*, fol. 255a; II, 601.

[8] *Ib.*, Pt. II, fol. 189b; IV, 175.

[9] Ps. xxiv. 1.

celestial benefits, like a treasury; and in her manifestation to Israel she is a treasury which belongs to the Lord.[1] Moreover, the exile of Shekinah with Israel, and her residence among other peoples, has its train of extrinsic consequences in the peace and benefits which are enjoyed by the latter.[2] This is the sense in which it is said that other nations have attracted the Shekinah towards them.[3] Indeed her perfection is throughout the whole earth and her benedictions are over all the world,[4] for Elohim is a Mystery of Life[5] and the Source of all life. She never separated from man so long as he observed the commandments of the Law;[6] but in connection with this we must take and qualify freely a number of counter-statements: (1) Every sin committed in public drives away Shekinah from the earth;[7] (2) the generation of Noah sinned in the sight of the whole world, and the Shekinah was far from the world;[8] (3) when owing to the wickedness of the world the latter has been left by Shekinah it is deprived of all defence, and the severity of justice reigns therein;[9] (4) after the guilty have been exterminated the Shekinah returns.[10] It is obvious that these statements do not obtain generically on the literal side; the consequences, like the acts, are individual, or, in the case where they are collective, it is only in a restricted way.

To sum up: the wounds of the world and the wounds of the Church in the world may be wide and deep; but the Church and the world go on, for ten persons in the House of Prayer constitute the body of Shekinah;[11] and there is a very much truer sense than was ever conceived by the ZOHAR in which those ten are never wanting: the elect are everywhere the true Israel, and it is thanks to Israel that Shekinah resides on earth, Israel being its bodyguard.[12] In thousands and tens of thousands of cases, all the wide world over, it is true and glorious that man acknowledges the kingdom of heaven and submits thereto; that the Shekinah rests upon his head, assisting him in the quality of witness; that she testifies before the Sacred King how this man proclaims the Divine Unity—or, in other words, that Jehovah is Elohim—above

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[1] Z., Pt. I, fol. 67a; I, 395, 396.
[2] *Ib.*, fol. 84b; I, 488.
[3] *Ib.*
[4] *Ib.*, Pt. I, fol. 166a; II, 251.
[5] *Ib.*, fol. 227b; II, 497.
[6] *Ib.*, Pt. I, fol. 231a; II, 516.
[7] *Ib.*, fol. 57b; I, 333.
[8] *Ib.*
[9] *Ib.*, fol. 68b; I, 406.
[10] *Ib.*
[11] *Ib.*, Pt. III, fol. 126a; V, 324.
[12] *Ib.*, Pt. I, fol. 61a; I, 358.

and below, twice every day ;[1] that so far as these are concerned the earth is perfect and all joy is found therein.[2] Thus is Jerusalem rebuilt for ever in the heart ; the Shekinah goes up into the high mountain and announces its reconstruction to the patriarchs.[3] In these also she herself is delivered,[4] and they dwell together henceforward in the Holy Land.[5] It is a foretaste of that time when all peoples shall enter under the wings of Shekinah,[6] as also of the day to come when evil shall be exterminated entirely and there shall be the same solemnity of festival as when the Holy One, blessed be He, created heaven and earth.[7] Let us therefore join our voice to those of the doctors who say that the Covenant with Shekinah will endure for ever.[8]

Before attempting to place a reasonable interpretation on the materials that are now in our hands, it is necessary to complete the collection by certain additional particulars which to some extent stand by themselves.

The created Law is called the garment of Shekinah [9]—a vesture, as METATRON is also, being perhaps the same vesture. It follows that she herself is something that dwells within it—as, for example, the Traditional, Oral and Secret Law which is not disclosed to the rank and file of believers because of the wickedness of the world. When the Created or External Law is broken below it is as if the sinner rent or removed the vestments of Shekinah, while alternatively those who observe the commandments have the same merit as if they clothed the Shekinah with garments.[10] Such is the work of sanctity in the higher conventions, according to the reverie of Israel. The MISHNA is the servant of Shekinah [11] and is also that help-meet for man which is promised in Scripture.[12] Whether this interpretation could be elucidated by explaining in what sense the MISHNA—as part of the story of Israel—may be said to have tempted men, understood as those who are elect or are at least capable of election, and may have led them into the exile of the Fall, is another question ; but the *tour de force* is not attempted in the ZOHAR. It might be affirmed truly that

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[1] Z., Pt. II, fol. 160b ; IV, 99.
[2] *Ib.*, Pt. I, fol. 61a ; I, 357.
[3] *Ib.*, Pt. III, fol. 173b ; V, 451.
[4] *Ib.*, Pt. II, fol. 216b ; IV, 229.
[5] *Ib.*, fol. 222a ; IV, 242.
[6] *Ib.*, fol. 69b ; III, 308, 309.—Is. ii. 2, 3.
[7] *Ib.*, Pt. I, Appendix III, SECRET MIDRASH ; II, 714.
[8] *Ib.*, Pt. III, fol. 257a ; V, 597.
[9] *Ib.*, Pt. I, fol. 23a, b ; I, 143.
[10] *Ib.*, Pt. I, fol. 23a, b ; DE PAULY, I, 143.
[11] *Ib.*, fol. 27b ; I, 174.
[12] Gen. ii. 18.

it took him further and further into the bondage of the letter. The text itself says only that the MISHNA was the spouse of Israel during his adolescence,[1] spouse also during his exile, though sometimes for and sometimes against him. The marriage was imperfect at best. During the adolescent period the MISHNA was pre-eminent over MATRONA, so that the King and MATRONA were separated from the Celestial Spouse.[2] It was the servant who took the place of the mistress. Perhaps the meaning is that the literal explanation in its excessive development clouded the spiritual sense of holy doctrine ;[3] but if it be this, it is also more. Who then is the mistress ? The answer, according to the ZOHAR, is that the Oral Law is the image of Elohim, and this we know to be Shekinah.[4]

There is one practical application of all this cloud of doctrine, and it may be summarised in a few words. It is prayer that attaches man to Shekinah, and as the Holy One is united constantly to her, it follows that by prayer man is attached to the Holy One.[5] All the angels open their wings to receive the Shekinah by prayer, and those on earth who wish their prayers to reach heaven should unite themselves with the Shekinah.[6] Whereas the gates of the palaces to which prayers ascend commonly have numerous guardians, those of the palace of Shekinah have none, and prayers enter unhindered.[7] It will seem at first sight that she occupies in Kabbalism the same position of intercessor which is ascribed to the Blessed Virgin by the devotion of the Latin Church, yet having regard to Shekinah's incorporation with the Divine Hypostases, I incline to think that the analogy is misleading. In view of all that has been done to Christianise Kabbalism by every good means, and by so many that are bad intellectually, one has to be very careful about reading Christian implicits into the text of the literature.[8]

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[1] Z., Pt. I, fol. 27b ; I, 174. [2] *Ib.*, fol. 27b, 28a ; I, 175.

[3] We have had one example previously to shew that the sense of darkness and uncertainty alternated with the sense of light. The successors of Rabbi Simeon were not like that doctor himself, who had apparently William Postel's key of things kept secret from the foundation of the world. They were rather like the second circle of Brothers of the Rosy Cross, of whom it was said to be doubtful whether they were admitted to all things. It is clear, by their own confession, that they did not understand all things.

[4] Z., Pt. II, fol. 161b ; IV, 102. [5] *Ib.*, Pt. I, fol. 24a ; I, 148, 149.

[6] *Ib.*, fol. 279b, 280a ; II, 648. [7] *Ib.*, fol. 24a ; I, 148.

[8] Undesigned Christian reflections are another matter, and I have mentioned a few out of many possible examples.

There is a question whether my next and last point of analysis had better be taken here or in a later chapter; but as I have mentioned Christian implicits, and as what I have to say seems to connect with this subject, I will incorporate it under that motive, though it has also other issues. We have come across already in our quest many allusions to the Divine Father, the Divine Son, being two of the Christian Hypostases, and as we know that the Shekinah in transcendence is also the Divine Mother, the question arises naturally whether this is the Holy Spirit, the Third Person of the Christian Trinity.[1] Those who are acquainted with Theology will know that the Third Person is not recognised as feminine, though there has been a tendency in several modern departments of semi-Christian Transcendentalism to regard the Holy Spirit in this light and thus complete the triad of the Divine Family. They forget, however, that neither in the East nor the West—under the ægis of the Greek or Roman Orthodoxy—is the Son held to proceed from the Father and the Spirit, but on the contrary that the last is postulated as proceeding from the Father and the Son. Albeit the *Filioque* clause of the Nicene Creed was a ground of division between the two branches of the Church Catholic, as not of apostolical authority, I have heard that it is not denied otherwise in the Greek Rite. One alternative would be the co-equal and co-eternal procession of the Son and the Spirit from the Divine Father, and the symbol in this case would be a triangle with the apex upward, not in the reverse position which characterises Latin Theology. Now it cannot be said that either doctrinal position represents the mind of Kabbalism. We have seen that Jehovah Elohim, Spouse and Bride, Father and Mother, God and His Shekinah are in KETHER in a state of oneness, without separation and without distinction. There are very few references to this state in the ZOHAR. I have intimated indeed that there is only one which can be quoted with complete certainty in the wording, but I am justified thereby in saying that it is a state corresponding to that of parentage. They reproduce themselves immediately below as ABBA and AIMA, referred to CHOKMAH and BINAH.

[1] I have said that it arises naturally, but I do not mean that we should do much in this manner to complete the Christian Triad in Kabbalism. Readers who have followed my study up to this point will find little ground for comparison between Those who dwell in the Sephirotic Supernals and Father, Son and Holy Ghost in the Heaven of St. Thomas Aquinas, or other of the Latin Doctors.

But as in the Supernals the Divine Persons are not in a state of separation, so the male and female in these SEPHIROTH are one with those which are in KETHER. It follows that Shekinah is on both sides of the Tree, as I have said elsewhere in this section, and it is difficult to postulate in such a triad either a time conception or passage from subject to object. But the Trinity was working towards manifestation, and the result was that ABBA and AIMA begat the Son, who is VAU in DAATH, from which His personality was extended through six of the lower SEPHIROTH. They begat also the Daughter and Bride, at first implied in the Son, but afterwards separated and extended with him through the three worlds below ATZILUTH. Later Kabbalism locates the conception of YOD in CHOKMAH, excogitated as King and Father; HE in BINAH, as Queen and Mother; VAU posited in the Six Briatic and Yetziratic SEPHIROTH from CHESED to YESOD inclusive, but enthroned especially as the Son in TIPHERETH; while the HE final is in MALKUTH. So far as I have been able to see, the particular variations of arrangement are not destitute of Zoharic authority. It must be recognised perhaps that there are two separate arrangements of the Tree of Life in the text. There is that which I have followed, drawing largely from THE BOOK OF MYSTERY and the three IDRAS, and there is its alternative which can be extracted—not without some confusion—from other parts of the collection. According to this the Father and Mother are in KETHER, the Son Who is the Word is in CHOKMAH, the Daughter and Bride is in BINAH. Now the Divine Name attributed to KETHER is JAH, formed of JOD and HE primal belonging to the TETRAGAM. It is said to be the Unknown God for whom the Name in question is that which the Propitiatory was for the Tabernacle—a summary of the male world above and the female world below. It is the Name of the Ancient of Ancients; it is the synthesis of all things below and above. It follows in the arrangement that the VAU is referable to CHOKMAH and the HE final to BINAH, who descended to MAKLUTH, as the Bride or Shekinah in manifestation. Once more, Shekinah is really in every part as well as on both sides of the Tree, being the Mistress of the height and the deep, President over the four quarters of the universe of created things and all that led up thereto.

Now the French editor and translator of the ZOHAR have an arrangement peculiar to themselves, by virtue of which

YOD or the male principle, understood as the Father, is allocated to KETHER; HE, understood as Shekinah, is in CHOKMAH; while VAU in BINAH is the Holy Spirit. The Christian Trinity is thus complete, though the question of procession is left to account for itself as it may. The attribution is part of a scheme for decoding the mystery of Shekinah along a particular line in connection with Zoharic doctrine respecting Messiah, and it will be considered in full later on. The question which arises here is whether Shekinah, by us allocated to BINAH, is or is not the Holy Spirit. The editor and translator maintain that she is not, and the fact that two opinions are possible on the subject implies that the ZOHAR is either not at one with itself or utters an uncertain voice. There are many references, and perhaps there is a mean between them. It is manifest in the first place that the Holy Spirit is personified in the ZOHAR, and a preliminary point is whether we can find authority for this in the Old Testament. "Take not thy Holy Spirit from me,"[1] says David, and according to Isaiah the people of Israel vexed God's Holy Spirit.[2] He asks also: "Where is He that put His Holy Spirit within him?"[3]—meaning Moses, adding that "The Spirit of the Lord" caused Moses to rest. I do not know whether these can be called personifications, but they exhaust the allusions in the Old Testament which are connected with the distinctive qualification of "holy." We know that "the Lord put his spirit upon them";[4] that "the spirit rested upon them and they prophesied";[5] that Joshua was "a man in whom is the spirit";[6] that God hardened his spirit";[7] that "the spirit came upon Amasai";[8] that David gave to Solomon all the designs for the temple "that he had by the spirit";[9] that by His spirit God "garnished the heavens";[10] that God sends forth His spirit;[11] that there is a spirit poured from on high,[12] and Isaiah also says that "the Lord God and His spirit hath sent me," *i.e.*, on the prophet;[13] that "the spirit of the Lord God is on me," *i.e.*, Isaiah;[14] that the spirit took up Ezekiel;[15] and that according to Zechariah God sent in His spirit by former prophets.[16] There is a sheaf of other

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[1] Ps. li. 11.
[2] Is. lxiii. 10.
[3] Is. lxiii. 14.
[4] Numbers xi. 29.
[5] *Ib.*, xi. 26.
[6] *Ib.*, xxvi. 18.
[7] Deut. ii. 30.
[8] 1 Chron. xii. 18.
[9] *Ib.*, xxviii. 12.
[10] Job xxvi. 13.
[11] Ps. civ. 30.
[12] Is. xxxii. 15.
[13] Is. xlviii. 16.
[14] Is. lxi. 1.
[15] Ezek. iii. 12.
[16] Zech. vii. 12.

allusions, but enough has been quoted for the purpose in hand. They may be kept in mind by the reader in connection with the Zoharic allusions which will follow hereon. He shall decide for himself—as I have no wish to adjudicate—whether there is more explicit personification in the Kabbalistic text, and if so whether it is to be accounted for by (1) natural development of ideas; (2) Jewish tendencies prior to the TALMUDS, represented roughly by Philo and, as such, a possible common source for Kabbalistic Jew and Christian; (3) Talmudic evidence; or (4) the atmosphere of Christian doctrine in which the Kabbalistic Jew lived and moved for the most part and which he can have scarcely failed to absorb in some degree.

I will take first of all those references which are either dubious or appear to suggest that the Holy Spirit is not synonymous with Shekinah.

The ZOHAR asks: what is signified by the words: "And the Spirit returns to Elohim who gave it?" [1] The answer is that one of the words designates Shekinah, that word being אלהים = Elohim, while another word designates the Holy Spirit, *i.e.*, the word רוח = "spirit." It might seem therefore that the Holy Spirit is not Shekinah but is in close connection therewith, like a breath that goes forth and returns.[2] It does not signify for our purpose that the ZOHAR is making a false interpretation—seeing that the spirit mentioned in Scripture is that of man. Again, it is said that when man is circumcised he is joined to the sacred crown of Shekinah and the Holy Spirit rests upon him.[3] In another place three spirits are distinguished: (1) The Spirit below, which is called the Holy Spirit; (2) the Spirit of the Middle Way, which is that of Wisdom and Understanding; (3) the Spirit which sounds the trumpet and unites the fire to the water, this being the Superior, Concealed and Mysterious Spirit, whereunto are suspended all sacred spirits and all luminous countenances.[4] Now, it is stated, after the prevailing manner of the ZOHAR, which cannot postulate a triad apart from an inward unity, that these three are one and that

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[1] "And the spirit shall return unto God who gave it."—Eccles. xii. 7. Authorised Version, for which the Revised Version substitutes: "And the spirit returns." *Cf.* Vulgate: *Et spiritus redeat ad Deum, qui dedit illum.*

[2] Z., Pt. II, fol. 97b; III, 390. [3] *Ib.*, Pt. III, fol. 14b; V, 42.

[4] *Ib.*, Pt. III, fol. 26a; V, 73, 74.

they form a holocaust which is the Holy of Holies.[1] This, however, is explained elsewhere to be Shekinah, for—as we have seen—she is the sacrifice which God has placed on His right and His left hand, and about Him.[2] Again, " she is the sacrifice of the Holy One," and prayer is the holocaust which in turn is offered to her.[3] Once more, it is said that when the Shekinah resided in the Holy Land the impure spirit took flight and found refuge in the abyss, while the Holy Spirit was diffused throughout the world, so that the one would seem to be associated closely with the other, if we can presume that there is indeed distinction.[4] In this connection the Holy Spirit is spoken of as the cloud that covered the Tabernacle; but the same cloud has been identified otherwise with Shekinah and with Metatron. It will be seen so far that it would be difficult to quote anything more indecisive. There is, however, one memorable passage which I have reserved to the last, and must cite almost *in extenso*. " A tradition tells us that at the hour when Moses, the true prophet, was about to be born into the world, the Holy One caused the Holy Spirit to come forth from the Tabernacle "—elsewhere that which seems to be the abode of Shekinah in transcendence. God entrusted all power thereto and innumerable keys of power, together with five diadems, the splendour of which enlightened a thousand worlds. " The Sacred King exalted the Holy Spirit in His palace and set Him above all celestial legions "—even as Shekinah is placed above all angels. " These were in great amazement, for they saw that the Holy One was resolved to change the face of the world by the intermediation of the Holy Spirit." They began to inquire concerning " Him," and were told to prostrate themselves, because " He " would descend one day among men, and the Law—till then hidden—should be revealed. They did homage accordingly, and thereafter the Holy Spirit ascended towards the King. The three letters, MEM, SHIN and HE, belonging to the name of Moses, offered their worship also; and then the Holy Spirit, in fulfilment of what had been fore-

[1] Z., Pt. III, fol. 26a; V, 73, 74.
[2] *Ib.*, Pt. I, fol. 24a; I, 149.
[3] *Ib.*, fol. 256a; II, 604.
[4] *Ib.*, Pt. II, fol. 269a; IV, 303. I may add that when Joseph saw Benjamin with the rest of his brethren, as related in Gen. xliii. 16, he is said by the ZOHAR to have discerned by the Holy Spirit (a) that Benjamin would have part in the Holy Land, and (b) that the Shekinah would reside therein. Whether this tends to identification or to the opposite might be difficult to affirm.—See *ib.*, Pt. I, fol. 202b; II, 405.

told, came down to earth, bearing the arms necessary to smite Pharaoh and his entire country. On reaching this world He found the Shekinah already here, radiant of aspect and spreading light through all the house.[1] It will be observed that the last sentence looks like an unqualified and conclusive distinction, though in its absence and from what has preceded in the extract one would have said that the Holy Spirit was actually a synonym of Shekinah. We hear nothing more, however, of any office in distinction, for that which henceforward abode with the Lawgiver was not the Holy Spirit but the glory of his Spiritual Spouse, who had been with him from his beginning on earth.

Let us now take the evidence in the contrary sense, proceeding in the same manner and remembering that there is only one testimony at most on the negative side of the subject.

In the first place, it is said—as we have seen indeed already—that the Holy Spirit inspired Leah concerning her work in connection with the foundation of the twelve tribes ;[2] but we know otherwise that it is Shekinah who presides over birth, seeming to be in analogy with the chaste and conjugal Venus. In connection with the daughter of Jethro—who was the father-in-law of Moses—the Holy Spirit is affirmed to have been always with Moses,[3] which we may read in the light of another statement—that the Shekinah was associated with the orders which Moses gave to the experts charged with building the Tabernacle, because such work could not be accomplished properly without the inspiration of the Holy Spirit.[4] The association of Shekinah meant the enlightenment of the Holy Spirit. Here again is at least the close connection in virtue of which the one is not without the other, and the kind of nearness is illustrated more clearly by another passage which speaks of that day when God shall pour upon us the Holy Spirit of His Shekinah.[5] It would seem again to be the breath of Shekinah. Once more it is said that the Holy Spirit is called ZOTH,[6] being the name which designates the sign of the Sacred Covenant imprinted on man ;[7] but we

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[1] Z., Pt. II, fol. 53b, 54a ; III, 241, 242.
[2] *Ib.*, Pt. I, fol. 157a ; II, 216.
[3] *Ib.*, Pt. II, fol. 13b ; III, 61.
[4] *Ib.*, Pt. II, fol. 179b ; IV, 149, 150.
[5] *Ib.*, Pt. III, fol. 219a ; V, 555.
[6] זאת = This, in its opposition to הלוה or הוא = That, understood as on the evil side. The ZOHAR cites a number of Biblical passages.
[7] Z., Pt. I, fol. 228a ; II, 498.

shall see that this sign is connected especially with Shekinah. So also when Balaam lifted up his eyes,[1] he is supposed to have beheld Shekinah resting with poised wings above the twelve tribes of Israel, and to have questioned how he could prevail against them, seeing that the Holy Spirit was thus their stay and their protection. There seems no doubt that this is an equivalent of identification.[2] It is only at the end of the ZOHAR that we obtain a still more decisive voice on the affirmative side. The question is one of alleged or suggested criminal relations between Esther and Ahasuerus, which are characterised as slander, the ZOHAR adding that "she was clothed with the Holy Spirit,"[3] as it is written: "Esther put on her royal apparel"—or, as the passage renders it, "clothed herself with royalty." The interpretation follows immediately thus: "The Holy Spirit—this is the Shekinah with which Esther clothed herself."[4] It is an opportunity for a favourite form of testimony, and the great text adds: "Woe to those who feed upon the husk of the Law, while the grain of wheat is the mystical sense." It will be observed that, if words signify anything, this is not less than an unqualified and conclusive identification. If anyone will read over with care similar to my own the references which I have provided now on both sides of the question, I believe that they will conclude with me, as against the one definite statement on the negative side, that there is a cumulative affirmative evidence crowned by a most clear affirmation: "The Holy Spirit—this is the Shekinah."

When therefore the editor and translator of the ZOHAR allocate this Spirit to BINAH, it means that they are referring the Shekinah thereto, as I have done also, even if their design is in the opposite sense. But this Spirit is not the Third Person in the Blessed Trinity of Christendom, though it is impossible that it should not have aspects of likeness, in so far as the root of both doctrines is in the Holy Scriptures of Israel. I conclude on the authority of the text itself—which for once I must repeat at this point—that "from the constant and ardent love of HE" in BINAH "for YOD" in CHOKMAH "there issues VAU" in DAATH, conceived and born of HE,

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[1] Num. xxiv. 2.
[2] As a fact, it is actually more than a simple equivalent.
[3] Z., Pt. III, fol. 275b; VI, 47.
[4] *Ib.* See Esther v. 1.

by which also it is nourished.[1] "But VAU came into the world with a twin-sister bearing the name of Grace," which is CHESED, because Grace is Mercy. "The two took root on earth and constituted the HE final"—that is to say, in MALKUTH—because the male is not without the female—as we shall see—either above or below. "Thus was the VAU united to the HE" final. But in the completion, the perfection and harmony of the Divine Name, letter by letter and letter within letter, all these are one at the root: there would be separation proclaimed in the Divine Nature if YOD, HE, VAU, HE did not bear witness to His unity.[2]

The most important consideration which arises out of the whole subject is after what manner we are to regard essentially this Cohabiting or Indwelling Glory which is termed Shekinah in Scripture and in the sacred texts of the ZOHAR. We know that it dwelt between the Kerubim in the Tabernacle or Ark of Moses, and the Kerubim are said to have been male and female, types in the Sanctuary of Israel of things manifested on earth as types in their turn of the union that is above. When a mean is taken between all the cloud of references, it calls for no gift of interpretation to discern what lies with uttermost plainness on the surface; but we have explained nothing which is vital if we say that Shekinah is the principle of Divine Motherhood—that is, the feminine side of Divinity, implied in the logic of our symbolism when we speak of the Fatherhood in God. It is a case of being true to our symbols, and though this is of consequence intellectually, it remains thereat. If we turn to the analogy which subsists in virtue of the symbolism between womanhood above and that which is found below, we shall not proceed much further if there is brought home to us merely the notion that the office of the mother on earth is made sacred in a sense that is above the hallowed sense of Nature by the conception of its archetype in heaven. It has been present to us through all the Christian centuries in the popular and most catholic devotion to the Queen of Heaven, which, like so many other popular interests,

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[1] Z., Pt. III, fol. 77b; V, 210, 211.

[2] The passage is important to my purpose, but it must be admitted that it is exceedingly confused. The meaning may be that in the extension of VAU through the worlds below ATZILUTH, the head of the Son is in DAATH—as we have seen otherwise—while that of his Bride and Sister is in CHESED, which, however, is on the male side of the Tree. I do not pretend to explain fully how the descent of the Son and Daughter constituted the HE final, for the VAU is distinct from the HE. But this has been touched upon in a previous note.

but those more especially that are consecrated by the greatest of all the Churches, adumbrates a vital truth in the spiritual life and a first principle in the world of reality. It has been a very sincere and whole-hearted devotion in those who have been drawn thereto ; but the particular doctrine of miraculous and virgin birth, though eloquent and suggestive within its own measures, creates a clear line of demarcation between subject and object, so that there is a world-wide distinction between the honour paid to her who is ever outside ourselves and the adoration of Him Who is never understood essentially until He is realised within. Now, there are no prayers to Shekinah in the official liturgies of Jewish religion ; but in the Secret Church of Israel, frequented in spirit and in truth by the Sons of the Doctrine, she is either the House of Prayer or else abides therein, and we have seen that her doors are open to prayers for ever. She was the great object of prayer, though it is to be questioned whether it was by the way of prescribed forms : it was rather by that prayer in the stillness of unexpressed thought about which we hear in the ZOHAR. The reason is ready to our hands, and the first light which may be said to fall on our subject is that the Shekinah is an Indwelling Glory. The Latin Kabbalists made use of the term *cohabitans* by an imperfect understanding on their own part of the mystery involved—that is to say, by a consideration of the external side which obtains in espousal-relations on earth. The proper word is *inhabitans*, for it is said that the Shekinah dwells in man,[1] being in the hearts of those who seek after good works zealously.[2] And more definitely : Man is the House of Shekinah.[3] The beginning of this inhabitation is when man makes a firm effort towards self-amendment, for by such turning the Shekinah is drawn towards him,[4] and to this condition are applied the words : " I am my beloved's and his desire is towards me." [5] Those with whom she dwells are those who are humbled and even broken by suffering.[6] Yet does she reign only where there is joy rather than sadness, an allusion to the support of trials with resignation. The suffering is, however, more especially that of which the root or cause is in love, being the state of those who are consumed by the love of the Divine : these

[1] Z., Pt. I, fol. 166a ; II, 250.
[2] *Ib.*, Pt. II, fol. 128b ; IV, 11.
[3] *Ib.*
[4] *Ib.*, Pt. I, fol. 88b ; I, 509.
[5] Song of Solomon vii. 10.
[6] Z., Pt. I, fol. 181a ; II, 315.

are the Brothers of Shekinah.[1] Again, it is said that the work of Shekinah below is comparable to that which the soul accomplishes in the body: more accurately still it is the same work,[2] and this enables us to understand in what sense she is termed the soul of the Tabernacle below,[3] which Tabernacle is the sacred body of man.

I have called these intimations a first light, but I have not intended to exaggerate their value as such. I speak as a mystic; we have heard for two thousand years that God is within and His kingdom, yet the world remains comparable rather to the wilderness without the Holy City than to the blessed Zion; and if Shekinah is offered to us in the secret literature of Jewry as that aspect of the Divine Nature or Principle which is realisable by the heart of man, I do not see that we have added anything to our subject. It is idle to decode books of Secret Doctrine unless they have something more definite to tell us concerning the way, the truth and the life. So also it is beautiful to hear that whosoever wrongs a poor person is guilty of wrong to Shekinah, because she is the protectress of the poor;[4] but we know too well already about things which grieve the Spirit. I might multiply these quotations, and it would serve no greater purpose; the question would remain then which remains now: the Secret Doctrine of Israel either covers a mystery of knowledge wherein there lies possible a mystery of certitude in experience or it is a temple in a waste of thought, far from any city of refuge and filled only with confused rumours or raving of empty words. Now, I have performed many arid journeys in my time and have returned with an empty wallet; but if this had been one of them I should not have written its itinerary in the present study of the ZOHAR. There have been recurring intimations there and here in these pages concerning a Mystery of Sex; it is imposed upon me now to affirm that this is the Mystery of Shekinah; and the nature of such Mystery corresponds—according to its veiled claim—with the definition which I have just given concerning a knowledge and an experience. The point and centre of the whole subject is the Indwelling Glory; it is declared everywhere,

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[1] Z., Pt. I, fol. 181a; II, 315.
[2] *Ib.*, Pt. II, fol. 140b; IV, 45.
[3] *Ib.*
[4] Z., Pt. II, fol. 86b; III, 355. See also Is. lvii. 15.

but everywhere also it is concealed : one aspect of its presentation—amidst great hiddenness of wording—suggests that the entrance of the High Priest into the Holy of Holies belongs to the Mystery of Sex [1] ; but I do not propose to pursue this intimation, as it seems to me like that fiftieth gate which was not opened by Moses, and, moreover, the fitting time is not yet. I will resume rather the conference by saying that, according to the ZOHAR, the union of male and female is Modesty,[2] and that the title to behold the face of Shekinah is one of purity.[3] It seems true therefore to say that she is the Law of the Mystery, and the ZOHAR quotes concerning her, " When thou goest, it shall lead thee ; when thou sleepest, it shall keep thee ; and when thou awakest, it shall talk with thee." [4] The study of this Law is life eternal.[5] Considered as a law, it implies a covenant, and of this covenant Joseph is said to be the image, because of his continence in respect of Potiphar's wife.[6] Having tabulated these premises and thus secured a point of departure, we have to approach again the great text and see after what manner it will shed light on the research.

It is specified that Shekinah dwelt with Israel prior to the captivity, meaning probably the captivity in Babylon, and the sin which brought about this exile was equivalent to the uncovering of the hidden physical centre of Shekinah. I am speaking here under great difficulty and am somewhat exchanging terms, for this Minerva and Diana of Israel is a woman, like Isis, and her veil is not to be lifted. The French translators finish the quotation under notice with the help of the Latin tongue, and it reads : *Traditum est . . . genitales partes Shekinæ existere.*[7] This also is a sacrament, but we can understand the meaning by assuming that Shekinah in such a connection signifies the Secret Doctrine in so far as it was a mystery of sex, and the ZOHAR goes on to particularise the alleged sin as a crime of incest, by which we must understand some illegal and reprobate application of the sex doctrine. It matters nothing to our subject if on the surface of Scripture the accusation seems without warrant : to justify the hermeneutics of the ZOHAR would be a task as much beyond my

[1] Z., Pt. III, fol. 66b ; V, 182. The hour of entrance is when the Sacred King is united to MATRONA.
[2] *Ib.*, fol. 145b ; V, 375.
[3] *Ib.*, Pt. II, fol. 60b ; III, 268, 269.
[4] Prov. vi. 22.
[5] Z., Pt. I, fol. 175b ; II, 290.
[6] *Ib.*, fol. 184a ; II, 327.
[7] *Ib.*, fol. 27b ; I, 173.

province as beyond my powers of pleading.[1] But we begin to see in this manner the kind of problem that has been taken in hand.

It is said further that the Mystery of Shekinah comprises all women, and this—as we have seen—is why she does not abide except with him who is united to a woman.[2] She is fixed definitely in the house of man when he marries, *et quum fœderis suum signum in locum ponit.*[3] This is why the He and the Vau follow each other in the alphabet—Vau being the symbol of the male and He of the female principle. Husband and wife are one, and a ray of celestial grace covers them; it descends from Chokmah, penetrates the male principle, and the latter communicates it to the female.[4] We can understand therefore in what sense her shame is the defiled body of man,[5] and how she is weighted by the sin of Israel.[6] The reason is that she is a virgin betrothed to the Middle Pillar,[7] and of her it was said by Adam in the great day of his perfection: "This is now bone of my bones and flesh of my flesh,"[8] which is to affirm that in one of her aspects she is the type of stainless womanhood; but she passes ever into espousals below—as she is ever in espousals above—for the fulfilment of herself in humanity, and of all humanity in her. The evidence is that when there is a just man on earth the Shekinah cleaves to him and does not leave him henceforth.[9]

It will be observed that in order to gain the particular point at a given moment the Zohar is valiantly careless of that which goes before, as of that which may be designed to come after. The history of the Fall of man through the intermediation of woman, acting under the virus of the serpent, is by no means the history of Shekinah, unless under a special aspect and as a remote reflection; but when it is sought to shew that she is nearer to the elect than hands and

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[1] As a matter of fact, the idea is drawn from the Talmud, which enumerates various cases of the crime in question, but the reference in the Zohar is to be understood spiritually, as of an assault on Shekinah, who—as we have seen—is the sister of all men. From all modern points of view and feeling, this kind of symbolism is unfortunate and disconcerting enough; but I think that the Sons of the Doctrine, if they had been challenged on the subject, would have replied with Gerald Massey that Nature is not ashamed of her emblems.

[2] Z., Pt. I, fol. 228b; II, 501.

[3] *Ib.*, fol. 94a; I, 536.

[4] *Ib.*, fol. 94a; I, 537.

[5] *Ib.*, Pt. III, fol. 75a, b; V, 205.

[6] *Ib.*, fol. 28a; V, 79.

[7] *Ib.*, Pt. I, fol. 28a; I, 178.

[8] Gen. ii. 23. The interpretation of this text in this strange manner is like an opening into a great vista of the Secret Doctrine.

[9] *Ib.*, fol. 66b; I, 391.

feet are near, it is difficult to find anything more complete in its correspondence than such words as "bone of my bones and flesh of my flesh,"[1] and the use of the text—so long as it is apart from the context—happens to be a true one, though it is about as literal in its application as is the tale of the Garden of Eden. So also when the ZOHAR wishes to apply that idea of a "field which the Lord hath blessed"[2] to the Mystery of Sex, it is not above saying that the King who "tills the field"[3] or is "served by the field" is the Shekinah, sex-contradiction notwithstanding. The object is to indicate that the dwelling of Shekinah in the house of those who are married is to bring about the descent of souls to animate children under her presidency.[4] But perhaps there was never an instance so much to our purpose as the statement that on the day when the Song of Solomon was revealed below, the Shekinah descended[5]—as if for the first time, though we know that she had been with man from the beginning and had shared in the whole creation. The object, however, is to shew that this glorious canticle is the world's history of her in man, the beginning and end of all that belongs to the union, the Mystery of the Lover and the Beloved throughout the ages of election. It is the summary of Holy Scripture; it is the work of creation, the mystery of the patriarchs, the exile in Egypt, the exodus of Israel, the Decalogue and manifestation on Sinai, the emblem of all events during the sojourn in the desert, thence to the entrance into the Holy Land and so forward to the building of the Holy Temple. It is also a summary of the Mystery contained in the Sacred and Supreme Name, of the dispersal of Israel through the nations, of its deliverance to come, the resurrection of the dead and the events leading up to that day which is called the Sabbath of the Lord. In a word, it contains all that hath been, is and ever shall be, for it is the story of that Isis who is Shekinah, from the first verses

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[1] Gen. ii. 23.

[2] *Ib.*, xxvii. 27.

[3] Eccles. v. 9. The Authorised Version says: "The King is served by the field." Cf. Vulgate: *Et insuper universæ terræ rex imperat servienti*, and the Douay rendering: "Moreover there is the King that reigneth over all the land subject to him."—Eccles. v. 8.

[4] Z., Pt. I, fol. 122a; II, 91, 92.

[5] *Ib.*, Pt. II, fol. 143b; IV, 55. The putative authority is I. Kings viii. 11: "So that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord."

concerning the kisses of his mouth to the last rapture on the mountain of spices.[1]

Now, it is said that there is desire on the part of man to be united with the Mother in transcendence as well as with the Mother below, to attain her by perfection and to be blessed on account of her.[2] We know that this is a desire for Divine Union because Jehovah is Elohim, and in case such testimony should not be found full or sufficient, the ZOHAR adds elsewhere that the memorable words : " I am that I am " signify in their inward sense : " I, the Holy One, blessed be He, am the Shekinah." [3] It is certain that the state of union is not only deeper than the state of vision but differs generically therefrom, and I cannot say that I have found plenary Zoharic authority for the attainment of Divine Union in that proper sense of the term which is to be desired by the heart of the mystic. But the implicits are in many places, for we have seen that Shekinah is within. It is more often vision which is promised to the blessed in the world beyond, to gaze upon the face of Shekinah,[4] as in a substituted state of union, and the title must be earned in this life by the following of the path of purity.[5] It is affirmed in reference to this that those only who quit the lower world in the grace of Shekinah are judged worthy of eternal life.[6] So also there are some who do not die as men die commonly, but are ravished by the attraction which Shekinah exercises on their souls.[7] The Mother in transcendence is, however, like the Mother below, and spiritual communion with her is in so far as man has become a house or abode by attaching himself to the female : it is then that the Divine Mother pours down her blessings on both.[8]

There is—in the true sense of this term—a spiritual union below for the Sons of the Doctrine, so that they are encompassed by two females [9]—the wife who is on earth and the Unseen Helpmate. After what manner her presence is

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[1] Z., Pt. II, fol. 144b ; DE PAULY, IV, 55, 56. It should be understood that while I have not given an actual translation of the passage I have kept faithfully to its sense. My readers may recognise with myself at this stage that, with due regard to the logical inviolability of distinct schools of symbolism, all Sufic imagery concerning the Lover and Beloved belongs to Shekinah and might have come forth with all its adornments from the Secret Tradition in Israel and its intimations on MATRONA and TABOONAH.

[2] It is a question of integration in the Zoharic law of correspondences.

[3] *Ib.*, Pt. I, fol. 23a ; I, 140.

[4] *Ib.*, Pt. II, fol. 40b ; III, 189.

[5] *Ib.*, fol. 60b ; III, 268, 269.

[6] *Ib.*, Pt. I, fol. 82a ; I, 473.

[7] *Ib.*, fol. 16b ; II, 99.

[8] *Ib.*, fol. 50a ; I, 292.

[9] *Ib.*

realised never transpires definitely in the text, but—as there is no need to say—it is by spiritual apprehension only. Curiously enough, this does not appear at its best in connection with views on the nuptial state itself but in discourses of the Sons of the Doctrine on the Traditional Law : they are conscious then of the presence of Shekinah and testify respecting it continually with no uncertain voice. It must be said that the women of Israel are never present at the debates,[1] but their place in the house insured that of the Divinity. When, however, the master of the Law was going by himself upon a journey, and when, technically speaking, the male was to be apart from the female, he was not for that reason in a state of separation from Shekinah, supposing that he had prayed to the Holy One before starting,[2] in order to maintain the union between male and female abroad as well as at home. Another condition was that he must watch over all his actions in every phase of life : [3] otherwise he might be separated from his Spiritual Companion, putting a stop to the union and rendering himself an incomplete being.

It is scarcely desirable at this stage to speak of anything so obvious and familiar as the known characteristics of oriental imagery, to recall for example the personifications of Wisdom in the books ascribed to King Solomon ; but the literary vestures of these experienced two curious developments. The titles and offices of the Hebrew CHOKMAH were raised bodily from their setting and transferred to the Blessed Virgin by the compilers of the Roman Breviary, while through another channel they passed over to the Gnostic SOPHIA and by a last transition into the Virgin Wisdom of Jacob Böhme and the later mystics of his school. The correspondences between Shekinah and the Christian Mother of God are rather plausible on the surface and may be deceptive to that extent, because shallow analogies still deceive many ; but even the unusual predispositions which led up to the French translation of the ZOHAR have not permitted its editors to postulate that Shekinah is a veil of Mary. The correspondences between the Indwelling Glory and the Virgin Sophia of Böhme are so much closer that they cannot fail to create an impression that

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[1] I remember, however, that there is a solitary exception in favour of an innkeeper's daughter, who was present when her husband exhibited his knowledge of the Hidden Law before a company of adepts.—Z., Pt. II., fol. 166a ; IV, 111.

[2] Z., Pt. I, fol. 49b ; I, 289.

[3] *Ib.*, fol. 50a ; I, 289.

the German Theosophist owed something to this source. There is nothing in his life to suggest that he was taught in any secret schools or was in communication with persons who were acquainted with the Secret Doctrine in Israel, though there were many Kabbalistic scholars at his period. There is one possible alternative—that the root-matter of Jewish tradition in the Scriptures of the Old Testament developed in his own consciousness, to some extent after the same manner as it did in that of the Sons of the Doctrine, so that in his case, as in others without number, it proved that true men and seers spoke the same language because they belonged to the same region of thought. They saw also in the same glass of vision. But the question, however interesting, is not of our real concern.

We have now considered the Shekinah in the light of all her attributes. I do not believe that I have omitted a single reference of the least importance found in the text of the ZOHAR, while all have been regarded critically. The conclusion reached is that Shekinah, as the president of a Mystery of Sex, is the direction in which we must look if—as labourers in this strange field—we are to obtain our wages. The other intimations are excellent and agreeable in their way, but that which we seek, in what is for us an untrodden region of thought, is some new message, which is not to be found in the other offices, qualities and virtues that characterise the Holy Guide of Jewry. I suppose that, here in conclusion, I have no real need to say that the Secret Doctrine in Israel is not one of sex only, though intimations concerning the latter are found everywhere. Eschatology, for example, is not of this order, nor are the parts of the soul in man, but with these things and with several others that are like them I have dealt at their value.

II.—THE MYSTERY OF SEX

I am entering in this division upon that part of my task which is at once most important and difficult. It may be an open question whether I should begin at the highest point of the research and thence work downward or take the opposite course and so—as the proverb counsels—proceed from small beginnings to the greater end. That is best which seems the simplest, and I have therefore chosen to work upwards from

below. I will cite in the first place certain great axioms of the whole subject—as these have been proclaimed on the authority of the masters. It is testified that the union of the male and female must be a perfect union in the Mystery of Faith.[1] There is also another testimony, and this is that the title to behold the face of Shekinah is one of purity,[2] the scholium on which—though it lies far away in the text—is that modesty is the union of the male and female ;[3] and it may be remembered in this connection that the most cryptic of all texts in the ZOHAR—containing the mysteries of Divine Personalities—is called THE BOOK OF CONCEALMENT OR OF MODESTY. These things being so, we may consider in the next place what is said on the subject of espousals, as these are known on earth. There is one definition which is in keeping with the Tradition at large, and this is that marriage is the union of the Sacred Name here below[4]—that is, its completion in each person. The thesis appertaining hereto is that circumcision is the symbol of all purity in sexual intercourse ;[5] that Israel is placed on this account in purity as a starting-point and enters under the wings of Shekinah.[6] This sacred sign of the Covenant constitutes the root-matter of the Sacred Name and of the Mystery of Faith.[7] As the sun enlightens the world, so the sacred sign enlightens the body ; as a buckler protects man, so does this : no evil spirit can approach him who preserves it in purity.[8] But as the advantage is greater with which the children of Israel begin their earthly life, so is the responsibility greater if they make the Covenant of no effect in their own persons.

Now, the Sacred Name is never attached to an incomplete man, being one who is unmarried, or one who dies without issue.[9] Such a person does not penetrate after death into the vestibule of Paradise,[10] on account of his incompleteness. He is like a tree that is rooted up, and he must be planted anew—that is to say, he must suffer rebirth, as we have seen, in order

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[1] Z., Pt. I, fol. 101b ; II, 11.
[2] *Ib.*, Pt. III, fol. 213a ; V, 542 ; *ib.*, Pt. II, fol. 60b ; III, 268, 269.
[3] *Ib.*, Pt. III, fol. 145b ; V, 375. Man is perfect only when he comprises male and female ; it is then that he fears sin and then that the title of modest is conferred upon him. But here is the sum of the whole subject passing into expression at the highest.
[4] *Ib.*, Pt. III, fol. 7a ; V, 18.
[5] *Ib.*, Pt. I, Appendix III, SECRETS OF THE LAW ; II, 721, 722.
[6] *Ib.*, fol. 95a ; I, 543.
[7] *Ib.*, Pt. II, fol. 3b ; III, 10.
[8] *Ib.*
[9] *Ib.*, Pt. I, fol. 48a ; I, 278.
[10] *Ib.*, fol. 66a ; I, 388 ; *ib.*, fol. 48a ; I, 278.

that the Sacred Name may be completed in all directions.[1] The command to increase and multiply, which means the procreation and engendering of children, is to spread the radiance of the Sacred Name in every direction, by collecting spirits and souls which constitute the glory of the Holy one—above and below. Whosoever fails to apply himself to the fulfilment of this command diminishes the figure of his Master and prevents it descending here below.[2] The last statement refers of course to the making of man, male and female, in the likeness of the Elohim. It is said also that the paucity in the descent of souls is the reason why Shekinah does not come down into this world,[3] with which is to be compared the affirmed presence as the Indwelling Glory throughout the whole creation. God blessed Adam because they were made together male and female, and blessings are found only where male and female are united for the fulfilment of the purpose of creation,[4] which—according to the counsel of the Elohim—was to increase, multiply and replenish the earth. It was not good for man to be alone because this end was in a state of frustration. It may be even that the Zoharic legend concerning male and female being originally side by side is only a veiled way of indicating that they were not in the marital estate.[5] Afterwards they were face to face, signifying the fulfilment of the precept.

I have now dealt briefly with what may be called the principles at issue, and we have next to see after what manner those who exalted so highly the nuptial state gave instruction, so to speak, on its practice here below. The doctrine was that no marriage is made on earth before it is proclaimed in heaven, and that the Holy One accomplishes unions in the world above before the descent of souls on earth.[6] About

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[1] *Ib.*, Z., Pt. I., fol. 66a; I, 388; *ib.* fol. 48a; I, 278. [2] *Ib.*, fol. 272b; II, 641.

[3] Z., Pt. I, fol. 272b; II, 641. The reference is really to her manifestation and not to her immanence. She stands at the door and knocks, but those who should welcome her in keep fast their precincts and tyle their portals. This, however, is symbolism; it is more true to say that we fail to realise her presence in our consciences.

[4] *Ib.*, Pt. I, fol. 165a; II, 245.

[5] I have put this tentatively, as I wish to leave some conclusions in the hands of my readers; but there is no question that Zoharic teaching is clear on the point, not only in what it implies but in what is expressed frequently. Whether there was ever such an epoch in the history of the human soul is another question. We must remember that the object of the soul's legends is not the delineation of putative histories, but the symbolical administration of possibilities inherent in the soul. That which is indicated here is a transcendental union between the Lover and Beloved, of which the nuptial union on earth is a type and to which it may be a path of approach.

[6] *Ib.*, fol. 229a; II, 503.

the last point we shall see at a later stage. In practice the Sons of the Doctrine were separated as far from the uninitiated world of Israel as the chosen people at large were separated *ex hypothesi* by the fact of their circumcision. There is a particular sense in which it is held that the union here below between husband and wife is the work of the Holy One, and herefrom, as from other considerations, arises the sanctity and necessity of that act which is implied by the word union.[1] After what manner the Divine is said to intervene therein, or perhaps I should say to overshadow it, is indicated by the theory that man is formed below on the model of that which is above.[2] It follows that he who, in Zoharic terminology, suffers his fount to fail and produces no fruits here—whether because he will not take a wife, whether his wife is barren, or whether he abides with her in a way that is against Nature—commits an irreparable crime.[3] "It is vain . . . to sit up late"[4] are words that designate those who do not marry till an advanced age, for it is woman who constitutes the repose of man.[5] Hereof, according to the text, is the peace of espousals, and in further variation of the testimony which recurs continually, it is added that man shall participate in the world to come because he has entered during this life into the joy of living honourably with his wife.[6] The reason is that soul as well as body shares in the *gaudium inexprimabile* by which children are engendered. This is the eroticism which characterises the ZOHAR, according to commentators: but as the Doctors of the Law beheld the Supreme Mystery in sex, it is obvious that whatever belongs thereto is explained thereby.[7]

And now as regards the practice, the thesis is that whoever

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[1] Z., Pt. I, fol. 186b; II, 337.
[2] *Ib.*, fol. 186b; II, 338.
[3] *Ib.*
[4] Ps. cxxvii. 2.
[5] Z., Pt. I, fol. 187a; II, 340. See also Pt. III, fol. 108a; V, 274, where it is said, on the authority of Rabbi Eleazar, son of Rabbi Simeon, that the HE is the repose of beings above and below—above being the rest of the Shekinah in transcendence and below of the Shekinah in manifestation.
[6] *Ib.*, Pt. I, fol. 90b; I, 515; *ib.*, Appendix III, SECRET MIDRASH, fol. 14b, 15a; II, 694; *ib.*, fol. 187a; II, 340.
[7] It is about the worst word that could be selected by a scholar and a critic who is alive to the issues of his subject. Coventry Patmore's young lady thought that the sacrament of marriage was rather a wicked sacrament, but the Zohar raises it into realms of which Christian Churches have never dreamed, though I have met with some rare aspects of Latin Theology which seem to indicate that a Redeemer may live hidden therein.

sanctifies himself at the moment of intercourse shall have children who will not fear the tempter-spirit. This is the consequence respecting the fruit of marriages, but there is also a consequence within the measures of the union itself, so that it is raised from the physical into a spiritual degree, from the mode of Nature into the mode of Grace.[1] The fulfilment of a particular precept is the condition attaching hereto and this is the raising of the heart and mind on the part of the Lover and Beloved, to the Most Holy Shekinah, the glory which cohabits and indwells, during the external act.[2] The *absconditus sponsus* enters into the body of the woman and is joined with the *abscondita sponsa*.[3] This is true also on the reverse side of the process, so that two spirits are melted together and are interchanged constantly between body and body. The sexes are then interchanged also in a sense, as the sex of METATRON is said to be transformed momently before the veil of palms and pomegranates on the threshold of the Inmost Shrine in the Supernals.[4] In the indistinguishable state which arises it may be said almost that the male is with the female neither male nor female: at least they are both or either. So is man affirmed to be composed of the world above, which is male, and of the female world below.[5] The same is true of woman.

Now according to the ZOHAR those words in the Song of Solomon: "Thy breasts are better than wine"[6] refer to that wine which provokes joy and desire; and seeing that—in an alternative manner of language—all things are formed above according to a pattern which is reproduced faithfully below, it is held to follow that when desire awakens beneath it awakens also on high.[7] Herein lies the sanctity of espousals

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[1] It is added significantly that herein the Holy One exercises such providence over man that he may not be lost in the world to come.

[2] There are many references, but perhaps the most signal is Z., Pt. I, fol. 50a; I, 290.

[3] *Ib.*, Pt. II, fol. 101b; III, 410.

[4] This intimates what, by the hypothesis, can be accomplished in nuptials, through the purification of body and mind, towards the union of souls. The statement in the ZOHAR on which my words are based seems to contain the elements of the whole mystery on the manifest side and after what manner that which is now only mutual in a complete distinction may be unified by experience in consciousness. I am somewhat veiling my meaning because it is not possible to speak *ad clerum*.

[5] Z., Pt. II, fol. 173b; IV, 128.

[6] In the majority of Scriptural quotations the translator of the Zohar has done his best to conform his rendering to the Vulgate: it was of course unlikely that he would follow any other version, and I am stating the fact only to shew that he has seldom translated *de novo*. Our Authorised Version of I, 2, reads: "Thy love is better than wine," and the Vulgate: *Quia meliora sunt ubera tua vino*.

[7] Z., Pt. I, fol. 70a, b; I, 415.

on earth and herefrom depends the need for exalting that sanctity and all that belongs to espousals into the highest grade. There are however two classes whose respective duties differ with the degrees of their election; there are those who are termed ordinary mortals, meaning the rank and file of the chosen people, but there are also the Sons of the Doctrine, chosen among the chosen out of thousands. The counsel imposed on the first class is to sanctify their conjugal relations in respect of the time thereof, which is fixed at midnight, or forward from that hour, the reason being that God descends then into Paradise and the offices of sanctity are operating in the plenary sense. But this is the time when the counsel to the Sons of the Doctrine is that they should arise for the study of the Law, for union thereby with the Community of Israel above and for the praise of the Sacred Name of God.[1]

The Sons of the Doctrine are described as reserving conjugal relations for the night of the Sabbath, being the moment when the Holy One is united to the Community of Israel.[2] The thesis is that God is One and as such it is agreeable to Him that He should be concerned with a single people. Out of this arises the question as to when man may be called one, and the answer is that this comes about when the male is united to the female in a holy purpose: it is then that man is complete, is one and is without blemish.[3] It is of this that the man and the woman must think at the moment of their union; it is in uniting bodies and souls that the two become one; man in particular is termed one and perfect; he draws down the Holy Spirit upon him and is called the Son of the Holy One, blessed be He.[4] According to Rabbi Simeon, the

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[1] Z., Pt. III, fol. 81a; V, 224.

[2] *Ib.*, Pt. I, fol. 14a, b; I, 82. *Ib.*, Pt. III, fol. 81a; V, 224.

[3] *Ib.*

[4] *Ib.*, fol. 81b; V, 224. The intention here seems obvious, and it is to shew that beyond that process indicated by Gen. ii. 24, when it is said that "they shall be one flesh," there is another and higher process, in the fulfilment of which it is possible that they shall be one soul. The one is not, however, without the other, and this is a point to be marked because the contrary idea may be presented to some minds. The following curious speculation should be noticed in this connection. It is affirmed that the words: "In the beginning God created" (Gen. i. 1) conceal the same mystery as those other words: "And the rib which the Lord God had taken from man made He a woman" (*Ib.*, ii. 22). In "God created the heaven" the two last words conceal the same mystery as the words: "And brought her unto the man" (*Ib.*, ii. 22). In "God created the heaven and the earth" the three last words conceal the same mystery as "bone of my bones" (*ib.*, ii. 23). All designate "the earth of life."—Z., Pt. I, fol. 50b; I, 293, 294. But it is said also that the words "the heaven" signify Shekinah

relations of the patriarchs with their wives were actuated by a Supreme Mystery.[1] So long as Jacob was unmarried, God did not manifest to him clearly, and this mystery is familiar to those who are acquainted with the ways of the Law. After marriage he arrived at the perfection which is above, as distinguished from the perfection which is below, and God manifested to him clearly.[2] The explanation seems to be that the Supreme Wisdom is a Mystery of Sex,[3] as intimated on my own part previously.

Out of these considerations there arose a very curious question, of which I must speak at some length because—in its way—it is a characteristic development on the practical side and, within certain measures, it carries our subject further. The principle is that the male must be always attached to the female for the Shekinah ever to be with him.[4] All holiness might be practised, the Secret Doctrine might be studied by night and by day, and the illuminations thereof might overflow the intellectual part; but failing fulfilment of this radical counsel a man was not on the way which leads into true life.[5] He was in that condition in which "it is not good for man to be"[6]—alone, like Adam in the Garden.[7] But those who had the precept at heart and were therefore complete men, by their union with women on earth, remind us in one particular of many Sons of Israel and Students of Doctrine in the Middle Ages: they were travellers in search of wisdom; and they were also men of affairs, workers in the vineyard of this world as well as in the Garden of God. The ZOHAR is full of their little journeys and these, so far as possible, were taken one with another, that the Secret Doctrine might be studied on the way and that the presence of Shekinah might be secured thus for their consolation, protection and instruction as they fared forward. Great adventures befell them in the sense of the Mysteries of Doctrine, for strange

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above, while the words "and the earth" denote Shekinah below, whose union shall be as perfect on a glorious day to come as the union of the male and the female.—Z., Pt. I, fol. 50b; I, 295.

[1] *Ib.*, Pt. I, fol. 133b; II, 126.

[2] *Ib.*, fol. 150a; II, 192.

[3] Z., Pt. I, fol. 150b; II, 193.

[4] *Ib.*, fol. 49b; I, 289.

[5] There was otherwise a certain dispensation for the Sons of the Doctrine in respect of the fruit of intercourse. On the assumption that there was no issue they appear to have been spared the penalty of return into incarnation.

[6] Gen. ii. 18.

[7] He was held to be in a state of sickness, and as such was to be isolated from the offices of the altar. Only a man completed, and in this sense made perfect, by union with a woman, could offer sacrifice.—Z., Pt. III, fol. 5b; V, 12.

people went about in those days carrying, unknown to one another, the treasures of hidden knowledge. It was after all an unincorporated fraternity, and though it looks differently there and here, initiation was by a segregating principle, not by communication from a common centre of knowledge. The son of an instructed doctor might have advanced a great distance unknown to others, while occasionally an isolated student entered by his own reflections, and by grace descending into the heart, into the golden chain of tradition, so that he was not less in an illuminated state than if he had sat at the feet of Rabbi Simeon through the days and the years.

Now, journeys in search of wisdom or in the prosecution of business—which, it may be mentioned, was often of a humble kind—meant separation from the wife of the doctor's household, and this would seem at first sight to involve separation from Shekinah.[1] To remove this difficulty it was held sufficient (*a*) that the doctor should pray to the Holy One before starting, and (*b*) should watch over all his actions during the period of absence from home.[2] He would not be separated then from his spiritual companion, nor would he put that stop to the union between male and female which would render him an incomplete being. It was understood further that the counsel which prevailed abroad must prevail at home also, so that what was inculcated was really a precept of life. I feel that this might have been almost taken for a point of departure in respect of the Cohabiting Glory, if considerations of a different kind had not intervened. It occurs early in the ZOHAR—as a fact, in the first section—and concerning the Great Presence it postulates the dwelling of Shekinah with man.[3] The word cohabiting seems to be the correct word here, though it was obviously in an inward

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[1] The position is a little fantastic, because in such case the same danger might arise from the isolation of a single hour: moreover, the notion discounts the whole value of unions realised in spirit and in truth, appearing to make physical contiguity more important than that nearness of heart which spatial considerations do not help or hinder. But the question seems raised in reality because it is an opportunity to enforce a practice of inward dedication after the best manner of the ZOHAR. As usual, the peg answers because it supports this lesson.

[2] Z., Pt. I, fol. 49b, 50a; I, 289.

[3] It is said elsewhere that Shekinah never separates from man so long as he observes the commandments of the Law.—Z., fol. 232a; II, 516. The authority is: "Behold I send an angel before thee, to keep thee in the way" (Ex. xxiii. 20); and: "I will send an angel before thee" (*ib.*, xxxiii. 2). This is held to be the Liberating Angel to whom Jacob made allusion (Gen. xlviii. 16), who watches over man, who receives blessings from above and distributes them below.—Z., Pt. I, fol. 230a; II, 508; and fol. 228b; II, 502.

sense only that the Shekinah accompanied the Sons of the Doctrine in their recurring voyages and ventures. If not indwelling, she was their overshadowing grace and power; but they seem to have been conscious of a certain marriage state—spiritually realised—in their relation with her, though it was of course collective and not personal. Alternatively, there is a sense in which it was peculiar and catholic at one time, and this is an important point of analogy between the Holy Guide of the Sons of the Doctrine and that Christ Who is the Spouse of the soul. That this, however, is *per se* an insufficient ground for the identification of the two Divine Principles we are likely to see at the end. I need not add that the Shekinah appears throughout this section of the symbolism as distinctively feminine.

Recurring to the text, after having made these lawful inferences therefrom, the ZOHAR—with Rabbi Simeon as the mouthpiece of its teaching—is comprehensive and precise in its justice after the manner which obtains throughout. It is not in virtue of the man being side by side with the woman, as the legend depicts him previously, that Shekinah abides with man.[1] We have seen that this ancient mode was before all things imperfect. The man and the woman must be face to face, at once in the continuity and restrictions of the sacred mystical act. So also when, after days and weeks of travel, the Son of Doctrine returns to his home he must procure nuptial gratification to the wife of his heart, seeing that he has had the advantage of mystical union in his absence with the Companion or Helpmate who is on high.[2] In the deepest understanding of the subject, the one belongs to the other, that which is without being Zoharically as that which is within, and all the correspondences being aspects of one thing seen and done upon different planes of being. The external and expressed reason is, however, twofold: (1) be-

[1] See, among other places, Z., Pt. I, fol. 49a; I, 284. I suppose that the reason is obvious from the Zoharic standpoint: contiguity is not union. It is obvious also, or should be, that we are not considering a Siamese-Twins symbolical legend. What lies at the heart of the story, regarded as hypothetically something of the far past, would be very difficult to decide if it were to be regarded as one of fact. It belongs to "the hunger and thirst of the heart" after a way to the blessed life through earthly espousals. Surely the Sons of the Doctrine must have found in their own marriages pearls of great price which their heirs have lost now, and of which we have not even dreamed. And yet we continue to hear rough things about the position of womanhood in Israel, sometimes even from converted Jews like that Chevalier Drach who chaffered and trafficked in his conversion—as it seems to me, more than enough.

[2] Z., Pt. I, fol. 50a; I, 290.

cause there is Talmudic authority that conjugal relations on returning from a journey constitute a good work [1] and (2) every pleasure resulting from a good work is shared by Shekinah.[2] Furthermore, it is in such pleasure that the peace of the house is maintained, for the ZOHAR is much too modest and inclined spiritually to have any shyness over the physical and emotional facts of daily life. The Scriptural authority, obtained after the usual manner, is contained in the words: "Thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin." [3] To abstain from conjugal relations in such a case would be indeed sinful, depreciating the work of the Companion on high, who cleaves to the man, but thanks only to his own union with his wife.[4] If subsequently there be fruit of this intercourse, the Heavenly Companion will provide a holy soul for the new-born child, the Shekinah being that Covenant which is termed: Covenant of the Holy One. The rule on return from a journey must be fulfilled therefore with the same zeal as the ordinance laid down by the wise regarding the restriction of conjugal relations to the day of the Sabbath, and it is apparently the only recognised exception thereto in the matter of times and seasons, unless of course an exception is made by Nature.

Finally, and this, which is assuredly a most strange, and within my experience of the sacred literature, an unique counsel, has been cited already: when man has in view the Shekinah [5] at the moment of his conjugal relations the pleasure which he experiences is a meritorious work. The reason—which has been explained also—is that the union below is an image of the union that is above. The mystery of the whole subject is the now familiar dogma that the Mother in transcendence abides with the male only in so far as he has constituted himself a house by his attachment to the female: there must be a local habitation, an union below to offer a point of contact with the union that is on high, and

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[1] See Talmud, Tract YEBAMOTH.

[2] Z., Pt. I, fol. 50a; I, 290. She who suffers with Israel enters into joy with him.

[3] Job v. 24.

[4] Z., Pt. I, fol. 50a; I, 290.

[5] It is part of the contemplation of the absent and higher beauty in union with that beauty which, albeit lower, is present, manifest and is or may become sacramental. It is a memorial also that the union which is of time has, or may attain, a part in the union which is eternal, described in one place as the contemplation of the beauty of Shekinah, already mentioned.—*Ib.*, Pt. II, fol. 116a; III, 448, 449.

then the Divine Mother pours down her blessings therefrom—that is to say, on male and female in equal measures.[1] So is the male below said to be encompassed by two females, and all the ways of blessing in the two worlds are open before him.[2] He reads the Secret Doctrine in the womanhood on earth, and it is read to him by her who sits between the Pillars of the Eternal Temple with the Book of the Secret Law lying open on her sacred knees.[3]

Among its lesser objects the counsel concerning the Sabbath Day and the relations therein offers proof to the spirits of the evil side respecting the superiority of those on the side of goodness, meaning mankind, who being provided with bodies can fulfil the duties of procreation.[4] Whosoever has intercourse with his spouse, on what day soever, must obtain her consent beforehand with words of affection and tenderness; failing consent, he should proceed no further, for the act of union must be willing and not constrained.[5] Nuptial intercourse is interdicted during the day because of the words: "And he lighted upon a certain place, and tarried there all night, because the sun was set."[6] Subject to these and the rest of the provisions, some of which I have omitted, because of their difficulties of expression,[7] it is affirmed that blessed are those who sanctify the Sabbath Day by intercourse with their wives; for the Sons of the Doctrine it is a work consecrated to the Holy One, because the union of Matrona with the heavenly King has for its object to send

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[1] Z., Pt. I, fol. 50a; I, 291. It is said also that Shekinah does the will of the master of the house.—*Ib.*, fol. 236b; II, 532. The reference on the surface is to Moses.

[2] *Ib.*, fol. 50a; I, 292.

[3] It is important to note here what is involved by the illustration as a whole—namely, that man in his union with woman becomes a house in which the Divine Presence can dwell. Let us take another illustration, which is excellent and indeed admirable in its symbolism. The eye of man is said to be an image of the world; the white of the eye is an image of the great ocean by which earth is encompassed, and the latter is represented by the "internal circle" of the eye. Within this there is another circle, and it is called the image of Jerusalem, centre of the whole world. Finally there is the pupil, which corresponds to Zion, and this is the abode of Shekinah.—*Ib.*, fol. 226a; II, 490, 491. So also there are the parts of human personality—physical and mental parts—and there is the conscious centre wherein is the Divine Presence, awaiting realisation within us. The thesis is that marriage is a condition of realisation.

[4] Z., Pt. I, fol. 14a, b; I, 82, 83.

[5] *Ib.*, fol. 49a, b; I, 286.

[6] Gen. xxviii. 11. Z., Pt. I, fol. 49b; I, 286.

[7] In view of the sanctity which the Zohar attributes to the sex-act under the obedience of purity—which is marriage—there was a prohibition respecting its performance *in nuditate personarum*. Those who ignore it are subject to the visitation of demons and will produce epileptic children obsessed by Lilith. This is the case more especially if the light of a lamp is used. I do not know whether this has Talmudic authority.—Z., Pt. I, fol. 14b; I, 83.

down holy souls into this world, and the colleagues on earth seek to attract these sacred souls into their own children.[1] The theory of conception is that the Holy One and His Shekinah furnish the soul, while the father and mother provide the body between them [2]—heaven, earth and all the stars of heaven being associated in the formation, together with the angels.[3] By the desire which the man experiences for the woman and the woman for the man at the moment of their intercourse, their seeds are interblended and produce a child which is said to have two figures, one within the other. The child in this way draws life from father and mother, and this is why there should be some kind of sanctification for all classes at the moment of conjugal union, so that the child about to be born may be perfect and complete in figure.[4] The Secret of Divine Generation is however a Secret of the Doctrine and is reserved for the initiated therein; it is apparently they alone who draw down the holy souls which are the fruit of the union between God and His Shekinah. But there are various kinds and generations of souls, some being superior to others, and when the desire—apparently of the ordinary man—provokes in an equal degree the desire of the male soul for the female soul, the child born of this union will have a soul superior to that of other men, since its birth has come about by desire of the Tree of Life.[5]

These things are clear issues at their value, and in looking at them from the standpoint of Israel we must make allowance for national exclusiveness in what is said about holy souls which can only become incarnate in Jewry. We must make allowance also for that which by inference from the teaching might be supposed to befall the barren woman. In conclusion as to this part, it is affirmed that the Sons of the Doctrine, knowing the Mysteries of the Doctrine, turned all their thoughts to God, and their children were called Sons of the King.[6] But those whose marital relations were not

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[1] Z., Pt. I, fol. 50a; I, 290. *Ib.*, Pt. II, fol. 89b; III, 363.
[2] *Ib.*, Pt. III, fol. 219b, THE FAITHFUL SHEPHERD; V, 556.
[3] *Ib.*
[4] *Ib.*, Pt. I, fol. 90b; I, 514, 515.
[5] *Ib.*, fol. 209a; II, 437. This also is important because of that which it implies. The frigid, uninspired unions of *pro forma* marriages are, by this hypothesis, useless for the higher purposes: there must be mutual and equilibrated desire, upspringing from love, and such desire must be transmuted by the tincture of Divine Aspirations.
[6] Here then is the counsel of espousals: *Mens sana in corpore sano et spiritus Deo adherens;* but such cleaving is in virtue of love uplifted through all the worlds.—See Z., Pt. III, fol. 78a; V, 213.

encompassed with sanctity caused a breach in the world above.[1]

The religion of earthly espousals, if I may so term it, is the part in manifestation of that which is called so frequently the Mystery of Faith, and I will proceed next to the consideration of what is intimated there and here on this subject. In the words "male and female created He them"[2] there is expressed the Supreme Mystery which constitutes the glory of God, is inaccessible to human intelligence and is the object of faith. By this mystery was man created, as also the heaven and the earth.[3] It is inferred that every figure which does not represent male and female has no likeness to the heavenly figure. This is why Scripture says that God "blessed them and called their name Adam in the day when they were created."[4] The Scriptural authority for the affirmation that there is a Mystery of Faith is drawn from several sources, but without exception on the *lucus a non lucendo* principle, as it is impossible to conceive where it lies in the texts or what it can be on the evidence of their surface meaning. I will group a few of them together and let them speak for themselves. (1) "O Lord, Thou art my God; I will exalt Thee. I will praise Thy Name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth."[5] (2) "And his hand took hold on Esau's heel."[6] (3) "Thus the heavens and the earth were finished, and all the host of them,"[7] *et seq.* This is said to be the Great Mystery. (4) "I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea,"[8] *et seq.* Among the intimations which rest upon the ZOHAR there are many which seem designed almost obviously to confuse the issues and misdirect research thereon. The Mystery is said to consist in the examination of good and evil and then in cleaving to the good.[9] It is

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[1] It is said also that woman is the image of the altar, from which it seems to follow in the symbolism that man is the priest, and then of the oblations there should be no need to speak. It is said further, in this connection, that divorce makes a breach in the altar—in the altar below, because there is separation between male and female, and in the altar above, by the Kabbalistic hypothesis of correspondence between things above and below.—Z., Pt. II, fol. 102b, 103a; III, 415. See also *ib.*, Pt. III, fol. 78a; V, 213.

[2] Gen. i. 27.

[3] Z., Pt. I, fol. 55b; I, 320.

[4] Gen. v. 2.

[5] Is. xxv. 1.

[6] Gen. xxv. 26. Z., Pt. I, fol. 199a; II, 387.

[7] Gen. ii. 1.

[8] Ex. xv. 1.

[9] Z., Pt. II, fol. 34a; III, 166.

said again to be contained in the fact that Zion constitutes the foundation and beauty of the world and that the world draws its nourishment therefrom.[1] There is Zion, which is severity, and there is Jerusalem, which is mercy ; but the two are one.[2] We may say in respect of both that goodness and mercy are on the male side of the Sephirotic Tree, while evil and severity are on the female side ; that these two must be united by the Middle Pillar : that this is entering under the wings of Shekinah ; and that when they are thus joined, goodness, joy and beauty are found everywhere. We shall speak in this manner the characteristic language of the ZOHAR and might deserve the blessing of Rabbi Simeon ; but we shall not have advanced our subject by one line or syllable belonging to a line. We must therefore go further and test the values of a few less obdurate extracts.

There are forty-nine gates of compassion which connect with the mystery of the perfect man, composed of male and female, and with the Mystery of Faith.[3] These are the Gates of Understanding referable to BINAH,[4] wherein dwells the Spouse in Transcendence, who is Shekinah ; but there is a fiftieth Gate which Moses did not open, according to the legend. This Gate is the Mystery of Espousals in the Divine

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[1] Z., Pt. I, fol. 206b ; II, 427. *Ib.*, fol. 186a ; II, 335.

[2] *Ib.*

[3] *Ib.*, Pt. II, fol. 139b ; IV, 41, 42.

[4] It seems desirable at this point to collect the references to these Gates which occur throughout the text, so that there may be no misunderstanding on the subject. The indications are these in summary: (1) It is through 50 openings of the mysterious heavenly palaces that the Word of YOD—which, as we have seen, is in CHOKMAH—penetrates to the HE (in BINAH).—Z., Pt. I, fol. 13b ; I, 79. (2) There is one Gate which is the synthesis of all Gates and one Degree which is the synthesis of all Degrees ; by this Gate and Degree do we enter into the glory of the Holy One.—*Ib.*, fol. 103b ; II, 19. (3) This Gate is unknown because Israel is in exile, and the result is that all the Gates are shut.—*Ib.*, fol. 103b ; II, 20. (4) The 50 Gates of Understanding are or may become salvation for the whole world.—*Ib.*, Appendix I, OMISSIONS ; fol. 260a ; II, 611. (5) The Gates emanate from or are referable to the side of severity.—*Ib.*, Appendix III, SECRETS OF THE LAW ; II, 723, 724. (6) It is owing to the evil Samael that Moses could enter only 49 of the 50 Gates of BINAH.—*Ib.*, Pt. II, fol. 115a ; III, 443. (7) The union of the Father and the Mother produced 5 lights, which gave birth in their turn to the 50 Gates of Supreme Lights.—*Ib.*, ASSEMBLY OF THE SANCTUARY, fol. 122b, 123a ; III, 473. (8) The light of the Mother above reaches us by 50 Gates.—*Ib.*, fol. 137b ; IV, 37. (9) He who devotes himself to the study of the Law opens the 50 Gates of BINAH, which correspond to the YOD multiplied by the HE.—*Ib.*, Pt. III, fol. 216a ; V, 548. (10) By such multiplication Moses attained these Gates.—*Ib.*, fol. 223b ; V, 565. (11) In the absence of these Gates Israel would have remained always in the bondage of Egypt. They are in the region called the Supreme Mother, who gives power to the Mother below.—*Ib.*, fol. 262a ; VI, 12. It will be seen that the subject is left at a loose end and does not emerge in fact ; but it becomes clear at least that the Zoharic Gates of Compassion belong to another mode of Understanding than was evolved by late Kabbalism, as summarised in Book V.

World. Another reference tells us that there are Seven Degrees above which are superior to all others, and they constitute the Mystery of Perfect Faith.[1] The attachment of Israel to the good side is attachment to the Supreme Mystery, the Mystery of Faith, so that Israel is one therewith.[2] By the hypothesis that the Mystery of Faith is a Sex Mystery, the practice of perfection therein, on the terms already indicated, should give a title to the knowledge of these Degrees and thereby the Mystery of Faith would pass into a perfect Mystery of Experience. Probably these Seven Degrees are identical with the seven firmaments the purpose of which—as we are told elsewhere—is to reveal the Mystery of Faith.[3] They are called also Seven Palaces.[4] There is a kingdom to come after that which is termed symbolically the end of the world; it is a sacred region, and this also is said to constitute the Mystery of Faith;[5] but we have heard otherwise that the advent of Messiah means perfect conformity in the nuptial state, above as well as below.

It has been necessary to make these citations; but it will be seen that the most which they tell us is (1) the fact that there is a Mystery of Faith, and (2) that it is concerned with the union of male and female. We may take the question one step further by the collation of some final references. The priestly garment with fringes[6] and the phylacteries on head and arms[7] designate the Supreme Mystery, because God is found in that man who wears them.[8] It is the Supreme Mystery of Faith. A spring which flows unfailingly is another image of the Mystery,[9] and we shall remember in this connection the sex-interpretation placed on the river which came forth from Eden to water the Garden—in which man was created male and female—and which was afterwards parted and became into four heads. A well fed by a spring also symbolises the Mystery of Faith, because it symbolises the union of male and female,[10] and here again we shall remember (1) the "fountain of gardens,"[11] (2) the "garden inclosed" which is "my sister, my spouse,"[12] (3) the

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[1] Z., Pt. I, fol. 204b; II, 414.
[2] *Ib.*, Pt. I, fol. 205a; II, 217.
[3] *Ib.*, fol. 85b; I, 494.
[4] Cf. Book IV, § 10, p. 176.
[5] Z., Pt. II, fol. 134a, b; IV, 30. The Feast of the Paschal Lamb is said to contain the Mystery of Faith.—*Ib.*, fol. 135a; IV, 32.
[6] Numbers xv. 38.
[7] Deut. xi. 18.
[8] Z., Pt. I, fol. 141a; II, 150.
[9] *Ib.*, fol. 141b; II, 151.
[10] *Ib.*, fol. 141b; II, 152.
[11] Song of Solomon iv. 15.
[12] *Ib.*, iv. 12.

"fountain sealed,"[1] and (4) the "well of living waters and streams from Lebanon."[2] Whoever contemplates such a well is said to contemplate the Mystery of Faith.[3] The moon is said finally to be another image, and we know that this luminary is a symbol of Shekinah.[4]

I conclude on all the evidence that the doctors of the ZOHAR had no intention of communicating under the formula which they used so often more than a broad and general definition of what their convention symbolised.

Again therefore we must go further, and the key to the matter before us will be found, under another form of symbolism, by the collation of two passages which are separated widely from each other. It is affirmed[5]—as we have seen—that when the YOD is united to the HE they give birth to that river concerning which it is said: "And a river went forth from Eden to water the Garden."[6] The other extract tells us that from the union of the male and female—meaning, of course, in the transcendence—come all souls which animate men.[7] The inference is that the Eden-river is that of life, or

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[1] Song of Solomon iv. 12.

[2] *Ib.*, iv. 15.

[3] Z., Pt. I, fol. 141b; II, 152.

[4] *Ib.*, fol. 142a, b; II, 157. As I have by no means exhausted the references and as so much seems to be implied in the formula, I will make a further selection as follows: (a) That the Supreme Mystery, which is synonymous with the Mystery of Faith, is the law of the whole world is taught in the words: "These are the three sons of Noah: and of them was the whole earth overspread" (Gen. ix. 19), as if the Zohar were indicating that the event in question marked a new epoch in the mode of generation.—Z., Pt. I, fol. 73a; I, 432. (b) The Mystery of Faith is represented by Jacob.—*Ib.*, fol. 138b; II, 143. (c) Every word in Scripture conceals the Supreme Mystery of Faith, because all the works of the Holy One are based on equity and truth.—*Ib.*, fol. 142a; II, 154. (d) The Supreme Wisdom is by implication the Mystery of Sex.—*Ib.*, fol. 150b; II, 193. (e) The Mystery of Faith and all celestial sanctities emanate from the union of male and female principles.—*Ib.*, fol. 160a; II, 229. (f) One Mystery of Supreme Wisdom is that the world's salvation must issue from the union of Juda and Thamar, as if there were a secret sanctuary somewhere in the world which overwatched that true legitimacy belonging to the line of David.—*Ib.*, fol. 188b; II, 344. (g) The union of the worlds above and below is of the Mystery of Faith.—*Ib.*, fol. 206b; II, 426. (h) The Supreme Mystery concealed in the Law is the Secret of the Lord, and this is a secret of the Holy Covenant.—*Ib.*, fol. 236b; II, 533. (i) The Cup of Blessings comprises the Mystery of Faith, which Mystery embraces the four quarters and the Sacred Throne.—*Ib.*, fol. 250b; II, 585. (k) The Sacred Reign to come constitutes the Mystery of Faith—meaning union sanctified everywhere.—*Ib.*, Pt. II, fol. 134a; IV, 30. (l) The Mystery of Faith is to know that Jehovah is Elohim.—*Ib.*, fol. 161a; IV, 100. As I have now omitted only references that are trivial or obscure and calling for considerable explanation, the two collections are in all respects adequate and it will be seen that they are quite clear as to the nature of the Mystery, whether it is qualified as Supreme or characterised as that of Faith.

[5] Z., Pt. I, fol. 95b; I, 545.

[6] Gen. ii. 10.

[7] Z., Pt. II, fol. 70a; III, 310. It is said here that the creation of man in the likeness of the Elohim is an allusion to the Mystery of the Male and Female Principles.

synonymously it is the river of souls,[1] and in this case we shall understand that the Higher Eden is the place of Divine Nuptials, while the Garden which was watered by the river was the place of nuptials below. We have found this illustrated already by various speaking images—as, for example, in the higher degree by the analogy instituted between Shekinah and the Seed of Solomon,[2] the tent of grace,[3] and so forth; but in the lower degree by the identification of the Garden with womanhood.[4] We are not left, however, to mere inferences on the subject, for it is said elsewhere that at the moment of the union of the Spouse and Bride all souls came forth from the celestial river.[5] The one is "the Sanctuary, O Lord, which Thy hands have established" and the other is the repose of man.

It is said elsewhere—and we have seen indeed already—that souls are produced by the union of male and female,[6] whence it follows that they have a father and mother—*ex hypothesi* in God—even as their bodies have when they enter into incarnate life. We learn also that all souls emanate from the celestial region called JAH, which is explained to be the Unknown God.[7] As seen already, this name is for God that which the Propitiatory is for the Tabernacle—a summary of the male world above and the female world below.[8] We can understand now in what sense the Shekinah is termed so often the Supreme Mother; we can understand also why it is joy of heart [9] to know that Jehovah is Elohim and why the attainment of such knowledge is the object with which the Holy One sends man into this world.[10] It is said—as we have seen also—that this is the Mystery of Faith which is the synthesis of the whole Law. It is said further that Eden is

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[1] It is the river of life and of souls in the sense that it issues from the letter YOD, regarded as the organ of the Covenant in the Supernal World—*semen superinexprimabile*. Sometimes this idea is expressed almost literally.

[2] Z., Pt. II, fol. 66b; III, 292.

[3] *Ib.*, Pt. I, fol. 101b; II, 11, where the tent of Sarah is understood as the tent of Shekinah, or as Shekinah herself. There are other instances: The Jerusalem above is said to be designated a tent in Is. xl. 22, and to signify Shekinah.—*Ib.*, Pt. II, fol. 65b; III, 288.

[4] It was also the Synod of Israel.—*Ib.*, Pt. I, fol. 63a; I, 369.

[5] *Ib.*, Pt. I, fol. 207b, 208a; II, 432. They came forth male and female, descending confusedly. This intimation is of some importance in the legend of the soul.

[6] See Z., Pt. I, fol. 207b, 208a; II, 432, among other places.

[7] *Ib.*, Pt. II, fol. 165b; IV, 111. The reference is to KETHER, where Jehovah is in union with Elohim, or God and His Shekinah are one. We have seen that the letters YOD and HE primal of the Divine Name are allocated to this SEPHIRA.

[8] *Ib.*

[9] *Ib.*, Pt. III, fol. 8b; V, 23.

[10] Z., Pt. II, fol. 161b; IV, 101, 102.

the Mother above and the Garden which was watered by the river coming forth out of Eden is the Shekinah or Mother below, while the river itself is the Middle Pillar of the Sephirotic Tree.[1] It follows that descent into manifestation is by the central path which communicates between KETHER and MALKUTH. It is the path of Shekinah, and when it is testified that she was destined from the beginning to suffer with Israel [2] this means that the nuptial intercourse which was infinite and holy in the world above, which was pure, spiritual and holy for a period—*ex hypothesi*—in the world below, descended through what is termed the Fall of man into the region of the shells, or the order of animal things. The physical sign of the Covenant is held to symbolise Shekinah [3] because it symbolises the path of purification by which man may return into the perfection of spiritual union.[4]

We have heard that the Supreme Mystery of Faith is the union of Jehovah and Elohim, which union is the source of all other Mysteries. We have heard also that when Israel shall become perfect, it will make no distinction between Jehovah and Elohim—the male with the female being neither male nor female. It follows that the Supreme Mystery and the Mystery of Faith are one and are also the Mystery of Union of Male and Female in the Divine Nature, behind which I infer that there is a Mystery of Experience in man.

Let us now take another legend of the soul which is not quite in consonance with some things that have preceded, as it postulates a continual generation as fruit of the eternal union between the Father and Mother in transcendence [5] in place of a creation of souls once and for all, prior to the

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[1] Z., Pt. I, fol. 26a, b ; I, 164.

[2] *Ib.*, fol. 120b ; II, 84. It is said here that Shekinah is the first of all that is, which is affirmed also of METATRON.

[3] *Ib.*, fol. 278a, b, THE FAITHFUL SHEPHERD ; II, 647. So also it is said, as we have seen, that the Covenant with Shekinah will endure for ever.—*Ib.*, Pt. III, fol. 257a ; V, 597.

[4] I ought to mention here that in one place only of the text it is said that in forming the prototypical Eve and placing her face to face with man, it was intended that the union between male and female should be accomplished after the same manner as that of Jehovah with Elohim, or in the absence of any fleshly and impure sensation.—Z., Pt. II, fol. 258b ; IV, 291, 292. This seems to me an allusion to a pre-natal state, for things must be referred to their natures : the spiritual unions are one thing and have their own end ; the physical union is another and Nature insures thereby the perpetuation of species.

[5] Hence it is said that man—understood as male and female—is the synthesis of Jehovah and Elohim.—Z., Pt. III, fol. 48a ; V, 134.

evolution of the created universe. That which follows is more in consonance with the Mystery of Faith, and is in fact one of its aspects. It is said that at every birth new souls are created and detached from the Celestial Tree.[1] Thanks to these new souls, the legions of heaven are increased,[2] for which reason the Scripture says: "Let the waters bring forth abundantly the moving creature that hath life,"[3] meaning the waters of the celestial river which has its source in the Holy and Eternal Alliance.[4] It should be understood that this Alliance, which is the union of Jehovah and Elohim, has its correspondence below in the Covenant between God and man on the basis of circumcision—as symbolising the great postulate concerning purity. The Scripture adds: "And fowl that may fly above the earth,"[5] because at the moment when the newly-created soul traverses the heavenly region called "living"—meaning the Land of Life—it is accompanied by many angels, who have followed it from the time that it was detached from the Tree of Heaven.[6] Those who abstain from practising the precept "Increase and multiply" diminish—if it be permitted so to speak—the Celestial Figure, centralisation of all figures: they arrest the course of the celestial river and defile the Holy Alliance.[7] We have seen that this is a sin against God Himself; the soul of such a man will never penetrate into the vestibule of Paradise and shall be repulsed from the world above.[8] After this manner does the ZOHAR indicate yet again that from the beginning of the sacred text it is concerned with the history of man rather than the external cosmos and, by inference, with the history of Israel rather than of man at large. We on our part are in a position to understand it in a higher sense as

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[1] It is repeated also that all souls issue from the celestial region called JAH, which is the source of wisdom. This is called the Holy Spirit, and all souls are comprised therein.—*Ib.*, Pt. II, 174a; IV, 129. According to another version, those souls which animate men issue or emanate from Him Who is called the Just.—*Ib.*, fol. 70a; III, 310.

[2] *Ib.*, Pt. III, fol. 168a; V, 434, and elsewhere.

[3] Gen. i. 20.

[4] They are the waters of CHOKMAH and BINAH, the YOD and the HE in their union, or alternatively—according to another form of the symbolism—they are those waters proceeding from KETHER under the presidency of the Divine Name JAH.

[5] Gen. i. 20.

[6] This notion is expressed in one place only and seems only semi-poetical adornment.

[7] Z., Pt. I, fol. 273a, a, Appendix I, BOOK OF BRIGHTNESS; II, 641.

[8] *Ib.*, fol. 48a; I, 278. The guilt of such abstinence is exaggerated in the prevailing manner of the ZOHAR, and if we come to discriminate thereon we shall remember that the man returns—*ex hypothesi*—to this life in another body and has the chance to do better.

the catholic history of souls; it is this on the inner side, though it is cosmic history of course on the surface of the outward sense. This also is the construction of the ZOHAR, which naturally does not deny that on the literal side the first chapters of Genesis are the story of creation; but the vital or palmary interest rests in the internal sense—as if the one were a question of accidents and the other of essence.

The souls of all Gentiles emanate from the demons under circumstances which are not explained in the ZOHAR.[1] The suggestion is sometimes that they are from the left side of the Tree; but the question is exceedingly obscure,[2] because God and His Shekinah are everywhere in the Tree of the SEPHIROTH, and though there is a sense in which God is allowed to have created evil, the position is by no means maintained with any consistency throughout. It was left for late Kabbalism to contrive its own way of escape from the difficulty, for which purpose it conceived the idea of postulating ten SEPHIROTH in each of the four worlds, as also in each SEPHIRA. There is practically no warrant for this in the original text, though there is a trace of some septenary repetition of SEPHIROTH in the individual SEPHIROTH. The case of those who were converted from Paganism to Jewry and fulfilled the whole law thereafter raises another question: it was necessary that they should be reconciled on all the planes or it would serve no purpose to receive them into the fold; and it was therefore postulated that after undergoing circumcision they entered under the wings of Shekinah and were separated from the side of the Demons.[3] They did not participate, in the world to come, in the full beatitude of the elect who were such by their right of birth; they remained under the wings of Shekinah, but the latter was like a chariot for Israel, in which Israel passed higher, namely, into the Land of the Living. The Gentiles had no part in the Heavenly Tree and could not therefore return to it.[4] The view is naturally at

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[1] It is affirmed elsewhere, on the contrary, that they come from the Divine World; but the question is negligible, as anything that is found in the ZOHAR on the subject of unbelievers is antecedently known to be worthless. The literal statement is that, all differences notwithstanding, human souls come from heaven.—Z., Pt. I, fol. 13a; I, 77.

[2] There is one place at least in which the right and the left side seem to be two paths of coming out into manifestation apart from any Sephirotic notion.—Z., Pt. I, fol. 160a; II, 229.

[3] *Ib.*, fol. 13a; I, 76.

[4] The records are obscure and contradictory, but I have suggested previously that the Sephirotic Tree is really the Tree of Life, and there may be a sense intended in which

issue with much that has preceded; but the question does not concern us in any important way.

Returning to the generation of souls, it is said that there are three souls in the superior degrees;[1] the first is the Supreme Soul, which is unintelligible even to beings on high: it is the Soul of all souls, it is concealed eternally and all depends therefrom. The second soul is the female principle, and by the union of these two Divine Works are manifested to the whole world, even as all acts of the human soul are manifested by the human body. The third soul is that of all holy souls emanating from the Male and Female in the transcendence.[2] The multiplication of symbolical modes for the expression of the same speculative doctrines is disconcerting enough and sometimes tends to confusion, but the meaning is in no sense remote, as it happens in the present instance. We see in the first place the root-postulate belonging to the Mystery of Faith—that the union of male and female in the Ineffable Persons causes conception and birth everlastingly; that what are born are souls; that these descend, and that they are male and female. One account

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the Tree of the Knowledge of Good and Evil is also Sephirotic in its attributions, the good being the right and the left the evil side. Zoharic Kabbalism recognised, moreover, an averse Tree under the title of Inferior Crowns, in analogy with the Crowns that are above, namely, the true SEPHIROTH. The salient allusions are as follows: (a) There were ten averse Crowns and they were in analogy with ten varieties of Magic, all understood as infernal, for the ZOHAR very properly recognises no distinction between Black and White in the occult arts.—Z., Pt. I, fol. 167a; II, 257. (b) The Inferior Crowns are ramifications of one and the same Tree.—*Ib.*, fol. 177a; II, 296. (c) The Law of Correspondence obtains in these things, for—as we have seen—the empire of the demon is modelled on that of God.—*Ib.*, Pt. II, fol. 37b; III, 179. (d) There is further a demoniacal triad in imitation of that Triad which is Supernal.—*Ib.*, fol. 40b; II, 189. (e) There are also inferior palaces corresponding to the Palaces that are above and—like these—they are seven in number.—*Ib.*, fol. 245a; IV, 278. (f) There are hierarchies of demons answering to the Hierarchies of Blessed Angels—Seraphim to Seraphim, and so forth.—*Ib.*, fol. 247b; IV, 281. (g) The titles of the averse SEPHIROTH are the same as those above—Wisdom and so forth, all the qualities being illustrated by their opposites.—*Ib.*, Pt. III, fol. 70a; V, 190. (i) It is said finally, and this is a further light on another subject which has been under consideration just previously, that there are ten averse SEPHIROTH on the right and ten upon the left, even as in the Holy World. Here is another way of understanding the right and left side in the ZOHAR. I do not affirm that there is a single ruling idea throughout the references, yet if there be, the modes of expression are not less obscure than they are otherwise misleading.—*Ib.*, Pt. III, fol. 207a; V, 527.

[1] *Ib.*, Pt. I, fol. 245a, b; II, 570, 571.

[2] Though there has been no occasion to dwell upon it, seeing that I am not concerned with the maintenance of orthodox theological views or their opposites, I think that the reader has abundant proof in his hands by this time that the Zoharic system as a whole is no more emanationist than pantheistic. That which proceeds from AÏN-SOPH into the complete concealment and yet comparative manifestation of the Three Supernal SEPHIROTH may be called an emanation from AÏN-SOPH, but as it is a question of Divine Essences, that is an orthodox view at its value. In the present instance the symbol is one of begetting, which is not synonymous with emanation.

says that at the moment of earthly marriage the souls must sort themselves out, each male soul discovering the female who was its companion before incarnation; but this is so rough and crude that it is set aside tacitly, without, however, establishing any general law in its place. The implicit is of course that the male body contains a male soul and that the soul of a woman is female, though there is an obscure sense in which any soul is male to any material body but is female to the degree which is above it.[1] Another implicit can be recognised which is more to our purpose—that he who abides in the true way will meet in marriage with the woman-soul which was his pre-natal companion.[2] If he has deviated it may happen that the woman predestined to him is espoused to another; but in the event of his repentance a time will come when the alien male will disappear, thus yielding the woman to her true mate.[3] In a scheme like this it is obvious that there must be fatalities and mischances innumerable when it comes to be worked out: among others there is that in virtue of which a male soul will come into this world without a sister-soul, and presumably *vice versâ*. It is held that such a person will not marry and cannot therefore have children; but in the event of his keeping the Law and proving worthy, he will find the means of rehabilitation in another earthly life. In the alternative case, he will be judged unworthy of a new transmigration.[4] It is part of the Divine Plan for the salvation and felicity of man that a sister-soul is not permitted to remain the wife of another.[5]

The considerations with which I have been dealing lead up to other dreams that are significant of the concern of Israel on another and higher side of the sex mystery. It is not to be supposed, the union of humanity below according to the manner of flesh being, at least in its consecration, a reflection of the Divine Union, that there should not be an union of souls in the world to come, so that in the beatitude of the true

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[1] Z., Pt. I, Appendix III, MATHNITIN; II, 703.

[2] See on the general subject *ib.*, Pt. III, fol. 283b, 284a; VI, 64, 65. Also, *ib.*, fol. 43b; V, 120, 121, and Pt. I, Appendix III, MATHNITIN; II, 703.

[3] See on the general question *ib.*, Pt. III, fol. 283b; V, 64. And on this special point, *ib.*, Pt. II, fol. 229a; II, 503.

[4] We have seen that reincarnation is not in itself desirable but that it is justified—*ex hypothesi*—by adequate reasons. It follows from the above statement that there is a less favourable alternative. That which is suggested or proposed is, however, only a sporadic or casual notion, and it is quite out of harmony with much that goes before and comes after.

[5] This is discounted somewhat fully in other places of the text.

region of life they should not continue to reflect the Supernal Work and its Mystery. This is why, as we shall see, the union between God and the soul is so often in the sense of vision, though there are indications of deeper stages. That which is substituted is the union in heaven of souls who have been espoused on earth—being those who were espoused previously before the world began.[1] When it is said that the Blessed Vision is the sight of Shekinah and the contemplation of her Divine Face,[2] we are to understand apparently that the union of sister-souls is under her eyes and in her presence. It is said that in the heights of heaven there is yet another union of two born of love and for ever inseparable.[3] It is contemplated by those who have part in the life to come. The way which leads to the Tree of Life, the Tree which is kept by the Kerubim and the Flaming Sword, are the Grand Matrona herself. She is the way of the Sacred City, the way of the Heavenly Jerusalem, the intermediary of communication between things above and below in both directions : she is the perfect Mediatrix, to whom all the Divine Powers are confided.[4] The intimation is vague, but as the contemplation

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[1] It is a recurring subject of reference and we see that the triad obtains here as otherwhere. There are (a) Pre-natal union ; (b) Union on earth and (c) Union in the risen life of the spirit. Two things are to be observed, firstly, that we hear nothing concerning marriage-life after the resurrection, or in that state wherein the perpetuation of a physical envelope seems to pronounce separation for ever between God and man, so far as all that is understood by Mysticism respecting the union is concerned ; but, secondly, following all the analogies, there can be no doubt that the risen bodies will enter into the life of intercourse, because they are complete bodies.

[2] Z., Pt. II, fol. 40b, THE FAITHFUL SHEPHERD ; III, 189, 190. But there are other references.

[3] *Ib.*, Pt. II, fol. 50b ; III, 229.

[4] *Ib.*, fol. 51a ; III, 230. The same Divine Powers were said to be entrusted to Enoch when he became METATRON, concerning whom I will now collect the following references : (a) He is charged with the government of the earth.—Z., Pt. I, fol. 143a ; II, 161. (b) He sets all his legions in motion by the power of a single letter in his name—presumably any letter, as none is specified.—*Ib.*, Appendix III, MATHNITIN ; II, 705. (c) He is the Serpent above.—*Ib.*, Pt. II, fol. 28a ; III, 134. (d) This is explained by *ib.*, Pt. I, fol. 27a ; I, 171, which says that he is favourable to man when he is transformed into a wand—*e.g.* that of Aaron or Moses—but as a serpent he is against man. (d) The river which went out of Eden to water the Garden (Gen. ii. 10) is Enoch, who is called otherwise METATRON ; but it is the Lower Eden and not that in the Supernal World. It is the place called PARDES, which name—according to Franck—was never so used in the ZOHAR.—*Ib.*, fol. 27a ; I, 168, 169. (e) He is to the cohorts above apparently that which is Samael to the cohorts below.—*Ib.*, Pt. II, fol. 42a ; III, 191. (f) He is called Server and he embraces the six directions of space.—*Ib.*, fol. 94a ; III, 377. (g) It is said that souls proceed from the side of METATRON and from the side of Shekinah, but it does not seem to be by the way of generation, as between male and female.—*Ib.*, fol. 94b ; III, 379. (h) He is also called " Young Man," and it was he who dwelt in the Tabernacle of Moses.—*Ib.*, Pt. II., fol. 143a ; IV, 54. (i) He helped to build the Tabernacle.—*Ib.*, fol. 159a ; IV, 96. (j) He guarded the Temple of Solomon.—*Ib.*, fol. 164a ; IV, 107. (k) The School of

of Matrona sanctified nuptials below, so is the path by which the elect enter into the higher nuptials as if they ascended that Middle Pillar of the SEPHIROTH which is so often said to be she. We can proceed therefore to glance at another question of those palaces for which the ZOHAR has a natural attraction, while their number is most usually seven. When souls leave the lower world they enter into a certain palace which is above, if they carry the proper warrants, and therein those which are male are again united to the female, in which union they radiate light as in sparkles.[1] This palace is said to be the throne of Faith and, I infer, is the place of its mystery. Yet another story of palaces tells us that there are four which are exclusive to women, or at least to holy mothers, but it is forbidden to reveal their nature.[2] During the day the females are separated from the males; but the spouses are in union at night, and in their mutual embrace the lights of both dissolve into a single light. The conclusion reached on this subject is that blessed is the lot of the just, male as well as female, for they shall enjoy all delights in the world to come.[3]

We are led on in this manner to the great mystery of the subject, as to which there are several testimonies. It rests on the witness of a testament bequeathed by Rabbi Eleazar the Great [4] that when the Holy One comes down into Paradise

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METATRON is the School of the Holy One.—*Ib.*, Appendix III, fol. 287a; IV, 314. (l) The curtain of the Tabernacle was his symbol.—*Ib.*, fol. 293a; IV, 317. (m) He is like Michael, for he offers the souls of the just to God.—*Ib.*, Pt. III, THE FAITHFUL SHEPHERD, fol. 29a, b; V, 81. (n) There is an obscure suggestion that he may be the Angel of the Sun, and it is said also that he draws milk for his purification from his mother, as if she were the MATRONA in BINAH and he were the Begotten Son or VAU.—*Ib.*, fol. 64b; V, 177. (o) He has the Keys of Heaven.—*Ib.*, fol. 171b; V, 445. (p) During the exile, he has the government of the House; he is the rainbow, and he is called SHADDAI.—*Ib.*, fol. 215b; V, 547. (q) He is old and he is again young.—*Ib.*, fol. 217a, b; V, 530. (r) He is the Man of the Lesser Countenance; that is to say, he is the tenth SEPHIRA, MALKUTH; and here we must remember that there is a sense in which the VAU came down to earth in union with the HE final.—*Ib.*, fol. 223b; V, 565. (s) As otherwise noted, he is the vesture of SHADDAI.—*Ib.*, fol. 231a; V, 571. (t) As noted also, he is to Shekinah that which are the week days to the Sabbath—as if he were activity and she rest.—*Ib.*, fol. 243b; V, 381. (u) He is poor in exile—that is to say, in the exile of Israel, and his nourishment is prayer.—*Ib.*, fol. 278a; V, 51. I have omitted only a few minor allusions and one fantastic comparison which would tend to confuse the issues. Apart from the stultifying intervention of the Enoch motive, I think that these extracts tend very clearly towards the identification of METATRON with the Son who is extended through the worlds below ATZILUTH, and who is not exactly in union with Shekinah and yet not apart from her during the fall and exile of the elect. At times—perhaps generally—they are distinct from one another; at times they are found together; and their end is complete union.

[1] Z., Pt. II, fol. 246a; IV, 279.

[2] *Ib.*, Pt. III, fol. 167b; V, 434.

[3] *Ib.*

[4] It is not clear whether this means the son of Rabbi Simeon.

at midnight the male souls are united to the female; fecundation follows from the joy which they experience in the contemplation of God, and they bring forth other souls [1] which are destined to occupy the bodies of Gentiles who will become converts to the Law of Israel.[2] In another place this is explained after a different manner: the souls born of celestial unions are reserved in a palace, and when a man is converted one of them takes flight and comes under the wings of Shekinah, who embraces her—because she is the fruit of the just in their intercourse—and sends her into the body of the convert where she—or he—remains, and from that moment the convert acquires the title of just.[3] This is the mystery of those words in Scripture: "The fruit of the just is the Tree of Life." [4] There is, however, by yet another testimony, a general sense in which the Holy One affects the union of twin-souls so that they may engender other souls, themselves animated by those sacred forces which are above them.[5]

The fact that these passages are all less or more irreconcilable is of no consequence; the object is to indicate the nature of beatitude in the world above, and they are all independent fables belonging to the motive, inspiration or casual spur of the moment: [6] no one would have been more astonished possibly than a Son of the Doctrine, had he heard that they were to be collated and harmonised, were that possible.

There are a few minor points which may be mentioned at this stage. It is said that all depends on thought and intention; holiness is attracted by good thought; but he who defiles himself by thought, and he who at the moment of fulfilling the act of intercourse with his wife thinks of another woman changes the Degree above—the Degree of Holiness—into one that is impure.[7] We may compare the elective

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[1] I must not omit to mention that this is contradicted in THE FAITHFUL SHEPHERD, which says that in the world to come there is neither eating nor drinking, that there are no conjugal relations, and that the beatitude of the just—as we have seen—is to contemplate the beauty of Shekinah.—Z., Pt. II, fol. 116a; III, 448, 449.

[2] *Ib.*, Pt. III, fol. 168a; V, 434.

[3] *Ib.*

[4] Proverbs xi. 30.

[5] Z., Pt. I, fol. 186b; II, 337.

[6] I must except, however, conditionally at least, one other quality of testimony which seems to suggest that the way of the generation of souls has been always by conception and birth, following intercourse.

[7] Z., Pt. I, Appendices III, SECRETS OF THE LAW; II, 730. Yet it would seem permissible on occasion to think of another, because in cohabiting with Leah, Jacob thought of Rachel, though unintentionally, as it is said.—*Ib.*, p. 731.

affinities of Goethe, for the child born of such union is called a substituted son: soul and body are held alike to be substituted. The second point is that there are rare occasions when conjugal relations seem forbidden, even on the Sabbath, and periods of famine are a case in point: [1] the child born at such a season will be from the side of the demon. Lastly, there is the question of virginity—by which I mean among women.[2] That such a condition on earth should be considered as tolerable, much less as a title of sanctity, never entered into heart or mind of any Son of the Doctrine. The only Zoharic reference to virgins in an exalted state specifies that the third among several legions is composed of celestial virgins who are in the service of MATRONA and adorn her when she is presented to the King: these are her maids of honour. It is a very simple transfer of an earthly image; but the legion does not consist of human souls.[3]

We are now at the end of our inquiry into the Mystery of Sex, so far as the statements in the text are concerned, and that which remains is to determine whether the path which was followed by the early Kabbalists may have led them into any experience of a spiritual kind that is implied rather than expressed in the records before us. I will suppose that they followed the counsel on which those records insist, and as it involved a distinct mode of procedure in connection with an important fact of life, the insistence, as it seems to me, must indicate that in the experience of things the method had proved of practical service. In other words, they had found that there is a mystery of nuptials of which it has not entered into the heart of man to conceive in the ordinary ways and under the common motives of desire.[4] There is one beautiful point to observe in this connection—that their mystery lay within the pure offices of Nature, under all the accepted warrants. Those who conceived it had fulfilled already the Law in respect of marriage; they sought no new way of the physical kind; they were not lovers at white heat on the

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[1] Z., fol. 204a; II, 412, 413. The consequence threatened seems arbitrary, as usual, but—according to Rabbi Simeon—a Supreme Mystery is involved. Ordinary sense would assume that the regulation was a question of doing penance.

[2] *Ib.*, Pt. II, fol. 131b; IV, 23.

[3] *Ib.*, Pt. II, fol. 131b; IV, 23.

[4] We must remember that there is no lawful act of life and no law of Nature which cannot be raised above its own degree by the consecration of motive, or otherwise that the will of man in all its authorised ways and places can be united to the Divine Will.

quest of the ideal beloved ;[1] they were not in search of an excuse for setting aside old pledges and old bonds ; they were content with that which they had ; they made use of the elements which had been given already into their hands, like true craftsmen and masters. The genesis of their practice is of course outside our knowledge : it may be that those who sought to make all things holy in their life had sanctified by intention of their own the fulfilment of that Law which told them to "increase and multiply," and that which they experienced in its sanctification may have developed subsequently the sequence of theosophical speculations with which I have been dealing ; alternatively, it may be that they had come across teaching in unfrequented paths, something handed down from the past. I know nothing of written records on the subject outside the ZOHAR ; but I do know that there is some vestige of teaching in the East [2] which is communicated on rare occasions, though I believe that it is concerned with the act itself rather than with the fruit thereof, and it is not the kind of secret which the East keeps to itself exclusively. Two things followed in respect of Kabbalistic doctrine and practice. Marriage for the mystical Jew had become a sacrament, and I care nothing if scholarship—supposing that it were to take up the question—should decide in its wisdom that the Zoharic notion of marriage owes something to the sacramental system of the Catholic Church. I reject the proposition in advance—for what my view is worth—and I do not think that it will be put forward ; but it would signify nothing if it were true. There has been no failure so great on the register of Latin orthodoxy as its consecration of marriage ; there has been nothing that is so skin deep, nothing so reluctant and half-hearted. It never did a wiser thing, a greater or a truer, than when it instituted the seventh sacrament ; how it ever came to do it is another question, having regard to all the conflict of interests, the so-called counsels of perfection, the intolerable and melancholy burden brought over from Theban deserts and everything that has been collected into that strange edifice which is termed the Paradise of Palladius.[3] The result has been that

[1] More correctly, they had an inward, spiritual and godly ideal, on which they dwelt, and by which they seem to have accomplished transmutations below.

[2] It is precisely the same teaching as that of the ZOHAR, though not of course in the same terms.

[3] Dr. E. A. Wallis Budge : THE PARADISE OR GARDEN OF THE HOLY FATHERS . . .

after nearly two thousand years of so-called Sacramental Rites there is nothing less consecrated either in the East or West than are the offices of earthly marriage. On the other hand, the ideal presented in the ZOHAR stands for true and life-long consecration on the highest plane: it is not the ceremonial of a moment which puts a kind of ecclesiastical veneer over something that was less or more abhorred. Here is the first point, and the second in all simplicity is added on the hypothesis, at its value, that the ideal did more than exist on paper and may represent the practice of a secret school. We are told by the records that the fruit of the mystical intercourse was the begetting of children from what is called the Holy Side, as against the side of the demons, and I believe that this was a Kabbalistic way of accounting for the literal fact that children born of such unions belonged to another category than we are accustomed to meet with in the streets and byways of daily life all the world over, or—for that matter—to be familiar with in our own homes. They were Children of Grace, rather than what we call Nature, though Grace is only Nature better understood.

There is one word more: of the personal consequences which befell the Sons of the Doctrine in their delineated life of espousals we hear nothing directly, but the claim is that they came to realise the Divine Presence in their hearts as the general recompense of their consecrated lives. They were not ascetics and they were not solitaries: truly they were a company of scholars in the city and along the countryside, in village and in wilderness. For them the world of Nature was Grace externalised; the Presence was about them therein, and they attained it after their own manner—which was one of very life and testimony—each of them in his proper heart and mind. I conclude that they had found the true meaning of the words: "It is not good for man to be alone."[1] and that there is a very secret path in which "the joy of living honourably with his wife"[2] may bring the completed man—male and female—into the

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Compiled by Athanasius Archbishop of Alexandria, Palladius Bishop of Helenopolis, Saint Jerome and others. Translated out of the Syriac. 2 vols., 1907. I do not wish to be understood as making a sweeping condemnation; I speak chiefly of processes and atmosphere. There are other respects in which the text is worthy to rank with THE GOLDEN LEGEND.

[1] Gen. ii. 18.

[2] See page 380.

spiritual city of joy, great city of praise,[1] wherein is the joy of the Lord.[2]

So the souls go up male and female into the world beyond: if they are prepared souls, they find one another; and the union that is everlasting begins in the light of God.

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[1] Jer. xlix. 25. [2] Is. xxix. 19.

BOOK IX

THE WRITTEN WORD OF KABBALISM: THIRD PERIOD

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I.—EXPOSITORS OF THE ZOHAR

THE works—already cited—which are recommended by Rosenroth as assisting to a better comprehension of the ZOHAR fall under two heads—namely, those which are designed to elucidate technical matters and those which may claim to be original expository treatises. In the first are included WORDS OF UNDERSTANDING, which is actually a Zoharic lexicon or vocabulary; the GATE OF THE EYES, which is concerned with the Scriptural passages in the ZOHAR and ANCIENT SUPPLEMENTS; and the *ZER ZAHAB*—by the hypothesis, a Golden Crown, a wreath of gold, but it is not otherwise described than the title itself indicates, the reason being that the APPARATUS of Rosenroth borrows various extracts from its pages. The second section contains the famous GARDEN OF POMEGRANATES, the WAY OF TRUTH, with its sequel the FOUNT OF WISDOM, and a digest of the ZOHAR proper, entitled the VISION OF THE PRIEST. Outside these there are a few texts which may be regarded as extensions or developments of Zoharic doctrine, but more especially of that part which is concerned with spiritual essences. The scope of this inquiry excludes the discussion of such technical matters as the claims of word-books and anthologies of Biblical quotations: they will be found by those who are concerned in the *Apparatus* of Rosenroth. To mention them in this place will be therefore sufficient, and we may proceed to the consideration of those commentaries and developments which arose out of the ZOHAR and to the names, illustrious in later Kabbalism, which are connected with these.

A.—Moses of Cordova

Assuming that the Zohar first became known in Spain towards the end of the thirteenth century, there was a lapse of two hundred and fifty years, according to the dates fixed by modern scholarship, before any literature followed thereon. Hence this literature may be regarded largely as a consequence of the Cremona and Mantua editions. Franck says [1] that two Zoharic schools were founded about the same time in Palestine, namely, the middle of the sixteenth century, the first by Moses of Cordova and the second by Isaac de Loria. On the other hand, Bartolocci [2] and Basnage [3] agree in assigning Moses of Cordova to the fourteenth century. The earlier date would be of importance to the history of Kabbalism, because certain side issues of documentary criticism, untouched in this study, depend upon it; but, as it happens, there is no question that Moses ben Jacob, called Remak, was born in 1522 and died on June 25, 1570. He is the first commentator on the Zohar, for Joseph ben Abraham Gikatilla, called the divine Kabbalist and Thaumaturge, who was of the time of Ferdinand and Isabella, was a writer on the Sephiroth, and connects with the Sepher Yetzirah rather than Zoharic Theosophy, though he refers to the Kabbalistic Work of the Chariot.[4]

As his name indicates, Moses of Cordova was a Spaniard, but he travelled to Palestine, and it is conjectured that he was instrumental in founding the Academy of Sapeth in Upper Galilee, nine miles from Bethsaida. In either case he was one of its teachers and helped to make it illustrious, for he was regarded by his fellow theosophists as the greatest light of Kabbalism since Simeon ben Yohai. Franck says that he adhered to the real significance of the original monuments of Kabbalism; but, although this appears worthy of praise, the French critic seems to complain that R. Moses was wanting in originality. However this may be, the work by which he is known is of high authority in Kabbalism. It is entitled the

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[1] La Kabbale, p. 4.
[2] Bibliotheca Magna Rabbinica, t. iv. p. 230.
[3] Histoire des Juifs, livre vii. c. 24, t. v. p. 1942.
[4] He was born in Old Castile *anno* 1248 and died at Peñafiel *circa* 1305—perhaps somewhat later. His views on the relation between the Divine Names Jhvh and Elohim shew that he was unacquainted with the doctrine of Shekinah, as this is found in the ZOHAR.

GARDEN OF POMEGRANATES (*Pardes Rimmonim*), referring to the versicle in the Song of Solomon, iv. 13: "Thy plants are an orchard of pomegranates." Basnage says that, after the manner of Kabbalists, he discovers whatsoever he pleases in that single sentence.[1] The pomegranate, with its innumerable seeds, is a favourite object for symbolism, and the garden, orchard, or paradise has produced a wealth of imagery for all Mysticism. Here, in a general sense, it is the treasury of Scriptural meanings, and the Hebrew word by which it is described having four consonants, these meanings are classified as four: פרדס = PRDS; the P signifies the literal sense, R the mystic sense, D the enigmatic sense, and S the secret and concealed sense.

Dwelling upon these involved meanings, as may be imagined, the GARDEN OF POMEGRANATES [2] is an obscure and difficult treatise, and the attempt made by Rosenroth to dismember it for the purpose of his APPARATUS, while it gives no idea of its contents, creates a lively image of its complexity. The attribution of the letters of TETRAGRAMMATON to the SEPHIROTH, the mystical meaning of words deprived of their context, the names applied to SEPHIROTH, the superincession of these and their union with AIN SOPH, the Mystery of the Throne and of Shekinah, primæval TOHU and BOHU, the unknown darkness—these are specimens here and there of the subject-matter. But as the heart of the Kabbalist, in opposition to the ascribed character of his nation, was fixed with peculiar intentness on the eternal destinies of Israel and not on temporal concerns, so his chief interest was the soul, ever recurrent in his writings, as if it were impossible to atone sufficiently for the silence of his sacred books. There is hence no need to say that a special tract in the GARDEN OF POMEGRANATES [3] is dedicated to the subject of the soul, discussing the region from which it emanates, its purpose in the world, the profit of its creation, its union with matter, its superiority over the angels, its chief divisions, their relation one with another, the SEPHIROTH to which they are referred, the places to which they resort after death, the absence of one or both

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[1] HISTOIRE DES JUIFS, l. vii. c. 24, vol. v. p. 1943.

[2] It appeared at Cracow in 1591, and Samuel Gallico published an abridged version under the title of ASIS RIMMONIM, which is cited often by Rosenroth, but I have failed to trace its date.

[3] Namely, Tract xxxi., translated in the KABBALA DENUDATA, *Apparatus in Librum Sohar pars secunda*, i. 100 *et seq.*

of the higher divisions in many individuals—following Zoharic doctrine—and the good and evil angels accompanying each human being. The tract devotes also a very curious chapter to the *simulacrum* which presides at generation, a phantasmal image of humanity which descends on the male head *cum copula maritalis exercetur inferius*. It is affirmed to be sent from the Lord, and no procreation can take place without its presence. It is not, of course, visible, yet might be seen if licence were given to the eye. This phantom or *imago* is prepared for each man before he enters the world, and he grows in the likeness thereof. With the Israelites the *simulacrum* is holy, and it comes to them from the Holy Place. To those of another religion it descends from the side of impurity, and hence the chosen people must not mingle their seed with that of the Gentile.[1]

Another curious speculation is founded on that thesis of the ZOHAR, according to which the good works performed by a person in this world become for him vestments of price—as we have seen—in the world to come. Here was a poetic sentiment which had to be methodised and made literal inevitably by a late Kabbalist. When a man who has performed many good works falls away finally from righteousness and is lost, what becomes of his earlier works? Though the sinner may perish, they, says R. Moses, remain, and if there be a just man walking in the ways of the Supernal King, yet wanting something in his vestments, God will supply the deficiency from the good works of the impious one. The preference is given to those who, taken in their youth, have been unable to fulfil all the precepts of the Law.

B.—ISAAC DE LORIA

Of this Kabbalist Bartolocci and Basnage have very little to tell us, and it is not necessary to say that he is ignored by writers like Graetz. He is referred by Basnage to the seventeenth century [2] and by Franck to that which preceded it. As a fact, he was born at Jerusalem of German parentage in 1534, and he died at Sapheth or Safed in 1572, having pub-

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[1] This fantasy rests on the authority of the ZOHAR, which states that the *simulacrum* is an emanation of the celestial form of each man, *i.e.*, JECHIDAH.—Mantua edition, iii. 107.

[2] HISTOIRE DES JUIFS, l. vii. c. 31, p. 2089, vol. v. He was a pupil of David ibn Abi Zimri, and has been regarded as the greatest rabbinical doctor at his period in Germany.

lished nothing himself except some Aramaic poems. The substantial authenticity of the great body of his doctrines collected by his disciple, R. Hayyim Vital, has not been challenged, however, and Franck bases thereon his hostile judgment of Loria,[1] on the ground, firstly, that he was, like Moses of Cordova, not original; and, secondly, that he departed from Zoharic Kabbalism to indulge in his own reveries, a criticism which stultifies itself. It is certain, however, that Loria—otherwise Luria—did innovate or extend, and that this is also his title to interest. He is not a mere echo or reflection, and he makes good reading because he is a wild fantasiast. Rosenroth terms him the eagle of the Kabbalists. It is, of course, impossible to say how far his scribe and disciple, R. Chaïm, may have developed his developments and elaborated his fantasies. Subject to one reservation, as will appear shortly, the vast thesaurus which represents both made its first printed appearance in KABBALA DENUDATA, where the excerpts, embodying whole treatises, fill some three hundred quarto pages.[2] They include:

I. The first tract, so called, of the LIBER DRUSHIM,[3] *i.e.*, BOOK OF DISSERTATIONS, forming the second volume of the collection. It occasioned a curious correspondence between Rosenroth and Henry More, who was surprised, as he expresses it, by the unexpectedness of its doctrine, but found much with which he could sympathise, as we shall learn later on in the book devoted to Christian students of the Kabbalah.

II. A commentary on the BOOK OF CONCEALMENT,[4] forming the second tract in the sixth volume of the collection. It is not given in its absolute integrity—*cujus maximam partem infra exhibemus*, says Rosenroth.[5]

III. The BOOK OF THE REVOLUTIONS OF SOULS,[6] forming the first tract in the fifth volume of the collection, which seems to have been even larger than the ZOHAR itself—in fact, almost the camel's load of the legend. A portion of this tract is said to have been printed in DE PERCUSSIONE SEPULCHRI, at Venice in 1620, together with DE PRECIBUS, recalling a further

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[1] The modern orthography is Luria and the full name Isaac ben Solomon Ashkenazi Luria. I have followed that of Rosenroth for the convenience of those who may have occasion to consult his great collection.

[2] A printed edition in full appeared at Volkiev in 1772.

[3] KABBALA DENUDATA, *Apparatus . . . pars secunda*, i. 28 *et seq.*

[4] *Ibid.* ii. *pars secunda, tractatus quartus*, pp. 3 *et seq.*

[5] In the *Præfatio ad Lectorem*, p. 16, vol. ii.

[6] KAB. DEN. ii., *partis tertiæ tractatus secundus pneumaticus*, pp. 234 *et seq.*

subject treated in the collection. I have been unable to trace the volume or to find any particulars concerning it.[1]

The LIBER DRUSHIM is a metaphysical introduction to the Kabbalah, which discusses a variety of subtle and abstruse questions much after the manner of scholastic philosophy, and there is no doubt that Isaac de Loria might have diffused a great light of reasoning at Salamanca, had he been a Christian Doctor instead of a Jewish Rabbi. His first point, as he tells us, is one over which Kabbalists, late and early, had outwearied themselves already, namely, for what reason were the worlds created and was their creation of necessity ? Assuredly from the period of the Angel of the Schools, the halls of Salamanca, of Padua, of Louvain and the other seats of scholastic learning, had echoed with similar debate. Perhaps the Kabbalists owed something to the Scholastics, perhaps they drew both from one another. The Wisdom of the Exile was encompassed on all sides by the great debate of Christian speculation. It would be interesting to discriminate the extent of interchange between them and to determine whether the plummet of Kabbalism sounded lower depths than the schoolmen ; but I doubt whether the dimensions of a volume would suffice for this one excursion. Let me indicate therefore the answer of Isaac de Loria, and perhaps some student at large among scholastic quartos will find illuminating parallels in the Scholastics.[2] The answer is that God cannot fail of perfection in all the works and names of His magnificence, His excellence and His glory ; but unless those works had been brought from potentiality into act they could not have been termed perfect, as regards either works or names. The Name TETRAGRAMMATON signifies perpetual existence, past, present and future, in the condition of creation before the creation, and thereafter in the immutability of things. But if the worlds had not been created, with all that is in them, it could not have signified thus the continuity of existences in every instant of time, and TETRAGRAMMATON would have been an empty formula. How very curious is the treachery of this reasoning, which ascribes to a Name of the Deity an existence independent of the intelligent creatures whose convention it is ! But we should probably find many

[1] This is the subject of my reservation on the previous page.

[2] He must go further, however, than B. Hareau in his treatise DE LA PHILOSOPHIE SCHOLASTIQUE. Paris. 1880.

parallel treacheries among scholastic reasoners, were there any one at hand to disinter them. So also the name of ADONAI, or the Lord, involves the idea of ministers or servants, and if there were no ministers God could not be called by this title. But after the creation of the worlds and the production of the divine works from potentiality into accomplishment, God has fulfilled His perfection in every operation of His powers, and in all His Names without any exception.

The next point discussed by LIBER DRUSHIM is why the world was created at the time and moment that it was, and not at an earlier, or, for that matter, at a later epoch. The answer is that the Supreme and Most Excellent Light is infinite, exceeding comprehension and speculation, and that its concealed foundation is far from all understanding. Before anything was produced by emanation therefrom, there was no time or beginning therein. This is the solution of the difficulty which is offered by most official theology, and it could have no aspect of novelty at the late period of Isaac de Loria. It may be affirmed in a general way that when Kabbalists touch any common ground of speculation they surpass their epoch but seldom in profundity or subtlety, I might add also in the adequacy of their views, though metaphysical sufficiency was not, of course, to be expected on any side.

But it is not often and it is not for long that works like LIBER DRUSHIM confine themselves to the common ground of speculation, and the Kabbalist in this instance passes speedily into the transcendental region of the SEPHIROTH, including the manner of their emanation, another question, as he tells us, which has involved all Kabbalists in controversy. In so far as such speculations are of consequence to our purpose, they belong to an earlier stage and have been noted at least therein. Do they proceed from one another in the simplicity of a successive series, or is their emanation in columns? We have found that there is authority for both views and also for a third, which represents them as a series of concentric circles. These questions, says R. Isaac, are hard and difficult to determine, but he offers a solution on the ZOHAR, namely, that before the order of things was instituted, they were disposed one over the other, but after that time in three pillars, those of Mercy and Severity, with the central column of which KETHER is the summit and MALKUTH the

base. The hypothesis of circles adopted by a German expositor in Cœlum Sephiroticum is thus implicitly set aside.

In subsequent chapters the Sephiroth are considered under a dual aspect, namely, as regards the portion of Divine Light contained in each and as regards the containing vessel, while these again are distinguished into an ambient and an inward Light, and an external and internal vessel. The existence of many worlds prior to the Sephirotic emanations is affirmed, herein following, as we have seen, both Talmudic and Zoharic tradition. Finally, several classifications of the Sephiroth are considered in the last chapter.

The study of Liber Drushim may be recommended to those —if any remain among us—who have been taught to regard the Kabbalah, on so-called " occult " authority, as a doctrine of certitude, whereas it is largely empirical, its leading theorems giving rise to as much disputation regarding their proper meaning as the principles of any other speculative philosophy.

The commentary on the Book of Concealment, as might be expected, is written undesignedly on the *lucus a non lucendo* principle. It does not yield readily to an analysis of contents, as it takes various paragraphs of the text and exposes their meaning consecutively, with the help of the Idra Rabba and Idra Zouta. The peculiar designation of the treatise is said to arise out of Proverbs xxv. 2 : " It is the glory of God to conceal a thing," [1] and *Ibid.* xi. 2 : " With the lowly is wisdom." The second reference explains why it is termed both the Book of Concealment and that of Modesty. On the authority of the Zohar, section Pekude, the balance symbol, which has made this treatise so famous in Kabbalism, is affirmed to represent the Male and Female principles, which indeed follows from the developments of the Lesser Holy Synod. The male denotes Mercy, the right-hand Pillar of the Sephiroth, and the female Severity, the Pillar on the left hand. These principles are termed the Father and the Mother, and in the Hebrew Alphabet are referable to Jod and He. The Father is perfect love and the Mother perfect severity. The latter had seven sons, namely, the Edomite Kings, who had no foundation in the Holy Ancient One.[2] These are empty

[1] Or according to the Vulgate : *Gloria Dei est celare verbum.*
[2] See Book IV, § 3, p. 141.

lights dispelled by the source of lights concealed within the Mother. Male and female are conformations of the Holy Ancient One, corresponding to KETHER, and represented mystically by three heads signifying: (*a*) the Unmanifested Wisdom, which is so withdrawn that it is as though it were not, in contradiction to that which is manifested in the thirty-two paths; (*b*) the Supreme Crown, which is the Holy Ancient One; and (*c*) the Head which neither knows nor is known, namely, AIN SOPH. Thus on the one side of KETHER is CHOKMAH, or Wisdom: this is the Father; while on the other is BINAH, the Mother or increment of Understanding; and above is the *latens Deitas*.

These instances of Loria's skill in developing and distorting the Zoharic symbolism of the three supernal SEPHIROTH must suffice as a specimen of the whole commentary, which, it may be added, does not proceed—in this its Latin version, beyond the first chapter of the BOOK OF CONCEALMENT. Loria affirms, as the sum of the whole mystery, that man in his prayers should fix his mind upon the foundation of all foundations, that he may derive to himself a certain influence and benediction from the depths of that source. In this manner the obscurities of Kabbalism are redeemed at times by the simplicity and depth of the lesson which is extracted from them.

THE BOOK OF THE REVOLUTIONS OF SOULS is obviously of more living consequence than an obscure exposition of so obscure a work as SIPHRA DI ZENIOUTHA; but it is difficult to give account of it in a small space because the system which it develops is involved, even for a Kabbalistic work. The greatest importance has been attached to it by speculators like Éliphas Lévi, who made no distinction between Zoharic and later doctrine.

The basis of its scheme is the doctrine of the BOOK OF CONCEALMENT and its expository synods concerning the Seven Edomite Kings who emanated and passed away prior to the production of the present universe. In these Kings there was good as well as evil, and a separation therefore was made, that which was good being used for the material of the Four Kabbalistic Worlds as they are now constituted. Each of these Worlds, according to Isaac de Loria, has its MACROPROSOPUS, Supernal Father, Supernal Mother, MICROPROSOPUS and Bride, all derived from the Seven Kings. A like origin

is attributed to souls, and they are disposed similarly in the Four Worlds, some corresponding to the Bride, some to MICROPROSOPUS, some to the Father Supernal, some to the Supernal Mother and some again to MACROPROSOPUS in the World of ASSIAH. The totality of these souls constitutes Psyche in ASSIAH, which in reference to the Supernal Personalities of that World has therefore five parts: the Psyche in the Psyche, or NEPHESH of ASSIAH, the *mundus factivus;* the medial spirit, or RUAH of the *Psyche factiva;* the *mens*, or NESHAMAH; the *vitalitas*, or HAÏA; and the *singularitas*, individuality, or YEHIDAH, all belonging to the *Psyche factiva*, or NEPHESH of ASSIAH. There is a similar distribution through the Three Superior Worlds, RUAH and its five-fold division being referred to YETZIRAH, NESHAMAH to BRIAH, CHIAH to ATZILUTH, and JECHIDA, possibly to the World of Unmanifest Deity which is beyond ATZILUTH; but Loria's system is not extended above the measures of the Tree of Life. Each of the five divisions is again attributed as follows in the Sephirotic scheme:

I. NEPHESH to MALKUTH, the Kingdom, *i.e.*, the Bride.
II. RUAH to the SEPHIROTH of MICROPROSOPUS.
III. NESHAMAH to the Mother, *i.e.*, BINAH.
IV. CHIAH to the Father, *i.e.*, CHOKMAH.
V. YEHIDAH to KETHER, *i.e.*, the Crown.[1]

We are now in a position to appreciate the standpoint of Franck when he observed that Loria added his own reveries to Zoharic teaching. The developments have at the same time been considerably simplified in this digest.

All these souls were contained in the Archetypal or Protoplastic Adam at the time that he was formed, some corresponding to the head, others to the eyes, and so with all the members. But these souls are those of the Israelites, who are *gens unica in terram*. We must look elsewhere for the origin of the nations of the world. The recrements, the evil and rejected parts of the Edomite Kings are the *cortices* or shells which compose the averse Adam Belial, evolved by our late expositor from rare Zoharic allusions to the SEPHIROTH

[1] It follows that each of the Four Worlds has the Four Worlds within it, and the Ten SEPHIROTH tabulated in the authentic Tree of Life. Other Loria speculations shew each SEPHIRA as containing all SEPHIROTH. Compare Book VI, § 2, p. 254. There is perhaps a certain vestige of this notion in the ZOHAR.

of the shadow. When the Adam and Eve of Genesis partook of the forbidden fruit, their fall confounded the good with the evil of the *cortices*, that of Adam with the male shells of Samael or Adam Belial, and that of Eve with the evil of his bride Lilith, the *spurcities* of the serpent; for the serpent had commerce with Eve according to Issac de Loria, which is a recurring but not invariable doctrine of the ZOHAR. It was after this fall that the nations of the world were produced from the shells. This is the doctrine which certain dreamers of the late nineteenth century accepted by implication when they spoke of the connection between later Kabbalism and the Secret Traditions on which their devotion was fixed. To put the position tersely, the souls of the Israelites were distributed in the members of the protoplastic Adam, regarded in his mystical extension through the four worlds, and the souls of the Gentiles in the members of Adam Belial, belonging to the Averse Tree. It is not seemingly affirmed that if man had remained in perfection he would have procreated according to the way of Nature and brought an Israel of superelection into the world; but the Fall at least was responsible for the souls of the nations taking flesh on earth. Liberation from the foulness and venom of the serpent—as things are—is by generation and death only, whereby the good is separated from the evil, until all nations of the world shall have been brought forth from the evil and the Israelites from the good kind.

From the time when the good and evil were thus confounded two things have been necessary: (1) that the good man should be separated from the evil; (2) that the portion of the good should be restored. The first is accomplished by observation of the prohibitive precepts of the Law, and the second by that of the affirmative. Both classes must be accomplished in all their number, and in thought, word and deed, by every soul, whose revolutions therefore must continue until the whole Law has been fulfilled. This Law must be studied also in each of its four senses, failing which the revolutions of the deficient soul will further be prolonged. This scheme seems to apply exclusively to the Israelites, as the nations of the world can be destined only to return whence they came, and Adam Belial is obviously not under the Law. The scheme, however, is subject to a certain mitigation, as revolution proper is sometimes replaced by *status embryonatus*.

Revolution is the entrance of a soul into the body of an infant at birth, to experience the pain and trial prepared for that body. The alternative condition is the entrance of a soul into the body of a grown man, who must be at least thirty years old,[1] *i.e.*, when he is obliged to fulfil the precepts. The *status embryonatus* is entered either (*a*) because the soul in question has something to fulfil which was neglected in the preceding revolution; or (*b*) for the benefit of the man who is impregnated, *i.e.*, to justify and direct him. Revolution occurs (1) for the cleansing of sin; (2) for the fulfilment of a neglected precept; (3) for the leading of others into the right way, in which case the returning soul is perfect in justice; (4) to receive the true spouse, who was not deserved by the soul in the prior revolution. Four souls may revolve in one body, but not more, while the *status embryonatus* may associate three alien souls with a single man, but again no more. The object of all revolutions and all Kabbalistic embryology is the return of the Israelites into the stature of the first Adam, all having been involved in his fall since he included all.

The Kabbalistic doctrine of revolution according to Isaac de Loria is not Zoharic doctrine—though it has a certain ground therein—nor is it a scheme of reincarnation peculiar to any other school of theosophy in the past or at the present day. In so far as it differs from the ZOHAR, it would be unreasonable to regard it as a fuller light of any old Tradition; it is greatly curious, yet fitly described as a reverie, written by R. Hayyim Vital out of the head of Isaac de Loria, and perhaps owing something to the scribe.

C.—NAPTHALI HIRTZ

This German Kabbalist, who is known otherwise as Napthali Herz ben Jacob Elhanan, was born at Frankfort-on-the-Main in the second half of the sixteenth century, but he is said to have lived in Palestine and presumably died there at an uncertain date, few biographical particulars being extant concerning him. His work, entitled THE VALLEY OF THE KING, was made great use of by Rosenroth, who gave, firstly, a compendium of its content [2] in the form of one hundred and

[1] The Jewish age of reason.

[2] So far at least as the first part is concerned, being that which was printed at Amsterdam, 1648, under the title of EMEK HA-MELEK. The second part, or GAN HA-MELEK, has remained in manuscript.

thirty KABBALISTIC THESES,[1] arranged with considerable perspicuity; in the second place, the first six sections of the treatise, designed as an introduction to the ZOHAR for the better comprehension thereof;[2] and, thirdly, all that part of it which is concerned with the BOOK OF CONCEALMENT and the two Synods as a commentary on these works.[3] A large part of the ROYAL VALLEY is included therefore in KABBALA DENUDATA, the excerpts extending over several hundred pages. Its author belonged to the school of Isaac de Loria, and he appears to have traversed a portion of the ground covered by the Lorian MSS. of R. Hayyim Vital. After the same manner that these develop and exaggerate Zoharic metapsychical teaching, so the ROYAL VALLEY extends Kabbalistic cosmology, and classifies it in correspondence with the parts or divisions of the human soul, as these are found in the ZOHAR. The *mundus prior* of Kabbalism, *i.e.*, the emanation of the Seven Edomite Kings, is termed the world of NEPHESH, and it was destroyed with the souls belonging to it because evil prevailed therein. The actual world is that of RUAH, in which good and evil are confused, but good comes out of the evil and at last all shall be good. Then a new world shall succeed, being that of NESHAMAH, and this will be the Sabbath of Grace. It follows therefore that the present order must pass away, and this is symbolised by the death of the second Hadad, the eighth Edomite King, as recorded in 1 Chron. i. 50, 51. In the day of this destruction the spirits of impurity, namely, the shells, shall be burnt up entirely, God will establish a new creation and will bring forth from His glorious light the mystery of the NESHAMAH of His Great Name. The dominion of this NESHAMAH is the King who shall reign over Israel, and in that day the Lord shall be one, and His Name one.

The hypothesis of the creation of the world begins with the contraction of the Divine Presence, producing that space which is termed primæval air. "Before the emanations issued forth and the things which are were created, the Supreme Light was extended infinitely. When it came into the Supreme Mind to will the fabrication of worlds, the issue of emanations and the emission as light of the perfection of

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[1] KABBALA DENUDATA, *Apparatus in Librum Sohar pars secunda*, i. 150 *et seq.*
[2] *Ibid.* ii. 152 *et seq.*
[3] *Ibid.* ii. *partis secundæ tractatus quartus*, pp. 47 *et seq.*

His active powers, aspects and attributes, then that Light was in some measure compressed, receding in every direction from a particular central point, and thus a certain vacuum was left in mid-infinite, wherein emanations might be manifested."

It is to this treatise that Kabbalism owes the curious conception of the evolution of SEPHIROTH by a process of explosion, through the excess of light which distended them. From the fragments of the broken vessels originated the Four Worlds, the shells both good and evil, and myriads of souls. This notion is fundamentally similar to that of Isaac de Loria, and becomes identical in its developments. As it is impossible to compress the scheme of the treatise within the limits that are here possible, I will add only that the ROYAL VALLEY regards KETHER as containing *in potentia* all the remaining SEPHIROTH, so that originally they were not distinguishable therefrom. "Precisely as in man there exist the four elements in potence but undistinguishable specifically, so in this Crown there were all the remaining numerations." It is added that in the Second World, called that of restoration, KETHER became the Cause of Causes and the Ancient of the Ancients. We see therefore that, according to this late school of Kabbalism, the first attempt at manifestation by the *latens Deitas* went utterly astray, and that the evil of the whole world is the result of the failure of God—a peculiar reverie which is found also in the Talmud.

D.—ABRAHAM COHEN IRIRA [1]

This Spanish Jew was another and late follower of the school of de Loria, but tinctured by Platonic philosophy, which he sought to harmonise with Kabbalism in his GATE OF THE HEAVENS.[2] His other treatise is BETH ELOHIM, the HOUSE OF GOD, containing three dissertations in exposition of the doctrines of Loria, but founded upon and citing at considerable length the metapsychical portions of the FAITHFUL SHEPHERD, the PEKUDE section in the ZOHAR, and the

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[1] The name is given in the form adopted by Rosenroth and as such familiar. It is otherwise Abraham Cohen de Herrera and accurately Alonzo de Herrera, who was of Spanish birth, but died at Amsterdam in 1631.

[2] KABBALA DENUDATA, *Apparatus . . . pars tertia*, t. i.

ANCIENT SUPPLEMENTS of that work.[1] So much space has been given already to Kabbalistic psychology that it will be permissible to dismiss this writer in a few words. The first dissertation in the HOUSE OF GOD rests chiefly on Zoharic utterances attributed to R. Simeon ben Yohai, who is termed the mouthpiece of holiness and the angel of the Lord; it recites the emanation of the SEPHIROTH according to the received doctrine, develops the system of the hierarchy of evil spirits, who are termed *cortices*, or shells, and of the ten sinister or impure Numerations—otherwise, the AVERSE SEPHIROTH. It examines also in a special chapter the opinion of R. Isaac de Loria concerning eleven classes of shells, and of R. Moses of Cordova concerning the connection of the angels with the celestial bodies, and concerning their physical vestments. The second dissertation treats of the different angelical orders and the seven heavens, while the third deals with elementary spirits and the nature of the soul.

We have seen that the HOUSE OF GOD has been included unaccountably by some occult writers [2]—who did not know their subject—among the books which constitute the ZOHAR, but it is a commentary or development, of considerable importance in its own sphere, yet neither possessing nor claiming any pretension to antiquity. Both works were written in Spanish and remained in manuscript till they had been translated into Hebrew, in which form they appeared at Amsterdam in 1665.

E.—ISSACHAR BEN NAPTHALI

This expositor of Kabbalism seems to have been a contemporary of Loria, and, like him, was a German. His chief work, the VISION OF THE PRIEST, was printed at Cracovia in 1559.[3] It is a synopsis of the entire ZOHAR, or, more properly, a methodised analysis of its contents, distributed under a number of titles, each of which is sub-divided according to the Mosaic books. It has been found almost impossible to make use of it for the purposes of this study, and it is indeed designed only for the assistance of the scholar who may

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[1] KABBALA DENUDATA, ii. *partis tertiæ tractatus I.*, pp. 188 *et seq.*

[2] As, for example, S. L. MacGregor Mathers in the introduction to his KABBALAH UNVEILED.

[3] Translated in the KABBALA DENUDATA, ii. *pars prima ejusque tractatus primus*, p. 1. *et seq.*

desire to consult the ZOHAR on a given subject. The other works of R. Issachar are of similar character, and are, in fact, those technical treatises mentioned at the beginning of the present section as outside the scope of the present inquiry. I find no particulars concerning him, even in the JEWISH ENCYCLOPÆDIA, which fails to follow up a cross-reference *s.v.* Napthali Herz ben Issachar.

II.—THE BOOK OF PURIFYING FIRE

When a given order of mystical symbolism, possessing distinct objects and a sphere of application more or less defined, is applied to the purposes of another order, we may expect to derive some curious results from the analogy thus instituted if we can get to understand the method, though, as I have indicated, this superincession of typology tends to be somewhat dazing in its results. The treatise entitled ÆSH MEZAREPH, which signifies Purifying Fire, is an instance of the application of Kabbalistic apparatus to the purposes of Alchemy, and is, so far as I am aware, the sole instance of its kind. In this connection, however, we shall do well to remember that Hermetic and Kabbalistic philosophy are ascribed by some authorities on occultism to a common source,[1] while the rabbinical influence on Alchemy is illustrated by such inventions as that about Rabbi Abraham and Flamel, not to speak of a work under the title of THE PHILOSOPHICAL STONE, which is attributed idly to Saadiah by Moses Botrel, and is known only by a single quotation. A few metallic allusions are to be found in the ZOHAR, which recognises the existence of an archetypal gold, and regards the metals generally as composite substances. But these references are almost less than incidental, and it is needless to say that there is no cryptic chemistry whatever in the great theosophical storehouse.

The treatise on Purifying Fire is said to have been written in Aramaic Chaldee. It was made use of so largely by Rosenroth in his LEXICON that practically the whole work is affirmed to have been rendered into Latin in the pages of

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[1] Thus Thomas Vaughan (Eugenius Philalethes), see Book X, § 11, affirms in his MAGIA ADAMICA that the learning of the Jews, *i.e.*, their Kabbalah, was chemical, and that Flamel's BOOK OF ABRAHAM THE JEW is the best proof thereof. See A. E. Waite: THE WORKS OF THOMAS VAUGHAN, London, 1919, pp. 171, 172.

KABBALA DENUDATA.[1] It was reconstructed from this source in the early part of the eighteenth century by an Unknown Hermetic Student, styling himself a Lover of Philalethes, and was by him put into an English vesture.[2] In the year 1894 this translation was included in a series of Hermetic reprints under the editorship of Dr. Wynn Westcott.[3] The preface and notes which accompany this edition appear under the denomination of *Sapere Aude*, being one of his pseudonyms, and have certain points of interest. No information is given, however—and of course none was to be expected—as to the Chaldee original, either by the English translator or his modern editor.

There is further no evidence available by which we can fix with any degree of precision the period at which this treatise was composed.[4] It is subsequent, of course, to the promulgation of the ZOHAR, which it quotes frequently. It is subsequent to the GARDEN OF POMEGRANATES by R. Moses of Cordova, a treatise belonging to the middle of the sixteenth century, which it quotes also. It borrows processes from R. Mordechai, a Kabbalistic alchemist, whose date I have failed to discover,[5] and it refers to the Latin treatises of Geber. We may conclude that it does not antedate Rosenroth by any considerable period, and that it may be placed conjecturally at the beginning of the seventeenth century, or a little earlier. Finally, it contains expressions which are common to most of the Latin alchemists, and were by them derived from the Greeks, such as, "He that is wise may correct natures." It does not possess the interest or importance which would attach to a chemico-Kabbalistic treatise of the ZOHAR period,

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[1] The authority—such as it is—is that of Dr. Westcott, but no one has seen the original since Rosenroth, and the statement represents therefore not merely a personal speculation, but one of a hazardous kind.

[2] ÆSH MEZAREPH, or Purifying Fire. A Chymico-Kabbalistic treatise collected from the KABBALA DENUDATA of Knorr von Rosenroth, London, 1714. Perhaps it should be added that the translator's pseudonym is an allusion to Eirenæus Philalethes, a famous English adept of the seventeenth century, whose identity, like that of his admirer, has never been discovered.

[3] COLLECTANEA HERMETICA, vol. iv. London, 1894.

[4] It is mentioned by Claverus in his OBSERVATIONS ON THE MOST USEFUL THINGS IN THE WORLD, 1706, pp. 72 *et seq.* He gives an account of it designed to shew that the Jews accommodated the Kabbalistic SEPHIROTH to CHRYSOPŒIA, *i.e.*, the Art of Alchemy. He states also that the Jews hold the ÆSH MEZAREPH in such high esteem that they consider no Christian worthy of reading it.

[5] A number of writers, mostly Kabbalistic, are classed under this name in the bibliography of Bartolocci, but there is no alchemist among them, the statement obtaining also for the JEWISH ENCYCLOPÆDIA, its cross-references included.

and I have not been able to find any evidence on the authority ascribed to it.[1]

In the supplement to his KEY OF THE GREAT MYSTERIES, Éliphas Lévi gives, firstly, what he calls the fragments of the ÆSH MEZAREPH, terming it one of the most important books of Hermetic science; secondly, the complements of its eight chapters, being further fragments which he claims to have discovered; thirdly, a hypothetical restitution of the original.[2] The methods of the brilliant French occultist are well illustrated in each case. It should be observed that the fragments are designed to exhibit the difficulties and the weariness which his researches have spared to his readers, and to illustrate the conscientious and serious nature of his studies. The first section proves when examined not to be fragments of the ÆSH MEZAREPH, but a loose paraphrase which has a very slender correspondence with the original. The second section, which is similarly paraphrase, is substantially to be found in Rosenroth and the English version. The hypothetical reconstruction serves only to shew that Lévi, like every one else, never saw the original which some have said is still extant, or he would not have so misplaced his ingenuity. Lastly, he attributes the work to Rabbi Abraham of the Flamel mythos, thus investing it with an antiquity which is contradicted by its own references.[3]

Before indicating, however briefly, the heads of its contents, it is necessary to observe that ÆSH MEZAREPH must be for the ordinary student only a curious memorial of the connections instituted between two orders of cryptic symbolism. It is described by its latest editor as "suggestive rather than explanatory," and he adds that its alchemical processes are not set forth "in such a way that they could be carried out by a

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[1] Dr. Gerhard Scholem published an interesting and important study of ALCHEMY AND THE KABBALAH in the MONATSCHRIFT FÜR GESCHICHTE UND WISSENSCHAFT DES JUDENTUMS in 1925 and reprinted it subsequently as a pamphlet. He affirms that after examining every Kabbalistic text which came within his reach, it is certain that Alchemy and Kabbalism cannot be reconciled, if only because gold is the perfect metal for the one and silver for the other. As to ÆSH MEZAREPH, it is concerned with producing silver rather than gold, but it is not a treatise on actual processes of transmutation. Its Kabbalistic parts may be *circa* sixteenth century. It should be noted that, according to the ZOHAR, II, 147b; IV., 65, gold is superior to silver.

[2] LA CLEF DES GRANDS MYSTÈRES. See RENSEIGNEMENTS *sur les grands mystères de la philosophie hermétique*, pp. 405 *et seq.*

[3] Firstly, in the title, which reads, *Fragments de* L'ASH MÉZAREPH *du Juif Abraham*; secondly, in the hypothetical recomposition of the treatise which connects it with the mystical book possessed by Flamel. The ÆSH MEZAREPH is entirely anonymous, and is included as such in the bibliography of Wolf, ii. 1265.

neophyte; any attempt to do so would discover that something vital was missing at one stage or other." The fact is so true of all alchemical literature that it does not need stating, and the ÆSH MEZAREPH has the common difficulties of purely Hermetic books complicated further by the system of Gematria and the Sephirotic correspondences of metals.

On the correspondences here indicated the treatise is based mainly, and it is in this sense that the mysteries of alchemical transmutation are said to "differ not from the superior mysteries of the Kabbalah." The SEPHIROTH of the material world are identical with those of the archetypal, and they are the same in the mineral kingdom. The alchemical root of the metals corresponds to KETHER; all metals originate therefrom, as the other SEPHIROTH are all emanations from the Crown. The metallic root is concealed, and so also is the Crown. Lead is referred to CHOKMAH, which proceeds immediately from KETHER, as Saturn from the metallic root. Tin has the place of BINAH, Silver that of CHESED, and these three are the white metallic natures. Among the red, Gold is is in correspondence with GEBURAH, Iron with TIPHERETH, and the hermaphroditic Brass with NETZACH and HOD. Quicksilver is referred to JESOD, and "the true Medicine of Metals" to MALKUTH. The attribution will appear in some cases a little conventional, and it depends upon a curious use of Scriptural authority. However, the writer adds: "If any one hath placed these things in another order, I shall not contend with him, inasmuch as all systems tend to the one truth." In illustration of this, he cites another attribution, as follows:

"The three Supernals," namely, KETHER, CHOKMAH and BINAH, "are the three fountains of metallic things." "The thick water," that is, Mercury, "is KETHER, Salt is CHOKMAH and Sulphur is BINAH." These are the Three Principles of the alchemists. This attribution, says the treatise, is "for known reasons." CHESED, GEBURAH and TIPHERETH correspond as before to Silver, Gold and Iron; NETZACH is Tin, HOD is Copper, JESOD is Lead, while MALKUTH is the "Metallic Woman," the "Luna of the Wise" and the "Field into which the seeds of secret minerals ought to be cast, that is, the Water of Gold." The attribution in either case has a concealed sense which "no tongue may be permitted to utter." It seems to follow that superficial explanations

offered at one and another point should not be taken literally, as, for example, that Silver is referred to CHESED " on account of its whiteness, which denotes Mercy and Pity." The KAMEA or Magical Squares of the planets are given in connection with each of the seven metals, but not always correctly in the printed copies.

The peculiar genius of the work is illustrated in the third chapter, where Daniel's vision of the beast with ten horns is interpreted alchemically by the help of *gematria*.[1]

III.—THE MYSTERIES OF LOVE

With the sole exception of Abraham Cohen Irira, the succession of Kabbalistic writers whom we have thus passed in review never descended to the use of a vulgar tongue. To that exception we must now add the case of R. Juda, son of Isaac Abravanel, better known under the designation of Leo the Hebrew. His inclusion in an account of developments which find their place in Kabbalism is to be justified only as an example of the distance which was travelled at times. Leo is, comparatively speaking, early, though I have placed him later, for it is only at a far distance that he offers any link with the ZOHAR, which obviously he had never seen. He was born in the kingdom of Castile shortly after the middle of the fifteenth century, and it is even stated that he broke away from all Jewish tradition by becoming a Christian. At the same time there are two additional points by which he is forced upon our notice: in the first place, he has been a favourite subject of allusion with some modern esoteric writers, and should not be overlooked therefore in a work which is compelled to recognise the recurring fact of occult interest in Kabbalism; in the second place, his dialogues on love have been more popular than any Kabbalistic treatise—actual or imputed. According to the best opinion, they were written originally in Italian: in any case, they appeared in this language at Rome in the year 1535. They were reprinted at Venice in 1541. Then they were translated into Latin by Sarrazin, being published, according to Wolf, in 1564 at Vienna. This version, which has been praised for its elegance, was included by Pistorius in his famous ARTIS

[1] For another excursus of my own on ÆSH MEZAREPH the reader may consult THE SECRET TRADITION IN ALCHEMY, Appendix II, pp. 377–394.

CABALISTICÆ SCRIPTORES, Basle, 1587. They were rendered twice into Spanish, the first version, and the only one of my acquaintance, being that of Juan Costa, in 1584. Lastly, there have been at least three French translations, namely, by Pontus de Thiard, 1580; the Seigneur du Parc Champerrois; and Alexander Weill, 1875.

Though he wrote, as it is said, in Italian, Abravanel was Portuguese by birth, but was removed by his father to Spain and thence to Italy, through the edict of Ferdinand and Isabella. This was in 1492. His first refuge was Naples, where he entered the king's service; but the king died and his realm fell into the hands of Charles VIII., after which the "Spanish Jew" became once more a wanderer. Some say that he retired to Sicily, afterwards to Corfu and Ponilles, and, finally, to Venice, where he died in 1535. Others relate that he fixed his abode at Genoa, and there practised medicine with honour for a long period. As to the change, real or pretended, in his religious opinions there is also serious confusion. Basnage says that he was a man of a mild nature who mixed familiarly with Christians, but inveighed against them in his writings, especially against the priests and the Pope.[1] Pistorius, on the other hand, represents him as a converted Jew.[2] He is the subject of high praise, based on intimate knowledge, in the bibliography of Bartolocci.[3]

The interest in Leo the Hebrew can be only of a mystical kind, and it is on this basis presumably that he was included by Pistorius in his ambitious and unfinished attempt to engarner the signal treatises of Kabbalism. Even so, it is difficult to see that such a text has any title to a place among records of the Secret Tradition in Israel. We look in vain for the essential doctrines of Jewish Theosophy, as these are enshrined in the ZOHAR; we have in their place the elegant sentimentalism which characterised Italian literature at the period; we are reminded now of Boccalini, and now of the declamatory Latin exercises of Palingenius. The machinery of the dialogues, if they can be said to possess machinery, belongs to classical mythology; the allusions, the illustrations,

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[1] HIST. DES JUIFS, l. vii. t. v. pp. 1898, 1899.

[2] So also does Drach in his notice of the Kabbalah in L'HARMONIE ENTRE L'ÉGLISE ET LA SYNAGOGUE.

[3] BIBLIOTHECA RABBINICA, iii. 86. There is no mention of his conversion in the notice, but the original edition of the Dialogues describes their author as *di natione Hebreo et di poi fatto Christiano*. There seems to be good evidence against the testimony.

the images are echoes of Greek and Latin poets; when the philosophical authority is not Aristotle, it is Plato; there is only one direct reference to the Kabbalah in the whole three hundred folio pages which the dialogues occupy in Pistorius, and it is then a slender allusion to successive renewals of the world, which suggests that the author had misconceived the "restoration" of the BOOK OF CONCEALMENT. As against this there is not one trace of characteristic Hebrew thought or influence; there is nothing which would lead us to suspect a Jewish authorship, except such negative evidence as the absence of any Christian reference. If the work can be said to recall anything outside the *belles lettres* of the sixteenth century in Italy, it is certain Sufic poets adapted to the understanding of Venetian ladies in the days of the Doges. And here, indeed, is the true secret of its popularity. It is not only so pleasing, so educated according to the lights of its period, so correct in its sentiment and breathing too often so little but mere sentiment, so refined in its amorous passion and so much above reproach, that it does not contain a single indelicacy or a single recondite thought, until it passes towards the heights of its subject, as the undertaking draws to a close. One of its French translators has thought it worth while to append a glossary of its difficult words, but it has no difficulties and its words are simplicity itself. It has many passages which even at the present day may be called delightful reading, and it is redeemed from the commonplaces of sentiment by tender suggestions of shallow allegory. The Philo and Sophia of the dialogue are enough by their mere names to suggest transcendentalism to an occult student, and more than one criticism has supposed it to be concerned *ab initio* and only with the love of God. As a fact it discerns in all things the activity, the influence and the power of the master passion, and another of the secrets of its popularity in the warm-blooded world of the South is that however much love is transcendentalised in the dialogues, it is always sexual, as it is throughout the ZOHAR. So also the philosophy of this love is the doctrine of delectation and felicity. Delectation is union with the beloved, and the good and the beautiful are identified in words that recall the light metaphysics of Cousin and the blessed life of Fichte.

The general definition of love is that it is a vivifying spirit which permeates all the world, and a bond uniting the entire

universe. But the proper definition of the perfect love of man and woman is the concurrence of the loving with the beloved to this end, that the beloved shall be transformed into the lover. When such love is equal between the partakers it is described as the conversion of the one into the other being. Below such human love in apotheosis, there is not only that which subsists among mere animals, but in things insensible, in the hypothetical first matter, in the elements and in the heavenly bodies, which are drawn one to the other and move in regular order by the harmonious impulse and interaction of a reciprocal affection.

Hereof is the form and the spirit, and—for the rest—though I have spoken plainly, this Book of Love and its Mysteries moves forward to deeper things, when the knowledge of God is presented, as regards language and images, under a transcendentalised sexual aspect. God is loved in proportion as He is known, and as He cannot be known entirely by men, nor His wisdom by the human race, so He cannot be loved as He deserves, for such an exalted sentiment transcends the power of our will. The mind therefore must be content to know God according to the measure of its possibility and not that of His excellence. The knowledge and love of God are both necessary to beatitude, for He is the True Intellectual Agent with Whom consists felicity, which is not to be found in the knowledge of all things, but in the One alone Who is Himself all others. This felicity does not consist in the cognoscitive act of God, which leads to love, nor in the love which succeeds such knowledge, but in the copulation of the most interior and united Divine Knowledge, for this is the sovereign perfection of the created intellect, the last act and happy end in which it finds itself rather divine than human. Such copulative felicity with God cannot be continuous, however, during our present life, because our intellect is here joined to the matter of our fragile body.

It may be added that Leo the Hebrew, like Raymund Lully, accounts for the self-sufficiency of the Divine Nature on the ground that the love, the lover and the beloved are all one in God; that God alone is the end of all love in the universe; and that His love towards His creatures is the stimulation of a desire of good for their sake and not for His own. It may be inferred also that a mystical meaning is not

improbably contained in such speculations as that of the sleep of love, of amorous contemplation, of the graving of the image of the beloved in the thought of the lover, and of the ravishment of this state. In other terms and in another setting, it could be said that all this belongs to the root-matter of highest Mysticism. It is here and there like a door which opens on the Infinite; but it is to be feared that if Abravanel had conceived something in the mind on these great subjects, he had not conceived in the soul.

IV.—MINOR LITERATURE OF KABBALISM

We have now completed our study of the chief Kabbalistic writings to which any currency has been given; but we have by no means exhausted the literature either before or after the appearance of the ZOHAR. It has been classified in chronological order, but otherwise uncritically enough, in a special list by Bartolocci at the beginning of his vast work, and those who desire to pursue the subject further will there see how impossible it is to deal with in this place. It is, moreover, outside the purpose of our inquiry. A few names, however, may be mentioned which are to some extent typical of the minor literature of Kabbalism.

When the ZOHAR was on the verge of the historical horizon, in the reign of Alphonso X., we find at Toledo Rabbi Mevi, the son of Theodore, Prince of the Levites of Burgos. Though a Kabbalist and a light of Kabbalism, he opposed Nahmanides, thus shewing that at a comparatively early period there was little unanimity among the doctors of Theosophy and the voices of Tradition, on the subject of Tradition or Theosophy. His book is entitled BEFORE AND BEHIND, which is supposed to indicate that he had approached the Kabbalah from every point of view.[1]

Side by side with philosophical Kabbalism the spurious practical part, the ARS KABBALISTICA, never wanted its professors. As neither worse nor better than the rest we may mention R. Chamai of Arragon, in the early part of the fifteenth century. One of his practical secrets was the determination of the sex of an unborn child by placing the nuptial couch from North to South, thus indicating respect

[1] Bartolocci, BIBLIOTHECA MAGNA RABBINICA, iv, 18; Basnage, HISTOIRE DES JUIFS, v, 1773.

for the majesty of God, which resides between East and West, and might suffer dishonour by marital intercourse taking place in the same direction. Such consideration, it was deemed, would not go without its reward in the birth of male children.[1]

In the reign of Ferdinand and Isabella, and a victim of their edict of expulsion, flourished Joseph Gikatilla, called the divine Kabbalist and the Thaumaturge, who wrote on the attributes of God, the Divine Names and the SEPHIROTH.[2] He has been mentioned already.

At the period of Picus de Mirandula Kabbalists abounded in Italy, many of whom were refugees from persecution in Spain and Portugal. Picus in his APOLOGIA affirms that his demonstrations of Christian dogma in Jewish Theosophy effected the conversion of a Kabbalist named Dattilius. As it is one of few instances on record, the sincerity of the change may be allowed to pass unchallenged.[3] Long afterwards, that is to say, in 1613, Samuel Nahunias, a Jew of Thessalonica, but residing at Venice, also abjured Judaism and wrote the PATH OF FAITH. So also, about 1672, Mordekai Kerkos composed a treatise directed against the Kabbalah; but it has not been printed. Basnage hints that such an action at that period seemed scarcely less subversive in Israel than to embrace Christianity. On the other hand, Judas Azael, about the same period, contributed to the literature of the Tradition by his THRONES OF THE HOUSE OF DAVID, a treatise dealing with the Fifty Gates of Understanding, while in Germany Nathan of Spire, better known, however, for a treatise in praise of the Holy Land, produced a Kabbalistic commentary on Deuteronomy iii. 13, under the title of MEGILLAH HAMNEOTH. In Holland, a few years previously, the famous Manasses composed his work on the resurrection of the body, which connects with Jewish esoteric theology

[1] Bartolocci, BIBLIOTHECA MAGNA RABBINICA, ii, 840; Basnage, HISTOIRE DES JUIFS, v, 1895.

[2] *Ibid.* v, 1899.

[3] In the sixteenth century Paul Elhananan became a convert to Christianity, and in his MYSTERIUM NOVUM sought to prove from the Kabbalah that Jesus of Nazareth was the true Messiah. Petrus Galatinus also abjured Judaism; so did Johannes Fortius, who wrote on the mystical meanings of the Hebrew Letters. Paul de Heredia was a convert of the fifteenth century. Bartolocci (iv, 420) mentions Louis Carret, a Frenchman of the sixteenth century, who in his VISIONS OF GOD defended the truth of the Catholic faith by means of the Kabbalah. Later names are Aaron Margalita, whose many works attempted to Christianise the Kabbalah. There are also Rittangelius, the editor of the SEPHER YETZIRAH, who turned Protestant; and Prosper Ruggieri, the astrologer.

by its defence of metempsychosis; and Isaac About, a Brazilian settled in the Low Countries, translated the PORTA CŒLORUM of Abraham Cohen Irira from the original Spanish into Hebrew.

These meagre memoranda, which do not pretend to represent a serious study, may close with the name of Spinoza, who connects also with Kabbalism, though it must be confessed that the tincture which he exhibits is little more than the memory of early reading.

BOOK X

SOME CHRISTIAN STUDENTS OF THE KABBALAH

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I.—INTRODUCTORY

So far as our inquiry has proceeded no theosophical system would seem less connected with what is known conventionally as Magic than is the Kabbalah to all outward appearance. That there was, however, an imputed connection, there can be and is no doubt, for side by side with the Secret Tradition in Israel, as understood and set forth here, there was a so-called Practical and Thaumaturgical Kabbalah which not only belongs to Magic but has helped to create its forbidden arts in the West, as stated summarily in an early part of the present work. We owe our mediæval witchcraft chiefly to this source; we owe also our mediæval demonology; and the Jew, hounded out of Spain by the iniquitous edict of Ferdinand and Isabella, left to the Inquisition and its devildom another pretext for extermination, more fuel for the burning—in a word, the tremendous legacy of sorcery. The Jew was avenged in the magician.

When enumerating the alleged branches of Esoteric Tradition in Israel I endeavoured to distinguish that of Magic from Theosophy. While the traces of Theosophical Tradition are met with nowhere in remote antiquity, those of Magic abound: be it observed that the reference is to rumour and vestige, not to records at large, since these are mostly late. It was to be expected that the newer order of ideas should become interfused with the older. But the Sepher Yetzirah and the Zohar are not Magic, and that which drew the Christian students of the literature and made them seek to fathom the Kabbalistic Mystery was assuredly its Theosophical, transcendental indeed, but not its thaumaturgic part.

We are on the track here of another misconception which prevails among that class of thinkers who have discovered most reason to concern themselves with the claims of the Kabbalah. It is useless for the expositors of occult views and their too easy disciples to continue, as they have done in the past, appealing to Christian authorities as to great names supporting their notion of the subject. Those who accepted and those who vindicated the authenticity of the Secret Tradition had never dreamed of a religion behind all religions, nor did they look to Sanctuaries of Egypt for any light but that which perchance was carried into it by the descendants of Abraham. Persons of the class referred to have fallen into two major among many minor errors. In the first place, they cite as Christian Kabbalists various alleged authorities, within and without the mystical circle, who have no claim to the title; in the second place, they misconstrue entirely the position of those whose title itself may be beyond any challenge. Over and above these points, many names, great and otherwise, which it looks well to engross on the deeds of a brief for the defence, bear witness only to prevailing ignorance.

The purpose of the brief studies which follow is to demonstrate these facts, which are not without importance and are therefore an integral part of my scheme. They are not biographical sketches, and they are not bibliographical notes. They are designed to exhibit that among the names commonly cited in connection with Kabbalism, some should be removed from the list; some belong to a Quixotic attempt at discovering an *eirenicon* for Christendom and Jewry; some are not worth citing, because, despite their imputed authority, they have nothing of moment to tell us; and some, a bare residuum, with a handful of recent writers, may be left on the otherwise vacated benches.

II.—RAYMUND LULLY

The name of Raymund Lully has been cited as that of a considerable authority on the Kabbalah, as upon several other departments of secret knowledge. It is time to affirm that few ascriptions seem to possess less foundation in fact. It must be said, first of all, that there is indubitable evidence for distinguishing between two persons at least who bore this name: otherwise it was assumed for a second time at a later

date. The original Raymund Lully was that seneschal of Majorca whose legend is narrated in a monograph on the *doctor illuminators* which I wrote in recent years.[1] He was born during the first half of the thirteenth century.[2] The second Raymund Lully was an alchemist.[3] His legend, enshrined in the deceitful memorial of a so-called Abbot of Westminster,[4] was unknown, so far as I can trace, till the beginning of the seventeenth century,[5] but the works by which he is distinguished from his prototype are certainly much earlier, possibly by two centuries.[6] There is a third and modern legend, which bears all the marks of invention on the part of its narrator, Éliphas Lévi, and this identifies the two personages by prolonging the life of the first through the instrumentality of the Great Elixir.[7] It is described as a popular legend, but Raymund Lully and his namesake were never of enough importance to impress the imagination of the people. The first was known chiefly as a scholastic reformer and a Christian evangelist, martyred for an ill-judged attempt at the propagation of the faith among the Mussulmen of Africa. The second has been described as a "Jewish neophyte," the denomination on its surface suggesting a proselyte of the gate. This is therefore the personality which would connect naturally with Kabbalism. The second Raymund Lully connects, however, exclusively with Alchemy, and his works are evidence that he did not renounce the Christian faith.[8] It is to him must be attributed those Keys,

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[1] RAYMUND LULLY, *ILLUMINATED DOCTOR, ALCHEMIST AND CHRISTIAN MYSTIC*, 1922.

[2] The dates attributed to some of his works, if accurate, would shew that he was separated from his successor by more than a century, but they are in a sad state of confusion, and all popular sources of information are misleading. See, for example, Blackie's *Popular Encyclopædia, s.v.* Alchymy.

[3] See my SECRET TRADITION IN ALCHEMY, 1926, pp. 131, 132.

[4] TESTAMENTUM CREMERI, *Abbatis Westmonasteriensis, Angli, Ordinis Benedictini.*

[5] It was published at Frankfort in 1618, by Michael Maier, being the third tract of TRIPUS AUREUS, *hoc est tres tractatus chymici selectissimi.* In 1678 it reappeared in MUSEUM HERMETICUM *Reformatum et Amplificatum*, and is known in English by a translation of that collection, edited by myself, 2 vols. London. 1893.

[6] They contain a few personal memoranda, but of a mythical order.

[7] With material derived from Éliphas Lévi, and a pyrotechnic terminology from M. Huysman, a bizarre work entitled LE SATANISME ET LA MAGIE, by Jules Bois, compresses all the legends into one small pellet of fable which, published in 1895, was, I suppose, the last memorial on the subject of Raymund Lully till the Catalan poet of that name began to attract attention from the students of early Spanish literature.

[8] Witness the address to the Deity at the head of the TESTAMENTUM *Magistri Raymundi Lullii* (Mangetus: BIBLIOTHECA CHEMICA CURIOSA, i. 707, 708); the last words of its theoretical division—*Laus honor* et *gloria Jesu* (*ibid.* 762); the TESTAMENTUM NOVISSIMUM, addressed to King Charles: *Ideo mi Carole dilecte, te in filium sapientiæ dilectissimum ut*

Compendiums, Testaments and Codicils of Alchemy which are found in all the great collections of Hermetic treatises. He was so far imbued with the apostolic spirit of his predecessor that his great ambition was to engage some Catholic monarch in another barren crusade for the recovery of the Holy Sepulchre. According to his legend he transmuted into gold sufficient base metal for the minting of six million nobles, and gave it to an Edward, King of England, on condition that the latter assumed the Red Cross. The king did not keep his promise, and the adept escaped as he could from the extortion of further projections.[1]

The confusion of the two Raymunds is perhaps more excusable among occultists than for ordinary biographers. That Alchemy connects with Kabbalism, or that Kabbalism became identified with Alchemy, the treatise on Purifying Fire stands forth to bear its witness; but the alchemist *per se* is not, as we have seen, a Kabbalist, and there is no single word of Kabbalism in the Hermetic treatises of Raymund Lully the second. The doctor of Majorca does connect artificially with the esoteric tradition of the Jews, by the arbitrary use of certain words and methods, though he was not a proselyte of the gate; but his intellectual system is a mechanical introduction to the sciences, and has no title to the name, having nothing to do with a tradition, exoteric or esoteric, Jewish or Gentile. It has, moreover, no mystical foundation, and is concerned wholly with an educational method. It is untrue therefore to say that Raymund Lully was one of the grand and sublime masters of transcendent science, as Éliphas Lévi describes him. In the Ars Magna Sciendi and the Ars Notoria there is as much occult significance as in the scholastic jest concerning *chimæra bombinans in vacuo*. The Notary Art of Solomon, which Robert Turner first printed in English, connects remotely with Kabbalism, and the Ars Notoria of Raymund Lully has a verbal connection, and no more, with this enchiridion of Jewry. It is the same with the treatise entitled De Auditu Kabalistico, an *opusculum Raymundinum*, or particular application of the method of Lully, which has been ignorantly included among his works. The name alone

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fidei catholicæ ampliatorem eligam; and again: *Accipe igitur in nomine sanctæ Trinitatis et æternæ Unitatis*, &c. (*ibid.* p. 790).

[1] See my *op. cit.*, caps. iv, v and vi. It contains a full discussion of the two Raymunds.

is occult, and its selection is beyond conjecture.[1] The work proves on examination to be a late offshoot of the great vacant pretentious system which enabled those who mastered it to dispute on all subjects with success, though perhaps without knowledge of any. Some great minds were captivated by it, but such captivities are among the weaknesses of great minds. The best that can be said for the ARS MAGNA is that it was discoursed upon by Cornelius Agrippa, that it was tolerated by Picus de Mirandula, and that the encyclopædic mind of Athanasius Kircher had embraced it sufficiently to produce a *summa magna* on the subject in one of his vast folios. And of these facts, at the present day, not one possesses a consequence. The chief philosophical mission of the first Raymund Lully was to protest against the school of Averroes;[2] his chief practical work was the exhortation of prelates and princes to found schools for the study of languages so as to facilitate the conversion of the heathen; but there were few who heard or heeded him. It was only after his death that his system obtained for a time a certain vogue. The collapse of the process of his beatification is one of the escapes of the Latin Church, because it would have helped to accredit a system which began and ended in words. It was not, as it has been described erroneously, an universal

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[1] It is fair to say that Franck takes the opposite view, but with what qualification for judgment may be gathered from the fact that he accepts the attribution to Lully of the work mentioned above. He says that Lully was the first to reveal the name and existence of the Kabbalah to Christian Europe, for which there is no ground in fact; he thinks that it would be difficult to determine how far Lully was "an initiate of this mystical science" or the precise influence which it exercised on his doctrine. "I refrain from saying with a historian of philosophy (Tennemann) that he borrowed thence his belief in the identity of God and Nature" (I think that Tennemann has here misconstrued his author), "but it is certain that he had a very high idea of it, considering it a divine science, a veritable revelation addressed to the rational soul, and it may perhaps be permissible to suppose that the artificial processes used by Kabbalists to connect their opinions with the words of Scripture, such as the substitution of numbers or letters for ideas or words, may have contributed in no small degree to the invention of the Great Art. It is worthy of remark that more than two centuries and a half before the existence of the rival schools of Loria and Cordova, at the very time when some modern critics have sought to place the origin of the Kabbalah, Raymund Lully makes already a distinction between ancient and modern Kabbalists." The passage on which Franck seems to depend for his general view is as follows: *Dicitur hæc doctrina Kabbala quod, idem est secundum . . . Hebræos ut receptio veritatis cujuslibet rei divinitus revelatæ animæ rationali . . . . Est igitur Kabbala habitus animæ rationalis ex rectâ ratione divinarum rerum cognitivus. Propter quod apparet quod est de maximo etiam divino consequutivè divina scientia vocari debet.* This extract is derived from the *Opus Raymundinum* already mentioned.

[2] I am speaking throughout here of him who was Lully of the schools, whether or not he was also that Catalan poet, whose title to greatness has emerged of recent years, under the auspices of scholars who are content so far to know nothing of ARS MAGNA.

science, or a synthesis of knowledge ; it was chaffer and noise ; its egregious tabulations are a mockery for the modern understanding. Even the martyrdom of this eccentric Spanish enthusiast had a strain of the folly of suicide, if the martyrologists have told it truly. It had, however, its defenders, and it had in time its miraculous legend. So also, and for the space of some centuries, there was a quiet and intelligible cultus of Raymund Lully in the Balearic Islands, which, like other local sanctities, seems even at the present day to be something more than a memory.

I should add, in conclusion, that there are works by or attributed to the original Raymund Lully[1] which have no connection with his ARS MAGNA SCIENDI, as they have none with imputed occult science : they belong to a higher category. When we turn over the vast, uncompleted collection of his OPERA OMNIA, and dwell, as the devout student will do, on certain passages concerning the eternal subsistence of the lover and the beloved in God, concerning contemplation in God—*quomodo omnis nostra perfectio sit in perfectione nostri Domini Dei*—and the deep things of Divine Union, we begin to discern the existence, so to speak, of a third Lully, who has qualities which recommend him to our admiration that are wanting in the *Doctor illuminatus*, though he invented *Ars Magna*, and in the *Doctor alchemisticus*, even if he transmuted metals.[2]

III.—PICUS DE MIRANDULA

Magical legend has availed itself of the name of Mirandula, and on the warrant of his Kabbalistic enthusiasm has accredited him with the possession of a familiar demon.[3] His was the demon of Socrates which a late Cardinal Archbishop brought within the limits of natural and clerical orthodoxy.[4] His marvellous precocity furnished a thesis to the ingenuity of the late Gabriel Delanne, for, as with the music of Mozart and as with the mathematics of Pascal, it remains a ground of speculation how this Italian Crichton acquired his enormous

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[1] The reference is here to the Catalan poet and the author of BLANQUERNA.

[2] See my *op. cit.*, c. vi. Some texts cited therein have been translated since into English from their Catalan originals by Professor Peers, but apart from all reference to Lully of the ARS MAGNA and the Hermetic Lully.

[3] Migne's DICTIONNAIRE DES SCIENCES OCCULTES, t. ii. col. 308.

[4] See Manning's brochure, *s.v.* THE DAIMON OF SOCRATES. London, 1874.

erudition. Delanne would assure us [1] that he brought it with him at his birth, that it was an inheritance from a previous life and that Picus de Mirandula Kabbalised in a college of Babylon. On the other hand, Catholic writers, for whom his studies are unsavoury, affirm that he was swindled by an impostor who sold him sixty bogus MSS. on the assurance that they had been composed by the order of Esdras. "They contained only ridiculous Kabbalistic reveries." These MSS. have been enumerated and described by Gaffarel, and his monograph on the subject will be found, among other places, in the bibliography of Wolf.[2] As Mirandula, who was born on February 24th, 1463, and died mentally exhausted in 1494, is the first true Christian student of the Kabbalah, it is important to know what he derived from his studies in this respect. Now, unfortunately, we are met at the outset with a difficulty only too common in such inquiries. Of the Kabbalistic Conclusions arrived at by Picus de Mirandula, and actually bearing this name, there are two versions extant; there is that which we find in the collected editions of his works, both late and early, reproduced in the garner of Pistorius with a voluminous commentary by Archangelus de Burgo Nuovo, and there is that which we find with another commentary, though curiously by the same writer, in a little volume, published at Bologna in 1564—prior to the collection of Pistorius which belongs to 1587—and again at Basle in 1600.[3] The evidence is in favour of the first version, but nothing attaches to the question: it is that in any case which came to be known and used, the Bologna codex being so utterly obscure that I have not seen it mentioned. We may accept either without prejudice to the point which it is here designed to establish, and that is the nature of the enthusiasm which prompted Picus de Mirandula. In the first place, though he speaks of Magic in terms which may be held to indicate that he possessed a tolerant and open mind as to some of its claims and, like a learned man as he was, did not regard

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[1] See in particular ÉTUDE SUR LES VIES SUCCESSIVES, *Mémoire présenté au Congrès Spirite International de Londres* (1898), *par Gabriel Delanne*, p. 61, where Mirandula is a case in point.

[2] Joh. Christophori Wolfii: BIBLIOTHECA HEBRÆA . . . *Accedit in calce Jacobi Gaffarelli* INDEX CODICUM CABBALISTIC. MSS. *quibus* Jo. Picus, Mirandulanus Comes, *usus est*. 1715. The Index in question is reprinted from the Paris edition of 1651.

[3] *Archangelus de Burgo Nuovo agri Placentini:* APOLOGIA PRO DEFENSIONE DOCTRINÆ CABALÆ, &c. Ostensibly a reply to an impeachment of Mirandula by Peter Garzia.

it from the standpoint of Grimoire Sorcery, he is not to be considered as a disciple of any alleged Higher Magic. The only department of the putative Secret Arts which he has treated at any length is Astrology, and to this he devoted a long and undermining criticism, which in some of its salient parts is as good reading as Agrippa's VANITY OF THE SCIENCES, and on its special subject takes much the same point of view. We should not expect therefore that he betook himself to the esoteric speculations of Jewry because he was attracted by supposed supernormal powers ascribed to Divine Names, because he intended to compose talismans, or because he desired to evoke. I must not speak so confidently as to possible fascinations in the direction of GEMATRIA and THEMURAH, for his was a subtle and curious intelligence which found green spots or rather enchanted cities of mirage in many deserts of the mind, and he might have discovered mysteries in beheaded words and achroamatica in acrostics. There is, however, no proof that he did. The bibliographical legend which represents him purchasing MSS. on the assurance that the prophet Esdras had a hand in their production will disclose his probable views as to the antiquity of Kabbalistic literature. He took it, we may suppose, at its word, and the legend indicates also that he was persuaded easily: it was a common weakness in men of learning and enthusiasm at the period. On the other hand, it is more than certain that he did not regard this antiquity as a presumption that the Kabbalah was superior to Latin Christianity; the wisdom which he found therein was that of Christian doctrine: [1] when he hung up his famous theses in Rome and offered to defray the expenses of every scholar who would dispute with him, those theses included his KABBALISTIC CONCLUSIONS, but that which he sought to establish was a *via media* between Jewry and Christendom. When he turned the head of Pope Julius with Secret Mysteries of the THORAH, the enthusiasm which was communicated for a moment to the Chair of Peter was, like Lully's, that of the evangelist. The *servus servorum Dei* found other zeal for his ministry, and the comet of the schools blazed itself out. The KABBALISTIC CONCLUSIONS alone remain to tell that Rome had a strange dream in the evening

[1] The existence of Christian elements, or at least of materials which might be held to bear a Christian construction, is admitted by several Jewish writers of the post-Zoharic period.

of the fifteenth century.[1] They lie in a small compass and, as I believe that it will be of interest to shew what Picus de Mirandula extracted from his sixty MSS., I will translate them here for the reader. It ought perhaps to be premised that Éliphas Lévi rendered some of them in his own loose fashion and published them with a suggestive commentary, in La Science des Esprits,[2] ascribing them to the collection of Pistorius but without mentioning the name of Mirandula. He gave also what purports to be the Latin originals, but these he has polished and pointed. To do justice to his skill, they are occasionally much better than the quintessential Kabbalism of Picus, but as they are neither Picus nor the Kabbalah, I shall not have recourse to them for the purposes of the following version, except by some references in footnotes.

Kabbalistic Conclusions

I.

As man and the priest of inferior things sacrifices to God the souls of unreasoning animals, so Michael, the higher priest, sacrifices the souls of rational animals.

II.

There are nine hierarchies, and their names are Cherubim, Seraphim, Chasmalim, Aralim, Tarsisim, Ophanim, Ishim, Malachim, and Elohim.

III.

Although the Ineffable Name is the quality of clemency, it is not to be denied that it combines also the quality of judgment.[3]

IV.

The sin of Adam was the separation of the kingdom from the other branches.

V.

God created the world with the Tree of the Knowledge of Good and Evil, whereby the first man sinned.[4]

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[1] They appeared originally at Rome in 1486, the volume being entitled: Conclusiones Philosophicæ, Cabalisticæ et Theologicæ. Picus wrote also Cabalistarum Selectiones, which seems to have been printed for the first time at Venice in 1569.

[2] Part II, c. iv. pp. 147 *et seq.*

[3] As Lévi puts it tersely: *Schema misericordiam dicit sed et judicium.* He utilises it to denounce the doctrine of everlasting punishment.

[4] Hence Lévi infers that the sin of Adam was educational.

VI.

The great North Wind is the fountain of all souls simply, as other days are of some and not all.[1]

VII.

When Solomon said in his prayer, as recorded in the Book of Kings: "Hear, O Heaven," we must understand by heaven the green line which encircles all things.[2]

VIII.

Souls descend from the third light to the fourth day, and thence issuing, they enter the night of the body.[3]

IX.

By the six days of Genesis we must understand the six extremities of the building proceeding from Brashith as the cedars come forth out of Lebanon.

X.

Paradise is more correctly said to be the whole building than the tenth part. And in the centre thereof is placed the Great Adam, who is TIPHERETH.

XI.

A river is said to flow out from Eden and to be parted into four heads signifying that the third numeration proceeds from the second, and is divided into the fourth, fifth, sixth, and tenth.[4]

XII.

It is true that all things depend on fate, if we understand thereby the Supreme Arbiter.[5]

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[1] I have given this literally without pretending that it has much meaning. Lévi reduces it to *Magnus aquilo fons est animarum*, explaining that souls enter this world to escape idleness. Archangelus de Burgonuovo, in his *Cabalistarum Selectiora, Obscurioraque* DOGMATA affirms that *Aquilo* signifies GEBURAH, the fifth SEPHIRA. SEE Pistorius: ARTIS CABALISTICÆ SCRIPTORES, 1587, p. 753.

[2] Lévi renders this *Cœlum est Kether*, which does not, at first sight, seem to represent it. See, however, CONCLUSION 48, and note thereto.

[3] This is mangled by Lévi, who seems to have misunderstood its meaning. For the night of the body he substitutes the night of death.

[4] CONCLUSIONS 9, 10, 11 signify, according to Lévi, that the history of the earthly paradise is an allegory of truth on earth.

[5] Lévi gives, *Factum fatum quia fatum verbum est*, an admirable specimen of polishing.

XIII.

He who shall know the Mystery of the Gates of Understanding in the Kabbalah shall know also the Mystery of the Great Jubilee.[1]

XIV.

He who shall know the meridional property in dextral co-ordination shall know why every journey of Abraham was always to the south.[2]

XV.

Unless the letter HE had been added to the name of Abram, Abraham would not have begotten.[3]

XVI.

Before Moses all prophesied by the stag with one horn (*i.e.*, the unicorn).[4]

XVII.

Wheresoever the love of male and female is mentioned in Scripture, there is exhibited mystically the conjunction of TIPHERETH and CHIENSET (or CHENECETH) ISRAEL, or BETH and TIPHERETH.[5]

XVIII.

Whosoever shall have intercourse with TIPHERETH in the middle night shall flourish in every generation.[6]

XIX.

The letters of the name of the evil demon who is the prince of this world are the same as those of the name of God—TETRAGRAMMATON—and he who knows how to effect their transposition can extract one from the other.[7]

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[1] The significance evaporates in Lévi's shortened recension, *Portæ jubilæum sunt*. He explains the Jubilee as the joy of true knowledge.

[2] Lévi's explanation is feeble, namely, that the South is the rainy quarter, and that "the doctrines of Abraham, *i.e.*, of the Kabbalah, are always fruitful."

[3] *Per additionem* HE *Abraham genuit*, this being "the feminine letter of the Tetragram."

[4] *I.e.*, says Lévi, they saw only one side of truth: Moses is represented bearing two horns. Lévi adds that the unicorn is the ideal.

[5] Lévi substitutes *Mas et fœmina sunt* TIPHERETH ET MALKUTH, and gives a sentimental explanation which has no connection with Kabbalism. It is to be observed, for the rest, that the fruitful union on the Tree of Life in Kabbalism is between CHOKMAH and BINAH.

[6] Lévi interprets by distinguishing the marriage of mere animals, human or otherwise, from the true human and divine marriage of souls, spirits and bodies.

[7] Lévi substitutes *Dæmon est Deus inversus* and argues with characteristic logic that could the former be said to exist, then God as his opposite could certainly have no existence.

XX.

When the light of the mirror which shines not shall be like the light of the shining mirror, the day shall become as the night, as David says.[1]

XXI.

Whosoever shall know the quality which is the secret of darkness shall know why the evil demons are more hurtful in the night than in the day.

XXII.

Granting that the co-ordination of the chariots is manifold, nevertheless, in so far as concerns the mystery of the PHYLACTERIES, two chariots are prepared, so that one chariot is formed from the second, third, fourth, and fifth, and these are the four Phylacteries which VAU assumes; and from the sixth, seventh, eighth and ninth, a second chariot is made, and these are the Phylacteries which HE final assumes.[2]

XXIII.

More than the quality of penitence is not to be understood (or applied) in the word (which signifies) "He said."[3]

XXIV.

When Job said: "Who maketh peace in his highest places," he signifies the austral water and boreal fire, and their leader, concerning which things there must be nothing said further.[4]

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[1] This apparently puzzled the commentator, so he invented a substitute which partly reproduces an apocryphal saying of Christ.

[2] That is to say, CHOKMAH, BINAH, CHESED and GEBURAH form the chariot, seat, or throne of the third letter of the Tetragram; while TIPHERETH, NETZACH, HOD and JESOD constitute the chariot of the fourth letter. This is the explanation of Archangelus; but it is not Sephirotic doctrine according to the ZOHAR, nor is it reflected from Picus into later Kabbalism. Moreover, VAU is TIPHERETH, and TIPHERETH cannot be used to build a chariot for HE final, which is MALKUTH. The idea is that the Phylacteries were like chariot wheels on which the soul ascends in prayer; but it is rather nonsense symbolism.

[3] This is the best rendering which I can offer of the obscure original—*Supra proprietatem pœnitentiæ non est utendum verbo dixit.* It is quite certain that its intention is not represented by Lévi's substituted aphorism *Pœnitentia non est verbum*, which he translates, "To repent is not to act." According to Archangelus de Burgonuovo, the meaning is that he who seeks the forgiveness of sins must not have recourse to the Son, nor to the Holy Spirit. The proof offered is that the word rendered *dixit* belongs to the Son, and that which stands for *dicens* to the Holy Ghost. This refers to certain sayings of Christ. Forgiveness is to be sought from the Father. The Kabbalah is not, however, a commentary on the New Testament.

[4] Lévi substitutes: *excelsi sunt aqua australis et ignis septentrionalis et præfecti eorum. Sile.*

XXV.

BERESHITH—*i.e.*, in the beginning He created, is the same as if it were said: "In Wisdom He created."[1]

XXVI.

When Onkelos the Chaldean said: BECADMIN—*i.e.*, with or by the Eternals, he understood the Thirty-two Paths of Wisdom.[2]

XXVII.

As the first man is the congregation of the waters, so the sea, to which all rivers run, is the Divinity.[3]

XXVIII.

By the flying thing which was created on the fifth day we must understand angels of this world, which appear to men, and not those which do not appear, save in the spirit.[4]

XXIX.

The name of God, composed of four letters, MEM, TSADE, PE, and final TSADE, must be referred to the Kingdom of David.[5]

XXX.

No angel with six wings is ever transformed.[6]

XXXI.

Circumcision was ordained for deliverance from the impure powers wandering round about.

XXXII.

Hence circumcision was performed on the eighth day, because it is above the universal bride.

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[1] Pointed by Lévi, this appears as *In principio, id est in* CHOKMAH.

[2] This is given boldly by Lévi as *Viæ æternitatis sunt triginta duo.*

[3] Lévi sums the idea by writing *Justi aquæ, Deus mare*, and shews in his annotation how God becomes man and man God after his familiar Voltairean fashion.

[4] Lévi gives, *Angeli apparentium sunt volatiles cæli et animantia*, which exceeds the Kabbalistic idea. I do not think it was intended to say that birds are angels of the outer form, but that the flying things created on the fifth day are symbols of the angels who have appeared to men, wearing the likeness of humanity, as to Abraham and to Lot, not those seen in the interior state and in vision.

[5] Lévi reads Daniel.

[6] Meaning, says Lévi, that there is no change for the mind which is equilibrated perfectly; but this is mere ingenuity.

XXXIII.

There are no letters in the entire Law which do not shew forth the secrets of the ten numerations in their forms, conjunctions and separations, in their curves and direction, their deficiency and superfluity, in their comparative smallness and largeness, in their crowning, and their enclosed or open form.[1]

XXXIV.

He who comprehends why Moses hid his face and why Ezekias turned his countenance to the wall, the same understands the fitting attitude and posture of prayer.[2]

XXXV.

No spiritual things descending below can operate without a garment.[3]

XXXVI.

The sin of Sodom was the separation of the final branch.

XXXVII.

By the secret of the prayer before the daylight we must understand the quality of piety.

XXXVIII.

As fear is outwardly inferior to love, so love is inwardly inferior to fear.

XXXIX.

From the preceding conclusion it may be understood why Abraham was praised in Genesis for his fear, albeit we know by the quality of piety that all things were made from love.

XL.

Whensoever we are ignorant of the quality whence the influx comes down upon the petition which we put up, we must have recourse to the House of Judgment.[4]

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[1] *Literæ sunt hieroglyphicæ in omnibus*, according to the shorter recension of Lévi.

[2] *Absconde faciem tuam et ora*, writes Lévi, connecting the praying shawl in his comment with the veil of Isis !

[3] *L'esprit se révêtent pour descendre et se dépouille pour monter*, says Lévi elsewhere in his writings. Here in his annotation he reasons that, as we cannot live under water, so spirits without bodies are unable to exist in our atmosphere.

[4] Literally, *Domum Naris ;* and hence Lévi's abridgment is *Nasus discernit proprietates*, which he defends from the Book of Concealment.

XLI.

Every good soul is a new soul coming from the East.[1]

XLII.

Therefore Joseph was buried in the bones only and not in the body, because his bones were virtues and the hosts of the Supernal Tree, called ZADITH, descending on the Supernal Earth.

XLIII.

Therefore also Moses knew no sepulchre, being taken up into the Supernal Jubilee and setting his roots above the Jubilee.

XLIV.

When the soul shall comprehend all that is within its comprehension, and shall be joined with the Supernal Soul, it shall put off from itself its earthly garment and shall be rooted out from its place and united with Divinity.[2]

XLV.

When prophecy by the spirit ceased, the wise men of Israel prophesied by the Daughter of the Voice.

XLVI.

A king of the earth is not manifested on the earth until the heavenly host is humbled in heaven.[3]

XLVII.

By the word את = ATH, which occurs twice in the text: "In the beginning God created the heaven and the earth," I believe that Moses signified the creation of the intellectual and animal natures, which in the natural order preceded that of the heaven and the earth.

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[1] The distinction between new souls and old is developed at some length by Isaac de Loria. Éliphas Lévi overlooks this point and has recourse to a sentimental explanation. He takes occasion also to deny that reincarnation was taught by the best Kabbalists; but he is not quite correct as to his facts.

[2] Lévi gives *Anima plena superiori conjungitur*, and understands this to mean that a complete soul is united with a superior soul, whereas the reference is undoubtedly to the Divine Soul.

[3] The version of Lévi is an entirely different aphorism, namely, *Post deos rex verus regnabit super terram.*

XLVIII.

That which is said by Kabbalists, namely, that a green line encircles the universe, may be cited appropriately as the final conclusion which we draw from Porphyry.[1]

XLIX.

Amen is the influence of numbers.[2]

We have seen that a rival series of Kabbalistic Conclusions has been referred to Picus, and so also the number of the above series is occasionally extended to seventy. The collection of Pistorius contains only those which have been cited, and they are possibly intended to connect with the Fifty Gates of Understanding, less the one gate which was not entered by Moses. To develop any system from these aphorisms would appear almost impossible, and this difficulty has occurred to earlier critics, despite the labours of their commentator, Archangelus de Burgo-Nuovo, who was himself a Christian Kabbalist, but disputatious, verbose, and with predetermined theological motives.

IV.—CORNELIUS AGRIPPA

The untimely death of Picus de Mirandula took place in the early childhood of another Christian Kabbalist, Cornelius Agrippa of Nettersheim, born at Cologne in 1486. It is to him that we owe the first methodical description of the whole Kabbalistic system, considered under the three heads of Natural Philosophy, Mathematical Philosophy and Theology. Agrippa is therefore of importance to our inquiry, and his three books, entitled De Occulta Philosophia, are practically the starting-point of Kabbalistic knowledge among Latin-reading scholars of Europe. It is needless to say that his treatise enjoyed immense repute and authority. We must remember, however, that it is professedly a magical work,

[1] According to Lévi, the Kabbalists represent Kether as a green line encompassing all the other Sephiroth. I do not know his authority, but Azriel, in his commentary on the Sepher Yetzirah, says, as we have seen, that Kether is the colour of light seen through a mist. I assume that this is not green, though Zoharic observations on the rainbow seem to indicate that some Kabbalists at least were colour-blind. It should be noted that Norrelius in his Phosphorus Orthodoxæ Fidel, 4, Amsterdam, 1720, translating from an elegy on R. Simeon ben Yohai, given in the Sepher Imre Binah, explains that the *linea viridis* is the new moon.

[2] An affirmation of the mind, an adhesion of the heart, a kind of mental signature, says Lévi.

by which I do not mean that it is a Ritual for the Evocation of Spirits, but that it unfolds the philosophical principles upon which all forms of Magic were supposed to proceed, and this is so true that the forged FOURTH BOOK, which was added to it soon after the death of Agrippa, and does provide a species of Magical Ritual, is so much in consonance with the genuine work that it might have been almost by the same hand. We must expect therefore that the magical side of Kabbalism, that which deals with the properties and virtues of Divine Names and so forth, is developed much more fully than the cosmology of SEPHER YETZIRAH or the Divine Mysteries of the ZOHAR. We have to remember also that, albeit Agrippa was the first writer who elucidated the Kabbalistic system, he was better acquainted with the philosophy of Greece and Rome than with that of the later Hebrews. He was in a position, however, to understand and expound the Mysteries of Divine Names and the NOTARICON connected therewith. Of the literature itself he gives no information from which we could infer his textual knowledge; he does not mention the SEPHER YETZIRAH or the ZOHAR, both of which were then only accessible in manuscript, and I am inclined to think that his acquaintance with Kabbalistic subjects was formed chiefly through the CONCLUSIONES CABALISTICÆ of Mirandula, which, as we have seen, appeared at Rome in the year of Agrippa's birth. It should be added also that there are serious errors in his division of the Hebrew alphabet which would not have been made by one who was acquainted with any authoritative source of knowledge, as, for example, the BOOK OF FORMATION, not to speak of mistakes without number in the lettering of Divine Names, when the time came for his work to be printed.

It is noticeable in this connection that the doctrines of occult virtues residing in words and names is expounded on the authority of the Platonists.[1] It is only in the scales of the twelve numbers, dealt with somewhat minutely in the second book, that a Kabbalistic system is developed, but this has remained a chief source of information among writers on occult subjects up to this day.[2] The most important gleanings

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[1] It should be noted, however, that he preceded the chief Hellenising schools of later Kabbalism.

[2] On the general question of Agrippa's connection with Kabbalism, see Frederich Barth: DIE CABBALA *des Heinrich Cornelius Agrippa von Nettersheim*, Stuttgart, 1855.

are, however, in the third book, devoted to Theology and the doctrines, mainly Kabbalistic, concerning angels, demons and the souls of men, but creating correspondences with classical mythology wherever possible. Thus, AIN SOPH is identified with the Night of Orpheus and the Kabbalistic Samael with Typhon. The ten SEPHIROTH are described as vestments, instruments or exemplars of the Archetype, having an influence on all created things from high to low, following a defined order.

It would serve no purpose here to attempt a summary account of the instruction, while tables of commutations shewing the extraction of angelical names would require elaborate diagrams. My object is to note rather than illustrate exhaustively the character of Agrippa's exposition, which is concerned largely with the so-called Practical Kabbalah, and very slightly with the theosophical literature. It brought him no satisfaction, and before his troubled life drew to its disastrous close he recorded his opinion that the Kabbalistic art, which he had " diligently and laboriously sought after," was merely a " rhapsody of superstition," that its mysteries were " wrested from the Holy Scriptures," a play with allegory proving nothing. As to the alleged miracles wrought by its practical operations, he supposes that there is no one so foolish as to believe in any such powers. In a word, " the Kabbalah of the Jews is nothing but a pernicious superstition by which at their pleasure they gather, divide and transpose words, names and letters in Scripture ; and by making one thing out of another dissolve the connections of the truth." What was done by the Jews for the literature of the Ancient Covenant was performed, he goes on to say, for the Greek documents of Christianity by the Ophites, Gnostics and Valentinians, who produced a Greek Kabbalah, as Rabanus, the monk, later on attempted with the Latin characters.

I do not know that a modern writer could have put the position more clearly, but its chief value to ourselves lies in its clear exhibition of the author's limits in respect of Kabbalistic knowledge. He was acquainted with its artificial side and with that only. Agrippa adds another argument which also, from its own standpoint, could not be expressed better : " If Kabbalistic Art proceed from God, as the Jews boast, and if it produce to the perfection of life, the health

of men and the worship of God, as also to the truth of understanding, surely that Spirit of Truth which has left their synagogue, and has come to teach us all truth, would not have concealed it from His Church even until these last times, and this the more, seeing that the Church knows all things which are of God, while His Mysteries of Salvation are revealed in every tongue, for every tongue has the same power, if there be the same equal piety; neither is there any name, in heaven or on earth, by which we can be saved, whereby we can work miracles, but the one Name Jesus, wherein all things are recapitulated and contained."

Of course, in the last analysis this argument proves too much. There is either a peculiar virtue in Divine Names or there is not. If there be, the Christian cannot well deny it to Jehovah; and if there be not, any thaumaturgic doctrine of the Great Name in Christianity is a subtlety no less idle than the TETRAGRAMMATON or the SCHEMAHAMPHORASH. We know, however, that, in so far as names represent ideas, they are moving powers of the intellectual world; when they are used without inspiration and without knowledge they are dead and inert, like other empty vehicles. The Kabbalistic Jews believed that they could dissect the name without losing the vital essence which informs it, and they erred therein. The name of Jesus spells grace and salvation to millions, but it spells nothing when lettered separately and nothing when it is transposed. To say otherwise is to rave.

V.—PARACELSUS

Among the great names of occultism which are cited in support of the influence exerted by the Kabbalah and the authority which it possessed, that of Paracelsus is mentioned. We are given to understand, for example, by Isaac Myer, that it is to be traced distinctly in the system of the great German adept.[1] Statements like these are themselves a kind of Kabbalah, which are received by one writer from another without any inquiry or any attempt at verification. In this way we obtain lists of authorities, references and testimonials which seem at first sight to carry great weight, but they will bear no examination and defeat their own purpose when they

[1] PHILOSOPHY OF IBN GEBIROL, p. 171.

come into the hands of a student who has sufficient patience to investigate them. In the present instance we have to remember that Paracelsus occupies an exceptional position among occult philosophers; he was not a man who respected or quoted authorities; he owed very little to tradition, very little to what is understood commonly by learning.[1] If we take his alchemical treatises and compare them with Hermetic literature, we shall find that they are quite unlike it, and that he was, in fact, his own alchemist. When he concerns himself with Magic, he has few correspondences which will enable him to be illustrated by other writers on this subject: again, he was his own magician. And as regards the question of the Kabbalah, if we discover, on examination, that he has something to say concerning it, we should expect that it would be quite unlike anything that went before him, and quite foreign to the known lines of Kabbalism. Once more, we should find that he would prove to be his own Kabbalist. In every department of thought he illustrated his characteristic maxim: *Alterius non sit qui suus esse potest.* It must be added also that any contributions which he offers are seldom helpful. They do nothing to elucidate what is obscure in previous authorities, and they constitute new departures which are themselves in need of explanation.

Nearly two centuries elapsed between the death of Moses de Leon, the first alleged publisher of the ZOHAR, and the birth of Theophrastus of Hohenheim, and though no attempt to print it took place till some forty years after his turbulent life closed sadly at Strasburg, or wherever it occurred actually, there can be no doubt that it was accessible in manuscript, or that Paracelsus, had he known Aramaic, could have made himself acquainted with its contents. It seems certain, however, that he never acquired the language from which it had not been translated, and that his knowledge of the Kabbalah would be limited to what he could gather from authors who wrote in Latin or some current tongue; but his own works shew that he was at very little pains of this kind. As to this, it is only necessary to collect the few references on the subject which they contain.

The study of Magic and the Kabbalah is enjoined several times on the physician, and old medical authorities are scouted

[1] He is said, indeed, to have boasted that his library would not amount to six folio volumes.—Gould's HISTORY OF FREEMASONRY, vol. ii. p. 77.

on the ground that they were unacquainted with either.[1] The "Cabala" is in one place identified with Magical Astronomy,[2] which, I presume, refers to the Paracelsic theory concerning stars in man and the stars of disease, and connects with the contextual statement that all operations of the stars in all animals centre at the heart. It is identified also with Magic itself, of which it forms a part.[3] But from indications given in another place, Kabbalistic Magic seems to have signified some obscure operations with the faculties of the astral body.[4] Subsequently this point is exposed more plainly, when the Kabbalistic Art is said to have been built up on the basis of doctrines concerning the sacramental body, which appears after the death of the corruptible, and accounts for the phenomena of spectres, visions, apparitions of a supernatural character, &c.[5] The art of judging what is concealed by certain outward signs—in a word, the theory of signatures—is said to be the Kabbalistic Art, "once called 'caballa,' afterwards 'caballia.'" It has also been termed falsely Galamala, from its alleged author—of whom one has heard nothing otherwise—and is of Ethnic origin, having been transmitted to the Chaldæans and the Jews, by whom it was corrupted, "for the Jews were exceedingly ignorant in all ages."[6] Finally, the use of certain prayers and *signacula* —*i.e.*, talismans in the cure of diseases is connected with the Kabbalah.[7]

These meagre instances exhaust the three folio volumes which constitute the Geneva collection of the works of Paracelsus, and shew little relation even to the debased and thaumaturgic side of the Secret Tradition in Israel. I should add, however, that there is a short section entitled CABALLA, which forms part of a treatise on the plague, but it is concerned with the official elements of early science and with the alchemical principles, Salt, Sulphur and Mercury. There is a reference also in one place to some "books of the Caballa," apparently the work of Paracelsus and in this case presumably no longer extant. By the student of Paracelsus that loss may

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[1] DE CAUSIS ET ORIGINE LUIS GALLICÆ, Lib. iv. c. 9, OPERA OMNIA, Geneva, 1658, vol. iii. p. 193, *b*. Also *De Peste*, Lib. ii., *præfatio*, *ibid.*, vol. i. p. 408.
[2] DE PESTILITATE, Tract. i., *ib.*, *ib.*, p. 371, *b*.
[3] DE PESTE, Lib. i., *ib.*, *ib.*, p. 405, *b*.
[4] DE VITA LONGA, Lib. i. c. 6, *ib.*, vol. ii. p. 56, *b*.
[5] DE NATURA RERUM, Lib. viii., *ib. ib.*, p. 101, *b*.
[6] PHILOSOPHIA SAGAX, Lib. i., *ib.*, vol. ii. p. 565, *b*.
[7] DE VULNERIBUS, Lib. v. in CHIRURGIA MAGNA, Pars. iii., *ib.*, vol. iii., p. 91 *b*.

be regretted, but it is not of moment so far as the Kabbalah proper is concerned, for it is evident that this term, like many others, was made use of in a sense which either differs widely from its wonted meaning, or is the lowest form of that meaning. The Kabbalah for Paracelsus, when it is not something quite fantastic and unimaginable, is a species of Practical Magic, and here we shall do well to remember that the adept of Hohenheim flourished at a period when the spurious literature of Clavicles and Grimoires was abroad already in the world.

It is very difficult to judge Paracelsus, and many false statements have been made concerning him by friends and enemies. But it is well to know that he was not a student of the Kabbalah in any sense that we should care to associate therewith.

VI.—JOHN REUCHLIN

As these sketches are not constructed biographically, there will be no difficulty in regarding the subject of the present notice as the representative of a group, which group illustrates most effectively the standpoint and purpose of our inquiry as regards the Christian students of the Kabbalah. They have been mentioned already in my preface. The missionary enthusiasm which may be said to have begun with Mirandula, which, if Lully had been a Kabbalist, would have been already at fever heat in the *doctor illuminatus* of Majorca, which ceased only in the early part of the eighteenth century, assumed almost the aspect of a movement between the period of Reuchlin and that of Rosenroth. It was not a concerted movement; it was not the activity of a theosophical society or a learned body; it was not actuated by any occult interests, and perhaps still less by those of an academic kind. The shape which it assumed in its literature was that of a deliberate and successive attempt to read Christian dogma into the written word of Kabbalism. It does not appear so strenuously in the work of Rosenroth as it does in the collection of Pistorius,[1] because in the days of the KABBALA DENUDATA there was, perhaps, more reason to hinder such intellectual excesses. Nor is it so strong in the writings of Reuchlin as in those of Archangelus de Burgonuovo. It is impossible

[1] ARTIS CABALISTICÆ, *hoc est, reconditæ theologiæ et philosophiæ Scriptorum*, Tomus I., Basiliæ, 1587.

to survey the vast treatises, extending in some cases to hundreds of folio pages, by which the enthusiasm is represented, and it is fortunately not necessary. We have only to establish their proper connection with Kabbalism and to shew that it has been so far misconceived by occultists of the past.

We are justified in regarding Éliphas Lévi as to some extent a mouthpiece in his day of modern occult thought: it is to him more than to any one that such thought owes its impulse towards the Jewish Tradition as to a so-called absolute of philosophy and religion, "the alliance of the universal reason and the Divine Word."[1] It was he who first pretended that "all truly dogmatic religions have issued from the Kabbalah and return therein," that it has "the keys of the past, the present and the future, etc."[2] In order to "receive initiation" into this great tradition he has counselled us, among other books, to have recourse to the "Hebrew writers in the recollection of Pistorius."[3] Following this direction, occultists have been taught to regard the famous Basle folio as a storehouse of genuine Jewish Tradition. No impression could well be more erroneous. The works engarnered by Pistorius are neither the Jewish tradition nor valid commentary thereon. It is well also to add that they are not the work of occultists or of persons who believed that "Catholic doctrine," or Lutheran, is "wholly derived" from the Kabbalah. The writers are of three types: I. The Jew who had abjured Israel and directed his polemics against it. He is represented by Riccius, and his presence is fatal to Lévi's standpoint. Lévi recommended the Christian to become a Kabbalist; Riccius thought it logical for the Kabbalist to turn Christian.[4] II. The born Christian, who believed that the Jew was in the wrong for continuing in

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[1] DOGME DE LA HAUTE MAGIE, p. 95, 2me édition, Paris, 1861; TRANSCENDENTAL MAGIC, p. 20; MYSTERIES OF MAGIC, second edition, p. 502.

[2] See my translation of the DOGME ET RITUEL, *s.v.* TRANSCENDENTAL MAGIC: *its Doctrine and Ritual*, second edition, 1923, pp. 24, 25.

[3] *Ibid.* Students who know the collection of Pistorius will be aware that a large part of it is Christian in authorship, and that, with the exception of PORTA LUCIS and a version of SEPHER YETZIRAH, none of its treatises was written originally in Hebrew.

[4] After his conversion this German repaired to Padua, where he taught philosophy with great credit. He was invited back to Germany by the Emperor Maximilian. He belongs to the sixteenth century. His chief work treats of CELESTIAL AGRICULTURE. It occupies nearly two hundred pages in the folio of Pistorius and offers very curious reading to those who can tolerate it at this day; but it is to be noted that the ZOHAR is not cited through all its length.

Judaism when the Kabbalah taught—as it was argued—the doctrine of the Trinity, the Divine Word and so forth. He also is in opposition to Lévi, who thought that the Jew was in the right because the germ of all dogmas could be found in the traditions of Israel. This type is represented by Reuchlin,[1] who is learned, laborious and moderate, but also by Archangelus de Burgonuovo, who does frequent outrage to good sense, and seems to regard the Kabbalah as a note-book to the New Testament. Reuchlin toyed with Lutheranism; Archangelus was a Catholic prelate. III. The purely natural mystic, who might be either Jew or Gentile, who has no Kabbalistic connections worth reciting, and to whom Christianity does not seem even a name. He is represented by a writer who, as a fact, was born a Jew and seems to have been included by Pistorius because of his supposed conversion. I refer to Abravanel, whose PHILOSOPHY OF LOVE is the subject of special mention by Éliphas Lévi as if it were a text-book of Kabbalism. The DIALOGUES have been dealt with already, and here it is enough to say that their citation annihilates Lévi, because a student of the Kabbalah might as well be referred to an "Art" of Ovid Spiritualised.

As regards Pistorius himself, the only point at which he makes contact with occult follies is in the fact that his enterprise was undertaken, among other reasons, as a counterblast to the superstitions which the Kabbalah had promoted in Christendom; a reference, we may presume, to the juvenile budget of Agrippa and to the increasing grimoire literature. The Kabbalistic studies of the editor began in his boyhood; but, so far from leading him to the boasted certitude of Lévi, he passed under their escort into Protestantism, and there was conferred upon him the august distinction of figuring as one of the deputies charged to present the Lutheran Confession of Faith to the Diet of Augsbourg. Having registered the fact itself as an illustration of the quality of his progress towards the Absolute, it is of course permissible to regard his sympathies with the attempted purgation of the Church in a spirit of clemency, perhaps even of interest, or to confess, at least, that they were excusable on the ground of natural

[1] A successful politician, diplomatist and man of the world. He also belongs to the sixteenth century. Some account of his life will be found in Basnage, t. v. pp. 2059 *et seq.*

infirmity, seeing that he was for long subjected to persecution, fostered by a monkish inquisitor, because he had saved the books of Jewry from confiscation and burning throughout all Germany. In place of them, as opportunity afforded, they burnt De Verbo Mirifico and De Arte Cabbalistica, contributions of Reuchlin to the right understanding of the Secret Tradition in Israel.[1] The treatises remain all the same as witnesses of the standpoint of Christian students in the sixteenth century, and they help to warrant us in affirming that the largest Latin collection of Kabbalistic writers, outside Kabbala Denudata, contains no evidence in support of any occult hypothesis.

I must by no means leave this brief and confessedly inadequate notice of Reuchlin and his connections without a word of reference to his learned pupil, J. A. Widmanstadt, whose collection of Hebrew manuscripts, for the most part Kabbalistic, is one of the great treasures of the Library of Munich. In the course of his life-long studies he gave special attention to the Zohar and to the theurgic side of Jewish Tradition.

VII.—WILLIAM POSTEL

A philosophical, or rather an occult legend has gathered in an unaccountable manner round the name of William Postel, and it is supplemented by a popular legend which has depicted this peaceable, though perhaps somewhat puerile monk in a vestment of thaumaturgic splendour. The philosophical legend we owe almost exclusively to Éliphas Lévi, and to a few later writers in France who have accepted his leading and, with him, appear to be impressed honestly by Postel's well-intended but too often inane writings, among which is included a Key of Things Kept Secret from the Foundation of the World. Postel was the son of a poor Normandy peasant: by his perseverance and self-denial he contrived to obtain an education, and became, on the authority of his chief admirer, the most learned man of his time. "Ever full of resignation and sweetness, he worked like a labouring man to insure himself a crust of bread, and then returned to his studies. Poverty accompanied him always, and want at times compelled him to part with his books; but he acquired

[1] They will be found in the collection of Pistorius.

all the known languages and all the sciences of his day; he discovered rare and valuable manuscripts, among others the Apocryphal Gospels and the SEPHER YETZIRAH; he initiated himself into the mysteries of the transcendent Kabbalah, and his frank admiration for this absolute truth, for this supreme reason of all philosophies and all dogmas, tempted him to make it known to the world." [1]

So far Éliphas Lévi, whose undeniable influence upon all modern occultism has done more than anything to exaggerate the true philosophical position of Jewish secret literature and to place some of its supposed expositors in a false light. The redeeming point of Postel is his exalted piety; the points to be regretted are his extravagance, his transcendental devotion to a religious and homely nun of mature years, and his belief that he underwent a process of physical regeneration by the infusion of her spiritual substance two years after her death.[2] To the Council of Trent, convened for the condemnation of heresies connected with the Reformation, he addressed a benevolent but unpractical epistle, inviting it to bless the whole world, which seems outside the purpose of a deliberative assembly considering doctrinal questions. The result of these errors of enthusiasm was that Postel was shut up in some convent, a course dictated possibly as much by a feeling of consideration, and even of mercy, towards a learned man unfitted for contact with the world, as by the sentiment of intolerance. The seclusion, in any case, offered him the kind of advantages that he most needed, and he died in peace, having retracted, it is said, everything that was disapproved by his superiors.

As seen already, Postel connects with Kabbalism by the great fact that he discovered and made known in the West that celebrated BOOK OF FORMATION which contains some of its fundamental doctrine.[3] He expounded also its principles in a species of commentary to which I shall recur shortly.[4]

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[1] HISTOIRE DE LA MAGIE. Paris, 1860, liv. v. c. 4, p. 347. See also my annotated translation, *s.v.* HISTORY OF MAGIC, second edition, 1922, p. 336.

[2] *Ibid.*, p. 250.

[3] "Postel was the first, to my knowledge, who translated into Latin the most ancient and, it must be confessed, the most obscure, monument of the Kabbalah; I refer to the BOOK OF FORMATION."—A. V. Franck, LA KABBALE, p. 16. He adds: "So far as I am in a position to judge of this translation, which at least equals the text in obscurity, it appears faithful in a general way."

[4] We have seen that tradition refers also to him a Latin translation of the ZOHAR, for which Franck sought vainly in the public libraries of Paris.

His own doctrine has also some remote traces of analogy with Zoharistic tradition, but its summary by Éliphas Lévi is loose and inexact, like all literary and historical studies undertaken by this modern adept.

"The Trinity," his interpretation begins, "made man in Its image and after Its likeness. The human body is dual, and its triadic unity is constituted by the union of its two halves; it is *animus* and *anima;* it is mind and tenderness; so also it has two sexes—the masculine situated in the head, and the feminine in the heart. The fulfilment of redemption must be dual therefore in humanity; mind by its purity must rectify the errors of the heart, and the heart by its generosity must correct the egoistic barrenness of the head. Christianity has been comprehended heretofore only by reasoning heads; it has not penetrated hearts. The Word has indeed become man, but not till the Word has become woman will the world be saved. The maternal genius of religion must instruct men in the sublime grandeurs of the spirit of charity; then will reason be conciliated with faith, because it will understand, explain and govern the sacred excesses of devotion." [1]

The particular fatuity of Postel was that he recognised the incarnation of this maternal spirit in the person of the pious nun before mentioned. Éliphas Lévi, who took no illuminations and no enthusiasms seriously, terms this spiritual ardour a lyrical puerility and a celestial hallucination, but there is no lyrical element in the Latin of Postellus, and, whatever the source of the hallucination, the lady died making no sign. Into the question of their subsequent reunion after a manner which recalls the *status embryonnatus* of Kabbalistic abnormal psychology, it would be ridiculous here to enter. From the period of its occurrence the mystic always termed himself *Postellus Restitutus;* it is reported that his white hair became again black, the furrows disappeared from his brow, and his cheeks reassumed the hues of youth. Derisive biographers explain these marvels as derisive biographers might be expected, as if, Lévi well observes, "it being insufficient to represent him as a fool, it was necessary also to exhibit this man, of a nature so noble and so generous, in the light of a juggler and charlatan. There is one thing more astounding than the eloquent unreason of enthusiastic hearts, and that

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[1] Hist. de la Magie, liv. v. c. 4, p. 348.

is the stupidity or bad faith of the frigid and sceptical minds which presume to judge them." [1]

A less unsympathetic historian than those confounded by Lévi reduces the doctrines of Postel under two heads, (1) "That the evangelical reign of Jesus Christ, established by the apostles, could not be sustained among Christians or propagated among infidels except by the lights of reason," which appears wholly plausible. (2) That a future King of France was destined to universal monarchy, and "that his way must be prepared by the conquest of hearts and the convincing of minds, so that henceforth the world shall hold but one belief and Jesus Christ shall reign there by one King, one law and one faith." Given universal monarchy as a possibility of the future, no Frenchman who is true to his traditions would assign it otherwise than to a King of France. However, one or both of these propositions led the biographer in question to infer that Postel was mad, and I cite this conclusion less on account of its essential merit than because it afforded Lévi the opportunity for a rejoinder of characteristic suggestiveness. "Mad, for having dreamed that religion should govern minds by the supreme reason of its doctrine, and that the monarchy, to be strong and lasting, must bind hearts by the conquests of the public prosperity of peace! Mad, for having believed in the advent of His Kingdom, to Whom we cry daily: Thy Kingdom come! Mad, because he believed in reason and justice on earth! Alas, it is too true, poor Postel was mad!" He wrote little books at intervals which, I must admit frankly, are almost impossible to read, and in the case of the SEPHER YETZIRAH the printer has done his best to make the difficulties of Postel's translation absolute; but as I have promised to speak of the commentary which accompanies the version, I must say at least that it should be described rather as a collection of separate notes. Franck recommends no one to be guided by the views which it expresses, but they scarcely suggest leading, as they contain nothing of real importance, and some of them are almost childish. Among the points which may be noted are:—(*a*) Defence of the lawfulness and necessity of the concealment of sacred things; (*b*) A pertinent and useful distinction between the terms creation, formation and making,

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[1] HIST. DE LA MAGIE, liv. v. c. 4, p. 348.

as used in the SEPHER YETZIRAH; (*c*) The antiquity of the belief in ten spheres of the heavens; (*d*) The recourse to numerical mysticism, to shew why the SEPHIROTH are, in the words of SEPHER YETZIRAH, "ten and not nine," the necessity of the number ten being shown by the progression from the unit to the quaternary, as follows:—1 + 2 + 3 + 4 = 10. And this, according to a mystical mode of calculation, brings us back to the unit, even as the external universe brings back the soul to God; (*e*) The attribution of angelic choirs to the SEPHIROTH, thus shewing that Postel's study of the Kabbalah was not confined to the one document which he is known to have translated.

Of Postel's original writings, that entitled DE RATIONIBUS SPIRITUS SANCTI *Libri Duo*, 1543, seems on the whole the most soberly reasoned; if, unfortunately, it has no connections with the Kabbalah, it has at least some with good sense. It is useful also for those—if any remain among us, except in France—who are disposed to be influenced by Lévi, and hence to regard Postel as an adept of their mysteries. While it is quite true that he was more than fanciful in his notions, which are extravagant in the philological as well as the conventional sense of that term, it is not at all true that he had set aside or exceeded the accepted doctrinal views of his period, nor does he appear to have possessed a specific light on given points of teaching which can be regarded as considerable for his period. He upheld, for example, the doctrine of eternal damnation, and justifies it in such a manner that no room is left for the conjecture that he was not saying what he meant. For the rest, Postel was a good and single-minded Christian, who, in spite of his CLAVIS ABSCONDITORUM A CONSTITUTIONE MUNDI, and in spite of the panegyrics of Éliphas Lévi, had no knowledge whatsoever of any so-called BOOK OF THOTH, and had never dreamed of looking for a doctrine of absolute religion beyond the Seat of Peter.

VIII.—THE ROSICRUCIANS

Among many adventurous statements advanced concerning this mystical Fraternity, we are not infrequently told that it gave a great impetus to the study of the Kabbalah. The assertion is so far from being founded on any accessible fact, that one is tempted to rejoin that it gave no impetus to any-

thing except a short-lived curiosity and a certain pleasant fantasia in romantic fiction.[1] The truth is that no statement should be hazarded on either side. In the first place, the historical evidence for the existence of the Order, though it points to certain conclusions, is in a very unsatisfactory state,[2] and were any knowledge of another kind conceivably still in existence it would be in the custody of those unlikely to commit themselves. I have never met in literature with an express statement designed to indicate knowledge and to represent authority which could bear investigation. On the contrary, I have found invariably that those which most assumed the complexion of certitude were only the private impressions of persons who had no title to conviction, nor even a sufficient warrant for an estimable opinion by their acquaintance with the exoteric facts. I have therefore to say that there is no known student of the Kabbalah,[3] with one tentative and barely possible exception, who can be cited on evidence as the member of a Rosicrucian Fraternity, laying any claim to antiquity. It is of course well known that there have been, as there still are, various corporate societies, some semi-Masonic, as in England, some occult, as in France, which have formulated their particular interests and purposes by adopting the name. There is no great mischief in such adoption, provided the limits of the pretension are clear, and, with the exception of recent impostures which have appeared there and here in America, this, I think, has been the case.

The few great names of the past which connect with Rosicrucianism and at the same time with Kabbalism are not to be identified with the Fraternity, except on a common ground of sympathy.[4] Such was Thomas Vaughan. More-

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[1] See, however, my BROTHERHOOD OF THE ROSY CROSS, 1924, in which the history and claims of the Order, more especially on their external side, are examined in an exhaustive manner.

[2] It is open therefore to numerous fantastic constructions, one of the most curious being that placed on it by Mrs. Henry Pott, in FRANCIS BACON AND HIS SECRET SOCIETY, London, 1891. See c. xii. especially, and compare Clifford Harrison, NOTES ON THE MARGINS, London, 1897, p. 49: "There is every good reason to suppose that the founder of Inductive Philosophy was a Rosicrucian."

[3] The term is sometimes used loosely in connection with the Rosicrucians, as if meaning a tradition of any kind. Thus, Mr. W. F. C. Wigston speaks of "German philosophers and writers . . . who each and all held up Freemasonry as a branch of their own Rosicrucian Kabbalah."—THE COLUMBUS OF LITERATURE, p. 203, Chicago, 1892. The Rosicrucian Kabbalah, understood in this sense, was Divine Magia.

[4] In a paper read before the Quatuor Coronati Lodge, and published in its transactions, Dr. Wynn Westcott, Supreme Magus of the English Rosicrucian Society,

over, the memorials which we possess of it, especially those belonging to the eighteenth century, indicate that it was engrossed mainly by alchemical processes. The barely possible exception mentioned, namely, the one case in which a well-known student of the Kabbalah, or rather a well-known expositor of Kabbalistic subjects, may have received initiation into a Rosicrucian Order going back through the last century, is Éliphas Lévi. It is not perhaps improbable that he received initiation of some kind, though I must be disassociated with all clearness from the pretence of a certain French occultist, who claimed access to secret sources of information, namely, that the scattered groups of Rosicrucian Societies were reorganised by Éliphas Lévi, presumably about the year 1850. But this solitary instance, supposing that it could be called valid, does not save the situation, more especially as I shall establish more fully later on that Éliphas Lévi, though he obtained a reputation among occultists as a Kabbalist, was not entitled to it by any tolerable acquaintance with the literature which contains the Kabbalah. The point of fact has been noted, as the need arose, already in preceding pages.

IX.—ROBERT FLUDD

The name of Robert Fludd stands high among esoteric philosophers and "philosophers by fire" in England; he was a man of wide learning, of intellectual ambition, of exalted spiritual faith. He was also a theosophical writer in the catholic sense of the term. If we add to this that he is an accessible figure, not too remote in time, and that a short pilgrimage in Kent will lead us to the site at least of that house in which he lived and died, it will not be difficult to understand the fascination which he has exercised on many who, for the rest, have never dared to stir the dust from his folios. I have had occasion already in more than one work to account for this Kentish "philosopher by fire," and as there is only a single mystery in his life, on which no one is likely to give light, I shall not need here to retrace ground that has been travelled.[1] The one mystery is whether he did ultimately enter the Fraternity of the Rose-Cross. It is

describes Rosicrucianism as a new presentation of Gnostic, Kabbalistic, Hermetic and Neo-Platonic doctrines. At the beginning, middle and end, it happens to have been nothing of the kind.

[1] See HAUNTS OF THE ENGLISH MYSTICS, No. 1, in THE UNKNOWN WORLD, vol. i. pp. 130 *et seq.* Also THE BROTHERHOOD OF THE ROSY CROSS, 1924, cap. x.

clear from the first tracts which he wrote in defence of this Order that he had not been then initiated into its mysteries.[1] Perhaps so much energy and devotion earned its reward in the end, as there is ground for supposing was the case with his friend Michael Maier, who espoused the same cause in Germany. But we do not know, and modern occult writers who pretend that he was a Rosicrucian are either misled or are romancing.

His connection with Kabbalism is, however, the only point with which we are concerned here, and as to this there is no doubt of his proficiency along certain lines, for he occupied himself a great deal with vast cosmological hypotheses, which were drawn to some extent from this source. He was forty years of age when the Rosicrucian controversy first gave opportunity to his pen, and the COMPENDIOUS APOLOGY, which he published in reply to Libavius, a German hostile critic, exhibits his Kabbalistic studies. I must add also that it gives evidence of his besetting intellectual weakness, an inordinate passion for the marvellous, which leads him to dwell unduly on the thaumaturgic side of Jewish Secret Knowledge. Having given the usual Legend of the Tradition, its reception by Moses from God and its oral perpetuation till the time of Esdras, he divides the Kabbalah into two parts. There is firstly that of Cosmology, dealing with forces operating in created things, both sublunary and celestial, and here he expounded also on philosophical grounds the arcana of the written law. This division, he observes, does not differ materially from the Natural Magic in which Solomon is recorded to have excelled, and he adds that the magical powers of natural things, concealed in their centre, can be brought forth by this species of Kabbalah. The second division is entitled MERCAVAH, which contemplates things Divine, angelical powers, Sacred Names and *signacula*. It is sub-divided into NOTARICON and THEOMANTICA. NOTARICON treats of angelical virtues and names, of demoniacal natures and of human souls; THEOMANTICA investigates the Mysteries of Divine Majesty, of Sacred Names and pentacles. Those who are proficient therein are invested with strange powers, can foretell future things,

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[1] Perhaps the *Valete Nostrique Memores estote* of the *Epilogus Autoris ad Fratres de Rosea Cruce* may create a different impression in the minds of some readers. See APOLOGIA COMPENDIARIA, Leyden, 1616.

command entire Nature, compel angels and demons, and perform miracles. By this art Moses worked his various signs and wonders, Joshua caused the sun to stand still, Elijah brought fire from heaven and raised the dead to life. But it is a gift of God, through His Holy Spirit, which is granted only to the elect.

It will be seen that this classification presents not the exalted if bizarre traditions of the ZOHAR, but the debased and superstitious apparatus of SEPHER RAZIEL and of later Kabbalism, ignored if not unknown by writers like Rosenroth. In folios which followed the COMPENDIOUS APOLOGY the Kabbalistic connections of Fludd's philosophy are implicit and suggestive rather than patent and elaborated, and I think are positive proof that he had no acquaintance with the ZOHAR. In his Cosmology of the Macrocosmos,[1] which deals with its metaphysical and physical origin, he has recourse chiefly to Platonic and Hermetic writings, and although many other authorities are cited, nothing is borrowed from Kabbalists, except indeed the TETRAGRAMMATON, which figures within a triangle in one of the illustrations. The complementary treatise on the Microcosm recalls Kabbalism in its doctrine of angels and demons. Slight correspondences may be traced in his other writings; but they indicate no real knowledge. In discussing the properties of numbers [2] (*i.e.*, the SEPHIROTH) and the Divine Names attributed to these, the diagram which accompanies the remarks shews that he misconstrued totally the Kabbalistic scheme of emanation. So also some later observations concerning METATRON and the positive and negative sides of the Sephirotic Tree [3] suggest no special knowledge. When replying to Father Mersenne, Fludd defends what he terms his Kabbalah, but the term is used loosely and has certainly very little to do with the Kabbalah of Jewry.[4] It may be observed, in conclusion, that the Kentish mystic was pre-eminently a Christian philosopher, and, like other subjects, that of the Esoteric Tradition in Israel was approached by him from the Christian standpoint.

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[1] *Utriusque Cosmi Majoris scilicet et Minoris* METAPHYSICA, PHYSICA *atque* TECHNICA HISTORIA, 2 vols., Frankfort, 1617 and 1629.

[2] PHILOSOPHIA SACRA *et vere Christiana, seu Meteorologica Cosmica*, 1626.

[3] MEDICINA CATHOLICA, *seu Mysticum Artis Medicandi Sacrarium*, 2 vols., Frankfort, 1629, 1631.

[4] DE SOPHIÆ CUM MORIA CERTAMINE, 1629.

X.—HENRY MORE

The Cambridge Platonic philosopher is regarded by Basnage as a great Kabbalist and his contributions to KABBALA DENUDATA as in some sense discovering the sentiment and spirit of Jewish Theosophy.[1] Franck, on the contrary, regrets their inclusion by Rosenroth on the ground that they are personal speculations which are not at all in harmony with Kabbalistic teaching.[2] While there can be no question that the just view belongs to the later critic, More is thinly interesting because of his enthusiasm and earnestness. His point of view is also of importance to our inquiry, because his name belongs undeniably to the literature of English Mysticism—or at least its outskirts. Let us begin therefore by stating that he approached the subject as a Christian who desired the conversion of the Jews, who regarded the Kabbalah as a fitting instrument to effect it, and not in the case of the Jews only, but even of Pagans. He came therefore to its study and elucidation not as an investigator of things esoteric, not as a seeker for an absolute doctrine of religion, nor even for a higher sense of Christianity, but like Picus and Postel and Reuchlin, or like his correspondent and editor Rosenroth, as one imbued with an evangelical spirit.[3]

The introduction of More to the Kabbalah was brought about, as it has been supposed, by means of Isaac de Loria's LIBER DRUSHIM. There is no reason to believe that he could or did undertake an independent study of the ZOHAR, and hence as his contributions to the subject are all prior to the appearance of KABBALA DENUDATA, it follows that his acquaintance was not exhaustive, nor was it altogether good of its kind. At the same time, his study of LIBER DRUSHIM called forth a well-reasoned letter from his pen, addressed to Rosenroth,[4] in which the description of the SEPHIROTH under the form of spheres is condemned as a fiction of the later rabbis and their relation to the denary is affirmed. The critical position of the writer is established, however, by the attribution of the Pythagorean denary to a Kabbalistic origin.

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[1] HISTOIRE DES JUIFS, Livre iii. c. 10, tom. ii., p. 786.
[2] Ad. Franck: LA KABBALE, p. 22.
[3] And desiring the *Ecclesiæ emolumentum*, as the same correspondence shews.
[4] EPISTOLA AD COMPILATOREM, *Apparatus in Librum Sohar, Pars secunda*, pp. 52 *et seq.* KAB. DEN. t. i.

This letter was accompanied by a number of questions and considerations in development of the debated point and other difficulties, all which are duly printed by Rosenroth, to whom space seemed no object, together with his AMICA RESPONSIO, which cites the authority of the ZOHAR in support of the circular form of the SEPHIROTH.[1] More replied with an ULTERIOR DISQUISITIO and an accompanying letter, in which he announces his belief that he has hit upon the true Kabbalah of the Jewish BERESHITH. This epistle is in English and quaintly worded. The conclusion entreats Rosenroth to intimate to his readers "how beneficiall this may prove for the preparing of the Jews to receive Christianity, the difficultyes and obstacles being cleared and removed by the right understanding of their own Cabbala."

There is no need to follow this friendly discussion, which, it must be confessed, becomes exceedingly tedious in the ULTERIOR DISQUISITIO. More, however, contributed another thesis in exposition of the Vision of Ezekiel, *i.e.*, a Kabbalistic Catechism and a refutation of the doctrine that the material world is not the product of creation *ex nihilo*, in which last the Platonist seems scarcely to have understood the Kabbalah.

Of all these the most interesting is the MERCAVÆ EXPOSITIO, which contains nineteen postulates, fifty-two questions arising out of the text of Ezekiel and the replies thereto. It affirms, (*a*) That all souls, angelical and human, that of Messiah included, were created at the beginning of the world;[2] (*b*) That the material world in its first estate was diaphanous, or lucid; (*c*) That it had two chief elements, the Spirit of Nature and the vehicle of the Holy Spirit; (*d*) That it was divided into four parts, which are the Four Worlds of the Kabbalists; (*e*) That all souls were at first enclosed in ATZILUTH, but were subject to revolution in the other Worlds; (*f*) That souls which the Divine decree has sent into ASSIAH, but are free from willing sin, are sustained by Divine Virtue, and will assuredly return to ATZILUTH; (*g*) That in ATZILUTH the souls and the angels are absorbed wholly in the Beatific Vision, but that in BRIAH they have a tendency to external things; (*h*) That the soul of Messiah in ATZILUTH made such progress in the Divine Love that it

[1] In *Caput* ii., *Consideratio tertia*, *ibid.*, p. 91.
[2] For this there is Talmudic as well as Zoharic authority.

became united with the Eternal Word in a Hyper-Atzilutic or Hypostatic manner, and was thus constituted Chief of all souls and King of the Four Worlds, an event which took place at the beginning of the Briatic World, the special heritage of Messiah. At this point the Christian Kabbalist introduces the compact of the cross and dissolves all connection with the scheme of Jewish Theosophy.

The MERÇAVÆ EXPOSITIO contains numerous references to another work of More, entitled CONJECTURA CABBALISTICA,[1] which preceded his correspondence with Rosenroth. It is a presentation of the literal, philosophical and mystical, or divinely moral sense of the three initial chapters of Genesis. It was received, so the author assures us, neither from men nor angels, and as a fact the "conjecture" illustrates the criticism of Franck, for it has very little in common with any ancient or modern Kabbalah ever received in Jewry. The literal section is a bald paraphrase of the scriptural account of the creation and fall of man. The PHILOSOPHIC CABBALA is established on the denary after the following fantastic manner :—

The Archetypal World = Monad, 1.
The First Matter = Duad, 2.
The Habitable Order = Triad, 3.
The Making of the Starry Heavens = Tetrad, 4.
The Making of Fish and Fowls, or Union of the Passive and Active Principle = Pentad, 5.
The Making of Beasts and Cattle, but chiefly of Man = Hexad, 6.

What becomes of the rest of the denary does not appear. In his first estate Adam was wholly ethereal, and his soul was the ground which was blessed by God, whereby it brought forth every pleasant tree and every goodly growth of the heavenly Father's own planting. The Tree of Life in the garden of man's soul was the essential will of God, while the Tree of Knowledge was the will of man himself. We have here the keynote of the allegory, which is merely pleasing and altogether unsubstantial. It may be noted, however, that the sleep which fell upon Adam was a lassitude of Divine

[1] A CONJECTURAL ESSAY *of interpreting the Mind of Moses according to a threefold Cabbala, viz., Literal, Philosophical, Mystical, or Divinely Moral*, London, 1662. The attempt was dedicated to Cudworth.

Contemplation. The MORAL CABBALA recognises two principles in man, namely, spirit and flesh. It gives apparently a synopsis of the work of regeneration, depicting, firstly, the spiritual chaos, when man is under the dominion of the flesh; next, the dawning of the heavenly principle, corresponding to the *Fiat Lux;* but the analogy in most instances seems at once weak and laboured. For example, the fruit-bearing trees are good works, the manifestation of the sun is the love of God and our neighbour, and so forth. On the whole, it may be concluded that More's connection with the Kabbalah is an interesting episode in the life of an amiable scholar, but it was without real increment to either.

XI.—THOMAS VAUGHAN

With the questionings, difficulties and tentative expositions of Henry More it will be useful to contrast what is said on the subject of Kabbalism by his contemporary Eugenius Philalethes, otherwise Thomas Vaughan. It will not be forgotten by students of the byways of literature in the seventeenth century that the two writers came into collision in pamphlets. When Vaughan began his theosophical labours by the publication of two tracts on the nature of man and on the universal Spirit of Nature, More, who was after all more Platonist than mystic and had scant tolerance for mystical terminology, published some acrimonious observations concerning them, to which the Welsh mystic replied in satires with the polemical virulence of his period. The dispute itself deserves nothing less than oblivion, but Thomas Vaughan has been regarded, and not, I think, with exaggeration, as the chief mystic, theosopher and alchemist, with one exception in the last respect,[1] produced at his period in England; and as he died nearly twenty-five years before the appearance of KABBALA DENUDATA, the source and extent of his Kabbalistic knowledge will help us to fix the state of scholarship in England on the subject before the formation of the group of Cambridge Platonists. Vaughan, in his early works, confesses himself a disciple of Agrippa,

[1] The exception is Eirenæus Philalethes, that truly "Unknown Philosopher," with whom Eugenius has been so often identified, and from whom of late years he has been so often and carefully distinguished by myself, that it is unnecessary in this connection to say anything concerning him, except that his numerous works have few points of contact with Kabbalism.

and the THREE BOOKS OF OCCULT PHILOSOPHY [1] represent the general measure of his knowledge concerning the Esoteric Tradition of the Jews, while the opinion which he had formed thereon must be referred to the Retractation of his master, that admirable work on the VANITY OF THE SCIENCES AND THE EXCELLENCE OF THE WORD OF GOD. I must not say that he shews no independent reading; he quotes on one occasion a passage in PORTA LUCIS [2] which is not to be found in Agrippa, and there are one or two other instances,[3] but for the most part he is content to represent his model and his first inspirer. If my readers accept this judgment, they must interpret his own statement that he spent some years in the search and contemplation of the Kabbalah reflectively and not bibliographically, which further will assist them to see how the peculiar Mysticism of Thomas Vaughan can offer distinct points of contact with the ZOHAR without that text-book of Kabbalism, then untranslated, having been read by the mystic, except in some Latin extracts.

In his discourse on the Antiquity of Magic we find him alive, like the students who had preceded him, to the distinction between a true and a false Kabbalah. The latter, described after the picturesque manner of his period, as the invention of dispersed and wandering rabbis "whose brains had more of distraction than their fortunes," consists altogether "in alphabetical knacks, ends always in the letter where it begins and the vanities of it are grown voluminous." But in respect of the "more ancient and physical traditions of the Kabbalah," Thomas Vaughan tells us that he embraces them for so many sacred truths.[4] He recognises also a metaphysical tradition in which the greatest mystery is the symbolism of Jacob's Ladder. "Here we find two extremes—Jacob is one, at the foot of the ladder, and God is the other, Who stands above it, *emittens formas et influxus in Jacob, sive subjectum hominem*. The rounds or steps in the ladder signify the middle nature, by which Jacob is united to God." [5] With this symbolism he contrasts the "false grammatical Kabbala" which "consists only in rotations of the alphabet and a

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[1] Translated into English one year after the appearance of Vaughan's first treatises.
[2] Concerning the restraint of superior influences occasioned by the sin of Adam.
[3] Of which some are sufficiently erroneous, as, for example, in MAGIA ADAMICA, when he states that MALKUTH is the invisible, archetypal moon.
[4] THE WORKS OF THOMAS VAUGHAN, edited by A. E. Waite, London, 1919, p. 167.
[5] *Ibid.*, pp. 169, 170.

metathesis of letters in the text, by which means the scripture hath suffered many racks and excoriations." The true Kabbalah only uses letters for artifice, thas is, with a view to concealment.[1] Of the physical side of the genuine Tradition he gives an unfinished presentation in alchemical language, which is transfigured, however, for Thomas Vaughan regarded Alchemy as at once a spiritual and physical science, having its operations in the infinite as well as in the mineral kingdom. For him the SEPHIROTH are ten secret principles, of which the first is a spirit *in retrecesso suo fontano*, while the second is the Voice of that Spirit, the third is another Spirit which issues from the Spirit and the Voice, and the fourth is "a certain water" proceeding from the third Spirit, and emanating Fire and Air.[2] It will be seen that the reflections of the Welsh mystic on the apparatus of Kabbalism are not elucidating, and while recording the Sephirotic attributions of the SEPHER YETZIRAH are not fully in consonance therewith.

We shall be inclined, on the whole, to confess that Vaughan's connection with Kabbalistic texts is like his communications with the brethren of the Rosicrucian Order. He knew nothing of the latter "as to their persons," so he tells us in his preface to a translation of the FAMA and CONFESSIO of the Fraternity, and it was mainly by report and consideration on things heard at second hand that he was aware of Mysticism in Jewry. As time went on and he outgrew the simple leading-strings of Cornelius Agrippa, so he strayed further from Kabbalistic interests, and though he never lost the fascination betrayed in his earlier works, he passed far away over fields of Spiritual Alchemy, where no ÆSH MEZAREPH could help him. When he published EUPHRATES, *or the Waters of the East*, in 1655, he shews no longer any trace of the Tradition in Israel. In LUMEN DE LUMINE, which appeared some four years earlier, there are, however, a few references to the subject, and one indeed constitutes an adumbration of the Christian Kabbalah as impressed on the curious mind of the mystical royalist. The pretext by which it is introduced is a speculation concerning the "Fire-Soul," or informing spirit of the earth, which is described as an influence from the Almighty derived through

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[1] WORKS OF THOMAS VAUGHAN, p. 171. [2] *Ibid.*, p. 168.

the mediation of *terra viventium*. The mediating being thus described darkly, is said to be the Second Person, and that which "the Kabbalists style the Supernatural East." To explain this symbolism Vaughan adds: "As the Natural Light of the sun is first manifested to us in the East, so the Supernatural Light was first manifested in the Second Person, for He is *Principium alterationis*, the Beginning of the ways of God, or the First Manifestation of His Father's Light in the Supernatural Generation. From this *Terra Viventium* or Land of the Living comes all Life or Spirit."[1] The Kabbalistic warrant of this notion is the axiom: *Omnis anima bona anima nova filia Orientis*.[2] The East in question is CHOKMAH, which is contrary to Kabbalistic statements, and CHOKMAH is the Son of God. This also is opposed to the Sephirotic ascriptions with which we are familiar, but there is some trace in early Kabbalistic writers of an attribution of the Three Supernals to Father, Son, Bride, with which later rabbins are said—a little egregiously—to have tampered so as to elude its Christian inferences. In either case Vaughan is interesting as a strange light of Christian Mysticism rather than as an expositor of the Kabbalah.

XII.—KNORR VON ROSENROTH

It is, perhaps, more interesting to ascertain the motives which led the editor of KABBALA DENUDATA to the consideration of Jewish Theosophy than those of any other student of the subject. To Christian Knorr von Rosenroth the occultist of Victorian days owed nearly all his knowledge of the ZOHAR, for the bibliographical writers who preceded him give only meagre notices of that Kabbalistic *magnum opus*, and it is not even mentioned by, *e.g.*, Cornelius Agrippa. Now Rosenroth occupies a position which "occult" persons like Mathers and Westcott, as well as their inspirer Lévi, have failed to remark, because they seem to have known nothing about their chief illuminator in the theosophy of Israel. I propose to shew that he was actuated by the same missionary enthusiasm which characterised all Christian expositors who

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[1] LUMEN DE LUMINE, London, 1651, pp. 80–82.

[2] CONCLUSIONES KABALISTICÆ, No. xli. Vaughan also cites the obscure eighth conclusion of Mirandula, and says that the third light is BINAH, the Holy Ghost.—*Ibid.*, p. 83.

preceded him,[1] but I shall begin by enumerating one or two points which indicate that he may have had one occult connection. Born in the year 1636, a German noble bearing the title of baron, he appears on the scene of history shortly after public curiosity had almost died out on the subject of the Rosicrucian mystery. Joachim Junge, Johann Valentin Andreas and Ægidius Gutmann, three persons to whom rival theories have attributed the invention of that Mystery,[2] were still alive; Robert Fludd, the English apologist of the Faternity, was on the threshold of death, but had not yet passed away; Thomas Vaughan was a schoolboy; Eirenæus Philalethes had just written his INTROITUS APERTUS to shew the adepts of Alchemy that he was their brother and their peer;[3] Sendivogius had exhausted his projecting powder and was living in seclusion, an aged man, on the frontiers of Silesia;[4] John Baptist van Helmont, who long before had testified that he had seen and touched the Philosopher's Stone—of a colour like saffron in powder, but heavy and shining like pounded glass[5]—had christened his son Mercurius; and Mercurius van Helmont, the contemporary and friend of Rosenroth, divided his laborious existence between a tireless search after the secret of transmuting metals and the study of the Kabbalah. Rosenroth, Kabbalist like Helmont, was, like Helmont, probably a chemist—in the sense of the seventeenth century—and on the crowded title-page of his great work, we find it described as *Scriptum omnibus philologis, philosophis, Theologis omnium religionum, atque philochymicis quam utilissimum.* The justification is that the *Loci Communes Cabbalistici* include a *Compendium Libri Cabbalistico-Chymici,* ÆSCH MEZAREPH *dicti, de Lapide Philosophico.* I have had occasion in the sixth book to give some account of this treatise.

We have reason therefore to suppose that Rosenroth was infected—slightly or otherwise—with the alchemical zeal of

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[1] It was indeed, both before and after, the conventional *raison d'être* of almost every work on the subject. See, for example, Beyers' CABBALISMUS JUDAICO-CHRISTIANUS *Detectus Breviterque Delineatus.* Wittemberg, 1707.

[2] REAL HISTORY OF THE ROSICRUCIANS, by A. E. Waite, c. viii., especially pp. 220–222. Compare my later work on THE BROTHERHOOD OF THE ROSY CROSS, consulting the references to these names in the Index.

[3] See *Præfatio Authoris,* which appears in all editions of the INTROITUS APERTUS *ad Occlusum Regis Palatium.*

[4] A. E. Waite: THE SECRET TRADITION IN ALCHEMY, p. 295.

[5] In his treatise DE VITA ETERNA.

his friend, the second generation of an alchemical family. We may suspect, however, that he was more theosophist than Hermetist; we are told also that he loved meditating on the Holy Scriptures and that he knew them by heart. Like his countryman Khunrath, he was a Lutheran, and Éliphas Lévi would have said of him, as of the author of AMPHITHEATRUM: "herein he was a German of his period rather than a mystical citizen of the eternal kingdom."[1] In matters of religion his peculiar bent is determined by the fact that he wrote an EXPLANATION OF THE APOCALYPSE, about which I will forbear from wearying my readers. More to our purpose is a dialogue on evangelical history, in which a Kabbalistic catechumen proposes questions on the four Gospels and a Christian replies. With this also we may connect a treatise entitled MESSIAS PURUS, in which the life of Jesus Christ, from his conception to his baptism, is explained according to the doctrines of the Kabbalah. In a word, the motto of his correspondent Henry More was that also of Rosenroth: "May the glory of our God and His Christ be the end of all our writings!" In conformity with this he begins his enumeration of the reasons which justify the appearance of a Latin version of the ZOHAR [2] by affirming that at a period when the divisions of Christendom are traceable to diversity of philosophical opinions and metaphysical definitions it must be important to investigate a philosophical system which flourished during the age of Christ and his apostles, and from which fountain the sacred oracles have themselves drawn largely. In the preface to his translation of three texts of the ZOHAR he founds his opinion that Kabbalistic dogmas may be of Divine revelation on the ground of their sanctity and sublimity, as well as their great use in explaining the books of the Old and New Testaments. He affirms also that, unlike later Jewish writings, the ZOHAR does not contain a single utterance against Christ. Finally, after enumerating twenty-four reasons why the Jews should enjoy toleration at Christian hands, he mentions the chief things which will assist their conversion. They include, of course, the ordinary commonplaces of piety and the ordinary devices of proselytism, but there is stress laid upon the promotion of the study of Hebrew

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[1] HISTOIRE DE LA MAGIE, Introduction, p. 33. Paris, 1860. See also my translation, *s.v.* THE HISTORY OF MAGIC, second edition, 1922, p. 29.

[2] APPARATUS IN LIBRUM SOHAR, *Pars Secunda*, pp. 3 *et seq.*, KAB. DEN., Tom. i.

and Chaldaic, and on the translation of the New Testament into those languages.[1] The disquisition is conventional enough, but it is important because it indicates, firstly, the project which was ever near to the heart of Rosenroth, and, secondly, how little he dreamed either of an esoteric Christianity or of a withdrawn Wisdom-Religion, how little he looked to find in Kabbalistic doctrine a deeper sense of Christian doctrines, or indeed anything but their consecration in the eyes of Jewry, by demonstrating that they were to be found in the ZOHAR. He did not wish the Christian to become a Kabbalist, but he longed very much for the Kabbalistic Jew to become a Lutheran. He is said to have endured great sacrifices, outside the vast labour involved, over the publication of KABBALA DENUDATA, but there is no need to add that it missed its aim entirely; it has enabled a few students to get a confused notion of the ZOHAR, and it has in this way done immense service to occultists by furnishing material for their reveries: it is outside probability that it ever brought a single Jew into the Church of Christ, and as Rosenroth failed in his public aim, so at the close of his life he had the misfortune to see his daughter depart from the reformed religion and embrace, under the influence of her husband, the faith of the Catholic Church. Taken altogether the story of Christian Rosenroth has a touch of heroism and tragedy, and seeing that with all its faults his gift to scholarship is one of permanent value, so it is, I think, a useful task to indicate the circumstances under which he gave it and the motives by which he was prompted.[2]

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[1] With this description the reader may compare a little treatise which belongs to KABBALA DENUDATA, though unfortunately it is met with very rarely in extant copies, *i.e.*, ADUMBRATIO KABBALÆ CHRISTIANÆ, *id est Syncatabasis Hebraizans, sive Explicatio ad dogmata Novi Foederis pertinens, pro formanda hypothesis, ad conversionem Judæorum proficientis.* It is an addendum to the second volume, separately paged, and is in the form of a dialogue between a Kabbalist and a Christian philosopher. It has been translated of recent years into French. Even at this day the little work seems to me of singular interest, and it is written with limpid clearness. The disquisition on the parts or grades of the soul in man may be noted in this connection as a case in point.

[2] At a later date the same motives inspired two small treatises—the work of other writers—which are interesting in their way, and are worth mentioning for the benefit of students who may wish to pursue the subject. (1) PHOSPHORUS ORTHODOXÆ FIDEI *Veterum Cabbalistarum, seu Testimonia de Sacro-Sancta Trinitate et Messia Deo et Homine, ex pervetusto Libro Sohar deprompta, qua nunc primum Latiné reddita, suisque et R. Johannis Kemperi Judæo-Christiani animadversionibus concinné explicata, Judæis æque ac Christianis speciminis loco edidit Andreas Norrelius Suecus, qui item commentarios Kemperianos suis illustravit notis. Amstelodami*, 1720. This has been cited previously, but by name only. The prolegomena are concerned with the praise of R. Simeon ben Yohai, shewing the authority of the ZOHAR and its superiority to the Talmud on the ground that its author

I should add that over the antiquity of Kabbalistic doctrine and literature he was by no means credulous for his period, seeming indeed to admit that there may have been an admixture of late material with the ancient fragments of the ZOHAR. He regarded the BOOK OF CONCEALMENT as the oldest and most important of its treatises, and this is the only one in which he was inclined to recognise the direct authorship of R. Simeon ben Yohai. Of the rest, some may have been the work of R. Abba and some of the school which succeeded these masters.

XIII.—RALPH CUDWORTH

The honoured name of Ralph Cudworth, perhaps the greatest theosophist of his age on the side of scholarship, is still a memory in English theological literature of the higher type, though, except among rare students, the TRUE INTELLECTUAL SYSTEM OF THE UNIVERSE is remembered rather than read. It is a mine of Platonism, learning and sapience, and more than this, it is a deeply reasoned treatise of its period in opposition to the atheism of that period; its points are established victoriously, and turning over the leaves of the colossal folio one almost regrets that the difficulties of the seventeenth century disturb us no longer and that their solutions no longer help us. It must be confessed that Cudworth connects but superficially with Kabbalism, and the connection, such as it is, need not detain us long. The chief thesis of the INTELLECTUAL SYSTEM is that behind all

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flourished before Judah the Prince. The Talmud is quoted (p. 10), to prove that R. Simeon studied the Kabbalah in the cave, and that he and his son wrote the ZOHAR therein, or that part of it which is in the Jerusalem dialect. The Hebrew portions are referred to other authorships (p. 16). The translated matter is chiefly from the FAITHFUL SHEPHERD, and follows the Mantua edition of the ZOHAR. (2) LUX IN TENEBRIS, *quam Zohar Antiquum Judæorum Monumentum, genti suæ occoccatæ præbet, in denissimis rerum divinarum tenebris, ad mysterium SS. Trinitatis eo facilius appræhendendum, et Majestatem Christi Divinam non pertinaciter oppugnandam, et Honorem Spiritus Sancti Recentiorum more non fœdandum . . . Studio M. Nicolai Lutkens* (without place or date, but about the same period as the treatise of Norrelius). In the first two chapters there is an attempt to prove that the Mystery of the Trinity is concealed in Leviticus xvi. 18, and Deut. vi. 5. The third chapter investigates Gen. xix. 24—*De Domino qui a Domino pluit*, in the same interest. The fourth chapter treats of the Lord God of Hosts, Is. vi. 3; and the fifth of the Lord God, *ib.* xlviii. 16. The sixth chapter seeks to prove that the three supernal SEPHIROTH were names and characters under which pre-Christian Jews distinguished the Three Persons of the One Divine essence. (3) Compare with these DIATRIBE PHILOLOGICA *de R. Simeone Filio Jochai auctore Libri Sohar, in qua viri celeberrimi Christiani Schoettgenii Dissertatio docens R. Simeonum Filium Jochai Religionum fuisse Christianum modeste examinatur et contrarium potius evincitur, auctore Justo Martino Glæsenero, Hildesiæ*, 1736. A pamphlet of twenty-two pages.

the tapestries and embroideries of pagan mythology there is the doctrine of monotheism, and that civilised man in reality has never worshipped but one God, whose threefold nature was a "Divine Cabbala" or revelation, successively depraved and adulterated till it almost disappears for Cudworth among the "particular unities" of Proclus and the later Platonists.[1] Among the cloud of witnesses who are convened in support of this view are included the later Rabbinical writers, the HALACOTH of Maimonides, the OLAT TAMID = PERPETUAL OFFERING of Moses Albelda (sixteenth century), the IKKARIM or PRINCIPLES of Joseph Albo (fifteenth century), the commentaries of R. David Kimchi (1160–1235), and the book NITZACHON, references and extracts which at least serve to shew that this Christian divine had attempted some curious exploration in the world of Hebrew literature. His conclusion was "that the Hebrew Doctors and Rabbins have been generally of this persuasion, that the Pagan Nations anciently, at least the intelligent amongst them, acknowledged One Supreme God of the whole world, and that all their other Gods were but Creatures and Inferior Ministers, which were worshipped by them upon these two accounts, either as thinking that the honour done to them redounded to the Supreme, or else that they might be their Mediators and Intercessors, Orators and Negotiators with Him, which inferior Gods of the Pagans were supposed by these Hebrews to be chiefly of two kinds, Angels and Stars or Spheres, the latter of which the Jews as well as Pagans concluded to be animated and intellectual." The question at the present day is chiefly archaic or fantastic, but it has its interest, for it serves to illustrate the strange contrast which exists between the Hebrew mind at the period of Maimonides and at that far distant epoch when the song of the Psalmist described the idols of the Gentiles as "silver and gold, the work of the hands of men."

In addition to the TRUE INTELLECTUAL SYSTEM OF THE UNIVERSE Cudworth published some sermons and a discourse on the TRUE NOTION OF THE LORD'S SUPPER,[2] afterwards translated into Latin by Mosheim, with a confutation representing the consubstantial doctrine of Lutheran theology,[3]

[1] For the purposes of this notice I have used the original edition of the TRUE INTELLECTUAL SYSTEM OF THE UNIVERSE, London, 1668.

[2] London, 1676.

[3] This translation appeared in 1733.

and yet again enlarged upon by Edward Pelling in his DISCOURSE ON THE SACRAMENT. The drift of the thesis is represented sufficiently by the summary of the first chapter: "That it was a custom of the Jews and Heathens to feast upon things sacrificed, and that the custom of the Christians in partaking of the Body and Blood of Christ once sacrificed upon the Cross, in the Lord's Supper, is analogous thereto." It is outside my province to pronounce upon this view, but as a Christian Mystic who holds that sacramentalism is the law of Nature and the law of Grace, it may be remarked in passing that no theory which reduces the Eucharist to a memorial or a religious banquet can be mystically acceptable. Cudworth was by no means a mystic, and the most that his subject afforded was an opportunity to give further evidence of his unusual erudition, and it may be added of no inconsiderable skill in its management. The thesis is mentioned here because it has recourse so frequently to the Rabbinical writers, to the glosses of Nahmanides, the writings of Isaac Abravanel, the MISHNA, the commentary on that work by Rabbi Obadiah, the scholiasts on Judges, rare MSS. of Karaite Jews and so forth. The Zoharic writings are not quoted, but it was because they contained nothing bearing on the matter in hand: had occasion arisen, no doubt Ralph Cudworth would have given evidence of passable familiarity with that great cycle of Kabbalistic literature.

XIV.—THOMAS BURNET

With the Cambridge school of Platonists the name of Thomas Burnet, some time master of the Charterhouse, connects by association rather than the similarity of intellectual pursuits. He entered Christ's College in 1654, when Ralph Cudworth was master, while Henry More was just in his fortieth year. It was probably to the last-named divine that he owed his slight knowledge of the subject which entitles him to mention in this place. The amicable discussion between More and the editor of KABBALA DENUDATA appeared, as we have seen, in that work in the year 1677, but the INTERPRETATION OF THE MIND OF MOSES had preceded it by a number of years. When Burnet published his TELLURIS THEORIA SACRA, he gave no evidence of interest in Platonic or Kabbalistic subjects: it has been described

by Brewster as a beautiful geological romance. It is, of course, concerned with the Mosaic scheme of creation, and the more important work which followed it, dealing as it does with the ancient doctrine concerning the origin of things, is really its extension or sequel.[1] In this interesting volume, written elegantly in Latin of the period, *tout un grand chapitre*, as the bibliography of Papus describes it, is devoted to the Kabbalah. As hinted already, it bears no evidence of original research, or indeed of any first-hand knowledge, but it is justifiable by our purpose to ascertain how a literature which fascinated, though it did not convince, the Cambridge Platonists, impressed the liberal mind of a bold and not unlearned thinker belonging to the next generation. We find, as might be anticipated, that Burnet raises no question as to the wisdom of Moses, by which he understood what all other Kabbalistic students have understood also, a knowledge of natural mysteries derived from the Egyptian education of the Jewish lawgiver. He differs, however, from Kabbalists by questioning seriously how much of this wisdom came down to the Israelites. Assuming some tradition of the kind, there could be no doubt that it was depraved in the lapse of time.[2] In particular, the Kabbalah, as we now possess it, abounds in figments of imagination and in nugatory methods. From this statement of a general position, which may be regarded as common ground of criticism, he proceeds to a more detailed examination, and reaches conclusions which are not likely to be challenged at the present day. The debased character of Jewish Tradition in some of its developments must be recognised by those, critical and otherwise, who maintain most earnestly its mystical and theosophical importance.

If we attempt, says Burnet, to separate anything which may remain uncorrupted in the Kabbalah, to divide the genuine from the spurious, we must first of all purge away that numerical, literal, grammatical part which seeks to extract arcane meanings from the alphabet, the Divine Names and the word-book of the Scriptures. The magical and superstitious element must be also purged away. We should bear further in mind, and this, I think, is the most

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[1] ARCHÆOLOGIÆ PHILOSOPHICÆ, *sive Doctrina Antiqua de Rerum Originibus*, LIBRI DUO, *editio secunda* (the best), London, 1728.

[2] *Fœdissime licet à Neotericis corrupta et adulterata.*

sensible of several secondary points raised in the criticism, that the enunciation of common notions in uncommon language cannot be accepted as any true Kabbalah. The warning which it implies was not less needed a mere generation ago than in the days of Thomas Burnet. The delight in unintelligible language because it is unintelligible was as characteristic of Victorian occult writers, even as of gloom-wrapped Hades according to the Ritual of the Dead, and it is a tendency which has an inscrutable foundation in the entire subject. It would seem indeed that the sphinx who propounds the arcana in terms as monstrous as herself needs only a commonplace to overwhelm her, as in the case of Œdipus.

In accordance with his intention Burnet proceeds to divide the Kabbalah into the Nominal and Real. The first is that which he has specified as worthless—GEMATRIA, TEMURAH, NOTARICON, VOCABULA. Its devices, he says, are the diversions of our children, and in truth it would seem hard to decide whether intellectual superiority and philosophical seriousness should be ascribed to rabbinical anagrams or to the apparatus of "Tit: Tat: To." In any case, "they do not belong to sane literature, much less to wisdom."

So far we can accept readily the judgment of Burnet, but there was no novelty in the line taken, even so far back as the second half of the seventeenth century. When he comes, however, to consider what he has agreed to regard as the real Kabbalah, his insufficiency is evident, and his slender knowledge, drawn only from KABBALA DENUDATA, when it does not arrest his judgment, leads him into manifest error. Thus, he tells us that the real Kabbalah contains two things which are important for our consideration, the doctrine of the SEPHIROTH and that of the Four Worlds, but he complains that the conception which underlies the former does not appear clearly. With the help of the Lexicon of Rosenroth he decides finally that they are emanations from God.[1] He sets forth what he can glean from that source concerning KETHER and CHOKMAH, and then surrenders the inquiry in the hope of finding more intelligible statements concerning the Four Worlds.[2] He concludes, however, that the con-

[1] Elsewhere, he attempts to consider their significance in connection with the axiom—*ex nihilo nihil fit.*

[2] He mentions in addition to the SEPHIROTH and the Four Worlds, the thirty-two Paths of Wisdom, from the SEPHER YETZIRAH and its commentary, and the Fifty Gates

demnation of all the pseudo-mystics of Kabbalism, Theosophy and Hermeticism is that of the unbelievers who continued to love the darkness rather than the light when the light was come already into the world.[1] He assumes, as might be expected, that the BOOK OF OCCULTATION is the most important part of the ZOHAR and, glancing at the commentaries of Isaac de Loria and of Hirtz on the tract in question and its developments, confesses his inability to understand either from text or interpreters what is meant by the symbolism of the Vast and the Lesser Countenance. "We are all of us liable some time or other to be distracted by reasoning, but it is a common complaint of the mind among Orientals to be distracted by allegories."

To sum his general position: We know from Maimonides that the Hebrews once possessed many mysteries concerning things divine, but that they have perished.[2] It is at the same time scarcely possible that all foundation should be wanting to the Kabbalah, yet if its doctrines were openly and clearly set forth, it is hard to say whether they would move us to laughter or astonishment.

Thomas Burnet has higher claims on our tolerance than his ability as a critic of Kabbalism, and his mind was not of that order which could be expected to understand or sympathise with the aspirations embraced by Theosophy. He was one of the rare precursors of liberal Theology, and he is said to have closed the path of his promotion by venturing to express an opinion that the story of the Garden of Eden should not be understood literally. In a later treatise on the FAITH AND DUTIES OF CHRISTIANS,[3] he is thought to have excluded so much which seemed to him doubtful or unimportant in accepted doctrine that it is questionable whether even Christianity remained. A posthumous work on eschatology and the resurrection [4] maintained that the punishment of the wicked would terminate ultimately in their salvation. I should add that some pretended English versions of the Archæological Philosophy do not represent the original, and in particular omit altogether the Kabbalistic section.

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of Providence "through which Moses attained his marvellous science, and concealed the same in the Pentateuch," *i.e.*, according to the Kabbalists.

[1] John iii. 19–21.

[2] THE GUIDE OF THE PERPLEXED. Part i, c. 71.

[3] DE FIDE ET OFFICIIS CHRISTIANORUM.

[4] DE STATU MORTUORUM ET RESURGENTIUM.

XV.—SAINT-MARTIN

The life and doctrine of Louis Claude de Saint-Martin, the Unknown Philosopher, who at the end of the eighteenth century and amidst the torch-lights of the Revolution diffused in France the higher spirit of Mysticism, having been the subject of my studies elsewhere,[1] I shall refer to him here only as the recipient of an Esoteric Tradition through Martines de Pasqually, the genesis of which remains undetermined, though it was termed Rosicrucian by his initiator, and has been designated Swedenborgian subsequently by one of his interpreters in France. It is a Tradition which differs from other presentations of Theosophical Doctrine, and it has little in common with what we know or may infer concerning Rosicrucian teaching. In the RÉINTEGRATION DES ÊTRES of Pasqually,[2] and in the Catechisms of the Masonic Rite propagated by him, which are also most probably his work, the Tradition is presented in a crude manner. It was developed by Saint-Martin, who indeed brought to it a gift of genius which was wanting in his instructor. Now, Saint-Martin was a man who cared very little, and does not scruple to say so, for purely traditional doctrines, at least as traditional, nor did he shew much deference towards doctors of authority therein. He considered books at best a makeshift method of instruction, though he wrote many; he preferred learning at first hand from God, Man and the Universe. Till he came under the influence of Jacob Böhme he neither quoted nor possessed "authorities," with the exception of the Scriptures. He drew, of course, from the source of his initiation, but he never mentions it in any clear manner, except in his correspondence and his life-notes, both published posthumously. There is nothing to indicate that he had read Kabbalistic literature: there is every presumption that he did not. Some of his lesser doctrines possess notwithstanding a certain Kabbalistic complexion. There is that in particular concerning the Great Name which I have developed at some length in a study to which I have referred, but it has lost all

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[1] See A. E. Waite: THE LIFE OF LOUIS CLAUDE DE SAINT-MARTIN, *the Unknown Philosopher, and the Substance of his Transcendental Doctrine*, London, Philip Wellby, 1901. See also my SAINT-MARTIN, *the French Mystic*, 1922.

[2] It is right to say that Kenneth Mackenzie, in his CYCLOPÆDIA OF FREEMASONRY, attributes to him three published works which, so far as I am aware, are unknown.

touch with Kabbalism in the hands of Saint-Martin. So also he has a complex system of mystic numbers which might suggest the Rabbinical NOTARIKON, but it is entirely out of line with all anterior speculations on this subject, and makes the question of its origin one of the problems in his history.[1] I conclude that Pasqually, whom I take to have been a sincere and perhaps even a saintly man, as his Masonic school was almost a seminary of sanctity, derived from a source which retained some filtrations of Kabbalism, and that they were brought over by Saint-Martin without any historical associations whatever.[2] He has therefore little title to be included among defenders and expounders of Kabbalistic doctrine, which would have come as a surprise to himself. This was done, however, by French occult writers[3] belonging to so-called Martinist and other groups of the late nineteenth and early twentieth centuries, and by Dr. Papus especially, who seemed anxious to annex anyone, from Shakespeare to the author of SUPERNATURAL RELIGION.

XVI.—ÉLIPHAS LÉVI

Between the period of Saint-Martin and that of Alphonse Louis Constant, who is the subject of this notice, the French literature of Kabbalism may be said to have been initiated rather than to have received a new impetus by the publication of Adolphe Franck, to whose views on the subject of post-Christian religious philosophy among the Jews, I have made frequent reference already.[4] I have indicated also that its superficial value remains unimpaired after the lapse of eighty years, and indeed modern criticism has in certain definite respects reverted unawares to his standpoint, as regards not only the antiquity of Zoharic Tradition but of much of the body of the ZOHAR. Franck's work has, of course, its limitations, and it is known that his excerpts from Kabbalistic books were subjected to severe strictures in Germany; but for an accomplished and luminous review of the whole

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[1] It is not impossible that it derives from his first school and therefore from Pasqually, who was sole instructor therein.

[2] That man is superior to the angels, and may even instruct them, is, I think, the most convincing instance in Saint-Martin of such a filtration. This notion is found in the ZOHAR, and developed by some of its commentators.

[3] More especially in the case of the so-called facetious allegory LE CROCODILE, in which it may be said safely that there is not a single trace of Kabbalism.

[4] LA KABBALE *ou la Philosophie Religieuse des Hébreux*. Par Ad. Franck, Paris, 1843.

subject nothing of later date can be said to have superseded it. Its analyses of the SEPHER YETZIRAH and of the ZOHAR, together with its delineations of correspondences between the philosophical school of Kabbalism and the schools of Plato, of Alexandria, of Philo, created French knowledge on the subject, and together with the researches of Munk, published some few years subsequently, have been the main source of that knowledge down to recent times, the part of dream and reverie being provided by the writings of Éliphas Lévi. As regards both methods and motives, Franck and Lévi are located at opposite poles. The first was an academic writer having no occult interests; the second claimed not only initiation but adeptship, not only the ordinary resources of scholarship focussed on a literary and historical problem but all advantages which could be derived from an exclusive possession of its master key.

Among the lesser difficulties of recent Kabbalistic criticism the proper allocation of Alphonse Louis Constant in the throng of students and expositors was not without its gravity till I sought on my own part to reflect some light thereon. Whether in France or in England few had approached the subject with sympathies in the direction of occult arts and speculations who did not owe their introduction to Éliphas Lévi. I speak, of course, of the period subsequent to 1850,[1] and I may add that few persons thus initiated did anything but read the interpretations of their first leader into the obscure body of dogma which comprises the Esoteric Tradition of the Jews. If it be necessary, therefore, to make void rather

[1] Although the treatise of Franck had, as we have seen, preceded Lévi's interpretations by several years. So far as I can recollect the professed adept never referred to the sympathetic criticism and defence of the more academic writer. Prior to 1843 the most extraordinary ignorance must have prevailed upon the subject in France, since it was possible for a distinguished philosopher to write as follows :—" When Christian philosophy made its appearance in the world it crushed Paganism and Theurgy, and in the second century humanity was made subject to a severe régime, which set aside Mysticism. It did not reappear till the fourteenth and fifteenth centuries in certain schools of Italy and Germany. This new Mysticism, called Kabbalah, from a name known already in the schools of Alexandria, but since entirely disappeared, and signifying oral tradition, issued from the bosom of the scholastic, and acted with the instruments of the scholastic, as formerly the neoplatonist Porphyry evoked with Platonic words. The Kabbalah of the fifteenth century put in operation bizarre formulæ, magic squares and circles, mysterious numbers, by the power of which the demons of hell and the divinities of heaven were compelled, as it was pretended, to appear in obedience to the wand. Hence the mystical ecstasies of Raymund Lully, who attracted such zealous partisans and furious enemies, causing blood to flow ; hence the delirium which brought Bruno to the stake." Victor Cousin : COURS DE PHILOSOPHIE, Paris, 1836. It would seem impossible to record a greater number of inaccuracies, or to display more signal ignorance, within the dimensions of a paragraph.

than reduce largely the authority attributed to Éliphas Lévi, I must expect even now to alienate the sympathy of his remaining French admirers; but this is only a question of the moment, and so far as it is possible to take a plain course in the matter there can be no need for hesitation.

I do not think that Lévi ever made an independent statement upon any historical fact in which the least confidence could be reposed. He never presented the sense of an author whom he was reviewing in a way which could be said to reproduce that author faithfully. As in the one case he embroidered history by the help of a decorative imagination, so it occurred frequently that he attributed to an old author the kind of sense which it would be interesting to find in old authors, but it is not met with except by the mediation of a magician with the transmuting power of Abbé Constant. He takes, for example, a perfectly worthless little book by Abbot Trithemius, which does not reflect the opinions of that learned Benedictine, but is simply a trifle addressed to a German prince explaining how some persons in antiquity distributed the government of the world among certain planetary intelligences, ruling successively and reassuming rule in rotation. He invests it with the importance of a grand and sublime achievement of prophetic science, whereas it does not shew half the acumen of our empirical friend Nostradamus, and is equalled in any year of grace by the almanacks of Raphael and Zadkiel. Here is an instance of what Lévi reads into an author. Nor do we need to depart from this unhappy little treatise to test Lévi's reliability over an express matter of fact. He tells us that the forecast of Trithemius closes with a proclamation of universal monarchy in the year 1879. Trithemius says nothing of the kind, but modestly remarks that the gift of prophecy, so generously attributed to him by his reviewer, would be required to discern anything beyond that period. I mention this matter, to which I have drawn attention long since,[1] because it is necessary to exhibit the quality of mind which was brought by Éliphas Lévi to the illumination of Kabbalistic and occult literature. The deliberations of the Holy Synods will be found to have suffered many transfigurations through the medium of their interpreter, and any matter of

[1] MYSTERIES OF MAGIC, a Digest of the Writings of Éliphas Lévi. Second and revised edition, 1897.

sharp fact in the hands of this unaccountable juggler is brought over into the realm of myth.

I need not dwell upon the miserable plight of every Hebrew quotation in those works which he may be supposed to have passed for press. No ordinary carelessness would account for such blunders, nor need they be explained by supposing that he was utterly ignorant of their language. His acquaintance must have been slender enough, but it is not necessary to be proficient in Hebrew or indeed in Chinese to ensure the accuracy of a few excerpts. The excerpts in Éliphas Lévi "no one can speak and no one can spell." But even in simpler matters his blunders are incredible. He gives the three mother-letters of the Hebrew alphabet inaccurately,[1] which for an accredited student of SEPHER YETZIRAH is almost as inexcusable as if an English author erred in enumerating the vowels of our own language.

The instance, however, which seems impressive and even final, occurs in a posthumous work entitled the BOOK OF SPLENDOUR.[2] Of this the first part is intended as a compressed translation of the GREATER HOLY SYNOD. Now, Lévi says that the deliberations of this Conclave are contained in a Hebrew treatise entitled IDRA SUTA, and these words appear accordingly at the head of his version. But the IDRA SUTA, or more correctly ZOUTA, is the name of the LESSER SYNOD, while IDRAH RABBA is that appertaining to the record of the Greater Assembly. What should we think of the qualifications of a commentator on the books of the Old Testament who informed us that the word BERESHITH was applied to Deuteronomy?

That in spite of his slipshod criticism, his careless reading and his malpractices in historical matters the writings of Éliphas Lévi are not without a certain interest is true up to a certain point. What seems to distinguish him from all other occult writers is not his knowledge as occultist, but the peculiar genius of interpretation which he applied to that knowledge, the surprising results which he could obtain from an old doctrine, even as from an old author. They were not reliable results; they were not in harmony with any secret knowledge; they represented the standpoint of the

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[1] LA CLEF DES GRANDS MYSTÈRES, Paris, 1861, pp. 199, 200.

[2] LE LIVRE DES SPLENDEURS, *contenant le Soleil Judaïque . . . Études sur les Origines de la Kabbale*, &c., Paris, 1894.

agnostic rather than the transcendentalist; and they afflicted the transcendental standpoint in consequence, but they wore the guise and they spoke the language of occultism, and it is they which have fascinated his students, they which once multiplied his admirers, they also which imparted at their period a new impulse to the study of occult speculations. This is equivalent to saying that the influence of Éliphas Lévi does not make for a proper understanding of occult reveries, and as concerns the Kabbalah that it reads a meaning into the Esoteric Tradition of Israel which is not in harmony therewith.

Let us take, for example, his inverted text of the first chapter of Genesis, for which he claims a Kabbalistic foundation.[1] It is needless to say that it neither has nor could have any rabbinical authority and that it first occurred to the imaginative mind of a Frenchman in the second half of the nineteenth century. As it exceeds quotation in this place I must refer the reader to the work in which I have rendered it at length.[2] It may be described shortly as replacing the history of creation by God with that of God's creation by man. It is, if you prefer it, the evolution of the God-idea in humanity. As an exercise of ingenuity it is notable and high diversion, but the point at which the sober critic must diverge from the interpreter is that "this occult Genesis was thought out by Moses before writing his own."

Let us take another case which, though it brings us to the same question, is more perhaps to our purpose, because it is a construction placed upon Zoharic symbolism. For Éliphas Lévi the MACROPROSOPUS or Great Countenance of the ZOHAR is the evolution of the idea of God[3] from the shadow divinities represented by the Kings of Edom. MICROPROSOPUS is the grand night of faith. The one is the God of the wise, the other the idol of the vulgar. The one is the great creative hypothesis, the other the dark figure, the restricted hypothesis. As it is to the Lesser Countenance that the name of TETRAGRAMMATON is attributed,[4] it follows that the secret of the ZOHAR is the alleged utterance of the adept to the recipiendary of the Egyptian Mysteries: "Osiris is a black god." MICRO-

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[1] LA CLEF DES GRANDS MYSTÈRES, pp. 334 *et seq.* MYSTERIES OF MAGIC, second edition, London, 1897, pp. 108 *et seq.*

[2] *i.e.*: THE MYSTERIES OF MAGIC, first and second editions, London, 1886, 1897.

[3] It follows that he was either unacquainted with the hypothesis of AIN SOPH or elected to ignore it.

[4] The letter VAU and that only is referable to the Divine Son.

PROSOPUS is, however, "neither the Ahriman of the Persians nor the evil principle of the Manichæans, but a more exalted concept, a mediating shadow between the infinite light and the feeble eyes of humanity; a veil made in the likeness of humanity with which God Himself deigns to cover His glory; a shadow which contains the reason of all mysteries, explaining the terrible Deity of the prophets, who threatens and inspires fear. It is the God of the priests, the God who exacts sacrifices, the God who sleeps frequently and is awakened by the trumpets of the temple, the God who repents having made man, but, conquered by prayers and offerings, is appeased when on the point of punishing." [1]

That this interpretation has attracted a few unversed students who did not have the texts before them may be no cause for surprise. It was pleasant to make acquaintance with a supposed esoteric tradition in which all theological difficulties seem to dissolve together. While on the one hand it might be little short of incredible that the Kabbalah should conceal so reasonable and elegant a doctrine, the putative symbolism was on the other so plausibly accounted for that it encouraged an easy acceptance. When we come, however, to the analysis of text and construction we find that the one does not warrant the other and that the evolution of the God-idea in humanity had no more occurred to the authors of the ZOHAR than it would have occurred, *e.g.*, to Grant Allen to write a BOOK OF OCCULTATION. It is not a case in which it is necessary to tax space and patience by the exhaustive demonstration of a negative. The validity of the construction is seen by the text with which it is connected. We know how much was read by Fitzgerald into Omar Khayyám, but his verses are literal and line upon line compared with the high fantasy of Lévi's Zoharistic analysis. As an example of this it is sufficient to refer the student who may desire an express case for comparison to the forty third section of IDRA RABBA as it stands in the Latin version of Rosenroth and the excursus on Justice in the BOOK OF SPLENDOUR which follows, says Éliphas Lévi, the text of Rabbi Simeon. It is mere illusion and mockery.[2]

Another extreme instance is the fantastic inversion of the SEPHIROTH which gives despotism an absolute power as the dark side of the supreme power in KETHER; blind faith as

[1] LE LIVRE DES SPLENDEURS, pp. 69, 70.

[2] *Ibid.*, pp. 86 *et seq.*

the shadow of eternal wisdom in CHOKMAH; so called immutable dogma, which is at the same time inevitably progressive, as the antithesis of active intelligence in BINAH; blind faith again as the inversion of spiritual beauty in TIPHERETH; divine vengeance as opposed to eternal justice in GEBURAH; willing sacrifice as the shadow of infinite mercy in CHESED; abnegation and voluntary renunciation as opposed to the eternal victory of goodness in NETZACH; eternal hell as opposed to the eternity of goodness, presumably in HOD; celibacy and sterility as opposed to the fecundity of goodness, presumably in JESOD; while MALKUTH, corresponding to the number of creation, is said to have no negative aspect, because celibacy and sterility produce nothing.[1] Without dwelling on the carelessness of the arrangement, in part sephirotic and in part transposing and abandoning the sephirotic series, or on the failing ingenuity which repeats the same contrasts, I may point out that advanced views on the transfiguration of dogmas and on vicarious atonement are not the findings of illuminated rabbins in the middle ages or earlier but belong to the excursions of modern thought, and that since arbitrary tabulations and artificial contrasts are easy exercises, and can be varied to infinity—more especially when the text itself is scouted—we may appreciate the contrasts here created by the evidence which supports them and that is simply the magisterial affirmation of the interpreter.

It remains to say that Éliphas Lévi represents the invention of a new and gratuitous phase in the study of the Kabbalah, undertaken neither as an object of research nor as a part of the history of philosophy. The students whom we have considered heretofore have been either Christian propagandists or writers by the way whose connection with the subject is unsubstantial; but the standpoint of Lévi is that there is a religion behind all religions and that it is the veiled mystery of Kabbalism, from which all have issued and into which all return. Christian doctrine, in particular, is unintelligible, apart from the light cast on it by the deliberations of the Holy Assemblies. Now it is precisely this standpoint, its derivatives and connections, that created French occultism in the generation which followed Lévi. In the past the magician was content to evoke spirits, the alchemist to produce gold when he could, the astrologer to spell the dubious

[1] LE LIVRE DES SPLENDEURS, pp. 74 *et seq.*

messages of the stars, the Kabbalist of sorts to be wise in anagrams and word-puzzles, but these things were regarded henceforward as parts of a greater mystery, and in a very true sense Éliphas Lévi was the magus who opened before his readers the wide field of this imaginary view. He had no antecedents in scholarship but he drew suggestions from there and here in the texts, and he wrote it all up and he coloured it. The more he wrote and the more he coloured there is no need to say that his delineations diverged the further from all likeness to his sources, and so of all claims thereon. This is illustrated in a plenary sense by his posthumous MYSTÈRES DE LA KABBALE, 1923, and by his letters to Baron Spedalieri which have been printed through the moons and the years in LE VOILE D'ISIS of Paris.

XVII.—TWO ACADEMICAL CRITICS

Having regard to the fact that, as already stated, there has been always in England a small number of persons who have been interested, mostly through sympathy with subjects called esoteric, in the study of the Kabbalah, it may appear incredible that there are no memorials of their interest between the period of Thomas Vaughan and the year 1865, a space of two centuries. There is a similar hiatus in the merely academical interest represented by Burnet. I do not say that there have been nowhere any references to Kabbalism; they may have made up in number what they wanted in learning and authority; and a few curious gleanings might be gathered from early editions of the larger encyclopædias; but as there has been no mystical student who wrote anything of moment concerning it, so there has been no scholar apart from such interests who has treated the subject seriously. The work of Dr. Ginsburg, once so well known that even now it scarcely needs description, may be said to have marked an epoch, because it was the first clear, simple and methodised account of Kabbalistic doctrine and literature. It leaves naturally much to be desired, as it arose in an informal manner out of a meeting of some literary society in Liverpool, and the nucleus of the short paper produced for the occasion in question was afterwards expanded into a slender volume. It is a meagre measure that is thus allotted to so large a subject, but it was as much as might be warranted by the existing

interest, which is determined sharply by the fact that no second edition was needed until quite recent years. There is good reason to believe that it did not represent Dr. Ginsburg's knowledge at the period, yet it went much further than encyclopædic or theological notices. Dr. Ginsburg is entitled to a place among Christian students of the Kabbalah because of his conversion in 1846, and I purpose in this brief notice, which is concerned mainly with a standpoint, to connect him with the name of a writer who belonged to his period in France. Both were accomplished Hebrew scholars; both of Jewish origin. Dr. Ginsburg did much valuable work in connection with the Trinitarian Bible Society, while M. Isidore Loëb, so far as I am aware, remained in the faith of Jewry, and it is therefore only by way of contrast with his English prototype that I am warranted in referring to him in this place. There was a period of a quarter of a century between the two writers, and as their point of view is in general respects similar and indeed suggests that the French critic may have profited by the English, it is interesting to note the one matter over which they diverge, namely, the authorship of the ZOHAR.

It has been objected against Dr. Ginsburg that he draws chiefly from Continental writers, reflects their views and shews little independent research. His quotations from the ZOHAR are, it is said, derived from Franck, and are open therefore to the harsh criticisms passed on them many years ago in Germany. These matters are perhaps of slight importance to those who are in search of elementary knowledge, whose purpose is served well enough by the translations of Franck and for whom a digest of fairly informed criticism is about the best text-book possible. The fact itself made Dr. Ginsburg's little treatise the English representative of a particular school, being that of the hostile judgment which refers the Zohar to the authorship, more or less exclusive, of Moses de Leon. In England Dr. Schiller-Szinessy's article on the MIDRASHIM in the ninth edition of the ENCYCLOPÆDIA BRITANNICA, referring the nucleus of the book to Mishnic times and regarding Simeon ben Yohai as author in the same sense that R. Johanan was author of the PALESTINE TALMUD, has helped to create another and more qualified manner of regarding the ZOHAR. The critical objections of Dr. Ginsburg derived from the work itself have

been disposed of in the majority of cases, and the few which still remain can establish nothing conclusively. They have been noticed briefly elsewhere in the present work. The fact that M. Isidore Loëb, who so closely reproduced Dr. Ginsburg, abandons the theory of unqualified imposture, signifies that some progress was made with the subject towards the end of the nineteenth century, and as it is one of the purposes of the present study to place the evidence of this and analogous facts before the English reader, I feel warranted in giving space to the following synopsis of M. Isidore Loëb's essay, as it may not be accessible to some who are acquainted with that of Dr. Ginsburg. There is a literary excellence in the one which is fairly precluded by the circumstance that called the other into being, and it is a matter of regret that the sole contribution of M. Loëb towards the elucidation of Kabbalistic literature occurs in La Grande Encyclopédie. M. Loëb was, however, for some time president of the publication committee of the French Society of Jewish Studies. His other literary work comprises a monograph on Jewish chroniclers, a table of Jewish calendars, and some observations on the situation of the Israelites at his period in Turkey, Serbia and Roumania. In the essay with which we are concerned he records the opinion that the term Kabbalah may not be anterior to the tenth century and that the claim to antiquity which it signifies is supported by no written monument. It seems difficult in the nature of the case that it should be so substantiated. M. Loëb, however, makes a very proper distinction between the metaphysical or mystical Kabbalah and the gross thaumaturgy connected with the practical branch. To the original elements of the first he ascribes, like all critics, a high antiquity, but not, as it need scarcely be said, of a kind which would permit it to be regarded as the perpetuation of an indigenous, much less an uncorrupted Tradition. As we have had occasion to see, this claim is no longer made by any competent student of the subject. For M. Loëb the Kabbalah is a part of the age-old reverie which seeks to explain the disparity between an infinite God and a finite world by means of intermediate creations through which the Divine Power descends, diminishing in its spiritual qualities as it removes further from its source, and becoming more imperfect and material. The difficulty is removed by this anthropomorphic process much

in the same manner as the difficulty of a *terra firma* for the elephant which supports the universe is disposed of in Indian cosmology by assuming the tortoise. In other words, it is not removed at all. At the same time the explanation of Emanationist Mysticism, which is not all Mysticism, as M. Loëb seems to assume, is not in the last analysis open to greater objection than any other speculative attempt to bridge the gulf between finite and infinite. Passing from this consideration the French critic discovers the foundation of Kabbalistic Theosophy in the Scriptural personification of Wisdom, and the chief elements of its symbolism in the prophetical books, about which points there is no question whatever, and they are matters of common knowledge. So also he refers correctly the name or catchword of the ZOHAR to Daniel xii. 3. He cites the number of the beast in the Apocalypse, as every one has cited it before him, in illustration of GEMATRIA; but he raises a less hackneyed point by suggesting, on the authority of Munk, that TEMURAH was employed by Jeremiah. He does better service by reminding us that the Essenians attached great importance to symbolical angelology, and that each individual of that obscure fraternity was required to remember accurately the names of the angels. It is, however, among the Jews of Alexandria that, following several previous authorities, he discovers the main germs of Kabbalistic Mysticism; but in this connection he cites only the Platonic doctrine of the Logos, its influence on the Greek Septuagint and on the Chaldee version of the Old Testament.

On the whole, I do not think that M. Loëb's critical faculty, or indeed his erudition, is at all comparable to his graceful synthetic talent. To cite a crucial instance, he dismisses one testimony to Kabbalistic Tradition by saying: "Despite the contrary assertions of the TALMUD, we refuse to believe that Johanan ben Zoccai (*sic*) or his contemporaries devoted themselves to mystical doctrines or secret things." It is to the second century that he refers the "ravages" of Gnosticism among the Jews of Palestine, and cites various subtleties of the doctors which arose at that period. He sketches the decline of the Palestine Schools and the rise of those of Babylon, "the traditional country of Magic." He cites from Rab, the Babylonian of the third century, that passage which I have mentioned elsewhere, and confesses that it is another germ of the mediæval Kabbalah, that is,

the doctrine of the SEPHIROTH. With a rapid pen he runs over the great impetus given to Jewish literature under Arabian influence from the middle of the seventh century. He refers to the ninth century that all-important treatise entitled THE MEASURES OF THE STATURE OF GOD, which is, in fact, as we have seen, the first form of the Zoharistic MACROPROSOPUS, and is mentioned apparently by Agobad. He places the ALPHABET of Akiba, dealing with the symbolism of the Hebrew letters, about the same period, together with a crowd of apocalyptic treatises, including PIRKE of R. Eliezer, which has an elaborate doctrine of Pneumatology. Among all these he distinguishes the SEPHER YETZIRAH as occupying a place and deserving a rank apart. He admits its comparative antiquity, seeming to regard it as immediately posterior to the TALMUD, which he affirms to have been finished A.D. 499. He describes it as a philosophy and a gnosis, and supposes it to have been written in Palestine under the direct influence of Christian and Pagan Gnosticism. The opinion is interesting, but, of course, entirely conjectural, and as the doctrine of emanation is not clear in the SEPHER YETZIRAH, we should not accept hastily the theory of an influence which assumes it. When he observes further that its fountain-heads must be sought in Azriel's Commentary on the SEPHIROTH and in the BAHIR, I fail to understand the grounds on which he attributes a superior antiquity to those works. He assigns to the ZOHAR itself a Spanish origin, but does not press the authorship of Moses de Leon. Among the fine points of his criticism is a picture of the pure Talmudists of the period of Maimonides, especially those of the Peninsula and the South of France, living under the influence of Arabian philosophy, without philosophical doctrine, without perspective, having only the literature of the Law, and the anthropomorphic Mysticism of the Jewish Schools of Northern France, between which the Kabbalah rose up as a mediator, "completing Talmudism by philosophy, correcting philosophy by Theosophy, and anthropomorphic Mysticism by philosophic Mysticism."

XVIII.—THE MODERN SCHOOL OF FRENCH KABBALISM

Éliphas Lévi died in 1875, having founded, as it must be admitted, a new school of occult philosophy, not in its way

without a certain brilliance but built on sands of dream. For the ten years which preceded his death he had made no outward sign. There are mendacious rumours of the initiations which were offered him and of the Rites which he remodelled ; but all that is known certainly is that he collected around him a small group of private students who looked up to him as their master, regarded his fantastic speculations almost in the light of revelation and, following his leading, accepted the Kabbalah as a great synthesis of religious belief. It was not till another ten years, after his death, had elapsed that any visible result of his influence became manifest. During that period a marked change had come over speculative thought there and here in Paris ; many of the younger generation broke away from the traditions of positivism and materialism, and, without returning to the Church, passed off in the direction of occultism, and occultism moderated by science became a characteristic of the succeeding epoch. When about the year 1884 the Theosophical Society opened a lodge in Paris and began the publication of a monthly magazine, some few of the French occultists gathered round it, and one of the most noticeable in the group was Gérard Encausse, the young *chef de laboratoire* of an eminent doctor celebrated in connection with one of the schools of hypnotism. His first contributions appeared in the pages of Le Lotus and his first work, on the elements of occult science, so called, was published under the auspices of the Society. A rupture took place, however, and the seceding members, abandoning for the moment their interest in *la métaphysique orientale*, established, so to speak, a school of western occultism, of which Dr. Encausse became the moving spirit and Éliphas Lévi the most immediate inspiration of the past. The ostensible characteristics of this school were Neo-Martinism and Neo-Rosicrucianism, but the conceptions associated with these names suffered developments which effaced their original outlines. So also the admired masterpieces of Éliphas Lévi became a point of departure quite as much as a guide. It is, broadly speaking, nevertheless, the work of Lévi which was continued, and along with other occult interests the study of the Kabbalah was revived under the reflected impulsion of his enthusiasm. It was in no sense an exhaustive and still less a critical study ; it began by taking too much for granted and its textual knowledge was

negligible. There was, however, no writer of this group who had not something to tell concerning Jewish Theosophy, while its activity engendered consequences of much the same kind outside its immediate circle.

The two names which most call for notice in this connection are Dr. Gérard Encausse and Stanislas de Guaita. The literary and occult antecedents of the first writer are Saint Yves d'Alveydre, Fabre d'Olivet, Éliphas Lévi and Adolphe Franck. From the first he derived a systematic view of Jewish history, from the second his notion of esoteric mysteries concealed in the Hebrew language, from Lévi unfortunately a burden of historical suppositions, and from Franck an academic precedent for the modified antiquity of Kabbalistic literature. On the other hand, Stanislas de Guaita belonged to a literary school of occultism and as such he connects with Sar Péladan. I propose to consider the position of both these writers in short sub-sections and to connect them with a third who is governed by very different motives and principles.

A.—Papus

The word Papus signifies physician, and according to a commentary of Éliphas Lévi on the Nuctemeron of Apollonius, it is the title of a genius belonging to the first hour of that mystical period, understood, in Lévi's words, as "the day of the night." It is also the pseudonym adopted by Gérard Encausse, head of the French Martinists and once leader of occult activity in Paris. Papus became a voluminous writer, methodical and laborious, and some of his work had value along its own lines. From the beginning of his literary life he was occupied with Kabbalistic questions, and so far back as the year 1887 he made the first French translation of the Sepher Yetzirah, which appeared in the theosophical review Lotus. It is not a satisfactory version and was superseded speedily by that of Meyer Lambert, as Papus recognised himself. He appears to have depended on the Latin text in the collection of Pistorius which renders throughout the words "ineffable Sephiroth" as Sephiroth *præter ineffabile*, thus making the Book of Formation responsible for the Theology of Ain Soph, and it is a point of critical importance that it is not to be found therein.

In 1892 Papus published a methodical summary of the

Kabbalah, together with a bibliography, which is again open to criticism. The bibliography was constructed upon the most debatable of all principles, viz., the increase of numerical importance by adventitious elements which are not Kabbalistic at all, and again by the inclusion of works which were evidently unknown to the writer, with results that are occasionally ludicrous. Thus, in the one case, among books in the French language, we find Figuier's ALCHEMY AND THE ALCHEMISTS, which contains no reference to the Kabbalah; Saint-Martin's CROCODILE, a clumsy satire open to the same objection; Eckartshausen's CLOUD ON THE SANCTUARY, also non-Kabbalistic; and a number of esoteric romances which have as much claim to insertion as Baudelaire's translation of Poe.[1] In the other case, Dr. Papus, who was only superficially acquainted with English, classified among Kabbalistic writings Massey's translation of Du Prel's PHILOSOPHY OF MYSTICISM, my own LIVES OF ALCHEMYSTICAL PHILOSOPHERS, Dr. Hartmann's WHITE AND BLACK MAGIC, a catalogue of second-hand books issued by George Redway, and, unfortunate above all other instances, the once celebrated SUPERNATURAL RELIGION. The bibliography of works in the Latin language is better done, though it contains some useless numbers.

As regards the treatise itself, it is little more than a series of tabulated quotations from Franck, Loëb, de Guaita, Kircher and so forth, with a number of serviceable diagrams derived from similar sources. It was passable at its period as a French introduction to the subject for the use of French occultists. But it made the mistake of attributing importance to the debased Hebrew influences found in the literature of Ceremonial Magic. Having appreciated in another section the claim of the clavicles to recognition in Kabbalistic literature, it is here only necessary to say that in the work under notice there is no attempt to justify their inclusion, which is explained by the sympathies of the author, who in this connection owes something to the French version of Molitor.

Dr. Papus had also a bias common to the majority of French

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[1] Another instance is Julien Lejay: LA SCIENCE OCCULTE APPLIQUÉE *à l'économie politique*, in a volume of composite authorship, entitled *La Science Secrète*. I may observe, however, that this volume contains a paper on the Kabbalah by Papus, subsequently embodied in his larger work. Outside this, the only reference to the subject is in an essay by F. C. Barlet, which refers the origin of the Kabbalah to the fourth century.

and English occultists of Victorian days, and by this bias he was led irresistibly to prefer the imperfect equipment of past authority to the result of modern scholarship. In Egyptology he knew no higher name than that of Court de Gebelin; in problems of Hebrew philology his great master was Fabre d'Olivet; and hence, on the one hand, we shall not be surprised to find that he regarded P. Christian as a source of serious information concerning Egyptian Mysteries of Initiation, or, on the other, that he considered the Hebrew of the Mosaic books to be identical with the idiom of ancient Egypt.[1] The position of writers who base their views on language-studies undertaken at the beginning of the last century is not more reasonable than would be that of a person who should attempt now to defend the antiquity of the Rowley poems. But it might be scarcely worth while to speak of it were it not for the consequences that it involves, at least in the case of Papus, as, for example, his views on the descent of Esoteric Tradition from Moses and its identity with the Mysteries of Egypt.

I have said sufficient to indicate that the historical aspect, so far as it exists in Papus, is altogether unsatisfactory, and there is indeed no need to reckon with it. As regards the special motive of our own inquiry, the standpoint of Papus is that the Kabbalah is the keystone of all the Western Tradition of Transcendentalism; that the alchemists were Kabbalists, and so also all mystical fraternities, whether Templars, Rosicrucians, Martinists or Freemasons; that the source of the Kabbalah was Moses and that Moses drew from Egypt, whence the Kabbalah is the most complete summary in existence of Egyptian Mysteries. Why those mysteries

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[1] He was not alone among French writers of his day in taking a similar view. M. Edouard Schuré, in Les Grands Initiés, *Esquisse de l'Histoire Secrète des Réligions*, Paris, 1889, maintains that, "owing to the education of Moses, there can be no doubt that he wrote Genesis in Egyptian hieroglyphics, having three senses, and confided their keys and oral explanations to his successors. In the time of Solomon it was rendered into Phœnician characters, and after the captivity of Babylon into Aramaic Chaldean characters by Esdras. The esoteric sense was lost more and more, and the Greek translators had a very slight acquaintance therewith." In this case it may have been the remnant of such knowledge which made the Jews so hostile to the Septuagint. M. Schuré continues: "Jerome, despite his serious intention and his great mind, penetrated only to the primitive sense when he made his Latin translation. The secret sense does, however, remain buried in the Hebrew text, which plunges by its roots into the sacred tongue of the temples," and the writer affirms that it flashes forth at times for the intuitive, that for seers it "shines forth once more in the phonetic structure of the words adopted or created by Moses," and that by the study of this phoneticism, by the keys which the Kabbalah furnishes, and by comparative esotericism, "it is permitted us at this day to reconstruct the veritable Genesis." Pp. 180, 181.

should have an absorbing claim on our respect does not appear from Papus, but the sub-surface understanding is undoubtedly that a Tradition of Absolute Religion has been perpetuated from antiquity, and with all his dissemblings and palterings, with all the hindrance of his scepticism, that also is Lévi's standpoint, as we have seen in an earlier section.

B.—Stanislas de Guaita

Associated with the literary work and much of the active propaganda of Dr. Gérard Encausse, the name of the Marquis Marie-Victor-Stanislas de Guaita, though scarcely known in England, was valued in occult circles of Paris, and his death at the early age of thirty-six years occasioned profound sorrow.

It will perhaps be unnecessary to state that he was a disciple of Éliphas Lévi, whose works he regarded as constituting "the most cohesive, absolute and unimpeachable synthesis that can be dreamed by an occultist." If we add to this that De Guaita is described by Papus as occupying beyond contradiction the first rank among the pupils of Lévi, we shall have a fair knowledge of his position. He began his literary life as a poet, and in that character connects with the school of Baudelaire. His occult preoccupations appear, however, in his verses, and he soon devoted himself exclusively to occult subjects. His works entitled The Threshold of Mystery, The Serpent of Genesis and The Key of Black Magic were admired for their "magisterial form," which recalls that of his master. He expounded Kabbalistic Tradition and considered that in "Neo-Mosaic Christianity, explained by the Holy Kabbalah and Alexandrian Hermeticism (under certain reserves), the absolute truth must be sought in all knowledge."[1]

At an early period of his enthusiasm Stanislas de Guaita founded a Kabbalistic Order of the Rose-Cross, comprehending three Grades, to which entrance could be obtained only after successful examination, while the possession of the three Grades of the Martinist Order—an invention of Papus—was an indispensable preliminary condition. When the numerical strength of the association had attained the limits

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[1] From a *Lettre inédite* quoted in L'Initiation, tom. xxxviii., No. 4, Jan., 1898, pp. 12, 13.

prescribed by its constitution, it was closed rigorously by decision of the Grand Master. De Guaita is termed an erudite orientalist by his friends, who mention also the Hebrew folios which enriched his library.[1] Finally, it is recorded that he believed himself more thoroughly possessed of the Kabbalah than all others. But if we may accept the authority of Dr. Marc Haven he seems to have distinguished two species of Kabbalah, the first a science which no one could teach and no one could learn, except with the most arduous toil and by years of sacrifice, for it is " more rugged than Wronsky, more diffuse than Spanish Mysticism, more complex than Gnostic analysis." And after all it appears to be only a pseudo-Kabbalah. The other is apparently the Kabbalah as presented by William Postel, Nicholas Flamel, Khunrath, Saint-Martin and so forth. I must confess that this distinction is a puzzle. I know well enough that Saint-Martin was not a Kabbalist, except in the most phantasmal sense and by a most remote derivation. I know that Flamel the alchemist, if he ever wrote anything, was concerned with the transmutation of metals and not with the mysteries of AIN SOPH. It is, however, the Kabbalah of such Kabbalists that is said to illuminate the pages of de Guaita and to have inspired his active works.

Despite therefore his accredited erudition, the author of the SERPENT OF GENESIS has no message for the student of Kabbalism: the ZOHAR has its difficulties, by which he was clearly intimidated and the work had not been translated. But the kind of distinction which de Guaita sought to establish offers at least one point of interest. Postel, Flamel, Khunrath, Saint-Martin, are names which stand in his mind for Kabbalistic Christianity, for that marriage of the Zohar and the Gospel to which he refers expressly.[2] He differs therefore from his fellow propagandist Papus, who exhibits few Christian sympathies and is attached more consistently to the doctrine of Éliphas Lévi. But in de Guaita, as in Lévi, it is not orthodox Christianity, as understood, on the one hand, by Mirandula and Postel or, on the other, by Rosenroth, with

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[1] *Op. cit.*, pp. 32 *et seq.*

[2] " The ZOHAR has wedded the Gospel; the spirit has fructified the soul; and immortal works have been the fruits of this union. The Kabbalah became Catholic in the school of St. John, the master of masters, incarnate in an admirable metaphysical form . . . the absolute spirit of the science of justice and love which vivifies internally the dead letter of all the orthodoxies."—LE SERPENT DE LA GENÉSE, p. 183.

which his Kabbalah is connected, but Christianity permeated by Gnostic elements, and this is the special characteristic of modern occult students who have taken any interest in the light cast on the religion of Jesus by the post-Christian developments of Jewish Theosophy. Thus, the missionary enthusiasm of the early Christian Schools of Kabbalism, and the Messianic dream constructed by Jewry out of the elements of the ZOHAR, have been exchanged for an attempt to go back upon the path of doctrinal development and to discover in analogies between the Kabbalah and the Gnostics a practicable thoroughfare into debated regions of esoteric religion. As disappointment waited on the mistaken ardour of the first zealots, so it was equally in store for the revived zeal in Kabbalism.

C.—LÉON MEURIN, S.J.

Having to establish some points of accidental connection between the Kabbalah and Freemasonry, it seems possible to include among Kabbalistic students the most fantastic investigator of this subject, once Archbishop of Port Louis. It is true that his large treatise, FREEMASONRY THE SYNAGOGUE OF SATAN, is a product of the troubled dream of the Papacy concerning the *Liberi Muratori* and can be saved only—if saved indeed at all—by the sincerity of its intention from a place in bogus literature; it is true also that it connects with a squalid imposture long since unmasked; but it shews a considerable acquaintance of the superficial order both with Kabbalistic Doctrine and Masonic Symbolism; and it is worth noticing how the Tradition of the Jews was appreciated at the end of the nineteenth century by a Catholic critic who was also an ecclesiastic of some eminence and a member of the Society of Jesus.

It is unnecessary to say that it is an entirely hostile criticism. "In place of the orthodox synagogue and the true doctrine of Moses which God Himself inspired, modern Kabbalists represent the paganism with which certain Jewish sectarians became imbued during the captivity of Babylon. We have only to study their doctrine and to compare it with those of civilised nations in antiquity—Indians, Persians, Babylonians, Assyrians, Egyptians, Greeks and so forth—to become assured that the same pantheistic system of emanation is inculcated by all. We find everywhere an eternal principle

producing a primeval triad and thereafter the entire universe, not by creation but by substantial emanation. Hence we are compelled to recognise a close connection between Kabbalistic philosophy and ancient paganism which is difficult to explain except by the inspiration of the same author, in other words, the Lying Spirit who is the enemy of mankind."

The entire treatise may be regarded as a development of this paragraph, which, it must be confessed, is the view that would be taken inevitably by the Latin Church. We have seen that under the auspices of Christian Kabbalists, with Picus de Mirandula as their mouthpiece, there was for one moment a sign of *rapprochement* between the Church and Jewish Tradition; but it was impossible in the nature of both, and the Church was saved then, as it has been saved occasionally since, as if by some happy intuition which preceded any real knowledge of the interests at stake.

The general position being thus defined, Mgr. Meurin proceeds at a later stage to develop his impeachment by exhibiting the fundamental error of all pantheism, that, namely, which concerns the transition of the Infinite to the Finite, which wears, he tells us, for any serious thinker, the aspect of a fraudulent device. Basing his argument on the well-known verse in WISDOM: "Thou hast ordered all things in measure, and number, and weight," he advances that we must seek in these the distinction between the Infinite and the Finite, for such categories do not exist in God, or rather they are "elevated above themselves and lost in a superior unity." Creation out of nothing is the only rational solution of the grand problem concerning the origin of a world which is governed by number, weight and measure, a doctrine which assumes no passage from Infinite to Finite, since it does not derive the universe from the divine substance by an emanation of any kind. "It is true that *ex nihilo nihil fit*. But in the creation there is not only the *nihilum;* there is also the *Omnipotens*, and it is untrue to say that with nothingness and the all-powerful, nothing can be made. *Ex nihilo nihil fit a Deo* would be a false axiom."

In a study like the present it would be out of place to discuss the points at issue between emanationists and creationists. We have seen that the Kabbalah is by no means utterly and only a system of emanation: it is a medley which tends occasionally in that direction; but it has also a world of

creation and a creation myth. The doctrine of orthodox religion on a question of fundamental philosophy is in no danger from a certain element of confusion in such reveries. But the whole controversy concerns a *res ardua et difficilis*, as Isaac de Loria would have termed it, which fortunately cannot produce a single consequence of importance to the human mind, though it is precisely to such arid speculations that official orthodoxy has always attached an eternal consequence for the soul.

Mgr. Meurin remains, however, the consistent and correct exponent of the Church which he represented, and so far as this Church is concerned he has registered, as we must admit fully, the non-Christian nature of Kabbalistic doctrine. We may go further and allow that in other places he scores occasionally a logical point against it. We have, for example, such notions as the commencement of thought in AIN SOPH which precedes the emanation of understanding in the Three Divine Supernals, thus reversing the psychological order, as the prelate observes, besides formulating an absurdity concerning the one Being in whom there is no beginning. It may well be that in the last analysis these things are to be understood more profoundly than is suggested by their surface meaning, but they are crude and misleading enough in their outward sense.

XIX.—THE KABBALAH AND ESOTERIC CHRISTIANITY

A discussion of points of contact between Christianity and the Mystical Tradition of the Jews should not proceed without some reference to a scheme of mystical Christianity which obtained for a period a certain vogue in English esoteric circles and met with especial commendation from certain Kabbalistic students. I refer to the New Gospel of Interpretation, founded on illuminations received, or believed to have been received, by Anna Bonus Kingsford, and developed since her decease, not always well and wisely, by her collaborator and co-recipient, Edward Maitland, long since also passed away. The text-books of this movement were, firstly, a small collection containing the illuminations, and, secondly a formal treatise which, under the title of THE PERFECT WAY, constituted a philosophical development and

historical verification of the doctrines received by the seeress. The late McGregor Mathers dedicated his pretentious and inexact translation of certain Zoharistic books from the Latin of Rosenroth to the authors of this treatise on the ground that it was "one of the most deeply occult works that has (*sic*) been written for centuries." The dedication described it also as an "excellent and wonderful book," touching much on the doctrines of the Kabbalah and laying great value upon its teachings. It was welcomed in terms of still higher appreciation by Baron Spedalieri, of Marseilles, the disciple of Éliphas Lévi, who regarded it as "in complete accord with all mystical traditions, and especially with the great mother of these, the Kabbalah." In connection with this appreciation the respectable French occultist observed: (*a*) That Kabbalistic Tradition as we now possess it is far from genuine, and was much purer when it first emerged from the sanctuaries. (*b*) That when William Postel and his brother Hermetists predicted that the literature containing the Secret Tradition of the Jews would become known and understood at "the end of the era," they meant that it would be made the basis of "a new illumination," reinstating that Tradition in its purity. (*c*) That this illumination and this restoration have been accomplished in THE PERFECT WAY. He adds: "In this book we find all that there is of truth in the Kabbalah, supplemented by new intuitions, such as present a body of doctrines at once complete, homogeneous, logical and inexpugnable. Since the whole tradition thus finds itself recovered or restored to its original purity, the prophecies of Postel and his fellow Hermetists are accomplished; and I consider that from henceforth the study of the Kabbalah will be but an object of curiosity and erudition, like that of Hebrew antiquities."

If this be the case, the inquiry with which we have been occupied at such considerable length is only prolegomenary to the New Gospel of Interpretation, and our concluding words should be simply to direct the student who is in search of the true meaning of Esoteric Tradition in Israel to the doctrines contained in this last word of revelation. Indeed, such a course would seem at first sight the only one which could be followed. I must add, however, that the opinion expressed by Baron Spedalieri produced no consequence, that the Kabbalistic School of occultists in England

did not follow the lead thus indicated, and did not endorse the opinion, while the New Gospel of Interpretation took no permanent hold on the occult or any other prevailing thought of the time. I infer also that Baron Spedalieri's statement as to the adulteration of the genuine Tradition in the Hebrew Kabbalah was not traversed seriously, but for its recovery occultists of the period were disposed to look backward towards Egypt rather than to any form of supplementary revelation.

I do not propose to recite here even the leading aspects of the system of Esoteric Christianity developed in THE PERFECT WAY, for the work is well known and its substance has been made accessible in many forms, thanks to the untiring devotion of Edward Maitland. It does offer some points of contact with the Tradition of the Kabbalah, especially as to the dual nature of God, or the Divine-Feminine, and " the multiplicity of principles in the human system " ; but it would be easy to exaggerate their extent, as also, in some less conspicuous cases, their importance. The traceable references are few and superficial. We may find, for example, the Kabbalistic doctrine of AIN SOPH and His emanations in the statement that " God unmanifest and abstract is the Primordial Mind, and the Kosmic universe is the ideation of that Mind," but it is not a far-reaching correspondence. So also the conception of Macroprosopus reflected in Microprosopus is sketched thinly by the following passage. " In ' the Lord ' the Formless assumes a form, the Nameless a name, the Infinite the Definite, and these human. But, although ' the Lord is God manifested as a man ' in and to the souls of those to whom the vision is vouchsafed, it is not as man in the exclusive sense of the term and masculine only, but as man both masculine and feminine " (MICROPROSOPUS it will be remembered is androgyne), " at once man and woman, as is Humanity itself." I should add that the " new Gospel " maintained the divinity of the Kabbalah on the ground of the purity of its doctrine of correspondences, which shews that " this famous compendium belongs to a period prior to that destruction by the priesthoods of the equilibrium of the sexes which constituted in one sense the Fall." With this statement of its Divine origin may be brought into contrast the interpretation of the claim made by the Kabbalah as to the manner of its delivery. " When it is said that these Scriptures were

delivered by God first of all to Adam in Paradise, and then to Moses on Sinai, it is meant that the doctrine contained in them is that which man always discerns when he succeeds in attaining to that inner and celestial region of his nature where he is taught directly of his own Divine Spirit, and knows even as he is known." As THE PERFECT WAY and its connections assume to be the outcome of a similar quality of discernment, it follows, of course, that it is a recovery of "the doctrine commonly called the *Gnosis*, and variously entitled Hermetic and Kabbalistic."

I should add that many thoughtful persons have found in THE PERFECT WAY a "fountain of light, interpretative and reconciliatory," and that some of its interpretation indicates a suggestive quality of genius; yet it was not free at the beginning from the fantastic element, and it depends largely on philological arguments which are more than fantastic. Also at the close of Maitland's life he wrote much which must have been regretted by his friends, bringing his earlier work into discredit by exaggerated claims concerning it. Taking it as a whole, THE PERFECT WAY can be regarded only as a series of suggestions and intuitive glimpses concerning the postulated hidden sense of several sacred scriptures.

XX.—THE KABBALAH AND MODERN THEOSOPHY

The attempt which was made in the year 1875, by the foundation of the Theosophical Society, to extend and centralise the study of Oriental Occult Philosophy, has, in spite of its chequered history, succeeded to a large extent in that object. If we remove from consideration certain claims advanced by the founders, and if we regard the Society rather as it assumed once at least to regard itself, namely, as an organisation designed to promote a neglected branch of knowledge, we have only to survey its literature during the past fifty years to see how large a field it has succeeded in covering. No unbiassed student will be inclined to overlook this fact, and as the Theosophical Society possesses at least this aspect of importance, it will be useful to ascertain how far the expositions of eastern philosophy which we owe to it connect with the subject of our inquiry.

It may be said in a general manner that the correspondences

which I have established already were recognised from the beginning of the movement and, so to speak, at its fountain-head. The cosmology and metapsychics of Jewish Esoteric Tradition were regarded, roughly speaking, by Madame Blavatsky as reflections or derivatives from an older knowledge and a higher teaching which has existed from time immemorial in the farthest East.[1] Beyond or outside this broad affirmation and representative point of view one does not trace a sufficient warrant in knowledge for the expression of particular opinions. The author of ISIS UNVEILED and THE SECRET DOCTRINE had an enormous budget of materials, but not very carefully selected. On the one hand, she offers information which we are not able to check because we do not know her authorities ; on the other she makes statements occasionally with which it is difficult to agree. Thus, she distinguishes between the ordinary, or Judaistic, and the universal, or Oriental Kabbalah. If little be known of the one, there is nothing, at least nothing that is definite, known of the other. "Its adepts are few ; but these heirs elect of the sages who first discovered 'the starry truths which shone on the great Shemaïa of the Chaldæan lore' have solved the 'absolute' and are now resting from their grand labour."[2] That is a statement which, of course, we cannot check, and for any critical study of the Jewish Kabbalah it can therefore carry no weight. It may be taken to indicate a feeling at its value among certain occultists that the Hebrew tradition has been perverted.[3] It may be accepted also as evidence that because the term Kabbalah signifies an oral reception it has come to be used in connection with almost any unwritten knowledge. Such a course is very inexact and misleading ; but the same abuse of words is found in Paracelsus and many later writers. It serves, however, a purpose not intended

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[1] As might be expected, some of her followers did not fail to go further, *e.g.*, the late W. Q. Judge, who was able to affirm categorically that Abraham, Moses and Solomon were members of an ancient lodge of adepts from whom this high teaching has been handed down. THE OCEAN OF THEOSOPHY, New York, 1893, c. 1. "Echoes" of this kind "from the burnished and mysterious East," to quote Judge terminology (ECHOES FROM THE ORIENT, p. 5, New York, 1890), did not find response among theosophical writers in England.

[2] ISIS UNVEILED, i., 17.

[3] Another theosophical writer, however, maintains that "the collection of writings known as the Bible constitutes but one of a number of records which are all derived from and based upon one unifying system, known at times as the Ancient Wisdom Religion, or Secret Doctrine." W. Kingsland: THE ESOTERIC BASIS OF CHRISTIANITY, Part I., p. 15, London, 1891.

by those who use it: it distinguishes between scholar and sciolist. The statement which we cannot check is, however, usually accompanied by the statement that we can. In the present case we are told that the BOOK OF OCCULTATION is "the most ancient Hebrew document on occult learning,"[1] and I doubt much whether this would be countenanced by any student who was acquainted with the strong claims of the BOOK OF FORMATION, to say nothing of the literature which belongs to Talmudic times. It is added that SIPHRA DI ZENIOUTHA was compiled from another and older work which is not named, but it is stated that there is only one "original copy" in existence, and that this is "so very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written."[2] Till antiquaries are furnished with the opportunity they will be tempted to overlook this claim. With both these classes of statement we may contrast the affirmation that is not evident in itself and is supported by doubtful reasoning. Thus we are told of Oriental Kabbalists who assert that the traditions of their science are more than seventy thousand years old, concerning which claim it is observed that modern science cannot prove it to be false; but the question is whether Kabbalists, oriental or otherwise, can produce evidence in support of its truth. We may pass over the writer's personal pretension to a first-hand acquaintance with Kabbalistic books once indisputably in existence, but now regarded as lost. Of such is the Chaldæan Book of Numbers,[3] which, according to another authority, is a companion to the ÆSH MEZAREPH,[4] but is declared in ISIS UNVEILED to be a part of the great Oriental Kabbalah, namely, the patrimony of the persons previously described as having "solved the absolute."[5] To the lesson which is taught by observations of this kind we may add the borrowed view which rests on bad criticism, as, for example, that the TALMUD is "the darkest of enigmas even for most

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[1] ISIS UNVEILED, i., 1.

[2] *Ibid.*

[3] This work is said to be much superior to the ZOHAR. SECRET DOCTRINE, i., 214. It is, in fact, the only real Kabbalah, *ib.*, iii., 170. It appears to be now in possession of certain Persian Sufis (*ib.*), an interesting statement which I have not, however, felt authorised to make use of in Book II., § 6, of this study.

[4] This is Westcott's opinion. Madame Blavatsky adds that the SEPHER YETZIRAH is also a portion of the Book of Numbers.

[5] *Op. cit.*, i., 579.

Jews,"[1] thus attributing a mystical sense to the commentaries on the exoteric laws of Israel, the value of which attribution has been exhibited already.[2]

It would serve no purpose to enumerate any further challengable assertions which rest more or less exclusively on the good authority of Madame Blavatsky. It will be sufficient to refer to her views upon the authenticity of the ZOHAR.[3] On the one hand the author is said to be R. Simeon ben Yohai;[4] again, it was "edited for the first time" between A.D. 70 and 110;[5] and yet again, it was written, as it now stands, by R. Moses de Leon, the original being lost, though at the same time its contents were "scattered through a number of minor MSS." R. Moses had Syriac, Chaldaic, and Christian Gnostics to help him. Such opinions are without any warrant for criticism.[6]

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[1] ISIS UNVEILED, i., 17.

[2] The best test of Madame Blavatsky's first-hand knowledge of the subject is the fact that she calls the LIBER DRUSHIM of Isaac de Loria a part of the TALMUD, and thence proceeds to exhibit the Sephirotic doctrine as a characteristic of that collection. SECRET DOCTRINE, i., 438. The symbolism of the Lesser Countenance is also referred to the TALMUD. *Ibid.*, i., 350.

[3] It is not perhaps surprising that she should regard the ZOHAR as not sufficiently esoteric. *Ibid.*

[4] *Ibid.*, iii., 92. She says also that it was on account of his possession of the "secret knowledge" that R. Simeon was forced to take refuge in the cave. After this version of a matter of fact we shall not be surprised to learn that St. Peter was a Kabbalist (*ib.*, iii., 125), that the Comte de St. Germain had access to unknown Vatican MSS. on the Kabbalah, which MSS. contain information regarding the Central Sun (*ib.*, ii., 237), or that the ZOHAR is "called also the Midrash," as if the last term were particular, and not generic (*ib.*, iii., 167).

[5] *Ibid.*, iii., 167.

[6] *Ibid.*, i., 114, 230; iii., 167.

BOOK XI

THE KABBALAH AND OTHER CHANNEL OF SECRET TRADITION

BOOK XI

THE KABBALAH AND OTHER CHANNELS OF SECRET TRADITION

I.—THE KABBALAH AND MAGIC

It was intimated at the outset of our inquiry that certain speculations, belonging to the more immediate past, do not consider any single system as the exclusive depository of supposed hidden knowledge; a variety of channels are recognised, and by the network of communications subsisting between these channels the secret arts are methodised and their identities and analogies exhibited. There is an enormous divergence of opinion as to what may and may not constitute a path of the postulated Secret Tradition, individual predilection exercising, as will be understood, no inconsiderable influence. We may conclude in a general manner that the Tradition being ubiquitous by the hypothesis is thought to have assumed its forms everywhere and at all times. There was, for example, no exoteric religion which did not possess *ex hypothesi* an esoteric interpretation [1] and there was no esoteric interpretation which did not connect that religion with all that is signified more especially here by secret teaching. For this hypothesis an integral connection of Kabbalism with other systems belonging to remote periods would be evidence enough that it had its root in the Secret Tradition; but, without denying altogether that there may be a certain warrant for a not dissimilar view, we have found that many of the resemblances may be accounted for in a more natural and spontaneous manner. As, however, it was in the western world that Kabbalism grew up and flourished,[2] it is

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[1] John Yarker: Notes on the Scientific and Religious Mysteries of Antiquity, p. 5.

[2] If the derivation of the Zohar from R. Simeon ben Yohai be admitted, Palestine was, of course, the birthplace of that work. Dr. Schiller-Szinessy, who defended this derivation, accepted also what follows therefrom.

necessary to observe its connections—real or supposed—with other channels by which an arcane knowledge is believed to have been communicated to the West. These are Magic, Alchemy, Astrology, the occult associations which culminated in Freemasonry, and, finally, an obscure sheaf of hieroglyphs known as Tarot cards. There is also a side question as to whether devotional Mysticism, apart from any formal initiation, shews any trace of Kabbalism over and above that of unconscious analogy. Like the several studies which have preceded it, the object of this eleventh book is rather to correct crude misconceptions than to establish novel views. Far too much stress has been laid upon the common basis of occult arts and reveries, while those who look for their enlightenment more especially to Kabbalistic apparatus have been predisposed unduly to discern Kabbalism at the root of all. We shall see that in most instances the connection was accidental, a matter of adornment, late in its introduction, or chiefly of the historical order. The paramount exception to this statement is the first subject with which we have to deal here. There is no doubt that Ceremonial Magic in the West [1] owes its typical processes and its peculiar complexion to Kabbalism, though it would be folly to pretend that without Kabbalism there would have been no Western Magic.[2]

I propose in the present section to restrict the use of the term Magic within the narrow limits of its common acceptation. To take it in its pretended higher sense,[3] as equivalent to Divine Wisdom, might make it seem almost superfluous to inquire whether it connects with a Tradition which lays claim to the same definition. The question as it is understood here is rather historical than metaphysical, and is concerned only with the western world. The White and Black Magic of the Middle Ages constitutes a kind of spurious practical

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[1] "The Kabbalah is the source of all the vain imaginations which form the basis of Magic, and many Jews devoted to the Kabbalah are also addicted thereto, abusing the Names of God and the angels for the performance of things supernatural." Moreri: GRAND DICTIONNAIRE HISTORIQUE, Tom. ii., s.v. *Cabale*. Amsterdam, 1740.

[2] The strength of the connection is exhibited by the modern literature of occult *colportage* in France. LA GRANDE ET VÉRITABLE SCIENCE CABALISTIQUE is still *la Sorcellerie dévoilée*, and it is under such titles that mutilated reprints of the GREAT ALBERT, the LITTLE ALBERT and the RED DRAGON have appeared in obscure by-ways of Paris, usually without place or date. Similar productions of the eighteenth century also exhibit it: see the anonymous TÉLESCOPE DE ZOROASTRE *ou Clef de la Grande Cabale divinatoire des Mages*, *s.l.*, 1796.

[3] It would be unwise to deny altogether that there is such a higher sense, but such attempts to present it as Dr. Franz Hartmann's MAGIC WHITE AND BLACK are coloured too highly to possess historical value.

Kabbalah which represents Jewish esoteric doctrine debased to the purposes of the sorcerer, and it is necessary that we should estimate it at its true worth, because it has been the subject of misconception not only among uninstructed persons but even professed expositors.

A study of the Zoharistic writings, their developments and commentaries will shew that the ends proposed by the Speculative Kabbalah are very different from evocations of spirits, the raising of ghosts, discovery of concealed treasures, the bewitchments and other mummeries of Ceremonial Magic. The Kabbalah does, however, countenance, as we have seen, the doctrine of a power resident in Divine Names,[1] and it is in fact one of the burdens of its inheritance. Of the antiquity and diffusion of that doctrine there can be no doubt; in one or other of its forms it has obtained almost universally, and, like all universal beliefs, behind the insensate character which it exhibits externally there may be—by mere possibility—an inward reason which accounts for it. Without attempting an inquiry in which we are not unlikely to be baffled, it is sufficient to indicate here that at the sources to which Kabbalistic Tradition is referred, namely, Akkadia, Chaldæa and Babylonia, this doctrine prevailed: it was no doubt brought away from Babylon by the Jews, and they carried it with them into the dispersion of the third exile. It inspired a whole cycle of bizarre legends concerning Solomon and his marvels. More than this, it may be said to be connected directly with Kabbalistic symbolism concerning the divine powers and qualities attaching to the Hebrew Alphabet. The worlds were made, so to speak, by the instrument of a single letter, and four letters are the living forces which actuate them. There can be therefore no question that every Kabbalist accepted, symbolically at least, the doctrine of the power of words. It must have passed very early into unfortunate applications[2]; Sacred Names were written on amulets and talismans which were used to heal diseases, to

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[1] See the important chapter on the Name of God in J. Leusden's PHILOLOGUS HEBRÆUS, 1672.

[2] The SEPHER RAZIEL, referred falsely to Eleazer of Worms, and posing as an angelic revelation to Adam and Noah, has been mentioned. With its long catalogues of angelic names, its talismans and philtres, its double seal of Solomon, its mystical or occult alphabetical symbols, its figures for the government of evil spirits, and its conjurations by means of Divine Names, this work constitutes one of the storehouses of Mediæval Magic, besides being broadly representative of the Practical Kabbalah at large.

avert evil chances and so forth.[1] But it was a part also of the Chaldæan doctrine that a ceremonial utterance of the Divine Name could, in some obscure way, influence the God to whom it was attributed. Above all, the demons and evil spirits became subservient to the power of such words. Here is the germ of which the last development, or rather the final corruption, is to be found in the French and Latin Grimoires of Black Magic.

It was, broadly speaking, somewhere about the fourteenth century that a Latin literature rose up in Europe, passing subsequently into the vernaculars of various countries, containing processes for compelling spirits by means of Divine Names which are corruptions of Hebrew terms.[2] The processes pretend to be translated from the Hebrew, but, if so, the originals are either not extant or have been altered out of all knowledge. The chief of them is known as the KEY OF SOLOMON, of which there are two recensions, more correctly regarded as distinct works under an identical title.[3] Among the points which should be observed concerning them is the fact that while they are concerned with all classes of spirits, good and evil, for every variety of purpose, but mostly illicit, they contain no formulæ for dealing with the dead, and this, I think, indicates their Jewish origin, for the Jews had very strong feelings as to the sacred nature of the repose of the human soul. Out of these two works there was developed subsequently a variety of processes, more distinctly spurious, which did enter into Necromantic Mysteries. They begot also many variations adapted for the use of Christian operators, and containing Sacred Words the efficacy of which would not have been acknowledged by a Hebrew.

It is one thing to note the existence of this literature and to confess its derivation; it is another to exalt collections like

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[1] So far as regards the early Christian centuries, the question is settled by a reference in the thirty-third Sermon of Origen by way of commentary on St. Matthew, wherein allusion is made to a book of exorcisms or adjurations of demons passing under the name of Solomon, which was no doubt the prototype of later KEYS and GRIMOIRES.

[2] Jean Wier, a demonologist of the sixteenth century, in his HISTOIRES, DISPUTES ET DISCOURS *des Illusions et Impostures des Diables*, originally in Latin, gives a list of magical works current at his period under great names of the past, and points out that their art has depraved the most secret interpretation of the Divine Law, known as Kabbalah among the Jews.—See the reprint of this work, Paris, 1885, 2 vols., i., 175.

[3] A text passing under this name was condemned in a Decree of Pope Gelasius. See Antonius van Dale: DE ORIGINE ET PROGRESSU IDOLATRIÆ, Amsterdam, 1696, p. 558. See also the Jewish Encyclopædia, Vol. XI, *s.v.* SOLOMON, concerning MAFTEAH SHELAMOH, a book of incantations, said to have been extant in Hebrew so late as 1697 and supposed to be the original of the Latin CLAVICULÆ SALOMONIS.

the KEY OF SOLOMON into embodiments of genuine Kabbalistic Tradition. It is an insult to the rabbins of the Holy Synod to suggest their connection with the puerilities and imbecility of Ceremonial Magic. This, however, has been done in England and was being done until recently in France.[1] The professed Kabbalistic occultists of the latter country have ascribed a superior importance and an additional aspect of mystery to the worthless CLAVICLES of Solomon, by representing that they are the only written memorials of a most secret oral branch of Practical Kabbalism, instead of the final debasement of a perfectly traceable, if not rationally accountable, doctrine concerning Divine Names. Papus observes: "The practical part of the Kabbalah is barely indicated in a few manuscripts scattered through our great libraries. At Paris, the *Bibliothèque Nationale* possesses one of the finest exemplars, of which the origin is attributed to Solomon. These manuscripts, generally known under the name of CLAVICLES, are the basis of all the old Grimoires which circulate in country places (the GREAT ALBERT and LITTLE ALBERT, RED DRAGON and ENCHIRIDION) and of those which once drove priests into mental alienation by sorcery." The statement does not exhibit much acquaintance with the works which it mentions; the ENCHIRIDION in its earliest forms owes little to the KEYS OF SOLOMON, and the GRIMOIRE OF HONORIUS is not more concerned with sorcery than are Rituals like the RED DRAGON. Finally, the intellectual and moral difference between the Clavicles and their derivatives is so slight that it is scarcely worth labouring. As regards their scope and intention, the Clavicles are themselves Grimoires. I have indicated the possibility that behind the ancient doctrine of the virtue resident in certain theurgic words and formulæ there may be concealed a Secret of Lower and Averse Sanctuaries; so also the apparatus of Ceremonial Magic may be a travesty and disfigurement of practices known also to Occult Sanctuaries; but no one is on the track of these mysteries who begins by mistaking *signum* for *signatum* on the one hand or the mutilated reflection for the original on the other.

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[1] There is some ground for supposing that the first express attempts to identify Magic with Kabbalism must be referred to Germany. There are numerous earlier examples, but Welling's OPUS MAGO-CABBALISTICUM, Hamburg, 1765, is a good instance, and it is also a work of some interest.

The general fact remains that it was by a perversion of the Kabbalah that we have obtained Grimoires, and that the student of Jewish Tradition must tolerate this fact as best he can.[1]

I should prefer to ignore altogether this so-called practical part of the Kabbalah, but so much importance having been attributed to it by modern occultists, it seems necessary for the sake of completeness to say something briefly of its materials and its method in their later developments. It was concerned above all with the Names of God, firstly, as they are found in Holy Scripture, and, secondly, as their mysteries were unfolded by means of Kabbalistic processes. It attributed certain names of power to the ten SEPHIROTH, and these were regarded as analogous to the divine forces and attributes associated with these.

The Divine Name connected with KETHER was that signifying the essence of the Deity, EHEIEH (AHIH). That of CHOKMAH is JOD, JAH, or TETRAGRAMMATON, commonly rendered Jehovah (JHVH), and susceptible of twelve permutations, similar to the sealing names of IHV in the SEPHER YETZIRAH. These permutations are called Banners by Kabbalists. The title JEHOVAH ELOHIM (JHVH ALHIM) is attributed to BINAH and signifies God of Gods. EL (AL) is referred to CHESED, and its meaning, according to Rosenroth, is God of Grace and Ruler of Mercy. GEBURAH is in correspondence with ELOHIM GIBOR, the strong God Who avenges the crimes of the wicked. ELOAH VA DAATH is the Divine Title of TIPHERETH (ALVH V DATh); JEHOVAH or ADONAI TZABAOTH (ADNI TsBAVTh), the God or Lord of Hosts, is connected with NETZACH; ELOHIM TZABAOTH, of similar meaning, belongs to HOD; SHADDAI EL CHAI (ShDI AL ChI), the omnipotent living God, is referable to JESOD; ADONAI MELEKH (ADNI MLK) to MALCHUTH.

But the ten SEPHIROTH are connected with the ten numbers,

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[1] A work belonging to this class, but more elaborate and interesting than most of them, goes to shew that a Jew in possession of the "Holy Traditions of the Kabbalah" and also of the secrets of practical Magic, bequeathed the first to his elder and the second to his younger son. What happened when there were more than two sons does not appear.—See the BOOK OF THE SACRED MAGIC, translated by S. L. MacGregor Mathers, London, 1898. The original is an MS. in the Arsénal Library, Paris, and belongs to the 18th century, but it claims to have been written in Hebrew in the year 1458, which claim, by the internal evidence, is manifestly imposture. Even its Jewish authorship is unlikely. Mathers, who had a certain erudition but was devoid of critical judgment, accepted every claim advanced by this work, as he accepted that of the KEY OF SOLOMON.

and hence there was an occult power resident in numerals analogous to that which was inherent in Hebrew letters; the Divine Names belonging to the SEPHIROTH were those also of the scale of the denary; but over and above these there were other names referred to numbers based on the number of the letters which gave expression to these names. Thus, the number one was represented by the single letter JOD, understood as a Divine Name, and not in its alphabetical order, in which it is equivalent to ten. The number two was represented by JH and AL; the number three by ShDI = Shaddai; the number four by JHVH and AHIH; five by ALHIM, to which I presume that Christian Kabbalism added JHShVH = JEHESHUAH or Jesus; six by ALVThIM and AL GBVR; seven by ARARITA and AShRAHIH; eight by ALVH V DATh and JHVH V DATh; nine by JHVH TsBAVTh, ALHIM GBVR, and JHVH TsDQNV; ten by ALHIM TsBAVTh and by the extended TETRAGRAMMATON JVD HE VAV HE. It may be added in this connection that according to Cornelius Agrippa simple numbers were used to express divine things, numbers of ten were for celestial, numbers of one hundred for earthly, and numbers of a thousand for things to come. The Divine Names and their qualifications were also tabulated in reference to the twenty-two letters.

Of these Names the greatest power and virtue were attributed to TETRAGRAMMATON, which was the root and foundation of all and the ruling force of the world; its true pronunciation, as already seen, was one of the secrets of the Sanctuary and for Kabbalistic Magic was the master key of all successful operation. With this was connected the name of 72 letters obtained by the Kabbalistic computation of the numbers of the letters of TETRAGRAMMATON after a conventional manner, as follows:—

$$\left.\begin{array}{r} \text{Jod} = 10 \\ \text{Jod He} = 15 \\ \text{Jod He Vau} = 21 \\ \text{Jod He Vau He} = 26 \end{array}\right\} = 72$$

After the Divine Names come those of the Orders of Angels and chiefs of the hierarchy, concerning which something has been said already in the section on ANGELS AND DEMONS. It would serve no purpose to enumerate all the complicated

apparatus developed in this connection. The ten archangels and the ten angelic orders corresponded to the ten Divine Names connected with the SEPHIROTH and the Name of 72 letters had 72 other angels attributed thereto, whose names were extracted by a conventional device from Exodus xiv. 19, 20, 21. There were angels of the cardinal points, rulers of the four elements, angels of the planets, angels of the Divine Presence, and in opposition to all these there were also evil spirits, princes of Devils, held to be "offensive in the elements," and so forth. This apparatus passed bodily over to the Ceremonial Magic of the Middle Ages, which the debased Kabbalah may be said to have constituted and ruled throughout, and it is for this reason that Western conventional Magic has so little connection with folk-lore.

It is to be understood that so far I have presented developments of later Kabbalism, the elements of which pre-existed, however, in Israel, and this laid down we have finished with one aspect of the occult subject in its relation to the Secret Tradition of Israel. Beyond this, and much more important —that is to say, from a theosophical standpoint—there is the fact that the voice of the ZOHAR testifies in no uncertain manner as to the view concerning Magic, its connections and derivations, held by all true Sons of the Doctrine and imposed by inference on those who might seek to come after them, following in their path. This notwithstanding, we may find here and there in the long sequence of debate that the same standpoint is not maintained invariably on specific details, and there are certain statements which might lend colour to an opinion that the root-matter of one and another department of occult experiment may be found therein. It is said, for example, that there is a mystery known to the holy thaumaturgists concerning the miraculous powers which inhere in the sacred celestial letters and that if these are written inversely, after a certain manner, the extinction of the guilty can be brought about thereby.[1] Now it is to be observed that the so-called celestial characters are not those which are written with the hand by human scribes, but are the Great Letters, alive and givers of life, emblems of all intelligence and therefore endowed with understanding. By the Zoharic hypothesis, they existed before the creation and—as we have seen in its

[1] Z., Pt. I, fol 67b ; I, 398.

place—one of them was concerned therewith. The explanation of this fable is that, for all the sages of Israel, thought must pass into expression, because that which is done in heaven must be done also on earth. The Sons of the Doctrine must reflect therefore in their hearts on the Secret Doctrine, as the Divine Thought was turned upon itself in the eternity which preceded creation; but it must pass also into expression, because at length the creation was formulated, and this expression enters into record by means of letters. These are further the elements of that Law by which the world was made, and the use of their reflections on earth was another instance of accomplishing below that which is performed on high. After what manner the holy thaumaturgists brought down the celestial letters for the purpose under consideration, or for any other, is not told in the story, and I suppose that for sane persons there can be no question that the intimation must be understood allegorically, though I am not proposing to explain after what manner—as the unexpressed meaning exceeds my purpose. For the rest, I am certain that the ZOHAR was unknown to the adepts of magical workings; it reflects there and here some practices which obtained in Jewry, and the TALMUDS are a source of sporadic information to whose who would pursue the subject.

The general thesis of the ZOHAR is that the art of Magic came from the sages of the East,[1] and as it is said by the Scriptures that the wisdom of Solomon surpassed that of the Egyptians, as well as of all the East,[2] it seems to be understood that he drew from some superior source, in respect of occult "science." The intention is not, however, either to exonerate the science or to justify the king in this branch of his learning. He seems to have pursued it when he fell away from justice, but it was otherwise during the building of the Temple[3]: then he beheld wisdom face to face and had no need of occult arts. That of the Egyptians is regarded

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[1] Z., Pt. I, fol. 223a; II, 478.

[2] I Kings iv. 34. It is very difficult to understand the purpose of the ZOHAR in this reference. Somehow Shekinah was his teacher, but it is not certain, and the question is scarcely worth pursuing.—See Z., Pt. I, fol. 223a, b; II, 478–481.

[3] *Ib.*, fol. 150a; II, 190. There is more on the subject which need not be quoted here. We have seen in our study of the Deluge-Myth that Magic is older than the Deluge: it existed also during the patriarchal age. Laban was the greatest magician in the world, and by the aid of his idols learned all that he wished to know.—*Ib.*, Pt. I, fol. 164b; II, 243.

as the lowest of all,[1] presumably because the subjugation of Israel is said to have been its chief object, and it failed at the end therein. It was not, however, mere trickery; the wands which changed into serpents became actual serpents, not only in dream or vision, and those of Aaron which devoured them were actual in like manner.[2] The Egyptian masters had acquired ten degrees of Magic, corresponding to the averse or evil SEPHIROTH, the Inferior Crowns,[3] which rule in all Magic. In virtue of his communications with the abyss, Pharaoh himself was skilled more highly in occult practices than any of the magicians he employed.[4] Abraham seems to have been drawn in this direction, and when he first went into Egypt it was for the profound study of Egyptian occult art, though not as one who was seduced or one who became attached thereto.[5] He penetrated the secret of evil only to reascend towards the good. As regards the later children of the East and their wisdom, there is a sense in which Abraham was himself a fountain of knowledge, for the presents made by him to the children of his concubine seem to have been a medley of true knowledge and occult arts, which were taken eastward and deteriorated in the course of the centuries.[6] There is thus a vestige of truth in the eastern wisdom, but it is combined with impure Magic. The source of all magical power, howsoever it may be derived through individual persons, is the first serpent, who is the impure spirit, and the theory is that in order to attract this spirit the magicians must begin by defiling themselves, apparently by sex acts against Nature.[7] The workings are facilitated by the fact that the impure spirit bestows himself for nothing, so that the path to the abyss looks easier than the path to the heights. The authority for this statement is not fortunately the Secret Tradition in Israel but a Book of Magic said to have been transmitted to Solomon by the demon Asmodeus.[8] It

[1] Z., Pt. I, fol. 223b; II, 481. "It is designated under the name of the maid-servant seated behind the mill."

[2] *Ib.*, Pt. II, fol. 28a; III, 134.

[3] *Ib.*, fol. 30b; III, 145. *Ib.*, fol. 35b; III, 171. "All the streets of Egypt were full of magicians, and in each house were to be found articles belonging to the works of Magic."

[4] *Ib.*, Pt. II, fol. 37b; III, 179. Also, fol. 52b; III, 236.

[5] *Ib.*, Pt. I, fol. 83a; I, 478.

[6] Éliphas Lévi makes a great point of these "presents." See my rendering of THE HISTORY OF MAGIC, p. 48. See also Z., Pt. I, fol. 133b; II, 127.

[7] Z., Pt. I, fol. 125b; II, 100.

[8] *Ib.*, Pt. II, fol. 128a; IV, 10. The very opposite is taught in the Grimoires concerning evil spirits, of whom it is said that this kind of creature gives nothing for

affirms also that the Holy Spirit demands a price, must be bought and the cost is high. The ZOHAR explains that this price is one of effort for the purification of heart and soul, that the aspirant may be made worthy of serving in the Tabernacle of the Spirit. The present state of the art is defined at the end of the ZOHAR when it is said that Magic has been abolished by the Holy One.[1] In other words that has prevailed which is always above Magic, namely faith, this being friendship with God, whereas Magic is friendship with the demon.[2]

The term Magic is sufficiently general to answer for some other arts and practices included in the department of pseudo-occult science. Astrology stands to some extent apart, and it is perhaps for this reason that it is a subject of distinct and particular condemnation. The thesis is that it is a lying science, understood as the prediction of future events of the human order by the constellation rising at nativity, and the consequent pretension that the day, hour and minute of each man's birth exercises an influence on his future.[3] When God directed Abraham to look up to heaven, it was a counsel to forsake Astrology, this having predicted apparently that he would die without children, whereas God promised him a posterity not less numerous than those stars which in this matter seemed to have been in combination against him.[4] The point is, and it appears fully elsewhere, that Abraham had studied Astrology, presumably in Egypt; that he was wrong in fact, was told to neglect the study and have faith in the Divine Name, when a son would be given to him.[5] When it was said in the Scriptures that Abraham believed in God,[6] this means in contradistinction from the testimony of stars, and this faith was imputed to him for righteousness. At the same time it is not denied that many things are indicated

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nothing. Whatsoever is evoked, for example, must be satisfied on its own part; if it be a question of obtaining some hidden treasure, a coin must be thrown to the fiend who assists in securing it.

[1] "The Holy One, blessed be He, has caused Magic to disappear from the world, in order to prevent men, under the seduction thereof, from forsaking the fear of God."—Z., Pt. III, fol. 299b; VI, 128. It is like a final message of the text. I observe that Parisian occultism, after all its futilities, false-seeming and ignorant ascriptions respecting Kabbalistic Magic, has preserved a discreet silence since the publication of the ZOHAR in its own language.

[2] *Ib.*, Pt. II, fol. 52b; III, 237. It is said that Pharaoh was unacquainted with this truth and had found no confirmation of the doctrine that the Divine Name Jehovah, as formulated by Moses, had dominion over the whole earth.

[3] *Ib.*, Pt. I, fol. 78a; I, 458.

[4] *Ib.*, fol. 90b; I, 514.

[5] *Ib.*

[6] *Ib.*

by the course of the stars in heaven; but the Holy One changes them according to His will.[1] Here is one aspect of the admission in respect of the subject; another says that, according to an old book, there are times when the moon is hollowed, and souls born at this period will be overwhelmed with sufferings and poverty, without reference to their personal deserts.[2] On the other hand [3] those who come down into incarnate life when the moon is full will enjoy all earthly prosperity. The ZOHAR explains that in the first case the souls are those whom the Holy One loves the most and allows to suffer in this world, so that they may be purified from stain.[4] . . . This notwithstanding, the lunar intimation remains correct and Astrology is justified by the hypothesis.

The subject of occult reverie suggests that of demonology, as to which there is much information scattered throughout the text, and it may be well to summarise the Zoharic doctrine of evil spirits—apart from the Fall of the angels, already dealt with, and outside the methodical developments of later Kabbalism. Speaking generally, the evil spirit is a serpent, and he who rides on the serpent is Samael.[5] The wife of Samael is that adulterous woman who seduces humanity at large.[6] It is suggested that demons existed prior to the creation, but there came a time when in company with all other maleficent and impure spirits, they were authorised to go about the world and ravage therein.[7] Their abodes are in ruins, in great forests and in deserts.[8] They are all emanations from the serpent, and this is why the evil spirit reigns in the world.[9] These are apparently one class, and another are the scourges which Adam engendered during those years when he was in separation from his wife.[10] A third class

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[1] Z., fol. 90b; I, 514.

[2] *Ib.*, fol. 180b, 181a; II, 313, 314. When it is said that the moon is hollowed, the meaning is that it is sometimes waxing and sometimes waning, through the wiles of the old serpent.—*Ib.*

[3] There is another point: the ancient and prevailing connection of angels and certain stars is admitted by the ZOHAR, which holds also that angel succeeds angel, and in some manner that does not transpire this putative fact places human temperaments under the ascendant of that constellation which happens to preside at birth. It will be seen that the principles on which Astrology rests do not seem to be denied, and that the "lying science" is the attempt to calculate the influences and predict thereby. The authority in the present instance is THE FAITHFUL SHEPHERD.—Z., Pt. II, fol. 42a; III, 191, 192.

[4] *Ib.*

[5] *Ib.*, fol. 35b; I, 221.

[6] See Book VII, § 3.

[7] *Ib.*, fol. 169b; II, 265, 266.

[8] *Ib.*

[9] *Ib.*

[10] See Book VII., § 3.

arises from the fact that when the soul is apart from the body during sleep the impure spirit may attach itself to the latter, or in other words, that female demons may cohabit therewith.[1] They conceive and bring forth children as a result of the union. Such demons are in the likeness of man but without hair on their heads.[2] It would appear that holy men, or people having holy souls, are not less liable than others to be thus defiled in the body. I do not know whether these three categories correspond to those of the MISHNA, some of whom resemble angels while some are like men and others are comparable to beasts.[3] They are versed occasionally in the oral law for the better misdirection of mankind.[4] Another account says that there are many hierarchic degrees in the kingdom of the demons. Every three groups have at their head a chief placed in charge of one or other nation of the earth.[5] These chiefs in their turn are overruled by superiors entrusted with the direction of the stars, so that each nation is indirectly under the influence of a certain star, which, it will be seen, is another astrological intimation. Hence the destiny of one nation is never like that of another.[6] The reign of these chiefs will continue till the Holy One shall Himself come down and govern here below.[7] Most curious of all is the intimation that if these degrees or groups are disintegrated there will be found at the centre a sacred kernel which draws all, even the impure side.[8]

Having regard to the consideration allotted to the interpretation of dreams by the Old Testament, it would surpass expectation if the ZOHAR rejected the possibility, more especially with the authority of the TALMUD to support the affirmative view. It does something, however, to reduce the rank of dreams. They are the gross form of that which the soul sees when it is separated from the body. The soul then discerns things as they actually are, while the body perceives

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[1] Z., Pt. I, fol. 169b ; II, 266, 267.

[2] *Ib.*

[3] An exact description of the Infernal Hierarchies according to the Grimoires—not that they are borrowing from the ZOHAR but because the province of images is restricted.

[4] So also one of the demons in Goëtic Theurgy is supposed to give true answers respecting things human and divine.

[5] Z., Pt. I, fol. 177a ; II, 296.

[6] *Ib.*, fol. 177b ; II, 297.

[7] *Ib.* This has been mentioned previously in other terms. It does not seem to differ from the doctrine of Latin Theology.

[8] The logical consequence is realised in another place, where it is said that this vestige or kernel can never be lost utterly.

them only in a form corresponding to its own degree.[1] Every dream is regarded as an admixture of truth and falsehood [2]; but the most curious thesis of all is that a dream is realised according to the interpretation placed upon it: should this be favourable,[3] favours will overwhelm the man, but in the contrary case he will be weighed down by adversity. The reason is that the word governs,[4] and it follows that no dream must be disclosed to any one by whom the dreamer is not loved. There are in all three degrees—dream, vision and prophecy: the greatest of these is prophecy.[5]

Now it so happens that the Doctrine of Signatures, of which we seem to hear first in Paracelsus—so far as Latin-writing Europe is concerned—and which was derived from him into the theosophical system of Jacob Böhme, is a doctrine of Kabbalism, and though the Zoharic allusions are few and far between in respect of actual definition, they enable us—with the aid of their developments—to conclude that the mental environment of Paracelsus included some reflections from Zoharic sources. According to the sage of Hohenheim, there are elements and signatures of elements [6]; a science of the signatures exists, and it teaches how heaven produces man at his conception, how also he is constellated thereby.[7] Stones, herbs, seeds, roots and all things whatsoever are known by their signatures, that which lies within them being discovered thereby.[8] In respect of man, signature has three species, which are chiromancy, physiognomy and proportion.[9] The ZOHAR has a good deal to tell us on the first two, while

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[1] Z., Pt. I, fol. 194a; II, 367.
[2] *Ib.*, fol. 183a; II, 322.
[3] *Ib.*, fol. 183a; II, 323.
[4] *Ib.* I think that this is the only place in which a definite, over-ruling power is attributed to the formulation of thought in speech, apart from those words which—like Divine Names—are supposed to be essentially potent. The explanation is probably that the dream-interpreter was in a kind of prophetic state; but this is to be distinguished from the ceremonial and magical use of words, as—for example—when it is said of the pre-diluvian sorcerers that, with the aid of the mysteries contained in their secret book, it was enough for them to utter words and the desired things were accomplished.—*Ib.*, fol. 76a, b; I, 449.
[5] *Ib.*, fol. 183a; II, 323, 324.
[6] PHILOSOPHIÆ AD ATHENIENSES LIBER II, *Textus* x, p. 247.
[7] EXPLICATIO TOTIUS ASTRONOMIÆ: *Interpretatio Alia*, p. 666.
[8] *Ib.*, IN SCIENTIAM SIGNATAM PROBATIO, p. 669.
[9] *Ib.*, s.v. DE MASSA ET MATERIA *ex qua Homo factus est*, p. 666.—See OPERA OMNIA, Vol. II, Geneva edition, 1658. See also my HERMETIC AND ALCHEMICAL WRITINGS OF PARACELSUS, Vol. II, pp. 268, 294, 295, 305. The 9th book DE NATURA RERUM treats at considerable length *de signatura rerum naturalium*.

it has a supplement, so to speak, concerning character and hair.[1] I do not know how the findings would appeal to those artists of our own day who deal in such subjects; but it is desirable to point out that—within the consciousness of Kabbalistic doctors—such things were no part of the decried occult sciences; they were matters of observation arising from that doctrine of correspondences which obtained in all directions. I append the following particulars, gleaned from there and here, without pretending to know whether they have points of concurrence with later readings of character on the same bases, or whether they differ therefrom. I should expect that the ZOHAR would be found peculiar to itself—here, as in more important matters.

There are seven considerations regarding hair and the dispositions indicated thereby: (1) Hair which is crisp or frizzy and inclined to stand up signifies a choleric temper; the heart is tortuous like the hair, and such a person should be shunned. (2) Straight and silky hair is usually that of a good companion, one who succeeds in business—if not undertaken alone. He is prudent respecting Supreme Mysteries, but cannot hold his tongue about matters of daily life. (3) Hair that is coarse and straight signifies one who does not fear God, but works evil knowingly. He will become better, however, if he reaches an advanced age. (4) A man having black and glossy hair will succeed in material things, but he must work alone. (5) The success of a black and dull-haired man is rather of an intermittent kind, and he may quarrel with his business associates; should he take to the study of the Holy Law, he will make progress therein. (6) A prematurely bald man will do well in business; but he will be crafty, avaricious, hypocritical and one who makes a pretence of religion. (7) A man who grows bald in the natural course of years will undergo great changes otherwise; if he has been of good conduct previously, he will now be bad, but he will turn into paths of virtue if he has been so far an evil liver. I dare not furnish particulars, but these ascriptions are referable to mysteries belonging to certain Hebrew letters. Since some of the conclusions are a little hard and arbitrary—under the reserve of sacred letters—it shall be added that certain alternative readings at a later stage do not

[1] The general references are to Z., Pt. II, fol. 70b to 78a; III, 311–328, and *ib.*, fol. 284b to 288b; IV, 312–315.

endorse them entirely; but from this secondary account it will be sufficient to cite a ruling in respect of auburn hair. On the understanding that it is curly, the head which wears it will fear sin, will feel compassion for all in misfortune and will have the welfare of others as much at heart as his own.

Physiognomy is a larger subject, and being treated at some length, I shall be content with a few typical examples. The man whose forehead is low and flat acts without thinking, is fickle in notions, believes himself wise and understands nothing. His tongue is like a biting serpent. The man who has deep wrinkles on his forehead which are not in parallel lines, and which are replaced when he speaks by parallel and less deep wrinkles, is to be shunned under most circumstances, as he seeks nothing but personal interests and will keep no secrets. A large and full forehead denotes the best kind of personality, capable of acquiring knowledge with the least pains and successful in all search after spiritual felicity. In money questions he may succeed at one time and fail at another, but he is not solicitous regarding material things. The man with blue eyes has a tender heart and one that is free from wickedness, but he follows his own ends and is careless proportionally about wrong done to others. He seeks pleasure but not of an unlawful kind, yet if he should fall into evil ways, he would remain therein. A man with green, shining eyes is touched with madness, believes himself superior to others and lets them know it; he will not prevail against enemies, and he is inapt for the Mysteries of the Law. A man with clear but yellowish eyes is passionate, though often sympathetic towards the sufferings of others; yet is he cruel in his anger, and he also cannot keep secrets. A man with dark grey eyes will succeed in the Mysteries of the Law, and if he perseveres in its study he will make steady progress therein: he will also prevail over enemies.

The distinctive marks of the countenance are modified by conduct, and differ from general inherited types, which correspond broadly to the four living creatures of Ezekiel's vision. There are those which are distinctively human, those which are leonine, bovine and in aspect like that of the eagle. There are also four types which are said to be imprinted by the soul, being: (1) That of the virtuous man, who is distinguished by a small horizontal vein on either temple, the one on the left being bifurcated and crossed by

another small, vertical vein. (2) That of a man who returns to his Master after leading a bad life. He is repulsive at first, but others are finally drawn towards him; he does not care to be looked straight in the face, because he thinks that his past may be legible: he is alternately pale and yellow. He has one vein descending from right temple to cheek, another under the nose and this joins with two veins on the left cheek. These last are united by another vein, but the last will disappear when the man is habituated to a virtuous life. (3) That of a person who has fallen off completely from the good way. He has three red pimples on either cheek and some faint red veins beneath them: should he be converted the pimples would remain but the veinlets vanish. (4) That of a man who has been incarnated a second time, to repair the imperfections of his first sojourn on earth. He has a vertical line on the right cheek, near the mouth, and two deep lines on the left cheek, also vertical. His eyes are never bright, his health is poor, and the cutting of his hair and beard changes his appearance completely. Thick lips are those of the evil speaking. If a medium lower lip is cleft the person will be of violent temper, but he will succeed in business. Unusually large ears are a sign of stupidity and even of tendencies to mania; persons with very small and well-shaped ears are awakened in mind and yearn for knowledge.

I need some indulgence for bringing in these details, and I will forbear from dwelling on chiromancy, except to say that the lines of the hand are believed to shew forth great mysteries, including those of the fingers. On the contrary I might not be forgiven by the few who know if I omitted to certify that a man with two great hairs between the shoulders is one who swears without ceasing and to no purpose. The presence of three such hairs is the sign of a happy nature. To make an end of these fantasies, he who has been guilty of adultery and has not done penance is identifiable by an excrescence with two hairs, below the navel. If he repents, the swelling will remain but the hairs will fall off.

Hereof is the ZOHAR when it makes an excursion into by-ways beyond its province, and it is likely enough that those who take palmistry and physiognomy seriously will regard the indications as worthless, even from their standpoint. It is none of my own concern. The lesson in general

concerning the occult arts is another matter, and it counts to the text for righteousness; it stands also much better in its own context than can be made to appear herein. For the rest, even when it says that they are lying, the ZOHAR does not deny the arts; they come from the pit and are deceptions belonging to the pit, but they are not vagrant trickeries. There is the greater reason to eschew them, and the work of condemnation has more than prudence or scriptural ordinance behind it: there is the sense mystical of the essence and truth of things. The Book of the Secret Law in Israel puts forth its arms to draw those for whom it was written, among the Academies and Synagogues of the past, from the world of pictures, wherein the images of mind are multiplied and superposed one upon another, into the inward ways of thought, into a true refuge, where—in processes of silent prayer and contemplation—the mind is released from images and the Glory of the Indwelling Presence is seen and understood in the heart.

II.—THE KABBALAH AND ALCHEMY

Some reference has been made to the subject of Hermetic Tradition when considering the Kabbalistic treatise entitled PURIFYING FIRE. We have seen that Hermetic and Kabbalistic Philosophies are ascribed frequently to a common source, and this has been the case with sympathetic as well as hostile critics. The question, however, is complicated, and though I should hesitate to differ from a consensus of informed authorities,[1] I am not less sure that as regards the branch of Hermetic Philosophy which is known under the name of Alchemy, we should be exceedingly careful about making and accepting statements. We must begin first of all by distinguishing the earlier books ascribed to Hermes Trismegistus, and not concerned with the transmutation of metals,[2] from such late compositions, to make use of no

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[1] In a pamphlet entitled THE SCIENCE OF ALCHYMY, by "Sapere Aude," Fra. R.R. et A.C., the "sages of mediæval Europe" are said to have derived their knowledge of this subject, (1) from the Arabs, (2) from the heirs of the traditional lore now identified by the name "Kabbalah," (3) from ancient Egypt. Of these alleged sources, the first only is historically true in the sense that the Arabian alchemists derived from Byzantium: the other notions belong to the slush of occult reverie.

[2] Compare, however, the anonymous preface to the first English translation of the DIVINE POIMANDER, that of Dr. John Everard, 1650. Here the possession of "the great Elixir of the Philosophers" is ascribed to Hermes Termaximus. See also

stronger term, as the EMERALD TABLE and the GOLDEN TREATISE. When Isaac Myer affirms that many of the doctrines of the Kabbalah, more or less veiled, may be found in the books attributed to Hermes Trismegistus,[1] the reference obtains only, and can be intended only, to the DIVINE POIMANDER, the ASCLEPIOS and other tracts, the existence of which can be traced about or prior to the fourth century, A.D. We may search the Greek alchemists in vain for any doctrinal connection with these works, though Hermes is included among great names of antiquity which are associated with the making of gold, and there are also other references to this mystical personage. While we must discount altogether such extreme opinions as that of Isaac Casaubon, who represents the earlier Hermetic treatises as the work of a Kabbalistic adept who was probably a Jew of Alexandria,[2] we have general reasons for admitting that there were points of contact between Neo-Platonism and the Kabbalah,[3] as seen in an earlier section. The connection of Alchemy with Hermes is not through the Hermetic books of the Neo-Platonic period, and its Kabbalistic correspondences must also be sought elsewhere. Among the writings of Zosimus the Panopolite, which belong to the third century,[4] there is a quotation from the TRUE BOOK OF SOPHE THE EGYPTIAN concerning the Divine Lord of the Hebrews and the powers of Sabaoth, which affirms that there are two sciences and two

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Westcott's observations prefixed to his verbatim reprint of Everard, COLLECTANEA HERMETICA, vol. 2, London, 1894.

[1] THE PHILOSOPHY OF IBN GEBIROL, pp. 166, 167.

[2] M. Berthelot observes, however, that "the *rôle* attributed to the Jews in the propagation of alchemical ideas recalls that which they enjoyed at Alexandria during the contact of Greek culture with the culture of Egypt and Chaldea. It is known that the Jews exercised an influence of the first importance in this fusion of the religious and scientific doctrines of the East and of Greece, which presided at the birth of Christianity. The Alexandrian Jews were for one moment at the head of science and philosophy."—LES ORIGINES DE L'ALCHIMIE, Paris, 1885.

[3] Le Chevalier I. A. de Goulianov in his ESSAI SUR LES HIÉROGLYPHES D'HORAPOLLON, &c., Paris, 1827, connects Hermetic and Kabbalistic Tradition on the fantastic ground that Enoch, who plays such an important part in the revelation, of the Kabbalah, is identical with the Edris of the Orientals and with Hermes (p. 48).

[4] As Louis Figuier's popular work, entitled L'ALCHIMIE ET LES ALCHIMISTES, was once quoted freely by occultists, and is still presumably in the hands of some of them, it will be well to point out that he classes all Byzantine literature of Alchemy as apocryphal, and the work of monks belonging to the 8th, 9th, and 10th centuries. There was never much excuse for this opinion, and it is only necessary to add that since the researches of Berthelot it has become impossible. I may add that, throughout, Figuier's work is most inaccurate as regards its facts, and of no consequence as to its opinions and inferences. Consult, on the point involved, the third edition, p. 6, Paris, 1860.

wisdoms, that of the Egyptians and that of the Hebrews, the second being rendered "more solid by Divine Justice."[1] Both come from remote ages; they do not investigate material and corruptible bodies; their generation operates independently of any foreign action, sustained by prayer and Divine Grace. Then comes the following significant passage, which accounts for the philosophical work of Alchemy being likened to that of God in the creation. "The symbol of chemistry is drawn from creation (in the eyes of its adepts) who save and purify the divine soul enchained in the elements, and, above all, who separate the divine spirit confounded with the flesh. As there is a sun, the flower of fire, a celestial sun, the right eye of the world, so copper, if it become flower (that is, if it assume the colour of gold) by purification, becomes then a terrestrial sun, which is king on earth, as the sun is king in the sky."[2] There is no doubt that this is a very important citation.[3] It shews why early Hermetic books came to be regarded as alchemical in later times, and it institutes a striking parallel between Egyptian and Jewish science. But that the latter is the science of the Kabbalah there is no evidence to cite. So also a reference to the LABYRINTH OF SOLOMON which occurs among the remains of still earlier Greek alchemists is a mediæval interpolation.[4] In short, the celebrated Byzantine collection, which is so far the source of all Alchemy, shews no traces of acquaintance with any Jewish Secret Tradition. The same observation applies to the early Arabian and Syriac alchemists who drew from Greek sources, though some extracts from Zosimus, with analyses, in a Syriac MS. possessed by the University of Cambridge, mention the talismans of Solomon, referred to the seven planets, and the power which they exercise over demons. When we add to this that in spite of such evidence for the connection between Alchemy and the Kabbalah as is offered by the late ÆSH MEZAREPH there is nothing, as already seen, to support it in the ZOHAR,[5] it must be inferred

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[1] COLLECTION DES ANCIENS ALCHIMISTES GRECS, *livraison* ii., p. 206.
[2] *Ibid.*
[3] See, however, my SECRET TRADITION IN ALCHEMY, pp. 80, 81.
[4] COLLECTION DES ANCIENS ALCHIMISTES GRECS, *livraison* ii., p. 206.
[5] Dr. Gerhard Scholem, who has been cited in a previous note, gives an extract from SEPHER HA BAHIR, adding that it is used in the ZOHAR, but is garbled therein. The extract says that gold is called זהב because it contains the three principles. They are not, however, those of Alchemy, the letter ZAIN corresponding to a principle called human, HE to the soul and BETH to the balance between them. So also Dr.

that these two Esoteric Traditions grew up for a long period in independence of one another.[1] Furthermore, there is no trace of any science of transmutation in ancient Egypt, and it is worth noting that the claim of Alchemy rose into prominence precisely at that period when certain Chinese ports were first thrown open to western commerce. If it be true, as it has been affirmed, that Alchemy flourished in China from a remote period, that it possesses a literature, and that the terminology of this literature offers analogies with that which prevailed afterwards in the West, it may well be that we must look to the furthest East for the cradle of what is usually understood by Hermetic Science, namely, that of transmutation.[2] The subject is far too large to enter on in this place, but we shall do well to remember that the doctrine of the Macrocosm and the Microcosm, the analogy between spiritual and material, the Zoharistic symbolism of the balance, have all been traced to the oldest sacred books of the Chinese.[3] The analogies may not be so striking as the persons who have discovered them have thought; as to this, we have no real means of deciding; but they indicate at least the possibility of a common source for both Esoteric Traditions at a centre not as yet acknowledged and at a very far epoch of the past.

Of course, as time went on, and as alchemical literature

Scholem cites ZOHAR I, 249b–250a; II, 23b–24b; II, 147a, 148a; and II, 171. But again they are not alchemical in the sense of alchemical symbolism, as this is known among us by the witness of its western literature. We hear of the solar rays shining straight on mountain summits in the days of Solomon and turning earth to gold; of gold, silver, copper and iron being made of the four elements; of gold under the presidency of Gabriel and silver under that of Michael; of silver corresponding to mercy and gold to severity; of gold representing joy; and of seven kinds of gold, the seventh of which is celestial, illumines all and cannot be contemplated by the eye. All this is not Alchemy, and I agree with Dr. Scholem when he says otherwise that the Hermetic Quest was one thing and that of Kabbalism another.

[1] It is fair, however, to state that the Leyden papyrus which contains the earliest known process of alchemical sophistication forms part of a Gnostic and Theurgic collection. On this point, see Berthelot's COLLECTION DES ANCIENS ALCHIMISTES GRECS, *livraison Ie.*, pp. 6 *et seq.* Albert Poisson, whose THÉORIES ET SYMBOLES DES ALCHIMISTES is a contribution of consequence to the elucidation of Hermetic Art, observes that "Alchemy among the Greeks was, by reason of its very origin, mixed up with Magic and Theurgy. Later on, thanks to the philosophic Arabs, this science became purified, and it was not till the fifteenth or sixteenth century that it allied itself afresh with the occult sciences properly so called. Thenceforth a considerable number of alchemists demanded the Key of the Great Work from the Kabbalah, Magic and Alchemy."—*Op. cit.*, p. 27. Paris, 1891.

[2] See THE CHINESE, by Dr. W. A. P. Martin, New York, 1881.

[3] The most accessible work of reference is Isaac Myer's PHILOSOPHY OF IBN GEBIROL, Appendix B. I mention this hypothesis so that it may be taken for what it is worth. See Book II, § 5. But see also my SECRET TRADITION IN ALCHEMY, cap. v.

developed in Europe, a connection undoubtedly arose with the Kabbalah.[1] The ÆSH MEZAREPH is one of its evidences; some Kabbalists became alchemists; a few alchemists studied the Kabbalah. But it is still a slight and occasional connection, which we must be careful not to exaggerate: there is also very little trace of it prior to the seventeenth century,[2] when writers like Fludd concerned themselves with both subjects, and Khunrath[3] introduced Kabbalistic symbolism into the pictorial emblems of transmutation.[4]

The best proof of these statements is the literary history of the ÆSH MEZAREPH itself. Mathers in his pretentious manner observes that it is "known to few, and when known is understood by still fewer."[5] If this were its position in the year 1887, it may be added that when Alchemy most flourished in the West, the treatise had never been heard of, being first mentioned by Rosenroth at the end of the seventeenth century. Prior to that date there is no case within my knowledge of its quotation by any alchemist, and although KABBALA DENUDATA was described on its title-page as *Scriptum omnibus philologis, philosophis, theologis omnium religionum, atque* PHILOCHYMICIS *quam utilissimum*, I believe that only one alchemical writer concerned himself with it after the appearance of its fragments among the *Apparatus in Librum Sohar*. This was the "Lover of Philalethes," already cited, who collected and translated the fragments in 1714 and also published in the same year A SHORT ENQUIRY CONCERNING THE HERMETIC ART,[6] which introduces certain citations from ÆSH

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[1] "Alchemy, a science of observation, could not profit in any way by its alliance with the Kabbalah, which was purely a speculative science."—Poisson, THÉORIES ET SYMBOLES DES ALCHIMISTES, p. 28.

[2] Poisson refers this confusion of one occult science with another mainly to Paracelsus, but I have given proof already of the very slender connection between this adept and the Esoteric Tradition of the Jews.

[3] AMPHITHEATRUM SAPIENTIÆ ÆTERNÆ, with which compare the second tract of the TRINUM CHEMICUM, Strasbourg, 1700.

[4] There is a treatise entitled THE AZOTH OF THE PHILOSOPHERS which passes under the name of Basil Valentine, and has suggested a connection with Kabbalism to a few, because the term AZOTH is composed of the first and final letters of the Greek, Latin and Hebrew alphabets. It has been called into requisition accordingly, but the foundation is exceedingly slight. Moreover, the term is at least as old as pseudo-Geber, while the treatise attributed to Basil Valentine is of doubtful authenticity, and was excluded from the collection of Mangetus.

[5] THE KABBALAH UNVEILED, Introduction, p. 15. He belonged to the second class.

[6] Reprinted in Wynn Westcott's COLLECTANEA HERMETICA, vol. 3, London, 1894; the preface, which is not by the editor, states that the SHORT ENQUIRY was "written with special reference" to ÆSH MEZAREPH, but there seems no foundation for this view. The little tract is largely a collection of opinions and quotations, not always

MEZAREPH and connects them with the symbolism of the Doves of Diana first introduced into Alchemy by Eirenæus Philalethes.

It follows, however, from what has been stated previously that the literary connection between the Kabbalah and Alchemy does not begin so late as the first quarter of the eighteenth century [1]; and though ÆSH MEZAREPH seems to have been cited methodically by only one writer, the influence of KABBALA DENUDATA may be traced in Germany soon after its publication by means of an anonymous tract which pretends to treat of the Chemical Kabbalah [2] (*cabala chymica*) and has these words on its headline. This little work is incidentally of importance in more than one respect. On p. 16 there is a curious *Figura Cabalæ*, where the light from *Ens Entium* falls on a bearded figure holding the compass in the right and the square in the left hand, thus giving two characteristic symbols of Emblematic Masonry in connection with the secret arts at a date when such a connection would scarcely be expected on the Continent by modern scholarship. There are also some observations worth noting on the subject of regeneration which are useful for the mystical aspects of Alchemy.[3] Unfortunately the correspondences between the Kabbalah and transmutation seem to be confined to the title which I have quoted.

Some information on the subject might be expected—among works of the past—in Hoefer's HISTORY OF CHEMISTRY,[4] which claims to include an exposition of Kabbalistic doctrines concerning the Philosophical Stone;

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derived from the best sources, for its author appears to regard Edward Kelley and Elias Ashmole as of equal authority with the acknowledged adepts of Alchemy.

[1] I except such slender analogies as the correspondence traced by *Sapere Aude* between the three worlds of Jean D'Espagnet and the four worlds of the Kabbalists. See HERMETIC ARCANUM, Collectanea Chemica, vol. 1 (Westcott's Edition), London, 1893.

[2] CABALÆ VERIOR DESCRIPTIO: *das ist, Brundliche Beschriebungund Enveisung aller naturalischen und uber naturalischen Dingen boiedurch das Verbum Fiat das alles erschasun . . .* Hamburg, 1680. There was a later edition, Frankfort, 1761.

[3] A work of similar pretensions is F. Kiern's CABALA CHYMICA: *concordantia chymica, Azoth Philosophicum Solificatum*, Mülhausen, 1606. Here the term Cabala is simply a catchword derived from Paracelsus, and is used in this sense by a compiler belonging to the group of Paracelsian exponents, of whom Benedictus Figulus and Alexander von Suchten are the names now most remembered or least forgotten.

[4] Ferdinand Hoefer: HISTOIRE DE LA CHIMIE *depuis les temps les plus reculés jusqu'à notre époque; comprenant une analyse detaillée des MSS. alchimiques de la Bibliothéque Royale de Paris; un exposé des doctrines cabalistiques sur la Pierre Philosophale*, etc., 2 vols., Paris, 1842, 1843. Mr. H. C. Bolton observes that this work is superseded so far as MSS. are concerned by the researches of Berthelot. See A SELECT BIBLIOGRAPHY OF CHEMISTRY, Smithsonian Miscellaneous Collections, Washington, 1893, p. 119.

but the term proves on examination to be used in the loose sense of the period, and out of two very large volumes there are only two pages devoted to the subject of the Kabbalah.[1] The authorship of the SEPHER YETZIRAH is attributed to R. Akiba and that of the ZOHAR to R. Simeon. It is affirmed also that Jewish and Arabian alchemists possessed an old knowledge of Kabbalistic books, and that they were held by adepts in as much honour as those of Hermes Trismegistus. The evidence is unfortunately wanting, and as M. Hoefer maintains also that the science of transmutation was pursued in ancient Egypt, it would be unsafe to accept his opinion unsupported by other authority.[2]

Before dismissing the Kabbalistic connections of Alchemy, a word must be said concerning two works which have been supposed to be examples of that connection, and to which some importance has been attached.[3] Both have the advantage, which they share in common with Khunrath and his AMPHITHEATRUM, of precedence over the publication of Rosenroth's KABBALA DENUDATA, and one is prior to any printed edition of the ZOHAR. It will be needless to say that neither shews an acquaintance with ÆSH MEZAREPH, nor do I observe in their contents anything to connect them with the Sephirotic attribution of metals which is characteristic of that work. One is a treatise by Joannes Augustinus Pantheus, a Venetian priest, entitled ARS ET THEORIA TRANSMUTATIONIS METALLICÆ, *cum Voarchadumia Proportionibus, muneris et iconibus rei accomodis illustrata.* It was published at Venice in April, 1530.[4] Following the author himself, the Hermetic Lexicons interpret Voarchadumia, (*a*) as "a liberal art gifted with the virtues of occult science," a definition which leaves something to be desired; (*b*) as the Kabbalistic science of metals. It is further a species of alchemical metallurgy,

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[1] T. i., pp. 242–244.

[2] There is indeed one authority cited, namely, the APPARATUS of Rosenroth, KAB. DEN., i., 441–443, and this is a quotation from the ÆSH MEZAREPH, c. 7.

[3] There are others naturally in the large literature of Alchemy, but they are not of Hermetic value, and, as in all cases, the Kabbalistic connection is thin and elusive. Such is the PHILOSOPHIA SALOMONIS, *or Secret Cabinet of Nature*, a German anonymous treatise published at Augsburg in 1753. Here the Royal Stone of Alchemy is connected with the art of King Solomon, but there is no Kabbalistic knowledge, and the work is quite worthless. See also: Cabala: SPIEGEL DER KUNST UND NATUR IN ALCHYMIA, Augsburg, 1690, remarkable for its curious folding plates.

[4] Rare in the original edition, but rendered accessible by the reprint in Lazarus Zetner's THEATRUM CHEMICUM, Argentorati, 1613, etc., second edition, 1659. See vol. ii., pp. 459 *et seq.* A Paris edition of the tract is mentioned also, date 1550.

concerning "auriferous metallic veins"; it explains "the intrinsic fixed form and the natural yellow colour of gold"; it distinguishes the heterogeneous, combustible, volatile parts, and exhibits how the same may be conducted to the grade of perfection. It defines, lastly, the Matter of the work as "a heavy, corporeal, fixed, fusible, ductile, tinged, rarefied and arcane substance of Quicksilver or Mercury, and of an incombustible Metallic Sulphur, educed and transmuted into true gold by means of cementation."[1] It will be seen from this specimen of style that the work is very nearly unreadable, even for an alchemical treatise, and it will be enough for the present purpose to note the fact of its existence and to observe that it seeks to throw light on the mysteries of transmutation by calculations of GEMATRIA. It exercised no influence, and no importance can be ascribed to it.

The other work is much better known to fame and it offers several interesting, and so far unsolved, problems to the student. This is the MONAS HIEROGLYPHICA of Dr. John Dee, first published in 1564, and containing an analysis of the planetary symbols attributed to the metals.[2] Thus, the symbol of Mercury ☿ is composed of the crescent ☽, which is the sign of silver, the circle ⊙, which is that of gold, and the cross representing the four elements. Special alchemical importance is attributed to their union in the sign which represents the fundamental matter of the philosophers as well as metallic quicksilver. It will be seen that this is not in any sense information which helps to connect Alchemy with Kabbalism, though it is important for the obscure question of the symbolism and history of astronomical signs.[3]

I may observe in conclusion that there is one possible connection between Alchemy and Kabbalism which would appear to be overlooked by all those who have instituted a comparison between them. It is supplied by the obscure but subsisting analogies between the ancient document of Latin

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[1] See the anonymous English translation of Martinus Rulandus: LEXICON ALCHEMIÆ, *sive Dictionarium Alchemisticum*, the edition of 1612. This translation, without date or place, was restricted to six copies, and includes a large SUPPLEMENT to the Alchemical Lexicon of Martinus Rulandus. The explanation of *Voarchadumia* occurs on p. 438.

[2] For the astrological aspect of this analysis, see some curious speculations in Alan Leo's PRACTICAL ASTROLOGY, second edition, *n.d.*

[3] For information and references see § xliv. of the ECLAIRCISSEMENT ASTRONOMIQUE appended to M. Bailly's HISTOIRE DE L'ASTRONOMIE ANCIENNE, 2nd edition, Paris, 1781.

Alchemy known as TURBA PHILOSOPHORUM [1] and the two Synods of the ZOHAR. I am not, of course, referring to the accidental similarity of form, though, having regard to the history of the TURBA, this accident is certainly a feature of interest. There are statements and allusions in this obscure colloquy, more especially regarding the four elements of ancient chemistry, which offer curious points of contact with Kabbalism. When we add to this that some scholars—including Berthelot—have referred the TURBA in the guise that we at present possess it to a Hebrew original, now lost, and that its date, so far as it can be assigned, is somewhere between the promulgation of the BOOK OF FORMATION and the ZOHAR, enough has been said in indication of a possibility upon which there is no need, as indeed there are few materials, to insist further.[2]

III.—THE KABBALAH AND ASTROLOGY

The Victorian schools of French and English Kabbalism were inclined, as remarked already, to claim that all "occult sciences" are rooted in the Secret Tradition of Israel; but it seems more correct to infer that the Kabbalah has been engrafted on some of them, and in this manner we have

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[1] See TURBA PHILOSOPHORUM, or Assembly of the Sages, called also the Book of Truth in the Art, and the third Pythagorical Synod . . . Translated from the Latin . . . By A. E. Waite, London, 1896. I must confess that I have no theory as to the two previous Synods.

[2] It is due to my readers, and to the subject, to confess that I have not made an exhaustive examination of alchemical literature in reference to its connections with Kabbalism. I have made myself acquainted with all sources which have been cited by those who affirm them, but as their observations have not been based upon a wide study of the alchemists, it is possible that future researches may discover something which has, so far, been overlooked on both sides. I should note also that, according to M. Berthelot, "the Kabbalah was bound up during the middle ages with Alchemy, and the connection goes far back," that is, to the Leyden Papyrus as well as to the Greek alchemists. But I infer that this great authority has, so far as the mediæval period is concerned, received only a derived impression, or that at least his notion of the Kabbalah has been obtained as such notions most commonly are. All his instances as to the earlier connections must be rejected decisively. Some of them, such as the LABYRINTH OF SOLOMON, have been dealt with already; others are mere names—Abraham, Isaac, Jacob and the word Ṭsabaoth "in papyri of the same family as No. 75 of Reuvens." It is further obvious that a reference by Zosimus to Solomon and his wisdom establishes no Kabbalistic analogy. Finally, when the Greek alchemist traces the revelation of the Sacred Art from the Egyptians to the Jews, "who published it to the rest of the world," we must remember that this view belongs to a period which referred all science and philosophy to the chosen people on the principle of Aristobulus and Philo, so that this also proves nothing. *Les Origines de l'Alchimie* . . . Observe that Watt's BIBLIOTHECA BRITANNICA, ii., 179 *n*, gives a reference to a work by H. C. van Byler, entitled, TRACTATUS CABBALISTICO—CHYMICO—PHILOSOPHICO—MAGICUS. Cologne, 1729, but I am not acquainted with its contents.

Kabbalistic Astrology, as we have also Kabbalistic Alchemy. To determine the superior accuracy of either view we must have recourse exclusively to history and literature. It is only in the instance of Ceremonial Magic that the voice of both is unanimously in favour of a Kabbalistic origin as regards the western world. From *a priori* considerations we shall be disposed to believe that the case of Astrology will prove something like that of Alchemy, namely, that its history and literature contain little to connect it essentially with Jewry, outside the casual traditions and express condemnation of the ZOHAR. It has the air of an exact science and seems to suggest few possible analogies with the speculations of a theosophical system. There are two facts, however, which are above challenge, firstly, that the Jews were much addicted to Astrology,[1] and, secondly, that the prophetic science of the stars, as it is known in the West, has derived something from later Hebrews. Against these must be placed two other facts, not of less significance, namely, that ancient Israel contributed very little to the science of astronomy, that Jewish astronomical writings belonging to the Christian centuries draw chiefly from Arabia, and that as regards Astrology in Jewry, during the Kabbalistic period, it was imbedded in fantastic notions and puerile processes. We are not called to deal here with the history of the art: we know that Josephus traces it to Seth and assures us that he himself had visited the two famous Pillars reported to have survived the deluge, and on which all the rules of Astrology are said to have been engraved. Josephus may have been deceived easily, or he may have been tempted to claim for his nation on the warrant of a fable the precedence in a study to which the notion of learning was attached. Seth and the Pillars set apart, we know also that antique Chaldea was a great centre of Astrology, that it flourished among the Babylonians, that it was practised in Egypt; and it is natural to suppose that the Jews must have had their share in the knowledge of each of these peoples. There may have been even a Kabbalah

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[1] The question whether the art was condemned by the Law of Israel has been a subject of some debate, and we have made acquaintance with Zoharic intimations on the theosophical side of the subject. Perhaps the best opinion considered that it was. See on this point the CONCILIATOR of Menasseh ben Israel *sive de conventia locorum S. Scripturæ quæ pugnare inter se videntur*, Frankfort, 1633, p. 142. It was debated also by Gaffarel, writing from the Christian standpoint. He contrived to defend the art by distinguishing it into two branches.

of astrological procedure communicated to Christian times.[1] All this, however, is beside the real question; we are not justified in looking for the ZOHAR or its influence in Jewish writings on mathematics or natural philosophy, for the simple reason that the ZOHAR does not connect seriously with these subjects. We are at liberty, however, to ask ourselves one question. Astrology works upon data which are very obscure in their history,[2] and there are doctrines connected with it which even to the "occult student" may seem insufficiently grounded. It would be interesting to ascertain whether they have any Kabbalistic correspondences, notwithstanding the condemnation of the ZOHAR. As to the data, I suppose that no one has attempted to institute a parallel, but it has been thought that some astrological theorems may have a connection with Kabbalistic apparatus. Let us see therefore what is said upon this subject by its students.

The attribution of metals to the SEPHIROTH in ÆSH MEZAREPH suggests planetary attribution, and a tabulation has been constructed by Papus,[3] following the authority of Kircher:—

1.	KETHER	corresponds	to the	Empyrean.
2.	CHOKMAH	,,	,,	Primum Mobile.
3.	BINAH	,,	,,	Firmament.
4.	CHESED	,,	,,	Saturn.
5.	GEBURAH	,,	,,	Jupiter.
6.	TIPHERETH	,,	,,	Mars.
7.	NETZACH	,,	,,	Sun.
8.	HOD	,,	,,	Venus.
9.	JESOD	,,	,,	Mercury.
10.	MALKUTH	,,	,,	Moon.

It is possible, as ÆSH MEZAREPH affirms, that "all systems tend to the one truth," but this scheme is not in accordance with either of its own attributions. These are followed by

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[1] P. Christian affirms that there was, but he offers no evidence in support of his assertion that the SPECULUM ASTROLOGIÆ of Junctin was a kind of synthesis of the astrological labours of the "Arabian and Hebrew Kabbalists."—HISTOIRE DE LA MAGIE, l. vii., *Clefs générales de L'Astrologie*, p. 579.

[2] The history, moreover, has never been elucidated by any writer on the subject. Mr. W. Gorn Old's NEW MANUAL, 1898, does not attempt to account for the grounds on which the old judgments are based.

[3] For Papus consult LA KABBALE, already cited frequently; for Kircher ŒDIPUS ŒGYPTIACUS. The synopsis of the Kabbalah in this rare work has been translated recently into French.

Rosenroth; but R. P. Esprit Sabathier, in that strange little treatise on Kabbalism which once exercised so much fascination on French students of the subject, refers Mars to GEBURAH and Mercury to HOD.[1] When there is no unanimity we must infer that there is no point of importance involved and that attributions and tabulations of this kind are less or more conventional and can have little application to Astrology itself. In modern times, however, all divinatory practices, which in every case possess or suggest astrological connections,[2] have received some kind of Kabbalistic attribution. Thus, the planetary correspondences of the figures used in geomancy have been adjusted to the SEPHIROTH; Kabbalistic principles have been applied to chiromancy; physiognomy alone, possibly because it has never had much attention at the hands of professed occultists, seems an exception to this rule, although, as we have seen previously, there is direct warrant for it in the ZOHAR.[3]

The most accessible information on Astrology among the Jews is in the CURIOSITIES of James Gaffarel, who based his observations on a direct knowledge of its chief rabbinical exponents during the Christian centuries.[4] To reduce what he says to a sentence, the Jewish astrologers read the heavens like a book, they regarded it as a book, and, for the purposes of methodising its contents with a view to its interpretation, they collected the stars into hieroglyphic characters, which were, in fact, the Hebrew alphabet. Their process was therefore not an astrological process, but more correctly one of divination, and as to its value, we have only to glance at the Hebrew planisphere furnished by Gaffarel to see how arbitrary was the nature of the arrangement. At the same time it suggests a correspondence with the fundamental

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[1] See L'OMBRE IDÉALE DE LA SAGESSE UNIVERSELLE, 1679. A reprint of this work has appeared in Paris. The original is rare, and there is no copy in the British Museum; but the reader may consult the Table given by Papus at pp. 80, 81 of his treatise on the Kabbalah, where the attribution in question will be found.

[2] Thus, the PRINCIPLES OF ASTROLOGICAL GEOMANCY became the subject of a special treatise by Franz Hartmann, M.D. (London, 1899), while Rosa Baughan compiled a curious medley of Chiromancy and Astrology under the title of THE INFLUENCE OF THE STARS.

[3] Physiognomy has been, of course, connected with Astrology, and an old work published about the beginning of the seventeenth century under the title of BOOK OF PALMISTRY, PHYSIOGNOMY AND NATURAL ASTROLOGY illustrates this connection. See also A TREATISE ON ZODIACAL PHYSIOGNOMY, by John Varley, London, 1828.

[4] A summary of Gaffarel's information, with some pertinent criticisms, will be found in Éliphas Lévi's RITUEL DE LA HAUTE MAGIE. See also TRANSCENDENTAL MAGIC, part ii., and MYSTERIES OF MAGIC, pp. 248, 252, 253, 254. Second edition, 1897.

notion of SEPHER YETZIRAH, though the fact has not been observed by any previous writer. There could be nothing more natural for those who believed that the heavens and the earth were made by the inscription of letters in the air than to discover these letters in the configurations, apparently fortuitous, of the starry heavens.[1] In place therefore of the unmeaning mythological figures of pagan antiquity they imagined the twenty-two elements of the divine word manifested to the chosen people, and the imagination once justified by the apparent delineation of the characters, it became part of the scheme of the universe.[2] To read the sense of the heavens so that they could give the meaning thereof was an operation no less sacred in its intention, mysterious in its methods, and strange in its results[3] than the application of Zoharistic processes to the disentangling of the mystical meaning beneath the letter of the Scriptures. This is the true Kabbalistic Astrology,[4] based on a Kabbalistic Doctrine which is its justification and of which it is in turn the logical development. Outside the SEPHER YETZIRAH, it has the countenance of the ZOHAR itself. But it has little in common with the science of the stars, as this has been pursued in the western world; it can offer nothing in evidence of its considerations, even as Astrology in the West has nothing to tell us concerning the Kabbalistic Mystery of AIN SOPH. It is better therefore not to confuse further the complicated issues of occult arts by the suggestion of fantastic influences and unrealisable communications.[5]

It will be anticipated of course that a literature so large as

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[1] These are the Celestial Letters mentioned previously, or at least their cosmic counterparts.

[2] This is the Zoharic notion, and it was claimed that by means of the signs and figures in the heavens most profound secrets and mysteries could be discovered. So regarded, the stars and constellations are a subject of contemplation and a source of mysterious delight for the sage.—Zohar, ii., 76*a*, Mantua.

[3] Compare those other strange results in Symbolical Astrology of which Ruysbrœck the Mystic speaks in the BOOK OF THE TWELVE BEGUINES, Latinised by Surius under the title *De Vera Contemplatione*. Needless to say this Astrology is not judicial. The late Mr. Hargrave Jennings has also some pleasing fantasies on the "astronomy of the mind" in THE INDIAN RELIGIONS, pp. 207 *et seq.*, London, 1890.

[4] Which Astrology, as Lévi observes rightly, must be distinguished from what is commonly understood by Judicial Astrology. See MYSTERIES OF MAGIC, p. 247.

[5] As an instance of the extraordinary lengths to which speculations of this kind have been carried, outside astronomical connections, see Dr. J. Lamb's HEBREW CHARACTERS DERIVED FROM HIEROGLYPHS, London, 1835. The hieroglyphics in question are "re-constituted," and various doctrines, passages and words of the sacred writings are interpreted by recourse to them. But it happens unfortunately that scholarship had yet to do its work in the light of the Rosetta Stone.

that of the Jews and embracing, as we said at the inception of our inquiry, so wide a range of subjects could not have grown up without contributing anything to the knowledge of the heavens. In the third century the Jews of Babylon have been called famous as doctors and astronomers and, partly for this reason, are said to have been in high credit at the Persian Court during the reign of the usurper Artaxerxes. Samuel Lunaticus, to whom astronomical tables are attributed, the head of the Academy of Naharden, is an instance in point, and R. Ada, also of Naharden, is another. Abba Aricha, better known as the Babylonian Rav, founder of the Academy of Sora, was an early student of astronomy, and names might be multiplied easily. Side by side with medicine and the interpretation of dreams, Astrology was pursued by eastern Jews of the tenth and eleventh centuries. In 1150, or thereabouts, R Avi Joseph wrote a treatise on the intelligences which move the heavens and concerning the judgment of the stars. Aben Ezra, about the same period, is a considerable name among astronomers of Jewry as well as in doctrine and philosophy. Abraham Chiia and Abraham Nasi are also contemporary students of the same art. In the second half of the thirteenth century, during the reign of Alphonso X., King of Castile, himself called the astrologer, the rabbins were in estimation for their knowledge of the heavens, and the Tables attributed to Alphonso were the work of a Jew whom he employed. In the fifteenth century the family of Alcadet produced two astronomers, and Abraham Zacut, author of the SEPHER YUHASIN, was another student of the subject in the days of Ferdinand and Isabella.

Meagre as are these indications, having regard to the fact that astronomy was pursued usually in connection with the judgment of the stars, *i.e.*, with Judicial Astrology, they are sufficient to establish that this occult practice is to be found in Jewry during most of the Christian centuries.

The reader who desires to become acquainted with the first principles and procedure of Jewish Astrology may consult the CURIOSITIES of Gaffarel, whose information is drawn from R. Moses, R. Aben Ezra, R. Jacob Kapol ben Samuel, &c. This learned but pedantic writer rejected what is called Kabbalistic Astrology, with its Sephirotic attributions [1]; but

[1] So far as I am aware, no astrological work developing these connections has ever been printed in any European language, but books like John Bishop's MARROW OF

the system which he develops is not less fantastic, and is that indeed which I have described briefly in an earlier part of the present section. It would be out of place to extend references, for, as on the one hand Sephirotic Astrology is set aside even by so determined a Kabbalist as Gaffarel, so, on the other, the secrets of the Hebrew planisphere and the mysteries of stellar writing do not connect with the practice of the art in the West.

It may be added that a contemporary writer, Mr. W. Gorn Old, has published a Kabbalistic Astrology [1]; but it is merely a process of divination, like that attributed to Cagliostro, which was developed at great length and applied to the science of the stars by P. Christian.[2] It is obvious that the use of the term Kabbalistic in such a connection is merely a *façon de parler*, unfortunately in very common use. This is made further evident by the parallel application of the term Hermetic, not only as an analogue, but an actual equivalent. Mr. Old's process is affirmed to have been "in use among the ancient Kabbalists," but this is merely speculative and an inference from certain alleged Tarot connections.

IV.—THE KABBALAH AND FREEMASONRY

The researches and findings of Masonic scholarship notwithstanding, occult reverie has not emerged altogether from the old maze of fables concerning the origin of Speculative Freemasonry. Even now, in France and England, it is thought by uncritical writers to have a past extending behind it into remote ages. In one or another sense it is still a survival of the Ancient Mysteries; but this term is used in a general sense, not as signifying only the initiations of Egypt, of Greece, or of Rome, but rather the secret power and intelligence which is thought to have been present behind the philosophical associations of all ages and most civilised countries. During the Christian period the knowledge which would otherwise have perished was preserved *ex*

Astrology, London, 1688, with its list of the governing angels of the signs and the planets, suggest Kabbalistic connections through the vehicle of Ceremonial Magic.

[1] Kabalistic Astrology, *or Your Fortune in your Name*, by Sepharial, London, n.d. (? 1892). It has been mentioned in a previous note.

[2] In his Histoire de la Magie, books ii., iii., and vi. Also in L'Homme Rouge des Tuileries. Some account of Cagliostro's Method will be found in Grand Orient's Manual of Cartomancy, &c., of which several editions have appeared.

hypothesi among successive occult fraternities, some known to history, such as Templars and Rosicrucians, the rest working in complete silence. Corporately or otherwise, they were all affiliated with each other, and Symbolical Freemasonry forms the last link in the western chain of transmission.

As there is little need to say, no presentation of this hypothesis has been able to survive analysis, and it is left at most with a possible connection between Masonry and Rosicrucianism, a little before and after the Grand Lodge epoch of 1717. The evidence is, however, inconclusive, or at least unextricated.[1] This being the state of the case, and the claim on antiquity which is made for Freemasonry by some of its unwise votaries not having been urged by the institution on its own behalf outside the Rituals, there is nothing *prima facie* to accredit the idea that it has been ever a channel of any Secret Tradition except its own, or to warrant us in supposing *a priori* that it should have any distinct analogies with Kabbalism. And as a fact its position in this respect is much like that of Alchemy, seemingly fortuitous, a question of subsequent introduction, as much imputation as reality, a varnish rather than a permeating tincture, and yet, like all such positions, interesting. To establish my point, I must refer to the fact that since Masonry appeared on the historical plane, occultists and even mystics have tended towards it, that it has received them all amiably, and that—now, of course, in the past—all have elaborated the system in accordance with their particular notions. During the prevalence of the passion for Rites we know that alchemists, Swedenborgians,[2] Martinists, theurgists, astrologers, all invented new Grades and new Orders, and as at this period there were also Kabbalists, so in one or two instances we hear of Kabbalistic Rites, especially of Rites and Grades which exhibit Kabbalistic influences. As Freemasonry is not Swedenborgianism, as it is not Alchemy, as in spite of Elect Cohenim, the Evocations and Rituals of Pasqually, and the pretended marvels of Schrœpfer, it is not

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[1] See, however, my BROTHERHOOD OF THE ROSY CROSS, *cap.* xvi, pp. 443–446; also my EMBLEMATIC FREEMASONRY, II, pp. 21–45.

[2] The history of the Swedenborgian Rite being exceedingly obscure, and yet possessing considerable occult interest, it may be observed that some account of it was published at New York in 1870 by Samuel Beswick. It is not to be trusted, however, on the score of accuracy.

Theurgy or Magic, nor—unless at its root—the Mysticism of any of the true Mystics, so it is not Kabbalism, but it has been put to use in Kabbalistic as in other interests.

It must be added that the few Kabbalistic Degrees which have left any record behind them beyond their name, and the uncommon swiftness with which they passed into extinction, give no evidence of acquaintance with Jewish Esoteric Tradition. They represent the Kabbalism of the period. There is no need to speculate as to its quality in most cases; it has bequeathed its literary remains in Grimoires and Grand Clavicles, in the spurious thaumaturgic processes of Abramelin, and in amusing Kabbalistic correspondence with the Seigneur Astaroth,[1] the lees and lavations of rabbinical conduits. As it will be well to enforce these statements by means of documentary evidence, I will add an account of one Kabbalistic Grade which may be taken to represent the whole. It is otherwise among the best of its kind.

A degree of Knight of the Kabbalah once existed among those innumerable developments of the Fraternity which were termed high by their disciples and spurious by some who resented innovations, and especially those which led to nothing. It has long since fallen into disuse. The object of the Candidate, according to the Catechism of the Degree, was "to know, by means of numbers, the admirable harmony which subsists between Nature and Religion." It defines the Kabbalist as a man who has acquired the Sacerdotal Art and the Royal Art by the communication of Tradition. The device was *Omnia in numeris sita sunt.* The Master of the Lodge in which the Degree was communicated seems to have been called President of the Sanhedrim and Rabbi. The mystical significance of numbers[2] was developed by the Catechism in a somewhat curious manner, which it may be worth while to summarise.

I = in the moral order, a Word incarnate in the bosom of a virgin, otherwise, Religion; in the physical order, a spirit embodied in the virgin earth, or Nature. It is the

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[1] See D'Argens: LETTRES CABALISTIQUES, *ou Correspondance Philosophique . . . entre deux Cabalistes*, &c., 7 vols., La Haye, 1754.

[2] The numerical mysticism of the Kabbalah is based, of course, on the SEPHIROTH; most of its developments are very late, and possess a magical complexion, for which reasons they do not enter into the scheme of this study. Those who are concerned may consult an attempt to simplify chronology by Kabbalistic figures in Michael Aitsinger's PENTAPLUS REGNORUM MUNDI, Antwerp, 1579. On the general subject, see Petrus Bargus: MYSTICÆ NUMERORUM SIGNIFICATIONIS LIBER, Bergomi, 1585.

generative number in the order of Divinity—apparently a false symbolism, because the monad neither generates nor is generated, whence Éliphas Lévi says more correctly that the monad supposes the duad, and thence, through the triad, all numbers are evolved.

II = in the moral order, man and woman ; in the physical, active and passive. It is the generative number in created things.

III = in the moral order, the three theological virtues ; in the physical, the three principles of bodies. The reference here is to Salt, Sulphur and Mercury, thus indicating the Hermetic connections of this Grade. Three also denotes the triple Divine Essence.

IV = the four cardinal virtues, the four elementary qualities—another Hermetic reference—and it is, moreover, the most mysterious of numbers, because it contains all the Mysteries of Nature.

V = the quintessence of religion, and the quintessence of matter—which again is alchemical. It is also the most occult number, " because it is enclosed in the centre of the series." The precise meaning of this last statement does not appear, but it may possibly refer to the pentagram as one of the emblems of the Grade.

VI = the theological cube and the physical cube. It is the most salutary number, " because it contains the source of our spiritual and corporeal happiness." Is this a reference to the symbolical adultery of the first man whereby the coming of the Liberator was necessitated ?

VII = the seven sacraments and the seven planets. It is the most fortunate number, " because it leads us to the decade, the perfect number."

VIII = the small number of the elect, or the wise. It is the most desirable number, " because he who possesses it is of the cohort of the Sages."

IX = the exaltation of religion and the exaltation of matter. It is the most sublime number, because Religion and Nature are both exalted thereby.

X = the ten commandments and the ten precepts of Nature. It is the most perfect number, " because it includes unity, which created everything, and zero, symbol of matter and chaos, whence everything emerged. In its figures it comprehends the created and uncreated, the beginning and end,

power and force, life and annihilation. By the study of this number we find the relations of all things, the power of the Creator, the faculties of the creature, the Alpha and Omega of Divine Knowledge.

XI = the multiplication of Religion and the multiplication of Nature. It is the most multiplying number, "because with the possession of two units, we arrive at the multiplication of things."

XII = the twelve articles of faith; the twelve apostles, foundation of the Holy City, who preached throughout the whole world for our happiness and spiritual joy; the twelve operations of Nature; the twelve Signs of the Zodiac, foundation of the *Primum Mobile*, extending it throughout the universe for our temporal felicity. It is thus the most solid number, being the basis of our spiritual and corporeal happiness.

The numbers after twelve were left to the discernment of the Candidate. The Catechism shews also that this putative chivalry concerned itself with the Universal Spirit of Alchemy and even with the quadrature of the circle. The history of the Knights of the Kabbalah is unfortunately involved in obscurity; but it will be seen that it was Christian and Catholic, which furnishes a resemblance to other and later institutions professing similar purposes and having similar religious sympathies.[1]

Had the Book of Occultation been made in the eighteenth century the theme of a Masonic Grade, had the Lodge represented the Tree, the Master in the East Kether, and the officers the remaining Sephiroth; had the Ritual been constructed from the Zohar and the Catechism from the Apparatus of Rosenroth, all this would have proved nothing as to the Kabbalistc connections of Masonry. Within comparatively recent years a powerful Masonic Order underwent a species of development in this direction through the labours of Albert Pike, and it would almost seem that he had a mind to transform the Ancient and Accepted Scottish Rite into a seminary of occult study. There may be many of its own brethren at the present time in whom this statement will excite only incredulity; but it is not the less certain that

[1] Among the degrees collected by the French Mason Peuvret, there was that of Maçon Cabbalistique. The Metropolitan Chapter of France specified the 80th Grade of its mammoth collection on paper by the title of Chevalier de Cabale.

Albert Pike was more than an ardent admirer of occult philosophies, or that he pursued the subject into regions of which Masonry has no conception. He was seconded also by numerous like-minded persons who occupied high dignities in the United States' Southern Jurisdiction.

The evidence of all these things is to be found (*a*) in his transformation of the Rituals, (*b*) in the vast body of instruction which he compiled, chiefly from sources in occult literature, for all Grades of the Order. No person who is acquainted with MORALS AND DOGMA can fail to trace the hand of the occultist therein, and it is to be observed that, passing from Grade to Grade in the direction of the highest, this instruction becomes more and more Kabbalistic. It matters little that the sources from which Pike drew were of the worst rather than the best, or that, though a man of wide reading, he was not a critic; for we are concerned only with a tendency and its development. He accepted *en bloc*, for example, the construction placed on Kabbalism by the most unsafe of all its expounders, Éliphas Lévi, from whom he translated verbatim at great length, and, following his professed habit, with no specific acknowledgment, while for the rest his only source of further information was KABBALA DENUDATA, of which, however, he shews no analytical knowledge, seeming to regard LIBER DRUSHIM as entitled to rank in authority with SIPHRA DI ZENIOUTHA. In spite of these limitations he made available an amount of information on occult subjects with which no previous scheme had ever provided Masonry. Yet with all his strenuous efforts the seal of occultism was not impressed effectually on the Ancient and Accepted Scottish Rite, and it remains therefore that the Oriental Rite of Memphis, Ancient and Primitive,[1] and that of Misraïm,[2] with its long Kabbalistic Class or Series of Degrees, are the only sections of high-grade Masonry which claim a distinct purpose of an occult kind: it is not necessary to say that in England, at least, they have failed in obtaining recognition

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[1] See Marconis et Moultet: L'HIÉROPHANTE, *développement complet des Mystères Maçonniques*, Paris, 1839. LE RAMEAU D'OR D'ELEUSIS, another work by Marconis, is also interesting as the views of an amiable but somewhat moonstruck student upon the Mysteries in connection with Masonry.

[2] A history of this institution, with all the fabulous and indeed mendacious elements which might be expected, was written by Marc Bédarride and published in two volumes at Paris, 1845, under the title, DE L'ORDRE MAÇONNIQUE DE MISRAÏM, *depuis sa creation jusqu'à nos jours*, &c.

as acceptable developments of Masonry, and both have passed into abeyance.[1]

We see therefore that Kabbalistic influence is confined to so-called High Grades. It would be absurd to discuss the possibility of its presence in the Blue Lodges or seek to interpret the Legend of the Master Grade in connection with Jewish Tradition, outside at least the allegory of the Lost Word. The symbols, however, which are familiar to the initiates of these Lodges do connect with Kabbalism, if not with other forms of occult philosophy; but the presence of the Seal of Solomon among the heirlooms of the Brotherhood being, so far, unaccountable, it is useless to insist on the connection, because nothing logically follows from it. So far as history is concerned, Kabbalism and Masonry once joined hands in the sphere of the Higher Grades, and as a historical fact this is interesting, but that it is otherwise significant must be left to those who affirm it.

V.—THE KABBALAH AND THE TAROT

It is known to innumerable persons who are not occult students at the present day that the Tarot is a method of divination by means of seventy-eight symbolical picture-cards, to which great antiquity and high importance have been attributed by several expositors. Their literary history is also fairly well known. They were mentioned first by the French archæologist Court de Gebelin at the close of the eighteenth century, and were attributed by him to an Egyptian origin. Much about the same time the subject was taken up by a professed cartomancer, named Alliette, who wrote a great deal about them in several illiterate tracts, and endeavoured to trace their connection with Egypt through the Jewish Kabbalah. The inquiry then fell into neglect, except in so far as Continental fortune-tellers were concerned, until the year 1855, when Éliphas Lévi made his first contribution to occult subjects.

In 1857, J. A. Vaillant[2] endeavoured to prove their Chinese

[1] The fourth Series of the Rite of Misraïm is designated Kabbalistic.

[2] Histoire Vraie des Vrais Bohémiens. As a notice of the gipsies this work is exceedingly good for its period; its Tarot speculations are worthless, and its philological arguments absurd. M. Vaillant described the Tarot as "the synthesis of ancient faith, a deduction from the sidereal Book of Enoch" (412). Its origin he affirms to be lost in the night of time (413). He mentions the Kabbalah only to establish its connection with Cabul! (p. 54).

origin[1] and transmission by means of the gipsies; their connection with these nomads was adopted subsequently by Lévi, who gave great prominence to the Tarot in all his writings up to the year 1865. The subject was taken in hand also by P. Christian, who published a large HISTORY OF MAGIC in 1870. He developed still further the Egyptian hypothesis, but no statement which he makes can be accepted with the least confidence. In the year 1887 I was the first who introduced the claims of the Tarot to English readers in a digest of the chief works of Éliphas Lévi. A contribution to the inquiry was made shortly after by the French occultist Papus, whose volume entitled the TAROT OF THE BOHEMIANS, though of no critical value on the historical side, remains an elaborate summary of all the arguments which have been produced from the standpoint of occult reverie and invention in France.

The point which concerns us here is, of course, the alleged Kabbalistic connections. Éliphas Lévi says that the Tarot cards are a key to the Esoteric Tradition of the Jews, and "the primitive source of Divine and human Tradition"; he institutes an analogy between the symbols of its four suits and the four letters of the Divine Name TETRAGRAMMATON, and between the ten SEPHIROTH and the ten small cards belonging to each sequence. He gives also the correspondences between the twenty-two Trump Cards and the letters of the Hebrew Alphabet, for which he quotes the authority of "divers Kabbalistic Jews," the fact notwithstanding that there is no trace of any reference to the Tarot by Kabbalistic writers of the past. It must be admitted, on the other hand, although the historical evidences cannot be said to exist, and have been supplied from treasures of imagination, that the Tarot is actually, as it is claimed to be, of considerable importance symbolically. I may be permitted to register also my feeling that it has Kabbalistic connections, some of which were broadly outlined by Éliphas Lévi.

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[1] Occult writers mostly favour Egypt as the birthplace of the Tarot, and this is consistent with their views on the origin of the Kabbalah. So Mons. Z. Lismon has published a version of the cards under the title of LIVRE DE THOT, *Jeu des 78 Tarots Egyptiens*, with explanatory booklet. Compare R. Falconnier: LES XXII. LAMES HERMÉTIQUES DU TAROT DIVINATOIRE, which pretend to be re-constituted exactly according to "the sacred texts and translation" of the Magic of old Egypt! Of more recent times the Masonic littérateur Oswald Wirth has produced two versions of the Trumps Major, while in England a complete set, of symbolical and artistic value, has appeared under my own auspices.

There is, moreover, a Jewish Tarot of great rarity which has never been published; but it belongs to the worst side of so-called Practical Magic.

Unfortunately, the interpretations of Tarot symbolism which have been attempted by various writers are worthless, in the first place because they have proved themselves incapable of conducting an historical inquiry; they have allowed affirmation to take the place of evidence; they have regarded a hint as a sufficient ground of conviction; they have made conjecture certitude. Setting aside Court de Gebelin, who was merely an inquirer hampered by the limitations of his period; setting aside Lévi, who seldom made an accurate statement about any matter of fact; observe how Papus pursues his inquiry into the origin of the Tarot. It is by an appeal to writers who preceded him, as if their authority were final; to Court de Gebelin, who was a groper in the dark during the childhood of archæological research; to Vaillant, with his fascinating theory of gipsy transmission which is about as conclusive as Godfrey Higgins on the Celtic Druids; to Lévi, whose "marvellous learning" is so much and so unsafely insisted on by the whole French school. Papus contributes nothing himself to the problem on its historical side except an affirmation that "the game called the Tarot, which the Gypsies possess, is the Bible of Bibles."

In the second place, the supposed Hebrew symbolism of the Tarot, which, in justice to Papus, is laboriously elaborated —though apart from all inspiration—becomes disorganised if there is any doubt as to the attribution of its Trump Cards to the Hebrew Alphabet. Now there is one card which bears no number and is allocated therefore according to the discretion of the interpreter. It has been placed in all cases wrongly, by the uninstructed because they had nothing but their private judgment to guide them, and by some who claimed to know better because they desired to mislead. It happens, however, that they also were at sea. I may go further and say that the true nature of Tarot symbolism is perhaps a secret in the hands of a very few persons, and outside that circle operators and writers may combine the cards as they like and attribute them as they like, but they will never find the right way. The symbolism is, however, so rich that it will give meanings of a kind in whatever manner it

may be disposed, and some of these may be suggestive, though illusory none the less. The purpose of this short paper is therefore to shew that published Tarots and the methods of using them may be serviceable for divination, fortune-telling and other trifles ; but they are not the key of the Kabbalah, and that the Royal Game of Goose may be recommended with almost as much reason for the same purpose. Papus was therefore misdirecting his many followers when he advertised his involved readings as the " Absolute Key to Occult Science."

VI.—THE KABBALAH AND MYSTICISM

On the one hand the history of Kabbalism is so imbedded in that of mere occultism, that it is scarcely known or admitted in any distinct connection. On the other hand, to the pure mystic, there is so much in the Kabbalistic system which is extrinsic to the subject of Mysticism, that there is a temptation to underrate its influence, though herein is its test of value, and it is a palmary purpose of the present long research to produce the materials and in fine pronounce upon them. I am offering at this point a few preliminary considerations only, based on the fact that Western Mysticism was the channel of a great Tradition in Christian Times.

It is to be observed here and now that the correspondence and difference may perhaps be brought into harmony if it be permissible to regard Mysticism in two ways—as a philosophical doctrine, or rather body of doctrine, that is to say, an ordered metaphysics, held intellectually,[1] but also as a mode of conduct practised with a defined purpose, in a word, as mystical doctrine and mystical life, it being understood that the doctrine is rooted in first-hand experience derived from the course of life. The practical mystic is the saint on the path of his ascent into the mystery of Eternal Union, concerning whom it is consonant with the purpose of our present inquiry to speak at the moment only with great reservation, seeing that the Mysteries of Divine Life do not fall within the limits of historical research. I conceive that the sum of Kabbalistic instruction is not without service to the disciple

[1] And this would be the correspondence of the ZOHAR with Mysticism. For example, the doctrine of ecstasy is assuredly found therein, but not in the same way that we find it in Ruysbroeck or St. John of the Cross. It is more especially a rationalised system of mystical thought.

of this secret path, because of the Zoharic doctrine that a science of Holy Unity, into which all things return as all come forth therefrom, can be attained by man.[1] *Invenit sanctum.* Like all other studies, and perhaps not more so than any other methodised Theosophy, it has, moreover, a certain office in the *sanctum facit.* For that far larger class to whom the possibility of great sanctity is denied, who are in search rather of a guide for thought upon questions of fundamental philosophy, I conceive that the Kabbalah—but obviously, like other metaphysics—has useful and reassuring lights. It is a source of intellectual consolation that one of the most barren of all the ways pursued by the human mind has its own strange flowers and fruit. It is also, as I have sought to shew, something more than an inheritance from the past, even an inheritance that has been transmitted from a period far back in human history. The ZOHAR at least has the power of stirring those depths in the human heart which are beyond the "plummet of the sense"; it seems occasionally to "strike beyond all time, and backward sweep through all intelligence," and to say this, is to confess that it is of the eternal soul speaking, here under the common influence of right reason, there in ecstasy and vision, and again, as it would seem in somnambulism or even in frenzy. Now, the speech of the human soul, in what state soever, is not without a message to the mystic, be it even in certain cases a word of warning only. There is no need to add that on its Theosophical side the Kabbalah connects assuredly with Mysticism.[2]

With occultism, of course, it is not without connection on the theurgic side throughout all its history, as the doctrine of Names and their power exhibits but too well. The difference between occultism and Mysticism is much more than that of a Latin equivalent for a Greek term, as might appear at first sight. We are all acquainted with the distinction which is made between the magnetic and hypnotic sleep. They have

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[1] Zohar, I., 51*a*, Mantua.

[2] M. Anatole Leroy Beaulieu says that the Jew is not inclined to Mysticism, and seems never to have been so. "Judaism has always been a law, a religion of the mind, an intellectual creed, not favourable to mystic transports or divine languors." He denies also that Kabbalism was indigenous in Jewry. "The mysteries of the Kabbalah, and those of the Hassidim, the neo-Kabbalists, seem to have been a foreign importation; according to the best judges, the Kabbalah itself is not rooted in Judaism."—ISRAEL AMONG THE NATIONS, translated by Francis Hillman, London, 1895, p. 292. This view shews little first-hand acquaintance with the subject.

much in common, but they are pathologically separate, having diverse characteristics and a divergent mode of induction. Sleep, however, is obtained in both, and this is their superficial and obvious point of union—so superficial and so obvious that the ordinary observer would scarcely fail to identify them, while they have been identified also on grounds which are not precisely those of ordinary observation. Between occult arts and mystical science there is the common and rather banal point of union which is created by the inherent notion of secrecy. Beneath this fantastic resemblance there is the more important fact that they both profess to deal with inner and otherwise uninvestigated capacities of the human soul. In the case of occultism it is, however, for the kind of end which we connect with the notions of Magic. For example, Talismanic Magic, so called, is ostensibly the art of infusing a supposed recondite spiritual power into some object composed artificially. This is an operation of occult art because it deals with a power which is, by the hypothesis, of a secret or generally unknown nature and applies it in accordance with the formulæ of a concealed instruction. A knowledge of the capacities which are latent in human nature may suggest Mysticism, which is the development of such capacities in the direction of Divine Union. There is usually, however, no person less really mystic than the occultist conventionally understood, while the mystic on the path of attainment in the life of sanctity is exploring the world of grace, not that of psychic power.

The end of Mysticism is the recovery or attainment of consciousness in God, and there are two exotic Kabbalistic doctrines which not only connect therewith but belong thereto. The first is found—but once only—in the ZOHAR and has been referred to in these pages: it is the doctrine of TSURE, of the supernal part of the soul, which does not leave the Supernals, but from beginning without beginning to endless end is rooted in God for ever. The second is in later Kabbalism and is expressed tersely by Rosenroth in one pregnant Latin sentence: *Linea autem media ascendit usque ad* AYIN SOPH. The ascent of the soul to God is by the Middle Path in the Tree of Life, and the soul is led thereby not only to the World of the Supernals but to the deep beyond the deep and the height beyond the height, which is the abyss and height of Deity. So does the Holy Kabbalah

join hands with the Mysticism of all the ages, and so is it part of our inheritance.

[It should be added that TSURE, which signifies Prototype and corresponds to ATZILUTH, is said to be connected with NESHAMAH by "an invisible thread," constituting a bond of union which is also a path of ecstasy. NESHAMAH ascends thereby and attains therein—namely, union with the supernal part.]

BOOK XII

FINAL CONSIDERATIONS

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I.—DEVELOPMENTS OF LATER KABBALISM

THE circulation of the ZOHAR by Rabbi Moses de Leon at the end of the thirteenth century—he being its concealed author, according to one section of opinion—proved unquestionably as great a surprise to the community of Israel as it was to the Christian scholars when they came to know of it later. I speak here with a qualification because our first information concerning Zoharic MSS. comes to us from Picus de Mirandula towards the end of the fifteenth century, and we have seen that his was the first voice which testified to the presence of Christian elements therein. On the other hand, the Jewish expositors belong to the sixteenth century and later; but I speak of those who are of repute, and if any one wishes to go farther into the matter there are the great rabbinical bibliographers to tell of things unprinted which are among the treasures of the Vatican and other libraries of Europe.[1] Speaking generally—as I have mentioned elsewhere—the impetus of studies in both directions must be sought in the Cremona and Mantua editions of the ZOHAR. So far as the records are concerned, it must not be said that there is a very large literature on either side; but a few sons of Israel had recourse to the wonderful memorial with as much zeal as Mirandula and his successors. To the better Kabbalistic Jew it offered an illimitable field of development and the indulgence of that particular sort of metaphysical speculation which was dear to his heart at the period. There

[1] The most important of the older bibliographies are (1) Johannes Buxtorf: BIBLIOTHECA RABBINICA *novo ordine alphabetico disposita*, 8vo, Basle, 1613. (2) Bartolocci: BIBLIOTHECA MAGNA RABBINICA: *De Scriptoribus et Scriptis Rabbinicis*, 4 vols., Folio, Rome, 1678–92. (3) Imbonatus: BIBLIOTHECA LATINA-HEBRAICA (a sequel to No. 2, by the editor of Bartolocci's work, most of which was published posthumously), Folio, Rome, 1694. (4) O. Christoph. Wolf: BIBLIOTHECA HEBRÆA, 4 vols., 4to, Leipzic, 1715.

could be no greater opportunity, for I have indicated that the ZOHAR assumes throughout a more or less perfect familiarity with the chief heads of its subject, and it is not therefore concerned with presenting a formal system of the Secret Doctrine. The later Kabbalists provided that which was wanted there and here out of their own heads, with the help of any *flotsam* and *jetsam* of theosophical reverie which was passing from mouth to mouth in and about the Academies from Sapeth to Beaucaire. We know that about the middle of the eighteenth century two sects arose in Jewry, claiming the ZOHAR as their authority in chief. One was the sect of Pietists or New HASIDIM, which rejected the TALMUD, together with external forms, and was zealous in the practice of Contemplative Prayer, as recommended by the ZOHAR to those who are in search of inward knowledge concerning Divine Mysteries. It was incorporated for the quest of perfection along these lines.[1] Solomon Maimon has left some particulars concerning the vagaries of these enthusiasts, who were followers of Israel Baal Shem[2]: it survived bitter persecution on the part of orthodox Jewry and was still active in Poland at the middle of the nineteenth century. It is now, I believe, in dissolution rather than decline. The second was the sect of Zoharists who belonged to the same country and were also anti-Talmudic. It was established by Jacob Frank, and it embraced Christianity.[3] I mention these matters, because they shew the kind of influence exercised by the ZOHAR at one period in a particular locality. Of its secret influence on remote continental Jewry, in places like Galicia above all, we shall probably never know, so that the later developments of Kabbalism are without adequate records.

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[1] I am reflecting current opinion of the eighteenth and nineteenth centuries, but assuring my readers that there is no call for inquiry either as to the kind of perfection or the particular practice of prayer. While it is true that the end of both was spiritual communion with God, the anticipated fruits of this were the gift of prophecy and power to work miracles. Moreover, those who had attained the height of Hasidism acted as mediators between God and the rest of humanity.

[2] Israel ben Eliezer Ba'al Shem Tob, who acquired extraordinary repute as a teacher and yet more as a healer in Podolia, *circa* 1740 and onward.

[3] There is an excellent account of Frank in THE JEWISH ENCYCLOPÆDIA, V, 475–478, to which readers may be referred. He was born in Podolia about 1726 and died in 1791, the work being carried on by his beautiful daughter Eve, who became "the holy mistress" and "the leader of the Sect." At the beginning its conversion to Christianity was in view of a coming Messianic religion. After the death of Eve in 1816, the Frankists of Poland and Bohemia are said to have been transformed gradually "from feigned to real Catholics, and their descendants merged into the surrounding Christian population."

It would serve little purpose to extend this study by additional summaries of contributions made in the sixteenth and seventeenth centuries to the understanding of the ZOHAR. There were scholiasts and expositors outside those who have been considered in the ninth book: some of them produced lexicons dealing with obscure and "foreign" words found in the text; some wrote commentaries on particular sections; some analysed the Kabbalistic system presented in the ZOHAR. In respect of one and all it may be said that for those—if any should remain—who believe in a floating Tradition transmitted from mouth to mouth among the later doctors of Israel, it would be advisable that they should not regard the memorials to which I refer as its representatives in written form. As indicated already in respect of a few examples, that which they did was to reproduce current speculation, to which they added their own. Had the debates at Salamanca been reduced into what FAMA FRATERNITATIS R. C. calls "a true memorial," the later Kabbalists—supposing their admission to the conclave—might have added their quota, and it might have been according to the law and order respecting the rule of debate; but it would have remained within these measures, a sequence of excursions in theses, with an open field in regard to counter-theses. All the contentious voice of certitude notwithstanding, I have not found that the additional literature of Zoharic Kabbalism possesses a higher claim. It seems above all other things certain that on the higher doctrines of the ZOHAR, on Shekinah and the Mystery of Sex, it offers nothing at all.

In comparatively recent days, we have been told by responsible writers that the ZOHAR itself made its own way among the Jews rapidly; that "even representatives of Talmudic Judaism began to regard it as a sacred book"; and that "Zoharic elements . . . crept into the liturgy of the sixteenth and seventeenth centuries."[1] But again the higher teaching did not unfold, or I at least have failed to trace its development. There were poets who arose in Jewry and adopted there and here some elements of Zoharic symbolism; but it was that part which is called by the unhappy name of erotic symbolism, the notion of the Lover and Beloved brought down into terms of sense. Of the soul's supernal

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[1] JEWISH ENCYCLOPÆDIA, xii, *s.v. Zohar.*

part, which does not leave the Supernals, the poets do not speak, nor do those who were doctors in their day and called Masters in Israel. Of AIN SOPH as a mental proposition or a doctrine of Transcendental Theology we hear from time to time, and may become fairly well acquainted with it on the historicity side ; but of experience of the soul in God beyond the forms and images, beyond the names and attributes, there is again nothing. The considerations belong to debate and the expositions have their place in systems, unlike the brief and pregnant sentences in some of the early texts, which speak in comparison from the centre and the great vistas open. They open, that is to say, for some of us, and for one at least of these, confessing in humility, there is new realisation of his own formulary, far in the past years, that the soul comes forth from that centre, and the centre draws it back.

A word may be said in concluding this section on some works of modern scholarship which are considerable and important in their way. When my first study on the Secret Tradition in Jewry was passing through the press, Dr. S. Karppe published at Paris in 1901 his own elaborate ÉTUDE SUR LES ORIGINES ET LA NATURE DU ZOHAR, which approached the subject from a standpoint very different to my own, but was at the same time a valuable contribution to our knowledge of Jewish Theosophy, and I noted with satisfaction that there were various debated points on which, working thus independently, we had reached the same conclusion. Dr. Karppe's study was designed for the scholar and the philosopher, while my own, as explained, was intended, primarily at least, for the theosophical student. The Jewish Mysticism which led up to and preceded the ZOHAR was very fully presented by him, but of the influence exercised by that work and of its after history he had nothing to tell us. On the other hand, the scheme of my own treatise led me of necessity to pass somewhat lightly over pre-Zoharic Theosophy, over Saadyah, Ibn Gebirol, Judah Ha Levi, Aben Ezra, Maimonides, &c., because they did not affect materially the mystical thought of Europe, and give prominence to Kabbalistic literature in its later phases, to the Christian students of the subject, and to its influence upon other proposed channels of Secret Tradition in Europe. Among the points of agreement between Dr. Karppe and myself may be mentioned the common recognition of the heterogeneous nature of the ZOHAR, which

justified me in terming it a medley; of the specifically Jewish character of Zoharic Mysticism, which justified me in denying that it is referable exclusively to any one school of thought outside Jewry; of the rapid deterioration of the Kabbalah, subsequent to the appearance of the ZOHAR, into a thaumaturgic system; of the undue prominence which has been given to the commentaries on the ZOHAR and the false impressions which have been the result; of the preconception which governed the mind of most Christian students of the literature, by which they were led to regard it as an unacknowledged depository of Christian doctrine; of the absence in the SEPHER YETZIRAH of any distinctive pantheism or emanationism. There was also considerable similarity, both of thought and treatment, in the development of the Kabbalistic and typically Zoharic doctrines concerning God and the universe, more especially concerning AIN SOPH and creation *ex nihilo*. It would be easy to multiply these instances, nor less easy to furnish numerous points of divergence; for, on the other hand, Dr. Karppe laid too much stress, as I think, on his distinction between the early Jewish Mysticism and that of the Zoharic period, not because such a distinction is either non-existent or unimportant in itself, but because I cannot find that it has been challenged by any qualified writer. And I must, of course, as a mystic, take exception to the conception of Mysticism expressed or implied throughout the whole work. Mysticism is not a double doctrine, whether of monotheism for the initiate and of many deities for the vulgar, or of any other such antithesis as priestcrafts may have devised in the past; but it is outside possibility to do more in the present place than refer to this point and register the bare fact that the students to whom personally I appeal would join issue with Dr. Karppe now, as they must have done then, respecting all that follows from his conception, whether it be a matter of simple definition, such as that Mysticism is a reprisal of faith against science, or of historical criticism, as for example when he observes that the Doctrine of Ecstasy is almost unknown to Jewish Theosophy, a statement, however, which the author himself abundantly, though not explicitly, modifies at a later stage of his study. The student will notice also a tendency in certain instances to pass over questions of criticism as if there had never been a dispute regarding them: on the one hand the commentary of Hay

Gaon is made use of as if no scholar had challenged its authenticity; and, on the other, the late date of the BAHIR is taken for granted. Criticism may not have said its last word on either subject, but Dr. Karppe ignores the criticism.

The work has been long out of print and was tabooed matter from the beginning for the occult circles of Paris, which had eyes only for visions evoked on the subject by the wand of Éliphas Lévi. It was not until after two and twenty years that the next exposition of importance appeared in France, entitled LA KABBALE JUIVE,[1] by M. Paul Vuillaud, and was in a plenary sense of appeal and interest. I had published my second work on Israel and its Secret Doctrine so far back as 1914 and had turned from research thereon into higher fields of Mysticism, when M. Vuillaud brought me back for a season into the old paths of speculation, reminding me of things innumerable and casting new lights as I travelled. It must be said that he brought me also not a little satisfaction which might be called malicious, as I thought of *les écoles esotériques* of Paris; of their devotion to Éliphas Lévi, the *grand Kabbaliste:* of his egregious MYSTÈRES DE LA KABBALE; of the excellent Dr. Papus, who had brushed those Mysteries also with the "extreme flounce" of Mrs. Browning and her AURORA LEIGH; but last of all, Chateau, who took off the Latin vesture of Rosenroth's extracts and having clothed them in French was held to have "translated" the whole ZOHAR. To the confusion of all there was one knocking now at their gates who carried titles of knowledge and had a mind to cast out traffickers in spurious wares from the precincts of the Kabbalistic Temple. *Les écoles* sent Karppe to Coventry, and I suppose that M. Vuillaud will have watched with diversion that conspiracy of silence which awaited him also in those directions.

It is impossible in a short notice to say anything adequate or that can rank even as descriptive of so large a work: I can note only here and there, but with difficulty even then, for one tends to be drawn into side issues through predilection arising from old familiarity with the same paths. An early chapter on Generalities of Jewish Mysticism is full of such temptations, while another is the question of so-called Kabbalistic precursors and the position among them, for

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[1] The sub-title is *Histoire et Doctrine*, 2 vols., 1923.

example, of Ibn Gebirol. I should like to compare at some length what is said of him from this point of view with the study of Isaac Myer, long ago now in America. But my readers must be at the pains for themselves, because Vuillaud's chapter on SEPHER YETZIRAH must set all these aside: it proves representative enough, though there is little that can be called new. Those who are acquainted with Mr. Knut Stenring's version, introduced some time since by myself, will find it very much to their purpose. M. Vuillaud's conclusion is that SEPHER YETZIRAH is not a "preface" to SEPHER HA ZOHAR, but that the two works belong to one and the same tradition, the first being more explicit than the second and a summary of certain Kabbalistic themes, "notably that of Divine Revelation considered under the form of symbolical writing, and of emanation and cosmic evolution, contemplated from the mystical as well as the natural standpoint and developed in the order of harmonious analogy." The possible authorship of Elisha ben Abuyah is passed over—*pace* Dr. Robert Eisler—with a mocking reference, in dismissing a hypothesis of Epstein which regards the tract as designed for the instruction of youth.

The antiquity of the ZOHAR is considered in a long excursus which embodies an acute analysis of salient points in hostile criticism and seems to dispose of them effectually. They are taken in succession and examined in their different aspects, variously put forward as their champions followed one another, from the date of the vowel-points—which are mentioned, as we have seen, in the ZOHAR—to the antiquity of the first intimations on AYIN SOPH and the SEPHIROTH. Thereafter follows the story of Isaac de Acco and the quest which he attempted concerning the great text—as it has been given on my own part, and with much the same results. M. Vuillaud concludes, like some others, including Professor Schiller-Szinessy, that the ZOHAR is not a forgery by R. Moses de Leon; that it is a collection of many texts referable to various dates; that the arguments against it are of anything but irresistible force; that it represents an ancient Tradition, a school, and is the "authentic expression" of old Jewish wisdom, notwithstanding "interpolations, suppressions and changes" in the actual form, which things are an outcome of successive developments. M. Vuillaud goes further, citing unquestioned writings under the name of R. Moses, to the

confusion of hostile critics. As regards De Pauly's French version of the ZOHAR, he is aware of its omissions and mentions one of them at least. This notwithstanding, his "critical essay" is dedicated with lively affection and gratitude to Émile Lafuma-Giraud, whose editorial labours gave us the French ZOHAR, after the death of its translator. Moreover, one of his longest extracts [1] from the text follows the De Pauly version, though elsewhere he appears to translate on his own part.

I have dealt with matters about which my readers are most likely to desire the views of a recent expositor in the field. For the rest, M. Vuillaud gives studies on Sephirotic Doctrine; on the relation of Kabbalah to Pantheism; on Shekinah the Indwelling Glory and Metatron the Angel of the Presence; on Messianic Theosophy, more especially in the Zoharic School, the sects which have arisen therefrom, the Sabbataï Zevi movement and the excesses of later 'Hassidim. A chapter on the influence exercised by the Kabbalah on its earlier Christian students recalls my own monographs, though I miss a few names which are not without consequence to myself: the folios which they brought into being are still on my shelves. One of the most curious considerations, developed at some length, deals with the Kabbalah and Freemasonry. For Banamozaga and some few others, "Masonic Theology"—so dignified—is identical, we are assured, with the Secret Tradition in Israel. Certain authors of note and all the posse of zanies are quoted in this connection, not without rudimentary realisation at least of a distinction between the two classes and of the more important, if obvious, fact that the said Theology is after all *peu de chose*. M. Vuillaud has a good time, and offers as much to his readers among all the follies and nonsense; but he is apparently not a Mason, has not been at work seriously and misses the root-matter of the whole correspondence, such as it is, and such as I have sought to develop it, here and elsewhere, in my own case. He misses, moreover, a wider occasion for distraction, being unacquainted with High Grades, their Rites and their Orders, which claim derivation from Kabbalism.

The volumes are written in a curiously discursive style, which does not mean that the author is diverging continually

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[1] *Op. cit.*, Vol. I, pp. 272–274.

from his main issues, but he is very much at ease about them, is never in haste to proceed and finds an opportunity always to look at the various aspects. It may be said that the theme throughout is one of Zoharic Kabbalism, while the impression left on the reader is that which it is designed unquestionably to convey, namely, that the best evidence for the age of the Secret Tradition for which the word Kabbalism stands in the language of Jewry is the *milieu*, the environment, the atmosphere amidst which Christianity itself happened to be born and in which it grew at the beginning. The cosmic matter and nebulæ—so to speak—that are crystallised in the main Kabbalistic text is the age-long story of the theosophical mind of Israel, in Palestine, in Babylon, and at that great meeting-place of life and thought, Alexandria.

It does not appear that M. Vuillaud is himself a Son of Israel, and though he is well and sympathetically acquainted, he is not exactly a Son of the Doctrine. He has described his work exactly in the parenthesis beneath its title: it is a critical essay, having apprehension as such; but I do not find evidence that he is aware anywise of a life and reality deep in the heart of the Doctrine. His contemplation of Shekinah—as Our Lady of Israel comes before us in the ZOHAR—offers proof of this: it is well enough done and is not apart from sympathy; but as it begins so also it remains, an enlightened critical appreciation. Of Zoharic Sex-Doctrine he says little, and that there is anything pregnant in its intimations he does not dream. The work taken as a whole is a study of that which environed the central thing rather than of the thing itself. This is why it is so informing externally, but why also—as it seems to me—there is something deficient, and that something belongs to the secret life of the subject.

As regards Germany it has been stated that there are schemes in the making, including translations of the BAHIR and SEPHER YETZIRAH, but I have not heard of any considerable critical work on the literature at large or its chief representative text. It remains to add that Jewish scholarship in England has not been drawn especially towards the subject of Kabbalism: so far back as fifteen years ago, Dr. J. Abelson said that "works in English are unfortunately very few," and the statement obtains to-day as it did at that time. There is, however, his own extended study on the IMMANENCE OF GOD IN RABBINICAL LITERATURE, which appeared in 1912 and should

be consulted for the doctrine of Shekinah, the significance of MEMRA and the Rabbinical Theosophy of the Word. It was followed some twelve months later by a small volume on JEWISH MYSTICISM, which has chapters on SEPHER YETZIRAH —referred in all likelihood to the sixth century—the ZOHAR, Ten SEPHIROTH and the soul in man. It is held incontestable that the ZOHAR is considerably later than the second century and that much of it is a development of doctrine "embodied in the TALMUD and MIDRASHIM"; but "it could not possibly be the production of a single author or a single period of history."

I am brought in this manner to include among those final considerations which mark the term of our research a summary note on the present position of scholarship respecting its broad subject: there will be drawn thus into a focus the occasional lights and beacons which have shone upon our path in its travelling. They belong, however, only to the external side. As regards the documents of Kabbalism, that which was foretold by Dr. Schiller-Szinessy has substantially come to pass, and all that was said once about MIDRASHIM which embody the Secret Tradition is in course of re-expression from another and very different standpoint. The German school of Dr. Graetz, whose English exponent was Ginsburg, has passed utterly away, and the Zoharic writings are regarded now as a growth of several centuries, not apart from a certain root in Talmudic times. Their connection with R. Simeon ben Yohai remains where we should have expected, in the realm of legend and unlikely to emerge therefrom: it is not flouted, but no hypothesis is pledged thereto. The final shape assumed by the ZOHAR—in a word, its reduction according to the extant and only form—may not be much anterior to the first reports concerning it. Some of the increment and some or all of the redaction may be attributable by a bare possibility to Moses de Leon; but I conclude that every statement concerning this personality must be taken under all reservation, the account in SEPHER YUHASIN having little, if any, evidential value.

The period of R. Akiba is not unwarrantable or repugnant as a date of the SEPHER YETZIRAH, or some earlier form of that document; but the extent to which it anteceded the ninth century remains at present conjectural. And now in respect of content, the SEPHER YETZIRAH and ZOHAR incor-

porate beliefs which in some form or other belong to all occultism: they are part of the burden of Kabbalism, but they go back through the ages and would or might have been acquired by the Jew in his early settlements and successive captivities. Outside these, the *corpus doctrinale* of the ZOHAR, in so far as it is fantastic commentary on Scripture has—within my knowledge—invoked no special research and may be in its procedure of no assignable date. Having no concern in arbitrary systems or artifices apart from system, the inquiry has not been pursued on my own part. In so far as the *corpus doctrinale* consists of metaphysical subtleties, theosophical reveries or great spiritual lights, they are regarded, generally speaking, as post-Talmudic, but sometimes with occasional roots in a further past. If I speak for myself and look upon the Kabbalistic writings broadly, they appeal to me in the first place as documents of humanity, but among such as memorials of Israel and its peculiar genius, possessing their connections with other systems and other modes of thought, but by correspondence, by affiliation, by filtration, by causal identity, rather than by historical descent. The ZOHAR in particular is one of the chief Theosophical Manuals of the human mind, full of greatness and littleness, of sublimity and folly, but testifying continually in its higher intimations to a doctrine of certitude, attained at first hand by inward experience and not merely by a path of debate. The interest which it aroused on its appearance has in some measure survived all criticism, and the work itself has lived down even the admiration of its believers. It is to be accounted for naturally and historically as a genuine growth of its age; but while it is not an "imposture" or a "forgery"—as it used to be called crassly in days that are fortunately dead as well as beyond recall—so also it is not *a clavis absconditorum a constitutione mundi* or the key of all veridic secret knowledge, as old follies have termed it. In particular it contains no vestiges of that Doctrine of Secret Religion, belonging to time immemorial and behind all Religion, which some of its expositors claimed once to find therein. It is secret in the sense of Theosophical Doctrine in Jewry, appealing to an elect school among that elect people and no further; it supposes and involves the whole claim of Jewry. The existence of a Hidden Doctrine of Religion perpetuated from antiquity lies plainly upon the surface of

the ZOHAR, but it happens to be that of the immortal medley and not that of the expositors to whom I refer and all or sundry of their so-called esoteric schools. Nor is it the Religion behind Religion of the late Professor Max Müller, or a highway or byway of Secret Doctrine according to Madame Blavatsky. It is none of these things and none of their shadows and reflections in the modern varieties of occult belief. It belonged to the Sons of the Doctrine who kept the Written Law that they might come to know of the Oral; and as to those who were denied for ever an entrance to its Holy Temple, they were all the nations of the world, the Gentiles outside the Covenant. The Doctrine stood, in other words, behind one Religion, one and no other. That which by the hypothesis lies therefore at the back of all Religions cannot be proved by recourse to Kabbalistic literature; and had this notion been rested thereupon it would be to that extent discounted. The question, however, does not stand or fall by the Kabbalah.

There is reached here and now one term of our research, but another remains over and belongs to the last section of this book, that is to say, whether—the Sons of Doctrine notwithstanding and all their dream of special and exclusive election—there is not something in the Secret Doctrine of Israel at its highest which belongs to all Religion, at the highest of that, and is therefore as much of our concern in this day as it was of the Holy Assemblies in that of R. Simeon, according to the Sacred Tradition.

II.—THE ALLEGED CHRISTIAN ELEMENTS

I have made some occasional allusions, as required by the matter of the moment, to those particular interests, circumstances and dedications in religion under which the ZOHAR assumed the vesture of the French language.[1] It has been

[1] We have seen that the French translation was the work of Jean de Pauly, leaving over the question whether this was an assumed name, as alleged by hostile criticism in certain Jewish quarters. It was published posthumously by M. Emile Lafuma-Giraud, who completed and corrected it, with the help of other Rabbinical scholars. As an example of personal views, their titles and their warrants, it may be noted that in De Pauly's judgment the three IDRAS—being the ASSEMBLY OF THE SANCTUARY and the GREATER and LESSER HOLY ASSEMBLY or SYNOD—are referable to the second or third century before Christ. M. Lafuma-Giraud says justly that this is rejected by all critical learning. His own conclusion is that the ZOHAR as a whole embodies very old materials, combined with much that is of comparatively modern authorship.

owing to a group of *literati*, incorporated—so to speak—for the purpose and actuated by an old and time-honoured zeal for its interpretation in a Christian sense [1] —at least as regards the chief elements of the text. I have indicated also at need the personal gratitude with which I should welcome a proof in this direction. I believe in my heart that the mystery of the Christ in Palestine is the Mystery of a Holy Sanctuary, hidden in the heart of the Providence which moves humanity forward; but it is not my intention to say anything on this subject unless and until I shall have opened another path in the mystic quest. It is one thing, however, to confess, under every prudent qualification, to such a view, but it is another to affirm that the ZOHAR, written long after the advent of Christ, is a secret storehouse of Christian Doctrine, confessing under veils to the Divine Mission of the Master of Nazareth. The bias of the translator in this direction was in several cases so strong that some paraphrasings, in which Christian predilections obscured the true sense, have been excised and redone by revisers. The supplementary task of annotation, which is partly the work of De Pauly but in the main that of his editor, is a storehouse of debate on the whole subject, and it goes even so far as to suggest that a considerable portion of the text, or of its codification at a given period, was the production of a Christian school which, in some undemonstrable manner, lay hidden in Jewry. Under these circumstances it is not surprising that the translation has been challenged in Jewry.

It is not worth while to follow out a speculation of this kind unless the canon of criticism on which it rests should be found to speak with authority, and this is by no means the case. But seeing that the ZOHAR does not correspond internally to that which it would appear on the surface, namely, verbatim reports of debates held in the first century of the Christian era,[2] but is—on the contrary—a work of

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[1] The claim is not only the old claim but the expression is almost identical when it is said that Christian Teaching is neither more nor less than a continuation of Jewish Tradition, and that the ZOHAR—as the reflection of that Tradition within certain measures—formulates plainly, amidst all its obscurities, the doctrine of the Trinity and of the Man-God, Who came upon earth 2000 years ago. See EPILOGUE to the French translation, fol. 6.

[2] An occasional *lapsus memoriæ* determines the value of the implied claim in the negative, as we should expect antecedently, when the unknown editor is found reminding readers of that which has been written or said previously. The ZOHAR is a literary document and bears the marks of its making.

various periods and multifarious authorships, having further a certain rough method and sequence preserved moderately throughout, a certain unity of purpose, there is nothing improbable in the idea that it was the work of an exegetical school—if only for the very innocent and candid reason that Kabbalism supposes Kabbalists. My reference is here to the text itself, apart from the additional documents which are brought in at various points. Speaking rather in a tentative and fluidic sense than in one that is dogmatic and formal, I believe personally that some of these [1] have their roots in a further past than can be claimed for Commentaries on the Pentateuch, at least in their extant form. It is, however, no part of my concern to insist on the question of antiquity, either in respect of the fact or its importance. The existence of a Secret Tradition in pre-Christian times is beyond my province of research, [2] as I do not happen to have taken all knowledge for my subject. Herein, as in my other writings, I am dealing only with an epoch of Christendom. If it could be shewn that the ZOHAR did not antecede the twelfth or thirteenth century in any part of the collection, even this substituted antiquity would be adequate for my purpose, if I found that its intimations offered aspects of importance within the measures of Secret Tradition.

There was assuredly a Secret School of Kabbalism, and it is a subject of incessant reference in the ZOHAR under the general title of Sons of the Doctrine. Whether it was an incorporated school—as we should understand the expression at this day—is another question. It is said in one place that man is renewed or reborn by every new idea respecting the Secret Doctrine [3]—almost as if the latter constitutes a sequence of principles, presupposed and wholly understood, out of which many developments might issue. It was not consequently always a matter of Tradition. Granting that there was this common or general root, not only were fresh lights

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[1] On the other hand it is thought that some are later still, and one has been even ascribed to the fourteenth century. If this be correct, it follows of course that they were added by the editors of the first printed editions, and it is of common knowledge that these varied in respect of their contents.

[2] Having stated this fact on the score of sincerity, it may be well to add that an exhaustive study of the Kabbalah itself, whether or not as a branch of Secret Tradition, would have to be made in connection with that of comparative religion, again demanding qualifications on which I can make no claim, not to speak of space for its development which would be impossible, here at least.

[3] Z., Pt. I, fol. 5a ; I, 25.

possible but their discovery became a source of joy—where and whensoever it arose, with whomsoever it might be for a mouthpiece.[1] The disciples of the ZOHAR held open minds, giving ready—even rapturous—welcome to any new idea, if it carried the proper warrants. But it is said further, and not in full consonance with what I have just intimated, that the message must be one of a master—meaning presumably that he must either be known as such or must prove himself.[2] It was a case, however, that by his own words ye shall know him. A stranger in the course of some journey, a poor and outwardly despised person, might so exhibit his titles, when he was recognised and acclaimed on the spot.[3] It follows that the masters, as such or otherwise, were not always known to one another, so that if the Society of the Secret Doctrine was after any manner incorporated, it must have been scattered widely and propagated by a process of segregation—if I may so call it—by instruction or communication from master to disciple, from father also to son. As to the latter classes the counsel was one of silence, because he who pronounces sentences without having attained the grade of a master of sentences would produce only misfortunes.[4] Under the guide of ordinary reason, one would say that this must be interpreted intellectually, as of the misfortunes of ignorance, mistakes and mental mischances, or confusions arising therefrom. However, Rabbi Simeon ben Yohai cautioned his auditors on one occasion never to pronounce a word touching the Secret Doctrine without being entirely certain as to its exactness.[5] To do otherwise might cause the death of legions. This is an alleged consequence which calls to be understood literally, and I mention it because—although it can be nothing but a grotesque hyperbole of speech [6]—it

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[1] For example, in the section MISHPATIM, which contains the discourse of Rabbi Yebba the Ancient, as we have seen, that master of Theosophy is treated at first with derision, for he is unknown and appears anonymously, with some crooked questions in his mouth ; but before he has finished the colleagues have thrown themselves more than once at his feet, with tears in their eyes, protesting that had they come into the world for no other purpose than to hear his words, their existence would not have been useless.—Z., Pt. II, fol. 99a ; III, 398. They were hearing new things.

[2] *Ib.*, Pt. I, fol. 5a ; I, 27.

[3] *Ib.*

[4] Some of the incidents to which allusion is made here are quite in the dramatic manner ; perhaps it is only to our modern minds that they betray the literary hand, but this is how they impress at least one sympathetic mind. The section MISHPATIM is again a case in point, but there are several instances.

[5] Z., Pt. I, fol. 5b ; I, 27.

[6] There are analogies on the other side of the scale, as, for example, when it is said

looks for a moment as if the great teacher of Kabbalism were quoting the penal clause of a pledge by which the Sons of the Doctrine were bound together. It reads like the vengeance threatened in the obligations of secret societies—if their mysteries are betrayed by recipients. Another counsel was to examine the Secret Doctrine attentively before it was given out or taught, so that all error might be avoided.[1]

Being, *ex hypothesi*, originally oral doctrine which passed—in so far as it did pass—at a much later period into writing, it was obviously stored in memory, by the implicit of the claim; and the glaring inconsistencies which are met with ever and continually throughout the text of the ZOHAR are really a rather strong presumptive testimony to this kind of transmission. If Rabbi Moses de Leon had, as it used to be suggested, conceived and begotten the whole colossus of words out of his own head, he would not have fallen out with himself in quite such an obvious manner—even if we grant that forgeries have an ill-starred manner of betraying themselves there and here, so that they are for the most part a miscarriage rather than a making. But while accepting under all necessary reserves the general idea that the ZOHAR embodies some ancient MIDRASHIM [2] which are less or more complete and is, for the rest, a late compilation made up from similar sources, it must be recognised that it bears in an extraordinary degree the marks of compilation—as I have said. In connection with my present point it would be possible to quote several cases in which the imaginary *turba philosophorum* seem to have been making up the Secret Doctrine as they went along at the moment. It is better to face these facts, but it may be added that they and the late editing—otherwise so transparent—leave untouched that which is necessary to my purpose, being the existence of old material belonging to the

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that the Holy One, blessed be He, comes down into three of the Heavenly Schools—one of them being that of Rabbi Simeon—and listens to the expositions of the Secret Law. Moreover, a new idea produced with authority concerning the Doctrine ascends to the Ancient of Days and is ornamented with 370,000 crowns, after which it becomes a heaven. Others are metamorphosed into lands of the living.—Z., Pt. I, fol. 4b, 5a; I, 22, 23, 25.

[1] *Ib.*, Pt. I, fol. 5a; DE PAULY, I, 28.

[2] This was the opinion of S. Munk in MÉLANGES DE PHILOSOPHIE JUIVE ET ARABE, as far back as 1859, but the work as a whole, "in the form under which it has been transmitted," is not older than the thirteenth century, and its authors lived in Spain. The last point seems to rest on the evidence of a single word, and, according to the French edition of the Zohar, it fails thereon. Munk, however, recognised that certain doctrines—as, for example, that of the microcosm—go back to the ninth century.

Secret Doctrine. It may be of the tenth century and it may be earlier; some vestiges may even go back to pre-Christian times, but this does not signify.[1]

The literature of Alchemy made a great and new beginning, somewhere about that period, or when it assumed a Latin garb: the literature of the Holy Graal was posterior by some two centuries; the other written testimonies to a Secret Doctrine under the ægis of Christendom were products of a still later period. What was the message of Theosophical Jewry in comparison with the alternative messages? As a purpose in literature, does it connect with the other and the later purposes, as a school with some other schools in respect of the end proposed—or is it of itself and no other? The Mystery of the Graal is of the mystical body of Christ; the Mystery of Alchemy is many-sided, but on one very late side it is of the body of man in its transmutation; the Mystery of Rosicrucianism—at the highest—is one of Divine Union, but here again there is more than a single aspect and one is the body of resurrection; the Mystery of Speculative Masonry is of the building up of man into a spiritual house, meet for the inhabitation of God. And the Secret Doctrine of Israel concerns a Mystery of Sex summarised as the mystical body of Shekinah, while it includes the shadows and outlines of a science of perfection, of union also therein, so that amidst all variations of process, distinction in symbolism and diversity as to root-ideas in doctrine, the question is answered by saying that it is not only in analogy but in living concurrence with other witnesses.

As such, it is to my own mind a matter of considerable consequence that it is not a Christian witness, while acknowledging that if it were it would be of consequence even greater, though of another kind; and my task in the present chapter is to shew that the case on the contrary side presented by those who have put forward the French version of the ZOHAR—whatever its value otherwise—is a case unproved.

Now, the points at issue between Israel and Christendom on the subject of Messiah are obviously of a very simple

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[1] I mean that it does not matter so far as my purpose is concerned. As explained in my preface, I have been trying for some years past to hold up a certain glass of vision which tends to shew that the same term of research was sought everywhere in the secret literary schools and in two Instituted Mysteries belonging to the Christian centuries. It is not essential that Kabbalism, being a non-Christian system, should be linked into the chain, but it is important if it does enter therein, whether late or early in its origin.

kind, so far as the ground is concerned, for unless the Christ of Nazareth—as His story appears in the records—had (1) offered, or (2) had been represented as offering, at least some considerable proportion of the marks and seals by which He might be entitled to acknowledgment, the claim could not have been (1) proffered on His own part, or (2) sustained on that of His believers. Otherwise, the expectation of Jewry was one thing and the event another, or there would have been no colourable basis for His rejection in the natural reason of things. I suppose that the time has gone past when it was thought possible to affirm that Jesus, Son of Mary and putative Son of the carpenter Joseph, was antecedently likely or tolerable as the Deliverer to come and that it was owing to wilfully hardened hearts, to eyes that were blinded wilfully, that He was not recognised as such. It is not less true that any claimant was, in a sense, antecedently improbable, because of the complete vagueness characterising every intimation by which He is supposed to be foreshadowed. As it so happens—justly or unjustly—Israel expected a Deliverer who would be a mighty warrior before the face of the Lord Who sent him and before the faces of the nations whom he was to scatter, who was to deliver the Gentiles into the hands of Jews, that the one might be sacrificed by the other to that Samael who is the master of the Gentiles. In other words, they expected a personality as much and as little promised in prophetic literature as it was foretold that He who was to come would be crucified between two thieves who are the Written and Oral Laws, would rise up on the third day and would ascend into Heaven. Jewry was entitled to its dream in proportion to the sincerity of its expectation, whether this was warranted or not; the little company of disciples, whom the events of the crucifixion had scandalised, were entitled no less to theirs, when after the resurrection they received their Christ as the Lord of Glory, and so far as the present consideration is concerned, the question on either side is not of our business further.

The speculative thesis before us is that by the evidence, expressed or implied, of SEPHER HA ZOHAR the Messiah has come. So far as expression is concerned this thesis is manifestly untrue, while so far as implication goes I am very certain that the text is on the opposite side. It contains no particle of real evidence concerning that imputed sect in

Jewry which—under the title of Sons of the Doctrine—had confessed to the Christ of Nazareth and were putting forward their views under veils. It is clear, in the first place, that if such evidence exists it lies within the veils, as it is not suggested that it is part of the surface sense, and hence the question is reduced to its minimum so far as circumstances will permit. In the second place, I have to shew that it is not contained in the hidden sense.

Let me solicit my readers at the outset to recall and recur at need to all that which has been ingarnered and to the conclusions reached in preceding chapters: (1) On the Sephirotic allocations of the consonants comprised in the Divine Name, but especially those of the VAU and final HE; (2) On the feminine nature and offices, the betrothals and espousals of Shekinah above and below, but on those in particular which concern our Lady of Providence in her manifestation here on earth, the companion and guide of our exile; (3) on the relation of Shekinah to the Holy Spirit; and (4) on the coming of Messiah. We found that the VAU is the begotten Son of the YOD and HE, being ABBA and AIMA abiding in CHOKMAH and BINAH; that He is extended through three Kabbalistic Worlds below the Supernals in ATZILUTH; that He came into the world with a twin-sister, namely, the HE final, who was also his predestined spouse; that she was at first latent within Him but was afterwards drawn forth and put with Him in the nuptial state, that is to say, face to face, like Adam and Eve; that she descended or fell to earth, as Eve also fell, and is to be raised up by the VAU hereafter; that the Shekinah and Holy Spirit are in a condition of superincession; and that the Messiah is he who has been expected always, a warrior and king to come.

The counter-thesis requires very careful tabulation, for it is scattered through a great many notes and is not presented formally. I shall connect it with two subsidiary points, which will illustrate further the uncritical bias with which we are called to deal.

In respect of Shekinah and Messiah it is maintained that the former designates the Second Degree of the Divine Essence, otherwise the Second Person, in CHOKMAH—and is also the Word. The Shekinah in transcendence is the Word before incarnation and below is the Word made flesh. It is stated in the ZOHAR that Shekinah does become incarnate,

and in so doing assumes the form of man. The incarnation of Messiah is by operation of the VAU, and the ZOHAR indicates that there is unity between God and the Redeemer. This incarnation of the HE, or Word, is recognised by Rabbi Simeon. The Messiah is METATRON, or the body of Shekinah —which is said to be the same thing. The Lesser Countenance of the IDRAS designates the Word incarnate on earth, and the Greater Countenance is the Word prior to manifestation in created things. One passage of the ZOHAR is declared to have no meaning unless the incarnation is admitted, while it is held that another announces the mystery in formal words. Finally, it is believed that there is an allusion to Mary the Mother of Messiah and to her son Jesus Christ when it is affirmed—as we have seen otherwise—that "the world will remain under the domination of the serpent until the coming of a woman like unto Eve and of a man like unto Adam, who shall vanquish the evil serpent and him who rides thereon." [1]

As I have presented and collated these points, so that they may carry their own message with all the force that is possible, they would look rather plausible on the surface, if we knew nothing of the state of things as the result of our research. I feel that the whole question is determined already in a negative sense by my readers as well as myself, but I will analyse the various clauses, so that no false impression may be possible.

(1) We have seen that the Shekinah is on both sides of the Tree; that it is in CHOKMAH as well as BINAH, because the Supernals are in unity; that it is in KETHER for the same reason. (2) We have seen that the Holy One uttered forth the Word and that the Builder—who is Shekinah—acted thereon: there is thus a distinction between God, His Word and the Architect, but again the Three are One, because all is one in ATZILUTH. The affirmation that Shekinah in transcendence is the Word before manifestation and below is the incarnate Word is made on several occasions, but unfortunately in respect of extracts which carry no conviction because they do not convey the intended message. It is said, for example, in the ZOHAR that the daily morning sacrifice [2] is signified in the words of Isaiah which it renders: "And the Lord shall keep thee always in repose"; [3] but this

[1] Z., Pt. I, fol. 145b, 146a; II, 174.
[2] *Ib.*, Pt. I, fol. 141a; II, 151.
[3] The Authorised Version reads: "And the Lord shall guide thee continually."—Is. lviii, 11. Compare the Vulgate: *Et requiem tibi dabit Dominus semper.*

sacrifice of the morning-tide is held by the French editors to mean the Shekinah above, while the afternoon sacrifice signifies the Shekinah in manifestation. Now, if this is correct—as it may be—there is no reference to the Word and much less to the Word made flesh. We find further in the ZOHAR a fantastic etymology of the word Sabbath,[1] according to which it is identified with that only begotten Daughter who is Shekinah below. This is for our delectation; but as an instance of their canon of criticism the editors have recourse to the TALMUD, where they find that the Sabbath came secretly into the world, unlike other gifts of God to Israel, and thence they conclude that the only Daughter is the only Son and was born secretly in flesh. (3) It is never said in the ZOHAR that the Shekinah becomes incarnate and much less that then it assumes the form of man. The passage referred to specifies that the letter VAU is a symbol of the body of man in an erect position, and adds cryptically: [2] "Hence God willed that Shekinah should be present at the building of the Tabernacle" by Moses. The editors argue that if this does not mean what they postulate there is no sense in the passage. The second alternative is preferable to the arbitrary construction. (4) The ZOHAR does not say that the incarnation of Messiah is operated by the VAU. The passage in question is dealing with Gen. xix. 33, concerning the first-born daughter of Lot: "And he perceived not when she lay down, nor when she arose." The word which corresponds to "arose" in Hebrew "is augmented by a VAU," to shew that the child whom she conceived was to constitute the stem of Messiah.[3] (5) The incarnation of the HE or Word is not recognised by Rabbi Simeon, who is referring only to the descent of Shekinah into Egypt,[4] accompanying Israel and guarded by 42 angels, as we have seen elsewhere. (6) METATRON is not identified with Messiah.[5] It is said in the place referred to that the "eldest servant" [6] of Abraham is the image of METATRON, who is the servant sent by his Master. (7) The reference to the Lesser and Greater Countenances is purely arbitrary. The passage out of which it arises says (*a*) that the Little VAU shall awaken to unite and renew the souls in migration, and

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[1] Z., Pt. I, fol. 23b; I, 146, 147.
[2] *Ib.*, Pt. II, fol. 181a; IV, 152, 153.
[3] *Ib.*, Pt. I, fol. 110b; II, 48.
[4] *Ib.*, Pt. II, fol. 4b; III, 15.
[5] *Ib.*, Pt. I, fol. 181b; II, 316.
[6] Gen. xxiv. 2.

(*b*) that at the period in question God shall send down new souls to earth.[1] The editors add that the Great VAU is the Holy Spirit above and the Little VAU the Holy Spirit below—after descent to earth—but I know of no place in which the VAU is said to descend except in connection with the HE final and then what is stated is not in consonance with the prevailing symbolism. The VAU must descend also to raise up the HE final. (8) Another passage which is affirmed to have no meaning unless it relates to the incarnation of Shekinah is as follows: "A tradition tells us that when the Holy One, blessed be He, regards the world and finds that the works of men are good here below, the Sacred Ancient is revealed to the world in the form of the Lesser Countenance, so that all men may see God and be blessed thereby."[2] Whatever the meaning may be, the construction offered by the editors is impossible, as the Lesser Countenance is the VAU in its extension through the worlds, and this is not the Shekinah. (9) Here also is the passage which is held to announce the said incarnation formally: "I have found in the book of King Solomon that אשר = ASHER was born in the Heavenly Palace of Delight from the embrace of two other Supreme Degrees. . . . It is a prediction that אהיה = EHEIH will engender ASHER."[3] The reference is to the words: אהיה אשר אהיה = I am that I am, and the text itself explains that it is dealing with the revelation of the Sacred Name in successive degrees: (1) EHEIEH, (2) ASHER EHEIEH, (3) JEHOVAH. The revelation was to Moses. (10) The alleged allusion to Mary and her Son Jesus in the words quoted above is negatived by the fact that the Blessed Virgin was the mother of Christ, whereas Eve happens to have been the wife of Adam.[4] It is a pity to create analogies over things which have no similitude.

I will mention only one thing more on this part of the subject. The HE final comes down to earth and has done so from the beginning of things, according to the ZOHAR. If we could suppose for a moment that there is authority in the

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[1] Z., Pt. I, fol. 119a; II, 77. The period is that of Messiah the King in his triumph, when the VAU shall be united to the HE, when the sons of Ishmael shall make war on all other nations about the precincts of Jerusalem. The reference to new souls shews also that it is just before the great resurrection. As regards the Greater and Lesser VAU, the ground and nature of the distinction do not appear.

[2] *Ib.*, Pt. III, fol. 15a; V, 44.

[3] *Ib.*, 116, fol. 65b; V, 179.

[4] *Ib.*, Pt. I, fol. 145, 146a; II, 174.

text for an actual incarnation of the He—that is, of Shekinah—she could appear only as a woman, or the whole symbolism would be falsified. There is indeed one passage in which the Daughter of the King is said to have taken flesh [1] but Metatron was her body, even as Shekinah herself is said in another place to be the body of the Holy One. It is flesh of the Land of Life and not of earth. If any personality symbolised by any consonant of the Sacred Name is really expected by Kabbalism to assume the limitations of mortality in the bonds of the body of earth, that consonant is Vau, and what is meant can be only the incarnation of the Begotten Son, who is assuredly the Lesser Countenance of the Idras. At this point I will remind my readers of that which was stated at the end of Book VII, § 8, concerning the coming of Messiah.[2] There on the authority of the Zohar we have seen that the creation of man was designed to prepare a way for the advent of that Divine Personality.[3] The memorable passage is passed over by the French editors without a word of comment, owing no doubt to their unfortunate and impossible predilection for Shekinah as Christ. They could have done much better with the alternative materials, so far as the logic of symbolism is concerned. They would not of course have made out a case in favour of Jesus of Nazareth as Messiah of the Zohar, because it is obviously the intention of the text to shew that its New Adam, the Deliverer to come, is not without an Eve who is at once his sister and spouse, who has had an office in creation through all ages. For this feminine personality there is no room in the Christian scheme, because, although I regard Shekinah as practically identical with the Blessed and Holy Spirit, the suggestion that this latter is in the relation of wife to Messiah or belongs to the side of womanhood means that Latin Trinitarian doctrine calls to be revised and the French editors seem evidently under the obedience of Rome in respect of official religion.

Having reached this point, we can deal shortly with their views on the subject of the Holy Spirit, Which is identified with the Vau of the Sacred Name and is located in Binah. There is one passage in the Zohar where, in consonance

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[1] Z., Pt. II, fol. 94b ; III, 378, 379.

[2] See p. 324.

[3] Z., Pt. I, fol. 19b ; I, 119. I am sorry to add that the subject is connected with the notion of an infernal " shell " or " mark "—Lilith, or one of her type—said to be the cause of epilepsy in children.

with much that precedes and comes after, the VAU is said to issue from the HE in transcendence, while the second HE issues from the VAU.[1] The first clause of this statement is understood as the Holy Spirit proceeding from the Word and the second as intimating that the Messiah or Christ takes flesh by the operation of the Holy Spirit. The real intention is that which recurs everywhere—namely, to indicate that the union of YOD and HE primal causes the HE as Mother to conceive and beget of YOD, the Father and Spouse, that which is Son of both, namely, the VAU, who comes into being carrying the second HE latent within him; but this is subsequently removed from him in a profound Adamic sleep and they dwell as spouses in unity. As there is no need to say, it would be difficult to find symbolism in more complete opposition to Christian Trinitarian doctrine or to the Christian scheme of the Incarnation. By an accident of things, we are reminded in another note that the Holy Spirit is compared to the light of the moon; but we know that the moon is Shekinah, and the Holy Spirit is therefore the light of Shekinah which seems to correspond with its office—otherwise but analogically indicated when it is implied that the Spirit is the breath of Shekinah. As regards that place in the ZOHAR where the Indwelling Glory is plainly identified with the Holy Spirit,[2] the difficulty is disposed of by saying that it is a transcriber's mistake; but to justify this, even in a preliminary sense, the error would have to be characteristic of one codex only, *plus* any edition or manuscript which may have derived indubitably therefrom. Now we have seen that the trend of all collated extracts seems towards identification rather than distinction, or to something so like it that the two principles pass one into another and are interchanged continually, while in respect of the single extract which makes distinction absolute, I should be not less or more in order—perhaps even more—if I suggested, on the contrary, that the copyist's mistake is there. I do not adopt such devices; the ZOHAR is a contradictory collection; but I abide by the consensus of intimations.

If, however, we wish for even more typical specimens of the true value attaching to the annotations on their polemical side, we must have recourse to what is said about the Eucharist.

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[1] Z., Pt. I, fol. 193b; II, 365.
[2] See Book VIII, § 1, p. 366.

According to the ZOHAR, there is a wine which is the synthesis of all joys,[1] an ancient and sacred wine which was known to Jacob,[2] Joseph and David.[3] METATRON in the personality of Enoch is said to have administered it to the patriarchs.[4] It is not connected with the wine carried by Melchizedek, but—according to the French editors—we have here an allusion to the mystery of transubstantiation. So also the unleavened bread, which is called bread of affliction in the Old Testament, and is therefore the very antithesis of Eucharistic Bread, is declared in the ZOHAR to represent the female in separation from the male,[5] who would be presumably represented by the yeast. Such separation means of course affliction for Kabbalism. There is, however, some undemonstrable way in which this understanding of unleavened bread is held to mean the Eucharist—in which case it can be only that of the Latin Rite, where the bread is in separation from the wine. There is also a Zoharic reference to the offering of bread and wine, the one representing joy and the right side, while the other is the left and is therefore affliction, though it is not specified in the text.[6] This, say the editors, exposes clearly the Mystery of the Blessed Sacrament. We are prepared in such manner for the last suggestion which I feel called to mention here. At the death of Rabbi Simeon, his son, Rabbi Eleazar, overcome with grief, exclaims that "all the colleagues should drink blood."[7] This indicates the "offering of the Holy Sacrifice and proceeding to transubstantiation."

Under all these considerations, not to speak of many others of similar purport and intention, we can understand that the Kabbalistic Community of Israel is identified with the Church of God, in the sense of the Christian Church. When it is said to be above, it is the Church Triumphant and Glorious in Heaven; below it is the Church militant on earth; but it is left to the reader's discrimination whether it is centred at Rome.

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[1] Z., Pt. I, fol. 142b; II, 157.
[2] Gen. xxvii. 25.
[3] Z., Pt. III, fol. 189a; V, 496.
[4] *Ib.* Seven firmaments, seven palaces, six directions, and five pathways issue from this wine.
[5] *Ib.*, Pt. I, fol. 157a; II, 216, 217.
[6] *Ib.*, Pt. II, fol. 29a; III, 139. I suppose that when any sacred text speaks of bread and wine, our Christian pre-occupations on the subject will look inevitably for Eucharistic analogies. I was on the watch myself anxiously at the beginning of my Zoharic studies, but I suffered disappointment only.
[7] *Ib.*, Pt. III, fol. 296b; IDRA ZOUTA, VI, 120.

I am sure that the work of annotation has been done by the French editors with sincerity and even with zeal, but on the side of their palmary concern it has not been done with insight. There seems to me nothing more unfortunate in the long story of attempts to construe the Kabbalah in a Christian sense than the presentation of Shekinah as Christ and, as I have indicated, without dwelling thereon, another way was possible—by no means satisfactory, but not at least ridiculous. Our Blessed Saviour has been placed in many anomalous positions by those who seek to glorify Him and desire that His cause should prevail, but in none surely which is quite so curious as this.

III.—CONCLUSION ON JEWISH THEOSOPHY

As regards the message of the Secret Doctrine in Israel, apart from the body of texts, those who seek in the ZOHAR for a deeper knowledge—outside dogmatic affirmations, already cited—concerning the term of mystical experience, as it has reached expression in the great texts of mystical literature, will not find what they need in the plain and simple way that they are likely to need it, though I believe that the experience is there. It follows, however, a perilous path of symbolism ; but there is this further to be said—that, perhaps more than most others in the great schools, the Doctors of the Hidden Law realised that it has not entered into the heart of man to conceive what God has prepared for those who love Him. They must have known at least how the experience transcends expression, as the mournful failures of mystical literature bear witness on every side. I take it that this is why the union of male and female—which is their adopted form of symbolism—the more it is raised into transcendence is the deeper covered with veils. On the sanctification of the natural act and the path therein, they speak with reasonable fullness, all things perhaps considered. They are explicit also on the correspondence between things above and below therein, but without a word or part of a word which tells of the end attained. This is not to say that the term of Divine Union is never indicated ; but we shall see by collating the allusions that if they are spoken from the centre, at least in the wording itself, the centre seems very far away. In the first place, as to that path which may lead to the Mystery of Union : the

thesis is that the just aspire to contemplate the delights of the Lord and in Him their delights are found : [1] it is in the Lord Himself, and so only, that they desire to rejoice. The counsel in symbolism is that those who seek to contemplate the Mystery of Sacred Union shall consider the flame which springs from a lighted candle. Two colours will be perceived, one being white and the other a kind of blue. The one is above and the other is the pedestal of the first : they are united and yet distinct.[2] Here is an analogy borrowed from a material object and indicating something which is postulated concerning the state of integration in God. The path is one of holiness,[3] for it is by the ascent of this as by a ladder that man is able to be joined with the Holy One. Hence God said to Abraham : "Get thee out of thy country." [4] Here was a call from earthly into spiritual life. The necessity of this call and the departure which follows thereon resides in the fact that whatsoever is produced in this world is in a state of separation ; union exists only in the world above, according to the words : "From thence it was parted and became into four heads." [5] This is held to be the doctrine of distinction, diversity and inevitable separateness in the way of manifestation. The path is followed in the faith which precedes experience, and the postulate of this faith abides in the recognition of unity in heaven, on earth and in all the worlds. Those who can realise along this line are counted among the just whose will is done by the Holy One.[6] The ZOHAR in this place is either written more wisely than its makers knew or we have a hint of Secret Doctrine and even of experience which never passed fully into expression. The essential of progress in the path is that man shall apply himself to the study of the Law and shall cleave thereto, so that he may be judged worthy of being united to the Tree of Life.[7] This is another symbol of the union, for as a tree is composed of leaves, branches and trunk, so are the souls which emanate from the Tree of Life grafted in the Holy One.[8] But there are distinctions, states and stages, and for this reason some souls may be compared to the leaves and some to the branches ; yet a common faith unites them and makes of them one tree.

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[1] Z., Pt. I, fol. 219a ; II, 465.
[2] *Ib.*, fol. 51a ; I, 296.
[3] *Ib.*, fol. 79b ; I, 465.
[4] Gen. xii. 1.
[5] Gen. ii. 10.
[6] Z., Pt. I, fol. 191b ; II, 355.
[7] *Ib.*, fol. 193a, b ; II, 364.
[8] *Ib.*

Prayer is an aid on the path, and there are two kinds of prayer held to be indicated by David when he speaks of the words of his mouth and the secret meditation of his heart.[1] The one is the prayer of words and the other is the prayer of silence, the state of the latter being very deep, according to the ZOHAR. It is foretold that "I will multiply thy race as the sands of the sea, the multitude of which is innumerable,"[2] and this refers to the state of silent, unexpressed and inexpressible prayer, for which reason it is said to conceal the Mystery of Perfect Union in the Divine Essence.[3]

While the intellectual idea of a final union between the soul and God emerges with tolerable clearness in the sense that a state is suggested which seems to exceed that understood by the Blessed Vision of Theology, the evidence is as usual rather out of harmony with itself and does not correspond always with the two primary dogmas which belong to the root-matter of the whole subject. It is said in the first place that in their intercourse the Holy One and the Community of Israel are called one,[4] as also that there is no separation in the joy of heaven,[5] yet there are other modes of expression which are less clear in their nature. That of integration in the body of the heavenly King must be counted in this class,[6] and again it is said that the Master is in the midst of those who love Him,[7] which corresponds more probably to the state of eye to eye than to that of oneness.[8] Perhaps the clearest intimation is in a short commentary on the words, "Let him kiss me with the kisses of his mouth,"[9] which are held as referring to the union of all spirits with the Supreme Spirit, called otherwise the condition of grand, perfect and eternal joy.[10] Imperfect spirits will enter into perfection by its means,

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[1] Z., Pt. I, fol. 169a; II, 264, 265.—Ps. xix. 14.

[2] Gen. xxxii. 12.

[3] Z., Pt. I, fol. 169a; II, 265. It is said in another place that man must not raise his voice in prayer higher than is necessary, or he is not likely to be heard. The reason is that true prayer is made in silence. There is an obscure suggestion also that the prayer of silence is spoken by the Divine Voice within us. So also the later mystics say that Christ prays in us.—*Ib.*, fol. 209b, 210a; II, 440.

[4] *Ib.*, Pt. III, fol. 93b; V, 248.

[5] *Ib.*, fol. 4a; V, 7.

[6] *Ib.*, Pt. II, fol. 87a; III, 358.

[7] *Ib.*, Pt. II, fol. 211a; IV, 220.

[8] The words, "to behold the beauty of the Lord, and to inquire in His Temple" (Ps. xxvii. 4) are contrasted with, "Then shalt thou delight thyself in the Lord" (Is. lviii. 14), to shew that the latter signifies a deeper state of union; but those who attain hereto are very few in number.—*Ib.*, Pt. I, fol. 219a; II, 465.

[9] Song of Solomon, i. 2.

[10] Z., Pt. I, fol. 44b; I, 262.

and spirits that would be otherwise apart from life will diffuse a great brilliance by its aid.[1] This mystery is expressed also in those other words of Scripture: "And Jacob kissed Rachel."[2] It is obvious therefore that the analogy is one of human union, and it is said cryptically that the perfect union above is accomplished only in so far as seed shall be communicated by the Seventh Palace above to the Seventh Palace below.[3] It is then perfect, and blessed is he who knows how to effect it, for he is loved above and below:[4] he is the just man who is the foundation of the world.[5] In the state of perfect union all is concentrated in the Supreme Thought, the forms and images disappear, and this Thought animates and enlightens all.[6]

I have left until the present concluding section the suggestions which it is my intention to offer on the Mystery of Sex in Kabbalism, as it seemed desirable to isolate my own views from the evidence or intimations of the text. It will be observed that the Mystery in its unfolding comprises (1) the doctrine concerning an union between male and female principles postulated as inherent in Deity and illustrated as to its nature by analogies in physical humanity, which analogies have to be checked by (2) the doctrine of the essential unity between Jehovah and Elohim, Who are the male and female principles in question. The analogy breaks at this point and is not restored by (3) the hypothesis that Adam and Eve were

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[1] Z., Pt. I, fol. 44b; I, 262. This union is said to depend entirely on the prayer of man.

[2] Gen. xxix. 11.

[3] Z., Pt. I, fol. 45a, b; I, 263.

[4] *Ib.*, fol. 45b; I, 263, 264.

[5] Prov. x. 25.

[6] Z., Pt. I, fol. 45b; I, 264, 265. There are the following additional allusions on the subject of union and its correlatives: (*a*) By following the ascending path of the SEPHIROTH, there is reached that supreme place where all is united and all henceforth is one.—*Ib.*, fol. 18a; I, 111. (*b*) So long as severity rules this world there is no union, the reason being that union is mercy, peace and the covenant. It is thought to be proved by the words: "And God remembered Noah" (Gen. viii. 1).—Z., Pt. I, fol. 69b; I, 409, 410. (*c*) True unity depends on attachment to the Supreme King. When the river which went forth out of Eden was divided into four heads, this signified separation in manifest things; but it was in union at the source itself.—*Ib.*, fol. 74b; I, 440, 441. (*d*) A sacred union is attained at times in prayer.—*Ib.*, Pt. II, fol. 57a; III, 254. (*e*) Those who dwell in the higher region are united in joy and never separated.—*Ib.*, Pt. III, fol. 4a; V, 7. (*f*) Lastly, the union of God in Himself—which is the ground of all other unions—is believed to be exhibited perfectly in the words—JEHOVAH ELOHENOV JEHOVAH (Deut. vi. 4). ELOHENOV is the root mentioned in Is. xi. 1: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." The final JEHOVAH is the pathway here below; in order to know the Mystery of Union it is indispensable to follow the pathway.—Z., Pt. III, fol. 7a; V, 20.

originally side by side, which hypothesis is grounded on certain monstrous births that occur from time to time in humanity and are a yoking but not an unity. Nor is it restored by a literal understanding of Genesis, according to which Eve was dormant in Adam, not active and conscious within him, for in the latter case he could not have been said to be alone. There is finally no intention of maintaining the correspondence, because (4) the original generation of souls was in separation as male and female, and (5) this distinction will continue to be maintained in the eternal world by the mode of simple reunion in companionship, *plus* a transcendental intercourse the rapture of which is increased by a visual contemplation therein of God and His Shekinah, Who is also God. (6) But an important content of the Mystery is the generation of souls as a result of Divine Intercourse, and this is imitated on earth by incarnate man, as it (7) will continue to be imitated in heaven, where the union of created souls will produce fruit after their own kind.

We are not concerned with applying tests of value to the metaphysical part of the doctrine, for its collation with other doctrines leads to insuperable difficulties, some of which have been illustrated by the lights of later Kabbalism. There is, however, the doctrine of experience, and I wish to say that if we accept Zoharic teaching on its own warrants, then the imitation on earth of that which is operated in the transcendence, being done—if I may so express it—in the sense of God's ineffable union, did not unreasonably become, in the eyes of those who not only held the doctrine but performed the practice, a work of sanctification. Now, the question is where it may have brought them. The ZOHAR is silent hereon, except in so far as it testifies with no uncertain voice to the presence of Shekinah in the houses of the Holy Doctors of the Law. But this presence followed them in their travels abroad, and there is one allusion at least to a state in which it was realised invariably as indwelling in the soul.[1] It seems to me that these are three qualities of intimation as to a Divine Realisation in consciousness resulting from the manner of life laid down as indispensable thereto. In this case the Sons of the Doctrine walked not only by faith but by experience, and it follows that the mystery in its practice had a consequence within themselves as well as in their children.

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[1] Z., Pt. I, fol. 166a; II, 250.

More than this cannot be said on the evidence which lies before us, and of the issue which came of the unions thus adumbrated it is obvious that we can say nothing. One of the Instituted Mysteries tells us in its moving ritual that the children of philosophers belong to philosophy, and we may believe—if we can and will—that in the case under notice they were worthy of their high calling and birthright.

In what manner does this Secret Doctrine of Israel affect us as mystics in the twentieth century? There is firstly the doctrinal side, and it will be seen that those among us who belong to the Christian Tradition, more especially on the orthodox side, must be conscious that they are moving through the great text as through a strange world of images—vestiges of many pantheons, many systems of the past, and legends of the soul in man. I have mentioned already that the Theological Doctrine of the Trinity must complete its own symbolism, if it is to be held as a product of the logical mind, and that therefore the Eternal Father is *ex hypothesi* the Eternal Mother, or in the sense and reason of things there could be no generation of an Eternal Son. The Zoharic male and female in the Deity cannot be therefore repugnant to the Trinitarian. Beyond this point the Kabbalistic system moves farther and farther, as it proceeds, from the field of Christian Theology. If it were not complicated by irreconcilable elements in the medley of texts and testimonies, so that on the one hand we have the creation of souls *en masse*, as if by the conventional *Fiat*, and on the other their unceasing generation as the result of Divine Communion, to say nothing of minor alternatives, there is much that is suggestive in the second dream, and for those who feel able to accept any definite hypothesis on the subject it may have an appealing aspect. We know also that the tradition of souls being created, generated or otherwise evolved in pairs is old and far diffused. I am not sure that it does not belong to "the hunger and thirst of the heart" after something like a timeless sanction of human relations; but it is difficult to regard it either as part of a secret doctrine or as convincing *per se* if it were.[1] The kind of reunion which constitutes the beatitude

[1] A distinction on Secret Doctrine is desirable in this connection, it being understood that I am speaking *ex hypothesi* on both sides of the subject. There is that which is based on experience and is kept secret because the nature of the experience is regarded as a thing to conceal from public knowledge. If an Order of Alchemists discovered a very simple process of transmuting metals, they might keep it secret presumably for

of the Elect who experience the rapture of intercourse—one with another—in the sight of God is rather like an houri's paradise conducted on monogamic lines, and it looks a little strange, moreover, in the face of its contrasts at other points in the text.[1] I refer to the continued study of the doctrine by the Elect in the Lower Paradise and by the Community of Israel gathered into the transcendence of BINAH.[2] I do not say that these ideas of a Paradise of espousals and a College of transfigured adepts are absolutely exclusive, but I am equally certain that they were never meant to dwell together in unity. The nuptials of Rabbi Simeon at the close of the Lesser Holy Assembly were, one feels, of another order[3] than most of the psychic marriages proclaimed in the ZOHAR. When, however, the scheme is detached to some extent from its setting, it is worth while formulating its irreducible minimum as follows: (1) The Communion of the Divine Duality, Ineffable Male and Female, in the Supernal World, generates human souls, male and female, in Its own likeness, who assume flesh—according to a law of succession. (2) They are intended to find one another in earthly life and to enter into marriage therein; but there are various interventions which postpone and even seem to frustrate the general design: yet it is accomplished unfailingly in the case of those who keep the Law. (3) The souls return into the spiritual world and are reunited for ever therein. (4) The keeping of the Sex Law, which is part of the Secret Doctrine, insures the procreation of those who may be called the Children of the Doctrine, assuredly a "peculiar people."

It would not be worth while to place on record a personal opinion if it were not one which I feel is likely to be shared—in the detached manner that I design to put it forward. If we draw together from all sources whatever the soul's

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their own benefit. If they discovered a simple way to compose an elixir of life which would confer physical immortality, they might keep it secret out of mercy to mankind. This is one side of the question, and the other is speculative doctrine, which there is no true reason to reserve from others, more especially as it seldom differs essentially from independent analogous forms and is usually not new at all.

[1] It is beautiful and moving, however, within its own measures, and the heart goes out to greet it.

[2] This is a subject of continual reference and is a clear issue in respect of departed souls gathered into the Lower Paradise. Israel in the Supernal World offers points of difficulty in most allusions. It is even described as a Degree of the Divine Essence uniting all legions above.—Z., Pt. III, fol. 197a; V, 507. Presumably it is the history of souls in perfect union, almost in the state of absorption.

[3] See IDRA ZOUTA, *ib.*, fol. 296b; VI, 121, and Pt. I, fol. 218a; II, 461.

legends, her travels and metamorphoses, into a single storehouse of memorials, I question very much whether we should find in our collection a more tolerable proposition at its value, and I make this qualification because I am not suggesting that either one or another is convincing. I do not know of any light on the mystery of man's beginning in his inward state which carries the seals of mastery, for the literature of mystical attainment, the records of our precursors on the path which leads to God, have nothing to testify thereon, as it is not the concern of their experience. Each school reproduces therefore the accepted teaching of its time and place.[1] The ZOHAR shews in its own manner that the end is like the beginning, and if it be only a tale of faërie, it is one of grace as such.

Having said what is possible on this part of the subject, there arises in the next place that which must be called indubitably the most important question of all, and though it is one that is difficult to approach it would be quite impossible to pass over and not miss the whole point of the present study. I have said at the beginning of this chapter that the form of symbolism adopted in respect of Divine attainment by the doctors of the Hidden Law is that of male and female in their union ; it begins here on earth and it is raised into all the heavens ; *mutatis mutandis*, it is the same kind of intercourse on all the planes,[2] and all planes or worlds are in communication one with another, not merely by the analogy which obtains but in a manner which is represented by the recurring image of the world above being married to the world below. We have seen that he is called perfect and blessed who knows how to effect such an union, and this so far as the individual is concerned can be only by fulfilling

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[1] The inference is obvious and is, I think, utterly true. If we take the Christian records, that part of them which deserves to be called mystical is either a study of conditions, processes, practices leading to the term in God or it is concerned with experience attained in the term. The first may depend from dogma—*e.g.* the idea that an ascetic path is of Divine counsel—but it does not explain the counsel or ordinance ; the second is a realisation of the Divine in consciousness and has nothing to do with vision, as when Dr. John Pordage seems to have seen the Trinity manifest in arbitrary forms. The deep mystical state is imageless and is not a light on theological teaching.

[2] I hope that the qualification will be quite clear to my readers. The body of man was the most sacred thing for Kabbalists and there is absolutely no question that it was in perfect analogy with the body of heaven in its clearness : they were not afraid of their symbolism and they accepted all its consequences. The result was what on the surface is called gross physicalism ; but there is sufficient evidence that when they happened to drop their symbolism, or to adopt another form, they realised that the things of the spirit are understood spiritually.

that which he is appointed to do under the provisions of the Secret Law. My hypothesis is that in so doing he became conscious of what—for want of a better expression—I must term the cosmic union, in which the personal act would be merged, so that he shared in the loving intercourse which obtains, according to Kabbalism, above and below. By this also the worlds are bound together, God is united to creation and the soul of man partakes within its proper measures—and under the reserves of all the veils by which he is covered during the life of earth—of that universal and divine communion.

I have said that there are intimations of this state in eastern teaching, by which I mean India, but that—so far as I am aware—they have not passed into writing. It was testified also in the past—once at least—by a spiritual alchemist that he was acquainted with the mystery of his art but had never proceeded to the practice because he had not found a woman who could help him in the work.[1] So also when Thomas Vaughan speaks of "the conjugal mystery of heaven and earth" I believe that he had some notion of these workings, whether as the result of experience or merely in an intellectual way, by the study of concealed literatures.

It would be possible to carry these considerations much further, but I do not feel that they are meant for presentation at length in this place. The suggestion is that, expressed in very plain language, there is something to be fulfilled between man and woman by a marriage of Nature and Grace of which the sacramental aspect sometimes attributed to earthly marriage is the merest shadow and vestige. We have seen what Zoharic Theosophy adumbrates on this work; I have found vestiges of the same testimony in the allegories of some alchemical books,[2] and there are other traces of the experience or of notions concerning the experience in the Philadelphian

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[1] The question is whether this is the open door of the Hermetic Mystery—*introitum apertus ad occlusum regis palatium*—in so far as the literature is apart from experiments in the mineral kingdom. It was once suggested that the key was to be sought in something done between operator and subject, after the manner of the trance-state induced by mesmerism. In *The Hidden Church of the Holy Graal* I have sought to establish certain crude analogies between the spiritual work in Alchemy and that in the Eucharist; it obtains within its own measures, but everything depends on the true meaning of the breaking of the Host into the Chalice.

[2] The LIBER MUTUS, first published at Rupella in 1677, and reprinted in Mangetus, BIBLIOTHECA CHEMICA CURIOSA, is of some importance as a case in point, but the allegories are in pictures only. I have called it elsewhere THE BOOK OF THE SILENCE OF HERMES.

mystical school of the late seventeenth century in England.[1] It is better—for the moment at least—that those who feel drawn in this direction, with clean hearts and minds turned towards God, should follow out the needful researches for themselves in the literatures to which I have alluded. They may come to see that the analogy instituted by the Latin Church between those who are joined in wedlock and the union of Christ with His Church has a deeper meaning than has been discerned in the public ways ; that in certain grades of consecration the spouse and the beloved on earth do stand for Christ the Lover of the soul and for the soul in that nuptial union which is called the mystical marriage in great and holy texts ; the *absconditus sponsus* may be under veils of the living man, and the *sponsa* may realise in the person of her own consciousness that the soul is indeed the bride.

I am the last person in the world to enforce practical conclusions, but if those who are prepared thereto within and without—and this not too late in life—were to enter the nuptial state and fulfil it consistently, as also with high reverence, in the sense of the ZOHAR, I think that the world might be changed and that a generation to come born of such unions might be children of a risen life.

For the rest, in conclusion, it will be seen that I have not put forward the Secret Doctrine in Israel as one who regards its part major as of great Theosophical and high mystical importance, though I hold its memorials not merely as of living interest but as belonging to that kind which does not die ; for at the back of all its reverie, the strange fantasia of symbols and images, there is the pulsating heart of a dedicated humanity, set in and out of season to justify the ways of God to those who could see through its particular glass of vision. I speak as one who has found God in many strange ways of thought, and—what is perhaps more unusual—in very simple and homely ways. I look to go further, for much that has never been spoken or said, and so remains for expression, is not indeed beyond it. But the Kabbalistic Jew, dreaming of liberation and of union under the grievous yoke of his law, giving it the wings of interpretation and rising himself thereon,

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[1] From this point of view and otherwise, all the writings belonging to the Philadelphian school demand consideration anew, including Robert Roach's IMPERIAL STANDARD OF MESSIAH TRIUMPHANT, THEOLOGIA MYSTICA of John Pordage, the works of Jane Lead, and the rare PHILADELPHIAN TRANSACTIONS.

is of my own lineage in the spirit, of my kinship in the heart of quest. His Fall of man is no mere dream, because it is highest symbolism. His myth of Paradise has a voice speaking within it from a far home of the consciousness: though the eyes of flesh may be dazzled and the longing of sense may sink when the glories of our end are published, I know that, be it ever so splendid, there is no place like home. The Jew's Covenant in the flesh is assuredly, in Zoharic understanding, one of God's most true Covenants; the Master Who seals us within does often seal us without, whence peers and co-heirs have always known one another in every place of the world, and every sign-manual of heaven is honourable and worshipful, since it sets apart to His service. The outward and inward Law is like the book of our life itself, *intus et foris scriptus;* there is nothing so allusive in the whole world of images; it is illustrated in all our ways—without in the rule of our conventions, without in the external veneer of our too imperfect conformities, without in the age-long tale of our schooling and self-schooling; but within in our hungers and raptures after the "good things of the Lord in the Land of the Living," in the thirst after righteousness which we cannot attain ourselves and can scarcely formulate, in the ineradicable covetousness with which we would grasp at what God has prepared for those who love Him. The beauty of the courts of the Temple—Temple of Solomon and Zerubbabel—its Holy Place and the Holy of Holies beyond, has eaten up our hearts with desire. Do we not also expect the coming of Messiah, while confessing to the Messiah Which has come, Whose star we have seen in the East, nor yet in the East alone but all the quarters of Heaven, through the ages and nations? Son of Issachar, Son of David, Son of Joseph, true legitimate and true King for ever, do we not know that for us He has never come without until He has come within? *Domine, non sum dignus ut intres sub tectum meum:* yet are we His stable in Bethlehem, yet is He born in us. *Sed tantum dic verbo*—O Word of Words, speak it in the inward silence—*et sanabitur anima mea.* And the legend of the soul in Kabbalism, at however far a distance, flashes and reflects within us its changing aspects of that long, strange journey of old taken by those who came forth, and perchance are still coming, taken by those who go back; God-speed them in both respects, and give to those who seek it safe conduct and the

blessed end. Yes, there is truth in Kabbalism, all its contradictory messages notwithstanding; the contradictions themselves are but turnings of the glass of mind, hither and thither, to encompass all directions—opposites included, and included the pairs of these. But the great message of all is the message of the Indwelling Presence, though it comes to us who are mystics under unwonted forms and in a peculiar radiance of vesture. The Divine Fatherhood is one side of the shield of faith and the other is Divine Motherhood. Whether we regard it as doctrine handed down from an immemorial past—few of us can so regard it—or whether we decide in our excess that it was conceived by Moses de Leon and born of his brain and pen, it is a wonderful heritage of mind which has come into our hands, and perhaps at this day it has a greater message for us than it had ever for our brothers in Jewry. I could almost wish that this Moses were the one and very man, for I do not think that in the wide world there would be the same kind of greatness as his. But taking things as they are, and by what we know of his writings, there is nothing so unlikely.

It follows that I have not put forward the Secret Doctrine in Israel as one who believes that it is literally what it claims to be in respect of antiquity, though I have made evident that in my opinion the ZOHAR incorporates old MIDRASHIM. It makes no claim except as to Oral Tradition, and about this I have no opinion. It follows also that I have not put it forward as a sum total of wisdom, written or unwritten; but I do believe that in the expounded Mystery of Sex—so far as it is indeed expounded—it suggests a great experiment which—" once in time and somewhere in the world "—may have been practised in hidden sanctuaries that were homes of man and woman. The doctrine of sex in the ZOHAR is that *desideratum* which I mentioned at the beginning, a Key general to the House of Doctrine: all other teaching in the great Theosophical Miscellany may be said to encompass it, as the Divine Names and SEPHIROTH stand about the figure of the Cosmic Christ in the eloquent diagram of Khunrath. It is the central root which I have mentioned, and from this root the Tree of Knowledge grows. As the ZOHAR intimates, it becomes the Tree of Life. At this end of our travelling, we have reached what was set before us when our quest was undertaken first, namely, a *terminus ad quem*, from which we

can look over the strange path that we have followed, surveying it under one light. Shekinah is the high light which shines thereon. We have seen that this Lady of Mediation is the President over that nuptial intercourse which I have described as begun on earth and completed in the World of the Supernals. The return journey of the soul is performed therefore under her light, in and by her grace, with the sustenance of her mysterious power. For us at this day she can be a Principle only, but it is Divine as such; and after what manner—if indeed other than this—she was understood by Sons of the Doctrine during earlier days of their exile through the long centuries of Christendom, we must be content to leave. It would be a satisfaction to find the answer, but it is not of our vital concern: enough if we have convinced ourselves—and this, I think, we have done—that the central testimony signifies as authentic and true of voice. It follows in fine therefore that SEPHER HA ZOHAR, the BOOK OF SPLENDOUR, has something to tell us at this day which calls to be heard by those who have ears. God preventing, I do not affirm that it offers an only way, since ways are many to the height. From the beginning of things He has called man and woman in all the states of life, in childhood and virginity, in espousals and widowhood; and He Who makes all things one has called the Lover and Beloved, that they may go up hand in hand and become one in Him. Hereunto is that which can be said in the public places, and for all that remains over—*Sacramentum Regis abscondere bonum est.*

There are things, however, which also remain over outside the Mystery of Sex, and they recall me to that question which has been mentioned and left open, whether, namely, there is something in the Secret Doctrine of Israel which belongs to all Religion and is no man's patrimony by virtue of official belief or election as a peculiar people. The doctrine that we come forth from the Centre and that the Centre draws us back is formulated rarely in Kabbalism and never in clear terms; but it is implied or adumbrated continually, and it belongs to the higher understanding of all Religion. That Centre is AYIN SOPH according to the ZOHAR, and it is the Font and Source of all. Whether it indicates that the soul returns thereto arises for determination in the next place: if so it can be only by virtue of something inherent and essential in the soul's nature. The nature of that something is

defined in affirming that God is within and His Kingdom. But this is common to all Religions understood at their highest. It is formulated by the ZOHAR in the Doctrine of TSURE, that most pregnant intimation concerning the prototypical soul in ATZILUTH, the supernal part of soul which does not leave the Supernals. This is the inward Kingdom of God and this the God Who is within. There is also a very eloquent shewing forth of the return journey in the figurative language of the Tree. We know that AIN SOPH is situated in the Symbolism above the Tree, the head of which is the Supernal SEPHIROTH. We have found also that the Central Pillar in the Tree of Life is the line of the soul's ascent, that the Sons of the Doctrine go up thereby on the way of return to God. This means and can mean only the realisation of TSURE, or the soul's union with the soul's Divine Part which itself is in union always with the Divine in the universe. The God Who is within is God. There is one thing more: the Atziluthic state of the soul is not the end of its progression, and an ineffable horizon expands from one dogmatic affirmation which is formulated once and once only. On my own part, I cite it for the second time, as it was met with in the Latin of Rosenroth: *Linea autem media ascendit usque ad* AIN SOPH. It follows that the soul goes on, an eternal "travelling in the subject," as I have called it elsewhere.

If it be said that these high things were conceived only in the mind by Sons of the Doctrine, my appeal is to all records of Mysticism, on the faith of which it is to be affirmed that the proper part of man is to conceive in the mind if he seeks to conceive in experience. The mode, moreover, is not defined by the evidence: in other words, the records may connote experience, as well as debate about it. However this may be, that which confronts us in Kabbalistic *Theosophia Magna* is a modality of soul in attainment which is second to none in the whole of mystical testimony, and *per contra* it exceeds all. It is the state beyond the summit of the Mount of God, an ascension into the great silence beyond all modes and forms.

After the rapture of Metatron, that great Angel of the Presence, vibrating on the threshold of Godhood; after KETHER, where Jehovah is united with Elohim; after *Mysterium* Shekinah, presiding over Sacred Births and Divine Marriages, there is set before us as the last estate of man and

the last word concerning it, AIN SOPH, that which is conceived in the mind and realised from far away in the heart respecting unknowable darkness at the *centrum concentratum* of light unknown, a state beyond all being, the soul at that centre, and after all the warfare in manifold lives of quest, the soul at rest therein. We have made a long journey, and there is nothing now to follow: there is to be said only, in the humility of certitude, that it has been worth all the toil. I testify that the mind which conceives this end of being, beyond all being, in the eternal nowhere and the ineffable nought of nought is already there, in that unsearchable inward part which does not leave the Supernals, even where *linea media contemplationis suae ascendit usque ad* AIN SOPH.

APPENDICES

APPENDIX I

SEPHIROTIC DEVELOPMENTS

It has been said that later Kabbalism complicated almost inextricably the Four Worlds of the Zohar, one and the chief reason being that it attempted to methodise the inchoate and contradictory elements which are drawn into the fountain text. It is not unlikely that a lively apprehension on the subject may have been communicated to the general reader by an exceedingly simplified summary of the Worlds and their Sephiroth in the third section of my Fifth Book. For the benefit of those who may feel concerned about subsequent developments according to the mind of Kabbalism, I shall be justified perhaps in devoting a few pages to the following sketch, derived from various sources. We have seen that Ain Soph passed, by the hypothesis, from latency into activity, still subsisting, however, in a state which is inconceivable humanly, being that of pure abstract thought. The concentration of this thought is depicted in Kether, which is also Divine Will in primordial manifestation. The Supreme Crown [1] is, symbolically speaking, the base or sphere of the Divine Consciousness from which it would follow that self-knowledge cannot be postulated in respect of Ain Soph itself. But this is contradicted explicitly in another text. By the second manifestation abstract thought entered into or developed the relationship of time, so that it could be regarded as that which was, which is and is to come. Lastly, it established a relation with Nature—that is to say, its development produced the universe.

By a slight extension of the symbolism Kether is regarded also as the Throne of the Ancient of Days,[2] and as the Divine

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[1] In the treatise entitled Gates of Light it is said that the name of Kether is applied to the first Sephira because even as a crown encircles the head so does Kether encircle every Sephira. It is the world of "Direction," which encompasses all things. This statement involves the view that the Sephiroth were emanated as a series of concentric circles.

[2] The term Throne is applied to several of the Sephiroth. Thus Malkuth is the Throne of Judgment, Tiphereth that of Mercy. Sometimes, however, Binah is

Consciousness is the veil of the subsistent state, AIN SOPH is represented further as the central point of KETHER, regarded as a sphere, while the circumference is infinity, which is, as it were, the Divine Vestment. The later Kabbalists explain further that this is because KETHER has no vessel or receptacle wherein it may be contained.[1] Hence also it is beyond all cognition. The BOOK OF FORMATION affirms, however,—as we have seen—that the properties of all the SEPHIROTH are infinite.[2] As the vessel of the Divine Consciousness, which itself is contained by nothing,[3] KETHER comprehends all things:[4] it is the egg in which reposes the germ of the universe, to borrow the symbolism of another system. In particular it encompasses the remaining SEPHIROTH, which are the sum of all things. The Word of God circulates in all, and KETHER is, in a special sense, the Spirit of the Living God.

The second SEPHIRA is Wisdom, which, however, is held to be of a middle quality, for the highest of all, the truly celestial Wisdom, can be referred only to KETHER. That of CHOKMAH is, notwithstanding, so transcendent that no creature can attain it. It was concealed from Moses, and the Wisdom for which Solomon was magnified belongs to an inferior order, which connects with the lowest of the SEPHIROTH. The SEPHIRA CHOKMAH is described by the BOOK OF FORMATION as the Breath of the Spirit of God.

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termed the Throne of Mercy, because it is as a seat under the supernal dilections. TIPHERETH is called also the Throne of Glory when it receives the influence of the Thirty-Two Paths of Wisdom. See Bk. V, § 4. The same name is applied to MALKUTH, because it is the seat of TIPHERETH. The term Throne taken simply signifies MALKUTH, and BRIAH, which is the seat of MALKUTH.—KABBALA DENUDATA, *Apparatus in Librum Sohar*, s.v. *Thronus*, vol. i. p. 483, citing the GARDEN OF POMEGRANATES, by R. Moses of Cordova. These points are cited only to shew the chameleon character of the symbolism, at issue too often with the Tree of Life itself.

[1] See *Morals and Dogma of the Ancient and Accepted Scottish Rite*, compiled by Albert Pike, Grand Commander of the Southern Jurisdiction, U.S.A. The authority is not stated, but it is derived from THE ROYAL VALLEY, by R. Napthali Hirtz.

[2] SEPHER YETZIRAH, c. I, par. 4.

[3] This appears paradoxical, but just as Fichte and Carl du Prel have maintained that the human ego is not wholly embraced in self-consciousness, so KETHER is presumably the vessel of the Divine Consciousness in the sense that it receives an influx therefrom, by a reflection from AIN SOPH to its centre. Readers may remember the Universal Solvent which yet could be contained in a phial, a diverting incident in one of the TALES OF THE GENII. According to THE ROYAL VALLEY, AIN SOPH had full consciousness and appeciation, prior to their actual existence, of all the grades and impersonations contained unmanifested within Itself.

[4] There is hence, as Isaac de Acco observes in his treatise on THE ENLIGHTENMENT OF THE EYES, an unity of the ten SEPHIROTH in themselves, which unity is concentrated always in AIN SOPH. It must be admitted, perhaps, that this idea is contained implicitly in the Zoharic statement that AIN SOPH is the beginning and end of all degrees in the creation.

BINAH, Intelligence or Understanding, is represented symbolically by the same fundamental authority as the moisture of the Breath of the Spirit. It is the highest SEPHIRA with which man can establish correspondence, but it contains at the same time one mystery which was also concealed from Moses. The root of all roots and the foundation of all foundations is communicated thereby to man, who could otherwise have no knowledge of the antecedent states of the Divine Nature.[1]

Magnificence or Mercy, GEDULAH or CHESED, the fourth emanation, is the warmth or fire contained within the moisture breathed forth by the Spirit of God. It expresses the Eternal Love and Compassion, connecting with life and vitality. It is the base of that *beneplacitum termino carens* which is ascribed to CHOKMAH and supposes implicitly the free will of the Divine Agent. It follows from this as a consequence that the universe was made or emanated, not because anything was wanting to the Divine completeness, but out of the fullness of goodwill, though some of the later Kabbalists, especially Isaac de Loria,[2] are not of one mind as regards the last point. Symbolically speaking, CHESED is therefore the SEPHIRA by which God constituted the world, operating through the Holy Shekinah.

The fifth SEPHIRA is GEBURAH, signifying Judgment, Justice, Judicial Power, known also as PACHAD, or Fear. It is the Supernal Tribunal, before which no creature can subsist. The treatise entitled SCHAARE ZEDEK excepts, however, those valiant heroes of the Lord who have overcome their concupiscence.

TIPHERETH, or Beauty, the sixth SEPHIRA, is, in a sense, the conjunction of Mercy and Judgment and summarises the Divine goodness: it is the heart of the Pillar of Benignity. It is to be noted that VAU, the letter which symbolises the Divine Son extended on the Tree of Life as on a Great Cross

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[1] All things, according to the commentary of Isaac de Loria, in a certain and most abstruse manner, consist and reside and are contained in BINAH, which projects them and sends them downwards, species by species, into the several worlds of Creation, Formation and Fabrication. BINAH is hence represented as a great reservoir or ocean; it is the source of prophetic inspiration, as CHOKMAH is that of revelation. We have seen that it is more especially the Shekinah in transcendence, at once her essence and abode. We have seen also that the world was made by Shekinah, and she made it in the spirit of CHESED, the fact notwithstanding that she belongs more especially to the Severity side in the Tree of Life.

[2] See LIBER DRUSHIM, a metaphysical introduction to the Kabbalah, KABBALA DENUDATA, vol. i. pt. 2.

of Manifestation, is denominated TIPHERETH, because it contains all things, exercises dominion in all and is invested with all Sacred Names.[1]

But the Divine Benignity is manifested by the Victory signified in NETZACH, the seventh SEPHIRA. There are three rays diffused from the splendour of Providence—Benignity, Beauty and Victory. When they shine and are diffused over the SEPHIROTH the whole world is filled with joy and perfection, for the Divine goodness itself looks forth upon all creatures, and all the worlds are in fullness and completeness.[2] This SEPHIRA is also termed Eternity.

The eighth SEPHIRA, HOD, signifies Glory, Adornment, Splendour. In combination with NETZACH it is called the armies of Jehovah, and these two SEPHIROTH signify two hills of Zion, on which the dew of Hermon falls. All the salutations and praises contained in the Psalter of David belong to this emanation. It is the place of praise, the place of wars and victories, and of the treasury of benefits.[3]

JESOD, the Basis or Foundation, the ninth SEPHIRA, is the storehouse of all forces, the seat of life and vitality, and the nourishment of all the world.[4]

MALKUTH is the tenth SEPHIRA, signifying Dominion, Royalty, Kingdom. In the LESSER HOLY SYNOD it is termed "the Mother of all the Living." According to later Kabbalism, it is the final manifestation, emanation or development of the Divine Nature taking place in the Divine World, and is therefore that point at which the more external orders make contact with the supernal.[5] This is unintelligible as it stands, but it should be understood that the commentators and interpreters represent the Sephirotic Decade as repeated

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[1] The authority is SCHAARE ORAH, § V.

[2] APPARATUS *in Librum Sohar*. KABBALA DENUDATA, s.v. *Superatio*, i.e. *Netzach*, pp. 589 *et seq.*, citing SCHAARE ORAH.

[3] *Ibid.* s.v. *Decus, Gloria*, i.e. HOD, pp. 268 *et seq.*, deriving from the same work. According to the ZOHAR, NETZACH and HOD correspond to extension, multiplication and force, and thence issue all the forces of the universe, for which reason these SEPHIROTH are also termed the Armies of the Eternal. *Zohar*, iii., 296a, Mantua.

[4] KABBALA DENUDATA, *Apparatus*, s.v. *Fundamentum*, i.e., JESOD, pp. 439 *et seq.* The authority is PARDES RIMMONIM. The key of the symbolism is given by Rosenroth as follows, but without comment, as if it lay beyond his measures : *In personis* FUNDAMENTUM *denotat membrum genitale utriusque sexus.*

[5] Hence it is said that the tenth SEPHIRA is the SHEKINAH, that is, the place of the manifestation of Deity. But this is the Lower Shekinah, represented by the final HE of the Divine Name. It should be added that when the text describes MALKUTH as a final manifestation in the Divine World it follows that ATZILUTH, the World of Deity, contains the whole Sephirotic Decade. It is the prototype and the witness above of that which abides below.

through each of the Four Worlds, and the reference in this place is therefore to MALKUTH in ATZILUTH, the World of Deity. To increase complications and confusions there is the Decade in each SEPHIRA.

To this brief general description, which rests on the authority and reproduces the words of the Kabbalists, I will now add the heads of a modern interpretation, which is, of course, conjectural and a personal point of view, but has a reasonable aspect and illustrates, perhaps unawares, the office of Divine Thought in the Zoharic evolution of the universe, as well as embodying later intimations.

AIN SOPH, the Unknowable and Absolute, manifests through the efflux of the spiritual and material universe, using the SEPHIROTH as its media. The first emanation symbolises Abstract Thought, the Absolute assuming consciousness to manifest outwardly. The second emanation represents the association of abstract ideas in the intellect, which association is Wisdom. The third emanation is Mind receiving the impression of the abstract ideas. These three constitute the Spirit of the World. The second triad of SEPHIROTH, Mercy, Judgment and Beauty, includes the principles of construction and symbolises the abstract dimensions of matter, length, breadth, depth and their double polarity. CHESED and GEBURAH are the centripetal and centrifugal energies between the poles of the dimensions. In their junction with TIPHERETH they represent all ethical life and perfection. They correspond to the Soul of the World. The third triad is dynamic; its SEPHIROTH signify the Deity as universal potentiality, energy and productive principle. They answer to the idea of Nature, the *natura naturans*, however, and not the *natura naturata*. The tenth SEPHIRA, or MALKUTH, represents the Concrete, and is the energy and executive power of the Abstract Intellect.[1]

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[1] Summarised from Isaac Myer's PHILOSOPHY OF IBN GEBIROL, § xiii.

APPENDIX II

THE FOUR WORLDS IN LATER KABBALISM

If scholiasts and commentators have complicated the Worlds of the Zohar, it must be granted that they had at least the will to methodise, and it is possible therefore to present a summary of their views in a brief conspectus. The visible world was for them the last consequence in the development of the attributes of God, while the Sephiroth were symbols of those attributes, and the manner of their unfoldment is like a history of Divine Evolution. It is affirmed, for example, that God called Himself Wisdom in Chokmah and Intelligence in Binah; that in Chesed He assumed the character of Greatness and Benignity, in Geburah of Severity, in Tiphereth of Beauty, in Netzach of Victory, in Hod of our Glorious Author, and in Jesod of our Support, all worlds and vessels being maintained thereby; while in Malkuth He adopted the title of King. We must recall again, however, in this connection that the Sephirotic Decade is in each of the Four Worlds, according to later Kabbalists, and therefore that this enumeration belongs to Atziluth in a primary sense, whereas in the realms below it obtains by derivation only. From the World of Deity, the Archetypal World and World of Emanation, the Divine Virtues were projected downward and there was produced a Second World, that of Briah or Creation, regarded as the World of highest finite intelligence, technically that of the archangels. Thereafter the prolongation was continued into a Third World, that of Yetzirah, or Formation, the abode of angelic choirs. Though further removed from Supreme Perfection, there is not a taint of the material in this place of incorporeal beings. It is otherwise with Assiah, the World of Action, the fourth product of the tenfold emanation, for this is the region of matter, the earth of man in particular, and also the dwelling of those demons which are called shells or *Cortices* by the later Kabbalists. In common with many other systems of

unqualified or qualified emanation this material world is regarded as the gross purgations of the upper regions. It should be observed in such connection that the SEPHIROTH or Virtues which permeate the four systems deteriorate as they proceed further, and that the corruption of the infernal world, the formless region and the seven hells of Kabbalism are apparently the extreme limits of the outpouring which begins in KETHER. Thus, in order to explain the imperfections found in the world-craft of a perfect Author the degeneration of His infinite energy is not disdained as a resource. It is easy to criticise such a system, or to set it down as beneath criticism; but, again, the disability is common to the dreams of all emanationists, even when they invoke creation at one point or other of their reverie. It remains to say that we have the authority of the ZOHAR for regarding the demons as products of the will of God and designed for a specific purpose.[1]

Broadly speaking, the Four Worlds of the later Kabbalah may be regarded as corresponding in the physical order:

(*a*) ATZILUTH, to the Primum Mobile.
(*b*) BRIAH, to the sphere of the Zodiac.
(*c*) YETZIRAH, to the planetary chain.
(*d*) ASSIAH, to the world of the four elements.

Thus, astronomy is at the basis of the conception—or is at least incorporated therein.

The doctrine of the Four Worlds originated between the period of the SEPHER YETZIRAH and that of the promulgation of the ZOHAR, and it received many increments from commentators on the latter work. It is first met with in the BOOK OF EMANATION, which is a product of the school of Isaac the Blind. This treatise is ascribed, doubtfully enough, to R. Jacob Nazir, who belonged to the second half of the twelfth century. Its distribution of the Four Worlds differs from the above tabulation, as, for example, by referring the souls of the just to BRIAH, the archangelic world. It should be added that the ZOHAR recognises also a distribution of the SEPHIROTH into Three Worlds—(1) Intelligible, (2) Moral, (3) Natural.

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[1] We have already seen that, according to the BOOK OF FORMATION, the ten SEPHIROTH are the infinite of evil as well as of good.

APPENDIX III

THE INSTRUMENTS OF CREATION

THE doctrine of AIN SOPH may be assigned a high place among old theosophical dreams; the Sephirotic system may not suffer by comparison with other emanation reveries and may even challenge all; the metaphysics of the Two Countenances is crude on the surface and in the texts from which it depends is perhaps the most barbaric and unintelligible of all symbolism; but a considerable profundity of meaning may be discerned within it: there have been attempts in this direction. The cosmology of SEPHER YETZIRAH, with its development in the ZOHAR, belongs, however, to more purely fantastic aspects of Kabbalistic dream, and yet in its later form there lies something behind it which suggests—in the language of Jacob Böhme—"a deep searching" of the Divine Mind. I do not propose to add anything on this part of the mythos; but the very curious and indeed bizarre scheme of the SEPHER YETZIRAH in respect of the Hebrew Letters may be tabulated by way of supplement to what has been set forth previously.

We have seen that the World of BRIAH is that of Creation, but whatever reservations may be inferred from later Kabbalistic writers on the axiom *ex nihilo nihil fit*,[1] we have seen also that their use of the term Creation does not at all correspond to the sense of Christian cosmology, because that which they called Nothing evasively was the plenitude in which the All lay latent. Further, the World of BRIAH was not that in which anything material was formed, emanated, or otherwise brought into actual being; it was rather the Elohistic World, that of Panurgic force and intelligence, which became formative in YETZIRAH, but did not produce matter except in the Fourth World. Now the materials used and shaped, or, perhaps, more properly speaking, the instruments, the matrices of the material world, were in all simplicity the letters of the Hebrew alphabet, as explained previously.

[1] According to Myer, the speculative or metaphysical Kabbalah is an attempt to harmonise Hebrew monotheism with the "fundamental principle of ancient philosophy," namely, the axiom quoted above. PHILOSOPHY OF IBN GEBIROL, p. 230. This was also the design of Maimonides in his GUIDE OF THE PERPLEXED.

According to SEPHER YETZIRAH, God imparted to them form and weight by combining and transforming them in divers manners, ALEPH with all the rest and all the rest with ALEPH; BETH with all and all with BETH; and so of the rest.[1] Some hundreds of permutations were obtained in this manner, which *ex hypothesi* are the origin not only of all languages but of all creatures. As these permutations can also, by a later hypothesis, be reduced to a single Name, that of TETRAGRAMMATON, otherwise JOD, HE, VAU, HE = Jehovah or Yahwe, it is said that the entire universe proceeds from this Name.[2] The reader will discern at once the nature of the device, which may be methodised by a simple process:

The world came forth from God:
But the name of God is יהוה;
Therefore the world came forth from יהוה.[3]

The fundamental letters of the BOOK OF FORMATION are not, however, those which compose the Divine Name: they are *Aleph* (א), *Mem* (מ) and *Shin* (ש), distinguished as the Three Mothers and corresponding to Air, Water and Fire. The heavens are formed of Fire, the Earth is of Water, and the Air of the Mediate Spirit.

Their correspondences are: in the year, the torrid, frigid and temperate seasons; in man, the head, belly and breast.

Besides the Three Mothers there are seven double letters—*Beth* (ב = B), *Ghimel* (ג = G), *Daleth* (ד = D), *Kaph* (כ = K), *Pe* (פ = P), *Resh* (ר = R) and *Tau* (ת = T, Th). These seven signs stand in the Book of Formation for:—

Life	and their opposites	Death
Peace		Strife
Knowledge		Ignorance
Wealth		Poverty
Grace		Sin
Fruitfulness		Sterility
Dominion		Slavery

[1] SEPHER YETZIRAH, c. ii. par. 4. Cf. the Talmudic teaching that the present world was created by God with the letter HE and the world to come with the letter JOD.

[2] And thus the Name in its realisation—understood in the heart and mind—gives all knowledge according to the Kabbalists. Compare Éliphas Lévi, who reduces the doctrine to an axiom: "All knowledge is in a word, all power in a name; the intelligence of this name is the Science of Abraham and Solomon." CLEFS MAJEURES, Paris, 1895.

[3] It will be unnecessary to point out that this is a logical *non sequitur*, but it must be added that for the Kabbalistic Jew the True Name of God, as indeed of any existence, was a manifestation of its essence and, as such, inseparable therefrom.

Their correspondences in the universe are :—

East	Depth
West	North
Height	South

and the Holy Palace, fixed in the centre and sustaining all things. When the seven double letters had been shaped by the Deity, He combined and created therewith the planets in the heaven ; the days in the year—*i.e.*, the seven days of creation ; and the gates in man—*i.e.*, eyes, ears, nostrils and mouth.

There are, finally, twelve simple letters, having the following correspondences in man and the world :—

He	= ה, E	= Sight	= N.E.
Vau	= ו, V	= Hearing	= S.E.
Dzain	= ז, Z	= Smell	= E. Height
Cheth	= ח, Ch	= Speech	= E. Depth
Teth	= ט, T	= Digestion	= N.W.
Yod	= י, I	= Coition	= S.W.
Lamed	= ל, L	= Action	= W. Height
Nun	= נ, N	= Motion	= W. Depth
Samek	= ס, S	= Wrath	= S. Height
Ain	= ע,	= Mirth	= S. Depth
Tsade	= צ, Ts	= Meditation	= N. Height
Quoph	= ק, Q	= Sleep	= N. Depth

By means of the twelve simples there were created the Signs of the Zodiac, the twelve months and the twelve directors of man—*i.e.*, the two hands, the feet, the two kidneys, the liver, the gall, the spleen, the colon, the bladder and the arteries.

I must leave my readers to decide how this bizarre system is to be interpreted. It has been regarded by one or two critics who have neither mystical nor occult leanings as a serious attempt to devise a philosophical cosmology ; [1] but for myself I must confess that I do not see in what manner it is superior to the familiar fable of the elephant and the tortoise. There are those, of course, who discern in it a secret meaning, who remember, for example, that the letters of the Hebrew Alphabet stand also for numerals, and do not fail to cite the

[1] Dr. Alfred Edersheim seems to speak in this sense in his History of the Jewish Nation *after the Destruction of Jerusalem*. I have used the third, posthumous edition, revised by the Rev. H. A. White, M.A. London. 1896. See p. 408.

scriptural statement that God made everything by weight, number and measure.

Indeed, the SEPHER YETZIRAH may be regarded as a commentary on this declaration. As a rule, however, I think that the Kabbalists, like other makers of systems, arcane and otherwise, meant that which they said, and if they did not say all that they meant the unexpressed residuum was along the lines of the sense expressed. When they affirmed therefore that the world was made by means of the letters of the alphabet, they really meant what they stated; but if it be asked whether they understood by those letters the symbols of hidden powers, it may be inferred that they did, perhaps beyond question, having regard to the reason of things. The letters are, in this case, more than mere symbols: they are vessels or manifestations of concealed virtues. The sense is therefore true *ex hypothesi* in a literal and transliteral manner.

The warrant of the hypothesis must be sought in the Talmudic system, which believed that the body of the sacred text was divine like the sense which was its soul, which soul had, even as man himself, an inner spirit, the highest of all, namely, the concealed meaning. Now, the letters of the alphabet were the materials of the textual body, to the care and preservation of which the traditional science of the Massorah was devoted.[1] For the mystical Jew, who discerned strange abysses of mystery in the smallest peculiarities of the THORAH, there was a weird fascination in the fact that all the wonders and sanctities of the Law and the Prophets resulted from the diverse combinations of twenty-two letters, and he came to regard this handful of conventional hieroglyphs as so many sacraments or instruments by which Divine Wisdom was communicated to man. In a word, for

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[1] The MASSORAH was concerned with the body of the text, the rules as to reading and writing the THORAH, and special considerations on the mystical sense of the sacred characters. It belongs therefore to the criticism of the Hebrew text. It was also, as already seen, that which was delivered openly by the rabbins in contradiction to that which was supposed to have been communicated secretly. Thus it taught the true reading of doubtful passages, the true pronunciation of uncertain words, the correct subdivisions of the books, and so forth. Buxtorf's work entitled TIBERIAS (Basiliæ, 1620, 4to) deals with the MASSORAH. Compare Molitor's PHILOSOPHY OF TRADITION. Some French writers belonging to the occult school pretend that its exoteric formulæ were designed to conceal every trace of a secret sense in the THORAH. See MISSION DES JUIFS, p. 646, by Saint-Yves d'Alveydre, who follows Fabre d'Olivet in LA LANGUE HÉBRAÏQUE RESTITUÉE. The MASSORAH compiled from MSS., alphabetically and lexically arranged, has been published by C. D. Ginsburg. 3 vols. London. 1880–85.

him they ceased to be conventions; a Divine Revelation required a Divine Language to express it, and the alphabet of that language was a derivation from the noumenal world, vessels of singular election, instruments of Deity, from which it was an easy transition to suppose that such channels of spiritual grace and life must have fulfilled some exalted office in the shaping of the universe itself.

APPENDIX IV

DIVINE NAMES

It is not my intention to produce a monograph on the Names and Titles of God in Kabbalistic and Rabbinical literature: it would be unlikely to serve any purpose of those whom I address. There is a sufficient study of the subject in the Jewish Encyclopædia, Vol. IX, pp. 160–165, with the necessary references to other places in the collection. The following bare indications are added to elucidate allusions in my text. Tetragrammaton, the so-called Ineffable or Unpronounceable Name, is the Name of Four Letters, יהוה = YHWH = YAHWEH or YAHAWEH, the Jehovah of our incorrect rendering, which Hebrew scholarship has characterised as philologically impossible. It is *Nomen Ineffabile*, that is to say, inexpressible, because the vowels thereto belonging are now unknown, having passed out of memory after the destruction of the Temple in the year 70 A.D. There is an explanatory Talmudic tradition that the utterance of the Sacred Name was prohibited at the death of the High Priest Simeon the Righteous. When it is said that the pointing of Adonai or Elohim is substituted by Massoretic practice for the lost vowels, this does not mean that there was an attempt to pronounce the Name with their aid but that one of the alternatives was to be used instead. It will be remembered that God is made to say in the Zohar: My Name is written YHVH but is read Adonai.

As regards the Sacred Name of Twelve Letters, which has been mentioned once in my text, according to one explanation it is formed as follows: הקדוש ברוך הוא = *Sanctus Benedictus Ille*; but another derives from the word אמן = Amen, in Isaiah, lxv, the letters of which represent *ex hypothesi* אדני המלך נאמן = *Dominus Rex Fidelis*. There has been reference also to a Name of Forty-two Letters, which is accounted for in various ways: (1) by inscribing other Divine Names letter by letter at full length; (2) by the fact

that the first eight words in Genesis total forty-two letters; (3) by tabulating forty-two Divine Titles which do not rank as Names, but are held to represent all the attributes of God, and regarding their initials as composing the Extended Name. I have made a selection only as it is obvious that there is no end to devices of this kind. Finally, the ZOHAR refers on more than one occasion to SHEM HA MEPHORASH, and this is the Sacred Name of Seventy-two Letters. It happens that Exodus xiv. 19–21, has this number of alphabetical symbols in each of the three verses and thus can provide not only a triple illustration of the Super-extended Name but the three can produce when combined no less than seventy-two other distinct Names. It need not be said that there are other methods of extraction, and Athanasius Kircher offers us the benefit of all which he has met with or selected to throw light on ŒDIPUS ÆGYPTIACUS. There are printed works and manuscripts which deal yet more fully with the subject. All the Hierarchies of pseudo-Dionysius and all the pan-Dæmonium of Magical Black Grimoires are taxed to extend their tabulations. I leave it therefore at this point and with it the whole subject, to those who are concerned.

APPENDIX V

PHASES OF THE SOUL

THE Kabbalistic division of the soul into five parts has been given in Book VI, with the necessary elucidations. The following variant occurs in the DISCOURSE OF THE ANCIENT ONE, and it is given here because of its importance as a point of junction between Zoharic formulations on the subject and those of subsequent expositors. The soul in its various phases was distributed through all the worlds of Kabbalism, and every phase was held to contain all the others. It will be seen that this unmanageable complexity is justified by a text imbedded in the ZOHAR itself.

" When the child of man is born into this world there is appointed to him natural life (NEPHESH) from the side of the animals, the clean side, from the side of the Holy Wheels (the AUPHANIM, a Kabbalistic order of angels, assigned by some attributions to CHOKMAH). Should he deserve more there is appointed to him a rational spirit (RUAH) from the side of the Holy Living Creatures (HAYYOTH HA KADOSH, another order of angels, commonly attributed to KETHER by later Kabbalism, which seems, however, inconsistent with this tabulation). Should he deserve even more there is appointed to him a higher spirit, NESHAMAH, from the side of the Thrones (*i.e.*, ARALIM, the order of angels ascribed to BINAH, whence come the higher souls, according to the BERESHITH section of the ZOHAR proper). These three are the mother, the male servant and the handmaid, even the Daughter of the King. Should he deserve yet more there is appointed to him an animal soul (NEPHESH) in the way of ATZILUTH (that is, the lowest essence of the supernal portions of the soul, again in late Kabbalism), from the side of the Daughter, YEHIDAH, the only one (YEHIDAH is the quintessence, the highest nature of the soul, under TSURE), and the same is called Daughter of the King. If he still deserve more, there is appointed to him the rational spirit (RUAH) of ATZILUTH, from the side of the

Central Pillar (that is, Benignity, the middle Pillar of the Sephirotic Tree), and he is called the Son of the Holy Blessed One, whence it is written : ' Ye are the children of the Lord your God (Deut. xiv. 1). And if he deserve even more there is appointed to him a higher spirit (NESHAMAH) from the side of ABBA (the Supernal Father, attributed to CHOKMAH in the Atzilutic world) and of the Supernal Mother (AIMA, attributed to BINAH in the same world), whence it is also written : ' And He breathed into his nostrils the breath of life ' (literally, souls of life, Gen. ii. 7). What is life ? It is JAH (the Divine Name attributed to KETHER by another Zoharic text), whence we have heard : ' Let everything that hath breath (*i.e.*, life, *i.e.*, all souls) praise the Lord ' (*i.e.*, JAH), Ps. cl. 6). And in it is TETRAGRAMMATON (*i.e.*, J.D.V.D., *i.e.*, JHVH) perfected. But if he deserve still more there is appointed to him JDVD, in its plenary fullness, the letters of which are JOD, HE, VAU, HE : HEH, VAU, HEH, JOD, which is man in the path of ATZILUTH, and he is then said to be in the likeness (*simulacrum*) of his Lord, whence also it is said : ' And have dominion over the fish of the sea ' (Gen. i. 28)) ; that is, he shall rule over all the heavens and over all the AUPHANIM and SERAPHIM, over all the Hosts and Powers, above and below. When therefore the child of man deserves the NEPHESH from the side of the Daughter YEHIDAH, this is to say : ' She shall not go out as the men-servants do ' " (meaning probably that he shall serve God in His house for ever, Exod. xxi. 7).[1]

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[1] Zohar, ii. 94*b*, Brody ed.

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ZOHAR

PRITZKER EDITION

Translation and Commentary by

DANIEL C. MATT

The ספר הזהר

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Volume Nine

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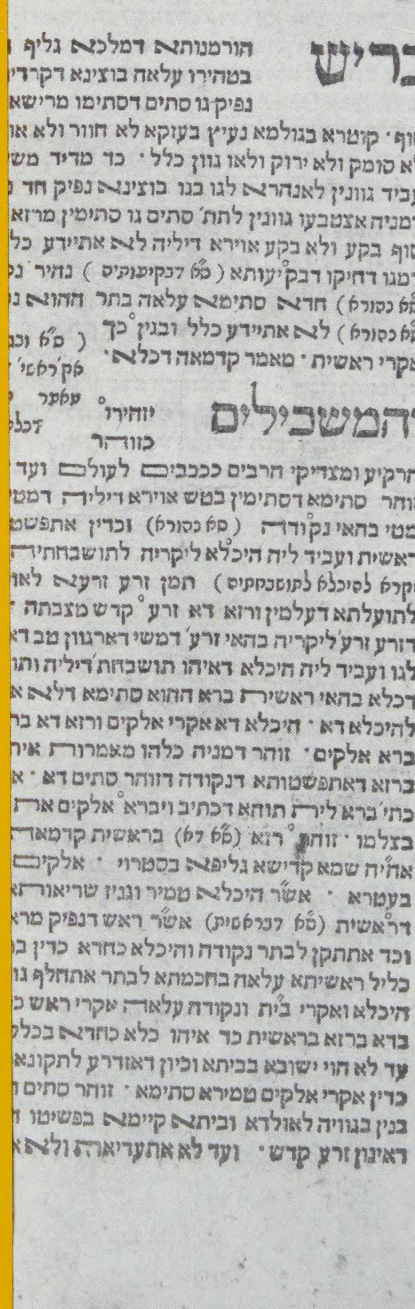

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The ספר הזהר

ZOHAR

Pritzker Edition

VOLUME NINE

Translation and Commentary by

Daniel C. Matt

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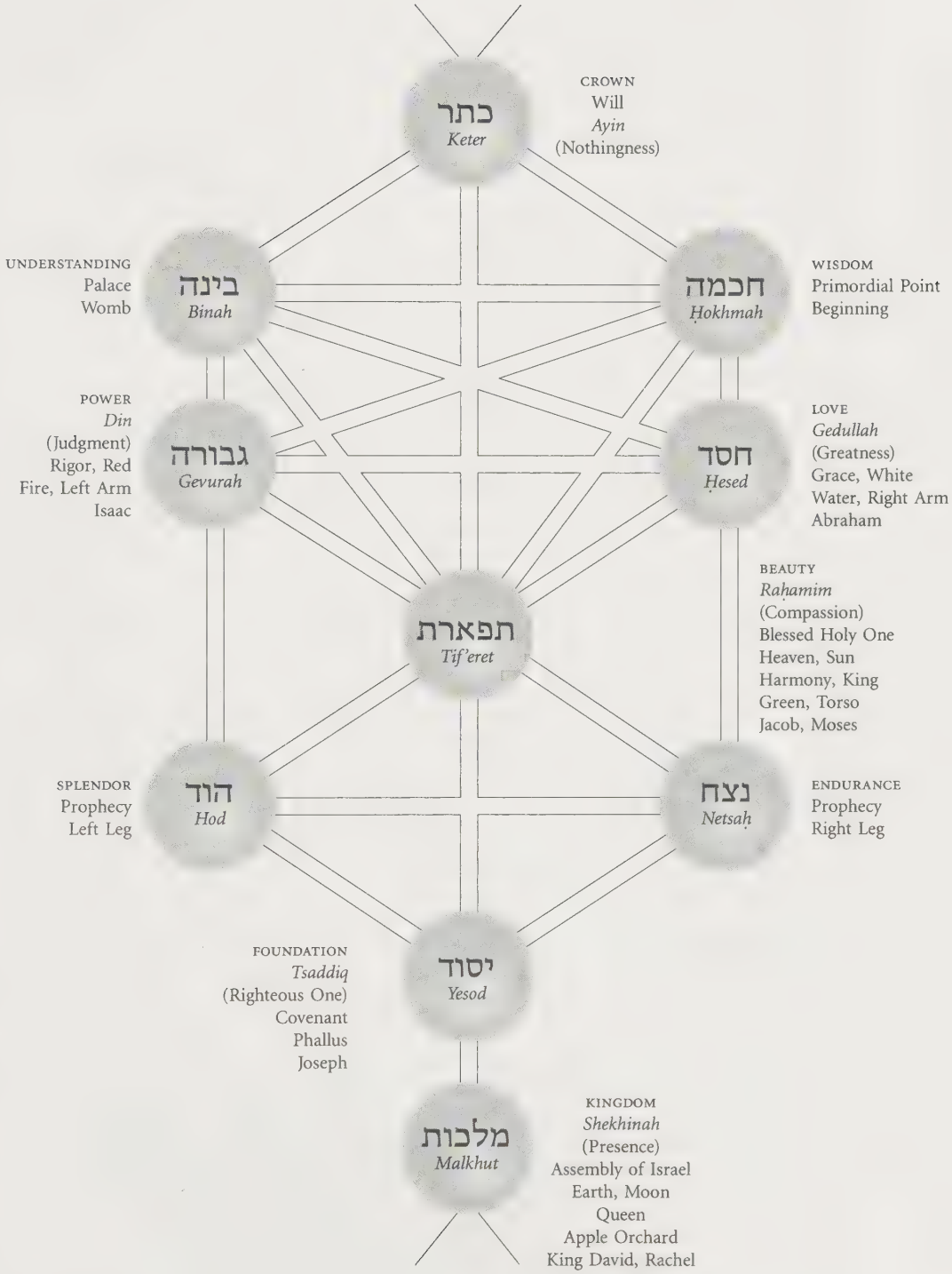

The Ten Sefirot

Preface

This volume completes the main commentary of the *Zohar* on the Torah. Rabbi Shim'on and his Companions explore passages from the middle of the book of Numbers to the end of Deuteronomy.[1]

Among the remarkable sections is *Rav Metivta* (Master of the Academy), an account of a visionary journey by Rabbi Shim'on and some of the Companions to the Garden of Eden, where they discover secrets of the afterlife and mysteries of the soul.[2]

Later in the volume appears the story of the *Yanuqa* (Child), whom Rabbi Yitsḥak and Rabbi Yehudah encounter while on a journey. This colorful character is a wunderkind—and also a bit of a rascal. He alternates between amazing the rabbis and teasing them, impressing and then challenging (or stumping) them. The child prodigy spouts wisdom, spiced with humor.[3]

The *Yanuqa* is a famous Zoharic narrative. Another, lesser-known story of a remarkable child is embedded in a long narrative involving Rabbi El'azar and Rabbi Abba. While traveling on the road, these two Companions go to visit the home of Rabbi Yose of Peki'in, a virtuous man who has just died. Entering his house, they find his little son weeping and moaning at the bedside. The boy cries out to God, insisting that the Master of the Universe has acted unjustly in taking the life of his father. Basing his impassioned argument on biblical verses, the child actually succeeds in reversing the divine decree, and his father is revived.[4]

1. Actually, the main body of the *Zohar* (as preserved in manuscripts) does not include commentary on the end of Numbers or much of Deuteronomy. It is unclear whether such commentary has disappeared or whether it was never composed. The standard printed editions of the *Zohar* include much material from *Ra'aya Meheimna* on parts of Numbers and Deuteronomy. As mentioned in Vol. 1 (p. xv, n. 2), *Ra'aya Meheimna*—which is a later imitation of the *Zohar*—is not included in *The Zohar: Pritzker Edition.*

2. See *Zohar* 3:162a–174a; below, pp. 54–151.

3. See *Zohar* 3:186a–192a; below, pp. 245–96.

4. See *Zohar* 3:204b–205a; below, pp. 323–25. The full narrative extends from pp. 307–63; until now it has never been published entirely in its correct sequence. See below, p. 307, n. 36.

Near the very end of the *Zohar* on the Torah comes the remarkable section known as *Idra Zuta* (The Small Assembly). This dramatic narrative forms part of the *Zohar*'s commentary on *Parashat Ha'azinu* in Deuteronomy, which features the Song of Moses, delivered shortly before his death. In the *Zohar*, Rabbi Shim'on is sometimes compared to Moses; and as the *Idra Zuta* opens, "the Companions gathered in the house of Rabbi Shim'on, and he was arranging his affairs to depart from the world." The master now reveals profound mysteries, many of them based on teachings from the earlier gathering known as *Idra Rabba* (The Great Assembly), but also including new secrets, especially relating to the Divine Masculine and Feminine. As Rabbi Shim'on says, "Holy words that I have not revealed until now, I wish to reveal in the presence of *Shekhinah*." He concludes with a detailed description—graphic yet cryptic—of the divine union. As he departs from this world, he assumes the role of the Divine Male, uniting ecstatically with *Shekhinah*. Thus Rabbi Shim'on's death becomes a joyous occasion, and a celestial voice announces his wedding celebration.[5]

As indicated above, this ninth volume of *The Zohar: Pritzker Edition* completes the *Zohar*'s main commentary on the Torah. Three additional volumes will include other sections of the *Zohar*, including *Midrash ha-Ne'lam*, *Zohar* on Song of Songs, *Matnitin*, *Tosefta*, *Sitrei Torah*, and *Heikhalot*. Those three volumes are being composed by my colleagues Nathan Wolski and Joel Hecker.

As I conclude my work of translation and annotation for *The Zohar: Pritzker Edition*, I wish to thank, first of all, Margot Pritzker, for inviting me to undertake this amazing journey and for sponsoring, sustaining, and guiding the immense project. Her passion for learning and her delight in Torah inspired me along the way, and the depth of her commitment stimulated my own. Thank you, Margot, for providing me with the unique opportunity to delve into one of the most wondrous books ever written and to convey its radiant wisdom.

From the gestation of this project, Rabbi Yehiel Poupko has conducted it skillfully and fervently. Descended from a famous kabbalist, the *Shelah* (Rabbi Isaiah Horowitz), he is intimately bound to the *Zohar* and has devoted himself to spreading its light. I thank him for treasuring the sacred nature of this bold venture.

Glen Miller, vice president of Zohar Education Project, Inc., has vitalized this adventure through his vision and devotion. Over the years, he has navigated the ark of *Zohar* through numerous administrative passageways. Beyond his financial and legal acumen, he demonstrates a profound appreciation of the *Zohar*'s wisdom.

5. See *Zohar* 3:287b–296b; below, pp. 767–849. On the comparison (and contrast) between Rabbi Shim'on and Moses, see below, p. 767, n. 1. On Rabbi Shim'on's "wedding celebration," see below, pp. 800–801, n. 99; p. 848, n. 237.

For the past eighteen years, Thomas J. Pritzker has generously supported this endeavor. Perhaps it is no coincidence that a man who avidly explores caves in order to discover ancient Asian art should fund the translation of the *Zohar*—which features stories such as this: "One day I was walking in the desert along with Rabbi Yehudah of Acre, and we entered a certain cave and found there an ancient book from olden days. . . ." Moreover, according to tradition, the *Zohar* itself was composed in a cave.[6]

Arthur Green, as co-chair of the Academic Committee for the Translation of the *Zohar*, has helped to guide this project from its birth. I am grateful for his insight and advice, and for modeling how to blend scholarship with spirituality.

Throughout this long journey, the work of Yehuda Liebes has proven invaluable, as is evident from the frequent appearance of his name in the notes to each volume. Everyone who delves into the *Zohar* today is—or should be—his student.

I wish to thank Ronit Meroz, whose work has dramatically advanced the study of the manuscripts and text of the *Zohar*. She has generously shared with me the data that she has collected relating to hundreds of these manuscripts, along with her analysis. Her research has provided me with a panoramic perspective on the manuscripts, helping me to determine their reliability.

Melila Hellner-Eshed has offered valuable suggestions and enthusiastic encouragement. Walking with her in both Jerusalem and Berkeley, sharing insights into *Zohar*, has been a joy.

Daniel Abrams has generously offered his expertise in a number of areas, including the evolution of the text and strata of the *Zohar*, the analysis of *Zohar* manuscripts, and even technical issues of design and formatting.

Over the years, Shlomo Naeh has answered all my questions about Semitic grammar, phonology, and vocalization. He has often helped me to scrutinize and transliterate the *Zohar*'s idiosyncratic, unwieldy Aramaic. Alan Godlas has been a valuable resource for questions pertaining to Arabic, Islam, and Sufism.

The team at Stanford University Press has worked devotedly and indefatigably to produce nine volumes of *The Zohar: Pritzker Edition*. I want to thank especially Mariana Raykov, Alan Harvey, Geoffrey Burn, Norris Pope, and Robert Ehle. Rabbi David E. S. Stein's superb copyediting and erudition have polished this *Book of Radiance*.

I am grateful as well to Merav Carmeli, who has combed Aramaic manuscripts of the *Zohar*, preparing lists of variant readings. This precious material enables me to establish a critical Aramaic text, upon which this translation is based.

I want to thank Jonatan Benarroch for preparing digital copies and precise lists of numerous *Zohar* manuscripts.

6. See below, pp. 314–19 and n. 59.

The critical Aramaic text corresponding to the first nine volumes of *The Zohar: Pritzker Edition* is available on the website of Stanford University Press. My brother, Rabbi Jonathan Matt, has kindly and meticulously edited a user-friendly version of this text.[7]

My wife, Ḥana, and I have been delving together into the *Zohar* ever since we met, discovering and sharing its new-ancient meanings, gazing into each other's souls through its penetrating lens. Thank you, Ḥana, for your compassionate wisdom and unfailing support, for your boundless, joyous nature. You embody the verse in Proverbs (31:26): *On her tongue, a Torah of love.* You confirm the words of Rabbi El'azar (in *Zohar* 1:141a): "Isaac embraced faith, seeing *Shekhinah* dwelling in his wife."

Finally, to the One beyond all names: Blessed are You for enlivening and sustaining us, and for bringing us to this moment.

D.C.M.

7. The site is www.sup.org/zohar. For a description of the various online versions of the critical text, see the website. For my methodology in constructing this text, see the website and Volume 1, Translator's Introduction, pp. xv–xviii.

THE ZOHAR

פרשת שלח לך

Parashat Shelaḥ Lekha

"SEND FOR YOURSELF" (NUMBERS 13:1–15:41)

COMMENTARY ON SHELAḤ LEKHA

Y*HVH spoke to Moses, saying, "Send for yourself men, that they may scout the land of Canaan . . ."* (Numbers 13:1).[1]

Rabbi Ḥiyya opened, "*Have you ever in your life commanded morning,* ידעת השחר (*yiddata ha-shaḥar*), *assigned the dawn, its place?* (Job 38:12). It is written שחר (*shaḥar*), *dawn*, with ה (*he*) distant from שחר (*shaḥar*), *dawn*—why?"[2]

Well, Rabbi Ḥiyya said, "When evening extends and the sun's strength wanes, the left reigns, Judgment prevails in the world, and night spreads. Then a person must direct his intention toward his Lord.[3]

1. ***YHVH spoke to Moses . . .*** The full verse reads: *YHVH spoke to Moses, saying, "Send for yourself men, that they may scout the land of Canaan, which I am giving to the Children of Israel. One man each for his father's tribe, you are to send, every one of them a chieftain."*

2. ***Have you ever in your life . . .*** The quotation is from God's speech to Job out of the whirlwind (38:12–13): *Have you ever in your life commanded morning,* ידעת השחר (*yiddata ha-shaḥar*), *assigned the dawn, its place, to seize the corners of the earth, so that the wicked will be shaken from it?* The wording ידעת השחר (*yiddata ha-shaḥar*), *assigned the dawn*, represents the Masoretic text as it is read (known as *qere*, "[that which is] read"). The alternative wording—ידעתה שחר (*yiddatah shaḥar*), *assigned dawn*—represents the text as it is written (known as *ketiv*, "[that which is] written").

Here Rabbi Ḥiyya first quotes the former wording—ידעת השחר (*yiddata ha-shaḥar*), *assigned the dawn*—and then asks why in the latter wording—ידעתה שחר (*yiddatah shaḥar*), *assigned dawn*—the letter ה (*he*) is separated from שחר (*shaḥar*), *dawn*. His answer appears eventually, below at note 13.

3. **When evening extends . . .** The sun symbolizes *Tif'eret*, and as sunlight begins to fade, powers of Judgment on the left begin to dominate. Then is the time to recite *minḥah* (the afternoon prayer) in order to assuage Judgment.

On the quality of the time of *minḥah* and the assuagement of Judgment, see *Zohar* 1:95b, 132b, 182b, 230a; 2:21a (*MhN*), 36b, 88b, 156a; 3:64b, 129a (*IR*), 226b, 288b (*IZ*), 293a (*IZ*); Moses de León, *Sefer ha-Rimmon*, 87; Tishby, *Wisdom of the Zohar*, 3:963–64.

"For Rabbi Yeisa said: When the sun declines and weakens, one aperture in the sun opens and its potency is drawn in; the left reigns, and Isaac digs a well below.[4]

"As night enters, a slip of plucking appears in its ledger, and numerous ravaging bands are cast into the world—all roaming in confusion, moving about and toying with souls of the wicked, disseminating false information to them, and sometimes true. If anyone is found among them, they are authorized to harm him; and all inhabitants of the world are absorbed in sleep, tasting a taste of death, as we have already established.[5]

4. **Isaac digs a well below** This patriarch symbolizes *Gevurah*, whose flow of emanation reaches *Shekhinah*, symbolized by a well.

On Isaac digging a well, see Genesis 26:18–19, 25. According to rabbinic tradition, Isaac instituted *minḥah*. See BT *Berakhot* 26b: "Rabbi Yose son of Rabbi Ḥanina said, 'The patriarchs instituted the prayers.' . . . Abraham instituted the morning prayer. . . . Isaac instituted the afternoon prayer. . . . Jacob instituted the evening prayer." See JT *Berakhot* 4:1, 7a–b; *Bereshit Rabbah* 68:9.

5. **As night enters . . .** Judgment prevails, and a decree ("slip") appears in the heavenly ledger, authorizing harsh forces to "pluck" the wicked. These "ravaging bands" convey false information via dreams, interspersed with occasional accurate messages. Any person who ventures out alone at night becomes vulnerable.

The expression "toying with souls of the wicked" likely alludes to sexual arousal. See *Or Yaqar*; *Miqdash Melekh*; Vol. 5, p. 213, n. 68.

According to BT *Berakhot* 55b, angels convey prophetic dreams, whereas demons convey false ones. In the *Zohar*, demonic forces often convey false information through deceitful dreams, while if the information is accurate, it usually concerns only events that are soon to unfold.

See *Zohar* 1:83a, 130a–b, 150b, 183a, 199b–200a, 238a; 2:130a, 195b, 251b (*Heikh*), 264a (*Heikh*), 267a (*Heikh*); 3:25a, 48b, 52b, 76b; Tishby, *Wisdom of the Zohar*, 2:809–14. On the demons' limited knowledge of the future, see BT *Berakhot* 18b, *Ḥagigah* 16a; *Avot de-Rabbi Natan* A, 3; *Pirqei de-Rabbi Eli'ezer* 7; Naḥmanides on Leviticus 17:7; *Zohar* 1:83a, 130a, 200a; 2:195b, 251b (*Heikh*); 3:25a.

On sleep as a taste of death, see BT *Berakhot* 57b: "Sleep is one-sixtieth of death." See *Zohar* 1:36a–b, 53b, 169b, 184b, 207a; 2:173a, 195b, 215b; 3:119a, 120b–121a, 178a, 234b, 260a; Moses de León, *Sefer ha-Rimmon*, 52–53.

The phrase "a slip of plucking" renders פתקא דקוטפא (*pitqa de-qutpa*). *Pitqa* (note, slip, memorandum, name slip carried by the Angel of Death) derives from Greek *pittakion*, "tablet, written message, note." See *Qohelet Rabbah* on 3:2; *Zohar* 1:220a (standard editions); 3:15a (Vol. 7, p. 92, n. 280), 99a (*Piq*), 149b; *Bei'ur ha-Millim ha-Zarot*, 185, s.v. *pitqa*; Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 120, n. 52.

The term "ledger" renders אחמתא (*aḥmeta*). This word appears in Ezra 6:2 as the name of the ancient capital of the Medes (modern Hamadan), but the context mentions archives and treasures: *Thereupon, at the order of King Darius, they searched the archives* [literally: *house of the books*] *where the treasures were stored in Babylon. And in the citadel of Aḥmeta in the province of Media, a scroll was found in which a memorandum was written.* Rashi and Ibn Ezra, ad loc., quote an interpretation of *aḥmeta* as "a vessel" for letters and scrolls. (Cf. Hebrew חמת [*ḥemet*], "[goat's] skin," containing water or wine.) In *Targum* to Esther 1:4, אחמיתין (*aḥmitin*) means "vessels" containing gold

"Come and see: When a north wind is aroused, Assembly of Israel is received by the left and they join as one, and She settles in the arm, in Her place. The blessed Holy One comes to delight with the righteous in the Garden of Eden; and whoever awakens then to study Torah participates with Her—for She sits with all Her cohorts and praises the supernal King—and all those engaged in the celebration of Torah are all recorded among the members of the palace and called by name, and these are distinguished during the day.[6]

and gems. In the *Zohar*, *aḥmeta* can refer to a treasure-house, treasury, archive, or ledger.

See *Pirqei de-Rabbi Eli'ezer* (ed. Friedlander) 50; *Zohar* 1:220a (standard editions); 2:97a; 3:149b, 154b, 166b, 172a; *Bei'ur ha-Millim ha-Zarot*, 173, s.v. *aḥmeta*; *Derekh Emet*; *Nitsotsei Orot*; Liebes, "Shimmushan shel Millim," 17–18; idem, *Peraqim*, 346.

6. **When a north wind is aroused . . .** At midnight, when the divine couple begins to unite. *Shekhinah* (known as Assembly of Israel) is embraced by *Gevurah* (the divine left arm), symbolized by the direction north, and the blessed Holy One delights with the souls of the righteous in the Garden of Eden. This is an auspicious time for devotees to rise from sleep and engage in Torah, thereby participating with *Shekhinah* in praising the Divine King.

See BT *Berakhot* 3b, in the name of Rabbi Shim'on the Ḥasid: "There was a harp suspended above [King] David's bed. As soon as midnight arrived, a north wind came and blew upon it, and it played by itself. He immediately arose and engaged in Torah until the break of dawn." See Psalms 119:62.

In the *Zohar* this legendary custom is expanded into a ritual, which parallels the midnight vigil common among Christian monks from early medieval times. In *Zohar* 3:119a, Rabbi Yehudah may be alluding to the Christian practice: ". . . the nations of the world, whom I have seen in the same manner." See *Zohar* 1:92b; Vol. 2, pp. 82–83, nn. 632–35.

On the passage in *Berakhot* and the midnight ritual, see also JT *Berakhot* 1:1, 2d; *Sifra, Beḥuqqotai* 3:3, 111b; *Tanḥuma* (Buber), *Beha'alotekha* 19; *Aggadat Bereshit* 23:5; BT *Sanhedrin* 102a; 2 Enoch 8:3; *Zohar* 1:10b, 72a, 77a–b, 82b, 92a–b, 136a–b, 178a–b, 194b, 206b–207b, 231a–232a, 242b; 2:26b–27a, 30a, 36b, 46a, 56b–57a, 67b, 130a–b, 136a, 173b, 195b–196a, 209a; 3:11a, 12b–13a, 21b–22b, 23b, 44a–b, 49b, 52b, 65a, 67b–68a, 81a, 90a, 107b–108a, 113a–b, 119a, 166b, 171b, 193a–b, 213a–b, 260a; *ZḤ* 13b–c (*MhN*), 86c (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 54; [idem?], *Seder Gan Eden*, 294 (138); Scholem, *On the Kabbalah*, 146–50; Hellner-Eshed, *A River Flows from Eden*, 121–45. See also the comment by Sherira Gaon in *Teshuvot Ge'onei Mizraḥ u-Ma'arav*, 141: "It was a custom of חסידות (*ḥasidut*), piety (or devotion), to rise at midnight and utter songs and praises." Cf. BT *Tamid* 32b, in the name of Rabbi Ḥiyya: "Whoever engages in Torah at night—*Shekhinah* faces him."

The concluding clause ("and these are distinguished during the day") may allude to the tradition recorded in BT *Ḥagigah* 12b, in the name of Resh Lakish: "To one who engages in Torah by night, the blessed Holy One extends a thread of love by day, as is said: *By day YHVH directs His love.* Why? Because *in the night His song is with me* (Psalms 42:9)." *His song* is the song of Torah. See below, pp. 501–2, n. 5.

In rabbinic literature the phrase כנסת ישראל (*Keneset Yisra'el*), "Assembly of Israel," usually denotes the people of Israel. The Midrash on the Song of Songs describes an allegorical love affair between the maiden (the earthly community of Israel) and her lover (the Holy One, blessed be He). In the *Zohar*, *Keneset Yisra'el* can refer to the earthly community but also (often primarily) to *She-*

3

"Come and see: There is one Holy Name in engraved letters, ruling from midnight on, included in the letters מ נ צ פ כ (*mem, nun, tsadi, pe, kaf*). ם (*Mem*), as has been established: לסרבה (*le-marbeh*), *of the increase of, dominion* (Isaiah 9:6).[7]

"ם (*Mem*) was concealed on this side and on that; then it was combined as two. י (*Yod*) of the Holy Name established it, sealing Her springs. After She gave birth, it was open at one head of the opening.[8]

"When the Temple was destroyed, springs were sealed on all sides. This ם (*mem*) includes other letters, totaling seven: three from this side and four from the other side. כ ל ך (*Kaf, lamed,* final *kaf*)—your mnemonic is: כלך (*Kullakh*), *All of you, is beautiful, my love; there is no blemish in you* (Song of Songs 4:7).[9]

khinah, the divine feminine counterpart of the people, the aspect of God most intimately connected with them. The lovers in the Song of Songs are pictured as a divine couple, *Tif'eret* and *Shekhinah*. For rabbinic roots of this mythical view of Assembly of Israel, see BT *Berakhot* 35b; *Pesaḥim* 118b; Liebes, *Studies in Jewish Myth*, 42–54.

4

7. **There is one Holy Name...** Rabbi Ḥiyya spells out this name below (at note 12). Here he simply says that it is associated with the letters מ נ צ פ כ (*mem, nun, tsadi, pe, kaf*). These five letters are distinguished by the fact that in addition to their normal forms they also have special final forms appearing at the end of a word. Once in the entire Bible, the final form of the letter מ (*mem*)—which is ם—appears out of place, before the end of a word, in the verse from Isaiah: לסרבה (*le-marbeh*), *of the increase of, dominion.*

On the five final letters, see BT *Shabbat* 104a: "[The final forms of the letters] מ נ צ פ כ (*mem, nun, tsadi, pe, kaf*) were declared by צופים (*tsofim*), the Seers." See JT *Megillah* 1:9, 71d; *Bereshit Rabbah* 1:11 (and Theodor's note, ad loc.); BT *Megillah* 2b; *Pirqei de-Rabbi Eli'ezer* 48; *Tanḥuma, Qoraḥ* 12; *Bemidbar Rabbah* 18:21; *Zohar* 1:101a (*ST*); *ZḤ* 66c–d (*ShS*).

In the *Zohar* the final ם (*mem*) often symbolizes *Binah*. See *Zohar* 1:34b; 2:127a–b, 135a, 180a; 3:66b, 236b, 285b; *ZḤ* 5c (*SO*), 38c, 41d, 72b–d (*ShS*). On the esoteric nature of the final ם (*mem*), see BT *Shabbat* 104a: "The Rabbis told Rabbi Yehoshu'a son of Levi: 'Children have now come to the house of study and said things unparalleled even in the days of Joshua son of Nun:... Open מ (*mem*) and closed ם (*mem*): open saying and sealed saying.'" See also Rashi, ad loc., s.v. *ma'amar patuaḥ*; *Bahir* 57–58 (84–86); Liebes, *Studies in the Zohar*, 148–50.

Regarding the strange form לסרבה (*le-marbeh*), according to a Masoretic list, this word is written as two words (לם רבה) and read as one. See *Minḥat Shai*, ad loc.; Weil, ed., *Massorah Gedolah*, 26, § 214. For modern scholarly discussion, see Driver, "Problems of the Hebrew Text and Language," 49; Wildberger, *Isaiah*, 387, 405. For rabbinic and kabbalistic interpretations, see BT *Sanhedrin* 94a; *Soferim* 7:3; *Rut Rabbah* 7:2; *Midrash Ḥaserot vi-Yterot*, 185 (*Battei Midrashot* 2:302); *Zohar* 1:34b; 3:285b; *ZḤ* 5c (*SO*), 72c (*ShS*); Liebes, *Studies in the Zohar*, 149–50.

For various interpretations of this difficult passage (extending below to note 12), see *Or Yaqar*; *Miqdash Melekh*; *Ateret Tsevi*; *Sullam*; *Matoq mi-Devash*.

8. **ם (*Mem*) was concealed...** *Binah* was concealed, including *Ḥokhmah* within Herself. *Ḥokhmah*, the primordial point, is symbolized by the letter י (*yod*). *Binah*, the Divine Mother, gave birth to all the lower *sefirot*, following which She was symbolized by the partially open form of the letter מ (*mem*).

9. **When the Temple was destroyed...**

"ן (*Nun*)—male and female, merged as one. This includes three from here and three from there, totaling six.[10]

"We have established: In these two letters—ם (*mem*), ן (*nun*)—are included twelve letters. Remove two from them: one for one letter, and one for the other.[11]

"כל"ך סעפ"א אענצ"ה (*Kaf, lamed,* final *kaf; samekh, ayin, pe, alef; alef, ayin, nun, tsadi, he*). Thus letters were engraved. This mystery is in *Ki Tetse la-Milḥamah, When You Go Out to War,* in the verse *If there is* נערה (*na'arah*), *a girl, a virgin* (Deuteronomy 22:23)—spelled נער (*na'ara*).[12]

When this catastrophe occurred, the springs of emanation issuing from *Binah* were sealed.

The seven "other letters" may correspond to the seven lower *sefirot* emerging from *Binah*. Three of these—כ ל ך (*kaf, lamed,* final *kaf*)—immediately precede the letter מ (*mem*) in the alphabet. The other four are specified below. The letters כ ל ך (*kaf, lamed,* final *kaf*) constitute the opening word of the verse in Song of Songs.

10. **ן (*Nun*)—male and female...** The final ן (*nun*) symbolizes the union of male and female.

For various interpretations of the concluding sentence, see the sources listed above, end of note 7. On the straight ן (*nun*) as symbolizing the union of male and female, see *Bahir* 56 (83); *Zohar* 1:18b–19a, 147a (*Tos*); 3:155a, 285b; *ZḤ* 70a (*ShS*).

11. **In these two letters...** The two final letters ם (*mem*) and ן (*nun*) somehow include twelve letters, namely the twelve letters of the name that follows. For other references to a Divine Name consisting of twelve letters, see below, p. 142, n. 275. For various interpretations of the concluding sentence, see the sources listed above, end of note 7.

12. **כל"ך סעפ"א אענצ"ה . . .** This particular spelling of the Holy Name follows the reading in Es3, which differs (after the first six letters) from the spelling in other manuscripts and in the printed editions. As mentioned above (note 9), the first three letters—כ ל ך (*kaf, lamed,* final *kaf*)—immediately precede the letter מ (*mem*) in the alphabet. The next three letters—ס ע פ (*samekh, ayin, pe*)—immediately follow the letter נ (*nun*) in the alphabet. (These "words" include the Hebrew punctuation mark that signals an acronym.) For various interpretations of the last letter of the middle "word" and of the significance of the entire name, see the sources listed above, end of note 7.

As mentioned above (note 7), this mysterious Name is somehow related to the letters מ נ צ פ כ (*mem, nun, tsadi, pe, kaf*); and it rules from midnight on, assuaging the element of harsh Judgment that affects *Shekhinah* during the first half of the night. 5

The final sentence refers to a peculiarity in the spelling of the biblical word נערה (*na'arah*), *a girl.* Numerous times in Genesis and Deuteronomy, this word is spelled נער (*na'ara*), without the concluding ה (*he*). Here Rabbi Ḥiyya quotes one such occurrence in the Torah portion *Ki Tetse la-Milḥamah, When You Go Out to War* (Deuteronomy 21:10–25:19). For him, the incomplete spelling alludes to the incomplete condition of *Shekhinah*, the Divine Female, who is symbolized by the letter ה (*he*). The fuller spelling—נערה (*na'arah*)—represents Her fulfilled state, which She attains after midnight.

The unusual spelling נער (*na'ara*) can also be read as נער (*na'ar*), "boy, youth," which often refers to the chief angel, Metatron. Sometimes Metatron appears as an embodiment or manifestation of *Shekhinah*, so here Rabbi Ḥiyya may be contrasting this lower manifestation—נער (*na'ar*)—with *Shekhinah*'s higher manifestation as נערה (*na'arah*).

On נער (*na'ara*) and נערה (*na'arah*), see BT *Ketubbot* 40b; *Zohar* 1:51a; 2:38b; Moses de León, *Sefer ha-Rimmon*, 115; *Minḥat Shai* on

"After night departs and morning shines, ה (*he*) ascends and is absorbed in light. Then, ידעת השחר (*yiddata ha-shaḥar*), *assigned the dawn, its place* (Job 38:12)—for surely, שחר (*shaḥar*), *dawn*, is the *place* of ה (*he*), included within it.[13]

"Come and see: Moses was the sun, and he wished to enter the Land. The blessed Holy One said to Moses, 'When light arrives, the moon is included [157a] in it. Now that you are the sun, how can sun and moon stand together? The moon shines when the sun is gathered in—but now you cannot. If you want to know about it, שלח לך (*Shelaḥ lekha*), *Send for yourself, men* (Numbers 13:1). *For yourself*—for your own sake, in order to know.'[14]

"Come and see: If you say that Moses didn't know that he would not enter the Land at this time—not so! Rather, he knew; and he wanted to know about it before he departed, so he sent these messengers. Since they did not report back properly, he did not send again, until finally the blessed Holy One showed him, as is written: *Go up to this Mount Abarim and see the land* (Numbers 27:12), and it is written *YHVH showed him the whole land*... (Deuteronomy 34:1). Not only this, but all those who were destined to arise in every single generation, all of

6

Deuteronomy 22:19. On Metatron as *na'ar* (youth, lad, [heavenly] servant), see 3 Enoch 4:10; Schäfer, *Synopse zur Hekhalot-Literatur*, §4; BT *Yevamot* 16b; *Tosafot*, ad loc., s.v. *pasuq zeh*; *Bemidbar Rabbah* 12:12; Vol. 4, p. 359, n. 563; Vol. 5, p. 350, n. 453; Tishby, *Wisdom of the Zohar*, 2:628–29; Idel, *Ben*, 130–36. On *Shekhinah* appearing as Metatron, see Vol. 3, pp. 86–87, n. 9; Vol. 5, p. 348, n. 450.

13. **After night departs...** Then *Shekhinah*, symbolized by the letter ה (*he*), ascends and is absorbed in the light of *Ḥesed*, symbolized by *the dawn*. The phrase ידעת השחר (*yiddata ha-shaḥar*), *assigned the dawn*, alludes to this unified state, when *Shekhinah*—symbolized by ה (*he*), which in this phrase represents the definite article הַ (*ha*), *the*—is included with שחר (*shaḥar*), *dawn*. In the alternative wording of the phrase, the letter ה (*he*) is separated from שחר (*shaḥar*), *dawn*, and instead joined to the preceding word: ידעתה שחר (*yiddatah shaḥar*), *assigned dawn*. See above, note 2.

14. **Moses was the sun...** Moses attained the rung of *Tif'eret*, symbolized by the sun. He wanted to enter the Promised Land, associated with *Shekhinah*, who is symbolized by the moon. However, the blessed Holy One reminded him that the light of the sun is so powerful that it absorbs and overwhelms the light of the moon. If Moses were to enter the Land, the potency of *Tif'eret* would overwhelm *Shekhinah* and prevent Her from manifesting Her light there. See Moses de León, *She'elot u-Tshuvot*, 54.

Although Moses cannot enter the Land, God tells him that he can find out about it by sending scouts (or spies). The biblical wording שחר לך (*Shelaḥ lekha*), *Send for yourself*, now implies: "Send for your own sake."

On the significance of *for yourself* in this verse, see BT *Sotah* 34b; *Seder Eliyyahu Rabbah* 27, p. 144; *Tanḥuma, Shelaḥ* 1, 4, 5; *Tanḥuma* (Buber), *Shelaḥ* 1, 4, 8; *Bemidbar Rabbah* 16:1, 4, 8; Rashi, ad loc. Cf. Rashi on Genesis 12:1; *Zohar* 1:77b–78a; 254b (*Hash*); 2:32a, 219a–b; 3:17b (Vol. 7, p. 107, n. 326); *ZḤ* 71b (*ShS*). For the full verse, see above, note 1.

On the light of the sun as obscuring the light of the moon, see *Bereshit Rabbah* 6:3; BT *Ḥullin* 60b; *Pesiqta de-Rav Kahana* 5:14; *Pesiqta Rabbati* 15, 78a; Moses de León, *She'elot u-Tshuvot*, 54; Liebes, *Pulḥan ha-Shaḥar*, 149.

them He showed to Moses—as has been said, and as the Companions have established.[15]

"As Moses began to send them, what did he say? היש בה עץ (*Ha-yesh bah ets*), *Is there a tree in it?* (Numbers 13:20). Now, what was he saying? If you think that he didn't know—well, further on this matter will be discussed; but here Moses said, '*Is there a tree in it?* Then I know that I will enter there.' What is this tree? The Tree of Life. And it was not there, but rather in the terrestrial Garden of Eden. He said, '*Is there* this *tree in it?* Then I will enter there. And if not, I cannot.'"[16]

Rabbi Ḥiyya said, "*They found a man gathering* עצים (*etsim*), *wood, on the Sabbath day* (Numbers 15:32). What is meant here by *etsim*, and who is this person? Well, this is Zelophehad, and he was examining these trees carefully: which of them is greater than the other? He showed no concern for the glory of his Lord and switched one Sabbath for the other, as is written: *rather,* בחטאו (*ve-ḥet'o*), *for his own sin, he died* (Numbers 27:3)—ו בחטא (*ve-ḥet vav*), *for the sin of* vav, *he died.* Mystery of all: surely, *gathering* etsim, *trees.* Consequently, his judgment was concealed—not stated explicitly like other judgments—because this matter must remain in secrecy, sealed and not revealed. So it was not mentioned openly, and the blessed Holy One glorified His glory."[17] 7

15. **If you say that Moses didn't know...** Rather, he did know—even prior to sending out the scouts—that he would die before entering the Promised Land.

According to the verses quoted here, God showed Moses the Land from Mount Abarim (probably the mountain range east of the Dead Sea) or Mount Nebo (one of the range's prominent peaks). Cf. Deuteronomy 32:49. In midrashic sources, Moses' view expands into a vision of all generations.

See *Sifrei,* Numbers 139; *Sifrei,* Deuteronomy 357; *Midrash Tanna'im,* Deuteronomy 32:52; *Tanḥuma, Mas'ei* 4; *Tanḥuma* (Buber), *Mas'ei* 3; *Bemidbar Rabbah* 23:5; *Zohar* 1:227b; Moses de León, *Sefer ha-Rimmon,* 352. Cf. *Mekhilta, Beshallaḥ* 2; *Sifrei,* Numbers 136; *Sifrei,* Deuteronomy 138; *Vayiqra Rabbah* 26:7; *Seder Eliyyahu Zuta* 6, p. 183; *Tanḥuma, Emor* 2; *Tanḥuma* (Buber), *Emor* 4; *Shemot Rabbah* 40:2; *Midrash ha-Gadol,* Exodus 4:13. On Moses' knowing that he was going to die, see Vol. 8, p. 540, n. 160.

16. **היש בה עץ (*Ha-yesh bah ets*), *Is there a tree in it?*...** Moses certainly knew that there were trees in the land of Canaan, so his question must refer to a more lofty tree, namely the Tree of Life.

The clause "further on this matter will be discussed" refers to *Zohar* 3:158b (below at notes 54–57). The full verse in Numbers reads: "*What is the land like, is it fat or lean?* היש בה עץ (*Ha-yesh bah* ets), *Are there trees in it* [literally: *Is there a tree in it*], *or not? Exert yourselves* [or: *Summon your strength*; *Be courageous*] *and take some of the fruit of the land.*" *And the season was the season of the first ripe grapes.*

17. ***They found a man gathering* עצים (*etsim*), *wood*...** The simple sense of *etsim* in this verse is obviously *wood*, but here Rabbi Ḥiyya plays on its other meaning: "trees."

The Bible does not record the name of the Sabbath wood-gatherer, but according to rabbinic tradition it was Zelophehad son

Rabbi Yose said, "He was *gathering* other *trees* together with *the Sabbath*, and he received a timely punishment and his sin was purged. So Moses had difficulty in judging his daughters, since he did not know if he had been purged—so his daughters could have an inherited share—or not. As soon as He mentioned his name, it was evident that his sin was expiated.[18]

of Hepher, who died without sons and whose five daughters then approached Moses, asking that their father's inheritance be granted to them. See Numbers 27:1–11.

Here Rabbi Ḥiyya is playing on מקשש (*meqoshesh*), *gathering*, and מקיש (*maqqish*), "comparing." Zelophehad was thus comparing two sefirotic trees: the Tree of Life (symbolizing *Tif'eret*) and the Tree of Knowledge (symbolizing *Shekhinah*). *Tif'eret* is identified with the Sabbath day, while *Shekhinah* represents Sabbath eve. Zelophehad's sin was that he "switched one Sabbath for the other," apparently meaning that he elevated the status of *Shekhinah* above *Tif'eret*, thereby blemishing the latter. The description of Zelophehad by his daughters in Numbers 27—בחטאו (*ve-ḥet'o*), *for his own sin, he died*—now implies that he died בחטא ו (*ve-ḥet vav*), *for the sin of vav*, that is, for sinning against *Tif'eret*, who is symbolized by the letter ו (*vav*).

Zelophehad's sin resembles the sin of Adam, who ate from the Tree of Knowledge, whereas according to the *Zohar* he should have united this Tree (*Shekhinah*) with the Tree of Life (*Tif'eret*). Through his tragic error, Adam separated *Shekhinah* from Her partner and brought death into the world. This type of sin is sometimes referred to as *qitsuts ba-neti'ot*, "severing the saplings." See Vol. 1, pp. 222–23, n. 937; below, note 22.

The grave and mysterious nature of Zelophehad's sin explains why "his judgment was concealed" and his punishment was not stated earlier in the Torah—as indicated by Numbers 15:34: *They placed him under guard, for it had not been specified what should be done to him.*

On Zelophehad as the Sabbath wood-gatherer, see *Sifrei*, Numbers 105, 113, 133; *Sifrei Zuta* 15:32; 27:3; BT *Shabbat* 96b; *Zohar* 3:176b, 205b. On the nature of Adam's sin, see *Zohar* 1:12b, 35b–36a, 51a–52a, 53b, 221a–b; 2:194a–b; 3:86b, 107a–b, 122a; Scholem, *Major Trends*, 231–32, 236, 404–5, n. 105; Tishby, *Wisdom of the Zohar*, 1:373–76; Vol. 1, p. 298, n. 1438.

Numbers 15:32 reads in full: *The Children of Israel were in the desert, and they found a man gathering* עצים (*etsim*), *wood, on the Sabbath day.* The full verse in Numbers 27, spoken by Zelophehad's daughters, reads: *Our father died in the desert, and he was not part of the group that banded together against YHVH along with Korah's group; rather, for his own sin he died, and he had no sons.*

18. **He was *gathering* other *trees* . . .** Rabbi Yose offers a different interpretation: that Zelophehad was *gathering* (or comparing) other *trees*—namely other forces—with the sefirotic *Sabbath*. These "other *trees*" are angelic or demonic forces that rule on the weekdays (empowered by *Shekhinah*), while the sefirotic *Sabbath* is either *Tif'eret* or *Shekhinah*. Zelophehad compared or confused the "other *trees*" with the divine Sabbath. See *Zohar* 3:176b. For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

According to Numbers 27:5, since Moses didn't know how to respond to Zelophehad's daughters' plea to receive their father's inheritance, he *brought forward their case before YHVH*. Rabbi Yose explains that Moses did so because he didn't know whether Zelophehad's sefirotic sin had been purged by his being stoned to death (see Numbers 15:35–36). Only such purging would allow for his hereditary holding to be granted to his daughters. Once God mentioned Zelophehad's name, Moses realized that his sin had been purged, since God mentions the names

"Come and see: There are two Trees, one above and one below: in this one, death; in that one, life. Whoever switches them brings death upon himself in this world and has no share in that world. Of this Solomon said *If you find honey, eat just enough, lest you have your fill and vomit it up* (Proverbs 25:16).[19]

"The Ark and Torah exist as one; Torah is essence, the Ark a house. Therefore ארון (*aron*), Ark, is always spelled deficiently, without a ו (*vav*): ארן (*aron*), *the Ark of, the Covenant*; ארן (*aron*), *the Ark of, the Testimony.*[20]

"אהרן (*Aharon*), Aaron, is always the right arm, except once where it is written *These are the reckonings that Moses and Aaron reckoned* (Numbers 1:44)—dotted above."[21]

of only the righteous. See Numbers 27:6–7: *YHVH said to Moses, "Rightly do the daughters of Zelophehad speak. You shall surely give them a hereditary holding among their father's brothers and you shall transfer their father's estate to them."*

19. **There are two Trees...** *Tif'eret* is the Tree of Life, while *Shekhinah* is the Tree of Knowledge. This second tree is also known as the Tree of Death, because when Adam and Eve ate of its fruit, death ensued. When *Shekhinah* is separated from the other *sefirot*, She becomes vulnerable to demonic forces and can transmit death and destruction; so She is then called the Tree of Death.

Whoever switches the two sefirotic trees, elevating *Shekhinah* above *Tif'eret*, commits a fatal sin and loses his share in the world that is coming.

The verse in Proverbs appears in the famous story about four sages who entered the *pardes* (the mystical "orchard"). One of them, Ben Zoma (or according to other sources, Ben Azzai), "glimpsed and was stricken [perhaps mentally]. Of him is written *If you find honey, eat just enough, lest you have your fill and vomit it up.*" See *Tosefta Ḥagigah* 2:3; JT *Ḥagigah* 2:1, 77b; BT *Ḥagigah* 14b; *Shir ha-Shirim Rabbah* on 1:4; *Midrash Mishlei* 25:16.

On the Tree of Death, see *Seder Eliyyahu Rabbah* 5, p. 24; Tishby, *Wisdom of the Zohar*, 1:375–76. Cf. Genesis 2:17: *But from the tree of knowledge of good and evil, you shall not eat, for on the day that you eat from it, you will surely die.* According to *Miqdash Melekh*, this paragraph represents the continuation of Rabbi Ḥiyya's remarks (above at note 17).

20. **The Ark and Torah exist as one...** The Ark symbolizes *Shekhinah*, who receives or contains *Tif'eret*, the core of the lower *sefirot*, symbolized by Torah. The "deficient" spelling ארן (*aron*), without a ו (*vav*), indicates that by Herself *Shekhinah* lacks *Tif'eret*, who is symbolized by the letter *vav*.

Actually, according to the Masoretic text, in the phrase *the Ark of the Covenant* the word ארון (*aron*), *the Ark of*, is always spelled with a *vav*. As for the phrase *the Ark of the Testimony*, the "defective" spelling ארן (*aron*), *the Ark of*, appears three times, whereas the full spelling ארון (*aron*), *the Ark of*, appears nine times. When the expression *the Ark* appears on its own (not in a construct state), it is always spelled defectively—הארן (*ha-aron*)—in the Torah itself, whereas throughout the rest of the Bible it is always spelled in full: הארון (*ha-aron*). See *Midrash Ḥaserot vi-Yterot*, 73, 88 (*Battei Midrashot*, 2:262, 268); *Minḥat Shai* on Exodus 25:22.

21. **אהרן (*Aharon*), Aaron, is always the right arm...** Aaron symbolizes *Ḥesed*, the divine right arm, except for one verse relating to the census. Here Aaron symbolizes *Shekhinah*, and Moses symbolizes *Tif'eret*. This special instance is marked by an unusual feature in the Masoretic text: all the letters of the word ואהרן (*ve-aharon*), *and*

Rabbi Yitsḥak said, "Moses grasped the Tree of Life; so he wanted to know whether it was located in the Land or not. Therefore he said *Summon your strength and take some of the fruit of the land* (Numbers 13:20), for the Tree of Life is desirable to all; but they brought back only grapes, pomegranates, and figs, hanging from and attached to another Tree.[22]

"Come and see: *Send for yourself men*—for your own sake."[23]

Rabbi Yehudah opened, "*Like the chill of snow on a harvest day, a faithful envoy to his senders: he restores his master's soul* (Proverbs 25:13). *Like the chill of snow on a harvest day*—benefiting body and soul.

"*A faithful envoy to his senders*—Caleb and Phinehas, who were faithful messengers of Joshua.[24]

Aaron, are dotted above—implying that here אהרן (*aharon*), Aaron, functions differently,
10 as ארן (*aron*), Ark, symbolizing *Shekhinah*.

Actually, the dotted word ואהרן (*ve-aharon*), *and Aaron*, appears in Numbers 3:39, which reads in full: *All the reckonings of the Levites that Moses and Aaron reckoned according to the word of YHVH by their clans, every male from a month old and up—twenty-two thousand.* Here, the *Zohar* quotes instead Numbers 1:44, which reads in full: *These are the reckonings that Moses and Aaron and the chieftains of Israel made, twelve men, one man for each father's house they were.*

On the ten instances of dotted letters in the Torah, see *Sifrei*, Numbers 69; *Bereshit Rabbah* 78:9; *Shir ha-Shirim Rabbah* on 7:5; BT *Bava Metsi'a* 87a; *Soferim* 6:3; *Avot de-Rabbi Natan* A, 34; B, 37; *Pirqei de-Rabbi Eli'ezer* (ed. Friedlander), 37; *Tanḥuma, Vayishlaḥ* 4; *Midrash Mishlei* 26:24; *Bemidbar Rabbah* 3:13; *Sekhel Tov*, Genesis 33:4; *Zohar* 1:171b; 2:124b. On the dotted *he* of *reḥoqah*, see also M *Pesaḥim* 9:2; *Tosefta Pesaḥim* 8:3; JT *Pesaḥim* 9:2, 36d. On the significance of dotted letters, see Lieberman, *Hellenism in Jewish Palestine*, 43–46.

22. **Moses grasped the Tree of Life...** He attained the rung of *Tif'eret*, symbolized by this Tree. However, the scouts brought back fruit from another Tree, corresponding to the Tree of Knowledge, symbolizing *Shekhinah*. Their act resembles the sin of Adam, who ate from the Tree of Knowledge, whereas according to the *Zohar* he should have united this Tree (*Shekhinah*) with the Tree of Life (*Tif'eret*). Through his tragic error, Adam separated *Shekhinah* from Her partner and brought death into the world, just as the scouts brought death upon the Israelites. See above, note 17.

On the clause "for the Tree of Life is desirable to all," see the description of the Tree of Knowledge in Genesis 3:6: *The woman saw that the tree was good for eating and attractive to the eyes and the tree was desirable to look at* [or: *to contemplate*; *to bring wisdom*], *and she took of its fruit and ate, and she also gave to her man with her, and he ate.* Cf. the description of all the trees in the Garden in Genesis 2:9: *YHVH Elohim caused to sprout from the soil every tree desirable to look at and good for food, and the Tree of Life in the midst of the garden, and the Tree of Knowledge of good and evil.*

On Moses wanting to know whether the Tree of Life was located in the Land, see above at note 16. On the fruit brought back by the scouts, see Numbers 13:23, 27. On the nature of Adam's sin, see above, note 17. For the full verse in Numbers, see above, note 16.

23. **for your own sake** To find out which Tree is in the Land. See above, notes 14, 16.

24. **Caleb and Phinehas...** The two spies sent later by Joshua to scout out Jericho

"*He restores his master's soul*—for they restored *Shekhinah* to dwell among Israel, and She did not depart from them.[25]

"Those whom Moses sent caused weeping for later generations, caused many thousands and myriads to perish from Israel, and caused *Shekhinah* to depart from the Land, from the midst of Israel. Whereas those whom Joshua sent—*he restores his master's soul.*"[26]

Rabbi Ḥizkiyah and Rabbi Yeisa were walking on the way. Rabbi Yeisa said to Rabbi Ḥizkiyah, "I see by your face that a thought possesses you."[27]

He replied, "Surely, I am pondering this verse, since Solomon said *For the fate of human beings and the fate of the beast is all a single fate. As one dies, so dies the other, and all have a single spirit, and the human's advantage over the beast is nothing, for all is mere breath* (Ecclesiastes 3:19). Yet we have learned that all the words of King Solomon are sealed in rungs of wisdom. If so, this verse should be examined, for it provides an opening for those who are not scions of [157b] faith."[28]

are not named in the Bible (Joshua 2:1), but according to midrashic tradition they were Caleb and Phinehas. See *Tanḥuma, Shelaḥ* 1; *Tanḥuma* (Buber), *Shelaḥ* 1; *Bemidbar Rabbah* 16:1.

25. ***He restores his master's soul*...** One of *Shekhinah*'s many names is *soul.* In this verse, according to Rabbi Yehudah, She appears as the *soul* of *Tif'eret*, Her *master.* By fulfilling their mission, Joshua's two faithful spies restored *Shekhinah* to Her people.

26. **Those whom Moses sent...** Of the twelve tribal chieftains sent by Moses to scout out the land of Canaan, only Caleb and Joshua returned with a favorable report, insisting that God would enable the Israelites to prevail against the Canaanites. The other ten came back terrified and convinced the people that they could not succeed in conquering the land. The people wept and then complained bitterly to Moses and Aaron: *If only we had died in the land of Egypt, or if only we had died in this desert! Why is YHVH bringing us to this land to fall by the sword? ...Isn't it better for us to go back to Egypt?* (Numbers 14:2–3). When Joshua and Caleb insisted that God would ensure victory, the angry people threatened to kill them. Then God decreed that all the Israelites above the age of twenty would indeed die in the desert, except for the two virtuous scouts.

The phrase "weeping for later generations" derives from a midrashic interpretation of the verse describing how the people wept when they heard the negative report of the scouts: *The whole community lifted their voice and put it forth, and the people wept on that night* (Numbers 14:1). See BT *Ta'anit* 29a, in the name of Rabbi Yoḥanan: "That night was the night of the ninth of Ab. The blessed Holy One said to them, 'You have wept for nothing [since I will help to conquer the land of Canaan], but I designate for you a weeping for generations.'" The ninth of Ab is traditionally considered the date on which both the First and Second Temples were later destroyed.

See JT *Ta'anit* 4:6, 68d; *Eikhah Rabbah* (Buber) 1:1; BT *Sotah* 35a, *Sanhedrin* 104b; *Seder Eliyyahu Rabbah* 27, p. 145; 28, pp. 154–55; *Tanḥuma, Shelaḥ* 12; *Tanḥuma* (Buber), *Shelaḥ* 21; *Bemidbar Rabbah* 16:20. Cf. Psalms 106:24–27.

27. **I see by your face...** For similar statements, see *Zohar* 1:96b, 127b (*MhN*); 3:6a, 298a; *ZḤ* 72a (*ShS*), 89c (*MhN, Rut*).

28. ***For the fate of human beings*...** This verse undermines traditional belief by

He said to him, "Certainly so! This needs to be understood and examined."

Just then, they saw a man approaching. He asked them for water, since he was thirsty and weary from the intensity of the sun.

They said to him, "Who are you?"

He replied, "I'm a Jew, and I'm weary and thirsty."

They said to him, "Have you been toiling in Torah?"

He replied, "Before sharing words with you, I'll climb this mountain, where there's some water, and I'll drink."

Rabbi Yeisa took out a canteen full of water and gave it to him. He said, "We'll go up with you for water. Have a drink."[29]

After he drank, they climbed the mountain and found a slender ribbon of water and filled one waterskin. They sat down.[30]

12

implying that chance determines everything, and that there is no divine providence, reward and punishment, or immortality of the soul. If Solomon's words are supposedly profound, how can this verse be explained when it seems to promote heretical notions?

It was precisely verses such as this one that caused the rabbinic sages to question the sanctity or full canonical status of Ecclesiastes, or to consider withdrawing it from public use because "they found within it words tending toward heresy."

See M *Eduyyot* 5:3, *Yadayim* 3:5; *Tosefta Yadayim* 2:14; *Vayiqra Rabbah* 28:1; BT *Shabbat* 30b, *Megillah* 7a; *Pesiqta de-Rav Kahana* 8:1; 24:14; *Qohelet Rabbah* on 1:3; 11:9; *Pesiqta Rabbati* 18, 90b; *Midrash Mishlei* 25:1. Cf. BT *Shabbat* 30a; *Zohar* 1:195a, 196b, 223a–b; 2:29a, 39a, 59a, 145a; 3:64a–b, 155b–156a, 177b–178a, 182a–b. For a close parallel to this *Zohar* passage, see Moses de León, *Mishkan ha-Edut*, 123–25; Bar-Asher, "Sama'el u-Nqevato," 561–64.

The book of Ecclesiastes is traditionally ascribed to the wise King Solomon. (Cf. Ecclesiastes 1:1, 12.) The full verse here reads: *For* מקרה (*miqreh*), *the fate of, human beings and the fate of the beast is a single fate. As one dies, so dies the other, and all have a single spirit, and the human's advantage over the beast is nothing, for all is* הבל (*havel*), *mere breath.*

The term מקרה (*miqreh*), means "what happens, what befalls someone, incident, accident, chance, fate (though not something preordained)." In Ecclesiastes, *miqreh* refers to the universal fate of death. The sense of "chance" figures significantly below. (Cf. 1 Samuel 6:9; Ruth 2:3.)

The phrase *mere breath* renders הבל (*havel*), which means "breath, vapor," and (especially in Ecclesiastes) "futility; that which is meaningless, trivial, empty, and fleeting." Instead of *is a single fate*, the *Zohar* here reads *is all a single fate*. For a mystical reinterpretation of *the human's advantage over the beast is nothing*, see Moses de León, *Sheqel ha-Qodesh*, 20 (24); Matt, *Essential Kabbalah*, 69.

29. **a canteen . . .** זפירא (*Zafira*), a Zoharic neologism, apparently a metathesis of Arabic *ẓarifa*, "container, receptacle" (a cognate of *ẓarf*, "container"). Perhaps, *zafira* also reflects the Arabic root *sfr*, "to travel." See *Bei'ur ha-Millim ha-Zarot*, 177, s.v. *zafira*; *Derekh Emet*; Liebes, *Peraqim*, 349–50.

30. **waterskin . . .** קטפורא (*Qatpora*), another Zoharic neologism, which embraces several meanings, including "waterskin, wineskin." See *Zohar* 1:33a, 72a, 197b; 2:31a; *Derekh Emet*; Liebes, *Peraqim*, 349–50. Cf. Psalms 119:83.

That man said to them, "Now, ask! For I've engaged in Torah through a son of mine whom I put in school. Thanks to him, I've gained some Torah."

Rabbi Ḥizkiyah said, "If it's through your son, that's fine. But I see that the matter in which we are immersed must be raised elsewhere."[31]

That man said, "Speak your word, for sometimes in a poor man's undergarment you'll find a pearl."[32]

He quoted to him the verse spoken by Solomon, and told him about it.[33]

He said to them, "How are you distinguished from other people who don't know?"

They replied, "So how?"[34]

He said, "This is why Solomon spoke the verse. He wasn't saying this on his own, like his other words; rather, he was repeating the words of fools of the world, who talk like this. What do they say? *For* מקרה (*miqreh*), *the fate of, human beings and miqreh, the fate of, the beast* [*is a single miqreh, fate*]. Fools who neither know nor ponder wisdom say that this world proceeds במקרה (*be-miqreh*), by chance, and that the blessed Holy One has no concern for them; rather, *the fate of human beings and the fate of the beast is all a single fate.*[35]

"When Solomon looked upon these fools who say this, he called them *beast*, since they make themselves actual beasts by saying these things. How do we

31. **If it's through your son...** Rabbi Ḥizkiyah offers mild praise for the fact that the anonymous Jew has picked up a bit of Torah from his boy, but he concludes that he and Rabbi Yeisa will have to find someone far more learned in order to resolve the problematical verse in Ecclesiastes.

32. **sometimes in a poor man's undergarment...** Wisdom may be found in unexpected places and people.

See [Moses de León?], *Orḥot Ḥayyim*, par. 20: "Do not scorn any person, for several pearls may be found in a poor man's undergarment." Cf. *Zohar* 2:95a: "That donkey-driver, is he here? For sometimes in those empty ones, you may discover bells of gold!" See also BT *Nedarim* 81a; *Shemot Rabbah* 23:10; and M *Avot* 4:1, in the name of Ben Zoma: "Who is wise? One who learns from every person."

The word "undergarment" renders אפרקסית (*apparaqsit*), based on the rabbinic terms אפרקסות (*apparaqsut*) or אפיקרסין (*appiqarsin*), which derive either from Greek *epikarsion*, "transversely woven garment," or (via metathesis) from *episarkion*, "underwear, shirt." See *Tosefta Berakhot* 2:15; JT *Berakhot* 2:2, 4c; *Pesiqta de-Rav Kahana* 2:7; BT *Berakhot* 23b, 24b; *Arukh ha-Shalem*, s.v. *appiqarsiyan*; Rashi on BT *Berakhot* 23b, s.v. *be-apparaqsuteih*; Maimonides, *Mishneh Torah, Hilkhot Avel* 8:3; *Nitsotsei Orot*; Lieberman, "Roman Legal Institutions in Early Rabbinics," 2; idem, *Tosefta ki-Fshutah*, 1:23.

33. **told him about it** About how problematical it sounded. See above, note 28.

34. **So how?** That is, "So how are we distinguished?" Or, "So how, then, do you interpret the verse?"

35. **He wasn't saying this on his own...** Whereas most of Ecclesiastes conveys Solomon's own words, here he was quoting fools. Cf. Ibn Ezra, ad loc.

As mentioned above (note 28), the term מקרה (*miqreh*), *fate*, can also mean "chance." Instead of *is a single fate*, the *Zohar* here reads *is all a single fate.*

know? The preceding verse proves it, as is written: *I said in my heart in regard to human beings, 'God has sifted them out to show that they themselves are nothing but beasts'* (Ecclesiastes 3:18). *I said in my heart*—and I intended to examine this. To examine what? על דברת (*Al divrat*), *concerning the speech of, human beings*—concerning those words of foolishness that they utter.[36]

"*God has sifted them out*—all alone, so that they won't join with other people who have faith.[37]

"*To show that they themselves are nothing but beasts*—those scions of faith will see that they are really beasts and their minds like beasts. *Themselves*—all alone, so as not to draw the scions of faith into this foolish opinion. So, *themselves*, and not affecting others.

"What is their opinion? *For the fate of human beings and the fate of the beast is all a single fate. As one dies, so dies the other, and all have a single spirit, and the human's advantage over the beast is nothing* (ibid., 19). May the spirit of those beasts expire—those fools, those faithless ones! Woe to them, woe to their souls! Better for them if they had never come into the world![38]

14

"And how did Solomon answer them? With the following verse: *Who knows if the human spirit rises upward and if the beast's spirit descends to the earth?* (ibid., 21). *Who knows?*—among those fools, who do not know the glory of the supernal King and do not gaze upon Torah.

"*If the human spirit rises upward*—to a sublime place, a precious place, a holy place; to be nourished by supernal radiance, by radiance of the Holy King; to be bound in the Bundle of Life and appear before the Holy King as a pure עולה (*olah*), ascent offering, surely; *she is* העולה (*ha-olah*), *the very ascent offering*

36. **he called them *beast*...** As implied by the preceding verse in Ecclesiastes, which reads in full: *I said in my heart* על דברת (*al divrat*), *in regard to, human beings, "God has sifted them out* [or: *has tested them*] *to show that they themselves are nothing but beasts."* Here, the traveling Jew construes *al divrat* as *concerning the speech of* (foolish *human beings*).

37. **so that they won't join with other people...** Whom they might corrupt with their foolishness.

38. **What is their opinion?...** That is, "What, according to Solomon, was the opinion of the fools?" See above, note 35.

Here the anonymous Jew is polemicizing against the heretical view that chance determines everything, and that there is no divine providence, reward and punishment, or immortality of the soul. Such radical views were current in thirteenth-century Spain. See above, note 28; Tishby, *Wisdom of the Zohar*, 1:423.

The curse תיפח רוחיה (*tippaḥ ruḥeih*), "May his spirit expire!" (appearing often in rabbinic literature) is equivalent to "May he breathe his last!" "May he drop dead!" See *Zohar* 1:238b; 3:105a, 106a, 149b, 152a, 199b; Moses de León, *Mishkan ha-Edut*, 101–2.

On the concluding sentence, see M *Ḥagigah* 2:1: "Whoever shows no concern for the glory of his Maker, better for him if he had never come into the world!"

(Leviticus 6:2); העולה היא למעלה (*ha-olah hi le-ma'lah*), *if she rises upward* (Ecclesiastes 3:21).[39]

"*And if the beast's spirit descends to the earth*—to that certain place. But as for the human being—of whom is written *In the image of God He made the human* (Genesis 9:6); and similarly, *The spirit of a human is the lamp of YHVH* (Proverbs 20:27)—how can those faithless fools say that *they have a single spirit* (Ecclesiastes 3:19)? May their spirit expire! Of them is written *They will be like chaff before the wind, YHVH's angel driving them on* (Psalms 35:5). These will remain in Hell among the lower levels, and will not ascend for generations upon generations. Of them is written *Let sinners vanish from the earth and the wicked be no more. Bless, O my soul, YHVH, Hallelujah!* (Psalms 104:35)."[40]

Rabbi Ḥizkiyah and Rabbi Yeisa came and kissed his head. They said, "So much was within you, and we didn't know! Happy is the moment when we met you!" [158a]

15

39. ***If the human spirit rises upward...*** After death, the soul of a righteous person returns to her divine source. See *Qohelet Rabbah* on 3:21.

The anonymous Jew associates the verbal participle in the clause העולה היא למעלה (*ha-olah hi le-ma'lah*), *if she rises upward*, with the noun עולה (*olah*), "ascent offering." He is alluding to the tradition that the archangel Michael offers up the souls of the righteous to God.

See *Araqim*, in *Otsar Midrashim*, ed. Eisenstein, 1:70a (cf. *Otsar Midrashim*, 1:104a; *Beit ha-Midrash*, 5:63); *Tosafot, Menaḥot* 110a, s.v. *u-Mikhael*; *Zohar* 1:80a (*ST*), 81a (*ST*); 2:37b, 211b, 247a (*Heikh*); 3:33a (*RM*), 53a; *ZḤ* 21a (*MhN*), 24b (*MhN*), 25a (*MhN*); [Moses de León?], *Seder Gan Eden*, 292 (137); Margaliot, *Mal'akhei Elyon*, 114–16. Cf. *Zohar* 2:119b (*RM*), 213b, 229a; 3:29b (*RM*). See also BT *Ḥagigah* 12b, *Zevaḥim* 62a, *Menaḥot* 110a; *Midrash Tehillim* 134:1.

The phrase "Bundle of Life" derives from 1 Samuel 25:29 (recording Abigail's blessing to David), which reads: *If a person rises to pursue you, to seek your life, the soul of my lord will be bound in the bundle of life with YHVH your God, and the soul of your enemies He will sling from the hollow of a sling.* In the *Zohar*, *Shekhinah* is often called Bundle of Life. See 1:65b, 209a, 224b; 2:11a, 36b, 59a, 142b; 3:24b, 70b, 71b, 90b, 92a, 139a (*IR*), 159b, 182b; Moses de León, *Sefer ha-Rimmon*, 123; idem, *Sefer ha-Mishqal*, 57; idem, *Sheqel ha-Qodesh*, 60–61 (75–76).

The full verse in Leviticus reads: *Command Aaron and his sons, saying, "This is the teaching of* העולה (*ha-olah*), *the ascent offering. It* [or: *She*] *is the very ascent offering* [or: *It is that which ascends*] *upon its hearth on the altar all night till morning, and the fire of the altar shall keep burning on it."* The ascent offering was totally consumed by fire. On the phrase "a pure עולה (*olah*)," cf. Leviticus 1:10; 23:12; Numbers 6:14.

40. **to that certain place...** Namely, to Hell, the destination of *the beast's spirit*, that is, the soul of a fool or a wicked person—as opposed to "the (righteous) human being." See *Qohelet Rabbah* on 3:21.

The full verse in Proverbs reads: *The breath* [or: *life-breath, spirit, soul*] *of a human is the lamp of YHVH, searching all the inward chambers* [literally: *the chambers of the belly*]. The verse in Ecclesiastes reads: *and all have a single spirit.* Here the *Zohar* reads: *they have a single spirit.* For the full verse, see above at note 28.

He said further, "Did Solomon wonder about this alone? Look, in another place he spoke similarly!"[41]

He opened, saying, "*This is evil in all that is done under the sun* (Ecclesiastes 9:3). *This is evil*, surely! What is meant by *this is evil*? That such a person does not abide with the blessed Holy One and has no share in the world that is coming, as is written: *For You are not a God delighting in wickedness; evil cannot abide with You* (Psalms 5:5). Of this he said *This is evil*, for he will have no dwelling above.[42]

"*That a single fate awaits all, and also the heart of human beings is full of evil* (Ecclesiastes 9:3). Consequently, *there is madness in their hearts while they live* (ibid.)—foolishness is embedded in their hearts; they are lacking faith and have no share in the blessed Holy One or among those scions of faith, neither in this world nor in the other world, as is written: *and afterward—off to the dead!* (ibid.).[43]

"Come and see: The blessed Holy One warned the inhabitants of the world, saying, *Choose life, so that you may live* (Deuteronomy 30:19)—in this world and
16 in the world that is coming, and [true] life is in that world. Those wicked faith-

41. **in another place he spoke similarly** Of a single fate awaiting all.

42. ***This is evil...*** The full verse reads: *This is evil* [or: *the evil*] *in all that is done under the sun: that a single fate awaits all, and also the heart of human beings is full of evil, and there is mad revelry* [or: *madness*] *in their hearts while they live, and afterward—off to the dead!*

The anonymous Jew interprets this to mean that the fool who thinks *that a single fate awaits all* is considered *evil*. Any such person cannot abide with God and forfeits his share in the world that is coming, so of him Solomon says *This* [one] *is evil*.

In rabbinic literature, the word *evil* in Psalm 5 is associated specifically with sexual sin. See BT *Niddah* 13b, in the name of Rabbi Ammi: "Whoever brings himself into the grip of [lustful] fantasy is barred from the domain of the blessed Holy One. Here is written [*What he did*] *was evil in the eyes of YHVH* (Genesis 38:10), and there is written *You are not a God delighting in wickedness; evil cannot abide with You* (Psalms 5:5)." Rabbi Ammi bases his teaching on an analogy between the word *evil* in the verse from Genesis (referring to Onan's sin of wasting seed) and the same word in Psalm 5.

The version of this *Zohar* passage as it appears here follows numerous manuscripts and the early printed editions (Mantua and Cremona). The text in *Or Yaqar* preserves a different reading, apparently introduced by a scribal editor and based on the teaching of Rabbi Ammi in *Niddah* (or its frequent parallels in the *Zohar*): "זה רע (*Zeh ra*), *This is evil*, surely! What is meant by *zeh ra*, *this is evil*? This is one who spills זרעא (*zar'a*), seed, fruitlessly—corrupting his ways, for such a person does not abide with the blessed Holy One and has no share in the world that is coming...." This reading appears in later printed editions of the *Zohar*.

On the verse in Psalms, see also *Mishnat Rabbi Eli'ezer* 18, p. 331; *Zohar* 1:52a–b, 56b–57a, 62a, 188a, 219b; 2:103a, 193b, 214b; 3:90a, 105a.

43. ***That a single fate awaits all...*** Such is the view of the evil fool. For the full verse, see the beginning of the preceding note.

less ones, what do they say? '*For he who chooses* (Ecclesiastes 9:4)—even if a person chooses that world (as we have said), it is not life. For we possess this tradition: *All the living have something to trust in* (ibid.).' And they also possess this tradition: *for surely a live dog is better than a dead lion* (ibid.). How will they have life in that world?[44]

"So, *this is evil*, surely, since they will not dwell with the supernal King nor have any share in Him. Although you may find all these verses supporting the Companions for other statements, yet surely Solomon intended to reveal that those wicked faithless ones have no share in the blessed Holy One, neither in this world nor in the world that is coming."[45]

They said to him, "Would you like us to join as one, so that you may accompany us?"

He replied, "If I did so, Torah would call me a fool. Not only that, but I would be forfeiting my life!"

They asked, "Why?"

He replied, "Because I am a messenger, sent on a mission, and King Solomon said, *He cuts off his own legs, drinking violence, he who sends words by a fool* (Proverbs 26:6). 17

"Come and see: The spies, because they failed to be faithful messengers, forfeited their lives in this world and in the world that is coming."[46]

44. **Those wicked faithless ones . . .** As previously, the traveling Jew indicates that Solomon is quoting the wicked fools, not speaking for himself. See above, note 35; Ibn Ezra on Ecclesiastes 9:4.

The foolish view is that one who "chooses that world"—that is, one who lives his life virtuously in order to attain the world that is coming—is wasting his time, because no such world exists: "it is not life." Such fools believe that *all the living have something to trust in*—i.e., that life here and now is all that matters.

For various interpretations, see *Or Yaqar*; Vital; *Miqdash Melekh*; Soncino; *Sullam*; *Matoq mi-Devash*. The full verse in Ecclesiastes reads: *For he who* יחבר (*yeḥubbar*), *is joined, to all the living has something to trust in, for surely a live dog is better than a dead lion*. The word יְחֻבַּר (*yeḥubbar*), *is joined*, represents the Masoretic text as it is read (known as *qere*, "[the] read"). The alternative version—יִבָּחֵר (*yibbaḥer*), *is chosen*—represents the text as it is written (known as *ketiv*, "[the] written"). Here, the anonymous Jew selects the *ketiv*, which he construes as יִבְחַר (*yivḥar*), *chooses*. He reads the following words as *All the living have something to trust in*.

45. **Although you may find . . .** These verses are quoted elsewhere to support different interpretations, but the traveling Jew insists that his explanation matches the original intent of King Solomon.

46. **Because I am a messenger . . .** Who must complete his mission successfully. Otherwise, the failed messenger is considered a fool and could even be liable to death—just as ten of the twelve scouts were condemned to die (along with the other adult Israelites) because they failed in their mission by bringing back a negative report about prospects of conquering the Promised Land.

On the fate of the scouts (called "spies" in rabbinic literature, and so also in the *Zohar*), see Numbers 14:37; M *Sanhedrin* 10:3. Midrashic literature applies the verse in Proverbs

He kissed them and went on his way.

Rabbi Ḥizkiyah and Rabbi Yeisa traveled on. As they were going, they met some people. Rabbi Ḥizkiyah and Rabbi Yeisa asked about him, saying, "What's the name of that man?"

They replied, "He is Rabbi Ḥaggai, one of the Companions, and the Companions of Babylon sent him to learn things from Rabbi Shim'on son of Yoḥai and the other Companions."

Rabbi Yeisa said, "This is certainly Rabbi Ḥaggai, who all his life never wished to show himself off as learned. That's why he told us that his son enabled him to attain Torah. For he recited the verse *Have you seen a man wise in his own eyes? There is more hope for a fool than for him* (Proverbs 26:12). He is surely a faithful messenger. Happy is a faithful messenger, and happy is one who sends his words by the hand of a faithful messenger![47]

"Come and see: Eliezer, the servant of Abraham, was a descendant of Canaan—as is said: *A Canaanite, in whose hand are false balances* (Hosea 12:8). Of him is written *Cursed be Canaan* . . . (Genesis 9:25). But since he was a faithful servant, what is written? *Come in, blessed of YHVH* (ibid. 24:31)—*blessed of YHVH* Himself! Therefore it is written so in the Torah, for he escaped from that curse and was blessed; it wasn't sufficient that he escaped it, but he was blessed in the name of the blessed Holy One. And I have learned that an angel came and inserted these words into Laban's mouth."[48]

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to the scouts. See *Tanḥuma, Shelaḥ* 2, 4; *Tanḥuma* (Buber), *Shelaḥ* 2; *Bemidbar Rabbah* 16:2, 5.

47. **Rabbi Ḥaggai . . .** A Palestinian *amora* who was probably born in Babylon.

On his (initial or apparent) lack of knowledge, see BT *Avodah Zarah* 68a; *Zohar* 1:89a (*ST*); *ZḤ* 25c (*MhN*); *Nitsotsei Zohar.* On not showing off one's learning, see BT *Bava Metsi'a* 23b, and Rashi and *Tosafot,* ad loc., s.v. *be-massekhet*; *Nitsotsei Orot.* Cf. BT *Berakhot* 4a: "Teach your tongue to say, 'I don't know,' lest you be led to falsehood." On Rabbi Ḥaggai's learning from his son, see above at note 31.

48. **Eliezer, the servant of Abraham . . .** According to rabbinic tradition, Abraham's servant (or steward), Eliezer, was a Canaanite, and the verse from Hosea is applied to him.

Canaan was the son of Ham and grandson of Noah; after Ham *saw his father's nakedness* (Genesis 9:22), Noah cursed Ham's descendant(s): *Cursed be Canaan, the lowliest slave shall he be to his brothers* (ibid., 25). Yet although Canaan had been cursed, Eliezer escaped this fate by serving Abraham loyally; so when Laban (Rebekah's brother) greeted Eliezer on his mission to find a wife for Isaac, he said, *Come in, blessed of YHVH.*

Abraham's servant Eliezer is mentioned by name only once in the Bible (Genesis 15:2), though traditionally he is identified with the servant who finds a wife for Isaac (in Genesis 24). The verse in Hosea reads: כנען (*Kena'an*), *A merchant, in whose hands are false balances; he loves to cheat.* In midrashic sources, this reference to *kena'an* is understood as *A Canaanite* and is applied to Eliezer, Abraham's (supposedly) Canaanite servant. See *Bereshit Rabbah* 59:9; *Pirqei de-Rabbi Eli'ezer* 16; *Zohar* 3:103a. On Eliezer as

Moses sent them from the Desert of Paran by YHVH's word, all of them personages (Numbers 13:3). They were entirely virtuous, heads of Israel; but they followed their own bad advice. Why did they do so? Well, they said, "If Israel enters the Land, we will be deposed as heads, and Moses will appoint other heads; for we deserved to be heads in the desert, but in the Land we will not." Because they took their own bad advice, they died, along with all those who accepted their words.[49] [158b]

These are the names of the men whom Moses sent to scout the land (Numbers 13:16). Rabbi Yitsḥak said, "Moses gazed and knew that they would not succeed in their mission, so he prayed for Joshua. Then Caleb was in distress. He said, 'What will I do? Look, Joshua is going with heavenly help; Moses infused him with radiance of the moon, and illumined him with his prayer, since he is the sun!' What did Caleb do? He slipped away from them and approached the graves of the patriarchs, where he offered his prayer."[50]

escaping Canaan's curse, see *Bereshit Rabbah* 60:7; *Vayiqra Rabbah* 17:5; *Zohar* 3:103a.

49. ***Moses sent them...*** All of the scouts were virtuous chieftains of their respective tribes, but ten of them conspired selfishly to produce a negative report about the prospects of conquering the land of Canaan. By following their own bad advice, they doomed themselves along with all the Israelites who were convinced by their report.

On the initial positive nature of the scouts, see *Tanḥuma, Shelaḥ* 4; *Tanḥuma* (Buber), *Shelaḥ* 5; *Bemidbar Rabbah* 16:5. The full verse reads: *Moses sent them from the Desert of Paran by YHVH's word, all of them personages* [or: *men*], *heads of the Children of Israel they were.*

50. ***These are the names...*** According to midrashic tradition, the names of the scouts indicated their character; and concerning ten of them, "their names were ugly and their deeds were ugly." Moses discerned the character of these ten scouts, so he knew that they would bring back a negative report. He prayed that Joshua would be able to withstand their pressure and speak favorably.

Moses attained the rung of *Tif'eret* (symbolized by the sun), and he infused Joshua with the radiance of *Shekhinah* (symbolized by the moon). Caleb, seeking similar protection, separated from the other scouts and came alone to Hebron, the burial site of the patriarchs, who symbolize the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*. There he prostrated himself on their graves, begging them to pray that he be delivered from the influence of the other scouts.

See BT *Sotah* 34b: "Rava said, '...Caleb separated from the plan of the spies and went and prostrated himself upon the graves of the patriarchs, saying to them, "My fathers, plead for mercy on my behalf, that I may be delivered from the plan of the spies!" As for Joshua, Moses had already pleaded for mercy on his behalf, as is said: *Moses called* הושע (*Hoshe'a*), *Hosea, the son of Nun* יהושע (*Yehoshu'a*), *Joshua* (Numbers 13:16)—יה יושיעך (*Yah yoshi'akha*), May *Yah* save you, from the spies' plan.'" See *Zohar* 2:16b (*MhN*), 31a; below, note 59.

According to rabbinic tradition, "The face of Moses was like the face of the sun; the face of Joshua was like the face of the moon." See *Sifrei,* Numbers 140; BT *Bava Batra* 75a.

On the negative nature of the names of the ten scouts, see *Bereshit Rabbah* 71:3; BT *Sotah* 34b; *Tanḥuma, Shemot* 2, *Shelaḥ* 2, 6,

Rabbi Yehudah said, "He took a different route, winding his way, and reached the patriarchs' graves. He endangered himself, for it is written: *There were Ahiman, Sheshai, and Talmai, offspring of the giant* (Numbers 13:22). But someone in distress does not notice anything; so Caleb—being in distress—did not notice anything, and he came to pray over the patriarchs' graves, in order to be saved from this plan."[51]

Moses called הושע (*Hoshe'a*), *Hosea, the son of Nun* יהושע (*Yehoshu'a*), *Joshua* (Numbers 13:16). Rabbi Yitsḥak said, "Did Scripture ever call him *Hoshe'a*? Look at what is written: *Moses said to Yehoshu'a, 'Choose men for us'* (Exodus 17:9); *Yehoshu'a disabled* [*Amalek*] (ibid., 13); *Yehoshu'a son of Nun, a youth* (ibid. 33:11)! However, Moses said to him, 'יה יושיעך (*Yah yoshi'akha*), May *Yah* save you, from them.'"[52]

Rabbi Abba said, "Since he sent him to enter there, he had to be complete. How? With *Shekhinah*. For until that time he was called נער (*na'ar*), *a youth*, as we have established; and at that moment Moses linked him with Her. Although we find the name Joshua previously, Scripture calls him so because of what he is destined to be called. Moses said, 'This one surely must not enter there except with *Shekhinah*, as is fitting.'"[53]

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Ha'azinu 7; *Tanḥuma* (Buber), *Shemot* 1, *Shelaḥ* 10; *Bemidbar Rabbah* 16:10; *Midrash Aggadah*, Numbers 13:4–16.

51. ***There were Ahiman...*** The verse reads: *They went up through the Negeb and came to Hebron, and there were Ahiman, Sheshai, and Talmai,* ילידי הענק (*yelidei ha-anaq*), *descendants of the Anakites* [or: *offspring of the giant*]. The noun *anaq* means "necklace" (related to its Arabic cognate, which means "neck"), and the phrase *yelidei ha-anaq* may be an epithet meaning "long-necked ones" or "giants," and/or an ethnic designation. See Numbers 13:28; Deuteronomy 1:28; 2:10–11, 21; 9:2; Joshua 14:12.

52. ***Moses called* הושע (*Hoshe'a*), *Hosea...*** Rabbi Yitsḥak wonders why Scripture implies here that יהושע (*Yehoshu'a*), *Joshua*, was originally named הושע (*Hoshe'a*), *Hosea*. After all, in previous biblical passages he is always called *Yehoshu'a*. He explains that here Moses wasn't naming Joshua but rather praying that God would save Joshua from the scouts' scheme.

On the earlier references to the name יהושע (*Yehoshu'a*), *Joshua*, see *Leqaḥ Tov*, Exodus 24:13; Naḥmanides on Exodus 17:9. On the name יהושע (*Yehoshu'a*), *Joshua*, as implying יה יושיעך (*Yah yoshi'akha*), "May *Yah* save you, from them," see BT *Sotah* 34b (quoted above, note 50); *Tanḥuma, Shelaḥ* 6; *Tanḥuma* (Buber), *Shelaḥ* 9; *Bemidbar Rabbah* 16:9; 18:21.

Exodus 17:9 reads: *Moses said to Joshua, "Choose men for us and go out, battle against Amalek."* Exodus 17:13 reads in full: *Joshua disabled Amalek and his people by the edge of the sword.* Exodus 33:11 reads: *He* [Moses] *returned to the camp, and his attendant, Joshua son of Nun,* נער (*na'ar*), *a deputy* [or: *attendant, servant, lad, youth*] *did not depart from within the Tent.*

53. **Since he sent him to enter there...** Since Moses was sending Joshua to enter the Promised Land (the abode of *Shekhinah*), Joshua had to be complete, linked with *Shekhinah*. Previously, Joshua was associated with the chief angel, Metatron, who is known as נער (*na'ar*), *a youth*. Now, Moses elevated him to the rung of *Shekhinah* by adding the divine letter י (*yod*) to his name—the initial

היש בה עץ אם אין
(*Ha-yesh bah ets im ayin*),
Is there a tree in it or not?...
(Numbers 13:20).[54]

Rabbi Ḥiyya said, "Now, didn't Moses know that there were various trees in it, different from one another? Look, he himself praised it to Israel several times, and now he was uncertain about this? Look, the blessed Holy One told Moses previously that it was *a land flowing with milk and honey* (Exodus 3:8)!"[55]

Rabbi Yose said, "The Companions have already noted that it is written *There was a man in the land of* עוץ (*uts*), *Uz, named Job* (Job 1:1)."[56]

Rabbi Shim'on said, "He offered them a hint of wisdom, alluding to what they had asked previously, as is written: *Is YHVH in our midst or* אין (*ayin*), *Nothingness?* (Exodus 17:7). He said, 'There you will see if it is worthy of one or the other.' He said to them, 'If you see that the fruit of the land is like that of other lands of the world, then יש בה עץ (*yesh bah ets*), *It has a tree*—and not from a higher place. But if you see that the fruit of the land is superior to and

letter of both יה (*Yah*) and יהוה (*YHVH*). Although his full name, יהושע (*Yehoshu'a*), does appear in earlier biblical passages, there it simply refers to his future status, which was achieved only here.

On Metatron as *na'ar* (youth, lad, [heavenly] servant), see above, note 12. On the significance of the letter י (*yod*) in יהושע (*Yehoshu'a*), see JT *Sanhedrin* 2:4, 20c; *Bereshit Rabbah* 47:1; *Vayiqra Rabbah* 19:2; BT *Sanhedrin* 107a; *Shir ha-Shirim Rabbah* on 5:11; *Tanḥuma, Shelaḥ* 6, *Qoraḥ* 12; *Tanḥuma* (Buber), *Shelaḥ* 9; *Bemidbar Rabbah* 16:9; 18:21; *Shemot Rabbah* 6:1. On the earlier instances of the name *Yehoshu'a* as alluding to Joshua's future name, see *Leqaḥ Tov*, Exodus 24:13. Cf. Naḥmanides on Exodus 17:6; *Nitsotsei Orot*.

54. **היש בה עץ אם אין (*Ha-yesh bah ets im ayin*)...** The full verse reads: "*What is the land like, is it fat or lean?* היש בה עץ (*Ha-yesh bah ets*), *Are there trees in it* [literally: *Is there a tree in it*], *or not? Exert yourselves* [or: *Summon your strength*; *Be courageous*] *and take some of the fruit of the land." And the season was the season of the first ripe grapes.*

55. **Now, didn't Moses know...** See above, note 16.

56. ***There was a man in the land of* עוץ (*uts*), *Uz*...** By asking היש בה עץ (*Ha-yesh bah ets*), *Is there a tree?* Moses was implying: "Is Job still alive there?"—since עץ (*ets*), *tree*, suggests עוץ (*uts*), *Uz*, the land in which Job lived. If Job (or another such worthy person) were living in Canaan, his virtue could protect the land from Israelite conquest.

See BT *Bava Batra* 15a: "Rava said, 'Job lived in the days of the spies. Here is written *There was a man in the land of* עוץ (*uts*), *Uz, named Job* (Job 1:1), and there is written היש בה עץ (*Ha-yesh bah ets*), *Is there a tree?* (Numbers 13:20).' Is there really a parallel? Here, *uts* (*Uz*); and there, *ets* (*a tree*). Well, this is what Moses was saying to Israel: 'Is that man there whose years are as long as the years of a tree, and who protects his generation like a tree?'" (The scouts are referred to as "spies" in rabbinic literature.)

On Job's longevity, see Job 42:16–17. On the passage in *Bava Batra*, see *Pitron Torah*, 154; Rashi on Numbers 13:20; *Zohar* 3:236a (*RM*). Cf. *Pitron Torah*, 158; *Midrash Aggadah*, *Midrash ha-Gadol*, and Rashi on Numbers 14:9; Rashi on BT *Sotah* 35a, s.v. *shekheiv iyyov*.

different from anywhere in the world, you will know that this supernal unique difference flows and draws from the Holy Ancient One. Thereby you will know *Is there a tree in it or ayin, Nothingness?* This is asking more than before, when you asked to know this by your bellies, as is written: *Is YHVH* בקרבנו (*be-qirbenu*), *in our midst—be-qirbenu, in our entrails,* precisely!—*or ayin, Nothingness?* So, *Summon your strength and take some of the fruit of the land* (Numbers 13:20)—to know its distinct quality.'"[57]

57. **He offered them a hint of wisdom . . .** Moses was really asking *Is there a tree in it or* אין (*ayin*), *Nothingness?* In other words, he wanted the scouts to determine which divine quality was conducting and influencing the land of Canaan: was it *Ze'eir Anpin* (the configuration of *sefirot* from *Ḥokhmah* to *Yesod*) or *Arikh Anpin* (the highest sefirotic configuration, also known as the Holy Ancient One and corresponding to *Keter*)? Whereas *Ze'eir Anpin* is symbolized by the Tree of Life (*a tree*), *Arikh Anpin* is called *Ayin* (Nothingness or No-thingness) because it is beyond comprehension.

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Rabbi Shim'on links Moses' question with the one posed by the Israelites soon after crossing the Red Sea. The simple sense of that earlier question expresses Israel's doubt: *Is YHVH in our midst or* אין (*ayin*), *not?* But here, too, Rabbi Shim'on interprets *ayin* as *nothingness,* referring to *Arikh Anpin*. Thus Israel sought to determine which configuration was manifested in their midst: was it *Ze'eir Anpin* (signified by the name *YHVH*) or *Arikh Anpin* (*Ayin*)?

Moses contrasts his question to the scouts with the earlier question posed by the Israelites. The Israelites wanted to determine the answer in relation to the manna that had just been provided to them, which they were digesting: *Is YHVH* בקרבנו (*be-qirbenu*), *in our entrails, or* אין (*ayin*), *Nothingness?* In other words, did the manna originate from *Ze'eir Anpin* (*YHVH*) or from *Arikh Anpin* (*Ayin*)? Now, the scouts are being asked to determine which divine quality is manifested in the Promised Land.

In referring to the digestion of the manna, Rabbi Shim'on may be alluding to the midrashic notion the manna was "absorbed by the 248 limbs" of the body, so that none of it was eliminated. See BT *Yoma* 75b; *Midrash Tehillim* 78:3. On the relation between manna and wisdom, see *Zohar* 2:62b (Vol. 4, pp. 337–38, n. 493; pp. 338–39, n. 497).

The full verse in Exodus reads: *He called the name of the place* מסה ומריבה (*Massah u-Mrivah*), *Testing-and-Quarreling, for the quarrel of the Children of Israel, and for their testing YHVH, saying, "Is YHVH* בקרבנו (*be-qirbenu*), *in our midst* [or: *among us*], *or* אין (*ayin*), *not?"* Here, Rabbi Shim'on construes *be-qirbenu* as *in our entrails.*

On the reading *Is YHVH in our midst or Ayin?* see *Zohar* 2:64b; 3:129a (*IR*); Gikatilla, *Sha'arei Orah*, 93b; Baḥya ben Asher on Exodus 17:7; Vital; *Miqdash Melekh.* On the concept of *Ayin*, see Matt, "*Ayin.*" For the full verse in Numbers, see above, note 54.

On the relation of the manna to both *Arikh Anpin* and *Ze'eir Anpin*, see *Zohar* 2:61b (Vol. 4, pp. 331–32, nn. 470, 472). The term אריך אנפין (*Arikh Anpin*) means "slow to anger, long-suffering, forbearing, patient," taking a long time for one's nostrils to flare (deriving from Exodus 34:6). See Ibn Ezra (short), ad loc. In Kabbalah this term is applied to the highest sefirotic configuration, corresponding to *Keter* and characterized by pure compassion.

The next configuration of *sefirot*, encompassing *Ḥokhmah* through *Yesod*, is characterized by a tension between opposites: right and left, loving-kindness and judgment. Relative to *Arikh Anpin*, this configuration is described as זעיר אנפין (*Ze'eir Anpin*), mean-

And the days were the days of the first ripe grapes (Numbers 13:20). *And the days*—what does this indicate, since it would have been sufficient to say *Then was the time of the first ripe grapes*? Well, *and the days*—the well-known ones, all of which were joined at that time to the Tree against which Adam sinned, as we have learned: "They were grapes." So, *and the days*—the well-known ones—*were the days of the first ripe grapes*, precisely![58]

They went up through the Negeb ויבא (*va-yavo*), *and came, to Hebron* (Numbers 13:22). ויבא (*Va-yavo*), *And he came*—the verse should read ויבאו (*va-yavo'u*), *and they came.* Well, Rabbi Yose said, "It was Caleb, who came to pray over the graves of the patriarchs. Caleb said, 'Joshua was blessed by Moses with holy supernal assistance, so he can be saved from them. As for me, what will I do?' He determined to make a plea over the patriarchs' graves in order to be saved from the other spies' scheme."[59]

ing "short-tempered, irascible, impatient," taking a short time for one's nostrils to flare (deriving from Proverbs 14:17). On *Arikh Anpin* and *Ze'eir Anpin*, see below, pp. 773–74, n. 21.

58. ***And the days...*** Scripture specifies *the days* in order to allude to the six cosmic days of Creation—namely the six *sefirot* from *Ḥesed* to *Yesod*. This sextet was joined to *Shekhinah*, symbolized by the Tree of Knowledge, from which Adam ate the forbidden fruit.

According to a midrashic tradition (in the name of Rabbi Yehudah son of Ila'i), the Tree of Knowledge was actually a grapevine. See *Bereshit Rabbah* 15:7; *Vayiqra Rabbah* 12:1; *Ester Rabbah* 5:1; *Pesiqta de-Rav Kahana* 20:6; *Pesiqta Rabbati* 42, 175a. See also *Sifrei*, Deuteronomy 323; *Bereshit Rabbah* 19:5; BT *Berakhot* 40a, *Sanhedrin* 70a–b; *Pirqei de-Rabbi Eli'ezer* 23; *Bemidbar Rabbah* 10:2, 8; *Zohar* 1:36a–b, 192a; 2:144a, 267b (*Heikh*); 3:127a.

On the nature of Adam's sin, see above, notes 17, 22. For the full verse in Numbers, see above, note 54.

59. **ויבא (*Va-yavo*), *And he came...*** Why do the verse's verbs switch from the plural (*they went up*) to the singular (*he came*)? Because Caleb separated from the other scouts and came alone to Hebron, the burial site of the patriarchs. There he prostrated himself on their graves, begging them to pray that he be delivered from the influence of the other scouts, who conspired to issue a negative report on the Land.

See BT *Sotah* 34b: "*They went up through the Negeb* ויבא (*va-yavo*), *and he came, to Hebron* (Numbers 13:22). The verse should read ויבאו (*va-yavo'u*), *and they came.* Rava said, 'This teaches that Caleb separated from the plan of the spies and went and prostrated himself upon the graves of the patriarchs, saying to them, "My fathers, plead for mercy on my behalf, that I may be delivered from the plan of the spies!" As for Joshua, Moses had already pleaded for mercy on his behalf, as is said: *Moses called* הושע (*Hoshe'a*), *Hosea, the son of Nun* יהושע (*Yehoshu'a*), *Joshua* (Numbers 13:16)—יה יושיעך (*Yah yoshi'akha*), May *Yah* save you, from the spies' plan." (The scouts are referred to as "spies" in rabbinic literature, and so also in the *Zohar*.)

See Rashi and Baḥya ben Asher on Numbers 13:22; *Zohar* 2:16b (*MhN*), 31a; above, note 50. On the scouts' conspiracy, see above at note 49.

Rabbi Yitsḥak said, "The one who was more distinguished than all of them—this one entered him, for all depends upon it.

"Come and see: The one who is distinguished empowered him to enter the cave. For who among the others could enter there, since it is written *There were Ahiman, Sheshai, and Talmai,* [*offspring of the giant*] (Numbers 13:22)? From fear of them, who could enter [159a] the cave? But *Shekhinah* entered there into Caleb, to inform the patriarchs that the time had arrived for their children to enter the land that the blessed Holy One had sworn to give them. This is: *He came to Hebron.*[60]

"It has been taught: From whom did Ahiman, Sheshai, and Talmai issue? Well, they were the seed of those *Nephilim,* Fallen Ones, whom the blessed Holy One cast down to earth and who saw the daughters of the earth—and from whom issued the mighty men of the world, as is written: *These are* הגבורים אשר מעולם אנשי השם (*ha-gibborim asher me-olam anshei ha-shem*), *the mighty ones of old, men of renown* (Genesis 6:4). *Me-olam, Of the world,* really, attending to the world; *anshei ha-shem, men of the name*—Ahiman, Sheshai, and Talmai."[61]

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60. **The one who was more distinguished...** Rabbi Yitsḥak interprets the singular form ויבא (*va-yavo*), *and he came, to Hebron* as referring not to Caleb but rather to *Shekhinah*, "who was more distinguished than all" of the tribal chieftains. She entered Caleb, empowering him to enter the Cave of Machpelah, in Hebron, where the patriarchs were buried.

See Baḥya ben Asher on Numbers 13:22. On the phrase *offspring of the giant*, see above, note 51.

61. **From whom did Ahiman, Sheshai, and Talmai issue?...** These *sons of the giant* (or *Anakites*) are associated with the mythical *Nephilim* later in this biblical chapter, when the scouts declare: *There we saw the Nephilim—sons of the giant* [or: *Anakites*] *are descended from the Nephilim—and in our own eyes we were like grasshoppers, and so we must have seemed in their eyes* (Numbers 13:33). See *Pirqei de-Rabbi Eli'ezer* 22.

The *Nephilim* (fallen angels) appear in the mythological fragment preserved in Genesis 6:1–4: *When humankind began to increase on the face of the earth and daughters were born to them, the sons of God saw that the daughters of humankind were beautiful, and they took themselves wives, whomever they chose. YHVH said, "My spirit* [or: *breath*] *shall not abide in the human forever, for he too is flesh* [or: *for he is but flesh*]. *Let his days be a hundred and twenty years."* והנפילים (*Ve-ha-Nefilim*), *The Nephilim* [or: *fallen ones*], *were on earth in those days—and afterward as well—when the sons of God came in to the daughters of humankind, who bore them children. These are* הגבורים אשר מעולם אנשי השם (*ha-gibborim asher me-olam anshei ha-shem*), *the mighty ones of old, men of renown.*

Here Rabbi Yitsḥak interprets מעולם (*me-olam*), *of old*, as meaning *of the world*, based on the post-biblical sense of *olam*. This now alludes to the three giants who dominated the land of Canaan, "attending to the world." He reads the following phrase—אנשי השם (*anshei ha-shem*), *men of renown*—hyperliterally as *men of the name*, referring now to the same giants, whose names were famous.

On the fallen angels (or Uzza and Aza'el), see below, p. 233, n. 3; 1 Enoch 6–11; Jubilees 5; *Havdalah de-Rabbi Aqiva*, 175–76; BT *Yoma* 67b; *Aggadat Bereshit*, intro, 39; *Midrash Avkir*, 7 (cited in *Yalqut Shim'oni*, Genesis 44); *Pirqei de-Rabbi Eli'ezer* 22; *Zohar* 1:9b, 19b, 23a (*TZ*), 25a–b (*TZ*), 37a, 37a

They came to Wadi Eshcol, and they cut down from there a branch... (Numbers 13:23).[62]

Rabbi Yehudah opened, "*Thus says God, YHVH, who creates the heavens and stretches them out, who spreads out the earth and what emerges from it, who gives breath to the people upon it and spirit to those who walk thereon* (Isaiah 42:5). How carefully should people contemplate the worship of the blessed Holy One! How carefully should they contemplate the words of Torah! For whoever engages in Torah is as if he brings all the offerings of the world before the blessed Holy One. Not only that, but the blessed Holy One forgives all his sins, and many thrones are prepared for him in the world that is coming."[63]

Rabbi Yehudah was walking on the way along with Rabbi Abba. He said to him, "One thing I would like to ask: since the blessed Holy One knew that the human being would eventually sin before Him and be condemned to death, why did He create him? After all, the Torah existed two thousand years before the world was created, and in the Torah is written *When a person dies in a tent* (Numbers 19:14); *If a man dies* (ibid. 27:8); so-and-so lived and died. Why does the blessed Holy One want a human in this world? Even if he delves into Torah day and night, he will die; and if he doesn't delve, he will die! All follow the same course—except for the distinction of that world—as is said: *as for the good, so for the sinner* (Ecclesiastes 9:2)."[64]

(*Tos*), 55a, 58a, 126a, 133b; 2:112b, 178b–179a (*SdTs*), 212b; 3:60b, 76b, 144a (*IR*), 184b, 194a, 207b–208b, 212a–b, 233a–b; *ZḤ* 81a–b (*MhN, Rut*); Ginzberg, *Legends*, 1:147–51; Bamberger, *Fallen Angels*; Scholem, *Shedim Ruḥot u-Nshamot*, 175–76, nn. 123–26; Liebes, *Pulḥan ha-Shaḥar*, 50–65. Cf. Testament of Solomon 6:1–3.

62. ***They came to Wadi Eshcol***... The full verse reads: *They came to Wadi* אשכל (*Eshkol*), *Eshcol, and they cut down from there a branch with one* אשכול (*eshkol*), *cluster, of grapes—they carried it on a pole held by two—and some pomegranates and some figs.*

63. ***Thus says God, YHVH***... Rabbi Yehudah is apparently associating *the earth and what emerges from it* with the fruit mentioned in the verse from Numbers quoted in the preceding paragraph. The conclusion of the verse—*who gives* נשמה (*neshamah*), *breath, to the people upon it* ורוח (*ve-ruaḥ*), *and spirit, to those who walk thereon*—relates to the discussion below at notes 73–79. On the association between *Eshcol* and Torah, see below, note 95.

On Torah being equivalent to (or outweighing) sacrifices, see BT *Menaḥot* 110a, in the name of Resh Lakish: "What is the meaning of the verse *This is the Torah for the ascent offering, for the grain offering, for the purification offering, and for the guilt offering* (Leviticus 7:37)? Whoever engages in Torah is considered to have offered an ascent offering, a grain offering, a purification offering, and a guilt offering."

See *Devarim Rabbah* (ed. Lieberman), p. 57; *Zohar* 1:100a (*MhN*), 191a–b; 3:32a, 35a, 80b, 164a. Cf. *Ta'anit* 27b; *Megillah* 31b.

64. **Since the blessed Holy One knew**... Rabbi Yehudah wonders: Since God knew that humans would inevitably sin and deserve death, why did He create them? The

He replied, "Why do you trouble with the ways and decrees of your Lord? What you are permitted to know and to contemplate, ask; and as for what you are not permitted to know, it is written *Do not let your mouth make your flesh sin* (Ecclesiastes 5:5). For the ways of the blessed Holy One, and the supernal hidden secrets that He has sealed and treasured away, we should not ask about."[65]

He said to him, "If so, surely the entire Torah is concealed and hidden, for it is the supernal Holy Name, and whoever engages in Torah is as if he engages in His Holy Name. If so, we shouldn't ask or contemplate [Torah]!"[66]

He replied, "The entire Torah is concealed and revealed, and the Holy Name is concealed and revealed, and it is written: *The hidden things are for YHVH our God, and the revealed are for us and for our children* (Deuteronomy 29:28). *The*

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fact that humans would die was obviously known to God, since that fact is demonstrated repeatedly in the Torah (which existed long before Creation). No matter how a person spends his life—engaging in Torah or neglecting it—he will die. All humans share this fate, although in the afterlife ("that world") a distinction is made between the worthy and the unworthy.

On Rabbi Yehudah's question, see *Zohar* 1:235a. According to rabbinic tradition, Torah antedated the world by two thousand years. See *Bereshit Rabbah* 8:2; *Vayiqra Rabbah* 19:1; *Pesiqta de-Rav Kahana* 12:24; *Shir ha-Shirim Rabbah* on 5:11; *Midrash Shemu'el* 5:2; *Tanḥuma, Vayeshev* 4; *Tanḥuma* (Buber), *Yitro* 16; *Midrash Tehillim* 90:12; *Bahir* 4 (5); *Zohar* 1:2b; 2:49a, 84b, 99a, 161a; 3:91b, 128a (*IR*). On the link between this theme and the verse *When a person dies in a tent*, see *Tanḥuma, Vayeshev* 4.

The full verse in Ecclesiastes reads: *All have a single fate—the righteous and the wicked, the good and the pure and the impure, he who offers sacrifice and he who does not offer sacrifice; as for the good, so for the sinner, he who vows and he who fears the vow.*

65. **Why do you trouble . . .** Rabbi Yehudah's question touches on the most profound issues: God's original intent in Creation, and the paradox of divine foreknowledge and human free will.

See the rhetorical question posed by Isaiah to King Hezekiah in BT *Berakhot* 10a: "What business do you have with the secrets of the Compassionate One?" See the passage from Ben Sira (Ecclesiasticus) as quoted in BT *Ḥagigah* 13a: "What is too wondrous for you, do not seek; what is concealed from you, do not explore. What you have been permitted, contemplate; you have no business with secret things." Cf. Ecclesiasticus 3:21–22; JT *Ḥagigah* 2:1, 77c; *Bereshit Rabbah* 8:2.

According to its simple sense, the verse in Ecclesiastes refers to making rash vows. On this verse, see *Tosefta Ḥagigah* 2:3; JT *Ḥagigah* 2:1, 77b; BT *Ḥagigah* 15a; *Shir ha-Shirim Rabbah* on 1:4 (all pertaining to Elisha son of Avuyah); *Zohar* 2:87a; 3:79a, 105b, 128a (*IR*); *ZḤ* 89d (*MhN, Rut*).

66. **If so, surely the entire Torah . . .** If it is improper to explore secrets, then how is it permitted to engage in Torah, which is filled with secrets and represents God's Name?

On Torah as God's Name, see Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 548; Azriel of Gerona, *Peirush ha-Aggadot*, 37; *Zohar* 1:160a; 2:55b, 60a–b, 87a, 90b, 124a, 161b; 3:13b, 19a, 21a, 35b–36a, 61a, 71a–73a, 76a, 80b, 89b, 91b, 98b, 118a, 176a, 265b, 298b; Moses de León, *Sefer ha-Rimmon*, 341–42; Scholem, *On the Kabbalah*, 37–44; Tishby, *Wisdom of the Zohar*, 3:1085–86; Idel, "Tefisat ha-Torah." Cf. Naḥmanides, introduction to Commentary on the Torah, 6–7; idem, *Kitvei Ramban*, 1:167–68.

revealed are for us—for we are permitted to ask and inspect, to contemplate and know them. However, *the hidden things are for YHVH our God*—they are His, befitting Him; for who can know and grasp His concealed mind, let alone question it?[67]

"Come and see: Inhabitants of the world are not permitted to utter concealed words and expound them—except for the Holy Lamp, Rabbi Shim'on, since the blessed Holy One has authorized him, and because his generation is distinguished above and below. Therefore, words are spoken openly by him; and there will be no generation like this one, in which he dwells, until King Messiah comes.[68]

"But come and see! It is written: *God created the human in His image; in the image of God He created him* (Genesis 1:27), and he resembles entirely the paradigm above.[69]

67. **The entire Torah is concealed and revealed . . .** Its simple, explicit sense hides deeper meaning. Similarly, God's Name is concealed and revealed. For example, the name יהוה (*YHVH*) is "concealed" in the sense that it represents a more hidden *sefirah* (*Tif'eret*), and in the sense that it is not pronounced as it is written, but rather as the more "revealed" name אדני (*Adonai*), "My Lord," which refers to a more revealed *sefirah* (*Shekhinah*).

On both Torah and God's Name as being concealed and revealed, see *Zohar* 2:230b; 3:71b, 75a, 98b. On God's name as being concealed and revealed, see also *Zohar* 1:39b (*Heikh*); 2:178a (*SdTs*); 3:65b, 71b–72b, 146b, 289a (*IZ*); cf. 3:11a. On the Torah as being revealed and concealed, see also *Zohar* 1:234b; 2:95a, 98b–99b; 3:72a–73a, 152a; Scholem, *On the Kabbalah and Its Symbolism*, 50–65; Tishby, *Wisdom of the Zohar*, 3:1077–89.

The full verse in Deuteronomy reads: *The hidden things are for YHVH our God, and the revealed are for us and for our children forever to fulfill all the words of this teaching.*

68. **except for the Holy Lamp . . .** Only Rabbi Shim'on ́son of Yoḥai is permitted to expound the secrets openly.

בוצינא קדישא (*Botsina Qaddisha*)—or בוסינא קדישא (*Bosina Qaddisha*)—"the Holy Lamp," is the honorific title of Rabbi Shim'on in the *Zohar*. Cf. 2 Samuel 21:17; *Bereshit Rabbah* 85:4; BT *Ketubbot* 17a, where Rabbi Abbahu is called: בוצינא דנהורא (*Botsina di-Nhora*), "Lamp of Light"; and *Berakhot* 28b, where Rabban Yoḥanan son of Zakkai is called נר ישראל (*Ner Yisra'el*), "Lamp of Israel."

According to rabbinic sources, Rabbi Shim'on claimed that he could protect the world until the Messiah arrives. (See *Bereshit Rabbah* 35:2; JT *Berakhot* 9:2, 13d; *Pesiqta de-Rav Kahana* 11:15. Cf. BT *Sukkah* 45b.) According to the *Zohar*, Rabbi Shim'on's generation is the greatest until the Messiah will appear. See *Zohar* 2:9a, 147a; 3:58a, 105b, 132b (*IR*), 206a, 236b, 241b. On Rabbi Shim'on's messianic status in the *Zohar*, see Liebes, *Studies in the Zohar*, 1–84.

On Rabbi Shim'on alone being permitted to reveal secrets, see *Zohar* 3:179b. On the unique status of Rabbi Shim'on's generation, see also *Bereshit Rabbah* 35:2; *Zohar* 1:225a; 2:149a, 156a; 3:79a, 287a; Hellner-Eshed, *A River Flows from Eden*, 62–104; Vol. 8, p. 191, n. 398.

69. **But come and see! . . .** Although the deepest secrets must be safeguarded, Rabbi Abba proceeds to respond to Rabbi Yehudah's profound question regarding human mortality. See above at note 64.

The full verse in Genesis reads: *God created the human in His image; in the image of*

"Come and see: The blessed Holy One has three worlds, in which He is hidden. First world—that supernal one, most concealed of all, which is neither known nor glimpsed, except by Him.[70]

"Second world—a world that is linked with the one above. This is the one by which the blessed Holy One is known, as is written: *Open for me the gates of righteousness; this is the gate to YHVH* (Psalms 118:19–20). This is the second world.[71]

"Third world—the world below them, where separation exists. This is the world in which supernal angels dwell, and the blessed Holy One exists there and does not. He is there now, yet when they wish to see and know Him, He departs from them and is not seen—until all of them ask, 'Where is the place of His glory? *Blessed be the glory of YHVH from His place* (Ezekiel 3:12).' This is a world where He is not present constantly.[72]

God He created him, male and female He created them.

28 70. **The blessed Holy One has three worlds...** The divine essence is concealed within three realms. The first such realm is the highest *sefirah*, *Keter*.

The notion that *Keter* is unfathomed even by the other *sefirot* parallels the statement in the Gnostic *Gospel of Truth* (22:27–29), according to which the aeons (divine emanations) below *Nous* (Intellect) are unaware of the hidden divinity: "It was quite amazing that they were in the Father without knowing Him." Cf. *Zohar* 1:30a, 49a; 2:239a; 3:129b (*IR*).

On this passage describing the three worlds, see Tishby, *Wisdom of the Zohar*, 1:440–41. On various Zoharic depictions of the worlds, see ibid. 2:555–58.

71. **Second world...** Encompassing the *sefirot* from *Ḥokhmah* through *Shekhinah*. The last *sefirah* is also called *Tsedeq* (Righteousness), through whose gates one can enter to encounter *YHVH* (which can refer to *Ze'eir Anpin*, namely *Ḥokhmah* through *Yesod*).

See *Zohar* 3:95a, 175b; cf. 1:103a–b. The two verses in Psalms read in full: *Open for me the gates of righteousness; I will enter them and praise Yah. This is the gate* ליהוה (*la-YHVH*), *of YHVH* [or: *to YHVH*]; *the righteous will enter it.*

72. **Third world...** The world of the Divine Chariot and the angels, which is separated from the divine realm of unity and is characterized by duality. God's presence (which fills the world) is certainly there, yet the angels cannot constantly see or fully perceive Him, so in a sense He is not there.

In the context in Ezekiel, the declaration *Blessed be the glory of YHVH from His* [or: *its*] *place!* is spoken by the angels. According to a rabbinic interpretation, this demonstrates that even the angels cannot determine the exact location of God (or of the Divine Glory). See BT *Ḥagigah* 13b: "Look at what is written: *Blessed be the glory of YHVH from His place!*—implying that no one knows His place!" The angels' question, "Where is the place of His glory?" appears in the *musaf* service for Sabbath and festivals, introducing the line from Ezekiel.

See *Sifra, Vayiqra, dibbura di-ndavah* 2:12, 4a–b; *Pirqei de-Rabbi Eli'ezer* 4; *Zohar* 1:103a; 2:100b; 3:209a. Cf. *Bahir* 90 (131): "*Blessed be the glory of YHVH from its place!* What is *the glory of YHVH*? A parable. To what can this be compared? To a king who had a matron in his chamber, with whom all his soldiers delighted. She had children who came each day to see the king and praise him. They asked him, 'Where is our mother?' He replied, 'You cannot see her now.' They said, 'May she be blessed wherever she is!'"

The word פירודא (*peiruda*), "separation,"

"Similarly, *In the image of God He made the human* (Genesis 9:6), so he has [159b] three worlds. First world—this world, called World of Separation, and the human being exists there and does not. When they wish to see him, he departs from them and is not seen.[73]

"Second world—a world that is linked with the higher world. This is the terrestrial Garden of Eden, which is linked with another, higher world; and from this the other world is known and recognized.[74]

"Third world—a supernal concealed world, hidden and secret, unknown by anyone, as is written: *No eye has seen, O God, but You,* [*what You will do for one who awaits You*] (Isaiah 64:3).[75]

"All corresponds to the supernal original pattern that I mentioned, so truly *in the image of God He made the human* (Genesis 9:6).[76]

applied to the angels, reflects the medieval philosophical term שכלים נפרדים (*sekhalim niphradim*), "separate intelligences," which the philosophers identified with angels. In the philosophical context, "separate" refers to separation from matter, whereas here "separation" refers to duality and the separation from divine oneness. See the following note. On the statement "the blessed Holy One exists there and does not," cf. *Zohar* 3:128a–b (*IR*); Vol. 8, p. 327, n. 22.

73. **Similarly, *In the image of God*...** Corresponding to the three divine worlds are three worlds inhabited or visited by the human being. The first of these is the earthly world, in which the human exists but only fleetingly; his fellow mortals cannot see him for long,

The expression עלמא דפירודא (*alma de-pheiruda*), "world of separation," reflects the philosophical notion of the realm of השכלים הנפרדים (*ha-sekhalim ha-niphradim*), "the separate intelligences." As mentioned in the preceding note, in the philosophical context "separate" refers to separation from matter, whereas here "separation" refers to duality and the separation from divine oneness. In this paragraph, "the World of Separation" refers specifically to the realm of mundane existence.

See *Zohar* 1:22a (*TZ*), 29b, 34b, 155a–b, 158a; 2:24b, 35a, 234a; Scholem, *Le-Ḥeqer Qabbalat R. Yitsḥaq ben Ya'aqov ha-Kohen*, 62–65; idem, *Kabbalah*, 117–18; Tishby, *Wisdom of the Zohar*, 2:556–57.

74. **Second world...** The earthly Garden of Eden, where the virtuous *ruaḥ* (spirit) dwells after death. In the middle of this Garden is an immense column rising to the celestial Garden of Eden ("another, higher world").

On this column, see *Zohar* 1:39a–b (*Heikh*), 81a (*ST*), 219a; 2:95b, 130b, 184b, 210a, 211a; 3:185b; Moses de León, *Mishkan ha-Edut*, 149–50; [idem?], *Seder Gan Eden*, 270–84, 298–99 (132–35, 139–40); Idel, *Ascensions on High*, 101–42. Cf. *Midrash Konen* (*Beit ha-Midrash*, 2:28).

75. **Third world...** The celestial Garden of Eden, in which the virtuous *neshamah* (soul) dwells after death, experiencing indescribable bliss.

On the verse in Isaiah, see BT *Berakhot* 34b, in the name of Rabbi Yoḥanan: "All the prophets prophesied only concerning the days of the Messiah, but as for the world that is coming, *No eye has seen, O God, but You,* [*what You will do for one who awaits You*]."

76. **All corresponds . . .** These three worlds correspond to "the supernal original pattern," namely the three divine worlds described previously (at notes 70–72). Just as God inhabits those three worlds, the hu-

"Come and see: Surely of this is written *You are children of YHVH your God* (Deuteronomy 14:1), as has been established. These inherit from Father on high a legacy resembling Him. Therefore the Torah warns: *You shall not gash yourselves, nor shall you make a bald spot* (ibid.). For it does not perish; it exists—invited to endure in fine, sublime, and precious worlds. If inhabitants of the world knew that the human being does not perish, but rather exists in supernal, precious worlds, they would rejoice upon departing from this world.[77]

"Come and see: If a human did not sin, he would not taste the taste of death in this world when he enters other worlds; but since he sins, he tastes the taste of death before entering those worlds. *Ruḥa*, the spirit, is stripped of this body, which it leaves in this world. The spirit is cleansed, receiving punishment, and then enters the terrestrial Garden of Eden, where another garment, of light, awaits it—just like the form of the body of this world—in which it is clothed and arrayed.[78]

30 man being should inhabit his own three worlds, thereby fulfilling the purpose of existence: resembling the divine paradigm.

In this and the following paragraphs, Rabbi Abba concludes his response to the profound questions posed by Rabbi Yehudah (above at note 64): "Since the blessed Holy One knew that the human being would eventually sin before Him and be condemned to death, why did He create him? . . . Why does the blessed Holy One want a human in this world?" On the purpose of embodied human existence, see Moses de León, *Sefer ha-Mishqal*, 46–47; Matt, *The Essential Kabbalah*, 148.

77. ***You are children of YHVH your God . . .*** Since all Jews are children of God, they inherit a divine soul, which does not perish when the person dies, but endures forever.

See *Zohar* 1:245b; Moses de León, *Sefer ha-Rimmon*, 299. For other interpretations of this paragraph, see *Sullam*; *Matoq mi-Devash*. The full verse in Deuteronomy, forbidding certain mourning rites, reads: *You are children of YHVH your God! You shall not gash yourselves nor shall you make a bald spot between your eyes for the dead.*

78. **If a human did not sin . . .** Then he would experience no pain or trauma when his physical life ended; rather, his spirit would move easily into other realms. But due to human sin, death is bitter, as the *ruaḥ* (spirit)—Aramaic *ruḥa*—is stripped of its bodily garment. It is bathed and cleansed in the River of Fire, and then enters the terrestrial Garden of Eden.

Before entering a human body, each soul exists in the Garden of Eden, where it is clothed in an ethereal body resembling the physical body it will inhabit on earth. As the soul leaves the Garden, it removes the ethereal body and prepares to put on an earthly body. Eventually, when the soul returns to the Garden upon death, it regains the ethereal body.

On the ethereal body, see *Sidrei de-Shimmusha Rabba*, 124–25; Naḥmanides on Genesis 49:33; *Zohar* 1:7a, 38b (*Heikh*), 81a (*ST*), 90b–91a, 115b (*MhN*), 131a, 217b, 219a, 220a, 224a–b, 227a–b, 233b; 2:11a, 13a–b, 96b, 141b, 150a, 156b–157a, 161b; 3:13a–b, 43a–b, 61b, 70b, 104a–b, 167b–168a, 171b; *ZḤ* 10b–c (*MhN*), 68d–69a (*ShS*), 90b (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 390; [idem?], *Seder Gan Eden*, 275–76 (133); Scholem, *Shedim Ruḥot u-Nshamot*, 215–45; idem, *Kabbalah*, 158–59; idem, *On the Mystical Shape of the Godhead*, 251–73; Tishby, *Wisdom of the Zohar*, 2:770–73. Cf. Rashi on BT

"There is its abode continually, and on new moons and Sabbaths it is joined with *nishmeta*, the soul—and it ascends and is crowned high above, as is written: *From new moon to new moon and from Sabbath to Sabbath,* [*all flesh shall come to bow down before Me—says YHVH*] (Isaiah 66:23).[79]

"Why *from new moon to new moon*? Well, mystery of the matter: because of renewal of the moon, adorned in its crowns to shine from the sun at that time. Similarly, *from Sabbath to Sabbath. From Sabbath*—the moon. *To Sabbath*—the sun, since light reaches Her from there. So all is one matter.[80]

"This is elucidation of the matter—except for the wicked, for whom death is inscribed in all those worlds and who are cut off from all those worlds. These are eradicated entirely, if they do not enter *teshuvah*."[81]

Ḥagigah 12b, s.v. *ve-ruḥot u-nshamot*; Vol. 8, p. 170, n. 328.

The River of Fire (mentioned in the first paragraph of this note) is formed from the sweat of the angelic beings carrying the Throne. See *Bereshit Rabbah* 78:1; *Eikhah Rabbah* 3:8; BT *Ḥagigah* 13b; *Pirqei de-Rabbi Eli'ezer* 4. Cf. Vol. 5, p. 319, n. 361.

On purification in the River of Fire, see *Zohar* 1:201a, 217b; 2:211b, 247a (*Heikh*); 3:205a; Moses de León, *Sefer ha-Rimmon*, 373–74; idem, *Sefer ha-Mishqal*, 54–55, 68–70; idem, *Sheqel ha-Qodesh*, 60 (74–75). Cf. below, p. 317, n. 64.

The clause "If a human did not sin" renders אלמלא לא חב אדם (*ilmale la ḥav adam*), "If Adam did not sin." Since the rest of the paragraph applies more generally, I have chosen the translation "a human" rather than "Adam." On the question of whether Adam would have lived forever if he hadn't sinned, see Genesis 2:17; *Mekhilta, Beshallaḥ* 6; *Mekhilta de-Rashbi*, Exodus 14:29; *Bereshit Rabbah* 21:5; *Shir ha-Shirim Rabbah* on 1:9; *Tanḥuma, Emor* 9; *Tanḥuma* (Buber), *Emor* 12; *Shemot Rabbah* 4:4; *Zohar* 2:55a; *ZḤ* 18c (*MhN*); *Nitsotsei Zohar*.

79. **There is its abode continually . . .** The virtuous spirit dwells in the terrestrial Garden of Eden, but on new moons and Sabbaths it ascends to the celestial Garden of Eden, where it joins the *neshamah* (soul)—Aramaic *nishmeta*.

On the crowns of the righteous in the afterlife, see BT *Berakhot* 17a: "A pearl in the mouth of Rav: 'In the world that is coming, there is no eating or drinking or procreation or business or jealousy or hatred or competition; rather, the righteous sit with their crowns on their heads, basking in the radiance of *Shekhinah*.'"

On souls of the righteous being crowned (or ascending) on new moons, festivals, and Sabbaths, see *Zohar* 1:81a (*ST*), 134b (*MhN*); 2:97b, 136a–b, 141b–142a, 156b–157a, 212a; 3:70b, 144b–145a (*IR*), 163a, 164b, 168a, 173a, 213b; *ZḤ* 18b (*MhN*), 82d–83a (*MhN, Rut*); Moses de León, *Sheqel ha-Qodesh*, 30 (36). Cf. *Pesiqta* Rabbati, add., 198a; *Beit ha-Midrash*, 5:43; [Moses de León?], *Seder Gan Eden*, 294 (138). The verse from Isaiah figures in a number of these passages; see also *Zohar* 1:41a (*Heikh*), 62b (*Tos*), 115b–116a (*MhN*); 3:182b; *ZḤ* 18b (*MhN*).

80. **Why *from new moon to new moon?* . . .** Because the moon symbolizes *Shekhinah*, who is renewed at each new moon, when She is illumined by *Tif'eret* (symbolized by the sun).

Similarly, each Sabbath is a celebration of their union. Sabbath eve symbolizes *Shekhinah*, whereas Sabbath day symbolizes *Tif'eret*. The concluding sentence apparently means that both phrases (*from new moon to new moon* and *from Sabbath to Sabbath*) allude to the divine union.

81. **except for the wicked . . .** Unless they turn back to God in *teshuvah*. On the image

Rabbi Yehudah said, "Blessed is the Compassionate One, that I asked and gained these words—and comprehended them!"

Rabbi Shim'on said, "From this portion we learn a mystery of wisdom; and sublime, precious secrets become known. Come and see: The blessed Holy One praises Torah, saying, 'Follow My ways, engage in My service, and I will bring you into fine worlds, supernal worlds.' To people who do not know or believe or perceive, the blessed Holy One says, 'Go and scout that fine world, that world of sublime yearning!'[82]

"They say, 'How can we scout it and know all this?'

"What is written? *Go up this way into the Negeb* (Numbers 13:17)—'Delve into Torah, and you will see that she stands before you, and through her you will know that [world].'[83]

"*Observe the land: what is it like? And the people inhabiting it* (ibid., 18)—'Through her you will see that world, which is an inheritance into which I am bringing you.'[84]

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"*And the people inhabiting it*—'those righteous ones in the Garden of Eden, standing row by row in supernal glory, on lofty rungs.'

"*Are they strong or slack* (ibid.)—'Through her, you will see if they attained all this by overpowering their impulse and breaking it, or not. Or by grasping

of being "cut off," see, e.g., Numbers 15:31: *For he has spurned the word of YHVH and His commandment he has violated. That soul shall surely be cut off; her iniquity* [or: *guilt*] *is upon her.*

82. **From this portion...** Describing the mission of the scouts. The land of Canaan (the Promised Land) represents the future realm of bliss awaiting those who devote themselves to the study of Torah and serving God.

On the expression "world of... yearning," see *Zohar* 1:123b (*Tos*), 124b (*MhN*); 2:115a (*RM*); 3:106b, 132a (*IR*), 288a (*IZ*); *ZḤ* 64a (*ShS*); *TZ* 32, 76b.

83. ***Go up this way into the Negeb...*** Through Torah, symbolized by *the Negeb*, a person can gain a glimpse of the future world and its rewards.

On the connection between *the Negeb* and Torah, see Rashi on Judges 1:15: "ארץ הנגב (*Erets ha-Negev*), *The Negeb land*—a person whose house is מנוגב (*menuggav*), bare [or devoid; literally: dried, wiped], of all good [material] things, containing only Torah." See idem on Joshua 15:19. Both comments by Rashi are based on BT *Temurah* 16a.

The context in Numbers (13:17–20) reads: *Moses sent them to scout the land of Canaan, and he said to them, "Go up this way into* [or: *through*] *the Negeb, and go up into the hill country. Observe the land: what is it like? And the people inhabiting it, are they strong or slack, are they few or many? And what is the land they inhabit, is it good or bad? And what are the cities in which they dwell, are they in open settlements or in fortresses? And what is the land like, is it fat or lean? Are there trees* [literally: *Is there a tree*] *in it or not? Exert yourselves and take some of the fruit of the land." And the season was the season of the first ripe grapes.*

84. ***Observe the land...*** For the full verse in Numbers, see the preceding note. "Through her" means "through Torah."

Torah firmly, studying her day and night; or if they slackened their grip on her and [still] attained all this.'[85]

"*Are they few or many?* (ibid.)—'Are there many who engage in My service and hold fast to Torah, thereby attaining all this, or not?'

"*And what is the land like, is it fat or lean?* (Numbers 13:20)—'Through Torah you will know *what the land is like*, what that world is like: does it lavish sublime goodness upon its inhabitants, or withhold something?'[86]

"*Is there a tree in it or not?* (ibid.)—'Is the Tree of Eternal Life in it, or does the Bundle of Life exist in it, or not?'[87] [160a]

"*They went up into the Negeb and came to Hebron* (Numbers 13:22). *They went up* בנגב (*va-Negev*), *into the Negeb*—people ascend in her *va-negev*, *with aridity*, with a lazy heart: like someone trying uselessly, aridly, thinking it brings no reward. He sees that the riches of the world are lost because of her; he thinks that all is *va-negev*, *with aridity*—as is said: *The waters* חרבו (*ḥarevu*), *dried up* (Genesis 8:13), 'The waters נגובו (*neguvu*), dried up.'[88]

"Afterward, ויבא עד חברון (*va-yavo ad Ḥevron*), *and he came to Hebron*—finally coming לאתחברא (*le-itḥabbara*), to join, her, reading and rereading her.[89]

85. **Through her...** Through studying Torah. The term "impulse" refers to the evil impulse.

86. ***And what is the land like...*** For the full verse, see above, note 83. Again, "that world" refers to the future world awaiting the righteous.

87. ***Is there a tree in it...*** In its simple sense, the verse begins: היש בה עץ (*Ha-yesh bah ets*), *Are there trees in it?* Reading it hyperliterally—*Is there a tree in it?*—Rabbi Shim'on interprets *a tree* as referring to the Tree of Life, namely *Ze'eir Anpin* (whose core is *Tif'eret*). The term Bundle of Life alludes to *Shekhinah*.

On the reading *Is there a tree in it or not?* see above, notes 16, 57. On *Ze'eir Anpin*, see above, note 57. On "the Bundle of Life," see above, note 39.

88. ***They went up into the Negeb...*** The name נגב (*Negev*) means literally "arid land" and refers to the southern part of Judea (between Beer-sheba and the Sinai Peninsula).

Those who proceed in Torah lazily and listlessly cannot imagine its reward, and they conclude that by spending their time on Torah they sacrifice financial gain.

The concluding quotation (from *Targum Onqelos* on the verse in Genesis) demonstrates that the root נגב (*ngv*) means "to be dry." See Rashi and David Kimḥi on Joshua 15:19; Rashi on BT *Ta'anit* 8b, s.v. *ba-negev*; Ibn Ezra on Psalms 126:4. Cf. above, note 83.

The full verse in Numbers reads: *They went up* בנגב (*va-negev*), *through* [literally: *into*] *the Negeb, and came* [literally: *and he came*] *to Hebron, and there were Ahiman, Sheshai, and Talmai,* בני הענק (*benei ha-anaq*), *descendants of the Anakites* [or: *offspring of the giant*]. *And Hebron was built seven years before Zoan in Egypt.*

89. **Afterward, ויבא עד חברון (*va-yavo ad ḥevron*), *and he came to Hebron*...** The devoted individual who perseveres in Torah unites with her.

The phrase "reading and rereading" renders קארי ושאני (*qarei ve-shanei*), "reading and repeating." In rabbinic literature, the Hebrew equivalent—קורא ושונה (*qore ve-shoneh*)—often means "reading Bible and Mishnah." On the hyperliteral reading *and he came to Hebron*, see above, notes 59–60.

"*There were Ahiman, Sheshai, and Talmai* (Numbers 13:22)—there he sees many divisions: impure and pure, prohibition and permission, punishments and rewards. These are the ways of Torah, fine points of Torah.[90]

"*Offspring of the giant* (ibid.)—born from the side of *Gevurah*.[91]

"*Hebron was built seven years* (ibid.)—seventy branches of Torah, seventy faces, ten in each aspect. חברון (*Ḥevron*), *Hebron*, is Torah, and whoever delves into her is called חבר (*ḥaver*), companion.[92]

"*Before Zoan in Egypt* (ibid.). We have learned: There is Torah corresponding to Torah, namely Written Torah and Oral Torah. Ḥebron issues from Written Torah, as is said: *Say to Wisdom, 'You are my sister'* (Proverbs 7:4). And this *was built seven years*, which is why it is called בת שבע (*Bat Sheva*), Bathsheba, Daughter of Seven.[93]

90. ***There were Ahiman...*** These three giants represent the huge challenges of studying and applying Torah: determining what is pure and impure, permitted and forbidden.

"Divisions" renders פליגן (*peligan*), which may imply פלוגאתא (*pelugata*), "conflicting opinions." For the full verse in Numbers, see above, note 88.

91. ***Offspring of the giant...*** Such divisions within the realm of Torah stem from *Gevurah*, which is characterized by boundaries, distinctions, and duality.

For the full verse in Numbers, see above, note 88. On the phrase *offspring of the giant*, see above, note 51.

92. ***Hebron was built seven years...*** The verse reads: *Hebron was built seven years before Zoan in Egypt.* See above, note 88.

These *seven years* symbolize the seven *sefirot* from *Ḥesed* to *Shekhinah*, whose core is *Tif'eret*, often identified as Written Torah. Seven multiplied by ten equals seventy, alluding to the seventy branches or faces of Torah. The phrase "seventy ענפין (*anfin*), branches," is a play on "seventy אנפין (*anpin*), faces," although here the *Zohar* employs the Hebrew word פנים (*panim*) for "faces."

חברון (*Ḥevron*), Hebron, symbolizes *Shekhinah*, who is often referred to as Oral Torah, so one who delves into Oral Torah is appropriately called חבר (*ḥaver*), "companion."

On the seventy faces (or facets) of Torah, see *Bemidbar Rabbah* 13:16, where Torah is compared to wine: "Just as יין (*yayin*), wine, is numerically equivalent to seventy, so Torah assumes seventy faces." See *Otiyyot de-Rabbi Aqiva* (*Battei Midrashot*, 2:354); Schäfer, *Synopse zur Hekhalot-Literatur*, §§77, 388; Ibn Ezra, introduction to Commentary on the Torah (short); Azriel of Gerona, *Peirush ha-Aggadot*, 74–75, 79; *Zohar* 1:26a (*TZ*), 47b, 54a; 2:83b (Vol. 4, pp. 462–63, n. 343); 3:202a; Moses de León, *Sefer ha-Rimmon*, 366–67. Cf. BT *Shabbat* 88b; *Zohar* 1:4b. On the seventy branches, see *Zohar* 2:83b, 89a, 92b (*Piq*), 133b.

The number seventy appears in the context of revelation in BT *Shabbat* 88b, in the name of Rabbi Yoḥanan: "Every utterance emerging from the mouth of Power branched into seventy languages [of humanity]." See *Sefer Ḥanokh* (*Beit ha-Midrash*, 2:116).

The sense of *ḥaver* (companion) as one who delves into Torah (or Oral Torah) betrays medieval usage. In rabbinic literature, *ḥaver* refers to one who observes specific restrictions, mostly concerning food (tithing and purity). See, e.g., M *Demai* 2:3; 6:6, 9, 12; Scholem.

93. **Torah corresponding to Torah . . .** Written Torah symbolizes *Tif'eret*, whereas Oral Torah symbolizes *Shekhinah*, who is also represented by Hebron. Oral Torah (or *She-*

"*Before Zoan in Egypt*—as is said: *The wisdom of Solomon was greater than the wisdom of all the people of the East and all the wisdom of Egypt* (1 Kings 5:10).[94]

"*They came to Wadi* אשכול (*Eshkol*), *Eshcol* (Numbers 13:23)—words of *haggadah* and interpretation, hanging from the aspect of Faith.[95]

"*And they cut down from there a branch with one* אשכול (*eshkol*), *cluster, of grapes* (ibid.)—they learn from there chapter headings and initial words. Those who are scions of faith delight in these words, and the words are blessed within them; and they perceive one root, one source, with no division among them.[96]

khinah) issues from Written Torah (or *Tif'eret*), and She is also pictured as Lower Wisdom, the daughter of *Ḥokhmah* (Wisdom). The verse in Proverbs now implies that *Tif'eret* (the son of *Ḥokhmah*) calls *Shekhinah my sister.*

Shekhinah (symbolized by Hebron) *was built seven years*—that is, She was fashioned from the seven *sefirot* from *Binah* to *Yesod*, or She includes all seven *sefirot* from *Ḥesed* through *Shekhinah* Herself. Therefore, She is called בת שבע (*Bat Sheva*), Bathsheba, meaning "Daughter of Seven."

The full verse in Proverbs reads: *Say to Wisdom, "You are my sister," and call Understanding a friend.* See JT *Sotah* 1:9, 17b; BT *Sotah* 11a; *Shemot Rabbah* 1:22; Azriel of Gerona, *Peirush ha-Aggadot,* 20; *Zohar* 1:81b, 111b–112a, 140b; 2:12a; 3:296a (*IZ*); *ZḤ* 35a; 80d (*MhN, Rut*).

94. ***Before Zoan in Egypt*—as is said...** Zoan (known as Tanis in Hellenistic sources) is located on a branch of the Nile and became the capital of Egypt in about 1000 B.C.E.

Shekhinah is known both as Hebron and *the wisdom of Solomon.* The historical fact that Hebron preceded the Egyptian capital, Zoan, implies that *Shekhinah* surpasses *the wisdom of Egypt* (along with all foreign varieties of wisdom).

On *Shekhinah* as *the wisdom of Solomon*, see *Bahir*, 3 (3), 44 (65), 51 (77); *Zohar* 1:150a, 223a–b, 238a, 248b; 3:61a, 74b, 176b, 297a; Moses de León, *Shushan Edut*, 342. For the full verse in Numbers, see above, note 88.

95. ***They came to Wadi* אשכול (*Eshkol*), *Eshcol*...** The word *eshkol* means "cluster," alluding to *haggadah* (or *aggadah*)—homiletic interpretations of Torah, which derive (or "hang") from faith in the divine nature of Torah.

On the association between אשכול (*eshkol*), *cluster*, and *haggadah*, see *Shir ha-Shirim Rabbah* on 1:14, in the name of Rabbi Berekhiah: "אשכל (*Eshkol*), *A cluster of, henna* (Song of Songs 1:14). What is mean by אשכל (*eshkol*), *a cluster*? איש שהכל בו (*Ish she-ha-kol bo*), A person in whom is everything: Scripture, Mishnah, Talmud, *toseftot*, and *aggadot*." Cf. BT *Sotah* 47b, *Temurah* 15b.

The full verse in Numbers reads: *They came to Wadi* אשכל (*Eshkol*), *Eshcol, and they cut down from there a branch with one* אשכול (*eshkol*), *cluster, of grapes—they carried it on a pole held by two—and some pomegranates and some figs.*

96. ***with one* אשכול (*eshkol*), *cluster*...** The single cluster of grapes represents "chapter headings and initial words" of the secret teachings of Torah. No more than this is revealed to the initiate.

The single cluster also represents the unified nature of Torah and its secrets, all of which derive from a single source and whose teachings do not conflict with one another.

On the term "chapter headings" in the context of mystical study, see BT *Ḥagigah* 13a, discussing Ezekiel's vision of the Chariot: "'The Chariot may not [be expounded even] before one person alone [unless he is a sage who understands on his own].' Rabbi Ḥiyya taught, 'But chapter headings may be transmitted to him.'" In this context, "chap-

"Those who are not scions of faith and do not study Torah for its own sake consign faith to division, as is written: *They carried it* במוט בשנים (*ba-mot bi-shnayim*), *on a pole in two* (ibid.)—in division. What is meant by מוט (*mot*), *a pole*? As is said: *He will not let your foot* למוט (*la-mot*), *stumble* (Psalms 121:3).[97]

"*And some* רמונים (*rimmonim*), *pomegranates, and some* תאנים (*te'enim*), *figs* (Numbers 13:23)—placing everything on the Other Side, the side of מינאי (*mina'ei*), heretics, the side of division.[98]

"*They returned from scouting the land* (Numbers 13:25). *They returned*—returning to the evil side, turning from the way of truth. They say, 'What do we care? To this day, we haven't seen the slightest benefit. We've toiled in it—the house is empty! We are the laughingstock of the people. Who will ever attain that world? Who will enter it? Better for us if we hadn't troubled so hard!'[99]

"*They recounted to him and said,* [*'We came to the land you sent us to'*] (Numbers 13:27)—'Look, we've toiled wearily to know the portion of that world, *and it is truly flowing with milk and honey* (ibid.); that world on high is good, as we know from Torah. But who can ever attain it?'[100]

ter headings" apparently refers to the opening words of each section or subject within the full Account of the Chariot.

On delighting in the words of Torah, see *Vayiqra Rabbah* 16:4: "Ben Azzai was sitting and expounding, and fire was blazing around him. They [his disciples] came and told Rabbi Akiva.... He went to him and said, 'Perhaps you are engaged in the chambers of the Chariot!' He replied, 'No, I am stringing words of Torah to the Prophets, and words of the Prophets to the Writings—and the words of Torah are as joyous as on the day they were given from Sinai.'"

See JT *Ḥagigah* 2:1, 77b; *Shir ha-Shirim Rabbah* on 1:10; *Rut Rabbah* 6:4; *Qohelet Rabbah* on 7:8. On the words being "blessed," cf. Azriel of Gerona, *Peirush ha-Aggadot*, 40.

97. **Those who are not scions of faith...** Nonbelievers (corresponding to the ten scouts who lacked faith) fail to perceive the unity of Torah, claiming that its teachings contradict one another. Or, they divide the Written Torah (symbolizing *Tif'eret*) from the Oral Torah (symbolizing *Shekhinah*).

The clause in Numbers—*they carried it* במוט בשנים (*ba-mot bi-shnayim*), *on a pole by two*—now implies that such nonbelievers "stumble" in Torah, splitting it *bi-shnayim*, *in two*. For the full verse in Numbers, see above, note 95.

98. ***And some* רמונים (*rimmonim*), *pomegranates*...** These nonbelievers misinterpret Torah, reading (or reacting to) it heretically, in accord with the demonic Other Side.

Rabbi Shim'on plays with רמונים (*rimmonim*), *pomegranates*, and מינאי (*mina'ei*), "heretics." He may be associating תאנים (*te'enim*), *figs*, with תואנה (*to'anah*), "pretext, excuse," alluding to heretical interpretations of Torah based on the pretext of false readings. For the full verse in Numbers, see above, note 95.

99. ***They returned from scouting the land*...** Having failing to understand Torah properly, the skeptics return to their evil ways, claiming that study provides no material benefits in this world, and that it is impossible to attain "that world," the future realm of bliss.

100. ***They recounted to him*...** Those who abandon the study of Torah insist that they really tried to glimpse the reward of the future world. They acknowledge how fine it is—"but who can ever attain it?"

The context in Numbers (13:27–28) reads: *They recounted to him and said, "We came to*

"*But mighty are the people inhabiting the land* (Numbers 13:28)—he is strong, not esteeming the whole world at all, so that he may have great wealth to engage in Torah. Who can attain it? Surely, *but mighty are the people inhabiting the land*—whoever wishes to attain it must be mighty in wealth, as is said: *The rich one answers mightily* (Proverbs 18:23).[101]

"*And the cities are fortified and huge* (Numbers 13:28)—houses filled with all good, so that nothing will be lacking. Even so, *and also the offspring of the giant we saw there* (ibid.)—the body must be mighty as a lion, constantly present, since [Torah] saps a person's strength, when he delves into prohibition and permission, impure and pure, kosher and unkosher. Who can attain it?[102]

"Furthermore, *Amalek inhabits the Negeb land; and the Hittite,* [*the Jebusite, and the Amorite inhabit the hill country; and the Canaanite dwells by the sea and by the Jordan*] (Numbers 13:29). If a person says, 'Even so, I will succeed,' *Amalek inhabits the Negeb land*—here is the evil impulse, the accuser, denouncing a person, always present in the body. *And the Hittite, the Amorite*...—how many accusers appear there, preventing a person from ever entering that world! Who can attain it? Who can enter it?[103]

the land you sent us to, and it is truly flowing with milk and honey, and this is its fruit. But mighty [or: *fierce*] *are the people inhabiting the land, and the cities are fortified and huge, and also the offspring of the giant we saw there!*" On the phrase *the offspring of the giant*, see above, note 51.

101. ***But mighty are the people***... Those who devote themselves to Torah must be so strongly dedicated that they disregard material benefits. By not expending their resources on anything beyond the bare essentials, they accumulate enough wealth that they can study endlessly, without wasting time and energy on material pursuits.

For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Nitsotsei Orot*; Soncino; *Matoq mi-Devash*. The verse in Proverbs demonstrates the link between might and wealth. It reads in full: *Imploringly speaks the poor person, and the rich one answers* עזות (azzot), *harshly* [literally: *mightily*].

102. ***And the cities are fortified and huge***... Dedicated scholars must have adequate resources. Yet they must also be physically strong—as mighty as a giant or a lion—in order to endure the strain of intense study and of making fine distinctions.

On the effects of prolonged study, see BT *Sanhedrin* 26b, in the name of Rabbi Ḥanan: "Why is [Torah] called תושיה (*tushiyyah*), Prudence? Because it מתשת (*matteshet*), saps, a person's strength." See *Midrash Tehillim* 7:3; *Kallah Rabbati* 5:2. On *tushiyyah* (prudence) in the context of "wisdom" (often identified with Torah), see Proverbs 2:7; 8:14; Job 11:6.

On being "mighty as a lion" in serving God, see M *Avot* 5:20, in the name of Yehudah son of Teima: "Be bold as a leopard, swift as an eagle, fleet as a gazelle, and mighty as a lion, to do the will of your Father in Heaven." See *Zohar* 1:190b.

The phrase "houses filled with all good" derives from Deuteronomy 6:11, and *Targum Onqelos*, ad loc. For the full verse in Numbers, see above, note 100.

103. ***Amalek inhabits the Negeb land***... The Amalekites had attacked the Israelites soon after they crossed the Red Sea. (See Exodus 17:8–16 and Deuteronomy 25:17–18.) In the *Zohar*, Amalek is an embodiment of the

"With these words, *they disheartened the Children of Israel* (Numbers 32:9), since they defamed it, as is said: *They put forth an evil report of the land* (ibid. 13:32).[104]

"What did those scions of faith say? *If YHVH delights in us, He will give it to us* (Numbers 14:8). Once a person strives with aspiration of the heart toward the blessed Holy One—surely He desires from us only the heart, and that they guard that holy insignia, as is written: *Your people, all of them righteous, will inherit the land forever* (Isaiah 60:21).[105]

demonic serpent, and here represents the evil impulse. Even if a person intends to devote himself to Torah and thereby merit the future world of bliss, the evil impulse constantly tries to thwart him. Similarly, other demonic accusers (represented by *the Hittite, the Jebusite, and the Amorite*) block his way.

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On the demonic nature of Amalek, see *Zohar* 2:65b–66a, 194b–195a; *ZḤ* 50b. Cf. Justin Martyr, *Dialogue with Trypho*, 131; Ginzberg, *Legends of the Jews*, 6:24, n. 141. On Amalek as representing the evil impulse, cf. *Zohar* 2:235b–236a; Vol. 6, p. 360, n. 290.

104. **With these words...** The scouts dissuaded the Israelites from entering the Promised Land—which here implies "from engaging in Torah, whereby a person merits the promised future world of bliss."

The verse in Numbers 32 reads: *They disheartened the Children of Israel from entering the land that YHVH had given them.* The full verse in Numbers 13 reads: *They put forth an evil report to the Children of Israel of the land that they had scouted, saying, "The land we traversed to scout is a land that devours its inhabitants, and all the people whom we saw in it are of huge measure."*

105. **What did those scions of faith say?...** The response of Caleb and Joshua demonstrates how a faithful devotee of Torah counters the nonbelievers. Despite the difficulties, God will assist those who delve into Torah with all their heart, as long as they also "guard that holy insignia." This means that they must preserve and honor the covenantal sign of circumcision by engaging in sexual relations in holiness.

The full verse in Isaiah reads: *Your people, all of them righteous, will inherit the land forever—sprout of My planting, work of My hands, that I may be glorified.* Here, the term *righteous* alludes to *Yesod*, the divine phallus, who is called Righteous One. Those who imitate *Yesod* by practicing sexual purity *will inherit the land forever*—that is, they will attain the future realm of bliss, symbolized by the Promised Land.

Yesod is known as Righteous One, based on Proverbs 10:25: וצדיק יסוד עולם (*Ve-tsaddiq yesod olam*). Although the simple sense of the verse is *The righteous one is an everlasting foundation,* it is understood midrashically as *The righteous one is the foundation of the world.* See BT *Yoma* 38b, *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34.

The statement "surely He desires from us only the heart" reflects the wording in BT *Sanhedrin* 106b: "The blessed Holy One desires the heart," or its alternative version: "The Compassionate One desires the heart." See Rashi, ad loc., s.v. *revuta*; Ibn Ezra (long) on Exodus 31:18; idem on Ecclesiastes 5:1; idem, *Yesod Mora* 7; *Sefer Ḥasidim* (ed. Margaliot), pars. 530, 590, 1013; *Zohar* 2:162b; 3:281b (*RM*).

The full verse in Numbers reads: *If YHVH delights in us, He will bring us to this land and give it to us, a land that is flowing with milk and honey.*

"However, [160b] *Only do not rebel against YHVH!* (Numbers 14:9)—one should not rebel against Torah, for Torah does not require wealth or vessels of silver and gold.[106]

"*And you, do not fear the people of the land* (ibid.)—for if a broken body engages in Torah, it will find healing entirely, as is written: *It will be healing for your flesh and moistening for your bones* (Proverbs 3:8), and similarly: *and healing to all their flesh* (ibid. 4:22). Then all those accusers proclaim: 'Make room for so-and-so, servant of the King!' So, *do not fear!*[107]

"*For they are our bread* (Numbers 14:9)—they themselves provide food every day for those engaging in Torah, as is said: *The ravens I have commanded to sustain you* (1 Kings 17:4), and it is written *The ravens would bring him bread and meat* (ibid., 6).[108]

"*Their shadow has abandoned them* (Numbers 14:9). Who is *their shadow*? The power of harsh Judgment. Why did it depart? Because *YHVH is with us. Do not fear them!* (ibid.). All departs on account of Torah.[109]

106. ***Only do not rebel against YHVH...*** As opposed to what the nonbelievers claimed (above at notes 101–2), the pursuit of Torah does not require wealth.

Torah is conceived as God's Name, so rebelling against Torah is tantamount to rebelling against God. See above, note 66. The full verse in Numbers reads: *Only do not rebel against YHVH! And you, do not fear the people of the land, for they are our prey* [literally: *bread*]*: their shade* [or: *shadow, protection*] *has abandoned* [or: *turned away from*] *them and YHVH is with us. Do not fear them!*

107. **if a broken body engages in Torah...** See BT *Eruvin* 54a, in the name of Rabbi Yehoshu'a son of Levi: "If a person feels pain in his head, let him engage in Torah.... If he feels pain in his throat, let him engage in Torah.... If he feels pain in his entrails, let him engage in Torah, as is said: *It will be healing for your navel* (Proverbs 3:8). If he feels pain in his bones, let him engage in Torah, as is said: *and moistening for your bones* (ibid.). If he feels pain throughout his body, let him engage in Torah, as is said: *and healing to all his flesh* (ibid. 4:22)."

The demonic or threatening forces who had thwarted the person's progress (as described above at note 103) now pave his way. Cf. *Zohar* 3:52b.

The full verse in Proverbs 3 reads: *There will be* [or: *It will be*; *Let it be*] *healing for your navel* [or: *your flesh*] *and moistening for your bones.* The verse in Proverbs 4 (describing a father's words of wisdom) reads in full: *For they are life to those who find them, and healing to all their flesh.*

108. ***For they are our bread...*** The verse reads: *And you, do not fear the people of the land, for they are our prey* [literally: *bread*]. Rabbi Shim'on adopts the literal sense—*our bread*—which now implies that the threatening forces themselves sustain those who delve into Torah. Similarly, the ravens (an impure species) provided food for Elijah after he fled from King Ahab and went into hiding. For the full verse in Numbers, see above, note 106.

109. ***Their shadow has abandoned them...*** The verse reads: *Their shade* [or: *shadow, protection*] *has abandoned them and YHVH is with us. Do not fear them!* This *shadow* signifies the power of harsh Judgment, which abandons the threatening forces, so that they now become helpful and supportive.

"Happy is the share of those who engage in Torah for her own sake, for they are actually linked with the blessed Holy One and called His brothers and companions, as is written: *For the sake of my brothers and my companions, let me say, 'Peace be within you'* (Psalms 122:8)."[110]

They came to Wadi Eshcol, and they cut down from there a branch [with one cluster of grapes...] (Numbers 13:23).[111]

Rabbi Abba said, "They cut down that *cluster*, and when they tried to lift it they couldn't. They tried to move it and they couldn't. Caleb and Joshua came, took hold of it and lifted it, and it was raised upright by them, as is written: *they carried it on a pole held by two* (ibid.)—those two unique ones.[112]

"Why did they need *a branch*? Well, the *cluster* was hanging from it. As long as it was attached to its place, it was called *a branch*; afterward, Scripture called it *a pole*, as is written: *they carried it* במוט (va-mot), *on the pole*—that well-known one, the one they cut down.[113]

40 "From here Caleb and Joshua knew that they were worthy of entering the Land and obtaining an inherited share in it. As [the scouts] were proceeding, all of them conspired against [Caleb and Joshua]. Caleb stood facing the fruit, and said, 'Fruit, fruit, if on account of you we're going to be killed, why should we share in you?' Immediately, it lightened itself, and they gave it to [the other scouts]."[114]

110. **they are... called His brothers and companions...** The full verse in Psalm 122 reads: *For the sake of my brothers and my companions, let me say, "Peace be within you."* This verse is addressed by the Psalmist to Jerusalem; but according to a midrashic interpretation, it is sung by God, who refers to the Israelites as *my brothers and my companions.*

See *Mekhilta, Beshallaḥ* 3; *Mekhilta de-Rashbi*, Exodus 14:15; JT *Berakhot* 9:1, 13b; *Qohelet Rabbah* on 4:8; *Tanḥuma, Yitro* 5; *Shemot Rabbah* 27:9; 52:1; *Midrash Tehillim* 4:3; 15:4; *Zohar* 2:55b, 122a; 3:7b, 22a, 59b, 77b.

111. ***They came to Wadi Eshcol...*** The full verse reads: *They came to Wadi* אשכל (*Eshkol*), *Eshcol, and they cut down from there a branch with one* אשכול (*eshkol*), *cluster, of grapes—they carried it on a pole held by two—and some pomegranates and some figs.*

112. **They cut down that *cluster*...** Ten of the scouts cut it down, but it was so heavy that they couldn't lift it or even move it. The phrase *by two* alludes specifically to Caleb and Joshua, the only two who were virtuous among all twelve scouts. See Baḥya ben Asher on Numbers 13:23.

113. **Why did they need *a branch*?...** The scouts were told to *take some of the fruit of the land* (Numbers 13:20), so all they really needed was the cluster, not the branch.

The wording במוט (va-mot), *on the pole*, with the definite article, indicates this pole's prominence: "that well-known one, the one they cut down." On the distinction between *branch* and *pole*, see Baḥya ben Asher on Numbers 13:23. Cf. *Midrash Aggadah* and Rashi on the verse.

114. **From here Caleb and Joshua knew...** When they realized that only they could lift the heavy branch, they realized that they were worthy of entering the Promised Land. The ten other scouts were jealous of their

Rabbi El'azar said, "They didn't give it to the others, for it is surely written: *which they carried* and also *by two*; and among all of them, there were not *two* such as them. From here, Joshua learned a lesson for later, as is written: *Joshua son of Nun sent from Shittim two men as spies* (Joshua 2:1), and the identity of these two has already been established by the ancient ones. When they reached the Israelites, they gave it to them and then withdrew, making themselves remnants."[115]

Rabbi Yitsḥak said, "When they reached those giants, they displayed the staff of Moses and were saved. How do we know that he gave them that staff? As is written: *Go up* זה (*zeh*), *this way, into the Negeb* (Numbers 13:17). Here is written *Go up zeh, this way,* and there is written ואת המטה הזה (*Ve-et ha-matteh ha-zeh*), *This staff, you shall take in your hand* (Exodus 4:17). By virtue of it, they were saved. You might say, 'These giants—let them be'; but rather, [the giants] came to capture them, and [the scouts] displayed that staff and escaped."[116]

supernatural ability, so they conspired to kill Caleb and Joshua.

115. **They didn't give it to the others...** Rabbi El'azar insists that Caleb and Joshua carried the cluster themselves all the way back to the Israelites' camp, where they then "gave it to them," namely to the ten other scouts.

From his experience here, Joshua concluded that it was best to send only two scouts, which he later did. In its simple sense, the verse in Joshua reads: *Joshua son of Nun sent from Shittim two men as spies secretly, saying, "Go, observe the land and Jericho."*

The two spies sent by Joshua are not named in the Bible, but according to midrashic tradition they were Caleb and Phinehas. See *Tanḥuma, Shelaḥ* 1; *Tanḥuma* (Buber), *Shelaḥ* 1; *Bemidbar Rabbah* 16:1.

Here, however, Rabbi El'azar is apparently referring to an esoteric tradition that identifies these two later spies as Uzza and Aza'el, the two angels who fell from heaven after opposing the creation of Adam and Eve. Their role as spies may be based on the image of angels "spying" on human beings, or on the ambiguous meaning of the term מלאכים (*mal'akhim*), which can mean both "angels" and "messengers."

On Uzza and Aza'el as Joshua's two spies, see *Zohar* 2:178b (*SdTs*); 3:60b, 62b. On the fallen angels, see above, note 61. Cf. *Tanḥuma, Shelaḥ* 1; *Tanḥuma* (Buber), *Shelaḥ* 1; *Bemidbar Rabbah* 16:1, according to all of which Phinehas (one of Joshua's spies) had an angelic nature.

The idiomatic phrase "making themselves remnants" derives from the Talmud, where it means "to be self-effacing, humble." See BT *Rosh ha-Shanah* 17a–b, *Megillah* 15b, *Sanhedrin* 111b.

116. **When they reached those giants...** The scouts saved themselves by displaying Moses' staff, with which he had performed miracles before Pharaoh, split the Red Sea, and struck the rock to produce water.

Rabbi Yitsḥak demonstrates this through verbal analogy. Since the word זה (*zeh*), *this*, appears both in Moses' directive to the scouts and in God's directive to Moses about the staff, this "proves" that Moses gave them his staff. See Baḥya ben Asher on Numbers 13:17.

On the unique nature of Moses' staff, see M *Avot* 5:6, which lists it as one of the ten things created in the last moments of the week of Creation, on Sabbath eve at twilight.

On the giants, see above, note 51. For the full verse in Numbers 13, see above, note 83. The full verse in Exodus reads: *This staff you*

Rabbi Yehudah said, "Moses transmitted to them the tradition of a Holy Name, by virtue of which they were saved."[117]

Rabbi Ḥiyya said, "[The giants] were called by three names: נפילים (*Nephilim*), ענקים (*Anaqim*), רפאים (*Repha'im*); and all of them lived long. Originally they were called *Nephilim*, Fallen Ones. Afterward, when they united with the daughters of humankind and engendered by them, they were called *Anaqim*, Giants. Later, when they went roaming through this world ומתרפיין (*u-mitrappeyan*), and were slackened, from that which is above, they were called *Repha'im*, Slack Ones."[118]

Rabbi Yehudah said, "But look at what is written: *Rephaim, they, too, are considered* כענקים (*ka-Anaqim*), *as the Giants* (Deuteronomy 2:11)!"[119]

He replied, "So it is, because the *Anaqim* came from both this side and that side, and they despaired greatly on earth. Similarly, the *Repha'im*, who issued from them and lived long lives. As they grew feeble, half their body weakened and half endured. When half their body was dead, they would take a certain herb of the field, throw it into their mouths, and die; and since they wanted to kill themselves, they were called *Repha'im*, Shades of the Dead."[120]

shall take in your hand, with which you shall do the signs.

117. **Moses transmitted to them the tradition of a Holy Name...** According to numerous sources, Moses' staff was engraved with the Divine Name.

See *Targum Yerushalmi,* Exodus 2:21; 4:20; 14:21; *Devarim Rabbah* 3:8; 11:10; *Devarim Rabbah* (ed. Lieberman), p. 87; *Avot de-Rabbi Natan* A, add. 2, 78b; *Pirqei de-Rabbi Eli'ezer* 42; *Midrash Tehillim* 114:9; *Sefer ha-Yashar, Shemot,* 307; *Zohar* 1:6b, 9a; 2:28a, 48a, 60b, 64a; *ZḤ* 30b (*MhN*). Cf. Ibn Ezra (short), Exodus 3:13.

According to the midrashim listed above, the staff was engraved with the name *YHVH*. Baḥya ben Asher on Numbers 13:17 records a tradition that God's twelve-letter name was engraved on the staff, since the numerical value of זה (*zeh*), *this*, is twelve. He quotes Exodus 3:15: זה (*Zeh*), *This, is My name forever.* On the twelve-letter name, see below, p. 142, n. 275.

118. **[The giants] were called by three names...** The name נפילים (*Nephilim*), "Fallen Ones," refers to the fallen angels. When they united with human females, their offspring were called ענקים (*Anaqim*), "Giants." Gradually, through intermingling with humans, the descendants lost their heavenly powers and were called רפאים (*Repha'im*), "Slack (or Weak) Ones."

On the fallen angels, see above, note 61. For the term נפילים (*Nephilim*), see Genesis 6:4; Numbers 13:33. For the term ענקים (*Anaqim*), see Deuteronomy 1:28; 2:10–11, 21; 9:2; Joshua 11:21–22; 14:12, 15. Cf. Numbers 13:22, 28, 33; Joshua 15:13–14; Judges 1:20. For the term רפאים (*Repha'im*), see Genesis 14:5; 15:20; Deuteronomy 2:11, 20; 3:11; Joshua 12:4; 13:12; 17:15.

119. **But look at what is written . . .** Rabbi Ḥiyya claimed that the *Repha'im* were weaker than their ancestors, but Rabbi Yehudah quotes a verse indicating that they resembled the *Anaqim*.

120. **So it is...** Rabbi Ḥiyya explains that the *Anaqim* and the *Repha'im* shared a great despair on earth, having both derived from angelic and human ancestors ("from both this side and that"). As the *Repha'im* aged, their human halves weakened and

Rabbi Yitsḥak said, "They cast themselves into the Great Sea and died drowning, as is written: הרפאים (*Ha-repha'im*), *The shades, tremble beneath the waters and their denizens* (Job 26:5)."

Rabbi Shim'on said, "If Israel had entered the Land under the stigma [161a] of the evil tongue, the world would not have endured for a moment. Who is the artisan of the evil tongue? The serpent. Mystery of the matter: As soon as the serpent copulated with Eve, he injected her with slime."[121]

Rabbi Shim'on said, "The blessed Holy One forgives everything except the evil tongue, for it is written: *By our tongue we will prevail; our own lips are with us—who is master over us?* (Psalms 12:5).[122]

eventually became paralyzed, until, in desperation, they poisoned themselves and died. So another sense of the name *Repha'im* applies to them as well: "Shades of the Dead."

121. **If Israel had entered the Land...** If they had entered Canaan immediately after the scouts' slanderous report, they would have contaminated the Promised Land with the residue of such evil speech, and the whole world would have been doomed.

On the serpent as "artisan of the evil tongue," cf. *Bereshit Rabbah* 19:4, in the name of Rabbi Levi: "He [the serpent] began speaking slander against his Creator, saying, 'He ate of this tree and created the world. And He told you, *"You shall not eat from it"* (Genesis 3:3), so that you would not create other worlds.' For everyone hates his fellow artisan."

On the serpent copulating with Eve, see BT *Yevamot* 103b, in the name of Rabbi Yoḥanan: "When the serpent copulated with Eve, he injected her with זוהמא (*zohama*), filth [or: slime, lust]." The point here, apparently, is that sinfulness—including "the evil tongue" (evil speech)—infected Eve's descendants.

On the scouts' slander of the Land, see Numbers 13:32: *They put forth an evil report to the Children of Israel of the land that they had scouted, saying, "The land we traversed to scout is a land that devours its inhabitants, and all the people whom we saw in it are of huge measure."*

On the passage in *Bereshit Rabbah*, see *Targum Yerushalmi*, Genesis 3:4; *Bereshit Rabbah* 20:1; *Pirqei de-Rabbi Eli'ezer* 13; *Devarim Rabbah* 5:10; *Tanḥuma, Bereshit* 8, *Shemot* 23, *Tazri'a* 9, *Metsora* 2; *Tanḥuma* (Buber), *Shemot* 20, *Metsora* 7, *Ḥuqqat* 45; *Bemidbar Rabbah* 19:22; *Midrash Tehillim* 1:9; *Shemot Rabbah* 3:12; *Zohar* 3:52b.

On the passage in *Yevamot*, see *Targum Yerushalmi*, Genesis 4:1 (per British Library MS 27031, ed. Clark); BT *Shabbat* 145b–146a, *Avodah Zarah* 22b; *Pirqei de-Rabbi Eli'ezer* 21 (and Luria's nn. 7–8); *Midrash Aggadah*, Genesis 3:12; *Zohar* 1:36b–37a, 52a–b, 54a–55a, 63b, 70b, 122b, 126a–b, 145b, 228a; 2:94a, 167b–168a, 193b, 231a, 236b; 3:14b, 19b, 24a, 76b, 79a, 87a, 97b, 125a, 143a (*IR*), 189a; *ZḤ* 1d, 8c–9b, 58d, 63c (*ShS*), 83b (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 139; Stroumsa, *Another Seed*, 38–53; Koren, *Forsaken*, 89–92.

122. **The blessed Holy One forgives everything...** Cf. BT *Arakhin* 15b: "Rabbi Yoḥanan said in the name of Rabbi Yose son of Zimra, 'Whoever utters evil speech [literally: the evil tongue] is as if he denies the Root [i.e., God], as is said: *Those who say, "By our tongue we will prevail; our own lips are with us—who is master over us?"* (Psalms 12:5).' ... Rabbi Aḥa son of Rabbi Ḥanina said, 'If

"Come and see how much was inflicted by that evil tongue! It decreed upon our ancestors that they could not enter the Land; those who uttered it died; weeping was decreed for generations upon generations. All the more so here, for they spouted evil speech against all: since they uttered it against the Holy Land, it is as if they uttered it against Him. Therefore the blessed Holy One became jealous over this—that is, jealous for His Name—and all of Israel would have been annihilated from the world, were it not for the prayer of Moses."[123]

ויספרו (*Va-ysapperu*), *They recounted, to him and said, "We came to the land you sent us to"* (Numbers 13:27). Rabbi Ḥiyya said, "Why is it written differently here: *va-ysapperu*, *they recounted*, rather than ויגידו (*va-yaggidu*), *they told*, or ויאמרו (*va-yomeru*), *they said*? Well, each one indicates something unique. *Va-yaggidu*, *They told*, always implies a hint of wisdom, as has already been said. *Va-yomeru*, *They said*—merely saying. *Va-yomeru*, *They said*—thoughts of the heart. *Va-yomeru*, *They said*—a command. This has been established in various places. *Va-ysapperu*, *They recounted*—explaining the matter, always.[124]

he has uttered [evil speech], there is no remedy for him, since [King] David, by the Holy Spirit, has already cut him off, as is said: *YHVH will cut off all smooth-talking lips, the tongue that speaks boastfully* (ibid., 4).'"

See JT *Pe'ah* 1:1, 16a; *Mishnat Rabbi Eli'ezer* 9, p. 170; *Qohelet Rabbah* on 9:12; *Devarim Rabbah* 6:14; *Tanḥuma, Bereshit* 8; *Metsora* 2; *Tanḥuma* (Buber), *Metsora* 5; *Midrash Tehillim* 12:2; 52:2.

The context in Psalms (12:4–5) reads: *YHVH will cut off all smooth-talking lips, the tongue that speaks boastfully, those who say, "By our tongue we will prevail; our own lips are with us—who is master over us?"*

123. **how much was inflicted by that evil tongue...** Once the Israelites were convinced by the slanderous report of the scouts, they were doomed to die in the desert. As for the scouts themselves (except for Caleb and Joshua), they perished right then in a plague (Numbers 14:37).

The reference to the decree of weeping is based on a midrashic interpretation of the verse describing the people's reaction to the scouts' report: *The whole community lifted their voice and put it forth, and the people wept on that night* (Numbers 14:1). See BT *Ta'anit* 29a, in the name of Rabbi Yoḥanan: "That night was the night of the ninth of Ab. The blessed Holy One said to them, 'You have wept for nothing [since I will help to conquer the land of Canaan], but I designate for you a weeping for generations.'" The ninth of Ab is traditionally considered the date on which both the First and Second Temples were later destroyed. See above, note 26.

By slandering the Promised Land, the scouts, as it were, slandered God—since *Shekhinah* is associated with the Land and dwells there. She is also pictured as God's Name. God threatened to annihilate the entire people immediately, but Moses assuaged His wrath, and God then decreed that all Israelites above the age of twenty would eventually die in the desert before they could enter Canaan, except for the two virtuous scouts. See Numbers 14:11–35.

124. **ויספרו (*Va-ysapperu*), *They recounted*...** Rabbi Ḥiyya distinguishes between the three similar verbs.

The verb הגיד (*higgid*), "to tell," implies a word of wisdom, as opposed to the root אמר (*'mr*), "to say," which often pertains to normal or profane speech. On the sense of *higgid*

"באנו (*Banu*), *We came, to the land*—the verse should read הלכנו (*halakhnu*), *we went.* However, *banu, we came*—'we entered there, into that land that you've been praising every day and saying that there's nothing like it *and it is truly flowing with milk and honey* (Numbers 13:27).'"[125]

Rabbi Yitsḥak said, "Whoever wants to tell a lie should first say something true, so that they will believe his lies."[126]

Rabbi Ḥiyya said, "Rather, they said, 'You praise it every day, saying that there's nothing like it *and it is truly flowing with milk and honey.* You elevate its praise above all—and it is not so, for look, *this is its fruit* (Numbers 13:27)!' They plucked one of its smallest clusters and said, 'If this is the inheritance that the blessed Holy One is granting to Israel, and for which they suffered all those afflictions and toils, well, surely in the land of Egypt there are clusters and fruit of the land twice as good!'[127]

as revealing something concealed or mysterious, see Genesis 3:11; 41:25; Judges 14:12, 15–16; 1 Kings 10:3; Job 11:6; Daniel 2:2. On the significance of *higgid*, see *Mekhilta, Baḥodesh* 2; BT *Shabbat* 87a; *Zohar* 1:86b, 234b, 249a; 2:79b–80a; 3:50b, 292b–293a (*IZ*). On *haggadah* as referring to the allegorical method of interpretation, see *Zohar* 2:99a; *ZḤ* 83a (*MhN, Rut*); Scholem, *On the Kabbalah*, 55; Tishby, *Wisdom of the Zohar*, 3:1083–85; Talmage, "Ha-Munnaḥ 'Haggadah,'" 271–73.

On the verb אמר (*'mr*), "to say," as implying thought or intention, see, e.g., Genesis 20:11; 21:16; 26:9, 28; 31:31; 1 Samuel 20:4; 1 Kings 8:12; *Zohar* 1:234b; 2:17a (*MhN*), 25b; 3:17b, 147a. On *'mr* as meaning "to command," see, e.g., Jonah 2:11; Psalms 105:31, 34; Job 9:7; Esther 1:17; 9:14; Daniel 1:3; 1 Chronicles 21:17.

The context in Numbers (13:27–28) reads: *They recounted to him and said, "We came to the land you sent us to, and it is truly flowing with milk and honey, and this is its fruit. But mighty* [or: *fierce*] *are the people inhabiting the land, and the cities are fortified and huge, and also the offspring of the giant we saw there!"* On the phrase *the offspring of the giant*, see above, note 51.

125. **באנו (*Banu*), *We came, to the land*...** Rabbi Ḥiyya notes that the verb בא (*bo*) more literally means "to enter." That is, the scouts not only arrived at the border but also crossed it.

126. **Whoever wants to tell a lie...** In order to convince the people of their slanderous lie—that the Land could not be conquered and that it *devours its inhabitants* (Numbers 13:32)—the scouts began with a pleasantly true statement about the Land's fertility: *it is truly flowing with milk and honey.*

See the statement (related to the scouts' report) in BT *Sotah* 35a, in the name of Rabbi Me'ir: "Any evil speech [or: slander] without some truth in the beginning does not endure in the end."

Rabbi Yitsḥak's reference here to "a lie" rather than "evil speech" matches Rashi's paraphrase of the Talmudic passage in his comment on Numbers 13:27: "*Is flowing with milk and honey*—any lie that is not spoken with a little truth in the beginning does not endure in the end."

See *Tanḥuma, Shelaḥ* 9; *Tanḥuma* (Buber), 17; *Bemidbar Rabbah* 16:17; *Zohar* 1:2b; 2:215b, 264a (*Heikh*). For the full text of Numbers 13:27–28, see above, note 124. For the full text of Numbers 13:32, see above, note 121.

127. **Rather, they said...** According to Rabbi Ḥiyya, the statement *and it is truly flowing with milk and honey* does not reflect the view of the scouts; rather, they are quot-

"*But mighty are the people dwelling in the land* (Numbers 13:28)—'According to the way of the world, mighty ones who wage battle are stationed outside [the cities] to guard the roads; but here, even the city dwellers are strong and mighty. *And the cities are fortified and huge*... (ibid.), so that even if all the kings of the world would assemble against them, they wouldn't make a dent."[128]

Rabbi Yose said, "Everything they said was said with the evil tongue. The harshest of all—as is written: *Amalek inhabits the Negeb land* (Numbers 13:29). This may be compared to a person who has been bitten by a snake. When they want to intimidate him, they say, 'Look, there's a snake!'"[129]

Rabbi Abba said, "Surely this was the harshest of everything they said, since it implied: 'The one who wages war against all lies in wait here.' And where? *In the Negeb land*, which is the entryway. Immediately, *the whole community lifted their voice and put it forth*, [*and the people wept on that night*] (Numbers 14:1)—they instituted weeping forever on that night."[130]

ing Moses, who was always praising the Land. The following clause represents their opposing view: *This is its fruit*—which they said disdainfully as they plucked off a tiny cluster of grapes (perhaps shriveled) and displayed it to the people. For the full verse, see above, note 124.

128. ***But mighty are the people dwelling in the land***... Rabbi Ḥiyya is focusing on the wording היושב בארץ (*ha-yoshev ba-arets*), *dwelling in* [or: *inhabiting*] *the land*. Even those *dwelling* in the cities are mighty warriors.

129. **The harshest of all**... By mentioning Amalek, the spies intended to frighten the Israelites, who had been mercilessly attacked by that nation soon after crossing the Red Sea.

See *Tanḥuma, Shelaḥ* 9; *Tanḥuma* (Buber), *Shelaḥ* 18; *Bemidbar Rabbah* 16:18; Rashi on Numbers 13:29; *Zohar* 3:103a.

On the memory of being bitten by a snake, see the saying quoted by Rabbi Yehoshu'a son of Levi in *Qohelet Rabbah* on 7:1: "One who has been bitten by a snake is frightened by a rope." Cf. *Zohar* 2:45a: "One who has been bitten by a dog trembles from his bark."

The full verse in Numbers reads: *Amalek inhabits the Negeb land; and the Hittite, the Jebusite, and the Amorite inhabit the hill country; and the Canaanite dwells by the sea and by the Jordan.*

130. **The one who wages war against all**... Not only against vulnerable humans but against God Himself. When Amalek attacked Israel, above in the sefirotic realm Judgment was empowered to overwhelm Compassion, threatening the divine balance. Furthermore, according to rabbinic tradition, the Amalekites mutilated some of the Israelites by cutting off the covenantal sign of circumcision (or the phallus) and throwing it mockingly toward heaven. See Vol. 4, pp. 357–58, nn. 556, 558. Cf. Exodus 17:16: *For hand upon Yah's throne: War for YHVH against Amalek from generation to generation.*

Amalek, who attacks everyone, inhabited the Negeb, which was the gateway to the land of Canaan—as indicated by Moses' directive: *Go up this way through the Negeb, and go up into the hill country* (Numbers 13:17).

When the people heard this, they wept—dooming their descendants to weep annually forever, since according to a midrashic tradition that night was the ninth of Ab, on which both the First and Second Temples were later destroyed. See above, notes 26, 123.

Rabbi Yose said, "They conspired to defame all. What is meant by 'all'? The Land and the blessed Holy One."[131]

Rabbi Yitsḥak said, "The Land, granted; but how do we know about the blessed Holy One?"

He replied, "As implied by what is written: *But mighty are the people*—'Who can withstand them?' *Mighty are the people*, precisely! And it is written: *Amalek inhabits the Negeb land.*[132]

"Thereby they caused all this, as has been said; and the blessed Holy One sought to annihilate them from the world, as is written: *He said that He would annihilate them—had not Moses, His chosen one, stood in the breach before Him* (Psalms 106:23)."[133]

131. **They conspired...** The subject is the ten scouts.

132. ***the people*, precisely...** The definite article implies "the most dangerous people," namely Amalek, who the scouts assume can defeat even God. The scouts' statement thus defames the blessed Holy One. Rabbi Yose interprets *Amalek inhabits the Negeb land* as identifying who *the people* is.

On Amalek as attacking or threatening God, see above, note 130. On the scouts' claim that the inhabitants of Canaan can overpower God, see BT *Sotah* 35a: "*But the men who had gone up with him* [i.e., with Caleb] *said, 'We cannot* [*mount an attack against the people, for they are stronger* ממנו (*mi-mennu*), *than we*'] (Numbers 13:31). Rabbi Ḥanina son of Papa said, 'A grave statement did the spies utter at that moment: *for they are stronger mi-mennu*. Do not read מִמֶּנּוּ *mi-menu*, *than we*, but rather מִמֶּנּוּ *mi-mennu*, *than He*. As it were, even the Master of the house cannot remove His utensils from there [i.e., even God, who owns the land of Canaan (and the whole world), cannot remove its inhabitants].'"

See JT *Ta'anit* 4:6, 68b; BT *Menaḥot* 53b, *Arakhin* 15a; *Tanḥuma, Shelaḥ* 7; *Tanḥuma* (Buber), *Shelaḥ* 11; *Bemidbar Rabbah* 16:11; Rashi on Numbers 13:31. In the standard (Tiberian) Masoretic tradition, the word *mi-mennu* can mean either *than we* or *than he*, whereas the Babylonian scribal tradition distinguished between those two forms. See *Arukh ha-Shalem*, s.v. *ba'al* (1); *Tosafot, Arakhin* 15b, s.v. *al tiqrei*; Ibn Ezra (long) on Exodus 1:9; *She'elot u-Tshuvot ha-Rashba ha-Meyuḥasot la-Ramban*, 232; *Minḥat Shai* on Numbers 13:31; Gesenius, *Hebrew Grammar*, §103m, n. 1.

133. **Thereby they caused all this...** The scouts' slanderous report had devastating consequences, and God would have immediately wiped out the entire people of Israel, had not Moses assuaged His wrath.

See Numbers 14:11–35; above, note 123. The full verse in Psalms reads: *He said that He would annihilate them—had not Moses, His chosen one, stood in the breach before Him to turn back His wrath from destroying them.* The divine threat to *annihilate them* and Moses' valiant intervention *to turn back His wrath* relate specifically to the incident of the Golden Calf (Exodus 32:9–14), which is referred to earlier in this psalm (vv. 19–20). Here, however, Rabbi Yose applies the verse to the incident of the scouts, which is referred to in the following verses of the psalm (24–27).

Now, please, let YHVH's power be great, as You have spoken, saying (Numbers 14:17).[134]

Rabbi Aḥa and Rabbi Yose said, "Happier is Israel than all nations of the world, for the blessed Holy One delights in them, is named for them, and glories in them! The world was created only for the sake of Israel, so that they would engage in Torah, for one is linked with the other. And Israel below in this world is its sustenance—and the sustenance of all other nations. When? When they fulfill their Lord's will.[135]

"Come and see: When the blessed Holy One created the human in the world, He designed him according to the supernal precious pattern, and placed his strength and power in the middle of the body, where the heart dwells, which is the potency and nourishment of the whole body. From there, the whole body is sustained, and all members of the body are fed. The heart is firmly connected [161b] to a supernal place above—the brain in the head, dwelling above—and one is linked with the other.[136]

134. ***Now, please, let YHVH's power be great...*** The context in Numbers (14:17–19) reads: *"Now, please, let my Lord's power be great, as You have spoken, saying, 'YHVH! Slow to anger* [or: *long-suffering*] *and abounding in kindness, removing iniquity and transgression; yet He does not wholly acquit, inflicting the guilt of fathers upon sons, to the third and fourth generations.' Forgive, please, the iniquity of this people through Your great kindness, and as You have borne with this people from Egypt until now."*

135. **the blessed Holy One... is named for them...** As in the title *God of Israel*, which appears frequently, e.g., Genesis 33:20. On God "glorying" in Israel, see Isaiah 49:3: *You are My servant, Israel, in whom I glory.*

The clause "for one is linked with the other" means that Israel is linked with Torah. Cf. Vol. 7, pp. 490–91, n. 431, referring to the supposed Zoharic formula "The blessed Holy One, Torah, and Israel are one."

The phrase "is its sustenance" means "is the world's sustenance." On the world being created for the sake of Israel, see *Bereshit Rabbah* 12:2; *Tanḥuma* (Buber), *Bereshit* 3, 10; *Pesiqta Rabbati* 3, 10b; 4, 14a; *Otiyyot de-Rabbi Aqiva* (*Battei Midrashot*, 2:357); *Shemot Rabbah* 48:2; *Leqaḥ Tov*, Rashi, and Naḥmanides on Genesis 1:1; Moses de León, *Sefer ha-Rimmon*, 356–57; Kasher, *Torah Shelemah*, Genesis 1:1, n. 77. Cf. *Vayiqra Rabbah* 36:4. On Israel sustaining the world, see *Leqaḥ Tov*, Genesis 28:14; Moses de León, *Sefer ha-Rimmon*, 356–57. Cf. BT *Ta'anit* 3b, *Avodah Zarah* 10b; *Mishnat Rabbi Eli'ezer* 5, p. 104; *Midrash Tehillim* 21:6; *Ester Rabbah* 7:12; *Zohar* 2:5b (*MhN*); 3:221b.

136. **He designed him according to the supernal precious pattern...** In the divine image, embodying the various aspects of the *sefirot*.

On the centrality of the heart, see JT *Terumot* 8:11, 46b; *Midrash Mishlei* 1:1; *Zohar* 3:221b, 232b. On the heart and the brain, see Vol. 5, p. 393, n. 585. The words "power" and "potency" render תוקפא (*tuqpa*), which in the *Zohar* also occasionally signifies "bosom, breast, chest." See below, pp. 423–24, n. 418.

"Members" renders שייפי (*shaiphei*)—singular, שייפא (*shaipha*)—a frequent Zoharic neologism that may be based playfully on the Talmudic line (BT *Sotah* 7b): על איבריה לשפא (*al eivreih la-shappa*), "His arm [or: limb] entered the casket." Or, the Zoharic sense of *shaipha* may derive from BT *Ḥullin*

"In a similar way, the blessed Holy One arranged the world. He made it one body, arranging members of the body around the heart, with the heart in the middle. The whole body and all those members are nourished by that heart, which is the power of all, and upon which all depend. The heart is linked and connected with the supernal brain, dwelling above.

"So it was when the blessed Holy One created the world. He arranged the ocean surrounding the whole inhabitable world, and the habitation of all seventy nations surrounding Jerusalem. Jerusalem is situated in the middle of all habitation, and it surrounds the Temple Mount, and the Temple Mount surrounds the courts of the Israelites, and the courts of the Israelites surround the Chamber of Hewn Stone, where the Great Sanhedrin sits—and we have learned: 'No one may sit in the Temple Court except kings of the House of David.' The Chamber of Hewn Stone surrounds the entrance hall and the altar, and the entrance hall and the altar surround the Sanctuary, and the Sanctuary surrounds the Holy of Holies—where *Shekhinah*, the purging cover, the cherubim, and the Ark are located.[137]

42b: "This joint of the thighbone דשף (*deshaph*), that slipped [i.e., was dislocated], from its place [i.e., out of its socket]." Note also the expression in Job 33:21: ושפו עצמותיו (*Ve-shuppu atsmotav*), *And his bones are rubbed away*. See below, p. 120, n. 203.

137. **the blessed Holy One arranged the world . . .** The heart of the world is located in the Holy of Holies, while the seventy nations represent the limbs of the world's body. The heart is linked with the divine mind. Cf. Judah Halevi's depiction of Israel and the nations as respectively the heart and the limbs of the body. See his *Kuzari* 2:35–44; *Zohar* 3:221b.

Technically, not every section of the Temple listed here "surrounds" the next one. Rather, each subsequent location is more central, vital, and holy.

See *Tanḥuma, Qedoshim* 10: "The land of Israel sits in the center of the world, Jerusalem in the center of the land of Israel, the Temple in the center of Jerusalem, the Sanctuary in the center of the Temple, the Ark in the center of the Sanctuary; and in front of the Ark, the Foundation Stone—from which the world was founded."

See BT *Yoma* 54b, *Sanhedrin* 37a; *Tanḥuma* (Buber), *Qedoshim* 10; Ibn Ezra on Genesis 1:2; Naḥmanides on Leviticus 18:25; *Zohar* 1:78a, 84b, 226a; 2:157a, 184b, 193a; 3:65b–66a, 221b; Moses de León, *Shushan Edut*, 346; *TZ* 21, 49b, 50b. Cf. Ezekiel 5:5; *Eikhah Rabbah, Petiḥta* 16.

On sitting in the Temple Court, see BT *Yoma* 25a: "No one may sit in the Temple Court except kings of the House of David." See *Zohar* 1:130a. The term "purging cover" renders כפרת (*kapporet*), whose precise meaning is unclear. In the Torah it refers to a slab of pure gold, placed atop the ark. Atop each end of this gold cover stood the figure of a cherub, made of hammered gold. The two cherubim faced each other, with their heads bent slightly downward and their fully outstretched wings turned upward, sheltering the rest of the *kapporet* and the Ark beneath. The divine voice was said to issue from the space above the *kapporet* and between the two cherubim. On Yom Kippur, the *kapporet* was the focal point of the annual purgation rite. See Exodus 25:17–22; Leviticus 16:13–15; Sarna, *Exodus*, 161; Milgrom, *Leviticus*, 1:1014.

"Here is the heart of the whole world, and from here are nourished all those areas of habitation, which are members of the body. This heart is nourished by the brain in the head, and one is linked with the other, as is written: מכון (*Makhon*), *A firm place, for Your sitting enthroned You fashioned, O YHVH* (Exodus 15:17).[138]

"Similarly above, in precious concealed mystery: supernal Sea, corresponding to this one. There is sea above sea—and an even higher sea.[139]

"Come and see: The River of Fire surrounds many camps, facing seventy aspects engraved by seven blazes; and they surround those ministers within, who in turn surround four Chariots, who in turn surround the Holy City resting upon them.[140]

"It has been taught: There, courts within courts; and no one may sit in the court there except kings of the House of David, who are seated there. The Great Sanhedrin is located there in the Chamber of Hewn Stone, and above them that Court of Justice—serving the place that it serves—from which judgment is

138. **Here is the heart of the whole world...** Within the Holy of Holies. This cosmic heart is nourished by the divine mind.

In quoting the verse in Exodus, the *Zohar* is playing on מכון (*makhon*), *a firm place*, and מכוון (*mekhuvvan*), "corresponding to, aligned with, directly opposite." Seen in this light, the verse implies that God fashioned an earthly throne (or dwelling) perfectly aligned with the throne on high: *mekhuvvan, that which is aligned with, Your sitting enthroned* [or: *Your dwelling*], *You fashioned, O YHVH.*

See *Mekhilta, Shirta* 10; *Mekhilta de-Rashbi*, Exodus 15:17; JT *Berakhot* 4:5, 8c; *Shir ha-Shirim Rabbah* on 3:9; 4:3; *Tanḥuma, Vayaqhel* 7, *Pequdei* 1–3; *Tanḥuma* (Buber), *Vayera* 45; *Midrash Tehillim* 30:1; *Bemidbar Rabbah* 4:13.

Cf. *Tanḥuma, Pequdei* 1: "There is a Jerusalem above aligned with Jerusalem below. Out of His love for the one below, He fashioned another above.... He has sworn that His presence will not enter the heavenly Jerusalem until the earthly Jerusalem is rebuilt."

See BT *Ta'anit* 5a, and Rashi, ad loc., s.v. *lo avo* and *Yerushalayim*; *Midrash Tehillim* 122:4; *Zohar* 1:1b, 231a; 2:224b; 3:15b, 68b, 147b–148a, 262b. Cf. Revelation 21:2; *Targum Yonatan*, Psalms 122:3.

139. **Similarly above...** Corresponding to the ocean surrounding the world, in the divine realm there is the Sea of *Shekhinah*, and above Her the higher Sea of *Binah*.

140. **The River of Fire...** This river is formed from the sweat of the angelic beings carrying the Throne. (See above, note 78.) Here it is described as surrounding many camps of angels.

The "seventy (angelic) aspects" represent the seventy angelic princes assigned respectively to the seventy nations of the world. These surround holier ministering angels, who themselves surround the four archangels (each with his own chariot), who in turn surround *Shekhinah*, pictured as Heavenly Jerusalem.

On the seventy heavenly princes, see Daniel 10:13, 20–21; Septuagint, Deuteronomy 32:8–9; Jubilees 15:31–32; *Targum Yerushalmi*, Genesis 11:8, Deuteronomy 32:8–9; *Pirqei de-Rabbi Eli'ezer* 24; *Tanḥuma, Re'eh* 8; *Leqaḥ Tov*, Genesis 9:19; Ginzberg, *Legends*, 5:204–5, n. 91. On Heavenly Jerusalem, see above, toward the end of note 138.

delivered to supernal holy ones, until it reaches the place called Holy of Holies, in which all is found. There dwells the heart, nourished by the brain above Her, joined with one another.[141]

"Similarly, high above, in mystery of the supernal King. Consequently, all is nourished by the supernal Brain, concealed of all. When matters are contemplated, all is linked to one another.[142]

"Come and see: When the concealed Ancient One illumines the Brain, the Brain illumines the Heart by way of *the beauty of YHVH* (Psalms 27:4), as we have already established. This is *YHVH's power* (Numbers 14:17)—the power coming from the Holy Ancient One, Concealed of all Concealed.[143]

"*Please let it be great* (ibid.)—that it may grow and increase high above, and be drawn and channeled below.

"*As You have spoken* (ibid.)—as we have established.[144]

141. **There, courts within courts...** In the Heavenly Temple are numerous courtyards, in which are seated the souls of the Davidic kings. A heavenly Sanhedrin also presides there, and above them a Divine Court serving *Shekhinah*. From this Court, judgment is delivered to supernal angels, eventually reaching the heavenly Holy of Holies. Here dwells *Shekhinah* (the divine heart), nourished by the brain of *Ze'eir Anpin*.

On *Ze'eir Anpin*, see above, note 57. For various interpretations of this paragraph, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

142. **Similarly, high above...** In the highest sefirotic realms, all is nourished by the brain of *Arikh Anpin*. Ultimately, all of the various realms (divine, angelic, and earthly) constitute an immense chain of being.

On *Arikh Anpin*, see above, note 57. On the concluding sentence, see *Zohar* 1:241a; 3:6b, 108a. Cf. 2:125a; 3:291b (*IZ*).

143. **When the concealed Ancient One illumines the Brain...** When *Arikh Anpin* illumines *Ḥokhmah*, the latter illumines *Tif'eret* (or alternatively *Shekhinah*) by way of *Binah* (who is known as *the beauty of YHVH*).

The full verse in Psalms reads: *One thing I ask of YHVH, this is what I seek: that I may dwell in the house of YHVH all the days of my life, to gaze* בנעם יהוה (*be-no'am YHVH*), *upon the beauty* [or: *delightfulness, loveliness*] *of YHVH*, ולבקר (*ul-vaqqer*), *and to reflect* [or: *search, seek, inquire, contemplate*], *in His temple*. In the *Zohar*, *no'am* designates *Binah*. See *Zohar* 1:197b, 218a, 219a; 2:31a–b, 57b, 127a, 170b; 3:79b, 171b, 182b, 267b; *ZḤ* 85b (*MhN, Rut*). Cf. Maimonides, *Mishneh Torah, Hilkhot Teshuvah* 8:4.

The verse in Numbers reads: *Now, please, let my Lord's power be great, as You have spoken, saying*. For the context, see above, note 134.

144. ***As You have spoken...*** Implying that God's *power* of restraint ensures that He will be *slow to anger* even toward the wicked.

See BT *Sanhedrin* 111a–b: "When Moses ascended on high, he found the blessed Holy One sitting and writing *slow to anger* (Exodus 34:6, in the list of divine attributes). He said to Him, 'Master of the Universe! *Slow to anger* toward the righteous?' He replied, 'Even toward the wicked.' He said, 'Let the wicked perish!' He said to him, 'See now what you desire.' When Israel sinned [in the incident of the scouts], He said to him, 'Didn't you say to Me: *Slow to anger* [only] toward the righteous?' He said to him, 'And didn't You reply to me: Even toward the

"*Saying* (ibid.)—that all later generations may learn from here forever and ever. *Saying*—to say this in time of trouble, to say this in time of comfort. To say what? *YHVH! Slow to anger* [*and abounding in kindness*...] (ibid., 18). We have already established these matters."[145]

Rabbi Yitsḥak said, "Why did *truth* depart from here?"[146]

Rabbi Ḥiyya replied, "They caused it to depart from here, for they conducted themselves in falsehood. With the very measure by which a person measures, it is measured out to him. Similarly, the others departed, for Moses could not utter them—since they were the cause.[147]

wicked?' This corresponds to what is written: *Now, please, let YHVH's power be great, as You have spoken, saying* (Numbers 14:17)."

See *Midrash Tehillim* 93:8; *Midrash Aggadah*, Numbers 14:17; Rashi on Numbers 14:18.

52 Cf. BT *Eruvin* 22a; *Bava Qamma* 50a–b; *Bemidbar Rabbah* 16:22; *Tanḥuma, Shelaḥ* 13; *Tanḥuma* (Buber), *Shelaḥ* 24, add. 14. For the context in Numbers, see above, note 134.

145. ***Saying*...** Implying that future generations should recite ("say") the list of divine attributes—actually, the list of thirteen attributes recorded in Exodus 34:6–7.

See BT *Rosh ha-Shanah* 17b: "*YHVH passed before him and He called out* ['*YHVH! YHVH! A compassionate and gracious God, slow to anger*...] (Exodus 34:6). Rabbi Yoḥanan said, 'Were it not written in Scripture, it would be impossible to say this. This teaches that the blessed Holy One enwrapped himself like a cantor [literally: an emissary of the congregation] and showed Moses the order of prayer. He said to him, "Whenever the people of Israel sin, let them perform this service before Me [reciting the thirteen attributes] and I will forgive them."...' Rav Yehudah said, 'A covenant has been enacted concerning the thirteen attributes that they are not turned away empty-handed.'"

On the recitation of the thirteen attributes, see Elbogen, *Jewish Liturgy*, 68–69, 107, 160, 177–78. For the context in Numbers, see above, note 134. The context in Exodus (34:6–7) reads: *YHVH passed before him and He called out, "YHVH! YHVH! A compassionate and gracious God, slow to anger* [or: *long-suffering, long-tempered*], *and abounding in kindness* [or: *love*] *and truth* [or: *faithfulness*], *keeping kindness for the thousandth generation, removing iniquity, transgression, and sin; yet He does not wholly acquit, inflicting the guilt of fathers upon sons and upon sons of sons, to the third and fourth generations.*" For various views on how the wording of these two verses yields thirteen attributes, see Vol. 8, p. 353, n. 110.

146. **Why did *truth* depart from here?** Why is the attribute of (*abounding in*) *truth* (which is included in the list in Exodus) missing from the list here in Numbers?

For the two lists, see the preceding note and above, note 134. On the missing attribute of *truth*, see Naḥmanides on Numbers 14:17.

147. **They caused it to depart...** The ten unfaithful scouts had spoken falsely about the Promised Land, claiming that it could not be conquered and that it *devours its inhabitants* (Numbers 13:31–32). Consequently, Moses could not include the attribute of (*abounding in*) *truth*. Similarly, three other attributes were omitted from the total of thirteen, leaving only nine attributes in the list in Numbers 14.

On the two sets of attributes, see *Zohar* 3:140a–b (*IR*), 146b–147a, 295b (*IZ*). The principle "With the very measure by which a person measures..." appears frequently in rabbinic literature; it underscores the meting out of poetic justice. See, e.g., M *Sotah* 1:7.

"*I have forgiven, according to your word* (Numbers 14:20)—*according to your word*, exactly! This has already been discussed by the Companions."[148]

148. ***according to your word*, exactly!...** See BT *Berakhot* 32a: "It was taught in the school of Rabbi Yishma'el: *According to your word*—the nations of the world will one day say so. Happy is the disciple to whom his master concedes!" The phrase "will one day say so" alludes to Moses' argument as to why God should forgive Israel: *If You put this people to death, as a single man, the nations who have heard of Your fame will say, "Because of YHVH's inability to bring this people to the land that He swore to them, He slaughtered them in the desert"* (Numbers 14:15–16).

RAV METIVTA רב מתיבתא
Head of the Academy

...with one another what they were unable to say previously.[1]

They emerged from that opening and sat in a garden under some trees. They said to one another, "Since we are here and have seen all this, if we die here, we will certainly enter the world that is coming!"[2]

They sat down, and slumber descended upon them and they fell asleep. After a while, the official came [162a] and woke them, saying, "Rise, go out into the orchard outside."[3]

They went out and saw the Masters of Scripture, who were discussing this verse: "*In this desert they shall come to an end* (Numbers 14:35)—but not in an-

1. ***Rav Metivta*** **רב מתיבתא...** "Head [or: Master] of the Academy." Here begins an account of a visionary journey undertaken by Rabbi Shim'on and the Companions to the Garden of Eden, and the mysteries they hear from the head of the Heavenly Academy. It was incorporated into the *Zohar*'s commentary on *Parashat Shelaḥ Lekha* (3:161b–174a), presumably because the Generation of the Desert figures prominently in *Rav Metivta* and the decree that this generation will perish in the desert first appears in this *parashah* (Numbers 14:20–35).

The truncated opening line indicates that the beginning of *Rav Metivta* is lost, unless the author intended to start in mid-sentence in order to startle his readers, plunging them right into the fantastic narrative. The printed editions and V20 begin here, whereas J3 opens with the following paragraph.

On the Heavenly Academy, see, e.g., BT *Berakhot* 18b, *Bava Metsi'a* 85a–86a; *Qohelet Rabbah* on 1:11; *Zohar* 1:4a, 7a, 38b (*Heikh*), 41a (*Heikh*); 2:96b, 190b–191a; 3:185b–186a, 192a, 197b, 203b, 221a, 241b; *ZḤ* 36b; [Moses de León?], *Seder Gan Eden*, 280–81, 285, 288–91 (134–37); Scholem, *Devarim be-Go*, 1:278–83; Gafni, "'Yeshivah' u-'Mtivta,'" 29–31; Kadari, "Talmud Torah, Mistiqah ve-Eskhatologyah." On the distinction between the Heavenly Academy and the Supreme Academy, see below, note 43.

On the section *Rav Metivta*, see above, page xi; Hellner-Eshed, *A River Flows from Eden*, 150–53; Wolski and Carmeli, "Those Who Know Have Wings"; Benarroch, "Sava ve-Yanuqa," 297; Kara-Ivanov Kaniel, "Likhtov o Lo Likhtov?"

2. **from that opening...** A certain opening within the Garden of Eden. Having glimpsed various wonders, the Companions are convinced that they are worthy of eternal life in the world that is coming.

3. **the official...** Their angelic guide in the Garden of Eden.

The reference to פרדס (*pardes*), "an orchard," recalls the famous story of four rabbis who "entered the *pardes*," that is, who engaged in mystical contemplation. See *Tosefta Ḥagigah* 2:4; JT *Ḥagigah* 2:1, 77b; BT *Ḥagigah* 14b; *Shir ha-Shirim Rabbah* on 1:4. Cf. *ZḤ* 90b (*MhN, Rut*); below, pp. 791–92, n. 74.

other place. *And there they shall die* (ibid.)—but not in another place. This refers to the bodies, but as for the souls, no—like the denizens of the Garden."[4]

The official said to them, "Go out." They went out with him.

He said to them, "Did you hear anything within that level?"

They replied, "We heard a voice saying: 'Whoever ceases shall cease; whoever shortens shall be shortened; whoever shortens shall be lengthened.'[5]

He said to them, "Do you know what this means?"

They replied, "No."

He said to them, "Did you see that great eagle and the child gathering herbs? It was Rabbi Ilai of Nisibis, he and his son. He came here; and he and the child, his son, saw this cave. As soon as they entered into the darkness, they could not bear it—and died.[6]

4. ***In this desert...*** In this verse, God declares that all of the Israelites above the age of twenty would eventually die in the desert before they could enter the Promised Land (except for the two virtuous scouts, Caleb and Joshua).

According to the Masters of Scripture, the divine decree is limited to physical death, since this entire generation is assured of eternal life "in another place," namely here in the Garden of Eden.

See M *Sanhedrin* 10:3: "The Generation of the Desert has no share in the world that is coming and will not stand in the [Last] Judgment, as is said: *In this desert they shall come to an end, and there they shall die* (Numbers 14:35). These are the words of Rabbi Akiva. But Rabbi Eli'ezer says, 'Of them Scripture says *Gather to Me My devoted ones, who over sacrifice seal My pact* (Psalms 50:5).'"

See *Tosefta Sanhedrin* 13:10; JT *Sanhedrin* 10:3, 29c; BT *Sanhedrin* 110b; *Avot de-Rabbi Natan* A, 36; *Kallah Rabbati* 3:21; *Pitron Torah*, 15. On the Generation of the Desert as being assured of a share in the world that is coming, see also *Tanḥuma, Ḥuqqat* 10; *Tanḥuma* (Buber), *Ḥuqqat* 32; *Bemidbar Rabbah* 19:13. Cf. *Zohar* 1:113a–b (*MhN*).

On the Generation of the Desert as being "a Generation of Knowledge," see *Vayiqra Rabbah* 9:1; *Pesiqta de-Rav Kahana* 4:3; *Qohelet Rabbah* on 7:23; *Zohar* 2:62b; *ZḤ* 53a; Moses de León, *Sheqel ha-Qodesh*, 79 (100). Cf. *Zohar* 3:287a. On the great status of this generation, see also *Mekhilta de-Rashbi*, Exodus 19:11; JT *Avodah Zarah* 1:1, 39b; *Vayiqra Rabbah* 13:2 (and parallels); *Midrash Tehillim* 1:20; *Zohar* 1:22a (Vol. 1, p. 169, n. 491); 2:82a–b; 3:181b; below at note 171; Hellner-Eshed, *A River Flows from Eden*, 86–93. Cf. *Mekhilta, Shirta* 3: "A maidservant by the [Red] Sea saw what Ezekiel and all the other prophets did not see." See Vol. 4, p. 289, n. 324; p. 448, n. 299.

5. **Whoever ceases shall cease...** These same questions appear in *Zohar* 1:122b (*Tos*).

6. **that great eagle...** The most imposing (swift, high-flying) of birds. In Ezekiel's famous vision (Ezekiel 1:10), each of the four living beings carrying the heavenly throne has four faces: a human face at the front, the face of a lion on the right, the face of a bull on the left, and the face of an eagle at the back. The phrase *the great eagle* appears in Ezekiel 17:3, where it symbolizes King Nebuchadnezzar. It was eventually bestowed as an honorific title upon Maimonides (and occasionally other great scholars).

Here "that great eagle" designates Rabbi Ilai of Nisibis, who figures prominently in the first part of *Rav Metivta*. Historically, the name Rabbi Ilai refers to both a first-to-second-century *tanna* and a third-to-fourth-century Palestinian *amora*. Nisibis was a Mes-

"That child, his son, stands every day before Bezalel, when he descends from the Academy on High, and recites to him three things, before [Bezalel] begins to soar with concealed mysteries of wisdom—for all his words are concealed mysteries, which *no eye has seen, O God, but You* (Isaiah 64:3).[7]

"Regarding what he said: 'Whoever ceases shall cease'—whoever ceases words of Torah for idle chatter, his life shall cease in this world and his judgment awaits in that world.[8]

opotamian trading station and a center of Torah learning.

On the identity of Rabbi Ilai, see Wolski and Carmeli, "Those Who Know Have Wings," 90. On gathering herbs, see *Zohar* 2:80a–b; 3:198b. Cf. 1:94b, 126a; 2:171a–172a; *ZḤ* 16a (*MhN*). On shamanic parallels, see Wolski and Carmeli, "Those Who Know Have Wings," 93–108.

56 The mention of a cave in relation to the Garden of Eden recalls the Zoharic tradition about the Cave of Machpelah, originally purchased by Abraham as a burial site for Sarah. In this cave were buried three of the matriarchs (but not Rachel) and the three patriarchs. According to rabbinic legend, Adam and Eve were buried in this cave as well. Based on this tradition, the *Zohar* teaches that the Cave of Machpelah leads to the Garden of Eden.

See *Bereshit Rabbah* 58:4, 8; *Mishnat Rabbi Eli'ezer* 5, p. 105; BT *Eruvin* 53a, *Sotah* 13a, *Bava Batra* 58a; *Pirqei de-Rabbi Eli'ezer* 20, 36; *Midrash Aggadah*, Genesis 49:21; *Midrash ha-Gadol*, Genesis 23:9; *Zohar* 1:38b (*Heikh*), 57b, 81a (*ST*), 127a–128b, 219a, 248b, 250b; 2:151b; 3:70b, 164a; *ZḤ* 21a (*MhN*), 79d (*MhN, Rut*).

On a cave and the Garden, see also *Zohar* 2:13a–b. On the Cave of Machpelah in connection with the story of the scouts, see above, p. 24, n. 60.

According to rabbinic tradition, Rabbi Shim'on together with his son, Rabbi El'azar, hid from the Roman authorities in a cave for thirteen years. In kabbalistic lore, the *Zohar* itself was composed or hidden in a cave. See Vol. 4, p. 66, n. 291.

7. **Bezalel . . .** The master craftsman of the Dwelling (or Tabernacle). According to Exodus 31:3, *YHVH* declares: *I have filled him with the spirit of God, with wisdom, with understanding, and with knowledge.* Rabbinic legend (BT *Berakhot* 55a) relates that "Bezalel knew how to combine the letters by which heaven and earth were created." On Bezalel and his academy, see *Zohar* 1:9a; 3:163b.

Here the angelic guide tells the Companions that when Bezalel descends daily from the Academy on High to the Garden of Eden, Rabbi Ilai's son greets him with three brief teachings—for example, the three cryptic remarks that the Companions just heard (above at note 5).

On the verse in Isaiah, see BT *Berakhot* 34b, in the name of Rabbi Yoḥanan: "All the prophets prophesied only concerning the days of the Messiah, but as for the world that is coming, *No eye has seen, O God, but You,* [*what You will do for one who awaits You*]."

8. **Regarding what he said . . .** The angelic guide explains the child's enigmatic teachings.

Cf. M *Avot* 3:7 (attributed in some versions to Rabbi Shim'on): "One who is walking on the way and studying, and interrupts his study and says, 'How beautiful is this tree! How beautiful is this ploughed field!'—Scripture considers him liable to the death penalty." See David ben Abraham Maimuni (grandson of Maimonides), *Midrash David*, 63–64. His comment on this passage in *Avot* reads like a paraphrase of the guide's explanation.

The phrase "idle chatter" renders מלין בטלין (*millin betelin*), "idle words (or matters)." The guide's explanations appear also in *Zohar* 1:122b (*Tos*).

"'Whoever shortens shall be shortened'—whoever shortens 'Amen,' rather than extending it calmly, shall have his life shortened in this world.[9]

"'Whoever shortens shall be lengthened'—whoever utters אחד (*eḥad*), *one*, must snatch the א (*alef*), shortening its pronunciation, not lingering on this letter at all; and if one does so, his life shall be lengthened."[10]

They said to him, "He said further, 'They are two, joined by one, making three; and when they are three they are one.'"[11]

He replied, "These are two names in *Shema Yisra'el*: יהוה יהוה (*YHVH*, *YHVH*). אלהינו (*Eloheinu*), *our God*, joins them, and is the seal of the signet ring: truth. When they merge as one, they are one in single union."[12]

9. **whoever shortens 'Amen'...** When responding to a ritual blessing, one should not rush his Amen.

See BT *Berakhot* 47a: "Rav Ḥisda said... 'Whoever responds with Amen longer than necessary surely errs.' Our Rabbis taught, 'One should not respond with אמן חטופה (*amen ḥatufah*), a snatched Amen [i.e., hastily slurring over the first letter, or perhaps saying Amen before the blessing is completed], nor with a curtailed Amen [i.e., cutting off the final letter], nor with an orphaned Amen [i.e., without having heard the blessing itself], nor should one hurl a blessing out of his mouth [quickly and without devotion].' Ben Azzai said, 'Whoever responds with an orphaned Amen, his sons will be orphans; with a snatched Amen, his days will snatched; with a curtailed Amen, his days will be curtailed. And whoever prolongs Amen, his days and years will be prolonged.'"

See *Tosefta Megillah* 3:27; JT *Berakhot* 8:8, 12c; *Sukkah* 3:10, 54a; *Megillah* 1:8, 72a; Lieberman, *Tosefta ki-Fshutah*, 5:1208–9; below, p. 750, n. 54.

10. **whoever utters אחד (*eḥad*), *one*...** While reciting the opening line of the *Shema*: *Hear, O Israel! YHVH our God, YHVH is* אחד (*eḥad*), *one* (Deuteronomy 6:4).

See BT *Berakhot* 13b: "Symmachus says, 'Whoever prolongs אחד (*eḥad*), *one*—his days and years will be prolonged.' Rav Aḥa son of Ya'akov said, 'And [he should prolong] the ד (*dalet*) [i.e., the final letter of אחד (*eḥad*)].' Rav Ashi said, 'Provided that he does not snatch [i.e., hastily slur over] the ח (*ḥet*) [i.e., the middle letter].'"

Whereas a person should not "snatch the ח (*ḥet*)," there was a medieval tradition that one should snatch the א (*alef*) of אחד (*eḥad*). See Abraham ben Isaac of Narbonne, *Sefer ha-Eshkol*, 1:14. Moses de León writes (in *Maskiyyot Kesef*, 27): "I found in the *Yerushalmi* [one of his code names for the *Zohar*]: 'One must snatch the א (*alef*) of אחד (*eḥad*).'"

Cf. Simḥah ben Samuel, *Maḥazor Vitri*, p. 10; Abraham ben David, *Hassagot* on Maimonides, *Mishneh Torah, Hilkhot Qer'iat Shema* 2:9; Moses of Coucy, *Sefer Mitsvot Gadol*, positive commandments 18; Jonah Gerondi, *Sha'arei Teshuvah* 61:8; idem, *Sefer ha-Yir'ah*, p. 20; Asher ben Yeḥiel on BT *Berakhot* 13b. On the passage in *Berakhot*, see JT *Berakhot* 2:1, 4a; *Zohar* 1:12a. Cf. BT *Berakhot* 61b.

11. **He said further...** The Companions report to their angelic guide another cryptic remark that they heard from Rabbi Ilai's son. For similar numerical riddles, see *Zohar* 1:32b, 77a; 2:12b, 95a.

12. **These are two names in *Shema Yisra'el*...** The guide explains that Rabbi Ilai's son is alluding to the three divine names in the opening line of the *Shema*: *Hear, O Israel!* יהוה אלהינו יהוה (*YHVH Eloheinu YHVH*), *YHVH our God, YHVH, is one.*

Here the names *YHVH YHVH* apparently symbolize *Ḥesed* and *Gevurah* (or alterna-

"He said further, 'They are two, turning into one. When He reigns, He flies on the wings of the wind and soars through two hundred thousand and is concealed.'"[13]

He said to them, "These are the two cherubim upon whom the blessed Holy One used to ride; and ever since the day that Joseph was hidden from his brothers, [one] has been hidden away and one remains with Benjamin—as is written: *He rode upon a cherub and flew, soaring on the wings of the wind* (Psalms 18:11).[14]

"He is hidden away in two hundred thousand worlds—the one riding upon it; for those two hundred thousand hidden ones are His, may He be blessed.[15]

"Go out from here. Happy are you!"

They went out. That official gave them another rose, and they left. As they emerged, the mouth of the cave closed, and could not be seen at all.[16]

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tively *Ḥokhmah* and *Binah*), while the name *Eloheinu* likely represents *Tif'eret*, who is also known as "truth."

Medieval Christian polemics asserted that the three divine names in the opening line of the *Shema* signify the Trinity. The *Zohar*, instead, presents a kabbalistic triad, insisting that "they are one in single union."

See *Zohar* 1:15b, 18b; 2:43b (*Piq*), 160b, 162a; 3:203b–204a, 263a; *ZḤ* 56d–57a (*QhM*); Tishby, *Wisdom of the Zohar*, 3:972–74 (surveying the various sefirotic correspondences of *YHVH Eloheinu YHVH*); Katz, *Exclusiveness and Tolerance*, 18–19; Liebes, *Studies in the Zohar*, 140–45. For various interpretations of *YHVH Eloheinu YHVH* here, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; *Nitsotsei Orot*; *Sullam*; Tishby, *Wisdom of the Zohar*, 3:1006, n. 267; *Matoq mi-Devash*.

The phrase "the seal of the signet ring: truth" derives from the rabbinic saying "The seal of the blessed Holy One is truth." See JT *Sanhedrin* 1:1, 18a; *Bereshit Rabbah* 81:2; BT *Shabbat* 55a; *Shir ha-Shirim Rabbah* on 1:9; *Devarim Rabbah* 1:10; *Shemot Rabbah* 4:13; *Zohar* 1:2b; 3:54b, 81a, 297a; Liebes, *Studies in the Zohar*, 236–37, n. 56.

13. **They are two, turning into one...** The Companions report yet another riddle spoken by Rabbi Ilai's son.

14. **These are the two cherubim...** The angelic guide explains that the image of "two, turning into one" refers to God's two cherubim, one of which was concealed when Joseph was sold by his brothers into Egyptian exile.

The verse in Psalms (which appears almost identically in 2 Samuel 22:11) demonstrates that now in a time of exile God rides upon a single cherub.

On the two cherubim, see Exodus 25:18–22; Numbers 7:89; 1 Samuel 4:4; 2 Samuel 6:2; 1 Kings 6:23–28; 2 Kings 19:15; Isaiah 37:16; Psalms 80:2; 1 Chronicles 13:6. Cf. Genesis 3:24. On the transition from two cherubim to one during exile, see *Midrash Zuta, Shir ha-Shirim* 1:13; *Zohar* 2:176a; *ZḤ* 86a (*MhN, Rut*), 92d (*MhN, Eikhah*).

Elsewhere in the *Zohar*, both Joseph and Benjamin symbolize *Yesod*. See *Zohar* 1:153b–154a, 155a–b; 2:104b. For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Yahel Or*; *Sullam*; *Matoq mi-Devash*; Benarroch, "Sava ve-Yanuqa," 82–83.

15. **He is hidden away...** Riding on the single cherub, the blessed Holy One soars away into hidden worlds.

16. **That official gave them another rose...** Evidently, the Companions had already received one rose, but that part of the

They saw the eagle descending from the tree, entering another cave. They smelled the rose and entered there; they found that eagle at the mouth of the cave. He said to them, "Enter, O truly virtuous ones, Companions! For since the day I arrived here, I have not seen the joy of companionship except through you."[17]

They entered. They arrived at another orchard, accompanied by the eagle. When they reached the Masters of Mishnah, that eagle turned into the image of a man—in a splendid garment, radiant like them—and he sat down together with them.[18]

He said to those who were seated, "Render honor to the Masters of Mishnah who have come here, for their Master has shown them great wonders here."[19]

One of them said, "Do they have an insignia?"

They replied, "Yes." They took out the two roses and smelled them.[20]

They said, "Be seated, O heads of the Academy! Be seated, O truly virtuous ones!" They grasped them, and they sat down. At that time, they learned there thirty *halakhot* that they did not know before, and other mysteries of Torah.[21]

They returned to the Masters of Scripture, and found them discussing *I Myself said, "You are gods, children of the Most High, all of you"* (Psalms 82:6): "*I Myself said*—when you placed doing before listening—that behold, *you are gods.* But as soon as you drew upon yourselves the evil impulse, *yet indeed like a*

story is missing both in the manuscripts and printed editions. See above, note 1. On the cave, see above, note 6.

17. **They saw the eagle . . .** Namely, Rabbi Ilai, who is very glad to meet them. See above at note 6.

By inhaling the aroma of the rose, the Companions enter the portal of another realm. See *Or Yaqar*; Wolski and Carmeli, "Those Who Know Have Wings," 102–8. Cf. BT *Berakhot* 43b, in the name of Rav: "What is it that gives enjoyment to the soul and not to the body? You must say that this is fragrance."

18. **They arrived at another orchard . . .** Accompanied by Rabbi Ilai, who now assumes the image of a man, as radiant as the Masters of Mishnah.

As mentioned above (note 6), the face of a human and the face of an eagle both figure prominently in Ezekiel's vision. On the significance of the term פרדס (*pardes*), "orchard," see above, note 3.

19. **He said to those who were seated . . .** Rabbi Ilai tells the Masters of Mishnah to welcome the Companions, who are now themselves considered Masters.

20. **the two roses . . .** See above, notes 16–17.

21. **Be seated . . .** The Masters of Mishnah invite the Companions to join them, and these new arrivals eagerly learn fresh insights.

On the theme of thirty *halakhot*, cf. BT *Sukkah* 28a: "It happened once that Rabbi Eli'ezer spent the Sabbath in Upper Galilee, and they asked him for thirty *halakhot* among the *halakhot* of Sukkah. Concerning twelve of these he said, 'I have heard [from my teachers]'; concerning eighteen he said, 'I have not heard anything.' Rabbi Yose son of Rabbi Yehudah says, 'Just the opposite: concerning eighteen he said, "I have heard"; concerning twelve he said, "I have not heard."'"

human you shall die (ibid., 7)—just as a human's death brings him down to the dust so that the evil impulse within him may be obliterated, and it is that evil impulse that dies and is consumed within him."[22] [162b]

The old man presiding over them said, "Here, too, it is written: *Your own corpses will fall in this desert* (Numbers 14:32). What is meant by פגריכם (*pigreikhem*), *your corpses*? This is the evil impulse, including male and female—the deficiencies within you, for the evil impulse always descends to deficiency and does not ascend. In holiness, one progresses and does not regress; in defilement, one always regresses and does not rise. So they are called *pigreikhem*, *your corpses*—your deficiencies, as is said: *who* פגרו (*piggeru*), *were too weak, to cross the Wadi*... (1 Samuel 30:10).[23]

22. **They returned to the Masters of Scripture...** The Companions return to the Masters of Scripture, whom they had encountered previously (above at note 4).

60 In rabbinic sources the verse from Psalms is applied to the Israelites at Mount Sinai, who initially achieved a semi-divine status by "placing doing before listening"—that is, by declaring *All that YHVH has spoken* נעשה ונשמע (*na'aseh ve-nishma*), *we will do and we will heed* [or: *listen*] (Exodus 24:7). Thereby, the people demonstrated true faith: committing themselves to fulfill God's word even before hearing the details. However, as soon as Israel worshiped the Golden Calf, they fell back into the clutches of mortality.

See *Sifrei*, Deuteronomy 320: "You stood at Mount Sinai and said, *All that YHVH has spoken* נעשה ונשמע (*na'aseh ve-nishma*), *we will do and we will heed* [or: *listen*] (Exodus 24:7)—*I Myself said, 'You are gods'* (Psalms 82:6). As soon as you said of the Calf, *These are your gods, O Israel* (Exodus 32:4)—I Myself said to you, '*Yet indeed like a human you shall die*' (Psalms 82:7)."

Cf. BT *Avodah Zarah* 5a, in the name of Rabbi Yose: "Israel accepted the Torah only so that the Angel of Death would have no dominion over them, as is said: '*I Myself said, "You are gods, children of the Most High, all of you."* Now that you have acted corruptly [by worshiping the Golden Calf], *yet indeed like a human you shall die.*'"

See *Mekhilta, Baḥodesh* 9; *Midrash Tanna-'im*, Deuteronomy 32:20; *Vayiqra Rabbah* 4:1; 11:3; *Qohelet Rabbah* on 3:16; *Pirqei de-Rabbi Eli'ezer* 47; *Tanḥuma, Ki Tissa* 16, *Eqev* 8; *Tanḥuma* (Buber), *Shelaḥ*, add. 2; *Shemot Rabbah* 32:1, 7; *Bemidbar Rabbah* 16:24; *Seder Eliyyahu Zuta* 4, p. 179; *Zohar* 1:131b, 228a; 2:236b.

The conclusion of this paragraph indicates that by the process of death and decomposition, the evil impulse is purged. See *Zohar* 1:116a (*MhN*).

23. **The old man presiding...** Over the Masters of Scripture. He quotes a verse from *Parashat Shelaḥ Lekha* ("here") and applies it to the evil impulse, which is pictured as a corpse. The plural noun *your corpses* alludes to both the male and female aspects of the evil impulse, corresponding to the male and female demonic forces: Samael and Lilith.

The evil impulse represents a human deficiency. The verse in Samuel demonstrates that the root פגר (*pgr*) implies "weakness, deficiency." The full verse reads: *David continued the pursuit, he and four hundred men, and the two hundred men who* פגרו (*piggeru*), *were too faint* [or: *weak*; *exhausted*; *dead tired*] *to cross the Wadi Besor stayed behind.*

The formulation "In holiness, one progresses..." derives from a rabbinic principle: "One raises [or: progresses, increases, promotes] in holiness, and does not lower." In its original context, this principle means that one should progress from a lesser to a greater degree of holiness and not the reverse, or

"The end of the verse proves it, as is written: יפלו (*yippelu*), *they will fall*, and not תפלו (*tippelu*), *you will fall*. So, *in this desert they shall come to an end*—those corpses—*and there they shall die* (Numbers 14:35), for it is the will of the blessed Holy One to eradicate these corpses from the world forever."[24]

That Rabbi Ilai said, "O truly virtuous ones, enter and see, for permission has been granted to you to enter until the place where the curtain is spread. Happy is your share!"

They rose and entered a certain place where there were Masters of *Aggadah*, their faces shining like the radiance of the sun. They said, "Who are these?"[25]

He replied, "These are the Masters of *Aggadah*, and every day they see the radiance of Torah fittingly."

They stood and heard numerous new words of Torah, but they were not permitted to enter among them.[26]

Rabbi Ilai said to them, "Enter another place and see."

They entered another garden and also saw people digging graves and dying immediately and coming back to life in radiant, holy bodies. They said to him, "What is this?"

He replied, "They do this every day; and as soon as they lie in the grave, that evil slime they received at first is consumed, and they immediately rise in new radiant bodies—in those holy bodies that stood at Mount Sinai. Exactly as you see, so they all stood at Mount Sinai, in bodies without any filth at all. But as soon

that a person may be promoted to a higher or more dignified level but not demoted. See M *Sheqalim* 6:4; BT *Berakhot* 28a, *Shabbat* 21b, *Yoma* 20b, 73a, *Megillah* 21b, *Horayot* 12b; *Zohar* 2:132b, 182b; 3:152b–153a, 285a. On the converse formulation—"in defilement, one always regresses . . ."—cf. *Tosefta Bava Metsi'a* 2:33; BT *Avodah Zarah* 26b.

24. **The end of the verse proves it . . .** The full verse reads: *Your own corpses* יפלו (*yippelu*), *will fall, in this desert.* The old man distinguishes between the Israelites themselves and their evil impulse—their *corpses.* Concerning the latter, Scripture states *yippelu, they will fall,* and a few verses later: *In this desert they shall come to an end, and there they shall die.* However, the Israelites themselves will gain eternal life, as demonstrated by the presence of their souls here in the Garden of Eden.

See M *Sanhedrin* 10:3: "The Generation of the Desert has no share in the world that is coming, and it will not stand in the [Last] Judgment, as is said: *In this desert they shall come to an end, and there they shall die* (Numbers 14:35). These are the words of Rabbi Akiva. But Rabbi Eli'ezer says, 'Of them Scripture says *Gather to Me My devoted ones, who over sacrifice seal My pact* (Psalms 50:5).'"

Whereas the Mishnah records two conflicting views regarding the fate of the generation of the desert, here the old man assigns one fate to the Israelites' *corpses* (namely their evil impulse) and the other to the Israelites themselves. See above, note 4.

25. **Masters of *Aggadah* . . .** Who delve into the deepest secrets. Here *Aggadah* implies Kabbalah, as indicated by *Haggahot Maharḥu.* Cf. *Or Yaqar.*

26. **to enter among them** To join the Masters of *Aggadah*.

as they drew upon themselves the evil impulse, they changed into other garments—of previous bodies, strange bodies—as is written: *The Children of Israel stripped themselves of their ornaments from Mount Horeb on* (Exodus 33:6)."[27]

A voice was aroused: "Go, assemble—for Oholiab stands at his post, with all those thrones before him!"[28]

27. **people digging graves . . .** Members of the Generation of the Desert, who die a symbolic death each day.

At Sinai, the Israelites were cleansed of the impurity injected into humanity by the primordial serpent in the Garden of Eden, and they could have become immortal. (On mortality as the consequence of eating from the Tree of Knowledge, see Genesis 2:17; 3:3, 19.) But when they sinned by worshiping the Golden Calf, the serpent regained his power over them, condemning them to mortality—represented here by their "previous bodies, strange bodies." The verse in Exodus now implies that the Israelites *stripped themselves* of their immortal radiant bodies.

Here, in the Garden of Eden, the Israelites seen by the Companions are purged daily of the serpent's slime and reborn with radiant bodies.

See BT *Yevamot* 103b, in the name of Rabbi Yoḥanan: "When the serpent copulated with Eve, he injected her with זוהמא (*zohama*), filth [or: slime, lust]. Israel, who stood at Mount Sinai—their filth ceased. Star-worshipers, who did not stand at Mount Sinai—their filth did not cease." See above, p. 43, n. 121.

On the verse in Exodus, see *Tanḥuma* (Buber), *Shelaḥ*, add. 1: "'You came to Mount Sinai, and I Myself descended and spoke with you along with thousands of thousands and myriads of myriads of angels, whom I brought down for your sake. I entrusted each and every Israelite with two angels.' Rabbi Yoḥanan said, 'One [angel] girded [each Israelite] with his weapon, and one placed a crown upon [each Israelite's] head.' . . . Rabbi Simoi said, 'He clothed them with [His] royal purple cloak. . . .' Rabbi Shim'on son of Yoḥai said, 'He adorned them with weapons engraved with the Ineffable Name [*YHVH*]; and as long as they possessed these, no evil could touch them, neither the Angel of Death nor anything else. As soon as they sinned [with the Golden Calf], Moses said to them: *Now take off your ornaments, and I will know what I should do with you* (Exodus 33:5). At that moment, *The people heard this evil word, and they mourned,* [*and no one put on his ornaments*] (ibid., 4). What is written? *The Children of Israel stripped themselves of their ornaments* (ibid., 6).'"

Just as Adam's sin had inflicted death upon the world, so did Israel's sin with the Golden Calf. See BT *Avodah Zarah* 5a, quoted above, note 22.

On the members of the Generation of the Desert lying in graves regularly, see JT *Ta'anit* 4:8, 69c; *Eikhah Rabbah, Petiḥta* 33. On the passage in *Tanḥuma*, see *Sifrei*, Deuteronomy 356; *Midrash Tanna'im*, Deuteronomy 33:29; *Targum Onqelos* and *Targum Yerushalmi*, Exodus 33:4, 6; *Targum Shir ha-Shirim* 2:17; *Eikhah Rabbah, Petiḥta* 24; *Shir ha-Shirim Rabbah* on 1:4; BT *Shabbat* 88a; *Avodah Zarah* 5a; *Pirqei de-Rabbi Eli'ezer* 47; *Tanḥuma, Shelaḥ* 13; *Tanḥuma* (Buber), *Ki Tissa* 15; *Pesiqta Rabbati* 10, 37a; 33, 153b–154a; *Shemot Rabbah* 45:2; 51:8; *Bemidbar Rabbah* 16:24; *Seder Eliyyahu Zuta* 4, p. 179; Naḥmanides on Exodus 33:6; *Zohar* 1:52b, 63b, 126b; 2:193b, 227a; 3:169b, 193a; Green, *Keter*, 70–71.

28. **Oholiab . . .** Bezalel's associate, from the tribe of Dan. See Exodus 31:6. The thrones are intended for those worthy of sitting and listening to secrets of Torah.

At that moment, all of them flew away, and [the Companions] saw nothing; they were left alone beneath the trees of the garden.

They saw another opening; they entered there. They saw a palace; they entered and sat down. Two youths were there. Raising their eyes, they saw a dwelling embroidered with all kinds of designs in all colors of the world, and above it was spread a cover of sparkling light, upon which the eyes were unable to gaze. To a distance of two miles they could see within that dwelling, until the place where the curtain was spread; from there on they saw nothing.[29]

They inclined their ears and heard a voice saying, "Bezalel is fourth of the supernal lights. Joseph is fourth among the lights of Primordial Adam—ascension above, beloved of all. Of him is written *its libation, one-fourth of a* hin *in the sanctuary* (Numbers 28:7).[30]

"Whoever gazes and sees, his eyes will be blinded. Whoever does not gaze, sees and is opened.

"The tree of eighteen—when it bends, it will stand erect and rise; if it does not bend, the evil serpent consumes it.

"Whoever enters two cherubim within, his will is fulfilled. Whoever speculates is far from his wish.

"Offering of a child is perfectly received."[31]

29. **they saw a dwelling...** The heavenly archetype of the earthly Dwelling (or Tabernacle). See *Bemidbar Rabbah* 12:12, in the name of Rabbi Simon: "When the blessed Holy One told Israel to erect the Dwelling, He hinted to the angels that they too should construct a Dwelling. When it was erected below, it was erected above." See Vol. 5, pp. 309–10, n. 337. The term מלין (*milin*), "miles," refers to the Roman mile, slightly shorter than the modern mile.

30. **Bezalel is fourth...** As explained below (at note 60) by Rabbi Ilai.

By withstanding the sexual advances of Potiphar's wife, Joseph proved his virtue and attained the rung of *Yesod*, the divine phallus. This *sefirah* can be pictured as "fourth," following the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret* (which symbolize the three patriarchs Abraham, Isaac, and Jacob). On the association of Bezalel with *Yesod*, see *Zohar* 2:152a, 214b, 224a, 225a.

The phrase "beloved of all" recalls Genesis 37:3: *Israel loved Joseph more than all his sons, for he was to him a child of old age.*

The full verse in Numbers, describing the daily ascent offering, reads: *Its libation, one-fourth of a* hin *for each lamb in the sanctuary, to pour out as a libation of strong drink to YHVH*. The liquid measure הין (*hin*) equals approximately 3.6 liters. On the sefirotic association of *one-fourth of a* hin, cf. *Zohar* 3:247b, 297b.

31. **Whoever gazes and sees...** Whoever peers too deeply into the secret realms.

See BT *Ḥagigah* 16a, in the name of Rabbi Yehudah son of Rabbi Naḥmani: "Whoever gazes at three things, his eyes become dim: at the rainbow, at the *nasi*, and at the priests [when they are blessing the people]." All these three are associated with the Divine Presence. The rainbow is compared to *the Glory of YHVH* in Ezekiel 1:28. The *nasi* (the head of the Sanhedrin) was seen as endowed with divine authority or splendor. And when the priests blessed the people in the Temple,

This voice ceased.

Those two youths said, "Do you possess an insignia?"

They replied, "Yes." They took out those two roses and smelled them.[32]

[The youths] said, "Be seated until you hear two matters of ancient mysteries from the Masters of the Academy—and these must always remain secret within you."

They replied, "Yes."

(Rabbi Shim'on said, "All these matters—and all that they saw—they wrote down. And when they reached here, it was written *I said, 'Let me guard my ways [from sinning with my tongue]'* [Psalms 39:2]. I asked my grandfather, 'How great were those two utterances?' He replied, 'My son, by your life, those two utterances create worlds and destroy them—for one who wields them.'"[33])

Once they heard those two utterances, the youths said, "Go out, go out! You are not permitted to hear any more."

One of [the youths] took out an apple and gave it to them. He said, "Smell this."

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They smelled it and emerged—and of all that they had seen, they forgot nothing.[34]

When they left, another official came and said to them, "Companions, Rabbi Ilai has sent me to you. Wait for him here at the mouth of the cave, and he will come and inform you of things you do not know; for he has asked from [163a] the Academy that he may be permitted to reveal matters to you."

reciting the name *YHVH*, *Shekhinah* rested upon them.

Cf. M *Ḥagigah* 2:1: "Whoever contemplates [or: gazes upon] four things, better for him if he had never come into the world: what is above? what is below? what was before? and what will be after?"

Rabbi Ilai eventually explains most of these cryptic statements below (at notes 61–65).

32. **those two roses...** See above, notes 16–17, 20.

33. **Rabbi Shim'on said...** This comment describes what happened after the Companions left the Garden of Eden and returned to this world. As they were about to record the two mysteries that they were told to keep secret, they found written the verse from Psalms.

The clause "I asked my grandfather" renders ואנא שאילנא לאבי אבא (*va-ana sha'eilna la-avi abba*), which can also be construed as "I asked my father, 'Father...'" The clause "one who wields them" means "one who knows how to utter the mysteries potently."

On building and destroying worlds, cf. *Bereshit Rabbah* 3:7, in the name of Rabbi Abbahu: "The blessed Holy One kept creating worlds and destroying them, until He created these [i.e., heaven and earth]. Then He declared, 'These please Me; those do not.'" See Vol. 8, pp. 325–26, n. 18.

The full verse in Psalms reads: *I said, "Let me guard my ways from sinning with my tongue. Let me keep a muzzle on my mouth as long as a wicked person is before me."*

34. **They smelled it and emerged...** By inhaling the aroma of the apple, the Companions are able to emerge safely without forgetting anything. Cf. above, note 17.

They went out with him and waited by the mouth of the cave, going over with one another all that they had seen and learned there.

Meanwhile Rabbi Ilai came, beaming like the sun. They said to him, "Have you heard some new Torah?"

He replied, "Certainly! And I have been given permission to tell you."[35]

They joined as one at the mouth of the cave and sat down. He said to them, "Happy are you, for your Lord has shown you the likeness of the world that is coming, and yet you have no fear or trepidation!"

They replied, "Certainly! The way of mortals has been obliterated from our memory, and everything we've seen on this mountain is astounding."[36]

He said to them, "Do you see these mountains? All of them are heads of Academies for this people of the desert, and they have now attained what they never attained when they were alive. On new moons, Sabbaths, and festivals, these heads of Academies gather at the mountain of Aaron the priest and are stimulated by him—entering his Academy, where they are renewed with the purity of holy dew descending upon his head and of the anointing oil flowing upon him. With him they are all renewed with loving rejuvenations of the Holy King, so this is called the Academy of Love.[37]

"[Aaron] proceeds with the entire Academy in ethereal secrecy—gliding like eagles into the Academy of Light, namely the Academy of Moses. All of them

35. **beaming like the sun . . .** See JT *Shabbat* 8:1, 11a: "Rabbi Abbahu went to Tiberias. The disciples of Rabbi Yoḥanan saw him with his face shining. They said before Rabbi Yoḥanan, 'Rabbi Abbahu has found a treasure!' He said to them, 'Why [do you say so]?' They replied, 'His face is shining.' He said to them, 'Perhaps he has heard some new Torah.' He went to him and asked, 'What new Torah did you hear?' He replied, 'An ancient *tosefta*.' [Rabbi Yoḥanan] applied to him the verse *A person's wisdom lights up his face* (Ecclesiastes 8:1)."

See JT *Pesaḥim* 10:1, 37c; *Sheqalim* 3:2, 47c; *Pesiqta de-Rav Kahana* 4:4; *Pesiqta Rabbati* 14, 63a; *Qohelet Rabbah* on 8:1; *Pirqei de-Rabbi Eli'ezer* 2; *Tanḥuma* (Buber), *Ḥuqqat* 19; *Zohar* 1:94b, 190a, 218a; 2:15a (*MhN*); 3:267a–b; *ZḤ* 5d (*MhN*), 20d (*MhN*). In two of the JT passages (*Shabbat* and *Pesaḥim*), Rabbi Ilai's name appears shortly before this story about Rabbi Abbahu.

36. **on this mountain . . .** The Garden of Eden is pictured here as situated on a mountain. Cf. Ezekiel 28:13, 16.

37. **this people of the desert . . .** The generation of Israelites who wandered through the desert and died before they could enter the Promised Land. See above, notes 4, 24, 27.

The dew and oil symbolize the flow of emanation, which proceeds from the highest *sefirot* to *Ḥesed* (Love), symbolized by Aaron, and then to all the lower rungs. See Psalms 133:2–3: *Like fine oil on the head, running down upon the beard, the beard of Aaron, descending over the collar of his robes. Like the dew of Hermon that descends upon the mountains of Zion, for there YHVH ordained blessing, everlasting life.* See below, p. 468, n. 561.

On dew reviving the dead, see below, note 106. On the destiny of souls on new moons, Sabbaths, and festivals, see above, p. 31, n. 79.

stand outside, not entering within—except Aaron alone—and occasionally they are invited by name.[38]

"No one can see Moses, for his facial veil is spread before him, and seven clouds of glory surround him. Aaron stands within the curtain below Moses—the curtain separating and not separating between them—and all the heads of the Academies are outside this draping curtain, and all the rest outside those clouds.[39]

"Corresponding to the renewed radiance of Torah, so those clouds shine, rarefied by a delicateness of light, until that veil is visible. From within the veil they see a light shining more brightly than all lights of the world—and that is the face of Moses. His face is not visible at all; no one sees it—only that radiance issuing from within the veil behind all those clouds.[40]

"Moses utters a statement—unexplained—to Aaron, and Aaron clarifies it to the notables of the Academies. How does he explain it? By all those springs that were blocked to him when the time of Joshua came; and now he restores them with many wonders, fountains, springs, and streams flowing from every single word.[41]

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"Similarly, all the virtuous women of this generation come to Miriam at these times, and then they all ascend like columns of smoke in this desert. That day is called the Day of Celebration. On the eve of Sabbath and the eve of festivals, all the women come to Miriam and know how to delve into discovering the Master of the Universe. Happy is this generation above all generations of the world![42]

38. **the Academy of Moses...** On his academy, see [Moses de León?], *Seder Gan Eden*, 285 (136).

39. **his facial veil...** When Moses descended from Mount Sinai his face was beaming so intensely that the Israelites feared to approach him; so he placed a veil over his face, which he removed only when returning to encounter God. See Exodus 34:29–35.

Only Aaron is situated right by Moses, barely separated from him by a curtain. The image of "seven clouds of glory" derives from rabbinic tradition, according to which such clouds shielded Israel in the desert. See, e.g., *Tosefta Sotah* 4:2; *Mekhilta, Beshallaḥ, Petiḥta*; *Mekhilta de-Rashbi*, Exodus 13:21; *Sifrei*, Numbers 106; *Bemidbar Rabbah* 1:2.

40. **Corresponding to the renewed radiance of Torah...** The greater the radiance of Torah from the Academy of Moses, the more brightly those clouds shine. Although Moses' face itself cannot be seen, the radiance from within his veil shines forth brilliantly.

41. **Moses utters a statement—unexplained...** Which Aaron then explains, inspired by founts of wisdom.

The phrase "that were blocked to him" alludes to the rabbinic tradition that when Moses died and was replaced by Joshua, "three thousand *halakhot* were forgotten." See BT *Temurah* 15b–16a. Cf. above, note 21.

42. **all the virtuous women...** Of the generation of the Israelites who wandered in the desert. On holy days ("at these times"), they approach Miriam, delving with her into divine mysteries.

The description of ascending "like col-

"They emerge from the Academy of Moses and fly to the Heavenly Academy, and those who are deserving fly to the Supreme Academy. Of this generation is written *Happy the people who has it so, happy the people whose God is YHVH!* (Psalms 144:15)."[43]

Rabbi Ilai opened, saying, "*You shall be* תמים (*tamim*), *wholehearted, with YHVH your God* (Deuteronomy 18:13). What is the difference between תם (*tam*), and תמים (*tamim*)? Of Abraham is written *Walk in My presence and be* tamim, *wholehearted* (Genesis 17:1). Of Jacob, who became more complete, is written *Jacob was* איש תם (*ish tam*), *a complete man* (ibid. 25:27), because no refuse remained in him at all, since he included פריעה (*peri'ah*), uncovering.[44]

umns of smoke in this desert" derives from Song of Songs 3:6: *Who is this rising from the desert like columns of smoke, perfumed with myrrh and frankincense, all sorts of merchant's powders* [or: *more fragrant with myrrh and frankincense than all the merchant's powders*]? In *Zohar* 3:53a, the verse is applied to souls who have been punished in Hell and purged of their sins, finally ascending from there.

According to one rabbinic tradition, the Israelite women of the desert generation refused to donate their gold jewelry for the fashioning of the Golden Calf. (See *Targum Yerushalmi*, Exodus 32:3; *Shir ha-Shirim Rabbah* on 4:9; *Pirqei de-Rabbi Eli'ezer* 45; *Tanḥuma, Ki Tissa* 19, *Pineḥas* 7; *Tanḥuma* [Buber], *Pineḥas* 7; *Bemidbar Rabbah* 21:10.) According to another tradition, the women did not accept the negative report of the ten scouts. (See the preceding three sources.) For further rabbinic praise of the women, see *Vayiqra Rabbah* 2:1; *Shir ha-Shirim Rabbah* on 4:9. On the women's academies in the Garden of Eden, see below at notes 149–57.

43. **the Heavenly Academy...** On the distinction between the Heavenly Academy (or the Academy of the Firmament), headed by Metatron, and the Supreme Academy (headed by God Himself), see *Zohar* 3:173a, 192a, 197b, 203b; *ZḤ* 36b; [Moses de León?], *Seder Gan Eden*, 280–81 (134–35); *Minḥat Shai* on Numbers 23:9. Cf. the opening note in this chapter; BT *Avodah Zarah* 3b; and Kadari, "Talmud Torah, Mistiqah ve-Eskhatologyah," 185.

44. ***You shall be* תמים (*tamim*), *wholehearted*...** The word *tamim* also appears in Genesis, where the context (17:1–2) reads: *When Abram was ninety-nine years old, YHVH appeared to Abram and said to him, "I am El Shaddai. Walk in My presence* [or: *before Me*] *and be* תמים (*tamim*), *wholehearted* [or: *blameless, innocent, complete, perfect, unblemished*], *and I will grant My covenant between Me and you and I will increase you very greatly."* This divine directive is soon followed by the covenantal command of circumcision (verses 9–14).

The full verse in Genesis 25 reads: *The boys grew up. Esau became a skilled hunter, a man of the field, whereas Jacob was* איש תם (*ish tam*), *a simple man, dwelling in tents.* The word *tam* means "simple, innocent, plain, mild, quiet, sound, wholesome, complete, perfect." *Targum Onqelos,* ad loc., renders it: שלים (*shelim*), "complete, perfect, consummate." Here, Rabbi Ilai adopts this rendering as an allusion to Jacob's "complete" fulfillment of circumcision, which includes two stages. First, the foreskin is cut and removed, disclosing the mucous membrane. Then, the membrane is torn down the middle and pulled back, revealing the corona. This second act is called פריעה (*peri'ah*), "uncovering" the corona.

Whereas Abraham completed only the first stage of circumcision, by experiencing

"How was he 'uncovered' and purified of all that refuse? Well, the place that strengthens the refuse within—the place where 'uncovering' appears—is an ox: image on the left of His Throne. That ox is called שור תם (*shor tam*), an innocent ox, since the Chariot of the Throne has an insignia of the Covenant; so this ox is called *tam*, and Jacob holds it within himself. With this ox, he performs 'uncovering,' eliminating the filth of refuse entirely.[45]

peri'ah Jacob completely eliminated the demonic refuse associated with being uncircumcised. See below, note 50. In kabbalistic terms, Abraham symbolizes *Ḥesed* (on the right), whereas Jacob symbolizes the more complete and balanced realm of *Tif'eret* (including both *Ḥesed* on the right and *Din* on the left).

On *tam* and *tamim*, see below at notes 108–9. On *tamim* and circumcision, see *Bereshit Rabbah* 46:1, 4–5; *Vayiqra Rabbah* 25:6; M *Nedarim* 3:11; *Avot de-Rabbi Natan* A, 2; BT *Nedarim* 31b–32a; *Pirqei de-Rabbi Eli'ezer* 29; *Tanḥuma, Noaḥ* 5; *Tanḥuma* (Buber), *Noaḥ* 6; *Lekh Lekha* 21; *Midrash Aggadah*, Genesis 6:9; 17:1; *Bemidbar Rabbah* 12:8; *Zohar* 1:59b, 95a–b, 200b, 246a; 3:14a, 142a (*IR*), 165b–166a; Moses de León, *Sefer ha-Rimmon*, 228, 376. On Jacob as *ish tam, a complete man*, see *Zohar* 1:146a, 167b, 173b, 222a; 2:78b, 175b; 3:12b.

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On Jacob's being completely free of refuse (or blemish), see *Midrash Tanna'im*, Deuteronomy 6:4; *Bereshit Rabbah* 68:11; BT *Shabbat* 146a; *Devarim Rabbah* (ed. Lieberman), p. 39; *Tanḥuma, Va'eṯḥannan* 6, *Vayelekh* 2; *Midrash Tehillim* 118:20; Vol. 5, pp. 298–99, n. 301.

On the two stages of circumcision, see M *Shabbat* 19:6: "If one circumcises but does not uncover the circumcision, it is as if he has not circumcised." See also *Zohar* 1:13a, 32a (*Tos*), 32a–b, 93b, 96b, 98b (*ST*), 238b; 2:3b, 40a, 57b, 60b–61a, 66b–67a, 125b; 3:91b, 95b, 180b; Moses de León, *Sefer ha-Mishqal*, 133; idem, *Sheqel ha-Qodesh*, 55 (67).

45. **How was he 'uncovered'...** The demonic refuse associated with being uncircumcised is strengthened by the power of *Din* (Judgment) on the Left. This *sefirah* is symbolized by the ox in Ezekiel's vision (Ezekiel 1:10). In that vision, each of the four living beings carrying the heavenly throne has four faces: a human face at the front, the face of a lion on the right, the face of a bull (or ox) on the left, and the face of an eagle at the back.

Rabbi Ilai associates the שור (*shor*), "ox," with the rabbinic notion of שור תם (*shor tam*), "an innocent ox," that is, an ox that has not gored anyone on more than three occasions. The Mishnah distinguishes between *shor tam* (an innocent ox) and שור מועד (*shor mu'ad*), "a forewarned ox," that is, an ox that has already gored three times and whose owner has been duly warned. The owner of *shor tam* is liable for only half of the resulting damage, whereas the owner of *shor mu'ad* must pay in full.

As Rabbi Ilai explains below, *tam*, "innocent, complete," signifies *Shekhinah*, who is also pictured as the Divine Throne. So the ox (who is linked with the Throne in Ezekiel's vision) is appropriately called *shor tam*, "an innocent ox." The "insignia of the Covenant" may allude to *Shekhinah* Herself or to *Yesod*, the divine phallus and site of the covenant of circumcision.

Since Jacob symbolizes *Tif'eret* (who balances and harmonizes right and left), he "holds within himself" the power of *Din* (on the left), symbolized by the ox. With this power, he succeeds in eliminating the demonic refuse. Fittingly, Jacob—who is איש תם (*ish tam*), *a complete man*—includes *shor tam*, "an innocent ox."

On *shor tam* and *shor mu'ad*, see Exodus 21:35–36; M *Bava Qamma* 1:4; *Mekhilta, Neziqin* 10, 12; *Mekhilta de-Rashbi*, Exodus 21:35–36; *Zohar* 3:180b; Vol. 10, p. 549 (which

"In the Mishnah of Bezalel is written *God remembered Rachel* (Genesis 30:22). Of Sarah is written פקידה (*peqidah*), attending, whereas of Rachel is written זכירה (*zekhirah*), remembering. Why? Because זכור (*zakhor*), remember, is inscribed on Jacob, who is complete Covenant when Joseph is formed. How? When he took the ox with him, so that it would not strengthen the Other Side. Therefore Joseph is called *firstling* of the *ox* [163b] that Jacob took—*his firstling ox* (Deuteronomy 33:17), surely![46]

"That ox is *shor tam*, an innocent ox; *and Jacob was ish tam, a complete man* (Genesis 25:27)—master and sovereign, Master of the House, within whom dwells that *shor tam*.[47]

"For there is שור מועד (*shor mu'ad*), a forewarned ox, on the side of foreskin of uncovering. Many wardens of judgment issue from it, until the final rung, called שאיה (*She'iyyah*), Desolation—the one who topples uninhabited houses of the world. All of them emerge from that forewarned ox, when it joins the evil

also associates *ish tam* with *shor tam*). For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Yahel Or*; *Sullam*; *Matoq mi-Devash*.

46. **In the Mishnah of Bezalel...** This secret source discusses the significance of the wording *God remembered Rachel* [*and God heard her and He opened her womb*]. Regarding Rachel's grandmother, Sarah (who was also barren), Scripture employs a different verb to describe how God fulfilled His promise that Sarah would conceive: *God* פקד (*paqad*), *attended to, Sarah as He had said, and YHVH did for Sarah as He had spoken.* The verbal root זכר (*zkhr*), "to remember," alludes to זכר (*zakhar*), "male." Jacob (Rachel's husband) symbolizes *Tif'eret*, the core of the Divine Male, and when he fathered Joseph (who symbolizes *Yesod*), he embodied the "complete Covenant" (since *Yesod* represents the divine phallus and site of the covenant of circumcision).

Jacob demonstrated his completeness by incorporating and assuaging the power of the left side (symbolized by the ox), thereby ensuring that this power would not fortify the Other Side. Jacob also conveyed this power of the ox to his son Joseph, which explains why Joseph is associated with the image of *his firstling ox*.

On פקידה (*peqidah*), "attending," (pertaining to Sarah) and זכירה (*zekhirah*), "remembering," (pertaining to Rachel), see *Zohar* 1:115a, 159b. The verse in Deuteronomy reads: *His firstling bull* [or: *ox*] *is his glory, wild ox's antlers his horns. With them he gores peoples, all together, the ends of the earth.* See *Zohar* 1:200b; 3:14a.

On Bezalel and his academy, see above, note 7. The reference to "the Mishnah of Bezalel" alludes to a secret, mystical Mishnah apparently known only in the *Zohar*'s circle. Elsewhere, the *Zohar* often refers to "our Mishnah," as distinct from the standard Mishnah. See below, pp. 747–48, n. 48.

47. **That ox is *shor tam*...** Signifying the power of the left. Jacob, who attained the rung of *Tif'eret*, includes this power within himself. (See above, note 45.) Having reached that rung, he is called Master of the House, namely Husband of *Shekhinah*.

On the title "master of the house" (as applied to both Jacob and Moses), see *Zohar* 1:21b, 138b, 152b, 236b, 239a; 2:22b, 78b, 235b, 238b, 244b (*Heikh*). Cf. 2:99b; 3:191b. For the full verse in Genesis (and on *ish tam*), see above, note 44.

donkey. Consequently, *Do not plow with an ox and a donkey together* (Deuteronomy 22:10), so as not to arouse them.[48]

"In that Academy of Bezalel, as well as in the two Academies: *Jacob was ish tam—husband of* that *tam*, complete one. Who is He? א (*Alef*), mystery of ואו (*vav*); and when they are totality of male and female as one, He takes all these letters: א ת ם (*alef, tav, mem*), which is אמת (*emet*), truth—*You will grant emet, truth, to Jacob* (Micah 7:20)—totality of male and female as one, consummation of all.[49]

48. **שור מועד (*shor mu'ad*), a forewarned ox...** That is, an ox that has already gored three times and whose owner has been duly warned. (See above, note 45.) Whereas *shor tam* (an innocent ox) symbolizes the *sefirah* of *Din* on the left, the dangerous *shor mu'ad* represents the demonic force (associated with the foreskin), which derives from the left side. From this demonic power issue numerous threatening underlings.

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The donkey represents a kindred demonic force, and the command in Deuteronomy against plowing *with an ox and a donkey together* is understood as a warning not to stimulate the union of these two threatening powers. See *Zohar* 1:166b, 172b; 2:6a, 64b–65a; 3:86b, 207a.

The demonic name שאיה (*She'iyyah*), "Desolation," derives from Isaiah 24:12: *Horror remains in the city,* ושאיה (*u-sh'iyyah*), *and* [*to*] *ruins* [or: *desolation*], *the gate is battered.* Rabbi Ilai's treatment here of *she'iyyah* is based on the Talmud and Rashi. In the former, *she'iyyah* is transformed from an abstract noun into a goring demon. See BT *Bava Qamma* 21a: "*U-sh'iyyah, And* [*by*] *desolation, the gate is battered.* Mar son of Rav Ashi said, 'I myself have seen him, and he gores like an ox.'" Commenting on this passage, Rashi adds the element of uninhabited houses. See BT *Sotah* 48a; Rashi on BT *Sotah* 48a, s.v. *u-sh'iyyah*; on *Bava Qamma* 21a, s.v. *she-ne'emar u-sh'iyyah*; on *Bava Qamma* 97a, s.v. *u-sh'iyyah*; and on Isaiah 24:12. On *peri'ah* ("uncovering" the corona), see above, note 44.

49. **In that Academy of Bezalel...** Cf. above at note 7. "The two Academies" are the Heavenly Academy and the Supreme Academy. See above, note 43.

In all three academies, Jacob's description as *ish tam* was interpreted as "*husband of tam*, complete one," that is, "husband of *Shekhinah*," who represents the completion of the flow of emanation.

Jacob, symbolizing *Tif'eret*, is called here "א (*alef*), mystery of ואו (*vav*)." The letter *vav* (whose numerical value is six) often alludes to *Tif'eret* together with the five *sefirot* surrounding Him (from *Ḥesed* to *Yesod*). The description of *alef* as "mystery of ואו (*vav*)" probably alludes to the diagonal central shaft of the *alef*, which looks like a *vav*. Alternatively, this alludes to the fact that the letter *alef* appears in the middle of the full spelling of the name of the letter ואו (*vav*).

When *Tif'eret* unites with *Shekhinah*, they become "totality of male and female as one." Their union is symbolized by the joining of *alef* (symbolizing *Tif'eret*) with ת (*tav*) and מ (*mem*), the two letters that form *Shekhinah*'s title תם (*tam*), "complete (one)." All three letters spell the word אמת (*emet*), "truth," which here signifies *Tif'eret* united with *Shekhinah*.

On *ish* as husband, see, e.g., Leviticus 21:7; Ruth 1:3. On *ish tam*, see above, note 44. On *ish tam* as *husband of tam*, see *Zohar* 2:78b.

On the shaft of the *alef* as a *vav*, see *Zohar* 1:21a; *ZḤ* 5c (*SO*); Moses de León, *Sheqel ha-Qodesh*, 87–89 (111–12). Cf. *Zohar* 3:73a, 92a, 193b. The full verse in Micah reads: *You will grant truth to Jacob, love to Abraham, as You swore to our fathers from days of old.*

"Abraham was not commanded about *peri'ah*, uncovering. When he entered, he entered this תם (*tam*), complete one, and within its rungs, called together ים (*yam*), sea—thus, תמים (*tamim*), *wholehearted.* Afterward, Abraham ascended, entering within, linking with supernal Right.[50]

"*You shall be* תמים (*tamim*), *wholehearted, with YHVH*, surely! Just as He is *tamim*, *wholehearted*, a single totality, so you should be *tamim*, *wholehearted*, with Him, surely! How does a person become תמים (*tamim*)—being תם (*tam*), ים (*yam*)? *Tam*, complete, as we have said; *yam*—all its holy rungs are called *yam*, sea, never parting from it. You, too, similarly: removing from yourself alien rungs, linking with *tamim*, so that you may possess holy rungs, mystery of *yam*, and the holy rung *tam*—to receive א (*alef*), mystery of Jacob. Every day a person must be תם (*tam*), ים (*yam*), corresponding to this pattern precisely.[51]

"Just now in the Academy, an elucidator has explained that this holy moon is beautifully white, with all colors sparkling within Her, embroidered. She has exactly the same fine whiteness as the sun.[52]

"In that sea of Hers, within seventy years, a certain fish emerges, from which is extracted תכלת (*tekhelet*), blue. She takes this dye, prepares it, and covers Herself outwardly with this color.[53]

50. **Abraham was not commanded about *peri'ah*, uncovering...** When God commanded him to circumcise himself, this involved only the first stage of circumcision (cutting and removing the foreskin), not the second, known as *peri'ah* ("uncovering" the corona). The first stage corresponds to *Shekhinah*, the second to *Yesod*, the divine phallus. So when Abraham "entered" the covenant (or the divine realm), he entered *Shekhinah*—known as תם (*tam*), "complete (one)"—and all Her angelic rungs, which are known as ים (*yam*), "sea." Together these two words spell תמים (*tamim*), *wholehearted*—which explains why God told Abraham: *Walk in My presence and be tamim*, *wholehearted* (Genesis 17:1). Afterward, Abraham ascended higher, attaining the rung of *Ḥesed*, the divine right arm.

On the two stages of circumcision, see above, note 44. On Abraham's not being commanded concerning *peri'ah*, see BT *Yevamot* 71b; *Midrash Aggadah*, Genesis 17:24; *Bereshit Rabbati* 21:4; Rashi on Genesis 17:25. For the opposite view, see *Midrash Aggadah*, Genesis 17:26. Cf. *Tosafot*, *Yevamot* 71b, s.v. *lo nittenah*; Kasher, *Torah Shelemah*, Genesis 17:24, n. 157.

51. ***with YHVH*, surely...** Just as *Shekhinah* is united with Her angelic forces—as symbolized by the combined elements of the word תמים (*tamim*), *wholehearted*—so each person should be unified and *tamim*. Thereby he resembles *Shekhinah* and is *with YHVH*. Then he should strive to imitate the union of *Shekhinah* with Her partner—receiving the illumination from א (*alef*), signifying *Tif'eret*, known as "mystery of Jacob." See the preceding two notes.

52. **Just now in the Academy...** Rabbi Ilai conveys a teaching from the Heavenly Academy about *Shekhinah* (symbolized by the moon). She reflects the white of *Ḥesed*, along with the other sefirotic colors, and is illumined by *Tif'eret* (symbolized by the sun).

53. **In that sea of Hers...** *Shekhinah* is symbolized by the sea. The "certain fish" is the חלזון (*ḥillazon*), which has been identified as the *Murex trunculus* snail, from whose gland is extracted the dye known as תכלת

"Not that this color is Her garment—for after all, *Her garment is linen and purple* (Proverbs 31:22)—but the outer covering is this color. Similarly with the Dwelling, all of which was beautifully embroidered within, and afterward *they shall spread over it a garment of pure tekhelet, blue* (Numbers 4:6). Why? Because beneath this sea are depths of the sea, totality of male and female, and they have an evil eye, gazing. When they gaze, the color תכלא (*tekhela*), blue, confronts their eyes, and their eyes cannot prevail. Within, She is arrayed in all colors, fittingly embroidered, ranging to the four corners of the world.[54]

"Similarly, a person who wears tzitzit becomes תמים (*tamim*), *wholehearted*—תם (*tam*), complete, by four corners fittingly prepared; ים (*yam*), sea, by that

(*tekhelet*), often translated "blue," but technically referring to purple, bluish purple, or violet.

72 In Numbers 15, the Israelites are commanded to make ציצת (*tsitsit*), "a tassel," on the hem of their garments, and to entwine a thread dyed with *tekhelet* in the tassel. Eventually, this commandment evolved into the requirement of a special garment with tassels (or fringes) attached to its four corners. See Numbers 15:38: *They should make for themselves* ציצת (*tsitsit*), *a tassel* [or: *fringe*], *on the hems* [or: *skirts*] *of their garments for their generations, and place on the tassel of the hem a cord* [or: *twist, thread*] *of* תכלת (*tekhelet*), *purple* [or: *bluish purple*; *violet*; *blue*].

See BT *Menaḥot* 44a: "The *ḥillazon* resembles the sea in its bodily color [or: in the color of its blood], and in its shape it resembles a fish. It ascends [from the sea] once every seventy years, and with its blood one dyes *tekhelet*. So it is very expensive." On the *ḥillazon*, see also *Sifrei,* Deuteronomy 354; BT *Shabbat* 26a, *Megillah* 6a; *Zohar* 2:48b, 149b; 3:150a, 175b; Baḥya ben Asher, Numbers 10:2.

On the association of *tekhelet* with *Shekhinah*, see *Sifrei,* Numbers 115, in the name of Rabbi Me'ir: "Whoever fulfills the commandment of [wearing] the tzitzit [Numbers 15:38–40] is as though he greeted the face of *Shekhinah,* for the *tekhelet* [the color of the thread on the tassel of the garment] resembles the sea, and the sea resembles the sky, and the sky resembles the Throne of Glory."

See JT *Berakhot* 1:2, 3a; BT *Sotah* 17a, *Menaḥot* 43b, *Ḥullin* 89a; *Mishnat Rabbi Eli-'ezer* 14, pp. 263–64; *Tanḥuma, Shelaḥ* 15; *Tanḥuma* (Buber), *Shelaḥ* 29; *Midrash Tehillim* 24:12; 90:18; *Bemidbar Rabbah* 4:13. On *tekhelet* and *Shekhinah*, see also *Bahir* 62 (93); Naḥmanides on Numbers 15:31; *Zohar* 1:51a–b (describing the blue light); 2:27b, 135a, 138b–139a, 149b, 152a–b, 226b; 3:175a (*Piq*), 175b; Moses de León, *Sefer ha-Rimmon*, 234; idem, *Sefer ha-Mishqal*, 99.

54. **Not that this color is Her garment . . .** The primary garment of *Shekhinah* is described in Proverbs 31, which portrays the ideal woman, but Her outer garment is colored *tekhelet*, blue.

Beneath *Shekhinah* lie threatening powers (known as "depths of the sea") who gaze with an evil eye, but the color *tekhelet* neutralizes their malevolent gaze. The phrase "depths of the sea" appears in Micah 7:19: *You will cast all their sins into the depths of the sea.* See Psalms 68:23; *Zohar* 2:185b–186a; 3:63b (also in connection with the evil eye), 101b–102a, 134a (*IR*), 197a.

The verse in Numbers actually describes how the Ark was prepared for carrying when the Dwelling was disassembled and the Israelites were to set forth on the march. It reads slightly differently than the quotation above: *They shall spread a garment of pure blue above it and insert its poles.*

tekhelet, blue, of the fish of the sea. When the Evil Side gazes upon this person, it will not be able to harm him with the evil eye. Then he is תם ים (*tam yam*) *with YHVH* his God, in true alignment—She above and he below.[55]

"Then She ascends within supernal rungs. So, too, the person ascends afterward with tefillin within supernal rungs. Thus, *You shall be* תמים (*tamim*), *wholehearted, with YHVH your God*—surely, at the same time, in the same moment: She is arrayed above and that person is arrayed below."[56]

Rabbi Ilai said, "All these here are similarly arrayed, so each one is תמים (*tamim*), *wholehearted, with YHVH*. Corresponding to this mystery, *In this desert* יתמו (*yittammu*), *they shall become complete* (Numbers 14:35). Now, if you say that when this was spoken it was intended harmfully—certainly so! For they should have each been *tamim*, *wholehearted, with YHVH* in the Holy Land, the place where *YHVH* dwells—being face-to-face together with Him. But now, each one is *tamim*, *wholehearted*, in this desert outside, a place far from there—not gazing face-to-face along with Him, being *with YHVH* fittingly. *And there they shall die* (ibid.)—as you saw them doing every day.[57]

"Happy is your share, holy Companions, that you have attained all this! These two caves are enough for you, since you won't find all this there. For they are within the Academy of Moses, sitting far away. Concerning this, it is written

55. **a person who wears tzitzit...** By wearing a thread dyed with *tekhelet* on the four corners of one's garment, a person becomes תמים (*tamim*), *wholehearted*, and thereby resembles *Shekhinah*. See above, notes 51, 53.

56. **Then She ascends...** *Shekhinah* ascends to the higher *sefirot*. Similarly, upon donning tefillin, a person is illumined by higher *sefirot*.

According to a rabbinic tradition, God Himself wears tefillin, in which is inscribed the verse *Who is like Your people Israel, one nation on earth?* (2 Samuel 7:23). See BT *Berakhot* 6a; below, pp. 677–78, n. 52.

On the significance of tefillin, see Azriel of Gerona, *Peirush ha-Aggadot*, 4–6; *Zohar* 1:13b–14a, 147a, 168b; 2:43a–b (*Piq*), 162a; 3:54b, 81a, 108a, 120b, 140a (*IR*), 175b, 262a–263a, 269a–b; Moses de León, *Sefer ha-Rimmon*, 235–40; Tishby, *Wisdom of the Zohar*, 3:1161–65; Vol. 1, p. 96, n. 719.

57. **All these here...** All the souls of the Generation of the Desert are arrayed here in the Garden of Eden.

The verse in Numbers reads: *In this desert* יתמו (*yittammu*), *they shall come to an end, and there they shall die.* Rabbi Ilai transforms the declaration of doom into a promise of fulfillment by construing *yittamu* as *they shall become complete.* Of course, one could easily object that the verse was "intended harmfully," but Rabbi Ilai explains that it still implies something less than the ideal. If the generation had proven more worthy, they would have entered the Promised Land and encountered God face-to-face. Instead, they inhabit the desert, outside the Land. Apparently, in the Garden of Eden these souls reexperience certain aspects of the desert.

The concluding sentence refers to the daily symbolic death of members of this generation, described above (at note 27): "They... saw people digging graves and dying immediately and coming back to life in radiant, holy bodies."

of Moses: *more humble than any* [164a] *person* (Numbers 12:3)—the supreme prophet has welcomed them to his Academy."[58]

From the day they began to see all this until that moment—seven days. And in fact, they did not consider this world at all.[59]

Rabbi Ilai said to them, "O holy, virtuous ones, I will tell you the things you heard. As for the first one—when you know the measure of the span of the engraved Explicit Name, you will know that 'Bezalel is fourth of the supernal lights,' as is written: *I have filled him with the spirit of God, with wisdom, with understanding, and with knowledge* (Exodus 31:3).[60]

"'Whoever does not gaze, sees and is opened.' Whoever does not gaze at those three concealed things—what is above, what is below, etc.—is destined to be opened by Torah and to open his eyes through her.[61]

58. **These two caves...** Referred to previously. (See above at notes 6, 17.) Apparently, Rabbi Ilai tells the Companions that they need not enter any more such caves, because the souls of the Generation of the Desert are elsewhere—in the Academy of Moses, seated far from his overwhelming brilliance. Moses is so humble that he has invited them there.

On the Academy of Moses, see above at notes 38–41. The full verse in Numbers reads: *The man Moses was very humble, more than any person on the face of the earth.* It is quoted slightly differently above.

For various interpretations of this paragraph, see *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash. Or Yaqar* remarks that its wording is problematic.

59. **From the day they began...** By now, the Companions have been exploring the Garden of Eden for a week, and they are so immersed that they have forgotten all about the mundane world. See above at note 36: "The way of mortals has been obliterated from our memory, and everything we've seen on this mountain is astounding."

60. **I will tell you the things you heard...** Rabbi Ilai explains to the Companions most of the cryptic statements that they heard from a voice within a palace (above at notes 30–31).

"The measure of the span of the engraved Explicit Name" alludes to the sefirotic significance of the name *YHVH* (called the Explicit Name). According to Kabbalah, the name *YHVH* symbolizes the entire sefirotic spectrum. The pointlike י (*yod*) symbolizes the primordial point of *Ḥokhmah*, while its upper tip symbolizes the hidden realm, *Keter*. The first ה (*he*), often a feminine marker, symbolizes the Divine Mother, *Binah*. The ו (*vav*), whose numerical value is six, symbolizes *Tif'eret* and the five *sefirot* surrounding Him (*Ḥesed* through *Yesod*). The second ה (*he*) symbolizes *Shekhinah*.

The voice's utterance—"Bezalel is fourth of the supernal lights"—means that Bezalel was illumined by three supernal *sefirot*: *Ḥokhmah*, *Binah*, and *Da'at*. (*Da'at* is rarely mentioned in the *Zohar*; here it may be seen as taking the place of *Keter*, which is too concealed to be included.) The verse in Exodus demonstrates this: *I have filled him...* בחכמה ובתבונה ובדעת (*be-ḥokhmah uvi-tvunah uv-da'at*), *with wisdom, with understanding, and with knowledge.*

On the sefirotic significance of the letters of *YHVH*, see Asher ben David, *Peirush Shem ha-Meforash*, 112; *Zohar* 1:162a (*ST*); 2:123b, 126b–127a, 219b; 3:4b, 10b, 65b, 66b, 91b–92a, 106a, 267b, 290b (*IZ*); Gikatilla, *Sha'arei Orah*, 44a–45b.

61. **Whoever does not gaze...** See M *Ḥagigah* 2:1: "Whoever contemplates [or:

"'The tree of eighteen'—a person's spine—'when it bends' before its Lord, 'it will stand erect and arise' at the revival of the dead. 'If it does not bend' at *Modim*, it becomes 'a serpent' and will not be resurrected at that time.[62]

"'Whoever enters two cherubim'—whoever enters a distance of two doors within the synagogue cleaves to his Lord and 'his will is fulfilled.'[63]

"'Whoever speculates' upon his prayer and considers it 'is far from his wish' that he sought.[64]

gazes upon] four things, better for him if he had never come into the world: what is above? what is below? what was before? and what will be after?" Here, Rabbi Ilai mentions "three concealed things," apparently combining two of these questions into one. On gazing at "three things," see above, note 31.

62. **The tree of eighteen . . .** Rabbinic anatomy enumerates eighteen vertebrae in the spine. According to BT *Bava Qamma* 16a, "After seven years, a person's spine turns into a serpent. This refers to one who does not bow while reciting *Modim*." The prayer *Modim* ("[We] thankfully acknowledge") is part of the *Amidah* and acknowledges God's divinity, miraculous power, and eternal compassion. Traditionally, one bows at both the beginning and end of this prayer.

Here the *Zohar* draws on the comment by *Tosafot* on this Talmudic passage (*Bava Qamma* 16b, s.v. *ve-hu de-la kera*): "There are some who explain in accordance with what is said in the Midrash: that there is a bone in a person's spine from which he will be formed [i.e., resurrected] in the time to come, and that bone is so hard and strong that it cannot be burned by fire; and now that the bone turns into a serpent, it is not revived in the time to come."

See *Zohar* 2:100a; Moses de León, *Sefer ha-Rimmon*, 269–71; idem, *Sefer ha-Mishqal*, 87–89. On the vertebra at the base of the spinal column that does not decompose in the grave, see also *Bereshit Rabbah* 28:3; *Vayiqra Rabbah* 18:1; *Qohelet Rabbah* on 12:5; *Zohar* 1:69a, 126a (*MhN*), 137a (*MhN*); 2:28b; 3:222a, 270b.

On the eighteen vertebrae, see M *Oholot* 1:8; JT *Berakhot* 4:3, 8a; BT *Berakhot* 28b; *Vayiqra Rabbah* 1:8; *Tanḥuma, Vayera* 1; *Tanḥuma* (Buber), *Vayera* 1. For a discussion based on the history of anatomy, see Shapiro, "Talmudic and Other Ancient Concepts of the Number of Vertebrae in the Human Spine."

63. **Whoever enters two cherubim . . .** Rabbi Ilai explains this by referring to a passage in BT *Berakhot* 8a, in the name of Rav Ḥisda: "A person should always enter two doors into the synagogue. Do you imagine 'two doors'? Rather, say: a distance of two doors, and then pray."

By entering some distance into the synagogue—and not staying at the very back—a person demonstrates his devotion, and his prayer will be answered.

On cherubim as "doors" or openings, cf. Genesis 3:24, where the cherubim block the entrance to the Garden of Eden: *He drove out the human and placed east of the Garden of Eden the cherubim and the flame of the whirling sword to guard the way to the Tree of Life.*

On the passage in *Berakhot*, see JT *Berakhot* 5:1, 9a; *Devarim Rabbah* 7:2; *Midrash Mishlei* 8:34; Azriel of Gerona, *Peirush ha-Aggadot*, 11; Jacob ben Sheshet, *Sefer ha-Emunah ve-ha-Bittaḥon*, 366; Todros Abulafia, *Otsar ha-Kavod, Berakhot* 8a, p. 5b; *Zohar* 3:8b (Vol. 7, p. 38, n. 116); Tishby, *Wisdom of the Zohar*, 1:81.

64. **'Whoever speculates' upon his prayer . . .** Expecting it to be fulfilled because it was offered sincerely or at length. Whoever does so will find his prayer unanswered and his wish unfulfilled.

See BT *Berakhot* 32b (and Rashi, ad loc.,

"'Offering of a child'—when a person brings his son to school or to be circumcised, this offering 'is perfectly received.'[65]

"From here on, beloved ones, be on your way!"

"El'azar, my son, you have spoken well, according to what you have learned—but, Heaven forbid! Even though at that time Rachel was עיקרא (*iqqara*), the essence, Jacob was wise. If he hadn't known that Leah was his wife, he wouldn't have buried her in the cave, to join with him in a single bond; he would have buried her outside the Land. But Leah he brought into the Land, whereas Rachel he placed outside.[66]

s.v. *u-m'ayyen bah*), 54b–55a (and Rashi, ad loc., s.v. *me'ayyen bah*). Cf. *Tosafot, Berakhot* 32b, s.v. *kol ha-ma'arikh*.

65. **Offering of a child...** Educating one's child or circumcising one's son is considered a perfect ritual (or sacrificial) offering.

On circumcision as a sacrificial offering, see *Zohar* 1:93a, 94b–95a; 2:66b, 255b (*Heikh*); 3:44a (*Piq*), 91a; Moses de León, *Sheqel ha-Qodesh,* 55 (68); Moses Alashkar, *She'elot u-Tshuvot,* 18. Cf. *Vayiqra Rabbah* 27:10; *Pesiqta de-Rav Kahana* 9:10; *Pirqei de-Rabbi Eli'ezer* 10; *Shemot Rabbah* 19:5; *Devarim Rabbah* 6:1. According to some biblical scholars, circumcision originated as a substitute for child sacrifice. See Exodus 22:28–29; Leviticus 12:2–5; 22:27; Wolfson, *Circle in the Square,* 32–33.

66. **El'azar, my son...** The beginning of this passage in missing, so it is unclear exactly what Rabbi El'azar had said, prompting the response by his father, Rabbi Shim'on.

"The cave" refers to the Cave of Machpelah, which Abraham originally purchased as a burial site for Sarah (Genesis 23) and in which all the matriarchs (except for Rachel) and the three patriarchs were eventually buried. See Genesis 49:31.

The description of Rachel as עיקרא (*iqqara*), "the essence," is a play on עקרה (*aqarah*), "barren," her former condition (see Genesis 29:31). Since she was essential (symbolizing *Shekhinah*), Jacob should have buried her in the Cave of Machpelah, rather than on the way from Bethel to Bethlehem, where she died while giving birth to Benjamin (see Genesis 35:16–20). However, Jacob's first wife, Leah, symbolizes the concealed realm (*Binah*), so it was fitting that she be buried within the cave; whereas Rachel was buried "outside," corresponding to the more revealed realm: *Shekhinah*. Jacob (symbolizing *Tif'eret*) was buried alongside Leah "in a single bond."

Actually, Rachel was not buried "outside" the Land, but rather within its boundaries, as stated by Jacob: *"As for me, when I was returning from Paddan, Rachel died, to my sorrow, in the land of Canaan on the way, with still a stretch of land to reach Ephrath, and I buried her there on the way to Ephrath"—which is Bethlehem* (Genesis 48:7). However, on the clause *and I buried her there,* Rashi writes: "I did not even bring her to Bethlehem, so as to bring her into the Land." The *Zohar* is likely relying on the literal sense of this interpretation.

On Rashi's comment, see Naḥmanides, Ḥizzequni, and Elijah Mizraḥi on Genesis 48:7; Isaac Caro, *Toledot Yitsḥaq,* Genesis 48:6; Judah Loew ben Bezalel, *Gur Aryeh,* Genesis 48:7; Shabbetai Sheftel Horowitz, *Vavei ha-Ammudim, Ammud ha-Emet* 23:15; Shabbetai Bass, *Siftei Ḥakhamim,* Genesis 48:7; Sassoon, ed., *Moshav Zeqenim,* Genesis 48:7; Kasher, *Torah Shelemah,* Genesis 35:19, n. 85; 48:7, n. 58. Cf. Moses de León, *She'elot u-Tshuvot,* 44–45; and the commentary at-

"When Jacob died, he was buried within [the cave], in a single bond—just like all the other patriarchs and Adam. Eve died first and was buried there, and there Adam knew that this place was intended for him. When Adam died, he was buried within it, in a single bond. When Sarah died, she was buried there—and Eve saw her and was delighted, and she rose to welcome her.[67]

"When Abraham died, he was buried with her in a single bond. When Rebekah died, she was buried there; and Sarah saw and rose to welcome her. When Isaac died, he was buried with her in a single bond. When Leah died, she was buried there; and Rebekah saw and rose to welcome her. When Jacob died, he was buried with her in a single bond. All of them—male and female as one, in a single bond.[68]

"As for their arrangement, how do they lie? Women alongside women, men alongside men. Adam first, Eve next to him, Sarah alongside Eve, Abraham next to Sarah, Isaac next to Abraham, Rebekah next to Isaac, Leah next to Rebekah, Jacob next to Leah. So, Adam on this side and Jacob on the other; one the beginning, the other the end.[69]

tributed to Asher ben Yeḥiel in *Hadar Zeqenim*, 14b (on Genesis 35:19).

On the question of why Rachel was not buried in the Cave of Machpelah, see *Zohar* 1:222b–223a; Moses de León, *She'elot u-Tshuvot*, 44–45. On *aqarah*, "barren," and *iqqara*, "essence," see also *Bereshit Rabbah* 71:2; *Pesiqta de-Rav Kahana* 20:2; *Tanḥuma* (Buber), *Vayetse* 15; *Bemidbar Rabbah* 14:8, 11; *Zohar* 1:29a–b, 50a, 149b, 154a, 157b, 158b, 165a–b (*ST*); 2:44a, 169b; 3:92a. On the sefirotic symbolism of Rachel and Leah, see also *Zohar* 1:152a (*ST*), 153a–154b, 157b–158b; 2:29b; Moses de León, *Sefer ha-Rimmon*, 97–98; idem, *Sheqel ha-Qodesh*, 66 (83); idem, *She'elot u-Tshuvot*, 41.

The clause "according to what אוליפת (*olifat*), you have learned," can also be rendered "according to what I have taught." See Vol. 5, p. 428, n. 674.

67. **When Jacob died...** He was buried in the Cave of Machpelah alongside Leah "in a single bond"—just as Abraham was buried alongside Sarah, and Isaac alongside Rebekah. Rabbinic tradition adds that Adam and Eve were also buried there. Based on this tradition, the *Zohar* teaches that the cave of Machpelah leads to the Garden of Eden, which may explain why it is discussed here in *Rav Metivta*.

See above, note 6. On Adam's selecting his burial site, cf. *Zohar* 1:57b. On the interaction between Eve and Sarah, cf. *Zohar* 1:128a–b (Vol. 2, p. 223, n. 150).

68. **When Abraham died...** He was buried alongside Sarah. Then eventually Isaac was buried alongside Rebekah, and Jacob alongside Leah.

69. **As for their arrangement...** From the right side of the cave to the left (if oriented as one enters the cave), the four couples were buried in the following order: Adam and Eve, Sarah and Abraham, Isaac and Rebekah, Leah and Jacob. According to this arrangement, "women (lay) alongside women," although the description "men alongside men" applies only to Abraham and Isaac, not to Adam and Jacob.

On the arrangement of the graves in the Cave of Machpelah, see JT *Ta'anit* 4:2, 68a (and commentaries, ad loc.); Libowitz, *Peni-'el*, 122–25; Dendrovits, "Avot Derekh Hessev Hem Qevurim." For another interpretation of this and the following paragraphs, see *Ateret Tsevi*.

"In the Book of King Solomon it is fitting—and so it is: Adam and Eve first, Abraham and Sarah next to them, Isaac and Rebekah in the other corner directly across in a straight line, Jacob and Leah in the middle. They are women alongside women, men alongside men: Adam and Eve, Sarah and Abraham, Jacob and Leah, Rebekah and Isaac. Adam on this side and Isaac on that side, with Jacob in the middle. For Isaac to be alongside his father is not customary. Nevertheless, Jacob must be in the middle.[70]

"Regarding all these couples, as they were buried, so they will arise and so they will be. Leah will delight with Messiah, son of David, issuing from her, within. Rachel will delight with Messiah, son of Joseph, issuing from her, outside of Jerusalem. All in their places."[71]

70. **In the Book of King Solomon . . .** According to this ancient source, the four couples were buried as follows from the right side of the cave to the left: Adam and Eve, Sarah and Abraham, Jacob and Leah, Rebekah and Isaac. This arrangement is more fitting because it is not customary for the son (Isaac) to be buried alongside his father (Abraham), as in the previous arrangement.

One might object that still the grandson (Jacob) is buried next to his grandfather (Abraham). However, this problem is overridden by the fact that Jacob (symbolizing *Tif'eret*) should be in the middle, with Abraham (symbolizing *Ḥesed*) toward the right, and Isaac (symbolizing *Gevurah*) on the left.

On Jacob' s corpse being flanked by Abraham and Isaac, cf. *Zohar* 1:235b. On the phrase "men alongside men," see the preceding note.

The Book of Solomon is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. For other references to this book, see *Zohar* 1:7b, 13b, 225b; 2:67a, 70a (*RR*), 125a, 139a, 172a, 204b; 3:10b, 65b, 70b, 78b, 104a, 151b, 193b, 263b (*Piq*), 295b (*IZ*); *ZḤ* 12b (*MhN*). Cf. 1 Kings 11:41. Naḥmanides several times refers to, and quotes from, an Aramaic version of the Apocryphal *Wisdom of Solomon*. See the introduction to his Commentary on the Torah, 5–6; idem, *Kitvei Ramban*, 1:163, 182; Liebes, *Pulḥan ha-Shaḥar*, 63–65. On the numerous scientific and magical books attributed to King Solomon, see Charlesworth, *Old Testament Pseudepigrapha*, 1:956–57.

See Matt, *Zohar: The Book of Enlightenment*, 25; and the comment by Shim'on Lavi, *Ketem Paz*, on *Zohar* 1:7a: "All such books mentioned in the *Zohar*. . . have been lost in the wanderings of exile. . . . Nothing is left of them except what is mentioned in the *Zohar*." For a catalogue of these books, see Neuhausen, *Sifriyyah shel Ma'lah*.

71. **as they were buried . . .** In the same arrangement they will be resurrected in the messianic era. Leah, symbolizing the concealed realm (*Binah*), will rejoice with Messiah, son of David, within Jerusalem. (David was descended from Leah's son Judah.) Rachel, symbolizing the more revealed realm (*Shekhinah*) will rejoice with Messiah, son of Joseph, outside of Jerusalem. (Joseph was Rachel's son.)

According to a rabbinic tradition, the secondary messianic figure Messiah, son of Joseph, will precede Messiah, son of David; and he will die heroically in battle with the enemies of God and Israel before the ultimate triumph of Messiah, son of David. See BT *Sukkah* 52a; *Targum Yerushalmi*, Exodus 40:11; *Sefer Zerubbavel* (*Beit ha-Midrash*, 2:54–57); below at note 118.

"...all of pearls and precious stones.[72]

"Among all those towers, there is one tower in the middle. This one rises to the height of heaven and is not visible now, until the time when it will be revealed. The Head of the Academy saw it, and engraved on it above was this verse: *The name of YHVH is a tower of strength; the righteous one runs into it and is secure* (Proverbs 18:10). The Head of the Academy explained this verse. *The name of YHVH*—Assembly of Israel. [164b] *The righteous one* ירוץ (*yaruts*), *runs, into it*—רעותיה (*re'uteih*), the desire of, *the righteous one* is always for it. Therefore, *it is secure*—that *tower*, so that it will never fall, as it did.[73]

"Rabbi Kruspedai, desired by the heart, explained this verse before he passed away, explaining it well. *A tower of strength*: the תיבה (*teivah*), pulpit, and the Torah scroll, which is *strength*, to be placed on it and taken out of the היכל (*heikhal*), ark—image of the inner *heikhal*, from which emerges Torah. That *tower* is *the name of YHVH* and His image, and it must have six steps.[74]

72. **...all of pearls and precious stones** The beginning of this passage is missing both in the manuscripts and printed editions. Two spiritual messengers are describing to Rabbi Shim'on the Heavenly Temple and the future coming of the Messiah. On the two messengers, see below at note 134.

In this description the Garden of Eden is assimilated to the restored Temple in Jerusalem or the idealized Temple in Heavenly Jerusalem. This accords with the midrashic tradition that "the gate of the Garden of Eden is adjacent to Mount Moriah." See *Pirqei de-Rabbi Eli'ezer* 20; *Midrash Tehillim* 92:6.

73. **Among all those towers...** The central tower in the Heavenly Temple is engraved with a verse from Proverbs, explained here by the Head of the Heavenly Academy.

Shekhinah (known as Assembly of Israel) is pictured as *the name of YHVH*, revealing His presence to the world. She is also *a tower of strength*. *Yesod* (known as Righteous One) constantly desires to unite with *Shekhinah*, to run into this *tower*. Obviously, according to the simple sense of the verse, it is *the righteous one* who *is secure*, but the Head of the Academy indicates that the *tower* (symbolizing *Shekhinah*) *is secure*—meaning that She will not fall again, as She did (metaphorically) when the Temple was destroyed.

See BT *Berakhot* 4b: "נפלה לא תוסיף קום בתולת ישראל (*Nafelah lo tosif qum betulat yisra'el*), *Fallen, not to rise again, is Virgin Israel* (Amos 5:2)....— נפלה ולא תוסיף לנפול עוד (*Nafelah ve-lo tosif linpol od*), *She has fallen*, and *She will not* fall *again. Qum betulat yisra'el, Rise, O Virgin Israel!*" See Vol. 6, p. 388, n. 366.

The verse in Proverbs reads: *The name of YHVH is a tower of strength; the righteous one* בו ירוץ (*bo yaruts*), *runs into it* [or: *runs in it*], ונשגב (*ve-nisgav*), *and is secure* [literally: *and is elevated*]. Here the Head of the Academy associates with ירוץ (*yaruts*), *runs*, with רצון (*ratson*), "desire," by mentioning the Aramaic word רעותיה (*re'uteih*), "his desire."

On the tower, see below, note 80. On the verse in Proverbs and *Shekhinah* as *a tower of strength*, see *Zohar* 1:37b, 96b, 209b. Cf. 1:9a. On *Yesod* as Righteous One, see above, p. 38, n. 105.

74. **Rabbi Kruspedai...** His illness and his heavenly visions are described in *ZḤ* 80b–c (*MhN, Rut*).

Here Rabbi Kruspedai offers a related interpretation of the verse in Proverbs. The *tower* still symbolizes *Shekhinah*, who is also *the name of YHVH*. He adds that this *tower* is the תיבה (*teivah*), "pulpit," or elevated reading desk, on which is placed the Torah

"*The righteous one runs into it.* Into what: into the tower or in the Torah scroll? Well, he expounded the verse both ways. When he interpreted it as 'into the tower,' then this *righteous one* must be the *ḥazzan* of the synagogue—truly righteous, image of the supernal Righteous One. When he interpreted it as referring to the Torah scroll, the one reading must be *righteous*, and is called *righteous.*[75]

scroll, which is pictured as *strength.* Torah symbolizes *Tif'eret*, who is "placed on" *Shekhinah*.

The earthly *heikhal* (ark) corresponds to "the inner *heikhal*," which here may signify the abode of the Messiah, as in [Moses de León?], *Seder Gan Eden*, 269 (132). Alternatively, "the inner *heikhal*," refers to *Binah*, from whom emerges *Tif'eret*, symbolized by Torah. The *tower* (symbolizing *Shekhinah*) is the image of *Tif'eret* (known as *YHVH*), and its six steps represent six aspects of *Shekhinah* or Her six camps of angels.

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In classic rabbinic literature, the term תיבה (*teivah*) means "ark, chest," but here it refers to the "pulpit," or elevated reading desk. (The pulpit is commonly known as בימה [*bimah*], derived from Greek *bema*, "raised platform," which itself may have derived from the Phoenician cognate of Hebrew במה [*bamah*], "high place, cult site.") In medieval Spain the pulpit was a wooden platform placed high above the ground on columns. As here in the *Zohar*, it was called מגדל (*migdal*), "a tower." In fact, already in Nehemiah 8:4, the term *migdal* signifies a (wooden) platform from which the Torah was read publicly.

The term היכל (*heikhal*) means "temple, sanctuary, palace, chamber," and in medieval Sephardic usage also "ark," which was sometimes a special small room attached to the synagogue. See *Zohar* 3:134a (*IR*); Vol. 8, p. 370, n. 179. On these various terms, see Narkiss, "The Heikhal, Bimah, and Teivah in Sephardi Synagogues"; Assis, "Synagogues in Medieval Spain," 18; Rodov, "Tower-like Torah Arks, the Tower of Strength and the Architecture of the Messianic Temple," 75–86.

The concluding sentence refers to six steps leading to the pulpit, which correspond to the six steps leading to Solomon's throne (1 Kings 10:19), which symbolizes *Shekhinah*. See *Zohar* 2:206a; *Miqdash Melekh*; Abraham Gombiner, *Magen Avraham*, *Oraḥ Ḥayyim* 150:6.

On Torah as *strength* (based on Psalms 29:11), see *Mekhilta, Shirta* 3; *Mekhilta de-Rashbi*, Exodus 15:2; 19:16; *Sifrei*, Deuteronomy 343; BT *Zevaḥim* 116a; *Shir ha-Shirim Rabbah* on 1:4; 2:3; *Midrash Tehillim* 8:4; 21:2. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6. For various interpretations of this paragraph, see *Or Yaqar*; Vital; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

75. ***The righteous one runs into it...*** If *it* refers to the *tower*, then *the righteous one* is the *ḥazzan* of the synagogue, who leads the prayers at the *teivah* (elevated reading desk), which is called *a tower.* He symbolizes *Yesod*, known as Righteous One. If *it* refers to the Torah scroll, then whoever "runs" (i.e., reads fluently) in this scroll in the synagogue must be *righteous*, again corresponding to *Yesod*.

In rabbinic literature, the term "*ḥazzan* of the synagogue" refers to the official who performs various duties there. In post-Talmudic times, the term *ḥazzan* refers specifically to one who chants the prayers. On "running" as "reading fluently," see Habakkuk 2:2. As mentioned above (note 73), the verse in Proverbs reads: *The name of YHVH is a tower of strength; the righteous one* בו ירוץ (*bo yaruts*), *runs into it* [or: *runs in it*], *and is secure.*

"Of all of them, who is called *righteous*? The sixth one ascending among those seven."[76]

Rabbi Shim'on said, "Surely, for all his life he ascended only sixth among those ascending. *The righteous one runs in it*—in the Torah scroll run the words of this *righteous one.*[77]

"*And is secure*—from what? From fear of the Angel of Death, for he lived a long life. *And is secure*—never to be harmed."[78]

"In the tower rising among those towers stands a radiance in the image of a Torah scroll. When a bird comes, it takes that tower from its place and sets it in the middle of the courtyard beneath the wings of the cherubim. Whereas its height had reached the loft of the heavens, it now descends, entering beneath those wings, its walls between the heads of the cherubim.[79]

"Three hundred openings there. In the middle opening stands this radiance—image of a Torah scroll, in which the king of Israel is destined to read the portion הקהל (*Haqhel*), Assemble. This will be King Messiah and no other, and in that Torah scroll of radiance.[80]

76. **Of all of them...** Of the seven people called up to chant from the Torah, the sixth corresponds to the sixth of the seven lower *sefirot*: *Yesod*, known as Righteous One.

77. **all his life he ascended only sixth...** Rabbi Kruspedai insisted on always being called up as the sixth one to the Torah. As this *righteous one* chanted from the scroll, he read fluently, his words "running" *in it.* See above, note 75.

Based on this account, it was considered a great honor to receive the sixth *aliyyah*. Ḥayyim Vital writes about his teacher, Isaac Luria: "I also saw that on every Sabbath day he would go up to the Torah only as the sixth one." See *Sha'ar ha-Kavvanot* 2:92b; cf. ibid. 1:317a–b (both citing the tradition about Rabbi Kruspedai). See also Abraham Gombiner, *Magen Avraham, Oraḥ Ḥayyim* 282:9.

78. **From fear of the Angel of Death...** As evidenced by Rabbi Kruspedai, who lived to an old age. See *Zohar* 80b–c (*MhN, Rut*). For the full verse in Proverbs, see above, note 75.

79. **In the tower rising...** The spiritual messenger continues his description. (See above, note 72.) A bird comes and takes this tower, setting it in the middle of the courtyard of the Heavenly Temple.

On the tower, see above, note 73. On the tower as a pulpit or elevated reading desk, see above, note 74. The placement of the tower in the middle of the courtyard corresponds to the placement of the pulpit in the middle of the synagogue. See Maimonides, *Mishneh Torah, Hilkhot Tefillah* 11:3; Jacob ben Asher, *Tur, Oraḥ Ḥayyim* 150; and Moses Isserles's animadversion to Joseph Caro, *Shulḥan Arukh, Oraḥ Ḥayyim* 150:5.

80. **Three hundred openings...** In that tower.

According to Deuteronomy 31:10–13, every seven years on the festival of *Sukkot*, *this Torah* (referring to portions or all of Deuteronomy) was to be read publicly. The Mishnah (*Sotah* 7:8) stipulates that the king of Israel should perform the reading, consisting of various passages from Deuteronomy. Here, the *Zohar* indicates that the king was to read specifically "the portion הקהל (*Haqhel*), Assemble," which refers to Deuteronomy 31:10–13 itself. Furthermore, "the king of Israel" now refers to King Messiah, who chants from the heavenly, radiant Torah scroll.

The association of the number three hundred with the tower recalls the Talmudic

"O holy, pious one! Happy is the one who will hear from his mouth the lovely sound of his words, of those hidden matters of Torah that he explains. On every new moon, Sabbath, festival, and holiday—when all those members of the Academies wish to ascend on high to the Heavenly Academy—they all gather around King Messiah, and he explains matters; and through the sweetness of his words they ascend, yearning. All those ten matters—among the matters that he explains—are treasured away for you, for the day that you have questions.[81]

"When that tower stands in the middle of the courtyard and this aperture opens, those cherubim open their mouths and spread their wings. A supernal radiance illumines that opening, and that Torah scroll is open, and those cherubim open, saying, *How abundant Your goodness that You have hidden for those who revere You, that You have wrought for those who shelter in You before the eyes of humankind!* (Psalms 31:20). Then openings close, and the Torah scroll is rolled up.[82]

"Who has seen the brilliant radiance of that Torah scroll, all luminous light? Its letters, flames of fire in four colors of the supernal world, all protruding and sparkling. No one can endure them except the Messiah.[83]

82

passage (BT *Ḥagigah* 15b, *Sanhedrin* 106b), where the phrase *counter of the towers* (Isaiah 33:18) is interpreted as: "one who counted three hundred fixed laws concerning a tower flying in the air." This obscure image apparently refers to a tower-shaped chest or vehicle (perhaps not directly touching the ground but supported by posts). The three hundred laws are related to the ritual purity or impurity of the contents of the "tower."

On the flying tower, see *Zohar* 1:6a; 2:91a, 102a (Vol. 5, pp. 54–55, n. 157); *ZḤ* 58a, 66a–b (*ShS*), 70a (*ShS*); Moses de León, *Sheqel ha-Qodesh*, 89–90 (112–14). On the messianic implications of the tower, see *Zohar* 1:6a (Vol. 1, pp. 36–37, nn. 251–52), and below.

81. **O holy, pious one!...** The spiritual messenger addresses Rabbi Shim'on, describing how King Messiah will chant from the Torah and explain its deeper meaning. When Rabbi Shim'on eventually asks questions about many of these secrets, answers will be provided.

On holy days, the souls dwelling in the Academies of the earthly Garden of Eden ascend to the Heavenly Academy, headed by Metatron. See above, note 43; p. 31, n. 79; below, note 245.

On the Torah in the time of the Messiah, see *Bereshit Rabbah* 98:9; *Vayiqra Rabbah* 13:3; *Qohelet Rabbah* on 11:8; *Otiyyot de-Rabbi Aqiva* (*Battei Midrashot*, 2:367–68); *Pesiqta Ḥadta* (*Beit ha-Midrash* 6:47); *Zohar* 3:23a; Idel, "*Torah Ḥadashah*."

82. **this aperture opens...** The middle opening of the tower, mentioned above at note 80.

83. **in four colors of the supernal world...** White, red, green, and blue, corresponding respectively to *Ḥesed*, *Gevurah*, *Tif'eret*, and *Shekhinah*.

On protruding and sparkling letters, see *Zohar* 2:209b, 212a, 218b; 3:170b, 173a; *ZḤ* 67d (*ShS*); [Moses de León?], *Seder Gan Eden*, 271 (132), 282 (135), 289 (137). The phrase "can endure them" renders למיקם בהו (*le-meiqam beho*), which can also be translated: "can fathom them."

"This opening closes, the cherubim subside, and that tower flies, taking its place among the rest of the towers.[84]

"In that middle opening is a crown of pure gold—splendid, precious, hidden, invisible now; inlaid and embedded with all kinds of gems—destined to be placed upon the head of King Messiah when he ascends that tower. Two eagles, one on either side, grasp it in their talons.

"When King Messiah will ascend, the eagles will ready themselves, taking this crown. At the moment he begins to read, another aperture will open, from which will emerge the dove sent by Noah in the days of the Flood, as is written: *He sent out the dove* (Genesis 8:8)—the renowned one, which the ancient ones did not mention and whose identity they did not know; but from here she went forth and fulfilled her mission.[85]

"During the time of which is written *and she did not return to him again* (ibid., 12), no one knew where she had gone—but she returned to her place and was hidden away in this opening. And she will take the crown in her mouth and place it upon the head of King Messiah, touching yet not touching. Of then is written *You will set on his head a crown of pure gold* (Psalms 21:4).[86]

84. **that tower flies...** On the image of a flying tower, see above, note 80. On "the rest of the towers," see above at note 73.

85. **When King Messiah will ascend...** The tower. When he begins to chant from the radiant Torah scroll, a dove will emerge.

This dove, who now plays a messianic role, is the very same one sent out by Noah from the ark: *He sent out the dove to see whether the waters had abated from the surface of the ground.* According to the *Zohar*, by specifying *the dove*, Scripture alludes to this "renowned" bird, who went forth on her mission for Noah from this heavenly tower.

On the messianic role of the dove, cf. Mark 1:9–11 (and parallels in Matthew and Luke): "In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. When he came up out of the water, immediately he saw the heavens open and the spirit descending upon him like a dove; and a voice came from heaven: 'You are my beloved son; with you I am very pleased.'"

Cf. BT *Ḥagigah* 15a, in the name of Ben Zoma: "I was gazing between the upper waters and the lower waters, and there is merely three fingers' breadth between them—as is said: *and the spirit of God hovering over the face of the waters* (Genesis 1:2)—like a dove hovering over her young without touching them."

86. ***and she did not return to him again...*** The first time that Noah sent the dove, *she found no resting place for her foot and she returned to the ark, for there was water over all the earth* (Genesis 8:9). The second time (seven days later), *the dove came back to him toward evening and, look, a plucked olive leaf was in its bill, and Noah knew that the waters had abated from the earth* (ibid., 11).

The following verse reads: *He waited still another seven days and sent out the dove, and she did not return to him again.* According to the *Zohar*, having completed her mission, the dove returned to the heavenly tower, waiting there for her messianic role.

The crown hovers just above the Messiah's head, or barely touches his hair. The phrase מטי ולא מטי (*matei ve-la matei*), "touching yet not touching," appears elsewhere in

"As soon as King Messiah reads in the Torah scroll, the two eagles will rise, one on either side, the dove lowering herself. King Messiah descends with the crown on his head to the last level, and the two eagles fly above his head. The dove returns [165a] with the crown in her mouth, those two eagles welcoming her.[87]

"King David is called *a verdant olive tree* in the presence of the blessed Holy One, as is written: *I am like a verdant olive tree in the house of God*... (Psalms 52:10). *A verdant olive tree* is King Messiah, son of David, and that is what this dove intimated in the days of Noah, as is written: *And, look, a plucked olive leaf was* בפיה (*be-fiha*), *in her mouth* (Genesis 8:11). She plucked and snatched that *olive leaf* for his glory. How? *Be-fiha*, *With her mouth*. For it rests on his head, and he receives glory from this dove.[88]

"Why is it written טרף (*taraf*), *he plucked*, rather than טרפה (*tarefah*), *she plucked*? Well, like a male acting valiantly and prevailing. In the Heavenly Academy, it is taught: 'יונה (*Yonah*), a dove, is masculine. Yet since it is called *yonah*, it is sometimes written as feminine and sometimes as masculine—as when it receives this glory.'[89]

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the *Zohar* to describe the highest stages of emanation. See *Zohar* 1:15a, 16b, 65a; 2:268b (*Heikh*). See also 2:72a (*RR*).

On the messianic significance of the verse in Psalms, see *Tanḥuma, Va'era* 8; *Tanḥuma* (Buber), *Va'era* 7; *Midrash Tehillim* 21:2; *Shemot Rabbah* 8:1.

87. **King Messiah descends...** From high in the tower to its bottom level. The dove removes the crown from the Messiah's head and returns it to its place in the middle opening of the tower.

88. **King David...** The progenitor of the Messiah is called *a verdant olive tree*, while the Messiah himself is David's offshoot: *an olive leaf*. In the aftermath of the Flood, the dove plucked *an olive leaf*, signifying a wreath, to crown the Messiah.

According to a midrashic tradition, the dove brought the olive leaf from the Garden of Eden. See *Bereshit Rabbah* 33:6; *Vayiqra Rabbah* 31:10; *Shir ha-Shirim Rabbah* on 1:15; 4:1. The full verse in Genesis reads: *The dove came back to him toward evening and, look,* עלה זית טרף (*aleh zayit taraf*) *a plucked olive leaf, was in her bill* [or: *mouth*], *and Noah knew that the waters had abated from the earth.*

89. **Why is it written** טרף (***taraf***), ***he plucked***... As mentioned in the previous note, the verse reads: *The dove came back to him toward evening and, look,* עלה זית טרף (*aleh zayit taraf*) *a plucked olive leaf, was in her mouth.* Although in this verse the word *taraf* functions as an adjective (*plucked*), the *Zohar* construes it here as a masculine verb: *he plucked* [*an olive leaf*].

In the Heavenly Academy, it was taught that the dove (sent by Noah) was masculine; but since the word יונה (*yonah*), "dove," is normally feminine, elsewhere in this biblical passage it appears with feminine verbs and suffixes, whereas here it appears with a masculine verb—*taraf, he plucked, an olive leaf*—befitting the valiant act of obtaining this messianic leaf.

The formulation "Yet since it is called *yonah*, it is sometimes written as feminine and sometimes as masculine" derives from Rashi on this verse. Cf. Ibn Ezra, David Kimḥi, and Naḥmanides. On the Heavenly Academy, see above, note 43.

"When this tower returns to its place, it shines like the radiance of the eye of the sun, as is written: *His throne like the sun before Me* (Psalms 89:37)—although he will have another throne, with great miracles and wonders.[90]

"At the top of this tower are birds of fire, who chirp as morning rises—a lovely chirping, whose loveliness is unmatched by any melody. Above them all, other species and turtledoves flying in the air, ascending and descending, descending and ascending, never settling down. Small letters and great letters fly among them.[91]

"O holy, pious one! When the letters fly, a person sees written in great letters in the air momentarily: בראשית ברא אלהים את השמים ואת הארץ (*Be-reshit bara Elohim et ha-shamayim ve-et ha-arets*), *In the beginning God created heaven and earth* (Genesis 1:1). Small letters strike them and they fly, and there is seen written in them: והארץ היתה תהו ובהו וחשך על פני תהום... (*Ve-ha-arets hayetah tohu va-vohu ve-ḥoshekh al penei tehom...*), *The earth was waste and empty, with darkness over the abyss...* (ibid., 2). Small letters return and strike them, and there is seen written in them: ויאמר אלהים יהי רקיע (*Va-yomer Elohim yehi raqi'a...*), *God said, 'Let there be a firmament...'* (ibid., 6). And so, all the acts of Creation—great marvels and delight to the eyes, the acts of these letters. Happy the people who await all this![92]

"O holy, pious one! Whoever preserves the covenant places himself behind Him, while He is in front. Now, you might ask, 'Who protects him from behind?' Well, the greatest and highest protection guards him. Who is that? Supreme Righteous One, with abounding love. So he enters between Righteous One and Righteousness, and is thus protected on all sides.[93]

90. **When this tower returns to its place...** After King Messiah reads from the Torah. See above at notes 80–87.

The full verse in Psalms (recording God's promise to King David) reads: *His seed shall be forever, and his throne like the sun before Me.*

91. **Small letters and great letters...** On these two sets of letters, see *Zohar* 1:3b, 159b; 2:132a, 174a, 180b, 205b, 228b; 3:2a, 220a; *ZḤ* 65d (*ShS*), 66c (*ShS*), 74c–d (*ShS*).

92. **O holy, pious one!...** Again, the spiritual messenger addresses Rabbi Shim-'on. See above, note 81.

On seeing letters momentarily in the morning sky, see *Zohar* 2:130b. Cf. 2:57a, 112b, 188a. Genesis 1:2 reads in full: *The earth was waste and empty, with darkness over the abyss and the wind of God hovering over the face of the waters.* The following verse may be implied here as well: *God said, "Let there be light." And there was light.* Genesis 1:6 reads in full: *God said, "Let there be a firmament in the midst of the waters, and let it divide water from water."*

93. **O holy, pious one!...** This paragraph and the next are out of place and fit better with the material appearing below at notes 107–16. See *Yahel Or*; *Nitsotsei Zohar*; Scholem; *Matoq mi-Devash.*

Whoever guards the covenant of circumcision by avoiding sexual sin places himself

"Happy is one who preserves this covenant! Therefore all males of Israel who preserve the sign of this covenant appear before the Holy King. Who can possibly harm a son who is in the middle—his father on one side, his mother on the other, with him between them? That is, when he is *after YHVH* (Deuteronomy 13:5).[94]

"Come and see: When that heaven revolves in rotation, it renders a melody; and due to the roaring sound of gushing waters, that melody is not known. All those basins on the four sides are filled by the flow of gushing waters.[95]

"Whoever is within, exists there in two aspects. One, in joy, unmatched by any joy in the world, to fulfill *Serve YHVH in joy* (Psalms 100:2). And the other, in awe, unmatched by any awe in the world, to fulfill *Serve YHVH in awe* (ibid. 2:11).[96]

"One spring of water bubbling from the east side—the one mentioned by the prophet Ezekiel. Concerning this spring, all the inhabitants of the world cannot complete its praise. In the place where it is born, on the east side, its depth and height is no more than a span.[97]

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"When waters flow and rise, all kinds of gems rise—in one color, momentarily. These fall; and look, others rise, in another color—in all kinds of colors in the world! Those gems fall, but do not fall outside.

behind *Shekhinah* (known as Righteousness), who leads the way for him. Meanwhile, "who protects him from behind?" None other than *Yesod*, known as Righteous One.

On *Yesod* as Righteous One, see above, p. 38, n. 105. On Righteous One and Righteousness, see *Zohar* 1:32a (*Tos*), 34a, 49a, 182b, 246a; 2:57a, 147b, 169b; 3:26a, 68a, 69a, 105a, 115b, 236b, 287a, 291a (*IZ*), 297a.

94. **Therefore all males of Israel . . .** Should appear at the Temple in Jerusalem during the three pilgrimage festivals. See Exodus 23:17: *Three times a year all your males shall appear in the presence of the Lord YHVH.*

The Divine Father is *Yesod*, while the Mother is *Shekhinah*. The full verse in Deuteronomy reads: *After YHVH your God shall you go* [or: *walk*], *and Him shall you revere, and His commands shall you keep, and His voice shall you heed, and Him shall you worship, and to Him shall you cleave.*

95. **When that heaven . . .** Above the Garden of Eden or the Temple. On the relation between these two realms, see above, note 72.

According to ancient philosophy, the heavenly spheres generate harmonious music as they move. See Iamblichus, *Life of Pythagoras* 15; *Zohar* 1:41b (*Heikh*), 161b (*ST*), 233b–234a (*Tos*); 2:196a, 211a; 3:209a; [Moses de León?], *Seder Gan Eden*, 271–72 (132). Cf. BT *Yoma* 20b; *Tanḥuma, Aḥarei Mot* 9.

96. **Whoever is within . . .** The Garden, or the Temple. See above, note 72. On the two verses in Psalms, see *Midrash Tehillim* 100:3; *Zohar* 3:56a, 118a.

97. **One spring of water . . .** As described by Ezekiel in his vision of the restored Temple in Jerusalem. See Ezekiel 47:1: *He* [namely Ezekiel's angelic guide] *led me back to the entrance of the Temple, and, look, waters were issuing from below the platform of the Temple eastward—since the Temple faced east—and the waters were running out under the south wall of the Temple, at the south of the altar.* Cf. Joel 4:18; Zechariah 14:8 (quoted below at note 226).

"Surrounding that flow are calyx and blossom, all around; and no one can comprehend those colors—all flashing flames, impossible to gaze upon.[98]

"The significance of the fashioning is unknown. Their leaves sparkle in many colors—the design and artistry of the Master of the Universe. They cover 375 cherubim below them, after other latticework inside, and those lattices are all around the courtyard inside.[99]

"Above are those [165b] spreading grapevines; below the vines, those cherubim—all their wings spread, intertwined. Here, the Head of the Academy said that whoever gazes upon these grapevines, his face shines like the radiance of the sun.

"Those lattices, ranged around the courtyard, are all embroidered with filaments gleaming in many colors, glistening with four kinds of fiery lights. Flames rise and colors sparkle; sometimes flames subside and colors and lights rise, striking one another.

"Six thousand basins alongside those lattices, four colors on four sides of the courtyard. These are large, with a gush of living waters on every side tumbling into those basins, swallowed up right there. It is not known where these waters are flowing to.

"In the middle of the courtyard, all of Israel will stand and appear in the presence of the Holy King.[100]

"On the south side of this courtyard, one spring of water is born, and it seems that the waters will flood the whole world. Whoever enters them—[the waters] become knee-deep. If a mighty man enters them, he will enter to his knees; if a day-old baby, [the waters] reach to his knees. Whoever drinks from them becomes wise, enlightened by wisdom.[101]

98. **calyx and blossom all around . . .** The phrase "calyx and blossom" derives from the biblical description of the lampstand in the Tabernacle. See Exodus 25:33, and *Targum Onqelos*, ad loc.; *Zohar* 3:131a (*IR*), 154a, 170b, 172b, 209a.

99. **The significance of the fashioning . . .** The reference to שבכין (*sevakhin*), "latticework, meshwork," derives from the description of Solomon's Temple, which mentions שבכים (*sevakhim*), "meshwork," surrounding the capitals of the two columns in the Temple. See 1 Kings 7:17; below at note 226; [Moses de León?], *Seder Gan Eden*, 283 (135). On the original placement of this *Zohar* passage, see *Or Yaqar*; *Yahel Or*; Scholem; *Matoq mi-Devash*.

100. **In the middle of the courtyard . . .** Of the restored Temple. See above, note 94.

101. **On the south side of this courtyard . . .** The image of waters that are knee-deep derives from Ezekiel's vision of the restored Temple in Jerusalem.

See Ezekiel 47:2–5 (following the verse quoted above, note 97): *He led me out by way of the northern gate and led me around to the outside of the outer gate facing east; and, look, the waters were gushing from under the south wall. As the man went on eastward with a measuring line in his hand, he measured off a thousand cubits and led me across the waters—waters that were ankle deep. Then he measured off another thousand and led me across the waters—waters that were knee-deep.*

"This spring issues from one small gem in the southern wall. Those waters are swallowed up in their place, and from there they flow out of the Temple until they enter the Wadi of Shittim, and they will wash away that depravity generated by waters of Shittim.[102]

"Therefore these waters are in the courtyard, for the sake of those who appear there: the males. Once they drank from the waters, they were not aroused toward the females as they came to appear before the Holy King. Furthermore, they will be stimulated to discover concealed matters of the supernal King. Within this Temple, all thoughts will be forgotten except for joyous thoughts of the Holy King.[103]

"One branch emerges in the middle of that spring. The Head of the Academy said, 'When I approached that branch within the spring, the branch rose higher and higher. The closer I came, the higher it rose.'

"The base and root of that branch is solely in water. That branch covers worlds, all colors of the world in its leaves. Its fruit is unknown and unknowable. He said that he asked the Messiah about that fruit, and he replied, 'This fruit is hidden away for *each one with staff in hand because of his great age* (Zechariah 8:4). Whoever is worthy of knowing this will know.'[104]

He measured off another thousand and led me across waters that were up to the waist. He measured off another thousand—a stream that I could not cross; for the waters had swollen into swimming waters, a stream that could not be crossed.

102. **until they enter the Wadi of Shittim...** The Wadi of Acacias, apparently the lower part of the Kidron valley, extending through the Judean desert toward the Dead Sea. See Joel 4:18: *On that day, the mountains shall drip with wine, the hills shall flow with milk, and all the watercourses of Judah shall flow with water; a spring shall issue from the House of YHVH and shall water the Wadi of Shittim.*

Here, based on midrashic sources, the Wadi of Shittim is associated with the infamous place called Shittim (Acacia trees), whose full name is Abel Shittim (Brook of the Acacias), northeast of the Dead Sea. This was Israel's last stop on their trek through the desert, where many Israelite men went *whoring with the daughters of Moab* (Numbers 25:1) and worshiped the heathen god Baal-peor. As a result, twenty-four thousand Israelites died in a plague, aside from those who were slain by the Israelite officers.

According to the Midrash, the Israelite men became lustful because they drank from the waters of the Brook of Shittim. When the Messiah comes, the waters issuing from the Temple will renew the Wadi of Shittim, washing away all traces of depravity. See *Tanḥuma* (Buber), *Terumah* 9, *Balaq* 26; *Tanḥuma, Terumah* 9, *Balaq* 17; *Bemidbar Rabbah* 20:22; *Zohar* 3:270b (*Mat*); *ZḤ* 78b (*MhN, Rut*).

103. **Therefore these waters are in the courtyard...** Of the Temple, for the sake of those who come there on pilgrimage. See above, note 94. The text seems to switch between describing what happened at the Temple in the past and what will happen in the messianic era.

104. **He said...** Namely, the Head of the Academy.

The "branch" is apparently from the Tree of Life, and so its fruit will provide immortality. Cf. the interpretation of the verse

"There is one heaven over that branch, spread above. That heaven drops dew upon this spring, nothing more. When a person gazes at this heaven from afar, it appears blue. As he comes closer, it appears red; as he comes closer, it appears green; as he comes closer, it appears white, unmatched by any white in the world.[105]

"The dew flowing from it is absorbed by that branch, generating this fruit, which grows. That heaven revolves faster than eyes can perceive.[106]

"All those who preserve the holy covenant must appear before the King, for surely they appear solely to demonstrate that they are members of the holy circumcision. Of this is written *All* זכורך (*zekhurekha*), *your maleness, shall appear* (Exodus 23:17)—those members of the holy covenant. The Head of the Academy analyzed precisely: זכורך (*zekhurekha*) and not זכרך (*zekharekha*). For surely it is [usually] written זכר (*zakhar*) and not זכור (*zakhur*); why זכורך (*zekhurekha*)? Well, all those who preserve the holy covenant—not sinning with it—are sons of the King, who every day glories in them ודכיר (*ve-dakheir*), and remembers, them constantly. So, *zekhurekha*, *your males*—the ones who possess the holy covenant, who are remembered by the King every day. For the only praise before the supernal King is for one who preserves this covenant.[107]

from Zechariah in BT *Pesaḥim* 68a (in the name of Rabbi Yoḥanan): "The righteous are destined to revive the dead, as is said: *There shall yet be old men and women in the squares of Jerusalem, each with staff in hand because of his great age* (Zechariah 8:4), and it is written: *Place my staff on the lad's face* (2 Kings 4:29)." This last verse is spoken by Elisha to his attendant Gehazi, instructing him how to revive the dead son of the Shunammite woman.

See *Zohar* 1:114b (*MhN*), 135a (*MhN*); *Or Yaqar*; David Luria's comment on *Pirqei de-Rabbi Eli'ezer* 36, n. 45; *Matoq mi-Devash*.

105. **it appears blue...** Symbolizing *Shekhinah*. Red symbolizes *Gevurah*; green, *Tif'eret*; and white, *Ḥesed*.

106. **The dew flowing...** The dew feeds the spring, which waters the branch, generating the fruit of immortality.

The association of dew with reviving the dead appears in *Pirqei de-Rabbi Eli'ezer* 34: "Rabbi Yehudah said, '...In the time to come, the blessed Holy One will bring down a dew of revival, reviving the dead, as is said: *Your dead will live... my corpses will arise. ... Awake and shout for joy, O dwellers of the dust!... For Your dew is a dew of lights... and the earth will cast forth spirits of the dead. ...* (Isaiah 26:19).' Rabbi Tanḥum said, '...From where does it descend? From the head of the blessed Holy One. In the time to come, He will shake the hair of His head and bring down a dew of revival, reviving the dead, as is said: *I was asleep, but my heart was awake.... For my head is filled with dew* (Song of Songs 5:2).'" See below, note 189.

107. **All those who preserve the holy covenant...** According to the verse in Exodus, *Three times a year all* זכורך (*zekhurekha*), *your males* [literally: *your maleness* or *your male qualities*], *shall appear in the presence of the Lord YHVH*. Here the *Zohar* indicates that *zekhurekha*, *your maleness*, refers to the phallus—specifically to those who are "members of the holy covenant" of circumcision and

"Therefore they must appear three times a year in His presence. Why three times? Well, for the sake of the first patriarchs, who first accepted this covenant; thus, three times a year. Abraham accepted the covenant; Isaac accepted the covenant; Jacob was most complete of all, so of him is written *Jacob was* איש תם (*ish tam*), *a complete man* (Genesis 25:27)—most complete.[108]

"Abraham was called תמים (*tamim*), *wholehearted* (ibid. 17:1), yet he was not so complete; but *tam*, most *complete* of all. What is written of Noah? *Noah was a righteous man; he was tamim, wholehearted, in his generation* (ibid. 6:9), for he was inscribed with the holy insignia among them. The Head of the Academy said, 'Wherever it is written *tamim*, this implies that he is inscribed with the holy insignia, with the sign of the covenant. Since [166a] he preserved this covenant, he was called *tamim in his generation*—whereas all the others were not so, since they corrupted their ways.[109]

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who preserve that covenant by avoiding sexual sin, thereby maintaining sexual purity.

The Head of the Academy explains why the verse employs the unusual term זכורך (*zekhurekha*), *your males* [or: *your maleness*], instead of the normal form זכרך (*zekharekha*), *your males*. This is because *zekhurekha* implies זכור (*zakhur*), *remembering* (Psalms 103:14), or זכור (*zakhor*), *remember* (as in Exodus 20:8). Anyone who preserves sexual purity will be remembered and protected by God. On the verse in Exodus, see above, note 94; *Zohar* 2:124a, 183a.

108. **Why three times?...** The three pilgrimage festivals correspond to the three patriarchs, who first accepted the covenant of circumcision.

As explained above (note 44), whereas Abraham completed only the first stage of circumcision (cutting and removing the foreskin), Jacob also underwent פריעה (*peri'ah*), "uncovering" the corona; so he is described as איש תם (*ish tam*), *a complete man*. In kabbalistic terms, Abraham symbolizes *Ḥesed* (on the right), Isaac symbolizes *Gevurah* (on the left), and Jacob symbolizes the more complete realm of *Tif'eret* (balancing right and left).

On the specific sefirotic correspondences of the various festivals, see *Or Yaqar*; Tishby, *Wisdom of the Zohar*, 3:1238–40; Vol. 8, pp. 116–17, n. 186.

109. **Abraham was called תמים (*tamim*), *wholehearted*...** Because he was circumcised; but not having undergone *peri'ah* ("uncovering" the corona), he was not called תם (*tam*), *complete*, like Jacob. See the preceding note, and above, note 44.

According to midrashic tradition, Noah was born circumcised (i.e., without a foreskin); so, like Abraham, he is described as *tamim*, *wholehearted*—unlike the rest of Noah's generation who acted corruptly, committing sexual sins.

The concluding clause—"since they corrupted their ways"—is based on Genesis 6:12: *God saw the earth and, look, it was corrupt, for all flesh had corrupted its ways on the earth.* On the sexual implication of *corrupted its ways*, see *Bereshit Rabbah* 28:8; BT *Sanhedrin* 57a, 108a; *Avodah Zarah* 23b; *Ḥullin* 23a; *Bekhorot* 57a, *Temurah* 28b; *Tanḥuma, Noaḥ* 12; *Tanḥuma* (Buber), *Noaḥ* 18; *Seder Eliyyahu Zuta* 10, p. 190; *Midrash Tehillim* 26:7; 53:1; *Kallah Rabbati* 2:7; *Midrash Aggadah*, Genesis 6:12; *Bemidbar Rabbah* 10:4; *Zohar* 1:61b–62a, 68a.

On Noah's being born circumcised, see *Avot de-Rabbi Natan* A, 2; *Tanḥuma, Bereshit* 11, *Noaḥ* 5; *Tanḥuma* (Buber), *Noaḥ* 6; *Midrash Tehillim* 9:7; *Midrash Aggadah*, Genesis 6:9; *Zohar* 1:58a–b, 59b, 246a; Moses de León, *Sefer ha-Rimmon*, 161.

For the full verse in Genesis 17, see above,

"Consequently it is written: *Noah walked with God* (Genesis 6:9). Now, who can walk with Him? Well, when anyone preserves the holy covenant, *Shekhinah* couples with him and settles upon him. Thus, *You shall be tamim, wholehearted, with YHVH your God* (Deuteronomy 18:13)—*you shall be tamim*, and then *with YHVH*, in single coupling. For since he preserves this covenant, he will be *with YHVH*, inseparable from Him.[110]

"Of Abraham is written *Walk before Me and be tamim, wholehearted* (Genesis 17:1)—the covenantal sign of circumcision.[111]

"*Walk before Me*—from here we learn that a man should not walk behind a woman but rather in front of her, which is the proper way. Yet it is written: *Here, I am sending an angel before you* (Exodus 23:20); *I will send an angel before you* (ibid. 33:2)![112]

note 44. The full verse in Genesis 6 reads: *These are the offspring of Noah—Noah was a righteous man; he was wholehearted in his generation; Noah walked with God.*

110. ***Noah walked with God...*** Through circumcision and avoiding sexual sin, a male becomes *tamim, wholehearted*, and then is *with God.*

On the connection between circumcision and one's relationship with *Shekhinah*, see *Zohar* 1:94a; Wolfson, *Circle in the Square*, 29–48.

On the rhetorical question "Now, who can walk with Him?" see BT *Sotah* 14a, in the name of Rabbi Ḥama son of Rabbi Ḥanina: "What is meant by the verse *After YHVH your God shall you walk* (Deuteronomy 13:5)? Now, is it possible for a human to walk after *Shekhinah*? Has it not already been said *For YHVH your God is a consuming fire* (ibid. 4:24)? However, this means to walk after the attributes of the blessed Holy One. As He clothes the naked..., so shall you clothe the naked. The blessed Holy One visited the sick..., so shall you visit the sick. The blessed Holy One comforted mourners..., so shall you comfort mourners. The blessed Holy One buried the dead..., so shall you bury the dead."

See *Midrash Tanna'im*, Deuteronomy 13:5; *Vayiqra Rabbah* 25:3; *Tanḥuma, Vayishlaḥ* 10; *Midrash Tehillim* 25:11. Cf. *Sifrei*, Deuteronomy 49; BT *Ketubbot* 111b.

111. ***Walk before Me and be tamim, wholehearted...*** This divine directive is soon followed by the covenantal command of circumcision (Genesis 17:9–14). The exact progression of the verse is soon clarified.

Genesis 17:1 reads: *Walk in My presence* [or: *before Me*] *and be tamim, wholehearted.* See above, note 44.

112. ***Walk before Me*—from here we learn...** The *Zohar* pictures *Shekhinah* (the Divine Female) saying to Abraham, *Walk before Me.* This implies that one should walk *before* a woman, not behind her (so as not to stimulate his lust). Yet the notion that *Shekhinah* follows behind seems to be contradicted by the verses in Exodus that describe *an angel* who will go *before* the Israelites, since this angel is identified with *Shekhinah*.

See BT *Berakhot* 61a: "A man should not walk behind a woman on the road—even his wife." See BT *Eruvin* 18b; *Bereshit Rabbah* 60:14.

On the angel in Exodus as *Shekhinah*, see Naḥmanides on Exodus 23:20; *Zohar* 1:232a; 2:125a. Cf. Vol. 5, p. 171, n. 89. The full verse in Exodus 23 reads: *Here, I am sending an angel before you to guard you on the way and to bring you to the place that I have prepared.* The full verse in Exodus 33 reads: *I will send an angel before you and I will drive out the Canaanite, the Amorite, and the Hittite and the Perizzite, the Hivite and the Jebusite.*

"Abraham, who was not yet circumcised, was pushed in front; so it is not written *Be tamim and walk before Me*, but rather *Walk before Me*—for you are not worthy until you become *tamim*. Similarly with all of them: once a person is *tamim* and preserves it, immediately She is in front and he is behind—he is worthy of this. Regarding deficiency, what is written? *For he has turned from behind Me* (1 Samuel 15:11).[113]

"Noah was circumcised and *tamim*, *wholehearted*; yet he did not include *peri'ah*, uncovering. Since he did not, what is written? [*Noah walked*] *with God*—not *behind God*. He was not in front, because he was circumcised; he was not behind, because he was not 'uncovered.' So how was he? *With God*—next to Him; yet he could not gaze upon Him since he was not that worthy.[114]

"Of Israel is written *YHVH was going before them by day in a column of cloud to lead them on the way, and by night in a column of fire*... (Exodus 13:21). As soon as Israel said *Is it for lack of graves* [*in Egypt that you took us to die in the desert?*...] *For it is better for us to serve Egypt* (ibid. 14:11–12), the Mind weakened, as it were. So it is written *The angel of God, who was going before the camp of Israel, moved and went behind them* (ibid., 19).[115]

113. **Abraham, who was not yet circumcised...** Before Abraham was circumcised, he went in front of *Shekhinah*—as indicated by the beginning of the verse: *Walk before Me*. Once he was circumcised and became *tamim*, he was worthy of walking behind *Shekhinah*, even though normally a man should not walk behind a woman.

When a person falls to a state of moral "deficiency," *he has turned from behind Me*—that is, he moves (or is moved) from the worthy position of being behind *Shekhinah* to being in front of Her.

The verse in Samuel reads: *I regret that I made Saul king, for* שב מאחרי (*shav me-aḥarai*), *for he has turned back from Me, and My words he has not fulfilled*. Here, the phrase *shav me-aḥarai* is construed as *he has turned from behind Me*. For various interpretations of this paragraph and the following one, see *Or Yaqar*; *Sullam*; *Matoq mi-Devash*.

114. **Noah was circumcised...** Because he was born circumcised, he was *tamim*, *wholehearted*, and deserved to walk *with God*, which is greater than walking in front of God. However, since he did not undergo *peri'ah* ("uncovering" the corona), he was not worthy enough to walk behind God, nor could he gaze upon Him. On Noah's being born circumcised, see above, note 109.

115. **Of Israel is written...** As the Israelites were leaving Egypt, they were worthy enough for God to go *before them*. But when they were trapped at the Red Sea with the Egyptians right behind them, they lost faith and complained bitterly. This weakened the Divine Mind and caused *Shekhinah* (*the angel of God*) to move *from before the camp of Israel* to a position *behind them*.

On Israel's effect on God, see *Eikhah Rabbah* 1:33, in the name of Rabbi Yehudah son of Rabbi Simon: "When the people of Israel enact the will of the Omnipresent, they strengthen heavenly power, as is said: *In God we generate strength* (Psalms 60:14). When the people of Israel do not enact the will of the Omnipresent, they weaken, as it were, the great power of the One above, as is written: *The Rock that bore you,* תשי (*teshi*), *you weakened* (Deuteronomy 32:18)."

The word *teshi* derives from the root נשה (*nshh*), "to forget," and the simple meaning

"*The angel moved*—to wreak vengeance upon them."[116]

. . . Over this the Messiah rejoiced, and the Head of the Academy, too, who was gladdened by this. The Head of the Academy said that he analyzed precisely for the Messiah, "How did Daniel know, when he said, פריס (*Pereis*)—*your kingdom* פריסת (*perisat*), *has been divided, and given to the Medes and the Persians* (Daniel 5:28)? He inferred this from those letters of ופרסין (*u-pharsin*) (ibid., 25). But here, what does this mean?"[117]

of the verse in Deuteronomy is: *The Rock that bore you, you forgot.* However, according to this midrashic reading, the word means *you weakened*, based on the root תשש (*tshsh*), "to be weak."

On the radical notion of weakening God, see *Sifrei*, Deuteronomy 319, 346; *Vayiqra Rabbah* 23:12; *Eikhah Rabbah* 1:33; *Pesiqta de-Rav Kahana* 12:6; 25:1; *Zohar* 1:57b, 234b; 2:32b, 64a, 65b, 155b; 3:18b, 22a, 75b, 299a.

On the tragic consequences of Israel's lack of faith at the Red Sea, see Al-Nakawa, *Menorat ha-Ma'or* 4:42–30: "One should never open his mouth for Satan, lest his sin bring about the fulfillment of his words for evil [i.e., one should never utter ominous words, thereby providing an opening for Satan and inviting disaster]. . . . The Generation of the Desert said, *You took us to die in the desert* (Exodus 14:11); and so it was decreed upon them, as is said: *In this desert they shall come to an end, and there they shall die* (Numbers 14:35)."

The saying "One should never open his mouth for Satan" appears in BT *Berakhot* 19a, 60a; *Ketubbot* 8b (in the names of Rabbi Shim'on son of Lakish and Rabbi Yose).

The full verse in Exodus 13 reads: *YHVH was going before them by day in a column of cloud to lead them on the way, and by night in a column of fire to give them light, so as to go by day and by night.*

Exodus 14:11–12 reads: *They said to Moses, "Is it for lack of graves in Egypt that you took us to die in the desert? What is this you have done to us to, bringing us out of Egypt? Isn't this what we told you in Egypt, saying, 'Leave us alone, that we may serve Egypt, for it is better for us to serve Egypt than for us to die in the desert'?"*

Exodus 14:19 introduces the description of the splitting of the Red Sea (14:19–21): *The angel of Elohim, who was going before the camp of Israel, moved and went behind them, and the column of cloud moved from before them and stood behind them. And it came between the camp of Egypt and the camp of Israel; and there was the cloud and the dark, and it lit up the night—and one did not draw near the other all night. And Moses stretched out his hand over the sea, and YHVH drove the sea with a mighty east wind all night, and He turned the sea into dry ground, and the waters were split.*

116. **to wreak vengeance upon them** This could be construed as an alternative interpretation to the one offered in the preceding paragraph, implying instead that "*the angel moved* to wreak vengeance upon" the Egyptians. See *Yahel Or* (on 3:165a); *Matoq mi-Devash.*

Or, conceivably, it means that "*the angel moved* to wreak vengeance upon" the faithless Israelites, even though this contradicts the narrative in Exodus. See the passage from *Menorat ha-Ma'or* quoted in the preceding paragraph.

117. . . . **Over this the Messiah rejoiced . . .** This paragraph and the next are out of place and fit with the passage below at note 277. See *Yahel Or* (on 3:165a); Scholem; *Matoq mi-Devash.*

According to the book of Daniel, at a lavish banquet King Belshazzar of Babylon be-

[The Messiah] replied, "Certainly so! *Pereis*—the kingdom *perisat*, *has been divided*, by another Messiah; and afterward the king of פרס (*paras*), Persia, will reign, seizing many kingdoms, and he will rule the Holy Land for twelve months. He will rule and kill many, including that Messiah; and afterward he will fall, *and the holy ones of the Most High will receive the kingdom* (Daniel 7:18). Thus, *u-pharsin* implies here 'the king of *paras*, Persia.'"[118]

"O holy, pious one! How much joy upon joy in that spring, nurturing all kinds of trees planted by the blessed Holy One in the Garden of Eden. All of them stand ready for healing—leaves, fruit, and branches—and to delight the heart constantly. They never yield hunger, worry, or sighing. Happy is the people for whom all this is treasured away!"[119]

Rabbi Shim'on said, "Does the ground of that Temple have any of these wonders?"

He replied, "O Rabbi! O Rabbi! Happy is your share that all this . . . in that. . . . Upon this spring is a heaven, but no one can gaze upon it. Sometimes its light is bright, sometimes dark, sometimes the color purple—sparkling so eyes cannot look up. Regarding what you have asked about that ground of the Temple, the Head of the Academy did not elucidate it, for it is hidden away in the Jordan. I have said to you what I have said; but we will ask about this matter, and you will know what you will know.[120]

came very frightened when he saw a disembodied human hand writing certain words on the plaster of the wall of his palace. After none of the king's wise men could read or interpret the writing, the queen suggested that Daniel be summoned. He proceeded to read the words as מנא מנא תקל ופרסין (*Mene mene teqel u-pharsin*), which he interpreted for the king. See Daniel 5:5, 24–28.

The last word—*u-pharsin*—is a dual form of פרס (*peres*), a unit of weight: one-half of a mina, or of a shekel. Daniel interprets it verbally as *perisat*, *has been divided*, and apparently also as alluding to the Persians: *Peres—your kingdom perisat, has been divided, and given to the Medes* ופרס (*u-pharas*), *and the Persians.*

In the concluding sentence, the Head of the Academy wonders how the line in Daniel applies "here," that is, to the subject of the Messiah, which was being discussed. On the verse in Daniel, see below, note 277; *Zohar* 2:198a.

118. **by another Messiah . . .** Messiah, son of Joseph, who will reign briefly in Jerusalem (thereby "dividing" the foreign kingdom). Afterward, however, the king of Persia will defeat and kill him. Finally "he (the king of Persia) will fall," and Messiah, son of David, and his holy followers *will receive the kingdom.*

See *Sefer Zerubbavel* (*Beit ha-Midrash*, 2:55–57). On Messiah, son of Joseph, see above, note 71.

119. **O holy, pious one! . . .** The spiritual messenger addresses Rabbi Shim'on.

On the spring, see above at notes 101–6; note 97. On the healing power of the tree's leaves, see Ezekiel 47:12; JT *Sheqalim* 6:3, 50a; BT *Sanhedrin* 100a, *Menaḥot* 98a; *Shir ha-Shirim Rabbah* on 4:13; *Seder Eliyyahu Rabbah* 18, p. 93; *Midrash Tehillim* 23:7.

120. **Happy is your share . . .** There are

"This Jordan enters and flows once a year into the river that issues from Eden—not into those four rivers deriving from it, but directly into it. As soon as it reaches it, it is drawn and spreads and enters the Jordan. When it reaches the ground of the Temple, it subsides there for three days, not spreading or flowing anywhere else.[121]

"And the Head of the Academy said that when that river returns to its place, it deposits there all kinds of designs fashioned by the blessed Holy One in the Garden of Eden among the designs beneath.[122]

"... to their places, some here and some there, ascending and descending as at first.[123]

"On that southern side are 350 pillars of all kinds of gems—the ones revolving constantly, dripping hidden spices, never revealed. Four basins are inserted in every [166b] single pillar, and when those spices drip from the pillars, they fall into them, filling all those basins with no spices overflowing.[124]

"From those spices, in the time to come, incense is destined to be offered before the Holy King—not from human pounding. The essence of those spices and their ingredients are not known; they simply fall there from those pillars.

"Two eagles on every single pillar—sparkling, flashing in all colors—seven hundred eagles in all. Flying—some here, some there—as the pillars revolve. As they rotate, eyes cannot see their location.[125]

"Three letters protrude and fly from one mouth to the other as the pillars and eagles revolve. All those letters are embroidered in white and green-gold fire.[126]

"Twenty-one hundred candelabra hang between those pillars, with twenty-one hundred lamps in each candelabrum. They burn during the day, and at night are extinguished for the suffering of Israel. When morning comes, they all light up spontaneously."[127]

several lacunae in this paragraph. The reference to the Jordan is soon clarified.

121. **the river that issues from Eden...** As described in Genesis 2:10: *A river issues from Eden to water the garden, and from there it divides and becomes four riverheads.*

As soon as the Jordan reaches the river issuing from Eden, the latter is drawn toward the Jordan and enters it.

122. **it deposits there...** In the ground of the Temple. Cf. the description of "the ground of the Garden (of Eden)" in [Moses de León?], *Seder Gan Eden*, 270 (132).

123. **...to their places...** This fragment is out of place. See *Yahel Or*; *Matoq mi-Devash.*

124. **On that southern side...** Of the Temple.

125. **Two eagles on every single pillar...** On each of the 350 pillars.

126. **Three letters protrude...** From the mouth of one of the eagles atop each pillar. Perhaps the letters are י ה ו (*yod, he, vav*), the components of יהוה (*YHVH*).

127. **Twenty-one hundred candelabra...** Six for each of the 350 pillars, apparently three on each side. The description of the Temple continues below at notes 213–14.

As they were sitting and discussing this, night dusked. They said to Rabbi Shim'on, "O holy, pious one, radiance of the world! Take this archival tablet, and take a lamp, and write these words; for the time has come for each of us to visit his grave—until midnight, when the blessed Holy One enters the Garden to delight with the righteous, and then each one flies there. Tomorrow we will be with you, for permission has been granted us to complete the gift being sent to you."[128]

They flew away. Rabbi Shim'on cried and wailed.

He opened, saying, "*A loving doe, a graceful gazelle—let her breasts ever quench your thirst; lose yourself always in her love* (Proverbs 5:19). O Torah, Torah, radiance of all worlds! How many seas, rivers, springs, and fountains spread from you in all directions! From you comes all; upon you depend those above and those below. Supernal radiance surely emanates from you. O Torah, Torah, what shall I say of you? You are *a loving doe, a graceful gazelle* for above and below. Among your lovers, who will be worthy of suckling from you fittingly? O Torah, Torah, delight of your Lord! Who can reveal and utter your secrets and hidden treasures?"[129]

He wept, and placed his head between his knees, and kissed the dust.[130]

128. **As they were sitting and discussing this...** The two spiritual messengers instruct Rabbi Shim'on to record what he has heard.

At night, every worthy spirit returns to visit her former body's grave. Then at midnight, each one flies to the Garden of Eden to delight with the blessed Holy One. The two spirits promise Rabbi Shim'on that they will return the next day "to complete the gift" of secret teachings.

On spirits' each visiting their grave, see *Zohar* 2:101b; 3:169b–170a. Cf. BT *Shabbat* 152b–153a; *Tanḥuma, Vayiqra* 8; *Zohar* 1:225a–226b. On the midnight scenario in the Garden of Eden, see above, p. 3, n. 6.

"Dusked" renders רמש (*remash*), an apparently Zoharic verb based on רמשא (*ramsha*), "evening." See *Zohar* 1:34b; 2:36b, 171a, 173a, 198a, 208a; 3:21a, 52b, 113b, 149a–b; *ZḤ* 7d (*MhN*), 25d (*MhN*), 28b (*MhN*).

The expression "archival tablet" renders פנקסא דאחמתא (*pinaqsa de-aḥmeta*). The rabbinic term *pinaqsa* derives from Greek *pinax*, "a wax-covered writing tablet or book." On the term *aḥmeta*, see above, pp. 2–3, n. 5.

129. ***A loving doe...*** The verse, describing one's wife, reads: *A loving doe, a graceful gazelle—let her breasts ever quench your thirst* [or: *satisfy you*; *fill you*; *refresh you*]; *lose yourself* [or: *stray*; *stagger*; *be ravished*; *intoxicated*; *infatuated*] *always in her love.*

On the application of this verse to Torah, see JT *Berakhot* 5:1, 9a; BT *Eruvin* 54b, *Ketubbot* 77b; *Midrash Mishlei* 5:19; *Devarim Rabbah* (ed. Lieberman), p. 57; *Midrash Tehillim* 7:3; 119:41; *Bemidbar Rabbah* 12:4; *Bereshit Rabbati* 49:21; *Zohar* 3:85b.

130. **placed his head between his knees...** In a meditative pose. Then he kissed the sacred dust of the Garden of Eden.

On placing one's head between the knees, see 1 Kings 18:42 (and David Kimḥi, ad loc.); BT *Berakhot* 34b, *Avodah Zarah* 17a; Idel, *Kabbalah: New Perspectives*, 78–79; Fenton, "Rosh bein ha-Birkayim." In *Vayiqra Rabbah* 14:8 and BT *Niddah* 30b, the fetus in the womb is described similarly.

Just then, he saw many images of the Companions surrounding him. They said to him, "Do not fear, son of Yoḥai! Do not fear, Holy Lamp! Write, and rejoice in the joy of your Lord."[131]

All that night, he wrote those words he had heard—studying them, poring over them, and he didn't forget a word. That lamp shone before him all through the night until morning came.[132]

When morning arrived, he raised his eyes and saw a radiance beaming in the sky. He lowered his eyes. Once again, he saw the radiance in the whole sky, shining and rising; and in that radiance was the image of a house in many designs. Rabbi Shim'on rejoiced, and instantly that light was hidden away.[133]

Soon, those two messengers came, and found him with his head between his knees. They said to him, "Peace be upon you, O lord! Peace be upon the one whom those above and below wish to greet! Arise!"[134]

Rabbi Shim'on rose and rejoiced with them.

They said to him, "Have you not seen the gratification that your Lord has produced for you? Have you seen the radiance of the house in the sky?"

He replied, "I have seen."

They said to him, "At that moment, the abyss brought forth the Temple, and the blessed Holy One conveyed it through the Great Sea, and some of its radiance shone in the sky."

They said to him, "The Head of the Academy sends you greetings, knowing that we are emissaries to you. Many new-ancient words were innovated in Torah this night."[135]

He said to them, "I beg of you, say one of those words!"

They replied, "We have not been granted permission except for that for which we came to you—but we have one utterance for you now. For the Head [of the Academy] opened, saying, '*YHVH said to Abram, "Go you forth from your land . . ."* (Genesis 12:1)—in order to illumine a radiance within him. Similarly, if a person does not succeed in one place, let him go and move himself to another place, and there he will succeed. If wood is lit—yet no light rises, illumining it—let them shake it, and light will rise, flashing.'[136]

131. **Do not fear, son of Yoḥai! . . .** The Companions encourage Rabbi Shim'on to record the secrets that he has heard.

See above at note 128. On Rabbi Shim'on's title Holy Lamp, see above, p. 27, n. 68.

132. **That lamp shone . . .** The two spiritual messengers had instructed him to take a lamp. See above at note 128.

133. **the image of a house . . .** The Temple in Heavenly Jerusalem.

134. **with his head between his knees . . .** See above, note 130.

135. **new-ancient words . . .** New interpretations of Torah conveying ancient wisdom. On various implications of this phrase, see Matt, "'New-Ancient Words.'"

136. **We have not been granted permission . . .** The two messengers are au-

"We were ready to hear more; but for the sake of coming to you, [167a] we didn't want to linger."[137]

Rabbi Shim'on rejoiced.

They said to him, "O holy, pious one! All the words of Torah within us are small matters, every single one—and those small matters, how great and sublime they are, so as to be immeasurable! For within us there is no doubt, but rather lucidity of Torah clearly settled.[138]

"Right now, the Head of the Academy is explaining concealed matters relating to this; for the essence of the soul—why doesn't it shine in one place, whereas it succeeds in being illumined in another place? Until now, we have not attained this, for the sake of coming to you.[139]

"But another matter we did succeed in hearing from him. A spirit that moves naked in that world, childless—his wife becomes a vessel, so that he may be built. Why? His wife is a lamp, kindled by him, and both of them are a single lamp—this light issuing from that light. If this one is extinguished, it is kindled by its very light, since they are a single light.[140]

thorized to reveal only certain secrets to Rabbi Shim'on.

On moving to a new place in order to succeed, see BT *Rosh ha-Shanah* 16b, quoting the verse from Genesis. Cf. BT *Bava Metsi'a* 75b, which criticizes the kind of person "who is badly off in one city and does not go to another city." The concluding sentence is clarified below at note 163. See also *Zohar* 1:187a (standard editions).

On the verse in Genesis, cf. *Zohar* 1:78a. The full verse reads: *YHVH said to Abram, "Go you forth from your land, from your birthplace* [or: *kinfolk*], *from your father's house—to the land that I will show you!"*

137. **We were ready to hear more . . .** From the Head of the Heavenly Academy.

138. **small matters . . .** That is, formulated succinctly.

139. **we have not attained this . . .** They did not hear the answer to this question.

140. **A spirit that moves naked . . .** If a person dies without having lived virtuously, his spirit lacks a garment of good deeds and is condemned to roam the upper worlds aimlessly, barred from entering the divine realm. Here, the nakedness is caused by the lack of a specific good deed, the first commandment of the Torah: procreation.

In such a case, the naked spirit can be redeemed and "(re)built" if the deceased man's brother performs levirate marriage: marrying the widowed wife, impregnating her, and consciously drawing that homeless spirit into the embryo. This process of reincarnation provides the spirit with another opportunity to fulfill itself on earth.

The Head of the Academy indicates that the original husband and wife constituted a single lamp. If this husband dies, his light can be rekindled by his widow through levirate marriage.

According to the biblical custom of levirate marriage, if a married man dies childless, his brother should marry the widow and then father a child who will be considered the offspring of the deceased. Posthumously providing the dead man with offspring prevents his "name" from being blotted out. In Kabbalah, levirate marriage is understood in terms of reincarnation: not only the "name" of the deceased husband is preserved but also his soul, transmigrating into the embryo generated by the union of his widow and his brother.

On levirate marriage, see Genesis 38; Deuteronomy 25:5–10; Ruth 3–4; Tigay, *Deuteronomy*, 231, 482–83. On the medieval context,

"Now, Rabbi, let us return to previous matters. When we return to our place, we will obtain permission from the Head of the Academy concerning the words that we receive from him, and we will tell them to you. Happy is your share, for you are entitled to concealed lights from all directions—from above and from below, from this world and from the other world!"[141]

Rabbi Shim'on said, "One thing I wish to know, if you can inform me. Women in that world—are they privileged to ascend on high, or what is their status there?"

They replied, "O Rabbi! O Rabbi! Concerning this we have an extremely deep secret—so as not to reveal the mysteries there. But this one will go and obtain permission, and we will tell you."[142]

Just then, one flew away and disappeared. A moment later, he returned to them. He said, "I was about to enter—and they were all in one wreath, trying the case of one person who was standing at the entrance to the Garden; and those cherubim were clutching him, not letting him come in; and he was in pain between them, crying out at the entrance, and all the righteous ones there heard. Now all the members of the Academies are gathering to enter the presence of King Messiah to examine his case—and I came to inform you, and this colleague of mine must go there, since a proclamation has passed among all those members of the Academies that they should assemble now before the Messiah."[143]

see Katz, *Halakhah ve-Qabbalah*, 127–74; Grossman, *Pious and Rebellious*, 90–101. The English term "levirate marriage" derives from Latin *levir*, "husband's brother." The corresponding Hebrew term יבום (*yibbum*) similarly derives from יבם (*yabbam*), "husband's brother."

On reincarnation in Kabbalah, and the connection between levirate marriage and reincarnation, see Vol. 5, p. 38, n. 108; below, p. 174 at n. 25; p. 189 at n. 10; p. 192 at n. 16. The image of building (in the context of levirate marriage) derives from Deuteronomy 25:9. Cf. Genesis 16:2; 30:3. On levirate marriage as redemption, see Ruth 3–4.

On being naked of good deeds, see, e.g., *Sifrei*, Deuteronomy 305; *Bereshit Rabbah* 19:6; *Pirqei de-Rabbi Eli'ezer* 14; *Bahir* 141 (200); *Zohar* 1:224a–b (Vol. 3, pp. 347–48, n. 252).

On nakedness and childlessness, cf. the rare biblical term ערירי (*ariri*), which apparently means "stripped," hence, "stripped of children, childless." See Genesis 15:2; Leviticus 20:20–21; Jeremiah 22:30; *Targum Onqelos* and Rashi on Leviticus 20:20. Here, the term for "naked" is בערטורא (*be-irtura*), instead of what might be expected: בערטולא (*be-irtula*). The strange spelling *be-irtura* may be influenced by *ariri*. See Vol. 5, p. 36, n. 105; Vol. 6, p. 188, n. 236.

On "vessel" as a metaphor for wife, see BT *Sanhedrin* 22b; *Zohar* 2:99b–103b passim. Moses de León employs the same image in *Shushan Edut*, 355; *Sefer ha-Rimmon*, 244; *She'elot u-Tshuvot*, 34.

141. **let us return to previous matters...** This expression derives from the terminology of medieval preaching, though here it implies also that the two messengers wish to return to the Heavenly Academy where matters are being discussed. For the expression, see *Zohar* 2:97b, 272a (*Tosafot*); *ZḤ* 30c; Scholem. Cf. below at note 195.

142. **But this one will go...** Namely, one of the two spiritual messengers.

143. **I was about to enter...** He was about the enter the Heavenly Academy to

He took a memorandum and gave it to Rabbi Shim'on, saying, "Take this and examine what's there until we come back to you."

Both of them flew away. Rabbi Shim'on took the memorandum and saw what he saw of the secrets there that whole day. At night, he saw a lamp; slumber overcame him and he slept until morning. When daylight shone, the memorandum rose and flew away from him.

Just then, those two arrived. They said to him, "Rise, O Rabbi! Happy is your share! Rise! On account of you, we saw and attained many sublime secrets. How much joy was shown to us when they granted us permission to reveal to you all that you desire! The Head of the Supreme Academy came out to us and said, 'Give greetings to the son of Yoḥai. The son of Yoḥai's place has been cleared already for several days; no one can approach it. Happy is he!'[144]

"O Rabbi! O Rabbi! When we flew away from you, we entered and saw all the members of the Academies gathering within a certain palace where the Messiah was present, and they were trying the case of that person who was standing at the entrance. His name we are not permitted to reveal."[145]

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Rabbi Shim'on was saddened by this. They said to him, "O Rabbi! Do not feel sad about this; you will know tonight in your dream. But they tried his case, and the Messiah decreed that this person shall remain outside suffering for forty days. At the end of forty days, he will be tormented with the suffering of Hell for an hour-and-a-half.[146]

"All this because one day, one of the Companions was explaining words of Torah; and when he reached a certain item, this person knew that he would stumble over it, and he told the Companions, 'Be quiet, don't say anything!' Be-

obtain permission, when he saw its members sitting in a circle ("one wreath"), trying someone's case. Now, both spiritual messengers must join them there.

"Wreath" renders עטורא (*ittura*), "crowning," referring here to "a circle" in which the members of the Heavenly Academy are sitting. This image recalls the arrangement of the Sanhedrin, as described in M *Sanhedrin* 4:3: "The Sanhedrin was arranged like half of a circular threshing floor so that they could see one another." See Vol. 8, pp. 319–20, n. 4. For other descriptions of adjudication in heaven, see *Zohar* 2:6a; 3:185b. Cf. *ZḤ* 14c (*MhN*).

144. **The Head of the Supreme Academy...** He declares that a place has been reserved for the soul of Rabbi Shim'on in the celestial Garden of Eden. On the Supreme Academy, see above at note 43.

145. **within a certain palace...** In this context, the term היכלא (*heikhala*) can mean "palace, chamber."

146. **Rabbi Shim'on was saddened by this...** That he did not know the name of the accused.

The Messiah decrees that the sinner will remain suffering outside the Garden of Eden and then be tormented briefly in Hell. On the motif of an hour-and-a-half in Hell, cf. *Zohar* 1:62b (*Tos*), where the wicked are provided relief from the sufferings in Hell for this same amount of time. Cf. below at notes 225, 275–76.

cause the Companions kept quiet, he stumbled over that item and felt ashamed. And on account of the shame caused by this person, he is being punished with this harsh sentence, [167b] for the blessed Holy One does not wish to waive a sin of Torah, even to a hairbreadth.[147]

"They passed judgment on him, and all the members of the Academies left; and I asked permission, for the son of Yoḥai had asked this question—and therefore they showed me what I hadn't known previously.[148]

"O Rabbi! Six palaces they showed me, with countless delights and pleasures, and the place where the curtain is spread in the Garden, for from that curtain and beyond, no males can enter at all.[149]

"In one palace is Bithiah, daughter of Pharaoh, accompanied by many myriads and thousands of virtuous women, and every single one of them has places of light and delight, without any crowding at all. Three times a day, heralds proclaim: 'Here comes the image of Moses the Faithful!' Bithiah comes out to a certain screen she has—and sees the image of Moses and bows toward him,

147. **All this because one day...** This person realized that one of the Companions was about to stumble and fail in explaining a passage in Torah. He made sure that none of his colleagues would save the speaker from stumbling by offering a suggestion. Thereby the person committed the grave sin of humiliating someone in public—and what is worse, humiliating a devotee of Torah (as implied by the phrase "a sin of Torah").

See BT *Bava Metsi'a* 58b: "Whoever publicly humiliates his fellow [literally: "blanches his face"] is as though he spills blood." Following this quote, the Talmud concludes that such a person is among those who "descend [to Hell] and do not ascend." In BT *Sanhedrin* 99a, 107a, such a sinner is classified as one who "has no share in the world-to-come." Cf. below at note 240.

The expression "even to a hairbreadth" is based on the Talmudic saying: "The blessed Holy One deals strictly with those around Him even to a hairbreadth." See JT *Sheqalim* 5:1, 48d (in the name of Rabbi Aḥa); Vol. 7, p. 214, n. 27.

148. **I asked permission...** Here, one of the two spiritual messengers is reporting to Rabbi Shim'on about having inquired on his behalf. The phrase "this question" refers to Rabbi Shim'on's question about the status of women in the Garden of Eden.

149. **Six palaces they showed me...** As mentioned above (note 145), the term היכלא (*heikhala*) can mean "palace, chamber." Of the six palaces mentioned here, only four are portrayed below. Apparently, the description of the other two has been lost.

In [Moses de León?], *Seder Gan Eden*, 285–87 (136), the author refers to seven such palaces or habitations (according to one manuscript, five) and then describes five of them, following which he mentions the habitation(s) of the four matriarchs (also mentioned here). The five that he describes are headed respectively by Bithiah (daughter of Pharaoh), Jochebed, Miriam, Huldah the prophetess (see 2 Kings 22), and Abigail (see 1 Samuel 25).

On the destiny of women in the afterlife, see BT *Berakhot* 17a; *Seder Eliyyahu Rabbah* 4, p. 19. On the curtain, see above after note 24 and at note 29; [Moses de León?], *Seder Gan Eden*, 282 (135).

This description of the palaces for female souls in the Garden of Eden had a lasting impact on popular devotional Jewish literature. See Weissler, *Voices of the Matriarchs*, 48–50, 76–85.

saying, 'Happy is my share, that I raised this radiance!' This is her delight, greater than all.[150]

"She returns to the women, and they engage in commandments of Torah—all of them in the images they assumed in this world, in a garment of light like the garment of the males, except not shining the same. Commandments of Torah that they were not privileged to fulfill in this world—they delve into them and their reasons in that world. All these women who dwell with Bithiah, daughter of Pharaoh, are called *carefree women* (Isaiah 32:9), for they do not suffer the torments of Hell at all.[151]

150. **Bithiah, daughter of Pharaoh...** According to Exodus 2, Pharaoh's anonymous daughter found the baby Moses in the Nile and rescued him. Rabbinic literature identifies her with *Bithiah daughter of Pharaoh*, who is mentioned in 1 Chronicles 4:18. Whereas the etymology of the name בתיה (*Bityah*) is actually Egyptian (*bi.ti.t*, "queen"), the Rabbis construe it as meaning "Daughter of God," and several sources indicate that she converted to Judaism. Fitting the account here, Bithiah is said to be one of those privileged to enter the Garden of Eden while still alive.

See [Moses de León?], *Seder Gan Eden*, 286 (136). On Bithiah's name and her conversion, see *Midrash Tanna'im*, Deuteronomy 33:1; *Vayiqra Rabbah* 1:3; *Targum*, 1 Chronicles 4:18; BT *Megillah* 13a, *Sanhedrin* 19b; *Pirqei de-Rabbi Eli'ezer* 48; *Devarim Rabbah* 7:5; *Kallah Rabbati* 3:23; *Midrash Mishlei* (ed. Buber) 31:34.

On her entering the Garden of Eden while still alive, see *Kallah Rabbati* 3:23; *Derekh Erets Zuta* 1:18; *Alfa Beita de-Ven Sira*, ed. Steinschneider, 28b–29a. Cf. *Bereshit Rabbati* 24:34. On Bithiah, see also BT *Sotah* 12b; *Pesiqta de-Rav Kahana* 7:7; *Tanḥuma, Shemot* 7; *Shemot Rabbah* 1:23, 26, 30; 18:3; *Midrash Tehillim* 136:6; *Bemidbar Rabbah* 14:1.

151. **they engage in commandments of Torah...** Generally, in medieval Jewish society, women did not engage in studying Torah; and according to BT *Berakhot* 20b, they are exempt from time-bound *mitsvot*. In the Garden of Eden, the souls of virtuous women study (if not fulfill) numerous *mitsvot*.

Before entering a human body, each soul exists in the Garden of Eden, where it is clothed in an ethereal body resembling the physical body that it will inhabit on earth. As the soul leaves the Garden, it removes the ethereal body and prepares to put on an earthly body. Eventually, when the soul returns to the Garden upon death, it regains the ethereal body.

Here the author may also be alluding to the related notion of a spiritual garment woven out of the good deeds that a person has performed while on earth. If so, then the males' garments shine more brightly because the men have performed many *mitsvot* from which the women were exempt.

On the ethereal body, see above, pp. 30–31, n. 78. On the garment of good deeds, see *Zohar* 1:224a–b (Vol. 3, p. 347, n. 249); 2:210a (Vol. 6, p. 197, n. 266); above, note 140.

On the medieval attitude toward women studying Torah, see, e.g., *Sefer Ḥasidim* (ed. Wistinetzki), par. 835: "One does not teach a woman or a minor the depth of Talmud, the reasons for the *mitsvot*, or the secrets of Torah. However, the laws of *mitsvot* one should teach her. If she does not know the laws of Sabbath, how can she observe Sabbath? Similarly with every *mitsvah*." On the theme of "the reasons for the commandments," which plays a central role in Kabbalah, see Matt, "The Mystic and the *Miẓwot*." On female souls being engaged in Torah, cf. above at note 42.

In the original context in Isaiah, the prophet is condemning the women of Jerusalem. The verse reads in full: נשים שאננות

"In another palace is Serah, daughter of Asher, accompanied by many women—a myriad and thousands. Three times a day, it is proclaimed before her: 'Here comes the image of Joseph the Righteous!' She rejoices and comes out to a certain screen she has—and sees the radiant image of Joseph, and rejoices and bows toward him, saying, 'Happy is the day that I announced the good news about you to my grandfather!'[152]

"Afterward, she returns to the other women, and they engage in praises of the Master of the Universe, glorifying His name. How many places, how much joy has every single one of them! Afterward, they return to delve into commandments of Torah and their reasons.

"In another palace is Jochebed, mother of Moses, the Faithful Prophet, accompanied by many thousands and myriads. In this palace there are no proclamations at all, but rather three times every single day she praises and glorifies the Master of the Universe—she and all those women with her. They sing the Song at the Sea every day, and she alone chants starting from here: *Miriam the prophet, Aaron's sister, took a timbrel in her hand*... (Exodus 15:20–21). All the righteous in the Garden of Eden listen to her lovely voice, and many holy angels join her in praising and glorifying the Holy Name.[153]

(*Nashim sha'ananot*), *O complacent* [or: *carefree*; *at ease*; *lolling*] *women, rise, hear my voice!* בנות בטחות (*Banot boteḥot*), *O confident* [or: *unsuspecting*; *complacent*] *daughters, listen to my speech!* In rabbinic literature (as here), the verse is applied positively to the souls of virtuous women in the afterlife. See BT *Berakhot* 17a; *Seder Eliyyahu Rabbah* 4, p. 19; *Zohar* 3:19b (Vol. 7, pp. 122–23, n. 369).

152. **Serah, daughter of Asher...** She is mentioned in Genesis 46:17; Numbers 26:46; and 1 Chronicles 7:30. According to rabbinic tradition, at the time of the Exodus from Egypt, the long-lived Serah identified Joseph's burial site to Moses. But several generations earlier (as indicated here), Serah told her grandfather, Jacob, that Joseph (his long-lost son) was still alive and thriving in Egypt. As a reward for this, Serah was privileged to enter the Garden of Eden while still alive.

On Serah, see *Tosefta Sotah* 4:7 (Lieberman, *Tosefta ki-Fshutah*, 8:648); *Mekhilta, Beshallaḥ, Petiḥta*; *Mekhilta de-Rashbi*, Exodus 13:19; *Bereshit Rabbah* 94:9; BT *Sotah* 13a; *Pesiqta de-Rav Kahana* 11:12–13; *Avot de-Rabbi Natan* B, 38; *Pirqei de-Rabbi Eli'ezer* 48; *Midrash Shemu'el* 32:3; *Qohelet Rabbah* on 9:18; *Tanḥuma, Beshallaḥ* 2; *Tanḥuma* (Buber), *Vayera* 12; *Pesiqta Rabbati* 17, 88b; *Shemot Rabbah* 20:19; *Aggadat Bereshit* 22:1.

On her reward for informing Jacob that Joseph was still alive, see *Targum Yerushalmi*, Genesis 46:17; Numbers 26:46; *Alfa Beita de-Ven Sira*, ed. Steinschneider, 28b; *Sefer ha-Yashar*, chap. 14, pp. 242–43; *Bereshit Rabbati* 24:34; *Hadar Zeqenim*, Genesis 45:26; Kasher, *Torah Shelemah*, Genesis 45:26, n. 88. See also *Sekhel Tov* and *Midrash ha-Gadol*, Genesis 45:26; Rashi and David Kimḥi on 2 Samuel 20:19. In *Kallah Rabbati* 3:23 and *Derekh Erets Zuta* 1:18, Serah is included in the list of those who entered the Garden of Eden while still alive.

In rabbinic literature Joseph is granted the title Righteous in recognition of his resisting the sexual advances of Potiphar's wife. See Genesis 39; BT *Yoma* 35b; *Bereshit Rabbah* 93:7; *Pesiqta de-Rav Kahana, nispaḥim*, 460. Cf. *Tanḥuma, Bereshit* 5, and *Pirqei de-Rabbi Eli'ezer* 38, which cite Amos 2:6.

153. **Jochebed, mother of Moses...** To-

"In the sixth palace—Deborah, similarly, accompanied by all the other women, praising and singing that song she chanted in this world. O Rabbi! O Rabbi! Who has seen the joy of the righteous men and of the virtuous women, serving the blessed Holy One?[154]

"Deep within those palaces are four palaces of the holy matriarchs, which cannot be revealed and which no one has seen.[155]

"Every single day, as I have told you, [the women] are by themselves, and the men similarly. Every night they all mingle as one, as has been said, for the time of coupling is at midnight, whether in this world or in that world. Coupling of that world is cleaving of soul to soul, light to light; coupling of this world is body to body—all fittingly.[156]

"The palaces of the four matriarchs are called Palaces of Confident Daughters. Happy is the share of the righteous, male and female, who follow the straight path in this world and attain all those delights in that world—which we were not privileged to see![157]

gether with the numerous other women in this palace, she chants the Song at the Sea (Exodus 15), which had originally been sung by Moses and the Israelites after the miracle at the Red Sea. Then Jochebed alone chants the verses following this song, recounting how Miriam led the women in song and dance.

On Jochebed's unique status, see *Vayiqra Rabbah* 2:1; *Qohelet Rabbah* on 7:28. On her special dwelling in the Garden of Eden, see [Moses de León?], *Seder Gan Eden* 286 (136).

Moses' title "the Faithful Prophet" is based on his rabbinic designation "Faithful Shepherd." See *Mekhilta, Beshallaḥ* 6; *Sifrei Zuta* 27; *Eikhah Rabbah, Petiḥta* 24; *Ester Rabbah* 7:13; *Rut Rabbah, Petiḥta* 5. See *Tanḥuma, Shemot* 7.

Exodus 15:20–21 reads: *Miriam the prophet, Aaron's sister, took a timbrel in her hand, and all the women went out after her with timbrels and dancing. Miriam sang out to them: "Sing to YHVH for He has risen up triumphantly; horse and its rider He hurled into the sea!"*

154. **In the sixth palace—Deborah . . .** Only three palaces have been described so far. As mentioned above (note 149), the description of the other two has apparently been lost.

Along with the other women in this palace, the prophet Deborah chants the triumphal song that she sang after defeating Sisera, the commander of a Canaanite army. See Judges 4–5.

155. **four palaces of the holy matriarchs . . .** Sarah, Rebekah, Rachel, and Leah. See [Moses de León?], *Seder Gan Eden* 287 (136).

156. **[the women] are by themselves . . .** All day long, the female souls in the Garden of Eden remain separate from the male souls. Then at night they mingle; precisely at midnight, each female soul unites with a male soul—just as on earth the holiest time for sexual union is at midnight. See [Moses de León?], *Seder Gan Eden* 287–88 (136).

157. **Palaces of Confident Daughters . . .** The title Confident Daughters derives from Isaiah 32:9. See above, end of note 151.

The spiritual messengers report to Rabbi Shim'on that they were not allowed to see the actual delights of the male and female souls.

"O Rabbi! O Rabbi! If you were not the son of Yoḥai, it could not be revealed. Coupling in that world generates fruit [168a] greater than the fruit generated by coupling in this world. In coupling in that world—by their desire as one, as souls cleave to one another—they generate fruit, and lights emanate from them, becoming lamps. Those are souls for proselytes who convert, and all these enter a certain palace.[158]

"When a proselyte converts, a soul flies from that palace and enters beneath the wings of *Shekhinah*. She kisses her, since she is the fruit of the righteous; and She sends her into that convert, within whom she dwells. From that time on, he is called גר צדק (*ger tsedeq*), convert of righteousness. This accords with the mystery that is written: *The fruit of the righteous is a tree of life* (Proverbs 11:30)—just as the Tree of Life yields souls, so, too, the fruit of a righteous person yields souls.[159]

158. **If you were not the son of Yoḥai...** Rabbi Shim'on's special status enables him to know the deepest secrets.

The union of male and female souls in the Garden of Eden generates new souls, pictured as fruit (which is greater than the bodily "fruit" a human couple engenders in this world). These brilliant souls are reserved for converts and are housed in a palace in the Garden.

See below, p. 313, n. 55; [Moses de León?], *Seder Gan Eden* 273 (133). Cf. *ZḤ* 53b. On souls as fruit, see *Bahir* 14 (22); Ezra of Gerona, *Peirush le-Shir ha-Shirim,* 489, 504; *Zohar* 1:15b, 19a, 33a, 59b–60a, 82b, 85b, 90b, 115a–b, 226b, 238a, 249a; 2:166b–167a, 186b, 223b; 3:43b, 97a; Moses de León, *Sefer ha-Mishqal,* 51; idem, *Sheqel ha-Qodesh,* 56 (69). Cf. Ibn Ezra on Psalms 1:3.

On the soul as a lamp, see Proverbs 20:27: *The soul* [or: *breath, life-breath, spirit*] *of a human is the lamp of YHVH, searching all the inward chambers* [literally: *the chambers of the belly*].

On the souls of converts, see *Zohar* 1:13a–b, 96a; 2:27a, 87a, 95b, 98b–100a, 147b; 3:14a–b, 25b; Moses de León, *Sefer ha-Rimmon,* 16, 212–13; Wijnhoven, "The *Zohar* and the Proselyte." On their palace, see *Zohar* 1:38b (*Heikh*).

159. **When a proselyte converts...** A convert's soul is conveyed to earth by *Shekhinah* Herself. Therefore, he or she is called גר צדק (*ger tsedeq*), "convert of righteousness." Traditionally, this term refers to a convert who accepts all the laws of Judaism. In the *Zohar*, it implies that such a person is linked with the rung of *Shekhinah*, who is known as צדק (*Tsedeq*), Righteousness.

The image of entering "beneath the wings of *Shekhinah*" derives from Ruth 2:11–12, where Boaz says to Ruth: *I have been told of all that you did for your mother-in-law after the death of your husband, how you left your father and mother and the land of your birth and came to a people you had not known before. May YHVH reward your deed, and may you have a full recompense from YHVH, the God of Israel, under whose wings you have sought refuge.* Based on this verse, the metaphor of coming under the wings of *Shekhinah* is used in rabbinic literature to describe conversion. See *Vayiqra Rabbah* 2:9: "If a proselyte comes to convert, one should extend a hand to him to bring him under the wings of *Shekhinah.*" See *Mekhilta de-Rashbi,* Exodus 18:6; BT *Shabbat* 31a, *Yevamot* 46b.

The simple sense of the verse in Proverbs may be: *The fruit of the righteous is* (like the fruit of the) *tree of life.* Here, the Tree of Life symbolizes the Divine Male who generates souls. Similarly, virtuous souls in the Garden

"The Head of the Academy said, 'It is written: *Sarai was barren, she had no child* (Genesis 11:30). Since it says *Sarai was barren*, don't I know that *she had no child*? Why *she had no child*? Well, *a child* she did not bear, but souls she did! By the passionate cleaving of those two virtuous ones, they generated souls for converts during the whole time that they were in Haran, as do the righteous in the Garden of Eden, as is written: *and the souls they had made in Haran* (Genesis 12:5)—they made *souls*, literally!"[160]

Rabbi Shim'on rejoiced.

That man said to him, "O Rabbi! O Rabbi! What shall I say to you? Every new moon, Sabbath, festival, and holiday, those males ascend to appear before the Holy King—males and not females, as is said: *All your males shall appear* (Exodus 23:17). And when they return, they return with many new words, which they repeat before the Head of the Academy.[161]

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of Eden (pictured as fruit) generate new souls for converts.

On the term *ger tsedeq*, see BT *Yevamot* 48a–b; *Zohar* 1:13a–b, 96a; 2:27a, 70a, 87a; 3:14a–b; Moses de León, *Shushan Edut*, 340; idem, *Sefer ha-Rimmon*, 212. On souls as fruit, see the preceding note.

160. ***Sarai was barren, she had no child...*** The second half of the verse seems redundant, but it implies that although *she had no child*, she did bear a soul—in fact many souls.

The Head of the Academy is alluding to a midrashic treatment of another verse in Genesis (12:5), which reads in full: *Abram took Sarai his wife and Lot his nephew and all the goods they had gotten and the persons they had appointed* [or: *acquired*] *in Haran, and they set out on the way to the land of Canaan.* The clause והנפש אשר עשו (*ve-ha-nefesh asher asu*), *and the persons they had appointed* [or: *acquired*], refers literally to the slaves that Abraham and Sarah had obtained, but the Midrash interprets it hyper-literally. See *Bereshit Rabbah* 39:14: "*Ve-ha-nefesh asher asu, And the souls they had made, in Haran.* Rabbi El'azar said in the name of Rabbi Yose son of Zimra, 'If all the nations assembled to create a single mosquito, they could not cast a soul into it, yet you say: *and the souls they had made*?! Rather, these are converts. Then the verse should read [*and the souls*] *they had converted.* Why *they had made*? To teach you that whoever draws a Gentile near is as though he created him.' Then the verse should read *he* [Abraham] *had made.* Why *they had made*? Rabbi Ḥunya said, 'Abraham converted the men, and Sarah the women.'"

Here the Head of the Academy takes the phrase *and the souls they had made* even more literally than the Midrash. Just as Abram and Sarai generated new souls for converts through sexual union, so do the male and female souls in the Garden of Eden.

See *Zohar* 2:147b; [Moses de León?], *Seder Gan Eden* 273 (133). On the passage in *Bereshit Rabbah*, see also *Sifrei*, Deuteronomy 32; *Shir ha-Shirim Rabbah* on 1:3; *Tanḥuma, Lekh Lekha* 12; *Avot de-Rabbi Natan* A, 12; B, 26; *Zohar* 1:78b–79b, 130a (*MhN*); 2:128b, 198a; *ZḤ* 25a (*MhN*).

On the significance of the apparently redundant clause *she had no child*, see *Bereshit Rabbah* 38:14; *Eikhah Rabbah* 1:26, 52; BT *Yevamot* 64b; *Pesiqta de-Rav Kahana* 18:3; *Pesiqta Rabbati* 32, 148a; *Tanḥuma, Naso* 7; *Tanḥuma* (Buber), *Naso* 12; *Bemidbar Rabbah* 9:10.

161. **That man . . .** The spiritual messenger.

On special occasions the male souls ascend—as implied by the verse in Exodus, which commands Israelite males to appear at the Temple in Jerusalem during the three

"This day they repeated before him new words about ancient mysteries: 'A righteous one who prospers, a righteous one who suffers, etc. They all mount the scale of the Tree before coming into the world, and according to the balance of the scale, so is their fate in this world.[162]

"The Head of the Academy descended and revealed some of what he had heard above, disclosing one matter and no more: Wood whose light does not ascend—let them strike it, and it will flash. A body in which the light of the soul does not ascend—let them strike it, and the radiance of the soul will ascend; they will unite with one another, shining.

"For there may be a body in which the radiance of the soul does not shine until it is struck. Then the radiance of the soul shines, and she is united with the body—and the body, with her. Then the body raises radiance from within the soul—glorifying, exalting, and praising; offering prayers and supplications; blessing its Lord. Behold, then all shines!

"For there may be a body in which the soul cannot shine until it is struck; then she shines, and they unite with one another. There may be wood that is not seized by light, no light arising within it, until it is struck; then it flashes.[163]

pilgrimage festivals. The full verse reads: *Three times a year all your males shall appear in the presence of the Lord YHVH*. See above, notes 94, 107. On women being exempt from "appearing" at the Temple on the pilgrimage festivals, see M *Ḥagigah* 1:1; *Zohar* 2:183a.

On souls of the righteous being crowned (or ascending) on new moons, festivals, and Sabbaths, see above, p. 31, n. 79.

162. **A righteous one who prospers...** Why do some of the righteous prosper and some suffer, and similarly with the wicked?

The answer involves "the scale of the Tree"—the cosmic scales standing beneath *Shekhinah* (who is pictured as the Tree of Knowledge of Good and Evil). These scales incline toward one side or the other depending on the degree of virtue or vice in the world. When virtue dominates, the scale of righteousness tips toward holiness; when sins abound, the scale of deceit tips toward impurity. As souls leave the realm of *Shekhinah* on their way down toward bodily existence, they pass through these scales to be weighed. If, at that moment, the scales happen to be tipped toward impurity, those particular souls are condemned to a life of suffering. See *Zohar* 2:95b (Vol. 5, pp. 7–8, n. 22).

On the question of "A righteous one who prospers, a righteous one who suffers," see BT *Berakhot* 7a, in the name of Rabbi Yose: "*Please, let me know Your ways* (Exodus 33:13). [Moses] said before Him, 'Master of the Universe, why do some of the righteous prosper while others suffer? And why do some of the wicked prosper while others suffer?' He replied, 'Moses, a righteous one who prospers is righteous born of righteous; a righteous one who suffers is righteous born of wicked. A wicked one who prospers is wicked born of righteous; a wicked one who suffers is wicked born of wicked.'"

See *Avot de-Rabbi Natan* B, 22; *Mishnat Rabbi Eli'ezer* 5, 93–94; *Seder Eliyyahu Zuta* 5, p. 181; 6, pp. 182–83; *Midrash Aggadah*, Exodus 33:20; *Zohar* 1:180b; 3:218a–b, 231a.

"The balance (of the scale)" renders תיקלא (*tiqla*), based on the root תקל (*tql*), "to weigh, balance." In the *Zohar*, *tiqla*'s range of meaning includes "scale, balance, potter's wheel, hollow of the hand, fist, water-clock." See Vol. 5, pp. 7–8, n. 22.

163. **Wood whose light does not ascend...** If one is trying to kindle wood and

"The Other Side seeks to do the same, striking the wicked; yet as much as he strikes, *the lamp of the wicked is extinguished* (Proverbs 13:9)—[the wicked one] reviles and curses on every side and cannot shine at all. Then it is written: *For what man is there who can follow the king?* (Ecclesiastes 2:12)—he seeks to imitate Him but cannot. Thus, *YHVH tests the righteous* (Psalms 11:5)—striking him; and then he shines, strengthened by the light. *Tests*—as is said: *a tested stone* (Isaiah 28:16)."[164]

Rabbi Shim'on bent down and kissed the dust. He said, "O word! O word! You I have pursued since the day I came into existence, and now the matter is revealed to me from the root and source of all!"[165]

He said to him, "O Rabbi! O Rabbi! When all those spirits—male and female—ascend on high, at that time they hear new and ancient words. They descend and enter the Academy, and repeat the words before the Head of the Academy, and he teaches them each word firmly. When they ascend, they strip themselves of their garments and ascend; when they descend, they clothe themselves in the garments of that body.[166]

it does not catch fire, striking it can produce a flame. Similarly, if a righteous person's soul is not shining brightly, suffering caused by God can intensify the light. Then body and soul will function harmoniously and virtuously, generating radiance. See above at note 136; *Zohar* 1:187a (standard editions). Cf. *Zohar* 3:191b, 241a; *ZḤ* 89d (*MhN, Rut*); Joseph Gikatilla, *Sefer ha-Meshalim*, 119, § 28.

164. **The Other Side seeks to do the same...** Trying to imitate God, the demonic Other Side brings suffering upon the wicked person in order to increase light for his own benefit; but the wicked one's character dooms both him and his demonic patron to darkness.

The verse in Ecclesiastes now implies that the Other Side cannot match the Divine King. The Other Side is sometimes described as אדם בליעל (*adam beliyya'al*), *a worthless man* (Proverbs 6:12). See *Zohar* 3:192a; Liebes, *Peraqim*, 46–47.

Through testing, the righteous are strengthened, as implied by the phrase *a tested stone.* The full verse in Psalm 11 reads *YHVH tests* [or: *examines, probes*] *the righteous, but the wicked and one who loves violence His soul hates.* The verse in Isaiah reads: *See, I lay in Zion a stone, a tested stone, a precious cornerstone, a sure foundation.*

165. **O word! O word!...** Rabbi Shim'on had always yearned to understand why the righteous suffer, so now he is extremely grateful for this word of wisdom.

166. **He said to him...** The spiritual messenger tells Rabbi Shim'on that both male and female spirits ascend (on holy days) to the celestial Garden of Eden to hear "new and ancient words" of Torah. Then they descend to the Academy in the earthly Garden of Eden and repeat what they have learned before the Head of the Academy. On the phrase "new and ancient words," cf. above, note 135.

When the souls ascend, they strip themselves of the garments befitting the earthly Garden, which are "garments of that body," namely the ethereal body in which each soul is clothed. See above, note 151; pp. 30–31, n. 78.

Above (after note 141), Rabbi Shim'on had asked, "Women in that world—are they privileged to ascend on high, or what is their status there?" The spiritual messenger went on to describe the various palaces reserved for women in the afterlife. Eventually (above

"O Rabbi! O Rabbi! How joyously new are words from the Head of the Academy! Happy is one who diminishes himself in this world! How great and lofty he is in that world! This is how the Head of the Academy opened: One who is small is great; one who is great is small—as is written: [168b] *Sarah's life was one hundred* שנה (*shanah*), *years, and twenty* shanah, *years, and seven* שנים (*shanim*), *years* (Genesis 23:1). *One hundred*, which is a great number, is written alongside *shanah*, *year*—reduced to the minimum of years: one. *Seven*, which is small, is increased, as is written: *seven shanim*, *years*. The blessed Holy One increases only the small; He diminishes only the great. Happy is one who belittles himself in this world! How great he is there, lofty in elevation!"[167]

Just then, they heard the Song at the Sea in a sweet voice—since the day they were created, they had never heard a voice singing as sweetly. When it concluded, chanting *YHVH shall reign forever and ever* (Exodus 15:18), they saw four figures in the heaven, one of them greater and loftier than all. A voice was aroused: *Thus says YHVH: I remember the devotion of your youth, your love as a bride, how you followed Me in the desert in a land unsown* (Jeremiah 2:2). That greatest and loftiest of them soared through the sky and was concealed.[168]

at note 161), he informed Rabbi Shim'on that on holy days only male souls appear before God, but now he explains that both male and female souls ascend to the celestial Garden of Eden to hear "new and ancient words" of Torah. Above (at note 42), the Companions learned that on holy days female souls approach Miriam, delving with her into divine mysteries. Below (at notes 244–45), the spiritual messenger informs Rabbi Shim'on that whenever male souls ascend, female souls ascend to the palaces reserved for women.

167. **How joyously new...** The spiritual messenger conveys a teaching from the Head of the Academy illustrating that one who humbles himself in this world is exalted "there" in the world that is coming, and vice versa.

In the verse from Genesis, the extent of Sarah's life is described as *one hundred* שנה (*shanah*), *years, and twenty* shanah, *years, and seven* שנים (*shanim*), *years*. Normally, *shanah* is singular ("year"), whereas *shanim* is plural ("years"); but Hebrew often employs a singular noun collectively when indicating a plural of more than ten. So in this verse, מאה שנה (*me'ah shanah*) means *one hundred years*. The Head of the Academy interprets this use of the singular form *shanah* as implying that "one who is great [signified by the sum *one hundred*] is small [signified by the singular form *shanah*, *year*]." Conversely, "one who is small [signified by the small sum of *seven*] is great [signified by the plural form *shanim*, *years*]."

See BT *Bava Metsi'a* 85b, in the name of Rabbi Yirmeyah: "Whoever belittles himself for the sake of the words of Torah in this world is magnified in the world that is coming." See *Devarim Rabbah* (ed. Lieberman), p. 38; *Zohar* 1:122b (*Tos*). Cf. *Avot de-Rabbi Natan* A, 11; BT *Eruvin* 13b.

The phrase "joyously new" renders חדתין (*ḥaddatin*), "new," but the author may be playing on the root חדי (*ḥdy*), "to rejoice." On new words, see above at notes 26, 135, 161–62, 166.

168. **Just then, they heard...** This passage (extending below to p. 111 at n. 171) is

Another one rose after him and said, *I will lead the blind by a road they do not know; by paths they do not know I will conduct them. I will turn darkness before them into light, rough ground into a plain. These are the words—I will fulfill them and not abandon them* (Isaiah 42:16). Concluding, he soared through the sky and was concealed.

Another opened, saying, *The arid desert shall be glad, the wilderness shall rejoice and shall blossom like a rose* (Isaiah 35:1). He soared through the sky and was concealed.

Another opened, saying, *Thus says YHVH—who creates you, O Jacob; who forms you, O Israel: Fear not, for I will redeem you; I have called you by name, you are mine* (Isaiah 43:1). *Thus says YHVH, who makes a way through the sea, a path through mighty waters. I am about to do something new; now it will flourish, you will perceive it: I will make a road through the wilderness and rivers in the desert. The beasts of the field will honor Me—jackals and ostriches—for I provide water in the wilderness, rivers in the desert, to give drink to My people, My chosen* (ibid., 16, 19–20). Concluding, he soared through the sky and was concealed.

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Then great fear and trepidation fell upon them. When daylight shone, a voice was aroused: "O nation mighty as a lion, powerful as tigers, render honor to your Lord! *Therefore a mighty people will honor You* (Isaiah 25:3)."

They heard a voice of legions and camps, saying, *Yours, O YHVH, are the greatness and the power and the beauty and the victory and the splendor—yes, all that is in heaven and on earth. Yours, O YHVH are kingship and preeminence above all. Wealth and honor proceed from You; You have dominion over all*... (1 Chronicles 29:11–12), until *exalted though it is above all blessing and praise!* (Nehemiah 9:5).[169]

They were amazed, and went on. Meanwhile, daylight was shining. Turning their heads, they saw the whole desert covered in clouds of glory—shining, sparkling in many colors.[170]

They said to one another, "Surely, the blessed Holy One wishes to be glorified by the praise of the Generation of the Desert, for there has never been in the

apparently a separate narrative fragment about some of the Companions who are walking through a celestial desert. See *Or Yaqar*; *Miqdash Melekh*.

The Song at the Sea (Exodus 15:1–18) celebrates the miracle of the splitting of the Red Sea and is included in the daily early morning service. See above, note 153; *Nitsotsei Zohar*. The verse from Jeremiah describes the Generation of the Desert, on which see above, note 4.

169. ***Yours, O YHVH, are the greatness***... The early morning service includes 1 Chronicles 29:10–13 and Nehemiah 9:6–11. The Sephardic version (reflected here) includes also the conclusion of the preceding verse in Nehemiah: *May they bless Your glorious name, exalted though it is above all blessing and praise!*

170. **the whole desert covered in clouds of glory**... As mentioned above (note 168), these Companions have been walking through a celestial desert. According to rabbinic tradition, seven clouds of glory shielded Israel as they wandered through the desert. See above, note 39.

world a generation as lofty as this one, nor will there be until King Messiah comes. Surely, all that the blessed Holy One has shown us was only to demonstrate their Lord's love for them, to reveal that they have a fine share and are denizens of the World that is Coming, destined to be revived first, as is said: *Your dead will live* (Isaiah 26:19)—these are the Generation of the Desert."[171]

He said to him, "Do you know something new of which I am naked?"[172]

He replied, "Speak."

He said, "The returning voice I wish to know. A person raises his voice in the field or somewhere else—and another voice returns, unknown."[173]

He replied, "O holy, pious one! Concerning this matter, many voices have been aroused and many subtle points made before the Head of the Academy. When the Head of the Academy descended, he said as follows: 'This is how the matter has been established in the Heavenly Academy, and it is a precious mystery.[174]

"'Come and see: There are three voices that are never lost—aside from voices of Torah and prayer, for these ascend on high and split the heavens. But there are other voices that do not ascend, yet are not lost, and they number three.

"'The voice of a woman in labor when she is on the birthstool—that voice sweeps from one end of the world to the other.

"'The voice of a human being when he departs from the world—that voice sweeps from one end of the world to the other.

"'The voice of a snake when it sheds its skin—that voice sweeps from one end of the world to the other.'[175]

171. **the Generation of the Desert . . .** On this generation and their destiny, see above, note 4. On the verse in Isaiah in relation to this generation, cf. *Zohar* 1:113a–b (*MhN*).

172. **He said to him . . .** Rabbi Shim'on asks the spiritual messenger to enlighten him about a certain matter that eludes him. The word "naked" renders ערטירא (*artira*), which could here imply "lacking." Cf. above, note 140. Alternatively, *artira* means "(about which I am) disturbed." See below, note 266.

173. **The returning voice . . .** An echo, which seems mysterious.

174. **When the Head of the Academy descended . . .** From the Heavenly Academy. On this Academy, see above, note 43.

175. **There are three voices . . .** This list of three derives from a longer list in *Pirqei de-Rabbi Eli'ezer* 34: "The voices of six go from one end of the world to the other, and their voices are not heard. When the wood of a tree that yields fruit is cut down, its cry goes forth from one end of the world to the other—and the voice is not heard. When the snake sheds its skin. . . . When a woman is divorced from her husband. . . . When a woman joins with her husband in the first act of intercourse. . . . When the infant comes forth from its mother's womb. . . . When the soul departs from the body. . . ."

Here in the *Zohar*, the cry of an infant being born is replaced by the cry of its mother in labor. On voices or words splitting the heavens, see *Zohar* 2:201a; 3:31b, 55a, 61a, 105a, 121b, 260b, 294a–b (*IZ*).

"The birthstool" renders the Zoharic neologism קלביטא (*qalbita*), which may derive from the rare rabbinic term קלבינטרין (*qal-*

"O holy, pious one! How great and precious is this matter! What happens to these voices, and where do they enter and settle? These voices are of pain, and they go flying through the air from one end of the world to the other, and they enter crevices and holes in the earth, and are hidden away there. When [169a] a person raises his voice, they are aroused by that sound.

"The voice of a snake is not aroused by a person's voice. How is it aroused? By striking. When a person strikes a blow, the hidden voice of the snake is aroused toward that sound—and no other one. Sound arouses sound, kind to kind.[176]

"Consequently, on the day of Rosh Hashanah, the sound of the shofar arouses the sound of the Shofar, kind following kind.[177]

"The snake inclines to evil, to strike and kill. The voice of this snake is aroused only by its own kind; and this is when a person strikes the ground with a stick, calling its kind. Then that voice of the snake is aroused to respond to its kind—and this mystery is concealed."[178]

Rabbi Shim'on said, "Certainly this matter is sealed, and I am amazed how King Solomon didn't know this!"[179]

bintarin), apparently a corruption of Greek *klinobathrion*, "a step (or stool) placed before the bed." (Cf. Greek *klinterion*, "a small couch.") See JT *Berakhot* 3:1, 5d; *Mo'ed Qatan* 3:5, 83a; *Nedarim* 7:5, 40c; *Semaḥot* 11:10; *Arukh ha-Shalem*, s.v. *qelibantirin*; Vital; *Nitsotsei Orot*; Luria, *Va-Ye'esof David*, s.v. *qalbita*; Jastrow, *Dictionary*, 1372a; and Scholem (who suggests that it derives from Greek *krabbatos*, "couch").

On the passage in *Pirqei de-Rabbi Eli'ezer*, see David Luria, ad loc., nn. 20, 23; *Bereshit Rabbah* 6:7; 20:5; *Vayiqra Rabbah* 27:7; BT *Yoma* 20b; *Pirqei de-Rabbi Eli'ezer* 14; *Midrash Shemu'el* 9:3; *Shemot Rabbah* 5:9; *Qohelet Zuta* on 1:5; *Zohar* 1:118a (*MhN*); 2:110b–111a, 265a (*Heikh*). Cf. Genesis 3:16; Isaiah 26:17; 42:14; Jeremiah 46:22.

176. **The voice of a snake is not aroused...** Except when a person strikes a blow. This sound arouses only the voice of the snake, not the voice of a woman in labor or of a person departing from the world.

Cf. *Tosafot*, *Sanhedrin* 11a, s.v. *bat qol*. On every species seeking its own kind, see BT *Bava Qamma* 92b: "It was taught in the Mishnah: 'Anything attached to something subject to impurity is itself subject to impurity. Anything attached to something that remains pure will itself remain pure.' It was taught in a *baraita* [a Tannaitic tradition not included in the Mishnah]: Rabbi Eli'ezer said, 'Not for nothing did the starling follow the raven, but because it is of its kind.'" See *Bereshit Rabbah* 65:3; *Zohar* 1:20b, 126b, 137b, 167b; 2:111a, 141a; 3:263b (*Piq*).

177. **on the day of Rosh Hashanah...** The sound of the shofar stimulates *Binah*, pictured as the Divine Shofar, who proclaims redemption and liberation.

On the earthly and sefirotic shofars, see *Zohar* 1:114a–b; 2:81b, 184a–b; 3:38b–39a, 92b, 99a–100b, 149a; *ZḤ* 20c. On *Binah* as the shofar of liberation, see *Zohar* 2:46b; 3:6b, 92b, 266b.

178. **The snake inclines to evil...** Fittingly the snake (associated with the demonic Other Side) is aroused by the violent act of striking the ground.

179. **King Solomon didn't know this!** Rabbi Shim'on is alluding to Proverbs 30:19: *Three things are too wondrous for me, and four I cannot know: the way of the eagle in the sky, the way of the snake on a rock, the way of a ship in the heart of the sea, and the way of a man in* [or: *with*] *a young woman.*

He replied, "King Solomon certainly knew, but not so deeply. What he didn't know was that voice—its effectiveness and how it settles.

"The Head of the Academy said as follows: This subtle point King Solomon did not know—for, look, that voice is composed of spirit and soul, breath of bones, pain of flesh; and it sweeps through the air, and each one separates from the other! When it reaches the place that it enters, it settles as if dead. All those sorcerers and wizards know these matters through their witchcraft, and they bend down to the ground and hear this voice—mingled of spirit, soul, and breath of bones—and they convey the information. This is *a ghost from the ground* (Isaiah 29:4). So, Solomon sought to know what happens to that voice, but he never found out. Happy is your share, O truly virtuous one![180]

"When a person arouses a voice, they immediately mingle; and that [returning] voice is aroused, and it is not empowered to extend any longer—only as much as the voice aroused by the person, no more. If a person prolongs his voice, [the echo] does not extend as far with him, but rather [is aroused] toward the end of [his] voice, since it cannot be prolonged. Why? Because when [the voice] first issued, it extended from one end of the world to the other; and now that it has entered there, it cannot extend [any farther], since it has no room to roam as before."[181]

How could Solomon the Wise not know *the way of the snake on a rock*—understood here as "how the voice of the snake shedding its skin flies through the air and is hidden away in crevices"?

180. **that voice is composed of spirit...** The echoing voice consists of *ruḥa* (spirit), *nafsha* (soul), "breath of bones" (a spiritual element lingering with the bones in the grave), and "pain of flesh"—that is, the pain experienced by a woman in labor, a person dying, or a snake shedding its skin.

The clause "each one separates from the other" alludes also to the painful separation of body and soul at the moment of death. When, specifically, the voice of someone dying reaches its hiding place, it settles there. Sorcerers know how to contact that voice, "and they [namely the voice's components] convey the information" to those sorcerers, providing them with whatever they seek to know about the dead. Cf. 1 Samuel 28:3–25.

On this passage, see Meroz, "The Story in the Zohar about the Grieving Dead," 49–50. On the traumatic separation of the soul from the body, see *Zohar* 1:245a; 3:54b, 88a, 126b. The verse in Isaiah reads: *Your voice will be like a ghost's from the ground.*

On "breath of bones," cf. below, note 202. The phrase "pain of flesh" renders עצבונא דבשרא (*itsevona de-visra*). *Itsevona* (pain, painful toil) corresponds to Hebrew עצבון (*itsavon*). See Genesis 3:16: *To the woman He said, "I will greatly increase* עצבונך והרונך (*itsevonekh ve-heronekh*), *your birth pangs;* בעצב (*be-etsev*), *with pain, will you bear children."*

181. **When a person arouses a voice...** When someone shouts outdoors, the components of the three painful voices (of a woman in labor, a person dying, and a snake shedding its skin) emerge from hiding and combine into an echo. This echo lasts only as long as the person's shout. The clause "it has entered there" means that the echo has entered the crevices and holes in the earth.

Rabbi Shim'on rejoiced, and said, "If I have been privileged to hear only this utterance, it is enough to make me happy, for I have succeeded in hearing words of truth about that world!"[182]

He said to him, "O holy, pious one! If you only knew the joy of words in that world in the presence of the Head of the Academy, you would rejoice even more."[183]

He said to him, "What innovation was there now, when you came to me?"[184]

He replied, "The Head of the Academy opened with a verse, saying, '*Joseph will lay his hand on your eyes* (Genesis 46:4). Why is there joy in closing the eyes of the dead? Because the eyes are colors of this world, a vision and image of this world—[now] this world and its vision are concealed from him. With the shutting of his eyes, the whole vision of this world is darkened to him; vision of his eyes is darkened for him—from then on, he has no vision in this world.'"[185]

Rabbi Shim'on said, "Fine is the regulation of the ancient ones; their wisdom surpasses that of the holy angels!"[186]

114 He said to him, "Why, of all his sons, would Joseph *lay his hand*? If you say, 'Because of the good tidings about him,' then the verse should read *You will see*

182. **If I have been privileged...** Similar exclamations appear in rabbinic literature and often in the *Zohar*. See BT *Berakhot* 16a, 24b; *Shabbat* 41a; *Pesiqta de-Rav Kahana* 1:3; *Shir ha-Shirim Rabbah* on 3:11; *Qohelet Rabbah* on 6:2; *Qohelet Zuta* 5:17; *Zohar* 1:2a, 129b (*MhN*), 148b, 164b, 235b, 240a; 2:99a, 121b–122a, 193b; 3:26a, 98b, 115b, 121a, 203a, 204b, 221b; *ZḤ* 77c (*MhN, Rut*), 86c (*MhN, Rut*).

183. **O holy, pious one!...** The spiritual messenger addresses Rabbi Shim'on.

184. **What innovation was there now...** Rabbi Shim'on wishes to know what new teaching was being offered just now in the Heavenly Academy.

185. ***Joseph will lay his hand on your eyes...*** The verse records God's promise to Jacob as the aged patriarch journeys toward Egypt to reunite with his long-lost son, Joseph. It reads in full: *I Myself will go down with you to Egypt, and I Myself will surely bring you up as well, and Joseph will lay his hand on your eyes.*

The Head of the Academy wonders why God's promise to Jacob includes the assurance that Joseph will close the patriarch's eyes when he dies. What joy is there in this act? He explains that the eyes represent the entire spectrum of the physical world, and as a person passes away "this world and its vision are concealed from him" and a new vista opens—the afterlife. The "shutting of the eyes" marks this transition.

See *Zohar* 1:226a. On the significance of the eye, see *Derekh Erets Zuta* 9:13 (*Derekh Erets*, ed. Higger, 7:38), in the name of Shemu'el the Small: "This world resembles a human eyeball. The white in it [i.e., the sclera] is the ocean, surrounding the whole world. The black in it [i.e., the iris] is the [inhabited] world. The pit in the black [i.e., the pupil] is Jerusalem. The visage in the pit [i.e., the reflection of one's own "face" seen in the pupil of another person's eye] is the Temple, may it be rebuilt speedily in our days and in the days of all Israel. Amen." See Azriel of Gerona, *Peirush ha-Aggadot*, 60, 95; *Zohar* 1:97a–b (*ST*); 2:23b, 222b.

186. **the regulation of the ancient ones...** To close the eyes of one who has died.

Joseph alive. But *will lay his hand,* because he was his love. Thus, the light of this world was concealed from one and obtained by the other. One who shuts the eyes of his beloved demonstrates as follows: 'Your vision of this world is lost; now I am your vision instead. From now on, another vision—of that world—will be arranged for you.'"[187]

Rabbi Shim'on said, "How does this benefit the dead? What advantage does it provide him? Whoever wishes to ask will say that one must open his eyes, in order to demonstrate that he is still destined to return to the vision of this world as before."[188]

He replied, "O holy, pious one! Surely, if all vision of this world were not concealed from him, if it all were not lost to him, he would have no vision and share of that world. This world is opposite to that world, in which we are. For in the time of the revival of the dead, not even a hairbreadth of a human will remain from the fashioning of this world, since everything will first be dissolved by that [169b] dew, and all filth will be eliminated from him; and then he will become like leavened dough, from which an entire body will be formed—a new creature. So it is here."[189]

187. **Why, of all his sons...** Why does the verse state that Joseph would be the one to close Jacob's eyes? If Scripture intended to emphasize the good news that Joseph was still alive, then the verse should promise that *you will see Joseph alive,* and not the opposite: that Joseph will shut Jacob's eyes! However, since Joseph was Jacob's most beloved son, God was informing the patriarch that Joseph would inherit his vision of this world, while Jacob would obtain vision of the world beyond.

See *Zohar* 1:226a. On Joseph's special status, see Genesis 37:3: *Israel loved Joseph more than all his sons, for he was the child of his old age.*

188. **How does this benefit the dead?...** It seems more appropriate to open the eyes of one who just died, demonstrating that he will eventually be resurrected and be able to see this world once again.

189. **Surely, if all vision of this world...** In order to see and partake of the world beyond, one must lose all vision of the physical world. The contrast between the two worlds is also demonstrated by the fact that when the dead are eventually revived, all vestiges of their bodies will first be dissolved by dew, and then brand new bodies will be formed. The concluding sentence reinforces the contrast: "So it is here"—a relative closes the eyes of the departed, signifying that the vision of this world has disappeared and that new vision awaits.

Note that the spiritual messenger, conversing with Rabbi Shim'on in the Garden of Eden, speaks of "that world [beyond], in which we are."

On the dew, see *Pirqei de-Rabbi Eli'ezer* 34: "Rabbi Yehudah said, '...In the time to come, the blessed Holy One will bring down a dew of revival, reviving the dead, as is said: *Your dead will live... my corpses will arise. ...Awake and shout for joy, O dwellers of the dust!... For Your dew is a dew of lights... and the earth will cast forth spirits of the dead...* (Isaiah 26:19).' Rabbi Tanḥum said, '...From where does it descend? From the head of the blessed Holy One. In the time to come, He will shake the hair of His head and bring down a dew of revival, reviving the dead, as is said: *I was asleep, but my heart was awake.*

Rabbi Shim'on said to him, "I certainly know that you are clothed there in a splendid garment of a pure holy body. Is there something similar in this world—a person appearing in that body as you exist in that world?"[190]

He replied, "This question was posed before the Head of the Academy by two youths who were clothed among us after suffering torment for a certain sin, which it is unseemly to reveal. They asked this before the Head of the Academy, and he replied that indeed something similar did happen in this world. How do we know? As is written: *It happened on the third day, that Esther put on* מלכות (*malkhut*), *royalty* (Esther 5:1)—she was clothed in the image of that world. *Malkhut*, *Kingdom*—the Holy Spirit, for the Kingdom of Heaven wafted a spirit from the spirit of the atmosphere of that world, and Esther was robed in it. When she entered into the presence of King Ahasuerus, and he saw that garment of light—her image resembling an angel—his soul flew away from him momentarily.[191]

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...For my head is filled with dew (Song of Songs 5:2).'"

The image of leavened dough derives from the same chapter in *Pirqei de-Rabbi Eli'ezer*, in the name of Rabbi Shim'on: "All bodies crumble into the dust of the earth until nothing remains except a spoonful of decayed matter, and this mingles with the dust like leaven mixed with dough. In the time to come, when the blessed Holy One calls to the earth to return all the bodies deposited with it, that which has become mingled with the dust... improves and increases, and it resurrects the whole body without a blemish, like leaven that improves and increases the dough."

On the first passage in *Pirqei de-Rabbi Eli'ezer*, see JT *Berakhot* 5:2, 9b; BT *Ḥagigah* 12b, *Shabbat* 88b; *Pirqei de-Rabbi Eli'ezer* 32–33; *Tanḥuma* (Buber), *Toledot* 19; Todros Abulafia, *Sha'ar ha-Razim*, 54; *Zohar* 1:118a (*MhN*), 130b–131a, 225b, 232a; 2:28b, 83a, 88a, 136b; 3:128b (*IR*), 135b (*IR*), 165b, 288a (*IZ*), 292b (*IZ*); *ZḤ* 45a, 90d (*MhN, Rut*); Moses de León, *Sefer ha-Mishqal*, 88–89. On the second passage, see *Zohar* 1:69a, 126a (*MhN*), 137a (*MhN*); 2:28b; 3:222a, 270b; Moses de León, *Sefer ha-Rimmon*, 271; idem, *Sefer ha-Mishqal*, 87–89. Cf. *Bereshit Rabbah* 14:5; *Vayiqra Rabbah* 14:9.

190. **you are clothed there in a splendid garment...** In the Garden of Eden, souls are clothed in an ethereal body. Rabbi Shim'on wonders if any person attains that unique garment while still living in this world. On the ethereal body, see above, note 151; pp. 30–31, n. 78.

191. **indeed something similar did happen...** Queen Esther was so pure and virtuous that she attained such a garment—an ethereal body. This is implied by the description *Esther put on* מלכות (*malkhut*), *royalty*, which signifies *Malkhut* (Kingdom), or *Shekhinah*, who is identified with the Holy Spirit. *Malkhut* Herself generated a spiritual garment for Queen Esther.

See BT *Megillah* 15a: "*It happened on the third day, that Esther put on* מלכות (*malkhut*), *royalty* (Esther 5:1). The verse should read בגדי מלכות (*bigdei malkhut*), *royal apparel*! Rabbi El'azar said in the name of Rabbi Ḥanina, 'This teaches that the Holy Spirit enveloped her.'"

See *Megillah* 14b; *Zohar* 3:183a–b. The full verse in Esther reads: *It happened on the third day, that Esther put on* מלכות (*malkhut*), *royal apparel* [literally: *royalty*], *and stood in the inner court of the king's palace, facing the king's palace, while the king was sitting on his royal throne in the throne room facing the entrance of the palace.*

"Mordecai, as well, as is written: *Mordecai left the king's presence* בלבוש מלכות (*bi-lvush malkhut*), *in a royal garment* (Esther 8:15)—*in a garment of Malkhut*, surely: an image of that world. Therefore it is written: *because the fear of Mordecai had fallen upon them* (ibid. 9:3)—*the fear of Mordecai*, not *the fear of Ahasuerus*."[192]

Rabbi Shim'on said, "How sweet are these words! Happy is my share! Now I surely know that right in this world the righteous are clothed in the garment called *a garment of Malkhut*. It is surely so!"

He said to him, "The air of the Garden of Eden is the wafting of the Holy Spirit, and within it the righteous are clothed as they were in this world. Afterward, the Holy Spirit settles upon the head of each one, becoming his crown. This is what happened to Mordecai, as is written: *in a garment of Malkhut*—an image of that world. Afterward, *with a magnificent crown of gold* (Esther 8:15)—the crown resting on the heads of the righteous in that world.[193]

"When Israel received the Torah, they possessed something similar—until it was written of them *The Children of Israel stripped themselves of their ornaments from Mount Horeb on* (Exodus 33:6); they were stripped of that garment.[194]

192. **Mordecai, as well...** He, too, attained an ethereal body while still on earth. The fear that Mordecai instilled upon the provincial officials was due to the overwhelming splendor of his spiritual garment, not to the authority of King Ahasuerus, who had elevated Mordecai.

The full verse in Esther 8 reads: *Mordecai left the king's presence* בלבוש מלכות (*bi-lvush malkhut*), *in a royal garment, of blue and white, with a magnificent crown of gold and a cloak of fine linen and purple. And the city of Shushan cheered and rejoiced.* The full verse in Esther 9 reads: *All the officials of the provinces—the satraps, the governors, and the king's stewards—showed deference to the Jews, because the fear of Mordecai had fallen upon them.*

193. **within it the righteous are clothed as they were in this world...** The ethereal body resembles the physical body that a person had while on earth. See above, note 151; pp. 30–31, n. 78.

On the crowns of the righteous in the afterlife, see BT *Berakhot* 17a: "A pearl in the mouth of Rav: 'In the world that is coming, there is no eating or drinking or procreation or business or jealousy or hatred or competition; rather, the righteous sit with their crowns on their heads, basking in the radiance of *Shekhinah*.'" See also BT *Megillah* 15b (and *Sanhedrin* 111b), in the name of Rabbi Ḥanina: "In the time to come, the blessed Holy One will be a crown upon the head of every single righteous person."

194. **When Israel received the Torah...** At Mount Sinai, the people of Israel were adorned with spiritual garments resembling ethereal bodies; but once they worshiped the Golden Calf, they were stripped of these.

See *Tanḥuma* (Buber), *Shelaḥ*, add. 1: "'You came to Mount Sinai, and I Myself descended and spoke with you along with thousands of thousands and myriads of myriads of angels, whom I brought down for your sake. I entrusted each and every Israelite with two angels.' Rabbi Yoḥanan said, 'One [angel] girded [each Israelite] with his weapon, and one placed a crown upon [each Israelite's] head.'... Rabbi Simoi said, 'He clothed them with [His] royal purple cloak....' Rabbi Shim'on son of Yoḥai said, 'He adorned them with weapons engraved with the Ineffable Name [*YHVH*]; and as long

"So, too, of Joshua the high priest is written *'Take the filthy garments off him!'* and then, *and they clothed him in garments* (Zechariah 3:4–5)—garments of that world. From here, previous words. From here we learn that as long as the body of this world endures in the grave, the spirit is not clothed in the garment of that world, as is written: *They took the filthy garments off him*, first, and afterward *they clothed him in garments.*[195]

"*As the angel of YHVH remained standing* (Zechariah 3:5). What is meant by *standing*? Well, this is the crown called *angel of YHVH*, who stands upon the head of the righteous; this is *standing—standing* upon the head, above, after they have been clothed in a splendid garment.[196]

as they possessed these, no evil could touch them—neither the Angel of Death nor anything else. As soon as they sinned [with the Golden Calf], Moses said to them: *Now take off your ornaments, and I will know what I should do with you* (Exodus 33:5). At that moment, *The people heard this evil word, and they mourned, [and no one put on his ornaments]* (ibid., 4). What is written? *The Children of Israel stripped themselves of their ornaments* (ibid., 6).'" See above, note 27.

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195. **So, too, of Joshua the high priest...** The context (Zechariah 3:1–7) reads: *He showed me Joshua the high priest, standing before the angel of YHVH,* והשטן (*ve-ha-satan*), *and the Accuser* [or: *and Satan*], *standing at his right to accuse him. YHVH said to the Accuser, "May YHVH rebuke you, O Accuser; may YHVH, who has chosen Jerusalem, rebuke you! Is not this a brand plucked from the fire?" Now Joshua was clothed in filthy garments when he stood before the angel. [The angel] spoke up and said to his attendants, "Take the filthy garments off him!" And he said to him, "See, I have removed your guilt from you, and you shall be clothed in robes." Then I gave the order: "Let a pure diadem be placed on his head." And they placed the pure diadem on his head and clothed him in garments, as the angel of YHVH remained standing* [or: *stood by*]. *The angel of YHVH solemnly advised Joshua, saying, "Thus says YHVH of Hosts: If you walk in My paths and keep My charge, then you will govern My house and guard My courts, and I will let you move about among these standing here."* The conclusion implies that Joshua will be rendered fit to associate with the heavenly beings. On this passage, see *Zohar* 1:113a; 3:174b, 185b–186a, 214a.

As understood by the spiritual messenger, Joshua the high priest is apparently already in the Garden of Eden. Joshua's *filthy garments* are his physical body (decomposing in the grave), whereas his new garments are the ethereal body "of that world," namely the world beyond.

The phrase "previous words (or matters)" apparently refers to the discussion about closing the eyes of the departed. Once the vision of this world is removed, the soul can proceed to the vision of the world beyond. See above at notes 185–89.

On the need for the physical body to decompose before the spirit is clothed in an ethereal body, cf. BT *Shabbat* 152b–153a: "For all twelve months [after death], one's body endures and his soul ascends and descends; after twelve months, the body ceases to exist and the soul ascends and never again descends." See also *Vayiqra Rabbah* 18:1.

196. ***As the angel of YHVH remained standing...*** The title *angel of YHVH* alludes to *Shekhinah*, "who stands upon the head of the righteous."

Cf. BT *Berakhot* 17a (quoted above, note 193): "In the world that is coming... the righteous sit with their crowns on their heads, basking in the radiance of *Shekhinah*." See also BT *Megillah* 15b (quoted in the same note): "In the time to come, the blessed Holy

"Two bodies together cannot endure. As long as this one exists, the spirit cannot receive another. When this one passes away, the other is instantly ready, surely! This one exits and that one enters. Just like the good impulse and the evil impulse in this world—the blessed Holy One does not want both of them enduring together."[197]

He said to him, "I am astonished by what is written: *and Satan standing at his right to accuse him* (Zechariah 3:1). If this is the case with Joshua son of Jehozadak, then all the more so with other inhabitants of the world!"[198]

He replied, "O holy, pious one! How hidden and concealed are these matters!"

He said, "Even though the Companions comprehend matters of that world, they cannot comprehend these mysteries. For once a person is in that world, what benefit is there for Satan to accuse him? Isn't he satisfied that he has removed his soul and killed him?"[199]

He replied, "O holy, pious one, happy is your share! Come and see: Satan's only desire is to prevent that righteous one from being clothed in a pure, holy garment. As soon as he sees his garment being thrust away and considered worthless, he accuses him. Why? Because if he is clothed in that splendid garment, instantly the filthy garment and Satan's product will be nullified and eliminated from the world.[200]

"Furthermore, as long as he is not clothed, the spirit visits his filthy body, which pleases Satan. As soon as he is clothed [170a] in that splendid garment, this body is nullified—all memory of it vanishing forever.[201]

"Now, you might say that we visit the cemetery at the beginning of each night. Well, this is not for the body, but rather *nafsha*, the soul, moves naked as

One will be a crown upon the head of every single righteous person." On *Shekhinah* as an angel, see above, note 112.

197. **Two bodies together cannot endure...** As long as the corpse has not decomposed, the spirit cannot attain an ethereal body. Similarly, in this world, a person's good and evil impulses each seek to dominate him and to displace the opposite impulse. On the sentence "As long as this one exists...," cf. *Zohar* 3:88b (Vol. 8, pp. 57–58, n. 8).

198. **I am astonished...** Rabbi Shim'on is shocked by the reference to Satan in this verse. If someone as virtuous as Joshua the high priest is vulnerable to Satan even in the afterlife, then what hope is there for normal people? See *Zohar* 3:214a. For the context in Zechariah, see above, note 195.

199. **once a person is in that world...** Once a person has died and reached the world beyond.

200. **Satan's only desire...** The spiritual messenger explains that when a virtuous person (such as Joshua the high priest) dies and his earthly body (or garment) is "thrust away" in the grave, Satan "accuses him," to prevent the spirit "from being clothed in a pure holy garment," namely an ethereal body. Satan feels attached to the flesh, which is his product (as explained below), and which is eliminated once the spirit is clothed in an ethereal body.

201. **as long as he is not clothed...** As long as the spirit is not clothed in an ethereal body, it visits the corpse in the grave.

long as the flesh endures; and *ruḥa*, the spirit, visits her—and *nafsha* visits the body. But now, the visit is to *nafsha*, subsiding and absorbed gently within the bones. Therefore, at the beginning of each night, visit of *ruḥa* to *nafsha*—not for the flesh.[202]

"O holy, pious one! Come and I will reveal to you a sealed matter. The structure of the human body is as follows: *ruḥa*, spirit, from the Holy Spirit; *nishmeta*, soul-breath, from within the Tree of Life. As soon as the Holy Spirit provides power, immediately Her chariots provide theirs. Their power is bones and members—all from their side, arrayed one upon the other.[203]

202. **we visit the cemetery at the beginning of each night...** The spiritual messenger—who is *ruḥa*, "a spirit"—explains to Rabbi Shim'on why spirits continue to visit their graves, even after the flesh has decomposed. Before such decomposition, *ruḥa* visits *nafsha* (the soul), which in turn visits the body; "now," after decomposition, *ruḥa* continues to visit *nafsha*—or that aspect of *nafsha* that is absorbed within the bones.

On *ruḥa* visiting the grave, see above, note 128. On *nafsha* remaining in the grave with the bones, see *Zohar* 1:81a (*ST*); 2:142a. Cf. the expression "breath of bones," above at note 180; and see also *Sefer Ḥasidim* (ed. Margaliot, par. 452.

203. **The structure of the human body...** The spiritual messenger describes to Rabbi Shim'on the origin of the spiritual and physical components of the human being. *Ruḥa* (spirit) derives from *Shekhinah*, who is known as the Holy Spirit. *Nishmeta* (soul, or soul-breath) derives from *Tif'eret*, symbolized by the Tree of Life. The angelic chariots of *Shekhinah* generate the bones and members (or limbs) of the body. The phrase "from their side" means "from the side of the chariots."

The three aspects of the soul are called in Hebrew *nefesh* (soul), *ruaḥ* (spirit), and *neshamah* (soul, or soul-breath), and in Aramaic *nafsha*, *ruḥa*, and *nishmeta*, respectively. Kabbalistic literature offers various (and differing) descriptions of their origin. Here, the spiritual messenger does not mention the origin of *nafsha*.

On *neshamah* as issuing from *Tif'eret*, and *ruaḥ* from *Shekhinah*, see *Zohar* 1:81a–b (*ST*); 2:99b. On the three aspects of soul, see also *Zohar* 1:62a, 83a–b, 205b–206a, 224b–225a; 2:95a–b, 141b–142b, 182a; 3:16a, 24b–25a, 70b–71a, 91b; *ZḤ* 6d (*MhN*); Tishby, *Wisdom of the Zohar*, 2:684–722, 761–64. Cf. *Bereshit Rabbah* 14:9; *Devarim Rabbah* 2:37. On the association of bones with heavenly chariots, see *Zohar* 2:70b (*RR*), 76a.

"Members" renders שייפין (*shaiphin*)—singular, שייפא (*shaipha*)—a frequent Zoharic neologism that may be based playfully on the Talmudic description על איבריה לשפא (*al eivreih la-shappa*), "His arm [or: limb] entered the casket" (BT *Sotah* 7b). Or, the Zoharic sense of *shaipha* may derive from BT *Ḥullin* 42b: "This joint of the thighbone דשף (*de-shaph*), that slipped [i.e., was dislocated], from its place [i.e., out of its socket]." Below (at note 208), the *Zohar* draws on this latter Talmudic line. Note also the expression in Job 33:21: ושפו עצמותיו (*Ve-shuppu atsmotav*), *And his bones are rubbed away*. This verse is discussed below (at notes 207–8).

See *Arukh*, s.v. *shaph*; Rashi, *Sotah* 7b, s.v. *la-shappa*; idem on Job 33:21, citing *Ḥullin* 42b; Scholem, *Kabbalah*, 227; Sokoloff, *A Dictionary of Jewish Babylonian Aramaic*, s.v. *shappa*, *shphph*.

"The Other Side provides flesh; from its side comes flesh and nothing else. Its chariots provide all those sinews and veins conveying blood to the flesh.[204]

"After these provide, the heavens provide their powers. And what are they? Skin, stretched over all, corresponding to their pattern. Afterward, heaven and earth join as one—providing fire, water, air, and earth, to protect all of these, covering all.[205]

"Afterward, each one takes the portion that it provided, which is nullified. As for the Holy Spirit and Her chariots: the Holy Spirit—Her *ruḥa*, spirit, endures; and *nishmeta*, the soul, ascends. The chariots of the Holy Spirit—their bones endure. Therefore the essence of the body is the bones, and so it is written *He will invigorate your bones* (Isaiah 58:11), which is not written of the flesh.[206]

"As long as the flesh of the Other Side endures abidingly, Satan is poised to accuse. Once the flesh is eliminated, he is powerless to attack, since he has nothing on which to base himself. Thus it is written *His flesh wastes away from sight, and his bones are rubbed away—they can no longer be seen* (Job 33:21). [*From sight*]—from the sight of Satan, poised to accuse, but he cannot because *his flesh wastes away.*[207]

204. **The Other Side provides flesh . . .** On the *Zohar*'s various (and differing) evaluations of "flesh" and the physical body, see Tishby, *Wisdom of the Zohar,* 2:764–67.

205. **the heavens provide their powers . . .** The heavens, stretching over the earth, provide the skin, stretching over the human body. The four elements (fire, water, earth, and air) protect and sustain "all of these," namely all the components of the human body. On the association of skin with the heavens, see *Zohar* 2:70b (*RR*), 76a.

206. **Afterward, each one takes the portion . . .** When a person dies, the components of his body return to their source and disintegrate. However, *ruḥa* (the spirit), deriving from *Shekhinah* (who is the Holy Spirit), endures in the Garden of Eden; and *nishmeta* (the soul), deriving from *Tif'eret*, ascends to the celestial Garden of Eden.

The bones, which also derive from *Shekhinah*, endure much longer than the rest of the body. According to rabbinic tradition, one particular bone at the base of the spine is indestructible. This bone, shaped like an almond, is called לוז (*luz*), "almond," and from it God will one day resurrect decomposed bodies. See below, p. 551, n. 149.

"The essence" renders חשיבו (*ḥashivu*), "significance." The full verse in Isaiah reads: *YHVH will guide you always; He will satisfy* נפשך (*nafshekha*), *your thirst* [or: *soul*], בצחצחות (*be-tsaḥtsaḥot*), *in parched regions, and invigorate your bones. You will be like a well-watered garden, like a spring whose waters do not fail.* The simple meaning of the rare word צחצחות (*tsaḥtsaḥot*) is *parched places* (which could fit the context), but the *Zohar* often construes it as "radiancies," based on the root צחח (*tsḥḥ*), "to gleam."

207. **As long as the flesh . . .** As long as the body has not decomposed, Satan (or the Other Side) is empowered to accuse, since he is linked with the flesh, which derives from him.

The verse in Job, describing someone mortally ill, reads: *His flesh wastes away from sight* [or: *till it cannot be seen*], ושפו עצמותיו לא ראו (*ve-shuppu atsmotav lo ru'u*), *and his bones are rubbed away—they can no longer be seen* [or: *and his bones are laid bare—they cannot be looked upon*; or: *and his bones are*

"ושפו עצמותיו (*Ve-shuppu atsmotav*), *And his bones are rubbed away; they can no longer be seen*—they cannot be seen by him, for he has no share in them. Even though every single one שף (*shaph*), has slipped, from its place, he makes no claim against them and does not stand to accuse them. For once the flesh is consumed, he does not demand judgment nor stand to accuse, nor does he mention that person regarding anything in the world."[208]

Rabbi Shim'on said, "Now I perceive matters perfectly. Surely it is fitting for him to accuse."[209]

He said to him, "Rabbi Shim'on, gird your weapon and prepare yourself! If you wish to comprehend the matters that you began, or to ask about these matters, speak!"[210]

He said, "Certainly! Look, I know that my wife has passed away; she didn't know about me, whereas the Companions know. Women—why are they light-minded?"[211]

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rubbed away, out of sight; or: *and his bones, once unseen, are laid bare*]. Here, the first half of the verse—*His flesh wastes away from sight*—implies that once the *flesh wastes away from* the *sight* of Satan, he is powerless to accuse.

Satan's accusations lead to punishment in the grave, known as *ḥibbut ha-qever* (beating in the grave). See 3 Enoch 28:10; *Ḥibbut ha-Qever*, ed. Higger, 258–61; *Beit ha-Midrash*, 1:150–52; 5:49; *Sefer Ḥasidim*, ed. Margaliot, par. 30; *Zohar* 1:185a, 225a; 2:141b, 151a, 199b, 211b; 3:53a, 126b.

On the soul's being punished until the body decomposes, see *Zohar* 2:151a, 214b. Cf. M *Sanhedrin* 6:6; Rashi on *Sanhedrin* 46a, s.v. *nit'akkel ha-basar*; Vol. 5, p. 380, n. 542.

208. **ושפו עצמותיו (*Ve-shuppu atsmotav*), *And his bones are rubbed away*...** The verb *shuppu* (*are rubbed away*) is here explained based on the related root שפף (*shphph*) or שוף (*shuph*), "to slip, be dislodged." Once the flesh is consumed and the bones separate from each another, Satan can no longer accuse. The wording "even though..." may mean "even though the bones (which are the holy essence of the body) have slipped from their places and lost their holiness, Satan is still powerless to accuse them." See *Or Yaqar*.

On the bones as "the essence of the body," see above, note 206. The expression "שף (*shaph*), has slipped, from its place" derives from BT *Ḥullin* 42b (quoted above, note 203): "This joint of the thighbone דשף (*de-shaph*), that slipped [i.e., was dislocated], from its place [i.e., out of its socket]." Cf. *Zohar* 1:110a (*ST*).

209. **it is fitting for him to accuse** That is, for Satan to accuse, as long as the flesh has not been consumed.

210. **Rabbi Shim'on, gird your weapon...** The spiritual messenger urges Rabbi Shim-'on to sharpen his mind if he wishes to probe more deeply.

The phrase "the matters that you began" refers to the description of the Heavenly Temple. See above at notes 72–135. On the "battle" of Torah, see below, p. 265, n. 61.

211. **my wife has passed away...** Whereas the Companions are fully aware of Rabbi Shim'on's unique status, his wife was not. On Rabbi Shim'on's status, see above, p. 27, n. 68.

The expression "are they light-minded" renders דעתייהו קלה (*da'taihu qallah*). In rabbinic literature, the statement "Women are light-minded" means that they are easily swayed, inconstant, highly emotional, or of unstable temperament. See BT *Shabbat* 33b, *Qiddushin* 80b; *Tanḥuma, Vayera* 22; *Zohar* 2:218a.

He replied, "דעתא (*Da'ta*), Mind, proceeds on six rungs, each one taking its share; what remains is קל (*qal*), light, yet precious. Concerning this matter, do not ask; for I know that you didn't ask about your wife, but rather about what is written: *See, YHVH rides on* עב קל (*av qal*), *a swift cloud* (Isaiah 19:1). That *av qal, swift cloud,* is called דעת (*Da'at*) of that כלה (*Kallah*), Bride, Awe of *YHVH*—poised in the middle, like supernal *Da'at*, but called *qal*, light.[212]

"Yes, I know what your question is. But begin to gird your weapon and tie your knot, for it is time to reveal what you began.... the fashioning upon the breadth of Temple, the hall of the courtyard, within. In this courtyard are twelve entrances, according to the number of the tribes of Israel. On one entrance is written Reuben, on another is written Simeon, and similarly all the tribes of Israel are inscribed on those entrances. When they ascend to appear before the Master of the Universe, if the one entering the opening marked Reuben is from the tribe of Reuben, the openings accept him; if not, they spew him out. And so with all of them, for the openings accept only one who is from the tribe marked on them. Thereby, every single one is engraved and identified.[213]

"Three hundred and sixty-five pillars of glowing light stand on each of those four sides. All these pillars are called Living Pillars, for their light does not [170b] subside in one place; all of them—some ascend and some descend, making room for one another. Those ascending strike each other, playing a melody, and similarly, those descending.[214]

212. **דעתא (*Da'ta*), Mind, proceeds on six rungs...** *Da'ta* (Hebrew *Da'at*), "Mind" (or "Knowledge"), refers to the Divine Mind, pictured as the synthesis of *Ḥokhmah* and *Binah*. The spiritual messenger describes how this potency proceeds through the six sefirotic rungs from *Ḥesed* through *Yesod*, each of whom absorbs some of it. What remains for *Shekhinah*, the final rung, is "קל (*qal*), light, yet precious."

The messenger understands that Rabbi Shim'on wasn't asking about his own wife, but rather about the Divine Wife (*Shekhinah*), Bride of *YHVH*. Her element of *Da'at*, which is *qal* (light), is pictured as עב קל (*av qal*), *a swift cloud.* She is situated "in the middle," between right and left, just as *Da'at* is situated between *Ḥokhmah* and *Binah*.

The messenger plays on the term כלה (*kallah*), "bride," and קל (*qal*), "light." Another of *Shekhinah*'s many designations is "Awe of *YHVH*." The full verse in Isaiah reads: *An utterance concerning Egypt: See, YHVH rides on a swift cloud and He is coming to Egypt. The godlings* [or: *idols*] *of Egypt will tremble before Him, and the heart of Egypt melt within it.*

213. **gird your weapon...** Sharpen your mind to comprehend further the design of the Heavenly Temple. See above, note 210.

Each of the twelve entrances to the Temple courtyard is inscribed with the name of one of the twelve tribes of Israel. When a soul comes to appear before God in the Temple, she must enter the appropriate opening.

On the twelve entrances, cf. *Zohar* 1:92a; 2:128b. See also *Zohar* 2:251a (*Heikh*), according to which a synagogue should have twelve windows, corresponding to the twelve windows in the heavenly synagogue. See Joseph Caro, *Shulḥan Arukh, Oraḥ Ḥayyim* 90:4; Abraham Gombiner, *Magen Avraham*, ad loc.

214. **Three hundred and sixty-five pillars...** On each of the four sides of the

"Those ascending, playing a melody—what melody do they play? An orphaned song: *A psalm. Sing to YHVH a new song, for He has worked wonders*... (Psalms 98:1). *A new song*—now, is there such a thing as an ancient song? However, a *song* that until now the holy angels did not offer in praise; for it is new, and may it be new. Why is it new? Because the one who renews his youth offers it in praise.[215]

"The Head of the Academy said as follows: 'This one is called *new* and he is *new*, because he cleaves to the sun inseparably—as opposed to the Other Side, who contains nothing new, of whom is written *There is nothing new* (Ecclesiastes 1:9); he is old, withered, and never rejuvenated.'[216]

Temple courtyard, corresponding to the days of the solar year.

On the pillars ascending and descending and generating a melody, cf. [Moses de León?], *Seder Gan Eden* 272 (132). According to an earlier description, there are three hundred and fifty pillars on the south side of the Temple. See above at note 124.

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215. **An orphaned song . . .** That is, whose author is anonymous.

The newness of this psalm refers to the fact that the angels have not yet sung it, and also to the identity of one particular angel who chants it now, namely the chief angel, Metatron, who is designated as "the one who renews his youth."

On Psalm 98 as "orphaned," see BT *Avodah Zarah* 24b, which explores the account of the Ark of the Covenant in 1 Samuel. The Ark had been captured by the Philistines in battle, but God miraculously punished the enemy by breaking the idol of its god Dagon and striking the population with a plague. Consequently, the suffering Philistines send the Ark back on a wagon drawn by two milch cows, who miraculously head straight to Israelite territory as if they knew the way, as described in 1 Samuel 6:12: *The cows went straight on the way, on the way to Beth Shemesh; on a single road they went, lowing as they went, and veering neither right nor left.* The Talmudic discussion focuses on the opening of this verse: וישרנה הפרות (*Va-yisharnah ha-parot*), *The cows went straight.* "What is the meaning of *va-yisharnah*? Rabbi Yoḥanan said in the name of Rabbi Me'ir, 'They sang שירה (*shirah*), a song.'... Which song did they sing?... Rabbi Shim'on son of Lakish said, 'The orphaned psalm: *A psalm. Sing to YHVH a new song, for He has worked wonders. His right hand has won Him victory, and His holy arm.*'"

According to Rabbi Shim'on (in *Zohar* 2:137b–138a), the heavenly *ḥayyot* (living beings) chant this same psalm while carrying the divine Throne. Here, though, the spiritual messenger informs Rabbi Shim'on that "until now, holy angels did not offer [it] in praise."

On Psalm 98, see also *Bereshit Rabbah* 54:4; *Tosafot*, *Avodah Zarah* 24b, s.v. *mizmora yatma*; *Zohar* 1:123a–124a; 3:201a; Moses de León, *Sefer ha-Rimmon*, 122. On the newness of this psalm, see *Zohar* 2:138a. On Metatron as נער (*na'ar*), "youth, lad, (heavenly) servant," see above, pp. 5–6, n. 12.

216. **This one is called *new*...** Metatron, the Eternal Youth, is fittingly called *new*. Being closely linked with *Shekhinah* (symbolized by the cyclically renewing Moon), he—along with Her—"cleaves to the sun" (which symbolizes *Tif'eret*). Conversely, the demonic Other Side is old and withered.

On Satan (or the evil impulse) as old (based on the image in Ecclesiastes 4:13: *an old and foolish king*), see *Avot de-Rabbi Natan* A, 16; *Qohelet Rabbah* on 4:13; *Midrash Tehillim* 9:5; *Zohar* 1:110b (*MhN*), 179a–b; 2:33b, 181a, 238a. On the contrast between the youthfulness of Metatron (or *Shekhinah*) and the agedness of the Other Side, see *Zohar* 2:238a. On the relation between (or iden-

"The Head of the Academy opened again, 'Sarah was rejuvenated with delight, as caused by her rung, for it is written: *After I have withered,* היתה לי עדנה (*hayetah li ednah*), *I have had delight* (Genesis 18:12). What is meant by *ednah*? A flow of supernal עדן (*eden*), Eden. And since it was conveyed to her from the aspect of the Feminine, it is written עדנה (*ednah*), with a ה (*he*). So it is written היתה (*hayetah*) and not היה (*hayah*).[217]

"'*And my lord is old* (Genesis 18:12). Now, even though he was old, was he incapable of having children? Rather, to belittle herself for having clung to that old fool who is never rejuvenated and cannot have offspring—for if he did have offspring, the world would be obliterated. Therefore, the blessed Holy One repeated: *Why is it that Sarah laughed,* [*saying, "Shall I really give birth, when I am so old"*] (ibid., 13).[218]

tification of) Metatron and *Shekhinah*, see above, pp. 5–6, n. 12.

The full verse in Ecclesiastes 1 reads: *That which was is that which will be, and that which was done is that which will be done, and there is nothing new under the sun.*

217. **Sarah was rejuvenated with delight...** When she became miraculously fertile at the age of ninety, her rejuvenation was stimulated by "her rung," *Shekhinah*. The term עדנה (*ednah*), *delight*, alludes to עדן (*eden*), "Eden," symbolizing *Ḥokhmah*, the source of the flow of emanation. The final letter of עדנה (*ednah*)—ה (*he*)—is a feminine marker, symbolizing the Divine Feminine, *Shekhinah*. The feminine aspect of this miracle is underscored by the feminine wording היתה לי (*hayetah li*), *I have had* [literally: *there was to me*], rather than the masculine form היה לי (*hayah li*).

The verse from Genesis records Sarah's reaction to the divine prediction that she will bear a son at age ninety: *Sarah laughed inwardly, saying, "After being withered, am I to have delight, with my husband so old* [literally: *and my lord is old*]*?"* Here, apparently, the Head of the Academy construes Sarah's rhetorical question as a declarative statement: *After I have withered, I have had delight!*

See BT *Bava Metsi'a* 87a: "*After I have withered, I have had ednah, delight!* Rav Ḥisda said, 'After the flesh had withered and wrinkles multiplied, the flesh נתעדן (*nitadden*), was rejuvenated [or: became tender], the wrinkles were smoothed out, and beauty returned to its site.'" Cf. *Bereshit Rabbah* 48:17; *Zohar* 1:187b.

218. ***And my lord is old...*** The Head of the Academy wonders why Sarah would say *and my lord is old*, since the fact that Abraham was old does not preclude fathering children. (According to Genesis 25:1–2, Abraham later had six children with Keturah.) He explains that actually Sarah wasn't referring to Abraham, but rather to the Other Side, who is old and impotent. She was belittling herself, admitting that she had clung to the Other Side, making him *my lord*, and therefore she had not given birth. (On the Other Side as an old fool, see above, note 216, quoting Ecclesiastes 4:13: *an old and foolish king.*)

The following verse confirms that Sarah was not describing Abraham as *old*, but was implicating herself. It reads in full: *YHVH said to Abraham, "Why is it that Sarah laughed, saying, 'Shall I really give birth, when I am so old* [literally: *and I am old*]*?'"*

According to a midrashic interpretation, when God repeated to Abraham what Sarah had said, He changed her statement *and my lord is old* (referring to Abraham) to *and I am old* (referring to Sarah herself), in order to maintain marital harmony. See *Sifrei*, Numbers 42; JT *Pe'ah* 1:1, 16a; *Bereshit Rabbah* 48:18 *Vayiqra Rabbah* 9:9; BT *Bava Metsi'a*

"'Now, you might say, "But look at what is written: *Abraham was old,* בא בימים (*ba ba-yamim*), *coming into days* (Genesis 24:1)!" Well, *coming into days*—into those supernal days, who renew their youth like an eagle.'[219]

"So, this melody is a melody of that *new* one. *Has won Him victory*—whom? That *new* one—for whom the right hand of the supernal King and His arm have *won victory.*[220]

"Similarly, those descending play and chant another orphaned song. What is it? *A psalm of thanksgiving* (Psalms 100:1), which is also orphaned.[221]

87a, *Yevamot* 65b; *Tanḥuma, Tsav* 7, *Shofetim* 18; *Tanḥuma* (Buber), *Tsav* 10; *Pesiqta Rabbati*, add. 3, 199b; *Kallah Rabbati* 9:1; *Derekh Erets, Pereq ha-Shalom* 6; *Bemidbar Rabbah* 11:7; *Midrash Aggadah*, Genesis 18:13; *Da'at Zeqenim mi-Ba'alei ha-Tosafot*, Genesis 18:13.

The theme of demonic impotence derives in part from BT *Bava Batra* 74b, in the name of Rav: "Everything that the blessed Holy One created in His world, He created male and female. Even *Leviathan the elusive snake* and *Leviathan the writhing snake* (Isaiah 27:1) He created male and female—and if they mated with another, they would destroy the entire world. What did the blessed Holy One do? He castrated the male and killed the female, salting her for [the feast of] the righteous in the world to come."

See Isaac ben Jacob ha-Kohen, *Ma'amar al ha-Atsilut ha-Semalit*, 262–63; *Zohar* 1:34b, 46b; 2:34b (Vol. 4, pp. 150–51, n. 45), 103a, 108b–109a, 112a. In the *Zohar*, the theme of impotence may allude to Christian celibacy and the monastic ideal, to which the *Zohar* is absolutely opposed. See Liebes, *Studies in the Zohar*, 149, and 234, n. 47.

219. ***Abraham was old,* בא בימים (*ba ba-yamim*), *coming into days*...** Here, obviously, Scripture does describe Abraham as old; but in this case, old age is a positive quality, as demonstrated by the phrase *ba ba-yamim*. This idiom is normally understood as "advanced in days [or: years]," but here the Head of the Academy interprets it hyperliterally: Abraham had attained and entered the cosmic days, namely the six (or seven) *sefirot* from *Ḥesed* to *Yesod* (or to *Shekhinah*).

The clause "who renew their youth like an eagle" is based on Psalms 103:5: *Your youth is renewed like the eagle's.* This verse alludes to the popular ancient belief that the eagle regains its youth when it molts or in old age. See Isaiah 40:31, and David Kimḥi, ad loc. Cf. the legend of the phoenix, the mythological bird who dies in a self-created fire every five-hundred-to-over-a-thousand years, burning into a pile of ashes, out of which a phoenix chick is born. See Vol. 7, p. 540, n. 567; below, p. 528, n. 82.

The full verse in Genesis reads: *Abraham was old,* בא בימים (*ba ba-yamim*), *coming into days, and YHVH had blessed Abraham in everything.* On the hyperliteral reading of *ba ba-yamim*, see *Zohar* 1:103a, 126a (*MhN*), 129a–b, 142a, 224a.

220. **So, this melody...** After quoting the Head of the Academy, the spiritual messenger resumes his description of the pillars in the courtyard of the Heavenly Temple. (See above at notes 214–15).

The melody generated by the ascending pillars is a melody of Metatron, "that *new* one," for whom God's *right hand* and *holy arm* have *won victory*. The full verse reads: *A psalm. Sing to YHVH a new song, for He has worked wonders. His right hand has won Him victory, and His holy arm.*

221. **Similarly, those descending...** The descending pillars chant another "orphaned" (i.e., anonymous) psalm.

On the phrase "orphaned song," see above, note 215. On the question of whether Psalm 100 is also "orphaned," see *Tosafot, Avodah Zarah* 24b, s.v. *mizmora yatma*; *Nitsotsei Orot.*

"Their light appears as one, and as they revolve five colors of light appear in every single pillar. These pillars are all hollow inside, and as they ascend and descend, flames of fire shoot forth, like calyx and blossom.[222]

"Above every single pillar are three apples, in which three colors collide: red, green, and white. In every single color flash protruding letters of flames of green fire, never subsiding, comprehended by no one.[223]

"Four wheels arranged in design in every single pillar—in those wheels are great wonders. As they revolve, they emit bells of gold and precious stones, which are immediately absorbed back within, not falling to the ground. When those bells of gold and precious stones emerge, through the revolving of the wheels is heard a voice, saying, *This is the heritage of the servants of YHVH, and their triumph through Me—declares YHVH* (Isaiah 54:17).[224]

"Two lions in every single wheel—one lion on this side, one on the other, all of green fire. In the whirl of revolving wheels, these embrace one another; and all move in a whirl, clinging to each other. When the pillars ascend, the lions roar at one another; and apples fly through the air, ascending on high—colliding with each other in the air, then returning to their places and from there falling. The lions stretch their paws to snatch them, but they rise on their own. 127

"O holy, pious one! Who has seen the skilled artistry by which the blessed Holy One fashioned these pillars?

"At midday, two eagles emerge in every single wheel—from where they emerge is not known—and they settle upon the heads of these lions. Then the pillars and wheels subside, standing in their position; and the apples fall onto the mouths of the eagles, who receive them, and immediately [the apples] fly from mouth to mouth, flitting between them, then returning to their place, which is not known. An hour-and-a-half later, the eagles raise their voice and chant an enticing melody and are hidden away—where, is not known.[225]

222. **calyx and blossom** The phrase derives from the biblical description of the lampstand in the Tabernacle. See Exodus 25:33, and *Targum Onqelos*, ad loc.; above, note 98.

223. **three apples...** The apple includes three colors: the white pulp, the red skin, and the green stem (or leaves). These symbolize respectively *Ḥesed*, *Gevurah*, and *Tif'eret*. See below, p. 761, nn. 14–15. On protruding and flashing letters, see above, note 83.

224. **bells of gold...** The phrase appears in Exodus 28:33, describing the robe worn by Aaron the high priest: *You shall make on its hem pomegranates of blue and purple and crimson, on its hem all around, and bells of gold within them all around. Targum Onqelos* translates פעמני זהב (*fa'amonei zahav*), *bells of gold*, as זגין דדהבא (*zaggin de-dahba*), which is adopted here by the *Zohar*. See *Zohar* 2:95a, 192b; 3:209a.

The full verse in Isaiah reads: *No weapon formed against you will succeed, and every tongue that rises against you in judgment, you will condemn. This is the heritage of the servants of YHVH, and their triumph through Me—declares YHVH.*

225. **An hour-and-a-half later...** On this period of time, see above, note 146.

On the phrase נגונא תאיבא (*nigguna te'iva*),

"Around those pillars are lattices designed of red fire, white light, and strands of gold, circling all around on every side—and a spring of water, [171a] as is said: *On that day, fresh water shall flow from Jerusalem, half of it to the Eastern Sea and half to the Western Sea* (Zechariah 14:8).[226]

"Here the Head of the Academy explained this verse inside and outside. While he was explaining it—O holy one, O holy one!—a child's voice was aroused outside. This was the child who studied and presented his learning in the presence of a pillar of the world—the son of Rabbi Yehudah, whom you raised. He was being held for judgment, and his voice was roused by this verse. He said, 'How can waters below ascend higher—to a place that is higher by several rungs? And what need is there for those waters? And how can a place from which all springs and streams issue—those springs and streams flowing ceaselessly—be saturated from a parched place? Who has ever seen a dug-out pit providing water to a flowing spring? Can Jerusalem provide water *to the Primordial Sea*, the place from which all waters of the world issue and flow?'[227]

"an enticing melody," cf. *ZḤ* 5d (*MhN*), which describes God as creating שירים תאבים (*shirim te'evim*), "desirous songs," for His praise at the beginning of Creation. In the same passage, the opening word of the Torah—בראשית (*be-reshit*), *In the beginning*—is turned into an anagram: שיר תאב (*shir ta'ev*), "desiring [to chant] song." See *Midrash Mei ha-Shiloaḥ*, quoted in Isaac Onkeneira, *Ayummah ka-Nidgalot*, 6a (and in Kasher, *Torah Shelemah*, Genesis 1:1, n. 82). Cf. *TZ* 10, 24b.

226. **lattices...** שבכין (*Sevakhin*), "Latticework, meshwork," deriving from the description of Solomon's Temple, which mentions שבכים (*sevakhim*), "meshwork," surrounding the capitals of the two columns in the Temple. See 1 Kings 7:17; above, note 99.

The verse from Zechariah reads: *On that day, fresh water shall flow from Jerusalem, half of it to* הים הקדמוני (*ha-Yam ha-Qadmoni*), *the Eastern Sea* [literally: *the Forward Sea*], *and half to* הים האחרון (*ha-Yam ha-Aḥaron*), *the Western Sea* [literally: *the Rear*, or *Behind, Sea*]. The geographic orientation of the biblical authors (and all ancient western Semites) was not toward the north, as in modern cartography, but toward the east, where the sun rises. So "east" is also called קדם (*qedem*), "forward," and "west" is called אחור (*aḥor*), "behind." See Tigay, *Deuteronomy*, 115. On the verse from Zechariah, cf. above, note 97.

227. **explained this verse inside and outside...** Both inside and outside the Academy. Or, according to both its deeper meaning and its simple sense.

The anonymous child, whose voice was heard outside the Academy, had studied under a great master of Torah ("a pillar of the world"): the son of Rabbi Yehudah, who had himself been taught ("raised") by Rabbi Shim'on. This child was being forcibly held outside because of a certain sin that he had committed (which is clarified below).

The child is troubled by the verse in Zechariah (see the preceding note). Here, *Jerusalem* symbolizes *Shekhinah*, who is also identified with הים האחרון (*ha-Yam ha-Aḥaron*), understood here as *the Final Sea*, referring to the last of the ten *sefirot*. The name of the other sea mentioned in the verse—הים הקדמוני (*ha-Yam ha-Qadmoni*)—is understood as *the Primordial Sea*, alluding to *Binah*, the source of all seven lower *sefirot*.

The child wonders how the waters of emanation below—within *Shekhinah* (Jerusalem)—can ascend to *Binah* (*the Primordial*

"O holy, pious one! To this voice of his, all voices of members of the Academies there listened, turning still. Consequently, the masters of Judgment could not come near him."[228]

Rabbi Shim'on wept. He said to him, "Do not weep, Holy Lamp. Happy is your share, for even children, on account of you, utter concealed secrets of Torah![229]

"Come and I will tell you what all the members of the Academy did because of that child's voice—when his voice pierced like an arrow, with all of them listening. At that moment, the Head of the Academy trembled, along with all those assembled before him. He said, 'Who are those that do not permit this son of the Living God to enter?'[230]

"Three pillars, standing before the Head of the Academy, rose and grasped him, and he entered; and all the members of the Academies gathered around him. The Head of the Academy said, 'Utter your verse, holy son!'[231]

"He replied, 'Until now I was afraid, because I'm from another academy. And when the masters of Judgment were clutching me, they told me so.'[232]

"He said to him, 'Do not fear, holy son! Here you will be among us seven days, and you will bathe each day in holy dew. Afterward, you will be taken up into that Academy along with the other children here.'[233]

Sea). Why would *Binah*, the source of emanation, need these waters? And how could *Shekhinah*—who is dry and parched until She receives the flow from above—saturate *Binah*, who is Herself a flowing spring?

On the theme of the wonder-child, see Scholem, *Devarim be-Go*, 270–83; below, p. 245, n. 1. On a person's student being considered his child, see BT *Sanhedrin* 19b, in the name of Rabbi Yonatan: "Whoever teaches Torah to his friend's son is regarded by Scripture as if he had begotten him." See *Sifrei*, Deuteronomy 34; JT *Sanhedrin* 10:2, 28c; *Bereshit Rabbah* 41(42):3; *Vayiqra Rabbah* 11:7; BT *Sanhedrin* 99b; *Ester Rabbah, Petiḥta* 11; *Rut Rabbah, Petiḥta* 7.

On *Shekhinah* as a pit or cistern, see *Zohar* 1:60a–b, 235a. On the image of a dug-out pit and a spring, see *Zohar* 2:42b (*RM*).

228. **To this voice of his...** The spiritual messenger tells Rabbi Shim'on that everyone in the Academy of the Garden of Eden listened to the child's voice, and their rapt attention prevented the forces of Judgment outside from punishing him.

229. **Rabbi Shim'on wept...** For the child's impending punishment and his exclusion from the Academy.

On Rabbi Shim'on's title Holy Lamp, see above, p. 27, n. 68. On children displaying wisdom on account of Rabbi Shim'on, see below, p. 254, n. 26.

230. **this son of the Living God...** On the Christological element in the portrayal of the wonder-child in the *Zohar*, see below, p. 245, n. 1.

231. **Three pillars...** Three noble souls.

232. **because I'm from another academy...** Having come from an earthly academy, the child is daunted by the glorious Academy of the Garden of Eden. The forces of Judgment holding him had apparently impressed on him how unworthy he was to enter.

233. **Here you will be among us...** The Head of the Academy reassures the child that he will be purified in the Garden of Eden for seven days and will then ascend to a higher

"That child opened, saying, 'ביום ההוא (*Ba-yom ha-hu*), *On that day. Ha-hu, That*—which one is not known. But everywhere *on that day* indicates the last day. Why is it called *ha-hu, that*? Well, this is the day linking end to beginning. Beginning is called הוא (*hu*), *he*, as is said: *The Levite will serve hu, he* (Numbers 18:23)—service of the Levite is to the rung called *hu, he*. The end of all rungs is called ההוא (*ha-hu*), *that*—ה הוא (*he, hu*)—signifying end of all rungs, which is beginning, and all is one. Since it is the end, ה (*he*) is added to it.[234]

"'Jerusalem is destined to generate water and issue a flow. Here it should be said that the end of all rungs is not Jerusalem. However, surely Jerusalem and *that day* are all one. What is the difference between them? Well, when all of Jerusalem's holy rungs surround her, they are called Jerusalem. They are ranged as follows: there are surrounding rungs called courtyards, some inner and some outer. There are rungs that, when surrounding, are called chambers; there are rungs that, when surrounding, are called sanctuary and inner sanctuary. Within all these rungs is one point—*All the princess's treasure is within* (Psalms 45:14).

Academy. See below, note 247. On the image of dew, see above, notes 37, 106, 189.

234. ביום ההוא (***Ba-yom ha-hu***), ***On that day***... This opening phrase from the verse in Zechariah refers to the eschatological end of days, when God will reveal Himself to the nations in all His power and destroy the enemies of Israel. It is often called *Day of YHVH* (as in the first verse of the same chapter: Zechariah 14:1). Here, the child isolates the phrase *on that day* from its context and asks which day is being referred to.

He explains that *on that day* always alludes to *Shekhinah*, the last of the seven cosmic days (the lower seven *sefirot* beginning with *Ḥesed*). *Shekhinah* (the "end") is linked to Her Mother, *Binah*, who is the source of the entire sefirotic septet and thus called "beginning."

Being hidden and concealed, *Binah* is also called by the pronoun הוא (*hu*), *he*—implying that this *sefirah* cannot be addressed directly (in the second person) but only indirectly (in the third). According to its simple sense, the verse in Numbers reads ועבד הלוי הוא (*Ve-avad ha-Levi hu*), *The Levite, he alone, will serve* [*at the Tent of Meeting*]. Here, the child construes this as *The Levite* [symbolizing *Gevurah*] *will serve hu, he* [or: *him*, namely *Binah*].

Shekhinah, who links Herself to *Binah*, is fittingly called ההוא (*ha-hu*), *that*—which combines Her own symbolic letter, the feminine marker ה (*he*), with *Binah*'s designation הוא (*hu*). So *Shekhinah*'s name *ha-hu* combines *Binah* and Herself, beginning and end, which form one indivisible whole. The concluding sentence alludes to the fact that (*he*)—symbolizing *Shekhinah* (the "end")—is also the final letter of the Name יהוה (*YHVH*).

On the sefirotic sense of the phrase *ba-yom ha-hu, on that day*, see *Zohar* 1:233a. On the sefirotic reading of the verse in Numbers, see *Zohar* 1:154b; 2:114a, 221b; 3:178a–b, 183b; Moses de León, *Sefer ha-Rimmon*, 97. On *Binah* as *hu*, see also *Zohar* 1:67a, 156b, 157b (*ST*), 158b, 233a, 241a; Moses de León, *Sefer ha-Rimmon*, 98. (Although *Binah* is often pictured as the Divine Mother, She is also characterized as World of the Male. See Vol. 5, p. 48, n. 132.)

On the linking of beginning and end, see the description of the *sefirot* in *Sefer Yetsirah* 1:7: "Their end is embedded in their beginning, their beginning in their end." On the verse in Zechariah, see above, notes 226–27.

This point is called *ha-hu, that,* and your mnemonic is ההוא (*Ha-hu*), *That, is called Land* (Deuteronomy 3:13).[235]

"'When this day will arise, from the lattices of the courtyard will rise a flow of waters, and this flow will be from *the Primordial Sea.* Like a mother whose son is between her arms, and from the abundance of milk that he sucks, filling his mouth and swelling, he empties milk into his mother's mouth. So, *half of it to the Primordial Sea.*'"[236]

"The Head of the Academy grasped him and kissed him. He said, 'O life of this world, holy son! This is how they established it in the Heavenly Academy, and it is certainly so. *The Final Sea*—Her last rungs.'[237]

"O holy, pious one! How much joy upon joy was added by that child among the members of the Academies! Twenty-seven reasons of Torah were uttered by that child, and his father was adorned with twenty-seven crowns on that day. Happy is the share of one who succeeds in teaching his son!"[238]

235. **Jerusalem is destined to generate water...** As indicated by the verse in Zechariah: *On that day, fresh water shall flow from Jerusalem, half of it to the Eastern Sea and half to the Western Sea.* But this raises a new problem: If (*on*) *that day* alludes to *Shekhinah* ("the end of all rungs"), then how can She also be identified with *Jerusalem*, which seems in this verse to be separate from, and other than, *that day*?

The child explains that *Jerusalem* encompasses all the rungs surrounding and comprising *Shekhinah*, whereas ההוא (*ha-hu*), *that*, refers to Her inner core. The Temple in Jerusalem includes courtyards, chambers, the היכל (*heikhal*), "sanctuary," and the דביר (*devir*), "inner sanctuary; Holy of Holies." Within the Holy of Holies is a single point, representing the inner essence of *Shekhinah*, and it is this that is called *ha-hu, that.*

The verse in Deuteronomy reads: לכל הבשן ההוא יקרא ארץ רפאים (*Le-khol ha-Bashan ha-hu yiqqare Erets Refa'im*), *All of that Bashan is called Land of Rephaim.* Here, to prove his point, the child selects just part of the verse: ההוא יקרא ארץ (*ha-hu yiqqare Erets*), *That is called Land*—which now means "*Ha-hu, That, is called Shekhinah*, who is known as *Erets*, *Earth* (or *Land*)."

On the association of the verse in Psalms with the sanctuary, see *Tanḥuma, Bemidbar* 3; *Tanḥuma* (Buber), *Bemidbar* 3; *Bemidbar Rabbah* 1:3.

236. **When this day will arise...** When *Shekhinah* (known as *that day* and symbolized by Heavenly Temple) will arise, waters will flow from Her. This flow originates from *Binah* (*the Primordial Sea*) and streams to *Shekhinah* (*the Final Sea*), with some of it returning to that *Primordial Sea.*

In the parable, the son gives back to his mother some of the milk that he sucks from her. Thus *Shekhinah* restores to *Binah* some of the emanation that She receives from Her. Here the child provides an answer to the questions that he posed above (at note 227).

Cf. *ZḤ* 66b (*ShS*). On the lattices, see above, note 226. On *Binah* and *Shekhinah* as respectively *the Primordial Sea* and *the Final Sea*, see above, note 227. On the verse from Zechariah, see above, notes 226–27.

237. ***The Final Sea...*** *Shekhinah*, last of the *sefirot*, including Her lowest rungs. See above, note 227.

238. **O holy, pious one...** The spiritual messenger describes the scenario to Rabbi Shim'on.

On the theme of "the reasons of Torah"

Rabbi Shim'on said, "His father did not succeed in teaching him!"

He replied, "His father bestowed.[239]

"There was a concealed mystery [171b] about this child—why he departed from the world and why they sought to punish him. His judgment, from which he was saved, was in public; for he embarrassed his teacher in front of everyone with his questions and difficulties. He didn't care enough to go to another to improve his learning, and he distressed his teacher; so they sought to punish him harshly.[240]

"Therefore, even though he was saved from the masters of Judgment, he was not saved here. Seven days passed without his image being completed; and when he bathed, it was very painful. He was embarrassed in front of everyone all those seven days, until his image was completed. As for why he departed from the world, do not seek to know. O Rabbi, O Rabbi, happy is your share![241]

"Come and see: Beneath the circle of those lattices there, amid the waters of that flowing spring, one flow is distinguished—spreading, gushing, entering the Great Sea that is there, tracing a path in the heart of the sea, from which Leviathan drinks until he is happily satiated and grows immensely. When another flow issues, it spreads secretly beneath the depths into the Final Sea, subduing and overwhelming all those raging waters and mighty waters, so that they will not come forth to destroy the inhabitants of the world. Your mnemonic is: *who makes a way through the sea, a path through mighty waters* (Isaiah 43:16).[242]

(or "reasons for the commandments"), which plays a central role in Kabbalah, see Matt, "The Mystic and the *Miẓwot*."

On a deceased father's soul being rewarded for his son's wisdom or virtuous conduct, see below at note 296; *Zohar* 3:115b, 196b; *ZḤ* 49b, 84c (*MhN, Rut*). Cf. *Zohar* 3:144b (*IR*).

239. **His father bestowed** Providing an inheritance for his son so that he could devote himself to Torah.

240. **why he departed from the world...** The reason for the child's premature death is not revealed, but the public nature of his judgment and punishment in the afterlife is based on the principle of "measure for measure," since he embarrassed his teacher publicly by asking difficult questions.

On the grave nature of embarrassing someone, see BT *Bava Metsi'a* 58b: "Whoever publicly humiliates his fellow [literally: blanches his face] is as though he spills blood." See above, note 147.

241. **even though he was saved from the masters of Judgment...** As described above at note 228. Still, the child suffered in the Garden of Eden. The image (or ethereal body) for his soul was not completed for seven days, causing him embarrassment, and his bathing in supernal dew was painful.

On the ethereal body, see above, note 151; pp. 30–31, n. 78. On the spiritual messenger's statement "As for why he departed from the world, do not seek to know," cf. above at note 191.

242. **Beneath the circle of those lattices there...** In the courtyard of the Heavenly Temple. See above, notes 226, 236.

The Final Sea refers to *Shekhinah*. (See above, notes 227, 237.) Empowered by the

"In the middle of that courtyard are two cherubim, a product of the artistry of the Holy King, which those above and those below cannot comprehend. Beneath them, all of Israel are destined to stand, so as not to depart from their sheltering wings. Happy will be all those who enter beneath their wings!

"Twelve thousand towers of the sun, illumining a childlike image of pearls and precious stones fittingly. Thereby, the Head of the Academy attained that glory. Who can utter the words that are innovated every day in the presence of the Head of the Academy?[243]

"O Rabbi! Every time that male spirits ascend on high, precisely then women come forth and gather within the palace of Bithiah, rejoicing there over many ancient words. From there, accompanied by her, they go out and enter the palace of Serah, rejoicing over many new and ancient words. From there they go out, accompanied by her, and enter the palace of Jochebed—and so into all those palaces.[244]

"Now, Rabbi, I will tell you a certain secret. Come and see: On every single Sabbatical, a proclamation goes forth: 'Gather together, men and women and all those scions of faith, and ascend!' Then they all strip themselves—men and women—and ascend, together with all those children, *weaned from milk* (Isaiah 28:9); and they enter the Heavenly Academy, where they witness their delightful ascension, joy upon joy! The Youth, in whose hand are the keys of his Lord, rises and tells them various new and ancient words, and they all see joy unmatched by any other.[245]

flow from above, She subdues the demonic forces, pictured as mighty, raging waters.

On Leviathan, the primordial sea monster, see Vol. 4, pp. 150–51, n. 45. On the phrase "raging waters," see Psalms 124:5: *Then it would have come up past our necks—the raging waters.* The full verse in Isaiah reads: *Thus says YHVH, who makes a way through the sea, a path through mighty waters.*

243. **a childlike image . . .** Rendering צעצוע (*tsa'atsu'a*), a word that appears in a biblical description of the cherubim in Solomon's Temple: *He made two cherubim in the Holy of Holies,* מעשה צעצעים (*ma'aseh tsa'atsu'im*), *cast work, and they were overlaid with gold* (2 Chronicles 3:10). In BT *Bava Batra* 99a, this phrase is apparently understood as *fashioned as children,* based on the near-homonym צאצאים (*tse'etsa'im*), "offspring." Cf. BT *Sukkah* 5b: "What is כרוב (*keruv*), a cherub? Rabbi Abbahu said, 'כרבייא (*Ke-ravya*), Like a child, for in Babylon they call a child רביא (*ravya*).'"

Illumined by the splendor of the Heavenly Temple, "the Head of the Academy attained that glory."

244. **women come forth and gather . . .** The spiritual messenger returns to the account of the various palaces for female souls in the Garden of Eden. See above at notes 149–57. On the phrase "new and ancient words," see above at notes 135, 166; Matt, "'New-Ancient Words.'"

245. **On every single Sabbatical . . .** Once every seven years, both the male and female souls in the earthly Garden of Eden ascend to the celestial Garden of Eden together with their children. Before ascending, they strip

"Afterward, they all enter through several curtains; and numerous chambers are hidden there, shining from *the beauty of YHVH* within the Palace of Love, corresponding to what is written: *to gaze upon the beauty of YHVH and to reflect in His palace* (Psalms 27:4).[246]

"Afterward, the children fly above, and [the men and women] fly below, returning to their places and clothing themselves as before. Happy the people who await all the goodness of that world!"[247]

Rabbi Shim'on said, "How sweet the words that I have heard! Happy is my share that I was privileged to hear all this! Happy is the day that I came out here!"

They said to him, "Rabbi, for three days we are permitted to come to you. One day later . . . your joy. . . ."[248]

". . . He conveys a flow from his side, and is concealed and covered beneath the place called *the chamber of the runners* (1 Kings 14:28) until midnight.[249]

134 themselves of the ethereal body in which they are clothed in the Garden. (See above, note 241.) In the Heavenly Academy, they hear secrets of Torah from the chief angel, Metatron, who is called the Youth.

The mention of men, women, and children matches the description of the public reading of Torah, which took place every seven years on the festival of *Sukkot*, according to Deuteronomy 31:10–13; see verse 12: *Assemble the people—the men and the women and the little ones*. . . . Cf. above, note 80.

On Metatron as נער (*na'ar*), "youth, lad, (heavenly) servant," see above, note 215; pp. 5–6, n. 12. On the keys of Metatron, see Schäfer, *Synopse zur Hekhalot-Literatur*, §72; *Zohar* 1:37b, 181b, 223b; 3:60a; *ZḤ* 39d–40a.

On Metatron as teaching in, or heading, the Heavenly Academy, see BT *Avodah Zarah* 3b; *Bereshit Rabbati* 5:24; *Otiyyot de-Rabbi Aqiva* (*Battei Midrashot*, 2:353); *Sefer Ḥanokh* (*Beit ha-Midrash*, 2:115–16); *Zohar* 1:4a, 24a (*TZ*); 2:169b; 3:197b; *ZḤ* 36b (*ST*); [Moses de León?], *Seder Gan Eden*, 280–81 (134–35); Margaliot, *Mal'akhei Elyon*, 98–100.

246. ***the beauty of YHVH***. . . Alluding to *Binah*. See above, p. 51, n. 143. Cf. [Moses de León?], *Seder Gan Eden* 272 (132), 279 (134).

On the Palace of Love, see *Zohar* 1:44b–45a (*Heikh*); 2:97b, 146b, 253a (*Heikh*), 254b (*Heikh*), 260b (*Heikh*). The full verse in Psalms reads: *One thing I ask of YHVH, this is what I seek: that I may dwell in the house of YHVH all the days of my life, to gaze* בנעם יהוה (*be-no'am YHVH*), *upon the beauty* [or: *delightfulness, loveliness*] *of YHVH*, ולבקר (*ul-vaqqer*), *and to reflect* [or: *search, seek, inquire, contemplate*], בהיכלו (*be-heikhalo*), *in His temple* [or: *in His palace*].

247. **Afterward, the children fly above . . .** To the Academy of the blessed Holy One, who teaches them Himself. (See above, note 43.) Meanwhile, the adults return to their places in the earthly Garden of Eden, clothing themselves once again in their ethereal bodies. See above, note 245.

248. **They said to him . . .** Both spiritual messengers speak to Rabbi Shim'on. The text here is fragmentary.

249. **. . . He conveys a flow from his side . . .** The beginning of this passage is missing, so the identity of the subject is uncertain. The speaker is presumably one of the two spiritual messengers.

Heavenly messengers gather in *the chamber of the runners*. See *Zohar* 1:43a (*Heikh*); 2:249b–250a (*Heikh*). The full verse reads: *Whenever the king would come to the house of YHVH, the runners* [or: *sentries*] *would carry*

"After midnight, a flame of the pillar of Isaac shoots forth, striking the rooster called גבר (*gever*), who resembles another, higher *gever* above him. Once it strikes him, this *gever* calls out, producing six sounds—all intelligent.[250]

"When he calls out, all roosters of this world call—another flame shoots forth from him, reaching them beneath their wings and they call out. What does he call out? In the first hour, he calls: *The voice of YHVH is in power, the voice of YHVH is in majesty* (Psalms 29:4). In the second hour, he calls: *The voice of YHVH summons the city*... (Micah 6:9). In the third hour, he calls: *The voice of YHVH hews flames of fire* (Psalms 29:7). [172a] In the fourth hour, he calls: *The voice of YHVH makes the wilderness shake*... (ibid., 8). In the fifth hour, he calls: *The voice of YHVH is over the waters*... (ibid., 3). In the sixth hour, he calls: *The voice of YHVH brings on the birth pangs of does and lays bare the forests. And in His palace* [*all says 'Glory'*] (ibid., 9). Afterward, he calls: *A voice says, 'Proclaim!' Another asks, 'What shall I proclaim?'*... (Isaiah 40:6). This is the rooster—who calls without subsiding, afterward calling out as before.[251]

"What does he call out? All deeds of the inhabitants of the world; for he is master of the ledger, with a scribe's kit at his waist, and he records all deeds of the world's inhabitants every day. At night, after he calls out all these announcements, he calls out everything he wrote down during the day.[252]

them [i.e., the shields] *and then bring them back to the chamber of the runners.*

250. **After midnight...** A flame issues from *Gevurah*, symbolized by Isaac, and strikes the angel Gabriel, who is called גבר (*gever*), which means "rooster" (as well as "man"). Gabriel resembles *Gevurah* Himself, who is "another, higher *gever*."

The "six sounds" are the six verses recorded below (which are followed by a seventh). The description בסכלתנו (*besukhletanu*), "intelligent," plays on the rabbinic morning blessing: "Blessed are You, *YHVH* our God, King of the Universe, who has given the rooster בינה (*vinah*), intelligence, to distinguish between day and night."

On the midnight scenario, see above, p. 3, n. 6. On the rooster, see Rashi on BT *Eruvin* 53b, s.v. *maggidei ba-alatah*, according to whom the rooster's crows mark the various divisions of the night. See *Pereq Shirah*, 2:57 (s.v. *tarnegol*): "When the blessed Holy One comes to the righteous in the Garden of Eden, all the trees of the Garden sprinkle spices before Him. Then he [the rooster] praises." *Pereq Shirah* then lists seven verses proclaimed by the rooster.

See 3 Baruch 6:15–16; Naḥmanides on Job 38:36; *Zohar* 1:10b, 77b, 92b, 218b; 2:195b–196a; 3:22b–23b, 52b; *ZḤ* 13c (*MhN*), 88a (*MhN, Rut*); Moses de León, *Maskiyyot Kesef*, 105a, 12–13; Liebes, *Pulḥan ha-Shaḥar*, 168–97 (esp. 173–79).

251. **all roosters of this world call...** Rousing people from their beds to engage in the midnight ritual of studying Torah. See above, p. 3, n. 6.

The six hours mentioned here are those between midnight and six in the morning. The full verse in Isaiah reads: *A voice says, "Proclaim!" Another asks, "What shall I proclaim?" "All flesh is grass, all its goodness like flowers of the field."*

252. **What does he call out?...** After calling out the various verses, the rooster

"Were it not for the toes of his feet—which are two rungs: one standing in the middle (which is big) and the one standing behind (which is small)—which impede him, he would burn up the world with his flames.[253]

"What do they do? As soon as morning rises and a thread of radiance issues from the side of the south, they all merge, and the two feet become two hooves—like a calf, fulfilling what is written: *and their feet were like a calf's foot* (Ezekiel 1:7). You already know this secret.[254]

"...You asked about the branch of the threshing floor....[255]

"Within this courtyard there are 365 palaces, like the number of days in the year, and on every single entrance is written Tranquility, fulfilling *May there be peace within your ramparts, tranquility in your palaces* (Psalms 122:7). It is not known what is in these palaces, but all of them are arranged in artistic design; in each one seven configurations of gems are arranged within one another.[256]

announces all the deeds of humankind committed during the preceding day.

The term "ledger" renders אחמתא (*aḥmeta*), which in the *Zohar* can refer to a treasure-house, treasury, archive, or ledger. See above, pp. 2–3, n. 5. The term "scribe's kit" derives from a vision recorded by Ezekiel describing God's punishment of Jerusalem via divine agents: *And look, six men were coming by way of the upper gate that faces north, each with his smashing weapon in his hand; and among them was one dressed in linen, with a scribe's kit at his waist. They came and stood beside the bronze altar* (Ezekiel 9:2). In rabbinic tradition, the heavenly scribe *dressed in linen* is identified as Gabriel. See *Bereshit Rabbah* 21:5; BT *Yoma* 77a, and Rashi, ad loc., s.v. *levush ha-baddim*; *Tanḥuma, Tazri'a* 9; *Tanḥuma* (Buber), *Tazri'a* 12; David Kimḥi on Ezekiel 10:7; Vol. 6, p. 328, n. 193.

253. **Were it not for the toes of his feet...** Among the toes on each foot of Gabriel (the heavenly rooster), the middle toe is big and the rear one is small. These impede him from executing judgment upon the world for all the misdeeds committed daily.

254. **What do they do?...** What do the toes do? At daybreak, all the toes on each foot merge, turning Gabriel's feet into two hooves, resembling the calf-like feet of the angelic *ḥayyot* who carried the Chariot-Throne as witnessed by Ezekiel.

The "thread of radiance" is a flow from *Ḥesed* (Love), symbolized by the south and associated with morning. See BT *Ḥagigah* 12b, in the name of Resh Lakish: "To one who engages in Torah by night, the blessed Holy One extends a thread of *ḥesed* (love) by day, as is said: *By day YHVH directs* חסדו (*ḥasdo*), *His love.* Why? Because *in the night His song is with me* (Psalms 42:9)." *His song* is the song of Torah. See below, pp. 501–2, n. 5.

On this paragraph and the preceding one, see Liebes, *Pulḥan ha-Shaḥar*, 175–79. The full verse in Ezekiel, describing the *ḥayyot*, reads: *As for legs, they had a straight leg, and their feet were like a calf's foot. They gleamed like burnished bronze.*

255. **You asked about the branch of the threshing floor...** This line is an enigmatic fragment. On the association between a threshing floor and the site of the Temple in Jerusalem, see 2 Samuel 24:16–25. On the symbolism of the threshing floor, see below, pp. 768–69, n. 7.

256. **Within this courtyard...** Within the courtyard of the Heavenly Temple. On the 365 palaces, see *ZḤ* 82d (*MhN, Rut*). The verse in Psalms is addressed to Jerusalem.

"O holy, pious one! How greatly the Head of the Academy praises a certain palace, situated at the top of the eastern side of the courtyard—for there are four in the four corners of the world, but the palace on the eastern side increases its lights more than all of them.

"One day in the Great Sea, Leviathan emerges, and the whole sea shakes, all the fish scattering here and there. When Leviathan reaches the opening of the Abyss, he begins to rejoice, and there he rests.

"... depths, except for that one... like the appearance of a spring, and lights are covered, none of them visible except the light of the palace on this eastern side.[257]

"The gem that Leviathan draws from the depth called Sigdon—what is it made of? Well, this day on which Leviathan draws it forth and the sea shakes is the day on which the Temple was destroyed, *Tish'ah be-Av*. As for that gem—when the blessed Holy One remembers His children and sheds two tears into the Great Sea, one falls into this depth called Sigdon and one falls into another depth called Gilba. For there are five other depths in the Great Sea, but they are not as significant as these. Once those tears fall, they congeal within depths; one..., and one sinks into the depth called Gilba.[258]

"Below, within the dregs of wine—evil dregs—emerges one agitator, the Accuser, Primordial Demon. He is in the spirit of the image of *Adam* when he approaches holiness. As soon as he is removed from there and seeks to descend, he must clothe himself in a garment to damage the world, and he descends with his chariots. And the first garment that he seizes is תבנית שור (*tavnit shor*), *the image of a bull*, the form of a bull. The first of those four damagers is *shor*, an ox, and those four are the primary ones to damage the world. All three primary causes of damage aside from *shor* belong to it, and therefore it is written: *They exchanged their glory for the image of a bull* (Psalms 106:20).[259]

257. **...depths, except for that one...** Again, the text is fragmentary.

258. **the day on which the Temple was destroyed, *Tish'ah be-Av*...** The ninth day of the lunar month Av, on which traditionally both the First and Second Temples were destroyed.

On God as shedding tears over Israel's suffering, see BT *Berakhot* 59a: "When the blessed Holy One remembers His children, who are plunged in suffering among the nations of the world, He sheds two tears into the Great Sea, and His voice resounds from one end of the world to the other."

See *Zohar* 1:4a–b, 231a; 2:9a, 18a (*MhN*), 19a–b (*MhN*), 195b–196a; 3:132a (*IR*), 137b (*IR*), 138b (*IR*), 143a (*IR*); *ZḤ* 53b, 88a (*MhN, Rut*); [Moses de León?], *Seder Gan Eden*, 274 (133). The total of seven depths corresponds to the seven heavens mentioned in BT *Ḥagigah* 12b–13a. See *Seder Rabbah di-Vreshit* 9–10, 44 (*Battei Midrashot*, 1:24–25, 43); *Zohar* 2:56b.

259. **Below, within the dregs of wine...** This and the following paragraphs appear in *Zohar* 2:191a in the context of the Golden Calf.

Wine symbolizes *Gevurah*, or *Din* (Judg-

"What is *eating grass* (ibid.)? We have already interpreted it, but the essence of the matter is that it has no share in the residue of bread or of the seven species of grain . . . , and it should not be there.[260]

". . . and those [other ones] sit in their places. Before these leave, those are ready. The eyes cannot bear their radiance and sparkle. They move round and round, never still.[261]

ment), whose dregs are the source of evil. The Primordial Demon, personifying all demonic forces, is the counterpart of Primordial Adam, who personifies all holy forces. He seeks to encroach on holiness and draw its potency. Then, he assumes physical form in order to enter the world.

138 According to rabbinic sources, Israel worshiped the Golden Calf as an imitation of the bull in the Divine Chariot (as described by the prophet Ezekiel). See *Tanḥuma, Ki Tissa* 21: "The blessed Holy One said to him [Moses], '. . . I see them coming to Sinai and receiving My Torah, and I descend on Sinai in My chariot of four animals, on which they gaze, and they unhitch one of them and thus arouse My anger'—as is said: *the face of* שור (*shor*), *a bull* [or: *an ox*], *on the left* . . . (Ezekiel 1:10), and it is written: *They exchanged their glory for the image of a bull.*"

Here in the *Zohar*, the bull is associated with the demonic power, which originates from the left side. The bull (or specifically the Golden Calf) is the Primordial Demon's vehicle for invading the world.

The references to "four נזיקין (*neziqin*), damagers [literally: damages]," and to "primary causes of damage" derive from the classification in M *Bava Qamma* 1:1: "The four primary causes of damage are the ox, the pit, the crop-destroying beast, and the outbreak of fire." The word מזיקא (*mazziqa*), "demon," which appears earlier in this paragraph, likewise derives from the root נזק (*nzq*), "to harm, injure, damage."

On the relation between the Golden Calf and the image of the bull in the Divine Chariot, see *Mekhilta, Beshallaḥ* 6; *Mekhilta de-Rashbi*, Exodus 14:29; BT *Ḥagigah* 13b; *Shir ha-Shirim Rabbah* on 1:9; *Shemot Rabbah* 3:2; 4:3; 42:5; 43:8; *Midrash Tehillim* 106:6; Naḥmanides on Exodus 32:1; Ginzberg, *Legends*, 6:52–53, n. 271; Lieberman, in Scholem, *Jewish Gnosticism*, 122–23, n. 24; Scholem, *On the Kabbalah*, 183–84. On the demonic nature of the ox (or bull), see *Zohar* 1:166b, 172b; 2:6a, 64b–65a, 191a, 236b–237a, 240b; 3:86b, 186a, 207a.

260. **What is *eating grass?* . . .** The demonic power draws sustenance only from grass, not from the various species of grain.

"The seven species of grain" apparently include "the five species of grain" often referred to in rabbinic literature (identified in the Middle Ages with wheat, barley, oats, spelt, and rye) plus rice and millet. See M *Ḥallah* 1:1, *Pesaḥim* 2:5; *Mekhilta, Pisḥa* 8; BT *Berakhot* 35b, 36b–37b; *Zohar* 1:157a; 3:189a, 244a. Cf. Deuteronomy 8:8, which lists seven species of grain and fruit.

The full verse in Psalms reads: *They exchanged their glory for the image of a bull eating grass.* For the earlier interpretation of *eating grass*, see *Mekhilta, Beshallaḥ* 6: "Nothing is more disgusting and repulsive than an ox [or: a bull] when it is eating grass."

On the contrast between a simple interpretation and "the essence of the matter," see Gikatilla, *Sha'arei Orah*, 2a: "I have not come here for דרשא (*derasha*), [homiletical or midrashic] interpretation, but rather for the essence of the matter." See *Zohar* 1:213a; 2:145a, 175a; *ZḤ* 25d (*MhN*), 86a–b (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 307; Matt, "New-Ancient Words," 198.

261. **. . . and those [other ones] sit in their**

"When a person gazes at this palace, immediately, at first glance, it appears small, yet not so small. He looks longer, and it appears large; he keeps looking, and it appears larger. The longer he looks, the more it seems to expand, until [172b] a glimpse like a hairbreadth seems immeasurable.

"Many works within, whose artistry is unfathomable. From it shines the courtyard and all it contains—aside from the cherubim, whose light ascends to the height of heaven in numerous colors and sparkling flashes. There are 1,575 fruitful vines in this courtyard."[262]

"... [*The fool*] *hugs his hands* (Ecclesiastes 4:5), mourning bitterly, and afterward *eats his flesh* (ibid.) against his will, for he has no power to dominate anything else.[263]

"What benefit does he derive from all his luring, effort, and toil, since afterward he has power only over what is his? Then he dances joyously like a totally mindless fool, and goes on futilely, eating his flesh, with no authority over the rest. Bitterness above and below when Israel is in distress—consumed by their enemies, not providing power by their virtuous deeds, to escape from him.[264]

"Even regarding his flesh, which is from that side, the Holy King is displeased, since He is compassionate and gracious; but over what is His—the holy spirit

places... The beginning of this passage is missing. Its context is a certain grand palace in the courtyard of the Heavenly Temple. "These" and "those" apparently refer to various souls or angels.

262. **the cherubim... fruitful vines...** On the cherubim and vines, see above at notes 99–100. On the fruitfulness of the future Temple, see Ezekiel 47:12; BT *Sanhedrin* 100a. Cf. the description of Solomon's Temple in BT *Yoma* 21b, 39b.

263. **...[*The fool*] *hugs his hands*...** The beginning of this passage is missing. The proverb in Ecclesiastes describes someone who does no work at all, but just sits clasping his hands (and perhaps gnawing his knuckles); such a person causes himself devastating harm: *The fool hugs his hands and eats his flesh* [or: *his own flesh*].

Here the fool represents the Other Side (or Satan), who mourns when a human dies because human flesh derives from the demonic realm. (See above at notes 204–8.) Now the verse implies that the foolish demonic power consumes *his flesh*—that is, the flesh of the corpse. On Satan as an old fool, see above, note 216, quoting Ecclesiastes 4:13: *an old and foolish king.*

264. **What benefit does he derive...** After tempting a person to sin, then accusing him, and killing him, all that Satan gains is that person's "flesh," with no authority over "the rest," which includes the person's bones, organs, and especially his spirit and soul.

When Israel succumbs to Satan's temptations, there is bitterness above and below. On earth Israel suffers, while their lack of virtue prevents them from strengthening God Himself, so there is little hope to vanquish evil and for Israel to escape its clutches.

On the notion of strengthening heavenly power, see above, note 115. On the question "What benefit does he derive?" see BT *Ta'anit* 8a; JT *Pe'ah* 1:1, 16a; *Zohar* 1:143a; *ZḤ* 78a (*MhN, Rut*); Moses de León, *She'elot u-Tshuvot*, 61.

and holy soul—neither those above or below can dominate it at all. So, all the machinations and all that evil one's luring, plotting to dominate the holy spirit, and finally he fails and returns *and eats his flesh*—what benefit does he get?[265]

"Furthermore, they are all congealed in dense disturbance, and those above and below have no tranquility.[266]

"Come and I will tell you something. If you say that the Angel of Death feels joy when he kills people—not so! Rather, because he sees that this is his Master's wish, he displays joy in fulfilling His will, as is written: *storm wind fulfilling His word* (Psalms 148:8)."[267]

Rabbi Shim'on said to him, "But look, he goes dancing joyously in front of women!"[268]

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265. **Even regarding his flesh . . .** God is displeased that the Other Side derives any pleasure at all from a person's death, even "his flesh" (that is, the dead person's flesh, deriving from the demonic realm).

"Machinations" renders תסקופין (*tasquppin*), which may derive from *Targum Yonatan*, Judges 14:4, where תוסקפא (*tusqapha*) renders תאנה (*to'anah*), *pretext*. Alternatively, *tasquppin* may mean "accusations" or "false accusations," based on *Targum Onqelos*, Deuteronomy 22:14, where תסקופי מלין (*tasquppei millin*) renders עלילות דברים (*alilot devarim*), *accusation* (*of misconduct*, namely, of sexual misconduct, made by a husband against his wife). See *Targum Yonatan*, Ezekiel 24:12; David Kimḥi on Judges 14:4; *Zohar* 1:169b, 179b; 2:65a–b (Vol. 4, pp. 355–56, nn. 548, 553); 3:266b; *ZḤ* 18d (*MhN*).

266. **they are all congealed in dense disturbance . . .** The subject "they" is uncertain, apparently referring to powers of the Other Side. See *Nitsotsei Orot*. Cf. *Sullam*, *Matoq mi-Devash*.

"In . . . disturbance" renders בערטיראה (*be-artira'ah*). Here *artira'ah* may be based playfully on the root ערער (*'r'r*), "undermine, upset, demolish." See above, note 172; below, p. 313, n. 56; p. 329, n. 110; p. 333, n. 123; p. 389, n. 308; *ZḤ* 55b.

267. ***storm wind fulfilling His word*** Symbolizing the Angel of Death. Cf. *ZḤ* 75d–76a (*MhN, Rut*).

On the identification of the Angel of Death with Satan (or the Other Side), see BT *Bava Batra* 16a, in the name of Resh Lakish: "Satan, the evil impulse, and the Angel of Death are one and the same." The full verse in Psalms reads: *Fire and hail, snow and smoke* [or: *fog*], *storm wind fulfilling His word.*

268. **Rabbi Shim'on said . . .** He reminds the spiritual messenger that the Angel of Death dances before female mourners returning from the cemetery.

See BT *Berakhot* 51a, in the name of Rabbi Yehoshu'a son of Levi: "Three things were told to me by the Angel of Death. 'Do not take your shirt in the morning from your attendant and put it on. Do not let water be poured on your hands by one who has not washed his hands. Do not stand in front of women when they are returning from being in the presence of the deceased, because I go dancing in front of them with my sword in my hand, and I have permission to harm.' If one encounters them, what is his remedy? Let him move from his place four cubits; if there is a river, let him cross it; and if there is another road, let him take it; and if there is a wall, let him stand behind it. Otherwise, let him turn his face away and say, *YHVH said to Satan, 'YHVH rebuke you, O Satan . . .'* (Zechariah 3:2), until they have passed by." See *Zohar* 2:196a–b.

He replied, "O holy, pious one! Certainly so, to demonstrate before the King that he takes pleasure in His will. But his pleasure is in the women's lamentation—he dances, with his ear toward the lamentation."[269]

He said to him, "If so, why does he go and accuse a person above, mentioning his sins?"[270]

He replied, "Because he is an old fool, planning to gain dominion over the spirit, craving only that. In the end, he has power only over what is his: his flesh. Thus it is written: *His mischief recoils upon his own head* (Psalms 7:17)."[271]

"...It goes and seeks to convulse the world—waters rising from other depths, threatening to flood the world. Those tears are boiling, hotter than any fire in the world. From the intensity of their boiling, waters congeal in the gelled sea. If the blessed Holy One did not beckon a gust from the side of Abraham—from his pillar—manifesting it upon the world, the world could not endure for even an instant.[272]

"When those tears fall into the sea, a sound is heard amid the waves, reaching to the Cave of Machpelah. From the roar heard there when they enter the sea, the ancient patriarchs are awakened; and they rise, thinking that the blessed Holy One seeks to overturn the world—until a voice issues, telling them: 'Do not fear, holy, beloved ones! For your sake, the blessed Holy One remembers your children; and He wishes to redeem them, as you will see.'"[273]

"All the alphabets combine, permuting one another, joining in permutation of the Holy Name. As soon as letters appear in this permutation, they are hidden away and others emerge; and so with all of them: these hidden, and those emerging—all within the hollow of those calyxes.[274]

269. **But his pleasure is in the women's lamentation...** Since he, too, mourns over the body of the deceased, whose flesh derives from him.

270. **If so, why does he go and accuse a person...** If the Angel of Death (or Satan) mourns over the death, why does he accuse the person, thereby hastening his death?

271. **over what is his: his flesh...** The flesh of the corpse, deriving from the Other Side.

272. **...It goes and seeks to convulse the world...** This passage belongs with the account above (at note 258), describing the two divine tears falling into the Great Sea. The subject "it" refers to this sea. The threatening waters are subdued only by a manifestation of *Ḥesed*, symbolized by Abraham. On the divine tears, see above, note 258. On their boiling nature, see *Zohar* 1:4b.

273. **reaching to the Cave of Machpelah...** Where all the patriarchs and matriarchs (except for Rachel) are buried.

274. **All the alphabets combine...** The beginning of this passage is apparently missing.

The clause "joining in permutation of the Holy Name" likely refers to a long series of combinations between each letter of the alphabet and each letter of the name יהוה

"Furthermore, they fly three times a day in the air, shooting forth; and the Name stands in four letters, suspended in the air for an hour-and-a-half. Afterward this is hidden away; immediately there issues from the air, from its hollow, the Name of Twelve Letters—flying, suspended in the air for one hour, not more. Afterward this is hidden away; immediately there emerges a permutation of other letters—the Name of Twenty Letters—suspended in the air for another hour. This is hidden away, and immediately letters emerge from another hollow—the Name of Twenty-eight Letters, all adorned with their crowns, standing for an hour-and-a-half. This is hidden away, and immediately there emerges, suspended in the air, the Name of Twenty-five Letters in their permutations, standing for an hour and three minutes.[275]

"Letters of Forty-two Letters emerge, enduring forever. . . . None of the letters ever [173a] subside—protruding, sparkling forth, ascending and descending. No one can comprehend them, except for the Messiah with great effort. This is hidden away after standing for two hours and twenty-two minutes. Then, the Engraved Name of Seventy-two Letters emerges, standing, suspended in the air for an hour-and-a-half.[276]

(*YHVH*). "Calyxes" renders כפתורין (*kaftorin*). See Exodus 25:31–36; above, note 98.

275. **the Name stands in four letters . . .** The four letters of *YHVH*. On the period of "an hour-and-a-half," see above, note 146.

On the [Divine] Name of Twelve Letters, see BT *Qiddushin* 71a: "Our Rabbis taught: At first the Name of Twelve Letters was transmitted to everyone. Once the unruly [who misused the Name] increased, it was transmitted to the humble of the priesthood, and these 'swallowed' it [i.e., didn't utter it aloud] during the sweet chanting of their fellow priests."

The exact nature of the Name of Twelve Letters is unknown. In medieval literature, it is sometimes associated with the three occurrences of *YHVH* in the priestly blessing (Numbers 6:24–26). See *Bahir* 80 (111): "numbering three, numbering twelve." According to *Or Yaqar* (on *Zohar* 3:78b), the twelve-letter name is אהיה יהוה אדני (*Ehyeh YHVH Adonai*). See *Zohar* 1:16a, 19b; 2:58a, 201b; 3:78b, 146a, 146b (*RM*), 147a; Trachtenberg, *Jewish Magic and Superstition*, 92, 290, n. 32.

For possible interpretations of the Name of Twenty Letters, the Name of Twenty-eight Letters, and the Name of Twenty-five Letters, see *Or Yaqar*; *Miqdash Melekh*; *Yahel Or*; *Matoq mi-Devash*.

276. **Letters of Forty-two Letters emerge . . .** The Name of Forty-two Letters is mentioned in the name of Rav, though not recorded, in BT *Qiddushin* 71a. Hai Gaon indicates that it consists of the letters אבגיתץ, קרעשטן, נגדיכש, בטרצתג, חקבטנע, יגלפזק, שקוצית, which are also the initial letters of the forty-two words constituting the prayer *Anna be-Khoaḥ* (Please, with the Strength [of Your Right Hand's Greatness]). According to Jacob ben Meir Tam (Rabbenu Tam), this name consists rather of the first forty-two letters of the Torah, from the ב (*bet*) of בראשית (*Be-reshit*), *In the beginning*, through the ב (*vet*) of בהו (*vohu*), *empty* (or *void*) (Genesis 1:2).

On the Name of Forty-two Letters, see Lewin, *Otsar ha-Ge'onim*, 4:2:23 (on *Ḥagigah* 14b); *Tosafot*, *Ḥagigah* 11b, s.v. *ein doreshin*; *Zohar* 1:1a, 15b, 30a–b; 2:92b (*Piq*), 130b, 132b, 175b, 180b, 187a, 234a–b; 3:78a–b; *ZḤ* 42a; Cordovero, *Pardes Rimmonim* 21:12–13; Trachtenberg, *Jewish Magic and Superstition*, 94–95; Idel, "Al ha-Peirushim," 161–62, n. 24;

"All these Names emerge and appear only once a day, but those alphabets appear flying in the air, permuting one another, three times a day. When the letters of the alphabets fly, some fly from here and some from there, all combining.

"When the Head of the Academy descended there with the Messiah, he saw in the permutation of alphabets letters such as Daniel saw: ממתוס ננקפי אאלרן (*mem, mem, tav, vav, samekh; nun, nun, qof, pe, yod; alef, alef, lamed, resh, nun*).[277]

"... For every Sabbath eve, as Israel sanctifies the day below, a herald proclaims in all four directions: 'Assemble, camps of the world! Prepare the holy thrones!' Who has seen the joy in 390 firmaments! Countless princes and rulers gather to their stations.[278]

167–68, n. 52. Cf. Maimonides, *Guide of the Perplexed* 1:62.

The complex Name of Seventy-two Letters derives from three consecutive verses in Exodus 14:19–21, describing the scene at the Red Sea: *The angel of Elohim who was going before the camp of Israel moved and went behind them, and the column of cloud moved from before them and stood behind them. And it came between the camp of Egypt and the camp of Israel; and there was the cloud and the dark, and it lit up the night—and one did not draw near the other all night. And Moses stretched out his hand over the sea, and YHVH drove the sea with a mighty east wind all night, and He turned the sea into dry ground, and the waters were split.*

Remarkably, each of these three consecutive verses contains the same of number of Hebrew letters: 72. From these verses, a complex divine name is composed, known as the Name of Seventy-two, the implication being that the Sea was split by the power of this name. The name contains seventy-two triads (totaling 216 letters), formed according to the following pattern: the first letter of the first verse, the last letter of the second verse, the first letter of the third verse (forming the first triad); the second letter of the first verse, the penultimate letter of the second verse, the second letter of the third verse (the second triad); etc.

On the Name of Seventy-two, see *Zohar* 2:51b–52a (Vol. 4, pp. 257–64 and nn. 216, 221–26). On protruding and sparkling letters, see above, note 83.

277. **When the Head of the Academy descended there...** To the earthly Garden of Eden.

According to the book of Daniel, at a lavish banquet King Belshazzar of Babylon became very frightened when he saw a disembodied human hand writing certain words on the plaster of the wall of his palace. After none of the king's wise men could read or interpret the writing, the queen suggested that Daniel be summoned. He proceeded to read the words as מנא מנא תקל ופרסין (*Mene mene teqel u-pharsin*), which he interpreted for the king. See Daniel 5:5, 24–28.

According to Shemu'el (in BT *Sanhedrin* 22a), the words were not written normally (horizontally) but rather vertically in five columns of three letters each: the first column read (from top to bottom) מנא (*mene*); the second, מנא (*mene*); the third, תקל (*teqel*); the fourth, ופר (*u-phar*); the fifth, סין (*sin*). Horizontally, the formula appeared as three words (of six letters each) on three consecutive lines: ממתוס ננקפי אאלרן (*mem, mem, tav, vav, samekh; nun, nun, qof, pe, yod; alef, alef, lamed, resh, nun*).

The passage here belongs with the passage above at notes 117–18, which seems to be its continuation.

278. **...For every Sabbath eve...** The beginning of this passage is missing. As Israel welcomes the Sabbath on Friday eve-

"As soon as Israel below sanctify, the blessed Holy One is aroused. Then the Tree of Life strikes its leaves with a breeze from the World that is Coming, and those branches of the Tree sway, wafting fragrances of the World that is Coming.[279]

"That Tree of Life is aroused, and generates holy souls, spreading over the world. Nevertheless, souls emerge and souls enter, these stimulating those. These emerge and those enter, and the Tree of Life is in joy.[280]

"Then all of Israel are adorned with crowns of those holy souls, all of them in joy, in tranquility. Every Sabbath, they feel that joy and tranquility—and

ning, all the angelic camps gather. The number 390 is the numerical equivalent of the word שמים (*shamayim*), "heaven." See *Derekh Erets, Pereq ha-Minin*, 31.

279. **the Tree of Life strikes its leaves . . .** The Tree of Life symbolizes *Tif'eret* together with its surrounding *sefirot* from *Ḥesed* through *Yesod* (pictured here as its branches). The World that is Coming symbolizes *Binah*. עלמא דאתי (*Alma de-atei*) is the Aramaic equivalent of the rabbinic Hebrew העולם הבא (*ha-olam ha-ba*), "the world that is coming." This term has often been understood as referring to the hereafter and often been translated as "the world to come." From another point of view, however, "the world that is coming" already exists, occupying another dimension. See *Tanḥuma, Vayiqra* 8: "The wise call it *ha-olam ha-ba* not because it does not exist now, but for us today in this world it is still to come." See Maimonides, *Mishneh Torah, Hilkhot Teshuvah* 8:8; and Guttmann, *Philosophies of Judaism*, 37: "'The world to come' does not succeed 'this world' in time, but exists from eternity as a reality outside and above time, to which the soul ascends."

In Kabbalah "the world that is coming" often refers to *Binah*, the continuous source of emanation. See *Zohar* 3:290b (*IZ*): "the World that is Coming—coming constantly and never ceasing." Cf. *Bahir* 106 (160); Asher ben David, *Peirush Shelosh-Esreh Middot*, in *Kabbalah* 2 (1997): 293; Moses de León, *Sheqel ha-Qodesh*, 26 (30); idem, *Sod Eser Sefirot*, 375; *Zohar* 1:83a, 92a, 141b; 3:286a.

280. **generates holy souls . . .** These souls constitute (or include) additional Sabbath souls, which are bestowed upon those observing Sabbath. Each Sabbath eve, these additional souls "emerge" from the Tree of Life (via *Shekhinah*), while other souls "enter," namely souls of the righteous who have died, who ascend from the earthly Garden of Eden to the celestial Garden of Eden. See *Zohar* 2:136b: "Whenever Sabbath enters, one dwells in the world of souls."

See BT *Beitsah* 16a, in the name of Rabbi Shim'on son of Lakish: "On Sabbath eve, the blessed Holy One imparts an additional soul to a human being. When Sabbath departs, it is taken from him, as is said: שבת וינפש (*shavat va-yinnafash*), *He ceased and was refreshed* (Exodus 31:17)—once *shavat*, it [the Sabbath] has *ceased*, ווי אבדה נפש (*vai avedah nefesh*), 'Woe, the soul is lost!'"

See *Zohar* 1:48a, 81b (*ST*); 2:88b, 98a, 135b–136b, 204a–205b, 207a–b, 208b–209a, 256a (*Heikh*); 3:35a, 79b, 95a, 288b (*IZ*); *ZḤ* 17a (*MhN*), 83a (*MhN, Rut*); Moses de León, *Sefer ha-Mishqal*, 111, 114; Tishby, *Wisdom of the Zohar*, 3:1222, 1230–33; Ginsburg, *The Sabbath in the Classical Kabbalah*, 121–36.

On souls issuing from the Tree of Life, see above, note 203. On the destiny of souls of the righteous on Sabbath, see above, p. 31, n. 79. On souls of the righteous ascending as additional Sabbath souls descend, see *Zohar* 2:136a–b; *ZḤ* 82d–83a (*MhN, Rut*). For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

similarly the righteous in the Garden, all of whom ascend and revel in sublime delight of the World that is Coming. When Sabbath departs, all those souls fly away and ascend.

"Come and see: When Sabbath enters, souls descend to settle upon the Holy People, and souls of the righteous ascend on high. When Sabbath departs, souls ascend—those that settled upon Israel—and souls descend, those souls of the righteous.[281]

"As soon as all those souls that settled upon Israel ascend, they stand in their image before the Holy King, and the blessed Holy One asks each of them, 'What innovation of Torah did you discover in that world?' Happy is one who utters an innovation of Torah in His presence! How much joy he generates! The blessed Holy One gathers His Family and says, 'Hear the innovation of Torah uttered by this soul of so-and-so!' They all confirm that word in two Academies—they below, and the blessed Holy One above seals that word.[282]

"Come and see: When a word is innovated in Torah, and a soul descending on Sabbath engages in those new words and ascends on high, the whole Celestial Family listens to that word, and the holy *ḥayyot*, living beings, increase their wings, clothing themselves in wings.[283]

281. **Then all of Israel are adorned with crowns...** Each one is adorned with an additional Sabbath soul. Similarly, souls of the righteous who have died ascend from the earthly Garden of Eden to the celestial Garden of Eden, where they revel in delights issuing from *Binah* above (known as the World that is Coming). When Sabbath departs, all the additional Sabbath souls return back above, while the souls of the righteous return to the earthly Garden of Eden.

282. **As soon as all those souls...** As soon as Sabbath ends and the additional Sabbath souls return above, they are clothed in their ethereal bodies and present themselves before God, who asks them what new interpretation of Torah they heard (or offered) on earth during this Sabbath.

The Celestial Family includes all the angels, who confirm the innovation of Torah in the Heavenly Academy, while God Himself seals that new word of Torah in the Supreme Academy.

On the *Zohar*'s emphasis on innovation and creativity, see *Zohar* 1:4b–5a; 2:85a; Matt, "New-Ancient Words," 194–204. Cf. Isaac of Acre, *Me'irat Einayim*, 118; and the striking formulations of Jacob ben Sheshet (*Ha-Emunah ve-ha-Bittaḥon*, 364, 370): "It is a *mitsvah* for every wise person to innovate in Torah according to his capacity.... Do not think that this is far-fetched. If I had not invented it in my mind, I would say that it was transmitted to Moses at Sinai."

On the soul's ethereal body, see above, pp. 30–31, n. 78. On the two Academies, see *ZḤ* 36b; above, note 43. On sealing special words of Torah, see *Zohar* 1:4b; *ZḤ* 36b.

283. **When a word is innovated in Torah...** On Sabbath, and the additional Sabbath soul ascends on high after Sabbath.

According to the description in Ezekiel 1:6, each of the angelic *ḥayyot* (*living beings*) had four wings; whereas according to Isaiah 6:2, each of the seraphim had six wings. Here, the spiritual messenger accounts for the discrepancy by implying that an innovation of Torah stimulates the *ḥayyot* to grow two additional wings. The phrase "clothing themselves in wings" alludes to the wording

"But when the blessed Holy One asks them and they do not respond, remaining silent, then what is written of the holy *ḥayyot*? בעמדם (*Be-omdam*), *When they stood still, their wings slackened* (Ezekiel 1:24)—as is said: *For* עמדו (*amedu*), *they stood, and no longer responded* (Job 32:16); *As he opened it, all the people* amedu, *stood* (Nehemiah 8:5).[284]

"Now, you might ask, 'Why is silence called "standing"'? Well, in speech there are members moving: heart, lung, windpipe, tongue, teeth, lips, flesh. And in silence they stand in their position without moving; so it is 'standing.'

"For Rav Hamnuna said: *May He send you help from the sanctum*... (Psalms 20:3). *From the sanctum*—sanctifying of the hands. *And from Zion may He sustain you* (ibid.)—*Ha-motsi* (Who brings forth [bread]), which sustains a person's heart. *May He recall all your grain offerings* (ibid., 4)—*all*, to include something else, namely the final washing of hands. *And your ascent offerings may He relish. Selah* (ibid.)—*Birkat ha-Mazon* (Grace after Meals). If you do so, *May He grant your heart's desire, and all you plan may He fulfill* (ibid., 5). And on Sabbath, מקדש (*mi-qodesh*), *from the sanctum*—*Qiddusha Rabba* (The Great Sanctification).' On account of this word, the righteous were crowned in the Garden of Eden from one Sabbath to the next.[285]

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in Isaiah: *Each one had six wings: with two he covered his face, with two he covered his legs, and with two he flew.*

On the contrast between the number of wings in Isaiah and Ezekiel, see BT *Ḥagigah* 13b; *Tanḥuma, Emor* 16; *Tanḥuma* (Buber), *Emor* 23; *Pesiqta Rabbati* 33, 155b–156a. Cf. *Zohar* 3:9b.

284. **But when the blessed Holy One asks them...** If God asks the returning Sabbath soul to share a new interpretation of Torah, and she has nothing to offer, then the wings of the *ḥayyot* droop. The spiritual messenger construes the verse in Ezekiel as *When they* [namely the Sabbath souls] *stood still* [having no innovation to share], *their wings* [namely the wings of the *ḥayyot*] *slackened.* He quotes the verses from Job and Nehemiah to demonstrate that the verb עמד (*'md*), "to stand," can mean "to stand still, be silent."

See *ZḤ* 12b (*MhN*). Cf. BT *Sotah* 39a, in the name of Rava son of Rav Huna: "When the Torah scroll is opened [in the synagogue to be read], it is forbidden to converse even on a matter of *halakhah*, as is said: *As he opened it, all the people stood* (Nehemiah 8:5), and 'standing' means nothing but silence, as is said: *I waited, for they did not speak, for they stood and no longer responded* (Job 32:16)."

The full verse in Ezekiel reads: *I heard the sound of their wings like the sound of mighty waters, like the sound of Shaddai, as they moved, a sound of tumult like the sound of an army camp;* בעמדם (*be-omdam*), *when they stood still* [or: *when they halted*], *their wings slackened.*

The full verse in Job reads: *I waited, for they did not speak, for* עמדו (*amedu*), *they stood* [or: *ceased*; *were silent*; *stood still*], *and no longer responded.* The full verse in Nehemiah reads: *Ezra opened the scroll in the sight of all the people, for he was above all the people; and as he opened it, all the people* amedu, *stood up.*

285. **For Rav Hamnuna said...** As an example of an innovation of Torah on Sabbath, the spiritual messenger quotes an interpretation of Psalms offered by Rav Hamnuna. When this was reported in the Garden

"He opened again, saying: *Ascend a lofty mountain,* [173b] *O herald of joy to Zion; raise your voice with power, O herald of joy to Jerusalem! Raise it, have no fear; announce to the cities of Judah:* [*Behold your God!*] (Isaiah 40:9). *A lofty mountain*—surely Mount Abarim, the site of Moses' burial. They have already established that *Shekhinah* will ascend there and announce the good news to the world; but it includes all. *O herald of joy to Zion*—Hephzibah, wife of Nathan son of David, who is the mother of the Messiah, Menaḥem son of Ami'el. She will come forth and announce the good news, and she is in the category of *herald of joy to Zion.*[286]

of Eden, souls of the righteous were crowned for the whole coming week.

The phrase *from the sanctum* alludes to washing (or sanctifying) the hands before the meal. The clause *and from Zion may He sustain you* alludes to the blessing recited before eating bread, since bread sustains a person. The word *all* in the following verse includes the additional ritual washing of hands toward the end of the meal. The reference to *ascent offerings* alludes to the Grace after Meals, which is considered an offering to God. If a person fulfills all these laws relating to the meal, God will reward him. Finally, returning to the first phrase— מקדש (*mi-qodesh*), *from the sanctum*—Rav Hamnuna indicates that this also alludes to *Qiddusha Rabba* (The Great Sanctification), namely the blessing recited over wine on Sabbath day.

On the figure of Rav Hamnuna, see below, pp. 261–62, n. 48. The context in Psalms (20:3–5) reads: *May He send you help from the sanctum, and from Zion may He sustain you. May He recall all your grain offerings, and your ascent offerings may He relish* [or: *consider as fat/juicy/rich*]. *Selah. May He grant your heart's desire, and all your plans may He fulfill.*

286. **He opened again . . .** The spiritual messenger reports another interpretation offered by Rav Hamnuna.

A lofty mountain alludes to Mount Abarim (or the mountain range of Abarim), east of the Dead Sea, where Moses died. See Numbers 27:12–14; Deuteronomy 32:48–52; 34:1–8; *Zohar* 2:157a. On the eve of the Messiah's arrival, *Shekhinah* will ascend Mount Abarim and announce the redemption.

The clause "but it includes all" means that the *herald of joy to Zion* refers not only to *Shekhinah* but also to a human *herald,* namely Hephzibah, mother of the Messiah.

The *Zohar* is drawing here on the seventh-century apocalyptic work *Sefer Zerubbavel,* which names the Messiah as Menaḥem son of Ami'el, and identifies his mother as Hephzibah, wife of Nathan son of David. See *Beit ha-Midrash,* 2:55–57. On the question of why Nathan is not the Messiah's father, see *Nitsotsei Zohar.*

In Isaiah 62:4, Hephzibah (which means "My delight is in her") appears as the future name of Zion and Jerusalem. According to 2 Kings 21:1, Hephzibah was the mother of King Manasseh son of King Hezekiah. According to one rabbinic tradition, the Messiah's name is Menaḥem son of Hezekiah. See JT *Berakhot* 2:3, 5a; *Eikhah Rabbah* 1:51; BT *Sanhedrin* 98b; *Midrash Mishlei* 19:21.

On the view that the Messiah is descended from Nathan son of King David (rather than from David's son Solomon), see Vol. 2, pp. 160–61, n. 340; *Or Yaqar*; *Nitsotsei Zohar*; *Matoq mi-Devash.* On Menaḥem son of Ami'el, see also *Pirqei de-Rabbi Eli'ezer* 19 (and Luria's note 47); *Eikhah Zuta* (B) 1:2; *Pirqei Heikhalot Rabbati* 32:5; 33:1; 39:1, 4; 40:1–2 (*Battei Midrashot* 1:118–19; 130, 132–34); Ibn Ezra on Zechariah 3:8.

"A voice will be heard in the world, and two kings will be aroused to wage war, and the Holy Name will emerge over the world. What will she announce? *Behold, YHVH Elohim comes in might, and His arm wins triumph for Him; see, His reward is with Him, His recompense before Him* (Isaiah 40:10). *See, His reward is with Him*—for the blessed Holy One will proclaim to the entire Celestial Family: 'Assemble and hold court! Whoever has surrendered his soul to sanctify My Name, what is his reward?' And they will reply, 'Such and such.' 'Whoever has suffered many revilements and curses every day for My sake, what is his reward?' They will reply, 'Such and such.' 'Whoever has been punished every day for My sake, what is his reward?' They will reply, 'Such and such.' As is written: *See, His reward is with Him, His recompense before Him.*[287]

"What is meant by פעולתו (*pe'ulato*), *His recompense*? As is written: *How abundant Your goodness that You have hidden for those who revere You,* פעלת (*pa'alta*), *that You have wrought, for those who shelter in You!* (Psalms 31:20)—this is *pe'ulato*, *His recompense.*[288]

148 "What is meant by *before the eyes of humankind* (Psalms, ibid.)? Well, 'before the eyes of the nations of the world.'

"*That You have hidden.* What is meant by צפנת (*tsafanta*), *You have hidden*? Now, who could rob or seize from His hands what He wishes to give, that it would be written *You have hidden*?[289]

"But go and see the compassionate deeds performed by the blessed Holy One! With that by which He strikes, He provides healing. With what does He strike? With the left. With the right, He draws near; with the left, He strikes. Yet with that by which He strikes, He provides healing to the world! מצפון (*Mi-tsafon*), *From the north, evil will be let loose* (Jeremiah 1:14)—*from the north* He strikes, since from there issue all judgments and all harsh decrees; yet there abide all the fine rewards and benefits that the blessed Holy One intends to bestow upon Israel. In the time to come, the blessed Holy One will call on *the*

287. **A voice will be heard in the world . . .** Proclaiming the redemption. Two kings are mentioned in *Sefer Zerubbavel* (*Beit ha-Midrash*, 2:55).

Hephzibah will proclaim the verse from Isaiah, which reads *Behold, My Lord YHVH comes in might, and His arm wins triumph for Him; see, His reward is with Him, His recompense before Him.* In this verse, *His reward* and *His recompense* refer to what God has acquired and now offers to the cities of Judah. The Celestial Family includes all the angels.

288. **What is meant by פעולתו (*pe'ulato*), *His recompense*?** Based on verbal analogy, Rav Hamnuna identifies פעולתו (*pe'ulato*), *His recompense*, with the *goodness* hidden away for the righteous—פעלת (*pa'alta*), *that You have wrought, for those who shelter in You before the eyes of humankind.*

289. **What is meant by צפנת (*tsafanta*), *You have hidden*?** Why would God need to hide this *goodness*? Who could possibly steal it from Him?

north, saying to it, 'In you I have placed all the benefits and fine rewards for My children who have suffered so many calamities in this world for the sanctification of My Name. Give the fine reward that I entrusted to you!'[290]

"As is said: *I will say* לצפון (*la-tsafon*), *to the north, 'Give!' and to the south, 'Do not withhold!...'* (Isaiah 43:6). Now, is this the correct manner? Surely, all blessings are from the south, and all goodness of the world issues from the south, yet He says *Do not withhold*?[291]

"However, in that time, the blessed Holy One will awaken Abraham and say to him, 'Rise, for the time has come for Me to redeem your children and to grant them a fine reward for all that they suffered in exile!' Since Abraham was involved in their being sold—as is written: *unless their Rock had sold them* (Deuteronomy 32:30); this is Abraham—he becomes like someone to whom this seems unfavorable, and acts like someone wishing for them to suffer further for their sins and saying, 'Exact retribution for their sins and their transgressions!'[292]

290. **With that by which He strikes...** Normally, God strikes and punishes with His left hand—*Gevurah* (or *Din*, "Judgment")—whereas He draws near, or heals, with His right hand, *Ḥesed*. However, in the time of redemption, He will provide healing with the very quality by which He struck and punished Israel. As the verse in Jeremiah implies, evil (and punishment) come מצפון (*mi-tsafon*), *from the north*, which symbolizes *Gevurah*. But in that same place are hidden all the rewards destined for Israel, as implied by the description in Psalms: *How abundant Your goodness that* צפנת (*tsafanta*), *You have hidden, for those who revere You.*

Rav Hamnuna paraphrases the rabbinic principle "By that which He strikes, He heals." See *Mekhilta, Beshallaḥ* 5; *Mekhilta de-Rashbi*, Exodus 14:24; *Midrash Tanna'im*, Deuteronomy 26:15; *Mishnat Rabbi Eli'ezer* 11, p. 216; *Vayiqra Rabbah* 18:5; *Tanḥuma, Vayeshev* 9; *Beshallaḥ* 23–24; *Tanḥuma* (Buber), *Beshallaḥ* 18; *Pesiqta Rabbati* 33, 156b–158a; *Shemot Rabbah* 23:3; 26:2; 50:3. Cf. *Mekhilta, Vayassa* 1.

On the rewards being in the north, cf. *Otiyyot de-Rabbi Aqiva* (*Battei Midrashot*, 2:383–84). The verse in Jeremiah reads: *From the north, evil will be let loose on all the inhabitants of the land.* See *Bahir* 109 (162).

291. ***I will say* לצפון (*la-tsafon*), *to the north, 'Give!'...*** God will instruct *Gevurah* (symbolized by *the north*) to *give* the hidden reward to Israel. But how can *Do not withhold!* pertain to *Ḥesed* (symbolized by *the south*), which by its nature is so giving and could never *withhold*?

The full verse in Isaiah reads: *I will say to the north, "Give!" and to the south, "Do not withhold! Bring My sons from afar, and My daughters form the end of the earth."*

292. **the blessed Holy One will awaken Abraham...** Who symbolizes *Ḥesed*. According to a rabbinic tradition, God had asked Abraham which punishment he preferred for his descendants: Hell or subjugation to the nations. Abraham chose the latter, thereby consigning Israel to subjugation, or "selling them off," as implied by a midrashic reading of the verse in Deuteronomy: *unless their Rock had sold them* (since Isaiah 51:1–2 identifies Abraham as *the rock from which you were hewn*).

Now, on the eve of messianic redemption, Abraham appears resistant to Israel's deliverance—"like someone to whom this seems unfavorable." The patriarch wants to make sure that Israel has already been purged of all their wrongdoing.

Cf. BT *Shabbat* 89b, in the name of Rabbi

"The blessed Holy One says to Abraham, 'I know that everything you said was merely on the surface; I, too, will be on the surface: *Do not withhold!* I want to pacify you regarding your children. Do not deprive them of benefits, do not deprive them of a fine reward. They have suffered so much for their sins!' Thus, *I will say la-tsafon, to the north, 'Give!'*—corresponding to *that tsafanta, You have hidden.* This is the utterance that she will announce.[293]

"Furthermore, she will announce good news a second time, when *Shekhinah* ascends that lofty mountain and then goes to inform the patriarchs. Immediately, She will go to Jerusalem and see it in its destruction; She will enter Zion and there shriek a scream as before, over Her dwelling place and Her glory at that site. There She will swear that She will not move from there or leave until the blessed Holy One redeems Her children. This same Hephzibah will proclaim as before, saying: *Oh, shout for joy, you who dwell in Zion! For great in your midst is the Holy One of Israel* (Isaiah 12:6). What is meant by *great in your midst*? The blessed Holy One, who is coming to Her to raise Her from the dust of Zion and say to Her, *Shake off the dust, arise; sit enthroned, O Jerusalem!* (ibid. 52:2), surely![294]

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Yonatan: "In the time to come, the blessed Holy One will say to Abraham, 'Your children have sinned against Me.' He will respond, 'Master of the Universe! Let them be wiped out for the sanctification of Your Name.'"

On Abraham's original choice of subjugation to the nations rather than Hell, see *Bereshit Rabbah* 44:21; *Pesiqta de-Rav Kahana* 5:2; *Tanḥuma, Pequdei* 8; *Tanḥuma* (Buber), *Pequdei* 5; *Pesiqta Rabbati* 15, 67a; *Shemot Rabbah* 51:7; *Midrash Tehillim* 52:8; *Zohar* 2:83b; 3:299a. Cf. *Mekhilta, Baḥodesh* 9.

The full verse in Deuteronomy 32 reads: *How could one pursue a thousand, or two put a myriad to flight, unless their Rock had sold them and YHVH had given them up?* According to the midrashic reading, the final clause means that God agreed with the decision made by *their Rock*, Abraham. The context in Isaiah reads: *Look to the rock from which you were hewn, to the quarry from which you were dug! Look to Abraham your father and to Sarah who bore you!*

293. **everything you said was merely on the surface...** God realizes that deep inside, Abraham really feels compassion for Israel. So just as Abraham is only pretending to object to the deliverance, God says '*Do not withhold!*'—even though He knows that by his very nature the patriarch (symbolizing *Ḥesed*) cannot withhold.

For the play on *la-tsafon, to the north,* and *tsafanta, You have hidden,* see above, note 290. In the concluding sentence, "she" refers to Hephzibah; see above, note 286.

294. **she will announce good news a second time...** Hephzibah will proclaim another verse (from Isaiah, as soon described). *Shekhinah* will first ascend Mount Abarim and then go to inform the patriarchs, who are buried in the Cave of Machpelah. Then She will proceed to Jerusalem and wail over the site of the Temple, as She did when it was destroyed. The blessed Holy One will finally raise Her from the dust. The concluding word, "surely," emphasizes that in this verse *Jerusalem* is the name of *Shekhinah*.

The phrase "shriek a scream" renders תקרקר קירא (*teqarqer qira*), which plays on the wording in Isaiah 22:5: מקרקר קיר (*meqarqar qir*), *Kir shouted* [or: *shouting a*

"By this, too, how much joy upon joy for the righteous in the Garden of Eden! So, happy is one whose Sabbath soul bears witness to an innovation of Torah in the presence of the Holy King! For the blessed Holy One, His whole Family, and all those souls of the righteous in the Garden of Eden are crowned with that word.[295]

"Furthermore, I have heard, O Holy Lamp, [174a] how that person's father is adorned with such glory upon glory, crown upon crown. When the blessed Holy One says, 'Gather to listen to an innovation and new words of Torah in the name of so-and-so, son of so-and-so!' how many kiss him on the head! How many righteous ones adorn him when they descend! Happy is the share of all those who engage in Torah on the Sabbath day—even more than on other days!"[296]

shout, or *battering down a wall*]. See *Zohar* 1:228b; *ZḤ* 91b–c (*MhN, Eikhah*). On Mount Abarim, see above at note 286.

295. **By this, too . . .** This innovation of Rav Hamnuna's, as well, brought great joy to the souls of the righteous in the Garden of Eden. (See above, notes 285–86.) Such words crown the righteous and God Himself, along with His whole Celestial Family of angels.

296. **I have heard, O Holy Lamp . . .** The spiritual messenger informs Rabbi Shim'on (the Holy Lamp) that when someone's Sabbath soul transmits an innovation of Torah to the divine assembly (upon returning above after the Sabbath), the soul of that person's father is kissed and adorned.

The clause "when they descend" means "when souls of the righteous descend back to the earthly Garden of Eden after spending Sabbath in the celestial Garden of Eden." On Rabbi Shim'on's title Holy Lamp, see above, p. 27, n. 68. On a deceased father's soul being rewarded for his son's wisdom or virtuous conduct, see above, note 238.

COMMENTARY ON SHELAḤ LEKHA (continued)

THE SECTION OF TZITZIT[1]

Rabbi Ḥizkiyah opened, "*He showed me Joshua the high priest, standing before the angel of YHVH, and the Accuser standing at his right to accuse him* (Zechariah 3:1). How happy are Israel, for the blessed Holy One desires their glory above all inhabitants of the world—and has given them the holy Torah, and has given them faithful prophets who lead them by the Torah on the true path![2]

"Come and see: To all the various prophets appointed by the blessed Holy One for Israel, He revealed Himself on high, holy rungs; and they beheld the glorious splendor of the Holy King from a lofty place—but not as near as Moses, who was closer to the King than anyone. For happy is his share beyond all inhabitants of the world! Of him is written *Mouth to mouth I speak with him;*

1. THE SECTION OF TZITZIT The Torah portion *Shelaḥ Lekha* concludes with the commandment of tzitzit: *YHVH said to Moses, saying, "Speak to the Children of Israel, and you shall say to them that they should make for themselves* ציצת (*tsitsit*), *a tassel* [or: *fringe*], *on the hems* [or: *skirts*] *of their garments for their generations and place on the tassel of the hem a cord* [or: *twist, thread*] *of* תכלת (*tekhelet*), *purple* [or: *bluish purple*; *violet*; *blue*]. *It shall be a tassel for you, and you will see it and be mindful of* [or: *and remember*] *all of YHVH's commandments and do them. And you will not stray after your heart and after your eyes, after which you go whoring. So that you will be mindful and do My commandments, and you will be holy to your God. I am YHVH your God, who brought you out of the land of Egypt to be your God. I am YHVH your God* (Numbers 15:37–41).

2. ***He showed me Joshua the high priest...*** The context (Zechariah 3:1–7) reads: *He showed me Joshua the high priest, standing before the angel of YHVH*—והשטן (*ve-ha-Satan*), *and the Accuser* [or: *and Satan*], *standing at his right to accuse him.* [*The angel of*] *YHVH said to the Accuser, "May YHVH rebuke you, O Accuser; may YHVH, who has chosen Jerusalem, rebuke you! Is not this a brand plucked from the fire?" Now Joshua was clothed in filthy garments when he stood before the angel.* [*The angel*] *spoke up and said to his attendants, "Take the filthy garments off him!" And he said to him, "See, I have removed your guilt from you, and you shall be clothed in robes." Then I gave the order: "Let a pure diadem be placed on his head." And they placed the pure diadem on his head and clothed him in garments, as the angel of YHVH remained standing* [or: *stood by*]. *The angel of YHVH solemnly advised Joshua, saying, "Thus says YHVH of Hosts: If you walk in My paths and keep My charge, then you will govern My house and guard My courts, and I will let you move about among these standing here."*

The conclusion of this biblical passage implies that Joshua will be rendered fit to associate with the heavenly beings. See above, pp. 118–19 at nn. 195–200. The connection between this passage and tzitzit is clarified below (beginning at note 20).

and a vision, not in riddles (Numbers 12:8); whereas other prophets saw from a distant place, as is said: *From afar, YHVH appeared to me* (Jeremiah 31:3)."[3]

And Rabbi Ḥizkiyah said, "I have learned as follows: It is written *A man went from the house of Levi* (Exodus 2:1). *A man went*—the blessed Holy One, as is said: *YHVH is a man of war* (ibid. 15:3).[4]

"*From the house of Levi*—blessed Holy One, the place where supernal Wisdom and that river join as one, never separating. *From the house of Levi*—for He provided Leviathan for joy in the world, as is written: *Leviathan, whom You formed to play with* (Psalms 104:26).[5]

3. **To all the various prophets...** Generally, prophecy stems from the sefirotic pair of *Netsaḥ* and *Hod*, but Moses attained the higher *sefirah* of *Tif'eret* (or an even higher realm).

On the superiority of Moses' prophecy, see BT Yevamot 49b: "All the prophets gazed through an opaque glass [literally: a speculum (or: glass, mirror, lens) that does not shine], whereas Moses our teacher gazed through a translucent glass [literally: a speculum that shines]." In Kabbalah, these two specula symbolize respectively *Tif'eret* and *Shekhinah*. See below, pp. 399–400, n. 345.

The verse in Numbers (spoken by God about Moses) reads: *Mouth to mouth I speak with him;* ומראה (*u-mar'eh*), *and a vision* [or: *in clear view*; *clearly*; *in plain sight*], *not in riddles; and the image of YHVH he beholds.* See *Sifrei Zuta* 7:89; 12:8; *Sifrei*, Deuteronomy 83; *Midrash Tanna'im*, Deuteronomy 13:2; *Mishnat Rabbi Eli'ezer* 6, p. 115; *Devarim Rabbah* (ed. Lieberman), p. 45; *Midrash Aggadah*, Leviticus 25:6; *Zohar* 1:171a; 2:82b; 3:156a.

4. ***A man went...*** The full verse reads: *A man went from the house of Levi and took a daughter of Levi.* The verb *took* means "took in marriage."

According to the simple sense of the verse, *a man* refers to the future father of Moses. But here, by verbal analogy, the anonymous *man* is identified as the blessed Holy One (*Tif'eret*), who is described later in Exodus as *a man of war.*

For similar instances of the proof-text *a man of war*, see BT *Sotah* 42b, 48a; *Sanhedrin* 93a, 96b; *Tanḥuma, Metsora* 4; *Tanḥuma* (Buber), *Metsora* 10; *Midrash Tehillim* 11:1. This passage (until below at note 19) appears in *Zohar* 2:11b–12a.

5. ***house of Levi*—blessed Holy One...** The name לוי (*Levi*) is interpreted according to the root לוה (*lvh*), "to accompany, join," as in Genesis 29:34. Here, "blessed Holy One" alludes to *Binah*, or to the site of union between *Ḥokhmah* (Wisdom) and *Binah*, the river of emanation.

Levi also suggests Leviathan, who represents the joy of union, based again on the root *lvh*. Leviathan symbolizes *Yesod* (the *sefirah* of sexual union and pleasure), issuing from *Ḥokhmah* and *Binah*.

On *Yesod* as Leviathan, see *Zohar* 2:11b, 48b, 50b; 3:58a, 60a (all of which quote Psalms 104:26); Liebes, *Studies in the Zohar*, 17; 169, n. 51. Cf. *Zohar* 1:247a.

On the perpetual union of *Ḥokhmah* and *Binah*, see *Zohar* 2:11b, 50b, 55a, 56a; 3:4a, 11a, 61b, 65a–b, 77b–78a, 102a, 120a, 267b, 290b (*IZ*). On the formula "X—blessed Holy One; Y—blessed Holy One," see *Vayiqra Rabbah* 30:9; *Pesiqta de-Rav Kahana* 27:9. On multiple senses of "blessed Holy One," see *Zohar* 1:232b.

The context in Psalms (104:25–26) reads: *This sea, vast and broad of reach, gliding creatures there beyond number, living beings small and great. There ships go—Leviathan, whom You formed to play with.*

"*And took a daughter of Levi* (Exodus 2:1)—blessed Holy One, the place where radiance of the moon shines.[6]

"*The woman conceived and bore a son* (Exodus 2:2)—*the woman*, surely! As is said: לזאת (*Le-zot*), *This, shall be called Woman* (Genesis 2:23). At first, *a daughter of Levi*, and certainly so! But how can she be *a daughter of Levi* at first, and now, *woman*! Well, so we have learned: Until she is married, a woman is called *daughter* of so-and-so; after she marries, she is called *woman*. And here, *daughter* and *woman*—all on a single rung.[7]

"*And she hid him three months* (Exodus 2:2)—three months during which harsh Judgment prevails in the world. And which are they? Tammuz, Av, and Tevet. What does this indicate? That before Moses descended to the world, he existed above; so *Shekhinah* coupled with him from the day he was born. Based upon this, Rabbi Shim'on said, 'Spirits of the righteous exist above before descending to the world.'[8]

"*When she could no longer hide him, she took a papyrus basket for him* (Exodus 2:3). What is meant by *she took a papyrus basket for him*? She covered him with

6. ***daughter of Levi*—blessed Holy One . . .** *Shekhinah*, symbolized by the moon and here designated as "blessed Holy One." She is "taken" (in marriage) by *Tif'eret*.

7. ***the woman*, surely! . . .** *Shekhinah*, the Divine Female, who gives birth to the soul of Moses. One of Her many names is זאת (*zot*), "this," perhaps because as the Divine Presence She is constantly right here.

Just as a human female matures from *daughter* to *woman*, so *Shekhinah* is first described as *daughter* of the higher divine couple (*Ḥokhmah* and *Binah*), and later when She is married to *Tif'eret*, She is called *woman*.

The quotation from Genesis is part of Adam's exclamation upon the creation of Eve: *This one* [or: *This*] *at last, bone of my bones and flesh of my flesh! This shall be called Woman, for from man was this taken.* On *Shekhinah* as *zot* (*this*), see *Zohar* 1:49b, 72a, 93b, 176b, 200b, 228a; 2:11b–12a, 37a–b, 39b, 50b–51a, 54b, 57a, 126b, 236b, 238b; 3:8b, 13b, 24a, 31a, 37b, 40b–41a, 48b, 52b–53b, 58b–59a, 60b, 62a, 76a, 79b, 108a, 115b, 145b–146a, 176a, 179b–180b, 201a, 250a, 297b, 299a.

The full verse in Exodus reads: *The woman conceived and bore a son, and she saw that he was good and she hid him three months.*

8. **three months . . .** The months of Tammuz, Av, and Tevet are all characterized by harsh Judgment. Traditionally, on the seventeenth of Tammuz, the walls of Jerusalem were breached; on the ninth of Av, the First and Second Temples were destroyed; on the tenth of Tevet, the Babylonian siege of Jerusalem began.

The clause *and she hid him three months* now implies that *Shekhinah* made sure that Moses would not be born during any of these inauspicious months; if he had been, he would have been vulnerable to harsh forces and plagued by suffering.

On the three inauspicious months, see 2 Kings 25:1; Jeremiah 52:4–6; *Zohar* 2:78b; 3:58a, 259a; *ZḤ* 36d (*RR*), 92d (*MhN, Eikhah*).

On the preexistence of the soul, see also *Bereshit Rabbah* 8:7; BT *Yevamot* 62a, *Niddah* 30b; *Tanḥuma, Yitro* 11, *Pequdei* 3, *Nitsavim* 3; *Seder Yetsirat ha-Velad*, in *Beit ha-Midrash*, 1:153–58; *Ḥibbut ha-Qever*, ed. Higger, 253–55; Tishby, *Wisdom of the Zohar*, 2:698–703. On the preexistence of Moses' soul, see *Zohar* 2:53b. On Moses' intimacy with *Shekhinah*, see *Zohar* 2:11b–12a; Vol. 6, pp. 103–4, n. 128; Vol. 8, p. 485, n. 81; below, pp. 257–58 at nn. 35–36.

Her signs, so that he would be protected from those fish who swim amid the Great Sea, as is written: *gliding creatures there beyond number*... (Psalms 104:25). She covered him to be protected from them with a covering of precious lovely tusser silk, of two colors: white and black. And She set him down to float among them, [174b] so that he would become familiar with them—since he was destined to ascend among them another time, to receive the Torah.[9]

"*Pharaoh's daughter came down to bathe at the Nile* (Exodus 2:5)—the one coming from the side of the left, of harsh Judgment, as is said: *to bathe at the Nile—at the Nile*, precisely; not *at the sea*![10]

"Now, you might say, 'Look at what is written: *and your staff with which you struck the Nile* (Exodus 17:5)—Moses struck only the sea, yet Scripture calls it *the Nile*!' Well, *the Nile* was struck by Aaron with the help of Moses, so Scripture considers it as though [Moses] did it himself. Similarly, *Seven full days passed after YHVH struck the Nile* (ibid. 7:25)—yet Aaron struck it! However, since it derived from the aspect of the blessed Holy One, Scripture states: *YHVH struck*. Afterward, it is attributed to Moses.[11]

9. ***papyrus basket*... with Her signs...** The word תיבה (*teivah*), meaning "basket" and "ark," symbolizes *Shekhinah*. By placing Moses within Her *teivah*, *Shekhinah* protected him from the countless angels who swim within Her sea—angels who would later become jealous of Moses and challenge his receiving the Torah at Mount Sinai.

The colors white and black may symbolize *Ḥesed* and *Gevurah*, which flank Moses' *sefirah*, *Tif'eret*. See *ZḤ* 35a, where חמר (*ḥeimar*), *bitumen*, and *pitch* (Exodus 2:3) are associated respectively with white and black. The association of white with חמר (*ḥeimar*), is probably due to an implicit midrashic interpretation or vocalization as חמר (*ḥomer*), "clay." See BT *Sotah* 12a; *Shemot Rabbah* 1:21; Rashi on Exodus 2:3. According to a rabbinic image, the Torah was inscribed by God in black fire upon white fire. See JT *Sheqalim* 6:2, 49d; *Shir ha-Shirim Rabbah* on 5:11; Vol. 8, p. 354, n. 113.

The phrase "lovely tusser silk" is a conjectural rendering of טיסטרובלא (*tisterobela*), a Zoharic neologism that may combine the name of the wild silkworm of India and China (known in Sanskrit as *tasara*) with the Castilian word *bella*, "beautiful, lovely." Various English forms of the Sanskrit term include: tusser, tussar, tassar, tussore, tussah, and tushar. On *tasara* and the production of silk in thirteenth-century Spain, see Vol. 3, p. 75, n. 506. Cf. Vol. 4, p. 284, n. 303. For a different reading, see *Zohar* 2:12a (Vol. 4, p. 55, n. 243).

On *teivah* as a symbol of *Shekhinah*, see *Zohar* 1:67a. On the angels' opposition to Moses' receiving the Torah, see BT *Shabbat* 88b; Vol. 5, p. 416, n. 646.

The full verse in Exodus reads: *When she could no longer hide him, she took a papyrus basket for him and smeared it with bitumen and pitch, and she placed the child in it and placed it in the reeds by the bank of the Nile.* For the full verse in Psalms, see above, note 5. Cf. *Zohar* 1:236a, 247a–b; 2:30b, 48b–49a, 56b.

10. ***Pharaoh's daughter came down*...** A demonic force deriving from *Din*, harsh Judgment, which is located on the left side. Whereas *sea* symbolizes *Shekhinah*, *Nile* represents impurity. See Galante on *Zohar* 2:12a; *Sullam*. For other interpretations, see *Or Yaqar*; *Matoq mi-Devash*.

The verse reads: *Pharaoh's daughter came down to bathe at the Nile, her maidens walking along the Nile.*

11. ***your staff with which you struck the Nile*...** The verse records God's directive

"*Her maidens walking along the Nile* (Exodus 2:5)—other camps coming from her side.[12]

"*She opened it and saw him, the child* (Exodus 2:6)—the verse should read ותראה (*va-tir'eh*), *and saw*; why ותראהו (*va-tir'ehu*), *and saw him*? After all, Rabbi Shim'on said, 'You cannot find a word in the Torah, or even a single letter, that does not contain sublime, precious mysteries!' Well, we have learned as follows: The insignia of the King and *Matronita* appeared in him—the mark of ו, ה (*he, vav*). Immediately, *she had compassion on him* . . . (ibid.).[13]

"Until here, above; from here on, below, except for this verse: *His sister stationed herself afar* (Exodus 2:4). Whose sister? The sister of the one who calls Assembly of Israel *my sister*, as is said: *Open to me, my sister, my love* (Song of Songs 5:2).[14]

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to Moses, preparing him to strike the rock at Horeb to bring forth water: *Pass before the people and take with you some of the elders of Israel, and your staff with which you struck the Nile take in your hand, and go.* The point here is that Aaron, not Moses, struck the Nile (Exodus 7:19–20); Moses struck (or stretched his staff over and split) only the Red Sea (Exodus 14:16, 21). It would seem, then, that when Scripture states that Moses *struck the Nile*, it really means that he *struck the sea*; thus there is no real distinction between *Nile* and *sea*!

The explanation, however, is that since Moses helped Aaron strike the Nile, it is as though Moses did it himself. Similarly, Scripture states that *YHVH struck the Nile*, since Aaron's action derived from God's command and power. The conclusion is that *Nile* and *sea* are indeed distinct and opposed to one another. See BT *Sanhedrin* 99b.

12. ***Her maidens*** . . . Other demonic powers deriving from the left side. See above, note 10.

13. ***She opened it*** . . . The full verse reads: *She opened it and saw him, the child, and look, a boy crying! She had compassion on him and said, "This is one of the children of the Hebrews."* The repeated direct object in the phrase ותראהו את הילד (*va-tir'ehu et ha-yeled*), *and she saw him, the child*, seems redundant. However, Rabbi Ḥizkiyah indicates that the word should not be read ותראהו (*va-tir'ehu*), *and she saw him*, but rather ותרא ה ו (*va-tere he vav*), "*she saw* [the letters] *he* [and] *vav*," which symbolize respectively *Shekhinah* (known as *Matronita*) and Her spouse, King *Tif'eret*. When Pharaoh's daughter perceived these symbolic letters on the infant Moses, she felt compassion for him.

See BT *Sotah* 12b (and Maharsha, ad loc.); *Shemot Rabbah* 1:24 (and Maharzu and Shinan, ad loc.); Baḥya ben Asher on Exodus 2:2; *Da'at Zeqenim* on Rashi on Exodus 2:6.

On the sefirotic significance of the letters *he* and *vav*, see above, p. 74, n. 60. On the significance of every element of Torah, see *Sifrei*, Deuteronomy 336; *Midrash Tanna'im*, Deuteronomy 32:47; BT *Eruvin* 13a *Menaḥot* 29b, *Ḥullin* 60b; Maimonides, Commentary on the Mishnah, *Sanhedrin* 10, intro, principle 8; idem, *Guide of the Perplexed* 3:50; Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 548; Azriel of Gerona, *Peirush ha-Aggadot*, 37–38; *Zohar* 1:54a, 135a, 145b, 163a, 187a, 201a, 234b; 2:12a, 55b–56a, 59b, 65b, 93b, 95a, 98b–99b, 124a, 217b, 236a; 3:6b, 71b–72b, 79b, 149a–b, 152a, 192a, 202a, 213b, 221a, 265a, 269a; *ZḤ* 6d (*MhN*); Moses de León, *Sefer ha-Rimmon*, 341–42; Tishby, *Wisdom of the Zohar*, 3:1082–83; Matt, "'New-Ancient Words,'" 194–207. On *Shekhinah*'s title *Matronita*, see the Glossary.

14. **Until here**... The verses from this

"*Afar*—as is said: *Afar, YHVH appeared to me* (Jeremiah 31:3).[15]

"What is implied? That the righteous, before descending to the world, are known above to all—especially Moses. Further, that souls of the righteous are drawn from a supernal place, as we have established. We have learned the mystery of the matter, for this implies that the soul has a father and mother, just as the body on earth has a father and mother. In all aspects, whether above or below, everything comes into being from male and female.[16]

"They have already established the secret that is written: *Let the earth bring forth a living soul* (Genesis 1:24). *The earth*—Assembly of Israel. *A living soul*—soul of supernal Primordial Adam, as has been said."[17]

Rabbi Abba came and kissed him. He said, "Surely, you have spoken well! All is so![18]

"Happy is the share of Moses, Faithful Prophet, beyond all other prophets of the world! Therefore, when he departed from the world, no one but the blessed

chapter discussed so far allude to the upper world. The following verses can be read simply, according to their simple meaning.

The "exceptional" verse (2:4) actually appears earlier than the verse just discussed (2:6). It reads in full: *His sister stationed herself afar, to know what would be done to him.* The simple meaning of *his sister* is Miriam, but now the phrase alludes to the divine *sister*, *Shekhinah* (known as Assembly of Israel). According to the kabbalistic reading of Song of Songs, She is addressed intimately by Her lover, *Tif'eret*, as *my sister. Shekhinah stationed herself* to watch over Moses (who eventually attained the rung of *Tif'eret*).

On the spiritual meaning of Exodus 2:4, see *Mekhilta, Shirta* 10; *Mekhilta de-Rashbi*, Exodus 15:20; JT *Sotah* 1:9, 17b; BT *Sotah* 11a; *Shemot Rabbah* 1:22. On the verse in Song of Songs, see *Shir ha-Shirim Rabbah* on 3:11; *Zohar* 1:112a, 140b; 2:46a; 3:95a, 233a, 236b, 286a–b, 296a (*IZ*). On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

15. ***Afar*...** *Shekhinah* watched over Moses from a distance. The word *afar* alludes to the Holy Spirit (sometimes identified with *Shekhinah*), based on the verse in Jeremiah. See *Mekhilta, Shirta* 10; *Mekhilta de-Rashbi*, Exodus 15:20; JT *Sotah* 1:9, 17b; BT *Sotah* 11a; *Shemot Rabbah* 1:22; *Zohar* 2:125b.

The verse in Jeremiah reads: *From afar* [or: *Afar*], *YHVH appeared to me.* In the *Zohar*, *afar* can allude to *Ḥokhmah*, near the distant top of the sefirotic ladder. See *Zohar* 1:6a, 107a; 2:50b; 3:20b, 35b, 60a, 90a. Cf. above at note 3.

16. **What is implied?...** By the entire preceding discussion. Souls are engendered by the union of the divine couple, *Shekhinah* and *Tif'eret*.

On the preexistence of the souls of the righteous and of Moses' soul, see above, note 8. On the soul's divine parents, see *Zohar* 1:245b; 2:94b; 3:7a, 42b.

17. ***Let the earth bring forth a living soul*...** *Shekhinah* (Assembly of Israel) is symbolized by *the earth*, and this verse indicates that She gave birth to the soul of Adam, which derives from *Ḥokhmah*, who is Himself called Primordial Adam.

On *a living soul* as the soul of Adam, see *Bereshit Rabbah* 7:5; *Vayiqra Rabbah* 14:1; *Tanḥuma, Tazri'a* 1; *Tanḥuma* (Buber), *Tazri'a* 2; *Zohar* 1:34a; 2:55a; 3:19a, 39b, 43b, 70b. Cf. 3:24b, 46b. On the allusion to *Ḥokhmah*, see *Or Yaqar*; *Miqdash Melekh*; Liebes, *Peraqim*, 39–40; *Matoq mi-Devash.*

18. **and kissed him...** Namely, Rabbi Ḥizkiyah. See above at notes 2, 4.

Holy One attended to him, conducting him through His curtain. So Moses surpassed, in supernal prophecy and glorious rungs, all prophets of the world, whereas other prophets saw from behind many walls."[19]

"*He showed me Joshua the high priest, standing*... (Zechariah 3:1). What did he see? That he was standing before the angel and wearing filthy garments, until a herald came forth, proclaiming: *Take the filthy garments off him!* (ibid., 4)."[20]

Rabbi Yitsḥak said, "It is written: *Now, Joshua was clothed in filthy garments when he stood before the angel* (Zechariah 3:3). What is meant by *before the angel*? That he was judging his case—the one of whom is written *Do not say before the angel that it was a mistake* (Ecclesiastes 5:5).[21]

"What does this imply? That every person who fails in this world to enwrap himself in a wrap of *mitsvah*, and to clothe himself in a garment of *mitsvah*, wears in that world a filthy garment, which should not be so, and is brought to judgment for this.[22]

19. **Happy is the share of Moses...** Who surpassed all other prophets and who was conducted by God Himself into a divine realm. See *Zohar* 1:44b (*Heikh*); 2:88b–89a. Cf. 1:22a.

On glimpsing God from behind walls (or a wall), see Maimonides, *Shemonah Peraqim*, 7; *Zohar* 1:232b (*Tos*) (Vol. 3, p. 405, n. 509); 2:69a–b, 82a, 130b, 213a; *ZḤ* 15c (*MhN*), 39d. Cf. above, note 3; Baḥya ben Asher on Leviticus 1:1, p. 393. On Moses' title Faithful Prophet, see above, p. 104, n. 153.

20. ***He showed me Joshua the high priest...*** The speaker is apparently again Rabbi Ḥizkiyah, who opened with this verse (above at note 2). For the biblical context, see that note.

21. **What is meant by *before the angel*?...** According to Rabbi Yitsḥak, this *angel* is one who judges a person. See Ibn Ezra on the verse; *Zohar* 3:214a; *ZḤ* 60d–61a (*MhN, ShS*).

For the context in Zechariah, see above, note 2. The full verse in Ecclesiastes reads: *Do not let your mouth make your flesh sin, and do not say before* המלאך (*ha-mal'akh*), *the messenger* [or: *the angel*], *that it was a mistake. Why should God rage over your voice and ruin the work of your hands?* According to its simple sense, this verse refers to making rash vows.

22. **every person who fails...** Everyone who fails to fulfill the *mitsvah* of tzitzit will be clothed in the afterlife in a filthy garment and be punished for his failure.

The two phrases "עטופא (*ittufa*), a wrap, of *mitsvah*" and "a garment of *mitsvah*" may refer respectively to the large tallit worn during prayer and to the small tallit worn as an undergarment. On the phrase "a wrap of *mitsvah*," see *Halakhot Gedolot*, 1:505; Simḥah ben Samuel, *Maḥazor Vitri*, p. 631; *Zohar* 1:204b; 3:174b, 176a, 265a, 266a; *ZḤ* 41d, 85a (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 58 (and Wolfson's n. 2), 234–35; [idem?], *Orḥot Ḥayyim*, par. 14.

On the filthy garments, see *Zohar* 3:214a. According to BT *Sanhedrin* 93a (in the name of Rav Pappa), Joshua's *filthy garments* signified his failure to prevent his sons from immoral behavior. See *Targum Yonatan*, Zechariah 3:3; David Kimḥi on Zechariah 3:3; *Or Yaqar*; *Matoq mi-Devash*. Cf. Ezra 10:18.

On the relation between one's conduct on earth and the garment to be worn in the afterlife, see also *Zohar* 1:224a–b (Vol. 3, p.

"Come and see how many garments are prepared in that world! If a person fails to attain in this world garments of *mitsvah*, then when he enters that world, he is clothed in a certain garment recognized by masters of Hell. Woe to him who is clothed in that garment, for many [175a] wardens of judgment lie waiting to seize him and cast him into Hell! And King Solomon cried out, *At all times let your garments be white* (Ecclesiastes 9:8)."[23]

It has been taught in the mystery of the Book of Concealment: Four kings go forth toward four, hanging from them like grapes in a cluster. Bound with them are seven runners bearing witness, not staying in their places.[24] [175b]

Rabbi Yehudah said, "How many witnesses the blessed Holy One has produced to admonish human beings, and all of them stand facing a person with advice and testimony! He rises in the morning and stretches his feet to move—witnesses stand facing him, proclaiming: *The feet of his faithful He watches*... (1 Samuel 2:9); *Watch your foot when you go to the house of God* (Ecclesiastes 4:17); *Level the path of your foot* (Proverbs 4:26).[25]

"He opens his eyes to see the world—witnesses say, *Keep your eyes looking forward* (Proverbs 4:25). He rises to speak—witnesses say, *Keep your tongue from evil*... (Psalms 34:14). He extends his hands for worldly matters—witnesses say, *Swerve from evil and do good* (ibid., 15).

"If he listens to them, fine; if not, it is written *and the Accuser standing at his right to accuse him* (Zechariah 3:1)—all of them testify against him above concerning his sins. If a person desires to strive in the service of the blessed Holy One, they all become advocates before him and stand to testify in his favor when he needs it.[26]

347, n. 249); 2:210a–b (Vol. 6, pp. 197–99, nn. 266, 270–71); above, p. 102, n. 151.

23. **a certain garment recognized by masters of Hell...** See *Zohar* 3:214a.

The full verse in Ecclesiastes reads: *At all times let your garments be white, and oil on your head not be lacking.* According to an interpretation in BT *Shabbat* 153a, *let your garments be white* alludes to the white threads of tzitzit.

24. **in the mystery of the Book of Concealment...** Namely, in *Sifra di-Tsni'uta* (The Book of Concealment). See *Zohar* 2:179a (*SdTs*). For the meaning of this cryptic description there, see Vol. 5, pp. 580–81, n. 84. Below, these lines are interpreted as applying to the *mitsvah* of tzitzit.

25. **How many witnesses...** According to a rabbinic tradition, two angels accompany a person constantly. Here Rabbi Yehudah expands the number.

See BT *Ta'anit* 11a and *Ḥagigah* 16a, based on Psalms 91:11: *For His messengers* [or: *angels*] *He will command for you to guard you on all your ways.* See also *Berakhot* 60b, and Rashi, ad loc., s.v. *hitkabbedu*; *Shabbat* 119b; *Zohar* 1:12b, 144b, 165b, 174b, 191a; 2:106b; 3:52b; *ZḤ* 47a, 84d (*MhN, Rut*).

26. ***and the Accuser standing at his right...*** The verse reads: והשטן (*ve-ha-Satan*), *and the Accuser* [or: *and Satan*], *standing at his right to accuse him.* See above, note 2.

"He rises in the morning, recites various blessings, and places tefillin on his head between his eyes. Wishing to raise his head, he sees the supernal Holy Name adhering to and inscribed upon his head, with straps hanging from either side over his heart. Behold, he is gazing upon the glory of His Lord![27]

"He extends his hands—and sees the other arm bound with the knot of the Holy Name; he draws back his hand, gazing upon the glory of his Lord.[28]

"He enwraps himself in a wrap of *mitsvah*, in the four corners of his garment. 'Four kings go forth toward four'—true witnesses of the King, hanging from four corners, 'hanging from them like grapes in a cluster.' Just as a cluster is one, with many grapes hanging on either side, so this *mitsvah* is one, with many grapes hanging from it, with skins and branches.[29]

27. **places tefillin on his head...** The association of tefillin with the Name of God is based on a Talmudic tradition. See BT *Berakhot* 6a, in the name of Rabbi Yitsḥak: "It is written: *All the peoples of the earth will see that the name of YHVH is proclaimed upon you, and they will be in awe of you* (Deuteronomy 28:10), and it has been taught: Rabbi Eli'ezer the Great says, 'This refers to tefillin of the head.'"

Each of the tefillin contains four passages from the Torah (Exodus 13:1–10, 11–16; Deuteronomy 6:4–9; 11:13–21) written on parchment. The *tefillah* (phylactery) of the head is divided into four compartments, each containing one of the four passages. In the *tefillah* of the arm all four passages are written on one piece of parchment in a single compartment. Here, each of the four compartments of the *tefillah* of the head symbolizes one of the letters of the name *YHVH* (and its corresponding *sefirah* or *sefirot*). So if a person raises his head, "he sees the supernal Holy Name."

See *Zohar* 1:13b–14a. On the significance of tefillin, see above, p. 73, n. 56. On the straps hanging, see *Zohar* 3:236b; Moses de León, *Sefer ha-Rimmon*, 240. On the passage in *Berakhot*, see BT *Berakhot* 57a, *Megillah* 16b, *Sotah* 17a, *Menaḥot* 35b, *Ḥullin* 89a.

28. **sees the other arm...** He sees the *tefillah* of the hand, bound to his "other" (i.e., left) arm (and hand). "The knot of the Holy Name" may refer to the knot formed by the strap passed through this *tefillah*, which is shaped like the letter י (*yod*), the first letter of *YHVH* (and the last letter of *Shaddai*). Alternatively, it can refer to the form of the straps wound around the hand, shaped like the letter ש (*shin*), the first letter of *Shaddai*. Cf. Moses de León, *Sefer ha-Rimmon*, 240.

29. **He enwraps himself in a wrap of *mitsvah*...** In the tallit worn during prayer.

Rabbi Yehudah proceeds to interpret the cryptic lines from *Sifra di-Tsni'uta* (The Book of Concealment), applying them to tzitzit. (See above, note 24.) The "four kings" are the four threads inserted through (going "forth toward") the holes in the four corners of the garment. These are also pictured as four "witnesses," corresponding to the four groups of witnesses described above (at notes 25–26). The "many grapes" may symbolize all of the other *mitsvot*, of which one is reminded by the tzitzit. The "skins and branches" may represent the ramifications (or deeper meanings) of the *mitsvot*.

On *tsitsit* as witnesses, see BT *Menaḥot* 44a. Traditionally, a person first wraps himself in the tallit and then puts on tefillin, although the sequence here could imply the reverse. See *Zohar* 3:81a, 120b, 265a; *ZḤ* 41d; *Or Yaqar*; Ḥayyim Yosef David Azulai, *Birkei Yosef, Oraḥ Ḥayyim* 25:4; *Nitsotsei Zohar*; *Matoq mi-Devash*; Ta-Shma, *Ha-Nigleh sheba-Nistar*, 45–46. On the phrase "a wrap of *mitsvah*," see above, note 22.

"'Bound with them are seven runners'—seven windings of blue that must be wound around each one, or increasing up to thirteen. Whoever makes many should make no more than that; whoever makes few should make no less than seven.[30]

30. **Bound with them are seven runners...** The continuation of the lines from *Sifra di-Tsni'uta* (The Book of Concealment).

The passage here reflects the following custom of winding the tzitzit. One inserts four threads through the holes in the four corners of the garment and folds them over double (thereby forming eight half-threads in each corner). Three of the full threads are white and one longer thread is dyed *tekhelet* (blue; or purple, bluish purple, violet)—or three are white and the longer one is half white and half dyed *tekhelet*. The blue thread (or the blue half of the longer thread) is wound around the other threads a number of times, and then the threads are knotted, completing one "joint" (or section). Additional joints are formed similarly.

The phrase "seven runners" is interpreted as referring to the number of "windings." The maximum number of such windings is thirteen, and the minimum is seven. This is based on a statement in BT *Menaḥot* 39a, "One who makes few should make no less than seven; and one who makes many should make no more than thirteen." Medieval commentators and authorities differ as to whether this Talmudic statement refers to the number of joints or the number of windings in each joint.

Here "windings" seems to refer to the number of windings in each joint, although it could conceivably refer to the number of joints (which consist of windings). In *Shushan Edut*, 364, Moses de León refers to seven, nine, or thirteen windings. Cf. idem, *Sefer ha-Rimmon*, 234–35. In *Beit Yosef, Oraḥ Ḥayyim* 11:14, Joseph Caro mentions seven, nine, eleven, and thirteen windings in four separate joints. In *ZḤ* 101b–c (*Tiq*), the Talmudic reference to thirteen is clearly applied to the number of joints. *Miqdash Melekh* and *Matoq mi-Devash* interpret the reference here similarly as referring to the number of joints, although this may be based partly on the fact that instead of כריכן (*kerikhan*), "windings," they follow the reading צרירין (*tseririn*), "bindings," which could refer to the knotted joints. The latter reading is attested in Es3, which reads צרירן (*tseriran*), and in *Or Yaqar* and the printed editions. The former reading—כריכן (*kerikhan*), "windings" (which I have adopted)—appears in P5, V3, V5, and V22. Two other manuscripts (Pr13, V18) exhibit a hybrid form צריכן (*tserikhan*). (In script only a tiny difference distinguishes the letters כ [*kaf*] and צ [*tsade*].) The reading *kerikhan* is supported by the verb that follows shortly—לכרכא (*lekharekha*), "to wind"—as well as by the phrase "seven כריכן (*kerikhan*), windings," which appears below at note 33 and is attested there by all the manuscripts and printed editions.

On the statement in *Menaḥot*, see also Rashi and *Tosafot*, ad loc., s.v. *lo yifḥot misheva*; Eliezer ben Samuel of Metz, *Sefer Yere'im* 401 (17); Maimonides, *Mishneh Torah, hilkhot tsitsit* 1:8; and commentaries ad loc.; Moses ben Jacob of Coucy, *Sefer Mitsvot Gadol*, positive commandment 26; Joseph Ḥabiba, *Nimmuqei Yosef, halakhot qetanot (Menaḥot), hilkhot tsitsit* 12b–13a; Joseph Caro, *Beit Yosef, Oraḥ Ḥayyim* 11:14; idem, *Shulḥan Arukh, Oraḥ Ḥayyim* 11:14. A number of medieval sources quote the Talmudic statement as "One who makes few should make no less than seven joints...." See, e.g., Abraham ben Nathan ha-Yarḥi, *Sefer ha-Manhig*, 2:641; and Moses of Coucy, *Sefer Mitsvot Gadol*; and Caro, *Beit Yosef* (as cited above).

Currently the Ashkenazic practice is to use windings of seven, eight, eleven, and thirteen in four joints respectively. The sum of the first three numbers equals the numer-

"It has been taught: This blue is mystery of King David, and the thread of Abraham, who rendered his descendants worthy of it. What is meant by תכלת (*tekhelet*), blue? תכלית (*Takhlit*), Consummation, of all."[31]

Rabbi Yehudah said, "It is called Throne of Glory."[32]

Rabbi Yitsḥak said, "Seven windings—for She is seventh of all, surely, since She is blessed by six others through Righteous One. And if thirteen—as has been established: with thirteen attributes of Compassion. She is the opening to all of them.[33]

ical value of יהוה (*YHVH*); the last number equals the numerical value of אחד (*eḥad*), "one." So together all four windings indicate "*YHVH* is one." Among some Sephardic Jews, the practice is to use windings of ten, five, six, and five, matching the numerical value of the four letters of יהוה (*YHVH*).

31. **This blue is mystery of King David . . .** *Tekhelet* (blue) symbolizes *Shekhinah*, who is known as *Malkhut* (Kingdom) and is associated with the ideal king, David.

The phrase "the thread of Abraham" alludes to a midrashic interpretation of Genesis 14:23. This verse records part of Abram's oath to the king of Sodom: *From a thread to a sandal strap, I will not take anything that is yours, so that you will not say, "I made Abram rich."* See *Bereshit Rabbah* 43:9, in the name of Rabbi Abba son of Memel: "The blessed Holy One said to him, 'You said, "*From a thread.*" By your life, I will give your descendants the *mitsvah* of tzitzit [featuring the thread of *tekhelet*].'"

Shekhinah, symbolized by תכלת (*tekhelet*), "blue," is also the תכלית (*takhlit*), "consummation," of the entire flow of emanation. Alternatively, Her enhancement and fulfillment are the *takhlit*, "final goal," of existence. See Naḥmanides on Numbers 15:31; Moses de León, *Sefer ha-Mishqal*, 99; *Or Yaqar*.

On the association of *tekhelet* with *Shekhinah*, see *Sifrei*, Numbers 115, in the name of Rabbi Me'ir: "Whoever fulfills the commandment of tzitzit is as though he greeted the face of *Shekhinah*, for the *tekhelet* resembles the sea, and the sea resembles the sky, and the sky resembles the Throne of Glory." See above, p. 72, n. 53. On the association of tzitzit with *Shekhinah*, see also *ZḤ* 85a (*MhN, Rut*); Moses de León, *Shushan Edut*, 364; idem, *Sefer ha-Rimmon*, 234–35.

On the passage in *Bereshit Rabbah*, see BT *Sotah* 17a, *Ḥullin* 89a; *Tanḥuma, Lekh Lekha* 13; *Tanḥuma* (Buber), *Lekh Lekha* 17; *Aggadat Bereshit* 13.

32. **Throne of Glory** One of the names of *Shekhinah*, upon whom is enthroned King *Tif'eret*, or *Ze'eir Anpin* (the configuration of *sefirot* from *Ḥokhmah* to *Yesod*). See the passage from *Sifrei* quoted in the preceding note.

33. **Seven windings—for She is seventh . . .** *Shekhinah* is the seventh of the lower seven *sefirot* and corresponds to the last of the seven windings of tzitzit. The six *sefirot* above *Shekhinah* are *Ḥesed* through *Yesod*, the last of whom is known as Righteous One. The maximum number of windings, thirteen, corresponds to God's thirteen attributes of Compassion. As the last of the *sefirot*, *Shekhinah* is the gateway by which one can approach the divine realm.

On the seven and thirteen windings, see above, note 30. For the list of thirteen attributes (recorded in Exodus 34:6–7), see above, p. 52, n. 145. For the correspondence between the thirteen windings and the thirteen attributes, see Moses ben Jacob of Coucy, *Sefer Mitsvot Gadol*, positive commandment 26; Moses de León, *Shushan Edut*, 364; idem, *Sefer ha-Rimmon*, 234–35. On *Yesod* as Righteous One, see above, p. 38, n. 105.

"She is one thread, distinguished by Her colors; and Her color issues from a certain fish swimming in the Sea of כנרת (*Kinneret*). *Kinneret* is named for Her. So there was כנור (*kinnor*), a harp, suspended above David's bed—since She is David, surely! The harp of David plays by itself for the supernal King; so its colors rise to heaven, and from heaven to the Throne.[34]

"Here is written מצוה (*mitsvah*), commandment—as is said: מצות המלך (*mitsvat ha-melekh*), *the king's command* (2 Kings 18:36); *Why do you disobey mitsvat ha-melekh, the king's command?* (Esther 3:3); *for mitsvat ha-melekh, the king's command* (Nehemiah 11:23). And it has been taught: Foundation and root adorn Kingdom as one. This is the remembrance and opening of all other crowns, as is written: *Open for me the gates of righteousness* (Psalms 118:19), and similarly, *This is the gate to YHVH* (ibid., 20). Thus it is written *You will see it and remember all of YHVH's commandments* (Numbers 15:39)—to include in this all the other crowns. So, they are 'bearing witness, not staying in their places,' for She is *mitsvah*.[35]

34. **She is one thread...** *Shekhinah* is symbolized by the thread of *tekhelet*, whose essential blue ingredient (actually purple, bluish purple, or violet) is extracted from the glands of "a certain fish," namely the חלזון (*ḥillazon*), which has been identified as the *Murex trunculus* snail, found off the Mediterranean coast. Here, Rabbi Yitsḥak transfers this small water creature to the Sea of Galilee (or Kinneret).

The Sea of Kinneret symbolizes *Shekhinah*, based on the association of כנרת (*kinneret*) and כנור (*kinnor*), "harp," an instrument played by King David, who here represents *Shekhinah*, also known as *Malkhut* (Kingdom). (See 1 Samuel 16:23; *Leqaḥ Tov*, Deuteronomy 33:22, p. 65b; *Zohar* 1:260b [*Hash*]; 3:150a; Baḥya ben Asher, Numbers 10:2.) In fact, the name ים כנרת (*yam kinneret*), "Sea of Kinneret," may derive from shape of the lake, which resembles a harp. Cf. BT *Megillah* 6a.

On the harp above King David's bed, see BT *Berakhot* 3b, in the name of Rabbi Shim'on the Ḥasid: "There was a harp suspended above David's bed. As soon as midnight arrived, a north wind came and blew upon it, and it played by itself. He immediately arose and engaged in Torah until the break of dawn." See *Zohar* 3:11a, 21b–22a, 23a–b.

In the concluding clause, "heaven" symbolizes *Tif'eret*, and "Throne" symbolizes *Binah*. The imagery derives from the rabbinic tradition quoted in note 31: "Whoever fulfills the commandment of tzitzit is as though he greeted the face of *Shekhinah*, for the *tekhelet* resembles the sea, and the sea resembles the heaven [or: the sky], and the heaven resembles the Throne of Glory."

On the supposed location of the snail *ḥillazon* in the Sea of Galilee, see Vol. 8, pp. 503–4, n. 42; *Or Yaqar*. On the *ḥillazon*, see also BT *Menaḥot* 44a: "The *ḥillazon* resembles the sea in its bodily color [or: in the color of its blood], and in its shape it resembles a fish. It ascends [from the sea] once every seventy years, and with its blood one dyes *tekhelet*. So it is very expensive." See above, p. 72, n. 53.

35. **Here is written מצוה (*mitsvah*), commandment...** In the biblical passage on tzitzit, this term figures prominently: *It shall be* לציצת (*le-tsitsit*), *a tassel, for you, and you will see it and be mindful of* [or: *and remember*] *all of YHVH's* מצות (*mitsvot*), *commandments, and do them* (Numbers 15:39). Rabbi Yitsḥak indicates that the term *mitsvah* alludes to *Shekhinah*, or *Malkhut* (Kingdom),

"It has been taught: 'Implements of *mitsvah* may be thrown away.' Now, you might say, 'But *lulav*, willow, etc.!' However, implements of holiness—because they are inscribed with the writing of the Holy Name."[36]

Rabbi Yitsḥak said, "Those threads—displaying how they are suspended from here and from there, in the four directions of the world, from this place. She rules over all in the mystery of לב (*lev*), heart, being the heart of this whole world and heart of those above, suspended from the supernal heart—and all is in the לב (*lev*), heart, emerging from supernal Wisdom."[37]

based on three verses that link *mitsvah* and מלך (*melekh*), *king*.

Malkhut is adorned by *Yesod* (Foundation) and the "root," which refers here to *Binah*, or perhaps *Keter*. The mention of "remembrance" alludes to the biblical wording: *You will see it and remember all of YHVH's commandments*. The manifestation of *Malkhut* reminds one of the other sefirotic crowns. She is also called *Tsedeq* (Righteousness), through whose gates one can enter to encounter *YHVH* (which can refer to *Ze'eir Anpin*, namely *Ḥokhmah* through *Yesod*). The word *all* (in *all of YHVH's commandments*) includes with *Malkhut* "all the other (sefirotic) crowns."

The concluding sentence quotes the final clause from the cryptic passage in *Sifra di-Tsni'uta* (The Book of Concealment): "bearing witness, not staying in their places." (See above at note 24.) This alludes to angelic witnesses (symbolized by the seven windings of *tekhelet*) who roam the world, examining how humans act and admonishing them. See above, notes 29–30. On seven roaming angels, cf. Zechariah 4:10: *These seven are the eyes of YHVH, roaming over the whole earth*. On the image of angels "not staying in their places," see Ezekiel 1:14: *The living beings darting back and forth like a flash of lightning*.

On the association between *Shekhinah* and *mitsvah* (or *mitsvot*), see *Bahir* 131 (190); *Zohar* 1:157a; 3:40b; Moses de León, *Sefer ha-Rimmon*, 58 (and Wolfson's n. 3). The two verses in Psalms read in full: *Open for me the gates of righteousness; I will enter them and praise Yah. This is the gate* ליהוה (*la-YHVH*), *of YHVH* [or: *to YHVH*]; *the righteous will enter it*.

36. **Implements of *mitsvah*...** See BT *Megillah* 26b: "Our Rabbis have taught: Implements of *mitsvah* may be thrown away [once they can no longer be used]; implements of holiness are to be stored away. The following are implements of *mitsvah*: sukkah, *lulav*, shofar, tzitzit. The following are implements of holiness: cases for scrolls, tefillin, mezuzot, a mantle for a Torah scroll, a tefillin bag, and tefillin straps."

"Implements of *mitsvah*" do not possess inherent holiness, so they may be discarded once they can no longer be used; whereas "implements of holiness" (which are associated with sacred writings) must be stored away respectfully even when they have worn out.

One might object that certain "implements of *mitsvah*" allude to the Name *YHVH* and its corresponding *sefirot*—for example the four species for *Sukkot*: the *lulav* (palm branch), *aravah* (two willow twigs), *hadas* (three sprigs of myrtle), and *etrog* (citron). However, Rabbi Yitsḥak explains that only "implements of holiness" are actually inscribed with the name *YHVH* (or are accessories to such sacred writings), so these alone "are to be stored away."

On the divine significance of the four species, see Vol. 8, p. 181, n. 366; Tishby, *Wisdom of the Zohar*, 3:1249–51. On the sefirotic significance of the name *YHVH*, see above, p. 74, n. 60.

37. **Those threads...** The threads of tzitzit, hanging from the four corners of the garment, symbolize the four directions of the world, which are ruled by *Shekhinah*

Rabbi Yitsḥak said, "The measure of this and the length of this have been stated in the Engraved Letters of Rabbi El'azar."[38]

Rabbi Yehudah said, "The blessed Holy One said, 'Whoever wishes to walk in awe of Me should follow this heart and the eyes above it.' Who are the eyes? As is said: *The eyes of YHVH are upon the righteous* (Psalms 34:16). But as for you, *You will not stray after your heart and after your eyes* (Numbers 15:39). Why? [176a] Because *you go whoring after them* (ibid.)."[39]

Rabbi Ḥiyya said, "Why is the exodus from Egypt mentioned here, as is written: *who brought you out of the land of Egypt* (Numbers 15:41)? Well, because when they went out of Egypt, they entered this share, and by this the blessed Holy One slew the slaying of Egypt. So in its place it is mentioned, and in its place He admonished them about this. What is meant by 'in its place'? That this *mitsvah* is its place."[40]

("this place"). She is pictured as the לב (*lev*), "heart," of both this world and the upper worlds. *Shekhinah* Herself is "suspended from the supernal heart," namely from *Tif'eret*, "and all is (dependent on) the לב (*lev*), heart, emerging from" *Ḥokhmah*.

The numerical value of לב (*lev*), "heart," is thirty-two, which equals the total number of threads of tzitzit (eight on each of the four corners). This is also the number of the "paths of Wisdom," as implied by the conclusion of this paragraph.

On the threads of tzitzit, see above, note 30. On the threads and the four directions of the world, see Moses de León, *Shushan Edut*, 364; idem, *Sefer ha-Rimmon*, 234. On the thirty-two paths of Wisdom, see *Sefer Yetsirah* 1:1–2. On the connection between these paths and the thirty-two threads of tzitzit, see *Bahir* 62 (92); Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 525–26; Moses de León, *Shushan Edut*, 364; idem, *Sefer ha-Rimmon*, 234; idem, *Sefer ha-Mishqal*, 99.

38. **The measure of this and the length of this . . .** Apparently, the exact measure and length of the threads of tzitzit. For various interpretations, see *Or Yaqar*; *Sullam*; *Matoq mi-Devash*.

The Engraved Letters of Rabbi El'azar is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. For other references to this book, see *Zohar* 1:33b; 3:285a, 286b. Cf. 1:224a; 2:139b; 3:128b (*IR*), 180b, 156b, 264b.

See Matt, *Zohar: The Book of Enlightenment*, 25; and the comment by Shim'on Lavi, *Ketem Paz*, on *Zohar* 1:7a: "All such books mentioned in the *Zohar* . . . have been lost in the wanderings of exile. . . . Nothing is left of them except what is mentioned in the *Zohar*." For a catalogue of these books, see Neuhausen, *Sifriyyah shel Ma'lah*.

39. **should follow this heart . . .** Namely, *Shekhinah*. (See above, note 37.) Above Her are *the eyes of YHVH*, namely of *Ze'eir Anpin* (the configuration of *sefirot* from *Ḥokhmah* to *Yesod*).

The full verse in Numbers reads: *It shall be a tassel for you, and you will see it and be mindful of all of YHVH's commandments and do them. And you will not stray after your heart and after your eyes, after which you go whoring.* See above, note 1.

40. **Why is the exodus from Egypt mentioned here . . .** In the biblical passage about tzitzit.

Rabbi Ḥiyya explains that when Israel left Egypt they entered the realm of *Shekhinah* ("this share"), by whose power the blessed Holy One slayed the Egyptians. So the Exo-

Rabbi Yeisa taught: "It is written: *As in the days of your coming out of the land of Egypt,* [*I will show him wonders*] (Micah 7:15). *As in the days*—the verse should read *as in the day,* since they came out of Egypt at once and did not tarry. However, 'as in those supernal days' by which Assembly of Israel is blessed; so does the blessed Holy One intend to bring forth Israel from exile. Of then is written *You will say on that day, 'Praise YHVH, proclaim His name. . . . Sing to YHVH, for He has done gloriously; this is known in all the world!'* (Isaiah 12:4–5). What is meant by מודעת זאת (*muda'at zot*), *this is known*? That now *zot, this,* is known by a wrap of *mitsvah*; *zot* is known by Her various ways—but at that time *zot* will be known by the blessed Holy One performing signs and miracles in the world. Of then is written *On that day YHVH will be one and His Name one* (Zechariah 14:9)."[41]

dus is mentioned "in its place"—namely in the *mitsvah* of tzitzit, which is associated with *Shekhinah*.

On the association of *Shekhinah* with tzitzit (and specifically with *tekhelet*), see above, notes 31–35, 37. The full verse in Numbers reads: *I am YHVH your God, who brought you out of the land of Egypt to be your God. I am YHVH your God.* See above, note 1.

41. ***As in the days of your coming out . . .*** The ultimate redemption of Israel will resemble that of the Exodus. Rabbi Yeisa wonders why the verse reads *As in the days,* since the Exodus happened in a single day. He explains that the plural—*days*—alludes to the six sefirotic days, namely *Ḥesed* through *Shekhinah*, by whom *Shekhinah* (known as Assembly of Israel) is blessed. With those same multiple powers—unifying the masculine divinity with *Shekhinah*—God intends to redeem Israel from their current state of exile.

In the passage from Isaiah, מודעת זאת (*muda'at zot*), *this is known,* alludes to *Shekhinah*, who is called *zot, this.* Currently, She *is known* by the tzitzit on the tallit ("a wrap of *mitsvah*"), as well as by Her various ways, but in the time of redemption She will be known and recognized by divine miracles—the *wonders* mentioned in the verse from Micah.

The verse in Zechariah can imply that in the time of redemption *Tif'eret* (known as *YHVH*) and *Shekhinah* (known as *His name*) *will* both *be one.* See *Zohar* 2:134a, 161b–162a; 3:7b, 56a, 77b, 93b.

On the theme of the verse in Micah, see *Mekhilta, Shirta* 8; *Tanḥuma, Eqev* 7; *Tanḥuma* (Buber), *Toledot* 17; *Shemot Rabbah* 15:11. On *Shekhinah* as *zot, this,* see above, note 7. On the phrase "a wrap of *mitsvah,*" see above, note 22. The verses in Isaiah read: *You will say on that day, "Praise YHVH, proclaim His name. Make His deeds known among the nations; declare that His name is exalted. Sing to YHVH, for He has done gloriously; let this be known* [literally: *this is known*] *in all the world!"*

פרשת קרח

Parashat Qoraḥ

"KORAH" (NUMBERS 16:1–18:32)

Rabbi Abba opened, "*More desirable than gold, than abundant pure gold; sweeter than honey and drippings of the comb* (Psalms 19:11). How sublime are words of Torah, how precious are words of Torah! They are desired above, desired by all, for they comprise the Holy Name. Whoever engages in Torah engages in the Holy Name and is saved from all—saved in this world and saved in the world that is coming.[1]

"Come and see: Whoever engages in Torah grasps the Tree of Life. Grasping this, he grasps all, as is written: *A tree of life is she to those who grasp her* (Proverbs 3:18)."[2]

Rabbi Yitsḥak said, "Whoever engages in Torah gains freedom from all—freedom from death, as we have said—since freedom settles upon him, adhering to him.

"If Israel kept the Torah, they would be delivered from all and not find themselves in exile. What is written? חרות (*Ḥarut*), *Engraved, upon the tablets* (Exodus 32:16)—do not read חרות (*ḥarut*), *engraved*, but rather חירות (*ḥeirut*), *freedom*, and this *freedom* has already been established.[3]

1. ***More desirable than gold . . .*** The Psalmist is praising the commandments of Torah. On Torah as God's Name, see above, p. 26, n. 66.

2. **Whoever engages in Torah grasps the Tree of Life . . .** The full verse in Proverbs reads: *A tree of life is she to those who grasp her, and those who hold her are deemed happy.* This verse describes Wisdom, traditionally identified with Torah. Both Torah and the Tree of Life symbolize *Tif'eret*, the core of all seven lower *sefirot*.

3. **Whoever engages in Torah gains freedom from all . . .** The full verse in Exodus reads: *The tablets were the work of God; the writing was the writing of God, engraved upon the tablets.* See *Vayiqra Rabbah* 18:3: "חרות (*Ḥarut*), *Engraved, upon the tablets.* Do not read חרות (*ḥarut*), *engraved*, but rather: חירות (*ḥeirut*), *freedom.* Rabbi Yehudah, Rabbi Neḥemiah, and the Rabbis: Rabbi Yehudah said, 'Freedom from the Angel of Death.' Rabbi Neḥemiah said, 'Freedom from kingdoms.' The Rabbis said, 'Freedom from suffering.'"

Freedom and liberation are associated with the *sefirah* of *Binah*, who is symbolized

"Within Torah is power of the right, as is said: *from His right hand, a fiery law for them* (Deuteronomy 33:2), and left is included in right. Whoever makes right left, and left right, is as if he destroys the world.[4]

"Come and see: Aaron is right; Levites are left. Korah sought to change right into left, so he was punished. Furthermore, he possessed the evil tongue, and he was punished entirely."[5]

Rabbi Yehudah said, "Left is always included in right. Korah sought to change the arrangement of above and below, so he was eliminated from above and below.[6]

"*Korah took* (Numbers 16:1). What is meant by *took*? He took evil counsel for himself. If anyone chases after something that is not his, it escapes him; and

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by the Jubilee. (See below, pp. 681-82, n. 62.) *Binah* is the source of *Tif'eret*, who is symbolized by Torah and the Tree of Life.

On *ḥarut* and *ḥeirut*, see *Avot* 6:2; BT *Eruvin* 54a; *Shir ha-Shirim Rabbah* on 8:6; *Pirqei de-Rabbi Eli'ezer* 46; *Tanḥuma, Ki Tissa* 16, *Eqev* 8; *Tanḥuma* (Buber), *Va'era* 9; *Shemot Rabbah* 41:7; *Zohar* 1:37b, 63b, 131b–132a, 152b; 2:45b, 113b–114a, 183a; 3:6b; Moses de León, *Sheqel ha-Qodesh*, 25 (29–30).

4. **Within Torah is power of the right . . .** Torah symbolizes *Tif'eret*, who balances the polar opposites *Ḥesed* (the divine right) and *Gevurah* (the divine left), thereby including left in right. The wicked upset this balance, threatening the stability of the upper and lower worlds.

The verse in Deuteronomy (linking Torah with God's right) reads in full: *YHVH from Sinai came and He shone from Seir upon them; He radiated from Mount Paran and He arrived from myriads of holy ones; from His right hand, a fiery law for them.* In the *Zohar*, the phrase *a fiery law* alludes to *Gevurah* on the left; so the verse combines right and left. See *Zohar* 1:243a; 2:81a, 84a–b, 135a, 166b, 206b; 3:182a. On this verse, see also *Zohar* 1:198a; 3:93b.

On left being included in right, see also *Zohar* 1:17a, 119b; 2:26b, 52b, 57a–b, 66a, 162b, 168b–169a, 223a, 231a, 257a (*Heikh*); 3:17b, 24a, 118b, 178a–b, 236b; *ZḤ* 44a; Moses de León, *Sefer ha-Rimmon*, 254; Wolfson, "Left Contained in the Right."

5. **Aaron is right; Levites are left . . .** Aaron (and all priests) symbolize *Ḥesed* on the right, whereas Levites symbolize *Gevurah* on the left. Korah the Levite challenged Moses and Aaron, saying, *You have too much! For all the community are holy, all of them, and YHVH is in their midst. Why should you raise yourselves up over YHVH's assembly?* (Numbers 16:3). Thereby, he sought the priesthood (on the right) for himself (a Levite, on the left). See *Zohar* 1:17a–b.

Furthermore, by harshly criticizing Moses—saying *Why should you raise yourselves up over YHVH's assembly?*—Korah was committing the sin of evil speech (or "the evil tongue"). For the context in Numbers, see below, note 7.

6. **Left is always included in right . . .** So that the harshness of Judgment (on the left) may be assuaged by *Ḥesed* (on the right). By seeking greater power for the Levites (on the left), Korah was threatening this cosmic arrangement, endangering all. Fittingly, he was "eliminated from above and below," perishing here below and losing his share above in the world that is coming. According to M *Sanhedrin* 10:3 (in the name of Rabbi Akiva), "The company of Korah has no share in the world that is coming."

what is more, he loses what he has. Korah pursued that which was not his; he lost his own without attaining the other.[7]

"Korah engaged in dispute. What is meant by 'dispute'? Division—division of above and below. Whoever seeks to divide the arrangement above will be eliminated from all worlds. Dispute—quarreling with peace. Whoever quarrels with peace quarrels with the Holy Name, [176b] since the Holy Name is called Peace.[8]

"Come and see: The world exists only by peace. When the blessed Holy One created the world, it could not endure until peace came and settled upon all. What is it? Sabbath, which is peace of those above and below. Then the world endured. And whoever quarrels with it will be eliminated from the world.[9]

7. ***Korah took*** . . . The transitive verb *took* has no direct object, which stimulated the midrashic imagination. Here Rabbi Yehudah indicates that "*Korah took* evil counsel for himself." He sought the priesthood, "which was not his," and thereby lost his own status as a Levite and his very life.

On the principle "If anyone chases after something that is not his . . ." as applied specifically to Korah, see *Tosefta Sotah* 4:19; BT *Sotah* 9b; *Bereshit Rabbah* 20:5; *Mishnat Rabbi Eli'ezer* 18, p. 334.

On midrashic readings of *Korah took*, see, e.g., BT *Sanhedrin* 109b; *Tanḥuma, Qoraḥ* 1–3; *Tanḥuma* (Buber), *Qoraḥ* 2, 4–6; *Bemidbar Rabbah* 18:2–4; Rashi on Numbers 16:1. On Korah taking bad advice (from his wife), see *Tanḥuma, Qoraḥ* 3; *Tanḥuma* (Buber), *Qoraḥ* 6; *Bemidbar Rabbah* 18:4.

Instead of עיטא (*eita*), "counsel," a number of witnesses (including L3, N49, Mantua, and Cremona) read מנא (*mana*), which may be based on Hebrew מנה (*manah*), "a portion." Cf. BT *Sanhedrin* 109b: "[*Korah*] *took*. Resh Lakish said, "He took a bad מקח (*miqqaḥ*), bargain [or: purchase], for himself."

The context in Numbers (16:1–3) reads: *Korah son of Izhar son of Kohath son of Levi took* [or: *took up*; *betook himself*], *along with Dathan and Abiram sons of Eliab, and On son of Peleth—descendants of Reuben—and they rose up before Moses, together with two hundred fifty men of the Children of Israel, chieftains of the community, persons called up to meeting, men of renown. They assembled against Moses and against Aaron and said to them, "You have too much! For all the community are holy, all of them, and YHVH is in their midst. Why should you raise yourselves up over YHVH's assembly?"*

8. **Korah engaged in dispute** . . . He impaired the harmony between right and left above, and he quarreled bitterly below. Peace is one of God's names, and here it signifies *Tif'eret* (also known as *YHVH*, "the Holy Name") who harmonizes right and left.

As mentioned above (note 6), according to M *Sanhedrin* 10:3, "The company of Korah has no share in the world that is coming." On the harmony between right and left, see above, notes 4–6. On Peace as God's name, see *Sifrei*, Numbers 42; BT *Berakhot* 55b, *Shabbat* 10b.

9. **The world exists only by peace** . . . So its endurance was assured only with the arrival of the first Sabbath, which brought peace.

Peace symbolizes not only *Tif'eret*, but its extension, *Yesod*, who is identified with Sabbath. *Yesod* also mediates between right and left, as well as uniting *Tif'eret* and *Shekhinah*.

On the world being established on peace, see M *Avot* 1:18, in the name of Rabban Shim'on son of Gamliel: "The world stands on three things: on justice, on truth, and on peace." On *Yesod* (the divine phallus) as Peace, cf. BT *Shabbat* 152a, where Rabbi Shim'on son of Ḥalafta refers to the phallus as "peacemaker of the home." See *Vayiqra Rabbah* 18:1; *Qohelet Rabbah* on 12:5; *Zohar* 3:31a, 115b.

"Zelophehad quarreled with Sabbath, for he was *gathering trees* (Numbers 15:32). Who are those *trees*? Other trees, as we have mentioned, who are mundane entities; and the mundane does not dwell in holiness. From here on, mundane matters are forbidden on Sabbath. He surely quarreled with peace of the world."[10]

Rabbi Yose said, "It is written: *Great peace have they who love Your Torah* (Psalms 119:165). Torah is peace, as is written: *and all her paths are peace* (Proverbs 3:17). Korah came to damage peace above and below, so he was eliminated from all, from above and below."[11]

They rose up before Moses, together with two hundred fifty men of the Children of Israel, chieftains of the community, persons called to the assembly, men of renown (Numbers 16:2). This verse has been established by the Companions. Rabbi Shim'on said, "קריאי מועד (*Qeri'ei mo'ed*), *Persons called to the assembly*—written קראי (*qeri'ei*), *persons called to*, missing a י (*yod*); why? Well so it is: The kingdom on earth resembles the Kingdom of Heaven. This is the mystery: All
170 those supernal crowns, with which the Holy Name is united, are summoned from a place called *holiness*, as is written: מקראי (*miqra'ei*), *called from, holiness* (Leviticus 23:4). When? At the time when *mo'ed*, *festival*, is present in the world. Just as those supernal crowns are summoned from higher *holiness*, so lower *holiness* summons its forces to crown them.[12]

10. **Zelophehad quarreled with Sabbath...** According to Numbers 15:32, *The Children of Israel were in the desert, and they found a man gathering* עצים (*etsim*), *wood, on the Sabbath day.* The Bible does not record the name of the Sabbath wood-gatherer, but according to rabbinic tradition it was Zelophehad son of Hepher, who died without sons and whose five daughters then approached Moses, asking that their father's inheritance be granted to them. See Numbers 27:1–11.

The simple sense of *etsim* in this verse is obviously *wood*, but here Rabbi Yehudah plays on its other meaning: "trees." Zelophehad was *gathering* other *trees*—namely angelic or demonic forces that rule on the weekdays (empowered by *Shekhinah*). By working on the Sabbath, Zelophehad was stimulating and empowering these lower forces, which detract from the holy peacefulness of Sabbath. See above, pp. 7–8, nn. 17–18.

11. ***Great peace have they who love Your Torah...*** But Korah damaged the sefirotic harmony above and the harmony of the Israelite community on earth; so he lost his share in the world that is coming and his very life on earth below.

The full verse in Psalms reads: *Great peace have they who love Your Torah, and nothing can make them stumble.* The verse in Proverbs describes Wisdom, traditionally identified with Torah. It reads in full: *Her ways are ways of pleasantness, and all her paths are peace.*

12. ***They rose up before Moses...*** Korah's faction includes קריאי מועד (*qeri'ei mo'ed*), *persons called to the assembly*, namely heads of clans. In this verse the word קריאי (*qeri'ei*) is spelled without the first י (*yod*): קראי (*qeri'ei*), and Rabbi Shim'on interprets this deficient spelling as alluding to *Shekhi-*

"Higher *holiness* is known; lower *holiness* is Wisdom of Solomon. Similarly, She summons all Her forces, and those forces are all summoned to be crowned with this *holiness* when *mo'ed*, *festival*, prevails in the world.[13]

"Just as Her forces stand above, so chieftains stand in their pattern below; and therefore they are called *qeri'ei mo'ed*, *persons called from mo'ed*. Since they are below—קראי (*qeri'ei*), *persons called from*, *mo'ed*, spelled deficiently, corresponding to the pattern above. Yet they are in exceeding wholeness.[14]

"*Men of* שם (*shem*), *name*, surely, and not *men of YHVH*. This is the mystery of *If he pierces the Name, he shall be put to death* (Leviticus 24:16), as we have established. So they are called here *men of name*; since they proceed on the side of *Gevurah*, they are *men of name*—look, their praise is high! But they took for themselves and banded together in dispute.[15]

nah, who possesses nothing of Her own but only what She receives from the *sefirot* above Her. The earthly kingdom—namely the arrangement of the Israelite tribes below—resembles *Shekhinah*, or *Malkhut*, "(the Heavenly) Kingdom."

The sefirotic crowns from *Ḥesed* to *Yesod*—associated with the Holy Name *YHVH*—are summoned from *Ḥokhmah*, who is known as *holiness*. This happens at a time of *mo'ed* (which means not only *assembly* but also *festival*, or "appointed time")—namely on Sabbaths and festivals. Just as these divine crowns are summoned from *Ḥokhmah*, so *Shekhinah* ("lower *holiness*") summons Her angelic forces and crowns them. She Herself is associated with *mo'ed*.

See *Zohar* 3:93b–94a. The saying "The kingdom on earth resembles the Kingdom of Heaven" appears in BT *Berakhot* 58a, in the name of Rav Sheshet.

On the sefirotic significance of the name *YHVH*, see above, p. 74, n. 60. The full verse in Leviticus reads: *These are the appointed times of YHVH*, מקראי קדש (*miqra'ei qodesh*), *sacred convocations, which you shall proclaim at their appointed times.*

13. **Higher *holiness* is known . . .** It is well known that the term *holiness* refers to *Ḥokhmah*, but *Shekhinah* (who is identified as *Ḥokhmat Shelomoh*, "Wisdom of Solomon") is called "lower *holiness*." On Sabbaths and festivals, She summons all Her angelic forces to be crowned with Her *holiness*.

14. **Just as Her forces stand above . . .** The Israelite chieftains below resemble the angels above, who stand near *Shekhinah*; so these chieftains are called *qeri'ei mo'ed*, *persons called from mo'ed*, namely invited by *Shekhinah* to receive illumination. Their earthly status ("below") is signified by the deficient spelling of the word קראי (*qeri'ei*), which alludes to *Shekhinah* (in "the pattern above"), since She is the lowest *sefirah* and lacks any emanation of Her own. See above, note 12.

15. ***Men of* שם (*shem*), *name*, surely . . .** The simple sense of this phrase is *men of renown*, but here Rabbi Shim'on reads it hyperliterally as *men of name*, alluding to *Shekhinah*, who is pictured as the Divine Name. The Israelite chieftains were linked with Her, not with *Tif'eret* (known as *YHVH*). *Shekhinah* derives from *Gevurah*.

The verse in Leviticus reads in full: ונקב (*Ve-noqev*), *He who pronounces, the name of YHVH shall surely be put to death. The whole community shall surely stone him; sojourner and native alike, if he pronounces the Name, he shall be put to death.* According to the *Zohar*, in this verse the verb *noqev* means *pierces*, referring to someone who impairs *Shekhinah*, the Divine Name.

In the concluding sentence, the clause

"*Come morning, YHVH will make known who is His and who is holy, and will bring him close to Himself* (Numbers 16:5). Why *morning*, and why *holy* and not *pure*? Well, they come from the side of *pure*, and the priest is *holy*. Moses said, '*Come morning*, since then the crown of the priest is aroused in the world. If you are priests, here is *morning*—perform the service of *morning*. Then, *YHVH will make known who is His and who is holy. Who is His*—unspecified, namely the Levite. *And who is holy*—the priest. Then, *He will bring him close to Himself*. The only one who can discern the matter is *morning*. If you are destined to remain on the side of *Din* (Judgment), *morning* will not tolerate you, for that is not its time. And if you are destined to remain on the side of *Ḥesed* (Love), that is surely its time; and you will remain with it, and it will accept you.'[16]

"How? By קטרת (*qetoret*), incense—for incense requires a best man, so that all לאתקטרא (*le-itqattera*), may be bound together, by him and joined. Who is the best man? The priest. Thus, *the man whom YHVH chooses, he is the holy one* (Numbers 16:7)—not *the pure one*. They are two rungs: *holy* and *pure*. The priest is *holy*, the Levite is *pure*. Thus it is written *he is the holy one*."[17]

"they took for themselves" may refer to "taking bad counsel" (as above at note 7). Alternatively, it alludes to the grave sin of separating *Shekhinah* from the other *sefirot*, by "piercing the Name." See Vol. 8, p. 193, n. 403; above, p. 8, n. 17.

On the meaning of the root נקב (*nqv*), see Milgrom, *Leviticus*, 3:2107–8, 2117–18. On "piercing the Name," see *Zohar* 3:106a, 113b. Cf. 1:37a; 3:191b; Moses de León, *Sefer ha-Rimmon*, 360.

16. ***Come morning***... The context in Numbers (16:4–7) reads: *Moses heard and fell on his face. He spoke to Korah and to all his company, saying, "Come morning, YHVH will make known who is His and who is holy, and will bring him close to Himself, and him whom He chooses He will bring close to Himself. Do this: take fire-pans for yourselves, Korah and all your company, and place fire in them and put incense on them before YHVH tomorrow. And the man whom YHVH chooses, he is the holy one. You have too much, sons of Levi!"*

Rabbi Shim'on explains that the description *holy* alludes to priests, whereas *pure* alludes to the Levites. The priests are symbolized by *Ḥesed*, whose flowing light is associated with *morning*, whereas the Levites are symbolized by *Gevurah*, or *Din* (Judgment). By saying *Come morning*..., Moses was challenging Korah to prove whether he was destined to remain on the side of *Ḥesed*, pertaining to priests.

The clause "*Who is His*—unspecified" means that the Levite is not described specifically as *holy*. On the distinction between *holy* and *pure*, cf. *Zohar* 3:127b, 180b.

17. **By קטרת (*qetoret*), incense**... The *Zohar* often associates *qetoret* with the Aramaic root קטר (*qtr*), "to tie, bind," indicating that the offering of incense unites the *sefirot*. By offering incense, the priest serves as שושבינא (*shoshevina*), "the best man (or intimate friend)," of *Shekhinah*, ensuring Her union with *Tif'eret* (and the *sefirot* surrounding Him).

On *qetoret* and the Aramaic root *qtr*, see *Zohar* 1:230a; 2:219a; 3:11a–b, 30a–b, 37b, 58b, 151b, 177b; Moses de León, *Sefer ha-Rimmon*, 86–87. On the priest (or Aaron the priest) as *shoshevina*, "the best man (or intimate friend)," of *Shekhinah*, see *Zohar* 2:49b, 3:20a (*RM*), 53b, 124a, 177b, 180b, 275b.

They fell on their faces and said, "אל אלהי הרוחות (*El Elohei ha-ruḥot*), *El, God of the spirits, for all flesh!*" (Numbers 16:22).[18]

Come and see: Moses and Aaron surrendered themselves to death. How so? Because it is written *They fell on their faces and said, "El, God of* הרוחות (*ha-ruḥot*), *the spirits"*—רוחת (*ruḥot*), missing a ו (*vav*), since it is the Tree of Death, and falling on the face is always to that place. Thus, *El, God of. El*—as is written: *El, God, rages every day* (Psalms 7:12).[19]

God of the spirits—for it is the place of souls of the world, where all souls ascend and whence they come.[20]

Rabbi Yehudah opened, "*Listen, you sages, to my words; and you who know, hearken to me* (Job 34:2). This verse was spoken by Elihu. Come and see what is written: *Against his three companions his anger flared because they had not found a reply*... (ibid. 32:3)—for they spoke words, yet Job was not consoled by them. From here we learn that one who comes to comfort a mourner should arrange his words ahead of time, [177a] for Job's friends spoke words of truth, but not to console him. This requires words that he will acknowledge truthfully, and then he will accept upon himself the judgment from above and acknowledge the Holy King. What is written? *Elihu waited out Job's words* (ibid., 4)—so afterward [Job] acknowledged the blessed Holy One and accepted upon himself the judgment of heaven.[21]

18. ***They fell on their faces . . .*** The full verse reads: *They fell on their faces and said, "El, God of the spirits for all flesh! If one man sins, will You rage against the whole community?"*

19. **Moses and Aaron surrendered themselves to death...** By falling on their faces and calling out to God, they were surrendering their souls to *Shekhinah*, who is identified as the Tree of Death. The "defective" spelling of הרוחת (*ha-ruḥot*)—without the second ו (*vav*)—alludes to *Shekhinah*, who "lacks" any light of Her own and depends entirely on what She receives from the higher *sefirot*. The letter *vav* may allude here specifically to *Tif'eret*, who is identified as the Tree of Life. *Shekhinah* expresses divine wrath, as indicated by the verse in Psalms.

The phrase "falling on the face" alludes to the rabbinic prayer known as *Taḥanun* (Supplication), which is recited on most weekdays immediately following the cantor's repetition of the *Amidah*. This includes a confession of sins and a petition for grace. This prayer is also called *nefilat appayim* (falling upon the face, prostration), and originally it was recited in this position, though later it became customary to recite *Taḥanun* in a seated (or half-seated) posture with lowered head and one's face buried in the bend of the arm. See Vol. 8, pp. 279–80, n. 94.

On *Shekhinah* as the Tree of Death, see above, p. 9, n. 19. On the verse in Psalms, see *Zohar* 1:8a, 91a, 177a; 248b–249a; 2:147a, 251a (*Heikh*); 3:30b, 119b, 210b.

20. **the place of souls of the world...** After death, all souls return to *Shekhinah*, from whom they originally issued into the world.

21. ***Listen, you sages, to my words...*** After Job's three companions reprove him, Elihu begins to speak. The three others did

"Come and see: It is written: *Therefore, men of understanding, listen to me: far be from God any wickedness, from Shaddai any wrong* (Job 34:10). *Therefore, men of understanding*—complete in every way, knowing how to discern matters. *Far be from* מאל (*me-El*), *from God, any wickedness*—as is written: ואל (*Ve-El*), *And God, rages every day* (Psalms 7:12). *From Shaddai any wrong*—this one close to that one. As they have already established: אל שדי (*El Shaddai*).[22]

"כי פועל אדם ישלם לו (*Ki fo'al adam yeshallem lo*), *For a human's acts He repays him* (Job 34:11). Look, a person walks about in this world, performing his acts and sinning before his Lord; that very act impends over him, to repay him with Judgment, as is written: *Ki fo'al adam yeshallem lo*, *For a human's act repays him*—that very act *repays him.*[23]

"Nevertheless, *If he sets his heart on Him*—once a person sets his heart and will to return to his Lord, *his spirit and soul He gathers to Him* (Job 34:14), to be bound in the Bundle of Life. He does not abandon his soul outside, to succumb to another judgment."[24]

174 Rabbi Yose said, "This utterance is another mystery among concealed judgments of the blessed Holy One. *For a human's act, He repays him*—to be tried in judgment, according to the deeds that a person does in this world. He raises him to be judged according to his deeds, and he is eliminated from the world.[25]

not console Job properly, convincing him to accept his suffering as God's true judgment.

On the failure of Job's companions to console him, see BT *Bava Metsi'a* 58b; [Moses de León?], *Orḥot Ḥayyim*, par. 23.

22. ***far be from God any wickedness, from Shaddai any wrong...*** The name אל (*El*), *God*, refers to *Shekhinah*, as in the verse from Psalms (see above, note 19). The name שדי (*Shaddai*), refers to *Yesod*, who is "close to that one," namely adjacent to *Shekhinah*. The compound name אל שדי (*El Shaddai*) thus designates the union of *Shekhinah* and *Yesod*.

23. **כי פועל אדם ישלם לו (*Ki fo'al adam yeshallem lo*)...** The simple sense of this verse is *For a human's acts* [meaning: *For according to a human's acts*] *He repays him, and by a person's path He treats him.* But Rabbi Yehudah reads the first half of the verse hyperliterally: *Ki fo'al adam yeshallem lo*, *For a human's act repays him*—that is, his act itself repays him.

24. ***If he sets his heart on Him...*** The verse as it stands in the Masoretic text is difficult. Here, Rabbi Yehudah interprets it to mean *If he sets his heart on* returning to *Him*, then when he dies *his spirit and soul He gathers to Him*—within *Shekhinah*, who is known as "the Bundle of Life." Such a soul will not be judged and punished by harsh or demonic forces. On "the Bundle of Life," see above, p. 15, n. 39.

25. **This utterance is another mystery...** Elihu's statement alludes to a deep mystery, namely the process of reincarnation. According to the *Zohar*, this process is required especially when a man dies without having fulfilled the first commandment of the Torah: procreation. In such a case, the childless person's spirit wanders the upper worlds aimlessly, barred from entering the divine realm. This spirit can be redeemed only if the deceased man's brother performs levirate marriage: marrying the widowed wife, impregnating her, and consciously drawing the homeless spirit into the embryo. This process of reincarnation provides the spirit with another opportunity to fulfill itself on earth.

"What is written afterward? מי פקד עליו ארצה (*Mi faqad alav artsah*), *Who assigned the earth to Him, and placed the whole world in His charge?* (Job 34:13). *Mi faqad alav artsah*, *Whom did He assign for him on earth?* His brother, who is close to him. *And set up the whole world?* For he builds his household and erects a structure of the world, a restoration and habitation.[26]

"What is written next? *If he sets his heart on him*—this person who has been assigned to build a structure must focus his heart and will on that dead one. From here we learn that if a person copulates with that woman because of her beauty and his lust for her, this structure of the world is not built, since he did not focus will and heart on the dead one.[27]

"Therefore it is written: *If he sets his heart on him*—focusing on him with aspiration of the heart—then, *his spirit and soul He gathers to him*, drawn toward him, to be built up in this world.[28]

"What is written next? *All flesh will expire together, and the human return to dust* (Job 34:15). *All flesh will expire together*—that body will decay in the dust along with all that flesh. And now, *the human will return to dust*—renewal of the structure as before; returning to the dust of another body's structure, as it was originally.[29]

On levirate marriage and reincarnation, see above, pp. 98–99, n. 140; Vol. 5, p. 38, n. 108.

26. **מי פקד עליו ארצה (*Mi faqad alav artsah*)...** The simple sense of this rhetorical question is *Who assigned the earth to Him?* but Rabbi Yose construes this as *Whom did He assign for him on earth?*—that is, "Whom did God designate for this person who died childless?" The answer is "his brother," who can redeem his soul by performing levirate marriage.

The conclusion of the verse is understood as *and set up the whole world?* This now refers to the brother's virtuous act of restoring the soul and thereby initiating a new household. The image of building (in the context of levirate marriage) derives from Deuteronomy 25:9. Cf. Genesis 16:2; 30:3.

On the phrase "his brother, who is close to him," see *Zohar* 1:187a (standard editions), quoting Deuteronomy 25:5. Cf. Ruth 3:12. The verse in Job reads: *Who assigned the earth to Him, and placed the whole world in His charge* [or: *and set up the whole world*]*?*

27. ***If he sets his heart on him...*** This now implies that the brother of the deceased must perform levirate marriage with pure intention: focusing on his brother's soul, not on the physical beauty of his brother's widow.

On performing levirate marriage with ulterior motives, see BT *Yevamot* 39b, 109a. Cf. *ZḤ* 88d (*MhN, Rut*). On the verse in Job, cf. *ZḤ* 89d–90a (*MhN, Rut*).

28. ***his spirit and soul He gathers to him...*** Rabbi Yose construes the verse as *his spirit and soul* (namely of the deceased brother) *He gathers to him*—that is, God draws these *to him*, to the fetus engendered by the act of levirate marriage.

29. ***All flesh will expire together...*** The body of the deceased brother will decompose; but *the human* (namely his soul) *will return to dust*—that is, it will enter a new body, metaphorically composed of the dust of the earth.

See Genesis 2:7: *YHVH Elohim formed the human, dust from the earth, and blew into his nostrils the breath of life, and the human became a living being.* See Genesis 3:19: *For*

"Therefore, spirit and soul are in the hands of the blessed Holy One, who has compassion on human beings, so that they will not be eliminated from this world nor from the other world. Thus, *El, God of the spirits, for all flesh.*"[30]

Moses said to Aaron, "Take the fire-pan and place fire upon it" (Numbers 17:11).[31]

Rabbi Ḥiyya opened, "*A king's wrath is messengers of death, but a wise man can assuage it* (Proverbs 16:14). How vigilantly should people refrain from sinning and guard their actions! For every single day, deeds mount the scales and are examined above and recorded before Him. So a person should beware of his sins, for the world is frequently judged, and consequently wrath arises before the King and Judgment is aroused—as is written: *A king's wrath is messengers of death.*[32]

"*But a wise man can assuage it.* When masters of Judgment loom over the world and wrath impends, if there is a virtuous person in the generation who is inscribed above, then the blessed Holy One gazes upon him and wrath subsides.

176 "This may be compared to a king who was angry with his servants and summoned an officer to punish them. Meanwhile, the king's intimate friend came in and stood before him; as soon as the king saw him, his face shone. That friend of the king began to converse with him, and the king was delighted. Afterward when the officer arrived, he saw the king's face beaming. Then that friend pleaded to the king on behalf of his servants and won their pardon. Thus, *but a wise man can assuage it.*

"Here, too, when Moses saw wrath [177b] impending, immediately *Moses said to Aaron*—for he is the intimate friend of *Matronita*, and קטרת (*qetoret*), incense, ascends only through his hands, since he increases peace in the world and binds the bond of faith.[33]

dust you are, and to dust shall you return. Cf. below, p. 192 at n. 16; Moses de León, *Shushan Edut*, 357.

30. **who has compassion on human beings...** By the process of reincarnation, God enables the human soul to return and fulfill itself on earth in a second lifetime. See above, note 25. For the full verse in Numbers, see above, note 18.

31. ***Moses said to Aaron...*** In the biblical context, on the day after Korah and his faction are swallowed up by the earth, the Israelites complain against Moses and Aaron, saying, *You, you have put to death YHVH's people* (Numbers 17:6.) God then attacks the people with a plague.

The full verse here reads: *Moses said to Aaron, "Take the fire-pan and place fire upon it from the altar and put in incense and carry it quickly to the community and atone for them, for the fury has gone forth from before YHVH, the plague has begun!"*

32. **For every single day, deeds mount the scales...** On the theme of constant judgment, see *Tosefta Rosh ha-Shanah* 1:13; JT *Rosh ha-Shanah* 1:2, 57a; BT *Rosh ha-Shanah* 16a; *Zohar* 2:99b.

33. **when Moses saw wrath impending...** He realized that God was inflicting a plague upon the people, so he instructed Aaron to

"*Qetoret*, incense, as they have already established—joy of above and below, bond of faith, removal of wrath, as is written: *Oil and incense rejoice the heart* (Proverbs 27:9). Thus, *but a wise man can assuage it*—cleansing and purging that wrath, and compassion is stirred."[34]

Rabbi El'azar said, "*Do not let the tribe of the clans of the Kohathites be cut off from the midst of the Levites* (Numbers 4:18), for they are the stock and root of the Levites. *This shall you do for them, that they live and not die* (ibid., 19)—for the priest must arrange them; since even though they are near holiness, they must enter only as arranged by the priest, who knows a certain sign indicating how far they may approach and no farther. When he covers the holy vessels, then another covering settles, and they are forbidden to approach and see; for anything secretly silent does not pertain to them, but rather to the priests. Consequently, [the priest's] matters and actions are mysterious, whereas the Levites lift their voices.[35]

offer incense, which assuages wrath and brings peace.

The *Zohar* often associates *qetoret* with the Aramaic root קטר (*qtr*), "to tie, bind," indicating that the offering of incense unites the *sefirot*. By offering incense, Aaron serves as שושבינא (*shoshevina*), "the best man (or intimate friend)," of *Shekhinah*, ensuring Her union with *Tif'eret* (and the *sefirot* surrounding Him). See above, note 17. On *Shekhinah*'s title *Matronita*, see the Glossary.

According to BT *Shabbat* 89a (in the name of Rabbi Yehoshu'a son of Levi), the Angel of Death himself transmitted the secret of incense to Moses. On Aaron's role as a passionate peacemaker, see M *Avot* 1:12, in the name of Hillel: "Be among the disciples of Aaron, loving peace and pursuing peace, loving human beings and drawing them near Torah." See *Sifra, Millu'im (Shemini)* 1:37, 45d–46a; *Avot de-Rabbi Natan* A, 12; B, 24–25; BT *Yoma* 71b, *Sanhedrin* 6b; *Zohar* 3:60a, 88a.

34. **joy of above and below...** Incense stimulates sefirotic union and delights *Shekhinah*, who is sometimes pictured as *the heart*.

On the verse in Proverbs, see *Tanḥuma, Tetsavveh* 15; *Zohar* 1:230a; 3:8a, 11a, 30b, 34a, 58b, 89a (*Piq*), 105a, 149a, 150a, 151b; Moses de León, *Sefer ha-Rimmon*, 86–87.

35. ***Do not let the tribe of the clans of the Kohathites...*** Kohath was one of Levi's three sons, and his clan was entrusted with the task of carrying the most sacred objects of the Dwelling, or Tabernacle (such as the ark, table, candelabra, and altars). In order to ensure that the Kohathites were not *cut off from the midst of the Levites* (that is, struck dead), the sacred objects were first wrapped carefully by the priests before the Kohathites entered the sacred area, so that the Levitical porters would not touch any of these objects directly or even see them exposed.

Once the sacred objects are covered by the priest(s), a spiritual cover descends. Anything secret or silent pertains to the priests (such as meditating over the sacrificial offerings), whereas revealed and audible actions pertain to the Levites (especially chanting psalms).

On the quiet (or silent) quality of priestly service, see *Zohar* 3:39a, 88b, 146a, 147a. Cf. below, note 37. See also the Geonic tradition quoted by Abraham ben Isaac of Narbonne, *Sefer ha-Eshkol*, 1:47: "[A priest] who spreads out his hands should not bless '...who has sanctified us [with the holiness of Aaron and

"Thus, priests in secret silence—and wine is forbidden to them, since wine is for raising the voice. So the Levites were entrusted to Judgment—since Judgment is revealed, to publicize the matter. But all matters of the priest are in mystery and secret silence, not revealed.[36]

"The perfect mnemonic: 'Let the left thrust away and let the right draw near.' Since the right draws near, when judgments prevail in the world from the side of the left, 'let the right draw near.' How? With incense, which is secretly silent, in refined mystery, innermost of all.[37]

commanded us to bless His people Israel in love]' loudly but rather quietly." See Albeck's note, ad loc.; Abraham ben Nathan ha-Yarḥi, *Sefer ha-Manhig*, 1:94.

The context in Numbers (4:17–20) reads: *YHVH spoke to Moses and to Aaron, saying,*
178 *"Do not let the tribe of the clans of the Kohathites be cut off from the midst of the Levites. This shall you do for them, that they live and not die when they draw near the holy of holies* [or: *the most sacred objects*]*: Aaron and his sons shall come and assign them, each one, to his workload. They shall not come in to see the sanctuary* [or: *the sacred objects*] *for even a moment and die."*

36. **wine is forbidden to them...** Since drinking wine loosens tongues, stimulating a loud voice—which pertains not to the priests but to the Levites. The former are associated with *Ḥesed* (Love), whereas the latter are associated with *Din* (Judgment)—which is announced publicly, just as singing is normally revealed and public.

On wine's being forbidden to the priests, see Leviticus 10:9: *Drink no wine or beer, you and your sons with you, when you enter the Tent of Meeting, lest you die.* On the association of wine with the Levites' singing, see BT *Berakhot* 35a, in the name of Rabbi Yonatan, "[The Levites] sing a song only over wine [that is, when wine is poured as a libation on the altar]." See *Zohar* 3:39a.

On the revelatory quality of wine, see BT *Sanhedrin* 38a, in the name of Rabbi Ḥiyya: "When wine enters, a secret emerges," based on the fact that יין (*yayin*), "wine," and סוד (*sod*), "secret," are numerically equivalent, both equaling seventy. See *Vayiqra Rabbah* 12:4; BT *Eruvin* 65a; *Tanḥuma, Shemini* 5; *Bemidbar Rabbah* 10:8; 11:1; *Zohar* 3:39a.

37. **Let the left thrust away...** In its rabbinic context, this saying is applied, for example, to a disciple who has strayed or to the evil impulse, which should not be rejected totally but rather given the opportunity for restoration or transformation. Here Rabbi El'azar applies the saying to the *sefirot*: *Din* (Judgment), on the left (associated with the Levites), "thrusts away," executing punishment; whereas *Ḥesed* (Love) on the right (associated with the priests), "draws near," mollifying Judgment. The priest achieves such "drawing near" by offering incense silently on the inner altar.

The altar for animal sacrifices stood in the courtyard in front of the Tabernacle (and later in front of the Temple Sanctuary), whereas the incense altar was placed within the Tabernacle (and later within the Temple Sanctuary). The outer altar symbolizes *Shekhinah*, whereas the inner altar symbolizes *Binah*. On the silent quality of the incense offering, see BT *Yoma* 44a, *Zevaḥim* 88b, *Arakhin* 16a.

On the rabbinic saying "Always let the left hand thrust away and the right hand draw near," see *Mekhilta, Amaleq* (*Yitro*) 1; *Mekhilta de-Rashbi*, Exodus 18:6; JT *Sanhedrin* 10:2, 29b; BT *Sotah* 47a, *Sanhedrin* 107b; *Avot de-Rabbi Natan* B, 31; *Rut Rabbah* 2:16; *Midrash Tehillim* 22:5; *Zohar* 2:106b.

"Come and see: When this other altar begins to flare in arousal because there are no virtuous people, the inner altar is aroused toward it and stands facing it, and judgments subside. So it stands facing the other, and Judgment disappears."[38]

Rabbi El'azar said, "When the sons of Kohath carry the most sacred objects, the priest comes and covers everything before they approach to carry, and they never see what they are carrying; rather, all is covered from their sight. Most of the covering of the sanctuary's vessels is blue, since blue has already been established and discussed. After everything is covered, the sons of Kohath, who carry, approach; and they approach only those poles protruding, as is written: *Aaron and his sons shall finish covering the sacred objects, and afterward the sons of Kohath shall come to carry* (Numbers 4:15).[39]

"So incense—which is innermost—and all that is secret are entrusted to the priest. Therefore, *Aaron took as Moses had spoken, and he ran into the midst of the assembly, and he put in incense*—which is innermost, secret of the priest; thereby, *he atoned for the people. And he stood between the dead and the living*—between the Tree of Life and the Tree of Death; thereby the right drew them near one another, *and the plague was halted* (Numbers 17:12–13).[40]

38. **When this other altar begins to flare...** When *Shekhinah* (symbolized by the outer, sacrificial altar) begins to flare in Judgment (conveying this quality from *Din*), *Binah* (symbolized by the inner, incense altar) mollifies Judgment.

39. **When the sons of Kohath carry the most sacred objects...** As explained above (note 35).

Most of the sacred vessels were covered by cloths dyed with the color תכלת (*tekhelet*), (purple; or bluish purple; violet; blue). See Numbers 4:4–15. On the significance of *tekhelet*, see above, p. 162, n. 31.

The ark, display table, and both altars were fitted with rings to hold the carrying poles that made them portable. On the wording "and they approach only those poles protruding," cf. Naḥmanides on Numbers 4:20; *Nitsotsei Zohar.*

The verse in Numbers reads: *Aaron and his sons shall finish covering the sacred objects* [or: *the sanctuary*] *and the sacred vessels* [or: *the vessels of the sanctuary*] *when the camp journeys onward, and afterward the sons of Kohath shall come to carry, so that they do not touch the holy* [or: *the sanctuary*; *the sacred objects*] *and die.*

40. **So incense—which is innermost...** Incense was offered on the inner altar, and its secret, silent quality befits the priest. (See above, notes 35, 37.)

The phrase *between the dead and the living* now alludes to *Shekhinah* (pictured as the Tree of Death) and *Tif'eret* (pictured as the Tree of Life). The priest (symbolizing *Ḥesed* on the right) *stood between* the divine couple and, by offering incense, stimulated their union. See above, note 33.

According to BT *Shabbat* 89a (in the name of Rabbi Yehoshu'a son of Levi), the Angel of Death himself transmitted the secret of incense to Moses. On *Shekhinah* as the Tree of Death, see above, p. 9, n. 19.

The context in Numbers (17:12–13) reads: *Aaron took as Moses had spoken, and he ran into the midst of the assembly, and, look, the plague had begun among the people! He put in incense and atoned for the people. And he stood between the dead and the living, and the plague was halted.*

"Happy is the share of the priest, who has power above and has power below, and stimulates peace above and below! Left always serves right, as is written: *They will be joined with you and serve you* (Numbers 18:2); right and left appear in the sanctuary."[41]

Rabbi El'azar was standing before his father, Rabbi Shim'on. He said to him, "It is written: *Enjoy life with a woman whom you love all the days of your fleeting life* (Ecclesiastes 9:9)."[42]

He replied, "Come and see: *Enjoy life with a woman whom you love*—this is a mystery, for a person should fuse *life* with this place. One doesn't go without the other. A person should include the quality of day with night, and the quality of night with day; this is *Enjoy life with a woman whom you love.* Why? *For that is your share in life* (Ecclesiastes 9:9), since *life* settles only upon this.[43]

"*And in your toil that you toil under the sun* (ibid.)—as is said: *In all your ways know Him, and He will smooth your paths* (Proverbs 3:6).[44]

180 "Come and see: All the words of King Solomon are sealed within wisdom, yet by these verses it seems that the lash has been untied! What is written next? *All*

41. **Left always serves right...** Thus, the Levites (on the left) serve the priests (on the right). The verse in Numbers, addressed to Aaron, indicates that the Levites *will serve you.* Cf. above, notes 4–6.

42. ***Enjoy life with a woman whom you love...*** Rabbi El'azar is troubled by the advice to enjoy a sexual relationship.

Traditionally, Solomon is regarded as the author of Ecclesiastes. To early rabbinic authorities, some of his statements there seemed shocking or even heretical. See above, pp. 11–12, n. 28.

The full verse reads: *Enjoy* [literally: *See*] *life with a woman whom you love all the days of your fleeting life that He has granted you under the sun, all your fleeting days, for that is your share in life and in your toil that you toil under the sun.* On this verse, see *Zohar* 1:196b.

43. **a person should fuse *life* with this place...** Rabbi Shim'on explains the deeper meaning of the verse. One should join *Tif'eret* (pictured as *life* and the Tree of Life) with *Shekhinah*, the divine *woman. Tif'eret* is symbolized by day, and *Shekhinah* by night. By uniting the divine couple, one participates in their joy and attains true *life*, which settles only upon *Shekhinah* and, through Her, flows to those who stimulate divine union.

On the wording "A person should include the quality of day with night...," cf. BT *Berakhot* 11b, where Rava and Abbaye indicate that light is mentioned in the evening prayers, and darkness in the morning prayers "in order to mention the quality of day during the night and the quality of night during the day." See BT *Berakhot* 12a; *Zohar* 1:12b, 120b; 2:162a; 3:260b.

44. ***And in your toil...*** In all mundane activities, one should strive to focus on uniting the divine couple.

See *Or Yaqar*; *Matoq mi-Devash.* Cf. BT *Berakhot* 63a, in the name of Bar Kappara: "What is a short passage upon which depend all the essential components of Torah? *In all your ways know Him, and He will smooth your paths.*"

For the full verse in Ecclesiastes, see the end of note 42. The verse in Proverbs reads: *In all your ways know Him, and He will smooth* [or: *level, straighten*] *your paths.*

that your hand finds to do with your power, do; for there is no doing or reckoning [*or knowledge or wisdom in Sheol, where you are going*] (Ecclesiastes 9:10). This verse should be examined. *All that your hand finds to do with your power, do*—now, did Solomon, [178a] who possessed supernal wisdom more than all inhabitants of the world, say this? Well, all of King Solomon's words were spoken according to the mystery of wisdom.[45]

"Come and see: *All that your hand finds to do with your power, do*—this means that a person should include left within right, and everything that he does should be included only in the right. *All that your hand finds*—the left. *To do with your power*—the right, as is said: *Your right hand, O YHVH, glorious in power* (Exodus 15:6). Once a person is careful that all his actions are on the right side, and that he includes left within right, then the blessed Holy One dwells within him in this world—and will gather him to Himself for that world that is coming.[46]

"A person should not say, 'In the time to come, in that world, then I will plead for mercy before the King and repent before Him.' *For there is no doing or reckoning or knowledge or wisdom in Sheol*, after a person departs from this world. Rather, if a person wishes that the Holy King will illumine him in that world and grant him a share in the world that is coming, he should strive in this world to include his actions in the right, and all his deeds should be for the sake of the blessed Holy One. For afterward, when he is gathered in from this world to be judged in strict judgment—in the punishment of Hell—there is no counsel, *wisdom*, or understanding, by which to be saved from judgment.[47]

45. **All the words of King Solomon...** All the biblical writings attributed to him convey wisdom—even this passage in Ecclesiastes, which seems to encourage hedonism and remove all restraint.

See above, note 42. The image of the lash being untied derives from the judicial punishment of flogging. See M *Makkot* 3:12; *Vayiqra Rabbah* 28:1; *Pesiqta de-Rav Kahana* 8:1; 24:14; *Qohelet Rabbah* on 1:3; 11:9; *Midrash Mishlei* 25:1; *Zohar* 1:196b.

The verse in Ecclesiastes reads: *All that your hand finds to do, do with your power* [or: *All that your hand finds to do with your power, do*]; *for there is no doing or reckoning or knowledge or wisdom in Sheol, where you are going.* The term *Sheol* means "the netherworld; the abode of the dead."

46. **a person should include left within right...** Acting in such a way that he subdues harshness (on the left) with loving-kindness (on the right). In the verse from Ecclesiastes, *your power* alludes to the right hand, based on the association of *right hand* and *power* in the verse from Exodus. Consequently, the phrase *your hand* must refer to the other hand, namely the left.

On left being included in right, see above, note 4. On *hand* as indicating the left hand, see Judges 5:26; Isaiah 48:13; *Midrash Tanna'im*, Deuteronomy 6:8; BT *Menaḥot* 36b; *Tanḥuma, Bo* 14; Ibn Ezra (long) on Exodus 13:9 (quoting Moses ben Samuel ha-Kohen Gikatilla); *Zohar* 2:48a; 3:184a. Cf. BT *Menaḥot* 37a; Vol. 7, p. 311, n. 180. The verse in Exodus reads in full: *Your right hand, O YHVH, is glorious in power. Your right hand, O YHVH, smashes the enemy.*

47. **A person should not say...** One should not wait until the afterlife to plead

"Alternatively, *For there is no doing or reckoning or knowledge or wisdom in Sheol.* In Hell there are habitations upon habitations. The lower level is Sheol; the level lower than that is Avadon, adjacent to one another. Whoever descends to Sheol is punished, and from there he squeals and ascends, as is written: *He brings down to Sheol and raises up* (1 Samuel 2:6). But if he descends to Avadon, he never ascends again.[48]

"Whoever possesses a good deed, or is a master of reckoning—as we have already established: Every single night, before he lies down and before he sleeps, a person should make a reckoning of the actions that he did that whole day and repent for them, asking for mercy concerning them. Why at that time? Because then the Tree of Death prevails in the world, and all inhabitants of the world taste a taste of death; so at that time one should make a reckoning of his actions, confessing over them, since this is the time of death. These are called 'masters of reckoning.'[49]

for God's mercy and turn back in *teshuvah*, because *there is no doing or reckoning or knowledge or wisdom in Sheol*—that is, there is no opportunity for performing good deeds, for *reckoning* one's own actions, or for acquiring *knowledge or wisdom.*

48. **In Hell there are habitations...** As mentioned above (note 45), the biblical term שאול (*she'ol*) means "the netherworld, the abode of the dead," sometimes paired with אבדון (*avaddon*), "destruction, ruin," which may refer to a distinct area of the underworld reserved for the wicked. According to rabbinic tradition, there are seven divisions of Hell, two of which are Sheol and Avadon. Here, Avadon refers to the lowest level of Hell, directly beneath Sheol.

On the seven divisions of Hell, see BT *Sotah* 10b; *Devarim Rabbah* (ed. Lieberman), p. 52; *Midrash Tehillim* 11:6; *Zohar* 1:40a (*Heikh*), 62b, 237b; 2:150b, 263a–68b (*Heikh*); 3:54b, 285b–286a; *ZḤ* 25b (*MhN*), 79b (*MhN, Rut*); *Beit ha-Midrash* 1:149; 5:50; Ginzberg, *Legends,* 5:20, n. 56. Seven names for Hell are listed in BT *Eruvin* 19a. On Sheol and Avadon, see Proverbs 15:11; Job 26:6. Cf. Revelation 9:11, where Avadon is the name of *the angel of the bottomless pit.*

On the image of "squealing" in Hell, see BT *Rosh ha-Shanah* 16b–17a, in the name of the House of Shammai: "There are three groups at the Day of Judgment: one of the completely righteous, one of the completely wicked, and one of the intermediate. The completely righteous are written and sealed immediately for life; the completely wicked are written and sealed immediately for Hell...; the intermediate go down to Hell ומצפצפין (*u-mtsaftsefin*), and squeal [or: chirp, twitter, squawk—on account of their punishment], and rise." See *Zohar* 2:150a–b; *ZḤ* 25d (*MhN*), 33d, 69a (*ShS*). The full verse in Samuel reads: *YHVH puts to death and brings to life* [or: *and grants life*; *and keeps alive*], *brings down to Sheol and raises up.*

49. **Every single night, before he lies down...** Before going to sleep, a worthy person should make an accounting of his day's activities and turn back in *teshuvah*. Night is ruled by *Shekhinah*, pictured as the Tree of Death.

On nightly reckoning and *teshuvah*, see *Zohar* 1:191a; *ZḤ* 21d (*MhN*). Cf. Vol. 8, p. 175, n. 343. On *Shekhinah* as the Tree of Death, see above, p. 9, n. 19. On sleep as a taste of death, see BT *Berakhot* 57b: "Sleep is one-sixtieth of death." See above, p. 2, n. 5.

"And whoever engages in *knowledge and wisdom*, to know his Lord—when he is conveyed to depart [from this world] and to gaze upon the wicked who are being tormented in Hell and on the level of Sheol, all of them screaming from those levels, he will not remain there nor be among them.

"So, *there is no doing or reckoning or knowledge or wisdom in Sheol.* He will be situated only high above, in a place of countless lights and lamps, of countless raptures, where the blessed Holy One comes to delight with the righteous in the Garden of Eden. Happy is the share of the righteous in this world and in the world that is coming! Of them is written *Surely the righteous will acclaim Your name, the upright will dwell in Your presence* (Psalms 140:14)."[50]

ועבד הלוי הוא (*Ve-avad ha-levi hu*), *The Levite, he alone, will serve, at the Tent of Meeting* (Numbers 18:23).

Rabbi Abba opened, "*He who is enthroned above the vault of the earth, and its inhabitants seem like grasshoppers* (Isaiah 40:22). Come and see: When the blessed Holy One wished to create the world, an impulse arose in His will; and He created it through Torah, by which it was consummated, as is written: *When He founded the heavens, I was there*... (Proverbs 8:27), and similarly: *I was by Him as* אמון (*amon*), *a nursling* (ibid., 30)—as has been established: do not read אמון (*amon*), *a nursling*, but rather אומן (*umman*), *an artisan.*[51]

50. **So, *there is no doing or reckoning*...** As mentioned above (note 47), there is no opportunity in Sheol for performing good deeds, for *reckoning* one's own actions, or for acquiring *knowledge or wisdom.* Correspondingly, those who have engaged in these virtuous pursuits during their lifetime are saved from Sheol, and instead they inherit the bliss of the Garden of Eden. On God's nightly encounter with the souls of the righteous, see above, p. 3, n. 6.

51. ***He who is enthroned*...** The full verse reads: *He who is enthroned above* חוג (*ḥug*), *the vault of, the earth, and its inhabitants seem like grasshoppers; who spread out the skies like gauze, stretched them out like a tent to dwell in.*

Both verses in Proverbs are spoken by Wisdom, often identified with Torah. Proverbs 8:30 reads in full: *I was by him as* אמון (*amon*), *a nursling* [or: *intimate, confidant, artisan*]; *I was a delight day after day, playing before Him at all times.* According to a midrashic tradition, here Torah declares that she served as God's blueprint for Creation, or His architect.

See *Bereshit Rabbah* 1:1, in the name of Rabbi Osha'ya: "*I was by Him as* אמון (*amon*), *a nursling*... אמון (*amon*)—אומן (*umman*), *an artisan.* Torah says, 'I was the artistic tool of the blessed Holy One.' According to the custom of the world, when a mortal king builds a palace he does not build it by his own skill but rather by the skill of an architect. And the architect does not build it out of his own knowledge, but rather has parchments and tablets [with plans and diagrams] to know how to make the rooms and doors. Similarly, the blessed Holy One gazed into Torah and created the world."

See M *Avot* 3:14; *Seder Eliyyahu Rabbah* 29, p. 160; *Tanḥuma, Bereshit* 1; *Tanḥuma* (Buber), *Bereshit* 5; *Zohar* 1:5a, 47a, 134a–b; 2:161a–b, 200a, 205b, 217a; 3:35b, 61b, 65b,

"When He came to create Adam—as has been explained: Torah said, 'Is it for nothing that You are called *slow to anger and abounding in love* (Exodus 34:6)?' When Adam emerged into the world, the radiance of his face spanned above and below, and all creatures feared him, as has been established.[52]

"Come and see: The world did not endure nor was it perfected until the moment when Adam emerged in total perfection and the day was sanctified and a holy throne was prepared for the King. Then those above and below were consummated, and joy pervaded all worlds.[53]

"At the moment when the day was about to be sanctified, spirits of the demons emerged, for their bodies to be created; but the day was sanctified without their being created, and the world remained defective in its work, as it were, [178b] and lacking. Once the worlds were sanctified and Israel was completed in its rungs, with Levites on the left, then that defect of the world on the left was rectified.[54]

67b, 152a, 285b; Wolfson, *Philo*, 1:242–45, 266–69.

Proverbs 8:27 reads in full: *When He founded the heavens, I was there, when He traced ḥug, a circle, on the face of the deep.*

52. **When He came to create Adam...** Cf. *Tanḥuma, Pequdei* 3: "When the blessed Holy One wished to make the human being, He said to Torah, '*Let us make a human...* (Genesis 1:26).' She said before Him, 'Master of the Universe! The human who You wish to make is *few of days and sated with turmoil* (Job 14:1); he will come to sin. Unless You are forbearing with him, it would be better that he not come into the world.' He replied, 'Is it for nothing that I am called *slow to anger and abounding in love* (Exodus 34:6)?'"

Here the *Zohar* attributes the rhetorical question "Is it for nothing...?" to Torah, rather than to God.

On Adam's original splendor, see *Bereshit Rabbah* 12:6; *Rut Rabbah* (ed. Lerner) 8:3; *Tanḥuma, Bereshit* 6; *Tanḥuma* (Buber), *Bereshit* 18, 25; *Bemidbar Rabbah* 13:12.

On the creatures' fear of, and subservience to, Adam, see *Pirqei de-Rabbi Eli'ezer* 11; *Zohar* 1:13b, 38a, 71a, 191a; 2:54b–55a, 125b; 3:107b, 117a; *ZḤ* 38c; Moses de León, *Sefer ha-Rimmon*, 309, 337–38. Cf. Genesis 9:2; *Tosefta Shabbat* 17:19; *Bereshit Rabbah* 34:12; BT *Shabbat* 151b.

On the passage in *Tanḥuma* quoted above, see *Pirqei de-Rabbi Eli'ezer* 11; *Midrash Aggadah*, Genesis 1:26; *Zohar* 1:205a–b 3:35b, 69b. Cf. 1:134a–b. The context in Exodus (34:6–7) reads: *YHVH passed before his face and called out, "YHVH! YHVH! A compassionate and gracious God, slow to anger* [or: *long-suffering*], *and abounding in kindness* [or: *love*] *and truth* [or: *faithfulness*], *keeping kindness for the thousandth generation, removing iniquity, transgression, and sin; yet He does not wholly acquit, inflicting the guilt of fathers upon sons and upon sons of sons, to the third and fourth generations."*

53. **the day was sanctified...** At sunset when the Sabbath day began, *Shekhinah* (pictured as a throne) was prepared for King *Tif'eret*.

54. **spirits of the demons emerged...** See *Tanḥuma* (Buber), *Bereshit* 17: "It is not written here [*He ceased from all His work*] *that* [*God*] *had created and made*, but rather [*that God had created*] לעשות (*la'asot*), *to make* (Genesis 2:3), for the Sabbath came first and their work [i.e., *all His work* of Creation] was not completed. Rabbi Benaya said, 'This refers to the demons, for He created their souls; and as He was creating their bodies, the Sabbath day was hallowed. He left them, and they remained soul without body.'"

Here Rabbi Abba indicates that since the

"Therefore the Levites must be purified, so that all may be included in the right and world will not be defective. Thus it is written *Ve-avad ha-levi hu*, *The Levite will serve, he—he* completes the left side; *he* rectifies the defect of the world. And even that side of the north, which remained lacking when the blessed Holy One created the world—the Levite, with the ark, completes all. What is meant by 'with the ark'? By the load of the Dwelling that they carried, that whole defect was rectified. That which is above, on the left, was included in the right.[55]

"Furthermore, *hu*, *he*—the Ancient One. If Judgment did not exist in the world, people would not know supernal faith, nor engage in Torah, and commandments of Torah would not be fulfilled. The complete service existing in the world for the Holy King—who actualizes it? You must say, 'The Levite.'[56]

"Furthermore, *Ve-avad ha-levi hu*, *The Levite will serve, he*—as is said: כי יהוה הוא האלהים (*ki YHVH hu ha-Elohim*), *that YHVH, He is Elohim* (Deuteronomy 4:35). *Hu*, *he*, perfects consummation, so that all becomes one. *Hu*, *he*, is extended

demons' bodies were left uncreated, in a sense "the world remained defective," specifically on the left side, the source of demonic forces. When the nation of Israel was fully arrayed—with priests symbolizing the right side, Levites symbolizing the left, and the rest of Israel symbolizing the center—"then that defect of the world on the left was rectified."

On the passage in *Tanḥuma*, see *Bereshit Rabbah* 7:5; 11:9; Naḥmanides on Leviticus 17:7; *Zohar* 1:14a, 47b–48a, 178a; 2:155b, 178b (*SdTs*); 3:19a, 43a, 48b, 142b (*IR*); *ZḤ* 32d–33a; Moses de León, *Sefer ha-Rimmon*, 397. Cf. M *Avot* 5:6: "Ten things were created on Friday eve at twilight: . . . Some say, 'Also the demons.'"

55. **Therefore the Levites must be purified . . .** So that they will fulfill the left side (representing *Din*) and include it in the right side (representing *Ḥesed*).

According to its simple sense, the verse in Numbers reads ועבד הלוי הוא (*Ve-avad ha-levi hu*), *The Levite, he alone, will serve, at the Tent of Meeting*. Here Rabbi Abba explains that the emphatic appearance of the pronoun *hu*, *he*, underscores the vital role of the Levite, who "completes the left side," thereby rectifying "the defect of the world." The direction "north" often symbolizes *Din* on the left; here it signifies the demonic forces stemming from that side. The ark often symbolizes *Shekhinah*.

On the north as not being completed at Creation, see *Pirqei de-Rabbi Eli'ezer* 3; *ZḤ* 60d (*MhN, ShS*). Cf. BT *Bava Batra* 25a–b; *Midrash Tadshe* (*Beit ha-Midrash*, 3:165).

On the sefirotic reading of the verse in Numbers, see above, p. 130, n. 234. On left being included in right, see above, note 4.

56. **Furthermore, *hu*, *he*—the Ancient One . . .** The highest sefirotic realm, known as the Holy Ancient One, is so hidden and concealed that it cannot be addressed directly (in the second person) but only indirectly (in the third), so the pronoun *hu* (*he*) alludes to it. Now the verse implies *The Levite will serve hu, he* [or: *him*]—that is, by representing *Din* (Judgment), the Levite ensures that judgment and justice will prevail in the world, and that people will believe in the reality of the *sefirot* (including its highest realm) and engage in Torah and fulfill the *mitsvot*.

On *hu* as designating *Keter*, see *Zohar* 1:49a; 2:177b (*SdTs*); 3:129b–130a (*IR*), 134b (*IR*), 140b (*IR*), 290a (*IZ*). Cf. above, p. 130 at n. 234 (where it alludes to *Binah*).

toward Assembly of Israel, as is said: *his left hand beneath my head* (Song of Songs 2:6)—to join coupling as one. Who arouses love? You must admit, '*Hu, he.*'[57]

"Furthermore, *hu, he*—as is said: הוא (*Hu*), *He, made us, and not we ourselves* (Psalms 100:3).[58]

"Thus, *hu* below, *hu* above; *hu* revealed, *hu* concealed. *Hu ha-Elohim, He is Elohim*, surely!"[59]

Rabbi Yitsḥak said, "The blessed Holy One will one day illumine the moon to be as bright as the sun, and the light of the sun will be seven times brighter, as is written: *The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold, as the light of the seven days* (Isaiah 30:26). And it is written: *Never again will your sun set, and your moon will not be withdrawn . . .* (Isaiah 60:20); and similarly: *No longer will you need the sun for light by day,* [*nor the shining of the moon for radiance, for YHVH will be your light everlasting, and Your God will be your glory*] (ibid., 19)."[60] [179b]

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57. **Furthermore, *Ve-avad ha-levi hu*, *The Levite will serve, he*...** The word *hu* (*he*) can also allude to how this pronoun functions in the verse from Deuteronomy: כי יהוה הוא האלהים (*ki YHVH hu ha-Elohim*), *that YHVH, He is Elohim*—linking *YHVH* (which signifies *Tif'eret*) with *Elohim* (which signifies *Shekhinah*). Thus, the Levite stimulates union between the divine couple. Specifically, he symbolizes *Gevurah*—or *Din* (Judgment)—the divine left hand, which reaches out toward *Shekhinah* (known as Assembly of Israel).

The full verse in Deuteronomy reads: *You yourself were shown to know that YHVH—He is Elohim, God; there is none besides Him.* On the sefirotic significance of *YHVH—He is Elohim*, see *Zohar* 2:161a–b. The full verse in Song of Songs reads: *His left hand beneath my head, his right embracing me.*

58. **הוא (*Hu*), *He, made us* . . .** Rabbi Abba may be suggesting that in this verse *hu* (*He*) alludes to *Keter*.

In the biblical text, the verse in Psalms is written: *He made us,* ולא אנחנו (*ve-lo anaḥnu*), *and not we ourselves.* According to a Masoretic note, however, the verse should be read *He made us* ולו אנחנו (*ve-lo anaḥnu*), *and we are His.* Cf. the reading suggested in *Bahir* 96 (141): ולא׳ אנחנו (*ve-la-alef anaḥnu*), *and we belong to the alef*, namely to oneness. See Scholem, *Das Buch Bahir*, 105, n. 3; *Zohar* 1:120b; 2:177b (*SdTs*); 3:134b (*IR*), 183b.

59. ***hu* below, *hu* above...** The various preceding interpretations of *hu* span below (alluding to the Levite, or *Gevurah*) and above (*Keter*), which are respectively revealed and concealed. On the clause *Hu ha-Elohim*, see above, note 57. For various interpretations of this paragraph, see *Or Yaqar*; *Haggahot Maharḥu*; *Derekh Emet*; *Miqdash Melekh*; *Ateret Tsevi*; *Sullam*; *Matoq mi-Devash.*

60. **The blessed Holy One will one day illumine the moon...** In the final redemption, the light of *Shekhinah* (symbolized by the moon) will be as great as that of *Tif'eret* (symbolized by the sun).

Cf. BT *Ḥullin* 60b. On the primordial light of Creation, see below, pp. 321–22, n. 79. The context in Isaiah 60 (19–20) reads: *No longer will you need the sun for light by day, nor the shining of the moon for radiance, for YHVH will be your light everlasting, and Your God will be your glory. Never again will your sun set, and your moon will not be withdrawn; for YHVH will be a light to you forever, and your days of mourning will be completed.*

פרשת חקת

Parashat Ḥuqqat

"STATUTE" (NUMBERS 19:1–22:1)

Rabbi Yose opened, "*And this is the Torah that Moses set before the Children of Israel* (Deuteronomy 4:44). Come and see: The words of Torah are holy, sublime, and sweet, as has been said; for it is written: *More desirable than gold, than abundant pure gold; sweeter than honey*... (Psalms 19:11). Whoever engages in Torah is as if he stands every day at Mount Sinai, receiving the Torah, as is written: *This day you have become a people* [*to YHVH your God*] (Deuteronomy 27:9). This has already been established by the Companions.[1]

"It is written here: וזאת (*Ve-zot*), *And this, is the Torah*, and it is written זאת (*Zot*), *This, is the statute of the Torah* (Numbers 19:2). What is the difference between one and the other? Well, it is a sublime mystery, and we have learned as follows: *Ve-zot, And this, is the Torah*—to display all in single union, merging Assembly of Israel with the blessed Holy One, so that all is one. Thus, *Ve-zot, And this, is the Torah.* Why the addition of ו (*vav*), *and*? Well, this has been said: to show that all is one, all is inseparable.[2]

1. ***More desirable than gold . . .*** The Psalmist is praising the commandments of Torah.

On the midrashic reading of the verse in Deuteronomy 27, see BT *Berakhot* 63b: "Rabbi Yehudah opened further in honor of Torah, expounding, '*Be silent and listen, Israel. This day you have become a people to YHVH your God.* Now, was it on that day that Torah was given to Israel? Was not that day the end of the forty years [of wandering]? However, this teaches you that Torah is as beloved every day to those who study it as on the day when it was given from Mount Sinai.'" See *Shir ha-Shirim Rabbah* on 2:5; Rashi on Deuteronomy 27:9; *Zohar* 3:69a.

2. **וזאת (*Ve-zot*), *And this, is the Torah*...** Rabbi Yose explores the difference between this verse (quoted more fully at the beginning of the preceding paragraph) and the second verse of *Parashat Ḥuqqat*, which reads זאת (*Zot*), *This, is the statute of the Torah.* The wording *Ve-zot, And this, is the Torah* alludes to the union of *Shekhinah*, or Assembly of Israel (known as *zot, this*), and *Tif'eret*, who is symbolized by Written Torah. Furthermore, the prefix *ve, and*, indicates *Tif'eret* (together with the five *sefirot* surrounding

"*Ve-zot, And this*—general and particular as one, male and female. Thus, *Ve-zot, And this, is the Torah*, surely! But *Zot, This*—without the additional *vav*—*is the statute of the Torah*, surely, and not *the Torah*; judgment of Torah, decree of Torah.[3]

"Come and see: *Zot, This, is what regards the Levites* (Numbers 8:24)—not *ve-zot, and this*, since they derive from the side of harsh Judgment, not from the side of Compassion."[4]

Rabbi Yehudah said, "But it is written: *Ve-zot, And this, shall you do for them, that they live* (Numbers 4:19), which is said about the Levites; yet you say 'Zot, *this*, and not *ve-zot, and this*.'"[5]

He replied, "Certainly so, as proven by the verse! If someone is holding deadly poison and does not blend into it an elixir of life, he will surely die. So,

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Him, from *Ḥesed* to *Yesod*), since the letter ו (*vav*) is numerically equivalent to six. So the single word *ve-zot, and this*, alludes to the inseparable union of *Tif'eret* and *Shekhinah*.

On *Shekhinah* as *zot*, see above, p. 154, n. 7. The full verse in Numbers reads: *This is the statute of the teaching* [or: *of the Torah*] *that YHVH has commanded, saying, "Speak to the Children of Israel, that they take you a perfect red cow that has no blemish and on which no yoke has been put."* This red cow (or red heifer) was to be slaughtered; then its ashes were mixed with water, forming *waters of lustration* (Numbers 19:9), which were sprinkled upon anyone who had become defiled by contacting a human corpse.

3. ***Ve-zot, And this*—general and particular as one...** *Tif'eret* (who is male) represents the general aspect of emanation (or Written Torah), whereas *Shekhinah* (who is female) represents the particulars (or Oral Torah). For another interpretation, see *Or Yaqar*; *Matoq mi-Devash*.

The word *zot* (*this*) alone—without the prefix *ve-* (*and*)—signifies *Shekhinah*, who is identified specifically with *the statute(s) of the Torah*, not with the Torah as a whole, since *Shekhinah* is associated with Judgment. See *Targum Onqelos*, Numbers 19:2.

This reference to "general" and "particular" derives from rabbinic hermeneutical rules concerning "a generalization" and "a specification." See *Sifra*, intro, 1, 7–9; 1a, 2a–c; *Zohar* 1:16b, 47b, 246b; 2:3a, 25a–b (*Piq*), 161b, 176a–b, 178a (*SdTs*); 3:143a (*IR*), 264a; Moses de León, *Shushan Edut*, 335–36; idem, *Sefer ha-Rimmon*, 107–8.

4. ***Zot, This, is what regards the Levites...*** Since the Levites derive from *Din* (Judgment) on the left side, this verse employs the simple term *zot* (*this*)—alluding to *Shekhinah*, who Herself derives from *Din*—and not the compound *ve-zot*, which would include *Tif'eret*, who is identified with Compassion.

According to the passage in Numbers (8:23–26), the Levites are to serve from age twenty-five to age fifty.

5. **But it is written: *Ve-zot, And this, shall you do for them...*** If the term *zot* (*this*)—rather than *ve-zot* (*and this*)—applies to the Levites, then what about another verse in Numbers, where *ve-zot* applies to them?

The context in Numbers (4:17–20) reads: *YHVH spoke to Moses and to Aaron, saying, "Do not let the tribe of the clans of the Kohathites be cut off from the midst of the Levites. Ve-zot, And this, shall you do for them, that they live and not die when they draw near the holy of holies* [or: *the most sacred objects*]*: Aaron and his sons shall come and assign them, each one, to his workload. They shall not come in to see the sanctuary* [or: *the sacred objects*] *for even a moment and die."* See above, pp. 177–78, n. 35.

Ve-zot, And this, shall you do for them, that they live and not die—since an elixir of life is blended with *zot, this, they will live and not die.* Surely, *ve-zot, and this,* is required, not *zot, this*![6]

"Consequently, *Ve-zot, And this, is the Torah*—really in single union, complete union, totality of male and female: ו ה (*vav, he*). *Zot, This*—ה (*he*) alone; so, *Zot, This, is the statute of the Torah.*"[7]

Rabbi Shim'on, Rabbi El'azar, Rabbi Abba, and Rabbi Yitsḥak were in the house of Rabbi Pinḥas son of Ya'ir. Rabbi Pinḥas said to Rabbi Shim'on, "I beg of you—you whose words are established above, and whose words are openly revealed, which is not permitted to anyone else—utter a new word about this portion."[8]

He asked, "Which one is it?"

He replied, "*This is the statute of the Torah* (Numbers 19:2)."[9]

He said, "Let the other Companions speak!" [180a]

He said to Rabbi El'azar, "My son, El'azar, stand erect and twirl the reason of levirate marriage and removing the shoe! Utter a word about this portion, and the Companions will speak after you."[10]

6. **Certainly so, as proven by the verse...** Rabbi Yose explains why this particular verse, concerning the dangerous situation of the Levites, requires the wording *ve-zot* (*and this*). Since the Levites derive from the left side, they are vulnerable to harsh forces, which are potentially fatal. *Shekhinah* Herself (who is called simply *zot, this*) also derives from the left and is sometimes known as the Tree of Death. Therefore, this verse reads *ve-zot* (*and this*), to include *Tif'eret*—who is symbolized by the letter ו (*vav*), and represents the Tree of Life and "an elixir (or drug) of life." See below at note 67. On *Shekhinah* as the Tree of Death, see above, p. 9, n. 19.

7. ***Ve-zot, And this, is the Torah...*** As explained above (note 2), the compound word *ve-zot, and this,* alludes to the union of *Tif'eret* and *Shekhinah*, the former symbolized by the letter ו (*vav*), the latter by the feminine marker ה (*he*). The word *zot, this,* itself alludes to *Shekhinah*, as in the verse *Zot, This, is the statute of the Torah.* See above, note 3.

8. **Rabbi Pinḥas son of Ya'ir...** On this figure, see below, pp. 418–19, n. 402.

On Rabbi Shim'on's boldness, see *Zohar* 3:59b–60a, 61a, 79b. On he alone being permitted to reveal secrets and on his unique status, see above, p. 27, n. 68.

9. ***This is the statute of the Torah...*** The second verse of *Parashat Ḥuqqat*. For the full verse, see above, note 2.

10. **twirl the reason of levirate marriage...** That is, elucidate the meaning of the commandment of *yibbum*, "levirate marriage," and the related practice of *ḥalitsah*, "pulling off (the shoe)."

According to the biblical custom of levirate marriage, if a married man dies childless, his brother should marry the widow and then father a child who will be considered the offspring of the deceased. Posthumously providing the dead man with offspring prevents his "name" from being blotted out. In Kabbalah, levirate marriage is understood in terms of reincarnation: not only the "name" of the deceased husband is preserved but also his soul, transmigrating

Rabbi El'azar rose. He opened, saying, *"And this was formerly done in Israel in cases of redemption or exchange: to validate any matter, one man would remove his sandal and give it to the other. Such was the confirmation in Israel* (Ruth 4:7). This verse should be examined. If they were merely making an agreement, and later generations abolished it—why? And if it wasn't merely an agreement, but rather according to the law of Torah, why did they abolish it? Surely, whoever abolishes anything in the Torah is as if he destroys the whole world![11]

"Well, it was certainly according to the law of Torah, and the deed was performed in sublime mystery. Because the ancients were virtuous and pious, the matter was revealed among them; but once the wicked increased in the world, this practice was transformed, in order to conceal matters of sublime mystery. This has already been established.[12]

"*YHVH said to Moses, 'Remove your sandals from your feet...'* (Exodus 3:5). Now, why is a shoe mentioned here? Well, as has been said, He commanded him concerning his wife—to separate from her and couple with another

into the embryo generated by the union of his widow and his brother.

According to Deuteronomy 25:9, if the deceased man's brother refuses to marry the widow, *His sister-in-law shall approach him before the eyes of the elders* וחלצה (*ve-ḥaletsah*), *and pull off, his sandal* [or: *his shoe*] *from his foot and spit in his face and speak out and say, "So shall be done to the man who will not build up his brother's house."* The act of removing the brother's shoe is known as חליצה (*ḥalitsah*), "pulling off." In biblical times, transfer of ownership entailed passing the sandal (see the following note); here in Deuteronomy, the removal of the sandal may symbolize renunciation of the brother's claim on his sister-in-law.

The term levirate derives from Latin *levir*, "husband's brother." The corresponding Hebrew term יבום (*yibbum*), "levirate marriage," similarly derives from יבם (*yabbam*), "husband's brother." On levirate marriage and reincarnation, see above, pp. 98–99, n. 140; p. 174, n. 25; Vol. 5, p. 38, n. 108. On the expression "twirl...," see Vol. 8, p. 350, n. 100; p. 411, n. 325.

11. ***And this was formerly done in Israel...*** In this biblical context, the *sandal* represents the conveying of goods or rights from one party to another. In post-biblical times, the sandal was replaced by a kerchief.

Rabbi El'azar wonders whether there is some deep significance to the sandal or whether "they were merely making an agreement," and the particular object symbolically exchanged was not important. If the latter is the case, he still wants to know why later generations "abolished" the sandal and replaced it with a kerchief. And if the Torah intended a sandal specifically, how could they possibly abolish it?

On acquisition by a kerchief, see *Encyclopaedia Judaica*, 1:361–62. On the concluding sentence, cf. BT *Eruvin* 13a, in the name of Rabbi Me'ir: "When I came to Rabbi Yishma'el, he said to me, 'My son, what is your work?' I replied, 'I am a scribe.' He said to me, 'My son, be careful in your work, for your work is the work of heaven. If perchance you omit a single letter or add a single letter, you would be destroying the whole world!" See above, p. 156, n. 13.

12. **Well, it was certainly according to the law of Torah...** The Torah intended that a sandal be exchanged, and this specific item alludes to a deep mystery.

woman, bathed in supernal radiance. And that shoe He established for him in another place, removing it from this world and establishing it in another world.[13]

"Therefore, whatever a dead person gives to someone is beneficial; but if he takes articles from the house, it is harmful—such as his sandal. Why? Because he is removing his feet from this world, gathering and withdrawing them to another world, the place where death prevails—as is written: *How lovely are your feet in sandals, O nobleman's daughter!* (Song of Songs 7:2). Mystery of the matter is among the Companions.[14]

13. *Remove your sandals from your feet*... The full verse records God's command to Moses at the Burning Bush (and opens somewhat differently than how it is quoted here in the *Zohar*): *He said, "Do not come any closer! Remove your sandals* [or: *your shoes*] *from your feet, for the place on which you stand is holy ground."* Rabbi El'azar interprets *Remove your sandals from your feet* as a euphemism for sexual abstinence. This accords with a rabbinic tradition that as a consequence of Moses' direct encounter with God he abstained from sexual relations with his wife, Zipporah. Moses became the husband of *Shekhinah*, who is described here as "another woman, bathed in supernal radiance." In the concluding sentence, "that shoe" refers to the identity of Moses' spouse, either earthly or divine.

On the divine command *Remove your sandals from your feet* as implying sexual abstinence, see *Zohar* 2:222a; 3:148a; *ZḤ* 59b (*MhN*), 72d (*ShS*); Kasher, *Torah Shelemah*, Exodus 3:5, n. 94. Cf. 2 Samuel 11:8, 11; *Zohar* 1:8b, 112b; and the Bedouin formula used in divorce proceedings (quoted by Tigay, *Deuteronomy*, p. 233): "She was my slipper; I have cast her off."

On Moses' celibacy, see Vol. 6, p. 271, n. 27. On Moses as the husband of *Shekhinah*, see Vol. 6, pp. 103–4, n. 128. On the shoe as symbolizing *Shekhinah*, see Moses de León, *Sefer ha-Mishqal*, 146; Scholem, *Shedim Ruḥot u-Nshamot*, 92.

14. **whatever a dead person gives to someone**... In a dream. See BT *Berakhot* 57b: "[If one dreams of] a corpse in the house, [this signifies] peace in the house; if [the corpse] was eating and drinking in the house, it is a good sign for the house; if he took articles from the house, it is a bad sign for the house [apparently signifying that the dead person is removing someone from the house]. Rav Papa explained this as referring to a shoe or a sandal [signifying that someone in the house is about to depart from this life]. Anything that the dead person takes away is for the good except a shoe and a sandal; anything that he places down [literally: gives] is for the good—except dust and mustard [the latter resembling dust; both signifying death and burial]."

According to Rabbi El'azar, in the verse from Song of Songs *nobleman's daughter* alludes to *Shekhinah*, who can be pictured as the *daughter* of *Ḥesed*, symbolized by Abraham, who is identified in rabbinic literature as a *nobleman*. *Shekhinah* is often associated with death (and sometimes pictured as the Tree of Death). Cf. Proverbs 5:5 (warning against the seductive *strange woman*): *Her feet descend to Death; her steps grasp Sheol.* In the *Zohar* this verse is sometimes applied to Lilith and her demonic realm (*Zohar* 1:161b [*ST*], 190a; 3:251b) and sometimes to *Shekhinah* (1:35b; 2:48b; 3:107b).

On the passage in *Berakhot* (and the verse in Song of Songs), see *Zohar* 3:308b (*Tosafot*); Moses de León, *Shushan Edut*, 359. That verse reads: *How lovely are your steps* [or: *your feet*] *in sandals, O nobleman's daughter!* On this verse, see also Moses de León, *Sefer*

"This is the case when a dead person takes them. But when a living person removes his shoe and gives it to someone else in order to validate a transaction, he is acting according to the decree on high.[15]

"The shoe of *ḥalitsah* corresponds to another pattern, and all is one place. Come and see: When a dead man departs from the world without children, this *nobleman's daughter* does not gather him in, and he goes wandering through the world, finding no place. The blessed Holy One has mercy on him, so that he may return and be restored by other dust, as is written: *The human will return to dust* (Job 34:15), as has been established.[16]

"If that redeemer is not willing to sustain his brother's existence in this world, a shoe must be tied to his foot, and that woman unties it and accepts that shoe. Why? Well, because that shoe is for the sake of the dead man, and it is placed on the foot of his living brother, and the woman accepts that shoe to show that the dead one returns among the living through this act.[17]

ha-Mishqal, 146. On Abraham as the *nobleman* in this verse, see BT *Sukkah* 49b, *Ḥagigah* 3a; *Shir ha-Shirim Rabbah*, ad loc.

On the image of "gathering" the feet as associated with death, see Genesis 49:33: *Jacob finished instructing his sons, and he gathered his feet into the bed, and he expired and was gathered to his people.* On *Shekhinah* as the Tree of Death, see above, p. 9, n. 19.

15. **This is the case . . .** If one dreams that a dead person takes his shoe(s), this is a bad omen; but in normal, waking life, the act of removing and exchanging a shoe serves to validate a transaction and accords with the decree issuing from *Shekhinah*.

16. **The shoe of *ḥalitsah*...** On *ḥalitsah*, "pulling off (the shoe)," see above, note 10. The shoe of this ceremony differs from the shoe used to validate a transaction, but both allude to *Shekhinah*.

If a man dies without having fulfilled the commandment of procreation, his soul wanders the upper worlds aimlessly and is not "gathered in" by *Shekhinah* (the *nobleman's daughter*). However, God has mercy on him and provides an opportunity for this soul to be reincarnated through the procedure of *yibbum* (levirate marriage), so that it can fulfill itself (and the commandment of procreation) in a second lifetime. See above, note 10.

The verse in Job now implies that *the human* (namely the soul of the deceased) *will return to dust*—that is, it will enter a new body, metaphorically composed of the dust of the earth. See Genesis 2:7: *YHVH Elohim formed the human, dust from the earth, and blew into his nostrils the breath of life, and the human became a living being.* See Genesis 3:19: *For dust you are, and to dust shall you return.* Cf. above, pp. 175–76, n. 29.

17. **If that redeemer is not willing...** If the deceased husband's brother refuses to marry the widow, she performs the act of *ḥalitsah* "pulling off (the shoe)." (See above, note 10.)

Here the shoe represents the opportunity of the soul of the deceased to be reincarnated. Since the living brother has refused to helped facilitate this process, the widow removes the shoe from him, demonstrating that the soul of the dead will now somehow be reincarnated without the living brother's assistance. For such a scenario, see *Zohar* 1:187b (Vol. 3, pp. 142–43, nn. 364–66); *Matoq mi-Devash.*

"This is the opposite of the shoe that the dead one takes from the living, since now this shoe is taken by the living from the dead. It must be a shoe that the dead one never walked in during his lifetime. The woman takes it to show that the Woman—Her Husband's Crown—takes him and accepts him.[18]

"She must strike that shoe on the ground to show that the body of that dead one will calm down, and that the blessed Holy One—now or afterward—will have mercy on him and receive him into the other world.[19]

"Furthermore, striking of that shoe by the woman's hand—to show that the dead one is not being rebuilt through other dust of this world, but will now return to his dust from which he originally came. Then that woman is permitted to generate seed with another, as has been established.[20]

"Come and see: Therefore, whoever wishes to validate a transaction takes his shoe and gives it to his associate, thereby validating the covenant of the *nobleman's daughter. And this was formerly done in Israel* [*in cases of redemption or exchange*...]. What is meant by וזאת (*ve-zot*), *and this*? Completely perfect validation.[21]

18. **This is the opposite of the shoe...** According to BT *Berakhot* 57b (see above, note 14), if one dreams that a dead person takes his shoe, this is a bad omen, indicating that the dreamer (or someone in the house) is about to depart from this life. But whereas in such a dream, "the dead one takes (the shoe) from the living," here in the act of *ḥalitsah*, the living widow takes the shoe "from (the brother of) the dead"—or for the sake of the dead—ensuring that the soul of the dead husband will accepted by *Shekhinah*, the Divine Woman.

The phrase "Her Husband's Crown" appears in Proverbs 12:4: *A woman of strength is her husband's crown.* Here it describes *Shekhinah*, the divine *woman of strength*, who adorns Her Husband, *Tif'eret*.

19. **She must strike that shoe on the ground...** Demonstrating that the suffering of her husband's corpse in the grave will cease, and that God will welcome his soul into heaven.

The wording "She must strike that shoe on the ground" reflects the Gaonic regulation that the widow should "throw the sandal on the ground." See *Sefer ha-Shetarot le-Rav Hai Ga'on*, 17; Maimonides, *Mishneh Torah, Hilkhot Yibbum* 4:6; Moses de León, *Shushan Edut*, 359; *Nitsotsei Zohar*; Scholem.

20. **Furthermore, striking of that shoe...** To demonstrate that the brother of the deceased husband has refused to "rebuild" him through another body—metaphorically composed of the "dust" of the earth. (See above, note 16.) Rather, the soul of the deceased will now return "to his dust from which he originally came," that is, to the soul's body in the grave. Alternatively, this last clause may allude to *Shekhinah*, who is sometimes pictured as "dust." Following the ritual of *ḥalitsah*, the widow is free to marry another man.

The image of building (in the context of levirate marriage) derives from Deuteronomy 25:9. Cf. Genesis 16:2; 30:3. On *Shekhinah* as dust, see below, note 50.

21. **whoever wishes to validate a transaction...** As explained above, note 11. By this procedure, any honest and legitimate transaction is confirmed, as it were, by *Shekhinah*, "the *nobleman's daughter.*"

The compound word וזאת (*ve-zot*), *and this*, alludes to the union of *Tif'eret* and *She-*

"*Formerly done in Israel*—when they were humble and holy.[22]

"*To validate* כל דבר (*kol davar*), *any matter*—really, for this is enduring validation.[23]

"Then, *Ve-zot*, *And this, was the confirmation in Israel*—surely. For you should not say that it was some other type of agreement, but rather supernal enduring validation, so that their actions would endure on high.[24]

"When the wicked increased in the world, the matter was concealed by a different manner: by כנפא (*kanpa*), the flap, of a garment. This is a garment for adornment, and mystery of the matter is: *He shall not uncover* כנף אביו (*kenaph aviv*), *his father's skirt* (Deuteronomy 23:1).[25] [180b]

"זאת (*Zot*), *This, is the statute of the Torah. Zot*, *This*—sign of the covenant that has not been uncovered. When it is uncovered, all is called זה (*zeh*), this. From the Female, one enters the Male; so, שמור (*shamor*), *keep* (Deuteronomy 5:12), and זכור (*zakhor*), *remember* (Exodus 20:8), join as one.[26]

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khinah. See above, note 2. An honest transaction stimulates their embrace, which in turn validates the human agreement.

On *Shekhinah* as the *nobleman's daughter*, see above, note 14. The full verse in Ruth reads: *And this was formerly done in Israel in cases of redemption or exchange: to validate any matter, one man would remove his sandal and give it to the other. Such* [or: *And this*] *was the confirmation in Israel.*

22. **when they were humble and holy** See above, notes 11–12.

23. ***To validate*** **כל דבר (*kol davar*), *any matter*...** The word *kol* (all, any) alludes to *Yesod*, who conveys the entire flow of emanation to *Shekhinah*. One of Her many names is *davar* (word, matter), since She expresses divine speech. Thus the phrase *kol davar*, *any matter*, signifies the enduring union of *Yesod* and *Shekhinah*.

24. ***Ve-zot, And this, was the confirmation*...** The sefirotic significance of the compound word *ve-zot*, *and this*, indicates that the exchange of a shoe was not merely conventional. Rather, this human act stimulated divine union above. See above, notes 11–12.

25. **When the wicked increased . . .** Then, the deeply symbolic act of exchanging a shoe was replaced by the exchange of another item of clothing, such as a kerchief or the flap of a garment. However, even "כנפא (*kanpa*), the flap, of a garment" alludes to sublime mystery, as indicated by the verse in Deuteronomy, which reads in full: *A man shall not wed his father's wife, and he shall not uncover* כנף אביו (*kenaph aviv*), *his father's skirt.* The simple sense of this verse pertains to the former wife of a person's father, not to his own mother. The idiom *uncover his father's skirt* is equivalent to "uncovering his father's nakedness," that is, "the nakedness of his father's wife, which is reserved for his father." Here, the idiom alludes to disrupting the union of *Tif'eret* and *Shekhinah*, thereby exposing their nakedness. One who violates an agreement or transaction—which has been sealed with the flap of a garment—ruins the divine union. Cf. Vol. 7, p. 97, n. 295.

26. **זאת (*Zot*), *This, is the statute of the Torah*...** Having discussed the word וזאת (*ve-zot*), *and this* (in the book of Ruth), Rabbi El'azar turns to the verse in the portion of *Ḥuqqat* that begins with זאת (*zot*), *this*. See above at notes 8–10.

The "sign of the covenant" refers to the covenant of circumcision. The ritual act of circumcision includes two stages. First, the foreskin is cut and removed, disclosing the mucous membrane. Then, the membrane is

"חקת (*Ḥuqqat*), *the statute of, the Torah*—the verse should read חק (*ḥoq*), *the rule of, the Torah*; why *ḥuqqat*? Well, *ḥuqqat*, surely, as we have explained! ה (*He*) was ד (*dalet*), as has already been said. But ת (*tav*) is ד (*dalet*) and נ (*nun*), joined as one. *Nun* has already been discussed.[27]

"Why is *nun* called so? Well, as is said: ולא תונו (*Ve-lo tonu*), *You shall not defraud, one another* (Leviticus 25:17). For now, Her face is beaming; yet She commits fraud against human beings—afterward striking like a snake, destroying

torn down the middle and pulled back, revealing the corona. This second stage is called פריעה (*peri'ah*), "uncovering" the corona. The first stage corresponds to *Shekhinah*, who is called זאת (*zot*), "this (feminine)," while *peri'ah* corresponds to *Yesod* (the divine phallus), who is called זה (*zeh*), "this (masculine)." Once both stages have been completed, *Shekhinah* is included, as it were, in *Yesod*, and "all is called זה (*zeh*), this." Thus, from *Shekhinah* (the Female), one enters the masculine sefirotic realm, which begins (from below) with *Yesod*.

The reference to שמור (*shamor*), *keep* (Deuteronomy 5:12), and זכור (*zakhor*), *remember* (Exodus 20:8), derives from the two alternative versions of the Ten Commandments. The first version (in Exodus) reads: זכור (*Zakhor*), *Remember, the Sabbath day to hallow it.* The second version (in Deuteronomy) reads: שמור (*Shamor*), *Keep, the Sabbath day to hallow it.* For the kabbalist, *zakhor*, *remember*, suggests זכר (*zakhar*), "male," signifying the male divine potency (centered in *Tif'eret* and *Yesod*), whereas the alternative formulation, *shamor*, *keep*, signifies the female, *Shekhinah*.

On the two stages of circumcision, see above, pp. 67–68, n. 44. On *Shekhinah* as *zot*, see above, p. 154, n. 7. On *Shekhinah* and *Yesod* as *zot* and *zeh* respectively, see *Zohar* 1:93b; 2:37b, 39b, 50b, 236b; 3:31a, 48b, 250a.

On *zakhor* and *shamor*, see BT *Berakhot* 20b; *Bahir* 124 (182); Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 496–97; Naḥmanides on Exodus 20:8; Jacob ben Sheshet, *Sefer ha-Emunah ve-ha-Bittaḥon*, 420; *Zohar* 1:5b, 47b, 48b, 164b, 199b, 248a; 2:70b, 91a, 92a–b, 92a–b (*Piq*), 138a, 165b, 182b; 3:81b, 92b (*Piq*), 115b, 224a; Moses de León, *Sefer ha-Rimmon*, 118; idem, *Sefer ha-Mishqal*, 110; Wolfson, introduction to *Sefer ha-Rimmon*, 63–71.

27. **חקת (*Ḥuqqat*), *the statute of, the Torah*...** Rabbi El'azar wonders why Scripture doesn't employ the more common form (and cognate), חק (*ḥoq*), *the rule.* He indicates that *ḥuqqat* alludes to *Shekhinah*. She is symbolized by the feminine marker ה (*he*); though before attaining this full form, She was impoverished, as signified by the shape of the letter ד (*dalet*), which resembles just part of the letter ה (*he*) and suggests דלה (*dallah*), "poor."

The word חקת (*ḥuqqat*) is distinguished from חק (*ḥoq*) by its final letter, ת (*tav*). This letter, which often functions as a feminine marker, here signifies *Shekhinah*. The shape of ת (*tav*) combines "ד (*dalet*) and נ (*nun*), joined as one," and each of these "components" symbolizes *Shekhinah*.

On *ḥuqqat* (or *ḥuqqah*) as signifying *Shekhinah*, see *Zohar* 3:113a. On the transformation from *dalet* into *he*, see *Zohar* 1:51a, 60a–b; 2:104a, 123b, 178b (*SdTs*). On *dalet* and *dallah*, cf. BT *Shabbat* 104a.

On the shape of the letter ת (*tav*), see Abraham ben Nathan ha-Yarḥi, *Sefer ha-Manhig*, 2:614; Joseph Caro, *Beit Yosef, Oraḥ Ḥayyim* 36; Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 65–66. On *nun* as symbolizing *Shekhinah*, see *Zohar* 1:147a–b (*Tos*); 2:91a, 139a, 215a, 235b; 3:66b, 155a, 285a–b; *ZḤ* 41c. For the full verse in Numbers, see above, note 2.

and killing, *and she says, 'I have done no wrong'* (Proverbs 30:20). So She is called *Nun*, as has been mentioned.[28]

"ת (*Tav*)—all as one: ד (*dalet*), נ (*nun*). ד (*Dalet*), ר (*resh*); ה (*he*) and ד (*dalet*)—one matter. They are in Engraved Letters.[29]

"Come and see: חקת (*Ḥuqqat*), *statute*. All is one matter.[30]

"*Speak to the Children of Israel, that they take you a perfect red cow* (Numbers 19:2). This cow is intended for purification, to purge the impure. *A cow*—who receives from the left. Who is on the left? An ox, as is said: *the face of an ox on the left* (Ezekiel 1:10).[31]

"*Red*—red as a rose, as is written: *Like a rose among thorns* (Song of Songs 2:2). Red—decree of Judgment.[32]

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28. **Why is *nun* called so?...** Its name suggests the wording in Leviticus ולא תונו (*Ve-lo tonu*), *You shall not defraud, one another*. Although the face of *Shekhinah* may be beaming benevolently upon a person, She can turn destructive when provoked by wickedness. Such a radical switch of character is described here as fraud or cheating.

The full verse in Proverbs reads: *Such is the way of an adulteress: she eats and wipes her mouth, and says, "I have done no wrong."* This verse is often applied to Lilith, but occasionally to *Shekhinah* Herself. See *Zohar* 2:196b; 3:47a, 72a (Vol. 7, pp. 480–81, n. 395), 106a, 180b, 292a (*IZ*); Moses de León, *Sefer ha-Mishqal*, 83. Cf. *Zohar* 1:148a–b (*ST*).

29. **ת (*Tav*)—all as one...** Combining in its shape the letters ד (*dalet*) and נ (*nun*), as mentioned above (at note 27).

The letters ד (*dalet*) and ר (*resh*) look nearly identical, and both suggest "poverty," alluding to the impoverished state of *Shekhinah*, before She is filled with the flow of emanation. *Dalet* suggests דלה (*dallah*), "poor"; and *resh* suggests ריש (*rish*), "poverty." The letters ה (*he*) and ד (*dalet*) refer similarly to the two states of *Shekhinah*. See above, note 27.

The phrase "Engraved Letters" probably refers to a book of that title. See above, p. 165, n. 38. For various interpretations of this and the following paragraphs, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

30. **חקת (*Ḥuqqat*), *statute*...** Signifying *Shekhinah*, the same "matter" intimated by the various letters discussed above.

31. ***Speak to the Children of Israel*...** The full verse reads: *This is the statute of the teaching* [or: *of the Torah*] *that YHVH has commanded, saying, "Speak to the Children of Israel, that they take you a perfect red cow that has no blemish and on which no yoke has been put."* The ashes of the *perfect red cow* purify anyone who has been defiled by contacting a corpse. See above, note 2.

The *red cow* symbolizes *Shekhinah*, who receives the flow of emanation from *Gevurah*—or *Din* (Judgment)—situated on the left side. *Gevurah* is symbolized by the ox in Ezekiel's vision. In that vision, each of the four living beings carrying the heavenly throne has four faces: a human face at the front, the face of a lion on the right, the face of an ox (or bull) on the left, and the face of an eagle at the back. See Ezekiel 1:10. On the red cow symbolizing *Shekhinah*, see *Zohar* 3:14a, 76b.

32. ***Red*—red as a rose...** Reflecting the influence of *Din* (Judgment).

The full verse in Song of Songs reads: כשושנה (*Ke-shoshanah*), *Like a lily, among thorns, so is my beloved among the maidens.*

"תמימה (*Temimah*), *perfect*. What is meant by *temimah*? As we have learned: שור תם (*shor tam*), an innocent ox, and שור מועד (*shor mu'ad*), a forewarned ox. *Shor tam*, an innocent ox—lenient Judgment. *Shor mu'ad*, a forewarned ox—harsh Judgment. Here, too, *temimah*, *perfect*—lenient Judgment, lower *Gevurah*; this is *temimah*. Upper *Gevurah*—harsh Judgment, which is the strong hand, mighty.[33]

"*That has no blemish* (Numbers 19:2)—as is said: *You are wholly beautiful, my love; there is no blemish in you* (Song of Songs 4:7).

"*And on which no* עול (*ol*), *yoke, has been put* (Numbers 19:2)—spelled עֹל (*ol*), as is said: *utterance of the man raised* עָל (*al*), *on high* (2 Samuel 23:1). Why? Because She is *consummation of the faithful of Israel* (ibid. 20:19), and He is not above Her but with Her. *And on which no* עול (*ol*), *yoke, has been put*—על (*al*), *above*, corresponding to what is written: *Virgin Israel* (Amos 5:2); *a virgin—no man had known her* (Genesis 24:16).[34]

In midrashic literature, this verse is understood as being sung by God in praise of the earthly Assembly of Israel. Here in the *Zohar*, the singer is the blessed Holy One, who praises *Shekhinah* (known as Assembly of Israel); the *thorns* represent harsh forces of Judgment.

In Song of Songs, שושנה (*shoshanah*) probably means "lily" or "lotus," though sometimes in the Midrash and the *Zohar* it connotes "rose." See Vol. 6, p. 66, n. 33. On the verse in Song of Songs as being uttered by God in praise of Israel, see *Vayiqra Rabbah* 23:2–7; *Shir ha-Shirim Rabbah* on 2:2; *Tanḥuma, Ḥayyei Sarah* 3; *Midrash Tehillim* 80:1. For its use in the *Zohar*, see *Zohar* 1:1a, 137a; 2:189b; 3:37b, 233b. On *Shekhinah* as a rose (or lily), see also *Zohar* 3:74a, 107a, 233b, 286b–287a. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

33. **תמימה (*Temimah*), *perfect*...** Rabbi El'azar associates *temimah* (*perfect*) with תם (*tam*), "innocent." As mentioned above (at note 31), *Shekhinah* receives emanation from *Gevurah*—or *Din* (Judgment)—who is identified with an ox. Her description as *temimah* matches the image of שור תם (*shor tam*), "an innocent ox."

In rabbinic literature, *shor tam* (an innocent ox) is an ox that has not gored anyone on more than three occasions. The Mishnah distinguishes between this type of ox and שור מועד (*shor mu'ad*), "a forewarned ox," that is, an ox that has already gored three times and whose owner has been duly warned. The owner of *shor tam* is liable for only half of the resulting damage, whereas the owner of *shor mu'ad* must pay in full.

Shekhinah, pictured as *shor tam* (an innocent ox), is characterized by "lenient Judgment" and is called "lower *Gevurah*." Her source, "upper *Gevurah*," God's powerful left hand, is pictured as *shor mu'ad* (a forewarned ox) and is characterized by "harsh Judgment." On the two types of oxen, see above, pp. 68–70, nn. 45, 47–48.

34. ***And on which no* עול (*ol*), *yoke, has been put*...** In the Masoretic text, the word עֹל (*ol*), *yoke*, is spelled without the letter ו (*vav*), which enables Rabbi El'azar to read it midrashically as עָל (*al*), "above" or "on high," as in the verse from Samuel. So now the verse alludes to a situation in which *Shekhinah* is not united with *Tif'eret*—He "above" and She "below"—but rather alongside Him. Thus She is still *Virgin Israel*, and *no man had known her*.

Rabbi El'azar may be construing the verse in Numbers as לא עלה עליה על (*lo alah aleha al*), *He* (namely *Tif'eret*) *has not mounted her*

"*You shall give it to Eleazar the priest, and he shall take it outside* (Numbers 19:3). Its *mitsvah* is by the prefect, as has been established. Why him and not Aaron? Well, Aaron is the best man of *Matronita*.[35]

"Furthermore, Aaron does not come from the side of 'pure,' but rather from the side of 'holy.' And since this is intended for purification, it was not given to him.[36]

"Every element of this cow is in seven: 'seven washings, etc.,' as has already been said. Why? Because She is seven years of Sabbatical; She is called בת שבע (*Bat Sheva*), Bathsheba, Daughter of Seven; and all Her actions are in seven.[37]

above. Cf. M *Parah* 2:4: "If a male [i.e., a bull] mounted her [namely the red cow], she is disqualified."

The quotation from 2 Samuel 20 reads: *I am* שלמי אמוני ישראל (*shelumei emunai yisra'el*), [*of*] *the peaceable faithful of Israel.* Here, Rabbi El'azar apparently construes the phrase as *consummation of the faithful of Israel,* alluding perhaps to the fact that *Shekhinah* completes the sefirotic realm, the focus of Israel's faith. Cf. *Zohar* 3:37a; *Or Yaqar*; *Matoq mi-Devash.*

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The verse in 2 Samuel 23 reads: *Utterance of David son of Jesse, utterance of the man raised* על (*al*), *on high, anointed of the God of Jacob.* King David often symbolizes *Shekhinah*, or *Malkhut* (Kingdom).

The verse in Amos reads: *Fallen, not to rise again, is Virgin Israel.* The verse in Genesis (describing Rebekah) reads: *The young woman was very beautiful, a virgin—no man had known her.* For various interpretations of this paragraph, see *Or Yaqar*; Vital; *Miqdash Melekh*; *Ateret Tsevi*; *Sullam*; *Matoq mi-Devash.*

35. ***You shall give it to Eleazar the priest...*** Who fulfills the role of prefect (or deputy high priest). It would not be fitting for Aaron the high priest to conduct the ritual of the red cow (which involves Judgment), because he symbolizes *Ḥesed* and serves as "the best man" of *Shekhinah*, conducting Her to unite with *Tif'eret*.

On the significance of the wording *to Eleazar the priest*, see *Sifrei*, Numbers 123; *Sifrei Zuta*, Numbers 19:3; *Tosefta Parah* 4:6; BT *Yoma* 42b; *Pesiqta de-Rav Kahana* (ed. Buber), 41a; *Tanḥuma* (Buber), *Ḥuqqat* 27; *Midrash Aggadah*, Numbers 19:3–4; Rashi and Naḥmanides on Numbers 19:3. Cf. M *Parah* 4:1; *Zohar* 2:237b; *Nitsotsei Zohar.*

On Aaron as "the best man" of *Shekhinah*, see above, p. 172, n. 17. On *Matronita* as a title of *Shekhinah*, see the Glossary.

36. **Aaron does not come from the side of 'pure'...** The term "holy" alludes to priests (and especially Aaron), whereas "pure" alludes to others, generally the Levites. Since the ritual of the red cow is intended to purify those who have become impure (by contacting a corpse), it is not assigned to Aaron. On the distinction between "pure" and "holy," see above, p. 172, n. 16.

37. **Every element of this cow is in seven...** See the description of this ritual in *Pesiqta de-Rav Kahana* 4:2, attributed to Rabbi Ḥanan son of Pazzi: "Seven cows, seven burnings, seven sprinklings, seven washings, seven impure, seven pure, seven priests."

Here Rabbi El'azar explains the recurrence of the number seven as alluding to *Shekhinah*, who is the seventh of the lower *sefirot* and who is associated with the Sabbatical year.

The name בת שבע (*Bat Sheva*), "Bathsheba," means literally "Daughter of Seven." In the *Zohar* it often alludes to *Shekhinah*, the daughter of *Binah* (who is known as Seven, since She includes all seven lower *sefirot*). Alternatively, *Shekhinah* is called *Bat Sheva* because She receives the flow of all seven

"Come and see: Everything produced from this cow is in order to purify, not to sanctify. So although it was given to the prefect, he did not slaughter or burn it, so that no Judgment would appear on his side. All the more so, Aaron, who occupies a more perfect rung, and who must not appear or be present there.[38]

"As soon as this cow is turned into ashes, *cedarwood, hyssop, and crimson stuff* (Numbers 19:6) must be cast into her, and these have already been discussed.[39]

"*A pure man shall gather* [*the cow's ashes*]—not *a holy* [*man*]—*and set them outside the camp in a pure place* (Numbers 19:9), for someone is called *pure* only after previously being in the aspect of impure.[40]

"Mystery of all: that which is written *for waters of* נדה (*niddah*), *defilement; it is* חטאת (*ḥattat*), *a sin offering* (Numbers 19:9). For all lower judgments and all those coming from the impure side—when She suckles from the Other Side and sits in Judgment, as is said: *full of blood, gorged with fat*... (Isaiah 34:6), they are aroused and rise and haunt the world. As soon as this act is performed below—with all this Judgment in the place of this cow, and casting upon her *cedarwood,* [181a] *hyssop,* etc.—their power is weakened, and wherever they prevail they are broken and enfeebled, and they flee from it, since this power of theirs appears to them like this. Then they no longer remain in a person, and he is purified.[41]

sefirot from *Binah* through *Yesod*, or because She includes all seven *sefirot* from *Ḥesed* through *Shekhinah* Herself.

For various attempts to identify the precise biblical referents of all the "sevens" in the passage in *Pesiqta de-Rav Kahana* (seven cows, burnings, sprinklings, etc.) and for parallels to that passage, see Vol. 7, p. 517, n. 515.

38. **Everything produced from this cow...** The ashes of the red cow are to be mixed with water, which is then sprinkled upon anyone who has become defiled through contact with a human corpse, so as to purify him. Since "purity" does not relate specifically to the priests (who are characterized by "holiness" or "sanctity"), the priestly prefect does not himself slaughter or burn the cow, so that the elements of Judgment involved in this ritual will not "appear on his side" (the side of *Ḥesed*, associated with the priests). Aaron himself, who represents the essence of *Ḥesed*, is not involved in this ritual at all.

See above, note 36. On the prefect's not slaughtering or burning the red cow, see Numbers 19:3, 5; *Targum Yerushalmi*, Numbers 19:3, 5; *Sifrei*, Numbers 123–24; BT *Yoma* 42a–43b.

39. ***cedarwood, hyssop, and crimson stuff...*** The full verse reads: *The priest shall take cedarwood, hyssop, and crimson stuff and cast them into the burning of the cow.* On the sefirotic significance of these elements, see *Zohar* 3:53a–b.

40. ***A pure man shall gather...*** And not a priest, who is called *holy*.

On purity resulting only from a prior state of impurity, see *Zohar* 2:69b; 3:48b (Vol. 7, pp. 305–6, n. 160). Cf. BT *Yoma* 43b (and parallels); *Nitsotsei Zohar*.

On the distinction between *holy* and *pure*, see above, note 36. On the significance of the wording *A pure man shall gather it*, see *Sifrei*, Numbers 124; M *Parah* 4:4; *Tosefta Parah* 4:11; BT *Yoma* 43a. For the full verse in Numbers, see the following note.

41. ***for waters of* נדה (*niddah*), *defilement...*** The full verse reads: *A pure man shall gather the cow's ashes and set them out-*

"So these are called *waters of defilement*—waters to purify, when the world dwells in Judgment and the impure side spreads through the world. Here are included all types of impurity and types of purity. Consequently, impurity and purity are a supernal principle of Torah, as the Companions have established."

Rabbi Shim'on said, "El'azar, you have made it impossible for the Companions to utter a word here following you!"[42]

Rabbi Shim'on opened, saying, "*Letting loose springs in streams, among the mountains they go. They water all beasts of the field, wild asses slake their thirst* (Psalms 104:10–11). These verses were uttered by King David through the Holy Spirit, and they should be contemplated.[43]

"Come and see: When supernal Wisdom struck its engravings, even though it is concealed on all sides, there opened and flowed from it one river, filled with supernal gates. Like a fountain—a water spring—filling a large reservoir, from which flow rivers and streams in every direction; so here: through one slender channel, unknown, that gushing river flows forth; and from there springs and streams are conveyed, filled by it. As is written: *Letting loose springs in streams, among the mountains they go*—supernal holy rivers of pure balsam, all saturated as one by that flow of the supernal holy stream gushing forth.[44]

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side the camp in a pure place, and it shall be for the community of the Children of Israel in safekeeping as waters of נדה (*niddah*), *lustration; it is* חטאת (*ḥattat*), *a purification* [or: *expiation*] *offering.*

Rabbi El'azar is playing on the converse sense of *niddah*: "defilement, menstruation" and on another rendering of *ḥattat*: "sin offering." These terms allude here to the dangerous situation when (due to human sin) *Shekhinah* suckles from the demonic Other Side and turns bloody and threatening, stimulating numerous impure forces.

By "this act" of slaughtering and burning the red cow, Judgment is executed, these impure forces are weakened, and *Shekhinah* is purified. The negative forces flee, since their power "appears to them like this"—that is, eliminated, like what has happened to the cow. Consequently, anyone who has become impure by contact with a human corpse is purified by the *waters of niddah*.

See *Zohar* 2:237b; 3:54a (a passage that similarly links the menstruation of *Shekhinah* and *a sword, full of blood*). On *Shekhinah* as a menstruant, see also below, p. 389, n. 307; Koren, *Forsaken*, 73–97. On the relation between *Shekhinah* and the demonic realm, see Scholem, *On the Mystical Shape of the Godhead*, 189–92; Tishby, *Wisdom of the Zohar*, 1:373–79; Patai, *The Hebrew Goddess*, 249, 251–54.

The full verse in Isaiah reads: *YHVH has a sword, full of blood, gorged with fat—with the blood of lambs and goats, with the kidney fat of rams. For YHVH has a slaughter in Bozrah, a great butchery in the land of Edom.* In the *Zohar*, this divine sword is often identified as *Shekhinah*.

42. **El'azar, you have made it impossible...** His presentation has been so profound that none of the other Companions will dare to say anything further. See above at note 10.

43. ***Letting loose springs in streams...*** On these verses, see *Zohar* 2:220a.

44. **When supernal Wisdom struck its engravings...** When *Ḥokhmah* stimulated

"Afterward, *They water all beasts of the field,* [*wild asses slake their thirst*]—*They water all beasts of* שדי (*sadai*), *the field*, corresponding to what is written: *and from there it divides and becomes four riverheads* (Genesis 2:10). These *four riverheads* are *beasts of sadai, the field*—totality of all those camps and all those legions comprised in them. שדי (*Sadai*), *the field*—do not read it שָׂדָי (*sadai*), *the field*, but rather שַׁדַּי (*Shaddai*), for he assumes and completes the Name from *Yesoda* (Foundation) of the World.[45]

"*Wild asses slake their thirst*—those of whom is written *The wheels rose alongside them, for the spirit of the living being was in the wheels* (Ezekiel 1:20). Who is *the living being*? Well, these *beasts of the field* are four, with each one facing in one direction of the world, and that one is called *the living being*; and there are

the primordial sefirotic designs engraved within it, the river of *Binah* issued, including all Her fifty gates.

The image of *Binah*'s fifty gates derives from a statement attributed to Rav and Shemu'el (BT *Rosh ha-Shanah* 21b, *Nedarim* 38a): "Fifty gates of בינה (*binah*), understanding, were created in the world, all of which were given to Moses except for one, as is said: *You made him little less than God* (Psalms 8:6)."

The "one slender channel, unknown" is the secret passage between *Ḥokhmah* and *Binah*, which elsewhere in the *Zohar* is called *a path unknown to any bird of prey* (Job 28:7). See *Zohar* 1:29b; 2:122b–123a; 3:61b, 193b.

The "springs and streams" are the lower *sefirot* flowing from *Binah*, which are also called here "supernal rivers of pure balsam." *Binah* Herself is "the supernal holy stream."

According to a rabbinic tradition, thirteen rivers of balsam await the righteous in the world that is coming. See JT *Avodah Zarah* 3:1, 42c; *Bereshit Rabbah* 62:2; BT *Ta'anit* 25a; *Mishnat Rabbi Eli'ezer* 12, p. 238; *Tanḥuma, Bereshit* 1; *Zohar* 1:4b, 7a, 88a (*ST*), 176a; 2:27b, 127a–b, 146b, 177a (*SdTs*); 3:131a (*IR*), 144b (*IR*), 259a, 289a–b (*IZ*). Cf. *Zohar* 1:35a; 2:15a (*MhN*), 83a–b, 87b, 175b; 3:67a, 91a, 267b. In the *Zohar*, *Binah* is known as the World that is Coming; see above, p. 144, n. 279.

The term "reservoir" renders the Zoharic neologism קוזפא (*quzpa*), perhaps based on כוספא (*kuspa*), "residue," which the medieval dictionary *Arukh* defines as "vessel." See *Zohar* 2:175b (Vol. 5, p. 527, n. 963); *Derekh Emet*; *Nitsotsei Orot*; Scholem. Cf. *Bei'ur ha-Millim ha-Zarot*, 189, s.v. *qazpita*.

45. ***They water all beasts of* שדי (*sadai*), *the field*...** These *beasts* are the four angelic *ḥayyot* (living beings, beasts) carrying the Divine Throne, which are identified here with the *four riverheads* described in the verse from Genesis: *A river issues from Eden to water the garden, and from there it divides and becomes four riverheads.* This *river* is *Binah*, issuing from *Ḥokhmah* (described as *Eden*) and watering *Shekhinah* (the *garden*). So the four *ḥayyot* (or *riverheads*) emerge from the *garden* of *Shekhinah*, along with camps of angels.

Rabbi Shim'on plays with שָׂדָי (*sadai*), *the field*, and the Divine Name שַׁדַּי (*Shaddai*), which here designates the chief angel, מטטרון (*Metatron*), whose name is numerically equivalent to שדי (*Shaddai*). Thus the *ḥayyot* are *beasts of the field*—that is, of Metatron, their leader. His name, *Shaddai*, is borrowed from *Yesod*, or *Yesoda* (Foundation). This accords with the Talmudic tradition (BT *Sanhedrin* 38b) about Metatron, "whose name is like the name of his Master."

On *Shaddai* as referring to *Yesod*, see *Zohar* 1:95b, 247a; 3:11b, 177a. On *Shaddai* as referring to Metatron, see *Zohar* 1:149a (*ST*).

wheels corresponding to each one, which move only by the spirit of that *living being* moving above them.[46]

"When these are saturated by that supernal flow, all other legions are saturated and satiated, embedded in their roots, intertwined with one another on well-known rungs. As is written: *Above them the birds of heaven dwell, from among the foliage* [*they send forth their voice*] (Psalms 104:12)—other supernal rungs.[47]

"After all this, *From the fruit of Your works, earth is sated* (Psalms 104:13), below, and all worlds rejoice and are blessed. This occurs when blessings spread from the saturating flow of the stream, deepest of all.[48]

"But when the world dwells in Judgment, blessings are unable to descend upon the world. Then the Sanctuary is defiled, and many ravaging bands of stingers appear in the world, looming over human beings in numerous places. That spirit defiles them—like someone who dies and an impure spirit settles upon him; so, too, it settles upon anyone approaching him. As is written: *You hide Your face, and they panic. You increase their spirit, and they perish*... (Psalms 104:29).

202 "This verse—what does it indicate? Well, *You hide Your face, and they panic*—for they are not saturated, enabling blessings to appear in the worlds. *You increase their spirit*—arousing another spirit, unholy, from the left side; so an impure spirit settles upon human beings: upon those who die and whoever approaches them and upon other humans.[49]

46. ***Wild asses slake their thirst***... Rabbi Shim'on identifies these with a class of angels below the *ḥayyot*, known as *ofanim* (*wheels*). The context in Ezekiel (1:19–21) reads: *When* החיות (*ha-ḥayyot*), *the living beings* [or: *the beasts*], *moved,* האופנים (*ha-ofanim*), *the wheels, moved beside them; and when the living beings rose off the ground, the wheels rose too. Wherever the spirit would go they went—wherever the spirit would go—and the wheels rose alongside them, for the spirit of the living being was in the wheels. When these moved, those moved; and when these halted, those halted; and when these rose off the ground, the wheels rose alongside them—for the spirit of the living being was in the wheels.*

In verses 20–21, the noun חיה (*ḥayyah*), *living being,* appears in the singular, apparently to emphasize the unity of the ensemble of four living beings. See Greenberg, *Ezekiel,* 48. Here, Rabbi Shim'on apparently identifies *the living being* with Metatron, or perhaps with *Shekhinah*. See Tishby, *Wisdom of the Zohar,* 1:436. Cf. *Or Yaqar*; *Matoq mi-Devash.*

47. **When these are saturated**... Once the *ḥayyot* and *ofanim* are nourished, all the other angelic forces below (pictured as *birds of heaven*) receive the sustaining flow. The verse from Psalms follows directly after the verses quoted above at note 43.

48. ***From the fruit of Your works***... Finally, *earth* below is nourished by the flow, which issues from *Binah*, "the stream, deepest of all." The full verse reads: *Watering mountains from His lofts, from the fruit of Your works earth is sated.*

49. **But when the world dwells in Judgment**... When human wickedness stimulates harsh Judgment, blessings disappear and *Shekhinah* Herself (symbolized by the Sanctuary) is defiled. Then demonic forces threaten people, and the impure spirit defiles them.

The full verse in Psalms reads: *You hide Your face, and they panic.* תסף (*tosef*), *You*

"What is their remedy? That which is written: *and to their dust they return* (Psalms 104:29)—this *dust of the burnt purification offering* (Numbers 19:17), in order to be purified by it. This is the mystery of *'All comes from the dust* (Ecclesiastes 3:20)—even the globe of the sun.'[50]

"After they return to this dust in order to be purified by it, the impure spirit is eliminated; and another, holy spirit is aroused, settling in the world—as is written: *You send forth Your spirit, and they are created, and You renew the face of the earth* (Psalms 104:30). יבראון (*Yibbare'un*), *They are created*—they are healed by the sublime remedy of another spirit.[51]

withdraw, their breath [or: *their spirit*], *and they perish, and to their dust they return.* The simple sense of the verb *tosef* is *You withdraw*, based on the root אסף (*'sf*), "gather, gather in, withdraw"; but here Rabbi Shim'on understands it as *You increase*, based on the root יסף (*ysf*). Now the verse implies that when *You hide Your face*, the angels (and/or human beings) *panic*, because the angels are deprived of their sustenance and can no longer convey blessing to the worlds. Then, *You increase their spirit*—meaning that another, impure spirit comes and settles upon human beings, defiling them.

On *tosef* as *You increase*, cf. Azriel of Gerona, *Peirush ha-Aggadot*, 59; *Zohar* 1:218b; Moses de León, *Sefer ha-Rimmon*, 206, 392–93.

50. **What is their remedy?...** How can people be purified from their defilement? The answer is provided by the conclusion of the verse in Psalms: *and to their dust they return.* According to its simple sense, of course, this clause refers to being buried in the earth; but here it alludes to *Shekhinah*—who is known as *dust*—from whom all life originates and to whom all returns, as implied by the verse in Ecclesiastes: *All comes from the dust, and all returns to the dust.*

The clause in Psalms also refers specifically to the ritual of the red cow and the *dust* (or *ashes*) *of the burnt purification offering* (of that cow). As mentioned above (note 31), the red cow symbolizes *Shekhinah*. People can be cleansed of their defilement if they *return* in *teshuvah* to *Shekhinah* (*their dust*)—or in earlier times, if they were purified by the *dust of the burnt* cow, mixed with water.

According to a midrashic tradition (in the name of Rabbi Naḥman), "even the globe of the sun" was created from the earth. See *Bereshit Rabbah* 12:11; *Qohelet Rabbah* and *Qohelet Zuta* on 3:20; *Zohar* 1:170a; 3:34b, 125a; Moses de León, *Shushan Edut*, 344. Cf. *Shemot Rabbah* 13:1.

On *Shekhinah* as dust, see *Zohar* 1:49a, 170a, 249b–250a; 2:23b–24b; 3:34b; Moses de León, *Shushan Edut*, 344–45; idem, *Sefer ha-Rimmon*, 171; idem, *Sheqel ha-Qodesh*, 57–58, 62 (70–71, 77–78).

The full verse in Numbers reads: *They shall take for the impure person* מעפר (*me-afar*), *some of the dust* [or: *ashes*] *of, the burnt purification offering and living* [or: *fresh, running, spring*] *water shall be put into it* [or: *put upon it*; *poured upon it*] *in a vessel.* Whereas this verse employs the term עפר (*afar*), the related term אפר (*efer*), *ashes*, appears twice earlier in the same passage (Numbers 19:9–10). The two terms are conjoined in Genesis 18:27 and Job 42:6: עפר ואפר (*afar va-efer*), *dust and ashes.* According to Levine (*Numbers*, 468), in the verse about the ritual of the red cow *afar* "describes the dusty physical character of the cow's ashes."

51. **After they return to this dust . . .** After returning in *teshuvah* to *Shekhinah*.

Rabbi Shim'on associates the verb יבראון (*yibbare'un*), *they are created*, with the root ברא (*br'*), "to be healthy." The verse in Psalms begins: *You send forth Your breath* [or: *Your spirit*].

"*And You renew the face of the earth*—for look, the Woman is purified for Her Husband, and renewal of the moon occurs, and all worlds are blessed![52]

"Happy is the share of Israel, for the blessed Holy One has given them counsel for all, remedy for all, so that they may attain life in the world that is coming, and become pure in this world, holy in this world, holy for the world that is coming! Of them is written *I will sprinkle pure water upon you, and you will be pure* (Ezekiel 36:25)."[53] [181b]

The Children of Israel, the whole community, came to the Desert of Zin . . . (Numbers 20:1).[54]

Rabbi Yehudah said, "Why is the Section of the Cow adjacent to the death of Miriam? This has already been established. However, since Judgment was executed upon this cow to purge the impure, Judgment was executed upon Miriam and she departed from the world. As soon as Miriam departed, the well that accompanied Israel through the desert departed, and the Well departed in every way."[55]

52. **the Woman is purified . . .** *Shekhinah*—who had been tainted by demonic energy, due to human sin—is now purified to reunite with *Tif'eret*, Her Husband. She is symbolized by *the earth* as well as the moon.

53. ***I will sprinkle pure water . . .*** The full verse reads: *I will sprinkle pure water upon you, and you will be pure; from all your impurities and from all your idols will I purify you.*

54. ***The Children of Israel . . .*** The context in Numbers (20:1–2) reads: *The Children of Israel, the whole community, came to the Desert of Zin, in the first month* [or: *on the first new moon*], *and the people stayed at Kadesh. Miriam died there, and was buried there. And the community had no water, and they assembled against Moses and against Aaron.* On this *Zohar* passage (extending below to p. 217 at n. 93), see Abrams, "The Virgin Mary as the Moon that Lacks the Sun."

55. **Why is the Section of the Cow adjacent . . .** Numbers, Chapter 19, describing the ritual of the red cow, is immediately followed by the account of the death of Miriam. According to Rabbi Yehudah, both of these passages concern the enactment of Judgment: first upon the cow, which is slaughtered in order to purify the impure; and then upon Miriam. When she departed from the world, the well that miraculously accompanied the Israelites through the desert also disappeared. Both Miriam and the well symbolize *Shekhinah*, the Divine Well, filled with the flow of emanation.

See JT *Yoma* 1:1, 38b, in the name of Rabbi Ba bar Binah (or, Abba bar Avina): "Why did Scripture place the death of Miriam adjacent to the Section of the Cow? To teach you that just as the ashes of the cow atone for Israel, so the death of the righteous atones for Israel."

On this Talmudic passage, see *Vayiqra Rabbah* 20:12; BT *Mo'ed Qatan* 28a; *Pesiqta de-Rav Kahana* 26:11; *Tanḥuma, Aḥarei Mot* 7; *Tanḥuma* (Buber), *Aḥarei Mot* 10; Rashi on Numbers 20:1.

On Miriam's well, see Vol. 5, pp. 134–35, n. 380. On the link between Miriam's death and the disappearance of the well, see *Tosefta Sotah* 11:1, 8; *Seder Olam Rabbah* 9; *Targum Yonatan*, Numbers 20:2; BT *Ta'anit* 9a; *Tanḥuma, Bemidbar* 2; *Tanḥuma* (Buber), *Bemidbar* 2; *Bemidbar Rabbah* 1:2; Rashi on Numbers 20:2; *Zohar* 1:124b; 3:102b–103a. On the red cow, see above, note 2.

Rabbi Abba said, "It is written: *And you, O son of man, raise a lament for Virgin Israel.* For Her alone? No, but because all was broken on account of Her. The right was broken after Her, since it draws Her to the body; and the body was darkened on account of Her. This is the mystery that is written: *Save Your right hand!* (Psalms 60:7). Regarding the body, as is written: *The heavens are clothed in blackness* (Isaiah 50:3), since the sun was darkened because of Her.[56]

"Corresponding to this, *Miriam died there, and was buried there. And the community had no water* (Numbers 20:1–2), for the Well above and below departed. Afterward, the right was broken, as is written: *Let Aaron be gathered to his kin*... (Numbers 20:24). Then, the sun was darkened, as is written: *Die on the mountain* (Deuteronomy 32:50), and similarly, *Be gathered to your kin—you, too, as* [*Aaron your brother*] *was gathered* (Numbers 27:13). Thus the right arm was broken, and the body, which is the sun, was darkened.[57]

56. ***And you, O son of man***... This verse does not appear anywhere in the Bible, though it reflects elements of Ezekiel 19:1 (*And you, raise a lament for the princes of Israel*); ibid. 28:12 (*O son of man, raise a lament over the king of Tyre*); ibid. 32:2 (*O son of man, raise a lament over Pharaoh king of Egypt*); and Amos 5:1–2: *Hear this word that I intone as a lament over you, O House of Israel. Fallen, not to rise again, is Virgin Israel; abandoned on her soil, with no one to raise her up.* The same supposed verse is quoted in *Zohar* 3:6a. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

Here the title *Virgin Israel* refers to *Shekhinah*, and Rabbi Abba asks why the prophet is told to lament over Her alone. After all, in the time of exile other *sefirot* are impaired as well. He explains that all such impairment results from the damage suffered by *Shekhinah*, who languishes in exile. Because of Her, *Ḥesed* (the divine right arm) is broken and unable to embrace Her. Whereas previously sparkling streams of emanation had poured upon *Tif'eret* (the trunk of the divine body, symbolized by *the heavens* and the sun), now this shining flow from the higher *sefirot* is interrupted and darkness prevails, because *Tif'eret*'s partner, *Shekhinah*—the intended recipient of the flow—has disappeared.

The simple sense of the verse in Psalms is הושיעה ימינך (*Hosh'ia yeminekha*), *Save* [*with*] *Your right hand, and answer me!* But here, Rabbi Abba reads this hyperliterally: *Save Your right hand!*—as if the Psalmist (or *Shekhinah*) is pleading with God, "Restore Your impaired limb so that You can *answer me*!"

The verse in Isaiah actually reads: *I clothe the heavens in blackness, and make sackcloth their covering.* The same rewording as here appears in *Zohar* 3:74b–75a; *ZḤ* 37d; *TZ* 21, 50a. On the relation between *Shekhinah* and the Virgin Mary, see Vol. 7, p. 21, n. 61.

57. ***Miriam died there***... Miriam symbolizes *Shekhinah*, the Divine Well; so when she died, the well accompanying the Israelites through the desert disappeared. Aaron symbolizes *Ḥesed*, the sefirotic right arm; so when he died, that divine limb was broken. Moses symbolizes *Tif'eret*, the trunk of the divine body (pictured as the sun); so when he died, "the sun was darkened."

See above, note 55. The full verse in Numbers 20 reads: *Let Aaron be gathered to his kin, for he shall not come into the land that I have given to the Children of Israel, because you rebelled against My word at the Waters of Meribah.* On this rebellion, see Numbers 20:2–13.

The full verse in Deuteronomy (spoken by God to Moses) reads: *Die on the mountain*

"Come and see: There was never a generation in the world like that in which Moses existed along with Aaron and Miriam. If you say, 'In the days of Solomon, similarly,' not so! For in the days of Solomon, the moon ruled and the sun was gathered in; whereas in the days of Moses, the moon was gathered in and the sun ruled.[58]

"There were three siblings: Moses, Aaron, and Miriam, as is said: *I sent before you Moses, Aaron, and Miriam* (Micah 6:4). Miriam is the moon; Moses, the sun; Aaron, the right arm; Hur, the left arm—and some say, Nahshon son of Amminadab.[59]

"First, the moon departed—Miriam died; the well departed. Afterward, the right arm was broken, which constantly draws the moon near in kinship, in joy. Thus it is written *Miriam the prophetess, Aaron's sister, took* [*a timbrel in her hand*] (Exodus 15:20)—*Aaron's sister*, surely, for he is the arm that draws her near the body in unity and kinship! Then, the sun was gathered in and dark-

where you are going up and be gathered to your kin, as Aaron your brother died on Hor the mountain and was gathered to his kin. The verse in Numbers 27 reads: *You shall be gathered to your kin—you, too, as Aaron your brother was gathered.*

58. **There was never a generation . . .** On the unique benefits provided to the Generation of the Desert through the merit of Moses, Aaron, and Miriam, see BT *Ta'anit* 9a, in the name of Rabbi Yose son of Rabbi Yehudah: "Three fine leaders arose for Israel, namely Moses, Aaron, and Miriam; and through them were given three fine presents, namely the well [that miraculously accompanied Israel through the desert], the cloud [of glory shielding them], and manna. The well, by the merit of Miriam; the pillar of cloud, by the merit of Aaron; manna, by the merit of Moses."

The reign of Solomon is pictured as a time of peace and prosperity. However, Rabbi Abba explains that in those days *Shekhinah* (symbolized by the moon) ruled, while *Tif'eret* (symbolized by the sun) had (partially) withdrawn; whereas in the time of Moses *Tif'eret* ruled, while *Shekhinah* was secondary.

On the great status of the Generation of the Desert, see above, p. 55, n. 4. On the passage in *Ta'anit*, see Vol. 8, pp. 157–58, n. 294.

59. **Miriam is the moon . . .** She symbolizes *Shekhinah* (pictured as the moon). Moses symbolizes *Tif'eret* (pictured as the sun). Aaron symbolizes *Ḥesed* (the divine right arm); Hur here symbolizes *Gevurah* (the divine left arm).

On the interaction between Moses, Aaron, and Hur, see Exodus 17:11–12 (describing the scene during the battle between Israel and Amalek): *When Moses would raise his hand, Israel prevailed; when he would let down his hand, Amalek prevailed. Moses' hands grew heavy, so they took a stone and placed it beneath him and he sat upon it, while Aaron and Hur supported his hands, one from this side and one from that side, and his hands were steadfast till the sun came down.* See *Zohar* 2:66a, 223b; Moses de León, *Sefer ha-Rimmon*, 57.

Nahshon son of Amminadab from the tribe of Judah is famous for his role at the Red Sea. According to rabbinic tradition, no one wanted to be the first to enter and cross, until finally Nahshon jumped in. See *Mekhilta, Beshallaḥ* 5; BT *Sotah* 37a; *Pirqei de-Rabbi Eli'ezer* 42; *Bemidbar Rabbah* 13:7. On Nahshon as symbolizing the divine left arm, see *Zohar* 3:156a, 260a; *ZḤ* 42b.

ened, as we have established, for it is written: *Be gathered to your kin—you, too.* Happy is the share of Moses, Aaron, and Miriam, who existed in the world![60]

"In the days of Solomon, the moon ruled in full array and was manifested in the world; Solomon was established in the wisdom of Her radiance, and he ruled the world. As the moon descended, due to his sins, She became defective day after day until She was located in the western corner—and nothing more—and one tribe was given to his son. Happy is the share of Moses the Prophet![61]

"It is written: *The sun rises and the sun sets*... (Ecclesiastes 1:5). This verse has been established; but *The sun rises*—when Israel came out of Egypt, for the sun shone, not the moon.[62]

60. **First, the moon departed...** First came the death of Miriam (symbolizing *Shekhinah*, the moon), and the well disappeared. Then followed the death of Aaron—symbolizing *Ḥesed*, the right arm that embraces *Shekhinah* and draws Her to *Tif'eret* (the trunk of the divine body). Finally came the death of Moses, symbolizing *Tif'eret* (who is pictured as the sun).

See above, notes 55, 57. The context in Exodus (15:20–21) reads: *Miriam the prophetess, Aaron's sister, took a timbrel in her hand, and all the women went out after her with timbrels and dancing. Miriam sang out to them: "Sing to YHVH, for He has risen up triumphantly; horse and its rider He hurled into the sea!"* On the verse in Numbers (quoted here as *Be gathered to your kin*), see above at the end of note 57.

61. **In the days of Solomon...** Then *Shekhinah* (symbolized by the moon) ruled in all Her glory. But as Solomon sinned, *Shekhinah* became defective, waning like the moon; and consequently, only one of the tribes of Israel (Judah) remained loyal to Solomon's son, Rehoboam.

According to the Midrash, just as the moon does not become full until the fifteenth day of its cycle, so it remained incomplete until the glorious reign of Solomon in the fifteenth generation from Abraham. See *Shemot Rabbah* 15:26: "When Solomon appeared, the disk of the moon became full."

According to Deuteronomy 17:16–17, a king is commanded as follows: *Only let him not get himself many horses, that he not turn the people back to Egypt in order to get many horses... And let him not get himself many wives, that his heart not swerve, and let him not get himself too much silver and gold.* Solomon violated all of these strictures and was enticed by his wives to worship false gods; consequently God punished him by declaring that his son Rehoboam would rule over only one of the tribes. See 1 Kings 5:6; 10:14–17; 11:1–13, 29–39.

On the direction associated with *Shekhinah*, see BT *Bava Batra* 25b, in the name of Rabbi Yehoshu'a son of Levi: "*Shekhinah* is in the west." On *Shekhinah* as never moving from the Western Wall of the Temple, see Vol. 8, pp. 272–73, n. 75. Cf. Rashi on BT *Rosh ha-Shanah* 20b, s.v. *nolad*; 24a, s.v. *kan*.

On the passage in *Shemot Rabbah*, see *Pesiqta de-Rav Kahana* 5:12; *Pesiqta Rabbati* 15, 77a; *Tanḥuma* (Buber), *Bo* 15; *Bemidbar Rabbah* 13:14; Vol. 8, p. 236, n. 38.

62. ***The sun rises...*** On the night when Israel came out of Egypt, the sun miraculously shone (symbolizing *Tif'eret*, who corresponds to Moses), not the moon (symbolizing *Shekhinah*).

On the sun's shining during the night of the Exodus, see *Zohar* 2:38a. Cf. *Devarim Rabbah* (ed. Lieberman), pp. 43–44 and nn. 18, 1.

The verse in Ecclesiastes reads: *The sun rises* [or: *shines*] *and the sun sets, and to its*

"*And to its place it strives; there it shines* (ibid.). Look at what is written: *and the sun sets*—in the desert along with the others who died in the desert! Once the sun sets, where is it gathered in? *To its place*—in order to illumine the moon, as is written: *it strives; there it shines.* For although it is gathered in, *there it shines*, surely, since the moon shines only from the light of the sun. This is the mystery that is written: *Here, you are about to lie with your fathers* [*and rise*] (Deuteronomy 31:16)—even though you will be gathered in, *here, you* endure, to illumine the moon.[63]

"So it is with Moses. And of him this verse is written: *What profit is there for a person in all his toil that he toils under the sun?* (Ecclesiastes 1:3). *What profit is there for a person?*—Joshua, who strove to give Israel possession of the land and did not succeed in completing the moon fittingly. For he toiled for Israel *under the sun*—under Moses.[64]

"Come and see: Woe for that shame! Woe for that humiliation! Because he labored and did not really take his place, but rather *under the sun.* He had no radiance of his own, only the light shining upon him. If so, what was his glory, since he failed to fulfill either one?[65]

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place it strives [or: *pants, glides*]; *there it rises* [or: *it shines*]. See *Bereshit Rabbah* 58:2; BT *Qiddushin* 72b; *Zohar* 1:136a, 146b, 146b (*ST*); 3:53a.

63. ***And to its place it strives*...** According to its simple sense, the verse indicates that after setting, the sun returns to its point of departure, where it rose the previous morning. Rabbi Abba explains the clause *and the sun sets* as alluding to Moses (who symbolizes *Tif'eret*, pictured as *the sun*): he died (or "set") along with the other Israelites who perished in the desert. Yet, even when *Tif'eret sets*, He continues to illumine *Shekhinah* (symbolized by the moon). Similarly, when Moses died, his soul endured in order to illumine Her.

The full verse in Deuteronomy reads: *YHVH said to Moses, "Here, you are about to lie with your fathers,* וקם העם הזה (*ve-qam ha-am ha-zeh*), *and this people will rise, and go whoring after the alien gods of the land into the midst of which they are coming, and they will forsake Me and violate My covenant that I have made with them."* According to a rabbinic tradition, it is possible to read the beginning of God's declaration as: *Here, you are about to lie with your fathers ve-qam, and rise*—alluding to the eventual resurrection of Moses. Here, Rabbi Abba applies this midrashic reading to Moses' enduring spiritual existence and potency.

See *Or Yaqar.* On the ambiguous reading of *ve-qam, and rise*, see *Mekhilta, Amaleq (Beshallaḥ)* 1; *Mekhilta de-Rashbi*, Exodus 17:9; *Baraita di-Mlekhet ha-Mishkan* 10; JT *Avodah Zarah* 2:5, 41c–d; *Bereshit Rabbah* 80:6; BT *Yoma* 52a–b, *Sanhedrin* 90b; *Avot de-Rabbi Natan* B, 44; *Shir ha-Shirim Rabbah* on 1:2; *Tanḥuma, Beshallaḥ* 26.

64. ***What profit is there*...** Joshua succeeded Moses and was thus *under the sun*—taking the place of Moses (who symbolizes *the sun*). But in another sense, too, he was *under the sun*, since he was associated with *Shekhinah* (symbolized by the moon), who is *under Tif'eret* (symbolized by *the sun*). Not having attained the full brilliance of *Tif'eret* (*the sun*), he could not fully illumine *Shekhinah* (the moon).

65. **Woe for that shame! Woe for that humiliation!...** This wording derives from

"Wherever Solomon said *under the sun*, he was referring to his rung: *I have seen under the sun* (Ecclesiastes 5:12); *Further did I see under the sun* (ibid. 3:16); *I returned to see* [182a] *under the sun* (ibid. 9:11); and so with all of them. Regarding his own rung, he uttered mystery of the matter, surely!"[66]

Rabbi Shim'on said, "Certainly, concerning one who takes deadly poison alone, it is written *in all his toil that he toils under the sun—under the sun*, surely! Who is *under the sun*? You must say, 'This is the moon.' If anyone grasps the moon without the sun, *his toil* is *under the sun*, surely! This is the original sin of the world. Thus, *What profit is there* לאדם (*la-adam*)—*for Adam*, [*in all his toil that he toils under the sun*]? And similarly for all those who come after him, who have sinned in this place.[67]

a Talmudic passage comparing Moses and Joshua. When Moses was about to die, God told him to take Joshua and instructed him as follows: *You shall set some of your splendor upon him, so that the whole Israelite community will heed* (Numbers 27:20). The Talmud (*Bava Batra* 75a) notes: "*You shall set some of your splendor upon him*—and not *all your splendor*. The elders of that generation said: 'The face of Moses was like that of the sun; the face of Joshua was like that of the moon. Woe for that shame! Woe for that humiliation!'"

Rabbi Abba indicates that Joshua did not succeed in attaining the rung of *Tif'eret* (*the sun*) like Moses, but only the rung of *Shekhinah* (the moon)—who has no light of Her own, only what She receives from *Tif'eret*. Joshua could illumine *Shekhinah* only indirectly, by "the light shining upon him" from Moses (representing *Tif'eret*). He failed to fulfill either *Tif'eret* (by attaining that rung) or *Shekhinah* (by illumining Her completely). On the passage in *Bava Batra*, see *Sifrei*, Numbers 140; *Zohar* 3:283b.

66. **Wherever Solomon said *under the sun*...** King Solomon attained the rung of *Shekhinah*, who is symbolized by the moon and thus situated *under the sun* (symbolizing *Tif'eret*). He referred to this numerous times in his book Ecclesiastes.

67. **one who takes deadly poison alone...** Rabbi Shim'on interprets the verse somewhat differently. The phrase *under the sun* still alludes to *Shekhinah* (symbolized by the moon), who is *under Tif'eret* (symbolized by *the sun*). But now one who *toils under the sun* refers to one who grasps *Shekhinah* on Her own, separating Her from *Tif'eret* and thus ruining the divine union.

This was "the original sin" committed by Adam, who ate from the Tree of Knowledge (symbolizing *Shekhinah*) and separated Her from the Tree of Life (symbolizing *Tif'eret*). Whereas the simple sense of the verse's beginning is *What profit is there* לאדם (*la-adam*), *for a person*, Rabbi Shim'on reads it as *What profit is there la-adam*, *for Adam*. Adam's descendants continued to sin "in this place," that is, in the realm of *Shekhinah*, splitting Her away from *Tif'eret*, rather than uniting the divine couple.

The phrase "deadly poison" refers to the fatal aspect of *Shekhinah*, who is called not only the Tree of Knowledge but sometimes the Tree of Death, because when Adam and Eve ate of the fruit of this Tree, death ensued. When *Shekhinah* is separated from the other *sefirot*, She becomes vulnerable to demonic forces and can transmit death and destruction. *Tif'eret*, the Tree of Life, represents "an elixir of life," which counteracts the poison. See above, note 6.

The phrase "the original sin" renders חובא קדמאה (*ḥova qadma'ah*), "the original (or primordial) sin." See Vol. 1, p. lxviii. On

"*Moving toward the south, circling toward the north* (Ecclesiastes 1:6)—corresponding to what is written: *from His right hand, a fiery law for them* (Deuteronomy 33:2). *His right hand* is *south*; *a fiery law* is *north*—one included in the other.[68]

"*Round and round goes the wind* (Ecclesiastes 1:6). This verse is difficult; it should read *Round and round goes the sun*! Well, what is this רוח (*ruaḥ*), *wind*? This is *under the sun*, called רוח הקדש (*ruaḥ ha-qodesh*), the Holy Spirit. This *ruaḥ goes—goes around* these two sides to join the body. Thus it is written הרוח (*ha-ruaḥ*), *the wind*—that well-known one. As for השמש (*ha-shemesh*), *the sun* (Ecclesiastes 1:5)—unidentified, though the share of Israel is well known.[69]

the nature of Adam's sin, see above, p. 8, n. 17. On *Shekhinah* as the Tree of Death, see above, p. 9, n. 19.

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68. **Moving toward the south...** *The south* symbolizes *Ḥesed*, the divine right hand (or arm). *The north* symbolizes *Gevurah*, the divine left, pictured as fire.

The verse in Deuteronomy (linking Torah with God's right) reads in full: *YHVH from Sinai came and He shone from Seir upon them; He radiated from Mount Paran and He arrived from myriads of holy ones; from His right hand, a fiery law for them.* In the *Zohar*, the phrase *a fiery law* alludes to *Gevurah* on the left; so the verse combines right and left. On this verse (and on left as being included in right), see above, p. 168, n. 4.

The full verse in Ecclesiastes reads: *Moving toward the south, circling toward the north, round and round goes the wind, and on its rounds the wind returns.* See *Zohar* 1:136a, 147a.

69. **This verse is difficult...** The context (Ecclesiastes 1:5–6) reads: *The sun rises and the sun sets, and to its place it strives, where it rises. Moving toward the south, circling toward the north, round and round goes the wind, and on its rounds the wind returns.* The subject of *Moving toward the south, circling toward the north* is actually *the wind*, although many readers (both traditional and modern) have assumed that it is *the sun*. Here, Rabbi Shim'on adopts this latter view, and therefore wonders why the continuation of the verse specifies *the wind* rather than *the sun*.

He explains that here הרוח (*ha-ruaḥ*), *the wind*, refers to *Shekhinah*, who is identified as רוח הקדש (*ruaḥ ha-qodesh*), the Holy Spirit. The reason that the subject of the verse (supposedly) switches from *the sun* to *the wind* is that this *wind* (*Shekhinah*) is closely related to *the sun* (*Tif'eret*), being *under the sun*. The description *round and round goes the wind* now means that *Shekhinah* goes to both *Ḥesed* on the right and *Gevurah* on the left in order to unite with *Tif'eret*, the trunk of the divine body.

The definite article *ha-* (*the*) specifies "that well-known" *ruaḥ* (*wind*, spirit), namely *Shekhinah*. Less well known (or revealed) is *Tif'eret*, who (compared with *Shekhinah*) is relatively "unidentified." If so, why does the same definite article appear in השמש (*ha-shemesh*), *the sun*, which alludes to *Tif'eret*? Because the link of Israel to *Tif'eret*—whose full name is *Tif'eret Yisra'el* (Beauty of Israel)—is well known.

The wording ההוא דאשתמודעא (*ha-hu de-ishtemode'a*), "that well-known one," plays on the grammatical name for the definite article: ה' הידיעה (*he ha-yedi'ah*), literally "the *he* [that signifies] knowing (i.e., being well known, recognized, identified)."

On the subject of *Moving toward the south, circling toward the north*, see Ibn Ezra on Ecclesiastes 1:6; Gordis, *Koheleth*, 206; Fox, *Ecclesiastes*, 5. For various interpretations of

"*And on its rounds the wind returns* (ibid., 6). Who are *its rounds*? The patriarchs, who are the holy Chariot. They are three, along with this *ruaḥ* joined to them—look, a complete Chariot! Of this *ruaḥ* is written *A stone that the builders rejected has become the cornerstone* (Psalms 118:22).[70]

"Consequently, all the words of King Solomon are sealed in wisdom, all deep within the holy palace. People do not contemplate them; they see his words like those of someone else. If so, what glory is there for King Solomon in his wisdom over other human beings? But surely, every single word of King Solomon is sealed in wisdom!"[71]

He opened, saying, "*Wisdom is good with an inheritance,* [*and an advantage to those who see the sun*] (Ecclesiastes 7:11). If this matter had not been revealed, I would not know what he was saying. *Wisdom is good—wisdom* that is *under the sun*, prepared as a throne for Him.[72]

the concluding sentence, see *Or Yaqar*; *Sullam*; *Matoq mi-Devash*.

70. **The patriarchs, who are the holy Chariot...** Abraham, Isaac, and Jacob constitute the Divine Chariot-Throne.

See *Bereshit Rabbah* 47:6 (in the name of Resh Lakish): "The patriarchs themselves constitute the Chariot." In Kabbalah this statement implies that the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret* (symbolized respectively by Abraham, Isaac, and Jacob) constitute a throne for the highest level of Divinity. The fourth component (or leg) of the Chariot is *Shekhinah*, who is identified with "this *ruaḥ*," namely רוח הקדש (*ruaḥ haqodesh*), the Holy Spirit.

Shekhinah—or *Malkhut* (Kingdom)—is intimately associated with, and symbolized by, King David. In rabbinic sources, the verse in Psalms alludes to David, youngest of Jesse's sons, who was *rejected* by his brothers and relegated to tending the flock, yet eventually founded the Davidic dynasty. In the *Zohar*, the "rejection" of *a stone* alludes to the diminishment of the light of *Shekhinah*. At times, due to human misconduct, She receives less illumination from the *sefirot* above Her (*the builders*). The image of *the cornerstone* represents *Shekhinah*'s vital role in the sefirotic structure and process. See 1 Samuel 16:11; BT *Pesaḥim* 119a; *Midrash Shemu'el* 19:7; *Yalqut ha-Makhiri*, Psalms 118:22, par. 28; *Bahir* 61 (91), 131 (190); *Zohar* 1:20a–b, 72a, 89b (*ST*), 197b, 231a, 246b; 2:232b; 3:142b (*IR*), 152b.

On the patriarchs' constituting the Throne, see Azriel of Gerona, *Peirush ha-Aggadot*, 57; *Zohar* 1:60b, 99a, 150a, 154b, 173b, 186a, 222b, 223b–224a, 226b, 248b; 2:23b, 31b, 144a; 3:17b, 38a, 71b, 87b, 99a, 142b (*IR*), 145a (*IR*), 146a, 151a, 262b; Moses de León, *Sefer ha-Rimmon*, 239–40; Chaze, "De l'identification des patriarches au char divin." On David's role along with the patriarchs, see Vol. 8, p. 436, n. 409.

71. **all the words of King Solomon are sealed in wisdom...** Although some of the biblical verses attributed to Solomon seem mundane or not profound, they all convey deep wisdom. See above, pp. 11–12, n. 28; p. 181, n. 45.

The formulation "they see his words like those of someone else" could conceivably allude to the pseudepigraphic style of the *Zohar*, which attributes its teachings to Rabbi Shim'on and his Companions.

72. ***Wisdom is good with an inheritance...*** The context in Ecclesiastes (7:11–12) reads: *Wisdom is good with an inheritance—an advantage to those who see the sun.*

"*Wisdom is good with an inheritance*—fine and beautiful with Israel, who are Her *inheritance* and share.[73]

"But more praiseworthy, *for those who see the sun*—for those who succeed in uniting with the sun and bonding with Him. For look, he grasps the Tree of Life! And whoever grasps Him grasps life of this world and life of the world that is coming.[74]

"This is what is written: *The advantage of knowledge is that wisdom keeps its possessors alive* (Ecclesiastes 7:12). What is meant by *the advantage of* דעת (*da'at*), *knowledge*? Well, *Da'at* is the Tree of Life. What is its *advantage*? *Wisdom*, surely, for Torah issues from supernal Wisdom.[75]

"Furthermore, *Wisdom is good with inheritance. Wisdom is good*, surely, *with inheritance*—Righteous One of the World, who is light of the sun. For these rungs dwell as one, and this is their beauty. However, *and even better for those who see the sun*—for those who unite it with the sun, potency of all, praise of all.[76]

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For in wisdom's shade [or: *shelter*] *is money's shade, and the advantage of knowing wisdom* [or: *of wisdom's knowledge*] *keeps its possessors alive.* The point in Ecclesiastes is that wisdom is valuable, but especially if one has material inheritance to back it up. The security provided by wisdom helps one attain (and manage) the security provided by wealth.

Rabbi Shim'on conveys a deeper meaning that has been revealed to him, without which "I would not know what he was saying." This remark apparently means that the literal meaning of the verse is obscure, or too pedestrian or obvious for King Solomon to have intended. The deeper sense of the verse is that *wisdom* alludes to *Shekhinah* (known as Lower Wisdom or Wisdom of Solomon), who is *under the sun*, that is, beneath *Tif'eret* (symbolized by *the sun*). See above, notes 64, 66–67, 69.

73. **fine and beautiful with Israel...** *Shekhinah* is beautiful along with Her people, Israel.

74. ***for those who see the sun...*** Namely, those who ascend from *Shekhinah* and *see* (that is, perceive or attain) the rung of *Tif'eret*—symbolized by *the sun* and identified with the Tree of Life.

The full verse reads: *Wisdom is good with an inheritance*—ויתר לראי שמש (*ve-yoter le-ro'ei shemesh*), *an advantage to those who see the sun* [understood here as: *and even better for those who see the sun*].

75. ***The advantage of knowledge...*** For Rabbi Shim'on, the term דעת (*da'at*), *knowledge*, refers to the hidden *sefirah* of *Da'at*, which is here associated with *Tif'eret*, the Tree of Life. Its *advantage* is *wisdom*, because Torah (identified with *Tif'eret* and the Tree of Life) issues from *Ḥokhmah* (Wisdom).

On the relation between Torah and Wisdom, see *Bereshit Rabbah* 17:5, in the name of Rabbi Avin: "Torah is an unripe fruit of supernal Wisdom." See *Bereshit Rabbah* 44:17; *Zohar* 1:47b; 2:62a, 85a, 121a; 3:81a, 192b; *ZḤ* 15b (*MhN*); Moses de León, *Sefer ha-Rimmon*, 106–8, 326–30; Matt, *God and the Big Bang*, 103–15.

The verse in Ecclesiastes reads: *The advantage of knowing wisdom* [or: *of wisdom's knowledge*] *keeps its possessors alive.* This is understood here as: *The advantage of knowledge is that wisdom keeps its possessors alive.*

76. **Furthermore, *Wisdom is good with inheritance...*** *Shekhinah* (known as Lower Wisdom or Wisdom of Solomon) is *good* with *Yesod* (called Righteous One of the World). *Yesod*'s designation *inheritance* apparently implies that He bestows the riches of emanation upon *Shekhinah*. Similarly, He conveys the light of *Tif'eret* (symbolized by

"This is *Da'at*, the Tree of Life. As we have already established: *Surely, without da'at, knowledge, a soul is not good* (Proverbs 19:2). Who is *a soul*? The soul of King David, which is the *wisdom* we have mentioned.[77]

"Therefore, *The advantage of da'at, knowledge, is wisdom*, for there the Tree is rooted and planted in all directions—and similarly, all those who grasp this Tree.[78]

"So King Solomon occupied only that rung of his, from where he discovered all, and he said, *Further did I see under the sun* (Ecclesiastes 3:16); *I returned to see under the sun* (ibid. 9:11); and so with all of them.[79]

"Happy are the righteous, who engage in Torah and know the ways of the Holy King and the sublime sealed treasures hidden in Torah! For it is written: *For the ways of YHVH are right; [the righteous walk in them, while transgressors stumble in them]* (Hosea 14:10)."

Let Aaron be gathered to his kin, for he shall not come [into the land...] (Numbers 20:24).[80]

Rabbi Ḥiyya opened, "*I praise the dead, who have already died...* (Ecclesiastes 4:2). This verse has been discussed and established. Come and see: All the acts of the blessed Holy One accord with justice and truth. No one can object to Him or restrain His hand, saying, 'What are You doing?' He acts entirely according to His will.[81]

the sun). The two rungs of *Shekhinah* and *Yesod* ideally dwell as one. It is *even better* if a person can stimulate the union of *Shekhinah* directly with *Tif'eret* (*the sun*).

77. **This is *Da'at*, the Tree of Life...** Namely, *Tif'eret*. (See above, note 75.) The verse in Proverbs now implies that *without Tif'eret* (identified with *da'at, knowledge*), *Shekhinah* (who is called *soul* and "soul of King David") *is not good.*

On *Shekhinah* as *wisdom*, see the preceding note. On "the soul of (King) David," see 1 Samuel 18:1; 2 Samuel 5:8; *Zohar* 1:101a, 206a, 240a; 2:27a, 171a; 3:45b; Moses de León, *Shushan Edut*, 348; idem, *Sefer ha-Rimmon*, 43; idem, *Sheqel ha-Qodesh*, 61 (75).

The full verse in Proverbs reads: *Surely, without knowledge a soul is not good, and he who hurries with his feet sins.* See *Zohar* 2:24b; 3:49b; Moses de León, *Shushan Edut*, 347–48.

78. **for there the Tree is rooted...** The Tree of Life (symbolizing *Tif'eret*) is rooted in *Ḥokhmah* (Wisdom), and it flourishes in all directions, nourishing all above and below—including those on earth who devote themselves to Torah, grasping the Tree.

79. **that rung of his...** *Shekhinah*, who is situated *under the sun*—that is, beneath *Tif'eret*. See above, note 66.

80. ***Let Aaron be gathered to his kin...*** The full verse reads: *Let Aaron be gathered to his kin, for he shall not come into the land that I have given to the Children of Israel, because you rebelled against My word at the Waters of Meribah.* On this rebellion, see Numbers 20:2–13.

81. ***I praise the dead, who have already died...*** The context in Ecclesiastes (4:2–3) reads: *I praise the dead, who have already died, more than the living, who are still alive. And better than both is one who has not yet been, who has not seen the evil deeds that are done under the sun.* See *Zohar* 1:187b, 188b; 2:75a, 105b; 3:70b–71a, 308b (*Tosefet*); Moses de León, *Sefer ha-Mishqal*, 144–45.

"*I praise* [182b] *the dead.* Now, is King Solomon praising the dead more than the living? Look, one is called 'living' only if he follows a path of truth in this world, as is said: *Benaiah son of Jehoiada, son of a living man* (2 Samuel 23:20), as has been established by the Companions. And a wicked person, who does not follow a path of truth, is called 'dead.' And he praises the dead more than the living?[82]

"But surely, all the words of King Solomon were spoken in wisdom, as has been said! *I praise the dead*—if nothing more were written, I would agree; but since it is written *who have already died,* another element appears, in wisdom. *Who have already died*—another time they departed from the world and were rectified in the dust, given the opportunity to return to worldly life in order to be mended. After such a person's time is completed, he dies—surely he is more praiseworthy than others who die. If you say, 'He is judged another time in that world'—look at what is written: *Distress does not arise twice* (Nahum 1:9)! All the more so, since he has already received punishment once and twice. Surely his place is prepared more gloriously than that of the living, who have not yet received punishment.[83]

82. **Now, is King Solomon praising the dead . . .** After all, the term "dead" describes the wicked, whereas "living" describes the righteous.

See BT *Berakhot* 18a–b, in the name of Rabbi Ḥiyya: "The righteous . . . even in their death are called 'living,' as is said: *Benaiah son of Jehoiada, son of a living man. . . .* Do you mean to say that all other people are sons of dead men? Rather, *son of a living man,* for even in his death he was called *living. . . .* The wicked . . . even in their life are called 'dead.'"

Benaiah son of Jehoiada was a loyal follower of King David who attains mythic status in the *Zohar.* See *Zohar* 1:6a, 132a, 136a, 164a, 207b; Gikatilla, *Sha'arei Tsedeq,* 7a.

On the passage in *Berakhot,* see *Midrash Tanna'im,* Deuteronomy 17:6; JT *Berakhot* 2:2, 4d; *Qohelet Rabbah* on 9:5; *Devarim Rabbah* (ed. Lieberman), p. 131; *Tanḥuma, Vezot Haberakhah* 7; *Tanḥuma* (Buber), *Vezot Haberakhah* 7. The full verse in Samuel reads: *Benaiah son of Jehoiada, son of a valiant man* [or, according to the *ketiv*: *a living man*], *great in deeds, from Kabzeel—he struck down the two* [*sons of*] *Ariel of Moab, and he went down and killed the lion in the pit on the day of the snow.*

83. **all the words of King Solomon were spoken in wisdom . . .** If this verse read simply *I praise the dead more than the living,* then "I would agree" that its meaning is troubling. But the qualification *who have already died* alludes to a deep secret of wisdom, namely the doctrine of reincarnation.

When a person has died, in certain cases God enables that soul to return in a new body in order to fulfill (or "mend") itself on earth in a second lifetime. When such a person dies a second time, "he is more praiseworthy than others who die," that is, *than the living* who are yet to experience death, since one who has died twice has thereby been punished twice for whatever sins he committed in his first lifetime.

The phrase "rectified in the dust" may refer to punishment in the grave, known as *ḥibbut ha-qever* (beating in the grave). See above, p. 122, n. 207. Alternatively, it refers to the fashioning of a new body, metaphori-

"So it is written *I praise the dead who have already died—who have already died*, precisely! These are *living*, yet called *dead*. Why are they called *dead*? Because they have already tasted the taste of death; and although they exist in this world, they are *dead*, having returned from the dead. Furthermore, they are poised to rectify previous deeds, so they are called *dead*.[84]

"*More than the living, who are still alive* (Ecclesiastes 4:2)—who have not yet tasted the taste of death nor received their punishment, and they do not know if they are worthy of that world or not.[85]

"Come and see: The righteous who are worthy of being bound in the Bundle of Life are privileged to see the supernal glory of the Holy King, as is said: *to gaze upon the beauty of YHVH and to reflect in His palace* (Psalms 27:4). As for them, their abodes are finer and higher than the rungs of all the holy angels; for neither those above or below are worthy of seeing such a lofty abode, as is written: *No eye has seen, O God, but You, what You will do for one who awaits You* (Isaiah 64:3).[86]

"Those who are not as worthy as these have an abode below, according to their conduct. They are not privileged to ascend to that place and to see what those above see; they are stationed in Lower Eden, no further.[87]

cally composed of the dust of the earth. See above, note 16.

On the wisdom of King Solomon's words, see above, note 71. On reincarnation, see above, pp. 98–99, n. 140. On the verse in Ecclesiastes as alluding to reincarnation, see *Zohar* 1:187b, 188b; 2:75a, 105b; Moses de León, *Sefer ha-Mishqal*, 144–45. The verse in Nahum reads: צרה (*Tsarah*), *An enemy, does not arise twice*. Here, Rabbi Ḥiyya construes *tsarah* as *distress*.

84. ***who have already died*, precisely!...** In a previous lifetime. They are now *living* again, yet they are called *dead* because they have already tasted death. Furthermore, in their second lifetime they have the opportunity and responsibility to mend the misdeeds of their previous incarnation, "so they are called *dead*," alluding to their previous lives that ended.

85. **if they are worthy of that world...** That is, of the world of bliss in the afterlife.

86. **bound in the Bundle of Life...** After death, the souls of the righteous are bound in *Shekhinah*, who is often called Bundle of Life. From there, they gaze upon *Binah*, *the beauty of YHVH*.

The full verse in Psalms reads: *One thing I ask of YHVH, this is what I seek: that I may dwell in the house of YHVH all the days of my life, to gaze* בנעם יהוה (*be-no'am YHVH*), *upon the beauty* [or: *delightfulness, loveliness*] *of YHVH*, ולבקר (*ul-vaqqer*), *and to reflect* [or: *search, seek, inquire, contemplate*], *in His temple* [or: *in His palace*]. In the *Zohar*, *no'am* designates *Binah*. See above, p. 51, n. 143.

On the verse in Isaiah, see BT *Berakhot* 34b, in the name of Rabbi Yoḥanan: "All the prophets prophesied only concerning the days of the Messiah, but as for the world that is coming, *No eye has seen, O God, but You*, [*what You will do for one who awaits You*]." On the phrase Bundle of Life, see above, p. 15, n. 39.

87. **Those who are not as worthy...** After death, such souls are stationed in the terrestrial Garden of Eden.

"Now you might say, 'What is Lower Eden?' Well, this is the Eden called Lower Wisdom; it presides over the terrestrial Garden, and the watchfulness of this Eden is upon it, no further. These exist in this Garden, delighting from this Eden.[88]

"What is the difference between Lower Eden and Higher Eden? *Like the advantage of light over darkness* (Ecclesiastes 2:13). This Lower Eden is called עדנה (*ednah*), Delight—female. Higher Eden is called עדן (*eden*), Delight—male. Of it is written *No eye has seen, O God, but You.*[89]

"This Lower Eden is called Garden in relation to Higher Eden, and this Garden is called Eden in relation to the Lower Garden. Those who are located in the Lower Garden delight from this Eden above them on every Sabbath and every new moon, as is written: *From new moon to new moon and from Sabbath to Sabbath, [all flesh shall come to bow down before Me]* (Isaiah 66:23).[90]

"Concerning these, Solomon said, *more than the living, who are* עדנה (*adenah*), *still, alive*—for those [others] occupy a higher rung than these. Who are those? Those *who have already died* and received punishment twice. They are called *refined silver* that has entered fire once and twice—its dross expelled—now purified and cleansed.[91]

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88. **What is Lower Eden?...** This is actually identical with *Shekhinah*, who is called Lower Wisdom. She presides over the terrestrial Garden (of Eden). The phrase "no further" means no higher *sefirah* watches over this Garden. The souls in this Garden bask in the light issuing from *Shekhinah* ("this Eden") above.

On the distinction between Eden and the Garden, see Genesis 2:8, 10; BT *Berakhot* 34b; *Zohar* 2:210b.

89. **Lower Eden and Higher Eden . . .** Whereas Lower Eden designates *Shekhinah*, Higher Eden designates *Ḥokhmah* (Wisdom). The feminine quality of *Shekhinah* matches the feminine form עדנה (*ednah*), "delight"; while the masculine quality of *Ḥokhmah* matches the masculine form עדן (*eden*), which bears the same meaning.

For the term *ednah*, see Genesis 18:12 (recording Sarah's reaction to the divine prediction that she will bear a son at age ninety): *Sarah laughed inwardly, saying, "After being withered, am I to have* עדנה (*ednah*), *delight, with my husband so old* [literally: *and my lord is old*]*?"* On *ednah* and *eden*, see *Zohar* 1:187b; above, p. 125, n. 217.

The full verse in Ecclesiastes reads: *I saw* שיש יתרון לחכמה (*she-yesh yitron la-ḥokhmah*), *that wisdom has an advantage, over folly like the advantage of light over darkness* [or: *as light has an advantage over darkness*].

90. **This Lower Eden is called Garden...** In relation to *Ḥokhmah* (Higher Eden), *Shekhinah* (Lower Eden) is called by the less exalted name Garden. But in relation to the terrestrial Garden, She is called by the exalted name Eden. See *Zohar* 2:210b.

On holy days, souls inhabiting the terrestrial Garden bask in the light issuing from *Shekhinah* ("this Eden") above. See above, note 88. On the verse in Isaiah, see above, p. 31, n. 79.

91. ***more than the living, who are* עדנה (*adenah*), *still, alive*...** The souls of those who have not experienced death and reincarnation eventually attain the Lower Garden of Eden, which is associated with *She-*

"*And better than both is one who has not* עדן (*aden*), *yet, been* (Ecclesiastes 4:3)—for that spirit exists above and delays descending to earth; for it maintains its existence and is not liable to punishment and obtains nourishment from that supernal sustenance [183a] high above.[92]

"Better than all of them—one who is not mentioned explicitly, not revealed, all of whose matters are in secrecy. This is a devoted virtuous one, who has kept the commandments of Torah and fulfilled them and engaged in Torah day and night. This one is joined to, and enjoys, a higher rung than all other humans, all of whom are scorched by his canopy.[93]

khinah. As mentioned above (at note 89), She is called by the feminine term עדנה (*ednah*), "Delight," a homograph of the word in this verse: עדנה (*adenah*), *still*. Those other souls—*who have already died* and been reincarnated—attain the Higher Garden of Eden, having twice endured the purging punishment of death.

See above, note 83. On *adenah* and *ednah*, see *Zohar* 1:187b. The phrase *refined silver* appears in 1 Chronicles 29:4. Cf. Psalms 12:7.

92. ***And better than both*...** A soul that has not yet descended to earth lingers in the Higher Garden of Eden in a state of innocent bliss.

The full verse reads: *And better than both is one who has not* עדן (*aden*), *yet, been, who has not seen the evil deeds that are done under the sun*. Rabbi Ḥiyya is probably playing on *aden*, *yet*, and עדן (*eden*), Eden.

93. **Better than all of them...** Namely, one who is not even mentioned in the verse from Ecclesiastes, and who correspondingly does not reveal himself, but rather lives virtuously without flaunting his goodness. Such a person will not need to be reincarnated in order to fulfill himself. Furthermore, the perfection that his soul attains here on earth surpasses the state of bliss that a soul enjoys before birth.

The image of being "scorched by his canopy" derives from a Talmudic passage. See BT *Bava Batra* 75a: "Rabbah said in the name of Rabbi Yoḥanan, '...The blessed Holy One will fashion a canopy for each and every [righteous] person befitting his honor.' ...Rabbi Ḥanina said, '...Each one will be scorched by the canopy of his fellow. Woe for that shame! Woe for that humiliation!'"

According to some commentators, this "scorching" implies envy. The Munich manuscript of the Talmud reads: "Each one's canopy will be scorched by the canopy of his fellow." On this passage, see *Tanḥuma, Pineḥas* 14; *Zohar* 1:39a (*Heikh*), 130a, 231b–232a; 2:246b (*Heikh*); 3:196b; Moses de León, *Shushan Edut*, 348; idem, *Sefer ha-Rimmon*, 374.

On the soul's perfection in this world, see Saadiah Gaon, *Emunot ve-De'ot* 6:4; *Zohar* 1:235a, 245b; 2:95b Moses de León, *Sefer ha-Rimmon*, 299; idem, *Sefer ha-Mishqal*, 46–47 (translated in Matt, *Essential Kabbalah*, 148); idem, *Mishkan ha-Edut*, 19–26; Tishby, *Wisdom of the Zohar*, 2:752–54.

On the theme of the hidden righteous, see Scholem, *The Messianic Idea in Judaism*, 251–56. The clause "who is not mentioned explicitly" renders דלא אתפרש (*de-la itperash*). See *Or Yaqar*; *Zohar* 3:157a (above, p. 7 at note 17). Vital adopts another sense of the clause: "who is not separated," that is, separated from God.

The phrase "all of whose matters" renders וכל מלוי (*ve-khol milloi*), which can also mean "all of whose words." This latter sense could allude to the pseudepigraphic style of the *Zohar*. Cf. above, note 71.

"Come and see: When the blessed Holy One said to Moses, '*Let Aaron be gathered to his kin*,' his power was weakened, and he knew that his right arm was being broken, and his whole body trembled. As soon as He said, *Take Aaron and Eleazar his son* (Numbers 20:25), the blessed Holy One was saying, 'Moses! Here, I am lending you another arm. *Strip Aaron of his garments and clothe Eleazar his son with them, and Aaron will be gathered up* (ibid., 26). Here, Eleazar will be by your side now in place of his father!' Even so, he did not completely fill the place of his father, since the clouds of glory disappeared; and they returned only for the merit of Moses, not of Eleazar.[94]

"*Moses did as YHVH had commanded, and they went up Mount Hor* [*before the eyes of all the community*] (Numbers 20:27). Why *before the eyes of all the community*? Well, because Aaron was the most beloved of all the people, and they should not say that he was hidden away by Moses. Moses coaxed Aaron with

94. **When the blessed Holy One said to Moses . . .** When God instructed Moses about the impending death of Aaron, Moses' power was weakened, because Moses symbolizes *Tif'eret* (the trunk of the divine body) and Aaron symbolizes *Ḥesed* (the divine right arm).

Although Eleazar took the place of his father, Aaron, he did not do so completely, since the clouds of glory, which protected Israel due to the merit of Aaron, disappeared temporarily when Aaron died.

See BT *Ta'anit* 9a: "Rabbi Yose son of Rabbi Yehudah says, 'Three fine leaders arose for Israel, namely Moses, Aaron, and Miriam; and through them were given three fine presents, namely the well [that miraculously accompanied Israel through the desert], the cloud [of glory shielding them], and manna. The well, by the merit of Miriam; the pillar of cloud, by the merit of Aaron; manna, by the merit of Moses. When Miriam died, the well disappeared, as is said: *Miriam died there* (Numbers 20:1), and immediately afterward is written *There was no water for the community* (ibid., 2); and it returned by the merit of the two [others, Moses and Aaron]. When Aaron died, the clouds of glory disappeared, as is said: *The Canaanite, king of Arad, heard* (ibid. 21:1). What news did he hear? He heard that Aaron had died and that the clouds of glory had disappeared; and he thought that he was permitted to make war against Israel.' This corresponds to what is written: *All the community saw that Aaron had expired* (ibid. 20:29)—[with reference to which] Rabbi Abbahu said, 'Do not read וַיִּרְאוּ (*va-yir'u*), *they saw*, but rather וַיֵּרָאוּ (*va-yera'u*), *they were seen* [because with the disappearance of the clouds of glory, Israel became visible and exposed].' . . . Both of them [the well and the cloud] returned by the merit of Moses. When Moses died, all of them disappeared."

See above, notes 57–60. On the passage in *Ta'anit*, see Vol. 8, pp. 157–58, n. 294. On the clouds of glory, see also above, p. 66, n. 39.

The context in Numbers (20:23–29) reads: *YHVH said to Moses and to Aaron at Mount Hor on the border of the land of Edom, saying, "Let Aaron be gathered to his kin, for he shall not come into the land that I have given to the Children of Israel, because you rebelled against My word at the Waters of Meribah. Take Aaron and Eleazar his son and bring them up Mount Hor. Strip Aaron of his garments and clothe Eleazar his son with them, and Aaron will be gathered up and will die there." Moses did as YHVH had commanded, and they went up Mount Hor before the eyes of all the*

words until they ascended the mountain; and all of Israel saw when Moses stripped Aaron of his garments and clothed Eleazar with them.[95]

"Why Moses and not Aaron? Well, Moses had clothed Aaron with them when he was elevated to the priesthood, as is written: *Moses clothed Aaron with his garments.* Now Moses removed what he had given him, and the blessed Holy One removed what He had given him. Both of them stripped Aaron completely—Moses removing the external, the blessed Holy One the internal. Until Moses enacted the removal, the blessed Holy One did not do so. Happy is the share of Moses![96]

"Happy is the share of the righteous, for the blessed Holy One desires their glory! The blessed Holy One prepared for Aaron a bed and a shining candela-

community. Moses stripped Aaron of his garments and clothed Eleazar his son with them, and Aaron died there on the mountaintop, and Moses and Eleazar came down from the mountain. All the community saw that Aaron had expired, and all the house of Israel bewailed Aaron thirty days.

95. **Why *before the eyes of all the community?*...** Rabbi Ḥiyya's answer is based on a rabbinic tradition, according to which the Israelites suspected that Moses himself had killed Aaron on the mountain or abandoned him there. Therefore God Himself showed them Aaron's corpse in a cave on the mountain (or outside the cave, or sailing miraculously through the air), and they realized that Aaron had died at God's command.

The description of Aaron as "the most beloved" is based on the tradition that he excelled in resolving disputes and reconciling married couples. See M *Avot* 1:12, in the name of Hillel: "Be among the disciples of Aaron, loving peace and pursuing peace, loving human beings and drawing them near Torah." See *Sifra, Millu'im (Shemini)* 1:37, 45d–46a; *Avot de-Rabbi Natan* A, 12; B, 24–25; BT *Yoma* 71b, *Sanhedrin* 6b; *Pirqei de-Rabbi Eli-'ezer* 17; *Kallah Rabbati* 3; *Zohar* 3:60a, 88a.

Midrashic sources interpret the wording *Take Aaron (and Eleazar his son and bring them up Mount Hor)* (Numbers 20:25) as implying coaxing. See *Tanḥuma, Ḥuqqat* 17; *Tanḥuma* (Buber), *Ḥuqqat* 40; *Bemidbar Rabbah* 19:19; *Leqaḥ Tov* and *Midrash ha-Gadol*, ad loc.; *Zohar* 1:119b; *Nitsotsei Zohar*. Cf. the same interpretation of *Take Aaron and his sons with him* (Leviticus 8:2) in *Sifra, Millu'im (Tsav)* 1:2, 40d; *Tanḥuma, Tsav* 10; *Tanḥuma* (Buber), *Tsav* 14.

On the Israelites' suspecting Moses of having killed (or abandoned) Aaron, see *Sifrei*, Deuteronomy 305; *Pirqei de-Rabbi Eli'ezer* 17; *Tanḥuma, Ḥuqqat* 17; *Tanḥuma* (Buber), *Ḥuqqat* 41; *Bemidbar Rabbah* 19:20; *Midrash Petirat Aharon* (*Beit ha-Midrash*, 1:95); Rashi on Numbers 20:29. For the context in Numbers, see the preceding note.

96. **Why Moses and not Aaron?...** Why didn't Aaron undress himself? Because Moses had originally clothed Aaron in the priestly garments when he installed him as high priest. Once Moses removed Aaron's garments, God removed his soul.

See *Sifra, Millu'im (Tsav)* 1:6, 41a. The verse quoted here (in the manuscripts) does not appear in Scripture. The printed editions of the *Zohar* replace it with part of Leviticus 8:7 (describing how Moses clothed Aaron at his installation): *He placed the tunic on him and girded him with the sash and clothed him with the robe and put the ephod on him and girded him with the decorated band of the ephod, with which he tied it to him.* On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

brum. From his own he obtained—from the candelabrum that he used to kindle twice every day. Then the mouth of the cave was sealed, and they descended."[97]

Rabbi Yehudah said, "The mouth of the cave was open, so that all of Israel could see Aaron deceased—with the lamp of the candelabrum burning before him, his bed emerging and entering, and a single cloud poised above it. Then Israel knew that Aaron had died, and they saw that the clouds of glory had disappeared and reappeared, as is written: *All the community saw that Aaron had expired, and* [*all the house of Israel*] *bewailed Aaron* [*thirty days*] (Numbers 20:29). This is why *all the house of Israel* bewailed Aaron—men, women, and children—for he was most beloved of all."[98]

Rabbi Shim'on said, "Why were these three lofty, holy siblings not buried in one place—their limbs scattered: one here, one there, and one somewhere else? Well, some say that each one died in a place where Israel was about to be endangered, in order to protect them, and so they were saved.[99]

220 "However, each one died fittingly: Miriam in Kadesh, between north and south; Aaron on the right side; Moses, fittingly. That mountain grasped this mountain of Aaron's and absorbed the grave of Miriam, thereby embracing both sides. Therefore it is called הר העברים (*Har ha-Avarim*), Mount Abarim—of

97. **a bed and a shining candelabrum...** Since Aaron had faithfully kindled the candelabrum in the Dwelling (or Tabernacle), God now placed a candelabrum by his side at death.

Medieval sources differ as to whether Aaron lit the lamps of the candelabrum once a day (in the evening) or twice a day (both evening and morning). Here, Rabbi Ḥiyya adopts the view of Maimonides, that Aaron did so twice a day. See Maimonides, *Mishneh Torah, Hilkhot Temidin u-Musafin* 3:12; *Miqdash Melekh*; Vol. 8, pp. 501–2, n. 34.

On Aaron's bed (or coffin), see *Sifrei*, Deuteronomy 305; *Avot de-Rabbi Natan* B, 25; *Pirqei de-Rabbi Eli'ezer* 17; *Midrash Petirat Aharon* (*Beit ha-Midrash*, 1:95).

98. **The mouth of the cave was open...** To prove that Aaron had died at God's command and was now being honored.

On the mouth of the cave as being open, see *Tanḥuma, Ḥuqqat* 17; *Tanḥuma* (Buber), *Ḥuqqat* 41; *Bemidbar Rabbah* 19:20; *Midrash Petirat Aharon* (*Beit ha-Midrash*, 1:95). On the bed emerging and entering the cave, cf. *Sifrei*, Deuteronomy 305; *Pirqei de-Rabbi Eli'ezer* 17; *Midrash Petirat Aharon* (*Beit ha-Midrash*, 1:95).

On the clouds of glory disappearing at Aaron's death (and the verse in Numbers), see above, note 94; Vol. 8, pp. 157–58, n. 294; *Targum Onqelos* and Rashi on Numbers 20:29. On Aaron's being "most beloved," see above, note 95. A number of the sources cited there quote the verse in Numbers.

99. **Why were these three lofty, holy siblings...** Why weren't Miriam, Aaron, and Moses all buried in the same vicinity, rather than being scattered in three separate locations?

The clause "where Israel was about to be endangered" likely refers to the people's endangering themselves by sinning. See Baḥya ben Asher on Numbers 20:28; *Or Yaqar*. Cf. *Targum Yerushalmi*, Deuteronomy 34:6; BT *Sotah* 14a; *Pirqei de-Rabbi Eli'ezer* 45 (end).

two sides; a mountain דמעבר (*de-ma'avar*), that spans, and connects this side and that.[100]

"Happy is the share of the righteous in this world and in the world that is coming! Even though they are in another, higher world, their merit endures in this world for generations upon generations. When Israel turns back yearningly to the blessed Holy One, if a decree has been issued against them, the blessed Holy One calls to the righteous who are standing in His presence above, and informs them—and they nullify that decree, and the blessed Holy One has mercy on Israel. Happy are the righteous, of whom is written *YHVH will guide you always; He will satisfy your soul with radiancies and invigorate your bones. You will be like a well-watered garden, like a spring whose waters do not fail* (Isaiah 58:11)."[101]

The people spoke against God and against Moses, "Why did you bring us up from Egypt [*to die in the desert?*]*..."* (Numbers 21:5). This section ascends elsewhere—with those Waters of Meribah of Moses of Aaron.[102]

100. **each one died fittingly...** Miriam (who symbolizes *Shekhinah*) died in Kadesh, which is situated on the southern border of Canaan. Its location is described here as "between north and south," alluding to the position of *Shekhinah* between *Gevurah* (the divine left arm, symbolized by north) and *Ḥesed* (the right arm, symbolized by south).

Aaron (who symbolizes *Ḥesed*) died on Mount Hor, which is located near Kadesh, south of Canaan. Moses died on Mount Abarim, east of Canaan, which is fitting because he symbolizes *Tif'eret* (represented by the east).

Rabbi Shim'on indicates that Mount Abarim "grasped" Mount Hor and "absorbed" Miriam's grave, thereby embracing *Ḥesed* (symbolized by Aaron) and *Shekhinah* (symbolized by Miriam).

On Miriam's death at Kadesh, see Numbers 20:1–2 (quoted above, note 54). On Aaron's death on Mount Hor, see Numbers 20:23–29 (quoted above, note 94). On Moses' death on Mount Abarim (or Mount Nebo), see Numbers 27:12–14; Deuteronomy 32:48–52; 34:1–8. Mount Abarim is probably the mountain range east of the Dead Sea, one of whose prominent peaks is Mount Nebo.

101. **Even though they are in another, higher world...** Even after death, the souls of the righteous can nullify threatening decrees.

Cf. BT *Mo'ed Qatan* 16b, where Rabbi Abbahu quotes God as saying: "I rule over humanity. Who rules over Me? The righteous one. For I issue a decree and he abolishes it." See Vol. 7, pp. 90–91, n. 275. Cf. ibid., p. 470, n. 357; p. 472, n. 363.

The verse in Isaiah reads: *YHVH will guide you always; He will satisfy* נפשך (*nafshekha*), *your thirst* [or: *soul*], בצחצחות (*be-tsaḥtsaḥot*), *in parched regions, and invigorate your bones. You will be like a well-watered garden, like a spring whose waters do not fail.* The simple meaning of the rare word צחצחות (*tsaḥtsaḥot*) is *parched places* (which fits the biblical context), but the *Zohar* often construes it as "radiancies," based on the root צחח (*tsḥḥ*), "to gleam."

102. ***The people spoke against God...*** The *Zohar* links this passage about the Israelites' complaint with a similar one in the preceding chapter (Numbers 20:2–13). The term אסתליק (*istalliq*), "ascends," means here "pertains" or "(its higher meaning) ascends."

The verse in Numbers reads in full: *The*

Rabbi Yitsḥak opened, "*It happened on the third day,* [183b] *that Esther put on* מלכות (*malkhut*), *royalty, and stood in the inner court of the king's palace...* (Esther 5:1). We have learned: The scroll of Esther was uttered in the Holy Spirit, and therefore it is written among the Writings. *It happened on the third day*—when the power of the body weakened, and she existed as spirit without body; then *Esther put on malkhut*.[103]

"What is *malkhut*? If you say, 'Glorious purple garments'—these are not called so. Rather, *Esther put on malkhut*—she was clothed in supernal holy *Malkhut*; surely she was clothed in the Holy Spirit.[104]

"Why did she attain this place? Because she guarded her mouth, so as not to mention anything, as is written: *Esther did not reveal her relatives or her people* (Esther 2:20). We have learned: Whoever guards his mouth and tongue is worthy of being clothed in the Holy Spirit; and whoever deviates his mouth to an evil word—surely that evil word overcomes him. If not, then plagues or leprosy, burning like a serpent, as has already been established.[105]

people spoke against God and against Moses, "Why did you bring us up from Egypt to die in the desert? For there is no bread and there is no water, and our throat [or: *very self*; *innards*] *loathes the wretched bread."* The concluding phrase refers to the manna.

103. ***It happened on the third day...*** The third day of Esther's fast (shared by all the Jews of Shushan), preceding her appearance before King Ahasuerus. By the third day, Esther felt physically weak, dominated by spirit.

On the scroll of Esther being "uttered [i.e., composed] in the Holy Spirit," see BT *Megillah* 7a. "The Writings" refers to the third division of the Bible, following the Torah and the Prophets. On "the Writings" as having been composed in the Holy Spirit, see Maimonides, *Guide of the Perplexed* 2:45; David Kimḥi, Commentary on Psalms, intro.

The full verse in Esther reads: *It happened on the third day, that Esther put on* מלכות (*malkhut*), *royal apparel* [literally: *royalty*], *and stood in the inner court of the king's palace, facing the king's palace, while the king was sitting on his royal throne in the throne room facing the entrance of the palace.*

104. **What is *malkhut*?...** The simple sense of the verse is *Esther put on* מלכות (*malkhut*), *royal apparel*; but Rabbi Yitsḥak reads this hyperliterally: *Esther put on malkhut, royalty*—which according to him refers not to royal garments but to *Malkhut* Herself (also known as *Shekhinah*), who is identified with the Holy Spirit. Out of this Holy Spirit, an ethereal garment was generated for Esther.

See BT *Megillah* 15a: "*It happened on the third day, that Esther put on* מלכות (*malkhut*), *royalty* (Esther 5:1). The verse should read בגדי מלכות (*bigdei malkhut*), *royal apparel*! Rabbi El'azar said in the name of Rabbi Ḥanina, 'This teaches that the Holy Spirit enveloped her.'" See *Megillah* 14b; above, p. 116 at n. 191.

105. **Why did she attain this place?...** Esther attained the rung of *Malkhut* because she guarded her tongue.

Anyone who engages in evil speech or slander will suffer from that very speech. The Israelites sinned with their tongue by speaking *against God and against Moses* (Numbers 21:5), so they were punished by the serpent, who had slandered God in the Garden of Eden when he spoke enticingly to Eve. Here the phrase "burning like a serpent" alludes to Numbers 21:6: *YHVH sent against the people the fiery serpents, and they bit the people, and many people of Israel died.*

See *Tanḥuma, Ḥuqqat* 19; *Tanḥuma* (Buber), *Ḥuqqat* 45; *Bemidbar Rabbah* 19:22;

"*The people spoke against God and against Moses*—saying evil words. And in the Targum: *and they quarreled with Moses.*[106]

"*Why* העליתונו (*he'elitunu*), *did you bring us up* [*from Egypt*]*?*—they treated all faces equivalently. Therefore serpents came upon them, burning them like fire, and fire entered their mouths and they dropped dead."[107]

Rabbi Ḥiyya said, "Serpents came, their mouths hissing, biting—and they died. What is meant by מלחשן (*melaḥashan*), hissing? As is said: *If the snake bites with no* לחש (*laḥash*), *snake-charm* (Ecclesiastes 10:11). Fire flared from their mouths and they bit, spewing fire into them, and their innards were burned and they died. These matters ascend elsewhere.[108]

"*From there* בארה (*be'erah*), *to Be'er, which is* הבאר (*ha-be'er*), *the well,* [*of which YHVH said to Moses, "Gather the people, that I may give them water"*] (Numbers 21:16). Why is it written here בארה (*be'erah*), and afterward differently: באר (*be'er*)? Well, בארה (*be'erah*)—after waters are gathered into the sea, descending to those below. באר (*Be'er*)—when Isaac is filling it.[109]

Midrash Tehillim 120:3; Rashi on Numbers 21:6. On the serpent's slander in the Garden of Eden, see Vol. 7, p. 332, n. 3. On evil speech as arousing the cosmic Serpent, see *Zohar* 2:264b–265a (*Heikh*); 3:47a, 53a.

On evil speech as causing צרעת (*tsara'at*), "leprosy" (more precisely, "a scaly skin disease"), see Vol. 7, pp. 289–90, n. 106. On the term *tsara'at*, see Milgrom, *Leviticus*, 1:774–76, 816–26. The verse in Esther reads: *Esther did not reveal her relatives or her people, as Mordecai had instructed her.*

106. **in the Targum...** *Targum Onqelos* renders *and against Moses* as *and they quarreled with Moses.*

107. ***Why* העליתונו (*he'elitunu*), *did you bring us up*...** The plural verb implies that the people treated God and Moses equally. Since they slandered God and Moses, they were punished by the descendants of the primordial serpent (who slandered in the Garden of Eden).

According to midrashic sources, the wording *The people spoke against God and against Moses* implies that the Israelites "equated the servant with his Master." See *Tanḥuma, Ḥuqqat* 19; *Tanḥuma* (Buber), *Ḥuqqat* 44; *Bemidbar Rabbah* 19:21; Rashi on Numbers 21:5.

On the slandering serpent, see above, note 105. On the fiery serpents, see Numbers 21:6 (quoted in the same note).

108. **their mouths hissing...** The root לחש (*lḥsh*) means "to whisper, hiss, recite an incantation or charm." Several of these senses apply to the serpent.

The concluding sentence means that this story of the Israelites' complaining pertains, or "(its higher meaning) ascends," to a similar account in the preceding chapter of Numbers. See above, note 102.

The full verse in Ecclesiastes reads: *If the snake bites with no* לחש (*laḥash*), *snake-charm* [i.e., before a charm is uttered], *there is no advantage to the expert of incantations.* See *Vayiqra Rabbah* 26:2; *Pesiqta de-Rav Kahana* 4:2; *Qohelet Rabbah* on 10:11; *Tanḥuma, Ḥuqqat* 4; *Bemidbar Rabbah* 19:2; *Zohar* 2:68b, 268b (*Heikh*); 3:304a (*Tosefet*); *ZḤ* 54a; *ZḤ* 78a (*MhN, Rut*).

109. ***From there* בארה (*be'erah*), *to Be'er*...** The context in Numbers (21:16–18) reads: *From there* בארה (*be'erah*), *to Be'er,* הוא הבאר (*hi ha-be'er*), *which is the well, of which YHVH said to Moses, "Gather the people, that I may give them water." Then did Israel sing this song: "Rise up, O well! Sing out to it. A well dug by princes, delved by*

"היא (*Hi*), *She, is the well*—spelled הוא (*hu*), *he*. This mystery resembles what is written: *The Levite will serve hu, he* (Numbers 18:23)."[110]

Rabbi Abba said, "Wherever it is written הוא (*hu*), *he*, and read as היא (*hi*), *she*—male and female as one, and supernal totality: ה (*he*), female; ו (*vav*), male; א (*alef*), totality of all, since *alef* abides in consummation.[111]

"Happy are Israel! Although below, they are grasped by the supernal totality of all. Therefore it is written: הוא (*Hu*), *He, made us,* ולא (*ve-lo*), *and not, we ourselves* (Psalms 100:3)—spelled with an *alef*, totality of *vav*, *he*, comprising all."[112]

nobles of the nation—with a scepter, with their staves."

The simple sense of בארה (*be'erah*) is *to Be'er*, the final ה (*he*) indicating the direction of movement. Here, Rabbi Ḥiyya ignores this conventional use of the letter *he* and instead focuses on its role as a feminine marker—in this case, alluding to the Divine Feminine, *Shekhinah*. After the flow of emanation has been gathered into the sea of *Shekhinah* and conveyed by Her to those below, She is called בארה (*be'erah*)—"well of ה (*he*)"—the letter ה (*he*) signifying Her full empowerment. At an earlier stage, when *Gevurah* (symbolized by Isaac) is still filling Her, She is called באר (*be'er*)—simply "well," without the ה (*he*), since the masculine forces above Her still dominate.

For Rabbi Ḥiyya, the wording of the verse—*From there* בארה (*be'erah*)—may imply that *Shekhinah*'s state of being *be'erah* is preceded by an earlier state, namely Her being simply *be'er*. See *Or Yaqar*. On the association of Isaac with various wells, see Genesis 24:62; 25:11; 26:18–25, 32–33.

110. **היא (*Hi*), *She, is the well*—spelled הוא (*hu*), *he*...** In the Masoretic text of the Torah, the feminine pronoun היא (*hi*), *she*, is usually spelled הִוא (*hi*) and pronounced *hi*. Here Rabbi Ḥiyya construes this spelling as הוא (*hu*), *he*. In other words, the pronunciation *hi*, *she*, corresponds to *Shekhinah*'s fully empowered state of בארה (*be'erah*); whereas the spelling הוא (*hu*), *he*, corresponds to Her earlier state of באר (*be'er*), when the masculine forces above Her (including *Gevurah*) still dominated.

Rabbi Ḥiyya associates the spelling הוא (*hu*), *he*, with the verse in Numbers. According to its simple sense, this verse reads ועבד הלוי הוא (*Ve-avad ha-levi hu*), *The Levite, he alone, will serve* [*at the Tent of Meeting*]. Here, this is construed as *The Levite* [symbolizing *Gevurah*] *will serve hu, he* [or: *him*]. According to this reading of the verse, *hu* (*he*) designates *Binah*, from whom *the Levite* (*Gevurah*) conveys the flow to *Shekhinah*. Although often pictured as the Divine Mother, *Binah* is also characterized as World of the Male (including the *sefirot* from *Ḥesed* to *Yesod*). *Binah*'s hidden and concealed nature corresponds to the third-person pronoun *hu*, *he*—since this *sefirah* cannot be addressed directly (in the second person) but only indirectly (in the third).

On the sefirotic reading of the verse in Numbers, and on *Binah* as *hu* (and as World of the Male), see above, p. 130, n. 234. On the Masoretic spelling הוא (*hi*), see Gesenius, *Hebrew Grammar*, §32l.

111. **Wherever it is written הוא (*hu*), *he*...** According to kabbalistic symbolism, the letter ה (*he*)—often a feminine marker—alludes to the Divine Female, *Shekhinah*. The letter ו (*vav*)—whose numerical value is six—alludes to the Male, *Tif'eret* (together with the five *sefirot* surrounding Him, from *Ḥesed* to *Yesod*). The final letter, א (*alef*)—whose numerical value is one—alludes to *Keter*, who includes the potential or essence of all the *sefirot* in complete unity.

112. **Although below...** Although the people of Israel exist here below, they are linked with the highest sefirotic realm, the primordial unity of *Keter*.

In the biblical text, the verse in Psalms is

Rabbi Shim'on said, "The רוח (*ruaḥ*), wind, of water is רוח הקדש (*ruaḥ ha-qodesh*), the Holy Spirit, blowing at first, as is said: *Blow upon my garden* (Song of Songs 4:16). Then, waters flow, filling all, as is written: *He lets His wind blow—waters flow* (Psalms 147:18); first, *He lets His wind blow*; then, *waters flow*. As long as this wind does not blow, these waters do not flow.[113]

"What does this imply? That in everything, one must arouse by action or by word or by displaying something similar to action. Here, as long as the wind does not blow, waters do not flow toward that wind.[114]

"הוא הבאר (*Hu ha-be'er*), *He is the well*—we read it as היא (*hi*), *she*. Why is it first בארה (*be'erah*), and now different: באר (*be'er*)? Well, at first, the female alone; and now that it says הוא (*hu*), *he*—totality of male and female is called באר (*be'er*), *well*. Where a male appears, even with a hundred females, we call everything masculine.[115]

written: *He made us,* ולא אנחנו (*ve-lo anaḥnu*), *and not we ourselves.* According to a Masoretic note, however, the verse should be read *He made us* ולו אנחנו (*ve-lo anaḥnu*), *and we are His.* Here, Rabbi Abba alludes to a mystical interpretation of the verse: *He made us* ולא' אנחנו (*ve-la-alef anaḥnu*), *and we belong to the alef,* namely to oneness. See *Bahir* 96 (141); Scholem, *Das Buch Bahir,* 105, n. 3; *Zohar* 1:120b; 2:177b (*SdTs*); 3:134b (*IR*); above, p. 186, n. 58; Vital; *Sullam*; *Matoq mi-Devash.*

113. **The רוח (*ruaḥ*), wind, of water...** The term *ruaḥ* means both "wind" and "spirit." As mentioned above (note 104), *Shekhinah* is known as רוח הקדש (*ruaḥ ha-qodesh*), "the Holy Spirit." Once Her feminine waters are stimulated by Her *ruaḥ*, masculine waters from above flow into Her, and through Her to all below.

The full verse in Song of Songs reads: *Awake, north wind! Come, south wind! Blow upon my garden, let its spices flow. Let my beloved come into his garden and eat its luscious fruits.* In the *Zohar*, this *garden* symbolizes *Shekhinah*. The verse in Psalms reads: *He lets* רוחו (*ruḥo*), *His breath* [or: *His wind*], *blow—waters flow.*

114. **everything, one must arouse by action or by word...** In order to arouse a spiritual potency above, one must perform an action or utter a word here below.

On the need to manifest action, see *Zohar* 1:99b–100a, 161a, 220b (standard editions); 2:47b; 3:37a–b, 66b, 86b, 92b, 95a, 99b, 105a, 118b–119a, 120b, 149a; *ZḤ* 43c. According to an essential principle of Kabbalah, "By an action below is aroused an action above." See *Zohar* 1:35a, 77b–78a, 82b, 86b, 88a, 156b, 164a–b, 220a (standard editions), 233a, 235a, 244a; 2:31b, 35b, 47b, 125a, 184a–b, 232b, 265a (*Heikh*); 3:30b–31b, 36b, 38b, 40a–b, 47a–b, 66a, 92a–b, 105a, 110b, 112b, 113b, 118a, 119a, 145a (*Piq*), 152a; Moses de León, *Sefer ha-Rimmon*, 144; Tishby, *Wisdom of the Zohar*, 3:1160–61. On the need for word and/or action, see *Zohar* 1:75b, 99b–100a, 115a, 220b (standard editions); 3:99a, 105a, 112b, 149a, 184a, 285a.

115. **הוא הבאר (*Hu ha-be'er*), *He is the well*...** As explained above (note 110), in the Masoretic text of the Torah, the feminine pronoun היא (*hi*), *she*, is usually spelled הִוא (*hi*) and pronounced *hi*. Here, Rabbi Shim'on construes this spelling as הוא (*hu*), *he*. The pronunciation *hi*, *she*, alludes to *Shekhinah*'s state of being alone, entirely female. This corresponds to the term בארה (*be'erah*), whose final letter—ה (*he*)—is often a feminine marker. The spelling הוא (*hu*), *he*, alludes to the union of male and female, which assumes a masculine name. This corresponds to the term באר (*be'er*), *well*, without the letter (and feminine marker) ה (*he*).

On *be'erah* and *be'er*, see above, note 109.

"Of which YHVH said to Moses, 'Gather the people, that I may give them water'—because this well did not depart from them. Now you might say, 'How could everyone draw from it?' Well it issued into thirteen streams, overflowing and gushing in every direction. So, when Israel encamped and needed water, they would stand by it, singing a song. What did they sing? '*Rise up, O well!* (Numbers 21:17)—raise your waters, producing water for all, that they may be saturated by you.' So, too, they sang the praise of this well: *A well dug by princes*... (ibid., 18). They spoke a word of truth, and so it is.[116]

"From here we learn: Whoever wishes to arouse something above, whether by action or by word—if that action is not performed properly, or that word is not spoken fittingly, nothing is aroused. All inhabitants of the world go to synagogue to arouse something above, but few know how to do so. The blessed Holy One is near to all; but if they do not know how to call on Him, He is not near—as is written: *Near is YHVH to all who call Him, to all who call Him in truth* (Psalms 145:18). What is meant by *in truth*? That they know a word of truth fittingly. And similarly with all.[117]

On the concluding sentence, cf. *Zohar* 2:38b, 39b. See also BT *Yevamot* 88b, 117b; *Sotah* 31b, 47b; *Nitsotsei Orot*; *Nitsotsei Zohar*.

116. ***Of which YHVH said to Moses***... The context (Numbers 21:16–18) reads: *From there* בארה (*be'erah*), *to Be'er,* הוא הבאר (*hi ha-be'er*), *which is the well, of which YHVH said to Moses, "Gather the people, that I may give them water." Then did Israel sing this song: "Rise up, O well! Sing out to it. A well dug by princes, delved by nobles of the nation—with a scepter, with their staves."*

According to rabbinic tradition, this well miraculously accompanied Israel through the desert. When Miriam died, it disappeared; but then it reappeared through the merit of Moses and Aaron. (See above, notes 55, 94.) The thirteen streams are intended for the twelve tribes plus the priests and Levites.

Israel's song was "a word of truth" because it alluded to a sefirotic secret. The *well* symbolizes *Shekhinah*, who has been *dug by princes* (that is, by *Ḥokhmah* and *Binah*) and *delved by nobles of the nation* (that is, by *Ḥesed*, *Gevurah*, and *Tif'eret*, who are symbolized by the noble patriarchs: Abraham, Isaac, and Jacob). See *Zohar* 1:235a; 2:197b; 3:62a, 150a (Vol. 8, pp. 505–6, n. 46), 286a; *ZḤ* 50b–c. Cf. *Targum Yerushalmi*, Numbers 21:18; *Tanḥuma, Ḥuqqat* 21; *Bemidbar Rabbah* 19:26.

On the streams issuing from the well, see *Yalqut Shim'oni*, Exodus 426; *Tosefta Sukkah* 3:12–13; *Targum Yerushalmi* (and ibid., frag.), Numbers 21:19; *Tanḥuma, Ḥuqqat* 21; *Tanḥuma* (Buber), *Ḥuqqat* 48; *Bemidbar Rabbah* 19:26; *Midrash Tehillim* 5:1. Cf. the image of thirteen rivers of balsam, mentioned above, note 44.

On the wondrous manner in which the well supplied water for Israel, see also *Tosefta Sukkah* 3:11; *Sotah* 4:2; *Shir ha-Shirim Rabbah* on 4:13; *Tanḥuma, Bemidbar* 2; *Tanḥuma* (Buber), *Bemidbar* 2; *Bemidbar Rabbah* 1:2; Lieberman, *Tosefta ki-Fshutah*, 4:876–79.

117. **Whoever wishes to arouse something above**... In order to stimulate and draw down the flow from above, one must perform a holy act properly or speak a holy word fittingly. Although everyone prays in synagogue, trying to stimulate blessings from above, few succeed in this endeavor because they do not know the true significance of the words they utter.

See above, note 114. On this interpretation of the verse in Psalms, see *Zohar* 3:297a; *Ma'arekhet ha-Elohut*, 157b.

"Here, too, Israel spoke these words—words of truth—in order to arouse [184a] this well, providing water for them; and until they uttered these words, it was not aroused.[118]

"Similarly, even those sorcerers of the world who conjure evil species—until they perform true actions toward them or utter words of truth in order to draw them in the manner they desire, [those species] are not aroused for them. Even if they speak other words all day long or engage in other acts, they can never attract or arouse them.[119]

"Come and see: It is written: *They called on the name of Baal from morning to noon, saying, 'O Baal, answer us!' But there was no voice and none hearing* (1 Kings 18:26, 29). Why? First, because that Baal had no authority over this. Furthermore, their words were incorrect, since the blessed Holy One had erased them from their memory, as is written: *It is You who turned their heart backward* (ibid., 37). Happy are the righteous who know how to call upon their Lord fittingly!"[120]

Rabbi Shim'on said, "Here I wish to reveal something. Come and see: Whoever knows how to perform an action properly and arrange words fittingly surely arouses the blessed Holy One to channel supernal elements. If so, the whole world knows how to perform an action and arrange words; what is the value of the righteous—who know the essence of the word, the essence of action, and who know how to focus the heart and aspiration—over those others who do not know as well?[121]

118. **Israel spoke these words...** By singing truly to the divine well, *Shekhinah*, they stimulated the flow of water and blessing. See above, note 116.

119. **even those sorcerers of the world...** Even though they are trying to stimulate demonic forces, they still must perform certain rituals precisely or recite incantations correctly.

120. ***They called on the name of Baal...*** In the contest between Elijah and the prophets of Baal, those prophets failed to call forth fire from heaven in the name of their god, for two reasons. First, because God had not authorized Baal to perform this miracle. Second, because God had made the false prophets forget the correct incantation.

In the biblical context, as Elijah prays for fire, he pleads: *Answer me, YHVH, answer me, that this people may know that You, YHVH, are God, and that it is You who turned their heart backward* (1 Kings 18:37). The final clause probably means "It is You who caused Israel to fall back into idolatry," since God causes all things. Here, Rabbi Shim'on interprets this as "It is You who made the prophets of Baal forget what was in their heart (or mind)." On this verse, see Maimonides, *Mishneh Torah, Hilkhot Teshuvah* 6:3; David Kimḥi on 1 Kings 18:37. On God interfering in the magical process, cf. *Eikhah Rabbah* 2:5.

1 Kings 18:26 reads in full: *They took the bull that he had given them, and they prepared it and called on the name of Baal from morning to noon, saying, "O Baal, answer us!" But there was no voice and none answering, so they hopped about on the altar that he had made.* The wording quoted here in the *Zohar*—*But there was no voice and none hearing*—derives from a few verses later (1 Kings 18:29).

121. **how to perform an action properly...** How to perform a *mitsvah* properly

"The answer is: Those who do not know the essence of all this—but merely the outer arrangement and nothing more—draw to themselves a flow from behind the shoulders of the blessed Holy One, which is not called a treasury of providence. But those who know and focus the heart and aspiration generate blessings from the site of Thought, issuing through all stocks and roots in a straight path fittingly, until those above and below are blessed and the supernal Holy Name is blessed through them.[122]

"Happy is their share, for the blessed Holy One is near to them and available to them. When they call on Him, He is waiting for them; when they are in distress, He is with them. He honors them in this world and in the world that is coming, as is written: *Because he desires Me, I will deliver him. I will raise him high, for he knows My name. He calls Me and I answer him, I am with him in distress. I will rescue him and honor him. With length of days will I satisfy him, and show him My salvation* (Psalms 91:14–16)."

228 *YHVH said to Moses, "Do not fear him, for into your hand I have given him and all his people"* (Numbers 21:34).[123]

Rabbi Yehudah opened, "*She does not fear for her household because of snow, for her whole household is clothed in* שָׁנִים (*shanim*), *crimson* (Proverbs 31:21). Come and see: Assembly of Israel suckles from two sides—sometimes in Compassion, sometimes in Judgment. When She needs to suckle in Compassion, Compassion finds a place in which to dwell; when She needs to suckle in Judgment, a place is found for

and recite the words of prayer correctly. But the masses know how to do these things; so what is the value of the righteous, who know the deep significance of holy action and prayer, and who perform these with contemplative devotion?

122. **Those who do not know the essence...** People who perform rituals and recite prayers correctly—but perfunctorily, without deep devotion or awareness—draw down only a diluted flow of blessing, from behind God's shoulders, as it were. Those who know more deeply and contemplate what they do are able to generate blessings from the sublime realm of *Ḥokhmah* (Wisdom), or Thought.

The letters of the Name *YHVH* allude to the entire span of *sefirot*, so those who contemplate the sefirotic significance and effect of their holy deeds and words fulfill this Name, which is thus "blessed through them." On the sefirotic significance of the letters of *YHVH*, see above, p. 74, n. 60.

"A treasury" renders טסטווּרא (*tistavra*), which is recorded in Es3 and P5. This neologism is apparently a playful variation on תסווּרתא (*tisvarta*)—or תסברתא (*tisbarta*), טסברא (*tisbera*)—"treasure, treasury," deriving from Greek *thesaurus* (which, of course, is the basis of the English words "thesaurus, treasure, treasury"). On God's תיסבריות (*tisbariyyot*), or תסווּריות (*tisvariyyot*), "treasuries," see *Pesiqta de-Rav Kahana* 12:11; *Arukh ha-Shalem*, s.v. *tsvvr*. On the association of "treasure" or "treasury" with "providence," see Isaac Abravanel on Exodus 19:5 (*You will be a treasure for Me among all the peoples*); Leviticus 23:26–34.

123. ***YHVH said to Moses...*** The context in Numbers (21:33–34) reads: *They turned*

that to dwell in, on which to settle. For so it is everywhere: nothing from above settles until it finds a place on which to settle. Thus, Assembly of Israel *does not fear for her household.* Why? Because *her whole household is clothed in* שְׁנַיִם (*shenayim*), *two*—this one settles only with that one, white with red, red with white, as has already been established.[124]

"Come and see: *YHVH said to Moses, 'Do not fear* אותו (*oto*), *him'*—twice אותו (*oto*) is spelled completely in the Torah, with two ווי (*vavei*), *vavs*: once here, and once in the verse *until your brother seeks* אותו (*oto*), *it* (Deuteronomy 22:2). Why? Because they refer to an actual אות (*ot*), sign. *Until your brother seeks oto, its sign*—for he must describe the sign of that lost item.[125]

"Here, too, Og joined Abraham and was a member of his household; and when Abraham was circumcised, what is written? *And all the men of his house-*

and went up on the road to Bashan; and Og king of Bashan came out to meet them in battle, he and all his people [or: *his troops*] *at Edrei. YHVH said to Moses, "Do not fear him, for into your hand I have given him and all his people* [or: *his troops*] *and his land, and you shall do to him as you did to Sihon king of the Amorites who dwells in Heshbon."*

124. ***She does not fear for her household because of snow . . .*** The concluding chapter of Proverbs portrays the ideal woman, who in Kabbalah symbolizes *Shekhinah*, also known as Assembly of Israel.

Shekhinah imbibes the divine flow from two sides: Compassion on the right and Judgment on the left, each of which finds a place within Her that is ready to receive that particular quality. *Shekhinah's household* includes the angels and Israel below. She *does not fear for her household because of snow* (symbolizing Judgment), since Judgment (also symbolized by red) is mingled with Compassion (symbolized by white). Rabbi Yehudah plays with שָׁנִים (*shanim*), *crimson*, and שְׁנַיִם (*shenayim*), "two."

On snow as signifying Judgment, see *Zohar* 1:6b (Vol. 1, p. 40, n. 280), 16a. On *shanim* and *shenayim*, see *Zohar* 1:238b. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

125. ***Do not fear* אותו (*oto*), *him* . . .** Rabbi Yehudah claims that in this (and one other) verse in the Torah, the word אותו (*oto*), *him* (or *it*), contains the letter ו (*vav*) twice—rather than just once, as it is normally spelled: אתו (*oto*). The reason for this unusual spelling is to indicate the meaning אות (*ot*), "sign."

The context in Deuteronomy is the obligation to return lost property. The verse reads: *You shall gather it into your house and it shall be with you until your brother seeks it and you shall return it to him.* According to rabbinic law, when the owner comes to claim his lost article, he must demonstrate his ownership by specifying certain identifying marks. (See M *Bava Metsi'a* 2:7; *Or Yaqar.*) In support of this requirement, Rabbi Yehudah reads the verse *and it shall be with you until your brother seeks* אותו (*oto*), *its sign.* He proceeds to construe the verse in Numbers similarly.

On *oto* as meaning *his sign*, see *Zohar* 1:47b, 94a, 112b. Cf. *Vayiqra Rabbah* 20:1 (and parallels).

Actually, in the Masoretic text of the Torah, the word אתו (*oto*) is always written with just one ו (*vav*). Rabbi Yehudah's claim here to the contrary is playfully creative. See *Haggahot Maharḥu*; *Minḥat Shai* on Numbers 21:34; *Nitsotsei Orot*; *Sullam*; *Matoq mi-Devash.* On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

hold . . . [were circumcised with him] (Genesis 17:27)—this is Og, who was circumcised with him and received this holy *ot*, sign. As soon as Og saw Israel approaching him, he said, 'Well, surely, I myself attained previously the merit that endures for them.' And this he relied upon.[126]

"At that moment, Moses was afraid. How could he eradicate the insignia that Abraham had engraved? He said, 'Surely, my right arm has died—since the right is required for this! If we say, "Here is Eleazar," he is the right of the moon and not mine; and this sign is on the right, since Abraham is on the right.'[127]

"Immediately, the blessed Holy One said, '*Do not fear* אותו (*oto*)—Do not fear that sign of his. Even the right is not required, *for into your hand I have given [him]*—your left will eradicate him from the world, since he has damaged his insignia, and whoever damages this sign deserves to be uprooted from the world. Of course, your left—which is *your hand*—will eradicate him from the world.'[128]

"Therefore, [184b] he was eradicated from the world; even though he was powerful—from the sons of the mighty—and sought to destroy Israel, he fell into the hand of Moses. Consequently, Israel destroyed all—his sons and all his people and all that belonged to him, as the Companions have already established.[129]

126. **Og joined Abraham . . .** According to a midrashic tradition, Og is identified with Abraham's servant, Eliezer. Since the verse in Genesis states that *all the men of his* [namely Abraham's] *household . . . were circumcised with him*, Rabbi Yehudah concludes that Og was circumcised too. Possessing the sign of the covenant, King Og felt confident that he could defeat Israel. After all, he had obtained the merit of circumcision even before Abraham's son Isaac was born.

On Og's being identified with Eliezer, see *Pirqei de-Rabbi Eli'ezer* 16; *Soferim*, add., 1:2. The context in Genesis (17:26–27) reads: *On that very day, Abraham was circumcised; and Ishmael his son, and all the men of his household, those born in the household and those purchased with silver from foreigners, were circumcised with him.*

127. **Moses was afraid . . .** How could he eliminate the merit of Og's covenantal sign? Moses symbolizes *Tif'eret* (the trunk of the divine body). To eliminate Og's covenantal merit, he would need the power of the divine right arm (*Ḥesed*), associated with Abraham (with whom Og was circumcised). But the "right arm" is symbolized by Aaron, who had just died. And although Aaron was succeeded by his son Eleazar, the latter served as "the right of the moon," namely of Joshua and *Shekhinah* (both symbolized by the moon)—and not the right of Moses and *Tif'eret* (both symbolized by the sun).

According to a rabbinic tradition, "The face of Moses was like the face of the sun; the face of Joshua was like the face of the moon." See *Sifrei*, Numbers 140; BT *Bava Batra* 75a. On Aaron as the right arm, see above, notes 57, 59.

128. ***Do not fear* אותו (*oto*) . . .** God tells Moses that he should *not fear* אותו (*oto*), *his sign*. Moses can overwhelm Og with his left (and weaker) hand, since by committing acts of sexual immorality Og has impaired his covenantal sign of circumcision.

Moses' left hand probably alludes to Hur; see above, note 59. On *hand* as indicating the left hand, see above, p. 181, n. 46. On *oto* as meaning *his sign*, see above, note 125.

129. **powerful—from the sons of the mighty . . .** According to Deuteronomy 3:11: *Only Og king of Bashan remained from the*

"Happy are Israel, that Moses the prophet was among them, for whose sake the blessed Holy One performed for them all these signs, as has been established! The blessed Holy One has not sealed His covenant with any other nation, to be linked with them—only with Israel, who are the children of Abraham, as is written: *and your seed after you through their generations as an everlasting covenant* (Genesis 17:7). And it is written: *As for Me, this is My covenant with them, says YHVH: My spirit that is upon you, and My words that I have put in your mouth, will not depart from your mouth, nor from the mouth of your children, nor from the mouth of your children's children* (Isaiah 59:21)."[130]

rest of the Rephaim. Look, his bedstead, an iron bedstead, is it not in Rabbah of the Ammonites? Nine cubits its length and four cubits its width by the cubit of a man. These dimensions would make his bed about thirteen-and-a-half feet long and six feet wide.

On the gigantic nature of the Rephaim, see Deuteronomy 2:10–11. The clause "even though he was powerful—from the sons of the mighty" can also be rendered "even though he was more powerful than the sons of the mighty."

On the destruction of Og, see Numbers 21:35; Deuteronomy 3:3–7; *Tanḥuma, Ḥuqqat* 25; *Tanḥuma* (Buber), *Ḥuqqat* 55; *Bemidbar Rabbah* 19:32.

130. ***and your seed after you . . .*** The full verse reads: *I will establish My covenant between Me and you and your seed after you through their generations as an everlasting covenant, to be God to you and to your seed after you.*

פרשת בלק

Parashat Balaq

"BALAK" (NUMBERS 22:2–25:9)

COMMENTARY ON BALAQ

Rabbi Shim'on opened, saying, "*Balak son of Zippor saw*... (Numbers 22:2). What sight did he see? A true sight. He saw through the window of wisdom, and he saw with his eyes. He saw through the window of wisdom, as is written: *Abimelech king of the Philistines gazed through the window*... (Genesis 26:8). What is meant by *through the window*? As is said: *Through the window she gazed, the mother of Sisera moaned* (Judges 5:28). This is surely the window of wisdom—of the skirt tails of the stars, which are windows of wisdom. There is one window in which all wisdom appears, through which one who sees the essence sees. So, too, here: *Balak saw*—through his wisdom.[1]

1. ***Balak son of Zippor saw***... The context in Numbers (22:2–4) describes the reaction of Balak, king of Moab, to the approach of the Israelites: *Balak son of Zippor saw all that Israel had done to the Amorites. Moab was very terrified of the people, for they were numerous, and Moab loathed the Children of Israel. Moab said to the elders of Midian, "Now, this assembly will lick up* [or: *chew up*] *everything around us, as the ox licks up the grass of the field." Balak son of Zippor was king over Moab at that time.*

Rabbi Shim'on explains that Balak *saw* in two ways, both with his eyes and "through the window of wisdom," that is, by means of astrology—as implied here by "the skirt tails of the stars." This astrological method was also employed by King Abimelech, who according to the verse in Genesis, *gazed through the window and saw—and there was Isaac playing with* [or: *fondling*] *Rebekah his wife.* Similarly, when the mother of the Canaanite commander Sisera discovered that her son had been murdered by Jael (wife of Heber the Kenite), she saw this through an astrological *window.*

See Judges 4:17–21; *Zohar* 1:140b; 2:172a–b; 3:113a; *Yeraḥme'el*, ed. Yassif, 6:3; Joseph Albo, *Iqqarim* 4:43; Malbim on Judges 5:28. The full verse in Judges reads: *Through the window she gazed, the mother of Sisera moaned through the lattice: "Why is his chariot so long in coming? Why so late the clatter of his wheels?"*

"Window" renders משקופא (*mashqofa*). The Hebrew term משקוף (*mashqof*) means "lintel," but here *mashqofa* connotes "window, window opening," perhaps based on שקפים (*shequfim*) in 1 Kings 6:4; 7:4; or on the verb השקיף (*hishqif*), "to look down from above; gaze" (see both Genesis 26:8 [quoted here] and 2 Kings 9:30, where this verb refers to looking out of a window). See *Zohar*

"*Son of* צפור (*Tsippor*), *Zippor*—as has been said. But *son of tsippor, a bird,* literally! For look, his sorcery was of various kinds. He would take a bird, shake some grass, and send it flying through the air. He performed acts, whispered incantations—and that bird would come, with grass in its mouth, chirping before him. He put it in a cage, offering incense before it, and it would inform him of certain things.[2]

"He would perform his sorcery; and the bird would chirp and fly away to *eyes uncovered,* who informed it, and then it would return. All his practices were with that bird.[3]

"One day he performed his acts and took that bird, and it flew off and tarried and did not return. He was deeply distressed; when it finally came, he saw a fiery flame flying behind it, scorching its wings. Then he saw what he saw and became afraid of Israel.

"What is that name of that bird? It is ידוע (*Yaddu'a*); and none of those who make magical use of that bird, or know how to, know its sorcerous power as Balak knew.[4]

2:143a, 172a, 181a, 241b; *ZḤ* 15c (*MhN*), 76c (*MhN, Rut*), 90b–d (*MhN, Rut*).

2. ***Son of* צפור (*Tsippor*), *Zippor*...** The word *tsippor* means "bird." Although other reasons have been offered as to why Balak was called *son of a bird,* Rabbi Shim'on explains that this refers to Balak's expertise in bird divination.

Below (p. 386 at n. 301), Rabbi El'azar explains *son of a bird* as implying that Balak was descended from Jethro, who fled from his persecutors like a bird. For other interpretations of the phrase, see *Leqaḥ Tov* and *Ba'al ha-Turim,* ad loc. On the spiritual significance of bird divination (augury or ornithomancy) in this section of the *Zohar,* see Bar-Asher, "Tsippor ha-Nefesh." Cf. *Zohar* 2:6b.

3. **fly away to *eyes uncovered*...** The bird would fly away to Aza'el, one of the fallen angels.

According to legend, the angels Uzza and Aza'el opposed the creation of Adam and Eve, fell from heaven, and were attracted to *the daughters of men* (Genesis 6:2). They were punished by being bound in chains of iron in the Mountains of Darkness, from where they still manage to wreak havoc as masters of sorcery. According to the *Zohar,* the prophet Balaam consulted these two fallen angels. Their respective Zoharic names—*falling* and *eyes uncovered*—derive from a description of Balaam in Numbers 24:4: *Utterance of one who hears God's sayings, who beholds a vision of Shaddai,* נופל וגלוי עינים (*nofel u-glu'i einayim*), *falling with eyes uncovered* [literally: *falling and eyes uncovered*]. (Cf. ibid., 16.) See above, pp. 24–25, n. 61; below, p. 366, n. 236; p. 461, nn. 537–38.

4. **ידוע (*Yaddu'a*)...** This name is based on the biblical term ידעני (*yidde'oni*), whose precise meaning is uncertain but which derives from the root ידע (*yd'*), "to know," and has been rendered as "wizard-spirit; spirit of divination." According to M *Sanhedrin* 7:7, "A *yidde'oni* is one who speaks from his mouth." According to BT *Sanhedrin* 65b, "A *yidde'oni* is one who places the bone of a ידוע (*yaddu'a*) in his mouth, and it speaks on its own." Rashi identifies the *yaddu'a* as an animal, whereas Maimonides identifies it as a bird. Here, Rabbi Shim'on adopts the latter view.

See Leviticus 19:31; 20:6, 27; Deuteronomy 18:11; Rashi on *Sanhedrin* 65a, s.v. *yidde'oni*; and on *Sanhedrin* 65b, s.v. *yaddu'a*; Maimon-

"All the wisdom that he knew, he knew through that bird. This is what he used to do: he bent down before it, offered incense, covered his head, bent down, and spoke. He said, 'Israel is very'; and the bird responded, 'רב (*Rav*), numerous'—on account of the supreme *Rav*, the Great One, who moved in their midst. Seventy times they chirped to one another—he feebly and the bird *rav*, greatly. Then he became frightened, as is written: *Moab was very terrified of the people, for they were rav, numerous* (Numbers 22:3)—*they were rav*, surely![5]

"In Types of Sorcery of the Ancient Kasdiel, we have found that sometimes they made this bird out of silver mingled with gold. The head, of gold; the mouth, of silver; its wings, of burnished bronze mingled with silver; the body of gold; the dots on the feathers, of silver; the feet, of gold. In the mouth, they place the tongue of that bird *Yaddu'a*, and they place that bird in a certain window. They open windows facing the sun, and at night they open windows toward the moon. They offer incense, perform sorcery, and conjure the sun; and at night they conjure the moon; [185a] and this they do for seven days. From here on, that tongue rattles the mouth of that bird; they prick that tongue with a golden needle, and it utters great things on its own.[6]

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"Balak knew everything through this bird, surely! Thus, *son of tsippor, a bird.* Consequently, he saw what no other human can know or see.[7]

"*YHVH said, 'From Bashan I will bring back, bring back from the depths of the sea'* (Psalms 68:23). We should ponder faith in the blessed Holy One, all of whose words are words of truth and deeply faithful. For once He utters a word, all is actualized. A human being, constricted of heart, says, 'How many years, how

ides, *Mishneh Torah, Hilkhot Avodah Zarah* 6:2; idem, Commentary on the Mishnah, *Sanhedrin* 7:7; idem, *Sefer ha-Mitsvot*, negative commandment 9; Moses de León, *Sefer ha-Rimmon*, 282; Ginzberg, *Legends of the Jews*, 6:123, n. 720; Scholem, *Major Trends*, 395, n. 141; *Nitsotsei Zohar*.

5. **He said, 'Israel is very'...** And the bird completed the sentence. The word רב (*rav*), *numerous*, alludes to God, "the supreme *Rav*, Great One, who moved in their midst."

6. **Types of Sorcery of the Ancient Kasdiel...** One of the many volumes housed in the real or imaginary library of the authors of the *Zohar*.

The name קשדיאל (*Qasdi'el*), "Kasdiel," is probably based on כשדים (*kasdim*), "Chaldeans," which originally referred to an ethnic group of Aramaic-speaking people who infiltrated into Babylonia, but in Hellenistic times designated astrologers and sorcerers. See, e.g., Daniel 2:2, 10. In his *Sod Yetsi'at Mitsrayim*, 82a, Moses de León describes an Egyptian magician named כשדיאל (*Kasdi'el*). See Scholem.

The phrase "burnished bronze" appears in Ezekiel's description of the legs of the creatures carrying the sapphire divine throne (Ezekiel 1:7), and in Daniel's description of the arms and feet of the celestial being who appeared to him (Daniel 10:6). The clause "it utters great things" derives from Daniel's dream-vision (7:8, 20). On the Zoharic library, see above, p. 78, n. 70.

7. ***son of tsippor, a bird...*** See above, note 2.

long will it take for this to be fulfilled as such!' Yet according to His grandeur—His glory filling all worlds—so are His affairs. A human is small, and all his affairs are temporary; he himself is temporary. But by virtue of his *teshuvah*, supplication, good deeds, and many tears, He—holy, grand, supreme above all worlds—diminishes lights and contracts His holiness toward the human to fulfill his wishes.[8]

"*YHVH said*—this refers to the time to come, when He will arouse and restore מבשן (*mi-bashan*), *from Bashan*, all those who were killed and devoured by wild beasts. For there is in the world an abode of all great beasts and towering mountains, intermingling. The mighty wild ass of the wilderness is there—namely Og, who dwelt among the wild asses of the wilderness. His praise was mighty, for he was king of Bashan, and none of the world's kings could wage war against him due to the power of Bashan. Yet Moses came and waged war against him.[9]

"סיחון (*Siḥon*), Sihon—he was סייחא (*sayḥa*), a foal, of the wilderness, and Moab relied upon him, *for the Arnon is the border of Moab, between Moab and the Amorites* (Numbers 21:13).[10]

8. ***YHVH said, 'From Bashan I will bring back...*** God's declarations, such as this one, are guaranteed; so the moment that He utters a word, it is virtually actualized. But human beings, whose days are fleeting, display impatience. The verse in Psalms actually begins: אדני (*Adonai*), *The Lord, said.*

God diminishes His overwhelming radiance and holiness, so that He can convey blessing to people on earth in a bearable fashion.

9. ***YHVH said*—this refers to the time to come...** When God will resurrect Israel from the dead.

In its simple sense, the term *Bashan* refers to a region in the upper Transjordan, east of the Sea of Galilee. Here, the *Zohar* draws on a midrashic interpretation: "מבשן (*Mi-bashan*), *From Bashan, I will bring back*—מבין שיני (*mi-bein shinei*), from between the teeth of, lions *I will bring back.*" In other words, even those among Israel who have been devoured by wild beasts will be resurrected. See *Eikhah Rabbah* 1:45; BT *Gittin* 57b; *Midrash Tehillim* 68:13; 140:1.

The clause "all great beasts and towering mountains, intermingling" means that these beasts prowl the mountains.

The image of "the mighty wild ass of the wilderness" derives from a rabbinic interpretation of Numbers 21:1 (the same chapter in which Og and Sihon appear): *The Canaanite, king of Arad, the Negeb dweller, heard that Israel had come by way of Atharim, and he did battle with Israel and took some of them captive.* See BT *Rosh ha-Shanah* 3a: "Sihon, Arad, and Canaan are all the same. סיחון (*Siḥon*), because he resembled סייח (*seyaḥ*), a foal. Canaan, after his kingdom. And what was his [actual] name? Arad. Some say: ערד (*Arad*), because he resembled ערוד (*arod*), a wild ass, in the wilderness. Canaan, after his kingdom. And what was his name? Sihon." Here, the *Zohar* identifies Og (rather than Sihon) as the wild ass.

10. **סיחון (*Siḥon*), Sihon...** His name is associated with סייחא (*sayḥa*), "a foal," of the wilderness. See the passage from BT *Rosh ha-Shanah* quoted in the preceding note.

Moab relied on Sihon, king of the Amorites. The verse in Numbers demonstrates that Moab and the Amorite territory share a border, which was marked by the Arnon River.

"Come and see: When Israel destroyed the land of Sihon, a proclamation went forth in the Kingdom of Heaven: 'Assemble, you mighty who rule over other nations, and see how the kingdom of the Amorites has been destroyed!'[11]

"At that moment, all those rulers appointed over the seven nations gathered, seeking to restore the kingdom to its former condition. Once they saw the power of Moses, they retreated, as is written: *Therefore do the rulers say 'Come to Heshbon'* (Numbers 21:27)—those rulers appointed over them, who gathered and said, '*Come to Heshbon!* Who is this who destroyed it? *Let it be rebuilt and well founded* as originally, and may the kingdom be restored to its former condition.'[12]

"When they saw the might of Moses and the flame of the Kingdom, they said, *For fire has come forth from Heshbon, flame from the town of Sihon* (Numbers 21:28). Since it is written *from Heshbon*, why *from the town of Sihon*? After all, *the town of Sihon* was *Heshbon*, as is written: *For Heshbon is the city of Sihon, king of the Amorites* (ibid., 26).[13]

236 "Well, a flame of the Kingdom of Heaven shot forth and entered and destroyed everything. When they said '*Let the city of Sihon be rebuilt and well founded*'—unidentified—they did not say *Heshbon*, for they thought that thereby it could be rebuilt as the dwelling place of the Amorites. Then they retracted and said, 'We cannot. Why? Because all ways and paths are blocked by the power of their supreme Master. If we proceed to say, "Let Heshbon be rebuilt," look: *Fire has come forth from Heshbon*! If we proceed to say *the city of Sihon*, unidentified, look: *Flame from the town of Sihon*, surely! Since that flame of fire prevails there, no one can succeed in restoring it to its former condition; from every side we are prohibited.'[14]

11. **you mighty who rule over other nations . . .** Namely, the heavenly princes assigned over the seventy nations of the world. See above, p. 50, n. 140.

12. **all those rulers . . .** The heavenly princes appointed over the seven nations of Canaan sought to restore the kingdom of the Amorites to its original glory.

The context in Numbers (21:27–28) reads: *Therefore do* המושלים (*ha-moshelim*), *the bards, say: "Come to Heshbon, let it be rebuilt* [or: *let it stand built*]*; may the city of Sihon be well founded. For fire has come forth from Heshbon, flame from the town of Sihon, consuming Ar of Moab, the notables of Bamoth by the Arnon.* Here, the *Zohar* construes *ha-moshelim*, *the bards*, as if derived from a different (but identically spelled) verbal root, yielding *the rulers*—namely the heavenly princes of the seven nations.

13. **the flame of the Kingdom . . .** Namely the Kingdom of Heaven.

14. ***the city of Sihon* . . . unidentified . . .** The heavenly princes of the seven nations referred vaguely to Heshbon as "*the city of Sihon*," without identifying it by name, thinking that thereby they could succeed in rebuilding it. But then they realized that the power of God (Israel's "supreme Master") had dashed their plans. See above, note 5.

"From here on, *Woe to you, Moab* (Numbers 21:29), for he who was shielding you has been crushed. Consequently, as soon as Moab saw that their shield was crushed, *Moab was very terrified of the people* (ibid. 22:3). What is meant by מאד (*me'od*), *very*? More than of death.[15]

"*For they were* רב (*rav*), *numerous* (ibid.)—for then he was *rav*, *great*, and the great was small, as is written: *Behold, I make you small among the nations* (Obadiah 1:2). Israel was *rav*, *great*, instead of Esau, of whom is written ורב (*ve-rav*), *and the elder, shall serve the younger* (Genesis 25:23). Why? Because they saw that Israel prevailed above and below, as is written: *all that Israel had done to the Amorites* (Numbers 22:2). The verse should read *that Israel had done*; why *all*? To encompass above and below. Above, toppling from their dominion princes and rulers above; and they toppled from their dominion princes and rulers below. Thus, *all that Israel had done*. So, *for they were rav*, *great*—replacing *rav*, *the elder*, was the holy firstborn, as is written: *My son, My firstborn, Israel* (Exodus 4:22).[16]

15. **he who was shielding you . . .** Namely, Sihon, king of the Amorites.

The association of מאד (*me'od*), *very*, with death derives from midrashic interpretations of Genesis 1:31: *God saw all that He had made, and look, it was* טוב מאד (*tov me'od*), *very good*. See *Bereshit Rabbah* 9:5: "In the Torah of Rabbi Me'ir it was found written: '*. . . and look,* טוב מות (*tov mavet*), *death is good.*'"

Cf. *Bereshit Rabbah* 9:10 (per Oxford MS 147, Paris MS 149, and *Yalqut Shim'oni*, Genesis 16): "Rabbi Shemu'el son of Rav Yitsḥak said, '*Look, it was good*—this is the Angel of Life; *very*—this is the Angel of Death.'" According to this midrashic source, the Angel of Death is *very good* because he kills those who fail to accumulate good deeds. According to *Zohar* 2:149b, he is *very good* because the awareness of mortality stimulates a person to return to God. See Vol. 5, p. 372, nn. 516–17; p. 442, n. 711.

The full verse in Numbers 22 reads: *Moab was very terrified of the people, for they were numerous, and Moab loathed the Children of Israel.*

16. ***For they were* רב (*rav*), *numerous*...** As mentioned in the preceding note, the verse reads: *Moab was very terrified of the people, for they were* רב (*rav*), *numerous*. The *Zohar* construes *rav* as *great*, and relates this adjective to the contrast between Jacob (or Israel) and Esau (representing Edom or, here, any of Israel's enemies as they approached the Promised Land).

Although Esau emerged from the womb before Jacob and was thus *rav*, *the elder*, God had informed their mother, Rebekah, that *rav*, *the elder* (namely Esau), *shall serve the younger* (namely Jacob). As Israel neared the land of Canaan, they became *rav*, *great*, and the *great* nations confronting them became small. Moab realized this because "they saw that Israel prevailed above and below"—that is, that they had toppled not only Sihon (the Amorite king) and all his forces, but also the heavenly princes appointed over the Amorites.

The full verse in Obadiah reads: *Behold, I make you least* [or: *small*] *among the nations; you are utterly despised.* This is part of a prophecy addressed to Edom, who is identified with Esau (according to Genesis 36:1). In rabbinic literature, Esau and Edom often represent Rome, and in medieval literature they often represent Christendom or Christian rule.

According to rabbinic tradition, God first punishes or defeats a nation's heavenly

"Now, you might say, 'The blessed Holy One wanted it this way, yet it is not just.' Come and see: Esau was the shell, the Other Side. Once [185b] the shell emerged and was removed, the kernel appeared. The original foreskin stands outside; the covenant is greatest and highest of all, revealed afterward."[17]

Moab said to the elders of Midian, "Now, this assembly will lick up everything around us" (Numbers 22:4).[18]

Rabbi Ḥiyya opened, "*He showed me Joshua the high priest, standing before the angel of YHVH...* (Zechariah 3:1). How vigilant should a person be in this world, walking in the way of truth! For all a person's paths are reckoned, guards are stationed, and witnesses are ready, demanding true justice. The judge stands to receive the testimony, and those presenting claims are whispering—it is not known whether they will proceed from the right or from the left.[19]

"For when human spirits depart this world, so many accusers confront them, and heralds come forth to proclaim either in their favor or against them, according to the outcome of the judgment. For we have learned: A person is judged many times in this world, both during his lifetime and afterward, since

prince and then deals with the earthly nation itself. This notion is often linked with Isaiah 24:21: *YHVH will punish the host of the heights on high and the kings of the earth upon the earth.* See Vol. 8, p. 476, n. 52.

The full verse in Genesis (spoken by God to Rebekah) reads: *Two nations are in your womb, two peoples from your loins shall issue. People over people shall prevail, and the elder shall serve the younger.* The full verse in Numbers reads: *Balak son of Zippor saw all that Israel had done to the Amorites.*

17. **yet it is not just...** It may not seem fair or just to transfer the birthright from Esau to Jacob (or Israel). However, Esau represents the demonic outer shell, which appears first but then needs to be removed in order to reveal the inner kernel—namely Israel. Similarly, Esau represents the outer foreskin, which needs to be removed (in the rite of circumcision) in order to reveal the covenant, associated with Israel.

On the shell preceding the kernel, see *Zohar* 2:108b; Farber-Ginat, "Qelippah Qodemet li-Fri." On the image of shell(s) and kernel, see also *Zohar* 1:19b–20a (Vol. 1, p. 151, n. 341), 44b; 2:15b (*MhN*), 131a, 140b, 147b, 213a, 233b; 3:259a–b, 305b (*Tosefet*); below, p. 357, n. 206; Moses de León, *Sefer ha-Mishqal*, 156–60; Scholem, *Major Trends*, 239; Altmann, *Studies*, 172–79; Pope, *Song of Songs*, 574–79; Tishby, *Wisdom of the Zohar*, 2:463–64, 509; Liebes, *Peraqim*, 20–27.

18. ***Moab said...*** The full verse reads: *Moab said to the elders of Midian, "Now, this assembly will lick up* [or: *chew up*] *everything around us as the ox licks up the grass of the field."* For the context, see above, note 1.

19. ***He showed me Joshua the high priest...*** The full verse in Zechariah reads: *He showed me Joshua the high priest, standing before the angel of YHVH,* והשטן (ve-ha-satan), *and the Accuser* [or: *and Satan*], *standing at his right to accuse him.* For the biblical context and other *Zohar* passages dealing with this account, see above, p. 118, n. 195.

The conclusion ("and those presenting claims...") refers to angels who could incline either toward mercy (on the right) or harsh judgment (on the left).

all his acts are subject to judgment. Yet the blessed Holy One is constantly compassionate, His mercy over all, and He does not wish to judge humans according to their deeds—as David said: *If You keep account of sins, O Yah, YHVH, who will stand?* (Psalms 130:3).[20]

"Here one should examine. Since he said *If You keep account of sins, O Yah,* why *YHVH*? Well, here David mentioned two rungs of Compassion. *If... sins*—if sins accumulate until they mount on high toward Father and Mother, here is *YHVH*, who is Compassion! And if this Name—even though it is Compassion—is aroused in Judgment, and all rungs are obstructed by Judgment, there is still one rung we can turn to, from whom all remedies issue. That one will have mercy upon us. Who is that? *Who—Who will stand* [for us], surely! *Who will heal you*—as is said: *For your ruin is vast as the ocean; who will heal you* (Lamentations 2:13). So, *Yah, YHVH*—if these are blocked from us, *Who will stand,* since all paths open from Her.[21]

20. **For when human spirits depart...** They are judged in heaven.

The verse in Psalms reads: *If You keep account of sins, O Yah,* אדני (*Adonai*), *Lord, who will stand* [or: *survive*]*?* Here Rabbi Ḥiyya replaces the epithet *Adonai* with *YHVH*. Cf. *Sifrei,* Deuteronomy 26; *Pesiqta Rabbati* 31, 145a; *Nitsotsei Zohar,* n. 2. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24. On this verse, see *Zohar* 3:115a.

21. **Here one should examine...** Since King David the Psalmist mentions the Divine Name *Yah*, why he does add another name: *YHVH*? Rabbi Ḥiyya explains that (aside from the name *Yah*) the verse includes "two rungs (or names) of Compassion." If there are so many sins that they mount up to *Ḥokhmah* and *Binah* (known together as *Yah*), then "here is *YHVH*," who designates Compassion. And if even the name *YHVH* "is aroused in Judgment," interrupting the flow of blessing through all the lower sefirotic rungs, there is still the compassionate rung of *Binah*, toward whom one can turn in *teshuvah*. She is known as *Who*. Thus the conclusion of the verse is no longer a rhetorical question (*Who will stand?*), but rather a declaration: *Who* (namely *Binah*) *will stand* (for us). From Her, "all paths (of *teshuvah*) open."

Similarly, Rabbi Ḥiyya construes the conclusion of the verse in Lamentations not as a rhetorical question (*who will heal you?*), but rather as a declaration: *Who* (namely *Binah*) *will heal you.*

The name *Who* implies that a seeker may inquire about *Binah*, unlike even higher realms, which are so inaccessible that they cannot even be questioned or explored. Still, one should not expect any clear or conclusive answers about the nature of *Binah*. Rather, the mystical name *Who* becomes a focus of meditation, as question turns into quest. See Simeon Lavi, *Ketem Paz,* 1:91a: "Concerning everything that cannot be grasped, its question constitutes its answer."

Already in the Midrash, *Who* appears as a divine name designating "the one to whom Israel said at the [Red] Sea, *Who is like You?* (Exodus 15:11)." See *Eikhah Rabbah* (Buber) 2:13; *Eikhah Rabbah* 2:17; *Pesiqta de-Rav Kahana* 16:3, all of which construe the verset in Lamentations (*Who will heal you?*) not as a question but as a declaration. On *Binah* as *Who*, see *Zohar* 1:1b–2a, 3b–4a, 29b–30a, 45b, 85b–86a, 237b; 2:105a, 126b–127a, 138a, 139b, 197b, 226a, 231b–232a; 3:204a.

The name יה (*Yah*) signifies *Ḥokhmah* and *Binah* because its first letter resembles the primordial point of *Ḥokhmah* and its second

"Come and see: Joshua son of Jehozadak was completely righteous—a man who entered the innermost sanctum, who was brought into the Heavenly Academy. All the members of the Academy assembled there to examine his case.[22]

"Such are the ways of that Heavenly Academy, when one is brought in to be judged. A herald comes forth, proclaiming: 'All sons of the King, enter the concealed chamber!' The court convenes, and that person's spirit is brought up by two officers. As it enters, it approaches a column of flashing flame standing there . . . and is wrapped in an airy spirit blowing through that column.[23]

"So many are brought up there! . . . For all those who engage in Torah, creating innovations in her—those words are immediately inscribed in a certain place in the Academy. Then all those members of the Academy come to see him. Those two officers come out and bring him up to the Academy, and he immediately approaches that column, where he is enwrapped.[24]

"He enters the Academy, and they see him. If the word is fitting, happy is he! All the members of the Academy adorn him with many sparkling crowns. If the word is of another kind, woe for that shame! They thrust him outside, and he

letter is the feminine marker ה (*he*), alluding to the Divine Mother, *Binah*. On *Binah* and *teshuvah* (or as *teshuvah*)—from whom all emerges and to whom all ultimately returns—see *Zohar* 1:219a; 2:106a–b; 3:15b–16b, 40b, 74b–75a, 89b, 122a, 202b.

In rabbinic tradition, the names *YHVH* and *Elohim* signify, respectively, Compassion and Judgment. See *Sifrei,* Deuteronomy 26; JT *Berakhot* 9:5, 14b; *Bereshit Rabbah* 12:15; 14:1; 33:3; 73:3; *Vayiqra Rabbah* 24:2; BT *Berakhot* 60b; *Avot de-Rabbi Natan* B, 43; *Qohelet Rabbah* on 7:7; *Tanḥuma* (Buber), *Va'era* 4; *Pesiqta Rabbati* 40, 167a; *Midrash Tehillim* 56:3; *Shemot Rabbah* 3:6; 6:1–3; 30:13. On the reading *YHVH* in the verse from Psalms, see the preceding note.

In the clause "all rungs are obstructed by Judgment," the phrase "are obstructed" renders אסתימו (*issetimu*). *Derekh Emet* (ed. Ḥamiẓ) reads here instead אסכימו (*askimu*), "concur," yielding the sense "all rungs concur in Judgment," that is, all the lower *sefirot* confirm the harsh Judgment.

The full verse in Lamentations reads: *What can I take as a witness to you? What can I compare to you, O Fair Jerusalem? What can I liken to you to console you, O fair Virgin of Zion? For your ruin is vast as the ocean; who will heal you* [or: *can heal you*]*?*

22. **Joshua son of Jehozadak . . .** As the high priest, he entered the Holy of Holies on Yom Kippur. Yet even he was judged after death in the Heavenly Academy (which is identified here as the Heavenly Court). On his righteousness, see BT *Sanhedrin* 93a; *Pirqei de-Rabbi Eli'ezer* 33.

23. **Such are the ways of that Heavenly Academy . . .** The person's soul is judged there by the "sons of the King," namely souls of the righteous.

The "column of flashing flame" enables souls to ascend to heaven. On this column, see above, p. 29, n. 74. On the spirit being "wrapped in an airy spirit blowing through that column," cf. *Zohar* 1:81a (*ST*); [Moses de León?], *Seder Gan Eden* 276 (133).

24. **creating innovations in her . . .** In Torah. Such innovations are treasured in the Heavenly Academy. See above, p. 145, n. 282.

stands within the column until they bring him in for judgment. May the Compassionate One save us![25]

"There are others who are brought up there when the blessed Holy One is disputing with the members of the Academy, and they say, 'Who will decide? Here is so-and-so, who can decide the matter!' Then they bring him up there, and he decides that matter between the blessed Holy One and the members of the Academy.[26]

"And there are others who are brought up there for punishment—to purge them and refine them."

Rabbi Yose said to him, "If so, a person dies and departs from this world without judgment! And if he does depart in judgment, why is he judged a second time?"[27]

He replied, "So I have learned, and so I have heard. For surely a person departs from this world in judgment; but before he enters the precinct of the righteous, he is brought up for judgment—there, in that Heavenly Academy.[28]

"There stands the Minister of Hell, to accuse. Happy is one who is found innocent! Otherwise, that Minister of Hell seizes him as soon as they hand him over, and he casts him from there below—like someone hurling a stone [186a] from a sling, as is written: *The soul of your enemies He will sling from the hollow of a sling* (1 Samuel 25:29). He hurls him into Hell, where he receives his punishment according to his sentence.[29]

25. **If the word is of another kind...** If the innovative interpretation of Torah is unworthy or blasphemous.

On the exclamation "Woe for that shame!" see BT *Bava Batra* 75a: "Rabbah said in the name of Rabbi Yoḥanan, '...The blessed Holy One will fashion a canopy for each and every [righteous] person befitting his honor.'...Rabbi Ḥanina said, '...Each one will be scorched by the canopy of his fellow. Woe for that shame! Woe for that humiliation!'" See above, p. 217, n. 93.

26. **when the blessed Holy One is disputing...** Rabbi Ḥiyya is alluding here to a Talmudic story about Rabbah son of Naḥmani (in BT *Bava Metsi'a* 86a). On the day of Rabbah's death, there was a dispute in the Heavenly Academy concerning a certain doubtful case of purity or impurity. God Himself ruled "Pure"; whereas all the members of the Academy maintained "Impure." "They said, 'Who will decide it? Rabbah son of Naḥmani will decide it,'" since he claimed expertise in the laws of purity and impurity. So a messenger was sent to take Rabbah's soul; and as he expired, he declared, "Pure, pure."

27. **If so...** If a person is judged only after death (in the Heavenly Academy), then his death is undeserved and unfair. And if he *is* judged before dying, then why should he be judged again in the Academy?

28. **For surely a person departs...** No one dies before being judged for the actions he committed during his lifetime; but before one can be admitted to the supernal abode of the righteous, he must be judged again in the Heavenly Academy.

29. **like someone hurling a stone from a sling...** See BT *Shabbat* 152a, in the name of Rabbi Eli'ezer: "The souls of the righteous are treasured away under the Throne of

"Come and see: *He showed me Joshua the high priest, standing before the angel of YHVH* (Zechariah 3:1)—for he was brought up for judgment in that Heavenly Academy when he departed from this world. *Standing before the angel of YHVH*—that Youth, Head of the Academy, who pronounces sentence over all.[30]

"והשטן (*Ve-ha-satan*), *and Satan,* [*standing at his right to accuse him*] (ibid.). What is meant by *Satan*? The one appointed over souls in Hell, whose craving is to bring more. He stands ready constantly, saying, '*Give, give!* Give the wicked to Hell.'[31]

"*To accuse him*—to state his sins.

"Then, *YHVH said to Satan, 'May YHVH rebuke you, O Satan; may YHVH, rebuke you!'* (Zechariah 3:2). Why two rebukes? Well, one for Dumah, and one for the source of Hell, always poised to mislead and accuse.[32]

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Glory, as is said: *The soul of my lord will be bound in the bundle of life* (1 Samuel 25:29). Those of the wicked are continually muzzled, while one angel stands at one end of the world and another stands at the other end, and they sling their souls [i.e., the souls of the wicked] to each other, as is said: *The soul of your enemies He will sling from the hollow of a sling* (ibid.)."

See *Pirqei de-Rabbi Eli'ezer* 34; David Kimḥi on the verse in Samuel; *Zohar* 1:77b, 128a, 217b; 2:59a, 99b, 103a, 106a, 142b; 3:185b–186a, 213b; Moses de León, *Shushan Edut,* 351–53 (and n. 171, where Scholem cites De León's likely source in Jacob ha-Kohen's *Sefer ha-Orah*); idem, *Sefer ha-Rimmon,* 373 (and Wolfson's n. 6), 399; idem, *Sefer ha-Mishqal,* 67–68.

The phrase "from a sling" renders בקרטיפא (*be-qartifa*). *Qartifa* is a Zoharic neologism, whose meaning here ("sling") matches that of two other neologisms: קירטא (*qirta*) and קוספיתא (*quspita*). See Liebes, *Peraqim,* 345–48, 352, 383–93.

The full verse in Samuel (recording Abigail's blessing for David) reads: *If a person rises to pursue you, to seek your life, the soul of my lord will be bound in the bundle of life with YHVH your God, and the soul of your enemies He will sling from the hollow of a sling.*

30. ***He showed me Joshua the high priest...*** For the full verse, see above, note 19. The "Youth" is Metatron, who heads the Heavenly Academy. See above, pp. 5–6, n. 12; pp. 133–34, n. 245.

31. **והשטן (*Ve-ha-satan*), *and Satan . . .*** The verse reads: והשטן (*ve-ha-satan*), *and the Accuser* [or: *and Satan*], *standing at his right to accuse him.* See above, note 19.

The phrase *Give, give!* derives from Proverbs 30:15: *The leech has two daughters—"Give!" "Give!"* In the biblical context, this saying refers to a greedy person or to someone constantly leeching off others. It may also be a warning that a greedy parent engenders greedy children. Anatomically, the leech has two suckers, one at each end, pictured in this verse as *two daughters.*

In rabbinic sources, the *leech* represents Hell, whose forces (*daughters*) crave more and more wicked victims. See *Midrash Mishlei* 17:1; 30:15; BT *Avodah Zarah* 17a; *Beit ha-Midrash,* 5:49. Cf. *Shemot Rabbah* 7:4; *Midrash Tehillim* 31:9; *Zohar* 1:110b (*MhN*), 111a (*ST*); 2:56a; 3:80b, 135a (*IR*), 303b (*Tosefet*).

32. ***YHVH said to Satan...*** The full verse reads: *YHVH said to* השטן (*ha-satan*), *the Accuser* [or: *Satan*], *"May YHVH rebuke you, ha-satan, O Accuser* [or: *O Satan*]; *may YHVH, who has chosen Jerusalem, rebuke you! Is not this a brand plucked from the fire?"* For the biblical context, see above, p. 118, n. 195.

Rabbi Ḥiyya interprets the two rebukes as directed respectively to Dumah (known as

"Come and see: That Satan on high descends, as has been established, and materializes in the form of an ox. All those wicked spirits that have been condemned to Hell, he licks up in one moment, snatching them, and descends and delivers them to Dumah after swallowing them. This is what is written: *Moab said to the elders of Midian, 'Now, this assembly will lick up everything around us as the ox licks up* [*the grass of the field*]*'* (Numbers 22:4)—*the* well-known *ox, the ox* poised for evil over all inhabitants of the world.[33]

"*The grass of the field*—human spirits, who are *grass of the field*, that well-known field."[34]

Rabbi Yose said, "If so, Balak was wise!"[35]

He replied, "Certainly! He had to know all the ways of that ox; and if he hadn't known, he couldn't have performed his sorcery and witchcraft."

Satan) and to a higher Satan, who is the source of Hell.

Dumah, literally "silence," designates the netherworld in the Bible. See Psalms 94:17: *Were not YHVH a help to me, my soul would have nearly dwelt in dumah*. Cf. Psalms 115:17. In rabbinic literature Dumah is the angel in charge of souls of the dead (BT *Berakhot* 18b, *Shabbat* 152b, *Sanhedrin* 94a). In the *Zohar* he retains this role and oversees Hell.

On Satan (or the demonic left side) as the source of Hell, see Vol. 1, p. 128, n. 156. The phrase "to mislead and accuse" renders לאסטאה (*le-asta'ah*), which in the *Zohar* includes both of these meanings.

33. **That Satan on high descends...** In order to wreak havoc in the world, Satan assumes physical form. The image of an ox recalls both the Golden Calf and *the face of an ox* [or: *a bull*] from Ezekiel's vision (Ezekiel 1:10). In that vision, each of the four living beings carrying the heavenly throne has four faces: a human face at the front, the face of a lion on the right, the face of an ox (or bull) on the left, and the face of an eagle at the back.

According to rabbinic sources, Israel worshiped the Golden Calf as an imitation of the ox in the Divine Chariot-Throne (as described by Ezekiel). See *Tanḥuma, Ki Tissa* 21: "The blessed Holy One said to him [Moses], '...I see them coming to Sinai and receiving My Torah, and I descend on Sinai in My chariot of four animals, on which they gaze—and they unhitch one of them, and thus arouse My anger!' As is said: *the face of an ox* [or: *a bull*] *on the left*...(Ezekiel 1:10), and it is written: *They exchanged their glory for the image of an ox* [or: *a bull*] (Psalms 106:20)."

Here Rabbi Ḥiyya associates the ox with Satan, who originates from *the left*. The ox (or specifically the Golden Calf) is Satan's vehicle for invading the world. The dangerous aspect of the ox also derives from M *Bava Qamma* 1:1, which lists four classifications of damage: "The four primary causes of damage are the ox, the pit, the crop-destroying beast, and the outbreak of fire." See *Zohar* 2:191a; above, pp. 137–38, n. 259. Cf. p. 70, n. 48.

According to Rabbi Ḥiyya, when Balak, king of Moab, mentioned *the ox*, his use of the definite article alluded to "*the* well-known ox," namely Satan.

34. ***The grass of the field*—human spirits...** Who sprout from *Shekhinah*, the divine field. On *Shekhinah* as a field or apple orchard, see below, p. 459, n. 532.

35. **If so, Balak was wise!** If he knew that Satan materializes in the form of an ox.

Rabbi Yose said, "Certainly so! You have spoken well! The power of that ox begins when they proclaim about the harvest—all those days when they proclaim, and all those days when they proclaim about the spirits of human beings, namely the days of Nisan and the days of Tishrei, as has been said."[36]

36. **The power of that ox begins . . .** The demonic force intensifies in the spring month of Nisan and the autumn month of Tishrei. Cf. below, p. 384, n. 291.

According to M *Rosh ha-Shanah* 1:2, "At four periods in the year, the world is judged. At Passover, concerning the harvest. . . . On Rosh Hashanah, all who come into the world pass before Him in single file." In other words, at Passover (in the middle of Nisan), as the crops begin to ripen, God determines whether the harvest will be rich or not. On Rosh Hashanah (at the beginning of Tishrei), God judges the world and determines the fate of "the spirits of human beings." Here "the harvest" alludes to these human spirits, which were identified above as *the grass of the field.*

At these critical times, the ox displays its harshness. The association of the ox with both Nisan and Satan appears in a Talmudic passage. See BT *Berakhot* 33a: "It was taught in the name of Rabbi Me'ir: 'If an ox's head is in a [fodder] basket, climb up to the roof and throw away the ladder from under you.' Shemu'el said, 'This applies only to a black ox and in the month of Nisan, because then Satan is dancing between his horns.'" See BT *Pesaḥim* 112b; *Zohar* 2:240b.

YANUQA ינוקא
The Child

Rabbi Yitsḥak and Rabbi Yehudah were traveling on the road, and they reached a place called the Village of Sikhnin. They lodged with a woman who had a small son, who was in school every day. That day he left school and came home; he saw these wise men.[1]

His mother said to him, "Come near these distinguished gentlemen, and you will gain blessings from them!"

He approached them; but before getting close, he turned back. He said to his mother, "I don't want to go near them, because they haven't recited *Shema* today, and I've been taught: 'Whoever does not recite *Shema* at its proper time is under a ban that whole day.'"[2]

1. **Rabbi Yitsḥak and Rabbi Yehudah were traveling...** Here begins *Yanuqa* (The Child), a story about the rabbis' encounter with a surprising little boy.

The term ינוקא (*yanuqa*)—technically *yanoqa*—means "suckling, infant, child, young man." These same two rabbis encounter another wonder-child in *Zohar* 1:238b–240b. See also *Zohar* 1:70a–b, 92b, 148a–150b; 2:6b, 169b–170a; 3:39a–41a, 162a, 171a–b; below, pp. 322–33; *ZḤ* 9a–d (*MhN*), 14c–15a (*MhN*), 48a, 49a–b, 77d–78a (*MhN, Rut*), 80d–81a (*MhN, Rut*), 84b–c (*MhN, Rut*); [Moses de León?], *Seder Gan Eden* 288–91 (136–37); above, p. 129, n. 227; Benarroch, "Sava ve-Yanuqa," 258–329.

This section has only a tenuous connection with *Parashat Balaq*. See below at notes 95–107. In the Cremona edition, it constitutes *Parashat Devarim*, apparently because of several verses from that *parashah* that are briefly discussed (see below at notes 50–56). On this section, see above, page xi; Oron, "Motiv ha-Yanuqa"; Benarroch, "Sodo shel Yanuqa"; idem, "Sava ve-Yanuqa."

On the Christological elements in the portrayal of the child throughout this section, see Liebes, "Myth vs. Symbol," p. 236, n. 32; Benarroch, "Sodo shel Yanuqa," 89, 109–10; idem, "Sava ve-Yanuqa," 217–57; idem, "God and His Son." On the motif of the wonder-child in contemporary Castilian culture, see Wineman, *Mystic Tales from the Zohar*, 155–56.

Sikhnin is the name of a town in Galilee. Several rabbinic scholars are mentioned as either residents of, or visitors to, Sikhnin. One early follower of Jesus is identified in rabbinic literature as Ya'akov of the Village of Sikhnin (or Sekhanya). See *Tosefta Ḥullin* 2:24; BT *Avodah Zarah* 17a, 27b (and parallels); *Qohelet Rabbah* on 1:8; Schäfer, *Jesus in the Talmud*, 41–62. The place-name also appears in *Zohar* 2:19a; *ZḤ* 75d, 77b (both *MhN, Rut*).

2. **Whoever does not recite *Shema*...** The proper time to recite the morning *Shema* is from the first traces of dawn until three hours after sunrise. (See M *Berakhot* 1:2.) In rabbinic law, a ban (*niddui*) involves isolation from, and enforced contempt by, the community at large. Various offenses are

They heard, and raised their hands and blessed him. They said, "Certainly so! Today we were busy with a bride and groom who did not have what they needed and were delaying their coupling. There was no one making an effort on their behalf, so we did, and we didn't recite *Shema*—and whoever is occupied with a *mitsvah* is exempt from another *mitsvah*."[3]

They said to him, "My son, how did you know?"

He replied, "By the smell of your clothes I knew when I came near you."[4]

They were astonished. They washed their hands and broke bread. Rabbi Yehudah's hands were dirty, and when washing his hands, he blessed before washing.[5]

punishable by a ban, but failure to recite *Shema* is not specified as one of them. Cf. below, note 6; and see BT *Berakhot* 26a (and parallels): "*The crooked cannot be straightened* (Ecclesiastes 1:15)—this refers to one who neglects the recitation of *Shema* in the evening or in the morning."

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3. **we were busy with a bride and groom...** Therefore they were exempt from the obligation to recite the *Shema*.

Cf. BT *Sukkah* 25b–26a: "Our Rabbis have taught: 'The bridegroom, the best men, and all the wedding guests are exempt from the obligations of prayer [i.e., the *Amidah*] and tefillin, but are required to recite the *Shema*.'... It has been taught: Ḥananya son of Akavya said, 'Scribes and their vendors and the vendors' vendors and all who are engaged in the work of heaven, including those who sell purple dye [for tzitzit], are exempt from reciting *Shema* and *Amidah* and from donning tefillin and from all the *mitsvot* stated in the Torah. This fulfills the words of Rabbi Yose the Galilean, who said, 'One who is occupied with a *mitsvah* is exempt from another *mitsvah*.'"

See *Tosefta Berakhot* 1:3: "Grooms and all who are engaged in *mitsvot* are exempt from the obligation to recite the *Shema* and the prayer [i.e., the *Amidah*], as is said: *when you are sitting in your house* (Deuteronomy 6:7)—excluding those who are engaged in *mitsvot*. *And when you are walking on the way* (ibid.)—excluding grooms." Cf. JT *Berakhot* 1:3, 3b; BT *Berakhot* 11a, 16a; *Sukkah* 25a; *Sotah* 44b; *Avot de-Rabbi Natan* A, 4, 41.

4. **By the smell of your clothes...** Cf. the statement by another child in *ZḤ* 48a: "Every person who recites *Shema* properly, every single word [of the 248 words of *Shema*] emanates to one of his [248] limbs. But if a person does not recite *Shema* in the daytime and at night, every one of his limbs is filled with an evil spirit and with all kinds of evil disease."

Later in this story (below at note 61), the child makes another discovery by his sense of smell. Cf. *ZḤ* 90c–d (*MhN, Rut*). The child may also be alluding to the notion of a spiritual garment woven out of the good deeds that a person performs during his lifetime. See above, p. 102, n. 151.

5. **he blessed before washing** Rabbi Yehudah recited the blessing for washing the hands before washing them. This accords with a rabbinic tradition that blessings are normally recited before fulfilling a *mitsvah*. Medieval authorities differed, however, regarding the ritual washing of hands before eating; some indicated that the blessing should be recited before washing, whereas others ruled that it should be recited after washing, since one's hands might be dirty.

See Abraham ben Isaac of Narbonne, *Sefer ha-Eshkol*, 1:50; Maimonides, *Mishneh Torah, Hilkhot Berakhot* 11:3; *Tosafot, Pesaḥim* 7b, s.v. *al ha-tevilah*; Zedekiah Anav, *Shibbolei ha-Leqet*, 136; Jacob ben Asher, *Tur, Oraḥ Ḥayyim* 158; Joseph Caro, *Beit Yosef, Oraḥ Ḥayyim* 158:11; idem, *Shulḥan Arukh, Oraḥ Ḥayyim* 158:11.

He said to them, "If you are disciples of Rabbi Shema'yah the Pious, you shouldn't have blessed with filthy hands. Whoever blesses with filthy hands is liable to death!"[6]

The child opened, saying, "*When they come into the Tent of Meeting, they shall wash with water, that they do not die*... (Exodus 30:20). We learn from this verse that whoever is not careful about this, and appears before the King with filthy hands, is liable to death. Why? Because the fingers of a human being inhabit the height of the world.[7]

"There is a certain finger on the human hand: the finger that Moses raised. It is written: *You shall make the bars for the Dwelling, five for the boards of the one side of the Dwelling, and five bars for the boards of the second side of the Dwelling*; and it is written: *and the central bar in the middle of the boards, running from end to end* (Exodus 26:26–28). Now, if you say that *the central bar* is another one, not included in those five—not so! Rather, *the central bar* is one of those five—two on this side, two on that side, and one in the middle. The one in the middle is *the central bar*, Pillar of Jacob, mystery of Moses.[8] [186b]

6. **If you are disciples of Rabbi Shema'yah the Pious...** Namely Rabbi Shim'on, who is often addressed as *Ḥasida* (Pious) in the section *Rav Metivta* (above, pp. 54–151). On the interchange of the names Shema'yah and Shim'on, cf. Bacher, *Die Agada der palästinensischen Amoräer*, 3:774, n. 5.

On the child's extreme conclusion, cf. BT *Sotah* 4b, in the name of Rabbi El'azar: "Whoever treats the washing of hands with contempt is uprooted from the world." Cf. BT *Shabbat* 62b. See also BT *Berakhot* 53b, in the name of Rabbi Zuhamai: "Just as a filthy [person or animal] is unfit for the Temple service, so filthy hands are unfit for blessing [after eating]." Cf. *Zohar* 1:10b, 184b.

According to BT *Berakhot* 19a, one who treats the washing of hands with contempt is placed under a ban. (Cf. M *Eduyyot* 5:6.) The child transfers such a ban to one who fails to recite *Shema*. See above, note 2; [Moses de León?], *Orḥot Ḥayyim*, par. 12.

Whereas in the New Testament, Jesus belittles the importance of washing the hands before eating, the child exaggerates its importance. See Matthew 15:1–20; Mark 7:1–23; Luke 11:37–41; Benarroch, "Sava ve-Yanuqa," 226.

7. ***When they come into the Tent of Meeting...*** This verse pertains to Aaron and his sons; here the child applies it to anyone who prepares to eat at the table (which takes the place of the altar). See BT *Berakhot* 55a, in the names of Rabbi Yoḥanan and Rabbi El'azar: "As long as the Temple stood, the altar atoned for Israel; now a person's table atones for him."

The concluding sentence implies that the ten fingers of the human hand symbolize the ten *sefirot*. See Azriel of Gerona, *Peirush ha-Aggadot*, 27; [Moses de León?], *Orḥot Ḥayyim*, par. 12.

On the sefirotic symbolism of the fingers, see also *Sefer Yetsirah* 1:3: "Ten *sefirot belimah*—equivalent to the ten fingers, five opposite five." See *Midrash Tadshe* 10 (*Beit ha-Midrash*, 3:174); *Bahir* 87 (124), 94 (138); Naḥmanides on Exodus 17:12; 30:19; Todros Abulafia, *Otsar ha-Kavod*, 29b–c; idem, *Sha'ar ha-Razim*, 57; *Zohar* 1:20b–21a; 2:57a, 67a, 75b–77a, 178a, 208a; 3:143a (*IR*), 145a (*Piq*), 146b, 195b; Moses de León, *Sefer ha-Rimmon*, 254. On the phrase "inhabit the height of the world," see BT *Berakhot* 6b; Azriel of Gerona, *Peirush ha-Aggadot*, 28; [Moses de León?], *Orḥot Ḥayyim*, par. 12.

8. **There is a certain finger...** The middle finger, which (according to the child)

"Corresponding to this, five fingers on the human hand—with *the central bar* in the middle, greatest and highest of all, by which the others are sustained.[9]

"Those five bars are called 'five hundred years,' through which the Tree of Life extends. The Holy Covenant is aroused by five fingers of the hand. It is a concealed matter that I have spoken![10]

Moses raised when he held up his hand(s) to defeat the Amalekites. See Exodus 17:11–13.

The middle finger corresponds to the middle crossbar of the Dwelling (or Tabernacle). The frame of the Dwelling (constructed with boards) extended along the northern, southern, and western walls, whereas the eastern side (which served as the entrance) had no frame and was closed by a screen. Along the frame of each of the three sides ran five bars of acacia wood overlaid with gold. The central bar ran across the entire length of the side; above it were two bars of half this length, matched by two similar bars below it.

The five bars symbolize the *sefirot* from *Ḥesed* to *Yesod*, with *Tif'eret* as *the central bar . . . running from end to end* (that is, from *Binah* above to *Shekhinah* below). The phrase "two on this side, two on that side" refers to *Ḥesed* and *Netsaḥ* on the right, and *Gevurah* and *Hod* on the left. *Tif'eret*, *in the middle*, is the rung attained by both Jacob and Moses.

In Greek and Roman culture, the middle finger represented the phallus, and raising it was seen as a degrading, intimidating, or threatening gesture. In Latin, this finger was known as *digitus impudicus* (the indecent finger). Raising this finger was also one method of overcoming the evil eye (whose threatening aspect soon figures in this story). Here, the child is apparently combining the lofty sefirotic symbolism of the middle finger with its popular and vulgar association. Moses, as it were, was "giving the finger" to the Amalekites. See Morris et al., *Gestures*, 81–82; Benarroch, "Sodo shel Yanuqa," 15; idem, "Sava ve-Yanuqa," 226–27. Cf. BT *Berakhot* 55b; *Zohar* 2:76b.

On Moses raising his hands (and fingers) against Amalek, see *Bahir* 94 (138); *Zohar* 2:66a. The opinion that *the central bar* was "one of those five" matches the description in *Baraita di-Mlekhet ha-Mishkan* 1 and Rashi on Exodus 26:26. According to *Bemidbar Rabbah* 6:4 and Rashbam on Exodus 26:26, *the central bar* was an additional one. See Kasher, *Torah Shelemah*, Exodus 26:26, n. 83. On the sefirotic symbolism of *the central bar*, see *Zohar* 1:1b, 148b (*ST*), 224a; 2:51b, 175b–176a, 233b; Moses de León, *Sefer ha-Rimmon*, 7; idem, *Sheqel ha-Qodesh*, 41–42 (49–51).

The context in Exodus (26:26–28) reads: *You shall make bars* [or: *crossbars*] *of acacia wood, five for the boards of the one side of the Dwelling, and five bars for the boards of the second* [or: *other*] *side of the Dwelling, and five bars for the side of the Dwelling at the rear to the west; and the central bar in the middle of the boards, running from end to end.*

9. **by which the others are sustained** The middle finger symbolizes *Tif'eret*, through whom the other lower *sefirot* are sustained.

10. **'five hundred years' . . .** The five *sefirot* from *Ḥesed* through *Hod* within the sefirotic Tree of Life are pictured as five hundred years, which is how long it would take to traverse, or climb, this Tree. See *Bereshit Rabbah* 15:6, in the name of Rabbi Yehudah son of Rabbi Ila'i: "The Tree of Life extends over a journey of five hundred years, and all the waters of Creation branch off beneath it."

Yesod, the divine phallus, is associated with the covenant of circumcision and known as "the Holy Covenant." The child indicates that *Yesod* is aroused by the five sefirotic fingers (*Ḥesed* through *Hod*). The erotic tone is heightened by his concluding sentence. The same statement ("It is a concealed mat-

"Therefore, all blessings of the priest depend upon the fingers; the spreading of Moses' hand was based on this. If all this inheres in them, isn't it right that they should be clean when by them one blesses the blessed Holy One? For by them and their paradigm the Holy Name is blessed! So you, who are so wise, how could you be so careless about this and not heed Rabbi Shema'yah the Pious, who said that all filth and all dirt are offered to the Other Side—for the Other Side is nourished by this filth and dirt; and this is why fingerbowl water is חובא (*ḥova*), sin, and חובה (*ḥovah*), an obligation?"[11]

They were astonished, and could not speak.

Rabbi Yehudah said, "My son, what is your father's name?"[12]

The child was silent for a moment. He rose and went to his mother and kissed her. He said to her, "Mother, these wise men are asking me about Father. Should I tell them?"

She replied, "My son, have you tested them?"

He replied, "Well, I have, and I found them lacking."

ter") appears in *Zohar* 1:66b, referring there to an erection of the divine phallus.

See *Haggahot Maharḥu*; *Miqdash Melekh*; *Matoq mi-Devash*. Instead of the provocative verb אתער (*it'ar*), "is aroused," V20 and *Or Yaqar* read more blandly אתגזר (*itgezar*), "is circumcised."

On the passage in *Bereshit Rabbah*, see *Targum Yerushalmi*, Genesis 2:9; *Zohar* 1:18a, 35a, 76b (*ST*), 78b (*ST*); 2:2a, 145b; 3:217b; Moses de León, *Sheqel ha-Qodesh*, 56 (69).

11. **all blessings of the priest...** When the priest raises his hands to bless the people, his ten fingers stimulate the ten *sefirot* and convey divine blessing. Similarly, when Moses raised his hand in the battle against the Amalekites, he strengthened God's hand and drew down divine power to defeat the enemy. Since human fingers symbolize divine potencies, they must be clean when one recites the blessing over washing the hands.

Traditionally, before reciting Grace after Meals, one washes off the remnants of food from his fingers. According to Kabbalah, the dirty "fingerbowl water" is offered to the demonic Other Side, thereby nourishing and appeasing him.

On the concluding clause, see BT *Ḥullin* 105a (in the name of Rabbi Yitsḥak son of Ashyan): "The first water [i.e., washing the hands before the meal] is מצוה (*mitsvah*), a meritorious act; and the last [water, i.e., washing after the meal] is חובה (*ḥovah*), an obligation." Here, the child plays with Hebrew *ḥovah*, "obligation," and Aramaic חובא (*ḥova*), "sin," alluding to the sinful Other Side, who is offered the fingerbowl water.

On the "last water" (or fingerbowl water), see also BT *Berakhot* 53b, *Eruvin* 17b, *Ḥullin* 105b–106a; *Zohar* 2:154b, 169a, 265a (*Heikh*) , 266b (*Heikh*); 3:246a (*RM*), 272b (*RM*), 273b (*RM*); *ZḤ* 87b–c (*MhN, Rut*); Tishby, *Wisdom of the Zohar*, 1:199. Cf. *Zohar* 1:10b. On fingerbowl water being compulsory, see Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 62, 80–87.

On the theme of assuaging demonic powers, see below, p. 436, n. 456. On the wording "Moses' hand" (in the singular), see Exodus 17:11; Vol. 4, p. 362, n. 572. On the linking of the priestly blessing with Moses' action, see Naḥmanides on Exodus 17:12. On Rabbi Shema'yah, see above, note 6.

12. **what is your father's name?** In a parallel story in *Zohar* 1:6a, Rabbi Abba and Rabbi El'azar ask an anonymous donkey-driver to tell them his father's name. See below, notes 28, 48.

His mother whispered to him, and he returned to them. He said, "You're asking about Father. Well, he has departed from the world; and whenever holy pious ones are traveling on the road, he drives the donkeys behind them. If you are exalted holy ones, how could you have missed him, following you as a donkey-driver? Ah, but right from the start I saw who you are, and now I see through you! For Father never sees a donkey and fails to goad it from behind, to bear the yoke of Torah. Since you weren't worthy enough for Father to be your donkey-driver, I won't say who Father was!"[13]

Rabbi Yehudah said to Rabbi Yitsḥak, "It seems to me that this child is not human!"[14]

They ate, and that child was speaking words of Torah, innovations of Torah.

They said, "Come, let us bless."[15]

He said to them, "You have spoken well, for the Holy Name is not blessed by this blessing without an invitation."[16]

13. **he drives the donkeys behind them . . .** His departed soul reappears on earth in the guise of a humble donkey-driver in order to serve traveling holy men. In the *Zohar*, the Companions often encounter such wandering donkey-drivers.

The formulations "drives the donkeys" and "a donkey-driver" both render the term טייעא (*tayya'a*), "Arab," Arab caravaner, derived from the name of the Arabian tribe *Ṭayyi'*. See *Zohar* 1:5b (part of a parallel story); 2:45b, 94b–95a, 145b, 155b–157a; 3:21a–23a, 306a (*Tosefet*); *ZḤ* 83a–d (*MhN, Rut*); *TZ* 23, 69a. Cf. the story in BT *Ḥagigah* 14b (and parallels); *Bereshit Rabbah* 32:10; BT *Mo'ed Qatan* 25a–b; *Shir ha-Shirim Rabbah* on 4:3.

On *tayya'a*, see also BT *Berakhot* 56b, *Rosh ha-Shanah* 26b, *Yevamot* 120b, *Bava Batra* 73b–74a, *Sanhedrin* 110a, *Ḥullin* 7a; *Tanḥuma, Qoraḥ* 11 (and parallels); Steinschneider, *Polemische und apologetische Literatur*, 248–54; Pushinski, "Le-Ḥeqer Sefat ha-Zohar"; Scholem, *Major Trends*, 165, 388, n. 46; idem, *Kabbalah*, 227; Yisraeli, *Parshanut ha-Sod*, 76–79; Benarroch, "Sodo shel Yanuqa," 77, n. 604 (and his reference to the expression "a donkey carrying books"); idem, "Sava ve-Yanuqa," 159–61. The prophet Elijah returns to earth as a *tayya'a* in BT *Berakhot* 6b (printed version), and as an ערבי (*aravi*), "Arab" in *Rut Zuta* 1:20; 4:11.

The verb "to goad" renders טעין (*ta'ein*), based on Arabic *ta'ana*, "to pierce, goad." See *Targum Yonatan*, Jeremiah 37:10; David Kimḥi on Genesis 45:17; idem, *Sefer ha-Shorashim*, s.v. *t'n*; *Zohar* 1:6a, 7a; 2:95a; 3:201a, 221b; Scholem, *Major Trends*, 165, 388, n. 42; idem, *Kabbalah*, 227.

14. **this child is not human!** See BT *Shabbat* 112b, where Rabbi Ḥizkiyah is astounded by the brilliance of his student Rabbi Yoḥanan and says, "This is not a human being!" Cf. BT *Niddah* 13a.

Here the remark has other connotations also, as will be seen. On the supernatural and mythical quality of the child, see Liebes, "Myth vs. Symbol," 219–23; Benarroch, "Sodo shel Yanuqa," 18.

15. **Come, let us bless** Literally, "Give [the cup of wine], and we will bless [i.e., recite Grace after Meals]." On this formula, see BT *Pesaḥim* 103a–b; Katz, *Halakah ve-Qabbalah*, 37–38; Ta-Shma, *Ha-Nigleh sheba-Nistar*, 28, 119, n. 42. See also Benarroch, "Sodo shel Yanuqa," 19.

16. **an invitation** The term הזמנה (*hazmanah*) means "invitation, summons, expressing an intention."

He opened, "*Let me bless YHVH at all times, always His praise in my mouth* (Psalms 34:2). *Let me bless YHVH*—what prompted David to say *Let me bless YHVH*? Well, David saw that an invitation is required, so he said *Let me bless.* Whenever a person sits at the table, *Shekhinah* appears there and the Other Side appears there. When he expresses an invitation to bless the blessed Holy One, the Other Side is overwhelmed, and She is arrayed in Her blessings, facing above, whereas the Other Side is excluded. And if a person does not express an invitation to bless the blessed Holy One, the Other Side rejoices and tingles at having a share in that blessing.[17]

"Now, you might say, 'Why is there no invitation for other blessings?' Well, the object over which one blesses is itself an invitation.

"Come and see that it is so! If someone says a blessing over fruit, that fruit itself is an invitation, and he says the blessing over it, and the Other Side has no share in it. Before this, when that fruit is in the domain of the Other Side, one does not say a blessing over it—and it is written: *It shall not be eaten* (Leviticus 19:23), so that no blessing will be said over that fruit and the Other Side will not be blessed. As soon as it leaves his domain, it may be eaten and a blessing is recited over it, and [the fruit] itself is an invitation to the blessing. Similarly, with all things of the world over which blessings are said—all of them are an invitation to blessing, and the Other Side has no share in them.[18]

17. **Whenever a person sits at the table...** Both *Shekhinah* and the demonic Other Side appear at one's table. If, after eating, the person utters the proper invitation to bless God for the food, then the Other Side is overcome and *Shekhinah* is arrayed in blessings, facing Her spouse (*Tif'eret*) above. Conversely, if one fails to utter the proper invitation, then the Other Side benefits from the blessing.

18. **Why is there no invitation for other blessings?...** Why only for Grace after Meals? The child explains that when one holds an edible object such as a piece of fruit, intending to recite a blessing before eating it, the food itself represents an invitation.

According to Leviticus, for the first three years of a tree's growth, its fruit may not be eaten. The child indicates that until those three years have passed ("before this"), the fruit belongs to the Other Side; reciting a blessing would benefit the demonic force.

Cf. *Zohar* 3:87a–b; Vol. 8, p. 50, n. 140. The context in Leviticus (19:23–25) reads: *When you come to the land and plant any fruit-bearing tree, you shall treat its foreskin with its fruit as foreskin* [or: *you shall leave its fruit uncircumcised*]. *Three years it shall be foreskin* [or: *uncircumcised*; *forbidden*] *to you; it shall not be eaten. In the fourth year all its fruit shall be sacred, a jubilation before YHVH. In the fifth year you may eat of its fruit, that its yield may be increased for you. I am YHVH your God.*

On the question of whether the fruit of a tree can be eaten in the fourth year or not until the fifth, see Milgrom, *Leviticus*, 2:1680–82. In the passage in Leviticus the term ערלה (*orlah*), "foreskin," refers to the fruit enclosed in its bud; the closed bud is to be plucked before its fruit emerges, leaving the fruit "uncircumcised." See Milgrom, *Leviticus*, 2:1678–80. In the *Zohar*, foreskin often pertains to the demonic realm.

"Now, you might say, 'So, too, with Grace after Meals, the cup of blessing is the invitation. Why "Come, let us bless"?' Well, because previously when one drank and said 'who creates the fruit of the vine,' [the cup] was the invitation; so now for Grace after Meals, we need a change for another invitation, since this cup is for the blessed Holy One, not for food. Therefore, a verbal invitation is required.[19]

"Now, you might say, 'Let us bless Him of whose bounty we have eaten' is the invitation, and 'Blessed is He [of whose bounty] we have eaten' is the blessing.' Certainly so! But 'Let us bless' is another invitation. The preceding invitation is an invitation to the cup of blessing, undefined; and once this cup is grasped, it becomes another invitation—with the phrase 'Let us bless'—to the upper world, from which all sustenance issues. Therefore it is expressed in a concealed manner, for the upper world is concealed, and an invitation can be expressed toward it only with this rung, the cup of blessing."[20]

Rabbi Yehudah said, "Happy is our share, for since [187a] days of old until now, I have never heard such words! Surely, as I said, this is no human being!"[21]

19. **So, too, with Grace after Meals...** Why shouldn't the cup of blessing (over which one recites Grace after Meals) be itself considered an adequate invitation (like holding a piece of fruit before reciting a blessing)? Why does one need to utter the formula "Come, let us bless"? The child explains that when, during the meal, the person drank wine, that cup already served as an invitation to the blessing recited before drinking: "...who creates the fruit of the vine." So now for Grace after Meals, a fresh invitation is required, since *this* cup of blessing is intended for (and symbolizes) *Shekhinah*.

On the cup of blessing as symbolizing *Shekhinah*, see *Zohar* 1:1a, 156a (*ST*), 233b, 240a, 250a–b; 2:104a, 138b, 143b, 157b, 168b, 189b; 3:39b, 245a–b (*RM*); Moses de León, *Sefer ha-Rimmon*, 105; idem, *Sod Eser Sefirot Belimah*, 383.

20. **Let us bless Him of whose bounty we have eaten...** This formula (which traditionally follows "Come, let us bless") seems to be an adequate invitation, since the others at the table immediately respond with "Blessed is He of whose bounty we have eaten," which already constitutes (part of) the blessing (of Grace after Meals). So the opening words ("Come, let us bless") seem superfluous.

The child explains that the first invitation ("Come, let us bless") is directed toward "the cup of blessing, undefined"—that is, not only the physical vessel but the divine cup of blessing, *Shekhinah*. Then by grasping this cup (symbolizing *Shekhinah*) and saying "Let us bless Him of whose bounty we have eaten," one invites *Binah*, "the upper world," from whom issue all blessing and sustenance.

Being concealed, *Binah* cannot be addressed directly; so this second formula is worded in the third person ("Let us bless Him..."), rather than in the second person ("Let us bless You..."). In grammatical terminology, the third-person construction is known as נסתר (*nistar*), "concealed." See *Zohar* 2:168b (Vol. 5, p. 478, n. 820).

On the relation between the formulas "Come, let us bless," and "Let us bless Him...," see Katz, *Halakah ve-Qabbalah*, 37–38. Cf. Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 119, n. 42.

21. **since days of old...** מן יומא דעלמא (*Min yoma de-alma*), literally "since the day of

He said to him, "Son, Angel of *YHVH*, His beloved! Regarding what you said: *You shall make the bars for the Dwelling, five for the boards* [*of the one side of the Dwelling, and five bars for the boards of the second side of the Dwelling,*] *and five bars at the rear to the west* (Exodus 26:26–27)—look, there are many *bars* here, but there are only two hands."[22]

He said to them, "Just like I say: 'From a person's mouth you hear who he is.' But since you weren't paying attention, I will explain."[23]

He opened, saying, "*The wise one has his eyes in his head, and the fool walks in darkness* (Ecclesiastes 2:14). Now, where are a person's eyes if not *in his head*? Perhaps in the trunk of his body or in his arm? Does this distinguish *the wise one* from all inhabitants of the world? Ah, but the verse surely means as follows. For we have learned: A person should not walk four cubits with his head uncovered. Why? Because *Shekhinah* rests upon his head. Every wise person has his eyes and his words בראשו (*be-rosho*), *on his head*—focused on the one who is resting and appearing on his head. When his eyes are there, he knows that the light kindled on his head needs oil. For the human body is a wick, and a light is kindled above, and King Solomon exclaimed: *Let oil on your head not be lacking* (Ecclesiastes 9:8); for the light on one's head needs oil, namely good deeds. Thus, *the wise one has his eyes on his head*—and nowhere else![24]

eternity" (or "...of the world"). See *Zohar* 2:188a; below, p. 419, n. 402. Cf. *Targum Onqelos*, Deuteronomy 32:7. On the concluding sentence, see above, note 14.

22. ***You shall make the bars...*** The rabbis point out that this passage includes three sets of *five bars* whereas "there are only two (five-fingered) hands."

The context in Exodus (26:26–28) reads: *You shall make bars* [or: *crossbars*] *of acacia wood, five for the boards of the one side of the Dwelling, and five bars for the boards of the second* [or: *other*] *side of the Dwelling, and five bars for the side of the Dwelling at the rear to the west; and the central bar in the middle of the boards, running from end to end.* See above, note 8.

23. **From a person's mouth you hear who he is...** Cf. the medieval saying quoted by Shem Tov ben Joseph ibn Falaquera, *Sefer ha-Mvaqqesh*, 71: "A person's entire intellect is in his words."

See below, p. 364 at n. 232. Cf. BT *Me'ilah* 17b; *Shir ha-Shirim Rabbah* 1:7 (on 1:1), quoting Proverbs 16:23.

24. ***The wise one has his eyes in his head...*** This is too obvious to be mentioned by the author of Ecclesiastes (traditionally identified as King Solomon). However, the child reads the verse as follows: *The wise one has his eyes* בראשו (*be-rosho*), *on his head*—that is, focused on *Shekhinah*, who rests upon his head. To keep that divine light kindled, *the wise one* supplies oil constantly, namely the oil of good deeds.

On the child's opening rhetorical questions, cf. *Qohelet Rabbah* on 2:14: "*The wise one has his eyes be-rosho, in his head*—and does the fool have his eyes in his feet? However, while the wise one is still *be-rosho*, *at the beginning*, of an enterprise, he knows how it will conclude." See below, p. 299, n. 8.

Originally, not walking with one's head uncovered was considered a sign of exceptional piety, though it eventually developed

"Surely, you are wise, and *Shekhinah* rests upon your heads. How could you fail to notice this? It is written: *five bars for the boards of the one side of the Dwelling, and five bars for the boards of the second side of the Dwelling.* The verse says *the one* and *the second*; it doesn't say *third* and *fourth.* For *one* and *second* are the essence of the two sides, so only these two are enumerated."[25]

They came and kissed him as before. Rabbi Yehudah wept and said, "Rabbi Shim'on, happy is your share! Happy is your generation! Through your merit, even little schoolchildren are mighty, towering cliffs!"[26]

His mother came and said to them, "Masters, I beg of you, look upon my son only with a good eye!"

They replied, "Happy is your share, worthy woman, selected from among all women! For the blessed Holy One has selected your share and raised your banner above all women of the world."[27]

into standard traditional practice. See BT *Qiddushin* 31a: "Rav Huna son of Rabbi Yehoshu'a would not walk four cubits with his head uncovered. He said, '*Shekhinah* is above my head!'" Cf. *Sefer Ḥasidim* (ed. Margaliot), par. 53: "A person should not walk . . . with his head uncovered because *Shekhinah* is above his head." See also BT *Shabbat* 118b; Maimonides, *Mishneh Torah, Hilkhot De'ot* 5:6; idem, *Guide of the Perplexed* 3:52; *Zohar* 3:122b (*RM*), 245b (*RM*); Moses de León, *Sefer ha-Rimmon,* 224.

The full verse in Ecclesiastes 9 reads: *At all times let your garments be white, and let oil on your head not be lacking.* See *Qohelet Rabbah,* ad loc.: "*At all times let your garments be white*—from sins. *And let oil on your head not be lacking*—from *mitsvot* and good deeds." Cf. BT *Shabbat* 153a; *Avot de-Rabbi Natan* B, 29; *Zohar* 2:155a.

The image of the body as a wick, and *mitsvot* and good deeds as oil, reappears in Moses de León, *Sheqel ha-Qodesh,* 57 (70), where the verse in Ecclesiastes 9 is also quoted. According to the poet and philosopher Jedaiah ben Abraham Bedersi (*Beḥinat Olam,* 16), the human body is a wick and the soul oil. Cf. *Zohar* 1:50b–51a; Moses de León, *Sefer ha-Rimmon,* 180.

The image of a "light kindled on his head" appears in a rabbinic description of the spirit of a fetus and in a midrashic description of the Babylonian *amora* Mar Ukba. For the former, see *Tanḥuma, Pequdei* 3 (quoting Job 29:3); *Seder Yetsirat ha-Velad* (*Beit ha-Midrash,* 1:153); *Ḥibbut ha-Qever,* ed. Higger, 254. For the latter, see Rashi on BT *Sanhedrin* 31b, s.v. *li-dziv leih*; *Tosafot, Shabbat* 56b, s.v. *de-tsutsita*.

25. **How could you fail to notice this? . . .** The passage in Exodus specifies *one side* and *the second side* but not *the third* or *the fourth.* The child explains that *one* and *second* allude to the right and left sides of the *sefirot,* namely *Ḥesed* and *Gevurah*. For the biblical passage, see above, notes 8, 22.

26. **kissed him as before . . .** In the extant manuscripts and printed versions, there is no earlier reference to the rabbis kissing the child, so some later printed editions delete "as before." On the wisdom of children in Rabbi Shim'on's generation, see *Zohar* 1:92b; 3:171a, 206a.

27. **worthy woman, selected from among all women . . .** Cf. Luke 1:42, recording the exclamation of Elizabeth (pregnant with John the Baptist) to Mary (pregnant with Jesus): "Blessed are you among women, and blessed is the fruit of your womb!"

The child said, "I'm not afraid of this, because I'm the son of a great and precious fish; and a fish doesn't fear the evil eye, as is written: וידגו לרב (*ve-yidgu la-rov*), *Let them teem like fish multitudinously, in the midst of the earth* (Genesis 48:16). What is meant by *la-rov*, *multitudinously*? This includes overwhelming the evil eye. And we have learned: 'Just as fish of the sea are covered by water and are immune to the evil eye, [so the descendants of Joseph are immune to the evil eye].' *La-rov*, *multitudinously*, surely![28]

"*In the midst of the earth*—among human beings on earth."[29]

They said, "Son, Angel of *YHVH*! There is no evil eye in us, and we do not come from the side of the evil eye. The blessed Holy One is sheltering you with His wings."[30]

He opened, saying, "*The angel redeeming me from all evil*... (Genesis 48:16). This verse was uttered by Jacob in the Holy Spirit. If it was spoken in the Holy Spirit, it contains a mystery of wisdom. המלאך (*Ha-mal'akh*), *The angel*—he calls Her *angel*, and he calls Her by other names. Why is She called here *angel*? Well,

28. **I'm not afraid of this...** The child has no fear of the evil eye because he is "the son of a great and precious fish," and fish are immune to the evil eye. The meaning of his being "the son of a... fish" is clarified below (see note 48).

The quotation from Genesis is part of Jacob's blessing of Joseph's two sons (Ephraim and Manasseh). The context (Genesis 48:15–16) reads: *He blessed Joseph and said, "The God in whose presence my fathers walked, Abraham and Isaac, the God who has tended me since I came to be until this day, the angel* [or: *the messenger*] *redeeming me from all evil—may He bless the lads. Let my name be called in them and the name of my fathers, Abraham and Isaac;* וידגו לרב (*ve-yidgu la-rov*), *let them teem multitudinous* [or: *let them teem like fish multitudinously*], *in the midst of the earth.*"

The child associates the verb ידגו (*yidgu*), *let them teem*, with דג (*dag*), "fish." The adverb לרב (*la-rov*), *multitudinously*, seems superfluous, but it implies "overwhelming the evil eye."

See BT *Berakhot* 20a: "Rabbi Yoḥanan used to go and sit at the gates of the bathhouse. He said, 'When the daughters of Israel come out from bathing, they will look at me, and they will have children as beautiful as I.' The rabbis said to him, 'Aren't you afraid of the evil eye?' He replied, 'I am descended from Joseph, who was immune to the evil eye....' Rabbi Yose son of Rabbi Ḥanina said, '[We know this] from here: וידגו לרב (*ve-yidgu la-rov*), *Let them teem like fish multitudinously, in the midst of the earth* (Genesis 48:16). Just as fish of the sea are covered by water and are immune to the evil eye, so the descendants of Joseph are immune to the evil eye.'"

On this passage in *Berakhot*, see *Bereshit Rabbah* 97 (p. 1224), 97:3; BT *Berakhot* 55b, *Sotah* 36b, *Bava Metsi'a* 84a, *Bava Batra* 118b; *Zohar* 3:129b (*IR*), 202b. The fish, of course, is a widespread symbol of Christ, beginning in the second century, and carries messianic overtones also in Judaism. See Stroumsa, "The Early Christian Fish Symbol Reconsidered."

29. ***In the midst of the earth...*** Even on earth, the fish-like descendants of Joseph will have no fear of the evil eye.

30. **from the side of the evil eye...** From the demonic realm.

She is a messenger from above when receiving radiance from the supernal speculum; for when Father and Mother bless this one, they say, 'Daughter, go and care for Your house, attend to Your house. This is what You should do for Your house: go and nourish them. Go, for that world below is waiting for You; the members of Your household expect sustenance from You. Here is everything You need to provide for them.' Then She is an *angel*.[31]

"Now, you might say, 'But in several places She is called *angel*, without coming to nourish the worlds. Furthermore, She doesn't nourish the worlds by this name, but rather by the name *YHVH*.' Certainly so! When She is sent by Father and Mother, She is called *angel*; once She settles in Her place, upon two cherubim, Her name is *YHVH*.[32]

"When She first appeared to Moses, She was called *angel*. To Jacob, She did not appear like this, but rather in a symbol, as is written: *Rachel came* (Genesis 29:9)—an image of another Rachel, as is written: *Thus says YHVH: A voice is heard in Ramah . . . Rachel weeping for her children* (Jeremiah 31:15). *Rachel came*—unspecified. *With sheep* (Genesis, ibid.)—Her rungs. *Her father's* (ibid.)—surely, and all of them were designated and entrusted in Her hands. *For she was a shepherdess* (ibid.)—guiding them, appointed over them. But here, [187b] concerning Moses, it is written: *The angel of YHVH appeared to him* (Exodus 3:2).[33]

31. ***The angel redeeming me . . .*** Note that the rabbis have just called the child "Angel of *YHVH*." For the biblical context, see above, note 28. According to the child, Jacob calls *Shekhinah* המלאך (*ha-mal'akh*), *the angel* [or: *the messenger*], because She is being sent from above by *Ḥokhmah* and *Binah* (Father and Mother) to care for Her household, which includes the other angels and the world below.

The phrase "the supernal speculum" refers to *Tif'eret*, who conveys the flow of emanation from *Ḥokhmah* and *Binah* to *Shekhinah*. See below, pp. 399–400, n. 345. On the child's interpretation of the verse in Genesis, cf. Gikatilla, *Sha'arei Orah*, 22b. See also *Zohar* 1:230a. On *Shekhinah* as "angel," see also Vol. 5, p. 171, n. 89.

32. **but rather by the name *YHVH* . . .** This name is normally pronounced אדני (*Adonai*), "My Lord," which designates *Shekhinah*.

The "two cherubim" are two angels beneath *Shekhinah*, who convey blessing below. Some commentators identify these as Metatron and Sandalfon. See *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*.

33. **When She first appeared to Moses . . .** At the Burning Bush. See Exodus 3:2: *The angel of YHVH appeared to him in a flame of fire from within a bush; and he saw, and look, the bush was burning with fire and the bush was not consumed.*

Whereas Moses encountered *Shekhinah* directly as *the angel of YHVH*, Jacob encountered Her only indirectly through Rachel, who symbolized *Shekhinah*—the Divine Rachel, *weeping for her children*. The full verse in Genesis reads: *He* [namely Jacob] *was still speaking with them* [namely the shepherds] *when Rachel came with her father's sheep, for she was a shepherdess*. According to the child, in this verse *Rachel* is "unspecified" (that is, she is not identified as "Rachel, daughter of Laban"), and this nonspecific wording includes the Divine Rachel, who is symbolized by the human Rachel. Rachel's *sheep* sym-

"Now, you might say, 'Abraham is more praiseworthy, since with him *angel* is not mentioned, but rather, *YHVH appeared to him by the terebinths of Mamre* (Genesis 18:1).' Well, there, with Abraham, אדון (*Adon*), Lord, appeared to him—spelled with א ד נ י (*alef*, *dalet*, *nun*, *yod*)—for at that time he received the covenant, and whereas He had been concealed from him until now, He was revealed to him as Lord and Ruler. This was fitting, for then he was joined to that rung, and no further; so by the name *Adon*, He became his Master.[34]

"But Moses was undivided, as is written: *Moses! Moses!* (Exodus 3:4), with no pausal sign interposing—whereas it is written *Abraham! | Abraham!* (Genesis 22:11), with a sign interposing, since now he was complete, whereas previously he was not. There is a difference between the current *Abraham* and the earlier *Abraham*; but with Moses, the instant he was born—the resplendent speculum, for it is written: *She saw that he was good* (Exodus 2:2), and similarly: *God saw the light, that it was good* (Genesis 1:4). He was immediately joined to his rung, and so, *Moses! Moses!* with no sign interposing. Therefore, toward Moses, She diminished Herself, as is written: *The angel of YHVH*.[35]

bolize the angels guided by *Shekhinah*, while *her father* represents the Divine Father, *Ḥokhmah*.

The word "symbol" renders דוגמא (*dugma*), "paradigm, example, model" and in the *Zohar* also "symbol." See Liebes, *Studies in the Zohar*, 38.

The full verse in Jeremiah reads: *Thus says YHVH: A voice is heard* ברמה (*be-ramah*), *in Ramah* [or: *on a height*]*—wailing, bitter weeping—Rachel weeping for her children, refusing to be comforted for her children, because they are no more* [or: *they are not*]. On *Rachel* in this verse as signifying *Shekhinah*, see *ZḤ* 92a–b (*MhN, Eikhah*); Moses de León, *Sheqel ha-Qodesh*, 66 (83).

34. **Abraham is more praiseworthy...** One might assume that Abraham was greater than Moses, since Moses' first theophany was through *the angel of YHVH* (namely *Shekhinah*), whereas Abraham encountered *YHVH* (namely *Tif'eret*) directly. The child indicates, however, that Abraham actually encountered *Shekhinah*, who is known as אדני (*Adonai*), "My Lord," which is how the name יהוה (*YHVH*) is normally pronounced. This particular revelation was fitting, since Abraham had just "received the covenant" of circumcision and was thereby joined to *Shekhinah*.

On the notion that Abraham encountered *Adonai* (rather than *YHVH*), cf. Genesis 18:3: *He said, "Adonai, My Lord, if I have found favor in your eyes, please do not go on past your servant."* See also Exodus 6:3: *I appeared to Abraham, to Isaac, and to Jacob as El Shaddai, but by My name YHVH I was not known to them.* Genesis 18:1 reads in full: *YHVH appeared to him by the terebinths of Mamre, as he was sitting at the opening of the tent in the heat of the day.*

35. **But Moses was undivided...** His lifelong state of uninterrupted communion with God is indicated by a peculiar Masoretic phenomenon. One of the Masoretic signs is known as פסק (*paseq*), literally "cutting off, interposition," consisting of a vertical line (|) between two words. One of the functions of this pausal sign is to separate a pair of identical words or names in the biblical text, such as אברהם | אברהם (*Avraham Avraham*), *Abraham! Abraham!* (Genesis 22:11) or יעקב | יעקב (*Ya'aqov Ya'aqov*), *Jacob! Jacob!* (Genesis 46:2) or שמואל | שמואל (*Shemu'el Shemu'el*), *Samuel! Samuel!* (1 Sam-

"Jacob called Her *angel* as he was departing from the world. Why? Because at that moment he possessed Her, gaining dominion. Moses in his lifetime, Jacob after departing from the world; Moses in body, Jacob in spirit. Happy is the share of Moses![36]

uel 3:10). Uniquely, however, when God calls to Moses out of the Burning Bush, the exclamation משה משה (*Mosheh Mosheh*), *Moses! Moses!* contains no pausal sign.

Just as Abraham was about to slaughter his son Isaac, an angel stopped him, exclaiming *Abraham! Abraham!* From a kabbalistic perspective, until this moment Abraham was inclined too far toward *Ḥesed*, but now by nearly sacrificing his son, he succeeded in balancing *Ḥesed* and *Gevurah*, thereby becoming complete and whole. The pausal sign between the two instances of his name indicates the difference between his earlier and later states.

As for Moses, however, from the moment he was born, he was illumined by *Tif'eret* ("the resplendent speculum"). The child juxtaposes the two verses from Genesis and Exodus in order to demonstrate that when Moses' mother *saw that he was good*, this "goodness" implies divine light, as in the verse *God saw the light, that it was good.* Right from birth, Moses was joined to his brilliant sefirotic rung (*Tif'eret*), and his constant state of communion is signified by the lack of the pausal sign between the two instances of his name. *Shekhinah*, who was destined to become Moses' divine wife, "diminished Herself" toward Moses, revealing Herself as *the angel of YHVH*, rather than by Her proper name, *Adonai*.

See *Shemot Rabbah* 2:6: "But *Moses! Moses!*—there is no פסק (*paseq*), pausal sign. Why?... With all the other prophets, He broke off speaking with them, whereas throughout Moses' life He never הפסיק (*hiphsiq*), broke off."

See *Zohar* 1:120a–b, 158b; 3:138a (*IR*), 289b (*IZ*); *Minḥat Shai* on Exodus 3:4. Cf. *Sifra, Nedavah* 1:10, 12, 3c–d; *Tosefta Berakhot* 1:14; *Bereshit Rabbah* 30:4; 38:12; 56:7; *Rut Rabbah* (ed. Lerner) 8:4; *Mishnat Rabbi Eli'ezer* 8, pp. 143, 154; *Midrash Shemu'el* 9:8; *Tanḥuma, Shemot* 18; *Tanḥuma* (Buber), *Shemot* 15; *Midrash Tehillim* 9:7; *Bemidbar Rabbah* 14:21; *Zohar* 1:59b–60a (*Tos*). Cf. also *Zohar* 2:93b. On the pausal sign *paseq*, see Gesenius, *Hebrew Grammar*, §15f, ת. 2; *Encyclopaedia Judaica*, 13:640–41.

On the sefirotic significance of the binding of Isaac, see especially *Zohar* 1:119b–120a. On the association between *She saw that he was good* and *God saw the light, that it was good*, see BT *Sotah* 12a; *Shemot Rabbah* 1:20; *Zohar* 2:11b; 3:83a (*RM*). On *the light* (in Genesis 1) as alluding to *Tif'eret*, see *Zohar* 1:16b. On Moses' constant state of illumination, see *Zohar* 3:106b (Vol. 8, p. 198, n. 420). Cf. above, p. 154, n. 8. On the image of "the resplendent speculum," see below, pp. 399–400, n. 345.

The full verse in Exodus 3 reads: *YHVH saw that he had turned aside to see, and God called to him from the midst of the bush, and said, "Moses! Moses!" And he said, "Here I am."* The full verse in Exodus 2 reads: *The woman conceived and bore a son, and she saw that he was good and she hid him three months.*

36. **Jacob called Her *angel*...** As he was about to die, Jacob attained the rung of *Tif'eret* and possessed *Shekhinah*, becoming Her husband as (or immediately after) he died. So he called Her *angel* (Genesis 48:16)—the same name by which She was called when Moses encountered Her at the Burning Bush. But whereas Jacob was wedded to *Shekhinah* only upon his death ("in spirit"), Moses became Her husband during the prime of his life ("in body").

On the contrast between Jacob and Moses, see *Zohar* 1:21b–22a, 236b; Liebes, "Myth vs. Symbol," 213–19. On Moses' becoming "the husband of *Shekhinah*" in his lifetime, see

"*Redeeming me from all evil*—for he never approached the side of evil, and evil could not prevail over him.

"*May He bless the lads* (Genesis 48:16)—Jacob was then arranging his house, like someone moving into a new house, arranging and decorating it. *May He bless* הנערים (*ha-ne'arim*), *the lads*—the well-known ones, who are appointed over the world, so that blessings may flow from them: two cherubim.[37]

"*Let my name be called in them* (ibid.)—now he arranged his house and ascended to his rung, for union transpires through Jacob. The body cleaves to where it should, both arms with it.[38]

"Once those *lads* are blessed, then fittingly, *let them teem like fish multitudinously in the midst of the earth.* Normally, fish multiply in water, and if they come out of the water onto dry land, they immediately die. But these are not like that; rather, they come from the Great Sea, and they increase by being fruitful and multiplying *in the midst of the earth*—which is not so with any fish of the world.[39]

"What is written before? *He blessed Joseph and said* (Genesis 48:15). Yet we don't find any blessings for him here; for look, he blessed him later, as is written: *A fruitful son is Joseph* (ibid. 49:22). However, since he blessed these *lads*, he blessed Joseph, for they can be blessed only through Joseph. And since he is concealed and should not be revealed, it is written *Let my name be called in them and the name of my fathers*—to cover him. From the patriarchs they are blessed, from nowhere else; this is covering, to conceal what is necessary."[40]

Vol. 6, pp. 103–4, n. 128. Genesis 48:16 reads: *The angel redeeming me from all evil—may He bless the lads.* See above, notes 28, 31.

37. ***May He bless the lads...*** As Jacob was preparing to move "into a new house," that is, to marry *Shekhinah*, he prayed that Her two cherubim (*lads*) would be blessed.

In the wording הנערים (*ha-ne'arim*), *the lads*, the child focuses on the definite article *ha-* (*the*), which implies "the well-known ones."

On the cherubim, see above, note 32. On the identification of the cherubim as *the lads*, see *Zohar* 1:228b–229a. Cf. BT *Sukkah* 5b: "What is כרוב (*keruv*), cherub? Rabbi Abbahu said, 'כרביא (*Ke-ravya*), Like a child, for in Babylon they call a child רביא (*ravya*).'"

On the childlike cherubim, see also *Zohar* 1:1b, 18b, 172a; 2:176a, 278a; 3:60b, 217b, 274a; *ZḤ* 86a (*MhN, Rut*). The plump childlike angels of Christian art conceivably derive from the Talmudic tradition but more likely from the Greco-Roman *Erotes*, "loves," winged boys in the company of Aphrodite.

38. ***Let my name be called in them...*** Jacob refers to his own name because now he has attained the rung of *Tif'eret*, the trunk of the divine body, who cleaves to *Shekhinah* (pictured as the "house") and embraces Her with His right and left arms (*Ḥesed* and *Gevurah*). These two arms are symbolized by Abraham and Isaac, mentioned in the continuation of the verse: *Let my name be called in them and the name of my fathers, Abraham and Isaac.*

39. ***let them teem like fish...*** The cherubim come from the Sea of *Shekhinah*, yet they thrive on land so that they can nourish inhabitants of the earth.

40. ***He blessed Joseph...*** This verse, preceding the blessing of Joseph's two sons,

They came and kissed him as before, and said, "Come, let us bless."[41]

He said, "I will bless, since everything you've heard until now has been from me, and I will fulfill the verse *He who has a generous eye will bless.* Why? *For he gives of his bread to the poor* (Proverbs 22:9). From my bread and food of Torah you have eaten."[42]

Rabbi Yehudah said, "Beloved son of the blessed Holy One, surely we have learned: 'The master of the house breaks bread, and the guest blesses.'"[43]

He replied, "I'm not master of the house, and you're not guests! But I found a verse and I'll fulfill it, for I surely have *a generous eye.* Without your even asking, I've spoken until now, and you've eaten my bread and food."[44]

is problematic since Jacob's blessing of Joseph does not appear until the following chapter. The child explains, however, that the blessing of the cherubim (*the lads*) implies (or necessitates) the blessing of Joseph, who symbolizes *Yesod*, through whom all blessing streams to *Shekhinah* and Her cherubim. *Yesod* represents the divine phallus, which is fittingly concealed; so Joseph's blessing appears only later and his name is not mentioned in the continuation of the verse here—rather *the name of my fathers*, that is Abraham and Isaac, in order "to cover him." The patriarchal triad of *Ḥesed*, *Gevurah*, and *Tif'eret* conveys the blessing to *Yesod*, who secretly unites with *Shekhinah*, transmitting the flow of blessing to Her and, through Her, to the cherubim. Thus the cherubim are blessed "from the patriarchs."

The wording here—"since he blessed these *lads*, he blessed Joseph"—matches the formulation of David Kimḥi (on Genesis 48:15): "When he blessed his sons, look (i.e., you cannot deny that, it is as if) he blessed him!" Cf. *Bemidbar Rabbah* 14:5; *Sekhel Tov*, Genesis 48:15; Rashbam and Naḥmanides on Genesis 48:15; *Zohar* 1:227b. Instead of *He blessed Joseph*, the Septuagint reads more logically *He blessed them*, which is also reflected in the Syriac translation and the Vulgate. The verse in Genesis 49 reads: *A fruitful son is Joseph, a fruitful son by a spring.*

41. **Come, let us bless** Literally, "Give [the cup of wine], and we will bless [i.e., recite Grace after Meals]." See above, note 15.

42. ***He who has a generous eye will bless...*** The verse reads: *He who has a good* [or: *generous*] *eye* יְבֹרָךְ (*yevorakh*), *will be blessed, for he gives of his bread to the poor.* The child is playing with a Talmudic interpretation of this verse. See BT *Sotah* 38b, in the name of Rabbi Yehoshu'a son of Levi: "We give the cup of blessing for the recital of Grace after Meals only to one who has a generous eye, as is said: *He who has a generous eye* יְבֹרָךְ (*yevorakh*), *will be blessed, for he gives of his bread to the poor.* Do not read *yevorakh*, *will be blessed*, but rather יְבָרֵךְ (*yevarekh*), *will bless.*"

See *Devarim Rabbah* (ed. Lieberman), p. 129; *Tanḥuma, Vezot Haberakhah* 1; *Tanḥuma* (Buber), *Vezot Haberakhah* 1; *Bemidbar Rabbah* 21:15; *Zohar* 2:218a–b; 3:63b, 117b, 129b–130a (*IR*), 145a (*Piq*), 147b, 211b, 289a (*IZ*).

43. **Beloved son of the blessed Holy One...** Or, "Son, beloved of the blessed Holy One."

On the Christological elements in this entire section, see above, note 1. The tradition quoted by the child appears in BT *Berakhot* 46a, in the name of Rabbi Shim'on son of Yoḥai.

44. **I'm not master of the house...** This may mean: "I don't consider myself the master of the house, nor you as guests; rather, we are all equal." Or, the child may be implying that his mother is the mistress of the house and that the rabbis are *her* guests, not his. See *Miqdash Melekh*; *Matoq mi-Devash.*

He took the cup of blessing and blessed, though his hands could not support the cup; they were trembling. When he reached "for the land and for the food," he said, "*I raise the cup of salvation and call on the name of YHVH* (Psalms 116:13)." The cup stood firm, settling in his right hand.[45]

He blessed them. At the end, he said, "May it be the Will that life be conveyed to one of these from the King on whom all life depends. May the blessed Holy One be his guarantor, and may he find a guarantor below to share the guarantee with the blessed Holy One."[46]

Having blessed, he closed his eyes for a moment. Then he opened them and said, "Companions, peace to you from the good Master, to whom all peace belongs."[47]

They were amazed, and wept, and blessed him. They stayed that night; [188a] they rose early and went on.

When they reached Rabbi Shim'on, they told him what had happened. Rabbi Shim'on was amazed. He said, "He is the son of a mighty rock—and is worthy of this, and of more than anyone can imagine—son of Rav Hamnuna Sava!"[48]

For another interpretation, see Benarroch, "Sodo shel Yanuqa," 99.

45. **He took the cup of blessing...** That is, the cup of wine over which Grace after Meals is recited.

The phrase "for the land and for the food" is the conclusion of the second blessing of Grace after Meals. On the association of the verse from Psalms with "the cup of blessing," see BT *Berakhot* 51b, *Pesaḥim* 119b; *Zohar* 1:1a, 250a; 2:169a; 3:245a–b (*RM*).

On the cup's "settling in his right hand," see BT *Berakhot* 51a, "One takes [the cup] with both his hands and places it in the right hand." See Vol. 5, p. 276, n. 241; *Haggahot Maharḥu*; *Matoq mi-Devash*.

46. **that life be conveyed to one of these...** Referring to Rabbi Yitsḥak. According to another account in the *Zohar*, when it was decreed that Rabbi Yitsḥak was to die, Rabbi Shim'on interceded with God and saved his life. The blessed Holy One became Rabbi Yitsḥak's "guarantor," promising to hand him over to the Angel of Death when his time would come, while Rabbi Shim'on became his "guarantor below," promising to bring Rabbi Yitsḥak along with him when Rabbi Shim'on's time would come. See *Zohar* 1:217b–218b; below, p. 325, n. 95; p. 768, n. 5.

47. **Companions, peace to you...** Having communed silently with God, the child conveys a divine greeting to the two rabbis.

48. **son of Rav Hamnuna Sava!** The child had hinted at this when he said "I'm the son of a great and precious נונא (*nuna*), fish" (above at note 28).

In *Zohar* 1:5a–7b, Rabbi El'azar and Rabbi Abba encounter a donkey-driver who amazes them with his wisdom and then tells them that his father "was *nuna*, a fish." The rabbis conclude that he is the son of Rav Hamnuna Sava, although they eventually realize that he is actually Rav Hamnuna himself. See Vol. 1, pp. 37–38, n. 257; p. 43, n. 300; above, notes 12–13; *Zohar* 2:107b–108a. On Hamnuna and *nuna*, see also *Tosafot, Qiddushin* 25a, s.v. *hamnuna qarnuna*. On Rav Hamnuna and *yanuqa* (a child), see BT *Mo'ed Qatan* 25a–b.

Historically, Rav Hamnuna Sava (the Elder) was a Babylonian teacher who lived in the mid-third century. In the Talmud, Rav Hamnuna occasionally transmits teachings

Rabbi El'azar quivered, and said, "I must go see that burning lamp!"

Rabbi Shim'on said, "This one attains no name in the world, for something sublime is within him. It is a mystery, for the flow of his father shines upon him, and this mystery has not spread among the Companions."[49]

One day the Companions were sitting and locking horns with one another. Present there were Rabbi El'azar, Rabbi Abba, Rabbi Ḥiyya, and Rabbi Yose, and the other Companions. They said, "Look at what is written: *Do not attack Moab and do not provoke them to war* (Deuteronomy 2:9)—for the sake of Ruth and Naamah, who were destined to issue from them! All the more so, Zipporah, Moses' wife, who was from Midian, and Jethro and his children, who issued from Midian, all of whom were truly righteous. Furthermore, Moses, whom they raised in Midian. Yet, the blessed Holy One said to him, *Wreak the vengeance of the Children of Israel upon the Midianites* (Numbers 31:2). So, there is bias in this matter, since the Midianites were more worthy of being saved than Moab."[50]

of Rabbi Shim'on (e.g., BT *Ḥullin* 21a, *Temurah* 15a), and several prayers are attributed to him (BT *Berakhot* 11b, 17a, 58a). In the *Zohar*, roles are reversed and Rabbi Shim'on cites Rav Hamnuna. Throughout the *Zohar*, Rav Hamnuna is greatly revered, and several original ritual acts are attributed to him; the Book of Rav Hamnuna Sava is cited frequently as well. See Vol. 1, pp. 37–38, n. 257; Tishby, *Wisdom of the Zohar*, 1:60; Cohen, "How Many R. Hamnunas in the Babylonian Talmud?" On Rav Hamnuna's mythical status, see Liebes, "Myth vs. Symbol," 219–23.

49. **This one attains no name in the world...** Rabbi Shim'on predicts that the child will not attain fame, hinting that he will die young. The concluding sentence implies that Rav Hamnuna's soul illumines, or has entered, his son. In a sense, father and son have merged into one.

See below at note 144; *Or Yaqar*; *Haggahot Maharḥu*; Tishby, *Wisdom of the Zohar*, 1:205; Liebes, "Myth vs. Symbol," 220–21; Benarroch, "Sodo shel Yanuqa," 104–5. Cf. Scholem, *Kabbalah*, 348–49. On the Christological overtones, cf. above, note 1.

50. **locking horns with one another...** Contending with each other over passages of Torah. On the battle of Torah, see below, note 61.

The discussion here revolves around several verses about Israel's enemies. The verse in Deuteronomy states: *Do not attack Moab and do not provoke them to war*, and a later verse in the same chapter reads similarly: *You will approach opposite the Ammonites; do not attack them and do not provoke them* (Deuteronomy 2:19). According to a rabbinic tradition, these two nations were spared because of two virtuous women who were destined to be born: Ruth the Moabite and Naamah the Ammonite. Ruth was the great-grandmother of King David, while Naamah was a wife of King Solomon, the mother of Rehoboam, and thus she too was a matriarch of the Davidic dynasty. Here, the rabbis associate both Ruth and Naamah with Moab.

But if Moab (and Ammon) were spared because of worthy individuals, why was Israel commanded to attack Midian—when, after all, Zipporah and Jethro's whole family issued from Midian and were righteous, and Moses himself was raised in Midian (or rather, lived there for about half of his life)? This seems unfair.

On the reason for sparing Moab and Ammon, see *Bava Qamma* 38a–b; *Zohar* 3:190a.

Rabbi Shim'on replied, "There is no comparison between someone who is going to pick figs in the future and someone who has already picked them."[51]

They said to him, "Even if he has already picked them, it is praiseworthy."[52]

He replied, "One who has not gathered figs tends the fig tree constantly, so that it will suffer no harm, for the sake of the figs that it will eventually yield. But once he has picked the figs, he leaves the tree, tending it no more.[53]

"So Moab, who was destined to yield those figs, was protected by the blessed Holy One, as is written: *Do not attack Moab.* But of Midian, whose figs had already been yielded and picked, it is written *Attack the Midianites* (Numbers 25:17), since from here on, this fig tree was not destined to bear fruit, and therefore deserved to be consumed by fire."

He opened, saying, "*Moab said to the elders of Midian, 'Now,* [*this assembly*] *will lick up* [*everything around us*] . . .' (Numbers 22:4). It was Moab who made the first move; yet because of those figs that Moab would one day produce, they were saved from punishment."[54]

Rabbi El'azar wanted to see Rabbi Yose son of Rabbi Shim'on son of Lekonya, his father-in-law. Rabbi Abba, Rabbi Yose, and Rabbi Ḥiyya accompanied him; they traveled on the road, discussing words of Torah the whole way.[55]

On the reason for attacking Midian, see Numbers 25 (which describes how the Midianites seduced Israel to commit idolatry). On the tension between Moses' being raised among the Midianites and God's command to attack them, see *Tanḥuma, Mattot* 3; *Tanḥuma* (Buber), *Mattot* 5; *Bemidbar Rabbah* 22:4. On Ruth, see Ruth 1:4; 4:21–22. On Naamah, see 1 Kings 14:21.

The idiomatic phrase "locking horns" renders מתנגחין (*mitnaggeḥin*), "goring, butting, fighting one another." See Daniel 11:40; *Tanḥuma, Vayiggash* 4; *Zohar* 3:98a (*RM*); below, p. 346 at n. 171.

Deuteronomy 2:9 reads in full: *YHVH said to me, "Do not attack Moab and do not provoke them to war, for I will not give you any of his land as a possession, for to the sons of Lot I have given Ar as a possession."* Deuteronomy 2:19 reads in full: *"You will approach opposite the Ammonites; do not attack them and do not provoke them, for I will not give any of the land of the Ammonites to you as a possession, for to the sons of Lot I have given it as a possession.*

51. **There is no comparison . . .** Ruth and Naamah had not yet issued (or "been picked") from Moab (and Ammon), whereas Jethro's family had already issued from Midian.

Cf. the rabbinic saying "There is no comparison between someone who has bread in his basket and someone who has no bread in his basket." See, e.g., BT *Yoma* 18b, *Ketubbot* 62b–63b.

52. **Even if he has already picked them . . .** So, even if Jethro's virtuous family had already issued from Midian, that nation should still have been spared.

53. **tends the fig tree constantly . . .** See Proverbs 27:18: *He who tends a fig tree will eat its fruit.*

54. ***Moab said to the elders of Midian . . .*** Moab initiated the plan to commission Balaam to curse Israel; yet because of Ruth (and Naamah), who were destined to issue from Moab (and Ammon), Moab was spared. For the context in Numbers, see above, p. 232, n. 1.

55. **Rabbi Yose son of Rabbi Shim'on son of Lekonya, his father-in-law . . .** According

Rabbi Abba said, "Why is it written: *YHVH said to me, 'Do not attack Moab and do not provoke them to war'* (Deuteronomy 2:9), and also, *You will approach opposite the Ammonites; do not attack them and do not provoke them* (ibid., 19)? One statement is like the other; what difference is there between them? They seem to be equivalent. And yet, we have learned: 'When they approached the Moabites, Israel displayed themselves in all their battle gear, although they did not provoke them; whereas toward the Ammonites, Israel wrapped themselves in their cloaks without any battle gear at all.' Yet, the verses indicate equivalence!"[56]

Rabbi El'azar replied, "Certainly so! We have learned: This one was impudent and said, 'מואב (*Mo'av*), *Moab*,' as is written: *She named him Mo'av, Moab* (Genesis 19:37); so Israel confronted them impudently, just as she was impudent and said '*Mo'av*'—מאב (*me-av*), from father, this son came. But toward the younger one—who said 'בן עמי (*Ben Ammi*), *son of my people* (ibid., 38), disguising her conduct—Israel disguised their conduct, wrapping themselves in cloaks, appearing to them as real brothers. This has already been established."[57]

to rabbinic tradition, Rabbi El'azar's father-in-law was named Rabbi Shim'on son of Yose son of Lekonya. The *Zohar* normally switches father and son, transforming Shim'on son of Yose into Yose son of Shim'on. See Vol. 8, p. 27, n. 78; below, p. 307 at n. 36. On the interplay between father and son, see above, note 49. Cf. below, pp. 418–19, n. 402.

56. ***Do not attack Moab and do not provoke them to war...*** In this chapter from Deuteronomy, Moses is instructed not to attack or provoke either Moab or Ammon. The wording in the two verses is almost identical, but midrashic tradition focuses on a slight distinction: regarding Ammon Scripture states *do not provoke them*, whereas regarding Moab it states *do not provoke them to war*. This implies that "when they showed themselves to the Ammonites, [Israel] appeared cloaked for peace [so not to *provoke them* at all]; whereas to the Moabites they appeared armed," and God even permitted Israel to seize material from Moab, while still not provoking them *to war*.

See *Tanḥuma, Balaq* 2; *Tanḥuma* (Buber), *Balaq* 3; *Bemidbar Rabbah* 20:3; and the sources listed in the following note. For the full verses in Deuteronomy, see above, note 50.

57. **This one was impudent and said, 'מואב (*Mo'av*), *Moab*'...** According to Genesis 19:29–38, Moab and Ammon were both descended from the incestuous union of Lot and his two daughters. The two concluding verses of that passage read: *The elder bore a son and named him* מואב (*Mo'av*), *Moab; he is the father of Moab to this day. The younger also bore a son and named him* בן עמי (*Ben Ammi*), *Ben-Ammi; he is the father of the Ammonites to this day.*

According to a midrashic tradition, the name *Mo'av* implies that the baby came מאב (*me-av*), "from father." By picking this name, the elder daughter was proclaiming her incestuous conduct impudently. In contrast, the younger daughter disguised her conduct by selecting the name *Ben Ammi, son of my people.* Generations later, Israel acted toward Moab and Ammon fittingly, confronting the former impudently and meeting the latter peacefully.

See *Bereshit Rabbah* 51:11; BT *Nazir* 23b, *Bava Qamma* 38b, *Horayot* 10b–11a; Rashi on Genesis 19:37; Deuteronomy 2:9; *Zohar* 1:110a (*ST*), 110b.

As they were going along, Rabbi El'azar remembered that child. They made a detour of three parasangs and reached there. They were received in that house, and as they entered they found the child sitting at a table being arranged for him. As soon as he saw them, he approached.[58]

He said to them, "Enter, holy pious ones! Enter, planted pillars of the world, who are praised by those above and below! Even fish of the Great Sea come out on dry land to meet them!"[59]

Rabbi El'azar came and kissed him on the head; then he kissed him again on the mouth. He said, "The first kiss is for the fish who leave the water and come onto dry land, and the second kiss is for eggs of the fish, producing fine fruit in the world."[60]

The child said, "By the smell of your clothes, I see that Ammon and Moab have been challenging you. How were you saved from them? You don't have any weapons in your hands. Otherwise, you would have walked safely, without fear."[61] [188b]

58. **Rabbi El'azar remembered that child...** See above at note 49: "Rabbi El'azar quivered, and said, 'I must go see that burning lamp!'"

The Persian parasang equals about 3.5 modern miles. According to a rabbinic tradition, one should accompany a distinguished teacher for a distance of three parasangs. Here, Rabbi El'azar and his companions go out of their way for that distance to visit the distinguished child. See BT *Sotah* 46b; Vol. 7, p. 39, n. 119.

59. **planted pillars...** This phrase renders שתילין (*shetilin*), "plants, saplings." In the *Zohar*, the root שתל (*shtl*) also implies "to stand; to be a foundation or pillar." The child's playful use of this root to describe the virtuous rabbis may be influenced by a saying attributed to Rabbi Yoḥanan in BT *Yoma* 38b: "The blessed Holy One saw that the righteous are few, so שתלן (*shetalan*), He planted them, throughout the generations, as is said: *For YHVH's are the pillars of the earth, upon them He founded the world* (1 Samuel 2:8)." See Liebes, *Peraqim*, 372–73; Vol. 8, p. 252, end of n. 5.

The child's concluding sentence—"Even נוני (*nunei*) fish of, the Great Sea..."—alludes to his father, Rav Hamnuna Sava, who after his death can still appear to the righteous on the road. See above, notes 13, 28, 48.

60. **for eggs of the fish...** Such as the wondrous child, son of Rav Hamnuna Sava.

61. **By the smell of your clothes...** The child senses that the Companions have been contending with the biblical passage about the offensive nations Ammon and Moab, yet without adequate skill.

On the child's sense of smell, see above, note 4. On the martial metaphor applied to the study of Torah, see *Sifrei*, Deuteronomy 34, 321; *Midrash Tanna'im*, Deuteronomy 32:25; *Seder Olam Rabbah* 25; JT *Ta'anit* 4:6, 69b; *Eikhah Rabbah* 2:4; BT *Berakhot* 27b, *Shabbat* 63a, *Megillah* 15b, *Ḥagigah* 14a, *Qiddushin* 24a, 30b, *Sanhedrin* 42a, 93b, 111b, *Bekhorot* 36a; *Rut Rabbah* 4:3; *Tanḥuma, Noaḥ* 3, *Vezot Haberakhah* 5; *Midrash Tehillim* 45:6; *Shir ha-Shirim Zuta* 3:8; *Bemidbar Rabbah* 11:3; 13:10; *Zohar* 1:17b, 226a, 240b; 2:56a, 98a, 110a–b, 111b; 3:42a (*RM*), 59b, 127b (*IR*), 188b–189b, 190b–191a, 272a (*RM*), 278b (*RM*), 296b (*IZ*); *ZḤ* 14a (*MhN*); and frequently below.

The extended metaphor of combat throughout this section evokes medieval depictions of dueling knights. See Benarroch, "Sodo shel Yanuqa," 30, 56, 72–73.

Rabbi El'azar, Rabbi Abba, and Rabbi Ḥiyya were amazed. Rabbi Abba said, "Happy is this journey! Happy is our share, that we have been privileged to see this!"

They set the table as before. He said, "Holy wise men, do you prefer bread of battle and a table with weapons, or do you prefer to bless the King with all weapons of war, since a table cannot be elevated without battle?"[62]

Rabbi El'azar replied, "Beloved, dear, holy son, we prefer the latter. For look, we are familiar with all weapons of war, and we know how to fight with sword, bow, lance, and slingstones; and you're a little boy—you haven't yet seen how mighty warriors of the world wage battle."[63]

The child rejoiced. He said, "Of course, I haven't seen. But it is written: *Let not the buckler of armor boast like the unfastener* (1 Kings 20:11)."[64]

They arranged the table with bread and with all that they needed.

Rabbi El'azar said, "How much joy there is in my heart because of this little boy! How many innovations will be created at this table! That's why I said that I knew that bells of the Holy Spirit are ringing within him."[65]

62. **do you prefer bread of battle...** A fulfilling and elevated meal must include tussling over the meaning of Torah, so the child offers the rabbis a choice: Do you prefer a relatively mild exchange (leaving the heavy weapons of Torah on the table), or do you wish to recite Grace after Meals following a full-blown battle of Torah?

See *Zohar* 3:272a (*RM*). On the necessity of discussing Torah during a meal, see M *Avot* 3:3, in the name of Rabbi Shim'on: "If three have eaten at one table without speaking over it words of Torah, it is as though they have eaten of sacrifices to the dead, as is said: *Surely all tables are full of filthy vomit, without the Omnipresent* (Isaiah 28:8) [i.e., without discussing God's words]. But if three have eaten at one table and have spoken over it words of Torah, it is as if they have eaten from the table of the Omnipresent, as is said: *He said to me, 'This is the table that is before YHVH'* (Ezekiel 41:22)." The verse in Isaiah reads: *Surely all tables are full of filthy vomit, with no* מקום (*maqom*), *place* [or: *space*]. In this passage from *Avot*, the last phrase is construed as: *without the Omnipresent*, reflecting the use of *maqom* as a designation of God, apparently denoting immanence.

63. **slingstones...** אבנין דקירטא (*avnin de-qirta*). *Qirta* is a Zoharic neologism meaning "slingshot." See Job 41:20; *Zohar* 1:128a; 3:272a (*RM*); *Bei'ur ha-Millim ha-Zarot*, 190, s.v. *qirta*; Liebes, *Peraqim*, 383–93, especially 389; above, p. 242, n. 29.

64. ***Let not the buckler of armor boast...*** One shouldn't boast of his prowess before the battle, but only after winning.

65. **bells of the Holy Spirit are ringing within him** In rabbinic literature the bell appears as a symbol of revelation and inspiration. See BT *Sotah* 9b, in the name of Rabbi Yitsḥak: "*Shekhinah* was ringing before him like a bell"; and *Vayiqra Rabbah* 8:2, in the name of Rabbi Neḥemiah: "When the Holy Spirit rested upon him, his hairs tingled like a bell." Both of these descriptions of Samson are derived midrashically from Judges 13:25: *The spirit of YHVH began* לפעמו (*le-pha'amo*) *to impel him* [or: *to pulsate (within) him*]. The verb *le-pha'amo* is associated here with פעמון (*pa'amon*), "bell." See JT *Sotah* 1:8, 17b.

In *Zohar* 2:95a, Rabbi Ḥiyya applies the

The child said, "Whoever wants bread, let him eat by the mouth of the sword."[66]

Rabbi El'azar rejoiced. The child approached him again, and said, "Since you bragged about yourself, you should wage battle first. Before, I said that the battle should follow the meal; but now, whoever wants fine bread should dangle weapons from his hands."

Rabbi El'azar said, "It is fitting for you to display some of your own weapons."

He opened, "*When you eat of the bread of the land, you shall present* תרומה (*terumah*), *a donation, to YHVH* (Numbers 15:19). This verse was uttered concerning *the sheaf of* תנופה (*tenuphah*), *waving* (Leviticus 23:15). What is meant by *tenuphah*? If it is called *tenuphah* because the priest אניף (*aneiph*), waves, it above, what do we care if he waves it or lowers it? But surely, it must be above, and thus: *terumah*, *raising*. And even though we have interpreted it as תרי ממאה (*terei mi-me'ah*), two out of a hundred, and so it is, still, what is meant by *tenuphah*? ארמותא (*Aramuta*), raising.[67]

image of the bell to the wandering donkey-driver: "That donkey-driver—is he here? For sometimes in those empty ones, you may discover bells of gold!"

66. **let him eat by the mouth of the sword** That is, "Let him earn his meal by displaying his skills." The biblical idiom "the mouth of the sword" means "the edge of the sword" or perhaps here "the point of the sword."

67. ***When you eat of the bread of the land...*** This passage in Numbers prescribes that before baking bread the first of the dough should be given to the priest as תרומה (*terumah*), which literally means "what is raised," hence, "raised contribution, offering, donation, dedication, gift." The child, either playfully or mistakenly, identifies the *terumah* of dough with עמר התנופה (*omer ha-tenuphah*), *the sheaf of elevation* [or: *waving*], the first sheaf of the (barley) harvest, which was presented to the priest as a springtime firstfruits offering. The biblical term *omer* means "sheaf," but (based on Exodus 16:36) the rabbis understood it as a unit of dry measure (about two quarts) equal to one-tenth of an ephah of fine flour, which was produced from the barley grain and then offered on the altar.

Actually, whereas the *terumah* of dough is brought from a person's home and presented to the priest as a donation, *the sheaf of tenuphah* is brought directly from the harvest and dedicated by the priest in the sanctuary. See Leviticus 23:10–11: *You shall bring a sheaf, first of your harvest, to the priest.* והניף (*Veheniph*), *He shall elevate* [or: *wave*], *the sheaf before YHVH to be acceptable for you; from the morrow of the Sabbath the priest* יניפנו (*yeniphennu*), *shall elevate it.* The child insists that the priest raised the *omer* of barley above, and this upward motion is indicated by the word *terumah* (*raising*). He soon explains the sefirotic significance of both *tenuphah* and *terumah*.

The term *tenuphah* has often been rendered "wave offering," and certain passages in rabbinic literature distinguish between the horizontal motion of *tenuphah* (described as "moving [something] forward and backward") and the vertical motion of *terumah* (described as "moving [something] upward and downward"). See, e.g., M *Menaḥot* 5:6. However, other passages insist that *tenuphah* and *terumah* each involve both horizontal and vertical motion. See *Sifrei*, Numbers 17, 37; *Bemidbar Rabbah* 10:23; cf. *Sifra, Tsav*

"A mystery of wisdom here. O holy pious ones, wielders of the lance, you did not serve Rabbi Shema'yah the Pious, for otherwise you would know the meaning of *tenuphah*, the meaning of חטה (*ḥittah*), wheat, and the meaning of שעורה (*se'orah*), barley.[68]

"תנופה (*Tenuphah*), which we have mentioned, is equivalent to תנו פה (*Tenu peh*), Give a mouth, and its mystery is *Tenu, Give, glory to YHVH your God* (Jeremiah 13:16)—for the supernal *peh*, mouth, is the *glory* that we should give to the blessed Holy One. Therefore we must raise above, to show that to Him we are giving this mouth, since the supernal King receives praise only when Israel arranges and gives it to the King. This is *tenuphah*, and it is surely raising.[69]

"The verse with which I began: *When you eat of the bread of the land.* Now, is *the bread of the land* barley? Not so! But we offer barley because barley precedes the other grains of the world. שעורה (*Se'orah*), Barley, is שעור ה (*shi'ur he*), the measure of *he*, referring to a particular place in the measure of *he*. חִטָּה (*Ḥittah*), Wheat—ט (*tet*), with a dot in the middle, for the Other Side, sinful, has no

11:11, 39c (all based on Exodus 29:27, which links *tenuphah* and *terumah*. In fact, the term *tenuphah* (like *terumah*) probably means "elevation, elevation offering." See Milgrom, *Leviticus*, 1:461–73. *Targum Onqelos* consistently renders *tenuphah* as ארמותא (*aramuta*), *elevation* [or: *raising*].

On the distinction between *tenuphah* and *terumah*, see Milgrom, *Leviticus*, 1:461–62, 473–81; idem, *Numbers*, 122. On the child's identification of the two, see *Haggahot Maharḥu*; *Miqdash Melekh*; Emden, *Mitpaḥat Sefarim*, 30; *Nitsotsei Zohar*; Scholem; *Matoq mi-Devash*. Cf. Rashi on Leviticus 23:17.

The play on תרומה (*terumah*) and תרי ממאה (*terei mi-me'ah*), "two out of a hundred," is based on M *Terumot* 4:3, specifying the size of the *terumah* that should be given to the priest: "The measure of *terumah*: one who is generous, one-fortieth. The School of Shammai says, 'One-thirtieth.' One who is average, one-fiftieth. One who is stingy, one-sixtieth." In his commentary on this passage, Maimonides writes: "And they have said: 'תרומה (*Terumah*)—תרי ממאה (*terei mi-me'ah*, two out of a hundred [i.e., one-fiftieth].'" Here, the child adopts this play on words. See *Zohar* 2:200a; 3:179a (*RM*); *TZ* 17, 31a–b.

On the *omer* offering, see M *Menaḥot* 10:1–4; Milgrom, *Leviticus*, 1:192–93; 3:1983–85; *Encyclopaedia Judaica*, 15:419–20. On the *omer* offering as consisting of barley, see M *Sotah* 2:1; *Sifra, Nedavah* 13:4, 12c; JT *Sotah* 3:1, 18c; BT *Menaḥot* 68b, 84a.

Leviticus 23:15 reads in full: *You shall count from the morrow of the Sabbath, from the day you bring the sheaf of elevation, seven complete Sabbaths* [or: *weeks*], *shall they be.* The verse in Numbers begins: *When you eat of the bread* [or: *the food*] *of the land.*

68. **A mystery of wisdom . . .** Wheat is the main ingredient in the dough given to the priest as *terumah*, whereas barley is the grain described as *the omer* (*sheaf* or *omer*) *of tenuphah*. On all these terms, see the preceding note. On Rabbi Shema'yah, see above, note 6, and at note 11.

69. **תנופה (*Tenuphah*) . . . תנו פה (*Tenu peh*), Give a mouth . . .** *Shekhinah* is pictured as the Divine Mouth, which Israel gives and raises to Her spouse, *Tif'eret* (the blessed Holy One), when they offer praise with their mouths. She is also known as *glory*. By raising the *tenuphah* and praising God, Israel stimulates the union of the divine couple.

share there. Rather, *ḥittah*—the Daughter who מתחטא (*miṯḥatta*), endears Herself, to Her Father, and He grants Her desire. What is חטה (*ḥittah*)? Totality of twenty-two letters."[70]

Rabbi El'azar said, "Although we should listen, here we should speak, drawing the bow."[71]

The child replied, "Here is a shield against the arrow!"

Rabbi El'azar said, "Surely, we call Her חטה (*ḥittah*), wheat; but we see that among all the tribes the letters ח ט (*ḥet*, *tet*) do not appear, yet in Her they do, and we call Her *ḥittah*."[72]

70. **is *the bread of the land* barley?...** The child had identified this *bread* (whose dough is offered as *terumah*) with the *omer* (sheaf or omer) of barley, offered as *tenuphah*. (See above, note 67.) He realizes that *the bread of the land* is actually made of wheat, not barley, but the latter is offered as *tenuphah* because it is the first grain to sprout.

The word שעורה (*se'orah*), "barley," can be construed as שעור ה (*shi'ur he*), "the measure of *he*," alluding to a particular aspect of *Shekhinah*, who is symbolized by the letter (and female marker) ה (*he*). The word *shi'ur* (measure) suggests שעור קומה (*shi'ur qomah*), "the measure of the [divine] stature."

The middle letter of the word חִטָּה (*ḥittah*), "wheat," is ט (*tet*), written here "with a dot in the middle." This dot helps to distinguish חִטָּה (*ḥittah*) from חטאה (*ḥata'ah*), "sin," which characterizes the demonic Other Side. The dot also alludes to *Shekhinah*, who is sometimes pictured as the central point. Furthermore, *ḥittah* alludes to the fact that *Shekhinah*, the Divine Daughter, מתחטא (*miṯḥatta*), "endears Herself," to *Ḥokhmah*, Her Father. Finally, the numerical value of חטה (*ḥittah*) is twenty-two, suggesting the twenty-two letters of the Hebrew alphabet, pointing again to *Shekhinah*, who is the realm of divine speech.

The description of *Shekhinah* endearing Herself to Her Father recalls a rabbinic account of a statement made by Shim'on son of Shetaḥ (president of the Sanhedrin) to the miracle-worker Ḥoni the Circle-Drawer. See M *Ta'anit* 3:8: "What can I do to you, for you מתחטא (*miṯḥatte*), ingratiate yourself [or: endear yourself; importune; act petulantly], before the Omnipresent and He grants your desire, like a son who ingratiates himself before his father and he grants his desire." See *Zohar* 1:45b (*Heikh*).

On *Shekhinah* as the point, or central point, see *Zohar* 1:6a; 2:204a–b, 222b, 229a–b, 242b; 3:191a, 250a; *ZḤ* 69d–70c (*ShS*); Moses de León, *Sefer ha-Mishqal*, 110; Joseph Gikatilla, cited in Elijah de Vidas, *Reshit Ḥokhmah, Sha'ar ha-Qedushah*, 2; Wolfson, *Circle in the Square*, 225, n. 152; idem, "Coronation of the Sabbath Bride," 315–24; Abrams, *Ha-Guf ha-Elohi ha-Nashi ba-Qabbalah*, 45–53; Benarroch, "Sodo shel Yanuqa," 70–72.

On *ḥittah* and *ḥata'ah*, cf. BT *Berakhot* 61a. On *ḥittah* as signifying the twenty-two letters of the alphabet, see *TZ* 17, 31a; 69, 114a. On the association of the twenty-two letters with *Shekhinah*, see *Zohar* 1:156b–157a (*ST*); Benarroch, "Sodo shel Yanuqa," 60–61.

71. **drawing the bow** Challenging the child.

72. **Surely, we call Her חטה (*ḥittah*), wheat...** But if so, how can this name of Hers include the letters ח ט (*ḥet*, *tet*), which imply חטא (*ḥet*), "sin"? After all, these two ominous letters do not appear in any of the names of the twelve tribes.

On the missing letters, see JT *Yoma* 7:5, 44c; BT *Yoma* 73b; *Ba'alei ha-Tosafot* on Genesis 49:1; *Zohar* 1:3a; 2:152a (from the Book of Rav Hamnuna Sava), 230a; Baḥya

The child replied, "Certainly so, for ח ט (*ḥet*, *tet*) dwell close to Her! Among the tribes, these letters do not appear, since they come from the side of holiness; but by Her they dwell.[73]

"If you say, 'No!'—draw the sword and say, 'Why does that Daughter hold these letters?' Well, if you knew the sin of Adam—which they said was חטה (*ḥittah*)—you would know all. When this Tree is victorious, the Good Side seizes the whole Other Side, overwhelming it.[74]

"The ancient Companions explained this word, situating it afar: simply *ḥittah*. The later ones came and said, '*Ḥittah*, really!' Isaiah came and explained the word, as is written: [*You will be far from oppression*...] וממחתה (*u-mi-meḥittah*), *and from ruin; it will surely not come near you* (Isaiah 54:14). Therefore, a dot in the middle, so that it not be חטאה (*ḥata'ah*), sin, for without the dot, it would be *ḥata'ah*. The substitution between ט (*tet*) and ת (*tav*) spells תבירו (*teviru*), destruction, for the Other Side. Elucidation of the word![75]

ben Asher on Genesis 47:28; Ginzberg, *Legends of the Jews*, 5:367; Kasher, *Torah Shelemah*, Genesis 49:1, n. 21; Benarroch, "Sodo shel Yanuqa," 62. While BT *Yoma* specifies *tet* and צ (*tsade*), JT *Yoma* specifies *ḥet* and *tsade*, though a scribal gloss adds *tet*.

73. **ח ט (*ḥet*, *tet*) dwell close to Her...** Demonic forces are situated near *Shekhinah*, eager to taint Her or to draw power from Her.

See *Zohar* 1:36b–37a, 54b; 2:219b, all of which apply the following verset to *Shekhinah*: *At the opening crouches* חטאת (*ḥattat*), *sin* (Genesis 4:7).

74. **Why does that Daughter hold these letters?...** How could the holy realm of *Shekhinah* include the ominous letters ח ט (*ḥet*, *tet*)? The child indicates that *Shekhinah* is pictured as the Tree of Knowledge, from which Adam (and Eve) ate; and according to one rabbinic tradition, this "tree" was actually חטה (*ḥittah*), "wheat." By sinning, Adam separated *Shekhinah* from *Tif'eret*, leaving Her vulnerable to the Other Side, who is characterized by חטא (*ḥet*), "sin." However, when the Tree of *Shekhinah* defeats the Other Side, She seizes its letters *ḥet* and *tet*, as indicated by the fact that these letters are included in Her name *ḥittah*.

See *Or Yaqar*; *Matoq mi-Devash*. The view that the Tree of Knowledge was actually wheat is attributed to Rabbi Me'ir in various rabbinic sources. See *Bereshit Rabbah* 15:7; BT *Berakhot* 40a (in the name of Rabbi Yehudah), *Sanhedrin* 70a–b (Rabbi Yehudah); *Pesiqta de-Rav Kahana* 20:6; *Pesiqta Rabbati* 42, 175a. On the nature of Adam's sin, see above, p. 8, n. 17. On the relation between *Shekhinah* and the demonic realm, see above, p. 200, n. 41.

75. **The ancient Companions...** Early authorities explained that Adam's sin involved *ḥittah* "simply," that is, eating actual wheat, but this is far from its deeper sense. Later authorities discovered that the word alludes to *Shekhinah*, who is "*ḥittah*, really!"

Isaiah shed further light when he prophesied: *You will be far from oppression*... וממחתה (*u-mi-meḥittah*) *and from ruin; it will surely not come near you.* Without the nominal prefix מ (*mi-*), the word מחתה (*meḥittah*), *ruin*, resembles חטה (*ḥittah*), "wheat." The substitution of the letter ת (*tav*) for ט (*tet*) alludes to "תבירו (*teviru*), destruction, for the Other Side" when *Shekhinah* overwhelms the demonic forces, becoming *meḥittah*, *ruin*, for them.

As mentioned above (note 70), in the word חִטָּה (*ḥittah*), the dot in the middle of the letter ט (*tet*) helps to distinguish חִטָּה

"You, Companions, who did not serve Rabbi [189a] Shema'yah the Pious, say that the Other Side has no share in the seven species of grain. Not so, for the Other Side has a share in everything that rots in the ground. What share does he have? The chaff, driven away by the wind, as is written: *Not so the wicked, but like chaff that the wind drives away* (Psalms 1:4); and similarly, *For the wind passes by and it is no more, and its place no longer knows it* (ibid. 103:16)—for the Holy Spirit scatters it in every direction, so that it is nowhere to be found.[76]

"This refers to the female. What is the male? Straw. Chaff and straw go together, so they are exempt from tithing, since they have no share in holiness.[77]

"ה (*He*)—clean grain, without straw or chaff. ח ט (*Ḥet, tet*)—male and female, chaff and straw. ה (*He*)—clean grain. So, fullness of the tree is חטה (*ḥittah*), wheat, and the tree by which Adam חטא (*ḥata*), sinned, was *ḥittah*, for all is in the mystery of *ḥittah*."[78]

Rabbi El'azar was amazed, and the Companions were amazed. Rabbi El'azar said, "Certainly so!"

The child said, "Certainly so is the verse with which we began; for barley comes first into the world, and it is available as food for a grazing animal, un- 271

(*ḥittah*) from חטאה (*ḥata'ah*), "sin," which characterizes the demonic Other Side.

The full verse in Isaiah reads: *In righteousness you will be established. You will be far from oppression, you will surely have no fear;* וממחתה (*u-mi-meḥittah*), *and from terror* [or: *and from ruin*], *it will surely not come near you.*

76. **You, Companions...** The seven species of grain apparently include "the five species of grain" often referred to in rabbinic literature (wheat, barley, oats, spelt, and rye) plus rice and millet.

The child quotes the verse in Psalms 1 to demonstrate the link between *chaff* and *the wicked* (including the Other Side). The Holy Spirit is one of the many designations of *Shekhinah*.

On the species of grain, see M *Ḥallah* 1:1, *Pesaḥim* 2:5; *Mekhilta, Pisḥa* 8; BT *Berakhot* 35b, 36b–37b; *Zohar* 1:157a; 3:244a; above, p. 138, n. 260. Cf. Deuteronomy 8:8, which lists seven species of grain and fruit.

On the share reserved for (or given to) the Other Side, see above, note 11. On Rabbi Shema'yah, see above, note 6, and at notes 11, 68. The full verse in Psalms 103 reads: *For the wind passes by and it* [or: *he*] *is no more, and its place* [or: *his place*] *no longer knows it* [or: *him*]. The subject *it* (or *he*) is either the grass or the human being.

77. **This refers to the female...** Chaff is associated with the demonic female (Lilith), while straw signifies the demonic male (Samael).

On chaff being exempt from tithing, see BT *Berakhot* 31a (and parallels); cf. M *Pe'ah* 1:6. On chaff and straw being exempt from tithing, see *Zohar* 2:120b (*RM*), 272a (*RM*); *TZ* 17, 31a; 69, 114a.

78. **ה (*He*)—clean grain...** In the word חטה (*ḥittah*), "wheat," the letter ה (*ḥe*), which is often a female marker, symbolizes *Shekhinah*, who is not tainted by the demonic forces symbolized by chaff and straw. These latter two are symbolized by the letters ח ט (*ḥet, tet*), which signify חטא (*ḥet*), "sin."

See *TZ* 17, 31a. On *Shekhinah* as the Tree of Knowledge (from which Adam ate), and on this "tree" as being wheat, see above, note 74.

specified. This is the mystery of a thousand mountains growing every day, and She eats them. It is called 'bread of תרומה (*terumah*),' food of that *terumah*, and it is offered at night, for it is written: *When the sun sets, he becomes pure, and afterward he may eat of the holy, for it is his bread* (Leviticus 22:7). *Of the holy*—*terumah*. *Of the holy*, and not *the holy*, for what is 'holy,' without further qualification, is not called *terumah*, since we have learned: 'Greater stringency applies to the holy than to *terumah*.'[79]

"The Holy Land is under the authority of the blessed Holy One, and no alien authority can enter there. How was the Holy Land tested to see if she remained faithful, not conjoining with an alien authority? By offering this *terumah* of barley, modeled on the mystery of the straying wife.[80]

79. **the verse with which we began...** Namely, *When you eat of the bread of the land, you shall present* תרומה (*terumah*), *a donation, to YHVH* (Numbers 15:19). The child had identified the *terumah* of dough with the first *omer* (sheaf or omer) of the barley harvest. See above, notes 67, 70.

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Barley, which is the first grain harvested, is available "for a grazing animal, unspecified," that is, for *Shekhinah* (or also for *Shekhinah*). She is pictured as an enormous beast consuming a thousand mountains. She is also pictured as תרומה (*terumah*), literally "what is raised," alluding to Her ascent toward Her spouse, *Tif'eret*. By offering *terumah*, one helps to raise *Shekhinah* and consummate the divine union. Her food is called "bread of *terumah*," and this is offered at night, the time associated with *Shekhinah*.

The verse in Leviticus refers to a priest who is ritually impure and must immerse himself in water: *When the sun sets, he becomes pure, and afterward he may eat of the holy* [or: *of the holy donations*], *for it is his bread* [or: *his food*]. According to rabbinic tradition, the phrase *of the holy* refers specifically to *terumah*. The child contrasts this to holier things, based on M *Ḥagigah* 3:1: "Greater stringency applies to the holy [i.e., sacrificial offerings] than to *terumah*." On the verse in Leviticus, see BT *Yevamot* 74b; Rashi on Leviticus 22:7; *Zohar* 2:101b (Vol. 5, p. 51, n. 144). Cf. M *Nega'im* 14:3; *Sifra, Emor* 4:1, 96c; BT *Berakhot* 2a.

The image of "a thousand mountains" appears in Psalms 50:10: *For Mine are all animals of the forest,* בהמות (*behemot*), *beasts, on a thousand mountains.* According to a midrashic interpretation, the apparent plural, *behemot*, is actually singular. See *Vayiqra Rabbah* 22:10, in the name of Rabbi Yoḥanan: "It is one beast, crouching on a thousand mountains—and a thousand mountains grow various kinds of vegetation for her and she eats."

See Job 40:15, 20; BT *Bava Batra* 74b; *Pesiqta de-Rav Kahana* 6:1; *Pesiqta Rabbati* 16, 80b; *Pirqei de-Rabbi Eli'ezer* 11; *Tanḥuma, Pineḥas* 12; *Nitsavim* 4; *Bemidbar Rabbah* 21:18; Ginzberg, *Legends*, 5:49, nn. 141–42. On the association of "a thousand mountains" with *Shekhinah*, see *Zohar* 1:18b, 223a; 2:203a; 3:60b, 217a, 240b; Moses de León, *Sefer ha-Rimmon*, 201–2.

On barley as food for animals, see 1 Kings 5:8; BT *Pesaḥim* 3b; M *Sotah* 2:1; *Zohar* 3:98a–b (*RM*). For the phrase "bread of *terumah*," see Rashi on Leviticus 23:17; Moses of Coucy, *Sefer Mitsvot Gadol*, 202; Benarroch, "Sodo shel Yanuqa," 32, 64. On *Shekhinah* as *terumah*, see Vol. 5, p. 189, n. 12.

80. **The Holy Land...** The Holy Land symbolizes *Shekhinah*, who is wedded to *Tif'eret* (the blessed Holy One) and protected from the demonic Other Side. To see if She has remained faithful to Her spouse, Israel

Rabbi Abba said, "The blade of a sword is surely pointed at you!"[81]

The child replied, "I'm surely strengthened by shield and buckler to protect myself from it."

Rabbi Abba said, "The Holy Land has no alien authority, and it cannot enter there. So from whom do chaff and straw come?"[82]

The child opened, saying, "*God created the human in His image*... (Genesis 1:27), and it is written: *God said to them, 'Be fruitful and multiply'* (ibid., 28). If the serpent had not copulated with Eve, would [Adam] never have generated offspring? Or, if Israel had not sinned with the Golden Calf, would they not have generated offspring?[83]

offers the first *omer* (sheaf or omer) of the barley harvest, which the child had identified with *terumah*.

This offering resembles the one described in the book of Numbers, concerning a wife suspected of adultery. Such a woman is tested by being made to drink a potion; if she is guilty, *her belly will swell and her thigh sag* (Numbers 5:27). Before the potion is prepared, the jealous husband brings an offering on behalf of his wife, which is called *a grain offering of jealousy* and consists of *one-tenth of an ephah of barley flour* (ibid., 15).

On God's direct control of the land of Israel, see BT *Ta'anit* 10a; *Tanḥuma, Re'eh* 8; Naḥmanides on Leviticus 18:25; *Zohar* 1:61a, 84b, 108b; 2:141a–b, 151b, 209a–b. On the Holy Land being protected from demonic powers, see also *Zohar* 2:130a, 140b–141a, 173a. On the relation between *Shekhinah* and the demonic realm, see above, p. 200, n. 41.

On the child's identification of the *omer* of barley as *terumah*, see above, notes 67, 70, 79. On the parallel between the *grain offering of jealousy* and the *omer* offering, see *Vayiqra Rabbah* 28:6; *Pesiqta de-Rav Kahana* 8:3; *Pesiqta Rabbati* 18, 92b; *Zohar* 3:96a–b, 97a (*Piq*). On the ritual of the wife suspected of adultery, see Vol. 8, p. 293, n. 20.

81. **The blade of a sword...** Rabbi Abba declares that he is hereby challenging the child.

82. **The Holy Land has no alien authority...** If *Shekhinah* (symbolized by the Holy Land) is protected from the demonic Other Side, then the grain growing in the Holy Land should contain no chaff or straw (which represent demonic forces). See above, notes 76–77.

83. **If the serpent had not copulated with Eve...** By that primal act, the serpent injected Eve with the evil impulse. Since this impulse fuels sexual desire, the child wonders if, without that element, Adam and Eve would have ever generated offspring.

At Sinai, the people of Israel were purified of the evil impulse and regained the innocence of Eden; they were reinfected only because of their sin with the Golden Calf. So if they hadn't committed that sin, how would they have generated offspring?

See *Zohar* 1:60b–61a. On the serpent infecting Eve, see BT *Yevamot* 103b, in the name of Rabbi Yoḥanan: "When the serpent copulated with Eve, he injected her with זוהמא (*zohama*), filth [or: slime, lust]. Israel, who stood at Mount Sinai—their filth ceased. Star-worshipers, who did not stand at Mount Sinai—their filth did not cease."

On the link between the evil impulse and sexual desire, see *Bereshit Rabbah* 9:7, in the name of Rabbi Shemu'el, commenting on *God saw all that He had made, and look, it was very good* (Genesis 1:31): "*Look, it was very good*—this is the good impulse; *and look, it was very good*—this is the evil impulse. Is the evil impulse *very good*? How

"Ah, but surely, if the serpent had not copulated with Eve, Adam would have immediately generated offspring—certainly; for look, a decree was issued the moment he was created, as is written: *Be fruitful and multiply and fill the earth and conquer it*! And those offspring would have all been pure, without any filth at all.[84]

"Similarly, the Holy Land—into which the alien authority cannot enter—produces chaff and straw, not from that side; whereas outside the Land, the chaff and straw are of the Other Side, which imitates holiness as a monkey apes humans."[85]

Rabbi El'azar and the Companions came and kissed him.

He said to them, "It seems to me that by weapons of battle I've earned the bread on the table."

astonishing! Yet were it not for the evil impulse, no man would ever build a house, marry a woman, or engender children.'"

On the link between the sin of the Golden Calf and procreation, see BT *Avodah Zarah* 5a, in the name of Resh Lakish: "Let us be grateful to our ancestors, for if they had not sinned [with the Golden Calf], we would never have come into the world!"

On the passage in *Yevamot*, see above, p. 43, n. 121. On the elimination of the evil impulse at Sinai, see also *Shir ha-Shirim Rabbah* 1:15 (on 1:2); *Pesiqta Rabbati* 41, 174a; *Zohar* 1:52b; 2:183a–b, 193b; 3:97b (*Piq*).

On the passage in *Bereshit Rabbah*, see *Qohelet Rabbah* on 3:11; *Midrash Tehillim* 9:1. Cf. BT *Yoma* 69b; *Zohar* 1:49a; 2:93b (Vol. 4, p. 532, n. 603). On the midrashic reading of Genesis 1:31, cf. above, p. 237, n. 15.

Genesis 1:27–28 reads: *God created the human in His image; in the image of God He created him, male and female He created them. God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and conquer it, and have dominion over the fish of the sea and the birds of the heavens and every living creature that crawls upon the earth."*

84. **Adam would have immediately generated offspring...** Since right after he was created (and before the serpent approached Eve), God had commanded him *Be fruitful and multiply*. But their offspring would have been totally pure, conceived immaculately, without any influence of the evil impulse. See *Zohar* 1:60b–61a. For the full verse in Genesis, see the preceding note.

85. **Similarly, the Holy Land...** In the Holy Land (symbolizing *Shekhinah*), even chaff and straw are pure, with no evil or demonic traces. The phrases "that side" and "the Other Side" both refer to the demonic realm.

The comparison of ape to human appears in rabbinic sources. See BT *Bava Batra* 58a, in the name of Rabbi Bana'ah: "Compared with Sarah, all others are like an ape compared with a human. Compared with Eve, Sarah was like an ape compared with a human. Compared with Adam, Eve was like an ape compared with a human. Compared with *Shekhinah*, Adam was like an ape compared with a human."

See *Zohar* 2:148b (Vol. 5, p. 364, n. 492); 3:192a, 268b, 284b; *ZḤ* 8c. In Christian literature and art, Satan sometimes appears as an ape, and he is occasionally called *simia Dei*, "the ape of God." See Rudwin, *The Devil in Legend and Literature*, 120–29; Janson, *Apes and Ape Lore*, 13–22, 25–26, n. 39; Scholem; Eliade, ed., *Encyclopedia of Religion*, 10:65.

Rabbi El'azar said, "Certainly so, for all weapons of battle are in your hand, triumphant in your hand!"

They came and kissed him as before.

He opened, saying, "*On the vine three tendrils, and as she was budding, up came her blossom, her clusters ripened into grapes* (Genesis 40:10). Until here, vision of the matter; from here on, his own vision, as is written: *Pharaoh's cup was in my hand* (ibid., 11). But vision of the matter was for Joseph's sake, to inform him, so that Joseph would hear and know.[86]

"We have learned: There are seven heavens, and these are seven palaces, and they are six, and they are five. All of them issue from ancient, holy, supernal wine—the wine that Jacob drew from afar, squeezing it from grapes of that vine. Then Jacob conveyed to [Isaac] the wine that was fitting for him, and he rejoiced and drank, as is written: *He brought* לו (*lo*), *him, wine and he drank* (Genesis 27:25)—here are included above and below; so Scripture extends the word, stretching it out by two accents, namely לו (*lo*), *him*: him below, him above, embracing two aspects.[87]

86. ***On the vine three tendrils...*** The child quotes the account of the chief cupbearer's dream to Joseph. The first verse conveys "vision of the matter," that is, the spiritual essence of the dream; whereas the following verse describes the actions of the cupbearer himself.

The context in Genesis (40:9–11) reads: *The chief cupbearer recounted his dream to Joseph and said to him, "In my dream—here, a vine in front of me, and on the vine three tendrils, and as she was budding, up came her blossom, her clusters ripened into grapes. Pharaoh's cup was in my hand, and I took the grapes and squeezed them into Pharaoh's cup and I placed the cup in Pharaoh's palm."*

87. **There are seven heavens...** Representing the seven *sefirot* from *Ḥesed* to *Shekhinah*, also depicted as palaces. Without *Shekhinah* Herself, these are six; and if *Tif'eret* and *Yesod* are considered as one, they are five. All these seven lower *sefirot* issue from *Binah*, and this flow of emanation is pictured as wine. This divine wine originates in *Keter*, who is known as *Attiqa Qaddisha* (the Holy Ancient One), alluded to here by the wording עתיקא קדישא (*attiqa qaddisha*), "ancient, holy."

Jacob (who symbolizes *Tif'eret*) drew this wine ultimately "from afar"—from the far reaches of the highest *sefirot*—though he squeezed it from the grapes of *Shekhinah* (symbolized by the vine described in the cupbearer's dream). Jacob brought this wine fittingly to his father, Isaac, since Isaac symbolizes *Gevurah*, who receives the wine of emanation from *Binah*. In the biblical description *He brought* לו (*lo*), *him, wine*, beneath the word לו (*lo*) appears a rare tonal accent (or cantillation sign): *merkha kefulah*, "a double *merkha*," consisting of two parallel curves. This double sign alludes to both Isaac ("him below") and *Gevurah* ("him above").

On the seven heavens, see *Vayiqra Rabbah* 29:11; BT *Ḥagigah* 12b; *Pesiqta de-Rav Kahana* 23:10; *Avot de-Rabbi Natan* A, 37; *Pirqei de-Rabbi Eli'ezer* 18; *Zohar* 1:32b, 41a (*Heikh*), 85b–86a; 2:10b, 30b, 56b, 164b–165a; 3:9b, 287a. On *Shekhinah* as the vine in the cupbearer's dream, see *Zohar* 1:192a, 238a–b. For the child's interpretation of another accent sign, see below at notes 141–42.

The full verse in Genesis reads: *He* [namely

"Enoch-Metatron has said, '*He brought him wine*—pouring water into that wine. If he had not poured in water, he could not have tolerated it.' Enoch-Metatron spoke well, and this is why Scripture extends טעמא (*ta'ama*), the intonation. That wine flows from rung to rung, and all טעמין (*ta'amin*), taste, it until Joseph the Pious tastes it—namely the faithful beloved, as is written: *like fine wine—flowing to my beloved smoothly* (Song of Songs 7:10). [189b] What is meant by *like fine wine*? That Jacob came and poured water into it; this is *fine wine*, just as Enoch-Metatron said."[88]

Rabbi El'azar was amazed, and Rabbi Abba was amazed. They said, "Surely, this wine is yours. You have triumphed—angel, messenger, mouth of the Holy Spirit!"[89]

He replied, "That vine is still waiting to yield fruit. *On the vine*—the vine that is known for its sanctity; for there is another vine, called *alien vine*, whose grapes are not grapes, but hard, seizing the heart, biting like a dog. Those grapes are called *a corrupt, alien vine* (Jeremiah 2:21). But of this vine is written *on the*

Isaac] *said, "Serve me, that I may eat of my son's game, so that my soul may bless you* [or: *so that I may give you my innermost blessing*]*." He* [namely Jacob] *served him and he ate, and he brought him wine and he drank.* On this verse, see *Targum Yerushalmi,* ad loc.; *Tanḥuma* (Buber), *Toledot* 16; *Zohar* 1:142b; 3:100a (*Piq*), 258b.

88. **Enoch-Metatron . . .** Concerning Enoch, Genesis 5:24 states: *Enoch walked with God; and he was no more, for God took him.* In postbiblical literature this verse is taken to mean that God transported Enoch through the heavens and transformed him into the angel Metatron. Enoch-Metatron serves as head of the Heavenly Academy, and here the child quotes one of his teachings.

Jacob poured water (symbolizing *Ḥesed*) into the wine (symbolizing *Gevurah*, or *Din* [Judgment]), thereby assuaging its harshness. Otherwise, Isaac "could not have tolerated it." In the verset *He brought* לו (*lo*), *him, wine*, the rare accent *merkha kefulah* extends the intonation of the word לו (*lo*), alluding to the extended flow of emanation from one sefirotic rung to another, until it is tasted by *Yesod* (who is symbolized by Joseph). *Yesod* is pictured as the male *beloved* in Song of Songs.

Metatron is often referred to as נער (*na'ar*), "youth, lad, (heavenly) servant," which links him with the child. On this title for Metatron, see above, pp. 5–6, n. 12. On the relation of Metatron to the figure of the child, see Benarroch, "Sodo shel Yanuqa," 95–97; idem, "Sava ve-Yanuqa," 331–35. On his role as head of the Heavenly Academy, see pp. 133–34, n. 245; p. 242, n. 30.

In Hellenistic and rabbinic culture, wine was normally diluted with water. On *merkhah kefulah*, see the preceding note. The full verse in Song of Songs reads: *Your palate is like fine wine—flowing to my beloved smoothly, gliding over* [or: *trickling over*; *stirring*] *lips of sleepers.*

89. **Surely, this wine is yours . . .** Referring not only to the wine on the table in front of them, but also to the wine of emanation, which has inspired the child to provide the Companions "wine of Torah."

On the fine wine of Torah, see *Vayiqra Rabbah* 30:1; BT *Avodah Zarah* 35a; *Pesiqta de-Rav Kahana* 11:1; 27:1; *Shir ha-Shirim Rabbah* on 1:4; *Qohelet Rabbah* on 2:3; *Tanḥuma, Vayḥi* 10; *Bemidbar Rabbah* 14:4; *Zohar* 2:124b; 3:39a, 95a; Moses de León, *Sefer ha-Rimmon*, 319.

vine—the well-known one, the one from which all holy ones tasted old wine, fine wine, wine that Jacob blended with water, so that all those who know how to taste wine tasted it, and it was good for the palate.[90]

"When that vine reaches Her, it puts forth *three tendrils*, which are three images of the patriarchs, by whom She is sanctified. There is no sanctification except by wine, and there is no blessing except by wine, wherever joy prevails.[91]

"*As she was budding*—like a bride adorning herself, entering in the joyous passion of that wine blended with water. Then, *up came her blossom*—Her love ascends toward Her Beloved, and She begins to sing, entering in love. Then those tender grapes become full and ripen, filling with that fine old wine. So, when one blesses over wine and reaches 'for the land,' he must pour in water, since one should recite the blessing 'Have compassion over Israel, Your people' with water in wine; otherwise, who can tolerate it? This was to inform Joseph, since the matter depended on him.[92]

90. **That vine is still waiting to yield fruit...** The child insists that the verse in Genesis (*On the vine three tendrils...*) has much more to yield.

Shekhinah is pictured as the holy vine, whereas the demonic female, Lilith, is called *alien vine*. The definite article in the phrase *on the vine* refers to "the well-known one," namely *Shekhinah*.

On the contrast between the two vines, see *Zohar* 1:238a–b. The full verse in Genesis reads: *On the vine three tendrils, and as she was budding, up came her blossom, her clusters ripened into grapes.* For the biblical context, see above, note 86. The full verse in Jeremiah reads: *I planted you as a noble vine, of entirely faithful seed. How then did you turn before Me into a corrupt, alien vine?*

91. **When that vine reaches Her...** As *Shekhinah* grows, She puts forth *three tendrils*, manifesting the potency of *Ḥesed*, *Gevurah*, and *Tif'eret*, who are symbolized by the three patriarchs (Abraham, Isaac, and Jacob).

Wine is required for various joyous and sacred occasions, such as *Qiddush* (Sanctification) and the wedding ceremony. See BT *Pesaḥim* 107a: "One should recite *Qiddush* only over wine, and one should recite a blessing [i.e., Grace after Meals] only over wine." See ibid. 109a, in the name of Rabbi Yehudah son of Bateira, "There is no joy except with wine." See JT *Berakhot* 8:1, 11d; *Pesaḥim* 10:2, 37c; BT *Bava Batra* 97a; *Zohar* 3:95a.

On the *three tendrils*, see *Zohar* 1:192a, 238a. For the full verse in Genesis, see the preceding note.

92. ***As she was budding...*** *Shekhinah* adorns Herself to unite with Her beloved, *Tif'eret*. She is impassioned by the flow of emanation, which blends the wine of *Gevurah*—or *Din* (Judgment)—with the water of *Ḥesed*.

When one recites Grace after Meals over a cup of wine and reaches the conclusion of the second blessing ("for the land and for the food"), he should pour water into the wine, thereby stimulating a similar process above, by which the harshness of *Din* is assuaged by the flow of *Ḥesed*. This ensures that the following blessing (which begins "Have compassion over Israel, Your people") will result in true Compassion—which designates *Tif'eret*, who Himself blends *Ḥesed* and *Din*. Otherwise, the harshness of *Din* itself would be intolerable.

The cupbearer related his dream to Joseph because the latter symbolizes *Yesod* (the di-

"Enoch-Metatron said, '*Three tendrils*, surely—corresponding to the three patriarchs. But She has four! Well, this is what is written: והיא כפורחת (*ve-hi khe-phoraḥat*), *as she was budding*—when She rises ופרחת (*u-phareḥat*), and flies, soaring with Her wings—then *up came her blossom*: that fourth one, remaining, who rises with Her, not parting from Her, as is written: *He rode upon a cherub and flew* (2 Samuel 22:11), when He flies. *Khe-phoraḥat*—when פורחת (*poraḥat*), She flies.' Enoch-Metatron spoke well, and so it is."[93]

All the Companions came and kissed him. Rabbi El'azar said, "Blessed is the Compassionate One who sent me here!"

The child said, "Companions, bread and wine are the essence of the table; all the rest of the food is subsidiary to them. Look, Torah has gained them, and they belong to her. Now Torah implores you lovingly, saying, '*Come, eat of my bread! Drink of the wine I have mingled!* (Proverbs 9:5). Since Torah is inviting you and begging you to do this, you should fulfill her wish. Please, since she is inviting you, do her wish!"[94]

278 They said, "Certainly so!"

They sat and ate, rejoicing with him. After they had eaten, they lingered at the table.

vine phallus) upon whom the sefirotic union depends.

On the verse in Genesis, see *Zohar* 1:192a, 238a–b. For the full verse, see above, note 90. On the second blessing of Grace after Meals, see above, note 45. On adding water to the cup of wine during this second blessing, see Alfasi, *Berakhot* 38a (on BT *Berakhot* 51a); *Tosafot, Shabbat* 76b, s.v. *kedei*; Abraham ben Isaac of Narbonne, *Sefer ha-Eshkol*, 1:83; Maimonides, *Mishneh Torah, Hilkhot Berakhot* 7:15; Abraham ben Nathan ha-Yarḥi, *Sefer ha-Manhig*, 1:220 (and n. 67); Jonah ben Abraham Gerondi, on Alfasi, *Berakhot* 37b (on BT *Berakhot* 51a); *ZḤ* 44a; Solomon ben Abraham Adret on BT *Berakhot* 51a; Jacob ben Asher, *Tur, Oraḥ Ḥayyim* 183; Yom Tov ben Abraham Ishbili on BT *Berakhot* 51a; Joseph Caro, *Beit Yosef, Oraḥ Ḥayyim* 183:2; *Nitsotsei Zohar*; Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 46.

93. **Enoch-Metatron said...** On this figure, see above, note 88.

As mentioned above (note 91), the *three tendrils* correspond to the three patriarchal *sefirot*: *Ḥesed*, *Gevurah*, and *Tif'eret*, who unite with *Shekhinah* (symbolized by *the vine*). There is also a fourth *sefirah* who unites with Her, namely *Yesod*, who is alluded to in the continuation of the verse: *up came her blossom*.

Enoch-Metatron plays with two senses of the verb פרח (*prḥ*): "to bud" and "to fly." The verse from Samuel now implies that *Shekhinah rode upon Yesod* (pictured as *a cherub*) *and flew*. The full verse (which appears almost identically in Psalms 18:11) reads: *He rode upon a cherub and flew, soaring on* [or: *seen on*] *the wings of the wind*.

94. **bread and wine are the essence...** The child had elucidated both of these: the bread, by expounding the verse *When you eat of the bread of the land* (above at notes 67–85); and the wine, by expounding the verses *On the vine three tendrils* and *He brought him wine* (above at notes 86–93).

The child claims that he has enriched Torah by probing the inner meaning of these verses; now Torah implores the Companions to partake of the meal, while delighting in Torah.

He opened, saying, "*Moab said to the elders of Midian, 'Now, this assembly will lick up everything around us as the ox licks up the grass of the field . . .'* (Numbers 22:4). *Moab said to the elders of Midian*—it is not written *The elders of Moab said to the elders of Midian,* but rather *Moab said*—the young took advice from the elders, and the elders were drawn to them and gave them advice. What advice did they give them? Evil advice they took for themselves. They said to Moab, 'We have raised an evil growth in our midst. Who is that? Moses, their master—because of a certain priest who was among us, who trained him, raised him in his house, and gave him his daughter in marriage. Furthermore, he gave him money and sent him to Egypt to destroy the whole country, and he and all his household were drawn after him. If we can uproot that master of theirs from the world, his whole people will be immediately uprooted from the world.' The whole wicked plan about the affair of Peor came from Midian.[95]

"Come and see that everything stemmed from Midian, and all their counsel was aimed at Moses. On their advice, Balaam was commissioned. As soon as they saw that Balaam could not prevail, they adopted another evil plan—and prostituted their wives and daughters even more than Moab did; for of the Midianite women is written *Look, these are the ones who, by Balaam's word, led the Children of Israel to betray YHVH* [*in the affair of Peor*] . . . (Numbers 31:16). Everything stemmed from Midian.[96]

95. ***Moab said to the elders of Midian . . .*** Since the verse employs the wording *the elders of* only in relation to Midian and not to Moab, the child concludes that the young Moabites sought advice from *the elders of Midian* as to how they could destroy Israel. *The elders of Midian* acceded to their request and gave them evil advice.

Jethro, the Midianite priest, had welcomed Moses into his home and given him his daughter Zipporah in marriage. The clause "he and all his household were drawn after him" may refer to the tradition that Jethro converted. See *Mekhilta, Amaleq* (*Yitro*) 1–2; *Mekhilta de-Rashbi,* Exodus 18:27; *Sifrei,* Numbers 78; *Vayiqra Rabbah* 9:6; *Zohar* 2:68a–b. On the Midianites' informing Moab about Moses' time in Midian, see *Tanḥuma, Balaq* 3; *Tanḥuma* (Buber), *Balaq* 4; *Bemidbar Rabbah* 20:4.

"The affair of Peor" refers to the tragic event that occurred at Abel Shittim (Brook of the Acacias), northeast of the Dead Sea (Numbers 25). This was Israel's last stop on their trek through the desert, where many Israelite men went *whoring with the daughters of Moab* (Numbers 25:1) and worshiped the heathen god Baal-peor. As a result, twenty-four thousand Israelites died in a plague, in addition to those who were slain by the Israelite officers.

According to one rabbinic tradition, the Midianites devised the plan to seduce the Israelite men at Peor. See *Yalqut Shim'oni,* Numbers 785. Cf. Numbers 31:16 (quoted in the following paragraph). On the verse in Numbers 22, see above at note 54. For the full verse (and its context), see above, p. 232, n. 1.

96. **On their advice, Balaam was commissioned . . .** After Moab consulted *the elders of Midian.*

On Midian and Moab prostituting their wives and daughters, cf. *Leqaḥ Tov,* Numbers 24:25–25:1; *ZḤ* 78b (*MhN, Rut*). The context in Numbers (31:15–16) refers to the Midianite women who had been captured by the Israelites: *Moses said to them* [namely the Israel-

"They conspired [190a] with their chieftain that he should prostitute his daughter, intending to ensnare Moses in their net. With many kinds of charms they adorned her so that their leader would be caught; but the blessed Holy One *turns sages back* (Isaiah 44:25). They foresaw that the leader would be caught in their net, but they did not understand. They saw, yet they did not see. They saw the leader of the people falling with her, along with many thousand others, and they thought that it was Moses. They prostituted her, instructing her about Moses: 'Couple only with him.'[97]

"She said to them, 'How will I know?'

"They replied, 'The one before whom you see everyone rising—couple with him and with nobody else.'

"When Zimri son of Salu appeared, twenty-four thousand members of the tribe of Simeon rose before him, since he was their chieftain; so she thought that he was Moses, and she coupled with him. When all those others saw this, they did what they did, and what happened happened.[98]

280 "Everything stemmed from Midian, in various ways, and therefore Midian was punished. The blessed Holy One said to Moses, '*Wreak the vengeance of the Children of Israel upon the Midianites* (Numbers 31:2)—for you it is fitting, for you it is appropriate. As for Moab, I will defer them until after two pearls issue from them. It is David son of Jesse who will wreak vengeance upon Moab, washing out the pot full of filth'—as is written: *Moab is My washbasin* (Psalms 60:10), surely! Until those two pearls issued, [Moab] was not punished; as soon

ite warriors], *"You have spared every female! Look, these are the ones who, by Balaam's word, led the Children of Israel to betray YHVH in the affair of Peor, and there was a plague among YHVH's community."*

97. **They conspired with their chieftain...** The Midianites instructed their chieftain to send his daughter to seduce Moses. Through sorcery, they foresaw that they would ensnare an Israelite leader, and they assumed that this was Moses.

See BT *Sanhedrin* 82a; *Bemidbar Rabbah* 20:24; cf. *Tanḥuma, Balaq* 20; *Tanḥuma* (Buber), *Balaq* 29. According to Numbers 25:15, the Midianite woman who had sexual relations with an Israelite (identified below) was *Cozbi daughter of Zur, who was chieftain of the leagues of fathers' houses in Midian.*

The context in Isaiah (44:24–25) reads: *It is I, YHVH,... who annuls the omens of diviners and makes fools of the augurs; who turns sages back and makes nonsense of their knowledge.*

98. **Zimri son of Salu...** According to Numbers 25:14, he was *chieftain of a Simeonite father's house.* When many other Simeonite males saw Zimri coupling with a foreign woman, they did so too, and all twenty-four thousand of them perished in a plague brought by God.

On the sexual encounter between Zimri and Cozbi, see Numbers 25:6–18. According to 25:9, *Those who died in the plague came to twenty-four thousand.* Here the child adopts a rabbinic tradition that all twenty-four thousand were from the tribe of Simeon.

See JT *Sotah* 7:5, 21d; *Tanḥuma, Vayḥi* 10; Rashi on Numbers 26:13. Cf. Mann, ed., *Midrash Ḥadash al ha-Torah*, 68; *Leqaḥ Tov*, Numbers 26:14.

as they did, David came and washed their filth out of the pot. All of them were punished: Midian in the days of Moses, Moab in the days of David.[99]

"Come and see the wicked of Midian; for despite all this, they did not subside from all their evil. Generations later—when they saw that Joshua had died along with all those elders, who were worthy to have miracles performed by them—they said, 'Now the time is ripe for us!' What did they do? They approached Amalek, saying, 'You should remember what the Israelites and Moses their master and Joshua his disciple did to you, annihilating you from the world. Now is the time, for they have no one to protect them, and we are with you.' Immediately, *Midian and Amalek and the Easterners* [*came up and raided them*]; *Because of Midian, the Children of Israel made themselves the dugouts* [*that are in the mountains*...] (Judges 6:3, 2). There was no one in the world who perpetrated evil as utterly as Midian. If you say 'Amalek'—well, Amalek because of jealousy for the covenant, for they accosted the supernal Covenant. So the blessed Holy One vents eternal jealousy that will never be forgotten."[100]

They said, "Certainly so! There is no doubt in the world."

He opened, saying, "*YHVH said to me, 'Do not attack Moab and do not provoke them to war*...' (Deuteronomy 2:9), and it is written: *You will approach opposite the Ammonites; do not attack them and do not provoke them* (ibid., 19). *YHVH said*

99. **for you it is fitting . . .** Since the Midianites sought to seduce and ensnare Moses.

According to a rabbinic tradition, Moab and Ammon were spared because of two virtuous women who were destined to be born: Ruth the Moabite and Naamah the Ammonite. Ruth was the great-grandmother of King David, while Naamah was a wife of King Solomon, the mother of Rehoboam, and thus she too was a matriarch of the Davidic dynasty. Here, the child associates both Ruth and Naamah with Moab. See above, note 50. On the verse in Psalms, see *Zohar* 3:198b.

100. **They approached Amalek . . .** Soon after the Israelites crossed the Red Sea, the Amalekites attacked them but were defeated by Joshua and his Israelite fighters while Aaron and Hur were helping Moses to hold his hands aloft. See Exodus 17:8–16; Deuteronomy 25:17–19.

Amalek is particularly despicable because (according to rabbinic sources) they mutilated some of the Israelites by cutting off the covenantal sign of circumcision (or the phallus) and throwing it mockingly toward heaven. In doing so, they threatened *Yesod* (the divine phallus and site of the Covenant).

On Amalek's violent act, see *Targum Yerushalmi,* Deuteronomy 25:18; *Eikhah Rabbah* 3:64; *Pesiqta de-Rav Kahana* 3:6, 11; *Pesiqta Rabbati* 7, 26b; 12, 51b; *Tanḥuma, Ki Tetse* 9–10; *Tanḥuma* (Buber), *Ki Tetse* 10, 14; *Bemidbar Rabbah* 13:3; *Zohar* 2:65b, 67a,195a; 3:30b; Moses de León, *Sefer ha-Rimmon,* 68.

The concluding clause ("that will never be forgotten") recalls Deuteronomy 25:19: *You shall wipe out the memory of Amalek from under the heavens; you shall not forget.* The passage in Judges (6:2–3) reads: *The hand of Midian prevailed over Israel. Because of Midian, the Children of Israel made themselves the dugouts that are in the mountains and the caves and the strongholds. It happened when Israel planted, that Midian and Amalek and the Easterners came up and raided them.*

to me—didn't we know until now that the blessed Holy One was speaking with Moses and with no one else? Why is it written *YHVH said to me*? Well, the blessed Holy One commanded only Moses not to harm Moab, not anyone else; to David He did not issue this command. So, *to me*.[101]

"*Do not attack Moab*—even invading the slightest bit across their border; for someone will issue from them who will wreak vengeance upon them on behalf of Israel, namely David, who was descended from Ruth the Moabitess.

"*And do not provoke them to war*—all this was commanded to Moses, but to someone else it was permitted. If you say, 'It was permitted to Joshua and to those elders who outlived him'—not so! For they were all members of Moses' court, and what was forbidden to Moses was forbidden to them. Furthermore, those fine pearls had not yet issued—for after all, in the days of the Judges, Ruth issued, and she was the daughter of Eglon, king of Moab. Eglon died, killed by Ehud, and another king was appointed; and this daughter of his was orphaned, and she was placed in the home of a guardian, in the fields of Moab. When Elimelech went there, he married her to his son.[102]

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"If you say that Elimelech converted her there—no! Rather, she learned all the household customs, and the food and the drink, before she was converted. Only afterward, when she went with Naomi, did Ruth say *Your people is my people, and your God my God* (Ruth 1:16).[103]

101. ***YHVH said to me...*** According to Maimonides, this divine command applied only to Moses, not to later generations. See his *Sefer ha-Mitsvot, shoresh* 3; *Nitsotsei Zohar*.

Deuteronomy 2:9 reads in full: *YHVH said to me, "Do not attack Moab and do not provoke them to war, for I will not give you any of his land as a possession—for to the sons of Lot I have given Ar as a possession."* Deuteronomy 2:19 reads in full: *You will approach opposite the Ammonites; do not attack them and do not provoke them, for I will not give any of the land of the Ammonites to you as a possession, for to the sons of Lot I have given it as a possession.*

102. **members of Moses' court...** On Moses' court, see, e.g., M *Rosh ha-Shanah* 2:9.

The "fine pearls" are Ruth and Naamah, for whose sake Moab (and Ammon) were spared. (See above, note 99.) The book of Ruth is set in the time of the Judges. (See Ruth 1:1). According to a rabbinic tradition, Ruth was the daughter of Eglon, king of Moab, who was killed by Ehud.

According to the opening verses of Ruth, Elimelech went to the fields of Moab because of a famine in Judah; and after he died, his two sons (Mahlon and Chilion) married Ruth and Orpah. Here, the child states that while Elimelech was still alive, he married off Mahlon to Ruth.

On Ruth's being the daughter (or granddaughter) of King Eglon, see *Targum*, Ruth 1:4; BT *Nazir* 23b (and *Tosafot*, ad loc., s.v. *bat beno*), *Sotah* 47a, *Sanhedrin* 105b, *Horayot* 10b; *Rut Rabbah* 2:9; *ZḤ* 78b (*MhN, Rut*). On Ehud's assassination of King Eglon, see Judges 3:15–30.

103. **If you say that Elimelech converted her...** The child insists that Ruth was not converted before marrying Elimelech's son, Mahlon.

See *Sifrei*, Numbers 78; *Targum*, Ruth 1:4; BT *Bava Batra* 91b; *Rut Rabbah* 2:4, 9; *Tan-*

"Naamah issued from among the Ammonites in the days of David. Then the Holy Spirit settled upon David and said to him, 'David, when I measured out the whole world, Israel was חבל נחלתו (*ḥevel naḥalato*), *the line of His possession* (Deuteronomy 32:9). I remember what Moab did to *the line of His possession*. So what is written of them? *He measured them out* בחבל (*ba-ḥevel*), *with the line* (2 Samuel 8:2)—with that *line* of *YHVH*'s possession. The line seized all those who were from that seed.[104]

"It is written: מלא החבל (*melo ha-ḥevel*), *one full length of line* (ibid.). What is meant by *melo ha-ḥevel*? The one of whom is written *The whole earth* מלא (*melo*), *is full of, His glory* (Isaiah 6:3). He said, 'This one is to be spared, and that one is to be killed.' And that *line* seized those who were deserving of death. Therefore he held that *line* and stretched out *the line*—for that *line* of *YHVH*'s possession.[105]

"As for Midian, Gideon destroyed all that seed, not leaving any of those who had harmed Israel by counsel or in any other way. Against all those who harm Israel, the blessed Holy One retains enmity, wreaking vengeance on them. But if good is destined to come to the world from them, [190b] He delays His anger

ḥuma, Behar 3; *Tanḥuma* (Buber), *Behar* 8; *Tosafot, Ketubbot* 7b, s.v. *ve-ha bo'az*; *ZḤ* 81a (*MhN, Rut*). For the opposite view, see *ZḤ* 79a (*MhN, Rut*). On Ruth 1:16 as implying conversion, see BT *Yevamot* 47b; *Rut Rabbah* 2:22–23, 25; *Midrash Mishlei* (ed. Buber) 31:49.

104. **Naamah issued from among the Ammonites...** As mentioned above (note 99), she was a wife of King Solomon (son of David), the mother of Rehoboam, and thus a matriarch of the Davidic dynasty. Now that the two pearls (Ruth and Naamah) had both issued, it was time for David to punish the descendants of the Moabites who had seduced the Israelites to sin.

The word חבל (*ḥevel*) means "rope, cord, length of rope, (measuring) line." In the verse from Deuteronomy, Israel is described as חבל נחלתו (*ḥevel naḥalato*), *His allotted possession* (allotted to God, as it were, by a measuring line). The child construes this phrase as *the line of His possession*, which he associates with the description in Samuel of how David killed two-thirds of the defeated Moabites by measuring them out with *ḥevel*, *a line*. The full verse there reads: *He struck down Moab, and measured them out* בחבל (*ba-ḥevel*), *with a line* [or: *with a cord*], *making them lie on the ground, and he measured two lengths of a line to put to death and one full length* [or: *length of line*] *to keep alive. And Moab became tribute-bearing vassals to David.*

As demonstrated in the following paragraph, the "*line* of *YHVH*'s possession" represents *Shekhinah* (also known as Assembly of Israel). She seized the Moabites who were doomed to death.

On the Moabites' seduction of the Israelites, see above, note 95. The full verse in Deuteronomy reads: *Indeed, YHVH's share is His people, Jacob His allotted possession.*

105. **מלא החבל (*melo ha-ḥevel*), *one full length of line*...** The word *melo*, *full*, alludes to *Shekhinah*, who is known as *glory*, and of whom is written *The whole earth* מלא (*melo*), *is full of, His glory*. When David said "This [Moabite] is to be spared, and that one is to be killed," *Shekhinah* (the divine *line*) seized those who were to die. For the full verse in Samuel, see the preceding note.

and wrath until that good emerges into the world, and afterward He takes vengeance and executes judgment upon them."[106]

Rabbi El'azar said, "Certainly so! This is elucidation of the matter."

The child said, "From here on, Companions, prepare weapons of battle in your hands and wage war!"[107]

Rabbi El'azar opened, saying, "*Bless YHVH, O His angels, mighty in strength, fulfilling His word, heeding the sound of His word* (Psalms 103:20). King David issued an invitation to bless the blessed Holy One, inviting the powers of heaven—the stars, constellations, and other forces—and joining his own soul with them to bless the blessed Holy One, as is written: *Bless YHVH, all His forces,* [*His servants performing His will. Bless YHVH, O all His works, in all places of His dominion.*] *Bless, O my soul, YHVH!* (ibid., 21–22). He concludes all the blessings by mentioning his soul.

"He invited the angels on high to bless Him, as is written: *Bless YHVH, O His angels, mighty in strength,* עושי (*osei*), *fulfilling, His word.* Before Israel appeared, the angels on high performed and completed the work. As soon as Israel came and stood at Mount Sinai and said נעשה (*Na'aseh*), *We will do, and we will heed* (Exodus 24:7), they took over עשייה (*asiyyah*), doing, from the ministering angels and were included in *His word.* From then on, *assiyah*, doing, on earth was among Israel alone, while the angels acted alone, with Israel completing and consummating *assiyah*. So first, *mighty in strength, osei, fulfilling, His word,* and then *heeding.* Happy are Israel, who have taken over *assiyah* from them, and through whom it is fulfilled!"[108]

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106. **As for Midian...** Gideon defeated them, as recounted in Judges 6–8.

The concluding sentence indicates that if any enemy of Israel is destined to generate someone virtuous (such as Ruth and Naamah), God delays punishing them "until that good emerges into the world."

107. **prepare weapons...** To strive in the battle of Torah. See above, note 61.

108. **He invited the angels on high to bless Him...** They are described as *mighty in strength, fulfilling His word, heeding the sound of His word.* Originally, the angels alone performed God's will and fulfilled His word. But at Mount Sinai, when Israel declared *All that YHVH has spoken* נעשה ונשמע (*na'aseh ve-nishma*), *we will do and we will heed* [or: *listen*], they demonstrated true faith: committing themselves to fulfill and enact God's word even before hearing the details. Thereby they became equivalent to the angels, who *fulfill* (or "do") God's word even before *heeding* (or "listening to") it.

From then on, Israel "took over עשייה (*asiyyah*), doing, from the ministering angels and were included in *His word,*" that is, they were themselves described as *fulfilling His word.* While the angels still acted alone above, now Israel actualized and consummated God's word below on earth.

On the significance of Israel's declaration *na'aseh ve-nishma*, *We will do and we will heed* [or: *listen*], see *Mekhilta, Neziqin* 13; *Mekhilta de-Rashbi*, Exodus 24:7; *Sifrei*, Deuteronomy 320; *Tosefta Bava Qamma* 7:9; *Vayiqra Rabbah* 2:4; BT *Shabbat* 88a; *Shir ha-Shirim*

The child said, "Guard yourself, and succeed with your weapons! Has Israel gained only this praise and no other?"

He replied, "This praise I have discovered and no other."

The child said, "The blade of your sword fails—or you don't wield it as a warrior should. What is the highest praise, which was not entrusted to the angels on high alone, but only to Israel [along with them]? *Qedushah*. Blessing was entrusted to them alone, as it was entrusted to Israel; but 'Holy' was not entrusted to them alone, only together with Israel, for they perform *Qedushah* only along with Israel.

"Now, you might say, 'Look at what is written: *One called to another, saying,* [*"Holy, holy, holy is YHVH of Hosts..."*] (Isaiah 6:3)!' But when? When Israel sanctifies below; and as long as Israel doesn't sanctify below, they do not utter *Qedushah*.[109]

"For *Qedushah* ascends from three worlds, not from two. This corresponds to: *One called*—one; *to another*—two; *saying*—three. There are three worlds, and correspondingly three sanctifications. So it is to Israel's praise that they take up *Qedushah* below."[110]

Rabbah on 1:5, 12; 2:1–3; 3:9; 4:9; 5:2; 6:5; *Tanḥuma, Vayishlaḥ* 2, *Vayiqra* 1; *Tanḥuma* (Buber), *Vayiqra* 1; *Seder Eliyyahu Zuta* 4, p. 179.

109. **Blessing was entrusted to them alone...** The angels are capable of blessing God on their own, without Israel's participation. But as for the *Qedushah*—whose central declaration is *Holy, holy, holy is YHVH of Hosts...*—the angels can perform this only together with Israel.

The full verse in Isaiah, recording the prophet's vision of the angels, reads: *One called to another, saying, "Holy, holy, holy is YHVH of Hosts; the whole earth is full of His glory."* One might assume, then, that the angels recite this on their own. However, according to a Talmudic tradition (BT *Ḥullin* 91b), "The ministering angels do not utter song above until Israel sings below."

On this Talmudic quotation, see *Zohar* 1:40a (*Heikh*), 90a (*ST*), 231a; 2:129a–b, 164b; 3:66a; *ZḤ* 12b (*MhN*); Moses de León, *Sefer ha-Rimmon*, 91.

Cf. the opening line of *Qedushah* in the *musaf* service (according to the Sephardic version): "A crown is given to You, *YHVH* our God, by the countless angels on high together with Your people Israel assembled below. Together all of them proclaim Your holiness thrice, as is written by Your prophet: *One called to another, saying, 'Holy, holy, holy is YHVH of Hosts; the whole earth is full of His glory.'*"

110. ***Qedushah* ascends from three worlds...** From the lower world (inhabited by Israel), the world of the angels, and the world of the Divine Chariot. The child insists that *Qedushah* must ascend from all these three realms, not just from the two higher ones. The "three sanctifications" correspond to the threefold formula *Holy, holy, holy is YHVH of Hosts.*

On the three worlds, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; Tishby, *Wisdom of the Zohar*, 1:217; 2:557, 560, n. 39; *Matoq mi-Devash*. Cf. David Kimḥi on Isaiah 6:3. On the significance of the threefold formula *Holy, holy, holy*, see Vol. 5, p. 144, n. 15.

Rabbi El'azar said, "So it is, and we have established these matters. We have furthermore established that three sanctifications were entrusted to Israel below, from this verse: *You shall hallow yourselves and become holy, for I, YHVH, am holy. You shall hallow yourselves*—one; *and become holy*—two; *for I, YHVH, am holy*—three. Here sanctification was entrusted to them."[111]

He said to him, "I have done well—because you didn't remember the lance till I took it from behind your shoulder and put it in your hand! From here on, remember the lance that's in your hand. Now return to where you left off."[112]

Rabbi El'azar said, "To the words we were engaged in, concerning בְּרָכָה (*berakhah*), blessing. ברכו (*Barakhu*), *Bless* (Psalms 103:20)—what is meant by *barakhu*? Draw blessings from the place whence all blessings issue, until they form בְּרֵכָה (*berekhah*), a pool, through the abundant flow that is drawn. And from abundance of water in that pool, the waters will immediately swarm with numerous fish of all kinds. What is that flow? *YHVH* (ibid.)—a stream of light, shining from that resplendent speculum, drawn from above to below.[113]

286 "This is for the celestial angels, living in the loftiest chamber—to them is said *Bless YHVH*. We, who dwell below, say 'Bless את (*et*) *YHVH*'; for we need to draw upon us this *Et*, through whom we may enter into the presence of the King, to see His face. So David said, *As for me,* בצדק (*be-tsedeq*), *in righteousness, I will behold Your face* (Psalms 17:15)—*be-tsedeq*, *by righteousness*, surely! Therefore, the beginning of prayer is 'Bless *et YHVH*,' to draw upon our heads this *Et*. Once we draw this *Et* upon us, we should utter prayer and offer praise.[114]

111. ***You shall hallow yourselves...*** The wording here includes elements from the Masoretic text of Leviticus 11:44 and 20:7. The former verse reads: *For I am YHVH your God, and you shall hallow yourselves and become holy, for I am holy.* The latter reads: *You shall hallow yourselves and become holy, for I am YHVH your God.* The wording *for I, YHVH, am holy* appears in a similar context in Leviticus 19:2; 20:26. On the wording here, see Rosenthal, "Al Derekh Tippulam shel Ḥazal be-Ḥillufei Nussaḥ ba-Miqra," 400. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

112. **I have done well...** The child approves of Rabbi El'azar's interpretation, but takes credit for it himself since he reminded the rabbi to wield his mental weapon.

113. **בְּרָכָה (*berakhah*), blessing...** Rabbi El'azar plays on this word and בְּרֵכָה (*berekhah*), "pool." The directive *Bless* implies that one should draw blessings from their source in the higher *sefirot* (*Binah* or *Ḥokhmah*) until they form a *berekhah* (pool) in *Shekhinah*. The "numerous fish of all kinds" represent either souls or angels, swarming in *Shekhinah*. The name *YHVH* and the image of "the resplendent speculum" both designate *Tif'eret*, the core of the lower *sefirot*.

The full verse in Psalms reads: *Bless YHVH, O His angels, mighty in strength, fulfilling His word, heeding the sound of His word.*

On the source of blessing, see *Zohar* 2:135b; 3:270b–271a (*Piq*). For the play on *berakhah* and *berekhah*, see *Bereshit Rabbah* 39:11; *Bemidbar Rabbah* 11:2; Jacob ben Sheshet, *Sefer ha-Emunah ve-ha-Bittaḥon*, 421; idem, *Meshiv Devarim Nekhoḥim*, 174; Scholem. On the image of "the resplendent speculum," see below, pp. 399–400, n. 345.

114. **This is for the celestial angels . . .**

"Consequently, it is forbidden for anyone to bless a person before offering his prayer, drawing upon his head this *Et*. If he hastens to bless someone first, he draws upon that person an idolatrous cult site instead of this *Et*. Therefore, for the celestial angels is written *Bless YHVH*, whereas for us an additional et."[115]

The child said, "Now I surely know that your weapons are fine—if you remember them and don't forget them! Certainly, the power of a man who wages war [191a] is in lance and sword.

"What is meant by *mighty in strength, fulfilling His word, heeding the sound of His word*?"[116]

Rabbi El'azar replied, "I have already said."[117]

The child said, "I know for sure that the power of your arm has weakened. Now is not the time to wait, but to strike with the sling, stone after stone, as is said: *with sling and stone* (1 Samuel 17:50)—hurriedly, one after another."[118]

They receive the flow of emanation directly from *Tif'eret* (known as *YHVH*), so "to them is said *Bless YHVH*." For Israel, on earth, *Shekhinah* mediates the flow, so they add the word את (*et*), signifying *Shekhinah*. She is the gateway to *Tif'eret* (or *YHVH*), and is also known as *Tsedeq*, Righteousness.

Grammatically, the word *et* is usually an accusative particle with no clear independent sense. Although this little word seems superfluous, already in rabbinic times Naḥum of Gimzo and his disciple Rabbi Akiva taught that its presence in a biblical verse amplifies the apparent meaning. Here, as often in the *Zohar*, את (*et*) alludes to *Shekhinah*, who comprises the totality of divine speech, the entire alphabet from א (*alef*) to ת (*tav*).

On the significance of *et*, see BT *Pesaḥim* 22b, *Ḥagigah* 12a–b; *Zohar* 1:15b, 247a; 2:81b, 90a. On its significance in the prayer formula 'Bless *et YHVH*,' see *Zohar* 2:135b. Cf. Psalms 134:1–2.

The full verse in Psalms 17 reads: *As for me, in righteousness I will behold Your face; I will be sated, when awake, by Your image.* See *Zohar* 1:72a; 3:292a (*IZ*).

115. **it is forbidden for anyone to bless a person...** In the morning, a person should first pray (the *Amidah*) before blessing anyone in greeting. Thereby he draws *Shekhinah* (known as *Et*) upon his own head and upon anyone whom he subsequently greets. If he tries to bless someone before praying, he actually draws upon that person a demonic force, signified by במה (*bamah*), "an (idolatrous) cult site."

See BT *Berakhot* 14a, in the name of Rav: "Whoever greets his fellow before praying [the *Amidah*] has, as it were, made him into a cult site, as is said: *Desist from a human, whose breath is in his nostrils, for* בַּמֶּה (*va-meh*), *of what, account is he?* Do not read בַּמֶּה (*va-meh*), *of what*, but rather בָּמָה (*bamah*), *a cult site.*" In other words, by greeting a human being before acknowledging God, one is, in effect, idolizing that person, who *is accounted as a cult site*. Rather, one should *desist from a human* until after praying.

On the passage in *Berakhot*, see *Zohar* 1:228a, 248a; 2:182a–b, 226b; *ZḤ* 90d–91a (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 35; idem, *Sheqel ha-Qodesh*, 42 (50–51); idem, *Sod Eser Sefirot Belimah*, 375–76; [idem?], *Orḥot Ḥayyim*, 16. On the term *bamah*, see Milgrom, *Leviticus*, 3:2316–18.

116. ***mighty in strength...*** For the full verse, see above, note 113.

117. **I have already said** See above at note 108.

118. **but to strike with the sling...** The child urges Rabbi El'azar not to let up in the battle of Torah.

"Sling" renders קירטא (*qirta*), a Zoharic neologism meaning "slingshot." See above,

Rabbi El'azar rejoiced, and Rabbi Abba and the Companions rejoiced.

The child opened, saying, "*Black am I but beautiful, O daughters of Jerusalem—like the tents of Kedar, like Solomon's curtains. Do not look at me for being blackish*... (Song of Songs 1:5–6). These words have already been established. However, when She is immersed in great love for Her Beloved, through the pressure of love that She cannot bear, She diminishes Herself extremely until nothing is seen of Her but the tiniest single point. What is that? י (*Yod*). Then She is concealed from all Her forces and camps, and She says, '*Black am I*,' for there is no white inside this letter, as there is in other letters. This is the meaning of *Black am I*—'and I have no room to bring you in beneath My wings.'[119]

"*Like the tents of Kedar*—we have learned: This is ז (*zayin*), which contains no white within.[120]

"*Like Solomon's curtains*—this is ו (*vav*).[121]

note 63. The full verse in Samuel, describing David's victory over Goliath, reads: *David bested the Philistine with sling and stone; he struck down the Philistine and killed him, and no sword was in David's hand.*

119. ***Black am I but beautiful***... According to the Midrash on Song of Songs, this verse is spoken by the Assembly of Israel. Here, the speaker is *Shekhinah*, who shares Her people's exile and yearns for Her lover, the blessed Holy One. Pining for Him so deeply, She shrivels into a single black point, represented by the letter י (*yod*), which unlike nearly all other letters, contains no white within its shape.

Shekhinah's "forces and camps" are Her angels. The concluding line means that *Shekhinah* has no room to shelter Her people Israel.

The image of *Shekhinah* diminishing Herself derives from a story told by Rabbi Shim-'on son of Pazzi in BT *Ḥullin* 60b, according to which the moon was originally the same size as the sun but was told by God: "Go, diminish yourself!" In Kabbalah this story is often applied to *Shekhinah*, who is symbolized by the moon.

On the description here of *Shekhinah* diminishing Herself, see especially *Zohar* 3:197a, 250b. See also *Zohar* 1:20a–b, 34a, 39b, 169b, 181a; 3:203a, 247b (*RM*); *ZḤ* 67a (*ShS*), 69c (*ShS*), 71a (*ShS*). On the story in *Ḥullin*, see Vol. 5, pp. 271–72, n. 230.

On *Shekhinah* as a point, see above, note 70. On the description here of the letter *yod*, see *ZḤ* 69d–70a (*ShS*), 71a (*ShS*); cf. *Zohar* 3:92a. Cf. Jacob ben Jacob ha-Kohen. "Peirush ha-Otiyyot," 201.

On the midrashic reading of *Black am I but beautiful*..., see *Shemot Rabbah* 23:10; 49:2; *Shir ha-Shirim Rabbah* on the verse. The two verses read in full: *Black* [or: *Dark*] *am I but beautiful, O daughters of Jerusalem—like the tents of Kedar, like Solomon's curtains. Do not stare* [or: *look*] *at me for being blackish* [or: *for I am blackish*], *for the sun has scorched* [or: *glared on*] *me. My mother's sons were incensed at me, they made me keeper of the vineyards; my own vineyard I have not kept.*

120. ***Like the tents of Kedar*** . . . The tents of nomadic tribes in the Middle East are normally woven from the wool of black goats. In this verse, the biblical author is playing on the tribal name קדר (*qedar*), "Kedar," and the root קדר (*qdr*), "to be dark." The child applies the sense of darkness to the form of the letter ז (*zayin*), which like the letter י (*yod*) "contains no white within." See *ZḤ* 70a (*ShS*).

121. ***Like Solomon's curtains***... King Solomon symbolizes King *Tif'eret*, the core

"Therefore, *You will not see me*—'You cannot see anything in Me, since I am a tiny point.'[122]

"What do mighty warriors, Her legions, do? They roar like mighty lions, as is said: *The young lions roar for prey* (Psalms 104:21). Because of the sounds and mighty roars emitted, like lions, by the mighty warriors, the Beloved above hears, and He knows that His Beloved is as passionately in love as He is, until none of Her image or beauty can be seen.[123]

"Then, through the sounds and roars of Her mighty ones, Her dear Beloved emerges from His palace with many gifts and many presents, with fragrances and spices, and comes to Her and finds Her nearly dead, with no image or beauty at all. He approaches Her, embraces Her and kisses Her, until gradually She is revived by the fragrances and spices. By the joy of Her Beloved at Her side, She is restored and—through Her adornments, Her image, and Her beauty—transformed into ה (*he*), as originally.[124]

"This, *the mighty in strength* have done for Her, restoring Her to Her image and beauty, for their might and power have caused this. Thus, *mighty in strength,* עושי (*osei*), *fulfilling, His word—osei, actualizing, His word,* surely, mending it, restoring it to its original image.[125]

"From here on—once She has been restored, becoming beautiful in Her image as originally—they and all the other forces stand ready to hear what She says, and She stands like a king among Her legions. This is *osei, actualizing, His word,* surely!

"Similarly below, when the wicked appear in a generation, She cringes and diminishes Herself until nothing of Her whole image is seen but a single point.

of all six lower *sefirot* from *Ḥesed* to *Yesod*. Fittingly, *Tif'eret* is symbolized by the letter ו (*vav*), whose numerical value is six. The elongated shape of this letter suggests a curtain. Furthermore, its shape resembles a hook, and the word וו (*vav*) means "hook." This word appears frequently in connection with hanging the curtains in the Dwelling. See, e.g., Exodus 26:32.

On *Solomon's curtains* and the letter *vav*, see *ZḤ* 70a (*ShS*). On the association between the letter *vav* and "curtain," see also *Zohar* 2:164b; *TZ* 5, 19b.

122. ***You will not see me...*** The simple sense of the verset is *Do not look* [or: *stare*] *at me for being blackish* [or: *for I am blackish*]; but the child construes this as "You cannot see (anything in) Me, for I am a tiny black point." See *Zohar* 3:45b, 59b; *ZḤ* 69d–70a (*ShS*).

123. **mighty warriors, Her legions . . .** Angelic forces who are dependent on *Shekhinah* for sustenance. Their roaring stimulates *Tif'eret* above.

The full verse in Psalms reads: *The young lions roar for prey, seeking from God their food.* See *Zohar* 1:208b, 244a.

124. **transformed into ה (*he*)...** *Shekhinah* is transformed from a tiny point—represented by the letter י (*yod*)—into ה (*he*), the last letter of the name יהוה (*YHVH*), symbolizing Her full state.

125. ***osei, actualizing, His word...*** Restoring and actualizing the full power of *Shekhinah*, who is known as the divine *word*.

When *the mighty in strength* and the truly virtuous arrive, they, as it were, actualize this *word*—She is gradually illumined, and transformed in Her image and Her beauty as originally."[126]

The Companions came and kissed him. Rabbi El'azar said, "If the prophet Ezekiel had said this, it would have been a wonder in the world!"[127]

Rabbi El'azar took him and kissed him as before.

The child said, "I will bless."[128]

They replied, "You are blessed, and it is fitting for you to bless."

He said, "How holy you are! How many blessings are destined for you from the Holy Mother because you have not prevented me from blessing!"[129]

He opened, saying, "*He who withholds grain—the nation will curse him; but there will be blessing on the head of the provider* (Proverbs 11:26). This verse in Torah is to be understood literally. However, we have learned: Every person is obligated to recite Grace after Meals, and if he doesn't know how, then his wife or his children say the blessing for him. But may a curse fall upon the man who doesn't know how to bless and needs his wife and children to bless for him.[130]

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"If he does know, he should train his son and give him the cup to recite the blessing. And whoever prevents him from being trained, *the nation will curse. He who withholds* בר (*bar*), *a son*, from blessing the blessed Holy One and being trained in *mitsvot*—יקבוהו לאום (*yiqqevuhu le'om*), *the nation will curse him.* The verse should read יקבהו (*yiqqevehu*), *it will curse him*, or יקבוהו לאומים (*yiqqevuhu le'umim*), *nations will curse him*, since לאום (*le'om*), *nation*, is singular, as is said: ולאום מלאום (*U-l'om mi-l'om*), *Nation over nation, shall prevail* (Genesis 25:23). Why יקבוהו לאום (*yiqqevuhu le'om*), *the nation will curse him*? Well, it is spelled לאם (*la-'em*), *to the Mother*—to the Holy Mother, *they will*

126. ***the mighty in strength* and the truly virtuous...** Righteous ones of Israel, who resemble the angels above.

127. **If the prophet Ezekiel had said this...** The child's words would have been wondrous even if spoken by Ezekiel himself, who attained a vision of God on His heavenly throne; all the more so, coming from such a youngster!

On the connection between the figure of a child and Ezekiel, see BT *Ḥagigah* 13a: "There was once a child who expounded on חשמל (*ḥashmal*), *electrum* [mentioned in Ezekiel 1:27], and a fire came forth and consumed him."

128. **I will bless** The child wants to hold the cup of wine and lead the Grace after Meals. See above, note 15.

129. **the Holy Mother...** *Shekhinah*.

130. **Every person is obligated...** According to M *Berakhot* 3:3, men, women, and children are obligated to recite Grace after Meals. *Tosefta Berakhot* 5:17 adds that a man's wife or child may recite Grace on his behalf. However (as recorded in BT *Berakhot* 20b), "the sages said, 'May a curse fall upon the man whose wife or children have to say Grace for him!'"

See Rashi, ad loc., s.v. *mevarekh*; *Zohar* 2:168b (Vol. 5, pp. 479–80, n. 823); 3:19b; *ZḤ* 87d (*MhN, Rut*); *Sha'arei Teshuvah (Teshuvot ha-Ge'onim)*, 345.

curse him, namely this person who prevents his *bar*, *son*, from blessing the blessed Holy One.[131]

"I'm my mother's only son. Give me the cup, and I'll bless the Holy King, who has brought to my mother's house valiant men, before whom I've spoken powerful words, besting them. So I will bless! But before that, let the verse be resolved to perfection—this one [191b] we began with.

"*He who withholds* בר (*bar*), *grain, the nation will curse him—He who prevents bar, a son*, as has been said, יקבוהו לאם (*yiqqevuhu la-'em*), *they will curse him to the Mother*. What is meant by *yiqqevuhu*? As is said: ויקב בן האשה הישראלית (*Va-yiqqov ben ha-ishah ha-yisre'elit*), *The son of the Israelite woman pronounced, the Name* (Leviticus 24:11). Here, too, *yiqqevuhu*, *they will designate him*—specifying him *la-'em*, *to the Mother*, detailing his sins to the Holy Mother.[132]

131. **he should train his son . . .** The verse from Proverbs reads: *He who withholds* בר (*bar*), *grain*— יקבוהו לאום (*yiqqevuhu le'om*), *the nation will curse him*. The child construes the first clause as *He who prevents bar, a son* [from reciting Grace after Meals].

In the second clause—יקבוהו לאום (*yiqqevuhu le'om*), *the nation will curse him*—the singular noun *le'om* (*the nation*) is preceded by the plural verb *yiqqevuhu* (*they will curse him*). Actually, this is grammatically acceptable since the noun *le'om* is collective; but the child insists pedantically that either the verb should be singular—יקבהו (*yiqqevehu*), *it will curse him*—or the noun should be plural: יקבוהו לאומים (*yiqqevuhu le'umim*), *nations will curse him*. He quotes the verse from Genesis to prove that *le'om* is a singular noun.

The child proceeds to provide a solution by focusing on the supposedly deficient spelling of the word לאם (*le'om*), *the nation* (in the verse from Proverbs), without the letter ו (*vav*). This spelling allows the word to be read as לאם (*la-'em*), *to the mother*, yielding the meaning יקבוהו לאם (*yiqqevuhu la-'em*), *they will curse him to the Mother*—that is, anyone who prevents his son from reciting Grace will be cursed in the presence of the Divine Mother, *Shekhinah*.

Actually, in the Masoretic text of this verse, the word לאום (*le'om*) includes the letter ו (*vav*). See *Minḥat Shai*, ad loc. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

On the educational purpose of a child's reciting Grace after Meals, see Jacob ben Asher, *Tur, Oraḥ Ḥayyim* 186. On encouraging one's son to hold the cup of blessing, cf. BT *Berakhot* 53b, 66a–b.

On the association between the verses in Proverbs and Genesis, see BT *Sanhedrin* 91b–92a. The full verse in Genesis (spoken by God to Rebekah) reads: *Two nations are in your womb, two peoples from your loins shall issue. People over people* [or: *Nation over nation*] *shall prevail, and the elder shall serve the younger.*

132. **What is meant by *yiqqevuhu*? . . .** The child now explains this verb in light of the verse in Leviticus, where ויקב (*va-yiqqov*) means *he pronounced*.

On the meaning of *va-yiqqov* in the verse from Leviticus, see *Targum Onqelos*, ad loc.; Milgrom, *Leviticus*, 3:2107–8, 2117–18. See also *Zohar* 1:37a; 3:106a, 113b, 176b; Moses de León, *Sefer ha-Rimmon*, 360.

The full verse in Leviticus reads: *The son of the Israelite woman pronounced the Name, cursing* [*it*]*; and he was brought to Moses. His mother's name was Shelomith daughter of Dibri of the tribe of Dan.*

"*But there will be blessing on the head of the provider*—on the person who trains his son to bless the blessed Holy One, and trains him in the commandments of Torah.

"Mystery of the matter is written in the mystery above: *What is his name, and what is the name of his son, if you know?* (Proverbs 30:4). That name is well-known: *YHVH Tseva'ot is His name* (Isaiah 47:4). *The name of his son*—Israel is His name, as is written: *My son, My firstborn, is Israel* (Exodus 4:22).[133]

"All the keys of faith dangle from this Israel, and He glorifies Himself, saying, *YHVH said to me, 'You are My son'* (Psalms 2:7). Certainly so, for Father and Mother have crowned Him and blessed Him with many blessings, and commanded all: *Kiss the son* (ibid., 12)—kiss the hand of this Son. He has, as it were, been given dominion over all, so that all will serve Him.[134]

"*Lest He rage* (ibid.)—for they have adorned Him with Judgment and Compassion; Judgment for one deserving of Judgment, Compassion for one deserving of Compassion.[135]

292 "All blessings of above and below reach this Son, adorning Him, and whoever withholds blessings from this Son will have his sins specified before the Holy King—לאם (*la-'em*), *to the Mother*, really![136]

"*But there will be blessing* לראש משביר (*le-rosh mashbir*), *on the head of the provider*—whoever recites the blessing and invites the one who should be

133. **Mystery of the matter . . .** The son and the mother mentioned in the verse from Proverbs 11 can also allude to the Divine Son, *Tif'eret*, and His Mother, *Binah*. Similarly, in the verse from Proverbs 30, the phrase *his name* alludes to *YHVH Tseva'ot* (referring to *Binah*), while *the name of his son* is Israel, alluding to *Tif'eret*, or *Tif'eret Yisra'el* (Beauty of Israel), the Divine Son.

The full verse in Proverbs 30 reads: *Who has gone up to heaven and come down? Who has gathered the wind in the hollow of his hands? Who has bound the waters in a garment? Who has established all the ends of earth? What is his name, and what is the name of his son, if you know?* See *Zohar* 1:154b; 2:79a–b, 197a–b (Vol. 6, p. 120, n. 38). On the Christological parallels, cf. Liebes, *Studies in the Zohar*, 144–52.

134. **All the keys of faith . . .** All the *sefirot* (constituting the realm of mystical faith) are centered in *Tif'eret Yisra'el*, the Son. He declares: *YHVH* [*Binah* and/or *Ḥokhmah*] *said to me, "You are My son."* The divine parents, *Ḥokhmah* and *Binah*, commanded all to *kiss the son.*

Psalms 2:12 reads: נשקו בר (*Nashequ var*), *Kiss the son* [or: *Give sincere homage, Be armed with purity*], *lest He rage and you be lost on the way.* There is no scholarly consensus on the meaning of the phrase *nashequ var*. Christian interpreters applied it to Jesus, the Divine Son. See Ibn Ezra and David Kimḥi, ad loc. On both verses in Psalms 2, see Benarroch, "God and His Son," at nn. 21–24.

135. **they have adorned Him with Judgment and Compassion . . .** *Ḥokhmah* and *Binah* have endowed *Tif'eret* with both *Din* (Judgment) and *Ḥesed* (Love).

136. **לאם (*la-'em*), *to the Mother* . . .** Namely, to *Binah*; cf. above, note 131. For other interpretations, see Benarroch, "Sodo shel Yanuqa," 89.

invited with the cup of blessing, thereby smashes the Other Side, who is overwhelmed, while the Side of Holiness ascends. This is what is written: *But there will be blessing on the head of mashbir, the smasher.* Just as he elevates and blesses the blessed Holy One and causes the Other Side to be shattered, so the blessed Holy One draws blessings upon him from above, and the one called Blessing settles upon his head.[137]

"Now, Companions, give [the cup of wine], and we will bless."[138]

They gave him the cup, and he blessed. All the Companions were in joy; for since the day of Rabbi El'azar's wedding celebration, the Companions had not delighted as on the day that they sat there.[139]

They rose early and blessed him joyously, with fervor.

The child said, "You should not depart except with words of Torah, and so we have learned."[140]

He opened, saying, "*And YHVH was going before them by day in a column of cloud to lead them on the way, and by night in a column of fire to give them light, so as to go by day and by night* (Exodus 13:21). ויהוה (*Va-YHVH*), *And YHVH*—the accent stands erect above. Why? Well, at that moment, how fine and beautiful was this Bride—who until then had been subjugated in exile, and now was walking with head erect among Her cohorts in joy! Surely, the accent stands erect above![141]

137. **לראש משביר (*le-rosh mashbir*), *on the head of the provider*...** Whoever recites Grace after Meals over the cup of wine—inviting and blessing *Shekhinah*—will thereby smash the demonic Other Side. Consequently, *Shekhinah* (who is called Blessing) will settle upon his head. The child is playing with two senses of the root שבר (*shvr*), "to offer grain; to break, smash."

For another interpretation of *mashbir* (as referring to *Yesod*), see *Zohar* 1:198a; *ZḤ* 29a–b; Benarroch, "Sodo shel Yanuqa," 98.

138. **give [the cup of wine]...** See above, note 15.

139. **Rabbi El'azar's wedding celebration...** On this joyous event, see *ZḤ* 9a (*MhN*).

140. **You should not depart except with words of Torah...** See JT *Berakhot* 5:1, 8d: "A person should not depart from his friend with [ordinary] conversation or joking or frivolity or idle chatter, but rather with a word of Torah." See BT *Berakhot* 31a; *Seder Eliyyahu Rabbah* 5, p. 23.

141. ***And YHVH was going before them*...** Above the word ויהוה (*Va-YHVH*), *And YHVH*, appears an erect accent (or cantillation) sign, known as *pazer*. The child explains that the shape of this sign alludes to the proud stature of *Shekhinah*, who was marching triumphantly out of Egyptian exile. The wording *Va-YHVH* (*And YHVH*) includes Her.

See *Bereshit Rabbah* 51:2, in the name of Rabbi El'azar: "Wherever it is said *And YHVH*, this implies: He and His court." In Kabbalah this court symbolizes *Shekhinah*, who derives from *Din* (Judgment) and pronounces the divine decree, so the phrase *And YHVH* encompasses "He [the Divine Male, known as *YHVH*] and His court [*Shekhinah*]."

See JT *Berakhot* 9:5, 14b; *Sanhedrin* 1:1, 18a; *Vayiqra Rabbah* 24:2; *Shir ha-Shirim Rabbah* on 1:9; *Tanḥuma, Va'era* 16; *Tanḥuma* (Buber), *Va'era* 21; *Shemot Rabbah* 12:4; 19:6;

"*Was going before them* יומם (*yomam*), *by day*—until here, it is not known whether this Bride was going before them or not, since the accent interrupts at *Va-YHVH*, *And YHVH*. Well, She was there; but the one going before them was the Supernal Elder, Master of the House, to whom the blessed Holy One swore. And who is that? Abraham, as is written: יומם (*Yomam*), *By day, YHVH directs* חסדו (*ḥasdo*), *His love* (Psalms 42:9); and it is written: *Were it not for My covenant yomam, with day, and night* (Jeremiah 33:25)—the day encompassing all days; the day of other days, all other days, surely! So it is called יומם (*yomam*), *their day*, and not יום (*yom*), *day*. Thus, *Yomam, Their day, was going before them.* He went before them by day, and the Bride went by night, as is written: *and by night in a column of fire to give them light*—this is the Bride; each one fittingly.[142]

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Naḥmanides on Genesis 19:24; Exodus 13:21; *Zohar* 1:15b, 64b, 105a, 107b, 159b, 192b, 198a, 240a; 2:37b, 46a–b, 51a, 56a, 86a, 149a, 227b; 3:9b, 149a.

On the word *va-YHVH* in Exodus 13:21, see *Shemot Rabbah* 19:6; Naḥmanides on the verse; *Zohar* 2:46a, 51a. The hermeneutical significance of the prefixed *va-* (*and*) was championed by Rabbi Akiva. See BT *Yevamot* 68b, *Sanhedrin* 51b. For the child's interpretation of another accent sign, see above at notes 87–88. On the significance of the erect accent sign, see *Zohar* 3:201a, 203a.

142. ***Was going before them* יומם (*yomam*), *by day*...** The verse reads ויהוה (*Va-YHVH*), *And YHVH, was going before them by day*..., but the child wonders whether *va-YHVH* (which includes both the Divine Male and *Shekhinah*) is actually the grammatical subject, since the accent sign *pazer* (above *va-YHVH*) is technically a disjunctive mark.

He explains that although *Shekhinah* was present, in fact the one *going before them* was not *Shekhinah* but rather *Ḥesed*, symbolized by Abraham and described here as "the Supernal Elder." *Ḥesed* is the first of the lower *sefirot*, from *Ḥesed* to *Yesod*, and He encompasses all of them. Together, all these six *sefirot* unite with *Shekhinah* (who is pictured as a house), so *Ḥesed* is considered "Master of the House."

The verse in Psalms links *yomam* (*by day*) and *Ḥesed*, or חסדו (*ḥasdo*), *His love*. In the *Zohar*, *Ḥesed* is often associated with morning or daylight. The verse in Jeremiah now alludes to the union of *Ḥesed*—signified by *yomam* (*by day*)—with *Shekhinah* (symbolized by *night*) through *Yesod* (known as *covenant*).

The child construes the word *yomam* not as *by day*, but rather as *their day*, namely "the day of other days," the sefirotic day (*Ḥesed*) that encompasses all the sefirotic days from *Ḥesed* to *Yesod*. In the verse from Exodus, the initial subject is no longer *va-YHVH* (*and YHVH*) but rather *yomam* (*their day*). The verse now reads הולך לפניהם יומם (*holekh lifneihem yomam*), *Their day was going before them*—*Ḥesed* was marching before Israel by day—and *Shekhinah* (symbolized by *night*) was marching before them by night.

On Abraham as the Elder, see *Zohar* 2:110a, 189b; *ZḤ* 53c, 92a (*MhN, Eikhah*). On the sefirotic significance of the title "Master of the House," see above, p. 69, n. 47. On God swearing to Abraham, see Genesis 22:16; 24:7; 26:3. On *Ḥesed* including all six *sefirot* from *Ḥesed* to *Yesod*, see *Zohar* 1:247a. On *yomam* as *their day*, see Moses de León, *Sod Eser Sefirot Belimah*, 376.

On the verse in Exodus, cf. *Zohar* 2:46a–b. The full verse in Jeremiah reads: *Were it not for My covenant with day and night, I would not have established the laws of heaven and earth.*

"As for you, Companions, may יומם ולילה (*yomam va-lailah*), *their day and night*, be before you at all times."[143]

They kissed him and blessed him as before, and went their way.

They came to Rabbi Shim'on and told him the episode. He was astonished and said, "How worthy he is—but he attains no name! When a thin stick flares, it flares momentarily, and is immediately extinguished, subsiding. Furthermore, I've already said where this light came from."[144]

He opened, saying, "*Mighty upon earth his seed shall be; the generation of the upright shall be blessed* (Psalms 112:2). When a person is *mighty upon earth*—*mighty* in Torah, *mighty* over his impulse, *mighty upon earth*, surely!—his light ascends, and an abundant flow streams into him; then, *the generation of the upright* יבורך (*yevorakh*), *shall be blessed*—spelled יברך (*yevarekh*), *he shall bless*."[145]

Rabbi Abba said, "But we've seen children saying sublime words, and later becoming leaders of the world!"[146]

He replied, "If a child says a word or two momentarily, unintentionally, a person can be confident that he will succeed in teaching Torah in Israel. But with this one, whose light endures firmly, with full awareness—not so! Furthermore, the blessed Holy One yearns to smell the aroma of this apple. [192a] Happy is his share![147]

143. **may יומם ולילה (*yomam va-lailah*), *their day and night*...** That is, "May *Ḥesed* and *Shekhinah* be before you."

144. **but he attains no name...** Rabbi Shim'on predicts that the child will not attain fame and that he will die young. The concluding sentence refers to Rabbi Shim'on's earlier remark: "The flow of his father shines upon him," which implies that Rav Hamnuna Sava's soul illumines, or has entered, his son.

See above, note 49. Cf. *Zohar* 1:240a; and also BT *Ḥagigah* 13a: "There was once a child who expounded on חשמל (*ḥashmal*), *electrum* [mentioned in Ezekiel 1:27], and a fire came forth and consumed him."

On the saying "When a thin stick flares...," cf. Azriel of Gerona, *Peirush ha-Aggadot*, 59; *Zohar* 3:241a; *ZḤ* 89d (*MhN, Rut*); above, pp. 107–8, n. 163; Moses de León, *Sefer ha-Rimmon*, 205–6; idem, *Mishkan ha-Edut*, 40, 103; Joseph Gikatilla, *Sefer ha-Meshalim*, 119, §28.

145. ***Mighty upon earth his seed shall be...*** Rabbi Shim'on indicates that the verse refers to spiritual might, namely mastery of Torah and mastery over one's evil impulse. One who becomes *mighty* in such ways is empowered to convey blessing to others, just as Rav Hamnuna Sava transmitted holiness to his son. The verse in Psalms now implies that one who is spiritually *mighty upon earth shall bless the generation* issuing from him.

On the mighty act of overpowering the evil impulse, see M *Avot* 4:1, in the name of Ben Zoma: "Who is mighty? One who subdues his impulse." On the substitution of יברך (*yevarekh*), *he shall bless*, for יבורך (*yevorakh*), *shall be blessed*, see above, note 42.

146. **But we've seen children...** So why is this particular child destined to die young?

147. **the blessed Holy One yearns to smell the aroma of this apple...** While the child is still pure.

See *Shir ha-Shirim Rabbah* on 6:2; *Zohar* 2:96a–b; *ZḤ* 20a–b (*MhN*), 36b (*ST*); Oron, "Motiv ha-Yanuqa," 150–51, 158–59; Benar-

"Happy are you, O righteous ones, of whom is written *The remnant of the house of Judah shall add root beneath and bear fruit above* (2 Kings 19:30). *Root beneath*—like his father, who has departed from the world and is *root beneath* in the Heavenly Academy. *And bear fruit above*—in the Supreme Academy. How fine are root and fruit![148]

"Were it not for the fact that I would be accusing the blessed Holy One, who yearns to smell his aroma, no one would be able to prevail over him. But may it be the Will that his mother should not experience any suffering because of him."[149]

And so it was.

roch, "Sodo shel Yanuqa," 102–3. Cf. *Wisdom of Solomon* 4:10–11; *Bereshit Rabbah* 25:1 (and Theodor's note); BT *Ḥagigah* 5a; *Qohelet Rabbah* on 7:15; *Zohar* 1:56b; 2:10b. See also M *Sanhedrin* 8:5; *Sifrei,* Deuteronomy 218.

148. ***Root beneath*—like his father...** Namely, Rav Hamnuna Sava, who now dwells in the Heavenly Academy, headed by Metatron. His son is destined to dwell even higher, in the Supreme Academy, among other little children who have died and are subsequently taught by God Himself. On these two academies, see above, p. 54, n. 1; p. 67, n. 43.

149. **Were it not for the fact...** Rabbi Shim'on would intercede on behalf of the child and save his life, but he does not wish to oppose God's will and prevent Him from enjoying the presence and aroma of the young child in the Supreme Academy. At least, though, Rabbi Shim'on prays that the child will not die while his mother is still alive.

He sent messengers to Balaam son of Beor at Pethor, which is on the River, [*in his people's land, to invite him, saying, "Look, a people has come out of Egypt. Look, it has covered the eye of the land, and it is encamped*] *opposite me*" (Numbers 22:5). Here are twenty-eight words, corresponding to twenty-eight levels of sorcerous witchcraft with a bird.[1]

One should ponder: Whoever wished to speak with Balaam and collaborate with him, why did he send to him immediately—before approaching him—explicit words, saying *Look, a people has come out of Egypt. Now, curse it for me*? He should have first joined with him, ingratiating himself and bribing him, and then conveying his words.[2]

Well, Rabbi Yose said, "From here we discover that Balak knew the intention of that wicked one, who always sought to glorify himself with grandiose deeds—and whose desire was fulfilled only when he perpetrated evil.[3]

"Balak performed sorcery, enacted witchcraft, and arranged a bird—and he knew that Moses' rungs were lofty and precious. He enacted witchcraft and performed sorcery, and he knew that Balaam's rungs corresponded to them. Immediately, *He sent messengers to Balaam son of Beor.*[4]

1. ***He sent messengers to Balaam*...** The verse contains twenty-eight Hebrew words.

On bird divination (and the association between Balak's name and "a bird"), see above, pp. 233–34 at nn. 2–7; Bar-Asher, "Tsippor ha-Nefesh." The context in Numbers (22:5–6) reads: *He* [namely Balak] *sent messengers to Balaam son of Beor at Pethor, which is on the River* [or: *the Euphrates*], *in his people's land* [or: *in the land of the Ammonites*], *to invite him, saying, "Look, a people has come out of Egypt. Look, it has covered the eye of the land, and it is encamped opposite me. Now, please, go curse this people for me, for it is mightier than I. Perhaps I will be able to strike against it and drive it out of the land. For I know that whomever you bless is blessed, and whomever you curse is cursed."*

2. ***Look, a people has come out of Egypt*...** This quotation combines elements of Numbers 22:5–6, 11.

3. **Balak knew the intention of that wicked one...** King Balak thought that Balaam would be eager to curse Israel and thereby glorify himself.

4. **Balaam's rungs corresponded to them...** They were the demonic counterpart to Moses' rungs.

On the parallel between Moses and Balaam, see *Sifrei*, Deuteronomy 357: "*Never again did there arise in Israel a prophet like Moses* (Deuteronomy 34:10)—*in Israel* none arose, but among the nations of the world one did! Who is this? Balaam son of Beor."

See *Midrash Tanna'im*, Deuteronomy 34:10; *Seder Eliyyahu Zuta* 10, p. 191; *Tan-*

"פתורה (*Petorah*), *At Pethor*—the name of the place, as is said: *from Pethor of Aram-naharaim, to curse you* (Deuteronomy 23:5). Why is it called so? Because it is written *who set a table for Gad* (Isaiah 65:11), and פתורא (*petora*), a table, was arranged there all of [Balaam's] days. For it is certainly so, that a table is arranged with food and drink before evil aspects, and they perform sorcery and offer evil incense in front of the table, and all impure spirits gather there and inform them about whatever they inquire. All sorcery and witchcraft were present on that table, so that place was called *Petora*, since in Aram-naharaim a table is called *petora*."[5]

He opened, saying, "*You shall make a table of acacia wood* (Exodus 25:23), and it is written: *You shall set on the table the Bread of the Presence, before Me continuously* (ibid., 30). All those holy utensils before Him, to draw the Holy Spirit from above to below. That wicked Balaam prepared similarly for the Other Side, arranging a table with bread that is called *defiled bread* (Malachi 1:7), as has been said. For so the Other Side follows holiness, like a monkey after humans. And King Solomon cried out: *For what man is there who can follow the king, that which he has already done?* (Ecclesiastes 2:12). This verse has already been mentioned.[6]

ḥuma, Balaq 1; *Tanḥuma* (Buber), *Balaq* 1; *Bemidbar Rabbah* 14:20; 20:1; *Zohar* 1:10a; 2:21b (*MhN*); 3:193b; *ZḤ* 47c (*MhN*). Cf. BT *Rosh ha-Shanah* 21b.

On the relationship between the figure of Balaam and that of Jesus, see Urbach, *Me-Olamam shel Ḥakhamim*, 537–55; Schäfer, *Jesus in the Talmud*, 111; Liebes, *Pulḥan ha-Shaḥar*, 55; Benarroch, "Sava ve-Yanuqa," 237.

5. פתורה (***Petorah***), ***At Pethor*** . . . This town has been identified with Pitru on a tributary of the Euphrates. Here, drawing on midrashic tradition, Rabbi Yose associates פתורה (*Petorah*), *at Pethor*, with the Aramaic term פתורא (*petora*), "table." To stimulate demonic forces, sorcerers (such as Balaam) would set a table for them and perform certain rites.

See *Tanḥuma, Balaq* 4; *Tanḥuma* (Buber), *Balaq* 5; *Bemidbar Rabbah* 20:7; Rashi on Numbers 22:5. The context in Deuteronomy (23:4–5) reads: *No Ammonite or Moabite shall be admitted into the Assembly of YHVH; even his tenth generation shall not be admitted into the Assembly of YHVH ever. Because they did not greet you with bread and water on the way when you come out of Egypt, and for their hiring Balaam son of Beor from Pethor of Aram-naharaim, to curse you.* The name Aram-naharaim means "Aram alongside the River (Euphrates)."

The full verse in Isaiah reads: *As for you who forsake YHVH, who forget My holy mountain, who set a table for Gad and fill a jug of wine for Meni.* Gad is the Near Eastern god of fortune or good luck; Meni is the god of fate or destiny.

6. ***You shall make a table of acacia wood***... Just as God commanded Moses to fashion a table and holy bread along with various utensils for the Dwelling (or Tabernacle) in order to draw down the Holy Spirit, so Balaam arranged a table with *defiled bread* in order to stimulate the demonic Other Side.

The verse in Ecclesiastes now implies that the Other Side cannot match the Divine King. The Other Side is sometimes described as אדם בליעל (*adam beliyya'al*), *a worthless man* (Proverbs 6:12). See above, p. 108, n. 164.

On the contrast between holy and de-

"Come and see: It is written *O YHVH, when You came forth from Seir, when You strode from the field of Edom, the earth trembled, the very heavens dripped, the clouds, O they dripped water* (Judges 5:4). When the blessed Holy One wished to give the Torah to Israel, He went and invited the children of Esau, and they did not accept it—as is said: *YHVH from Sinai came and He shone from Seir upon them* (Deuteronomy 33:2), and they refused to accept it. He went to the children of Ishmael, and they refused to accept it, as is written: *He radiated from Mount Paran* (ibid.). Since they refused, He returned to Israel; so we have learned.[7]

"Now a question should be raised—and we have already learned that it is no sin when a person scrutinizes the details of Torah and asks his questions to elucidate its words. This verse is unsettled, and one should ask: When the blessed Holy One came to Seir, to which of their prophets did He appear? And when He went to Paran, to which of their prophets did He appear? If you say that He revealed Himself to all of their people, we never find this except for Israel alone and through Moses.[8]

"And, as has already been said, the verse should read as follows: *YHVH to Sinai came and He shone to Seir upon them; He radiated to Mount Paran.* Why *from Seir upon them*, and why *from Mount Paran*? All must be known and examined. I have already asked and have not heard and do not know."[9]

monic tables, see 1 Corinthians 10:21. On the image of the Other Side as a monkey, see above, p. 274, n. 85.

7. ***O YHVH, when You came forth from Seir...*** According to rabbinic tradition, before giving the Torah to Israel, God offered it to the other nations, including the descendants of Esau (who dwelled in Edom or Seir) and the descendants of Ishmael (who dwelled in Paran). However, they all refused to accept its moral constraints.

In rabbinic literature Esau and Edom often represent the Roman Empire, and in medieval Jewish literature they often represent Christians. In medieval Jewish literature, Ishmael often represents Muslims. On the polemical tone, see Tishby, *Wisdom of the Zohar*, 1:69.

On God's offering the Torah to other nations, see *Mekhilta, Baḥodesh* 1, 5; *Sifrei*, Deuteronomy 343; *Midrash Tanna'im*, Deuteronomy 33:2; *Targum Yerushalmi*, Deuteronomy 33:2; *Eikhah Rabbah, Petiḥta* 24; 3:1; BT *Ta'anit* 25a, *Avodah Zarah* 2b; *Pesiqta de-Rav Kahana* 5:2; *Vezot Haberakhah*, p. 449; add. 2, p. 452; *Pesiqta Rabbati* 21, 99a–b; 30, 142a; *Pirqei de-Rabbi Eli'ezer* 41; *Devarim Rabbah* (ed. Lieberman), pp. 129–30; *Tanḥuma, Yitro* 14, *Shemini* 6, *Shofetim* 10, *Vezot Haberakhah* 4; *Tanḥuma* (Buber), *Shemini* 10, *Shofetim* 9, *Vezot Haberakhah* 3; *Seder Eliyyahu Zuta* 11, p. 192; *Shemot Rabbah* 27:9; 42:1; *Bemidbar Rabbah* 14:10; *Leqaḥ Tov*, Exodus 20:2; *Zohar* 2:3a; 3:19b, 91b.

The full verse in Deuteronomy reads: *YHVH from Sinai came and He shone from Seir upon them; He radiated from Mount Paran and He arrived from myriads of holy ones; from His right hand, a fiery law for them.*

8. **it is no sin when a person scrutinizes...** Questioning Scripture can be a virtue.

See *ZḤ* 12d (*MhN*); above, pp. 26–27 at n. 67; p. 253, n. 24; Matt, "'New-Ancient Words,'" 198–204. On the significance of every element of Torah, see above, p. 156, n. 13.

9. **Why *from Seir upon them*...** If the verse supposedly implies that God offered the Torah to the descendants of Esau (who

When Rabbi Shim'on came, [Rabbi Yose] approached and asked about the matter as before.

He replied, "This question has already been discussed. *YHVH from Sinai came*—as is said: *Look, I am coming to you in the utmost cloud* (Exodus 19:9), and *from Sinai He came* and revealed Himself to them.[10]

"*And He shone from Seir* [192b] *upon them*—from what the children of Seir said, refusing to accept it; from this He illumined Israel, lavishing them with light and great love. Similarly, *He radiated* and illuminated *from Mount Paran*—from what the children of Paran said, refusing to accept it. From this, Israel gained greater love and radiance fittingly.

"As for your asking 'Through whom did He reveal Himself to them?'—come and see: it is a sublime mystery, and through you the matter is revealed. Torah issued from the supernal mystery of the head of the concealed King. When it reached the left arm, the blessed Holy One saw bad blood accumulating in that arm. He said, 'I must purge and cleanse this arm; if that bad blood does not diminish, it will damage all. Surely, every defect must be eliminated from here.'[11]

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"What did He do? He summoned Samael, who then came before Him. He said to him, 'Do you want My Torah?'[12]

"He asked, 'What's written in it?'

"He replied, '*You shall not murder* (Exodus 20:13).' The blessed Holy One skipped to the necessary place.[13]

"He said, 'Heaven forbid! This Torah is Yours, and Yours it will remain. I don't want this Torah.'

dwelled in Seir) and to the descendants of Ishmael (who dwelled in Paran), then it should read *He shone to Seir upon them; He radiated to Mount Paran.*

10. ***YHVH from Sinai came...*** Rabbi Shim'on explains that the verse reads *from Sinai* because God had descended upon the mountain in a thick cloud and then came to the people. Cf. Exodus 19:18, 20.

11. **through you the matter is revealed...** Stimulated by Rabbi Yose's question, Rabbi Shim'on explains.

Torah issued from God's Mind. When it reached His Left Arm (*Gevurah*), God sought to purge the negative element in that arm (pictured as bad blood). *Gevurah* is symbolized by Isaac, whose two sons (Jacob and Esau) represent respectively the positive and negative elements within *Gevurah*.

On the relation between Torah and Wisdom (or the Divine Mind), see *Bereshit Rabbah* 17:5, in the name of Rabbi Avin: "Torah is an unripe fruit of supernal Wisdom." See above, p. 212, n. 75. On purging blood from the arm, see *Zohar* 3:218b–219a (*RM*).

12. **Samael...** The heavenly prince of Esau. See *Tanḥuma*, *Vayishlaḥ* 8; Rashi on *Sukkah* 29a, s.v. *eloheha*.

The exchange here between God and Samael is based on some of the rabbinic sources cited above (note 7), where, however, God negotiates with the descendants of Esau rather than with Esau's heavenly prince.

13. **skipped to the necessary place** From the beginning of the Torah to that particular verse.

"He went on pleading before Him, saying, 'Master of the Universe, if You give it to me, my whole dominion will vanish, for look, my dominion is over killing—and there will be no wars—and my dominion is over the planet Mars. If so, all this will be abolished from the world![14]

"'Master of the Universe, take Your Torah, and let me have no share or portion in it! But, if it pleases You, here is the people descended from Jacob—for them it is fitting.' And he thought he was uttering slander against them.[15]

"This is *He shone from Seir upon them—from Seir*, precisely, light radiated to Israel. Samael thought, 'Surely, if Jacob's children accept this, they will vanish from the world and never gain dominion!'[16]

"[Samael] responded to Him several times similarly. [The blessed Holy One] said to him, 'You are the firstborn, and for you it is fitting.'[17]

"He replied, 'Look, my birthright is his! It was sold to him, and I consented.'[18]

"He said to him, 'Since you want no share in it, remove yourself from it entirely.'[19]

"He replied, 'Fine.'

"He said to him, 'Since it is so, give Me advice about what I should do, so that Jacob's children will accept it, as you say.'

"He replied, 'Master of the Universe, they must be bribed. Take some light from the radiance of the powers of heaven and bestow it upon them, and thereby they will accept it—and here, mine will be first.'

"He stripped off the radiance covering him and gave it to Him to give to Israel, as is written: *He shone* משעיר (*mi-se'ir*), *from Seir, upon them—from Seir*,

14. **my whole dominion will vanish . . .** Samael's (and Esau's) dominion depends on killing and waging war.

The Roman god (and the planet) Mars are both associated with war. On the association of Samael with the planet Mars, see Judah ben Barzillai. *Peirush Sefer Yetsirah*, 247.

15. **he thought he was uttering slander . . .** By encouraging God to give the Torah to Israel, Samael intended to harm them, making them liable to numerous punishments if they failed to fulfill the *mitsvot*.

16. ***from Seir*, precisely . . .** From Samael, the prince of Esau, whose nation dwelled in Seir. From Samael's refusal to accept the Torah and his recommendation of Israel, the light of Torah "radiated to Israel." On the concluding sentence, see the preceding note.

17. **You are the firstborn . . .** Samael represents (or is identified with) Esau, Isaac's firstborn son. Being the firstborn, he deserves the Torah.

18. **Look, my birthright is his! . . .** According to Genesis 25:29–34, Esau sold his birthright to Jacob and swore an oath over the transaction.

19. **remove yourself from it entirely** Even from the seven Noahide commandments, basic moral principles intended for Noah's descendants. The implication here is apparently that Esau's descendants are not rewarded (or fully rewarded) for fulfilling such commandments. See BT *Bava Qamma* 38a, *Avodah Zarah* 2b–3a.

precisely, namely Samael, as is written: השעיר (*Ha-sa'ir*), *The goat, shall bear upon it* [*all their iniquities*] (Leviticus 16:22).[20]

"*Upon them*—upon Israel.

"Once He eliminated this, removing the bad blood from the left arm, He turned to the right arm and saw that it was similar. He said, 'This arm, too, must be cleansed of bad blood.'[21]

"He summoned Rahab, and said to him, 'Do you want My Torah?'[22]

"He replied, 'What's written in it?'

"He skipped ahead and said, '*You shall not commit adultery* (Exodus 20:13).'[23]

"He replied, 'Woe, if the blessed Holy One transmits this legacy to me—an evil legacy, which will eliminate my whole dominion; for I have obtained a blessing of waters, a blessing of the fish of the sea, as is written: פרו ורבו (*Peru u-rvu*), *Be fruitful and multiply* [*and fill the water in the seas*] (Genesis 1:22), and similarly: *He will be* פרא (*pere*), *a wild ass of, a man* (ibid. 16:12).'[24]

20. ***from Seir*, precisely, namely Samael...** Rabbi Shim'on plays with שֵׂעִיר (*se'ir*), *Seir*, and שָׂעִיר (*sa'ir*), *goat*—namely the scapegoat bearing all of Israel's sins, which was sent off to the desert to the demon Azazel, who is identified with Samael.

Furthermore, the term *sa'ir* means not only "goat" but also "demon, satyr." See Vol. 7, pp. 415–16, n. 180. The verse in Leviticus reads: *The goat shall bear upon it all their iniquities to a remote region* [or: *a cutoff land*; *a barren land*].

21. **Once He eliminated this...** Having eliminated the possibility of Samael's (and Esau's) association with Torah and holiness, God turns to His Right Arm (*Ḥesed*) and sees a negative element there too (pictured as bad blood). *Ḥesed* is symbolized by Abraham, whose two sons (Isaac and Ishmael) represent respectively the positive and negative elements within *Ḥesed*.

22. **Rahab...** A mythical monster of chaos, whose name (meaning "one who surges") alludes to the stormy sea. (See Isaiah 51:9; Psalms 89:11; Job 9:13; 26:12.) The name Rahab also appears as a poetic designation for Egypt in Psalms 87:4; cf. Isaiah 30:7. In rabbinic literature Rahab is identified as Prince of the Sea. (See BT *Bava Batra* 74b; *Tanḥuma*, *Ḥuqqat* 1; *Tanḥuma* [Buber], *Ḥuqqat* 1; *Bemidbar Rabbah* 18:22.) In several midrashic sources, Rahab appears at the Red Sea. (See *Midrash Va-Yosha* [*Beit ha-Midrash*, 1:46–47]; *Sekhel Tov*, Exodus 14:21.)

In several passages in the *Zohar*, Rahab appears as the prince of Egypt (*Zohar* 2:170b; *ZḤ* 30d); but here Rahab is the prince of Ishmael, as in *Zohar* 3:246b (*RM*). See also Margaliot, *Mal'akhei Elyon*, 286–88.

The exchange here between God and Rahab is based on some of the rabbinic sources cited above (note 7), where, however, God negotiates with the descendants of Ishmael rather than with Ishmael's heavenly prince.

23. **He skipped ahead...** From the beginning of the Torah to that particular verse. See above, note 13.

In the rabbinic sources describing the exchange between God and the descendants of Ishmael (cited above, note 7), the command revealed to them is *You shall not steal*, whereas the command *You shall not commit adultery* is revealed to the descendants of Ammon and Moab.

24. **an evil legacy...** Rahab (representing Ishmael) refuses the command against adultery, since sexual attraction and lust

"He began to plead before Him, saying, 'Master of the Universe, we issued as two sons from Abraham! Here are the children of Isaac; give it to them, for whom it is fitting.'[25]

"He replied, 'I cannot, for you are the firstborn, and for you it is fitting.'

"He began to plead, saying, 'Master of the Universe, my birthright will be his; and this light that I have thereby inherited, take and give to them.'

"And so He did, as is written: הופיע (*Hofi'a*), *He radiated, from Mount Paran.*[26]

"Why is it written concerning Samael, וזרח (*Ve-zaraḥ*), *and He shone*, whereas concerning Rahab it is written differently: *Hofi'a*, *He appeared*? Well, with the light that Samael stripped from himself, He took the sword and the killing—to kill by judicial sentencing, to kill properly—as is written: *your triumphant sword* (Deuteronomy 33:29), although it was not yours. And with the blessing that Rahab stripped from himself, He took a little, like someone to whom a little of his blessing appears, to enable [Israel] to be fruitful and multiply. Thus, *hofi'a*, *He appeared, from Mount Paran*, and it is not written *ve-zaraḥ*, *and He shone.*[27]

constitute the basis of his dominion and his blessing.

Rahab, Prince of the Sea, appropriately quotes the blessing in Genesis 1, which is bestowed on the creatures of the sea.

The full verse in Genesis 16 (recording the divine blessing of Ishmael) reads: *He will be a wild ass of a man, his hand against all, hand of all against him; in the presence of all his brothers will he dwell.* Rabbi Shim'on is playing on פרא (*pere*), *a wild ass*, and פרו (*peru*), *Be fruitful.*

25. **we issued as two sons from Abraham!...** Namely Ishmael and Isaac.

26. ***from Mount Paran*** From the refusal of Rahab (representing Ishmael) to accept the Torah and from his radiance. Ishmael dwelled in Paran.

27. **Why is it written...** Rabbi Shim'on distinguishes between the verbs זרח (*zaraḥ*), *He shone*, and הופיע (*hofi'a*), *He radiated*, which he construes more mildly as *He appeared.* The more dramatic and potent verb *zaraḥ* (*He shone*) refers to the light from Samael, whose specialty is killing by the sword. This power was transferred to the people of Israel, who are commissioned to kill when necessary by judicial procedure.

The second verb, *hofi'a* (*He appeared*), is less dramatic and potent; this refers to the blessing associated with Rahab, involving lust. Just a bit of such lust was conveyed to Israel, enough to fuel sexual desire and thereby engender new life.

The phrase "although it was not yours" alludes to the fact that Esau, and not Jacob, was blessed with the power of the sword. See Genesis 27:40 (recording Isaac's blessing of Esau): *By your sword shall you live.* This verse is quoted in some of the rabbinic sources listed above (in note 7), describing why the descendants of Esau could not tolerate the command *You shall not murder.* On the contrast between this blessing of Esau and the wording pertaining to Israel in Deuteronomy (*your triumphant sword*), see *ZḤ* 14a (*MhN*). The verse in Deuteronomy reads: *Happy are you, O Israel. Who is like you? A people delivered by YHVH, your protective shield and your triumphant sword.*

On the positive aspect of lust, cf. *Zohar* 2:93b (Vol. 4, p. 532, n. 603); above, pp. 273–74, n. 83.

"Once He had obtained these gifts for Israel from those ruling princes, He came and summoned all [193a] the *myriads of holy ones* (Deuteronomy 33:2), appointed over the other nations. They replied to Him similarly, and from all of them He received and obtained gifts to bestow upon Israel.[28]

"This may be compared to a doctor who had one vial full of a vivifying drug, which he kept for his son. He wanted to give his son that vivifying ointment. The doctor was wise, and he said, 'There are bad servants in my house. If they know that I am giving this present to my son, it will be evil in their eyes, and they will seek to kill him.'

"What did he do? He took a little bit of deadly poison and put it on the opening of the vial. Then he called his servants and said to them, 'You are faithful to me; would you like this drug?'

"They said, 'Let's see what it is.' They took a bit to taste, and before even smelling it, they felt that they were about to die. They said to themselves, 'If he gives this drug to his son, he will die, and we will inherit our master.'

304 "They said to him, 'Our master, this drug is fitting only for your son. Here are the wages of our labor; we leave them for you—give them to him as a bribe so that he will take this drug.'

"Similarly, the blessed Holy One is a wise doctor. He knew that if He gave the Torah to Israel before informing [the heavenly princes], they would pursue Israel every day on account of it and kill them. But He did this, and they gave Him gifts and presents so that [Israel] would accept it. All of these Moses received to give to Israel, as is written: *You ascended the heights, you seized captives, you took gifts for humans* (Psalms 68:19). Consequently, Israel inherited the Torah without any challenge or any accusation at all. Blessed is He and blessed is His name forever and forever![29]

28. **Once He had obtained these gifts...** From Samael and Rahab, representing Esau and Ishmael. Then God proceeded to summon the heavenly princes of all the other nations.

On the heavenly princes of the nations, see above, p. 50, n. 140. For the full verse in Deuteronomy, see above, note 7.

29. **the blessed Holy One is a wise doctor...** God first offered the Torah to the heavenly princes of the other nations, for whom certain *mitsvot* were unbearable.

For Torah's opposite effects on Israel and on the nations of the world, see *Shir ha-Shirim Rabbah* on 2:3, in the name of Rabbi Simon: "The [divine] utterance went forth in two aspects: a vivifying drug for Israel and a deadly poison for the nations of the world."

Cf. *Vayiqra Rabbah* 1:11; BT *Shabbat* 88b, *Yoma* 72b, *Ta'anit* 7a; *Devarim Rabbah* 1:6; *Tanḥuma, Shemot* 25; *Tanḥuma* (Buber), *Shemot* 22; *Shemot Rabbah* 5:9.

According to its simple sense, the obscure verse in Psalms refers to God: *You ascended the heights, You seized captives, You took* [or: *received*] *gifts from* [or: *among, for*] *humans.* In rabbinic literature, this verse is frequently applied to Moses, who *ascended the heights* of Mount Sinai and "captured" the Torah or

"Come and see: These gifts that the Israelites received were their ornaments, by virtue of which neither death nor the Other Side could dominate them. Not only did they obtain the Torah without any challenge at all, but they received gifts and presents from all [the heavenly princes].

"As soon as they sinned, what is written? *The Children of Israel stripped themselves of their ornaments* (Exodus 33:6)—those *gifts for humans.* What was left of them? Those *captives,* as is written: *You ascended the heights, you seized captives.*[30]

"When they sinned further, what is written? *The Canaanite, king of Arad,* [*who dwelled in the Negeb,*] *heard* [*that Israel was coming by way of Atharim*]; and it is written: *he battled against Israel and took captives from them* (Numbers 21:1). Even so, whenever the people of Israel return to their Father in heaven, those gifts—and everything—are restored to them, enveloping them. And in the time to come, all will be returned, as is written: *YHVH your God will return your captivity and have compassion on you* (Deuteronomy 30:3).[31]

received it as a gift. Here, Rabbi Shim'on interprets the *gifts* as presents offered by the heavenly princes.

See BT *Shabbat* 89a; *Shir ha-Shirim Rabbah* on 8:11; *Rut Rabbah* 2:3; *Avot de-Rabbi Natan* A, 2; *Pirqei de-Rabbi Eli'ezer* 46; *Devarim Rabbah* (ed. Lieberman), p. 126; *Tanḥuma, Ki Tissa* 17, *Vayiqra* 4, *Ha'azinu* 3; *Tanḥuma* (Buber), *Vayiqra* 6, *Ha'azinu* 3; *Pesiqta Rabbati* 20, 98a; 47, 191b; *Shemot Rabbah* 28:1; 30:5; 33:2; *Midrash Tehillim* 68:11; *Zohar* 3:103a, 148a.

30. **their ornaments . . .** According to a rabbinic tradition, at Mount Sinai the people of Israel were adorned with wondrous ornaments (or weapons); but after they worshiped the Golden Calf, they were stripped of these. Here, Rabbi Shim'on identifies these ornaments with the gifts offered by the heavenly princes of the nations.

In the concluding line, *captives* refers to other valuable assets that Moses obtained for the people. See the preceding note; *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

See *Tanḥuma* (Buber), *Shelaḥ,* add. 1: "'You came to Mount Sinai, and I Myself descended and spoke with you along with thousands of thousands and myriads of myriads of angels, whom I brought down for your sake. I entrusted each and every Israelite with two angels.' Rabbi Yoḥanan said, 'One [angel] girded [each Israelite] with his weapon, and one placed a crown upon [each Israelite's] head.' . . . Rabbi Simoi said, 'He clothed them with [His] royal purple cloak. . . .' Rabbi Shim'on son of Yoḥai said, 'He adorned them with weapons engraved with the Ineffable Name [*YHVH*], and as long as they possessed these, no evil could touch them, neither the Angel of Death nor anything else. As soon as they sinned [with the Golden Calf], Moses said to them: *Now take off your ornaments, and I will know what I should do with you* (Exodus 33:5). At that moment, *The people heard this evil word, and they mourned,* [*and no one put on his ornaments*] (ibid., 4). What is written? *The Children of Israel stripped themselves of their ornaments* (ibid., 6).'"

See above, p. 62, n. 27. The full verse in Exodus reads: *The Children of Israel stripped themselves of their ornaments from Mount Horeb on.*

31. **When they sinned further . . .** On Israel's sins causing the attack by the king of Arad, see *Rut Rabbah, Petiḥta* 4.

The clause *and took captives from them* can also be rendered *and took some of them cap-*

"From here on, utter your words!"[32]

Rabbi Yose said, "*O YHVH, when You came forth from Seir, when You strode from the field of Edom, the earth trembled* (Judges 5:4). When the blessed Holy One returned from Seir, who did not accept the Torah, *the earth trembled.* Why did it tremble? Because it verged on returning to *chaos and void* (Genesis 1:2); for the blessed Holy One had stipulated with the world as follows: 'If Israel accepts the Torah, fine. But if not, I will return the world to *chaos and void.*' When the earth saw that the blessed Holy One had invited all the nations to accept the Torah and they had refused—and that of all the nations only Israel alone was left—the earth thought that Israel would similarly refuse; so, *the earth trembled.* When they said *We will do and we will heed* (Exodus 24:7), [*the earth*] *feared, and was still* (Psalms 76:9)—*feared* at first, and finally *was still.*[33]

"Come and see: Because Israel said *We will do,* they do not fear anything that any sorcerers of the world are able to 'do'—no witchcraft or sorcery in the world. Why? One reason is this; and another is because when the blessed Holy

tive. On the significance of these *captives,* see the preceding note. On this verse, see below, pp. 732–33 at n. 2.

On God's returning Israel's ornaments in the time of redemption, see BT *Shabbat* 88a; *Seder Eliyyahu Zuta* 4, p. 179. On the verse in Deuteronomy, see below, p. 731, n. 224.

32. **From here on, utter your words!** Rabbi Shim'on urges Rabbi Yose to offer an interpretation. See above at notes 9–10.

33. ***when You came forth from Seir...*** After the descendants of Esau (or their heavenly prince, Samael) refused to accept the Torah and God returned *from Seir*—and after the other nations (or their heavenly princes) similarly refused—*the earth trembled,* because the whole purpose of Creation was that Israel would accept the Torah, and now the earth feared that Israel, too, would refuse. When Israel declared *We will do and we will heed,* they demonstrated true faith—committing themselves to fulfill and enact God's word even before hearing the details. So then the earth became tranquil.

See BT *Shabbat* 88a: "Ḥizkiyah said, 'Why is it written *From the heavens You made judgment heard; the earth feared, and was still* (Psalms 76:9)? If it feared, why was it still, and if it was still, why did it fear? Well, at first it feared, and finally it was still.' And why did it fear? In accordance with Resh Lakish. For Resh Lakish said, 'Why is it written *It was evening and it was morning,* יום הששי (*yom ha-shishi*), *the sixth day* (Genesis 1:31). Why is there an additional letter ה (*he*) [signifying *the,* whereas the definite article does not appear with any of the preceding days of Creation]? This teaches that the blessed Holy One stipulated a condition with the works of Creation, saying to them: "If Israel accepts the Torah [which was given on *the sixth day* of Sivan], you will endure. If not, I will return you to *chaos and void* (ibid., 2)."'"

See BT *Avodah Zarah* 3a; *Tanḥuma, Bereshit* 1; *Midrash Tehillim* 76:4. On the verse in Psalms, see also *Mekhilta de-Rashbi,* Exodus 19:16 *Tanḥuma, Shemini* 6; *Tanḥuma* (Buber), *Shemini* 10; *Pesiqta Rabbati* 21, 99b–100a; *Zohar* 3:91b. On Torah as the foundation of the world, see Vol. 7, p. 65, n. 200.

On the significance of Israel's declaration *We will do and we will heed,* see above, pp. 284–85, n. 108. On God's offering the Torah to other nations, see above, note 7.

One brought them out of Egypt, He smashed before them all types of witchcraft and sorcery, so that these could not prevail against them. When Balak came, he knew this, and immediately *He sent messengers to Balaam son of Beor at Pethor* (Numbers 22:5). Why is פתורה (*Petorah*), *at Pethor*, mentioned here? Well, so that he would prepare פתורא (*petora*), a table, from which to seek counsel as to what he should do.[34]

"*Which is on* הנהר (*ha-nahar*), *the River*—the verse should read *which is on* נהרים (*naharayim*), *two rivers*; why, *which is on the River*? Certainly so, for it stands constantly upon one river."[35]

Rabbi El'azar and Rabbi Abba were traveling on the way to see Rabbi Yose son of Rabbi Shim'on son of Lekonya, Rabbi El'azar's father-in-law. They rose at midnight to engage in Torah; they sat down.[36]

34. **Because Israel said *We will do*...** Their faithful commitment to *do* made them invulnerable to anything that sorcerers are able to "do." Firstly, because of "this," namely their declaration *We will do and we will heed*. Secondly, because when God brought Israel out of Egypt (which was famous for its sorcery), He smashed the power of all types of sorcery against Israel.

For the play on פתורה (*petorah*), *at Pethor*, and פתורא (*petora*), "a table," see above, note 5. For the context in Numbers, see above, note 1.

35. **the verse should read *which is on* נהרים (*naharayim*), *two rivers*...** Given that (according to Deuteronomy 23:5) Balaam came *from Pethor of* ארם נהרים (*aram naharayim*), *Aram-naharaim*, and that the word *naharayim* seems to mean *two rivers*. Rabbi Yose explains that Balaam's sorcerous פתורא (*petora*), "table" (the demonic counterpart of *Shekhinah*) depends on the flow of a single demonic force (the demonic counterpart of the River of *Yesod*), so the singular form הנהר (*ha-nahar*), *the River*, is appropriate.

Actually, the place-name *Aram naharayim* does not mean "Aram of two rivers," but rather "Aram alongside the River (Euphrates)." See Sarna, *Genesis*, 163–64; Tigay, *Deuteronomy*, 212; 386, n. 37. For the full verse in Numbers, see above, note 1.

36. **Rabbi Yose son of Rabbi Shim'on son of Lekonya...** According to rabbinic tradition, Rabbi El'azar's father-in-law was named Rabbi Shim'on son of Yose son of Lekonya. The *Zohar* normally switches father and son, transforming Shim'on son of Yose into Yose son of Shim'on. See above, pp. 263–64, n. 55; Vol. 8, p. 27, n. 78.

Here begins a lengthy and fascinating narrative, extending to p. 363 at n. 228. The version translated here represents the full text in its correct sequence (which has never appeared before as such in any printed version, either Aramaic or English). I was able to reconstruct this full version based on several manuscripts, especially Es3, N18, and N32. The sequence proceeds as follows (according to the pagination of the standard editions): *Zohar* 3:193a–b, 303a–b, 204a–206b, 304a–306a. The material in 3:303a–b also appears in *ZḤ* 53b–d; the material in 3:304a–306a also appears mostly in *ZḤ* 53d–55b and partly in 3:299a–b.

On this narrative (or portions of it), see Tene, "Darkhei Itsuv ha-Sippur be-Sefer ha-Zohar," 120–80; Wineman, *Mystic Tales from the Zohar*, 143–57; Benarroch, "Sava ve-Yanuqa," 298–305.

Rabbi El'azar said, "Now is the time when the blessed Holy One enters the Garden of Eden to delight with the righteous who are there. What is this delight, and how does He delight with them?"[37]

Rabbi Abba replied, "This matter is a sealed secret, [193b] hidden within me, unknown."[38]

He said to him, "Were, then, the grand pillars previously in this world empty—neither knowing nor striving to know the basis of their existence in this world, and what awaited them in that world?"[39]

He opened, saying, "*YHVH*, אלהי אתה (*Elohai attah*), *You are my God; I will exalt You, I will praise Your name. For You have done wonders, counsels of long ago, faithful and true* (Isaiah 25:1). This verse constitutes the mystery of faith. *YHVH*—supernal mystery, beginning of the supernal point, concealed, unknown.[40]

"However, *Elohai, my God*—mystery of *a voice of sheer silence* (1 Kings 19:12). It is the beginning of what is susceptible to questioning, yet concealed and unknown. Concerning it, no one can answer; for it is sealed, hidden, and treasured away.[41]

37. **when the blessed Holy One enters the Garden of Eden . . .** To delight with the souls of the righteous. This is an auspicious time for devotees to rise from sleep and engage in Torah. On this midnight ritual, see above, p. 3, n. 6.

38. **unknown** To others.

39. **Were, then, the grand pillars . . .** Sages of the past devoted themselves to spiritual search, and they certainly knew the inner meaning of this midnight ritual. So why, Rabbi El'azar wonders, does Rabbi Abba refuse to reveal it now?

40. **He opened . . .** The speaker is apparently Rabbi Abba. The secret meaning of the verse from Isaiah "constitutes the mystery of faith," namely the nature and dynamics of the *sefirot*.

The name *YHVH*—whose first letter, י (*yod*), resembles a single point—symbolizes the primordial point of *Ḥokhmah*. See *Zohar* 2:162a. Elsewhere, the *Zohar* indicates that the name *YHVH* symbolizes the entire sefirotic spectrum. See above, p. 74, n. 60.

On the verse in Isaiah, see *Zohar* 1:73a; 3:35b. On the connection between this verse and the midnight ritual, see below at note 51.

41. ***Elohai, my God . . .*** This alludes to the Divine Mother, *Binah*, who is often called *Elohim* and is described as *a voice of sheer silence*, from whom issues *Tif'eret*, the audible divine voice.

Binah, is also known as מי (*mi*), *Who*, which implies that a seeker may inquire about Her, unlike even higher realms, which are so inaccessible that they cannot even be questioned or explored. Still, one should not expect any clear or conclusive answers about the nature of *Binah*. Rather, the mystical name *Who* becomes a focus of meditation, as question turns into quest. See Simeon Lavi, *Ketem Paz*, 1:91a: "Concerning everything that cannot be grasped, its question constitutes its answer."

Already in the Midrash, *Who* appears as a divine name designating "the one to whom Israel said at the [Red] Sea, *Who is like You?* (Exodus 15:11)." See *Eikhah Rabbah* (Buber) 2:13; *Eikhah Rabbah* 2:17; *Pesiqta de-Rav Kahana* 16:3. On *Binah* as *Who*, see *Zohar* 1:1b–2a, 3b–4a, 29b–30a, 45b, 85b–86a, 237b; 2:105a, 126b–127a, 138a, 139b, 197b, 226a, 231b–232a; 3:185b, 204a.

On *Binah* as *a voice of sheer silence*, see

"*You*—beginning of what is susceptible to question and answer. It is Priest forever, as is said: *You are priest forever; on My word, Melchizedek* (Psalms 110:4).[42]

"What is meant by *on My word, Melchizedek*? Well, this supernal Priest is the one poised *on* the *word*, since that *word* endures only through the right. And who is that *word*? *Melchizedek* is its name. As for his saying *My word*—because it is linked with David, and all his words of praise reach that *word*, so *My word*. And therefore, *You*—the Priest. We have already established that there are three places, each of which is called *You*.[43]

"*I will exalt You*—all as one.[44]

"*I will praise Your name*—fittingly; this is well known.[45]

"*For You have made* פלא (*pele*), *a wonder*—a covering and garment, clothing the concealed, ancient, hidden light with the cover of another light.[46]

Zohar 1:209a; 2:81b; 3:30b. The biblical context in 1 Kings (19:11–12) describes the theophany experienced by the prophet Elijah at Mount Horeb: *He said, "Go out and stand on the mountain before YHVH." And behold, YHVH was passing by, and a great, mighty wind splitting mountains and shattering rocks before YHVH; YHVH was not in the wind. After the wind—an earthquake; YHVH was not in the earthquake. After the earthquake—fire; YHVH was not in the fire. After the fire*—קול (*qol*), *a sound* [or: *voice*] *of, sheer silence.*

42. ***You*—beginning of what is susceptible...** Namely *Ḥesed*, first of the seven lower *sefirot* issuing from *Binah*. Here, God can be addressed more directly as *You*, and the questions posed by the spiritual seeker yield answers. *Ḥesed* is pictured as the Priest.

The verse in Psalms reads: *You are priest forever; by My word* [or: *on My word*; *after the manner of*], *My righteous king* [or: *Melchizedek*]. In Genesis 14:18, Melchizedek is the king-priest of Salem (Jerusalem), who participates in Abraham's victory over an alliance of eastern kings. See *Zohar* 2:104a; 3:53b, 271a (*Piq*).

43. **What is meant by *on My word, Melchizedek*?...** *Ḥesed*, the Divine Priest on the right, presides over and sustains *Shekhinah*, or *Malkhut* (Kingdom). She is pictured as the Divine *word*, articulated by the audible voice of *Tif'eret*, which itself issues from the inaudible voice of *Binah*. *Malkhut* is also known as מלכי־צדק (*Malki-tsedeq*), *Melchizedek* (*My righteous king*).

King David (the Psalmist) refers to *Malkhut* as *My word*, because he is intimately associated with Her and constantly sings Her praises.

The concluding sentence indicates that the pronoun *You* can allude to three different *sefirot*, either *Ḥokhmah*, *Ḥesed*, or *Shekhinah*. On the first of these, see *Zohar* 2:90a; 3:290a (*IZ*). On the second, see *Zohar* 2:104a; 3:271a (*Piq*). On the third (and most common), see Vol. 6, p. 1, n. 2.

44. **all as one** Apparently referring to *Ḥokhmah*, *Binah*, and *Ḥesed*, who are signified respectively by יהוה (*YHVH*); אלהי (*Elohai*), *my God*; and אתה (*attah*), *You*. *Ḥesed* includes within itself all the lower *sefirot* from *Ḥesed* to *Yesod* (or to *Shekhinah*). Alternatively, "all as one" refers to all six *sefirot* from *Ḥesed* to *Yesod*.

45. ***Your name*...** Alluding to *Shekhinah*, who reveals all the divine qualities and is thus God's Name.

46. ***For You have made* פלא (*pele*), *a wonder*...** The *Zohar* construes the verb עשית (*asita*), *You have done*, as *You have made*. The noun *pele* is usually translated here as *wonders*, but now the *Zohar* focuses on the literal, singular sense: *pele*, *a wonder*.

Furthermore, the *Zohar* associates *pele* (*a*

"Alternatively, *For You have made* פלא (*pele*), *a wonder—For You have made* אלף (*aleph*). What is meant by *aleph*? We have already learned: 'א׳ ב׳ (*Aleph, bet*)—אלף בינה (*Elaph binah*), Learn understanding.' But the form of א (*aleph*) is three segments—beginning of supernal mystery of Primordial Adam. For in the form of א (*aleph*) are two arms, one on each side, and a body in the middle. All is one mystery, the mystery of unification, and so א (*aleph*) is numerically one. Thus, *For You have made* פלא (*pele*).[47]

"Rav Hamnuna Sava said as follows: *For You have made* פלא (*pele*), *a wonder—pele* is one rung of those פלאות חכמה (*pil'ot ḥokhmah*), wonders of Wisdom. Which one is this? *A path unknown to any bird of prey* (Job 28:7); this is *pele*.[48]

"עצות מרחוק (*Etsot me-raḥoq*), *Counsels from afar*—first he called this פלא יועץ (*Pele yo'ets*), *Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace* (Isaiah 9:5), whereas here he did not come to enumerate them. But what are

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wonder) with concealment. See *Zohar* 3:31a, which quotes Deuteronomy 17:8 (referring to a difficult legal case): *If the matter* יפלא ממך (*yippale mi-mekha*), *is too wondrous* [or: *baffling, difficult*] *for you. Targum Onqelos* renders the phrase as יתכסי מנך (*yitkesei minnakh*), "is concealed from you." Cf. Deuteronomy 30:11; Proverbs 30:18; *Targum*, ad loc.

Here the wondrous "covering and garment" refers to the splendid sefirotic garment(s) below *Keter* (who is known as the Ancient One), concealing that primordial light.

47. **Alternatively, *For You have made* פלא (*pele*), *a wonder*...** The word פלא (*pele*), *a wonder*, can allude to its anagram: אלף (*aleph*), the first letter of the alphabet.

See BT *Shabbat* 104a: "א׳ ב׳ (*Aleph, bet*)—אלף בינה (*Elaph binah*), Learn understanding." Here, this rabbinic saying apparently implies that the letter *aleph* symbolizes *Binah*.

Primordial Adam represents the sefirotic body from *Ḥokhmah* and *Binah* to *Yesod*, whose embryonic form appears (within the womb of *Binah*) in the shape of the letter א (*aleph*). This shape consists of a diagonal line, with two shorter strokes branching off toward the top right and the bottom left. The diagonal line represents the trunk of the body (which is manifested as *Tif'eret*), while the two shorter strokes represent its arms (manifested as *Ḥesed* and *Gevurah*). The numerical value of the letter *aleph* is one, alluding to the unification of all the *sefirot*.

On the passage in BT *Shabbat*, see *Alfa Beita de-Rabbi Aqiva* (*Battei Midrashot*, 2:410); *Zohar* 2:115a (*RM*); *TZ* 55, 88a; 69, 108b; 70, 130a; *ZḤ* 103d (*Tiq*), 112a (*Tiq*). For various interpretations of this cryptic paragraph, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; *Ateret Tsevi*; *Sullam*; *Matoq mi-Devash*.

48. **Rav Hamnuna Sava said...** This venerable figure identified *pele* (*a wonder*) with one of the wondrous paths of emanation, specifically the secret passage between *Ḥokhmah* and *Binah*, which is described as *a path unknown to any bird of prey*. See above, p. 201, n. 44.

The phrase "פלאות חכמה (*pil'ot ḥokhmah*), wonders of Wisdom" appears at the beginning of *Sefer Yetsirah*: "thirty-two paths of פלאות חכמה (*pil'ot ḥokhmah*), wonders of Wisdom." Cf. *Zohar* 3:31a. On the figure of Rav Hamnuna Sava, see above, pp. 261–62, n. 48.

counsels from afar? Two willow twigs, from which stem all counsel of the prophets; these are all called *counsels from afar.*[49]

"אמונה אומן (*Emunah omen*), *Faithful and true*—two that are one: River and Garden. River issuing from Eden, and Garden watered by it. Here is the whole concealed mystery of faith. [303a][50]

"And I have learned: A person who awakens at night—at the moment when the blessed Holy One enters the Garden of Eden along with the righteous—should say this verse with aspiration of the heart, focusing his awareness on it.[51]

"And afterward, *I praise You, for awesomely and wondrously am I made, wondrous are Your acts, and my soul deeply knows it* (Psalms 139:14). This is the praise of the ancient *ḥasidim* when they awaken at midnight, afterward arranging their praise and engaging in Torah.[52]

"What is the delight of the blessed Holy One? Well, all the righteous, assuming their forms, are clothed in the Garden of Eden every single day. Once they bathe in the dew with which the blessed Holy One intends to revive the dead, they all enter the presence of the Messiah and ask what they ask. This has already been discussed arousingly by the Companions.[53]

49. **עצות מרחוק (*Etsot me-raḥoq*), *Counsels from afar*...** According to its simple sense in this verse, the word *me-raḥoq* has a temporal meaning: *of long ago* (i.e., from far away in time). But here the *Zohar* construes it spatially: *from afar.*

This clause from Isaiah reads *For You have done* [or: *made*] פלא (*pele*), *wonders* [or: *a wonder*], עצות מרחוק (*etsot me-raḥoq*), *counsels of long ago* [or: *from afar*]. In contrast, earlier ("first") in the book, the prophet spoke differently when he provided the throne name of the Davidic king: פלא יועץ (*Pele yo'ets*), *Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.* With this complex name, Isaiah was alluding sequentially to nearly all of the *sefirot*; whereas here (in Isaiah 25:1), the clause *For you have* (etc.) is not so inclusive. See *Zohar* 3:31a.

The "two willow twigs" represent the *sefirot Netsaḥ* and *Hod*, who inspire prophecy. See *Zohar* 1:220b (Vol. 8, p. 179); 2:98a–b.

50. **אמונה אומן (*Emunah omen*), *Faithful and true*...** Alluding respectively to *Shekhinah* and *Yesod*, who unite as one. *Shekhinah* is pictured as a garden, watered by the river of *Yesod*, which issues from *Ḥokhmah* (symbolized by Eden). Thus the verse from Isaiah spans the full sefirotic spectrum.

See above, note 40. On the jump in pagination (from 3:193b to 3:303a), see above, note 36. As mentioned there, the material in 3:303a–b also appears in *ZḤ* 53b–d.

51. **A person who awakens at night...** Rising at midnight to engage in studying Torah. At this hour, God enters the heavenly Garden of Eden to delight with the souls of the righteous.

Rabbi Abba recommends reciting the verse from Isaiah, which he has been expounding: *YHVH, You are my God; I will exalt You, I will praise Your name. For You have done wonders, counsels of long ago, faithful and true.* See above at note 40. On the midnight ritual, see above at note 37; p. 3, n. 6.

52. **the praise of the ancient *ḥasidim*...** According to Sherira Gaon, writing in the tenth century, "it was a custom of חסידות (*ḥasidut*), piety (or devotion), to rise at midnight and utter songs and praises." See above, p. 3, n. 6.

53. **What is the delight of the blessed**

"Afterward they all gather and engage in the sublime knowledge of all the Academies there, over which are various ministers, and numerous innovations in Torah are invented there. Afterward they all emerge and see when Elijah comes to the patriarchs. As he emerges, they enter and stand in the presence of the patriarchs, and he delights in them, in the many holy children surrounding them, and they all rejoice.[54]

"When the blessed Holy One enters at midnight, all of them stand fittingly arranged. As for all the effort they exerted that whole day in innovations of Torah—the blessed Holy One yearns for the righteous one who innovated words within her, and He delights in him and delights in those words, and similarly with every single righteous one.

"Afterward they are all enhanced, male and female; and the blessed Holy One—after inhaling their aroma and delighting in them, in all their mysteries of wisdom—reveals Himself to them, and they gaze upon that Beauty of *YHVH*. Then they all rejoice greatly until their light and luster spreads, and from that flow of their lustrous light and joyous light, they generate fruit and verdure for

Holy One?... Rabbi Abba finally begins to answer the question posed by Rabbi El'azar (above at note 37): "What is this delight, and how does He delight with them?"

The phrase "assuming their forms" alludes to the notion of a spiritual body. According to Kabbalah, before entering a human body, each soul exists in the Garden of Eden, where it is clothed in an ethereal body resembling the physical body it will inhabit on earth. As the soul leaves the Garden, it removes the ethereal body and prepares to put on an earthly body. Eventually, when the soul returns to the Garden upon death, it regains the ethereal body. See above, pp. 30–31, n. 78.

The association of dew with reviving the dead appears in *Pirqei de-Rabbi Eli'ezer* 34: "Rabbi Yehudah said, '...In the time to come, the blessed Holy One will bring down a dew of revival, reviving the dead, as is said: *Your dead will live... my corpses will arise... Awake and shout for joy, O dwellers of the dust!... For Your dew is a dew of lights... and the earth will cast forth spirits of the dead....* (Isaiah 26:19).' Rabbi Tanḥum said, '...From where does it descend? From the head of the blessed Holy One. In the time to come, He will shake the hair of His head and bring down a dew of revival, reviving the dead, as is said: *I was asleep, but my heart was awake. ... For my head is filled with dew* (Song of Songs 5:2).'" See above, pp. 115–16, n. 189.

On learning from the Messiah, see above, p. 82, n. 81. The phrase "has already been discussed arousingly" renders והא אתערו (*ve-ha it'aru*), "they have already been aroused" (or "they have already discussed"). In medieval Hebrew idiomatic usage, the verb עורר (*orer*), can imply "having one's awareness aroused," "arousing the [latent or potential] meaning" of a particular word or phrase, "expounding, interpreting." See Moses de León, *Sefer ha-Rimmon*, 392; Ben Yehuda, *Dictionary*, 5:4392a–b.

54. **they all gather and engage...** All the souls enter the Heavenly Academies of Torah.

On the Heavenly Academies, see above, p. 54, n. 1; p. 67, n. 43. On the *Zohar*'s emphasis on innovation and creativity, see above, p. 145, n. 282. On Elijah attending to the patriarchs after their death, see BT *Bava Metsi'a* 85b.

this world, and that fruit enters beneath the wings of *Shekhinah* until it is needed.[55]

"He delights similarly with every single righteous one, and He says, 'Happy is the king with children such as these, selected as His allotted share!'

"A voice stirs from the middle of the Garden of Heaven, and proclaims powerfully: *Remember, O YHVH, the Edomites, on the day of Jerusalem, saying: 'Raze it, raze it to its foundation!'* (Psalms 137:7). Then, His dismay and His screaming—and of all the righteous there—are heard in 390 firmaments. Because there is no joy and delight for the blessed Holy One except when the righteous there are standing before Him, and because He swore, saying, *If I forget you, Jerusalem, may my right hand wither.* [*May my tongue cleave to my palate if I do not remember you, if I do not set Jerusalem above my highest joy*] (ibid., 5). Wherever there is joy for the blessed Holy One, this voice issues and proclaims.[56]

"Then from there He emerges, ascending and striking the firmaments, and howling roars until all the forces of heaven are disturbed. Then a wind blows,

55. **they are all enhanced, male and female...** The male and female souls unite at midnight, generating new souls, pictured as fruit. Each new soul is sheltered beneath the wings of *Shekhinah* "until it is needed," that is, until a convert-to-be is born.

The title Beauty of *YHVH* often refers to *Binah*. It derives from Psalms 27:4: *One thing I ask of YHVH, this is what I seek: that I may dwell in the house of YHVH all the days of my life, to gaze* בנעם יהוה (*be-no'am YHVH*), *upon the beauty* [or: *delightfulness, loveliness*] *of YHVH,* ולבקר (*ul-vaqqer*), *and to reflect* [or: *search, seek, inquire, contemplate*], *in His temple.* See above, p. 51, n. 143.

The phrase "are (all) enhanced" renders מתקנן (*mittaqnan*), "are arranged, arrayed, rectified." On entering "beneath the wings of *Shekhinah*" as a metaphor for conversion, see above, p. 105, n. 159.

On the union of souls, and on their offspring's being reserved for converts, see above, p. 105, n. 158. On souls as fruit, see ibid.

56. ***Remember, O YHVH, the Edomites...*** This verse refers to the terrible moment when Jerusalem was destroyed by the Babylonians with the gleeful encouragement of their Edomite allies.

Each night, in the midst of God's delight in the souls of the righteous, He is reminded of the destruction of Jerusalem and He wails in mourning.

On God's wailing, see BT *Berakhot* 3a, in the name of Rav: "The night consists of three watches, and at each watch the blessed Holy One sits and roars like a lion, saying: 'Woe to the children on account of whose sins I destroyed My house and burned My temple and exiled them among the nations of the world!'" See *Zohar* 3:17a, 74b; *ZḤ* 47c, 77b (*MhN, Rut*).

The number of firmaments (390) is equal to the numerical value of the word שמים (*shamayim*), "heaven." The word "dismay" renders ערטירו (*artiru*), which is apparently based playfully on the root ערער (*'r'r*), "to undermine, upset, demolish." See above, p. 140, n. 266. The word "screaming" renders קרקורא (*qirqura*), which derives from an ambiguous phrase in Isaiah 22:5: מקרקר קיר (*meqarqer qir*), *Kir shouted* [or: *shouting a shout; battering down a wall*]. See *Zohar* 3:228b. Psalms 137:5 reads: *If I forget you, Jerusalem, may my right hand wither* [or: *forget its cunning*].

beating the leaves of that grand Tree, and all its branches beat one another, and a voice stirs from within the canopy of the Tree, exclaiming, *He remembers His covenant forever—the word He ordained for a thousand generations—which He sealed with Abraham, and His vow to Isaac* (Psalms 105:8–9). As soon as this voice is aroused, Abraham the Elder hears and is aroused; then, a time of favor for the King, and He takes comfort with him.[57]

"At that moment, a certain spirit from the side of the south is aroused, and all favor, joy, and healing are aroused over the world. Then morning rises, and favor prevails, and there is ease for all prisoners of the King who are lying on their sickbed. Happy is the people who can know some of the concealed, sealed mysteries of the Holy King!"[58]

Rabbi Abba said, "One day [303b] I was walking in the desert along with Rabbi Yehudah of Acre, and we entered a certain cave and found there an ancient book from olden days. I opened it and found written there, at the head of its words: *Look, the former things have come to pass, and new things I am declaring* (Isaiah 42:9), and it applied this verse to the souls of the righteous. From the day that an impulse arose in the Will of Thought to create the world, before the world was ever created, all spirits of the righteous were hidden away in Thought before Him, every single one in its image. When He traced the world, they were all revealed, assuming their images before Him in the highest heights. Afterward, He placed them in a certain treasure-house in the Garden of Eden above, and that treasure-house is never full and always exclaims, *Look, the former things have come to pass, and new things I am declaring.* Who is it that *I am declaring*? *I am declaring* all of them by name. And that treasure-house has no desire or

57. **Then from there He emerges . . .** God leaves the Garden of Eden and expresses His grief and rage. The cosmic Tree is disturbed, but then from within its canopy a soothing voice sounds.

Abraham lies buried in the Cave of Machpelah in Hebron, which according to the *Zohar* serves as an entrance to the Garden of Eden. When he hears his name (from the passage in Psalms), he awakens, and his *sefirah* of *Ḥesed* is stimulated.

The title "Abraham the Elder" is modeled on "Israel the Elder." On the latter, see below, note 601. On the former, see *Zohar* 2:110a, 189b; below at note 201. On the patriarchs' role since their burial in the Cave of Machpelah (at the entrance to the Garden of Eden), see Vol. 7, p. 470, n. 357.

The phrase "are disturbed" renders בערטורא (*be-irtura*), "(are) in confusion, disturbance." See the preceding note. The context in Psalms (105:8–10) reads: *He remembers His covenant forever—the word He ordained for a thousand generations—which He sealed with Abraham, and His vow to Isaac, and He set it for Jacob as a decree, for Israel an eternal covenant.*

58. **from the side of the south . . .** Associated with *Ḥesed*.

The phrase "prisoners of the King" means those confined to their sickbed. On sickness as being confined or imprisoned, see BT *Shabbat* 32a; *Zohar* 2:61a, 199a, 252a (*Heikh*); 3:233a, 305b–306a (*Tosefet*); *ZḤ* 53c. On "the prisoners of the king" finding relief in the morning, see below at note 71.

yearning but for souls to be poured into it constantly. Just as Hell has no desire or yearning but to receive souls to be purified there, and every day it exclaims, *Give! Give!* (Proverbs 30:15). What is meant by *Give! Give!*? 'I will burn! I will burn!'[59]

59. **One day I was walking in the desert...** Rabbi Abba recounts how he and Rabbi Yehudah of Acre discovered an ancient book in a cave. On the significance of the title "of Acre," see the conclusion of this note.

The souls of the righteous were originally hidden away in the Divine Mind, each in its own image (or ethereal body). As God outlined the world, these souls were revealed, and afterward stored away in a celestial treasure-house. Having entered there, on the verge of being embodied on earth, they assumed individual names. The treasure-house continually yearns to receive more and more souls, just as Hell desires to receive more souls, who are purged in its fires.

The phrase "Will of Thought" alludes to the highest *sefirah*, *Keter*, also known as *Ratson* (Will). "Thought" itself can designate *Ḥokhmah*. See Vol. 1, p. 171, n. 506. On the soul's ethereal body, see above, note 53.

The image of a treasure-house derives from Rashi's commentary on a Talmudic passage (BT *Yevamot* 62a) in which Rabbi Assi mentions a heavenly "body" containing all souls; Rashi refers to this body as אוצר (*otsar*), "a treasure-house." In the *Zohar* the treasure-house of unborn souls is located in the Garden of Eden or (as here) the heavenly Garden of Eden, though it is sometimes identified with *Shekhinah*.

See 3 Enoch 43:3; *Bahir* 126 (184); *Zohar* 1:28b (*TZ*), 119a, 181a; 2:95b, 142a, 157a, 161b, 174a, 253a (*Heikh*); 3:152a; *ZḤ* 10b–c (*MhN*), 60b, 69b (*ShS*); Moses de León, *Sefer ha-Mishqal*, 93; Tishby, *Wisdom of the Zohar*, 1:179–80; 2:696, 701–2 (discussing this passage), 749–50; Liebes, *Peraqim*, 179–80, 226.

The verse in Proverbs reads: *The leech has two daughters—"Give! Give!"* In the biblical context, this saying refers to a greedy person or to someone constantly leeching off others. It may also be a warning that a greedy parent engenders greedy children. Anatomically, the leech has two suckers, one at each end, pictured in this verse as *two daughters*. In rabbinic sources, the *leech* represents Hell, whose forces (*daughters*) crave more and more wicked victims. See above, p. 242, n. 31.

The full verse in Isaiah reads: *Look, the former things have come to pass, and new things I am predicting* [or: *declaring, proclaiming, announcing*]; *before they sprout, I announce them to you.*

The conclusion of Rabbi Yehudah's full name—"of Acre"—also designates a third-to-fourth-century Palestinian *Amora*, Rabbi Abba of Acre. Note that here Rabbi Yehudah of Acre's traveling companion is Rabbi Abba!

More intriguingly, "of Acre" matches the name of the famous wandering kabbalist, Isaac ben Samuel of Acre, who lived a millennium later than Rabbi Abba of Acre. Isaac's city was the last major stronghold of the Crusader Kingdom of Jerusalem; its conquest by the Mamluks in 1291 effectively marked the end of the Crusades in the Holy Land. Most of Acre's Jewish and Christian inhabitants perished in the fighting and its aftermath or were sold into slavery; but Isaac managed to escape, journeying first to Italy and eventually arriving in Spain. There he met numerous kabbalists, including Moses de León. According to a fragment of Isaac's diary, when he asked De León about the real origins of the *Zohar*, his fellow kabbalist assured him that the ancient manuscript was real—and offered to show it to him. But before the two could meet again, Moses de León passed away.

In describing here how Rabbi Yehudah of Acre and Rabbi Abba find an ancient book in a cave, perhaps the author is alluding to

"That treasure-house preserves all those souls until the time when it clothes them and they descend to this world. Due to the sin of Adam, who drew the evil side into the world, those souls must be clothed in this garment, for the blessed Holy One wished to clothe them in another garment. And that book stated, 'Until here. Be silent!'[60]

"From here on, I saw inscribed letters that were unidentifiable, and afterward I saw them in a dream, and I was told, 'Be silent! Reveal this only to the Mighty Rock.' And I did so.[61]

"In it I found stated that the blessed Holy One intends to clothe those souls, in the time to come, in another garment. As for the dead whom Ezekiel revived, why didn't He fashion that garment for them? Well, because the time had not arrived to waft through the world that pure air forming garments, and so He clothed them only as they had existed. So it will be for the revival of the dead, except that the former filth will not be found there.[62]

Isaac of Acre's search for the *Zohar*. According to legend, the *Zohar* itself was composed or hidden in such a cave. This legend is based partly on the rabbinic tradition that Rabbi Shim'on together with his son, Rabbi El'azar, hid from the Roman authorities in a cave for thirteen years.

On Isaac of Acre's account of his meeting with Moses de León, see Scholem, "Ha-Im Ḥibber R. Mosheh di León et Sefer ha-Zohar?"; idem, *Major Trends in Jewish Mysticism*, 190–92; Tishby, *Wisdom of the Zohar*, 1:13–18; Matt, *Zohar: The Book of Enlightenment*, 3–4; Fishbane, *As Light Before Dawn*, 40–41; Liebes, "Shenat Petirato shel R. Mosheh di León"; and Arthur Green's remarks in Vol. 1, p. lv.

On the motif of finding writings in a cave, see *Zohar* 1:117b–118a; 2:13a–14a. On the *Zohar*'s being composed or hidden in a cave, see Azulai, *Or ha-Ḥammah*, intro; Tishby, *Wisdom of the Zohar*, 1:19; Huss, "Hofa'ato shel 'Sefer ha-Zohar,'" 528. On Rabbi Shim'on's hiding in a cave, see JT *Shevi'it* 9:1, 38d; *Bereshit Rabbah* 79:6; BT *Shabbat* 33b, *Sanhedrin* 98a; *Pesiqta de-Rav Kahana* 11:16; *Qohelet Rabbah* on 10:8; *Midrash Tehillim* 17:13; *Zohar* 1:11a–b, 216b, 244b; *ZḤ* 59c–60a.

60. **until the time when it clothes them . . .** In physical bodies.

Due to Adam's sin, all of his descendants acquire physical bodies—rather than lustrous bodies of light, as God originally intended. See Vol. 6, p. 189, n. 238. On the nature of Adam's sin, see above, p. 8, n. 17.

61. **the Mighty Rock . . .** Rabbi Shim'on son of Yoḥai.

The title טינרא תקיפא (*tinnara taqqifa*), "the mighty flint," derives from *Targum Onqelos* on Deuteronomy 8:15, which renders צור החלמיש (*tsur ha-ḥallamish*), *the flinty rock* (or *flint stone*), as *tinnara taqqifa*, "the mighty flint." See above, p. 261 at n. 48.

62. **In it . . .** In the book hidden in the cave.

The phrase "in another garment" refers to the ethereal body, which the soul will regain in Paradise. (See above, note 53.) Rabbi Abba wonders why the bones that Ezekiel described as coming to life (Ezekiel 37) did not attain such garments. He explains that these spiritual garments are formed by breezes wafting from the Garden of Eden, and the time had not yet come for those breezes to blow in the world. Consequently, God clothed those bones in physical flesh, "as they had existed" during their lifetime. Similarly, when the dead are revived at the end of days, they will be physically resurrected, although their new bodies will be cleansed of "the former filth" of sensual sinfulness.

"When a person departs from this world, all of them—whether righteous, pious, and wholehearted, or sinful and wicked—traverse a path displaying Adam to the inhabitants of the world. From there, each one takes a path either to the Garden of Eden or to Hell.[63]

"All those whose path leads to the Garden of Eden approach the outermost wall of those three walls there. Then one minister emerges suddenly before them, and proclaims, 'Happy are you, O righteous ones! Happy are you in all worlds!' That minister, named Ye'azriel, shows them the way, and they go before him until one gate of Hell. That minister proclaims powerfully, 'Cool the smoke! Cool the blaze!' At that moment it is hurriedly cooled, and they all enter and immerse themselves and pass on. All those wicked ones are delivered into the hand of Dumah and enter Hell, whereas all those righteous ones are delivered only into the hands of this minister.[64]

"Once they immerse themselves and pass on, that minister goes before them until they reach the wall of the Garden of Eden. That minister calls out to the opening, saying, *Open the gates, so that a righteous nation, keeping faith, may enter* (Isaiah 26:2). Then, the aperture is opened, and he ushers them in, and so with every single opening.

"Once they enter within, to the place where other righteous ones abide, how much joy upon joy, how much delight upon delight among the righteous! All members of the Academy rejoice. After thirty days in which they are concealed in certain chambers, they emerge; breezes waft, and they are all configured in their images. From here on, they inherit a legacy befitting each one.[65]

63. **When a person departs from this world . . .** See *Bemidbar Rabbah* 19:18: "Death is decreed upon all the righteous who spring from him [Adam]. They do not depart this life without first gazing upon the face of *Shekhinah* and reproving Adam, saying: 'You inflicted death upon us!' Adam responds: 'As for me, I possess only one sin; while in your case, every single one of you possesses more than four.'" See *Tanḥuma, Ḥuqqat* 16; *Tanḥuma* (Buber), *Ḥuqqat* 39; *Zohar* 1:57b, 65b, 81a (*ST*), 127a.

64. **those three walls there . . .** Surrounding the Garden. Before these souls can enter the Garden, however, the angel Ye'azriel leads them briefly to Hell, where they immerse themselves in the River of Fire to be purged of any sins.

On the three walls surrounding the Garden, see below at note 290; Moses de León, *Mishkan ha-Edut*, 153–57; [idem?], *Seder Gan Eden*, 264–76 (131–33); Sachs Shmueli, "Seder Gan Eden," 238–43.

The name Ye'azriel consists of the root עזר (*'zr*), "help," and אל (*El*), "God." His role is described similarly in [Moses de León?], *Seder Gan Eden*, 266 (131). See also *Zohar* 2:91b; *ZḤ* 68c (*ShS*), 90b (*MhN, Rut*); Margaliot, *Mal'akhei Elyon*, 67–68.

On souls being cleansed in Hell (or the River of Fire), see *Zohar* 3:53a; above, pp. 30–31, n. 78; below at note 105; *ZḤ* 46d; Moses de León, *Sefer ha-Rimmon*, 373–74; idem, *Sefer ha-Mishqal*, 54–55, 68–70; idem, *Sheqel ha-Qodesh*, 60 (74–75). On Dumah, who oversees Hell, see above, p. 243, n. 32.

65. **All members of the Academy . . .** The Heavenly Academy. (See above, note 54.) On the soul's "image," or ethereal body, see above, note 53.

"The vision seen in the Garden of Eden—from the glorious vision, image of all images, color of all colors of the Holy King—is not revealed in a palace nor in any one place. Rather, an embroidered expanse above the Garden of Eden is opened in four directions, and [the Garden] is filled with glorious holy splendor, manifested there, and all those righteous revel. Who has seen such joy and rapture as that of Beauty of *YHVH*?[66]

"Until here I was permitted to see in that book. As I was maneuvering to see more of this book, it flew out of my hands and I couldn't see it. I was saddened and I cried. I fell asleep there in that cave, and I saw the one robed in a garment. He said to me, 'Rabbi, why are you crying? Do not be distressed about the one whose book that is; it flew away and he took it. Before leaving this world, he treasured it away in that cave in this desert, and now that it has been revealed here to the living, it flew into the air and he grasped it. From here on, go your way.'[67]

66. **image of all images, color of all colors...** *Shekhinah*, who includes all the sefirotic images and colors, issuing from *Binah*. Any vision of Her cannot be contained in a single place; rather, an embroidered רקיעא (*reqi'a*), "sky, firmament, expanse," opens above the Garden, which is then filled with divine radiance.

As mentioned above (note 55), the title Beauty of *YHVH* derives from Psalm 27 and in the *Zohar* often alludes to *Binah*. Maimonides (in *Mishneh Torah, Hilkhot Teshuvah* 8:4) lists Beauty of *YHVH* as one of the names of *olam ha-ba* (the world that is coming).

On *Shekhinah* as "image of all images," see Ezra of Gerona, *Peirush Shir ha-Shirim*, 537; *Zohar* 1:13a, 19a; *ZḤ* 59a–c (*MhN*); Moses de León, *Shushan Edut*, 353; idem, *Sefer ha-Mishqal*, 138; idem, *She'elot u-Tshuvot*, 58; Scholem, *On the Mystical Shape of the Godhead*, 179; Tishby, *Wisdom of the Zohar*, 3:1375, n. 63; Liebes, *Peraqim*, 50–51; Wolfson, *Through a Speculum That Shines*, 306–17. The phrase derives from Ibn Ezra on Exodus 33:21.

On the *reqi'a* (expanse) above the Garden of Eden, see *Zohar* 2:130b, 136a, 209b, 212a–213a; *ZḤ* 82d, 90a–91b (both *MhN, Rut*); Moses de León, *Mishkan ha-Edut*, 143–44, 153; [idem?], *Seder Gan Eden*, 270–74 (132–33).

67. **in that book...** That they found in the cave. (See above at note 59.)

This precious text is retrieved by "the one whose book that is." This phrase could refer to (the soul of) the owner, but more likely to that of the author, which again raises the intriguing question of the relation of this book to the *Zohar*. (See above, toward the end of note 59.)

The phrase "about the one whose book that is" can also be rendered: "To the one whose book that is, [it flew away, and he took it]." For various interpretations, see *Sullam*; Scholem, 6:3377; *Matoq mi-Devash*.

The phrase "the one robed in a garment" renders לההוא דלביש מדא (*le-ha-hu di-lvish madda*), "the one clothed in a garment." Here this likely alludes to the angel Gabriel, to whom is applied the biblical description לבוש בדים (*lavush baddim*), *clothed in linen*.

For the phrase *lavush baddim* (and its equivalents), see Ezekiel 9:2–3, 11; 10:2, 6–7; Daniel 10:5; 12:6–7. On Gabriel as *the man clothed in linen*, see *Bereshit Rabbah* 21:5; BT *Yoma* 77a, and Rashi, ad loc., s.v. *levush ha-baddim*; *Tanḥuma, Tazri'a* 9; *Tanḥuma* (Buber), *Tazri'a* 12; David Kimḥi on Ezekiel 10:7; *Zohar* 2:139a, 231a, 233a. Cf. Daniel 8:16; 9:21.

"From that day until now, it has not been revealed to me, and I have not been privileged to hear whose it was, and every time I remember I feel sad."

Rabbi El'azar said, "Perhaps, the blessed Holy One, desiring His honor, does not wish it to be revealed in the world."[68]

While they were sitting and studying Torah—these sublime precious words—the day shone. They rose and went on.

Rabbi El'azar said, "Now is a time of favor for the Holy King. Let us speak words of Torah, engaging in her, and we will participate with *Shekhinah*." [204a][69]

He opened, saying, "*O YHVH, in the morning You will hear my voice, in the morning I will arrange it before You and wait expectantly* (Psalms 5:4). *O YHVH, in the morning*—what is meant by *morning*? Morning of Abraham, as is written: *Abraham rose early in the morning* (Genesis 22:3); for when morning comes, that Morning of Abraham awakens in the world, and it is a time of favor for all, and to do kindness for the whole world, for both the righteous and the wicked. Then is the time of prayer before the Holy King.[70]

"So, when morning comes, all those prisoners of the King find rest, for it is a time of prayer on their behalf—and all the more so, those who return in *teshuvah*, pleading their request before the Holy King. For at that hour, one chieftain emerges toward the south, with all kinds of healing remedies in his hands. From the south emerges one spirit, and reaches that chieftain, whose name is

68. **does not wish it to be revealed . . .** Revealing the secrets of existence would expose, and encroach on, God's inner being.

69. **engaging in her . . .** Engaging in Torah as they are going, and thereby contacting *Shekhinah*.

On the importance of engaging in Torah while walking or traveling, see Deuteronomy 6:7; M *Avot* 3:7; BT *Eruvin* 54a, *Ta'anit* 10b, *Sotah* 49a; *Zohar* 1:7a, 58b–59a, 69b–70a, 76a, 87a, 115b, 157a, 164a, 230a–b, 242b; 2:13a, 32a, 95a, 138b, 155b, 188b, 215a, 232b; 3:25b, 52a, 80a, 87b, 261b, 268b–269a; Hellner-Eshed, *A River Flows from Eden*, 111–20. On the link between studying Torah and encountering *Shekhinah*, see also M *Avot* 3:2, 6; BT *Berakhot* 6a.

On the jump in pagination (from 3:303b to 3:204a), see above, note 36.

70. ***O YHVH, in the morning . . .*** The morning alludes to the streaming light of *Ḥesed*, symbolized by Abraham, who *rose early in the morning*. This is an opportune moment to pray for kindness, flowing now abundantly.

See *Mekhilta, Beshallaḥ* 5: "The prayers of the righteous are heard in the morning. How do we know this about the morning of Abraham? As is said: *Abraham rose early in the morning* (Genesis 22:3)."

On Abraham, *Ḥesed*, and morning, see *Zohar* 1:182b, 189a, 203a–b, 247b; 2:38b, 81a, 110a, 170b; 3:22b, 36a, 64b, 233a, 242a.

The verse in Psalms reads: *O YHVH, in the morning You will hear* [or: *You hear*] *my voice, in the morning I will arrange it* [or: *I arrange it*] *before You and wait expectantly* [or: *and keep watch*]. The expression *I arrange it* can also be rendered *I present my case*.

Raphael, the one appointed over healing. When prayer reaches the blessed Holy One, He instructs His court not to open the trial, because life is in the hand of the blessed Holy One and not in theirs.[71]

"Since it is a time of favor, the blessed Holy One seeks the worthiness of that person. If He finds it, good. If not, He considers him as engaged in *teshuvah* and has compassion on him.[72]

"At that time, the sound of birds is heard weaving their nests, as is said: *where birds make their nests, the stork whose home is the junipers* (Psalms 104:17). They laud and praise the blessed Holy One, and that Doe of the Dawn is aroused over the world, and says *How abundant Your goodness that You have hidden for those who revere You, that You have wrought for those who shelter in You before the eyes of humankind!* (ibid. 31:20). Then that chieftain goes forth and does all that he is commanded.[73]

"If you say that there are types of healing in his hands, as we have said, not so—for healing is only in the hand of the Holy King! But when the blessed Holy One ordains healing for a particular person, [Raphael] goes forth, and all those accusers appointed over illness fear him. Then the spirit that he obtained from the south he extends to that person, and, look, healing appears! Yet all is in the hand of the blessed Holy One.[74]

71. **all those prisoners of the King find rest . . .** Those confined to their sickbed find relief.

Each morning emerges the archangel Raphael, appointed over healing (and whose name means "God healed"). The direction south symbolizes *Ḥesed*, from whom a spirit issues, conveying healing energy to Raphael. At this auspicious moment, sincere prayer can move God to halt the judicial proceedings in the Heavenly Court, thereby saving the sick person from further punishment or suffering. On the phrase "prisoners of the King," see above, note 58.

72. **seeks the worthiness of that person . . .** God searches for any merit accruing to that person, to tip the scales in his favor. Even if He finds none, God treats him generously as if he were מארי דתיובתא (*marei dityuvta*), "a master of *teshuvah*," one engaged genuinely in turning back to God.

73. **the sound of birds is heard . . .** Apparently alluding to souls in the Garden of Eden. Soon, *Shekhinah* (the Doe of Dawn) appears, and then Raphael sets out to spread healing.

On souls as birds chirping in the Garden of Eden, see below at notes 291–92. The phrase Doe of Dawn appears in Psalms 22:1: *For the leader. On the doe of dawn. A song of David.* On *Shekhinah* as a doe (or the Doe of Dawn), see *Zohar* 1:4a; 2:7b, 8b, 10a–b, 36b, 46a, 52b, 56b, 119b (*RM*), 219b–220a; 3:13a, 21b, 25a–b, 68a, 249a–b; Liebes, *Pulḥan ha-Shaḥar*, 153–67.

The context in Psalms 104:16–17 reads: *The trees of YHVH drink their fill, the cedars of Lebanon that He planted, where birds make their nest, the stork whose home is the junipers.*

74. **healing in his hands . . .** Meaning that Raphael heals by his own power or authority. Rather, he goes forth on a mission ordained by God—and so empowered, he frightens off the numerous demonic accusers who are in charge of all types of illness.

The clause "he extends" could also be

"Thus, *O YHVH, morning, You will hear my voice*—and it is not written *O YHVH, in the morning, You will hear my voice.* It is simply because he was speaking to the Morning of Abraham.[75]

"*Morning, I will arrange it before You*—why two *mornings*? Well, one of Abraham, and one, Morning of Joseph, as is written: הבקר אור (*ha-boqer or*), *The morning was light* (Genesis 44:3), which we translate: צפרא נהר (*tsafra nehar*), Morning shone [204b]—נהר (*nahar*), a river, surely![76]

"*I will arrange it before You and wait expectantly.* What is meant by *I will arrange it before You*? Well, I will prepare Your lamp to be immediately lit, as is said: *I have readied a lamp for My anointed* (Psalms 132:17). It was to the Morning of Joseph that he said this, for after all, the preparation of the lamp is his.[77]

"What is meant by *and wait expectantly*? Surely all inhabitants of the world wait hopefully for the kindness of the blessed Holy One—even the wicked of the world! How is David's praise greater than that of all the world's inhabitants? Well, I asked about this matter, and they replied to me as follows—and it is a word of truth, coming from afar.[78]

"The concealed primordial light created by the blessed Holy One shone until worlds could not bear it. What did the blessed Holy One do? He made a light for His light, clothing one in the other; and so for the other lights, until all worlds endured vitally—and can bear it.[79]

rendered simply "extends," with "the spirit" (rather than Raphael) as the subject. See *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

75. ***O YHVH, morning*...** Rabbi El'azar reads the verse hyperliterally: *O YHVH,* בקר (*boqer*), *morning*—which implies that the Psalmist is calling out to *Ḥesed*, "the Morning of Abraham."

76. **why two *mornings*?...** Mentioned in this one verse: *O YHVH, morning* [or: *in the morning*] *You will hear my voice, morning* [or: *in the morning*] *I will arrange it before You and wait expectantly.* Rabbi El'azar explains that the first *morning* refers to *Ḥesed* (the Morning of Abraham), while the second refers to *Yesod* (the Morning of Joseph).

The full verse in Genesis describes the departure of Joseph's brothers from Egypt: *The morning was light* [or: *had just brightened*], *and the men were sent off, they and their donkeys. Targum Onqelos* translates הבקר אור (*ha-boqer or*), *the morning was light*, as צפרא נהר (*tsafra nehar*), "morning shone," and Rabbi El'azar plays on Aramaic נהר (*nehar*), "shone," and Hebrew נהר (*nahar*), "river," which symbolizes the streaming light of *Yesod*. Cf. *Zohar* 2:110a; 3:22b, 242a.

77. **I will prepare Your lamp to be immediately lit...** David the Psalmist is addressing *Yesod* (the Morning of Joseph), assuring Him that he will prepare His lamp, namely *Shekhinah*, with whom David is closely linked.

For several interpretations, see *Or Yaqar*; *Matoq mi-Devash.* The full verse in Psalms reads: *There will I make a horn sprout for David, I have readied a lamp for My anointed.*

78. **What is meant by *and wait expectantly*?...** How does this distinguish David from everyone else in the world—who all expectantly await God's kindness? The phrase "coming from afar" can allude to *Ḥokhmah*. See above, p. 157, n. 15.

79. **The concealed primordial light...** The intensity of the primordial light was unbearable, so God clothed it within another

"Rungs extended and lights were clothed—those are called sublime wings—until reaching this Morning of Joseph, and He absorbs all sublime lights. Since all sublime lights depend on Him, His splendor radiates from one end of the world to the other, until worlds below cannot withstand it.[80]

"David came and arranged a covering for this Morning of Joseph, in which to be garbed, so as to sustain worlds below by arranging this lamp. This is what is written: *Morning, I will arrange before You* ואצפה (*va-atsappeh*), *and I will overlay*—as is said: ויצפהו (*va-ytsappehu*), *He overlaid it, with pure gold* (Exodus 37:2). And since David's thought and praise depend upon that lamp, he said that he would be a covering for this Morning."[81]

Rabbi Abba came and kissed him. He said, "If I set out on the way just to hear this word, it is enough for me!"[82]

As they were going along, a single dove approached Rabbi El'azar; it alighted and was cooing in front of him.[83]

light, and so on, through the whole process of emanation and creation. Here, the primordial light can be identified with *Keter* or *Ḥokhmah*, which is clothed gradually by lower *sefirot* and then by lower worlds.

On the primordial light, see *Vayiqra Rabbah* 11:7 (in the name of Rabbi Yehudah son of Rabbi Simon): "With the light created by the blessed Holy One on the first day, a person could gaze and see from one end of the world to the other. When the Holy One foresaw the corruption of the generation of Enosh and the generation of the Flood, He hid it away from them, as is written: *The light of the wicked is withheld* (Job 38:15). Where did He hide it? In the Garden of Eden: *Light is sown for the righteous, joy for the upright in heart* (Psalms 97:11)."

See *Bereshit Rabbah* 3:6; 41:3; BT *Ḥagigah* 12a; *Shemot Rabbah* 35:1; *Tanḥuma, Shemini,* 9; *Midrash Tehillim* 27:1; *Bahir* 97–98 (147), 106 (160), 131 (190); *Zohar* 1:1a, 7a, 21a, 30b, 31b–32a, 45b–46a, 47a, 59a, 121b (*MhN*), 131a, 203b; 2:35a, 78b, 127a–b, 147b, 148b–149a 166b–167a, 220b, 224b, 230a; 3:34a–b, 88a, 93a, 173b, 225b, 231b; *ZḤ* 1a (*MhN*), 15b (*MhN*), 85a–b (*MhN, Rut*).

On God clothing light within light, see *Zohar* 1:20a; *ZḤ* 76a (*MhN, Rut*). On this passage, see Liebes, *Studies in the Zohar*, 125–26; 218, n. 238.

80. **Rungs extended...** The process continues until reaching *Yesod* (Morning of Joseph), who absorbs all the higher sefirotic lights.

81. **David came and arranged a covering...** David, symbolizing *Shekhinah*, covers *Yesod* (Morning of Joseph), shielding the world from *Yesod*'s intensity and transmitting sustenance in a measured way. Since David is intimately linked to *Shekhinah*, he plays Her role, offering to cover *Yesod*: *Morning, ... I will overlay.*

The simple sense of ואצפה (*va-atsappeh*) is *and I will wait expectantly*, but here Rabbi El'azar construes it as *I will overlay*, based on the homonymous root צפה (*tsphh*), "to cover." The verse in Exodus describes the Ark in the Dwelling, which was covered with pure gold.

82. **If I set out on the way...** On this type of exclamation, see above, p. 114, n. 182.

83. **it alighted and was cooing in front of him** The Aramaic reads: שריאת וקא מצפצפת קמיה (*sheri'at ve-qa metsaftsefat qameih*), which can also be rendered "it began cooing in front of him."

He said to her, "O dove, you have been worthy, always faithful in your missions! Go and tell him, 'The Companions are surely coming to you, and I along with them, and a miracle will transpire for him in three days—and no fear should fall upon him, for we are approaching him in joy."[84]

He went on to say, "I am not very happy. It is very evil in my eye—one full pomegranate that has been given in place of him, and his name is Yose."[85]

That dove left his presence, and they went on.

Rabbi Abba said, "What is this? I'm so amazed at what I've seen!"

He replied, "This dove came to me on a mission from Rabbi Yose, my father-in-law, who is on his sickbed—and I know that he has been saved, and a substitute has been provided for him, and he is being healed."

As they went along, there was suddenly a raven standing in front of them, calling out powerfully and crowing great crows.

Rabbi El'azar said, "For this you exist, and for this you were prepared. Go on your way, for I already know."[86]

Rabbi El'azar said, "Companions, let us go and bestow kindness on a pomegranate that was entirely full—Rabbi Yose of Peki'in. For he has departed from this world, and there is no one worthy of attending to him, and he is near us."[87]

They turned from the road and went there. As soon as all the townspeople saw them, they came out to greet them, and these Companions entered there.[88]

84. **Go and tell him . . .** Namely, Rabbi El'azar's father-in-law, Rabbi Yose son of Rabbi Shim'on son of Lekonya, who is soon mentioned by name. See above, note 36.

85. **It is very evil in my eye . . .** Rabbi El'azar is troubled by what he has learned from the dove—that is, how Rabbi Yose son of Rabbi Shim'on will be saved only by another person serving as his substitute: a certain man filled with learning and good deeds who is fittingly named Yose.

According to rabbinic (and older) sources, once an evil or tragic act has been ordained, it must be executed—if not on the intended victim, then on a substitute. See Isaiah 43:3–4; Job 33:24; *Mekhilta, Neziqin* 10; *Bereshit Rabbah* 10:7; *Vayiqra Rabbah* 22:4; JT *Shabbat* 6:10, 8c; BT *Berakhot* 62b; *Qohelet Rabbah* on 5:8; *Tanḥuma, Vayishlaḥ* 4; *Shemot Rabbah* 15:11; *Zohar* 1:114a, 174b; below at notes 157–67, 405; *Nitsotsei Zohar* on *Zohar* 3:200b, n. 4.

On the image of the pomegranate, see BT *Berakhot* 57a: "*Like a slice of pomegranate is* רקתך (*raqatekh*), *your forehead* (Song of Songs 4:3). . . . Even ריקנין (*reiqanin*), the empty ones, among you [i.e., among Israel] are as full of *mitsvot* as a pomegranate [is full of seeds]." See *Shir ha-Shirim Rabbah* on 4:3.

86. **For this you exist . . .** To convey bad news, in this case the death of Rabbi Yose son of Rabbi Shim'on. But Rabbi El'azar already knows what is happening to his father-in-law. On the raven and the dove, cf. Genesis 8:7–12.

87. **Rabbi Yose of Peki'in . . .** Whose death serves as a substitute for Rabbi Yose son of Rabbi Shim'on. See above, note 85.

Peki'in is the village in Upper Galilee where, according to tradition, Rabbi Shim'on together with his son, Rabbi El'azar, hid from the Romans authorities in a cave for thirteen years. See above, end of note 59.

88. **these Companions entered there** That is, they entered the house of Rabbi Yose of Peki'in.

Rabbi Yose had a little son, and he would not let anyone approach his bed—and he alone was right next to him, crying over him, mouth clinging to mouth.[89]

That child opened, saying, "*If a bird's nest happens to be before you on the way, in any tree or on the ground—fledglings or eggs—and the mother crouching over the fledglings or over the eggs, you shall not take the mother together with the children. Surely send off the mother, and the children you may take for yourself, so that it may go well with you* (Deuteronomy 22:6–7)."[90]

That child was moaning and weeping. He said, "Master of the Universe, we were two—myself and my little sister. You should have taken us and fulfilled the law of Torah![91]

"And if You say, 'It is written אם (*em*), *mother*, and not אָב (*av*), *father*'—he was everything: father and mother! Mother died—You took her from the children. Now, father, who was protecting us, has been taken from the children. Where is the justice?"[92]

Rabbi El'azar and the Companions wept at the sound of that child's weeping and moaning.

Rabbi El'azar opened, saying, "*The heavens for height and the earth for depth, and the heart of kings, unfathomable* (Proverbs 25:3)."[93]

While Rabbi El'azar was uttering this, a pillar of fire suddenly separated them, and that child clung to his father's mouth; they were inseparable.[94]

Rabbi El'azar said, "Either the blessed Holy One wishes to perform a miracle for us, or He wants no one else to attend to him. But for that child—I cannot bear the tears!"

While they were sitting, they heard a voice [205a] saying, "Happy are you, Rabbi Yose, for the words of this little kid and his tears have ascended before

89. **he would not let anyone approach his bed . . .** That is, his father's bed, where Rabbi Yose lay dead. The significance of the phrase "mouth clinging to mouth" will be clarified below.

90. ***If a bird's nest happens to be before you . . .*** The passage concludes: *so that it may go well with you and you will prolong your days.*

91. **You should have taken us . . .** And spared their father, just as the Torah commands: *Surely send off the mother, and the children you may take for yourself.* See *Bereshit Rabbah* 76:6; cf. *Vayiqra Rabbah* 27:11 (and parallels).

92. **It is written אם (*em*), *mother* . . .** Since the verse reads: *you shall not take the mother together with the children*, God could claim that this does not pertain to the death of the children's father. However, the boy insists that Rabbi Yose of Peki'in was like father and mother to them. How can his death be justified?

93. ***and the heart of kings, unfathomable*** Referring here to the divine heart, whose ways are unknowable and should not be questioned.

94. **separated them . . .** Separating Rabbi El'azar and his Companions from the deceased Rabbi Yose of Peki'in and his son.

the Throne of the King, and judgment has been rendered, and thirteen people of the world have been designated by the blessed Holy One for the Angel of Death on behalf of you. And look, twenty-two years have been added to your life, until you teach grain to this perfect little goat, beloved in the sight of the King!"[95]

Rabbi El'azar and the Companions rose, and they did not allow a single person to remain in the house. They saw that pillar of fire ascending, and Rabbi Yose opened his eyes, and that child was clinging mouth-to-mouth.[96]

Rabbi El'azar said, "Companions, happy is our share, for we have seen revival of the dead eye-to-eye!"[97]

They approached him, and that child was sleeping like someone who has expired from this world. They said, "Happy is your share, O Rabbi! Blessed is the Compassionate One, who has performed a miracle for you due to the moaning and weeping of your son and his words. For thereby he pushed with beautiful words against the Gate of Heaven; his tears and his words have added life to you!"[98]

They took that child and kissed him and wept over him. And they didn't tell him immediately, but later on. They rejoiced there for three days, and together with that Rabbi Yose they invented many innovations of Torah.[99]

95. **the words of this little kid...** This little "goat." The boy's fervent prayer has altered the divine decree, and his father has been revived. Now a substitute for Rabbi Yose of Peki'in must be provided to the Angel of Death. Whereas normally one person would suffice, Rabbi Yose's virtue and merit are so extreme that thirteen people are required to replace him.

The revived father will live for another twenty-two years, long enough to teach his little son the Torah (composed of the twenty-two letters of the Hebrew alphabet).

On the theme of the substitute, see above, note 85. On twenty-two years being added to someone's life, see BT *Bava Batra* 11a. A similar story, describing the revival of Rabbi Yitsḥak, appears in *Zohar* 1:217b–218b. See Wineman, *Mystic Tales from the Zohar*, 150.

96. **that child was clinging mouth-to-mouth** See the description (in 2 Kings 4:34) of the revival of the son of the Shunammite woman by the prophet Elisha: *He climbed up* [on the bed] *and lay over the child and put his mouth over his mouth, his eyes over his eyes, and his palms upon his palms; he stretched out over him, and child's flesh grew warm.*

97. **eye-to-eye** See the preceding note.

98. **his tears and his words...** On the power of tears, see BT *Berakhot* 32b, in the name of Rabbi El'azar (son of Shammua): "Since the day the Temple was destroyed, the gates of prayer have been locked.... Yet even though the gates of prayer are locked, the gates of tears are not, as is said: *Hear my prayer, O YHVH; give ear to my cry; do not keep silent at my tears!*"

99. **they didn't tell him immediately...** That his father had come back to life, so as not to shock him.

The wording "that Rabbi Yose" means Rabbi Yose of Peki'in, as distinguished from Rabbi El'azar's father-in-law, Rabbi Yose son of Rabbi Shim'on. On innovations of Torah, see above, p. 145, n. 282; below, notes 316, 440.

Rabbi Yose said to them, "Companions, from that world I am not permitted to reveal anything I have seen until twelve years have passed. But the 375 tears that my son shed were counted in the presence of the Holy King. And I swear to you, Companions: the moment he opened with that verse, moaning those words, 300,000 benches in the Heavenly Academy trembled—all of them rising before the Holy King, seeking compassion for me—and they offered themselves as surety for me.[100]

"And the blessed Holy One was filled with compassion for me, and those words were pleasing to Him—how he surrendered his soul for me. There was one fine Guardian in His presence, and he said, 'Master of the Universe, behold what is written: *From the mouth of babes and sucklings You have founded strength on account of Your foes, to put an end to enemy and avenger* (Psalms 8:3). Sufficient for You are the merit of Torah and the merit of that boy who surrendered his soul for his father in a powerful argument.'[101]

"Then the blessed Holy One summoned the Angel of Death and provided surety Himself. What surety did He give him? Thirteen people. And he will return after twenty-two years, for there is no surety before him; rather, pledges that were in his hands return to him. Now, Companions, because the blessed Holy One has seen that you are truly virtuous, a miracle has been wrought before your eyes. Happy are you!"[102]

100. **from that world I am not permitted to reveal . . .** For the next twelve years, Rabbi Yose of Peki'in is not allowed to reveal anything that he just saw in the heavenly world while he lay briefly dead. But one detail he does divulge: As soon as his little son uttered the biblical command *you shall not take the mother together with the children*, and challenged God's judgment, numerous souls of the righteous (occupying 300,000 benches in the Heavenly Academy) pleaded for divine compassion on the boy's father. They offered themselves as surety for Rabbi Yose of Peki'in, guaranteeing that he would live virtuously. On the theme of surety for one who is being saved from death, see above, p. 261, n. 46. Cf. above, note 85.

101. **those words were pleasing to Him . . .** The words of Rabbi Yose of Peki'in's son, offering his life in place of his father.

An angel argued before God that the merit of Rabbi Yose's Torah learning and the merit of his son's selfless devotion should suffice, convincing God to bring the father back to life. On the verse in Psalms, see *Zohar* 2:113b.

102. **Thirteen people . . .** Who will die in place of Rabbi Yose of Peki'in. (See above, note 95.) Twenty-two years later, the Angel of Death will return to take Rabbi Yose, because there is no such thing as permanent surety postponing death forever.

The clause "pledges that were in his hands return to him" apparently means that Rabbi Yose, who was originally destined to be taken right now by the Angel of Death, will inevitably be returned to that angel. Alternatively, it could mean "pledges that were in His hands return to Him," referring to the return of the soul to God. For various interpretations, see *Or Yaqar*; *Sullam*; Wineman, *Mystic Tales from the Zohar*, 145; *Matoq mi-Devash*. On the twenty-two years, see above, note 95.

Rabbi Yose opened, saying, "*YHVH puts to death and brings to life, brings down to Sheol and raises up* (1 Samuel 2:6). This verse should be examined. Does *YHVH* really *put to death*? Look, His Name is an elixir of life for all, and in it death is not found! Everywhere, His Name gives life to the whole world. What is meant by *YHVH puts to death*? Inhabitants of the world think that He kills all human beings. However, *YHVH puts to death*, surely! How does He *put to death*? You might say, 'Because He departs from a person—for as long as He settles upon him, all the accusers of the world cannot harm him; and the moment He departs from him, all the accusers immediately overpower him and the person dies.'[103]

"Not so! Rather, *YHVH puts to death*. Whom does He *put to death*? That flow of the evil Other Side. For as soon as the flow of the evil side sees the splendor of His Glory, it immediately dies—and has no existence for even a single instant. As soon as that flow of the Other Side dies and is eliminated, immediately *He brings to life*. Whom? That spirit—flow of the side of Holiness. *He brings* it *to life*, establishing its full existence. All simultaneously.[104]

"As for the wording *brings down to Sheol and raises up*, He *brings down* that holy spirit *to Sheol*, immersing it there to be purified, and it immediately rises and enters its appropriate place in the Garden of Eden.[105] 327

"As for me, Companions, the moment I departed from the world, my spirit immediately expired—for a short while until the blessed Holy One revived it—and the body was dead. When my son opened with those words, his soul flew

103. ***YHVH puts to death and brings to life*...** Rabbi Yose wonders how the verse can say *YHVH puts to death*, since the name *YHVH* represents Compassion and animates all of existence. One might suppose that this verse refers to when He departs from someone, enabling demonic accusers to attack that person fatally.

On the association of *YHVH* with Compassion, see above, p. 240, n. 21. The verse in Samuel reads: *YHVH puts to death and brings to life* [or: *and grants life*; *keeps alive*].

104. **Not so!...** Rather, *YHVH* actively *puts to death* the body, which is משיכו (*meshikhu*), "a flow (or emanation)," of the demonic Other Side. In its final moment, the physical body sees *Shekhinah*, and the person immediately dies. Simultaneously, *He brings to life* the soul, preparing it for bliss.

On the notion that the body derives from the demonic Other Side, see Tishby, *Wisdom of the Zohar*, 2:764–65. Cf. above, p. 121, n. 204.

On seeing the Divine Presence at the moment of death, see *Sifra, Nedavah* 2:12, 4a, in the name of Rabbi Dosa: "Scripture states: *No human can see Me and live* (Exodus 33:20). In their lifetime they do not see, but in their death they do!"

See *Sifrei*, Numbers 103; *Sifrei*, Deuteronomy 357; *Pirqei de-Rabbi Eli'ezer* 34; *Tanḥuma, Ḥuqqat* 16; *Tanḥuma* (Buber), *Ḥuqqat* 39; *Ḥibbut ha-Qever*, ed. Higger, 258; *Beit ha-Midrash*, 1:150; *Kallah Rabbati* 3:1; *Midrash Tehillim* 22:32; 103:3; *Bemidbar Rabbah* 14:22; 19:18; *Zohar* 1:65b, 79a, 98a (*MhN*), 99a (*ST*), 218b, 226a, 245a; 2:263a (*Heikh*); 3:53a, 88b, 126b, 147a, 260b, 287b (*IZ*); *ZḤ* 10a (*MhN*); Moses de León, *Sefer ha-Rimmon*, 393.

105. ***brings down to Sheol and raises up*...** Momentarily, God immerses the soul in the

away and met my soul, rising from purification, and I entered the place I entered, where judgment was rendered.[106] [205b]

"From now on, I should occupy myself with what I have seen, for I should not become occupied with matters of this world—since I have seen what I have seen, and the blessed Holy One wants me not to forget anything."[107]

He opened, saying, "*YHVH chastised me severely, but to death did not deliver me* (Psalms 118:18). King David said this concerning all that had befallen him in this world, and he expressed the confidence he had in that world. Concerning all that had befallen him in this world: how they pursued him, and how he fled to foreign places—the land of Moab, the land of the Philistines—from all of which the blessed Holy One saved him, not abandoning him to death. Concerning confidence in that world, David said, 'If I have sinned here against the blessed Holy One, here I have been struck and I received my punishment; He purified me from all that I sinned, and He will not leave my punishment to that world after death. Surely, *YHVH chastened me severely* in this world, in order to cleanse me; *but to death did not deliver me*, to take revenge against me.' And as for me, the blessed Holy One cleansed me once; from here on, I must not be shamed in the world that is coming."[108]

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That child, his son, opened, saying, "*Our father died in the desert, and he was not part of the group that banded together against YHVH along with Korah's group; rather, for his own sin he died* (Numbers 27:3). אבינו (*Avinu*), *Our father*—look, the accent is above, lengthening the word and extending it! O, holy pious ones, how extended the suffering in calling out *Our father*. There is no suffering, no pain of spirit and soul, except when this is called out: *Our father*, with pain of the heart.[109]

fire of Hell (described here as *Sheol*), purging it. See above, note 64.

106. **As for me, Companions...** Rabbi Yose of Peki'in recounts his death and revival.

The phrase "those words" refers to the son's quotation and challenging application of the verse *If a bird's nest happens to be before you on the way....* See above at notes 90–92. The "judgment" referred to is the decision to restore Rabbi Yose's life and grant him twenty-two additional years. See above at note 95.

107. **I should occupy myself with what I have seen...** I should engage only in spiritual pursuits.

108. ***YHVH chastised me severely...*** In this verse David the Psalmist recalls how he had to flee from King Saul, yet also how God saved him from death.

In the concluding sentence, Rabbi Yose of Peki'in refers to his own experience of being delivered from death—and resolves to live virtuously and honorably.

On the theme of entering the afterlife without shame, see *Seder Eliyyahu Rabbah* 1; *Midrash Mishlei* 10; *Zohar* 2:123b; 3:46a, 144a (*IR*), 196b, 287b (*IZ*), 291a–b (*IZ*), 295a (*IZ*); *ZḤ* 2c (*SO*), 8d (*MhN*), 70d (*ShS*). Cf. *Zohar* 1:4a, 221b–222a; 2:134b.

109. ***Our father died in the desert...*** Namely, Zelophehad son of Hepher, who

"*Died in the desert.* Now, did others not die in the desert, so that he is distinguished like this, by saying that he *died in the desert*? Well, how confused people are about this! Some of them say that he was that wood-gatherer, as is written: *for his own sin he died*, and some say this and some say that. However, I learned as follows—on the day that Father fell onto his sickbed, they taught me this. I myself saw what I saw, which Father ordered me not to reveal. But there were so many thousands and myriads who died *in the desert*—and not for the sin of Korah and not for the sin of the spies, when the decree was issued, but before the Torah was given or after the calf made by those deceivers of the world and those drawn after them.[110]

"However, the plea that those daughters made was that he died במדבר (*ba-midbar*), *on account of speech.* Zelophehad was רב (*rav*), a master, in the house of Joseph, but because he did not know the ways of Torah fittingly, he did not become a chieftain. He was the one who did not guard his mouth and his words toward Moses, and of him is written וימת עם רב מישראל (*va-yamot am rav mi-yisra'el*), *and many people of Israel died* (Numbers 21:6)—a man who didn't

died without sons and whose five daughters then approached Moses, asking that their father's inheritance be granted to them. See Numbers 27:1–11.

In the Masoretic text, above the word אבינו (*avinu*), *our father*, appears a tonal accent (or cantillation sign) known as *zarqa*, which extends the sound of the word. When orphaned children cry out "Our father," their pain is palpable.

On the *zarqa* above the word *avinu*, see *TZ* 21, 59b; *ZḤ* 110a (*Tiq*); Penkower, *Al Zeman Ḥibburam shel Sefer ha-Zohar ve-Sefer ha-Bahir*, 117–37. Cf. above, pp. 293–94, n. 141.

The full verse in Numbers 27, spoken by the daughters of Zelophehad, reads: *Our father died in the desert, and he was not part of the group that banded together against YHVH along with Korah's group; rather, for his own sin he died, and he had no sons.*

110. **did others not die in the desert...** How does this distinguish Zelophehad from thousands of other Israelites who met a similar fate? According to one rabbinic tradition, Zelophehad is identified with the anonymous Israelite who was discovered gathering wood on the Sabbath. See Numbers 15:32–36; above, pp. 7–8, n. 17.

The myriads of Israelites who died in the wilderness included not only the group assembled around Korah but, in fact, the entire generation of Israelites above the age of twenty, who were condemned to perish in the desert on account of the negative report delivered by the tribal spies who scouted out the Land.

"Before the Torah was given" refers to early instances of the Israelites grumbling against God, soon after they crossed the Red Sea. According to rabbinic tradition, the sin of the Golden Calf was initiated not by the Israelites but rather by the mixed multitude, the hordes who accompanied them out of Egypt. Here they are referred to as "those deceivers of the world," after whom many of the Israelites were then drawn. See Exodus 12:38; Vol. 6, pp. 77–78, n. 64.

"Confused" renders ערטראין (*artira'in*), which is apparently based playfully on the root ערער (*'r'r*), "to undermine, upset, demolish." The reading *artira'in* follows V18 and Ibn Gaon, *Baddei ha-Aron*, 132 (67a). Other witnesses read ערטילאין (*artila'in*), "naked," which would imply that people are "lacking" the correct understanding of this matter. See above, p. 111, n. 172; p. 140, n. 266; Scholem.

know Torah and yet was *rav*, master, of a clan, master of the seed of the house of Joseph, a descendant of Manasseh.[111]

"Because he sinned *ba-midbar*—by actual speech—they thought that Moses harbored hatred. So they drew near, along with Moses, to Eleazar and all the chieftains and all the heads of clans and the whole assembly; and they didn't speak with Moses, rather in front of them, because they suspected him.[112]

"From here we learn: One who fears a certain judge should bring others forward and increase the number of people before that judge, so that they will hear his judgment, and he will be afraid of them and judge only fittingly. If not, he should be barred from judging.

"But they did not know that *Moses was very humble, more than any person on the face of the earth* (Numbers 12:3). They did not know that Moses was not like that.[113]

"When Moses saw this, he said, 'I see that the whole gathering of the great men of Israel and all the heads of clans and chieftains of the assembly is confronting me!' Immediately, Moses removed himself from the case, as is written: *Moses brought forward their case before YHVH* (Numbers 27:5). Moses said, 'This case is not appropriate for me.' Moses' humility *brought forward their case before YHVH*.[114]

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111. **he died במדבר (*ba-midbar*)...** The simple sense of the word, of course, is *in the desert*. But the child plays on the word מדבר (*midbar*), *desert*, and its rare homonym: *mid-bar*, "speech, mouth" (as in Song of Songs 4:3). Zelophehad was so prominent among the descendants of Joseph (constituted by the tribes of Ephraim and Manasseh) that he would have been made a chieftain, but he ruined his chances by "speaking" slanderously against Moses. Thus, *Our father died* במדבר (*ba-midbar*), *on account of speech*.

The context in Numbers (21:5–6) reads: *The people spoke against God and against Moses, "Why did you bring us up from Egypt to die in the desert? For there is no bread and there is no water, and our throat* [or: *very self*] *loathes the wretched bread." And YHVH sent against the people the fiery serpents, and they bit the people,* וימת עם רב מישראל (*va-yamot am rav mi-yisra'el*) *and many people of Israel died.*

Here the child interprets עם רב (*am rav*), *many people*, as alluding to Zelophehad, who was עם הארץ (*am ha-arets*), "ignorant of Torah," and yet *rav*, "master," of his clan. So now the clause *va-yamot am rav mi-yisra'el* means: *an ignorant master of Israel died.*

The term *am ha-arets* means literally "people of the land, rural population." By extension, it designates one who is coarse, unrefined, illiterate, ignorant of the Torah, and unobservant of certain ritual practices.

112. **they thought that Moses harbored hatred...** Zelophehad's daughters feared that Moses would spitefully rule against them, so they arranged their case before the entire assembly of Israel, so that Moses would not skew the judgment.

The clause "they suspected him" renders קניאו קנאה מניה (*qanni'u qin'ah minneih*), "they were jealous of him." On the link between suspicion and jealousy, see Numbers 5:14.

113. **But they did not know...** That Moses was extremely humble and did not bear grudges. The verse in Numbers begins: *And the man Moses was very humble.*

114. **Moses removed himself from the**

"As for other judges, if they do not take this path, even with a great gathering around them, they are called 'insolent,' having nothing at all of Moses' humility. Happy is the share of Moses!"

Rabbi El'azar and the Companions rejoiced.

That child said, "I return to earlier matters. *Our father died in the desert.* אבינו (*Avinu*), *Our father*—they revealed to me that a serpent was dangling on his neck, extending its tail in that tonal accent drawn above. *Died* במדבר (*ba-midbar*)—died by utterance of his mouth."[115]

That child became very agitated, clutched his father's neck, and wept, saying, "Zelophehad died by speech—and you, Father, returned to the world by speech!"[116] [206a]

He embraced him and kissed him.

The Companions all wept, and his father along with them. They all lifted him up and kissed him on his mouth and his head and his eyes, and his father wept along with him.

Rabbi El'azar said, "My son, since you have spoken, what is meant by *rather,* בחטאו (*ve-ḥet'o*), *for his own sin, he died*?"[117]

He replied, "Father, Father, one word is enough for them! Since that serpent is wound around his tail above, he extends the tonal accent בחטאו (*ve-ḥet'o*), *by his sin.* What is meant by *by his sin*? *By the sin* of that serpent, not by the sin of

case... Recusing himself because he had once been slandered by Zelophehad.

According to the simple sense of the verse in Numbers, *Moses brought forward their case before YHVH* because he didn't know how to respond to Zelophehad's daughters plea to receive their father's inheritance. See above, p. 8, n. 18.

115. **I return to earlier matters...** To what he was told on his father's sickbed about the verse in Numbers, the plea of Zelophehad's daughters: *Our father died in the desert....*

The cantillation sign *zarqa* above the word אבינו (*avinu*), *our father*, is shaped like a snake. This symbolizes the demonic serpent and the sin of slander (associated with the serpent). Due to Zelophehad's slanderous speech against Moses, the serpent was hanging on his neck.

On the serpent's slander, see *Bereshit Rabbah* 19:4, in the name of Rabbi Levi: "He [the serpent] began speaking slander against his Creator, saying, 'He ate of this tree and created the world. And He told you, "*You shall not eat from it*" (Genesis 3:3), so that you would not create other worlds.' For everyone hates his fellow artisan." See above, p. 43, n. 121.

On the *zarqa*, see above, note 109. On the multivalent meaning of במדבר (*ba-midbar*), see above, note 111.

116. **and you, Father, returned to the world by speech** That is, by the child's arguing with God. See above at notes 90–95.

117. **what is meant by *rather,* בחטאו (*ve-ḥet'o*), *for his own sin, he died*?** The continuation of the daughters' plea: *Our father died in the desert, and he was not part of the group that banded together against YHVH; rather, for his own sin he died....*

any other. And what is that? Utterance of the mouth: *rather, by his sin he died.* The tonal accent that is a flow of the serpent, wound around his head—*ve-ḥet'o, by his sin*, surely!"[118]

Rabbi El'azar clasped him to his potent breast between his arms, and all the Companions wept with him.[119]

He said to them, "Rabbis, leave me with my father, for my spirit is still unsettled."[120]

Rabbi El'azar said to Rabbi Yose, "Tell me, how many days and years old is this boy?"

He said to them, "Companions, I beg of you—do not ask this, for five years have not yet come upon him."[121]

Rabbi El'azar said, "Heaven forbid! For with a good eye I am gazing upon him. *Five years without plowing and harvest* (Genesis 45:6), and may you never harvest him."[122]

Rabbi El'azar said to Rabbi Abba, "Let us stay here for seven days, so that the house becomes settled, for all seven days after the soul leaves the body, she goes about naked. And now that she has returned, she is not yet settled in her place until seven days."[123]

118. **one word is enough for them . . .** This could mean: "I told them one of my new Torah interpretations, and that's enough." But, in the context of the full paragraph, the child may be saying: "It would be sufficient for Scripture to employ a single word: מת (*met*), *he died.* Why does the verse add בחטאו (*ve-het'o*), *for his own sin*?"

He explains that the serpentine shape of the tonal accent *zarqa* above the word אבינו (*avinu*), *our father*, represents an extension of that accent's sound. This extension is produced בחטאו (*ve-ḥet'o*), which the child construes as: *by his sin*—namely by the sinful flow (or emanation) of the serpent. The serpent's sin is slander, uttered by the mouth; and for slandering Moses, Zelophehad died. Thus, *by his sin he died—for* the serpent's *sin* Zelophehad *died.*

On the *zarqa*, see above, notes 109, 115. On the serpent's slander see above, note 115. For various interpretations of this paragraph, see *Or Yaqar*; *Sullam*; *Matoq mi-Devash.*

119. **his potent breast . . .** תוקפיה (*Tuqpeih*). On this term, see below, note 418.

120. **my spirit is still unsettled** From the trauma of his father's death and revival.

121. **for five years have not yet come upon him** And at such a young age, he is vulnerable to the evil eye. On the tender age of five, see *Zohar* 3:272a (*RM*).

122. ***Five years without plowing and harvest . . .*** The verse is spoken by Joseph to his brothers as soon as he reveals himself to them. It reads in full: *Two years now there has been famine in the midst of the land, and there are still five years without plowing and harvest.*

Here Rabbi El'azar applies the description *five years without . . . harvest* to the little boy, implying that he has survived so far without being "harvested" by death, and then he blesses Rabbi Yose that he may never have to witness and undergo his child's death. On bereavement as "harvesting," see BT *Mo'ed Qatan* 9b; *Tanḥuma, Bereshit* 13.

123. **Let us stay here for seven days . . .** When the soul leaves the body at death, she roams around naked for seven days.

According BT *Shabbat* 152a, the soul

Rabbi Abba said, "*You shall surely open your hand to your brother, to your poor, and to your pauper in your land* (Deuteronomy 15:11). This verse we have already learned—that a person should not abandon his own poor and take another one. Look, Rabbi Yose, your father-in-law is on his sickbed! Let us go and be kind."[124]

He said, "Certainly so! And after we return, we will enter here. As long as we happen to be upon this path, we will enter to see revival of the dead."[125]

They kissed the child and blessed him; they left and went on.

Rabbi El'azar said, "I am amazed at the children of this generation, how mighty is their power! They are magnificent soaring cliffs."

Rabbi Abba said, "Happy is the share of the old man, master of the generation! For in his days, the blessed Holy One wishes to establish His two Academies, and to make them a grand and lofty habitation fittingly. For there will not be a generation like this until the time when King Messiah comes."[126]

mourns over the body for seven days. (See Vol. 5, p. 301, n. 308.) According to *Zohar* 3:43b, for the first seven days of the soul's existence within a newborn male, she is still unsettled in the body.

The word "naked" renders ערטיראה (*artira'ah*), on which see above, note 110; p. 99, n. 140; p. 111, n. 172; Scholem.

124. ***You shall surely open your hand*...** According to Exodus 22:24: *If you lend money to My people, to the poor among you, do not be like a creditor to him, do not impose interest on him.* On the phrase *to the poor among you*, a midrashic tradition comments: "If your own poor [namely those who are your relatives] and the poor of your city [stand before you in need], your own take precedence over the poor of your city."

Here Rabbi Abba links the precedence of "your own poor" to the verse in Deuteronomy about *your poor*. The formula "we have already learned" apparently alludes to Maimonides, who writes in *Mishneh Torah, Hilkhot Mattenot Aniyyim* 7:13: "A poor person who is one's relative takes precedence over anyone; the poor of one's house take precedence over the poor of one's city...as is said: *to your brother, to your poor, and to your pauper in your land.*"

Rabbi Abba advises Rabbi El'azar that they should hurry to visit Rabbi El'azar's "own poor," namely his father-in-law, Rabbi Yose son of Rabbi Shim'on son of Lekonya, who is lying on his sickbed. See above, notes 36, 84.

On the midrashic reading of *the poor among you*, see *Mekhilta, Kaspa* 19; BT *Bava Metsi'a* 71a; *Tanḥuma, Mishpatim* 15. Cf. *Sifrei*, Deuteronomy 116. The full verse in Deuteronomy reads: *For the pauper will not cease from the midst of the land. Therefore I command you, saying, "You shall surely open your hand to your brother, to your poor, and to your pauper in your land."*

125. **we will enter here...** Again. Rabbi El'azar predicts that they will encounter more instances of the revival of the dead, in addition to that of Rabbi Yose of Peki'in, which they just witnessed. See above at note 95.

126. **the old man, master of the generation...** Namely, Rabbi El'azar's father, Rabbi Shim'on son of Yoḥai.

The word "habitation" renders ישובא (*yishuva*), "habitation," playing on Hebrew ישיבה (*yeshivah*), "academy." On the two Academies, see above, p. 67, n. 43. On the unique status of Rabbi Shim'on's generation, see above, p. 27, n. 68.

They went on.

As they were going along, Rabbi Abba said, "We have learned: 'For eleven things, leprous plagues come upon people. These are as follows: For idolatry, for cursing the Name, for sexual licentiousness, for stealing, for the evil tongue, for false testimony, for a judge who perverts justice, for swearing falsely, for encroaching on the boundary of one's neighbor, for conceiving evil thoughts, and for *fomenting strife among brothers* (Proverbs 6:19). And some say, for the evil eye.'[127]

"All of them we have learned in our Mishnah. How do we know about idolatry? As is written: *Moses saw the people, that it was* פרוע (*pharu'a*), *loose, for Aaron had let them loose* (Exodus 32:25). What is meant by *that it was pharu'a, loose*? That they had been struck with leprosy. Here is written *that it was pharu'a, loose*; and it is written concerning the leper *His clothes shall be torn and his hair* פרוע (*pharu'a*), *disheveled* (Leviticus 13:45).[128]

"And about cursing the Name, as is written of Goliath the Philistine: *This day* יסגרך יהוה (*yesaggerekha YHVH*), *shall YHVH give you over, into my hand* (1 Samuel 17:46), and it is written: והסגירו הכהן (*ve-hisgiro ha-kohen*), *the priest shall confine him* (Leviticus 13:5)."[129]

127. **For eleven things, leprous plagues come upon people...** Rabbi Abba transmits a rabbinic teaching that appears in *Tanḥuma, Metsora* 4, and *Tanḥuma* (Buber), *Metsora* 10. On that passage, see also *Vayiqra Rabbah* 16:1; 17:3; BT *Arakhin* 16a; *Bemidbar Rabbah* 7:5.

The expression "leprous plagues" renders נגעין (*nig'in*), "plagues, afflictions," referring here to צרעת (*tsara'at*), "leprosy" (or more precisely, "a scaly skin disease"). In the following, for the sake of simplicity, I render *tsara'at* as "leprosy." On the term *tsara'at*, see Milgrom, *Leviticus*, 1:774–76, 816–26.

The term "sexual licentiousness" renders גלוי עריות (*gillui arayot*), literally "exposing nakedness," referring to illicit sexual intercourse and incest.

On evil speech or slander ("the evil tongue") causing *tsara'at* see Vol. 7, pp. 289–90, n. 106. The verse in Proverbs (part of a list of immoral examples) reads: *A lying witness who breathes out deceits, and one fomenting strife among brothers.*

128. **in our Mishnah...** Referring to the rabbinic sources mentioned at the beginning of the preceding note.

The verse in Exodus describes Moses witnessing the Israelites as they worship the Golden Calf in frenzy: *Moses saw the people, that it was* פרוע (*pharu'a*), *loose* [or: *out of control*], *for Aaron had let them loose* [or: *let them get out of control*], *to ridicule* [or: *disgrace*] *among their adversaries.* By verbal analogy, Rabbi Abba (following his midrashic source) links this act of idolatry with leprosy, since the verse in Leviticus also uses the word *pharu'a*: *As for the person stricken with leprosy* [or: *the scaly affliction*], *his clothes shall be torn and his hair pharu'a, disheveled, and his moustache he shall cover, and he shall call out, "Impure! Impure!"*

Elsewhere in the *Zohar*, "our Mishnah" alludes to a secret, mystical Mishnah apparently known only in the *Zohar*'s circle. See below, pp. 747–48, n. 48.

129. **And about cursing the Name...** The Philistine giant Goliath had taunted both David and God (1 Samuel 17:43, 45), and Rabbi Abba (following his midrashic

Rabbi Abba said, "This matter is not settled, and it must be examined."[130]

Rabbi El'azar said, "Certainly so! This Philistine was close to the lineage of Ruth and was the son of Orpah, which corresponds to ממערות (*mi-me'arot*), *from the caves of, the Philistines* (1 Samuel 17:23), for they made his mother like a cave. Since it is written *The Philistine cursed David by his gods* (ibid., 43), David gazed at him with an evil eye; and wherever David was gazing with an evil eye, all types of leprosy flowed from his eye. So it was with Joab: as soon as he gazed at him with an evil eye, what is written? *May there never lack in the house of Joab a sufferer of discharge and a leper*... (2 Samuel 3:29).[131]

source) demonstrates by verbal analogy that Goliath was struck with leprosy.

In addition to the sources mentioned at the beginning of note 127, see also *Vayiqra Rabbah* 21:2; *Midrash Shemu'el* 21:3.

The full verse in Samuel (spoken by David) reads: *This day shall YHVH give you over into my hand and I will strike you down and take off your head, and I will give your corpse and the corpses of the Philistine camp this day to the birds of the heavens and the beasts of the earth, and all the earth shall know that Israel has a God!* This is the reading of the Septuagint; the Masoretic text reads: *and I will give the corpses of the Philistine camp*, etc., omitting *your corpse.*

The full verse in Leviticus (describing the priestly inspection of the leper) reads: *The priest shall see him on the seventh day, and look, if the affliction has retained its color, if the affliction has not spread in the skin, the priest shall confine him* [or: *quarantine him*] *another seven days.*

130. **This matter is not settled...** How did Goliath contract leprosy?

131. **This Philistine was close to the lineage of Ruth...** David's great-grandmother.

Ruth and Orpah were married to the two sons of Elimelech and Naomi. According to midrashic tradition, Ruth and Orpah were sisters. Another tradition relates that Orpah gave birth to four giants, one of whom was Goliath, so he was "close to the lineage of (his aunt) Ruth."

It is also told of Orpah that she was raped by a hundred men. Rabbi El'azar links this tragedy with the phrase ממערות (*mi-me'arot*), *from the caves of, the Philistines*, since they "made [Goliath's] mother like a cave."

When David saw Goliath delivering curses, he gazed at him with an evil eye, thereby inflicting him with leprosy. Similarly, later in David's career he inflicted leprosy on Joab, his nephew and the commander in chief of his army.

The full verse in Samuel reads: *As he was speaking with them, look, the champion was coming up* ממערכות (*mi-ma'arekhot*), *from the lines of, the Philistines—Goliath the Philistine from Gath was his name—and he spoke words to the same effect* [or: *the same words as before*], *and David heard.* The phrase *to the same effect* refers to Goliath's earlier taunting of the Israelites, as described previously in the chapter (1 Samuel 17:8–11).

In the Masoretic text, the word ממערכות (*mi-ma'arekhot*), *from the lines of*, is actually written ממערות (*mi-me'arot*), *from the caves of*, though it is read *mi-ma'arekhot*. For midrashic interpretations of *mi-me'arot* similar to Rabbi El'azar's, see BT *Sotah* 42b; *Rut Rabbah* 2:20; *Midrash Shemu'el* 20:4; *Midrash Ḥaserot vi-Yterot*, 145 (*Battei Midrashot* 2:292); *Minḥat Shai* on 1 Samuel 17:23. Cf. JT *Yevamot* 4:2, 5c.

On Ruth and Orpah as sisters (daughters of King Eglon of Moab), see *Rut Rabbah* 2:9. On Orpah as mother of Goliath, see BT *Sotah* 42b; *Rut Rabbah* 2:20; *Midrash Shemu'el* 20:4; *Tanḥuma* (Buber), *Vayiggash* 8.

The full verse in 2 Samuel reads: *May the blood guilt come down on the head of Joab and*

"Here, with the Philistine, as soon as he cursed the Name, David gazed at him with the evil eye, and saw that his forehead had become leprous. Immediately, *the stone sank into his forehead* (1 Samuel 17:49). All was included: an evil eye of leprosy sank into his forehead, and an actual stone sank into his forehead. Surely he was a leper.[132]

"As for the wicked Balaam, evil sinner, [206b] his eye was the opposite of David's. As for David, his eye was woven of all kinds of colors. There was no eye of the world as beautiful to see as the eye of David—all colors of the world sparkling within it, and all in love toward anyone fearing sin, as is written: *Those who fear You see me and rejoice* (Psalms 119:74)—'they rejoice when they see me.' And all the wicked feared him.

"The eyes of Balaam the wicked—evil eye entirely. Wherever he gazed, a flame destroyed it; for there is no evil eye in the world like that wicked one's, the opposite of David's eyes.[133]

"About sexual licentiousness, as is written: *YHVH will afflict the pates of the daughters of Zion with scabs* (Isaiah 3:17), and it is written *for swelling and for scab* (Leviticus 14:56).[134]

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"About stealing, as is written: [*It shall lodge inside his house*] *and consume it—its timbers and its stones* (Zechariah 5:4). What is the thing that destroys timbers

all his father's house, and may there never lack in the house of Joab a sufferer of discharge and a leper [or: *running sores on his skin*], *and a man clutching the woman's spindle, and one falling by the sword and one wanting for bread!* The phrase *a sufferer of discharge* refers to a man suffering from a diseased discharge from his penis.

132. ***the stone sank into his forehead...*** The full verse describes how David slew Goliath: *He reached his hand into the pouch and took from there a stone and slung it and struck the Philistine in his forehead, and the stone sank into his forehead and he fell on his face to the ground.*

133. **As for the wicked Balaam...** The eyes of Balaam and David were wholly opposite. David's eye reflected all colors, since he is linked with *Shekhinah*, who includes all the sefirotic colors.

On David's eyes, see 1 Samuel 16:12: *He was ruddy, with fine eyes and goodly to look on.* On the colors of David's eye(s), see *Zohar* 2:73a (*RR*).

On Balaam's "evil eye" (which can also mean "selfishness, ill-will, envy"), see M *Avot* 5:19; *Avot de-Rabbi Natan* B, 45; *Tanḥuma, Balaq* 6; *Tanḥuma* (Buber), *Balaq* 9; *Bemidbar Rabbah* 20:10; *Zohar* 1:68b; 3:63b, 211b. Cf. *Zohar* 2:237a. The full verse in Psalms reads: *Those who fear You see me and rejoice, for I hope in Your word.*

134. **About sexual licentiousness . . .** How does Scripture demonstrate that sexual licentiousness is punished by leprosy?

The verse in Isaiah describes the punishment of *the daughters of Zion*, who had committed sexual immorality. God will afflict their *pates with scabs*, and the word *scab* appears in Leviticus in a list of features of leprosy and other skin diseases.

The full verse in Isaiah reads: *My Lord will bare the pates of the daughters of Zion* [or: *afflict the pates of the daughters of Zion with scabs*], *YHVH will uncover their brows* [or: *pudenda*]. The full verse in Leviticus reads: *for swelling, for scab, and for shiny spot.*

and stones? You must admit, צרעת (*tsara'at*), leprosy—as is written: *The house shall be demolished—its stones and its timbers* (Leviticus 14:45).[135]

"About the evil tongue, as is written: *Miriam, and Aaron with her, spoke against Moses* (Numbers 12:1), and it is written: *Aaron turned to Miriam, and, look, she was* מצורעת (*metsora'at*), *covered with leprous scales* (Numbers 12:10).[136]

"About false testimony—because they testified falsely, saying, *These are your gods, O Israel, who brought you up from the land of Egypt!* (Exodus 32:4) in a powerful voice, as is written: *A sound of war in the camp!* (ibid., 17). Thus, *they should expel from the camp anyone with leprosy* (Numbers 5:2).[137]

"About a judge who perverts justice, as is written: *Assuredly, as a tongue of fire consumes straw . . . and their blossom shall blow away like dust . . .* (Isaiah 5:24).

135. **About stealing . . .** How does Scripture demonstrate that theft is punished by leprosy?

The verse in Zechariah is from a vision the prophet had of a flying scroll containing a curse against anyone who had stolen or sworn falsely. It reads in full: *I have sent it forth—declares YHVH of Hosts—and it shall enter the house of the thief and the house of the one who swears falsely by My name, and it shall lodge inside his house and consume it, and its timbers and its stones.*

The verse in Leviticus describes what must be done to a house infected with צרעת (*tsara'at*); it reads in full: *The house shall be demolished—its stones and its timbers and all of the mortar of the house—and taken outside the town to an impure place.* In this context, *tsara'at* means "fungus, mold," but Rabbi El'azar (following his midrashic source) equates it with the *tsara'at* that strikes humans: leprosy (or scaly affliction).

136. **About the evil tongue . . .** How does Scripture demonstrate that slander is punished by leprosy? By relating the episode of Miriam, who slandered her brother Moses (for taking a Cushite wife) and was immediately afflicted with this dread disease.

The full verse in Numbers reads: *The cloud moved away from the tent, and, look, Miriam was* מצורעת (*metsora'at*), *covered with scales* [or: *stricken with leprosy*], *as white as snow! Aaron turned to Miriam, and, look, she was metsora'at, covered with scales.*

137. **About false testimony . . .** How does Scripture demonstrate that false testimony is punished by leprosy? When Israel worshiped the Golden Calf, they testified falsely, claiming that the calf was God. According to Rabbi El'azar's midrashic source, the guilty Israelites were punished by leprosy.

Following his midrashic source, Rabbi El'azar provides a slight verbal analogy. Exodus 32:17 reads in full: *Joshua heard the sound of the people as it shouted, and he said to Moses, 'A sound of war in the camp!'* A similar phrase—*from the camp*—appears in the verse from Numbers describing the expulsion of the leper, and this verbal link is enough to demonstrate that the Israelites who worshiped the calf were afflicted with leprosy.

The full verse in Exodus (describing how Aaron fashioned the calf) reads: *He took from their hand and he fashioned it with a graving tool* [or: *and he fashioned it in a mold*; *and he wrapped it in a bag*] *and made it into a molten calf. And they said, "These are your gods, O Israel, who brought you up from the land of Egypt!"*

The full verse in Numbers reads: *Command the Children of Israel that they should expel from the camp anyone with a scaly affliction* [or: *leprosy*] *and anyone with a bodily discharge* [or: *a genital flux*] *and anyone defiled by contact with a corpse.*

Why? *For they have rejected the Torah of YHVH of Hosts* (ibid.). And פרחם (*pirḥam*), *their blossom*, is nothing but leprosy, as is written: ואם פרוח תפרח הצרעת (*Ve-im paroaḥ tifraḥ ha-tsara'at*), *If the leprosy breaks out* (Leviticus 13:12).[138]

"About encroaching on the boundary of one's neighbor, how do we know? From Uzziah, who encroached on the boundary of priesthood, and it is written *Leprosy broke out on his forehead* (2 Chronicles 26:19).[139]

"About *fomenting strife among brothers* (Proverbs 6:19), as is written: *YHVH afflicted Pharaoh and his household with terrible plagues* (Genesis 12:17)—for he fomented strife between Abraham and Sarah.[140]

"About the evil eye, how do we know? As has been said. And all of them were in that wicked Balaam.[141]

138. **About a judge who perverts justice...** How does Scripture demonstrate that such a judge is punished by leprosy? Isaiah condemns these judges because they *have rejected the Torah of YHVH*. His use of the word פרחם (*pirḥam*), *their blossom*, evokes the description of leprosy in Leviticus: ואם פרוח תפרח הצרעת (*Ve-im paroaḥ tifraḥ ha-tsara'at*), *If the leprosy breaks out.*

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The full verse in Isaiah reads: *Assuredly, as a tongue of fire consumes straw, and hay enflamed shrivels, their root shall become rot, and their blossom shall blow away like dust; for they have rejected the teaching of* [or: *the Torah of*] *YHVH of Hosts, and the word of the Holy One of Israel have they spurned.* The full verse in Leviticus reads: ואם פרוח תפרח הצרעת (*Ve-im paroaḥ tifraḥ ha-tsara'at*), *If the scales break out* [or: *if the leprosy breaks out*], *in the skin, and the scales cover all the skin of the afflicted person from head to foot, wherever the priest's eyes can see.* See below, note 266.

139. **About encroaching on the boundary of one's neighbor...** How does Scripture demonstrate that such encroachment is punished by leprosy? King Uzziah of Judea encroached on the domain of priesthood, as described several verses earlier in the same biblical chapter: *He grew so arrogant he acted corruptly: he trespassed against his God by entering the Temple of YHVH to offer incense on the incense altar* (2 Chronicles 26:16). The priests confronted the king, who then raged against them. Immediately, he was attacked by leprosy, as described in v. 19: *Uzziah raged, and in his hand was a censer for burning incense; and as he raged against the priests, scales* [or: *leprosy*] *rose up* [or: *broke out*] *on his forehead in front of the priests in the House of YHVH beside the incense altar.*

140. **About *fomenting strife among brothers*...** How does Scripture demonstrate that provoking conflict is punished by leprosy? When Pharaoh seized Abram's wife Sarai (having been told by Abram that she was his sister), he was afflicted by leprosy. This is indicated by the word נגעים (*nega'im*), *plagues*, which implies leprosy.

According to Rabbi El'azar, Pharaoh was punished by leprosy because "he fomented strife between Abraham and Sarah." This could refer simply to their painful separation, or it might imply that Sarah complained to her husband and became embittered toward him because he had facilitated her abduction by presenting her as his sister. See *Maharzu* on *Vayiqra Rabbah* 16:1 (drawing on *Bereshit Rabbah* 40(41):2); *Matoq mi-Devash.*

The clause "for he fomented strife between Abraham and Sarah" derives from *Vayiqra Rabbah* 16:1. For the context in Proverbs, see above, note 127.

The full verse in Genesis reads: *YHVH afflicted Pharaoh and his household with terrible* נגעים (*nega'im*), *plagues, because of Sarai, Abram's wife.* On *nega'im* as leprosy, see above, note 127.

141. **how do we know?...** Namely, that the evil eye causes leprosy. The answer is as

"Come and see: It is written פתורה (*petorah*), *at Pethor, which is on the River* (Numbers 22:5). What is meant by *on the River*? That he cast the evil eye on that River that abides with Israel, as is written: *Behold, I extend peace to her like a river* (Isaiah 66:12); and he came with that *petorah*, *at Pethor*, and contended against them."[142]

Rabbi Abba said, "All these things were certainly found in Balaam, but how do we know about sexual licentiousness?"

He replied, "As is written: *Look, these are the ones who, by Balaam's word, led the Children of Israel to betray YHVH in the affair of Peor* (Numbers 31:16). Here is idolatry and sexual licentiousness.[143]

Rabbi El'azar explained above (at note 131): "Wherever David was gazing with an evil eye, all types of leprosy flowed from his eye."

According to most of the rabbinic sources mentioned above (in note 127), the evil eye is punished by leprosy. *Matoq mi-Devash* suggests that here Rabbi El'azar is implying that Balaam was punished so for gazing upon Israel with the evil eye.

In the concluding sentence, "all of them" refers to all eleven negative traits listed above (at note 127), most of which Rabbi El'azar soon enumerates.

142. ***at Pethor, which is on the River...*** The context in Numbers (22:5–6) reads: *He* [namely Balak] *sent messengers to Balaam son of Beor at Pethor, which is on the River* [or: *the Euphrates*], *in his people's land* [or: *in the land of the sons of his people*; *in the land of the Ammonites*], *to invite him, saying, "Look, a people has come out of Egypt. Look, it has covered the eye of the land and it is encamped opposite me. Now, please, go curse this people for me, for it is mightier than I. Perhaps I will be able to strike against it and drive it out of the land. For I know that whomever you bless is blessed, and whomever you curse is cursed."*

Here Rabbi El'azar associates *the River* with the Divine River, *Yesod*, nourishing Israel. Balaam tried to curse this river with his masterful evil eye.

The clause "he came with that *petorah*" likely alludes to the midrashic association between פתורה (*petorah*), *at Pethor*, and the Aramaic term פתורא (*petora*), "table." In order to conjure demonic forces against Israel, Balaam set פתורא (*petora*), "a table," for them and performed certain rites. See above, note 5. For various interpretations of this clause, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*. On the verse in Isaiah, see *Zohar* 1:193b.

143. ***Look, these are the ones who, by Balaam's word...*** The context in Numbers (31:15–16) refers to the Midianite women who had been captured by the Israelites: *Moses said to them* [namely the Israelite warriors], *"You have spared every female! Look, these are the ones who, by Balaam's word, led the Children of Israel to betray YHVH in the affair of Peor, and there was a plague among YHVH's community."*

Peor was the scene of the tragic event at Israel's last stop on their trek through the desert, where many Israelite men went *whoring with the daughters of Moab* (Numbers 25:1) and worshiped the heathen god Baal-peor. As a result, twenty-four thousand Israelites died in a plague, in addition to those who were slain by the Israelite officers. Since Balaam advised the Midianites (and/or the Moabites) to seduce the Israelites, he obviously was imbued with the trait of sexual licentiousness.

On Balaam's wicked advice, see *Sifrei*, Numbers 157; *Targum Yerushalmi*, Numbers 24:14, 25; JT *Sanhedrin* 10:2, 28d; BT *Sanhedrin* 106a; *Avot de-Rabbi Natan* A, 1; *Tanḥuma, Balaq* 14–15, 18, *Mattot* 3; *Tanḥuma* (Buber), *Balaq* 23–24, 27, *Mattot* 5; *Bemidbar Rabbah* 20:20–21, 23; below, note 237.

"False testimony, as is written: *and knows the knowledge of the Most High* (Numbers 24:16)—even the knowledge of his donkey he did not know, so how could he have known *the knowledge of the Most High, hearing the sayings of El*?![144]

"He perverted justice, as is written: *Let me counsel you* (Numbers 24:14)—for the case was still being debated, and he gave evil counsel to inflict harm, straying from justice and advising evil against them.[145]

"He encroached on a domain that was not his, as is written: *I have offered up a bull and a ram; the seven altars I have arrayed* (Numbers 23:4).[146]

"*Fomenting strife among brothers*—between Israel and their Father in heaven.[147]

"As for the evil tongue, no one in the world matched him.

"Cursing the Name, as is written: ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder* (Numbers 23:15).[148]

144. **False testimony . . .** Balaam possessed this trait too, as demonstrated by his claim to know *the knowledge of the Most High*—when his own donkey knew more than he did.

Rabbi El'azar's rhetorical question—"how could he have known . . . ?"—is derived from the Talmud. See BT *Berakhot* 7a, quoted below, note 180. Cf. below at notes 233–35. The full verse in Numbers reads: *Utterance of one who hears the sayings of El and knows the knowledge of Elyon (the Most High). A vision of Shaddai he beholds, falling with eyes uncovered.*

145. **He perverted justice . . .** When he participated in the council of the Moabites as they were discussing the approach of the Israelites. Instead of defending the Israelites, he advised how to seduce them to idolatry.

See above, note 143. The full verse in Numbers reads: *Now, I am about to go to my people. Let me counsel you what this people will do to your people in days to come.*

146. **He encroached on a domain that was not his . . .** By offering sacrifices to God—a ritual with cosmic import, and reserved for Israel alone.

The verse in Numbers 23:4 reads in full: ויקר אלהים (*Va-yiqqar Elohim*), *God happened upon* [or: *chanced to appear to; allowed Himself to be encountered by*] *Balaam, and he said to Him, "The seven altars I have arrayed, and I have offered up a bull and a ram on each altar."*

147. ***Fomenting strife among brothers . . .*** When Israel was seduced to commit idolatry at Peor, God's wrath flared against them, ruining the intimacy between God and His people.

148. **Cursing the Name . . .** Because he tried to curse *Shekhinah*, who represents the Divine Name.

The full verse in Numbers (recording Balaam's words) reads: *He said to Balak, "Station yourself here by your ascent offering,* ואנכי אקרה (*ve-anokhi iqqareh*), *and I myself may be happened upon* [or: *and I myself will be encountered; and I myself will seek some chance*], כה (*koh*), *yonder* [or: *here, hereabouts*].

Here Rabbi El'azar quotes the clause ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder*, in order to allude to a different reading: ואנכי אעקר לכה (*ve-anokhi e'eqor le-khoh*), "I myself will uproot *Koh*," that is, "I will eliminate *Shekhinah*," who is known as כה (*Koh*).

See *Zohar* 3:193b, 198a, 199a, 210b–211a. On *Koh* (here, yonder, thus) as a name of *Shekhinah*, see also *Zohar* 1:90b, 96a, 152b, 174b; 2:23b, 37b, 79b, 139b; 3:145b–146a, 147a, 148a, 200a, 211b, 264b, 267a, 269a–b; Gikatilla, *Sha'arei Orah*, 12a–13a.

"All of them were found in him. The evil eye, as has been said, and all was focused on that River of Israel. He cast advice on how to contend against them.[149]

"*In the land of the sons of his people* (Numbers 22:5). Now, don't we know that it was *the land of the sons of his people*? However, *the land* is a mystery to which all *the sons of his people* cling. [304a][150]

"*Saying, 'Look, a people has come out of Egypt'* (ibid.). 'If you say that you must take up their lineage and genealogy, it is unnecessary. Rather, in a general manner: *a people*. Why? Because that is how their Protector called them many times; so you will not err'—as is written: *Let My people go* (Exodus 5:1), every time.[151]

"'Furthermore, when you took counsel against them with Pharaoh, with this expression you prevailed against them'—as is written: *Look, the people of the sons of Israel is more numerous and vast than we* (Exodus 1:9). 'With this very expression now'—as is written: *Look, a people has come out of Egypt*. 'No one else brought them out; rather, they came out on their own. So you will be able to harm them.'"[152]

149. **All of them were found in him...** All eleven negative traits (listed above at note 127).

Balaam directed his evil eye against *Yesod*, the Divine River, sustaining Israel. (See above at note 142.) He advised Balak to seduce the Israelites to commit idolatry. On Balaam's evil eye, see above, note 133.

150. ***In the land of the sons of his people...*** Rabbi El'azar returns to the verse he began interpreting above (at note 142): *He* [namely Balak] *sent messengers to Balaam son of Beor at Pethor, which is on the River, in the land of the sons of his people to invite him, saying, "Look, a people has come out of Egypt. Look, it has covered the eye of the land and it is encamped opposite me."*

Obviously, Balaam lived *in the land of the sons of his people*; but Scripture is alluding to a demonic *land*, to which Balaam and all his kinsfolk clung.

On the jump in pagination (from 3:206b to 3:304a), see above, note 36. As mentioned there, much of the material in 3:304a–306a appears also in *ZḤ* 53d–55b, and part of it in 3:299a–b.

151. ***a people has come out of Egypt...*** According to Rabbi El'azar, Balak's wording is intended to reassure Balaam that in order to invoke curses upon Israel, there is no need to mention their entire genealogy (as sorcerers normally do). Balaam can simply refer to them as *a people*, since this is how God refers to them, as in the famous proclamation *Let My people go*. The concluding phrase, "every time," refers to the various verses in which this proclamation appears (Exodus 5:1; 7:16, 26; 9:1, 13).

"Lineage" renders פיפוסין (*piphosin*), which derives from the rabbinic terms אפופסין (*apophesin*) and אפופסיס (*apophesis*), based on Greek *apophasis*, "sentence, verdict." Here, *piphosin* means "list, record, lineage." For the full verse in Numbers, see the preceding note.

152. **when you took counsel against them with Pharaoh...** Balak reminds Balaam that he counseled Pharaoh on how to deal with the Israelites. By telling Balaam *Look, a people has come out of Egypt*, Balak alludes to Pharaoh's statement, which begins similarly: *Look, the people of the sons of Israel is more numerous and vast than we. Come, let us deal shrewdly with them* (Exodus 1:9–10).

By saying *Look, a people has come out of Egypt*, Balak also implies that Israel came out

"*Look, it has covered the eye of the land* (Numbers 22:5). Some say, Sihon and Og, who were *the eye of the land.* However, when the blessed Holy One brought locusts upon the Egyptians, what is written? *It covered the eye of the whole land, and the land darkened* (Exodus 10:15). Why? Because all the sorcerers and wizards of the world cannot generate sorcery except for one item on one rung at one time, and this nation brought forth a swarm mingled of many species mixed with one another, so that the sorcerers and wizards could not stand before them. This is *It covered the eye of the whole land, and the land darkened*, and here is written *Look, it has covered the eye of the land.* It is certainly so!"[153]

Rabbi Abba said, "Surely, Balaam and Balak were unmatched by any sorcerer or wizard. As for Balaam, his power and strength were in his mouth and in his eye. As for Balak, his power and strength were in the work of his hands. Each one needed the other, for all types of sorcery in the world are by the mouth and by action, dependent upon them. One had a tongue and no hands, the other had hands and no tongue."[154]

342 They went on. They reached a certain field, and the sun was extremely strong. They saw that field with beautiful grass and water issuing on every side and numerous trees of the field. There they sat down.

Rabbi El'azar said, "How fine is this place for resting!"

on their own, with no divine assistance; so they are vulnerable to Balaam's curses.

On Balaam as one of Pharaoh's advisers, see BT *Sotah* 11a, *Sanhedrin* 106a; *Shemot Rabbah* 1:9; *Zohar* 2:69a; 3:212a.

153. ***Look, it has covered the eye of the land...*** According to a midrashic interpretation, this description of Israel refers to their defeat of Sihon and Og, the kings of the Amorites and Bashan, who are pictured as *the eye of the land*—that is, powerful rulers upon whom all those nearby depended.

However, Rabbi El'azar demonstrates by verbal analogy that Balak was alluding to the formidable nature of Israel. In describing the plague of locusts in Egypt, Scripture states: *It covered the eye of the whole land*, and here Balak employs the same image: *Look, it has covered the eye of the land.*

The *Zohar* seems to confuse the plagues of ארבה (*arbeh*), "locusts," and ערב (*arov*), "a swarm, horde (of vermin)." Here, *arov* (whose verbal root means "to mix, mingle") is understood as a mingling of various beasts of prey. See *Targum Yerushalmi*, Exodus 8:17; Psalms 78:45; *Mishnat Rabbi Eli'ezer* 19, p. 348; *Tanḥuma, Va'era* 4; *Shemot Rabbah* 11:3.

In the clause "so that the sorcerers and wizards could not stand before them," the object "them" apparently refers to the Israelites, before whom the Egyptian magicians could not stand, due to the plague of *arov*, "swarm." But "them" might refer to the swarm itself, which the sorcerers and wizards could not withstand.

On *the eye of the land* as referring to Sihon and Og, see *Tanḥuma, Balaq* 4; *Tanḥuma* (Buber), *Balaq* 5; *Bemidbar Rabbah* 20:7; Rashi on Numbers 22:5. The simple sense of *the eye of the land* is "the surface of the land." For the full verse in Numbers, see above, note 150.

154. **As for Balaam, his power and strength were in his mouth...** He was a master sorcerer and gazed with an evil eye, whereas King Balak was a mighty ruler.

While they were sitting, a huge snake suddenly came in the heat of the sun and passed in front of them.

Rabbi El'azar said to it, "Snake, snake, turn aside from your path, for he has returned [in *teshuvah*] and regrets what he did and will not do so any more!"[155]

The Companions were astounded. Rabbi Abba said, "What is this?!"

Rabbi El'azar said to them, "Be silent!"

He said, "Snake, after they whispered to you, that man felt regret and set his mind to never revert to it. Turn aside from your path."[156]

The snake rose erect, not moving here or there.

He resumed, saying, "Snake, snake, I know what you want. Go back and divert your path; for a wicked Gentile is coming, who inflicted harm on a certain Jew, and he will be asleep, lying in your cave. Go and kill him."[157]

Immediately, that snake resumed darting in front of them.

Rabbi El'azar said, "Companions, if I weren't here, how much harm this snake would have done! For a certain person committed a sinful act, and before he returned [in *teshuvah*] they whispered to it to kill him. Meanwhile, that person reconsidered and felt regret, and he will never revert to this sin. Because of this he was saved from punishment."

The Companions said, "How did you know?"

He replied, "Father gave me a sign, by which I recognized [the snake]."[158]

They said to him, "Granted, the snake, which you recognized. But that person who felt regret and turned back from his sin—how did you know?"[159]

He replied, "As this snake was moving, its scales were rising, its tail erect, and it was going quickly. One spirit was moving toward it and calling before it, 'Turn back from your way, for that person has turned back and regrets this sin!'

"And the wicked snake did not listen to [the spirit], until they gave it a ransom for that person. For such is the way of that snake, above and below: once it has been given authorization, this snake does not return until complet-

155. **Snake, snake, turn aside from your path...** Rabbi El'azar perceives that the snake had been authorized by Heaven to kill a certain man who had sinned, but since that man engaged in *teshuvah*, he has been forgiven and his death sentence annulled.

On the snake being authorized by a divine whisper (or incantation) to kill someone, see the sources cited above, p. 223, n. 108.

156. **after they whispered to you . . .** From Heaven, directing the snake to kill the sinner.

The clause "they whispered" renders לחישו (*leḥishu*), which could also mean "they murmured; they recited a charm or incantation." See the preceding note.

157. **I know what you want...** Rabbi El'azar realizes that the snake wants to kill someone—if not his intended victim, then a substitute.

158. **Father gave me a sign...** A certain bodily feature or a distinctive mark.

159. **But that person . . .** How could Rabbi El'azar possibly know that the sinner had engaged in *teshuvah* when he wasn't even there?

ing evil, or it is given a ransom; for the snake does not venture out in vain, once it has obtained authority."[160]

They replied, "Granted, all this. But the Gentile you mentioned, whom you gave to it in ransom—how did you know?"[161]

He replied, "That spirit who was moving toward it and charming it leaped to my ear and told me."[162]

They were amazed.

Rabbi El'azar said, "Companions, let us go approach and see, for the snake has already done its deed."

They rose and approached a certain rock in that field and found that Gentile dead, with that snake wound around his heel, not separating from him, not detaching itself. Afterward it detached itself from his heel and climbed on his neck and wrapped itself around there, and from there it descended to his heel, and would not separate from him.

Next to him they found a purse filled with gold dinars, which he had stolen from a certain Jew on the road, whom he had struck.

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Rabbi El'azar took the purse, and said, "Blessed is the Compassionate One, who accomplishes His mission by all!"[163]

They returned to the place where they were sitting.

Rabbi El'azar opened, saying, "*Because you became precious in My eyes, you have been honored and I love you; I give a man in exchange for you and nations in exchange for your life* (Isaiah 43:4). *Because* יקרת (*yaqarta*), *you became precious—*

160. **until they gave it a ransom for that person...** Because once an evil act has been ordained, it must be executed—if not on the intended victim, then on a substitute, a ransom. This principle applies to both the demonic Serpent and its earthly incarnations: snakes. Once they have been empowered to strike someone, they do not "venture out in vain."

See above, note 85. The phrase "in vain" renders בריקניא (*be-reiqanya*), "in emptiness, emptily, in vain, fruitlessly." On the formulation "the snake does not venture out in vain," cf. *Zohar* 1:174b: "Nevertheless, [the evil impulse] does not return *be-reiqanya*, empty-handed."

161. **Granted, all this...** The Companions understand that a substitute must be found, but they wonder how Rabbi El'azar knew the precise identity and location of the substitute: the Gentile who had harmed a Jew and was lying asleep in the snake's cave. See above at note 157.

162. **That spirit who was moving toward it...** As described above at note 160. The word "charming" renders לחיש (*laḥeish*), "whispering, reciting a charm." See above, note 156.

163. **who accomplishes His mission by all** Even by snakes.

On this theme, see *Bereshit Rabbah* 10:7; *Vayiqra Rabbah* 22:3; *Qohelet Rabbah* on 5:8; *Pirqei de-Rabbi Eli'ezer* 49; *Tanḥuma, Ḥuqqat* 1; *Tanḥuma* (Buber), *Ḥuqqat* 1; *Bemidbar Rabbah* 18:22; *Shemot Rabbah* 10:1; *Zohar* 2:28a; 3:36b, 107a.

יקר (*yaqar*), *precious*, is required, and the verse should read as follows: *Because you are* yaqar, *precious, in My eyes.* Why yaqarta, *you became precious*, which implies that he transformed himself into being precious?[164]

"Certainly so! For every person who is guilty [304b] is at first contemptible—an abomination to the blessed Holy One. But if afterward he reconsiders, turning back from his sin, he now becomes precious on his own, and the blessed Holy One proclaims over him, saying, *Because you became precious in My eyes*—you, by yourself, *became precious in My eyes—you have been honored.*[165]

"*And I love you*—for the blessed Holy One has love for no one in the world except for him who turns back from his sin, so *I love you*, since the blessed Holy One has love only for him.[166]

"'But what will I do, since authorization has already been given to the mighty snake to inflict harm? Well, this is the counsel before Me: *I give* אדם (*adam*), *a man, in exchange for you.*' Who is *adam*, *a man*, that the blessed Holy One gives as ransom in his place? Another sinner, who did not regret his sin. And who will that one be? From the nation of that snake; from its own it will consume, as is written: *I give* אדם (*adam*), *a man, in exchange for you*—do not read אדם (*adam*), *a man*, but rather אדום (*Edom*), *Edom.*[167]

164. ***Because you became precious in My eyes...*** Rabbi El'azar wonders why the verse reads יקרת (*yaqarta*), (which he construes as) *you became precious*, since this implies that previously the person was not precious in God's eyes and then made himself so. Instead, the verse should read *Because* אתה יקר (*attah yaqar*), *you are precious, in My eyes*—implying always.

The full verse in Isaiah reads: *Because* יקרת (*yaqarta*), *you are precious* [or: *you were precious*; *you became precious*], *in My eyes, you have been honored and I love you. I give a man* [or: *men*] *in exchange for you, and nations for your life.*

165. **Certainly so!...** A person who engages in *teshuvah* does indeed make himself precious in God's eyes.

166. ***And I love you...*** In hyperbolic fashion, Rabbi El'azar declares that God loves only those who turn back from sin.

Cf. Maimonides, *Mishneh Torah, Hilkhot Teshuvah* 7:4. On the elite status of "masters of *teshuvah*," see BT *Berakhot* 34b, in the name of Rabbi Abbahu: "In the place where *ba'alei teshuvah* (masters of returning, or repentance) stand, the completely righteous cannot stand."

On this Talmudic passage, see BT *Sanhedrin* 99a; *Zohar* 1:39a (*Heikh*), 129b; 2:106a–b, 113b; 3:16b, 202b; Moses de León, *Sefer ha-Rimmon*, 174–75.

167. **But what will I do...** God addresses the person who was meant to be punished.

According to a midrashic reading of the verse in Isaiah, *I give* אדם (*adam*), *a man, in exchange for you*, implies *I give* אדום (*Edom*), *Edom, in exchange for you.* In rabbinic literature, Edom (or Esau) often represents Rome, and in medieval literature it often represents Christendom or Christian rule. Here Rabbi El'azar indicates that the substitute for one who has turned back from sin will be a stubborn sinner "from the nation of that [demonic] snake," namely a Christian.

On the innate distinction between Jews and Gentiles, see Judah Halevi, *Kuzari* 1:27–47, 95, 102–11; 2:35–44. For parallel medieval Christian views of the demonic nature of

"And nations in exchange for your life—this is: *Nation over nation shall prevail* (Genesis 25:23), and this is the seed of Esau, who will be *in exchange for your life.*"[168]

While they were sitting, the Jew who had been robbed by the Gentile who was killed by the snake—came on the way, weary and tired from the way. Due to the strength of the sun, he entered that field and sat beneath a tree, and he was justifying for himself the judgment, saying, "Master of the World, it is revealed and known before You that I care nothing about myself, or about my body or about my money; for whatever You do, You do justly. But my father and mother are old, and I don't have enough to provide for them, and about this I am concerned.[169]

"And furthermore, beyond all this, a bundle of dinars that was in that purse belonging to a certain poor man, to make a canopy for his poor daughter! What will I do, Master of the World? For this, my heart pains me extremely."[170]

346 He wept, and said, "*The judgments of YHVH are true,* צדקו יחדיו (*tsadequ yaḥdav*), *all of them are just* (Psalms 19:10). The judgments of the Master of the World are true. Why are they true? Because *tsadequ yaḥdav*, *together they are just.* For at the time of Judgment, the blessed Holy One seeks to enact judgments. Numerous shield-bearing warriors stand on one side and the other, justifying each other, locking horns with one another. Once *tsadequ yaḥdav*, *together they are just*, with one another, concurring as one, then *the judgments of YHVH are true.* When *tsadequ yaḥdav*, *are they just together*? When all the mem-

Jews, see Trachtenberg, *The Devil and the Jews.*

On the midrashic reading of *adam*, *Edom* (in the context of snake stories), see JT *Shabbat* 6:10, 8c; *Bereshit Rabbah* 10:7; *Vayiqra Rabbah* 22:4; BT *Berakhot* 62b; *Qohelet Rabbah* on 5:8.

168. ***And nations in exchange for your life*...** Based on verbal analogy, Rabbi El-'azar identifies these *nations* with the second *nation* mentioned in the verse from Genesis, which apparently refers to Esau (or Edom).

The verse in Genesis is spoken by God to Rebekah about the impending birth of her two sons, Esau and Jacob. It reads in full: *Two nations are in your womb, two peoples from your loins shall issue. People* [or: *nation*] *over people shall prevail, and the elder shall serve the younger.*

169. **the Jew who had been robbed by the Gentile who was killed by the snake...** As told above at notes 157–63.

The Jew declares to God that he accepts what has happened to him—being beaten and robbed on the way—and does not care about his own physical suffering or financial loss, "for whatever You do, You do justly." But how will he provide for his aging parents?

The expression "justifying for himself the judgment" means acknowledging the justice and rightness of the divine verdict or decree, accepting God's judgment.

170. **a bundle of dinars...** In addition to the Jew's own money, there were also coins in that purse belonging to a poor man who intended to arrange his daughter's wedding.

bers of the court above justify [the judgment]. As for me, O Master of the World, for all this I weep, not for what is mine!"[171]

Rabbi El'azar and the Companions heard, and they rose and approached him. They saw him sitting beneath that tree, and they grasped him and welcomed him.

Rabbi El'azar said to him, "Do not fear, O truly virtuous one! For if you were not virtuous, the blessed Holy One would not have performed a great miracle for you, as He just did. Take your purse of dinars—come and see what the blessed Holy One has done for you."

He went with them and saw that Gentile dead, and the snake was wreaking vengeance on him, wound around his neck as before.

That Jew prostrated himself in the dust, and thanked and praised the Master of the World. He rose and kissed the hands of Rabbi El'azar and the Companions, and said to them, "Now I know that the blessed Holy One has performed this miracle for your sake! But, Rabbis, for the old father and mother that I have I am weeping, and for a certain poor man who gave me this bundle I am pained."[172]

He opened the purse, and showed them! And he showed them the blow inflicted on him by that Gentile.[173]

Rabbi El'azar prayed for him, and he was healed.

They approached that Gentile as before, and they saw the snake doing as before. Rabbi El'azar said to it, "Snake, snake, all that you have done, you have done well! Furthermore, you have displayed your power and strength upon him, and wreaked much vengeance. We have seen it three times, and I have seen all that you have done. From here on, go and hide away in your cave, and I decree upon you to never again harm any person."

That snake withdrew and bent its head and went away.

Rabbi El'azar said to that Jew, "Take the spoil of your enemy, for look, he has a purse of gold dinars, which that Gentile's son left with his father. And leave him his clothes, and don't take anything of his. And go to the man in such and

171. ***The judgments of YHVH are true...*** When judgments are determined in heaven, numerous angels debate the case sharply—yet eventually concur in a decision.

In the concluding sentence, "all this" means "my aging parents and the poor man's money."

On the idiomatic phrase "locking horns," see above, pp. 262–63, n. 50. The full verse in Psalms reads: *The awe of YHVH is pure, enduring forever; the judgments of YHVH are true* [or: *truth*], צדקו יחדו (*tsadequ yaḥdav*), *all of them are just* [or: *altogether just*; *together they are just*].

172. **the blessed Holy One has performed this miracle for your sake...** The humble Jew does not want to take any credit for the miracle.

173. **He opened the purse, and showed them...** That all the money was there, including that of the poor man who intended to arrange his daughter's wedding.

such a place, and you will find that just that moment his wife died. Go to him and return this purse of dinars to him. Because that man has a son named Shim'on, who was journeying with merchandise on the ocean, and when they were on the ship this Gentile's son stole this purse and gave it to this wicked one. And tell that Jew to put this purse away for his son, who will soon come to him, and to bless the blessed Holy One, who has restored a lost object to its owner."[174]

So he did. He took the purse, and bowed down before Rabbi El'azar and kissed his hands.

The Companions were amazed. Rabbi Abba said, "This whole way there has been wonder in all that we have seen in you, and now, wonder upon wonder! What is this?"

He replied to them, "This matter is not by sign and not by wisdom. Rather, my spirit gazed and I saw, as if seeing eye-to-eye."[175]

They were amazed. They all went on, with that Jew along with them, until they reached his father-in-law's house. Once they reached there, they found his father-in-law sitting on his bed and studying Torah. Rabbi El'azar offered a blessing, and the Companions blessed, and he rejoiced in them.[176]

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He opened, saying, "*Heal me, O YHVH, and I will be healed; save me and I will be saved, for You are my praise* (Jeremiah 17:14). Since he says *Heal me, O YHVH*, why *and I will be healed*? Since he says *Save me*, why *and I will be saved*? Once the Healer heals, who would strike?[177]

"Well, all healings of the world are in the hands of the blessed Holy One. But some of them are by the hand of a messenger, and some are not transmitted by a messenger. Those transmitted by [305a] a messenger are remedies, but sometimes the illness returns; whereas when He heals, that sickness of ours never

174. **Take the spoil of your enemy . . .** Rabbi El'azar tells him to take another purse from the dead Gentile and return it to its rightful owner. This purse had been stolen by the Gentile's son from Shim'on, the son of a certain man living "in such and such a place." The phrase "this wicked one" refers to the Gentile son's father, who was killed by the snake.

175. **This matter is not by sign . . .** As before, when Rabbi El'azar was able to recognize the snake by a certain feature or distinctive mark transmitted to him by his father, Rabbi Shim'on. See above, note 158.

176. **his father-in-law's house . . .** Rabbi El'azar's father-in-law, Rabbi Yose son of Rabbi Shim'on son of Lekonya, who had been miraculously healed. See above at notes 36, 83–87, 124. The blessing offered by Rabbi El'azar and the Companions is likely the one praising God "who heals the sick."

177. **He opened, saying . . .** Having just been miraculously healed, Rabbi Yose son of Rabbi Shim'on quotes an appropriate verse, but immediately questions its redundancy. How could one who has been healed by God ever not be healed?

returns. So His healing is a healing retaining no sickness at all; thus, *Heal me, O YHVH, and I will be healed—I will be healed*, surely, with no harassment at all. And now, Companions, the blessed Holy One has given me healing and withheld me and become my surety!"[178]

They told him the whole story. He was astounded; he wept and rejoiced. He said, "Companions, I vow that I will go to him and join him, and we will thank and praise the Master of the World."[179]

He rejoiced with them.

They said to him, "What were you occupied with?"

He replied, "I was engaged in the Portion of Balak, and I saw that his wisdom was more powerful than the wisdom of Balaam. The wisdom of Balaam, one moment; the wisdom of Balak, all the time. But all keys were in the hand of Balaam because he completed by the mouth; Balak knew how to perform his sorcery, yet not how to complete by the mouth."[180]

178. **some of them are by the hand of a messenger...** Namely, the angel Raphael (entrusted with healing) or one of his subordinates. See above, note 71.

"Harassment" renders קטרוגא (*qitruga*), "accusation" by demonic forces, whose denunciations of the person could provoke a relapse of the illness.

The concluding clause "and withheld me and become my surety" renders ועשק לי וערב לי (*ve-ashaq li ve-arav li*). It means "God has withheld me [from the Angel of Death or from grave illness] and become my guarantor."

The wording reflects that in Isaiah 38:14: *My eyes languished toward heaven* [or: *grew weak looking toward heaven*]. *My Lord,* עשקה לי ערבני (*asheqah li areveni*), *I am oppressed; be my surety.* Here the Zoharic author relies on a related sense of the verb עשק (*'shq*), "to withhold" (or "extort, confiscate"). See Rashi on the verse. On the theme of surety, see above, note 100.

179. **They told him the whole story...** They told Rabbi Yose son of Rabbi Shim'on how Rabbi Yose of Peki'in had been selected to die in his place, and how the latter Rabbi Yose was then miraculously saved through his son's fervent plea. (See above at notes 83–102.) Rabbi Yose son of Rabbi Shim'on declares that he must go and see this other Rabbi Yose.

180. **the Portion of Balak...** Recorded in Numbers 22:2–25:9 and constituting the basis of this entire section of the *Zohar.*

Rabbi El'azar's father-in-law indicates that King Balak's wisdom was greater and more constant than Balaam's. However, Balaam possessed all the keys of sorcery because, unlike Balak, he recited the incantations completely.

On King Balak's being a greater sorcerer than Balaam, see *Tanḥuma, Balaq* 4, 11; *Tanḥuma* (Buber), *Balaq* 6, 15; *Bemidbar Rabbah* 20:7, 18; *Zohar* 3:112b, 210a.

According to a rabbinic tradition, Balaam knew how to determine the precise moment each day when God becomes angry. By cursing at that moment, he could effectively doom Israel. See BT *Berakhot* 7a: "Does the blessed Holy One express wrath? Yes, for it has been taught: *God rages every day* (Psalms 7:12). How long is His rage? One moment. And how long is one moment? One fifty-eight-thousand-eight-hundred-and-eighty-eighth of an hour. This is a moment, and no creature can determine it precisely—except for the wicked Balaam, of whom is written *He knows the mind* [or: *knowledge*] *of the Most High* (Numbers 24:16). Now, even the

He opened, saying, "*As for you, do not fear, My servant Jacob; do not be dismayed, O Israel, for I am with you! For I will make an end of all the nations where I have scattered you, but of you I will not make an end! I will chasten you in justice, and will not leave you wholly unpunished* (Jeremiah 46:27–28).[181]

"This verse has been established. However, *As for you, do not fear, My servant Jacob*—from the witchcraft of Balaam. *Do not be dismayed, O Israel*—by the wizardry of Balak.

"Come and see how both of them were intertwined in evil counsel. Balaam said, 'Jacob was in the house of my grandfather Laban, who enacted sorcery against him and prevailed over him. I, too, will arrange sorcery against him.'[182]

"Balak said, 'And I will arrange wizardry against the name called Israel.'[183]

"At that moment, one wind issued from the side of Joseph, from within branches of the Tree, and it blew against those instruments of sorcery and nullified them. This corresponds to what Joseph said, [*Did you not know*] *that a man like me would surely perform sorcery?* (Genesis 44:15). What is meant by *a man like me*? 'On account of me, there is *a man* who will nullify powers of sorcery for

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mind of his animal [i.e., his donkey] he did not know, so how could he know *the mind of the Most High*? Well, this teaches that he knew how to determine that precise moment in which the blessed Holy One is angry."

On this Talmudic passage, see *Sanhedrin* 105b, *Avodah Zarah* 4b; Rashi on Numbers 24:16; *Zohar* 3:63b, 112b–113a, 119a–b, 206b, 208a, 210a, 211b.

181. ***As for you, do not fear*...** The passage in Jeremiah reads: *As for you, do not fear, My servant Jacob; do not be dismayed, O Israel! For I will save you from afar, and your seed from the land of their captivity. Jacob will return and be calm and secure, with no one frightening him. As for you, do not fear, My servant Jacob—declares YHVH—for I am with you. For I will make an end* [or: *a complete destruction*] *of all the nations where I have scattered you, but of you I will not make an end! I will chasten you* [or: *I will discipline you*] *in just measure* [or: *in justice*], *and will not leave you wholly unpunished* [or: *and will surely not leave you unpunished*; *and will not clear you completely*]. Cf. Jeremiah 30:10–11.

182. **Jacob was in the house of my grandfather Laban...** Jacob's uncle and father-in-law, who according to tradition was a master sorcerer. Another midrashic tradition identifies Laban as the father of Beor and thus the grandfather of Balaam. Since his grandfather once enacted sorcery against Jacob, Balaam concludes that he can do the same against Jacob's descendants.

On Laban's powers of witchcraft (which he wielded against Jacob), see Genesis 30:27; *Targum Yerushalmi*, Rashi, Ibn Ezra, and *Sekhel Tov*, ad loc.; *Zohar* 1:133b, 139b, 158b, 161a, 164b, 166b–167a; 2:64b; 3:113a, 208a. On Laban as Balaam's grandfather, see *Tanḥuma, Balaq* 12; *Sefer ha-Yashar, Vayetse*, 142; *Zohar* 1:133b, 166b; Ginzberg, *Legends*, 5:303, n. 229; 6:123, n. 722. Another tradition identifies Laban as Balaam's father, Beor. See BT *Sanhedrin* 105a; *Zohar* 1:126a; 2:192a; 3:147b.

183. **wizardry...** קסמין (*Qismin*), "divination, wizardry." On the distinction between קסם (*qesem*), "wizardry," and נחש (*naḥash*), "omen, sorcery" (mentioned in the preceding paragraph in the text), see *Zohar* 1:164b, 167a; 3:112b, 207a, 211a, 306a (*Tosefet*).

your children. On account of me, He is above.' Thus, *a man like me*—'*like me* there is *a man* above.'[184]

"Another wind issued from within the Tree below and blew against that wizardry and nullified it, corresponding to: *There is wizardry on the lips of a king* (Proverbs 16:10). What is meant by *a king*? This is the Tree below.[185]

"Then Balaam replied, saying, '*Surely there is no sorcery in Jacob, no wizardry in Israel* (Numbers 23:23).' Both of them were on these two sides.[186]

"*For I am with you.* Since the day that the world was created, there have never been days when it was so essential for the blessed Holy One to be together with Israel as at that time when Balaam sought to annihilate Israel from the world. Concerning this, the blessed Holy One said, 'Balaam seeks to annihilate them from the world, yet I will not do so. Rather, *I will make an end of all the nations where I have scattered you, but of you I will not make an end!* For if all nations come, they will not be able to annihilate you from the world.'

"Laban came first, and sought to eradicate Jacob alone from the world. The blessed Holy One came and shielded him, as is written: *Be careful not to speak to Jacob either good or evil* (Genesis 31:24).[187]

"Pharaoh came and sought to annihilate them from the world. The blessed Holy One came and shielded them, as is written: *The more they oppressed them, the more they multiplied and the more they spread* (Exodus 1:12).

184. **one wind issued from the side of Joseph . . .** Who symbolizes *Yesod*, identified with the Tree of Life.

The verse in Genesis records Joseph's reprimand when he confronts his brothers, after his silver divining goblet had been found in their possession. It reads in full: *Joseph said to them, "What is this deed that you have done? Did you not know that a man like me* נחש ינחש (*naḥesh yenaḥesh*), *would surely perform sorcery* [or: *would surely divine*]*?"*

Here Rabbi Yose interprets the phrase *a man like me* as referring to *Yesod*, Joseph's sefirotic archetype, who will eliminate all sorceries directed against the people of Israel. He may be construing the clause *naḥesh yenaḥesh*, *would surely perform sorcery*, as if it had a privative sense: *will surely eliminate sorcery.*

185. **the Tree below . . .** Namely, *Shekhinah*—or *Malkhut* (Kingdom)—who is identified with the Tree of Knowledge. Because of *Malkhut*'s royal status, Rabbi Yose applies the verse from Proverbs to Her. The full verse reads: *There is wizardry* [or: *divination, magic*] *on the lips of a king; in judgment his mouth will not be untrue.*

186. ***Surely there is no sorcery in Jacob . . .*** Balaam attests to the divine nullification of *sorcery* and *wizardry* that he has just witnessed. Balak and Balaam were, respectively, on the demonic rungs corresponding to wizardry and sorcery.

On the distinction between נחש (*naḥash*), *sorcery*, and קסם (*qesem*), *wizardry*, see above, note 183. The verse in Numbers reads: *Surely there is no* נחש (*naḥash*), *omen* [or: *sorcery*], *in Jacob, no* קסם (*qesem*), *divination* [or: *wizardry*], *in Israel.*

187. **Laban came first . . .** And nearly destroyed Jacob.

See below, note 477. The full verse in Genesis reads: *God came to Laban the Aramean in a night-dream and said to him, "Be careful not to speak to Jacob either good or evil."*

"Haman came and sought to annihilate everyone. The blessed Holy One came and shielded them, turning everything back on [Haman's] head. And so in every single generation, and Israel says, *The loving-kindnesses of YHVH* לא תמנו (*lo tamenu*), *have not ceased, His mercies are not spent* (Lamentations 3:22). The verse should read לא תמו (*lo tammu*), *have not ceased.* However, *The loving-kindnesses of YHVH*—in every single generation, aiding us, so that לא תמנו (*lo tamenu*), *we have not ceased*, and have not been annihilated. Why? Because His mercies were not withheld from us, as is written: *for His mercies are not spent.*[188]

"Come and see: What is written first? *He sent* מלאכים (*mal'akhim*), *messengers, to Balaam son of Beor* (Numbers 22:5). And later it is written: זקני (*ziqnei*), *The elders of, Moab and ziqnei, the elders of, Midian went, with implements of divination . . .* (ibid., 7). Scripture should have written *The messengers went.* Why did it change the wording from what is said at first?[189]

"Well, that wicked Balak was cunning in all rungs above—those binding bonds to generate witchcraft and wizardry, and all those higher rungs, by which lower rungs are compelled.[190]

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"[Balak] said to [Balaam], 'Whenever we practice wizardry and sorcery, we have certain rungs and angels, recognized by sorcerers and wizards. But from here on, you must search another, lofty place.'

188. **turning everything back on [Haman's] head . . .** When he and his sons were hanged. The wording here derives from Esther 9:25.

Rabbi Yose wonders about the unusual verbal form תמנו (*tamenu*), *have ceased*, which would normally be spelled תמו (*tammu*). He indicates that the spelling *tamenu* can mean *we have ceased*, and in this verse (according to his creative reading), Israel is celebrating the fact that due to *the loving-kindnesses of YHVH, lo tamenu, we have not ceased.*

189. ***He sent* מלאכים (*mal'akhim*), *messengers* . . .** The context in Numbers (22:5–6) reads: *He* [namely Balak] *sent messengers to Balaam son of Beor at Pethor, which is on the River* [or: *the Euphrates*], *in his people's land, to invite him, saying, "Look, a people has come out of Egypt. Look, it has covered the eye of the land and it is encamped opposite me. Now, please, go curse this people for me, for it is mightier than I. Perhaps I will be able to strike against it and drive it out of the land. For I know that whomever you bless is blessed, and whomever you curse is cursed." The elders of Moab and the elders of Midian went, with implements of divination* [or: *spells*] *in their hand, and they came to Balaam and spoke Balak's words to him.*

Rabbi Yose wonders why Scripture switches from calling them *messengers* to calling them *elders.*

190. **Balak was cunning in all rungs above . . .** Including both the demonic rungs that generate sorcery by "binding bonds," as well as higher, angelic forces that control those lower rungs.

In ancient and medieval times, sorcerers would cast a spell by the technique of tying knots (or "binding bonds"). See *Zohar* 2:25a, 37b–38a, 52b, 69a; 3:144b (*IR*), 149a; Trachtenberg, *Jewish Magic and Superstition*, 127; Liebes, *Peraqim*, 397. Cf. Daniel 5:12, 16.

"He wrote him other names on those holy rungs. Such are the ways of wizards and sorcerers: they know the rungs on which that wizardry abides, and they perform their sorcery and bind them by oath to other, higher rungs, and they do whatever they do.[191]

"[Balak] sent to [Balaam] as follows: 'This nation's bond is unlike that of other nations of the world. Their bond is bound in another, lofty place.'[192]

"He wrote and sent him the lineage and the Patron of the twelve prefects surrounding the Chariot wheels of the Holy Throne. He said to him, 'If you gaze, gaze upon these, for these twelve are bound with the twelve tribes. And if you perform sorcery against these, then against their image—twelve tribes, banners unfurled—we can prevail, waging war against them and eradicating them from the world.'[193]

"Thus, *He sent* מלאכים (*mal'akhim*)—*mal'akhim*, *angels*, surely! And this is: *with implements of divination in their hand* (Numbers 22:5)—the lineage of holy angels they brought in their hands. And [Balak] did not know that all supernal rungs are in the hands of the blessed Holy One. What did Balak think? He thought that the people of Israel had been entrusted to angels, like all other peoples of the world. So he wrote the names of these twelve angels and sent them, corresponding to what is written: *He sent mal'akhim*, *angels*."[194]

"[Balak] said to [Balaam], 'Come and see: All the rungs binding [305b] bonds to smash this people come from the side of the north: from the north are they destined to fall. Our rule of sorcery is on the side of the north; now we can wage war against them, for these twelve, bonding with them, begin being counted

191. **He wrote him other names . . .** Balak provided Balaam with names of angels occupying higher rungs, who can compel lower, demonic rungs to enact sorcery.

192. **unlike that of other nations . . .** Each of whom is ruled by a particular heavenly prince, whereas Israel is ruled directly by God. On the seventy heavenly princes ruling the seventy nations of the world, see above, p. 50, n. 140.

193. **He wrote and sent him the lineage . . .** Balak sent to Balaam the lineage of the twelve angels surrounding the Divine Chariot-Throne, along with the name of their Patron, apparently referring to *Shekhinah*. He instructed Balaam to focus on these twelve angels, who sustain the twelve tribes of Israel. By performing sorcery against Israel's angelic providers, Balaam could render the tribes below vulnerable to attack by Balak's army.

"Lineage" renders פופיסא (*pophisa*), based on Greek *apophasis*, "sentence, verdict." Here, it means "list, record, lineage." See above, note 151.

194. **Thus, *He sent* מלאכים (*mal'akhim*) . . .** In this verse the simple sense of מלאכים (*mal'akhim*) is obviously *messengers* (sent by King Balak to Balaam). But Rabbi Yose construes *mal'akhim* as *angels*, referring to the angelic lineages sent by Balak. The king wanted Balaam to direct his sorcery against the twelve angels sustaining Israel, thereby rendering the twelve tribes vulnerable. However, he did not realize that Israel is not controlled by angels, as are all other nations, but rather directly by God.

See above, note 192. For the full verse in Numbers, see above, note 189.

from the north. Since they begin from the Left, their power is weakened and broken, for all our power is on that side.' What does Scripture say? *Standing upon twelve oxen: three facing north* (1 Kings 7:25)—beginning to count from the north.[195]

"[Balak] said, 'Look, our power is on the side of the north, consisting of forty-minus-one rungs, stronger than iron or copper, and those below them are innumerable. So we can wage war and contend against them.'[196]

"But the blessed Holy One did not do so to the Holy People, and did not want to leave them to angels nor to all the powers of heaven, rather to Himself alone. He scattered angels and princes who rule over all other nations—branches spread over them all. Once He came to Israel, He took them Himself and bestowed upon them the canopy, potency of the Tree, and did not leave them in the hands of angels or in the hands of officials and princes of the world. As is written: *When the Most High allotted the nations, when He dispersed humankind, He set the boundaries of peoples according to the number of the Children of Israel* (Deuteronomy 32:8). And those twelve boundaries are set in the four directions of the world. After He distributed branches and leaves, He took Israel and bestowed upon them the potency, canopy of the Tree, as is written: *For YHVH's share is His people, Jacob His allotted inheritance* (ibid., 9)."[197]

195. **All the rungs binding bonds . . .** All the demonic forces threatening Israel derive from *Din* (Judgment), which is situated on the left side of the sefirotic Tree and associated with the direction north. Balak thinks that since the twelve angels linked with Israel are "counted [beginning] from the north," symbolizing the Left, they will be vulnerable to Balak's forces, which stem from that sinister side.

On the sorcerous significance of "binding bonds," see above, note 190. The reference to *twelve oxen* is from a description of the large bronze reservoir built by King Solomon in the Temple. This reservoir (called a *sea*) rested on twelve bronze oxen, three facing outward in each direction. The context in 1 Kings (7:23, 25) reads: *He made the sea of cast metal . . . standing upon twelve oxen: three facing north, three facing west, three facing south, and three facing east, with the sea set upon them above.*

In Kabbalah this reservoir symbolizes *Shekhinah*, who is arrayed by the twelve angels beneath Her. See *Zohar* 1:154a, 241a; 2:164b, 214b.

196. **forty-minus-one rungs . . .** Thirty-nine demonic forces, along with innumerable subordinates.

The number thirty-nine corresponds to the total number of lashes that a rabbinical court is authorized to inflict. In the *Zohar* this number is applied to demonic powers. See Deuteronomy 25:3; M *Makkot* 3:10; *Zohar* 1:148a (*ST*); 3:114b–115a, 194a, 237a.

197. **But the blessed Holy One did not do so . . .** He did not leave them vulnerable to Balak and Balaam's machinations, since unlike all other nations, Israel was intimately linked with Him and blessed with the finest feature of the sefirotic Tree.

The word "canopy" renders נופא (*nofa*), "canopy, crown, tree-top, foliage." This Aramaic spelling—recorded in several manuscripts (including Es3, N18, N32, V20)—is hardly distinguishable orthographically from

Rabbi El'azar said, "How fine and beautifully you have spoken! Happy is our path, for so many sublime holy words we have seen and gained."

That Jew was there in front of them. He said to them, "Masters, all these words, how fine! Sublime holy words they are. What about what is written [afterward]: *He found him in a wilderness land, in the emptiness of a howling desert*... (Deuteronomy 32:10)?"[198]

They replied, "If you know something about it, speak! For they have already established this word as pertaining to Abraham, whom the blessed Holy One found in a land of idol worshipers, who did not know faith in the blessed Holy One but rather strayed after idolatry. Abraham rose and sprouted among them—a single complete branch before the Master of the World—and there He found him.[199]

"What did the blessed Holy One do with him? He took that branch and watched over it, watering and tending it assiduously; then He uprooted it from there and planted it in another place, as is written: *Go you forth from your land, from your birthplace, from your father's house to the land that I will show you!* (Genesis 12:1)—He made of him a Holy People. Indeed, the blessed Holy One 'found him' in the world, in a land where they did not believe in Him and did not know who He was."[200]

That Jew said, "Surely that is lovely, a fine word! But a question may be posed: If Abraham was the supernal image, he is entirely the image and must be

גופא (*gufa*), "body, trunk (of a tree)," which is the reading in the standard printed editions. See Liebes, *Peraqim*, 126–28.

The image of "twelve תחומין (*teḥumin*), boundaries [or: limits, dominions]" refers to twelve potencies within the core of the *sefirot*, corresponding below to the twelve tribes of Israel. The phrase "twelve boundaries" recalls the twelve גבולי אלכסון (*gevulei alakhson*), "diagonal borders" (edges of a cube), mentioned in *Sefer Yetsirah* 5:1. See *Bahir* 64 (95); Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 511–12; *Zohar* 1:76b (*ST*), 159b, 199a; 2:2a, 58b, 62b, 64b, 66b, 104b–105a, 229b; 3:78a, 96b, 118b, 134b (*IR*), 138a (*IR*), 148b, 209a; *ZḤ* 2a (*SO*), 62a (*ShS*), 63d (*ShS*), 76d (*MhN, Rut*); Tishby, *Wisdom of the Zohar*, 3:917.

198. ***He found him***... The verse immediately following the two just quoted. It reads in full: *He found him in a wilderness land, in the emptiness of a howling desert. He encircled him, gave mind to him, guarded him like the pupil of His eye.*

199. **as pertaining to Abraham**... Whom God found in the *wilderness* and *emptiness* of idolatry—and rescued from there.

See the fragment from *Yelammedenu* in *Beit ha-Midrash*, 6:80. Cf. *Sifrei*, Deuteronomy 313; *Midrash Tanna'im*, Deuteronomy 32:10; *Zohar* 3:298b.

200. **He took that branch**... God nurtured Abraham and then uprooted him from his land, transplanting him in the Holy Land.

The full verse in Genesis reads: *YHVH said to Abram, "Go you forth from your land, from your birthplace* [or: *kinfolk*], *from your father's house to the land that I will show you!"* See above, p. 97 at n. 136.

the image; for Abraham the Elder came and issued from a supernal place, and Abraham below must be so.[201]

"Furthermore, look, the verse does not prove anything about Abraham at all, and does not mention Abraham or Isaac, but rather Jacob alone, as is written: *For YHVH's share is His people, Jacob His allotted inheritance*, after which is written *He found him in a wilderness land*. . . ."[202]

Rabbi El'azar said, "Even so, there is no difficulty here. For we find that Abraham emerged from idol worshipers; and here, although it is written *Jacob*, it signifies Abraham—so there is no objection to the matter. But if you know something or an innovation, speak!"[203]

That Jew opened, saying, "*The earth was emptiness and void, with darkness over the abyss and the spirit of God hovering over the face of the waters* (Genesis 1:2). *The earth*. Who is *earth*? The *earth* that is recognized above and below.[204]

"*Was* תהו ובהו (*tohu va-vohu*), *emptiness and void*. What is meant by *tohu*, *emptiness*? This is a green line encompassing the whole world, and it is called קו תהו (*qav tohu*), *a line of emptiness*, as is written: *He will stretch over it* קו תהו ואבני בהו (*qav tohu ve-avnei vohu*), *a line of emptiness and plummet-stones of void* (Isaiah 34:11). *Bohu*, *void*—as we have learned: 'slimy stones sunk in the abyss, from which issues water.'[205]

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201. **If Abraham was the supernal image . . .** Abraham symbolizes the *sefirah* of *Ḥesed*, who is Himself described here as "Abraham the Elder." If the earthly Abraham represents that pure divine quality, how could he ever have been associated with idolatry?

On the title "Abraham the Elder," see above, note 57. For another interpretation of the anonymous Jew's question, see *Matoq mi-Devash*.

202. **the verse does not prove anything about Abraham . . .** The verse *He found him in a wilderness land* does not pertain to Abraham, but rather to Jacob, who is mentioned in the preceding verse.

The context in Deuteronomy (32:9–10) reads: *For YHVH's share is His people, Jacob His allotted inheritance. He found him in a wilderness land, in the emptiness of a howling desert. He encircled him, gave mind to him, guarded him like the pupil of His eye.*

203. **there is no difficulty here . . .** Although he eventually attained the rung of *Ḥesed*, Abraham had lowly origins. And according to Rabbi El'azar, the name *Jacob* (in the verse from Deuteronomy) actually alludes to Jacob's grandfather Abraham.

On the identity of Abraham and Jacob, cf. *Bereshit Rabbah* 63:3. On Abraham's dependence on the merit of Jacob, see *Bereshit Rabbah* 63:2; Vol. 2, pp. 362–63 and n. 350.

204. ***The earth was emptiness and void . . .*** *The earth* symbolizes *Shekhinah*.

The verse reads: *The earth was* תוהו ובוהו (*tohu va-vohu*), *emptiness and waste* [or: *nothingness and void*; *wilderness and waste*], *with darkness over the abyss and the wind* [or: *the spirit*] *of God hovering over the face of the waters.*

205. **What is meant by *tohu*, *emptiness*?. . .** See BT *Ḥagigah* 12a: "תהו (*Tohu*), *Emptiness*—a green line encompassing the whole world, from which darkness issued. . . . בהו (*Bohu*), *Void*—the slimy stones sunk in the abyss, from which issues water, as is said:

"Now, we should realize: This *tohu*, *emptiness*, which is a green line—who is the green line, and what is the green line? Well, we have found in a doctors' book by Dr. Kirtena, whose name is Yudan of Caesarea—and they called him Dr. Kirtena because he is grand among doctors and precious in wisdom, and in the Persian language they call a venerable person as follows: 'Grand *Qirtena* and Precious in Wisdom.' And he said:

"'*The earth was tohu va-vohu, emptiness and void.* What is meant by *tohu*, *emptiness*? It is a green line encompassing the whole world. And what is that? Shell of the nut, and this is the outer shell, which is green. Within it is *bohu*, *void*—those slimy stones from which issues water. From *tohu*, *emptiness*, are conveyed skin and flesh; from *bohu*, *void*, are conveyed bones.[206]

He will stretch over it קו תהו ואבני בהו (*qav tohu ve-avnei vohu*), *a line of emptiness and plummet-stones of void* (Isaiah 34:11)."

On this Talmudic passage, see *Zohar* 1:11b, 16a; 2:105a, 228b. On *tohu* and *bohu*, see also Vol. 4, p. 153, n. 54; Tishby, *Wisdom of the Zohar*, 2:460–64.

206. **who is the green line...** According to Dr. Kirtena, the encompassing line of *tohu* represents the outermost layer of the cosmic shells, all enclosing the divine kernel. The next shell, closer to the kernel, is *bohu*. Whereas *tohu* is the source of fleeting flesh, *bohu* generates the bones, enduring longer. On the image of the shells and kernel of the nut, see above, p. 238, n. 17.

The anonymous Jew indicates that the wise doctor's name—קירטנא (*qirtena*), "Kirtena"—derives from the Persian word *qirtena*. The exact meaning of this supposed Persian word is uncertain.

The seventeenth-century Persian dictionary *Borhan-e Qate'* (compiled in India by Borhan Tabrizi) includes an entry for "*Kartuma*," which is identified as "the name of a *ḥakim* (physician, sage) and *daneshmand* (sage) who was one of the Persians." The twentieth-century editor of *Borhan-e Qate'* (Moḥammad Mo'in) notes that *Kartuma* is apparently a corruption of *Martuma* (namely Master Thomas, Saint Thomas), although this itself seems questionable.

Less likely is the suggestion that Dr. Kirtena represents Criton of Heraclea, the renowned personal physician (and procurator) of the Roman emperor Trajan (98–117 CE). See Robert Eisler, "Zur Terminologie und Geschichte der jüdischen Alchemie," 194.

Possibly, *qirtena* is a distorted form of the Persian word *kardan*, "learned, skillful, intelligent, sagacious," which would appropriately describe the revered doctor. Alternatively, the supposed Persian derivation of *qirtena* may disguise a different foreign source: the Greek word *kouratoreia*, "treasury," or its Aramaic equivalent, קורטור (*qurtor*), "treasury, storehouse." Dr. Kirtena would then be a treasury of wisdom.

Intriguingly, Yehoshua Leibowitz has suggested that Dr. Kirtena represents the famed Greek physician Hippocrates, often referred to as "the father of medicine." Hippocrates' name is composed of two Greek elements: *hippos* (horse) and *kratos* (power); the latter resembles *qirtena*. Maimonides calls Hippocrates "head (or chief) of the doctors" (beginning of *Shemonah Peraqim*), and here the anonymous Jew calls Dr. Kirtena "grand among doctors." Perhaps the Zoharic author is blending the Persian physician *Kartuma* with the figure of Hippocrates.

See Leibowitz and Liebes, "Hitnahagut ha-Rofe ha-Idei'ali 'Qartena Asya.'" On Dr. Kirtena, see also *TZ* 69 (106a); Scholem, "Alchemie und Kabbala," 103; Preis, "Die

"'Within them, *and darkness*—a flow from which derives the nation of Esau.[207]

"'Now, if you say "From *tohu*"—well, certainly so, for *tohu* depends upon *darkness*. However, in between entered those slimy stones, from which derive bones, as has been said. *And darkness*—a slender flow from which Esau derives.[208]

"'*And the spirit of God*—kernel of the nut, from which derives Jacob the Complete.[209]

"'Following this pattern, the mystery that is written: *Here, a stormy wind coming from the north* (Ezekiel 1:4), corresponding to *tohu*, *emptiness*. Within it, *a great cloud* (ibid.), corresponding to *bohu*, *void*. *And flashing fire* (ibid.)—within it, corresponding to *darkness*. *And a radiance surrounding it* (ibid.)—within it, corresponding to *the spirit of God*. *And from within it, like the color of amber* (ibid.)—within all, corresponding to *hovering over the face of the waters*. This is the spirit of Supernal Mother, hovering over all. And Jacob the Complete is surely the kernel of the nut, and the blessed Holy One *found him in a wilderness land, in tohu, emptiness*, surely. Afterward, He arranged for all those shells to be subjugated to him.'[210]

Medizin im Sohar," 179, 184; Benarroch, "Sava ve-Yanuqa," 278, 304–5.

On Aramaic *qurtor*, see *Targum Yerushalmi*, Numbers 22:18; 24:13 (both in *Parashat Balaq*); Job 3:14; 38:22; *Arukh ha-Shalem* and *Tosefot he-Arukh ha-Shalem*, s.v. *qrt*; *Zohar* 1:181a (Vol. 3, p. 97, n. 84); *Derekh Emet* on *Zohar* 3:299a.

207. **Within them, *and darkness*...** The next word in the verse from Genesis—*darkness*—signifies the third shell of the cosmic nut (counting from outside). This shell generates "the nation of Esau," which in medieval Jewish literature often represents Christians or Christendom. See above, note 167.

208. **Now, if you say, "From *tohu*" ...** One might maintain that Esau derives from the outermost shell, and Dr. Kirtena agrees, explaining that the shell of *tohu* depends upon *darkness*, which lies within, closer to the divine kernel. In between these two shells is the shell of *bohu*, identified with "slimy stones." See above, notes 205–6.

209. ***And the spirit of God*...** The divine kernel, from which originates the people of Israel, called Jacob.

Apparently, Dr. Kirtena is construing the verse from Genesis as: *The earth* (*Shekhinah*) *was* (using, or was surrounded by, the various shells, namely) *emptiness and void and darkness*, (all surrounding the kernel, namely) *the spirit of God*. See *Or Yaqar*.

Jacob's title שלימא (*shelima*), "the Complete," derives from the description of the twin brothers in Genesis 25:27: *The boys grew up. Esau became a skilled hunter, a man of the field, whereas Jacob was* איש תם (*ish tam*), *a simple man, dwelling in tents*. The word *tam* means "simple, innocent, plain, mild, quiet, sound, wholesome, complete, perfect." *Targum Onqelos*, ad loc., renders it: שלים (*shelim*), "complete, perfect." See above, pp. 67–68, n. 44.

210. ***Here, a stormy wind coming from the north*...** The full verse reads: *I looked, and here, a stormy wind coming from the north, a great cloud and flashing fire, and a radiance surrounding it; and from within it, like the color of amber, from within the fire.*

The four elements mentioned by Ezekiel (*stormy wind, great cloud, flashing fire, radiance*) correspond to the four elements in the

"Up to here was written in that book of Dr. Kirtena. Afterward, traced in this verse, was all the protection a doctor should provide for one who is ill, lying in the King's prison, so that he may serve the Master of the World.[211]

"For when a wise doctor goes to him, *he finds him in a wilderness land and in tohu, emptiness*—the illnesses imposed upon him. He finds him [306a] in royal captivity.[212]

"Now, you might say, 'Since the blessed Holy One commanded to seize him, no person should attend to him.' Not so! For David has said, *Happy is one who keeps an eye on the helpless; on the day of evil YHVH will deliver him* (Psalms 41:2). *The helpless*—the one lying on his sickbed. And if he is a wise doctor, the blessed Holy One provides him blessings for the one he is attending to.[213]

"And that doctor, if *he finds him in a wilderness land*, lying on his sickbed; *and in the emptiness of a howling desert*, for that sickness oppresses him—what should he do? יסובבנהו (*Yesovevenhu*), *He will encircle him* (Deuteronomy 32:10)—יסובב ליה סיבות (*yesovev leih sibbot*), he should revolve the turn of events for him, and

opening verse of Genesis: *tohu* (*emptiness*), *bohu* (*void*), *darkness*, and *the spirit of God*. In the preceding paragraph of the *Zohar*, *the spirit of God* is identified as the kernel, which corresponds to נגה (*nogah*), *radiance*, in Ezekiel's vision. Deeper within, at the core of the kernel, lies חשמל (*ḥashmal*), *amber*, which corresponds to the phrase *hovering over the face of the waters* and symbolizes *Binah*, the Divine Mother.

Jacob, who derives from *the spirit of God*, shares with it the designation of kernel. God arranged for all the shells (and thus all the nations issuing from them) to be subjugated to Israel. On the clause *found him in a wilderness land*, see above, note 202.

In other depictions in the *Zohar*, *nogah* (*radiance*) represents the fourth and thinnest shell, while *ḥashmal* (*amber*) symbolizes the kernel. Touching the holy kernel, *nogah* conveys vitality to the demonic realm.

On Ezekiel's vision and the shells, see *Zohar* 2:81b–82a, 203a–b; *ZḤ* 38a–d; Moses de León, *Peirush ha-Merkavah*, 59–60; Tishby, *Wisdom of the Zohar*, 2:463–64, 509; below at note 286. On *nogah*, see *Zohar* 2:69a, 81b, 140b, 203b, 216a; *ZḤ* 38a–b; Moses de León, *Peirush ha-Merkavah*, 59–60; *TZ* 18, 36a; Tishby, *Wisdom of the Zohar*, 2:463–64, 509. For the full verse in Genesis, see above, note 204.

211. **that book of Dr. Kirtena...** Mentioned above at note 206. Following the passage just quoted, Dr. Kirtena's book applies the verse in Deuteronomy to the profession of healing.

The concluding clause ("so that he may serve the Master of the World") means "so that the ill person may recover and serve God."

On the image of the sick as "lying in the King's prison," see above, note 58. For the full verse in Deuteronomy, see above, note 202.

212. ***he finds him in a wilderness land...*** Suffering from his disease.

213. **Since the blessed Holy One commanded to seize him...** Since God inflicted him with illness as punishment for some wrongdoing, one might conclude that no doctor should intervene.

See BT *Berakhot* 60a, *Bava Qamma* 85a–b; *Midrash Shemu'el* 4:1; Naḥmanides on Leviticus 26:11. On the verse in Psalms as referring to the sick, see *Vayiqra Rabbah* 34:1; BT *Nedarim* 40a; *Midrash Tehillim* 41:2; *Zohar*

bring about causes, so that those things harming him will be thwarted. He should let and draw out from him bad blood.[214]

"*Give mind to him* (ibid.)—he should examine and understand the origin of that illness, scrutinizing so that it does not intensify; he should diminish it.

"Afterward, *guard him like the pupil of His eye* (ibid.)—so that he will be protected properly with those potions, with those remedies that he needs. And he must not fail to distinguish between them, for if he errs in even one element, the blessed Holy One considers that doctor as if he spilled his blood and killed him.[215]

"For although that person is in the King's prison, confined there, the blessed Holy One wants someone to attend to him and help him, to take him out of prison.

"[Dr. Kirtena] said as follows: The blessed Holy One renders judgment above upon inhabitants of the world, *whether by death, uprooting, confiscation of property, or imprisonment* (Ezra 7:26). One who deserves *confiscation of property* falls onto his sickbed and is not healed until he gives all that was decreed upon him. Once he has been punished financially and has given all that was decreed, he is healed and leaves prison. Therefore, one must attend to him, so that he will pay his penalty and leave.[216]

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2:61a, 250b (*Heikh*). The verse reads: *Happy is one who considers* [or: *keeps an eye on*; *looks to*] *the poor* [or: *the helpless*]; *on the day of evil YHVH will deliver him.*

214. **what should he do?...** The doctor should diagnose the disease, effect a cure, and engage in bloodletting.

The verse in Deuteronomy reads: *He encircled him, gave mind to him, guarded him* [or: *He will encircle him, give mind to him, guard him*] *like the pupil of His eye.* For the context, see above, note 202. Here the verb יסובבנהו (*yesovevenhu*), *He will encircle him*, is interpreted based on the medieval philosophical formula: מסבב הסיבות (*mesabbev hasibbot*), "[God] revolves the turn of events." See *Zohar* 1:109a, 110a–b, 191b (Vol. 3, p. 169, n. 529); 2:111b.

Bloodletting (or phlebotomy) was practiced widely in the ancient and medieval world and is mentioned frequently in the Talmud. A broad assortment of illnesses were believed to result from an impurity or superabundance of blood in the human system. Since blood and other bodily fluids were regarded as "humors" that had to remain in proper balance, periodic drawing of blood was felt to ensure good health. See below, p. 530, n. 87.

215. **he must not fail to distinguish between them...** Between the various potent remedies, because if he administers the wrong one, the result could be fatal.

On the concluding clause, see Rashi on BT *Qiddushin* 82a, s.v. *tov she-ba-rofei'im le-geihinnom*.

216. **The blessed Holy One renders judgment above...** And inflicts an appropriate punishment. One who deserves *confiscation of property* does not heal completely until he has paid medical expenses equivalent to the amount imposed from above.

On the timing of full recovery, cf. BT *Avodah Zarah* 55a; *Leqaḥ Tov*, Deuteronomy 28:59; *Zohar* 1:227a–b; *ZḤ* 10d (*MhN*). On the word *uprooting*, see the following note.

"One who deserves *uprooting* will be seized and confined in prison until he is uprooted entirely, and sometimes he will be uprooted of his limbs, or of one of them, and afterward he will be released from prison.[217]

"One who deserves *death*, so it is. For if he gives all the ransom and money in the world, he will not be saved.[218]

"Even so, there must be a wise doctor to attend to him. If he can provide him with healing of the body, fine; if not, he will provide him with healing for his soul and attend to his soul's healing. Such is a doctor whom the blessed Holy One will attend to in this world and in the world that is coming."

Rabbi El'azar said, "Until now I have never heard of this doctor or this book—except one time when a certain wandering donkey-driver told me that he heard from his father that in his time there was a certain doctor who, when he looked at a person on his sickbed, would say, 'This one will live,' or 'This one will die.' They said of him that he was truly virtuous and sin-fearing, and if anyone could not obtain what he needed, he himself would purchase it, giving of his own. And they said that there was no one in the world as wise as him, and his prayer accomplished more than the work of his hands. And it seems to me that this was that doctor!"[219]

That Jew said, "His book is in my hands, because I inherited it from my grandfather. And all the words in that book are all based on mysteries of Torah, and in it I discovered concealed mysteries and many matters of healing, of which he said that it is not proper for anyone to perform them unless he is sin-fearing.

"And those were what Balaam used, for he murmured incantations over illness; he spoke with his mouth, and [the person] was instantly healed.[220]

217. **One who deserves *uprooting*...** In the verse from Ezra, the word לשרשי (*lishroshi*) means *for uprooting* [or: *banishment*]. Here, apparently, Dr. Kirtena interprets *lishroshi* based on a Geonic reading of a Talmudic passage (BT *Mo'ed Qatan* 16a), which explains it as imprisonment within a narrow enclosure.

One who deserves this type of "imprisonment" (i.e., illness) will remain "confined" to his sickbed "until he is uprooted entirely," that is, until he is totally impoverished. Sometimes such a person will lose one, or even several, of his limbs.

On the Geonic reading of the Talmudic passage, see Asher ben Yeḥiel on BT *Mo'ed Qatan* 16a; *Arukh ha-Shalem*, s.v. *hardafah*. On *lishroshi*, see also Rashi and Ibn Ezra on Ezra 7:26.

218. **all the ransom...** Cf. above, note 85.

219. **this doctor or this book...** Dr. Kirtena or his book. (See above, notes 206, 211.) Rabbi El'azar recalls that a certain donkey-driver told him about such a doctor.

Cf. M *Berakhot* 5:5: "It was said of Rabbi Ḥanina son of Dosa that he used to pray for the sick and say, 'This one will live; this one will die.'"

The phrase "wandering donkey-driver" renders טייעא (*tayya'a*), "Arab," Arab caravaner, derived from the name of the Arabian tribe *Ṭayyi'*. See above, p. 250, n. 13.

220. **murmured incantations over illness...** On healing by whispering charms

"All of them he clarified in that book, and he said, 'This is forbidden, and this is permitted for one who is sin-fearing.' For he mentioned many illnesses whose cure depends on murmuring of the mouth, deriving from the side of sorcery and some from the side of wizardry. And all those forbidden to be uttered by the mouth and forbidden to be enacted, he discussed. Eventually I found there that for certain illnesses one must say such and such, and expel that illness by banishment and excommunication. That is quite amazing to me!"[221]

Rabbi El'azar rejoiced, and the Companions rejoiced. Rabbi El'azar said, "If we had that book, we could see what it really is!"

He replied, "I'll entrust it to you, in order to show it to the Holy Lamp."[222]

And we have learned: Rabbi El'azar said, "That book was in my hands twelve months, and in it I discovered many sublime precious lights. When we reached those sealed mysteries concerning Balaam, I was astounded.[223]

"One day I was whispering incantations in a certain place, and the letters were ascending and descending, until I saw in a dream, and they said to me, 'What
362 are you doing entering and enquiring in a domain that is not yours, where you need not be?'[224]

"I awoke, and I was distressed over those sealed mysteries that were there. I sent for that Jew, who is named Rabbi Yose son of Rabbi Yehudah, and I gave him the book.[225]

"And in the mysteries of Balaam, I found some of those names of angels, sent to him by Balak, though they were not arranged correctly. But in it I found many types of remedies, prepared according to configurations of Torah and her sealed mysteries. And I saw that it depends on kindness, and prayers and pleas to the blessed Holy One.[226]

or incantations, see M *Sanhedrin* 10:1; *Tosefta Sanhedrin* 12:10; JT *Sotah* 1:4, 16d; *Sanhedrin* 10:1, 28a–b; *Vayiqra Rabbah* 9:9; BT *Sanhedrin* 101a, *Shevu'ot* 15b; *Avot de-Rabbi Natan* A, 36; *Devarim Rabbah* 5:15; *Bemidbar Rabbah* 9:20.

221. **All of them he clarified . . .** Dr. Kirtena identified which healing formulas were permitted and which were forbidden. He also discussed the technique of exorcism.

On the distinction between נחש (*naḥash*), "sorcery, omen," and קסם (*qesem*), "wizardry, divination," see above, note 183.

222. **the Holy Lamp** Rabbi Shim'on. On this honorific title, see above, p. 27, n. 68.

223. **those sealed mysteries concerning Balaam . . .** And his powers of sorcery.

224. **I was whispering incantations . . .** For healing, from Dr. Kirtena's book. These incantations consisted of holy names, whose letters "were ascending and descending."

225. **that Jew, who is named Rabbi Yose son of Rabbi Yehudah . . .** Rabbi El'azar finally reveals the name of the anonymous Jew, who, it turns out, is also named Rabbi Yose. Cf. above, note 85.

226. **in the mysteries of Balaam . . .** Found in Dr. Kirtena's book. There Rabbi El'azar found some of the angelic names that King Balak sent to Balaam. (See above at notes 189–94.)

The concluding sentence means that all

"Now if you say that he performed healing with verses of Torah—perish the thought! Rather, he would speak mysteries of Torah, and based on that mystery he would produce mysteries of healing, the likes of which I have never seen. I said, 'Blessed is the Compassionate One who has enlightened human beings by wisdom above.'[227]

"I grasped some of those matters relating to Balaam, and from them I saw that in the whole world there was no one as wise in sorcery as he. I said, 'Blessed is the Compassionate One, who has abolished these sorceries from the world, so that human beings will not stray from revering the blessed Holy One.' [193b][228]

Rabbi El'azar said, "Who killed the wicked Balaam, and how was he killed?

Rabbi Yitsḥak replied, "A verse states explicitly: *Balaam son of Beor, the soothsayer, they killed by the sword* (Joshua 13:22)."[229]

Rabbi El'azar said to him, "I know all this."

Rabbi Shim'on said, "El'azar, the words of Balaam the wicked were potent, and the Companions have already established what is written: *Never again did there arise in Israel a prophet like Moses* (Deuteronomy 34:10), and they said: '*In Israel* none arose, but among the nations of the world one did! Who is this? Balaam.' We have already established the matter. So if he possessed all this and was so mighty in wisdom—a man who boasted of his great power, as is written: ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder* (Numbers 23:15); אעקר לכה (*e'qar le-khoh*), 'I will uproot *Koh*, from here'—how were they able to kill him?[230]

such healing formulas depend on devotion and sincere prayer. On incorrect names of angels, cf. *Eikhah Rabbah* 2:5.

227. **healing with verses of Torah . . .** Which is explicitly forbidden.

See BT *Shevu'ot* 15b. Cf. BT *Shabbat* 67a; *Tosafot, Shevu'ot* 110a, s.v. *asur*. On the blessing recited by Rabbi El'azar, cf. the traditional blessing (recorded in BT *Berakhot* 58a), recited over seeing wise Gentiles: "Blessed is He who has given of His wisdom to flesh-and-blood."

228. **so that human beings will not stray from revering . . .** This explanation resembles those offered by Rashi and Maimonides as to why King Hezekiah's Book of Remedies was concealed. See Rashi on BT *Pesaḥim* 56a, s.v. *ve-ganaz sefer refu'ot*; Maimonides, *Guide of the Perplexed* 3:37.

On the jump in pagination (from 3:306a to 3:193b), see above, note 36.

229. ***Balaam son of Beor . . .*** The full verse actually reads: *Balaam son of Beor, the soothsayer, the Children of Israel killed by the sword with the rest of their slain.* The quotation above apparently conflates this with the wording in Numbers 31:8: *Balaam son of Beor they killed by the sword.*

230. ***Never again did there arise . . .*** See *Sifrei*, Deuteronomy 357: "*Never again did there arise in Israel a prophet like Moses—in Israel* none arose, but among the nations of the world one did! Who is this? Balaam son of Beor." (See above, note 4.) Balaam was the demonic counterpart of Moses, so how were the Israelites able to kill him?

The full verse in Numbers (recording Balaam's words) reads: *He said to Balak,*

"Well, in the Book of Wisdom of King Solomon it says as follows: There are three signs: jaundice is a sign of sin, words are a sign of foolishness, boasting is a sign of knowing nothing. And the latter outweighs the others—a fool, a sinner, including all.[231]

"Now, you might say, 'Look at what is written: *Let a stranger praise you, and not your own mouth* (Proverbs 27:2)—and if there is no *stranger*, then *your mouth*!' Not so! Rather, if there is no one who recognizes you, open your mouth to utter Torah, conveying words of truth in Torah; then by opening your mouth, they will praise your words and know who you are. For there is nothing in the world that reveals as much about a person as when he opens his mouth; one's mouth informs people who he is.[232]

"That wicked Balaam boasted about himself in everything. Yet, he deceived people, exalting himself with his words. Out of little, he made much. What he said pertained to those impure elements, and he spoke the truth; but that wicked one was praising himself in a disguised way, elevating himself with his words, because whoever heard thought that he surpassed all prophets of the

"Station yourself here by your ascent offering, ואנכי אקרה (*ve-anokhi iqqareh*), *and I myself may be happened upon* [or: *and I myself will be encountered*; *and I myself will seek some chance*], כה (*koh*), *yonder* [or: *here, hereabouts*].

Here Rabbi Shim'on transforms ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder*, into אעקר לכה (*e'qar le-khoh*), "I will uproot *Koh*," that is, "I will eliminate *Shekhinah*," who protects Israel. See above, note 148.

231. **in the Book of Wisdom of King Solomon . . .** One of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. Naḥmanides several times refers to, and quotes from, an Aramaic version of the Apocryphal *Wisdom of Solomon*. See above, p. 78, n. 70.

On the first sign, cf. BT *Shabbat* 33a: "Dropsy is a sign of sin; jaundice is a sign of causeless hatred." See *Yevamot* 60b; *Zohar* 1:190a.

The statement about מלין (*millin*), "[excessive] words," may be based playfully on BT *Pesaḥim* 53a (and parallels): "מילין (*Milin*, or *Meilin*), gall oak trees, are a sign of mountainous terrain." Cf. *Vayiqra Rabbah* 16:5, and Margulies's note on p. 360.

The concluding sentence means that a boaster is worse than a sinner or a fool, since he includes the characteristics of both.

232. ***Let a stranger praise you . . .*** Rabbi Shim'on mentions a creative interpretation of this verse: "and if there is no *stranger*, then *your mouth*," i.e., "If no one else praises you, then do so yourself!" But he rejects the simple sense of this interpretation and offers a different one.

The first interpretation mentioned by Rabbi Shim'on appears in Isaac ibn Sahula, *Meshal Haqadmoni*, 2, p. 251; Solomon ben Abraham Adret, *She'elot u-Tshuvot*, 1:84; Estori Ha-Parḥi, *Kaftor va-Feraḥ*, 44. See *Nitsotsei Zohar*; Scholem. Cf. BT *Nedarim* 62a, and Samuel Edels, ad loc.

The alternative interpretation matches one that appears in *Sefer Ḥasidim* (ed. Margaliot), par. 328. On the concluding sentence, cf. the medieval saying quoted by Shem Tov ben Joseph ibn Falaquera, *Sefer ha-Mvaqqesh*, 71: "A person's entire intellect is in his words." See BT *Me'ilah* 17b; *Shir ha-Shirim Rabbah* 1:7 (on 1:1); above, p. 253, n. 23.

world—as is written: *Utterance of one who hears the sayings of El and knows* [194a] *the knowledge of Elyon* (Numbers 24:16). Who in the world heard these words from his mouth without thinking that no prophet in the world was as supreme as he?[233]

"It was true, and so it was. *Utterance of one who hears the sayings of El*—so it was. *And knows the knowledge of Elyon*—so it was. That wicked one spoke about the rungs to which he clung. *One who hears the sayings of El*—a matter of supreme ascension! Yet he said as follows: *One who hears the sayings of* אל (*el*), *a god.* It is not written האל (*ha-El*), *the God*—for surely, *ha-El, the God, His way is perfect* (Psalms 18:31)—but *el, a god*, unspecified, *another god*: *For you shall not bow to another god* (Exodus 34:14). *One who hears the sayings of el, a god*—a minor matter; yet to one who does not know, it seems great and exalted.[234]

"*And knows the knowledge of* עליון (*Elyon*), *the Most High*—above all rungs of defilement, those conducting a ship at sea and a storm. They are forty-minus-one, and that captain by whose hand they are all conducted is *elyon, most high*, above all. To this, that wicked one clung, and he said that he knew *the knowledge of the Most High*—the rung that is *Most High*, above all those conducting the ship. Who could hear this and not become agitated and say that there was no one like him in the world? But that wicked one was praising himself in a disguised way—speaking truthful words while deceiving inhabitants of the world.[235]

"*Who beholds a vision of Shaddai, falling with eyes uncovered* (Numbers 24:16). Whoever heard this thought that [Balaam] saw what no one else in the world has seen. מַחֲזֵה (*Maḥazeh*), *A vision of, Shaddai*—one of those branches issuing

233. **That wicked Balaam boasted...** He claimed that he had knowledge of supernatural powers, which was true, since he was intimately linked with demonic forces. But his words were deceptive, because whoever heard him thought that he was referring to knowledge of the true God. On *El* and *Elyon*, see below.

234. ***one who hears the sayings of El...*** This claim of Balaam's was true, because he had direct contact with אל (*el*), *a god*—namely a false, demonic god—though not with האל (*ha-El*), *the* (true) *God.*

235. ***And knows the knowledge of* עליון (*Elyon*), *the Most High...*** This, too, was technically accurate, since Balaam had intimate knowledge of the highest demonic power. The "rungs of defilement" are pictured as forces conducting a ship on the ocean and controlling a storm; the highest such rung is described as the "captain."

Anyone hearing Balaam make this claim was fooled into thinking that the sorcerer knew the mind of the one true God—*the Most High.*

The number thirty-nine ("forty-minus-one") corresponds to the total number of lashes that a rabbinical court is authorized to inflict. In the *Zohar* this number is applied to demonic forces. See above, note 196.

On Balaam's contact with the highest demonic power, see *Zohar* 3:112b. On demonic forces associated with a ship, see BT *Pesaḥim* 111b. Cf. ibid. 112b; *Yalqut Shim'oni*, Genesis 44; *Nitsotsei Zohar*. See also below at note 308.

from *Shaddai*, and they were punished above and called *maḥazeh*, as is said: ומול מֶחֶזָה אל מֶחֶזָה (*u-mul meḥezah el meḥezah*), *window facing window* (1 Kings 7:5), a branch issuing from there.

"Who is that? Uzza and Aza'el, who are *falling and eyes uncovered.* [Balaam] said that the *maḥazeh*, *vision of, Shaddai* that he saw was *falling and eyes uncovered.*[236]

"Where was Balaam at that time? If you say in Midian, look at what is written: *Now, I am about to go to my people* (Numbers 24:14)! If he went away, who placed him in Midian? However, when that wicked one saw that twenty-two thousand Israelites fell due to his advice, he lingered there, demanding his reward. While he was lingering, Phinehas and the captains of the army came there.[237]

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236. ***Who beholds a vision of Shaddai...*** Balaam didn't actually see a direct מַחֲזֵה (*maḥazeh*), *vision of, Shaddai*. Rather, he saw the two fallen angels Uzza and Aza'el, who are pictured as a branch issuing from *Shaddai* and are each described as a מֶחֶזָה (*meḥezah*), *window*, of (or on) *Shaddai*. They are named respectively *falling* and *eyes uncovered*, based on the wording in Numbers.

The full verse in Numbers reads: *Utterance of one who hears the sayings of God and knows the knowledge of the Most High. A vision of Shaddai he beholds,* נופל וגלוי עינים (*nofel u-glu'i einayim*), *falling with eyes uncovered* [literally: *falling and eyes uncovered*]. (Here the verse is quoted with the slightest difference: *who beholds a vision of Shaddai*, which matches the wording in Numbers 24:4.)

According to the simple sense of the verse, of course, the phrase *falling with eyes uncovered* describes Balaam's ecstatic state. Here, however, Rabbi Shim'on indicates that the two components of the phrase *falling and eyes uncovered* refer respectively to Uzza and Aza'el, who constitute the *vision of Shaddai* beheld by Balaam. See below, notes 537–38.

According to legend, the angels Uzza and Aza'el opposed the creation of Adam and Eve, fell from heaven, and were attracted to *the daughters of men* (Genesis 6:2). They were punished by being bound in chains of iron in the Mountains of Darkness, from where they still manage to wreak havoc as masters of sorcery. See above, pp. 24–25, n. 61.

The full verse in Kings (describing Solomon's Lebanon Forest House) reads: *All the entrances and the doorposts had square frames—three tiers,* ומול מחזה אל מחזה (*u-mul meḥezah el meḥezah*), *window facing window.*

237. **Where was Balaam at that time?...** When he was killed. (See above at note 229.) It seems unlikely that Balaam remained in Midian (or Moab) after having failed to curse the Israelites there, since Scripture states that he intended to return to his land. Rabbi Shim'on explains that Balaam lingered in order to claim the reward for his advice about seducing the Israelites to consort with Moabite and Midianite women and to worship Baal-peor. As a result of this sin, twenty-two (actually twenty-four) thousand Israelites died in a plague sent by God.

See Numbers 25:1–9; 31:16; and *Tanḥuma, Balaq* 14: "*They killed the kings of Midian, besides their slain men... and Balaam son of Beor* [*they killed by the sword*] (Numbers 31:8). What did that wicked one [namely Balaam] want from the kings of Midian? Is it not written *Balaam rose and went and returned to his place* (ibid. 24:25)? Well, once he heard that through his advice twenty-four thousand [Israelites] perished, he returned to collect his reward. Therefore it is written *and Balaam son of Beor* along with *the five kings of Midian.*" See above, note 143.

"As soon as he saw Phinehas, he flew into the air with his two sons, Yannes and Yambres. If you say, 'How did they not die during the episode of the [Golden] Calf, since they fashioned it?'—it was certainly so, just as is written: *About three thousand men of the people fell on that day* (Exodus 32:28). Now, didn't they know this small number? After all, Scripture knows how to reckon many other high, towering, huge numbers, yet here *about three thousand men*! Well, these were the sons of Balaam, Yannes and Yambres, who were equivalent to *three thousand men.*

"However, that wicked one knew all the sorceries of the world, and he absorbed the sorcery of his sons, who were familiar with it, and with this he flew away.[238]

"Phinehas saw that someone was flying in the air, disappearing from sight. He shouted to the soldiers, 'Is there anyone who knows how to fly after that wicked one, for it is Balaam?' They saw him flying.

"Zaliah, a member of the tribe of Dan, rose and seized the dominion ruling over sorcery, and flew away. As soon as that wicked one saw him, he changed course in the air and penetrated five layers of the atmosphere, [194b] disappearing from sight.

"At that moment, Zaliah was in danger and distress, not knowing what to do. Phinehas shouted toward him, 'Shadow of dragons crouching over all serpents, curl your hair!' Immediately, he knew and discovered that course and ap-

238. **he flew into the air with his two sons...** According to rabbinic tradition, Yannes and Yambres were two prominent Egyptian sorcerers who were involved with the incident of the Golden Calf. Several sources also identify them as the sons of Balaam.

Rabbi Shim'on agrees that Yannes and Yambres were killed immediately after the worship of the Golden Calf, but he states that their father, Balaam, absorbed their sorcerous powers, enabling him to fly in the air. In this sense, he flew "with" them.

The full verse in Exodus (describing the aftermath of the worship of the Golden Calf) reads: *The Levites did according to the word of Moses, and about three thousand men of the people fell on that day.* Rabbi Shim'on focuses on the approximate figure *about three thousand*, and wonders why Scripture doesn't specify the exact number who died. He explains that this refers to Yannes and Yambres, who were equivalent to (i.e., *about*) *three thousand men.*

On Balaam flying in the air, see *Targum Yerushalmi*, Numbers 31:8; *Tanḥuma, Balaq* 14, *Mattot* 4; *Tanḥuma* (Buber), *Balaq* 23; *Bemidbar Rabbah* 20:20; 22:5; *Yalqut Shim'oni*, Numbers 785; Rashi on Numbers 31:6; Ginzberg, *Legends of the Jews*, 6:144, n. 853.

On Yannes and Yambres, see *Targum Yerushalmi*, Exodus 1:15; 7:11; BT *Menaḥot* 85a; *Tanḥuma, Ki Tissa* 19; *Midrash Avkir*, 43 (quoted in *Yalqut Shim'oni*, Exodus 235); *Havdalah de-Rabbi Aqiva*, 178–79; *Zohar* 2:191a–192b. (In *Menaḥot* and *Avkir* they are called Yoḥana and Mamre.) On Yannes and Yambres as Balaam's two sons, see *Targum Yerushalmi*, Numbers 22:22; *Yalqut Shim'oni*, Exodus 168, 176; *Zohar* 2:192a. On the wording *about three thousand men*, see Kasher, *Torah Shelemah*, Exodus 32:28, par. 234.

proached him. Immediately, [Balaam] appeared, and both of them descended in front of Phinehas.[239]

"Come and see: Of that wicked one is written *He went off* שפי (*shefi*), *smoothly* (Numbers 23:3)—this is the highest of his rungs, a male serpent. Zaliah took two—male and female—and thereby overpowered him, since he seized the dominion ruling over them and they were subjugated to him.

"This was שפיפון (*shefifon*), *a viper, on the path* (Genesis 49:17)—on that *path* taken by the wicked one, as is written: *May Dan be a serpent on the way* (ibid.)—Samson. *A viper on the path*—Zaliah.[240]

"*That bites a horse's heels* (ibid.)—Ira, who was with David and who came from Dan and whose might was attributed to David, as is written: *David hamstrung all the chariot horses* (2 Samuel 8:4).[241]

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239. **Shadow of dragons crouching over all serpents...** Apparently, Phinehas is calling out to the cosmic serpent to curl (or move) its hair, thereby revealing Balaam's path through the sky.

Medieval astronomers applied the name Draco ("Dragon") to the constellation extending more than halfway around the North Pole. See Vol. 2, p. 215, n. 96. Here, the word טולא (*tulla*), "shadow," plays on the name צליה (*tsalyah*), "Zaliah" (which can be construed as "shadow of God").

For various interpretations of Phinehas's exclamation, see *Or Yaqar*, *Haggahot Maharḥu*; *Derekh Emet*; *Miqdash Melekh*; *Nitsotsei Orot*; *Nitsotsei Zohar*; *Sullam*; *Matoq mi-Devash*.

240. ***He went off* שפי (*shefi*), *smoothly*...** In this description of Balaam's movement, the rare word שפי (*shefi*) is often understood to mean "silently, alone," based on the root שפה (*shfh*), "to be calm, silent, smooth." Here, Rabbi Shim'on links it with שפיפון (*shefifon*), "viper." He is implying that *shefi* refers to the male demonic serpent, while *shefifon* includes both the male and female serpents. By seizing both powers, Zaliah was able to overcome Balaam, who relied only on *shefi*, the male serpent.

The full verse in Numbers reads: *Balaam said to Balak, "Station yourself by your ascent offering, while I move about. Perhaps YHVH will happen upon me* [or: *will chance upon me, will allow Himself to be encountered by me*] *and will show me something that I may tell you." And he went off* שפי (*shefi*), *silently.*

The full verse in Genesis records Jacob's blessing of Dan: *May Dan be a serpent on the way,* שפיפון (*shefifon*), *a viper, on the path, that bites a horse's heels and its rider topples backward.* Both Samson and (according to the *Zohar*) Zaliah were descendants of Dan.

On *shefi* and *shefifon*, see BT *Sotah* 10a, *Sanhedrin* 105a; *Leqaḥ Tov* and *Midrash Aggadah*, Numbers 23:3; *Zohar* 1:169b–170a, 243b. On *May Dan be a serpent* as alluding to Samson, see *Bereshit Rabbah* 97, p. 1222; 98:14; 99:11; *Targum Onqelos* and *Targum Yerushalmi*, Genesis 49:17; BT *Sotah* 9b; *Tanḥuma, Vayḥi* 12. Cf. BT *Sotah* 10a, *Sanhedrin* 105a.

241. **Ira, who was with David...** According to 2 Samuel 20:26, *Ira the Jarite was also a priest to David.* In rabbinic tradition, Ira appears as David's teacher. A few chapters later in 2 Samuel (23:26, 38), two other figures named Ira appear, both of whom were warriors associated with David.

Rabbi Shim'on indicates that Ira was also descended from Dan, and he links the description *that bites a horse's heels* with the verset *David hamstrung all the chariot horses.*

On Ira the Jarite as David's teacher, see BT *Eruvin* 63a, *Mo'ed Qatan* 16b, *Gittin* 59a,

"*And its rider topples backward* (Genesis 49:17)—Seraiah, who is destined to come with the Messiah of Ephraim and will be from the tribe of Dan and is destined to wreak vengeance and wage war on the other nations. When this one arises, then you may expect the redemption of Israel, as is written: *Your deliverance I await, O YHVH!* (ibid., 18). Even though this verse has been established, the elucidation of the matter is as has been said [here] and been established. Thus the verse comes, demonstrating this.[242]

"When that wicked one landed in front of Phinehas, he said to him, 'Evil one, how many evil convolutions have you inflicted upon the Holy People!'[243]

"He said to Zaliah, 'Come and kill him, but not with the Name; for this one is not worthy of having sublime sanctity mentioned over him—so that his soul, in departing, should not be included in these holy rungs and his utterance be fulfilled: *May my soul die the death of the upright* (Numbers 23:10).'[244]

"At that moment, he performed several types of execution upon him, yet he did not die, until he took a sword engraved with a serpent on either side. Phinehas said to him, 'With his own, kill him; and with his own, he shall die.' Then he killed him, prevailing over him.[245]

Sanhedrin 36a; *Shir ha-Shirim Rabbah* on 1:2; *Midrash Shemu'el* 8:2; *Bemidbar Rabbah* 3:2.

242. **Seraiah...** In 2 Samuel 8:17, a Seraiah is mentioned as David's scribe. Here, Rabbi Shim'on indicates that Seraiah is descended from Dan.

According to a rabbinic tradition, the secondary messianic figure Messiah, son of Joseph (or Ephraim), precedes Messiah, son of David, and dies heroically in battle with the enemies of God and Israel before the ultimate triumph of Messiah, son of David. (See above, p. 78, n. 71.) According to Rabbi Shim'on, the verse *Your deliverance I await, O YHVH!* refers to the Messianic redemption, although he acknowledges earlier interpretations of the verse.

On *Your deliverance* as referring to Messianic redemption, see *Bereshit Rabbah* 98:14; 99:11; *Shemot Rabbah* 30:24. On its referring to Samson, see *Leqaḥ Tov*, Genesis 49:18; *Midrash Aggadah*, Genesis 49:17–18.

On the connection between Seraiah (from Dan) and Christian legends about the Danite descent of the anti-Christ, see Ginzberg, *Legends of the Jews*, 6:144, n. 854.

243. **When that wicked one landed...** When Balaam fell from the skies, Phinehas condemned him for what he had inflicted upon Israel—in particular, his evil counsel about seducing the Israelites to sin in the affair of Peor. See above, note 237.

244. **Come and kill him, but not with the Name...** Not by pronouncing the Divine Name, which has the potency to kill. See Vol. 5, p. 128, n. 364; Vol. 8, p. 195, n. 411.

The full verse in Numbers (spoken by Balaam) reads: *Who has counted the dust of Jacob, or numbered* רבע (*rova*), *the dust-cloud* [or: *seed, quarterland, (even) a fourth*] *of, Israel? May my soul die the death of the upright, and may my end* [or: *fate*] *be like his.* On the question of whether Balaam's wish would or would not be fulfilled, see *Targum Yerushalmi*, ad loc.; BT *Sanhedrin* 105a; *Seder Eliyyahu Rabbah* 21, p. 116; *Midrash Aggadah*, Numbers 23:10.

245. **a sword engraved with a serpent...** Fittingly, Balaam was killed "with his own," namely with a sword engraved on both sides with a demonic image.

The double image of the serpent matches

"For such is the way of that side: whoever follows it dies by it, and his soul departs by it and is absorbed in it. Thus Balaam died, and he is punished severely in that world and was never buried. All his bones rotted, becoming filthy snakes, harming other creatures; and even the worms that ate his flesh turned into snakes.[246]

"I found in the Book of Ashmedai, which he gave to King Solomon, that whoever wants to perform powerful sorcery, hidden from the eye—if he knows the rock where Balaam fell, he will find some of those snakes formed from the bones of that wicked one. If he kills one of them, with its head he can perform superior sorcery; with its body, other sorcery; with the tail, other sorcery. There are three types of sorcery in every single one.[247]

"When the Queen of Sheba came to Solomon, one of the things that she asked him was, 'How is the bone of a snake of three sorceries caught?' Instantly, *there was no question hidden from the king, which he did not tell her* (1 Kings 10:3). She asked about this and needed those snakes, yet she could not seize one of them. How did he respond to her? About matters within her heart; that is how he responded to her, as is written: *The king told her all her heart.* 'Those

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the interpretation of שפיפון (*shefifon*), "viper," as including the male and female serpents. See above, note 240. On the image of an engraved sword, see Vol. 5, p. 128, n. 363; cf. Vol. 4, p. 231, n. 118; 347, n. 525.

According to several rabbinic sources, Phinehas (or Phinehas and his soldiers) killed Balaam. See *Targum Yerushalmi*, Numbers 31:8; BT *Sanhedrin* 106b; *Tanḥuma, Mattot* 4; *Bemidbar Rabbah* 22:5.

246. **For such is the way of that side...** Of the demonic Other Side.

On the association of Balaam with snakes, cf. Numbers 24:1: *He did not go, as time after time, to encounter* נחשים (*neḥashim*), *omens.* The term נחש (*naḥash*), *omen*, may be related etymologically to its homonym נחש (*naḥash*), "snake." See *Zohar* 1:125b, 243b; Scholem. Cf. below at notes 352–53.

According to BT *Gittin* 57a, Balaam is punished in Hell by being immersed in "boiling semen." This particular punishment may correspond to his evil counsel about seducing the Israelites to consort with Moabite and Midianite women and to worship Baal-peor. (See above, note 237.) Alternatively, it matches the rabbinic tradition that Balaam committed bestiality with his donkey. According to the *Zohar*, Balaam did so in order to draw down upon himself an impure spirit.

See BT *Sanhedrin* 105a–b, *Avodah Zarah* 4b (quoted below, note 577); *Zohar* 1:125b–126a; 2:21b (*MhN*), 263b–264a (*Heikh*); 3:107b, 207a; *ZḤ* 47c; Moses de León, *Sheqel ha-Qodesh*, 14–15 (18); idem, *She'elot u-Tshuvot*, 75. Cf. BT *Sanhedrin* 105a, in the name of Rabbi Yoḥanan: "Balaam practiced sorcery with his penis."

247. **the Book of Ashmedai...** King of the demons.

The phrase "the rock where Balaam fell" means the spot where he fell from the sky. See above at notes 238–39. In the concluding sentence, "in every single one" means "in every single snake." On the power of a snake's head, see below at note 352.

On King Solomon and Ashmedai, see BT *Gittin* 68a–b; *Midrash Tehillim* 78:12; Ginzberg, *Legends*, 4:165–72; 6:299–300, n. 86. On the book that he taught to (or left for) King Solomon, see *Zohar* 2:128a; 3:19a, 43a, 77a.

snakes cannot be overpowered by any inhabitant of the world except with one mysterious element. And what is that? Boiling semen.[248]

"'If you say, "Who is capable?"—well, when a person emits that semen lustfully, he emits it for the sake of that snake in lustful desire. When it issues boiling, it is immediately caught in a certain garment, and that garment is thrown toward the snake. Instantly, [the snake] bends its head and is seized, like a domestic rooster is seized. If one of them were attacked with all battle weapons of the world, it could not be overpowered; but with this, no one in the world needs weapons or anything else, and one doesn't have to be wary of them, since they all submit to him.'[249]

"Then those words were absorbed in her heart, and she yearned for this.[250]

"From here on, El'azar, the blessed Holy One did what He did with that wicked one. These concealed mysteries should not be revealed; but in order that the Companions may know the concealed ways of the world, I have revealed them to you. For there are many concealed laws in the world of which humans are unaware, and these are hidden, grand, and sublime wonders.[251]

"Of [Balaam] and those like him, we read: *The name of* [195a] *the wicked will rot* (Proverbs 10:7). Happy are the truly righteous, of whom is written *Surely the righteous will acclaim Your name, the upright will dwell in Your presence* (Psalms 140:14)."[252]

248. **the Queen of Sheba . . .** Who came to King Solomon and posed various riddles to him.

On her being a sorceress or demon, see *Targum*, Job 1:15; *Zohar* 3:308b (*Tosefet*); Moses de León, *Sefer ha-Mishqal*, 146; Ginzberg, *Legends of the Jews*, 6:292, n. 55; Scholem, *Shedim Ruḥot u-Nshamot*, 87–97.

On the association of boiling semen with Balaam, see above, note 246. The full verse in Kings reads: *Solomon told her* [i.e., answered] *all her questions* [literally: *all her words*]. *There was no question hidden from the king, which he did not tell her.* The quotation here in the *Zohar*—*The king told her all her heart*—reflects the wording in Judges 16:17 concerning Samson and Delilah: *He told her all his heart* [i.e., *all that was in his heart*]. See *Zohar* 3:308b (*Tosefet*); Moses de León, *Sefer ha-Mishqal*, 146.

249. **when a person emits that semen lustfully . . .** If a sorcerer masturbates lustfully, he ejaculates semen "for the sake of that [demonic] snake." This semen can then be utilized to subdue the snake.

On the demonic nature of masturbation, see Vol. 5, pp. 60–61, n. 176. Cf. Vol. 8, p. 69, n. 44. Cf. also BT *Sanhedrin* 105a (quoted above, note 246): "Balaam practiced sorcery with his penis."

250. **in her heart . . .** Namely, in the heart of the Queen of Sheba.

251. **From here on . . .** Rabbi Shim'on concludes by alluding to what God did to the wicked Balaam. On the tension between revealing and concealing, see Vol. 8, pp. 320–21, n. 6.

252. ***The name of the wicked will rot . . .*** The full verse reads: *The memory of the righteous is for a blessing, but the name of the wicked will rot.*

Now, please, go curse this people for me, for it is mightier than I... (Numbers 22:6).[253]

Rabbi Abba opened, "*A prayer of a poor person when he is faint and pours out his plea before YHVH* (Psalms 102:1). There are three of whom *a prayer* is written, and this matter has been established. But one was Moses, one was David, and one *a poor person*, who is included with them and joined with them.[254]

"Now, you might say, 'Well, look at what is written: *A prayer of Habakkuk the prophet* (Habakkuk 3:1), so there are four!' However, Habakkuk [spoke] not for the sake of prayer. Although prayer is ascribed to him, it is praise and thanksgiving to the blessed Holy One for reviving him and performing miracles and mighty deeds for him, since he was the son of the Shunammite woman.[255]

"But there are three that are called *a prayer. A prayer of Moses, man of Elohim* (Psalms 90:1)—a prayer unmatched by any other human. *A prayer of David* (ibid. 86:1)—a prayer unmatched by any other king. *A prayer of a poor person*—that is a prayer![256]

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"Of those three, which is the most esteemed of all? You must say *a prayer of a poor person*. This prayer takes precedence over *a prayer of Moses* and over *a prayer of David* and over all other prayers of the world. Why? Because a poor

253. ***Now, please, go curse this people for me***... The full verse (spoken by Balak to Balaam) reads: *Now, please, go curse this people for me, for it is mightier than I. Perhaps I will be able to strike against it and drive it out of the land. For I know that whomever you bless is blessed, and whomever you curse is cursed.* For the context, see above, note 1. The *Zohar* passage that follows here does not refer to this verse. See below, note 286.

254. ***A prayer of a poor person***... The formula *A prayer of* so-and-so appears several times in the Bible. See *Midrash Tehillim* 90:2; *Shemot Rabbah* 21:4; *Aggadat Bereshit* 6:1; *Zohar* 1:168b; 2:44a. On the verse in Psalms, see *Zohar* 1:168b; 2:86b.

255. ***A prayer of Habakkuk the prophet***... According to Rabbi Abba, Habakkuk's *prayer* was different than those of Moses, David, and *a poor person*, because Habakkuk was not supplicating God but rather praising and thanking Him for having restored him to life.

According to the book of Kings, an anonymous wealthy "Shunammite woman" (namely from the town of Shunem) fed and housed the prophet Elisha. She was rewarded with a son, who later died but was resuscitated by Elisha. A medieval tradition identifies this son of the Shunammite woman with the prophet Habakkuk.

See 2 Kings 4:8–37; Eleazar ben Judah of Worms, *Rimzei ha-Haftarot*, *Shavu'ot*; *Zohar* 1:7b; 2:44a–45a; Baḥya ben Asher, *Kad ha-Qemaḥ*, s.v. *orḥim*, 37.

256. **there are three that are called *a prayer***... Of supplication; and a poor person's prayer is true prayer. See *Zohar* 2:86b.

According to the *Zohar*, Moses' title *man of Elohim* implies that he was "the husband of *Shekhinah*." See Vol. 6, pp. 103–4, n. 128. The formula *A prayer of David* appears also in Psalms 17:1.

Elsewhere, the *Zohar* associates *Shekhinah* with both prayer (since She praises Her spouse, *Tif'eret*) and poverty (since She has nothing of Her own, only what She receives from the *sefirot* above Her). See *Zohar* 1:168b; 2:232b–233a; 3:113b.

person is brokenhearted, and it is written: *YHVH is near to the brokenhearted*... (Psalms 34:19). A poor person constantly quarrels with the blessed Holy One, and the blessed Holy One listens and hears his words. As soon as he utters his prayer, He opens all the windows of the heavens, and all other prayers ascending on high are pushed aside by that poor brokenhearted person—for it is written: *A prayer of a poor person when* יעטוף (*ya'atof*). *When ya'atof*? The verse should read *when* יתעטף (*yit'attef*), *he feels faint*; what is meant by *ya'atof*? Well, he causes עטיפא (*atifa*), a delay, for all prayers of the world, and they do not enter until his prayer enters.[257]

"The blessed Holy One says, 'Let all prayers be delayed, and let this prayer enter My presence. I require here no court to judge between us; let his complaints come before Me, and I and he will be alone.'

"The blessed Holy One secludes Himself with those complaints, with that prayer, as is written: *and pours out his plea before YHVH—before YHVH*, indeed![258]

"All the powers of heaven ask one another, 'What is the blessed Holy One occupied with? What is He engaged in?'

They say, 'He is secluded desirously with His vessels.'[259]

"None of them knows what becomes of that prayer of the poor person and of all his complaints. For a poor person's only desire is to pour out his tears in complaint before the Holy King, and the blessed Holy One's only desire is to receive them as they are poured before Him. This is the prayer that delays all prayers of the world.

257. **which is the most esteemed of all?...** The genuine heartfelt prayer of someone in need surpasses all other prayers, even those of Moses and David.

The verse in Psalm 102 reads: *A prayer of a poor person when* יעטף (*ya'atof*), *he is faint.* Rabbi Abba wonders why the Psalmist employs the rare form *ya'atof* and not the relatively more common form יתעטף (*yit'attef*), *he feels faint.* He explains that *ya'atof* implies "delay," based on an interpretation of the root עטף (*'tf*) in Genesis 30:42.

On the root *'tf* as implying "delay" (in Genesis or in this psalm), see *Targum Onqelos* and *Targum Yerushalmi*, Genesis 30:42; *Bereshit Rabbah* 73:10; *Vayiqra Rabbah* 30:3; *Pesiqta de-Rav Kahana* 27:3; *Midrash Tehillim* 102:1; *Arukh ha-Shalem*, s.v. *gf* (2:335), and *'tf* (6:188); Rashi on Genesis 30:42; Deuteronomy 11:14.

The form *yit'attef* can also be construed here as "he wraps himself," referring to the poor person wrapping himself in a tallit in preparation for prayer. See *Zohar* 3:278a (*RM*); *TZ* 6, 22a–b; 11, 26b; 21, 55b.

On the superior quality of a poor person's prayer, see *Zohar* 1:168b; 2:61a, 86b; 3:9a; Vol. 4, p. 487, n. 437. On his quarreling with God, see, e.g., *Vayiqra Rabbah* 34:16.

258. ***before YHVH*, indeed!** Without any court intervening.

259. **with His vessels** The brokenhearted and poor are pictured as God's precious "broken vessels." See *Vayiqra Rabbah* 7:2; *Pesiqta de-Rav Kahana* 24:5; *Mishnat Rabbi Eli'ezer* 11:18, p. 211; *Zohar* 1:10b; 2:86b, 218a, 233a; 3:9a, 90b–91a; *ZḤ* 77c (*MhN, Rut*); *Midrash ha-Gadol*, Genesis 38:1; Tishby, *Wisdom of the Zohar*, 3:1455, n. 120; 1463, nn. 288, 308.

"Moses offered his prayer, and he was detained for many days in that prayer. David saw that all the gates and windows of heaven are ready to be opened for a poor person, and that there is no prayer in the world that the blessed Holy One listens to as immediately as to the prayer of a poor person. As soon as he saw this, he made himself poor and needy, stripping off his royal garment and sitting on the ground like a poor man. He uttered a prayer, as is written: *A prayer of David. Incline Your ear, YHVH, answer me.* If you ask why—*For I am poor and needy* (Psalms 86:1).[260]

"The blessed Holy One said to him, 'David, are you now a king, ruler over mighty kings, and yet you make yourself poor and needy?'

"Immediately, he altered the manner of his prayer, abandoning the word *needy*, saying '*Preserve my soul, for I am* חסיד (*ḥasid*), *faithful* (Psalms 86:2).' Nevertheless, all was included within David."[261]

Rabbi El'azar said to him, "You have spoken well! Nevertheless, a person who offers his prayer must be poor and needy, making himself poor, so that his prayer may enter into the assemblage of all those poor ones. For none of the gatekeepers allow anyone to enter as easily as the poor, who enter even without permission. If a person makes himself poor, setting his intention constantly on this, his prayer ascends and meets those prayers of the poor—joining them, ascending with them, entering as one of them, and received favorably by the Holy King.[262]

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"King David placed himself in four ways. He placed himself with the poor; he placed himself with the faithful; he placed himself with the servants; he placed himself with those who surrender themselves and their souls for the sanctification of the Name.

"He placed himself with the poor, as is written: *For I am poor and needy.* He placed himself with the faithful, as is written: *Preserve my soul, for I am ḥasid, faithful*—since a person must not consider himself wicked.[263]

260. **Moses offered his prayer...** After the sin of the Golden Calf, Moses prayed to God for forty days and forty nights, begging Him to spare the people. Rabbi Abba implies that Moses' prayer did not reach God immediately because it was delayed by the prayers of the poor! On the extent of Moses' prayer, see Deuteronomy 9:18, 25; 10:10.

261. ***Preserve my soul...*** The full verse reads: *Preserve my soul, for I am* חסיד (*ḥasid*), *faithful* [or: *devout*]. *Deliver Your servant who trusts in You—O You, my God.*

Although David identified himself as *ḥasid* (*faithful*), "all was included within him," that is, he still embodied poverty as well. As the ideal king, David symbolizes *Shekhinah*, or *Malkhut* (Kingdom), who is Herself considered "poor," having nothing of Her own, only what She receives from the *sefirot* above Her. See *Zohar* 2:232b–233a; [Moses de León?], *Orḥot Ḥayyim*, par. 30; above, note 256.

262. **Nevertheless...** Even though King David abandoned his "poverty" and called himself *faithful*, still a person should humble himself in prayer like a poor person.

263. **a person must not consider himself wicked** See M *Avot* 2:13, in the name of Rabbi Shim'on (son of Yoḥai): "Do not be

"Now, you might say, 'If so, he should never specify his sins.' Not so! Rather, when he specifies his sins, then he is *ḥasid*, *faithful*, for he comes to welcome *teshuvah*. He extricates himself from the evil side, in whose filth he was immersed until now; and now he clings to the supernal Right Hand, which is extended to receive him.[264]

"Do not say that the blessed Holy One does not accept him until he specifies his sins from the day he came into the world, or those [195b] that are concealed from him, which he cannot grasp. Rather, he is required to specify only those that he remembers; and if he sets his intention on these, all the others are drawn after them. For we have surely learned: 'When eliminating leaven, one does not inspect either the uppermost holes of the house or the lowermost.' Rather, once he has inspected as far as the eye can see, all is drawn after this and nullified with it.[265]

"And so we read in *Nega'im*: 'There are twenty-four tips of limbs that do not become impure due to a live patch [of raw flesh].' And the priest does not trouble himself over them, corresponding to what is written: *wherever the priest's eyes can see* (Leviticus 13:12)—a place where the priest can see the affliction in a single glance, without having to bend down or raise his eyes here or there.[266]

wicked in your own sight." See BT *Yevamot* 25b, in the name of Rava: "A person may not make himself wicked [i.e., incriminate himself]."

See also the formulation of Naḥmanides (quoted in *Shittah Mequbbetset*, *Ketubbot* 19a): "A person may not consider himself not to be a *ḥasid* (a devout or pious person)." On the passage in *Yevamot*, see BT *Ketubbot* 18b; *Sanhedrin* 9b, 25a.

264. **If so, he should never specify his sins...** If a person should not consider himself wicked, then he should never confess his sins. But Rabbi El'azar explains that when one confesses his sins, he becomes *ḥasid* (faithful, devout, pious), since he is welcoming the opportunity to turn back to God. Thereby he cleaves to *Ḥesed*, the divine right hand.

On the need to confess and specify one's sins, see *Tosefta Yoma* 4:14; JT *Yoma* 8:9, 45c; BT *Yoma* 86b; *Zohar* 2:41a (*Piq*); 3:20a, 231a. On opposition to declaring one's sins, see BT *Berakhot* 34b, *Sotah* 7b; *Zohar* 2:186a.

On God's right hand being extended to receive those who engage in *teshuvah*, see *Sifrei*, Deuteronomy 30; *Pirqei de-Rabbi Eli-'ezer* 41; liturgy for *Taḥanun* and the High Holy Days; and *Zohar* 3:75a. Cf. *Mekhilta*, *Shirta* 5; *Mekhilta de-Rashbi*, Exodus 15:5; *Sifrei*, Numbers 134; *Midrash Tanna'im*, Deuteronomy 3:29; BT *Pesaḥim* 119a.

265. **When eliminating leaven...** According to rabbinic tradition, when a person searches his home for leaven in preparation for *Pesaḥ*, he does not need to inspect the uppermost or lowermost holes in the walls.

See *Tosefta Pesaḥim* 1:3; JT *Pesaḥim* 1:1, 27b; BT *Pesaḥim* 8a. On leaven as representing the evil impulse, see below, p. 638, n. 421.

266. **so we read in *Nega'im*...** According to Leviticus, when a person is inflicted with נגע צרעת (*nega tsara'at*), *scaly affliction*, he must be inspected by the priest. *If the priest sees, and look, there is a white inflammation in the skin, and it has turned some hair white, and there is a live patch of raw flesh in the inflammation, it is chronic scale disease on the skin of his body, and the priest shall declare him impure* (Leviticus 13:10–11). However, the Mishnah states that if the live

"Similarly, one does not have to specify his sins, searching from the day he was born—for those are 'the lowermost holes of the house'—or those that are concealed, which he cannot grasp, which are 'the uppermost holes of the house.' Come and see: *Wherever the priest's eyes can see*—and all of them are drawn after these. So David placed himself among the faithful.

"He placed himself with the servants, as is written: *Look, like the eyes of servants to the hand of their masters* (Psalms 123:2), and similarly, *Deliver Your servant, O You, my God* (ibid. 86:2).[267]

"He placed himself with those who surrender their souls for the sanctification of His Name, as is written: *Gladden the soul of Your servant, for to You, YHVH, I lift up my soul* (Psalms 86:4). Into all these four, King David made himself before his Lord."[268]

Rabbi El'azar said, "I raise my hands in prayer before the Holy King, for we have learned that a person is forbidden to raise his hands above except in prayer or blessings to his Lord and supplication—as is written: *I raise my hand to YHVH, the Most High God* (Genesis 14:22), and we translate: 'I raise my hand in prayer,' for the fingers of the hands involve sublime entities. And so I do now, and I say that if anyone arranges these four in the presence of his Lord, forming himself fittingly in aspiration in this array, his prayer will not return empty.[269]

patch (of raw flesh) appears only on one of the twenty-four tips of a person's limbs, he is not considered impure; the priest does not need to trouble himself trying to inspect these. These "tips" include the twenty tips of the fingers and toes, the tips of the ears, the tip of the nose, the tip of a man's penis, and a woman's nipples (counted as one).

See M *Nega'im* 6:7; *Tosefta Nega'im* 2:12; *Sifra, Nega'im* 2:9, 60d–61a. Leviticus 13:12 (describing a different situation) reads in full: *If the scales break out in the skin, and the scales cover all the skin of the afflicted person from head to foot, wherever the priest's eyes can see.* On the limiting sense of the clause *wherever the priest's eyes can see*, see *Sifra, Nega'im* 4:3, 63b–c; Rashi on *Gittin* 42b, s.v. *be-khullan*; and on *Qiddushin* 25a, s.v. *ein mittamme'in*. Cf. *Sifra, Nega'im* 2:8, 60d; *Tosefta Nega'im* 2:12.

On the term מחיה (*miḥyah*), "a live patch (of raw flesh)," see Milgrom, *Leviticus*, 1:784, 790. On the term *tsara'at*, often translated imprecisely as *leprosy*, see Milgrom, *Leviticus*, 1:774–76, 816–26.

267. ***Look, like the eyes of servants . . .*** The full verse reads: *Look, like the eyes of slaves* [or: *servants*] *to the hand of their masters, like the eyes of a slave-girl* [or: *handmaiden*] *to the hand of her mistress, so are our eyes to YHVH our God until He grants us grace.* For the full verse in Psalm 86, see above, note 261.

268. ***for to You, YHVH . . .*** The verse reads: *for to You,* אדני (*adonai*), *O Lord* [or: *O my Lord*].

269. **I raise my hands in prayer . . .** Since the fingers of the hands symbolize the ten *sefirot*, one should raise his hands only in prayer, thereby stimulating the sefirotic flow.

The clause "and we translate . . ." refers to *Targum Onqelos* on the verse in Genesis, which renders Abraham's declaration *I raise my hand to YHVH* as *I raise my hand in prayer before YHVH*. See *Zohar* 1:65a; 2:9a, 67a, 70a (*RR*), 268b (*Heikh*); 3:258b, 287a.

In the concluding sentence, "these four" refers to the four types that a person should imitate during the course of his prayer: the

"At first, a servant, arranging praise before his Master, singing before Him—namely with praises preceding the Prayer. And afterward, a servant—after praying the prayer of *Amidah*, he is a servant, having arranged the prayer of his Master and moving on. And afterward, a servant—after offering his entire prayer. So, [David] made himself a servant three times in this prayer, as is written: *Deliver Your servant, O You, my God; Gladden the soul of Your servant;* and it is written *Give Your strength to Your servant* (Psalms 86:16)—look, three times one should set himself as a servant.[270]

"Afterward, to place himself among those who surrender their souls for the sanctification of His Name—that is, through the unification of *Shema Yisra'el*. For whoever sets his intention so in this verse is considered as if he surrendered his soul for the sanctification of His Name.[271]

"Afterward, to set himself as a poor person, when he enters and knocks at the doors of the utmost heights, saying 'True and firm' and joining Redemption to Prayer—so that in the prayer of *Amidah* he will be brokenhearted, poor, and needy, setting his intention on being included among the poor with a broken heart and lowly spirit.[272]

poor, the faithful, the servants, and those who surrender their souls for the sanctification of the Name. See above at note 263.

On the formulation "a person is forbidden to raise his hands . . . ," see *Zohar* 2:67a; 3:145a (*Piq*). On the sefirotic symbolism of the ten fingers, see also *Sefer Yetsirah* 1:3: "Ten *sefirot belimah*—equivalent to the ten fingers, five opposite five." See above, p. 247, n. 7.

270. **At first, a servant, arranging praise . . .** A person begins the morning prayers as a servant chanting praises to his Divine Master. Later, following the recitation of the *Amidah* (which is so central that it is known simply as "the Prayer"), he is again like a servant, having arranged his prayer. After the entire service, he is once again like a servant.

See BT *Berakhot* 34a, in the name of Rabbi Ḥanina: "In the first [three blessings of the *Amidah*], one resembles a servant arranging praise before his master; in the middle ones, he resembles a servant who requests an allowance from his master; in the last ones, he resembles a servant who has received an allowance from his master and departs, moving on." See *Zohar* 3:223a (*RM*).

271. **Afterward, to place himself . . .** After the first instance of becoming like a servant (in the early part of the service), one should recite the opening line of *Shema*—*Hear, O Israel! YHVH our God, YHVH is one* (Deuteronomy 6:4). Thereby, he declares God's oneness and "unifies" Him. While doing so, a person should intend that he is surrendering his soul for the sanctification of God's Name.

The connection between reciting the *Shema* and surrendering one's soul derives from the famous story about Rabbi Akiva, who recited this prayer as he was being executed by the Romans. Through the ages, Jewish martyrs imitated Akiva by reciting it as they went to their deaths.

See JT *Berakhot* 9:5, 14b; *Sotah* 5:5, 20c; BT *Berakhot* 61b. On the significance of the *Shema*, see *Zohar* 1:12a, 18b; 2:43b (*Piq*), 133b–134b, 160b–162a, 216b; 3:162a, 203b–204a, 236b, 262b–263a, 264a–b, 268a; *ZḤ* 48a, 56d–58d (*QhM*); Tishby, *Wisdom of the Zohar*, 3:971–74.

272. **Afterward, to set himself as a poor person . . .** While reciting the prayer immediately following the *Shema*, known as *Emet*

"Afterward, to place himself among the faithful in 'who hears prayer,' specifying his sins; for so an individual should do in 'who hears prayer,' so that he may cleave to the Right Hand, which is extended to receive those who return. Then he is called *ḥasid*, faithful. Here are these four, fittingly.[273]

"Who includes all of these? The one who must include them. And who is that? The servant, who includes all the rest. There are three servants in three places, and all are one. Of them is written *Look, like the eyes of servants to the hand of their masters. . . .*[274]

"Between servant and servant, those others. Between the first servant and the second servant, one should surrender his soul over the unification of the sanctification of His Name, and set himself as poor and needy in the prayer of *Amidah*, and place himself among the faithful in 'who hears prayer.' The third servant, after concluding and arranging all.[275]

"We have learned: At the moment when a person has arrayed all these arrangements with heartfelt devotion, the blessed Holy One is pleased, and He extends His right hand over him, at that third servant, and proclaims over him: *You are My servant*, as is written: *You are My servant, Israel, in whom I glory* (Isaiah 49:3). Surely, the prayer [196a] of this person will never return empty."[276]

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ve-Yatsiv (True and Firm), and then proceeding to the *Amidah* (known as Prayer).

In the daily morning liturgy, the blessing "Blessed are You, *YHVH*, who has redeemed Israel" immediately precedes the *Amidah*. It is considered meritorious to join the blessing of Redemption to this prayer without any interruption or pause.

See BT *Berakhot* 4b, 9b, 10b; *Zohar* 1:132b, 205b, 228b; 2:128b, 138b, 156a, 216b; Moses de León, *Sefer ha-Rimmon*, 78–79; idem, *Sheqel ha-Qodesh*, 75–76 (96). On setting oneself as a poor person during prayer, see [Moses de León?], *Orḥot Ḥayyim*, par. 30.

273. **'who hears prayer'...** During this prayer, toward the end of the *Amidah*, one should confess his sins. Thereby he cleaves to *Ḥesed*, the divine right hand, and is considered *ḥasid* (faithful, devout, pious).

See above, note 264. On the custom of confessing during this prayer, see Ḥayyim Vital, *Sha'ar ha-Kavvanot*, 1:236b–237a; Moses ibn Makhir, *Seder ha-Yom*, 19; Abraham Gombiner, *Magen Avraham*, *Oraḥ Ḥayyim* 119:1.

274. **Who includes all of these?...** By being God's faithful servant, one includes the other three qualities as well (being poor, being faithful, and surrendering one's soul for the sanctification of the Name).

The "three servants" are the three times during prayer when one should be (like) a servant: in the early part of the service, when one completes the *Amidah*, and at the end of the entire service. See above, note 270. For the full verse in Psalms, see above, note 267.

275. **Between servant and servant, those others...** Between the first instance of being a servant (in the early part of the service) and the second (after completing the *Amidah*), one should surrender his soul while reciting the opening verse of the *Shema*, and then set himself as poor and needy as he proceeds from the *Shema* into the *Amidah*, and then place himself among the faithful as he confesses his sins during the blessing "who hears prayer" toward the end of the *Amidah*.

276. **at that third servant...** At the end of the entire service, when one becomes like a servant for the third time.

Rabbi Abba came and kissed him.

Rabbi El'azar said, "Come and see: Two of those three servants include all of these, for the third is poised to be stamped with the supernal seal, to be touched by the right hand of the King, who glories in him. But these two, the first and the second, are totality of all. David later glorified himself in them, as is written: *O YHVH, verily I am Your servant; I am Your servant* (Psalms 116:16), since these include all the rest. 'The third depends on You, to redeem me,' as is written: *Deliver Your servant, O You, my God.* Whoever arranges this, let him know that the blessed Holy One glories in him and proclaims over him: *You are My servant, Israel, in whom I glory.*"[277]

Rabbi Abba said, "Of this we read *More desirable than gold, than abundant pure gold; sweeter than honey and drippings of the comb* (Psalms 19:11). How sweet are primeval words, arranged by the ancients! Yet when we taste them, we cannot eat. It is certainly so! Scripture attests to three servants, and they are one and in one place. Two, as you have said; and one for the blessed Holy One, with which to be crowned, as is written: *For Mine are the Children of Israel as servants; they are My servants, whom I brought out of the land of Egypt* (Leviticus 25:55). *They shall not be sold as slaves are sold* (ibid., 42)—for the blessed Holy One must be crowned by this third one, so *they shall not be sold* as slaves, since they belong to the blessed Holy One."[278]

277. **Two of those three servants . . .** Between the first two instances of being a servant (in the early part of the service and when completing the *Amidah*), a person should include the other three qualities (being poor, being faithful, and surrendering one's soul for the sanctification of the Name). Then when one completes the entire service and becomes a servant for the third time, he is touched by *Ḥesed*, the divine right hand. This third instance corresponds to David's plea: *Deliver Your servant.*

The full verse in Psalm 116 reads: *O YHVH, verily I am Your servant; I am Your servant, Your handmaiden's son. You have undone my fetters.*

278. **When we taste them, we cannot eat . . .** That is, "we cannot comprehend their secrets."

See JT *Sheqalim* 5:1, 48c, in the name of Rabbi Shemu'el son of Naḥman: "The first ones plowed, sowed, weeded, cleared, hoed, harvested, piled sheaves, threshed, winnowed, selected, ground, sifted, kneaded, tore [the dough], and baked—and yet we have no mouth to eat!"

Rabbi Abba says, "It is certainly so" that one should become like a servant. The "three servants" represent the three times one should do so during a single entire service ("in one place"). The third instance is actually for the glory of God, who redeemed Israel from Egyptian servitude and became their Master. In Leviticus 25:55, the phrases *as servants* and *My servants* refer to the first two instances of becoming like a servant during prayer; while the third instance (whereby God is crowned) is referred to earlier in that same chapter by the phrase *as slaves.*

For the metaphor of eating and tasting, see Maimonides, *Mishneh Torah, Hilkhot Yesodei ha-Torah* 4:13; *Zohar* 1:255b (*Hash*); 2:29a, 149a, 176a–b, 217b; above, p. 260 at n. 42; *ZḤ* 37c.

Leviticus 25:55 reads in full: *For Mine are*

Rabbi El'azar opened, saying, "*Who among you reveres YHVH, hearing the voice of His servant?* (Isaiah 50:10). What is meant by *hearing the voice of His servant? Though he walks in darkness and has no gleam, let him trust in the name of YHVH and rely upon his God*? This verse has been established by the Companions, and so it is: If someone comes regularly to synagogue to pray and one day does not come, the blessed Holy One inquires about him, saying, *Who among you reveres YHVH . . .?* What is meant by *hearing the voice of His servant*? The voice of whom? If you say of a prophet or of another person—how is a prophet or another person associated with prayer, so that because one offers his prayer he *hears the voice of* a prophet or of some person in the world?[279]

"Rather, one who offers his prayer every day *hears* that *voice* with which the blessed Holy One calls to him, glorying in him, saying that he is *His servant*, surely! *Hearing the voice*—which *voice*? The one by which he is called *His servant*. It is a great honor that a *voice* issues, proclaiming that he is *His servant*. Furthermore, the voice is heard in all those heavens, proclaiming that he is the *servant* of the Holy King. This is *hearing the voice of His servant*.[280]

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"אשר הלך חשכים (*Asher halakh ḥashekhim*), *Though he walks in darkness*. Just because he doesn't come to pray, *he walks in darkness*? Well, this has been established. However, before Israel gathers in synagogues to pray, the Other Side stands and closes up all the supernal lights, so that they will not spread and radiate over [all] the worlds. Three times a day, the Other Side—male and female—goes roaming through the world; and that time is ordained for prayer, for no accusation occurs there at all.

"Then is the time for prayer, because they proceed to be sent into the Mountains of Darkness and Benighted Mountain. Then the windows of supernal

the Children of Israel as slaves [or: *as servants*]; *they are My slaves* [or: *My servants*], *whom I brought out of the land of Egypt. I am YHVH your God.* Leviticus 25:42 reads in full: *For they are My slaves* [or: *My servants*], *whom I brought out of the land of Egypt. They shall not be sold as slaves are sold* [or: *in a slave's sale*].

279. **Who among you reveres YHVH . . .** The verse continues: *heeding* [or: *hearing*] *the voice of His servant.*

See BT *Berakhot* 6b, in the name of Rabbi Yitsḥak: "If anyone comes regularly to synagogue and one day does not come, the blessed Holy One inquires about him, as is said: *Who among you reveres YHVH, heeding the voice of His servant? Though he walks in darkness and has no gleam,* [*let him trust in the name of YHVH and rely upon his God*]." See *Zohar* 2:131b.

According to this rabbinic interpretation, the verse from Isaiah implies that God inquires about the person who *reveres YHVH* (namely who comes regularly to the synagogue) but one day *walks in darkness* (that is, fails to appear). But Rabbi El'azar wonders why the verse mentions *hearing the voice of His servant*; what does this have to do with the act of prayer?

280. **Rather, one who offers his prayer . . .** The phrase *hearing the voice of His servant* now means one who prays daily hears the divine *voice* declaring that he is *His servant* and glorying in him.

lights are opened, and they radiate, spreading over the synagogues, onto the heads of those offering prayer, lights scattering upon their heads. The blessed Holy One inquires about the one who is not there, saying, 'Alas for so-and-so who is regularly here! Now that *halakh ḥashekhim*, *darknesses have gone*, and been removed from the lights and *gone* to wander in the mountains of the world, and from that *gleam* has issued radiant light—he has no share in it, *he has no gleam*, as it is diffused, spreading upon the others there. How many benefits he has lost! *He has no gleam*, now that *darknesses have gone*. If he were there, *he would trust in the name of YHVH*—in the realm of the first servant. *And rely upon his God*—in the mystery of the second servant.'"[281]

Rabbi Shim'on said, "Eleazar, surely the spirit of prophecy has settled upon you!"[282]

Rabbi Abba said, "Lion, son of a lion—who can stand before them when they roar to tear their prey? All lions of the world are mighty, yet these more than

281. אשר הלך חשכים (***Asher halakh ḥashekhim***), ***Though he walks in darkness***... The passage in BT *Berakhot* 6b (quoted above, note 279) implies that one who regularly comes to synagogue and one day fails to come thereby *walks in darkness*. See Rashi, ad loc., s.v. *asher halakh*.

Rabbi El'azar, however, construes the clause differently, applying it to the male and female aspects of the demonic Other Side. Whereas this Other Side generally closes up (or blocks) the supernal lights, three times a day the evil couple roams through the world, heading for their abode in the Mountains of Darkness. These are the opportune times for prayer, when the supernal lights can radiate into the world.

Concerning one who fails to show up in synagogue, God says, "Alas for so-and-so. Now that *halakh ḥashekhim*, [the male and female demonic] *darknesses have gone*, and are no longer blocking the supernal lights, which now illumine all those gathering in synagogues, *he* [namely the missing worshiper] *has no gleam*."

"The realm of the first servant" refers to the early portion of the service, when one should resemble a servant. "The mystery of the second servant" refers to the completion of the *Amidah*, when one should again resemble a servant. See above, note 270.

The name "Benighted Mountain" renders הר נשפה (*har nishpeh*), *a windswept mountain*, which appears in Isaiah 13:2. Rabbi El'azar is probably associating *nishpeh* with נשף (*nesheph*), "darkness," as in Jeremiah 13:16: הרי נשף (*harei nasheph*), *mountains of darkness*. See Moses de León, *Peirush ha-Merkavah*, 59.

The Mountains of Darkness appear in rabbinic stories about the campaigns of Alexander the Great and refer there to a region of Africa. See *Bereshit Rabbah* 33:1; *Vayiqra Rabbah* 27:1; BT *Tamid* 32a–b; *Pesiqta de-Rav Kahana* 9:1. Cf. Jeremiah 13:16 (and Rashi and Radak, ad loc.); *Bemidbar Rabbah* 16:25; *Midrash Aggadah*, Numbers 24:22; *Leqaḥ Tov*, Exodus 10:23; *Sekhel Tov*, Exodus 10:2.

On the Mountains of Darkness as the abode of demons (or specifically of Uzza and Aza'el), see *Havdalah de-Rabbi Aqiva*, 175–76; *Zohar* 1:9b; 2:112b, 191a; 3:208a, 212a, 233a, 249b, 259b, *ZḤ* 81a–b (*MhN, Rut*). On the combination of *har nishpeh* and Mountains of Darkness in a demonic context, see Baḥya ben Asher on Genesis 4:22.

282. **the spirit of prophecy has settled upon you!** See BT *Bava Batra* 12a, in the name of Rabbi Avdimi from Haifa: "Since the day that the Temple was destroyed, prophecy has been taken from the prophets and given to the wise."

all. From the mouths of all lions of the world, it is hard to pull out prey, yet from the mouths of these it is easy—they tear prey and give to all.[283]

"אשר הלך חשכים (*Asher halakh ḥashekhim*), *Darknesses has gone*—the verse should read אשר הלכו (*asher halekhu*), *have gone.*"[284]

Rabbi El'azar said, "Because they begin in union and immediately separate. *Halakh*, *has gone*—union. *Ḥashekhim*, *darknesses*—they separate. Beginning in union, they separate immediately.[285]

"Similarly, רוח סערה באה (*Ruaḥ se'arah ba'ah*), *A wind, a storm, she comes* (Ezekiel 1:4)—totality of male and female. *Ba'ah*, *She comes*— [196b] she leaves him, and immediately they separate."[286]

283. **Lion, son of a lion . . .** Namely Rabbi El'azar, son of Rabbi Shim'on, both of whom are bold and fearless masters of Torah. However, unlike lions, they generously share their prey (that is, the wisdom that they grasp).

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For Rabbi El'azar's title, "Lion, son of a lion," see JT *Shabbat* 10:5, 12c; BT *Bava Metsi'a* 84b; *Pesiqta de-Rav Kahana* 11:24; *Mishnat Rabbi Eli'ezer* 10, p. 190; *Qohelet Rabbah* on 11:2; *Zohar* 2:15a (*MhN*); 3:261a. Cf. Vol. 7, pp. 388–89, n. 96.

284. **the verse should read אשר הלכו (*asher halekhu*), *have gone*** Since according to Rabbi El'azar, the word חשכים (*ḥashekhim*) functions as the subject of this clause (meaning *darknesses*), the verb should be in the plural—הלכו (*halekhu*), *have gone*—not in the singular: הלך (*halakh*), *has gone.*

285. **Because they begin in union . . .** Since the demonic couple quickly separates, the singular verb *halakh* (*has gone*) is immediately followed by a plural noun: *ḥashekhim* (*darknesses*).

Cf. the riddle of the old donkey-driver in *Zohar* 2:95a: "Who is a serpent that flies in the air, moving in separation, while an ant lies comfortably between its teeth? Beginning in union, it ends in separation."

286. **רוח סערה באה (*Ruaḥ se'arah ba'ah*), *A wind, a storm, she comes . . .*** The simple sense of the verse is *A stormy wind* [or: *a windstorm*] *coming . . .*, but Rabbi El'azar construes this as *A wind, a storm, she comes.* The double subject alludes to the male and female demonic forces; but they immediately separate, as the female leaves the male: *she comes.*

See Moses de León, *Peirush ha-Merkavah*, 59. On the demonic interpretation of this verse from Ezekiel's vision, see above, note 210. The full verse reads: *I looked, and here,* רוח סערה (*ruaḥ se'arah*), *a windstorm* [or: *a stormy wind*], *coming* [or: *she comes*] *from the north, a great cloud and flashing fire, and a radiance surrounding it; and from within it, like the color of amber, from within the fire.*

As mentioned above (note 253), after quoting Numbers 22:6 at the opening of this passage, the *Zohar* does not refer to the verse again (until further below, beginning at note 346). The verse reads (in part): *Now, please, go curse this people for me, for it is mightier than I. Perhaps I will be able to strike against it and drive it out of the land.* The clause *I will be able to strike against it* renders אוכל נכה בו (*ukhal nakkeh bo*), which combines the singular form *ukhal* (*I can*) and the plural form *nakkeh* (*we will strike*). Rabbi El'azar refers to similar supposed switches here: *Darknesses has gone*; and *A wind, a storm, she comes.* Below (at note 351), Rabbi El'azar explains the switch from *ukhal* (*I can*) to *nakkeh* (*we will strike*). According to a note here in the Mantua edition, there is probably material missing (following "and immediately they separate"). Perhaps the material below (at notes 346–55 or further) originally appeared here. See *Ateret Tsevi.*

On the wording *ukhal nakkeh bo*, see *Leqaḥ*

Balak [*son of Zippor*] *saw*... (Numbers 22:2).[287]

Rabbi El'azar said, "Surely, what Rabbi Ḥiyya said was a concealed matter. However, it is written: *Even* צפור (*tsippor*), *the bird, has found a home, and the swallow a nest for herself, where she sets her fledglings by Your altars, YHVH of Hosts, my king and my God* (Psalms 84:4). Now, would King David have said this about a mere bird?[288]

"Rather, as we have learned: How beloved are souls before the blessed Holy One! Now, if you say, 'All souls of the world'—no, only those souls of the righteous, whose abode is there with Him, their abode above and their abode below. And so it has been said: *Even the bird has found a home*—the spirits of the righteous.[289]

"We have learned: The Garden of Eden has three walls, and in between each one many souls and spirits stroll, enjoying the fragrance of the delights of the righteous within, although they are not worthy of entering. But the delight of the righteous within—*no eye has seen, O God,* [*but You*]... (Isaiah 64:3).[290]

"There are designated days in the year, namely the days of Nisan and the days of Tishrei, when those spirits roam and visit the place they must. Although they roam on many occasions, these days are designated, and they appear on the

Tov, Genesis 1:26; Numbers 22:6 (p. 126b); Song of Songs 1:4; Rashi on Numbers 22:6; Ibn Ezra on Genesis 1:26; Naḥmanides, Ḥizzequni, and Sforno on Numbers 22:6.

287. ***Balak* [*son of Zippor*] *saw*...** The full verse reads: *Balak son of Zippor saw all that Israel had done to the Amorites.* For the context, see above, p. 232, n. 1.

288. **Surely, what Rabbi Ḥiyya said...** Rabbi El'azar is referring to an earlier interpretation of the name of Balak's father—צפור (*Tsippor*), Zippor—which means "bird." See above, pp. 233–34 at nn. 2–7, where the speaker, however, is Rabbi Shim'on. Rabbi Ḥiyya appears soon afterward; see p. 238 at n. 19. The passage here is apparently a continuation following p. 244 at n. 36. See *Or Yaqar*; *Ateret Tsevi*; *Matoq mi-Devash*; Scholem.

Rabbi El'azar wonders why King David (the Psalmist) would have associated a mere bird (or swallow) with God's holy altars. The verse begins: *Even the bird has found a home* [or: *a house*].

289. **How beloved are souls...** The soul, or spirit, is pictured as a bird. See, e.g., *Avot de-Rabbi Natan* A, add. 2, 7: "*The sound of the bird arises* (Ecclesiastes 12:4)—this is the soul. Just as a bird flies in the air above, so when a person dies, his soul flies above." See *ZḤ* 13c–d (*MhN*).

The abodes "above" and "below" are the celestial Garden of Eden and the terrestrial one. On these two Gardens, see Sachs Shmueli, "Seder Gan Eden," 224–37.

290. **The Garden of Eden has three walls...** Surrounding the Garden. Souls and spirits who have not yet gained access to the Garden circumambulate these walls.

On the three walls of the Garden, see above, note 64. On the verse in Isaiah, see BT *Berakhot* 34b, in the name of Rabbi Yoḥanan: "All the prophets prophesied only concerning the days of the Messiah, but as for the world that is coming, *No eye has seen, O God, but You,* [*what You will do for one who awaits You*]."

walls of the Garden—each one in the image of a chirping bird every single morning.[291]

"That chirping is praise of the blessed Holy One and prayer for the life of human beings in this world, because on these days all of Israel are engaged in *mitsvot* and precepts of the Master of the Universe. Then chirping birds appear in joy—chirping, praising, and acclaiming, and praying for those living in this world."[292]

Rabbi Shim'on said, "Well spoken, for surely those are the spirits there! But what would you say of ודרור (*u-dror*), *and the swallow, a nest for herself*?"

He replied, "I have learned as follows: This is the holy soul that ascends on high, rising to a hidden, concealed place that *no eye has seen*. . . ."[293]

Rabbi Shim'on said, "El'azar, you have surely spoken well, and that is fine. But all this pertains to the Lower Garden of Eden, and as you have said, so it is, surely so. *Even the bird has found a home*—holy spirits who are worthy of entering and afterward emerging, for they roam and appear so, and these spirits *found a home*, surely! Every single one has a specific habitation within.[294]

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"Until now, each of them is scorched by the canopy of his fellow. Once they have דרור (*deror*), release, and freedom from all, the blessed Holy One shows them a certain concealed, hidden palace, which *no eye has seen, O God,* [*but You*], and that palace is called Bird's Nest. There crowns are fashioned for the Messiah in the time to come. On designated days, three times a year, the blessed Holy One wishes to delight in those righteous ones, and He shows them that concealed, hidden palace, which none of the righteous there knows or recognizes.[295]

291. **There are designated days . . .** During the months of Nisan (when *Pesaḥ* occurs) and Tishrei (when Rosh Hashanah, Yom Kippur, and *Sukkot* occur), these souls appear on top of the walls as birds, able now to see into the Garden.

On the image of birds chirping on the walls, cf. Moses de León, *Mishkan ha-Edut*, 153. On Nisan and Tishrei, cf. above, p. 244, n. 36.

292. **engaged in *mitsvot* and precepts . . .** Pertaining to the various holidays of Nisan and Tishrei.

293. **This is the holy soul . . .** The term דרור (*deror*), *swallow*, can also mean "release, liberation." The holy soul ascends to the Higher Garden of Eden, where she finds liberation. See *ZḤ* 61b (*MhN, ShS*).

On the double sense of *deror*, see *Zohar* 2:183a. On the concluding quotation (*no eye has seen . . .*), see above, note 290.

294. **all this pertains to the Lower Garden of Eden . . .** In which the spirits of the righteous dwell, entering their individual abodes and afterward emerging, "for they roam and appear so,"—that is, as birds on the walls of the Garden.

For various interpretations of "entering and afterward emerging," see *Or Yaqar*; *Sullam*; *Matoq mi-Devash*; Scholem. On the individual accommodations for each righteous person in Paradise, see *Vayiqra Rabbah* 18:1; 27:1; BT *Shabbat* 152a, *Bava Metsi'a* 83b, *Bava Batra* 75a (quoted in the following note); *Pesiqta de-Rav Kahana* 9:1; *Rut Rabbah* 3:4; *Tanḥuma, Emor* 6; *Tanḥuma* (Buber), *Emor* 9; *Pesiqta Rabbati* 31, 145a; *Shemot Rabbah* 52:3; *Midrash Tehillim* 34:2.

295. **each of them is scorched by the canopy of his fellow . . .** This image derives

"*Where she sets her fledglings*—those righteous ones who have been consummated with holy sons who have attained the Written Torah and Oral Torah in this world, called two altars. They are adorned before the Holy King, since the merit of their sons in this world adorns them there. Which spirit attains this? The one that *sets her fledglings*—teaching [them] *Your altars*. . . .[296]

"From here on, utter your words, for without shame I will appear there!"[297]

Rabbi El'azar opened as before, saying, "*Even the bird has found a home*—Jethro. *And the swallow a nest for herself*—his sons, who were in the Chamber of Hewn Stone, teaching Torah and decreeing words of Torah with their mouths.[298]

from BT *Bava Batra* 75a: "Rabbah said in the name of Rabbi Yoḥanan, '. . . The blessed Holy One will fashion a canopy for each and every [righteous] person befitting his honor.' . . . Rabbi Ḥanina said, '. . . Each one will be scorched by the canopy of his fellow. Woe for that shame! Woe for that humiliation!'"

According to some commentators this "scorching" implies envy. The Munich manuscript of the Talmud reads: "Each one's canopy will be scorched by the canopy of his fellow." See above, p. 217, n. 93.

As mentioned above (note 293), the word דרור (*deror*) can mean both "swallow" and "release, liberation." The phrase "three times a year" likely alludes to *Pesaḥ*, *Shavu'ot*, and *Sukkot*.

The link between the Messiah and a bird's nest appears in a midrashic comment on Deuteronomy 22:6–7: *If a bird's nest happens to be before you on the way, in any tree or on the ground—fledglings or eggs—and the mother crouching over the fledglings or over the eggs, do not take the mother together with the children. Surely send off the mother, and the children you may take for yourself, so that it may go well with you and you will prolong your days.* According to *Devarim Rabbah* 6:7: "If you fulfill this *mitsvah*, you hasten the coming of King Messiah." Thus, the Messiah emerges from (fulfilling the *mitsvah* of) the *bird's nest*!

On the Bird's Nest, see *Zohar* 2:7b–9a; *ZḤ* 61b (*MhN, ShS*); [Moses de León?], *Seder Gan Eden*, 269, 275, 288 (132–33, 136).

296. ***Where she sets her fledglings*** . . . The subject *she* alludes to righteous souls who teach their sons Torah—including both Written and Oral Torah, which are pictured as two altars. The merit of these learned sons adorns their fathers in the Garden of Eden.

On a deceased father's soul being rewarded for his son's wisdom or virtuous conduct, see above, p. 132, n. 238. For the full verse in Psalms, see above at note 288.

297. **utter your words** . . . Rabbi Shim-'on urges his son, Rabbi El'azar, to expound Torah. The merit of El'azar's wisdom guarantees that his father will be adorned in the Garden of Eden, appearing there "without shame." On the theme of entering the afterlife without shame, see above, note 108.

298. **Rabbi El'azar opened as before** . . . With the same verse that he quoted previously (above at note 288). Now he identifies *the bird* with Jethro (Moses' father-in-law), and *the swallow* with Jethro's sons (or descendants), who found *a nest* for themselves in the Chamber of Hewn Stone—that is, they became members of the Sanhedrin, which met in this special chamber of the Temple.

See *Zohar* 1:9a. On the notion that Jethro's sons became members of the Sanhedrin, see *Sifrei*, Numbers 78; BT *Sotah* 11a, *Sanhedrin* 104a, 106a; *Tanḥuma, Yitro* 4, *Vayaqhel* 8; *Shemot Rabbah* 1:9. On their devotion to Torah, see Vol. 8, pp. 287–88, n. 6.

The association of צפור (*tsippor*), *the bird*, with Jethro recalls the name of his daughter: צפורה (*Tsipporah*), Zipporah.

"What is meant by *has found a home*? Well, at first they journeyed and encamped in the desert, leaving the pleasures of Jericho and its sweetness, and camping in the desert. Once the blessed Holy One saw that their yearning was for Torah, He drew them from there and conducted them into the Chamber of Hewn Stone.[299]

"*And the swallow* קן (*qen*), *a nest, for herself*—all is one. צפור דרור (*Tsippor deror*), *The bird, the swallow*—all is one. *Heber* הקני (*ha-Qeni*), *the Kenite* (Judges 4:17), *Saul said to* הקני (*ha-Qeni*), *the Kenites* (1 Samuel 15:6).[300]

"Come and see what is written: *Balak son of Zippor saw*. Now, why is his father's name uniquely mentioned, unlike other kings? Well, Jethro was drawn away and removed from idolatry, and he came to cleave to Israel—he and his sons. And the whole world banished him [197a] and pursued him.[301]

299. **they journeyed and encamped in the desert...** See Judges 1:16: *The children of the Kenite, Moses' father-in-law, went up from the City of Palms with the children of Judah to the desert of Judah, which lies in the Negeb* [or: *south*] *of Arad, and they went and dwelt with the people.* Based on Deuteronomy 34:3, *the City of Palms* is identified with Jericho.

On Jethro as *the Kenite*, see *Mekhilta, Amaleq* (*Yitro*) 1; *Mekhilta de-Rashbi*, Exodus 18:1; *Sifrei*, Numbers 78; *Avot de-Rabbi Natan* A, 35; BT *Berakhot* 63b; *Tanḥuma* (Buber), *Shemot* 11; *Zohar* 1:28b (*TZ*); 2:195a; 3:9a, 121b. On the Kenites, see the following note. On Jethro's children leaving Jericho to study Torah in the desert, see *Mekhilta, Amaleq* (*Yitro*) 2; *Sifrei*, Numbers 78; *Sifrei Zuta*, Numbers 10:29; *Tanḥuma, Yitro* 4.

300. ***And the swallow* קן (*qen*), *a nest*...** Rabbi El'azar plays with קן (*qen*), *a nest*, and הקני (*ha-Qeni*), *the Kenite(s)*. Since *the swallow* alludes to Jethro's descendants (see above at note 298), who were Kenites, it is fitting that the verse reads *and the swallow* קן (*qen*), *a nest*—alluding to הקני (*ha-Qeni*), *the Kenites*. Thus, "all is one."

Similarly, צפור (*tsippor*), *the bird*, and דרור (*deror*), *the swallow*, share the same category, so again "all is one." In fact, in rabbinic Hebrew צפור דרור (*tsippor deror*) is a single term, denoting "the house sparrow" or "a free bird," who lives in the house as well as in the field.

The Kenites were a tribe of migratory metalsmiths who were annexed to Judah. The verse in Judges mentions *Heber the Kenite*, who headed a tribal unit of Kenites. Although the same chapter of Judges (4:11) describes Heber as a descendant of Jethro (or Hobab), rabbinic sources list *Heber* as one of Jethro's many names. See Vol. 8, p. 287, n. 5.

According to the verse in Samuel, King Saul gave the Kenites friendly warning before attacking the Amalekites, who generations earlier had attacked the Israelites after they came out of Egypt. (See Exodus 17:8–16; and Deuteronomy 25:17–18.) The full verse reads: *Saul said to the Kenites, "Go, turn away, come down from amidst the Amalekites, lest I sweep you away together with them, for you did kindness to all the Children of Israel when they came up from Egypt."* In Samuel, the nature of this *kindness* is uncertain; but according to rabbinic sources it refers to Jethro the Kenite's *kindness* in hosting Moses (who was equivalent to all of Israel) in Midian (see Exodus 2). See Vol. 8, p. 287, n. 5.

301. ***Balak son of Zippor*...** When the Bible mentions a non-Israelite king, it usually does not record his father's name. Here, *Balak son of* צפור (*Tsippor*), *Zippor*, alludes to Balak's noble ancestor, Jethro, who is known as *Tsippor, the bird*. See above, note 298. For the full verse in Numbers, see above, p. 232, n. 1.

On Jethro abandoning idolatry and join-

"Balak was one of his descendants, and he deviated from his father's path. When the elders of Midian and the elders of Moab—who were together as comrades—saw that Jethro and his descendants clung to *Shekhinah*, whereas this one withdrew from them, they came and made him king over them at that time, as is written: *Balak son of Zippor was king over Moab at that time* (Numbers 22:4)—*at that time* he was king, something that he wasn't before. Because of this it is written: *son of Zippor*—for whom it was unbefitting to act so.[302]

"*Balak saw*—the verse should read *Balak heard*; what is meant by *saw*? He saw a vision, and he knew that he was destined to fall into the hand of Israel—Israel first falling into his hands, and then he into the hand of Israel."[303]

Balak son of Zippor saw (Numbers 22:2).

Rabbi Abba opened, "*If you do not know, O fairest of women, go follow the tracks of the sheep, and graze your kids by the shepherds' tents* (Song of Songs 1:8). Assembly of Israel was speaking to the supernal King. כנישתא דישראל (*Kenishta de-Yisra'el*), Assembly of Israel—what is meant by *kenishta*? This is עצרת (*atseret*), convocation—כנישו (*kenishu*), gathering, as is said: מאסף (*me'asseph*), *gatherer, of all the camps* (Numbers 10:25), the one who

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ing Israel, see *Mekhilta, Amaleq* (*Yitro*) 1–2; *Mekhilta de-Rashbi*, Exodus 18:27; *Sifrei*, Numbers 78; *Vayiqra Rabbah* 9:6; *Qohelet Rabbah* on 3:11; *Tanḥuma, Shemot* 11, *Yitro* 2; *Tanḥuma* (Buber), *Yitro* 5; *Pesiqta Rabbati* 35, 161a; 40, 167b; *Shemot Rabbah* 1:32; *Zohar* 2:13b, 67b–68a, 69a; 3:121b–122a. Cf. Exodus 2:16; 3:1; 18:1 (all describing him as *priest of Midian*). According to the rabbinic sources, Jethro was persecuted and banished before (and not after) he met Moses and eventually joined Israel.

302. **Balak was one of his descendants . . .** Although Balak was descended from Jethro, he abandoned the true worship of God. When the elders of Midian and Moab saw this, they crowned him as king. The description *Balak son of Zippor* indicates how unbefitting it was for Balak to forsake the righteous ways of his ancestor Jethro, who is known as *Tsippor, the bird.*

The notion that Balak was descended from Jethro does not appear in rabbinic sources. On the significance of the phrase *at that time*, see *Tanḥuma, Balaq* 4; *Tanḥuma* (Buber), *Balaq* 4; *Bemidbar Rabbah* 20:4; *Midrash Aggadah*, Numbers 22:4; Rashi on Numbers 22:4; below, note 401.

303. ***Balak saw . . .*** The verse reads: *Balak son of Zippor saw all that Israel had done to the Amorites.* But since Balak was not present when Israel defeated the Amorites, the verse should read *Balak heard.* However, he *saw* a vision.

The clause "he was destined to fall into the hand of Israel" probably refers to the defeat of the Moabites by King David. (See 2 Samuel 8:2; above, p. 283, n. 104). The description "Israel first falling into his hands" would then refer to "the affair of Peor," when many Israelite men went *whoring with the daughters of Moab* (Numbers 25:1) and worshiped the heathen god Baal-peor. As a result, twenty-four thousand Israelites died in a plague, aside from those who were slain by the Israelite officers.

Alternatively, Rabbi El'azar could be referring to the defeat of the Moabites by the Israelites, led by Ehud son of Gera. The description "Israel first falling into his hands" would then refer to the preceding Moabite rule over the Israelites. (See Judges 3:12–30.)

gathers all celestial camps to Herself. And because sometimes the Female is called *Kenishta*, Gathering.[304]

"And you might say, '*Atseret*—as is said: *For YHVH* עצור עצר (*atsor atsar*), *had shut fast* (Genesis 20:18), for She takes and does not give.' Certainly so! For due to Her great faithfulness—that no blemish is found in Her—She is granted [the flow] unrestrainedly. But when all that She has gathered reaches Her, She 'shuts fast' and restrains, so that it descends only like dew, drop by drop, bit by bit. Why? Because She discovers no faith below, except as is said: *a little here, a little there* (Isaiah 28:13).[305]

"For if She would discover faith as it is found in Her, She would pour forth in every single direction unrestrainedly; She would delight. Then they would give Her many gifts and presents, one upon another; they would not hold back from Her at all. But those below restrain them and restrain Her, and then She is *Atseret*, Holding Back—עצור עצר יהוה (*atsor atsar YHVH*), *YHVH had shut fast*, surely! As it were, She gives drippings, nothing more. Nevertheless, as a mother gives to her children in secret, unbeknown, so She does to Her children, Israel.[306]

304. ***If you do not know, O fairest of women...*** According to the midrashic reading, the shepherd and the maiden in Song of Songs represent God and the Assembly of Israel. In the *Zohar*, Assembly of Israel is identified with *Shekhinah*. She is addressed here as *fairest of women*.

Rabbi Abba equates the term כנישתא (*kenishta*), "assembly," with עצרת (*atseret*), "convocation, assembly." The sense of "gathering" pertains to *Shekhinah*, who gathers the flow of all the other *sefirot*.

In rendering the biblical term *atseret* (in Leviticus 23:36 and Numbers 29:35), both *Targum Onqelos* and *Targum Yerushalmi* employ the root כנש (*knsh*), "to gather." On *atseret* as כנישו (*kenishu*), "gathering," see *Zohar* 1:64a; 3:104b. Cf. *Zohar* 2:187a; 3:96b, 259b (below, p. 658, n. 475). On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

The context in Song of Songs (1:7–8) reads: *"Tell me, you whom my soul loves, where do you pasture your sheep? Where do you rest them at noon? Lest I be as one who strays* [or: *as one enwrapped*] *among the flocks of your fellows." "If you do not know, O fairest of women, go follow the tracks of the sheep, and graze your kids by the shepherds' tents."* See *Shir ha-Shirim Rabbah*, ad loc.; *Zohar* 3:17a–b.

The verse in Numbers, describing the journeying of the tribes in the wilderness, reads: *The banner of the camp of the children of Dan journeyed on,* מאסף (*me'asseph*), *the rear guard, for all the camps by their divisions.* Here, Rabbi Abba understands *me'asseph* hyperliterally as *gatherer*. See *Zohar* 3:64b.

305. **And you might say, '*Atseret*...** This term applies to *Shekhinah* in another sense as well, based on the meaning of the root עצר (*'tsr*), "to hold back, restrain, lock up." Because *Shekhinah* is entirely faithful to Her beloved (*Tif'eret*), She receives the sefirotic flow freely. However, on account of humanity's unfaithfulness and unworthiness, *Shekhinah* restrains the flow, "so that it descends only... drop by drop."

The full verse in Genesis reads: *For YHVH had shut fast* [or: *locked up*] *every womb in the house of Abimelech on account of Sarah, Abraham's wife.*

306. **For if She would discover faith...** If *Shekhinah* would discover faithfulness and

"And I learned from the Holy Lamp that when She ascends to gather desirable delicacies, and a blemish is found in Israel below, then a drop the size of a mustard seed reaches Her, and immediately She is removed and waits on account of it for the specified number of days.[307]

"Then they know above that there is a blemish in Israel, and the Left is aroused instantly, extending a thread below. *His eyes were too dim to see* (Genesis 27:1). Whereas He was gazing with a fine eye, by the principle of Abraham, with no Judgment at all, then *his eyes were too dim to see—to see* surely, to gaze by the principle of Compassion. Then, arousal of Samael in a powerful voice, rousing himself upon the world, as is said: *He called Esau,* בנו הגדול (*beno hagadol*), *his elder son* (ibid.)—he is גדול (*gadol*), *great*, among the camps of the Other Side; he is *great* over them, conducting all ships of the sea convulsed by an evil wind, to sink them in the depth of the ocean, in his *depths of the sea.*[308]

virtue among those on earth, She would pour forth unrestrainedly. Furthermore, She would be blessed with additional gifts of emanation from above. However, those who act faithlessly on earth in effect restrain the additional flow from above to *Shekhinah* and restrain Her from conveying the flow to all those below.

On human misconduct diminishing the flow to *Shekhinah*, see, e.g., *Zohar* 1:67a; 3:266a–b; Tishby, *Wisdom of the Zohar*, 1:425. Cf. below, note 431.

307. **I learned from the Holy Lamp...** From Rabbi Shim'on.

When *Shekhinah* ascends to gather the rich flow, if Israel is tainted by unworthy deeds, then *Shekhinah* Herself becomes tainted, as if by a tiny drop of menstrual blood. Consequently, She is removed from Her Husband, *Tif'eret*, and sits in a state of impurity until seven "clean" (i.e., bloodless) days have passed.

See BT *Berakhot* 31a, in the name of Rabbi Zeira: "The daughters of Israel have been so strict with themselves that even if they see a drop of [menstrual] blood the size of a mustard seed they wait on account of it [literally "sit over it"] for seven clean days."

See JT *Berakhot* 5:1, 8d; BT *Megillah* 28b, *Niddah* 66a; *Pirqei de-Rabbi Eli'ezer* (ed. Higger) 52. On the image of "a drop of blood the size of a mustard seed," see also BT *Niddah* 5a, 13b, 16b; *Seder Eliyyahu Rabbah* 16, p. 79.

On *Shekhinah* as a menstruant, see *Zohar* 3:54a, 79a–b, 248b, 258b, 290b (*IZ*); Koren, *Forsaken*, 73–97; cf. above, p. 200, n. 41. On Rabbi Shim'on's title "the Holy Lamp," see above, p. 27, n. 68.

308. **the Left is aroused...** The power of *Din* (Judgment) is aroused, symbolized by Isaac, the subject of the verse in Genesis: *It happened when Isaac was old, that his eyes were too dim to see, and he called Esau, his elder son, and said to him, "My son!" He answered, "Here I am."* Whereas previously God gazed upon *Shekhinah* benevolently—"by the principle of Abraham," namely *Ḥesed*—now the divine eyes grow too *dim* to gaze with Compassion. Then, Samael (symbolized by Esau) is aroused, threatening the world.

The image of a thread extending from *Din* represents the counterpart of "a thread of *ḥesed*." See below, pp. 501–2, n. 5. On the image of demonic forces controlling a ship in the stormy seas, see above, note 235. "Convulsed" renders ערטיראן (*artiran*), apparently based playfully on the root ערער (*'r'r*), "to undermine, upset, demolish." See above, p. 140, n. 266.

The demonic forces under the command of Samael are called *depths of the sea.* This phrase appears in Micah 7:19: *You will cast*

"When the blessed Holy One is in a state of Compassion, all of Israel's sins and transgressions He gives to [Samael], who casts them into *the depths of the sea.* All his camps are called *depths of the sea,* and they grasp them, and swim with them to all the other nations.[309]

"Now, are the sins of Israel and their transgressions really thrown and distributed to their nations? Well, they wait expectantly for gifts from above like a dog in front of the table. When the blessed Holy One takes all of [Israel's] sins and throws them upon them, they all think that the gifts and presents He wanted to give to Israel, He removed from [Israel] and gave to them! Immediately, they all together throw them upon the other nations.[310]

"Come and see: Assembly of Israel says at first, *Black am I but beautiful* (Song of Songs 1:5), diminishing Herself before the Holy King. Then She asks Him, saying, *Tell me, you whom my soul loves,* איכה (*eikhah*), *how, do you pasture your sheep? Eikhah, How, do you rest them at noon?* (ibid., 7). Why twice: *eikhah, eikhah*? Well, She is hinting at two destructions of the two Temples, when everyone exclaims, '*Eikhah, How?*' *Eikhah, How, do you pasture your sheep*—referring to the destruction of the First Temple. *Eikhah, How, do you rest them*—referring to the destruction of the Second Temple. So twice: *Eikhah, eikhah.*[311]

all their sins into the depths of the sea. See above, p. 72, n. 54.

309. **all of Israel's sins and transgressions He gives to [Samael]...** Just as on Yom Kippur the scapegoat bearing all of Israel's sins is sent off to the desert to the demon Azazel. See above, note 20.

310. **Now, are the sins of Israel...** Why would the demonic forces wish to distribute Israel's sins to their respective nations? Rabbi Abba explains that these forces mistakenly think that the sins are precious gifts.

311. ***Black am I but beautiful...*** According to the Midrash on Song of Songs, this verse is spoken by the Assembly of Israel. Here, the speaker is *Shekhinah* (known as Assembly of Israel), who shares Her people's exile and longs to be reunited with Her lover, the blessed Holy One. Yearning for Him so deeply, She shrivels into a single black point. See above, p. 288, n. 119.

In the passage from Song of Songs, the word איכה (*eikhah*) means *where,* but Rabbi Abba construes it as *how* (as soon becomes clear). The double appearance of *eikhah* alludes to the destruction of the two Temples—by the Babylonians in 586 B.C.E., and by the Romans in 70 C.E. The clause "when everyone exclaims, '*Eikhah, How?*'" alludes to the book of Lamentations (*Eikhah*), which commemorates the destruction of the First Temple and features the word *eikhah* several times—most famously in its opening verse, mourning the desolation of Jerusalem: *How does she sit alone, the city once full of people?* The wording of the clause—"when everyone exclaims [or: recites], '*Eikhah, How?*'"—could also allude to the liturgical chanting of the book of *Eikhah* (Lamentations) on *Tish'ah be-Av.* See *ZḤ* 70c (*ShS*).

The context in Song of Songs (1:5–8) reads: "*Black* [or: *Dark*] *am I but beautiful, O daughters of Jerusalem—like the tents of Kedar, like Solomon's curtains. Do not stare* [or: *look*] *at me for being blackish* [or: *for I am blackish*], *for the sun has scorched* [or: *glared at; gazed upon*] *me. My mother's sons were incensed at me, they made me keeper of the vineyards; my own vineyard I have not kept. Tell me, you whom my soul loves,* איכה

"תרעה (*Tir'eh*), *You pasture*; תרביץ (*tarbits*), *you rest them*—one unlike the other. The verse should read ירעה (*yir'eh*), *he pastures*; ירביץ (*yarbits*), *he rests them*, since She is speaking about Israel. But in fact, She is speaking about Herself—'איכה תרעה כלתך (*Eikhah tir'eh kallatekha*), *How does* your Bride *pasture*, Her children in their exile among the other nations? איכה תרביץ (*Eikhah tarbits*), *How does she sprinkle them, at noon?*—How will She drip dew and water upon them in the heat of *noon*?[312]

"'*Lest I be as one enwrapped* (Song of Songs 1:7) when Israel calls out in distress, and other nations [197b] revile and curse them—"When will you leave exile? Why doesn't your God perform miracles for you?" And [the people of Israel] esteem themselves, saying, "כה תרעה (*Koh tir'eh*), *Thus she will pasture*, us, as in ancient days. כה תרביץ (*Koh tarbits*), *Thus she will sprinkle*, with holy water—to cool the heat of your fiery flames!" They take pride in all this. And I sit *as one enwrapped*, unable to perform miracles for them and avenge them.'[313]

(*eikhah*), *where, do you pasture your sheep? Eikhah, Where, do you rest them at noon? Lest I be as one who strays* [or: *as one enwrapped*] *among the flocks of your fellows." "If you do not know, O fairest of women, go follow the tracks of the sheep, and graze your kids by the shepherds' tents."*

312. **תרעה (*Tir'eh*), *You pasture*; תרביץ (*tarbits*), *you rest them*...** The two verbs are each distinct, and Rabbi Abba proceeds to discuss each one. First he wonders why the verse reads תרעה (*Tir'eh*), *You pasture*, and תרביץ (*tarbits*), *you rest them*—and not ירעה (*yir'eh*), *he pastures*, and ירביץ (*yarbits*), *he rests them*—since *Shekhinah* is speaking about the nation of Israel and asking, in effect: "How will he pasture and rest his children?"

Rabbi Abba explains that *Shekhinah* is actually speaking to *Tif'eret* about Herself, and the prefixed ת (*tav*) in each of these two verbs does not signify *you* but rather *she*—איכה תרעה (*Eikhah tir'eh*), *How does she* [namely *Shekhinah*, *Tif'eret*'s Bride] *pasture*, Her children in exile? איכה תרביץ (*Eikhah tarbits*), *How does she sprinkle them*, with the dew of blessing to assuage their hot suffering? Rabbi Abba construes *tarbits* based on an alternative rabbinic sense of the verb הרביץ (*hirbits*), "to sprinkle." See *Zohar* 3:17b.

313. ***Lest I be as one enwrapped*...** The verse reads: *Lest I be* כעטיה (*ke-oteyah*), *as one who strays* [or: *as one enwrapped*—looking like a harlot], *among the flocks of your fellows.* Here, Rabbi Abba adopts the meaning *as one enwrapped*, describing a state of mourning.

Although the nations taunt Israel, the suffering people respond proudly, insisting that *Shekhinah* will sustain them. But She is powerless, suffering in exile along with Her people, *as one enwrapped.*

The initial word, כה (*koh*), *thus*, in each of the expressions כה תרעה (*koh tir'eh*), *Thus she will pasture*, and כה תרביץ (*koh tarbits*), *Thus she will sprinkle*, represents the second syllable of the full word איכה (*eikhah*), *how* (or *where*). Rabbi Abba may be construing *koh* as a name of *Shekhinah*. See above, note 148; cf. *Eikhah Rabbah* (ed. Buber) 1:1; Vol. 5, p. 313, n. 345.

On the nations' taunt, see *Eikhah Rabbah* 3:7: "The star-worshipers taunt Israel, saying to them: 'Your God has hidden His face from you and removed His presence from you. He will not return to you.'" See *Zohar* 2:188b; 3:220b–221b; Matt, *Zohar: The Book of Enlightenment*, 16–18.

On *ke-oteyah* as *as one enwrapped*, see *Sifrei*, Numbers 139; *Shir ha-Shirim Rabbah* on 1:7; *Zohar* 1:20a; 3:17b; *ZḤ* 52c, 70c (*ShS*), 71a (*ShS*).

"He replies to Her, '*If you do not know for yourself, O fairest of women* (Song of Songs 1:8). This verse should read as follows: *If you do not know, O fairest of women*; why *for yourself*? Well, *If you do not know* how to strengthen Yourself and fortify Your power to protect Your children, then *go for yourself*, to strengthen Yourself *in the tracks of the sheep*—namely schoolchildren studying Torah.[314]

"*And graze your kids* (ibid.)— those taken from the breast, who vanish from the world and are conveyed to the Supreme Academy, which is על (*al*), *by, the shepherds' tents*—*al*, *above*, precisely! It is not written למשכנות הרועים (*le-mishkenot ha-ro'im*, *by the shepherds' tents*, but rather *al*, *above*, *the shepherds' tents*. This is the Academy of Metatron, occupied by all the mighty of the world and guides of Torah in this world in matters of forbidden and permitted, in everything needed by inhabitants of the world. For *the tracks of the sheep* are schoolchildren, as we have said."[315]

Rabbi El'azar said, "*The tracks of the sheep* are the students of the academy who come later into the world and find Torah on a straight path, and the path is

314. **He replies to Her...** *Tif'eret* reassures *Shekhinah* that She can fortify Herself to sustain Her people through the merit of children who study Torah.

See *Leqaḥ Tov*, Song of Songs 1:8; *Zohar* 3:17b, 198a; cf. *ZḤ* 70d (*ShS*). According to BT *Shabbat* 119b (in the name of Rabbi Yehudah the Prince), "The world endures only for the sake of the breath of schoolchildren." See *Zohar* 1:1b, 47a, 146b (*ST*); 2:39a; 3:47b.

For the context in Song of Songs, see above, note 311. The verse begins: אם לא תדעי לך (*Im lo tede'i lakh*), *If you do not know*, which Rabbi Abba construes hyperliterally as *If you do not know for yourself*.

315. ***And graze your kids...*** That is, draw on the merit of little babies still of nursing age who tragically died. Their souls ascend to the Supreme Academy, where they are taught by God Himself. This academy is situated even higher than the Academy of Metatron, which is occupied by the souls of the righteous and learned. Such virtuous humans serve as *shepherds* of the people, and their academy is called *the shepherds' tents*.

The concluding sentence implies that the adults are pictured as *sheep* (tended by the righteous and learned *shepherds*), while the children (who follow in their parents' footsteps) are considered *the tracks of the sheep* (as mentioned in the preceding paragraph).

On God (or an angel) teaching the souls of little children, see BT *Avodah Zarah* 3b (and Rashi, s.v. *gemulei me-ḥalav*); *Otiyyot de-Rabbi Aqiva* (*Battei Midrashot*, 2:353); *Kallah Rabbati* 2:9; *Zohar* 1:41a (*Heikh*); 2:96b, 113b, 169b; *ZḤ* 36b; [Moses de León?], *Seder Gan Eden*, 280–81 (134–35); Yisraeli, *Parshanut ha-Sod*, 163–65.

On Metatron as teaching in, or heading, an academy in heaven, see above, p. 134, n. 245. On the distinction between the Academy of Metatron and the Supreme Academy, see above, p. 67, n. 43. On this paragraph and the following one, see Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 53–54; Liebes, "Ha-Zohar ke-Sefer Halakhah," 588–97.

On *kids* (that is, young goats or sheep) as children, see BT *Shabbat* 33b; *Shir ha-Shirim Rabbah* on 1:8; *Shemot Rabbah* 2:4. The phrase "taken from the breast" derives from Isaiah 28:9: *Whom will he teach knowledge? To whom will he explain a message? Those weaned from milk, taken from the breast?*

open. So they renew ancient words every day, and *Shekhinah* settles upon them, listening to their words, as is said: *YHVH listened and heard* (Malachi 3:16)."[316]

Rabbi Abba said, "Certainly so! And all is one matter.[317]

"Alternatively, *If you do not know for yourself*—why *for yourself*? Well, wherever Israel is in exile, She is with them. So it is written *for yourself*, and similarly: *In all their distress* לו צר (*lo tsar*), *He was distressed* (Isaiah 63:9). This is the meaning of *for yourself*.[318]

316. ***The tracks of the sheep* are the students of the academy...** Disciples who appear later in the world, after Torah has already been explained and established "on a straight path." Following in the footsteps of earlier sages, they find that "the path is open," and they are able to "renew ancient words" and discover new meanings within Torah.

The phrase מחדשין מלין עתיקין (*meḥaddeshin millin attiqin*), "renew ancient words," can also be rendered "innovate ancient words," alluding to the *Zohar*'s unique method of "inventing" new-ancient teachings and transmitting them through classical Talmudic figures. See *Zohar* 2:147a (Vol. 5, p. 336, n. 410); Matt, *Zohar: The Book of Enlightenment*, 17–18. Cf. above, p. 145, n. 282. On the related phrase "new-ancient words," see above, p. 97, n. 135; Matt, "'New-Ancient Words.'"

On *the tracks of the sheep* as alluding to kabbalists, see *ZḤ* 70d (*ShS*). Cf. Vol. 7, p. 107, n. 326. The full verse in Malachi reads: *Then those who revere YHVH spoke with one another; and YHVH listened and heard, and a book of remembrance was written in His presence concerning those who revere YHVH and contemplate His name.* On this verse as referring to God listening to those engaged in Torah, see M *Avot* 3:2, 6; *Shir ha-Shirim Rabbah* on 8:12; *Rut Rabbah* 4:5; *Tanḥuma, Vayaqhel* 7, *Emor* 16; *Tanḥuma* (Buber), *Emor* 23; *Midrash Tehillim* 30:5.

317. **all is one matter** The two interpretations of *the tracks of the sheep* (offered respectively by Rabbi Abba and Rabbi El'azar) both refer to those who are engaged in Torah.

318. **why *for yourself*?...** Because *Shekhinah*, who shares in Israel's exile, can help Herself (as explained above, notes 314–15).

On the wording *for yourself*, see above, note 314. On the exile of *Shekhinah*, see *Mekhilta, Pisḥa* 14, in the name of Rabbi Akiva: "Wherever Israel went in exile, *Shekhinah*, as it were, went into exile with them. When they were exiled to Egypt, *Shekhinah* went into exile with them.... When they were exiled to Babylon, *Shekhinah* went into exile with them.... And when in the future they return, *Shekhinah*, as it were, will return with them."

See *Sifrei*, Numbers 84; JT *Ta'anit* 1:1, 64a; *Eikhah Rabbah* 1:54; BT *Megillah* 29a; *Zohar* 1:68b–69a, 120b, 134a, 149a, 159b, 182a, 210a, 211a, 237a; 2:2a–b, 41b (*Piq*), 82a, 189b, 191a, 216b; 3:4b, 6a–b, 17a–b, 66a, 74a–75a, 90b, 102b, 114b–115a, 297b; *ZḤ* 48a, 51d, 84a (*MhN, Rut*); Moses de León, *Sefer ha-Mishqal*, 122–23; idem, *Sheqel ha-Qodesh*, 73–74 (92–93); Tishby, *Wisdom of the Zohar*, 1:382–85.

In the Masoretic text of Isaiah, the word *lo* is spelled לא, with an א (*alef*), meaning *not*—which could yield the sense *In all their distress* לא צר (*lo tsar*), *He was not distressed.* However, the word is traditionally read as לו (*lo*), with a ו (*vav*), yielding exactly the opposite sense: *In all their distress* לו צר (*lo tsar*), *He was distressed.* See *Mekhilta, Pisḥa* 14; BT *Sotah* 31a; *Tanḥuma, Vayishlaḥ* 10; *Shemot Rabbah* 2:5; *Zohar* 1:120b; 2:165a; 3:203b, 219b; Rashi, Radak and *Minḥat Shai*, ad loc.

"*O fairest of women. O fairest*—She says that She is black, as is said: *Black am I* (Song of Songs 1:5), and He says to Her, '*O fairest of women*'—beautiful. *O fairest of women—You are fair, my love* (ibid. 6:4).[319]

"Alternatively, *O fairest of women*—fine in kindness, for She bestows kindness upon Her children secretly, covertly, and the blessed Holy One is very pleased by all that She does for Her children, even though they don't deserve it. From here we learn that a father should love and appreciate everything that a mother does for her children secretly, covertly, even though their conduct is improper."[320]

Rabbi Abba said, "I am surprised by what is written: *If a man has a wayward and rebellious son . . . , his father and his mother shall seize him . . .* (Deuteronomy 21:18–19). We have learned that at that moment the blessed Holy One said to Moses, 'Write!'[321]

"Moses replied, 'Master of the Universe, is there a father who would do this to his son?' Moses saw from afar in wisdom all that the blessed Holy One would do to Israel, so he said, 'Master of the Universe, leave this matter out!'[322]

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"The blessed Holy One replied, 'Moses, I see what you are saying. Write and receive a reward! You know, yet I know more. Whatever you see, that act is up to Me. Interpret Scripture and discover!'[323]

319. ***Black am I . . .*** See above, note 311.

320. **She bestows kindness upon Her children secretly . . .** On the interplay of *Shekhinah* and the blessed Holy One, see *Zohar* 2:190b: "Even though He threatens and raises the lash, Mother comes and grasps His right arm, so the lash remains suspended, does not descend, and is not implemented, because both of them share one plan: He by threatening, and She by holding back His right arm."

321. **I am surprised by what is written . . .** How could loving parents bring their child to court to have him killed?

On the unlikelihood of such an occurrence, see BT *Sanhedrin* 71a: "There has never been [an actual judicial proceeding involving] *a wayward and rebellious son*, and there never will be one. So why was [this passage] written? Interpret [it] and receive a reward!" See *Tosefta Sanhedrin* 11:6.

Rabbi Abba indicates that God instructed Moses to record this law. The context in Deuteronomy (21:18–21) reads: *If a man has a wayward* [or: *stubborn*] *and rebellious son, who does not heed his father's voice and his mother's voice, and they punish him and he does not heed them, his father and his mother shall seize him and bring him out to the elders of his town and to the gate of his place, and they shall say to the elders of his town, "This son of ours is wayward and rebellious; he does not heed our voice, is a glutton and a drunk." All the people of his town shall stone him to death, and you shall eliminate the evil from your midst, and all Israel will hear and be afraid.*

322. **Moses saw from afar . . .** He foresaw that Israel would act like *a wayward and rebellious son*, and that God would punish them accordingly; so he wanted God to omit this passage from the Torah.

323. **Write and receive a reward! . . . Interpret Scripture and discover!** These two statements are based on the rabbinic formulation quoted above (note 321): "Why was

"At that moment, He gestured to Yofiel, the master of Torah. [Yofiel] said, 'Moses, I have expounded this passage. It is written: *If a man has*—the blessed Holy One, as is written: *YHVH is a man of war* (Exodus 15:3).[324]

"'*A son*—Israel, as is written: *My son, My firstborn, Israel* (ibid. 4:22).

"'*Wayward and rebellious*—as is written: *For like a wayward cow, Israel has been wayward* (Hosea 4:16).[325]

"'*Who does not heed his father's voice and his mother's voice* (Deuteronomy 21:18)—the blessed Holy One and Assembly of Israel.[326]

"'*And they punish him* (ibid.)—as is written: *YHVH sent a message by every prophet, every seer*... (2 Kings 17:13).[327]

"'*And he does not heed them* (Deuteronomy, ibid.)—as is written: *and they did not heed YHVH*....[328]

[this passage] written? Interpret [it] and receive a reward!"

God tells Moses that He Himself will judge Israel, as indicated by the following elucidation of this biblical passage.

324. **Yofiel, the master of Torah . . .** Yofiel (Beauty of God) is the angelic prince of Torah. He begins to interpret for Moses the passage *If a man has a wayward and rebellious son*....

The verse in Exodus demonstrates that God can be called *a man*. For similar instances of the proof text *a man of war*, see above, p. 153, n. 4.

On the angel Yofiel, see *Targum Yerushalmi*, Deuteronomy 34:6; Schäfer, *Konkordanz zur Hekhalot-Literatur*, s.v. *Yofi'el*; *Zohar* 1:108a (*ST*); 2:206b, 247b (*Heikh*); 3:2b, 154a; *ZḤ* 36b, 61c (*MhN, ShS*), 64a, 90c (*MhN, Rut*); Margaliot, *Mal'akhei Elyon*, 65–67.

325. ***For like a wayward cow...*** The verse reads: *For like a wayward* [or: *stubborn*] *cow, Israel has been wayward* [or: *stubborn*].

326. **the blessed Holy One and Assembly of Israel** Who are described as *father* and *mother*.

This interpretation of *father* and *mother* is based on a passage in BT *Berakhot* 35b, in the name of Rabbi Ḥanina son of Papa: "Whoever enjoys this world without reciting a blessing—it is as if he robs the blessed Holy One and Assembly of Israel, as is said: *He who robs his father and mother and says, 'It is no crime,' is partner to a destroyer* (Proverbs 28:24)—*father* is none other than the blessed Holy One... and *mother* is none other than Assembly of Israel."

In this Talmudic passage, Assembly of Israel apparently refers to a supernal hypostasis (the mother of Israel), as it does regularly in Kabbalah, designating *Shekhinah*. Here, Rabbi Abba indicates that *your father* is *Tif'eret* (known as the blessed Holy One), while *your mother* is *Shekhinah* (known as Assembly of Israel). This divine couple engenders souls. See *Zohar* 3:44b, 74a; Vol. 8, pp. 266–67, n. 57. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

327. ***YHVH sent a message...*** The context in 2 Kings (17:13–14, 18, 20) reads: *YHVH warned Israel and Judah by every prophet, every seer, saying, "Turn back from your wicked ways...." And they did not heed, and they stiffened their necks....YHVH was greatly incensed at Israel and He removed them from His presence....YHVH spurned all the seed of Israel, and He afflicted them and delivered them into the hand of plunderers, until He flung them from His presence.*

328. ***and they did not heed YHVH*** As indicated in the preceding note, the passage in 2 Kings reads: *and they did not heed.*

"'*His father and his mother shall seize him*... (ibid., 19)—with a single mind, in complete consent.[329]

"'*And bring him out to the elders of his town and to the gate of his place* (ibid.). *To the elders of his town*—the verse should read *to the elders of their town*; why *to the elders of his town and to the gate of his place*? Well, *to the elders of his town*—referring to the blessed Holy One. *And to the gate of his place*—referring to Assembly of Israel.[330]

"'*The elders of his town*—Primordial Days, Ancient Days, oldest of all. *The gate of his place*—*musaf* of Sabbath.[331]

"'Nevertheless, even though all know the judgment, it is consigned above; because the Court of Mother is related to Israel and linked with them, and no relative can try the case of his relation, and he is disqualified to render judgment.[332]

"'What is written first? *To the elders of his town and to the gate of his place.* As soon as the blessed Holy One saw that they were related, He immediately removed the trial from *the gate of his place.* What is written? *They shall say to the elders of his town* (Deuteronomy 21:20) [198a] —alone. It is not written *and to the gate of his place*, but rather *to the elders of his town.*[333]

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329. **with a single mind...** The blessed Holy One and *Shekhinah* concur on punishing Israel.

330. **the verse should read *to the elders of their town*...** According to the simple sense of the verse, *his town* means "the town of the wayward and rebellious son," but here the angel Yofiel suggests that the possessive pronoun should be in the plural (*their*), matching *his father and his mother.* He explains, however, that *his town* means "the town of the blessed Holy One," and *his place* means "the place of *Shekhinah* (who is known as Assembly of Israel)."

331. ***The elders of his town*—Primordial Days...** The *sefirot* from *Ḥesed* to *Yesod*, pictured as the six primordial days of Creation.

The phrase "*musaf* [the additional service] of Sabbath" apparently alludes here to *Shekhinah*, who is *the gate* to the sefirotic realm. See *Zohar* 2:206a (Vol. 6, pp. 173–74, n. 195). For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Nefesh David*; *Sullam*; *Matoq mi-Devash.*

332. **even though all know the judgment...** Although all of the *sefirot* know that Israel deserves to be judged and punished, *Shekhinah* (pictured as the Divine Court) must recuse Herself from the case, since She is Israel's Mother "and no relative can try the case of his relation."

333. **What is written first?...** In this biblical passage, verse 19 reads: *They shall bring him out to the elders of his town and to the gate of his place.* The following verse reads: *They shall say to the elders of his town, "This son of ours is wayward and rebellious...."* Of course (according to the simple meaning), it would make no sense for the verse to read *They shall say to the elders of his town and to the gate of his place.* However, the angel Yofiel insists that Scripture deleted any mention of *the gate of his place* to demonstrate that God "removed the trial from" *Shekhinah* (who is *the gate of his place*). The judgment is conducted by *the elders of his town* alone, namely by the *sefirot* from *Ḥesed* to *Yesod.*

"'*This son of ours* (ibid.)—surely, and not other nations.[334]

"'*Is wayward and rebellious; he does not heed our voice*—why the change? Look, at first it is not written *is a glutton and a drunk*, whereas afterward it is! Well, what causes Israel to be *wayward and rebellious* toward their Father in heaven? The fact that they are *a glutton and a drunk* like other nations, as is written: *They mingled with the nations and learned their deeds* (Psalms 106:35); and similarly: *The people ate and bowed down* (Numbers 25:2). For the root and foundation is eating and drinking, when they act like other nations—this causes them to be *a wayward and rebellious son* toward their Father in heaven.[335]

"'*All the people of his town shall stone him* (Deuteronomy 21:21)—all the other nations, who were hurling stones at them and tearing down walls and smashing towers, yet it did them no good at all.'[336]

"When Moses heard this, he wrote this passage.[337]

"Nevertheless, *O fairest of women*—finest and most precious among women of the world. *Go follow the tracks of the sheep*—as they have already established, these are the synagogues and houses of study.[338]

"*And graze your kids*—schoolchildren, who have never tasted sin.[339] 397

"*By the shepherds' tents*—teachers of children and heads of academies.

"Alternatively, *By* משכנות הרעים (*mishkenot ha-ro'im*), *the shepherds' tents*, lacking a ו (*vav*)—those wicked ones, namely the Amorite kings whose land the Israelites seized for pasture for their livestock, turning it into pasture land. When Balak heard that Israel had waged war over such valuable land and de-

334. ***This son of ours...*** Israel alone (and no other nation) is the son of the blessed Holy One and *Shekhinah*.

335. **why the change?...** At first the passage describes the son as *a wayward and rebellious son, who does not heed his father's voice and his mother's voice.* But then, when his parents bring him to court, they say "*This son of ours is wayward and rebellious; he does not heed our voice, is a glutton and a drunk.*" Why the added element of being *a glutton and a drunk*? Because such behavior causes Israel to be *wayward and rebellious.*

The passage in Numbers describes how the Israelites rejected God at Shittim by *whoring with the daughters of Moab* (Numbers 25:1) and then worshiping the Moabites' false gods. Numbers 25:2 reads in full: *They* [namely *the daughters of Moab*] *called* [or: *invited*] *the people to the sacrifices for their gods, and the people ate and bowed down to their gods.*

336. ***All the people of his town shall stone him...*** This alludes to the nations attacking Israel and destroying Jerusalem and the Temple. Yet these enemies failed to eliminate Israel.

337. **When Moses heard this...** Once the angel Yofiel told him the deep meaning of this passage on the *wayward and rebellious son*, Moses recorded it in the Torah.

338. **Nevertheless, *O fairest of women*...** Rabbi Abba returns to the verse in Song of Songs. Even though *Shekhinah* is languishing in exile among Her people, She is still the *fairest of women.*

On the verse in Song of Songs, see above, beginning at note 304. On *the tracks of the sheep*, see above at notes 314–16.

339. **schoolchildren...** Cf. above, notes 314–15.

stroyed it, turning it into pasture, he strove with all his might and collaborated with Balaam."[340]

Balak saw. Rabbi Ḥizkiyah opened, "*Thus says YHVH: Keep what is right and do what is just; for soon My salvation shall come, and My deliverance be revealed* (Isaiah 56:1). How beloved are Israel before the blessed Holy One, for even though they have sinned before Him and constantly sin before Him, He treats their intentional sins as errors.[341]

"For so Rav Hamnuna Sava said: Our Rabbis arranged three gates of laws in the order of the Mishnah. One, the first, with 'four primary causes of damage: an ox . . .' The second, a garment that was found. The third, partners and the mystery of a lost object. Why? Well, the blessed Holy One always treats Israel's intentional sins as errors.[342]

"Those who arranged our Mishnah in three gates arranged it according to the manner of Scripture, as is written: *in every matter of transgression* (Exodus 22:8)—and this *transgression* is not intentional. What is it? *For an ox, for a don-*
398 *key, for a sheep* (ibid.)—*Bava Qamma* (the First Gate), for it involves those mat-

340. **משכנות הרעים (*mishkenot ha-ro'im*), *the shepherds' tents*, lacking a ו (*vav*) . . .** The word הָרֹעִים (*ha-ro'im*), *the shepherds*, spelled without a ו (*vav*), can be read הָרָעִים (*ha-ra'im*), *the wicked ones*, as if referring to Sihon and Og, the two Amorite kings.

See *Shir ha-Shirim Rabbah* on 1:8. Cf. *Shemot Rabbah* 2:4. On the pasture land in this region, see Numbers 32:1–5. On Sihon and Og, see Numbers 21:21–33; Deuteronomy 4:46–47.

341. **He treats their intentional sins as errors** See BT *Yoma* 36b: "Moses said before the blessed Holy One, 'Master of the Universe! When Israel sins before You and then performs *teshuvah*, treat their intentional sins as errors.'" Cf. BT *Yoma* 86b; *Midrash Tehillim* 7:1; 77:1.

342. **Rav Hamnuna Sava said . . .** This distinguished figure discussed the editorial arrangement of a section of the Mishnah.

The beginning of the Mishnah's fourth "order," *Neziqin* (Damages), deals primarily with monetary subjects and damages. The first three tractates of *Neziqin* are named *Bava Qamma* (First Gate), *Bava Metsi'a* (Middle Gate), and *Bava Batra* (Last Gate). These three originally constituted a single tractate called *Neziqin.*

Bava Qamma opens with a list of four classifications of damage: "There are four primary causes of damage: the ox, the pit, the crop-destroying beast, and the outbreak of fire." *Bava Metsi'a* opens with a discussion of a lost garment that has been found. *Bava Batra* begins with a chapter entitled *Ha-Shuttafin* (The Partners, or The Joint Owners) and includes discussion of lost deeds.

Here Rav Hamnuna Sava is cited as having associated the subject matter of these three Mishnaic "gates" with the tradition that God "treats Israel's intentional sins as errors." The goring ox (mentioned at the beginning of *Bava Qamma*) represents intentional sin, whereas the lost objects (mentioned in *Bava Metsi'a* and *Bava Batra*) correspond to errors. On Rav Hamnuna Sava, see above, pp. 261–62, n. 48.

ters. *For a cloak* (ibid.)—*Bava Metsi'a* (the Middle Gate). *For every loss*—*Bava Telita'ah* (the Third Gate).[343]

"They followed the pattern of Scripture. For when [Rav Hamnuna Sava] reached *Bava Metsi'a* (the Middle Gate), he said, 'Why did they begin with this garment?' Once he found the verse, he said, 'Surely, this is a law given to Moses at Sinai! All the words of our Rabbis are fitting.'[344]

"*Thus says YHVH*. Why is it that with all the prophets it is written *Thus says YHVH*, whereas with Moses it is not? Well, concerning Moses—whose prophecy derived from the speculum that shines, above—it is not written כה (*koh*), *thus*. But other prophets, who prophesied from the speculum that does not shine, prophesied from *Koh* (*Thus*)."[345]

343. **Those who arranged our Mishnah in three gates . . .** All three tractates (or "gates")—as well as the tradition that God treats Israel's intentional sins as errors—are alluded to in the verse from Exodus. This verse, which deals with a case of misappropriation, reads in full: *In every matter of* פשע (*pesha*), *offense* [or: *misappropriation*; *breach of trust*; *transgression*], *for an ox, for a donkey, for a sheep, for a cloak, for every loss about which one says, "This is it," the matter of both shall come before God* [or: *the gods*]. *He whom God finds guilty shall pay double to his fellow.*

The term *pesha* (*transgression*) alludes to an intentional sin that is now considered by God to be "not intentional." The phrase *for an ox* alludes to the beginning of *Bava Qamma*, which specifies the ox as one of the four primary causes of damage. The phrase *for a cloak* alludes to the beginning of *Bava Metsi'a*, which discusses a lost garment that has been found. The phrase *for every loss* alludes to *Bava Batra*, which includes a discussion of lost deeds. See the preceding note. (Actually, lost items are discussed much more extensively in *Bava Metsi'a*.)

344. **They followed the pattern of Scripture . . .** That is, the wording of the verse in Exodus (as explained in the preceding note).

As mentioned in the preceding two notes, *Bava Metsi'a* opens with a discussion of a lost garment that has been found. Rav Hamnuna Sava concludes that the arrangement of the "three gates" in the Mishnah was ordained by God at Mount Sinai.

345. **Why is it that with all the prophets . . .** Why does the formula *Thus says YHVH* appear only regarding later prophets and not regarding Moses? Because the word כה (*koh*), *thus*, is a name of *Shekhinah*, who is also known as "the speculum that does not shine." Whereas the other prophets received inspiration from *Shekhinah*, Moses received inspiration directly from *Tif'eret*, "the speculum that shines."

The word "speculum" renders אספקלריא (*ispaqlarya*), "speculum, glass, mirror, lens," deriving from Greek *speklon*, "mirror, window-pane," and Latin *speculum*, "mirror." See BT *Yevamot* 49b: "All the prophets gazed באספקלריא שאינה מאירה (*be-ispaqlarya she-einah me'irah*), through an opaque glass [literally: through an *ispaqlarya* that does not shine], whereas Moses our teacher gazed through a translucent glass [literally: through an *ispaqlarya* that shines]."

Cf. 1 Corinthians 13:12: "For now we see through a glass darkly, but then face-to-face." See *Vayiqra Rabbah* 1:14; Azriel of Gerona, *Peirush ha-Aggadot*, 33–34; Naḥmanides on Exodus 6:2; *Zohar* 1:33b, 120a, 170b–171a, 183a; 2:23b, 82b, 129b, 193b–194a, 221a; 3:268b; *ZḤ* 38b, 41c, 77a (*MhN, Rut*); Moses de León, *Mishkan ha-Edut*, 7; Ginzberg, *Legends*, 6:44–45, n. 242; Wolfson, *Through a*

Now, please, go curse this people for me, for it is mightier than I. Perhaps I will be able to strike against it... (Numbers 22:6).[346]

Now. Rabbi El'azar said, "'Surely, the time is ripe for me to do what I want!' He saw, but he did not see accurately. He saw many thousands among Israel falling by his hands shortly, so he said, 'Surely, the time is ripe—*Now*, not at another time.'[347]

"לכה (*Lekhah*), *go*—the verse should read לך (*lekh*), *go*; why *lekhah*? Well, he said, 'Let us quicken ourselves against the one who hovers over them with Her wings, who is named כה (*Koh*), Thus. *Now,* לכה (*le-Khoh*)—let us wage war against that *Koh*.' *Now, go*—as is said: *Now to the spoil, Moab!* (2 Kings 3:23).[348]

"He said, 'Until now, there was no one in the world who could prevail against them, because of that Protector they have. Now that the time is ripe, *le-Khoh*, *against Koh*, let us wage war.' So the whole counsel of that wicked one was *le-Khoh*, *against Koh*, as is written: ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder* (Numbers 23:15)—אעקר להחוא כה (*e'qar le-hahu koh*), 'I will uproot that *Koh*, from its place.' Both of them shared evil counsel, as is said: *against YHVH and against His anointed* (Psalms 2:2). But they did not know that later this *Koh* would uproot them from the world.[349]

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Speculum That Shines, index, s.v. "speculum"; Huss, "Ḥakham Adif mi-Navi," 109–14; idem, *Ke-Zohar ha-Raqi'a*, 17–21.

On *Koh* as a name of *Shekhinah*, see above, note 148. Actually, the formula *Thus says YHVH* appears numerous times regarding Moses; see Exodus 4:22; 5:1; 7:17, 26; 8:16; 9:1, 13; 10:3; 11:4; 32:27. Cf. *Mekhilta de-Rashbi*, Exodus 12:1; *Sifrei*, Numbers 153; *Sifrei*, Deuteronomy 83; *Midrash Tanna'im*, Deuteronomy 13:2; *Nitsotsei Zohar*; Scholem; *Matoq mi-Devash*.

346. ***Now, please, go curse this people for me...*** The full verse (spoken by Balak to Balaam) reads: *Now, please, go curse this people for me, for it is mightier than I. Perhaps I will be able to strike against it and drive it out of the land. For I know that whomever you bless is blessed, and whomever you curse is cursed.* For the context, see above, note 1. See also notes 253, 286.

347. **Surely, the time is ripe...** Balak (king of Moab) said "*Now*" because he foresaw that many Israelite men would be seduced by the daughters of Moab and then worship the heathen god Baal-peor. As a result, twenty-four thousand Israelites would die in a plague, aside from those slain by the Israelite officers. The clause "but he did not see accurately" refers to the fact that eventually the Moabites were to be defeated by King David. See 2 Samuel 8:2; above, note 303.

348. **לכה (*Lekhah*), *go*...** Rabbi El'azar wonders why Scripture doesn't employ the simpler form of the imperative: לך (*lekh*), *go*. He explains that the additional letter, ה (*he*), allows for a different pronunciation and meaning: לכה (*le-Khoh*), *against Koh*—that is, *against Shekhinah* (who is known as *Koh*, "Thus"). (See above, notes 148, 345.) Rabbi El'azar is also construing *lekhah* as a cohortative, that is, a form of the verb that denotes self-encouragement: "Let us quicken ourselves..."

The concluding sentence indicates that Balak's exclamation *Now, go* echoes the verse in Kings, in which the Moabites urge themselves to seize the spoils of war.

349. **because of that Protector...** Balak realized that *Shekhinah* was protecting Israel, and now he saw an opportunity to attack Her

"*For it is mightier than I.* Now, until that time, where had [Israel] done battle with him and defeated him? Where had [Moab] encountered their sword, so that [Israel] could have fought [198b] like mighty warriors, displaying their power? What is meant by *for* עצום הוא ממני (*atsum hu mimenni*), *it is mightier than I*? Well, that wicked one was wise and saw from afar—he saw King David, who stemmed from Ruth the Moabitess: a warrior mighty as a lion, triumphing in fierce battles against Moab, setting them under his feet. He said, '*Atsum hu*, *He is mighty*, and one king of theirs will inherit that might מינן (*mi-nan*), from us, and will come forth to destroy Moab.'[350]

"*Perhaps* אוכל נכה בו (*ukhal nakkeh bo*), *I will be able, that we can strike against it.* This verse should read as follows: *Perhaps* אוכל אכה בו (*ukhal akkeh bo*), *I will be able to strike against it*, or *Perhaps* נוכל נכה בו (*nukhal nakkeh bo*), *we will be able to strike against it.* However, that wicked one was wise. He said, 'I see one paw of a certain mighty lion, extending its paw. If I am able with you—both of us joining together—to cut off this paw from that lion, then that king won't come into the world and will not drive Moab out of its territory.'"[351]

and remove Her from Her people, thereby leaving them vulnerable. Balak and Balaam "shared evil counsel" *against YHVH and against His anointed* (namely Israel). But eventually *Shekhinah* eliminated both of them from the world.

The full verse in Numbers (recording Balaam's words) reads: *He said to Balak, "Station yourself here by your ascent offering,* ואנכי אקרה (*ve-anokhi iqqareh*), *and I myself may be happened upon* [or: *and I myself will be encountered*; *and I myself will seek some chance*], כה (*koh*), *yonder* [or: *here, hereabouts*]. Here, Rabbi El'azar transforms ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon*, into אעקר לההוא כה (*e'qar lehahu koh*), "I will uproot that *Koh*," that is, "I will eliminate *Shekhinah*," who protects Israel. See above, note 148.

On *Shekhinah*'s role in eliminating many of the Moabites, see above, p. 283, n. 104. On the demise of Balaam, see Numbers 31:8; Joshua 13:22. The full verse in Psalms reads: *Kings of the earth take their stand, and princes conspire together against YHVH and against His anointed.*

350. ***For it is mightier than I...*** Since Scripture does not record any earlier battles between Moab and Israel, how could Balak know that Israel *is mightier than I*? Rabbi El'azar explains that Balak foresaw King David, who was descended from Ruth the Moabitess and who would one day defeat Moab. Rabbi El'azar construes עצום הוא ממני (*atsum hu mimenni*), *he is mightier than I*, as *he is mighty mimenni, from me*—that is, descended from my people.

351. ***Perhaps* אוכל נכה בו (*ukhal nakkeh bo*), *I will be able, that we can strike against it...*** The simple sense of this clause is *Perhaps I will be able to strike against it*; but the wording אוכל נכה בו (*ukhal nakkeh bo*) combines the singular form *ukhal* (*I can*) and the plural form *nakkeh* (*we will strike*). Rabbi El'azar wonders why both verbs aren't either singular or plural consistently. He explains that Balak was indicating to Balaam that with the latter's help he could prevent King David from ever being born.

The lion symbolizes the tribe of Judah, from whom David (pictured as a paw) was descended. See Genesis 49:9.

On the wording *ukhal nakkeh bo*, see *Leqaḥ Tov*, Genesis 1:26; Numbers 22:6 (p. 126b); Song of Songs 1:4; Rashi on Numbers 22:6; Ibn Ezra on Genesis 1:26; Naḥmanides, Ḥiz-

ארה (*Arah*), *Curse*, [*this people*] *for me*. What is meant by *Arah*, *Curse*, *for me*?

Rabbi Abba said, "That wicked one spoke to Balaam using two expressions, saying ארה (*Arah*), *Curse*, *for me*, and also קבה (*Qavah*), *Execrate*, *for me* (Numbers 22:17). What is the difference between them? Well, [Balak] said to [Balaam], '*Arah*, *Gather*, *for me* herbs and sorcerous snakes' heads, and put them in a cauldron of witchcraft.' When he saw that [Balaam] had greater power with his mouth, he went on to say, *Please, go qavah*, *execrate*, [*this people*] *for me*.[352]

"Still, that wicked Balak did not neglect his sorcery, but rather gathered all kinds of herbs and sorcerous snakes' heads and took a cauldron of witchcraft and stuck it fifteen hundred cubits underground, hiding it away till the end of many days.

"When David came, he dug fifteen hundred cubits into the depths and brought up water from the depths and poured a libation upon the altar. At that moment, he said, 'I will wash out that cauldron; *Moab is my washbasin* (Psalms 108:10)'—*my washbasin*, surely![353]

402 "*Upon Edom I fling my shoe* (ibid.). What is meant by *I fling my shoe*? Well, this too was from afar, as is written: *Esau said to Jacob, 'Let me gulp down some of this red red stuff, for I am famished'* (Genesis 25:30). *Let me gulp down*—real

zequni, and Sforno on Numbers 22:6; above, note 286. For the full verse in Numbers, see above, note 346.

352. ארה (***Arah***), ***Curse***, [***this people***] ***for me***... Rabbi Abba associates the imperative ארה (*arah*), *curse*, with the root ארה (*'rh*), "to gather, pluck." See Song of Songs 5:1; *Tanḥuma, Balaq* 4; *Tanḥuma* (Buber), 6; *Bemidbar Rabbah* 20:7. On the power of a snake's head, see above at note 247.

353. **he dug fifteen hundred cubits**... See JT *Sanhedrin* 10:2, 29a: "When [King] David began digging the foundations of the Temple, he dug fifteen hundred cubits without finding the abyss." When he finally penetrated the abyss, "it rose and threatened to drown the world." David's adviser Ahitophel managed to subdue the abyss by reciting a formula (or divine name), upon which David sang the fifteen Psalms of Ascent (Psalms 120–134), one psalm for each hundred cubits.

Cf. the tradition in BT *Sukkah* 53a–b, in the name of Rabbi Yoḥanan: "When David dug the hollows [beneath the site of the Temple], the abyss arose and threatened to drown the world.... [David] inscribed the [Divine] Name on a potsherd and cast it into the abyss, and it subsided sixteen thousand cubits. When he saw that it had subsided so far, he said, 'The higher it is raised, the more the earth will be watered.' So he sang the fifteen Ascents and raised it fifteen thousand cubits, leaving it a thousand cubits [below the surface]."

Here David brings up water from the depths and pours a water libation upon the altar. Then he washes out the cauldron of witchcraft, which Balak had stuck in the depths.

On the Talmudic passages quoted above, see *Midrash Shemu'el* 26; Gaster, ed., *Sefer ha-Ma'asiyyot*, 113–14; *Zohar* 1:30b; 2:91b, 152a; Ginzberg, *Legends*, 6:258, n. 70; Liebes, *Torat ha-Yetsirah*, 177–89. The full verse in Psalms reads: *Moab is my washbasin; upon Edom I fling my sandal* [or: *my shoe*]; *over Philistia I shout exultant*. See *Zohar* 1:190a.

gulping, opening the mouth and throat to swallow. David said to that swallower, who gulps down mouthfuls, 'I will fling my shoe at him, clogging his throat.'[354]

"*Over Philistia* אתרועע (*etro'a*), *I shout exultant* (Psalms 108:10)—this too, David saw from afar. 'It is the evil side of the Other Side, and the Philistines stem from there. What is required against the Other Side? תרועה (*Teru'ah*), A blast, to smash his power and might. Thus, *Over Philistia* אתרועע (*etro'a*), *I will blast*, just like they deserve.'"[355]

Now, please, go curse this people for me, for it is mightier than I (Numbers 22:6).

Rabbi Ḥizkiyah opened, "*Righteousness shall be the belt of his waist, and faithfulness the belt of his loins* (Isaiah 11:5). This verse is all one and the same! What new insight does it come to tell us, since *righteousness* is equivalent to *faithfulness*, and *faithfulness* is equivalent to *righteousness*? *The belt of his waist* is the same as *the belt of his loins*; *the belt of his loins* is the same as *the belt of his waist*. We don't find a verse like this![356]

"Ah, but *righteousness* is not like *faithfulness*—although all is one, and a single rung. When She abides in harsh Judgment and receives from the left side, then She is called *righteousness*—actual Judgment! This corresponds to: *For when* משפטיך (*mishpatekha*), *Your judgments, reach the earth, all inhabitants of the world learn righteousness* (Isaiah 26:9), for the rung of *Mishpat*, Justice, is Compassion, and when *Mishpat* draws near *righteousness*, then all is assuaged, and inhabitants of the world can bear the Judgment of *righteousness*. So, *righteousness* is like *faithfulness*![357] 403

354. ***Upon Edom I fling my shoe . . .*** When King David the Psalmist uttered this verse, he was alluding to something that happened long before—namely to an event in the life of Esau, the progenitor of Edom and symbol of the demonic Other Side. David declared that he would clog the throat of "that swallower."

On the verse in Genesis, see *Zohar* 2:168b; 3:246a (*RM*); *ZḤ* 87b (*MhN, Rut*). For the full verse in Psalms, see the end of the preceding note.

355. ***Over Philistia* אתרועע (*etro'a*), *I shout exultant*...** David "saw" back to the origin of the Philistines in the realm of the demonic Other Side. Rabbi Abba associates the verb אתרועע (*etro'a*), *I shout exultant*, with the root רעע (*r''*), "to smash."

356. ***righteousness* is equivalent to *faithfulness*...** Both צדק (*tsedeq*), *righteousness*, and אמונה (*emunah*), *faithfulness*, are names of *Shekhinah*.

357. **Ah, but *righteousness* is not like *faithfulness*...** The name צדק (*tsedeq*), *righteousness*, pertains to *Shekhinah* when She is influenced strongly by *Din* (Judgment) on the left side and conveys this harsh quality to the world.

The verse in Isaiah now implies that when *Tif'eret*—also called *Raḥamim* (Compassion) and known as משפט (*Mishpat*), "Justice" (or "Judgment")—joins *Shekhinah* (symbolized by *the earth*), the inhabitants of the world can bear the Judgment of *Shekhinah* (who is known as *righteousness*). Then *righteousness* becomes like *faithfulness*.

On the harsh quality of *Shekhinah* as *Tsedeq* (*righteousness*), see *Zohar* 3:80b, 85b,

"*Faithfulness*, when Truth unites with Her—joy and all faces beaming—then She is called *faithfulness*, and there is leniency for all. All souls ascend, encumbered by many debts of evil wickedness; but since they ascend entrusted, She anticipates them with compassion and has mercy upon them. Then She is called *faithfulness*, and there is no *faithfulness* without Truth.[358]

"Now one should examine: *the belt of his waist* and *the belt of his loins*. What are two belts doing here? Well, even though *waist* and *loins* are one, they are two rungs, one above and one below—above, at the beginning, is called *waist*; below, at the end, is called *loins*, as is said: *Gird sackcloth upon your loins* (Isaiah 32:11), at the end, at the top of the thighs. When a woman is in pangs of labor, the loins are torn away from the top of the thighs, and she places her hands on them out of pain.[359]

"Consequently, for might and for battle, *righteousness the belt of his waist*, and so it must be. For compassion and goodness, *faithfulness the belt of his loins*. With one rung, he will judge the world—in two aspects: one rung [199a] for Israel and one rung for the other nations.[360]

148a, 292a (*IZ*). On *Shekhinah* as *faith* or *faithfulness*, see *Zohar* 1:19b; 2:214a; 3:17a, 35b; *ZḤ* 82a (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 25–26.

On the verse in Isaiah, see *Zohar* 1:241b; 3:67b, 80b. The full verse reads: *With my soul I desire You in the night, with my spirit within me I seek You at dawn. For when Your judgments reach the earth, inhabitants of the world learn righteousness.*

358. ***Faithfulness*, when Truth unites with Her...** The name *faithfulness* pertains to *Shekhinah* when *Tif'eret* (known as Truth) joins Her, bringing joy.

Each night during sleep, souls ascend to heaven; and before going to bed, a person should entrust his soul to *Shekhinah*. Based on his unworthy conduct during the day that has just ended, he is burdened by sinful debts and actually deserves to die; but if he entrusts his soul as a pledge, *Shekhinah* treats him mercifully and revives him faithfully the next morning.

According to BT *Berakhot* 5a, Abbaye recommends that each night before going to bed, scholars should recite "a verse of compassion, such as *Into Your hand I entrust my spirit. You redeem me, O YHVH, God of truth* (Psalms 31:6)." Traditionally, this verse is included in the nightly recital of *Shema* before sleep. The verse begins: *Into Your hand I entrust* [or: *commend, commit, deposit*] *my spirit.*

See *Pesiqta Rabbati* 31, 143a; *Zohar* 1:11a, 36b, 183a; 3:119a (Vol. 8, pp. 267–68, n. 63), 120b, 260a; *ZḤ* 18b–c, 89a–b (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 53–54; idem, *Maskiyyot Kesef*, 11 (104b); *Nitsotsei Zohar*.

359. ***the belt of his waist* and *the belt of his loins*...** Apparently, *his waist* alludes to *Ḥesed* and *Gevurah* ("above"), while *his loins* allude to *Netsaḥ* and *Hod* ("below"). For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

On the image of a woman in labor, see Jeremiah 30:6: *Why do I see every man with his hands on his loins like a woman in labor?*

360. **for might and for battle, *righteousness the belt of his waist*...** The harsh aspect of *Shekhinah* (signified by the name *righteousness*) engages mightily in battle. The term גבורה (*gevurah*), "might," apparently refers here to the *sefirah* of *Gevurah*, associated

"Now, you might say, '*Righteousness* is harsh judgment, and yet it is written: *In righteousness you shall judge your fellow* (Leviticus 19:15); *Righteousness, righteousness shall you pursue* (Deuteronomy 16:20); and there are various others.' Certainly so! For *righteousness* includes no leniency at all. One who judges his friend must not be lenient toward him at all; rather *in righteousness*, not taking love into consideration. *Scales of righteousness* (Leviticus 19:36)—without laxity to one side or the other, to the one who is giving or to the one receiving.[361]

"Consequently, one rung is divided into two aspects—lights enduring—one for the other nations and one for Israel. When Israel went forth from Egypt, they girded themselves with these lights: one of war and one of peace, and all was in *righteousness*.[362]

"When they took counsel with one another, Balak said, '*I will drive it out of the land*' (Numbers 22:6). He said, 'That rung with which they are girded is *of the land*, surely!' This is the meaning of *for it is mightier than I*, surely! 'Who can withstand Israel? Their rung is mightier than mine. Therefore, *I will drive it out of the land*—if *I drive it out of* this *land* and cast it out, I will be able to do all that I wish. In what does their power lie? In the mouth and in action. Here is your mouth and my action!'[363]

with the *waist* (as explained in the preceding note).

The name *faithfulness* pertains to *Shekhinah* when She is united with *Tif'eret*, who is known as *Raḥamim* (Compassion); then She conveys compassionate goodness.

The subject of the verse in Isaiah is the Messiah. With the single rung of *Shekhinah*, "he will judge the world," conveying both of Her aspects: compassion toward Israel and harsh judgment toward the other nations.

361. **Now, you might say . . .** If *righteousness* signifies the harsh judgment of *Shekhinah*, how can Scripture state *In righteousness you shall judge your fellow*, and *Righteousness, righteousness shall you pursue*? Because, Rabbi Ḥizkiyah explains, a judge should show no partiality toward his friend. Similarly, a merchant should be scrupulously fair in weighing out his merchandise.

Leviticus 19:15 reads in full: *You shall not do wrong in justice. You shall not favor the poor and you shall not defer to the rich; in righteousness you shall judge your fellow.* See M *Ketubbot* 9:2, in the name of Rabbi Akiva: "One should not show compassion in a legal decision."

The verse in Deuteronomy reads: צדק צדק (*Tsedeq, tsedeq*), *Justice, justice* [or: *Righteousness, righteousness*], *shall you pursue.* Leviticus 19:36 reads: מאזני צדק (*Moznei tsedeq*), *Scales of equity* [or: *honest scales*; *just scales*; *scales of righteousness*], *weights of equity . . . you shall have.*

362. **one rung is divided into two aspects . . .** *Shekhinah* manifests both harsh judgment and compassion.

On Israel's being "girded" as they left Egypt, see Exodus 12:11 (describing how the people should consume the Passover sacrifice): *Thus shall you eat it: your hips girded, your sandals on your feet, and your staff in your hand, and you shall eat it in haste. It is a passover offering to YHVH.*

363. **When they took counsel . . .** When Balak and Balaam conspired against Israel, Balak sought to separate Israel from their rung, *Shekhinah* (who is symbolized by *the*

"*For I know that whomever you bless is blessed* [*and whomever you curse is cursed*] (Numbers 22:6). Now, how did he know? This has already been established, for previously it is written: [Sihon king of the Amorites] *had fought against the former king of Moab and seized all his land from his hand* (ibid. 21:26), since he hired Balaam, and so on. However, *For I know*—with genuine knowledge he knew, through his wisdom.[364]

"את אשר תברך (*Et asher tevarekh*), *Whomever you bless, is blessed.* Why is blessing required here, seeing that he went for the purpose of cursing? And if what he knew previously of Balaam's action was cursing, why *whomever you bless is blessed*?[365]

"Well, there is something here, and I did not know it or attain it until Rabbi El'azar came and expounded: *Let me bless* את יהוה (*et YHVH*), *YHVH, at all times, always His praise in my mouth* (Psalms 34:2); and it is written: *I will bless* את יהוה (*et YHVH*), *YHVH, who gave me counsel* (ibid. 16:7). Who needs blessing from those below? את (*Et*), for it clings to them as a flame to the wick. And David, who knew this, said, *Let me bless Et*.[366]

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"That wicked one said, 'That rung of theirs clings to them because of the blessings that they offer to it every day. You have the power to bless that rung, and you can detach it from them, *for I know that* et asher tevarekh, *whomever you*

land). Thereby, they would be left vulnerable, and Balak could attack them as he wished. Balak relied on his own power of sorcery and on Balaam's power of cursing.

On Israel's oral power, see *Mekhilta, Beshallaḥ* 2; *Mekhilta de-Rashbi*, Exodus 14:10; *Tanḥuma, Beshallaḥ* 9; *Midrash Tehillim* 22:20; *Zohar* 1:177b–178a; 2:139a.

364. ***For I know*...** How did Balak know that Balaam's utterances were so effective? Because Sihon king of the Amorites had hired Balaam to curse an earlier king of Moab, which enabled Sihon to vanquish that king and seize his land.

Rabbi Ḥizkiyah adds, however, that the wording *For I know* alludes to Balak's sorcerous and astrological knowledge. See above, page 297.

For the tradition that Sihon hired Balaam to curse Moab, see *Tanḥuma, Ḥuqqat* 24, Balak 4; *Tanḥuma* (Buber), *Ḥuqqat* 54; *Bemidbar Rabbah* 19:30. The full verse in Numbers 21 reads: *For Heshbon is the city of Sihon king of the Amorites, and he had fought against the former* [or: *first*] *king of Moab and seized all his land from his hand as far as the Arnon.*

365. **Why is blessing required here . . .** Why did Balak mention blessing, given that he wanted Balaam to curse Israel?

366. **Well, there is something here...** A deeper meaning to the verse. Grammatically, the word *et* is usually an accusative particle with no clear independent sense. Although this little word seems superfluous, already in rabbinic times Naḥum of Gimzo and his disciple Rabbi Akiva taught that its presence in a biblical verse amplifies the apparent meaning. Here, as often in the *Zohar*, את (*et*) alludes to *Shekhinah*, who comprises the totality of divine speech, the entire alphabet from א (*alef*) to ת (*tav*). *Shekhinah* needs Israel's blessing from below.

On the significance of the word את (*et*), see above, p. 287, n. 114. On the image of the divine flame and the human wick, see *Zohar* 1:50b–51a; above, pp. 253–54, n. 24; Moses de León, *Sefer ha-Rimmon*, 180.

bless, is blessed. That's how we'll prevail against them: bless that rung and curse the wick!' So he said, ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder* (Numbers 23:15)— אעקר ליה (*e'qar leih*), 'I will detach it, from them, so that it cannot cling to them.'[367]

"Immediately, *the elders of Moab and the elders of Midian went with implements of divination* (Numbers 22:7)—'that wicked one won't say he doesn't have the implements of sorcery he needs, and delay on account of them.'"[368]

He opened, saying, "אתה (*Attah*), *As for you, do not fear, My servant Jacob; do not be dismayed, O Israel, for I am with you! For I will make an end* [*of all the nations where I have scattered you*]... (Jeremiah 46:27–28). This verse has been discussed and we have aroused its meaning, but now it should be aroused further. What is meant by אתה (*attah*), *you*? Mystery of Ark of the Covenant, for this is the rung that goes into exile with Her children, the Holy People.[369]

367. **That wicked one said . . .** Balak knew that *Shekhinah* depends on Israel's blessings, so he advised Balaam to bless Her himself and thereby detach *Shekhinah* from Her people, since She would no longer need them. The phrase את אשר תברך (*et asher tevarekh*), *whomever you bless*, now implies that Balaam should bless *Et*, namely *Shekhinah*. As soon as the divine flame of *Shekhinah* is separated from Israel, Balaam would be able to "curse the [Israelite] wick."

The full verse in Numbers (recording Balaam's words) reads: *He said to Balak, "Station yourself here by your ascent offering,* ואנכי אקרה (*ve-anokhi iqqareh*), *and I myself may be happened upon* [or: *and I myself will be encountered*; *and I myself will seek some chance*], כה (*koh*), *yonder* [or: *here, hereabouts*]. Here, Rabbi El'azar transforms ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder*, into אעקר לההוא כה (*e'qar le-hahu koh*), "I will uproot that *Koh*," that is, "I will detach *Shekhinah*" from Israel. See above, notes 148, 349.

368. ***with implements of divination . . .*** Why did Balak need to send *implements of divination* to the master sorcerer Balaam? So that the wicked Balaam would have no excuse to delay.

See *Tanḥuma, Balaq* 5; *Tanḥuma* (Buber), *Balaq* 7; *Bemidbar Rabbah* 20:8; Rashi. The full verse reads: *The elders of Moab and the elders of Midian went, with implements of divination* [or: *spells*] *in their hand, and they came to Balaam and spoke Balak's words to him.*

369. אתה (***Attah***), ***As for you . . .*** Here, *attah* (*you*) becomes a name of *Shekhinah*, the Divine Presence, who is the most accessible of all the *sefirot* and can be addressed directly. She is also pictured as Ark of the Covenant, containing (or housing) *Yesod*, the Divine Phallus, who is symbolized by the covenant of circumcision. *Shekhinah* accompanies Her people in exile.

On *Shekhinah* as *attah* see *Zohar* 1:15b, 37a, 154b, 156b, 158b, 169a, 198a, 205b; 2:23b, 70a (*RR*), 104a, 138b, 140a, 179b, 221a, 261a (*Heikh*). On *Shekhinah* as Ark (or Ark of the Covenant), see *Zohar* 1:2a, 33b, 50b, 59b, 228b, 251a; 2:13a, 214a, 235b, 259a–b (*Heikh*); Moses de León, *Sheqel ha-Qodesh*, 75 (95). On the exile of *Shekhinah*, see above, note 318. On the Ark going into exile (i.e., being captured by the Philistines), see 1 Samuel 4–6.

The passage in Jeremiah reads: *As for you, do not fear, My servant Jacob; do not be dismayed, O Israel! For I will save you from afar, and your seed from the land of their captivity. Jacob will return and be calm and secure, with*

"When Moses demanded mercy for Israel, what is written? *If this is how* את (*at*), *You, treat me* (Numbers 11:15), and this has been established. But Moses said as follows: 'One rung that You granted me is called אתה (*Attah*), You, because it is not separated from You. Her ה (*he*) is joined with Israel. If You annihilate them from the world, then the ה (*he*) of this name, which is linked with them, will be removed from it. If so, את (*at*), *You*—for ה (*he*), the essence of this name, will be uprooted.[370]

"Concerning this, Joshua later said, *What will You do for Your great name?* (Joshua 7:9), for surely this name is the root and foundation of all—אתה (*Attah*), *You, are YHVH* (Jeremiah 14:22).[371]

"And Moses, even though the blessed Holy One did not tell him so, knew that one depends on the other and that sin proves decisive.[372]

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no one frightening him. As for you, do not fear, My servant Jacob—declares YHVH—for I am with you. For I will make an end [or: *a complete destruction*] *of all the nations where I have scattered you, but of you I will not make an end! I will chasten you* [or: *I will discipline you*] *in just measure* [or: *in justice*], *and will not leave you wholly unpunished* [or: *and will surely not leave you unpunished*; *and will not clear you completely*]. Cf. Jeremiah 30:10–11.

370. **When Moses demanded mercy for Israel...** After they complained about not having enough to eat in the desert and God's wrath flared.

The context in Numbers (11:14–15) reads: *I cannot by myself carry this entire people, for it is too heavy for me. If this is how* את (*at*), *You, treat me, kill me, please, instantly, if I have found favor in Your eyes—so that I won't have to see my wretchedness.* The spelling את (*at*) normally indicates the feminine form of the pronoun "you," as opposed to the masculine form אתה (*attah*). However, according to linguists, the spelling את (*at*) actually represents the original form of the masculine pronoun. This form appears also in Deuteronomy 5:24 and Ezekiel 28:14.

Here the *Zohar* interprets Moses' statement as referring to *Shekhinah*, who "is called אתה (*Attah*), You," because She "is not separated from You" (namely from the blessed Holy One). The final letter of Her name אתה (*Attah*)—the letter ה (*he*)—"is joined to Israel." If God destroys Israel, then this letter will be removed from the name אתה (*Attah*), leaving only את (*at*). The verse is now construed as: ואם ככה את עשה לי (*Ve-im kakhah at osah li*), *If so,* [You] *make* [אתה (*attah*)] *into* את (*at*) *for me.*

On the wording *If this is how* את (*at*), *You, treat me,* see Rashi on Numbers 11:15; Naḥmanides on Numbers 11:15; *Zohar* 3:155b–156a (Vol. 8, p. 539, nn. 157–58; p. 544, n. 175). Cf. BT *Berakhot* 32a; Rashi on Deuteronomy 5:24; below, pp. 671–72, n. 40. See also *Zohar* 1:15b (Vol. 1, p. 113, n. 42); above, note 366.

371. ***What will You do for Your great name?...*** In Kabbalah *Your great name* normally refers to *YHVH*, but here it apparently refers to *Attah* (You), and the verse in Jeremiah demonstrates that these two divine names are equivalent.

The full verse in Joshua reads: *When the Canaanites and all the inhabitants of the land hear* [that Israel has fled from her enemies], *they will surround us and wipe out our name from the earth. And what will You do for Your great name?* The statement *You are YHVH* also appears in Nehemiah 9:6–7.

372. **even though the blessed Holy One did not tell him so...** That as a result of Israel's destruction, the letter ה (*he*) would be removed from the name אתה (*Attah*), leaving only את (*at*). Moses knew on his

"אתה (*Attah*), *As for you, do not fear, My servant Jacob; do not be dismayed, O Israel*—all is one.[373]

"*For I am with you*—as we have already established: it is not written *for you are with Me*, but rather *for I am with you.*[374]

"*For I will make an end of all the nations*—of all the nations I will make an end.[375]

"Rav Hamnuna the First said, 'The distress and affliction of Israel bring them many benefits and advantages. The ease of other nations brings them many evils. דחיקו (*Deḥiqu*), distress, and affliction of Israel brings them benefit and advantage. What is that? [199b] כַּלָּה (*Kallah*), Bride—all דחיק (*deḥiq*), pointed. רפיון (*Rifyon*), ease, of the other nations brings them *rifyon*, weakness, and evil. What is that? כָּלָה (*Khalah*), *complete destruction.* This is just what they deserve, for all the *rifyon*, ease—without *deḥiqu*, distress—that they had in this world causes them *rifyon*, weakness, afterward, without *deḥiqu*, pointing: כָּלָה (*khalah*), *complete destruction*; *For* כָּלָה ונחרצה (*khalah ve-neḥeratsah*), *a decreed destruction, I have heard* (Isaiah 28:22); *For I will make* כָּלָה (*khalah*), *a complete destruction*, all in *rifyon*, weakness. But for Israel, who had *deḥiqu*, distress, and affliction—כַּלָּה (*Kallah*), *A bride, will adorn herself with her ornaments* (ibid. 61:10). Who are *her ornaments*? Israel, who are the ornaments of this Bride.[376]

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own "that one depends on the other," i.e., that the presence of the letter ה (*he*) in the name אתה (*Attah*) depends on the existence of Israel, and that Israel's sin separates this letter from the name.

373. **all is one** This apparently means that since the full name אתה (*Attah*) signifies God's bond with Israel and ensures their deliverance, this opening word of the verse "is one" with the continuation: *do not fear* or *be dismayed.*

374. ***For I am with you . . .*** This may imply that *Shekhinah*—who is known as אני (*ani*), *I*—is always *with you*, even in exile.

Cf. *Zohar* 1:249a; 2:174a. For various interpretations, see *Or Yaqar*; *Sullam*; Scholem; *Matoq mi-Devash.*

375. ***For I will make an end . . .*** Or, *a complete destruction.* However, concerning Israel, the verse goes on to say: *but of you I will not make an end!* For the full verse, see above, note 369.

376. **Rav Hamnuna the First said . . .** This venerable figure taught that Israel's suffering is actually beneficial to them, since it purges their guilt and renders them worthy of *Shekhinah*, the Bride, who will adorn Herself with them. Conversely, the ease and tranquility enjoyed by the other nations eventually lead to their destruction.

Rav Hamnuna is playing with דחיקו (*deḥiqu*), "distress," and the technical grammatical term דחיק (*deḥiq*), "compressed," which refers to certain cases when a *dagesh* (point) appears in the first letter of a word that is closely connected with the preceding word (the two words being seen as "compressed"). For example, in the clause אשר תכסה-בָּהּ (*asher tekhasseh-bah*), *with which you cover yourself* (Deuteronomy 22:12), the letter ב (*bet*) in the word בה (*bah*) has such a *dagesh* because it is closely connected with the preceding word, תכסה (*tekhasseh*). Here in the *Zohar*, the word *deḥiq* can mean "pointed," that is, marked with a *dagesh* (point), based on the grammatical principle of *deḥiq* (compressed).

Because Israel has endured *deḥiqu* (dis-

"'For Israel, who endured distress and affliction, *I will raise the fallen booth of David* (Amos 9:11)—the booth of peace. For the other nations, who had *rifyon*, ease—torment, *trouble and torment* (Isaiah 30:6); כָּלָה (*khalah*), *complete destruction*, in *rifyon*, weakness, as they had before. So, *For I will make* כָּלָה (*khalah*), *an end, of all the nations . . . but of you I will not make khalah, an end*—since you were already *deḥiq*, distressed, and כַּלָּה (*Kallah*), the Bride, will be *deḥiq*, pointed.'[377]

"*I will chasten you* למשפט (*la-mishpat*), *for justice* (Jeremiah 46:28). This verse should read *I will chasten you* במשפט (*ba-mishpat*), *in justice*—for when are chastenings? At the time of judgment. Yet here, not so; rather *I will chasten you la-mishpat, for justice.*[378]

"However, it is written: *YHVH will enter* במשפט (*be-mishpaṭ*), *into judgment, against the elders of His people* (Isaiah 3:14). On that day, the blessed Holy One will provide a remedy for Israel in advance, before they appear for judgment, so

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tress), they become worthy of the כַּלָּה (*Kallah*), "(Divine) Bride," who is described as "all דחיק (*deḥiq*), pointed," because both consonants of the word כַּלָּה (*kallah*)—the letters כ (*kaf*) and ל (*lamed*)—are marked with a *dagesh* (point). Conversely, since the other nations have experienced only רפיון (*rifyon*), "ease," and tranquility (despite their wickedness), they will suffer כָּלָה (*khalah*), *complete destruction.* This word is described as "all in *rifyon*, weakness," because both consonants of the word כָּלָה (*khalah*)—the letters כ (*khaf*) and ל (*lamed*)—have no *dagesh* (point) and are therefore each described grammatically as רפה (*rafeh*), "weak."

Rav Hamnuna is also playing on the Talmudic saying (BT *Berakhot* 6b, in the name of Abbaye): אגרא דכלה דוחקא (*agra de-khallah duḥqa*), "The reward of [attending] the *kallah* [i.e., a massive educational assembly convened for several days during the year] is [for] the pressure [of overcrowding]." He is apparently reimagining this as: אגרא דדוחקא כלה (*agra de-duḥqa kallah*), "The reward of distress is the Bride."

On the term *deḥiq*, see Gesenius, *Hebrew Grammar*, §20c. Cf. *ZḤ* 105c (*Tiq*). On the saying in *Berakhot*, see *Zohar* 3:239a (*RM*); *TZ* 12, 27a; *ZḤ* 118c (*Tiq*); Scholem.

On the figure of Rav Hamnuna, see above, pp. 261–62, n. 48. On Rav Hamnuna the First, see *Zohar* 2:145a, 146b; Cohen, "How Many R. Hamnunas in the Babylonian Talmud?"

The verse in Jeremiah reads: *For* אעשה כלה (*e'eseh khalah*), *I will make an end* [or: *a complete destruction*], *of all the nations where I have scattered you.* For the full verse, see above, note 369. The verse in Isaiah 28 reads: *For* כלה ונחרצה (*khalah ve-neḥeratsah*), *a decreed destruction, I have heard from my Lord YHVH Tseva'ot against all the land.*

377. ***I will raise the fallen booth of David . . .*** Alluding to *Shekhinah*—or *Malkhut* (Kingdom)—who is associated with the ideal king, David.

The other nations, who acted wickedly, will suffer כָּלָה (*khalah*), *complete destruction.* Their undeserved *rifyon*, "ease," and tranquility will be fittingly replaced by a different type of *rifyon*—namely the "weakness" of the letters כ (*khaf*) and ל (*lamed*) in the word כָּלָה (*khalah*), which have no *dagesh* (point) and are therefore each described grammatically as רפה (*rafeh*), "weak." See the preceding note.

378. ***I will chasten you* למשפט (*la-mishpat*), *for justice . . .*** The verse reads: *I will chasten you* [or: *I will discipline you*] *in just measure* [or: *in justice*], *and will not leave you wholly unpunished* [or: *and will surely not leave you unpunished*; *and will not clear you completely*]. See above, note 369.

that they will be able to endure. What is that? All the time, constantly, He chastens them little by little, so that when they appear for judgment, it will not prevail over them.[379]

"*And I will surely not leave you unpunished* (Jeremiah 46:28). What is meant by that? Well, when the people of Israel are by themselves—not appearing for judgment with the other nations—the blessed Holy One deals with them beyond the line of strict justice, atoning for them. When they appear for judgment among the other nations, what does He do? The blessed Holy One knows that Samael, the guardian [of the other nations], will come to call attention to Israel's sins, all of which he has accumulated for himself for the Day of Judgment. So He provides a remedy for them in advance, and for every single sin He strikes them with chastening little by little. When they appear for judgment, Samael comes with many lists against them. The blessed Holy One takes out lists of the chastenings that Israel has endured for every single sin, and all the sins are expunged—without His showing them any leniency at all. Then [Samael's] power and strength fade, and he cannot prevail against them.[380]

"King David said, *For look, the wicked bend the bow, they set their arrow on the string, to shoot from the darkness at the upright* (Psalms 11:2). Although this verse has been established as referring to Shebna and his company and Joah, ministers of Hezekiah, and this has been discussed, still, this verse was uttered concerning Samael and his company, all of whose actions and advice are directed against Israel.[381]

379. **the blessed Holy One will provide a remedy for Israel in advance...** By chastening Israel gradually during their time on earth, He ensures that they will be able to endure the final judgment at the end of days and be vindicated. This explains why the verse in Jeremiah reads *I will chasten you* למשפט (*la-mishpat*), *for justice*—that is, in preparation *for judgment.*

On God punishing Israel gradually out of His love for them, see BT *Avodah Zarah* 4a; and Rashi, ad loc., s.v. *ke-fid*; *nifra mimmennu me'at me'at*.

380. ***And I will surely not leave you unpunished...*** On the Day of Judgment, Samael appears with many lists of Israel's sins; but God produces counter-lists of all the suffering and chastening that Israel has endured, so "all the sins are expunged." Their extensive suffering proves that God does not show them "any leniency at all," which matches the verse in Jeremiah: *And I will surely not leave you unpunished.* For the wording of the verse, see above, note 378.

381. **King David said...** In the book of Psalms, traditionally ascribed to David. According to a rabbinic tradition, this verse refers to Shebna and Joah, two officials under King Hezekiah, who supposedly offered to surrender to King Sennacherib of Assyria. The *Zohar*, however, applies the verse to Samael and his cohorts.

On Shebna and Joah's meeting with King Sennacherib, see 2 Kings 18:17–37; Isaiah 36. On the rabbinic interpretation of the verse in Psalms, see *Vayiqra Rabbah* 5:5; BT *Sanhedrin* 26a; *Midrash Tehillim* 11:2.

"Balak and Balaam took that very same path, and, as has been said, they formed an evil partnership. They said, 'עמלק (*Amaleq*), Amalek—עם לק (*am laq*): עמק דלקא (*amma di-lqa*), a nation that struck, them like a snake striking with its tail. Look, we are greater: בלק (*Balaq*), Balak—בא לק (*ba laq*): one comes דלקי (*de-laqei*), who strikes, them as he wishes! בלעם (*Bil'am*), Balaam—בל עם (*bal am*): לית עמא (*leit amma*), there is no nation, and no shepherd. Our name will cause their annihilation from the world.'[382]

"But the blessed Holy One reckoned their names in a different manner. In בלק (*Balaq*), Balak, בל (*bal*); in בלעם (*Bil'am*), Balaam, בל (*bil*)—look, בלבל (*bilbel*), confused. Which letters are left? עמק (*Omeq*), depth. בלבל עמקא (*Bilbel umqa*), He confused the depth, of their thought, so that they could gain no dominion in the world."[383]

Rabbi Shim'on said, "You have spoken well! However, may Balak's spirit expire in Hell, and may Balaam's bones and spirit be crushed there! It is as follows: They took evil counsel against the Protector—against this כה (*Koh*), Thus, whom they planned to uproot—intending to elevate the evil side by mouth and by action.[384]

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"That evil one said, 'The ancients tried and did not succeed—the generation of the Dispersion tried and did not succeed. They performed the deed; but their mouth was lacking since their tongues became confused, and they did not succeed. But as for you, look, your mouth is sharp and your tongue equipped with these two aspects: *Whomever you bless is blessed, and whomever you curse is cursed* (Numbers 22:6). The side that you wish to elevate is raised by your

382. **Balak and Balaam took that very same path...** The wicked path followed by Samael. They claimed that they surpassed Amalek, who had attacked Israel soon after they crossed the Red Sea.

The name בלעם (*Bil'am*), "Balaam," now implies "בל עם (*bal am*), "not a nation," meaning that he (along with Balak) will annihilate the nation of Israel. Cf. BT *Sanhedrin* 105a: "בלעם (*Bil'am*), Balaam—בלא עם (*be-lo am*), without a people," perhaps meaning that Balaam left his homeland (Aram-naharaim).

On Amalek's attack, see above, pp. 37–38, n. 103. The wording of the simile "like a snake striking בזנבא דיליה (*be-zanba dileih*), with its tail," may be playing on the description of Amalek in Deuteronomy 25:18: *how he encountered you on the way* ויזנב (va-yzannev), *and cut down from behind* [or: *cut off the tail of*; *smote the rear of*], *all your stragglers.*

383. **But the blessed Holy One...** God combined the first two letters of each of their names to form the word בלבל (*bilbel*), "confused." The remaining letters of their names spell the word עמק (*omeq*), "depth." Cf. *Zohar* 1:25a (*TZ*).

384. **may Balak's spirit expire in Hell...** The curse תיפח רוחיה (*tippaḥ ruḥeih*), "May his spirit expire!" (which appears often in rabbinic literature) is equivalent to "May he breathe his last!" "May he drop dead!" See above, p. 14, n. 38.

Balak and Balaam conspired against *Shekhinah*, Israel's Protector, who is known as כה (*Koh*), "Thus." See above, note 148.

mouth and tongue. The side stands before you, and all depends upon you [200a]—for the action has already been arranged, but all depends upon the word. The side *you bless is blessed,* and the side *you curse is cursed.*'[385]

"He did not know that the blessed Holy One *removes speech from the trustworthy, and sense of the elders He takes away* (Job 12:20), and all depends on authorization. *He removes speech from the trustworthy*—the generation of the Dispersion, whose tongues He confused so that they had no control at all of their speech, as is written: *so that they will not understand each other's language* (Genesis 11:7). *And sense of the elders He takes away*—Balaam and Balak, both of whom shared a single plan, as is written: *Balak and Balaam offered up a bull and a ram on each altar* (Numbers 23:2).[386]

"See that wicked one, all of whose actions were designed for evil, with haughtiness of heart. Both of them offered up a sacrifice, as is written: *Balak and Balaam offered up*; and all the altars were arranged by Balak—yet that wicked one praised himself: *The seven altars I have arrayed, and I have offered up a bull and a ram on each altar* (Numbers 23:4), not associating Balak with himself.[387]

"The blessed Holy One said, 'Wicked one, I know all! Now, *return to Balak,* and you do not have to speak; וכה תדבר (*ve-khoh tedabber*), *and Koh shall speak* (Numbers 23:5)—*Koh shall speak* and you do not have to.' As is written: *and sense of the elders He takes away.*[388]

"Alternatively, *and sense of the elders He takes away*—as is written: *The elders of Moab and the elders of Midian went, with implements of divination in their*

385. **That evil one . . .** Balak. The ancient ones tried to build the Tower of Babel and thereby displace *Shekhinah*, but God confused their language and scattered them over all the earth (hence their name "the generation of the Dispersion"). But now Balak felt confident in Balaam's power of speech, which could doom Israel, uproot *Shekhinah*, and blessedly elevate the demonic Other Side. Balak had already "arranged" the necessary "action" of sorcery, setting the stage for Balaam's potent speech. For the full verse in Numbers, see above, note 346.

386. ***so that they will not understand . . .*** The full verse reads: *Come, let us go down and baffle their language there, so that they will not understand each other's language.*

The context in Numbers (23:1–2) reads: *Balaam said to Balak, "Build me here seven altars, and prepare for me here seven bulls and seven rams." Balak did as Balaam had spoken, and Balak and Balaam offered up a bull and a ram on each altar.*

387. **See that wicked one . . .** Balaam. On his haughtiness, see M *Avot* 5:19; *Tanḥuma, Balaq* 6; *Tanḥuma* (Buber), 9; *Bemidbar Rabbah* 20:10.

Numbers 23:4 reads in full: *God encountered Balaam, and he said to Him, "The seven altars I have arrayed, and I have offered up a bull and a ram on each altar."*

388. **וכה תדבר (*ve-khoh tedabber*), *and Koh shall speak . . .*** The full verse reads: *YHVH put a word in Balaam's mouth, and He said, "Return to Balak* וכה תדבר (*ve-khoh tedabber*), *and thus shall you speak."* Here, Rabbi Shim'on construes *ve-khoh tedabber* as *and Koh* [namely *Shekhinah*, who is called *Koh*, Thus] *shall speak.* On *Shekhinah* as *Koh*, see above, note 148.

hand (Numbers 22:7). He took the sense of those elders away from them, and they could not control their witchcraft at all.[389]

"וידברו (*Va-ydabberu*), *And they spoke, Balak's words to him* (ibid.)—openly and not quietly. He had a defective ear, a defective eye, and a defective leg. In three places he was impaired—he was suited for the Other Side, and so it should be for that side.[390]

"ויאמר (*Va-yomer*), *And he said, to them, 'Lodge here tonight'* (Numbers 22:8). Concerning them it is written *Va-ydabberu, And they spoke, to him*, whereas concerning him it is written *Va-yomer, And he said, to them.*[391]

"*Lodge here tonight*—because at that time the Other Side is accessible to sorcerers, when evil aspects appear, spreading through the world.

"*As YHVH will speak to me* (ibid.)—he was boasting of the Name of *YHVH*.[392]

"*And the chieftains of Moab stayed* (ibid.). The chieftains of Midian separated from them, not wanting to stay there, whereas the elders of Moab remained, as is written: *And the chieftains of Moab stayed*—by themselves. Midian would have done well to separate entirely, rather than eventually striking; and Scripture demonstrates their sin, as is written: *For they attacked you by their wiles that they perpetrated against you in the incident of Peor and in the incident of Cozbi daughter of the Midianite chieftain, their kinswoman*... (Numbers 25:18).

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389. **He took the sense of those elders away...** So the *implements of divination in their hand* proved useless.

The full verse reads: *The elders of Moab and the elders of Midian went, with implements of divination* [or: *spells*] *in their hand, and they came to Balaam and spoke Balak's words to him.* Cf. above, note 368.

390. **וידברו (*Va-ydabberu*), *And they spoke*...** The verb דבר (*dbr*), "to speak," is more intense than אמר (*'mr*), "to say." Balak's emissaries had to speak loudly to Balaam because he was hard of hearing. His various physical defects made him well suited for contact with the demonic Other Side.

On the semantic distinction between *dbr* and *'mr*, see *Sifrei*, Numbers 99; BT *Makkot* 10b–11a; *Leqaḥ Tov* and *Sekhel Tov* on Exodus 6:2; *Zohar* 1:86b; 2:22b, 25b, 83a–b; 3:88b, 132b–133a (*IR*). Cf. *Mekhilta, Baḥodesh* 2; *Sifra, Sheratsim* 2:7, 47c; *Zohar* 1:16b, 157a, 234b; 2:17a (*MhN*); 3:50b, 88b, 161a, 211a; Vol. 8, p. 58, n. 10.

On Balaam's defective vision, see BT *Sanhedrin* 105a, and Rashi, ad loc., s.v. *shetum ha-ayin*; *Niddah* 31a; *Zohar* 1:68b; 2:69a, 237a; 3:63b, 147b, 202b, 207b. On his being lame in one leg, see BT *Sotah* 10a, *Sanhedrin* 105a. His being hard of hearing is not mentioned in rabbinic sources.

391. **ויאמר (*Va-yomer*), *And he said, to them*...** Whereas Balak's emissaries had to speak loudly to Balaam, on account of his impaired hearing—as demonstrated by the verb *va-ydabberu, and they spoke, to him*—Balaam responded normally to them, as demonstrated by the verb ויאמר (*va-yomer*), *and he said, to them.*

On the distinction between the two verbs, see the preceding note. Numbers 22:8 reads in full: *And he said to them, "Lodge here tonight, and I will reply to you as YHVH will speak to me." And the chieftains of Moab stayed with Balaam.*

392. ***As YHVH will speak to me*...** Balaam boasted that *YHVH* would speak to him, but this was false, as explained below. Cf. above at notes 233–36.

In these two matters they sinned; their sin was that they struck with the tail later. So those remained with him, while these left on their own.[393]

"Alternatively, *and the chieftains of Moab stayed with Balaam.* How fine it would have been for the Midianites, if their intention had been so! However, the fact that those of Moab stayed there brought them benefit, whereas the departure of those of Midian caused them harm. Why? Because the former showed respect for the word of the blessed Holy One, whereas the latter showed no respect at all and went on their way.

"When that wicked one said, *I will reply to you as YHVH will speak to me* (Numbers 22:8), immediately those of Moab trembled at this word and stayed there, while those of Midian didn't care about it at all and went away. Thus, *the chieftains of Moab stayed with Balaam.*[394]

"That night, this wicked one murmured incantations and cast spells, drawing upon himself a spirit from above. Instantly, *Elohim came to Balaam* (Numbers 22:9)—*Elohim*, unspecified.[395]

393. ***And the chieftains of Moab stayed*...** This seems to imply that *the elders of Midian* (mentioned in the preceding verse) left Balaam. Rabbi Shim'on remarks that the Midianites should have separated "entirely [from the wicked scheme against Israel], rather than eventually striking" against the Holy People "in two matters": by seducing them with their women and enticing them to worship the heathen god Baal-peor. According to one tradition, Balaam advised the Midianites (and/or the Moabites) to seduce the Israelites to this double sin.

See Numbers 31:16; above, note 237; pp. 279–80, nn. 95–96. The context in Numbers (25:16–18) reads: *YHVH spoke to Moses, saying, "Attack the Midianites and strike them! For they attacked you by their wiles that they perpetrated against you in the incident of Peor and in the incident of Cozbi daughter of the Midianite chieftain, their kinswoman, who was struck down on the day of the plague over the incident of Peor."*

On "striking with the tail," cf. above at note 382. For the full text of Numbers 22:8, see above, note 391.

394. **How fine it would have been for the Midianites...** If they had actually intended to reject Balak's plan to curse Israel. But really, *the chieftains of Moab stayed with Balaam* because when he told them *I will reply to you as YHVH will speak to me*, they genuinely wanted to hear God's word; whereas the elders of Midian showed no such respect.

395. **this wicked one murmured incantations...** Balaam performed sorcery in order to draw down upon himself "a spirit from above." Here, the term *Elohim* refers not to God, but rather to a demonic power stemming from Judgment on the left side, who *came to Balaam.*

According to rabbinic interpretation, the name *Elohim* signifies Judgment. (See above, p. 240, n. 21.) In the *Zohar*, this name can refer to harsh and even demonic powers. See *Zohar* 1:111b; 2:96a; 3:8a, 113a, 207a, 208b, 211b; *ZḤ* 78d (*MhN, Rut*); *Minḥat Shai* on Genesis 20:3.

On the equivocal nature of the name *Elohim*, see Maimonides, *Guide of the Perplexed* 1:2: "Every Hebrew knew that the term *Elohim* is equivocal, designating the deity, the angels, and the rulers governing the cities." See also *Zohar* 3:113a (Vol. 8, p. 228, n. 15), 208b; *ZḤ* 4a (*MhN*); Vol. 8, p. 169, n. 326. The full verse in Numbers reads: *Elohim came*

"And said, 'Who are these men with you?' (ibid.)—it was the rung that needed to ask. Although the Companions have dealt with this in a different manner: that the blessed Holy One was testing him with His words. There were three: one was Hezekiah, one was Ezekiel, and one was Balaam. Two did not stand up to the test fittingly, and one did. Who was that? Ezekiel, as is written: *'Can these bones live?'* And he replied, saying, *'YHVH Elohim, You alone know'* (Ezekiel 37:3). Hezekiah said, *'From a distant land they came to me, from Babylon'* (Isaiah 39:3). As for Balaam—*'Balak son of Zippor, king of Moab, has sent to me'* (Numbers 22:10), as they have established."[396]

A certain Cuthean challenged Rabbi El'azar as follows: "I see greater power in Balaam than in Moses! For of Moses is written *He called to Moses* (Leviticus 1:1), whereas of Balaam [200b] is written *God came to Balaam* (Numbers 22:9)."[397]

He replied, "This may be compared to a king who was sitting in his palace upon his throne. A leper called at the gate. [The king] said, 'Who is knocking at the gate?'

to Balaam and said, "Who are these men with you?"

The word "spells" renders בלטין (*belatin*), based on בלטיהם (*be-lateihem*), *with their spells* (Exodus 7:22; 8:3, 14), where the plural possessive form of the noun לט (*lat*), "occult skill, magic," is preceded by the preposition ב (*be*), *with*. Here, playfully, the author turns the prepositional letter ב (*bet*) into part of a neologistic noun בלטין (*belatin*), "spells." See *Zohar* 2:192a (Vol. 6, pp. 86–87, n. 87).

396. ***Who are these men with you?...*** If the name *Elohim* referred to God, then why would He need to ask Balaam this question? Rather, *Elohim* refers to the demonic rung "that needed to ask."

According to a midrashic tradition, God poses such questions in order to test people. When He showed Ezekiel the valley of dry bones and asked, *"Can these bones live?"* the prophet passed the test by responding, *"YHVH Elohim, you alone know."* However, when Isaiah asked King Hezekiah (concerning the ambassadors from the king of Babylon), *"From where have they come to you?"* Hezekiah replied, *"From a distant land they came to me, from Babylon"*—whereas he should have said: "You are a prophet of God, and you're asking me?" Balaam, too, failed the test. When God asked him, *"Who are these men with you?"* he replied, *"Balak son of Zippor, king of Moab, has sent to me"*—whereas he should have responded like Ezekiel.

See *Bereshit Rabbah* 19:11; *Avot de-Rabbi Natan* B, 45; *Bemidbar Rabbah* 20:6. Cf. *Tanḥuma, Balaq* 5; *Bemidbar Rabbah* 20:9; Rashi on Numbers 22:9. The verse in Ezekiel reads: *He said to me, "O human, can these bones live?" I replied, "O Lord God, You alone know."* The full verse in Isaiah reads: *Isaiah the prophet came to King Hezekiah and said to him, "What did these men say and from where have they come to you?" Hezekiah replied, "From a distant land they came to me, from Babylon."* Cf. 2 Kings 20:14. Numbers 22:10 reads in full: *Balaam said to God, "Balak son of Zippor, king of Moab, has sent to me* [the following message]."

397. **A certain Cuthean...** The term technically means "a Samaritan," but in rabbinic literature it often connotes (or represents a censored version of) "a Gentile." Here, the Gentile tries to demonstrate that

"They replied, 'Some leper.'

"He said, 'Let him not enter here! Let him not soil the palace! I know that if I tell him by a messenger, he won't pay any attention—he will come and contaminate my son by contact. Rather, I myself will go and threaten him, so that he'll keep far away from my son's residence and not contaminate him.'

"Quickly, the king went to him and threatened him, saying, 'Leper, leper, keep your foot away from my son's path! Otherwise, I swear that my handmaid's sons will cut your body into pieces.'

"Then the king's intimate friend called at the door. The king said, 'Who is it?'

"They replied, 'Your friend, so-and-so.'

"He said, 'My dear friend, beloved of my soul! No other voice shall invite him, rather I alone.'

"The king called out, 'Enter, so-and-so, beloved of my soul, my dear friend! Prepare the chambers so that I may converse with him.'

"So, Balaam—that leper, outcast from humanity—called at the gate of the King. When the King heard, He said, 'The impure leper shall not enter and shall not soil My palace! I Myself must threaten him, so that he won't approach the gate of My son and contaminate him.'[398]

"He said to him, 'Leper, leper, *you shall not go with them. You shall not curse the people, for it is blessed* (Numbers 22:12). Do not go near My son, either for good or for evil. You are totally impure!'[399]

"But of Moses is written *He called to Moses*—the voice of the King, not some messenger.

"Another interpretation: *From the Tent of Meeting* (Leviticus 1:1)—from the holy palace, the arranged palace, the glorious palace, toward which those above and below yearn, unable to approach.[400]

Balaam said to God, "Balak son of Zippor." And he said, "*King of Moab*—an important king—*has sent to me*" (Numbers 22:10). *King of Moab.* Look at the arrogance of that wicked one—who didn't even respect Balak at all—as indicated by what it is written: מלך מואב (*melekh mo'av*), *king of Moab*; and he didn't say מלך למואב (*melekh le-mo'av*), *king to Moab*, which would imply "a man who is not

Balaam was greater than Moses, since Moses was merely *called* by God, whereas God Himself *came to Balaam.* On the relation between Moses and Balaam, cf. above, note 4.

398. **So, Balaam . . .** In order to ensure that Balaam would not contaminate Israel, God Himself *came to Balaam.*

399. ***you shall not go with them . . .*** Namely, with the elders of Moab sent by Balak.

400. ***From the Tent of Meeting . . .*** Alluding to God's heavenly palace, or to *Shekhinah*. The full verse: *He called to Moses, and YHVH spoke to him from the Tent of Meeting, saying.*

worthy of being king and yet became king *to Moab*." Of a former one, what is written? *He had fought against the former king of Moab* (ibid. 21:26)—a king, the son of a king, esteemed like his father. But of this one is written *king to Moab* (ibid. 22:4)—Scripture attests: *king to Moab*! And we have educed that [Balaam] intended great haughtiness of heart: "All the kings of the world send their emissaries to me, and I am esteemed by them!"[401]

Rabbi Pinḥas was going to see his daughter, the mother of Rabbi El'azar, who was on her sickbed. He was accompanied by companions and was riding on his donkey. On his way he met two Arabs. He said to them, "Has a voice stirred in this field since days of old?"[402]

401. **And he said, "*King of Moab* . . .** Whereas here Balaam describes Balak as מלך מואב (*melekh mo'av*), *king of Moab*, earlier in the chapter Scripture presents a slightly different wording: *Balak son of Zippor was* מלך למואב (*melekh le-mo'av*), *king over Moab* [literally: *to Moab*], *at that time*. According to a midrashic tradition, the phrase *at that time* implies that Balak was not really worthy of being king, but was crowned only in a state of emergency when the former king died. Here, the *Zohar* concludes that the description *melekh le-mo'av*, *king to Moab*, is less regal than *melekh mo'av*, *king of Moab*. Whereas Balak was really not meant to be king, Balaam called him *king of Moab*, as if to say: "Look how important I am! A great king has sent for me!"

On the significance of the phrase *at that time*, see *Tanḥuma, Balaq* 4; *Tanḥuma* (Buber), *Balaq* 4; *Bemidbar Rabbah* 20:4; *Midrash Aggadah*, Numbers 22:4; Rashi on Numbers 22:4; above at note 302.

Numbers 22:10 reads in full: *Balaam said to God, "Balak son of Zippor, king of Moab, has sent to me* [the following message]." On Balaam's arrogant tone here, see *Tanḥuma, Balaq* 5; *Bemidbar Rabbah* 20:9; Rashi, ad loc. The full verse in Numbers 21 reads: *For Heshbon is the city of Sihon king of the Amorites, and he had fought against the former* [or: *first*] *king of Moab and seized all his land from his hand as far as the Arnon.*

402. **Rabbi Pinḥas . . .** Rabbi Pinḥas son of Ya'ir, a second-century rabbi who lived in Palestine, was renowned for his saintliness and ability to work miracles. In the *Zohar* he is a revered member of Rabbi Shim'on's circle. Such special recognition is to be expected since (according to BT *Shabbat* 33b) Rabbi Pinḥas was the son-in-law of Rabbi Shim'on. However, the *Zohar* elevates Pinḥas further by transforming him into Rabbi Shim'on's father-in-law—as here, where his daughter is described as "the mother of Rabbi El'azar," i.e., the wife of Rabbi Shim'on. This new role could be the result of a simple mistake: confusing חתן (*ḥatan*), "son-in-law," and חותן (*ḥoten*), "father-in-law." However, the switch may also be deliberate, an instance of interchanging father and son. Cf. above, pp. 263–64, n. 55.

In rabbinic literature Rabbi Pinḥas's donkey is depicted as pious, refusing to eat food that had not been definitely tithed. See JT *Demai* 1:3, 21d–22a; *Sheqalim* 5:1, 48d; *Bereshit Rabbah* 60:8; BT *Ḥullin* 7a–b, *Shabbat* 112b. Cf. *Avot de-Rabbi Natan* A, 8. Rabbi Pinḥas's donkey appears elsewhere in the *Zohar* (3:36a–b, 221b) and performs admirably.

On Rabbi Pinḥas, see also *Devarim Rabbah* 3:3; *Zohar* 1:11a–b (Vol. 1, p. 75, n. 566); 3:36a–37a (Vol. 7, p. 211, n. 12), 59b–60b, 62a–b, 144b (*IR*), 220a–b, 221b–222a, 224a–226b, 232b–233b, 240b, 225b, 261a, 287b–288a (*IZ*), 296b (*IZ*); *ZḤ* 12b (*MhN*), 19a (*MhN*);

They replied, "About days of old we don't know; about our own days we do. Because one day some robbers—highwaymen—were crossing that field and ran into some Jews and were about to rob them, when from a distance, in this field, this donkey's voice was heard braying twice, and a flame of fire darted through that voice and burned them up, and those Jews were saved."[403]

He said to them, "Arabs, Arabs! On account of what you have told me, you will be saved today from other robbers, who are lying in wait for you on the road."

Rabbi Pinḥas wept and said, "Master of the Universe! You generated a miracle for my sake, and those Jews were saved; and I didn't know."

He opened, saying, "*To the one who performs great wonders alone, for His love is forever* (Psalms 136:4). How much goodness the blessed Holy One performs for people, and no one knows but He alone! A person gets up in the morning and happens to put his foot on the head of a snake coming to kill him—he puts his foot on its head and kills it—and no one knows, except the blessed Holy One alone; thus, *to the one who performs great wonders alone.*[404]

"A person is traveling on the road, and robbers are lying in wait to kill him. Someone else comes along, who is given as ransom for him and he is saved, without knowing the goodness performed for him by the blessed Holy One and the miracle generated by Him—He alone does. *To the one who performs great wonders alone—alone* He performs and knows, and no one else knows."[405]

He said to his companions, "Companions, [201a] what I was asking these Arabs, who are always occupied in the fields, was if they had heard the voice of the Companions, who occupy themselves with Torah. For Rabbi Shim'on and Rabbi El'azar, his son, and the other Companions are ahead of us and unaware of us; so I asked these Arabs about them, because I know that Rabbi Shim'on's voice makes fields and mountains quake. But they revealed to me something I didn't know."[406]

Emden, *Mitpaḥat Sefarim*, 29. On this story, see Oron, *Tsohar le-Sippurei ha-Zohar*, 42–62.

On the illness of Rabbi El'azar's mother (i.e., Rabbi Shim'on's wife), see *Zohar* 3:64a. The phrase "since days of old" renders מיומין דעלמא (*mi-yomin de-alma*), literally "since days of eternity (or of the world)." See above, p. 253, n. 21; below at note 407.

403. **this donkey's voice...** On the remarkable nature of Rabbi Pinḥas's donkey, see the preceding note.

404. ***To the one who performs great wonders alone...*** According to a midrashic reading (attributed to Rabbi El'azar son of Pedat), the adverb *alone* implies that (often) only God Himself is aware of the miracles He performs. See BT *Niddah* 31a; *Tanḥuma* (Buber), *Toledot* 17; *Midrash Tehillim* 106:1; 136:2–3.

405. **Someone else comes along, who is given as ransom...** Once an evil act has been ordained, it must be executed—if not on the intended victim, then on a substitute. See above, note 85.

406. **something I didn't know** Namely, the wondrous act of his donkey.

As they went along, those Arabs returned to him, and said, "Old man! You asked us about days of old and not about today, when we saw wonder upon wonder! We saw five men sitting and one old man among them, and we saw birds gathering and spreading their wings over their heads—some going and some returning, so shade never disappeared over their heads. And that old man raised his voice, and [the birds] obeyed."[407]

He said, "That's what I was asking about! Arabs, Arabs, be on your way, and may the way be paved for you with whatever you wish. Two things you said in which I delight."

They departed.[408]

His companions said to him, "How do we know where Rabbi Shim'on is?"

He replied, "Leave it to the Master of the steps of beasts, for he will guide its steps there."[409]

With no goading, his donkey swerved from the road, proceeded for two miles, and went there. It began to bray three times. Rabbi Pinḥas dismounted and said to his companions, "Let us prepare to greet the Countenance of Days, for now the Great Face and the Small Face will emerge."[410]

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407. **that old man raised his voice . . .** See David ben Abraham Maimuni (the grandson of Maimonides), *Midrash David*, 84.

408. **They departed** The subject is apparently the Arabs.

409. **the Master of the steps of beasts . . .** The angel appointed over beasts.

410. **With no goading, his donkey swerved from the road . . .** And headed to the location of Rabbi Shim'on.

The wording "the donkey swerved from the road" matches the description of Balaam's donkey: *The jenny saw the angel* [or: *messenger*] *of YHVH stationed in the road, his sword unsheathed in his hand, and the jenny swerved from the road and went into the field; and Balaam struck the jenny to steer her back to the road* (Numbers 22:23). See *Targum Onqelos*, ad loc.

The phrase "the Countenance of Days" alludes to the divine title "the Ancient of Days," which appears in Daniel 7:9: *As I watched, thrones were placed, and the Ancient of Days sat—His garment like white snow, the hair of His head like clean fleece, His throne flames of fire, its wheels blazing fire.* In the *Zohar*, "the Ancient of Days" designates the primordial *sefirah*, *Keter*. Here, remarkably, "the Countenance of Days" refers to the face of Rabbi Shim'on. He and his son, Rabbi El'azar, are pictured as "the Great Face and the Small Face."

On the divine nature of Rabbi Shim'on, see below, note 425. For the phrase "the Countenance of Days," see *Zohar* 1:83a, 89b (*ST*), 130a, 188a; 3:132b (*IR*); *ZḤ* 19a (*MhN*), 25c (*MhN*); Tishby, *Wisdom of the Zohar*, 1:139. Cf. *Bereshit Rabbah* 35:2; *Pesiqta de-Rav Kahana* 11:15 (both referring to Rabbi Shim'on).

The image of "the Great (or Large) Face and the Small Face" derives from a Talmudic discussion of the cherubim. In Kabbalah, these two "faces" sometimes allude to two divine configurations: *Arikh Anpin* and *Ze'eir Anpin*, which can be understood respectively as "the Large (or Vast) Countenance" and "the Small Countenance."

See BT *Sukkah* 5b: "Rabbi Aḥa son of Ya'akov said, 'We have learned that the face of the cherubim was no less than a hand-

Rabbi Shim'on heard the braying of the donkey. He said to the Companions, "Let us rise, for the voice of the donkey of the pious old man has been aroused toward us."

Rabbi Shim'on rose, and the Companions rose.

Rabbi Shim'on opened, saying, "*A psalm. Sing to YHVH a new song, for He has worked wonders. His right hand has won victory for Him, and His holy arm* (Psalms 98:1). מזמור (*Mizmor*), *A psalm*—the accent stands erect above. We call this 'an orphaned song,' but it is distinguished by a grand accent because that *mizmor* comes adorned with a supernal crown above its head and comes erect.[411]

"Who uttered this song? Those cows, with the lowing that they made: '*Sing to YHVH a new song.*' To whom did they say *sing*? To many chariots, to many chieftains, to many rungs who had come there, coming forth to receive the Ark, unidentified. To them they said, *Sing to YHVH a new* שיר (*shir*), *song*—masculine. Why here שיר (*shir*), whereas Moses said שירה (*shirah*), *song* (Exodus 15:1)—feminine?[412]

breadth. . . .' What is a כרוב (*keruv*), cherub? Rabbi Abbahu said, 'כרביא (*Ke-ravya*), Like a child, for in Babylon they call a child רביא (*ravya*).' Abbaye said to him, 'If so, how do you explain the verse: *The face of one was the face of a cherub, and the face of the second the face of a human* (Ezekiel 10:14), seeing that [the faces of] a cherub and a human are the same?'—'A large face and a small face [i.e., *the face of a human* is large, while *the face of a cherub* is small].'"

See BT *Ḥagigah* 13b; *Zohar* 1:18b; 2:278a; 3:60b, 217b, 274a; *TZ* 70, 129b; Liebes, *Studies in the Zohar*, 105–19; 170, n. 65; Vol. 8, pp. 323–24, n. 14.

The term "goading" renders טעין (*ta'ein*), based on Arabic *ta'ana*, "to pierce, goad." See above, p. 250, n. 13. The phrase "two miles" renders תרין מלין (*terein milin*), referring to the Roman mile, slightly shorter than the modern mile. This wording plays on the homonymous phrase spoken by Rabbi Pinḥas (a few paragraphs above): תרין מלין (*Terein millin*), "Two things, you said in which I delight."

411. **מזמור (*Mizmor*), *A psalm*. . .** Above this word appears an erect accent (or cantillation) sign, known as *pazer*. According to Rabbi Shim'on, the shape of this sign alludes to the royal stature of *Shekhinah*. She is known as *mizmor* (*a psalm*) because She sings constantly to Her beloved, *Tif'eret*.

Since the author of Psalm 98 is anonymous, it is called "an orphaned song." See the following note. On the significance of the erect accent, see above, pp. 293–94, n. 141. On *Shekhinah* as *mizmor* (*a psalm*), see *Zohar* 1:39b (*Heikh*), 67a, 123b; 2:50a, 140a, 170a.

412. **Who uttered this song?. . .** See BT *Avodah Zarah* 24b, which explores the account of the Ark of the Covenant in 1 Samuel. The Ark had been captured by the Philistines in battle, but God miraculously punished the enemy by breaking the idol of its god Dagon and striking the population with a plague. Consequently, the suffering Philistines send the Ark back on a wagon drawn by two milch cows, who miraculously head straight to Israelite territory as if they knew the way, as described in 1 Samuel 6:12: *The cows went straight on the way, on the way to Beth Shemesh; on a single road they went, lowing as they went, and veering neither right nor left.* The Talmudic discussion focuses on the opening of this verse: וישרנה הפרות (*Va-yisharnah ha-parot*), *The cows went straight.* "What is the meaning of *va-yisharnah*? Rabbi Yoḥanan said in the name of Rabbi Me'ir,

"Well, there, with Moses, a solitary Ark—זאת (*zot*), This—came forth from exile along with Her multitudes, and nothing more; so, *this shirah*, *song*, in the feminine. But here, the Ark and what was concealed within; and because of that which was concealed within, it is said *a new shir*, *song*, in the masculine.[413]

"*For He has worked wonders*—in what He did to the Philistines and what He did to their false gods.[414]

"[*His right hand*] *has won victory for Him.* For whom? For Himself. Who is 'Himself'? That *mizmor*, *psalm*, itself, in whom is concealed a supernal holy spirit.[415]

"*His right hand*—that which the Elder inherits. This *right hand* of *His* grasps that *mizmor* and does not let it fall into the hands of another.[416]

'They sang a song.' . . . Which song did they sing? Rabbi Yoḥanan said in the name of Rabbi Meir, '*Then sang Moses and the Children of Israel* [את השירה הזאת (*et ha-shirah ha-zot*), *this song to YHVH*] (Exodus 15:1).' . . . Rabbi Shim'on son of Lakish said, 'The orphaned psalm: *A psalm. Sing to YHVH a new* שיר (*shir*), *song, for He has worked wonders. His right hand has won Him victory, and His holy arm.*'"

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According to *Zohar* 2:137b–138a, the heavenly *ḥayyot* (living beings) chant this psalm while carrying the Divine Chariot-Throne. Here, the cows chant the psalm "to many chariots, to many [angelic] chieftains." The lowing of the cows parallels the braying of Rabbi Pinḥas's donkey. See Oron, *Tsohar le-Sippurei ha-Zohar*, 45.

The phrase "the Ark, unidentified" means that here "the Ark" symbolizes *Shekhinah*. In the concluding sentence, Rabbi Shim'on wonders why the verse in Samuel employs the masculine form שיר (*shir*), *song*, whereas the verse in Exodus (introducing the Song at the Sea) employs the feminine form שירה (*shirah*), *song*.

On the passage in BT *Avodah Zarah*, see also *Bereshit Rabbah* 54:4; *Tosafot*, *Avodah Zarah* 24b, s.v. *mizmora yatma*; *Zohar* 1:123a–124a; above, p. 124, n. 215; Moses de León, *Sefer ha-Rimmon*, 122.

413. **there, with Moses, a solitary Ark . . .** When Israel came forth from the exile of Egypt, *Shekhinah*—symbolized by the Ark and also known as זאת (*zot*), "This"—was still without Her spouse, *Tif'eret*, so the feminine form *shirah* pertains. Soon afterward, Israel received the Torah at Sinai, and the tablets of the covenant (symbolizing *Tif'eret*, who is also known as Written Torah) were "concealed within" the Ark. The description in Samuel reflects this later stage, so the masculine form *shir* pertains, emphasizing what is within the Ark.

The phrase "along with Her multitudes" refers to cohorts of angels surrounding *Shekhinah* and apparently also to the mass of Israelites. On *Shekhinah* as *zot*, see above, p. 154, n. 7. On the contrast between the forms *shir* and *shirah*, see *Mekhilta*, *Shirta* 1; *Shir ha-Shirim Rabbah* on 1:5; *Shemot Rabbah* 23:1; *Zohar* 2:54b; 3:284b–285a; *ZḤ* 63a (*ShS*).

414. **what He did to the Philistines . . .** See above, note 412.

415. **That *mizmor*, *psalm*, itself . . .** *Shekhinah*, who is known as *mizmor* (*psalm*). She is the Ark, in which is concealed *Tif'eret* (described as "a supernal holy spirit").

416. ***His right hand*—that which the Elder inherits . . .** God's *right hand* is the *sefirah* of *Ḥesed*, which was attained by Abraham, who is known as "the Elder." *Ḥesed* grasps *Shekhinah* (known as *mizmor*), protecting Her from the demonic Other Side. On Abraham as "the Elder," see above, p. 294, n. 142.

The title סבא (*Sava*), "the Elder," may also refer to Rabbi Pinḥas, who is about to be

"Here a certain matter should be revealed. Whenever that *right hand* would generate a miracle, it would grasp this *mizmor* and place it before it in order to hold it firmly. This may be compared to a father whose right hand grasps his son's chest in front of him, saying, 'Who dares come near my son?' When the son offends his father, then his father puts his hand on his shoulder from behind and thrusts him into the hand of his enemies.[417]

"At first, as it were, it is written: *Your right hand, O YHVH, is glorious* בכח (*ba-koaḥ*), *in the power* (Exodus 15:6). *Ba-koaḥ, in the power*—the well-known one. In Arabia they call a person's chest כח (*koaḥ*), power. That right hand *is glorious* and takes hold *ba-koaḥ, of the power*—'Who dares come near My son?' Later, what is written? *He has withdrawn His right hand* (Lamentations 2:3)—putting His right hand on his shoulder and pushing him into the hand of his enemies. At first, His right hand in front, on his chest; and later, behind, on his shoulder to push him. Here, *His right hand has won victory for Him, and His holy arm*—two arms.[418]

described as סבא חסידא (*sava ḥasida*), "the pious old man," and is intimately associated with the *sefirah* of *Ḥesed* and the quality of חסידות (*ḥasidut*), "love, devotion." See below at notes 419, 429; *Zohar* 1:11b; 3:62a (Vol. 7, pp. 408–9, n. 156), 225b, 240b; *Nitsotsei Orot*; Tishby, *Wisdom of the Zohar*, 1:140.

417. **Whenever that *right hand* would generate a miracle...** Whenever *Ḥesed* generates a miracle for Israel, it grasps *Shekhinah* (known as *mizmor*), who represents Israel and is, in fact, known as Assembly of Israel. On the divine title Assembly of Israel, see above, pp. 3–4, n. 6.

418. **At first, as it were...** Rabbi Shim'on contrasts the verses in Exodus and Lamentations. The first verse proclaims that God's *right hand is glorious* בכח (*ba-koaḥ*), *in the power*, and the wording *the power* (with the definite article) implies "the well-known one," namely the potent chest of *Shekhinah*, who is Assembly of Israel. (Rabbi Shim'on claims that in Arabic, a person's chest is called "power.") Thereby the blessed Holy One protects *Shekhinah* from the demonic Other Side, and Her people from their enemies.

However, when Israel sins, the verse in Lamentations pertains: *He has withdrawn His right hand*, implying that God removes His hand from the chest of *Shekhinah* (Assembly of Israel) and pushes Her (and Her people) into exile. Thus, even the divine right hand (representing *Ḥesed*) now functions like the left hand, which represents *Din* (Judgment).

The verse in Psalms mentions both *His right hand* and *His holy arm*, implying that at the time of salvation both of God's arms will join in redeeming *Shekhinah* and Her people.

The verse in Exodus reads in full: *Your right hand, O YHVH, is glorious* בכח (*ba-koaḥ*), *in power* [literally: *in the power*]. *Your right hand, O YHVH, smashes the enemy.* The verse in Lamentations reads: *He has withdrawn His right hand in the face of the enemy* [thereby enabling them to defeat Israel]. See *Mekhilta, Shirta* 5; *Mekhilta de-Rashbi*, Exodus 15:6; *Eikhah Rabbah, Petiḥta* 24; 2:6; *Tanḥuma, Beshallaḥ* 15; *Zohar* 1:163b; 2:57a–b, 143b, 203a, 254a (*Heikh*); 3:74a, 237a. On the exile of *Shekhinah*, see above, note 318.

Rabbi Shim'on's claim—"In Arabia they call a person's chest כח (*koaḥ*), power"—employs a frequent rabbinic formula ("In

"If those cows, who were unaccustomed to miracles, just at that moment uttered this song as they lowed—then how much more so should the braying of the donkey of the pious old man, who is accustomed to miracles, convey song![419]

"Companions, if you say that no donkey has ever behaved in this manner since the day the world was created, go take a look at the donkey of Balaam the wicked, who vanquished her master entirely—the donkey of Rabbi [201b] Pinḥas, how much more so! Furthermore, when Balaam's donkey spoke, a supernal angel was above her.[420]

"Now is the time to reveal. Listen, Companions! The mouth of the donkey that was created on the eve of Sabbath at twilight—would you ever imagine that the mouth remained open from that time, or that the blessed Holy One stipulated a condition from that time? Not so! There is a mystery here, transmitted to the wise, who pay no attention to stupidity. 'The mouth of the donkey'—rung of donkeys, highest on the side of females; it was this that settled upon

Arabia they call X Y"), but there is apparently no basis for this particular supposed Arabic usage. Rather, the statement likely alludes to a different word: תוקפא (*tuqpa*), which normally means "power, strength," but in the *Zohar* occasionally signifies "bosom, breast, chest." This new sense derives from *Targum Onqelos* on Numbers 11:12, which renders the biblical expression שאהו בחיקך (*sa'ehu ve-ḥeiqekha*), *carry it* [the people Israel] *in your bosom*, as סוברהי בתוקפך (*sovarhi ve-tuqpakh*), "carry it in your strength." This Targumic rendering is a paraphrase, unless the translator read or imagined the Hebrew בחזקך (*ve-ḥozqekha*), *in your strength*, instead of בחיקך (*ve-ḥeiqekha*), *in your bosom*—a tiny orthographical difference.

Based on this Targumic usage of *tuqpa*, the *Zohar* sometimes employs the word to signify "bosom, breast, chest." Scholem contends that this is due to a misunderstanding: "The author mistook the Midrashic *interpretation* for a *literal translation*!" However, it seems more likely that the newfangled meaning is due not to ignorance but to linguistic playfulness, so typical of the *Zohar*.

See *Targum Yerushalmi*, Numbers 11:12; *Zohar* 2:9a, 96a–b, 113a–b; 3:127b (*IR*), 206a, 234a; *ZḤ* 55a–b, 92c–d (*MhN, Eikhah*); Luria, *Va-Ye'esof David*, s.v. *tuqpa*; Scholem, *Major Trends*, 165, 389, n. 48; Liebes, *Peraqim*, 267. Cf. above, p. 48, n. 136.

For the formula "In Arabia they call X Y," see JT *Berakhot* 9:1, 13c; *Sanhedrin* 10:2, 28c; *Bereshit Rabbah* 36:1; 87:1; *Vayiqra Rabbah* 1:3; 5:1; 25:5; 30:3; *Eikhah Rabbah* 1:44; 2:17; *Pesiqta de-Rav Kahana* 24:11; 27:3; *Rut Rabbah* 5:6; *Tanḥuma, Tazri'a* 6; *Tanḥuma* (Buber), *Vayera* 4, *Ḥayyei Sarah* 2, *Tazri'a* 8; *Shemot Rabbah* 3:1; 42:4.

419. **If those cows...** If those normal cows carrying the Ark (back from the Philistines) uttered a psalm, how much more so should Rabbi Pinḥas's wondrous donkey be able to sing. On the cows chanting, see above, note 412.

420. **go take a look at the donkey of Balaam the wicked...** Who spoke brilliantly to Balaam, vanquishing him in words. Rabbi Pinḥas's donkey is even more gifted. Furthermore, Balaam's donkey did not speak on her own, but rather through the power of an angel.

On the verbal triumph of Balaam's donkey, see Numbers 22:28–30; *Bereshit Rabbah* 93:6 (p. 1160). Cf. BT *Sanhedrin* 105b (and parallels). On the angel, cf. Numbers 22:31–35.

that donkey and spoke above her. When the blessed Holy One created this rung called 'mouth of the donkey,' He enclosed it in the Hollow of the Great Abyss, sealing it away until that time. When the time came, He opened that hollow, and it emerged, settling upon her and she spoke.[421]

"Similarly, *The earth opened* את פיה (*et piha*), *its mouth* (Numbers 16:32)—*et*, amplifying the meaning to include Dumah, who is 'the mouth of the earth.' את פי האתון (*Et pi ha-aton*), *The mouth of the donkey* (ibid. 22:28)—amplifying the meaning to include Kamriel, who is called 'the mouth of the donkey.'[422]

"The mouth of the well, similarly. Who is 'the mouth of the well'? The rung appointed over it below, which is below 'the mouth of *YHVH*.' Who is that? His name is Yehadriel.[423]

421. **The mouth of the donkey that was created on the eve of Sabbath...** According to M *Avot* 5:6, at the end of the six days of Creation ten supernatural phenomena "were created on the eve of Sabbath at twilight: the mouth of the earth [that engulfed Korah and his rebellious faction], the mouth of the well [that miraculously accompanied the Israelites through the desert, providing them with water], the mouth of the donkey [that spoke to Balaam],... Some say, 'Also, the demons.'"

This Mishnaic statement implies that God fashioned the actual mouth of Balaam's donkey at the end of the first week of Creation, or that He decreed right then and there that when the time came, the donkey's mouth would speak. But Rabbi Shim'on offers a deeper meaning: "The mouth of the donkey" is the name of the highest female demonic rung, which was created on the eve of the first Sabbath. For millennia, this "mouth" was hidden in the demonic Hollow of the Great Abyss, until finally the moment arrived for it to settle upon Balaam's donkey, empowering her to speak.

On the Mishnaic reference to "the mouth of the earth," see Numbers 16:32 (quoted in the following note). On "the mouth of the well (of Miriam)," see ibid. 21:16–18; above, p. 204, n. 55. On "the mouth of the donkey," see Numbers 22:28–30; below at note 572.

422. ***The earth opened* את פיה (*et piha*), *its mouth*...** The context in Numbers (16:32–33, describing the fate of Korah and his faction) reads: *The earth opened its mouth and swallowed them and their households and every human being that was Korah's and all the possessions. And they went down, they and all that was theirs, alive to Sheol, and the earth covered them, and they vanished from the midst of the assembly.*

Grammatically, the word את (*et*) is usually an accusative particle with no clear independent sense. Although this little word seems superfluous, already in rabbinic times Naḥum of Gimzo and his disciple Rabbi Akiva taught that its presence in a biblical verse amplifies the apparent meaning. Here, *et* alludes to Dumah, the prince of Hell. (On Dumah, see above, p. 243, n. 32).

In the phrase את פי האתון (*et pi ha-aton*), *the mouth of the donkey* [or: *the jenny*], the word *et* amplifies the meaning to include the demonic angel Kamriel. This angel shares the title *the mouth of the donkey* with the highest female demonic rung mentioned in the preceding paragraph (or perhaps Kamriel is identical with that rung).

423. **Who is 'the mouth of the well'?...** The holy angel Yehadriel, appointed over the miraculous well, is situated below *Shekhinah*, who is known as "the mouth of *YHVH*."

On *Shekhinah* as the divine mouth, see above, p. 268, n. 69. On Yehadriel, see *Massekhet Heikhalot*, in *Beit ha-Midrash*, 2:47; Schäfer, *Synopse zur Hekhalot-Literatur*, §§195, 397; *Zohar* 2:249b (*Heikh*).

"These three mouths were created on the eve of Sabbath at twilight. As the day was sanctified, the mouth appointed over all other mouths ascended. And who is that? The one sanctified and elevated in all, the one called 'mouth of *YHVH*.' On the eve of Sabbath at twilight, the other mouths were created, the day was sanctified, the mouth ruling over all ascended—'mouth of *YHVH*.'"[424]

Just then, they saw Rabbi Pinḥas coming; they went toward him. Rabbi Pinḥas came and kissed Rabbi Shim'on. He said, "I have kissed the mouth of *YHVH*, scented with the spices of His garden!"[425]

They delighted as one and sat down. As soon as they sat, all those birds providing shade flew away and scattered. Rabbi Shim'on turned his head and shouted to them: "Birds of heaven! Have you no respect for your Master standing here?"[426]

They stopped, neither moving from their place nor coming closer.

Rabbi Pinḥas said, "Tell them to go on their way, for they are not being permitted to return."

426 Rabbi Shim'on said, "I know that the blessed Holy One wishes to perform a miracle for us. Birds, birds, go on your way, and tell him who is appointed over you that at first it was in his power and now it is not. But I have reserved him for the Day of the Rock, when a cloud rises between mighty teeth and they do not converge."[427]

Those birds scattered and flew away.

424. **These three mouths were created on the eve of Sabbath . . .** Based on the passage from M *Avot*, quoted above, note 421. As the sun set and the holiness of Sabbath commenced, *Shekhinah* (known as "mouth of *YHVH*") ascended to unite with Her spouse, *Tif'eret*.

425. **I have kissed the mouth of *YHVH* . . .** Rabbi Pinḥas identifies Rabbi Shim'on with *Shekhinah*, who is called "the mouth of *YHVH*."

According to rabbinic tradition, "whoever welcomes [literally: receives the face of] the wise is considered as if he welcomes *Shekhinah*." See *Mekhilta, Amaleq (Yitro)* 1. Cf. JT *Eruvin* 5:1, 22b: "Rabbi Shemu'el said in the name of Rabbi Zeira, '. . . Whoever welcomes his teacher is considered as if he welcomes *Shekhinah*.' . . . Rabbi Yishma'el taught . . . : 'One who welcomes his friend is considered as if he welcomes *Shekhinah*.'"

The *Zohar* sometimes transforms the rabbinic simile into an actual description of the righteous, who are called the face of *Shekhinah* "because *Shekhinah* is hidden within them: She is in concealment and they are revealed" (2:163b).

See Vol. 8, p. 483, n. 74; *Zohar* 3:240a, 265b; and 3:59b, where Rabbi Pinḥas kisses Rabbi Shim'on and declares, "I am privileged to kiss *Shekhinah*! Happy is my share!" On the divine nature of Rabbi Shim'on, see also *Zohar* 1:218b, 223a; 2:38a; 3:61b, 79b, 221b, 298a; above, note 410; Liebes, *Studies in the Zohar*, 239–40, n. 68.

426. **all those birds providing shade . . .** See above at note 407. The description "your Master standing here" may refer to *Shekhinah*, or perhaps to Rabbi Shim'on himself or to Rabbi Pinḥas. On Rabbi Pinḥas's power over birds, see *Zohar* 1:11a.

427. **him who is appointed over you . . .**

Meanwhile, look: three trees spreading branches in three directions over them, and a spring of water gushing in front of them! All the Companions rejoiced; Rabbi Pinḥas and Rabbi Shim'on rejoiced.[428]

Rabbi Pinḥas said, "It was so much trouble for those birds at first, and we don't want living creatures to be troubled, for it is written: *His compassion is upon all His creatures* (Psalms 145:9)."[429]

Rabbi Shim'on said, "I didn't trouble them; but if the blessed Holy One is kind to us, we cannot reject His gifts."

They sat down beneath that tree, drank from the water, and enjoyed themselves there.

Rabbi Pinḥas opened, saying, "*A spring of gardens, a well of living waters, and streams from Lebanon* (Song of Songs 4:15). *A spring of gardens*—now, is the only *spring* one *of gardens*? Look, there are many good and precious springs in the world! Ah, but not all pleasures are equal. There is a spring issuing in the desert, in a parched place—a pleasure for one who sits and drinks. But *a spring of gardens*—how good and precious! That spring benefits plants and fruit. Whoever approaches it enjoys everything: he enjoys the water, he enjoys the fruit. That spring is adorned with everything, surrounded by so many roses, so many fragrant herbs! How much finer is that spring than other springs, *a well of living waters*!

The angel appointed over birds. At first it was in his power to serve Rabbi Shim'on with his birds, but now they must leave.

"The Day of the Rock" refers to a day of harsh Judgment. The "mighty teeth" may be the sharp points of the rock. Cf. the image of the rock in *Zohar* 2:106a (Vol. 5, p. 83, n. 234), 184a. The concluding clause—"and they do not converge"—may refer to the clouds not converging to provide shade, without which the birds would need to return.

For various interpretations of the concluding sentence, see Soncino; *Sullam*; *Matoq mi-Devash*. The wording "and they do not converge" renders ולא מתחברין (*ve-la mitḥabberin*). Various witnesses (V20, *Or Yaqar*, Cremona, and Mantua) read instead: ולא מתתברין (*ve-la mittabberin*), "and they are not smashed," which could refer to God (not) breaking the teeth of the harsh forces of Judgment. Cf. Psalms 3:8: *The teeth of the wicked You smash.*

428. **three trees spreading branches...** Miraculously providing shade for them, replacing that of the birds.

429. **so much trouble for those birds...** To provide shade.

On Rabbi Pinḥas's concern for the suffering of animals, see BT *Ḥullin* 7b. On his association with the *sefirah* of *Ḥesed* and the quality of חסידות (*ḥasidut*), "love, devotion," see above, note 416.

The full verse in Psalms reads: *YHVH is good to all, and His compassion is over all His creatures.* For the application of this verse to both divine and human kindness toward animals, see JT *Kil'ayim* 9:4, 32b; *Ketubbot* 12:3, 35a; *Bereshit Rabbah* 33:3; BT *Bava Metsi'a* 85a; *Tanḥuma, Noaḥ* 6; *Pesiqta Rabbati*, add. 1:1, 195a–b. Cf. *Mekhilta, Shirta* 3 (and parallels), in the name of Abba Sha'ul: "Just as He is compassionate and kind, so you, too, be compassionate and kind."

"We have established as follows: All refers to Assembly of Israel. She is *a spring of gardens*. Who are *gardens*? The blessed Holy One has five gardens in which He delights, and one spring above them—watering and saturating them, hidden and concealed—and they all yield fruit and vegetation. There is one garden below them, and that garden is guarded all around in every direction. Below this garden are other gardens, yielding fruit of each kind. And this garden turns into a spring, watering them.[430]

"*A well of living waters*—when necessary it becomes *a spring*, and when necessary it becomes *a well*. What is the difference between them? There is no comparison between water flowing [202a] by itself and water drawn for watering.[431]

"*And streams from Lebanon*. What is meant by *streams*? These *streams* turn into *a spring* when water flows and drops stream above, one after another—sweet water pursued by the soul. Thus those five sources issuing *from Lebanon* above become *streams* for this *spring*. So the blessed Holy One has performed a miracle for us right here, and for this spring, I proclaim this verse!"[432]

430. **All refers to Assembly of Israel...** Namely to *Shekhinah*, who is described as both *a spring of gardens* and *a well of living waters*. Her five sefirotic *gardens* can be identified as *Ḥesed*, *Gevurah*, *Netsaḥ*, *Hod*, and *Yesod*, in the midst of which lies *Tif'eret* (known as the blessed Holy One). Alternatively, the blessed Holy One refers here to the highest sefirotic realm (or to *Ein Sof*), and the five gardens are the *sefirot* from *Ḥesed* to *Yesod*, with *Tif'eret* and *Yesod* considered together as one.

The "one spring above them" is the hidden realm of *Binah*, the Divine Mother, who nourishes all the lower *sefirot* with the flow of emanation. She and *Shekhinah* are mother and daughter, sharing the designation *spring*. *Shekhinah* is also described as "one garden below them," containing all the fruit of the higher gardens and guarded from demonic forces lurking outside, who are eager to penetrate the divine realm. The "other gardens" are lower worlds, fed by the flow from *Shekhinah*, who is the garden that "turns into a spring, watering them."

In *Shemot Rabbah* 20:5, the phrase *a well of living waters* is applied to the people of Israel. On the verse in Song of Songs being applied to *Shekhinah* (Assembly of Israel), see *Zohar* 1:132a, 135b; 3:21b, 266a, 298a. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

On the sefirotic gardens, cf. *Bahir* 105 (159). On the identity of the five sefirotic gardens, see *Or Yaqar*; *Sullam*; Tishby, *Wisdom of the Zohar*, 1:143; Scholem; *Matoq mi-Devash*.

431. **when necessary it becomes *a spring*...** When humans act virtuously, *Shekhinah* conveys the flow of emanation freely, like a gushing *spring*. However, when wickedness prevails, *Shekhinah* turns into *a well*, whose waters must be drawn by righteous heroes.

On *Shekhinah* as alternating between flowing freely and not, see *Zohar* 1:60a–b, 67a, 235a; 3:266a–b; above, notes 305–6.

432. **What is meant by *streams*?...** The five garden *sefirot* mentioned above turn into *a spring* watering *Shekhinah*. *Lebanon* symbolizes *Ḥokhmah*, from which issue the five *streams* (or sources).

The phrase "become *streams* for this *spring*" may mean that the five *sefirot* turn into *streams* serving as *a spring* watering *Shekhinah*, or that these five *sefirot* turn into

He opened again, saying, "*When you besiege a city many days, waging battle against it to seize it, you shall not destroy its trees, wielding an axe against them; for you shall eat from them, but you shall not cut them down. For is the tree of the field a human, to withdraw before you in the siege?* (Deuteronomy 20:19). *When you besiege a city.* How fine are the ways and paths of Torah, for every single word of Torah contains so much counsel, so many benefits for human beings, so many pearls sparkling in all directions! You cannot find a word in the Torah that does not contain numerous lamps radiating in every direction. This verse accords with its simple sense, and it includes a midrashic meaning, and also supernal wisdom, enlightening whoever needs it.[433]

"Happy is the share of one who engages in Torah constantly! What is written of him? *But the Torah of YHVH is his delight, and on His Torah he meditates day and night. He shall be like a tree* (Psalms 1:2–3). Why is this adjoined to that? Well, whoever engages in Torah *day and night* should not be like a parched tree, but rather like what? *Like a tree planted by streams of water.* Just as a tree has roots, bark, pith, branches, leaves, flowers, and fruit—these seven types amounting to ten, and ten to seventy—so words of Torah have a simple sense, midrashic meaning, a hint alluding to wisdom, *gimatriyya'ot*, hidden mysteries, sealed mysteries, one above the other; unfit and fit, impure and pure, forbidden and permitted. From here on, branches spread out in every direction. *He shall be like a tree,* surely! And if not, he is not a master of wisdom.[434]

streams watering *Shekhinah* (who is Herself described as *a spring of gardens*).

433. ***When you besiege a city...*** A verse such as this—in fact, every single word of Torah—yields numerous meanings.

On the significance of every element of Torah, see above, p. 156, n. 13. On the various levels of meaning in Torah, see Vol. 5, p. 34, n. 99.

The verse in Deuteronomy reads: *When you besiege a city many days, waging battle against it to seize it, you shall not destroy its trees* [literally: *its tree*], *wielding an axe against them; for you may eat from them* [or: *you shall eat from them*], *but you shall not cut them down. For is the tree of the field a human, to withdraw before you in the siege?*

434. ***He shall be like a tree...*** Why is this verse adjoined to the preceding one?

According to its simple sense, the verse in Psalms promises that one who studies the word of God *shall be like a tree planted by streams of water*, but Rabbi Pinḥas construes this as an obligation to be fruitful in numerous realms of Torah.

The seven elements of the tree correspond to the seven *sefirot* from *Ḥesed* to *Shekhinah*. The number ten alludes to all ten *sefirot*, or to ten aspects of each of the seven lower *sefirot*. The total of seventy alludes to the "seventy facets of Torah," on which see above, p. 34, n. 92.

The list here of various meanings of Torah includes seven components, with the seventh consisting of three pairs: "unfit and fit, impure and pure, forbidden and permitted." The phrase "רמז (*remez*), a hint, alluding to wisdom" refers to allegorical interpretation. See Tishby, *Wisdom of the Zohar*, 3:1084; cf. Vol. 5, p. 34, n. 99. On *gimatriyya'ot*, see the Glossary.

The context in Psalms reads: *But the*

"Come and see how beloved are those who engage in Torah before the blessed Holy One! For even when Judgment looms over the world and permission is given to the Destroyer to destroy, the blessed Holy One commands him concerning those engaged in Torah. The blessed Holy One says to him as follows: '*When you besiege a city*—for the sins they have committed against Me are numerous and they have been found guilty.'[435]

"*Many days.* What is meant by *many*? Three consecutive days, by which a plague is attested in the city. How do we know that *many days* signifies three days? As is written: *When a woman has a flux of blood for many days* (Leviticus 15:25). Now, are they really *many days*? Rather, three consecutive days are called *many days.* Here, too: *When you besiege a city many days*—three consecutive days, attesting a plague in the city.[436]

"'Come, and I will instruct you concerning the members of My household: *You shall not destroy its tree*—a scholar who is in the city, for this is a tree of life, a tree bearing fruit.'[437]

teaching [or: *Torah*] *of YHVH is his delight, and His teaching he murmurs* [or: *and on His Torah he meditates*] *day and night. He shall be like a tree planted by streams of water, yielding its fruit in season, its leaf not withering, and whatever it produces thrives* [or:—*and in all that he does he prospers*].

435. **permission is given to the Destroyer to destroy . . .** See BT *Bava Qamma* 60a–b: "Rabbi Yosef taught: 'What is the meaning of the verse *None of you shall go out from the entrance of his house until morning* (Exodus 12:22)? Once permission has been granted to the Destroyer, he does not distinguish between righteous and wicked.' . . . Our Rabbis taught: 'A plague in town? Keep your feet indoors.' . . . Our Rabbis taught: 'A plague in town? One should not walk in the middle of the road because the Angel of Death walks there, for as soon as permission has been granted him, he strides brazenly.'" See Vol. 6, p. 302, n. 117. Here Rabbi Pinḥas construes the verse from Deuteronomy as addressed to the Destroyer.

436. **Three consecutive days . . .** See M *Ta'anit* 3:4: "What constitutes a plague? If, in a city that can supply five hundred footsoldiers, three deaths occur in three consecutive days, this constitutes a plague; less than this is no plague."

The full verse in Leviticus reads: *When a woman has a flux of blood for many days, not in the time of her menstruation* [or: *her menstrual impurity*], *or when she has a flux beyond her menstruation, all the days of the flux of her impurity she shall be as in the days of her menstruation; she is impure.* According to a rabbinic interpretation, the phrase *for many days* in this verse implies "three days."

See *Sifra, Metsora* 5:9, 79a; *Mishnat Rabbi Eli'ezer* 13, p. 247; JT *Yoma* 2:5, 40a; *Vayiqra Rabbah* 19:5; *Ester Rabbah* 2:2; BT *Ketubbot* 75a; *Pesiqta de-Rav Kahana* 12:4; *Tanḥuma, Metsora* 7; *Tanḥuma* (Buber), *Metsora* 15; Rashi on Leviticus 15:25. On the phrase *many days* in the verse from Deuteronomy as signifying three days, see *Sifrei*, Deuteronomy 203. On a plague lasting three days, see also 2 Samuel 24:13.

437. **Come, and I will instruct you . . .** God addresses the Destroyer.

The verse reads literally: *You shall not destroy* עצה (*etsah*), *its tree*, employing a collective noun in the singular. See above, note 433. On the tree in this verse as symbolizing a scholar, see BT *Ta'anit* 7a. Cf. Vol. 1, p. 29,

"עצה (*Etsah*), *its tree*—the one who is עיטא (*eita*), counsel, of the city, and gives counsel to the city on how to be saved from Judgment, teaching them the path that they should follow. So, *You shall not destroy its tree, wielding an axe against it*—wielding Judgment against him and brandishing a flashing sword over him, a whetted sword, the one that slays other people of the world.[438]

"*For* ממנו תאכל (*mi-mennu tokhel*), *you shall eat from it.* Now does that Destroyer eat of him? No. Rather, *For mi-mennu tokhel, She shall eat from him*—this mighty Rock, the one from whom issue all mighty holy spirits. For the Holy Spirit has no other pleasure or desire in this world other than the Torah of that righteous one. He, as it were, sustains Her and provides food for Her in this world more than all the sacrifices of the world.[439]

"What is written about a sacrifice? *I have eaten my honeycomb with my honey. Eat, companions!* (Song of Songs 5:1). But ever since the day that the Temple was destroyed and sacrifices ceased, the blessed Holy One has nothing but words of Torah, and the Torah that is innovated in the mouth of [one devoted to study]. So, *For tokhel, She shall eat, from him*, and She has no food in this world except *from him* and from those like him. Since *She shall eat from him*, and he nourishes Her, *you shall not cut him down*—'Be careful not to come near him!'[440]

n. 198. On a scholar as the Tree of Life, see *Zohar* 3:111a; *ZḤ* 49d.

438. **עצה (*Etsah*), *its tree*—the one who is עיטא (*eita*), counsel...** Rabbi Pinḥas plays with עצה (*etsah*), *its tree*, and the Hebrew עצה (*etsah*) and Aramaic עיטא (*eita*), both of which mean "counsel, advice."

439. ***For* ממנו תאכל (*mi-mennu tokhel*), *you shall eat from it*...** The verbal form *tokhel* can also mean *she shall eat*, and the word *mi-mennu* can also be translated *from him*. Rabbi Pinḥas applies the verb to *Shekhinah*, the "mighty Rock," from which holy souls are hewn. Also known as "the Holy Spirit," She is nourished and sustained by the righteous engaging in Torah, so *She shall eat from him*.

On the phrase "mighty Rock," see above, note 61. On the verse in Deuteronomy, see above, notes 433, 437.

440. ***I have eaten my honeycomb*...** The full verse reads: *I have come into my garden, my sister, bride; I have plucked* [or: *gathered*] *my myrrh with my spice, I have eaten my honeycomb with my honey, I have drunk my wine with my milk. Eat, companions! Drink and be drunk, lovers!*

According to a midrashic interpretation, this verse is spoken by God to Israel (His *bride*), and it refers to the Tabernacle (*my garden*) and the incense, sacrifices, and libations. Now that the Temple has been destroyed, God is nourished only by the devoted study of Torah; so He warns the Destroyer not to harm the righteous provider.

Cf. BT *Berakhot* 8a, in the name of Ulla: "Since the day the Temple was destroyed, the blessed Holy One has nothing in His world but four cubits of law."

On innovating words of Torah, see above, p. 145, n. 282; notes 99, 316. On the midrashic reading of the verse in Song of Songs, see *Sifrei Zuta*, 7:17; *Seder Olam Rabbah* 7; *Vayiqra Rabbah* 9:6; *Pesiqta de-Rav Kahana* 1:1; *Shir ha-Shirim Rabbah* on 5:1; *Pesiqta Rabbati* 5, 17b–18a; *Tanḥuma, Naso* 16, 20; *Tanḥuma* (Buber), *Naso* 24; *Bemidbar Rabbah* 13:2; Rashi on Song of Songs 5:1; *Zohar*

"*For* האדם (*ha-adam*), *the human, is* [202b] *a tree of the field*—this one is called *adam, a human,* who is renowned above and below.[441]

"*A tree of the field*—a great and mighty tree, supporting the *field blessed by YHVH* (Genesis 27:27), a tree always known intimately to that field.[442]

"*To withdraw before you in the siege*—this phrase relates to the beginning of the verse, as is written: *You shall not destroy* עצה (*etsah*), *its tree.* The one who gives them עיטא (*eita*), advice, and prepares the city *to withdraw before you in the siege,* advises them to mend themselves and turn back in *teshuvah*, and he prepares weapons for them: spiral trumpets and shofars.[443]

"לבא מפניך (*Lavo mi-panekha*), *To withdraw before you.* What is meant by *lavo mi-panekha, to come before you*? *Lavo, To come,* to Me, and to withdraw *mi-panekha, before you,* because of their fear of you.[444]

1:164a, 239b, 248a; 3:3b–4b, 7a–b, 226a–b, 240a–242a. On Israel sustaining God by sacrifices, see also Vol. 7, p. 31, n. 96.

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The conclusion of the verse in Song of Songs can be construed either as *Eat, companions! Drink and be drunk, lovers!*—or as *Eat, companions, drink, and be drunk with love!* On the verse in Deuteronomy, see above, notes 433, 437, 439.

441. ***For* האדם (*ha-adam*), *the human, is a tree of the field*...** The simple sense of this clause is a rhetorical question: *For is the tree of the field a human, to withdraw before you in the siege?* Here Rabbi Pinḥas turns this into a declaration: *For the human is a tree of the field.* The definite article preceding *human* emphasizes that this particular *human*—the righteous one who engages in Torah—is well known: "renowned above and below."

For the transformation of the rhetorical question *For is the tree of the field a human...?* into a declaration, see *Sifrei*, Deuteronomy 203; *Bereshit Rabbah* 26:6; 53:1; BT *Ta'anit* 7a; *Pirqei de-Rabbi Eli'ezer* 21; *Qohelet Rabbah* on 8:9; *Tanḥuma* (Buber), *Vayera* 33; *Zohar* 2:60b.

442. **a great and mighty tree...** The righteous devotee of Torah resembles the sefirotic tree (whose trunk is *Tif'eret*), and he supports and nourishes *Shekhinah*, who is pictured as *a field that YHVH has blessed.*

The verse in Genesis describes Isaac the patriarch smelling the fragrance of the garments worn by his son Jacob (which were actually Esau's garments) when Jacob sought Isaac's blessing: *He smelled the fragrance of his garments and blessed him and said, "See, the fragrance of my son is like the fragrance of a field blessed by YHVH."* On this field as *Shekhinah*, see below, note 532.

443. **this phrase relates to the beginning of the verse...** For the full verse, see above, note 433. The righteous hero of the city advises his fellow citizens on how to mend their ways and save themselves from the Destroyer besieging them.

The shofar stimulates *teshuvah*. "Spiral trumpets" renders בוקינס (*buqinas*), based on Greek *bukane*, and Latin *bucina*, "spiral (or crooked) trumpet." See *Vayiqra Rabbah* 29:4; *Pesiqta de-Rav Kahana* 23:4; *Shir ha-Shirim Rabbah* on 1:12; *Midrash Tehillim* 18:14; *Zohar* 2:189a. For the play on עצה (*etsah*), *its tree*, and עצה (*etsah*)—and Aramaic עיטא (*eita*)—"counsel, advice," see above at note 438.

444. **לבא מפניך (*Lavo mi-panekha*), *To withdraw before you*...** The phrase means literally *to come before you*, which Rabbi Pinḥas divides into two: *to come* to Me (i.e., to God), and to withdraw "because of you" (i.e., out of fear of the Destroyer). He construes *mi-panekha* as *mi-penei*, "because of," you.

"במצור (*Ba-matsor*), *In the siege*—in a place where those above and those below cannot enter. And what is that? A rung attained by masters of *teshuvah*. What is *teshuvah*? *Matsor*, A bastion, a mighty place, a mighty Rock.[445]

"'Since they accept this advice, I forgive their sins, and they are received in favor before Me.'

"All this the blessed Holy One commands concerning those who engage in Torah. Therefore, happy are those who do so! They are mighty trees in this world.[446]

"See what the blessed Holy One has done, planting these trees! Happy is this path! As if one tree wouldn't have been enough, the blessed Holy One has produced for us three grand trees, spreading their branches in every direction. May it be the will of Heaven that these trees and this spring never be removed from this place."[447]

And until this day, they stand there, along with that spring of water, and people call them "The Plantation of Rabbi Pinḥas son of Ya'ir."

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Rabbi Shim'on opened, saying, "*He raised his eyes and saw the women and the children, and he said, 'Who are these with you?' He said, 'The children with whom God has favored your servant'* (Genesis 33:5). Come and see: That wicked Esau ogled women, and on account of him Jacob took precautions, placing the slave-girls in front, and their children, who were more important, behind; then Leah behind them, with her children following; then Rachel and her son, Joseph; *and he himself passed before them* (ibid., 3).[448]

445. **במצור (*Ba-matsor*), *In the siege*...** The word can also mean "stronghold, bastion" alluding here to the secret realm of *Binah*. Those who are stimulated by the righteous hero of the city to engage in *teshuvah* attain the bastion of *Binah*, who is Herself called *Teshuvah*.

On the unique status of "masters of *teshuvah*," see BT *Berakhot* 34b, in the name of Rabbi Abbahu: "In the place where *ba'alei teshuvah* (masters of returning, or repentance) stand, the completely righteous cannot stand."

On this Talmudic passage, see above, note 166. On *Binah* as *Teshuvah*—from whom all emerges and to whom all ultimately return—see above, pp. 239–40, n. 21. *Binah* shares the description "mighty Rock" with *Shekhinah*. See above, note 439.

446. **They are mighty trees . . .** See above, note 437.

447. **planting these trees...** As described above at note 428.

448. ***He raised his eyes*...** The subject is Esau, and the context in Genesis (33:1–7) describes his reunion with Jacob after more than twenty years of separation: *Jacob raised his eyes and saw and, look, Esau was coming, and with him were four hundred men. He divided the children between Leah, Rachel, and the two slave-girls. He placed the slave-girls and their children first, Leah and her children after them, and Rachel and Joseph last. He himself passed before them and bowed to the ground seven times until he drew near his brother. Esau ran to meet him and embraced him and, falling on his neck, he kissed him, and they wept. He raised his eyes and*

"When they all bowed down, what is written? *The slave-girls drew near, they and their children, and they bowed low*; and then it is written: *Leah, too, and her children drew near, and they bowed low; and afterward Joseph and Rachel* (ibid., 6–7). But Joseph was last, and Rachel in front [of him]! However, when Joseph—the good son, loving son, Righteous One of the World—saw the eye of that wicked one staring at the women, he was afraid for his mother; so he came out from behind her and spread his arms and his body, covering her so that the wicked one would not ogle her. How much was he enlarged? Six cubits in every direction, covering her so that the eye of that wicked one was powerless against her.[449]

"Similarly, *Balaam raised* עיניו (*einav*), *his eyes* (Numbers 24:2)—spelled עינו (*eino*), *his eye*: that evil eye. He raised two eyes, but when he sought to gaze, he shut one eye and opened that defective one, that evil eye.[450]

saw the women and the children, and he said, "Who are these with you?" He said, "The children with whom God has favored your servant." The slave-girls drew near, they and their children, and they bowed low. Leah, too, and her children drew near, and they bowed low; and afterward Joseph and Rachel drew near and bowed low.

According to Rabbi Shim'on, Jacob knew that Esau was lustful, so he protected Leah and especially Rachel. See *Zohar* 1:175a; Kasher, *Torah Shelemah*, Genesis 33:2, n. 5; and cf. the following note.

449. ***and afterward Joseph and Rachel***... Yet, according to Genesis 33:2 (quoted in the preceding note), *He placed the slave-girls and their children first, Leah and her children after them, and Rachel and Joseph last*—indicating that Joseph was behind Rachel. So how can Scripture now state *and afterward Joseph and Rachel*—indicating that Joseph was in front of Rachel?

Drawing on a midrashic tradition, Rabbi Shim'on explains that Joseph saw Esau ogling the women, so he came out from behind Rachel and covered her, thereby protecting her from Esau's evil eye and lustful designs.

In rabbinic literature Joseph is granted the title Righteous (or Righteous One) in recognition of his resisting the sexual advances of Potiphar's wife. (See above, p. 103, n. 152.) Joseph symbolizes *Yesod*, the divine phallus, who is also known as Righteous One. (See above, p. 38, n. 105.) The measure of six cubits symbolizes the six *sefirot* from *Ḥesed* to *Yesod*, all included in the latter.

On the midrashic interpretation of *and afterward Joseph and Rachel*, see *Targum Yerushalmi*, Genesis 33:7; *Bereshit Rabbah* 78:10 (and Theodor and Mirkin, ad loc.); 90:4; *Pesiqta Rabbati* 12, 49b, 53a; *Tanḥuma, Ki Tetse* 10; *Leqaḥ Tov, Sekhel Tov*, and *Midrash Aggadah*, Genesis 33:7; Rashi on Genesis 33:7; *Zohar* 1:175a; *ZḤ* 66c.

450. ***Balaam raised*** עיניו (***einav***), ***his eyes***... In the Masoretic text the word עיניו (*einav*), *his eyes*, is spelled with two *yod*s, but here Rabbi Shim'on claims that it is spelled with only one *yod*: עינו, which can be pronounced *eino*, *his eye*—alluding to his defective, evil eye.

On the spelling of עיניו (*einav*), see *Minḥat Shai* on Numbers 24:2. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

On Balaam's defective vision, see above, note 390. On Balaam being evil-eyed, see above, note 133. The full verse reads: *Balaam raised his eyes and saw Israel encamped by its tribes, and the spirit of God was upon him.*

"*And saw Israel encamped by its tribes* (ibid.). What is meant by *encamped by its tribes*? Well, the tribe of Joseph was there and the tribe of Benjamin. Over the tribe of Joseph, the evil eye has no power, as is written: *A fruitful son is Joseph* (Genesis 49:22). What is meant by בן פורת (*ben porat*), *a fruitful son*? That he was enlarged to cover his mother. *A fruitful son* עלי עין (*alei ayin*), *overcoming the eye*—for the evil eye is powerless against him.[451]

"As for the tribe of Benjamin, it is written: *Between His shoulders he dwells*, and also: *He dwells securely* (Deuteronomy 33:12). What is meant by *securely*? That he has no fear of the evil eye or of evil mishaps.[452]

"That wicked one said, 'I'll remove this line, so that it doesn't exist. I'll glare fittingly!'[453]

"Rachel was there, and She saw that the eye of that wicked one was sharpened to inflict harm. What did She do? She came out and spread Her wings over them, covering Her children. As it is written: *Balaam raised his eyes and saw Israel encamped by its tribes.* As soon as the Holy Spirit saw that his eye was sharpened, instantly *the spirit of God was upon him.* Upon whom? Upon Israel, for She spread Her wings over them, covering them. Immediately, that wicked one retreated.[454]

451. ***encamped by its tribes*...** Alluding specifically to the tribes of Joseph (namely of his two sons, Ephraim and Manasseh) and Benjamin, who are both immune to the evil eye. These three tribes camped together (see Numbers 2:18–24).

The verse in Genesis reads: בן פורת (*Ben porat*), *A fruitful son, is Joseph, a fruitful son* עלי עין (*alei ayin*), *by a spring.* Drawing on midrashic sources, Rabbi Shim'on interprets *porat* (*fruitful*) as referring to Joseph's enlarging himself to cover his mother. The phrase *alei ayin* (*by a spring*) now implies *overcoming the* [evil] *eye.*

See *Bereshit Rabbah* 78:10 (and parallels cited above, note 449). On Joseph's being immune to the evil eye (based on the phrase *alei ayin*), see *Bereshit Rabbah* 97 (p. 1224); 97:3 (p. 1246); BT *Berakhot* 20a, 55b; *Sotah* 36b; *Bava Metsi'a* 84a; *Bava Batra* 118b. Cf. *Zohar* 3:130a (*IR*); above, p. 255, n. 28.

452. ***Between His shoulders he dwells*...** The full verse (recording Jacob's blessing of Benjamin) reads: *For Benjamin he said: Beloved of YHVH, he dwells securely; He shelters him constantly, and between his shoulders He dwells* [or: *and between His shoulders he dwells*].

453. **That wicked one...** Balaam threatened to remove the protective line formed by the tribes of Joseph (namely of his two sons, Ephraim and Manasseh) and Benjamin, so that his evil eye could glare against the rest of Israel. See above, note 451.

454. **Rachel was there...** Mother Rachel represents *Shekhinah*, and She protected Israel from Balaam's malevolent gaze.

She is also known as the Holy Spirit, or *the spirit of God.* According to the simple sense of the verse, of course, *the spirit of God was upon him* means that Balaam was inspired at this moment to bless Israel (instead of cursing them). But Rabbi Shim'on interprets this clause as meaning that *Shekhinah* hovered over Israel.

On Mother Rachel, see Jeremiah 31:15. On the phrase *upon him* (in the verse from Numbers) as referring to Israel, see BT *Bava Batra* 60a (per Isaac Alfasi and Asher ben Yeḥiel); *Tosafot,* ad loc., s.v. *re'uyin*; *Midrash*

"At first, the son covered the mother; and now, the mother covered the son. At the time when he covered his mother, Rachel, so that the eye of that evil one would be powerless against her, the blessed Holy One said, 'By your life! When another evil eye comes to glare at your children and My children, your mother will cover them. You covered your mother; your mother will cover you!'[455]

"*He raised his eyes and saw the women and the children* (Genesis 33:5). This verse was spoken in the mystery of wisdom. On Yom Kippur—when the inhabitants of the world stand in judgment before the blessed Holy One, atoning for their sins, and that Accuser stands over them, intending to destroy them for their sins—they send him that gift; and then is written *For he thought, 'Let me appease his face with the gift that goes before me'* (ibid. 32:21). After he receives the gift, that Accuser raises his eyes and sees Israel—all of them afflicting themselves with fasting, barefoot. He sees women, he sees children—all of them fasting, all of them [203a] completely cleansed. *And he said,* 'מי אלה (*Mi elleh*), *Who are these, with you?* (ibid. 33:5)—the Holy Name is *with you.*'[456]

ha-Gadol, Numbers 24:2; below at note 645; Kasher, *Torah Shelemah*, Numbers 24:2, n. 13.

455. **At first, the son covered the mother...** At first, Joseph covered his mother, Rachel, to protect her from Esau's evil gaze; now, Mother Rachel (*Shekhinah*) hovered over Her children to protect them from Balaam's evil gaze—as God had promised Joseph.

456. ***He raised his eyes and saw the women and the children...*** In the context in Genesis, the subject is Esau. Here, Rabbi Shim'on identifies Esau with Samael (or Satan), who on Yom Kippur accuses Israel (or all of humanity). By sending the scapegoat to Azazel (i.e., Satan), Israel ensures that this demonic force will be occupied, assuaged, and deterred from accusing them. Rabbi Shim'on associates this "gift" with the gift that Jacob offers to Esau so as to *appease his face.*

Satan sees *the women and the children* participating in the fast of Yom Kippur. His question מי אלה (*Mi elleh*), *Who are these, with you?* actually implies a declaration: "אלהים (*Elohim*), God, is *with you*"—since the "Holy Name" אלהים (*Elohim*) is composed of the letters of מי אלה (*mi elleh*). This Name refers to *Binah*, who is associated with Yom Kippur and *teshuvah*. Having been assuaged by the gift of the scapegoat, Satan confirms that *Binah* has granted forgiveness and "is *with you.*" On *Elohim* as a combination of *mi* and *elleh*, see *Zohar* 1:2a, 3b–4a; 2:105a.

On the motif of the scapegoat as a gift (or bribe) to Satan, see *Pirqei de-Rabbi Eli'ezer* 46: "They gave him a bribe on Yom Kippur so that he would not nullify Israel's sacrifice." On this theme (and on assuaging demonic powers, in general), see also *Sifra, Millu'im (Shemini)* 1:3, 43c; Naḥmanides on Leviticus 16:8; Moses of Burgos, *Ammud ha-Semali*, 158–59; *Zohar* 1:11a, 64a–65a, 89b (*ST*), 113b–114b, 138b, 145b, 174b, 190a, 210b, 247b; 2:33a, 111b, 130a, 141a, 152b, 154b, 157a–b, 169a, 181b, 184b–185a, 203b, 227a–b, 237b–239b, 242b, 266b (*Heikh*), 269a, 271b (*Piq*); 3:60b, 63a–64a, 63a–b (*Piq*), 79b, 101b–102a, 224a–b, 248a–b, 258b–259a; *ZḤ* 20c, 46c, 86b–c (*MhN, Rut*), 87b–c (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 165–67; idem, *Sefer ha-Mishqal*, 124–27; idem, *She'elot u-Tshuvot*, 49; idem, *Mishkan ha-Edut*, 43; Tishby, *Wisdom of the Zohar*, 2:453–54, 3:890–95, 959.

The verse in Genesis 32 reads: *For he thought,* "אכפרה פניו (*akhapperah fanav*), *Let*

"*Who are these with you?*—asking about the children.[457]

"*He said, 'The children whom God has graciously given your servant'* (Genesis 33:5). Now, why did he have to answer him at all? Well, once he accepts that bribe, he turns into an advocate for them. He raises his eyes and sees Israel like this, and he thinks that they are acting so due to fear of him.[458]

"He asks about the children, saying, '*Who are these with you?*' What is meant by *Who are these with you?* Well, he is saying, 'Granted, for you [to be fasting], since you sinned against the King; but these children—what are they doing here? *Who are these with you?*'[459]

"*He said, 'The children'*—the Holy Spirit is speaking, and so the accent stands erect: ויאמר (*va-yomar*), *He said*, in a concealed manner.[460]

"*Whom God has graciously given your servant.* Now, would the Holy Spirit say *your servant*? Well, the Holy Spirit says, 'These are children who did not sin and never tasted sin; and the blessed Holy One delivered them into the hand of that minister of yours, who killed them, although they were guiltless—as is said:

me appease his face, with the gift that goes before me; and afterward I will see his face—perhaps he will be kind to me. The phrase *akhapperah fanav* means literally *Let me wipe* [the anger from] *his face*, or *Let me cover his face.* It can also be rendered *Let me propitiate him, placate him.* Cf. Proverbs 16:14; and see Milgrom, *Leviticus*, 1:1084.

The full verse in Genesis 33 reads: *He raised his eyes and saw the women and the children, and he said, "Who are these with you?"* For the context, see above, note 448.

457. **asking about the children** Alternatively, *Who are these with you?* is indeed a question, posed by Satan. The significance of his question is soon explained.

458. ***The children whom God has graciously given your servant...*** Why did *Shekhinah* (represented here by Jacob) respond at all to Satan (represented by Esau)? Because having accepted the "bribe" of the scapegoat, Satan is transformed into an advocate for Israel. He thinks that Israel is fasting and engaging in *teshuvah* out of fear of his accusations.

On the scapegoat as "a bribe," see the passage in *Pirqei de-Rabbi Eli'ezer* 46 (quoted above, note 456). On the transformation of the demonic Accuser into the Advocate, see *Zohar* 1:114b; 2:60b; 3:63a–b, 63a–b (*Piq*), 102a, 123a (*RM*), 225a; Moses de León, *Sefer ha-Mishqal*, 126–27. Cf. *Zohar* 1:144b, 174b; 2:185a (Vol. 6, p. 40, n. 104).

The verse in Genesis reads: *He said, "The children with whom God has favored your servant* [or: *whom God has graciously given your servant*]." For the context, see above, note 448.

459. **Granted, for you [to be fasting]...** Satan understands why the adults are fasting and engaging in *teshuvah*, but why the children?

460. **the Holy Spirit is speaking...** *Shekhinah* (known as the Holy Spirit) is answering Satan.

In the Masoretic text, above the word ויאמר (*va-yomar*), *He said*, appears an erect accent (or cantillation) sign, known as *zaqef gadol*. The name of this accent sign is hinted at by the wording here: "so the accent [זקיף (*zaqeif*),] stands erect." The sign's erect shape indicates the noble nature of *Shekhinah*. Furthermore, the fact that the subject of the verb is not named—that the word is written "in a concealed manner"—also points to *Shekhinah*. On the significance of an erect accent, see above, pp. 293–94, n. 141.

On the side of their tormentors, power (Ecclesiastes 4:1). This is the meaning of *your servant.*[461]

"As soon as he hears about those children, he immediately ascends to the blessed Holy One and says, 'Master of the Universe, all Your ways in judgment are true. If judgment prevails upon Israel, it is because of their sins. Their children who have not sinned against You—why have You handed them over to be killed although they were guiltless?'[462]

"The blessed Holy One accepts his words in this matter and has mercy on them, and at that time there is no diphtheria among the children.[463]

"That Accuser then becomes jealous of the minister under his command, and says, 'Now, did the blessed Holy One give me those who are clothed in sins and transgressions, whereas to that minister of mine He handed over children without sin, who have never tasted sin?' Immediately, he goes to extricate them from his grasp, so that he should have no power over them. Therefore, [the Holy Spirit] hastens to say to him, '*The children whom God has graciously given* to that *servant* of yours'—without any sin or transgression. And so that his minister will not be more highly praised than him, he seeks to extricate them from his hands.[464]

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461. **would the Holy Spirit say *your servant*?...** How can *Shekhinah* refer to Herself as Satan's *servant*? Rabbi Shim'on explains that *your servant* actually refers here to Lilith, who is Satan's minister. *The children whom God has graciously given your servant* are children who were killed by Lilith in a previous incarnation without having sinned. Now that they have been reincarnated, they participate in fasting and *teshuvah*, presumably to cleanse themselves of the impurity of Lilith.

The full verse in Ecclesiastes reads: *I went back and saw all the torments that are committed under the sun. Look, the tears of the tormented—with no one to comfort them! On the side of their tormentors, power—with no one to comfort them* [or: *From the hand of their violent tormentors, there is no one to comfort them*]. According to a midrashic interpretation of this verse, *the tormented* are illegitimate children who are excluded from the community of Israel by the *power* of the Sanhedrin (*their tormentors*). Another interpretation indicates that *the tormented* are children who died on account of their fathers' sins. Here in the *Zohar*, the *tormentors* are Lilith and her cohorts, who kill innocent children.

See *Vayiqra Rabbah* 32:8; *Qohelet Rabbah* on 4:1; *Zohar* 2:96a–b (Vol. 5, pp. 13–14, n. 38), 111a–b, 113a–b; 3:234a. On reincarnation in Kabbalah, see above, pp. 98–99, n. 140.

462. **As soon as he hears about those children...** Satan protests to God.

463. **at that time there is no diphtheria...** On Yom Kippur.

According to the *Zohar*, diphtheria is associated with Lilith, the demoness who attacks children. See *Zohar* 1:19b, 33b, 55a; 2:264b (*Heikh*), 267b (*Heikh*). On the origin of this disease, see also Vol. 5, p. 470, n. 798.

464. **That Accuser then becomes jealous...** Satan becomes jealous of Lilith and rescues the children from her grasp. In order to motivate him to do this, *Shekhinah* says to him, *The children whom God has graciously given your servant* [Lilith].

"When the prayers of Israel ascend on this day before the Holy King, what is written? *He himself passed before them* (Genesis 33:3)—the Holy Spirit passes before them, as is said: *Their king will pass before them* (Micah 2:13); *He himself,* surely, *passed before them*![465]

"*And bowed to the ground seven times* (Genesis 33:3)—diminishing Himself toward the one above. *Seven times*—seven times corresponding to seven supernal rungs above Him. He reduces Himself so as to include them with Him, every single one.[466]

"*Until he drew near his brother* (ibid.)—to that rung of Compassion, for they are Son and Daughter. Son—*My son, My firstborn, Israel* (Exodus 4:22). Daughter—Assembly of Israel; Holy Spirit diminishing itself *until he drew near his brother.*[467]

"As soon as She reaches Him, She beseeches Him, informing Him of their children's distress below. They both enter the hidden, concealed palace of Yom Kippur—their Mother—seeking atonement for Israel. Then it is written: *For on this day He will effect atonement for you, to purify you* (Leviticus 16:30). It is not written *I will effect atonement for you,* but rather *He will effect atonement for you.*[468]

"Now, *the children*—these wise ones here—the blessed Holy One has given them mysteries of Torah with which to be crowned and adorned. The evil eye has no power over them because of the good eye, the Holy Spirit of Rabbi Pinḥas, settling upon them!"[469]

465. **When the prayers of Israel ascend on this day...** On Yom Kippur. *Shekhinah* Herself (known as the Holy Spirit) passes *before them*—that is, before the prayers, escorting them to Heaven.

The verse from Micah links the verb *pass* with מלכם (*malkam*), *their king.* By verbal analogy, this demonstrates that *Malkhut* (Kingdom)—or *Shekhinah*—is the subject of the verb *passed* in the verse from Genesis. The full verse in Genesis reads: *He himself passed before them and bowed to the ground seven times until he drew near his brother.*

466. **diminishing Himself toward the one above...** *Shekhinah* diminishes Herself toward *Tif'eret.* The "seven supernal rungs" are the *sefirot* from *Ḥesed* to *Shekhinah* Herself. On *Shekhinah*'s diminishing Herself, see above, p. 288, n. 119.

467. ***Until he drew near his brother...*** *Shekhinah* is the Daughter of *Binah*, and Her *brother* is *Tif'eret*, the Son. *Tif'eret* is also known as *Raḥamim* (Compassion). *Shekhinah* is also known as Holy Spirit and Assembly of Israel.

468. **the hidden, concealed palace of Yom Kippur...** The merciful Divine Mother, *Binah*, who is associated (and identified) with Yom Kippur. Her concealed nature is reflected by the third-person wording *He will effect atonement*—since, in grammatical terminology, the third-person construction is known as נסתר (*nistar*), "concealed." See above, p. 252, n. 20.

The full verse in Leviticus reads: *For on this day He will effect purgation* [or: *atonement*] *for you* [or: *purgation* (or: *atonement*) *will be effected for you*], *to purify you of all your sins; before YHVH you will become pure.*

469. **Now, *the children*—these wise ones here...** Now, Rabbi Shim'on applies the phrase *the children* to his and Rabbi Pinḥas's

Rabbi Pinḥas came and kissed him. He said, "If I have come on this way just to hear these words, it is enough for me! Happy is this path that led me to you![470]

"The blessed Holy One is here, confirming us. As if one tree wouldn't be enough, there are three! But this spring is a sublime image of that hidden, concealed spring. These three trees are three cedars, called Cedars of Lebanon, and they are the image of three great trees, mystery of the Patriarchs. Happy is our share!"[471]

At that moment, the trees inclined—one over the head of Rabbi Shim'on, one over the head of Rabbi Pinḥas, and one over the head of Rabbi El'azar. Branches spread in every direction over the heads of the Companions. Rabbi Pinḥas wept, and said, "Happy is my share, and happy are my eyes that see this! Not only over mine and over yours do I delight, but over Rabbi El'azar, our son, who is esteemed before the Holy King as one of us."[472]

He rose and kissed him.[473]

440 Rabbi Shim'on said, "El'azar, stand erect and utter before your Master His words!"[474]

Rabbi El'azar rose. [203b] He opened, saying, "*My people, remember now what Balak king of Moab plotted, and what Balaam son of Beor answered him.* [*Recall your journey*] *from Shittim to Gilgal, that you may know* [*the saving acts of YHVH*] (Micah 6:5). *My people*—How compassionate a father to his sons is the blessed Holy One! Even though they have sinned against Him, all His words are like a father toward his son. A father's son sins against him, and he beats him. As much as he beats him, he does not turn back from his way. He scolds him with words, but he does not listen. The father says, 'I don't want to continue treating my son as I have been until today. If I beat him, his head will hurt—look, his pain is felt by me! If I scold him, his features change. What will I do?

Companions. On Rabbi Pinḥas and the Holy Spirit, cf. M *Sotah* 9:15 (quoted in Vol. 8, p. 7, n. 23).

470. **If I have come on this way . . .** Similar exclamations appear in rabbinic literature and often in the *Zohar*. See above, p. 114, n. 182.

471. **The blessed Holy One is here, confirming us . . .** By providing us with miraculous shade and water (as described above at note 428). The spring alludes to the spring of *Binah*, and the three trees to *Ḥesed*, *Gevurah*, and *Tif'eret*, who are symbolized by Abraham, Isaac, and Jacob. This sefirotic triad is also called Cedars of Lebanon—namely of *Ḥokhmah*.

472. **one over the head . . .** On the triad of Rabbi Shim'on, Rabbi Pinḥas, and Rabbi El'azar, see below, pp. 846–47, n. 234.

Rabbi Pinḥas refers to Rabbi El'azar as his son because, according to the *Zohar*, Rabbi Pinḥas is Rabbi Shim'on's father-in-law; so Rabbi El'azar is his (grand)son. See above, note 402.

473. **He rose and kissed him** Rabbi Pinḥas rose and kissed Rabbi El'azar.

474. **utter before your Master His words!** That is, "Speak words of Torah before God!"

I can only go and plead with him, speaking to him in gentle words so that he won't be saddened.'[475]

"So in all kinds of ways the blessed Holy One proceeds with Israel. He began by beating them, and they did not submit; He rebuked them, and they did not submit. The blessed Holy One said, 'I see in My children, that because of the beatings I gave them, their heads hurt. Woe, for as a result of their pain, I hurt too—as is written: *In all their affliction* לו צר *(lo tsar), He was afflicted* (Isaiah 63:9). I rebuked them; their features changed—as is written: *Their appearance is darker than coal, they are not recognized in the streets* (Lamentations 4:8). Woe, when I gaze upon them and they are unrecognizable! Now, I will plead before them in supplication: *My people, what have I done to you? How have I wearied you?* (Micah 6:3)—My son, My only one, beloved of My soul, *what have I done to you?* I have made you ruler over all members of My palace. I have made you ruler over all kings of the world. And if I have done other things to you, *testify against Me*—you can bear witness against Me!'[476]

"*My people, remember please what Balak king of Moab plotted, and what Balaam son of Beor answered him. Remember please*—'Remember, I beg of you.' *What* [*Balak king of Moab*] *plotted.* Now we should examine: what was Balak's plot against the Holy People? And the Torah doesn't consider Balak anything compared to someone who once existed—as is written: *An Aramean was destroying my father*... (Deuteronomy 26:5)...."[477]

475. ***My people, remember now***... The prophet Micah points to this example of divine compassion. The phrase *from Shittim to Gilgal* refers to Israel's crossing the Jordan. See Joshua 3:1; 3:14–4:20.

For a similar parable, see *Zohar* 3:115a (Vol. 8, p. 244). On the verse from Micah, see *Zohar* 3:112a–113a.

476. **So in all kinds of ways**... God punishes Israel for their sins, yet they stubbornly persist in wrongdoing. Eventually their suffering is felt by God Himself, who then pleads with His children to alleviate the pain being experienced above and below by engaging in *teshuvah*.

God declares that He has placed Israel above the angels (the members of His palace) and above all earthly rulers (as it were). The concluding sentence refers to suffering that Israel considers unjust.

In the Masoretic text of Isaiah, the word *lo* is spelled לא, with an א (*alef*), meaning *not*—which could yield the sense *In all their affliction* לא צר (*lo tsar*), *He was not afflicted.* However, the word is traditionally read as לו (*lo*), with a ו (*vav*), yielding exactly the opposite sense: *In all their affliction* לו צר (*lo tsar*), *He was afflicted.* See above, note 318.

The full verse in Lamentations reads: *Their appearance is darker than coal, they are not recognized in the streets; their skin has shriveled on their bones, it has become dry as wood.* The full verse in Micah reads: *My people, what have I done to you? How have I wearied you? Testify against Me.*

477. **And the Torah doesn't consider Balak anything**... He is far less evil than the wicked Laban (Jacob's uncle and father-in-law), who nearly destroyed the patriarch.

According to Deuteronomy 26:5, when an Israelite brings the offering of first fruits to the priest, he recites a brief account of the

"...The image and form of His Father was stamped upon Him, really! And from the time that He was in His Mother's womb, from Her side was stretched a further step, extending outside. This is the form and image of His Father, really. Since He was in His Mother's womb, אשורנו (*ashurennu*), *I will gaze upon him* (Numbers 23:9)—'I will stretch a step outside,' like this: ו (*vav*). This is: ומגבעות אשורנו (*u-mi-geva'ot ashurennu*), *and from hills I will step* (ibid.).[478]

"In the Supreme Academy: גבעת (*geva'ot*), *hills*—deficient, without a ו (*vav*); loftiest of all, the most sublime of all. In the Heavenly Academy: ומגבעות (*u-mi-geva'ot*), *and from hills*, with the letter ו (*vav*), completing both sides. One, for this גבעת (*giv'at*), *hill*, never parts from Her Son nor abandons Him; so this *vav* is included with it eternally. And the other, for this גבעה (*giv'ah*), hill, below—Her son, included within Her, must (in the time to come, when King Messiah comes) be taken by Higher *Giv'at*, who brings Him beneath Her wings, to strengthen Him and establish Him in supernal life. From Her will emerge on that day the Messiah of David.[479]

people's history, beginning: ארמי אבד אבי (*Arami oved avi*), *An Aramean astray* [or: *wandering, fugitive, perishing*] *was my father*, probably referring to Jacob or Abraham. Later, this clause was interpreted to mean: *An Aramean was destroying my father*, referring to Laban the Aramean's attempt to destroy Jacob. See the Septuagint, ad loc.; Passover Haggadah; *Sifrei*, Deuteronomy 301; *Midrash Tanna'im*, *Targum Onqelos*, and Rashi, Deuteronomy 26:5. Cf. *Targum Yerushalmi*, ad loc.; and Hoffman's note 5 on the passage in *Midrash Tanna'im*.

The passage breaks off at the end of this paragraph, interrupting the conclusion of the saga of Rabbi Pinḥas (which begins above at note 402). The verse in Numbers reads: *My people, remember please* [or: *now*].

478...**The image and form of His Father...** This fragment (extending below to p. 446 at n. 490) belongs to the section *Rav Metivta* (Head of the Academy), which is an account of a visionary journey undertaken by Rabbi Shim'on and the Companions to the Garden of Eden, and the mysteries they hear from the head of the Heavenly Academy. Here, a spiritual messenger is addressing the group. The fragment was printed here in *Parashat Balaq* because of its interpretation of Numbers 23:9–10. See above, p. 54, n. 1; Scholem.

The Divine Son (*Tif'eret*) bears the stamp of His Father, *Ḥokhmah*, who is symbolized by the letter י (*yod*). *Tif'eret* Himself is symbolized by the letter ו (*vav*), whose shape represents an extension of י (*yod*)—or a step extending from the womb of the Divine Mother (*Binah*), in which the primordial *yod* grew.

The speaker interprets the word אשורנו (*ashurennu*), *I will gaze upon him*, based on the noun אשר (*ashur*), "step," which yields the sense ומגבעות אשורנו (*u-mi-geva'ot ashurennu*), *and from hills I will step*. The significance of the word *u-mi-geva'ot*, *and from hills*, is clarified below.

For various interpretations, see *Or Yaqar*; *Haggahot Maharḥu*; *Sullam*; *Matoq mi-Devash*. The full verse in Numbers reads: *When from the cliff tops I see him* [or: *them*], *and from hills I gaze upon him—look, a people that dwells alone* [or: *apart*], *among nations it is not reckoned*. On this verse, see Levine, *Numbers*, 2:173–75.

479. **In the Supreme Academy: גבעת (*geva'ot*), *hills*...** In this highest realm the word גבעת (*geva'ot*), *hills*, is spelled deficiently—that is, without the letter ו (*vav*)—

"This is the mystery of *Let me tell to the decree: YHVH said to me, 'You are My son; today I have begotten you'* (Psalms 2:7)—I am destined to speak to that place called חק (*ḥoq*), *decree*, bringing good news. . . .[480]

"*He said to me, 'You are My son; today I have begotten you'* (ibid.). That very day She will bring him out from under Her wings, with much life, with many crowns, with many blessings, fittingly. And that *decree* does not remain alone; included in it is another Messiah, son of Joseph—there he will be strengthened, nowhere else. Since it is Lower *Giv'ah*, who has no life, this Messiah will die and be killed and remain dead for a time, until this *giv'ah* gathers life and he rises.[481]

whereas in the Heavenly Academy (situated beneath the Supreme Academy), the word is spelled with a *vav*: גבעות (*geva'ot*).

The "deficient" spelling in the Supreme Academy alludes to *Binah*, "loftiest of all" because the lack of the letter *vav* signifies that the Son, *Tif'eret*, has not yet appeared, but is still gestating within the Divine Mother.

The full spelling—with the *vav*—in the Heavenly Academy, alludes to two aspects of being. One is the intimacy of the Divine Son, *Tif'eret* (symbolized by *vav*) with Mother *Binah*. The other is the intimacy of the Messianic son with his mother, *Shekhinah*, who is known as "this hill below," one of the two גבעות (*geva'ot*), *hills*. When the Davidic Messiah comes, he will be brought to *Binah*, who is the higher hill ("Higher *Giva't*"). Thus he emerges *mi-geva'ot*, *from hills*—from the two divine hills.

In the Masoretic text, the word is spelled with a *vav*: ומגבעות (*u-mi-geva'ot*), *and from hills*. See *Minḥat Shai*'s discussion on the verse; cf. Genesis 49:26. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

The "deficient" spelling גבעת (*geva'ot*), *hills*, is read here as a singular: גבעת (*giv'at*), *hill* (*of*). On the two divine *hills*, see *Zohar* 1:50a, 247b; 2:22a. On *hills* as signifying the matriarchs, see below, note 602. On the distinction between the Supreme Academy and the Heavenly Academy (or the Academy of the Firmament), headed by Metatron, see above, p. 67, n. 43.

480. ***Let me tell to the decree. . .*** The speaker in this psalm is God's chosen king, who is identified here with the Messiah.

The simple sense of the verse is *Let me tell* אל חק (*el ḥoq*), *of the decree*; but here the speaker reads this hyperliterally: *Let me tell el ḥoq, to the decree*—that is, "Let me announce the good news of my arrival to *Shekhinah*," who conveys the divine commands and is thus known as חק (*ḥoq*), *decree*.

The Name *YHVH* refers here to *Binah*, who participates (along with *Shekhinah*) in the emergence of the Messiah and tells him *You are My son; today I have begotten you*.

The verse in Psalms reads: *Let me tell of the decree of YHVH. He said to me: "You are My son; today I have begotten you"* [or: *Let me tell of the decree. YHVH said to me*. . .].

481. **She will bring him out from under Her wings. . .** *Binah* will bring out the Messiah, son of David. Meanwhile, within *Shekhinah* (known as *decree*) lies a secondary Messianic figure, descended from Joseph, who will be vitalized within Her, not within *Binah* (as occurred to the Messiah, son of David). *Shekhinah* (known as Lower *Giv'ah*) has no life of Her own, only what is conveyed to Her from *Binah* by *Tif'eret*. So the Messiah, son of Joseph, who issues from Her, is destined to die heroically in battle with the enemies of God and Israel before the ultimate triumph of the Messiah, son of David. Eventually, the Messiah, son of Joseph, will be reanimated by *Shekhinah* and rise from the dead.

For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

"Consequently, in the Heavenly Academy: ומגבעות (*u-mi-geva'ot*), complete with the letter ו (*vav*), written regarding both these aspects. But in the Supreme Academy: lacking the *vav*, to indicate something that includes no difficulty or doubt.[482]

"*Look, a people that dwells alone* (Numbers 23:9)—unified, with no other admixture.

"The whole perfect union is here: יהוה אלהינו יהוה אחד (*YHVH Eloheinu YHVH eḥad*), *YHVH our God, YHVH is one* (Deuteronomy 6:4). For its mystery is *from the cliff tops* (Numbers 23:9), and it is unified with stock and path. *YHVH*—a lofty head, air ascending. *Eloheinu*—a stock, as is said: *the stock of Jesse* (Isaiah 11:1). *YHVH*—a path below. By this mystery, unification coalesces fittingly; and since a path is extended within it, there must be . . .[483]

On the figure of Messiah, son of Joseph, see above, p. 78, n. 71.

482. **in the Heavenly Academy: ומגבעות (*u-mi-geva'ot*) . . .** As explained above, note 479. The presence of the (second) *vav* alludes both to *Tif'eret* included within *Binah* and to the Messiah, son of David, included within *Shekhinah*.

In the Supreme Academy, the word is spelled ומגבעת (*u-mi-geva'ot*), without the (second) *vav*. This spelling alludes to the realm of *Binah*, within whom the Son, *Tif'eret*—symbolized by *vav*—is still gestating. The lack of the letter alludes to an absence of difficulty or doubt. Such a sublime absence characterizes the Supreme Academy—as well as *Binah*, who manifests a clear and confident state of mind.

On the lack of difficulty or doubt in the Supreme Academy, see *ZḤ* 36b (*RR*). See also *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

483. **The whole perfect union is here . . .** By reciting the opening line of the *Shema*—*Hear O Israel! YHVH our God, YHVH is one!*—a person can unify God. Specifically, the threefold Name *YHVH Eloheinu YHVH* alludes to (and unifies) the sefirotic realms of *Ḥokhmah*, *Binah*, and *Tif'eret* (or perhaps *Da'at*).

The phrase in Numbers—*from the cliff tops*—refers to *Ḥokhmah*, who is *the top* (or *head*) of the sefirotic *cliffs* (perhaps specifically *Binah* and *Tif'eret*). *Binah* is the "stock" of the Messiah, son of David; and *Tif'eret* (or *Da'at*) is identified with the "path." Mention of the path recalls the secret passage between *Ḥokhmah* and *Binah*, which is described as *a path unknown to any bird of prey* (Job 28:7). See above, p. 201, n. 44.

The phrase "air ascending" alludes to *Keter*, who is sometimes described as אוירא דכיא (*aveira dakhya*), "pure air." Here, this rarefied air surrounds or infuses the head of *Ḥokhmah*. The paragraph breaks off in the middle of the concluding sentence.

Medieval Christian polemics asserted that the three divine names in the opening line of the *Shema* signify the Trinity. Here, instead, the *Zohar* presents a kabbalistic triad. See Tishby, *Wisdom of the Zohar*, 3:972–74; Katz, *Exclusiveness and Tolerance*, 18–19; Liebes, *Studies in the Zohar*, 140–45.

On the significance of the *Shema*, see above, note 271. On the various sefirotic interpretations of *YHVH Eloheinu YHVH*, see Tishby, *Wisdom of the Zohar*, 3:972–73. For the full verse in Numbers, see above, note 478. The full verse in Isaiah reads: *A shoot will emerge from the stock* [or: *stump*] *of Jesse, a sprout will flower from his roots.*

"... a mystery decreed in two Academies. Happy is your share, Rabbi, for you have attained supernal words, for your Lord delights in you![484]

"How great the measure of the extent of this path, by sublime measurement of head, [204a] stock, and path, clothed in this extension! So, extension of אחד (*eḥad*), *one*—a measure of six aspects, all united in this letter. Therefore, *that dwells alone*, fittingly.[485]

"*Among the nations it is not reckoned* (Numbers 23:9). Israel has a script and a language, and in every letter they can gaze upon the form and image fittingly. But *among the nations* this mystery *is not reckoned*, since they have no script and language, and they cannot gaze and know anything—for after all, *they are vanity, works of delusion* (Jeremiah 10:15). This mystery *is not reckoned* in their thought and speculation, since they have no script. Happy is Israel![486]

"*Who has counted the dust of Jacob, or numbered the seed of Israel?* (Numbers 23:10). מי (*Mi*), *Who*: This supernal point—head, stock, and path—is in concealment, not susceptible to questioning from outside. But from the moment that it begins to be built, forming a palace according to its wish, it is called *Mi*, *Who*. Its actual form begins to be built; it generates His Female, in the image of His Mother.[487]

484. **in two Academies...** Namely, the Heavenly Academy and the Supreme Academy. In the last sentence, the spiritual messenger addresses Rabbi Shim'on. See above, notes 478–79.

485. **How great the measure...** Of the sefirotic "path" (*Tif'eret* or *Da'at*).

The phrase "extension of אחד (*eḥad*), *one*" alludes to the rabbinic tradition of prolonging the pronunciation of this last word of the first line of the *Shema*. (See BT *Berakhot* 13b.) The "six aspects" are the six *sefirot* from *Ḥesed* to *Yesod*, which all flow into *Shekhinah*, who is symbolized by ד (*dalet*), the last letter of אחד (*eḥad*). By reciting this potent line, a person can unify the sefirotic couple, who thereby *dwells alone*.

486. ***Among the nations it is not reckoned...*** Unlike other languages, which are merely conventional, the letters of the Hebrew alphabet signify divine potencies, which are revealed to one who contemplates these letters. The nations of the world have "no (holy) script and language"; lacking awareness of the holiness of Hebrew, they cannot appreciate the mystery of *YHVH Eloheinu YHVH*.

According to Maimonides (following the view of Averroes), languages are conventional and not natural. See *Guide of the Perplexed* 2:30. On the unique status of Hebrew, see Judah Halevi, *Kuzari* 2:66–78.

The full verse in Jeremiah (describing idols) reads: *They are vanity, objects of mockery* [or: *works of delusion*]; *in the time of their punishment they will perish*. Here the description is applied to the idolators or Gentiles in general.

487. ***Who has counted the dust of Jacob...*** The primordial point of *Ḥokhmah* contains potentially within Himself both stock and path. (See above, note 483.) This supernal point is concealed and cannot be questioned or explored. But as it begins to expand and form the palace of *Binah*, the name מי (*Mi*), *Who*, pertains. Although a person may inquire about *Binah*, he should not expect any clear or conclusive answers about Her nature. Rather, the mystical name *Who* becomes a focus of meditation, as question

"Who is *Mi*? Head, stock, and path: י (*yod*). It spreads out to be built in an extension of one palace, building in two directions. Although it generates Israel—who is ו (*vav*)—it similarly generates His Female together, inviting Her to approach Him.[488]

"מנה (*Manah*), *has counted*—as is said: וימן להם המלך (*Va-yman lahem ha-melekh*), *The king provided them* (Daniel 1:5); *and sending* מנות (*manot*), *portions* (Esther 9:22). He gave Him a great and precious gift, generating it as one from Him. In that extension spreading, He generated both of them as one, like this: י (*Yod*) extends here and there, generating Son and Daughter in a single moment. Thus, heaven and earth were created in a moment, as one, simultaneously.[489]

"*Or numbered a fourth of Israel.* רובע ישראל (*Rova Yisra'el*), *a fourth of Israel*—this mystery has been transmitted for your sake. Happy is your share, Rabbi! *Rova Yisra'el, a fourth of Israel*—a fourth of the measurement of Israel is Covenant. Why is it called *a fourth*? Well, the measurement of the Body includes four Covenants, and Covenant is one-fourth of the calculated measurement of the Body. All is generated by *Mi, Who.*" [206b][490]

turns into quest. See Simeon Lavi, *Ketem Paz*, 1:91a: "Concerning everything that cannot be grasped, its question constitutes its answer." See above, p. 239, n. 21.

The concluding sentence alludes to *Tif'eret*, who constitutes the "form" of *Ḥokhmah*. As *Tif'eret* is generated, so is *Shekhinah*, "His Female, in the image of His Mother," *Binah*. See above, note 478.

The verse in Numbers reads: *Who has counted the dust of Jacob, or numbered* את רבע (*rova*), *the dust-cloud* [or: *seed*; *quarter-land*; (*even*) *a fourth*] *of, Israel?* The meaning of the unusual term *rova* is unclear. The rendering *seed* is based on the root רבע (*rv'*), "to copulate." See Milgrom, *Numbers*; and Alter, *The Five Books of Moses*, on the verse; Levine, *Numbers*, 2:175–77. On this verse, see *Zohar* 2:105b; 3:210b–211a.

488. **Who is *Mi*?...** The primordial point of *Ḥokhmah*—symbolized by the letter י (*yod*)—extends in two directions to become the palace of *Binah*. *Ḥokhmah* (pictured as the head) contains potentially within Himself both stock and path. He generates *Tif'eret*—whose full name is *Tif'eret Yisra'el* (Beauty of Israel)—symbolized by the letter ו (*vav*). Similarly, He generates *Tif'eret*'s female partner, *Shekhinah*.

489. **מנה (*Manah*), *has counted*...** The speaker associates this verb with its other conjugation, meaning "to appoint, provide," and with the noun מנה (*manah*), "portion." *Ḥokhmah* gave *Tif'eret* the gift of *Shekhinah*, who was "from Him," that is, half of an androgynous whole. *Tif'eret* and *Shekhinah* are also pictured as "Son and Daughter" and symbolized by "heaven and earth."

On the simultaneous creation of heaven and earth, see JT *Ḥagigah* 2:1, 77d; *Bereshit Rabbah* 1:15; *Vayiqra Rabbah* 36:1; *Midrash Shemu'el* 5:1; *Tanḥuma* (Buber), *Bereshit* 19; *Zohar* 3:81b. The verse in Daniel reads: *The king provided them a daily amount of the royal food and of the wine he drank.*

490. **רובע ישראל (*Rova Yisra'el*), *a fourth of Israel*...** Alluding to *Yesod*, the divine phallus symbolized by the "covenant" of circumcision. This *sefirah* is described here as one-fourth the size of the trunk of the divine body, *Tif'eret Yisra'el* (Beauty of Israel).

Cf. below, note 611. On the meaning of

Balak son of Zippor saw [*all that Israel had done to the Amorites*] (Numbers 22:2).[491]

Rabbi Yose opened, "*Do not eat the bread of him who has an evil eye* (Proverbs 23:6)—Balaam, who blessed Israel. *Nor desire his delicacies* (ibid.)—Balak, for whose ascent offerings that he arranged before Him the blessed Holy One had no desire.[492]

"Come and see: When Balak saw that Sihon and Og, and so on. 'Saw'—what did he see, that Scripture says [*Balak*] *saw*? Well, he saw in his wisdom that he along with five eminences of Midian and his people were falling into the hands of Israel. He saw, yet he did not know, so he immediately approached Balaam, whose power was in his mouth, like Israel, whose power is in their mouths.[493]

"Balaam was even more eager than Balak. The knowledge that he discovered was in the night, for those lower crowns and donkeys prevail only in the first watch of the night. Therefore he had a jenny from this side, so that male donkeys could join [207a] with her at the beginning of night.[494]

rova, see above, note 487. On the jump in pagination (from 3:204a to 3:206b), see above, note 36.

491. ***Balak son of Zippor saw...*** The context in Numbers (22:2–4) describes the reaction of Balak, king of Moab, to the approach of the Israelites: *Balak son of Zippor saw all that Israel had done to the Amorites. Moab was very terrified of the people, for they were numerous, and Moab loathed the Children of Israel. Moab said to the elders of Midian, "Now, this assembly will lick up* [or: *chew up*] *everything around us as the ox licks up the grass of the field." Balak son of Zippor was king over Moab at that time.*

In numerous manuscripts (including Es3, M9, N10, N36, N38, P5, Pr13, R1, V18, V19) *Parashat Balak* begins with the following paragraph ("Rabbi Yose opened...").

492. ***Do not eat the bread...*** Rabbi Yose interprets this as "*Do not* accept any blessings from Balaam, who exercised his *evil eye, nor desire his* offerings.

The verse in Proverbs reads: *Do not eat the bread of* רע עין (*ra ayin*), *a stingy one* [literally: *him who has an evil eye*], *nor desire his delicacies.* On this verse, see BT *Sotah* 38b; *Zohar* 1:144a; 2:3a; 3:104a, 147b. On Balaam's evil eye, see above, note 133. On Balaam's offerings, see Numbers 23.

493. **When Balak saw...** That Sihon (king of the Amorites) and Og (king of Bashan) had been defeated and killed by the Israelites. But Rabbi Yose seeks a deeper meaning of the verb *saw.* Balak foresaw that he and five Midianite kings would be defeated by the Israelites. But he did not perceive clearly, so he approached Balaam, whose verbal skills matched those of Israel in prayer.

On the death of the Midianite kings, see Numbers 31:8: *They killed the kings of Midian, besides their slain men—Evi and Rekem and Tsur and Hur and Reba, the five kings of Midian—and Balaam son of Beor they killed by the sword.* Cf. *Targum Yonatan*, ad loc.

On Balaam's oral power, see above at note 352. On the power of Israel's mouth, see *Mekhilta, Beshallaḥ* 2; *Mekhilta de-Rashbi*, Exodus 14:10; *Tanḥuma, Balaq* 4; *Zohar* 1:177b–178a.

494. **Balaam was even more eager...** To curse Israel. See *Tanḥuma, Balaq* 5.

At night, Balaam learned from demonic forces, pictured as both crowns and donkeys. His own jenny (female donkey), as well, de-

"Now, if you say, 'Look at what is written: *Elohim came to Balaam in the night* (Numbers 22:20)'—certainly so! And we have established that this refers to that prince appointed over them, and he was approaching him. Similarly, *Elohim came to Laban the Aramean*... (Genesis 31:24). All is one entity. Therefore he said to the chieftains of Balak, *Lodge here tonight,* [*and I will reply to you as YHVH will speak to me*] (Numbers 22:8).[495]

"When that prince would arrive, Balaam would settle down next to his jenny and perform his deed and utter certain words. Then the jenny informed him, and he demonstrated an act for that spirit to settle upon him.[496]

"What did he demonstrate? He knew that male donkeys roam and appear at the beginning of the night. So he demonstrated an act, and set his jenny at a

rived from the demonic left side, and as night began the male demonic "donkeys" united with her. See below, note 497.

448 The image of donkeys "in the first watch of the night" derives from BT *Berakhot* 3a, in the name of Rabbi Eli'ezer: "In the first watch [of the night], a donkey brays; in the second, dogs bark; in the third, a child sucks from its mother's breast, and a woman converses with her husband." See *Zohar* 1:242b; 2:41b (*RM*), 46a; 3:107b; *ZḤ* 47c. On the demonic nature of the donkey, see above, p. 70, n. 48. On Balaam's knowledge of the lower crowns, see *Zohar* 2:21b–22a (*MhN*); below at notes 522, 545–46.

495. ***Elohim came to Balaam in the night***... So how can it be that Balaam engaged then with demonic forces?

Rabbi Yose explains that here *Elohim* refers to the heavenly power appointed over the demonic donkeys, who was approaching Balaam to prevent him from cursing Israel. Similarly, the heavenly power appointed over Laban approached him. Balaam told King Balak's chieftains *Lodge here tonight* because night was the domain of the heavenly power over demonic donkeys (who is known as *Elohim*). See *Zohar* 3:112b–113a.

The sentence "All is one entity" means that the name *Elohim* refers to various forces. According to rabbinic interpretation, the name *Elohim* signifies Judgment; and in the *Zohar*, this name can refer to harsh and even demonic powers. On the equivocal nature of the term *Elohim*, see above, note 395. On negative powers appearing more frequently at night, cf. *Bereshit Rabbah* 74:7; *Vayiqra Rabbah* 1:13; *Tanḥuma* (Buber), *Vayishlaḥ* 24.

Numbers 22:20 reads in full: *God came to Balaam in the night and said to him, "If these men have come to call you, rise, go with them. But only the word that I speak to you shall you do."* The full verse in Genesis reads: *God came to Laban the Aramean in a night-dream and said to him, "Be careful not to speak to Jacob either good or evil."* Numbers 22:8 reads in full: *And he said to them, "Lodge here tonight, and I will reply to you as YHVH will speak to me." And the chieftains of Moab stayed with Balaam.*

496. **When that prince would arrive . . .** When the heavenly power appointed over the demonic donkeys would appear, Balaam copulated with his earthly donkey, who then conveyed to him information from above. The phrase "that spirit" refers to the spirit of impurity.

According to a rabbinic tradition, Balaam committed bestiality with his donkey. The *Zohar* indicates that Balaam did so in order to draw down upon himself an impure spirit. See BT *Sanhedrin* 105a–b, *Avodah Zarah* 4b; *Zohar* 1:125b–126a; 2:21b (*MhN*), 263b–264a (*Heikh*); 3:107b; *ZḤ* 47c; Moses de León, *Sheqel ha-Qodesh*, 14–15 (18); idem, *She'elot u-Tshuvot*, 75.

prepared spot, performed his rites, arranged words—and then came the one who came, informing him through that jenny.[497]

"Since one night he told him *You shall not go with them* (Numbers 22:12), why did he return to this a second time? Well, those are subject to higher authority, and we have already learned: 'On the path one wishes to take he is led.' First it is written *You shall not go with them*; once the blessed Holy One saw that his desire was to go, He said to him, *Rise, go with them. But only the word that I speak* [*to you shall you do*] (Numbers 22:20).[498]

"What did Balaam do? All that night he was wondering, 'What now? Where is my honor if I am bound in another bond?' That whole night he examined his witchcraft, and found that the only aspect by which he could be under his own authority was that of his jenny.[499]

"This corresponds to what Rabbi Yitsḥak said in the name of Rabbi Yehudah: Among these lower crowns there is right and there is left. On the right side male donkeys, as we have established, and on the left side jennies."[500]

497. **male donkeys roam . . .** As night begins, demonic male forces roam. Balaam "set his jenny at a prepared spot," making her available to them. Then, the heavenly power appointed over the demonic donkeys came and conveyed knowledge to Balaam through the jenny.

498. **Since one night he told him . . .** Since the heavenly power (called *Elohim*) already told Balaam not to go with King Balak's chieftains, why did Balaam request permission a second time? Because, Rabbi Yose explains, all heavenly powers are subject to divine authority, so their message can be changed.

See BT *Makkot* 10b: "Rabbah son of Bar Ḥana said in the name of Rabbi Huna (some say, Rabbi Huna said in the name of Rabbi El'azar), 'From the Torah, the Prophets, and the Writings it can be demonstrated that on the path one wishes to take he is led. From the Torah, as is written: *You shall not go with them* (Numbers 22:12); and then it is written: *Rise, go with them* (ibid., 20)."

Cf. BT *Yoma* 38b–39a: "Resh Lakish said: '. . . If one comes to defile himself, they open the door for him; if one comes to purify himself, they assist him.' . . . Our rabbis taught: '*Do not become impure with them, becoming impure through them* (Leviticus 11:43). If one defiles himself slightly, he is defiled greatly; [if one defiles himself] below, he is defiled from above; in this world, he is defiled in the world that is coming.' Our rabbis taught: '*You shall hallow yourselves and become holy* (ibid., 44). If one sanctifies himself slightly, he is sanctified greatly; below, he is sanctified from above; in this world, he is sanctified in the world that is coming.'"

On the passage in *Makkot*, see *Tanḥuma, Balaq* 8; *Bemidbar Rabbah* 20:12; *Zohar* 1:53b–54a, 195b, 198b; 2:50a; 3:47a. On the passage in *Yoma*, see BT *Shabbat* 104a, *Avodah Zarah* 55a, *Menaḥot* 29b. Numbers 22:12 reads in full: *God said to Balaam, "You shall not go with them. You shall not curse the people, for it is blessed."* For Numbers 22:20, see above, note 495.

499. **Where is my honor . . .** Balaam (whose mouth was so potent) resented having his speech subject to divine control. He discovered that through his jenny he could contact demonic forces and be empowered by them. See above, note 496.

500. **Among these lower crowns . . .** The demonic forces are arrayed right and left, like the sefirotic crowns.

It has been taught: There are ten to the right and ten to the left, corresponding to what Rabbi Yose said: When Joseph parted from his father, he knew of sublime wisdom, mystery of holy supernal crowns. While he was in Egypt, he learned of that wisdom of theirs, those lower crowns—how those on the right and those on the left are linked: ten on the right and ten on the left, male donkeys and jennies. So he hinted to his father about what he had learned there, as is written: *To his father he sent as follows: ten male donkeys conveying from the best of Egypt, and ten jennies*... (Genesis 45:23).[501]

Rabbi Yose said, "Those on the right all merge into one called חמור (*ḥamor*), donkey, and this is the donkey of which is written *Do not plow with an ox and a donkey* (Deuteronomy 22:10). This is the *donkey* that King Messiah is destined to rule, as we have established.[502]

"Those on the left all merge into one called אתון (*aton*), jenny, for from her side issues עירה (*iroh*)—accusation against children, as we have established. This corresponds to what is written: *Humble and riding on a donkey—on* עיר (*ayir*), *a he-ass, foaled by* אתונת (*atonot*), *a she-ass* (Zechariah 9:9)—spelled deficiently: ten merging into one.[503]

501. **When Joseph parted from his father...** Before leaving Jacob and being sold by his brothers, Joseph knew the wisdom of the *sefirot*. In Egypt he gained knowledge of demonic wisdom, about which he hinted to his father by sending *ten male donkeys... and ten jennies.*

The full verse in Genesis reads: *To his father he sent as follows: ten male donkeys conveying from the best of Egypt, and ten jennies conveying grain and bread and food for his father for the journey.*

502. **Those on the right all merge...** The demonic male donkeys on the right merge into one called חמור (*ḥamor*), "donkey, male donkey."

The command in Deuteronomy against plowing *with an ox and a donkey together* is understood as a warning not to stimulate the union of two threatening forces. See above, p. 70, n. 48.

The concluding sentence alludes to the description of the Messianic king in Zechariah 9:9 (quoted below): *Humble and riding on a donkey.* Here the image implies that the Messiah will subdue the demonic forces (along with their nations on earth). See *Zohar* 1:238a.

503. **Those on the left...** The demonic female donkeys on the left merge into one called אתון (*aton*), "jenny." From her issues a force called עירה (*iroh*), a word that appears in Genesis 49:11 (discussed in the following paragraph): *He binds to the vine* עירה (*iroh*), *his he-ass.* According to Rabbi Yose, *iroh* represents a threat to children. See *Zohar* 1:239b.

The full verse in Zechariah (describing the Messianic king) reads: *Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! See, your king is coming to you, righteous and victorious is he, humble* [or: *poor*] *and riding on a donkey—on* עיר (*ayir*), *a he-ass, foaled by* אתנות (*atonot*), *a she-ass* [or: *jenny*].

The word *atonot* is a plural form, apparently functioning in this verse as an indeterminate singular, implying "some she-ass." In the Masoretic text it is spelled אֲתֹנוֹת (*atonot*), with a ו (*vav*) following the נ (*nun*). Here Rabbi Yose indicates a slightly different spelling אֲתוֹנֹת (*atonot*), with a *vav* following the first ת (*tav*). This "deficient" spelling—lack-

"This is what Rabbi Shim'on said: What is meant by the verse *He binds* לגפן עירה (*la-gefen iroh*), *to the vine his he-ass, to the noble vine* בני אתנו (*beni atono*), *his she-ass's foal* (Genesis 49:11)? *He binds la-gefen, for the vine*: the blessed Holy One intends to bind—for the sake of Israel, who are called *vine—iroh, his he-ass*, who is their accusation. And because they are called *noble vine*—as is written: *I planted you as a noble vine* (Jeremiah 2:21)—*beni atono, his she-ass's foal*, the one issuing from the side of this אתון (*aton*), she-ass.[504]

"These ten on the right and ten on the left—all included in these two—pertain to קסם (*qesem*), *wizardry*; and there are another ten on the right and ten on the left pertaining to נחש (*naḥash*), *sorcery*. Therefore it is written: *Surely there is no naḥash, sorcery, in Jacob, no* קסם (*qesem*), *wizardry, in Israel* (Numbers 23:23). Why? Because *YHVH his God is with him* (ibid., 21).[505]

ing the *vav* following the *nun*—allows for a pseudo-singular reading: אֲתוֹנַת (*atonat*), *a she-ass*, which actually matches the simple sense of the verse. The apparently plural form has turned into a singular, just as the ten demonic jennies merge into one.

On the plural form functioning as an indeterminate singular, see Gesenius, *Hebrew Grammar*, §1240. Cf. Song of Songs 2:9. On the exact spelling of אתנות (*atonot*) in the verse from Zechariah, see *Minḥat Shai*, ad loc. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24; *Nitsotsei Zohar*.

504. ***He binds* לגפן עירה (*la-gefen iroh*), *to the vine his he-ass*...** According to Rabbi Shim'on, this now means that God intends to bind *la-gefen, for the vine*—that is, for the sake of Israel, who are likened to a vine—*iroh, his he-ass*, namely the demonic force that threatens them.

The continuation of the verse—ולשורקה בני אתנו (*ve-la-soreqah beni atono*), *to the noble vine his she-ass's foal*—conveys a similar message: *Ve-la-soreqah, For the noble vine* (i.e., since the people of Israel are called *noble vine*), God will subdue *his she-ass's foal*—that is, any demonic force issuing from the chief אתון (*aton*), "she-ass, jenny."

On Israel as a vine, see Vol. 3, p. 447, n. 687. The full verse in Genesis (recording Jacob's blessing of Judah) reads: *He binds to the vine* עירה (*iroh*), *his he-ass, to the noble vine* בני אתנו (*beni atono*), *his she-ass's foal. He washes in wine his garment, in the blood of grapes his cloak.* The full verse in Jeremiah reads: *I planted you as a noble vine, of entirely faithful seed. How then did you turn before Me into a corrupt, alien vine?*

505. **These ten on the right and ten on the left...** The ten male demonic forces on the right and the corresponding female forces on the left are "all included in these two," namely in *ḥamor* (male donkey) and *aton* (she-ass, jenny), as indicated above at notes 502–3. Now Rabbi Yose explains that this entire constellation of twenty demonic forces is just one of two. This first one is called קסם (*qesem*), *wizardry*, while the second (consisting of a different demonic species) is called נחש (*naḥash*), *sorcery*.

On the distinction between *qesem* and *naḥash*, see above, note 183. Numbers 23:23 reads: *Surely there is no* נחש (*naḥash*), *omen* [or: *sorcery*], *in Jacob, no* קסם (*qesem*), *divination* [or: *wizardry*], *in Israel*. Numbers 23:21 reads: *YHVH his God is with him, the King's trumpet blast in his midst.* For several interpretations of the identity and grouping of the various demonic forces, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

"From the side of *naḥash*, *sorcery*, issues שור (*shor*), an ox—and this is *an ox and a donkey.*[506]

"So, since Balaam knew that he was bound to another authority—who told him *But only the word that I speak to you* [*shall you do*]—he was distressed. He said, 'What now? Where is my honor?' Immediately, he examined his sorceries, but found nothing that would be in his control except for this *aton*, jenny.[507]

"Immediately, *Balaam rose early in the morning and saddled his jenny* (Numbers 22:21)—to fulfill through her his desire and the desire of Balak. Therefore, *God's wrath flared because* הולך הוא (*holekh hu*), *he was going* (Numbers 22:22)—*hu*, *he*, precisely! For he removed himself from His authority, from what He told him: *Nevertheless, only the word* [*that I speak to you shall you do*].[508]

"Come and see that it is so. For at first He gave him permission and said, *Rise, go with them.* So now that he was going, why did *God's wrath flare*? Well, because *holekh hu*, *he was going*—*hu*, *he*, on his own authority, leaving the one who told him *Nevertheless, only the word.*[509]

452 "The blessed Holy One said to him, [207b] 'Wicked one, you are preparing and girding your weapon to escape My authority. By your life, you and your jenny will remain in My control.' Immediately, *the angel of YHVH stationed himself in the road as an adversary to him* (Numbers 22:22)."[510]

506. **שור (*shor*), an ox...** One of the two demonic forces alluded to in Deuteronomy 22:10: *Do not plow with an ox and a donkey together.* (See above, note 502.) The force identified with the second animal (*a donkey*) issues from the side of *qesem*, *wizardry*.

507. **since Balaam knew...** He resented being bound to divine authority, but finally he discovered that through his jenny he could contact demonic forces, be empowered by them, and exert control. See above, note 499. For the full verse quoted here (Numbers 22:20), see above, note 495.

508. ***Balaam rose early in the morning and saddled his jenny...*** So that through her he could contact demonic powers and draw curses down upon Israel. God became incensed, because Balaam was rejecting His authority. According to Rabbi Yose, the clause *because* הולך הוא (*holekh hu*), *he was going*, implies "because Balaam was daring to act on his own."

The biblical context (Numbers 22:21–22) reads: *Balaam rose in the morning and saddled his jenny, and he went with the chieftains of Moab. And God's wrath flared because he was going, and the angel* [or: *messenger*] *of YHVH stationed himself in the road as an adversary to him, and he was riding on his jenny, and his two lads were with him.*

Here, instead of ויקם בלעם (*Va-yaqom bil'am*), *Balaam rose, in the morning*, the Zoharic author writes וישכם בלעם (*Va-yashqem bil'am*), *Balaam rose early, in the morning.* An even smaller change appears in the closing quotation (from Numbers 22:20), where instead of אך (*Akh*), *But, only the word* [*that I speak to you shall you do*], the author writes: אפס (*Efes*), *Nevertheless, only the word* [*that I speak to you shall you do*]. See Numbers 22:35; and cf. above, note 503.

509. ***Rise, go with them...*** The full verse reads: *God came to Balaam in the night and said to him, "If these men have come to call you, rise, go with them. But only the word that I speak to you shall you do."* See the end of the preceding note.

510. **you are preparing and girding your weapon...** Preparing the jenny. For the

What is meant by *he stationed himself*?

Rabbi Abba said, "He left and engaged in a different craft than his usual one, for this one was an angel of Compassion. This corresponds to what Rabbi Shim'on said: 'The wicked turn Compassion into Judgment.' *As an adversary to him*—since this was not his craft.[511]

Rabbi El'azar said, "The angel did not change, nor did he abandon his craft. Rather, since this angel was from the side of Compassion, standing opposite him, he nullified his wisdom and ruined his will. As is written: *as an adversary to him—to him* he was *an adversary*, looming as *an adversary*; but to someone else he was no *adversary*."[512]

It was taught: Rabbi Shim'on said, "How much wiser was Balaam in his witchcraft than all inhabitants of the world! For when he gazed to find counsel on escaping the control of the blessed Holy One—from that statement that is written: *But only the word* [*that I speak to you shall you do*]—he examined his sorceries and found nothing but that jenny. What is written? *He saddled his jenny*—loading her with all the sorceries and wizardries he knew, conveying them into her, comprising her of them all, so as to curse Israel.[513]

"Immediately, *God's wrath flared because* הולך הוא (*holekh hu*), *he was going—hu*, *he*, precisely, as has been said. What did the blessed Holy One do? He provided an angel of Compassion to confront him and nullify his sorcery and wizardry.[514]

context of the verse in Numbers, see above, note 508.

511. **He left and engaged in a different craft...** Since the name *YHVH* designates Compassion, *the angel of YHVH* had mastered that craft. When confronting Balaam, however, he conveyed the opposite quality, Judgment. The wording *as an adversary to him* now alludes to the transformation of the angel, who was normally not adversarial but compassionate.

On the wicked turning Compassion into Judgment, see *Bereshit Rabbah* 33:3, in the name of Rabbi Shemu'el son of Naḥman: "Woe to the wicked, who turn the Attribute of Compassion into the Attribute of Judgment!" See *Bereshit Rabbah* 73:3; *Zohar* 2:63a; 3:15b, 30b, 65a, 79a, 122a, 137b (*IR*). Cf. Vol. 8, pp. 132–33, n. 229.

On this *Zohar* passage, see *Tanḥuma, Balaq* 8; *Tanḥuma* (Buber), *Balaq* 11; *Bemidbar Rabbah* 20:13; *Zohar* 1:119b. Cf. Rashi on Numbers 22:22. On the name *YHVH* as signifying Compassion, see above, p. 240, n. 21.

512. **The angel did not change...** He remained an angel of Compassion, but this very quality—being diametrically opposed to the nature of Balaam—nullified the latter's evil designs.

Cf. *Leqaḥ Tov*, Numbers 22:22: "*The angel of YHVH stationed himself* [*in the road as an adversary to him*]—he was *an angel* to Israel, and *an adversary* to Balaam."

513. **when he gazed to find counsel...** The only way that Balaam could escape divine control was through engaging with his jenny, thereby contacting demonic forces and being empowered by them to curse Israel. See above, notes 496, 499, 507; David ben Judah he-Ḥasid, *Mar'ot ha-Tsove'ot*, 215.

514. ***because* הולך הוא (*holekh hu*), *he was going*...** On his own and rejecting divine authority. See above, note 508. On the concluding sentence, see above, note 512.

"Come and see: Until now, *YHVH* is not written, and is unbefitting for his wizardry and sorcery, as we have already established. Now, once he had prepared his jenny—equipping her with the arrayal of his sorceries on the side of Judgment, to curse Israel—the blessed Holy One provided an angel of Compassion against him, with the name of Compassion, in order to nullify his wisdom and to divert his jenny from that way, as is written: *The jenny swerved from the way* (Numbers 22:23)—*from the way*, precisely! Therefore it is not written *The angel of Elohim stationed himself*; *the angel of Elohim stood*—but rather, *the angel of YHVH*, of Compassion.[515]

"The blessed Holy One said, 'Wicked one, you loaded your jenny with your sorcery, with many aspects of Judgment against My children! I will remove your load and your bundle from this way.' Immediately, He provided an angel of Compassion *as an adversary to him—to him*, precisely, as has been said."[516]

The jenny saw the angel of YHVH stationed in the road... (Numbers 22:23).[517]

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Rabbi Yitsḥak said, "Now, why did she see, whereas Balaam, who was so wise, did not see?"

Rabbi Yose replied, "Perish the thought that that wicked one would behold a holy vision!"[518]

He said to him, "If so, look at what is written: *falling and eyes uncovered* (Numbers 24:4)!"[519]

515. **Until now, *YHVH* is not written...** According to Rabbi Shim'on, the name *YHVH* (signifying Compassion) does not appear in the Balaam story until this verse, since such a holy name "is unbefitting for" Balaam's sorcery. Now the name *YHVH* suddenly appears—in the phrase *the angel of YHVH*—to nullify Balaam's wisdom and divert his jenny from the way of sorcery. Therefore the verse reads *the angel of YHVH*, and not *the angel of Elohim*, which signifies Judgment. Cordovero suggests (in *Or Yaqar*) that from Judgment the demonic forces could draw nourishment.

See the preceding paragraph and above, note 512. Actually, the name *YHVH* appears twice earlier in the story, spoken by Balaam (Numbers 22:18–19). On the names *YHVH* and *Elohim* as signifying, respectively, Compassion and Judgment, see above, p. 240, n. 21.

The context in Numbers (22:23–25) reads: *The jenny saw the angel* [or: *messenger*] *of YHVH stationed in the road, his sword unsheathed in his hand, and the jenny swerved from the road and went into the field, and Balaam struck the jenny to steer her back to the road. But the angel of YHVH stood in the narrow path of* [or: *through*] *the vineyards, a fence on one side and a fence on the other. And the jenny saw the angel of YHVH and pressed herself against the wall, pressing Balaam's leg against the wall, and once more he struck her.*

516. **I will remove your load and your bundle...** Thereby nullifying sorcery. On the concluding sentence, see above at note 512.

517. ***The jenny saw the angel of YHVH...*** For the context in Numbers, see above, note 515.

518. **that that wicked one...** That Balaam would be able to see *the angel of YHVH*.

519. ***falling and eyes uncovered...*** The full verse describes Balaam's expertise, tech-

He replied, "I haven't heard anything about this, so I cannot say."[520]

He said to him, "I have heard that when he needed to gaze, he would fall and see, but now he did not need to."[521]

He replied, "If so, he occupied a higher rung than all the prophets of faith, since with *eyes uncovered* he saw and gazed upon the glory of the blessed Holy One. And yet Rabbi Shim'on has said, 'Through his sorcery, Balaam knew of those lower crowns below, as is written: *Balaam son of Beor,* הקוסם (*ha-qosem*), *the soothsayer* (Joshua 13:22)—Scripture calls him *qosem*, *soothsayer*, filthiest of filth.' So how could he gaze upon the glory of his Lord?[522]

"Furthermore, Rabbi Shim'on has said, 'By one vision that he beheld momentarily—as is written: *God unveiled Balaam's eyes* (Numbers 22:31)—his eyes were contorted.' So how can you say that he saw with eyes uncovered and gazed upon the glory of the blessed Holy One?"[523]

nique, and visionary experience: *Utterance of one who hears God's sayings, who beholds a vision of Shaddai, falling with eyes uncovered* [literally: *falling and eyes uncovered*]. It seems, then, that Balaam did behold divine visions.

520. **I haven't heard anything...** Following the principle expressed by Rabbi Shim'on (in *Zohar* 1:5a): "I beg of you not to utter a word of Torah that you do not know and have not heard fittingly from a lofty tree [i.e., a recognized authority]."

See BT *Berakhot* 27b, in the name of Rabbi Eli'ezer: "One who says something that he has not heard from his teacher causes *Shekhinah* to depart from Israel." Cf. *Kallah Rabbati*, 2; *Zohar* 1:5a; 2:37a, 86b–87a, 151b, 153a; 3:76a–b, 240b; below at note 524. Four of these *Zohar* passages include the same statement as here: "I haven't heard anything about this, so I cannot say," or simply, "I haven't heard, so I cannot say."

This conservative attitude contrasts with the *Zohar*'s frequent emphasis on innovation. See above, p. 145, n. 282; and the striking formulations of Jacob ben Sheshet (*Ha-Emunah ve-ha-Bittaḥon*, 364, 370): "It is a *mitsvah* for every wise person to innovate in Torah according to his capacity.... Do not think that this is far-fetched. If I had not invented it in my mind, I would say that it was transmitted to Moses at Sinai."

521. **when he needed to gaze...** When Balaam wished to attain a vision, he would initiate this by falling on the ground (and perhaps other techniques); but now he was simply riding his donkey on the road and was in no need of visions.

522. **If so, he occupied a higher rung...** If Balaam could attain a full divine vision any time he wished, then he outshone all the biblical prophets, whose visions were relatively rare. Yet Rabbi Shim'on insisted that Balaam had contact only with the demonic lower crowns.

The full verse in Numbers reads: *Balaam son of Beor,* הקוסם (*ha-qosem*), *the soothsayer, the Children of Israel killed by the sword with the rest of their slain.* On the demonic nature of קסם (*qesem*), "soothsaying, divination, wizardry," see above, note 505.

523. **By one vision that he beheld momentarily...** By gazing just this once upon *the angel of YHVH*, Balaam's eyes were damaged. So how could he gaze often directly at God's glory?

On Balaam's defective vision, see above, note 390. The full verse in Numbers reads: *YHVH unveiled* [or: *uncovered*] *Balaam's eyes, and he saw the angel* [or: *messenger*] *of YHVH stationed in the road, his sword unsheathed in his hand, and he prostrated himself and bowed*

He said, "I respond to you: both yours and mine require clarification. Mysteries of Torah are surely sublime, and inhabitants of the world cannot comprehend them. It is therefore forbidden to introduce a word of Torah until one hears that word and knows it thoroughly."[524]

They came to Rabbi Shim'on and stated the matter before him.

He opened, saying, "*What is a human that You are mindful of him . . . ?* (Psalms 8:5). This verse was uttered by princes of the world. When an impulse arose in the Will of the blessed Holy One to create a human being, He summoned numerous cohorts of celestial angels and set them before Him. He said to them, 'I wish to create a human.'

"They said to Him, '*The human will not abide in glory . . .* (Psalms 49:13).' The blessed Holy One stretched out His finger and burned them.[525]

down on his face. Here, the *Zohar* quotes the first clause as *Elohim unveiled Balaam's eyes.*

524. **I respond to you . . .** Rabbi Yitsḥak realizes that neither he nor Rabbi Yose has fathomed the meaning of the description of Balaam: *falling and eyes uncovered.*

On the concluding sentence, see above, note 520; *Or Yaqar*; *Nitsotsei Zohar*; *Matoq mi-Devash.* The clause "I respond to you" renders אהדרנא לקבלך (*ahadarna lo-qovlakh*), "I return toward you." Other possible renderings include: "I am coming around toward your opinion"; "I retract in favor of your opinion" (*Or Yaqar*); "I simply answered your question" (Soncino); "I take back what I said against you" (*Sullam*; Berg); "I reply against you" (Scholem; Edri); "I am returning to your words" (*Matoq mi-Devash*). Cf. below, notes 529–30.

The word "clarification" renders צחותא (*tsaḥuta*), which in Aramaic means "thirst," but here conveys the sense of the Hebrew word צחות (*tsaḥut*), "clarity." See the Talmudic Aramaic saying: "Legal discussion requires צילותא (*tsiluta*), clarity, like a day of the north wind." See BT *Eruvin* 65a; *Megillah* 28b; *Targum*, Song of Songs 6:7; *Zohar* 1:72a, 89b (*ST*); 2:89a; 3:23a, 46a, 221b, 266b; *ZḤ* 13d (*MhN*); Scholem, *Major Trends*, 389, n. 49; Liebes, *Peraqim*, 157.

525. ***What is a human that You are mindful of him?* . . .** According to a rabbinic tradition, this verse was spoken by angels. See BT *Sanhedrin* 38b (in the name of Rav): "When the blessed Holy One sought to create the human being, He [first] created a cohort of ministering angels and asked them, 'Is it your desire that we make the human being in our image?' They responded, 'Master of the Universe, what are his deeds?' He replied, 'Such and such are his deeds.' They exclaimed, 'Master of the Universe, *What is a human that You are mindful of him, a human being that You take note of him?* (Psalms 8:5).' He stretched out His little finger among them and burned them. The same thing happened with a second cohort. The third cohort said to Him, 'Master of the Universe, the former ones who spoke in Your presence—what did they accomplish? The entire world is Yours! Whatever You wish to do in Your world, do it.' When He reached the members of the generation of the Flood and the generation of the Dispersion [the Tower of Babel], whose deeds were corrupt, they [the angels] said to Him, 'Master of the Universe, didn't the first ones speak well?' He responded, '*Till your old age, I am He; till you turn gray, I will carry you.* [*I have made and I will bear; I will carry and deliver*] (Isaiah 46:4).'"

On this Talmudic passage, see *Bereshit Rabbah* 8:5–6; 31:12; *Qohelet Rabbah* on 7:23; *Tanḥuma, Vayera* 8; *Beḥuqqotai* 4; *Ḥuqqat* 6;

"He seated other cohorts before Him; He said to them, 'I wish to create a human.'

"They said to Him, [208a] '*What is a human that You are mindful of him?* What is the nature of this human being?'

"He said to them, 'A human who will be in our image, whose wisdom will be superior to yours.'[526]

"Once He created Adam, and he sinned and was sentenced before Him, Uzza and Aza'el came. They said to Him, 'We have an opening to criticize You. Look, the human that You made sinned against You!'[527]

"He replied, 'If you would be with them . . .'

"What did the blessed Holy One do? He cast them down from their holy rung in heaven."[528]

Tanḥuma (Buber), *Beḥuqqotai* 6; *Ḥuqqat* 12; *Bemidbar Rabbah* 19:3; *Pesiqta Rabbati* 14, 59b–60a; *Midrash Tehillim* 8:2; *Zohar* 1:57a–b; 2:155b. The full verse in Psalms reads: *The human,* בל ילין (*bal yalin*), *does not* [or: *will not*] *abide* [literally: *spend the night*], *in glory; he is likened to beasts that perish.*

526. **What is the nature of this human being?** . . . On the phrase "our image," see Genesis 1:26: *God said, "Let us make a human in our image, according to our likeness."* According to a midrashic tradition, the plurals in this verse imply that God was consulting with the angels.

On these two paragraphs, see *Bereshit Rabbah* 17:4; *Pesiqta de-Rav Kahana* 4:3; *Pesiqta Rabbati* 14, 59b–60a; *Qohelet Rabbah* on 7:23; *Tanḥuma, Ḥuqqat* 6; *Tanḥuma* (Buber), *Ḥuqqat* 12; *Bemidbar Rabbah* 19:3.

527. **he sinned and was sentenced** . . . Prompting the angels Uzza and Aza'el to criticize God for having created a human.

According to legend, as a result of their opposition to the creation of Adam and Eve, Uzza and Aza'el were cast down from heaven. They are the fallen angels who were attracted to *the daughters of men* (Genesis 6:2) and were consequently punished by being bound in chains of iron in the Mountains of Darkness—from where they still manage to wreak havoc as masters of sorcery. See *Midrash Avkir,* 7 (cited in *Yalqut Shim'oni,* Genesis 44); *Havdalah de-Rabbi Aqiva,* 175–76; above, pp. 24–25, n. 61.

The expression "was sentenced" renders נפק בדימוס (*nefaq be-dimos*), which actually means "he went out with a pardon." *Dimos* derives from Latin *dimis, dimissio,* "release, pardon." See *Pesiqta de-Rav Kahana* 23:1, recounting the first day of Adam's life hour by hour: ". . . in the ninth [hour] He commanded him [not to eat from the Tree of Knowledge]; in the tenth he transgressed His command; in the eleventh he was judged; in the twelfth יצא בדימוס (*yatsa be-dimos*), he went out with a pardon, from the presence of the blessed Holy One." See *Vayiqra Rabbah* 29:1.

In the *Zohar, dimos* conveys the sense of "judgment, verdict, sentence," by which Adam was expelled from the Garden. This misunderstanding (or playfulness) is based on the sequence in the midrashic passage: "in the tenth he transgressed His command; in the eleventh he was judged; in the twelfth *yatsa be-dimos*." See *Zohar* 2:55a; Moses de León, *Sheqel ha-Qodesh,* 37 (44).

528. **If you would be with them** . . . "Then you, too, would be seduced by sin." To test them, God casts Uzza and Aza'el down to earth, where they are soon attracted to *the daughters of men* (Genesis 6:2). See *Midrash Avkir,* 7 (cited in *Yalqut Shim'oni,* Genesis 44).

Rabbi Shim'on said, "Now I return to your answer—as to why Balaam said *falling and eyes uncovered.* If we say that it was not so, and that he was just boasting about himself, how could the blessed Holy One write a false statement in the Torah? And if it is a word of truth, how could that wicked one glory in a rung higher than all prophets of faith? Furthermore, holiness from above settles only in a place befitting it.[529]

"Now I return to the original subject. After the blessed Holy One cast them down from their holy place, and they strayed after women of the world and led the world astray—[530]

"Here one should examine. Look at what is written: *He makes His angels spirits*... (Psalms 104:4). Surely these were angels! Well, come and see: None of those angels above exists, or can exist, except by supernal light illumining them, sustaining them. If that light is cut off from them, they cannot endure. All the more so, these—who were cast down by the blessed Holy One and from whom that light above was cut off—for their radiance changed. And when they descended, and were dominated by the world's atmosphere, they changed to another rung.[531]

"Come and see: The manna that descended for Israel in the desert—that manna came from dew on high, descending from the Ancient One, concealed of

529. **Now I return to your answer . . .** That is, "I return to answering your question."

Maybe Balaam was boasting falsely when he claimed to have attained a divine vision in a state of *falling and eyes uncovered.* But then how could God include such an untruth in the Torah?

The clause "I return" renders אהרדנא (*ahadarna*). See above, note 524. For the biblical context of *falling and eyes uncovered*, see above, note 519.

530. **Now I return to the original subject...** Of Uzza and Aza'el. The clause "I return" renders אהרדנא (*ahadarna*). See above, note 524.

531. ***He makes His angels spirits...*** The verse reads: עושה מלאכיו רוחות משרתיו אש לוהט (*Oseh mal'akhav ruḥot, mesharetav esh lohet*), which is often understood as *He makes winds His messengers* [or: *His angels*], *flaming fire His ministers.* Here, drawing on a rabbinic tradition, Rabbi Shim'on reads the words according to their precise order: *He makes His angels spirits* [or: *winds*], etc. But if the *angels* are *spirits*, then how could the angels Uzza and Aza'el manifest in physical form and be attracted to *the daughters of men*?

Rabbi Shim'on explains that when Uzza and Aza'el were cast down from heaven, their celestial energy was cut off, so they lost their pristine radiance and then assumed physical form.

On the verse in Psalms, see *Pirqei de-Rabbi Eli'ezer* 4; *Tanḥuma, Ḥayyei Sarah* 3; *Tanḥuma* (Buber), *Vayishlaḥ* 22; *Shemot Rabbah* 15:22; 25:2; Maimonides, *Mishneh Torah, Hilkhot Yesodei ha-Torah* 2:4; Jacob ben Sheshet, *Meshiv Devarim Nekhoḥim,* 77; *Zohar* 1:40b (*Heikh*), 58a, 81a (*ST*), 101a, 144a; 2:10a, 98b, 173a–b, 229b; 3:9b, 126b, 152a, 234a; *ZḤ* 10a (*MhN*), 81b (*MhN, Rut*). On spiritual entities manifesting on earth in physical form, see also Naḥmanides on Genesis 18:1; *Zohar* 1:34a, 98b (*ST*); 2:197a, 231a; *ZḤ* 81a (*MhN, Rut*).

all concealed. As it descended, its light illumined all worlds, and the Apple Orchard and celestial angels were nourished by it. When it descended below, and was dominated by the world's atmosphere, it congealed and its radiance changed, and its radiance was only as is written: *The manna was like coriander seed*... (Numbers 11:7), nothing more. All the more so, these—having descended and been dominated by the atmosphere, they changed from that original rung they were.[532]

"What did the blessed Holy One do? Seeing that they were leading the world astray, He bound them in iron chains in the Mountains of Darkness. Where do they dwell? In the depths of the mountains He set Uzza, flinging darkness in his face, because when the blessed Holy One bound him, he struggled, provoking anger above, so the blessed Holy One cast him into the depths up to his neck

532. **The manna that descended for Israel...** This miraculous food derived from the flow of emanation, trickling like dew from its source in "the Ancient One" (the primordial manifestation of *Ein Sof* through *Keter*). The flow of emanation gradually reached *Shekhinah*, who is described as the Apple Orchard, filled with sefirotic trees. As the flow left the divine realm, it gradually materialized and turned into the manna discovered by the Israelites in the wilderness.

If the dew of emanation itself gradually materializes into manna, then certainly the fallen angels Uzza and Aza'el must have changed from celestial into physical beings.

The full verse in Numbers reads: *The manna was like coriander seed and its color like the color of bdellium.* On the association of manna with dew, see Exodus 16:13–14; Numbers 11:9. Psalms 78:25 describes the manna as *bread of the mighty*, which may refer to food of the angels. See Septuagint, ad loc.; Wisdom of Solomon 16:20; BT *Yoma* 75b (in the name of Rabbi Akiva); Naḥmanides on Exodus 16:6; *Zohar* 2:61b, 101b, 156b; *ZḤ* 86d (*MhN, Rut*).

On emanation as dew, see Naḥmanides on Exodus 16:6; Todros Abulafia, *Sha'ar ha-Razim*, 54–56; *Zohar* 1:95b, 143b, 224b, 225b, 232a; 2:61b, 62b, 83a–b, 88a, 156b, 176b (*SdTs*), 177b (*SdTs*), 210a; 3:26a, 128b (*IR*), 135b (*IR*), 288a (*IZ*), 292b (*IZ*); *ZḤ* 45a–b. On manna in the *Zohar*, see Hecker, *Mystical Bodies, Mystical Meals*, 82–115.

The image of the apple orchard derives from a rabbinic interpretation of Genesis 27:27, a verse that describes how Isaac the patriarch smelled the fragrance of the garments worn by his son Jacob (which were actually Esau's garments) when Jacob sought Isaac's blessing: *He smelled the fragrance of his garments and blessed him and said, "See, the fragrance of my son is like the fragrance of a field blessed by YHVH."* See BT *Ta'anit* 29b in the name of Rav: "*Like the fragrance of a field blessed by YHVH*.... Like the fragrance of a field of apple trees."

In Kabbalah the apple orchard symbolizes *Shekhinah*, who is filled with apple trees, namely the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*, whose respective colors all appear in the apple: the white pulp, the red skin, and the green stem (or leaves).

See *Shir ha-Shirim Rabbah* on 7:9; Azriel of Gerona, *Peirush ha-Aggadot*, 35–37; *Zohar* 1:36a, 85a–b, 122a, 128b, 139a, 142b–143b, 224b, 249b; 2:13a, 39a–b, 60b, 61b, 84b, 127b; 3:74a, 84a–b, 88a, 95a, 128b (*IR*), 133b (*IR*), 135b (*IR*), 143a (*IR*), 202b, 286b–287a, 288a (*IZ*), 292b (*IZ*); Moses de León, *Shushan Edut*, 365.

and threw darkness in his face. As for Aza'el, who did not struggle, He placed him nearby, and illumined the darkness for him.[533]

"Inhabitants of the world who know where they are located go to them, and they teach people witchcraft, sorcery, and wizardry. Those Mountains of Darkness are called הררי קדם (*harerei qedem*), the mountains of Qedem. Why? Because darkness אקדים (*aqdim*), precedes, light; so the Mountains of Darkness are called the Mountains of Qedem. Laban and Balaam learned sorcery from them, and this accords with what Balaam said: *From Aram did Balak lead me, the king of Moab,* מהררי קדם (*me-harerei qedem*), *from the mountains of Qedem* (Numbers 23:7).[534]

"Come and see: Balaam boasted of this place, saying *Utterance of one who hears the sayings of God*... (Numbers 24:16), because Uzza and Aza'el would tell those inhabitants of the world some of the sublime matters that they knew originally above, and they would talk about the holy world in which they used to be. As is written: *who hears the sayings of God*—it is not written *who hears the voice of God*, but rather *the sayings of God*, those sayings that they reported from Him. When someone comes from a lecture [on Torah], and is asked 'Where are you coming from?' he replies, 'From listening to the words of the Holy King.' Similarly, *Utterance of one who hears the sayings of God.*[535]

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533. **He bound them in iron chains...** God imprisoned them in a remote region.

See above, note 527. On the Mountains of Darkness, see above, note 281. On the description here, see *Havdalah de-Rabbi Aqiva*, 175–76; Milik, ed., *The Books of Enoch*, 162, 326, 332; Scholem, *Shedim Ruḥot u-Nshamot*, 175–76, nn. 125–26.

534. **they teach people witchcraft...** Although bound in chains, Uzza and Aza'el still manage to teach their dark arts to those who venture to the Mountains of Darkness.

In the verse from Numbers, the phrase הררי קדם (*harerei qedem*) means *the mountains of Qedem*—probably referring to the mountainous region of northeastern Syria. The phrase is sometimes rendered as *the mountains of the east*, since *qedem* can also mean "east." See *Zohar* 1:126a. In Deuteronomy 33:15, *harerei qedem* means *ancient mountains*, since *qedem* can also mean "primeval time."

Here Rabbi Shim'on interprets *qedem* based on a related meaning of the root קדם (*qdm*), "before, in front of." The fact that the Mountains of Darkness are called *harerei qedem*, "Mountains of Qedem," implies that darkness אקדים (*aqdim*), "precedes," light. In Genesis 1:2–3, darkness precedes the creation of light; and according to the *Zohar*, evil precedes good. See Farber-Ginat, "Qelippah Qodemet li-Fri"; Liebes, *Pulḥan ha-Shaḥar*, 46, 53–54.

According to various midrashic traditions, Laban was either the father or grandfather of Balaam. On this, and on Laban's powers of witchcraft (which he wielded against Jacob), see above, note 182.

535. **Balaam boasted of this place...** He bragged that in the Mountains of Darkness he had learned both wisdom and sorcery from Uzza and Aza'el. The wording *the sayings of God* implies that Balaam did not hear *the voice of God* directly, only *the sayings of God*, transmitted by the two fallen angels. Similarly, a person returning from a lecture on Torah might say that he had been "listening to the words of the Holy King," recorded in the Written Torah and expounded via the Oral Torah.

The full verse in Numbers reads: *Utterance of one who hears the sayings of El* [or: *God*] *and knows the knowledge of Elyon* (*the Most*

"*And knows the knowledge of the Most High* (Numbers 24:16)—for he knew the time when Judgment looms over the world, and he could determine the moment precisely by his sorcery.[536]

"*Who beholds a vision of Shaddai* (ibid.). Who is *a vision of Shaddai*? *Falling and eyes uncovered*, namely Uzza and Aza'el. *Falling* is Uzza, whom the blessed Holy One plunged into the depth of darkness, and who dwells in that depth up to his neck, as we have said, and darkness was thrown into his face. So he is called *falling*—he fell once, and he fell afterward into the depth of darkness.[537]

"Aza'el is *eyes uncovered*, because darkness was not thrown upon him, since he did not struggle nor provoke anger above like the one mentioned above. [208b] Balaam called them *a vision of Shaddai*, namely *falling and eyes uncovered*.[538]

"At that time, there was no one left in the world who associated with them except for him; and every day he would shut himself away with them in those mountains, as is written: *Balak, the king of Moab, did lead me* מהררי קדם (*me-harerei qedem*), *from the mountains of Qedem—from the mountains of Qedem*, surely, and not מארץ בני קדם (*me-erets benei qedem*), *from the land of the people of Qedem*."[539]

High). *A vision of Shaddai he beholds, falling with eyes uncovered.*

536. ***And knows the knowledge of the Most High*...** According to a rabbinic tradition, Balaam knew how to determine the precise moment each day when God becomes angry. By cursing at that moment, he could effectively doom Israel.

See BT *Berakhot* 7a: "Does the blessed Holy One express wrath? Yes, for it has been taught: *God rages every day* (Psalms 7:12). How long is His rage? One moment. And how long is one moment? One fifty-eight-thousand-eight-hundred-and-eighty-eighth of an hour. This is a moment, and no creature can determine it precisely—except for the wicked Balaam, of whom is written *He knows the mind* [or: *knowledge*] *of the Most High* (Numbers 24:16). Now, even the mind of his animal [i.e., his donkey] he did not know, so how could he know *the mind of the Most High*? Well, this teaches that he knew how to determine that precise moment in which the blessed Holy One is angry." See above, note 180.

537. ***Who beholds a vision of Shaddai*...** According to the simple sense of the verse, the following phrase—נופל וגלוי עינים (*nofel u-glu'i einayim*), *falling with eyes uncovered* [literally: *falling and eyes uncovered*]—describes Balaam's ecstatic state. Here, however, Rabbi Shim'on indicates that the two components of the phrase *falling and eyes uncovered* refer respectively to Uzza and Aza'el, who constitute the *vision of Shaddai* beheld by Balaam. Uzza's name, *falling*, refers to both his original fall from heaven and his subsequent fall into darkness.

See above, note 236. As indicated above (note 535), the full verse in Numbers reads: *Utterance of one who hears the sayings of God and knows the knowledge of the Most High. A vision of Shaddai he beholds, falling with eyes uncovered.* Here the verse is quoted with the slightest difference (*who beholds a vision of Shaddai*), matching the wording in Numbers 24:4.

538. **Aza'el is *eyes uncovered*...** Because he accepted his punishment, unlike Uzza.

539. **there was no one left in the world...** Balaam was the only person who was still being instructed by Uzza and Aza'el in the Mountains of Darkness.

The wording of the verse in Numbers—

Rabbi Shim'on said, "How many times have I said this—yet the Companions do not contemplate—that the blessed Holy One settles only in a holy place, in a place fitting to settle upon! Now, would the blessed Holy One declare: *There shall not be found among you one who passes his son or his daughter through fire,* קוסם קסמים (*qosem qesamim*), *diviner of divinations*... (Deuteronomy 18:10)—and then come to mingle among them?[540]

"But happy is the share of Israel, that the blessed Holy One has sanctified them to dwell among them! This corresponds to what is written: *For YHVH your God walks about in the midst of your camp* (Deuteronomy 23:15), and because He *walks about in the midst of your camp*, it is written *your camp shall be holy, so that He not see among you anything indecent and turn back from you* (ibid.). And it is written: *You shall be holy, for I, YHVH, am holy*; and it is written *Do not be defiled through all of these, for through all of these the nations were defiled* (Leviticus 18:24); and it is written *I loathed them* (ibid. 20:23)—'I cannot come near them; they cause Me to dwell outside.' Happy is the share of Israel, and happy is the share of the faithful, holy prophets, who are themselves holy and have a share in wielding holiness above!"[541]

Balak, the king of Moab, did lead me from the mountains of Qedem—now implies that Balak led Balaam "from the Mountains of Darkness." See above, note 534.

On the phrase מארץ בני קדם (*me-erets benei qedem*), *from the land of the people of Qedem* [or: *of the people of the east*], cf. Genesis 29:1; ארצה בני קדם (*artsah benei qedem*), *to the land of the Easterners* [or: *of the people of the east*; *of the people of Qedem*].

540. **the blessed Holy One settles only in a holy place...** So how could He possibly have revealed Himself to Balaam, the impure sorcerer?

The context in Deuteronomy (18:10–11) reads: *There shall not be found among you one who passes his son or his daughter through fire,* קוסם קסמים (*qosem qesamim*), *diviner of divinations, soothsayer, augur, sorcerer, one who casts a spell, or consults a ghost or familiar spirit, or inquires of the dead.* On Balaam as קוסם (*qosem*), "diviner, soothsayer, wizard," see above at note 522, quoting Joshua 13:22.

541. ***For YHVH your God walks about in the midst of your camp...*** The full verse reads: *For YHVH your God walks about in the midst of your camp, to save you and to deliver your enemies to you, and your camp shall be holy, so that He not see among you anything indecent and turn back from you.*

The wording *You shall be holy, for I, YHVH, am holy* includes elements from the Masoretic text of Leviticus 11:45 and 20:7. The former reads: *You shall be holy, for I am holy.* The latter reads: *You shall hallow yourselves and be* [or: *become*] *holy, for I am YHVH your God.* The wording *for I, YHVH, am holy* appears in a similar context in Leviticus 19:2; 20:26. See above, p. 286, n. 111.

Leviticus 18:24 reads in full: *Do not be defiled through all of these, for through all of these were defiled the nations that I am about to send away before you.* Leviticus 20:23 reads in full: *You shall not follow the statutes of the nation that I am driving out before you—for all these things they have done, and I loathed them.*

The jenny saw the angel of YHVH stationed in the way (Numbers 22:23)—in that way in which he was immersed.[542]

His sword unsheathed in his hand (ibid.). Now, if he came out to confront this jenny, why did he need a sword? And if he came out to confront Balaam, why did the jenny see, whereas [Balaam] did not?[543]

Well, he was intended for all. That angel was intended for the jenny, to remove her from that 'way' with which she was burdened. How? By Compassion. And he was intended for Balaam, to punish him for wanting to follow his own authority rather than another authority.[544]

Rabbi Yose said, "Now a question should be raised: If his words came from the side of lower crowns, and from nowhere else, why is it written *But only the word that I speak to you shall you do* (Numbers 22:20)?"[545]

Rabbi Yitsḥak replied, "For the sake of Israel, the angel returned to speak with him. And if you say that the blessed Holy One spoke with him, and He said *But only the word*—perish the thought! For look, that angel said to him, *Nevertheless, the word that I speak to you* (Numbers 22:35). And if you say, *Elohim said to Balaam* (ibid., 12)—I have learned as follows: These instances of *Elohim* here all refer to an angel, and that one is a place coming from the side of harsh Judgment, to which are linked the power and potency of those lower crowns, which Balaam wielded. Therefore, *Elohim came to Balaam* (ibid., 9); *Elohim said to Balaam*, for sometimes angels are called by a supernal name.[546]

542. ***The jenny saw*...** The context in Numbers (22:23–25) reads: *The jenny saw the angel* [or: *messenger*] *of YHVH stationed in the road* [or: *way*], *his sword unsheathed in his hand, and the jenny swerved from the road and went into the field, and Balaam struck the jenny to steer her back to the road. But the angel of YHVH stood in the narrow path of* [or: *through*] *the vineyards, a fence on one side and a fence on the other. And the jenny saw the angel of YHVH and pressed herself against the wall, pressing Balaam's leg against the wall, and once more he struck her.*

According to the interpretation here, *in the way* refers to the sorcerous way that Balaam followed. The angel was blocking him from using such sorcery against Israel.

543. **why did the jenny see**... See above at note 518.

544. **he was intended for all**... For both Balaam and his donkey. The *angel of YHVH* sought to remove the burden of sorcery from the donkey through the power of Compassion (signified by the name *YHVH*).

On the jenny being loaded or burdened, see above at notes 513, 516. On the name *YHVH* as signifying Compassion, see above, p. 240, n. 21. On Balaam's rejecting "another" (i.e., divine) authority, see above at notes 507–10.

545. **If his words came from the side of lower crowns**... If Balaam was inspired by demonic forces, why does Scripture write: *Elohim, God, came to Balaam in the night and said to him, "If these men have come to call you, rise, go with them. But only the word that I speak to you shall you do"*?

546. **the angel returned to speak with him**... The *angel of YHVH*—who confronted Balaam and his donkey on the

"*The jenny swerved from the way* (Numbers 22:23)—she turned aside from that 'way' with which she was burdened, from the side of harsh Judgment against Israel. How did Balaam see that she had turned aside from that way? Well, Rabbi Shim'on said as follows: 'Even on the way, he sought to harm Israel by the power of his jenny. When he did not succeed, what is written? *Balaam struck the jenny with the rod* (Numbers 22:27)—burdening her and clothing her with armaments of harsh, stern Judgment. As is written: *with the rod*, precisely, which is harsh, stern Judgment; it is not written *with his rod*, but rather *with the rod.*[547]

"Go and see how mighty was the wisdom of that wicked one and his craving to harm Israel, for he sought to leave the authority above, due to his desire to glorify himself and afflict Israel![548]

road—later returned to him, inspiring his words of blessing for Israel.

464 According to the simple sense of Numbers 22:20, *Elohim, God, came to Balaam in the night and said to him, "... But only the word that I speak to you shall you do."* But Rabbi Yitsḥak insists that the speaker was the angel (since angels are sometimes called *Elohim*). In fact, later in the chapter *the angel of YHVH* conveys the same message to Balaam: *Nevertheless, the word that I speak to you, it alone shall you speak.*

One might object by quoting Numbers 22:12—*Elohim said to Balaam*—where the subject is presumably God Himself. But Rabbi Yitsḥak quotes a tradition that the various references to *Elohim* in the Balaam story "all refer to an angel." The particular angel referred to here (*Elohim said to Balaam*) derives "from the side of harsh Judgment," to which the demonic forces are linked. This angel sought to prevent Balaam from contacting and utilizing any demonic powers against Israel, which is why he *came to Balaam* and *said to Balaam* not to do so.

On angels being called "by a supernal name," that is, *Elohim*, see Maimonides, *Guide of the Perplexed* 1:2: "Every Hebrew knew that the term *Elohim* is equivocal, designating the deity, the angels, and the rulers governing the cities." See above, notes 395, 495.

For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Matoq mi-Devash.* Numbers 22:35 reads in full: *The angel* [or: *messenger*] *of YHVH said to Balaam, "Go with the men. Nevertheless, the word that I speak to you, it alone shall you speak." And Balaam went with Balak's chieftains.*

Numbers 22:12 reads in full: *Elohim, God, said to Balaam, "You shall not go with them. You shall not curse the people, for it is blessed."* Numbers 22:9 reads in full: *Elohim, God, came to Balaam and said, "Who are these men with you?"*

547. ***The jenny swerved from the way...*** According to Rabbi Yitsḥak, this means that Balaam's donkey turned aside from the demonic way that her master had forced her to follow. Balaam's *rod* signifies demonic powers that he imposed upon her.

On the jenny being loaded or burdened, see above at notes 513, 516, 544. Numbers 22:23 reads: *The jenny swerved from the road* [or: *from the way*]. For the full verse, see above, note 542. Numbers 22:27 reads in full: *The jenny saw the angel of YHVH, and she crouched down under Balaam; and Balaam's wrath flared and he struck the jenny with the rod.*

548. **he sought to leave the authority above...** After being told not to go with Balak's messengers. See above at notes 507–10.

"*But the angel of YHVH stood in the narrow path of the vineyards, a fence on one side and a fence on the other* (Numbers 22:24). What is written above? First is written *The jenny swerved from the way and went into the field—and went* on a straight way from the side of *the field.* She was aroused and emptied of what was in her.[549]

"*And Balaam struck the jenny to steer her back to the way* (ibid.)—to divert her from that way of *the field.*"[550]

Rabbi Yose said, "Between the angel and Balaam, that jenny was in great distress. Afterward, when Balaam saw that he could not succeed, then *he struck the jenny with the rod* (Numbers 22:27), as has been said."[551]

But the angel of YHVH stood in the narrow path of the vineyards. Rabbi Abba said, "How carefully should we contemplate the words of Torah! These verses allude [209a] to supernal wisdom. Now, was it for nothing that this angel went forth to appear to one jenny—or to stand between vineyards confronting her, one time here, another time there? Rather, all is a sublime mystery, and all was intended by the blessed Holy One to protect Israel, so that evil species would not dominate them—since they are the share of the blessed Holy One.[552]

"*But the angel of YHVH stood in the narrow path of the vineyards.* It has been taught: From the aspect of Mother, as She is being crowned, there emerge in Her crowns 1,500 facets carved in Her ornaments. When She desires to couple with the King, She is crowned with a crown of four colors. Those colors flash in the four directions of the world, each color flashing three times in its direction, making twelve engraved boundaries, entering and included in twelve others.[553]

549. ***But the angel of YHVH stood in the narrow path...*** For the biblical context, see above, note 542.

First, *the jenny swerved from the way*—from the sorcerous way of Balaam—*and went into the field*, that is, she followed a holy path issuing from *Shekhinah*, who is pictured as a *field* or apple orchard. See above, note 532.

550. ***to steer her back to the way...*** Back to his sorcerous way, diverting her from the way of *Shekhinah*. The verse reads: *And Balaam struck the jenny to steer her back to the road* [or: *the way*].

551. ***he struck the jenny with the rod...*** See above, note 547.

552. **How carefully should we contemplate the words of Torah...** Rabbi Abba asks why the Torah needs to tell us about an angel appearing to a donkey in some vineyard. Ah, but every detail here alludes to a mystery.

For other examples of challenges posed to the wording of Torah, see Vol. 8, p. 497, n. 21; below, note 577. On the significance of every element of Torah, see above, p. 156, n. 13.

553. **From the aspect of Mother . . .** Rabbi Abba begins an elaborate description of the coronation of *Shekhinah* and Her union with *Tif'eret* (or *Ze'eir Anpin*), which eventually returns to the verse in Numbers.

The flashing colors of *Shekhinah*'s crown create "twelve engraved boundaries," corresponding to the twelve tribes of Israel. These twelve join "twelve others," namely twelve similar potencies surrounding *Tif'eret*.

The image of "twelve תחומין (*teḥumin*),

"On the top of the crown are four walls in four directions—and they are *towers*, as is said: *towers of perfumes* (Song of Songs 5:13). What is meant by *perfumes*? As is written: *with all the merchant's powders* (ibid. 3:6). On each and every tower, three openings framed in precious stones on every single side.[554]

"This crown scintillates with leaps of Ophir for the glory of the King, as is written: *I will make people precious with pure gold, and a human with gold of Ophir* (Isaiah 13:12).[555]

"Beneath the crown hang two hundred bells of gold all around, a golden bell on this side and a golden bell on that, and one pomegranate within. Inside that pomegranate are a thousand bells, each one flashing red and white. That pomegranate is divided into four segments, and remains open so that its bells may be seen.[556]

boundaries [or: limits, dominions]" recalls the twelve גבולי אלכסון (*gevulei alakhson*), "diagonal borders" (edges of a cube), mentioned in *Sefer Yetsirah* 5:1. See above, note 197. For various interpretations of this entire passage, see *Or Yaqar*; *Miqdash Melekh*; *Nitsotsei Orot*; *Sullam*; *Matoq mi-Devash*.

554. ***towers of perfumes*...** That is, filled with perfumes or with *all the merchant's powders*.

Song of Songs 5:13 reads in full: *His cheeks are like a bed of spices* [or: *balsam*], מגדלות מרקחים (*migdelot merqaḥim*), *towers of perfumes* [or: *of herbal spices*]. *His lips are lilies, dripping liquid myrrh.*

Song of Songs 3:6 reads in full: *Who is this rising from the desert like columns of smoke, perfumed with myrrh and frankincense, all sorts of merchant's powders* [or: *with all the merchant's powders*]. The second half of the verse can also be rendered: *more fragrant with myrrh and frankincense than all the merchant's powders.*

555. **This crown scintillates with leaps of Ophir...** Ophir, somewhere to the south of the land of Israel by the shore of the Red Sea, is identified in the Bible as a source of gold—so much so that in biblical poetry the name "Ophir" alone can mean "fine gold." Here, "leaps" may refer to the sparkling flashes of *Shekhinah*'s golden crown, whose splendor enhances the glory of *Shekhinah*'s spouse, King *Tif'eret* (or *Ze'eir Anpin*). Cf. *ZḤ* 52c.

The verse in Isaiah reads: אוקיר אנוש מפז (*oqir enosh mi-paz*), *I will make people scarcer than pure gold,* ואדם מכתם אופיר (*ve-adam mi-ketem ophir*), *and a human than gold of Ophir.* This implies that nearly everyone will be destroyed. Here, Rabbi Abba construes the verse as: *I will make people precious with pure gold, and a human with gold of Ophir.* The term *adam*, *human*, alludes to *Tif'eret* (or *Ze'eir Anpin*), who is made precious and glorious by the splendor of *Shekhinah*'s crown. On the verse in Isaiah, cf. *Zohar* 1:107b.

556. **bells of gold . . .** The image of golden bells and a pomegranate derives from the description of Aaron's priestly robe in Exodus 28:33–35: *You shall make on its hem pomegranates of blue and purple and crimson, on its hem all around, and bells of gold within them all around. A golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around. It shall be upon Aaron when he serves, so that its sound is heard when he comes into the sanctuary before YHVH and when he goes out, that he shall not die.*

Although in the biblical passage the bells and pomegranates obviously alternate all the way around the hem of Aaron's robe, here the *Zohar* focuses on one central pomegranate, containing "a thousand bells." These

"Three hundred and twenty-five bells on this side, and so on every side, until the four directions of the world glow from the display of every slice. They are called *a slice of pomegranate*, as is written: *Like a slice of pomegranate is your cheek* (Song of Songs 4:3).[557]

"Four wheels on the slices; four corners carry that crown, revolving. As they carry it, they are elevated above, until reaching the whirl of the supernal slice, roaring day and night. All those slices join, and carry the crown, elevating it.[558]

"The sound of those wheels is heard through all the heavens, and at its sweetness all celestial powers become excited, all asking one another, until all of them say, *Blessed be the glory of YHVH from His place!* (Ezekiel 3:12).[559]

"When the King couples with *Matronita*, this crown ascends and settles on *Matronita*'s head. Then a lofty crown descends, studded with all precious stones, surrounded by calyx and blossom. With six wheels it comes to the six directions of the world, carried on its slices by six wings of eagles. Fifty apertures around it, carved into it by Supernal Mother, set with precious stones: white, red, green, and black; blue and purple—613 sparkles in every direction.[560]

bells (or seeds) flash red and white, symbolizing respectively *Gevurah* and *Ḥesed*.

557. **Three hundred and twenty-five bells...** On each side of the pomegranate. The slices are equivalent to the four segments mentioned in the preceding paragraph.

The word "slice" renders פלכייא (*pilkheya*), a neologism modeled on Hebrew פלח (*pelaḥ*), "slice," as in the verse from Song of Songs: כפלח הרמון (*Ke-phelaḥ ha-rimmon*), *Like a slice of pomegranate, your cheek behind your veil.*

Scholem suggests an association with Arabic *phalaka*, "wheel." Cf. *Zohar* 3:99a (*Piq*); *Ma'arikh*, s.v. *plq*; *Nitsotsei Zohar* on *Zohar* 3:270b, n. 2. The cognate Hebrew word פלך (*pelekh*) means "spindle."

On the number 325, see *Zohar* 2:53b; 3:48b, 132b (*IR*); Gikatilla, *Sod Shelosh-Esreh Middot*, 222. The full verse in Song of Songs reads: *Like a scarlet thread, your lips, and your tongue, lovely.* כפלח הרמון (*Ke-phelaḥ ha-rimmon*), *Like a slice of pomegranate, your cheek* [or: *your temple*] *behind your veil.*

558. **Four wheels on the slices...** To transport the crown. For various interpretations of "the supernal slice," see *Or Yaqar*; *Matoq mi-Devash*.

559. **all asking one another...** The angels cannot determine the exact location of the flying crown.

In the context in Ezekiel, the declaration *Blessed be the glory of YHVH from His* [or: *its*] *place!* is spoken by the angels. According to a rabbinic interpretation, this demonstrates that even the angels cannot determine the exact location of God (or of the Divine Glory). See BT *Ḥagigah* 13b: "Look at what is written: *Blessed be the glory of YHVH from His place!*—implying that no one knows His place." See above, p. 28, n. 72.

560. **When the King couples with *Matronita*...** When *Tif'eret* (or *Ze'eir Anpin*) unites with *Shekhinah*, the crown ascends and settles on Her head. Then "a lofty crown descends" for Her partner, prepared by *Binah*, Supernal Mother.

The phrase "calyx and blossom" derives from the biblical description of the lampstand in the Tabernacle. See Exodus 25:33, and *Targum Onqelos*, ad loc.; above, p. 87, n. 98.

The number six corresponds to the six *sefirot* from *Ḥesed* to *Yesod*; their core is *Tif'eret*. The association of *Binah* with the num-

"One thousand six hundred towers on every side—and from every single tower, arranged rows soar above, imbibing at the table of Supernal Mother, from Her anointing oil. Then Mother silently conveys from there noble gifts, sending and setting them into that crown. Afterward, streams of holy anointing oil are drawn upon the head of the King, and from His head that fine celestial oil descends onto His glorious beard, flowing from there over those royal garments, as is written: *Like fine oil on the head, running down upon the beard*... (Psalms 133:2).[561]

"Afterward the crown returns and Supernal Mother crowns Him with that crown, and spreads over Him and over *Matronita* a garment of splendor with that crown. Then a voice is heard throughout all worlds: *O daughters of Zion, go out and gaze upon King Solomon, upon the crown* [*with which his mother crowned him on the day of his wedding, on the day of his heart's delight*] (Song of Songs 3:11). Then, there is joy among all the King's children. Who are these? All those deriving from the side of Israel. For the only ones joining with them and remaining with them are the people of Israel, who are members of the household, attending to them.[562]

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"So, blessings issuing from them belong to Israel. They obtain all, sending some of it to the other nations, and from that portion all those other nations are nourished.[563]

ber fifty (and specifically with fifty gates) derives from a statement attributed to Rav and Shemu'el (BT *Rosh ha-Shanah* 21b, *Nedarim* 38a): "Fifty gates of בינה (*binah*), understanding, were created in the world, all of which were given to Moses except for one, as is said: *You made him little less than God* (Psalms 8:6)."

The number 613, of course, suggests the 613 commandments of the Torah. On *Shekhinah*'s title *Matronita*, see the Glossary.

561. **One thousand six hundred towers on every side...** Of the "lofty crown." The "arranged rows" imbibe from the nourishment of *Binah*, Supernal Mother.

The oil symbolizes the flow of emanation, which proceeds from the highest realms to the head of *Ze'eir Anpin* (or *Tif'eret*).

The context in Psalms (133:2–3) reads: *Like fine oil on the head, running down upon the beard, the beard of Aaron, descending over the collar of his robes. Like the dew of Hermon that descends upon the mountains of Zion, for there YHVH ordained blessing, everlasting life.* See *Zohar* 2:87b; 3:7b–8a, 34a, 39a, 88b, 132b (*IR*), 295b (*IZ*); *ZḤ* 42b; Baḥya ben Asher on Numbers 21:19. On the beard of *Ze'eir Anpin*, see below, p. 784, n. 51.

562. ***O daughters of Zion...*** The verse now alludes to *Binah* crowning King *Tif'eret* on the day when He weds *Shekhinah*. The people of Israel participate in the joy of the divine couple and, in fact, join "with them."

On the verse in Song of Songs, see M *Ta'anit* 4:8; *Sifra, Millu'im (Shemini)* 1:15, 44c; *Eikhah Rabbah, Petiḥta* 33; *Pesiqta de-Rav Kahana* 1:3; *Shir ha-Shirim Rabbah* on 3:11; Naḥmanides on Genesis 24:1; *Zohar* 1:29b, 218a, 246a, 248b; 2:22a, 58a, 84a, 100b, 134a; 3:4b, 34b, 61b, 77b, 95a, 98a, 102b, 148b.

563. **blessings issuing from them . . .** From the divine couple. Israel obtains all of the blessings and provides some for other nations to be nourished.

See *Zohar* 3:103b (*Piq*); and the following

"It has been taught: Between the sides of the portions of those appointed over other nations issues [209b] one narrow path, from which flows a portion to those below, from there dividing in many directions. This we call 'drippings,' issuing from the side of the Holy Land, and so the whole world drinks from the drippings of the land of Israel.[564]

"Who is the land of Israel? This we have already established. And whether above or below, all those other nations are nourished only by those drippings. Do not say that these are alone; rather, even those lower crowns drink from those drippings. This is *the narrow path of the vineyards* (Numbers 22:24)—a path of the princes of other nations, from which they are blessed.[565]

"When that angel saw that Balaam was diverting the jenny to that path—as is written: *to steer her back to the way* (Numbers 22:23)—immediately, *the angel of YHVH stood in the narrow path of the vineyards* (ibid., 24): to block the path, so that those other nations and those lower crowns would not be aided by it.[566]

note. Cf. Judah Halevi's depiction of Israel and the nations as respectively the heart and the limbs of the body. See his *Kuzari* 2:35–44; *Zohar* 3:221b.

564. **Between the sides of the portions . . .** The seventy heavenly princes appointed over the nations of the world are sustained from above by the drippings (or residue) of divine emanation. "Between the sides" of their portions, a narrow channel conveys some of this residue to the princes' earthly nations. The drippings issue from *Shekhinah*, who is symbolized by "the Holy Land."

See BT *Ta'anit* 10a: "The land of Israel drinks water directly from the rain, while the rest of the world drinks מתמצית (*mi-tamtsit*), of the drippings [Munich MS: of the land of Israel]." The manuscript reading is reflected here in the *Zohar*: "and so the whole world drinks *mi-tamtsit*, from the drippings of, the land of Israel." The word תמצית (*tamtsit*) means literally "that which is squeezed out," thus: "drippings, juice, residue, remnant, leftovers."

See Naḥmanides on Deuteronomy 11:10–12; *Zohar* 1:84b, 108b; 2:22b, 152b, 209a–b; 3:265b; *ZḤ* 9d (*MhN*), 61b (*MhN, ShS*), 81a, 87d (both *MhN, Rut*). On the seventy heavenly princes ruling the seventy nations, see above, p. 50, n. 140. On this paragraph, see *Or Yaqar*; Vital; *Haggahot Maharḥu*; *Miqdash Melekh*; *Matoq mi-Devash*.

565. **Who is the land of Israel? . . .** *Shekhinah*, who nourishes both the heavenly prince "above" and their respective nations "below" with the drippings. Even the demonic forces ("crowns") are sustained by this.

Rabbi Abba identifies the narrow path (or channel) conveying the drippings with *the narrow path of the vineyards* mentioned in Numbers. *The vineyards* represent the nations and/or their heavenly princes.

The context in (Numbers 22:23–24) reads: *The jenny saw the angel* [or: *messenger*] *of YHVH stationed in the road, his sword unsheathed in his hand, and the jenny swerved from the road and went into the field, and Balaam struck the jenny to steer her back to the road. But the angel of YHVH stood in the narrow path of* [or: *through*] *the vineyards, a fence on one side and a fence on the other.*

566. **When that angel saw . . .** He saw that Balaam was steering his donkey "to that path"—namely to the path conveying the drippings from above to the heavenly princes and their nations, as well as to demonic forces. Thereby Balaam sought to be empowered in order to curse Israel, making

"This accords with what Rabbi Yitsḥak said: 'It is written, *They made me keeper of the vineyards* (Song of Songs 1:6)—to keep and bless the other nations during exile. Whereas the people of Israel, who are *my own vineyard, I did not keep* (ibid.)—for they are in exile and not blessed fittingly.'"[567]

A fence on one side and a fence on the other (Numbers 22:24). Rabbi Abba said, "How could the angel block that path? Because he had other assistance—the blessed Holy One and Assembly of Israel."[568]

Rabbi Yehudah said, "Torah assisted him, as is written: *on one side and on the other they were written* (Exodus 32:15).[569]

"At that moment, what is written? *The jenny saw the angel of YHVH and pressed herself against the wall* (Numbers 22:25). What is meant by *pressed herself against* הקיר (*ha-qir*), *the wall*? As is said: מקרקר קיר (*meqarqar qir*), *Kir shrieked, in the Valley of Vision, and Shoa on the hill* (Isaiah 22:5). *Qir*—a patron, the one reigning over them. *Pressing Balaam's leg against the wall* (Numbers, ibid.)—she gave him no help at all; in her distress, she threw him against that *qir*, *wall*, hinting this to him. Then, *and once more he struck her* (ibid.) on this side.[570]

them vulnerable to hostile nations. So the angel immediately *stood in the narrow path of the vineyards*, blocking it.

This is the verse mentioned by Rabbi Abba above at notes 552–53. The preceding verse reads: *And Balaam struck the jenny to steer her back to the road* [or: *the way*]. See above, note 550.

567. ***They made me keeper of the vineyards*...** The full verse reads: *Do not stare at me for being blackish, for the sun has glared upon me. My mother's sons were mean to me, they made me keeper of the vineyards; my own vineyard I have not kept.*

Here the verse is spoken by *Shekhinah*, who—before going into exile—had protected and cultivated Israel (*my own vineyard*), while the other nations of the world had been nourished from the drippings. But now, in exile Herself, *Shekhinah* "keeps" other nations (*the vineyards*), and Israel is nourished from the remnants. See *Zohar* 2:266a (*Heikh*); 3:45b, 119b. On the exile of *Shekhinah*, see above, note 318.

568. ***A fence on one side and a fence on the other*...** Rabbi Abba asks how the angel could block the heavenly path, which had always been open to nourish the seventy princes and their nations and the demonic forces. He explains that the angel was helped by the blessed Holy One and *Shekhinah* (known as Assembly of Israel), who are each symbolized by one of the two fences.

For the full verse, see above, note 565. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

569. **Torah assisted him...** The power of the Torah assisted the angel. Rabbi Yehudah demonstrates this by verbal analogy: the phrase *on one side and on the other* appears both here (describing the fences) and in Exodus, describing the two tablets engraved with the essence of Torah.

See *Tanḥuma, Balaq* 8; *Tanḥuma* (Buber), *Balaq* 12; *Bemidbar Rabbah* 20:14. The full verse in Exodus reads: *Moses turned and came down from the mountain, with the two tablets of the Covenant in his hand, tablets written on both their sides, on one side and on the other they were written.*

570. ***pressed herself against* הקיר (*ha-qir*), *the wall*...** Rabbi Yehudah associates הקיר (*ha-qir*), *the wall*, with the ambiguous expression in Isaiah: מקרקר קיר (*Meqarqar qir*),

"*The angel of YHVH once more crossed over, standing in a narrow place where there was no room to turn right or left* (Numbers 22:26). At that moment, he blocked all paths and all assistance for her, so that no assistance would be available to her from any direction in the world. Then, *she crouched down under Balaam, and Balaam's wrath flared* [*and he struck the jenny with the rod*] (ibid., 27).[571]

"*YHVH opened the jenny's mouth* (Numbers 22:28). This is one of those things created on the eve of Sabbath at twilight."[572]

which may mean *Kir shrieked.* Here, this alludes to *Shekhinah*, crying over the exile of Her children.

The identification of *Qir* with *Shekhinah* is based on the Greek term *kyrios*, "lord." She is the "patron" ruling over Israel and protecting them. By *pressing Balaam's leg against the wall*, the jenny indicated to Balaam that *Shekhinah* was present and that she (the jenny) would not help Balaam at all. Then Balaam *struck her* again "on this side"—apparently referring to the side of *the narrow path of the vineyards* (or the left side)—to force her to assist him. See above, notes 565–66; *Or Yaqar.*

On *qir* and *kyrios*, see *Zohar* 1:228b. Cf. 2:22b (Vol. 4, p. 75, n. 21), 133a; 3:260b. For rabbinic knowledge of the Greek term *kyrios*, see BT *Eruvin* 53b, *Avodah Zarah* 11b, *Ḥullin* 139b.

On the verse in Isaiah as alluding to *Shekhinah* weeping over Her children, see *Zohar* 1:228b. The full verse reads: *For my Lord, God of Hosts, had a day of tumult and din and confusion—in the Valley of Vision* מקרקר קיר (*meqarqar qir*), *Kir shouted* [or: *shouting a shout*; *battering down a wall*], *and Shoa on the hill.*

The full verse in Numbers reads: *And the jenny saw the angel* [or: *messenger*] *of YHVH and pressed herself against the wall, pressing Balaam's leg against the wall, and once more he struck her.*

571. ***The angel of YHVH once more crossed over...*** Blocking the way and blocking any assistance to the jenny from demonic forces.

The context in Numbers (22:26–31) reads: *The angel* [or: *messenger*] *of YHVH once more crossed over, standing in a narrow place where there was no room to turn right or left. The jenny saw the angel of YHVH, and she crouched down under Balaam; and Balaam's wrath flared and he struck the jenny with the rod. And YHVH opened the jenny's mouth, and she said to Balaam, "What have I done to you, that you've struck me these three times?" Balaam said to the jenny, "Because you have toyed with* [or: *made a mockery of*; *played a dirty trick on*; *abused*; *tormented*] *me. If only I had a sword in my hand! For I would kill you right now* [or: *If I had a sword in my hand, by now I would have killed you!*]*." The jenny said to Balaam, "Am I not your jenny upon whom you have ridden your whole life until this day? Have I ever had the habit of doing like this to you?" He said, "No." And YHVH unveiled* [or: *uncovered*] *Balaam's eyes, and he saw the angel of YHVH stationed in the way, his sword unsheathed in his hand, and he knelt and prostrated himself on his face.*

572. **one of those things created on the eve of Sabbath...** According to M *Avot* 5:6, at the end of the six days of Creation ten supernatural phenomena "were created on the eve of Sabbath at twilight," including "the mouth of the earth" (that engulfed Korah and his rebellious faction) and "the mouth of the donkey" (that spoke to Balaam). See above, note 421. For the context of the verse in Numbers, see the preceding note.

Rabbi Yitsḥak said, "What was so great for Balaam or for the jenny or for Israel in these words?"[573]

Rabbi Yose replied, "That those chieftains with him laughed at him. And when they reached Balak, they said to him, 'Did you send for this fool to honor him? You will find no substance in him or in his words—and by those words of his jenny he was disgraced.'"[574]

Rabbi Ḥiyya said, "If the jenny had not said this, Balaam would not have abandoned that plan of his; by the jenny's words, he knew that his power was broken."[575]

Rabbi Abba raised a contradiction: "It is written: *The earth opened her mouth* (Numbers 16:32), and it is written *YHVH opened the jenny's mouth.* Why is *the earth* different than *the jenny*, since of the former it is not written *YHVH opened the earth's mouth*? Well, there, Moses issued a decree upon the mouth—and the earth opened, performing Moses' command; and it was not fitting for the blessed Holy One to fulfill his command, since Moses had decreed and commanded: *and the ground opens her mouth* (ibid., 30). Consequently, she performed his command, as is written: *The earth opened her mouth.* But here, there was no one who decreed; rather it was the will of the blessed Holy One. And since this was His wish, it is written *YHVH opened the jenny's mouth*—from Him derived the act, from Him it came into being."[576]

573. **What was so great...** If God actually *opened the jenny's mouth*, one would expect that the words she uttered would have deep significance and great impact, which does not seem to be the case. For the jenny's words, see above, note 571.

574. **That those chieftains...** The chieftains sent by King Balak laughed mockingly at Balaam, who was supposedly a great sorcerer—and yet he could not see what his own donkey saw, and he debated with her.

575. **Balaam would not have abandoned that plan of his...** To curse Israel.

576. **Rabbi Abba raised a contradiction...** In describing the mouth of the earth that engulfed Korah and his faction, Scripture states *The earth opened her mouth*, whereas concerning Balaam's jenny the verse reads *YHVH opened the jenny's mouth.* Why isn't it similarly written *YHVH opened the earth's mouth*? Rabbi Abba explains that Moses commanded the earth to open her mouth, so in that case it was not fitting for God to intervene. Regarding Balaam's jenny, however, no one had issued a decree, and God acted directly.

For the contrasting notion that God can or does fulfill the decrees of the righteous, see *Mishnat Rabbi Eli'ezer* 16, p. 315: "The righteous decree, and the blessed Holy One fulfills." Cf. *Bemidbar Rabbah* 14:4: "When the righteous decree, the blessed Holy One fulfills their words." See also BT *Mo'ed Qatan* 16b, where Rabbi Abbahu quotes God as saying: "I rule over humanity. Who rules over Me? The righteous one. For I issue a decree and he abolishes it." See above, p. 221, n. 101.

The context in Numbers (16:29–33) records Moses' words to the Israelites about the fate of Korah and his faction: "*If like the death of all human beings these die, and if the fate of all human beings befalls them, then it is not YHVH who has sent me. But if YHVH cre-*

Rabbi Yehudah said, "I have examined this passage and these words, and it seems that they are unnecessary. Since it is written *YHVH opened the jenny's mouth*, those words should be sublime words, words of wisdom. And if it is as the Companions have educed—that he prided himself on having a horse grazing in the moist meadow, and she retorted, *'Am I not your jenny?* (Numbers 22:30)—then she should have opened here, yet she opened only with *What have I done to you?* (ibid., 28). If so, why did the blessed Holy One bother to open her mouth?"[577]

ates something new, and the ground opens its [or: *her*] *mouth wide and swallows them and all of theirs and they go down alive to Sheol, you will know that these people have rejected YHVH." And it happened, just as he finished speaking all these words, the ground beneath them split apart, and the earth opened its* [or: *her*] *mouth and swallowed them and their households and every human being who belonged to Korah and all the possessions. And they went down, they and all that was theirs, alive to Sheol, and the earth covered them, and they vanished from the midst of the assembly.*

577. **it seems that they are unnecessary . . .** Since God *opened the jenny's mouth*, one would expect her to utter sublime words of wisdom, not mundane remarks such as: *What have I done to you, that you've struck me these three times?*

The expression "as the Companions have educed" refers to a Talmudic interpretation of the jenny's words. See BT *Avodah Zarah* 4b (which opens with a verse in which Balaam praises himself): "*He knows the mind* [or: *knowledge*] *of the Most High* (Numbers 24:16). Now, even the mind of his animal he did not know, so how could he possibly know *the mind of the Most High*? What is meant by 'the mind of his animal he did not know'? Well, when [King Balak's chieftains] saw [Balaam] riding on his jenny, they said to him, 'Why aren't you riding a horse?' He replied, 'I put it out to graze in the moist meadow.' But she [i.e., the jenny] said to him, '*Am I not your jenny?*' He said to her, 'Just for carrying burdens.' She said to him, '*Upon whom you have ridden.*' He said to her, 'Just occasionally.' She said to him, '*Your whole life until this day.* Furthermore, I give you rides by day and marital relations by night!' It is written here: ההסכן הסכנתי (*ha-hasken hiskanti*), *Have I ever had the habit,* [*of doing like this to you?*], and it is written there: *and become his* סכנת (*sokhenet*), *familiar* (1 Kings 1:2)."

The context in 1 Kings (1:1–2) reads: *King David had grown old, advanced in years, and they covered him with bedclothes, but he was not warm. His servants said to him, "Let them seek out for my lord the king a young virgin, that she may wait upon the king and become his* סכנת (*sokhenet*), *familiar* [or: *nurse, companion, attendant*], *and lie in your lap, and my lord the king will be warm."*

Rabbi Yehudah's point here is that if the jenny intended to prove to Balak's chieftains that she (and not a horse) was Balaam's regular beast of burden, then she should have begun by asking *Am I not your jenny?* But, instead, she began by asking *What have I done to you, that you've struck me these three times?*

On the mundane nature of the jenny's words, see above at note 573. On seemingly unnecessary words of Torah, see BT *Ḥullin* 60b, in the name of Rabbi Shim'on son of Lakish, "Many verses seem fit to be burned, yet precisely these are essential components of Torah." Cf. Azriel of Gerona, *Peirush ha-Aggadot*, 37–38; *Zohar* 1:201a; 2:217b, 236a; 3:149b. See above, note 552.

On the passage in BT *Avodah Zarah*, see *Targum Yerushalmi*, Numbers 22:20; BT *Sanhedrin* 105b; *Tanḥuma, Balaq* 9. For the context in Numbers, see above, note 571.

Rabbi Abba said, "Surely through these words we learn the mind of Balaam, who was not worthy for the Holy Spirit to settle upon him. And we learn that his jenny was incapable of doing evil or [210a] good. And we learn from this jenny that animals are incapable of being endowed with a complete mind.[578]

"Come and see: Balaam could not comprehend the words of his jenny or that stupid mind; the supernal mind, how much more so![579]

"*She said to Balaam, 'What have I done to you, that you've struck me?'* (Numbers 22:28). Now, was it within her power to do good or evil? No, for animals behave only as they are conducted. And even though that jenny was in extreme depths, she was not under her own control; for he had loaded her with his sorceries and she was subject to his control.[580]

"*Balaam said to the jenny, 'Because you have toyed with me'* (Numbers 22:29). He should have laughed at her, but he responded with a stupidity matching hers. Then they laughed at him, and he became contemptible in their eyes and they knew he was a fool. What did he say? *Because you have toyed with me. If only I had a sword in my hand!* They said, 'This fool! If he can destroy nations with his mouth, why can't he destroy his jenny without needing a sword?'[581]

578. **Surely through these words...** Actually, this passage shows Balaam's ignorance, since he could not perceive what his jenny perceived. (Alternatively, the lack of substance in her words demonstrates Balaam's ignorance, since if he were wise, then God could have conveyed wisdom to him through the jenny's mouth.) Furthermore (as explained below), the jenny's words indicate that she behaved like other animals—only as she was conducted—and had no free will. Finally, from the jenny's lack of wisdom we learn about the limits of the animal mind.

For various interpretations, see *Or Yaqar*; Vital; *Matoq mi-Devash.*

579. **Balaam could not comprehend...** See the passage from BT *Avodah Zarah* 4b (quoted above, note 577): "Now, even the mind of his animal he did not know, so how could he possibly know *the mind of the Most High*?"

On Balaam's not comprehending the jenny's mind, see Rashi on BT *Sanhedrin* 105b, s.v. *da'at behemto*; Samuel Edels (Maharsha), *Ḥiddushei Aggadot, Avodah Zarah* 4b, s.v. *da'at behemto*; Steinsaltz, *Avodah Zarah* 4b, *iyyunim*, s.v. *da'at behemto*.

580. ***What have I done to you?...*** She behaved like other animals—as she was conducted—and had no free will. See above at note 578.

Although the jenny was sunk in the depths of sorcery, this was not her choice; rather, she was under the control of Balaam, who had loaded her with sorceries. See above at notes 513, 515–16.

581. ***Because you have toyed with me...*** Balaam should have said nothing in response to the jenny, but instead he matched her stupidity by answering irascibly as though he were accustomed to debating with his beast. Then King Balak's chieftains broke out in laughter at Balaam.

See *Mishnat Rabbi Eli'ezer* 7, p. 135; *Leqaḥ Tov, Midrash ha-Gadol*, and Rashi on Numbers 22:29. Cf. *Tanḥuma, Balaq* 9; *Tanḥuma* (Buber), *Balaq* 13; *Bemidbar Rabbah* 20:14.

The full verse in Numbers reads: *Balaam said to the jenny, "Because* התעללת (*hit'allalt*), *you have toyed with* [or: *made a mockery of*; *played a dirty trick on*; *abused*; *tormented*],

"And we learn that animals are incapable of being endowed with another spirit. For if people say, 'If only animals could speak, how much perfect knowledge they would bring forth to the world!'—then go and learn from this jenny. For the blessed Holy One opened her mouth, and look at her words!"[582]

It happened in the morning that Balak took Balaam and brought him up to Bamoth-Baal, and he saw from there the edge of the people (Numbers 22:41).

Rabbi Yitsḥak said, "Balak was more skilled in sorcery than Balaam, except that he could not determine the precise moment to curse. 'A parable,' and so on. Therefore, *Balak took Balaam*—he arranged things for him and held fast to him entirely.[583]

"*And brought him up to Bamoth-Baal.* What is meant by this? Well, through his sorcery he examined by which aspect he could grasp them, and he discovered that Israel was destined to build [idolatrous] cult sites and to worship Baal, as is written: *They went after Baal.*[584]

me. If only I had a sword in my hand! For I would kill you right now [or: *If I had a sword in my hand, by now I would have killed you!*]." See Alter, *The Five Books of Moses*, ad loc.

582. **with another spirit...** A spirit of wisdom.

583. **Balak was more skilled in sorcery...** But Balaam knew how to determine the precise moment each day when God becomes angry. By cursing at that moment, he could effectively doom his target. So King Balak and Balaam needed one another in order to successfully curse Israel.

See BT *Berakhot* 7a (quoted above, note 536). The parable referred to here appears in several midrashic sources. See *Tanḥuma, Balaq* 11: "Balak was a greater master of divination and of sorcery than Balaam, for the latter trailed along after him like a blind man. A parable. To what can the two of them be compared? To a person who holds a knife in his hand but does not know the joints [of the limbs of the animal about to be slaughtered; i.e., the exact spot in the neck where the ritual cut should be made], while his companion knows where the joints are but has no knife. Similarly, Balak divined the places in which Israel would fall, as is said: *He brought him up to Bamoth-Baal* (Numbers 22:41) [—this is Baal-peor—], for he saw that Israel would fall there."

In the midrashic account, the place name *Bamoth-Baal* (Cult Sites of Baal) is identified with the Moabite god Baal-peor, that is, with the infamous event at Israel's last stop on their trek through the desert, where many Israelite men went *whoring with the daughters of Moab* (Numbers 25:1) and worshiped Baal-peor. As a result, twenty-four thousand Israelites died in a plague, in addition to those who were slain by the Israelite officers.

On King Balak's being a greater sorcerer than Balaam, see above, note 180. On the passage in *Tanḥuma*, see *Tanḥuma* (Buber), *Balaq* 15; *Bemidbar Rabbah* 20:18. Cf. *Targum Yerushalmi* and Rashi, Numbers 22:41. The bracketed clause "this is Baal-peor" (in the second paragraph of this note) is borrowed from *Tanḥuma* (Buber).

584. **through his sorcery...** King Balak discovered Israel's vulnerability, their future idolatrous worship. Cf. the passage from *Tanḥuma* in the preceding note.

The biblical quotation here does not appear as such. See 2 Kings 17:15–16; cf. *Tosafot, Shabbat* 128a, s.v. *ve-natan*; *Nitsotsei Zohar.*

"*And he saw from there the edge of the people*—he saw the notables of the people and their king worshiping him, as is written: *They called in the name of Baal* (1 Kings 18:26), and similarly, *If YHVH is God, go follow him, and if Baal, follow him* (ibid., 21). As soon as Balaam saw that Israel was destined for this, immediately *Balaam said to Balak, 'Build me here seven* מזבחות (*mizbeḥot*), *altars,* (Numbers 23:1)—מזבחת (*mizbeḥot*), spelled deficiently.[585]

"Rabbi Yose and Rabbi Yehudah [differed on this]. One said, 'Corresponding to the altars of the ancients he offered on those seven altars.' The other said, 'In wisdom he did all, and he perceived that Israel's share is tied to seven rungs. Therefore he arranged seven altars.'[586]

"This may be compared to a man who had a close friend who was left to him by his father, and on account of that friend people were afraid to quarrel with him. Sometime later, another man came and wanted to meddle with him. He

See also Judges 33; 1 Kings 18:18; Jeremiah 9:13. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

585. ***And he saw from there the edge of the people...*** Rabbi Yitsḥak apparently associates קצה (*qetseh*), *the edge of,* with קצין (*qatsin*), "captain." Alternatively, he interprets *the edge* as "the leading edge." Balaam foresaw the notables of Israel worshiping Baal, including King Ahab.

The passage in Kings describes the contest between Elijah and the prophets of Baal. The latter are associated here with "the notables of the people." (According to 1 Kings 18:19, these idolatrous prophets ate at Queen Jezebel's table.)

1 Kings 18:21 reads in full: *Elijah approached all the people and said,* "How long will you keep hopping between the two branches [or: *opinions, crevices*]? *If YHVH is God, go follow him, and if Baal, follow him.*" *And the people answered him not a word.* Elijah then arranges a contest, challenging the prophets of Baal to choose one of two bulls, cut it up, place it on the altar, and call upon Baal to respond with sacrificial fire. As the biblical passage continues (1 Kings 18:25–26): *Elijah said to the prophets of Baal,* "*Choose one of the bulls for yourselves and go first, for you are the majority, and invoke the name of your god, but set no fire.*" *They took the bull that he had given them, and they prepared it and invoked Baal by name from morning to noon, saying,* "*O Baal, answer us!*" *But there was no voice and no one responding, and they hopped about on the altar that he had made.*

The context in Numbers (23:1–2) reads: *Balaam said to Balak,* "*Build me here seven* מזבחת (*mizbeḥot*), *altars, and prepare for me here seven bulls and seven rams.*" *Balak did as Balaam had spoken, and Balak and Balaam offered up a bull and a ram on each altar.*

Here Rabbi Yitsḥak indicates that in the Masoretic text the word מזבחת (*mizbeḥot*), *altars,* is spelled without the letter ו (*vav*). This "deficient" spelling apparently alludes to the lack of holiness in these altars, based on the evil intentions of Balaam and Balak.

586. **Rabbi Yose and Rabbi Yehudah...** Rabbi Yose followed the midrashic tradition that the seven altars correspond to the altars built by seven righteous heroes: Adam, Abel, Noah, Abraham, Isaac, Jacob, and Moses. According to Rabbi Yehudah, Balaam realized that Israel is linked with the seven *sefirot* from *Ḥesed* to *Shekhinah*.

On the midrashic interpretation of the seven altars, see *Tanḥuma, Balaq* 11; *Tanḥuma* (Buber), *Balaq* 16; *Bemidbar Rabbah* 20:18. Cf. Rashi on Numbers 23:4.

thought, 'What should I do? If I provoke a quarrel with him, here is that friend who is bound to him, so I cannot prevail.' What did he do? He sent a gift to that friend. The friend thought, 'What does that person have to do with me?' He realized that it was because of that son of his friend. He said, 'This gift is unacceptable to me; provide it to the dogs and let them eat it.'[587]

"Similarly, Balaam came to provoke a quarrel with Israel and saw that he could not prevail because of that supernal Friend of theirs—as is said: *Do not forsake your friend or your father's friend* (Proverbs 27:10). He began preparing a gift for Him. The blessed Holy One said, 'Wicked one, what do you have to do with Me? You want to attack My children! Here is your gift, ready for the dogs!'[588]

"Come and see what is written: ויקר אלהים (*Va-yiqqar Elohim*), *God happened upon, Balaam* (Numbers 23:4); and Rabbi Shim'on said, 'Expressing קרי (*qeri*), a polluting mishap, and impurity—let your gift be handed over to these; it will not enter My presence.'"[589]

Rabbi Abba said, "ויקר (*Va-yiqqar*), *happened upon*—as is said: *In the face of* קרתו (*qarato*), *His cold, who can stand?* (Psalms 147:17). He was determined that by that gift he could prevail against Israel. What is written? *Va-yiqqar Elohim, God happened upon*—קריר גרמיה (*qareir garmeih*), He cast a cold eye, on what [Balaam] was planning.[590]

587. **This may be compared to a man . . .** This man is protected by a friend of his father's. When another man comes and wants to meddle with him, that second man sends a gift (or bribe) to the friend. But the friend is immediately suspicious and rejects the bribe.

588. **that supernal Friend of theirs . . .** God, who quickly rejects Balaam's sacrificial offerings. The father in the parable represents Israel's ancestors, from whom the nation "inherited" its relationship with God.

On Balaam offering a gift to God, see *Tanḥuma, Balaq* 12; *Tanḥuma* (Buber), *Balaq* 16; *Bemidbar Rabbah* 20:18. On the image of the dogs, cf. below, note 628. On the verse in Proverbs, see *Vayiqra Rabbah* 6:1; *Tanḥuma, Yitro* 5; *Shemot Rabbah* 27:1; *Midrash Tehillim* 8:3; *Zohar* 2:55b; 3:77b.

589. **ויקר אלהים (*Va-yiqqar Elohim*), *God happened upon . . .*** Rabbi Shim'on associates ויקר (*va-yiqqar*), *happened upon*, with קרי (*qeri*), "mishap, pollution, nocturnal emission." The wording *Va-yiqqar Elohim, God happened upon, Balaam* now implies that God rejected Balaam's offerings and consigned them to the impure forces of pollution.

On *va-yiqqar* as signifying impurity, see *Bereshit Rabbah* 52:5; 74:7; *Vayiqra Rabbah* 1:13; *Tanḥuma* (Buber), *Vayishlaḥ* 24; Rashi on Numbers 23:4; *Zohar* 2:195a; *ZḤ* 85d (*MhN, Rut*). Cf. Vol. 7, p. 523, n. 532. On the contrast between *va-yiqqar* (here in Numbers, pertaining to Balaam) and ויקרא (*Va-yiqra*), *He called, to Moses* (Leviticus 1:1), see Vol. 7, pp. 7–8, n. 23.

The verse in Numbers reads in full: ויקר אלהים (*Va-yiqqar Elohim*), *God happened upon* [or: *chanced to appear to; allowed Himself to be encountered by*] *Balaam, and he said to Him, "The seven altars I have arrayed, and I have offered up a bull and a ram on each altar."*

590. ***In the face of* קרתו (*qarato*), *His cold . . .*** Rabbi Abba associates ויקר (*va-*

"*Va-yiqqar Elohim*—as has been said, that [*Elohim*] was aroused upon him from the impure side."[591]

Rabbi El'azar said, "*Va-yiqqar, happened upon*—Balaam thought that by that gift he could enter to harm Israel; but the blessed Holy One אעקר (*a'qar*), eradicated, that gift from His presence; *a'qar*, detached, Balaam from what he had been thinking; and eradicated him from that rung. As is written: ויקר (*va-yiqqar*)—as is said: *The ravens of the brook* יקרוה (*yiqruha*), *will peck it out* (Proverbs 30:17). He said to him, 'Wicked one, you are not worthy of being linked with Me [210b] or entering My presence. Your gift will be handed over to the dogs!'"[592]

Rabbi Shim'on said, "Come and see this wicked one, loathsome of all, for you will not find in this entire portion *YHVH said to Balaam* or *YHVH spoke to Balaam*. Perish the thought! What is written? *YHVH put a word in Balaam's mouth* (Numbers 23:5)—like someone putting a bridle bit in a donkey's mouth so that it won't deviate this way or that; so, too, *YHVH put a word in Balaam's mouth*.[593]

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"The blessed Holy One said, 'Wicked one, do you think that it depends on you for the blessing of My children to come about and be fulfilled—or the opposite? They do not need you!' As they say to a wasp: 'Not of your honey and

yiqqar), *happened upon*, with קרתו (*qarato*), *His cold*, implying that God cast a cold eye on Balaam and his malicious plan.

For various interpretations of קריר גרמיה (*qareir garmeih*), literally, "He chilled Himself," see Vital; *Sullam*; *Matoq mi-Devash*. The full verse in Psalms reads: *He flings His ice like breadcrumbs. In the face of His cold who can stand?*

591. **that [*Elohim*] was aroused upon him from the impure side** As above (at note 589), the word ויקר (*va-yiqqar*), *happened upon*, suggests קרי (*qeri*), "mishap, pollution." Now, apparently, Rabbi Abba implies that *Elohim* refers not to God but to a power of harsh Judgment from the left, "impure side." See above, note 546.

592. **Balaam thought that by that gift he could enter...** By offering sacrifices, Balaam thought he could enter (or influence) the upper realms and effect harm upon Israel.

The word ויקר (*va-yiqqar*), *happened upon*, now suggests to Rabbi El'azar a similar-sounding Aramaic neologism: אעקר (*a'qar*), which can mean "eradicated" or "detached." The full verse in Proverbs reads: *An eye that mocks a father and scorns obedience to a mother—the ravens of the brook will peck it out* [or: *gouge it out*], *and the eagle's young will devour it.*

593. **you will not find...** Formulas of direct revelation such as *YHVH said to Balaam*. According to Rabbi Shim'on, the wording *YHVH put a word in Balaam's mouth* implies that God controlled Balaam, allowing him to speak only as He wished.

On Rabbi Shim'on's interpretation of *YHVH put a word in Balaam's mouth*, see *Tanḥuma, Balaq* 13; *Bemidbar Rabbah* 20:20; the fragment from *Yelammedenu* in *Arukh ha-Shalem*, s.v. *kalinas*. Cf. the fragment from *Yelammedenu* in *Yalqut Shim'oni*, Genesis 765; BT *Sanhedrin* 105b; *Tanḥuma, Balaq* 12; *Tanḥuma* (Buber), *Balaq* 16; *Bemidbar Rabbah* 20:18; Rashi on Numbers 23:16.

The full verse in Numbers reads: *YHVH put a word in Balaam's mouth, and He said, "Return to Balak and thus shall you speak."*

not of your sting.' 'Rather, *return to Balak* וכה תדבר (*ve-khoh tedabber*), *and thus shall you speak* (Numbers 23:5). When you open your mouth, it will not be in your control, and the speaking does not depend on your mouth; rather, *ve-khoh tedabber, and Koh shall speak.* Here is *Koh*, ready to bless them; Koh will utter the blessings of My children! When you open your mouth, She will speak words to be fulfilled for My children; for I will not leave words for you.'[594]

"Come and see that it was so. Once he came to Balak, and Balak heard all those words, he thought that they issued from Balaam's mouth. He said, *I took you to curse my enemies, and instead you have offered blessings* (Numbers 23:11).[595]

"Balaam said to him, 'Take these implements of sorcery in your hand, in order to restrain this *Koh*. If you can restrain Her with this sorcery, I will uproot Her from those words that She has spoken.'[596]

"What is written? התיצב כה (*Hityatsev koh*), *Stabilize Koh, by your ascent offering* (Numbers 23:15)—by this and by this your sorcery restrain Her, ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder* (ibid.)—אעקר (*e'qar*), I will uproot, Her from these words.[597]

"The blessed Holy One said, 'Wicked one, I will uproot you!' What is written afterward? ויקר אלהים (*Va-yiqqar Elohim*), *God happened upon, Balaam and put a*

594. **do you think that it depends on you?...** Balaam can cause neither blessing nor curse. When he opens his mouth to speak, *Shekhinah*—known as כה (*koh*), "thus, here"—will utter the prophetic words. Rabbi Shim'on construes וכה תדבר (*ve-khoh tedabber*), *and thus shall you speak*, as *and Koh* [namely *Shekhinah*] *shall speak.*

On the first part of the paragraph, see *Tanḥuma, Balaq* 6; *Tanḥuma* (Buber), *Balaq* 9; *Bemidbar Rabbah* 20:10; *Midrash Tehillim* 1:22; Rashi on Numbers 22:12. On the interpretation of *ve-khoh tedabber*, see above, note 388. On *Shekhinah* as *Koh*, see also above, note 148.

595. **Once he came to Balak...** When Balaam came to King Balak, and the latter eventually heard all the blessings for Israel coming out of Balaam's mouth, he accused Balaam, not realizing that Balaam was just the mouthpiece for *Shekhinah*.

The full verse in Numbers reads: *Balak said, "What have you done to me? I took you to curse my enemies, and instead you have offered blessings* [or: *and look, you have surely offered blessings; and look, you have done nothing but bless*]*."*

596. **in order to restrain this *Koh*...** To restrain *Shekhinah*. Then Balaam will "uproot Her from those words," thereby nullifying the blessings.

597. **התיצב כה (*Hityatsev koh*)...** The simple sense of the clause (spoken by Balaam to King Balak) is *Station yourself here.* But Rabbi Shim'on construes it as *Stabilize Koh*—that is, "By your offerings and your sorcery, restrain *Shekhinah* (who is known as *Koh, here*)."

As for the conclusion of the verse—*and I myself* אקרה כה (*iqqareh koh*), *may be happened upon yonder*—Rabbi Shim'on reads this as "*and I myself* אעקר (*e'eqor*), *will uproot, Shekhinah* (who is known as *Koh, yonder*)" from those words, thereby nullifying them. See above, note 148.

The full verse in Numbers reads: *He said to Balak,* "התיצב כה (*Hityatsev koh*), *Station yourself here, by your ascent offering,* ואנכי אקרה (*ve-anokhi iqqareh*), *and I myself may be happened upon* [or: *and I myself will be en-*

word in his mouth (Numbers 23:16). That word was amplified by the utterance of *Koh*: *and said, 'Return to Balak,* וכה תדבר (*ve-khoh tedabber*), *and thus shall you speak'* (ibid.)—*Koh tedabber, Koh shall speak,* surely![598]

"Come and see: At first it is not written התיצב כה (*Hityatsev koh*), *Station yourself here, by your ascent offering,* but rather התיצב (*Hityatsev*), *Station yourself, by your ascent offering, while I move about. Perhaps YHVH will happen upon me* (Numbers 23:3). Once he saw that *Koh* uttered those blessings, he said, התיצב כה (*Hityatsev koh*), *Stabilize Koh, by your ascent offering,* ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder* (ibid., 15)."[599]

Go, curse me Jacob, and go doom Israel (Numbers 23:7). *Go,* ארה (*arah*), *curse, me* [*Jacob*]. Rabbi Yose said, "Cast them down from that rung they occupy, as is said: *to the side of it* אורה (*oreh*), *I will shoot* (1 Samuel 20:20). [Balak] said, 'If you can cast down that rung of theirs, then all of them will be uprooted from the world.'[600]

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countered; and I myself will seek some chance], כה (*koh*), *yonder* [or: *here, hereabouts*].

598. **What is written afterward?...** The word ויקר (*va-yiqqar*), *happened upon*, suggests a similar-sounding Aramaic neologism: אעקר (*a'qar*), "uprooted, eradicated." See above, note 592.

The following verse concludes: וכה תדבר (*ve-khoh tedabber*), *and thus shall you speak*—which Rabbi Shim'on construes as *and Koh* [namely *Shekhinah*] *shall speak*. See above, note 594.

The full verse in Numbers actually reads: ויקר יהוה (*Va-yiqqar YHVH*), *YHVH happened upon, Balaam and put a word in his mouth and said, "Return to Balak, and thus shall you speak."* The wording quoted here—*Va-yiqqar Elohim, God happened upon, Balaam*—appears in Numbers 23:4.

599. **At first it is not written...** Earlier in the chapter (Numbers 23:3), Balaam said to King Balak, התיצב (*Hityatsev*), *Station yourself, by your ascent offering*. Once he realized that *Shekhinah* was uttering the blessings, he mentioned Her by saying: התיצב כה (*Hityatsev koh*), *Station yourself here*—which Rabbi Shim'on construes as *Stabilize Koh*, that is, "By your offerings and your sorcery, restrain *Shekhinah* (who is known as *Koh, here*)."

The conclusion of Numbers 23:15—*and I myself* אקרה כה (*iqqareh koh*), *may be happened upon yonder*—now implies "*and I myself* אעקר (*e'eqor*), *will uproot, Shekhinah* (who is known as *Koh, yonder*)." See above, note 597.

Numbers 23:3 reads in full: *Balaam said to Balak, "Station yourself by your ascent offering, while I move about. Perhaps YHVH will happen upon me* [or: *will chance upon me; will allow Himself to be encountered by me*] *and will show me something that I may tell you." And he went off silently.*

600. ***Go,* ארה (*arah*), *curse*...** Rabbi Yose associates the verb *arah, curse*, with the similar-sounding אורה (*oreh*), *I will shoot* (or *cast*). Israel's rung is *Shekhinah*.

The full verse in Numbers reads: *He took up* [or: *raised*] *his verse and he said, "From Aram did Balak lead me, the king of Moab, from the mountains of Qedem: 'Go, curse me Jacob, and go, doom Israel.'"* The full verse in Samuel (spoken by Saul's son Jonathan to David) reads: *As for me, I will shoot three arrows to the side of it, as though I were aiming at a target.*

"*And go,* זועמה (*zo'amah*), *doom, Israel* (Numbers 23:7)—Israel the Elder, above, so that wrath will appear before Him, as is said: *God* זועם (*zo'em*), *rages, every day* (Psalms 7:12)."[601]

When מראש צורים (*me-rosh tsurim*), *from the cliff tops, I see him, and from hills I gaze upon him* (Numbers 23:9). צורים (*Tsurim*), *Cliff tops.* Rabbi Yitsḥak said, "These are the patriarchs, as is written: *Look to* צור (*tsur*), *the rock, from which you were hewn* (Isaiah 51:1). *And from hills I gaze upon him*—the matriarchs. Whether from this side or from that, they cannot be cursed."[602]

Rabbi Abba said, "*When* מראש צורים (*me-rosh tsurim*), *from the cliff tops*—Who can prevail over Israel? For they are connected to רישא (*reisha*), the head, from which all צורים (*tsurim*), *cliffs*, emerge. Who are the *cliffs*? *Gevuran* (Powers), for all judgments of the world issue from those *Gevuran*, to which [the people of Israel] are linked.[603]

"*And from hills I gaze upon him*—other camps to which they are linked.[604]

"Alternatively, *and from hills*—other crowns to which they are connected.[605]

601. ***And go,* זועמה (*zo'amah*), *doom, Israel*...** Israel alludes to *Tif'eret Yisra'el* (Beauty of Israel), who is known as Israel the Elder.

In midrashic literature the title "Israel the Elder" refers to Israel the patriarch (Jacob), as opposed to the people Israel. See *Bereshit Rabbah* 68:11; *Zohar* 1:233a; 2:4a, 43a (*Piq*), 216a; 2:160b; 3:119b, 126a, 241a, 262b–263a; Moses de León, *Sheqel ha-Qodesh*, 42–43 (51). In the *Zohar* the verse in Psalms is often applied to *Shekhinah*. See above, p. 173, n. 19.

602. ***When* מראש צורים (*me-rosh tsurim*), *from the cliff tops*...** The צורים (*tsurim*), *cliffs*, represent the patriarchs, based on the context in Isaiah (51:1–2), which reads: *Listen to Me, you who pursue justice, you who seek YHVH: Look to* צור (*tsur*), *the rock, from which you were hewn, to the quarry from which you were dug. Look to Abraham your father and to Sarah who bore you. For he was one when I called him, but I blessed him and made him many.*

The *hills* represent the matriarchs. Protected by both sets of ancestors, "from this side and from that," Israel is invulnerable to cursing.

See *Targum Yerushalmi*, Numbers 23:9; *Pesiqta de-Rav Kahana* 3, pp. 35–36; *Tanḥuma, Balaq* 12; *Tanḥuma* (Buber), *Balaq* 19; *Shemot Rabbah* 15:7; *Bemidbar Rabbah* 20:19; *Pesiqta Rabbati* 12, 49a; Rashi on Numbers 23:9. Cf. *Mekhilta, Amaleq* (*Beshallaḥ*) 1; above, note 479; and Vol. 5, p. 109, n. 311.

The full verse in Numbers reads: *When from the cliff tops I see him* [or: *them*], *and from hills I gaze upon him—look, a people that dwells alone* [or: *apart*], *among nations it is not reckoned.* On this verse, see Levine, *Numbers*, 2:173–75.

603. **Who can prevail over Israel?...** After all, they are linked to the Divine Mother, *Binah*, pictured as רישא (*reisha*), "the head," from which issue all the formidable powers of judgment, pictured as צורים (*tsurim*), *cliffs*. These various גבורן (*gevuran*), "powers," are linked with *Gevurah* on the left, who emanates from *Binah*.

604. **other camps...** Of angels.

605. **other crowns...** Other *sefirot*, presumably from *Ḥesed* to *Shekhinah*.

"*Look, a people that dwells alone* (Numbers 23:9)—as is said: *YHVH alone did lead him, no alien god by His side* (Deuteronomy 32:12)."[606]

Who has counted the dust of Jacob [*or numbered the seed of Israel*]*?* (Numbers 23:10). This has already been established, but Rabbi Yose said, "There are two rungs: Jacob and Israel. At first Jacob, and afterward Israel. Although all is one, there are two rungs here, for the higher rung is Israel. *Who has counted the dust of Jacob?*—below."[607]

Who is *dust*? Rabbi Shim'on said, "The one of whom is written *He makes his sword like dust* (Isaiah 41:2). Who is *his sword*? This is well known, as is written: *YHVH has a sword, full of blood* (ibid. 34:6). *Dust*—the place from which Adam was created, as is written: *YHVH Elohim formed the human, dust from the earth* (Genesis 2:7). From that *dust* issued many cohorts, many camps. Many fiery embers, many wardens of judgment, many arrows, many catapults, many lances, swords, and weapons came into being from that *dust. Who has counted?*—as is said: *Is there a number to His troops?* (Job 25:3).[608]

606. ***Look, a people that dwells alone...*** According to Rabbi Abba, this implies that Israel has no connection with alien or demonic forces, based on the verse in Deuteronomy, in which *alone* is parallel to *no alien god by His side.* For the full verse in Numbers, see above, note 602.

607. ***Who has counted the dust of Jacob?...*** This verse has already been discussed and interpreted, but Rabbi Yose offers a new perspective. *Jacob* and *Israel* allude respectively to the rungs of *Shekhinah* and *Tif'eret* (whose full name is *Tif'eret Yisra'el*, "Beauty of Israel"). As the third patriarch climbed the sefirotic ladder, he moved from the rung of *Shekhinah* (where his name was still Jacob) to the higher rung of *Tif'eret*, upon which he attained the name Israel. "Although all is one"—since Jacob and Israel are obviously the same person—the sefirotic significance of each name is distinct.

The name יעקב (*Ya'aqov*), *Jacob*, is associated with *Shekhinah* perhaps because She is the עקב (*aqev*), *heel*, i.e., the end of the flow of emanation. On the significance of the two names Jacob and Israel, see *Zohar* 1:145b, 147b–148b (*ST*), 174a, 176a, 177b, 210b–211a.

The full verse in Numbers (spoken by Balaam) reads: *Who has counted the dust of Jacob, or numbered* רבע (*rova*), *the dust-cloud* [or: *seed, quarterland, (even) a fourth*] *of, Israel? May my soul die the death of the upright, and may my end* [or: *fate*] *be like his.* See above, note 487.

608. **Who is *dust?...*** Both *dust* and *sword* allude to *Shekhinah*. She is the source of all life, including the first human being, who was formed *dust from the earth.* As the divine *sword*, She executes judgment upon the wicked. Countless forces of judgment issue from this divine *dust.*

The verse in Isaiah 41 refers to God's empowerment of Cyrus, king of Persia: *He delivers nations to him and lets him subjugate kings.* יתן כעפר חרבו (*Yitten ke-afar ḥarbo*), *He makes their swords* [literally: *his sword*] *like dust* [or: *His sword makes them as dust, He turns them to dust with his sword*], כקש נדף קשתו (*ke-qash niddaf qashto*), *their* [literally: *his*] *bows like windblown stubble* [or: *to windblown stubble with his bow*]. Here, this verse implies the identity of *sword* and *dust* (the two names of *Shekhinah*): *He makes his sword like dust.*

On *Shekhinah* as dust, see *Zohar* 1:49a, 170a, 249b–250a; 2:23b–24b; 3:34b, 125a; Mo-

"*Or numbered* רובע (*rova*), *a fourth of, Israel* (Numbers 23:10)—this is ה (*he*), and it is one matter.[609]

"*Rova of Israel*—as is said: רובץ (*rovets*), *lying, under its load* (Exodus 23:5); רביע (*revi'a*), lying. As is written: *Here is the bed of Solomon!* (Song of Songs 3:7).[610]

"*Rova, A fourth*—like רביעית (*revi'it*), fourth, from Israel down; it is called *rova, fourth*, according to crowns, implying that it is the fourth leg of the Throne.[611]

ses de León, *Shushan Edut*, 344–45; idem, *Sefer ha-Rimmon*, 171; idem, *Sheqel ha-Qodesh*, 57–58, 62 (70–71, 77–78).

The full verse in Isaiah 34 reads: *YHVH has a sword, full of blood, gorged with fat—with the blood of lambs and goats, with the kidney fat of rams. For YHVH has a slaughter in Bozrah, a great butchery in the land of Edom.* In the *Zohar*, this divine sword is often identified as *Shekhinah*.

The expression "fiery embers" renders טפשין (*tifsin*). The Zoharic neologism *tifsa* sometimes means "glowing ember, burning coal." See *Zohar* 1:218a, 242a; 3:111a, 114b; *Derekh Emet*; *Bei'ur ha-Millim ha-Zarot*, 178–80, s.v. *tifsa*; Luria, *Va-Ye'esof David*, s.v. *tifsa*.

The full verse in Genesis reads: *YHVH Elohim formed the human, dust from the earth, and blew into his nostrils the breath of life, and the human became a living being.*

609. ***Or numbered* רובע (*rova*), *a fourth of, Israel*...** As mentioned above (note 607), one possible meaning of the term רובע (*rova*) in this verse is *a fourth of*. Here Rabbi Shim'on interprets this as referring to *Shekhinah*, who is symbolized by the fourth (and last) letter of the name יהוה (*YHVH*): ה (*he*). The name *Israel* alludes to *Tif'eret Yisra'el* (Beauty of Israel), who is often represented by the full name *YHVH*.

The concluding clause ("and it is one matter") means that both halves of the verse in Numbers refer to the same *sefirah*: *Shekhinah*.

610. ***Rova of Israel*...** Now *rova* suggests the Aramaic word רביע (*revi'a*), "lying," which is employed by *Targum Onqelos* in rendering Exodus 23:5: *If you see your enemy's donkey* רבץ (*rovets*), *sprawling* [or: *lying, crouching*] *under its load, and you would hold back from helping him, you shall surely help him.*

This sense of "lying down" relates to *Shekhinah*, who is pictured as the bed of Her beloved, *Tif'eret* (identified with King Solomon).

On *Shekhinah* as "bed," see *Zohar* 1:37a, 225b, 226b, 248b, 250b; 2:5a (*MhN*), 30a–b, 48b, 51a, 133a, 226a; 3:60a, 114a, 118b, 119b, 120b, 148b, 269b; Moses de León, *Sefer ha-Rimmon*, 370; idem, *Sheqel ha-Qodesh*, 62–64 (78–79). Cf. BT *Shabbat* 55b, where it is said that Jacob kept a bed in his tent for *Shekhinah*. See Rashi, ad loc., s.v. *aḥat shel Shekhinah* and *ḥillalta*, and on Genesis 49:4.

According to the eleventh-century Catholic reformer Peter Damian, Mary is the golden couch upon which God, tired out by the actions of humanity and the angels, lies down to rest. See Patai, *The Hebrew Goddess*, 280.

On the verse in Exodus, see Sarna, *Exodus*; and Alter, *The Five Books of Moses*, ad loc. The context in Song of Songs (3:7–8) reads: *Here is the bed of Solomon! Sixty warriors surrounding it* [or: *her*], *of the warriors of Israel—all of them skilled with a sword, expert in war, each with his sword on his thigh because of fear in the night.*

611. **like רביעית (*revi'it*), fourth, from Israel down...** The phrase "רובע (*rova*), *a fourth of, Israel*" implies that *Shekhinah* is the fourth *sefirah* counting down "from Israel"—namely from *Tif'eret Yisra'el* (Beauty of Israel)—*Tif'eret*, *Netsaḥ*, *Hod*, *Shekhinah*.

Shekhinah is also pictured as the fourth leg of the Throne, whose other legs are *Ḥesed*, *Gevurah*, and *Tif'eret*. Together, these four *sefirot* constitute a throne for the highest level

"Alternatively, *Who has counted the dust of Jacob?*—all those who are considered as dust, as we have established.[612]

"*Or numbered a fourth of Israel*—as is written: *Is there a number to His troops? Rova, A fourth of, Israel*—as [211a] we have established.[613]

"Alternatively, *Who has counted the dust of Jacob?*—those commandments pertaining to the dust: to sowing, planting, and harvesting, as the Companions have already established.[614]

"*Or numbered* רובע (*rova*), *the seed of, Israel*—as is said: *Your cattle* לא תרביע (*lo tarbi'a*), *you shall not mate, with a different kind*... (Leviticus 19:19)."[615]

Rabbi Abba said, "Balak was more skilled in sorcery than Balaam, except that he did not know how to determine the precise moment to curse."[616]

וישא משלו ויאמר (*Va-yissa meshalo va-yomar*), *He took up his verse and he said* (Numbers 23:7). It is not written וידבר (*va-ydabber*), *and he spoke.*[617]

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of Divinity (or they support *Binah*, who constitutes that Throne).

On this interpretation of *rova*, cf. above, note 490. On the fourth leg of the divine throne, see also *Zohar* 1:5b, 20a, 82a, 89b (*ST*), 186a; 3:87b; above, p. 211, n. 70; Vol. 3, p. 134, n. 311.

612. **who are considered as dust...** That is, who humbly consider themselves as dust. See, e.g., Abraham's self-description Genesis 18:27: *I am but dust and ashes.*

613. ***Is there a number to His troops?...*** Referring to the countless angels (as above at note 608).

The concluding clause ("as we have established") apparently implies that "*Rova, A fourth of, Israel*" alludes to *Shekhinah*. See above, notes 609–11. For various interpretations of this paragraph, see *Or Yaqar*; Vital; *Miqdash Melekh*; *Sullam.*

614. **commandments pertaining to the dust...** Alternatively, the verse alludes to the numerous *mitsvot* pertaining to agriculture. See *Tanḥuma, Balaq* 12; *Tanḥuma* (Buber), *Balaq* 20; *Bemidbar Rabbah* 20:19; *Pesiqta Rabbati* 11, 41b; Rashi on Numbers 23:10.

615. ***Or numbered* רובע (*rova*), *the seed of, Israel*...** This sense of *rova* matches the meaning of the verb תרביע (*tarbi'a*), *you shall mate*, in the verse from Leviticus: *Your cattle* לא תרביע (*lo tarbi'a*), *you shall not mate, with a different kind.* Based on this verbal analogy, Rabbi Shim'on concludes that the verse in Numbers alludes to the numerous *mitsvot* relating to animals (such as the *mitsvah* in Leviticus).

Cf. the sources cited in the preceding note; *Midrash Aggadah*, Numbers 23:10. On the meaning of *rova*, see above, note 487.

The full verse in Leviticus reads: *My statutes you shall keep. Your cattle you shall not mate* כלאים (*kil'ayim*) *with a different kind; your field you shall not sow kil'ayim, with two kinds; and a garment of kil'ayim, two kinds of thread*—שעטנז (*sha'atnez*)—*shall not come upon you* [i.e., *shall not be donned by you*]. On this verse see Vol. 8, pp. 37–38, n. 110.

616. **Balak was more skilled in sorcery...** See above, note 583.

617. **וישא משלו ויאמר (*Va-yissa meshalo va-yomar*), *He took up his verse and he said*...** The verb אמר (*'mr*), "to say," is considered less intense than דבר (*dbr*), "to speak." Here this implies that Balaam was conveying the words of someone else, as immediately explained.

On the semantic distinction between *dbr* and *'mr*, see above, note 390. The full verse in Numbers reads: *He took up* [or: *raised*] *his verse and he said, "From Aram did Balak lead*

What is meant by וישא משלו (*va-yissa meshalo*), *he raised his verse*? Rabbi Ḥiyya said, "He raised his voice toward that Speaker. *He raised his verse*—Balaam. *And he said*—this *Koh*, as is written: וכה תדבר (*ve-khoh tedabber*), *and Koh shall speak* (Numbers 23:5), so the utterance came from Her.[618]

"Come and see: When Balaam saw that even with all his sorcery and this whole gift he was unable to uproot that *Koh*—as is said ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I will be happened upon yonder* (Numbers 23:15): אעקר להאי כה (*e'qar le-hai koh*), 'I will uproot this *Koh*'—the blessed Holy One said to him, 'Wicked one, you are intending to uproot Her? *E'qar*, I will detach, you from your chain!' What is written? ויקר אלהים (*Va-yiqqar Elohim*), *God happened upon, Balaam* (ibid., 16), as has been said.[619]

"Afterward, when he saw that he could not succeed, he went on to say, *He blessed,* ולא אשיבנה (*ve-lo ashivennah*), *so I will not reverse her* (Numbers 23:20). The verse should read ולא אשיבנו (*ve-lo ashivennu*), *so I will not reverse it.* However, *ve-lo ashivennah, so I will not reverse her,* surely!—referring to the one of whom is written כה (*koh*): וכה תדבר (*ve-khoh tedabber*), *and Koh shall speak.* 'I cannot reverse Her.'[620]

me, the king of Moab, from the mountains of Qedem: 'Go, curse me Jacob, and go, doom Israel.'" On the term משל (*mashal*), "verse, pronouncement, saying, proverb, parable," see Levine, *Numbers*, 2:102–3, 167–68.

618. **What is meant by . . .** Rabbi Ḥiyya reads the verb וישא (*va-yissa*) literally: *he raised.* Balaam raised his voice toward *Shekhinah*, who spoke the words Herself; so She is actually the subject of the continuation of the verse: *and he said.*

Shekhinah is known as *Koh* (thus, here). This enables Rabbi Ḥiyya to construe *ve-khoh tedabber*—whose simple sense is *and thus shall you speak*—as *and Koh* [namely *Shekhinah*] *shall speak.* See above, notes 388, 594.

619. **When Balaam saw . . .** That he could not prevail over *Shekhinah* (known as *Koh*), God then responded to him and threatened to detach him from his "chain," that is, from Balaam's link to sources of power.

The full verse in Numbers (recording Balaam's words) reads: *He said to Balak, "Station yourself here by your ascent offering,* ואנכי אקרה (*ve-anokhi iqqareh*), *and I will be happened upon* [or: *and I will allow myself to be encountered*; *and I myself will be encountered*; *and I will seek an occasional encounter*; *and I will seek some chance*], כה (*koh*), *yonder* [or: *here, hereabouts*].

Here Rabbi Ḥiyya transforms ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I will be happened upon yonder,* into אעקר להאי כה (*e'qar le-hai koh*), "I will uproot this *Koh*," that is, "I will eliminate *Shekhinah*," who protects Israel. Similarly, the wording ויקר אלהים (*Va-yiqqar Elohim*), *God happened upon, Balaam* now implies that God "uprooted" Balaam. See above, notes 592, 597–98. The root עקר (*'qr*) means "to uproot, eradicate, detach."

Numbers 23:16 actually reads: ויקר יהוה (*Va-yiqqar YHVH*), *YHVH happened upon, Balaam and put a word in his mouth and said, "Return to Balak, and thus shall you speak."* The wording quoted here—*Va-yiqqar Elohim, God happened upon, Balaam*—appears in Numbers 23:4. See above, note 598.

620. **when he saw that he could not succeed . . .** In cursing Israel.

The full verse in Numbers (spoken by Balaam) reads: *Look, to bless I was summoned, and He blessed,* ולא אשיבנה (*ve-lo ashivennah*),

"Balaam said, 'By two rungs I sought to gain entry into them. I tried from the rung of Jacob, and I did not succeed. I tried to gain entry from the other aspect—of Israel—and I did not succeed.' Why so? Because neither this name nor that is linked with evil species, as is written: *He has beheld no iniquity in Jacob, and has seen no mischief in Israel* (Numbers 23:21).[621]

"It has been taught: There are two rungs, as has been said: נחש (*naḥash*), *sorcery*, and קסם (*qesem*), *wizardry*. Corresponding to them: עמל (*amal*), *mischief*, and און (*aven*), *iniquity*. Balaam said, 'We have surely found the counterparts of Jacob and Israel: *aven* (*iniquity*) corresponding to Jacob, who is linked with *naḥash* (*sorcery*); *amal* (*mischief*) corresponding to Israel, who is linked with *qesem* (*wizardry*).' Once he saw that he could not succeed, he said, 'Surely, *He has beheld no aven, iniquity, in Jacob, and has seen no amal, mischief, in Israel.* Why? Because *YHVH his God is with him*... (Numbers 23:21).'[622]

"If you say [that Balaam reasoned:] 'With these I cannot prevail, but with *qesem* (*wizardry*) and *naḥash* (*sorcery*) I can,' it is written: *Surely there is no naḥash, sorcery, in Jacob, no qesem, wizardry, in Israel* (Numbers 23:23).[623]

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"Furthermore, all the cohorts above and all the camps neither know nor contemplate the decrees of the supernal King until they ask these two: Jacob and Israel. What do they say? *What does God plan to do?* (ibid.)."[624]

so I will not reverse it. Here, Rabbi Ḥiyya construes *ve-lo ashivennah* hyperliterally—*so I will not reverse her*—and he explains that the feminine direct object refers to *Shekhinah* (known as *Koh*).

The second half of the verse can also be rendered: *and bless I must; I cannot reverse it.* On this verse, see Levine, *Numbers*, ad loc.; Milgrom, *Numbers*, ad loc.

621. **By two rungs...** By employing demonic forces corresponding to *Shekhinah* and *Tif'eret* (who are symbolized respectively by Jacob and Israel).

On the sefirotic significance of the names Jacob and Israel, see above, note 607. The full verse in Numbers reads: *He has countenanced* [or: *beheld*] *no* און (*aven*), *harm* [or: *disaster, iniquity*], *in Jacob, and has seen no trouble* [or: *mischief*] *in Israel. YHVH his God is with him, the king's trumpet blast in his midst.* On *aven* as *iniquity* in this verse, see *Targum Onqelos* and *Targum Yerushalmi*, ad loc.; *Tanḥuma, Balaq* 13; *Tanḥuma* (Buber), *Balaq* 22; *Bemidbar Rabbah* 20:20; Rashi and Ibn Ezra, ad loc.

622. **נחש (*naḥash*), *sorcery*, and קסם (*qesem*), *wizardry*...** These represent two demonic forces, drawn on by sorcerers and wizards. Corresponding to them are the two terms mentioned in Numbers 23:21: *He has beheld no* און (*aven*), *iniquity, in Jacob, and has seen no* עמל (*amal*), *mischief, in Israel.*

On the distinction between *qesem* and *naḥash*, see above, notes 183, 505. For the full text of Numbers 23:21, see the preceding note.

623. ***Surely there is no naḥash, sorcery...*** The full verse reads: *Surely there is no* נחש (*naḥash*), *omen* [or: *sorcery*], *in Jacob, no* קסם (*qesem*), *divination* [or: *wizardry*], *in Israel. Now be it said to Jacob; to Israel, what God plans to do* [or: *what God has planned*; *what God has wrought*].

624. **all the cohorts above...** The angels themselves do not comprehend the divine decrees, so they inquire of *Shekhinah* and *Tif'eret* (symbolized by Jacob and Israel).

The conclusion of the verse—*what God*

Rabbi El'azar said, "All these words were said by *Koh*, and [Balaam] lifted his voice toward Her and did not know who She was, and nothing was heard [of him] but his [inarticulate] voice.[625]

"*Look, a people arises like a lion, rears up like the king of beasts* (Numbers 23:24). What people is as mighty as Israel? As morning begins to shine, he rises and grows mighty as a lion for the service of his Lord, with many songs, with many praises. They engage in Torah all day. In the evening, *he will not lie down till he devours the prey* (ibid.)—when a person wants to lie down in bed, he sanctifies the supernal Name, proclaiming Him King above and below. Many wardens of judgment are bound before them when they open their mouths on their beds with *Hear, O Israel! YHVH our God, YHVH is one* (Deuteronomy 6:4) and seek compassion from the Holy King with various verses of compassion."[626]

Rabbi Abba said, "*Look, a people arises like a lion.* This people is destined to overwhelm all other nations like a mighty lion, hurling itself on them. The way of all lions is to lie down on their prey, but this nation *will not lie down till he devours the prey*. . . .

"Alternatively, *Look, a people arises like a lion*—to bring sacrifices and ascent offerings before their King on the altar. It has been taught: As the sacrifice was

has planned—is construed here as a question: *What does God plan to do?* See JT *Shabbat* 6:10, 8d; *Mishnat Rabbi Eli'ezer* 15, pp. 292–93; *Tanḥuma, Balaq* 14; *Tanḥuma* (Buber), *Balaq* 23; *Bemidbar Rabbah* 20:20; Rashi on Numbers 23:23.

625. **All these words were said by *Koh*...** That is, by *Shekhinah*. See above, note 618.

626. ***Look, a people arises like a lion*...** Israel serves and praises God eagerly and mightily. Then at night, they recite the *Shema*, thereby sanctifying God's name and proclaiming Him King. This act of devotion binds and incapacitates harsh forces of judgment.

On the phrase "grows mighty as a lion...," see M *Avot* 5:20, in the name of Yehudah son of Teima: "Be bold as a leopard, swift as an eagle, fleet as a gazelle, and mighty as a lion, to do the will of your Father in Heaven."

On the effect of the *Shema*, see BT *Berakhot* 13b, where Rabbi Ḥiyya son of Abba describes the first line of *Shema* as proclaiming God "King above, below, and over the four directions of heaven."

On reciting "various verses of compassion," see BT *Berakhot* 5a, where Abbaye recommends that each night before going to bed, scholars should recite "a verse of compassion, such as *Into Your hand I entrust my spirit. You redeem me, O YHVH, God of truth* (Psalms 31:6)." Traditionally, this verse is included in the nightly recital of *Shema* before sleep. The verse begins: *Into Your hand I entrust* [or: *commend, commit, deposit*] *my spirit.* See above, note 358.

On this interpretation of the verse in Numbers, cf. *Tanḥuma, Balaq* 14; *Tanḥuma* (Buber), *Balaq* 23; *Bemidbar Rabbah* 20:20; Rashi on Numbers 23:24. Cf. *Zohar* 1:178b, 190b; 3:25a. The full verse reads: *Look, a people arises like a lion, rears up like the king of beasts. He will not lie down till he devours the prey, and blood of the slain he drinks.*

being burnt on the altar, they would see the image of a lion crouching over that sacrifice and eating it."[627]

And Rabbi Abba said, "It was an image of the celestial angel אוריאל (*Uri'el*), Uriel, and they saw him in the form of a mighty אריה (*aryeh*), lion, crouching over the altar and eating those sacrifices. And when the people of Israel was not so worthy, they would see the image of an impudent dog crouching on it. Then Israel would know that they needed *teshuvah* and they would engage in it.[628]

"*He will not lie down till he devours the prey*—offerings of the night, such as ascent offerings. *And blood of the slain he drinks* (Numbers 23:24)—for the blessed Holy One wages war for them against their enemies."[629]

Rabbi El'azar said, "*He will not lie down*—what is meant by this? Well, every single night—when a person follows the commandments of his Lord—he does not [211b] lie down upon his bed before having slain 1,125 of those evil species haunting him."[630]

Rabbi Abba said, "They are a thousand, for they are from the left side, as is written: *A thousand will fall at your side* (Psalms 91:7). How? As is written: *Let the devout delight in glory, sing for joy on their couches . . . to wreak vengeance upon*

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627. **they would see the image of a lion . . .** See BT *Yoma* 21b: "Five things were reported about the fire of the pile of wood on the Temple altar: it crouched like a lion, it was as clear as sunlight, its flame was of substance, it devoured wet wood like dry wood, and it caused no smoke to rise." Cf. *Zohar* 1:6b; 3:32b–33a, 235a, 241a; *ZḤ* 44a; Todros Abulafia, *Sha'ar ha-Razim*, 90.

628. **the celestial angel אוריאל (*Uri'el*), Uriel . . .** Assuming the form of אריה (*aryeh*), "a lion." See *Zohar* 1:6b; 3:32b–33a.

On the image of a dog replacing that of a lion, see the continuation of the passage in BT *Yoma* 21b (quoted in the preceding note): "It crouched like a lion? But, in fact, it has been taught: Rabbi Ḥanina, prefect of the priests, said, 'I myself saw it, and it was crouching like a dog.' There is no contradiction: the former refers to the First Temple, the latter to the Second Temple." Here, Rabbi Abba resolves the conflicting views differently: when Israel proved worthy, Uriel appeared on the altar as a lion; if not, the image of an impudent dog appeared. See *Zohar* 1:6b (Vol. 1, p. 40, n. 279); 3:32b, 240a; cf. 3:91a.

629. ***till he devours the prey*—offerings of the night . . .** According to rabbinic law, sacrificial portions and fat that are not totally consumed by fire during the day can be burnt on the altar throughout the night.

See M *Berakhot* 1:1; BT *Berakhot* 26b; *Zohar* 2:130a, 141a, 162a; 3:30b, 32b; *ZḤ* 46c. For the full verse in Numbers, see above, note 626.

630. **before having slain 1,125 of those evil species . . .** Cf. BT *Berakhot* 5a: "Rabbi Yitsḥak said, 'If someone recites *Shema* upon his bed, it is as though he holds a double-edged sword in his hand, as is said: *Exultations of God in their throat and a double-edged sword in their hand* (Psalms 149:6).' How is this implied [in the Psalm]? Mar Zutra (some say Rav Ashi) said, 'From the beginning of the context: *Let the devout delight in glory, sing for joy on their couches* (ibid., 5)—after which is written *Exultations of God in their throat and a double-edged sword in their hand*.' And Rabbi Yitsḥak said, 'If someone recites *Shema* upon his bed, demons keep away from him.'" On the Talmudic clause "it is as though he holds a double-edged sword in his hand, Rashi comments: "to kill the demons."

the nations... (ibid. 149:5–7)—as is written: *He will not lie down till he devours the prey*—and this is: *to exact from them justice as written; it is grandeur for all His devoted ones. Hallelujah* (ibid., 9)."[631]

Rabbi Ḥizkiyah said, "Corresponding to the three times that he struck his jenny, loading her with his sorceries, Israel was blessed three times."[632]

Rabbi Ḥiyya said, "Corresponding to the three times that Israel makes pilgrimage to appear in the presence of the Holy King."[633]

Balaam saw that it was good in the eyes of YHVH to bless Israel, and he did not go, as time after time, to encounter נחשים (*neḥashim*), *omens* (Numbers 24:1). What is meant by *neḥashim*, *omens*?[634]

Rabbi Yose said, "Because those first two times, he went with all his sorceries, seeking to curse Israel. As soon as the blessed Holy One saw his intention, He said, '*Return to Balak*, for My children have no need of your utterances. Another is ready. What is that? As is written: וכה תדבר (*ve-khoh tedabber*), *and thus shall you speak* (Numbers 23:5)—*Koh tedabber*, *Koh shall speak*, and not you! *Koh shall speak*, for She rules over all sorcery, wizardry, and evil species, preventing them from harming My children.'[635]

631. **They are a thousand...** Rabbi Abba indicates this round number of demonic forces, based on the verse in Psalms, which reads in full: *A thousand will fall at your side and ten thousand at your right, but you it will not approach.* Since the number *ten thousand* is explicitly linked with the right side, *a thousand* refers to the left.

How are these demonic forces overcome? By *the devout* singing *for joy on their couches*—that is, by their devoted recital of *Shema* as they lie on their beds. See the passage in BT *Berakhot*, quoted in the preceding note.

On the clause in Psalm 91 (*A thousand will fall at your side*) as referring to demons, see *Sifrei Zuta*, Numbers 6:24; *Tanḥuma, Vayetse* 3; *Mishpatim* 19; *Midrash Tehillim* 17:8. On the phrase *at your side* as referring to the left side, see *Zohar* 1:174b. The context in Psalms 149 (5–9) reads: *Let the devout delight in glory, sing for joy on their couches. Exultations of God in their throat and a double-edged sword in their hand, to wreak vengeance upon the nations, punishment on the peoples, to bind their kings in fetters, and their nobles in iron chains, to exact from them justice as written—it is grandeur for all His devoted ones. Hallelujah.*

632. **the three times that he struck his jenny...** Later, correspondingly, Balaam blessed Israel three times.

For the three times that Balaam struck his jenny, see Numbers 22:23, 25, 27 (quoted above, notes 515, 547). On Balaam "loading her with his sorceries," see above, note 580. For Balaam's three blessings of Israel, see Numbers 23–24.

633. **the three times that Israel makes pilgrimage...** On the three pilgrimage festivals: *Pesaḥ*, *Shavu'ot*, and *Sukkot*. See *Tanḥuma, Balaq* 9; *Tanḥuma* (Buber), *Balaq* 13; *Bemidbar Rabbah* 20:14.

634. ***Balaam saw...*** The verse concludes: *but turned his face toward the desert.*

635. **Because those first two times...** That Balaam sought to curse Israel.

The subject "Another (is ready)" refers to *Shekhinah*. The full verse in Numbers reads: *YHVH put a word in Balaam's mouth, and He*

"Come and see: When this wicked one gazed at Israel, he would gaze at these two rungs—Jacob and Israel—to harm either one of them with his sorceries. Consequently, all blessings were bestowed upon Jacob and Israel.[636]

"*Balaam saw that it was good* [*in the eyes of YHVH to bless Israel*]. How did he see? He saw that when the face of the King shines, evil species do not endure abidingly, and all sorceries and wizardry fail in their magic.

"Come and see: At these two times it is written: ויקר אלהים (*Va-yiqqar Elohim*), *God happened upon*, [*Balaam*] (Numbers 23:4); ויקר יהוה (*va-yiqqar YHVH*), *YHVH happened upon, Balaam* (ibid., 16); and it is written: וכה תדבר (*ve-khoh tedabber*), *and Koh shall speak* (ibid.). Now, having seen that wrath was nowhere to be found and that his sorceries had failed, then, *he did not go, as time after time, to encounter omens.* As soon as he separated and removed himself from his sorcery, he began with another spirit—another arousal—to praise Israel."[637]

Rabbi Yehudah said, "What is the arousal here?"[638]

He replied, "*The spirit of Elohim*, and not *the spirit of YHVH*. Rather, a certain spirit from the left side—the one underneath whom are attached those species and sorceries of his."[639]

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Rabbi El'azar said, "I have learned that even upon this the Holy Spirit did not settle."[640]

said, "Return to Balak וכה תדבר (*ve-khoh tedabber*), *and thus shall you speak."* Here, Rabbi Yose construes *ve-khoh tedabber* as *and Koh* [namely *Shekhinah*, who is called *Koh*, Thus] *shall speak*. See above, notes 388, 594.

636. **these two rungs—Jacob and Israel . . .** These two names symbolize respectively *Shekhinah* and *Tif'eret*. Whereas Balaam sought to harm these divine qualities and the people of Jacob/Israel below, in fact, the people of Israel were blessed. On the sefirotic significance of the names Jacob and Israel, see above, notes 607, 621.

637. **At these two times . . .** The first two times that Balaam sought to curse Israel.

According to a rabbinic tradition, Balaam knew how to determine the precise moment each day when God becomes angry. By cursing at that moment, he could effectively doom Israel. However, on this particular day, Balaam saw that divine "wrath was nowhere to be found." See above, notes 180, 536, 583.

The phrase "another spirit" alludes to Numbers 24:2: *Balaam raised his eyes and saw Israel encamped by its tribes, and the spirit of Elohim was upon him.* On the interpretation of וכה תדבר (*ve-khoh tedabber*) as *and Koh shall speak*, see above, note 635. For the full text of Numbers 23:4 and 23:16, see above, notes 589, 598.

638. **What is the arousal here?** Rabbi Yehudah wonders how Balaam could have possibly experienced a divine arousal.

639. ***The spirit of Elohim*, and not *the spirit of YHVH* . . .** According to Rabbi Yose, *the spirit of Elohim* refers not to the spirit of God but to a spirit from the left side, deriving from Judgment (who is known as *Elohim*). Cf. above, note 395.

640. **even upon this . . .** Upon the spirit from the left side.

Rabbi Yose said to him, "If so, look at what is written: *and the spirit of Elohim was upon him* (Numbers 24:2)—which is not stated all those other times!"[641]

He replied, "Certainly so! Come and see: It is written *He that has a good eye* יְבֹרָךְ (*yevorakh*), *will be blessed* (Proverbs 22:9), and as they have already established: 'Do not read *yevorakh*, *will be blessed*, but rather יְבָרֵךְ (*yevarekh*), *will bless*.' And Balaam was evil-eyed—more so than anyone else in the world, for wherever he gazed with his eyes became cursed.[642]

"Regarding this they have said, 'If someone is taking his son through the marketplace and is afraid of the evil eye, he should cover his head with a scarf, so that the evil eye cannot overpower him.' Here, too, once Balaam saw that he was unable with his sorcery and wizardry to harm Israel, he sought to gaze on them with the evil eye, since everywhere that he gazed with the evil eye became cursed.[643]

"Come and see what he intended against Israel. It is written: *but he turned his face toward the desert* (Numbers 24:1)—according to its translation, so that he would have an assisting flank to harm them.[644]

"Now see what is written: *Balaam raised his eyes and saw Israel* (Numbers 24:2). At that moment, if the blessed Holy One had not provided a remedy in advance, he would have annihilated them with the gaze of his eyes. What rem-

641. ***and the spirit of Elohim was upon him*...** Namely, upon Balaam.

The phrase "those other times" refers to the previous two times, when Balaam sought to curse Israel. For the full verse, see above, note 637.

642. **Certainly so! . . .** That is, "Of course, previously Scripture does not state *and the spirit of Elohim was upon him*." Now Rabbi El'azar begins to explain why.

The full verse in Proverbs reads: *He that has a good* [or: *generous*] *eye* יְבֹרָךְ (*yevorakh*), *will be blessed, for he gives of his bread to the poor*. Here Rabbi El'azar quotes a Talmudic interpretation of this verse. See BT *Sotah* 38b, in the name of Rabbi Yehoshu'a son of Levi: "We give the cup of blessing for the recital of Grace after Meals only to one who has a generous eye, as is said: *He that has a generous eye* יְבֹרָךְ (*yevorakh*), *will be blessed, for he gives of his bread to the poor*. Do not read *yevorakh*, *will be blessed*, but rather יְבָרֵךְ (*yevarekh*), *will bless*." See above, p. 260, n. 42. On Balaam's evil eye, see above, note 133.

643. **through the marketplace and is afraid...** He should cover the child's head. On the association of "the marketplace" with the evil eye, cf. BT *Pesaḥim* 50b.

644. **according to its translation . . .** Namely, the Aramaic translation of the verse. *Targum Yerushalmi* reads: "*but he turned his face toward the desert*, to recall against them the episode of the [Golden] Calf, which they made there." In other words, Balaam referred to that grave sin committed in *the desert* in order to stimulate and justify the cursing of Israel.

On the question of which *Targum* is intended here, see Rashi and Naḥmanides on Numbers 24:1; Kasher, *Torah Shelemah*, Numbers 24:1, n. 7; ibid., vol. 35, pp. 142–43. For the beginning of the verse in Numbers, see above at note 634.

edy did the blessed Holy One offer Israel at that moment? As is written: *and the spirit of God was upon him* (ibid.). *Was upon him*—that is, upon Israel; like someone spreading a scarf over the head of a child, so that [demonic] eyes will not overpower him. Then he began to say, *How goodly your tents, O Jacob . . . !* (ibid., 5).[645]

"And come and see: Whoever wants to gaze with the evil eye cannot do so except when he praises and glorifies the thing that he wants to be cursed by the evil eye. What is his way? He says, 'See how fine this is; how lovely this is!'—so that the evil eye will overpower it. Here, too, he said, '*How goodly your tents, O Jacob!* How lovely they are, how [212a] beautiful they are! See how many fine saplings are planted among them, resembling those saplings planted by the blessed Holy One in the Garden of Eden! Would that those saplings arise from the poor among them!'[646]

"יזל מים מדליו (*Yizzal mayim mi-dalyav*), *Water will drip from his boughs* (Numbers 24:7). This may be compared to a person who had beautiful hands, lovely to look at. A certain person with an evil eye passed by, gazed at those hands, grasped them, and began praising them, saying, 'How beautiful they are, how lovely they are! Look at those fingers, modeled on supernal beauty.' Afterward he said, 'Would that these hands be set among precious stones and in splendid garments of purple in my house that I might delight in them, and they would be stored in my chest!'

"Similarly, Balaam began to praise: '*How goodly your tents, O Jacob!* See how beautiful, how lovely,' and so on. Afterward, '*Yizzal mayim mi-dalyav*, *May water flow from his poor ones*—may this beautiful sapling, a sapling of Torah, arise

645. ***Was upon him*—that is, upon Israel . . .** According to the simple sense of the verse, of course, *upon him* refers to Balaam; but Rabbi El'azar adopts a midrashic reading that applies the phrase to Israel.

See above, note 454. On spreading a scarf over a child's head to protect him from the evil eye, see above at note 643. Numbers 24:5 reads: *How goodly your tents, O Jacob, your dwellings, O Israel!*

646. **Whoever wants to gaze with the evil eye . . .** By praising something explicitly, one actually invites a curse from the evil eye. So when Balaam declared *How goodly your tents, O Jacob,* he was trying to doom the people of Israel.

The "fine saplings" represent the righteous among Israel. Balaam wished that such individuals would arise only "from the poor," so that they would have to spend much of their time earning a livelihood and thus be unable to devote themselves to studying Torah. See below.

On the image of saplings planted by God in the Garden of Eden, cf. Genesis 2:7–8: *YHVH Elohim planted a garden in Eden, to the east, and He placed there the human He had fashioned. YHVH Elohim caused to sprout from the soil every tree desirable to look at and good for food, and the Tree of Life in the midst of the garden, and the Tree of Knowledge of good and evil.* The verse in Numbers following *How goodly your tents, O Jacob! . . .* reads: *Like aloes YHVH has planted* (Numbers 24:6), on which Rashi comments: "in the Garden of Eden."

only from the poor. *And his seed be in abundant waters* (Numbers 24:7)—so that the Holy Spirit may not grow or increase.'[647]

"[The blessed Holy One] said, 'Wicked one, your eyes can do no harm! Look, a spread of holiness is over them.'

"Then he said, *El, who brings him out of Egypt—like the wild ox's antlers for him* (Numbers 24:8). Surely none of the world's inhabitants can harm them, for mighty supreme power grasps them. What is that? *El, who brings him out of Egypt.* Not only that, but *like the wild ox's antlers for him*—for no person can extend his hand over him due to his height. And being situated at such a lofty elevation, *he consumes nations, his foes* (ibid.), and there is no one who can harm them.[648]

"Even at a time when he is not elevated, they cannot prevail against him, as is written: *He crouches, lies down* (Numbers 24:9); yet he does not fear, for he is mighty *like a lion, like the king of beasts* (ibid.). Even when they are among the nations, and *he crouches* among them and *lies down*, he is *like a lion* in laws of Torah, in ways of Torah. Still, they have dominion through their Lord, which even all the rulers of the world cannot eradicate—like a lion crouching on his prey, who cannot be roused from it, as is written: *He crouches, lies down like a lion, like the king of beasts—who can rouse him?*"[649]

647. **יזל מים מדליו (*Yizzal mayim mi-dalyav*), *Water will drip from his boughs*...** In the parable, someone with an evil eye praises another person's hands and then wishes cruelly that those hands were in his own possession, making them useless to the person whose hands they actually are. Similarly, Balaam praised Israel by declaring *How goodly your tents, O Jacob!* and then wished that Israel's devotees of Torah would "arise only from the poor" and that *his seed* would be ruined, as seeds can be spoiled by too much water. This would ensure that the Holy Spirit would not flourish among Israel.

The full verse in Numbers reads: *Water drips* [or: *flows*; *will drip*; *will flow*] מדליו (*mi-dalyav*), *from his boughs* [or: *from his buckets*], *and his root* [or: *and his seed*] *is* [or: *will be*] *in abundant waters. His king looms over Agag, and his kingship is exalted.* Here, drawing on a midrashic reading, Rabbi El-'azar interprets the first part of the verse as: *May water* [namely Torah, which is compared to water] *flow* מדליו (*mi-dalyav*)—that is, מן הדלים שבו (*min ha-dalim she-bo*), "from the poor among them." See *Midrash Tanna'im*, Deuteronomy 33:4; BT *Nedarim* 81a.

648. ***El, who brings him out of Egypt*...** Rabbi El'azar interprets the verse to mean that God's liberation of Israel from slavery makes them fiercely triumphant and invulnerable.

The full verse reads: *El, who brings him out* [or: *who brought him out*] *of Egypt, has antlers like a wild ox* [or: *—like the wild ox's antlers for him* (i.e., for Israel)]. *He consumes nations, his foes, and their bones he crushes, and smashes his* [i.e., *their*] *loins.* See Milgrom, *Numbers*; Levine, *Numbers*, on Numbers 23:22; 24:8.

649. **Even at a time when he is not elevated**... Even when Israel is in exile, the nations cannot prevail against them.

The full verse in Numbers reads: *He crouches, lies down like a lion, like the king of beasts—who can rouse him? Those who bless you are blessed, and your cursers are cursed.*

Rabbi El'azar said, "In the whole world there was no one as skilled in inflicting harm as Balaam. For at first he was in Egypt, and through him the Egyptians bound Israel in bonds so that they could never escape their slavery. This is why he said, 'How can I possibly harm them? For I myself prevented them from ever escaping Egyptian slavery, yet *El brought him out of Egypt*, and no wise men or sorcerers of the world can prevail against them.'"[650]

Now, I am about to go to my people. Let me counsel you what this people will do to your people in days to come (Numbers 24:14).[651]

Rabbi Yehudah opened, "*You shall not hand over to his master a slave who escapes to you from his master. With you he shall stay, in your midst*... (Deuteronomy 23:16–17). How precious are the words of Torah! How precious is the Torah in the eyes of the blessed Holy One! How precious is the Torah that He bestowed upon the Assembly of Israel![652]

"Come and see: When Israel left Egypt, Balaam heard that his sorcery and wizardry had not succeeded against Israel, and he began to pluck out the hair of his head. He went to those Mountains of Darkness and reached those iron chains.[653]

"Such is the way of one who reaches them. As soon as a person enters between the mountaintops, Aza'el—the one called *eyes uncovered* (Numbers 24:4)—sees him and immediately tells Uzza. Then they give a shout, and huge fiery serpents gather to them, surrounding them. They send toward the person a little black creature. And it has been taught: It is like a cat, with a head like a snake's head, and it has two tails and tiny hands and feet. When the person sees it, he covers his face and brings ashes from the burning of a white rooster and throws them in its face, and it accompanies him until he reaches the top of the chains. That top of the chains is stuck in the ground, extending down to the abyss; and there in the abyss is one base, embedded in the lower abyss, to which the top of the chains is attached.[654]

650. **at first he was in Egypt...** According to rabbinic tradition, Balaam counseled Pharaoh on how to deal with the Israelites. Here, Rabbi El'azar indicates that Balaam taught the Egyptians how to enslave the Israelites permanently with sorcerous bonds.

On Balaam as one of Pharaoh's advisers, see above, note 152. On the sorcerous bonds in Egypt, see *Zohar* 2:25a, 37b–38a, 52b, 69a; 3:149a. Cf. above, note 190.

651. ***in days to come*** Or: *in the end of days.*

652. ***With you he shall stay...*** The full verse reads: *With you he shall stay, in your midst, in the place that he chooses within one of your gates wherever is good for him. You shall not mistreat him.*

653. **He went to those Mountains of Darkness...** To consult with Uzza and Aza'el, the fallen angels (and masters of sorcery) who are bound there in iron chains. See above, note 281; pp. 24–25, n. 61; p. 233, n. 3.

654. **Aza'el—the one called *eyes uncovered*...** The full verse reads: *Utterance of one who hears God's sayings, who beholds a*

"When the person reaches the chain, he strikes it three times, and they call to him. Then he falls on his knees and crawls, with his eyes closed, until he reaches them. He then sits before them, with all those serpents surrounding him on every side. Opening his eyes, he sees them; trembling, he falls on his face and prostrates himself before them.[655]

"Afterward, they teach him sorcery and wizardry, and he stays with them [212b] fifty days. When the time comes for him to go on his way, that black creature and all those serpents proceed before him until he emerges from the mountains amidst that dense darkness.

"When Balaam reached them, he told them what had happened, and isolated himself in the mountains with them. He sought to denounce [Israel] so as to return them to Egypt, but the blessed Holy One confounded and ruined all the wisdom and sorceries of the world so that they could not approach them.[656]

"Come and see: Now, when Balaam saw that he could not harm Israel, he changed his approach and offered Balak advice without being asked, in order to harm them. His advice was regarding those Midianite females, who were beautiful; and if Moses had not mentioned it, we would not know—as is written: *Look, these are the ones who, by Balaam's word, led the Children of Israel* [*to betray YHVH*] . . . (Numbers 31:16).[657]

vision of Shaddai, נופל וגלוי עינים (*nofel u-glu'i einayim*), *falling with eyes uncovered* [literally: *falling and eyes uncovered*]. Cf. Numbers 24:16.

According to the simple sense of the verse, the phrase *falling with eyes uncovered* describes Balaam's ecstatic state. Here, however, Rabbi Yehudah draws on the Zoharic interpretation, which identifies *falling and eyes uncovered* with Uzza and Aza'el, who constitute the *vision of Shaddai* beheld by Balaam. See above, pp. 24–25, n. 61; p. 366, n. 236; p. 461, nn. 537–38.

The phrase "a little black creature" renders אוכימתא זעירא (*ukkimta ze'eira*), "a little black one." The association of such a black cat-like creature with demons derives from a passage in BT *Berakhot* 6a, in the name of Rava: "If one wishes to discover [demons], he should bring sifted ashes and sprinkle them around his bed, and in the morning he will see something like the feet of a rooster. If one wishes to see them, he should bring the placenta of שונרתא אוכמתא בת אוכמתא (*shunarta ukkamta bat ukkamta*), a black she-cat born of a black one, the firstborn of a firstborn, and roast it in fire and grind it and put some in his eye, and he will see them."

Note how Rabbi Yehudah also incorporates the elements of "ashes" and "a rooster" mentioned in this Talmudic passage. On the chain(s) reaching down to the abyss, see *Zohar* 3:233a; *ZḤ* 81b (*MhN, Rut*).

655. **and they call to him . . .** The subject is Uzza and Aza'el. See above, note 653.

656. **he told them what had happened . . .** How the Israelites had left Egypt despite all of Balaam's sorcery. (See above, note 650.)

By attempting "to return them to Egypt," Balaam was violating the commandment *You shall not hand over to his master a slave who escapes . . . from his master* (quoted above at note 652). The concluding clause means "so that no sorcery could harm Israel."

657. **when Balaam saw . . .** When he realized that his attempts to curse Israel had failed, Balaam advised King Balak on how to seduce the Israelites to consort with foreign

"As soon as the blessed Holy One observed his advice, He said, 'Surely, by your own plot you yourself will fall.'[658]

"What did that power ruling over all his sorcery do? It showed him the end of all."[659]

Now, do they have permission to see into the distant future? Rabbi Yitsḥak said, "The eye saw, while the words were spoken by the one standing above him, as has already been established: *He took up his verse*—Balaam—*and he said* (Numbers 23:7)—the one who should say. Why? So that disgusting words would not exist amid sublime knowledge in the Torah.[660]

"*I see him, but not now. I gaze on him, but not soon* (Numbers 24:17)—for some of these things were fulfilled at that time and some of them afterward, and some are for the time of King Messiah.[661]

women and commit idolatry. If Moses had not mentioned this in the Torah, "we would not know."

See above, notes 143, 145. The context in Numbers (31:15–16) refers to the Midianite women who had been captured by the Israelites: *Moses said to them* [namely the Israelite warriors], *"You have spared every female! Look, these are the ones who, by Balaam's word, led the Children of Israel to betray YHVH in the affair of Peor, and there was a plague among YHVH's community."*

658. **Surely, by your own plot...** Balaam was killed in the ensuing war against Midian. See Numbers 31:8: *They killed the kings of Midian, besides their slain men—Evi and Rekem and Tsur and Hur and Reba, the five kings of Midian—and Balaam son of Beor they killed by the sword.*

659. **that power ruling over all his sorcery...** A demonic force on the left side, who showed Balaam the destiny of Israel. For various interpretations, see *Or Yaqar*; Vital; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

660. **Now, do they have permission?...** According to Kabbalah, demons can foresee only the near future.

Rabbi Yitsḥak explains that although Balaam's eye saw the destiny of Israel, the description of what he saw was actually spoken by *Shekhinah*, who was "standing above him." Accordingly the verse in Numbers implies that Balaam *took up*—or *raised*—his voice toward *Shekhinah*, who spoke the words Herself. She is actually the subject of the continuation of the verse: *and he said.* This way, the "disgusting words" of the evil Balaam did not contaminate this sublime passage of the Torah.

See above, note 618. On demons' limited knowledge of the future, see Naḥmanides on Leviticus 17:7; *Zohar* 1:83a, 130a, 200a; 2:195b, 251b (*Heikh*); 3:25a.

661. ***I see him, but not now...*** The context in Numbers (24:17–18) reads: *I see him, but not now. I gaze on him, but not soon. A star marches forth from Jacob, a meteor* [or: *a scepter*] *arises from Israel, and smashes the brow of Moab, the pate of* [or: *and razes*] *all the Sethites. Edom will be dispossessed, Seir dispossessed by its enemies; but Israel performs valiantly.*

Some of the prophecies in Numbers 24:17–24 "were fulfilled at that time" (apparently referring to the defeat of the Amorites and Midianites, described in Numbers 21 and 31), "and some of them afterward" in the time of King David (see 2 Samuel 8).

On the Messianic symbolism of the star, see the interpretation of Numbers 24:17 (*A star marches forth from Jacob*) in JT *Ta'anit*

"It has been taught: In the future the blessed Holy One will fashion and display a fixed star flashing with seventy streamers and seventy jets flaring from it in the middle of the sky. Seventy other stars will be absorbed by it, and it will shine and glow for seventy days.[662]

"On the sixth day it will appear—on the twenty-fifth day of the sixth month—and it will disappear on the seventh day at the end of seventy days. On the first day it will appear in the city of Rome, and on that day three high walls of the city will fall, a magnificent palace will collapse, and the city's ruler will die.[663]

"Then that star will expand, becoming visible throughout the world, and at that time fierce wars will erupt in the world in all four directions, with no trust to be found among them.[664]

"In the middle of the world—as that star shines in the middle of the sky—a certain great king and ruler will arise in the world, his spirit exalted over all kings, and he will provoke wars on two sides and overpower them.

"On the day when the star is concealed, the Holy Land will tremble forty-five miles around the site where the Temple stood, and an underground cave will be uncovered. From that cave will issue a mighty fire to burn the world; and from that cave will spread a grand, lofty branch that will rule over the whole world

4:5, 68d; *Eikhah Rabbah* 2:4; *Eikhah Rabbah* (Buber) 2:2; *Devarim Rabbah* 1:20; *Tanḥuma* (Buber), *Devarim*, add. 6; Naḥmanides on the verse; *Zohar* 1:119a; 2:7b–8a, 172b. Cf. *Targum Onqelos* and *Targum Yerushalmi* on the verse; Revelation 22:16; Milgrom, *Numbers*, ad loc.

662. **In the future...** In this apocalyptic description the star symbolizes the appearance of the Messiah, while the "seventy other stars" represent the seventy nations of the world or their heavenly princes.

Cf. *Zohar* 1:119a; 2:7b–9a; *ZḤ* 55b–56c. On the seventy heavenly princes, see above, p. 50, n. 140. The term "fixed stars" refers to stars that do not seem to move in relation to the other stars of the night sky, as opposed to "wandering stars" (i.e., the planets), which seem to move and change their position over weeks or months.

663. **On the sixth day...** Of the week, namely Friday.

"The twenty-fifth day of the sixth month" corresponds to the twenty-fifth of Elul (counting from the month of Nisan). As pointed out by Adolph Jellinek, this date matches the day on which Pope Nicholas III (the "ruler" of "the city of Rome") suddenly died: August 22, 1280, which in that year fell on 25 Elul (of the Hebrew year 5040). This was the same pope with whom Abraham Abulafia attempted to meet.

See *Beit ha-Midrash*, 3:xxxvii-xxxviii; Idel, *The Mystical Experience in Abraham Abulafia*, 3. According to a rabbinic tradition (in the name of Rabbi Eli'ezer), "The world was created on the twenty-fifth of Elul." See *Vayiqra Rabbah* 29:1; Vol. 8, pp. 140–41, n. 252. Cf. Vital; *Nitsotsei Orot*; *Nefesh David*; *Matoq mi-Devash*. On the chronological problem of the reading "the sixth day... the seventh day," see *Miqdash Melekh*; *Nefesh David*; *Nitsotsei Zohar*; *Matoq mi-Devash*.

664. **with no trust to be found...** The warring nations will be unable to forge any alliances and will continue attacking one another.

and to which will be given dominion, and to which holy ones of the Most High will gather.[665]

"Then King Messiah will be revealed throughout the world, and when he is revealed, inhabitants of the world will suffer one calamity after another, and the enemies of Israel will prevail. Then the spirit of the Messiah will be aroused against them and destroy the wicked Edom and consume in fire the whole land of Seir. Of then is written *but Israel performs valiantly* (Numbers 24:18). As is written: *Edom will be dispossessed, Seir dispossessed by its enemies* (ibid.)—the enemies of Israel—and then, *but Israel performs valiantly.*[666]

"At that time the blessed Holy One will raise the dead of His people, and death will be forgotten by them, as is written: *The right hand of YHVH performs valiantly. I shall not die but live and recount the deeds of Yah* (Psalms 118:16–17). And then, *YHVH will be king over all the earth*... (Zechariah 14:9)."[667]

Rabbi Abba said, "Why is it written *Indeed, you shall leave with joy and be led in peace* (Isaiah 55:12)? What is meant by *you shall leave with joy*? Well, when Israel comes forth from exile, *Shekhinah* will come forth with them and they with Her—as is written: *Indeed, you shall leave with joy.*[668]

"*And* [*be led*] *in peace*—this is *jubilation*, the blessed Holy One."[669]

Rabbi Yitsḥak said, "This is Righteous One, as is written: *Jubilation and joy will abide in her*... (Isaiah 51:3)."[670]

665. **holy ones of the Most High**... The phrase appears in Daniel 7:18, 22, 25, 27, where (as here) it refers to the people of Israel.

666. **the wicked Edom**... In rabbinic literature Edom often represents Rome, and in medieval literature it often represents Christendom or Christian rule. Seir was the territory inhabited by the Edomites. For the full verse in Numbers, see above, note 661.

667. ***The right hand of YHVH performs valiantly***... Based on the following verse (*I shall not die but live*...), Rabbi Yitsḥak concludes that *YHVH performs valiantly* refers to resurrection of the dead.

The full verse in Zechariah reads: *YHVH will be king over all the earth; on that day YHVH will be one and His name one.*

668. ***Indeed, you shall leave with joy***... According to Rabbi Abba, *joy* alludes to *Shekhinah*, who shared the experience of exile with Israel and with whom they will be redeemed.

See *Zohar* 3:8b, 118a. On the exile of *Shekhinah*, see above, note 318. The verse in Isaiah (which describes Israel's "leaving" the Babylonian exile) reads in full: *Indeed, you shall leave with joy and be led in peace. The mountains and hills will break into jubilation before you, and all the trees of the field will clap hands.*

669. ***And* [*be led*] *in peace*—this is *jubilation***... Whereas *joy* alludes to *Shekhinah*, *peace* refers to Her partner, *Tif'eret* (the blessed Holy One), who is also known as *jubilation* (a synonym of *joy*). On *peace* as a name of the blessed Holy One, see *Sifrei*, Numbers 42; above, p. 169, n. 8.

670. **This is Righteous One**... Rabbi Yitsḥak agrees that *joy* alludes to *Shekhinah*, but he contends that *jubilation* refers to *Yesod*, who is known as Righteous One. Both *Yesod* and *Shekhinah will abide in her*—namely in Zion (which is mentioned at the beginning of the verse in Isaiah). On *Yesod* as Righteous One, see above, p. 38, n. 105.

Rabbi Shim'on said, "Righteous One is called *jubilation.* From the day that Assembly of Israel fell into exile, blessings have been prevented from descending to the world from that Righteous One. At that time, what is written? *You shall draw waters with jubilation*—Righteous One. *From the fountains of salvation* (Isaiah 12:3)—Father and Mother.[671]

"Alternatively, *Netsaḥ* and *Hod*. And all from deep flowing springs. Then, *On that day, you will say: 'I give thanks to You, O YHVH! Although You were angry with me,* [*Your anger has turned back and You comfort me*] (Isaiah 12:1). And it is written: *Shout for joy, you who dwell in Zion!* [*For great in your midst is the Holy One of Israel*] (ibid., 6)."[672]

671. **Righteous One is called *jubilation*...** Rabbi Shim'on agrees with Rabbi Yitsḥak.

Ever since *Shekhinah* (known as Assembly of Israel) "fell into exile" along with Her people, the union of the divine couple has been interrupted, so blessings have ceased to flow abundantly into the world from *Yesod*. However, in the time of Messianic redemption, *you shall draw waters with jubilation* (namely along with *Yesod*) *from the fountains of salvation*—that is, from the sources of Father *Ḥokhmah* and Mother *Binah*.

On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6. The full verse in Isaiah reads: *You shall draw waters in* [or: *with*] *jubilation from the fountains of salvation.*

672. **Alternatively, *Netsaḥ* and *Hod*...** They can be pictured as *the fountains of salvation*, conveying the flow of emanation to *Yesod*. Still, "all (issues) from deep flowing springs," namely from *Ḥokhmah* and *Binah*. On *Netsaḥ* and *Hod* as *fountains*, cf. *Zohar* 3:68a.

פרשת פינחס

Parashat Pineḥas

"PHINEHAS" (NUMBERS 25:10–30:1)

Rabbi El'azar opened, "*Hear, my son, the instruction of your father, and do not forsake the teaching of your mother* (Proverbs 1:8). *Hear, my son, the instruction of your father*—the blessed Holy One. *And do not forsake the teaching of your mother*—Assembly of Israel. What is meant by מוסר (*musar*), *the instruction of, your father*? *Musar* is Torah, which contains many reproofs, many punishments, as is said: *YHVH's musar, discipline, my son, do not spurn, and do not despise His reproof* (ibid. 3:11).[1]

"Consequently, whoever engages in Torah in this world becomes worthy of having many gates opened for him in that world—many lights. When he departs from this world, she precedes him, going to all the gatekeepers, proclaiming, '*Open the gates!* (Isaiah 26:2). Prepare the seats for so-and-so, the King's servant!' For the blessed Holy One has no joy other than with one who engages in Torah. All the more so, with one who awakens in the night to engage in Torah, for all the righteous in the Garden of Eden listen to his voice and the blessed

1. ***Hear, my son, the instruction of your father*...** This interpretation of *father* and *mother* is based on a passage in BT *Berakhot* 35b, in the name of Rabbi Ḥanina son of Papa: "Whoever enjoys this world without reciting a blessing—it is as if he robs the blessed Holy One and Assembly of Israel, as is said: *He who robs his father and mother and says, 'It is no crime,' is partner to a destroyer* (Proverbs 28:24)—*father* is none other than the blessed Holy One... and *mother* is none other than Assembly of Israel."

In this Talmudic passage, Assembly of Israel apparently refers to a supernal hypostasis (the mother of Israel), as it does regularly in Kabbalah, designating *Shekhinah*. Here, Rabbi El'azar indicates that *your father* is *Tif'eret* (known as the blessed Holy One), while *your mother* is *Shekhinah* (known as Assembly of Israel). This divine couple engenders souls.

See above, p. 395, n. 326; *Zohar* 2:85a. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6. The verse in Proverbs reads: *Hear, my son,* מוסר (*musar*), *the instruction* [or: *exhortation, warning, discipline*] *of, your father, and do not forsake the teaching of your mother.*

Holy One is present among them, as we have established: *You who dwell in the gardens, companions listen for your voice; let me hear!* (Song of Songs 8:13)."[2]

Rabbi Shim'on said, "This verse contains a mystery of wisdom. *You who dwell in the gardens*—Assembly of Israel, who is in exile along with Israel, accompanying them in their distress.[3]

"*Companions listen for your voice*—celestial camps, all of whom listen *for your voice*, the voice of Your praises in exile.[4]

"*Let me hear!*—as is said: *Let me see your form, let me hear your voice* (Song of Songs 2:14); '*Let me hear* the voice of those Companions engaging in Torah, for I have no praise such as that of those who engage in Torah.'"

Rabbi Shim'on said, "As it were, all those who succeed in engaging in Torah from when the night is split, and who accompany *Matronita* as the day dawns to welcome the King, take hold and take possession of *Shekhinah*. Furthermore, a thread of love alights upon such a person, as we have established.[5]

2. **whoever engages in Torah . . .** Is eventually welcomed into the heavenly realm. One who rises at midnight to study Torah is especially blessed.

The verse from Song of Songs is applied to the study of Torah in BT *Shabbat* 63a, in the name of Rabbi Shim'on son of Lakish: "When two disciples of the wise listen to one another in *halakhah*, the blessed Holy One listens to their voice, as is said: *You who dwell in the gardens, companions listen for your voice; let me hear!*"

In this Talmudic passage, *you who dwell in the gardens* refers to the righteous *companions* who engage in Torah and *listen* to one another. God Himself says, *Let me hear!* See Rashi, ad loc. Here, *you who dwell in the gardens* apparently refers specifically to the righteous who rise at midnight to engage in Torah, while the *companions* are the souls of the righteous in the Garden of Eden (perhaps together with God Himself). Again, God says, *Let me hear!*

See *Shir ha-Shirim Rabbah* on 8:13; *Shir ha-Shirim Zuta* 8:13; *Seder Eliyyahu Rabbah* 19, p. 117; *Midrash Tehillim* 116:1; *Zohar* 1:77b, 92a, 178b, 207b, 231a–b; 2:18b (*MhN*), 46a; 3:13a, 22a. For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Nitsotsei Orot*; *Matoq mi-Devash*.

On Torah "preceding" one who devotes himself to Torah, cf. BT *Sotah* 3b, in the name of Rabbi Yonatan: "Whoever fulfills a single commandment in this world—it precedes him, leading the way to the world that is coming."

On the midnight ritual of engaging in Torah, see above, p. 3, n. 6. The full verse in Isaiah reads: *Open the gates, so that a righteous nation, keeping faith, may enter.*

3. **Rabbi Shim'on said . . .** He offers a different interpretation of the verse in Song of Songs. *You who dwell in the gardens* refers to *Shekhinah* (known as Assembly of Israel), whose fitting abode is in the Garden of Eden but who now languishes in exile along with Her people. On the exile of *Shekhinah*, see above, p. 393, n. 318.

4. **celestial camps . . .** Of angels, who listen for the sound of *Shekhinah* praising Her beloved, the blessed Holy One.

5. **when the night is split . . .** At midnight. Then, at dawn, these devotees accompany *Shekhinah* (known as *Matronita*) to welcome King *Tif'eret* with the morning prayers. Thereby, they participate in the divine union, "take hold of . . . *Shekhinah*," and receive a flow of love.

On the thread of love, see BT *Ḥagigah* 12b, in the name of Resh Lakish: "To one who

"Come and see: Whoever is privileged to take hold of *Shekhinah* should be on guard against those things clashing with Her. Who are they? Those who do not betray the holy insignia, for example, [by copulating with] *the daughter of an alien god* (Malachi 2:11). Whoever safeguards this, Assembly of Israel, as it were, grasps him, protects him, and welcomes him. And all the more so if he succeeds in acting zealously for this."[6]

And Rabbi Shim'on said, "Israel deserved to be destroyed at that time, but Phinehas quickly executed this deed, and wrath subsided, as is written: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath* (Numbers 25:11)."[7]

Alternatively, *Phinehas son of Eleazar* [*son of Aaron*]. Rabbi Shim'on said, "*Son of, son of,* twice, coming to restore the loss."[8]

engages in Torah by night, the blessed Holy One extends a thread of love by day, as is said: *By day YHVH directs His love.* Why? Because *in the night His song is with me* (Psalms 42:9)." *His song* is the song of Torah.

See BT *Avodah Zarah* 3b; *Mishnat Rabbi Eli'ezer* 13, pp. 254–55; *Seder Eliyyahu Zuta* 17, p. 22; *Midrash Mishlei* 31:15; Maimonides, *Mishneh Torah, Hilkhot Talmud Torah* 3:13; *Zohar* 1:82b, 92a, 104a, 178b, 194b, 207b; 2:18b (*MhN*), 46a, 57a, 149a; 3:22a, 23b, 25a–b, 36a, 44b–45a, 64b–65a, 68a, 76a; *ZḤ* 18a (*MhN*), 47d (*MhN*); Moses de León, *Sefer ha-Rimmon,* 54. On *Shekhinah*'s title *Matronita*, see the Glossary.

6. **Whoever is privileged . . .** Those who are intimately connected with *Shekhinah* should guard themselves vigilantly against any sexual sin, which threatens *Shekhinah*. Who are the vigilant devoted ones? Those who do not betray the holy covenantal sign of circumcision by having sexual relations with a Gentile woman. As a reward for their sexual purity, *Shekhinah* protects them.

The concluding phrase—"acting zealously for this"—means "acting zealously for the covenantal sign," alluding to the zealous deed of Phinehas. (See the following note.)

The wording "who do not betray the holy [covenantal] insignia" recalls Psalms 44:18: *We did not betray Your covenant.* The full verse in Malachi reads: *Judah has broken faith; an abhorrent act has been committed in Israel and in Jerusalem. For Judah has desecrated the sanctuary of YHVH, which He loves, and has married the daughter of an alien god.* See *Zohar* 1:131b, 238b; 2:3b, 87b; 3:57b, 127a, 142a (*IR*).

7. **Israel deserved to be destroyed at that time . . .** At Abel Shittim (Brook of the Acacias), northeast of the Dead Sea, when many Israelite men went *whoring with the daughters of Moab* (Numbers 25:1) and worshiped the heathen god Baal-peor. There the tribal chieftain Zimri son of Salu fornicated with a Midianite woman named Cozbi daughter of Zur. God was incensed, and He inflicted a plague upon the people; but immediately Phinehas, fueled by righteous zeal, killed the sinning couple—and the plague ceased.

Numbers 25:11 reads in full: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal.*

8. ***Son of, son of,* twice . . .** The simple sense of the verse, of course, is that Phinehas was the *son of Eleazar*, who was the *son of Aaron.* But Rabbi Shim'on alludes to a deeper meaning involving Eleazar's two brothers, Nadab and Abihu, who were consumed by a divine blaze because when burning incense

Rabbi Shim'on said, "If a person obtains a recycled soul and fails to have it rectified within him, it is as though he falsifies the truth of the King; and I apply to him this verse: *or if he finds something lost and denies it and swears falsely* (Leviticus 5:22). *And denies it*—better for him if he had never been created![9]

they offered alien fire before YHVH (Leviticus 10:1).

One midrashic tradition indicates that Nadab and Abihu died because they were not married. According to Kabbalah, if a married man dies childless, his soul rolls aimlessly through the world, unless his brother redeems this soul through performing levirate marriage: marrying the widowed wife, impregnating her, and consciously drawing that homeless soul into the embryo. This process of reincarnation provides the soul with another opportunity to fulfill itself on earth by engendering new life. Since Nadab and Abihu were not married when they died childless, their souls could not be redeemed by levirate marriage. Instead, the *Zohar* teaches, their "lost" souls were redeemed and "restored" by being reincarnated (or "impregnated") in their nephew Phinehas (the son of their brother Eleazar). So Phinehas was not only the *son of Eleazar*, but also, in a sense, the *son of Aaron*!

On Nadab and Abihu as being unmarried, see *Vayiqra Rabbah* 20:9; Vol. 7, p. 16, n. 46. On reincarnation in Kabbalah, and the connection between levirate marriage and reincarnation, see above, pp. 98–99, n. 140. On the particular type of (usually temporary) reincarnation known as עבור (*ibbur*), "impregnation," see Scholem, *Kabbalah*, 348–49; Liebes, *Studies in the Zohar*, 278.

On the reincarnation of Nadab and Abihu's souls in Phinehas, see *Zohar* 2:26b; 3:57a–b, 61b, 213b, 215b, 217a, 237b (*RM*); Vol. 7, pp. 367–68, n. 37; Yisraeli, "Ha-Mered ha-Qadosh," 95–98; Hellner-Eshed, "Ha-Meqanne la-Berit," 151–56. On the wording *Phinehas son of Eleazar son of Aaron the priest*, see *Zohar* 3:57b, 217a. Cf. BT *Zevaḥim* 101b; Rashi, ad loc., s.v. *va-yishma Pinḥas ha-kohen*.

9. **If a person obtains a recycled soul...** If a person's soul is reincarnated because he failed to live virtuously enough, and the next recipient of this "recycled soul" fails to rectify the fault, this second person, as it were, "falsifies the truth of the King"—that is, he ruins and betrays the sacred opportunity bestowed upon the soul by the Divine King.

The context in Leviticus (5:21–23) reads: *If a person sins and commits a sacrilege against YHVH by dissembling with his fellow about a deposit or pledge, or by robbery, or by withholding from his fellow; or if he finds something lost and dissembles about it* [or: *and denies it*] *and swears falsely about anything that a person may do to sin—it shall be, when he sins and is guilty, he shall return* [or: *restore*] *that which he robbed or that which he withheld, or the deposit that was entrusted to him, or the lost object that he found.*

Here, Rabbi Shim'on interprets *if he finds something lost and denies it* as meaning "If a person *finds* within himself a reincarnated soul, which was wandering and *lost*, and he *denies* it the possibility of restoration." The phrase *and swears falsely* apparently now refers to the adjuration at the moment of birth to "be righteous and not wicked." See BT *Niddah* 30b; Vol. 7, p. 77, n. 237.

The phrase "a recycled soul" renders גלגולא דנשמתא (*gilgula de-nishmeta*), "the cycling (or revolving, transmigration, reincarnation) of a soul," that is, a soul that has been reincarnated. On the term *gilgula* (Hebrew, *gilgul*), see Vol. 5, pp. 38–39, n. 108.

For the expression "better for him if he had never been created!" see *Sifra, Beḥuqqotai* 1:5, 110c; *Mekhilta de-Rashbi*, Exodus 24:3; JT *Berakhot* 1:2, 3b; *Shabbat* 1:2, 3b; *Vayiqra Rabbah* 35:7; BT *Berakhot* 17a, *Eruvin* 13b; *Derekh Erets, Pereq Rabbi Shim'on* 8. Cf. M *Ḥagigah* 2:1: "Whoever contemplates four

"We have learned: 'A completely righteous person is not thrust aside; an incompletely righteous person is.' Who is completely righteous, and who is incompletely righteous? Could it be that one whose deeds are flawed is called righteous?[10]

"Well, a completely righteous person is clearly recognized, for he has not taken tortuous convolutions; and with his inheritance he builds a structure, erects walls, hews out wells, and plants trees.[11]

"An incompletely righteous person is one who builds a structure with another's inheritance—digging into it, restoring the foundation stones as before, toiling over it; yet he does not know if it will remain his. Furthermore, regarding himself, he is considered good and righteous; but regarding that inheritance, not so.[12]

"This may be compared to a person who builds a beautiful and attractive building. But when he examines the foundation, he sees that it is sinking and distorted in all directions. The building is incomplete until he demolishes it and rebuilds it anew. Regarding his building itself, it was fine and beautiful; [213b] but regarding the foundation, it was bad and distorted. So it is not called a complete project; it is not called a complete building. Consequently, 'an incompletely righteous person is thrust aside.' Thus, *while the wicked swallows up the one more righteous than he* (Habakkuk 1:13).[13]

things, better for him if he had never come into the world: what is above? what is below? what was before? and what will be after? Whoever shows no concern for the glory of his Maker, better for him if had never come into the world!"

10. **A completely righteous person is not thrust aside . . .** In favor of someone else, as clarified below.

Rabbi Shim'on asks about the meaning of the term "incompletely righteous." If a person's deeds are flawed, how can he be called righteous in any sense?

On the distinction between a completely righteous person and an incompletely righteous one, see BT *Berakhot* 7a–b, *Megillah* 6b, *Bava Metsi'a* 71a, *Avodah Zarah* 4a.

11. **he has not taken tortuous convolutions . . .** He has lived so virtuously that there is no need for his soul to undergo transmigration and be reincarnated in another person in order to be fulfilled and redeemed. Rather, with his own original soul ("inheritance") he builds a fine and noble life. The term "convolutions" renders גלגולין (*gilgulin*). See above, near the end of note 9.

12. **with another's inheritance . . .** With a reincarnated soul. By living virtuously, this second person manages to fulfill and restore the soul; but in the eventual resurrection of the dead, the soul may return to the body of the first person (who originally possessed that soul). Thus although the second possessor of the soul has lived righteously, ultimately he may not retain that "inheritance." For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

13. **This may be compared to a person . . .** One who has "inherited" a reincarnated (and unfulfilled) soul and lives virtuously is like someone who builds a beautiful structure but then discovers that the foundation is shoddy and unstable. Such a person is considered "incompletely righteous"—and in the

"Come and see: If one acts zealously for the name of the blessed Holy One, even though he is not worthy of greatness or deserving of it, he will surely gain and obtain it. Phinehas did not deserve it at that time, but because he acted zealously for the name of his Lord, he gained all and attained all. All was rectified within him, and he was privileged to serve in the supreme priesthood. From that moment on, *Phinehas son of Eleazar son of Aaron the priest*—for he consummated two, since he acted zealously for the Holy Name of his Lord, rectifying what had been contorted."[14]

Rabbi Yehudah opened, "*Protect my soul, for I am faithful. O You, my God, deliver Your servant who trusts in You* (Psalms 86:2). The end of this verse should

resurrection of the dead, he may be "thrust aside" in favor of the original possessor of the soul, to whom that soul will be restored.

Now the verse in Habakkuk implies that *the* relatively *wicked* original possessor of the soul *swallows up* (i.e., thrusts aside and displaces) *the one more righteous than he*, namely the second possessor of the soul. The latter is *more righteous than* the former yet "incompletely righteous," whereas someone whose virtuous life is based on his own original soul is "completely righteous" and can never be thrust aside.

See BT *Berakhot* 7b, in the name of Rav Huna: "What is the meaning of the verse *Why do You tolerate traitors, and keep silent while the wicked swallows up the one more righteous than he?* (Habakkuk 1:13). Can the wicked swallow up the righteous?... This means, however: He swallows up one who is only *more righteous than he*, but he cannot swallow up one who is completely righteous."

The full verse in Habakkuk reads: *You whose eyes are too pure to look upon evil, who cannot tolerate* [or: *countenance*; *look idly at*] *wrongdoing, why do You tolerate traitors, and keep silent while the wicked swallows up the one more righteous than he?* On the passage in *Berakhot*, see BT *Megillah* 6b, *Bava Metsi'a* 71a.

14. **If one acts zealously...** Like Phinehas, who killed the fornicating couple Zimri and Cozbi, thereby assuaging God's wrath. (See above, note 7.) As a reward for his zealous deed, Phinehas was granted *a covenant of eternal priesthood*, which until then he did not deserve.

See BT *Zevaḥim* 101b (in the name of Rabbi Ḥanina), "Phinehas was not elevated to the priesthood until he killed Zimri." (This passage figures below at note 30.)

The clause "all was rectified within him" alludes to the reincarnation of the souls of Nadab and Abihu within Phinehas. Similarly, the wording *Phinehas son of Eleazar son of Aaron the priest* implies that Phinehas "consummated two"—that is, he fulfilled his own soul (becoming the complete *son of Eleazar*), and he restored the souls of Nadab and Abihu, "rectifying what had been contorted" by their fatal sin and thereby becoming, in a sense, the *son of Aaron*. See above, note 8.

The phrase "the supreme priesthood" refers to the status of high priest, which Phinehas later assumed upon the death of his father, Eleazar. The context in Numbers (25:11–13) reads: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal. Therefore say: I hereby grant him My covenant of peace. And it shall be for him and for his seed after him a covenant of eternal* [or: *perpetual*] *priesthood in recompense for his acting zealously for his God and atoning for the Children of Israel.*

be examined, and afterward the entire verse. The end of the verse reads: הבוטח אליך (*ha-boteaḥ elekha*), *who trusts to You.* The verse should read בך (*bekha*), *in You*; what is meant by *ha-boteaḥ elekha*, *who trusts to You*? Well, as it were, David אבטח ליה (*avtaḥ leih*), promised to Him, that midnight would never find him asleep, as is written: *At midnight I will rise to praise You* (Psalms 119:62). אקום (*Aqum*), *I will rise*—the verse should read קמתי (*qamti*), *I rose*; however, *aqum*, *I will rise*, forever and be bound to You forever.[15]

"שמרה (*Shomrah*), *Protect, my soul*—the verse should read שמור (*shemor*), *protect.* Surely we have learned that there is no letter in the Torah lacking precious supernal mysteries. *Shomrah*, *Protect*—to the blessed Holy One he said *shomrah*, to that portion to which *my soul* is linked. For when the soul departs from this world, she proceeds to inherit her world. If she is worthy, many cohorts emerge to greet her, to protect her and escort her to her dwelling place. This ה (*he*) protects her, to join with her on new moons and Sabbaths.[16]

15. ***Protect my soul, for I am faithful...*** The end of the verse reads: *O You, my God, deliver Your servant* הבוטח אליך (*ha-boteaḥ elekha*), *who trusts in You.* Rabbi Yehudah construes the word *elekha* hyperliterally (*to You*), and he wonders why the verse does not read הבוטח בך (*ha-boteaḥ bekha*), *who trusts in You.* He explains that King David (the Psalmist) was implying: *Deliver Your servant* המבטיח אליך (*ha-mavtiaḥ elekha*), *who promises to You.* David's specific promise to God was that he would always rise at midnight to praise Him.

Since David already followed this custom, the verse in Psalm 119 should read *At midnight* קמתי (*qamti*), *I rose, to praise You.* However, David employed the imperfect form אקום (*aqum*), *I will rise*, which conveys the future tense, in order to assure God that he would maintain this practice forever.

See BT *Berakhot* 3b, in the name of Rabbi Shim'on the Ḥasid: "There was a harp suspended above [King] David's bed. As soon as midnight arrived, a north wind came and blew upon it, and it played by itself. He immediately arose and engaged in Torah until the break of dawn." See above, note 2; p. 3, n. 6.

The verse in Psalm 86 reads: *Protect* [or: *Preserve*] *my soul, for I am* חסיד (*ḥasid*), *faithful* [or: *devout, devoted* (*to You*)]. *O You, my God, deliver Your servant who trusts* אליך (*elekha*), *in You* [literally: *to You*]. On this verse, see *Zohar* 3:195a–b, 222a. The full verse in Psalm 119 reads: *At midnight* אקום (*aqum*), *I rise* [or: *I will rise*], *to praise You for Your righteous judgments.*

16. **שמרה (*Shomrah*), *Protect, my soul...*** This spelling actually represents an unusual form of the masculine imperative, but because of the concluding letter ה (*he*), Rabbi Yehudah construes it as feminine. So he wonders why King David didn't employ the (normal) masculine imperative form, שמור (*shemor*). Since every single letter of the Torah contains profound mysteries, this letter ה (*he*) must too. Rabbi Yehudah explains that the (supposedly) feminine form שמרה (*shomrah*) is addressed to *Shekhinah* (here called "the blessed Holy One"). This is completely appropriate because the soul of King David (the ideal king) is intimately linked with the *sefirah* (or "portion") of *Shekhinah*, or *Malkhut* (Kingdom).

Upon death, when the soul departs from this world, she proceeds to the celestial world. If she is worthy, many angels escort her to her paradisal abode, and *Shekhinah*—

"If she is not worthy, many dazzling demonic wardens confront her and thrust her outside. Woe to that soul, whirling in emptiness like a stone in the hollow of a sling, as is written: *The soul of your enemies He will sling from the hollow of a sling* (1 Samuel 25:29).[17]

"David pleaded before the blessed Holy One, saying, '*Protect my soul*, that she not be thrust outside. And when she reaches You, may the portals be opened for her, and may You welcome her.'"[18]

For I am חסיד (*ḥasid*), *devoted.* Now, was he called *ḥasid*?[19]

Rabbi Yehudah said, "Yes, as is written: *the faithful* חסדי דוד (*ḥasdei david*), *acts of love for David* (Isaiah 55:3). Therefore, '*Protect my soul*, so that You do not abandon her to wander outside.'"[20]

symbolized by the feminine marker ה (*he*)—protects her.

On the masculine imperative form שמרה (*shomrah*), see Gesenius, *Hebrew Grammar*, §48i. The actual feminine form is שמרי (*shimri*). On the significance of every element of Torah, see above, p. 156, n. 13. On the bliss of souls of the righteous on new moons and Sabbaths, see above, p. 31, n. 79.

17. **If she is not worthy . . .** Such a soul is thrust aside and barred from Paradise.

On the fate of such souls (and the verse in Samuel), see BT *Shabbat* 152a, in the name of Rabbi Eli'ezer: "The souls of the righteous are treasured away under the Throne of Glory, as is said: *The soul of my lord will be bound in the bundle of life* (1 Samuel 25:29). Those of the wicked are continually muzzled, while one angel stands at one end of the world and another stands at the other end, and they sling their souls [i.e., the souls of the wicked] to each other, as is said: *The soul of your enemies He will sling from the hollow of a sling.*" See above, pp. 241–42, n. 29.

The *Zohar*'s phrase "in the hollow of a sling" renders בקוספתא (*be-quspeta*). On the neologism *quspeta* (and its variants), see *Zohar* 1:77b, 217b; 2:59a, 99b (Vol. 5, pp. 36–37, n. 105), 103a, 106a, 109a; 3:50b; Luria, *Va-Ye'esof David*, s.v. *turpei de-qaspeta*; Liebes, *Peraqim*, 345–48.

The full verse in Samuel (recording Abigail's blessing to David) reads: *If a person rises to pursue you, to seek your life, the soul of my lord will be bound in the bundle of life with YHVH your God, and the soul of your enemies He will sling from the hollow of a sling.*

The phrase "dazzling demonic wardens" renders גרדיני טהירין (*gardinei tehirin*). The first word is based on the Castilian *guardián*, "guardian." See Corominas, *Diccionario*, 3:246–48. As for טהירין (*tehirin*), it derives from the Aramaic root meaning "brightness, noon." One class of demons is named טהרי (*tiharei*), "noonday demons." See Vol. 7, p. 412, n. 167.

18. **David pleaded before the blessed Holy One . . .** That is, before *Shekhinah*. See above, note 16.

19. ***For I am* חסיד (*ḥasid*), *devoted* . . .** The verse reads: *Protect my soul, for I am* חסיד (*ḥasid*), *faithful* [or: *devout, devoted* (*to You*)]. See above, note 15.

But since King David is intimately associated with *Shekhinah*, how can he be called חסיד (*ḥasid*), which pertains to a different *sefirah*, *Ḥesed*?

20. **Yes, as is written . . .** Rabbi Yehudah explains that David is appropriately called חסיד (*ḥasid*), since his *sefirah* (*Shekhinah*) receives a flow of emanation from *Netsaḥ* and *Hod*, which are called *faithful* חסדי דוד (*ḥasdei david*), *acts of love for David*—namely for *Shekhinah*, who is symbolized by David.

On *ḥasdei david*, *acts of love for David*, see *Zohar* 1:8a, 219a; 2:169a; 3:21a, 40b, 262b; Moses de León, *Sheqel ha-Qodesh*, 48 (59).

Rabbi Yitsḥak said, "Every person who has a share in the Righteous One inherits this *land*, as is written: *Your people, all of them righteous, will inherit the land forever* (Isaiah 60:21). And this Righteous One is called *ḥasid*. David said, 'I am linked to the site of this one—*I am ḥasid*. So *protect my soul*, that she may be bound to You.'"[21]

Rabbi Aḥa opened, "*A testimony He placed it* ביהוסף (*bi-Yhosef*), *in Joseph, when He went forth against the land of Egypt*... (Psalms 81:6). It has already been established that [Gabriel] taught him seventy memoranda, in addition to the holy tongue, as is written: *a language I knew not, I heard* (ibid.). But what is *a testimony*?[22]

21. **Every person who has a share in the Righteous One...** Rabbi Yitsḥak offers another reason why David is called *ḥasid*. Everyone who remains sexually pure (by not violating any of the relevant commandments) becomes linked with *Yesod* (the divine phallus), who is known as Righteous One. Thereby, he inherits *Shekhinah* (*Yesod*'s partner), who is symbolized by *the land*. *Yesod* Himself conveys the flow from *Ḥesed*, so He "is called *ḥasid*." Since David was associated with *Shekhinah*, he, too, was linked to *Yesod*, so he could call himself *ḥasid*.

On the association of *Ḥesed* with *Yesod*, see *Zohar* 3:142a (*IR*); Vol. 8, pp. 430–31, n. 394; *Haggahot Maharḥu*; *Miqdash Melekh*; *Matoq mi-Devash*. The full verse in Isaiah reads: *Your people, all of them righteous, will inherit the land forever—sprout of My planting, work of My hands, that I may be glorified.* Here, the term *righteous* alludes to *Yesod*, the Righteous One. See above, p. 38, n. 105.

22. ***A testimony He placed it* ביהוסף (*bi-Yhosef*), *in Joseph*...** The full verse in Psalms reads: *A testimony He ordained it* [literally: *placed it*] *in* [or: *for*] *Joseph, when He went forth against the land of Egypt—a language I knew not, I heard.*

According to the simple sense of the verse, *a testimony* refers to the regulations governing the new moon at the beginning of Israelite history in the Exodus story. The concluding clause is a kind of interjection by the Psalmist—who is a representative Israelite, recalling "his" time of enslavement in Egypt when his taskmasters spoke an alien tongue. See Alter, *The Book of Psalms*, 289.

Here, Rabbi Aḥa refers to a Talmudic treatment of the verse. See BT *Sotah* 36b, in the name of Rabbi Yoḥanan: "At the moment when Pharaoh said to Joseph, *Without you no man shall raise hand* [*or foot in all the land of Egypt*] (Genesis 41:44), Pharaoh's astrologers exclaimed: 'Will you empower over us a slave whom his master bought for twenty pieces of silver!' He replied to them, 'I discern in him royal characteristics.' They said to him, 'If so, he should know the seventy languages [of the world, which were taught to royalty].' Gabriel came and taught [Joseph] the seventy languages, but he could not learn them. So [Gabriel] added to his name one letter from the Name of the blessed Holy One [namely the letter ה (*he*)], and he learned [the languages], as is said: *A testimony He placed it* ביהוסף (*bi-Yhosef*), *in Joseph, when He went forth against the land of Egypt—a language I knew not, I heard* (Psalms 81:6). On the next day, in whatever language Pharaoh conversed with him he replied to him; but when [Joseph] spoke to him in the holy tongue [Pharaoh] did not understand what he said...."

Instead of "seventy languages," the *Zohar* refers here to seventy פתקין (*pitqin*), "slips, memoranda, notes, records," derived from

"Come and see: When Potiphar's wife grabbed him for that act, Joseph pretended not to know her language. And so it happened every day until the final time, as is written: *She seized him by his garment* (Genesis 39:12). Why did *she seize him*? Well, because he pretended not to know her language. The Holy Spirit cried out to him, '*To protect you from a strange woman, from a smooth-talking alien woman* (Proverbs 7:5).' What does this teach us? That whoever guards himself from this becomes linked with *Shekhinah* and grasps that *testimony*. What is that? The ה (*he*) that was added to him, as is written: *A testimony He placed it* ביהוסף (*bi-Yhosef*), *in Joseph*. Here, too, a י (*yod*) was linked with פינחס (*Pineḥas*), Phinehas, because he acted zealously for Her, as has already been established."[23]

Rabbi Yeisa opened, "*By the rivers of Babylon, there we sat, oh we wept, when we remembered Zion* (Psalms 137:1). The verse should read *when we remembered Jerusalem*, as is written: *If I forget you, Jerusalem, may my right hand wither* (ibid., 5). Why *when we remembered Zion*?[24]

"This may be compared to a person who had a glorious and beautiful palace. Marauders came and burnt it down. Whose is the anguish, if not that of the

Greek *pittakion*. On the passage in BT *Sotah*, see *Sotah* 33a; *Zohar* 1:89a (*ST*); 2:41b. On the divine element within יהוסף (*Yehosef*), see also *Vayiqra Rabbah* 23:10; BT *Sotah* 10b; *Mishnat Rabbi Eli'ezer* 17, pp. 321–22; *Midrash Tehillim* 81:7; *Bemidbar Rabbah* 14:5; *Zohar* 2:221b; 3:14a.

23. **When Potiphar's wife grabbed him...** As described in the verse from Genesis: *She seized him by his garment, saying, "Lie with me!" And he left his garment in her hand and fled and went out.* (For the context, see below, note 28.)

The Holy Spirit (often identified with *Shekhinah*) called out an appropriate verse from Proverbs, warning Joseph to resist the overt sexual advances of Potiphar's wife. This indicates that whoever withstands sexual temptation becomes linked with *Shekhinah* and grasps the *testimony*, which here apparently refers to *Shekhinah* (or alternatively to Her partner, *Yesod*). The union of *Shekhinah* and *Yesod* is symbolized by the pleonastic spelling יהוסף (*Yehosef*), which adds the letter ה (*he*), signifying *Shekhinah*, to the name יוסף (*Yosef*), "Joseph," symbolizing *Yesod*.

Similarly, the spelling פינחס (*Pineḥas*), "Phinehas," includes the letter י (*yod*)—or a small י (*yod*)—symbolizing *Shekhinah*, because Phinehas acted zealously for Her.

On the sefirotic significance of *testimony*, cf. Vol. 6, p. 266, n. 18. On the divine element within יהוסף (*Yehosef*), see the preceding note. On the significance and size of the letter י (*yod*) in פינחס (*Pineḥas*), see below, note 56. On Phinehas's zealous action, see above, note 7. For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

24. ***when we remembered Zion...*** Since four verses later, this same Psalm reads: *If I forget you, Jerusalem*, the opening verse should match this by stating *when we remembered Jerusalem*.

The full later verse reads: *If I forget you, Jerusalem, may my right hand wither* [or: *forget its cunning*]. *May my tongue cleave to my palate if I do not remember you, if I do not set Jerusalem above my highest joy.*

palace's owner? Here, too, *Shekhinah* is in exile. Whose is the anguish, if not that of *Zion*?[25]

"This accords with what has been established, as is written: *The righteous one loses* (Isaiah 57:1)—*the righteous one loses*, really! Here, too, *when we remembered Zion—when we remembered* that agitation of His over [no longer] coupling with Her. The anguish is His."[26]

Rabbi Yeisa said, "Whoever honors the name of his Lord in this matter, guarding this, is privileged to be honored by his Lord over all. How do we know this? From Joseph, as is written: *He had him ride in the chariot of his viceroy* (Genesis 41:43), and it is written *setting him over all the land of Egypt* (ibid.). [214a] Furthermore, when Israel crossed the sea, Joseph's coffin entered first and the waters could not withstand it—as is written: *The sea saw and fled* (Psalms 114:3). What is meant by *and fled*? Well, it *saw* the one of whom is written *He fled and went out* (Genesis 39:12).[27]

"Come and see: He attained honor in his life, and he attained afterward in his death. Why in his life? Because of that time that he refused to cling to her, as is written: *He refused. And he said to his master's wife* (Genesis 39:8); and it is written *He would not listen to her, to lie beside her, to be with her* (ibid., 10). For this, he attained in this world. Since it is written *She seized him by his garment,*

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25. ***Shekhinah* is in exile...** Along with Her people. The one who feels Her absence most severely is Her partner, *Yesod*, who is known as *Zion*. On the exile of *Shekhinah*, see above, p. 393, n. 318.

26. ***The righteous one loses...*** The simple sense of this verse is: *The righteous one* אבד (*avad*), *perishes* [or: *is lost*], but here Rabbi Yeisa construes *avad* as *loses*. *Yesod* (known as *the righteous one*) feels anguish over "losing" His partner, *Shekhinah*.

On the verse in Isaiah, see *Zohar* 1:55b, 182a, 196b; 2:9b, 11a, 57a–b; 3:176b, 69a, 150b, 266b; Liebes, *Studies in the Zohar*, 73.

27. **Whoever honors the name of his Lord...** By resisting sexual temptation and thereby guarding the covenantal sign of circumcision. Joseph, who did so, was greatly honored by Pharaoh. Many years later, during the Exodus, Moses took Joseph's bones out of Egypt (see Exodus 13:19); and according to a midrashic tradition, for the sake of (or upon seeing the remains of) this righteous hero, the waters of the Red Sea split. Here, based on that tradition, Rabbi Yeisa interprets the verse in Psalms (*The sea saw and fled*) as: *The sea saw* Joseph—the one of whom is written *He fled* [from Potiphar's wife] *and went out*—and so the sea *fled*, splitting its waters.

On the tradition of the Red Sea splitting for Joseph's sake, see *Mekhilta, Beshallaḥ* 3; *Mekhilta de-Rashbi*, Exodus 14:15; *Bereshit Rabbah* 87:8; *Tanḥuma, Vayeshev* 9, *Naso* 30; *Tanḥuma* (Buber), *Naso* 34; *Midrash Tehillim* 114:9; *Zohar* 2:49a, 230b.

The full verse in Genesis 41 reads: *He* [i.e., Pharaoh] *had him ride in the chariot of his viceroy, and they called out before him Avrekh* [apparently meaning "make way"], *setting him over all the land of Egypt.* The full verse in Genesis 39 reads: *She seized him by his garment, saying, "Lie with me!" And he left his garment in her hand and fled and went out.* For the context, see the following note.

saying, [*'Lie with me!'*], and then, *he fled and went out* (ibid., 12), he attained afterward, entering through the supernal curtain. Fittingly so: he obtained his due in this world, and he obtained his due in the other world.[28]

"Phinehas attained in this world, and he attained in the world that is coming. He was privileged to exist longer than all those who came out of Egypt, and he attained the supreme priesthood—he and all his descendants after him.[29]

"Now, if you say that, in fact, he attained the priesthood before performing this deed—yes. For even those who say that he did not attain previously—not so! Rather, how do we establish *in recompense for his acting zealously for his God* (Numbers 25:13), which implies that because of this deed he gained the priesthood, which he did not possess before?[30]

28. **He attained honor in his life . . .** Joseph was elevated by Pharaoh to the position of vizier. Then, after he died, he entered the heavenly realm.

The context in Genesis (39:7–12) reads: *It happened after these things that his master's wife raised her eyes to Joseph and said, "Lie with me." He refused. And he said to his master's wife, "Look, with me here, my master has given no thought to what is in his house, and all that belongs to him he has placed in my hands. There is no one greater in this house than I, and he has withheld nothing from me except you, since you are his wife. So how could I do this great evil, and sin against God?" And much as she spoke to Joseph day after day, he would not listen to her, to lie beside her, to be with her. And it happened, on one such day, that he came into the house to perform his task, and there was no man of the men of the house there in the house. And she seized him by his garment, saying, "Lie with me!" And he left his garment in her hand and fled and went out.*

29. **Phinehas attained in this world . . .** God bestowed upon *him and . . . his seed after him a covenant of eternal priesthood* (Numbers 25:13). When Phinehas's father Eleazar died, Phinehas became the high (or "supreme") priest.

On Phinehas's longevity, see Judges 20:28; *Seder Olam Rabbah* 20; *Seder Olam*, ed. Milikowsky, 2:316; *Bereshit Rabbah* 60:3 (and parallels); *Vayiqra Rabbah* 1:1 (and parallels); Rashi and David Kimḥi on Judges 2:1; 6:8; Sforno on Numbers 25:12. According to a rabbinic tradition, the zealous Phinehas is identified with the zealous prophet Elijah, who lived hundreds of years later, in the 9th century B.C.E. See below, note 33.

On the line of Phinehas and the high priesthood, see *Sifrei*, Numbers 131; BT *Zevaḥim* 101b; Rashi and David Kimḥi on 1 Samuel 2:30; Milgrom, *Numbers*, 479; Levine, *Numbers*, 2:297–300.

30. **in fact, he attained the priesthood before performing this deed . . .** Rabbi Yeisa is responding to a Talmudic tradition recorded in BT *Zevaḥim* 101b (in the name of Rabbi Ḥanina), "Phinehas was not elevated to the priesthood until he killed Zimri, as is written: *And it shall be for him and for his seed after him a covenant of eternal priesthood* [*in recompense for his acting zealously for his God*] (Numbers 25:13)."

According to this view, the wording *in recompense for his acting zealously for his God* implies that before Phinehas acted zealously by killing Zimri, he had not yet been elevated to the priesthood. Rabbi Yeisa, however, contends that actually Phinehas had already been elevated. But if so, why does the verse read *in recompense for his acting zealously for his God*?

See Vital. For other interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Nitsotsei Orot*; *Ateret Tsevi*; *Sullam*; *Matoq mi-Devash*. On the passage in BT *Zevaḥim*, see Rashi on

"Come and see: Every priest who kills a person disqualifies himself from the priesthood forever, for he has surely rendered that rung of his defective in relation to him. So Phinehas was legally disqualified from the priesthood. But since he acted zealously for the blessed Holy One, he had to be vested with eternal priesthood—he and his descendants after him for all generations."[31]

Rabbi Yitsḥak said, "Come and see: Phinehas was designated above and below before issuing into the world, for he was already numbered with those who came out of Egypt."[32]

Rabbi El'azar, Rabbi Yose, and Rabbi Ḥiyya were walking in the wilderness. Rabbi Yose said, "Regarding what is written of Phinehas: *I hereby grant him My covenant of peace* (Numbers 25:12)—*peace* from the Angel of Death, who never overpowered him nor inflicted punishments upon him. Now, if you say that he did not die—surely he did not die like other human beings, and he outlived all members of his generation, because this holy Covenant grasped him. And when he departed from the world, by celestial yearning and lovely cleaving he transcended other inhabitants of the world."[33]

Numbers 25:13. Cf. Naḥmanides on Exodus 28:1. For the context in Numbers, see above, note 14.

31. **Every priest who kills a person disqualifies himself...** Because by such a violent act he betrays and taints the rung of *Ḥesed* (Love), with which all priests are linked. Phinehas, however—who had already been elevated to the priesthood—did not disqualify himself by killing Zimri and Cozbi, since he acted zealously for God. This is why the verse in Numbers specifies that he was assured eternal priesthood *in recompense for his acting zealously for his God.*

On a priest disqualifying himself by killing someone, cf. BT *Berakhot* 32b, in the name of Rabbi Yoḥanan: "Any priest who kills a person may not lift up his hands [to recite the priestly benediction], for it is said: [*When you spread your hands* (in prayer), *I will hide My eyes from you; even if you offer many prayers, I will not listen;*] *your hands are full of blood* (Isaiah 1:15)."

See also *Mekhilta, Neziqin* 4; Maimonides, *Mishneh Torah, Hilkhot Tefillah u-Nsi'at Kappayim* 15:3; below at notes 143, 169; *Nitsotsei Orot*; *Nitsotsei Zohar*; Margaliot, "Ha-Rambam ve-ha-Zohar," 386–87; Kasher, *Torah Shelemah*, Numbers 25:13, n. 115.

32. **Phinehas was designated above and below...** His soul preexisted in heaven "above" and was already destined for greatness, and he was mentioned "below" in the biblical genealogy of the Israelites in Egypt even before he was born.

See Exodus 6:25: *Eleazar son of Aaron took himself one of the daughters of Putiel as a wife, and she bore him Phinehas.* Rabbi Yitsḥak assumes that although Phinehas's birth is recorded here before the Exodus, he was actually born later. See *Zohar* 2:26b; *Nitsotsei Orot*; *Matoq mi-Devash.*

33. ***peace* from the Angel of Death...** Phinehas is identified with the prophet Elijah, who lived hundreds of years later (in the 9th century B.C.E.) and did not undergo the normal experience of death, but rather *ascended in a whirlwind to heaven* (2 Kings 2:11).

Phinehas attained this unique status because he acted zealously to preserve the sexual purity of Israel, thereby becoming linked with *Yesod*, the divine phallus and source of

Rabbi El'azar opened, saying, "*He showed me Joshua the high priest, standing before the angel of YHVH . . .* (Zechariah 3:1). Come and see: Woe to human beings who neither know nor perceive the glory of their Lord! Every single day, a herald proclaims over them—yet they are unaware. If a person contemplates the commandments of Torah, many advocates rise to speak on his behalf. If a person transgresses the commandments of Torah, those deeds become his accusers before the blessed Holy One. Joshua was a high priest, and they have established: What is written? *And the Accuser standing at his right to accuse him* (ibid.). Now, if it was so for him, then for other inhabitants of the world—who do not perceive the glory of their Lord—how much more so![34]

vitality. *Yesod* is associated with the covenant of circumcision and called Covenant. Alternatively, "this holy Covenant" refers to *Shekhinah*, who sometimes shares the designation Covenant with *Yesod*.

On Elijah's being identified with Phinehas, see *Targum Yerushalmi*, Exodus 6:18; Numbers 25:12; BT *Bava Metsi'a* 114a–b, and Rashi, ad loc., s.v. *lav kohen mar*; *Pirqei de-Rabbi Eli'ezer* 29, 47; *Tanḥuma, Pineḥas* 1; *Bemidbar Rabbah* 21:3; *Zohar* 1:209b; 2:190a; 3:215a (*RM*), 282a (*RM*); *ZḤ* 84c (*MhN, Rut*); Origen on John 6:7; Ginzberg, *Legends*, 6:316–17, n. 3. Cf. Pseudo-Philo 48:1–2.

On Elijah's escaping death, see BT *Mo'ed Qatan*, 26a, in the name of Resh Lakish: "Elijah is [still] alive!" On his role as precursor of the Messiah, see Malachi 3:23–24. On various aspects of Elijah's continued existence, see *Encyclopaedia Judaica*, 6:333–34; Vol. 5, p. 2, n. 4; p. 484, n. 834. On Phinehas's longevity, see above, note 29. For the context in Numbers, see above, note 14.

34. ***He showed me Joshua the high priest . . .*** The context (Zechariah 3:1–7) reads: *He showed me Joshua the high priest, standing before the angel of YHVH,* והשטן (*ve-ha-satan*), *and the Accuser* [or: *and Satan*], *standing at his right to accuse him. YHVH said to the Accuser, "May YHVH rebuke you, O Accuser; may YHVH, who has chosen Jerusalem, rebuke you! Is not this a brand plucked from the fire?" Now, Joshua was clothed in filthy garments when he stood before the angel.* [*The angel*] *spoke up and said to his attendants, "Take the filthy garments off him!" And he said to him, "See, I have removed your guilt from you, and you shall be clothed in robes." Then I gave the order: "Let a pure diadem be placed on his head." And they placed the pure diadem on his head and clothed him in garments, as the angel of YHVH remained standing* [or: *stood by*]. *The angel of YHVH solemnly advised Joshua, saying, "Thus says YHVH Tseva'ot: If you walk in My paths and keep My charge, then you will govern My house and guard My courts, and I will let you move about among these standing here."* The conclusion implies that Joshua will be rendered fit to associate with the heavenly beings. On this biblical passage, see above, p. 118, n. 195.

Rabbi El'azar concludes that if someone as virtuous as Joshua the high priest is vulnerable in the afterlife to Satan the Accuser, then what hope is there for those who fail to perceive God's glory? See above, p. 119, n. 198.

On the daily herald, cf. *Avot* 6:2, in the name of Rabbi Yehoshu'a son of Levi, "Every single day an echo resounds from Mount Horeb [Sinai], proclaiming: 'Woe to creatures for the humiliation of Torah!'"

On the image of (heavenly) advocates and accusers, see M *Avot* 4:11, in the name of Rabbi Eli'ezer son of Ya'akov: "A person who performs a single *mitsvah* acquires one defender; a person who commits a single transgression acquires one accuser." See Vol. 8, p. 17, nn. 50–51.

"See what is written: *Now, Joshua was clothed in filthy garments* (Zechariah 3:3), and this has been established. But *filthy garments* are surely those garments in which the spirit is clothed in that world. Happy is the share of one whose garments are perfectly proper in that world! As has been said, when anyone is intended to be sent to Hell, in what kind of garments is he clothed? What is written here? *Now, Joshua was clothed in filthy garments when he stood before the angel.* Which angel? The angel in charge of Hell and in charge of whomever he sees in those clothes. Finally, the voice spoke up and said, *Take the filthy garments off him!* (ibid., 4).[35]

"From here, one should perceive that a person's evil deeds produce for him those filthy garments. *And he said to him, 'See, I have removed your guilt from you, and you shall be clothed in robes'* (ibid.). He was clothed in other, proper garments, in which a person may gaze upon the glorious splendor of his Lord.

"Come and see: Similarly, Phinehas did not depart from the world until other garments were prepared for him, in which the spirit could revel in the world [214b] that is coming. In a single moment, he was stripped of those and clothed in these, fulfilling what is written: *I hereby grant him My covenant of peace.*"[36]

While they were walking, the sun grew fierce, so they sat down in the shade of a certain rock in the wilderness. Rabbi El'azar said, "Surely this shade is joy of the soul!"[37]

Rabbi Ḥiyya said to Rabbi El'azar, "These days from Rosh Hashanah until the last day of the Festival, I wish to fathom."[38]

Rabbi El'azar said, "This has already been discussed, and the Companions have been aroused by them."[39]

35. ***Now, Joshua was clothed in filthy garments...*** Rabbi El'azar indicates that in the afterlife the soul of a sinner is clothed in *filthy garments.*

According to BT *Sanhedrin* 93a (in the name of Rav Pappa), Joshua's *filthy garments* signified his failure to prevent his sons from immoral behavior. See above, p. 104, n. 22. Cf. p. 118, n. 195.

The sinful soul's *filthy garments* represent the converse of a righteous soul's splendid garments, woven out of its good deeds. See *Zohar* 1:224a–b (Vol. 3, p. 347, n. 249); 2:210a (Vol. 6, p. 197, n. 266). Cf. the related theme of the ethereal body, discussed above, pp. 30–31, n. 78.

On Dumah, the angel appointed over Hell, see above, p. 243, n. 32. For the context in Zechariah, see the preceding note.

36. **he was stripped of those...** Phinehas was stripped of his physical body (or "garments") and clothed in spiritual garments.

37. **Surely this shade is joy of the soul!** Cf. *Zohar* 2:127a: "How pleasant is the shade of these trees covering us! We must adorn this place with words of Torah." See also *Haggahot Maharḥu*; *Miqdash Melekh*; Vol. 5, p. 304, n. 318.

38. **the Festival...** Namely, *Sukkot*.

39. **have been aroused by them** Rendering אתערו בהו (*it'aru beho*), "have been aroused by them (or have discussed them)." See above, p. 312, n. 53.

Rabbi Ḥiyya said, "Certainly so! But I heard something about them from the Supreme Lamp."[40]

He said to him, "Tell it to us."

He replied, "I don't yet grasp it."

Rabbi El'azar said, "Although the Companions have already established the matter, and it is fine, the sequence of these days is a mystery of wisdom among the Reapers of the Field.[41]

"Come and see: The sequence of unifying all into one, how this proceeds, has already been discussed; yes it has."[42]

He opened, saying, "*YHVH has bared His holy arm in the sight of all the nations, and all the ends of the earth shall see the salvation of our God* (Isaiah 52:10). *YHVH has bared His holy arm*—one arm upon which *salvation* depends, upon which vengeance depends, upon which redemption depends. And why? To raise Assembly of Israel from the dust and to welcome Her toward Him, to couple as one. When this is aroused toward Her, how much fear prevails in the world, until He lays that arm beneath Her head, to unite, as is said: *His left hand beneath my head*... (Song of Songs 2:6). Then Judgment subsides, and sins are forgiven.[43]

"Afterward, the right comes to embrace. Then joy prevails in the world, and all faces shine. Afterward, She couples with the body; and then all is called one, inseparable. Then, consummation of all, joy of all—oneness, surely, which is not so at other times.[44]

"Similar to this, the sequence of these days from Rosh Hashanah until the last day of the Festival. On Rosh Hashanah the left arm is aroused to receive *Matronita*; and then the whole world is in fear, in judgment—and at that time the world must be in complete *teshuvah* before the blessed Holy One.[45]

40. **the Supreme Lamp** Rabbi Shim'on son of Yoḥai, whose frequent title is בוצינא קדישא (*Botsina Qaddisha*), "the Holy Lamp." See above, p. 27, n. 68.

41. **the Reapers of the Field** Those who harvest secrets of Torah, which can be pictured as sprouting in the field of *Shekhinah*.

See *Zohar* 1:156a (*ST*), 216a; 2:37a, 79b, 85b, 240b, 258a (*Heikh*); 3:127b (*IR*), 141b (*IR*), 143a (*IR*), 144a (*IR*), 214b, 297a; *ZḤ* 85d (*MhN, Rut*); Liebes, *Studies in the Zohar*, 175–76, n. 99. On *Shekhinah* as a field, see above, p. 459, n. 532.

42. **The sequence of unifying all into one...** The unification of the *sefirot*.

43. ***His holy arm...*** The divine left arm, *Gevurah*—or *Din* (Judgment). This conveys passion toward *Shekhinah* (known as Assembly of Israel), who lies in the dust of exile.

See Tishby, *Wisdom of the Zohar*, 1:300. On the exile of *Shekhinah*, see above, p. 393, n. 318. The full verse in Song of Songs reads: *His left hand* [or: *arm*] *beneath my head, his right embracing me.*

44. **the right comes to embrace...** The divine right arm, *Ḥesed*, embraces *Shekhinah*—matching the conclusion of the verse from Song of Songs: *his right embracing me.* Then She unites with *Tif'eret*, pictured as the trunk of the divine male body.

45. **Similar to this, the sequence of these days...** The days from Rosh Hashanah

"Afterward, *Matronita* comes, and on the ninth of the month the members of the palace must generate joy and immerse themselves in a river to purify themselves for the coupling of *Matronita*. On the following day is Her coupling—placing the left beneath Her head, as is said: *His left hand beneath my head.*[46]

"Then the people of Israel engage in fasting for their sins, and She forgives them, for Supernal Mother shines Her face upon *Matronita* in Her coupling—and all members of the palace are pardoned, since the left receives Her on this day and *Matronita*'s head rests on the left.[47]

"On the first day of the Festival, the right is aroused toward Her, to embrace. Then, total joy, all faces beaming—and a certain joy in clear water being poured in libation on the altar. People should rejoice in all sorts of ways, for the right proves decisive. Wherever the right prevails, there should be joy entirely—for then, blissful delight![48]

"Afterward, on the eighth day is Joy of Torah, for then, coupling of the body, coupling of all, all becoming one—this is consummation of all. This is surely Israel's day, theirs alone, with no portion for another. Happy are Israel in this

through *Sukkot* represent stages in the process of sefirotic unification. On Rosh Hashanah (the Day of Judgment), the divine left arm, *Din* (Judgment), expresses passion toward *Shekhinah* (known as *Matronita*). See Tishby, *Wisdom of the Zohar*, 3:1241.

46. **on the ninth of the month . . .** Of Tishrei, immediately preceding Yom Kippur. On this day the people of Israel ("the members of the palace") should rejoice, in expectation of God's mercy and forgiveness, and immerse themselves in preparation for the divine unification.

On rejoicing on the ninth of Tishrei, see BT *Berakhot* 8a, in the name of Rabbi Ḥiyya son of Rav of Difti: "It is written: *You shall afflict yourselves* [or: *your souls*] *on the ninth of the month in the evening* (Leviticus 23:32). Now, do we fast on the ninth? We actually fast on the tenth! But this teaches you: Whoever eats and drinks on the ninth, Scripture accounts it to him as if he fasted on the ninth and the tenth." See Vol. 7, p. 455, n. 304.

47. **She forgives them . . .** *Shekhinah* forgives them, once She is illumined by *Binah*, the Divine Mother.

The phrase "in Her coupling" apparently means "as the union of *Shekhinah* and *Tif'eret* begins" with the divine left hand being placed beneath Her head. See the preceding sentence in the *Zohar*; *Nitsotsei Orot* on *Zohar* 3:100b, n. 3; Tishby, *Wisdom of the Zohar*, 3:1271–72, n. 267; Vol. 8, p. 140, n. 251.

On *Binah* as illumining *Shekhinah* on Yom Kippur, see *Zohar* 2:184b–185b; 3:100b, 102a–b; Moses de León, *Sefer ha-Rimmon*, 163.

48. **On the first day of the Festival . . .** *Sukkot* is associated with *Ḥesed*, the divine right arm, which signifies joy.

On *Sukkot*, a special water libation was performed on the altar in the Temple, to call forth rain during the upcoming winter. During the intermediate days of the festival there were joyous celebrations involving music, singing, and dancing with burning torches. According to M *Sukkah* 5:1, "Whoever has not seen the rejoicing at the place of water-drawing has never seen joy in his life."

On the significance of *Sukkot*, see Tishby, *Wisdom of the Zohar*, 3:1248–54. On the water libation, see *Zohar* 1:226b, 261b–262a (*Hash*); 3:54b (*Tos*), 256a (*RM*), 259a; Tishby, *Wisdom of the Zohar*, 3:1251.

world and in the world that is coming, for of them of written *For you are a holy people to YHVH your God*... (Deuteronomy 7:6)."[49]

Phinehas son of Eleazar (Numbers 25:11).[50]

Rabbi Yehudah opened, "*Remember, now: what innocent person ever perished, and where were the upright obliterated?* (Job 4:7). There we have learned: Whoever sees a rainbow in its colors must recite: 'Blessed is the One who remembers the covenant.' For this is the holy enduring covenant that the blessed Holy One placed [215a] on earth, guaranteeing that the waters of the flood would never overwhelm it again. Because when the wicked proliferate in the world, the blessed Holy One wants to annihilate them; but then He remembers, on their behalf, this oath, as is written: *As I swore that the waters of Noah would never again cover the earth* (Isaiah 54:9)."[51]

49. **on the eighth day is Joy of Torah...** Following the seven days of *Sukkot* comes *Shemini Atseret* (the Eighth [Day] of Assembly), which in the land of Israel is also celebrated as *Simḥat Torah* (Joy of Torah), when the reading of the Torah scroll is completed and then immediately begun again. (In the Diaspora, *Simḥat Torah* is celebrated on the second day of *Shemini Atseret*.) In Kabbalah, the Written Torah symbolizes *Tif'eret*, while the Oral Torah symbolizes *Shekhinah*. On this day of "Joy of Torah," *Shekhinah* consummates Her union with *Tif'eret* (pictured as the trunk of the divine male body).

The book of Numbers states that during the seven days of *Sukkot* a total of seventy bulls are to be sacrificed on the altar; according to rabbinic tradition, these benefited the seventy nations of the world. Following the seventh day of the festival, on the Eighth Day of Assembly, God rejoices with Israel alone.

On the seventy bulls, see Numbers 29:12–34. On these bulls and the seventy nations, see *Eikhah Rabbah* 1:23; BT *Sukkah* 55b; *Pesiqta de-Rav Kaḥana* 28:9; *Tanḥuma, Pineḥas* 16; *Tanḥuma* (Buber), *Pineḥas* 14–15; *Bemidbar Rabbah* 21:24; *Zohar* 1:64a–b, 208b, 221a (standard editions); 2:58b–59a, 135a, 185a, 186b–187a, 233b; 3:24b, 32a, 54b–55a (*Tos*), 92a, 96b–97a, 103b (*Piq*), 104b, 258b–259a; Moses de León, *Sefer ha-Rimmon*, 177–78; Tishby, *Wisdom of the Zohar*, 3:1251–53; Liebes, *Studies in the Zohar*, 244, n. 92. On Israel having God all to themselves on *Shemini Atseret*, see *Pesiqta de-Rav Kahana* 28:9; Vol. 8, pp. 182–83, n. 369.

The expression חדוותא דאורייתא (*ḥedveta de-oraita*), "Joy of Torah," is the Aramaic equivalent of שמחת תורה (*Simḥat Torah*), the Hebrew name of the holiday. The celebration of *Simḥat Torah* developed in Babylonia in Geonic times. See *Zohar* 3:96b–97a, 256b (*RM*); Tishby, *Wisdom of the Zohar*, 3:1253–54.

The full verse in Deuteronomy reads: *For you are a holy people to YHVH your God. You has YHVH chosen to be a treasured people to Him among all the peoples on the face of the earth.* Cf. Deuteronomy 14:2.

50. ***Phinehas son of Eleazar*** The full verse reads: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal.*

51. **There we have learned: Whoever sees a rainbow...** According to Genesis 9:8–17, after the Flood God made a covenantal promise with Noah and his sons that He would never again inundate the world. As

Rabbi Yose said, "The rainbow appears in order to protect the world. This may be compared to a king, who, whenever his son sins against him, comes to punish him—but the *matronita* appears in splendid garments of royalty. The king sees her, and eliminates his anger against his son and rejoices with her. Thus, *I will see her, to remember the everlasting covenant* (Genesis 9:16). Therefore the rainbow appears over the world only in splendid garments of royalty.[52]

"When there is a righteous person on earth, he himself is the covenant, fulfilling the covenant, and he protects the world. When there is no righteous person, behold, a rainbow, demonstrating that the world is poised on destruction—were it not for this rainbow."[53]

Rabbi El'azar said, "This rainbow is never clothed in anything but the garments of the primordial patriarchs: green, red, and white. Green is the garment of Abraham, imbued with this color when Ishmael issued from him. Red is the color of Isaac, for red came imbuing when Esau issued from him, and that red spread until the planet מאדים (*Ma'dim*), Mars, to which Esau is linked. White is the fine garment of Jacob, whose countenance never changed."[54]

a sign of this covenant, God offered the rainbow.

See *Tanḥuma* (Buber), *Noaḥ* 7: "Whoever sees a rainbow in the clouds must recite a blessing. What does he recite? 'Blessed is the One who remembers the covenant, is faithful to His covenant, and fulfills His word.'" See *Tosefta Berakhot* 6:5; JT *Berakhot* 9:2, 13d; BT *Berakhot* 59a; *Tanḥuma, Noaḥ* 6.

In rabbinic literature the formula "There we have learned" introduces a Tannaitic teaching. The full verse in Isaiah reads: *For this to Me is like the waters of Noah: As I swore that the waters of Noah would never again cover the earth, so I swear not to be angry with you or rebuke you.*

52. **The rainbow appears in order to protect the world . . .** The rainbow symbolizes *Shekhinah*, who displays the full spectrum of sefirotic colors and qualities (Her royal garments). She assuages the anger of the Divine King, thereby protecting the world.

On the sefirotic symbolism of the rainbow, see Vol. 5, p. 32, n. 93; Vol. 8, pp. 24–25, n. 71. On *Shekhinah*'s preventing punishment by the wrathful masculine divinity, see *Zohar* 2:190b.

The full verse in Genesis reads: *The bow shall be in the cloud and I will see it* [or: *her*], *to remember the everlasting covenant between God and all living creatures, all flesh that is on the earth.* See *Zohar* 1:72b, 117a.

53. **When there is a righteous person on earth . . .** Such a person himself serves as a sign of the covenant, so the rainbow (symbolizing *Shekhinah* and the covenant) is unnecessary. A human righteous person represents *Yesod* (known as Righteous One), who is the divine phallus, associated with the covenant of circumcision.

On the righteous person (or specifically Rabbi Shim'on son of Yoḥai) replacing the rainbow, see *Bereshit Rabbah* 35:2; JT *Berakhot* 9:2, 13d; *Pesiqta de-Rav Kahana* 11:15; BT *Ketubbot* 77b; *Midrash Tehillim* 36:8; *Zohar* 1:225a; 3:15a, 36a; *ZḤ* 10d (*MhN*); Scholem, "Parashah Ḥadashah," p. 432, n. 29; Liebes, *Studies in the Zohar*, 15. On *Yesod* as Righteous One, see above, p. 38, n. 105.

54. **garments of the primordial patriarchs . . .** The patriarchs—Abraham, Isaac, and Jacob—symbolize the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*, which emanate to *Shekhinah*, "clothing" Her.

When Ishmael issued from Abraham, this patriarch's garment was imbued with green, which is the traditional color of Islam.

When Esau issued from Isaac, the latter's

Rabbi Abba said, "That is fine, but the Holy Lamp said as follows: White is Abraham, who was whitened by the white-hot fire. Red is Isaac, surely. Green is Jacob, situated between two colors. Of Jacob is written *Jacob shall not now be ashamed, neither shall his face become white* (Isaiah 29:22), for his whole bed was perfect. So it is: *Jacob shall not now be ashamed*—appearing red like Isaac, from whom issued Esau. *Neither shall his face become white*—appearing white like Abraham, from whom issued Ishmael. Rather, he absorbs colors, adorning himself with them beyond his fathers. [215b] In these garments, the rainbow clothes Herself when She appears before the King.[55]

garment was imbued with red. Esau is the progenitor of אדום (*Edom*), "Edom," which is associated with the color אדום (*adom*), "red." This color characterizes the planet Mars (the Red Planet), which appears reddish due to the fact that its surface is rich in iron oxide and thus "rusty." The reddish color of Mars is reflected in its Hebrew name: מאדים (*Ma'dim*), literally "that which makes red," deriving from *adom*, "red." In Roman mythology, Mars was the god of (bloody) war. In Kabbalah, red signifies *Din* (Judgment), symbolized by Isaac. In rabbinic literature Esau and Edom often represent Rome, and in medieval literature they often represent Christendom or Christian rule.

All of Jacob's children were Israelites, so his color was pure white and his "countenance never changed." On the rainbow's colors, see Vol. 1, p. 421, n. 608.

55. **That is fine, but...** Rabbi Abba acknowledges that Rabbi El'azar's interpretation of the colors fits the three patriarchs and their children, but he transmits a teaching from Rabbi Shim'on ("the Holy Lamp") that demonstrates the relationship between the colors and the "patriarchal" *sefirot*.

White represents the pure quality of *Ḥesed*, symbolized by Abraham, who was "whitened" by fire when he was cast into a blazing furnace by Nimrod after refusing to worship idols. Red signifies the harsh quality of *Din* (Judgment), symbolized by Isaac. The harmonious color green signifies Jacob's *sefirah*, *Tif'eret*, which harmonizes the polar opposites *Ḥesed* and *Din*.

Jacob's "whole bed was perfect" because, unlike his father and grandfather, all his sons were virtuous Israelites. He absorbed and blended the colors white and red, and thereby surpassed both Isaac and Abraham.

Shekhinah (symbolized by the rainbow) clothes Herself in all three sefirotic colors when She appears before King *Tif'eret*.

On Jacob's bed being perfect and unblemished, see BT *Pesaḥim* 56a, in the name of Rabbi Shim'on son of Lakish: "[Upon his death bed,] Jacob wished to reveal to his sons the end of days, but *Shekhinah* departed from him [depriving him of inspiration]. He said, 'Perhaps, Heaven forbid, there is a blemish in my bed [i.e., someone unfit among my children], like Abraham, from whom issued Ishmael, or like my father Isaac, from whom issued Esau.' His sons answered him, '*Hear, O Israel!* [i.e., Jacob]. *YHVH our God, YHVH is one* (Deuteronomy 6:4)—just as there is only *one* in your heart, so there is only *one* in our heart.' At that moment our father Jacob opened and exclaimed, 'Blessed be the name of His glorious kingdom forever and ever!'" See *Sifra, Beḥuqqotai* 8:7, 112c; *Sifrei*, Deuteronomy 31, 312; *Vayiqra Rabbah* 36:5; *Shir ha-Shirim Rabbah* on 4:7; *Tanḥuma* (Buber), *Vayetse* 4.

On Rabbi Shim'on's title "the Holy Lamp," see above, p. 27, n. 68. On Abraham being cast into the fiery furnace, see *Bereshit Rabbah* 38:13; Vol. 2, pp. 5–6, n. 34. On green as harmonizing between opposing divine qualities, see *Sefer Ḥasidim* (ed. Wistinetzki), par. 1445; *Sefer Ḥasidim* (ed. Mar-

"Come and see: Mystery of the holy Covenant is the letter י (*yod*), crowned with a supernal insignia. This is what is engraved in the covenant constantly, eternally. And because Phinehas acted zealously for the covenant, this letter was inscribed in his name here: פינחס (*Pineḥas*), Phinehas—a small י (*yod*), a י (*yod*) that is Covenant, surely, issuing from supernal holy י (*yod*).[56]

"Therefore he endures in complete vitality before the Holy King, not perishing from the world. So he is נקי (*naqi*), *innocent*, of that sin of Peor and never perishes from the world.[57]

"*And where were the upright obliterated?*—Nadaḇ and Abiḥu, who, by virtue of him, were not annihilated from that world."[58] [217a]

galiot), par. 484. On Jacob as including the qualities of Abraham and Isaac, cf. *Zohar* 1:224b (Vol. 3, pp. 349–50, n. 260).

The full verse in Isaiah reads: *Therefore, thus says YHVH, who redeemed Abraham, to the house of Jacob: Jacob shall not now be ashamed, neither shall his face become white* [or: *grow pale*].

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56. **Mystery of the holy Covenant is the letter י (*yod*)...** The mark of the covenant of circumcision is identified with the letter י (*yod*) of the divine name שדי (*Shaddai*), which is also the initial letter of יהוה (*YHVH*). The phrase "crowned with a supernal insignia" apparently refers to the tiny tip on the upper left-hand corner of the י (*yod*).

Since Phinehas "acted zealously for the covenant," by killing the fornicating couple Zimri and Cozbi, his name includes the letter י (*yod*): פינחס (*Pineḥas*). According to one tradition, in the spelling of Phinehas's name in Numbers 25:11, the י (*yod*) is written small. This small *yod* signifies *Shekhinah*, who is associated with all the small letters and (along with *Yesod*) represents the covenant. *Shekhinah* is pictured as the daughter of *Ḥokhmah*, the primordial point, who is Himself symbolized by the point-like letter י (*yod*).

On the letter י (*yod*) as the mark of circumcision, see *Tanḥuma, Tsav* 14, *Shemini* 8; *Zohar* 1:13a, 56a, 60a, 89a, 93a, 95a–b; 2:3b, 36a, 87b, 90a, 216b, 235a; 3:13b, 73a, 91a–b, 142a (*IR*), 220a, 256a (*RM*), 266a–b; Wolfson, "Circumcision and the Divine Name"; idem, *Circle in the Square*, 29–48. On the tip of the letter *yod*, see BT *Menaḥot* 34a.

On Phinehas's zealous act, see above, note 7. On the *yod* in פינחס (*Pineḥas*), see above, note 23. On the size of the *yod* in פינחס (*Pineḥas*) in Numbers 25:11, see *Zohar* 3:57b, 220a; Menaḥem Lonzano, *Shetei Yadot*, 20a–b; *Minḥat Shai* on Numbers 25:11; Kasher, *Torah Shelemah*, Numbers 25:11, n. 72. On *Shekhinah* and the small letters, see below, note 103. For various interpretations of this paragraph, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

57. **Therefore he endures in complete vitality...** As mentioned previously (in note 33), Phinehas is identified with the prophet Elijah, who lived hundreds of years later and did not undergo the normal experience of death, but rather *ascended in a whirlwind to heaven* (2 Kings 2:11). Thus Phinehas (or Elijah) "endures in complete vitality..., not perishing [normally] from the world."

Rabbi Abba applies to Phinehas the verse from Job quoted above (by Rabbi Yehudah at note 51): *Remember, now: what* נקי (*naqi*), *innocent person, ever perished, and where were the upright obliterated?* Phinehas acted zealously when many Israelite men went *whoring with the daughters of Moab* (Numbers 25:1) and worshiped the heathen god Baal-peor. Because he remained *naqi*, *innocent*, of that sin, and saved Israel from divine wrath, he (as Elijah) never perished normally.

58. ***And where were the upright obliterated?...*** The second half of the verse also

Rabbi Shim'on was sitting and delving into this portion when his son, Rabbi El'azar, came and asked him, "What do Nadab and Abihu have to do with Phinehas? If we say that Phinehas didn't exist in the world when they died and only later came into the world, restoring their place—not so, for, in fact, Phinehas was in the world, serving as deputy high priest, his soul enduring vitally within him!"[59]

He replied, "My son, there is a sublime mystery here, as follows: When [Nadab and Abihu] departed from the world, they were not concealed beneath the wings of the holy Rock. Why? Because it is written *and they had no children* (Numbers 3:4)—for they diminished the image of the King, despite being worthy of the high priesthood.[60]

"When Phinehas acted zealously for the holy covenant—entering amidst the multitudes and hoisting the adulterers on a spear in the sight of all Israel, with all the hordes of the tribe of Simeon coming at him—his soul flew away from him. Two souls that were naked, placeless, approached her, and they merged as one; and his soul returned intermingled—a spirit mingled with two spirits, in-

pertains to Phinehas, because through his zealous action the souls of Nadab and Abihu were reincarnated in him and thereby restored, rather than being *obliterated* from the world above. See above, note 8.

59. **delving into this portion . . .** Namely, *Parashat Pinehas*, the Torah portion *Phinehas*.

Rabbi El'azar had heard (perhaps from his father, Rabbi Shim'on) that the souls of Nadab and Abihu were reincarnated in Phinehas (as explained above, note 8), who "restored their place" by eventually serving as high priest. Rabbi El'azar wonders how this could be, since normally a person's soul is reincarnated only into someone born after the first person has died, whereas Phinehas was alive when Nadab and Abihu perished, and he possessed his own soul.

On Phinehas's status, cf. above, note 30. On the role of deputy high priest (or prefect), cf. BT *Zevahim* 102a; *Pesiqta de-Rav Kahana* 26:3 (and parallels).

60. **When [Nadab and Abihu] departed from the world . . .** Since they had not engendered any children, their souls were unfulfilled and thus excluded from the realm of *Shekhinah* (pictured as "the holy Rock").

On diminishing the divine image, see *Bereshit Rabbah* 34:14, in the name of Ben Azzai: "Whoever abstains from procreation is as though he spilled blood and diminished the image." Because human beings are created in the image of God, by failing to bring new life into the world, one diminishes the manifestation of that image.

See *Tosefta Yevamot* 8:7; BT *Yevamot* 63b; *Mekhilta, Bahodesh* 8; *Bereshit Rabbah* 17:2; *Devarim Rabbah* (ed. Lieberman), p. 10; *Zohar* 1:13a, 186b; 3:7a *ZḤ* 59a (*MhN*), 89b (*MhN, Rut*); Moses de León, *Sefer ha-Mishqal*, 140; David ben Judah he-Ḥasid, *The Book of Mirrors*, 28, and intro, p. 34, n. 238; Heschel, *Torah min ha-Shamayim*, 1:220–23.

On the connection between childlessness and reincarnation, see above, note 8. On the image of a rock in the context of reincarnation, cf. *Zohar* 2:100a. The full verse in Numbers reads: *Nadab and Abihu died before YHVH when they offered alien fire before YHVH in the Desert of Sinai, and they had no sons* [or: *children*], *and Eleazar and Ithamar served as priests in the lifetime of Aaron their father.*

vigorated within him. Then he attained their place, to become high priest, which he did not deserve previously.[61]

"So he was נקי (*naqi*), *innocent* (Job 4:7), not perishing at that moment—his spirit did not perish when it flew away from him.[62]

"And where were the upright obliterated? (ibid.)—the sons of Aaron, for what was lost in their lifetime returned to the world. Thus of Phinehas is written *son of, son of* (Numbers 25:11), twice.[63]

"*Phinehas son of Eleazar* (Numbers 25:11). What is written before this portion? *YHVH said to Moses, 'Take all the leaders of the people and impale them to YHVH, facing the sun'* (ibid., 4). Now, was it because they would have killed them at night or on a cloudy day, that it is written *facing the sun*?"[64]

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61. **When Phinehas acted zealously...** By killing the fornicating couple Zimri and Cozbi. (See above, note 7.) According to Numbers 25:14, Zimri was a chieftain in the tribe of Simeon.

Due to his passionate zeal (and/or the fear of being attacked by the hordes of Zimri's fellow Simeonites), Phinehas's soul flew away from him. In the atmosphere, his soul encountered the two souls of Nadab and Abihu, who were wandering naked because they had departed this life childless and unfulfilled. All three souls merged, and soon Phinehas's soul returned to him mingled with the two others. Then "he attained their place," becoming destined for the high priesthood, whereas previously he was worthy only of being an ordinary priest.

A soul's nakedness implies that it lacks a garment of good deeds. See above, note 35; pp. 98–99, n. 140. Here, the word "naked" renders עריראן (*ariran*), based on the rare biblical term עירי (*ariri*), which apparently means "stripped," hence, "stripped of children, childless." See Genesis 15:2; Leviticus 20:20–21; Jeremiah 22:30; *Targum Onqelos* and Rashi on Leviticus 20:20.

On Phinehas's status, cf. above, note 30. On the particular type of (usually temporary) reincarnation known as עבור (*ibbur*), "impregnation," see above, note 8.

62. **So he was נקי (*naqi*), *innocent*...** Rabbi Shim'on applies to Phinehas the verse from Job: *Remember, now: what* נקי (*naqi*), *innocent person, ever perished, and where were the upright obliterated?* Because Phinehas remained *naqi, innocent*, of sin and acted zealously, his soul did not perish when it flew away from him. See above, note 57.

63. ***And where were the upright obliterated?...*** The second half of the verse also pertains to Phinehas, because through his zealous action the souls of Nadab and Abihu were reincarnated in him rather than being *obliterated*. Thereby, "what was lost in their lifetime"—namely the opportunity to have children, or to serve as high priests—"returned to the world." See above at note 58.

The verse in Numbers reads in full: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal.* Of course, the simple sense of the beginning of this verse is that Phinehas was the *son of Eleazar*, who was the *son of Aaron*. But Rabbi Shim'on alludes to a deeper meaning: Since the souls of Aaron's two sons, Nadab and Abihu, were reincarnated in Phinehas, the latter was not only the *son of Eleazar*, but also, in a sense, the *son of Aaron*! See above, note 8.

64. **What is written before this portion?...** The previous Torah portion con-

Rabbi Yehudah said, "So that their death would be in public, just as they sinned in public."

Rabbi Shim'on said, "Not for this was it said [*facing the sun*]. Rather, from here we learn: On whatever rung a person sins against the blessed Holy One, at that very place he must mend his soul. They sinned against the Holy Covenant, which is called *sun*, so the judgment and reparation were *facing the sun* and nowhere else. From here we learn that a person must mend his soul only in the place against which he sinned, and whoever fails to do so never attains restoration fittingly."[65]

Rabbi Ḥiyya opened, "*The trees of YHVH drink their fill, the cedars of Lebanon that He planted*... (Psalms 104:16–17). What is written before? *And wine that gladdens the human heart—to make the face shine from oil—and bread that sustains the human heart* (ibid., 15). Now, what is the connection between one and the other? Well, we have learned as follows: It is written *He makes grass sprout for the beast, herbage for the labor of humankind, to bring forth bread from the earth* (ibid., 14). Now, was it merely to praise *the beast* for having *grass* that David came to speak in the Holy Spirit? Rather, *He makes grass sprout*—those six hundred million angelic messengers who were created on the second day of Creation, all of them flaming fire. These are *grass*. Why *grass*? Because they grow like *grass*. Every single day they are suddenly cut down, and afterward they grow back as before.[66]

cludes with the account of the tragic incident when many Israelite men went *whoring with the daughters of Moab* (Numbers 25:1) and worshiped the heathen god Baal-peor. (See above, note 7.) Verse 4 reads in full: *YHVH said to the Moses, "Take all the leaders of the people and impale them to YHVH, facing the sun, that YHVH's flaring wrath turn away from Israel."*

Rabbi Shim'on wonders why Scripture adds the detail *facing the sun*. He is alluding to a rabbinic rule about capital punishment. According to M *Sanhedrin* 4:1, capital cases must be tried during the daytime and the verdict must also be reached during the daytime. In BT *Sanhedrin* 34b, Rav Shimi son of Ḥiyya deduces this from the verse quoted here: *and impale them to YHVH, facing the sun.*

65. **On whatever rung a person sins...** Whichever sefirotic rung a person taints by his sin, precisely there he must mend his soul. By whoring with the Moabite women, the Israelites had sinned against the divine phallus, *Yesod*. This phallic *sefirah*—associated with the covenant of circumcision and called Holy Covenant—is symbolized by *the sun*. Consequently, the Israelite leaders were impaled *facing the sun*.

See *Zohar* 2:3b. On *Yesod* as sun, see also *Zohar* 1:9a, 33b; 2:3b, 137a; Moses de León, *Sod Eser Sefirot*, 381; idem, *Shushan Edut*, 338; idem, *Sheqel ha-Qodesh*, 50 (61). On tainting *Yesod*, cf. Moses de León, *Mishkan ha-Edut*, 62–63.

66. ***The trees of YHVH drink their fill...*** The context in Psalms (104:14–17) reads: *He makes grass sprout* לבהמה (*la-behemah*), *for cattle* [or: *for the beast*], *herbage for the labor of humankind, to bring forth bread from the*

"Therefore it is written: *He makes grass sprout for the beast*—as is written: *The righteous one knows the soul of his beast* (Proverbs 12:10). And we have learned: A thousand mountains grow for Her every single day, and every single mountain is six hundred thousand, and She eats.[67]

"*Herbage for the service of* האדם (*ha-adam*), *the human*—souls of the righteous, which that אדם (*adam*), *human*, who rides and controls *the beast*, consumes and ingests. By virtue of them, the whole world is nourished from that *Adam*, of whom is written *Upon the image of a throne, an image like the appearance of adam, a human* (Ezekiel 1:26). Therefore it is written: [*herbage for the service of*]

earth, and wine that gladdens the human heart—to make the face shine from oil [or: *making the face shine brighter than oil*]*—and bread that sustains the human heart. The trees of YHVH drink their fill, the cedars of Lebanon that He planted, where birds make their nest, the stork whose home is the junipers.*

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Rabbi Ḥiyya asks what connection there is between *the trees* and *cedars* (mentioned in verse 16) and the *wine*, *oil*, and *bread* (mentioned in verse 15). He begins his answer by quoting verse 14, and posing another question: Why would King David the Psalmist utter inspired words about something as mundane as *grass for the beast*? Because, Rabbi Ḥiyya explains, the countless blades of *grass* represent six hundred million angels, created on the second day of Creation, who flourish briefly, are suddenly cut down, and then sprout again.

According to *Bereshit Rabbah* 1:3 (and 3:8), Rabbi Yoḥanan taught that all the angels were created on the second day of Creation, whereas Rabbi Ḥanina taught that they were created on the fifth day. According to the *Zohar*, those angels created on the second day are angels of Judgment, deriving from *Gevurah*—or *Din* (Judgment)—the second of the lower seven *sefirot* (pictured as the seven primordial Days). Characterized by strict Judgment, these angels perish daily.

On the notion of angels vanishing, see BT *Ḥagigah* 14a: "Shemu'el said to Rabbi Ḥiyya son of Rav, 'O son of a lion! Come, I will tell you one of those fine words said by your father: Every single day, ministering angels are created from a river of fire, chant song, and then cease to be, as is said: *New every morning, immense is Your faithfulness!* (Lamentations 3:23).'"

See *Zohar* 1:17b, 18b, 40a–b (*Heikh*); 2:213b–214a, 247a (*Heikh*); *Tosafot*, *Ḥagigah* 13b, s.v. *mi-zei'atan*; Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 507, 510; Moses de León, *Sefer ha-Mishqal*, 65; idem, *Sefer ha-Rimmon*, 202, 205 (and Wolfson's note 8); Tishby, *Wisdom of the Zohar*, 2:624–25.

67. **Therefore it is written: *He makes grass sprout*...** Now the verse implies that these numerous angels (pictured as *grass*) *sprout for Shekhinah*—pictured as a cosmic *beast* who consumes them daily.

The image of "a thousand mountains" appears in Psalms 50:10: *For Mine are all animals of the forest,* בהמות (*behemot*), *beasts, on a thousand mountains.* According to a midrashic interpretation, the apparent plural, *behemot*, is actually singular. See *Vayiqra Rabbah* 22:10, in the name of Rabbi Yoḥanan: "It is one beast, crouching on a thousand mountains—and a thousand mountains grow various kinds of vegetation for her, and she eats." See above, p. 272, n. 79.

Here each of the thousand mountains yields—or constitutes—six hundred thousand angels, totaling six hundred million angels, consumed daily by *Shekhinah*.

The verse in Proverbs indicates that *Yesod* (called *righteous one*) *knows the soul of Shekhinah* (*his beast*) and provides Her with this daily sustenance. See *Zohar* 2:201a. On *Yesod* as Righteous One, see above, p. 38, n. 105.

ha-adam, *the human*—the one who is well known—in order *to bring forth bread from the earth*, to bring forth nourishment for the world *from the* holy *earth.*[68]

"*And wine*—old wine, flowing from above.[69]

"*That gladdens the heart of* אנוש (*enosh*), *a human being. Enosh*—mystery of that youth [217b] who attains old age and is restored as originally. Of this is written *Enosh*, *A human being—his days are like grass* (Psalms 103:15).[70]

"*To make faces shine*—the *faces* called 'large face' and 'small face.'[71]

68. ***Herbage for the service of*** **האדם (*ha-adam*), *the human*...** Whereas *grass* symbolizes angels, *herbage* symbolizes souls of the righteous, consumed by *Tif'eret*, who is pictured as האדם (*ha-adam*), *the* divine *human*, riding *Shekhinah* (*the beast*). *Shekhinah* is also the divine throne (described by the prophet Ezekiel), upon which *Adam* sits.

The souls of the righteous stimulate the union of *Tif'eret* and *Shekhinah*, which conveys blessing and nourishment to the whole world. This nourishment—or *bread*—issues from *Shekhinah* (*the earth*). The phrase "the one who is well known" accounts for the definite article in the word *ha-adam*, *the human.*

The verse in Psalms reads: *Herbage* לעבודת האדם (*la-avodat ha-adam*), *for the labor of humankind* [understood here as: *for the service of the human*]. For the context in Psalms, see above, note 66.

The verse in Ezekiel, describing what lies above the angelic *ḥayyot* (living beings), reads in full: *Above the expanse over their heads—like the appearance of sapphire, image of a throne. And upon the image of a throne, an image like the appearance of a human being* [or: *a human*] *upon it above.*

69. ***And wine*—old wine...** The flow of emanation from *Binah*. See below, note 180.

70. ***That gladdens the heart of*** **אנוש (*enosh*), *a human being*...** Whereas in the previous verse האדם (*ha-adam*), *the human*, symbolizes *Tif'eret*, in this verse אנוש (*enosh*), *a human being*, symbolizes the chief angel, Metatron. He is often called נער (*na'ar*), "youth, lad, [heavenly] servant," and whenever he ages, he is rejuvenated. The verse in Psalms 103 now implies that Metatron flourishes again and again *like grass.*

On Metatron as *na'ar*, see above, pp. 5–6, n. 12. On his rejuvenation, see *Zohar* 1:162a, 179b, both of which quote Psalms 37:25: נער (*Na'ar*), *A youth, I was, and now I am old.* According to BT *Yevamot* 16b, in the name of Rabbi Yoḥanan, "This verse was spoken by the Prince of the World [namely Metatron]."

The verse in Psalms 104 reads *And wine that gladdens the human heart* [or: *the heart of a human being*]. See above, note 66. The full verse in Psalms 103 reads: *A human being—his days are like grass; like the bloom of the field, thus he blooms.*

71. ***To make faces shine*...** The verse reads: *To make* פנים (*panim*), *the face* [or: *faces*] *shine.* (See above, note 66.) Here, Rabbi Ḥiyya focuses on the plural sense.

The image of large and small faces derives from a Talmudic discussion of the cherubim. See BT *Sukkah* 5b: "Rabbi Aḥa son of Ya'akov said, 'We have learned that the face of the cherubim was no less than a handbreadth....' What is a כרוב (*keruv*), cherub? Rabbi Abbahu said, 'כרביא (*Ke-ravya*), Like a child, for in Babylon they call a child רביא (*ravya*).' Abbaye said to him, 'If so, how do you explain the verse: *The face of one was the face of a cherub, and the face of the second the face of a human* (Ezekiel 10:14), seeing that [the faces of] a cherub and a human are the same?' —'A large face and a small face [i.e., *The face of a human* is large, while *the face of a cherub* is small].'"

Here, the "large" and "small" faces may refer to different aspects of the *sefirot*, or to a certain sefirotic face (or faces) and an angelic face (or faces), perhaps (including) that of

"*From oil*—from the flow of the World that is Coming, holy supernal anointing oil.[72]

"*And bread* [*that sustains*] *the heart of* אנוש (*enosh*), *a human being*—the *bread* that the skies exude, grinding manna for nourishment of the righteous, unspecified. From there it flows to numerous cohorts, called *the heart of enosh*—all coming from the supernal flow.[73]

"*The trees of YHVH drink their fill*—supernal inner trees.[74]

"*The cedars of Lebanon* [*that He planted*]—for they were uprooted, and the blessed Holy One *planted* them. What is the difference between *the trees of YHVH* and *the cedars of Lebanon*? *The trees of YHVH* are the Tree of Life and the Tree of Knowledge of Good and Evil; *the cedars of Lebanon* are fifty gates called 'five hundred years.'[75]

Metatron. For various interpretations, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; *Ateret Tsevi*; *Sullam*; *Matoq mi-Devash*.

On the passage in BT *Sukkah*, see BT *Ḥagigah* 13b; *Zohar* 1:18b; 2:278a; 3:60b (Vol. 7, p. 393, n. 110), 274a; *TZ* 70, 129b; Liebes, *Studies in the Zohar*, 105–19; 170, n. 65; Vol. 8, p. 324, n. 14. Cf. above, page 420, where Rabbi Shim'on and his son Rabbi El'azar are called "the Great (or Large) Face and the Small Face."

72. ***From oil***... From the flow issuing out of *Binah*, who is described as the World that is Coming.

On the phrase *from oil*, see *Zohar* 1:240a. On *Binah* as the World that is Coming, see above, p. 144, n. 279.

73. ***And bread*** [***that sustains***]... Alluding to the heavenly bread, or manna.

According to a rabbinic tradition, manna is ground in heaven for the righteous in the afterlife. Here, "the skies" represent the heavenly *sefirot Netsaḥ* and *Hod*, which prepare nourishment for "the righteous, unspecified"—that is, not for righteous souls, but rather for *Yesod* and *Shekhinah*, who are called "the righteous." From *Shekhinah*, the nourishing flow proceeds to numerous angels, who are pictured as *the heart of enosh*, that is, of Metatron.

On manna's being ground for the righteous in the afterlife, see BT *Ḥagigah* 12b; *Zohar* 3:26a, 128b (*IR*), 292b (*IZ*); Gikatilla, *Sha'arei Orah*, 35a. Cf. *Mekhilta, Vayassa* 4; *Mekhilta de-Rashbi*, Exodus 16:25; *Pesiqta de-Rav Kahana* 5:8; Naḥmanides on Exodus 16:6; *Zohar* 2:63a.

On *Yesod* and *Shekhinah* as "the righteous," see Vol. 7, p. 167, n. 517. On the wording "for the righteous, unspecified," cf. *Zohar* 1:245b; 2:148b.

74. **supernal inner trees** Certain *sefirot*, as Rabbi Ḥiyya proceeds to explain.

75. ***The cedars of Lebanon***... The *sefirot* from *Ḥesed* to *Shekhinah*, which began as saplings within *Binah* and were subsequently transplanted to their normal position below Her. Once they were replanted, they become known as *the trees of YHVH*. *Tif'eret* (together with the *sefirot* surrounding Him, from *Ḥesed* to *Yesod*) is called the Tree of Life, while *Shekhinah* is called the Tree of Knowledge of Good and Evil.

The cedars of Lebanon are identified with their original source within the "fifty gates" of *Binah*. This latter image derives from a statement attributed to Rav and Shemu'el (BT *Rosh ha-Shanah* 21b, *Nedarim* 38a): "Fifty gates of בינה (*binah*), understanding, were created in the world, all of which were given to Moses except for one, as is said: *You made him little less than God* (Psalms 8:6)."

The image of five hundred years derives from a passage in *Bereshit Rabbah* 15:6, in

"*Where birds make their nest* (Psalms 104:17)—in their shade, souls of the righteous make their nest, and all holy cohorts are nourished from there.[76]

"חסידה (*Ḥasidah*), *The stork* (ibid.)—daughter of our father Abraham, who is called חסיד (*Ḥasid*), Devout, and who performed חסד (*ḥesed*), kindness, for all inhabitants of the world. So She is called *ḥasidah*.[77]

"*Whose home is the junipers* (ibid.)—between the arms of the world."[78]

Rabbi Abba and Rabbi Yose rose to study Torah at midnight. While they were sitting and studying, Rabbi Yose said, "Regarding what Rabbi Ḥiyya said about *Enosh*, *A human being—his days are like grass* (Psalms 103:15), he spoke well; but how has the conclusion been established, as is written: *For a wind passes by him and he is no more, and his place no longer knows him* (ibid., 16)?[79]

the name of Rabbi Yehudah son of Rabbi Ila'i: "The Tree of Life extends over a journey of five hundred years, and all the waters of Creation branch off beneath it." See above, pp. 248–49, n. 10.

On the image of God uprooting and transplanting, see *Bereshit Rabbah* 15:1: "*YHVH Elohim planted a garden in Eden* (Genesis 2:8).... As is written: *The trees of YHVH drink their fill, the cedars of Lebanon that He planted* (Psalms 104:16). Rabbi Ḥanina said, 'They resembled antennae of grasshoppers, and the blessed Holy One uprooted them, transplanting them in the Garden of Eden.'"

See Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 504; *Zohar* 1:31a, 35a–b, 37a, 45b, 162b; 2:127b, 177a (*SdTs*); 3:4b; *Massekhet Atsilut*, 2. For various interpretations of this paragraph, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

76. ***Where birds make their nest*** . . . Souls of the righteous nest in the shade of the sefirotic trees, and all the angels are nourished from there.

77. **חסידה (*Ḥasidah*), *The stork*...** Rabbi Ḥiyya associates this term with חסיד (*ḥasid*), "devout," and חסד (*ḥesed*), "kindness." *Shekhinah* is pictured as חסידה (*ḥasidah*), *the stork*, because She receives the flow of emanation from *Ḥesed*, who is symbolized by Abraham the חסיד (*ḥasid*). So She is described as the daughter of Abraham.

On *Shekhinah* as the daughter of Abraham, see *Bahir* 52 (78); Vol. 4, p. 164, n. 87; cf. Vol. 5, pp. 5–6, n. 17. On Abraham as *ḥasid*, see *Vayiqra Rabbah* 1:4; *Tanḥuma, Lekh Lekha* 14; *Tanḥuma* (Buber), *Lekh Lekha* 18; *Vayera* 3; *Aggadat Bereshit* 46:3; *Zohar* 1:112b, 189b.

78. **between the arms of the world** Embraced by the two cosmic arms, *Ḥesed* and *Gevurah*.

79. **rose to study Torah at midnight...** On this midnight ritual, see above, p. 3, n. 6.

Rabbi Ḥiyya had interpreted *enosh* (*a human being*) as referring to Metatron, who is renewed and rejuvenated again and again, flourishing *like grass*. (See above, note 70.) Now Rabbi Yose wants to know how "the conclusion" (i.e., the following verse) pertains to this chief angel.

The context in Psalms (103:15–17) reads: *A human being—his days are like grass; like the bloom of the field, thus he blooms. For* רוח (*ruaḥ*), *a wind* [or: *a spirit*], *passes by him and he is no more, and his place no longer knows him. But YHVH's kindness is* מעולם ועד עולם (*me-olam ve-ad olam*), *from everlasting to everlasting* [or: *forever and ever*], *over those who revere Him, and His salvation* [or: *righteousness, generosity, beneficence*] *to the children's children*. On verse 16, see above, p. 271, n. 76.

He replied, "Certainly as follows: *Enosh, A human being—his days are like grass,* as [Rabbi Ḥiyya] said. *Like the bloom of the field* (ibid., 15)—renewed, restored as originally; thus *he blooms* (ibid.), rising. Why? *For* רוח (*ruaḥ*), *a spirit, passes by him and he is no more* (ibid., 16)—a supernal, concealed, and holy *spirit,* hidden away from all, which absorbs him, and then *he is no more.* This is the mystery of Enoch, of whom is written *he was no more.* Why? *For Elohim took him* (Genesis 5:24)—supernal *Elohim*; hidden, concealed *spirit.*[80]

"*And his place no longer knows him*—for the small *spirit* is absorbed by the supernal *spirit.*[81]

"What is written next? *But YHVH's kindness is* מעולם ועד עולם (*me-olam ve-ad olam*), *from everlasting to everlasting* (Psalms 103:17)—the High Priest enters the Holy of Holies, grasps him, and gives birth to him as originally; so his juvenescence is renewed like the eagle's and he turns back into a youth."[82]

While they were sitting, they saw a shadow hovering over them—going to and fro in the house. They were astonished.[83]

528 Rabbi Abba said, "Yose, my son, I will tell you what happened to me with the Holy Lamp. One day we were walking in the valley of Ono, delving into Torah that whole [218a] day. Due to the intensity of the sun, we sat ourselves down in the cleft of a certain rock.[84]

80. ***For* רוח (*ruaḥ*), *a spirit, passes by*...** Alluding to *Binah*, who is called "supernal spirit." She absorbs Metatron, *and he is no more.*

The verse in Genesis reads in full: *Enoch walked with God; and he was no more, for Elohim took him.* In postbiblical literature, this verse is taken to mean that God transported Enoch through the heavens and transformed him into the angel Metatron. According to Rabbi Abba, *Elohim* here refers to *Binah* (as often in the *Zohar*).

On Enoch-Metatron, see above, p. 276, n. 88. On *Binah* as "supernal spirit," see *Zohar* 2:238b.

81. **the small *spirit* is absorbed...** Metatron is absorbed by *Binah*.

82. ***But YHVH's kindness*...** The *sefirah* of *Ḥesed* (Love, or Kindness) is symbolized by the high priest. This divine quality enters the realm of *Binah* (here called "the Holy of Holies"), grasps Metatron, and rejuvenates him.

The clause "his juvenescence is renewed like the eagle's" is based on Psalms 103:5: *Your youth is renewed like the eagle's.* This verse alludes to the popular ancient belief that the eagle regains its youth when it molts or in old age. See Isaiah 40:31; and David Kimḥi, ad loc. Cf. the legend of the phoenix, the mythological bird who dies in a self-created fire every five-hundred-to-over-a-thousand years, burning into a pile of ashes, out of which a phoenix chick is born. See Vol. 7, p. 540, n. 567; above, p. 126 at n. 219.

On *Binah* as the Holy of Holies, see *Zohar* 2:238b–239b. For the full verse in Psalms, see above, note 79. For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

83. **a shadow hovering over them . . .** The significance of this mysterious shadow will be clarified below.

84. **what happened to me with the Holy Lamp...** That is, with Rabbi Shim'on, who bears this title.

"The cleft of a certain rock" recalls *the cleft of the rock* where God revealed His *back*

"I said to him, 'How is it that whenever the wicked proliferate in the world, the righteous among them are smitten on their account? For we have learned as follows: "For a generation's sin, the righteous are seized." Why? If because they do not reprimand the world for their deeds, well, there are many who do reprimand but are not heeded, and the righteous are overwhelmed by them. And if it is so that there will be no one to protect the world, then let them not die and not be seized for the sins [of the world], since the righteous find joy in the destruction [of the wicked].'[85]

"He replied, 'For a generation's sin, the righteous are surely seized, and we have established these matters. But when the righteous are seized with illness or afflictions, it is in order to atone for the world; then all sins of the generation are purged.[86]

to Moses (Exodus 33:22–23). Similarly, here, a profound mystery is revealed: the suffering of the righteous.

On Rabbi Shim'on's title "the Holy Lamp," see above, p. 27, n. 68. On the valley (or plain) of Ono, see Nehemiah 6:2; *Zohar* 3:144b (*IR*). On escaping the intensity of the sun, see above at note 37.

85. **whenever the wicked proliferate...** Rabbi Abba is troubled by the notion that the righteous suffer for the wicked. Their suffering cannot be explained as a punishment for failing to reprimand the wicked, since often such reprimands are not heeded, and furthermore the righteous rebukers "are overwhelmed" and silenced by the sinners. It also cannot be justified by the explanation that the death of the righteous leaves the world unprotected by their merit and vulnerable to heavenly punishment, since it would be better to keep the righteous alive and strike only the wicked, thereby enabling the righteous to celebrate the destruction of evildoers.

On virtuous people being seized for the sin of others, see BT *Shabbat* 33b (per Munich MS): "Rabbi Gorion (according to others, Rabbi Yosef son of Rabbi Shema'yah) said, 'When there are righteous ones in the generation, the righteous are seized for the sin of the generation. When there are no righteous in the generation, schoolchildren are seized for the sin of the generation.'"

See *Bereshit Rabbah* 33:1; *Vayiqra Rabbah* 2:6; *Kallah Rabbati* 6:4; Rashi on BT *Ta'anit* 11a, s.v. *ha-tsaddiq avad*; *Zohar* 1:67b–68a, 180a; 2:10b, 38b, 53a, 195a; 3:17b, 38a, 46b; *ZḤ* 12c–d (*MhN*). Cf. *Mekhilta, Neziqin* 18; BT *Shabbat* 55a, *Avodah Zarah* 4a.

On the grave consequences of not reprimanding sinners, see BT *Shabbat* 54b, in the name of Rav, Rabbi Ḥanina, Rabbi Yoḥanan (or Yonatan), and Rav Ḥaviva: "Whoever can protest against his household [for committing a sin] and does not, is seized for [the sins of] his household; [if he can protest] against his townspeople [and does not], he is seized for his townspeople; [if he can protest] against the whole world [and does not], he is seized for the whole world." See Vol. 7, pp. 286–87, n. 95.

86. **in order to atone for the world . . .** Rabbi Shim'on explains that the suffering of the righteous atones for the sins of the world.

According to rabbinic tradition, "The death of the righteous atones." See JT *Yoma* 1:1, 38b; *Vayiqra Rabbah* 20:12; BT *Yoma* 42a, *Mo'ed Qatan* 28a; *Pesiqta de-Rav Kahana* 26:11; *Tanḥuma, Aḥarei Mot* 7; *Tanḥuma* (Buber), *Aḥarei Mot* 10; *Zohar* 1:65a; 2:269a (*Heikh*); 3:56b, 231a.

"'How do we know this? From all members of the body. When all the members are in distress—grave illness prevailing over them—one member must suffer so that all of them may be healed. Which one is it? The arm. The arm is struck and blood is drawn from it, and then all members of the body are healed.[87]

"'Similarly, inhabitants of the world are bodily members, interlinked. When the blessed Holy One wishes to grant healing to the world, He strikes one righteous person among them, and through him provides healing to all. How do we know this? As is written: *But he was pierced for our sins, crushed for our iniquities, and by his wound we are healed* (Isaiah 53:5). *And by his wound*—bloodletting, like someone letting blood from his arm. *By* that *wound we are healed*—healing comes to us, to all members of the body.[88]

"'Never is a righteous person smitten except to provide healing to the generation and to atone for them. This is the mystery of 'a righteous one who suffers,' for the Other Side prefers most of all that Judgment should overwhelm a righteous one—for then he does not care about the whole world and ignores them because of the joy of dominating him. Yet that righteous person attains supreme dominion in this world and in the world that is coming. As for 'a righteous one [218b] who prospers,' this is because the blessed Holy One does not care to atone for the world.'[89]

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87. **From all members of the body . . .** If a person is suffering illness, blood will be drawn (or "let") from one of his limbs in order to heal the whole body.

The analogy of bloodletting—as applied to the responsibility of an individual to his community—is borrowed from Judah Halevi, *Kuzari* 3:19. See below at note 191. On bloodletting (or phlebotomy), see above, p. 360, n. 214. For other instances of the *Kuzari*'s influence in this section of the *Zohar*, see below, notes 93, 139–40, 165.

The word "members" renders שייפי (*shaiphei*)—singular, שייפא (*shaipha*)—a frequent Zoharic neologism. See above, p. 120, n. 203.

88. **He strikes one righteous person among them . . .** Who is pictured as the arm.

On the inhabitants of the world as "bodily members," see below, note 139. On the righteous person as "the arm," see *Tanḥuma* (Buber), *Vayeshev* 1; *Aggadat Bereshit* 58:1; *Nitsotsei Orot*. Cf. BT *Ḥullin* 89a.

The context in Isaiah (53:4–5) reads: *Yet it was our sickness that he was bearing, our pains that he endured—though we considered him plagued, stricken by God and afflicted. But he was pierced* [or: *wounded*] *for our sins, crushed for our iniquities; he bore the chastisement that made us whole, and by his wound* [or: *slash*] *we were* [or: *are*] *healed*. This chapter of Isaiah was interpreted in Christianity as referring to Jesus. See Vol. 6, p. 208, n. 296.

89. **mystery of 'a righteous one who suffers' . . .** Such a devoted person preoccupies the demonic Other Side, who enjoys tormenting him and consequently ignores the rest of the world, leaving all its other inhabitants unharmed. Eventually, this "righteous one who suffers" will be rewarded.

On the other hand, when "a righteous one . . . prospers," this is because there is no need for him to suffer at the hands of the Other Side in order to save the rest of the world, since God has decided that the world is undeserving of atonement.

On the theme of "a righteous one who prospers, a righteous one who suffers," see

"I said to him, 'If they didn't live at the same time, fine. But there is one righteous person here and another right nearby—the first one suffering illness and affliction, while the other enjoys all the goodness of the world!'[90]

"He replied, 'One or two of them is enough, since the blessed Holy One does not wish to strike all of them—just as it is unnecessary to strike and let blood from more than one arm in order to provide healing for all the bodily members. Similarly, one righteous person suffices.[91]

"'If the illness becomes severe, spreading through all the members, then blood must be let from two arms. Similarly, if grave sins proliferate in the world, then all the righteous are smitten, to provide healing to the whole generation. But when [the sins] are not so numerous, then one righteous person is struck, and the rest of the righteous are left in peace, for the world does not need all of them to suffer. Once the people are healed, the righteous are healed. Sometimes they suffer illness throughout their lives to protect the generation; once they die, all are healed and pardoned—when sins are extremely grave.'[92]

"We rose and walked on. The intensity of the sun was extreme, oppressing us on the way. We saw trees in the desert, with water beneath them; we sat down in the shade of a desert tree.

"I asked him, 'What about this practice performed by no other nation in the world, just Israel alone? For when they study Torah, they sway back and forth, without having learned it from anyone in the world, and they can't keep still.'[93]

BT *Berakhot* 7a, in the name of Rabbi Yose: "*Please, let me know Your ways* (Exodus 33:13). [Moses] said before Him, 'Master of the Universe, why do some of the righteous prosper while others suffer? And why do some of the wicked prosper while others suffer?' He replied, 'Moses, a righteous one who prospers is righteous born of righteous; a righteous one who suffers is righteous born of wicked. A wicked one who prospers is wicked born of righteous; a wicked one who suffers is wicked born of wicked.'" See above, p. 107, n. 162.

On the Other Side's being preoccupied with a righteous person, see the midrashic and Zoharic teaching on Job (discussed in Vol. 8, pp. 147–48, n. 267) and *Zohar* 3:218a–b (*RM*). Job exemplifies a suffering virtuous person who is eventually rewarded. (See Job 42:12–17.) On the theme of preoccupying the Other Side, see also above, p. 436, n. 456.

90. **If they didn't live at the same time, fine . . .** If the righteous one who prospers and the righteous one who suffers lived at different times, then Rabbi Shim'on's explanation would be fine, since the former one prospers at a time when God does not seek atonement for the world, whereas the latter suffers at a time when God does seek atonement. But, in fact, both types of righteous people live simultaneously.

91. **One or two of them is enough . . .** By striking just one or two of the righteous, God ensures atonement for the whole generation, and the rest of the righteous are left unharmed.

92. **Once the people are healed . . .** Once their sins are expiated, the righteous are healed.

93. **when they study Torah, they sway back and forth . . .** The practice of swaying (during study or prayer) is discussed by various medieval authors. The passage here draws on the dialogue presented by Judah

"He replied, 'You have reminded me of a sublime matter—and inhabitants of the world do not know or care!'

"He sat for a while and wept. Then he said, 'Woe to the world! Woe to people who go around like cattle in the field with no intelligence! By this matter alone, the souls of Israel are distinguished from the souls of other nations. The souls of Israel have been hewn from the holy burning Lamp, as is written: *The soul of a human is the lamp of YHVH* (Proverbs 20:27). When this *lamp* is linked [219a] to Torah above, the light upon it is not still for even an instant. This is the mystery of *O Elohim, do not be silent!* (Psalms 83:2). Similarly, it is written: *O you who praise YHVH, do not be silent!* (Isaiah 62:6)—no stillness for you.

"'Once the light of a lamp clings to the wick, that light is never still, but rather sways back and forth, never staying still. Similarly with Israel, whose souls derive from that light of the Lamp. As soon as they cling to words of Torah, the light is kindled—they cannot keep still; they sway back and forth and in all directions like the light of a lamp, for it is written: *The soul of a human is the lamp of YHVH.*[94]

Halevi in his *Kuzari* 2:79–80: "The Khazar said, 'I will ask you: Do you know why the Jews sway when they read Hebrew?'

"The Companion replied, 'It has been said that this is in order to arouse the natural heat. But I think that . . . since many of them could read at the same time, it was possible for ten or more of them to gather over one book—this is why our books are large. And each one of the ten would have to bend down each time in order to read a word and then sit up—bending down and sitting up continually [enabling his fellow to do the same], since the book was on the ground. This was the original cause.

"'Eventually, this became a habit through seeing, witnessing, and imitating whom they saw, as is the nature of human beings. Among other peoples, each person reads his own book, either bringing it near his eyes or bringing himself near the book, as he wishes, without inconveniencing his fellow; and he does not need to bend down and sit up.'"

Rabbi Abba's wording here—"without having learned it from anyone in the world"—contrasts with Judah Halevi's phrasing: "Eventually, this became a habit through seeing, witnessing, and imitating . . . , as is the nature of human beings."

See Emden, *Zohorei Ya'bets*; Tishby, *Wisdom of the Zohar*, 1:77. For other explanations of swaying during study (or prayer), see Simḥah ben Samuel, *Maḥazor Vitri*, p. 630; Zedekiah Anav, *Shibbolei ha-Leqet*, 17; *Sefer Ḥasidim* (ed. Margaliot), 57 (and *Meqor Ḥesed*, ad loc.); *Ba'al ha-Turim*, Exodus 20:15; Kasher, *Torah Shelemah*, Exodus 20:15, n. 449; *Nitsotsei Zohar*. For other instances of the *Kuzari*'s influence in this section of the *Zohar*, see above, note 87.

94. **By this matter alone . . .** Israel's swaying during study demonstrates the difference between their souls and those of other nations. Israel's souls derive from *Shekhinah* (pictured as "the holy burning Lamp"). When She is linked to *Tif'eret* (symbolized by Torah), Her light glitters continually, "not still for even an instant." Similarly, Israel cannot remain still. As soon as they engage in Torah, they are inflamed and sway continually.

Rabbi Shim'on's mystical explanation contrasts sharply with Judah Halevi's an-

"'And it is written: *You are human* (Ezekiel 34:31)—*you are human*, not other nations. The souls of other nations are from extinguished stubble, with no light spreading over them. So they have stillness and do not sway, for they have no Torah by which to be kindled, and no light spreads over them. They stand like trees on fire—burning, yet without light spreading over them. So they keep still without any light at all.'"[95]

Rabbi Yose said, "This is elucidation of the matter. Happy is my share—that I was privileged to hear this!" [219b]

Rabbi Abba opened, saying, "*Sing to YHVH a new song, His praise from the ends of the earth—you who sail the sea and you creatures in it, you coastlands and their inhabitants!* (Isaiah 42:10). How beloved are Israel to the blessed Holy One, for their joy is only in Him and their praise only for Him! For we have learned as follows: Any joy of Israel in which they do not include the blessed Holy One is no joy at all, and Samael and his whole band lie in wait to denounce that joy. For Israel has no joy without His participation.[96]

"How do we know? As is written: *Israel will rejoice* בעושיו (*be-osav*), *with his Maker* (Psalms 149:2). בעושיו (*Be-osav*), *With his Makers*—the verse should read בעושו (*be-oso*), *with his Maker*, as is said: העושו יגש חרבו (*Ha-oso yaggesh ḥarbo*), *Let his Maker draw His sword against him* (Job 40:19). However, *be-osav*, *with his Makers*—because a person is made in partnership between a man, a woman,

thropological one (quoted in the preceding note). This new reason for swaying seems like a spiritualized converse of the one rejected by Halevi: "It has been said that this is in order to arouse the natural heat." Instead, Israel's constant swaying is aroused by spiritual heat.

The verse from Psalms implies that *Shekhinah* (known as *Elohim*) should never be silent and never cease singing to *Tif'eret*. See *Zohar* 1:77b, 86a–b, 178b; 2:140a, 256b (*Heikh*); *ZḤ* 85b (*MhN, Rut*). On the verse from Isaiah, see *Zohar* 1:34b, 77b; 2:30a.

The full verse in Proverbs reads: *The breath* [or: *life-breath, spirit, soul*] *of a human is the lamp of YHVH, searching all the inward chambers* [literally: *the chambers of the belly*].

95. ***You are human...*** Rabbi Shim'on's interpretation here derives from a quotation attributed to him in the Talmud. See BT *Yevamot* 60b–61a: "Rabbi Shim'on son of Yoḥai used to say: '*You, My flock—flock of My pasture—are human* [*and I am Your God*] (Ezekiel 34:31). You are called *human;* Gentiles are not called *human*.'"

Whereas Israel's souls originate in "the holy burning Lamp" of *Shekhinah*, the souls of Gentiles "are from extinguished stubble," namely demonic sources. So the latter lack light and remain still when they read.

On the innate distinction between Jews and Gentiles, see Judah Halevi, *Kuzari* 1:27–47, 95, 102–11; 2:35–44. For parallel medieval Christian views of the demonic nature of Jews, see Trachtenberg, *The Devil and the Jews*. On Rabbi Shim'on's statement in BT *Yevamot*, see Vol. 8, pp. 171–72, n. 332.

96. ***Sing to YHVH a new song...*** This verse (and its context) exemplify joy that focuses on God. For an example of Samael denouncing "selfish" joy, see *Zohar* 1:10b–11a.

and the blessed Holy One. Concerning this mystery, it is written *Let us make a human* (Genesis 1:26)—in partnership. For we have learned: The blessed Holy One made three artisans by whom to produce the world, namely, heaven, water, and earth—each of whom performed for one day and then resumed as before.[97]

"On the first day, heaven produced its craft, as is written: *God said, 'Let there be light'* (Genesis 1:3). On the second day, water generated a craft, as is written: *God said, 'Let there be a firmament in the midst of the waters, and let it divide water from water'* (ibid., 6). Half of the water ascended on high, and half of the water remained below; and had the waters not divided, the world would not have endured. On the third day, earth generated as she had been commanded, as is written: *God said, 'Let the earth sprout vegetation . . . ,'* and it is written *The earth sprouted* [*vegetation . . .*] (ibid., 11–12).

"Until here, each of these three artisans produced its craft, doing as they had been commanded. Three other days remained. The first artisan was commanded to produce his craft, as is written: *Let there be lights in the firmament of heaven* (Genesis 1:14)—this was [done by] heaven. On the fifth day, water, the other artisan, produced, as is written: *Let the waters swarm with a swarm of living beings* (ibid., 20). On the sixth day, earth generated its craft, as is written: *Let the earth bring forth living beings of each kind and cattle and crawling things . . .* (ibid., 24).[98]

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"Once these three artisans had completed their activity, the blessed Holy One said to them, 'I have one work of art to produce, namely, a human being. Join

97. בעושיו (*Be-osav*), *With his Makers . . .* The simple sense of this clause is *Israel will rejoice* בעושיו (*be-osav*), *with* [or: *in*] *its* [or: *his*] *Maker.* But Rabbi Abba reads *be-osav* hyperliterally: *with his Makers.* The apparent plural alludes to the three partners who "make" a human being: a man, a woman, and God. Similarly, God created the world along with three "artisans," namely heaven, water, and earth.

See BT *Qiddushin* 30b: "There are three partners in [the creation of] a human being: the blessed Holy One, his father, and his mother." Cf. BT *Niddah* 31a; *Zohar* 2:93a; 3:83a (*Piq*); *ZḤ* 16b (*MhN*), 49a, 56b.

The final clause ("and then resumed as before") is clarified in the following note. On the concluding two sentences (and the following passage), see *ZḤ* 16a–b (*MhN*); *Zohar* 3:238b (*RM*); cf. *Bereshit Rabbah* 12:8 (and parallels); *ZḤ* 13a (*MhN*).

The verse in Genesis reads: *God said, "Let us make a human in our image, according to our likeness."* For other interpretations of the plural form *Let us make*, see, e.g., above, p. 457, n. 526; Vol. 7, p. 209, nn. 2, 4; Vol. 8, pp. 169–70, n. 327.

The verse in Job (referring to the beast called Behemoth) is quoted here to demonstrate the normal form עושו (*oso*), *his Maker.* On the unusual singular form בעושיו (*be-osav*), see Gesenius, *Hebrew Grammar*, § 124k. On the plural sense of *be-osav*, see *Zohar* 3:23b.

98. **Three other days remained . . .** On each of which one of the three artisans produced another craft, thereby resuming "as before," that is, as on the first three days of Creation.

yourselves together, and *Let us make a human*—I along with you. The body is yours, and I will be in partnership with you, and *let us make a human.*'[99]

"Just as in the beginning there was partnership, so, too, afterward. Father and mother, corresponding to the earth, and the blessed Holy One, who collaborates with them. Concerning this mystery, it is written *be-osav, with his Makers.*[100]

"Even if one's father and mother have departed from this world, joy embraces the whole partnership. For we have learned: When a person [220a] includes the blessed Holy One in his joy, the blessed Holy One comes to the Garden of Eden and plucks from there his father and mother—who are His partners—and brings them to that rejoicing; and all of them are present there, yet people do not know.[101]

"However, in a person's distress, the blessed Holy One alone is present with him, and He does not inform his father and mother—as is written: *In my distress I called to YHVH, to my God I cried out. From His palace He heard my voice, and my cry before Him came into His ears* (Psalms 18:7)."

That shadow returned as before and moved through the house in the shape of a man. Rabbi Abba fell on his face.[102]

Rabbi Yose said, "I remember that in this place I saw Rabbi Pinḥas son of Ya'ir. One day he was standing in this spot and said as follows: 'פינחס (*Pineḥas*), *Phinehas, son of Eleazar son of Aaron the priest* (Numbers 25:11)—with a small letter י (*yod*). For two alphabets are inscribed: an alphabet of large letters and an alphabet of small letters. The large letters are of the World that is Coming, and the small letters are of the Lower World—the holy enduring Covenant. Since Phinehas acted zealously for this Covenant, a small י (*yod*) was added to him, mystery of this Covenant.[103]

99. **I will be in partnership with you . . .** God Himself will generate the soul.

100. **so, too, afterward . . .** After Creation, in all instances of human conception and birth. On *be-osav* as *his Makers*, see above, note 97.

101. **Even if one's father and mother have departed . . .** When a person whose parents have died celebrates a joyous event—for example, his son's or daughter's wedding—and includes God in the celebration, God brings the souls of his deceased parents from the Garden of Eden to participate.

In eastern European Jewish society, on the eve of a wedding it was customary for the bride or groom (whose parent[s] had passed away) to go to the grave(s) in order to invite him (or her or them) to the ceremony. See Scholem; cf. *Nitsotsei Zohar.*

102. **That shadow returned . . .** The shadow that they saw previously hovering over them and moving around the house. See above at note 83.

103. **I saw Rabbi Pinḥas son of Ya'ir . . .** In this same place, the venerable Rabbi Pinḥas had once discussed the significance of the spelling of the name of his namesake: פינחס (*Pineḥas*), *Phinehas, son of Eleazar son of Aaron the priest.*

Rarely in the Torah scroll, certain letters

"'At that time, the blessed Holy One said, "What should I do with Moses? This Covenant belongs to him. To give it to someone else without Moses' knowledge is not fitting."[104]

"'The blessed Holy One began speaking to Moses, "Moses, *Phinehas son of Eleazar son of Aaron the priest.*"[105]

"'Moses said, "Master of all worlds, what about him?"

"'He replied, "Moses, you are the one who risked your life for Israel several times so that they would not be annihilated from the world, and he *turned away My wrath from the Children of Israel* (Numbers 25:11)...."[106]

"'Moses asked, "What do You want?"

"'He replied, "That your Bride may abide in him."[107]

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are written large and others are written small. In the *Zohar*, the large letters are associated with *Binah* (known as the World that is Coming), whereas the small letters are associated with *Shekhinah* (the Lower World). According to one tradition, a small letter י (*yod*) appears in the name פינחס (*Pineḥas*) in Numbers 25:11. This alludes to *Shekhinah*, who (along with *Yesod*) represents the covenant, so She is called Covenant. "Since Phinehas acted zealously for this Covenant" by killing the fornicating couple Zimri and Cozbi, his name includes one of *Shekhinah*'s small letters.

See above, note 56. On the large and small letters, see *Zohar* 1:3b, 159b; 2:132a–b, 174a, 180b, 205b, 228b; 3:2a, 53b; *ZḤ* 65d (*ShS*), 66c (*ShS*), 74c–d (*ShS*). On *Binah* as the World that is Coming, see above, p. 144, n. 279.

On Rabbi Pinḥas son of Ya'ir, see above, pp. 418–19, n. 402. Fittingly, he features prominently in the *Zohar*'s commentary on *Parashat Pineḥas*.

On Phinehas's zealous act, see above, note 7. On Phinehas and the covenant, see the context in Numbers (25:11–13): *Phinehas son of Eleazar son of Aaron the priest turned away My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal. Therefore say: I hereby grant him My covenant of peace. And it shall be for him and for his seed after him a covenant of eternal* [or: *perpetual*] *priesthood in recompense for his acting zealously for his God and atoning for the Children of Israel.*

104. **This Covenant belongs to him...** *Shekhinah* (known as Covenant) is wedded to Moses, so how can She be given to Phinehas, without Moses' knowledge?

On Moses' intimacy with *Shekhinah*, see *Zohar* 2:11b–12a; Vol. 6, pp. 103–4, n. 128; Vol. 8, p. 485, n. 81; above, pp. 257–58 at nn. 35–36. On the covenant's being given to Phinehas, see the passage in Numbers quoted at the end of the preceding note. On this *Zohar* passage, see *Zohar* 2:190a.

105. ***Phinehas son of Eleazar...*** For the context in Numbers, see above, end of note 103.

106. **who risked your life for Israel...** At the incident of the Golden Calf and in the aftermath of the negative report of the Israelite scouts. (See Exodus 32; Numbers 14.) Phinehas acted similarly in the affair of Baal-peor. See above, note 7.

Numbers 25:11 reads in full: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal.*

107. **That your Bride...** Namely, *Shekhinah*. On *Shekhinah* as *the bride of Moses*, see Vol. 8, p. 485, n. 81.

"'Moses said, "Wholeheartedly—let Her be with him."

"'He said, "Say with your own mouth, and in a loud voice, that you are transmitting Her to him wholeheartedly." As is written: *Therefore say:*—you say, willingly—*I hereby grant him my covenant of peace* (Numbers 25:12). It was Moses who said *I hereby grant him*.... For if the blessed Holy One said this, Scripture should have stated *Therefore I hereby grant him My covenant.* But rather, it is written *Therefore say: I hereby grant him my covenant.* Moses said, *I hereby grant him my covenant of peace.*[108]

"'Now, if you say that She was removed from Moses—no! Rather, like a lamp: this one benefits, while that one is not diminished.'"[109]

That shade came and sat down and kissed him. They heard a voice saying, "Make room, make room for Rabbi Pinḥas son of Ya'ir, who is with you!"[110]

For we have learned: Any place in which a righteous person innovates words of Torah, he comes to visit when he is in that world—especially when other righteous ones are present there, innovating words of Torah in that place. Like this—for Rabbi Pinḥas son of Ya'ir came to visit his place and found these righteous ones innovating words of Torah, and that word of Rabbi Pinḥas son of Ya'ir was rejuvenated in his presence.[111]

108. ***Therefore say*...** It was actually Moses—not God—who was granting to Phinehas his *covenant of peace*, namely *Shekhinah*. For the full verse and context, see above, end of note 103.

109. **if you say that She was removed...** Although Moses shared *Shekhinah* with Phinehas, he did not thereby lose any of Her brilliance.

The simile of a lamp derives from a midrashic interpretation of how Moses' inspiration spread to the seventy elders (and similarly to his successor, Joshua) without itself being diminished, like a lamp lighting other lamps.

See *Sifrei*, Numbers 93; *Tanḥuma, Beha'alotekha* 12; *Tanḥuma* (Buber), *Beha'alotekha* 22; *Bemidbar Rabbah* 13:20, 15:19; Rashi, *Leqaḥ Tov*, and *Midrash Aggadah*, Numbers 11:17; Azriel of Gerona, *Peirush Eser Sefirot*, 4a; idem, *Peirush ha-Aggadot*, 118; *Zohar* 2:86b; 3:288a (*IZ*); *TZ* 19, 40b; Liebes, *Peraqim*, 144–45. Cf. *Sifrei Zuta*, Numbers 27:20; *Tanḥuma, Pineḥas* 11; *Bemidbar Rabbah* 21:15.

110. **That shade came...** The identity of the shadow (or shade, ghost, specter) now becomes clear: it is the disembodied spirit of Rabbi Pinḥas son of Ya'ir. (See above, notes 83, 102.) On the association of "shadow" with the ethereal body, see Vol. 7, p. 264, n. 24.

111. **Any place in which a righteous person...** After a virtuous teacher has died, his soul revisits each place in which he offered a new interpretation of Torah. This principle applies especially when other righteous people are present, innovating words of Torah—and all the more so in this case, where Rabbi Pinḥas's soul reappeared (as a shadow, or shade), since Rabbi Yose was conveying Rabbi Pinḥas's original teaching in Pinḥas's name.

See above at note 103. Cf. JT *Shabbat* 1:2, 3a (and parallels), in the name of Giddol: "Whoever quotes a tradition in the name of its originator should envision the latter as if he were standing in front of him. What is the basis for this? אך בצלם (*Akh be-tselem*), *Only in an image* [or: *in a shadow*], *does a human go about* (Psalms 39:7)." See Vol. 7, p. 264, n. 24; Vol. 8, pp. 117–18, n. 188.

[Rabbi Abba] said, "The statement of Rabbi Pinḥas son of Ya'ir is fine; for, in fact, it is not written *Therefore say to him*, but rather *Therefore say*. Now, was this utterance from this pious one hidden away in your hand, and you never mentioned it? Happy is our share, to be here in the company of this holy shade!"[112]

He, too, opened, speaking in the name of Rabbi Pinḥas, "*All that your hand finds to do, do with your power; for there is no doing or reckoning or knowledge or wisdom in Sheol, where you are going* (Ecclesiastes 9:10). How fitting it is for a person, as long as the lamp is burning and hovering over his head, to strive to do the will of his Lord. For the light of that lamp is כח (*koaḥ*), power, hovering over him; and of this is written *Please, let the power of YHVH be great* (Numbers 14:17). *The power of YHVH—the power* hovering over the heads of the righteous and of all those who strive to do the will of their Lord.[113]

"Concerning this, we have learned that whoever utters the response 'Amen! May His great Name be blessed' should bless with all his power—this is 'his power.' Surely, he must arouse all his limbs with great power, because by energizing himself with powerful arousal, that holy supernal *power* is aroused, ascending into holiness—and the power and might of the Other Side are broken. Thus, [220b] *with your power* you must do the will of your Lord.[114]

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112. **it is not written *Therefore say to him*...** The wording *Therefore say to him* could imply that Moses was commanded to convey God's assurance to Phinehas. Instead, the verse reads *Therefore say*, implying that Moses had to make this assurance himself, granting to Phinehas Moses' *covenant of peace* (namely *Shekhinah*). See above at note 108.

113. **He, too, opened . . .** Rabbi Abba also transmitted a teaching in the name of Rabbi Pinḥas. *Shekhinah* (pictured as a lamp) hovers above a person's head. See above, pp. 253–54, n. 24.

The verse in Ecclesiastes reads: *All that your hand finds to do, do with your power* [or: *All that your hand finds to do with your power, do*]; *for there is no doing or reckoning or knowledge or wisdom in Sheol, where you are going.* The term *Sheol* means "the netherworld; the abode of the dead." See above, pp. 180–83 at nn. 45–50.

The context in Numbers is the story of the scouts who are sent to the land of Canaan. When their slanderous report convinced the Israelites that it would be impossible to conquer the Land, God threatened to attack the people immediately. But Moses assuaged His wrath, and God then decreed that all Israelites above the age of twenty would eventually die in the desert before they could enter Canaan, except for the two virtuous scouts (Joshua and Caleb). Moses' argument concludes as follows (Numbers 14:17–19): *Now, please, let the power of my Lord be great, as You have spoken, saying, "YHVH! Slow to anger* [or: *long-suffering*] *and abounding in kindness, removing iniquity and transgression; yet He does not wholly acquit, inflicting the guilt of fathers upon sons, to the third and fourth generations." Forgive, please, the iniquity of this people through Your great kindness, and as You have borne with this people from Egypt until now.*

114. **whoever utters the response 'Amen...'** In the Kaddish prayer. By chanting this line powerfully, one stimulates *Shekhinah* ("that holy supernal *power*"), who thereby ascends toward Her beloved, *Tif'eret*.

On the effect of the response "Amen! May His great Name be blessed," see BT *Shabbat*

"*For there is no doing or reckoning or knowledge or wisdom in Sheol, where you are going.* For in that *power* there is *doing*—the effort to strive in this world, which is called *doing*, the world of doing, to complete the end of Thought.[115]

"*Or reckoning*—the world that depends on speech, for *reckoning* depends on speech. Consequently, all numerologies, solstices, equinoxes, and intercalations in the world belong to the Moon.[116]

"*Or knowledge*—mystery of six sides dependent on Thought and called 'the world of that Thought.'[117]

"*Or wisdom*—on which all depends.[118]

"All of these are included in that *power*, which is not so on the side of *Sheol*, rung of Hell. Surely, every person who does not engage with this *power* in this world—to enter thereby into *doing, reckoning, knowledge, and wisdom*—will eventually enter *Sheol*, which has no *doing, reckoning, knowledge, or wisdom.*

119b, in the name of Rabbi Yehoshu'a son of Levi: "Whoever responds with all his power: 'Amen! May His great Name be blessed'—his [heavenly] decreed sentence is torn up." See *Zohar* 1:38b (*Heikh*), 62b; 2:129b, 165b–166a; 3:285a–286a; Moses de León, *Sefer ha-Rimmon*, 69–71.

115. **For in that *power* there is *doing*...** *Shekhinah* (the divine *power*) is manifested in the physical world, which is known as the World of Doing. This world is the culmination of Divine Thought. By striving to act virtuously in this world, a person stimulates and fulfills *Shekhinah*, who (as the final *sefirah*) can Herself be pictured as "the end of Thought."

In this and the following paragraphs, Rabbi Abba is alluding to the concept of three worlds (in ascending order): the World of Doing (the physical world), the World of Speech (the world of the Divine Chariot and the heavenly spheres), and the World of Thought (the realm of the *sefirot*). See Moses de León, *Mishkan ha-Edut*, 16–18; Scholem, *Le-Ḥeqer Qabbalat R. Yitsḥaq ben Ya'aqov ha-Kohen*, 69.

116. **The world that depends on speech...** That is, the heavenly realms—which depend on *Shekhinah*, who conveys divine revelation and is known as Speech.

As mother of the bounded world, *Shekhinah* is the source of various numerical operations, or forms of *reckoning*; whereas in the higher sefirotic realms, unity prevails—and so numerical multiplicity is irrelevant. See *Zohar* 1:46b; 2:221b, 236b.

"Numerologies" (גימטריאות [*gimatriyya'ot*]) refers to the numerical values of the letters of the alphabet. "Intercalation" refers to the insertion of an additional day in a lunar month (to harmonize the month with the lunar cycle) or an additional month in a lunar year (to harmonize the lunar and solar years). All of these operations belong to *Shekhinah*, symbolized by the moon.

See M *Avot* 3:18, in the name of Rabbi Eli'ezer son of Ḥisma: "[Laws concerning] bird offerings and commencements of the menstrual cycle are essential laws. Determining equinoxes and solstices, and גימטריאות (*gimatriyya'ot*), mathematical calculations, are פרפראות לחכמה (*parpera'ot la-ḥokhmah*), savories of wisdom." The term פרפרת (*parperet*) means "a savory dish before, during, or after the main meal; appetizer; dessert; accessory."

117. ***Or knowledge...*** The mysterious *sefirah* of *Da'at* (Knowledge) includes all six *sefirot* from *Ḥesed* through *Yesod*, which originate in Divine Thought.

118. ***Or wisdom...*** *Ḥokhmah*.

For the Other Side is the way of Sheol, as is written: *Her house is the way to Sheol* (Proverbs 7:27). Whoever slackens from this holy *power* is overwhelmed by the Other Side, whose *house is Sheol.*[119]

"*Where you are going.* Now, do all inhabitants of the world go to Sheol? Yes. But they come up immediately, as is written: *He brings down to Sheol and raises up* (1 Samuel 2:6)—except for those wicked ones who never considered *teshuvah*, who go down and do not come up.[120]

"Even the completely righteous go down there. Why do they go down? Because they take some of the wicked from there and bring them up above, where they make them conceive *teshuvah*. Who are those? Those who considered engaging in *teshuvah* in this world, but failed to do so before departing from the world. For their sake, the righteous go down into Sheol and grasp them and bring them up from there."[121]

Rabbi Yose said, "It is written: *One by one to find* חשבון (*ḥeshbon*), *a reckoning* (Ecclesiastes 7:27). The *reckoning* of numerologies, abiding in the Moon—on which rung of Hers are they found?"[122]

119. **All of these are included in that *power*...** As the final *sefirah*, *Shekhinah* (the divine *power*) includes within Herself both *knowledge* (which itself embraces the six *sefirot* from *Ḥesed* to *Yesod*) and *wisdom* (*Ḥokhmah*). She also commands the heavenly realms and all *reckoning*, as well as the earthly realm of *doing*. Such all-inclusiveness does not pertain to the demonic power, identified with *Sheol* and Hell.

A person should strive spiritually to enter the various aspects of *Shekhinah*; otherwise he will enter the demonic realm, Sheol. The full verse in Proverbs (describing the home of the seductive "strange woman") reads: *Her house is the way to Sheol, descending to the chambers of Death.*

120. **do all inhabitants of the world go to Sheol?...** Even those who are relatively righteous must be cleansed momentarily in the River of Fire. However, the wicked who never even considered *teshuvah* remain in Hell permanently.

On being cleansed in the River of Fire, see above, p. 317, n. 64. On the fate of those who never considered *teshuvah*, see *Zohar* 2:150b (Vol. 5, pp. 375–76, n. 527); *ZḤ* 25b (*MhN*).

The full verse in Samuel reads: *YHVH puts to death and brings to life* [or: *and grants life, keeps alive*], *brings down to Sheol and raises up.* On this verse, see above, p. 182 at n. 48; p. 327 at nn. 103–5.

121. **Even the completely righteous...** They descend to Hell in order to redeem some of the wicked from there—namely those who did consider *teshuvah* but never managed to engage in it before they died.

The dramatic theme of the righteous person rescuing the wicked from Hell became prominent in later Jewish mysticism. Several scholars have suggested that it may be based on the Christian belief of the descent of Christ into Hell, an idea that is recorded in the 4th century C.E. and eventually found its way into the Apostles' Creed. Already in the Talmud (BT *Ḥagigah* 15b), Rabbi Yoḥanan delivers from Hell the soul of the heretic Elisha son of Avuyah.

See *ZḤ* 25b (*MhN*); *TZ* 32, 76b. Cf. *Zohar* 1:41a (*Heikh*); 2:150a–b (Vol. 5, pp. 374–75, nn. 524–26); Ginzberg, *Legends of the Jews*, 5:418, n. 118; Tishby, *Wisdom of the Zohar*, 3:1425–26; Liebes, *Studies in the Zohar*, 158–59.

122. ***One by one to find* חשבון (*ḥeshbon*), *a reckoning*...** As explained above (note

[Rabbi Abba] did not reply. Then he said, "I have heard, but I don't remember the matter."

That shade rose and slapped Rabbi Abba's eyes. He fell on his face out of fear.[123]

While he was on his face, a verse fell into his mouth: *Your eyes, pools* בחשבון (*be-ḥeshbon*), *in Heshbon, by the gate of the daughter of nobles* (Song of Songs 7:5). These eyes of Hers are savories within supernal Wisdom, drawn from above; and by *ḥeshbon*, *reckoning*, solstices, equinoxes, and intercalations, they are filled, becoming *pools*, waters flowing in all directions—those eyes! Until they amount to every *reckoning* of the moon outside, and stars and constellations, making a *reckoning*. This is *by the gate of Bath Rabbim*—the moon outside."[124]

Rabbi Abba said to Rabbi Yose, "That holy pearl that was in your possession from the holy company that is with us—it is so fine that I must return to it! For surely one must not send a woman to be in another place until her husband gives her permission. First, the husband is informed and persuaded, so that he will command her and give her permission to go to that place.[125]

116), *Shekhinah* (symbolized by the moon) is the source of various numerical operations, or forms of *reckoning*. Now Rabbi Yose asks where specifically such reckonings are found within the realm of *Shekhinah*.

The full verse in Ecclesiastes reads: *See, this have I found, said Qohelet: one by one to find a reckoning* [or: *a conclusion of thought*].

123. **That shade rose...** The spirit of Rabbi Pinḥas. (See above, note 110.) The significance of the "eyes" is immediately clarified.

124. **a verse fell into his mouth...** Spontaneously, Rabbi Abba uttered a verse from Song of Songs describing the *eyes* of the female character, who represents *Shekhinah*. Her *eyes* derive from *Ḥokhmah*, and they are filled with various numerical calculations, eventually amounting to reckonings of the moon, stars, and constellations.

The phrase "the moon outside" designates the moon in the sky, which is "outside" the realm of *Shekhinah*, who is Herself called Moon.

The full verse in Song of Songs reads: *Your neck like an ivory tower; your eyes, pools* בחשבון (*be-ḥeshbon*), *in Heshbon, by the gate of* בת רבים (*bat rabbim*), *Bath Rabbim* [or: *the daughter of nobles*; *the city of nobles*; *the daughter of many*]. *Your nose like the tower of Lebanon, looking out toward Damascus.*

The fertile location *Heshbon* (in the Transjordan) is here interpreted according to its homonym: *ḥeshbon*, *reckoning*. (See *Zohar* 2:223a.) The phrase *the gate of bat rabbim* is apparently construed here as *the gate of the daughter of many*, alluding to the moon, surrounded by *many* stars and constellations.

The phrase "פרפראות (*parpera'ot*), savories, within supernal Wisdom" derives from M *Avot* 3:18: "[Laws concerning] bird offerings and commencements of the menstrual cycle are essential laws. Determining equinoxes and solstices, and גימטריאות (*gimatriyya'ot*), mathematical calculations, are פרפראות לחכמה (*parpera'ot la-ḥokhmah*), savories of wisdom." See above, note 116.

On a verse falling into one's mouth (that is, being uttered spontaneously), see BT *Berakhot* 55b, in the name of Rabbi Yoḥanan: "If one rises early and a verse falls into his mouth, this is a minor prophecy." See *Zohar* 2:61b.

125. **That holy pearl that was in your possession...** Namely, the teaching of Rabbi Pinḥas about Moses "granting" *Shekhinah* to Phinehas. (See above at notes 103–9.)

On possessing pearls of wisdom, see BT

"Similarly, the blessed Holy One persuaded Moses; and until he gave Her permission—and He told him, 'You say *I hereby grant him my covenant of peace* (Numbers 25:12),' to abide in [Phinehas] and to go there—She did not go.[126]

"How do we know this? From Righteous One of the world, who gives Her permission to be among the righteous in this world, with whom She sits like a bride in her ornaments—and Righteous One of the world sees and rejoices in this. But She lies in the arms of Her husband, and resumes being with them, and returns to Her husband—as is said: *In the evening she comes, and in the morning she returns* (Esther 2:14). *In the evening she comes* to Her husband; *and in the morning she returns* to the righteous on earth—all with the permission of Her husband, as is written: *The righteous one gives generously* (Psalms 37:21).[127]

"Moses said as follows: '*I hereby give him*—just as Righteous One on high *gives*, so I, too, *hereby give*.' A gift presented on condition that it be returned is a valid gift.[128]

Ḥagigah 3a; *Zohar* 1:148b; 2:209a; *ZḤ* 10b (*MhN*). Cf. BT *Berakhot* 17a, *Sanhedrin* 50b, *Zevaḥim* 36b.

126. **the blessed Holy One persuaded Moses...** By telling him: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal* (Numbers 25:11).

Until Moses gave *Shekhinah* permission to go to Phinehas—and until God directed Moses to state explicitly that he was "granting" *Shekhinah* (known as *covenant*) to Phinehas—*Shekhinah* did not join Phinehas. See above at notes 103–8.

127. **From Righteous One of the world...** *Yesod* (known as Righteous One of the world) grants permission to His partner, *Shekhinah*, to be with righteous humans, whose virtuous conduct adorns Her. In fact, He "rejoices in this." Yet, *Shekhinah* does not abandon Her divine husband, as the verse in Esther implies: *In the evening she comes* (to Her divine husband), *and in the morning she returns* (to be with righteous humans).

The phrase "the arms of Her husband" refers to *Ḥesed* and *Gevurah*, who embrace *Shekhinah*. The verse in Esther describes the continual stream of maidens coming to King Ahasuerus in the contest to be crowned queen. The following verses describe Esther, so this verse, too, is sometimes applied specifically to her and to the divine feminine whom she symbolizes, *Shekhinah*. See *Zohar* 1:106a, and especially 202b.

On the divine male's granting *Shekhinah* permission to be with humans (or Israel) on earth, see *Zohar* 2:135a. On *Yesod* as Righteous One, see above, p. 38, n. 105. The full verse in Psalms reads: *The wicked one borrows and will not repay; the righteous one gives generously.*

128. ***I hereby give him...*** The verse reads: *I hereby give* [or: *grant*] *him My covenant of peace.* Now this implies that Moses presented Phinehas with *Shekhinah* (known as *covenant*)—just as *Yesod* (known as Righteous One) offers Her to righteous humans.

The concluding sentence paraphrases a Talmudic principle: "A gift presented on condition that it be returned is regarded as a valid gift," i.e., it is temporarily considered the property of the recipient. See BT *Sukkah* 41b, *Qiddushin* 6b, *Bava Batra* 137b. The *Zohar*'s wording here resembles that of Rashi's formulation in BT *Sukkah* 41b, s.v. *heḥeziru lo*. For the context of the verse in Numbers, see above, note 103.

"On account of this Covenant, [Phinehas] gained the high priesthood; and if She had not been with him, Phinehas would not have been linked to the rung of high priesthood, for Covenant always clings to the supernal right, and this supernal right is destined to build the Temple, which is Covenant."[129]

Rabbi Abba said, "I remember something that I heard from the Holy Lamp, who heard it in the name of Rabbi Eli'ezer. One day, a certain clever Gentile came to him and said, 'Old man, old man, three questions [221a] I want to pose to you. First, you say that another Temple will be built for you, whereas only two were supposed to be built: the First Temple and the Second Temple—a Third Temple and a Fourth Temple you will not find in the Torah! Surely, what was meant to be built has already been built, and there will never be any more; for, after all, Scripture calls them *the two houses of Israel* (Isaiah 8:14), and it is written *The glory of this last house will be greater than the first* (Haggai 2:9).[130]

"'Furthermore, you say that you're closer to the supernal King than all other nations. Well, one who is close to the King is always happy, free from sorrow and distress; but you are in greater sorrow, distress, and agony than all other nations. As for us, no sorrow, distress, or agony even comes near us. We are close to the supernal King, and you are far from Him, which is why you suffer sorrow and distress, mourning and agony, which we do not!

"'Furthermore, you don't eat any animal that has not been slaughtered properly or is diseased or defective, so that you will be healthy and your bodies will be fit. Well, we eat whatever we want, and we are vigorous and healthy, all our limbs enduring firmly; whereas you—who don't eat—are all weak, sickly, and broken more than all other peoples. A people hated by your God entirely!'[131]

129. **On account of this Covenant...** By virtue of receiving *Shekhinah* (known as Covenant), Phinehas became worthy of the high priesthood, since *Shekhinah* is embraced by the divine right arm, *Ḥesed*, which is associated with priesthood.

See above, notes 29–31. On the link between covenant and priesthood, see Numbers 25:12–13: *Therefore say: I hereby grant him My covenant of peace. And it shall be for him and for his seed after him a covenant of eternal* [or: *perpetual*] *priesthood.*

130. **I remember something...** Perhaps Rabbi Abba's mention of the future Temple (at the end of the preceding paragraph) reminds him of the first challenge presented by the clever Gentile to Rabbi Eli'ezer (son of Hyrcanus), which Rabbi Abba heard from "the Holy Lamp" (Rabbi Shim'on son of Yoḥai).

According to the simple sense of the verse in Isaiah, the phrase *the two houses of Israel* refers to the kingdoms of Judah and Israel. Here, the Gentile applies this to the First and Second Temples. Cf. *Zohar* 1:50b.

The verse in Haggai reads: *The glory of this latter* [or: *last*] *house will be greater than the first.* See *Zohar* 2:103a; *Nitsotsei Zohar*, ad loc., n. 6; *She'elot u-Tshuvot ha-Rashba*, 4:187; *Ateret Tsevi.* On Rabbi Shim'on's title "the Holy Lamp," see above, p. 27, n. 68.

131. **you don't eat any animal...** The

"[The Gentile] said, 'Old man, old man, don't say anything to me, because I won't listen to you or accept it!'

"Rabbi Eli'ezer raised his eyes and gazed at him, and he turned into a heap of bones.[132]

"When his wrath subsided, he turned his head and wept. He said, *'YHVH our Lord, how majestic is Your name throughout the earth!* (Psalms 8:2). How mighty is the holy power throughout the earth! There is not a single tiny word appearing in the Torah that has not issued from the mouth of the blessed Holy One. These things asked by that wicked man I asked Elijah one day, and he said that they had been presented in the Heavenly Academy before the blessed Holy One.[133]

"'For when Israel came out of Egypt, the blessed Holy One wished to make them on earth like holy angels above, and He wanted to build for them a holy house, bring it down from the utmost heavens, and plant Israel as a holy shoot corresponding to the image above. As is written: *You will bring them, You will plant them on the mount of Your heritage.* In which place? *A firm place for Your dwelling You fashioned, O YHVH* (Exodus 15:17)—in the one that *You fashioned* Yourself, no one else—the First Temple. *The sanctuary, O YHVH, Your hands firmly founded*—the Second Temple. Both of them, the artistry of the blessed Holy One.[134]

notion that the laws of kashrut are intended to promote health and fitness was championed by Maimonides in *Guide of the Perplexed* 3:48. See also BT *Shabbat* 86b (and parallels); Samuel ben Meir on Leviticus 11:3 (who cites "expert physicians"); Naḥmanides on Leviticus 11:9; Milgrom, *Leviticus*, 1:718–19.

The phrase "that has not been slaughtered properly or is diseased or defective" renders the concise Hebrew נבלה וטרפה (*nevelah u-trefah*). The biblical term *nevelah* means literally "carcass," referring to the body of an animal that has died of natural causes. (See Deuteronomy 14:21.) However, in rabbinic literature and here in the *Zohar*, *nevelah* refers as well to the carcass of an animal that has become unfit through improper slaughtering. The biblical term *terefah* means "torn," referring to the flesh of an animal torn by beasts of prey. (See Exodus 22:30). However, in rabbinic literature and here in the *Zohar*, *terefah* refers as well to an animal afflicted with a severe organic disease or congenital defect.

132. **he turned into a heap of bones** On the destructive power of the rabbinic gaze, see *Bereshit Rabbah* 79:6; BT *Berakhot* 58a; *Shabbat* 33b–34a; *Bava Metsi'a* 59b, *Bava Batra* 75a, *Sanhedrin* 100a; *Pesiqta de-Rav Kahana* 11:16; 18:5; *Pesiqta Rabbati* 32, 149a; *Midrash Tehillim* 87:2; *Eikhah Zuta* 1:43; *Zohar* 1:57b, 59a. Cf. 3:147b.

133. **I asked Elijah one day...** Rabbi Eli'ezer had posed these same questions to the prophet Elijah, who provided him with answers, which were originally given in response to similar questions raised in the Heavenly Academy. On this academy, see above, p. 54, n. 1.

134. **For when Israel came out of Egypt...** Rabbi Eli'ezer conveys the heavenly response to the first of the Gentile's three challenges.

God originally wanted to build a Heavenly Temple (or actually, two Temples) Himself for Israel. The full verse in Exodus reads: *You*

"'But because they angered Him in the desert, they died, and the blessed Holy One brought into the Land their children—who learned their ways—and the house was built by human hands. Consequently, it did not endure; and Solomon said, *Unless YHVH builds the house, its builders labor in vain* (Psalms 127:1), for it has no endurance.[135]

"'In the days of Ezra, sin took its toll—due to various transgressions—and they were forced to build it themselves, so it did not endure. Until now, the original building of the blessed Holy One has never appeared in the world. For it is written: *YHVH builds Jerusalem* (Psalms 147:2)—He and no one else. It is this building we await, not a human building, which has no endurance at all.[136]

"'The blessed Holy One will bring down the First Temple and the Second Temple as one from above—the First Temple, concealed; the Second Temple, revealed. The house called the Second Temple will be revealed, so that the

will bring them, You will plant them on the mount of Your heritage; a firm place for Your dwelling You fashioned, O YHVH; the sanctuary, O YHVH, Your hands firmly founded.

In rabbinic literature this verse is interpreted as referring to both an earthly and a heavenly Temple. See *Mekhilta, Shirta* 10; *Mekhilta de-Rashbi*, Exodus 15:17; JT *Berakhot* 4:5, 8c; *Shir ha-Shirim Rabbah* on 3:9; 4:3; *Tanḥuma, Vayaqhel* 7, *Pequdei* 1–3; *Tanḥuma* (Buber), *Vayera* 45; *Midrash Tehillim* 30:1; *Bemidbar Rabbah* 4:13.

135. **But because they angered Him . . .** Israel's sinful rebelliousness doomed them, and although their children eventually entered the Promised Land, this next generation imitated their parents' ways and did not deserve the Heavenly Temple. Since the Temple in Jerusalem was built "by human hands" (under King Solomon), it was inherently flawed and could not endure. Solomon himself recognized this, as demonstrated by the verse in Psalms.

The full verse in Psalms reads: *A song of ascents. Of Solomon. Unless YHVH builds the house, its builders labor in vain. Unless YHVH watches over the city, the watchman looks out in vain.* On the question of whether David or Solomon uttered this psalm, see Vol. 6, p. 295, n. 95.

136. **In the days of Ezra . . .** After the destruction of the First Temple, when many Israelite men married "foreign" women. (See Ezra 9–10.) Due to their sinfulness, this generation, too, did not deserve the Heavenly Temple, so they had to build the Second Temple themselves. Israel still awaits the final redemption, when God will bring down the Heavenly Temple (built by His own hands) and plant it in Jerusalem.

On God's building the Temple with His own hands and eventually bringing it down to earth at the end of days, see *Mekhilta, Shirta* 10; *Mekhilta de-Rashbi*, Exodus 15:17; *Avot de-Rabbi Natan* A, 1; *Targum Yerushalmi*, Exodus 15:17; *Tanḥuma, Noaḥ* 11; *Pequdei* 11; *Tanḥuma* (Buber), *Noaḥ* 17; *Pesiqta Rabbati* 31, 142b; *Yalqut Shim'oni*, Psalms 848 (where God's everlasting Temple is contrasted with those built by Solomon and Ezra); Rashi on Exodus 15:17; idem, *Rosh ha-Shanah* 30a, s.v. *la tserikha*; *Sukkah* 41a, s.v. *i namei*; *Zohar* 1:114a (*MhN*), 183b; 2:59a–b, 108a–b; *Nitsotsei Orot*. Cf. Revelation 21:2; *Targum Yonatan*, Psalms 122:3; *Zohar* 2:240a–b; above, note 134.

The full verse in Psalms reads: *YHVH builds Jerusalem* [or: *Builder of Jerusalem is YHVH*]; *Israel's scattered ones He gathers in.*

artistry of the blessed Holy One will be visible to the whole world—total joy, aspiration of the heart, in full existence.[137]

"'That First Temple, concealed, will ascend high above the one revealed; and the whole world will see clouds of glory surrounding the revealed one; and within those clouds will be the First Temple, in hidden fashioning, rising to the height of the glorious heavens. It is this building that we await, which has never existed in the world.

"'Even the city of Jerusalem will not be the work of human hands, for it is written: *I Myself—declares YHVH—will be a wall of fire around her*... (Zechariah 2:9). If this is what is written about the city, all the more so for the Temple, which is His dwelling. This act should have happened at first; when Israel came out of Egypt, but it has been deferred to the end of days in the final redemption.[138] [221b]

"'As for the other question, surely we are closer to the supernal King than all other nations! Surely it is so, for the blessed Holy One made Israel the heart of the whole world. So is Israel among the other nations: the heart among the limbs of the body. All inhabitants of the world are the limbs, while Israel is the heart in their midst; and if Israel did not exist in the world, no nation could endure for even a moment—like limbs without a heart. Therefore they are in the middle of the whole world—the heart within the limbs.

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"'Israel conducts herself among the other nations like the heart among the limbs. The heart is tender and weak, yet it is the vitality of all the limbs. None of the limbs knows pain, distress, and agony at all, only the heart, containing vitality and intelligence. [Pain] comes nowhere near the other limbs, since they have no vitality and know nothing. None of the other limbs come near the king—who is the intelligence and wisdom located in the brain—only the heart. The other limbs are far from him and know nothing about him. Similarly, Israel is close to the Holy King, whereas the other nations are far from Him.[139]

137. **the First Temple and the Second Temple...** Namely, both original Heavenly Temples. (See above at note 134.) The First Temple corresponds to the concealed realm of *Binah*; the Second, to the more revealed realm of *Shekhinah*.

138. ***I Myself—declares YHVH...*** The full verse reads: *I Myself—declares YHVH—will be a wall of fire around her, and I will be the glory inside her.*

139. **As for the other question, surely we are closer...** The Gentile's second challenge was: If Israel is closer to God, then why do they suffer so much? (See above, following note 130.)

Rabbi Eli'ezer's extended comparison of Israel to the heart, and the other nations to the limbs of the body, derives from Judah Halevi, *Kuzari*, 2:35–44. Cf. above, pp. 48–49, nn. 136–37; below at note 165; *Zohar* 3:119a–b. For other instances of the *Kuzari*'s influence in this section of the *Zohar*, see above,

"'As for the other question—that Israel eats no animal that has not been slaughtered properly or is diseased or defective, or the dirty filth of detestable and creeping things, as do other nations—so it is. For, in fact, the heart—which is tender and weak, yet king and vitality of all the other limbs—takes for its nourishment only the purest and clearest of all the blood, so its food is cleanest and most refined of all, whereas the remaining refuse it leaves for all the other limbs. These other limbs do not care about this; rather, they take the refuse and the worst and most foul of all—and they are fittingly strong.[140]

"'Consequently, among the other limbs there are blisters, inflammation, rash, and scaly affliction; whereas for the heart, none of these at all. Rather, it is cleanest and purest of all, with no blemish whatsoever. Concerning this it is written: *You are wholly beautiful, my love; there is no blemish in you* (Song of Songs 4:7).'"

Rabbi Yose came and kissed his hands. He said, "If I have come into the world just to hear this, it is enough!"[141]

The name of the slain Israelite man, who was slain with the Midianite woman (Numbers 25:14). Rabbi Yitsḥak said, "This verse should have been written as follows: *The name of the Israelite man whom Phinehas slayed*—and not *the slain* [*Israelite man*], *who was slain.* Scripture expresses it only in a concealed manner.[142]

note 87. On the brain as king, see BT *Shabbat* 61a.

The statement "Therefore they are in the middle of the whole world" recalls rabbinic passages such as *Tanḥuma, Qedoshim* 10: "The land of Israel sits in the center of the world, Jerusalem in the center of the land of Israel, the Temple in the center of Jerusalem, the Sanctuary in the center of the Temple, the Ark in the center of the Sanctuary, and in front of the Ark the Foundation Stone, from which the world was founded." See above, p. 49, n. 137.

140. **that Israel eats no animal...** The Gentile's third challenge was: If Israel is so careful about what they eat, then why are they so weak and unhealthy; whereas the Gentiles, who eat whatever they want, are vigorous and strong? (See above at note 131.)

Rabbi Eli'ezer's explanation is based on medieval physiology (deriving from Galen), according to which the liver receives the digested food and transforms it into "nutritive blood," some of which reaches the heart. Just as the heart requires the finest food (for its blood), so Israel (the heart of the world) requires the purest food. The other limbs must be strong enough to subsist on worse food (and blood), which explains why Gentiles (the other "limbs") are strong and eat just about anything.

See Judah Halevi, *Kuzari*, 2:41; *Tosafot, Sotah* 5a, s.v. *adam*. On Galen's physiology, see Vol. 5, p. 393, n. 585.

141. **Rabbi Yose came...** And kissed the hands of Rabbi Abba, who had conveyed to him Rabbi Eli'ezer's teaching, which Rabbi Abba heard from Rabbi Shim'on. See above at note 130. On the concluding exclamation, see above, p. 114, n. 182.

142. ***The name of the slain Israelite man, who was slain...*** Rabbi Yitsḥak wonders

"But this is what Rabbi El'azar said: Since the blessed Holy One had elevated Phinehas to the high priesthood, He did not want to mention him in the context of killing a human being, for this is not fitting for a high priest. Before He elevated him to the high priesthood, He mentioned his name: *Phinehas saw... and he took a spear... and stabbed the two of them* (Numbers 25:7–8). Once He elevated him to become high priest, his name is not mentioned in the context of killing, for this is unbefitting; and the blessed Holy One felt concern for his honor, since it is unseemly for a high priest to be mentioned in the context of killing. *And the name of the woman who was slain, the Midianite* (ibid., 15), similarly."[143]

Rabbi Shim'on was traveling from Cappadocia to Lydda, accompanied by Rabbi Yehudah. As they were going, they were [about to be] encountered by Rabbi Pinḥas son of Ya'ir, with two men goading [his donkey] behind him. Rabbi Pinḥas's donkey stood still; they goaded him, but he did not move.[144]

why Scripture employs such convoluted ("concealed") wording and why it doesn't name the hero, Phinehas, who boldly killed the fornicating couple, Zimri and Cozbi.

See above, note 7. The context in Numbers (25:14–15) reads: *The name of the slain Israelite man, who was slain with the Midianite woman, was Zimri son of Salu, chieftain of a patriarchal house of the Simeonites. And the name of the woman who was slain, the Midianite, was Cozbi daughter of Zur, who was head of the leagues of patriarchal houses in Midian.*

143. **Since the blessed Holy One had elevated Phinehas...** And made him eligible for the high priesthood, He did not want to mention him explicitly in the context of killing Zimri. Such a violent act betrays the rung of *Ḥesed* (Love), with which all priests are linked. See above, note 31.

Earlier, when Phinehas actually killed the fornicating couple—before he had been elevated—his name is fittingly mentioned. The context in that passage (Numbers 25:7–8) reads: *Phinehas son of Eleazar son of Aaron the priest saw, and he rose from the midst of the community and took a spear in his hand. And he came after the Israelite man into the alcove and stabbed the two of them, the Israelite man and the woman, in her alcove* [or: *in her belly*], *and the plague was held back from the Children of Israel.*

Similarly, Phinehas's name is omitted from the later verse about *the woman who was slain, the Midianite.* For the full verse, see the preceding note.

144. **Rabbi Shim'on was traveling from Cappadocia to Lydda...** Such a journey recurs frequently in the *Zohar* and usually includes an encounter with some interesting character.

The itinerary from Cappadocia in eastern Asia Minor to Lydda in Palestine may be intentionally fantastic. Alternatively, the author(s) may have imagined (or pretended) that Cappadocia was a Galilean village near Sepphoris, based on the phrase "Cappadocians of Sepphoris" in JT *Shevi'it* 9:5, 39a. According to a dream interpretation in *Bereshit Rabbah* 68:12, Cappadocia is not far at all from Palestine. See Vol. 7, p. 202, n. 110.

The words "goading" and "they goaded" render respectively טענין (*ta'anin*) and טעינו (*te'inu*). See above, p. 250, n. 13.

Rabbi Pinḥas said, "Let him be, for he must have smelled the scent of new faces—or a miracle is about to be performed for us!"[145]

While they were there, Rabbi Shim'on emerged from behind a rock; the donkey began to move. Rabbi Pinḥas said to them, "Didn't I tell you that he smelled the scent of new faces?"

Rabbi Pinḥas dismounted and embraced him, weeping. He said to him, "I saw in a dream that *Shekhinah* was coming to me and giving me great presents, and I rejoiced in Her. Now, look, just like I saw!"[146]

Rabbi Shim'on said, "From the sound of your donkey's hooves, I knew it was you. Now, joy is complete."

Rabbi Pinḥas said, "Let us sit down somewhere, since words of Torah require thirsting clarity."[147]

They found a spring of water and a tree, and sat down.

Rabbi Pinḥas said, "I was reflecting that in the revival of the dead, the blessed Holy One will form them in a different manner. What is now first will then be last. How do we know this? From those bones—the bones that the blessed Holy One revived by the hand of Ezekiel, as is written: *The bones came together, bone to bone*—first. And then it is written: [222a] *I saw, and behold, there were sinews on them, and flesh grew, and skin formed on them above; but there was no* רוח (*ruaḥ*) *breath, in them* (Ezekiel 37:7–8). For, in fact, what is stripped off first will then be last: at first one is stripped of *ruaḥ*, afterward skin and flesh, and afterward bones."[148]

145. **he must have smelled the scent of new faces...** In rabbinic literature, Rabbi Pinḥas's donkey is depicted as quite talented. See above, p. 418, n. 402.

146. ***Shekhinah* was coming to me...** According to rabbinic tradition, "whoever welcomes [literally: receives the face of] the wise is considered as if he welcomes *Shekhinah*." See *Mekhilta, Amaleq (Yitro)* 1. Cf. JT *Eruvin* 5:1, 22b: "Rabbi Shemu'el said in the name of Rabbi Zeira, '... Whoever welcomes his teacher is considered as if he welcomes *Shekhinah*.' ... Rabbi Yishma'el taught ... 'One who welcomes his friend is considered as if he welcomes *Shekhinah*.'"

The *Zohar* sometimes transforms the rabbinic simile into an actual description of the righteous, who are called the face of *Shekhinah* "because *Shekhinah* is hidden within them: She is in concealment and they are revealed" (2:163b).

Here, Rabbi Pinḥas realizes that his dream about *Shekhinah* was a prediction of his encounter with Rabbi Shim'on. The "great presents" that he dreamed about are the words of wisdom that Rabbi Shim'on will soon bestow. On the theme of "the face of *Shekhinah*" and on the divine nature of Rabbi Shim'on, see above, p. 426, n. 425.

147. **words of Torah require thirsting clarity** See BT *Eruvin* 65a: "Legal discussion requires צילותא (*tsiluta*), clarity, like a day of the north wind."

Here, "thirsting clarity" renders צחותא (*tsaḥuta*), which in Aramaic means "thirst," but in this case also conveys the sense of the Hebrew word צחות (*tsaḥut*), "clarity." See above, p. 456, n. 524.

148. **in the revival of the dead...** In this world, when a person dies, first his רוח

Rabbi Shim'on said, "Concerning this the ancient ones disputed; but with these bones revived by the blessed Holy One, He performed miracles and remarkable signs.

"Come and see what is written: *Remember, now, that like clay You worked me, and to dust You will return me* (Job 10:9). What is written next? *Will You not pour me out like milk, and like cheese congeal me? With skin and flesh You will clothe me, with bones and sinews weave me* (ibid., 10–11). After a person has decayed in the dust—and the time of revival of the dead has arrived—the blessed Holy One will make that enduring bone like dough, flowing as *milk*; and from that pure flow, sparkling in clarity, the bone will be blended, liquefied like milk. Afterward He will congeal it, and it will be fashioned in the form of curdled *cheese*; and afterward *skin* and *flesh* and *bones* will be drawn over it. As is written: *Will You not pour me out like milk?* It is not written *Did You not pour me out?* but rather *Will You not pour me out?* It is not written [*Did You not*] *congeal me?* but rather [*Will You not*] *congeal me?* It is not written *With skin and flesh You clothed me*, but rather *You will clothe me.* It is not written *You wove me*, but rather *You will weave me.*[149]

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(*ruaḥ*), "breath" or "spirit," leaves him, and afterward his body begins to decompose. However, in the revival of the dead "what is now first will then be last," that is, the *ruaḥ* will be restored last, after the entire body has been reconstituted.

This sequence of the revival is demonstrated by Ezekiel's vision of the dry bones. The context there reads (Ezekiel 37:7–10): *I prophesied as I had been commanded. And as I was prophesying, there was a sound and a rattling, and the bones came together, bone to bone. I saw, and behold, there were sinews on them, and flesh grew, and skin formed on them above; but there was no* רוח (*ruaḥ*) *breath, in them. He said to me, "Prophesy to the breath! Prophesy, O son of man, and say to the breath: Thus says the Lord YHVH: From the four* רוחות (*ruḥot*), *winds, come,* הרוח (*ha-ruaḥ*), *O breath, and breathe into these slain, that they may live!" I prophesied as He commanded me, and the breath entered them, and they came to life and stood up on their feet, a vast force.*

On the wording "what is stripped off first . . . ," see the passage from *Bereshit Rabbah* in the following note; Rashi on Ezekiel 37:6; *Tosafot, Niddah* 25a, s.v. *or u-vasar.*

149. **Concerning this the ancient ones disputed . . .** In rabbinic literature, the School of Hillel and the School of Shammai disagreed over the formation of the body in the revival of the dead.

See *Bereshit Rabbah* 14:5: "The School of Shammai and the School of Hillel disagree. The School of Shammai says, 'His formation in the world that is coming is unlike that of this world. In this world [when the fetus is formed] it begins with the skin and flesh, and ends with the sinews and bones; but in the time to come [when the body is resurrected] it begins with the sinews and bones, and ends with the skin and flesh. For thus it says concerning the dead of Ezekiel: *I saw, and behold, there were sinews on them* [i.e., on the bones], *and flesh grew,* [*and skin formed on them above . . .*] (Ezekiel 37:8).' Rabbi Yonatan said, 'We do not learn from the dead of Ezekiel. What did the dead of Ezekiel resemble? Someone who enters a bathhouse: what he takes off first he puts on last.'

"The School of Hillel says, 'Just as he is

"Afterward, what is written? *Life and kindness You granted me* (Job 10:12)—רוחא (*ruḥa*), the spirit, of life. Now, you might say, '*You granted me*—and it is not written *You will grant.*' Well, [Job] said as follows: '*Life and kindness You granted me* in this world, pouring into me the spirit of life. But ופקודתך שמרה רוחי (*u-phquddatekha shamerah ruḥi*), *and Your providence preserved my spirit* (ibid.), for You intend לפקדא (*le-phaqqada*), to entrust, it first—*shamerah ruḥi, She preserved my spirit.*[150]

"Mystery of the matter: All souls of the righteous are treasured away and concealed beneath the King's throne, and She preserves them, to restore them to

formed in this world, so is he formed in the world that is coming. In this world it begins with the skin and flesh, and ends with the sinews and bones last; so in the time to come it begins with the skin and flesh, and ends with the sinews and bones. For thus says Job: *Will You not pour me out like milk?* He does not say *Did You not pour me out?* He does not say [*Did You not*] *congeal me?* But rather [*Will You not*] *pour me out?* and [*Will You not*] *congeal me?* It is not written here *With skin and flesh You clothed me,* but rather *You will clothe me.* It is not written here *With bones and sinews You wove me,* but rather *You will weave me* (Job 10:10–11).'"

According to a hyperliteral reading of the verbs in Job, the future tense refers to the revival of the dead, when God will first clothe a person *with skin and flesh,* and then weave him *with bones and sinews.*

The phrase "that enduring bone" alludes to a rabbinic tradition, according to which God will resurrect humans from the vertebra at the base of the spinal column, which does not decompose in the grave. This bone, shaped like an almond, is called לוז (*luz*), "almond." The reference to "dough" derives from a related tradition in *Pirqei de-Rabbi Eli'ezer* 34: "Rabbi Shim'on says, 'All bodies crumble into the dust of the earth until nothing remains except a spoonful of decayed matter. This mingles with the dust like leaven mixed with dough. In the time to come . . . it raises the entire body.'"

See *Bereshit Rabbah* 28:3; *Vayiqra Rabbah* 18:1; *Qohelet Rabbah* on 12:5; *Zohar* 1:69a, 113a (*MhN*), 116a (*MhN*), 126a (*MhN*), 137a (*MhN*); 2:28b; 3:169b, 270b; Moses de León, *Sefer ha-Rimmon,* 271; idem, *Sefer ha-Mishqal,* 87–89.

On the passage in *Bereshit Rabbah* 14:5, see *Vayiqra Rabbah* 14:9. The context in Job (10:9–12) reads: *Remember, now, that like clay You worked me, and to dust You will return me. Did You not* [literally: *Will You not*] *pour me out like milk, and like cheese curdle* [or: *congeal*] *me? With skin and flesh You clothed me* [literally: *You will clothe me*], *with bones and sinews wove me* [literally: *weave me*]. *Life and kindness You granted me, and Your command* [or: *care, providence*] *preserved my spirit* [or: *Your command my spirit kept*].

150. ***Life and kindness You granted me . . .*** Alluding to the infusion of "רוחא (*ruḥa*), the spirit, of life."

One might object that the past tense—*You granted me*—refers to the original formation of the fetus, not the revival of the dead. Rabbi Shim'on agrees that this first part of the verse does apply to one's original existence "in this world." However, the continuation of the verse— ופקודתך שמרה רוחי (*u-phquddatekha shamerah ruḥi*), *and Your providence preserved my spirit*—implies that God intends לפקדא (*le-phaqqada*), "to entrust," the *spirit* to *Shekhinah,* who "preserves" it until the eventual resurrection.

For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.* For the context in Job, see the preceding note.

their place—as is written: ופקודתך (*U-phquddatekha*), *And Your providence, preserved my spirit.* What is meant by פקודתך (*pequddatekha*)? As is said: *May another man take* פקודתו (*pequddato*), *the one over whom he is appointed* (Psalms 109:8). *Pequddatekha*, surely!—the King's *Matronita*, in whose hands all spirits are פקדונין (*piqdonin*), pledges, as is written: *In Your hand* אפקיד (*aphqid*), *I entrust, my spirit*... (Psalms 31:6), and She preserves them. Thus, *preserved my spirit* (Job 10:12)—She preserves it.[151]

"Similarly, *Preserve my soul, for I am faithful* (Psalms 86:2). *Preserve*—the King's *Matronita*, who preserves *my soul* because *I am faithful.* Everywhere it is written namelessly, this is *Matronita*—as is said: *He called to Moses* (Leviticus 1:1); *He said, 'If you really heed'* (Exodus 15:26)."[152]

Rabbi Pinḥas wept, and said, 'Didn't I tell you that *Shekhinah* gave me presents and gifts? Happy is my share, that I have seen you and heard this!"[153]

He said to him, "At that time—granted, that bone. But as for the other bones that exist, what will happen to them?"[154]

151. **All souls of the righteous are treasured away...** In the realm of *Shekhinah*, who is symbolized by the Divine Throne.

The verse in Psalm 109 reads: *Let his days be few, may another man take* פקודתו (*pequddato*), *his post* [or: *office*]—understood here as *the one over whom he is appointed*, namely his wife. Rabbi Shim'on quotes this verse to demonstrate that פקודה (*pequddah*) can refer to "a wife," and so ופקודתך (*u-phquddatekha*), *and Your providence*, refers to the Divine Wife, *Shekhinah*, also known as *Matronita*.

On souls of the righteous being treasured away beneath the Divine Throne, see *Midrash Tanna'im*, Deuteronomy 34:5; BT *Shabbat* 152b; *Avot de-Rabbi Natan* A, 12. On *pequddato* in Psalm 109 as meaning "his wife," see Ibn Ezra and David Kimḥi, ad loc.; *Or Yaqar*; *Matoq mi-Devash.* The full verse in Psalm 31 reads: *In Your hand I entrust* [or: *commend, commit, deposit*] *my spirit. You redeem me, YHVH, God of truth.* See above, p. 404, n. 358.

152. ***Preserve my soul, for I am faithful...*** This verse, too, alludes to *Shekhinah*, who preserves the souls of the *faithful.*

Rabbi Shim'on concludes by stating that when a biblical verb lacks a subject, the subject is assumed to be *Shekhinah* (known as *Matronita*). Thus, She is the subject of the verses quoted from Leviticus and Exodus.

On the verse in Leviticus, see *Zohar* 1:102b, 138a, 173b, 234b, 239a; 2:138a, 157a; 3:4b, 53b, 56a, 285a. On the verse in Exodus, see *Zohar* 2:60b. On the general principle, see also *Zohar* 1:115a, 142b, 144b; 2:125b, 131a.

The full verse in Psalms reads: *Preserve my soul, for I am* חסיד (*ḥasid*), *faithful* [or: *devout*]. *Deliver Your servant who trusts in You—O You, my God.* Cf. above at notes 15–21. The full verse in Exodus reads: *He said, "If you really heed the voice of YHVH your God, and do what is right in His eyes, and hearken to His commands and keep all His statutes, all the sickness that I imposed upon Egypt I will not impose upon you, for I am YHVH your healer."*

153. ***Shekhinah* gave me presents and gifts...** In Rabbi Pinḥas's dream. These turned out to be the precious words of Rabbi Shim'on. See above at note 146.

154. **He said to him...** Rabbi Pinḥas still has a question, though. Granted, that from the one indestructible bone (at the base of the spinal column) God will eventually resurrect the human body. But what about

He replied, "All of them will be included in the flow of this bone and merge with it, and all will become a single dough, out of which the form will be fashioned, as has been said. As is written: *He will invigorate your bones* (Isaiah 58:11). What is meant by יחליץ (*yaḥalits*), *He will invigorate*? As is said: חלץ (*Ḥalats*), *He has withdrawn, from them* (Hosea 5:6)—all of them will be withdrawn from their existence and be incorporated in that bone, becoming a single dough; and then, *you will be like a well-watered garden, like a spring whose waters do not fail* (Isaiah 58:11)."[155] [224a]

Rabbi Pinḥas said, "I have been pondering. שמירה (*Shemirah*), Keeping, is surely in the heart, and the heart is a model of the Heart. Thus, שמור (*Shamor*), *Keep* (Deuteronomy 5:12), pertains to the heart and nowhere else. זכירה (*Zekhirah*), Remembering, pertains to the male, the brain, which rides and controls the heart. Memory is only in the brain. Thus, זכור (*Zakhor*), *Remember* (Exodus 20:8), for the male; and שמור (*Shamor*), *Keep*, for the female.[156]

all the other bones, which are in various states of decomposition? On the one eternal bone, see above, note 149.

155. **All of them will be included...** All the other bones (either decomposed or decomposing) will merge with the liquid dough of the everlasting bone, and out of this single dough the bodily form will be fashioned.

The verse from Isaiah now implies that God יחליץ (*yaḥalits*), *will withdraw, your bones*—divesting them of their independent existence and incorporating them into the indestructible bone.

On the image of dough, see above, note 149. The full verse in Isaiah reads: *YHVH will guide you always; He will satisfy* נפשך (*nafshekha*), *your thirst* [or: *soul*], בצחצחות (*be-tsaḥtsaḥot*), *in parched regions, and invigorate your bones. You will be like a well-watered garden, like a spring whose waters do not fail.* See above, p. 121, n. 206.

The full verse in Hosea reads: *They will go with their sheep and cattle to seek YHVH, but they will not find Him.* חלץ מהם (*Ḥalats mehem*), *He has withdrawn from them.*

156. **שמירה (*Shemirah*), Keeping...** Following Rabbi Shim'on's discussion of the verse in Job—*Your providence* שמרה (*shamerah*), *preserved, my spirit* (above at notes 150–51)—Rabbi Pinḥas explores the significance of the root שמר (*shmr*), "to keep, guard, preserve."

Whereas emotions are "kept" in the heart, memories are stored in the brain. The human heart is modeled on *Shekhinah*, the Divine Heart, who keeps and protects Israel. The human brain is modeled on *Tif'eret*, pictured here as the Divine Brain.

In the first version of the Ten Commandments, the wording is: זכור (*Zakhor*), *Remember, the Sabbath day to hallow it* (Exodus 20:8). The second version reads: שמור (*Shamor*), *Keep, the Sabbath day to hallow it* (Deuteronomy 5:12). For the kabbalist, *zakhor*, *remember*, suggests זכר (*zakhar*), "male," signifying the male divine potency (*Tif'eret* or *Yesod*), whereas the alternative formulation, *shamor*, *keep*, signifies the female, *Shekhinah*.

See BT *Berakhot* 20b; *Bahir* 124 (182); Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 496–97; Naḥmanides on Exodus 20:8; Jacob ben Sheshet, *Sefer ha-Emunah ve-ha-Bittaḥon*, 420; *Zohar* 1:5b, 47b, 48b, 164b, 199b, 248a; 2:70b, 91a, 92a–b, 92a–b (*Piq*), 138a, 165b,

"The brain is male, riding upon the heart; the heart controls and rides upon the liver. The liver is Samael and the serpent together, becoming one, [224b] the lobe of the liver and the liver. Therefore in a sacrifice, the lobe of the liver is the serpent, and the liver is food for the male, mystery of Samael."[157]

Rabbi Shim'on said, "Certainly so, and fine! Elucidation of the matter—mystery and secrets of sacrifice—are as follows. The liver obtains first, together with its lobe—Samael and his mate—and all those veins of the liver, their cohorts and camps. What they obtain is the fatty and oily parts of the sacrifice, and then all is offered to the heart.[158]

"The heart obtains nothing of it all except the confession made over it, ascending in that smoke, and the prayer offered over that sacrifice. The heart offers to the brain the unifying aspiration of the priest and the joy of the Levites. The brain is the male, deriving from the supernal brain. The brain offers to the most concealed of all, completely unknown, and they are linked with one another; the brain offers spiritual pleasure from all.[159]

182b; 3:81b, 92b (*Piq*), 115b; Moses de León, *Sefer ha-Rimmon,* 118; idem, *Sefer ha-Mishqal,* 110; Wolfson, introduction to *Sefer ha-Rimmon,* 63–71; *Nitsotsei Zohar.*

157. **the heart controls . . . the liver . . .** According to medieval physiology, the liver supplies blood to the heart, thereby serving it, so "the heart controls . . . the liver." Whereas the brain and heart represent the divine couple (*Tif'eret* and *Shekhinah*), the liver and its lobe represent the demonic couple, Samael and the serpent Lilith. In a sacrifice, the liver nourishes Samael, while the lobe of the liver nourishes the serpent Lilith.

For many sacrifices (including well-being offerings, purification offerings, and reparation offerings), the following parts of the animal were burnt on the altar: the fat around the entrails, the kidneys and their fat, and the lobe of the liver. (See, e.g., Leviticus 3:3–4.) Here, Rabbi Shim'on includes the liver itself. According to this passage, much of the sacrifice is intended for the demonic forces, in order to assuage them and prevent them from disturbing the communion between Israel and God.

On Samael and the serpent, see *Pirqei de-Rabbi Eli'ezer* 13: "Samael . . . took his band and descended and saw all the creatures created by the blessed Holy One. He determined that the most cunningly evil was the serpent, as is said: *Now, the serpent was slier than any creature of the field that YHVH Elohim had made* (Genesis 3:1). He [the serpent] looked like a camel, and he [Samael] mounted and rode him." See Vol. 6, p. 362, n. 296.

On the demonic share of the sacrifices, see Tishby, *Wisdom of the Zohar,* 2:453–54, 3:890–95. On the general theme of assuaging demonic powers, see above, p. 436, n. 456. On the medieval physiology adopted here, see above, note 140.

158. **The liver obtains first . . .** When the sacrifice is offered, Samael and Lilith (symbolized by the liver and its lobe) receive sustenance first, along with their subordinate powers (symbolized by "all those veins of the liver"). Then *Shekhinah* (the heart) receives the spiritual element of the sacrifice, as immediately explained.

159. **The heart obtains nothing . . .** *Shekhinah* obtains nothing but the confession and prayer offered by the person bringing the sacrifice. She then conveys to *Tif'eret* (the brain) the pure intention of the priest (who

"Veins of the liver are אישים (*ishim*), personages, and those legions of theirs. The liver, as has been said; יותרת (*yoteret*), the lobe, his female. Why is she called *yoteret*, excess? Because she cleaves to her male only when she has time to spare after committing her adulteries and leaving them.[160]

"Furthermore, *yoteret*, excess—the female, because when she wants to join with a man she appears to him as leftovers, totally unimportant. Afterward, little by little, she adorns herself, until she is in single union with him.[161]

"From these veins of the liver, other smaller ones spread out, of various kinds; and they all obtain the sacrificial portions and fat, all included in the liver.[162]

"The heart—essence of holiness—obtains and offers, as has been said. The heart rests upon the two kidneys—two cherubim, giving counsel—and they are far and near, right and left. All of them obtain and consume, each one fittingly, until all is bound as one.[163]

aims to unify the *sefirot*) and the joyful singing of the Levites.

Tif'eret (the brain) derives from *Ḥokhmah* ("the supernal brain"). Finally, the purest element of the intention and song is offered to *Keter*, "the most concealed" realm of all.

160. **Veins of the liver...** These subordinate demonic forces are called here אישים (*ishim*), "personages" (or divine "agents"), a term that (according to Maimonides) refers to the tenth and lowest class of angels.

As explained above (note 157), the liver represents Samael, and its lobe represents Lilith. Now Rabbi Shim'on interprets יותרת (*yoteret*), "protuberance, lobe," as "excess." Lilith unites with her demonic partner only when she has "extra" time, after she seduces human males to sin. Cf. below at notes 205–7.

On the class of angels known as *ishim*, see Maimonides, *Mishneh Torah, Hilkhot Yesodei ha-Torah* 2:7. Cf. *Zohar* 1:70a (Vol. 1, p. 411, n. 522), 81a (*ST*), 164a–b; 2:43a; 3:110a (*RM*); *ZḤ* 6a (*MhN*); below at notes 248–49, 447–49; Tishby, *Wisdom of the Zohar*, 2:793.

161. **Furthermore, *yoteret*, excess...** At first, sin seems insignificant and inconsequential, but gradually it can dominate a person completely.

See *Bereshit Rabbah* 22:6; BT *Sukkah* 52b, *Sanhedrin* 99b; *Zohar* 1:5a, 57a, 199a. On Lilith's adorning herself, see especially *Zohar* 1:148a–b (*ST*).

162. **other smaller ones spread out...** Numerous minor demonic powers.

According to rabbinic law, sacrificial portions and fat that are not totally consumed by fire during the day can be burnt on the altar throughout the night. Here, Rabbi Shim'on indicates that such nighttime offerings are intended to nourish the minor demonic forces. The concluding phrase means that all these forces are "included in" the realm of Samael (represented by "the liver"). On the sacrificial portions and fat, see above, p. 488, n. 629.

163. **The heart—essence of holiness...** *Shekhinah* (symbolized by the heart) obtains the spiritual aspect of the offering and conveys it above. The two kidneys usually symbolize *Netsaḥ* and *Hod* (sometimes pictured as cherubim) who convey the flow of emanation toward *Shekhinah*; but here they may represent two angels, conveying the flow (or "counsel") from *Shekhinah* to the worlds below. The directions "right and left" symbolize *Ḥesed* and *Din*—the former drawing near and assisting a person, the latter distancing itself from him.

See *Or Yaqar*; Tishby, *Wisdom of the Zo-*

"*The sacrifices of Elohim are a broken spirit* (Psalms 51:19)—this is offered to the heart. *A broken spirit*—confession and its prayer, for surely *the spirit returns to* [225a] *Elohim* (Ecclesiastes 12:7). The liver offers it to the heart, for [the liver] becomes its advocate, and all is a single bond in sacrifice.[164]

"From the liver issue all illness and affliction to all members of the body, and there they dwell. The heart is purest of all, and from it issue all goodness and health to all the bodily members—and all strength, joy, and wholeness, which all the members need."[165] [225b]

He opened, saying, "*Trust in YHVH and do good. Dwell in the land and shepherd faith* (Psalms 37:3). *Trust in YHVH*—fittingly. *And do good*—perfection of the holy covenant, that you should perfect and preserve it fittingly. If you do so, you will become great in the land, and that *faith* above will be nourished by you and delighted by you.[166]

"Furthermore, *Delight upon YHVH, that He may grant you your heart's desire* (ibid., 4). All this is arranged by perfection of the covenant; once it is perfected, all is perfected.[167]

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"Because Phinehas acted zealously for the covenant, he attained all. Not only that, but he protected all of Israel; and in him was fulfilled *Delight* על יהוה (*al YHVH*), *above YHVH*, for he ascended and was linked above. And he shone with

har, 2:794. On the kidneys' giving counsel, see *Vayiqra Rabbah* 4:4; BT *Berakhot* 61a; *Qohelet Rabbah* on 7:19. Cf. Psalms 16:7.

164. ***The sacrifices of Elohim are a broken spirit*...** A person's genuine confession and *broken spirit* are an offering to *Shekhinah*, who is known as *Elohim* and symbolized by the heart.

Once Samael (represented by the liver) is assuaged by receiving his share of the sacrifice, he is transformed from an accuser into an advocate, and conveys the person's confession and *broken spirit* to *Shekhinah*.

On the transformation of the demonic accuser into the advocate, see above, p. 437, n. 458. The full verse in Psalms reads: *The sacrifices of Elohim are a broken spirit; a broken and crushed heart, O Elohim, You will not spurn*. The full verse in Ecclesiastes reads: *The dust returns* [or: *will return*] *to the earth, as it was, and the spirit returns* [or: *will return*] *to Elohim who gave it.*

165. **The heart is purest of all...** Cf. Judah Halevi, *Kuzari*, 2:36–43; above, notes 139–40.

166. ***Trust in YHVH and do good*...** The directive *do good* implies that a person should perfect the rung of *Yesod*, who is called *good*, by preserving the covenant of circumcision—that is by proper sexual conduct. *Yesod*, the divine phallus, is identified with the covenant of circumcision. By living virtuously, one becomes distinguished and stimulates the flow of emanation, thereby nourishing *Shekhinah* (known as *faith*). See Vol. 8, pp. 214–15 and n. 20.

167. **by perfection of the covenant...** By guarding the covenant of circumcision through proper sexual behavior, a person perfects *Yesod*, the divine Covenant.

the primordial light created by the blessed Holy One, which was treasured away—with that light relished by Abraham, cluster of Aaron the priest.[168]

"Having ascended to the high priesthood, he is not mentioned in connection with the killing of Zimri, which would not be fitting, so that he would not be entangled at all in the branches of the Other Side, which would be unseemly for him. For whoever kills is encroached upon by branches of the Other Side; and Phinehas was already linked with the right—and had no part at all in the Other Side, which is why he is not mentioned here. What would seem praiseworthy is for him a disgrace—a descent from the supernal rung to which he was linked. Thus it is written *the slain* [*Israelite man*], *who was slain. And the name of the woman who was slain, the Midianite* (Numbers 25:14–15)."[169]

Rabbi Pinḥas said, "Happy is the generation that hears your words of Torah! Happy is my share, that I attained this!"

Rabbi Shim'on said, "Happy is the generation in which you and your devotion exist!"[170]

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While they were sitting and speaking kindly to one another, Rabbi El'azar, the son of Rabbi Shim'on, came and found them there. Rabbi Pinḥas said, "Surely

168. **Because Phinehas acted zealously...** When he killed the fornicating couple (Zimri and Cozbi), thereby assuaging God's wrath and protecting Israel. As a reward for his zealous deed, Phinehas was granted *a covenant of eternal priesthood.* (See above, note 7.)

Rabbi Shim'on construes the clause *Delight* על יהוה (*al YHVH*), *upon YHVH* hyperliterally: *Delight al YHVH, above YHVH.* Phinehas succeeded in attaining the rung of *Ḥesed* (or *Binah*), higher than *Tif'eret* (who is known as *YHVH*). This enabled him to shine with the primordial light, which is identified with *Ḥesed.* Both Abraham and Aaron are associated with *Ḥesed.*

On the primordial light, see *Vayiqra Rabbah* 11:7 (in the name of Rabbi Yehudah son of Rabbi Simon): "With the light created by the blessed Holy One on the first day, a person could gaze and see from one end of the world to the other. When the Holy One foresaw the corruption of the generation of Enosh and the generation of the Flood, He hid it away from them, as is written: *The light of the wicked is withheld* (Job 38:15). Where did He hide it? In the Garden of Eden: *Light is sown for the righteous, joy for the upright in heart* (Psalms 97:11)." See above, pp. 321–22, n. 79.

On the hyperliteral reading *above YHVH*, see *Zohar* 1:216a, 219a; 2:50b, 83a, 88a–b, 155b; 3:67b–68a, 70b, 94b, 288b (*IZ*).

169. **Having ascended to the high priesthood...** Since Phinehas was assured that he and his descendants would serve as high priests, his name is not mentioned in the verses that identify the fornicating couple whom he killed (Zimri and Cozbi). The reason for this omission is that such a violent act betrays the rung of *Ḥesed* (Love) on the right, with which all priests are linked, and entangles the perpetrator in "the branches of the (demonic) Other Side" on the left. See above, notes 142–43.

170. **you and your devotion...** On the association of Rabbi Pinḥas with חסידות (*ḥasidut*), "devotion, piety," see above, pp. 422–23, n. 416.

it is written: *When he saw them, Jacob said, 'This is a camp of God!'* (Genesis 32:3)."[171]

Rabbi Shim'on said to [Rabbi El'azar], "Sit and expound the verse."

Rabbi El'azar sat down. He opened, saying, "*Jacob went on his way, and angels of God encountered him* (Genesis 32:2). What is meant by ויפגעו (*va-yiphge'u*), *and encountered, him*? There is פגיעה (*pegi'ah*), encountering, for good, encountering for evil, and encountering for prayer. But when he went to Haran, what is written? ויפגע במקום (*Va-yiphga ba-maqom*), *He entreated the place* (ibid. 28:11)—it was the evening prayer that he offered in the location called *maqom*, *place*, as is said: *Look, there is maqom, a place, by Me* (Exodus 33:21), and the evening prayer is appropriate for that place.[172]

"Further, *Va-yiphga, He entreated, the place*—words of conciliation, for the holy sun came to the moon, Husband to Wife. From here we learn that a husband should approach his wife only with words of conciliation, soothing her, as is written: *He entreated the place*, and afterward, *he spent the night there* (Genesis 28:11). When Jacob came from Haran, it is written: ויפגעו (*va-yiphge'u*), *They en-*

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171. ***When he saw them, Jacob said, 'This is a camp of God!'*** The context in Genesis (32:2–3) reads: *Jacob went on his way, and angels* [or: *messengers*] *of God encountered him. When he saw them, Jacob said, "This is a camp of God!" And he named that place* מחנים (*Maḥanayim*), *Double Camps.*

Here, Rabbi Pinḥas applies the verse to his seeing Rabbi Shim'on along with the latter's son, Rabbi El'azar.

172. ***Jacob went on his way, and angels of God encountered him...*** Rabbi El'azar indicates that the verb ויפגעו (*va-yiphge'u*), *and they encountered*, could imply various things.

The earlier verse in Genesis (28:11), describing Jacob's journey to Haran, reads in full: ויפגע במקום (*Va-yiphga ba-maqom*), *He encountered a certain place* [literally: *the place*], *and spent the night there, for the sun had set, and he took one of the stones of the place and put it at his head and lay down in that place.*

The verb פגע (*pg'*) can mean not only "to meet, encounter," but also "to assault" and "to entreat." According to a rabbinic interpretation, the clause *va-yiphga ba-maqom* in Genesis implies that Jacob *entreated* God (who is known as המקום [*ha-maqom*], "the place," emphasizing divine immanence and omnipresence). Here, Rabbi El'azar identifies the *maqom* (*place*) with *Shekhinah* (the Divine Presence), to whom Jacob offered his prayer. Since *Shekhinah* is associated with night, Jacob fittingly offered the evening prayer to Her.

The context of the verse in Exodus is God's revelation to Moses in *the cleft of the rock* (Exodus 33:22). Here, Rabbi El'azar apparently interprets *there is maqom, a place, by Me* as implying that *Shekhinah* (called *maqom*) is *by Me*—that is, together with *Tif'eret*. On this verse, see *Bereshit Rabbah* 68:9 (and parallels).

On the midrashic reading of *va-yiphga ba-maqom*, see *Mekhilta, Beshallaḥ* 2; *Mekhilta de-Rashbi*, Exodus 14:10; *Targum Yerushalmi*, Genesis 28:11; JT *Berakhot* 4:1, 7a–b; *Bereshit Rabbah* 68:9; BT *Berakhot* 26b, *Sanhedrin* 95b; *Tanḥuma, Ḥayyei Sarah* 5; *Miqqets* 9, *Beshallaḥ* 9; *Tanḥuma* (Buber), *Vayetse* 4; *Midrash Tehillim* 55:2; *Bemidbar Rabbah* 2:1; *Zohar* 1:49a–b, 148b, 165a; Moses de León, *Sefer ha-Rimmon*, 67.

treated, him (ibid. 32:2)—She sent messengers to conciliate him, so that he would come to Her.[173]

"*When he saw them, Jacob said, 'This is a camp of Elohim!'* (Genesis 32:3). What is meant by *when he saw them*? Well, there were daytime angels and nighttime angels, and they were hidden from him and subsequently revealed to him; so it is written *when he saw them.*

"*This is a camp of Elohim!* Concerning those of the night, it is written [226a] *a camp of Elohim*; concerning those of the day, it is written זה (*zeh*), *this.* Thus, *He named that place* מחנים (*Maḥanayim*), *Double Camps* (ibid.). And now I see here holy camps. Happy is my path, that I came here!"[174]

Rabbi Shim'on said, "Let him who opened the entrance expound!"

Rabbi El'azar said, "We have learned: 'Whoever recites *A praise of David* (Psalms 145) three times daily is admitted to the world that is coming.' And the reason why has already been stated. Now, if it is because of sustenance, well, sustenance and food are provided twice a day: in the morning and in the evening, as is written: *When YHVH gives you meat in the evening, and in the morning you eat your fill of bread* (Exodus 16:8). If so, why three times daily? Well, twice for the food of humanity and the whole world, and once to provide power to the place whose hands are open.[175]

173. **Further, *Va-yiphga*, *He entreated*...** Implying soothing speech. Jacob symbolizes *Tif'eret* (pictured as the sun), who approaches His beloved *Shekhinah* (the moon) and speaks gently to Her, coaxing Her.

Conversely, years later, when Jacob was returning from Haran, *Shekhinah* coaxed him via Her angelic messengers, which is why Scripture reads there: *Jacob went on his way,* ויפגעו בו מלאכי אלהים (*va-yiphge'u vo mal'akhei Elohim*), which is construed now as *and angels of God entreated him.*

The clause "for the holy sun came" plays on the wording in Genesis 28:11: *He encountered a certain place and spent the night there, for the sun* בא (*va*), *had set* [literally: *had come,* or *had entered*].

On the interpretation of *va-yiphge'u vo* as *they entreated him,* see *Zohar* 1:165a; 3:55b. On coaxing one's wife, see BT *Eruvin* 100b. For the context in Genesis 32, see above, note 171.

174. ***This is a camp of Elohim*...** The phrase *a camp of Elohim* refers to the nighttime angels accompanying *Shekhinah*, who is associated with night and called *Elohim*. The word זה (*zeh*), *this*, is masculine, referring here to the daytime angels accompanying *Tif'eret*, who is associated with day.

Rabbi El'azar then refers to Rabbi Shim'on and Rabbi Pinḥas (and their respective companions) as "holy camps."

See *Zohar* 1:165a–b; 3:55b. On the two camps of angels, see also *Bereshit Rabbah* 74:17; 75:10; *Shir ha-Shirim Rabbah* on 7:1; *Tanḥuma, Vayishlaḥ* 3; *Tanḥuma* (Buber), *Vayishlaḥ* 3, *Vayeshev* 2; *Leqaḥ Tov*, Genesis 32:3; Rashi on Genesis 32:3. On *zeh* as signifying the divine male, see above, pp. 194–95, n. 26. For the context in Genesis, see above, note 171.

175. **Whoever recites *A praise of David*...** According to BT *Berakhot* 4b, "Rabbi El'azar son of Avina said, 'Whoever recites *A praise*

"These two types of food differ here from one another. *You give them their food in its proper time* (Psalms 145:15)—the food of the wealthy, to whom He gives abundant food *in its proper time.* This is one. The second, as is written: *and satisfying every living thing* רצון (*ratson*), *according to Your will* (ibid., 16)—the food of the poor, who are satisfied *according to Your will,* not with abundant food. *Opening your hand* (ibid.)—power to the place from whose open hands issue *ratson*, *favor,* and fullness for all.[176]

"Furthermore, we have learned that it is only twice a day, for these are mandatory for a person. And if one recites more, it is not out of obligation, but rather for praise amid King David's songs of praise. Why? Because it is fitting to ask for sustenance only after prayer and propitiating his Lord. The King should eat first, and afterward His servants. As is written: *I have come into my garden, my sister, bride; I have eaten my honeycomb with my honey, I have drunk my wine with my milk.* Afterward, *Eat, companions!*... (Song of Songs 5:1).[177]

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of David three times daily is assured of being a son of [that is, "a member of," or "admitted to"] the world that is coming.' What is the reason?... Because it includes the verse *Opening Your hand* [*and satisfying the desire of every living thing*] (Psalms 145:16)."

Here, Rabbi El'azar questions this Talmudic explanation. If the reason for reciting this psalm is because it mentions divine sustenance, then why is it recited three times daily, when actually God provides food twice a day (as demonstrated by the verse in Exodus). He explains that the third time is intended to empower *Shekhinah*, "whose hands are open" to nourish the world.

On the Talmudic passage, see *Zohar* 3:119b–120a; Moses de León, *Sefer ha-Rimmon*, 64–65, 85. In the verse from Exodus, the *meat* and *bread* refer respectively to the quail and manna that God is about to provide miraculously to the grumbling Israelites. That verse reads slightly differently than how it is quoted here: *and your fill of bread in the morning.* For the context of the verse in Psalms, see the following note.

176. **These two types of food...** Humanity is provided with two different types of food. Both of these are conveyed by *Shekhinah*'s open hands.

The context in Psalms (145:15–16) reads: *The eyes of all look in hope to You, and You give them their food in its season* [or: *in its proper time*], *opening Your hand and satisfying* רצון (*ratson*), *the desire* [or: *wish, will*], *of every living thing.* The concluding clause can also be rendered: *and satisfying every living thing ratson, with favor* [or: *according to Your will*]. Alter renders it: *and sating to their pleasure all living things.*

177. **it is only twice a day...** The essential requirement is to recite this psalm (*A praise of David*) twice daily: following the *Amidah* of the morning service and at the beginning of the afternoon service. The same psalm is recited a third time in the early part of the morning service, known as *Pesuqei de-Zimra* (Verses of Song), which consists almost entirely of psalms (traditionally ascribed to King David). This initial recital is intended purely as praise for God, and not as a request for sustenance, since one should make such a request only after offering the main prayer: the *Amidah*, which stimulates the flow of emanation and actually nourishes God Himself.

The full verse in Song of Songs reads: *I have come into my garden, my sister, bride; I have plucked* [or: *gathered*] *my myrrh with my spice, I have eaten my honeycomb with my honey, I have drunk my wine with my milk.*

"*I have eaten my honeycomb*—the prayer recited seated.[178]

"*With my honey*—recitation of *Shema*.

"*I have eaten* יערי (*ya'ri*), *my honeycomb*—the prayer recited seated, in that יער (*ya'ar*), forest of, [226b] Lebanon: *Yotser or* (Who forms light), and 'the *ophanim* and holy *ḥayyot*,' and 'all of them holy.' All of these are called *ya'ar*, forest—including trees and saplings.[179]

"*With my honey*—recitation of *Shema*, sweetest of all, with numerous honeycombs and sweets.

"*I have drunk my wine with my milk*—the prayer recited standing, flow of supernal preserved wine. This is in the first three.[180]

"*With my milk*—the last three blessings. These mingle with those.[181]

"Until here, food of the King. Afterward, *Eat, companions!*—above. *Drink and be drunk, lovers!*—below.[182]

Eat, companions! Drink and be drunk, lovers! According to a midrashic interpretation, this verse is spoken by God to Israel (His *bride*), and it refers to the Tabernacle (*my garden*) and the incense, sacrifices, and libations. See above, pp. 431–32, n. 440.

178. **the prayer recited seated** This section of the morning service (which includes the *Shema*) follows *Pesuqei de-Zimra* (Verses of Song) and precedes the central prayer, which is recited standing and known as *Amidah* (Standing).

179. **יערי (*ya'ri*), *my honeycomb* . . .** Rabbi El'azar plays on two meanings of the word יער (*ya'ar*), "honeycomb" and "forest." Here the "forest of Lebanon" includes various liturgical passages included in "the prayer recited seated," including the blessing to God "who forms light," the references to the angels known as *ophanim* (wheels) and *ḥayyot* (living beings), and one of the phrases describing angels: "all of them holy." Each angel is pictured as a tree or sapling in the heavenly forest.

The phrase "forest of Lebanon" derives from the description of a royal structure built by King Solomon. See 1 Kings 7:2: *He built* בית יער לבנון (*beit ya'ar levanon*), *the Lebanon Forest House* [or: *the House of the Forest of Lebanon*], so called because of the rows of Lebanon cedar it contained.

180. **the prayer recited standing . . .** The central prayer, the *Amidah* (Standing). By reciting this prayer with devotion, one stimulates the flow from *Binah*, pictured as "preserved wine." The phrase "the first three" refers to the first three blessings of the *Amidah*, which may symbolize *Ḥesed*, *Gevurah*, and *Tif'eret*, who receive the flow from *Binah*.

The image of preserved wine recalls a description in BT *Berakhot* 34b (in the name of Rabbi Yehoshu'a son of Levi) of the world that is coming, when the righteous will enjoy "wine preserved in its grapes since the six days of Creation." In the *Zohar*, this wine often symbolizes the vintage emanation stored within (and flowing from) *Binah*, who is Herself called "the World that is Coming."

See *Zohar* 1:135b (*MhN*), 192a, 238b; 2:147a, 169b; 3:4a, 12b, 39b–40a, 93b, 100a (*Piq*); *ZḤ* 28a–b, 64c (*ShS*); Moses de León, *Sefer ha-Rimmon*, 130, 319. On *Binah* as the World that is Coming, see above, p. 144, n. 279. On the significance of the first three blessings, see *Zohar* 2:200b.

181. **the last three blessings . . .** Of the *Amidah*, which may symbolize *Netsaḥ*, *Hod*, and *Yesod*. See *Zohar* 2:200b.

182. **Until here, food of the King . . .** The recitation of the *Amidah* stimulates the flow of emanation, sustaining God Himself and

"Consequently, there is no obligation [to pray] for food until after the prayer. But why in *minḥah*, toward evening, before the prayer? Because before harsh Judgment prevails, while the face of the King is still shining, one should recite *A praise of David*, with this arrangement of food. For once Judgment prevails, looming over the world, it is inauspicious."[183]

Rabbi Pinḥas came and kissed him. [231a]

Rabbi Yehudah said, "Let our master tell us some of those sublime words concerning Rosh Hashanah."

Rabbi Shim'on opened, "ויהי היום (*Va-yhi ha-yom*), *It happened on the day* (Job 1:6). Wherever it is written *Va-yhi*, *It happened*, there is sorrow; *Va-yhi bi-ymei*, *It happened in the days of*, sorrow surely! *Va-yhi ha-yom*, *It happened on the day*—a day on which there is sorrow, and this is Rosh Hashanah, a day when harsh Judgment looms over the world. *Va-yhi ha-yom*, *It happened on the day, that Elisha was passing through Shunem* (2 Kings 4:8)—it was Rosh Hashanah. Everywhere, *Va-yhi ha-yom*, *It happened on the day*, signifies Rosh Hashanah. *Va-yhi ha-yom*, *It happened on the day, that the sons of Elohim came* (Job 1:6)—it was Rosh Hashanah.[184]

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unifying *Tif'eret* and *Shekhinah*. Afterward, the heavenly angels are invited to *eat*, and Israel below is invited to *drink*. On the conclusion of the verse (*Eat, companions*...), see *Zohar* 1:248a; 3:4a, 7a–b, 241a–b.

183. **there is no obligation [to pray] for food...** That is, there is no obligation to recite Psalm 145 (*A praise of David*)—which includes the verses pertaining to food—until after the *Amidah*, which nourishes God Himself. See above, notes 177, 182.

But if so, why in *minḥah* (the afternoon service) is this psalm recited right at the beginning, before the *Amidah*? Rabbi El'azar explains that since harsh Judgment prevails as *minḥah* progresses, one should recite *A praise of David* right away, while the divine countenance is still beaming joyously.

The phrase "this arrangement of food" refers to Psalms 145:15–16: *The eyes of all look in hope to You, and You give them their food in its proper time, opening Your hand and satisfying every living thing according to Your will.* See above, note 176. On the association of the time of *minḥah* with Judgment, see above, p. 1, n. 3.

184. **Wherever it is written *Va-yhi*, *It happened*...** The word ויהי (*Va-yhi*), *It happened*, is read as וי היה (*vai hayah*), "there was woe," or וי הי (*vai, hi*), "woe, wailing."

See BT *Megillah* 10b: "Rabbi Levi, or some say Rabbi Yonatan, said, 'This matter is a tradition handed down to us from the Men of the Great Assembly: Wherever it is said: ויהי (*Va-yhi*), *It happened*, this denotes suffering.'... Rav Ashi said, '*Va-yhi*, *It happened*, sometimes denotes this and sometimes not, while ויהי בימי (*Va-yhi bi-ymei*), *It happened in the days of*, always denotes suffering.'" See *Bereshit Rabbah* 41:3; *Vayiqra Rabbah* 11:7; BT *Megillah* 11a; *Zohar* 1:16b, 119b; 2:140b, 167a; *ZḤ* 77a (*MhN, Rut*).

Here, following a rabbinic tradition, Rabbi Shim'on interprets the wording in Job—ויהי היום (*Va-yhi ha-yom*), *It happened on the day*—as referring to Rosh Hashanah, "the Day of Judgment." Similarly, *the day* mentioned in Kings, on which the prophet

"There are always two days. Why? So that Isaac will include Judgment and Compassion. Two days and not one; for if there were one alone, the world would be destroyed. Therefore it is written twice *Va-yhi ha-yom*, *It happened on the day.*[185]

"*The sons of Elohim came*—the great court, *sons of Elohim*, surely! Sons of the King, close to Him; and they decree judgment on the world.[186]

"*To present themselves* על יהוה (*al YHVH*), *over YHVH* (Job 1:6). Now, do they stand *over YHVH*? Rather, when these stand in judgment, the first judgment comprising all is: 'Who is it that fails to honor the name of the blessed Holy One, and that fails to honor the Torah and her servants?' So, too, 'Who is it that shows no respect for the honor of the Holy Name, to prevent it from being profaned on earth? Who is it that disrespects His honor? Who is that fails to ascribe honor to this Name?'[187]

Elisha visited the Shunammite woman, was Rosh Hashanah.

On *the day* in Job, see *Targum Yonatan* on the verse; *Midrash Iyyov* 1:6 (*Battei Midrashot*, 2:158); Rashi and Ibn Ezra on the verse; *Zohar* 2:32b; *ZḤ* 20b (*MhN*). On the same interpretation of *the day* in 2 Kings 4:11 (several verses after the verse quoted here), see *Zohar* 1:69b, 160b; 2:32b, 44a.

The full verse in Job reads: ויהי היום (*Va-yhi ha-yom*), *It happened one day* [literally: *on the day*], *that the sons of Elohim came to present themselves before YHVH, and the Adversary* [or: *Satan*], *too, came among them.*

The full verse in Kings reads: ויהי היום (*Va-yhi ha-yom*), *It happened one day* [literally: *on the day*], *that Elisha was passing through Shunem, and there was a wealthy woman there. And she urged him to break bread, and so, whenever he passed through, he would turn aside there to break bread.*

185. **There are always two days...** In the Diaspora, Jewish communities celebrate the festivals for an extra day. However, for Rosh Hashanah, even the communities in Israel observe the additional day.

Rosh Hashanah represents *Din* (Judgment), symbolized by Isaac. If the festival were celebrated for just one day, the quality of strict Judgment would be unbearable. The extra day enables Judgment to be balanced by Compassion.

On the two days of Rosh Hashanah, see Vital; *Haggahot Maharḥu*; *Miqdash Melekh*; *Nitsotsei Zohar*; Tishby, *Wisdom of the Zohar*, 3:1298; Katz, *Halakhah ve-Qabbalah*, 47–48; Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 114.

The concluding sentence (about the two occurrences of *va-yhi ha-yom*, *It happened on the day*) apparently refers to 2 Kings 4:8 and Job 1:6, though possibly to 2 Kings 4:8 and 11, or to Job 1:6 and 2:1, or to both of the double occurrences in Kings and Job. Job 2:1 is nearly identical to Job 1:6: *It happened one day* [literally: *on the day*], *that the sons of Elohim came to present themselves before YHVH, and the Adversary* [or: *Satan*], *too, came among them to present himself before YHVH.*

186. ***The sons of Elohim came...*** The name *Elohim* designates *Din* (Judgment). In the verse from Job, *the sons of Elohim* alludes to the members of the heavenly court, who derive from *Din*. For the full verse in Job, see above, note 184.

187. ***To present themselves* על יהוה (*al YHVH*), *over YHVH*...** The verse reads: *The sons of Elohim came to present themselves* על יהוה (*al YHVH*), *before YHVH*. Here Rabbi Shim'on reads the phrase *al YHVH* hyperliterally: *over YHVH*, which he interprets to

"*And Satan, too, came among them* (Job 1:6). *Too*—to amplify the meaning, including both him and his female. Similarly, *to present himself over YHVH* (ibid. 2:1)—for he also is concerned over the honor of this Name.[188]

"Here the ancient pillars of the world were divided. One said, 'Job was one of the pious of the nations of the world.' Another said, 'He was one of the pious of Israel, and he was struck in order to atone for the world.'[189]

"For one day, Rav Hamnuna encountered Elijah and said to him, 'Surely we have learned: "A righteous one who suffers. . . ."'[190]

"[Elijah] replied, 'The judgments of the Master of the universe are fathomless. But when the blessed Holy One desires to purge the sins of the people, He strikes their arm and heals them all—like a physician who strikes the arm in order to save all the members of the body. As is written: *But he was pierced for our sins, crushed for our iniquities; he bore the chastisement that made us whole, and by his wound we were healed* (Isaiah 53:5), as has been said.[191]

mean that the heavenly court watches *over YHVH*, making sure that His Name is not profaned. For the full verse in Job, see above, note 184.

188. ***And Satan, too*...** According to a rabbinic hermeneutical rule, the word גם (*gam*), "too, also," amplifies the meaning of an adjacent word or phrase. In this case, *and Satan, too*, includes the demonic female, Lilith.

The phrase *over YHVH* again implies concern *over YHVH* and His honor. According to Job 1:9–11, Satan expressed this concern: *Satan* [or: *The adversary*] *answered YHVH, saying, "Does Job revere God for nothing? Have You not hedged him round—him and his household and all that he has? The work of his hands You have blessed, and his flocks have spread over the land. But just stretch out Your hand and strike all that he has. Will he not curse You to Your face?"* For the full text of Job 1:6 and 2:1, see above, notes 184–85.

189. **Here the ancient pillars of the world were divided...** According to BT *Bava Batra* 15a–b, the sages differed as to whether Job was a Jew or a Gentile. On the suffering of the righteous as atoning for the sins of the world, see above, note 86.

190. **Rav Hamnuna encountered Elijah...** And quoted to him the Talmudic passage about the suffering of the righteous. See BT *Berakhot* 7a, in the name of Rabbi Yose: "*Please, let me know Your ways* (Exodus 33:13). [Moses] said before Him, 'Master of the Universe, why do some of the righteous prosper while others suffer? And why do some of the wicked prosper while others suffer?' He replied, 'Moses, a righteous one who prospers is righteous born of righteous; a righteous one who suffers is righteous born of wicked. A wicked one who prospers is wicked born of righteous; a wicked one who suffers is wicked born of wicked.'"

See above, note 89. On the figure of Rav Hamnuna, see above, pp. 261–62, n. 48.

191. **when the blessed Holy One desires to purge the sins of the people...** By striking the righteous (who represent the arm of the nation), God purges all their sins. This resembles a physician who draws (or "lets") blood from a person's arm in order to heal the whole body.

See above, notes 87–88. The context in Isaiah (53:4–5) reads: *Yet it was our sickness that he was bearing, our pains that he endured—though we considered him plagued, stricken by God and afflicted. But he was pierced* [or: *wounded*] *for our sins, crushed*

"On that day, when seventy thrones are set to render judgment upon the world, how many shield-bearing warriors and prosecutors stand on high—some inclining to the right for acquittal, others to the left for guilt: to recount sins of the world, sins of every single person! Therefore a person should declare his sins, each one just as it is; for if he does so, his case is tried by the King, the blessed Holy One, alone, and the entire court separates from him.[192]

"So one should declare the sins of every single limb and all that he has done in detail, as is written: *My sin I acknowledged to You and my iniquity I did not conceal. I said, 'I will confess my transgressions to YHVH'* (Psalms 32:5). Afterward, *and You forgave the guilt of my sin. Selah* (ibid.). How do we know this? From Moses, for it is written: *Moses returned to YHVH and said, 'Please, this people has committed a great sin, they made themselves gods of gold'* (Exodus 32:31). And of Israel is written *We have sinned, for we have forsaken YHVH and served the Baalim and the Ashtaroth* (1 Samuel 12:10).[193]

"If you say, 'This applies to an individual but not to the community,' look, this [last] verse is written! And if you say, 'This applies to the community but not to their agent,' look at what is written: *Moses returned to YHVH* [*and said,*] *... 'They made themselves gods of gold'*![194]

"Why is it that if a person declares his sin, the court separates from him? Because a person is considered his own relative and cannot be incriminated by his own mouth.[195]

for our iniquities; he bore the chastisement that made us whole, and by his wound [or: *slash*] *we were healed.*

192. **On that day...** On Rosh Hashanah, seventy thrones are set for the seventy princes of the heavenly court.

On the need to confess and specify one's sins, see above, p. 375, n. 264. Cf. BT *Berakhot* 34b, *Sotah* 7b; *Zohar* 2:186a; *Haggahot Maharḥu*; *Miqdash Melekh*; *Matoq mi-Devash.*

193. **How do we know this?...** Namely, that one should confess and specify his sins.

The context in Exodus (32:31–32) reads: *Moses returned to YHVH and said, "Please, this people has committed a great sin, they made themselves gods of gold. Now, if You would only bear their sin! And if not, wipe me out, please, from Your book that You have written!"*

The full verse in Samuel reads: *They cried out to YHVH and said, "We have sinned, for we have forsaken YHVH and served the Baalim and the Ashtaroth. Now, save us from the hand of our enemies, and we will serve You."*

194. **This applies to an individual . . .** From the verse in Psalms, one could conclude that only an individual needs to confess, but the verse in Samuel demonstrates that the whole people should declare *We have sinned.*

Furthermore, the verse in Exodus demonstrates that not only the community but their representative can and should confess. This pertains not only to Moses or another political leader, but also to the person leading prayers, who chants the communal confession.

195. **a person is considered his own relative...** And one's relative is not allowed to testify against him. See BT *Sanhedrin* 9b, in the name of Rava: "A person is considered his own relative, and no one can incriminate himself." See *Sanhedrin* 10a, 25a; *Yevamot* 25b.

"Furthermore, he leaves the prosecutor no room to argue for his guilt. One should anticipate by declaring his own defect, [231b] leaving no room for another to speak. Then the blessed Holy One forgives him, as is written: *One who admits and leaves off will be granted mercy* (Proverbs 28:13).[196]

"On the days of Rosh Hashanah, the court sets up a throne for the King, and He judges the whole world. Israel enters first to be judged, before wrath increases.[197]

"We have learned: *And justice for His people Israel day after day* (1 Kings 8:59). What is meant by *day after day*? Well, these two days of Rosh Hashanah. Why two days? Because they are two courts, joining as one: Upper Judgment, which is strict; Lower Judgment, which is lenient—both existing together.[198]

"Concerning this, these Babylonians do not know the mystery of יבבא (*yevava*), moaning, and יללותא (*yelaluta*), wailing, and they do not know that both are necessary: *yelaluta*, wailing, which is strict Judgment; three תבירין (*tevirin*), broken sounds, lenient Judgment—like someone groaning weakly. They do not know, and they do both; we do know, and we do both; so all follow the true path."[199]

196. **One should anticipate by declaring his own defect...** Compare the proverb quoted in *Bava Qamma* 92b: "If there is something disgraceful within you, be the first to tell it." The full verse in Proverbs reads: *One who covers his transgressions will not prosper, but one who admits and leaves off will be granted mercy.*

197. **before wrath increases** Due to the many sins of the world. See BT *Rosh ha-Shanah* 8b, 16a; *Avodah Zarah* 2b.

198. ***day after day...*** Alluding to the two days of Rosh Hashanah. These two days correspond respectively to *Din* (Judgment), which is strict, and *Shekhinah*, which is lenient.

See *Bereshit Rabbah* 35:3; *Zohar* 1:137a, 180a, 201a. The full verse in Kings reads: *May these words that I pleaded before YHVH be near YHVH our God day and night, for the doing of justice for His servant and justice for His people Israel day after day.*

199. **these Babylonians do not know the mystery...** According to the Babylonian Talmud, there was uncertainty regarding the exact sound of the shofar called תרועה (*teru'ah*), "blast" or "alarm." Does this sound resemble an extended broken sigh—known as שברים (*shevarim*), three "broken sounds"—or a series of short piercing cries? Rabbi Abbahu of Caesarea resolved the problem by prescribing both sounds.

Here (drawing on the Talmudic discussion), *shevarim* is called יבבא (*yevava*), "moaning," whereas the piercing sounds (of *teru'ah*) are called יללותא (*yelaluta*), "wailing." Rabbi Shim'on explains that *yelaluta* refers to the strict Judgment of *Din*, and *yevava* refers to the lenient (or weak) Judgment of *Shekhinah*. Whereas the ruling in the Babylonian Talmud is based on a lack of knowledge, Rabbi Shim'on's explanation conveys profound wisdom.

The criticism of "the Babylonians" is undeserved, since Rabbi Abbahu was from Caesarea in Palestine. On the *Zohar*'s attitude toward "the Babylonians," see *Zohar* 1:96b, 224b–225a; 3:71b, 259a; Liebes, "Ziqqat ha-Zohar le-Erets Yisra'el," 35–36.

On the Talmudic (and post-Talmudic) discussion of *teru'ah*, see BT *Rosh ha-Shanah* 33b–34a; *Nitsotsei Orot*; Tishby, *Wisdom of the Zohar*, 3:1301; Katz, *Halakhah ve-Qabbalah*, 46–47; Ta-Shma, *Ha-Nigleh she-ba-*

He opened, saying, "*Blast the shofar on the new moon,* בכסא (*ba-kese*), *on the covering, for our festival day* (Psalms 81:4). *Blast the shofar on the new moon*—what is meant by *on the new moon*? The court of lenient Judgment, who is called *new moon.*[200]

"*Ba-kese*—כס (*kes*), throne, of the upper world. *Kes*—Fear of Isaac, who is *kes*, throne for the supernal King. Further, *ba-kese*—strict Judgment, Fear of Isaac; Judgment that is always אתכסי (*itkesei*), concealed, for it is not revealed Judgment.[201]

"*For* חק (*ḥoq*), *a statute* (Psalms 81:5)—lenient Judgment. משפט (*Mishpat*), *A law* (ibid.)—strict Judgment with Compassion. Both of them are as one; so, two days, both in a single mystery.[202]

"*Happy the people who know* תרועה (*teru'ah*), *the blast. O YHVH, they walk in the light of Your presence* (Psalms 89:16). *Happy the people who know*—and it is not written *who hear. Who know the blast*: by virtue of the wise, who know through the air of the Holy Land, they know *teru'ah*, *the blast*—mystery of *teru'ah*, as is written: תרועם (*tero'em*), *You will smash them, with a rod of iron* (Psalms 2:9).[203]

Nistar, 113–15. On the various sounds of the shofar, see Vol. 8, pp. 134–35, n. 234. On the significance of these sounds, see *Zohar* 3:18a, 99b–100b; Tishby, *Wisdom of the Zohar*, 3:1243–46.

200. ***Blast the shofar on the new moon*...** The moon symbolizes *Shekhinah*, known as "the court of lenient Judgment."

According to the Masoretic text, the verse continues: בכסה (*ba-keseh*), *for our festival day*. The rare word *ba-keseh* is often understood as referring to the full moon, but in rabbinic literature it is derived from the root כסה (*ksh*), "to cover," and applies to the new moon (specifically, the new moon of Tishrei), when the moon is almost totally concealed. Here (as in some biblical manuscripts and occasionally in rabbinic literature), the word is spelled בכסא (*ba-kese*).

On the word *ba-keseh*, see *Vayiqra Rabbah* 29:6; BT *Rosh ha-Shanah* 8a–b, 34a; *Beitsah* 16a; *Sanhedrin* 11b; *Pesiqta de-Rav Kahana* 23:6; *Pirqei de-Rabbi Eli'ezer* 7; *Pesiqta Rabbati* 39, 166a; *Midrash Tehillim* 81:5; *Zohar* 1:114b; 2:184a; 3:98b–99a, 98b–99a (*Piq*), 100b, 275a. Cf. Proverbs 7:20.

201. ***Ba-kese*—כס (*kes*), throne . . .** The spelling בכסא (*ba-kese*) suggests כסא (*kisse*)—or כס (*kes*)—"throne." The *sefirah* of *Din* (strict "Judgment") is pictured as a throne for *Binah*, who is both "the upper world" and "the supernal King." *Din* is symbolized by Isaac and referred to here by the divine name "Fear of Isaac." Whereas the strict Judgment of *Din* is concealed, the lenient (and bearable) Judgment of *Shekhinah* is (relatively) revealed. On the name "Fear of Isaac," see Genesis 31:42, 53.

202. ***For* חק (*ḥoq*), *a statute*...** The full verse reads: *For it is* חק (*ḥoq*), *a statute, for Israel,* משפט (*mishpat*), *a law, of the God of Jacob.* The synonyms *ḥoq* and *mishpat* allude, respectively, to *Shekhinah* and *Tif'eret*. The latter assuages the strict Judgment of *Din* with its own quality of Compassion. See *Zohar* 3:113a.

The divine couple unites, so "both of them are as one." The first day of Rosh Hashanah is characterized by the strict Judgment of *Din*, whereas the second is characterized by the lenient Judgment of *Shekhinah*.

203. ***Happy the people who know* תרועה (*teru'ah*), *the blast*...** Whereas the Babylonians do not understand the precise meaning

"What nation is like Israel, who know supernal mysteries of their Lord—to come before Him and draw near to Him? All those who know the mystery of *teru'ah* may draw near, to walk in the light of the countenance of the blessed Holy One. This is the primordial light that the blessed Holy One has treasured away for the righteous. So one should know it.[204]

"It is written: יותרת מן הכבד (*yoteret min ha-kaved*), *lobe from the liver* (Leviticus 9:10), and it is written ואת היותרת על הכבד (*ve-et ha-yoteret al ha-kaved*), *and the lobe over the liver* (ibid. 3:4). *Yoteret min ha-kaved*, *Lobe from the liver—woman of whoredom* (Hosea 1:2), who comes forth *from the liver* to lure inhabitants of the world and denounce them, leaving the male to perform whoredom.[205]

and deep significance of *teru'ah*, the sages in the land of Israel are enlightened by its holy air and know the "mystery of *teru'ah*," which they convey to *the people*.

568 Rabbi Shim'on associates *teru'ah*, *blast*, with the root רעע (*r''*), "to smash," which functions in the word תרועם (*tero'em*), *You will smash them*, in Psalms 2. This association demonstrates that *teru'ah* implies strict Judgment, or that by producing the sound of *teru'ah* Israel is able to *smash* the harsh forces accusing them. See above, note 199.

On the supposed ignorance of the Babylonians, see above, note 199. On the enlightening effect of the air of the Holy Land, see BT *Bava Batra* 158b, in the name of Rabbi Zeira: "The air [or: climate] of the land of Israel makes one wise." See *Zohar* 1:225a.

On the verse in Psalms 89 and the significance of the wording *who know the blast*, see *Vayiqra Rabbah* 29:4; *Pesiqta de-Rav Kahana* 23:4; *Midrash Tehillim* 81:4; *Zohar* 2:250b–251a (*Heikh*); 3:18b, 99b, 100b, 149b. The verse reads: *Happy the people who know* תרועה (*teru'ah*), *the shout of joy* [or: *the (horn's) blast*].

204. **to walk in the light of the countenance . . .** Paraphrasing the verse in Psalms 89 (quoted above): *they walk in the light of Your presence* [literally: *face, countenance*].

The concluding sentence means that "one should know the mystery" of *teru'ah*. On the primordial light, see above, note 168.

205. **יותרת מן הכבד (*yoteret min ha-kaved*), *lobe from the liver . . .*** Rabbi Shim'on quotes from two verses in Leviticus that list portions of a sacrifice to be burnt on the altar. The liver and its lobe represent the demonic couple, Samael and Lilith. In a sacrifice, the liver nourishes Samael, while the lobe of the liver nourishes the serpent Lilith. See above, note 157.

According to their simple sense, the phrases *from the liver* and *over the liver* are synonymous, but Rabbi Shim'on distinguishes between them. *Lobe from the liver* refers to Lilith (described as *woman of whoredom*) coming forth *from* Samael to seduce humans to sin.

Cf. the account of Satan's activity in BT *Bava Batra* 16a: "He descends and leads astray, ascends and arouses wrath, obtains authorization and seizes the soul."

Leviticus 9:10 reads in full: *The fat and the kidneys* ואת היתרת מן הכבד (*ve-et ha-yoteret min ha-kaved*), *and the lobe from the liver, from the purification offering* [or: *the sin offering*] *he turned into smoke on the altar, as YHVH had commanded Moses.*

Leviticus 3:3–4 reads: *He shall bring forward from the sacrifice of well-being a fire offering to YHVH: the fat covering the entrails and all the fat that is around the entrails, and the two kidneys and the fat that is on them, which is on the sinews,* ואת היתרת על הכבד (*ve-et ha-yoteret al ha-kaved*), *and the lobe on* [or: *over*] *the liver, which he shall remove with the kidneys.*

"*Yoteret al ha-kaved, Lobe over the liver*—for she rules *over* her male. *The forehead of a whore* (Jeremiah 3:3), ruling *over the liver*, woman of strife and anger.

"*Min ha-kaved, From the liver*, she emerges to harm the whole world, to commit adultery with all. Afterward, she rises to the male—*the forehead of a whore*, brazenly—and then she is *al ha-kaved, over the liver.*[206]

"From within the liver and its lobe issues מרה (*marah*), bile, which is the sword of the Angel of Death, dripping those bitter drops to kill people, as is written: *In the end she is* מרה (*marah*), *as bitter, as wormwood, sharp* [*as a double-edged sword*] (Proverbs 5:4). [Bile] derives from the liver, and all fatal illnesses depend upon it.[207]

"On that day, it roams the world, gathering all sins of the world. And all of Israel are in distress, and they take a shofar to arouse [232a] that *teru'ah*, alarm, and *teqi'ah*, blast—strict Judgment with Compassion and lenient Judgment with Compassion. Then they are aroused similarly above, and all are sweetened with one another. Whatever that liver obtains, it offers to the heart, who is king, to judge. But the heart is not drawn to, nor does it desire, the foul deeds of its people. Rather, it obtains all that is pure and clear [232b]—all the merits and good deeds—whereas all that foulness and dirty filth it casts upon the other nations. Once the heart takes all those merits and good deeds—what is fittingly pure, choice, and clear—the liver takes all those sins and filthy dirty deeds, against its will, and casts them upon the other nations, as is written: *The goat shall bear upon it all their iniquities* (Leviticus 16:22). For so it is: once the heart takes all that is pure and clear, the liver takes all that is left—the filthy dirt and foulness—and casts it into all the other limbs, against its will."[208]

206. ***Yoteret al ha-kaved, Lobe over the liver*...** This wording implies that by seducing humans to sin, Lilith is empowered and dominates her male partner, Samael, ruling *over* him.

The verse in Jeremiah reads: *You had the forehead of a whore, you refused to be ashamed.* In this verse *the forehead* implies brazenness or impudence. Cf. *Zohar* 3:129a (*IR*), 136b (*IR*).

207. **מרה (*marah*), bile...** Bile is secreted by the liver. In ancient and medieval physiology, it is one of the humors associated with anger and melancholy. Here it is identified with the sword of the Angel of Death.

See BT *Avodah Zarah* 20b: "It is said of the Angel of Death that he is all full of eyes. When a sick person is about to depart [from this world], he stands above his head with his sword drawn in his hand and a drop of bile hanging on it. As the sick person sees him, he trembles and opens his mouth [in fright], and [the Angel of Death] flings it into his mouth. From this he dies, from this he decays, from this his face turns green."

The verse in Proverbs describes the seductive "strange woman," identified here with Lilith. On bile as the source of all fatal illnesses, see *Devarim Rabbah* (ed. Lieberman), p. 80. Cf. JT *Shabbat* 14:3, 14c; *Vayiqra Rabbah* 16:8; BT *Bava Metsi'a* 107b.

208. **On that day, it roams the world...** On Rosh Hashanah, Lilith (or Samael) roams the world, gathering all the sins. Israel responds by sounding the shofar. The *teru'ah* (alarm) represents strict Judgment, and the

Rabbi Pinḥas said, "This path was prepared for me, to hear words of the Ancient of Days. Happy is the world in which you dwell! Woe to the world, who will remain orphans, not knowing words of Torah fittingly![209]

"Certainly so! For the liver obtains all, good and bad. And although it roams and gathers all the sins of Israel, it likewise gathers their merits, in order to establish its slanderous informing. Everything, both this and that, it offers to the heart. And the way of the heart is to take nothing but the purest, choicest, and clearest of all, as you have said. The remaining dirty filth and foulness it returns to the liver, who absorbs all, against its will, as is written: *The goat shall bear upon it* [*all their iniquities*]. This matter I repeat, for it is sweet to my mouth like the sweetness of honey. Happy is my share, that I attained this and saw it with my own eyes!"[210]

He, too, opened, saying, "*O YHVH, my heart is not haughty, nor my eyes raised high, nor do I pursue matters too great or too wondrous for me* (Psalms 131:1).

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teqi'ah (blast) represents lenient Judgment. By producing these sounds with pure intention, Israel succeeds in stimulating Compassion above, thereby assuaging Judgment.

Whatever Samael (symbolized by the liver) obtains, it offers to *Shekhinah* (symbolized by the heart). But *Shekhinah* has no desire for the sins of Israel, only for its good deeds. The evil deeds are left for Samael, who casts them (along with their guilt and punishment) upon the other nations of the world.

The verse in Leviticus describes the scapegoat bearing all of Israel's sins, which was sent off to the desert to the demon Azazel, who is identified with Samael. The verse reads: *The goat shall bear upon it all their iniquities to a remote region* [or: *a cutoff land*; *a barren land*].

On the various sounds of the shofar, see Vol. 8, pp. 134–35, n. 234. Cf. above, note 199. On the relation between the heart and the liver, see above, note 140. On Israel as the heart, and the other nations of the world as the other limbs, see ibid.

209. **This path was prepared for me...** Namely, the path on which he encountered Rabbi Shim'on. (See above at notes 144–46.) Grateful for the divine words conveyed by Rabbi Shim'on, Rabbi Pinḥas praises him while dreading the day when the world will be orphaned of him and deprived of his wisdom.

On the phrase "words of the Ancient of Days," see the rabbinic blessing in BT *Berakhot* 17a: "May your steps run to hear words of the Ancient of Days!" See also BT *Bava Batra* 91b; *Zohar* 1:4b, 8b–9a; 2:134b, 143a, 149a, 168a; 3:20a, 105b, 138b (*IR*); Moses de León, *Sefer ha-Mishqal*, 49; Liebes, *Studies in the Zohar*, 216, n. 215.

On being "orphaned," see Rabbi Akiva's exclamation at the death of Rabbi Eli'ezer son of Hyrcanus (*Avot de-Rabbi Natan* A, 25): "Woe unto me, my master, because of you! Woe unto me, my teacher, because of you! For you have left the whole generation orphaned!" See *Mekhilta, Pisḥa* 16; *Zohar* 1:99a (*MhN*); 2:23b, 68a, 100b; 3:100b, 236a; *ZḤ* 7a (*MhN*), 19c (*MhN*).

210. **For the liver obtains all...** See above, note 208. Samael (symbolized by the liver) gathers not only Israel's sins but also their merits, so that when he accuses Israel in the heavenly court he can mention their merits as well, in order to make his case more believable.

See BT *Sotah* 35a, in the name of Rabbi Me'ir: "Any slander that does not include some truth at its beginning does not endure in the end."

David uttered this verse when he was walking on the bank of the river, and said, 'Master of all worlds, has there ever been a person in the world who thanked and praised You like me?' [211]

"A frog happened by, and said to him, 'David, do not be proud, for I have done more than you, since I offered my body at my Master's command, as is written: *The Nile will swarm with frogs* (Exodus 7:28)'—as has been established. 'Furthermore, I sing and praise night and day, never subsiding.'[212]

"At that moment, [David] said, '*O YHVH, my heart is not haughty, nor my eyes raised high*...'

"*O YHVH, my heart is not high*—this pertains to the daily sacrifice, continually, to the blessed Holy One. For Assembly of Israel is thereby included among all [Her] cohorts, and all those rituals deliver Her from among the thorns.[213] [233a]

"Similarly with Israel. As long as they are hard-hearted, not opening with *teshuvah*, they do not emit fragrance; and He does not deliver them from among the thorns—among other nations. When they open with *teshuvah*, they immediately emit fragrance, and He delivers them from among the thorns, and Assembly of Israel delights in them. As is written: *Open to me, my sister, my love* (Song of Songs 5:2)—for as long as the rose is closed, it has no fragrance and cannot rise from amid the thorns, but dwells among them, as has been said.

211. **He, too, opened...** Namely, Rabbi Pinḥas. The story about King David resembles a tale near the beginning of *Pereq Shirah* (a collection of hymnic sayings that has affinity with *Heikhalot* literature). See *Yalqut Shim'oni*, Psalms 889. Cf. *ZḤ* 47c; *Zohar* 3:222b (*RM*).

212. ***The Nile will swarm with frogs...*** The full verse (describing the second of the ten plagues brought upon the Egyptians) reads: *The Nile will swarm with frogs and they will come up and come into your house, into your bedroom, onto your bed, into your servants' houses, upon your people, into your ovens, and into your kneading bowls.*

The frog's statement—"since I offered my body"—refers specifically to the phrase *into your ovens*. See BT *Pesaḥim* 53b; *Mishnat Rabbi Eli'ezer* 19, p. 346; *Tanḥuma, Va'era* 14; *Midrash Tehillim* 28:2; *Shemot Rabbah* 10:2; *Zohar* 2:29b.

213. ***O YHVH, my heart is not high...*** The verse reads: *O YHVH, my heart is not haughty* [literally: *high*].

By offering the daily sacrifice, Israel ensures that *Shekhinah* (known as *heart* and Assembly of Israel) does not ascend *high* above Her angelic cohorts, but rather is united with them. Rabbi Pinḥas may also be implying that by offering a sacrifice with pure intention, a person demonstrates that his *heart is not haughty*. Such true devotion stimulates *Shekhinah* to unite with Her cohorts and not ascend *high*, but rather to remain close to the world, providing nourishment and blessing. The "thorns" represent demonic forces (or the heavenly princes of the nations) threatening *Shekhinah*.

See *Or Yaqar*; *Matoq mi-Devash*. Cf. *Miqdash Melekh*. On *Shekhinah*'s being "among the thorns," see the midrashic fragment from *Yelammedenu* published by Marmorstein, "Zur Erforschung des Jelamdenu-Problems," 281. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

And the blessed Holy One sent us to walk this path only for this: to learn these matters!"[214]

While they were sitting, an eagle came and descended and took one rose from among them and left. They said, "From here on, let us go on our way." They rose and went on.[215]

Until here, the way of Rabbi Pinḥas and of Rabbi Shim'on. The latter went on along with Rabbi El'azar and the other companions, while Rabbi Pinḥas went with his companions.[216]

He opened, saying, "*For the leader, on* שושן עדות (*shushan edut*). מכתם (*Mikhtam*), *A mikhtam, of David, to teach* (Psalms 60:1). What is meant by *to teach*? To teach inhabitants of the world wisdom, as has already been established. *Shushan edut*—the Great Sanhedrin, of whom is written *hedged about* בשושנים (*ba-shoshanim*), *with lilies* (Song of Songs 7:3).

"*Mikhtam of David*—a sign that they showed to David when he sent Joab to Aram-Naharaim and Aram-Zobah to wage war against them, etc."[217]

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214. **Similarly, with Israel...** When they turn back to God in *teshuvah*, He delivers them from exile ("from among the thorns").

According to the kabbalistic reading of Song of Songs, *Shekhinah* is addressed intimately by Her lover, *Tif'eret*, as *my sister*. She (like Her people, Israel) is pictured as a rose among the thorns. See Song of Songs 2:2 (quoted below at note 237). On Song of Songs 5:2, see above, p. 157, n. 14; below, note 256.

215. **From here on, let us go on our way...** The eagle's snatching of the rose and flying off is a sign that it is time to move on.

216. **Until here, the way of Rabbi Pinḥas and of Rabbi Shim'on...** And now each party will continue on its own. On their initial encounter, see above at notes 144–46.

217. **He opened...** Before parting from Rabbi Shim'on and his companions, Rabbi Pinḥas offers a teaching.

The context in Psalms (60:1–2) reads: *For the leader* [or: *lead player*], *on shushan edut. A mikhtam of David, to teach, when he clashed with Aram-Naharaim and Aram-Zobah, and Joab returned and struck down twelve thousand of Edom in the Valley of Salt.* King David's campaign against these armies east of the Jordan is reported in 2 Samuel 10. The meaning of the term *shushan edut* is uncertain, though it apparently refers to a musical instrument or a musical mode. The term *mikhtam* may mean "an inscription, epigram."

Here, Rabbi Pinḥas draws on a midrashic tradition that when David and Joab (his military commander) attacked the Arameans, they did so with the approval of the Sanhedrin, whose sages (or rulings) are pictured as שושנים (*shoshanim*), *lilies*. Thus *shushan edut*, *lily of testimony*, refers to the Sanhedrin, which clarifies and legislates the *testimony* of Torah. See *Bereshit Rabbah* 74:15; *Tanḥuma, Devarim* 3; *Tanḥuma* (Buber), 3; *Midrash Tehillim* 60:1; Rashi on Psalms 60:1.

The full verse in Song of Songs reads: *Your navel is a crescent bowl, let blended wine never lack! Your belly is a mound of wheat, hedged about with lilies.*

Rabbi Pinḥas said, "This is *shushan edut*, for *Shekhinah* presides here over us, accompanied by supernal rungs and a holy company to offer praise. This is *shushan* in perfection, fittingly."[218]

They rose and went on, these here and those there. Rabbi Pinḥas went on his way and spent the night in the village of Akimon along with Rabbi Ḥiyya and Rabbi Yitsḥak.[219]

As they prepared to depart early, they sat waiting for the morning light. Rabbi Ḥiyya raised his eyes and saw those stars of a flying scepter streaming along. He said, "Surely, many times I have asked about these stars."[220]

Rabbi Pinḥas said, "These stars of a flying scepter are known by the understanding of the Companions. For the blessed Holy One created all those heavenly stars, great and small; and they all praise and glorify Him, as is written: *He counts the number of the stars* (Psalms 147:4). And when their time comes to shine, the blessed Holy One calls them by name, as is written: *He calls them each by name* (Isaiah 40:26). Then they run and extend a scepter of light joyously, praising their Master in the place where they were numbered, as is written: *Lift your eyes on high and see: Who created these?* [*The one who brings forth their array by number and calls them each by name*] (ibid.)."[221]

218. **This is *shushan edut*...** Rabbi Pinḥas declares that *shushan edut* has been manifested right in their midst. Now the term alludes to *Shekhinah*, who is "a rose of testimony." She, along with Her angelic cohorts, is chanting praise to the blessed Holy One. On שושן (*shushan*)—or שושנה (*shoshanah*)—as "rose" or "lily," see below, note 227.

219. **They rose and went on...** Rabbi Pinḥas (and his companions) heading in one direction, and Rabbi Shim'on (together with his companions) in another.

The reference to "the village of עקימון (*aqimon*), "Akimon," may be a playful inversion of the toponym עמיקון (*amiqon*), "Amikon," which is a variant of עמיקו (*amiqo*), "Amiko," a village mentioned in rabbinic literature, probably identical with עמקא (*amqa*), "Amka," northeast of Acre. Amka is located on (or near) the site of the biblical בית העמק (*beit ha-emeq*), "Bethemek," mentioned in Joshua 19:27. See *Tosefta Bava Qamma* 8:10; BT *Ta'anit* 21a; Lieberman, *Tosefta ki-Fshutah*, 9:86; *Nitsotsei Zohar*; *ABD*, 1:685b–686a. Cf. *Nitsotsei Orot*; *Matoq mi-Devash*.

220. **Rabbi Ḥiyya raised his eyes...** He wonders about the deeper significance of shooting stars (comets). The phrase "stars of a flying scepter" renders כוכביא דשרביטא (*kokhevayya de-sharvita*), "stars of a scepter," which plays on the rabbinic term כוכבא דשביט (*kokheva de-shaveit*), "a flying star," a comet. See BT *Berakhot* 58b; *Zohar* 1:223b; 2:171b.

221. ***He counts the number of the stars...*** The full verse reads: *He counts the number of the stars, to all of them gives names.*

The full verse in Isaiah, referring to the stars and constellations, reads: *Lift your eyes on high and see: Who created these? The one who brings forth their array by number and calls them each by name* [or: *and summons each of them*]*: because of His great might and vast power, not one is missing.*

Meanwhile, dawn arrived. They rose and went on.

As they were going along, a great eagle came, circled over their heads, and remained above them.

Rabbi Pinḥas said, "Surely, it is a time of favor! Now the Gates of Mercy are opened for all those on their sickbed, and this is a time of healing for them, even though they are prisoners of the King, for this eagle is a sign of mercy."[222]

He opened, saying, "*Like an eagle rousing his nest, hovering over his fledglings*... (Deuteronomy 32:11). There is no creature in the world as merciful toward its young as the eagle. This has already been established, as is written: *The eagle's young will devour it* (Proverbs 30:17), for he has mercy over his young. And since now is the time of mercy, this eagle has come and circled around us; for it is time, as is written: *O YHVH, in the morning You will hear my voice* (Psalms 5:4). This is the Morning of Abraham and his arousal."[223]

Meanwhile, the eagle circled and passed ahead of them. Rabbi Pinḥas said, "Eagle, why are you with us? If you have come on a mission from your Master, here we are. If for some other sign, we are ready here."

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The eagle soared above and disappeared, and they sat down.

Rabbi Ḥiyya said, "This matter of King Solomon is amazing. For we have learned: A great eagle used to come to King Solomon every day, and Solomon would ride on its wings, and it would carry him four hundred parasangs in a single moment. Where did it carry him? To Tarmod in the wilderness. (There is

222. **it is a time of favor...** The morning is symbolized and characterized by the streaming light of *Ḥesed*.

The phrase "prisoners of the King" means those confined to their sickbed. See above, p. 314, n. 58.

223. ***Like an eagle rousing his nest...*** This verse demonstrates the eagle's mercy.

The full verse in Proverbs reads: *An eye that mocks a father and scorns obedience to a mother—the ravens of the brook will peck it out* [or: *gouge it out*], *and the eagle's young will devour it.* Although the conclusion of this verse certainly does not seem to demonstrate the eagle's mercy, Rabbi Pinḥas is drawing on a midrashic reading attributed to Rabbi Shim'on son of Yoḥai. See JT *Pe'ah* 1:1, 15d: "Let the raven, who is cruel, come and *peck it out* and not benefit from it. *And the eagle's young will devour it*—let the eagle, who is merciful, come and *devour it* and benefit from it."

As mentioned in the preceding note, the morning alludes to the streaming light of *Ḥesed*, symbolized by Abraham, who *rose early in the morning* (Genesis 22:3). See above, p. 319, n. 70.

The full verse in Deuteronomy reads: *Like an eagle rousing his nest, hovering over his fledglings, He spread His wings, He took him, bearing him on His pinion.* The verse in Psalms reads: *O YHVH, in the morning You will hear* [or: *You hear*] *my voice, in the morning I will arrange it* [or: *I arrange it*] *before You and wait expectantly* [or: *and keep watch*]. The expression *I will arrange it* can also be rendered *I will present my case.*

On the passage in JT *Pe'ah*, see JT *Qiddushin* 1:7, 61b–c; *Midrash Shemu'el* 7:2; *Tanḥuma, Eqev* 2; *Tanḥuma* (Buber), *Eqev* 3; *Pesiqta Rabbati* 23, 122a. On the eagle's compassion, see also *Sifrei* Deuteronomy 314 (and parallels); *Zohar* 2:80b; 3:298b.

a certain place by the Mountains of Darkness called *Tarmod in the wilderness* [2 Chronicles 8:4]. This is not the place of the Tarmodians, but rather Tarmod that is in the wilderness, in the mountains, where all alien spirits and aspects gather. That eagle would fly there in a single moment.)[224]

"Having perched on that place, the eagle would raise itself, and Solomon would write a slip and cast it there, and he would be saved from those spirits. The eagle would gaze into the darkness of the mountains, to the site of Uzza and Aza'el, who are bound there by chains of iron thrust into the depths. (No one in the world is able [233b] to enter there—not even birds of heaven—only Balaam.)[225]

"Having gazed into the dense darkness, the eagle would swoop down, carrying King Solomon under its left wing. It would stand upon those chains and approach [Uzza and Aza'el]. Then Solomon would take out a ring—on which was engraved a holy name—and would throw it into the eagle's mouth, and immediately they would tell Solomon whatever he wanted to know.

"From there Solomon discovered supernal wisdom, as is written: ויבן (*Va-yiven*), *He built, Tarmod in the wilderness, in the mountains* (2 Chronicles 8:4). Now, did he really construct a building in the mountains? Rather, what is meant by *va-yiven*? He perceived with understanding and knew that place, discovering there supernal wisdom, as is said: ויבינו (*Va-yavinu*), *They understood, the reading* (Nehemiah 8:8)."[226]

224. **This matter of King Solomon...** Namely, the legend of Solomon's daily flight on the wings of an eagle.

See *Qohelet Rabbah* on 2:25, in the name of Rabbi Shemu'el son of Rav Yitsḥak: "Solomon had a great eagle upon which he rode and travelled to Tadmor in the desert and returned in one day, as is written: *He* [namely Solomon] *built* [or: *fortified*] *Tadmor in the wilderness* (2 Chronicles 8:4)." See *Zohar* 2:112b–113a.

Tadmor was an important oasis in the Syrian desert, known as Palmyra in classical sources. (Palmyra is a translation of the Semitic name Tadmor, which is probably connected with the word *tamar*, "palm tree." Cf. 1 Kings 9:18.) Here, the name appears as Tarmod, as in some rabbinic sources. Rabbi Pinḥas distinguishes between "Tarmod in the wilderness" (inhabited by demonic powers) and the other Tarmod (inhabited by the Tarmodians).

The rabbis viewed Tadmor (or Palmyra) with animosity, and according to midrashic tradition the Palmyrenes participated in the destruction of the First and Second Temples. According to Arab legend, Tadmor was built by jinns (spirits, demons) under the command of Solomon. See JT *Ta'anit* 4:6, 69b; *Bereshit Rabbah* 56:11; *Eikhah Rabbah* 2:4; BT *Yevamot* 17a; Hitti, *History of Syria*, 389; Yisraeli, *Parshanut ha-Sod*, 166–68.

On Solomon and the eagle, see also Ginzberg, *Legends of the Jews*, 4:149–50; 6:291, nn. 50–53; Steinsaltz, "Ha-Nesher ha-Gadol." On "four hundred parasangs," see BT *Gittin* 68b, where the demon Ashmedai hurls King Solomon this same distance. On the Mountains of Darkness, see above, p. 381, n. 281.

225. **Solomon would write a slip...** Recording a holy name. On Uzza and Aza'el, see above, p. 233, n. 3.

226. **Solomon would take out a ring...** As soon as he threw this into the eagle's mouth, Uzza and Aza'el would tell him whatever he wished to know.

The verse in Chronicles reads: ויבן (*Va-yiven*), *He built* [or: *fortified*], *Tadmor in the*

While they were sitting, the eagle suddenly came back to them with a single rose in its mouth, which it dropped in front of them, and flew away. They saw and rejoiced. Rabbi Pinḥas said, "Didn't I tell you that this eagle came on a mission from its Master? This rose is the שושן עדות (*shushan edut*), *rose of testimony* (Psalms 60:1), that I mentioned, and the blessed Holy One has sent it to us."[227]

He opened as before, saying, "*For the leader, on* שושן עדות (*shushan edut*). מכתם (*Mikhtam*), *A mikhtam, of David, to teach* (Psalms 60:1). *Shushan edut, A rose of testimony*—now, what testimony does *a rose* present? Well, this *rose* is testimony to the act of Creation, testimony to Assembly of Israel, and testimony to supernal unification.[228]

"Testimony to Assembly of Israel—because this שושנה (*shoshanah*), rose, has thirteen petals, all of them dependent on one root. It has five sturdy ones outside, covering this rose and protecting it. All in the mystery of wisdom.[229]

"Those thirteen are thirteen attributes of Compassion, which Assembly of Israel inherits from above, all connected to one root, which is Covenant, paradigm of Covenant—*Yesoda*, Foundation, of all.[230]

wilderness. Rabbi Ḥiyya adds here: *in the mountains.* Cf. 1 Kings 9:17–18: *Solomon built* [or: *fortified*] *Gezer . . . and Tadmor in the wilderness, in the land.* On the switch from *Tadmor* to *Tarmod*, see above, note 224. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

Here, Rabbi Ḥiyya interprets ויבן (*va-yiven*), *he built*, on the basis of a similar-sounding verb: ויבינו (*va-yavinu*), *they understood.* The full verse in Nehemiah reads: *They read from the scroll of the Torah of God, explaining it and giving the sense,* ויבינו (*va-yavinu*), *and* [or: *so that*] *they understood, the reading.* On Solomon's ring, cf. BT *Gittin* 68a–b; Vol. 5, p. 112, n. 316.

227. **the eagle suddenly came back . . .** Just as Rabbi Ḥiyya finished telling about Solomon and the eagle. Earlier, the eagle had taken the rose. See above at note 215.

Rabbi Pinḥas had opened with the verse in Psalms (above at note 217), which begins: *For the leader* [or: *lead player*], *on* שושן עדות (*shushan edut*). As mentioned in that note, the meaning of the phrase *shushan edut* is uncertain, but here Rabbi Pinḥas construes it as *a rose of testimony*, symbolizing *Shekhinah*.

In the Bible, שושן (*shushan*)—and שושנה (*shoshanah*)—probably mean "lily" or "lotus," though sometimes in the *Zohar* the meaning is "rose." See above, p. 197, n. 32; Vol. 6, p. 66, n. 33.

228. **what testimony does *a rose* present? . . .** Rabbi Pinḥas goes on to explain how the configuration of a rose alludes (or "testifies") to the act of Creation, to the nature of *Shekhinah* (known as Assembly of Israel), and to the unification of the *sefirot*. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

229. **this שושנה (*shoshanah*), rose, has thirteen petals . . .** A rose blossom can have thirteen petals in its second tier. The leaves of rose plants grow in clusters of five (or nine or thirteen) leaves. On this passage, see *Zohar* 1:1a; Moses de León, *Sefer ha-Rimmon*, 183–84.

230. **Those thirteen are thirteen attributes of Compassion . . .** The thirteen petals of the rose allude to God's attributes of Compassion, which flow into *Shekhinah* through *Yesod* (Aramaic, *Yesoda*), who is known as

"Five sturdy ones surrounding it are fifty gates—five hundred years through which extends *Yesoda*, Foundation, Holy Covenant, Tree of Life.[231]

"Testimony to the act of Creation. The whole act of Creation consists entirely of words known through understanding and based on calculation. אלהים (*Elohim*), *God* (Genesis 1:1), of the act of Creation signifies above and signifies below—signifies above, in the mystery of the World that is Coming; signifies below, in the mystery of Assembly of Israel.[232]

"Rose of testimony, assuming all those signs. It is written: בראשית ברא אלהים (*Be-reshit bara Elohim*), *In the beginning Elohim created* (Genesis 1:1)—this is the rose. Thirteen petals are thirteen words until the second *Elohim*, namely את השמים ואת הארץ והארץ היתה תהו ובהו וחשך על פני תהום ורוח (*et ha-shamayim ve-et ha-arets ve ha-arets hayetah tohu va-vohu ve-ḥoshekh al penei tehom ve-ruaḥ*), *the heavens and the earth. And the earth was chaos and void, with darkness over the face of the deep, and the spirit of* (ibid., 1–2)—look, thirteen petals of the rose![233]

Covenant. *Yesod* (the divine phallus) is associated with the covenant of circumcision.

In rabbinic tradition, God's thirteen attributes of Compassion are derived from Exodus 34:6–7. See BT *Rosh ha-Shanah* 17b. According to Kabbalah, these qualities originate in *Keter*, the highest *sefirah*, the realm of total Compassion untainted by Judgment.

231. **Five sturdy ones . . .** The five leaves of the rose symbolize five *sefirot* issuing from *Binah*—namely *Ḥesed*, *Gevurah*, *Tif'eret*, *Netsaḥ*, and *Hod*. In total, these five correspond to the "fifty gates" of *Binah*. These fifty potencies expand into "five hundred years," through which *Yesod* extends. He is pictured as the Tree of Life because he conveys the entire flow of emanation.

The image of *Binah*'s fifty gates derives from a statement attributed to Rav and Shemu'el (BT *Rosh ha-Shanah* 21b, *Nedarim* 38a): "Fifty gates of בינה (*binah*), understanding, were created in the world, all of which were given to Moses except for one, as is said: *You made him little less than God* (Psalms 8:6)."

The image of five hundred years derives from a passage in *Bereshit Rabbah* 15:6, in the name of Rabbi Yehudah son of Rabbi Ila'i: "The Tree of Life extends over a journey of five hundred years, and all the waters of Creation branch off beneath it." See above, pp. 248–49, n. 10.

232. **Testimony to the act of Creation . . .** As soon explained, the configuration of the rose alludes to the biblical account of Creation—specifically to several sets of words in the opening verses.

In the opening verse of Genesis, the name אלהים (*Elohim*) signifies both *Binah* (who is known as the World that is Coming) and *Shekhinah* (known as Assembly of Israel). On *Binah* as the World that is Coming, see above, p. 144, n. 279.

233. **Rose of testimony . . .** The thirteen petals of the rose correspond (or "testify") to the thirteen words between the first mention of *Elohim* (in Genesis 1:1) and the second (toward the end of Genesis 1:2).

The context in Genesis (1:1–3) reads: *In the beginning* אלהים (*Elohim*) *created the heavens and the earth. And the earth was chaos and void, with darkness over the face of the deep, and the spirit* [or: *breath, wind*] *of* אלהים (*Elohim*) *hovering over the waters.* ויאמר אלהים (*Va-yomer Elohim*), *Elohim said* [or: *Said Elohim*], *"Let there be light." And there was light.*

"Five sturdy ones surrounding Her—these are מרחפת על פני המים ויאמר (*merahefet al penei ha-mayim va-yomer*), *hovering over the waters. Said* (ibid., 2–3)—look, five others![234]

"Afterward, *Let there be light* (ibid., 3)—source and root of the rose, to which all are connected.[235]

"Testimony to unification. Five sturdy leaves, and the root and foundation, to which these thirteen petals are connected. שמע ישראל יהוה אלהינו יהוה (*Shema yisra'el YHVH Eloheinu YHVH*), *Hear, O Israel! YHVH our God, YHVH* (Deuteronomy 6:4)—look, five leaves of the rose! אחד (*Eḥad*), *one*—source and root, to which all are connected; mystery of thirteen in calculation, the King's signet ring.[236]

"Come and see: Corresponding to the rose is Israel. כשושנה (*Ke-shoshanah*), *Like a rose, among the thorns* (Song of Songs 2:2)—among the other nations; Assembly of Israel among other legions, appointed princes. As long as the rose remains closed, unopened, it has no fragrance and is not lifted from among the thorns. When it opens, it emits fragrance, and then it is brought forth."[237]

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Rabbi El'azar said to his father, "I have already heard about these closed organs in the mystery of sacrifice. What about the mystery of the other organs?"[238]

234. **Five sturdy ones . . .** The five leaves of the rose correspond to the five words between the second and third occurrences of *Elohim*. For the biblical context, see the preceding note.

The concluding phrase ("five others") means "five other leaves" (in addition to the thirteen petals). The *Zohar* employs the same Aramaic word— עלין (*alin*)—for both "leaves" and "petals."

235. **Afterward, *Let there be light* . . .** Alluding to the root of the rose, to which the thirteen petals and the five leaves are all connected. This root corresponds to *Yesod*, who conveys both the thirteen attributes of Compassion and the light of the five *sefirot* (*Ḥesed* through *Hod*) to *Shekhinah* (symbolized by the rose). See above, notes 230–31. For the biblical context, see above, note 233.

236. **Testimony to unification . . .** The configuration of the rose alludes to the unification of the *sefirot*, which is stimulated and actualized by the recitation of the *Shema*.

The five leaves of the rose correspond to the first five words of the *Shema*. The numerical value of the sixth word—אחד (*eḥad*), *one*—is thirteen, corresponding to the thirteen petals. The word *eḥad* also alludes to *Yesod*, who unifies all the aspects of emanation and merges with *Shekhinah*. He is pictured as "the King's signet ring."

The verse in Deuteronomy reads in full: *Hear, O Israel! YHVH our God, YHVH is one.* On the significance of the *Shema*, see above, p. 377, n. 271.

237. **כשושנה (*Ke-shoshanah*), *Like a rose, among the thorns* . . .** This verse applies to both Israel and *Shekhinah*. Israel is surrounded by threatening nations, while *Shekhinah* is surrounded by those nations' heavenly princes.

On the closed and open rose, see above at note 214. On *Shekhinah*'s being among the thorns, see above, note 213. The full verse in Song of Songs reads: כשושנה (*Ke-shoshanah*), *Like a lily* [or: *rose*], *among the thorns, so is my beloved among the maidens.* On *shoshanah* as "lily" or "rose," see above, note 227. On this verse, see above, pp. 196–97, n. 32.

238. **I have already heard about these**

He replied, [234a] "El'azar, my son, all the other organs within constitute a sublime mystery.

"Come and see: The heart has already been discussed. But the heart is a blazing fire; and if the supernal King did not provide for it the lobes of the lung, bringing it a breeze of wind blowing from supernal spices, it would burn up the world in a single moment."[239]

He opened, saying, "*And YHVH rained upon Sodom and Gomorrah brimstone and fire* (Genesis 19:24). Why did He burn them up? Because at that time כנפי (*kanfei*), the lobes of, the lung did not blow. This is the mystery of *Kanfei*, *The wings of, the dove are inlaid with silver* (Psalms 68:14)—namely, Raphael and Tsadqiel, of whom is said *He makes His angels winds* (ibid. 104:4), to blow constantly upon the heart."[240]

"The spleen." He opened, saying, "*I went back and saw all the torments that are committed under the sun. Look, the tears of the tormented—with no one to comfort them! On the side of their tormentors, power* (Ecclesiastes 4:1). Who are *the tormented*? These are babies at their mother's potent breast, who depart from the world by the hand of the Angel of Death. Now, does the Angel of Death kill them, tormenting them? Rather, the verse goes on to say, *On the side of their tormentors, power.* Who is that *power*? The one of whom is written *Let there be* מארת (*me'orot*), *lights, in the firmament of heaven* (Genesis 1:14), spelled

closed organs... Apparently referring to the liver and its lobe, which represent the demonic couple, Samael and the Lilith. See above, note 157. For various interpretations, see *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

239. **The heart has already been discussed...** The heart symbolizes *Shekhinah*. (See above, notes 156–59.) She conveys Divine Judgment, whose intense heat would destroy the world, were it not for a cooling breeze.

240. ***And YHVH rained upon Sodom and Gomorrah brimstone and fire...*** According to *Bereshit Rabbah* 51:2 (on this verse, in the name of Rabbi El'azar), "Wherever it is said *And YHVH*, this implies: He and His court." In Kabbalah, this court symbolizes *Shekhinah*, who derives from *Din* (Judgment) and pronounces the divine decree, so the phrase *And YHVH* encompasses *YHVH* and *Shekhinah*."

Here, Rabbi Shim'on explains that Divine Judgment burned up Sodom and Gomorrah because the angelic lobes of the lung (Raphael and Tsadqiel) were not blowing a cooling breeze upon *Shekhinah* (symbolized by the heart and *the dove*). He plays on two senses of כנף (*kanaf*): "wing" and "lobe (of the lung)." *Silver* symbolizes the soothing quality of *Ḥesed*. According to medieval physiology, the lungs cool the heart.

The verse in Psalms 104 reads: עושה מלאכיו רוחות משרתיו אש להט (*Oseh mal'akhav ruḥot, mesharetav esh lohet*), which is often understood as *He makes winds His messengers* [or: *His angels*], *flaming fire His ministers.* Here, drawing on a rabbinic tradition, Rabbi Shim'on reads the opening words according to their precise order: *He makes His angels winds.* See above, p. 458, n. 531.

The archangel Raphael (whose name means "God healed") is appointed over healing. On the angel Tsadqiel, see Vol. 8, p. 528, n. 114. On the passage in *Bereshit Rabbah*, see Vol. 7, pp. 46–47, n. 141.

deficiently. This is Lilith, appointed by that tormentor. She is called 'spleen,' and she goes and toys with babies, and afterward generates rage against them, causing tears to be shed over them.[241]

"The spleen follows the nature of the liver; the latter was created on the second day, the former on the fourth in the act of Creation. Consequently, there is no good omen on the second or the fourth—death of adults, death of little ones.[242] [234b]

"The maw is a rung that is one-sixtieth of death, called 'slumber.' Astirya—sixth rung of the Angel of Death. Since he comes from afar, he is on the side of death, though not death itself. The allusion is 'one-sixtieth of death.'[243] [235a]

241. **The spleen . . .** This organ (like the lobe of the liver) represents Lilith, the partner of Samael. She is the demonic *power* responsible for killing babies, appointed by Samael (who is identified as the Angel of Death).

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The verse in Genesis records the divine command on the fourth day of Creation, when *God said, "Let there be* מארת (*me'orot*), *lights."* The word מארת (*me'orot*), *lights*, is written without *vavs*, the vowel letters. Such variant spelling is common in the Bible and affects neither the pronunciation nor the simple meaning of the words. As construed here, however, the deficient spelling alludes to a profound lack: the light of *Shekhinah* (symbolized by the moon) had diminished, and Her union with *Tif'eret* (symbolized by *vav*) was disrupted. The void was filled by demonic evil or "curse": מארה (*me'erah*), represented here by Lilith. (The form מארת [*me'erat*] means "curse of," as in Proverbs 3:33.)

See JT *Ta'anit* 4:4, 68b; BT *Ta'anit* 27b; *Pesiqta de-Rav Kahana* 5:1; Vol. 7, pp. 170–71, n. 6. On Satan as the Angel of Death, see BT *Bava Batra* 16a, in the name of Resh Lakish: "Satan, the evil impulse, and the Angel of Death are one and the same."

The association of the spleen with "toying" (or causing laughter) recalls BT *Berakhot* 61b: "The spleen produces laughter." The phrase "potent breast" renders תוקפא (*tuqpa*); see above, pp. 423–24, n. 418. On the verse in Ecclesiastes, see above, p. 438, n. 461.

242. **The spleen follows the nature of the liver . . .** The former representing Lilith; the latter, Samael. (See above, note 157.)

The second day of Creation is the only one lacking the formula *God saw that it was good* (or its equivalent). According to *Bereshit Rabbah* 4:6 (in the name of Rabbi Yose son of Ḥalafta), the reason for this lack is "because on that day Hell was created." See Vol. 1, p. 128, n. 156. On the negative aspect of the fourth day, see the preceding note.

Thus, both the second and the fourth days of the week are inauspicious. On the former, Satan (or the Angel of Death) may strike adults; on the latter, Lilith may strike babies. On the negative quality of both days (and the custom of not beginning a project on either day), see Eleazar ben Judah of Worms, *Sefer ha-Roqeaḥ*, 216; *ZḤ* 69b–c (*ShS*); *Zohar* 3:273a (*RM*), 281b (*RM*); Ta-Shma, *Ha-Nigleh sheba-Nistar*, 125–26; *Matoq mi-Devash*.

243. **The maw . . .** Hebrew, קיבה (*qeivah*). This organ is a pouch-like appendix to the stomach, the fourth stomach of ruminating animals.

The association of the maw with sleep recalls BT *Berakhot* 61b: "The maw brings sleep." The reference to "one-sixtieth of death" derives from ibid. 57b: "Sleep is one-sixtieth of death." See above, p. 2, n. 5.

On the demonic angel Astirya (or Asirta), see *Zohar* 2:263b (*Heikh*), 267a–b (*Heikh*).

"The stomach. This obtains all and grinds and distributes in all directions below. From it are nourished those below, from those dregs below—all those alien spirits and aspects, who are nourished at night from those sacrificial limbs and fat. The rest is absorbed by all the bodily members. The liver obtains all and offers to the heart, as has been said. This corresponds to what is written: *on the right a lion's face* (Ezekiel 1:10). Therefore the image of a lion appeared on the altar, devouring the sacrifices.[244]

"From here on, all the other organs in the mystery of the body, corresponding to the pattern above.[245] [235b]

"The trachea—six rings joined as one, and they are called בני אלים (*benei elim*), *sons of God* (Psalms 29:1), bringing forth wind to blow over the world, coming from the side of *Gevurah*. When they join as one, they are like a shofar—and are called שופר של איל (*shofar shel ayil*), a ram's horn; אלים (*elim*), *rams, of Bashan* (Deuteronomy 32:14); *Grant to YHVH, benei elim, O sons of God!* (Psalms 29:1); *elim*, rams, of Isaac.[246]

According to the latter passage, Asirta is located in the sixth palace of impurity.

244. **The stomach . . .** Its nourishment of the lower parts of the body corresponds to the nourishment of demonic forces from sacrificial portions and fat that are burned throughout the night on the altar. See above, p. 488, n. 629.

As explained previously, the liver represents Samael, which "obtains all and offers to the heart," symbolizing *Shekhinah*. See above, note 158.

The verse from Ezekiel describes his vision of the four living beings carrying the heavenly throne. Each being had four faces: a human face at the front, the face of a lion on the right, the face of a bull on the left, and the face of an eagle at the back. The full verse reads: *The image of their face was a human face, and on the right the four of them had a lion's face, and on the left the four of them had a bull's face, and the four of them had an eagle's face.* According to Greenberg (*Ezekiel*, 45), the peculiar formulation of the verse reflects the sequence of observation. The onlooker (on any side) was confronted by a human face, flanked by two animal faces on its right and left. Finally, from what could be seen on the heads of the rest of the creatures, the onlooker inferred that in back of the human face confronting him was an eagle's face.

Here, the devouring stomach is associated with the *lion's face*, which is equivalent to "the image of a lion" that appeared on the altar in the Temple, according to the Talmud. See BT *Yoma* 21b: "Five things were reported about the fire of the pile of wood on the Temple altar: it crouched like a lion, it was as clear as sunlight, its flame was of substance, it devoured wet wood like dry wood, and it caused no smoke to rise." See above, p. 488, nn. 627–28.

245. **corresponding to the pattern above** Of the sefirotic limbs.

246. **The trachea . . .** The walls of the trachea (or windpipe) consist of rings of cartilage (although more than six). Here, the six rings are pictured as six potencies of *Gevurah*, who issues from *Binah*, who is Herself symbolized by the shofar (the ram's horn). The voice issuing from the trachea corresponds to the sound issuing from the shofar.

Rabbi Shim'on plays on two senses of the word אלים (*elim*): "God" (or "gods") and "rams." Isaac—who at the last moment was replaced on the altar by a ram—symbolizes

"They bring forth breath and voice, and that voice issues and encounters rain clouds, and is heard outside. Thus it is written *The thunder of His might who can grasp?* (Job 26:14), for they come from the side of *Gevurah*, Might. What does that voice utter? *The voice of YHVH is over the waters. The God of glory causes to thunder. YHVH is over mighty waters* (Psalms 29:3). It is not written רועם (*ro'em*), *thunders*, but rather הרעים (*hir'im*), *causes to thunder*—by *benei elim*, *sons of God*. And no one knows the praise of this voice, as is written: *who can grasp?*[247]

"The esophagus, swallowing the food, which from there enters all the limbs. This is the mystery of the rung of אישים (*ishim*), personages. *Ishim* draw near immediately, swallowing and absorbing entirely from אשא (*isha*), the fire; immediately, indeed—'given entirely to the *ishim*.' This is the mystery of אישי יהוה (*Ishei YHVH*), *The fire offerings of YHVH, and His estate they shall eat* (Deuteronomy 18:1)—these ones eat and swallow, whereas the others do not eat so.[248]

"All inhabitants of the world outside do not know how they eat nor their mystery, but the rungs within know and obtain from them. Surely, 'The esophagus cannot be examined from the outside,' since they do not know, 'but only from the inside'—they know and examine and obtain. Until it enters the mill and is ground and cooked, and the liver absorbs all, as has been said. From these *ishim* issue rungs that anticipate and obtain beforehand, and these are called 'grinders,' eating sacrifices and grinding. Therefore, ever since the Temple was destroyed, it is written *The grinders grow idle, for they are now few* (Ecclesiastes 12:3). These grind first. Once it has been ground, those who rule over them swallow and absorb, and they are called ושט (*veshet*), esophagus. Why? ו שט (*vav*, *shat*)—the shape of ו (*vav*) [236a] is bent; afterward שט (*shat*), it

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Gevurah. See Genesis 22:13. The verse in Psalms reads: *Grant* [or: *Ascribe*] *to YHVH*, בני אלים (*benei elim*), *O sons of God; grant to YHVH glory and strength!*

247. **They bring forth breath and voice . . .** The six rings generate sound and thunder.

Rabbi Shim'on construes the verb הרעים (*hir'im*) as *causes to thunder*, implying that God brings about thunder through the *benei elim*, *sons of God*—the six potencies of *Gevurah*.

248. **The esophagus . . .** Rabbi Shim'on identifies this organ with the אישים (*ishim*), "personages," a term that (according to Maimonides) refers to the tenth and lowest class of angels. Fittingly, the *ishim* swallow what is burnt on the altar by אשא (*isha*), "the fire."

In the Mishnah (*Zevaḥim* 5:4; 10:2), the phrase כליל לאשים (*kalil la-ishim*) refers to a sacrifice that is "given entirely to the fires" (or "burnt entirely in the [altar-]fires.)" Here, this phrase also implies "given entirely to the *ishim* (the angelic 'personages')."

The full verse in Deuteronomy reads: *The levitical priests, the whole tribe of Levi, shall have no share and estate with Israel.* אשי יהוה (*Ishei YHVH*), *The fire offerings of YHVH, and His estate they shall eat.* Here, Rabbi Shim'on construes the second half of the verse as *The ishim* (angelic personages) *of YHVH . . . shall eat.* The phrase "the others" refers to other entities, who do not consume the offerings (perhaps including the *benei elim*, discussed above). On the *ishim*, see above, note 160.

roams around, to eat, as is said: *The people* שטו (*shatu*), *would roam around, and gather* (Numbers 11:8) food to eat.[249]

"Drinking—wine and water, libation of water and libation of wine—entering this esophagus and absorbed by the lung. This is the seraphim, who by their flame imbibe drink and are called 'lung' in a single bond. All is absorbed within them.[250]

"All of these obtain what is fitting for each one of them. Ever since the Temple was destroyed, their form and their food have diminished, and there is no day without a curse."[251]

249. **All inhabitants of the world outside...** No human can fathom how the *ishim* (angelic personages) eat the sacrificial offerings, but the higher angelic rungs understand—and they receive sustenance from the *ishim*.

The Talmudic quotation "The esophagus cannot be examined from the outside, but only from the inside" refers to examining the outer or inner layers of the esophagus of a slaughtered animal to determine whether there is a defect that would render the animal unkosher. See BT *Ḥullin* 28b, 43a–b, in the name of Rabbah. Here, Rabbi Shim'on interprets this to mean that the *ishim* (angelic personages)—symbolized by the esophagus—"cannot be examined" or known "from the outside" (i.e., by humans), "but only from the inside" (i.e., by higher angels within the heavenly realm).

The inner "grinders" (or teeth) prepare the food for the *ishim*, "who rule over them." Ever since the Temple was destroyed, sacrifices could not be offered, so the angelic "grinders" have grown idle.

Rabbi Shim'on divides the word ושט (*veshet*), "esophagus," into two components: ו שט (*vav, shat*). The bent shape of the letter ו (*vav*) resembles that of the esophagus, while the word שט (*shat*) means "roam"—as in "roaming for food," which pertains to this organ and to the *ishim*, who "are called ושט (*veshet*), esophagus."

On the function of the liver, see above, notes 140, 157. The full verse in Ecclesiastes (parts of which seem to refer to the deterioration of an aging body) reads: *On the day that the guards of the house will quake and the stalwart men be twisted, and the grinders* [or: *the maids who grind; the teeth*] *grow idle, for they are now few, and the ladies looking through the windows go dark.* See *ZḤ* 61c (*MhN, ShS*).

The full verse in Numbers (referring to the manna) reads: *The people would roam around and gather it and grind it between millstones or pound it in a mortar, cook it in a kettle and make it into cakes. It tasted like the cream of oil.*

250. **Drinking—wine and water...** The swallowing of wine and water by the esophagus symbolizes libations of wine and water on the altar.

The image of drink "absorbed by the lung" sounds strange, since, of course, the trachea (not the esophagus) leads to the lungs. The *Zohar* may be influenced here by the statement in BT *Berakhot* 61b: "The lung absorbs all kinds of liquids." See Rashi, ad loc., who explains this as referring to the lung absorbing liquids through the walls of the stomach. Rabbi Shim'on identifies the lung(s) with the seraphim. Cf. above at note 240.

251. **All of these...** Namely, each of the various angels mentioned above.

Ever since the destruction of the Temple and the cessation of sacrifices, the angels have lacked adequate nourishment, so they have diminished.

On the lasting effects of the destruction of the Temple, see M *Sotah* 9:12, in the name of Rabbi Yehoshu'a: "Ever since the day that the

Rabbi Shim'on lifted his voice and said, "Woe to Jerusalem the holy city! Woe to the world, for all this goodness is lost! The images of mighty empowered princes have diminished."

At this the Companions wept and said, "Woe, Rabbi, when you depart from the world! Who will reveal hidden, deep mysteries such as these, which have not been heard from the days of King Solomon until now? Happy is the generation that hears these words! Happy is the generation among whom you dwell! Woe to the generation that will be orphaned of you!"[252] [236b]

He opened, saying, "שמע ישׂראל יהוה אלהינו יהוה אחד (*Shema yisra'el YHVH Eloheinu YHVH eḥad*), *Hear, O Israel! YHVH our God, YHVH is one* (Deuteronomy 6:4). A large ע (*ayin*) and similarly ד (*dalet*); the mnemonic is עד (*ed*), witness, corresponding to what is written: *YHVH is* עד (*ed*), *witness, against you* (1 Samuel 12:5). The letters ש מ (*shin, mem*) remain, with an open מ (*mem*). Why? Closed ם (*mem*) is upper King; open מ (*mem*) is lower King. Other letters remain: א ח (*alef, ḥet*); *God's honor is to conceal a matter* (Proverbs 25:2).[253]

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Temple was destroyed, not a single day passes without a curse, dew has never descended as a blessing, and flavor has been eliminated from fruit." See *Zohar* 1:55b, 61b, 70b, 134a, 177a, 181b, 203a, 250a; 3:15b, 51b, 74b.

252. **orphaned of you** And deprived of your wisdom. On this idiom, see above, note 209.

253. **A large ע (*ayin*) and similarly ד (*dalet*)...** In the Masoretic text, the letter ע (*ayin*) in the word שמע (*shema*), *Hear*, is written large. Similarly, the letter ד (*dalet*) in the word אחד (*eḥad*), *one*, is written large. Together these two letters spell עד (*ed*), "witness," which is often understood as alluding to the fact that by reciting this first line of the *Shema* one witnesses and testifies to the oneness of God. Here, Rabbi Shim'on indicates the divine role of witness, based on the verse in Samuel.

Without the letter ע (*ayin*), the remaining letters of the word שמע (*shema*) are ש מ (*shin, mem*), which can be read as שם (*shem*), "name," alluding to *Shekhinah*, who reveals the divine essence and is known as the Name. But if these two letters signify שם (*shem*), why is the second letter an open מ (*mem*), rather than a closed ם (*mem*), as one would expect at the end of a word? The question, admittedly, is rather strained, but it enables Rabbi Shim'on to explain that the closed ם (*mem*) would allude to *Binah* (upper King), whereas the open מ (*mem*) alludes to *Shekhinah* (lower King).

Without the letter ד (*dalet*), the remaining letters of the word אחד (*eḥad*) are א ח (*alef, ḥet*), whose significance remains concealed, as implied by the quotation from Proverbs. Soon, they are discussed further.

On the large *ayin* and *dalet* in the opening line of the *Shema*, see Vol. 5, p. 425, n. 668; p. 427, n. 671. On the significance of the *Shema*, see above, p. 377, n. 271.

On the open מ (*mem*) and closed ם (*mem*), see above, p. 4, n. 7. On *Binah* as the closed ם (*mem*), see ibid. On *Shekhinah* as the open מ (*mem*), see *Zohar* 2:53b; 3:66b. On *Shekhinah* as God's name, see *Targum Onqelos* and *Targum Yerushalmi*, Exodus 20:21.

The context in Samuel is the prophet's farewell speech to the people, in which he proclaims that he has taken nothing from them. The full verse reads: *He said to them, "YHVH is witness against you, and His anointed*

"Rav Hamnuna Sava said: Whoever performs this unification every day encounters joy from above, through the mystery of these letters: ש מ (*shin*, *mem*) from this side, א ח (*alef*, *ḥet*) from that side. He permutes the letters, beginning in reverse and ending forward; your mnemonic is אשמח (*esmaḥ*), as is written: *As for me,* אשמח (*esmaḥ*), *I will rejoice, in YHVH* (Psalms 104:34)—*in YHVH*, precisely! This is the holy unification, and it is fine. So, too, in the Book of Enoch, which says similarly that whoever performs the unification every day encounters joy from above.[254]

"Furthermore, it includes: ש מ (*Shin*, *mem*), comprising a large ע (*ayin*)—seventy names of mystery of the holy Patriarchs.[255]

is witness this day, that you have found not a thing in my hand." And they said, "He is witness." The full verse in Proverbs reads: *God's honor is to conceal a matter; the honor of kings, to probe a matter.*

254. **Rav Hamnuna Sava . . .** This venerable authority also discussed the "unification" of the *Shema*, whereby one combines the various *sefirot*. Regarding the four "remaining" letters of the words שמע (*shema*), *Hear*, and אחד (*eḥad*), *one*, he said that the person reciting the *Shema* should permute these letters, "beginning in reverse and ending forward." This means that one begins with the first letter of the final word of verse—the א (*alef*) of אחד (*eḥad*)—and then jumps back to the first letter of the first word: the ש (*shin*) of שמע (*shema*). This is "beginning in reverse." Then one continues with the second letter of the first word—the מ (*mem*) of שמע (*shema*)—and jumps forward to the second letter of the last word: the ח (*ḥet*) of אחד (*eḥad*). This is "ending forward." This progression of four letters spells the word אשמח (*esmaḥ*), *I will rejoice.*

The phrase "*in YHVH*, precisely!" apparently refers to the unification of the letters of the name *YHVH*, which (like the opening line of the *Shema*), signifies the unification of the *sefirot*. See above, p. 74, n. 60.

For another reading (and interpretation) of the permutation described here, see *Ateret Tsevi*; *Nitsotsei Zohar*. On the figure of Rav Hamnuna, see above, pp. 261–62, n. 48.

Concerning Enoch, Genesis 5:24 states: *He was no more, for God took him.* In postbiblical literature, this verse is taken to mean that God transported Enoch through the heavens, a journey recorded extensively in the Enoch literature. The *Zohar*'s Book of Enoch, though influenced by this literature, is not identical with any of its particular volumes. See Vol. 7, p. 54, n. 162.

255. **Furthermore, it includes . . .** The Book of Enoch includes another teaching. The letters of the word שמע (*shema*), *Hear*, can be grouped into two units: ש מ (*shin*, *mem*)—equivalent to שם (*shem*), "name"—and ע (*ayin*), which is numerically equivalent to seventy. This formation of the letters alludes to *Shekhinah* (the Divine Name), who includes all seventy aspects of the seven *sefirot* from *Ḥesed* to *Shekhinah* Herself. These seventy aspects are pictured as seventy divine names, associated here in particular with the central sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*, symbolized by the three patriarchs (Abraham, Isaac, and Jacob).

On the seventy names of God, see Vol. 7, p. 200, n. 104. Cf. the seventy-two names of God (associated with the three patriarchal *sefirot*), discussed in Vol. 8, pp. 506–13. On the reading שם ע (*shem ayin*), see *Zohar* 2:160b, 216a. On the connection between the number seventy and the *Shema*, see also *Zohar* 2:133b, 263a.

"ישראל יהוה אלהינו יהוה (*Yisra'el YHVH Eloheinu YHVH*), *O Israel! YHVH our God, YHVH*—four compartments of tefillin, held by א ח (*alef*, *ḥet*), the one who said, *Open to me*, אחותי (*aḥoti*), *my sister, my love* (Song of Songs 5:2). ד (*Dalet*) is the knot of tefillin, who is connected to them. A mystery for the wise, not to be revealed."[256]

Rabbi Shim'on fell silent. He wept—and laughed. He said, "I shall speak, for favor is found—and there will be no generation such as this until King Messiah comes, when they will be permitted to reveal.[257]

"Two straps emerge, from one side and from the other, mystery of two thighs of this א ח (*alef*, *ḥet*), to which prophets of truth are linked. For from above emerge two arms, from the right and from the left, and ד (*dalet*) is connected to them.[258]

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256. **ישראל יהוה אלהינו יהוה (*Yisra'el YHVH Eloheinu YHVH*), *O Israel! YHVH our God, YHVH*...** Following the opening word of the *Shema*, these next four words allude to the four compartments of the tefillin (phylacteries) worn on the head.

Each of the tefillin (worn on the head and on the arm) contains four passages from the Torah (Exodus 13:1–10, 11–16; Deuteronomy 6:4–9; 11:13–21) written on parchment. The *tefillah* (phylactery) of the head is divided into four compartments, each containing one of the four passages. In the *tefillah* of the arm all four passages are written on one piece of parchment in a single compartment. The first passage (and compartment of the *tefillah* of the head) corresponds to the primordial point of *Ḥokhmah*; the second, to *Binah*; the third, to *Ḥesed*; the fourth, to *Gevurah*.

Rabbi Shim'on indicates that all four compartments of the *tefillah* of the head are "held by א ח (*alef*, *ḥet*)," the "remaining letters" of the word אחד (*eḥad*). (See above, note 253.) These two letters are now construed as the word אח (*aḥ*), "brother"—namely the Divine Brother, *Tif'eret* (or *Ze'eir Anpin*), who intimately addresses *Shekhinah*, as אחותי (*aḥoti*), *my sister, my love*.

The image of *Tif'eret* as "holding" or wearing the four compartments of the *tefillah* of the head recalls the Talmudic depiction of God wearing tefillin. See BT *Berakhot* 6a (quoted below, pp. 677–78, n. 52).

The knot of the *tefillah* of the head is pictured as the letter ד (*dalet*), which in Kabbalah often symbolizes *Shekhinah*. Here, She is described as "connected to them," namely to the *sefirot* symbolized by the four compartments (*Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah*).

On the knot of the *tefillah* of the head, see BT *Berakhot* 7a: "*I will take away My palm and you will see My back* (Exodus 33:23). Rav Ḥana son of Bizna said in the name of Rabbi Shim'on the Ḥasid, 'This teaches us that the blessed Holy One showed Moses the knot of tefillin [at the back of God's head].'" See *Zohar* 2:43b (*Piq*), 230a–b; 3:263a. On tefillin and their significance, see above, p. 73, n. 56. On the four compartments, see below, pp. 677–78, n. 52. On the verse in Song of Songs, see above, note 214.

257. **He wept—and laughed...** On this expression, see BT *Ta'anit* 25a (in an account of a dream-vision of Rabbi El'azar son of Pedat); *Zohar* 2:123b; 3:119a, 261a, 291b (*IZ*); *ZḤ* 18b (*MhN*), 80b (*MhN, Rut*).

On the tension between revealing and concealing, see Vol. 8, pp. 320–21, n. 6. On the unique status of Rabbi Shim'on's generation, see above, p. 27, n. 68.

258. **Two straps emerge...** The two straps of the *tefillah* of the head symbolize *Netsaḥ* and *Hod*, the two divine thighs of the Divine Male, or אח (*aḥ*), "brother." (See above, note 256.) This sefirotic pair is the source of prophecy. Higher in the sefirotic

"Then She descends; thighs extend below. Once She is connected above fittingly, She descends below, joining with Her cohorts. When She is connected, She is joined to the lower part of the thighs, and the insignia of י (*yod*), Holy Covenant, is upon Her from above. Then She merges in unification.[259]

"This י (*yod*) is mystery of Covenant. So whoever preserves this covenant is saved above and saved below. How do we know this? From Phinehas. Because he acted zealously for this covenant, he was saved from Judgment above and from judgment below. Consequently, this י (*yod*) was inscribed in him, as is written: פינחס (*Pineḥas*), *Phinehas, son of Eleazar* (Numbers 25:11).[260]

"This י (*yod*) must never be removed from the *tefillah* of the hand, so as not to cause separation. All its joy depends on this. This *yod* is in the Male, not in the Female; therefore it draws close to [the *tefillah*]. Whoever distances it from its place is distanced from the delight of the world that is coming.[261]

"In the Male is צדיק (*tsaddiq*), Righteous One—and She is צדק (*tsedeq*), Righteousness, without י (*yod*). He is איש (*ish*), Man; and She is אשה (*ishah*), Woman, without י (*yod*). Therefore, Her joy is to draw near it and to delight in it. Whoever distances delight will be distanced from the delight on high. Concerning this is written *For those who honor Me will I honor,* [*and those who spurn Me will be disdained*] (1 Samuel 2:30).[262]

body are the two arms (*Ḥesed* and *Gevurah*), which embrace *Shekhinah*, pictured as the letter ד (*dalet*). On the hanging straps of the tefillin, see *Zohar* 3:175b; Moses de León, *Sefer ha-Rimmon,* 240.

259. **Then She descends...** After being embraced by the divine arms, *Shekhinah* descends and unites with *Yesod*, the divine phallus, symbolized by the covenant of circumcision. On the letter י (*yod*) as the mark of circumcision see above, note 56.

260. **whoever preserves this covenant...** By maintaining sexual purity.

Phinehas "acted zealously for this covenant" by killing the fornicating couple Zimri and Cozbi. Thereby, he was saved from the harsh "Judgment above" (bringing the plague upon the Israelites) and "from judgment below" (apparently referring to the hordes of Simeonites threatening him). Furthermore, the letter י (*yod*), signifying the Covenant, was added to his name: פינחס (*Pineḥas*).

See above, notes 7, 23, 56. The full verse in Numbers reads: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal.*

261. **This י (*yod*) must never be removed from the *tefillah* of the hand...** Whereas the knot of the *tefillah* of the head is pictured as the letter ד (*dalet*), the knot of the *tefillah* of the hand is pictured as the letter י (*yod*). The *tefillah* of the hand symbolizes *Shekhinah*, and its knot—the letter י (*yod*)—symbolizes *Yesod*. In order to preserve the union of the divine couple, the knot (or *yod*) "must never be removed."

The phrase "all its joy" may refer to the joy of the *yod* (symbolizing *Yesod*) or to the joy of the *tefillah* of the hand (symbolizing *Shekhinah*). (See the following paragraph in the text.) On the importance of not moving "the *yod* of the knot" from the *tefillah* of the hand, see Joseph Caro, *Beit Yosef, Oraḥ Ḥayyim* 27:2; idem, *Shulḥan Arukh, Oraḥ Ḥayyim* 27:2.

262. **In the Male is צדיק (*tsaddiq*), Righteous One...** *Yesod* is known as צדיק

"Come and see: Phinehas confronted the harsh Judgment of Isaac and sealed the breach. Therefore, the mystery of יצחק (*Yitsḥaq*), Isaac, consummated פינחס (*Pineḥas*), Phinehas. He stood in the breach, as is written: *Phinehas stood and prayed* (Psalms 106:30). He stood in the breach, confronting the Judgment of Isaac in order to defend Israel; and so, one is comprised in the other numerically.[263]

"Now, you might say, 'But counting depends only on Her eyes, whereas here counting pertains above, in Isaac!' Well, certainly so! For Isaac depends on, and is conveyed to, the place called 'eyes,' where judgments of all the world are rendered. For Her עיינין (*aynin*), eyes, are those seventy thrones judging the world, called the Sanhedrin. So all is one, since they and Isaac go together, and all is fine.[264]

"פינחס (*Pineḥas*), Phinehas, is יצחק (*Yitsḥaq*), Isaac. Phinehas stood and executed Judgment, clothing himself in harsh Judgment, which is the left. Thereby, from the left he attained the right; here, left is included in right.[265]

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(*tsaddiq*), "Righteous One," whereas *Shekhinah* is called צדק (*tsedeq*), "Righteousness." The only letter distinguishing the former from the latter is י (*yod*). *Shekhinah* delights in approaching and uniting with this letter.

On *Yesod* as Righteous One, see above, p. 38, n. 105. On *Yesod* and *Shekhinah* as *Tsaddiq* and *Tsedeq*, see *Zohar* 1:49a; 3:26a.

263. **Phinehas confronted the harsh Judgment of Isaac...** In acting boldly to block the plague, Phinehas confronted the quality of harsh Judgment, symbolized by Isaac. He was rewarded by having the letter י (*yod*)—the initial letter of יצחק (*Yitsḥaq*), "Isaac"—added to his name: פינחס (*Pineḥas*), which now became numerically equivalent to the name יצחק (*Yitsḥaq*), both equaling 208.

See above, note 260. The full verse in Psalms 106 reads: *Phinehas stood and prayed, and the plague was held back.* The image of standing in the breach appears earlier in the same psalm (verse 23), describing Moses' intercession on behalf of Israel in the incident of the Golden Calf. (See Exodus 32:9–14.)

264. **But counting depends only on Her eyes...** As mother of the bounded world, *Shekhinah* is the source of counting, whereas in the higher sefirotic realms unity prevails and numerical multiplicity is irrelevant. Specifically, *Shekhinah*'s eyes are filled with various numerical calculations. Yet here, the discussion of numerical value revolves around the name יצחק (*Yitsḥaq*), "Isaac," which symbolizes the higher *sefirah* of *Gevurah*, or *Din* (Judgment).

Rabbi Shim'on explains that the power of Judgment, issuing from *Gevurah*, is actualized only through the eyes of *Shekhinah*, who executes Judgment upon the world. He plays on the word עין (*ayin*), "eye," and the numerical value of the letter ע (*ayin*), which is seventy. So the עיינין (*aynin*), "eyes," of *Shekhinah* represent seventy thrones (and members) of the heavenly Sanhedrin. Consequently, "all is one"—there is no contradiction here between the eyes of *Shekhinah* and the realm of *Gevurah* (symbolized by Isaac)—since both function together.

On the association of *Shekhinah* (and Her eyes) with counting, see above, notes 116, 122, 124. On *Shekhinah* and the Sanhedrin, see Vol. 7, p. 200, n. 104. On the Sanhedrin as the eyes (of the community), see Vol. 7, p. 126, n. 380.

265. **Phinehas stood and executed Judgment...** In order to kill the fornicating couple, Zimri and Cozbi, Phinehas had to take on the quality of harsh Judgment, rep-

"*He turned away My wrath* (Numbers 25:11). What is meant by this? As soon as he saw that *wrath* spreading and extending from the side of Isaac, what did he do? He clothed himself and grasped that *wrath*—like someone [237a] grasping another and pulling him back.[266]

"Then he rendered judgment and executed judgment. He rendered judgment—based on the rule that if anyone copulates with a heathen woman, zealots can attack him. And he executed judgment, as is written: *He stabbed the two of them* (Numbers 25:8). Thus, השיב (*heshiv*), *He turned away, My wrath.* Here is written *heshiv*, *He turned away*, and there is written *heshiv*, *He drew back, His right hand* (Lamentations 2:3). Just as the latter implies 'back,' so does the former imply 'back.' So the י (*yod*) of פינחס (*Pineḥas*), Phinehas, is the י (*yod*) of יצחק (*Yitsḥaq*), Isaac, for it is all."[267]

"מעל (*Me-al*), *From above, the Children of Israel* (Numbers 25:11)—for when he saw that *wrath*, he saw that it was descending upon the heads of Israel.[268]

resented by Isaac on the left side of the *sefirot*. As a reward for his zealous act, Phinehas was rewarded with the high priesthood, symbolized by *Ḥesed* on the right side.

On Phinehas's bold action, see above, note 7. On left being included in right, see above, p. 168, n. 4.

266. ***He turned away My wrath . . .*** When Phinehas saw *wrath* issuing from the quality of *Din* (Judgment), he took on that same quality and *turned away* the divine *wrath.*

The verse from Numbers reads in full: *Phinehas son of Eleazar son of Aaron the priest* השיב (*heshiv*), *turned away* [or: *turned back*], *My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal.*

267. **he rendered judgment and executed judgment . . .** Phinehas rendered judgment against Zimri, based on the rule in M *Sanhedrin* 9:6: "If a man copulates with an Aramean [i.e., a heathen] woman, zealots can attack him."

The letter י (*yod*) in the name פינחס (*Pineḥas*), "Phinehas," represents the quality of *Din* (Judgment), symbolized by יצחק (*Yitsḥaq*), "Isaac," and his initial letter: י (*yod*). The concluding clause—"for it is all"—apparently means that even though earlier the letter *yod* was said to symbolize *Yesod*, it actually symbolizes both *Din* and *Yesod*, since the latter conveys the power of the former.

The verse in Lamentations reads: *He drew back* [or: *withdrew*] *His right hand in the face of the enemy* [thereby enabling them to defeat Israel]. See above, p. 423, n. 418.

On the passage in M *Sanhedrin*, see BT *Sanhedrin* 82a; *Tanḥuma, Balaq* 21; *Tanḥuma* (Buber), *Balaq* 30; *Bemidbar Rabbah* 20:25; *Zohar* 3:96b; Moses de León, *Sefer ha-Rimmon*, 230. On Phinehas's action, see above, note 7. The context in Numbers (25:7–8) reads: *Phinehas son of Eleazar son of Aaron the priest saw, and he rose from the midst of the community and took a spear in his hand. And he came after the Israelite man into the alcove and stabbed the two of them, the Israelite man and the woman, in her alcove* [or: *in her belly*], *and the plague was held back from the Children of Israel.*

268. **מעל (*Me-al*), *From above, the Children of Israel . . .*** The full verse reads: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath* מעל (*me-al*), *from, the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal.* Here,

"What did he see? He saw the letter מ (*mem*) flying in the sky—the sign of the Angel of מות (*mavet*), Death—seeking to join with the letter ו (*vav*) and the letter ת (*tav*). What did Phinehas do? Since he was clothed in Isaac, he then took that letter—snatching it away—and joined it to himself. As soon as the Angel of Death saw that Phinehas had snatched that מ (*mem*) for himself, he immediately turned back.[269]

"Why? Because when the heart of פינחס (*Pineḥas*), Phinehas, grew zealous, he clothed himself in יצחק (*Yitsḥaq*), Isaac, and attained the value of ר ח (*resh*, *ḥet*), 208, which is the total of his name and similarly the total of יצחק (*Yitsḥaq*). As soon as he saw the letter מ (*mem*) flying in the sky, he snatched it and joined it to himself, immediately becoming ר מ ח (*resh*, *mem*, *ḥet*)—as is written: *He took* רמח (*romaḥ*), *a spear, in his hand* (Numbers 25:7). Whereas he had been ר ח (*resh*, *ḥet*), he became ר מ ח (*resh*, *mem*, *ḥet*).[270]

"For the letter מ (*mem*) was the original sign for Adam, establishing death upon the world, because this letter was flying over Adam's head when, as is written: *She took* מפריו (*mi-piryo*), *of its fruit* (Genesis 3:6)—מ פריו (*mem*, *piryo*)—and it was waiting for ו ת (*vav*, *tav*). When, as is written, ותאכל ותתן (*va-tokhal va-titten*), *and she ate, and she gave*... ותפקחנה (*va-tippaqaḥnah*), *And* [*the eyes of the two*] *were opened* (ibid., 6–7), then death was established upon the world.[271]

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Rabbi Shim'on reads the word מעל (*me-al*) hyperliterally: *from above*—implying that Phinehas saw God's *wrath* "descending upon the heads of Israel" *from above.*

269. **He saw the letter מ (*mem*) flying in the sky...** Signifying the Angel of מות (*mavet*), "Death." This initial letter of the word מות (*mavet*), "death," was seeking to join the remaining letters of the word in order to be actualized and prolong the plague. However, Phinehas, who had taken on the quality of *Din* (Judgment), symbolized by Isaac, snatched away this threatening letter.

270. **Why?...** That is, why did Phinehas snatch the letter מ (*mem*) from the Angel of מות (*mavet*), "Death"?

When Phinehas took on the quality of *Din* (Judgment)—symbolized by יצחק (*Yitsḥaq*), "Isaac"—the letter י (*yod*) was added to his name: פינחס (*Pineḥas*). Thereby, his name became numerically equivalent to יצחק (*Yitsḥaq*), totaling ר ח (*resh*, *ḥet*), 208. By snatching and incorporating the letter מ (*mem*), Phinehas was now transformed from ר ח (*resh*, *ḥet*) into ר מ ח (*resh*, *mem*, *ḥet*), which spells רמח (*romaḥ*), *a spear*—the weapon by which he killed the fornicating couple, Zimri and Cozbi. For the context in Numbers, see above, note 267.

271. **the letter מ (*mem*) was the original sign for Adam...** Whose sin brought מות (*mavet*), "death," upon the world. The letter מ (*mem*)—the initial letter of מות (*mavet*)—was flying over Adam's head as Eve picked the forbidden fruit from the Tree of Knowledge. It needed only the remaining two letters of מות (*mavet*)—namely ו ת (*vav*, *tav*)—in order to establish death in the world. These two letters were provided when Eve *ate* the fruit and *gave* some to Adam, and their eyes *were opened.* In the biblical text, all three of these events are described in words beginning with the letters ו ת (*vav*, *tav*).

See *Zohar* 1:12b. The context in Genesis 3:6–7 reads: *The woman saw that the tree was*

"Phinehas now saw that letter מ (*mem*) flying over the heads of Israel. How did he see it? He saw the image of an open מ (*mem*) filled with blood. As soon as he saw it, he said, 'This is surely a sign of the Angel of מות (*mavet*), Death!' He immediately snatched it, pronounced over it the Explicit Name, and brought this letter down to himself. Whereas he had been ר ח (*resh*, *ḥet*), he became ר מ ח (*resh*, *mem*, *ḥet*)—as is written: *He took* רמח (*romaḥ*), *a spear, in his hand.* Thus it is written מעל (*me-al*), *from above, the Children of Israel.*[272]

"*By zealously enacting My zeal* (Numbers 25:11)—for he acted zealously for the holy covenant, which they were joining to an alien domain.[273]

"*In their midst* (ibid.). What is meant by this? That he was proceeding right into many multitudes and myriads, surrendering himself to death in their midst. However, בתוכם (*be-tokham*), *in their midst*—בתוך מ (*be-tokh mem*), *in the midst of mem*; that zeal that he displayed was *be-tokh mem*, *in the midst of mem*.[274]

"Why מ (*mem*)? Because it is the sign of מות (*mavet*), death; it is the sign of forty lashes; it is the sign of four modes of death imposed by the Court. Ascending and descending, descending and ascending. Ascending to forty, descending to four. Descending from four—those four spirits diverging from within male and female of impurity, through whom four modes of death are imposed by the Court, ascending from there to forty. Thus, מ (*mem*), sign and implements of the Angel of מות (*mavet*), Death. This is what Phinehas took, displaying zeal בתוך מ (*be-tokh mem*), *in the midst of mem*. Consequently, *I did not annihilate the Children of Israel through My zeal* (Numbers 25:11).[275]

good for eating and attractive to the eyes and the tree was desirable to look at [or: *to contemplate, to bring wisdom*], *and she took of its fruit and she ate, and she gave also to her man with her, and he ate. And the eyes of the two were opened, and they knew they were naked, and they sewed fig leaves and made themselves loincloths.*

272. **the Explicit Name...** That is, the name *YHVH*, whose power enabled Phinehas to incorporate the letter מ (*mem*). On the concluding sentence, see above, note 268.

273. ***By zealously enacting My zeal...*** Phinehas acted zealously for the holy covenant—identified with the covenant of circumcision—because the sinning males were inserting their circumcised penises into "an alien domain," namely the vaginas of foreign women. For the full verse in Numbers, see above, note 268.

274. ***In their midst...*** In order to kill Zimri (who was a chieftain in the tribe of Simeon), Phinehas had to head directly into hordes of Zimri's fellow Simeonites. This is the simple sense of בתוכם (*be-tokham*), *in their midst.* However, Rabbi Shim'on begins to offer a more mysterious interpretation, based on splitting the word בתוכם (*be-tokham*), into two units: בתוך מ (*be-tokh mem*), *in the midst of mem*. For the full verse in Numbers, see above, note 268.

275. **Why מ (*mem*)?...** The answer is because this letter begins the word מות (*mavet*), "death." And because its numerical value (forty) signifies "forty lashes" (the number of lashes administered by a court

"Now, how can it be said that Phinehas turned back the wrath of the blessed Holy One, when it is written *Those who died in the plague were twenty-four thousand* (ibid., 9)? If not even one of them had died, I would say *He turned away My wrath* (ibid., 11); but since all these died, what is meant by *He turned away My wrath, so I did not annihilate the Children of Israel*?

"Well, certainly, elucidation of the matter! Woe to the person who damages his seed! Woe to one who does not preserve his seed fittingly! Perish the thought that even one of Israel died, except from the tribe of Simeon! When that mixed multitude came, they intermingled with the women of the tribe of Simeon—after they converted—and engendered children, some of whom died in the incident of the [Golden] Calf, and some of whom died in the plague, while the others died here—those who remained—as is written: ויהיו המתים במגפה (*Va-yihyu ha-metim ba-magefah*), *The dead ones in the plague.* It is not written אשר מתו (*ashser metu*), *the ones who died*, but rather *ha-metim*, *the dead ones*—they were already essentially *dead.*[276]

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of law, according to Deuteronomy 25:3). The number forty is also associated with the number four, alluding to the four types of capital punishment (according to M *Sanhedrin* 7:1): stoning, burning, beheading, and strangulation. The phrase "descending from four" alludes to lower forces of impurity.

So Phinehas displayed zeal בתוך מ (*be-tokh mem*), *in the midst of mem—in the midst of* the various implements employed by the Angel of מות (*mavet*), "Death," symbolized by the letter מ (*mem*).

On the exact number of lashes administered by a court, see M *Makkot* 3:10; above, p. 354, n. 196; Vol. 6, p. 32, n. 82. For the full verse in Numbers, see above, note 268.

276. **elucidation of the matter!...** Rabbi Shim'on clarifies the identity and lineage of those who died in the plague.

According to Exodus 12:38, when the Israelites came forth from Egypt, *a mixed multitude also went up with them*—that is, hordes of non-Israelites escaped with them. Rabbinic tradition teaches that this mixed multitude was responsible for the sin of the Golden Calf. Here, Rabbi Shim'on indicates that the mixed multitude intermingled with women from the tribe of Simeon and engendered children, some of whom died in the incident of the Calf, some of whom died in another plague (apparently the plague described in the incident of Korah [Numbers 17:11–15]), and the rest of whom died here in the incident of Baal-peor. So the only Israelites who died in this incident were those born to the males of the mixed multitude and their Simeonite wives.

The simple sense of the verse in Numbers is ויהיו המתים במגפה (*Va-yihyu ha-metim ba-magefah*), *Those who died in the plague were* [i.e., *numbered*], *twenty-four thousand.* But Rabbi Shim'on construes the opening clause as: *The dead ones in the plague were*, alluding to the wicked mixed multitude—based on the rabbinic notion that "the righteous... even in their death are called 'living'; the wicked... even in their life are called 'dead.'" See BT *Berakhot* 18a–b; above, p. 214, n. 82.

On the declaration "Woe to the person who damages his seed!" see BT *Qiddushin* 70a; *Zohar* 2:77a–b; 3:90a; [Moses de León?], *Orḥot Ḥayyim*, par. 58.

On the notion that all those who died in the plague (in the incident of Baal-peor) were from the tribe of Simeon, see above, p. 280, n. 98. On the mixed multitude's responsibility for the sin of the Golden Calf, see *Vayiqra Rabbah* 27:8; *Pesiqta de-Rav Ka-*

"Since all of that holy seed were vigilant, they were all counted, to show that not even one of them was missing. Thus it is written *I did not annihilate the Children of Israel through My zeal*—implying that others were annihilated. Similarly, *He turned away My wrath from the Children of Israel*—but from others he did not turn it away. Therefore, Scripture indicates *from the Children of Israel*, and so the Children of Israel were counted as before, and the blessed Holy One joined them to Himself.[277]

"Similarly, in the incident of the Golden Calf it is written: [*About three thousand*] *of the people fell on that day* (Exodus 32:28)—all those were from the mixed multitude. And in order to demonstrate that they were not from the Children of Israel, what is written afterward? *Moses assembled the whole community of the Children of Israel* [*and said to them*...,] [237b] *'Take from yourselves an offering'* (ibid. 35:1, 5).[278]

"Come and see: At first it is written: *From every man whose heart impels him,* [*you shall take My offering*] (Exodus 25:2)—including all. Once that mixed multitude did this and some of them died, the blessed Holy One wanted to be reconciled with Israel. He said to them, 'Join together, all of you, to one side'—as is written: *Moses assembled the whole community of the Children of Israel,* by themselves. He said to them, 'My children, I want to dwell among you; My

hana 9:7–8; *Tanḥuma, Ki Tissa* 21, 30; *Emor* 11; *Tanḥuma* (Buber), *Emor* 15; *Shemot Rabbah* 42:6; *Zohar* 2:45b, 191a–192a.

277. **Since all of that holy seed were vigilant...** Except for the Simeonite women who intermingled with males of the mixed multitude, all the Israelites were careful not to do so. Immediately following the plague, God commanded Moses and Eleazar son of Aaron to take a census of the people (Numbers 26), "to show that not even one of them was missing." The previous census is described at the beginning of Numbers.

In fact, the largest difference between the two censuses is the total number of Simeonites, which decreased dramatically between the first and second count. A midrashic tradition explains this decrease as due to the number of Simeonites who died in the plague. See Mann, ed., *Midrash Ḥadash al ha-Torah*, 68; *Leqaḥ Tov*, Numbers 26:14; Rashi on Numbers 26:13.

The wording *I did not annihilate the Children of Israel* now implies that God did annihilate those who were not pure Israelites, but rather the offspring of the mixed multitude (and female Simeonites).

278. **Similarly, in the incident of the Golden Calf...** The wording *about three thousand of the people*—rather than *of the Children of Israel*—implies that these were all members of the mixed multitude.

On the phrase *the people* as referring to the mixed multitude, see *Tanḥuma, Ki Tissa* 19; *Midrash ha-Gadol*, Exodus 32:1; *Zohar* 2:45b, 191a. Cf. above, note 276; *Zohar* 2:17b; Vol. 6, p. 80, n. 68.

The main subject of Exodus 35 is the contributions for, and the construction of, the Dwelling (or Tabernacle). Exodus 35:1 reads in full: *Moses assembled the whole community of the Children of Israel and said to them, "These are the things that YHVH has commanded you to do."* Exodus 35:5 reads in full: *Take from yourselves an offering for* [or: *to*] *YHVH. Everyone whose heart impels him shall bring it, an offering for YHVH: gold, silver, and bronze.*

dwelling will be in your midst. So, *take from yourselves an offering—from yourselves*, not from anyone else. I do not want others to share partnership with Me nor with you.' Therefore, all of them were destroyed.[279]

"Here, too, they were from that bad stock. *The dead ones* (Numbers 25:9)—*the dead ones*, surely, and not from Israel! Therefore He counted them, as is written: שאו את ראש (*Se'u et rosh*), *Take up the head-count* (ibid. 26:2)—'Raise their heads.'"[280]

Rabbi El'azar said, "Father, how fine that would be—if we didn't find a contradiction against it."

He said to him, "Speak, my son!"

He replied, "Look at what is written: ויצמד ישראל (*Va-yitsamed Yisra'el*), *Israel clung, to Baal-peor* (Numbers 25:3); and we have learned that Israel became attached to him like a צמיד (*tsamid*), bracelet, attached to a person's arm when he adorns himself. So was Israel attached to Baal-peor."[281]

He said to him, "El'azar, so it is: *Israel clung*. But I did not say that Israel was clear of that sin; rather, that they were clear of death, which did not prevail against them."[282]

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279. **At first it is written: *From every man whose heart impels him*...** Originally, God wanted everyone—including the mixed multitude—to contribute an *offering* for the construction of the Dwelling. However, after the mixed multitude sinned by instigating the worship of the Golden Calf, God decided to exclude them from participating in the construction of the Dwelling. Now the offering would be taken only from *the whole community of the Children of Israel*. The Dwelling would be reserved for only the true Israelites. Gradually, all of the mixed multitude were destroyed (the last of them perishing in the plague in the incident of Baal-peor).

See *Zohar* 2:195a. The context in Exodus (25:2–3) reads: *Speak to the Children of Israel and have them take Me an offering; from every man whose heart impels him, you shall take My offering. And this is the offering that you shall take from them: gold, silver, and bronze.*

280. **Here, too, they were from that bad stock...** In the incident of Baal-peor, those who committed idolatry were the offspring of the mixed multitude. They are described as *the dead ones* who were killed *in the plague*. (See above, note 276.) After thus eliminating them, God wished to count the pure Israelites, as indicated by the verse in Numbers 26: שאו את ראש (*Se'u et rosh*), *Count the heads of* [or: *Take up the head-count of*], *all the community of the Children of Israel*. Rabbi Shim'on construes the clause *se'u et rosh* as *Raise the heads of*—indicating that God wanted to honor them and demonstrate their pedigree. On this reading, see *Yalqut Shim'oni*, Numbers 684, 773; *ZḤ* 50d; Kasher, *Torah Shelemah*, Numbers 26:1–2, n. 3.

281. **ויצמד ישראל (*Va-yitsamed Yisra'el*), *Israel clung, to Baal-peor*...** The full verse reads: ויצמד ישראל (*Va-yitsamed Yisra'el*), *Israel clung* [or: *became hitched*; *yoked themselves*], *to Baal-peor, and the wrath of YHVH flared against Israel.*

On the association of the verb *va-yitsamed* with the noun צמיד (*tsamid*), "bracelet," see *Tanḥuma, Balaq* 18; *Tanḥuma* (Buber), *Balaq* 27; *Bemidbar Rabbah* 20:23. Cf. BT *Sanhedrin* 64a.

282. **so it is: *Israel clung*...** Rabbi Shim'on affirms that *Israel clung to Baal-peor*, but they did not sin gravely enough to deserve death, as he soon explains.

He said to him, "But look at what is written: *Take all the leaders of the people and impale them* (Numbers 25:4)!"[283]

He replied, "*The leaders of the people*, surely, and not *the leaders of the Children of Israel*! You should learn from the wording *the people*. Here is written *the people*, and there is written *The people saw . . . and the people assembled* (Exodus 32:1), [*About three thousand*] *of the people fell* (ibid., 28). But come and see: *Israel clung to Baal-peor*—and did not worship him. This is proven from the end of the verse, as is written: *The people ate and bowed down* (Numbers 25:2)—it is not written *Israel ate and bowed down*, but rather *the people*. Since it is written *Israel clung*, what is meant by *The people ate*? Well, that evil seed constituted the sin of Israel.[284] [238a]

"What is meant by *Israel clung to Baal-peor*? Come and see: It is not written *Israel clung* בבעל פעור (*be-va'al pe'or*), *within Baal-peor*, but rather לבעל פעור (*le-va'al pe'or*), *to Baal-peor*—they gave embellishment and power *to Baal-peor* unintentionally. Because the ritual of פעור (*Pe'or*) is למפער (*lemiph'ar*), to expose, oneself and excrete in front of him boiling-hot excrement, and that worship gives him pleasure and strengthens him. Israel, upon seeing this, thought that it was scornful and disgraceful to him, since of idolatry it is written 'צא (*Tse*), *Out!' you will call to it* (Isaiah 30:22). So, in order to scorn the idolatry, they exposed themselves unintentionally. For these, Phinehas made atonement, nullifying the plague, as is written: *He atoned for the Children of Israel* (Numbers 25:13)."[285] [239a]

283. ***Take all the leaders of the people and impale them*** So how can Rabbi Shim'on maintain that none of the pure Israelites were punished by death?

The full verse reads: *YHVH said to Moses, "Take all the leaders of the people and impale them to YHVH, facing the sun, that YHVH's flaring wrath turn away from Israel."*

284. ***The leaders of the people*, surely . . .** Again, *the people* alludes to the mixed multitude, as opposed to *the Children of Israel*. See above, note 278.

Although *Israel clung to Baal-peor*, they did not intentionally worship him (as Rabbi Shim'on soon explains). Rather, the mixed multitude and their offspring (referred to as *the people*) committed this grave sin.

Exodus 32:1 reads in full: *The people saw that Moses lagged in coming down from the mountain, and the people assembled against Aaron and said to him, "Rise up, make us Elohim, gods, that will go before us, for this man Moses who brought us up from the land of Egypt, we do not know what has happened to him."*

The context in Numbers (25:1–2) reads: *Israel stayed at Shittim, and the people began to go whoring with the daughters of Moab. They invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods.*

285. **What is meant by *Israel clung to Baal-peor*? . . .** Although the simple sense of the verse is obviously that Israel committed idolatry, Rabbi Shim'on relies on a rabbinic interpretation of the name פעור (*pe'or*), based on the root פער (*p'r*), "to open wide, expose." See M *Sanhedrin* 7:6: "הפוער (*Ha-po'er*), One who exposes, himself to בעל פעור (*Ba'al pe'or*) [is to be stoned, because] this is how [Baal-peor] is worshiped." According to BT *Sanhedrin* 64a, the worship of Baal-peor

According to the lot shall its inheritance be apportioned, whether many or few (Numbers 26:56).[286]

Rabbi Yehudah opened, "*I know that whatever God does will be forever. One cannot add to it and one cannot take away from it. And God has acted that they should fear Him* (Ecclesiastes 3:14). Now, regarding King Solomon, whose wisdom surpassed that of all inhabitants of the world—don't we know *that whatever God does will be forever*? And he says *I know*—something that no one else knows?

"But surely King Solomon's wisdom transcends that of all inhabitants of the world, and what he knew was not known by other human beings. Come and see: When any other artisan in the world forms something, he examines it and considers it once and twice, and then makes it. Afterward, he adds to it or takes away from it. Not so with the blessed Holy One: He generates His handiwork truly out of chaos lacking any substance, and it is really perfect, fittingly, not requiring anything to be added or taken away. Therefore it is written: *God saw all that He had made, and look, it was very good* (Genesis 1:31).[287]

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"Furthermore, *Whatever God* יעשה (*ya'aseh*), *will do*—for the perfection of the world—*will* surely *be forever*. . . ."[288]

involved not just exposing oneself but also defecating in front of the idol.

When the Israelites saw this disgusting ritual being performed, they imitated it, thinking that they were thereby disgracing Baal-peor. But, in fact, they were unintentionally worshiping and strengthening him; so Phinehas had to atone for them.

The quotation from Isaiah (referring to idolatry) alludes to a midrashic play on words. See JT *Shabbat* 9:1, 11d, in the name of Rabbi El'azar: "'צא (*Tse*), *Out!*' *you will call to it*—'צואה (*Tso'ah*), *Excrement!*' *you will call to it.*" See *Pesiqta de-Rav Kahana* 13:2; *Eikhah Zuta* 1:29; *Zohar* 1:190b; 2:252a (*Heikh*), 265b (*Heikh*). On the image of "boiling excrement," see BT *Eruvin* 21b, in the name of Aḥa son of Ulla: "Whoever mocks the words of the Sages is punished in boiling excrement." Cf. BT *Gittin* 57a.

On the passage in M *Sanhedrin*, see *Sifrei*, Numbers 131; JT *Sanhedrin* 10:2, 28d; *Avodah Zarah* 3:4, 42d; BT *Sanhedrin* 61a; Albeck, *Mishnah*, 4:449. The context in Numbers (25:12–13) reads: *Therefore say: I hereby grant him My covenant of peace. And it shall be for him and for his seed after him a covenant of eternal* [or: *perpetual*] *priesthood in recompense for his acting zealously for his God and atoning for the Children of Israel* [or: *because he acted zealously for his God and atoned for the Children of Israel*].

286. ***According to the lot***. . . The biblical context is the apportioning of the Promised Land to the tribes of Israel.

287. **Not so with the blessed Holy One**. . . Unlike human artisans, who must plan their work carefully and need to keep improving it, God creates everything perfectly.

Cf. *Sefer Yetsirah* 2:6: "Out of chaos He formed substance, making what is not into what is. He hewed enormous pillars out of ether [or: air] that cannot be grasped."

288. ***Whatever God*** יעשה (***ya'aseh***), ***will do***. . . The verse reads: *I know that whatever God* יעשה (*ya'aseh*), *does, will be forever.* Rabbi Yehudah construes the imperfect form *ya'aseh* as the future tense: *will do*, taking this to refer to what God *will do* after Creation, to sustain the world or to perform

Rabbi Yitsḥak said, "If so, what is meant by *And God has acted that they should fear Him*? Rather, we have learned as follows concerning this verse, and it is a sublime mystery among the Companions: This verse should read *Whatever God* עשה (*asah*), *has done, will be forever.* What is meant by *Whatever God* יעשה (*ya'aseh*), *will do*? After all, it is written *That which was has already been, and what is to be already has been* (Ecclesiastes 3:15). Yet you say *Whatever God will do*?[289]

"However, this can inferred from another verse. It is written: *No eye has seen,* אלהים (*Elohim*), *O God, but You, what He will do for one who awaits Him* (Isaiah 64:3). The verse should read *what You did,* and *who awaits You.* However it is a supernal place, flowing forth, kindling all lamps on every side, called the World that is Coming. From it emerges one tree, [239b] to be watered and tended; and this tree is supreme and honored above all other trees, as has been established.[290]

"This World that is Coming, flowing forth, cultivates this tree constantly—watering and tending it actively, adorning it with crowns, not ceasing its springs from it forever and ever.

"Upon that tree depends faith, found there more than in all other trees; within it, vitality of all. Thus it is written *Whatever* יעשה האלהים (*ya'aseh ha-Elohim*), *the Elohim will do,* הוא (*hu*), *He, will be forever*—surely, *He* was, *He* is, and *He* will be. *One cannot add to Him and one cannot take away from Him.* Therefore concerning the Torah it is written *You shall not add to it and you shall not take away from it* (Deuteronomy 13:1), for this tree is the Torah. And this

miracles. See *Qohelet Rabbah* on 3:14; *Devarim Rabbah* 10:2; Rashi on Ecclesiastes 3:14.

289. **If so, what is meant by . . .** That is, if the verse refers to the perfection of creation, what is the point of the conclusion of the verse: *And God has acted that they should fear Him*?

The following verse in Ecclesiastes indicates that there is nothing new, so how can the earlier verse read *Whatever God will do*?

Ecclesiastes 3:15 reads in full: *That which was has already been, and what is to be already has been, and God seeks out the pursued* [or: *him who is sought*; *what has been sought*].

290. ***No eye has seen,* אלהים (*Elohim*), *O God, but You . . .*** The verse reads: *No eye has seen, O God, but You, what You* [literally: *He*] *will do for one who awaits You* [literally: *Him*]. Rabbi Yitsḥak asks why the verse switches from the second person (*but You*) to the third person (*what He will do for one who awaits Him*), and also why it employs the (apparently) future tense (*what He* [or: *You*] *will do*), rather than the past tense (*what You did*), which would refer correctly to God's original and everlasting Creation.

He explains that *Elohim* refers to *Binah*, the Divine Mother, who gives birth to all the lower *sefirot*, "kindling" them and sustaining them continually. She is known as the World that is Coming—"coming constantly and never ceasing" (*Zohar* 3:290b [*IZ*]). From Her "emerges one tree," namely *Tif'eret*, together with the *sefirot* surrounding Him from *Ḥesed* through *Yesod*.

On *Binah* as the World that is Coming, see above, p. 144, n. 279. On the wording of the verse in Isaiah, see *Zohar* 3:79b, 267b; *ZḤ* 49d.

place is tended constantly by האלהים (*ha-Elohim*), *the Elohim*. *Ha-Elohim*, *The Elohim*, is *Gevurah*, infinite and unfathomable, as is said: *His understanding cannot be fathomed* (Isaiah 40:28)—*ha-Elohim*, not *Elohim*.[291]

"Therefore, *ya'aseh*, *will do*, constantly, like a spring whose waters do not cease for all generations. Consequently, it is written: והאלהים עשה (*Ve-ha-Elohim asah*), *And the Elohim has acted, that they should fear Him*—tending this tree perfectly, until it grasps every side above and below, so *that they should fear Him*, and never exchange Him for a substitute for all generations."[292]

Rabbi Abba said, "You have surely spoken well! But one should examine further. At first, *ya'aseh*, *will do*; and afterward, *Ve-ha-Elohim asah*, *And the Elohim has acted*. What is the difference between them? Well, surely, *will do* constantly, tending that tree, its waters never ceasing for all generations. Afterward, *asah*, *has acted*. What is meant by this? Well, *asah*, *He has made*, another tree below it—and not *ya'aseh*, *He will make*, as with the former one. Because He made and prepared this lower tree, so that one who enters the upper tree will enter with permission: he will discover the lower tree and be afraid to enter unless he does so fittingly. For this is the doorkeeper—and is therefore called *Keeper of Israel* (Psalms 121:4). This lower tree *asah*, *He has made*, and it is nourished by the upper tree; so it is not written *ya'aseh*, *He will make*, but rather *asah*, *He has made*. Why? *That they should fear Him*, and not draw near, except for those who

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291. **Upon that tree depends faith . . .** The sefirotic realm of faith (or specifically *Shekhinah*, who includes all the higher *sefirot*) depends upon *Tif'eret*.

The verse in Ecclesiastes reads: *I know that whatever* יעשה האלהים (*ya'aseh ha-Elohim*), *the Elohim*, *will do*, הוא (*hu*), *it*, *will be forever*. Rabbi Yitsḥak construes *hu* not as *it* but rather *He*, referring to *Tif'eret*, who *will be forever*—that is "*He* was, *He* is, *He* will be."

The tree of *Tif'eret* is identified with Torah, the Tree of Life. This realm is "tended constantly by" *Binah*, who is referred to (in the verse from Ecclesiastes) as *ha-Elohim*, *the Elohim*. She is identified here as *Gevurah*, since She is the source of that *sefirah*, while She Herself is emanated from the "infinite and unfathomable" realm of *Ein Sof*. Whereas *ha-Elohim* (*the Elohim*) refers to *Binah*, the name *Elohim* (without the definite article) can refer to *Gevurah* Himself.

Rabbi Yitsḥak construes the word תבונתו (*tevunato*), *His understanding*, in the verse from Isaiah as alluding to בינה (*Binah*), which comes from the same verbal root. The full verse in Deuteronomy reads: *Everything which I command you—that shall you be careful to do. You shall not add to it and you shall not diminish it* [or: *take away from it*]. On the verse from Ecclesiastes, see above, note 288.

292. **Therefore, *ya'aseh*, *will do*, constantly . . .** The future tense implies that *Binah* (known as *ha-Elohim*) *will* constantly water and nourish *Tif'eret*. Because the divine tree is so perfect, people will *fear Him* and never betray Him for an alien god.

Apparently, Rabbi Yitsḥak is also implying that in the verse from Isaiah, the third-person subject combined with the future tense (*what He will do for one who awaits Him*) alludes to *Tif'eret*, who *will* constantly reward the faithful. See *Or Yaqar*; *Matoq mi-Devash*. For another interpretation, see Tishby, *Wisdom of the Zohar*, 1:357. See above, note 290.

are worthy of drawing near, and no one else; and so that people should keep to the paths of Torah, not deviating to the right or to the left.[293]

"Come and see: Of this tree—in which all its forces settle—[David] said, *It is You who sustain* גורלי (*gorali*), *my destiny* (Psalms 16:5). What is meant by *gorali, my destiny*? This is the lot to which King David is attached. Thus it is written על פי הגורל (*al pi ha-goral*), *by the mouth of the lot* (Numbers 26:56). This is על פי יהוה (*al pi YHVH*), *by the mouth of YHVH—Moses died there al pi YHVH, by the mouth of YHVH* (Deuteronomy 34:5).[294]

"Happy is the share of those who engage in Torah day and night, knowing its ways! Every day they eat sublime food, as is said: *Wisdom keeps its possessors alive* (Ecclesiastes 7:12). For Torah on high is nourished from this place, as has been said. Of them is written *Behold, My servants shall eat, and you shall hunger* . . . (Isaiah 65:13)."[295]

293. **At first, *ya'aseh*, *will do*...** Rabbi Abba agrees that this future tense implies that *Binah* (known as *ha-Elohim*) *will* constantly tend the tree of *Tif'eret*. But he explains the past tense *asah*, *has acted* [or: *has made*], as referring to "another tree below it," namely *Shekhinah*, who is identified with the Tree of Knowledge. This tree, although *made* by *Binah*, will not be nourished constantly by Her—which is why the future tense is not employed here—but rather by *Tif'eret*, "the upper tree."

The spiritual journey begins at the rung of *Shekhinah*, who serves as "the doorkeeper" for *Tif'eret*—whose full name is *Tif'eret Yisra'el* (Beauty of Israel). So She is "called *Keeper of Israel*." The full verse in Psalms reads: *Behold, He neither slumbers nor sleeps, the Guardian* [or: *the Keeper*] *of Israel.*

294. **Of this tree...** All of *Shekhinah*'s angelic cohorts nest in Her branches. She is also known as *Malkhut* (Kingdom); and David (the ideal king) is intimately associated with Her, so he called Her גורלי (*gorali*), *my destiny*. In Psalm 16, he addresses *Tif'eret*: *It is You who sustain gorali, my destiny.*

The word *goral* also means "lot," as in the verse from Numbers (quoted above at note 286): על פי הגורל (*Al pi ha-goral*), *According to the lot, shall its inheritance be apportioned, whether many or few.* According to a hyperliteral reading of this verse, *al pi ha-goral* means *by the mouth of the lot*, alluding to a wondrous procedure by which the territories in the land of Canaan were apportioned to each of the tribes. See *Tanḥuma, Pineḥas* 6: "Miraculous acts occurred in connection with the lot. . . . As it came up, the lot would cry out, 'I am the lot of such-and-such a tribe, and I have come up to assign him such-and-such a territory!' How do we know that the lot spoke? Because it is written: על פי (*Al pi*), *By the mouth of, the lot* [*shall its inheritance be apportioned*]." See Vol. 8, pp. 145–46, n. 265.

The full verse in Deuteronomy reads: *Moses, YHVH's servant, died there in the land of Moab* על פי (*al pi*), *by the word of, YHVH.* According to a similar hyperliteral reading, *al pi YHVH* means *by the mouth of YHVH*, implying that Moses died by a kiss of God. Here, the divine mouth is identified with *Shekhinah*. See *Midrash Tanna'im*, Deuteronomy 34:5; Vol. 6, pp. 103–4, n. 128.

295. **Every day they eat sublime food...** Devotees of Torah are nourished by the *sefirah* of *Ḥokhmah* (Wisdom), via *Tif'eret*, who is identified as "Torah on high."

The verse in Ecclesiastes reads: *The advantage of knowing wisdom* [or: *of wisdom's knowledge*] *keeps its possessors alive.* Here, this verse is understood as *The advantage of*

Rabbi Abba opened, saying, "*There was a sound from above the expanse that was over their heads; when they halted, their wings slackened* (Ezekiel 1:25). This verse has been established; but *There was* קול (*qol*), *a sound, from above the expanse—qol, a voice,* joined to this *expanse,* participating with it. This is זכר (*Zekher*), *A remembrance, He made of His wonders* (Psalms 111:4). That *expanse* stands over those living beings, and this is the *expanse* created on the second day to *divide water from water* (Genesis 1:6).[296]

"It has already been established that there are seven expanses higher and higher. Surely, 'וילון (*Vilon*), Curtain, performs no function,' for it has nothing of its own except for what it is given. The poor are linked to it, and this is the mystery written: *See, in my poverty I have laid aside for the House of my God* (1 Chronicles 22:14). Each morning this gathers in, and in the evening it brings forth—for at night it brings forth its forces in all directions, controlling those legions and cohorts; and in the morning it gathers them all in, conveying them into their compartments, and they rule no more, for morning absorbs them all,
600 as is said: *To declare in the morning Your kindness, and Your faithfulness in the nights* (Psalms 92:3). This has already been established.[297]

knowledge is that wisdom keeps its possessors alive. See *Zohar* 2:61b–62a; 3:182a.

296. ***There was a sound from above the expanse...*** The context in Ezekiel (1:25–26) describes what the prophet heard and saw above the angelic *ḥayyot* (living beings), who were carrying the Divine Throne: *There was a sound from above the expanse that was over their heads; when they halted, their wings slackened. Above the expanse over their heads—like the appearance of sapphire* [or: *sapphire stone*], *image of a throne. And upon the image of a throne, an image like the appearance of a human being upon it above.*

Rabbi Abba apparently identifies the *expanse* with *Shekhinah*, who is joined to *Tif'eret*, known as קול (*qol*), *sound* [or: *voice*]. The word זכר (*zekher*), *a remembrance*, is associated with זכר (*zakhar*), "male," alluding to *Tif'eret*, the Divine Male.

The second day of Creation (involving the division between upper and lower waters) often symbolizes *Gevurah*, who sets limits. Since *Shekhinah* is strongly influenced by *Gevurah*, She shares the identification with the *expanse* created on the second day. The verse in Genesis reads in full: *God said, "Let there be an expanse* [or: *a firmament*] *in the midst of the waters, and let it divide water from water."*

For various interpretations, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

297. **there are seven expanses...** See BT *Ḥagigah* 12b: "Rabbi Yehudah said, 'There are two רקיעים (*reqi'im*), expanses [or: firmaments, heavens]....' Resh Lakish said, 'Seven, namely וילון (*Vilon*), Curtain; רקיע (*Raqi'a*), Expanse; שחקים (*Sheḥaqim*), Skies; זבול (*Zevul*), Loft; מעון (*Ma'on*), Dwelling; מכון (*Makhon*), Site [or: Foundation]; ערבות (*Aravot*), Clouds. *Vilon* performs no function at all except entering in the morning and leaving in the evening, and renewing each day the act of Creation.'"

In the *Zohar*, the seven expanses symbolize the seven lower *sefirot*, the last of which is *Shekhinah*, identified with *Vilon*, "Curtain." The Talmudic wording "Curtain performs no function at all" matches the kabbalistic description of *Shekhinah* as "having nothing of Her own"—only what is emanated to Her

"There is *qol*, *a voice*, above this *expanse*, from which this *expanse* is nourished. When this *voice* is aroused, none of those cohorts moves; they are permitted only to stand in place. Their legions approach and await the goodness flowing toward that *expanse*, through which they will be blessed. Therefore it is *above the expanse that is over their heads.*[298]

"Come and see: *Above the expanse over their heads—like the appearance of sapphire stone, image of a throne* (Ezekiel 1:26). *Like the appearance of sapphire stone—stone of Israel* (Genesis 49:24), and this is the mystery written: *They would roll the stone . . .* (ibid. 29:3). One stone descended from above when Israel wanted to inherit the land, and on it was written גורל (*goral*), Lot. It would say, 'This is for so-and-so, and this is for so-and-so.' That stone descended from beneath [240a] the King's Throne. Surely it is written *From there feeds the Stone of Israel* (ibid. 49:24). Therefore, על פי (*Al pi*), *By the mouth of, the lot shall its inheritance be apportioned* (Numbers 26:56)."[299]

by the higher *sefirot*. She is thus described as "poor." Fittingly, King David (who is intimately linked with *Shekhinah*) refers to his *poverty*.

Shekhinah rules by night, when it "brings forth its forces." As day begins, *Ḥesed* dominates (along with *Tif'eret*), so *Shekhinah* "gathers them all in." The verse from Psalms associates morning with חסדך (*ḥasdekha*), *Your kindness*—namely *Ḥesed*—and evening with אמונתך (*emunatekha*), *Your faithfulness*, alluding to *Shekhinah*.

On the seven expanses, see also *Vayiqra Rabbah* 29:11; *Pesiqta de-Rav Kahana* 23:10; *Avot de-Rabbi Natan* A, 37; *Pirqei de-Rabbi Eli'ezer* 18; *Zohar* 1:32b, 85b–86a; 2:10b, 30b, 56b, 164b; 3:9b, 287a. On *Shekhinah* as *Vilon*, "Curtain," see *Zohar* 1:207b, 233b; Moses de León, *Shushan Edut* 338; idem, *Sefer ha-Rimmon*, 6, 257; idem, *Sheqel ha-Qodesh*, 12 (15), 50 (61).

On *Shekhinah* as *faith* or *faithfulness*, see above, pp. 403–4, n. 357. The verse in Chronicles reads: . . . *for the House of YHVH*.

298. **There is *qól*, *a voice*, above this *expanse* . . .** *Tif'eret* (described as *qol*, *a voice*) lies above *Shekhinah*, "this *expanse*." When the divine *voice* is aroused, *Shekhinah*'s angelic cohorts stand still, awaiting the flow from above. Among these angels are the *ḥayyot* (living beings) described by Ezekiel.

299. ***Above the expanse over their heads* . . .** For the context in Ezekiel, see above, note 296.

Rabbi Abba associates *sapphire stone* with the phrase *stone of Israel*, alluding to *Shekhinah*, the partner of *Tif'eret Yisra'el* (Beauty of Israel). She is also symbolized by *the stone* mentioned in Genesis. When the Promised Land was to be apportioned to the Israelite tribes, *Shekhinah* (or an aspect of Her) descended and miraculously assigned the territories. See above, note 294.

The context in Genesis (29:2–3) describes Jacob's arrival in Haran: *He looked, and here: a well in the field, and there were three flocks of sheep lying beside it, for from that well the flocks were watered. The stone on the mouth of the well was large. When all the flocks were gathered there, they would roll the stone off the mouth of the well and water the sheep, and they would put the stone back in its place on the mouth of the well.* See *Zohar* 2:230a. Cf. 1:151b–152b, 151b–152a (*ST*), ibid. (*Tos*); 3:62a, 270a.

The verse in Genesis 49 reads: *From there,* רועה (*ro'eh*), *the Shepherd, Stone of Israel.* But Rabbi Abba interprets *ro'eh* as a verb mean-

Rabbi Yitsḥak and Rabbi Yehudah were traveling from Usha to Lydda. Rabbi El'azar encountered them; they ran after him, saying, "Surely we will run after *Shekhinah*!"[300]

When they caught up with him, they said, "Surely we will join you and hear something new!"[301]

He opened, saying, "*Listen to Me, you who pursue justice, you who seek YHVH* (Isaiah 51:1). *Listen to Me, you who pursue justice*—those who follow Faith, *you who pursue justice*, surely! They are the ones *who seek YHVH*. If you wish to know Faith and to grasp this *justice*, do not gaze at Her by Herself—like other inhabitants of the world, who thereby brought death upon themselves. Rather, *Look to the rock from which you were hewn, to the quarry from which you were dug* (ibid.)."[302]

Command the Children of Israel and say to them, "My offering, My food, for My fire offerings, My pleasing aroma, [take care to offer to Me at its set time]" (Numbers 28:2). It is written: *Does YHVH delight in ascent offerings and sacrifices as in heeding the voice of YHVH? For heeding is better than sacrifice, hearkening, than the fat of rams* (1 Samuel 15:22). It is not the blessed Holy One's desire that a person should sin and then bring an offering for his sin; rather, an offering

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ing "feeds, grazes," and takes the verse to mean that *Shekhinah* (*Stone of Israel*) *feeds* from the flow above. See *Bahir* 133 (193); *Zohar* 1:146b, 231b, 246b; 2:230a.

300. **from Usha to Lydda . . .** Usha was a town in Lower Galilee. Lydda (or Lod) is located on the coastal plain. Cf. *Nitsotsei Zohar*, on *Zohar* 2:169b, n. 11.

According to rabbinic tradition, "whoever welcomes [literally: receives the face of] the wise is considered as if he welcomes *Shekhinah*." See *Mekhilta, Amaleq (Yitro)* 1. Cf. JT *Eruvin* 5:1, 22b: "Rabbi Shemu'el said in the name of Rabbi Zeira, '. . . Whoever welcomes his teacher is considered as if he welcomes *Shekhinah*.' . . . Rabbi Yishma'el taught . . . 'One who welcomes his friend is considered as if he welcomes *Shekhinah*.'"

The *Zohar* sometimes transforms the rabbinic simile into an actual description of the righteous, who are called the face of *Shekhinah* "because *Shekhinah* is hidden within them: She is in concealment and they are revealed" (2:163b). See above, p. 426, n. 425. On the Companions' running after Rabbi El'azar, cf. *Zohar* 3:79b.

301. **hear something new** On the *Zohar*'s emphasis on innovation, see above, p. 145, n. 282.

302. ***Listen to Me, you who pursue justice . . .*** צדק (*Tsedeq*), *Justice* [or: *Righteousness*], is a name of *Shekhinah*, who is also known as Faith. By pursuing Her, one can seek *Tif'eret*, known as *YHVH*.

Rabbi El'azar cautions against focusing only on *Shekhinah*, thereby separating Her from Her partner, *Tif'eret*. Through this tragic error, Adam brought death into the world. This type of sin is sometimes referred to as *qitsuts ba-neti'ot*, "severing the saplings." (See above, pp. 7–8, n. 17.) Rather, *Look to the rock from which you were hewn*—apparently alluding to *Tif'eret Yisra'el*, pictured as the Rock of Israel—together with *Shekhinah*, pictured as *the quarry from which you were dug*. For various interpretations of the concluding sentence, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

without sin is a שלים (*shelim*), perfect, offering—and is called שלמים (*shelamim*), offerings of well-being. Similarly, the perpetual offering, although it atones for sins.[303]

Rabbi Abba opened, "*The sacrifices of God are a broken spirit; a broken and crushed heart, O God, You will not spurn* (Psalms 51:19). This verse has been established as meaning that for a person's sins the blessed Holy One desires only *a broken spirit.* But people do not know what they are saying. I have heard as follows from the Holy Lamp: When a person is about to defile himself by his sins, he draws upon himself a spirit of impurity—which dominates that person, ruling over him as it wishes. That impure spirit is strengthened and empowered, controlling him as it wills. If the person tries to purify himself, they purify him.[304]

"When the Temple still existed, he would bring his offering—his entire atonement was suspended until he showed remorse and broke the pride of that spirit, humbling it. This is the breaking of that impure rung. When that spirit is broken and he brings his offering, it is accepted in favor, fittingly. But if that spirit is not broken, his offering is nothing—and is given to the dogs; for such

303. ***My offering, My food*...** This biblical chapter describes the daily, Sabbath, and festival sacrifices, beginning with the *perpetual ascent offering* (Numbers 28:3–8).

See BT *Berakhot* 23a, in the name of Rabba: "Do not be like the fools, who sin and bring an offering and do not engage in *teshuvah*." Cf. BT *Ḥagigah* 7a; Vol. 4, p. 288, n. 321. On the question of whether *shelamim* provide atonement, see BT *Menaḥot* 73b; *Zohar* 3:12a; and *Nitsotsei Zohar*, ad loc., n. 10.

On the perpetual offering's power of atonement, see, e.g., *Pesiqta de-Rav Kahana* 5:17, in the name of Rabbi Simon: "No one spent a night in Jerusalem with sin in his hand. How so? The morning perpetual offering atoned for transgressions committed by night, and the twilight perpetual offering atoned for transgressions committed by day. Whatever the case, no one lodged in Jerusalem with sin in his hand." See *Zohar* 1:191a–b.

The full verse in Numbers reads: *Command the Children of Israel and say to them, "My offering, My food* [literally: *My bread*]....

304. ***The sacrifices of God are a broken spirit*...** The simple sense of this verse is that rather than sacrifices, what God really desires is genuine repentance. But people do not realize the deeper meaning, which has been revealed by Rabbi Shim'on (known as the Holy Lamp).

See BT *Yoma* 38b–39a: "Resh Lakish said: '...If one comes to defile himself, they open the door for him; if one comes to purify himself, they assist him.'...Our rabbis taught: '*Do not become impure with them, becoming impure through them* (Leviticus 11:43). If one defiles himself slightly, he is defiled greatly; [if one defiles himself] below, he is defiled from above; in this world, he is defiled in the world that is coming.' Our rabbis taught: '*You shall hallow yourselves and become holy* (ibid., 44). If one sanctifies himself slightly, he is sanctified greatly; below, he is sanctified from above; in this world, he is sanctified in the world that is coming.'" See above, p. 449, n. 498.

On Rabbi Shim'on's title "the Holy Lamp," see above, p. 27, n. 68. On the verse in Psalms, see above, note 164.

an offering does not belong to the blessed Holy One, but is for the dogs. Consequently, *The* proper *sacrifices of God are a broken spirit*—that the impure spirit should be broken, ruling no more. So of one who breaks it fittingly, it is written *a spirit that goes and does not return* (Psalms 78:39)—that person can be assured that it will never return to him again, as is written: *and does not return.*[305]

"*A broken and crushed heart*—the man who is not arrogant and does not revel in worldly delights. *O God, You will not spurn*—he is held in honor by Him.

"*Command the Children of Israel.* What is meant by *command*? Idolatry. So that one will not enable himself to be defiled by an impure spirit, which is real idolatry."[306]

Rabbi El'azar opened, "*I have come into my garden, my sister, bride; I have plucked my myrrh with my spice, I have eaten my honeycomb with my honey, I have drunk my wine with my milk. Eat, companions! Drink and be drunk, lovers!* (Song of Songs 5:1). This verse has been established; but there are six arrangements of sacrifice here, and all has been said."[307]

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305. **When the Temple still existed...** That is, even when sacrifices could be brought, atonement was still not fully granted until the individual turned back to God and broke the proud demonic spirit that had dominated him. It is this impure spirit that is referred to in Psalms 51 as *a broken spirit.*

On the image of dogs in the context of sacrifices, see BT *Yoma* 21b (quoted above, p. 488, n. 628). The full verse in Psalms 78 reads: *He remembers that they are flesh, a spirit* [or: *a breath*] *that goes and does not return.* Cf. *Midrash Tehillim* 78:8.

306. **What is meant by *command*? Idolatry...** Based on a midrashic interpretation, Rabbi Abba associates *command* with "idolatry." See *Bereshit Rabbah* 16:6, where the basic laws of morality are derived from God's command to Adam in the Garden of Eden: "*YHVH Elohim commanded the human, saying, 'From every tree of the garden you may surely eat'* (Genesis 2:16). Rabbi Levi said, 'He issued him six commands. *He commanded,* concerning idolatry, as is said: *For he has keenly gone after human commands* (Hosea 5:11); *YHVH,* concerning blasphemy...; *Elohim,* these are the judges...; *the human,* this is murder...; *saying,* concerning גלוי עריות (*gillui arayot*), exposing nakedness (i.e., illicit sexual intercourse and incest) [as shown by analogy from this proof-text, which mentions sexual immorality]: *Saying: If a man divorces his wife* (Jeremiah 3:1); *From every tree of the garden you may surely eat,* commanding him concerning theft.'" Here, idolatry is identified with the impure spirit.

On the passage in *Bereshit Rabbah,* see BT *Sanhedrin* 56a–b; *Zohar* 1:35b–36a, 60a; 2:83b, 239a–b.

307. ***I have come into my garden, my sister, bride...*** According to a midrashic interpretation, this verse is spoken by God to Israel (His *bride*), and it refers to the Tabernacle (*my garden*) and the incense, sacrifices, and libations. See above, note 177; pp. 431–32, n. 440.

The "six arrangements of sacrifice" refers to the six elements specified in the verse—*myrrh, spice, honeycomb, honey, wine, milk*—which are eventually explained below.

Rabbi Shim'on said, "El'azar, my son, it is fine that you began the matter. But you concealed it. Why?"[308]

He replied, "Because I saw something in the Book of Enoch and I learned."[309]

He said, "Tell us what you have seen [240b] and heard."

He said, "All is one entity. The blessed Holy One said this: *I have come into my garden*—because all offerings of the world, when they ascend, first enter the Garden of Eden, mystery of Assembly of Israel. How so? Initially, at the beginning of the sacrifice, when a person confesses his sins over it—and the slaughtering and sprinkling its blood upon the altar.[310]

"Now, one should examine: How do those holy spirits benefit from this? And what is the reason for sacrificing an animal? Wouldn't it be much better for a person to break that spirit and to turn back in *teshuvah*? What is the reason for slaughtering an animal and burning it in fire on the altar?[311]

"Well, it is a mystery! For there is an animal crouching on a thousand mountains, consuming a thousand mountains every day, all called *animals on a thousand mountains* (Psalms 50:10). Of this we have learned that there is an animal consuming animals. Of what do they consist? Of fire. And that animal licks them all up in a single swoop, as is written: *For YHVH your God is a consuming fire, a jealous God* (Deuteronomy 4:24). All the waters filling the Jordan in six years She turns into one gulp, as is written: *Calm while Jordan gushes into his mouth* (Job 40:23).[312]

308. **But you concealed it . . .** By concluding with "and all has been said." On the tension between revealing and concealing, see above, note 257.

309. **Because I saw something in the Book of Enoch . . .** Rabbi El'azar is hesitant to disclose the contents of this mysterious text. On the Book of Enoch, see above, note 254.

310. **the Garden of Eden, mystery of Assembly of Israel . . .** Namely, *Shekhinah*. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

311. **How do those holy spirits benefit from this? . . .** That is, how do the angels benefit from sacrifices? And why should sacrifices be brought at all? Wouldn't it be better for a sinner to break the demonic spirit that has taken hold of him? See above at notes 304–5.

On questioning sacrifices, see *Zohar* 1:89b (*ST*). On this passage, see Tishby, *Wisdom of the Zohar*, 3:889–90.

312. **there is an animal crouching on a thousand mountains . . .** This image derives from the verse in Psalms 50: *For Mine are all animals of the forest,* בהמות (*behemot*), *beasts* [or: *animals*], *on a thousand mountains.* According to a midrashic interpretation, the apparent plural, *behemot*, is actually singular. See *Vayiqra Rabbah* 22:10: "Rabbi Yoḥanan said, 'It is one animal, crouching on a thousand mountains—and a thousand mountains grow various kinds of vegetation for her and she eats.' . . . Our Rabbis say, 'It is one animal, crouching on a thousand mountains—and a thousand mountains grow various kinds of animals for her and she eats.' . . . But is it possible that a grazing animal consumes other grazing animals? Rabbi Tanḥuma said, 'Great are the works of our God! How strange

"The secret of the matter I saw: that all these are the essence and element of these animals below, for the spirit of the animals spreads from them below, and that spirit is formed below in animals.[313]

"When a person sins, he brings an animal as a sacrifice, and that animal spirit ascends, returning to its place. All those belonging to this species approach, and that spirit spreads through them all, and they come and enjoy the fat and blood of that spirit's garment—for it came from their side, by virtue of that spirit of theirs. They all derive enjoyment and nourishment, and become advocates for that person. It enters via the esophagus, as has been said. This is why an animal is offered as a sacrifice."[314]

Rabbi Shim'on said, "Blessed is my son to the blessed Holy One. Of you is said *Your father and your mother will rejoice; she who bore you will be glad* (Proverbs 23:25). *Your father* on high *will rejoice*; *and your mother*—Assembly of Israel. *She who bore you will be glad*—the daughter of Rabbi Pinḥas the Pious.[315]

are the works of the blessed Holy One!' From where does she drink? Rabbi Yoḥanan and Rabbi Shim'on son of Lakish [provided different answers]. Rabbi Yoḥanan said, 'All that the Jordan conducts in six months she turns into one gulp.' . . . Rabbi Shim'on son of Lakish said, 'All that the Jordan conducts in twelve months she turns into one gulp.' What is his reason? *Calm while Jordan gushes into his mouth* (Job 40:23)."

Here, the huge crouching animal represents *Shekhinah*, who consumes *animals*—namely fiery angels—daily. See above, p. 272, n. 79. Cf. BT *Yoma* 21b, where the expression "a fire consuming fire" describes *Shekhinah* consuming such fiery angels. See Vol. 6, p. 299, n. 106. On the verse in Deuteronomy, see BT *Ketubbot* 111b, *Sotah* 14a.

The River Jordan apparently symbolizes *Yesod*, who is filled with the flow of six sefirotic years, namely *Ḥesed* to *Yesod* Himself. The context in Job describes a mythic version of the Egyptian hippopotamus. The verse reads in full: *Look, he empties a river at his ease, calm while Jordan gushes into his mouth.*

313. **The secret of the matter I saw . . .** In the Book of Enoch. See above at note 309. The angelic *animals* represent the spiritual "essence and element" of earthly animals, to whom they convey a spirit.

314. **that animal spirit ascends . . .** Returning to its source in the angelic realm. The angels corresponding to the species of the sacrificed animal approach, enjoying "the fat and blood of that spirit's garment"—that is, of the animal's body, which "clothed" the spirit. Having benefited from the offering, these angels become advocates on behalf of the person who brought it.

The esophagus symbolizes a particular class of angels known as אישים (*ishim*), "personages." See above, note 248.

315. ***Your father and your mother will rejoice . . .*** The continuation of the verse seems redundant: *she who bore you will be glad.* But Rabbi Shim'on explains that the first half of the verse alludes to the divine parents of Rabbi El'azar's soul: *Your father* on high (*Tif'eret*) and Assembly of Israel (*Shekhinah*). The conclusion of the verse—*she who bore you*—refers to Rabbi El'azar's biological mother (Rabbi Shim'on's wife), who is "the daughter of Rabbi Pinḥas" son of Ya'ir.

This interpretation of *father* and *mother* is based on a passage in BT *Berakhot* 35b, in the name of Rabbi Ḥanina son of Papa: "Whoever enjoys this world without reciting

"El'azar, my son, speak! This [explains] the sacrifice of an animal; what about the sacrifice of birds, as is written: *If his offering is an ascent offering of birds* (Leviticus 1:14)?"

He replied, "I have not seen, but from this topic of animals I perceive the topic of birds. But I will not speak, for I have not seen nor yet heard."[316]

He said to him, "El'azar, you have spoken well. But the secret of sacrifices encompasses many secrets, and it has been entrusted as revelation only to the truly virtuous, from whom the mystery of their Master is not concealed.

"The secret of sacrifices is four images engraved on the Throne—the Throne of the Holy King—face of a bull, face of an eagle, face of a lion, face of a human, including all of them. All faces gaze at one another, included in each other—spreading in many directions and myriads, above and below, without measure, count, or number.[317]

"From the face of a bull spreads a spirit to grazing animals—to four species comprised in one, namely: oxen, sheep, rams, and goats, which are available for

a blessing—it is as if he robs the blessed Holy One and Assembly of Israel, as is said: *He who robs his father and mother and says, 'It is no crime,' is partner to a destroyer* (Proverbs 28:24)—*father* is none other than the blessed Holy One . . . and *mother* is none other than Assembly of Israel."

In this Talmudic passage, Assembly of Israel apparently refers to a supernal hypostasis (the mother of Israel), as it does regularly in Kabbalah, designating *Shekhinah*. See *Zohar* 2:124b, 193b, 250a (*Heikh*), 262a (*Heikh*); 3:44b, 270b (*Piq*); Idel, *Kabbalah and Eros*, 27. Elsewhere in the *Zohar* (as here), the couple mentioned in Proverbs 23—*Your father and your mother will rejoice*—alludes to *Tif'eret* and *Shekhinah*. See 3:55a, 61b, 119a, 156a; Moses de León, *Sefer ha-Rimmon*, 217, 349 (and Wolfson's notes). Cf. *Zohar* 2:82a (*RM*), 84a, 85a, 90a; 3:74a, 77b, 197b, 213a, 277b (*RM*). On the conclusion of the verse in Proverbs 23, see *Zohar* 3:119a, 156a.

In M *Ta'anit* 3:8, the verse in Proverbs 23 is applied to Ḥoni the Circle Drawer [the miracle-worker], who brought rain in a time of drought. See Vol. 7, p. 404, n. 140. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

On Rabbi Pinḥas and his Zoharic role as Rabbi Shim'on's father-in-law, see above, p. 418, n. 402. On Rabbi Pinḥas as חסידא (*ḥasida*), "pious, devout," see above, pp. 422–23, n. 416.

316. **I have not seen . . .** In the Book of Enoch. See above at notes 309, 313.

317. **four images engraved on the Throne . . .** Based on the description of Ezekiel, who saw four *ḥayyot* (living beings) carrying the heavenly throne. Each being had four faces: a human face at the front, the face of a lion on the right, the face of a bull on the left, and the face of an eagle at the back. See Ezekiel 1:10: *The image of their face was a human face, and on the right the four of them had a lion's face, and on the left the four of them had a bull's face, and the four of them had an eagle's face.* From these four angelic *ḥayyot* spread all other angels.

On the verse in Ezekiel, see above, note 244. On the all-inclusive nature of the human image, see *Zohar* 1:18b–19a, 44a (*Heikh*), 71b; 2:73a (*RR*), 74a, 80b, 178a (*SdTs*), 211b; 3:48a–b, 60b, 118b, 135a (*IR*), 141a–b (*IR*); Liebes, *Peraqim*, 50–51, 53–54. Cf. Maimonides, *Guide of the Perplexed* 3:1; Vol. 7, p. 303, n. 153; and also the notion of the human as a microcosm (on which see Volume 8, p. 250, n. 2).

sacrifice. Since [the sacrifice] is from them—from those holy forces spreading from that face of a bull—they approach their element and enjoy that element and their garment. If they had no element in this world, they would not approach there.[318]

"Just as Holy *Shekhinah* derives pleasure from the spirits of the righteous—drawing near the spirit of that righteous one and enjoying it, since that spirit derives from Her—so these enjoy their aspect and element, enjoying that garment that is offered up, since it is the garment of their spirit, so they enjoy it.[319]

"From the face of an eagle spreads a spirit to birds, and an eagle is on two sides. This is the mystery of ועוף יעופף (*ve-of ye'ofef*), *and let fowl fly* (Genesis 1:20)—two sides. Therefore it descends and spreads from the right and from the left.[320]

"Regarding the sacrifice of birds, the only ones offered from the pure side are pigeons and turtledoves, which are true to their mates [241a] more than all other birds—preyed upon but not preying—faithful to one another, the female to her mate; so the sacrifice is from them. And those holy spirits descend and draw near, enjoying their element and essence.[321]

318. **From the face of a bull . . .** A spirit emanates from the angelic face of a bull to various grazing animals on earth. When a grazing animal is sacrificed, angels who themselves spread from the face of a bull approach "their element," namely the spirit released from that particular earthly animal. See above, notes 313–14.

The term "sheep" renders כבשים (*kevasim*), "sheep, young rams." The term "rams" renders עתודים (*attudim*), "male goats or sheep." The "sheep, rams, and goats" mentioned here are not all distinct species, but rather overlapping biblical terms for various grazing animals to be sacrificed.

319. **Just as Holy *Shekhinah* derives pleasure from the spirits of the righteous . . .** Ascending to Her and stimulating Her passion for *Tif'eret*.

320. **From the face of an eagle . . .** A spirit emanates from the angelic face of an eagle to various birds.

The alliterative wording in Genesis—עוף יעופף (*of ye'ofef*), *Let fowl fly*—alludes to two sides: right and left. Elsewhere in the *Zohar*, this wording alludes specifically to two archangels: Michael and Gabriel.

The eagle can also symbolize *Tif'eret*, who balances *Ḥesed* (on the right) and *Gevurah* (on the left). See *Zohar* 3:298b.

On the verse in Genesis alluding to angels, see *Bereshit Rabbah* 1:3; *Zohar* 1:12b; 2:239a; cf. *Devarim Rabbah* 8:2. On *of ye'ofef*, *Let fowl fly*, as alluding to Michael and Gabriel, see *Zohar* 1:46b; 2:239a; Baḥya ben Asher on Genesis 1:21; cf. BT *Berakhot* 4b.

321. **the only ones offered from the pure side . . .** The only birds that can be offered as sacrifices are turtledoves or young pigeons. Both of these belong to the dove family, whose fidelity and gentleness should serve as models for human behavior.

The angels who spread from the angelic face of the eagle approach the sacrificed bird, enjoying the element that originated in the eagle on high. See above, notes 313–14, 318.

See BT *Bava Qamma* 93a, in the name of Rabbi Abbahu: "A person should always be of the pursued [or: persecuted] and not of the pursuers [or: persecutors], for there is none among the birds more pursued than turtledoves or pigeons, and Scripture declared them fit for the altar." Cf. *Vayiqra Rabbah* 27:5 (and parallels).

"Now, you might ask, 'How can this pigeon or turtledove spread in many directions to cohorts without measure? Or similarly, a single animal?' Come and see a single lamp, by which the whole world is filled with light. Again, a thin stick kindles a log.[322]

"Until here, from two sides engraved on the Throne. Now it should be asked: There are four images engraved on the Throne, so why is there no sacrifice from the others? Well, surely there is sacrifice from all. A lion is engraved on the Throne—when the sacrifice is perfect, a lion descends and enters the fire, consuming and enjoying there. *Adam*, A human, is engraved on the Throne—*adam* is essence of all, offering there his spirit and soul, and supernal *Adam* benefits from lower *adam*. Each species draws near its own, benefiting from it—benefiting from its very own, from its element.[323]

"Now, you ask, 'What about the lion, which has no element below in that sacrifice?' Well, the lion is composed of them all, for it is from the right. So it consumes from all of them, whereas the others do not consume from its species, for it is the right.[324]

On the dove's faithfulness to its mate, see BT *Eruvin* 100b; Rashi on Psalms 74:19; *Zohar* 3:61a, 125b; *ZḤ* 31c. On turtledoves and young pigeons, see, e.g., Leviticus 1:14: *If his offering to YHVH is an ascent offering of birds, he shall bring forward his offering from the turtledoves or from the young pigeons.* See *Zohar* 2:239a.

322. **How can this pigeon or turtledove spread?...** That is, how can one little bird satisfy countless angels? And similarly, with any sacrificed animal. The "single lamp" may signify the sun.

323. **Until here, from two sides engraved on the Throne...** So far, Rabbi Shim'on has discussed two of the four faces displayed by the *ḥayyot* (living beings): the face of a bull and the face of an eagle, corresponding to sacrifices of grazing animals and of birds. But what about the other two faces: the face of a lion and the face of a human? Why do these faces have no corresponding sacrifices?

Rabbi Shim'on explains that actually both of these images are involved in the sacrificial ritual. According to the Talmud, the image of a lion appeared on the altar in the Temple. See BT *Yoma* 21b: "Five things were reported about the fire of the pile of wood on the Temple altar: it crouched like a lion, it was as clear as sunlight, its flame was of substance, it devoured wet wood like dry wood, and it caused no smoke to rise." See above, note 244.

Regarding the face of *adam* (a human), when a human confesses his sins over a sacrifice—thereby "offering there his spirit and soul"—then the supernal *Adam* (whose face is displayed by the *ḥayyot* and who is seated on the Divine Throne) benefits from the human's sincere remorse. On the human image that appears seated upon the throne, see Ezekiel 1:26 (quoted above, note 296).

324. **What about the lion?...** How can it partake of any sacrifice, when nothing is offered of its species? Rabbi Shim'on indicates that the lion "is from the right," based on the description in Ezekiel 1:10: *and on the right the four of them had a lion's face* (quoted above, note 317). The right symbolizes *Ḥesed*, which begins (and thereby includes) the emanation of all seven lower *sefirot*, so "the lion is composed of them all," namely of all the other angelic faces. Consequently, the lion consumes from all sacrifices.

"Thus, all four images engraved on the Throne approach the sacrifice, so the sacrifice is complete. When these enjoy their element and essence, then a spirit descends to kindle supernal lamps.[325]

"The priest and Levites convey an element and essence to those supernal rungs of theirs, and each rung gives to its element. Four images on the Throne at first, as we have said, species corresponding to species; and they first approach, species to species. Face of a bull—all the faces spreading to those species, as we have said, all of them approaching their element and essence. Face of an eagle, as we have said. Lion, as has been said. *'Adam*, A human, who offers his spirit and soul, approaches supernal *Adam*.[326]

"The priest, who unifies the Holy Name, approaches the supernal Priest—who enters the Holy of Holies, draws near, and kindles by His ritual a radiant countenance toward the priest below.[327]

"Levites, playing their instruments joyously—that side of theirs rejoices, its face shining.[328]

610 "Israel stands by the sacrifice in prayer, for their prayer is over all. Aroused toward them is Israel the Elder, the holy seal, His face shining.[329]

"Each species toward its own, each entity following its element and aroused—lower rungs and higher rungs—although all of them are aroused: rungs engraved on the Throne toward rungs on earth, their element; and those supernal rungs that are concealed all approach the meal, aroused. But none of

325. **to kindle supernal lamps** To illumine the *sefirot*.

326. **The priest and Levites...** Through their ritual service, they stimulate their respective *sefirot*: *Ḥesed* and *Gevurah*. On the various "faces" and their corresponding species of sacrifices, see above, notes 317–18, 320–21, 323–24.

327. **The priest, who unifies the Holy Name...** By offering the sacrifice, he unifies the *sefirot*, which are symbolized by the letters of the name *YHVH*. Thereby, the priest approaches *Ḥesed*, pictured as "the supernal Priest," who then enters the realm of *Binah*, described as "the Holy of Holies." As a result, the divine countenance shines upon the human priest. On the sefirotic significance of the name *YHVH*, see above, p. 74, n. 60.

328. **that side of theirs...** *Gevurah*, on the left.

329. **for their prayer is over all...** This may mean that their prayer is uttered "over all" the sacrifices. According to *Or Yaqar*, it means that their prayer is more praiseworthy than the rituals of both the priests and Levites.

In midrashic literature the title "Israel the Elder" refers to Israel the patriarch (Jacob), as opposed to the people Israel. In the *Zohar*, "Israel the Elder" designates *Tif'eret Yisra'el* (Beauty of Israel). See above, p. 481, n. 601.

The phrase "the holy seal" apparently alludes to "truth," since according to rabbinic tradition, "The seal of the blessed Holy One is truth." In Kabbalah "truth" is associated with *Tif'eret*. On truth as God's seal, see JT *Sanhedrin* 1:1, 18a; *Bereshit Rabbah* 81:2; BT *Shabbat* 55a; *Shir ha-Shirim Rabbah* on 1:9; *Devarim Rabbah* 1:10; *Shemot Rabbah* 4:13.

them is permitted to stretch out a hand to the sacrifice until the supernal King eats and enjoys and gives them permission.[330]

"Afterward, once He has given permission, each one of them eats and enjoys fittingly, corresponding to what is written: *I have plucked my myrrh with my spice* (Song of Songs 5:1)—supernal rungs. *My myrrh with my spice*—right arm with left thigh.[331]

"*I have eaten my honeycomb with my honey* (ibid.)—Jacob with Rachel. 'Now I have eaten fittingly!'[332]

"*I have drunk my wine with my milk* (ibid.)—left arm with right thigh.[333]

"Look, all the supernal rungs from which the supernal King derives enjoyment first! This is His food and His pleasure. First, the food of the supernal King. From here on, He gives permission to the four images engraved on the Throne and all those who spread out from them, to enjoy and eat—as is written: *Eat, companions! Drink and be drunk, lovers!* (ibid.). *Eat, companions!*—the four images that we have mentioned. *Drink and be drunk, lovers!*—all those who spread out from them. All of them eat and enjoy fittingly, their faces shining, and all worlds are in joy. [241b] Every single one, whether higher rungs or lower rungs, approaches its element and enjoys. This is the mystery and secret of sacrifice properly."[334]

Rabbi El'azar, Rabbi Abba, and all the Companions came and bowed down before him. Rabbi Abba said, "If the Torah had not been given on Mount Sinai, but instead the blessed Holy One had said, 'Here, the son of Yoḥai is My Torah and My secrets!' it would have sufficed for the world. Woe when you depart from the world! Who will illumine lamps of Torah? All will darken from that

330. **rungs engraved on the Throne...** The images of the angelic *ḥayyot* are aroused toward their respective corresponding sacrificial animals on earth, and more concealed rungs also approach the sacrificial meal. But none of them is allowed to partake of the sacrifice until the Divine King "eats and enjoys."

331. ***I have plucked my myrrh with my spice...*** Alluding to *Ḥesed* (the divine right arm) and *Hod* (the divine left thigh).

In midrashic literature *myrrh* is associated with Abraham, who in Kabbalah symbolizes *Ḥesed*. See *Shir ha-Shirim Rabbah* on 3:6; *Tanḥuma, Vayera* 2; *Tanḥuma* (Buber), *Vayera* 4. The element of *spice* suggests incense, associated with Aaron, who symbolizes *Hod*. On the verse in Song of Songs, see above, notes 177, 307; pp. 431–32, n. 440.

332. ***I have eaten my honeycomb with my honey...*** Alluding to the sweet union of *Tif'eret* (symbolized by Jacob) and *Shekhinah* (symbolized by Rachel). On eating as a metaphor for sexual union, see *Bereshit Rabbah* 70:4; Vol. 3, p. 506, n. 911.

333. ***I have drunk my wine with my milk...*** Alluding to *Gevurah* (the divine left arm) and *Netsaḥ* (the divine right thigh). In the *Zohar*, *wine* is often associated with *Gevurah*, and milk with *Ḥesed* on the right (above *Netsaḥ*).

334. **all those who spread out from them...** Countless lower angels.

day on. For until King Messiah comes, there will be no generation such as this one, in whose midst Rabbi Shim'on dwells!"[335]

Rabbi Shim'on said, "Based on this mystery, a person is forbidden to taste anything until the supernal King has eaten. What is meant by that? Prayer. A person's prayer resembles this. First, one invites the images engraved on the Throne over those creatures, all of whose spirits spread—birds and grazing animals for sacrifice, creatures whose spirits constitute an element of [those images]. This accords with: *How many are Your works, O YHVH! All of them You made in wisdom*... (Psalms 104:24)—creatures suitable for sacrifice, whose spirits spread upon them. Four images are invited over these creatures, corresponding to what we say: 'and the *ophanim* and holy *ḥayyot*,' along with all those other forces spreading from them.[336]

"Afterward, the high priest, who unifies the Holy Name—corresponding to 'With eternal love have You loved us....' The unification that he performs corresponds to: *Hear, O Israel! YHVH our God, YHVH is one* (Deuteronomy 6:4). Afterward, the Levites, who arouse melody, corresponding to: *It shall be, if you indeed heed My commands* (ibid. 11:13); *Take care, lest your heart be seduced* (ibid., 16). This is the melody of the Levites, in order to stimulate this side for this sacrifice. Afterward, Israel—'True and firm'; Israel the Elder, presiding over this sacrifice.[337]

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335. **bowed down before him...** That is, before Rabbi Shim'on son of Yoḥai.

On Rabbi Shim'on as the source of Torah, cf. *Zohar* 3:287a. Cf. the Passover Haggadah: "If He had brought us to Mount Sinai and not given us the Torah, it would have been enough for us." See also the statement attributed to Rabbi Akiva (in *Aggadat Shir ha-Shirim*, 5): "If the Torah had not been given, the Song of Songs would have been adequate to conduct the world." On the unique status of Rabbi Shim'on's generation, see above, p. 27, n. 68.

336. **a person is forbidden to taste anything...** Before praying, which takes the place of sacrifice. Just as sacrifice nourishes the Divine King and stimulates sefirotic union, so does prayer.

Prayer proceeds in a manner similar to sacrifice. First, one invites the angelic *ḥayyot*, presiding over their respective earthly animals, whom they have animated with spirits. (See above, notes 317–18, 320–21.) The line "and the *ophanim* and holy *ḥayyot*" appears in the morning liturgy. (See above, note 179.) The phrase "all those other forces" refers to lower angels.

On not eating before prayer, see BT *Berakhot* 10b; Vol. 8, p. 50, n. 141. The full verse in Psalms reads: *How many are Your works, O YHVH! All of them You made in wisdom; the earth is filled with Your riches.* For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

337. **Afterward, the high priest...** The priestly ritual of sacrifice unifies the *sefirot* (symbolized by the letters of the name *YHVH*). Since the priest symbolizes *Ḥesed* (Love), his ritual corresponds to the para-

"Thus, supernal rungs, innermost of all, preside over the table. But none of them is permitted to eat or to stretch out a hand to the sacrifice until the supernal King has eaten—that is, the first three blessings and the last three blessings. Once He has eaten, He grants permission to the four images, and to all those aspects spreading from them, to eat.[338]

"Then, this *adam*, human—who is an image comprising all other images—lowers himself and falls on his face, surrendering himself and his spirit to *Adam* who is engraved on those images, to arouse [*Adam*] upon him fittingly. This corresponds to: *To You, YHVH, I lift my soul* (Psalms 25:1).[339]

graph preceding the *Shema* in the morning service, which begins (in the Sephardic liturgy): *Ahavat olam* (With eternal love). The priest's unification of the *sefirot* matches the unification of the opening line of the *Shema*: *Hear, O Israel! YHVH our God, YHVH is one.*

The Levites, who sang melodies in the Temple, symbolize *Gevurah*, or *Din* (Judgment). This divine quality corresponds to the second paragraph of the *Shema* (Deuteronomy 11:13–21), which includes a list of potential punishments.

The Israelites symbolize *Tif'eret Yisra'el* (Beauty of Israel), known as Israel the Elder. They correspond to the prayer following the *Shema*, which begins "True and certain," since the word "true" is associated with *Tif'eret*.

On the sefirotic significance of the name *YHVH*, see above, p. 74, n. 60. On the prayer *Ahavat olam*, see BT *Berakhot* 11b; *Zohar* 2:202b, and *Nitsotsei Zohar*, ad loc., n. 5. On the significance of the *Shema*, see above, p. 377, n. 271. On the term "Israel the Elder," see above, p. 481, n. 601.

The context in Deuteronomy (11:13, 16–17) reads: *It shall be, if you indeed heed My commands that I command you today, to love YHVH your God and to serve Him with all your heart and with all your soul.... Take care, lest your heart be seduced, so that you turn aside and serve other gods and bow down to them. Then the wrath of YHVH will flare against you, and He will shut the heavens so that there will be no rain and the earth will not yield her fruit, and you will perish quickly from the good land that YHVH is giving you.*

338. **the first three blessings and the last three blessings...** Of the *Amidah*, the central prayer, at the conclusion of which the divine couple consummate their union.

339. **Then, this *adam*, human...** Following the *Amidah*, one recites *Taḥanun* (Supplication). This prayer (recited on most weekdays) includes a confession of sins and a petition for grace. It is also known as *nefilat appayim* (falling upon the face; prostration), and originally it was recited in this position, though later it became customary to recite *Taḥanun* in a seated (or half-seated) posture with lowered head and one's face buried in the bend of the arm. Here, the *Zohar* reflects the Sephardic version of *Taḥanun*, which features Psalm 25.

The *adam* (human) who is praying surrenders his spirit to the supernal "*Adam* who is engraved on those images"—that is, whose face is displayed by the *ḥayyot* (and who is seated on the Divine Throne). The image of *adam*—both of the human *adam* and the supernal *Adam*—includes all images.

See above, notes 317, 323. On *Taḥanun* and *nefilat appayim*, see *Zohar* 3:120b–121a; Vol. 8, pp. 279–80, n. 94. For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; Tishby, *Wisdom of the Zohar*, 3:970; Liebes, *Peraqim*, 51; *Matoq mi-Devash*.

"Three other images and all those spreading from them. *A praise of David* (Psalms 145), namely: *they will utter, they will joyously sing, they will talk, they will speak* (ibid., 7, 11). All of them eat and enjoy, each one fittingly.[340]

"From here on, a person should express the distress in his heart. *YHVH will answer you on a day of trouble* (Psalms 20:2)—distress, like a pregnant woman in pangs of labor. For all of them are transformed into advocates on behalf of that person. Of this is written *Happy the people who has it so, happy the people whose God is YHVH!* (ibid. 144:15)."[341]

Rabbi Shim'on was traveling to Tiberias. Elijah met him. [Rabbi Shim'on] said to him, "Greetings, Master. What is the blessed Holy One engaged with in heaven?"[342]

He replied, "He is engaged in studying sacrifices and is saying new words in your name. Happy are you! I have come to greet you. And there is one thing I would like you to reconcile. In the Heavenly Academy a question has been posed: In the World that is Coming there is no eating or drinking, and yet it is written *I have come into my garden, my sister, bride; I have eaten my honeycomb with my honey*... (Song of Songs 5:1). How can one who neither eats nor drinks say *I have eaten my honeycomb, I have drunk my wine*?"[343]

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340. **Three other images...** Namely, the faces of a lion, bull, and eagle. (See above, note 317.)

Psalm 145 is recited after *Taḥanun*. The four clauses quoted here represent the praises chanted by the four *ḥayyot* carrying the Divine Throne. Psalms 145:7 reads: *The fame of Your great goodness they will utter, and of Your beneficence they will joyously sing.* Verse 11 reads: *Of the glory of Your kingdom they will talk, and of Your might they will speak.*

341. **a person should express the distress in his heart...** Since now that all the heavenly forces have been nourished and are satisfied, they became advocates on behalf of the person praying. See above, note 314.

On the association of the verse in Psalm 20 with a woman in labor, see *Midrash Tehillim* 20:1.

342. **Rabbi Shim'on was traveling to Tiberias...** According to rabbinic tradition, Rabbi Shim'on purified Tiberias. See Vol. 7, p. 487, n. 420.

Rabbi Shim'on asks Elijah what topic God is discussing in the Heavenly Academy, where He teaches Torah to the souls of the righteous. See above, p. 54, n. 1.

343. **is saying new words in your name...** God is conveying the insights of Rabbi Shim'on son of Yoḥai concerning the sacrifices to the members of the Heavenly Academy.

A difficult question has been posed there. According to rabbinic tradition, "In the world that is coming, there is no eating or drinking." In Kabbalah "the world that is coming" refers to *Binah*, who nourishes all the lower *sefirot*, and fittingly this nourishment cannot be described as physical eating or drinking. Yet, according to Kabbalah, the verse in Song of Songs is spoken by *Tif'eret* to *Shekhinah*. How can *Tif'eret* (who is spiritually nourished by *Binah*) say *I have eaten my honeycomb with my honey, I have drunk my wine*?

See BT *Berakhot* 17a: "A pearl in the mouth of Rav: 'In the world that is coming, there is no eating or drinking or procreation or business or jealousy or hatred or compe-

Rabbi Shim'on said, "And how did the blessed Holy One reply to them?"

He answered, "The blessed Holy One said, 'Let the son of Yoḥai speak!' So I have come to ask you."

Rabbi Shim'on said, "How deeply the blessed Holy One loves the Assembly of Israel! Out of the great love that He feels for Her, He changes how He normally acts. Even though He does not usually eat or drink, because of His love for Her He does eat and drink. Since He comes to Her, He does as She wishes.

"When a bride enters the nuptial chamber and wishes to eat, isn't it right for the groom to eat with her, even though he is not accustomed to eating like this? As is written: *I have come into my garden, my sister, bride*—since I have come to Her, entering the nuptial chamber with Her—[242a] *I have eaten my honeycomb with my honey.*[344]

"We learn from David, who invited the blessed Holy One and changed the actions to which the blessed Holy One was accustomed, and the blessed Holy One accepted and did as he wished. [David] invited the King together with *Matronita*, as is written: *Arise, O YHVH, to Your resting place, You and the Ark of Your might!* (Psalms 132:8)—the King and *Matronita* as one, so as not to separate them.[345]

"He changed the vestments and changed the practices of the King, as is written: *May Your priests don righteousness, and may Your faithful sing for joy! For the sake of David*... (Psalms 132:9–10). *May Your priests don righteousness*—the verse should read *Your Levites*, since *righteousness* derives from the side of the Levites. וחסידיך ירננו (*Va-ḥasidekha yerannenu*), *And may Your faithful sing for joy*—the verse should read *And may Your Levites sing for joy*, since joy and song

tition; rather, the righteous sit with their crowns on their heads, basking in the radiance of *Shekhinah*.'"

On *Binah* as the World that is Coming, see above, p. 144, n. 279. The full verse in Song of Songs reads: *I have come into my garden, my sister, bride; I have plucked* [or: *gathered*] *my myrrh with my spice, I have eaten my honeycomb with my honey, I have drunk my wine with my milk. Eat, companions! Drink and be drunk, lovers!* According to a midrashic interpretation, this verse is spoken by God to Israel (His *bride*), and it refers to the Tabernacle (*my garden*) and the incense, sacrifices, and libations. See above, note 177; pp. 431–32, n. 440. On this paragraph, see *Or Yaqar*; Tishby, *Wisdom of the Zohar*, 3:927; *Matoq mi-Devash*.

344. **How deeply the blessed Holy One loves the Assembly of Israel!...** *Tif'eret* (known as the blessed Holy One) is so in love with *Shekhinah* (known as Assembly of Israel) that He abandons His normal behavior and partakes of the sacrifices and libations that have been offered by Israel to *Shekhinah*.

345. **We learn from David...** King David invited King *Tif'eret* and His Queen (or *Matronita*), *Shekhinah* (who is symbolized by the Ark).

See *Zohar* 1:148a–b; Moses de León, *Sefer ha-Rimmon*, 232–33. Cf. *Zohar* 1:36a. On David bringing the ark to the City of David, see 2 Samuel 6; 1 Chronicles 15.

belong to the Levites. But he changed it and said *and may Your faithful*, who are from the right side.[346]

"The blessed Holy One said to him, 'David, this is not My way!'

"David replied, 'Master of the Universe, *For the sake of David Your servant, do not turn away Your anointed*—do not alter the arrangement that I have made.'

"He replied, 'David, since you have invited Me, I should do as you wish and not as I wish.'

"From this we learn common courtesy: if one person invites another, that guest should do as the host wishes, even if he is unaccustomed to it.[347]

"Similarly, *He took of the stones of the place, which he placed at his head* (Genesis 28:11). Since the Groom came to the Bride—even though His custom was to lie down only on pillows and cushions, and She gave Him stones to lie on—He accepted it all wholeheartedly, as is written: *and he lay down in that place* (ibid.), on those stones, even though He was unaccustomed to it.[348]

"So, too, here: *I have eaten my honeycomb with my honey*—even though this is
616 not His custom, for the sake of love for the Bride. Nevertheless, only in the house of the Bride, not anywhere else. In His own place He neither eats nor drinks; in Her place He both eats and drinks, as is written: *I have come into my garden, my sister, bride.*[349]

346. **He changed the vestments...** The term צדק (*tsedeq*), *righteousness* [or: *justice*], refers to *Shekhinah*, who is influenced by *Gevurah*—or *Din* (Judgment)—on the left, symbolized by the Levites. Yet David said *May Your priests* (who symbolize *Ḥesed* on the right) *don righteousness.*

There is a similar problem with the continuation of the verse: וחסידיך ירננו (*Vaḥasidekha yerannenu*), *And may Your faithful sing for joy.* David should have said *And may Your Levites sing for joy*, since they (who are on the left) are the ones who sang in the Temple—not the priests, who are associated with *Ḥesed* on the right and are thus called *ḥasidekha*, *Your faithful.*

See *Zohar* 1:148a–b. Psalms 132:10 reads in full: *For the sake of David Your servant, do not turn away Your anointed.*

347. **that guest should do as the host wishes...** See BT *Pesaḥim* 86b, in the name of Rav Huna: "Whatever the host tells you, do, unless he says, 'Get out!'"

348. ***He took of the stones of the place...*** The full verse (describing Jacob's journey to Haran) reads: *He encountered a certain place and spent the night there, for the sun had set, and he took of the stones of the place, which he placed at his head, and he lay down in that place.*

According to Rabbi Shim'on, Jacob symbolizes *Tif'eret*, who came to unite with *Shekhinah* (*a certain place, the place*, soon named Bethel, "House of God"). See *Zohar* 1:49b, 148b. Cf. *Tanḥuma, Beha'alotekha* 6; *Tanḥuma* (Buber), *Beha'alotekha* 9; *Bemidbar Rabbah* 15:8. See also BT *Sanhedrin* 7a.

349. **even though this is not His custom...** Although *Tif'eret* is normally nourished by the purely spiritual flow of emanation, now, out of love for *Shekhinah*, He partakes of the sacrifices offered to Her. The phrase "only in the house of the Bride" apparently refers to the Temple. For various interpretations, see *Or Yaqar*; Tishby, *Wisdom of the Zohar*, 3:929; *Matoq mi-Devash.*

"The angels whom the blessed Holy One sent to Abraham did not eat or drink in their own place, but for the sake of Abraham they ate and drank."[350]

[Elijah] said to him, "Rabbi, by your life! This very thing the blessed Holy One wished to say, but in order not to take credit for Himself in the presence of Assembly of Israel, He consigned it to you. Happy are you in the world, for your Lord prides Himself on you above! Of you is written *The righteous one rules the awe of God* (2 Samuel 23:3)."[351]

My offering, My food, for My fire offerings (Numbers 28:2). Rabbi Yehudah said, "In a sacrifice there is smoke, there is *aroma*, there is *pleasing*. Smoke is masters of wrath, as is written: *For then* יעשן אף יהוה וקנאתו (*ye'shan af YHVH ve-qin'ato*), *YHVH's wrath and His jealousy shall smoke* (Deuteronomy 29:19). They enjoy smoke, and smoke is wrath in the nose. *Aroma* is those called 'apples.'"[352]

350. **The angels whom the blessed Holy One sent to Abraham...** To announce the miraculous conception and birth of Isaac. See Genesis 18. According to Genesis 18:8, Abraham *was standing over them under the tree, and they ate.*

See *Bereshit Rabbah* 48:14, in the name of Rabbi Me'ir: "A proverb: 'If you enter a town, follow its customs.' Above, where there is no eating, when Moses ascended he appeared like them: *I stayed on the mountain forty days and forty nights,* [*no bread did I eat nor water did I drink*] (Deuteronomy 9:9). Below, where there is eating: *He was standing by them under the tree, and they ate* (Genesis 18:8). But did they really eat? Rather, they appeared to be eating, each course disappearing in turn."

See BT *Bava Metsi'a* 86b; *Tanḥuma, Vayera* 11; *Shemot Rabbah* 47:5; *Bemidbar Rabbah* 10:5; *Zohar* 1:102a, 144a.

351. **This very thing the blessed Holy One wished to say...** God Himself conceived this same interpretation of the verse in Song of Songs, but rather than taking credit for it Himself in the presence of *Shekhinah* (known as Assembly of Israel), he deferred to Rabbi Shim'on son of Yoḥai. See above, page 615: "The blessed Holy One said, 'Let the son of Yoḥai speak!'"

The full verse in Samuel reads: *The God of Israel has said, to me the Rock of Israel has spoken: He who rules humanity,* צדיק מושל יראת אלהים (*tsaddiq moshel yir'at Elohim*), *just* [or: *justly*], *who rules* [*in*] *the awe of God.* According to a midrashic interpretation, the conclusion of the verse means: *The righteous one rules the awe of God.* See BT *Mo'ed Qatan* 16b, where Rabbi Abbahu conveys this sense of the verse and quotes God as saying: "I rule over humanity. Who rules over Me? The righteous one. For I issue a decree and he abolishes it." In the *Zohar*, *Shekhinah* is called *the awe of God.*

See *Midrash Tanna'im,* Deuteronomy 33:1; *Midrash Shemu'el* 29:2; *Tanḥuma, Ki Tavo* 1; *Devarim Rabbah* 10:3; *Shemot Rabbah* 15:20; *Zohar* 1:10a, 45b (*Heikh*); 2:15a (*MhN*), 201a, 262a (*Heikh*); 3:15a. Cf. BT *Shabbat* 63a, *Bava Metsi'a* 85a; *Rut Zuta* 2:19; *Bemidbar Rabbah* 14:6; *Zohar* 1:209a; 3:68a. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

352. ***My offering, My food...*** The full verse reads: *Command the Children of Israel and say to them, "My offering, My food, for My fire offerings, My pleasing aroma, take care to offer to Me at its set time."* See above, note 303.

Smoke refers to wrathful forces, who derive enjoyment from the smoke of the sacrificial offerings. The *aroma* refers to beneficent forces, sweet as apples. Rabbi Yehudah

Rabbi Abba said, "Like apples, as is written: *the aroma of your nose like apples* (Song of Songs 7:9)."[353]

One lamb you shall perform in the morning (Numbers 28:4). What is meant by *in the morning*? The Morning of Abraham, as is written: *Abraham rose early in the morning* (Genesis 22:3). How do we know that this morning is that of Abraham? Rabbi El'azar said, "From here: *The morning was light* (Genesis 44:3). It is not written *Morning was light*, but rather *The morning was light*—the primordial light created by the blessed Holy One in the act of Creation. Thus, *you shall perform in the morning—the* well-known *morning*—and this sacrifice was offered corresponding to the Morning of Abraham.[354]

"The sacrifice at twilight—Isaac; it was offered corresponding to the Evening of Isaac. How do we know? As is written: *Isaac went out to meditate in the field as evening turned* (Genesis 24:63), which is the Evening of Isaac, as we have already established.[355][244a]

is apparently implying that these angelic forces derive from the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*, whose respective colors all appear in the apple: the white pulp, the red skin, and the green stem.

On the image of apples, see above, p. 459, n. 532. The verse in Deuteronomy reads: *For then* יעשן אף יהוה וקנאתו (*ye'shan af YHVH ve-qin'ato*), *YHVH's nose* [or: *wrath*] *and His jealousy shall smoke* [or: *shall smolder*].

353. **Like apples...** Rabbi Abba prefers not to directly identify the beneficent forces with the divine apples.

The verse in Song of Songs reads: *the scent* [or: *the aroma*] *of your nose* כתפוחים (*katappuḥim*). In biblical Hebrew, תפוח (*tappuaḥ*) probably means "apricot," whereas in later Hebrew it means "apple" (which is not native to Palestine).

354. ***One lamb you shall perform in the morning...*** The full verse (describing the daily offering) reads: *One lamb you shall perform* [or: *offer*] *in the morning, and the second lamb you shall perform at twilight.*

The morning alludes to the streaming light of *Ḥesed*, symbolized by Abraham, who *rose early in the morning*; so this *sefirah* is called "the Morning of Abraham."

The full verse in Genesis 44 describes the departure of Joseph's brothers from Egypt: *The morning was light* [or: *had just brightened*], *and the men were sent off, they and their donkeys.* Here, Rabbi El'azar emphasizes the definite article in the phrase *the morning*, insisting that this refers not to just any *morning*, but to *Ḥesed*, "the Morning of Abraham," which is identified with the primordial light of Creation. The daily morning offering corresponds to this *sefirah*.

See BT *Berakhot* 26b: "Rabbi Yose son of Rabbi Ḥanina said, 'The patriarchs instituted the prayers.'... Abraham instituted the morning prayer.... Isaac instituted the afternoon prayer.... Jacob instituted the evening prayer." See JT *Berakhot* 4:1, 7a–b; *Bereshit Rabbah* 68:9; *Pirqei de-Rabbi Eli'ezer* 16.

On Abraham, *Ḥesed*, and morning, see above, p. 319, n. 70. On the verse in Genesis 44, see p. 321, n. 76. On the primordial light, see above, note 168.

355. **The sacrifice at twilight—Isaac...** This patriarch symbolizes *Gevurah*, whose dominion grows as the day begins to darken; so this *sefirah* is called "the Evening of Isaac." The daily twilight offering corresponds to his *sefirah*.

The verse in Genesis reads: *Isaac went out* לשוח (*la-suaḥ*), *to meditate* [or: *to stroll*], *in*

"*And a tenth of an ephah* [*of semolina as a grain offering*] (Numbers 28:5). Why? Well, *a tenth of an ephah* corresponding to Assembly of Israel, who is *tenth* of the rungs and must be placed between two arms. She is *semolina*—bread; and since She is bread, no one is appointed over bread of the seven species but the blessed Holy One alone.[356]

"Therefore, if anyone shows contempt for bread and throws it on the ground, poverty pursues him. One official is appointed over this, and he pursues him, imposing poverty upon him. He will not depart from the world before being in need of others. Of him is written *He wanders for bread—where is it?* (Job 15:23). *He wanders* and goes roaming, drifting from place to place *for bread*, and no [244b] one cares for him, as is written: *where is he? Where is* one who has mercy on him? For such a person is nowhere to be found.[357][246a]

"There are three who inflict evil upon themselves—two in this world and one in the other world. These are: One who curses himself—for we have learned: One official is stationed before a person, and when that person curses himself, this official and seventy others appointed under him seize that word and say 'Amen' and raise it on high and judge it. And [the official] pursues him until he actualizes and fulfills that word.[358]

the field as evening turned. Traditionally this verse is cited to prove that Isaac instituted the afternoon prayer—associated here with late afternoon and twilight. See BT *Berakhot* 26b (quoted in the preceding note): "Isaac instituted the afternoon prayer, as is said: *Isaac went out to meditate in the field as evening turned.*"

356. ***And a tenth of an ephah...*** The full verse describes the grain offering that accompanied the offering of a lamb each morning and evening: *And a tenth of an ephah of semolina as a grain offering, mingled with a fourth of a hin of beaten oil.*

The fraction *a tenth* alludes to *Shekhinah* (known as Assembly of Israel), last of the ten *sefirot*. The daily grain offering stimulates Her embrace by the two divine arms, *Ḥesed* and *Gevurah*.

Shekhinah is associated with bread made from "the seven species" of grain. Whereas other varieties of plants are supervised by angels, "the seven species" are supervised directly by the blessed Holy One, partner of *Shekhinah*.

The term "the seven species" apparently includes "the five species" of grain often referred to in rabbinic literature (wheat, barley, oats, spelt, and rye) plus rice and millet. See M *Ḥallah* 1:1, *Pesaḥim* 2:5; *Mekhilta, Pisḥa* 8; BT *Berakhot* 35b, 36b–37b; above, p. 138, n. 260; *Or Yaqar*. Cf. Deuteronomy 8:8, which lists seven species of grain and fruit.

On *Shekhinah* as bread, see, e.g., *Zohar* 1:245b–246a. On God's direct control of grain, cf. BT *Berakhot* 55a.

357. **if anyone shows contempt for bread...** A particular angel will impose poverty upon him.

According to the simple sense of the verse in Job, the question *where is it?* refers to the bread that cannot be found. Rabbi El'azar construes this question as *where is he?* referring to the absence of anyone who will show compassion on such a wasteful person.

On the link between leaving crumbs and poverty, and on the angel of poverty, see BT *Pesaḥim* 111b; *Ḥullin* 105b. Cf. *Zohar* 1:14b.

358. **three who inflict evil upon themselves...** By their actions in this world. Two of these suffer the consequences while

"Whom do we have greater than Moses, who said, *And if not, please wipe me out from Your book that You have written* (Exodus 32:32)? And he said this from necessity. Yet although the blessed Holy One did what [Moses] wished, even so, he was not saved from punishment; as has been said, he is not mentioned in the portion of the Dwelling, but was wiped out from there. This has already been established.[359]

"Whom do we have greater than King David, who said, *I said, 'I will guard my ways from sinning with my tongue; I will keep a muzzle on my mouth as long as the wicked is before me'* (Psalms 39:2)? What is meant by *as long as the wicked is before*? That official who is appointed over this and who seizes that word to harm the person.[360]

"Another—one who throws bread or bread crumbs on the ground, showing contempt for it, as has been said. These two, in this world.[361]

"Another, in that world—one who lights a lamp at the departure of Sabbath before Israel has reached the Hallowing of the Portion, because he desecrates the Sabbath and by [this] fire prematurely kindles the fire of Hell.[362] [246b]

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still alive, whereas the third is punished in the afterlife.

If a person curses himself, heavenly forces will seize his words and ensure that his curse is fulfilled. See *Zohar* 1:14b; 2:266a (*Heikh*); 3:155b. Cf. M *Shevu'ot* 4:13: "One who curses himself or his neighbor by any of them [any of the divine names] violates a negative commandment." BT *Shevu'ot* 36a adds the verse: *But take care, take exceeding care for your self* (Deuteronomy 4:9), implying that such a curse is dangerous.

See also *Vayiqra Rabbah* 15:7; *Rut Rabbah* 1:3. Cf. BT *Berakhot* 19a, in the name of Rabbi Yose: "One should never open his mouth for Satan," i.e., one should never utter ominous words, thereby providing an opening for Satan and inviting disaster. On "three who inflict evil upon themselves," see *Zohar* 1:14b.

359. **Whom do we have greater than Moses?...** After Israel had sinned in the incident of the Golden Calf, Moses pleaded with God to spare them, saying *Now, if You would bear their sin! And if not, please wipe me out from Your book that You have written.* Even though Moses uttered this in order to save Israel, he was still punished for cursing himself. The punishment consisted of Moses' name being "wiped out" from the Torah portion *Tetsavveh* (Exodus 27:20–30:10), which describes the perpetual light in the Dwelling (or Tabernacle), the priestly vestments, the installation of the priests, and the incense altar. This is the only Torah portion from the beginning of Exodus until Deuteronomy in which Moses' name is not mentioned.

On Moses' name being "wiped out" from the Torah portion *Tetsavveh*, see *Da'at Zeqenim mi-Ba'alei ha-Tosafot* on Exodus 32:32; *ZḤ* 60c (*MhN, ShS*); Asher ben Yeḥiel and *Ba'al ha-Turim* on Exodus 27:20; Baḥya ben Asher on Exodus 32:32; Ginzberg, *Legends of the Jews*, 5:55, n. 284; Kasher, *Torah Shelemah*, Exodus 27:20, n. 71. On the wording "Whom do we have greater than Moses?" see M *Sotah* 1:9.

360. **Whom do we have greater than King David?...** Yet even he had to be wary of *the wicked* heavenly official who is poised to snatch any curse and fulfill it.

361. **Another—one who throws bread...** Another person who inflicts harm upon himself is one who throws away bread. See above, note 357. The phrase "in this world" means "during their lifetime."

362. **Another, in that world...** The third type of person who inflicts harm upon

"There is one place in Hell reserved for those who desecrate Sabbath. As soon as he kindles a lamp before its time—there is one official in Hell at the departure of Sabbath and he begins kindling that place and says, 'This is the place of so-and-so.' And all the wicked of Hell help to kindle that place. That official calls out, declaring, *YHVH is about to hurl you with a mighty hurl, winding you round and round* (Isaiah 22:17). And all the wicked of Hell exclaim, *A ball off to a vast land! There shall you die, and there shall be your chariots* [*of honor, O shame of your master's house!*] (ibid., 18). For he caused them to be burned before their time had arrived.[363]

"So these are three who inflict evil upon themselves, as has been said. [247a]

"*Semolina as a grain offering* (Numbers 28:5)—to bring this *semolina* before the supernal King *as a grain offering* between two arms.[364]

himself suffers the consequences in the afterlife. This is someone who kindles fire prematurely as Sabbath is departing.

The phrase "the Hallowing of the Portion" renders קדושא דסדרא (*qedusha de-sidra*), a version of the *Qedushah* in Hebrew and Aramaic that is usually included in the prayer ובא לציון גואל (*U-va le-tsiyyon go'el*), *A redeemer will come to Zion* (Isaiah 59:20). Originally recited after studying passages from the Prophets following daily prayer, this *qedushah* appears in the liturgy near the end of the morning service, on Sabbath afternoon, and at the close of Sabbath, following the evening prayer. See BT *Sotah* 49a, and Rashi, ad loc.; *Zohar* 1:14b; Ta-Shma, *Minhag Ashkenaz ha-Qadmon*, 217–20.

According to *Tanḥuma, Ki Tissa* 33, one of the dwellers in Hell reports: "Whoever does not observe the Sabbath properly [*Bereshit Rabbah* 11:5: "willingly"] in your world comes here and observes it against his will. . . . All week long we are punished, and on the Sabbath we rest—and [we continue resting] as Sabbath departs until the portions [i.e., *Qedusha de-Sidra*, "the Hallowing of the Portion"] have been completed. Once they are completed, an angel named Dumah, appointed over souls, comes and takes the souls of those people [i.e., our souls] and slings them. . . ."

By lighting a lamp before the completion of *Qedusha de-Sidra*, one cuts short the Sabbath rest of the sinners in Hell and returns them to their suffering prematurely.

See BT *Sanhedrin* 65b; *Pesiqta Rabbati* 23, 120a; *Zohar* 1:14b, 17b, 41a (*Heikh*), 48a, 62b, 197b, 237b; 2:31b, 88b, 100a, 130a, 136a, 150b–151a, 203b, 207a; 3:94b, 105a, 145a (*IR*), 288b (*IZ*); *ZḤ* 17a–b (*MhN*), 79b (*MhN*).

363. **'This is the place of so-and-so'...** Namely, of the person who kindled fire prematurely as the Sabbath was departing. Fittingly, he himself will be cast into Hell.

The context in Isaiah (22:17–18) reads: *YHVH is about to hurl you with a mighty hurl, winding you round and round. He will surely wrap you up as a turban, a ball off to a vast land! There shall you die, and there shall be your chariots of honor, O shame of your master's house!*

364. ***Semolina as a grain offering...*** As mentioned above (note 356), the full verse describes the grain offering that accompanied the offering of a lamb each morning and evening: *And a tenth of an ephah of semolina as a grain offering, mingled with a fourth of a hin of beaten oil.*

The fine semolina flour alludes to *Shekhinah*. By bringing this daily grain offering, one brings Her before King *Tif'eret*, who embraces Her with His two arms, *Ḥesed* and *Gevurah*.

"*Mingled with beaten oil* (ibid.)—with that oil flowing forth from above."[365]

Rabbi Shim'on said, "Well spoken! But what is meant by *beaten*? Ah, it is a supernal secret. For since it is *oil*, why *beaten*? Mystery of conjugal union with the Female—conveying anointing oil to Her fittingly—is only when *beaten*; extracting it from olives, which are limbs of the body, and channeling that flow from above through every single limb is only when *beaten*.[366]

"Righteous One crushes [247b] crushingly, extracting from those supernal limbs—which are holy olives—anointing oil, with complete desire for the Female. If He does not crush, He will extract that oil only without desire of the limbs—and the Female does not enjoy that flow, and it is not fitting. Thus, *mingled with beaten oil*—to enjoy and be nourished.[367]

"*A fourth of a hin* (Numbers 28:5)—because She is fourth, fourth leg of the supernal Throne.[368]

"This is the perpetual ascent offering every single day. On Sabbath, doubly, since radiance and fullness are added fittingly, as has already been said.[369] [248a]

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"ובראשי חדשיכם (*Uv-rashei ḥodsheikhem*), *On the heads of your new moons*, [*you shall present an ascent offering to YHVH*] (Numbers 28:11). Now, how many heads does the moon have? After all, the only head the moon has is the sun, which serves as Her head. However, *rashei*, *the heads of*—two every single month, namely Jacob and Joseph, who are renewed over the moon.[370]

365. **that oil flowing forth from above** The rich flow of emanation streaming to *Shekhinah*.

366. **since it is *oil*, why *beaten*?...** This alludes to the union of *Yesod* (the divine phallus) with *Shekhinah* (the Female). *Yesod* must extract and draw the flowing "anointing oil" from each of the sefirotic limbs (pictured as olives). The word *beaten* describes His intense effort.

367. **to enjoy and be nourished** So that the Female, *Shekhinah*, may enjoy and be nourished.

368. ***A fourth of a hin*...** Alluding to *Shekhinah*, who represents the fourth leg of the Throne, whose other legs are *Ḥesed*, *Gevurah*, and *Tif'eret*. Together, these four *sefirot* constitute a throne for the highest level of Divinity (or they support *Binah*, who constitutes that Throne). See above, p. 211, n. 70. For the full verse, see above, note 364.

369. **On Sabbath, doubly...** According to Numbers 28:9–10, on Sabbath two lambs were offered (along with their grain offerings and libations), in addition to the daily offering.

370. **ובראשי חדשיכם (*Uv-rashei ḥodsheikhem*), *On the heads of your new moons*...** The phrase *uv-rashei ḥodsheikhem* means literally *on the heads of your months*, that is, *on your new moons*. Based on the fact that the word חדש (*ḥodesh*) itself can mean not only "month" but also "new moon," Rabbi Shim'on reads the phrase hyperliterally: *on the heads of your new moons*. The moon symbolizes *Shekhinah*, who apparently has only one head—namely *Tif'eret* (symbolized by both the sun and Jacob), who illumines Her. However, *Yesod* (symbolized by Joseph) can also be pictured as Her head. Together, these two sefirotic *heads* renew *Shekhinah*, and in the process they themselves are renewed.

On the similarity between Jacob and Joseph (and the coordination between their

"So, to renew Her—*two bulls from the herd* (Numbers 28:11). These the moon mentioned when She asked how they could wield Her as one, and She diminished Herself beneath them.[371]

"*And one ram* (ibid.)—the ram of Isaac. Now, where did Abraham go? Well, since Esau is aroused there, he withdraws, so that [Esau] will not see him. Who is that? שעיר (*Sa'ir*), The goat, of the new moon. Since Esau—who is שעיר (*sa'ir*), *hairy* (Genesis 27:11)—is destined to be aroused there, [Abraham] with-

respective *sefirot*), see Vol. 6, p. 402, n. 412. The context in Numbers (28:11–15) reads: ובראשי חדשיכם (*Uv-rashei ḥodsheikhem*), *On your new moons* [literally: *On the heads of your months*], *you shall present an ascent offering to YHVH, two bulls from the herd and one ram, seven unblemished yearling lambs. And three-tenths of semolina, a grain offering mingled with oil for each bull, and two-tenths of semolina, a grain offering mingled with oil for the one ram. And one-tenth of semolina each, a grain offering mingled with oil for every lamb—an ascent offering, a pleasing aroma, a fire offering to YHVH. And their libations: there will be half a hin for the bull and a third of a hin for the ram and a quarter of a hin for the lamb—wine. This is the ascent offering for each successive new moon, for the months of the year. And one goat will be performed as a purification offering* [or: *a sin offering*] *to YHVH* [or: *for YHVH*], *in addition to the perpetual ascent offering and its libation.*

371. **So, to renew Her—*two bulls from the herd*...** The offering prescribed for the new moon is intended to renew *Shekhinah*. The *two bulls* represent *Tif'eret* and *Yesod*.

The concluding sentence alludes to a rabbinic legend about the creation of the sun and the moon. See BT *Ḥullin* 60b: "Rabbi Shim'on son of Pazzi pointed out a contradiction. 'It is written: *God made the two great lights* (Genesis 1:16), and it is written [in the same verse]: *the greater light... and the lesser light.* The moon said before the blessed Holy One, "Master of the Universe! Is it possible for two kings to wield one crown? [i.e., How can both of us be *great*?]" He answered, "Go, diminish yourself!" She said before Him, "Master of the Universe! Because I have suggested something proper I should diminish myself?" He replied, "Go and rule by day and night." She said, "But what is the value of this? What good is a lamp at noon?"... Seeing that her mind was uneasy [that she could not be consoled], the blessed Holy One said, "Bring an atonement for Me because I diminished the moon."' As was said by Rabbi Shim'on son of Lakish: 'Why is the goat offered on the new moon distinguished by the phrase *for YHVH* (Numbers 28:15)? The blessed Holy One said, "Let this goat be an atonement for My having diminished the moon."'"

In this Talmudic passage, the moon's rhetorical question—"Is it possible for two kings to wield one crown?"—means "How can both the sun and I be *great*?" Here, Rabbi Shim'on construes the question as meaning "How can both *Tif'eret* and *Yesod* illumine Me [namely the moon]?" In order to enable both of them to renew and illumine Her, *Shekhinah* "diminished Herself beneath them."

On the Talmudic passage, see *Bereshit Rabbah* 6:3; *Pirqei de-Rabbi Eli'ezer* 6, 51; *Zohar* 1:19b–20a, 181a–b; 2:138a, 144b, 147b–148a, 219b; 3:38b, 79b, 271b (*Piq*); *ZḤ* 14a (*MhN*), 70d–71a (*ShS*); Moses de León, *Sefer ha-Rimmon*, 189; idem; *Mishkan ha-Edut*, 90–91. On the new-moon offering of the goat, see also *Zohar* 1:64a, 65a, 122b, 138b; 2:33a, 185a, 238a, 269a; below at notes 376–78; Tishby, *Wisdom of the Zohar*, 3:893. For the context in Numbers 28, see the preceding note.

draws and is nowhere to be found. Isaac is found there, for he feels love toward [Esau], like wine on its dregs. Jacob is found there, to break his face. Joseph, who is [Esau's] Satan, alongside Rachel.[372]

"*Seven lambs* (Numbers 28:11)—seven days of the moon.[373]

"בני שנה (*Benei shanah*), *Offspring of a year* (ibid.)—offspring of the moon, who is called *shanah*, *year*, for She is one of those Primordial Years.[374]

372. ***And one ram*—the ram of Isaac...** The *ram* (included in the new-moon offering) represents the ram substituted at the last moment for Isaac when he was about to be sacrificed by Abraham (see Genesis 22:13), and Isaac symbolizes *Gevurah*.

Why isn't Abraham (symbolizing *Ḥesed*) represented in the new-moon offering? Because demonic forces (represented by Esau) are aroused to take their share of the offering, and therefore Abraham withdraws so that Esau (and his demonic forces) will not be able to see him or derive any benefit from *Ḥesed*. Esau's share of the offering is the שָׂעִיר (*sa'ir*), "goat," mentioned in Numbers 28:15: ושְׂעִיר עִזִּים (*u-s'ir izzim*), *And one goat, will be performed as a sin offering* [or: *a purification offering*] *to YHVH* [or: *for YHVH*]. This *sa'ir* corresponds to Esau, who is described as איש שער (*ish sa'ir*), *a hairy man* (Genesis 27:11). Furthermore, Esau's descendants dwelled in Edom, known as שֵׂעִיר (*se'ir*), "Seir."

Whereas Abraham (and his *sefirah*) withdraws, Isaac (and his *sefirah*) are found there because of Isaac's love for his firstborn son, Esau. (See Genesis 25:28: *Isaac loved Esau for the game in his mouth* [or: *because he brought game for his mouth, because he had a taste for game*], *but Rebekah loved Jacob.*) Also present are Jacob and Joseph, representing *Tif'eret* and *Yesod* (symbolized by the *two bulls* offered on the new moon). Jacob (and his *sefirah*) will smash his brother Esau's demonic power, while Joseph (as *Yesod*, partner of *Shekhinah*) is Esau's nemesis, protecting *Shekhinah* (symbolized by Rachel) from Esau's advances.

Wine ages best on its sediment (or lees, dregs). Here, the expression "like wine on its dregs" refers to Isaac and his *sefirah* (*Gevurah*, on the left)—pictured as wine—settling on Esau, who represents the demonic dregs deriving from the left side. The expression originates in BT *Megillah* 12b: "like wine that has settled on its lees," which in turn is based on the description of Moab in Jeremiah 48:11: *He is settled on his lees.* See *Zohar* 1:216b; 2:87a; 3:128b (*IR*), 140b (*IR*); *ZḤ* 72d (*ShS*), 75a (*MhN, Rut*). Cf. *Zohar* 2:191a; 3:172a.

In rabbinic literature Esau (or Edom) often represents Rome, and in medieval literature he often represents Christendom or Christian rule. On Joseph protecting Rachel from Esau, see above, pp. 433–34, nn. 448–49. For the context in Numbers, see above, note 370.

373. ***Seven lambs...*** The conclusion of this verse reads: *seven unblemished yearling lambs.* This portion of the new-moon offering symbolizes seven aspects of *Shekhinah* (who is symbolized by the moon). For the context in Numbers, see above, note 370.

374. **בני שנה (*Benei shanah*), *Offspring of a year*...** The conclusion of the verse reads: *seven unblemished yearling lambs* [or: *seven unblemished lambs, offspring of a year*]. See above, note 370.

Shekhinah (symbolized by the moon) is also called שנה (*shanah*), *year*, since She is one of the seven lower *sefirot*, known as Primordial Years. This phrase appears in Malachi 3:4: *The offering of Judah and Jerusalem will be pleasing to YHVH as in days of antiquity* וכשנים קדמניות (*ukh-shanim qadmoniyyot*), *and as in former* [or: *primordial*] *years.* See *Zohar* 1:7b, 238b; 2:105b; 3:138b (*IR*).

"*And three-tenths* [*of semolina*] (Numbers 28:12)—Her first three rungs, each of which is ten, corresponding to the pattern above. *Tenths*—one part in ten.[375]

"*And a goat* חטאת (*ḥattat*), *as a sin offering* (Numbers 28:15). Why is it called *ḥattat, a sin offering*? Because it is *ḥattat, a sin*, and from the side of *sin*."[376]

Rabbi El'azar said, "Yet we have learned that it is written ליהוה (*la-YHVH*), *to YHVH* (ibid.). [248b] Well, it is surely offered *la-YHVH*, *for YHVH*, for it is written: *to effect purgation* (ibid., 22)—to break the face, so that he will not approach the Sanctuary. They give this portion to Samael, and he eats it and does not eat the other sacrifices. This is for him alone, no one else sharing it with him. With this portion, he enjoys the banquet of the King; so he delights and separates from Israel and does not accuse them.[377]

"Were it not for the diminishment of the moon, they would not give him anything from the King's banquet. Now, what does he have to do with the diminishment of the moon? Well, because he approaches and suckles and draws power for his people from within the left side of the moon and is thereby strengthened. Yet on account of this goat, he separates entirely, deriving enjoyment from this. And because the blessed Holy One diminished the moon, they bring an offering to Samael so that he will separate from Her and not approach

375. ***And three-tenths*** [***of semolina***]... The verse reads: *And three-tenths of semolina, a grain offering mingled with oil for each bull.* See above, note 370.

The measure *three-tenths* alludes to the three highest aspects of *Shekhinah*, each with ten facets. Similarly, each of the higher *sefirot* includes ten facets. According to *Miqdash Melekh*, the concluding sentence explains why only *three-tenths of semolina* are offered. Since each of *Shekhinah*'s first three rungs includes ten aspects, one might expect *thirty-tenths*; but the term *tenths* dictates "one part in ten," so only *three-tenths* are brought.

376. ***And a goat*** **חטאת** (***ḥattat***), ***as a sin offering***... The term חטאת (*ḥattat*) can mean either *a sin offering* (or *a purification offering*) or *a sin*. Although, of course, the simple sense in this verse is *a sin offering* (or *a purification offering*), Rabbi Shim'on focuses on the meaning *sin*, since this goat is intended to assuage and preoccupy the "sinful" demonic force, deriving from the left side.

On the general theme of assuaging demonic powers, see above, p. 436, n. 456. On the new-moon offering of the goat, see above, note 371. The full verse in Numbers reads slightly differently than quoted above: *And one goat will be performed* לחטאת (*le-ḥattat*), *as a purification offering* [or: *a sin offering*], *to YHVH* [or: *for YHVH*], *in addition to the perpetual ascent offering and its libation.* See above, note 370.

377. **Yet we have learned that it is written** ליהוה (***la-YHVH***), ***to YHVH***... The verse states explicitly that the goat is to be offered *la-YHVH*, *to YHVH*, so how can it be "from the side of *sin*" or intended for the demonic force? Rabbi El'azar explains that it is indeed offered *la-YHVH*—meaning *for YHVH*, so as *to effect purgation.* In order to do so, a portion must be given to Samael, assuaging him and thereby breaking his power, so that he will not approach *Shekhinah* (symbolized by "the Sanctuary") or accuse Israel.

See the preceding note. Numbers 28:22 (actually describing part of the Passover offering) reads in full: *And one goat for a sin offering* [or: *a purification offering*], *to atone* [or: *to make expiation*; *to effect purgation*] *for you.*

the Sanctuary. Thus we have learned: 'Bring an atonement for Me.' 'For Me'—'on account of Me, because I diminished Her. Because of Me, you need this.'[378]

"We have found in the Book of Enoch that he said: Just as on the first of the month, when the moon is purified to approach Her Husband, one portion must be given to the Other Side from its own kind, so, similarly, a woman must give one portion of that kind when she is purified to approach her husband.[379]

"What is that portion? Her fingernails with their filth and a little from the ends of her hair, wrapping them together—and then that Evil Side will not follow her to harm her, but will separate from her in every direction.

"What should she do with those hairs and nail clippings? After wrapping them together, she must place them where no one passes by, or in deep holes in her yard, concealing them there."[380][249a]

378. **Were it not for the diminishment of the moon . . .** As described in the Talmudic passage quoted above (note 371).

Samael approaches *Shekhinah* (symbolized by the moon), seeking to suckle from Her and imbibe power for his people (namely Israel's enemies, or specifically Christendom). By offering him (part of) this goat, Israel assuages and distracts him. This goat is offered to Samael, but *la-YHVH, for YHVH*—atoning, as it were, for God's act of diminishing the moon. See the conclusion of the Talmudic passage: "'Seeing that her mind was uneasy [that she could not be consoled], the blessed Holy One said, "Bring an atonement for Me because I diminished the moon."' . . . 'Why is the goat offered on the new moon distinguished by the phrase *la-YHVH, for YHVH*? The blessed Holy One said, "Let this goat be an atonement for My having diminished the moon."'"

379. **We have found in the Book of Enoch . . .** In this venerable text, Enoch draws an analogy between the new-moon offering of a goat and the offering brought by a woman when she is purified from her monthly menstruation.

As each month begins, *Shekhinah* (symbolized by the moon) approaches Her Husband, *Tif'eret*, and a portion is given to Samael to assuage and preoccupy him, so that he will not interfere with the divine union.

The phrase "from its own kind" alludes to the שעיר (*sa'ir*), "goat," based on the association of *sa'ir* with Esau (see above, note 372) or on a related sense of *sa'ir*: "satyr, demon." On the goat-demons, see Leviticus 17:7; *Sifra, Aḥarei Mot* 9:8, 84a; *Vayiqra Rabbah* 22:8; Milgrom, *Leviticus*, 2:1462. Cf. *Targum Yerushalmi*, Leviticus 9:3.

On the Book of Enoch, see above, note 254. On the *Zohar*'s attitude toward menstruation, see Koren, *Forsaken: The Menstruant in Medieval Jewish Mysticism*. On *Shekhinah* as a menstruant, see above, p. 389, n. 307.

380. **What is that portion? . . .** According to rabbinic law, for seven days following the cessation of menstrual flow, a married woman must immerse in the *miqveh* (ritual bath) before marital relations can resume. It was customary for the woman to pare her nails before immersing. Here Rabbi El'azar refers as well to her cutting a bit of her hair. She should then tie up the fingernail clippings with the hair and leave the wrapped present for the Other Side in a safely concealed place.

See BT *Mo'ed Qatan* 18a: "Three things have been said regarding nails: One who buries them is righteous; one who burns them is חסיד (*ḥasid*), devout [i.e., even holier]; one who throws them away is wicked. What is the reason? Lest a pregnant woman step over them and miscarry."

See BT *Niddah* 17a. On the danger of

In the first month (Numbers 28:16).[381]

Rabbi Abba opened, "*As a hart craves for streams of water, so my soul craves for You, O God* (Psalms 42:2). This verse has been established. But it is written איל (*ayyal*), *hart*, and it is written אילת (*ayyelet*), *hind* (Psalms 22:1); and all is one, for there is male and female. Even though there is male and female, this *ayyal*, *hart*, is called 'male' and is called 'female,' as is written: כאיל תערוג (*ke-ayyal ta'arog*), *as a hart craves*, and it is not written יערוג (*ya'arog*), [*he*] *craves*.[382]

"And it is written אילת (*ayyelet*), *the hind of, dawn* (Psalms 22:1). What is *the hind of dawn*? Well, this is a certain compassionate animal, more compassionate than any in the world—for when She needs food, She goes afar on a distant journey and brings back food, and does not want to eat until She returns to her place. Why? So that the other animals may gather by Her and She can share that food with them. When She comes, all the other animals gather by Her, and She stands in the middle, distributing to each one. By what She distributes, She is satisfied, as if She had eaten more than all.[383]

"When does She distribute to them? When morning is about to come—while it is still night, and darkness lifts, lightening. Once morning shines, they are all sated with Her food.

throwing away nail parings, see also *Zohar* 2:172b, 208b; 3:79a–b. On the negative or demonic aspect of human nails, see also *Zohar* 1:20b–21a; 2:76a, 172b, 208b; 3:60b; Trachtenberg, *Jewish Magic and Superstition*, 219–22. On the menstruant paring her nails, see Eleazar of Worms, *Roqeaḥ, Hilkhot Miqveh* 376; Asher ben Yeḥiel, *Massekhet Niddah, Hilkhot Miqva'ot* 35; Jacob ben Asher, *Arba'ah Turim, Yoreh De'ah* 198; *Zohar* 3:79a–b. Cf. *Zohar* 3:70a. On the menstruant cutting her hair, see *Zohar* 3:79a, 127a.

381. ***In the first month*** The full verse reads: *In the first month, on the fourteenth day of the month, a Passover offering to YHVH.*

382. ***As a hart craves for streams of water...*** The term איל (*ayyal*) means *hart* (a male deer), whereas the term אילת (*ayyelet*) means *hind* (a female deer). Yet in the verse from Psalms 42, the masculine noun *ayyal* is paired with the feminine verb תערג (*ta'arog*), [*she*] *craves*, rather than the expected masculine verbal form יערוג (*ya'arog*), [*he*] *craves*.

The double-gendered clause כאיל תערג (*ke-ayyal ta'arog*), *as a hart craves*, reflects the dual nature of *Shekhinah*. She is often referred to as *ayyelet* (*hind*), but being the spouse of *Tif'eret*, She also shares some aspects of His masculine nature, so in this verse She is called *ayyal* (*hart*), although Her yearning for water is still rendered by the feminine verbal form *ta'arog*, [*she*] *craves*.

On the double gender of the verse in Psalms 42, see *Midrash Tehillim* 42:1; Rashi on Psalms 42:2; *Zohar* 2:219b; Gesenius, *Hebrew Grammar*, §122f. The verse reads: כאיל תערג (*Ke-ayyal ta'arog*), *As a hart craves* [or: *yearns, pants*] *for streams of water....*

383. **אילת (*ayyelet*), *the hind of, dawn*...** *Shekhinah* journeys to the sefirotic heights and brings back nourishment for all of Her angelic cohorts.

On the hind as the most compassionate animal, see *Midrash Tehillim* 22:14; 42:1. On *Shekhinah* as *the hind* [or: *doe*] *of dawn*, see above, p. 320, n. 73. On *Shekhinah* as a cosmic animal, see above, note 67.

"Then a voice is aroused in the middle of the sky, proclaiming aloud: 'You who are near, enter your places; you who are far, depart! Let each one be gathered to his appropriate place.'[384]

"As soon as the sun shines, each one is gathered to his place, as is written: *When the sun rises, they gather*... (Psalms 104:22). She goes in the day, is revealed at night, and distributes in the morning; so She is called *ayyelet*, *the hind of, dawn*. Afterward, She is invigorated like a warrior and goes—and is called *ayyal*, *a hart*.[385]

"Where does She go? She goes sixty parasangs from the [249b] place that She left, and enters the Mountain of Darkness, where She catches the scent of food. She proceeds into that Mountain of Darkness, and a certain tortuous serpent catches the scent of Her foot and follows Her; and She climbs from there toward the Mountain of Light. Once She arrives there, the blessed Holy One summons for Her another serpent, who emerges and attacks the other one, and She is saved. From there She takes food, and returns to Her place at midnight. She
628 begins to distribute until the darkness of morning lifts. Once the day dawns, She goes and is no longer seen, as has been said.[386]

"When the world needs rain, all the other animals gather toward Her, and She ascends to the top of a high mountain, and, wrapping Her head between Her knees, She lets out one low after another. And the blessed Holy One hears Her voice, and is filled with mercy, and takes pity on the world. She descends from the top of the mountain, and runs and hides Herself, and all the other animals run after Her, but do not find Her—as is written: *As a hart craves for streams of water*. What is meant by *for streams of water*? For those that have dried up, and the world is thirsting for water; so *she craves*.[387]

384. **You who are near...** The forces of holiness, who are about to conduct the world during daytime. The converse description ("you who are far") refers to harsh forces of Judgment, who prevailed through the night.

385. ***When the sun rises, they gather...*** The verse concludes: *and in their dens they crouch*.

Since *Shekhinah* distributes food in the morning, She is called *ayyelet*, *the hind of, dawn*. After being empowered in the higher realms (as described below), She is called *ayyal*, *a hart*. See above, note 382.

386. **Where does She go?...** *Shekhinah* journeys through six sefirotic realms. The Mountain of Darkness represents the harsh realm of *Gevurah*, or *Din* (Judgment). There *Shekhinah* encounters the demonic serpent, who derives from *Din* and seeks to suck nourishment from Her. The Mountain of Light represents *Ḥesed*.

387. **When the world needs rain...** Such drought is caused by an interruption of the flow of emanation. *Shekhinah* then cries out to the blessed Holy One, and the blessed flow resumes.

According to *Zohar* 3:68a, *streams of water* refers specifically to *Netsaḥ* and *Hod*. On the clause כאיל תערג (*ke-ayyal ta'arog*), *as a hart craves*, see above, note 382. On this passage, see *Zohar* 2:52b, 219b.

"When She is pregnant, She is stopped up. When the time comes for Her to give birth, She lows and cries out, cry after cry—up to seventy cries, equaling the number of words in *May YHVH answer you on the day of distress* (Psalms 20:2), which is the song for a pregnant woman. The blessed Holy One hears Her and is ready for Her: He brings forth a great serpent from the Mountains of Darkness, and it comes through the mountains, its mouth licking the dust. It reaches this *hart* and comes and bites Her twice in that place.[388]

"The first time, blood comes out, and it licks it up. The second time, water comes out, and all those animals of the mountains drink, and She is opened and gives birth. Your mnemonic is: *He struck the rock with his staff twice*; and it is written *and the community, with its beasts, drank* (Numbers 20:11).[389]

"At the moment when the blessed Holy One takes pity on Her—through the act of this serpent—what is written? *The voice of YHVH brings on the birth pangs of hinds*... (Psalms 29:9). *The voice of YHVH brings on the birth pangs of hinds*—those pangs and pains, arousing those seventy cries. Immediately, *and strips the forests bare* (ibid.)—to remove that serpent, exposing it among them to go away.

388. **When She is pregnant...** *Shekhinah* cannot deliver the flow of emanation to the lower worlds due to human sin and harsh Judgment. The blessed Holy One then summons the demonic serpent, who bites *Shekhinah*'s vagina, and She gives birth.

This image derives from BT *Bava Batra* 16b, where Rabbah offers a paraphrase of God's words to Job out of the whirlwind, explaining His wondrous precision in nature: "*Do you observe the calving of hinds?* (Job 39:1). This doe has a narrow vagina. When she crouches to give birth, I prepare a serpent who bites her vagina and she is loosened of her offspring. If it comes one second too soon or one second too late, she immediately dies."

On the doe giving birth, see *Midrash Shemu'el* 9:2; *Seder Eliyyahu Rabbah* 2; *Midrash Tehillim* 42:1; Rashi on Job 39:1; *Yalqut Shim-'oni*, Psalms 741, 862; Joseph ben Shalom Ashkenazi, *Peirush Sefer Yetsirah*, 8c–d; *Zohar* 2:52b, 119b (*RM*), 219b; 3:67b–68a, 67b–68a (*RM*), 249a (*RM*); Liebes, *Pulḥan ha-Shaḥar*, 161–64 (and the literature cited on p. 162, n. 38). Cf. *Zohar* 2:111b.

Psalms 20 contains seventy Hebrew words. On the association of this psalm with pregnancy, see *Midrash Tehillim* 20:1–2; above at note 341. On the Mountains of Darkness, see above, p. 381, n. 281; cf. above, note 386. On the *hart* as also female, see above, note 382. On "that place" as a euphemism for vagina, see, e.g., BT *Gittin* 69b.

389. **The first time, blood comes out...** Nourishing the demonic serpent, who soon leaves *Shekhinah* alone. The second bite releases a flow of water, nourishing the angels. Then *Shekhinah* gives birth, conveying and sustaining life in the worlds below.

The full verse in Numbers reads: *Moses raised his hand and he struck the rock with his staff twice, and abundant water came out, and the community, with its beasts, drank.* According to a midrashic tradition, the first time that Moses struck the rock, blood emerged; and the second time, water emerged. See *Shemot Rabbah* 3:13; *Midrash Tehillim* 78:2; 105:12. Cf. Exodus 7:17. On the connection between Moses' staff and a serpent, see Exodus 4:3; 7:15; *Zohar* 2:64a; *Or Yaqar*. On the portion provided for the demonic force, see above, note 157; p. 436, n. 456.

And in His palace (ibid.). What is meant by *and in His palace*? In the *palace* of the blessed Holy One, all those throngs open, saying, *Glory*. What is meant by *Glory*? *Blessed be the glory of YHVH from His place* (Ezekiel 3:12).[390]

"*In the first month* (Numbers 28:16.). What is *the first month*? The month in which this animal is revealed and empowered, going forth into the world.[391]

"*On the fourteenth day* (ibid.). *On the fourteenth*—the other animals, who are ten on each side, in four directions of the world.[392]

"On the first side, it is ten—and one on each side, in four directions, making four. Once those four conjoin and are arranged with those ten on the right side, there are fourteen joyously arraying this animal in Her adornments."[393]

Rabbi El'azar said, "Certainly so! Come and see: It is written *Draw and take yourselves sheep for your families and slaughter the Passover offering* (Exodus 12:21). *Draw*. What is meant by this? Like someone drawing from another place to here. *Draw* higher days to lower days. Higher days are 366, [250a] the numerical value of משכו (*mishkhu*), *draw*. Lower days are usually 355, but when the moon shines in fullness, those days mount up to 365, the numerical value of משכו (*mishkhu*), minus one.[394]

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390. ***And in His palace***... Apparently alluding to *Shekhinah*, who contains and "houses" *Tif'eret* (known as *YHVH* and the blessed Holy One). She is also known as *Glory*.

The full verse in Psalms reads: *The voice of YHVH brings on the birth pangs of hinds and strips the forests bare. And in His palace all says "Glory."* On the verse in Ezekiel, see above, p. 28, n. 72.

391. ***In the first month***... The full verse reads: *In the first month, on the fourteenth day of the month, a Passover offering to YHVH*. This month is Nisan, in which originally Israel was redeemed from Egypt through the power of *Shekhinah*, who is called here "this animal." See above, note 383.

392. ***On the fourteenth day***... Rabbi Abba separates the numerical term ארבעה עשר (*arba'ah asar*), *fourteenth*, into two elements: ארבעה (*arba'ah*), "four," and עשר (*eser*), "ten." He pictures ten angelic "animals" on each side of *Shekhinah* in four directions.

393. **On the first side, it is ten**... Now, apparently, Rabbi Abba offers a different perspective. Only on the right side (corresponding to *Ḥesed*) are there ten angels, whereas on each of the four sides (including the right), there is one angel. So, all together there are fourteen. See *Or Yaqar*; *Miqdash Melekh*; *Matoq mi-Devash*.

394. ***Draw and take yourselves sheep***... Rabbi El'azar interprets this to mean: *Draw* higher days (namely the sefirotic days of *Ḥesed* to *Yesod*) to lower days (the powers of *Shekhinah*). The core of the "higher days" is *Tif'eret* (symbolized by the sun), while *Shekhinah* is symbolized by the moon. By the process of drawing the higher days to the lower days, the divine couple is united.

The solar year consists of approximately 365.25 days (rounded off here to 366). The lunar year (in rabbinic literature) consists of 354.4 days (rounded off here to 355). The concluding sentence alludes to the rabbinic solution to the discrepancy between the solar and lunar years, which consisted of intercalating seven leap months over the course of a nineteen-year cycle. The verse in Exodus

"*Draw* higher days to lower days, so that they will all be as one, in a single bond. And who draws them? Those ten on the right side, as is written: בעשור (*Be-asor*), *On the tenth* (Exodus 12:3). *Be-asor*—the verse should read בעשרה (*ba-asarah*), *on the tenth*; why *be-asor*? Well, there are nine in each direction with one point going in the middle, and that point completes the decade. So, בעשור (*be-asor*)—as is said: שמור (*shamor*), *Keep* (Deuteronomy 5:12); זכור (*zakhor*), *Remember* (Exodus 20:8); ב (*be*), to apply ten to those nine days by means of this point.[395]

"לחדש הזה (*La-ḥodesh ha-zeh*), *Of this month* (Exodus 12:3)—days on the right side, in order to join זאת (*zot*), this, with זה (*zeh*), this, so that all will be one.[396]

"On the day when those four that are linked to four sides join with them, then that animal gives birth, and the serpent goes away. At that time this animal is sanctified on high and is called Glory. Then the festival is sanctified. Whereas until here, She was not Glory, now She is called Glory—as is written: *And in His palace all says 'Glory'* (Psalms 29:9).[397]

reads: *Draw* [or: *Draw out*] *and take yourselves sheep*. . . .

395. **Those ten on the right side . . .** The ten angelic powers on the right side of *Shekhinah*. See above, note 393.

The full verse in Exodus reads: *Speak to all the community of Israel, saying,* "בעשור (*Be-asor*), *On the tenth, of this month, let every man take a lamb for a father's house, a lamb for a household.*" Rabbi El'azar wonders why Scripture employs the form עשור (*asor*). He explains that *asor* is modeled on the infinitive absolute form, as in the two versions of the Ten Commandments: זכור (*Zakhor*), *Remember, the Sabbath day to hallow it* (Exodus 20:8); and שמור (*Shamor*), *Keep, the Sabbath day to hallow it* (Deuteronomy 5:12). So *asor* now implies a verbal action: "completing the decade." There are nine potencies in each direction, with *Shekhinah* Herself (pictured as "one point") in the middle, completing the decade. The addition of ten increases the 355 "lower days" to 365 (see the preceding paragraph in the *Zohar*).

On *asor* as an infinitive absolute, see *Zohar* 2:185b. On the infinitive absolute as an imperative (as in the Ten Commandments), see Gesenius, *Hebrew Grammar*, §113bb. On *Shekhinah* as a point, see above, p. 269, n. 70. For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Matoq mi-Devash*.

396. **לחדש הזה (*La-ḥodesh ha-zeh*), *Of this month* . . .** The ten potencies (or "days") on the right side unite *Shekhinah* with Her masculine partner (*Tif'eret* or *Yesod*). She is known as both חדש (*ḥodesh*), *month* (or: *new moon*) and זאת (*zot*), "this" (feminine). He is known as זה (*zeh*), "this" (masculine).

On *Shekhinah* and *Yesod* as *zot* and *zeh* respectively, see above, p. 195, n. 26. For the full verse in Exodus, see the preceding note.

397. **On the day when those four . . .** Apparently referring to the four angels, one on each of the four sides of *Shekhinah*. (See above at note 393.) When those four join with the ten angels on Her right side, *Shekhinah* ("that animal") gives birth, and the demonic force departs. Then the festival of Passover (symbolizing *Shekhinah*) is sanctified.

On *Shekhinah* as "festival," see *Zohar* 2:194a. For various interpretations of this paragraph, see *Or Yaqar*; *Sullam*; *Matoq mi-Devash*.

"Who is *His palace*? An inner, upper palace, where all is sanctified. There whoever is worthy of sanctification is sanctified. How is She sanctified in that palace? First, gates are opened. One concealed key is prepared, opening one gate on the southern side. Then the High Priest enters that opening, girds Himself with His sash and His adornments, is arrayed in a crown of holiness, dons the breastpiece, the ephod, the robe of seventy bells with pomegranates, the medallion of the holy diadem on His forehead—adorned with eight garments, forty-two letters flashing and sparkling upon Ḥim, and that whole palace shines with supernal lights.[398]

"That key turns and opens another gate to the north. Then Levi enters—tithe of Jacob, set aside for the blessed Holy One—and with Ḥim a ten-stringed harp, and He is adorned with His crowns.[399]

"Then the key turns and opens in that palace a certain gate, the gate standing in the center. The column on the eastern side [250b] enters, and is adorned with seventy crowns, adorned with four letters, which are twelve, adorned with en-

398. **An inner, upper palace . . .** The realm of *Binah*, in which *Shekhinah* is sanctified. The gates of *Binah* are opened by the key of *Ḥokhmah*. The southern side corresponds to *Ḥesed*, symbolized by the high priest. This *sefirah* now enters *Binah*.

The high priest's eight garments include four garments worn by all of the priests (tunic, sash, breeches and headdress—or, for the high priest, a turban, referred to here as "a crown of holiness"), and four special garments worn by the high priest alone (ephod, breastpiece, robe, and gold medallion). See Exodus 28 and 39; Leviticus 8:7–9, 13; Milgrom, *Leviticus*, 1:501–13; *Zohar* 3:37a, 87a, 132b (*IR*).

The ephod was apparently a multicolored apron worn by Aaron the high priest. Its two shoulder straps bore two precious stones, each engraved with the names of six of the twelve tribes. Fastened to the ephod was a breastpiece made of the same multicolored fabric, to which were affixed twelve other gemstones, each engraved with one of the names of the tribes.

The ציץ (*tsits*), "medallion" (or plate, rosette), was a gold plate worn on the forehead of the high priest over his turban, bearing the inscription קדש ליהוה (*qodesh la-YHVH*), *Holy to YHVH* (Exodus 28:36). On the robe with its bells and pomegranates, see Exodus 28:31–35. The total of "seventy bells with pomegranates" resembles the view recorded in *Vayiqra Rabbah* 21:7 and BT *Zevaḥim* 88b, according to which there were seventy-two bells and pomegranates.

The image of "forty-two letters" recalls the Name of Forty-two Letters, on which see above, pp. 142–43, n. 276. On the gates of *Binah*, see above, note 75. On the key of *Ḥokhmah*, see *Zohar* 1:3b.

399. **another gate to the north . . .** This direction corresponds to *Gevurah*, symbolized by Levi and the Levites (who sang and played instruments in the Temple). This *sefirah* now enters the realm of *Binah*.

On Levi as Jacob's tithe, see *Sifrei*, Deuteronomy 355; Vol. 4, p. 275, n. 265. On the image of "a ten-stringed harp," see Psalms 33:2; 92:4; 144:9 (and Targum on all three passages, and Rashi on Psalms 92:4); *Tosefta Arakhin* 2:7; BT *Arakhin* 13b; *Pirqei de-Rabbi Eli'ezer* 19, 31; *Pesiqta Rabbati* 21, 99a; *Midrash Tehillim* 81:3; 92:7.

gravings of 270,000 worlds, adorned with crowns from one end of the world to the other, with numerous garments of glory, with numerous holy crowns.[400]

"That key turns and opens all hidden gates, all holy concealed gates, and He is sanctified in them, standing there as King. He is blessed with numerous blessings, adorned with numerous crowns. Then they all emerge in unison, adorned with their crowns fittingly.[401]

"Once they emerge, Levi is aroused with His finery; and this animal is aroused, diminishing Herself out of love of song. How does She diminish Herself out of love of song? She diminishes Herself little by little until She becomes a single point. Once She has diminished Herself in song, of then is written *A man went from the house of Levi and took a daughter of Levi* (Exodus 2:1)—surely, from the left side. How does He grasp Her? He extends the left hand under Her head, out of love.[402]

"Now, you might ask, 'Since She is a single point, how can He grasp such a tiny point?' Well, regarding what is above, the smaller something is, the more praiseworthy—this is its virtue, its sublime greatness.

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"Immediately, the High Priest is aroused and grasps and embraces Her. If She were large, She could not be grasped at all; but since She diminished Herself, becoming a single point, She is grasped and raised on high. Once She is raised and sits between these two sides, that column standing in the center unites with Her—with loving kisses, in a single passionate bond. Then, *Jacob kissed Rachel* (Genesis 29:11)—with passionate kisses, cleaving to one another inseparably, until She receives Her soul blissfully, as is fitting.[403]

400. **The column on the eastern side...** This direction corresponds to *Tif'eret*, who now enters the realm of *Binah*. The "four letters" are the letters of *YHVH*, which can expand or be permuted into the Name of Twelve Letters.

On the Name of Twelve Letters, see Vol. 8, p. 466, n. 20. On the number 270,000, see *Zohar* 3:129b (*IR*). The phrase "from one end of the world to the other" sometimes signifies "from *Binah* to *Shekhinah*," which is spanned by *Tif'eret* (and the *sefirot* surrounding Him).

401. **He is sanctified in them...** *Tif'eret* is sanctified. Then all three aspects (*Ḥesed*, *Gevurah*, and *Tif'eret*) emerge from the realm of *Binah*.

402. **Levi is aroused...** *Gevurah* (on the left) is aroused to unite with *Shekhinah*, who is also aroused. She diminishes Herself to the size of single point, preparing to receive the song of the Levites.

In the verse from Exodus, the verb *took* means "took in marriage." Here, the verse implies that the Divine Male approaches *Shekhinah from the house of Levi*—that is, extending His left hand toward Her lovingly. *Shekhinah* is *a daughter of Levi*, since She is strongly influenced by *Gevurah*.

The *Zohar* often describes the divine romance by quoting Song of Songs 2:6: *His left hand* [or: *arm*] *beneath my head, his right embracing me.* See, e.g., above, notes 43–44. On the verse from Exodus, see above, pp. 153–54, nn. 4–6. On *Shekhinah* diminishing Herself, see above, note 371; p. 288, n. 119.

403. **the High Priest is aroused...** Once the sefirotic left hand is placed beneath the

"When She receives Her soul of delights and wishes to attend to Her cohorts, they all gather and call Her from the holy palace: 'Glory, Glory in the holy palace!' Father and Mother open, saying, 'Sanctified.'[404]

"Then the new moon is sanctified fittingly. Of then is written *In the first month* (Numbers 28:16)—*first*, surely! Thus, *Draw*... (Exodus 12:21). And so, *On the tenth* לחדש הזה (*La-ḥodesh ha-zeh*), *of this month* (ibid., 3)—for the moon is joined with the sun. Whereas She was a single point, as She descends, She expands little by little and fills out, becoming full in every direction, fittingly adorned."[405]

Rabbi Ḥiyya said, "Why is the Passover offering a lamb? Well, because it is written *If we sacrifice the abomination of Egypt* (Exodus 8:22). What is meant by *the abomination of Egypt*? Now, could it be that because they despise it the verse reads *the abomination of Egypt*? Rather, the Egyptians' deity and god is called *the abomination of Egypt*. Thus it is written *like the abominations of those nations* (Deuteronomy 18:9)—the gods of the other nations.[406]

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head of *Shekhinah*, the right hand (symbolized by the high priest) embraces Her. Once She "sits between these two sides," *Tif'eret* (the central column) unites with Her. He is symbolized by Jacob, and She by Rachel. By their passionate union, a spiritual essence (or "soul") is conveyed to *Shekhinah*.

On the kisses between *Tif'eret* and *Shekhinah*, see Vol. 5, pp. 167–68, n. 80. On the verse in Genesis, see *Zohar* 1:45a; 2:97a, 146b, 253b (*Heikh*); *ZḤ* 64b (*ShS*).

404. **Her cohorts...** Her numerous angels. The phrase "Father and Mother" refers to *Ḥokhmah* and *Binah*.

On the exclamation "Glory, Glory in the holy palace," cf. Psalms 29:9 (quoted above at notes 390, 397): *And in His palace all says "Glory."* The declaration "Sanctified" matches the declaration of the head of the court in Jerusalem, announcing the sanctification of the new moon. See M *Rosh ha-Shanah* 2:7. For various interpretations of the phrase "from the holy palace," see *Or Yaqar*; *Matoq mi-Devash*.

405. **Then the new moon is sanctified fittingly...** *Shekhinah* (symbolized by the new moon) is sanctified, and united with *Tif'eret* (symbolized by the sun).

In the verse from Numbers, the phrase ובחדש הראשון (*u-va-ḥodesh ha-rishon*), *in the first month*, alludes to *Shekhinah*, since *ḥodesh* can mean not only "month" but also "new moon," and because She is now *first*—meaning "prominent," or implying that She has been sanctified by two of the primordial *sefirot*, *Ḥokhmah* and *Binah*.

On the significance of the wording *Draw*, see above, note 394. As explained above (note 396), the wording לחדש הזה (*La-ḥodesh ha-zeh*), *of this month*, alludes to the union of *Shekhinah* with Her divine partner.

The full verse in Numbers reads: *In the first month, on the fourteenth day of the month, a Passover offering to YHVH*. Exodus 12:21 reads in full: *Draw and take yourselves sheep for your families and slaughter the Passover offering*. For the full text of Exodus 12:3, see above, note 395.

406. **Why is the Passover offering a lamb?...** By sacrificing a lamb, Israel was attacking the false god of the Egyptians, who worshiped this animal.

The context in Exodus (8:21–22) reads: *Pharaoh called to Moses and to Aaron and said, "Go, sacrifice to your god in the land." Moses said, "It is not right to do so, for we will*

"Come and see the wisdom of Joseph, as is written: *From among all his brothers he took five men* (Genesis 47:2), and he taught them to say *Your servants are shepherds, we and our fathers as well* (ibid., 3). Now, would a king ruling over the whole land and a father to the king do such a thing, making his brothers despicable [251a] and disreputable to them? But surely, *the abomination of Egypt* is what their deity and god was called. Thus it is written *If we sacrifice the abomination of Egypt. . . .*[407]

"Joseph said, 'The best of the land is the land of Rameses, and that land they have set aside for their gods, to graze and wander to their hearts' delight; and all the Egyptians esteem those who shepherd their gods as their very gods. I will enable my brothers to inherit that land, so the Egyptians will bow down to them and esteem them fittingly.' This accords with what is written: *For every shepherd is an abomination to Egypt* (Genesis 46:34)—they esteem them as their gods."[408]

Rabbi Yose said, "But we have learned: 'Just as the blessed Holy One will punish idolators, so will He punish the idols themselves.' Now, did Joseph make his brothers into idols?"[409]

sacrifice the abomination of Egypt to YHVH our God. If we sacrifice the abomination of Egypt before their eyes, will they not stone us?" In this biblical passage the phrase *the abomination of Egypt* implies that the animal(s) that Israel would sacrifice was (were) considered taboo by the Egyptians. Here, Rabbi Ḥiyya explains the phrase as a negative euphemism for "false god."

On the Egyptian worship of sheep, see below, note 417; Genesis 46:34; *Mekhilta, Pisḥa* 5; *Targum Onqelos*, Exodus 8:22; *Pesiqta de-Rav Kahana* 5:17; *Shemot Rabbah* 11:3; 16:2–3; Rashi and Ibn Ezra (long) on Exodus 8:22; Maimonides, *Guide of the Perplexed* 3:46; Naḥmanides on Exodus 12:3; *Zohar* 2:18a (*MhN*), 39b–40b, 41b (*Piq*), 237a. The full verse in Deuteronomy reads: *When you enter the land that YHVH your God is giving you, you shall not learn to do like the abominations of those nations.*

407. **the wisdom of Joseph . . .** Before presenting his brothers to Pharaoh, Joseph coached them to tell the king that they were shepherds, as recorded in Genesis 46:33–34: *So when Pharaoh calls for you and says, "What is it you do?" you should say, "Your servants have been handlers of livestock from our youth until now, we and our fathers as well," so that you may dwell in the land of Goshen. For every shepherd is an abomination to Egypt.* If the phrase *an abomination to Egypt* means "something despicable," then why would Joseph have told his brothers to present themselves as shepherds, thereby making themselves despicable? Rather, the phrase *an abomination to* (or *of*) *Egypt* refers to the Egyptians' deity, and shepherds were highly esteemed as guardians of the Egyptian god.

On Joseph as ruling over all of Egypt and as a father (or adviser) to Pharaoh, see Genesis 45:8. The context in Genesis 47:2–3 reads: *From among all* [or: *From the pick of*] *his brothers he took five men and presented them to Pharaoh. Pharaoh said to his brothers, "What is it you do?" They said to Pharaoh, "Your servants are shepherds, we and our fathers as well."*

408. **The best of the land is the land of Rameses . . .** Also known as *the land of Goshen.* (See Genesis 47:6, 11.) Here, the Egyptians let their flocks graze freely.

409. **Just as the blessed Holy One will punish idolators . . .** So how could Joseph turn his brothers into objects of Egyptian worship?

For the rabbinic statement paraphrased here, see JT *Ḥagigah* 2:1, 77a; *Bereshit Rab-*

He replied, "Joseph didn't make his brothers into idols, but rather into rulers over the Egyptians' idols, subduing their gods, chastising them with a rod. Joseph said, 'If my brothers rule over their gods, they will certainly rule over the Egyptians themselves!' That is why he settled them in the best of the land, giving them control over all the land.[410]

"So, why is the Passover offering a lamb? Well, because the lamb was the deity and god of Egypt. The blessed Holy One said, 'From the tenth of the month, take the Egyptians' deity and seize it, and let it be bound and held in your custody for one, two, three days. And on the fourth day, bring it out to be judged and assemble against it.'[411]

"When the Egyptians heard the voice of their deity, held in Israel's custody, and they could not rescue it, they wept, and it was as hard on them as if they themselves had been bound for slaughter. The blessed Holy One said, 'Let it be held in your possession day after day for four days, so that they will see it captured; and on the fourth day bring it out to the field forum to be killed, and let the Egyptians see how you execute judgment on it.' This was harder on them than all the plagues that the blessed Holy One had inflicted upon them—those judgments that they executed on their deities.[412]

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"Afterward, they punished it [251b] with fire, for it is written: *The images of their gods you shall burn in fire* (Deuteronomy 7:25). The blessed Holy One said, *Do not eat of it raw* (Exodus 12:9)—so that [the Egyptians] will not say, 'Out of craving for our deity, they are eating it like this.' *Nor cooked* (ibid.)—for if it is cooked, it will be concealed, and [the Egyptians] will not see it. Rather, it

bah 96:5; *Vayiqra Rabbah* 26:7; *Midrash Shemu'el* 24:5; *Tanḥuma, Vayḥi* 3, *Emor* 2; *Tanḥuma* (Buber), *Vayḥi* 5; *Emor* 4.

410. **but rather into rulers over the Egyptians' idols . . .** By providing them as shepherds for the Egyptian animal-gods.

411. **From the tenth of the month . . .** The Israelites were commanded to take a lamb on the tenth of Nisan, to keep it for four days, and then to slaughter it. See Exodus 12:3, 6: *Speak to all the community of Israel, saying, "On the tenth of this month, let every man take a lamb for a father's house, a lamb for a household. . . . It shall be kept by you until the fourteenth day of this month, and the whole congregation of the community of Israel shall slaughter it at twilight."* See *Zohar* 1:256a (*Hash*).

412. **When the Egyptians heard the voice of their deity . . .** Unable to rescue the sacred lambs, they wept. Seeing these animals being slaughtered was harder on the Egyptians than all of the ten plagues (recounted in Exodus 7–12).

See *Pesiqta de-Rav Kahana* 5:17; *Pesiqta Rabbati* 15, 78b; *Zohar* 2:18a (*MhN*). The term "field forum" renders קונפון (*qunpon*), deriving from Greek *kampos*, Latin *campus*, "level space, plain, field; field of battle, place for physical exercises and assembly." The term (spelled variously) appears frequently in rabbinic literature. For a judicial or punitive context, see *Sifrei*, Deuteronomy 26; *Midrash Tanna'im*, Deuteronomy 3:23; *Vayiqra Rabbah* 31:4; *Pesiqta de-Rav Kahana* 11:6; *Shir ha-Shirim Rabbah* on 4:12; *Devarim Rabbah* 2:6; *Zohar* 3:126a.

should be prepared so that they see it being burned in fire, so that its odor will spread.[413]

"Furthermore, its head bent over its shanks—so that [the Egyptians] will not say that it is a different animal or something else; rather, they will recognize it as their deity. Further, they should not eat it ravenously, but rather on a full stomach, showing disgrace and contempt.[414]

"Further, *No bone shall you break in it* (Exodus 12:46)—rather, [the Egyptians] should see its bones cast into the street and be unable to save it. Thus it is written [*Upon all the gods of Egypt I will execute*] *judgments* (Exodus 12:12)—many judgments.[415]

"Further, *your staff in your hand* (Exodus 12:11)—and not a sword or spear or any other weapon of war."[416]

Rabbi Yehudah said, "It has already been established that the Egyptians worshiped the constellation Aries, and that is why they worshiped a sheep."[417]

413. **they punished it with fire...** By roasting the lamb, as indicated by the verse in Exodus: *Do not eat of it raw, nor in any way cooked in water, but fire-roasted, its head with its shanks and with its entrails.* God did not want the lamb to be eaten *raw*, since then the Egyptians would think that the Israelites craved the animal-deity. On this paragraph, see *Zohar* 2:18a (*MhN*), 237a.

414. **its head bent over its shanks...** See Exodus 12:9 (quoted in the preceding note): *its head with its shanks and with its entrails.*

By eating the paschal lamb on a full stomach, the Israelites showed that they did not crave the animal deity, but, on the contrary, felt contempt toward it. The reference to "disgrace and contempt" conflicts with the implication in rabbinic sources that the reason for eating the lamb after one is already satiated is to demonstrate the holy significance of the sacrifice, which is not being eaten merely out of hunger. See *Mekhilta, Pisḥa* 6; *Tosefta Pesaḥim* 5:3 (Lieberman, *Tosefta ki-Fshutah*, 4:571–72); JT *Pesaḥim* 6:4, 33c; BT *Pesaḥim* 70a; Kasher, *Torah Shelemah*, 12:291. On the theme of disgrace, cf. Naḥmanides on Exodus 12:3.

415. ***No bone shall you break in it...*** Rather, the lamb's bones should be thrown into the street.

See *Zohar* 2:18a (*MhN*), 41b (*Piq*). According to M *Pesaḥim* 7:10, the bones of the paschal lamb should be burnt. See BT *Pesaḥim* 83a; Maimonides, *Mishneh Torah, Hilkhot Qorban Pesaḥ* 10:2 (and commentators, ad loc.); *Nitsotsei Zohar*; ibid., *millu'im lamahadurah ha-sheniyyah.*

The full verse in Exodus reads: *I will pass through the land of Egypt on this night, and I will strike down every firstborn in the land of Egypt from human to beast, and upon all the gods of Egypt I will execute judgment* [literally: *judgments*]—*I, YHVH*. Cf. Numbers 33:4. On the significance of the plural—*judgments*—see *Mekhilta, Pisḥa* 7; *Mekhilta de-Rashbi*, Exodus 12:12; *Targum Yerushalmi*, Exodus 12:12.

416. ***your staff in your hand...*** Demonstrating that the Israelites had no fear of the Egyptian animal-god and thus needed no lethal weapon.

The full verse reads: *Thus shall you eat it: your hips girded, your sandals on your feet, and your staff in your hand, and you shall eat it in haste. It is a passover offering to YHVH.*

417. **the Egyptians worshiped the constellation Aries...** The first sign of the Zodiac.

The word Aries means "ram." The corresponding Hebrew term טלה (*taleh*) means

Rabbi Yose said, "If so, they should have worshiped a lamb and not a sheep."[418]

He replied, "They worship them all. Actually, the constellation Aries descends and ascends, as a lamb and as a sheep; so they worship them all."[419]

He said to him, "I have heard as follows: that all cattle were their deity, and so the blessed Holy One killed *all the firstborn of the cattle* (Exodus 12:29). As has been said, these are rungs on high, who are called so."[420]

Rabbi El'azar said, "It is written: *Nothing* מחמצת (*maḥmetset*), *that is leavened, shall you eat* (Exodus 12:20); and it is written חמץ (*Ḥamets*), *Leavened stuff, shall not be eaten* (ibid. 13:3). Well, the latter is male, and former is female."[421]

Rabbi Shim'on said, "El'azar, my son, of the former is written *Nothing... shall you eat*, whereas of the latter is written *shall not be eaten*. Why isn't it written [of the latter] *you shall not eat*? Well, the female, who perverts her ways—by warning, surely! The male, who is more attached, by a thread of purity—by request."[422]

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"lamb." The concluding word in this sentence, "sheep," renders אימרא (*imra*), which means specifically "lamb," understood here as "sheep."

On the Egyptian worship of Aries, see Ibn Ezra (long) on Exodus 8:22; Maimonides, *Guide of the Perplexed* 3:46; Naḥmanides on Exodus 12:3. Cf. above, note 406.

418. **If so, they should have worshiped a lamb...** As mentioned in the preceding note, the Hebrew term for Aries—טלה (*taleh*)—means "lamb." So why did the Egyptians worship the adult of this species?

419. **They worship them all...** All forms of this animal, each of which represents a manifestation of Aries.

420. **all cattle were their deity...** So in the last of the ten plagues, God also killed *all the firstborn of the cattle*. These firstborn animals represent demonic rungs.

On *all the firstborn of the cattle* as alluding to Egyptian animal worship, see *Mekhilta, Pisḥa* 13; *Targum Yerushalmi*, Exodus 12:29; *Pesiqta de-Rav Kahana* 7:9; *Pesiqta Rabbati* 17, 88b; *Tanḥuma, Bo* 7; *Tanḥuma* (Buber), *Bo* 18; Rashi on Exodus 11:5. On the demonic firstborn animals, see *Zohar* 2:37b.

421. ***Nothing* מחמצת (*maḥmetset*), *that is leavened, shall you eat*...** According to Rabbi El'azar, the two similar terms for "leaven" allude to two demonic aspects: the grammatically masculine term חמץ (*ḥamets*), "leavened stuff," refers to the demonic male potency (Samael), while the grammatically feminine term מחמצת (*maḥmetset*), "what is leavened," refers to his female partner (Lilith).

On leaven as representing evil, see the prayer attributed to Rabbi Tanḥum in JT *Berakhot* 4:2, 7d: "May it be Your will, *YHVH* my God and God of my fathers, that You break and destroy the yoke of the evil impulse from our heart. For You created us to do Your will, and we must do Your will; You desire it and we desire it. So who prevents it? The leaven in the dough."

See BT *Berakhot* 17a, and Rashi, ad loc., s.v. *se'or she-ba-issah*; *Mekhilta, Beshallaḥ* 2; *Tanḥuma* (Buber), *Noaḥ* 4; *Zohar* 1:142a–b, 226b; 2:40a, 40b–41a (*Piq*), 182a, 183a–b; 3:12b, 95a–b, 97a; above, p. 375 at n. 265; Moses de León, *Sefer ha-Rimmon*, 132 (and Wolfson's note); Milgrom, *Leviticus*, 1:189. Cf. Naḥmanides on Leviticus 23:17. On different names for leaven, see *Zohar* 2:40a, 182a.

422. **of the former is written *Nothing*... *shall you eat*...** Rabbi Shim'on asks why the commands concerning מחמצת (*maḥmetset*), "what is leavened," and חמץ (*ḥamets*), "leavened stuff," are worded differently. The

Rabbi El'azar said, "But Father, look at what is written: *You shall not eat ḥamets, leavened stuff, with it* (Deuteronomy 16:3)!"[423]

He replied, "Out of honor, Scripture adds extra words. But initially, by request: *shall not be eaten*; and afterward by warning.[424]

"The harsher of the two of them: מחמצת (*maḥmetset*), *what is leavened.* Why? Because the smell of death is there. מחמצת (*Maḥmetset*)—totality of male and female: male, חמץ (*ḥamets*), *leavened stuff*; female, whose *feet descend to* מות (*mavet*), *Death* (Proverbs 5:5), found at the beginning and end of the word. Consequently, she hastens the death of anyone who eats leavened bread on Passover; and he should know that he is doomed to die in this world and in the world that is coming. Thus it is written *That soul will be cut off* (Exodus 12:19).[425]

"מצה (*Matsah*)—why? Well, we have learned as follows: שדי (*Shaddai*)—because He said to the world, 'די (*Dai*), 'Enough!' However: because משדד (*meshadded*), He destroys, those evil sides. And for this quarrel that He makes with them, chasing them away from all dwellings of holiness, He is called מצה (*Matsah*)—as is said: מסה ומריבה (*Massah u-Mrivah*), *Testing and Quarreling* (Exodus 17:7)."[426]

former is prohibited by a warning expressed in the second person: *Nothing* מחמצת (*maḥmetset*), *that is leavened, shall you eat,* whereas the latter is prohibited more indirectly, almost as a request: חמץ (*Ḥamets*), *Leavened stuff, shall not be eaten.* Why doesn't Scripture employ a direct command in the second person also concerning *ḥamets*?

He explains that since *maḥmetset* symbolizes Lilith, who seduces men to sin, Scripture prohibits her type of leaven with a direct warning. On the other hand, *ḥamets* symbolizes Samael, who is tenuously attached to the divine realm, so his type of leaven is prohibited more politely.

423. ***You shall not eat ḥamets, leavened stuff*...** Here, there is a direct command in the second person concerning *ḥamets*. (The phrase *with it* refers to the Passover offering.)

424. **Out of honor, Scripture adds extra words...** Because of the great importance of the Passover offering, Scripture also employs a direct warning in the second person concerning *ḥamets*. But this comes only "afterward" (i.e., in Deuteronomy); initially (in Exodus) Scripture presents a "request."

425. **The harsher of the two of them: מחמצת (*maḥmetset*), *what is leavened*...** Now, Rabbi Shim'on looks at this word more closely. It actually includes both the male and female demonic forces. The middle three letters of the word can spell חמץ (*ḥamets*), *leavened stuff*, signifying the male. The initial and final letters can spell מת (*met*), "dead," alluding to Lilith, who represents מות (*mavet*), "death."

The full verse in Proverbs (warning against the seductive *strange woman*) reads: *Her feet descend to Death; her steps grasp Sheol.* In the *Zohar*, this verse is sometimes applied to Lilith and her demonic realm, and sometimes to *Shekhinah*. See above, p. 191, n. 14.

The verse in Exodus 12 reads: *For whoever eats* מחמצת (*maḥmetset*), *what is leavened, that person* [or: *soul*] *will be cut off from the community of Israel.* On being *cut off* as referring to both this world and the world that is coming, cf. *Sifrei*, Numbers 112; BT *Sanhedrin* 64b, 90b, 99a.

426. **מצה (*Matsah*)—why?...** Whereas the various words for "leaven" signify demonic powers, the word מצה (*matsah*) al-

Rabbi Shim'on opened, "*Rebuke the beast of the reed, the herd of bulls among calves of the peoples* (Psalms 68:31). *Rebuke the beast of the reed*—the beast clinging to the wicked Esau.[427]

"*The reed*—we have learned that on the day that King Solomon married the daughter of Pharaoh, Gabriel came and thrust a reed into the Great Sea, upon which was built the metropolis of Rome. What is *the reed*? The male of this wicked *beast*, [252a] who has a small aspect in the unity of holiness. This is the reed that [Gabriel] thrust into the Great Sea, on account of which she rules the world; and of this dominion is written *Reed and rush will wither away* (Isaiah 19:6). *Reed*—dominion and head over all kingdoms. Furthermore, *reed*—for the blessed Holy One eventually will break him like a reed.[428]

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ludes to *Shekhinah*. Why is She (or He) called *matsah*? (In this paragraph, *Shekhinah* appears as masculine.)

First, Rabbi Shim'on paraphrases a rabbinic interpretation of the divine name שדי (*Shaddai*), whose etymology and meaning are unclear. According to BT *Ḥagigah* 12a (in the name of Resh Lakish), it alludes to God's original command to limit the expansion of the universe: "I am the one ש (*she-*), who, said to the world: 'די (*dai*), Enough!'" In the *Zohar*, *Shaddai* usually designates *Yesod*, but here it refers to *Shekhinah* (who sometimes shares His qualities).

Rabbi Shim'on proceeds to offer an alternative interpretation of *Shaddai*, based on the root שדד (*shdd*), "to perpetrate violence, destroy." *Shekhinah* "destroys" evil powers. Similarly, She is called מצה (*matsah*) because this word can also mean "strife, quarrel" (as in Isaiah 58:4; Proverbs 13:10; 17:19), and *Shekhinah* quarrels with those evil powers.

The verse in Exodus reads in full: *He called the name of the place* מסה ומריבה (*Massah u-Mrivah*), *Massah and Meribah* [meaning: *Testing and Quarreling*], *for the quarrel of the Children of Israel, and for their testing YHVH, saying, "Is YHVH among us or not?"* Rabbi Shim'on quotes the phrase מסה ומריבה (*Massah u-Mrivah*) either because of the similarity in both sound and meaning between מסה (*massah*), *testing*, and מצה (*matsah*), "quarrel," or based on *Targum Onqelos* on the verse in Exodus, which renders מסה ומריבה (*Massah u-Mrivah*), *Testing and Quarreling*, as נסיתא ומצותא (*nisseita u-matsuta*).

On the midrashic interpretation of *Shaddai*, see also *Bereshit Rabbah* 5:8; *Tanḥuma*, *Ḥayyei Sarah* 3; *Tanḥuma* (Buber), *Bereshit* 11; *Pirqei de-Rabbi Eli'ezer* 3.

427. ***Rebuke the beast of the reed . . .*** The full verse (apparently referring to the humbling of proud Egypt) reads: *Rebuke the beast of the reed* [or: *marsh*], *the herd of bulls among calves of the peoples—cringing with pieces of silver. He scattered peoples that delighted in battle.*

In rabbinic literature Esau often represents Rome, and in medieval literature he often represents Christendom or Christian rule.

428. **on the day that King Solomon . . .** In other words, Solomon's unfaithfulness laid the foundations of the Roman empire, which eventually destroyed the Second Temple and exiled the people of Israel.

See BT *Sanhedrin* 21b, in the name of Rabbi Yitsḥak: "When Solomon married Pharaoh's daughter, Gabriel descended and thrust a reed into the sea, and it gathered a sandbank around it, on which was built the metropolis of Rome."

According to Rabbi Shim'on, *the reed* represents Samael, who is tenuously attached to the divine realm (see above, note 422), whereas *the beast* represents Lilith. The subject "she" in the clause "she rules the world"

"Come and see: In Egypt she reigned, and from her issued many kinds of dominion, all in the mystery of חמץ (*ḥamets*), *leavened stuff.* Once the blessed Holy One broke her, He removed חמץ (*ḥamets*) and brought in מצה (*matsah*). How? By the thinnest thread of all, He broke the ח (*ḥet*), and those letters turned into מצה (*matsah*). Actually, He broke the ח (*ḥet*) of this חיה (*ḥayyah*), *beast*, who is called חמץ (*ḥamets*). So she is called חית (*ḥayyat*), *beast of, the reed*, for she is as easy to break as a reed. How was she broken? By a thread as thin as a hair, He broke the ח (*ḥet*); it was displaced, becoming מצה (*matsah*). Thus it is written *Rebuke* חית (*ḥayyat*), *the beast of, the reed*—the blessed Holy One rebuked her, and the ח (*ḥet*) was broken, turning into ה (*he*).[429]

"One day the blessed Holy One will break that קנה (*qaneh*), *reed*, in this manner: He will break its foot, so remaining will be הנה (*hinneh*), *behold*—as is written: הנה (*Hinneh*), *Behold, YHVH Elohim comes in might, and His arm wins triumph for Him; hinneh, behold, His reward is with Him,* ופעולתו (*u-ph'ullato*), *and His recompense, before Him* (Isaiah 40:10). What is meant by ופעולתו (*u-ph'ullato*), *and His action, before Him*? This is the פעולה (*pe'ullah*), action, performed on that letter ק (*qof*), breaking it; and that *pe'ullah*, action, is *before Him*—He will remove its foot, so it becomes הנה (*hinneh*): *The first* [*shall say*] *to Zion,* הנה (*Hinneh*), *Behold, here they are!' And to Jerusalem I will send a herald* (ibid. 41:27)."[430] [253a] 641

may refer to Rome (or Christendom), represented by Lilith. Apparently, Lilith is also represented by the *rush* mentioned in the verse from Isaiah.

On the passage in *Sanhedrin*, see JT *Avodah Zarah* 1:3, 39c; BT *Shabbat* 56b; *Shir ha-Shirim Rabbah* on 1:6. The verse in Isaiah is part of an oracle delivered against Egypt.

429. **In Egypt she reigned . . .** Lilith reigned there, generating various demonic forces, all connected with חמץ (*ḥamets*), *leavened stuff.* (Here, Rabbi Shim'on is not distinguishing between חמץ [*ḥamets*], *leavened stuff*, and מחמצת [*maḥmetset*], *what is leavened.*)

By removing "the thinnest thread of all" from the letter ח (*ḥet*)—namely the upper bit of its left leg joined to the top horizontal line—God turned the ח (*ḥet*) into ה (*he*), and the letters of חמץ (*ḥamets*) were rearranged to form מצה (*matsah*), symbolizing *Shekhinah*. Thereby, "He broke the ח (*ḥet*) of this חיה (*ḥayyah*), *beast*," namely Lilith, who is identified as חמץ (*ḥamets*).

430. **the blessed Holy One will break that קנה (*qaneh*), *reed*...** Similarly, God will break the "foot" of the letter ק (*qof*)—namely the vertical line extending down on its left side—turning this letter into ה (*he*), so that the word קנה (*qaneh*), *reed*, is transformed into הנה (*hinneh*), *behold.* This latter word appears in both verses from Isaiah describing the future salvation of Israel.

On the contrast between ק (*qof*), symbolizing Lilith, and ה (*he*), symbolizing *Shekhinah*, see *Zohar* 2:148b (Vol. 5, p. 364, n. 492). The verse in Isaiah 40 reads: *Behold, My Lord YHVH comes in might, and His arm wins triumph for Him; behold, His reward is with Him,* ופעלתו (*u-ph'ullato*), *and His recompense* [literally: *and His action*] *before Him.* In this verse, *His reward* and *His recompense* refer to what God has acquired and now offers to the cities of Judah.

On the day of First Fruits, when you bring an offering of new grain to YHVH in your Festival of Weeks, a holy convocation shall you have (Numbers 28:26).[431]

Rabbi Abba said, "*The day of First Fruits*—who is *the day*? The river issuing from Eden, who is a day of those supernal *First Fruits.* This is the one on whom Torah depends, and He generates all mysteries of Torah; and since He is the Tree of Life, the fruit of trees must be brought."[432][253b]

Rabbi Shim'on opened with a verse, saying, "*Lift up your heads, O gates! Rise up, eternal portals, that the King of glory may enter* (Psalms 24:7). This verse has been established and discussed. However, *Lift up your heads, O gates!*—supernal gates, gates of sublime understanding, namely fifty gates.[433]

"*Your heads*—who are those heads? Well, every single one has a head—extending, entering one another, intermingling.

"I have found in the Book of Enoch: שאו (*Se'u*), *Lift up, O gates!*—gates below the Patriarchs, namely the last three. *Your heads*—heads of the clans of Israel; supernal Patriarchs, who are the heads of those gates. And since these are *ofanim*, wheels, whirling and carrying them on their backs, [the Psalmist] says, '*Se'u, Carry, O gates!*' *Carry* whom? *Your heads*, who are heads over you, controlling you.[434]

431. ***On the day of First Fruits...*** The full verse, pertaining to the Festival of *Shavu'ot* (Weeks), reads: *On the day of First Fruits, when you bring an offering of new grain to YHVH in your Festival of Weeks* [literally: *in your Weeks*], *a holy convocation shall you have, no task of work shall you do.*

432. **who is *the day*?...** This sefirotic day is apparently *Binah*, pictured as "the river issuing from Eden," namely from *Ḥokhmah*. Both of these primordial *sefirot* (*Ḥokhmah* and *Binah*) are described as *First Fruits. Tif'eret*, symbolized by (Written) Torah depends on, or issues from, *Binah*. Here, *Binah* is also described as the Tree of Life.

Alternatively, the sefirotic day is *Ze'eir Anpin*, pictured as "the river issuing from Eden," namely from *Ḥokhmah*. *Ze'eir Anpin* derives from "those supernal *First Fruits*," namely from the primordial *sefirot Ḥokhmah* and *Binah*. *Tif'eret*, symbolized by (Written) Torah, is the core of *Ze'eir Anpin*, and both of them represent the Tree of Life.

Fittingly, on the Festival of *Shavu'ot*, the fruit of (certain) trees was brought to the Temple in Jerusalem. Actually, on *Shavu'ot* the "first fruits" brought to the Temple included only those from the seven kinds of produce for which the land of Israel was praised: wheat, barley, figs, vines, pomegranates, olives, and honey (see Deuteronomy 8:8). See Meir ben Todros ha-Levi Abulafia on *Sanhedrin* 11b, s.v. *al sheloshah simanin*; *Or Yaqar*. For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Ateret Tsevi*; *Sullam*; *Matoq mi-Devash.*

433. ***Lift up your heads, O gates!...*** Alluding to the fifty gates of *Binah*. On this image, see above, note 231.

434. **I have found in the Book of Enoch...** According to this venerable text, the *gates* mentioned in Psalm 24 are not the fifty gates of *Binah* but rather "the last three" sefirotic gates of *Ze'eir Anpin*, namely *Netsaḥ*, *Hod*, and *Yesod*. These are situated "below the Patriarchs," namely below *Ḥesed*, *Gevu-*

"*Rise up, eternal portals*—the Matriarchs, who are four below.[435]

"*That the King of glory may enter*—supernal King of all, who is King of that *glory*, illumining the moon. Who is He? *YHVH Tseva'ot*. *That He may enter*—which place? To bring the Torah into the Ark, in a single bond fittingly. Once this one enters His place, Torah enters the Ark, and a single bond is bound; supernal Torah unites with Oral Torah, [254a] explaining concealed matters.[436]

"When? בשבועותיכם (*Be-shavu'oteikhem*), *In your* [*Festival of*] *Weeks*—according to your reckoning. For whenever Israel makes calculations for new moons and festivals, the blessed Holy One sets up a pulpit within the heavens and issues a proclamation: 'Behold, My children below have sanctified the month—or, have sanctified the festival. Sanctify yourselves, all of you above.' He arranges that all the powers of heaven become sanctified together with the Holy People, and all of them as one keep a single observance. Thus, *be-shavu'oteikhem*, *in your weeks*, which you count during those seven weeks.[437]

"Then the blessed Holy One conveys a flow of seven rungs below into that rung united with those seven. Now, you might say, 'But there are six, and no more!' Well, Mother is then sitting upon the fledglings, crouching over them, and we get Her to fly away, and we take those six children along with this rung

rah, and *Tif'eret*, who are symbolized respectively by Abraham, Isaac, and Jacob. These three higher *sefirot* are "the heads of those gates"; whereas the lower three *sefirot* are described as angelic *ofanim* (wheels), carrying these "heads."

The verse in Psalms reads: שאו (*Se'u*), *Lift up* [or: *Carry*], *O gates, your heads!* [or: *your heads, O gates!*]. On the Book of Enoch, see above, note 254.

435. **the Matriarchs, who are four below** Alluding to four potencies within *Shekhinah*, symbolized by the four matriarchs: Sarah, Rebekah, Rachel, and Leah.

436. ***That the King of glory may enter*...** Referring to *Ze'eir Anpin*, who is *the King of glory*, namely of *Shekhinah* (known as *glory* and symbolized by the moon). *Ze'eir Anpin* is also known as *YHVH Tseva'ot*. The (Written) Torah symbolizes *Tif'eret* (the core of *Ze'eir Anpin*), while the Ark symbolizes *Shekhinah*. *Tif'eret* (or *Ze'eir Anpin*) is pictured as "supernal Torah," while She is "Oral Torah."

For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*. The name *YHVH Tseva'ot* appears several verses later (in Psalms 24:10): *Who is He, the King of glory? YHVH Tseva'ot, He is the King of glory. Selah.* The name *YHVH Tseva'ot* means *YHVH of armies* (or *hosts*).

437. **בשבועותיכם (*Be-shavu'oteikhem*), *In your* [*Festival of*] *Weeks*...** Rabbi Shim'on construes the verse hyperliterally: *On the day of First Fruits, when you bring an offering of new grain to YHVH* בשבועותיכם (*be-shavu-'oteikhem*), *in your weeks*.... The word *be-shavu'oteikhem*, *in your weeks*, now refers to Israel's reckoning of the seven weeks between *Pesaḥ* and *Shavu'ot*.

Whenever Israel determines (and sanctifies) the new moon (and thereby determines the beginning of that month's festivals), God instructs the angels to sanctify themselves and prepare to observe the new moon and festivals along with Israel.

The word "pulpit" renders תיבה (*teivah*), "pulpit, elevated reading desk, platform." See above, pp. 79–80, n. 74.

below—fulfilling the verse that is written: *Surely send off the mother, and the children you may take for yourself* (Deuteronomy 22:7).[438]

"Rav Hamnuna Sava said, 'On this day, Israel takes only five children, who are the five books of Torah.'[439]

"Now, you might say, 'There are six!' Well, really, there are seven, counting one bird found between the wings of Mother.[440]

"The people of Israel know how to hunt for great and precious game. What do they do? They draw out that bird from beneath the wings of Mother by murmuring of the mouth, whispering toward Her again and again. And that bird loves those murmurings and those sounds that they whisper to Her. Although She is beneath the wings of Her Mother, She raises Her head, gazes toward that whispering sound, and flies to them, emerging from beneath Her Mother's wings.[441]

"As soon as the people of Israel receive Her, they hold Her tight, whispering to Her, binding Her in a bond so that She will not fly away. They immediately grasp that bond, and She tries to fly off but cannot get away. While that bond is in their hands, they whisper with their voices and She chirps along with them, [254b] flying up and descending.

438. **a flow of seven rungs below...** The seven *sefirot* from *Ḥesed* to *Shekhinah*, all conveyed to the rung of *Shekhinah* Herself. (Alternatively, the seven *sefirot* from *Binah* to *Yesod*, all conveyed to *Shekhinah*.) It would seem that there are only six *sefirot* (*Ḥesed* to *Yesod*) flowing into *Shekhinah*. However, the number seven includes another one as well, based on an interpretation of the passage in Deuteronomy (22:6–7), which reads: *If a bird's nest happens to be before you on the way, in any tree or on the ground—fledglings or eggs—and the mother crouching over the fledglings or over the eggs, you shall not take the mother together with the children. Surely send off the mother, and the children you may take for yourself, so that it may go well with you and you will prolong your days.*

The mother in this biblical passage symbolizes *Binah*, who is *crouching over the fledglings*—namely the lower *sefirot*. The people of Israel are commanded to *surely send off the mother*—that is, not to try and fathom that transcendent realm. Rather, they should focus on the lower *sefirot*—*the children you may take for yourself*. The rung of *Shekhinah* is included along with "those six children," namely the *sefirot* from *Ḥesed* to *Yesod*.

On the passage in Deuteronomy, see Vol. 4, p. 530, n. 598; Vol. 7, p. 98, n. 297. For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

439. **Rav Hamnuna Sava...** According to him, since *Shavu'ot* commemorates the giving of the Torah at Mount Sinai, on this day Israel should draw emanation from "only five children" of *Binah* (namely the *sefirot* from *Ḥesed* to *Hod*), symbolized by "the five books of Torah."

For a somewhat different interpretation of the "five children," see *Or Yaqar*. On the figure of Rav Hamnuna Sava, see above, pp. 261–62, n. 48.

440. **There are six!...** Including *Yesod*. But there are actually seven, including *Shekhinah*, who is pictured as a bird nestled between the wings of Mother *Binah*.

441. **They draw out that bird...** By whispering their prayers, the people of Israel coax *Shekhinah* to fly to them from Her Mother *Binah*.

"When all those Sons beneath the wings of their Mother hear the chirping of their Sister—that bird—and that whispering sound, they immediately emerge from beneath their Mother's wings and fly toward that bird, and the people of Israel take them and grasp them. Were it not for that bird whom they grasp at first, [the Sons] would never fly to them and they could not grasp them.[442]

"How do they capture this holy bird? They prepare precious food for Her joyously with all sorts of delights, entering the synagogue and house of study—chirping to Her, whispering to Her softly, fittingly. And She, concealed beneath Her Mother's wings, raises Her head and sees prepared tables, with chirping toward Her fittingly; She emerges and flies to them, as has been said, with all those Sons grasping Her.

"They send off the Mother who is crouching over them, and She goes away. Because from the seventh heaven and above—'What is concealed from you, do not explore or search.' Send it off, for you will not be able to comprehend. Of this is written *Surely send off the mother, and the children you may take for yourself, so that it may go well with you and you will prolong your days* (Deuteronomy 22:7).[443]

"מקרא קדש (*Miqra qodesh*), *A calling of holiness* (Numbers 28:26)—קריאה (*qeri'ah*), a calling, and chirping produced for that holy bird at first. Once the other days grasp Her, they are called מקראי קדש (*miqra'ei qodesh*), *callings of holiness* (Leviticus 23:4). This bird is called קדש (*qodesh*), *holiness*, as is written: *for she is qodesh, holiness, to you* (Exodus 31:14). And since She is *holiness*, She calls all of them, and they come to Her; so they are called *miqra'ei qodesh*, *called by holiness.*[444]

442. **When all those Sons...** When the *sefirot* from *Ḥesed* to *Yesod* hear the chirping of *Shekhinah*, they come to join Her.

443. **They send off the Mother...** The people of Israel realize that they cannot fathom the supernal realm of Mother *Binah*, so they send Her off and focus on Her children, the lower *sefirot*.

The seventh heaven (counting from below) represents *Ḥesed*, which borders on *Binah*. From there and above, one should not dare to venture. See BT *Ḥagigah* 12b–13a: "Rabbi Yehudah said, 'There are two heavens....' Resh Lakish said, 'Seven...'... Rabbi Aḥa son of Ya'akov said, 'There is one more heaven above the heads of the living beings, as is written: *An image above the heads of the living being: a heaven like awesome ice* (Ezekiel 1:22).' Until here, you have permission to speak; from here on, you do not have permission. For so it is written in the Book of Ben Sira: 'What is hidden from you [or: what is too wondrous for you], do not search; what is concealed from you, do not explore. What is permitted to you, contemplate; you have no business with secret things."

On the quotation from Ben Sira (Ecclesiasticus) 3:21–22, see JT *Ḥagigah* 2:1, 77; *Bereshit Rabbah* 8:2; *Midrash Konen* (*Beit ha-Midrash*, 2:24); *Seder Rabbah di-Vreshit* 22 (*Battei Midrashot*, 1:32). On the passage in Deuteronomy, see above, note 438.

444. **מקרא קדש (*Miqra qodesh*), *A calling of holiness*...** The full verse reads: *On the day of First Fruits, when you bring an offering of new grain to YHVH in your Festival of*

"She calls, and the people of Israel chirp along with Her and call, too; so they come to them and they grasp them. Therefore it is written: *These are the appointed times of YHVH, miqra'ei qodesh, called by holiness, which you shall call* (Leviticus 23:4)—by your chirping and by that holy bird, *qodesh*, calling them.[445] [258b]

"*You shall present an ascent offering to YHVH* (Numbers 28:27). Come and see: Concerning *Pesaḥ* it is written *You shall present* אשה (*isheh*), *a fire offering, an ascent offering to YHVH* (ibid., 19), whereas here it is not written *isheh, a fire offering*. Concerning this day, *isheh, a fire offering*, is not mentioned; rather, *You shall present an ascent offering*. Why?[446]

"This day is the day when the Bride enters the canopy, leaving all aspects of evil, having observed days of purification fittingly. This is the mystery of 'The King tastes the flavor of a virgin.' Therefore concerning [*Shavu'ot*] it is not written אשה (*isheh*), for another one did not approach the sanctuary, but rather was distanced from there. Thus there are no אישים (*ishim*) here, nor should there be, and Israel is distanced from the Evil Side, having counted days of purification—days and weeks—and having been absorbed into days of purification."[447]

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Weeks, מקרא קדש (*miqra qodesh*), *a holy convocation, shall you have, no task of work shall you do.* Here, Rabbi Shim'on construes *miqra qodesh* hyperliterally as *a calling of holiness*, referring to Israel's calling to Holy *Shekhinah* by prayer. Once the other sefirotic days (from *Ḥesed* to *Yesod*) grasp *Shekhinah*, they are all called מקראי קדש (*miqra'ei qodesh*), understood here as *called by holiness*, namely by *Shekhinah*.

The verse in Exodus reads: *Observe the Sabbath, for it* [or: *she*] *is* קדש (*qodesh*), *holy* [literally: *holiness*] *to you.* Here, Rabbi Shim'on quotes the conclusion of the verse to demonstrate that *Shekhinah* (*she*) is קדש (*qodesh*), *holiness.*

The verse in Leviticus reads: *These are the appointed times of YHVH,* מקראי קדש (*miqra'ei qodesh*), *holy convocations, which you shall proclaim* [literally: *call*] *at their appointed times.* Here, *miqra'ei qodesh* is construed hyperliterally as *callings of holiness* and *called by holiness.* See *Zohar* 3:93b–94a.

445. **so they come to them . . .** That is, so the *sefirot* from *Ḥesed* to *Yesod* come to the people of Israel, who grasp them. For the verse in Leviticus, see the preceding note.

446. ***You shall present an ascent offering . . .*** Earlier in the same biblical chapter, the ascent offering for *Pesaḥ* is described as אשה (*isheh*), *a fire offering*, whereas in verse 27 the ascent offering for *Shavu'ot* is not called *isheh*.

Numbers 28:19 reads in full: *You shall present a fire offering, an ascent offering to YHVH: two bulls from the herd, one ram, and seven yearling lambs, unblemished they shall be for you.* Numbers 28:27 reads in full: *You shall present an ascent offering as a pleasing aroma to YHVH: two bulls from the herd, one ram, seven yearling lambs.*

447. **the day when the Bride enters the canopy . . .** *Shavu'ot* commemorates the giving of the Torah at Mount Sinai, which is pictured midrashically as the marriage of God and His bride, Israel. According to Kabbalah, *Shekhinah* Herself is called Assembly of Israel, and *Shavu'ot* commemorates Her

Rabbi Abba said, "We still need to open this entrance."[448]

Rabbi Shim'on said, "I raise my hands in prayer to the One who created the world. This secret we have found in the books of the ancients: אישים (*Ishim*) are in the middle, coming on this side and on that side—clinging to the Tree of Knowledge of Good and Evil, clinging to evil and clinging to good. Therefore, on other days, כליל לאישים (*kalil la-ishim*), entirely to the fires, and of them is written אשה (*isheh*), *a fire offering, an ascent offering* (Numbers 28:19); but on this day, when the Tree of Life prevails and no other, we do not need *ishim*, and they should not be there. This is the day of the Tree of Life, not of the Knowl-

union with the blessed Holy One. So, on this day "the Bride enters the canopy," escaping the demonic powers that threaten Her.

According to rabbinic law, following the cessation of menstrual flow, a married woman must wait seven days before immersing in the *miqveh* (ritual bath) and then resuming marital relations with her husband. Just as the menstruant counts those seven days, so Israel counts seven weeks from *Pesaḥ* to *Shavu'ot*—namely the forty-nine days of the Omer—purifying themselves in preparation for their wedding to God on *Shavu'ot*. *Shekhinah* Herself observes these "days of purification fittingly."

The statement "The King tastes the flavor of a virgin" derives from a Talmudic interpretation of a verse in the book of Esther, describing the sexual relations between King Ahasuerus and Esther. See BT *Megillah* 13a: "*The king loved Esther more than all the other women, and she won his grace and favor more than all the other virgins* (Esther 2:17). Rav said, 'If he wished to taste the flavor of a virgin [when coupling with Esther], he tasted it; the flavor of a married woman, he tasted it.'" See *Yalqut Shim'oni*, Esther 1053.

Here, Rabbi Shim'on implies that *Shekhinah* was like a virgin for King *Tif'eret*, not having been "violated" by the demonic Other Side. This explains why the term אשה (*isheh*), *fire offering*, does not appear in the verse describing the ascent offering brought on *Shavu'ot*—because אִשֶּׁה (*isheh*), *fire offering*, is construed as אִשָּׁה (*ishah*), "wife," and *Shekhinah* was still like an unmarried virgin. She is symbolized by "the sanctuary," undefiled by "another one," namely the Other Side.

The term אשה (*isheh*), *fire offering*, also alludes to אישים (*ishim*), "personages," a term that (according to Maimonides) refers to the tenth and lowest class of angels. In the *Zohar*, the *ishim* sometimes appear as demonic (or semi-demonic) forces that consume what is burnt in the אשים (*ishim*), "[altar-]fires." Since the Other Side is excluded from the wedding celebration of *Shavu'ot*, "there are no אישים (*ishim*) here"—that is, "there are no demonic personages here," which is another reason why the term אשה (*isheh*), *fire offering*, does not appear in the verse.

On God's marriage to Israel at Mount Sinai, see, e.g., *Mekhilta, Baḥodesh* 3; *Mekhilta de-Rashbi*, Exodus 19:17; *Pesiqta de-Rav Kahana* 22:4; *Shir ha-Shirim Rabbah* on 3:6; *Devarim Rabbah* 3:12. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6. On *Shavu'ot* as the day on which the Bride enters the canopy, see *Zohar* 1:8a; cf. 2:183a; 3:98a–b.

On the parallel between the menstruant's counting and the Counting of the Omer, see *Zohar* 3:97a–b, 97a–b (*Piq*). On *Shekhinah* as a menstruant, see above, p. 389, n. 307. On the *ishim*, see below, note 449; above, notes 160, 248–49.

448. **We still need to open this entrance** Or, "We still need this entrance to open." Rabbi Abba seeks further clarification on the *ishim*.

edge of Good and Evil. Consequently, *You shall present an ascent offering to YHVH* (Numbers 28:27), not *isheh, a fire offering, an ascent offering.* And *an ascent offering* must be brought under its own name, as has been said. And we have already aroused the meaning of *bulls from the herd* (ibid.) and that whole sacrifice.[449]

"*In the seventh month* (Numbers 29:1)—as has been said: the day of Rosh Hashanah and judgment of the whole world, harsh Judgment and lenient Judgment.[450]

"ועשיתם (*Va-asitem*), *And you shall make, an ascent offering* (ibid., 2). *Va-asitem, And you shall make*—the verse should read והקרבתם (*ve-hiqravtem*), *and you shall present*, as on all the other days. What is meant by *va-asitem, and you shall make*? Well, on this day is written ועשה (*va-aseh*), *and make, me a delicious dish* (Genesis 27:4). Israel makes many delicious cooked dishes on this day, while the Accuser goes searching for sins of the world. Therefore it is not
648 written *ve-hiqravtem, and you shall present*, but rather *va-asitem, and you shall*

449. **I raise my hands in prayer . . .** Rabbi Shim'on seeks divine assistance as he delves more deeply into the nature of the *ishim*.

The אישים (*ishim*), angelic "personages," are linked with both good and evil, and thus with the Tree of Knowledge of Good and Evil. Rabbi Shim'on associates the term *ishim* with its homonym: אשים, or אישים, (*ishim*), "[altar-]fires," and the singular form אשה (*isheh*), *a fire offering*. The perpetual daily offering and certain offerings of the major festivals (except for *Shavu'ot*) are described as *isheh* (*a fire offering*), alluding to the fact that the *ishim* (angelic "personages") partake of those offerings. However, *Shavu'ot* commemorates the giving of the Torah, symbolized by the Tree of Life—not the Tree of Knowledge of Good and Evil—so on this day the angelic *ishim* have no share in the festival offering, "and they should not be there." Therefore, the term *isheh* (*a fire offering*) does not appear in the verse describing that offering. See above, note 447.

In the Mishnah (*Zevaḥim* 5:4; 10:2), the phrase כליל לאשים (*kalil la-ishim*) refers to a sacrifice that is "given entirely to the fires" (or "burnt entirely in the [altar-]fires.)" Here, this phrase also implies "given entirely to the *ishim* (the angelic 'personages')." See above, note 248.

The statement "*An ascent offering* must be brought under its own name" implies here that it should not be brought as *a fire offering*. For the statement's original meaning and context, see *Sifra, Vayiqra, dibbura dindavah* 6:9, 7c; BT *Zevaḥim* 46b.

On the image here of the Tree of Knowledge of Good and Evil, see Tishby, *Wisdom of the Zohar*, 3:1279, n. 440. For the full text of Numbers 28:27, see above, note 446.

450. ***In the seventh month...*** The full verse reads: *In the seventh month, on the first of the month, you shall have a holy convocation, no task of work shall you do. A day of trumpeting it shall be for you.* This *seventh month* was later known as Tishrei, and its beginning was (and is) celebrated as Rosh Hashanah.

The two days of Rosh Hashanah correspond respectively to *Din* (Judgment), which is strict, and *Shekhinah*, which represents lenient Judgment. See above at note 198.

make, an ascent offering—and not *isheh, a fire offering, an ascent offering.* Similarly, in all the other sacrifices it is not written *isheh, a fire offering,* since they have no share in all these days—certainly not on this day, when we make delicious cooked dishes without the Other Side being aware, for Isaac sends him to hunt the game of the sins of inhabitants of the world and to bring it to him.[451]

"While he is proceeding, Israel takes advice from Rebekah and performs all those rituals, all those prayers—they prepare a shofar and blow it in order to arouse Compassion. As we have already established, *He brought him wine and he drank* (Genesis 27:25)—bringing it from afar, from the site of ancient wine; and he drinks and finds it delicious, and delights and bestows many blessings upon him and forgives his sins.[452]

451. **ועשיתם (*Va-asitem*), *And you shall make, an ascent offering*...** Rabbi Shim'on wonders why Scripture employs this verb regarding the sacrifice for Rosh Hashanah rather than the verb והקרבתם (*ve-hiqravtem*), *and you shall present,* which appears "on all the other days," namely the other festivals mentioned in this chapter: Yom Kippur, *Sukkot,* and *Shemini Atseret* (see Numbers 29:8, 13, 36).

He explains that the verb *va-asitem, and you shall make,* alludes to Isaac's request to Esau, as recorded in Genesis 27:3–4: *So now, please take up your gear, your quiver and your bow, and go out to the field and hunt me some game,* ועשה (*va-aseh*), *and make, me a delicious dish of the kind that I love and bring it to me that I may eat, so that my soul may bless you before I die.* Isaac represents *Din* (the quality of harsh Judgment), which on Rosh Hashanah authorizes Samael the Accuser (represented by Esau) to gather the sins of the world, "making," as it were, *a delicious dish* for *Din.* In order to overcome the Accuser, Israel needs to engage in *teshuvah,* thereby "making" their own "delicious cooked dishes."

The term *isheh* (*a fire offering*) does not appear in this verse because the *ishim* (angelic "personages") have no share in this offering. The same applies to "all the other sacrifices"—actually, just to the special sacrifices for Sabbath, Yom Kippur, and *Shavu-'ot,* as described in Numbers 28–29. See above, notes 447, 449.

On the significance of the wording *va-asitem,* see JT *Rosh ha-Shanah* 4:7, 59c; *Va-yiqra Rabbah* 29:12; *Pesiqta de-Rav Kahana* 23:12; *Pesiqta Rabbati* 40, 169a. On the allegorical interpretation of the passage in Genesis, see *Zohar* 3:99b–100b (*Piq*). Numbers 29:2 reads in full: ועשיתם (*Va-asitem*), *And you shall perform* [literally: *And you shall make*], *an ascent offering as a pleasing aroma to YHVH: one bull from the herd, one ram, seven unblemished yearling lambs.*

452. **While he is proceeding...** While Samael (represented by Esau the hunter) is gathering sins on Rosh Hashanah to bring to *Din* (represented by Isaac), the people of Israel (represented by Jacob) take advice from *Shekhinah* (represented by Rebekah) and engage in rituals and prayers.

The wine brought by Jacob to his father, Isaac, symbolizes the flow of emanation from the far reaches of the highest *sefirot,* which delights and assuages *Din.*

The full verse in Genesis reads: *He* [namely Isaac] *said, "Serve me, that I may eat of my son's game, so that my soul may bless you* [or: *so that I may give you my innermost blessing*]*." He* [namely Jacob] *served him and he ate, and he brought him wine and he drank.* On this verse, see above, pp. 275–76, n. 87. On wine as the flow of emanation, see above, note 180.

"What is written? *When Jacob had scarcely gone out from the presence of his father Isaac, his brother Esau came in from his hunt* (Genesis 27:30)—bearing many burdens, as has been said, and we have already established the matter.[453]

"So it is a day of blasting, and the sacrifice is an ascent offering. *One ram* (Numbers 29:2)—as has been said, because of Isaac's ram. *And one goat* (ibid., 5)—a bribe for Samael, to assuage him for that weeping that he wails on this day, once he sees that his will has not been done and that he hunted game for nothing, as has been said. Similarly, on Yom Kippur, as has been written in *Parashat Emor el ha-Kohanim*."[454]

On the fifteenth day of the seventh month... (Numbers 29:12).[455]

Rabbi Abba opened, "*The ark came to rest in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat* (Genesis 8:4). Come and see: During all these days, Mother hovers over Her children so that the Other One will not prevail over them and so as to save them. Once Her children have been saved and are sitting in *sukkot*, they are securely protected. On the first and second days, She

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453. ***his brother Esau came in...*** Samael came before *Din* (symbolized by Isaac), bearing bundles of sins that he had gathered. See *Zohar* 3:100a (*Piq*).

454. **day of blasting...** A day that features the sounding of a shofar. The *ram* included in the sacrifice for Rosh Hashanah alludes to the ram substituted at the last moment for Isaac when he was about to be sacrificed by Abraham (see Genesis 22:13). According to a rabbinic tradition, Isaac was bound on the altar on Rosh Hashanah.

The *goat* included in the sacrifice for Rosh Hashanah recalls the scapegoat sent to Azazel (representing Samael) on Yom Kippur. (See Leviticus 16.) According to a rabbinic tradition, the scapegoat serves as a bribe for Samael, assuaging him and deterring him from accusing Israel.

Rabbi Shim'on combines this motif with the theme of Esau's weeping. According to the biblical account, after Esau realized that Jacob had tricked their father, Isaac, into giving Jacob the blessing of the firstborn, *Esau raised his voice and wept* (Genesis 27:38). Here, Esau's weeping represents Samael's bitter frustration when he finds that Israel's *teshuvah* has overcome his diabolical accusations, and then realizes that he gathered sins and "hunted game for nothing." The *goat* offered to Samael on Rosh Hashanah is intended to assuage his sorrow.

The phrase *Parashat Emor el ha-Kohanim* means "the Portion *Say to the priests*," which includes Leviticus 21:1–24:23. The *Zohar*'s commentary on this portion includes a discussion of the scapegoat. See *Zohar* 3:101b–102a.

On the motif of the scapegoat as a bribe to Satan (or Samael), see *Pirqei de-Rabbi Eli'ezer* 46: "They gave him a bribe on Yom Kippur so that he would not nullify Israel's sacrifice." On this theme (and on assuaging demonic powers, in general), see above, p. 436, n. 456.

On the tradition that Isaac was bound on Rosh Hashanah, see Vol. 7, pp. 112–13, n. 343. On the theme of Esau's weeping, see Vol. 4, p. 60, n. 264. For the full text of Numbers 29:2, see above, note 451. Numbers 29:5 reads in full: *And one goat for a purification offering* [or: *a sin offering*] *to atone for you.*

455. ***On the fifteenth day of the seventh month...*** The full verse (describing the fes-

commands Israel to prepare a feast for the princes of other nations, and She Herself does not dwell there. From the third day, which is the seventeenth day of the month, She begins to settle over them, as is written: *on the seventeenth day of the month, upon the mountains of* אררט (*Ararat*), *Ararat*—mountains pervaded by all kinds of curses and hexes."[456]

Rabbi El'azar said, "On the first day of the Festival, She does not settle over them, nor on the second day. On the third day, increasing and decreasing, She settles over them—increasing letters and decreasing the sacrifice, as is written: עשתי עשר (*ashtei asar*), *eleven* (Numbers 29:20). This is fitting for a stingy one, evil-eyed. Because on the first day and the second day Her children rejoice and they distribute their spoil to them; from the third day on, when She settles over them, what is written? *And the waters continued diminishing until the tenth month; on the first day of the tenth month, the mountaintops appeared* (Genesis 8:5). [259a] *The waters continued diminishing*—the sacrifices, continually decreasing; and just as they decrease, so does their benefit."[457]

tival of *Sukkot*) reads: *On the fifteenth day of the seventh month you shall have a holy convocation, no task of work shall you do, and you shall celebrate a festival to YHVH seven days.*

456. ***The ark came to rest in the seventh month...*** Based on this reference to *the seventh month*, Rabbi Abba interprets the whole verse (from the story of Noah and the Flood) as relating to the festival of *Sukkot*, which begins *on the fifteenth day of the seventh month* (as indicated in the verse from Numbers, quoted in the preceding paragraph).

During the whole first half of Tishrei (*the seventh month*), Mother *Shekhinah* hovers over Her children (the people of Israel), so that the demonic Other One will not succeed in his accusations against them during this time of Judgment (beginning on Rosh Hashanah). Soon after Yom Kippur has passed, and the demonic forces have abated, Israel celebrates *Sukkot*, dwelling safely in their *sukkot* (booths). On the first two days of the festival, *Shekhinah* commands Israel to offer sacrifices for the heavenly princes of the seventy nations of the world, to nourish them, assuage them, and deter them from threatening Israel, though She Herself keeps Her distance from those princes. From the third day of *Sukkot* (*the seventeenth day of the month*), *Shekhinah* (symbolized by Noah's *ark*) begins to settle over the princes, who are pictured as *the mountains of* אררט (*Ararat*), *Ararat.* Rabbi Abba plays on *Ararat* and the root ארר (*'rr*), "to curse."

The book of Numbers states that on each of the seven days of *Sukkot*, a specified number of bulls is to be sacrificed on the altar; the sum total is seventy. According to rabbinic tradition, these offerings benefited the seventy nations of the world. On the seventy bulls, see Numbers 29:12–34. On these bulls and the seventy nations, see above, note 49. On the heavenly princes of the nations, see above, p. 50, n. 140. On the negative valence of *Ararat*, see *Zohar* 3:149b.

457. **On the first day of the Festival . . .** *Shekhinah* does not settle over the heavenly princes of the nations until the third day.

According to the passage in Numbers 29:12–34, on each subsequent day of *Sukkot* the number of bulls offered decreases (thirteen, twelve, . . . seven). Thus, as the days of the Festival increase, the number of bulls offered each day decreases. For the third day, Scripture specifies עשתי עשר (*ashtei asar*), *eleven.* Rabbi El'azar implies that the letter ע (*ayin*), which begins that number,

Rabbi Shim'on said, "El'azar, my son, come and see: From the second day, waters began to appear. Once they began, from the third day She settled over them.[458]

turns the hypothetical form שתי עשר (*shetei asar*), "twelve," into *ashtei asar*, *eleven*. Ironically, an added letter decreases the number of bulls for the sacrifice. This diminishment befits the alien princes, whose demonic nature is characterized by lack and deficiency as well as stinginess. They deserve to receive less and less.

On the gradual diminishment of the Festival offerings, see BT *Sukkah* 47a; *Tanḥuma, Pineḥas* 17; *Tanḥuma* (Buber), *Pineḥas* 16; *Leqaḥ Tov*, Numbers 29:36; Rashi on Numbers 29:18; *Zohar* 2:135a, 233b; 3:24b, 92a.

652 On the significance of the spelling עשתי עשר (*ashtei asar*), *eleven*, cf. BT *Sanhedrin* 29a, where Rav Ashi cites עשתי עשרה (*ashtei esreh*), *eleven* (Exodus 26:7) as an example of the maxim "Whoever increases, decreases." See Ibn Ezra on Numbers 7:72; Parḥon, *Maḥberet he-Arukh*, s.v. *'sht*; *Zohar* 2:214b, 233b.

On the image of "spoil," see below, note 468. Numbers 29:20 reads in full: *On the third day,* פרים עשתי עשר (*parim ashtei asar*), *eleven bulls, two rams, fourteen unblemished yearling lambs.*

458. **From the second day, waters began to appear...** Rabbi Shim'on alludes to the water libation, which was performed during *Sukkot* on the altar in the Temple to call forth rain during the upcoming winter. This libation was enacted on each day of the Festival, but Rabbi Shim'on's statement—"From the second day, waters began to appear"—refers to a playful rabbinic interpretation that seeks to find scriptural support for the water libation.

This interpretation (in the name of Rabbi Yehudah son of Bateira) begins by examining a fine point in the description of the offering to be brought *on the second day* (Numbers 29:17). Toward the end of that description, verse 19 reads: *One goat as a purification offering* [or: *as a sin offering*] *besides the perpetual ascent offering and its grain offering* ונסכיהם (*ve-niskeihem*), *and their libations.* (The simple sense of *libations* here is "libations of wine.") This same verse appears for all the other days of *Sukkot*, but instead of the plural ונסכיהם (*ve-niskeihem*), *and their libations*, the wording for the first, third, fourth, fifth, and seventh days is ונסכה (*ve-niskah*, *and its libation* (Numbers 29:16, 22, 25, 28, 34). For the sixth day, the wording is the plural ונסכיה (*u-nsakheha*), *and its libations* (ibid., 31).

A further small textual difference appears in the descriptions of the grain offerings accompanying the animal sacrifices on *Sukkot*. The grain offering for the first day is described fully in Numbers 29:14–15. For days two through six of Festival, Scripture suffices with the following wording: *Their grain offering and their libations, for the bulls and for the rams and for the lambs, by their number,* כמשפט (*ka-mishpat*), *according to the rule* (Numbers 29:18, 21, 24, 27, 30)—i.e., according to the full description in verses 14–15. However, for the seventh day of *Sukkot*, instead of כמשפט (*ka-mishpat*), *according to the rule*, Scripture reads כמשפטם (*ke-mishpatam*), *according to their rules* (Numbers 29:33).

Focusing on these three tiny differences, Rabbi Yehudah son of Bateira combines the letter מ (*mem*) in the word ונסכיהם (*ve-niskeihem*), *and their libations*; the letter י (*yod*) in the word ונסכיה (*u-nsakheha*), *and its libations*; and the second letter מ (*mem*) in the word כמשפטם (*ke-mishpatam*), *according to their rules.* These three letters spell the word מים (*mayim*), "water(s)," which "demonstrates" that the water libation for *Sukkot* is indicated already in the Torah!

Here, Rabbi Shim'on's statement implies that "from the second day [i.e., from the מ (*mem*) in the word ונסכיהם (*ve-niskeihem*), *and their libations*, relating to the offering of the second day, the midrashic hint about] מים (*mayim*), waters, began to appear." Sub-

"The Babylonians did not know why those waters are designated here, since, after all, Israel's benefit does not belong in a place of decrease, but rather in a place of increase. Because these waters that are designated here decrease, Scripture comes to inform us, as is written: *And the waters*—the ones known from the days of the Festival, the ones designated among the sacrifices for those mountains of curses—*continued diminishing*: their benefit and the flow drawn upon them *continued diminishing*. And because those waters belong to them, letters do not combine, so that their benefits will not combine, but rather be little by little.[459]

"But for Israel, who are from the blessed Holy One, what is written? *Those who seek YHVH lack no good* (Psalms 34:11). The verse begins: *Lions suffer want and go hungry*—the princes of other nations. *Those who seek YHVH*—the people of Israel—*lack no good*; rather, they continually ascend higher and higher. Consequently, their benefit—namely, *the waters—continued diminishing*.[460]

sequently, beginning on the third day of *Sukkot*, *Shekhinah* settled over the princes of the nations.

On the water libation, see above, note 48. On its being performed on all the days of *Sukkot*, see M *Sukkah* 4:1; *Tosefta Sukkah* 3:16.

On Rabbi Yehudah son of Bateira's playful interpretation, see *Sifrei*, Numbers 150; JT *Shevi'it* 1:6, 33b; *Sukkah* 4:1, 54b; *Rosh ha-Shanah* 1:2, 57b; BT *Shabbat* 103b, *Ta'anit* 2b; *Pesiqta de-Rav Kahana* 28:8; *Pesiqta Rabbati*, add., 202b; Rashi on Numbers 29:18; *Zohar* 3:54b (*Tos*); *Minḥat Shai* on Numbers 29:33. (All three JT passages attribute the interpretation to Rabbi Akiva.) Cf. *Targum Yerushalmi*, Numbers 29:31; JT *Sukkah* 4:9, 54d; BT *Zevaḥim* 110b. On the wordings ונסכיהם (*ve-niskeihem*), *and their libations* (Numbers 29:19), and ונסכיה (*u-nsakheha*), *and its libations* (ibid., 31), see Milgrom, *Numbers*, 327, nn. 9–10.

459. **The Babylonians did not know...** The interpretation referred to above by Rabbi Shim'on (concerning the scriptural basis of the water libation on *Sukkot*) appears in various rabbinic sources, including the Babylonian Talmud (see the end of the preceding note). Now he indicates that the Babylonians did not understand why the allusion to the water libation begins "here," namely with the verse relating to the offering of the second day of *Sukkot* and the word ונסכיהם (*ve-niskeihem*), *and their libations* (Numbers 29:19). After all, the Festival offerings begin to decrease on the second day (see above, note 457), and "Israel's benefit does not belong in a place of decrease." However, since the sacrifices (and their accompanying libations) are intended (at least partially) for the princes of the nations, their diminishment is fitting. These princes are represented by *the mountains of Ararat* (Genesis 8:4)—mountains of curses—and the gradual diminishment of the offerings (and libations) on *Sukkot* is foretold by the diminishment of the waters of the Flood, as described in Genesis 8:5.

Since the water libations "belong to" the princes, the three letters מ (*mem*), י (*yod*), מ (*mem*) "do not combine," that is, they do not appear in the Torah combined into the word מים (*mayim*), but rather scattered among various words in different verses (as explained in the preceding note). The separation of these three letters reduces the benefits to the alien princes.

On the *Zohar*'s attitude toward "the Babylonians," see above, note 199. For the full verses in Genesis, see above at notes 456–57.

460. **Consequently, their benefit...** The benefit that the alien princes derive from the water libation keeps diminishing.

"*Until the tenth month*—Tevet, for then are the days of evil; and that evil is aroused and empowered, and the holy Bride is not illumined by the sun. Then, *the mountaintops appeared*—those Mountains of Darkness, Mountains of Curses, appearing and empowered, inflicting evil upon the world in these days.[461]

"אשה (*Isheh*), *A fire offering* (Numbers 29:13) concerning that ascent offering, for then they devour their portion.[462]

"There are seventy bulls, corresponding to seventy princes ruling over seventy nations—ascending on the first day and descending with each passing day. They are called 'goring bulls' on their days.[463]

"אילם (*Eilim*), *Rams* (Numbers 29:13)—spelled deficiently. There are fourteen—the mnemonic is יד יהוה (*yad YHVH*), *the hand of YHVH* (Exodus 9:3), the hand controlling them—two every single day.[464]

"*Yearling* (ibid.) lambs—their total, ח"ץ (*ḥet*, *tsade*), ninety-eight.[465]

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461. ***Until the tenth month*—Tevet . . .** This month is a time of evil, since according to 2 Kings 25:1, the Babylonian siege of Jerusalem began *on the tenth day of the tenth month*, a date that is commemorated by fasting and prayers of penitence and supplication. The arousal of demonic power interrupts the union of the Bride (*Shekhinah*) and *Tif'eret*.

On the month of Tevet, see *Zohar* 2:12a; *ZḤ* 36d (*RR*), 92d (*MhN, Eikhah*). On the demonic nature of the mountains, see above, notes 456, 459. On the Mountains of Darkness, see above, p. 381, n. 281. For the full verse in Genesis, see above at note 457.

462. **אשה (*Isheh*), *A fire offering*...** The full verse reads: *You shall present an ascent offering,* אשה (*isheh*), *a fire offering, a pleasing aroma to YHVH: thirteen bulls from the herd, two rams, fourteen yearling lambs, unblemished they shall be.* According to Rabbi Shim'on, the fact that the *ascent offering* is described as אשה (*isheh*), *a fire offering*, indicates that the אישים (*ishim*), angelic "personages," devour their share of the sacrifice, presumably conveying some of this to the alien princes. On the *ishim*, see above, notes 160, 248–49, 447, 449.

463. **There are seventy bulls...** The total of seventy bulls offered as sacrifices during *Sukkot* correspond to (and are intended for) the seventy heavenly princes ruling over the seventy nations of the world. The daily number of these bulls is highest on the first day (thirteen) and then decreases by one on each subsequent day. Due to their harsh nature, they are described as "goring bulls."

On the seventy bulls, see above, notes 49, 456–57. On "goring bulls," see above, pp. 68–70, nn. 45, 48.

464. **אילם (*Eilim*), *Rams*—spelled deficiently...** The full spelling would include a second י (*yod*): אילים (*eilim*). The deficient spelling alludes to the fact that these rams are intended for the alien princes, who are characterized by lack. Two rams are offered on each of the seven days of *Sukkot*, so "there are fourteen," which is the numeric value of the word יד (*yad*), "hand," alluding to יד יהוה (*yad YHVH*), *the hand of YHVH*, which controls all of the princes.

For the full verse in Numbers, see above, note 462. The full verse in Exodus (describing the fifth plague) reads: *Look, the hand of YHVH is about to be against your livestock in the field, against the horses, against the donkeys, against the camels, against the cattle, and against the sheep—a very severe pestilence.*

465. ***Yearling* lambs...** Fourteen lambs are offered on each of the seven days of *Sukkot*, totaling ninety-eight. This number is denoted by the letters ח"ץ (*ḥet*, *tsade*),

"Now, you might say, 'If so, we are being evil-eyed toward them.' Yes, for it is written: *For you will be heaping live coals on his head* (Proverbs 25:22). But we give only joyfully, because throughout the days of the year there is no joy such as on these days. And since we give out of the goodness of our hearts and with joyous intention, it turns into *live coals* on their heads, flaming coals. Our joy brings them harm: יד יהוה (*yad YHVH*), *the hand of YHVH*, and ח"ץ (*ḥet*, *tsade*), ninety-eight—such is their total sum. All this has been said.[466]

"Now, you might say, 'Who appointed us to bring offerings for them? Maybe they don't want all this.' Well, the joy among all those princes for all those bulls, rams, and lambs [offered during the rest of the year] does not compare to this—when Israel provides them with these banquets. Nevertheless, all is offered to the blessed Holy One alone; they approach there, and He distributes to them.[467]

"Thus it is written *If your enemy is hungry, feed him bread* (Proverbs 25:21)—those sacrifices of the Festival. *If he is thirsty, give him water to drink* (ibid.)—the waters designated here on the days of the Festival: on the second, sixth, and seventh days. Your mnemonic is as is written: בו"ז יבוזו לו (*Boz yavuzu lo*), *They would surely scorn him* (Song of Songs 8:7).[468]

which spell the word חץ (*ḥets*), "arrow," alluding to God's attack on the alien princes and their earthly nations.

466. **If so, we are being evil-eyed toward them...** By offering sacrifices whose totals (fourteen and ninety-eight) allude to God's attack on the princes and their nations.

Rabbi Shim'on explains that Israel actually offers the sacrifices out of joy (since *Sukkot* is a time of joy), but this joy generates harm to Israel's enemies.

The context in Proverbs (25:21–22) reads: *If your enemy is hungry, feed him bread; if he is thirsty, give him water to drink. For you will be heaping live coals on his head, and YHVH will reward you.* The biblical meaning is that treating one's enemy well actually ensures his subsequent torment or puts him to shame. See *Zohar* 1:174b; 2:185a, 262b (*Heikh*); 3:102a; Moses de León, *Sefer ha-Rimmon*, 167. Cf. *Sifrei*, Deuteronomy 45; *Bereshit Rabbah* 54:1; *Pesiqta de-Rav Kahana* 11:1; and parallels.

467. **Well, the joy among all those princes...** Throughout the year, the heavenly princes of the nations derive some pleasure from various sacrifices, but that does not compare to the joy they experience from the numerous sacrifices on *Sukkot*. Nevertheless, these sacrifices are not offered directly to the princes, but rather to God, who then distributes a portion to each of them. On the demonic share of the sacrifices, see Tishby, *Wisdom of the Zohar*, 2:453–54, 3:890–95.

468. **the waters designated here...** As explained above (note 458), Rabbi Yehudah son of Bateira finds a scriptural basis for the *Sukkot* water libation in verses describing the offerings brought on the second, sixth, and seventh days of the Festival. Thus, the waters of libation are "designated here...on the second, sixth, and seventh days."

Rabbi Shim'on finds a mnemonic for "the second, sixth, and seventh days" in the word בוז (*boz*), an infinitive absolute, meaning "to scorn," and whose letters—*bet*, *vav*, *zayin*—are numerically equivalent respectively to two, six, and seven. The full verse in Song of Songs reads: *Many waters cannot quench*

"*Many waters cannot quench love* (ibid.)—those waters that Israel pours out as a libation on the Festival, joyously and lovingly, to the blessed Holy One.

"*Nor rivers sweep it away* (ibid.)—rivers of pure balsam, all of which join and intermingle with this love.[469]

"*If a man offered all the wealth of his house* (ibid.)—Samael. *For love* (ibid.)—of Israel, to have a share with them in those waters designated here in this section.[470]

"*They would surely scorn him* (ibid.). The mnemonic for those *waters* is בו"ז יבוזו לו (*Boz yavuzu lo*), *They would surely scorn him*—undoubtedly, for they are all considered by us as a broken potsherd that can never be repaired.[471]

"Their waters are distributed on the days of בו"ז (*bet, vav, zayin*), two, six, seven. Remaining are the other days, namely the third, fourth, and fifth. Your mnemonic is חרש (*ḥeres*), *a potsherd, among potsherds of the earth* (Isaiah 45:9)—they cannot be restored with us, nor ever.[472]

"Now, you might ask, 'What about the first day?' Well, it is not called *first* nor *one*, but simply *the fifteenth* (Numbers 29:12), with no further designation. However, the first designation of days is from the second day—fittingly so,

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love, nor rivers sweep it away. If a man offered all the wealth of his house for love, בוז יבוזו לו (*boz yavuzu lo*), *they would surely scorn him.* Here, Rabbi Shim'on may be associating the root בוז (*boz*) with ביזה (*bizah*), "spoil, booty, plunder," so the quotation here could imply בוז יבוזו לו (*boz yavuzu lo*), *On the days* בו"ז (*bet, vav, zayin*), *two, six, and seven, they will give him spoil.* See above at note 457; *Zohar* 3:54b (*Tos*); *Minḥat Shai* on Numbers 29:33.

469. ***Many waters cannot quench love...*** Neither the waters of libation nor rivers of balsam can overwhelm the love that Israel feels toward God.

According to a rabbinic tradition, thirteen rivers of balsam await the righteous in the world that is coming. In the *Zohar*, these rivers represent streams of emanation flowing out of *Binah*, who is Herself identified as the World that is Coming. See above, p. 144, n. 279; p. 201, n. 44.

470. ***If a man offered...*** Rabbi Shim'on construes this clause as: If Samael offered everything to share in the love that the people of Israel feel toward God as they pour out the waters of libation.

On *a man* as referring to Samael, see *Tanḥuma, Vayishlaḥ* 8. For the full verse in Song of Songs, see above, note 468.

471. ***They would surely scorn him...*** For Samael and all the alien princes are considered "as a broken potsherd."

On the biblical mnemonic, see above, note 468. Cf. *Zohar* 3:54b–55a; 256a–b (*RM*).

472. **Their waters are distributed...** Samael and the alien princes benefit from the waters of libation only on the second, sixth, and seventh days of *Sukkot*—as indicated by the mnemonic בו"ז (*bet, vav, zayin*). (See above, note 468.) They receive no such benefit on the third, fourth, and fifth days of the Festival—as indicated by the mnemonic חרש (*ḥeres*), *a potsherd*, whose letters stand for חמישי (*ḥamishi*), "fifth; רביעי (*revi'i*), "fourth"; and שלישי (*shelishi*), "third."

The full verse in Isaiah reads: *Woe to him who quarrels with his Maker,* חרש (*ḥeres*), *a potsherd, among potsherds of the earth! Does the clay say to the one forming it, "What are you doing? Your work has no handles?"*

since there is no *good* on the second day. Therefore, neither *first* nor *one* is indicated at all, and it is simply [*the fifteenth*]; and the designation of days begins with the second day. Waters are distributed on בו"ז (*bet*, *vav*, *zayin*), two, six, seven; and they remain on the days of חר"ש (*ḥet*, *resh*, *sin*), as has been said, all fittingly.[473]

"Happy is the share of the people of Israel, who know [259b] how to enter the kernel of the nut! In order to enter the kernel, they break these shells and enter.[474]

"What is written after all this? *On the eighth day, you shall have* עצרת (*atseret*), *a convocation* (Numbers 29:35). They have penetrated all these shells and broken many chunks—killing many serpents and scorpions threatening them in those Mountains of Darkness, until they found a place of habitation and a holy city surrounded entirely by walls. Then they entered Her, to bring pleasure there and to delight in Her. We have already established the matter: This is עצרת (*atseret*), *A convocation*—כנישין (*kenishin*), gathered; a place where

473. **What about the first day?...** Why isn't the first day of *Sukkot* included in either of the mnemonics? Rabbi Shim'on explains that this day is in a class by itself, so Scripture does not refer to it as *the first day* or *day one*, but rather as *the fifteenth day of the seventh month* (Numbers 29:12), whereas the following days are called *the second day* (Numbers 29:17), *the third day* (ibid., 20), etc. Since the water libations are intended (at least partially) for the alien princes, it is fitting that "designation of days" of the libations by ordinal numbers begins with "the second day" because "there is no *good* on the second day."

This last statement refers to the fact that in the account of Creation in the opening chapter of Genesis, the expression *God saw that it was good* (or its variant) appears for each day except the second. Various reasons are offered for the lack of *that it was good*, including the notion that Hell was created on the second day, or that the process of division was created on that day—namely the division between the upper waters and the lower waters (Genesis 1:7).

So "waters are distributed" to the alien princes on the second, sixth, and seventh days; whereas on the third, fourth, and fifth days, "they remain." This apparently means that although the waters are poured in libation on those days as well, they "remain" unavailable to the alien princes. *Sullam* interprets "they remain" as meaning that the waters of libation remain unpoured on these three days. Cf. *Zohar* 3:54b (*Tos*), which indicates that the libations of water and wine were performed (only) on the second, sixth, and seventh days. But this contradicts the simple sense of Numbers 29 (regarding the wine libations) and M *Sukkah* 4:1 (regarding the water libations), according to which the libations were performed throughout all seven days of the Festival. See the preceding note.

On the reasons for the lack of *that it was good* in the account of the second day of Creation, see *Bereshit Rabbah* 4:6; BT *Pesaḥim* 54a; *Pirqei de-Rabbi Eli'ezer* 4; *Tanḥuma, Ḥayyei Sarah* 3; *Shemot Rabbah* 15:22.

474. **how to enter the kernel of the nut...** That is, how to attain the holy essence, which is surrounded by demonic shells. On the image of kernel and shells, see above, p. 238, n. 17.

all is gathered together. *You shall have—you* and no one else, so that you may delight in your Lord, and He in you. Thus it is written *Delight in YHVH, and rejoice, O you righteous; sing gladly, all upright ones!* (Psalms 32:11)."[475] [260a][476]

475. ***On the eighth day...*** Immediately following the seven days of *Sukkot* comes *Shemini Atseret*, whose name derives from this verse: ביום השמיני (*Ba-yom ha-shemini*), *On the eighth day, you shall have* עצרת (*atseret*), *a convocation* [or: *assembly, gathering*].

Having endured the time of Judgment from Rosh Hashanah through Yom Kippur, and having brought offerings and libations for the alien forces, the people of Israel "penetrated all these shells." The description here recalls Israel's journey through the desert to reach the Promised Land. The "holy city" of Jerusalem symbolizes *Shekhinah*, whom Israel finally entered. She is known as עצרת (*atseret*), *a convocation*, or *a gathering*, because all the streams of emanation gather in Her, and because She symbolizes Jerusalem, where all of Israel gathers.

The clause *you shall have* implies that Israel alone delights with God on this day, unlike the previous seven days, when the alien princes shared in the celebration and offerings.

The word כנישין (*kenishin*), "gathered," derives from *Targum Onqelos* on Numbers 29:35, which renders עצרת תהיה לכם (*atseret tihyeh lakhem*), *You shall have a convocation*, as כנישין תהון לכון (*kenishin tehon lekhon*), "You shall be gathered together." See *Targum Yerushalmi*, ad loc.; Leviticus 23:36, and both Targums, ad loc.; *Zohar* 1:64a; 2:187a; 3:96b, 104b, 197a.

On Israel as having God all to themselves on *Shemini Atseret*, see *Pesiqta de-Rav Kahana* 28:9; Vol. 8, pp. 182–83, n. 369. The word "chunks" renders גזיזין (*gezizin*), "chunks" or "fists." See BT *Berakhot* 18b: "He broke גזיזי דברדא (*gezizei de-varda*), "chunks of ice." See BT *Berakhot* 59a; *Yoma* 78b; *Bava Qamma* 5a, 42b; *Zohar* 2:75a (*RR*), 106a, 140b, 150a, 165a. On the Mountains of Darkness, see above, note 461.

476. [260a] Various manuscripts (including Es3, N32, OM1, Pr13, V18) and the Cremona edition continue here (3:259b) with a passage that appears in *Zohar* 1:10b–11a (Vol. 1, pp. 70–73), beginning with "Rabbi Shim'on opened" and ending with "because he gave nothing to the poor." (Es3 includes the following passage on 1:11a; Vol. 1, pp. 73–75.) The Mantua edition (and nearly all subsequent editions) simply refer to the first passage without including it.

The short passage entitled *Parashat Rashei ha-Mattot*, appearing here in the standard editions (3:259b) does not appear in the early printed editions (Cremona or Mantua) nor in the manuscripts containing *Parashat Pineḥas* that I have examined. This passage was first printed in *Zohar Ḥadash* (see *ZḤ* 56c–d) and will be translated in Vol. 12. There is no *Parashat Mas'ei* in the *Zohar*.

In the Cremona edition, *Parashat Devarim* consists of the *Yanuqa*, which appears in the Mantua edition (and nearly all subsequent editions) as part of *Parashat Balaq* (*Zohar* 3:186a–192a; above, pages 245–96). See above, p. 245, n. 1. The Mantua edition (followed by nearly all subsequent editions) does not contain any material for *Parashat Devarim*, other than an editorial note indicating that the *Yanuqa* material appears in *Parashat Balaq*.

פרשת ואתחנן

Parashat Va-Eṯḥannan

"I PLEADED" (DEUTERONOMY 3:23–7:11)

Rabbi Yose opened, saying, "*Hezekiah turned his face to the wall and prayed to YHVH* (Isaiah 38:2). Come and see how potent is the power of Torah, how supreme above all! For whoever engages in Torah does not fear those above or those below, nor any evil mishaps in the world, since he grasps the Tree of Life and eats from it every day.[1]

"For Torah teaches a person the true path, advising him how to return to his Lord, nullifying that decree. Even if it has already been ordained against him, it is totally annulled and withdrawn from him, no longer looming over him.[2]

"The advice one should follow in this world is to engage in Torah day and night, never departing from her, as is written: *Meditate on it day and night* (Joshua 1:8). If one departs from Torah or separates from her, it is like separating from life.

"Come and see! Here is the advice for a person when he climbs into bed at night: he should accept upon himself wholeheartedly the Kingdom on high and deliver to Him in advance the pledge of his soul. This has already been established. For the whole world tastes the taste of death, since the Tree of Death

1. ***Parashat Va-Eṯḥannan*...** Regarding the immediately preceding *parashot*—namely *Mattot*, *Mas'ei*, and *Devarim*—see above, p. 658, n. 476.

Whoever devotes himself to Torah is protected from demonic forces "above" and earthly enemies "below."

Torah is identified with the Tree of Life, based on the description of wisdom in Proverbs 3:18: *A tree of life is she to those who grasp her.* See BT *Berakhot* 32b, 61b.

The context in Isaiah (38:1–2) reads: *In those days Hezekiah fell mortally ill, and the prophet Isaiah son of Amoz came to him and said, "Thus says YHVH: 'Set your house in order, for you are about to die; you will not live.'" Hezekiah turned his face to the wall and prayed to YHVH.* The same biblical passage appears in 2 Kings 20:1–2. This *Zohar* passage appears in a somewhat different version in *Zohar* 1:11a.

2. **nullifying that decree...** Whatever has been decreed against him, just as the decree against King Hezekiah was nullified when he turned back to God in sincere prayer (Isaiah 38:1–8).

prevails in the world, and all human spirits depart, ascend, and are delivered to it. Because they are given in pledge, they all return to their places.[3]

"Come and see: When the north wind awakens at midnight, and a herald comes forth, the blessed Holy One is aroused in the Garden of Eden to delight with the spirits of the righteous. Then all sons of *Matronita* and all members of the palace devote themselves to praise the Holy King, and all those pledges of spirits that were delivered to Him are returned to their owners. Most inhabitants of the world awake at that time, since all the pledges are with them; and those members of the supernal palace stand at their stations, engaging in the praise of Torah until daybreak, participating with Assembly of Israel.[4]

"Then, when morning comes, She and all members of the palace approach the Holy King; and they are called members of the King's palace, children of the blessed Holy One, as has already been established.[5]

3. **when he climbs into bed...** Before going to sleep, one should recite the *Shema*, thereby accepting upon himself "the yoke of the Kingdom of Heaven."

During sleep, a person's soul ascends to heaven. On account of his unworthy or sinful conduct during the day that has just ended, he is burdened by sinful debts and actually deserves to die; but by consciously offering his soul as a pledge to God before sleep, he ensures that God will return the pledge. According to the *Zohar*, the pledge is delivered to *Shekhinah*—or *Malkhut* (Kingdom)—who is pictured as the Tree of Death. The phrase "to their places" means "to their respective bodies," lying in bed.

On the bedtime recital of the *Shema*, see BT *Berakhot* 4b, in the name of Rabbi Yehoshu'a son of Levi: "Even if one has recited the *Shema* in the synagogue, it is a *mitsvah* to recite it upon his bed." Cf. *Zohar* 1:183a; 3:211a. On the phrase "the yoke of the Kingdom of Heaven," see M *Berakhot* 2:2.

On offering one's soul in pledge, see BT *Berakhot* 5a, where Abbaye recommends that each night before going to bed, scholars should recite "a verse of compassion, such as *In Your hand I entrust my spirit. You redeem me, O YHVH, God of truth* (Psalms 31:6)." Traditionally, this verse is included in the bedtime recital of *Shema*. The verse begins: *In Your hand I entrust* [or: *commend, commit, deposit*] *my spirit*. See above, p. 404, n. 358.

On sleep as a taste of death, see BT *Berakhot* 57b: "Sleep is one-sixtieth of death." See above, p. 2, n. 5. On *Shekhinah* as the Tree of Death, see above, p. 9, n. 19.

4. **When the north wind awakens at midnight...** This is an auspicious time for devotees to rise from sleep, "stand at their stations," and engage in Torah, thereby participating with *Shekhinah*. She is known as *Matronita* and Assembly of Israel, and Her human devotees are called "sons of *Matronita*" and "members of the palace." The reason that most people awaken at midnight is that their souls (or "pledges") have been temporarily returned to them.

See BT *Berakhot* 3b, in the name of Rabbi Shim'on the Ḥasid: "There was a harp suspended above [King] David's bed. As soon as midnight arrived, a north wind came and blew upon it, and it played by itself. He immediately arose and engaged in Torah until the break of dawn." On this Talmudic passage and the midnight ritual (and on *Shekhinah* as Assembly of Israel), see above, pp. 3–4, n. 6.

5. **She and all members of the palace...** *Shekhinah*, accompanied by the souls of Her human devotees, approaches King *Tif'eret*.

"When morning comes, one should cleanse himself in every way and gird his weapons to engage with the Holy King. For in the night he engaged with *Matronita*; now he comes with *Matronita* to couple Her with the King.[6]

"He comes to synagogue, purifies himself with offerings, chants the praises of David—with tefillin on his head and tzitzit on his hem—and recites *A praise of David* (Psalms 145), as they have established.[7]

"He offers prayer before his Lord. During the prayer he should stand like the heavenly angels, participating with them, for they are called *standing ones*, as is said: *I will let you move about among these standing ones* (Zechariah 3:7). And he should focus his intention before his Lord and submit his request.[8]

"Come and see: When a person rises at midnight from his bed to engage in Torah, a herald stands above him, proclaiming: *Here, bless YHVH, all you servants of YHVH, who stand in the house of YHVH by night!* (Psalms 134:1). Now when he stands in prayer before his Lord, that herald stands over him, proclaiming, *I will let you move about among these standing ones.*[9]

6. **one should cleanse himself in every way . . .** By relieving himself and then washing his hands. Then he can "gird his weapons" by wrapping himself in a tallit and donning tefillin. Whereas at night he participated with *Shekhinah* by engaging in Torah, now he prepares to unite the divine couple through prayer.

See BT *Berakhot* 14b–15a, in the name of Rabbi Yoḥanan: "One who wishes to accept upon himself the yoke of the Kingdom of Heaven completely should relieve himself, wash his hands, don tefillin, recite *Shema*, and pray [the *Amidah*]. This is the complete Kingdom of Heaven." Cf. *Zohar* 3:120b.

7. **purifies himself with offerings . . .** That is, by reciting passages in the morning liturgy describing the sacrificial offerings. He then proceeds with various psalms (attributed to King David), including Psalm 145.

The phrase "tzitzit on his hem" is based on Numbers 15:38: *Speak to the Children of Israel, and you shall say to them that they should make for themselves* ציצת (*tsitsit*), *a tassel* [or: *fringe*], *on* כנפי (*kanfei*), *the hems* [or: *skirts*] *of, their garments for their generations and place on the tassel of the hem a cord* [or: *twist, thread*] *of* תכלת (*tekhelet*), *purple* [or: *bluish purple*; *violet*; *blue*]. On the significance of Psalm 145, see above, pp. 559–60, n. 175.

8. **During the prayer . . .** During the *Amidah*, one should stand perfectly straight, resembling the angels, who are similarly praising God. See BT *Berakhot* 10b, in the name of Rabbi Eli'ezer son of Ya'akov: "One who prays must straighten his legs, as is said: *As for legs, they had a straight leg* (Ezekiel 1:7)."

The full verse in Ezekiel, describing the angelic *ḥayyot* (living beings), reads: *As for legs, they had a straight leg, and their feet were like a calf's foot. They gleamed like burnished bronze.* See Rashi, ad loc. On the passage in BT *Berakhot*, see JT *Berakhot* 1:1, 2c.

The verse in Zechariah reads: *If you walk in My paths and keep My charge, then you will govern My house and guard My courts, and I will let you move about among these standing here* [literally: *these standing ones*]. See Rashi, ad loc., and on Daniel 7:16; *Zohar* 1:100a, 129b; 2:170a (Vol. 5, p. 490, n. 850), 241b.

9. ***Here, bless YHVH . . .*** On this verse, see BT *Menaḥot* 110a; *Zohar* 1:136a; 3:12b–13a.

"After he concludes the prayer, standing in counsel before his Lord, they have already established that he should surrender his soul with a willing heart to the required place, etc.[10]

"How much good advice a person receives regarding all! [260b] When prayer is concluded, all those words that a person generated with his mouth during that prayer ascend on high and split the heavens, until they reach the place that they reach, adorning the head of the King, fashioned into a crown.[11]

"As the Companions have established, when a person presents a prayer to the blessed Holy One, he should intend his prayer as supplication. How do we know this? From Moses our master, as is written: *I pleaded with YHVH* (Deuteronomy 3:23), for that is a superb prayer.[12]

"Come and see: Whoever stands in prayer should straighten his legs, as they have established, and he should cover his head like one sitting before the king, and cover his eyes so as not to look at *Shekhinah*.[13]

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10. **After he concludes the prayer . . .** Following the *Amidah*, one recites *Taḥanun* (Supplication). This prayer (recited on most weekdays) includes a confession of sins and a petition for grace. It is also known as *nefilat appayim* (falling upon the face, prostration), and originally it was recited in this position, though later it became customary to recite *Taḥanun* in a seated (or half-seated) posture with lowered head and one's face buried in the bend of the arm. Here, Rabbi Yose indicates that during *Taḥanun* a person should surrender his soul to *Shekhinah*, described as "the required place." On *Taḥanun* and *nefilat appayim*, see above, p. 613, n. 339.

11. **When prayer is concluded . . .** The words of prayer ascend and are fashioned into a crown, adorning God's head.

See *Shemot Rabbah* 21:4: "Rabbi Pinḥas said in the name of Rabbi Me'ir, and Rabbi Yirmeyah said in the name of Rabbi Abba, 'When the people of Israel prays, you do not find them all praying as one, but rather each assembly prays on its own, one after the other. When they have all finished, the angel appointed over prayers gathers all the prayers offered in all the synagogues and fashions them into crowns, which he places on the head of the blessed Holy One.'"

See *Pesiqta Rabbati* 20, 97a; *Midrash Tehillim* 88:2; *Midrash Konen* (*Beit ha-Midrash*, 2:26); *Ma'yan Ḥokhmah* (*Beit ha-Midrash*, 1:59); *Tosafot*, *Ḥagigah* 13b, s.v. *ve-qosher*; Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 495; *Zohar* 1:37b, 132a, 162a, 167b, 168b–169a; 2:58a, 128b, 146b, 186a, 201b, 202b, 209a, 245b–246a (*Heikh*); 3:294b (*IZ*); Recanati on Genesis 19:27, 26a; Margaliot, *Mal'akhei Elyon*, 148–54; Green, *Keter*, 20–41. On words splitting the heavens, see *Zohar* 2:201a; 3:31b, 55a, 61a, 105a, 121b, 294a–b (*IZ*).

12. **he should intend his prayer as supplication . . .** See *Midrash Tanna'im*, Deuteronomy 3:23. Cf. M *Berakhot* 4:4; *Avot* 2:13.

The context in Deuteronomy (3:23–25) reads: *I pleaded with YHVH at that time, saying, "My Lord, YHVH, You Yourself have begun to show Your servant Your greatness and Your mighty hand, for what god is there in the heavens and on the earth who could do like Your deeds and like Your power? Let me, please, cross over and see the good land that is across the Jordan, this good hill country and the Lebanon."*

13. **Whoever stands in prayer should straighten his legs . . .** During the *Amidah*, one should stand perfectly straight, resembling the angels, who are similarly praising God. (See above, note 8.) One should also cover his head and eyes with the tallit.

On the presence of *Shekhinah* during prayer, see BT *Sanhedrin* 22a, in the name

"In the Book of Rav Hamnuna Sava it says, 'If a person opens his eyes during prayer, or does not lower them toward the ground, the Angel of Death comes upon him prematurely. And when his soul departs, he will not gaze upon the radiance of *Shekhinah* nor will he die by a kiss. Whoever slights *Shekhinah* is himself slighted at the moment that he needs Her, as is written: *For those who honor Me will I honor, and those who spurn Me will be disdained* (1 Samuel 2:30)—this is one who looks at *Shekhinah* while he is praying.'[14]

"But how can he look at *Shekhinah*? Rather, he should realize that *Shekhinah* is surely before him, as is written: *Hezekiah turned his face to* הקיר (*ha-qir*), *the wall*... (Isaiah 38:2)—for there dwells *Shekhinah*. Consequently, nothing should interpose between him and the wall, as has been established.[15]

of Shim'on the Ḥasid: "One who prays should consider himself as if *Shekhinah* were before him, as is said: *I set YHVH before me always* (Psalms 16:8)."

14. **In the Book of Rav Hamnuna Sava...** According to this venerable source, it is very dangerous to keep one's eyes open during the *Amidah*. At the very least, one should lower them toward the ground. Otherwise, the Angel of Death, who is described as "full of eyes," will come upon him prematurely.

On lowering one's eyes during prayer, see BT *Yevamot* 105b: "Rabbi Ḥiyya and Rabbi Shim'on son of Rabi were sitting. One of them opened, saying, 'One who prays must direct his eyes below....' The other said, 'His eyes should be directed above....' Meanwhile they were joined by Rabbi Yishma'el son of Rabbi Yose, who asked, 'In what are you engaged?' They replied, 'In the subject of prayer.' He said to them, 'My father said, "One who prays should direct his eyes below and his heart above."'" On the Angel of Death as being "full of eyes," see Vol. 8, p. 309, n. 63.

According to a rabbinic tradition, at the moment of death a person sees *Shekhinah*. Here, Rav Hamnuna Sava indicates that one who dares to see Her during the *Amidah* will be prevented from seeing Her as he dies, "at the moment that he needs Her." See *Sifra, Nedavah* 2:12, 4a, in the name of Rabbi Dosa: "Scripture states: *No human can see Me and live* (Exodus 33:20). In their lifetime they do not see, but in their death they do!" See above, p. 327, n. 104.

According to another rabbinic tradition, certain virtuous heroes (including Moses, Aaron, and Miriam) died not by the power of the Angel of Death but rather by the kiss of God. A passage in *Shir ha-Shirim Rabbah* extends this privilege to all the righteous. See *Midrash Tanna'im*, Deuteronomy 34:5; *Shir ha-Shirim Rabbah* on 1:2; Vol. 6, pp. 103–4, n. 128; above, p. 599, n. 294.

On Rav Hamnuna Sava and his book, see above, pp. 261–62, n. 48. On the passage in *Yevamot*, see JT *Berakhot* 4:5, 8c; Rashi on BT *Berakhot* 34b, s.v. *ḥalonot; Turei Zahav, Oraḥ Ḥayyim* 95; *Sefer Ḥasidim*, ed. Margaliot, par. 18; *Zohar* 1:132b.

15. **But how can he look at *Shekhinah*?...** Since one sees Her only at the moment of death (as explained in the preceding note). Rather, one should realize that *Shekhinah* is present during prayer (as mentioned above, note 13).

Rabbi Yose may be associating קיר (*qir*), *wall*, with Greek *kyrios*, "lord." *Shekhinah*, the last *sefirah*, rules as Lord over the world. On *qir* and *kyrios*, see *Zohar* 1:228b; Vol. 5, p. 235, n. 125. Cf. Vol. 4, p. 75, n. 21. For rabbinic knowledge of the Greek term *kyrios*, see BT *Avodah Zarah* 11b, *Ḥullin* 139b.

According to BT *Berakhot* 5b (in the name of Rav or Rabbi Yehoshu'a son of Levi): "How do we know that when one prays there should be nothing interposing between him

"Whoever stands in prayer should first arrange the praise of his Lord and afterward submit his request. For Moses our master first said, *You Yourself have begun* [*to show Your servant Your greatness and Your mighty hand, for what god is there in the heavens and on the earth who could do like Your deeds and like Your power?*] (Deuteronomy 3:24), and afterward, *Let me, please, cross over and see* [*the good land that is across the Jordan*] (ibid., 25)."[16]

Rabbi Yehudah said, "Why is it written here first אדני (*Adonai*) and then יהוה (*YHVH*), which we pronounce as אלהים (*Elohim*)? Well, the sequence is so, from below to above, and to combine the quality of day with night, and of night with day, coupling all as one fittingly.[17]

"*You Yourself have begun to show Your servant*. . . . What beginning is here? Well, surely, Moses was a beginning in the world, being totally complete. Now, you might say, 'Jacob was complete—and the tree was completed below corresponding to the pattern above.' But what Moses attained, no other human attained, for he was adorned more consummately: with many thousands and myriads of Israel, with Torah, with the Dwelling, with Levites, with tribes and princes appointed over them.[18]

and the wall? Because it says: *Hezekiah turned his face to the wall and prayed* (Isaiah 38:2)." See *Zohar* 1:132a, 228a–b. For the context in Isaiah, see above, note 1.

16. **first arrange the praise of his Lord . . .** As in the opening three blessings of the *Amidah*. Afterward (as in the middle blessings), one presents personal requests. See BT *Berakhot* 32a, in the name of Rabbi Simlai.

17. **first אדני (*Adonai*) and then יהוה (*YHVH*) . . .** The verse in Deuteronomy (3:24) reads: אדני יהוה (*Adonai YHVH*), *My Lord, YHVH, You Yourself have begun to show Your servant Your greatness and Your mighty hand, for what god is there in the heavens and on the earth who could do like Your deeds and like Your power?* For the context, see above, note 12.

In this verse, the second divine name is written יהוה (*YHVH*) but pronounced as אלהים (*Elohim*). Rabbi Yehudah explains that the sequence of names proceeds from the last *sefirah*, *Shekhinah*—who is called אדני (*Adonai*)—to *Tif'eret* above, who is called יהוה (*YHVH*). She is symbolized by day, and He by night. The pronunciation of *YHVH* as *Elohim* may allude to *Shekhinah* (who is sometimes called *Elohim*), or to *Binah* (who is also called *Elohim*).

On the theme of "combining the quality of day with night, and of night with day," see BT *Berakhot* 11b, where Rava and Abbaye indicate that light is mentioned in the evening prayers and darkness in the morning prayers "in order to mention the quality of day during the night and the quality of night during the day." See *Zohar* 1:12b, 120b, 259a (*Hash*); 2:162a; 3:264a.

18. ***You Yourself have begun . . .*** Obviously, God began to show Moses His greatness long before this encounter, so "What beginning is here?" Rabbi Yehudah explains that Moses himself represents a radical "beginning in the world," since he attained the rung of *Tif'eret*, which harmonizes right and left and is totally complete.

It is true that Jacob, too, represents *Tif'eret*, pictured as the cosmic tree. His twelve sons correspond to the twelve potencies of that tree, while the seventy people who tra-

"He was completed with the whole body: Aaron on the right, Nahshon son of Amminadab on the left, he himself between them. Therefore, *Your greatness*—on the right: Aaron. *And Your mighty hand*—on the left: Nahshon. This has already been said. So Moses was a beginning in the world.[19]

"Now, you might ask, 'Who is the conclusion, since Moses is the beginning?' The conclusion is King Messiah, for then there will be perfection in the world, which has not been so for all generations. At that time, perfection will prevail above and below, and all worlds will be coupled as one. Of then is written *On that day YHVH will be one and His Name one* (Zechariah 14:9)."[20]

YHVH said to me, "Enough for you! Speak no more [to Me of this matter]" (Deuteronomy 3:26). Rabbi Ḥiyya said, "The blessed Holy One said to Moses, '*Enough for you*, that you coupled with *Shekhinah*. From here on, *no more*.'"[21]

Rabbi Yitsḥak said, "*Enough for you*, with the radiance of the sun that you possessed; *no more*—for the time of the moon has arrived, and the moon cannot shine until the sun is gathered in. But, *Command Joshua and imbue him with strength and courage*... (Deuteronomy 3:28)—you who are the sun must illumine the moon, as has already been said."[22]

ditionally accompanied Jacob when he went to Egypt parallel *Tif'eret*'s seventy branches. But Moses surpassed him.

On the contrast between Jacob and Moses, see above, pp. 258–59, n. 36. On Jacob's being "complete," see above, pp. 67–68, n. 44. On the twelve potencies of the cosmic tree, see above, pp. 354–55, n. 197. For the full verse in Deuteronomy, see the preceding note.

19. **He was completed with the whole body...** Moses (representing *Tif'eret*) included both right and left. Aaron symbolizes *Ḥesed* (the divine right arm), while Nahshon symbolizes *Gevurah* (the divine left arm). *Ḥesed* is also known as *Gedullah* (Greatness); *Gevurah* (Power) is indicated by the wording *Your mighty hand.*

Nahshon son of Amminadab from the tribe of Judah is renowned for his role at the Red Sea. According to rabbinic tradition, no one wanted to be the first to enter and cross, until finally Nahshon jumped in. See *Mekhilta, Beshallaḥ* 5; BT *Sotah* 37a; *Pirqei de-Rabbi Eli'ezer* 42; *Bemidbar Rabbah* 13:7. On Nahshon as symbolizing the divine left arm, see above, p. 206, n. 59.

20. ***YHVH will be one and His Name one*** This verse can imply that in the time of redemption, *Tif'eret* (known as *YHVH*) and *Shekhinah* (known as *His name*) *will* both *be one.* See above, p. 166, n. 41.

21. ***YHVH said to me, "Enough for you!...*** God refuses Moses' request to cross the Jordan. It is *enough* that he united with *Shekhinah*.

On Moses as the husband of *Shekhinah*, see Vol. 6, pp. 103–4, n. 128. The full verse in Deuteronomy reads: *And YHVH was wrathful* [or: *was cross*] *with me because of you, and He did not listen to me. YHVH said to me, "Enough for you! Speak no more to Me of this matter."*

22. **with the radiance of the sun...** Moses attained the rung of *Tif'eret*, symbolized by the sun. His successor, Joshua, attained the rung of *Shekhinah*, symbolized by the moon.

According to rabbinic tradition, "The face of Moses was like the face of the sun; the face of Joshua was like the face of the moon." See *Sifrei*, Numbers 140; BT *Bava Batra* 75a.

On the passage here, see *Zohar* 3:284a; cf.

You, cleaving to YHVH your God (Deuteronomy 4:4). Rabbi Yose said, "*Happy the people who has it so!* (Psalms 144:15). Happy is the people whom the blessed Holy One has chosen from among all peoples, elevating them as His share and bestowing upon them His blessing, the blessing of His Name, as is written: *They are seed YHVH has blessed* (Isaiah 61:9)—*YHVH*, truly![23]

"Come and see: All other peoples of the world the blessed Holy One has given to appointed princes who rule over them; whereas Israel the blessed Holy One has grasped as His share, to actually unite with Him, and He has given them the holy Torah in order to unite with His Name. [261a] Thus, *You, cleaving to YHVH—to YHVH*, and not to some appointee, as with other nations. This has already been established in many places."[24]

YHVH spoke to you from the midst of the fire. A voice of words you heard... (Deuteronomy 4:12).[25]

Rabbi El'azar said, "This verse should be examined. קול דברים (*Qol devarim*), *A voice of words*—who is *a voice of words*? Well, *a voice* that is called דבור (*dibbur*), Speech, for all speech depends on it. Thus it is written וידבר אלהים (*Va-ydabber Elohim*), *God spoke* (Exodus 20:1), since speech depends on this place, and this is called *a voice of words.*[26]

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"*You heard*—for hearing depends only on this, since hearing depends on speech. So, *you heard.* As they have already established, *His master shall pierce*

Devarim Rabbah 2:5. Deuteronomy 3:28 reads in full: *Command Joshua and imbue him with strength and courage, for he will cross over before this people and he will enable them to inherit the land that you will see.*

23. ***You, cleaving to YHVH your God...*** Israel is truly fortunate to be intimately close to God. The concluding phrase—"*YHVH*, truly!"—emphasizes that the people of Israel is blessed by *Tif'eret* (known as *YHVH*), or that they are blessed by "His Name."

The full verse in Deuteronomy reads: *You, cleaving to YHVH your God, are alive every one of you today!* The full verse in Psalms reads: *Happy the people who has it so, happy the people whose God is YHVH!* The verse in Isaiah reads: *All who see them recognize that they are seed YHVH has blessed.*

24. **appointed princes who rule over them...** Heavenly princes empowered over the nations of the world. See above, p. 50, n. 140.

On Torah as God's Name, see above, p. 26, n. 66. On the supposed Zoharic formula "The blessed Holy One, Torah, and Israel are all one," see Vol. 7, pp. 490–91, n. 431.

25. ***YHVH spoke to you...*** The full verse reads: *YHVH spoke to you from the midst of the fire. A voice* [or: *a sound*] *of words you heard, an image you did not see—only a voice* [or: *a sound*]*!*

26. **קול דברים (*Qol devarim*), *A voice of words...*** Often, קול (*qol*), "voice," refers to *Tif'eret*, whereas דבור (*dibbur*), "speech," refers to *Shekhinah*. But in this verse, according to Rabbi El'azar, *Shekhinah* is called קול דברים (*qol devarim*), *a voice of words.*

The full verse from Exodus, introducing the Ten Commandments, reads: וידבר אלהים (*Va-ydabber Elohim*), *God spoke, all these words, saying.* The name *Elohim* refers here to *Shekhinah*, who is fittingly linked with verb וידבר (*va-ydabber*), *spoke.*

his ear with an awl (Exodus 21:6), because he damaged the place called 'hearing,' which is both speech and hearing.[27]

"*An image you did not see—only a voice* (Deuteronomy 4:12). What is meant by *an image*? As is said: *The image of YHVH he beholds* (Numbers 12:8).[28]

"Alternatively, *an image*—an inner voice, which was not seen at all. *Only* another *voice*, which we have mentioned. *An image*—why is it called so? Because the whole configuration of the body issues from it.[29]

"Now, you might say, 'Another is also called so.' Yes, for from this other one issues the configuration below. Therefore, upper ה (*he*), lower ה (*he*). Upper ה (*he*) is *a mighty voice, unceasing* (Deuteronomy 5:19), whose springs never stop. All those voices were there when Torah was given to Israel, all issuing from that inner voice, since the word depends on it.[30]

27. ***You heard...*** The clause *A voice of words you heard* links *Shekhinah* (*a voice of words*) with hearing, because "hearing depends only on" *Shekhinah*, who conveys God's word to human ears and through whom human prayer is heard. As mentioned above, She is also known as "speech."

The context in Exodus (21:5–6) relates to a Hebrew slave, who is normally set free after six years: *If the slave declares, "I love my master, my wife, and my children; I will not go free," his master shall make him approach* האלהים (*ha-Elohim*), *the gods* [interpreted traditionally as: *the judges*], *and make him approach the door or the doorpost, and his master shall pierce his ear with an awl, and he shall serve him forever.*

See *Tosefta Bava Qamma* 7:5, in the name of Rabban Yoḥanan son of Zakkai: "Now, why was the ear singled out from all the limbs to be pierced? Because it heard on Mount Sinai: *For Mine are the Children of Israel as servants* (Leviticus 25:55), and yet this [person] broke off the yoke of heaven and accepted upon himself a yoke of flesh-and-blood. Therefore Scripture states: 'Let the ear come and be pierced, since it did not fulfill what it heard!'"

By refusing to leave his human master, the slave in effect spurns divine dominion. Here Rabbi El'azar adds that since hearing depends on *Shekhinah*, a slave who refuses to go free spurns and impairs Her, so he is fittingly punished by having his ear pierced.

See *Zohar* 3:108a–b. On the passage in *Tosefta*, see also *Mekhilta, Neziqin* 2; JT *Qiddushin* 1:2, 59d; BT *Qiddushin* 22b; Rashi on Exodus 21:6; *Zohar* 2:192a; Moses de León, *Sefer ha-Rimmon*, 232. For the full verse in Deuteronomy, see above, note 25.

28. ***An image you did not see...*** This *image* apparently refers to *Tif'eret*, as demonstrated by the verse in Numbers, where *the image of YHVH* means "the image of *Tif'eret*," who is known as *YHVH*.

See *Haggahot Maharḥu*; *Miqdash Melekh*. For another interpretation, see *Or Yaqar*; *Sullam*; *Matoq mi-Devash*. The verse in Numbers (spoken by God about Moses) reads: *Mouth to mouth I speak with him;* ומראה (*u-mar'eh*), *and a vision* [or: *and clearly*; *manifestly*; *in plain sight*], *not in riddles; and the image of YHVH he beholds.* See *Zohar* 3:72a.

29. **an inner voice...** The hidden realm of *Binah*, whom Israel could not perceive. Rather, they saw "*only* another *voice*," namely *Shekhinah*.

Binah is called *an image* because the entire configuration of bodily limbs (from *Ḥesed* to *Yesod*) issues from Her.

30. **Another is also called so...** *Shekhinah* is also known as *an image*, one that contains all the other sefirotic images. Rabbi

"That which is called *Mishneh Torah*, the Repetition of Torah, was uttered by Moses from his own mouth, and we have already established the matter. Why so? Well, supernal Wisdom is called the totality of Torah, from which issues all through that inner voice. Afterward, all settles, joined to the place called the Tree of Life—upon which depend the general and the particular, Written Torah and Oral Torah. It is called *Mishneh Torah*, Double Torah.[31]

El'azar explains that just as the configuration of the sefirotic limbs issues from the image of *Binah*, so "the configuration (of angels) below," pictured as a body, issues from *Shekhinah*.

The feminine marker ה (*he*) appears twice in the name יהוה (*YHVH*). The first (or "upper") *he* symbolizes *Binah*; the second, *Shekhinah*. The flow of emanation from the *mighty voice* of *Binah* is *unceasing*. At the Revelation at Mount Sinai, all the sefirotic voices issued from "that inner voice" of *Binah*.

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The verse in Deuteronomy reads: *These words YHVH spoke to your whole assembly at the mountain from the midst of the fire, the cloud, and the dense fog—a mighty voice, adding no more.* The final expression, ולא יסף (*ve-lo yasaf*), means literally *and He did not add.* Here, Rabbi El'azar follows a midrashic interpretation of the clause: "and it did not cease." See *Targum Onqelos* on the verse: ולא פסיק (*ve-la phasiq*), "and not ceasing." See JT *Megillah* 1:4, 70d; BT *Sotah* 10b, *Sanhedrin* 17a; *Bemidbar Rabbah* 20:21; Rashi, *Leqaḥ Tov*, and Naḥmanides on the verse; *Zohar* 1:50b; 2:81a–b, 226b; 3:6b. Cf. *Shemot Rabbah* 28:6.

On *Shekhinah* as the all-inclusive image, see above, pp. 318, n. 66. On the angelic body, see *Zohar* 1:245a–b; 2:142a–b; Idel, "Olam ha-Mal'akhim bi-Dmut Adam."

On the (seven) voices heard at Mount Sinai, see *Tanḥuma, Shemot* 25, *Yitro* 11; *Tanḥuma* (Buber), *Shemot* 22; *Shemot Rabbah* 28:6; *Midrash Tehillim* 68:6; 92:3. Cf. BT *Berakhot* 6b. On the sefirotic voices issuing from *Binah*, see *Zohar* 2:81a–b; 3:38b–29a.

31. **That which is called *Mishneh Torah*, the Repetition of Torah . . .** In rabbinic literature, the book of Deuteronomy is referred to as משנה תורה (*Mishneh Torah*), "the Repetition of Torah," since it contains Moses' summary of laws and history from earlier books of the Torah. The phrase *mishneh torah* appears in Deuteronomy 17:18 and is translated in the Septuagint as *Deuteronomion*, "a second Law," which became the Greek name of the book and ultimately its English name, Deuteronomy.

Rabbi El'azar indicates that Moses conveyed the teachings of *Mishneh Torah* (or Deuteronomy) "from his own mouth." This formulation derives from BT *Megillah* 31b, where Abbaye distinguishes between the list of curses in Leviticus 26 and the later list in Deuteronomy 28: "The former [curses] are stated in the plural [i.e., addressed to all Israel] and Moses uttered them מפי הגבורה (*mi-pi ha-gevurah*), from the mouth of [Divine] Power [i.e., conveying God's speech]; the latter are stated in the singular and Moses uttered them מפי עצמו (*mi-pi atsmo*), from his own mouth [i.e., in his own formulation and in his own name]." For example, the list in Leviticus reads: *If you* [plural] *do not heed Me* (Leviticus 26:14), conveying divine speech, whereas the list in Deuteronomy reads: *It shall be, if you* [singular] *do not heed the voice of YHVH your God . . .* (Deuteronomy 28:15).

Ḥokhmah (Wisdom) is the source or "totality" of Torah, from which issues the stream of divine teaching through *Binah* ("that inner voice"). Then "all settles" in the sefirotic Tree of Life, upon which depend the generalities of Written Torah (symbolizing *Tif'eret*) and the particulars of Oral Torah (symbolizing *Shekhinah*). Since the Tree of Life encompasses both aspects of Torah

"At first, *Gevurah*, unceasing; now, all as one. So here in these Ten Commandments, all is inscribed with ו (*vav*): ולא תנאף (*ve-lo tin'af*), *And you shall not commit adultery* (Deuteronomy 5:17); ולא תגנוב (*ve-lo tignov*), *And you shall not steal* (ibid.); ולא תענה (*ve-lo ta'aneh*), *And you shall not bear* [*false witness*] (ibid.); ולא תחמוד (*ve-lo taḥmod*), *And you shall not covet* (ibid., 18); ולא תתאוה (*ve-lo tit'avveh*), *and you shall not desire* (ibid.), as has been established."[32]

Rabbi Yose said, "What is meant by ולא תתאוה (*ve-lo tit'avveh*), *and you shall not desire*, when it is already written ולא תחמוד (*Ve-lo taḥmod*), *And you shall not covet*, since the latter should suffice?"[33]

He replied, "Happy are the masters of truth! Coveting is one rung, desire another. Coveting—if he can, he proceeds to take it; because of that coveting he feels, he goes to commit the act. Desire is not so, for even if he does not take the path, [he has still violated the commandment]. All this has been established by the Companions."[34]

(Written and Oral), it is called *Mishneh Torah*, understood as "Double Torah."

On the passage in *Megillah*, see *Zohar* 3:7a, 115a, 265a. On the phrase *mi-pi ha-gevurah*, "from the mouth of Power," see Vol. 4, p. 439, n. 262. For various interpretations of this paragraph and the following one, see *Or Yaqar*; Vital; *Haggahot Maharḥu*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

32. **At first, *Gevurah*, unceasing...** The original revelation to Moses at Sinai was conveyed מפי הגבורה (*mi-pi ha-gevurah*), "from the mouth of [Divine] Power." Rabbi El'azar associates *Gevurah* with its source, *Binah*, whose flow is "unceasing." (See above, note 30.)

However, "now, all as one"—that is, now that the Ten Commandments are repeated in the book of *Mishneh Torah* (or Deuteronomy), they reflect both "the general and the particular, Written Torah and Oral Torah," representing *Tif'eret* and *Shekhinah*. To signify the joining of the two qualities, commandments seven-through-ten each begin: ולא (*ve-lo*), *And* [*you shall*] *not*, whereas in the original version of the Ten Commandments (in Exodus), these commandments begin: לא (*lo*), [*You shall*] *not*, without the conjunction ו (*ve*), *and*.

This teaching on the additional *and*s in the second version of the Ten Commandments (in Deuteronomy) plays on the midrashic explanation in *Leqaḥ Tov*, Deuteronomy 5:12. Cf. *Mekhilta de-Rashbi*, Exodus 20:13; *Ba'al ha-Turim* on Deuteronomy 5:17; Kasher, *Torah Shelemah*, Exodus 20:13–14, n. 395.

33. **What is meant by ולא תתאוה (*ve-lo tit'avveh*), *and you shall not desire*...** The full verse (Deuteronomy 5:18) reads: ולא תחמד (*Ve-lo taḥmod*), *And you shall not covet, your neighbor's wife,* ולא תתאוה (*ve-lo tit'avveh*), *and you shall not desire, your neighbor's house, his field, or his male or female slave, his ox or his donkey, or anything that your neighbor has.* Rabbi Yose wonders why Scripture adds the apparently synonymous verb *tit'avveh*, when *taḥmod* would suffice. In the parallel verse in Exodus 20:14, the expression לא תחמד (*lo taḥmod*), *you shall not covet*, appears in both clauses.

34. **Happy are the masters of truth!...** Who know how to distinguish between *you shall not covet* and *you shall not desire*. Coveting leads a person to obtain what is not his, in whatever way he can (legally or illegally), and that is certainly forbidden. But even if one simply desires what belongs to

Rabbi Yose said to him, "Why isn't it written ולא תרצח (*Ve-lo tirtsaḥ*), *And you shall not murder*, like these other ones?"[35]

He replied, "Because Judgment depends on *Gevurah*, not on the place of Compassion; so לא תרצח (*Lo tirtsaḥ*), *You shall not murder* (Deuteronomy 5:17) is not written with a ו (*vav*). Since five ווין (*vavs*) are needed, one is added in ולא תתאוה (*ve-lo tit'avveh*), *and you shall not desire*, for in לא תרצח (*Lo tirtsaḥ*), *You shall not murder*, no ו (*vav*) should appear, so it is added here."[36]

Rabbi Pinḥas, who was sitting behind him, heard. He kissed him, and wept and laughed. He said, "Cub and lion—none can stand before them! Who in the world can stand before him and his father? Happy is the share of the righteous! Happy is my share in this world and in the world that is coming, that I attained this! Of this is written *The righteous shall see and rejoice* (Job 22:19)."[37]

Rabbi El'azar opened, "*You go near and hear all that YHVH our God says*... (Deuteronomy 5:24).[38]

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someone else, without trying to obtain it, he still violates an essential commandment.

See *Mekhilta, Baḥodesh* 8; *Midrash Tanna'im*, Deuteronomy 5:18; Jacob ben Asher, *Tur, Ḥoshen Mishpat* 359:10; Maimonides, *Mishneh Torah, Hilkhot Gezelah va-Avedah* 1:9–11; Joseph Caro, *Beit Yosef, Ḥoshen Mishpat* 359:10. Cf. *Mekhilta de-Rashbi*, Exodus 20:14.

35. **Why isn't it written ולא תרצח (*Ve-lo tirtsaḥ*), *And you shall not murder*...** As mentioned above (at note 32), in the Ten Commandments (in Deuteronomy), commandments seven-through-ten each begin: ולא (*ve-lo*), *And* [*you shall*] *not*. Rabbi Yose wonders why the sixth commandment begins: לא (*lo*), [*You shall*] *not*, without the conjunction ו (*ve*), *and*. The simple explanation, of course, is that this is the first of the negative commandments, so *and* is unnecessary and inappropriate; but Rabbi Yose is searching for a deeper reason.

36. **Because Judgment depends on *Gevurah*...** The act of murder reflects the harsh quality of Judgment, which derives from *Gevurah* on the left side, not from the realm of Compassion (identified with *Tif'eret*). Compassion and *Tif'eret* are symbolized by the letter ו (*vav*) in the name יהוה (*YHVH*), so fittingly this "murderous" commandment "is not written with a ו (*vav*)."

However, "five ווין (*vavs*) are needed" here in the second half of the Ten Commandments, in order to represent the five *sefirot* surrounding *Tif'eret* (*Ḥesed*, *Gevurah*, *Netsaḥ*, *Hod*, and *Yesod*)—or perhaps in order to represent the letter ה (*he*), which is numerically equivalent to five and which symbolizes *Tif'eret*'s partner, *Shekhinah*. The fifth ו (*vav*) is provided at the beginning of ולא תתאוה (*ve-lo tit'avveh*), *and you shall not desire*.

On the association of death with the lack of ו (*vav*), see *Zohar* 1:33b; 3:176b. On the sefirotic significance of the letters of *YHVH*, see above, p. 74, n. 60.

37. **Rabbi Pinḥas, who was sitting behind him...** That is, behind Rabbi El'azar.

According to the *Zohar*, Rabbi Pinḥas is the father-in-law of Rabbi Shim'on and thus Rabbi El'azar's grandfather. Here he praises both of them—the young cub and the mature lion—and celebrates his relation to them.

On Rabbi Pinḥas and his Zoharic role as Rabbi Shim'on's father-in-law, see above, pp. 418–19, n. 402. On Rabbi El'azar and Rabbi Shim'on as lions, see above, p. 382, n. 283. On the expression "wept and laughed," see above, p. 586, n. 257.

38. ***You go near*...** The full verse reads: *You go near and hear all that YHVH our God*

"Come and see: When the Torah was given to Israel, all those voices were present, with the blessed Holy One sitting on the throne; and one was seen within another, the utterance of each issuing from within the one above it. This is the mystery written: *Face-to-face YHVH spoke with you on the mountain* [*from the midst of the fire*] (Deuteronomy 5:4), for the utterance issued and spoke from the midst of fire and flame, which thrust it forth by the force of wind and water—empowering fire, wind, and water from within the shofar, which contains them all. And Israel drew back from this frightening experience.[39]

"ואת תדבר (*Ve-at tedabber*), *And it is you who will speak, to us* (Deuteronomy 5:24)—'We do not want supreme power from above, but rather from the place of the Female, no further!'

"Moses said, 'You have surely weakened my power and weakened another power.' For if Israel had not distanced themselves and had heard that entire [261b] utterance as at first, the world would have been indestructible and they would have endured for countless generations.[40]

says, and it is you who will speak to us all that YHVH our God speaks to you, and we will hear and do.

39. **When the Torah was given to Israel...** At Mount Sinai, all the sefirotic voices (or "faces") were manifested, each one "seen within" the other.

Fire symbolizes *Gevurah*, water symbolizes *Ḥesed*, and wind symbolizes *Tif'eret*. All three sefirotic elements issue from *Binah*, who is pictured as a shofar.

On seeing the voices at Sinai (and on Israel's reaction to the entire experience), see Exodus 20:15: *All the people were seeing* הקולת (*ha-qolot*), *the thunderings* [or: *the voices*], *and the flashes and* קול (*qol*), *the sound* [or: *the voice*] *of, the shofar and the mountain smoking, and the people saw and trembled and they stood at a distance.* See *Mekhilta, Baḥodesh* 9, in the name of Rabbi Akiva: "*All the people were seeing* הקולות (*ha-qolot*), *the thunderings* [or: *the voices*]....They were seeing the fiery word issuing from the mouth of Power and being engraved on the tablets." See Vol. 4, pp. 442–43, n. 276. On *Binah* as the shofar, see, e.g., *Zohar* 1:114a–b; 2:81b, 184b; 3:38b, 99b (*Piq*), 266b.

40. **ואת תדבר (*Ve-at tedabber*), *And it is you who will speak*...** According to its simple sense in this verse, the word את (*at*) represents a rare (archaic) form of the masculine pronoun "you"—referring, of course, to Moses. Normally, though, *at* indicates the feminine form of the pronoun "you," as opposed to the classical masculine form אתה (*attah*).

Adopting the normal feminine sense of *at*, Rabbi El'azar construes it here as alluding to the Divine Feminine, *Shekhinah*. Overwhelmed by the masculine power of *Tif'eret* (or *Ze'eir Anpin*), Israel pleaded with Moses: ואת תדבר (*Ve-at tedabber*), *Let at*—namely *Shekhinah*—*speak, to us.* (The verb *tedabber* can mean either "you will speak" or "she will speak," and Rabbi El'azar apparently adopts the latter sense.)

In response, Moses accused Israel of weakening both his power and God's power by their refusal to continue hearing God's masculine voice. According to a rabbinic tradition, at Mount Sinai God began speaking to Israel directly, but after hearing the first two of the Ten Commandments the Israelites were overwhelmed and they asked Moses to convey the rest of the revelation to them.

On the wording *ve-at tedabber*, see Rashi on Deuteronomy 5:24. Cf. above, p. 408, n.

"Because the first time, they died—for so it had to be, due to the Tree of Death. After they revived and rose, and desired to enter the Tree of Life—which stands above the Tree of Death—so that they would endure forever, they drew back, unwilling. So Moses' power over them was weakened, and another power was weakened.[41]

"The blessed Holy One said, 'I wanted to establish you in an exalted place, so that you would cleave to life; but you wanted the place where the Female dwells. *Go, say to them, "Return to your tents"* (Deuteronomy 5:27)—each one should go to his female and unite with her.'[42]

370; *Berakhot* 32a. For the full verse in Deuteronomy, see above, note 38.

On Israel's asking Moses to convey the revelation after hearing the first two commandments, see *Shir ha-Shirim Rabbah* on 1:2; *Pirqei de-Rabbi Eli'ezer* 41; *Pesiqta Rabbati* 22, 111a; *Shemot Rabbah* 33:7. Cf. BT *Makkot* 24a, *Horayot* 8a. See also Exodus 20:16: *They said to Moses, "Speak you with us that we may hear, and let not God speak with us lest we die."* On the notion of Israel's weakening God, see above, pp. 92–93, n. 115.

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41. **Because the first time, they died...** When God began to proclaim the Ten Commandments, Israel could not bear the power of the divine voice and they died. This was due to *Shekhinah*, who is identified as the Tree of Death. They were immediately revived and sought to enter the Tree of Life, symbolizing *Tif'eret* (or *Ze'eir Anpin*). However, since they drew back out of fear, Moses' power was weakened—and God's power, too.

See *Pirqei de-Rabbi Eli'ezer* 41: "The first voice [conveying the first of the Ten Commandments] came forth.... and the people of Israel... fell on their faces and died. Then the second voice came forth, and they revived and stood on their feet and said to Moses, 'Moses our master, we cannot hear the voice of the blessed Holy One and die as we just died,' as is said: *My soul departed as he spoke* (Song of Songs 5:6). And it is written: *They said to Moses, 'Speak you with us that we may hear, [and let not God speak with us lest we die].'*"

See BT *Shabbat* 88b, in the name of Rabbi Yehoshua son of Levi: "With every utterance that came forth from the mouth of the blessed Holy One, the souls of Israel departed, as is said: *My soul departed as he spoke.* But since their souls departed at the first utterance, how could they receive the second utterance? He brought down dew, with which He will one day revive the dead, and revived them."

On this theme, see *Shir ha-Shirim Rabbah* on 5:6, 16; *Tanḥuma, Vayiqra* 1; *Tanḥuma* (Buber), *Vayiqra* 1; *Shemot Rabbah* 29:4, 9. On *Shekhinah* as the Tree of Death, see above, p. 9, n. 19.

42. **I wanted to establish you in an exalted place...** God wanted Israel to attain the rung of *Tif'eret* (or the realm of *Ze'eir Anpin*), symbolized by the Tree of Life; but out of fear, they preferred the lower rung of *Shekhinah*, the Divine Feminine. Fittingly, God told them, *Return to your tents*—to unite with their wives.

See BT *Shabbat* 87a: "[Moses] separated himself from his wife. What did he interpret? He applied an a fortiori argument to himself, reasoning: 'If regarding the Israelites—with whom *Shekhinah* spoke only on one occasion and for whom He set a time—Torah said, *Ready yourselves for three days; do not go near a woman* (Exodus 19:15), then I, with whom *Shekhinah* speaks at all times and for whom He does not set a time, how much more so!' And how do we know that the blessed Holy One gave His approval? Because it is written: *Go, say to them, 'Return to*

"Nevertheless, since Israel acted only out of the supernal awe that was upon them, all that was said of them was *Would that they had this heart of theirs to revere Me* (Deuteronomy 5:26). From here we learn that if someone commits an act—yet without setting his heart and intent to the evil side—even though he commits wrong, since he did not act intentionally no punishment falls upon him as on another person, and the blessed Holy One does not render judgment against him for evil.[43]

"*And you, stand here with Me* (Deuteronomy 5:28). From here on, he separated completely from his wife, cleaving and ascending to another place—to the Male, not to the Female. Happy is the share of Moses the faithful prophet, who attained high rungs, such as no other human ever reached! Of this is written *He who is good before God will escape her*... (Ecclesiastes 7:26). What is meant by *good*? Moses, of whom is written *She saw that he was good* (Exodus 2:2). Since he was *good*, he ascended to another high rung. Thus it is written *for the place* אשר אתה עומד עליו (*asher attah omed alav*), *on which you stand, is holy ground* (ibid. 3:5)—עומד עליו (*omed alav*), *above which* [*you*] *stand*, precisely! Why? Because *he was good*, and *good* is the Male.[44]

your tents' (Deuteronomy 5:27) [interpreted midrashically as meaning "Return to your wives"], which is followed by *And you, stand here with Me* (ibid., 28)."

On this Talmudic passage, see BT *Yevamot* 62a; *Avot de-Rabbi Natan* A, 2; B, 2; *Pirqei de-Rabbi Eli'ezer* 46; *Tanḥuma, Tsav* 13; *Shemot Rabbah* 19:3; 46:3. Cf. *Sifra, Metsora* 1:11, 71b; below, note 44.

The hermeneutical principle קל וחומר (*qal va-ḥomer*), "a fortiori" (from the stronger), refers to a conclusion that is inferred to be even more certain than another: "If *x* is true, then certainly *y* is true."

43. **Nevertheless, since Israel acted . . .** The people withdrew from the direct encounter with *Tif'eret* (or *Ze'eir Anpin*) because they were overwhelmed by awe, not out of any sinful intention. So God did not punish them; rather, He expressed the wish that they would always revere Him.

In the concluding sentence, the phrase "another person" means "someone who sins intentionally." On the notion that one who commits a transgression unintentionally is not punished, cf. Naḥmanides on Leviticus 1:4; *Nitsotsei Zohar*.

The full verse in Deuteronomy reads: *Would that they had this heart of theirs to revere Me and to keep My commands for all time, so that it would go well with them and with their children forever!*

44. ***And you, stand here with Me . . .*** From the moment of the revelation at Mount Sinai, Moses separated from his wife—and from the Divine Female, *Shekhinah*—and cleaved to Divine Male.

The adjective *good* alludes to *Yesod* (who is known as Righteous One), based on Isaiah 3:10: *Say of the righteous one that he is good.* The fact that Moses is described as *good* alludes to his attainment of *Yesod*. That is, he now *stands* on this sefirotic rung, which is above *Shekhinah*, who is symbolized by *holy ground.*

On the implication of *And you, stand here with Me*, see the passage in BT *Shabbat* 87a (quoted above, note 42). On Moses' celibacy, see the parallels cited in note 42 (above); Vol. 6, p. 271, n. 27. The context in Deuteronomy

"Now, you might say that Rabbi Yehudah said, 'What about David, of whom is written *and good-looking* (1 Samuel 16:12)? Why wasn't he greater?' Well, it is written וטוב ראי (*ve-tov ro'i*), *and good-looking*—כראי (*ki-r'i*), like a mirror, a mirror in which to gaze. In this way טוב (*tov*), *good*, was with him; מראי (*me-re'i*), from *re'i*, which is a mirror, he was *good*. But of Moses is written טוב הוא (*tov hu*), *he was good*—he himself. Whereas here, טוב ראי (*tov ro'i*). Nevertheless, [David] inhabited both, since one is linked to the other. And Moses, after being *good*, ascended to become the body—איש (*ish*), *man*: והאיש (*Ve-ha-ish*), *And the man, Moses was very humble* (Numbers 12:3)."[45]

Rabbi Yehudah said, "In all his actions, a person should set the blessed Holy One before him. We have already established the matter." Rabbi Yehudah follows his general reasoning, for he has said, "Whoever is walking on the road should focus his attention on three things, the highest of which is prayer. Yet although prayer is so important, highest of all is two or three companions

(5:27–28) reads: *Go, say to them, "Return to your tents. And you, stand here with Me, and I will speak to you all the commands and the statutes and the laws that you will teach them, and they will do them in the land that I am giving them to possess."*

On the verse in Isaiah (*Say of the righteous one that he is good*), see BT *Yoma* 38b, *Ḥagigah* 12a; *Zohar* 1:30b, 33a, 60a, 82b; 2:11b, 128b, 176b (*SdTs*); 3:16a, 110b. On *Yesod* as Righteous One, see above, p. 38, n. 105.

The full verse in Ecclesiastes reads: *I find woman more bitter than death. For she is all snares, and her heart nets, and her arms fetters. He who is good before God will escape her, and a sinner will be trapped by her.*

The full verse in Exodus 2 (describing the birth of Moses) reads: *The woman conceived and bore a son, and she saw that he was good and she hid him three months.* See above, p. 258, n. 35. Cf. BT *Menaḥot* 53b; *Midrash Tehillim* 125:4.

The full verse in Exodus 3 (whose setting is the Burning Bush) reads: *He said, "Do not come any closer! Remove your sandals from your feet, for the place on which you stand is holy ground."* See *Zohar* 2:222a; 3:284b.

45. **What about David?...** If *good* alludes to *Yesod*, then King David should be associated with that rung, since he is described as *good-looking*. Why, then, is he associated with *Shekhinah*, or *Malkhut* (Kingdom)? "Why wasn't he greater?"—that is, Why isn't he linked with the higher rung of *Yesod*?

Rabbi El'azar responds by focusing on the phrase טוב ראי (*tov ro'i*), *good-looking*. The word רֹאִי (*ro'i*), *looking*, suggests רְאִי (*re'i*), "a mirror," alluding to *Shekhinah*, who is like a mirror reflecting all the divine lights. David attained the quality of *Yesod*—or *tov*, *good*—from *re'i*, the "mirror" of *Shekhinah*. Moses, on the other hand, *was good* himself, since he attained *Yesod* directly. Nevertheless, since *Yesod* and *Shekhinah* are united, David "inhabited both."

After attaining *Yesod*, Moses ascended higher to *Tif'eret*, pictured as the trunk of the divine body. He embodied the divine *man*.

On the sefirotic sense of איש (*ish*), *man*, see *Zohar* 3:48a–49a. The verse in Samuel reads: *He was ruddy, with fine eyes* וטוב ראי (*ve-tov ro'i*), *and good-looking* [or: *and goodly to look on*].

sharing words of Torah, for then they do not fear, since *Shekhinah* participates with them."[46]

Like when Rabbi El'azar and Rabbi Ḥiyya were walking on the road. Rabbi El'azar said, "It is written: *YHVH Elohim made coats of skin for Adam and his wife, and He clothed them* (Genesis 3:21). Now, were they stripped of that *skin* until now? Yes—but garments of glory."[47]

Rabbi Ḥiyya said to him, "If so, they didn't deserve them. For if you say, 'Before they sinned, He clothed them'—no; after they sinned, it is written *YHVH Elohim made* [*coats of skin*] *for Adam and his wife,* [*and He clothed them*]."[48]

46. **In all his actions . . .** Cf. Psalms 16:8: *I set YHVH before me always.*

The formulation "Whoever is walking on the road should focus his attention on three things" is based on a rabbinic statement concerning Jacob when he was journeying to meet his long-lost brother Esau: "He prepared himself for three things: for prayer, for [offering] a gift, and for battle."

Rabbi Yehudah adds that prayer is the highest of these three, yet even more important while one is on the road is to engage in Torah with two or three others.

For the rabbinic statement about Jacob's preparations, see *Pesiqta de-Rav Kahana* 19:3; *Qohelet Rabbah* on 9:18; *Tanḥuma* (Buber), *Vayishlaḥ* 6; *Zohar* 1:204b–205a; 3:269a.

On the importance of engaging in Torah while walking or traveling, see above, p. 319, n. 69. On the presence of *Shekhinah* among two or three people engaging in Torah, see M *Avot* 3:6; BT *Berakhot* 6a; *Mekhilta de-Rashbi*, Exodus 20:21. Cf. *Qohelet Rabbah* on 4:9.

47. ***YHVH Elohim made coats of skin . . .*** According to this verse, after Adam and Eve sinned, *YHVH Elohim made* כתנות עור (*kotnot or*), *coats of skin, for Adam and his wife.*

Rabbi El'azar's statement "Yes—but garments of glory" is ambiguous, as we soon see. The expression מאני יקר (*manei yeqar*), "garments of glory," is a paraphrase of *Targum Onqelos* on the verse, which renders כתנות עור (*kotnot or*), *coats of skin*, as "לבושין דיקר (*levushin di-yqar*), garments of glory, on the skin of their flesh." This image matches a rabbinic tradition about a variant reading of כתנות עור (*kotnot or*), *coats of skin.* See *Bereshit Rabbah* 20:12: "In the Torah [scroll] of Rabbi Me'ir, it was found written: 'כתנות אור (*kotnot or*), *garments of light.*' These are the clothes of Adam. . . ." These *garments of light* constituted Adam and Eve's original aura. Elsewhere the *Zohar* teaches that as a result of eating the fruit of the Tree of Knowledge, Adam and Eve lost their lustrous *coats of light* and spiritual nature, fell into mortality, and from then on were clothed in human *coats of skin.*

On *kotnot or*, *coats of skin* (or *of light*), see *Bereshit Rabbah* 12:6; 20:12 (and Theodor's note); *Zohar* 1:36b, 224a; 2:179a (*SdTs*), 208b (Vol. 6, p. 189, n. 238), 229b; 3:83a–b (*Piq*); Moses de León, *Sefer ha-Rimmon,* 404; Scholem, *Major Trends,* 404, n. 87.

On *coats of skin* as referring to Adam and Eve's own skin, see also BT *Niddah* 25a; *Tosafot*, ad loc., s.v. *she-ein*; Ibn Ezra and David Kimḥi on Genesis 3:21; Kasher, *Torah Shelemah*, Genesis 3:21, nn. 176, 186. For Gnostic parallels, see Origen, *Contra Celsum* 4:40; *Apocryphon of John* 23:31–35; *Hypostasis of the Archons* 90:16; Irenaeus, *Adversus haereses* 1:5:5.

48. **If so, they didn't deserve them . . .** Rabbi Ḥiyya assumes that Adam and Eve's כתנות עור (*kotnot or*), *coats of skin*, were actually "garments of glory." But if so, "they didn't deserve them," since they had sinned by eating from the Tree of Knowledge. He adds that from the biblical context, God obviously *clothed them* with these *coats of*

He replied, "Certainly so! At first, they resembled the pattern above and were stripped of lowly patterns, and celestial light surrounded them. After they sinned, He transformed them into the patterns of this world, removing from them the patterns above. What is written? *YHVH Elohim made coats of skin for Adam and his wife*—corresponding to the pattern of this world.[49]

"It is written: *Aaron and his sons you shall bring forward and dress them in tunics* (Exodus 29:4, 8). There, corresponding to the pattern above; here, corresponding to the pattern below. There, כתנות (*kotnot*), tunics of, linen; here, כתנות (*kotnot*), *coats of, skin*. Yet even so, the beauty of those garments surpassed all.[50]

"*The eyes of the two were opened* (Genesis 3:7)—to the form of this world, which was not the case before, when they were gazing open-eyed above. It is written: *I will lead the blind by a road they do not know; by paths they do not know I will conduct them. I will turn darkness before them into light*... (Isaiah 42:16). The blessed Holy One will one day open eyes that are unwise to perceive [262a] supernal wisdom and to apprehend what they did not apprehend in this world, so that they may know their Lord. Happy are the righteous who will attain that wisdom, for there is no wisdom like that wisdom, nor knowledge like that apprehending!"[51]

skin after they had sinned. See *Haggahot Maharḥu*; *Miqdash Melekh*.

49. **Certainly so!...** Rabbi El'azar agrees that after having sinned, Adam and Eve did not deserve "garments of glory." But previously, he explains, they manifested a spiritual nature and were clothed in such garments. Then, after they ate from the Tree of Knowledge, God stripped them of their ethereal quality and fittingly clothed them in *coats of skin*. See above, note 47.

50. ***Aaron and his sons you shall bring forward...*** The biblical context is the installation of the priests. Rabbi El'azar indicates that the priestly "כתנות (*kotnot*), tunics of, linen" retained some of the splendor of Adam and Eve's original garments of glory, "corresponding to the pattern above." In contrast, Adam and Eve's כתנות (*kotnot*), *coats of, skin* were of an earthly nature, "corresponding to the pattern below." Yet even so, Adam and Eve's garments were incomparably beautiful.

After its initial use to refer to Adam and Eve's garments, the word *kotnot* appears in the Bible only in reference to the priestly tunics. On these being of linen, see Exodus 28:39; 39:27. The word שש (*shesh*), "linen," can also mean "six," and according to rabbinic tradition, the linen yarn used in the priestly garments consisted of six strands. Elsewhere, the *Zohar* indicates that by wearing garments of *shesh* (*linen*), the priest was arrayed, as it were, in all *shesh* (six) *sefirot* from *Ḥesed* to *Yesod*. See BT *Yoma* 71b–72a; *Zohar* 2:232b, 234a.

On the similarity between the priestly garments and Adam and Eve's original garments of glory, see *Zohar* 2:229b; cf. 1:217a. On the desirable quality of the original garments, see Vol. 6, p. 189, n. 238; Kasher, *Torah Shelemah*, Genesis 3:21, n. 184. The quotation here from Exodus conflates 29:4 and 29:8.

51. ***The eyes of the two were opened...*** Describing what happened to Adam and Eve immediately after eating from the fruit of the Tree of Knowledge. According to Rabbi El'azar, they now became aware of (and en-

As they were walking, they saw some robbers pursuing them to raid them. Rabbi El'azar gazed at them, and two wild beasts came and killed them. He said, "Blessed is the Compassionate One who has saved us!"

Rabbi El'azar proclaimed, "*When you walk, your stride will be unrestrained; if you run, you will not stumble* (Proverbs 4:12). And it is written: *For His angels He will command for you, to guard you on all your ways* (Psalms 91:11), and *For Me he desired, and I will deliver him* (ibid., 14)."

It has been taught as supernal mystery in the Book of Concealment: Three cavities of inscribed letters are revealed in the skull of *Ze'eir Anpin*. And we have learned: There are three brains concealed in those cavities, and from the flow of the supernal hidden brain of *Attiqa Qaddisha*, four brains appear in that *Ze'eir Anpin*, and these four brains spread through all. They are four channels in the four compartments of tefillin, which the blessed Holy One puts on.[52]

meshed in) the material world and no longer gazed upon the spiritual realm. In the Messianic age, God will restore spiritual vision and wisdom.

"The form" renders טיפסא (*tifsa*), which derives from Greek *tupos*, "form, shape, figure, pattern, mold, matrix." See *Zohar* 1:20b, 96b; 3:120a; *Bei'ur ha-Millim ha-Zarot*, 179, s.v. *tifsa*; Luria, *Va-Ye'esof David*, s.v. *tifsa*.

The full verse in Genesis reads: *The eyes of the two were opened, and they knew they were naked, and they sewed fig leaves and made themselves loincloths.* The full verse in Isaiah reads: *I will lead the blind by a road they do not know; by paths they do not know I will conduct them. I will turn darkness before them into light, rough ground into a plain. These are the words—I will fulfill them and not abandon them.*

52. **the Book of Concealment...** According to this cryptic text, "Three cavities of inscribed letters are revealed in the skull of *Ze'eir Anpin*." See *Zohar* 2:177b (*SdTs*). *Ze'eir Anpin* (the Short-tempered One) is the configuration of *sefirot* from *Ḥokhmah* to *Yesod*. The cavities of His skull enclose three brains, corresponding to *Ḥokhmah*, *Binah*, and *Da'at*. A fourth brain also appears in the skull of *Ze'eir Anpin*, issuing from the concealed brain of *Attiqa Qaddisha* (the Holy Ancient One), which is the highest sefirotic configuration, corresponding to *Keter*. These four brains spread throughout the sefirotic body of *Ze'eir Anpin*.

The four brains correspond to the four compartments in the *tefillah* (phylactery) worn on the head, which in turn correspond to the four letters of the Holy Name *YHVH*. The "inscribed letters" of the "three cavities" are the first three letters of this Name.

Each of the two tefillin contains four passages from the Torah (Exodus 13:1–10, 11–16; Deuteronomy 6:4–9; 11:13–21) written on parchment. In the *tefillah* of the hand all four passages are written on one piece of parchment, whereas the *tefillah* of the head is divided into four compartments, and each of the four passages, written on a separate piece of parchment, is inserted in its own compartment. See BT *Menaḥot* 34b; Maimonides, *Mishneh Torah, Hilkhot Tefillin* 3:5; Vol. 1, p. 96, n. 719. On the significance of tefillin, see above, p. 73, n. 56. On the significance of the four compartments, see Azriel of Gerona, *Peirush ha-Aggadot*, 4; *Zohar* 1:14a; 2:43a–b (*Piq*), 162a; 3:140a (*IR*), 236b, 263a, 264a, 269a, 291a (*IZ*); *ZḤ* 31c.

The notion that God Himself wears tefillin appears in BT *Berakhot* 6a: "Rabbi Avin son of Rabbi Adda said in the name of Rabbi

Therefore a person should put them on every day, since they constitute the supernal Holy Name in its inscribed letters, as is written: *All the peoples of the earth will see that the name of YHVH is proclaimed over you, and they will be in awe of you* (Deuteronomy 28:10). And we have learned: *The name of YHVH*—the actual *name of YHVH*, and this refers to the tefillin of the head.[53]

Yitsḥak, 'How do we know that the blessed Holy One puts on tefillin? For it is said: *YHVH has sworn by His right hand and by the arm of His strength* (Isaiah 62:8). *By His right hand*—this is Torah, as is said: *From His right hand, a fiery law for them* (Deuteronomy 33:2). *And by the arm of His strength*—this is tefillin, as is said: *YHVH will give strength unto His people* (Psalms 29:11). How do we know that tefillin are a strength to Israel? For it is written: *All the peoples of the earth will see that the name of YHVH is proclaimed over you, and they will be in awe of you* (Deuteronomy 28:10), and it has been taught: Rabbi Eli'ezer the Great says, "This refers to the tefillin of the head."' Rabbi Naḥman son of Yitsḥak asked Rabbi Ḥiyya son of Avin, 'These tefillin of the Master of the Universe—what is written in them?' He replied, '*Who is like Your people Israel, a unique nation on earth?* (1 Chronicles 17:21).'"

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On this Talmudic passage, see Vol. 4, p. 489, n. 442.

Galen recognized four ventricles (or cavities) of the brain, but some medieval scholars distinguished only three. See Ibn Ezra (long) on Exodus 31:3 (and *Qarnei Or*, ad loc.); idem on Isaiah 44:18; Gershon ben Solomon, *Sha'ar ha-Shamayim* 9, 26–c; *Zohar* 2:177b (*SdTs*); 3:136a (*IR*), 140a (*IR*), 142b (*IR*), 292b–293a (*IZ*), 294b (*IZ*); Siegel, *Galen's System of Physiology and Medicine*, 118–23; Ullmann, *Islamic Medicine*, 63; Gross, *Brain, Vision, Memory*, 28–35.

The term "channels" renders רהיטי (*rehitei*), whose root—רהט (*rht*)—means "to run, move swiftly." See Genesis 30:38, 41; Exodus 2:16; and Song of Songs 7:6: *The dangling locks of your head like royal purple; a king is captured* [or: *bound*] ברהטים (*ba-rehatim*), *by the flowing tresses.* This last verse is linked with tefillin in *Zohar* 1:13b–14a; 3:269b; *TZ* 6, 21b; *TZ*, add. 6, 144b. Cf. Rashi on Song of Songs 7:6; *Zohar* 1:161a–b. On the "channels in the four compartments of tefillin," cf. also *Zohar* 1:162a (*ST*); 3:293a–b (*IZ*). This formulation resembles the phrase "channels of the brain," on which see below, p. 816, n. 146.

On this Zoharic passage, see *Zohar* 3:140a (*IR*). On *Sifra di-Tsni'uta* (The Book of Concealment), see Vol. 5, p. xii; p. 545, n. 1; pp. 587–88. On the term *Ze'eir Anpin*, see above, pp. 22-23, n. 57.

53. **Therefore a person should put them on every day...** By wearing tefillin daily, one displays the Name *YHVH*, whose four letters correspond to the four compartments of the *tefillah* (phylactery) of the head.

The verse is Deuteronomy is linked specifically with the *tefillah* of the head in BT *Berakhot* 6a (quoted in the preceding note): "Rabbi Avin son of Rabbi Adda said in the name of Rabbi Yitsḥak, '... How do we know that tefillin are a strength to Israel? For it is written: *All the peoples of the earth will see that the name of YHVH is proclaimed over you, and they will be in awe of you* (Deuteronomy 28:10), and it has been taught: Rabbi Eli'ezer the Great says, "This refers to the tefillin of the head."'"

On the verse in Deuteronomy in connection with tefillin, see also Vol. 8, p. 416, n. 340. The verse reads: *All the peoples of the earth will see that the name of YHVH is called over you* [or: *proclaimed over you*] [or: *that you are called by the name of YHVH*].... This idiom means that *YHVH* recognizes Israel as His own. See 2 Samuel 12:28; Isaiah 4:1.

The commandment of tefillin was widely disregarded in France and Spain in the twelfth and thirteenth centuries. The *Zohar*,

The higher brain flowing into the lower brain—called two brains, of which is written *wisdoms* (Proverbs 1:20), expressed as one.[54]

Rabbi Yitsḥak said, "That is what is written: *Consecrate unto Me every firstborn* (Exodus 13:2)—which is the crown encompassing and concealing all those others. *Every firstborn*, unspecified—to include the flow from above, hidden of all. This is called *breach of every womb* (ibid.)—opening of the whole unified flow above."[55]

Rabbi Shim'on said, "And concealed in the י (*yod*) of the Holy Name. One compartment of tefillin, which is *Consecrate unto Me every firstborn*, unspecified. Supernal brain, one compartment."[56]

Second: *So when* [*YHVH*] *brings you* (Exodus 13:11).[57]

Rabbi Yehudah said, "The brain whose gates bring forth fifty gates. There are many gates, corresponding to the many times it is written *who brought you out*

seeking to reinforce the commitment to this *mitsvah*, emphasizes its mystical significance. See *Tosafot, Shabbat* 49a, s.v. *ke-elisha*; Baer, *History*, 1:250; Tishby, *Wisdom of the Zohar*, 3:1161–65.

54. **The higher brain flowing into the lower brain...** The brain of *Attiqa Qaddisha* (the Holy Ancient One) flowing into the brain of *Ze'eir Anpin* (the Short-tempered One). See above, note 52.

The full verse in Proverbs reads: *Wisdom cries aloud outside, in the squares she lifts her voice.* The rare singular noun חכמות (*ḥokhmot*), *wisdom*, appears at first glance to be the plural of the more usual term חכמה (*ḥokhmah*), *wisdom*. This plural form has been described by grammarians as expressing majesty or intensification. Here, the *Zohar* construes the word's unusual form as indicating an intrinsic plurality—and as referring to the two divine brains. With the phrase "expressed as one," the *Zohar* construes the verse's singular verbs and singular pronoun as implying that the two brains are united when the higher flows to the lower. See *Zohar* 3:131b (*IR*), 140a (*IR*); cf. 1:141b.

55. ***Consecrate unto Me every firstborn...*** This verse is near the beginning of the first of the four passages contained in the four compartments of the *tefillah* (phylactery) of the head. (See above, note 52.) This verse (and passage) represent the sefirotic crown of *Ḥokhmah*, which encompasses all the *sefirot* below. Being the primordial point, *Ḥokhmah* is pictured as the *firstborn*. The "unspecified" wording *every firstborn* includes the hidden flow from *Keter* above. *Ḥokhmah* opens that flow of emanation and conveys it to the lower *sefirot*.

The full verse in Exodus reads: *Consecrate unto Me every firstborn, breach of every womb among the Children of Israel, of human and beast—it is Mine.*

56. **concealed in the י (*yod*) of the Holy Name...** The primordial point of *Ḥokhmah* is symbolized by the point-like letter י (*yod*) in the Name יהוה (*YHVH*). This *sefirah* and this letter correspond to the first compartment of the *tefillah* (phylactery) of the head, which contains the passage *Consecrate unto Me every firstborn*. *Ḥokhmah* represents the first of *Ze'eir Anpin*'s three brains. (See above, note 52.)

57. **Second: *So when* [*YHVH*] *brings you*** The second compartment of the *tefillah* (phylactery) of the head contains the biblical passage beginning with this verse. (See above, note 52.) The full verse reads: *So when YHVH brings you to the land of the Canaanite as He swore to you and to your father and gives it to you.*

of the land of Egypt (Exodus 20:1); *YHVH brought you out of Egypt* (ibid. 13:9). The memory of Egypt is mentioned many times—fifty, corresponding to fifty.[58]

"We have learned in the Book of Rav Hamnuna Sava that he said, 'Many gates above and below, which were shut and bound by chains, the blessed Holy One burst open, to bring forth Israel. For through the gates of that brain, all other gates are opened and bound; and if the gates of this brain had not been broken and opened, others would not have been opened to execute judgment and to bring forth Israel from slavery.'[59]

"All is sealed in this, who is called Supernal Mother, from whom power is aroused for Mother Below. Who is She? The one of whom is written ולאומי אלי האזינו (*u-l'ummi elai ha'azinu*), *and My nation, give ear to Me* (Isaiah 51:4). Do not read לְאוּמִי (*le'ummi*), *My nation*, but rather לְאִמִּי (*le-immi*), *to My mother*—the blessed Holy One went on loving Assembly of Israel until He called Her 'My mother.'[60]

58. **The brain whose gates bring forth fifty gates...** This second compartment corresponds to the brain (and *sefirah*) of *Binah*, who is often described as having fifty gates, through which the flow of emanation streams below. These fifty gates correspond to the (supposedly) fifty times that "the memory of Egypt is mentioned" in the Torah.

The Exodus itself is referred to more than fifty times in the Torah, but according to one enumeration there are fifty instances in which God seeks to remind Israel of the Exodus. See *Zohar* 1:261b (*Hash*); 2:83b–84a, 85b; *ZḤ* 31a; *TZ* 6, 22a; 30, 74b; 32, 76b; 39, 79b; Cordovero, *Pardes Rimmonim* 13:1–2; *Derekh Emet*; *Nitsotsei Zohar*; ibid. on *Zohar* 2:85b, n. 2; ibid., on *ZḤ*, 124b–d; *Matoq mi-Devash*.

The image of *Binah*'s fifty gates derives from a statement attributed to Rav and Shemu'el (BT *Rosh ha-Shanah* 21b, *Nedarim* 38a): "Fifty gates of בינה (*binah*), understanding, were created in the world, all of which were given to Moses except for one, as is said: *You made him little less than God* (Psalms 8:6)."

59. **the Book of Rav Hamnuna Sava...** According to this venerable source, God burst open the many gates of the brain of *Binah*, thereby breaking open many lower gates (apparently of *Shekhinah*), through which judgment was executed upon the Egyptians and Israel was redeemed. On Rav Hamnuna and his book, see above, pp. 261–62, n. 48.

60. **All is sealed in this...** All of the liberating power is sealed in the Supernal Mother (*Binah*), who conveys power to Mother Below (*Shekhinah*).

The verse in Isaiah reads: *Hearken to Me, My people,* ולאומי אלי האזינו (*u-l'ummi elai ha-'azinu*), *and My nation, give ear to Me.* Drawing on a midrashic source, Rabbi Yehudah reads the word לאומי (*le'ummi*), *My nation,* as if it were spelled without the letter ו (*vav*) following the א (*alef*)—לאמי—and he construes this as לְאִמִּי (*le-immi*), *to My mother,* alluding to the Divine Mother, *Shekhinah*.

See *Shir ha-Shirim Rabbah* on 3:11: "Rabbi Shim'on son of Yoḥai asked Rabbi El'azar son of Rabbi Yose, 'Perhaps you have heard from your father the meaning of [*O daughters of Zion, go out and gaze upon King Solomon,*] *upon the crown with which his mother crowned him* (Song of Songs 3:11)?' He replied, 'Yes.' He asked him, 'How [did he explain it]?' He replied, 'Like a king who had an only daughter whom he loved lavishly, calling her "my daughter." He went on loving her until he called her "my sister." He

"This issues from Supernal Mother, who is the second compartment, called ה (*he*) of the Holy Name, opening into fifty gates. From this issues a breath to one nostril of the armoire of the nose.[61]

"We have learned: The Jubilee, in which slaves go free, is joined to this brain. For they are the fifty years of Jubilee and the fifty days of counting the Omer, joining it. Here spirits of slaves rest, and they take a breath, as is written: *On the day that YHVH gives you rest from your distress and your agitation, and from the hard labor* (Isaiah 14:3). Therefore, ה (*he*) is tranquility of spirit, liberating the spirit.[62]

went on loving her until he called her "my mother." So the blessed Holy One loved Israel lavishly and called them "My daughter"....He went on loving them until He called them "My sister."...He went on loving them until He called them "My mother," as is said: *Hearken to Me, My people,* ולאומי אלי האזינו (*u-l'ummi elai ha'azinu*), *and My nation, give ear to Me* (Isaiah 51:4)—it is spelled ולאמי.' Rabbi Shim'on son of Yoḥai stood and kissed him on his head, saying, 'If I have come just to hear this interpretation from your mouth, it is enough for me!'"

Here Rabbi Yehudah applies this midrash to *Shekhinah*, who is known as Assembly of Israel. Her partner, *Tif'eret*, "went on loving" Her so much that He called Her אמי (*immi*), "My mother."

On the midrashic passage, see *Pesiqta de-Rav Kahana* 1:3; *Tanḥuma* (Buber), *Pequdei* 8; *Shemot Rabbah* 52:5; *Bemidbar Rabbah* 12:8; *Bahir* 63 (43); Naḥmanides on Genesis 24:1; *Zohar* 1:156b (*ST*); 2:100b; 3:7b; *ZḤ* 91c (*MhN, Eikhah*); Green, *Keter*, 80–81. Cf. *Sifra, Millu'im (Shemini)* 1:15, 44c.

On the significance of Mother Israel's crowning God, see *Yefeh Qol* on *Shir ha-Shirim Rabbah* on 3:11; *Maharzu* on *Shemot Rabbah* 52:5. On the spelling of ולאומי (*u-l'ummi*) in the verse from Isaiah, see *Minḥat Shai*, ad loc. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

61. **This issues from Supernal Mother...** *Shekhinah* emanates from *Binah*, who is symbolized by the second compartment of the *tefillah* (phylactery) of the head. *Binah* is also symbolized by the second letter of the Name יהוה (*YHVH*): the feminine marker ה (*he*). From *Binah*, a breath issues to the nose of *Ze'eir Anpin*, pictured as a cabinet (or "armoire").

The word "armoire" renders פרדשקא (*pardashqa*), apparently based on the rabbinic term פרדסקין (*pardisqin*), a corruption of Greek *purgiskos*, "cupboard, cabinet." See M *Oholot* 6:7; *Tosefta Oholot* 7:13; Lieberman, *Tosefet Rishonim*, 3:115. On the word *pardisqin* in M *Oholot*, the early thirteenth-century Tosafist Samson of Sens explains to his readers what a cabinet is: "hollow columns in the wall of the house made of many windows and with doors." Asher ben Yehiel explains that *pardisqin* are "windows like towers built into the wall."

See Maimonides, *Mishneh Torah, Hilkhot Tum'at Met* 25:4; Abraham ben David, ad loc.; *Zohar* 2:176b–177a (*SdTs*), 178b (*SdTs*); 3:130b (*IR*), 289a (*IZ*), 294b (*IZ*).

Some commentators understand *pardashqa* as "officer," based on the rabbinic term פרדשכא (*pardashkha*), "officer, official," which may itself derive from Persian. This sense could convey the image of a nose supervising commandingly. See BT *Shabbat* 94a, *Megillah* 12b; *Zohar* 1:148b; 2:8b, 36b; 3:144b (*IR*), 289a (*IZ*); *Arukh ha-Shalem*, s.v. *pardakhsh*; *Tosefot he-Arukh ha-Shalem*, 336, s.v. *pardakhsh*.

62. **The Jubilee, in which slaves go free...** The Jubilee is celebrated every fifty years at the end of the cycle of seven Sabbatical years. Here, Rabbi Yehudah associates the Jubilee

"The exodus from Egypt depends on this compartment and on the letter ה (*he*) of the Holy Name, as has been said. Until here, generality of the Holy Name.[63]

"Come and see: From the side of Father issues *Ḥesed*; from the side of Mother, *Gevurah*. The blessed Holy One embraces all, and with them the letter ו (*vav*) is adorned."[64] [262b]

Third: *Hear, O Israel!* (Deuteronomy 6:4)—Israel the Elder.[65]

You shall love YHVH your God (ibid., 5). Rabbi Shim'on taught, "This is a supernal mystery, that Israel is crowned on the side of Father. Who is He? Abraham. And He is crowned on the side of Mother. Who is He? Isaac.[66]

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with (the brain of) *Binah*, who possesses fifty gates (see above, note 58). He includes another fifty, as well: the fifty days of the Omer. The repose of liberated slaves is suggested by the sound of pronouncing the letter ה (*he*), which resembles an exhalation of relief.

According to Exodus 21:2, Hebrew slaves are to be set free after six years (occasionally associated with the start of the Sabbatical year). Rabbinic sources, however, sometimes associate the Jubilee year with the freeing of slaves. This is based partly on Leviticus 25:10: *You shall hallow the fiftieth year and proclaim* דרור (*deror*), *release* [or: *freedom*], *in the land for all of its inhabitants. A jubilee it shall be for you, and you shall go back each man to his holding, and each man to his clan you shall go back.*

Furthermore, according to Leviticus, an Israelite debtor forced to work for another Israelite (as well as an impoverished Israelite sold as a slave to a non-Israelite) goes free in the Jubilee. (See Leviticus 25:40, 54.) Moreover, according to Exodus 21:6, a slave who refuses to be set free in the seventh year *shall serve* [his master] *forever*; and this is interpreted midrashically as "until the Jubilee." See Vol. 8, pp. 208–9, n. 6. On *Binah*, the Jubilee, and the Omer, see *Zohar* 2:46a, 83b; 3:136a (*IR*).

63. **The exodus from Egypt...** The biblical passage contained in this second compartment concludes: *Through strength of hand YHVH brought us out of Egypt* (Exodus 13:16).

This discussion of the first two compartments of the *tefillah* (phylactery) of the head involves *Ḥokhmah* and *Binah*, symbolized by the first two letters of the Name יהוה (*YHVH*): י (*yod*) and ה (*he*). These two letters spell יה (*Yah*), which is itself a Divine Name and which includes, as it were, the remaining letters of *YHVH*, since *Ḥokhmah* and *Binah* include all of the lower *sefirot*, symbolized by the last two letters of *YHVH*. Thus, the letters *yod* and *he* are "generality of the Holy Name." On the sefirotic significance of the letters of *YHVH*, see above, p. 74, n. 60.

64. **From the side of Father issues *Ḥesed*...** *Ḥesed* is situated on the right side of the sefirotic tree, beneath Father *Ḥokhmah*. *Gevurah* is situated on the left side, beneath Mother *Binah*. *Tif'eret* (known as the blessed Holy One) is in the middle, embracing right and left. He is symbolized by the third letter of the Name יהוה (*YHVH*): ו (*vav*).

65. **Third: *Hear, O Israel!*...** The third compartment of the *tefillah* (phylactery) of the head contains the biblical passage beginning with this verse. (See above, note 52.)

In midrashic literature the title "Israel the Elder" refers to Israel the patriarch (Jacob), as opposed to the people Israel. In the *Zohar* "Israel the Elder" designates *Tif'eret*, also called *Tif'eret Yisra'el* (Beauty of Israel). See above, p. 481, n. 601. The full verse in Deuteronomy reads: *Hear, O Israel! YHVH our God, YHVH is one.*

66. ***You shall love YHVH your God*...** The verb ואהבת (*ve-ahavta*), *you shall love*, is

"We have learned: *You shall love*—because one loves the King greatly, he acts kindly toward all. The most precious חסד (*ḥesed*), kindness, is called 'kindness of truth,' for which one seeks no reward, but rather out of love for the King, whom he loves intensely. *Ḥesed*, kindness, depends on love for the King. So, *Abraham, My lover* (Isaiah 41:8)—because he loved Him so greatly, he spread kindness through the world. Thus, *You shall love*—kindness depends on love. This is the third compartment.[67]

"Fourth: *It shall be, if you heed.... Take care.... Then the wrath of YHVH will flare...* (Deuteronomy 11:13, 16–17)—harsh *Gevurah* and stern Judgment, issuing from the side of Supernal Mother. We have learned: Although She is not Judgment, from Her side issues supernal *Gevurah*.[68]

"Now, you might say, '*It shall be, if you heed*—which is not Judgment!' Well, there is no crown among all crowns of the King that does not encompass good and evil—especially *Gevurah*, which includes good and evil.[69]

associated with *Ḥesed* (Love), situated on the right side of the sefirotic tree beneath Father *Ḥokhmah*. *Ḥesed* is symbolized by Abraham, and this *sefirah* crowns Israel—namely *Tif'eret Yisra'el* (Beauty of Israel).

Tif'eret Yisra'el is also crowned on the left side, by *Gevurah* (symbolized by Isaac), situated beneath Mother *Binah*. The full verse in Deuteronomy reads: *You shall love YHVH your God with all your heart, with all your soul, and with all your might.*

67. **because one loves the King greatly...** A person who truly loves God manifests love toward all creatures. Abraham embodied selfless חסד (*ḥesed*), "kindness," so he attained that sefirotic rung. The third compartment of the *tefillah* (phylactery) of the head—which contains the verse *You shall love YHVH your God*, etc.—fittingly corresponds to *Ḥesed*.

On the first sentence, see below at note 154. On the phrase "kindness of truth," see *Bereshit Rabbah* 96:6; *Tanḥuma, Vayḥi* 3; *Tanḥuma* (Buber), *Vayḥi* 5. The full verse in Isaiah reads: *You, Israel, My servant; Jacob, whom I have chosen; seed of Abraham,* אהבי (*ohavi*), *My friend* [or: *My lover*]. See *Zohar* 1:85a; *ZḤ* 52c.

68. **Fourth: *It shall be, if you heed...*** The fourth compartment of the *tefillah* (phylactery) of the head contains the biblical passage beginning with this verse. (See above, note 52.)

The wrath of YHVH is identified with *Gevurah*, also called *Din* (Judgment), situated on the left side and issuing from Mother *Binah*.

The context in Deuteronomy (11:13–17) reads: *It shall be, if you indeed heed My commands that I command you today, to love YHVH your God and to serve Him with all your heart and with all your soul, I will give the rain of your land in its season, early rains and late, and you will gather in your grain and your wine and your oil. I will give grass in your field for your cattle, and you will eat and be sated. Take care, lest your heart be seduced, so that you turn aside and serve other gods and bow down to them. Then the wrath of YHVH will flare against you, and He will shut the heavens so that there will be no rain and the earth will not yield her fruit, and you will perish quickly from the good land that YHVH is giving you.*

69. **Now, you might say...** The beginning of this passage (quoted in the preceding note) does not express harsh Judgment, but rather love and blessing: *If you indeed heed My commands.... I will give the rain of your land in its season, early rains and late, and you will gather in your grain and your wine*

"These four are grasped by ו (*vav*), who crowns itself with them, and these are the tefillin that the blessed Holy One puts on. We have learned: This *vav* ascends and is adorned with its crowns, grasping one and the other, crowned with all. So *vav* is the center of all, above and below, displaying complete Wisdom in every direction."[70]

Rabbi Abba taught, "Concerning what is written: *Only your fathers did YHVH desire* (Deuteronomy 10:15)—from here Rabbi Shim'on said, 'The patriarchs are the holy supernal Chariot, for it is written: *did YḤVH desire*.'[71]

"Come and see: Just as there is a holy Chariot below, so there is a holy Chariot above. And what is it? The one that we have mentioned. All is called 'holy Chariot,' all interlinked, all becoming one.[72]

"*Only your fathers*—three, yet a chariot is four. How do we know four? As is written: *and He chose their seed after them* (Deuteronomy 10:15). What does this imply? Including with them King David, who is the fourth to be arranged in the

and your oil. I will give grass in your field for your cattle, and you will eat and be sated.

Rabbi Shim'on explains that each sefirotic crown includes both good and evil, both Love and harsh Judgment. The biblical passage in this fourth compartment corresponds to *Gevurah*, and includes both positive and negative elements.

On the notion that each *sefirah* includes both good and evil, cf. *Zohar* 2:36a; Moses de León, *Sefer ha-Rimmon*, 145–46, and Wolfson's n. 1 on p. 146.

70. **These four are grasped by ו (*vav*)...** These four passages and compartments of the *tefillah* (phylactery) of the head (corresponding to *Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah*) are all grasped by *Tif'eret*, who is symbolized by the letter ו (*vav*) in the name *YHVH*. *Tif'eret* is known as the blessed Holy One, who is described as putting on tefillin. (See the passage from BT *Berakhot* 6a, quoted above, note 52.)

The letter *vav* (symbolizing *Tif'eret*) ascends to *Ḥokhmah* (Wisdom) and *Binah* (Understanding), and conveys the flow of emanation from above to below. *Tif'eret* is often pictured as the center, harmonizing right and left, spanning above and below.

On the correspondence between the sefirotic tetrad of *Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah* and the four passages and compartments, see Tishby, *Wisdom of the Zohar*, 3:1162; 1170, n. 69.

71. ***Only your fathers did YHVH desire...*** The three patriarchs (*fathers*)—Abraham, Isaac, and Jacob—symbolize the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*. This triad forms a throne (or chariot) for the highest level of Divinity. Through these *sefirot* (and their associated patriarchs), God's power and love are manifested in the world.

See *Bereshit Rabbah* 47:6 (in the name of Resh Lakish): "The patriarchs themselves constitute the Chariot." See above, p. 211, n. 70.

On the verse in Deuteronomy, see *Zohar* 1:216b, 223b. The full verse reads: *Only your fathers did YHVH desire, to love them; and He chose their seed after them—you, from all the peoples, as on this day.*

72. **Just as there is a holy Chariot below...** There are angels below forming a Chariot for *Shekhinah*, and the triad of *Ḥesed*, *Gevurah*, and *Tif'eret* forming a Chariot for the highest level of Divinity (as mentioned above). Yet, the entire sefirotic realm constitutes a Chariot for *Ein Sof*.

holy Chariot. For we have learned: The patriarchs are the full arrangement of all, and by them the body was completed, fashioned, and unified. King David came and consummated all, making the body firm, perfecting it with them."[73]

Rabbi Yitsḥak said, "Just as the patriarchs were worthy of being crowned with the holy Chariot, so David was worthy of being established as the fourth support of the Chariot."

Rabbi Yehudah said, "It is written of David: *He was ruddy, with fine eyes and goodly to look on* (1 Samuel 16:12). Why *ruddy*? Because of his allotted share. *Ruddy*—Judgment, surely! *With fine eyes*—Judgment with Compassion, as is written: *the faithful acts of love for David* (Isaiah 55:3)."[74]

Rabbi Yitsḥak said, "We have established *the acts of love for David* in their place. However, *He was ruddy*—as we have said. *With fine eyes*—the patriarchs.[75]

"Come and see: Jerusalem and Zion—Judgment and Compassion. Nevertheless, it is written: *the City of David, which is Zion* (1 Kings 8:1). It is written: *The Holy One is in your midst, and I will not enter the city* (Hosea 11:9)—'The blessed Holy One has sworn that He will not enter heavenly Jerusalem [until Israel enters earthly Jerusalem].' When?"[76]

73. **yet a chariot is four...** Only with four legs does the Chariot-Throne becomes stable. So the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret* must be completed by a fourth component: *Shekhinah*, who is symbolized by King David, the *seed* of the patriarchs. The sefirotic triad forms the divine body, which is then perfected by *Shekhinah*. On David's role along with the patriarchs, see above, p. 211, n. 70; Vol. 8, p. 436, n. 409.

74. ***He was ruddy, with fine eyes...*** The color red signifies Judgment, which also characterizes *Shekhinah*, David's "allotted share." Yet this Judgment is balanced by Compassion, which is indicated by the phrase about *love for David.*

On the verse in Isaiah, see above, p. 507, n. 20. The verse in Samuel reads: *He was ruddy, with fine eyes and goodly to look on.* See above, note 45.

75. **We have established *the acts of love for David*...** Elsewhere in the *Zohar* this phrase alludes specifically to *Netsaḥ* and *Hod*, who are *faithful acts of love for Shekhinah* (symbolized by *David*). See above, p. 507, n. 20.

Rabbi Yitsḥak agrees that *ruddy* refers to Judgment. He adds that *with fine eyes* alludes to David's joining *with* the patriarchs to complete the Chariot-Throne.

76. **Jerusalem and Zion—Judgment and Compassion...** Jerusalem symbolizes *Shekhinah* (who is influenced by Judgment); Zion symbolizes *Yesod* (who conveys Compassion). Nevertheless, *Shekhinah* also includes Compassion (and is ideally united with *Yesod*), so Jerusalem (or *the City of David*) is identified with *Zion.*

According to rabbinic tradition, God participates in Israel's exile. Thus the verse in Hosea is understood to mean that until Israel returns to Jerusalem, and God (*the Holy One*) is present once again with them there (*in your midst*), He *will not enter* heavenly Jerusalem (*the city*). Here, heavenly Jerusalem symbolizes *Shekhinah*, with whom the blessed Holy One will reunite fully only when Israel returns from exile.

On Jerusalem and Zion, see *Zohar* 1:186a; 3:31a, 65b–66a, 137a–b (*IR*), 293b (*IZ*), 296b (*IZ*); Moses de León, *Shushan Edut*, 368. On the verse in Hosea, see BT *Ta'anit* 5a (in the

Rabbi Yehudah said, "When the kingdom of the House of David is restored to its place below."

Rabbi Yitsḥak said, "ש (*Shin*), inscribed with three knots, and שׁ (*shin*) with four knots—alluding to three and alluding to four. Three, as we have mentioned; four, becoming a holy Chariot as one. For this is the entirety of supernal arrangement, and from here those below branch out and flow on their paths, on their straps hanging from these hairs of the head, from which all those others are suspended and from which they flow, until they are joined to their place.[77]

"We have learned: ו (*Vav*) grasps those upper ones that we have mentioned, and these are the tefillin that the blessed Holy One puts on. Therefore a person should be glorified in them. Of him is written *All the peoples of the earth will see that the name of YHVH is proclaimed over you* (Deuteronomy 28:10)—*the* actual *name of YHVH*, namely the tefillin of the head.[78]

"The tefillin of the arm are the left, which is called עוז (*oz*), *strength*, inheriting from *strength*, as is written: *It shall be a sign on* ידכה (*yadekhah*), *your hand*

name of Rabbi Yoḥanan), and Rashi, ad loc., s.v. *lo avo* and *Yerushalayim*; *Tanḥuma, Pequdei* 1; *Midrash Tehillim* 122:4; *Zohar* 1:1b, 231a; 2:224b; 3:15b, 68b, 147b–148a. Cf. Revelation 21:2; *Targum Yonatan*, Psalms 122:3.

77. **ש (*Shin*), inscribed with three knots...** On the outside of the leather box of the *tefillah* (phylactery) of the head, it is customary to mark a (normal) three-pronged ש (*shin*) on the right side (from the perspective of the person wearing the *tefillah*) and a four-pronged שׁ (*shin*) on the left side.

According to Rabbi Yitsḥak, the three prongs allude to the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*, while the fourth prong alludes to *Shekhinah*, who completes the fourfold Chariot. From the sefirotic arrangement, lower powers branch out, proceeding, as it were, along the two leather straps of the *tefillah* (phylactery) of the head.

On the three-pronged and four-pronged *shins*, see *Tosafot, Menaḥot* 35a, s.v. *shin*; Maimonides, *Mishneh Torah, Hilkhot Tefillin* 3:2; *Zohar* 1:129b (*MhN*); 3:228b (*RM*), 254a–b (*RM*); Moses de León, *Sefer ha-Rimmon*, 239–40, and Wolfson's n. 7 on p. 239; Joseph Caro, *Beit Yosef, Oraḥ Ḥayyim* 32:42; idem, *Shulḥan Arukh, Oraḥ Ḥayyim* 32:42. For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Ateret Tsevi*; *Sullam*; *Matoq mi-Devash*.

78. **ו (*Vav*) grasps those upper ones...** *Tif'eret*, symbolized by the letter ו (*vav*) in the name *YHVH*, grasps the four compartments of the *tefillah* (phylactery) of the head (corresponding to *Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah*). *Tif'eret* is known as the blessed Holy One, who is described (in BT *Berakhot* 6a) as putting on tefillin. See above, notes 52, 70.

By putting on tefillin, a person is glorified. Furthermore, he displays the Name *YHVH*, whose four letters correspond to the four compartments of the *tefillah* (phylactery) of the head. See the continuation of the passage in *Berakhot* (quoted in the following note): "How do we know that tefillin are a strength to Israel?..."

On tefillin as פאר (*pe'er*), "glory," see JT *Mo'ed Qatan* 3:5, 82d; BT *Berakhot* 11a, 16b; *Sukkah* 25b; *Mo'ed Qatan* 15a, all of which quote Ezekiel 24:17: פארך (*Phe'erekha*), *Your turban* [interpreted as *Your glory*], *put on*.

(Exodus 13:16)—with a ה (*he*), namely the ה (*he*) that we have established. Happy is the share [263a] of Israel![79]

"So the last ה (*he*) grasps the tefillin, for She is left. Who are they? Four who are one body, so they are included in one. Who are they? *Tif'eret*, *Netsaḥ*, *Hod*, *Yesod*. And She is ה (*he*) of ידכה (*yadekhah*), *your hand*, and She grasps them all, for She is blessed by them and composed of them all."[80]

Rabbi Ḥiyya said, "If so, look at what is written: *You will see My back* (Exodus 33:23), and we have learned: 'This is the knot of tefillin.'"[81]

79. **The tefillin of the arm are the left...** The *tefillah* (phylactery) of the arm (or hand) is worn on the left arm (and hand), which are known as עוז (*oz*), *strength*. See BT *Berakhot* 6a (quoted above, note 52): "How do we know that the blessed Holy One puts on tefillin? For it is said: *YHVH has sworn by His right hand and by the arm of* עזו (*uzzo*), *His strength* (Isaiah 62:8). *By His right hand*—this is Torah, as is said: *From His right hand, a fiery law for them* (Deuteronomy 33:2). *And by the arm of* uzzo, *His strength*—this is tefillin, as is said: *YHVH will give* עז (*oz*), *strength, unto His people* (Psalms 29:11). How do we know that tefillin are a strength to Israel? For it is written: *All the peoples of the earth will see that the name of YHVH is proclaimed over you, and they will be in awe of you* (Deuteronomy 28:10), and it has been taught: Rabbi Eli'ezer the Great says, 'This refers to the tefillin of the head.'"

Here Rabbi Yitsḥak associates *oz* (*strength*) with *Shekhinah*, who is influenced by (or "inherits from") *Gevurah* (Power), or *oz* (*strength*), on the left. Because of Her close connection with *Gevurah*, She is identified with that side and symbolized by the *tefillah* (phylactery) of the left arm (or hand).

The full verse in Exodus reads: *It shall be a sign on* ידכה (*yadekhah*), *your hand, and frontlets between your eyes, that through strength of hand YHVH brought us out of Egypt.* Traditionally, this verse is interpreted as referring to tefillin, both the *tefillah* (phylactery) of the hand and of the head. The unusual spelling of ידכה (*yadekhah*), *your hand*, with a superfluous ה (*he*)—rather than ידך (*yadekha*)—is understood (in BT *Menaḥot* 37a) as implying יד כהה (*yad kehah*), "weak hand," designating where the *tefillah* should be strapped: on the left hand of those who are right-handed, or the right hand of those who are left-handed. Here, Rabbi Yitsḥak understands the extra *he* as alluding to *Shekhinah*, who is signified by the final *he* of יהוה (*YHVH*).

80. **So the last ה (*he*) grasps the tefillin...** *Shekhinah*, symbolized by the last letter of the name *YHVH*, grasps the *tefillah* (phylactery) of the left hand.

As mentioned above (note 52), in the *tefillah* of the hand all four biblical passages are written on one piece of parchment. These passages symbolize the four *sefirot Tif'eret*, *Netsaḥ*, *Hod*, and *Yesod*, which together represent the male divine body, conveying the flow of emanation to *Shekhinah* and uniting with Her.

81. ***You will see My back...*** In the context in Exodus, Moses asks to see the Divine Glory, but he is not allowed to see God's face, only His back. According to BT *Berakhot* 7a (in the name of Rabbi Shim'on the Ḥasid), the wording *You will see My back* "teaches us that the blessed Holy One showed Moses the knot of tefillin [at the back of God's head]."

Since this Talmudic passage associates *My back* with the *tefillah* (phylactery) of the head, and *Shekhinah* is sometimes pictured as the *back* of *Ze'eir Anpin*, Rabbi Ḥiyya wonders how *Shekhinah* can be symbolized by the

He replied, "We have already established this—and it is fine; all elucidates the matter. Therefore from this, one strap hangs down, since from Her those below are suspended and from Her they are nourished. So She is called *sign*, as is said: זאת (*Zot*), *This, is the sign of the covenant* (Genesis 9:17); and it is written *It shall be a sign on* ידכה (*yadekhah*), *your hand*—with a ה (*he*), as has been said."[82]

שמע ישראל (*Shema Yisra'el*), *Hear, O Israel!* (Deuteronomy 6:4). Rabbi Yeiva said, "Israel the Elder."[83]

Rabbi Yitsḥak said, "A large ע (*ayin*), including seventy names of total testimony.[84]

"*Hear, O Israel!*—as is written: *Hear, O heavens* (Isaiah 1:2); *Give ear, O heavens* (Deuteronomy 32:1). Here, too, *Hear, O Israel.* All is one matter.[85]

"*YHVH* (ibid. 6:4)—head of all, in radiance of the Holy Ancient One, and called Father.[86]

tefillah (phylactery) of the hand, rather than of the head.

The full verse in Exodus reads: *I will take away My palm and you will see My back, but My face will not be seen.* On the passage in *Berakhot*, see above, p. 586, n. 256.

82. **from this, one strap hangs down...** Rabbi Yitsḥak explains how the *tefillah* (phylactery) of the hand symbolizes *Shekhinah* fittingly. The single strap hanging from this *tefillah* demonstrates how angels and creatures are suspended from *Shekhinah* and nourished by Her.

Shekhinah is known as זאת (*zot*), *this*, perhaps because as the Divine Presence She is constantly right here. She is also called *sign*, both *sign of the covenant* and *a sign on* ידכה (*yadekhah*), *your hand*—the latter referring to the *tefillah* (phylactery) of the hand. On the significance of the extra letter ה (*he*) in ידכה (*yadekhah*), *your hand*, see above, note 79. On *Shekhinah* as *zot*, see above, p. 154, n. 7.

83. **שמע ישראל (*Shema Yisra'el*), *Hear, O Israel!*...** The full verse reads: *Hear, O Israel! YHVH our God, YHVH is one.* "Israel the Elder" designates *Tif'eret*, also called *Tif'eret Yisra'el* (Beauty of Israel). See above, note 65. On this passage, see Scholem; Liebes, *Studies in the Zohar*, 143–45.

84. **A large ע (*ayin*)...** In the Masoretic text, the letter ע (*ayin*) in the word שמע (*shema*), *Hear*, is written large. Similarly, the letter ד (*dalet*) in the final word of the verse—אחד (*eḥad*), *one*—is written large. Together these two letters spell עד (*ed*), "witness," which is often understood as alluding to the fact that by reciting this first line of the *Shema* one witnesses and testifies to the oneness of God. See above, p. 584, n. 253.

The letters of the word שמע (*shema*), *Hear*, can be grouped into two units: ש מ (*shin*, *mem*)—equivalent to שם (*shem*), "name"—and ע (*ayin*), which is numerically equivalent to seventy. This formation of the letters alludes to seventy divine names. See above, p. 585, n. 255.

85. ***Hear, O heavens...*** Just as Israel is called to offer testimony to God's oneness, so the *heavens* are called to witness God's proclamation. Furthermore, just as *Israel* alludes to *Tif'eret Yisra'el* (see above, note 83), so does the word *heavens*.

86. ***YHVH*—head of all...** Alluding to Father *Ḥokhmah*, the beginning of the sefirotic body, radiating from *Keter* (who is known as the Holy Ancient One).

"אלהינו (*Eloheinu*), *Our God* (ibid.)—depth of streams and springs, issuing and flowing to all.[87]

"*YHVH* (ibid.)—crown of the Tree, consummation of roots.[88]

"*One* (ibid.)—Assembly of Israel. All is one whole, interlinked, with no division to be found; rather, all is one."[89]

Rabbi Yitsḥak taught, "The holy supernal Chariot—four compartments of tefillin, put on by ו (*vav*), as has been said. Another holy Chariot—four others included in one, put on by the last ה (*he*), as has been established."[90] [265a][91]

Rabbi Abba sent to Rabbi Shim'on, saying, "Regarding that which the Master has established about the tefillin of the Master of the Universe and their being the Holy of Holies—how do we find Scriptural support for the leather of tefillin and those straps being considered holiness?"[92]

He replied, "*YHVH Elohim made coats of skin for Adam and his wife, and He clothed them* (Genesis 3:21). *For Adam and his wife*, precisely! So it was established by Rav Hamnuna Sava, and these are of the head and the hand—ידכה (*yadekhah*), *your hand*, with a ה (*he*), as has been established."[93]

87. אלהינו (***Eloheinu***), ***Our God***... Alluding to *Binah*, source of all the lower *sefirot*.

88. ***YHVH*—crown of the Tree...** Namely, *Tif'eret* (or *Ze'eir Anpin*), who is rooted in the highest sefirotic realm.

89. ***One*—Assembly of Israel...** Namely, *Shekhinah*, who "assembles" or gathers the entire flow of emanation. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

90. **The holy supernal Chariot...** *Tif'eret*, symbolized by the letter ו (*vav*) in the name *YHVH*, puts on the *tefillah* (phylactery) of the head, whose four compartments correspond to *Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah*. *Tif'eret* is known as the blessed Holy One, who is described (in BT *Berakhot* 6a) as putting on tefillin. (See above, notes 52, 70, 78.) The sefirotic tetrad of *Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah* can be pictured as a chariot-throne for *Keter*.

Shekhinah, symbolized by the last letter of the name *YHVH*, puts on the *tefillah* (phylactery) of the hand, whose four biblical passages are included in one parchment and correspond to *Tif'eret*, *Netsaḥ*, *Hod*, and *Yesod*. (See above, note 80.) This sefirotic tetrad can be pictured as a chariot-throne for *Binah*.

91. [265a] The *Zohar* passages from near the top of 263a to the top of 264a are from *Piqqudin*, which will be translated in Vol. 12. The passage from the top of 264a to the middle of 264b appears also in 2:161b–162a; see Vol. 5, pp. 431–36; p. 432, end of n. 682. The passage from the middle to the bottom of 264b appears also in 2:139b; see Vol. 5, pp. 282–85; p. 283, end of n. 258.

92. **the tefillin of the Master of the Universe...** Namely, the tradition that God Himself puts on tefillin and their sefirotic significance. Rabbi Abba accepts this, but he wonders what biblical basis there is for the holiness of the leather compartments and straps of the tefillin.

On the notion that God wears tefillin, see above, note 52. On the traditional basis of the leather compartments and straps of the tefillin, see BT *Shabbat* 28b (and parallels).

93. ***YHVH Elohim made coats of skin...*** The double divine name *YHVH Elohim* alludes to *Ḥokhmah* and *Binah*. The reference to עור (*or*), *skin* [or: *leather*] alludes to the leather

Rabbi Shim'on said, "There are some who teach as follows: 'That left arm of the blessed Holy One, called *Gevurah*.' If so, there remain in the head only three, whereas there are four! However, there are two holy Chariots, and the Companions have spoken well. Accordingly, one is joined to the heart, and one is joined to the brain; and heart and brain are joined with one another in single coupling. *It shall be a sign*—as has been said—*on* ידכה (*yadekhah*), *your hand*, and She is called none other than *sign*."[94]

Rabbi Shim'on said, "When a person rises early in the morning, puts tefillin on his head and tefillin with the holy insignia on his arm, enwraps himself in a wrap of *mitsvah*, and is about to go out of the entrance of his house, he encounters the mezuzah—inscription of the Holy Name—on the entrance of his house. Four holy angels join him, emerging with him from the entrance, and they escort him to the synagogue, proclaiming before him, 'Give honor to the image of the Holy King! Give honor to the son of the King, to the countenance of the Holy King!' The Holy Spirit settles upon him and proclaims, '*Israel, in whom I glory* (Isaiah 49:3).'[95]

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compartments and straps of the tefillin. *Adam and his wife* represent *Tif'eret* and *Shekhinah*, the former putting on (or associated with) the *tefillah* (phylactery) of the head; the latter, the *tefillah* of the hand. See above, note 90.

The superfluous ה (*he*) at the end of the word ידכה (*yadekhah*), *your hand*, alludes to *Shekhinah*, who is signified by the final *he* of יהוה (*YHVH*). See above, note 79. On Rav Hamnuna, see above, pp. 261–62, n. 48.

94. **That left arm of the blessed Holy One...** Whereas Rabbi Shim'on just indicated that the *tefillah* (phylactery) of the (left) hand (or arm) is associated with *Shekhinah*, "there are some who" associate this *tefillah* with *Gevurah*, the divine left arm. Although this seems fitting, Rabbi Shim'on objects, since that would eliminate *Gevurah* from its association with one of the four compartments in the *tefillah* (phylactery) of the head, along with *Ḥokhmah*, *Binah*, and *Ḥesed*. (See above, note 70. Cf. below, note 202.)

Rather, "there are two holy Chariots," each corresponding to one *tefillah* (phylactery). The sefirotic tetrad of *Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah* corresponds to the *tefillah* (phylactery) of the head (worn by *Tif'eret*), and this tetrad constitutes a chariot-throne for *Keter*. The lower sefirotic tetrad of *Tif'eret*, *Netsaḥ*, *Hod*, and *Yesod* corresponds to the *tefillah* (phylactery) of the hand, and this tetrad constitutes a chariot-throne for *Binah*. (See above, note 90.)

The box of the *tefillah* (phylactery) of the hand (or arm) is strapped on the upper arm, near the heart, which symbolizes *Shekhinah*. The *tefillah* (phylactery) of the head is close to the brain, symbolizing *Ze'eir Anpin* (whose core is *Tif'eret*). On the concluding sentence, see above, notes 79 (end), 82.

95. **When a person rises early in the morning...** As he leaves his home to go to synagogue, four angels escort him. The proclamation "Give honor to the image of the Holy King!" alludes to the idea that the human being is created in God's image. Here it may also allude to the tradition that God Himself puts on tefillin. See above, note 52. The phrase "son of the King" may refer to the idea that the Jewish soul is engendered by the union of King *Tif'eret* and *Shekhinah*.

According to a rabbinic tradition, two an-

"That Holy Spirit then ascends on high and testifies concerning him before the Holy King. Then the supernal King commands that all the members of His palace, all those familiar to Him, be inscribed before Him, as is written: *It was written in a book of remembrance before Him concerning those who revere YHVH* ולחושבי (*ul-ḥoshevei*), *and contemplate, His name*... (Malachi 3:16)—as is said: בחשב (*be-ḥeshev*), *with the designed band of, the ephod* (Exodus 29:5)—those who fashion for His Name all kinds of handiwork: the handiwork of tefillin with their compartments, their straps, and their writing; handiwork of tzitzit with their threads, their thread of blue; handiwork of mezuzah. These are *ḥoshevei, those who contemplate, His name*; and it is written וחושבי מחשבות (*ve-ḥoshevei maḥashavot*), *and designers of designs* (ibid. 35:35).[96]

gels accompany a person every day. See BT *Ta'anit* 11a and *Ḥagigah* 16a, based on Psalms 91:11: *For His messengers* [or: *angels*] *He will command for you to guard you on all your ways.* See Vol. 7, p. 331, n. 1.

Traditionally, a person first wraps himself in the tallit ("a wrap of *mitsvah*") and then puts on tefillin, although the sequence here could imply the reverse. See *Zohar* 3:81a, 120b, 175b; *ZḤ* 41d; *Or Yaqar*; Ḥayyim Yosef David Azulai, *Birkei Yosef, Oraḥ Ḥayyim* 25:4; *Matoq mi-Devash*; Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 45–46.

The phrase "tefillin with the holy insignia on his arm" may refer to the fact that the knot formed by the strap passed through this *tefillah* (phylactery) is shaped like the letter י (*yod*), the first letter of *YHVH*. The description of the mezuzah as "inscription of the Holy Name" probably refers to the name *Shaddai*, traditionally inscribed on the back of the mezuzah's parchment.

The verb "escort" renders אוזפי (*ozefei*), which in normal Aramaic means "lend"; but the Hebrew verb להלוות (*lehalvot*), "to lend," is a homonym of *lehalvot*, "to escort," and the *Zohar*—either playfully or mistakenly—employs the Aramaic verb לאוזפא (*le'ozafa*) in this sense. Cf. the English idiom "to lend an escort."

On this passage, see [Moses de León?], *Orḥot Ḥayyim*, par. 15. On the proclamation "Give honor to the image...," see also *Devarim Rabbah* 4:4; *Tanḥuma, Mishpatim* 19; *Midrash Tehillim* 17:8; 55:9; Vol. 5, p. 120, n. 342.

The verse in Isaiah reads: *You are My servant, Israel, in whom I glory.* On tefillin as פאר (*pe'er*), "glory," see above, note 78.

96. **all the members of His palace . . .** Those who are truly devoted.

Rabbi Shim'on interprets חושבי (*ḥoshevei*), *those who contemplate*, based on another sense of the root חשב (*ḥshv*): "to design."

In the Masoretic text of Malachi, the wording is ויכתב ספר זכרון (*va-yikkatev sefer zikkaron*), *and a book of remembrance was written, before Him.* However, the Kaufmann manuscript of the Mishnah reads (in M *Avot* 3:2, 6): ויכתב בספר זכרון (*va-yikkatev be-sefer zikkaron*), *and it was written in a book of remembrance, before Him.* This same reading is preserved here in numerous *Zohar* manuscripts, as well as the Mantua and Cremona editions.

See *Ester Rabbah* 6:14; *Rut Rabbah* 4:5; *Minḥat Shai* on the verse; Vol. 7, p. 387, n. 91. The full verse in Malachi reads: *Then those who revere YHVH spoke with one another; and YHVH listened attentively, and a book of remembrance was written before Him concerning those who revere YHVH and contemplate His name.*

On the thread of blue in the tzitzit, see above, pp. 71–72, n. 53. The full verse in Exodus 29 reads: *You shall take the garments and clothe Aaron in the tunic, the robe of the ephod, the ephod, and the breastpiece, and*

"Furthermore, the blessed Holy One glories in him and proclaims through all the worlds, 'See what kind of creature I have made in My world!'[97]

"But as for one who enters His presence in the synagogue after leaving his house without tefillin on his head or tzitzit on his garment, and says, *I bow at Your holy temple in awe of You* (Psalms 5:8)—the blessed Holy One says, 'Where is My awe? Look, he is bearing false testimony!'"[98]

Rabbi Yose said, "Happy is the share of Moses, who said here אלהינו (*Eloheinu*), *our God* (Deuteronomy 6:4). For Rabbi Yitsḥak said, 'Moses was attached to a higher rung than other faithful prophets.'[99]

"And Rabbi Shim'on said, 'If people knew the words of Torah, they would know that there is not a single word in Torah, or a single letter, that does not contains sublime precious secrets.[100]

"'Come and see what is written: *Moses would speak, and God would answer him with a voice* (Exodus 19:19). And we have learned: "What is meant by *with a voice*? With the voice of Moses." That is fine: with the voice of Moses, precisely! With that *voice* to which he was joined, surpassing all other prophets, and from which Moses was nourished, more so than all of them. Since he was joined beyond them all to that *voice*, a high rung, he said to Israel, *YHVH your God* (Deuteronomy 6:5), which is the rung called *Shekhinah*, in their midst. Happy is his share!'[101]

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you shall gird him בחשב (*be-ḥeshev*), *with the designed band of, the ephod.* On the term *ḥeshev*, see Milgrom, *Leviticus*, 1:505. The verse in Exodus 35 describes how God has endowed Bezalel and his chief assistant, Oholiab, with skill and wisdom to fashion the various elements of the Dwelling (or Tabernacle).

97. **glories in him...** In one who leaves his home on the way to synagogue enwrapped in a tallit and adorned in tefillin.

98. **But as for one...** A person who comes to synagogue "unadorned" fails to demonstrate awe.

The full verse in Psalms reads: *As for me, through Your great kindness I enter Your house, I bow at Your holy temple in awe of You.* According to a Spanish custom, this verse is recited upon entering the synagogue. See *Kolbo*, 87; David Abudarham, *Sefer Abudarham*, 349; *Zohar* 1:11a; 3:8b.

99. **who said here אלהינו (*Eloheinu*), *our God*...** In the verse *Hear, O Israel! YHVH* אלהינו (*Eloheinu*), *our God, YHVH is one.* Moses attained the rung of *Tif'eret* and was thereby linked to the realm of *Binah*, who is known as אלהים (*Elohim*). Other prophets attained the rungs of *Netsaḥ* and *Hod*. In this verse, Moses bound himself together with all of Israel. See Moses de León, *Sefer ha-Rimmon*, 74.

100. **there is not a single word in Torah...** On the significance of every element of Torah, see above, p. 156, n. 13.

101. ***Moses would speak*...** See BT *Berakhot* 45a, in the name of Rabbi Shim'on son of Pazzi: "How do we know that the one who translates [the public Torah reading into Aramaic] is not permitted to raise his voice above that of the reader? As is said: *Moses would speak, and God would answer him with a voice.* The phrase *with a voice* need not

"And Rabbi Shim'on said, 'We have learned: "The curses in Leviticus were uttered by Moses from the mouth of Power; the ones in Deuteronomy . . . were uttered by Moses from his own mouth." What is meant by 'from his own mouth'? Now, would you ever imagine that Moses uttered even one small letter of Torah from himself?[102]

"'However, it is fine. And we have aroused the meaning: We have not learned "from himself," but rather, "from his own mouth." What is that? The *voice* to which he was joined. So, those "from the mouth of Power," and these "from his own mouth"—from the rung to which he was linked, surpassing other faithful prophets. Thus, everywhere אלהיך (*Elohekha*), *your God*, whereas here אלהינו (*Eloheinu*), *our God*.'[103]

have been stated. What then does *with a voice* come to teach? With the voice of Moses [i.e., not louder than that of Moses]." Just as God did not overwhelm Israel with a voice mightier than that of Moses, so the translator should not raise his voice above that of the Torah reader.

Here Rabbi Shim'on understands "the voice of Moses" as referring to *Tif'eret*, the divine voice and rung attained by Moses. God responded to Moses, or confirmed what he said, with the power of this sefirotic voice.

In the verse in Deuteronomy, Moses told Israel, *You shall love YHVH* אלהיך (*Elohekha*), *your God*. According to Rabbi Shim'on, Moses was referring to *Shekhinah*—to whom the name אלהים (*Elohim*) can also apply—who dwelled among the people. See *Zohar* 1:51a; Moses de León, *Sefer ha-Rimmon*, 74; Baḥya ben Asher on Deuteronomy 6:4.

On the passage in *Berakhot*, see *Tanḥuma*, *Shemot* 25; *Tanḥuma* (Buber), *Shemot* 22; *Shemot Rabbah* 5:9; *Midrash Tehillim* 18:29; 24:11; *Bemidbar Rabbah* 14:3; *Leqaḥ Tov*, Exodus 19:19; *Zohar* 3:7a.

102. **The curses in Leviticus . . .** See BT *Megillah* 31b, where Abbaye distinguishes between the list of curses in Leviticus 26 and the later list in Deuteronomy 28: "The former [curses] are stated in the plural [i.e., addressed to all Israel] and Moses uttered them מפי הגבורה (*mi-pi ha-gevurah*), from the mouth of [Divine] Power [i.e., conveying God's speech]; the latter are stated in the singular and Moses uttered them מפי עצמו (*mi-pi atsmo*), from his own mouth [i.e., in his own formulation and in his own name]." For example, the list in Leviticus reads: *If you* [plural] *do not heed Me* (Leviticus 26:14), conveying divine speech, whereas the list in Deuteronomy reads: *It shall be, if you* [singular] *do not heed the voice of YHVH your God* . . . (Deuteronomy 28:15).

Rabbi Shim'on wonders how one could ever imagine that Moses uttered even one letter of the Torah on his own and not conveyed from God. On the passage in *Megillah*, see above, note 31.

103. **However, it is fine . . .** The Talmudic expression "from his own mouth" does not mean "from himself," but rather "from (or with, by) the mouth of the voice of *Tif'eret*," to which Moses was intimately linked (and which is called *voice*). The phrase *mi-pi ha-gevurah* (from the mouth of [Divine] Power) refers either to another *sefirah*—apparently *Shekhinah* (who is known as lower *Gevurah*), or perhaps *Gevurah* (Power) or *Binah* (the source of *Gevurah*).

See *Zohar* 3:7a; above, notes 31–32. On the distinction between אלהיך (*Elohekha*), *your God*, and אלהינו (*Eloheinu*), *our God*, see above, notes 99, 101.

"Come and see: How carefully people should guard their ways, so that they devote themselves to the service of their Lord and attain eternal life! Beneath the throne of the Holy King are supernal habitations; and in that place of the throne is attached a mezuzah, providing deliverance from many masters of Judgment [265b] who are poised to threaten people in that world.[104]

"Similarly has the blessed Holy One done for Israel, giving them commandments of Torah for them to engage in, to be saved in this world from many masters of Judgment, from many accusers, who lie in wait for people every day."

Rabbi Ḥiyya said, "One who guards his ways should not step over water that has been poured in front of a door, because a certain demon dwells there between the two doorposts, facing the opening, and he sees what is done inside the house; and a person should not pour water in front of the door."[105]

Rabbi Yitsḥak said, "We have no objection to clean water, as long as it has not been poured out contemptuously. Why? Because [the demon] is authorized to do harm. Furthermore, he will turn his head toward the house, and whatever he gazes upon is cursed.[106]

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"He has 365 assistants—corresponding to the days of the year—over whom he rules, and they all go out with a person when he emerges from the entrance of his house."

Rabbi El'azar said, "Against all this the blessed Holy One desired to protect Israel, so He composed the Holy Name above—Torah. The entire Torah is a Holy Name, and whoever engages in Torah engages in His Name.[107]

"Come and see: A person should inscribe on the entrance of his house the Holy Name, which is faith of all. For wherever the Holy Name appears, evil species disappear and cannot accuse a person, as is written: *No evil will befall you*... (Psalms 91:10).[108]

104. **in that place of the throne is attached a mezuzah...** Providing protection from harsh powers threatening souls of the departed. The throne often symbolizes *Shekhinah*.

105. **should not step over water that has been poured...** Such filthy water is dangerous and can empower the demon who dwells right outside the door. See *Zohar* 3:263b–264a (*Piq*). Cf. BT *Pesaḥim* 111a; *Zohar* 1:184b.

106. **poured out contemptuously...** One should beware of demonic forces and not act contemptuously toward them.

107. **The entire Torah is a Holy Name...** On Torah as God's Name, see above, p. 26, n. 66.

108. **A person should inscribe...** The mezuzah contains two portions from the Torah (Deuteronomy 6:4–9; 11:13–21), and as mentioned above, the entire Torah constitutes God's name. Alternatively, "the Holy Name" refers to the name *Shaddai*, inscribed on the back of the mezuzah's parchment.

The context in Psalms (91:10–11, 14) reads: *No evil will befall you, nor affliction draw near your tent. For His angels He will command for you, to guard you on all your ways.... Because he desires Me, I will deliver him. I will raise him high, for he knows My name.*

"The place of the entrance of the house is called mezuzah, corresponding to the pattern above. The place of the entrance of the supernal House is called mezuzah—perfection of the House, opening of the House. From that mezuzah flee many masters of Judgment; prosecutors vanish before it. Correspondingly below, when a person affixes a mezuzah to the entrance of his house—the Holy Name inscribed with its letters—he is adorned with the crowns of his Lord, and evil species do not approach the entrance of his house and disappear from there."[109]

Rabbi Abba was coming from seeing Rabbi Shim'on, and he encountered Rabbi Yitsḥak, who said to him, "From where is the master of light coming? A man who cleaves to consuming fire every day, surely *light dwells with him* (Daniel 2:22)!"[110]

He replied, "We have learned as follows: 'A person is obligated to greet *Shekhinah* on every new moon and Sabbath. And who is that? His teacher.' All the more so, the Supernal Lamp, whom all inhabitants of the world should greet."[111]

109. **The place of the entrance of the house . . .** Rabbi El'azar is apparently playing with two senses of the word מזוזה (*mezuzah*): its original sense (doorpost) and its later meaning (mezuzah). Just as an earthly house has a mezuzah, so does the Divine House, whose entrance is *Shekhinah*. From the heavenly mezuzah, harsh forces of Judgment flee. Cf. above at note 104.

The phrase "the Holy Name inscribed with its letters" likely refers to the name *Shaddai*, inscribed on the back of the mezuzah's parchment. Cf. the preceding note.

110. **From where is the master of light coming? . . .** Apparently, Rabbi Yitsḥak wonders why Rabbi Abba would need to seek out anyone else, when Rabbi Abba himself is a "master of light" and cleaves every day to *Shekhinah*. She is pictured as "consuming fire," based on Deuteronomy 4:24: *YHVH your God is a consuming fire*. See *Sullam*.

The description "who cleaves to consuming fire" derives from rabbinic sources regarding *Shekhinah*. See BT *Ketubbot* 111b, in the name of Rabbi El'azar: "*You, cleaving to YHVH your God, are alive every one of you today* (Deuteronomy 4:4). Now, is it possible to cleave to *Shekhinah*? Look at what is written: *YHVH your God is a consuming fire* (ibid., 24)! Rather, whoever marries his daughter to a disciple of the wise, conducts business on their behalf, or benefits them from his assets is regarded by Scripture as if he cleaves to *Shekhinah*."

In BT *Sotah* 14a Rabbi Ḥama son of Ḥanina explains that one can approach and withstand the consuming fire of *Shekhinah* by imitating divine actions, e.g., by clothing the naked, visiting the sick, comforting mourners and burying the dead.

A mystical response is offered by Joseph Gikatilla (in *Sha'arei Orah*, 83b): "As to what the rabbis have said: 'Now, is it possible for a human to cleave to *Shekhinah*?'—it certainly is!"

See *Vayiqra Rabbah* 25:3; *Bemidbar Rabbah* 22:1; *Tanḥuma, Mattot* 1; *Tanḥuma* (Buber), *Mattot* 1; *Zohar* 1:50b–51a; Heschel, *Torah min ha-Shamayim*, 1:153–55. The full verse in Daniel reads: *He reveals the deep and the hidden; He knows what is in darkness, and light dwells with Him.*

111. **A person is obligated to greet *Shekhinah* . . .** Rabbi Abba explains that one must regularly greet *Shekhinah*, who is embodied in his teacher. And the greatest teacher is

Rabbi Yitsḥak said, "Let me return with you and greet *Shekhinah*, and I will taste some of those sublime words that you tasted in his presence."[112]

Rabbi Abba opened, saying, "*A song of ascents. To You I lift my eyes, O dweller in heaven* (Psalms 123:1). The author of this song is not mentioned; but wherever it is anonymous, it was uttered by the Holy Spirit about Israel in exile.[113]

"היושבי (*Ha-yoshevi*), *O dweller, in heaven*—the verse should read היושב (*ha-yoshev*), *O dweller, in heaven*; why היושבי (*ha-yoshevi*)? Well, we have already established that whoever wishes to offer his prayer before the Holy King should request from the depth of all that blessings be poured out below, as is written: *From the depths, I call You, YHVH* (Psalms 130:1). This י (*yod*) is depth of all, and this should pour forth blessings to the place called *heaven*, so that all may be nourished by it. Thus, היושבי (*Ha-yoshevi*), *O dweller, in heaven—in heaven*, really! For when those blessings flow and are drawn from that depth of all, settling in the place called *heaven*, then blessings appear among those above and those below.[114]

Rabbi Shim'on son of Yoḥai, known as the Supernal Lamp.

See BT *Rosh ha-Shanah* 16b, in the name of Rabbi Yitsḥak: "A person is obligated to greet [or: visit; pay respects to] his teacher on a festival, as is said: *Why are you going to him* [namely the prophet Elisha] *today? It is neither new moon nor Sabbath* (2 Kings 4:23)—which implies that on new moon and Sabbath one should go."

On the association between greeting one's teacher and greeting *Shekhinah*, see JT *Eruvin* 5:1, 22b, in the name of Rabbi Zeira: "Whoever greets his teacher is considered as if he greets *Shekhinah*." See above, p. 426, n. 425.

On the passage in BT *Rosh ha-Shanah*, see BT *Sukkah* 27b; *Zohar* 1:127a–b (*MhN*). On Rabbi Shim'on's title, cf. above, p. 27, n. 68.

112. **Let me return with you . . .** This may mean "Let me return home with you" and hear from you some of Rabbi Shim'on's wisdom. The phrase "and greet *Shekhinah*" could refer to encountering Rabbi Shim'on indirectly via Rabbi Abba, or to encountering Rabbi Abba. See JT *Eruvin* 5:1, 22b (the continuation of the passage quoted in the preceding note), in the name of Rabbi Yishma'el: "One who greets his friend is considered as if he greets *Shekhinah*."

Alternatively, "Let me return with you" means ". . . to greet Rabbi Shim'on," thereby greeting *Shekhinah*. For various interpretations, see *Miqdash Melekh*; Soncino; *Sullam*; *Matoq mi-Devash*.

113. **The author of this song is not mentioned . . .** Unlike many psalms, which include the supposed author (usually David) in their title. Rabbi Abba explains that anonymous psalms such as this one were uttered by *Shekhinah* (identified with the Holy Spirit), who participates in Israel's exile.

114. **היושבי (*Ha-yoshevi*), *O dweller* . . .** Rabbi Abba wonders why this word is spelled with an apparently superfluous י (*yod*) at the end, rather than according to its normal form: היושב (*ha-yoshev*). Technically, this extra *yod* is an ornamental device of poetic style, but Rabbi Abba seeks a deeper meaning. He explains that the point-like י (*yod*) symbolizes the primordial point of *Ḥokhmah*, known as "depth of all." In prayer, one should call forth blessings from this ultimate depth, to be poured out to *Tif'eret* (symbolized by *heaven*).

For Rabbi Abba, *the depths* mentioned in Psalms 130 do not refer primarily to the depths of the human heart or the depths of

"*Like the eyes of slaves to the hand of their masters* (Psalms 123:2). What is meant by *like the eyes of slaves*? Well, they are the various princes of the nations, who are nourished only from the residue of the crown of the tree to which Israel clings. When Israel obtains blessings from that place, they are all blessed from Israel.[115]

"*Like the eyes of a slave-girl to the hand of her mistress* (ibid.)—the *slave-girl* whom we have established, whose power was slain by the blessed Holy One in Egypt. For she has power only when it is drawn from the drippings of this land of Israel, and the land of Israel [266a] is called *her mistress*. Of this is written *At three things the earth trembles*... (Proverbs 30:21–23). What is meant by ארץ (*erets*), *the earth*? This is *erets*, the land of, Israel, as has been said.[116]

despair, but rather to cosmic depths, from which one should seek to draw forth the divine stream: *From the depths* [in which You are] *I call You* [forth].

See *Zohar* 2:63a–b; 3:26a, 70a, 107a; Gikatilla, *Sha'arei Orah*, 37b–38a; idem, *Sod Shelosh-Esreh Middot*, 219. For the rabbinic application of the verse in Psalms 130 to prayer, see *Tosefta Berakhot* 3:17; JT *Berakhot* 2:2, 4d; BT *Berakhot* 10b. On the significance of the apparently superfluous *yod* in *ha-yoshevi*, see *Zohar* 1:229a.

115. ***Like the eyes of slaves***... In this next verse of Psalms 123, *slaves* refers to the heavenly princes of the nations of the world, who are subservient to higher forces. They are nourished merely from the residue of the sefirotic Tree. In the concluding sentence, "they" refers to the heavenly princes, or to their nations, or to both.

On the heavenly princes of the nations, see above, p. 50, n. 140. The full verse in Psalms reads: *Look, like the eyes of slaves* [or: *servants*] *to the hand of their masters, like the eyes of a slave-girl* [or: *handmaiden*] *to the hand of her mistress, so are our eyes to YHVH our God until He grants us grace.*

116. ***Like the eyes of a slave-girl***... Referring to Lilith, the demonic female whose mistress is *Shekhinah*. Lilith's power was destroyed by God in Egypt when He slew all the firstborn, *from the firstborn of Pharaoh sitting on his throne to the firstborn of the slave-girl who is behind the millstones* (Exodus 11:5).

Lilith is nourished from the drippings of *Shekhinah* (who is symbolized by the land of Israel). See BT *Ta'anit* 10a: "The land of Israel drinks water directly from the rain, whereas the rest of the world drinks מתמצית (*mi-tamtsit*), of the drippings [Munich MS: of the land of Israel]." The manuscript reading is reflected here in the *Zohar*: "*Mi-tamtsit*, from the drippings, of this land of Israel." The word תמצית (*tamtsit*) means literally "that which is squeezed out," thus: "drippings, juice, residue, remnant, leftovers." See above, p. 469, n. 564.

The context in Proverbs reads: *At three things the earth trembles, and four it cannot bear: at a slave who becomes a king and a scoundrel who is sated with food, at a loathsome woman in the marriage bed and a slave-girl who dispossesses her mistress.* The concluding clause alludes in the *Zohar* to the catastrophic situation in which demonic forces are so empowered that Lilith supplants *Shekhinah*, causing the latter (symbolized by *the earth*) to tremble.

On Lilith, see Vol. 7, p. 117, n. 357. On Lilith as a slave-girl supplanting *Shekhinah*, see *Zohar* 1:122a–b, 131b, 190b, 204a; 2:60b–61a, 96a–b, 117b–118b (*RM*); 3:69a, 279b (*RM*); *TZ*, intro, 2a, all of which quote the passage in Proverbs. See also *Zohar* 2:114b (*RM*); Idel, *Kabbalah and Eros*, 120–22. Cf. *Zohar* 3:37b, 72a. On *the slave-girl who is behind the millstones*, see *Zohar* 1:48a, 118a, 177a, 223b; 2:28a, 37b, 56b, 80a, 191b; 3:69a.

"*At a slave who becomes a king* (ibid., 22)—those *slaves* that we mentioned, when dominion is given to one of them. This corresponds to what is written: *who brought you out of the land of Egypt, out of a house of slaves* (Exodus 20:2).[117]

"*And a slave-girl who dispossesses her mistress* (Proverbs 30:23). Who is that? The *slave-girl* that we mentioned.[118]

"Come and see: From the side of this *slave-girl* issue many dazzling demonic guards, accusing Israel, denouncing them. But the blessed Holy One acts toward Israel like a father seeking to protect his son from everything. The blessed Holy One says, 'Israel, many accusers are poised against you. Devote yourselves to serving Me, and I will protect you from outside. You will be inside your homes, sleeping in your beds, and I will be on guard around your beds.'[119]

"Come and see: When those evil species approach a person's door, they raise their heads and see the holy insignia visible outside: שדי (*Shaddai*), adorned with its crowns. This name dominates all of them; in fear of it, they flee, not coming near the door."[120]

698 Rabbi Yitsḥak said to him, "If so, a person should inscribe this name on the door of his house and no more. Why the whole passage?"[121]

He replied, "It is fine, for this name is not crowned except by all those letters, inscribed with the script of the King. When the whole passage is written, this

117. ***At a slave who becomes a king...*** Alluding to the heavenly princes of the nations when they dominate Israel. See above, note 115.

In the verse from Exodus, *slaves* now refers to such princes (especially the one ruling over Egypt). The full verse reads: *I am YHVH your God, who brought you out of the land of Egypt, out of a house of slaves.* For the context in Proverbs, see the preceding note.

118. ***And a slave-girl who dispossesses her mistress...*** Alluding to Lilith supplanting *Shekhinah*. See above, note 116.

119. **From the side of this *slave-girl*...** From Lilith issue many demonic forces.

See the explanation of the mezuzah attributed to Onkelos son of Kalonymus in BT *Avodah Zarah* 11a: "According to universal custom, a king of flesh-and-blood dwells inside, and his servants guard him from outside. But as for the blessed Holy One, His servants are inside, and He guards them from outside, as is said: *YHVH will guard your going out and your coming in, now and forever* (Psalms 121:8)." See BT *Menaḥot* 33b; *ZḤ* 84d (*MhN, Rut*).

The phrase "dazzling demonic guards" renders גרדיני טהירין (*gardinei tehirin*). The first word is based on the Castilian *guardián*, "guardian." See Corominas, *Diccionario*, 3:246–48. As for טהירין (*tehirin*), it derives from the Aramaic root meaning "brightness, noon." One class of demons is named טהרי (*tiharei*), "noonday demons." See above, p. 507, n. 17.

120. **When those evil species approach...** They see the name שדי (*Shaddai*), inscribed on the back of the mezuzah's parchment.

See *ZḤ* 84d (*MhN, Rut*). Cf. David ben Judah he-Ḥasid, *Mar'ot ha-Ẕove'ot*, 70, who plays on the terms שד (*shed*), "demon," and שדי (*Shaddai*),

121. **Why the whole passage?** The first two paragraphs of the *Shema*, contained in the mezuzah: Deuteronomy 6:4–9; 11:13–21.

name is adorned with its crowns and goes forth like a king with all his forces. Then [the demons] fear it and flee.[122]

"Come and see: והיה (*Ve-hayah*), *It shall be* (Deuteronomy 11:13)—the Holy Name from below to above. Therefore *Shaddai* is inscribed outside, opposite this name: והיה (*Ve-hayah*), *It shall be*, on the inside; *Shaddai* on the outside, so that a person will be protected on all sides, from within and from without."[123]

Rabbi Abba said, "Many holy forces stand ready at the moment when a person fixes a mezuzah on his entrance, all of them proclaiming, *This is the gate of YHVH* . . . (Psalms 118:20). Happy is the share of Israel![124]

"Then the people of Israel are recognized as being sons of the Holy King, since they are all marked by Him: marked in their bodies with the holy insignia, marked in their clothes with a wrap of *mitsvah*, marked on their heads with compartments of tefillin with the name of their Lord, marked on their hands with a strap of holiness, marked in their shoes with a shoe of *mitsvah*, marked outdoors by sowing and reaping, marked in their homes—in all ways marked as sons of the supernal King. Happy is their share!"[125]

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As they went along, Rabbi Abba said, "What is the meaning of the verse אותי (*Oti*), *Me, they have forsaken—Fountain of living waters—to hew out their own cisterns* . . . (Jeremiah 2:13)? אותי (*Oti*), *My sign, they have forsaken*—one who betrays את (*at*), the sign of, the holy insignia. How does he betray it? By inserting

122. **It is fine . . .** The name *Shaddai* is adorned by all the letters in these two biblical paragraphs.

123. **והיה (*Ve-hayah*), *It shall be* . . .** The second of the two biblical paragraphs begins: והיה (*Ve-hayah*), *It shall be, if you indeed heed My commands* . . . The word והיה (*ve-hayah*) is an anagram of the Name יהוה (*YHVH*) "from below to above," that is, beginning with the last two letters of יהוה (*YHVH*) and concluding with its first two letters. Fittingly, the name *Shaddai* is inscribed on the back of the mezuzah's parchment, opposite the word (and name) והיה (*ve-hayah*).

On the placement of the name *Shaddai*, see Maimonides, *Mishneh Torah, Hilkhot Tefillin u-Mzuzah ve-Sefer Torah* 5:4; *TZ* 22, 66a; Jacob ben Asher, *Tur, Yoreh De'ah* 288; Joseph Caro, *Beit Yosef, Yoreh De'ah* 288:15; idem, *Shulḥan Arukh, Yoreh De'ah* 288:15.

124. ***This is the gate of YHVH* . . .** The full verse reads: *This is the gate* ליהוה (*la-YHVH*), *of YHVH* [or: *to YHVH*]; *the righteous will enter it.*

125. **marked in their bodies . . .** With the sign of circumcision. Similarly, their clothes are marked by tzitzit, and their heads and hands by tefillin. The phrase "a shoe of *mitsvah*" refers to the *mitsvah* of *ḥalitsah*, "pulling off (the shoe)." See above, pp. 189–90, n. 10.

The phrase "sowing and reaping" refers to *mitsvot* pertaining to these agricultural activities, namely *kil'ayim* (the prohibition against sowing "two kinds" of seeds together), and *leqet*, *shikhḥah*, and *pe'ah*, three parts of the harvest that the farmer is instructed to leave for the poor. *Leqet* (gleaning) refers to stalks dropped by harvesters, which may not be retrieved. *Shikhḥah* (a forgotten thing) refers to sheaves overlooked during reaping, which may not be retrieved. *Pe'ah* (corner) refers to corners of the

it into an alien domain, which is called *broken cisterns* (ibid.). For other nations are called *broken cisterns*, whereas that of Israel is called *fountain*—a place from which a flow of clear waters gushes forth, as is said: *flowing water from the midst of your well* (Proverbs 5:15); and it is written *A spring of gardens, a well of living waters*... (Song of Songs 4:15).[126]

"*That can hold no water* (Jeremiah 2:13). What is meant by this? Well, the River gushing forth waters the whole Garden, saturating every single place, as we have established, until filling the place in the Garden called *a well of living waters*, whence those above and below are nourished, as is said: *From there it divides*... (Genesis 2:10). But all those aspects of the Left Side are not watered from that flow of streaming water, because they are from the side of other nations.[127]

"One who betrays the Holy Name clings to that side—to *broken cisterns that can hold no water*, which does not enter there. And he who succeeds in guarding it becomes worthy of being watered by that flow of the stream in this world and in the world that is coming, as is written: *You will be like a well-watered garden, like a spring*... (Isaiah 58:11); and he becomes worthy of having that supernal Well filled, conveying blessings above and below.[128]

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field, which should not be reaped but left for the poor. The phrase "marked in their homes" refers to the mezuzah.

126. **אותי (*Oti*), *Me, they have forsaken*...** Rabbi Abba construes אותי (*oti*), *Me*, according to its homonym: *My sign*—namely the covenantal sign of circumcision. Thus a Jew who has sexual relations with a Gentile woman—inserting the holy insignia "into an alien domain"—forsakes and betrays *My sign*. Other nations are *broken cisterns*, whereas Israel resembles *Shekhinah*, who is a *fountain*, *a well*, and *a spring*.

See above, p. 502, n. 6. The Aramaic word את (*at*) is equivalent to Hebrew אות (*ot*), "sign." The full verse in Jeremiah reads: *For My people have committed two wrongs: Me they have forsaken—Fountain of living waters—to hew out their own cisterns, broken cisterns that can hold no water.* The full verse in Proverbs reads: *Drink water from your own cistern, flowing water from the midst of your well.* The full verse in Song of Songs reads: *A spring of gardens, a well of living waters, and streams from Lebanon.*

127. ***That can hold no water*...** The flowing river of emanation eventually reaches the Garden of *Shekhinah*, and *from there it divides*, nourishing the worlds below. However, the forces of the demonic Left Side are not watered from that flow; they *can hold no water.*

For the full verse in Jeremiah, see the preceding note. The full verse in Genesis reads: *A river issues from Eden to water the garden, and from there it divides and becomes four riverheads.* See above, p. 201, n. 45.

128. **One who betrays the Holy Name**... By having sexual relations with a Gentile. Such a person clings to the demonic side. Conversely, one who guards the covenantal sign of circumcision by maintaining sexual purity is watered by the stream of emanation both here on earth and in the afterlife. Furthermore, he stimulates the flow from above to fill the Well of *Shekhinah*.

The full verse in Isaiah reads: *YHVH will guide you always; He will satisfy* נפשך (*nafshekha*), *your thirst* [or: *soul*], בצחצחות (*be-tsaḥtsaḥot*), *in parched regions, and in-*

"Woe to the one who betrays this holy insignia, for he betrays [266b] the supernal Name. Moreover, he prevents this Well from being blessed, and we proclaim over him: *For he has defamed a virgin of Israel* (Deuteronomy 22:19). Rabbi Shim'on has established this in its place: Whoever brings false accusations against his first wife, defaming her, is as if he defames above, as is written: *For he has defamed a virgin of Israel*, unspecified.[129]

"This accords with what has been said by Rabbi Ḥiyya in the name of Rabbi Yose: 'A virgin inherits seven blessings, and is blessed by seven, because the Virgin of Israel inherits seven blessings and is thus called בת שבע (*Bat Sheva*), Bathsheba, Daughter of Seven.'[130]

"Another woman, from where does her blessing come? From the blessing of Boaz and Ruth, as is said: *All the people at the gate and the elders said, 'We are*

vigorate your bones. You will be like a well-watered garden, like a spring whose waters do not fail. See above, p. 121, n. 206.

129. **he betrays the supernal Name...** The mark of the covenant of circumcision is identified with the letter י (*yod*), which is the initial letter of יהוה (*YHVH*). See above, p. 520, n. 56.

By betraying the covenantal sign, a Jewish man interrupts the flow from above to the Well of *Shekhinah*. The context in Deuteronomy concerns a case in which a husband accuses his new wife of not being a virgin. Deuteronomy 22:16–19 describes what happens if the charge is untrue: *The young woman's father and mother shall take and bring out to the elders of the town at the gate the signs of the young woman's virginity* [namely a bloodied bedsheet or garment]. *The young woman's father shall say to the elders, "My daughter I gave to this man as wife, and he hated her. And look, he has brought an accusation of misconduct, saying, 'I found no signs of virginity for your daughter,' but these are the signs of my daughter's virginity." And they shall spread out the garment before the elders of the town; and the elders of that town shall take the man out and discipline him, and they shall fine him a hundredweight of silver and give it to the young woman's father, for he has defamed a virgin of Israel.*

Rabbi Shim'on indicates that the phrase *a virgin of Israel* is "unspecified," that is, it refers not only to the wronged wife but also to *Shekhinah*, the virgin bride of *Tif'eret Yisra'el*. A husband who falsely accuses his wife of not being a virgin defames not only her but also the Divine Virgin. Similarly, a Jew who chooses a Gentile woman over a Jewish woman defames not only his potential Jewish partner—*a virgin of Israel*—but also Virgin *Shekhinah*.

The phrase "false accusations" renders תסקופי מלין (*tasquppei millin*), which appears in *Targum Onqelos* on the passage in Deuteronomy (22:14, 17), translating עלילת דברים (*alilot devarim*), *accusation of misconduct.* See above, p. 140, n. 265.

On *Shekhinah* as Virgin Israel, and the relation between *Shekhinah* and the Virgin Mary, see Vol. 8, p. 62, n. 26. On the passage in Deuteronomy, see *Zohar* 3:89b–90a.

130. **A virgin inherits seven blessings...** Traditionally, seven blessings are recited at the wedding ceremony. According to Rabbi Yose, this number corresponds to the seven flows of emanation received by *Shekhinah* (Virgin of Israel), issuing from *Binah*. Consequently, *Shekhinah* is called בת שבע (*Bat Sheva*), "Bathsheba," which means literally "Daughter of Seven." See Vol. 7, pp. 20–21, n. 61; above, p. 35, n. 93; Moses de León, *Sefer ha-Rimmon*, 216.

witnesses. May YHVH make the woman [who is coming into your house like Rachel and Leah...]' (Ruth 4:11). For surely, a virgin is blessed with seven in this mystery!"[131]

When they reached a certain field, they saw trees and sat down beneath them. Rabbi Abba said, "Here is clarity for words of Torah! Let us sit."[132]

He opened, saying, "*On that day, a great shofar will be blown...* (Isaiah 27:13). *On that day*—what is meant by *that*? Well, *that day* known to the blessed Holy One, as is said: *There will be one day—known to YHVH—neither day nor night* (Zechariah 14:7).[133]

"Further, *on that day*—as is said: *On that day, when Gog comes to the soil of Israel* (Ezekiel 38:18).[134]

"*A great shofar will be blown.* What difference does it make to us whether it is great or small? Well, that supernal shofar through which slaves always go forth to freedom. And what is it? Jubilee, for Jubilee is supernal and great; and when this is aroused, all freedom of the worlds is thereby aroused. That is called *a great shofar.*[135]

131. **Another woman...** That is, what about a widow or a divorcée? Since she is not a virgin, and thus does not resemble Virgin *Shekhinah*, what is the source of her blessing? The answer is that she is bestowed with the blessing that was offered to Ruth (the widow of Mahlon) when she married Boaz. However, such a bride does not receive seven blessings, which reflect the mystery of Virgin *Shekhinah*.

The distinction made here between the number of blessings offered to a bride, depending on whether she is a virgin or not, reflects a medieval Franco-Ashkenazic custom adopted by the *Zohar*. See *ZḤ* 88d–89a (*MhN, Rut*); *Sha'arei Teshuvah (Teshuvot ha-Ge'onim)*, 344; Solomon ben Abraham Adret, *She'elot u-Tshuvot* 1:216, 1175; 7:190; *Nitsotsei Zohar*; Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 32–33.

The full verse in Ruth records the declaration made to Boaz when he married Ruth: *All the people at the gate and the elders said, "We are witnesses. May YHVH make the woman who is coming into your house like Rachel and Leah, both of whom built up the house of Israel! Prosper in Ephrathah and perpetuate your name in Bethlehem!"*

132. **Here is clarity for words of Torah!...** The word "clarity" renders צחותא (*tsaḥuta*), which in Aramaic means "thirst" but here apparently conveys the sense of Hebrew צחות (*tsaḥut*), "clarity."

See BT *Eruvin* 65a: "Legal discussion requires צילותא (*tsiluta*), clarity, like a day of the north wind." Cf. above, p. 456, n. 524; p. 549, n. 147.

133. ***On that day, a great shofar will be blown...*** The wording *that day* refers to the day of Messianic deliverance.

See *Zohar* 2:19b (*MhN*). The full verse in Isaiah reads: *On that day, a great shofar will be blown, and those who were lost in the land of Assyria and those who were scattered in the land of Egypt will come and bow down to YHVH on the holy mountain in Jerusalem.*

134. ***On that day, when Gog comes...*** The full verse reads: *On that day, when Gog comes to the soil of Israel—declares the Lord God—My rage shall flare up.* In this apocalyptic chapter of Ezekiel, the threatening figure of Gog leads a savage horde of nations from the north against Israel, but they are defeated by God.

135. **that supernal shofar...** Namely, *Binah*, who proclaims and conveys liberation. She is also identified with the Jubilee.

On *Binah* as the shofar of liberation, see

"*And* האובדים (*ha-ovedim*), *those who lose, will come* (Isaiah 27:13). The verse should read האבודים (*ha-avudim*) or הנאבדים (*ha-ne'evadim*), *those who are lost.* What is meant by *ha-ovedim*? *Those who lose*, really, because they are in an alien domain. From here we learn that one who dwells in an alien domain suckles from an alien power, and it is as if he does not abide in his faith. So they are called *ovedim*, *those who lose*—they *lose* on all sides. For when the people of Israel dwell in the Holy Land, they prove worthy constantly, attaining all, attaining above and below.[136]

"Alternatively, *and ha-ovedim, those who lose, will come.* Who are they? Righteous One and Assembly of Israel, who are called *ovedim*, *those who lose.* How do we know this? Assembly of Israel, as is written: *Why* אבדה הארץ (*avedah ha-arets*), *has the land lost?* (Jeremiah 9:11). It is not written אבודה (*avudah*) or נאבדת (*ne'evedet*), *been lost*, but rather *avedah ha-arets*, *has the land lost*—Assembly of Israel.[137]

"Righteous One, as is written: *The righteous one* אבד (*avad*), *loses* (Isaiah 57:1)—it is not written אבוד (*avud*) or נאבד (*ne'evad*), *is lost*, but rather *The righteous one avad, loses.* This has already been established.[138]

"Now, you might say, '*And* [*they*] *will come*—from where do these *who lose* come? Well, Assembly of Israel, from exile. Righteous One, as has been established, for it is written: *When YHVH restored Zion* (Psalms 126:1), for He will return to His place and join Assembly of Israel. Thus, *and those who lose in the land of Assyria will come.*[139]

Zohar 2:46b; 3:6b, 92b. On *Binah* as Jubilee (and on the association of Jubilee with the liberation of slaves), see above, note 62.

136. ***And* האובדים (*ha-ovedim*), *those who lose*...** The simple sense of the verse is: *On that day, a great shofar will be blown, and* האובדים (*ha-ovedim*), *those who were lost, in the land of Assyria... will come and bow down to YHVH.* But Rabbi Abba reads *ha-ovedim* as a transitive participle: *those who lose*—implying that those in exile "lose" faith and all its blessings.

See BT *Ketubbot* 110b: "Whoever lives in the land of Israel is like one who has a God; whoever lives outside the land of Israel is like one who has no God." See Vol. 4, p. 432, n. 235. For the full verse in Isaiah, see above, note 133.

137. **Righteous One and Assembly of Israel...** Namely, the divine couple *Yesod* and *Shekhinah*. In times of exile, they *lose* one another, since *Shekhinah* accompanies Her people in exile and is separated from Her partner, *Yesod*.

The verse in Jeremiah reads: *Why* אבדה הארץ (*avedah ha-arets*), *has the land been ruined* [or: *been lost*]*?* Here, Rabbi Abba construes this as *Why has the land* [namely *Shekhinah*] *lost* [Her partner]? See *Zohar* 3:16b, 268a.

On *Yesod* as Righteous One, see above, p. 38, n. 105. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6. On the exile of *Shekhinah*, see above, p. 393, n. 318.

138. ***The righteous one* אבד (*avad*), *loses*...** The simple sense of this verse is: *The righteous one* אבד (*avad*), *perishes* [or: *is lost*], but Rabbi Abba construes this as *The righteous one* [namely *Yesod*] *loses* [His partner, *Shekhinah*]. See above, p. 510, n. 26.

139. **from where do these *who lose* come?...** If *those who lose* refers to *Yesod*

"Now, you might say, '*And bow down to YHVH on the holy mountain in Jerusalem* (Isaiah 27:13)—what does this indicate?' Well, this clause applies to *those who were scattered in the land of Egypt* (ibid.), for Israel will not come forth from exile except with *Shekhinah*, as we have established, and *those who were scattered will bow down to YHVH*. . . ."[140]

Rabbi Abba said further, "It is written: *YHVH will guard your going and your coming, now and forever* (Psalms 121:8). *Will guard your going*—granted; but what is indicated by *and your coming*? After all, one who enters his house does not fear. Well, a person who places the holy insignia of words of the supernal Name is protected from all. When he leaves, the one who dwells at the entrance of his house raises his eyes and sees the holy insignia affixed to the door. When the person goes out, he escorts him and protects him; when he enters his house, he proclaims before him, 'Show care for the honor of the image of the Holy King!' All this because of that holy insignia marked on his door.[141]

704 "Not only is a person protected, but it is written *YHVH will guard your going and your coming*. . .—the blessed Holy One protects him when he enters and when he leaves. Happy are Israel in this world and in the world that is coming![142]

"Come and see: As for this evil spirit dwelling [267a] at the gates, woe to the person who does not know how to beware of it and does not inscribe on the entrance of his house the holy supernal Name, to be with him! For [this spirit] has 365 evil assistants, accusers, each one officiating on its day. All of them are

and *Shekhinah*, what does the verse mean by saying that they *will come*? From where will they come?

Rabbi Abba explains that *Shekhinah* (known as Assembly of Israel) will come back from exile, and *Yesod* will return from having ascended above and will reunite with *Shekhinah*. In the verse from Psalms, *Zion* now alludes to *Yesod*, who will be restored to His Beloved.

The full verse in Psalms reads: *A song of ascents. When YHVH restored Zion, we were like dreamers.* For the full verse in Isaiah, see above, note 133.

140. ***And bow down to YHVH***. . . If *those who lose* refers to *Yesod* and *Shekhinah*, what is meant by *and* [*they will*] *bow down to YHVH*? Rabbi Abba explains that this pertains not to *Yesod* and *Shekhinah*, but to Israel—*those who were scattered in the land of Egypt.* For the full verse in Isaiah, see above, note 133.

141. ***YHVH will guard your going and your coming***. . . Naturally, one needs to be protected when venturing out (*your going*), but why when returning home (*your coming*)?

Rabbi Abba explains that the demon "who dwells at the entrance" sees the mezuzah and is transformed into a protector, warding off any other malevolent forces whether outside or inside.

The phrase "words of the supernal Name" refers to the biblical passages from Deuteronomy contained in the mezuzah, since the Torah is pictured as one entire Name of God. See above, note 107. On the proclamation, "Show care for the honor of the image. . . ," cf. above, note 95. On this passage, cf. *Zohar* 3:263b–264a (*Piq*).

142. **Not only is a person protected**. . . By a transformed demon or by angels, but also God Himself guards him.

present with him throughout all days of the year, accusing him above and below; all of them are near him day and night—by day, denouncing him; by night, tormenting him in his dreams.[143]

"When he goes out—accusing him. When he comes in, they place their hands on his shoulders and say, 'Woe to so-and-so who has left his Lord's domain! Woe to so-and-so in this world and in the world that is coming!'[144]

"Therefore, scions of faith should be marked in every way with the insignia of their Lord, so that every aspect of evil species will tremble, so that they will be protected in this world and in the world that is coming. Happy is the share of Israel! Of them is written *Your people, all of them righteous, will inherit the land forever*... (Isaiah 60:21)."[145]

You shall love YHVH your God with all your heart... (Deuteronomy 6:5).[146]

Rabbi Yose opened, "*Now, what am I doing here?—declares YHVH—For My people has been taken away for nothing*... (Isaiah 52:5). Come and see the love of the blessed Holy One for Israel! Even though their sins caused Him to depart from among them, and they have been scattered among the nations, He demands requital for their humiliation.[147]

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"Come and see: When Israel dwelled in their land, the blessed Holy One delighted in His garden and drew near Israel, hearing their voice and glorying in them. Once their sins have prevailed and Israel has been exiled from the Holy Land, the blessed Holy One does not enter His garden nor delight in it. Furthermore, He cries out, *Now, what am I doing* פה (*phoh*), *here?—declares YHVH*. And elsewhere it is written: פה (*Poh*), *Here, will I dwell, for I desired it* (Psalms 132:14). *For My people has been taken away for nothing*—as is said: *You were sold for nothing* (Isaiah 52:3).[148]

143. **the holy supernal Name**... The name *Shaddai*, inscribed on the back of the mezuzah's parchment. On the 365 demonic forces, see above at notes 106–7.

144. **who has left his Lord's domain**... By failing to place a mezuzah on his doorpost. See *Zohar* 3:264a (*Piq*).

145. **marked in every way with the insignia of their Lord**... Distinguished by numerous *mitsvot*. See above at note 125.

The full verse in Isaiah reads: *Your people, all of them righteous, will inherit the land forever—sprout of My planting, work of My hands, that I may be glorified.*

146. ***You shall love YHVH your God***... The full verse reads: *You shall love YHVH your God with all your heart, with all your soul, and with all your might.*

147. ***Now, what am I doing here?***... The full verse reads: *Now, what have I here?* [or: *what am I doing here?*]*—declares YHVH—For My people has been taken away for nothing. Their rulers* [or: *their mockers*] *howl—declares YHVH—and constantly, all day long, My name is reviled.*

148. **the blessed Holy One delighted in His garden**... Namely, in *Shekhinah*. (Cf. above, note 76.) As the Divine Presence, She is referred to as פה (*poh*), *here*.

The full verse in Psalms reads: *This is My resting place forever; here will I dwell, for I desired it.* The full verse in Isaiah reads: *Thus*

"Ever since the day that Israel was exiled from their land, there has been no joy before the blessed Holy One, as is written: *I clothe the heavens in blackness* . . . (Isaiah 50:3). All this because of the love that the blessed Holy One feels toward them, as is said: *'I have loved you,' says YHVH* (Malachi 1:2). Therefore, *You shall love YHVH your God.*[149]

"*You shall love YHVH your God*—that a person should be bound in love; for every sublime service that a person offers to the blessed Holy One should be performed with love, since there is no service like the love of the blessed Holy One."[150]

Rabbi Abba said, "These words are the entirety of Torah, for the Ten Utterances of Torah are included here, as the Companions have already established.[151]

"Come and see: Nothing is as precious to the blessed Holy One as one who loves Him fittingly. How? As is written: *with all your heart.* What is indicated by *with all*? The verse should read *with your heart, with your soul, with your might.* Why *with all*? Well, to include two hearts—one good and one evil. *With all your soul* (Deuteronomy 6:5)—one good and one evil. בכל מאדך (*Be-khol me'odekha*), *With all your might* (ibid.)—this is not meant to be expounded."[152]

says YHVH: You were sold for nothing, and shall be redeemed without money.

149. **there has been no joy . . .** Cf. M *Sotah* 9:12, in the name of Rabbi Yehoshu'a: "Ever since the day that the Temple was destroyed, not a single day passes without a curse, dew has never descended as a blessing, and flavor has been eliminated from fruit." See above, pp. 583–84, n. 251.

God urges Israel to reciprocate His love for them: *You shall love YHVH your God.* The full verse in Isaiah reads: *I clothe the heavens in blackness, and make sackcloth their covering.*

150. **every sublime service that a person offers . . .** Cf. *Sifrei,* Deuteronomy 41: "*To love YHVH your God* (Deuteronomy 11:13)—let everything you do be done in love."

151. **the Ten Utterances of Torah are included here . . .** The Ten Commandments (or Utterances) are alluded to in the *Shema* (or in its first paragraph: Deuteronomy 6:4–9). See JT *Berakhot* 1:4, 3c (in the name of Rabbi Levi); *Midrash Aggadah,* Deuteronomy 5:11; Moses de León, *Sefer ha-Rimmon,* 383–84; below, note 175.

152. ***with all your heart . . .*** The word *all* includes both the good impulse and the evil impulse. Similarly, *with all your soul* implies both the "good" soul and the "evil" soul," apparently referring to the higher soul and the animal soul.

See M *Berakhot* 9:5: "*With all* לבבך (*leva-vekha*), *your heart*—with both your impulses: the good impulse and the evil impulse." Ideally, one should serve God not only with the good impulse but even with the evil impulse—by subduing it, or by sublimating and channeling one's passions into virtuous action, thereby contributing the raw power of the evil impulse to the good. Cf. *Zohar* 2:162b–163b; Vol. 5, p. 440, n. 704.

On the wording *with all your soul,* see *Tosefta Berakhot* 6:7: "*With all your soul*—with every single soul that He created in you." See *Devarim Rabbah* 2:37; *Zohar* 2:163a; Lieberman, *Tosefta ki-Fshutah,* 1:111, n. 38.

The full verse in Deuteronomy reads: *You shall love YHVH your God with all your heart, with all your soul,* ובכל מאדך (*uv-khol me-'odekha*), *and with all your might.* The word מאד (*me'od*), often translated in this verse as *might,* is normally an adverb ("very"), not a

Rabbi El'azar said, "Even this is meant to be expounded. How so? Whether money comes to him from inheritance or another source, or whether he earns it; thus it is written *be-khol me'odekha*, *with all your substance.*"[153]

Rabbi Abba said, "I return to *You shall love.* Whoever loves the blessed Holy One is crowned with *Ḥesed* on all sides and performs kindness entirely, not sparing his body or his money. How do we know this? From Abraham, as has been said, who, in love for his Lord, did not spare his heart—namely his impulse—nor his soul nor his money.[154]

"His heart—he paid no heed to his own desire because of love for his Lord. Nor to his soul, to his son, to his wife, because of love for his Lord. His money—for he used to stand at the crossroads and provide food for the whole world. Consequently, he was adorned with the crown of *Ḥesed*, as is written: חסד (*Ḥesed*), *Love, to Abraham* (Micah 7:20).[155]

"Whoever is bound to the love of his Lord attains this. Moreover, all worlds are blessed for his sake, as is written: וחסידיך יברכוכה (*Va-ḥasidekha yevarakhukha*), *Your devoted ones will bless You* (Psalms 145:10)—do not read יברכוכה (*yevarakhukha*), *will bless You*, but rather יברכו כה (*yevarakhu koh*), *will bless Koh*).[156]

noun. It may mean here [*You shall love YHVH*] *exceedingly* (literally *with all your veryness*). Perhaps because *me'od* implies "plenty," in rabbinic exegesis ובכל מאדך (*uv-khol me-'odekha*) was taken to mean "and with all your wealth, possessions, or substance."

See *Targum Onqelos* and *Targum Yerushalmi*, Deuteronomy 6:5; M *Berakhot* 9:5; *Sifrei*, Deuteronomy 32; JT *Berakhot* 9:5, 14b; BT *Berakhot* 61b; *Zohar* 2:27a, 162b; Tigay, *Deuteronomy*, 77; Weinfeld, *Deuteronomy*, 1:332.

153. **Even this is meant to be expounded...** As mentioned in the preceding note, in rabbinic literature the phrase בכל מאדך (*be-khol me'odekha*) was interpreted as "with all your wealth, possessions, or substance." On the statement "Even this is meant to be expounded," see Vol. 5, p. 521, n. 943.

154. **Whoever loves the blessed Holy One...** Such a person attains the rung of *Ḥesed* (Love). Abraham is the prime example of one who was crowned with this *sefirah*, as Rabbi Abba proceeds to explain. See above at note 67.

155. **Nor to his soul...** Abraham was selflessly devoted to God, and he even offered his son, Isaac, as a sacrifice.

On Abraham's extreme hospitality and his efforts to spread the awareness of God, see *Bereshit Rabbah* 43:7; 48:9; 49:4; 54:6; BT *Sotah* 10a–b; *Avot de-Rabbi Natan* A, 7; *Tanḥuma, Lekh Lekha* 12; *Midrash Tehillim* 37:1; 110:1; *Zohar* 1:230b. The full verse in Micah reads: *You will grant truth to Jacob, love to Abraham, as You swore to our fathers from days of old.*

156. **all worlds are blessed for his sake...** By attaining the rung of *Ḥesed*, one stimulates the flow of emanation to *Shekhinah*, who conveys blessing to all the lower worlds.

Rabbi Abba construes יברכוכה (*yevarakhukha*), *will bless You*, as יברכו כה (*yevarakhu koh*), *will bless Koh*—which is a name of *Shekhinah*.

On the creative reading of Psalms 145:10, see *Zohar* 2:79b, 139b; 3:145b–146a; *ZḤ* 1c (*SO*), 85d (*MhN, Rut*). Cf. David Kimḥi, ad loc. On *Koh* ("here, thus") as a name of *Shekhinah*, see above, p. 340, n. 148.

One day, Rabbi Yose was ill. Rabbi Abba, Rabbi Yehudah, and Rabbi Yitsḥak went to visit him. They saw him fallen on his face, asleep. They sat. When he awoke, they saw his face smiling. Rabbi Abba said to him, "Have you seen something new?"[157] [267b]

He said to them, "Certainly! For now my soul ascended, and I saw the glory of those who have died and sacrificed themselves for the sanctification of their Lord—how they entered thirteen mountains of pure balsam, and the blessed Holy One delights in them. I saw what I am not permitted to say. I asked them, 'Whose glory is this? They told me, 'Those who loved their Lord in that world.' From what I saw, my soul and my heart were illumined, so my face is smiling."[158]

Rabbi Abba said to him, "Happy is your share! But Torah testifies of them, as is written: *No eye has seen, O God, but You, what He will do for one who awaits Him* (Isaiah 64:3)."[159]

Rabbi Yehudah said to him, "The Companions have already asked why it is written *He will do*, when it should read *You will do*."[160]

708 He replied, "This has already been discussed, but mystery of the matter accords with what is written: *to gaze upon the beauty of YHVH and to reflect in His temple* (Psalms 27:4). As they have established, *the beauty of YHVH* is that

157. **Have you seen something new?** Cf. JT *Shabbat* 8:1, 11a: "Rabbi Abbahu went to Tiberias. The disciples of Rabbi Yoḥanan saw him with his face shining. They said before Rabbi Yoḥanan, 'Rabbi Abbahu has found a treasure!' He said to them, 'Why [do you say so]?' They replied, 'His face is shining.' He said to them, 'Perhaps he has heard some new Torah.' He went to him and asked, 'What new Torah did you hear?' He replied, 'An ancient *tosefta*.' [Rabbi Yoḥanan] applied to him the verse *A person's wisdom lights up his face* (Ecclesiastes 8:1)." See above, p. 65, n. 35.

158. **For now my soul ascended . . .** Rabbi Yose saw the heavenly reward bestowed upon martyrs who demonstrated extreme devotion to God in this world (which the angels call "that world").

According to a rabbinic tradition, thirteen rivers of balsam await the righteous in the world that is coming. Here, the rivers turn into mountains. Balsam symbolizes *Binah*, who is known as the World that is Coming. See above, p. 144, n. 279; p. 201, n. 44. On mountains of balsam, see *Zohar* 1:35a; 2:15a (*MhN*), 83a–b, 87b, 175b; 3:67a, 91a, 144b (*IR*). Cf. *Zohar* 2:200b–201a, and the reference to *mountains of spices* in Song of Songs 8:14.

159. ***No eye has seen, O God, but You . . .*** The verse reads: *No eye has seen, O God, but You, what You* [literally: *He*] *will do for one who awaits You* [literally: *Him*]. See BT *Berakhot* 34b, in the name of Rabbi Yoḥanan: "All the prophets prophesied only concerning the days of the Messiah, but as for the world that is coming, *No eye has seen, O God, but You,* [*what You will do for one who awaits You*]."

160. **The Companions have already asked . . .** Why the verse switches from the second person (*but You*) to the third person (*what He will do for one who awaits Him*). It should continue: *what You will do for one who awaits You.* See the preceding note; above, pp. 597–98, nn. 290, 292.

which comes from the Holy Ancient One, in which the blessed Holy One delights, for that *beauty* issues from the Ancient One.[161]

"Here, too, *No eye has seen, O God, but You, what He will do.* Who? The Ancient One, Concealed of all, for it depends on Him."[162]

He said to him, "Certainly so! Happy is the share of those to whom the love of their Lord cleaves! Their portion in that world is immeasurable."

Rabbi Yitsḥak said, "Many are the habitations of the righteous in that world, one above another; and the highest habitation of all is reserved for those to whom love is bound, for their habitation surpasses all. Why? Because the blessed Holy One is crowned in this.[163]

"Come and see: All is called Love, and for the sake of love all exists, as is written: *Many waters cannot quench love* (Song of Songs 8:7). All endures by love, for the Holy Name is found to be so, as has been established. י (*Yod*)—the upper tip is never separated from י (*yod*), since it settles upon it, never parting.[164]

"ה (*He*), as has been established, for י (*yod*) does not separate from it; and they appear as one, lovingly, not parting from one another: י ה (*yod*, *he*), as has been said. As is written: *A river issues from Eden* (Genesis 2:10)—*issues* eternally, cleaving in love.[165]

161. ***to gaze upon the beauty of YHVH...*** The phrase *the beauty of YHVH* refers to *Binah*, which issues from *Keter* (also known as the Holy Ancient One). *Tif'eret* (called the blessed Holy One) delights in this *beauty*.

The full verse in Psalms reads: *One thing I ask of YHVH, this is what I seek: that I may dwell in the house of YHVH all the days of my life, to gaze* בנעם יהוה (*be-no'am YHVH*), *upon the beauty* [or: *delightfulness, loveliness*] *of YHVH*, ולבקר (*ul-vaqqer*), *and to reflect* [or: *search, seek, inquire, contemplate*], *in His temple.* See above, p. 51, n. 143.

162. **Who? The Ancient One...** This primordial hidden realm of *Keter*, upon which the heavenly reward depends, cannot be addressed directly in the second person. According to Rabbi Abba, the prophet Isaiah is addressing *Tif'eret*—*No eye has seen, O God, but You*—and referring to what the Ancient One (*He*) *will do for one who awaits Him.*

See *Zohar* 3:79b. On *Keter* as *He*, see also *Zohar* 1:49a; 2:177b (*SdTs*); 3:129b–130a (*IZ*), 134b (*IR*), 140b (*IR*), 290a (*IZ*).

163. **the highest habitation of all...** The Palace of Love. God Himself is crowned with love. On the Palace of Love, see above, p. 134, n. 246.

164. **All is called Love...** The entire divine realm is suffused with love. The letters of the name יהוה (*YHVH*) symbolize the entire sefirotic spectrum in loving unification. The point-like י (*yod*) symbolizes the primordial point of *Ḥokhmah*, while its upper tip symbolizes the hidden realm, *Keter*, which never separates from *Ḥokhmah*.

On the theme of love (in connection with Deuteronomy 6:5), see, e.g., *Zohar* 2:27a; Moses de León, *Sefer ha-Rimmon*, 41–42. On the sefirotic significance of the letters of *YHVH*, see above, p. 74, n. 60. The full verse in Song of Songs reads: *Many waters cannot quench love, nor rivers sweep it away. If a man offered all the wealth of his house for love, they would surely scorn him.*

165. **ה (*He*), as has been established...** The first ה (*he*) of יהוה (*YHVH*), often a feminine marker, symbolizes the Divine Mother,

"ו ה (*Vav*, *he*)—when they cleave to one another, they join in love as one: groom with bride, whose manner is loving.[166]

"י (*Yod*) with ה (*he*); ה (*he*) with ו (*vav*); ו (*vav*) with ה (*he*). So, all is called Love, bound to one another lovingly. Consequently, whoever loves the King is bound to that love. Thus, *You shall love YHVH your God.*"[167]

These words that I command you today shall be [*upon your heart*] (Deuteronomy 6:6).[168]

Rabbi Yitsḥak opened, "*All my bones will say, 'YHVH, who is like You? Saving the poor...'* (Psalms 35:10). This verse was uttered by David through the Holy Spirit. *All my bones will say*—now, who has ever seen bones chanting a song? However, this verse refers to when the blessed Holy One will one day revive the dead, and He will arrange the bones, drawing each one to its place, as is said: *He will invigorate your bones* (Isaiah 58:11). Then they are destined to chant a song.[169]

"What song will they sing? *YHVH, who is like You?* They will immediately offer
710 a song superior to the one that Israel sang at the Sea, for they mentioned the Holy Name only after three words, as is written: מי כמוכה באלים יהוה (*Mi khamokha ba-elim YHVH*), *Who is like You among the gods, O YHVH?* (Exodus

Binah. She is continually united with *Ḥokhmah*, symbolized by the letter י (*yod*).

The full verse in Genesis reads: *A river issues from Eden to water the garden, and from there it divides and becomes four riverheads.* This *river* symbolizes *Binah*, issuing from *Ḥokhmah* (described as *Eden*) and watering *Shekhinah* (the *garden*). See above, p. 201, n. 45.

The present tense of the verb *issues* emphasizes the continual flow of emanation. See *Zohar* 2:83a; 3:65b, 290b (*IZ*). For other examples of emphasizing the present tense, see *Zohar* 1:5a, 33b, 230a; 2:10a; above, p. 144, n. 279; Matt, "'New-Ancient Words,'" 201.

On the perpetual union of *Ḥokhmah* and *Binah*, see *Zohar* 2:11b, 50b, 55a, 56a; 3:4a, 11a, 61b, 65a–b, 77b–78a, 102a, 120a, 290b (*IZ*).

166. **ו ה (*Vav*, *he*)...** The ו (*vav*) of יהוה (*YHVH*), whose numerical value is six, symbolizes *Tif'eret* and the five *sefirot* surrounding Him (*Ḥesed* through *Yesod*). The second ה (*he*) symbolizes *Shekhinah*. This divine couple is united in love.

167. **י (*Yod*) with ה (*he*) . . .** *Ḥokhmah* unites with *Binah*; *Binah*, with *Tif'eret*; *Tif'eret*, with *Shekhinah*.

By fulfilling the command *You shall love YHVH your God*, a person stimulates and participates in the unification of all the *sefirot*.

168. ***These words that I command you today...*** For the context, see below, note 175.

169. ***All my bones will say...*** David the Psalmist was inspired by the Holy Spirit, yet how could he describe his bones as chanting a song? Can bones sing?

The verse in Psalms continues: *Saving the poor from one stronger than he, and the poor and the needy from his despoiler.* The full verse in Isaiah reads: *YHVH will guide you always; He will satisfy* נפשך (*nafshekha*), *your thirst* [or: *soul*], בצחצחות (*be-tsaḥtsaḥot*), *in parched regions, and invigorate your bones. You will be like a well-watered garden, like a spring whose waters do not fail.* See above, p. 121, n. 206; p. 553, n. 155.

15:11)—whereas here [the bones] will put the Holy Name first, as is written: יהוה מי כמוך (*YHVH mi khamokha*), *YHVH, who is like You?*

"*Saving the poor from one stronger than he*—the good impulse from the evil impulse. For the evil impulse is hard as stone, as is said: *I will remove the heart of stone from your flesh* (Ezekiel 36:26); whereas the good impulse is flesh, as is written: *and give you a heart of flesh* (ibid.).[170]

"Come and see: What does the evil impulse resemble? When it comes to attach itself to a person, it is like iron before being put in the fire; after it is heated, it turns entirely into fire."[171]

Rabbi Ḥiyya said, "When the evil impulse comes to attach itself to a person, it resembles someone who has been traveling along and approaches a door. At the door, he finds no one restraining him, so he enters the house and becomes a guest. Seeing that there is still no one restraining him, he indulges himself and becomes master of the house, [268a] until eventually the whole house comes under his control.[172]

"From where do we learn this? From the passage about David. What is written? *A wayfarer came to the rich man* (2 Samuel 12:4). *A wayfarer*—approaching the door without wanting to linger there, but rather to proceed on his journey. So is the evil impulse: like someone approaching the house, he approaches a person, arousing him with a minor sin—a temporary guest. If he sees no one restraining him, what is written? *To prepare for the guest who had come to him* (ibid.)—he becomes a guest who lodges in the house, arousing him with sins for a day or two, like a guest who is invited to stay in the house for a couple of days. Once he sees that there is no one restraining him, what is written? *He prepared it* לאיש (*la-ish*), *for the man, who had come to him* (ibid.)—he becomes master of the house, as is said: האיש (*Ha-ish*), *The man, who is lord of the land* (Genesis 42:30); איש (*ish*), *husband of, Naomi* (Ruth 1:3). So it is with the evil impulse: becoming *ish*, a man, master of the house, toward that person. Now the person is bound to his service and performs his will.[173]

170. ***Saving the poor*...** God saves the good impulse (which is *poor* and weak like *flesh*) from the stronger evil impulse.

On the verse in Psalms, see *Bereshit Rabbah* 54:1; *Pesiqta de-Rav Kahana* 11:1; *Pesiqta Rabbati* 9, 32b; *Tanḥuma* (Buber), *Beshallaḥ* 3; *Midrash Tehillim* 34:2. The verse in Ezekiel reads: *I will remove the heart of stone from your flesh and give you a heart of flesh.* On this verse, see, e.g., *Vayiqra Rabbah* 35:5; BT *Sukkah* 52a.

171. **it is like iron...** It is as hard as iron and difficult to resist. Once it has inflamed a person's passions, it is like white-hot iron.

See Tishby, *Wisdom of the Zohar*, 2:803. On the evil impulse as iron, cf. BT *Sukkah* 52b (quoted below, note 174); *Matoq mi-Devash.*

172. **When the evil impulse comes...** On the evil impulse gradually moving in and taking over, see *Bereshit Rabbah* 22:6; *Mishnat Rabbi Eli'ezer* 17, p. 324; BT *Sukkah* 52b.

173. **From the passage about David...** The parable that the prophet Nathan tells

"So a person should set words of Torah upon him, thereby breaking him; for there is no opponent to the evil impulse except for words of Torah. Thus it is written *These words that I command you today shall be upon* לבבך (*levavekha*), *your heart* (Deuteronomy 6:6)—*upon* your two impulses."[174]

Rabbi Yehudah said, "Why does the good impulse need words of Torah?"

He replied, "The good impulse is adorned by them, and the evil impulse is subdued by them."

When Rabbi Shim'on came, he said, "Surely, this portion of *Shema* alludes to the Ten Utterances, as has been established. Here, *These words* [*that I command you today*] *shall be*—totality of the Ten Utterances. Consequently, there are ten commands here, corresponding to the Ten Commandments of Torah. What are they? *You shall retell them incisively to your children, and speak of them,*

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David, after the king had arranged for the death of Uriah the Hittite so that he could marry Bathsheba. The context in 2 Samuel (12:1–4) reads: *YHVH sent Nathan to David, and he came to him and said to him, "There were two men in a single town, one rich and the other poor. The rich man had sheep and cattle in great abundance; and the poor man had nothing except one little ewe that he had bought. He nurtured her and raised her with him together with his sons. From his crust she would eat and from his cup she would drink and in his lap she would lie, and she was like a daughter to him. A wayfarer came to the rich man, and it seemed a pity to him to take from his own sheep and cattle to prepare for the guest who had come to him, so he took the poor man's ewe and prepared it for the man who had come to him."*

For the application of this parable to the progress of the evil impulse, see the sources cited in the preceding note. On the progression of the evil impulse, see also BT *Shabbat* 105b (and parallels): "In the name of Rabbi Yoḥanan son of Nuri: '. . . Such is the craft of the evil impulse: Today he tells him, "Do this"; and tomorrow he tells him, "Do that," until he tells him, "Worship idols," and he goes and worships.'"

Cf. BT *Sukkah* 52a (and parallels): "Rabbi Assi said, 'The evil impulse at first resembles the thread of a spider, but ultimately it resembles cart ropes, as is said: *Woe unto them who haul iniquity with flimsy cords, and sin as with a cart rope* (Isaiah 5:18).'"

The verse in Genesis (spoken by Joseph's brothers to their father, Jacob) reads: *The man who is lord of the land spoke harshly to us.* The verse in Ruth reads: *Elimelech,* איש נעמי (*ish no'omi*), *husband of Naomi* [or: *Naomi's husband*], *died.*

174. **a person should set words of Torah upon him . . .** The study of Torah overcomes the evil impulse. See BT *Sukkah* 52b: "A scholar from the school of Rabbi Yishma'el taught, 'If this repulsive one [i.e., the evil impulse] attacks you, drag him to the house of study. If he is of stone, he will dissolve; if of iron, he will shatter.'"

Cf. BT *Qiddushin* 30b: "The blessed Holy One said to Israel, 'My children, I created the evil impulse, and I created Torah as its antidote [or: spice]. If you occupy yourselves with Torah, you will not be delivered into his hand.'"

In the verse from Deuteronomy, the word לבבך (*levavekha*), *your heart*, contains a double ב (*vet*), instead of the simpler variant form לבך (*libbekha*), with one ב (*bet*). According to Rabbi Ḥiyya, the doubling of the letter is significant: it alludes to the two impulses within the human heart. Cf. above, note 152.

when you sit in your house, and when you go on the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house, and on your gates (Deuteronomy 6:7–9). Look, ten, corresponding to the Ten Utterances![175]

"So these passages are a great principle in Torah. Happy is the share of one who completes them twice every day, for then the Holy Name is fittingly sanctified in his mouth!"[176]

Rabbi Aḥa was with Rabbi El'azar one night after midnight, and they were engaged in Torah. Rabbi El'azar opened, saying, "*For she is your life and the length of your days* (Deuteronomy 30:20). Come and see: Above all the stipulations that the blessed Holy One decreed when they entered the land of Israel was the decree of Torah. Why? Because *Shekhinah* settles in the world only through Torah, and She settles above only through Torah.[177]

175. **this portion of *Shema*...** The first paragraph of the *Shema* (Deuteronomy 6:4–9) reads: *Hear, O Israel! YHVH our God, YHVH is one. You shall love YHVH your God with all your heart, with all your soul, and with all your might. These words that I command you today shall be upon your heart. You shall retell them incisively to your children and speak of them when you sit in your house and when you go on the way and when you lie down and when you rise. You shall bind them as a sign on your hand and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.*

Rabbi Shim'on identifies ten distinct commands here, corresponding to the Ten Commandments (or Utterances). See above, note 151.

176. **these passages...** The three paragraphs of the *Shema* (Deuteronomy 6:4–9; 11:13–21; Numbers 15:37–41), which are traditionally recited morning and evening. On the significance of the *Shema*, see above, p. 377, n. 271.

177. ***For she is your life and the length of your days...*** Torah is vital.

God made various stipulations concerning Israel's behavior when they entered the Promised Land; but the most important one was devotion to Torah, because *Shekhinah* settles in the world (and specifically in the land of Israel) only through the study of Torah, and She unites with *Tif'eret* above only through the stimulation provided by such study.

The full verse in Deuteronomy reads: *To love YHVH your God, to heed His voice, and to cleave to Him, for He* [or: *that*] *is your life and the length of your days to dwell upon the soil* [or: *the land*] *that YHVH your God swore to your fathers—to Abraham, to Isaac, and to Jacob—to give to them.* The phrase כי הוא (*ki hu*), *for He* [or: *that*], refers either to God or to loving, heeding, and cleaving to Him.

Throughout the book of Deuteronomy, the feminine pronoun היא (*hi*), *she*, is written as הוא, which is the same as the masculine pronoun (*hu*), *He* (or *that*). Here, Rabbi El'azar transforms הוא (*hu*), *He*, into היא (*hi*), *she* (namely Torah). This same variation appears elsewhere, e.g., in *Avot de-Rabbi Natan* A, 2; B, 31; *Tanḥuma, Yitro* 15, *Ki Tissa* 15, *Shemini* 11; *Zohar* 1:92a, 168a, 244b; 2:62a, 86b, 194b. Cf. *Targum Yerushalmi* on the verse; BT *Qiddushin* 40a.

"For so my father, Rabbi Shim'on, has said: 'Oral Torah is known only by virtue of Written Torah. *Shekhinah* settles above and below only with Torah, and as long as Torah is with Her, She can endure in the world, as is written: *For she is your life and the length of your days to dwell upon the land—upon the land,* unspecified. And if not, it is written: *Why has the land been ruined?* And it is written: *Because they forsook My Torah* (Jeremiah 9:11–12).'"[178]

While they were sitting, Rabbi El'azar lowered his head and said, "Certainly so! This is the secret I found in the Book of Rav Hamnuna Sava, who applied the following verse to the mystery of Assembly of Israel: *He shall not diminish her food, clothing, or conjugal rights* (Exodus 21:10). If they are withheld, what is written? *She shall go out for nothing, with no money* (ibid., 11)—as is said: *Where is your mother's bill of divorce by which I sent her away?* (Isaiah 50:1); and it is written: *You were sold for nothing*... (ibid. 52:3). Whoever withholds Torah from Her is like one who takes away a woman's husband, depriving her of him; for She is left as a widow, though not really a widow, as is written: *She has become like a widow* (Lamentations 1:1)—and not *a widow.*"[179]

178. **Oral Torah is known only by virtue of Written Torah...** *Shekhinah* (symbolized by Oral Torah) is known and recognized only through the power of *Tif'eret* (symbolized by Written Torah).

In the verse from Deuteronomy, the phrase *upon the land* is unspecified, so its reference can include *Shekhinah*, the divine *land*, who dwells in the earthly *land* only through the study of Torah.

For the full verse, see the preceding note. On the passage in Jeremiah, cf. above, note 137.

179. **the Book of Rav Hamnuna Sava...** This venerable source contains an interpretation of the passage in Exodus (21:10–11), which reads in full: *If another woman he takes for himself, he shall not diminish this one's* [literally: *her*] *food, clothing, or conjugal rights. If he does not do these three for her, she shall go out* [or: *go free*] *for nothing* [or: *without compensation*], *with no money.*

In the biblical context, the subject is a slave-girl's master and husband, who, if he *takes for himself* (i.e., marries) another woman, must continue to provide for the slave-girl (i.e., *this one*). If the master/husband does not provide for his slave-girl/wife, then she is liberated without having to buy her freedom. According to Rav Hamnuna Sava, this passage pertains to *Shekhinah* (known as Assembly of Israel). If the people of Israel fail to engage in Torah, they thereby deprive *Shekhinah* of Her nourishment, adornment, and union with *Tif'eret*. Consequently, *Shekhinah shall go out* into exile (referred to in Isaiah 50). The verse from Isaiah 52 demonstrates that the phrase *for nothing* pertains to exile.

The verse in Lamentations now implies that although *Shekhinah has become like a widow*—separated from *Tif'eret*—She is not really a widow, since Her divine partner is alive and intends to reunite with Her.

See *Eikhah Rabbah* 1:3, in the name of Rabbi Abba son of Kahana: "*She has become like a widow.* It is not written here *She has become a widow*, but rather *like a widow*—like a woman whose husband has journeyed across the ocean to a distant land but with the intention of returning to her."

See BT *Ta'anit* 20a, *Sanhedrin* 104a; *Midrash Tehillim* 68:3; *Zohar* 2:122a. The full verse in Lamentations, bemoaning the fall

They sat engaged in Torah until daylight. Once the day shone, they rose and went on. As they were going along, they saw a man walking on the road with his head wrapped. They approached him, but he was whispering [268b] with his lips and did not respond to them at all. Rabbi El'azar said, "Surely, he is consulting his Lord!"[180]

Rabbi El'azar and Rabbi Aḥa sat down and offered their prayers, while that man stood erect in another place. After they finished praying, they went on their way, and that man slipped away from them. Rabbi El'azar said, "This man is either a fool or his ways are improper." He said, "Let us engage in Torah, for it is time."[181]

Rabbi El'azar opened, saying, "*The wise inherit glory, and fools take away disgrace* (Proverbs 3:35). *The wise inherit glory*—happy are those who engage in Torah—"[182]

He had barely begun, when that person approached them. Rabbi El'azar said, "We shouldn't interrupt a word of Torah, for whoever engages in Torah be-

of Jerusalem, reads: *How does she sit alone, the city once full of people? She that was great among nations has become like a widow; the princess among states has become a thrall.*

In Exodus 21:10 the expression *her conjugal rights* reflects the traditional understanding of ענתה (*onatah*), whose precise meaning is uncertain. The term עונה (*onah*) may mean "housing; oil or ointment." See Sarna, *Exodus*, ad loc.

On Rav Hamnuna Sava and his book, see above, pp. 261–62, n. 48. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6. On the exile of *Shekhinah*, see above, p. 393, n. 318.

The full verse in Isaiah 50 reads: *Thus says YHVH: Where is your mother's bill of divorce by which I sent her away? Or which of My creditors was it to whom I sold you off? Behold, it is for your sins that you were sold, and for your crimes your mother was sent away.* The full verse in Isaiah 52 reads: *Thus says YHVH: You were sold for nothing, and shall be redeemed without money.* See above at note 148.

180. **did not respond to them at all . . .** Cf. the similar narrative in *Zohar* 1:204b–205a.

Rabbi El'azar's explanation—"Surely, he is consulting his Lord!"—means that the stranger is reciting *Tefillat ha-Derekh* (the Prayer for the Way). See BT *Berakhot* 29b: "Elijah said to Rav Yehudah the brother of Rabbi Sala the Ḥasid, 'Do not let your anger boil and you will not sin; do not get drunk and you will not sin; and when you set out on the way, consult your Creator and then set out.' What is meant by 'consult your Creator and then set out'? Rabbi Ya'akov said in the name of Rav Ḥisda, 'This is *Tefillat ha-Derekh*.'"

181. **This man is either a fool or his ways are improper . . .** Either he doesn't have the sense to associate with the wise, or he refuses to hear words of Torah. Cf. *Zohar* 2:94b–95a.

The concluding sentence refers to the importance of studying Torah while walking or traveling. See above, p. 319, n. 69.

182. ***The wise inherit glory . . .*** Immediately after suggesting that the stranger may be a fool, Rabbi El'azar quotes an appropriate verse. The verse reads: *The wise inherit honor* [or: *glory*], *and fools* מרים (*merim*), *take away* [or: *gain, acquire*; literally: *raises* (in the singular)], *disgrace.*

comes worthy of obtaining a celestial inheritance in the glory of the Holy King, and becomes worthy of obtaining an inheritance in this world. What is that? That which is called Glory of *YHVH*, which never ceases from them, as is written: *The wise inherit glory*—that which is called Glory.[183]

"*And fools take away disgrace.* What is this? Come and see: When a person walks in the straight path before the blessed Holy One and engages in Torah, he inherits that *glory* for himself, and many guardians and advocates appear above over him, all of them speaking in his favor before the Holy King. But if a person does not engage in Torah and does not walk in the ways of his Lord, he produces an accuser over himself. That accuser roams through the air and does not rise above—perhaps the person will repent of his sins. Once he sees that the person does not repent, and does not wish to engage in Torah, then he rises above and testifies to his guilt—as is written: *and fools* מרים (*merim*), *raise, disgrace.*"[184]

He opened again, saying, "*However, if the family of Egypt does not make this pilgrimage, it shall not be visited by the same affliction with which YHVH will strike all the other nations that do not come up to observe the Festival of Sukkot* (Zechariah 14:18). Why is Egypt different here than all the other nations, concerning all of whom it is written *they shall receive no rain* (ibid., 17), whereas here it is not so? Well, the Companions have already established that the land of Egypt does not need rain; so it is not included among those who will be deprived of rain. Rather, another punishment is reserved to come upon them. This is well said.[185]

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183. **We shouldn't interrupt a word of Torah . . .** To greet this man.

The phrase "Glory of *YHVH*" refers to *Shekhinah*, whose splendor awaits those devoted to Torah, both in the afterlife and in this world.

184. ***And fools take away disgrace . . .*** One who is devoted to Torah inherits *Shekhinah* (known as *glory*) and is supported in the heavenly court by many spiritual advocates. Conversely, one who rejects Torah produces an accuser.

Rabbi El'azar reads the verbal participle in Proverbs hyperliterally: *and fools* מרים (*merim*), *raise, disgrace*—that is, they cause an accuser to rise to the heavenly court and testify against them. On this verse, see above, note 182.

See M *Avot* 4:11, in the name of Rabbi Eli-'ezer son of Ya'akov: "A person who performs a single *mitsvah* acquires one defender; a person who commits a single transgression acquires one accuser."

185. ***However, if the family of Egypt . . .*** In the biblical context, the prophet Zechariah describes how all the surviving nations that made war against Jerusalem will eventually make an annual pilgrimage to the Temple on the Festival of *Sukkot*, which is the beginning of the rainy season and is the time for petitioning God for rain. Zechariah 14:17–18 reads: *Any of the earth's families* [or: *communities*] *that does not make the pilgrimage to Jerusalem to bow down to the King YHVH Tseva'ot shall receive no rain. However, if the family of Egypt does not make this pilgrimage, it shall not be visited by the same affliction with which YHVH will strike the other nations that do not come up to observe the Festival of Booths.* Since Egypt's agriculture is

"Come and see what is written: *For the land into which you are coming to possess it is not like the land of Egypt* [*from which you went out, where you sow your seed*] *and water it with your foot* (Deuteronomy 11:10)—for the river rises, watering the land. But here, *By the rain of heaven it drinks water* (ibid., 11)—for the Holy Land is watered by heaven constantly. When Israel occupied themselves with Torah, it was watered fittingly; and whoever withholds Torah from it, it is as if he withholds goodness from the whole world."[186]

They entered a cave that was on the way. That man entered with them, and they sat down.

That man opened, saying, "*YHVH would speak to Moses face-to-face,* [*as a man speaks to his fellow. And he would return to the camp; and his attendant, Joshua son of Nun, a lad, would not depart from the Tent*] (Exodus 33:11). The beginning of this verse does not match its end, nor the end its beginning, nor does one statement resemble the other. At first, *YHVH would speak to Moses face-to-face*—fine. Then, *and he would return to the camp*; then, *and his attendant, Joshua son of Nun, a lad*...—what does this mean?"[187]

Rabbi El'azar said, "Surely, the blessed Holy One desires to honor us, for now our union is genuine, and *Shekhinah* will not depart from us. Let him who opened the entrance utter the word!"[188]

not dependent on rain (but on the Nile), it will suffer some other punishment (perhaps the one mentioned in verse 12).

Here "the Companions" apparently refers to medieval biblical commentators. See Ibn Ezra and David Kimḥi on Zechariah 14:18; cf. Rashi, ad loc. On Egypt's unique situation, see *Zohar* 1:109a.

186. ***For the land into which you are coming...*** The context (Deuteronomy 11:10–11) reads: *For the land into which you are coming to possess it is not like the land of Egypt from which you went out, where you sow your seed and water it with your foot like a garden of greens. But the land into which you are crossing to possess it is a land of mountains and valleys; by the rain of heaven it drinks water.* The expression *water it with your foot* apparently refers to some sort of foot pedal (or other device) used in the Egyptian system of irrigation. See Weinfeld, *Deuteronomy*, 1:445; Tigay, *Deuteronomy*, 112; Alter, *The Five Books of Moses*, 936.

Whereas the Nile waters the land of Egypt, the Holy Land is watered by heaven. When Israel devoted themselves to Torah, their land was watered abundantly—and *Shekhinah* (who is symbolized by the Holy Land) was nourished by *Tif'eret*. Whoever withholds Torah from *Shekhinah* interrupts the flow of emanation and withholds sustenance from the whole world. See above, notes 177–78.

187. ***YHVH would speak to Moses face-to-face...*** The anonymous stranger wonders what the connection is between the three components of the verse.

The conclusion of the verse reads: *and his attendant, Joshua son of Nun,* נער (*na'ar*), *a deputy* [or: *attendant, servant, lad, youth*] *would not depart from within* [or: *from*] *the Tent.*

188. **for now our union is genuine...** Rabbi El'azar is delighted that the stranger is joining them in holy study. Now that there are three of them engaged in Torah, *Shekhinah* will abide with them. Since the anon-

He opened, saying, "*YHVH would speak to Moses face-to-face.* By many supernal, precious rungs was Moses, the faithful prophet, separated from all other prophets of the world; for compared with him, all of them were like an ape compared to a human being. Other prophets would gaze into a speculum that does not shine, and even so, they could not raise their faces to see—as is written: *I was in a deep sleep upon my face, with my face toward the ground* (Daniel 10:9). Moreover, words were not revealed to them openly.

"Not so with Moses, the faithful prophet! For he would gaze into a shining speculum and yet stand firm. Moreover, he would raise his head to see, like someone saying to his fellow, 'Raise your head and look me in the face, so that you will know what I am saying.' So with Moses: *face-to-face*—his head raised without fear; his face raised, gazing [269a] into the radiance of supernal glory. His mind and his countenance did not change like other prophets, who, when wishing to gaze, lost control and lost their minds; the radiance of their countenance changed, and they knew nothing at all of this world.[189]

ymous man had begun discussing this verse, Rabbi El'azar now encourages him to continue.

Actually, according to rabbinic tradition, even when fewer than three people engage in Torah, *Shekhinah* appears. See M *Avot* 3:6, in the name of Rabbi Ḥalafta: "Ten who are sitting engaged in Torah, *Shekhinah* settles among them.... even five.... even three. ... even two.... even one...."

189. **By many supernal, precious rungs...** Moses attained a higher sefirotic rung than any other prophet. The others gazed into *Shekhinah*, who is described as "a speculum that does not shine," whereas he gazed into *Tif'eret*, "a shining speculum." *Shekhinah* does not shine with any light of Her own, but only reflects the other *sefirot*.

The word "speculum" renders אספקלריא (*ispaqlarya*), "speculum, glass, mirror, lens," deriving from Greek *speklon*, "mirror, window-pane," and Latin *speculum*, "mirror." See BT Yevamot 49b: "All the prophets gazed באספקלריא שאינה מאירה (*be-ispaqlarya she-einah me'irah*), through an opaque glass [literally: through an *ispaqlarya* that does not shine], whereas Moses our master gazed through a translucent glass [literally: through an *ispaqlarya* that shines]."

Cf. 1 Corinthians 13:12: "For now we see through a glass darkly, but then face-to-face." See above, pp. 399–400, n. 345.

On the contrast between Moses and other prophets, see Numbers 12:6–8: *He said, "Hear My words: If there be among you a prophet of YHVH, in a vision I make Myself known to him, in a dream I speak with him. Not so My servant Moses, in all My house he is trusted. Mouth to mouth I speak with him;* ומראה (*u-mar'eh*), *and a vision* [or: *and clearly*; *manifestly*; *in plain sight*], *not in riddles; and the image of YHVH he beholds."*

See Maimonides, *Mishneh Torah, Hilkhot Yesodei ha-Torah* 7:6; idem, *Commentary on the Mishnah, Sanhedrin* 10:1. On Moses' unique ability to hear God's word and remain standing firm, see also *Sifrei*, Deuteronomy 357; *Zohar* 1:171a. Cf. *Zohar* 3:133a (*IR*).

The comparison of ape to human appears in rabbinic sources. See BT *Bava Batra* 58a, in the name of Rabbi Bana'ah: "Compared with Sarah, all others are like an ape compared with a human. Compared with Eve, Sarah was like an ape compared with a human. Compared with Adam, Eve was like an ape compared with a human. Compared with *Shekhinah*, Adam was like an ape compared with a human." See above, p. 274, n. 85; below, page 745.

The full verse in Daniel reads: *I heard the*

"Not so with Moses, for he would gaze into that actual supernal rung without losing control or losing his mind. For when he gazed into the radiance of supernal glory, immediately, *he would return to the camp*, to speak with them about whatever they needed, and his mind was settled as before, even more so. Thus, *and he would return to the camp.*[190]

"*And his attendant, Joshua son of Nun, a lad*—surely! For he suckled *from the Tent* and learned to gaze through the Holy Spirit, as is said: *Samuel was ministering in the presence of YHVH, a lad* (1 Samuel 2:18).[191]

"Come and see: As long as Joshua was with Moses, he used to learn and suckle *from the Tent* without fear. After he separated from Moses and was on his own, what is written? *Joshua fell on his face to the ground*... (Joshua 5:14), for he could not bear it—and this was from one messenger; all the more so from another place.[192]

"This may be compared to a person to whom the king entrusted vessels of gold and precious stones. As long as they were with him, the servant of the house handled them and examined them. Once that person departed from the world, the king did not leave anything with the servant and seized his deposit. That servant exclaimed, 'Woe is me! For in the days of my master all these were in my hands.'

sound of his words; and when I heard the sound of his words, I was in a deep sleep upon my face, with my face toward the ground.

190. **without losing control...** Moses' prophetic experience did not impair his mind or alienate him from this world. Rather, immediately after seeing God *face-to-face, he would return to the camp* and respond to the people's needs.

On the significance of *he would return to the camp*, see *Targum Yerushalmi, Leqaḥ Tov*, and Rashi, ad loc.

191. ***Joshua son of Nun, a lad*—surely!...** The term נער (*na'ar*), *a lad*, alludes to the chief angel, Metatron, who is known as *na'ar* (youth, lad, [heavenly] servant). Metatron is closely associated with *Shekhinah*, so the fact that Joshua is described as *na'ar*, *a lad*, indicates that he suckled from *Shekhinah* (who is symbolized by *the Tent*).

On Metatron as *na'ar*, see above, pp. 5–6, n. 12. On the sense of *na'ar* in the verse from Exodus, see above, note 187. The full verse in Samuel reads: *Samuel was ministering in the presence of YHVH, a lad girded in linen ephod.*

192. **As long as Joshua was with Moses...** He used to suckle from *Shekhinah* (symbolized by *the Tent*) without fear. After Moses died and Joshua was on his own, he could not bear encountering even the angel who appeared to him at the battle of Jericho, much less *Shekhinah* Herself.

The context in Joshua (5:13–15) reads: *It happened when Joshua was at Jericho that he raised his eyes and saw, and look, a man was standing before him, his sword unsheathed in his hand. Joshua went toward him and said to him, "Are you ours or our enemies'?" He replied, "No, for I am the commander of YHVH's army. Now have I come!" Joshua fell on his face to the ground and prostrated himself, and he said to him, "What does my master say to his servant?" The commander of YHVH's army said to Joshua, "Remove your sandal from your foot, for the place on which you stand is holy." And Joshua did so.*

"Similarly with Joshua: In the days of Moses, he used to suckle every day *from the Tent* without fear. After Moses died, what is written? *Joshua fell on his face to the ground and prostrated himself*. . . . As for me, since I am with you, I examine words of Torah without fear; after I part from you, I will not be able to do so myself."[193]

He opened again, "*You shall retell them incisively to your children, and speak of them when you sit in your house* . . . (Deuteronomy 6:7). ושננתם (*Ve-shinnantam*), *You shall retell them incisively*—as is said: *Your arrows,* שנונים (*shenunim*), *sharpened* (Psalms 45:6), for a person should sharpen words of Torah for his son like a double-edged sword, so that sharpness of Torah will enter him, and no dullness will enter his mind.[194]

"*And speak of them*—every single word of Torah has its own path.[195]

"ודברת (*Ve-dibbarta*), *And speak, of them*—the verse should read ותדבר (*u-tdabber*), *and you will speak, of them*. However, a person should conduct himself by them, guiding himself so as not to deviate right or left.[196]

720 "*When you sit in your house*—to conduct oneself in his house properly, so that the members of his household will learn from him; to conduct himself with them pleasantly and joyfully, and not to cast excessive fear upon his household. All his actions at home should be harmonious and sincere.[197]

193. **As for me, since I am with you . . .** The anonymous stranger declares that the Companions' supportive presence emboldens him.

194. **ושננתם (*Ve-shinnantam*), *You shall retell them incisively* . . .** This form of the root שנן (*shnn*) means either "to repeat" or "to teach incisively," and the biblical author may be playing with both senses. Here, drawing on midrashic tradition, the anonymous man relates the verb *ve-shinnantam* to the adjective שנונים (*shenunim*), *sharpened*, in Psalms.

See *Sifrei*, Deuteronomy 34: "ושננתם (*Ve-shinnantam*), *You shall retell them incisively*—that they should be clear-cut in your mouth, so that if a person asks you something, you should not stammer [or: hesitate], but rather answer him immediately. And thus Scripture says: . . . *Your arrows* שנונים (*shenunim*), *sharpened* (Psalms 45:6)."

See *Midrash Tanna'im*, Deuteronomy 6:7; BT *Qiddushin* 30a–b. For the full verse in Deuteronomy, see above, note 175.

195. **every single word of Torah . . .** On the significance of every word (and every element) of Torah, see above, p. 156, n. 13.

196. **ודברת (*Ve-dibbarta*), *And speak, of them* . . .** The anonymous stranger plays upon the fact that in Aramaic (and rarely in Hebrew), the root דבר (*dbr*) can mean "to lead, conduct."

197. **to conduct himself with them pleasantly . . .** See BT *Gittin* 6b–7a: "Rav Ḥisda said, 'A person should never cast excessive fear upon his household. . . .' . . . Rabbah son of Bar Ḥanah said, 'Regarding what the Rabbis said—"On the eve of Sabbath, as darkness sets in, a person should say three things to his household: 'Have you set aside tithes? Have you placed the *eruv*? Kindle the [Sabbath] lamp!'" (M *Shabbat* 2:7)—these should be said gently [or: pleasantly], so that they will accept them.'"

See BT *Shabbat* 34a. The term *eruv* (blending) refers here to the "joining" of courtyards (in order to permit carrying between private domains) and the "joining" of Sab-

"*And when you go on the way* (Deuteronomy 6:7)—to be guided by words of Torah, improving oneself by them as need be, to conduct oneself in ways of Torah. What does that involve? As with Jacob: for a gift, for battle, and for prayer. He should offer a prayer to his Lord—but surpassing them, words of Torah.[198]

"*And when you lie down* (ibid.)—to conduct oneself in reverence for his Lord, in holiness, in humility, so as not to be impudent toward his Lord.[199]

"*And when you rise* (ibid.)—to give praise to his Lord, who has restored his soul. For she bears much guilt before her Lord, yet the blessed Holy One shows him kindness by returning her to his body.[200]

"*You shall bind them as a sign on* ידכה (*yadekha*), *your hand* (ibid., 8). They have already established this: *on* יד כהה (*yad kehah*), *the weak hand*, which is the left. In the Book of *Aggadta* we say: *on* יד כה (*yad koh*), *the hand of thus*, as is said: כה (*Koh*), *Thus, shall be your seed* (Genesis 15:5).[201]

bath borders (in order to extend the distance one is permitted to walk on Sabbath).

198. ***And when you go on the way*...** According to a rabbinic tradition, when Jacob was journeying to meet his long-lost brother Esau, "he prepared himself for three things: for prayer, for [offering] a gift, and for battle." The anonymous stranger adds that an even more important activity while one is on the road is to engage in Torah.

See above, note 46. On the importance of studying Torah while walking or traveling, see above, p. 319, n. 69.

199. ***And when you lie down*...** That is, when you lie down with your wife in bed. Sexual relations should be conducted "in reverence..., in holiness, in humility."

200. **For she bears much guilt...** See above, note 3.

201. ***You shall bind them as a sign on* ידכה (*yadekha*), *your hand*...** This verse in Deuteronomy actually reads *You shall bind them as a sign on* ידך (*yadekha*), *your hand*; but the anonymous stranger replaces the normal spelling ידך (*yadekha*) with the unusual spelling ידכה (*yadekhah*), using an archaic, superfluous ה (*he*) as in Exodus 13:16: *It shall be a sign on* ידכה (*yadekhah*), *your hand*. This unusual spelling ידכה (*yadekhah*) is understood (in BT *Menaḥot* 37a) as implying יד כהה (*yad kehah*), "weak hand," designating where the *tefillah* (phylactery) should be strapped: on the left hand of those who are right-handed, or the right hand of those who are left-handed. See above, note 79.

According to the legendary Book of *Aggadta*, the unusual reading ידכה (*yadekhah*) implies יד כה (*yad koh*), *the hand of thus*—namely "the hand of *Shekhinah*," who is known as כה (*koh*) "thus, so." The implied reading *the hand of thus* alludes to the notion that the *tefillah* (phylactery) of the hand signifies *Shekhinah*.

In the verse from Genesis, God promises Abraham countless descendants: *He took him outside and He said, "Look up to the heavens and count the stars, if you can count them." And He said to him,* "כה (*Koh*), *Thus* [or: *So*], *shall be your seed.*" Now this verse implies that Abraham's descendants (the people of Israel) will derive from, and be intimately linked with, *Shekhinah* (*Thus*), who is known as Assembly of Israel.

On the *Zohar*'s reading of ידכה (*yadekhah*) in the verse from Deuteronomy, see *Minḥat Shai*, ad loc. Cf. Vol. 7, p. 8, n. 24. On the verse in Genesis, see *Zohar* 1:90a–b, 96a–b; 3:148a; Gikatilla, *Sha'arei Orah*, 12a. On *Koh* as a name of *Shekhinah*, see above, p. 340, n. 148. On the term *Aggadta*, see the Glossary.

"And our colleagues who dwell in the south have established, according to their mystery, the compartments of tefillin as follows: *Consecrate unto Me every firstborn* (Exodus 13:2)—*every firstborn*, unspecified, corresponding to the highest כתרא (*kitra*), crown, of all. *So when* [*YHVH*] *brings you* (ibid., 11)—corresponding to *Ḥokhmah*. *Hear, O Israel!... You shall love* (Deuteronomy 6:4–5)—corresponding to *Binah*. *It shall be* (ibid. 11:13)—corresponding to *Ḥesed*. Afterward, they are all included in the left arm, which is called עז (*oz*), *strength*; and it is written *by the arm of His strength* (Isaiah 62:8). *Strength* is nothing but Torah; *strength* is nothing but tefillin.[202]

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202. **And our colleagues who dwell in the south...** Referring to certain kabbalists, who explain the sefirotic symbolism of tefillin in a particular way. Each of the two tefillin (worn respectively on the head and on the arm) contains four passages from the Torah (Exodus 13:1–10, 11–16; Deuteronomy 6:4–9; 11:13–21) written on parchment. The *tefillah* (phylactery) of the head is divided into four compartments, each containing one of the four passages, whereas in the *tefillah* of the arm (or hand) all four passages are written on one piece of parchment in a single compartment. According to these "colleagues who dwell in the south," the first passage (and compartment of the *tefillah* of the head) corresponds to *Keter* (Crown)—Aramaic, כתרא (*kitra*)—since this passage mentions *every firstborn*, and this general ("unspecified") wording includes the first *sefirah*.

The second passage (and compartment) corresponds to *Ḥokhmah*; the third, to *Binah*; the fourth, to *Ḥesed*. Afterward, all four passages are included in a single compartment in the *tefillah* (phylactery) of the (left) arm, which symbolizes *Gevurah* (Power) and is called עז (*oz*), *strength*.

The image here (and the identification of *strength* with tefillin) derive from the Talmudic passage describing God Himself as wearing tefillin. See BT *Berakhot* 6a, in the name of Rabbi Yitsḥak: "How do we know that the blessed Holy One puts on tefillin? For it is said: *YHVH has sworn by His right hand and by the arm of His strength* (Isaiah 62:8). *By His right hand*—this is Torah, as is said: *From His right hand, a fiery law for them* (Deuteronomy 33:2). *And by the arm of His strength*—this is tefillin, as is said: *YHVH gives strength unto His people* (Psalms 29:11). How do we know that tefillin are a strength to Israel? For it is written: *All the peoples of the earth will see that the name of YHVH is proclaimed over you, and they will be in awe of you* (Deuteronomy 28:10), and it has been taught: Rabbi Eli'ezer the Great says, 'This refers to the tefillin of the head.'" See above, note 52.

The statement "*Strength* is nothing but Torah" is based on another midrashic reading of Psalms 29:11: *YHVH gives strength unto His people*. See *Mekhilta, Shirta* 3; Vol. 7, p. 76, n. 234. On the connection between *Gevurah* and Torah, see above, p. 168, n. 4. Cf. the phrase מפי הגבורה (*mi-pi ha-gevurah*), "from the mouth of [Divine] Power," discussed above, notes 31–32.

Regarding the phrase "our colleagues who dwell in the south," the Talmud sometimes refers to sages "who dwell in the south," that is, in the province of Judea, especially in or around Lydda. Here, however, the phrase refers to certain kabbalists. See BT *Bava Batra* 96a, *Zevaḥim* 22b; *Zohar* 3:10a, 120a; Tishby, *Wisdom of the Zohar*, 3:1186.

On the significance of the four compartments, see above, note 52. On the phrase "*every firstborn*, unspecified," cf. above, note 55. For the full verses in Exodus 13:2, 11; Deuteronomy 6:4–5; 11:13, see above, notes 55, 57, 65–66, 68.

"But these words do not seem right to us. Why? Because *Keter Elyon* comprises all, and is not reckoned. Furthermore, *So* [269b] *when* [*YHVH*] *brings you* depends on the Exodus from Egypt, the place where freedom for slaves is found. So their method is incorrect. But we begin from *Ḥokhmah*, and so it is, and the blessed Holy One puts them on. Thus, four above, four below; four in the site of the brain, four in the site where the heart dwells—since one is linked to the other.[203]

"A person should adorn himself with them, for that is the supernal Holy Name, as is written: *All the peoples of the earth will see that the name of YHVH is proclaimed over you* (Deuteronomy 28:10). Whoever is adorned with this holy crown is called 'king on earth,' while the blessed Holy One is King in heaven, as is written: *A king is bound by the flowing tresses* (Song of Songs 7:6). Just as the blessed Holy One is King above, so he is king below.[204]

203. **But these words do not seem right to us...** The anonymous stranger objects to the sefirotic symbolism of the four passages (and compartments) of the *tefillah* (phylactery) of the head as presented by "our colleagues who dwell in the south." They had associated the first passage with *Keter*, but this primordial all-inclusive *sefirah* "is not reckoned" with the other *sefirot*, since it is not emanated as they are, but rather eternally coexistent with *Ein Sof*. The first passage (mentioning *every firstborn*) corresponds, instead, to *Ḥokhmah*, who is the first *sefirah* that can be counted or in any way known. See *Zohar* 1:31b.

The second passage (which begins: *So when YHVH brings you to the land of the Canaanite...*) mentions the Exodus from Egypt (Exodus 13:14–15), which is associated with *Binah*, who is also called Jubilee and is the source of all liberation. (See above, note 62.) This contradicts the view of "our colleagues who dwell in the south" that the second passage corresponds to *Ḥokhmah*.

The third and fourth passages of the tefillin apparently correspond to *Ḥesed* and *Gevurah*. See above at notes 65–69; Azriel of Gerona, *Peirush ha-Aggadot*, 4; Tishby, *Wisdom of the Zohar*, 3:1187.

The Talmudic statement that "the blessed Holy One puts on tefillin" (quoted in the preceding note) now implies that *Tif'eret* (known as the blessed Holy One) is adorned with *Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah*, which are represented by the four passages in the tefillin.

The phrase "four above, four below" refers to the *tefillah* (phylactery) of the head and the *tefillah* of the arm (or hand), each of which contains the four biblical passages, representing four divine potencies. The *tefillah* of the head is "in the site of the brain" (corresponding to the brain of *Ze'eir Anpin*), whereas the *tefillah* of the arm is near the heart, which symbolizes *Shekhinah*. Both tefillin together symbolize the sefirotic union. See above, notes 52, 80; *Zohar* 2:162a; *Miqdash Melekh*; *Sullam*; Tishby, *Wisdom of the Zohar*, 3:1162; *Matoq mi-Devash*.

204. **A person should adorn himself with them...** By wearing tefillin, one displays the Name *YHVH*, whose four letters correspond to the four biblical passages—or to the four compartments of the *tefillah* (phylactery) of the head. See above, notes 52–53. For another interpretation, see Tishby, *Wisdom of the Zohar*, 3:1188.

The verse in Song of Songs reads: *The dangling locks of your head like royal purple; a king is captured* [or: *bound*] ברהטים (*barehatim*), *by the flowing tresses*. Here, *rehatim*, *flowing tresses*, alludes to רהיטי (*rehitei*),

"Nevertheless, *You shall write them on the doorposts of your house* (Deuteronomy 6:9)—for then he is a person complete in all, becoming complete in the commandments of his Lord, inscribed above, inscribed below. Happy is the share of Israel!"[205]

Rabbi El'azar opened, saying, "We find two verses, and although all depends on one, they are not on one rung. One verse reads: כה (*Koh*), *Thus, says YHVH Tseva-'ot* (1 Samuel 15:2); and another reads: כה (*Koh*), *Thus, says YHVH Elohim* (Isaiah 7:7). What is the difference between them? Well, when it is written *Koh, Thus, says YHVH Tseva'ot*, the utterance comes with Compassion; and when it is written *Koh, Thus, says YHVH Elohim*, the utterance comes with Judgment.[206]

"*Koh, Thus, says YHVH Tseva'ot*—because this *Koh* is blessed by Righteous One and by *Netsaḥ* and *Hod*, who are called *YHVH Tseva'ot*. Then the utterance comes assuaged, since it issues from this place. *Koh, Thus, says YHVH Elohim*—then this *Koh* suckles from the side of Judgment, from the site of supernal *Gevurah*. And I have learned from my father that Judgment is with Compassion, for it is writ-

"channels," in the four compartments of tefillin, in which the divine King is bound.

See above, note 52. Cf. Rashi on Song of Songs 7:6. According to Tishby (in *Wisdom of the Zohar*, 3:1188), *rehatim* alludes here to the straps of tefillin, in which God is bound. On the verse in Deuteronomy, see the passage from BT *Berakhot* 6a, quoted above, note 202.

205. **Nevertheless, *You shall write them*...** Although one is glorified and protected by tefillin, he should still inscribe the first two passages of the *Shema* (Deuteronomy 6:4–9; 11:13–21) *on the doorposts* of his house in the mezuzah.

The phrase "inscribed above, inscribed below" may mean that one is inscribed in heaven and distinguished on earth. Or perhaps "above" and "below" refer respectively to tefillin and mezuzah. See Tishby, *Wisdom of the Zohar*, 3:1188.

See BT *Menaḥot* 43b, in the name of Rabbi Eli'ezer son of Ya'akov: "Whoever has tefillin on his head, tefillin on his arm, tzitzit on his garment, and a mezuzah on his entrance is guaranteed not to sin." Cf. JT *Berakhot* 9:5, 14d.

206. **We find two verses...** Both of these verses depend "on one," namely on *Shekhinah*, who is known as כה (*Koh*), *Thus*. However, "they are not on one rung," because the first verse features the divine name *YHVH Tseva'ot* (signifying Compassion), whereas the second verse features *YHVH Elohim* (signifying Judgment), as Rabbi El'azar immediately explains.

On *Koh* (thus, here) as a name of *Shekhinah*, see above, p. 340, n. 148. The formula in 1 Samuel—*Thus says YHVH Tseva'ot*—appears over seventy-five times in the Bible. The name *YHVH Tseva'ot* means *YHVH of armies* (or *hosts*).

The formula in Isaiah actually reads: *Thus says* אדני יֱהוֹה (*Adonai YHVH*), although the vowels accompanying the name יהוה (*YHVH*) are the vowels of the name אֱלֹהִים (*Elohim*), and in this formula the second name is pronounced *Elohim*. In the text of the *Zohar* here, the double name is spelled יי' אלהים (*YY Elohim*); the first name is a standard abbreviation of יהוה (*YHVH*). The formula *Thus says* אדני יהוה (*Adonai YHVH*, or *Adonai Elohim*) appears over one hundred times in the Bible.

ten *YHVH Elohim*, and *Elohim* is always *Gevurah*. So, the words were recognized from the mouth of the prophet, and he intended to utter the word from its place, and then those scions of faith knew whence the utterance derived."[207]

Rabbi Aḥa opened, saying, "'*Curse Meroz,' said the angel of YHVH. 'Bitterly curse its inhabitants, for they did not come to the aid of YHVH, to the aid of YHVH among the warriors'* (Judges 5:23). Come and see: This verse is a mystery among sublime mysteries. When the Holy King entrusts His house to *Matronita*, He places in Her hands all His weapons, spears, and catapults, and He puts Her in charge of all those warriors of His, as is written: *Here is the bed of Solomon! Sixty warriors surrounding it, of the warriors of Israel* (Song of Songs 3:7). This has already been established. Then the blessed Holy One wages His war, and those warriors that we mentioned wage battles, and they are called *expert in war* (ibid., 8).[208]

"It is written: *From heaven the stars did battle, from their courses they battled with Sisera*... (Judges 5:20–21). And we have learned: When Israel willingly offered to uncover the holy insignia in their flesh, then that *sword avenging with vengeance of the covenant* (Leviticus 26:25) gathered all its forces, all weapons,

207. **this *Koh* is blessed by Righteous One...** The formula *Koh, Thus, says YHVH Tseva'ot* implies that *Shekhinah* (known as *Koh*) is blessed by the sefirotic triad of *Yesod*, *Netsaḥ*, and *Hod*. Here *YHVH* refers to *Yesod* (also called Righteous One), while *Tseva'ot* refers to *Netsaḥ* and *Hod*. In such a case, the prophetic utterance "comes assuaged," that is, it issues from *Shekhinah*, who has been tempered by the compassionate nature of *Yesod*, *Netsaḥ*, and *Hod*.

The formula *Koh, Thus, says YHVH Elohim* implies that *Shekhinah* is influenced by *Gevurah*, or *Din* (Judgment), who is known by the name *Elohim*. In such a case, the prophetic utterance conveys a harsher message. Yet this Judgment is combined with Compassion, as indicated by the double name *YHVH Elohim*, since *YHVH* signifies Compassion.

The particular formula expressed by the prophet indicated the sefirotic source of his message, which could be discerned by his listeners among the faithful of Israel.

See *Zohar* 3:11b, 296a (*IZ*). On *Yesod* as Righteous One, see above, p. 38, n. 105. On the names *YHVH* and *Elohim* as signifying, respectively, Compassion and Judgment, see above, p. 240, n. 21.

208. ***'Curse Meroz,' said the angel of YHVH...*** The biblical context is the Song of Deborah, thanking God for overcoming the Canaanite enemy who threatened His people. The town Meroz has not been identified; here it is cursed because its inhabitants did not join Deborah and Barak in battle.

Shekhinah (or *Matronita*) is entrusted with conducting the affairs of the world, and She wields all of the divine weapons. On the latter motif, see *Zohar* 2:51a–b; 3:10b, 34b, 42b, 104a, 106a, 150a; *ZḤ* 7b.

The context in Song of Songs (3:7–8) reads: *Here is the bed of Solomon! Sixty warriors surrounding it, of the warriors of Israel—all of them skilled with a sword, expert in war, each with his sword on his thigh because of fear in the night.* Here, *the bed of Solomon* represents *Shekhinah*, who is surrounded and protected by angelic warriors. See above, p. 483, n. 610.

and all those warriors to wage battle against Sisera, and the stars poured down fire from above.[209]

"And Rabbi Shim'on said, 'Every single star has its own name, by which it is called. The blessed Holy One said to them, "Prepare yourselves to avenge My children. A double vengeance I intend to exact from them. One is for the six hundred chariots that [Samael] lent the prince of Egypt to wage war against Israel, as is written: *He took six hundred select chariots*... (Exodus 14:7). And the other vengeance is for My children, whom they oppressed until now." Therefore they were sentenced to two punishments: one by water and one by fire. By water, as is written: *The wadi Kishon swept them away*... (Judges 5:21); by fire, as is written: *The stars from their courses battled with Sisera.*'[210]

"Among those stars, there was one that did not participate in that vengeance, and it was cursed forever. For when it starts to shine, the other stars come and

209. ***From heaven the stars did battle***... Battling on behalf of Israel.

According to the *Zohar*, the prophetess Deborah renewed Israel's commitment to the complete ritual of circumcision. Until she intervened, they had performed only the first stage of this ritual: cutting and removing the foreskin, thereby disclosing the mucous membrane. They had failed to complete the ritual by then tearing the membrane down the center and pulling it back, thereby revealing the corona. This second act is called פריעה (*peri'ah*), "uncovering" the corona.

Once the people "willingly offered to uncover the holy insignia [of the covenant of circumcision] in their flesh," *Shekhinah* (pictured as the divine *sword*... *of the covenant*) waged war against the Canaanite commander, Sisera.

On *peri'ah*, see M *Shabbat* 19:6: "If one circumcises but does not uncover the circumcision, it is as if he has not circumcised." See above, pp. 67–68, n. 44. On Israel's not performing *peri'ah*, see *Pirqei de-Rabbi Eli'ezer* 29. On Deborah's inspiring Israel to perform *peri'ah*, see *Zohar* 1:32a–b, 93b; 2:3b.

The context in Judges (5:20–21) reads: *From heaven the stars did battle, from their courses they battled with Sisera.* [Or: *From heaven they did battle; the stars from their courses battled with Sisera.*] *The wadi Kishon swept them away, an ancient wadi, the wadi Kishon. March on, my soul, in valor!* The verse in Leviticus reads: *I will bring against you a sword avenging with vengeance of the covenant.* In the *Zohar*, the divine sword is often identified as *Shekhinah*.

210. **Every single star has its own name**... See Psalms 147:4: *He counts the number of the stars, to all of them gives names.*

According to the *Zohar*, as Israel was escaping from Egyptian bondage, Samael lent Egypt's heavenly prince six hundred chariots to defeat Israel and force them back into slavery. The apparent redundancy of the verse in Exodus (*He took six hundred select chariots and all the chariots of Egypt*) yields a new meaning: *He* [namely the heavenly prince of Egypt] *took six hundred select chariots* provided by Samael *and all the chariots of Egypt.* Now, in the defeat of Sisera, God retaliated against Samael, by sweeping away the demonic Canaanite enemy with the waters of the Kishon (recalling the waters of the Red Sea). The punishment by fire was for the Canaanite oppression of Israel.

On the connection between the *six hundred select chariots* in Egypt and Sisera's defeat, see *Zohar* 2:46b, 51a–b; Recanati on Exodus 14:7, 43a. Cf. BT *Pesaḥim* 118b; *Matoq mi-Devash.* For the context in Judges, see the preceding note.

swallow it up along with its whole cohort, and they all perish as one, as is written: *'Curse Meroz,' said the angel of YHVH*. Now, does an angel have permission to do this? Well, that angel of whom is written *The angel of Elohim who was going before the camp of Israel moved* (Exodus 14:19)—this is the one to whom all wars belong.[211] [270a]

"*For they did not come to the aid of YHVH*—when Israel came out of Egypt. *To the aid of YHVH among the warriors*—among those *sixty warriors*, when they gathered to battle against Sisera.[212]

"This is the angel who controls all punishments and all wars of the King, so it is written *the angel of YHVH*. This corresponds to what is written: *the angel redeeming me from all evil*... (Genesis 48:16), as the Companions have already established. This one is destined to be supreme and glorious in the time to come. By this the Holy Name will be magnified, and by this the blessed Holy One intends to exact retribution from the other nations. Thus it is written *I will be magnified and sanctified and made known in the eyes of many nations* (Ezekiel 38:23)."[213]

They went on until they reached Rabbi Shim'on. As soon as he saw them, he said, "Look, *Shekhinah* is here! We must surely show gratitude to the face of *Shekhinah*."[214]

211. **Among those stars...** Drawing on one Talmudic view, Rabbi Aḥa identifies the one star (who refused to join in the attack against Sisera) with Meroz. See BT *Mo'ed Qatan* 16a.

The *angel of YHVH* mentioned in the verse from Judges is *Shekhinah*, who is described in Exodus as *the angel of Elohim*. On *Shekhinah* as *angel*, see above, p. 256, n. 31. On Her military role, see above, note 208. For the context in Exodus, see above, p. 93, n. 115.

212. ***For they did not come to the aid of YHVH...*** Meroz and its cohort did not join the battle against the Egyptians at the Red Sea, nor did they join the *sixty* angelic *warriors* in defeating Sisera.

213. **This is the angel...** *Shekhinah*. She will be glorified in the time to come, will magnify the Holy Name, and will punish all of Israel's enemies.

The context in Genesis (48:15–16) records Jacob's blessing of Joseph's two sons, Manasseh and Ephraim: *He blessed Joseph and said, "The God in whose presence my fathers walked, Abraham and Isaac, the God who has tended me since I came to be until this day, the angel* [or: *the messenger*] *redeeming me from all evil—may He bless the lads. Let my name be called in them and the name of my fathers, Abraham and Isaac; let them teem multitudinous* [or: *let them teem like fish multitudinously*] *in the midst of the earth."* See above, p. 256, n. 31.

The full verse in Ezekiel reads: *I will display My greatness and My holiness, and make Myself known* [or: *I will be magnified and sanctified and made known*] *in the eyes of many nations, and they will know that I am YHVH*. On God's name being magnified, see *Miqdash Melekh*; *Matoq mi-Devash*.

214. **Look, *Shekhinah* is here!...** She appears with those who are engaged in Torah. See above, note 188.

Rabbi Shim'on wishes to "show gratitude to the face of *Shekhinah*" by offering words of Torah, as he now proceeds to do. On the association of "the face of *Shekhinah*" with the study of Torah, see above, p. 549, n. 146.

He opened, saying, "*Look, the day is still long; it is not time to gather in the herd. Water the sheep and go and let them graze* (Genesis 29:7). This verse has already been established, for when the people of Israel arouse *teshuvah* before the blessed Holy One, by the merit of Torah they will return to the Holy Land and be gathered from exile. For surely the exile of Israel will be for one day and no more, as is written: *He has made me desolate, faint all the day* (Lamentations 1:13).[215]

"If they do not engage in *teshuvah*, the blessed Holy One says, '*Look, the day is still long; it is not time to gather in the herd*—without merit, without worthy deeds. But there is one remedy for you: Go, *water the sheep*—delve into Torah and be watered by it—*and go and let them graze* in a restful place, in the fine, desirable place of your inheritance.'[216]

"Alternatively, *He said, 'Look, the day is still long...'*—the day called *a day of tumult and din and confusion* (Isaiah 22:5), on which the Temple was destroyed and Israel fell into exile. In the face of evil deeds, that day is prolonged and extended, as is written: *The day is still long; it is not time to gather in the herd*—because they are prolonging that day. *Water the sheep*—as has been said, with words of Torah, for by the merit of Torah Israel will come out of exile.[217]

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"What does Israel say? *They said, 'We cannot until all the flocks are gathered, and they roll the stone off the mouth of the well...'* (Genesis 29:8)—until all the other supernal days are gathered. *And they roll the stone*—and they roll that

215. ***Look, the day is still long...*** In the biblical narrative in Genesis, Jacob wonders why the shepherds are waiting to water the sheep. The context (Genesis 29:7–8) reads: *He said, "Look, the day is still long; it is not time to gather in the herd. Water the sheep and go and let them graze." They said, "We cannot until all the flocks are gathered, and they roll the stone off the mouth of the well and we water the sheep."*

Here *the day* represents one divine day, which equals a thousand years, based on Psalms 90:4: *For a thousand years in Your eyes are like yesterday that has passed.* According to a rabbinic tradition, Israel's exile will last for one such divine day. Following this period, if the people turn back to God in *teshuvah*, they will be redeemed by the merit of Torah.

On Israel's exile lasting a thousand years, see *Eikhah Rabbah* 1:40; 2:3; *Pirqei de-Rabbi Eli'ezer* (Friedlander) 28, (Higger) 27; *Zohar* 1:116b–117a; 2:17a (*MhN*), 227a–b; *ZḤ* 28c (*MhN*). Cf. *Bereshit Rabbah* 63:13; *Tanḥuma* (Buber), *Toledot* 4.

216. **If they do not engage in *teshuvah*...** Then the millennial *day* of exile is extended—*still long*—and the flock of Israel is not gathered in. The only remedy is to *water the sheep* with Torah; then they will be redeemed and will *graze* in the land of Israel.

217. **the day called *a day of tumult*...** On which the (Second) Temple was destroyed. This occurred in 70 C.E. Because of Israel's "evil deeds," the millennial "day" of exile has been prolonged, which explains why in the time of the *Zohar* (toward the end of the thirteenth century), redemption has not yet arrived.

Alternatively, the millennial "day" of exile refers to the fifth millennium (of traditional Jewish chronology), extending from 240 C.E.–1240 C.E. See *Or Yaqar*. The verse in Isaiah foretells the destruction of the First Temple in Jerusalem.

harsh Judgment of the day that dominates *the mouth of the well*—and that well is with us in exile. When that well is uncovered, and that stone no longer dominates it, immediately *we water the sheep* (ibid.).[218]

"At the end of days, the blessed Holy One intends to restore Israel to the Holy Land and gather them from exile. Who is 'the end of days'? The one who is אחרית הימים (*aḥarit ha-yamim*), the last of days. For with this *aḥarit ha-yamim* Israel suffered exile, as is written: *When all these things come upon you* באחרית הימים (*be-aḥarit ha-yamim*), *in the end of days—be-aḥarit ha-yamim, with the end of days*, precisely! She is Assembly of Israel in exile. Together with this *end of days*, Israel receives punishment in exile, and with this the blessed Holy One wreaks vengeance for Israel constantly, as is written: *what this people will do to your people* באחרית הימים (*be-aḥarit ha-yamim*), *with the end of days* (Numbers 24:14). Everywhere, this is She.[219]

"The blessed Holy One intends to restore Her to Her place, as is written: והיה באחרית הימים (*Ve-hayah be-aḥarit ha-yamim*), *In the end of days, the Mount of YHVH's House will be established at the head of the mountains and elevated above the hills, and all the nations will stream to it* (Isaiah 2:2). This is 'a day.'[220]

218. ***We cannot until all the flocks are gathered...*** That is, until all the other cosmic "days"—the *sefirot* from *Ḥesed* to *Yesod*—are gathered, and *they roll the stone* (the harsh Judgment of the demonic force, or "day") off of *Shekhinah*, who is symbolized by *the well*. Then Israel will be watered by Torah (or by the flow of emanation), issuing from *the well* of *Shekhinah*.

On rolling *the stone*, see *Zohar* 1:152a, 152a (*ST*); 2:230a; 3:62a, 239b. On *Shekhinah* accompanying Israel in exile, see above, p. 393, n. 318. For the context in Genesis, see above, note 215.

219. **Who is 'the end of days'?...** The phrase אחרית הימים (*aḥarit ha-yamim*), "the last (or end) of days," refers to *Shekhinah*, who is the last of the *sefirot* (the cosmic days). Israel endured exile along with Her.

The quotation *When all these things come upon you* באחרית הימים (*be-aḥarit ha-yamim*), *in the end of days* is a conflation of Deuteronomy 30:1 and 4:30. The phrase *all these things* refers to the punishment of exile. Here, Rabbi Shim'on construes *be-aḥarit ha-yamim* as *with the end of days*—namely with *Shekhinah* (or Assembly of Israel), who shares Israel's suffering.

However, *Shekhinah* does not only suffer; She executes Divine Judgment and wreaks vengeance upon Israel's enemies, as demonstrated by the verse in Numbers. That verse (spoken by Balaam to King Balak) reads in full: *Now, I am about to go to my people. Let me counsel you what this people will do to your people* באחרית הימים (*be-aḥarit ha-yamim*), *in days to come* [or: *in the end of days*]. Here, again, Rabbi Shim'on construes *be-aḥarit ha-yamim* as *with* [or: *by means of*] *the end of days*—namely by means of *Shekhinah*.

The concluding sentence means that wherever the phrase *aḥarit ha-yamim* appears, it alludes to *Shekhinah*. See, e.g., *Zohar* 1:234b; 2:189b–190a. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6. On Her avenging role, see above at note 209; cf. note 208.

220. **The blessed Holy One intends . . .** To restore *Shekhinah* to the rebuilt Temple in Jerusalem.

The concluding sentence apparently means that *Shekhinah* is "a day," specifically *aḥarit ha-yamim*, "the last (or end) of days." For other interpretations, see *Miqdash Melekh*; *Matoq mi-Devash*.

"When a shadow starts to form at the beginning of the other day—just as at the time when the Temple was destroyed, a shadow was stretching out, as is written: *Woe, unto us, for the day is fading, for shadows of evening are stretching!* (Jeremiah 6:4), so a shadow will be the end of exile. The measure of this shadow is six and a half fists, by the gauge of an average man.[221]

"The mnemonic for this mystery among the Companions is the verse *For we are but yesterday, unknowing, for our days are a shadow upon earth* (Job 8:9). *For we are but yesterday,* in exile, not knowing that *our days are a shadow*—for the blessed Holy One to settle us עלי ארץ (*alei arets*), *upon the land.*[222]

"Happy is the share of one who sees it, and happy is the share of one who does not! Woe to him who is present when the mighty lion seeks to join his female, all the more so when they couple as one! Of that moment is written *A lion has roared, who will not fear?...* (Amos 3:8).[223]

221. **When a shadow starts to form...** At the beginning of the millennial "day" of redemption. This "other day" begins either a thousand years after the destruction of the (Second) Temple (1070 C.E.) or at the start of the sixth millennium (1240 C.E.). See above, note 217.

Just as the destruction of the (First) Temple was marked by (evening) shadows, so the redemption will be marked by (morning) shadows of the new millennial "day." See *Zohar* 3:16a.

On the *shadows of evening,* see BT *Ta'anit* 29a: "On the seventh [of Av] the heathens [the Babylonians] entered the Temple, ate there, and desecrated it throughout the seventh and eighth. Toward dusk on the ninth, they set fire to it, and it continued burning all that day, as is said: *Woe to us, for the day is fading, for shadows of evening are stretching!*" See *Tosefta Ta'anit* 3:10; *Seder Olam Rabbah* 27; *Zohar* 1:230a; 3:75a.

The measure of "six and a half fists" refers to a specific extent of time after the start of the millennial "day" of redemption. Cf. the references to "six moments and half a time" and "six and a half years" in *Zohar* 1:119a (Vol. 2, pp. 188–89). See also *Or Yaqar*; *Miqdash Melekh*; *Matoq mi-Devash.* On the date of the final redemption, see *Zohar* 1:116b–119a, 139a–b (*MhN*); 2:9b–10a; 3:249a (*RM*), 251b–252a (*RM*).

The full verse in Jeremiah includes the battle cry of the Babylonian army and the lament of the besieged residents of Jerusalem: *"Prepare for battle against her! Arise, let us attack at noon!" "Woe, unto us, for the day is fading, for shadows of evening are stretching!"*

222. **The mnemonic for this mystery...** In the verse from Job, *yesterday* alludes to the millennial "day" of exile, and *a shadow* alludes to the sign of redemption near the beginning of the new millennial "day," signaling the time when God will renew *our days* and "settle us *upon the land*" of Israel.

See *Miqdash Melekh*; *Matoq mi-Devash.* The verse in Job reads: *For we are but yesterday, unknowing, for our days are a shadow* עלי ארץ (*alei arets*), *upon earth* [or: *upon the land*].

223. **Happy is the share...** The time of redemption will be glorious but also terrifying. The reunion of the divine couple will be earth-shattering.

See BT *Sanhedrin* 98b: "Ulla said, 'May [the Messiah] come, but may I not see him!'" On the image of lions uniting, see ibid. 106a, in the name of Rabbi Yoḥanan: "Woe to the nation that may be found [attempting to hinder or interfere] when the blessed Holy One enacts the redemption of His children! Who would cast his garment between a lion and a lioness when they are coupling?"

In this Talmudic passage, the lion and lioness represent respectively the blessed

"Come and see: At first it is written *He roars mightily over His abode* (Jeremiah 25:30). And when He comes forth to receive His mate, then *A lion has roared, who will not fear?* Of that time it is written *YHVH your God will return your captivity and have compassion on you. He will return and gather you from all the nations where YHVH your God has scattered you* (Deuteronomy 30:3). Why *will return, He will return*? Well, the blessed Holy One *will return* from exile: Assembly of Israel *will return* from exile, and Righteous One *will return* to couple [270b] in His place. Of then is written *Surely the righteous will acclaim Your name, the upright will dwell in Your presence* (Psalms 140:14)."[224] [283a][225]

Holy One and the earthly Assembly of Israel, with whom God reunites at the time of redemption. Here in the *Zohar*, the two lions represent the blessed Holy One and *Shekhinah* (who is known as Assembly of Israel). See *Zohar* 3:95b.

The full verse in Amos reads: *A lion has roared, who will not fear? My Lord God has spoken, who will not prophesy?*

224. ***He roars mightily over His abode...*** When the Temple is destroyed, God roars and moans. When He comes to reunite with *Shekhinah*, He roars triumphantly.

Rabbi Shim'on asks about the repetition of the verb *return* in the verse from Deuteronomy: *YHVH your God will return your captivity.... He will return.* He explains that *Shekhinah* (known as Assembly of Israel) *will return* from exile, and *Yesod* (known as Righteous One) *will return* and couple with Her.

See BT *Megillah* 29a, in the name of Rabbi Shim'on son of Yohai: "Come and see how beloved are Israel in the sight of the blessed Holy One! Wherever they went in exile, *Shekhinah* accompanied them. When they were exiled to Egypt, *Shekhinah* was with them. ...When they were exiled to Babylon, *Shekhinah* was with them.... And even when they are destined to be redeemed, *Shekhinah* will be with them, as is said: ושב יהוה אלהיך את שבותך (*Ve-shav YHVH Elohekha et shevutekha*), *YHVH your God will return with your captivity* (Deuteronomy 30:3). The verse does not read והשיב (*ve-heshiv*), *will restore*, but rather ושב (*ve-shav*), *will return*. This teaches that the blessed Holy One will return with them from amidst the exile."

The full verse in Deuteronomy reads: *YHVH your God will restore your fortunes* [or: *will return your captivity*] *and have compassion on you* [or: *and take you back in love*]. *He will return and gather you from all the nations where YHVH your God has scattered you.* According to the midrashic reading, the word את (*et*) in the clause ושב יהוה אלהיך את שבותך (*Ve-shav YHVH Elohekha et shevutekha*), *YHVH your God will return your captivity*, is construed not as signaling the direct object (*your captivity*), but rather as meaning *with*, thereby yielding the radical reading: *YHVH your God will return with your captivity.* See *Mekhilta, Pisḥa* 14; *Sifrei*, Numbers 84, 161; Vol. 8, pp. 71–72, n. 49.

The verse in Jeremiah reads: *YHVH roars from on high, and from His holy habitation He utters His voice; He roars mightily over His abode.*

225. [283a] The passage entitled *Matnitin* on 3:270b will be translated in Vol. 11 (along with other such passages). The two passages extending from the bottom of 3:270b to the middle of 3:271b, and from the bottom of 3:277b to the top of 3:278a, are both from *Piqqudin* and will be translated in Vol. 12 (along with other such passages). The passage from the middle to the bottom of 3:274a appears also in 1:18b–19a and has been translated in Vol. 1.

The rest of the material from the middle of 3:271b to the bottom of 3:283a is from *Ra'aya Meheimna*, composed in the early fourteenth century. This entire composition is not included in *The Zohar: Pritzker Edition*, as mentioned in Vol. 1, p. xv, n. 2.

פרשת וילך

Parashat Va-Yelekh

"HE WENT" (DEUTERONOMY 31:1–30)

Moses went and spoke [*these words to all Israel*] (Deuteronomy 31:1).

Rabbi Ḥizkiyah opened, "*Who sent His glorious arm to be at Moses' right hand, splitting the waters before them*... (Isaiah 63:12). *Who sent* [*His glorious arm*] *to be at Moses' right hand.* Happy are Israel, in whom the blessed Holy One delighted! Because He delighted in them, He called them holy firstborn sons, [283b] brothers. As it were, He descended to dwell with them, as is written: *Have them make Me a sanctuary, and I will dwell among them* (Exodus 25:8). He sought to establish them corresponding to the pattern above, and He spread over them seven clouds of glory. *Shekhinah* went before them, as is written: *YHVH was going before them by day*... (ibid. 13:21).[1]

"Three holy siblings went among them: Moses, Aaron, and Miriam—by whose merit the blessed Holy One gave them supernal gifts, as has been said. All the days of Aaron, clouds of glory never departed from Israel, as has been established, for Aaron was one arm of Israel, corresponding to what is written: *The Canaanite, king of Arad, who dwelled in the Negeb, heard that Israel was*

1. ***Who sent His glorious arm***... Before expounding this verse, Rabbi Ḥizkiyah celebrates the good fortune of the people of Israel. God related to them intimately and sought to make them like the angels, "corresponding to the pattern above."

On Israel as God's firstborn, see Exodus 4:22: *My son, My firstborn, Israel.* The motif of Israel as God's brothers is based on Psalms 122:8: *For the sake of my brothers and my companions, let me say, "Peace be within you."* This verse is addressed by the Psalmist to Jerusalem; but according to a midrashic interpretation, it is sung by God, who refers to the Israelites as *my brothers and my companions.* See above, p. 40, n. 110.

The image of "clouds of glory" derives from rabbinic tradition, according to which such clouds shielded Israel in the desert. See above, p. 66, n. 39.

The full verse in Isaiah reads: *Who sent His glorious arm to be at Moses' right hand, splitting the waters before them to make Himself an everlasting name.* The full verse in Exodus 13 reads: *YHVH was going before them by day in a column of cloud to lead them on the way, and by night in a column of fire to give them light, so as to go by day and by night.* In the *Zohar*, the *column of cloud* and the *column of fire* represent *Shekhinah*.

coming by way of האתרים (*ha-atarim*), *Atharim* (Numbers 21:1)—like a person walking without an arm, supporting himself in every אתר (*atar*), place. So then, *he battled against Israel and took some of them captive* (ibid.), since they were without a right arm. Consequently, Israel had to make a vow, as is written: *Israel made a vow, saying, 'If You indeed give this people in my hand . . .'* (ibid., 2).[2]

"Come and see: Aaron was the right arm of the body. Therefore it is written: *Who sent* זרוע תפארתו (*zero'a tif'arto*), *the arm of His glory, to be at Moses' right hand.* Who is that? Aaron.[3]

"*Moses went.* What is meant by *went*? Where did he go? Well, he *went* like a body without an arm, as is said: *They went feebly* (Lamentations 1:6); for Aaron, the right arm, had died, and the body wanted to leave.[4]

2. **Three holy siblings . . .** See BT *Ta'anit* 9a: "Rabbi Yose son of Rabbi Yehudah says, 'Three fine leaders arose for Israel, namely Moses, Aaron, and Miriam; and through them were given three fine presents, namely the well [that miraculously accompanied Israel through the desert], the cloud [of glory shielding them], and manna. The well, by the merit of Miriam; the pillar of cloud, by the merit of Aaron; manna, by the merit of Moses. When Miriam died, the well disappeared, as is said: *Miriam died there* (Numbers 20:1), and immediately afterward is written *There was no water for the community* (ibid., 2); and it returned by the merit of the two [others, Moses and Aaron]. When Aaron died, the clouds of glory disappeared, as is said: *The Canaanite, king of Arad, heard* (ibid. 21:1). What news did he hear? He heard that Aaron had died and that the clouds of glory had disappeared; and he thought that he was permitted to make war against Israel.' This corresponds to what is written: *All the community saw that Aaron had expired* (ibid. 20:29)—[with reference to which] Rabbi Abbahu said, 'Do not read וַיִּרְאוּ (*va-yir'u*), *they saw*, but rather וַיֵּרָאוּ (*va-yera'u*), *they were seen* [because with the disappearance of the clouds of glory, Israel became visible and exposed].' . . . Both of them [the well and the cloud] returned by the merit of Moses. When Moses died, all of them disappeared."

According to Rabbi Ḥizkiyah, Aaron represented *Ḥesed*, the divine right arm. When he died, the people of Israel were deprived of this arm and became unbalanced. The place-name האתרים (*ha-atarim*), *Atharim*, now implies that Israel had to support themselves "in every אתר (*atar*)," which in Aramaic means "place."

On the passage in BT *Ta'anit*, see Vol. 8, pp. 157–58, n. 294. The context in Numbers (21:1–2) reads: *The Canaanite, king of Arad, who dwelled in the Negeb, heard that Israel was coming by way of Atharim, and he battled against Israel and took some of them captive. Israel made a vow to YHVH and said, "If You indeed give this people in my hand, I will put its towns under the ban."* The idiom *put under the ban* means to devote to utter destruction.

3. **Aaron was the right arm . . .** He symbolized *Ḥesed*.

The verse in Isaiah reads: מוליך לימין משה זרוע תפארתו (*Molikh li-ymin Moshe zero'a tif'arto*), *Who sent the arm of His glory* [or: *His glorious arm*] *to be at Moses' right* [or: *right hand*]. This now implies that God sent Aaron, symbolizing *Ḥesed*, *to be at Moses' right hand.* Aaron is referred to here as זרוע תפארתו (*zero'a tif'arto*)—construed as *the arm of His Tif'eret*, namely the arm on the right of *Tif'eret* (who is symbolized by Moses). See *Zohar* 3:34b, 142b (*IR*). For the full verse, see above, note 1.

4. ***Moses went . . .*** Rabbi Ḥizkiyah wonders about this wording, since the verse does not indicate where Moses went. However, Moses represents *Tif'eret* (the trunk of the di-

"All the days of Moses, the sun illumined the world. All the days of Moses, Israel ate *bread from heaven* (Exodus 16:4). As soon as Joshua came, what is written? *The manna ceased and they ate from the yield of the land*... (Joshua 5:12, 11). What is the difference between them? Well, one is from above; and the other, below. From here we learn: All the days of Moses, the body of the sun was complete, illumining the world; as soon as Moses departed, the body of the sun was gathered in and the body of the moon emerged.[5]

"It is written: *If Your presence does not go, do not take us up from here! How, then, will it be known that I have found favor in Your eyes, I and Your people? Is it not by Your going with us...?* (Exodus 33:15–16). We have learned as follows: When the blessed Holy One said to Moses, *Look, My angel shall go before you* (ibid. 32:34), Moses said, 'What is this? Will the sparkle of the sun be gathered in and the moon lead us? We do not want the body of the moon. *If Your presence does not go, do not take us up from here!* I want the body of the sun, not the moon!' Then the body of the sun shone, and Moses became like this: the body of the sun before Israel. When Moses was gathered in, the sun was gathered in and the moon shone, and Joshua wielded the light of the moon. Woe for that shame![6]

vine body), which was now missing the right arm (represented by Aaron, who had died). Consequently, Moses wanted to depart.

The Masoretic text reads: וילך משה וידבר (*Va-yelekh mosheh va-ydabber*), *Moses went and spoke, these words to all Israel.* Rabbi Ḥizkiyah's question—"Where did he go?"—is entirely reasonable, since it is not clear where Moses went to speak these further words. In fact, a better reading is preserved in a manuscript from Qumran (which is also reflected in the Septuagint): ויכל משה לדבר (*Va-ykhal mosheh le-dabber*), *Moses finished speaking, these words to all Israel.* Moses has completed his discourse, and the epilogue now concerns itself with various topics of closure, including the transfer of authority to Joshua and Moses' death. See Tigay, *Deuteronomy*, 289; Alter, *The Five Books of Moses*, 1031. The verse in Lamentations reads: *They walked* [or: *went*] *feebly before the pursuer.*

5. **All the days of Moses...** As long as he lived, his *sefirah*, *Tif'eret* (symbolized by the sun) prevailed, and Israel was nourished by the manna, which is described as *bread from heaven*—issuing from *Tif'eret* (who is symbolized by *heaven*). After Moses died and the Israelites entered the land of Canaan, *the manna ceased and they ate from the yield of the land*—issuing from *Shekhinah* (who is symbolized by *the land*, or *the earth*).

Throughout Moses' life, "the body of the sun (*Tif'eret*) was complete." Following his death, "the body of the moon (*Shekhinah*) emerged," represented by Joshua. According to rabbinic tradition, "The face of Moses was like the face of the sun; the face of Joshua was like the face of the moon." See *Sifrei*, Numbers 140; BT *Bava Batra* 75a.

On the manna, see above, note 2; *Zohar* 2:61b–63a. The context in Joshua (5:11–12) reads: *They ate from the yield of the land from the day after the Passover sacrifice, unleavened bread and parched grain on that very day. The manna ceased on the day after, when they ate from the yield of the land, and the Children of Israel no longer had manna, and they ate from the produce of the land of Canaan in that year.*

6. ***If Your presence does not go...*** After the incident of the Golden Calf, which in-

"*He said to them, 'A hundred and twenty years old I am today'* (Deuteronomy 31:2). This corresponds to what Rabbi El'azar has said: 'For forty years the sun illumined Israel and was then gathered in, and the moon shone.'"[7]

Rabbi Shim'on said, "Concerning what is written: *Some are swept away without justice* (Proverbs 13:23)—certainly so! The Companions have already educed the meaning, and we will establish the verse. But as for what they have educed, all is necessary for the world and for a person's benefit, that he be gathered in before his time.[8]

"Come and see: As has been said, 'All spirits issuing from above emerge male and female, and then diverge. . . .' Occasionally the time of the male has not yet

flamed God's wrath, Moses insists that God Himself *go*—that is, *go with us*. It is not enough that the people be guided by *Shekhinah* (referred to here as *My angel* and symbolized by the moon); Moses demands that they be led by *Tif'eret* (symbolized by the sun).

Consequently, Moses was illumined by *Tif'eret* and he became like this radiant *sefirah*. When he died, he was replaced by Joshua, who represented *Shekhinah* and conveyed Her light.

The exclamation "Woe for that shame!" derives from the Talmudic passage comparing Moses and Joshua. When Moses was about to die, God told him to take Joshua and instructed him as follows: *You shall set some of your splendor upon him, so that the whole Israelite community will heed* (Numbers 27:20). The Talmud (BT *Bava Batra* 75a) notes: "*You shall set some of your splendor upon him*—and not *all your splendor*. The elders of that generation said: 'The face of Moses was like that of the sun; the face of Joshua was like that of the moon. Woe for that shame! Woe for that humiliation!'" See the preceding note; above, p. 209, n. 65.

The phrase "the sparkle of the sun" renders קסטיפא דשמשא (*qastipha de-shimsha*). The neologism *qastipha* apparently means "ray, sparkle." See *Derekh Emet*; *Bei'ur ha-Millim ha-Zarot*, 189; Vol. 5, p. 514, n. 923.

The context in Exodus 33 (15–16) reads: *If Your presence does not go* [*with us*], *do not take us up from here! How, then, will it be known that I have found favor in Your eyes, I and Your people? Is it not by Your going with us, that I and Your people may be distinguished from every people that is on the face of the earth?* The verse in Exodus 32 reads: *Look, My angel* [or: *My messenger*] *shall go before you.*

7. ***He said to them . . .*** The full verse records Moses speaking to the Israelites: *He said to them, "A hundred and twenty years old I am today. I can no longer go forth and come in, and YHVH has said to me, 'You shall not cross this Jordan.'"* The idiom *go forth and come in* means here to lead forces in battle.

According to Exodus 7:7, *Moses was eighty years old* when he confronted Pharaoh; so he led the Israelites for forty years.

8. ***Some are swept away without justice . . .*** In BT *Ḥagigah* 4b–5a, this verse is interpreted as referring to someone who dies before his time. Elsewhere in the *Zohar*, the Companions explain it as meaning that when *Tif'eret*—known as משפט (*mishpat*), *justice*, and *Raḥamim* (Compassion)—removes Himself from *Shekhinah*, His quality of compassionate *justice* is lacking, and consequently the innocent may be *swept away* by harsh Judgment. Rabbi Shim'on will proceed to explain why it is sometimes necessary for a person to die before his time.

On the verse in Proverbs, see also *Zohar* 1:113b, 119a; 2:196a; 249a (*Heikh*); 3:40b, 54b, 59b, 291b (*IZ*); *ZḤ* 77c (*MhN, Rut*); Moses de León, *Shushan Edut*, 366–67; idem, *Sefer ha-Rimmon*, 29, 117.

come to couple with his mate, and another comes and marries her. When the time of this coupling comes—as Righteousness is aroused in the world to requite the sinners of the world, it gathers in this other one who had married her, and the other one comes and obtains her. Therefore couplings are difficult for the blessed Holy One.[9]

"All this because he corrupted his deeds. And even though he did not corrupt his deeds extremely, he is gathered in at that moment before his time comes—this not being done with *justice*. Judgment in Righteousness befalls him for his sins, because the time of the other one has come, and he marries her—since she is his."[10]

9. **All spirits issuing from above . . .** The soul is originally androgynous, reflecting the nature of both its divine parents, *Tif'eret* and *Shekhinah*. As it descends to earth, it splits in two and each half manifests as one gender within either a male or a female fetus. If a man is worthy, he finds his original soul mate and they reunite.

Sometimes, however, a man's intended female partner is married by another man before the intended man's time of marriage has come. Eventually, "when the time of this (intended) coupling comes," *Shekhinah* (known as Righteousness) removes the husband from the world (for whatever sins he may have committed), and the intended man marries his destined partner. This complicated procedure demonstrates the rabbinic formulation that matchmaking is as difficult for God "as splitting the Red Sea."

On the androgynous nature of the soul, see Plato, *Symposium* 189d–191d; *Zohar* 1:85b, 91b, 208a–b; 2:99b, 246a (*Heikh*); 3:43a–b; Tishby, *Wisdom of the Zohar*, 3:1355–56. Cf. the rabbinic tradition on the original nature of Adam in *Bereshit Rabbah* 8:1: "Rabbi Yirmeyah son of El'azar said, 'When the blessed Holy One created Adam, He created him androgynous, as is said: *Male and female He created them* (Genesis 5:2).' Rabbi Shemu'el son of Naḥman said, 'When the blessed Holy One created Adam, He created him with two faces; and He sawed him and gave him two backs, one on this side and one on that.'" See Vol. 8, pp. 18–19, n. 54.

On the difficulties of divine matchmaking, see *Bereshit Rabbah* 68:4; *Vayiqra Rabbah* 8:1; BT *Sotah* 2a, *Sanhedrin* 22a; *Pesiqta de-Rav Kahana* 2:4; *Zohar* 1:73b, 91b–92a, 207b–208a, 229a; 2:170b–171a. Cf. *Zohar* 2:101a–103a; 3:78b.

According to a Talmudic teaching, even if a man's mate has been decreed from above, if he has not yet found her, another suitor can "anticipate him by supplication" and obtain the other's intended mate. See BT *Mo'ed Qatan* 18b: "Shemu'el said, 'One is allowed to betroth a woman during the intermediate days of a festival, lest another [rival suitor] anticipate him.' . . . But could Shemu'el have said, 'Lest another anticipate him'? Surely Rav Yehudah said in the name of Shemu'el, 'Every single day, a heavenly echo issues, proclaiming: "The daughter of so-and-so for so-and-so! . . ."' . . . Rather, 'lest another anticipate him by supplication.'" See *Zohar* 1:73b, 91b, 229a; 2:101a; 3:78b.

10. **All this because he corrupted his deeds . . .** That is, because the unintended husband sinned. His misdeeds were really not so severe that he deserved to die, but because the time of the intended husband to marry has come, the unintended husband is killed by the harsh Judgment of *Shekhinah* (who is known as Righteousness). This is an example of someone being *swept away without justice*. See above, note 8.

Rabbi El'azar said, "Why? Let the blessed Holy One separate them, and let the other one come and marry her."[11]

He replied, "This is for the benefit of the man, and the kindness that He does for him, so that he will not see his wife in the hands of another.

"Come and see: If the deeds of this [intended] one [284a] are not worthy, even though this woman is his, this other one is not pushed aside to make way for him.[12]

"Come and see: King Saul obtained the kingdom. Why? Because the time of David had not yet come. For the kingdom surely belonged to David, yet Saul came and obtained it. As soon as [David's] time arrived to inherit what was his, Righteousness—*Malkhuta*, Kingdom, above—was aroused and gathered in Saul on account of his sins, and he was pushed aside to make way for David, and David came and took what was his.[13]

"Why did the blessed Holy One not remove Saul from the kingship without his having to die? Well, the blessed Holy One did kindness with him by gathering him in while he was still king, so that he would not see his servant ruling over him and taking what was previously his.[14]

"Similarly here. Therefore when a person marries, he should supplicate the blessed Holy One that he will not be pushed aside to make way for another.[15]

"It is written: *YHVH said to me, 'Enough for you! Speak no more [to Me of this matter]'* (Deuteronomy 3:26). As we have already established, the blessed Holy One said to him, 'Moses, do you want to impair the world? Have you ever in your life seen the sun serve the moon? Have you ever seen the moon ruling while the sun still appears? Rather, *YHVH said to Moses, 'Look, your days have*

11. **Why? Let the blessed Holy One separate them...** Why does the unintended husband have to die? It would be better (and more just) if God simply arranged a divorce between the couple, enabling the intended husband to then marry the woman.

12. **If the deeds of this [intended] one are not worthy...** If the intended husband is unworthy, then the unintended husband is not eliminated.

13. **King Saul obtained the kingdom...** Although David was destined to become king, when the Israelites sought a king, he was still too young; so Saul was anointed king. When David's time came, *Shekhinah*, or *Malkhut* (Kingdom)—also known as Righteousness—removed Saul from the world, making way for David.

See BT *Ta'anit* 5b, in the name of Rabbi Yoḥanan: "The blessed Holy One said, 'How shall I act?... Shall Saul not die?... The time for David to reign has already come, and one reign may not encroach on another by even a hairbreadth."

14. **so that he would not see his servant...** Namely, David.

15. **Similarly here...** In the case of an unintended husband, who dies so that he will not have to see his wife in the hands of another man (the intended husband).

On supplication and being pushed aside, cf. the passage from BT *Mo'ed Qatan* 18b, quoted above, end of note 9.

drawn near to die. Call Joshua . . .' (ibid. 31:14)—'Let the sun be gathered in and the moon rule. Furthermore, if you enter the land, the moon will be gathered in before you and will not rule. Surely, the dominion of the moon has arrived, yet it cannot rule as long as you exist in the world.'[16]

"*Call Joshua and station yourselves in the Tent of Meeting, that I may instruct him* (Deuteronomy 31:14). And what did He say? *Here, you are about to lie with your fathers, and this people will rise . . .* (ibid., 16). We do not find that the blessed Holy One issued instructions to Joshua, but rather to Moses, saying all this to him, as is written: *and they will forsake Me and violate My covenant. . . . and My wrath will flare against them on that day. Now, write down this song and teach it to the Children of Israel* (Deuteronomy 31:16–17, 19). If so, why *that I may instruct him*?[17]

16. ***YHVH said to me, 'Enough for you! . . .*** God refuses Moses' request to cross the Jordan.

According to Rabbi Shim'on, God was warning Moses that he should not "impair the world" by seeking to disturb the cosmic order. Moses represents *Tif'eret* (symbolized by the sun), whereas Joshua represents *Shekhinah* (symbolized by the moon). The latter (Joshua, *Shekhinah*, moon) is meant to serve the former (Moses, *Tif'eret*, sun), and not vice versa. Only when the sun sets can the moon shine and prevail; so Moses must depart before Joshua can assume leadership. If Moses (representing the sun and *Tif'eret*) enters the Promised Land, then the moon (corresponding to Joshua and *Shekhinah*) will be unable to rule.

On Moses and Joshua as representing respectively the sun and the moon, see above, note 5. The full verse in Deuteronomy 3 reads: *And YHVH was wrathful* [or: *was cross*] *with me because of you, and He did not listen to me. YHVH said to me, "Enough for you! Speak no more to Me of this matter."* See above, pp. 665–66, nn. 21–22. The verse in Deuteronomy 31 reads: *YHVH said to Moses, "Look, your days have drawn near to die. Call Joshua and station yourselves in the Tent of Meeting, that I may appoint* [or: *charge, commission, instruct, command*] *him."*

17. ***that I may instruct him . . .*** But God proceeds to speak to Moses, so why does the verse read *that I may instruct him*, namely Joshua?

Actually, the wording in verse 19 includes both Moses and Joshua: כתבו לכם (*kitvu lakhem*), literally *write for yourselves*, employing the plural imperative. Furthermore, verse 23 reads: *He instructed* [or: *appointed, charged, commissioned, commanded*] *Joshua son of Nun and said, "Be strong and courageous, for you yourself will bring the Children of Israel into the land that I vowed to them, and I myself will be with you."* Given the conclusion of the verse, the subject *He* refers to God.

For the full quotation of Deuteronomy 31:14, see the preceding note. Deuteronomy 31:16–17 reads: *YHVH said to Moses, "Here, you are about to lie with your fathers, and this people will rise and go whoring after the alien gods of the land into the midst of which they are coming, and they will forsake Me and violate My covenant that I have made with them. My wrath will flare against them on that day, and I will abandon them and hide My face from them, and they will become prey, and many evils and troubles will befall them. . . .* Deuteronomy 31:19 reads in full: *Now, write down this song and teach it to the Children of Israel; put it in their mouths, so that this song will be My witness against the Children of Israel.*

"Well, because He told him, הנך (*Hinnekha*), *Here you are,* [*about to lie with your fathers*...]. The blessed Holy One said to him, 'Moses, even though you will lie with your fathers, *hinnekha, here you are*—you endure to always illumine the moon; just as the sun, although it has set, has set only to illumine the moon: that is when it illumines the moon, once it has set.' So, *hinnekha, here you are—you are* present *here* to shine—and this is the meaning of *that I may instruct him.* Then Joshua was linked, to be illumined. That is why it is not written *You will lie with your fathers.*[18]

"*He charged Joshua son of Nun and said to him before the eyes of all Israel, 'Be strong and courageous,* כי אתה תבא (*ki attah tavo*), *for you yourself will come* [*with this people into the land that YHVH swore to their fathers to give to them*]' (Deuteronomy 31:7)—and afterward, תביא (*tavi*), *you* (*yourself*) *will bring* (ibid., 23). What is the difference between them?[19]

"Well, one—*tavo, you will come*—to announce to him that he would enter the land and endure there. And the other—*tavi, you will bring*—to announce his dominion over Israel. He was assured of his own endurance and assured of dominion over Israel."[20]

18. **הנך (*Hinnekha*), *Here you are*...** Focusing on this single word, Rabbi Shim'on indicates that God was assuring Moses, "Even after your death, your soul will still be *here*—illumining Joshua," who is symbolized by the moon. Thus God will *instruct* Joshua through Moses. This is why the verse reads הנך (*Hinnekha*), *Here you are, about to lie with your fathers,* rather than simply *You will lie with your fathers.*

The verse in Deuteronomy reads: *YHVH said to Moses, "Here, you are about to lie with your fathers,* וקם העם הזה (*ve-qam ha-am hazeh*), *and this people will rise, and go whoring after the alien gods of the land*.... According to a related midrashic interpretation, it is possible to read the beginning of God's declaration as: *Here, you about to lie with your fathers ve-qam, and rise*—alluding to the eventual resurrection of Moses. See above, p. 208, n. 63. For the full verse, see the preceding note.

19. ***He charged Joshua son of Nun*...** Why does the first verse read תבא (*tavo*), *you will come,* and the second verse read תביא (*tavi*), *you will bring*?

Deuteronomy 31:7 reads in full: *Moses called to Joshua and said to him before the eyes of all Israel, "Be strong and courageous,* כי אתה תבא (*ki attah tavo*), *for you yourself will come, with this people into the land that YHVH swore to their fathers to give to them, and you yourself will enable them to possess it* [or: *to inherit it*]. Deuteronomy 31:23 reads in full: *He appointed* [or: *charged, commissioned, instructed, commanded*] *Joshua son of Nun and said, "Be strong and courageous, for you yourself will bring the Children of Israel into the land that I vowed to them, and I myself will be with you.* Here, in quoting the first verse, the *Zohar* conflates its beginning with that of the second verse.

20. ***tavi, you will bring*—to announce his dominion over Israel...** God was assuring Joshua that he would *bring the Children of Israel into the land* and be their leader. On the distinction between the two formulations, see BT *Sanhedrin* 8a.

Rabbi Shim'on opened, "מכנף (*Mi-kenaf*), *From the edge of, the earth we hear songs: 'Glory to the righteous!' And I said,* רזי לי רזי לי (*Razi li razi li*), *'It is my secret! It is my secret! Woe is me! The treacherous have betrayed; with treachery the treacherous have betrayed!'* (Isaiah 24:16). Woe to inhabitants of the world—to those who do not consider or contemplate the glory of their Lord, and do not contemplate supernal holiness: to sanctify themselves in this world, so as to be holy in the world that is coming![21]

"מכנף (*Mi-kenaf*), *From the skirt of, the earth*—the supernal holy covering.[22]

"*We hear songs*—as is said: *He did not say, 'Where is God, my Maker, giving songs in the night?'* (Job 35:10). *Songs*—praises uttered by Assembly of Israel before the blessed Holy One. *In the night*—in exile. *In the night*—when She is ready and present to praise the blessed Holy One. When is that? From midnight onward. Then, *songs in the night*—praises.[23]

"זמירות (*Zemirot*), *Songs*—as is said: לא תזמור (*Lo tizmor*), *You shall not prune* (Leviticus 25:4); and it is written: זמיר (*zemir*), *pruning of, tyrants* (Isaiah 25:5)—uprooting all those mighty ones. For when night enters, many *tyrants*—wardens of judgment—appear in the world, roaming through the world to accuse. From midnight onward, a certain spirit is aroused, which uproots them all and removes them, so that they do not prevail.[24]

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21. מכנף (***Mi-kenaf***), ***From the edge of, the earth we hear songs***... The verse reads: מכנף (*Mi-kenaf*), *From the edge* [or: *end*] *of, the earth we hear songs* [or: *singing*]*: "Glory to the righteous!" And I said,* רזי לי רזי לי (*Razi li razi li*), *"I waste away! I waste away!* [or: *It is my secret! It is my secret!*]. *Woe is me! The treacherous have betrayed; with treachery the treacherous have betrayed!*

22. מכנף (***Mi-kenaf***), ***From the skirt of, the earth***... Rabbi Shim'on plays on a related sense of כנף (*kenaf*), "hem, skirt" of a garment (or covering). The phrase *the skirt of the earth* alludes to *Shekhinah*, who is symbolized by *earth* and associated with ציצת (*tsitsit*), *a tassel* [or: *fringe*], *on* כנפי (*kanfei*), *the hems* [or: *skirts*] *of, their garments* (Numbers 15:38).

See *Zohar* 3:175a (*Piq*); Moses de León, *Sheqel ha-Qodesh*, 49 (60). For the association of "covering" with the Female, see *Zohar* 3:142a (Vol. 8, p. 432, n. 396); below, pp. 843–44, n. 226.

23. ***We hear songs***... Namely, songs of praise offered by *Shekhinah* (known as Assembly of Israel) to Her Beloved, the blessed Holy One. The verse in Job alludes here to Her singing.

The phrase *in the night* is interpreted in two ways: either as referring to the dismal darkness of exile, or literally to the *night*, when *Shekhinah* praises the blessed Holy One in preparation for their union.

On the verse in Job, see BT *Eruvin* 18b; *Zohar* 2:172b–173a; 3:23a–b. On Israel's exile as night, see *Shir ha-Shirim Rabbah* on 3:1. On the midnight scenario (and on Assembly of Israel as a title of *Shekhinah*), see above, pp. 3–4, n. 6.

24. זמירות (***Zemirot***), ***Songs*** . . . Now Rabbi Shim'on associates זמירות (*zemirot*) with a different meaning of the root זמר (*zmr*): "to prune." Beginning at midnight, a holy spirit is aroused to prune and uproot all the threatening forces of harsh Judgment.

The context in Leviticus (25:3–4) reads: *Six years you shall sow your field and six years you shall prune your vineyard and gather in its*

"*We hear songs*—praises uttered by Assembly of Israel in the night. Why all this? צבי (*Tsevi*), *Glory, to the righteous!*—to couple in single coupling with the blessed Holy One [284b] and be sanctified in single holiness.[25]

"*And I said,* רזי לי רזי לי (*Razi li razi li*), *'It is my secret! It is my secret!'*—a supernal secret, a holy secret. But, *woe is me!*—for the generation and for the world. *The treacherous have betrayed*—for they all betray Him; they betray themselves! As if it weren't enough that they betray their very selves, the children they engender betray themselves by their falsity; so they are defective above and below.[26]

yield. But in the seventh year there shall be a Sabbath of complete rest for the land, a Sabbath to YHVH: your field you shall not sow and your vineyard you shall not prune.

The phrase in Isaiah—זמיר עריצים (*zemir aritsim*)—is often translated *singing of tyrants,* but here Rabbi Shim'on construes it as *pruning of tyrants,* namely of the harsh nighttime forces. See *Midrash Aggadah,* Numbers 25:14; Rashi on Exodus 15:2 and on Isaiah 25:5; *Zohar* 1:1a; 3:64b.

The term "wardens" renders גרדיני (*gardinei*), which is based on the Castilian *guardián,* "guardian." See Corominas, *Diccionario,* 3:246–48; above, p. 507, n. 17.

On the midnight רוחא (*ruḥa*), "spirit" or "wind," see BT *Berakhot* 3b, in the name of Rabbi Shim'on the Ḥasid: "There was a harp suspended above [King] David's bed. As soon as midnight arrived, a north wind came and blew upon it, and it played by itself. He immediately arose and engaged in Torah until the break of dawn." See above, p. 3, n. 6.

25. **praises uttered by Assembly of Israel . . .** Namely, by *Shekhinah.* Rabbi Shim'on returns here to his first interpretation of *We hear songs.* See above, note 23.

He then proceeds to play with צבי (*Tsevi*), *Glory,* and the Aramaic root צבי (*tsvy*), "to want, desire." *Shekhinah* expresses desire toward *Yesod* (known as Righteous One)—or She stimulates His desire—and thereby unites with the blessed Holy One (*Tif'eret* or *Ze'eir Anpin*) in holy matrimony. On *Yesod* as Righteous One, see above, p. 38, n. 105.

26. **רזי לי רזי לי (*Razi li razi li*), *'It is my secret! It is my secret!'* . . .** The secret pertains to the union of the divine couple, which generates holy souls. However, *Shekhinah* bemoans the fact that people betray both God and themselves by not engaging in sexual union in a holy manner and with pure intention. Consequently, the children they engender are defective, lacking the holy souls generated above, and then these children replicate the false ways of their parents. This replication is implied by the duplication at the end of the verse: *The treacherous have betrayed; with treachery the treacherous have betrayed!*

The concluding clause ("so they are defective above and below") apparently means that they fail to stimulate the union of the divine couple above, and both they and their children are tainted below.

On the consequences of holy and unholy sexual union, see BT *Nedarim* 20a–b, *Shevu'ot* 18b, *Niddah* 70b–71a; *Kallah* 1:8–10; *Kallah Rabbati* 1:11, 13, 15; *Bemidbar Rabbah* 9:7; *Zohar* 1:54a, 90b, 112a (*MhN*), 130b, 155a (*ST*), 222b; 2:11b, 95b; 3:49b, 56a, 77a, 80a–82a, 83b–84a; *ZḤ* 11a–b (*MhN*); *Iggeret ha-Qodesh* (in *Kitvei Ramban* 2:321–37); Tishby, *Wisdom of the Zohar,* 3:1363–64.

See *Or Yaqar*; Vital; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.* On the exclamation *It is my secret!* . . ., cf. *Zohar* 3:175a (*Piq*). For the full verse in Isaiah, see above, note 21.

"When Isaiah saw this, he gathered those who feared sin and taught them the holy way of being sanctified with the holiness of the King, so that their children would become holy. Once they were sanctified, the children they engendered were attributed to him, as is written: *See, I and the children whom YHVH has given me as signs and portents in Israel* (Isaiah 8:18)—distinguished from the rest of the people.[27]

"*From the edge of the earth we hear songs*—when Israel entered the land with the Ark of the holy covenant going before them, they heard from one side of the land joyful praises and the voice of celestial singers chanting in the land. Then, *Glory to the righteous!*—there was praise for Moses at that moment. For wherever the ark settled in the land, they would hear a voice saying, *This is the Torah that Moses set before the Children of Israel* (Deuteronomy 4:44).[28]

"However, *Woe is me!* For *the treacherous have betrayed*—for Israel will eventually betray the blessed Holy One and be uprooted once from the land. And because their children will clutch their falsehood, they will be uprooted a second time, until their sins are requited in another land."[29]

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Take this book of teaching and place it alongside the Ark of the Covenant of YHVH אלהיכם (*eloheikhem*), *your God* (Deuteronomy 31:26). אלהיכם (*Eloheikhem*), *Your God*; אלהיך (*elohekha*), *your God*; and not אלהינו (*eloheinu*), *our God*—for Rabbi Abba has said in the name of Rabbi Yehudah, "Regarding what is written: *For the place on which you stand is* אדמת קדש (*admat qodesh*), *holy ground* (Exodus 3:5)—*admat*, *land*, surely; namely *land of the living* (Psalms 142:6). And it is written: אשר אתה עומד עליו (*Asher attah omed alav*), *on which you stand*—עליו (*alav*), *above which* [*you stand*], surely! This was at the beginning; all the more so later."[30]

27. **When Isaiah saw this . . .** He had uttered the verse that Rabbi Shim'on has been expounding. (See above at note 21.) The prophet then taught certain devoted Israelites how to engage in sexual union in a holy manner.

According to the simple sense of the verse in Isaiah, *the children whom YHVH has given me as signs and portents* are most likely Isaiah's own children, who bear symbolic names (see Isaiah 7:3; 8:1–4). A midrashic tradition identifies *the children* with Isaiah's disciples (see *Bereshit Rabbah* 41[42]:3 and parallels). But here, Rabbi Shim'on understands *the children* as referring to children engendered by the sanctified Israelites, who are now considered as Isaiah's own: *whom YHVH has given me.*

28. **with the Ark of the holy covenant going before them . . .** As described in Joshua 3–4. The "celestial singers" are angels.

29. **and be uprooted once from the land . . .** When the First Temple was destroyed.

Because their descendants persisted in betraying God—as indicated by the duplication at the end of the verse: *with treachery the treacherous have betrayed*—the Second Temple was destroyed as well and the people were uprooted. See above, note 26.

30. ***Take this book of teaching . . .*** In addressing the Israelites, Moses uses the

It has been taught: Rabbi Yose said, "It is written: *and it shall be there as witness against you* (Deuteronomy 31:26)—*as witness*, surely, offering testimony. There are three that stood in testimony, namely Isaac's well, the lot, and the stone set up by Joshua. Yet this song is the best testimony of all."[31]

Rabbi Yitsḥak said, "If so, there are four."[32]

He replied, "Certainly, but as for the lot, testimony is not mentioned explicitly.[33]

"How do we know this about Isaac's well? As is written: *so that it may serve me as witness* [*that I have dug this well*] (Genesis 21:30).[34]

forms אלהיכם (*eloheikhem*), *your God*, or אלהיך (*elohekha*), *your God*, both alluding to *Shekhinah*, who accompanies Her people Israel. He does not normally say אלהינו (*eloheinu*), *our God*, which would include the higher rung of *Tif'eret*, attained by Moses alone.

Cf. above, pp. 692–93, nn. 99, 101, 103. The full verse in Exodus 3 (whose setting is the Burning Bush) reads: *He said, "Do not come any closer! Remove your sandals from your feet, for the place* אשר אתה עומד עליו אדמת קדש הוא (*asher attah omed alav admat qodesh hu*), *on which you stand is holy ground* [or: *land*]." Here, Rabbi Yehudah construes *admat qodesh*, *holy ground*, as *holy land*—alluding to *Shekhinah*, who is also called *land of the living*. He reads the clause *asher attah omed alav* with a different sense of the preposition: *above which you stand*—alluding to how Moses, symbolizing *Tif'eret*, is situated above *Shekhinah*. If this was so already at the Burning Bush, all the more so later in Moses' career and especially toward the end of his life.

The full verse in Deuteronomy (spoken by Moses to the Levites) reads: *Take this book of teaching and place it alongside the Ark of the Covenant of YHVH your God, and it shall be there as witness against you.*

On the verse in Exodus, see above, pp. 673–74, n. 44; *Zohar* 2:222a. On the phrase *land of the living*, see also, e.g., Isaiah 38:11.

31. ***it shall be there as witness against you*...** The subject is named at the beginning of the verse (*this book of teaching*), but Rabbi Yose identifies it as the Song of Moses, or the Song of *Ha'azinu* (Deuteronomy 32:1–43).

The "three that stood in testimony" are Isaac's well, the lot (by which the Promised Land was apportioned to the Israelite tribes), and the stone set up by Joshua (commemorating the pact between Israel and God).

On the Song of Moses as the subject of *and it shall be there as witness*, see Naḥmanides on Deuteronomy 31:26. For the full verse, see the preceding note.

32. **If so, there are four** That is, if the Song of Moses is included as a *witness*, then there are four "that stood in testimony"—and not three, as Rabbi Yose just said.

33. **as for the lot...** The biblical description of the lot does not include any mention of *witness* or testimony.

34. **How do we know this about Isaac's well?...** The well's association with testimony appears explicitly in the verse, which is actually spoken by Abraham to Abimelech: *He said, "Now, the seven ewes you shall take from my hand, so that it* [or: *they*] *may serve me as witness that I have dug this well."* According to the simple sense of the verse, the antecedent of *so that it may serve* is the gift of *the seven ewes*; but Rabbi Yose construes *it* as referring to the well. See *Bereshit Rabbah* 54:5; Rashi on Genesis 21:30.

On the identification of Abraham's well(s) with Isaac's well(s), see Genesis 26:18: *Isaac dug anew the wells of water that had been dug in the days of Abraham, his father, which the Philistines had blocked up after Abraham's death; and he gave them names like the names his father had called them.*

"The lot, as is written: על פי (*Al pi*), *By the mouth of, the lot shall its inheritance be established* (Numbers 26:56); for it said, 'This is for Judah,' 'This is for Benjamin,' and so for all of them.[35]

"Joshua's stone, as is written: *This stone shall be witness against us* (Joshua 24:27).[36]

"And here, *It shall be there as witness against you*; and it is written: *This song shall testify before them as witness* (Deuteronomy 31:21)—it surely testifies against Israel."[37]

It has been taught: Rabbi El'azar said, "Why is it written *Moses wrote the words of this song to their very end* (Deuteronomy 31:30)? Here one should examine. The verse should read *Moses wrote this song*; why *the words of*? And it is written *to their very end*; why so?[38]

"Well, it has been taught as follows in the mystery of words: All these words that Moses spoke were engraved with the Holy Name; and all those words came, ascending and descending, and were engraved there. Every single word came before [Moses] to be engraved by him and stood there—corresponding to what is written: *to their very end.*"[39]

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35. **על פי (*Al pi*), *By the mouth of, the lot*...** The full verse reads: על פי הגורל (*Al pi ha-goral*), *According to the lot, shall its inheritance be apportioned, whether many or few.* But based on a midrashic (and hyperliteral) reading, *al pi ha-goral* now means *by the mouth of the lot*, alluding to a miracle: the lot declared (or "testified") which territorial share would go to each tribe.

See *Tanḥuma, Pineḥas* 6: "Miraculous acts occurred in connection with the lot.... As it came up, the lot would cry out, 'I am the lot of such-and-such a tribe, and I have come up to assign him such-and-such a territory!' How do we know that the lot spoke? Because it is written: על פי (*Al pi*), *By the mouth of, the lot* [*shall its inheritance be apportioned*]." See above, p. 599 at n. 294; Vol. 8, pp. 145–46, n. 265.

36. **Joshua's stone...** The full verse in Joshua reads: *Joshua said to all the people, "Look, this stone shall be witness against us, for it has heard all YHVH's words that He spoke to us, and it shall be witness against you, lest you deny your God."*

37. ***It shall be there as witness against you*...** This and the earlier verse in the same chapter indicate that the Song of Moses testifies.

See above, note 31. For the full text of Deuteronomy 31:26, see above, note 30. Deuteronomy 31:21 reads in full: *It shall be, when many evils and troubles befall them, that this song shall testify before them as witness, for it shall not be forgotten in the mouth of their seed. For I know their devisings that they do today before I bring them into the land that I vowed.*

38. ***Moses wrote the words of this song*...** Why doesn't the verse read more simply: *Moses wrote this song*? And why, *to their very end*? Isn't that obvious? Why would Moses ever not do so?

The full verse actually reads: *Moses spoke* [not *wrote*] *in the hearing of all the assembly of Israel the words of this song to their very end.*

39. **All these words that Moses spoke...** The verse specifies *the words of this song* because each of these words—already en-

Rabbi Abba said, "It is written: *the words of this song*; the verse should read *this song*. What does this intimate? Well, the song uttered by the blessed Holy One, as is said: *The Song of Songs, which is Solomon's* (Song of Songs 1:1). We have already established the matter, for it has been taught: It is written *A psalm, a song* ליום השבת (*le-yom ha-shabbat*), *for the Sabbath day* (Psalms 92:1), and we have learned: *le-yom ha-shabbat*, *by the Sabbath day*, really—*a song* uttered by the blessed Holy One. *The Song of Songs, which is Solomon's—a song* uttered by the blessed Holy One. And it is written: *the words of this song—a song* uttered by the blessed Holy One.[40]

"But this should be examined. There, שיר (*shir*), *song* (Song of Songs 1:1); whereas here, שירה (*shirah*), *song* (Deuteronomy 31:30)—the former, male; the latter, female. Now, we have learned: 'Compared with Moses, all the other prophets are like an ape compared to a human being.' So how could they utter *shir*, and Moses utter *shirah*?[41]

"And how do we know that [*shirah*] is feminine? As is written: וענתה השירה הזאת (*Ve-anetah ha-shirah ha-zot*), *This song shall testify* (Deuteronomy 31:21).[42]

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graved with the Divine Name—came before Moses to then be engraved by him, until the process was completed to the *very end*.

40. ***the words of this song***... The explicit mention of *the words* alludes to their divine origin and speaker.

Similarly, the opening verse of the Song of Songs—*The Song of Songs, which is Solomon's*—alludes to the Divine King (symbolized by King Solomon) who uttered this song (along with *Shekhinah*). In the verse from Psalm 92, *the Sabbath day* alludes to *Tif'eret*, who chanted this *psalm* for *Shekhinah*.

According to *Midrash Tehillim* 92:3, the Sabbath day itself recited this psalm together with Adam. Cf. the Sabbath morning liturgy: "The Sabbath day exclaims in praise: *A psalm, a song for the Sabbath Day. It is good to praise YHVH*." Here, Rabbi Abba construes ליום השבת (*le-yom ha-shabbat*), *for the Sabbath day* as *by the Sabbath day*—that is, by the blessed Holy One, who is symbolized by this day. See *Zohar* 1:60a; 3:79b; *ZḤ* 17b (*MhN*).

41. **There, שיר (*shir*), *song*...** The verse in Song of Songs (like numerous passages from the Prophets) employs the masculine form, שיר (*shir*), *song*; whereas the Song of Moses has the feminine: שירה (*shirah*), *song*. The masculine form *shir* corresponds to the Divine Male, *Tif'eret* (or *Ze'eir Anpin*); whereas the feminine form *shirah* corresponds to the lower rung, *Shekhinah*. But if so, how could the prophets utter the higher form, *shir*, and Moses utter the lower form: *shirah*?

The comparison of ape to human appears in rabbinic sources. See BT *Bava Batra* 58a, in the name of Rabbi Bana'ah: "Compared with Sarah, all others are like an ape compared with a human. Compared with Eve, Sarah was like an ape compared with a human. Compared with Adam, Eve was like an ape compared with a human. Compared with *Shekhinah*, Adam was like an ape compared with a human." See above, p. 274, n. 85; page 718. On the contrast between the forms *shir* and *shirah*, see above, pp. 421–22, nn. 412–13.

42. **how do we know that [*shirah*] is feminine?**... Because in the verse from Deuteronomy the verb, subject, and adjective are all feminine.

"Moses should have uttered *shir*, and they *shirah*. [285a] But this is the mystery of the matter: Moses did not speak for himself, but rather for Israel."[43]

Rabbi Shim'on said to him, "Not so! Rather, from here it is recognized that Moses is on a rung higher than all. Moses ascended from below to above, whereas they descended from above to below. He ascended from below to above, as we have learned: 'One progresses in holiness.' Moses ascended from below to above, for he uttered *shirah*—praise sung by *Matronita* to the King—and Moses was joined to the King. They descended from above to below, for they uttered *shir*, which is praise sung by the King to *Matronita*; and they were joined to *Matronita*. So by this is revealed the superiority of Moses above them all, and this accords with what is written: *Then sang Moses and the Children of Israel* השירה הזאת (*ha-shirah ha-zot*), *this song* (Exodus 15:1)—the song of *Matronita*. To whom? *To YHVH* (ibid.). Consequently, here: *Moses wrote the words of ha-shirah ha-zot, this song.*[44]

"*This song shall testify* (Deuteronomy 31:21). *This song shall testify*? The verse should read *These words shall testify*. However, mystery of the matter is as we have established, for it is written: *Earth will rise up against him* (Job 20:27). Moses perceived everything; so he uttered *shirah*, *a song*, in order to join words to this place, so that Judgment would preside over them—as is written: *This song shall testify before them*. Why? Because it is written *For I know their devisings* (Deuteronomy, ibid.), and it is written *For I know that you will surely act ruinously and swerve from the way* (ibid., 29). When you do so, immediately, *this song shall testify*.[45]

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43. **Moses did not speak for himself...** He was on the rung of *Tif'eret* (corresponding to the masculine form *shir*), but he uttered this song for the sake of Israel; so he used the feminine form, *shirah*—corresponding to *Shekhinah*, who is closely connected to Her people. Cf. above, note 30.

44. **Not so!...** Rabbi Shim'on offers a different explanation of why Moses uttered *shirah*, rather than *shir*. Moses was ascending from the realm of *Shekhinah* to his rung, *Tif'eret*, so he imitated the *shirah* ("song" of praise) sung by *Shekhinah* to King *Tif'eret*. Conversely, the prophets descended—that is, they occupied the lower rung of *Shekhinah*—so they imitated the *shir* (song) sung by *Tif'eret* to *Shekhinah*.

The phrase השירה הזאת (*ha-shirah ha-zot*), *this song*, now implies "the song sung by *Shekhinah*," who is known as זאת (*zot*), "this." On *Shekhinah* as *zot*, see above, p. 154, n. 7. On *Matronita* as a name of *Shekhinah*, see the Glossary. On Moses offering *shirah*, see *Zohar* 2:54b; above, pp. 421–22, nn. 412–13.

The formulation "One progresses in holiness" derives from a rabbinic principle: "One raises [or: progresses, increases, promotes] in holiness, and does not lower." In its original context, this principle means that one should progress from a lesser to a greater degree of holiness and not the reverse, or that a person may be promoted to a higher or more dignified level but not demoted. See M *Sheqalim* 6:4; BT *Berakhot* 28a; see above, pp. 60–61, n. 23.

45. ***This song shall testify...*** It would seem more logical for the verse to read *These words shall testify*. However, השירה הזאת (*ha-*

"Come and see: It is written *Heaven will expose his sin*—and no more—but *earth will rise up against him* (Job 20:27). By this, Judgment will be executed on whoever deserves it.[46]

"It is written: *David spoke to YHVH the words of* השירה הזאת (*ha-shirah ha-zot*), *this song* (2 Samuel 22:1). It is now to the honor of David that he uttered *shirah*, *song*, from below to above, attaining this; and he sang this only toward the end of his days, when he was in utter perfection. What is meant by 'utter perfection'? As we have learned: 'Do not be sure of yourself until the day of your death.' And here, when did David become worthy of uttering a song from below to above? At the end of his days, when he had tranquility on all sides, as is written: *on the day that YHVH saved him from the clutches of all his enemies* (ibid.)."[47]

Rabbi Shim'on said, "What is ultimate song? As we have learned in the mystery of our Mishnah: In words and in action, so it is—from below to above, and from above to below; and then to intend wholeheartedly, binding all in one bond.[48]

shirah ha-zot), *this song*, alludes to *Shekhinah*, who will Herself *testify* against Israel and execute Judgment if they act corruptly. Perceiving this, Moses joined words "to this place," namely to *Shekhinah*.

The full verse in Job reads: *Heaven will expose his sin, and earth will rise up against him.* Here, *earth* symbolizes *Shekhinah*, who *will rise up against* a sinner. On this verse, see *Zohar* 2:56a, 85b; 3:23b, 64a, 101a, 299a.

For the full text of Deuteronomy 31:21, see above, note 37. Deuteronomy 31:29 reads in full: *For I know that, after my death, you will surely act ruinously and swerve from the way that I enjoined upon you, and the evil will befall you in the latter days, for you will do evil in the eyes of YHVH, infuriating Him with the work of your hands.*

46. ***Heaven will expose his sin*—and no more...** *Tif'eret* (symbolized by *heaven*) *will* only *expose* a person's sin, but *Shekhinah* (symbolized by *earth*) *will rise up against him.*

47. ***David spoke to YHVH the words of* השירה הזאת (*ha-shirah ha-zot*), *this song*...** Although David is associated with *Shekhinah*, toward the end of his life (after God had saved him from *all his enemies*), he rose higher and was now able to imitate the *shirah* sung by *Shekhinah* to *Tif'eret*.

The rabbinic quotation is from M *Avot* 2:4, in the name of Hillel: "Do not be sure of yourself [or: trust yourself] until the day of your death." The full verse in Samuel reads: *David spoke to YHVH the words of this song on the day that YHVH saved him from the clutches of all his enemies and from the clutches of Saul.*

48. **What is ultimate song?...** The finest offering is expressed in genuine words of prayer and in holy action. These ascend to the divine realm, stimulating its flow. By wholehearted intention, a person can bind all the *sefirot* as one.

The expression רזא דמתניתין (*raza de-matnitin*), "the mystery of our Mishnah," refers to a secret, mystical Mishnah, entirely distinct from the standard Mishnah. This alternative Mishnah, cited frequently in the *Zohar*, is apparently known only to its own circle. See *Zohar* 1:37b, 55b, 74a, 91b, 93a, 95b, 96a, 223b–224a, 252a (*Hash*); 2:5a (*MhN*), 123b; 3:57b, 61b, 75b, 77a, 78a, 285b, 292b (*IZ*), 293b (*IZ*), 295a (*IZ*); *ZḤ* 15b (*MhN*), 16a (*MhN*); Matt, "Matnita di-Lan." The term *matnitin* here is to be distin-

"How do we know this? From Moses. At first, it is written *For the name of YHVH do I call* (Deuteronomy 32:3). What is meant by *do I call*? As is written: *He called to Moses* (Leviticus 1:1)—*Shekhinah*. Afterward, *Hail greatness for our God* (Deuteronomy, ibid.)—the supernal King. Then he descended his rungs until here below, as is written: *Righteous and upright* (ibid., 4); then he bound the knot of faith, saying *He* (ibid.).[49]

"So a person should arrange the praise of his Lord in this pattern. From below to above, raising the glory of his Lord to the place where the flow of the depth of the well gushes forth. Then he should draw it from above to below, from that saturating stream to every single rung, down to the last rung, conveying blessings to all from above to below. Then he must bind the knot completely—the knot of faith. Such a person honors the Holy Name, the name of his Lord. Of this is written *For those who honor Me will I honor* (1 Samuel 2:30)—*will I honor* in this world, *will I honor* in the world that is coming.[50]

"*And those who spurn Me will be disdained* (ibid.). What is meant by this? It applies to one who does not know how to unify the Holy Name, bind the knot of faith, draw blessings to where they are needed, and honor the name of his Lord. Whoever does not know how to honor the name of his Lord—better for him if he had never been created!"[51]

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guished from the passages of the *Zohar* known as *Matnitin* (included in Vol. 11), on which see Scholem, *Kabbalah*, 216; Gottlieb, *Meḥqarim*, 163–214.

On the significance of words and action, see *Zohar* 1:75b, 99b–100a, 115a, 220b (standard editions); 3:99a, 105a, 112b, 149a, 184a.

49. **From Moses...** He began by calling to *Shekhinah*, who is *the name of YHVH*. The verse in Leviticus—*He called to Moses*—is interpreted as meaning that *Shekhinah called to Moses*. Similarly, in the verse from Deuteronomy, the clause *do I call* implies that Moses called to *Shekhinah*.

Afterward, Moses addressed (or attained) the royal rung of *Ze'eir Anpin* (or its core, *Tif'eret*), *our God*. Then he descended to *Yesod* and *Shekhinah*, who are known as *righteous and upright*. Finally, he united all the *sefirot* in the unitive realm of *Keter*—who cannot be identified or addressed directly (in the second person), so it is indicated only by the third-person pronoun *He*.

On *Keter* as *He*, see *Zohar* 1:49a; 2:177b (*SdTs*); 3:79b, 129b–130a (*IR*), 134b (*IR*), 140b (*IR*), 290a (*IZ*). *Binah* can also be referred to as *He*; see above, p. 130, n. 234.

The passage in Deuteronomy (32:3–4) reads: *For the name of YHVH do I call. Hail greatness for our God. The Rock, His acts are perfect, for all His ways are justice. A steadfast God without wrong, righteous and upright is He.* On the verse in Leviticus, see above, p. 552, n. 152. On the kabbalistic sense of *righteous and upright*, see *Zohar* 3:59a, 297a–b; *ZḤ* 42b, 45b, 51b, 52b.

50. **a person should arrange the praise of his Lord...** One should offer prayer from below to above, stimulating the flow of emanation from *Binah*, the depth of the well. Then he should draw this flow down through all the sefirotic rungs, and bind them all together.

The letters of the Holy Name (*YHVH*) signify the entire spectrum of *sefirot*. See above, p. 74, n. 60.

51. **better for him if he had never been created!** For this expression, see above, p.

Rabbi Yehudah said, "*And those who spurn Me will be disdained*—one who does not know how to honor his Lord and does not concentrate on Amen. For we have learned: 'Greater is the one who responds "Amen" than the one reciting the blessing.' And we have established in the presence of Rabbi Shim'on that Amen draws blessings from the spring to the King, and from the King to *Matronita*—namely *Shekhinah*. And in the Engraved Letters of Rabbi El'azar: 'From א (*alef*) to מ (*mem*), and from מ (*mem*) to נ (*nun*). Once blessings reach נ (*nun*), from there they flow [285b] forth to those above and below, spreading through all. A voice proclaims: "Drink from the flow of blessings that so-and-so, servant of the Holy King, has generated!"'"[52]

"When the people of Israel below are careful to respond 'Amen'—intending wholeheartedly, as it should be—many gates of blessings open above. How many benefits spread through all worlds, how much joy everywhere! What is the reward for the people of Israel, who bring this about? Their reward is in this world and in the world that is coming.

"In this world, when they are oppressed and offer prayer before their Lord, a voice proclaims through all worlds: *Open the gates, so that a righteous nation, keeping faith, may enter* (Isaiah 26:2). Do not read אמונים (*emunim*), *faith*, but rather אמנים (*amenim*), *Amens. Open the gates*—'Just as the people of Israel opens for you gates of blessings, so now, *Open the gates* and let their prayers for deliverance be accepted.'[53]

503, n. 9. Cf. M *Ḥagigah* 2:1: "Whoever contemplates four things, better for him if he had never come into the world: what is above? what is below? what was before? and what will be after? Whoever shows no concern for the honor of his Maker, better for him if had never come into the world!"

52. **Greater is the one who responds "Amen"...** Because of its potency in the upper worlds. The response Amen draws the flow of emanation from the spring of *Binah* to King *Tif'eret*, who conveys it to *Shekhinah*.

According to the Engraved Letters of Rabbi El'azar, the letters of אמן (*amen*) signify the process of emanation. Apparently, א (*alef*) represents the primordial realm of *Keter*; מ (*mem*) signifies *Binah*; and נ (*nun*), *Shekhinah*. A heavenly voice affirms that the person responding "Amen" has generated the flow of blessing.

The Engraved Letters of Rabbi El'azar is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. See above, p. 165, n. 38. On the passage quoted here, see Baḥya ben Asher on Exodus 14:31; Scholem.

On the significance of Amen, see above, pp. 538–39, n. 114. The quotation "Greater is the one who responds 'Amen'..." appears in BT *Berakhot* 53b, in the name of Rabbi Yose. On *mem* as signifying *Binah*, see *Zohar* 2:136b; cf. above, p. 4, n. 7; below, note 56. On *nun* as signifying *Shekhinah*, see above, p. 195, n. 27. For other interpretations of the passage from the Engraved Letters, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

53. ***Open the gates, so that a righteous nation, keeping faith...*** Drawing on a Talmudic tradition, Rabbi Yehudah construes אמונים (*emunim*), *faith*, as אמנים (*amenim*), *Amens*. A heavenly voice directs the angels

"This is in this world. What about in that world? That when a person departs from this world, namely a person who was *keeping* to respond 'Amen' (What is meant by *keeping*? That is, preserving that blessing recited by the blesser and waiting for him, to respond 'Amen' as one should.), then his soul ascends, and they proclaim before him: '*Open the gates!* Just as he opened gates every day when he was *keeping* amenim, *Amens.*"[54]

Rabbi Yose said, "What is Amen?"

Rabbi Abba said, "We have already established all. Amen is called the spring of that flowing stream; Amen it is called, as is written: *I was by Him as* אמון (*amon*), *a nursling*... (Proverbs 8:30)—do not read אמון (*amon*), *a nursling*, but rather אמן (*amen*), *Amen.* Sustenance of all—that stream flowing forth—is called Amen. For it has been taught: מן העולם ועד העולם (*min ha-olam ve-ad ha-olam*), *from world to world* (Psalms 106:48)—*world* above, *world* below. Here, too: *Amen and Amen—Amen* above and *Amen* below. We have already established Amen by those letters."[55]

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to *open the gates* for Israel's prayers, as a fitting reward for Israel's having stimulated the flow of blessing to the angels.

See BT *Shabbat* 119b, in the name of Resh Lakish: "Whoever responds 'Amen' with all his might—the gates of the Garden of Eden are opened for him, as is said: *Open the gates, so that a righteous nation, keeping faith, may enter* (Isaiah 26:2). Do not read שמר אמנים (*shomer emunim*), *keeping faith*, but rather שאומרים אמן (*she-omerim amen*), *who say Amen.*"

See BT *Sanhedrin* 110b; *Seder Eliyyahu Zuta* 20, p. 33.

54. **who was *keeping* to respond 'Amen'...** That is, who was waiting expectantly for the blesser to complete the blessing, so that he could respond "Amen." On the proper way to recite Amen, see above, p. 57, n. 9.

55. **Amen is called the spring...** This heartfelt response is associated with *Binah*, the spring of the divine flow. Rabbi Abba plays with אמון (*amon*), *a nursling*, and אמן (*amen*). The term Amen encompasses the flowing stream as well, which nourishes all, from the *world* of *Binah* above to the *world* of *Shekhinah* below. These two worlds are matched by the double *Amen* in Psalms. On the letters of Amen, see above, note 52.

The full verse in Proverbs (spoken by Wisdom) reads: *I was by him as* אמון (*amon*), *a nursling* [or: *intimate, confidant, artisan*]; *I was a delight day after day, playing before Him at all times.* According to a midrashic tradition, here Torah declares that she served as God's blueprint for Creation, or His architect.

See *Bereshit Rabbah* 1:1, in the name of Rabbi Osha'ya: "*I was by Him as* אמון (*amon*), *a nursling*.... אמון (*amon*)—אומן (*umman*), *an artisan.* Torah says, 'I was the artistic tool of the blessed Holy One.' According to the custom of the world, when a mortal king builds a palace he does not build it by his own skill but rather by the skill of an architect. And the architect does not build it out of his own knowledge, but rather has parchments and tablets [with plans and diagrams] to know how to make the rooms and doors. Similarly, the blessed Holy One gazed into Torah and created the world." See above, pp. 183–84, n. 51.

In biblical Hebrew the word עולם (*olam*) means "eternity," and in the verse from Psalm 106 the simple sense of מן העולם ועד העולם (*min ha-olam ve-ad ha-olam*) is *from eternity to eternity*, or *forever and ever.* Here,

Rabbi Shim'on said, "א (*Alef*)—depth of the well, from which all blessings flow forth and come to be. מ (*Mem*)—river flowing forth and called מם (*mem*); and we have learned that secret: open מם (*Mem*), closed מם (*mem*), as we have established: לסרבה (*le-marbeh*), *of the increase of, dominion* (Isaiah 9:6).[56]

"Extended נון (*nun*)—totality of two נונין (*nunin*), *nuns*: extended *nun*, bent *nun*. Extended *nun*—comprising the letter ו (*vav*), comprising bent *nun*. So the totality is called נון (*nun*): ו ן נ (*vav*, final *nun*, *nun*).[57]

"In the mystery of the Mishnah, it has been taught as follows: 'ו (*Vav*), male. Extended ן (*nun*), comprising male and female. Bent נ (*nun*) is comprised in the extended one.'[58]

Rabbi Abba adopts the later sense of *olam*, "world," and construes the phrase as *from world to world*—that is, from the realm of *Binah* to that of *Shekhinah*.

On the construal *from world to world*, see M *Berakhot* 9:5; *Tosefta Berakhot* 6:21; *Zohar* 1:34a, 153b, 158b, 210a, 247b, 248b; 2:22a, 53b, 144a; 3:145b, 297b; Moses de León, *Shushan Edut*, 342–43.

The verse in Psalms 106 reads in full: *Blessed is YHVH, God of Israel,* מן העולם ועד העולם (*min ha-olam ve-ad ha-olam*), *from eternity to eternity. And all the people say, "Amen, Hallelujah"* [or: *"Amen." Hallelujah*]. Rabbi Abba's quotation of *Amen and Amen* is borrowed from Psalms 41:14, which reads in full: *Blessed is YHVH, God of Israel,* מהעולם ועד העולם (*me-ha-olam ve-ad ha-olam*), *from eternity to eternity.* אמן ואמן (*Amen ve-amen*), *Amen and Amen*. On the double *Amen*, see below, note 68.

56. **א (*Alef*)—depth of the well...** Apparently alluding here to *Keter* (although "the depth of the well" often applies to *Binah*). The letter מם (*mem*) symbolizes the river of emanation, often identified with *Binah*. She is associated particularly with the final (or "closed") ם (*mem*).

Once in the entire Bible, this final ם (*mem*) appears out of place, before the end of a word, in the verse from Isaiah: לסרבה (*le-marbeh*), *of the increase of, dominion*. On this phenomenon, see above, p. 4, n. 7.

On the distinction between the open and closed מם (*mem*), see BT *Shabbat* 104a: "The Rabbis told Rabbi Yehoshu'a son of Levi: 'Children have now come to the house of study and said things unparalleled even in the days of Joshua son of Nun:... Open מ (*mem*) and closed ם (*mem*): open saying and sealed saying.'" See also Rashi, ad loc., s.v. *ma'amar patuaḥ*; *Bahir* 57–58 (84–86); Liebes, *Studies in the Zohar*, 148–50; above, p. 4, n. 7.

On the letters of *Amen*, see above, note 52. On the final *mem* as symbolizing *Binah*, see above, p. 4, n. 7.

57. **Extended נון (*nun*)...** The normal, bent נ (*nun*) symbolizes *Shekhinah*, whereas the final (or extended) letter ן (*nun*) symbolizes the union of male with female: *Shekhinah* with *Tif'eret*. The letter ו (*vav*) symbolizes *Tif'eret* Himself. The shape of the final letter ן (*nun*) is composed (approximately) of the shapes of the bent נ (*nun*) and the ו (*vav*), representing *Shekhinah* and *Tif'eret*. All three letters—ן ו נ (*nun*, *vav*, final *nun*)—spell out the full name of the letter: נון (*nun*).

See *Zohar* 2:235b. On the two forms of the letter *nun*, see BT *Shabbat* 104a; *Bahir* 56 (83). On the bent נ (*nun*) as a symbol of *Shekhinah*, see *Zohar* 1:147a–b (*Tos*); 2:91a, 139a, 215a, 235b; 3:66b, 155a; *ZḤ* 41c. On the straight ן (*nun*) as symbolizing the union of male and female, see above, p. 5, n. 10.

58. **In the mystery of the Mishnah...** According to this esoteric source, the letter ו (*vav*) symbolizes the divine male, *Tif'eret*; the final, extended ן (*nun*) symbolizes the union of male and female; and the shape of the normal, bent נ (*nun*), symbolizing *She-*

"In the Book of Rav Hamnuna Sava: 'The מם (*mem*) here—shorthand for מלך (*melekh*), king. Correspondingly, אמן (*amen*): אל מלך נאמן (*el melekh ne'eman*), God, faithful King—totality of all.' That is fine, and has already been said.[59]

"It has been taught: 'Anyone who hears a blessing from the one reciting and does not focus on Amen, of him is written *Those who spurn Me will be disdained* (1 Samuel 2:30)—as is said: *to you, the priests who scorn My name* (Malachi 1:6).[60]

"When it becomes necessary, what is his punishment? Just as he did not open up blessings above, none are opened for him. Furthermore, when he leaves this world, they proclaim before him, saying 'Close the door in the face of so-and-so! Do not let him enter, do not accept him. Woe to him! Woe to his soul!'[61]

"It has been taught: The wicked of Hell all ascend into certain habitations. Many openings does Hell have, and all those openings face openings in the Garden of Eden. When those sinners who have received their punishment are brought out, those apertures open and they are drawn outside. All those openings bear names, corresponding to openings in the Garden of Eden—where every single opening is called by a name corresponding to that opening in Hell. So openings are known, corresponding to openings—those openings of the Garden of Eden.[62]

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khinah, is included in the shape of the final, extended ן (*nun*). See the preceding note. On the phrase "the mystery of the Mishnah," cf. above, note 48.

59. **In the Book of Rav Hamnuna Sava . . .** This venerable figure taught that the letter מ (*mem*) in the word אמן (*amen*) stands appropriately for מלך (*melekh*), "king." All three letters of אמן (*amen*) stand for the phrase אל מלך נאמן (*el melekh ne'eman*), "God, faithful King." Here, these three words allude respectively to *Keter* (or *Binah*), *Binah* (or *Tif'eret*), and *Shekhinah* (who is often associated with "faith"). So the phrase spans the sefirotic spectrum: "totality of all."

See BT *Shabbat* 119b: "What is Amen? Rabbi Ḥanina said, 'אל מלך נאמן (*el melekh ne'eman*), God, faithful King.'" For various interpretations of *el melekh ne'eman*, see *Or Yaqar*; *Miqdash Melekh*; *Nitsotsei Orot*; *Matoq mi-Devash*.

60. **Anyone who hears a blessing . . .** If he does not concentrate on responding "Amen," he is considered to have spurned God and *will be disdained*. See above at note 52.

The verse in Samuel reads: *For those who honor Me will I honor, and those who spurn Me will be disdained*. The full verse in Malachi reads: *A son should honor his father, and a slave his master. Now if I am a father, where is My honor? And if I am a master, where is My reverence?—said YHVH Tseva'ot to you, the priests who scorn My name.*

61. **Just as he did not open up blessings above . . .** By responding "Amen" and thereby stimulating the flow of blessing.

62. **The wicked of Hell . . .** The numerous openings of Hell face corresponding openings in Paradise. When a sinner's punishment has been completed, he is drawn outside of Hell and (it would seem) transported to a corresponding opening in the Garden of Eden.

See *Matoq mi-Devash*. According to a rabbinic tradition, Hell has seven habitations (or divisions) and seven entrances. See above, p. 182, n. 48; Vol. 5, pp. 376–77, n. 530.

"In Hell there is the last habitation, lowest of all; and that habitation is a storey on a storey and is called *a land of* עיפתה (*eifatah*), *gloom* (Job 10:22). What is meant by *eifatah*? As is said: *It shall be square,* כפול (*kaful*), *doubled* (Exodus 28:16); and we translate: *It shall be square,* עיף (*if*), *doubled.* Here, too, *eifatah*, that is to say, *double.* That is called *nethermost Sheol* (Deuteronomy 32:22)—*Sheol* is one compartment; *nethermost,* the lower compartment. So it is called *land of eifatah*, *double*; *nethermost*—and it is called Avadon, so it is written *Sheol and Avadon* (Proverbs 15:11). None of those compartments is doubled—that is, they are not עייפין (*ayefin*)—except for this one.[63]

"It has been taught: Whoever descends to Avadon, [286a] which is called *nethermost,* never ascends. That one is called 'a man who has been destroyed, lost to all worlds.'[64]

"It has been taught: To that place they lower a man who scorns to respond 'Amen.' Many Amens are lost to him, which he did not consider; they punish him in Hell and bring him down to the compartment that has no opening, and he is lost and never ascends from there. Thus it is written *A cloud fades and vanishes; thus, who goes down to Sheol will not come up* (Job 7:9).[65]

63. **the last habitation, lowest of all . . .** A two-storey habitation, called *nethermost Sheol.* Rabbi Shim'on associates the rare word עיפתה (*eifatah*), *gloom,* with the Aramaic word עיף (*if*), "doubled." For the verse in Exodus, *Targum Onqelos* employs *if* to render Hebrew כפול (*kaful*), *doubled.*

The biblical term שאול (*she'ol*) means "the netherworld; abode of the dead"; it is sometimes paired with אבדון (*avaddon*), "destruction, ruin." Here, Avadon is the lowest level of Hell, directly beneath Sheol. On Sheol and Avadon, see also Job 26:6. Cf. Revelation 9:11, where Avadon is the name of *the angel of the bottomless pit.*

The full verse in Job reads: *A land of gloom like darkness* [or: *A land whose light is darkness*]*—pitch-blackness and disorder—when it shines, it is like darkness.* Cf. BT *Sotah* 49a.

The full verse in Exodus describes the high priest's breastpiece, which was measured by the hand span (half a cubit): *It shall be square,* כפול (*kaful*), *doubled, a span its length and a span its width.*

64. **Whoever descends to Avadon . . .** From this *nethermost* division of Hell, no one leaves.

According to M *Eduyyot* 2:10, the wicked are punished in Hell for twelve months. See BT *Rosh ha-Shanah* 17a: "Transgressors of Israel who sin with their body and transgressors of the Gentiles who sin with their body descend to Hell and are punished there for twelve months. After twelve months their body is consumed, their soul burned, and the wind scatters them under the soles of the feet of the righteous. . . . But as for the heretics, informers, apostates, skeptics, those who rejected Torah and denied the resurrection of the dead, those who abandoned the ways of the community, those who *spread* their *terror in the land of the living* (Ezekiel 32:23), and those who sinned and made the masses sin . . . : these descend to Hell and are punished there for generation after generation. . . . Hell will be consumed, but they will not be consumed." See *Tosefta Sanhedrin* 13:4; *Seder Olam Rabbah* 3; *Zohar* 1:62b, 77b; 3:150a–b; above, page 182.

In the concluding sentence, the word "lost" renders אתאביד (*it'avid*), which plays on אבדון (*avaddon*).

65. **To that place they lower a man who scorns to respond 'Amen' . . .** Such a person

"No? Isn't it written *From the belly of Sheol I cried out; You heard my voice* (Jonah 2:3)? And it is written *He brings down to Sheol and raises up* (1 Samuel 2:6)! But here, *Sheol*; and there, *nethermost.* And we have established: 'This applies to one who has done *teshuvah*; and that, to one who has not.'"[66]

Rabbi Yose said, "What is meant by the verse *For My people have committed two wrongs: Me they have forsaken—Fountain of living waters—to hew out their own cisterns, broken cisterns that can hold no water* (Jeremiah 2:13). *Me they have forsaken, Fountain of living waters*—a person who does not want to sanctify the name of the blessed Holy One by Amen. What is their punishment? *To hew out their own cisterns, broken cisterns*—descending to Hell, rung after rung, until they reach Avadon, called *nethermost.*[67]

"If he sanctifies the name of the blessed Holy One, focusing on it fittingly, then he ascends rung after rung, to be delighted in that World that is Coming, flowing constantly and never ceasing, as is written: אמונים (*Emunim*), *The loyal, YHVH keeps*... (Psalms 31:24).[68]

754 "It has been taught: Song draws blessing from above to below until blessings prevail in all worlds."[69]

Rabbi Yose said, "The people of Israel are destined to utter a perfect song, a song comprising all other songs, as is written: *You will say on that day, 'Praise*

is punished forever in the *nethermost* region of Hell. Cf. *ZḤ* 79c (*MhN, Rut*).

66. **No?...** Is it really impossible to ascend from Sheol? Rabbi Shim'on distinguishes between Sheol (from which it is possible to ascend) and the *nethermost* region, Avadon (from which no one leaves). However, even regarding Sheol, a sinner can ascend only if he already engaged in, or at least attempted, *teshuvah* in his lifetime.

See above, pages 182, 540. The full verse in Samuel reads: *YHVH puts to death and brings to life* [or: *and grants life*; *keeps alive*], *brings down to Sheol and raises up.*

67. ***Me they have forsaken...*** Those who forsake God and refuse to sanctify His name by responding "Amen" are punished by descending to the *broken cisterns* of Hell. On the verse in Jeremiah, see above, pages 699–700.

68. **If he sanctifies the name...** By responding genuinely with "Amen" and focusing on the name, then he will attain the ceaseless delights of *Binah*, who is known as the World that is Coming. The verse in Psalms now implies that *YHVH keeps* אמנים (*amenim*), [those who respond with] *Amens.* Cf. above, note 53.

See *Tanḥuma, Tsav* 7 (and parallels), in the name of Rabbi Yehudah: "Whoever responds 'Amen' in this world is privileged to respond 'Amen' in the world that is coming, as is said: *Blessed is YHVH, God of Israel,* מן העולם ועד העולם (*min ha-olam ve-ad ha-olam*), *from world to world* [or: *from eternity to eternity*]. *Amen and Amen* (Psalms 106:48; 41:14)." See above, note 55. On *Binah* as the World that is Coming, see above, p. 144, n. 279.

69. **Song draws blessing...** Songs sung to God stimulate the flow of blessing.

YHVH, proclaim His name. Make His deeds known among the nations...' (Isaiah 12:4)."[70]

Rabbi El'azar said, "The people of Israel are destined to chant a song from below to above, and from above to below, and to tie the knot of faith—as is written: *Then* ישיר ישראל (*yashir yisra'el*), *will Israel sing, this song* (Numbers 21:17)—it is not written *Then* שר (*shar*), *did* [*Israel*] *sing*, but rather *Then yashir, will* [*Israel*] *sing*, and similarly with all of them. *This song*—from below to above.[71]

"*Rise, O well! Sing to it!* (Numbers, ibid.). *Rise, O well!*—that is, ascend to Your place, to be joined with Your Husband. This is from below to above; afterward from above to below—for until now She is in exile with us.[72]

"*The well dug by princes* (Numbers 21:18)—for Father and Mother engendered Her above. *Delved by nobles of the nation* (ibid.)—the Patriarchs, who are called *nobles of nations* (Psalms 47:10). *Delved*—a place for the King to couple with Her with blessings. And by what is the coupling? *With a scepter* (Numbers, ibid.)—*Yesod*. *With their staves* (ibid.)—*Netsaḥ* and *Hod*. This is from above to below.[73]

70. ***Make His deeds known among the nations...*** The passage continues: *declare that His name is exalted. Sing to YHVH, for He has done gloriously; let this be known* [literally: *this is known*] *in all the world!*

71. **from below to above...** Stimulating the divine flow, drawing it down, and unifying the *sefirot*.

The phrase "similarly with all of them" refers to the other instances of the biblical clause אז ישיר (*az yashir*), *then did sing*, which now are to be read as a future tense: *then will sing*, referring to the Messianic age.

Cf. *Midrash Tehillim* 48:4; Vol. 5, pp. 225–26, n. 102. The context in Numbers (21:16–18) reads: *From there to Be'er, which is the well of which YHVH said to Moses, "Gather the people, that I may give them water." Then* ישיר ישראל (*yashir yisra'el*), *did Israel sing* [or: *will Israel sing*], *this song: "Rise, O well! Sing to it! The well dug by princes, delved by nobles of the nation—with a scepter, with their staves."*

72. ***Rise, O well!...*** This is addressed to *Shekhinah*, pictured as a *well*. After ascending to unite with *Tif'eret*, She draws down sustenance for Her people, with whom She wanders in exile. On the exile of *Shekhinah*, see above, p. 393, n. 318.

73. ***The well dug by princes...*** Namely, by the divine parents, *Ḥokhmah* and *Binah*, who engendered *Shekhinah*. The sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret* (symbolized by the patriarchs) *delved* and prepared a place for the union of the King with *Shekhinah*, which is then consummated with the divine *scepter*, *Yesod*. This process draws the flow from above to *Shekhinah*, and through Her to the worlds below.

The verse in Psalms reads: *Nobles of nations have gathered with the God of Abraham.* Thus it associates *nobles of the nations* with *Abraham* (and through him with Isaac and Jacob as well). On Abraham as *a noble*, based loosely on the verse in Psalms, see BT *Sukkah* 49b, *Ḥagigah* 3a; *Shir ha-Shirim Rabbah* on 7:2. On all three patriarchs as *nobles* (based on either the verses in Numbers or Psalms), see *Zohar* 1:235a; 2:197b; 3:19b, 26a, 62a, 150a–b; *ZḤ* 50c. For the context in Numbers, see above, note 71.

"וממדבר (*U-mi-midbar*), *And from the desert, to Mattanah. And from Mattanah to Nahaliel, and from Nahaliel to Bamoth* (Numbers 21:18–19)—here, complete bond, bond of faith, enduring bond wherein is all.[74]

"Of that time is written *YHVH will be king over all the earth; on that day YHVH will be one and His Name one* (Zechariah 14:9). And it is written *Then will our mouth fill with laughter and our tongue with glad song. Then they will say among the nations: 'Great things has YHVH done for these'* (Psalms 126:2–3)."

74. **וממדבר (*U-mi-midbar*), *And from the desert*...** The passage is a short itinerary (Numbers 21:18–20): וממדבר (*U-mi-midbar*), *And from the desert* [or: *and from Midbar*], *to Mattanah. And from Mattanah to Nahaliel, and from Nahaliel to Bamoth. And from Bamoth to the valley that is in the steppes of Moab, by the top of Pisgah looking out over the wasteland.*

Here the verse alludes to the ascent of *Shekhinah*, who is pictured as *midbar*, a *desert*, and is characterized by divine דבור (*dibbur*), "speech." She rises to *Yesod*, apparently symbolized by *Mattanah* (understood as "a gift"); and then to *Tif'eret*, apparently symbolized by *Nahaliel* (understood as "My inheritance is God"). Finally She attains *Bamoth* ("heights")—the lofty realm of the highest *sefirot*. See *Or Yaqar*; *Nitsotsei Orot*; *Miqdash Melekh*; *Matoq mi-Devash*.

According to a midrashic reading, *and from the desert* מתנה (*mattanah*), *to Mattanah*, implies *and from the desert—mattanah, a gift* (namely Miriam's well). See Vol. 5, pp. 134–35, n. 380.

פרשת האזינו

Parashat Ha'azinu

"GIVE EAR" (DEUTERONOMY 32:1–52)

COMMENTARY ON HA'AZINU

Rabbi Yehudah opened, "*I rose to open for my beloved, but my beloved had turned away, was gone* (Song of Songs 5:5–6). What is written before? *I was asleep, but my heart was awake. The voice of my beloved, knocking: 'Open for me'* (ibid., 2). *I was asleep*—Assembly of Israel said, '*I was asleep* to the commandments of Torah when I journeyed in the wilderness. *But my heart was awake*, to enter the Land to fulfill them'—for all commandments of Torah are located in the Land.[1]

"*The voice of my beloved, knocking*—Moses, who reprimanded Israel with many reproofs, [286b] in many quarrels, as is written: *These are the words* [*that Moses spoke to all the Children of Israel*...] (Deuteronomy 1:1); *You have been*

1. ***I rose to open for my beloved***... According to the midrashic reading of Song of Songs, these verses were spoken by the earthly Assembly of Israel to the blessed Holy One. Similarly with the earlier verse: *I was* [or: *I am*] *asleep*.... See *Shir ha-Shirim Rabbah* on 5:2: "*I am asleep, but my heart is awake.* The Assembly of Israel said before the blessed Holy One, 'Master of the Universe! *I am asleep* to the commandments [i.e., in neglect of them], *but my heart is awake* for rendering loving-kindness.'"

Here Rabbi Yehudah offers a paraphrase. During their forty years of wandering in the wilderness, the people of Israel neglected (or were unable) to perform many of the *mitsvot*—especially all of those "located in the Land," that is, pertaining to the Promised Land. But their *heart was awake*, anticipating how they would perform such commandments once they entered the Land.

On the fact that many of the *mitsvot* apply only in the land of Israel, see Naḥmanides on Leviticus 18:25, Deuteronomy 4:5; *Zohar* 2:11b; *ZḤ* 35a. Cf. BT *Sanhedrin* 43b.

Rabbi Yehudah conflates Song of Songs 5:5–6. The former begins: *I rose to open for my beloved.* The latter reads in full: *I opened for my beloved, but my beloved had turned away, was gone. My soul departed as he spoke. I sought him but did not find him; I called him, but he did not answer me.* See *Shir ha-Shirim Rabbah*, ad loc.

Song of Songs 5:2 reads in full: *I was* [or: *I am*] *asleep, but my heart was awake* [or: *is awake*]. *Listen! My beloved knocks:* [or: *The voice of my beloved, knocking:*] *"Open for me, my sister, my companion* [or: *my beloved*], *my dove, my perfect one! For my head is drenched with dew, my locks with droplets of night."* See *Pesiqta de-Rav Kahana* 5:6 (and parallels); above, pp. 156–57, n. 14.

rebellious against YHVH. And in Horeb you infuriated YHVH . . . (ibid. 9:7–8). As is written: *knocking.*[2]

"Yet although Moses reprimanded Israel, he spoke his words with love, as is written: *For you are a holy people to YHVH your God. You YHVH has chosen to be for Him a treasured people* . . . (Deuteronomy 7:6); *You are children of YHVH your God* (ibid. 14:1); *You, cleaving to YHVH* (ibid. 4:4). Therefore, *You shall heed the voice of YHVH your God* (ibid. 27:10); *But because of YHVH's love for you* . . . [*He has brought you out with a strong hand* . . .] (ibid. 7:8). As is written: *Open for me, my sister, my beloved, my dove, my perfect one!* (Song of Songs 5:2).[3]

"What is written before? *I rose to open for my beloved* . . . , *but my beloved had turned away, was gone* (Song of Songs 5:5–6). Israel said, 'While we were about to enter the Land and accept those commandments of Torah by the hand of Moses, what is written? *But my beloved had turned away, was gone*—for it is written *Moses, servant of YHVH, died there* (Deuteronomy 34:5).[4]

"*I sought him but did not find him* (Song of Songs 5:6)—for there was never a generation like the generation of Moses, for whom the blessed Holy One enacted miracles as He did through him."[5]

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2. ***The voice of my beloved, knocking*—Moses . . .** His voice reprimanded Israel.

The two verses in Deuteronomy 9 read in full: *Remember, do not forget, how you infuriated YHVH your God in the wilderness: from the day that you came out of Egypt until you came to this place, you have been rebellious against YHVH. And in Horeb you infuriated YHVH, and YHVH was incensed with you enough to destroy you.*

3. **he spoke his words with love . . .** As demonstrated by the various verses in Deuteronomy—as well as the verse in Song of Songs, which is interpreted here as spoken by Moses to Israel.

The context in Deuteronomy 7 (verses 6–8) reads: *For you are a holy people to YHVH your God. You YHVH has chosen to be for Him a treasured people among all the peoples that are on the face of the earth. Not because you are more numerous than all the peoples did YHVH desire you and choose you, for you are the fewest of all the peoples. But because of YHVH's love for you and because of His keeping the vow that He swore to your fathers He has brought you out with a strong hand and ransomed* [or: *redeemed*] *you from the house of slaves, from the hand of Pharaoh, king of Egypt.*

4. **What is written before? . . .** In the Song of Songs, the cited passage (*I rose to open for my beloved* . . .) actually follows—rather than precedes—the previously cited verse. In any case, Rabbi Yehudah explains it to mean that the people of Israel declared their readiness to receive guidance from Moses and to fulfill the commandments pertaining to the Land, but their beloved leader suddenly died before he could enter with them.

On the quotation from Song of Songs, see above, note 1. The full verse in Deuteronomy reads: *Moses, servant of YHVH, died there in the land of Moab by the word of YHVH.*

5. ***I sought him but did not find him . . .*** For *Never again did there arise in Israel a prophet like Moses* (Deuteronomy 34:10).

The word "miracles" renders נמוסין (*nimosin*), "laws," derived from the Greek *nomos* ("custom, law"). In the *Zohar*, *nimosin* occasionally implies (and involves a play on) נסין (*nissin*), "miracles," supernatural enact-

Rabbi Yitsḥak said, "*I rose to open for my beloved, but my beloved had turned away, was gone.* This refers to the blessed Holy One; for throughout Moses' life he wanted no angel or messenger to guide along with Him. Happy is his share, for the blessed Holy One concurred with the wish of Moses! After he died, what is written? *An angel of YHVH appeared to Joshua.* And it is written: *Joshua fell on his face to the ground and prostrated himself, and he said to him, 'What does my master say to his servant?'* (Joshua 5:14).[6]

"Moses heard the holy voice of the supernal King and did not tremble—all the more so, an angel, whom he refused to consider in his heart or accept.[7]

"Come and see what is written: *He replied, 'No, for I am the commander of YHVH's army. Now have I come?'* (Joshua 5:14)—'in the days of Moses your master I came, but he did not accept me.' At that moment, Israel realized the worthiness of Moses. At that time, Israel sought the blessed Holy One, but He was not available for them as in the days of Moses—as is written: *I sought him but did not find him; I called him, but he did not answer me.*"[8]

Give ear, O heavens (Deuteronomy 32:1). Rabbi Ḥiyya said, "Happy is the share of Moses beyond all inhabitants of the world! Come and see what is written: *Hear, O heavens, and give ear, O earth, for YHVH has spoken* (Isaiah 1:2). With Isaiah, who was farther away from the King, it is written *Hear, O heavens, and*

ments that contravene the "laws" of nature. See *Zohar* 1:191b; 3:297b. According to *Or Yaqar*, here *nimosin* are simply the "laws" enacted by God through Moses.

6. **This refers to the blessed Holy One . . .** During the lifetime of Moses, the people of Israel were guided directly by God and not through any angel, as Moses had insisted. See Exodus 33:15: *If Your presence does not go* [i.e., *go with us*], *do not take us up from here!* However, after Moses died, *an angel of YHVH appeared to Joshua*, not God Himself; so the people of Israel felt that God had abandoned them, as intimated by the verse in Song of Songs: . . . *but my beloved had turned away, was gone.*

The context in Joshua (5:13–15) reads: *It happened when Joshua was at Jericho that he raised his eyes and saw, and look, a man was standing before him, his sword unsheathed in his hand. Joshua went toward him and said to him, "Are you ours or our enemies'?" He replied, "No, for I am the commander of YHVH's army. Now have I come!" Joshua fell on his face to the ground and prostrated himself, and he said to him, "What does my master say to his servant?" The commander of YHVH's army said to Joshua, "Remove your sandal from your foot, for the place on which you stand is holy." And Joshua did so.*

7. **all the more so, an angel . . .** Such an intermediate being would surely not have made Moses tremble; he demanded more.

8. ***Now have I come?* . . .** According to a midrashic reading, the angel's declaration—*Now have I come*—is actually a question: *Now have I come?* This is not his first appearance; he came previously in the days of Moses, who rejected him.

See *Bereshit Rabbah* 97:3 (p. 1246) and parallels. For the context in Joshua, see above, note 6.

give ear, O earth. As for Moses, who was closer to the King, it is written *Give ear, O heavens, and let the earth hear. . . .*[9]

"It has been taught: When Isaiah said *Hear, O heavens, and give ear, O earth,* many dazzling guardsmen appeared, to break his head. A voice issued, saying: 'Who is this who seeks to shake worlds?' Then he opened, saying, 'It is not I nor is it mine; rather, *for YHVH has spoken*—and not I.' With Moses, what is written? *Give ear, O heavens, that I may speak*—I and no other. *That I may speak*—without fear. *And let the earth hear my mouth's utterances*—and not anyone else's. Happy is his share!"[10]

Rabbi Abba said, "In the Engraved Letters of Rabbi El'azar: האזינו השמים ואדברה ותשמע הארץ (*Ha'azinu ha-shamayim va-adabberah ve-tishma ha-arets*), *Give ear, O heavens, that I may speak, and let the earth hear*—here is hinted a name of supernal holiness."[11]

Rabbi Yose said, "Furthermore, what distinguishes Moses from Isaiah? Moses said, "*Give ear,* השמים (*ha-shamayim*), *O heavens*—*ha-shamayim*, *the heavens*, the ones well known; *ha-shamayim*, *the heavens*, called the Name of the blessed Holy One. *And let* הארץ (*ha-arets*), *the earth, hear*—the one well known. With Isaiah, it is written *Hear, O* שמים (*shamayim*), *heavens*—and not, *ha-shamayim*, *the heavens. And give ear, O* ארץ (*arets*), *earth*—and not *ha-arets*, *the earth.* Nevertheless, they wanted to punish him, until he said *For YHVH has spoken.* Whereas Moses said all this, and it is written *that I may speak, my mouth's utterances*—*Give ear, O heavens, that I may speak. . . .*"[12]

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9. ***Give ear, O heavens. . .*** Rabbi Ḥiyya distinguishes between the parallel imperatives *Give ear* and *Hear.* The first implies more intimacy and closeness than the second. The prophet Isaiah—who was not directly linked with King *Tif'eret*—employed the less intimate form (*Hear*) in addressing the *heavens* (which symbolize *Tif'eret*). Moses, however, who attained the rung of *Tif'eret*, sang *Give ear, O heavens.*

See *Sifrei*, Deuteronomy 306; *Targum Yerushalmi*, Deuteronomy 32:1; *Devarim Rabbah* (ed. Lieberman), p. 125; *Tanḥuma, Ha-'azinu* 2; *Tanḥuma* (Buber), *Ha'azinu* 2. The full verse in Deuteronomy reads: *Give ear, O heavens, that I may speak, and let the earth hear my mouth's utterances.*

10. **When Isaiah said *Hear, O heavens. . .*** His declaration aroused harsh powers above, whom he had to reassure by invoking God. Moses, however, spoke fearlessly.

The phrase "dazzling guardsmen" renders גרדיני טהירין (*gardinei tehirin*), on which see above, p. 507, n. 17.

11. **In the Engraved Letters of Rabbi El-'azar. . .** According to this venerable source, the first five words of Moses' song allude to a Divine Name.

For various attempts to identify this Name, see *Or Yaqar*; Vital; *Sullam*; *Matoq mi-Devash.* The Engraved Letters of Rabbi El'azar is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar.* See above, p. 165, n. 38.

12. **what distinguishes Moses from Isaiah? . . .** Moses employed the definite article in the word השמים (*ha-shamayim*), literally *the heavens*—alluding to "the ones well

Rabbi Yitsḥak opened, "*Like an apple tree among the trees of the forest, so is my beloved among the young men*... (Song of Songs 2:3). *Like an apple tree among the trees of the forest*—happy is the share of Israel over all other nations! For all other nations have been given to princes appointed to rule over them; whereas holy Israel—happy is their share in this world and in the world that is coming, for the blessed Holy One gave them neither to an angel nor to any other ruler. Rather, He grasped them for His share, as is written: *Indeed, YHVH's share is His people* (Deuteronomy 32:9), and it is written *For Yah has chosen Jacob for Himself, Israel as His treasure* (Psalms 135:4).[13]

"*Like an apple tree among the trees of the forest*—just as an apple tree is distinguished by its colors from all other trees of the field, so is the blessed Holy One markedly distinguished from all higher and lower forces. Therefore, יהוה צבאות (*YHVH Tsveva'ot*), *YHVH of Hosts, is His name* (Isaiah 47:4)—He is אות (*ot*), an ensign, among the whole celestial army.[14]

"Come and see: the blessed Holy One is *like an apple*, which has three colors. Assembly of Israel is *like a rose* (Song of Songs 2:2). What is *a rose*?"[15]

known," namely the sefirotic *heavens*: *Tif'eret*, who is called the blessed Holy One. Similarly, *the earth* refers to "the one well known," namely *Shekhinah*.

Isaiah, however, avoided the definite article since he was addressing the visible, nondivine *heavens* and *earth*. Even so, he would have been punished for daring to address the heavens, had he not invoked God.

13. ***Like an apple tree***... According to midrashic tradition, the earthly Assembly of Israel utters these words in praise of the blessed Holy One. (See *Shir ha-Shirim Rabbah* on the verse.) Whereas all other nations are ruled by their individual heavenly princes, Israel is the personal share of the blessed Holy One.

On the heavenly princes of the nations, see above, p. 50, n. 140. The full verse in Song of Songs reads: כתפוח (*Ke-tappuaḥ*], *Like an apricot* [or: *apple*] *tree, among the trees of the forest, so is my beloved among the young men. In his shade I delight to sit, and his fruit is sweet to my palate.* In biblical Hebrew, תפוח (*tappuaḥ*) probably means "apricot," whereas in later Hebrew it means "apple" (which is not native to Palestine).

14. **an apple tree is distinguished by its colors**... The white pulp, the red skin, and the green stem (or leaves).

For the midrashic interpretation of צבאות (*Tseva'ot*), *Hosts*, see *Mekhilta, Shirta* 1: "What is the meaning of צבאות (*Tseva'ot*), *Hosts* (Psalms 89:9)? He is אות (*ot*), an ensign, among His צבא (*tsava*), host [or: army]. ... He is *ot*, an ensign, among His holy myriads." See BT *Ḥagigah* 16a; *Shir ha-Shirim Rabbah* on 2:7; *Zohar* 1:6a; 2:232a.

15. **the blessed Holy One is *like an apple***... Because He includes *Ḥesed*, *Gevurah*, and *Tif'eret*, which are symbolized respectively by white, red, and green. *Shekhinah* (known as Assembly of Israel) is *like a rose*.

Song of Songs 2:2 reads in full: כשושנה (*Ke-shoshanah*), *Like a lily* [or: *rose*], *among the thorns, so is my beloved among the maidens*. On this verse (and *Shekhinah* as *shoshanah*), see above, pp. 196–97, n. 32; p. 578, n. 237. On *shoshanah* as "lily" or "rose," see Vol. 6, p. 66, n. 33. On the sefirotic significance of the apple, see above, p. 459, n. 532.

Rabbi Abba said, "*A rose*, unspecified. *A rose* embraced by six leaves. *A rose* whose color is red and white—entirely two colors: red and white. So is Assembly of Israel.[16]

"The blessed Holy One is *like an apple*; Assembly of Israel is like *a rose*, and She spoke as follows: *Under the apple tree I roused you* (Song of Songs 8:5). *Under the apple tree*—[287a] where is that? Well, these are the patriarchs."[17]

Rabbi Yose said, "This is Jubilee."[18]

Rabbi Abba said, "All is fine, but these are the patriarchs that we mentioned; these are the three colors combined in the apple."[19]

Rabbi Yitsḥak said, "In what site is Assembly of Israel included in a rose? By those kisses of love as She cleaves to the King, She obtains two roses, as is said: *His lips are roses* (Song of Songs 5:13). Therefore She said, ישקני (*Yishaqqeni*), *Oh, that he would kiss me, with the kisses of his mouth* (ibid. 1:2)—as is said: *Upon your mouth all my people* ישק (*yishaq*), *shall kiss* (Genesis 41:40)—since She is included in roses."[20]

16. ***A rose*, unspecified...** The lack of a definite article enables the term *rose* to include not only the earthly variety but also *Shekhinah*. She is embraced by the six lower *sefirot* (*Ḥesed* to *Yesod*), pictured as six leaves. *Shekhinah* (known as Assembly of Israel) contains both the qualities of *Din* and *Ḥesed*, symbolized respectively by red and white.

The description "*a rose* whose color is red and white" matches a famous European variety: *Rosa gallica versicolor* (also known as *Rosa mundi*), one of the oldest of the striped roses, whose flowers are crimson splashed on a white background. The striping varies and occasionally flowers revert to the solid pink of their parent, *Rosa gallica*. The parent was introduced to Europe in the twelfth or thirteenth century by Crusaders returning from Palestine. Both parent and sport were famous for their aromatic and medicinal qualities.

See *Zohar* 1:1a; 3:107a; Vol. 8, p. 203, n. 433. On the six leaves, see also Ibn Ezra on Song of Songs 2:1.

17. ***Under the apple tree I roused you...*** The verse may now imply that *Shekhinah* stimulated *Yesod*, who is situated beneath the triad of *Ḥesed*, *Gevurah*, and *Tif'eret*—symbolized by the patriarchs: Abraham, Isaac, and Jacob.

The full verse in Song of Songs 8 reads: *Who is this coming up from the desert, leaning on her beloved? Under the apricot tree* [or: *the apple tree*] *I roused you. There your mother conceived you, there she who bore you conceived you.*

18. **This is Jubilee** Disagreeing with his colleague, Rabbi Yose insists that here *the apple tree* symbolizes *Binah* (who is known as Jubilee).

19. **All is fine...** Both views are, in a sense, correct—since *Binah* is the source of the patriarchal triad (*Ḥesed*, *Gevurah*, and *Tif'eret*) and can thus be called by their name: *apple*. But even so, the apple's colors signify the sefirotic patriarchs. (See above, notes 14–15.)

20. **In what site?...** That is, how and where does *Shekhinah* become a rose? By being kissed by the King, whose *lips are roses*.

The verse in Genesis refers to Joseph, appointed as vizier over all of Egypt. The context (41:39–41) reads: *Pharaoh said to Joseph, "After God has made known to you all this,*

Rabbi Yehudah said, "The blessed Holy One is called Heaven. And because He is called Heaven, all those firmaments included in this name number seven, and when they join as one they are called Heaven, and are called the Name of the blessed Holy One. Who are those firmaments? As we have learned: 'וילון (*Vilon*), Curtain; רקיע (*Raqi'a*), Firmament; שחקים (*Sheḥaqim*), Skies; זבול (*Zevul*), Loft; מעון (*Ma'on*), Dwelling; מכון (*Makhon*), Site; ערבות (*Aravot*), Clouds.' So we have learned in the *Aggadta* of the House of Rav Sava."[21]

Rabbi Yitsḥak said, "These are *barraita*s of the House of Rav Sava, and there are many such treating all these aspects, as we have learned."[22]

Rabbi Shim'on said, "I have learned an outside *barraita*—that corresponding to all these seven crowns of the King are found seven firmaments and seven planets running back and forth. They are called by names for their names, although all those thrones of firmaments and seven planets are equivalent. Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. These are equivalent to

there is no one as discerning and wise as you. You shall be over my house, and upon your mouth all my people ישק (*yishaq*), *shall kiss. By the throne alone shall I be greater than you." Pharaoh said to Joseph, "See, I have set you over all the land of Egypt."*

The expression *upon your mouth all my people shall kiss* apparently means "by your command (by the directives you issue) all my people shall be guided," or "to your orders all my people shall submit," or "to you all my people shall pay homage." Alter renders it: *By your lips all my folk shall be guided.* Here, Rabbi Yitsḥak quotes the line as an allusion to Joseph's *sefirah*, *Yesod*, who nourishes all. See *Zohar* 1:196a; *ZḤ* 60a.

Song of Songs 5:13 reads in full: *His cheeks are like a bed of spices* [or: *balsam*], *towers of perfumes* [or: *of herbal spices*]. *His lips are* שושנים (*shoshanim*), *lilies, dripping liquid myrrh.* Here, for the sake of consistency and context, I have translated *shoshanim* as *roses*; see above, note 15. On *His lips are like shoshanim*, see *Zohar* 3:107a, 140b (*IR*), 295b (*IZ*).

Song of Songs 1:2 reads in full: *Oh, that he would kiss me with the kisses of his mouth—for your loving is better* [or: *your caresses are better*] *than wine.*

21. **The blessed Holy One is called Heaven . . .** *Ze'eir Anpin* is called by this name. He includes seven *sefirot* (*Ḥesed* to *Shekhinah*, or *Binah* to *Yesod*), which are symbolized by the seven firmaments.

On Heaven as a name of the blessed Holy One, see *Bahir* 68 (100), citing 1 Kings 8:32; *Zohar* 2:85a–b; *Nitsotsei Zohar.* On the firmaments, see BT *Ḥagigah* 12b: "Rabbi Yehudah said, 'There are two רקיעים (*reqi'im*), expanses [or: firmaments, heavens]. . . .' Resh Lakish said, 'Seven, namely וילון (*Vilon*), Curtain; רקיע (*Raqi'a*), Firmament [or: Expanse]; שחקים (*Sheḥaqim*), Skies; זבול (*Zevul*), Loft; מעון (*Ma'on*), Dwelling; מכון (*Makhon*), Site [or: Foundation]; ערבות (*Aravot*), Clouds. *Vilon* performs no function at all except entering in the morning and leaving in the evening, and renewing each day the act of Creation.'" See above, pp. 600–601, n. 297.

The *Aggadta* of the House of Rav Sava (the Elder) is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar.* On this library, see above, p. 165, n. 38.

22. **These are *barraitas* . . .** The term ברייתא (*barraita*), "external," usually refers to a Tannaitic tradition not included in the Mishnah. Here, it designates astronomical or astrological teachings that are "outside" the normal realm of discourse. See *Or Yaqar.*

those, in concealment of words, regarding those of whom is written *Let them stand and save you—the astrologers, the stargazers* (Isaiah 47:13). All those matters are concealed, although these are not ways of Torah.[23]

"As for us, we follow ways of Torah, as is written: *He gave them names like the names his father had called them* (Genesis 26:18). We follow what the blessed Holy One spoke; and we follow Him, as is written: *Walk in His ways* (Deuteronomy 28:9)."[24]

Rabbi Yose said, "Matters are simple for the Companions and well known, although concealed."[25]

He said to him, "We have learned as follows—as Rabbi Yehudah said in the name of Rabbi Ḥiyya in our presence, and as they taught from those *barraitas*—'In the days of King Solomon, the moon assumed fullness.' In many places, the words of those *barraitas* are well known."[26]

Rabbi Shim'on said, "I raise my hands in prayer to the supernal Holy One, that these matters may be revealed by me in that world as they were concealed

23. **I have learned an outside *barraita*...** According to this source, the seven firmaments and the seven planets correspond to the seven lower sefirotic crowns.

The second sentence may mean that the *sefirot* are called by the names of the firmaments and planets, which are "equivalent" to the original sefirotic names. Alternatively, the firmaments and planets are called by their own names, which are "equivalent" to the sefirotic names. Their astronomical names conceal the divine correspondence. For various interpretations, see *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

The verse in Isaiah, addressed to Babylon, reads: *Let them stand and save you—the astrologers, the stargazers, who announce, month by month* [or: *by each new moon*], *what will come upon you.* See *Zohar* 2:76a, 232a.

As mentioned in the preceding note, the word *barraita* itself means "external, outside," so the phrase "an outside *barraita*" is redundant.

24. **As for us...** Rabbi Shim'on distinguishes himself and his Companions from those who dabble in "outside" teachings on astronomy and astrology. Specifically, Rabbi Shim'on and the Companions call the *sefirot* by their genuine names, as reflected symbolically throughout the Torah.

The full verse in Genesis reads: *Isaac dug anew the wells of water that had been dug in the days of Abraham, his father, which the Philistines had blocked up after Abraham's death; and he gave them names like the names his father had called them.* Rabbi Shim'on applies the conclusion of the verse—*He gave them names like the names...*—to being loyal to the genuine *names* of the *sefirot*.

On the *Zohar*'s ambivalence toward the twin medieval sciences of astronomy and astrology, see *Zohar* 1:99b–100b; Liebes, *Pulḥan ha-Shaḥar*, 100.

25. **Matters are simple for the Companions...** They know the sefirotic significance of the firmaments and planets, and they keep this concealed.

26. **In the days of King Solomon...** Then *Shekhinah* (symbolized by the moon) ruled in all Her glory.

According to the Midrash, just as the moon does not become full until the fifteenth day of its cycle, so it remained incomplete until the glorious reign of Solomon in the fifteenth generation from Abraham. See *Shemot Rabbah* 15:26: "When Solomon appeared, the disk of the moon became full." See above, p. 207, n. 61.

in my heart. We do not follow the ways of those *barraitas*; the ways of Torah we grasp!"[27]

It has been taught: Rabbi Yehudah said, "Who can you find as great in wisdom as King David and King Solomon, within this crown known in those *barraitas*? The moon King David called Righteousness, since it is his, as is written: *Open for me the gates of righteousness* (Psalms 118:19). So too, King Solomon. It is called Righteousness, and the sun—who is called My Covenant—is called Justice; and they are Thrones of Glory for the King, as is written: *Righteousness and justice are the foundation of Your throne* (ibid. 89:15). Righteous One and Righteousness, similarly, are on a single rung."[28]

It has been taught: Seven crowns, as established, are called nine; and even in those *barraitas* those seven firmaments are nine.[29]

Rabbi Shim'on said, "How long will the Companions read these words? Look, we follow the blessed Holy One, and we know matters; through us has been revealed what was not revealed to the ancient ones![30]

"From here on, all these words and all these *barraitas*—put them aside for those who have not entered and emerged. Thereby, they will come to inquire; and when they inquire, the Companions will say, 'Woe to the generation from which Rabbi Shim'on has departed!' But come and see: From here on, there will be no generation like this—nor Torah being revealed to the Companions.[31]

27. **that these matters may be revealed by me...** Rabbi Shim'on looks forward to revealing in the afterlife the secrets that he has long kept hidden. See below, p. 799, n. 94.

28. **as King David and King Solomon...** Who both knew the "crown" of *Shekhinah* well. Yet they each referred to Her metaphorically, concealing Her official sefirotic name: *Malkhut*. David referred to the moon (that is, *Shekhinah*) as Righteousness; and he described Her partner (*Yesod*, or *Tif'eret* and *Yesod*) as משפט (*mishpat*), "Justice." *Yesod*, the divine phallus, is often associated with the covenant of circumcision, and accordingly it is called here My Covenant.

Shekhinah and Her partner represent Thrones of Glory for *Binah*, who is pictured as the King. The verse from Psalm 89 alludes to them as *righteousness and justice*. On this verse, see *Zohar* 2:122a; 3:59b, 73b, 85b 291b (*IZ*).

Yesod is also known as Righteous One, and He shares a single rung with His partner, Righteousness (*Shekhinah*). On *Yesod* as Righteous One, see above, p. 38, n. 105. On Righteous One and Righteousness, see above, p. 86, n. 93.

29. **Seven crowns...** The seven *sefirot* from *Ḥesed* to *Shekhinah* are considered nine, including their divine parents, *Ḥokhmah* and *Binah*. On the nine firmaments, see *Or Yaqar*; *Matoq mi-Devash*.

30. **How long will the Companions read these words?...** From the "external" traditions of astronomy and astrology. See above, notes 22–25.

31. **put them aside...** Leave such "external" material for those who have not explored and endured the secret realm.

On the idiomatic expression "entered and emerged," see below, pp. 791–92, n. 74. On the unique status of Rabbi Shim'on's generation, see above, p. 27, n. 68.

"Come and see: The last [of the] generation that left Egypt knew all, for Moses kept on revealing to them during all those forty years that they were in the wilderness, as I have said."[32]

It has been taught: Rabbi Yitsḥak said, "Moses revealed this only on the day he departed from the world, as is written: *A hundred and twenty years old I am today* (Deuteronomy 31:2)—on that very day. Nevertheless, he did not speak until he was given permission, as is written: *Now, write down this song* (ibid., 19). And when he revealed, he did not say *Give ear, O Israel*, but rather *Give ear, O heavens.*"[33]

Rabbi Yose said, "It is written: *this song.* Now, is it called a *song*?"[34]

Rabbi Yitsḥak replied, "Certainly, a *song.* Just as [287b] a song is drawn by the Holy Spirit from above to below, so here these words were drawn by the Holy Spirit from above to below. Therefore Moses uttered a *song.*[35]

"Come and see: All this Moses spoke, and he called to those above before uttering a word, as is written: *Give ear, O heavens.* Why all this? *For the name of YHVH do I call* (Deuteronomy 32:3). Before he spoke a word, all the worlds shook.[36]

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"It has been taught: At the moment when Moses said *Give ear, O heavens*, the worlds trembled. A voice issued, saying, 'Moses, Moses, why are you shaking all? You are the son of a human being; yet because of you, worlds tremble!'[37]

"[Moses] opened, saying, '*For the name of YHVH do I call.*' At that moment, they subsided and listened to his words."

32. **The last [of the] generation that left Egypt...** Namely (or including) the children raised by those who left Egypt. See *Or Yaqar*; *Matoq mi-Devash.* On the Generation of the Desert as "a Generation of Knowledge," see above, p. 55, n. 4.

33. **Moses revealed this...** He uttered his song (containing numerous secrets) only on the day he died. Even then, he requested permission before speaking; and he addressed his words to the *heavens*, not directly to Israel.

Deuteronomy 31:2 records Moses speaking to the Israelites: *He said to them, "A hundred and twenty years old I am today. I can no longer go forth and come in, and YHVH has said to me, 'You shall not cross this Jordan.'"* (The idiom *go forth and come in* means here to lead forces in battle.) According to Rabbi Yitsḥak, the word *today* implies that on that very day, Moses turned *a hundred and twenty years old*—the age at which he was to die. See *Zohar* 3:297a.

Deuteronomy 31:19 reads in full: *Now, write down this song and teach it to the Children of Israel; put it in their mouths, so that this song will be My witness against the Children of Israel.*

34. **Now, is it called a *song*?** Much of the Song of Moses (Deuteronomy 32:1–43) consists of reprimands, so how can it be called a *song*?

35. **Just as a song is drawn by the Holy Spirit...** Just as a sacred song is inspired from above, so were these words of Moses. Consequently, his utterance is called a *song.*

36. **Why all this?...** That is, why did Moses address the heavens?

37. **Moses, Moses, why are you shaking all?...** See below, p. 849, n. 238.

IDRA ZUTA אדרא זוטא
The Small Assembly

It has been taught:[1] On that day when the Companions gathered in the house of Rabbi Shim'on, and he was arranging his affairs to depart from the world—and before him were his son, Rabbi El'azar, Rabbi Abba, and the rest of the Companions, and the house was full—Rabbi Shim'on raised his eyes and saw that the house was filled.[2]

Rabbi Shim'on wept and said, "The other time when I was on my sickbed, Rabbi Pinḥas son of Ya'ir was in my presence. And while I was selecting my place, they extended my life until now. When I returned, fire was whirling in front of me; it has never ceased, and no person has entered without permission. Now I see that it has ceased, and look, the house is filled!"[3]

1. **It has been taught** Here begins אדרא זוטא (*Idra Zuta*), *The Small Assembly*. This composition (3:287b–296b) describes the final gathering of Rabbi Shim'on and the Companions, as the master prepares to depart from this world. Now he reveals the deepest secrets concerning the various divine configurations.

The placement of *Idra Zuta* in the *Zohar*'s commentary on Torah portion *Ha'azinu* (which features the Song of Moses) indicates the parallel between the last words (and death) of Moses and those of Rabbi Shim'on. On the comparison (and contrast) between Rabbi Shim'on and Moses, see Huss, *Ke-Zohar ha-Raqi'a*, 11–42.

Copyists and editors of the *Zohar* refer to this section (and to the dramatic gathering) as *Idra Zuta* (The Small *Idra*), to distinguish it from an earlier larger gathering: *Idra Rabba* (The Great *Idra*), which appears in *Zohar* 2:127b–145a (Vol. 8, pp. 318–459).

On *Idra Zuta*, see above, page xii; Liebes, *Studies in the Zohar*, 82–84; Giller, *Reading the Zohar*, 89–157; Sobol, "Ḥativat ha-Idrot be-Sifrut ha-Zohar"; Asulin, "Qomatah shel ha-Shekhinah"; Har-Shefi, *Malkin Qadma'in*, 158–224. On the term *idra*, see below, note 7. On depictions of the divine anatomy in Jewish mysticism, see Scholem, *Kabbalah*, 16–18; idem, *On the Mystical Shape of the Godhead*, 15–55.

2. **arranging his affairs . . .** The Aramaic phrase—מסדר מלוי (*mesadder milloi*)—can also be construed as "arranging his words," namely the secrets that he wished to reveal.

3. **The other time when I was on my sickbed . . .** Rabbi Shim'on had been on the verge of death—already selecting his place in Paradise—when his life was mercifully extended until now. Ever since Rabbi Shim'on "returned" to earthly life, no one has dared to enter his presence without permission.

The account of Rabbi Shim'on's earlier experience appears in *ZḤ* 18d–19a (*MhN*) and also in *Zohar* 3:309a–b (*Tosefet*). There, Rabbi Shim'on selects his place in Paradise next to the prophet Ahijah of Shiloh (on whom see 1 Kings 11:29–39; Vol. 1, p. 24, n. 165). See Liebes, *Studies in the Zohar*, 11–12. On the fire whirling before Rabbi Shim'on,

As they were sitting down, Rabbi Shim'on opened his eyes and saw what he saw; fire whirled through the house. They all left—Rabbi El'azar and Rabbi Abba remained; the rest of the Companions sat outside.[4]

Rabbi Shim'on said to Rabbi El'azar, his son, "Go out and see if Rabbi Yitsḥak is here, for I have been surety for him. Tell him to arrange his affairs and return to me. Happy is his share!"[5]

Rabbi Shim'on rose—and sat down. He laughed aloud, saying, "Where are the Companions?"[6]

Rabbi El'azar rose and brought them in, and they sat before him.

Rabbi Shim'on raised his hands and offered a prayer, and was joyful. He said, "Those Companions who were present at the threshing house will convene here."[7]

see *Zohar* 2:14a (*MhN*); cf. BT *Ḥagigah* 14b; *Zohar* 1:98b (*MhN*).

Rabbi Pinḥas son of Ya'ir, a second-century rabbi who lived in Palestine, was renowned for his saintliness and ability to work miracles. In the *Zohar* he is a revered member of Rabbi Shim'on's circle. Such special recognition is to be expected since (according to BT *Shabbat* 33b) Rabbi Pinḥas was the son-in-law of Rabbi Shim'on. However, the *Zohar* elevates Pinḥas further by transforming him into Rabbi Shim'on's father-in-law. Whereas according to rabbinic literature Rabbi Pinḥas outlived Rabbi Shim'on, in the account below, Rabbi Pinḥas has already died. See above, pp. 418–19, n. 402; *Zohar* 3:144b (*IR*); Tishby, *Wisdom of the Zohar*, 1:59.

4. **saw what he saw...** That is, he saw the Divine Presence, which becomes visible at death.

See *Sifra, Nedavah* 2:12, 4a, in the name of Rabbi Dosa: "Scripture states: *No human can see Me and live* (Exodus 33:20). In their lifetime they do not see, but in their death they do!" See above, p. 327, n. 104.

5. **I have been surety for him...** Years earlier, Rabbi Yitsḥak was on the verge of death when Rabbi Shim'on interceded with God and saved his life. In order to do so, Rabbi Shim'on pledged himself as surety, promising to bring Rabbi Yitsḥak along with him when his own time would come. Rabbi Yitsḥak is fortunate now to be departing the world together with his master. For the earlier episode, see *Zohar* 1:217b–218b (Vol. 3, pp. 313–18); above, p. 261, n. 46.

6. **Rabbi Shim'on rose—and sat down...** He was about to begin, but then he noticed that most of the Companions had left when "fire whirled through the house."

7. **Those Companions who were present at the threshing house...** Namely, those who participated in the earlier gathering, the *Idra Rabba* (The Great Assembly). During that event, six of the Companions proved their mystical ability and stamina, but three others died. Now the experienced Companions are invited to hear Rabbi Shim'on's final words.

The term "threshing house" renders בי אדרא (*bei iddera*). The word *iddera* means "threshing floor; barn; chamber." In *Shir ha-Shirim Rabbah* on 7:3, the Sanhedrin is described as אדרא דאזהרה (*iddera de-azharah*), "the threshing floor of enlightenment (or admonishment)," because the members of the Sanhedrin sat in semicircular rows, resembling half the shape of a threshing floor. See M *Sanhedrin* 4:3: "The Sanhedrin was arranged like half of a circular threshing floor so that they could see one another." See also *Targum*, Song of Songs 7:3; and cf. *Shir ha-Shirim Rabbah* on 5:11, where Rabbi

They all left—there remained Rabbi El'azar, his son, Rabbi Abba, Rabbi Yehudah, Rabbi Yose son of Rabbi Ya'akov, and Rabbi Ḥiyya. Just then, Rabbi Yitsḥak entered. Rabbi Shim'on said to him, "How fine is your share! How much joy is destined to be added to you today!"[8]

Rabbi Abba sat behind his back, and Rabbi El'azar in front of him.

Rabbi Shim'on said, "This hour is an hour of favor, and I want to enter without shame into the world that is coming. Here, holy words that I have not revealed until now, I wish to reveal in the presence of *Shekhinah*—before they say that I departed deficiently. This is why they were concealed in my heart: to enter with them into the world that is coming.[9]

"I will arrange you like this: Rabbi Abba will write; Rabbi El'azar, my son, will repeat; and the rest of the Companions will meditate in their hearts."[10]

Rabbi Abba rose from behind his back, and Rabbi El'azar, his son, remained seated.

He said to him, "Rise, my son, for someone else will sit in that place."[11]

Rabbi El'azar rose. Rabbi Shim'on enwrapped himself and sat down.[12]

Yoḥanan describes nighttime study as "the threshing floor of Torah."

In the titles *Idra Rabba* and *Idra Zuta*, the word *idra* (technically, *iddera*) is often understood as "assembly, convocation," though the sense of "threshing place" still pertains because the Companions gather to thrash out the secrets. See the more general use of the term in *Zohar* 3:148a: "I want to walk behind you and learn some of those sublime words that you taste every day from the Holy *Idra*." Cf. the statement of David ben Judah he-Ḥasid (in *Mar'ot ha-Tsove'ot*, 116): "This secret [is clear]... to anyone who has entered the threshing house."

On the various connotations of the term *iddera*, see Liebes, *Peraqim*, 93–107. Ronit Meroz has suggested that the Zoharic term derives from Greek *edra*, "sitting-place, seat, abode (especially of the gods), sanctuary, temple, session (of a council)." See Meroz, "The Story in the Zohar about the Grieving Dead," 47–51. On the passage in M *Sanhedrin*, see the eschatological description of the threshing floor in *Vayiqra Rabbah* 11:8; *Qohelet Rabbah* on 1:11; *Tanḥuma, Shemot* 29; *Shemot Rabbah* 5:12. On the *Idra Rabba*, see above, note 1.

8. **They all left...** All the others who had earlier filled the house now left, and there remained only five of the Companions who had survived the *Idra Rabba* plus the newly arrived sixth one, Rabbi Yitsḥak.

9. **I want to enter without shame...** Having revealed as much wisdom on earth as he could. Otherwise he would be departing deficiently.

On the concluding sentence, see below, note 94. On the theme of entering without shame, see *Seder Eliyyahu Rabbah* 1, p. 4; *Midrash Mishlei* 10; *Zohar* 2:123b; 3:46a, 144a (*IR*), 196b, 291a–b (*IZ*), 295a (*IZ*); *ZḤ* 2c (*SO*), 8d (*MhN*), 70d (*ShS*). Cf. *Zohar* 1:4a, 221b–222a; 2:134b; 3:205b.

On the tension between revealing and concealing, see above, p. 371 at n. 251; Vol. 8, pp. 320–21, n. 6.

10. **Rabbi Abba will write...** On his scribal role, see *Zohar* 2:123b; 3:296b (*IZ*).

11. **someone else...** Apparently referring to one of the souls of the righteous coming from Paradise.

12. **Rabbi Shim'on enwrapped himself...** In his cloak in preparation for revealing secrets of divinity.

This description derives from a famous

He opened, saying, "*The dead do not praise Yah, nor all who go down into silence. But we will bless Yah [now and forever. Hallelujah]* (Psalms 115:17–18). *The dead do not praise Yah*—certainly so: those who are called *dead.* For the blessed Holy One is called 'living,' and He dwells among those called 'living,' not with those called *dead.* At the end of the verse is written *nor all who go down into* דומה (*dumah*), *silence*—all those who descend to *Dumah* will be drawn into Hell. It is different with those called 'living,' for the blessed Holy One desires their glory."[13]

Rabbi Shim'on said, "How different is this moment [288a] from the *Idra*! For in the *Idra* the blessed Holy One and His chariots convened, and now the blessed Holy One is here accompanied by those righteous from the Garden of Eden—which did not happen in the *Idra*. The blessed Holy One seeks the honor of the righteous more than His own. As is written concerning Jeroboam, who was offering incense to idols and worshiping them—but as soon as he stretched out his hand against Iddo the prophet, it is written *His hand withered* (1 Kings 13:4). This is not written because he worshiped idols, but because he stretched out his hand against the prophet. And now, the blessed Holy One seeks their honor, and they are all coming with Him!"[14]

rabbinic story (BT *Ḥagigah* 14b): "Once Rabbi Yoḥanan son of Zakkai was riding on a donkey, traveling on the road, and Rabbi El'azar son of Arakh was guiding the donkey behind him. He [i.e., Rabbi El'azar] said to him, 'Master, teach me one chapter of the Account of the Chariot [based on Ezekiel's vision].' He [i.e., Rabbi Yoḥanan] replied, 'Have I not taught you: "Nor [may one expound the Account of] the Chariot in the presence of one, unless he is a sage who understands on his own (M *Ḥagigah* 2:1)"?' He said to him, 'Master, permit me to say before you one thing that you have taught me.' He replied, 'Speak!' Immediately, Rabbi Yoḥanan son of Zakkai dismounted from the donkey and enwrapped himself and sat upon a stone beneath an olive tree. He [Rabbi El'azar] said to him, 'Master, why did you dismount from the donkey?' He replied, 'Is it possible that you are expounding the Account of the Chariot, and *Shekhinah* is with us and the ministering angels accompany us, and I should ride on the donkey?' Immediately, Rabbi El'azar son of Arakh began expounding the Account of the Chariot, and fire descended from heaven and encompassed [or: intertwined with] all the trees of the field, whereupon they all opened in song. . . ."

See *Tosefta Ḥagigah* 2:1; *Mekhilta de-Rashbi*, Exodus 21:1; JT *Ḥagigah* 2:1, 77a; *Zohar* 2:95a. Cf. BT *Shabbat* 10a.

13. ***The dead do not praise Yah . . .*** According to a rabbinic tradition, "the wicked . . . even in their life are called 'dead,'" whereas "the righteous . . . even in their death are called 'living.'" See BT *Berakhot* 18a–b; above, p. 214, n. 82.

Dumah, literally "silence," designates the silence of death (the netherworld) in the Bible. See Psalms 94:17: *Were not YHVH a help to me, my soul would have nearly dwelt in dumah*. In rabbinic literature, Dumah is the angel in charge of souls of the dead (BT *Berakhot* 18b, *Shabbat* 152b, *Sanhedrin* 94a). In the *Zohar* he retains this role and oversees Hell.

14. **How different is this moment from the *Idra*! . . .** In the earlier gathering (known

He said, "Look, here is Rav Hamnuna Sava, surrounded by seventy elders adorned with crowns, each one shining from the lustrous splendor of the Holy Ancient One, concealed of all concealed! For he is coming to hear in joy these words that I will speak."[15]

While he was seated, he said, "Look, here is Rabbi Pinḥas son of Ya'ir! Prepare his place!"[16]

The Companions who were there trembled; they rose—and seated themselves in the recesses of the house. Rabbi El'azar and Rabbi Abba were in front of him.

Rabbi Shim'on said, "If it were as in the *Idra*, all the Companions would be speaking, I among them. But now, I alone—and all are listening to my words, those above and those below. Happy is my share this day!"[17]

Rabbi Shim'on opened, saying, "*I am my beloved's, and his desire is for me* (Song of Songs 7:11). All the days that I have been bound to this world, I have been bound in a single bond with the blessed Holy One. Because of this, now *his desire is for me*—He and this whole holy entourage—to hear in joy concealed words and praise for the Holy Ancient One, concealed of all concealed. Separate,

as *Idra Rabba*), God appeared along with the angels of His Chariot-Throne. Now, souls of the righteous accompany Him, and thereby they are honored.

Jeroboam was the first king of the northern kingdom of Israel. According to the book of Kings, he had golden calves built in Bethel and Dan to dissuade the people from going to the Temple in the southern kingdom of Judah. See 1 Kings 12:25–33. In the following chapter of Kings, a prophet from Judah comes to Bethel and prophesies the destruction of the altar. *It happened when the king heard the word of the man of God that he had proclaimed against the altar in Bethel, Jeroboam stretched out his hand above the altar, saying, "Seize him!" But the hand he stretched out against him withered, and he could not pull it back.* In Kings *the man of God* is not named, but he is traditionally identified as Iddo.

See *Pesiqta de-Rav Kahana* 2:6; *Tanḥuma, Toledot* 12; *Zohar* 2:64a; 3:156b. On Iddo, see also 2 Chronicles 9:29, 12:15; *Seder Olam Rabbah* 20; *Midrash Tanna'im*, Deuteronomy 33:1; BT *Sanhedrin* 89b; Rashi and Radak on 1 Kings 13:1. On *Idra Rabba*, see above, note 1.

15. **Rav Hamnuna Sava . . .** On this revered figure, see above, pp. 261–62, n. 48.

According to *Zohar* 1:7b, Rabbi Shim'on had once been promised that he and Rav Hamnuna Sava would be neighbors in Paradise. According to the conclusion of the *Idra Rabba*, during that earlier assembly Rav Hamnuna Sava was elsewhere—imprisoned in a tower by edict of the royal crown. See *Zohar* 3:144b (*IR*). On the significance of Rav Hamnuna Sava's appearance in *Idra Zuta*, see Asulin, "Qomatah shel ha-Shekhinah," 156–77.

The Holy Ancient One is the primordial divine realm, which soon becomes the focus of Rabbi Shim'on's teaching.

16. **Rabbi Pinḥas son of Ya'ir . . .** On this figure, see above, note 3.

17. **If it were as in the *Idra* . . .** During that earlier assembly (*Idra Rabba*), all the Companions participated in revealing secrets. Now they listen as Rabbi Shim'on expounds. On *Idra Rabba*, see above, note 1.

separated from all, yet not separate; for all are joined to it, and it is joined to all. It itself is all! Ancient of Ancients, concealed of all concealed. Arrayed and not arrayed. Arrayed in order to sustain all; not arrayed, for it cannot be found.[18]

"When arrayed, it produces nine radiancies, flashing from it, from its array. Those radiancies go flashing and spreading in every direction—like a lofty lamp, from which lights spread in every direction; yet when one draws near those spreading lights to perceive them, nothing can be found but the lamp alone. So is the Holy Ancient One—supernal Lamp, concealed of all concealed. Nothing can be found except for those spreading radiancies, revealed and hidden. They are called the Holy Name, and therefore all is one.[19]

"As for what our colleagues have said in the ancient books—that these are rungs created in the Holy Ancient One, who is revealed through each one of them, for they are the Holy Ancient One's enhancements—now is not the time for these matters, since I have already discussed them in the holy *Idra*. I have seen what I did not know was so, and the word has been concealed in my heart. Now I alone will testify before the King and all these truly virtuous ones who have come to hear words.[20]

18. ***I am my beloved's*...** Rabbi Shim'on has been intimate with the blessed Holy One his whole life, so now He desires to hear Rabbi Shim'on's words. On the verse in Song of Songs, see *Zohar* 1:88a–b; 3:132b (*IR*).

At the mention of "the Holy Ancient One," Rabbi Shim'on immediately begins to describe this indescribable realm. It is separate from all things, yet linked to each one. It took on form to generate existence; yet although manifested, it cannot be found.

The term the Holy Ancient One often refers to *Keter*; but in the *Idra Zuta*, it includes both *Ein Sof* and *Keter*. See Scholem; Tishby, *Wisdom of the Zohar*, 1:245. In the following, I alternate between the pronouns "It" and "He" when referring to the Holy Ancient One, depending on the context.

19. **When arrayed, it produces nine radiancies**... The Holy Ancient One generates nine lights, the essences (or origins) of the nine lower *sefirot*. These convey aspects of Divinity, serving as its Name. Yet although the lights seem to be distinct rays, ultimately they have no existence independent of their source, which cannot be grasped on its own. Their apparent separateness is an optical illusion.

On the nine lights, see *Zohar* 1:65a; 2:226a, 269a; Scholem. Cf. *ZḤ* 104c (*Tiq*), 121d (*Mat*). On the parable of the lamp, see below at notes 103–5; Moses de León, Commentary on the Ten *Sefirot*, 377b; Tishby, *Wisdom of the Zohar*, 1:239–40. On the sefirotic significance of the name *YHVH*, see above, p. 74, n. 60.

20. **what our colleagues have said . . .** Namely, that these nine radiancies are תקונין (*tiqqunin*), enhancements, of the Holy Ancient One, through which He reveals Himself in the corresponding nine *sefirot* (from *Ḥokhmah* to *Shekhinah*).

Rabbi Shim'on says that he already discussed these matters in the *Idra Rabba*, where, in fact, the thirteen *tiqqunin* of the Holy Ancient One figure prominently. See, e.g., *Zohar* 3:131a (*IR*), 134b (*IR*). He then refers to a discovery that he has kept hidden, which he will now reveal in the presence of God and the souls of the virtuous from Paradise.

The semantic range of the word תקונא

"The white skull of the Head has neither beginning nor end—a colander of its balsam, expanding and glowing, from which the righteous inherit four hundred worlds of yearning in the world that is coming. From this colander of balsam, which is the white skull, drips dew every day to that *Ze'eir Anpin*, to the place called Heaven. Thereby the dead are destined to be revived in the time to come, as is written: *May God give you of the dew of heaven* (Genesis 27:28). His head is filled, and the whole Apple Orchard receives trickles of that dew.[21]

(*tiqquna*)—Hebrew תקון (*tiqqun*)—includes: "mending, improvement, correction, perfection, restoration, alignment, preparation, order, arrangement, array, adornment, equipment, enhancement, configuration." The term *tiqquna* figures prominently in both *Idra Rabba* and *Idra Zuta*. See below, note 51; Vol. 8, p. 320, n. 5.

21. **The white skull of the Head...** Of the Holy Ancient One. This boundless skull is like a colander, dripping its aromatic sustenance. Each day, the vivifying dew of emanation trickles from this skull to the configuration of *sefirot* from *Ḥesed* to *Yesod*, which is called *Ze'eir Anpin*. The core of *Ze'eir Anpin*, *Tif'eret*, is symbolized by "heaven." *Ze'eir Anpin*'s head is filled with dew, which also reaches *Shekhinah* (known as the Apple Orchard).

The phrase "a colander of its balsam" renders קולטרא דקטפוי (*qultera de-qitpoi*). The neologism *qultera* signifies here some type of vessel, and it may be based on Castilian *coladero*, "colander, sieve"; or on Aramaic קולתא (*qulta*), "pitcher." *Qitpa* means "resin, sap, balsam." For various interpretations, see *Or Yaqar*; *Derekh Emet*; *Bei'ur ha-Millim ha-Zarot*, 189; *Ma'arikh*, s.v. *qltr*; *Nitsotsei Orot*; *Sullam*; Scholem; *Sha'arei ha-Idra*; Har-Shefi, *Malkin Qadma'in*, 43, n. 52. Cf. *Zohar* 2:176b (*SdTs*); Vol. 5, p. 552, n. 14.

According to a rabbinic tradition, the righteous will be rewarded with 310 worlds in the afterlife, based on the numerical value of the word יֵשׁ (*yesh*), "substance," in the verse *To endow my lovers with* יש (*yesh*), *substance, filling their storehouses* (Proverbs 8:21). Here the number is increased to 400. See M *Uqtsin* 3:12; *Avot* 5:19; Vol. 8, p. 328, n. 24. On the term "worlds of yearning," see above, p. 32, n. 82.

The motif of dew reviving the dead appears in *Pirqei de-Rabbi Eli'ezer* 34: "Rabbi Yehudah said, '...In the time to come, the blessed Holy One will bring down a dew of revival, reviving the dead....' Rabbi Tanḥum said, '...From where does it descend? From the head of the blessed Holy One. In the time to come, He will shake the hair of His head and bring down a dew of revival, reviving the dead, as is said: *I was asleep, but my heart was awake.... For my head is filled with dew* (Song of Songs 5:2).'" See Vol. 8, pp. 328–29, n. 25.

On emanation as dew, and on *Shekhinah* as the Apple Orchard, see above, p. 459, n. 532. On the dew dripping from the Holy Ancient One to *Ze'eir Anpin* to *Shekhinah*, see *Zohar* 2:61b, 84b, 88a; 3:128b (*IR*), 135b (*IR*), 292b (*IZ*). The full verse in Genesis reads: *May God give you of the dew of heaven and the fat of the earth, abundance of grain and new wine.*

The term זעיר אנפין (*ze'eir anpin*) means "short-tempered, irascible, impatient," taking a short time for one's nostrils to flare (deriving from Proverbs 14:17). The contrasting term אריך אנפין (*arikh anpin*) means "slow to anger; long-suffering; forbearing; patient," taking a long time for one's nostrils to flare (deriving from Exodus 34:6). See Ibn Ezra (short), ad loc.

In the *Zohar*, the term *Arikh Anpin* is applied to the highest sefirotic configuration, corresponding to *Keter* and characterized by pure compassion. In *Idra Zuta*, the following

"This Holy Ancient One is concealed and hidden away; and concealed supernal Wisdom is found and is not found in that skull. Surely in this Ancient One, nothing is revealed but the head alone, for it is head of all heads. The beginning of that supernal Wisdom is concealed within it; and it is called Supernal Brain, Concealed Brain, a brain that is tranquil and quiet; and no one knows it except itself.[22]

"Three heads are engraved, one within the other, one above the other. One head is Concealed Wisdom, covered and unopened. This Concealed Wisdom is head of all heads of other wisdoms.[23]

"The Supernal Head is the Holy Ancient One, concealed of all concealed. The Head of all Heads— [288b] a head that is not a head. It is unknown and unknowable what is inside this head, since it can be grasped by neither Wisdom nor Understanding. To this is applied: *Flee to your place!* (Numbers 24:11); *the living beings darting back and forth* (Ezekiel 1:14). Therefore the Holy Ancient One is called *Ayin*, Nothingness, since *Ayin* depends upon it.[24]

two *sefirot*—*Ḥokhmah* and *Binah*—are designated as Father and Mother, who engender the next configuration (from *Ḥesed* to *Yesod*). This next sefirotic cluster is characterized by a tension between opposites: right and left, loving-kindness and judgment. Relative to *Arikh Anpin* (the Long-suffering One), this configuration is called *Ze'eir Anpin* (the Short-tempered One). Whereas in *Idra Rabba Ḥokhmah* and *Binah* are not described separately and are included in *Ze'eir Anpin*, in *Idra Zuta* the term *Ze'eir Anpin* is generally applied to the configuration from *Ḥesed* to *Yesod*, although sometimes it includes *Ḥokhmah* and *Binah*.

The terms *Arikh Anpin* and *Ze'eir Anpin* are sometimes understood respectively as "the Large (or Vast) Countenance" and "the Small Countenance." (See Vol. 8, p. 324, n. 14.) On *Arikh Anpin* and *Ze'eir Anpin*, see also Tishby, *Wisdom of the Zohar*, 1:245–46, 426–27; Idel, *Ben: Sonship and Jewish Mysticism*, 417–25. On the distinction between the scope of *Ze'eir Anpin* in *Idra Rabba* and in *Idra Zuta*, see Scholem, *On the Mystical Shape of the Godhead*, 51. In *Idra Zuta*, the name *Arikh Anpin* is normally replaced by "the Holy Ancient One."

22. **concealed supernal Wisdom is found and is not found . . .** This root of the *sefirah Ḥokhmah* (Wisdom) is within the skull of the Holy Ancient One, but it cannot be precisely determined or known. It is identified with the Concealed Brain.

23. **Three heads are engraved . . .** Rabbi Shim'on begins his description of the three heads of the Holy Ancient One from the lowest (or innermost) one: Concealed Wisdom (or the Concealed Brain), the root of *Ḥokhmah*.

On the three heads, see the following note; *Or Yaqar*; Tishby, *Wisdom of the Zohar*, 1:245–46; Liebes, *Studies in Jewish Myth*, 75–77; Har-Shefi, *Malkin Qadma'in*, 43–46. Cf. the image of three brains, above, pp. 677–78, n. 52; below, note 138.

24. **The Supernal Head is the Holy Ancient One . . .** The second head of the Holy Ancient One is called by His very name; this corresponds to *Keter*. The highest (or most expansive) head—corresponding to *Ein Sof*—is unknowable, even to the *sefirot Ḥokhmah* and *Binah*.

These three heads can be pictured concentrically as the (concealed) brain, the encompassing cranium (the second head), and

"All those hairs and all those strands hang from the Concealed Brain, all of them symmetrically smooth, and the nape is not seen. All because this Ancient One is unified; all is in joy, never changing from Compassion.[25]

"It is found in thirteen, for this Concealed Wisdom divides within it three times into four; and He, the Ancient One, contains them, reigning over all.[26]

"One path shining in the middle of the hairs issuing from the brain is the path by which the righteous shine in the world that is coming, as is written: *The path of the righteous is like gleaming light* (Proverbs 4:18). Of this is written *Then*

the boundless head of *Ein Sof*. For various interpretations, see *Or Yaqar*; *Omer Man*; *Emet le-Ya'aqov*; *Bei'urei ha-Gera*; *Yafah Sha'ah*; *Yayin ha-Reqaḥ*; *Sullam*; *Sha'arei ha-Idra*; *Matoq mi-Devash*; Har-Shefi, *Malkin Qadma'in*, 44.

The paradoxical name *Ayin* (Nothingness) alludes to the Holy Ancient One's undifferentiated and incomprehensible nature: no-thingness. See above, p. 22, n. 57; Matt, "*Ayin*."

The concluding clause—"since *Ayin* depends upon it"—implies that the term *Ayin* pertains to a specific realm within the Holy Ancient One. See Gottlieb, *Meḥqarim*, 177. Cf. *Or Yaqar*; *Sullam*; *Matoq mi-Devash*.

The verse in Numbers (originally spoken by King Balak to Balaam) now implies that one should *flee* from inquiring about this head. Cf. *Sefer Yetsirah* 1:8: "If your mind races, return למקום (*la-maqom*), to the place [or: to the Place (i.e., the Omnipresent)]." On this enigmatic wording, see Hayman, *Sefer Yeṣira*, 73.

The full verse in Ezekiel (describing the angelic beings carrying the divine Chariot-Throne) reads: *The living beings darting back and forth like a flash of lightning*. Here, that flurry of activity alludes to fleeting comprehension. Both verses are also quoted in *Zohar* 2:177b (*SdTs*).

The notion that *Ḥokhmah* and *Binah* cannot comprehend the highest head parallels the statement in the Gnostic *Gospel of Truth* (22:27–29), according to which the aeons (divine emanations) below *Nous* (Intellect) are unaware of the hidden divinity: "It was quite amazing that they were in the Father without knowing Him." See Vol. 8, p. 337, n. 47.

25. **All those hairs and all those strands...** The hairs on the head of the Holy Ancient One are smooth, signifying Compassion. They cover the nape of the neck, concealing its quality of Judgment. Such constant Compassion is characteristic of the Holy Ancient One. See *Zohar* 3:128b–129a (*IR*).

26. **It is found in thirteen...** The Holy Ancient One is enhanced by thirteen *tiqqunin*. (See above, note 20; below, note 51.) These thirteen enhancements are associated with the thirteen attributes of Compassion, which are derived from two biblical passages (in Exodus and Micah).

The more prevalent list of the attributes of Compassion appears in Exodus 34:6–7, which reads in full: *YHVH passed before his face and called out, "YHVH! YHVH! A compassionate and gracious God, slow to anger* [or: *long-suffering*], *and abounding in kindness* [or: *love*] *and truth* [or: *faithfulness*], *keeping kindness for the thousandth generation, removing iniquity, transgression, and sin; yet He does not wholly acquit, inflicting the guilt of fathers upon sons and upon sons of sons, to the third and fourth generations."* See BT *Rosh ha-Shanah* 17b. Cf. Micah 7:18–20; *Zohar* 3:131a (*IR*).

Rabbi Shim'on explains the number thirteen as the sum of three-times-four divisions of Concealed Wisdom plus the Holy Ancient One Himself. For various interpretations, see *Or Yaqar*; *Nitsotsei Orot*; *Sullam*; *Sha'arei ha-Idra*; *Matoq mi-Devash*.

you will delight upon YHVH (Isaiah 58:14). From this path shines all other paths that depend on *Ze'eir Anpin*.[27]

"This Ancient One is סבא דסבין (*Sava de-Savin*), Eldest of Elders, Origin of Origins—supernal Crown on high, by which all crowns and diadems are adorned. Lamps are illumined, glowing; and He Himself is the supernal Lamp—hidden, unknown. All other lamps are kindled and illumined by Him.[28]

"This Ancient One exists with three heads, which are comprised in one head, and that Supernal Head is above, above. Since the Holy Ancient One is marked by three, all other shining lamps are in threes.[29]

"Furthermore, the Holy Ancient One is marked by two, entirety of the Ancient One by two: highest Crown of all above—Head of all heads—and the one above this, who is not known. Similarly, all the other concealed lamps are in twos.[30]

27. **One path shining in the middle of the hairs...** In the parting of the hair. See below at note 145, and *Zohar* 3:129a (*IR*), which specifies a total of "613 paths, diverging in *Ze'eir Anpin*."

The verse in Isaiah is construed here hyperliterally: *Then you will delight* על (*al*), *above, YHVH*—that is, *above Tif'eret*, who is known as *YHVH*.

The context in Isaiah (58:13–14) reads: *If you refrain from trampling the Sabbath, from engaging in your affairs on My holy day, and call the Sabbath "delight," the holy of YHVH "honored"; if you honor it by not going your own ways, pursuing your affairs, or speaking a word, then you will delight* על (*al*), *upon* [or: *in*], *YHVH, and I will cause you to ride upon the heights of the earth, and feed you the inheritance of your father Jacob—for the mouth of YHVH has spoken.* The phrase *speaking a word* may refer to idle, mundane, or excessive talk, discussing business, or legal proceedings. On the hyperliteral reading *above YHVH*, see above, p. 557, n. 168. The full verse in Proverbs reads: *The path of the righteous is like gleaming light, shining ever brighter until full day.*

28. **סבא דסבין (*Sava de-Savin*), Eldest of Elders...** Playing on the philosophical formula סבת הסבות (*sibbat ha-sibbot*), based on Latin *causa causarum*, "cause of causes," the ultimate ground of being. (In acknowledgment of this allusion, I have included the title "Origin of Origins.") The Holy Ancient One is the source of the lower nine sefirotic crowns or lamps.

On the allusion to *sibbat ha-sibbot*, see *Zohar* 1:22a (*TZ*), 72b; 2:205a; 3:128b (*IR*); *ZḤ* 48b–c; Moses de León, *Sheqel ha-Qodesh*, 4 (6–7); Scholem, *Über einige Grundbegriffe des Judentums*, 50.

29. **This Ancient One exists with three heads...** All included in the highest. See above, notes 23–24.

The threefold nature of the Holy Ancient One is recapitulated in the triadic arrangement of the following *sefirot*: *Ḥokhmah*, *Binah*, *Da'at*; *Ḥesed*, *Gevurah*, *Tif'eret*; and *Netsaḥ*, *Hod*, *Yesod*. On *Da'at*, see below, note 62.

30. **the Holy Ancient One is marked by two...** Apparently referring to *Keter* and *Ein Sof*.

See above, note 18. For various interpretations, see *Or Yaqar*; *Sullam*; Tishby, *Wisdom of the Zohar*, 1:243; *Sha'arei ha-Idra*; *Matoq mi-Devash*.

The twofold nature of the Holy Ancient One is reflected in the polar opposites right and left, which characterize the sefirotic structure. The concluding clause can also be rendered: "all the other lamps are concealed in twos."

"Furthermore, the Ancient One is marked and concealed by one—He is one and He is all. So all the other lamps are linked, turning into one; they are one, and that is all.[31]

"The forehead that is revealed in the Holy Ancient One is called רצון (*ratson*), Will. For this Supernal Head—concealed, concealed on high, unknown—extends one potentate, mild and beautiful, that is included in the forehead. Since it is the Will of all wills, it is arrayed in the forehead, revealed in luster. When this is revealed, Will of wills prevails through all worlds, and all prayers below are accepted, and the face of *Ze'eir Anpin* shines, and all is in Compassion.[32]

"Because all judgments are hidden away and subjugated, on Sabbath at the time of *minḥah*—which is when all judgments are aroused—this forehead is revealed, all judgments are subdued, and Compassion prevails. So [Sabbath] is without Judgment, both above and below. Even the fire of Hell sinks in its place, and the wicked have rest.[33]

31. **the Ancient One is marked and concealed by one...** The unity of the Holy Ancient One is reflected in the unity of the sefirotic lamps.

32. **The forehead...** Here is manifested the Divine רצון (*ratson*), "Will" (or "Favor"), which is pictured as a potentate issuing from the highest of the three heads and "included in the forehead." Once this potent Will is revealed, prayers are accepted, the harshness of *Ze'eir Anpin* (the Short-tempered One) is assuaged, and Compassion prevails.

The term "potentate" renders טורנא (*turana*), "governor, ruler," which probably derives from Greek *tyrannos*, "absolute ruler, tyrant." See, e.g., *Targum Yonatan*, Judges 16:5; *Zohar* 1:164a. The word "luster" renders בוסיטא (*bosita*), a neologism that apparently refers here to a luster or ray of light, playing on בוסינא (*bosina*), "lamp, spark." Based on the references to "forehead," "luster," and *ratson*, there may be an allusion here to the ציץ (*tsits*), "medallion" (or "plate, rosette"), a gold plate worn on the forehead of the high priest over his turban, bearing the inscription קדש ליהוה (*qodesh la-YHVH*), *Holy to YHVH* (Exodus 28:36). A few verses later (Exodus 28:38), the *tsits* is associated with the word רצון (*ratson*): *It shall be upon his forehead perpetually* לרצון להם (*le-ratson la-hem*), *for their acceptance* [or: *to win acceptance* (*or favor*) *for them*], *before YHVH*. See *Zohar* 3:129a (*IR*); Vol. 8, p. 335, n. 41; Liebes, *Peraqim*, 134–35. On *bosita*, see also Vol. 5, p. 556, n. 22; Vol. 8, p. 356, n. 123; Luria, *Va-Ye'esof David*, s.v. *besit*.

On the three heads, see above, notes 23–24. On the forehead of the Holy Ancient One, see *Zohar* 3:129a (*IR*), 136b (*IR*), 293a (*IZ*). On the term *Ze'eir Anpin*, see above, note 21.

33. **at the time of *minḥah*...** The afternoon service. Usually, the afternoon and the approach of evening are a time of Judgment, but on Sabbath afternoon the divine forehead is revealed and all harsh powers of Judgment are subdued.

The association of Sabbath afternoon with רצון (*ratson*), "will, favor," accords with the medieval custom of reciting Psalms 69:14 during the Sabbath *minḥah*: *As for me, may my prayer to You, O YHVH, come at a time of ratson, favor. O God, in Your abundant kindness, answer me with Your sure deliverance.*

The tranquility of Sabbath extends even to Hell, where the wicked are allowed to rest.

"Therefore a soul of joy is added on Sabbath, and a person should rejoice in three Sabbath meals, for all faith—entirety of faith—is found therein. A person should arrange and eat three meals of faith, rejoicing in them."[34]

Rabbi Shim'on said, "I attest before all those here that through all my days I have never neglected these three meals, by virtue of which I have not been compelled to fast on Sabbath—even on other days I haven't had to, much less on Sabbath. For whoever attains them attains complete faith. One is the meal of *Matronita*, one is the meal of the King, and one is the meal of the Holy Ancient One, concealed of all concealed. In that world, he will attain these.[35]

According to *Bereshit Rabbah* 11:5, one of the dwellers in Hell reports: "Whoever does not observe the Sabbath willingly in your world observes it here against his will.... All week long we are punished and on the Sabbath we are granted rest."

On the association of the time of *minḥah* with Judgment, see above, p. 1, n. 3. On the assuagement of Judgment at the time of *minḥah* (and on the verse in Psalm 69), see *Zohar* 3:129a (*IR*); Vol. 8, pp. 335–36, n. 42. On the passage in *Bereshit Rabbah*, see BT *Sanhedrin* 65b; *Tanḥuma, Ki Tissa* 33; *Pesiqta Rabbati* 23, 120a; *Zohar* 1:14b, 17b, 41a (*Heikh*), 48a, 62b, 197b, 237b; 2:31b, 88b, 100a, 130a, 136a, 150b–151a, 203b, 207a; 3:94b, 105a, 145a (*IR*); *ZḤ* 17a–b (*MhN*), 79b (*MhN*).

34. **a soul of joy is added on Sabbath...** Each person observing the Sabbath is endowed with an additional soul, which enables him to relish all three Sabbath meals.

See BT *Beitsah* 16a, in the name of Rabbi Shim'on son of Lakish: "On Sabbath eve the blessed Holy One imparts an additional soul to a human being. When Sabbath departs it is taken from him." See above, p. 144, n. 280.

The three Sabbath meals (on Friday night, Sabbath noon, and Sabbath afternoon) are associated with three divine configurations (as explained below), spanning all of the *sefirot*—the entire realm of faith. Cf. the rabbinic notion that the observance of Sabbath is equivalent to fulfilling the entire Torah. See JT *Berakhot* 1:4, 3c; Vol. 5, p. 379, n. 538.

On the three Sabbath meals, see *Mekhilta, Vayassa* 4; *Mekhilta de-Rashbi*, Exodus 16:25; BT *Shabbat* 117b–118b; *Zohar* 2:88a–b; 3:94b; *ZḤ* 48c; Tishby, *Wisdom of the Zohar*, 3:1234–36. On the phrase "entirety of faith," see Moses de León, *Sefer ha-Rimmon*, 118.

On the connection between a person's additional Sabbath soul and his appetite, see Rashi on BT *Beitsah* 16a and especially *Ta'anit* 27b, s.v. *neshamah yeteirah*.

35. **I have never neglected these three meals...** Due to Rabbi Shim'on's lifelong devotion to these special meals, he never experienced a bad dream on the night of Sabbath—nor, in fact, on any night. Consequently, he never had to fast on Sabbath day, in order to avert the fulfillment of any foreboding dream.

See BT *Shabbat* 11a: "Rava son of Meḥasia said in the name of Rav Ḥama son of Goria in the name of Rav: 'Fasting is as fine for [annulling] a dream as fire for tow [short or broken fibers combed off flax].' Rav Ḥisda said, 'If it is on the same day.' Rav Yosef said, 'Even on Sabbath.'"

One who succeeds in celebrating all three meals will eventually attain the entire divine domain of faith, since each meal is in honor of one of the three sefirotic configurations: *Shekhinah* (or *Matronita*) on Friday night, *Ze'eir Anpin* at Sabbath noon, and the Holy Ancient One on Sabbath afternoon. Whoever rejoices in all three meals week by week proves worthy of experiencing the corresponding divine realms in the afterlife.

On various correspondences between the

"When this Will is revealed, all judgments shine and are subjugated by their chains.[36]

"The enhancement of the Holy Ancient One is arrayed in one arrangement, totality of all enhancements. That is supernal Concealed Wisdom, entirety of all the rest; and this is called supernal Eden, concealed of all concealed—brain of the Ancient One. This brain expands in every direction; from it spreads another Eden, hewn out of this one.[37]

"When that [289a] concealed head in the head of the Ancient One, which is not known, extends a potentate to illuminate, it strikes this brain, which is engraved and illuminated by many lights. It generates and traces in the luster in this forehead, designing a certain light called Will. This Will extends below into the beard, to the place where it settles in the beard, and it is called Supernal *Ḥesed*. When this Will is revealed, masters of Judgment look upon it and are overwhelmed.[38]

meals and the *sefirot*, see *Zohar* 2:88b; *ZḤ* 48c; Baḥya ben Asher on Exodus 16:25; idem, *Shulḥan shel Arba*, 482; Isaiah Horowitz, *Shenei Luḥot ha-Berit, Massekhet Shabbat*, 102a–b; Tishby, *Wisdom of the Zohar*, 3:1234–35; Wolfson, intro to *Sefer ha-Rimmon*, 53–55.

On Rabbi Shim'on's devotion to the Sabbath meals, see *Zohar* 3:95a (Vol. 8, p. 107, nn. 158–59). On the common neglect of these three meals, see BT *Shabbat* 118b; *Sha'arei Teshuvah (Teshuvot ha-Ge'onim)*, 178; *Tosafot, Bekhorot* 2b, s.v. *shemma*. On the passage in BT *Shabbat* (quoted above), see *Bereshit Rabbah* 44:12; BT *Ta'anit* 12b; *Pesiqta de-Rav Kahana* 28:3; *Tanḥuma, Bereshit* 2; *Zohar* 3:89b, 92a, 105a–b.

36. **When this Will is revealed . . .** When the Will of the Holy Ancient One is revealed (as, for example, on Sabbath afternoon), all harsh powers are illumined and immediately subdued.

37. **The enhancement of the Holy Ancient One . . .** It is arrayed in Concealed Wisdom (or the Concealed Brain), which is the third of the Holy Ancient One's three heads. This Wisdom is the source of all lower wisdoms, beginning with the *sefirah* of *Ḥokhmah* (Wisdom). Concealed Wisdom is also called "supernal Eden," whereas *Ḥokhmah* is called simply "Eden."

On the term תקונא (*tiqquna*), "enhancement, adornment, array, arrangement, configuration, feature," see above, note 20. On the three heads of the Holy Ancient One, see above, notes 23–24. On the two Edens, see *Zohar* 3:129b (*IR*), below at note 65; Gikatilla, *Sha'arei Orah*, 98a–b. On other senses of upper and lower Eden, see *Zohar* 2:178b (*SdTs*), 210b; 3:182b; *ZḤ* 18a (*MhN*); cf. *ZḤ* 13c (*MhN*).

38. **that concealed head in the head of the Holy Ancient One . . .** The highest head, corresponding to *Ein Sof*, extends a potency (or "potentate"), which strikes the Concealed Brain, generating the Will. This Will extends into the beard of the Holy Ancient One.

On the term rendered as "potentate," see above, note 32. On the beard of the Holy Ancient One, see below, note 50. On Supernal *Ḥesed*, see *Zohar* 2:48b–49a; 3:138b (*IR*); Gikatilla, *Sod Shelosh-Esreh Middot*, 223; Liebes, *Studies in the Zohar*, 214, n. 196. Cf. *Zohar* 3:133b (*IR*).

"The eyes of the head of the Holy Ancient One—two, equivalent to one; watching constantly, never sleeping, as is written: *Behold, He neither slumbers nor sleeps, the Guardian of Israel* (Psalms 121:4)—Holy Israel. Therefore, no brows over the eye, nor eyelid.[39]

"That brain is engraved and shines with three whites of the eye. In this white, the eyes of *Ze'eir Anpin* bathe, as is written: *bathing in milk* (Song of Songs 5:12); for the primal white and the other whites bathe and illumine the other lamps.[40]

"The brain is called 'fountain of blessing,' the fountain from which all blessings derive. Since this brain glows with three whites of the eye, it is called *He that has a good eye* יְבוֹרָךְ (*yevorakh*), *will be blessed* (Proverbs 22:9)—blessing depends on it, for in the brain are revealed the whites of the eyes.[41]

"When this eye gazes upon *Ze'eir Anpin*, all worlds are in joy. This eye is right; eyes of the one below are right and left—two of two colors.[42]

"In the Concealment of the Book we have learned that there is higher י (*yod*) and lower י (*yod*), higher ה (*he*) and lower ה (*he*), higher ו (*vav*) and lower ו (*vav*). All these higher ones depend upon the Ancient One, and the lower ones are in

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39. **The eyes of the head of the Holy Ancient One...** His two eyes function (and are considered) as one, since in the realm of the Holy Ancient One there is only Compassion (symbolized by right) and no Judgment (symbolized by left). This "single" eye watches over the world constantly, so it is not covered.

In the verse from Psalms, *Israel* now alludes to *Ze'eir Anpin*, whose core is *Tif'eret Yisra'el* (Beauty of Israel). On the eye(s) of the Holy Ancient One, see *Zohar* 3:129b–130a (*IR*).

40. **three whites of the eye...** Of the Holy Ancient One. The eyes of *Ze'eir Anpin* are bathed in this milky whiteness, which also bathes and illumines the sefirotic lamps of *Ze'eir Anpin*.

See *Zohar* 3:129b–130a (*IR*), 136b–137a (*IR*), 293b (*IZ*). The full verse in Song of Songs reads: *His eyes are like doves by streams of water, bathing in milk, sitting by a brimming pool.* See *Zohar* 2:122b, 177b (*SdTs*); 3:136b (*IR*).

41. **The brain is called 'fountain of blessing'...** The Concealed Brain provides all blessing.

The verse in Proverbs reads: *He that has a good* [or: *generous*] *eye* יְבֹרָךְ (*yevorakh*), *will be blessed, for he gives of his bread to the poor.* Rabbi Shim'on is alluding to a Talmudic interpretation of this verse. See BT *Sotah* 38b, in the name of Rabbi Yehoshu'a son of Levi: "We give the cup of blessing for the recital of Grace after Meals only to one who has a generous eye, as is said: *He that has a generous eye* יְבֹרָךְ (*yevorakh*), *will be blessed, for he gives of his bread to the poor.* Do not read *yevorakh*, *will be blessed*, but rather יְבָרֵךְ (*yevarekh*), *will bless.*" See above, p. 260, n. 42; *Zohar* 3:129b–130a (*IR*).

42. **When this eye gazes upon *Ze'eir Anpin*...** When the eye of the Holy Ancient One gazes upon *Ze'eir Anpin*, the latter's harshness is assuaged and the worlds rejoice. The "single" eye of the Holy Ancient One manifests only Compassion (symbolized by right), not Judgment (symbolized by left), whereas *Ze'eir Anpin* below has two distinct eyes.

See above, note 39; *Zohar* 2:176b (*SdTs*); *Zohar* 3:15a–b, 130a, 136b–137b (*IR*), 292b (*IZ*), 293b (*IZ*). On the interplay between *Arikh Anpin* (or the Holy Ancient One) and *Ze'eir Anpin*, see also Hellner-Eshed, "Refu'at ha-Panim."

Ze'eir Anpin—not dependent but actually there. They are dependent on the Ancient One, for the name of the Ancient One is concealed from all and cannot be found; but these letters are dependent on the Ancient One so that all those below may exist, for otherwise they would not.[43]

"Therefore the Holy Name is concealed and revealed—that which is concealed, corresponding to the Holy Ancient One, concealed of all; and that which is revealed, for the sake of the one revealed, dependent on *Ze'eir Anpin*. Consequently, all blessings require the concealed and the revealed.[44]

"These concealed dependent letters surely depend upon the Ancient One, depending upon the skull, forehead, and eyes. Why is י (*yod*) dependent? To sustain י (*yod*) below.[45]

43. **the Concealment of the Book . . .** Referring to *Sifra di-Tsni'uta* (The Book of Concealment). See *Zohar* 2:177a (*SdTs*); Vol. 5, pp. 559–62, nn. 33–38.

In the realm of *Ze'eir Anpin*, the (lower) letters י ה ו (*yod*, *he*, *vav*) symbolize respectively *Ḥokhmah*, *Binah*, and *Da'at* (or *Tif'eret*). In the realm of the Holy Ancient One, the (higher) letters represent roots, or primordial forms, of these *sefirot*. These subtle roots are said to be "dependent" on the Holy Ancient One, whereas the more fully formed letters are "actually there" in *Ze'eir Anpin*. The subtle letters are dependent on the Holy Ancient One in order to enable the lower letters to exist in *Ze'eir Anpin*.

"The name of the Ancient One" likely refers to יהו (*YHV*), which is composed of the three consonants of the name יהוה (*YHVH*). On this shorter name, see *Sefer Yetsirah* 1:13; *Zohar* 2:126b–127a, 176b (*SdTs*); Scholem, *Origins of the Kabbalah*, 31–33. On the name of the Holy Ancient One's being concealed, see *Zohar* 3:130a (*IR*).

The reversed title (the Concealment of the Book) appears frequently in *Idra Rabba*, yet only here in *Idra Zuta*. On the relation between the *Idrot* and *Sifra di-Tsni'uta*, see Liebes, *Studies in the Zohar*, 95–101; Giller, *Reading the Zohar*, 98–99. On the triad of *Ḥokhmah*, *Binah*, and *Da'at*, see below, note 62.

44. **Therefore the Holy Name is concealed and revealed . . .** This may refer to the idea that the name יהוה (*YHVH*), representing a more hidden realm, is not pronounced as it is written, but rather as the more "revealed" name אדני (*Adonai*), "My Lord," which refers to a more revealed *sefirah* (*Shekhinah*), who is Herself "dependent on *Ze'eir Anpin*."

The concluding sentence refers to the standard formula of blessing: "Blessed are You, *YHVH* our God, King of the world, who has sanctified us by His commandments and commanded us to . . ." According to Rabbi Shim'on, the opening of the blessing (mentioning "You") alludes to the more revealed aspect of God, which can be addressed directly in the second person; whereas the continuation of the blessing (employing the third person) alludes to the Holy Ancient One, who must be spoken of more indirectly. In grammatical terminology, the third-person construction is known as נסתר (*nistar*), "concealed." See above, p. 252, n. 20; below, note 65.

See *Bahir* 125 (184); Naḥmanides on Exodus 15:26; Scholem, *Das Buch Bahir*, p. 135, n. 2; *Nitsotsei Zohar*. On God's name being both concealed and revealed, see above, p. 27, n. 67. For various interpretations of how this principle applies here, see *Or Yaqar*; *Sha'arei ha-Idra*; *Matoq mi-Devash*.

45. **To sustain י (*yod*) below** Alluding to *Ḥokhmah* in the realm of *Ze'eir Anpin*. See above, note 43.

The nose. In this nose, through the nostril of an armoire within, blows the breath of life to *Ze'eir Anpin*. And in this nose, in the nostril of an armoire, is suspended ה (*he*), sustaining another *he* below. This breath issues from the Concealed Brain and is called 'breath of life.' By this breath, people are destined to know Wisdom in the time of King Messiah, as is written: *The breath of YHVH will alight upon him: a breath of wisdom and understanding* (Isaiah 11:2).[46]

"This nose is life on all sides—complete joy, tranquility, health. Whereas the nose of *Ze'eir Anpin* is as we have established, for it is written: *Smoke rose from His nostrils* (2 Samuel 22:9). While here is written *For My praise,* אחטם (*eḥetom*), *I restrain the nose, for you*... (Isaiah 48:9).[47]

"In the Book of *Aggadta* of Rav Yeiva Sava, he established ה (*he*) in the mouth. But the *he* here is not established so, nor do we need it, although it amounts to one. Yet, upon *he* Judgment depends, and Judgment depends upon the nose;

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46. **The nose...** Through the nose of the Holy Ancient One (pictured as a cabinet), breath blows to *Ze'eir Anpin*. The letter ה (*he*), suspended in the nostril, alludes to the root of *Binah* within the Holy Ancient One, which sustains *Binah* below.

"Breath" renders רוחא (*ruḥa*), "wind, breath, spirit." The full verse in Isaiah reads: רוח (*Ruaḥ*), *The spirit* [or: *breath*] *of, YHVH will alight upon him: a breath of wisdom and understanding, a breath of counsel and power, a breath of knowledge and awe of YHVH.*

"Armoire" renders פרדשקא (*pardashqa*), apparently based on the rabbinic term פרדסקין (*pardisqin*), a corruption of Greek *purgiskos*, "cupboard, cabinet." See M *Oholot* 6:7; *Tosefta Oholot* 7:13; Lieberman, *Tosefet Rishonim*, 3:115. On the word *pardisqin* in M *Oholot*, the early thirteenth-century Tosafist Samson of Sens explains to his readers what a cabinet is: "hollow columns in the wall of the house made of many windows and with doors." Asher ben Yeḥiel explains that *pardisqin* are "windows like towers built into the wall." Some commentators understand *pardashqa* as "officer," based on the rabbinic term פרדשכא (*pardashkha*), "officer, official," which may itself derive from Persian. This sense could convey the image of a nose supervising commandingly. See above, p. 681, n. 61.

On the nose of the Holy Ancient One, see *Zohar* 3:130a–b (*IR*). On the Concealed Brain, see above, notes 22–23. On the verse in Isaiah, see *Zohar* 1:103b; 3:130b. On the animating power of the divine breath, see Genesis 2:7: *YHVH Elohim formed the human, dust from the soil, and blew into his nostrils the breath of life, and the human became a living being.*

47. **Whereas the nose of *Ze'eir Anpin*...** His nose sometimes flares with fiery judgment against sinful humanity, whereas the nose of the Holy Ancient One soothes the flaring nostrils of *Ze'eir Anpin* (the Short-tempered One) with the breath of life.

The verse in Isaiah reads in full: *For the sake of My name* אאריך אפי (*a'arikh appi*), *I delay My wrath* [or hyperliterally: *lengthen My nose*], *and for My praise* אחטם (*eḥetom*), *I refrain* [or: *restrain Myself*; *restrain it*], *for you, so as not to cut you off.* The verbal root חטם (*ḥtm*), "to restrain, bridle, muzzle," which occurs in the Bible only here, is a cognate of the Rabbinic Hebrew noun חוטם (*ḥotem*), Aramaic חוטמא (*ḥutma*), "nose."

See *Zohar* 3:130b (*IR*), 137b–138a (*IR*), 294a (*IZ*). The full verse in Samuel reads: *Smoke rose from His nostrils, consuming fire from His mouth, coals blazed from it* [or: *from Him*].

and it is written *Smoke rose from His nostrils*.... The root of wrath depends upon the nose.[48]

"All the enhancements of the Ancient One are arrayed in the calm and concealed brain. All the enhancements of *Ze'eir Anpin* are arrayed in the lower brain, as is written: *All of them You made in wisdom* (Psalms 104:24). It is surely the principle of all. What is the difference between ה (*he*) and *he*? From this *he* is aroused Judgment, whereas that *he*—Compassion within Compassion.[49]

In the beard of the Holy Ancient One hangs all, Glory of all. It is called מזלא (*mazzala*), flowing destiny, of all. From that beard—*mazzala*, most glorious of all—flow those above and those below. All gaze upon that *mazzala*. Upon this *mazzala* depends the life of all; upon this *mazzala* depend heaven and earth, rains of favor, nourishment of all. By this *mazzala*, watching over all. Upon this *mazzala* depend all higher and lower forces.[50] [289b]

48. **In the Book of *Aggadta* of Rav Yeiva Sava...** In this venerable source, Rav Yeiva Sava determined that the letter ה (*he*) is suspended in the mouth of the Holy Ancient One, not in His nostril. (The verse in Samuel, quoted in the preceding note, mentions both *nostrils* and *mouth*.) Regarding the present context, Rabbi Shim'on disagrees, although he admits that both views are valid—"it amounts to one." Yet *Binah* (symbolized by the letter *he*) is the source of Judgment, whose wrathful aspect appears in the flaring nose.

The Book of *Aggadta* of Rav Yeiva Sava is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. On this library, see above, p. 165, n. 38. On this particular book, see below at note 200; cf. below at note 73.

49. **All the enhancements of the Ancient One...** The Holy Ancient One is arrayed in the Concealed Brain, while *Ze'eir Anpin* is arrayed in *Ḥokhmah* (Wisdom). From the *he* in *Ze'eir Anpin* (corresponding to *Binah*), Judgment issues; whereas the *he* in the Holy Ancient One represents pure Compassion.

On the term תקונא (*tiqquna*), "enhancement, adornment, array, arrangement, configuration, feature," see above, note 20. On the Concealed Brain, see above, notes 22–23. The full verse in Psalms reads: *How many are Your works, O YHVH! All of them You made in wisdom; the earth is filled with Your riches.*

50. **In the beard of the Holy Ancient One hangs all...** From this beard flows all; upon it depends all of existence.

The term מזלא (*mazzala*)—Hebrew מזל (*mazzal*)—has a wide range of meaning: "constellation, planet, planetary or astrological influence, zodiacal sign, guiding star, guardian angel, destiny, fortune." Here it refers to the long flowing body of the beard of the Holy Ancient One, based on the root נזל (*nzl*), "to flow."

On the universal influence of *mazzala*, see *Targum*, Ecclesiastes 9:2: "All depends upon *mazzala*, destiny [or: fortune; astrological influence]." Cf. BT *Mo'ed Qatan* 28a, in the name of Rava: "Life, children, and sustenance do not depend on merit but on *mazzala*, destiny."

See Rashi on *Shabbat* 75a, s.v. *le-einei ha-ammim*; Ibn Ezra on Job 28:1; *Zohar* 1:43b (*Heikh*), 115a, 137a, 156b, 159b, 160b, 180b–181a, 198a, 207b; 2:6a, 177a (*SdTs*), 178b (*SdTs*), 252b (*Heikh*), 274b (*Tosafot*); 3:25b–26a, 77b, 79b, 134a–b (*IR*), 292b (*IZ*), 295b (*IZ*); Moses de León, *Sefer ha-Rimmon*, 193–94 (and Wolfson's notes); intro, 51–53; idem,

"Thirteen flows of fine anointing oil derive from the beard of this glorious *mazzala*, and they all stream to *Ze'eir Anpin*. Do not say 'all'; rather, nine of them appear, to subdue judgments.[51]

"When this *mazzala* hangs evenly to the navel, all holiest of holies depend upon it. In this *mazzala* spreads an expansion of the supernal vaporous cluster—that Head of all Heads, who is unknown and unrecognized, not known by those above or those below. Thus all depends upon this *mazzala*.[52]

Sheqel ha-Qodesh, 65–66 (82); Gikatilla, *Sha'arei Orah*, 37a–b, 74a, 95a; Giller, *Reading the Zohar*, 128–31.

The beard of the Holy Ancient One is described in immense detail in *Idra Rabba*. There both the eighth and thirteen enhancements of this beard are described as *mazzala*. The eighth enhancement is the widening of the beard beneath the mouth and its extension all the way down to the navel; the thirteenth is the hair behind this visible hanging hair. Thus both of these enhancements together constitute the full flowing body of the beard. See *Zohar* 3:134a–b (*IR*).

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On the significance of the beard, see Vol. 8, p. xii; pp. 346–47, n. 82; 349–50, n. 99. On the beard of the Holy Ancient One, see *Zohar* 2:177a (*SdTs*); 3:130b–135a (*IR*); Giller, *Reading the Zohar*, 118–24.

On the beard as glorious, see BT *Shabbat* 152a, in the name of Rabbi Yehoshu'a son of Korḥah: "The glory of a face is the beard." See Ibn Ezra on Leviticus 19:27; *Zohar* 2:122b, 176b–177b (*SdTs*), 186b; 3:130b–134b (*IR*), 139a–140b (*IR*), 289b (*IZ*), 295a–b (*IZ*). Cf. David Kimḥi on 2 Samuel 10:5. The word "watching" renders אשגחותא (*ashgaḥuta*), "watching, watchfulness, supervision, providence."

51. **Thirteen flows of fine anointing oil . . .** The flowing beard of the Holy Ancient One conveys thirteen streams of emanation to the beard of *Ze'eir Anpin*. These correspond to the thirteen תקונין (*tiqqunin*), "enhancements" (or "locks, curls, curlicues, formations, arrangements, features, facets"), which are described in detail in *Idra Rabba*.

According to the account there, whereas the beard of the Holy Ancient One includes thirteen *tiqqunin*, "enhancements" (or "features"), the beard of *Ze'eir Anpin* includes only nine. Here, Rabbi Shim'on indicates that nine of the Holy Ancient One's *tiqqunin* flow into the beard of *Ze'eir Anpin* (the Short-tempered One), assuaging His harsh Judgment.

According to rabbinic sources, thirteen rivers of balsam await the righteous in the world that is coming. See above, p. 201, n. 44. On the thirteen springs associated with the beard of the Holy Ancient One, see *Zohar* 2:177a (*SdTs*); 3:131a–b (*IR*), 134b (*IR*), 139a (*IR*), 140a (*IR*), 295a (*IZ*). See also Gikatilla, *Sod Shelosh-Esreh Middot*, 219–25; Liebes, *Studies in the Zohar*, 99–103.

On the thirteen enhancements of the beard of the Holy Ancient One, see *Zohar* 2:176b–177a (*SdTs*); 3:130b–134a (*IR*). On the nine enhancements of *Ze'eir Anpin*, see *Zohar* 2:122b, 177a–b (*SdTs*); 3:139a–141a (*IR*), 295a–b (*IZ*). See below, note 194. On the connection between the thirteen enhancements and the thirteen attributes of Compassion, see above, note 26.

On the semantic range of the term תקונא (*tiqquna*), see above, note 20. On the association of the root תקן (*tqn*) with hair, see *Bereshit Rabbah* 22:6: ". . . מתקן (*metaqqen*), arranging [or: smoothing], his hair."

52. **When this *mazzala* hangs evenly to the navel . . .** When the flowing beard hangs symmetrically to the belly, all the lower *sefirot* depend upon it. Within it spreads an emanation from the highest of the three heads of the Holy Ancient One, corresponding to *Ein Sof*.

On the motif of the beard extending to the navel, see *Zohar* 3:130b–131a (*IR*), 134a–b (*IR*); Horowitz, "Al Mashma'uyyot ha-Zaqan

"In this beard the three heads that I mentioned expand, all converging in this *mazzala* and appearing there. So all that is most precious depends upon this *mazzala*. These letters dependent on this Ancient One are all suspended in this beard and converge in this *mazzala*, suspended there, to sustain other letters. For if these letters did not ascend, those other ones would not endure. Therefore, when the need arose, Moses said, יהוה יהוה (*YHVH YHVH*) (Exodus 34:6)—twice, a pausal sign interposing between them—for all depends upon *mazzala*. By this *mazzala*, those above and those below are put to shame, cringing before it. Happy is the share of one who attains this![53]

"This Holy Ancient One, concealed of all concealed, is not mentioned and is not found. Since it is the highest head of all those above, only a single head without a body is mentioned, sustaining all. This is hidden, concealed, and treasured away from all.[54]

bi-Qhillot Yisra'el," 136–37. On the three heads, see above, notes 23–24.

"Vaporous cluster" renders קוטרא (*qutra*), which can mean either "smoke" or "knot." See *Zohar* 1:15a, 30a, 33b, 94b, 106a, 161b, 172a; 2:80a, 124a, 177a (*SdTs*); 3:45b, 51a–b, 107a, 295b (*IZ*).

53. **In this beard . . .** The three heads of the Holy Ancient One emanate to His beard. The holy letters י ה ו (*yod*, *he*, *vav*)—which are the three consonants of the name יהוה (*YHVH*)—are "suspended in this beard," sustaining the lower forms of these letters in *Ze'eir Anpin*.

When Israel sinned by worshiping the Golden Calf, Judgment loomed, threatening to destroy them. Moses saved his people by uttering the thirteen attributes of Compassion, thereby drawing these down from the Holy Ancient One to *Ze'eir Anpin*, who at that time was dominated by Judgment. The list of thirteen attributes begins: *YHVH! YHVH! A compassionate and gracious God*, and in the Masoretic text, these two names are separated by a pausal sign: *YHVH* ׀ *YHVH*. According to Rabbi Shim'on, this pausal sign implies that the first *YHVH* refers to *Ze'eir Anpin*, whereas the second refers to the Holy Ancient One. (Or vice versa. Alternatively, the first *YHVH* refers to *Ze'eir Anpin* when He is characterized by Judgment, whereas the second refers to when the influx of Compassion from the Holy Ancient One assuages Him.)

On the concluding sentence, see *Zohar* 3:132b (*IR*): "Rabbi Shim'on said to him, 'You are worthy, Rabbi Yitsḥak, of beholding the glory of the enhancements of the beard and the Countenance of Days of the Ancient of Ancients. Happy is your share, and happy is my share along with you in the world that is coming!'"

On the letters (and the name) י ה ו (*yod*, *he*, *vav*), see above, note 43. On the thirteen attributes, see above, note 26; below, note 203.

On the pausal sign פסק (*paseq*), literally "cutting off; interposition," see above, pp. 257–58, n. 35. One of the functions of the *paseq* is to ensure that the reader pronounces distinctly each one of a pair of identical words or names in the biblical text. On the significance of this pausal sign between *YHVH! YHVH!* see *Zohar* 1:158b; 3:138a (*IR*). On the significance of this repetition of the name *YHVH*, see also BT *Rosh ha-Shanah* 17b; *Pesiqta Rabbati* 5, 22a; *Bemidbar Rabbah* 12:1.

54. **This Holy Ancient One . . .** It is so concealed that only its head is mentioned, without a complete body.

On the Holy Ancient One's not being "mentioned," cf. the remark by the anonymous author of *Ma'arekhet ha-Elohut* (82b):

"Its enhancements are arrayed in that most concealed brain, which expands, arranging all, and Supernal *Ḥesed* emerges. Supernal *Ḥesed* expands and arranges, and all is included in this Concealed Brain.[55]

"When the whiteness of this radiance is arrayed, the one that strikes, strikes this brain, and it is illumined. And from the glorious *mazzala* derives another brain, expanding into thirty-two paths.[56]

"When radiance shines from the glorious *mazzala*, three supernal heads are illumined—two heads and one including them. Deriving from the *mazzala*, they are included in it. From here the glory of the beard begins to be revealed—the concealed *mazzala*—and they are enhanced.

"Just as three heads are crowned in the Holy Ancient One, so all consists of three heads. And when they are illumined, they all depend upon one another—upon three heads: one on each side, and one including them.[57]

"Now, you might say, 'Who is the Holy Ancient One?' Come and see: Above is the one not known, not recognized, not designated. It encompasses all, and two heads are included in It; then all else is arranged so. That one is not in numeration, nor in category, nor in fervent reckoning. Of this is said *I will guard my ways from sinning with my tongue; I will keep a muzzle on my mouth*... (Psalms 39:2).[58]

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"Know that *Ein Sof*... is not alluded to in the Torah or in the Prophets or in the Writings [i.e., in the whole Bible], but the Masters of Service [i.e., the kabbalists] have received a slight hint of It." Cf. *Zohar* 3:130a (*IR*); Vol. 8, pp. 341–42, n. 66.

On the Holy Ancient One's head being mentioned without a body, see Liebes, *Peraqim*, 186. Cf. the divine vision in Daniel 7:9, which limits its description of God to His head of hair: *As I watched, thrones were placed, and the Ancient of Days sat—His garment like white snow, the hair of His head like clean fleece, His throne flames of fire, its wheels blazing fire.*

On the head(s) of the Holy Ancient One, see above, notes 23–24. For various interpretations of this paragraph, see *Or Yaqar*; *Omer Man*; *Sullam*; Tishby, *Wisdom of the Zohar*, 1:334; *Matoq mi-Devash*.

55. **Its enhancements are arrayed...** In the Concealed Brain, the last of the three heads of the Holy Ancient One. Supernal *Ḥesed* represents the root of the *sefirah Ḥesed*.

On the term תקונא (*tiqquna*), "enhancement, adornment, array, arrangement, configuration, feature," see above, note 20. On the Concealed Brain, see above, notes 22–23. On Supernal *Ḥesed*, see above, note 38.

56. **the one that strikes, strikes this brain...** *Ein Sof* stimulates the Concealed Brain. From the flowing beard derives the lower brain of *Ze'eir Anpin*, namely *Ḥokhmah* (Wisdom).

On the term *mazzala*, see above, note 50. On the thirty-two paths of *Ḥokhmah*, see *Sefer Yetsirah* 1:1–2.

57. **three supernal heads are illumined...** Namely, *Ḥokhmah*, *Binah*, and *Da'at*, which are pictured as the three heads of *Ze'eir Anpin*, modeled on the three heads within the Holy Ancient One. This triadic structure characterizes the entire sefirotic realm: right, left, and center. See above, note 29; below, note 62.

58. **Who is the Holy Ancient One?...** This term includes both *Ein Sof* and *Keter*. *Ein Sof* itself cannot be known, designated,

"The place where beginning derives from the Ancient One, illumined by the *mazzala*, is the radiance of *Ḥokhmah*—expanding in thirty-two directions and issuing from that Concealed Brain, from the radiance within. That which the Holy Ancient One shines into *Ḥokhmah* is the beginning of what is revealed. It becomes three heads, with one head encompassing them. These three expand in *Ze'eir Anpin*, and from these all shine.[59]

"This Wisdom is engraved and generates one river, flowing forth to water the Garden. It enters the head of *Ze'eir Anpin* and is formed into one brain, and from there it extends and flows through the whole body, watering all those plants, as is written: *A river issues from Eden to water the garden* (Genesis 2:10).[60]

"This Wisdom is engraved, and it extends and enters the head of *Ze'eir Anpin*, and is formed into another brain.[61]

"That other one—the radiance emanating from it. These two are engraved and join into one head of the depth of the well, as is written: בדעתו (*Be-da'to*), *By His knowledge, the depths burst open* (Proverbs 3:20). Entering the head of *Ze'eir Anpin*, it is formed into another brain; and from there it extends and enters within, within the body—filling all those chambers and porticos of the body, as is written: ובדעת (*Uv-da'at*), *And by knowledge, rooms are filled* (ibid. 24:4).[62]

or calculated at all. The "two heads" included in It are *Keter* and the Concealed Brain.

On the term "Holy Ancient One," see above, note 18. On the Holy Ancient One's not being "designated," cf. above, note 54. Similar language is applied to *Ein Sof* in *Zohar* 1:21a.

On the three heads of the Holy Ancient One, see above, notes 23–24. The full verse in Psalms reads: *I said, "I will guard my ways from sinning with my tongue; I will keep a muzzle on my mouth as long as the wicked is before me."* Here *sinning with my tongue* refers to attempting to describe the indescribable nature of *Ein Sof*.

59. **The place where beginning derives . . .** *Ḥokhmah* represents the first ascertainable beginning of emanation, which "becomes three heads," namely *Ḥokhmah*, *Binah*, and *Da'at*.

On *Ḥokhmah* as "beginning," see *Zohar* 1:15a. On its thirty-two paths, see above, note 56. On the triad of *Ḥokhmah*, *Binah*, and *Da'at*, see below, note 62.

60. **generates one river . . .** Namely, *Binah*, who waters the *sefirot* from *Ḥesed* to *Yesod*, which are pictured as plants in the Garden of *Shekhinah*. These *sefirot* also represent the body of *Ze'eir Anpin*.

The full verse in Genesis reads: *A river issues from Eden to water the garden, and from there it divides and becomes four riverheads.* In the *Zohar*, *Eden* alludes to *Ḥokhmah*. See above, note 37. On the significance of this verse, see above, p. 201, n. 45; Hellner-Eshed, *A River Flows from Eden*, 229–51.

61. **another brain** Namely, *Binah*.

62. **That other one . . .** *Binah* represents "the radiance emanating from" *Ḥokhmah*. *Ḥokhmah* and *Binah* join into the third head of *Ze'eir Anpin*: *Da'at*, which emerges from "the depth of the well" of *Keter*. *Da'at* is formed into a brain and pervades all the chambers of the body of *Ze'eir Anpin*.

Da'at is presented in the *Zohar* in various ways: as an extension of *Keter*, as mediating between *Ḥokhmah* and *Binah*, and as the inner core of *Ze'eir Anpin* (or *Tif'eret*). On

"These shine from the radiance of that supernal Concealed Brain, which shines into the *mazzala*—Holy Ancient One. All depend upon one another and are linked with each other, until it is known that all is one, and all is the Ancient One, [290a] and nothing is separate from it.[63]

"These three lights illuminate three others, called Fathers, and these Fathers illumine the Sons, and all shines from one place. When this Ancient One—Will of Wills—is revealed, all shines, and all exists in perfect joy.[64]

"This Eden is drawn from supernal Eden, concealed of all concealed; and from this Eden is called 'beginning.' In the Ancient One, beginning and end do not apply, nor do they exist. And since it has neither beginning nor end, it is not called You—because it is concealed and not revealed—and it is called He. From the place where beginning is found, it is called You, and it is called Father—as is written: *For You are our father* (Isaiah 63:16).[65]

"In the *Aggadta* of the House of Rav Sava: 'The principle of all is that *Ze'eir Anpin* is called You, the Holy Ancient One is called He.' This is fine; yet now we apply [You] to the place where beginning is found, although it is concealed:

Da'at—Aramaic דעתא (*Da'ta*)—see *Zohar* 2:123a; 3:136a (*IR*); Tishby, *Wisdom of the Zohar*, 1:278–79, 335, 341. On the triad of *Ḥokhmah*, *Binah* (or *Tevunah*), and *Da'at*, see Exodus 31:3; and *Pirqei de-Rabbi Eli'ezer* 3: "By ten utterances was the world created ... and by three are they comprised, namely, *Ḥokhmah*, *Tevunah*, and *Da'at*." See Liebes, *Studies in the Zohar*, 170–71, n. 65.

The context in Proverbs 3 (verses 19–20) reads: *YHVH by wisdom founded the earth, set the heavens firm by understanding. By His knowledge the depths burst open, and the skies dripped dew.*

The context in Proverbs 24 (verses 3–4) reads: *By wisdom a house is built, and by understanding it is established. And by knowledge rooms are filled with all precious and lovely wealth.* On the second verse, see *Zohar* 2:14b (*MhN*), 123a; 3:136a (*IR*), 291a (*IZ*), 296a (*IZ*).

63. **These shine from the radiance . . .** The subject is *Ḥokhmah*, *Binah*, and *Da'at*.

64. **three others, called Fathers . . .** *Ḥesed*, *Gevurah*, and *Tif'eret*, who are symbolized by the three patriarchs: Abraham, Isaac, and Jacob. This sefirotic triad, in turn, illuminates the last one: *Netsaḥ*, *Hod*, and *Yesod* (pictured as Sons). The streaming light from the Holy Ancient One assuages the harshness of *Ze'eir Anpin* (the Short-tempered One), bringing joy to all.

65. **This Eden is drawn from supernal Eden . . .** *Ḥokhmah* is drawn from the Concealed Brain of the Holy Ancient One, and from it the flow of emanation (and of all existence) begins. In the boundless realm of the Holy Ancient One itself, the terms "beginning" and "end" do not pertain. This realm cannot be addressed directly in the second person (as You), but only indirectly in the third person (as He). The more personal pronoun You pertains to *Ḥokhmah*, who is also pictured as Father. The verse in Isaiah identifies *You* as *father*.

On *Ḥokhmah* as Eden, see above, note 60. On the Concealed Brain as supernal Eden, see above, note 37. On *Ḥokhmah* as You and Father, see *Zohar* 2:90a (quoting the verse from Isaiah). On He as alluding to the Holy Ancient One (or *Keter*), see *Zohar* 1:49a; 2:177b (*SdTs*); 3:79b, 129b–130a (*IR*), 134b (*IR*), 140b (*IR*). Cf. above, note 44.

from there is beginning, and it is called You. It is Father of Fathers. And this Father issues from the Holy Ancient One, as is written: והחכמה מאין תמצא (*Ve-ha-ḥokhmah me-ayin timmatse*), *Wisdom comes into being out of nothingness* (Job 28:12). Therefore it is not known.[66]

"Come and see: *Elohim understands its way* (ibid., 23)—*understands its way*, really! However, *and He knows its place* (ibid.)—*its place*, really, and of course, *its way*; and of course, that Wisdom concealed in the Holy Ancient One.[67]

"This Wisdom is the beginning of all. From it expand thirty-two paths—paths, not ways. Of them is Torah composed, of twenty-two letters and ten utterances. This Wisdom is Father of Fathers, and in this Wisdom appear beginning and end. Thus, Higher Wisdom and Lower Wisdom. When Wisdom expands, He is called Father of Fathers. All is consummated only by this, as is written: *All of them You made in wisdom* (Psalms 104:24)."[68]

66. **In the *Aggadta* of the House of Rav Sava...** This venerable source applied the second-person pronoun (You) to the entirety of *Ze'eir Anpin* and the third-person pronoun (He) to the Holy Ancient One. But Rabbi Shim'on is applying You to *Ḥokhmah*. Although this *sefirah* is concealed, it can still be addressed directly as You.

Father *Ḥokhmah* engenders the patriarchal triad of *Ḥesed*, *Gevurah*, and *Tif'eret* (who are themselves called Fathers), so He is Father of Fathers. See above, note 64.

Ḥokhmah Himself issues from the Holy Ancient One, who is called *Ayin* (Nothingness). This paradoxical name alludes to the Holy Ancient One's undifferentiated and incomprehensible nature: no-thingness. See above, note 24.

The full verse in Job reads: והחכמה מאין תמצא (*Ve-ha-ḥokhkmah me-ayin timmatse*), *But wisdom, where is it found, and where is the place of understanding?* Here, Rabbi Shim'on transforms the first rhetorical question into a spiritual formula: *Wisdom comes into being me-ayin, out of nothingness.*

On the creative reading of the verse in Job, see Asher ben David, *Sefer ha-Yiḥud*, 105, 107; Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 483; idem, cited in Scholem, "Te-'udah Ḥadashah le-Toledot Reshit ha-Qabbalah," 156 (where Ezra cites the authority of Isaac the Blind); Jacob ben Sheshet, *Meshiv Devarim Nekhoḥim*, 153; Naḥmanides, toward the end of his commentary on Job 28; *Zohar* 2:121a; Baḥya ben Asher on Genesis 1:2; Exodus 6:3; 16:25; 17:7; Matt, "*Ayin*," p. 75; p. 96, n. 36. Cf. *Zohar* 2:83a (Vol. 4, pp. 457–58, n. 328).

The *Aggadta* of the House of Rav Sava (the Elder) is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. On this library, see above, 165, n. 38. On this particular book, see above, p. 763 at n. 21; cf. above at note 48.

67. ***Elohim understands its way...*** This verse describes how God alone knows *ḥokhmah* (wisdom). For Rabbi Shim'on, it implies that *Elohim* (referring here to *Ze'eir Anpin*) *understands its way*—that is, the pathways into which *Ḥokhmah* branches. However, only *He* (namely the Holy Ancient One) *knows* the essential *place* (and nature) of *Ḥokhmah*. And of course, the Holy Ancient One alone knows his own Concealed Brain (or supernal Wisdom).

Cf. *Zohar* 3:129b (*IR*), 140b (*IR*). On the Holy Ancient One as *He*, see above, note 65. On the verse in Job, see also *Zohar* 1:48b–49a.

68. **From it expand thirty-two paths...** Subtle paths, not broad and open ways. The total of thirty-two embraces the twenty-two letters of the Hebrew alphabet and the ten

Rabbi Shim'on raised his hands and rejoiced. He said, "Surely it is time, and all is demanded in this hour.[69]

"Come and see: When the Holy Ancient One, concealed of all concealed, sought to array all as male and female, in the place where male and female were combined they did not endure—rather, in another existence of male and female.[70]

"This Wisdom, principle of all—when it emerged and shone from the Holy Ancient One, it shone solely as male and female. This Wisdom expanded and was found to be male and female: *Ḥokhmah* (Wisdom), Father; *Binah* (Understanding), Mother. *Ḥokhmah* and *Binah*—evenly balanced, male and female. Because of them, all exists as male and female; were it not for this, they would not endure.[71]

"This beginning is Father of all, Father of all fathers. They joined to one another—*Ḥokhmah*, Father; *Binah*, Mother. And it is written: כִּי אֵם לַבִּינָה תִקְרָא (*ki em la-binah tiqra*), *Indeed, you will call Binah 'Mother'* (Proverbs 2:3). When they joined, they generated offspring, and faith spread.[72]

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utterances by which the world was created (which correspond to the ten *sefirot*).

Ḥokhmah (Wisdom) represents the beginning of the flow of emanation; and He includes within itself the root of *Shekhinah*, who is the culmination of that flow. She is pictured as the daughter of Father Wisdom and is called Lower Wisdom.

On the thirty-two paths of *Ḥokhmah*, see *Sefer Yetsirah* 1:1–2; above at note 56. On the ten utterances by which the world was created, see M *Avot* 5:1; Vol. 7, p. 65, n. 200. On the title Father of Fathers, see above, note 66. For the full verse in Psalms, see above, note 49.

69. **Surely it is time...** To reveal the secrets of *Ḥokhmah* and *Binah*, Father and Mother, before Rabbi Shim'on passes away.

70. **to array all as male and female...** Within the Holy Ancient One appeared the androgynous archetype, composed of male and female, but these could not endure (or be expressed distinctly) until they emerged as *Ḥokhmah* and *Binah*.

On the significance of the union of male and female, see above, p. 736, n. 9; Vol. 5, pp. 545–46, n. 3; Vol. 7, p. 525, n. 534; Vol. 8, pp. 12–13, n. 36; Liebes, *Peraqim*, 329–30; idem, *Studies in the Zohar*, 155–56.

71. **This Wisdom, principle of all...** The primordial realm of *Ḥokhmah* (Wisdom) generates all. When Father *Ḥokhmah* issued from the Holy Ancient One, He included *Binah* within Himself. She then emerged as a separate *sefirah*. Together, *Ḥokhmah* and *Binah* sustain all gendered existence.

72. **Father of all fathers...** Initially, of the patriarchal triad *Ḥesed*, *Gevurah*, and *Tif'eret*, who are described as Fathers. See above, notes 64, 66.

When *Ḥokhmah* and *Binah* united, they generated the lower *sefirot*, and the flow of emanation (described as "faith") spread.

The verse in Proverbs reads: כִּי אִם לַבִּינָה תִקְרָא (*ki im la-binah tiqra*), *Indeed, if you call* [or: *call out*] *to understanding, and raise your voice to discernment.* A midrashic interpretation playfully changes the vowel beneath the א (*alef*) of אִם (*im*), *if*, thereby turning the word into אֵם (*em*), *mother*, and transforming the sense of the first half of the verse: כִּי אֵם לַבִּינָה תִקְרָא (*ki em la-binah tiqra*), *Indeed, you will call binah, understanding, "Mother."* Here Rabbi Shim'on adopts this midrashic read-

"In the *Aggadta* of the House of Rav Yeiva Sava, it is taught as follows: What is *Binah*? Well, when one joined the other—י (*yod*) with ה (*he*)—She became pregnant and produced a son, and they generated offspring. Thus, בינה (*Binah*), Understanding—בן י ה (*Ben yod he*), Son of *Yod He*. Perfection appears: the two of them uniting and the Son within them. Summation of all: in their array appears complete perfection—Father and Mother, Son and Daughter.[73]

"These matters have been conveyed only to the holy ones of the Most High, who have entered and emerged—who know the ways of the blessed Holy One, who do not deviate from them to the right or the left, as is written: *For the ways of YHVH are right; the righteous walk in them, while transgressors stumble in them* (Hosea 14:10). Happy is the share of one who is worthy of knowing His ways and not erring in them! For these matters are concealed, and the holy ones of the Most High are illumined by them as one is illumined by the radiance of a lamp. These matters have not been transmitted to anyone who has not entered and emerged; for whoever has not entered and emerged—better for him if he had never been created! For it is revealed before the Holy Ancient One, concealed of all concealed, that these words shine in my heart in the fullness of love and awe of the blessed Holy One. And as for these sons of mine here, I know that they have entered and emerged from these matters, though not all of them. Now they have been illumined completely, as should be. Happy is my share with them in that world!"[74]

ing to demonstrate that *Binah* is the Divine Mother.

On the midrashic reading of the verse in Proverbs, see *Targum Yonatan*, ad loc.; BT *Berakhot* 57a; *Midrash Mishlei* 23:25; *Bemidbar Rabbah* 10:4; *Bahir* 74 (104); *Zohar* 2:101a, 177b (*SdTs*); 3:291a (*IZ*); *TZ*, intro, 2a, 12a; 20–21, 56a; 65, 96a–b; 69, 106b, 115b; *Minḥat Shai*, ad loc. Cf. Proverbs 7:4.

73. **In the *Aggadta* of the House of Rav Yeiva Sava . . .** This venerable source contains a mystical interpretation of the name בינה (*Binah*), reading it as בן י ה (*Ben yod he*), Son of *Yod He* (or Son of *Yah*). The point-like letter י (*yod*) symbolizes the primordial point of *Ḥokhmah*; the feminine marker ה (*he*) symbolizes *Binah*, the Divine Mother. Together they engender *Ze'eir Anpin* (the Son) and *Shekhinah* (the Daughter).

The *Aggadta* of the House of Rav Yeiva Sava (the Elder) is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. See above, notes 48, 66.

74. **the holy ones of the Most High . . .** The proven spiritual seekers who have entered the orchard of wisdom and emerged in peace.

Rabbi Shim'on refers to his Companions as "these sons of mine here." The phrase "though not all of them" qualifies "these matters" (not "these sons of mine"). The Companions had not fully explored or understood the secrets—in particular, those relating to Father *Ḥokhmah* and Mother *Binah*, which Rabbi Shim'on had not revealed in the earlier gathering, *Idra Rabba*. Now the Companions "have been illumined completely," and Rabbi Shim'on looks forward to sharing with them the bliss of the world that is coming.

The phrase "entered and emerged" derives from the famous story of four rabbis who

Rabbi Shim'on said, "All that I have said about the Holy Ancient One, and all about *Ze'eir Anpin*, is all one. It is all—all one entity—with no [290b] separation pertaining. Blessed be He; Blessed be His Name forever and ever.[75]

"Come and see: This beginning, called Father, is included in י (*yod*), which depends upon the holy *mazzala*. So it is the most concealed of all letters. *Yod* includes other letters. *Yod*, beginning and end of all.[76]

"entered the orchard," that is, who engaged in mystical contemplation. Only Rabbi Akiva "entered in peace and emerged in peace." In the *Zohar*, "entering and emerging" refers to the seeker who has entered the realm of mystery and emerged unscathed, one who has plumbed the secrets and discovered how to apply them in his life. Normally "entering and emerging" is a highly advanced stage, but here Rabbi Shim'on insists
792 that without this, life is pointless: "better for him if he had never been created!" See below at note 117. Cf. *Zohar* 3:141a (*IR*): "For whoever has entered and not emerged—better for him if he had never been created!"

The Companions participating in Rabbi Shim'on's final gathering had already proven themselves in the earlier gathering (*Idra Rabba*). See above, notes 7–8.

On "entering and emerging" see JT *Ḥagigah* 2:1, 77b; *Shir ha-Shirim Rabbah* on 1:4 (and cf. *Tosefta Ḥagigah* 2:4; BT *Ḥagigah* 14b); *Targum Yerushalmi*, Deuteronomy 33:21; *Zohar* 1:44a (*Heikh*), 112a (*MhN*), 147b (referring to venturing into the demonic realm); 2:176a, 179a (*SdTs*), 213b; 3:127b (*IR*), 141a (*IR*), 144a–b (*IR*), 287a, 292a (*IZ*), 297a; *ZḤ* 2c (*SO*), 6c (*SO*), 19a (*MhN*), 105a; Moses de León, *Shushan Edut*, 345; Liebes, "Ha-Mashiaḥ shel ha-Zohar," 153–56, and nn. 240–41; idem, *Studies in the Zohar*, 35, 97, 130–31; 178, nn. 110–11; Wolfson, "Forms of Visionary Ascent," 211–14; Hellner-Eshed, *A River Flows from Eden*, 63–67.

On the expression "better for him if he had never been created!" see above, pp. 503–4, n. 9. Cf. M *Ḥagigah* 2:1: "Whoever contemplates four things, better for him if he had never come into the world: what is above? what is below? what was before? and what will be after? Whoever shows no concern for the honor of his Maker, better for him if had never come into the world!"

The expression "the holy ones of the Most High" appears in Daniel 7:18, 22, 25, 27, where it refers to the people of Israel.

On the concluding sentence, see Rabbi Shim'on's similar remark to Rabbi Yitsḥak (*Zohar* 3:132b [*IR*], quoted above, note 53): "Happy is your share, and happy is my share along with you in the world that is coming!"

75. **All that I have said . . .** The Holy Ancient One and *Ze'eir Anpin* are essentially one, since the former includes and is manifested in the latter. See *Zohar* 3:141a (*IR*), 143a (*IR*); cf. 2:178b (*SdTs*).

In the concluding sentence, "He" refers to the Holy Ancient One; "His Name" refers to the *sefirot* from *Ḥokhmah* to *Shekhinah*, which are symbolized by the letters of the name *YHVH*. See above, note 65; p. 74, n. 60.

76. **This beginning, called Father . . .** The primordial point of *Ḥokhmah* is symbolized by the point-like letter י (*yod*). The full spelling of this letter's name—יוד (*yod*)—includes the letters ו (*vav*) and ד (*dalet*). The letter *vav*, whose numerical value is six, symbolizes *Tif'eret* together with the five *sefirot* surrounding Him (*Ḥesed* to *Yesod*). The letter *dalet* symbolizes *Shekhinah*, who is sometimes described as דלה (*dallah*), "poor," until She is filled with the riches of emanation from above. Thus, *yod* includes the "beginning and end" of the sefirotic spectrum.

On the significance of the full spelling of the letter *yod*, see *Zohar* 3:10b, 65b, 92a. On *yod* as "beginning and end of all," cf. Moses de León, *Sefer ha-Rimmon*, 363, and Wolfson's note 9. On the term *mazzala*, see above, note 50.

"And that river flowing forth is called the World that is Coming—coming constantly and never ceasing. This is the delight of the righteous: attaining this World that is Coming constantly to the Garden, ceaselessly. Of it is written *like a spring whose waters do not fail* (Isaiah 58:11). That World that is Coming is created by י (*yod*), as is written: *A river issues from Eden to water the garden* (Genesis 2:10). *Yod* includes two letters.[77]

"In the *Aggadta* of the House of Rav we have learned: 'Why are ו ד (*vav*, *dalet*) included in יוד (*yod*)? Well, the planting in the Garden is called ו ד (*vav*, *dalet*); the Garden is called ו (*vav*). And there is another Garden, which is ד (*dalet*); and *dalet*, which is *four*, is watered by this *vav*. This corresponds to the mystery that is written: *A river issues from Eden*—who is *Eden*? Supernal Wisdom, which is *yod*. *To water the garden*—*vav*. *And from there it divides and becomes four riverheads*—*dalet*. All is included in יוד (*yod*).[78]

77. **that river flowing forth is called the World that is Coming...** *Binah* is pictured as a constantly flowing river.

עלמא דאתי (*Alma de-atei*) is the Aramaic equivalent of the rabbinic Hebrew העולם הבא (*ha-olam ha-ba*), "the world that is coming." This term has often been understood as referring to the hereafter and often been translated as "the world to come." From a mystical perspective, however, "the world that is coming" already exists, occupying another dimension. Here, as often in the *Zohar*, "the world that is coming" refers to *Binah*, the continuous source of emanation, watering *the garden* (as explained below). See above, p. 144, n. 279.

On the notion that "the World that is Coming is created by י (*yod*)," see *Bereshit Rabbah* 12:10: "כי ביה יהוה צור עולמים (*Ki be-Yah YHVH tsur olamim*), *For by Yah YHVH, an eternal rock* (Isaiah 26:4)—with these two letters the blessed Holy One created His world [interpreting the verse as: *For* ביה (*be-Yah*), *by* (the letters) י ה (*yod*, *he*), *YHVH* צר עולמים (*tsar olamim*), *formed worlds*]. ...This world was created by ה (*he*)...and the world that is coming was created by י (*yod*)." See below, pp. 861–62, n. 38.

On the concluding sentence, see the preceding note. The full verse in Genesis reads: *A river issues from Eden to water the garden, and from there it divides and becomes four riverheads.* This *river* symbolizes *Binah*, issuing from *Ḥokhmah* (described as *Eden*) and watering the sefirotic *garden*. See above, p. 710, n. 165; Hellner-Eshed, *A River Flows from Eden*, 229–51.

The full verse in Isaiah reads: *YHVH will guide you always; He will satisfy* נפשך (*nafshekha*), *your thirst* [or: *soul*], בצחצחות (*be-tsaḥtsaḥot*), *in parched regions, and invigorate your bones. You will be like a well-watered garden, like a spring whose waters do not fail.* See above, p. 121, n. 206.

78. **In the *Aggadta* of the House of Rav...** This venerable source expounds the significance of the full spelling of name of the letter יוד (*yod*), which includes the letters ו (*vav*) and ד (*dalet*). The letter *vav*, whose numerical value is six, symbolizes *Tif'eret* together with the five *sefirot* surrounding Him (*Ḥesed* to *Yesod*). The letter *dalet* symbolizes *Shekhinah*. Together, *vav* and *dalet* constitute "the planting in the (sefirotic) Garden." From another perspective, each of these two letters represents one Garden.

Furthermore, the numerical value of *dalet* (four) alludes to the *four riverheads* mentioned in the verse from Genesis, which may symbolize the four archangels accompanying

"'Therefore it is called Father of all, Father of Fathers. It is called Beginning of all, House of all, Brain—י (*yod*), beginning and end of all, as is written: *All of them You made in wisdom* (Psalms 104:24).[79]

"'In its place it is not revealed and is not known. Once it conjoins with Mother, it is hinted at within Mother. So Mother is principle of all—known and alluded to. Beginning and end of all is called Wisdom, in which is concealed totality of all, totality of the Holy Name.'[80]

"Until now, I have hinted and not spoken, all these days. But now, aspects are carved. י (*Yod*) is composed of this Wisdom. ה (*He*) is Mother, whom we call בינה (*Binah*), Understanding. ו ה (*Vav, he*) are two children adorned by Mother. We have already learned that *Binah* is composed of all: י (*yod*) joining Mother, and they bring forth ב ן (*bet, nun*; *ben*), a son. Thus, בינה (*Binah*)—Father and Mother, י ה (*yod, he*); ב ן (*bet, nun*; *ben*), a son, amid them.[81]

"Now She is called תבונה (*Tevunah*), for all is included in these letters: בן בת (*ben, bat*), Son, Daughter, who are ו ה (*vav, he*)—all in one whole, namely תבונה (*Tevunah*).[82]

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"In the Book of Rav Hamnuna Sava it is said: 'The first enhancement revealed by King Solomon—when he said *Oh, you are beautiful,* רעיתי (*ra'yati*), *my be-*

Shekhinah. In this verse, *Eden* symbolizes *Ḥokhmah* (Wisdom). See the two preceding notes.

The *Aggadta* of the House of Rav is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. See above, notes 48, 66, 73.

79. **Therefore it is called Father of all . . .** *Ḥokhmah* (Wisdom) engenders all the lower *sefirot*, including the patriarchal triad of *Ḥesed*, *Gevurah*, and *Tif'eret* (who are themselves called Fathers), so He is Father of Fathers. See above, notes 66, 68. For the full verse in Psalms, see above, note 49.

80. **In its place it is not revealed . . .** Father *Ḥokhmah* (Wisdom) remains unknown until He unites with Mother *Binah*.

The phrase "totality of the Holy Name" alludes to the sefirotic significance of the letters of the name *YHVH*, which Rabbi Shim'on proceeds to explain.

81. **But now, aspects are carved . . .** The deep significance of the letters of יהוה (*YHVH*) is now revealed. The first, point-like letter of this name—י (*yod*)—symbolizes the primordial point of *Ḥokhmah* (Wisdom). The second letter—ה (*he*), which is a feminine marker—symbolizes Mother *Binah*. The remaining two letters—ו ה (*vav, he*)—represent *Tif'eret* (together with the *sefirot* surrounding Him [*Ḥesed* to *Yesod*]) and *Shekhinah*, who are pictured as "two children" of *Ḥokhmah* and *Binah*.

The name בינה (*Binah*) includes the letters י (*yod*) and ה (*he*)—symbolizing *Ḥokhmah* and *Binah*—and also the letters ב (*bet*) and נ (*nun*), which spell בן (*ben*), "son," signifying *Tif'eret* (or *Ze'eir Anpin*), the Divine Son.

On *vav* as symbolizing *Tif'eret*, see above, note 76. On the sefirotic significance of the letters of *YHVH*, see above, p. 74, n. 60.

82. **Now She is called תבונה (*Tevunah*) . . .** *Binah* is also called by this cognate term, which similarly means "Understanding" (or "Discernment"). Three of the letters of תבונה (*Tevunah*) spell out בן בת (*ben, bat*), "Son, Daughter"—employing the ב (*bet*) twice—referring respectively to *Tif'eret* (or *Ze'eir Anpin*) and *Shekhinah*, who are symbolized by the remaining two letters: ו ה (*vav, he*).

loved! (Song of Songs 4:1)—derives from here. The second enhancement he called *bride* (ibid., 8), who is Female below.'[83]

"As for those who say 'Both of them refer to this Female below, being free for interpretation'—not so! For the first ה (*he*) is not called *bride*, whereas the last *he* is, at certain times—many times—since there are many times when the Male does not unite with Her and withdraws from Her. Of then is written [*Do not approach*] *a woman in her menstrual impurity*... (Leviticus 18:19). At the time when the Female is purified, and the Male desires to unite with Her, then She is called *bride*—a real bride![84]

"But as for this Mother, the desire of them both is eternal. As one they emerge, as one they abide; one is not detached from the other, and one does not withdraw from the other. Therefore it is written: *A river issues from Eden*—*issues*, certainly, ceaselessly! And it is written *like a spring whose waters do not fail* (Isaiah 58:11). Consequently it is written רעיתי (*ra'yati*), *my beloved* (Song of Songs 4:1)—abiding ברעותא (*bi-r'uta*), in desire, in companionship, in complete oneness. But here, *bride*—for when the Male comes to unite with Her, She is a *bride*, coming as a real bride![85]

83. **In the Book of Rav Hamnuna Sava...** This source interprets two depictions of a female figure in Song of Songs (ascribed to King Solomon). In the opening verse of chapter 4, Solomon alludes to *Binah*, who is addressed as רעיתי (*ra'yati*), *my beloved*. Later in the same chapter, he employs the term *bride*, alluding to *Shekhinah*, the "Female below."

On Rav Hamnuna Sava and his book, see above, pp. 261–62, n. 48. On the two enhancements in Song of Songs, see *Zohar* 1:240b; cf. 3:77b–78a. Song of Songs 4:8 reads: *With me from Lebanon, bride; with me from Lebanon come!* The term *bride* then reappears in verses 9–12. On Song of Songs 4:1, cf. Song of Songs 1:15.

84. **Both of them refer to this Female below...** Some claim that both *my beloved* and *bride* can be interpreted as referring to *Shekhinah*. However, this is incorrect. *Binah*—symbolized by the first ה (*he*) in יהוה (*YHVH*)—is called *my beloved*, whereas *Shekhinah* is often (though not always) called *bride*.

Human wickedness taints *Shekhinah*, making Her vulnerable to demonic forces and causing the Divine Male to distance Himself from Her, as if She were in a state of menstrual impurity. Once She is purified, the divine couple reunites and *Shekhinah* is renewed as a *bride*.

On *Shekhinah* as a menstruant, see above, p. 389, n. 307. The full verse in Leviticus reads: *Do not approach a woman in her menstrual impurity to expose her nakedness.* On the polemical tone of the opening sentence here, see Asulin, "Qomatah shel ha-Shekhinah," 158–60.

85. **But as for this Mother...** Mother *Binah* and Father *Ḥokhmah* are constantly united. In the verse from Genesis, the present tense of the verb *issues* implies this continual bond between *Binah* (the *river*) and *Ḥokhmah* (*Eden*). The term רעיתי (*ra'yati*), *my beloved*—addressed by *Ḥokhmah* to *Binah*—suggests their mutual רעותא (*re'uta*), "desire." Furthermore, both of them are known as רעים (*re'im*), constant "companions."

On the perpetual union of *Ḥokhmah* and *Binah*, see above, pp. 709–10, n. 165. On their

"Therefore Solomon described two enhancements of Females. The enhancement of the first he concealed, since She is concealed; and the enhancement of the second he explained further, not concealing so much. Afterward he linked all praise to the one above, as is written: *One alone is she to her mother, pure to her who bore her* (Song of Songs 6:9). Because this Mother is adorned with the crown of all, and the desire of י (*yod*) toward Her never ceases, into Her domain has been given all liberation of slaves, complete liberation of all, all liberation of sinners, purifying all—as is written: *For on this day He will effect atonement for you, to purify you* (Leviticus 16:30). And it is written *You shall hallow the fiftieth year and proclaim release. . . . For she is Jubilee; she shall be holy* [*for you*] (Leviticus 25:10, 12). What is יובל (*yovel*), *Jubilee*? As is said: *spreading its roots by* יובל (*yuval*), *a stream* (Jeremiah 17:8)—on account of that river that is coming, flowing forth ceaselessly.[86]

being called *re'im*, "companions" (and on the contrast between the two sefirotic couples), see *Zohar* 3:4a.

On the significance of the present tense of the verb *issues* (technically, the participle, rendered here in the present tense), see above, p. 710, n. 165. For the full verses in Genesis and Isaiah, see above, note 77.

86. **Solomon described two enhancements . . .** The enhancement pertaining to *Binah* is more concealed, since She is more concealed; whereas the enhancement pertaining to *Shekhinah* is fittingly more revealed. The "concealed" nature of the first enhancement may be reflected in the repeated reference to *your veil* in Song of Songs 4:1, 3.

Later in Song of Songs, Solomon links all the praise of *Shekhinah* to *her mother*, *Binah*. Because *Binah* is constantly united with *Ḥokhmah* (symbolized by י [*yod*]), She conveys the liberating stream of emanation to all. She is symbolized by the purifying power of Yom Kippur and by the *release* proclaimed in the Jubilee. Rabbi Shim'on plays on the words יובל (*yovel*), *Jubilee*, and יובל (*yuval*), *a stream*.

For various interpretations of the second sentence, see *Or Yaqar*; *Omer Man*; *Yayin ha-Reqaḥ*; *Sha'arei ha-Idra*; *Matoq mi-Devash*. On *Binah* as Jubilee, see above, pp. 681–82, n. 62. On יובל (*yuval*), *stream*, as the name of the primordial river (often in the name of Rabbi Shim'on son of Yoḥai), see *Vayiqra Rabbah* 22:10; BT *Bekhorot* 55b; *Pesiqta de-Rav Kahana* 6:1; *Pesiqta Rabbati* 16, 81a; *Tanḥuma, Pineḥas* 12; *Bemidbar Rabbah* 21:18; *Zohar* 2:83a, 98b; 3:58a, 97a; Moses de León, *Shushan Edut*, 335; idem, *Sefer ha-Rimmon*, 106; idem, *Sheqel ha-Qodesh*, 56 (69).

The verse in Song of Songs reads: *One alone is she—my dove, my perfect one. One alone is she to her mother, pure to her who bore her.* The full verse in Leviticus 16 reads: *For on this day He will effect purgation* [or: *atonement*] *for you* [or: *purgation* (or: *atonement*) *will be effected for you*], *to purify you of all your sins; before YHVH you will become pure.*

The context in Leviticus 25 (verses 10–12) reads: *You shall hallow the fiftieth year and proclaim* דרור (*deror*), *release* [or: *freedom*], *in the land for all of its inhabitants. A jubilee it shall be for you, and you shall go back each man to his holding, and each man to his clan you shall go back. That fiftieth year shall be a jubilee for you. You shall not sow and you shall not reap its aftergrowth and you shall not pick its untrimmed vines. For it* [or: *she*] *is a jubilee; it* [or: *she*] *shall be holiness* [or: *holy*] *for you. From the field you may eat its yield.*

The full verse in Jeremiah reads: *He will be like a tree planted by water, spreading its roots*

"It is written: [291a] כי אֵם לבינה תקרא (*Ki em la-binah tiqra*), *Indeed, you will call Binah 'Mother,' and raise your voice* לתבונה (*la-tevunah*), *to discernment* (Proverbs 2:3). Since [Scripture] says *Binah*, why does it say *Tevunah*? Well, all is as I said. Which of them is superior? *Binah* is superior to *Tevunah*. בינה (*Binah*)—Father, Mother, and Son. Father, י (*yod*); Mother, ה (*he*); בן (*ben*), Son, amid them. תבונה (*Tevunah*) is composed entirely of children: בן (*ben*), Son; בת (*bat*), Daughter—ו (*vav*), ה (*he*). And Father and Mother are not found—rather, Mother crouches over them, yet is unrevealed. Thus, the entirety of two children is called *Tevunah*, whereas the entirety of Father, Mother, and Son is called *Binah*. When one wishes to include all, they are included in this.[87]

"This Father, Mother, and Son are called *Ḥokhmah*, *Binah*, *Da'at*. Because this Son obtains the insignia of His Father and His Mother, He is called *Da'at*, for He is testimony to them both. This Son is called Firstborn, as is written: *My son, My firstborn, Israel* (Exodus 4:22). Since He is Firstborn, He obtains a double share—and when He is increased in crowns, three shares. In either case—two shares or three shares—all is the same thing. Both this and that are simply so: the inheritance of His Father and Mother He receives.[88]

"What is the inheritance? Crowns that were treasured away within them and bequeathed to this Son. From the side of His Father, there was one crown

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by יובל (*yuval*), *a stream; it does not fear when heat comes and its leaves are fresh; in a year of drought it is not anxious and does not cease yielding fruit.*

87. **כי אֵם לבינה תקרא (*Ki em la-binah tiqra*), *Indeed, you will call Binah 'Mother'*...** The verse in Proverbs reads: כי אִם לבינה תקרא (*ki im la-binah tiqra*), *Indeed, if you call* [or: *call out*] *to understanding, and raise your voice to discernment.* A midrashic interpretation playfully changes the vowel beneath the א (*alef*) of אִם (*im*), *if*, thereby turning the word into אֵם (*em*), *mother*, and transforming the sense of the first half of the verse: כי אֵם לבינה תקרא (*ki em la-binah tiqra*), *Indeed, you will call binah, understanding, "Mother."* Here Rabbi Shim'on adopts this midrashic reading to indicate that *Binah* is the Divine Mother. See above, note 72.

He then asks why the verse employs a synonym (and cognate) of *Binah*, namely תבונה (*tevunah*), *discernment* [or: *understanding*]. As he already explained (above at note 82), three of the letters of תבונה (*Tevunah*) spell out בן בת (*ben*, *bat*), "Son, Daughter," referring respectively to *Tif'eret* (or *Ze'eir Anpin*) and *Shekhinah*, who are symbolized by the remaining two letters: ו ה (*vav*, *he*). However, the name בינה (*Binah*) is superior because its letters allude to the divine parents as well as to the Son. The letters י (*yod*) and ה (*he*) symbolize *Ḥokhmah* and *Binah*, while the letters ב (*bet*) and נ (*nun*) spell בן (*ben*), "son." (See above at note 81.)

88. **Because this Son obtains...** Because *Tif'eret* (or *Ze'eir Anpin*) receives the qualities of His parents, *Ḥokhmah* and *Binah*, He is called דעת (*Da'at*), which Rabbi Shim'on associates with עדות (*edut*), "testimony." *Tif'eret*'s full name is *Tif'eret Yisra'el* (Beauty of Israel), and the verse in Exodus is here applied to Him. The third share is (or derives from) the hidden source of *Da'at*, situated above between *Ḥokhmah* and *Binah*.

On the triad of *Ḥokhmah*, *Binah*, and *Da'at*, see above, note 62. On *Da'at* and *edut*, see below at note 96. On the double share of the firstborn, see Deuteronomy 21:17.

hidden within Him called *Ḥesed*; and from the side of Mother, one crown called *Gevurah*. All of them adorn His head, and He grasps them.[89]

"When this Father and Mother shine upon them, they are all called Tefillin of the Head. This Son inherits all and obtains all; and this one gives to the Daughter, and the Daughter is nourished by Him. In any case, from here we learn that the son inherits from his father and mother, not the daughter; and by him the daughter is nourished, as is written: *There was food for all in him* (Daniel 4:9).[90]

"Now, if you say, 'All this and that are called Righteous One and Righteousness'—they are as one, and all is one.[91]

"This Father and Mother are enfolded in and joined with one another, Father being more concealed. All is linked to the Holy Ancient One, dependent upon the holy *mazzala*, most glorious of all.[92]

"This Father and Mother prepare the house, as I have said—as is written: *By wisdom a house is built, and by understanding it is established. And by knowledge rooms are filled with all precious and pleasant wealth* (Proverbs 24:3–4). And it is
798 written *For it is pleasant if you keep them in your belly* (ibid. 22:18). These are the principle of all, as I have said, dependent upon the glorious *mazzala*."[93]

89. **Crowns that were treasured away...** The hidden sources of *Ḥesed* and *Gevurah*. See *Zohar* 3:61b.

90. **When this Father and Mother shine upon them...** Namely, upon the qualities of *Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah*, all of which are included within the Son. These four qualities correspond to the four compartments of the *tefillah* (phylactery) of the head. The Son provides for *Shekhinah*, the Daughter.

On the daughter's being nourished by the son, cf. M *Ketubbot* 13:3. The context in Daniel (4:8–9) describes the cosmic Tree seen by King Nebuchadnezzar in his dream: *The tree grew and became mighty, and its top reached the heavens and its branches to the ends of all the earth. Its foliage was beautiful and its fruit abundant; there was food for all in it* [or: *in him*]. *Beneath it the beasts of the field found shade, and in its branches dwelled the birds of heaven, and all flesh was nourished from it.* Cf. Daniel 4:18. Here, the tree symbolizes the Divine Son.

On the four compartments of the *tefillah* of the head, see above, p. 586, n. 256; pp. 677–78, n. 52.

91. **All this and that...** The Divine Son and Daughter are linked as one, the former sustaining the latter. *Yesod* (considered as an extension of *Tif'eret*) is known as Righteous One, while *Shekhinah* is called Righteousness. See above, pp. 85–86, n. 93.

92. **This Father and Mother are enfolded...** *Ḥokhmah* and *Binah* are united, both deriving from the Holy Ancient One. On the term *mazzala*, see above, note 50.

93. **This Father and Mother prepare the house...** The sefirotic structure beneath them. The flow of emanation from *Ḥokhmah*, *Binah*, and *Da'at* (*wisdom*, *understanding*, and *knowledge*) builds, establishes, and fills this structure. The *belly* mentioned in Proverbs 22 refers here to *Tif'eret*, the core of *Ze'eir Anpin*.

See above, note 62. The context in Proverbs 24 (verses 3–4) reads: *By wisdom a house is built, and by understanding it is established. And by knowledge rooms are filled with all precious and lovely* [or: *pleasant*] *wealth.*

Rabbi Shim'on said, "In the *Idra* I did not reveal all, and all these matters were concealed until now. And I wanted to conceal them for the world that is coming, because there we are asked a question, as is written: *It will be the faithfulness of your times, stronghold of salvation—wisdom and knowledge—the awe of YHVH is his treasure* (Isaiah 33:6). *Wisdom* is asked of one. Yet now, the will of the blessed Holy One is for this. Surely, without shame I will enter His palace![94]

"It is written: *For* אל דעות (*El de'ot*), *a God of knowledges, is YHVH* (1 Samuel 2:3). He is דעת (*Da'at*); *Da'at* He inherits; by *Da'at* all His palaces are filled, as is written: ובדעת (*Uv-da'at*), *and by knowledge, rooms are filled* (Proverbs 24:4). Therefore, the other *Da'at* is not revealed, for it flows secretly within Him and is included in the brain, in the whole body—*for El de'ot, a God of knowledges.*[95]

"In the Book of *Aggadta* we have learned: *For* אל דעות (*El de'ot*), *a God of knowledges*—do not read דעות (*de'ot*), *knowledges*, but rather עדות (*edut*), *testimony*, for He is testimony of all, testimony of two shares, as is said: *He established a testimony in Jacob* (Psalms 78:5). Although this matter has been established in the Book of Concealment from another perspective, there in its place it is perfect. Thus all is fine; and it is all, when the matter is concealed.[96]

The full verse in Proverbs 22 (referring to words of the wise) reads: *For it is pleasant if you keep them in your belly, that together they may be ready on your lips.*

94. **In the *Idra*...** That is, in the earlier gathering (known as *Idra Rabba*). See above, note 1. There, Rabbi Shim'on did not reveal, for example, how *Ḥokhmah* and *Binah* emerge from the Holy Ancient One.

In rabbinic literature, the verse in Isaiah is interpreted as referring to various questions that will be posed to a person's soul in the afterlife, including: "Did you fix times for [studying] Torah? Did you engage in the dialectics of wisdom? Did you understand one thing from another?" Here, Rabbi Shim'on says that he was saving certain secrets for that occasion; but since God wants him to reveal these matters now while he is still alive, he is doing so. Thereby, having revealed as much wisdom on earth as he could, he will enter the divine realm without shame. See above, note 9.

The verse in Isaiah reads: *He* [or: *It*] *will be the faithfulness of your times, stronghold of salvation—wisdom and knowledge—the awe of YHVH is his treasure.* On this verse as alluding to study, see BT *Shabbat* 31a; *Mishnat Rabbi Eli'ezer* 13, pp. 255–56; *Seder Eliyyahu Rabbah* 15, p. 70; *Shemot Rabbah* 30:14; *Zohar* 1:127b (*MhN*); 2:223a.

95. ***For* אל דעות (*el de'ot*), *a God of knowledges*...** The plural *de'ot* (*knowledges*) refers to two aspects of *Da'at*: the hidden source of *Da'at* (situated between *Ḥokhmah* and *Binah*) and the manifestation of *Da'at* in *Tif'eret* (who is the core of *Ze'eir Anpin*). Thus, "He (i.e., *Tif'eret*) is *Da'at*; (the hidden) *Da'at* He inherits."

See *Zohar* 2:123a. On the verse in Proverbs, see above, note 93. The full verse in Samuel reads: *Do not go on talking high and mighty—arrogance slips from your mouth—for* אל דעות (*El de'ot*), *a God all-knowing* [literally: *a God of knowledges*], *is YHVH, and by Him actions are weighed* [or: *determined*].

96. **In the Book of *Aggadta*...** According to this legendary source, the word דעות (*de'ot*), *knowledges*, implies its anagram: עדות (*edut*), *testimony*. By His very nature, *Tif'eret*

"This Father and Mother encompass all, concealed within them; and they are concealed in the holy *mazzala*, Ancient of all Ancients. In Him they are concealed; in Him they are included. He is all; all is He. Blessed be He; Blessed be His Name forever and ever.[97]

"All the words of the *Idra* are fitting, and all of them are holy words—words that do not deviate to the right or to the left. All of them, words concealed for those who have entered and emerged—and all are so. Until now these words have been concealed, for I feared to reveal; now they have been revealed! Yet it is revealed before the Holy Ancient One that I have not acted for my own glory or for the glory of my father's house, but rather so that I will not enter His palace in shame.[98]

"Furthermore, I see that the blessed Holy One and all these truly virtuous ones here confirm what I am doing. For I see all of them rejoicing in this, my wedding celebration; and all of them are invited, [291b] in that world, to my wedding celebration! Happy is my share!"[99]

(who is symbolized by Jacob) testifies to the qualities that He has inherited from *Ḥokhmah* and *Binah*. See above, note 88.

The reference to *Sifra di-Tsni'uta* (The Book of Concealment) does not correspond to any passage in the extant version of this composition. Similarly, in *Idra Rabba* there are various references to *Sifra di-Tsni'uta* that do not appear in its current version. On the relation between the *Idrot* and *Sifra di-Tsni'uta*, see above, note 43. For attempts to identify a parallel in *Sifra di-Tsni'uta* to the passage here, see *Or Yaqar*; *Yayin ha-Reqaḥ*; *Sha'arei ha-Idra*; *Matoq mi-Devash*.

The concluding sentence implies that the concealed nature of this matter allows for various interpretations; thus "it is all."

The Book of *Aggadta* is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. See above, p. 165, n. 38. The full verse in Psalms reads: *He established a testimony in Jacob, and ordained a teaching in Israel, which He commanded to our fathers to make them known to their children.*

97. **This Father and Mother encompass all...** *Ḥokhmah* and *Binah* include the entire flow of emanation, while they themselves derive from the *mazzala* of the Holy Ancient One (or Ancient of all Ancients).

In the concluding sentences, "Him" and "He" refer to the Holy Ancient One; "His Name" refers to the *sefirot* from *Ḥokhmah* to *Shekhinah*, which are symbolized by the letters of the name *YHVH*. See above, note 75. On the term *mazzala*, see above, note 50.

98. **All the words of the *Idra*...** That is, the secrets revealed during the *Idra Rabba*.

On *Idra Rabba*, see above, note 1. On "entering and emerging," see above, note 74. For the expression "I have not acted for my own glory..." in the context of revealing secrets, see BT *Megillah* 3a; *Zohar* 2:102a; 3:144a (*IR*). Cf. *Ta'anit* 20a, *Bava Metsi'a* 59b; *Avot de-Rabbi Natan* A, 6. On the theme of shame, see above, notes 9, 94.

99. **I see that the blessed Holy One...** God Himself has arrived along with souls of the righteous. See above, note 14.

The death of Rabbi Shim'on is described as a הלולא (*hillula*), "festivity," especially "wedding feast, wedding celebration," because he is about to unite with *Shekhinah*. See below at note 237; *Zohar* 1:218a (quoting Song of Songs 3:11, which mentions *the day of his wedding*). Cf. 3:144b (*IR*). On Rabbi

[Rabbi Abba said: When the Holy Lamp, the Supernal Lamp, completed this utterance, he raised his hands and wept—and laughed. He wanted to reveal one matter. He said, "I have toiled over and been troubled by this matter all my days, and now they are not giving me permission!" Summoning his strength, he sat up, murmured with his lips, and bowed three times. No one could look at his place, certainly not at him. He said:][100]

"Mouth, mouth, who has attained so much, your spring has not dried up! Your spring flows forth ceaselessly. Over you I proclaim *A river issues from Eden* (Genesis 2:10); and it is written *like a spring whose waters do not fail* (Isaiah 58:11).[101]

"Now I testify that all the days I have existed, I yearned to see this day, though my desire was not attained. For with this crown, this day is adorned. Now I wish to reveal words in the presence of the blessed Holy One, for all of them crown my head. This day will not hasten to enter its place, as another day, for the whole day is in my control. Now I begin to reveal matters so that I will not enter shamefully into the world that is coming. Here, I begin and speak.[102]

"It is written: *Righteousness and justice are the foundation of Your throne. Love and truth go before Your presence* (Psalms 89:15). Whoever is wise will contemplate this, to see the ways of the Supernal Holy One, the judgments of the Supernal Holy One—judgments of truth, judgments adorned with supernal crowns. For I have already said that all the lamps shining from the Supernal Lamp, concealed of all concealed, are illuminating rungs. By the light of every

Shim'on's earthly *hillula*, see BT *Ketubbot* 62b.

See also the account in BT *Ḥagigah* 14b, where Rabbi Yehoshu'a expounds on the mysteries of the Divine Chariot, "and the ministering angels came and gathered to listen, like people coming and gathering to watch the entertainments for a bridegroom and bride." Cf. JT *Ḥagigah* 2:1, 77a.

100. **Rabbi Abba said . . .** Here Rabbi Abba, who serves as the scribe in this dramatic session, relates how Rabbi Shim'on (known as "the Holy Lamp") proceeds.

The "permission" referred to means "permission to reveal" one particular matter. On Rabbi Shim'on's title בוצינא קדישא (*Botsina Qaddisha*), "the Holy Lamp," see above, p. 27, n. 68.

On the expression "wept—and laughed," see above, p. 586, n. 257. On the wording "Summoning his strength . . . ," cf. Genesis 48:2: *Someone told Jacob, "Look, your son Joseph is coming to you." Israel summoned his strength and sat up in bed.*

101. ***A river issues from Eden . . .*** For the full verses in Genesis and Isaiah, see above, note 77. Cf. above at note 85.

102. **all the days I have existed . . .** Rabbi Shim'on has yearned all his life to convey the secrets that he now fully understands. The final day of his life is adorned with the "crown" of revelation. This ultimate day will not end soon, nor will the sun set, until he completes his teaching.

On yearning for the final day of life, cf. *Zohar* 1:98a (*MhN*). On the wording "will not hasten to enter its place . . . ," cf. the conclusion of Joshua 10:13, and *Targum Yonatan*, ad loc. On the theme of not entering shamefully into the world that is coming, see above, note 9.

single rung is revealed what is revealed. Those lights are joined, light to light, shining into one another, inseparable from each other.[103]

"The light of every single lamp—called Crowns of the King, Adornments of the King—shines from and is joined to that light within, within, not separating outward. So all ascends to one rung, all is crowned by one element—no separating one from another. It and its name are one.[104]

"The light that is revealed is called Garment of the King. The light within, within—in that light is the one who is inexpressible and unrevealed. All those lamps and all those lights shine from the Holy Ancient One, concealed of all concealed, the Supernal Lamp. Upon contemplating, all the lights spreading—there is nothing but the Supernal Lamp, hidden and unrevealed.[105]

"Among those garments of glory—garments of truth, adornments of truth, lamps of truth—are two lamps, perfection of the King's throne, called Righteousness and Justice. They are the beginning and consummation, and by these are adorned all judgments above and below. All is concealed in Justice, and Righteousness is nourished by this Justice.[106]

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"Sometimes She is called מלכי־צדק מלך שלם (*Malki-tsedeq melekh shalem*), *Melchizedek king of Salem* (Genesis 14:18). And when judgments are aroused from Justice, they are completely compassion, completely perfect; for this one assuages Righteousness, and judgments are refined, all descending to the world in perfection, in compassion. Then the hour is sanctified, for Male and Female are united, and all worlds are in compassionate joy.[107]

103. ***Righteousness and justice*...** Rabbi Shim'on begins to expound this verse. All of the sefirotic lamps shine from the Holy Ancient One ("the Supernal Lamp"). See above at notes 18–19. Above (at note 100), Rabbi Shim'on himself is called "the Supernal Lamp."

104. **Crowns of the King...** That is, of the Holy Ancient One, whose "light within, within" illumines all the sefirotic crowns. These *sefirot* (from *Ḥokhmah* to *Shekhinah*) constitute the "name" of the Holy Ancient One, revealing Its qualities and nature. On the concluding sentence, see *Zohar* 2:86a; 3:11b, 70a, 93b; above, notes 19, 75, 97.

105. **Garment of the King...** Beneath these sefirotic garments is the inner light of the Holy Ancient One. Although the other lights appear to be distinct rays, ultimately they have no existence independent of their source—"there is nothing but the Supernal Lamp."

See above, note 19. On the wording "Upon contemplating...," cf. p. 51 at n. 142 and the conclusion of that note.

106. **two lamps, perfection of the King's throne...** Two *sefirot*, *Shekhinah* and *Tif'eret*. These are called respectively צדק (*Tsedeq*), "Righteousness," and משפט (*Mishpat*), "Justice" (mentioned in the verse in Psalms quoted by Rabbi Shim'on, above at note 103). This sefirotic couple "perfect" the throne of the Holy Ancient One. *Shekhinah* is nourished by *Tif'eret*. On Righteousness and Justice, see, e.g., *Zohar* 3:85b, 91a, 293b (*IZ*), 296b (*IZ*).

107. **Sometimes She is called מלכי־צדק (*Malki-tsedeq*)...** *Shekhinah* is sometimes identified with this king, based on Her names מלכות (*Malkhut*), "Kingdom," and צדק

"But when sins of the world proliferate and the sanctuary is defiled and the Male moves afar from the Female and the mighty Serpent begins to be aroused—woe to the world, which is then nourished by this Righteousness! Many ravaging bands of stingers are aroused in the world; many righteous ones are removed from the world—because the Male moves afar from the Female, and Justice does not approach this Righteousness. Of this is written *Some are swept away without justice* (Proverbs 13:23), for Justice is far from Righteousness, who is not assuaged, and Righteousness suckles from another place.[108]

"Of this King Solomon said: *Everything have I seen in the days of my breath* (Ecclesiastes 7:15). *My breath*—a breath of the breaths above, called 'faces of the King.' The phrase *my breath* refers to Righteousness, the Holy Kingdom; for when She is aroused in Her judgments, it is written *a righteous one perishing in his righteousness* (ibid.). Why? Because Justice has moved afar from Her, and so, *some are swept away without justice.*[109]

(*Tsedeq*), "Righteousness." The place-name שלם (*shalem*), *Salem*, is associated here with שלימו (*shelimu*), "perfection, completion."

Tif'eret (known as Justice, and characterized by Compassion) assuages the harsh quality of *Shekhinah* (known as Righteousness).

Melchizedek (whose name means "righteous king") was the king-priest of Salem (Jerusalem), who participated in Abraham's victory over an alliance of eastern kings. The full verse in Genesis reads: *Melchizedek king of Salem brought out bread and wine, for he was priest to El Elyon.* On *Shekhinah* as Melchizedek, see *Zohar* 1:87a–b; 3:53b, 90b, 193b.

108. **But when sins of the world proliferate...** Human wickedness taints *Shekhinah* (symbolized by "the sanctuary"), causing *Tif'eret* (Justice) to distance Himself from Her and empowering the demonic Serpent. Then the harsh quality of *Shekhinah* (Righteousness) harms the world, and maleficent forces attack.

In BT *Ḥagigah* 4b–5a, the verse from Proverbs is interpreted as referring to someone who dies before his time. In the *Zohar*, it implies that when *Tif'eret* (*justice*) removes Himself from *Shekhinah*, His quality of compassionate *justice* is lacking, and consequently the innocent may be *swept away*. See above, p. 735, n. 8.

The concluding phrase—"from another place"—implies "from the demonic Serpent." See Scholem. On *Shekhinah*'s being tainted, cf. above, note 84.

109. ***Everything have I seen in the days of my breath...*** The full verse reads: *Everything have I seen* בימי הבלי (*bi-ymei hevli*), *in my days of mere breath* [literally: *in the days of my breath*]: *a righteous one perishing in his righteousness, and a wicked one living a long life in his evil.*

The term הבל (*hevel*) is the key word of the book of Ecclesiastes, whose author is traditionally identified as King Solomon. Its basic meaning is "breath, vapor," and in this biblical book it connotes "futility, vanity, absurdity, ephemerality, that which is empty and fleeting." In the *Zohar*, however, *hevel* can refer to a divine "breath," symbolizing one of the *sefirot*, which animates existence. These "breaths above" represent "faces (or aspects) of the King."

According to Rabbi Shim'on, the phrase *my breath* refers specifically to *Shekhinah*—or *Malkhut* (Kingdom)—known as Righteousness. When Her harshness is aroused, even a righteous person may perish *in his righteousness*—that is, on account of *Shekhinah*—because *Tif'eret* (known as Justice) has distanced Himself from Her.

See the preceding note. On the divine breaths, see *Zohar* 1:146b (*ST*); 2:10b, 38b–

"Come and see: When a sublime virtuous person is found in the world—a beloved of the blessed Holy One—even when Righteousness is aroused, the world can be saved for his sake. The blessed Holy One seeks to honor him, so he does not fear [292a] Judgment. But if that virtuous one does not remain steadfast and becomes afraid, then even Justice he fears and cannot endure—how much more so, Righteousness![110]

"King David said at first, '*Test me, O YHVH, and try me* (Psalms 26:2); for I am not afraid of any judgments—even of this Righteousness, especially since I am linked to it.' What is written? *As for me,* בצדק (*be-tsedeq*), *in righteousness, I will behold Your face* (Psalms 17:15)—*be-tsedeq*, *by righteousness*, surely! 'For I am not afraid to undergo its judgments.' After he sinned, he was afraid even of Justice, as is written: *Do not enter into justice with Your servant* (Psalms 143:2).[111]

"Come and see: When this צדק (*tsedeq*), Righteousness, is assuaged by Justice, it is called צדקה (*tsedaqah*), and the world is sweetened by kindness and filled with it, as is written: *He loves* tsedaqah, *righteousness, and justice. The kindness of YHVH fills the earth* (Psalms 33:5).[112]

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"I testify that all my days I have been distressed for the world, that it not encounter the judgment of Righteousness and be consumed by its flames—as is written: *She eats and wipes her mouth, and says, 'I have done no wrong'* (Proverbs 30:20).[113]

39a, 59a; 3:47b; Vol. 7, pp. 295–96, nn. 124–25. On the association of King Solomon with *Shekhinah* (known as *the wisdom of Solomon*), see above, p. 35, n. 94.

110. **When a sublime virtuous person...** Through his merit, such a person can save the world from the harshness of *Shekhinah*. But if he falters, he becomes afraid even of *Tif'eret* (Justice) and certainly of *Shekhinah* (Righteousness).

See *Bereshit Rabbah* 33:3, in the name of Rabbi Shemu'el son of Naḥman: "Happy are the righteous, who turn the Attribute of Judgment into the Attribute of Compassion!"

111. **King David said at first...** Initially he was not afraid to be tested and judged by God, even by the harsh quality of *Shekhinah* (known as Righteousness). But after he sinned with Bathsheba, he was afraid even of the milder quality of *Tif'eret* (known as Justice).

See *Zohar* 1:82a; Moses de León, *Sheqel ha-Qodesh*, 44–45 (54–55). On David's sin, see 2 Samuel 11–12. The full verse in Psalms 143 reads: *Do not enter* במשפט (*ve-mishpat*), *into judgment* [or: *into justice*], *with Your servant, for no living thing is acquitted before You.*

112. **When this צדק (*tsedeq*), Righteousness...** When *Shekhinah* (known as Righteousness) is assuaged by *Tif'eret* (known as Justice), the letter ה (*he*) is added to Her name צדק (*tsedeq*), turning it into צדקה (*tsedaqah*).

113. **the judgment of Righteousness...** That is, the harsh quality of *Shekhinah* (known as Righteousness).

The full verse in Proverbs reads: *Such is the way of an adulteress: she eats and wipes her mouth, and says, "I have done no wrong."* Here, the second half of the verse implies that *Shekhinah* consumes the world with Her fiery judgment and then justifies the punishment that She has inflicted. This verse is often applied to Lilith, but occasionally to *Shekhinah* Herself. See above, p. 196, n. 28.

"From here on, everyone is in the mouth of a deep pit. Now, surely in this generation there are righteous ones; yet there are few who will rise to defend the flock from all four directions.[114]

"Until here, words have been interlinked; and matters concealed in the Holy Ancient One, concealed of all concealed, have been expounded—how these are connected with those. From here on, matters of *Ze'eir Anpin*—those not revealed in the *Idra*, those concealed in my heart and not arranged there. Until now, words have been concealed, yet all clear. Happy is my share and that of those who receive this inheritance, as is written: *Happy the people who has it so, happy the people whose God is YHVH!* (Psalms 144:15).[115]

"As I have established: Father and Mother are linked to the Ancient One, to its enhancements; for they depend upon the most concealed brain and are connected with it. Even though the Holy Ancient One is arrayed alone, when matters are contemplated, all is the Ancient One alone—It is and It will be—and all these enhancements are linked with It, concealed within It, inseparable from It. The Concealed Brain is not revealed and does not depend upon It. Father and Mother issue from this brain, depend upon it, and are linked with it. *Ze'eir Anpin* depends upon the Holy Ancient One and is linked with It. I have already established these matters in the *Idra*.[116]

114. **From here on...** Rabbi Shim'on predicts that after he has died, everyone will be in grave danger.

According to rabbinic sources, Rabbi Shim'on claimed that he could protect the world from divine judgment until the Messiah arrives. See JT *Berakhot* 9:2, 13d; *Bereshit Rabbah* 35:2; BT *Sukkah* 45b; *Pesiqta de-Rav Kahana* 11:15.

On the image of "a deep pit," see BT *Ḥagigah* 5b; *Zohar* 2:263b (*Heikh*). For various interpretations of the first sentence, see *Or Yaqar*; *Omer Man*; *Emet le-Ya'aqov*; *Yayin ha-Reqaḥ*; *Sha'arei ha-Idra*; Scholem; *Matoq mi-Devash*.

115. **Until here...** So far, Rabbi Shim'on has focused especially on the Holy Ancient One. Now he proceeds to discuss *Ze'eir Anpin* in greater detail, especially those matters that were "not revealed... and not arranged" in the early gathering, *Idra Rabba*. On *Idra Rabba*, see above, note 1.

116. **Father and Mother are linked...** *Ḥokhmah* and *Binah* are linked to the Holy Ancient One and its Concealed Brain. Although it might seem that the Holy Ancient One is distinct from the nine *sefirot* (from *Ḥokhmah* to *Shekhinah*), "when matters are contemplated, all is the Ancient One alone"—that is, all these *sefirot* are "inseparable from It."

The Concealed Brain is such an integral part of the Holy Ancient One (contained within Its skull) that it is not distinct from It and cannot be said to "depend upon It." On the Concealed Brain, see above, notes 22–23.

On the concluding sentence, see *Zohar* 3:135b (*IR*). For Rabbi Shim'on's early discussion of *Ḥokhmah* and *Binah*, see above, beginning at note 59. On the inseparability of the Holy Ancient One and the nine *sefirot* (from *Ḥokhmah* to *Shekhinah*), see above at notes 18–19, 103–5. On the term תקונא (*tiqquna*), "enhancement, adornment, array, arrangement, configuration, feature," see above, note 20.

"Happy is the share of one who has entered and emerged and knows the ways, not deviating to the right or to the left. As for one who has not entered and emerged, better for him if he had never been created! And it is written: *For the ways of YHVH are right; the righteous walk in them, [while transgressors stumble in them]* (Hosea 14:10)."[117]

Rabbi Shim'on said, "All my days I have been contemplating—and behold this verse: *In YHVH does my soul glory. Let the humble hear and rejoice* (Psalms 34:3)! And now the whole verse is fulfilled. *In YHVH* תתהלל נפשי (*tithallel nafshi*), *does my soul glory*—surely, for my soul is joined to Him, kindled by Him, cleaving to Him, striving; and by this striving, it will ascend to its place.[118]

"*Let the humble hear and rejoice*—all these righteous and virtuous ones who have come with the blessed Holy One; all of them are listening and rejoicing. Behold now, the holy academy! Thus, *Exalt YHVH with me; let us extol His name together* (Psalms 34:4).[119]

806 "It is written: *For look, the kings have assembled, passed onward together* (ibid. 48:5)—as is written: *These are the kings who reigned in the land of Edom* (Genesis 36:31)—in the place where judgments adhere.[120]

117. **one who has entered and emerged...** On this idiom, see above, note 74. On the expression "better for him if he had never been created!" see ibid.; above, pp. 503–4, n. 9. On the verse in Hosea, see above at note 74; *Zohar* 3:144a (*IR*).

118. ***In YHVH does my soul glory...*** The context in Psalms 34 (verses 3–4) reads: *In YHVH* תתהלל נפשי (*tithallel nafshi*), *does my soul glory. Let the lowly* [or: *humble*] *hear and rejoice. Exalt YHVH with me; let us extol His name together.* As Scholem suggests, Rabbi Shim'on may be playing on תתהלל (*tithallel*), *does glory*, and הלולא (*hillula*), "wedding celebration." See above, note 99.

119. **all these righteous and virtuous ones...** The souls of the righteous coming from Paradise to listen to Rabbi Shim'on's final teaching. See above, note 14. On the theme of the heavenly academy, see above, p. 54, n. 1.

120. ***For look, the kings have assembled...*** The context in Psalms describes a military victory over an invading force (led by several kings) attacking Jerusalem. Rabbi Shim'on links the verse with a passage in Genesis (36:31–39), which begins: *These are the kings who reigned in the land of Edom before a king reigned over the Children of Israel.* These latter kings do not constitute a dynasty, since none of the successors to the throne is a son of his predecessor. In seven consecutive verses Genesis records *And* [so-and-so] *died*, and in the *Zohar* these royal deaths represent the destruction of unviable emanations tainted by harsh Judgment (which is identified as *Edom*). Only of the final, eighth king is a wife mentioned and no death recorded.

The notion of earlier emanations that were destroyed recalls the rabbinic description of worlds that were previously destroyed. See *Bereshit Rabbah* 3:7, in the name of Rabbi Abbahu: "The blessed Holy One kept creating worlds and destroying them until He created these [i.e., heaven and earth]. Then He declared, 'These please Me, those do not.'" The theme of previous worlds that were destroyed and the *Zohar*'s

"*Passed onward together*—as is written: *And* [so-and-so] *died. . . . and* [so-and-so] *died. . . . and* [so-and-so] *reigned in his stead* (ibid., 33–39).[121]

"*It is they who have seen and so been astounded; they were terrified, panicked* (Psalms 48:6); for they did not endure in their places, since the adornments of the King had not been arrayed, and the Holy City and its walls had not been prepared—as is written: *As we heard, so we see, in the city of YHVH Tseva'ot, in the city of our God. May God make it stand firm forever! Selah* (ibid., 9). For none of them endured; but this one endured now alongside the Male, who dwelt with Her, as is written: *And Hadar reigned in his stead; the name of his city was Pau, and the name of his wife was Mehetabel daughter of Matred daughter of Me-zahab* (Genesis 36:39)—מי זהב (*Mei zahav*), *Waters of Gold*, surely, as we have established in the *Idra*.[122]

interpretation of the passage in Genesis inspired Isaac Luria's theory of "the breaking of the vessels."

On the midrashic description and on the theme of the death of the kings, see Vol. 8, pp. 325–26, n. 18; Asulin, "Qomatah shel ha-Shekhinah," 114–15, n. 37; Har-Shefi, *Malkin Qadma'in*. On the question of whether "the death of the kings" represents a catharsis of Divine Thought—purging it of harsh Judgment—see Tishby, *Wisdom of the Zohar*, 1:289–90; 2:458–59; Idel, "Ha-Maḥashavah ha-Ra'ah shel ha-El"; Liebes, *Studies in the Zohar*, 134–35; Giller, *Reading the Zohar*, 96; Har-Shefi, *Malkin Qadma'in*.

אֱדוֹם (*Edom*), "Edom," represents Judgment partly because the nearly identical word אָדוֹם (*adom*) means "red," the color of Judgment. In rabbinic literature, Edom often represents Rome, and in medieval literature it often represents Christendom or Christian rule.

The context in Psalms (48:5–9) reads: *For look, the kings have assembled, passed onward together* [or: *one and all*]. *It is they who have seen and so been astounded; they were terrified, panicked. Shuddering seized them there, pangs like a woman in labor. With the east wind, You smashed the ships of Tarshish. As we heard, so we see, in the city of YHVH Tseva'ot, in the city of our God. May God make it stand firm forever! Selah.* The name *YHVH Tseva'ot* means *YHVH of armies* [or: *hosts*].

121. ***Passed onward together . . .*** This description of *the kings* in Psalm 48 now implies that they "*passed* away," matching the account in Genesis, which reports that each of seven consecutive *kings . . . died*. As explained in the preceding note, their deaths represent the destruction of unviable earlier emanations.

122. **they did not endure in their places . . .** The kings, or prior emanations, were not completely destroyed. Rather they did not endure, because the divine adornments "had not been arrayed," and there was no stable configuration of Male and Female.

The description of Jerusalem (*the city of our God*) refers to *Shekhinah*, who eventually emerged and did endure—alongside the Divine Male, symbolized by the eighth king: Hadar. The name of Hadar's wife, Mehetabel, also refers to *Shekhinah*; and her grandmother's name—מי זהב (*Mei zahav*), *Waters of Gold*—alludes to the higher sefirotic pair *Ḥesed* and *Din*, who are symbolized respectively by water and gold.

See *Zohar* 3:135b (*IR*), 142a (*IR*). On the significance of the union of male and female, see above, note 70. On Mehetabel, see Vol. 8, p. 382, n. 223; Har-Shefi, *Malkin Qadma'in*, 172–76, 227–28. On *Idra Rabba* (called here "the *Idra*"), see above, note 1. The verse in Genesis begins: *Baal-hanan son of Achbor died, and Hadar reigned in his stead.*

"Actually, in the Book of *Aggadta* of Rav Hamnuna, it is said: *And Hadar reigned in his stead*—הדר (*Hadar*), *Hadar*, surely, as is said: *fruit of* עץ הדר (*ets hadar*), *a majestic tree* (Leviticus 23:40). *And the name of his wife was Mehetabel*—as is said: *fronds of palms* (ibid.), and it is written *The righteous one flourishes like a palm tree* (Psalms 92:13), for it is male and female.[123]

"This one is called Daughter—*daughter of* מטרד (*Matred*), *Matred*; daughter of the place that all אטרדין (*ittaredin*), are engrossed, in trying to grasp. It is called Father; and it is written *No human knows its worth, and it cannot be found in the land of the living* (Job 28:13).[124]

"Alternatively, daughter of Mother, to whose side judgments adhere, טרדין (*taredin*), harassing, [292b] all.[125]

"*Daughter of* מי זהב (*Mei zahav*), *Waters of Gold*—suckling from two faces, shining in two colors: in Love, in Judgment.[126]

123. **in the Book of *Aggadta* of Rav Hamnuna . . .** According to this venerable source, the name of the eighth king—הדר (*Hadar*), *Hadar*—is identified with the word הדר (*hadar*), *majestic*, in a verse in Leviticus, describing four species of vegetation held on *Sukkot*: *You shall take for yourselves on the first day fruit of* עץ הדר (*ets hadar*), *a majestic tree, fronds of palms, and a branch of a thickly-leaved tree* [or: *branches of thickly-leaved trees*] *and willows of the brook, and you shall rejoice before YHVH your God seven days.* These four species became identified in rabbinic literature as the *etrog* (citron), *lulav* (palm branch), *hadas* (sprigs of myrtle), and *aravah* (willow twigs).

King *Hadar* and *ets hadar* (*a majestic tree*) both symbolize *Yesod*, the fruitful Divine Male, who is also called Righteous One. The verse in Psalms compares *the righteous one* with *a palm tree.* But the palm is both male and female; and its female aspect symbolizes *Shekhinah*, represented by Hadar's wife, Mehetabel. Thus the plural *fronds of palms* alludes to both *Yesod* and *Shekhinah*, who are interdependent, becoming fruitful only by joining together.

Palm trees are dioecious: male and female flowers grow on separate trees. Male flowers produce pollen, while female flowers develop into fruit. As early as 2300 B.C.E., Mesopotamian farmers had learned to hang a male flower in a female tree to enhance pollination.

See *Bereshit Rabbah* 40(41):1; *Midrash Tehillim* 92:11; BT *Pesaḥim* 56a; *Bahir* 117 (172), 139 (198), and Scholem's note, ad loc.; Rashi on *Pesaḥim* 56a, s.v. *Rav Aḥa*; *Tosafot, Menaḥot* 71a, s.v. *markivin*; *Zohar* 1:82a, 220b; 2:37b, 126a; 3:16a, 135b (*IR*), 143b (*IR*); *ZḤ* 50d; Moses de León, *Sefer ha-Mishqal*, 128.

On Rav Hamnuna, see above, pp. 261–62, n. 48. On *Yesod* as Righteous One, see above, p. 38, n. 105.

124. **Daughter—*daughter of* מטרד (*Matred*) . . .** *Shekhinah* is pictured as the daughter of Father *Ḥokhmah*. His name implies that everyone strives to attain His Wisdom.

On the significance of the name Matred, cf. *Bereshit Rabbah* 83:4; *Zohar* 3:142a (*IR*). The context in Job (28:12–13) reads: *But wisdom, where is it found, and where is the place of understanding? No human knows its worth, and it cannot be found in the land of the living.* See *Zohar* 1:141b; 2:123a; 3:65b.

125. **daughter of Mother . . .** *Shekhinah* is the daughter of Mother *Binah*, and the latter is the source of harsh Judgment.

126. ***Daughter of* מי זהב (*Mei zahav*), *Waters of Gold* . . .** As explained above (note 122), this name alludes to *Ḥesed* (Love) and *Din* (Judgment), who are symbolized

"Before the world was created, they did not gaze face-to-face; and therefore primordial worlds were destroyed, and primordial worlds were fashioned in disarray. That which is disarrayed is called 'flashing sparks'—like a blacksmith pounding an iron tool, scattering sparks in every direction; and those flying forth flash and scintillate and are immediately extinguished. These are called Primordial Worlds. Thus they were destroyed and did not endure, until the Holy Ancient One was arrayed and the Artisan proceeded to His artistry.[127]

"Regarding this, we have learned in our Mishnah that a spark emitted scintillas upon scintillas in 320 directions; and those scintillas are called Primordial Worlds, which immediately perished. Afterward the Artisan proceeded to His artistry, and was configured as male and female; and these scintillas were extinguished and died, and now all endured.[128]

"From the Lamp of Adamantine Darkness issued a spark—a mighty hammer striking, scattering scintillas: primordial worlds. It mingled with pure air, and they were sweetened by one another when Father and Mother united.[129]

respectively by water and gold. *Shekhinah* draws sustenance from both of these divine qualities or "faces," which are associated respectively with the colors white and red.

127. **they did not gaze face-to-face...** The male and female divine aspects did not face one another; and without this harmony, nothing could endure.

See *Zohar* 2:176b (*SdTs*); Har-Shefi, *Malkin Qadma'in*, 176–201. On the primordial worlds, see above, note 120. The image of not gazing face-to-face recalls a rabbinic description of the cherubim. According to BT *Bava Batra* 99a, in the time of the Temple "whenever Israel fulfilled the will of the Omnipresent," the cherubim in the Holy of Holies faced one another, and "whenever [Israel] did not," the cherubim miraculously turned away from each other toward the Temple courts.

See Rashbam, ad loc.; *Zohar* 2:152b; 3:59a–b; Vol. 7, p. 382, n. 79. On not gazing face-to-face, see also *Zohar* 1:2b. Cf. below, note 217. On the significance of "face-to-face," see Liebes, *Studies in the Zohar*, 67–71, 105–7, 156. Cf. the midrashic theme of Adam's original androgynous nature and his "two faces," mentioned above, p. 736, n. 9.

On the image of the flashing sparks produced by the blacksmith's hammer, see BT *Shabbat* 88b, *Sanhedrin* 34a; *Midrash Tehillim* 92:3; *Ma'yan ha-Ḥokhmah*, 5a; *Zohar* 1:156a; the passage from *Matnitin* (in Vatican MS 206) quoted by Gottlieb, *Meḥqarim*, 180; Har-Shefi, *Malkin Qadma'in*, 183–87. See also *Zohar* 1:107b (*Tos*), 251a (*Mat*); 2:14a–b (*MhN*), 34b, 74a (*Mat*), 254b (*Heikh*); *ZḤ* 57a (*QhM*); Vol. 7, p. 250, n. 141. On the concluding clause, see Har-Shefi, *Malkin Qadma'in*, 196–200.

128. **we have learned in our Mishnah...** Referring here not to the standard Mishnah, but rather to a secret, mystical source. See above, pp. 747–48, n. 48.

The clause "a spark emitted scintillas..." resembles the passage from *Matnitin* quoted by Gottlieb (mentioned in the preceding note), although the latter specifies "370 directions" rather than 320. The number 320 appears in another similar description in *Zohar* 2:254b (*Heikh*). On the number 370, see Vol. 8, p. 330, n. 27; p. 383, n. 224.

129. **the Lamp of Adamantine Darkness...** This renders בוצינא דקרדינותא (*Botsina de-qardinuta*). This primordial source, or divine tool, delineates the stages

"That Father is spirit treasured away in the Ancient of Days. In Him was concealed this air, absorbing the spark that issued from the Lamp of Adamantine Darkness and was hidden in the belly of Mother. When the two of them conjoined, merging with one another, a single mighty skull emerged, expanding in its directions—one to this side, and one to the other.[130]

"Just as the Holy Ancient One includes three heads in one, so all is arranged with three heads, as I have said.[131]

"Into this skull drips dew from the White Head, which it catches. That dew appears in two colors, and from it is nourished the Holy Apple Orchard. From this dew of the skull, manna is ground for the righteous for the world that is coming; and by it the dead are destined to be revived.[132]

"The manna issuing from this dew never appeared except at the time when Israel wandered in the wilderness, and the Ancient of All nourished them from this place—which never happened afterward. As is written: *Look, I am about to rain down for you bread from heaven* (Exodus 16:4)—*from heaven*!—as is said: *May God give you of the dew of heaven* (Genesis 27:28).[133]

of emanation. As the paradoxical name suggests, its potent brilliance overwhelms comprehension.

The spark "mingled with pure air," and these two elements sweetened one another when Father *Ḥokhmah* and Mother *Binah* united.

See *Zohar* 3:135b (*IR*); Har-Shefi, *Malkin Qadma'in*, 202–4. On the terms *botsina deqardinuta* and אוירא דכיא (*aveira dakhya*), "pure air (or ether)," see Vol. 8, p. 383, n. 224. Cf. *Sefer Yetsirah* 2:6: "Out of chaos He formed substance, making what is not into what is. He hewed enormous pillars out of *avir* (air, ether) that cannot be grasped."

130. **That Father is spirit . . .** Father *Ḥokhmah* derives from the Holy Ancient One (also called the Ancient of Days). In *Ḥokhmah* was concealed the pure air. When *Ḥokhmah* and *Binah* united, a skull took shape, becoming the head of *Ze'eir Anpin*. The two sides of this skull were occupied respectively by *Ḥokhmah* and *Binah*.

The name "Ancient of Days" appears in the divine vision described in Daniel 7:9 (quoted above, note 54). On the divine skull, see *Zohar* 2:177b (*SdTs*); 3:48b, 135b (*IR*).

131. **Just as the Holy Ancient One . . .** His three heads are described above at notes 23–24. His threefold nature is recapitulated in the triadic arrangement of the following *sefirot*: *Ḥokhmah*, *Binah*, *Da'at*; *Ḥesed*, *Gevurah*, *Tif'eret*; and *Netsaḥ*, *Hod*, *Yesod*. See above at note 29.

132. **Into this skull drips dew . . .** The dew of emanation trickles from the pure White Head of the Holy Ancient One into the skull of *Ze'eir Anpin*. There it appears in two colors: white (signifying the total Compassion of the Holy Ancient One) and red (signifying the quality of Judgment, which emerges in *Ze'eir Anpin*). The dew then proceeds to nourish *Shekhinah* (known as the Holy Apple Orchard).

See above, note 21. On the association of manna with dew, see above, p. 459, n. 532. On manna's being ground for the righteous in the afterlife, see above, p. 526, n. 73.

133. **the Ancient of All nourished them . . .** The Holy Ancient One nourished Israel directly from *Ze'eir Anpin*, whose core is *Tif'eret*, symbolized by *heaven*. Afterward (and continuing until now), they were nourished through the lower rung of *Shekhinah*.

The full verse in Genesis reads: *May God give you of the dew of heaven and the fat of*

"This pertains to that time. As for other times, we have learned: 'Human sustenance is as difficult for the blessed Holy One [as splitting the Red Sea].' In fact, it depends upon *mazzala*, destiny—upon *mazzala*, surely! In any case, 'Children, life, and sustenance do not depend on merit but on *mazzala*.' All depends upon this *mazzala*, as we have established.[134]

"Ninety million worlds journey with this skull and are supported by it, and this pure air is included in all. Since it is composed of all, and all is included in it, His face expands in two directions—in two lights, comprising all.[135]

"When His face gazes upon the face of the Holy Ancient One, all is called ארך אפין (*Erekh Appin*), Long-suffering, Vast Countenance. What is meant by *Erekh Appin*? Healing Countenance. For there is no healing in the world except when they gaze face-to-face.[136]

the earth, abundance of grain and new wine. See above at note 21.

134. **This pertains to that time...** Only during Israel's wandering in the wilderness was nourishment provided miraculously and effortlessly by God. Ever since, providing nourishment has proven difficult.

See BT *Pesaḥim* 118a, in the name of Rabbi El'azar son of Azariah: "Human sustenance is as difficult [to provide] as splitting the Red Sea, as is written: *Who gives food to all flesh* (Psalms 136:25), and near it: *Who cut the Red Sea into pieces* (ibid., 13)."

According to BT *Mo'ed Qatan* 28a, in the name of Rava: "Life, children, and sustenance do not depend on merit but on מזלא (*mazzala*), destiny." Here, Rabbi Shim'on interprets *mazzala* as referring to the long flowing body of the beard of the Holy Ancient One, based on the root נזל (*nzl*), "to flow." See above, note 50.

On the passage in *Pesaḥim*, see *Bereshit Rabbah* 97(98):3 (p. 1245); *Zohar* 1:207b; 2:52b, 170a–b, 218a; *ZḤ* 86d (*MhN, Rut*). For the wording "as difficult for (literally: before) the blessed Holy One," see *Bereshit Rabbah* 68:4; *Vayiqra Rabbah* 8:1; *Pesiqta de-Rav Kahana* 2:4. Actually, these latter sources speak only of matchmaking, not of providing nourishment. See Vol. 5, pp. 494–95, n. 861.

135. **Ninety million worlds...** This immense number of worlds accompany the skull of *Ze'eir Anpin*. The two "directions" and "lights" correspond to *Ḥokhmah* (the source of *Ḥesed*) on the right and *Binah* (the source of *Gevurah*) on the left. On the ninety million worlds, see *Zohar* 3:135b (*IR*).

136. **When His face gazes...** When the face of *Ze'eir Anpin* gazes upon the face of the Holy Ancient One.

As explained above (note 21), the term זעיר אנפין (*Ze'eir Anpin*) means literally "short-tempered, irascible, impatient," taking a short time for one's nostrils to flare. In contrast, the highest sefirotic configuration (the Holy Ancient One) is known as אריך אנפין (*Arikh Anpin*), "slow to anger, long-suffering, forbearing, patient," taking a long time for one's nostrils to flare.

Here Rabbi Shim'on indicates that when *Ze'eir Anpin* (the Short-tempered One) gazes at *Arikh Anpin* (the Long-suffering One), the former is suffused by the patient compassion of the latter, and He shares in the designation ארך אפין (*Erekh Appin*), "Long-suffering." Thereby, the world is forgiven and healed.

As mentioned above (note 21), the terms *Arikh Anpin* and *Ze'eir Anpin* are sometimes understood respectively as "the Large (or Vast) Countenance" and "the Small Countenance." The term appearing here—ארך אפין (*Erekh Appin*)—employs the Hebrew word ארך (*erekh*) instead of the Aramaic אריך (*arikh*), and אפין (*appin*), which is a variant of אנפין (*anpin*).

Rabbi Shim'on associates ארך (*erekh*),

"In the hollow of the skull shine three lights. If you say 'three,' there are four, as I have said: the inheritance of His Father and Mother, and their two treasures. All of these adorn His head, and they are tefillin of the head. Afterward they join at His sides, shining, and enter the three cavities of the skull; and each one emerges in its direction, spreading throughout the body.[137]

"These join with two brains, and the third brain includes them, adhering to this side and that side—spreading throughout the body, turning into two colors blended as one. His face shines, the colors of His face testifying to Father and Mother.[138]

"He is called *Da'at* in *Da'at*, and it is written *For* אל דעות (*El de'ot*), *a God of knowledges, is YHVH,* ולו נתכנו עלילות (*ve-lo nitkenu alilot*), *and by Him actions are determined* (1 Samuel 2:3)—because He has two colors, *by Him actions are determined.* However, for the Holy Ancient Concealed One, לא נתכנו (*lo nitkenu*), *they have no place.* Why *nitkenu*, *are they determined*, by the former? Because He inherits two shares; and it is written עם חסיד תתחסד (*Im ḥasid titḥassad*), *With the kind, You deal kindly*; [עם גבור תמים (*im gibbor tamim*), *with the blameless hero, blamelessly*] (2 Samuel 22:26).[139]

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"long," with another sense of the root ארך (*'rkh*): "to heal." See, e.g., Isaiah 58:8.

137. **In the hollow of the skull . . .** Of *Ze'eir Anpin*. The three lights derive from *Ḥokhmah*, *Binah*, and *Da'at*. The first two lights are inherited by *Ze'eir Anpin* from His parents, *Ḥokhmah* and *Binah*. The third (deriving from *Da'at*) includes the hidden sources of *Ḥesed* and *Gevurah*, treasured away within the divine parents. So "if you say 'three,' there are four." These four qualities correspond to the four compartments of the *tefillah* (phylactery) of the head.

See above, notes 88–90. The discrepancy between three and four cranial features recalls the fact that whereas Galen recognized four ventricles (or cavities) of the brain, some medieval scholars distinguished only three. See above, pp. 677–78, n. 52. On the four compartments of the *tefillah* of the head, see above, p. 586, n. 256; pp. 677–78, n. 52.

For various interpretations of this and the following two paragraphs, see *Or Yaqar*; Vital (in *Hadrat Melekh*); *Omer Man*; *Emet le-Ya'aqov*; *Bei'urei ha-Gera*; *Yafah Sha'ah*; *Yayin ha-Reqaḥ*; *Sullam*; *Sha'arei ha-Idra*; *Matoq mi-Devash*.

138. **These join with two brains . . .** These lights join two brains of *Ze'eir Anpin* (corresponding to *Ḥokhmah* and *Binah*), and the third brain (*Da'at*) includes them. The two colors are white and red, signifying *Ḥesed* and *Gevurah*, which *Ze'eir Anpin* has inherited respectively from the divine parents. See above at notes 88, 96.

139. **He is called *Da'at* in *Da'at* . . .** *Tif'eret* (the core of *Ze'eir Anpin*) inherits two aspects of *Da'at* (Knowledge)—namely the hidden sources of *Ḥesed* and *Gevurah*, which are signified respectively by the colors white and red. These two aspects enable *Ze'eir Anpin* to weigh and determine various actions, both positive and negative—as indicated by the verse in 1 Samuel, which reads: *For* אל דעות (*El de'ot*), *a God of knowledges, is YHVH,* ולו נתכנו עלילות (*ve-lo nitkenu alilot*), *and by Him actions are determined.* The concluding clause of this verse is traditionally read in this way; but it is written differently: ולא נתכנו עלילות (*ve-lo nitkenu alilot*), *and ac-*

"Truly have the Companions established what is written: ויגד יעקב (*Va-yagged ya'aqov*), *Jacob told*, [293a] *Rachel* (Genesis 29:12). *Va-yagged*, *He told*—we have already established this: *Va-yagged*, *He told*, *you His covenant* (Deuteronomy 4:13); הגדתי (*Higgadti*), *I have told*, *today to YHVH your God* (ibid. 26:3); *Ask your father*, ויגדך (*ve-yaggedekha*), *and he will tell you* (ibid. 32:7); *Gather round*, ואגידה (*ve-aggidah*), *that I may tell*, *you* (Genesis 49:1). All of these allude to wisdom; so אמירה (*amirah*), saying, is not written. Here, too, *Va-yagged ya'aqov*, *Jacob told*, *Rachel that he was her father's brother*, *and that he was Rebekah's son* (ibid. 29:12). *Rebekah's son*—it is not written *Isaac's son*, all alluding to wisdom. Consequently, he is totally complete, and faith is manifested in him; so it is written *va-yagged ya'aqov*, *Jacob told*—not ויאמר (*va-yomer*), *he said*.[140]

tions have no place. This other version of the clause pertains not to *Ze'eir Anpin*, but rather to the Holy Ancient One—who manifests only oneness and Compassion, and who is not directly involved in distinguishing or determining various actions.

The context in 2 Samuel (22:26–27) reads: עם חסיד תתחסד (*Im ḥasid tiṯḥassad*), *With the kind, You deal kindly*; עם גבור תמים (*im gibbor tamim*), *with the blameless hero, blamelessly. With the pure, You act purely; and with the perverse, You are wily.* Here, the first clause alludes to *Ḥesed*; and the following clause alludes to *Gevurah*. *Ze'eir Anpin* manifests and employs both of these qualities.

On the significance of the plural אל דעות (*El de'ot*), *a God of knowledges*, cf. above, note 95. Here, Rabbi Shim'on may be alluding to a negative sense of עלילות (*alilot*), "shameful actions; misconduct." See Deuteronomy 22:14, 17.

140. **Truly have the Companions established . . .** Whereas the verb אמר (*amar*), "to say," often pertains to normal or profane speech, the verb הגיד (*higgid*), "to tell," can imply a word of wisdom.

When Jacob met his wife-to-be, Rachel, he *told* her *that he was her father's brother* [or: *kin*] *and that he was Rebekah's son.* According to a midrashic tradition, Jacob was thereby implying that he was prepared for any circumstance. See *Bereshit Rabbah* 70:13: "*Jacob told Rachel that he was her father's brother,* [*and that he was Rebekah's son*]. If deception is required—*that he was her father's brother* [namely the kin of Laban the deceiver]. If righteousness is required—*and that he was Rebekah's son.*"

According to Rabbi Shim'on, Jacob was declaring his sefirotic completeness. Jacob symbolizes *Tif'eret*, while Rachel symbolizes *Shekhinah*. Jacob specified *that he was Rebekah's son*, and not *Isaac's son*, to indicate that he did not derive from *Gevurah* (Isaac's *sefirah*). Rather, he balanced *Ḥesed* and *Gevurah*—right and left—and he was complete.

According to *Zohar* 1:137a, Rebekah represents "mild Judgment." On Jacob's being "complete," see above, p. 358, n. 209.

On the deep significance of *higgid*, and the contrast between *amar* and *higgid*, see above, pp. 44–45, n. 124; Vol. 3, p. 421, n. 586; Vol. 4, pp. 431–32, n. 232. On the significance of *higgid* in the various verses quoted here from Deuteronomy and Genesis 49, see *Zohar* 1:86b, 234b; 2:79b–80a; 3:298b.

On the passage in *Bereshit Rabbah*, see BT *Megillah* 13b, *Bava Batra* 123a; *Kallah Rabbati* 3:14, all of which quote from the passage in 2 Samuel 22:26–27: *With the kind, You deal kindly; with the blameless hero, blamelessly. With the pure, You act purely; and with the perverse, You are wily.* See the preceding note.

"These colors spread throughout the body, which is imbued with them. For the Holy Concealed Ancient One, לא נתכנו (*lo nitkenu*), *they have no place*, and are not suitable for Him; for all exists as one—life for all—Judgment does not pertain to Him. But for this one, לו נתכנו עלילות (*lo nitkenu alilot*), *by Him actions are determined*, surely![141]

"From the skull of the head hang all those myriads and thousands of locks of hair, which are black. They are interwoven and intertwined; for they are twined with the supernal radiance adorning His head from Father and from the brain illumined by Father. Afterward emerge strands upon strands from the radiance adorning His head from Mother and from the other brains. Since they intermingle and interweave, all of them intertwine and interweave with the hairs stemming from Father.[142]

"All those brains are linked to the Supernal Brain. And all those flows emanating from the three cavities of the brain intermingle—with purity and impurity, with all those reasons and mysteries, concealed and revealed. There-

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141. **These colors spread throughout the body...** The colors white and red, signifying *Ḥesed* and *Gevurah*—or *Din* (Judgment)—which were concealed in *Da'at*. See above, notes 138–39. On the rest of this paragraph, see above, note 139.

142. **From the skull of the head...** Of *Ze'eir Anpin*. Whereas the hair on the head of the Holy Ancient One is white, the hair on *Ze'eir Anpin*'s head is black. Furthermore, the hair of the Holy Ancient One is untangled, whereas that of *Ze'eir Anpin* is "interwoven and intertwined." The strands of *Ze'eir Anpin*'s hair are also intertwined with radiance from Father *Ḥokhmah* and Mother *Binah*.

The various brains include the aspects of *Ḥokhmah* and *Binah* (although the latter is not mentioned here explicitly) and "the other brains," namely the hidden sources of *Ḥesed* and *Gevurah* contained within *Da'at*. See above, notes 137–38.

On the contrast between God's white and black hair, see BT *Ḥagigah* 14a: "One verse says, *His garment like white snow, the hair of His head like clean fleece* (Daniel 7:9); yet it is written *his locks wavy, black as a raven* (Song of Songs 5:11)! There is no contradiction: here, referring to [God] sitting [in judgment]; there, to war. For a master has said: In sitting, none is more fitting than an old man, and in war none is more fitting than a young man." On the white, untangled hair of the Holy Ancient One, see *Zohar* 3:128b (*IR*), 288b (*IZ*). On the black hair of *Ze'eir Anpin*, see *Zohar* 2:177b (*SdTs*); 3:132a (*IR*), 136a (*IR*), 139a (*IR*), 140a (*IR*).

"Locks" renders קוצי (*qotsei*), which literally means "thorns" but is here associated with קווצות (*qevutsot*), "locks." The latter appears in the description of the male lover in Song of Songs 5:11 (quoted in the preceding paragraph of this note). This biblical image is interpreted midrashically and mystically as alluding to the Divine Male.

On *qots* and *qevutsot*, see BT *Eruvin* 21b: "קווצותיו תלתלים (*Qevutsotav taltallim*), *His locks wavy* (Song of Songs 5:11). Rav Ḥisda said in the name Mar Ukba, 'This teaches that one can expound on every single קוץ (*qots*), stroke [of the letters of Torah], תילי תילים (*tillei tillim*), heaps and heaps, of laws.'" See Vol. 8, p. 332, n. 32.

fore, all those brains are alluded to by *I am YHVH your God*... (Exodus 20:2), just as they shine in the crown of the head and enter the cavities of the skull.[143]

"All those locks cover and hang over the sides of the ears. As we have already established, because of this it is written *Incline Your ear, O YHVH, and hear* (2 Kings 19:16). From this we have established that whoever wants the King to incline His ears toward him should curl the hair of the King's head, removing the hair from over His ears. Then the King will listen to whatever he desires.[144]

"In the part of the hair, one path is connected to the path of the Ancient of Days, and from it branch out all the paths of the commandments of Torah. Appointed over them are all the masters of wailing and howling, dangling from every single lock; and they spread a net for the wicked, who do not know those paths—as is written: *The way of the wicked is like darkness: they know not on what they stumble* (Proverbs 4:19). All of these hang from coarse locks, so all of them are coarse.[145]

143. **All those brains...** All the brains of *Ze'eir Anpin* are linked to the Supernal Brain of the Holy Ancient One. The hairs of *Ze'eir Anpin* represent flows of emanation emerging from the three cavities of His brains (corresponding to *Ḥokhmah*, *Binah*, and *Da'at*).

Upon these flowing hairs depend the details of purity and impurity mentioned in the Torah, the reasons for such laws, and numerous mysteries of Torah. According to rabbinic tradition, there are 620 letters in the Ten Commandments (as recorded in Exodus 20:2–14), and this total is equivalent to the numerical value of כתר (*keter*), "crown." Here, Rabbi Shim'on alludes to this tradition by quoting the beginning of the Ten Commandments (*I am YHVH your God*) and mentioning the word עטרא (*itra*), "crown."

On the reasons relating to purity and impurity, see, e.g., *Midrash Tehillim* 12:4, in the name of Rabbi Yannai: "With every utterance that the blessed Holy One spoke to Moses, He offered forty-nine facets of 'pure' and forty-nine facets of 'impure.'" These "pure" and "impure" facets refer respectively to forty-nine ways by which something can be proven pure (and thus permitted) and forty-nine ways by which the same thing can be proven impure (and thus forbidden). See *Zohar* 3:136a (*IR*); Vol. 8, p. 387, n. 237.

144. **All those locks cover...** The sides of *Ze'eir Anpin*'s ears, hindering Him from hearing the prayers of Israel. Therefore Israel has to implore Him to *incline* His ear. Conversely, the hair of the Holy Ancient One does not cover His ears, so that prayer may enter.

The expression "curl the hair of the King's head" refers to contemplative, mystical, or creative activity by which one can arrange the hair of *Ze'eir Anpin*. See *Zohar* 3:131a (*IR*), 139a (*IR*); above, p. 190, end of n. 10.

On the covered ears of *Ze'eir Anpin* and the uncovered ears of the Holy Ancient One, see *Zohar* 2:177b (*SdTs*); 3:129a (*IR*), 136a (*IR*), 138a–b (*IR*), 294b (*IZ*); *ZḤ* 31b, 34a. The verse in Kings reappears in Isaiah 37:17; cf. Daniel 9:18.

145. **In the part of the hair...** The path appearing there on the head of *Ze'eir Anpin* corresponds to the same path in the Holy Ancient One. See above, note 27; *Zohar* 2:177b (*SdTs*); 3:129a (*IR*), 136a (*IR*).

Various types of angels are associated with the hair (and the commandments). First, Rabbi Shim'on mentions "the masters of wailing and howling," namely forces of harsh

"And to the smooth ones, as we have established, adhere the masters of balance, as is written: *All the paths of YHVH are kindness and truth, for the keepers of His covenant and His precepts* (Psalms 25:10). All this because they are drawn from concealed brains of channels of the brain, so each one occupies its own path.[146]

"From one brain, through those smooth locks, are conveyed the masters of balance—to whom are ascribed *kindness and truth*, as is written: *All the paths of YHVH are kindness and truth.* From the second brain, through those coarse locks, are conveyed and derived the masters of wailing and howling, of whom is written *The way of the wicked is like darkness: they know not on what they stumble.* What does this indicate? Well, *they know not*—that is, they neither know nor wish to know.[147]

"במה (*Ba-meh*), *On what, they stumble*—do not read במה (*ba-meh*), *on what*, but rather באימא (*be-imma*), *on Mother, they stumble*: on those linked to the side of Mother. Who is the side of Mother? Severe *Gevurah*, to whom are linked the masters of wailing and howling.[148]

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"From the third brain, through those locks in the middle, are conveyed and derived masters of qualities, who are called 'faces shining and yet not shining.' Of these is written *Level the path of your foot*... (Proverbs 4:26). All is found in those locks of hair of the head.[149]

Judgment who catch the wicked. See *Zohar* 3:136a (*IR*).

146. **And to the smooth ones...** To the smooth hairs adhere benevolent angels.

The concluding sentence means: "All these different angels appear because they are drawn from different brains."

On the phrase מאריהון דמתקלא (*mareihon de-matqala*), "masters of balance," see *Zohar* 1:223b; 2:122b; 3:136a (*IR*), 141a (*IR*). On the phrase רהטי מוחא (*rahatei moḥa*), "channels of the brain," see above, p. 678, n. 52; Vol. 8, p. 388, n. 239.

147. **From one brain...** From the brain of *Ḥokhmah* are conveyed the benevolent angels. From the brain of *Binah* are conveyed the harsh angels.

148. **במה (*Ba-meh*), *On what, they stumble*...** By employing the frequent midrashic formula "Do not read X but rather Y," Rabbi Shim'on creatively transforms this clause into "באימא (*be-imma*), *on Mother, they stumble.*" This new wording means that the wicked stumble on, and so are punished by, harsh forces stemming from the *sefirah* of *Gevurah*—or *Din* (Judgment)—which emanates from Mother *Binah*.

149. **From the third brain...** From the brain of *Da'at* (which mediates between *Ḥokhmah* and *Binah*) are conveyed, appropriately, angels who manifest both benevolent and harsh qualities, depending on human actions.

The phrase "in the middle" means either "in the middle of the hair" or "neither completely coarse nor completely smooth." The term "masters of qualities" renders מאריהון דמדין (*mareihon de-middin*), "masters of *middin*," likely deriving from the verbal root מדד (*mdd*), "to measure." See Vol. 8, p. 346, n. 81. The full verse in Proverbs reads: *Level the path of your foot, and all your ways will be sure.*

"The forehead of the skull—a forehead calling the wicked to account. When this forehead is revealed, masters of Judgment are aroused against those who are not ashamed of their misdeeds.[150]

"This forehead is red as a rose. When the forehead of the Ancient One is revealed to this forehead, it turns white as snow; and that time is called a time of favor for all.[151]

"In the Book of *Aggadta* of Rav Sava it is said: 'מצח (*Metsaḥ*), Forehead—if one is worthy, *metsaḥ*, the forehead of, the Ancient One; if not, ח (*ḥet*) is cast between two letters, as is said: ומחץ (*u-maḥats*), *and smashes, the brow of Moab* (Numbers 24:17).'[152]

"And we have established that with consecutive letters it is called נצח (*netsaḥ*), Victory. How many נצחים (*netsaḥim*) there are! Although another *Netsaḥ* attains another place, there are *netsaḥim* spreading throughout the body. And because on Sabbath, at the time of *minḥah*—in order that judgments not be aroused—the Holy Ancient One reveals His forehead, and all judgments are overpowered and subdued and not enacted.[153]

150. **The forehead of the skull . . .** Of *Ze'eir Anpin*. See *Zohar* 2:122b; 3:136b (*IR*).

151. **red as a rose . . .** The color of Judgment. When the compassionate forehead of the Holy Ancient One illumines the forehead of *Ze'eir Anpin*, Judgment is assuaged and red turns into white.

See above at note 32; *Zohar* 3:129a (*IR*), 136b (*IR*). Cf. Isaiah 1:18: *If your sins are like scarlet, they will turn white as snow.*

152. **In the Book of *Aggadta* . . .** According to this venerable source, if one lives virtuously, then the forehead of the Holy Ancient One illumines the forehead of *Ze'eir Anpin* and Judgment is overcome. Otherwise, the letters of word מצח (*metsaḥ*), "forehead," are rearranged, forming the catastrophic word מחץ (*maḥats*), "smashes"—implying that the illumination from the higher forehead disappears, and the lower forehead of *Ze'eir Anpin* conveys harsh Judgment, striking at those who deserve punishment.

The Book of *Aggadta* of Rav Sava is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. On this library, see above, p. 165, n. 38.

The context in Numbers (24:17–18) reads: *I see him, but not now. I gaze on him, but not soon. A star marches forth from Jacob, a meteor* [or: *a scepter*] *arises from Israel,* ומחץ (*u-maḥats*), *and smashes, the brow* [or: *the border*] *of Moab, the pate of* [or: *and razes*] *all the Sethites. Edom will be dispossessed, Seir dispossessed by its enemies; but Israel performs valiantly.*

153. **with consecutive letters it is called נצח (*netsaḥ*), Victory . . .** In the word מצח (*metsaḥ*), "forehead," if the letter מ (*mem*) is replaced by the immediately following letter in the alphabet—נ (*nun*)—then מצח (*metsaḥ*) turns into נצח (*netsaḥ*). This latter term means "eternity, endurance, glory, victory."

Although the term *Netsaḥ* normally applies to a particular *sefirah*, "there are (various) *netsaḥim* spreading throughout the (divine) body."

Normally, during the time of *minḥah* (the afternoon service)—as evening approaches—Judgment is aroused. But on Sabbath afternoon, the מצח (*metsaḥ*), "forehead," of the Holy Ancient One is revealed, achieving נצח (*netsaḥ*), "victory," over harsh Judgment. See above, note 33.

On *metsaḥ*, *netsaḥ*, and *netsaḥim*, see *Zohar*

"From this forehead derive twenty-four courts of judgment, for all those who are impudent in their deeds, as is written: *They say, 'How could God know? [Is there knowledge with the Most High?]'* (Psalms 73:11).[154]

"But there are twenty! Why four more? [293b] Corresponding to the four types of capital punishment imposed by the court below, which derive from above. This leaves twenty. Therefore, the Court above does not punish until one has completed and attained twenty years, corresponding to the twenty courts. In our Concealed Mishnah we have learned: 'Corresponding to the twenty-four books contained in the Torah.'[155]

"The eyes of the head. Those are eyes that the wicked do not beware, eyes that sleep yet do not sleep. So of them is written *His eyes are like doves* (Song of Songs 5:12). What is meant by יונים (*yonim*), *doves*? As is said: לא תונו (*Lo tonu*), *You shall not deceive, one another* (Leviticus 25:17). Concerning this is written *They say, 'Yah will not see, and the God of Jacob will not heed'* (Psalms 94:7). And it is written: *Who plants the ear, will He not hear? Who fashions the eye, will He not look?* (ibid., 9).[156]

3:136b (*IR*); Vol. 8, p. 391, n. 251; Gikatilla, *Sha'arei Orah*, 39b; idem, *Sha'arei Tsedeq*, 18a.

154. **From this forehead . . .** Namely, the forehead of *Ze'eir Anpin*.

The numerical value of the initial letters of the words איכה ידע אל ויש דעה בעליון (*Eikhah yada El ve-yesh de'ah ve-Elyon*), *How could God know? Is there knowledge with the Most High?* equals twenty-four. See *Nitsotsei Orot*. On the twenty-four courts, see *Zohar* 3:136b (*IR*); Gikatilla, *Sha'arei Orah*, 39b.

155. **But there are twenty! . . .** According to a certain tradition, there are twenty (and not twenty-four) courts deriving from the forehead of *Ze'eir Anpin*. The extra four correspond to the four types of capital punishment recorded in rabbinic literature: stoning, burning, beheading, and strangulation. See M *Sanhedrin* 7:1.

According to rabbinic tradition, a Jewish male, upon reaching the age of thirteen, is bound by the commandments and liable to punishment by a court; at the age of twenty, he becomes liable to punishment from heaven. See *Midrash Tanna'im*, Deuteronomy 24:16: "The Higher Court punishes only from twenty years and higher, whereas the Lower Court from thirteen years and one day."

See Numbers 14:29 (where all members of the Israelite militia—men over twenty years old—are condemned to die in the desert); M *Niddah* 5:6; BT *Shabbat* 89b, *Bava Batra* 155a; *Tanḥuma, Qoraḥ* 3; *Bemidbar Rabbah* 18:4; *Bahir* 135 (195); *Zohar* 1:118b–119a; 2:97b–98a, 113a–b, 186a–b, 248b (*Heikh*); *ZḤ* 20a (*MhN*), 43d; *Nitsotsei Zohar*.

According to an esoteric tradition ("in our Concealed Mishnah"), the larger number of courts corresponds to the twenty-four books of the Bible (referred to here loosely as "the Torah"). Fittingly, these twenty-four courts render judgment upon those who have transgressed the laws and traditions recorded in all twenty-four biblical books. On the term "our Concealed Mishnah," cf. above, pp. 747–48, n. 48.

156. **The eyes of the head . . .** Of *Ze'eir Anpin*. To the wicked, it seems that God is not watching them and that His eyes are closed in sleep; but He is really awake. Rabbi

"The enhancement above the eye—hairs measured proportionately. From those hairs are suspended 1,700 masters of watchfulness, ready to wage war. Then they all rise from their chains, and the eyes open.[157]

"As for the covering over the eyes, lashes adhere to it; and a thousand and myriads of shield-bearing warriors adhere to them, and they are called 'covering of the eyes.' All those called 'eyes of *YHVH*' never open or awaken except when these eyelid-coverings separate—lower from upper. When the eyelids separate, lower from upper—yielding a field of vision—the eyes open, and He appears as one awakening from his sleep. The eyes revolve, looking at the open eye, and are bathed in its whiteness. When they are bathed, masters of judgment against Israel are subdued. Therefore it is written: *Awake! Why do You sleep, O YHVH?* (Psalms 44:24).[158]

"Four colors appear in those eyes, from which shine four compartments of tefillin, illumining the channels of the brain.[159]

Shim'on plays on יונים (*yonim*), *doves*, and the causative conjugation of the verbal root ינה (*ynh*), meaning "to cheat, deceive." The appearance of God's eyes is deceptive.

The phrase "eyes that sleep" may also imply that God temporarily removes His providence, due to human wickedness. See *Or Yaqar*, who quotes Deuteronomy 31:18: *As for Me, I will surely hide My face on that day for all the evil that they have done.*

On the eyes of *Ze'eir Anpin*, see *Zohar* 2:122b; 3:136b–137b (*IR*). On the wicked's imagining that God is asleep, cf. *Ester Rabbah* 7:12. See also 1 Kings 18:27. On the play on *yonim* and *tonu*, see *Zohar* 2:73a (*RR*); cf. 2:199a. See also above, p. 196, n. 28.

The full verse in Song of Songs reads: *His eyes are like doves by streams of water, bathing in milk, sitting by a brimming pool.* See above, note 40.

157. **The enhancement above the eye...** The eyebrows, whose hairs are symmetrical. The "masters of watchfulness" are angels poised to attack sinners. In a time of favor, when the eyes of the Holy Ancient One gaze upon the eyes of *Ze'eir Anpin*, these angels are bound in chains. When this mutual gaze is lacking, the angels "rise from their chains."

On the term תקונא (*tiqquna*), "enhancement, adornment, array, arrangement, configuration, feature," see above, note 20. The phrase "masters of watchfulness" renders מארי דאשגחותא (*marei de-ashgaḥuta*). See *Zohar* 2:122b; 3:136b (*IR*). On the term *ashgaḥuta*, see above, note 50.

158. **the covering over the eyes...** The eyelids. The "shield-bearing warriors" are forces of Judgment. The "eyes of *YHVH*" are angels appointed to examine human actions.

When the eyelids of *Ze'eir Anpin* open, His eyes revolve and gaze at the constantly open eye of the Holy Ancient One. Then, any forces accusing or threatening Israel are overcome.

On the constantly open eye of the Holy Ancient One, see above, note 39. On the Holy Ancient One and *Ze'eir Anpin* gazing at one another, see above, note 42. The full verse in Psalms actually reads: *Awake! Why do You sleep, O Lord? Rouse Yourself.* See *Zohar* 3:136b (*IR*).

159. **Four colors appear in those eyes...** Namely, black, red, green, and white. See *Zohar* 3:136b–137b (*IR*).

On the association of tefillin with the eyes, see Deuteronomy 6:8: *You shall bind them as a sign on your hand and they shall be as frontlets between your eyes.* On the four compartments of the *tefillah* (phylactery) of the head, see above, p. 586, n. 256; pp. 677–

"Seven called 'eyes of watchfulness' emerge from the black color of the eye, as we have established, for it is written: *Upon one stone, seven eyes* (Zechariah 3:9). Those colors flash on its sides.[160]

"From the red emerge others, masters of watchfulness for Judgment. They are called *the eyes of YHVH* משוטטות (*meshotetot*), *ranging* (2 Chronicles 16:9)—*meshotetot*, not משוטטים (*meshotetim*), since all of them are Judgment.[161]

"From the green emerge others, poised to expose actions, whether good or evil, as is written: *For His eyes are upon a person's ways*... (Job 34:21). These are called *the eyes of YHVH* משוטטים (*meshotetim*), *ranging* (Zechariah 4:10)—*meshotetim*, not משוטטות (*meshotetot*), since they face in two directions: toward good and toward evil.[162]

"From the white emerge all those mercies—all the goodness found in the world, benefiting Israel.

"Then all these three colors are bathed, to have compassion upon them.[163]

"These colors intermingle, merging with one another—each one lending some of its color to its fellow—except for white, in which all are absorbed when necessary, and which covers all. As for all colors below, inhabitants of the world cannot turn them—black, red, or green—into white. Yet here, with one gaze, all of them are transformed, bathed in white.[164]

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"His eyelids do not subside when colors need to gaze, because the eyelids yield a field of vision for all those colors. Unless they provide a field, [the colors]

78, n. 52. On "the channels of the brain," see above, note 146.

160. **Seven called 'eyes of watchfulness'...** Seven angels appointed to examine human actions emerge from the black pupil of the eye. See *Zohar* 3:136b–137a (*IR*). The phrase "those colors" refers to the other three colors: red, green, and white.

161. **From the red emerge others...** This color symbolizes *Din* (Judgment).

In describing God's providential eyes, Chronicles employs a feminine verb: *The eyes of YHVH* משוטטות (*meshotetot*), *are ranging, over the whole earth*—whereas the prophet Zechariah employs a masculine verb: *These seven are the eyes of YHVH*, משוטטים (*meshotetim*), *ranging, over the whole earth* (Zechariah 4:10). According to Rabbi Shim'on, the feminine verb *meshotetot* is associated with Judgment.

On *meshotetot* and *meshotetim*, see *Zohar* 1:241a–b; 2:107a, 202a; 3:130a (*IR*). The Hebrew noun עין (*ayin*), "eye," is always feminine in the Bible, except twice in Zechariah (this verse and 3:9).

162. **From the green emerge others...** This more harmonious color symbolizes a balance between *Ḥesed* and *Din*. The masculine verb *meshotetim* is associated with Compassion or balance.

See the preceding note. The verse in Job 34 reads: *For His eyes are upon a person's ways, and all his steps does He see.*

163. **Then all these three colors are bathed...** The colors black, red, and green are bathed in the white (which derives from the white of the constantly open eye of the Holy Ancient One).

164. **As for all colors below...** Here on earth, no one can turn black, red, or green into white. But above, when *Ze'eir Anpin* gazes into the open eye of the Holy Ancient One, all those three colors are transformed into white.

cannot gaze and see. For one whole hour, the eyelids do not stand still or settle down, but rather open and close, close and open—on account of the open eye poised above them. Of this is written *the living beings darting back and forth* (Ezekiel 1:14).[165]

"We have already established: *Your eyes will see Jerusalem* (Isaiah 33:20); and it is written *The eyes of YHVH your God are perpetually upon her from the beginning of the year to the end of the year* (Deuteronomy 11:12). For Jerusalem needs this, since it is written צדק (*Tsedeq*), *Righteousness, lodged in her* (Isaiah 1:21). Therefore, *Jerusalem*, and not *Zion*, for it is written *Zion will be redeemed* במשפט (*be-mishpat*), *by justice*... (ibid., 27)—entirely Compassion.[166]

"עיניך (*Einekha*), *Your eyes*—spelled עינך (*einekha*), *your eye*, that of the concealed Holy Ancient One. Now, *the eyes of YHVH your God*, for good and for evil, fittingly; but then, *Your eye will see Jerusalem*—entirely for good, entirely in Compassion, as is written: *With great compassion will I gather you* (Isaiah 54:7).[167]

165. **His eyelids do not subside...** The eyelids of *Ze'eir Anpin* do not close entirely when the colors of the eye need to gaze upon the open eye of the Holy Ancient One. Rather, they flutter, allowing the pure whiteness from above to gradually suffuse them.

The full verse in Ezekiel (describing the angelic beings carrying the divine Chariot-Throne) reads: *The living beings darting back and forth like a flash of lightning.* Cf. above, note 24.

For various interpretations, see *Or Yaqar*; Vital (in *Hadrat Melekh*); *Omer Man*; *Emet le-Ya'aqov*; *Bei'urei ha-Gera*; *Yafah Sha'ah*; *Yayin ha-Reqaḥ*; *Sullam*; *The Anatomy of God*; *Sha'arei ha-Idra*; *Matoq mi-Devash.*

166. ***Your eyes will see Jerusalem*** ... Rabbi Shim'on distinguishes between the names *Jerusalem* and *Zion*. The first refers to *Shekhinah*'s quality of Judgment; the second, to Her compassionate aspect or condition. Because *Shekhinah* (as Jerusalem) is characterized by Judgment, She needs *the eyes of YHVH* to gaze upon Her all year long, conveying Compassion to Her.

Isaiah 1:21 links Jerusalem with צדק (*tsedeq*), *righteousness*, which signifies Judgment. Conversely, Isaiah 1:27 associates Zion with משפט (*mishpat*), *justice*, which represents Compassion. On the distinction between *Jerusalem* and *Zion*, see above, p. 685, n. 76. On *tsedeq* and *mishpat*, see above, note 106.

According to the simple sense of the verse in Deuteronomy, *upon her* means "upon the land of Israel" (mentioned at the beginning of the verse). Here, Rabbi Shim'on applies this phrase to *Shekhinah* (who is symbolized by the land of Israel).

The full verse in Isaiah 33 reads: *Gaze upon Zion, our city of assembly; your eyes will see Jerusalem a tranquil abode* [meaning: *as a tranquil abode*], *a tent not to be packed up, whose pegs will never be pulled out, and none of whose ropes will snap.* Isaiah 1:21, bemoaning the lost glory of Jerusalem, reads: צדק (*Tsedeq*), *Righteousness* [or: *justice*], *lodged in her.* Isaiah 1:27 reads in full: *Zion will be redeemed by justice, and her repentant ones* [or: *those who return to her*] בצדקה (*bi-tsdaqah*), *by righteousness.* On the contrast between צדק (*tsedeq*) and צדקה (*tsedaqah*), see above, note 112.

167. **עיניך (*Einekha*), *Your eyes*...** In this verse from Isaiah, the Masoretic spelling of עיניך (*einekha*), *your eyes*, actually includes both *yods*. But here Rabbi Shim'on, being playfully creative, claims that it is "spelled עינך (*einekha*), *your eye*," without the second *yod*. This single eye is "that of the... Holy Ancient One," who will one day *see Jerusalem*, that is, it will gaze directly upon *Shekhi-*

"*The eyes of YHVH your God are perpetually upon her* מרשית (*me-reshit*), *from the beginning of,* [*the year to the end of the year*]—spelled without an א (*alef*), and not ראשית (*reshit*), with an א (*alef*). Therefore, she does not endure abidingly, constantly. Who is she? This one below. And concerning above, it is written *He has cast down earth from heaven* (Lamentations 2:1). Why has *He cast down earth from heaven*? Because it is written *I clothe* [294a] *the heavens in darkness* (Isaiah 50:3)—the eyes are covered with darkness, with the color black.[168]

"מרשית (*Me-reshit*), *From the beginning of, the year.* From what place do these *eyes of YHVH* gaze upon Jerusalem? The verse goes on to explain: מרשית (*me-reshit*), *from the beginning of, the year*—which is Judgment, without א (*alef*). Judgment is joined to Her side, although She Herself is not actually Judgment.[169]

"*To the end of the year*—at *the end of the year,* surely, Judgment is found; for it is written: צדק (*Tsedeq*), *Righteousness, lodged in her* (Isaiah 1:21), which is *the end of the year.*[170]

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nah. Now, however, both *eyes of YHVH*—namely of *Ze'eir Anpin*—gaze upon Her. Since *Ze'eir Anpin* alternates between Compassion and Judgment, this explains why Jerusalem has sometimes flourished and sometimes been destroyed.

On the supposed spelling עינך (*einekha*), *your eye*, see *Zohar* 2:177b (*SdTs*); 3:137a (*IR*). On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24. For the full verse in Isaiah 33, see the preceding note.

168. **מרשית (*Me-reshit*), *from the beginning of*...** Normally the word ראשית (*reshit*), "beginning," is spelled with an א (*alef*). The lack of this letter here alludes to a diminished divine gaze, which weakens the endurance of Jerusalem (or the land of Israel), "this one below."

The phrase "concerning above" apparently refers to *Shekhinah*; and the verse in Lamentations now implies that She (symbolized by *earth*) has been *cast down from heaven* (symbolizing Her partner, *Tif'eret*, the core of *Ze'eir Anpin*). The separation of the divine couple is due to the dominance of Judgment, signified by *darkness*, which covers the eyes of *Ze'eir Anpin*.

The verse in Lamentations reads: *He has cast down from heaven to earth* תפארת ישראל (*tif'eret yisra'el*), *the beauty* [or: *splendor*] *of Israel.* Elsewhere in the *Zohar*, this verse is often interpreted as: תפארת ישראל (*Tif'eret Yisra'el*), *The beauty of Israel, has cast down earth* [symbolizing *Shekhinah*] *from heaven* [symbolizing *Tif'eret* together with the *sefirot* surrounding Him]. See *Zohar* 1:219a, 238a, 242b; 2:175a; 3:59b, 72a, 74a.

On the significance of the spelling מרשית (*me-reshit*) without the usual silent א (*alef*), see *Midrash Tanna'im*, Deuteronomy 11:12; JT *Rosh ha-Shanah* 1:2, 57b; BT *Rosh ha-Shanah* 16b. The full verse in Isaiah reads: *I clothe the heavens in blackness* [or: *darkness*], *and make sackcloth their covering.*

For other interpretations, see *Or Yaqar*; *Omer Man*; *Yafah Sha'ah*; *Yayin ha-Reqaḥ*; *Sullam*; *Sha'arei ha-Idra*; *Matoq mi-Devash.*

169. **From what place?...** The eyes of *Ze'eir Anpin* gaze upon *Shekhinah* (symbolized by Jerusalem) from the perspective of *Binah*, who is the source of Judgment, although She Herself is not identified with Judgment. This quality of Judgment is symbolized by the lack of the letter א (*alef*).

170. **at *the end of the year*, surely...** Alluding to *Shekhinah*, who is often dominated by Judgment, which is associated with Her name צדק (*Tsedeq*), *Righteousness.* See above, notes 106, 166.

"Come and see: א (*Alef*) on its own is called ראשון (*rishon*), first, male. In *alef* is concealed and hidden what is not known. When this *alef* is joined to another place, it is called ראשית (*reshit*), beginning. If you say that it is joined—no; rather, it is revealed in it, illumining it. Then it is called *reshit*, beginning. Yet even with this ראשית (*reshit*), beginning, He does not gaze upon Jerusalem; for were it so, she would endure perpetually. Rather, it is written מרשית (*me-reshit*), *from the beginning.* And of the world that is coming, it is written ראשון (*Rishon*), *The first, [shall say] to Zion, 'Behold, here they are!' And to Jerusalem I will send a herald* (Isaiah 41:27).[171]

"The nose of *Ze'eir Anpin*—enhancement of the countenance; the whole face is thereby recognized. This nose is unlike the nose of the Holy Ancient One, concealed of all concealed; for the nose of the Ancient One is life of life for all—from its two nostrils, breath of life for all and life for all. Of this *Ze'eir Anpin* is written *Smoke rose from His nostrils, consuming fire from His mouth* (2 Samuel 22:9).[172]

"In this smoke intermingle all colors; to every single color adhere many masters of harsh Judgment, mingling in that smoke. Therefore none of them are assuaged except by the smoke of the altar below. Of this is written *YHVH smelled* ריח הניחח (*reiaḥ ha-niḥoaḥ*), *the soothing aroma* (Genesis 8:21). What is meant by *ha-niḥoaḥ*, *the soothing*? Assuaging of the masters of Judgment—נחת רוח (*naḥat ruaḥ*), tranquility of spirit. It is not written *YHVH smelled the aroma of the sacrifice*, but rather *the soothing aroma*; for all those powers linked to the nose, and

171. **א (*Alef*) on its own . . .** This letter symbolizes the Holy Ancient One, who is pictured as male and described by the masculine adjective ראשון (*rishon*), "first." When this *alef* joins "another place—namely *Ḥokhmah*—it is called ראשית (*reshit*), "beginning," which, although referring to Father *Ḥokhmah* is actually a feminine noun, perhaps (kabbalistically) because *Ḥokhmah* receives passively from the Holy Ancient One, or because *Ḥokhmah* joins with Mother *Binah*.

Ze'eir Anpin does not gaze upon Jerusalem (symbolizing *Shekhinah*) from the perspective of *Ḥokhmah*—ראשית (*reshit*)—but rather from the perspective of *Binah* (the source of Judgment), who is called רשית (*reshit*), spelled without the *alef*. Consequently, Jerusalem has been destroyed and *Shekhinah* wanders in exile with Her people. However, in the time to come, the Holy Ancient One—known as ראשון (*rishon*), *first*—will Himself gaze upon and redeem *Shekhinah*. See above, notes 168–69.

172. **The nose of *Ze'eir Anpin* . . .** The nose is the most distinctive feature of the face. Whereas the nostrils of the Holy Ancient One convey the breath of life for all, those of *Ze'eir Anpin* (the Short-tempered One) flare with smoke.

See above, notes 46–47. On the clause "the whole face is thereby recognized," see M *Yevamot* 16:3: "Evidence [of the identity of a corpse] may not be given except from [proof provided by] the face together with the nose." See Naḥmanides on Leviticus 21:18; *Zohar* 2:122b, 177b (*SdTs*); 3:130a (*IR*), 136b (*IR*), 137b (*IR*).

all those linked to them, are assuaged. Countless powers join as one, as is written: *Who can declare the powers of YHVH?* (Psalms 106:2).[173]

"From both nostrils of this nose issues fire consuming all other fires—from one nostril, smoke; from the other nostril, fire. Both this and that are subdued on the altar by smoke and fire. This Holy Ancient One is revealed, and all is assuaged—corresponding to what is said: *For My praise,* אחטם (*eḥetom*), *I restrain the nose, for you*... (Isaiah 48:9).[174]

"The nose of the Holy Ancient One is אריך (*arikh*), long, and extended, so He is called ארך אפים (*erekh appayim*), Long-nosed, Long-suffering. This nose, however, is זעיר (*ze'eir*), short; and when smoke begins, it comes out hurriedly and Judgment is executed. Who prevents this? The nose of the Ancient One. All as I have said in the *Idra*, and the Companions were aroused.[175]

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173. **In this smoke intermingle all colors...** Namely, the three colors that characterize *Ze'eir Anpin*: black, red, and green. See above, notes 159–64; *Zohar* 3:137b (*IR*).

The wrathful powers of harsh Judgment mingling in the multi-colored smoke are assuaged only by the smoke of sacrifices offered on the altar in the Temple.

On the impact of sacrifices, see Tishby, *Wisdom of the Zohar,* 3:878–90; Vol. 3, p. 493, n. 863. On the effect of sacrificial smoke, see *Zohar* 1:45b (*Heikh*), 51a–b, 70a–b, 176b, 244a, 247b; 2:122b, 130a, 141a, 162a, 242b, 259b (*Heikh*); 3:30b, 32b, 138a (*IR*).

The verse in Genesis describes God's response to Noah's sacrifices following the Flood, when He promised to never again destroy all life. It begins: *YHVH smelled* ריח הניחח (*reiaḥ ha-niḥoaḥ*), *the soothing* [or: *pleasing*] *aroma.* See *Zohar* 1:70a; 2:122b; 3:138a (*IR*).

The verse in Psalms reads: *Who can utter* [or: *declare*] גבורות (*gevurot*), *the mighty acts of* [or: *the powers of*], *YHVH or declare* [or: *announce*] *all His praise?* See *Zohar* 2:83a; 3:137b (*IR*).

174. **From both nostrils of this nose...** Fire (or fiery smoke) issues from both nostrils of *Ze'eir Anpin* (the Short-tempered One). However, these flaring nostrils are soothed by the corresponding fire and smoke of Israel's sacrificial offerings.

From a higher perspective, the nose of the Holy Ancient One soothes the flaring nostrils of *Ze'eir Anpin* with a calming breath. On the verse in Isaiah, see above, note 47.

175. **The nose of the Holy Ancient One is אריך (*arikh*), long...** The Holy Ancient One is also known as אריך אנפין (*Arikh Anpin*)—Hebrew ארך אפים (*Erekh Appayim*)—which means "slow to anger, long-suffering, patient," literally taking a "long" time for His "nostrils" to flare. Here, Rabbi Shim'on construes *Erekh Appayim* also as "Long-nosed," based on Hebrew אף (*aph*), "nose, anger," which is etymologically and semantically related to Aramaic אנף (*anaph*), "face." (The Hebrew plural אפים [*appayim*] can mean both "nostrils" and "face.")

In contrast, the title זעיר אנפין (*Ze'eir Anpin*)—literally "of a small face"—means "short-tempered," taking a short time for His nostrils to flare. Here, Rabbi Shim'on construes *Ze'eir Anpin* as "Small-nosed, Short-nosed."

See *Zohar* 3:137b–138a (*IR*); above, note 21. In the concluding sentence, the term *Idra* refers to the earlier gathering (known as *Idra Rabba*). See above, note 1. The expression "were aroused" implies that the Companions were stimulated to discuss and explore the meaning of Rabbi Shim'on's teaching. See above, p. 312, n. 53.

"In the Book of Rav Hamnuna Sava, he established these two nostrils as follows: 'From one, smoke and fire; from the other, tranquility and beneficent breath—for it includes right and left. For it is written *his aroma like Lebanon* (Hosea 14:7), and of the Female is written *the aroma of your nose like apples* (Song of Songs 7:9). Now, if this is true of the Female, all the more so of Him!' He has spoken well.[176]

"Regarding what I said: *YHVH smelled* ריח הניחח (*reiaḥ ha-niḥoaḥ*), *the soothing aroma*—in two aspects. One: נייחא (*neyaḥa*), satisfaction, that the Holy Ancient One, concealed of all concealed, has been revealed; for this is satisfaction and assuagement of all. And the other: assuagement below, by that smoke and fire of the altar. Since this involves two aspects, it is written הניחח (*ha-niḥoaḥ*). And all pertains to *Ze'eir Anpin*.[177]

"Two ears—to hear good and evil. Both of them are considered one, as is written: *Incline Your ear, O YHVH, and hear* (2 Kings 19:16). The ear within, within, is entirely of winding design, so that the sound will be delayed in entering the brain, and the brain will discern it without haste. For anything done hastily is not in perfect wisdom.[178]

176. **In the Book of Rav Hamnuna Sava . . .** According to this venerable source, only one nostril of *Ze'eir Anpin*'s nose spews smoke and fire; from the other one issues a calm breath. These contrasting elements reflect respectively left (signifying *Din*) and right (signifying *Ḥesed*).

The verse from Hosea actually describes the future condition of Israel. Here, it implies that *Ze'eir Anpin*'s breath smells sweet. In Kabbalah, *Lebanon* often symbolizes *Ḥokhmah*.

The verse in Song of Songs is addressed to the female character. Here, it alludes to *Shekhinah*, who is associated with Judgment. If Her breath is sweet, then the breath of *Ze'eir Anpin* (who balances Judgment with Love) is surely sweet.

On the verse in Song of Songs, see above, p. 618, n. 353. On Rav Hamnuna Sava and his book, see above, pp. 261–62, n. 48. On Rav Hamnuna's teaching here, see Asulin, "Qomatah shel ha-Shekhinah," 161–67.

177. ***YHVH smelled* ריח הניחח (*reiaḥ ha-niḥoaḥ*), *the soothing aroma* . . .** Rabbi Shim'on focuses on the double ח (*ḥet*) in the word ניחח (*niḥoaḥ*), *soothing* (or *pleasing*). One signifies the נייחא (*neyaḥa*), "satisfaction," that the Holy Ancient One has been revealed. The other signifies the assuagement produced by the smoke and fire of the sacrificial offerings below. On this verse, see above, note 173.

178. **Two ears . . .** Each of the two ears of *Ze'eir Anpin* hears good and evil. They function together and "are considered one," as implied by the singular wording *Your ear* in the verse from Kings.

The spiral structure of the inner ear (the cochlea) forces the sound to enter the brain slowly, enabling a deliberate process of discernment.

See *Zohar* 2:177b (*SdTs*); 3:138a (*IR*). On the anatomy and physiology of the ear as it was understood in the thirteenth century, see Gershon ben Solomon, *Sha'ar ha-Shamayim* 9, 28d–29a. Cf. Ibn Ezra (short) on Exodus 21:24. On the verse in Kings, see above, note 144.

"From these ears dangle all the winged beings, who carry sound from the world; and all of them are thus called 'ears of *YHVH*,' of whom is written *For a bird of heaven will carry the sound, and a winged being will tell the word* (Ecclesiastes 10:20). *For a bird of heaven will carry the sound*—this verse is difficult: what sound is there here? For the beginning of the verse reads *Even in your mind revile not a king*—it is written *in your mind*!—*and in your sleeping chambers revile not a rich man.* Why? *For a bird of heaven will carry the sound.* Yet there is no sound![179]

"But surely, whatever a person thinks and whatever he imagines in his heart has no effect until he expresses it with his lips, even unintentionally. The word that he utters pierces the atmosphere— [294b] rising high, flying through the world, and becoming a voice. The winged beings grasp that voice and raise it to the King, and it enters His ears, as is written: *YHVH heard the voice of your words* (Deuteronomy 5:25); *YHVH heard and His nose flared* (Numbers 11:1).[180]

"Therefore every prayer and every request that a person presents before the blessed Holy One must be expressed as words on his lips; for if he does not bring them forth, his prayer is no prayer and his request is no request. As soon as words issue, they pierce the atmosphere—ascending, flying, and becoming a voice. They are grasped by the one who grasps, and he fastens them to the holy Crown on the head of the King.[181]

179. **all the winged beings . . .** Angels who convey human voices above.

The full verse in Ecclesiastes reads: *Even in your mind* [or: *on your couch*] *revile not a king, and in your sleeping chambers revile not a rich man, for a bird of heaven will carry the sound* [or: *the voice*], *and a winged being will tell the word.* According to a midrashic interpretation, *a winged being* means "an angel." But Rabbi Shim'on raises a difficulty: The beginning of the verse mentions a purely mental activity—*Even in your mind revile not a king.* And Rabbi Shim'on assumes that the following clause—*and in your sleeping chambers revile not a rich man*—likewise refers to negative thoughts, not speech. So he asks, "What sound is there here?"

On the verse in Ecclesiastes as alluding to angels, see *Devarim Rabbah* 6:10; Rashi on the verse; *Zohar* 1:34b, 92a; 2:241b; 3:138a (*IR*); Moses de León, *Sefer ha-Rimmon,* 203.

180. **whatever a person thinks . . .** Almost inevitably, a person will express his thoughts in words, even if he does so unintentionally. Such words are conveyed by angels to the ears of *Ze'eir Anpin*.

On thoughts not being effective until they are expressed verbally, see JT *Terumot* 3:8, 42b; *Nazir* 5:1, 53d. On words piercing the atmosphere (or splitting the heavens), see above, p. 662, n. 11. The full verse in Deuteronomy reads: *YHVH heard the sound* [or: *the voice*] *of your words when you spoke to me, and YHVH said to me, "I have heard the sound of the words of this people that they spoke to you. They have done well in all that they have spoken."* Cf. Deuteronomy 1:34.

The full verse in Numbers reads: *The people were complaining bitterly in the ears of YHVH, and YHVH heard and His wrath* [or: *His nose*] *flared, and the fire of YHVH blazed against them, consuming the edge of the camp.*

181. **Therefore every prayer . . .** The words of prayer must be articulated, though

"From the three cavities [of the brain] drips a trickle to the ears, which is called a stream—as is said: *the stream of* כרית (*kerit*), *Cherith* (1 Kings 17:3), that is, כרותא (*keruta*), a channel, of the ears. The voice enters that winding spiral and is absorbed in that trickling river; then it is delayed there and tested to determine whether it is good or evil, as is written: *For the ear tests words, and the palate tastes in eating* (Job 34:3). Why does *the ear test words*? Because the voice is delayed in that trickling river, in the winding spiral of the ears, and does not enter hurriedly. Thereby it is discerned as either good or evil.[182]

"*And the palate tastes in eating.* Why *the palate*? Because [the food] is delayed there, not entering hurriedly into the body; so [*the palate*] *tastes*, distinguishing between sweet and bitter.

"Upon this cavity of the ears depend other cavities: the cavity of the eyes, the cavity of the mouth, the cavity of the nose. Some of that voice entering the cavity of the ears—if necessary—enters the cavities of the eyes, and tears flow from that voice. If necessary, it enters the cavities of the armoire, which emit smoke and fire from that voice, as is written: *YHVH heard and His nose flared, and the fire of YHVH blazed against them* (Numbers 11:1). If necessary, that voice

quietly. Such whispered words turn into a voice and are then grasped by the angel Sandalphon, who fastens them to God's crown (or weaves them into a divine crown).

According to BT *Berakhot* 31a (in the name of Rav Hamnuna): "One who prays must articulate the words with his lips." Cf. JT *Berakhot* 4:1, 7a.

On words of prayer adorning God, see *Shemot Rabbah* 21:4: "Rabbi Pinḥas said in the name of Rabbi Me'ir, and Rabbi Yirmeyah said in the name of Rabbi Abba, 'When Israel prays, you do not find them all praying as one, but rather each assembly prays on its own, one after the other. When they have all finished, the angel appointed over prayers gathers all the prayers offered in all the synagogues and fashions them into crowns, which he places on the head of the blessed Holy One.'" In various texts, this angel is identified as Sandalphon. See above, p. 662, n. 11.

182. **From the three cavities...** Of the brain(s) of *Ze'eir Anpin*, which correspond to *Ḥokhmah*, *Binah*, and *Da'at*. From these cavities "drips a trickle," namely the fluid of the inner ear. Rabbi Shim'on describes this fluid as *the stream of* כרית (*kerit*), *Cherith*, which he associates with the word כרותא (*keruta*), "hollowing out; digging," namely "a channel of the ears."

Technically, the fluid of the inner ear moves in response to sound waves, and that motion stimulates receptor cells, which in turn translate the motion into electrical nerve impulses that are transmitted to the brain. The brain interprets these electrical signals as sound.

See *Zohar* 3:138a (*IR*). On the three cavities of the brain(s), see above, notes 137, 143. The full verse in Kings (spoken by God to the prophet Elijah) reads: *Go from here and turn you eastward and hide* בנחל כרית (*be-naḥal kerit*), *in the wadi* [or: *stream*] *of Cherith, which faces the Jordan.* On the association of ears with the verb כרה (*krh*), "to hollow out; dig," see Psalms 40:7: כרית (*Karita*), *You dug open, ears for me*, meaning "You granted me an acute power of listening" or "You listened attentively to me." The verse in Job reads: *For the ear tests words, as* [literally: *and*] *the palate tastes in eating.*

enters the cavity of the mouth; and it speaks, articulating words. From that voice, all. Some of that voice enters the whole body, and it trembles.[183]

"How much depends upon this ear! Happy is one who watches his words! Of this is written *Keep your tongue from evil and your lips from speaking deceit* (Psalms 34:14).[184]

"To this ear is attributed שמיעה (*shemi'ah*), hearing, and in hearing are included those brains. *Ḥokhmah* is included in it, as is written: *May You give Your servant* לב שומע (*lev shome'a*), *a hearing heart* (1 Kings 3:9). *Binah*, as is said: *Speak, for Your servant* שומע (*shome'a*), *is listening* (1 Samuel 3:10); *for we* שומעים (*shome'im*), *hear* (2 Kings 18:26). All depends upon these. *Da'at*—as is said: שמע (*Shema*), *Hear, my son, and take in my sayings*... (Proverbs 4:10). Thus all depends upon the ears.[185]

183. **Upon this cavity of the ears . . .** After the human voice enters the ears of *Ze'eir Anpin*, some of it may enter the cavities of His eyes, stimulating divine tears. Some of the voice may also enter the divine nostrils (pictured as cavities of an armoire), stimulating them to flare in wrath.

See *Zohar* 3:138a–b (*IR*). On the term פרדשקא (*pardashqa*), "armoire," see above, note 46. For the full verse in Numbers, see above, note 180.

184. ***Keep your tongue from evil...*** The context in Psalms (34:13–14) reads: *Who is the man desiring life, loving many days to see good? Keep your tongue from evil and your lips from speaking deceit.*

185. **To this ear is attributed שמיעה (*shemi'ah*), hearing...** Rabbi Shim'on demonstrates that the verb שמע (*shama*), "to hear"—which can also mean "to understand"—is associated with all three brains of *Ze'eir Anpin*, corresponding to *Ḥokhmah*, *Binah*, and *Da'at*.

King Solomon asked God to grant him לב שומע (*lev shome'a*), *an understanding* [literally: *a hearing*] *heart*; and several chapters later Scripture records: *YHVH gave* חכמה (*ḥokhmah*), *wisdom, to Solomon as He had spoken to him* (1 Kings 5:26).

The fact that the verb *shama* can also mean "to understand" demonstrates its association with *Binah* (Understanding). The words spoken by the young Samuel to God—*Speak, for Your servant* שומע (*shome'a*), *is listening*—imply that Samuel "understands" what he is hearing. The full verse in 2 Kings reads: *Eliakim son of Hilkiah, and Shebnah and Joah with him, said to Rabshakeh, "Speak, please, to your servants in Aramaic, for we* שומעים (*shome'im*), *understand it* [literally: *hear*]; *and do not speak to us in Judean in the hearing of the people who are on the wall."*

The verse in Proverbs—שמע (*Shema*), *Hear, my son...*—implies "Know, my son," demonstrating the association between the verb *shama* and *Da'at* (Knowledge).

See *Zohar* 3:138b (*IR*). The full verse in 1 Kings reads: *May You give Your servant an understanding* [literally: *a hearing*] *heart to judge Your people, to discern between good and evil; for who can judge this vast people of Yours?*

The full verse in Samuel reads: *YHVH came and stood poised and called as on each time before, "Samuel, Samuel!" And Samuel said, "Speak, for Your servant is listening."* The full verse in Proverbs reads: *Hear, my son, and take in my sayings, that the years of your life may be many.*

"Upon this ear depend prayers and requests and opening of the eyes, as is written: *Incline Your ear, O my God, and hear; open Your eyes and see* (2 Kings 19:16). Thus all depends upon it.[186]

"In this ear are suspended supernal mysteries that do not emerge outside. Therefore it winds within, concealing the most secret of secrets. Woe to one who reveals secrets! Since this ear gathers in secrets, and the winding within absorbs them, it does not reveal secrets to those whose paths are crooked, but only to those who paths are not—as is written: *The secret of YHVH is for those who revere Him* (Psalms 25:14), who uphold His ways and guard words.[187]

"Those who are crooked in their ways obtain words and draw them in hurriedly, leaving them no place to linger. All the other cavities are opened within such a person, so words emerge from the cavity of the mouth. These are called the wicked of the generation, hated by the blessed Holy One. In our Mishnah we have learned: 'It is as if he killed people and as if he worshiped idols. All is included in one verse, as is written: *You shall not go about as a slanderer among your kin. You shall not stand over the blood of your fellow. I am YHVH* (Leviticus 19:16). Whoever transgresses the beginning of the verse is as if he transgressed the whole.'[188]

186. ***Incline Your ear...*** On this verse, see above, notes 144, 178.

187. **In this ear are suspended supernal mysteries...** The spiral structure of *Ze'eir Anpin*'s inner ear helps to conceal these mysteries. Rabbi Shim'on plays on two related senses of the word עקימא (*aqima*): "winding" and "crooked."

The full verse in Psalms reads: *The counsel* [or: *secret*] *of YHVH is for those who revere* [or: *fear*] *Him, and to them He reveals His covenant.* On this verse, see *Bereshit Rabbah* 49:2; *Tanḥuma, Lekh Lekha* 19, *Vayera* 5–6, *Ḥayyei Sarah* 4, *Vayḥi* 14; *Tanḥuma* (Buber), *Lekh Lekha* 23; *Vayera* 6, *Vayḥi* 13; *Midrash Tehillim* 25:13; Maimonides, *Guide of the Perplexed* 1, intro; Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 526; *Zohar* 1:37b, 73a, 95a, 236b; 2:75a, 234a, 237b; 3:43b (*Piq*), 48a, 79a, 92a, 127b (*IR*), 141b (*IR*), 142b (*IR*); Moses de León, *Shushan Edut*, 339; idem, *Sefer ha-Rimmon*, 226–28.

188. **Those who are crooked in their ways...** Such people eagerly gobble up secrets and quickly divulge them to others.

Revealing secrets to those who are unworthy is tantamount to murder or idolatry. According to "our Mishnah," the verse from Leviticus equates being *a slanderer* with causing bloodshed (standing *over the blood of your fellow*) and committing idolatry (denying that *I am YHVH*).

According to the simple sense of the verse from Leviticus, *you shall not stand over the blood of your fellow* means "You shall not stand by—idle or aloof, not intervening—when your fellow's blood is (about to be) spilled."

On the link between *You shall not go about as a slanderer* and causing bloodshed, see *Targum Yerushalmi*, Leviticus 19:16; *Mishnat Rabbi Eli'ezer* 9, p. 170; *Derekh Erets, pereq ha-yotse* 13; *Beit ha-Midrash*, 3:127; Maimonides, *Mishneh Torah, Hilkhot De'ot* 7:1. On the lethal power of (evil) speech, see also Proverbs 18:21; *Mishnat Rabbi Eli'ezer* 9, p. 172; BT *Arakhin* 15b; *Tanḥuma, Metsora* 2; *Tanḥuma* (Buber), *Metsora* 5; *Midrash Tehillim* 52:2. On the link between evil speech and denying God, see *Mishnat Rabbi Eli'ezer*

"Happy is the share of the righteous! Of them is written *The faithful of spirit conceals a word* (Proverbs 11:13). *The faithful of spirit*, surely! For their spirit is unsheathed from a holy place, so they are called *faithful of spirit*. We have established this sign: If anyone reveals secrets, his soul is obviously not from the body of the Holy King. Consequently, he contains no secret, and does not derive from the secret realm. When his soul departs, it does not cleave to the body of the King, for that is not its place. Woe to that person! Woe to him, woe to his soul! Happy is the share of the righteous, who conceal secrets—especially supernal secrets of the blessed Holy One, supernal mysteries of the Holy King! Of them is written *The righteous will inherit the land* (Psalms 37:29).[189] [295a]

"His face, like two offerings of spices, all testifying to what I have said; for testimony depends upon them. Upon all depends testimony, but these offerings of spices—white and red—are testimony to Father and Mother, testimony to the inheritance that He receives and holds.[190]

830 "In our Mishnah we have established how many parasangs separate white from red; yet they blend in Him as one on the white side. When He is illumined by the white radiance of the Ancient One, that white overlays the red, and all becomes radiant. But when judgments loom over the world and the wicked increase, leprosy pervades all—and red spreads over the face, covering all the

9, p. 170; *Tanḥuma, Metsora* 2; *Tanḥuma* (Buber), *Metsora* 5; *Midrash Tehillim* 52:2.

The expression "our Mishnah" refers here not to the standard Mishnah, but rather to a secret source. See above, note 128; pp. 747–48, n. 48.

189. ***The faithful of spirit conceals a word...*** Such a person demonstrates that his *spirit* derives from the divine realm—or specifically from *Shekhinah*—known as "faith." Conversely, one who divulges secrets demonstrates that his soul does not derive from the body of *Ze'eir Anpin*. Since he "does not derive from the secret realm," he is incapable of keeping a secret.

The full verse in Proverbs reads: *One who goes about gossiping* [or: *slandering*] *reveals a secret, but the faithful of spirit conceals a matter* [or: *a word*]. On this verse, see *Zohar* 2:71b; 3:128a (*IR*).

The full verse in Psalms reads: *The righteous will inherit the land and dwell forever upon it*. Here, *the land* symbolizes *Shekhinah*. Cf. M *Sanhedrin* 10:1: "All of Israel have a share in the world that is coming, as is said: *Your people, all of them righteous, will inherit the land forever—sprout of My planting, work of My hands, that I may be glorified* (Isaiah 60:21)."

190. **His face, like two offerings of spices...** The cheeks of *Ze'eir Anpin* are described as "offerings of spices," based on the description of the beloved in Song of Songs 5:13: *his cheeks like a bed of spices* [or: *balsam*].

These distinctive features of His face testify to the qualities that He has received from Father *Ḥokhmah* and Mother *Binah*. The cheeks' white and red colors signify *Ḥesed* and *Gevurah*, which derive respectively from the two parents.

See above at notes 88, 96, 138. On the phrase "offerings of spices," cf. *Zohar* 2:177a (*SdTs*); 3:131a, 133b, 134b, 139a, 140b (all *IR*).

white. Then all is imbued with Judgment; and then, garments of zeal—it is written: *garments of vengeance* (Isaiah 59:17). All depends upon this.[191]

"Thus it testifies to all things. Countless shield-bearing warriors await these colors, looking out for these colors. When colors shine, all worlds are in joy—when white shines, all turns into that color. But when it appears red, all turns into that color.[192]

"In these offerings of spices, the beard begins to appear—from the top of the ears, descending and ascending in the offering of spices. Black hair of the beard, beautifully arranged, like a mighty man.[193]

"Anointing oil of the supernal beard of the Ancient One enters this beard of *Ze'eir Anpin*. The beauty of this beard is manifested in nine enhancements; and when the holy anointing oil of the beard of the Ancient One shines in this beard, there are twenty-two enhancements. Then they all are blessed; and Israel, unspecified, is thereby blessed. The mnemonic is: בך (*Bekha*), *By you, shall Israel bless* (Genesis 48:20).[194]

191. **In our Mishnah...** According to this venerable source, white (signifying *Ḥesed*) and red (signifying *Gevurah*) are extremely distant from one another; yet within *Ze'eir Anpin* these two colors (and qualities) blend. The phrase "on the white side" implies that *Ḥesed* (ideally) dominates, which is especially so when the Holy Ancient One illumines *Ze'eir Anpin*. However, when human wickedness empowers the forces of Judgment, then *Gevurah*—or *Din* (Judgment)—dominates, and the color red "spreads over the face."

The expression "our Mishnah" refers here not to the standard Mishnah, but rather to a secret source. See above, note 188; pp. 747–48, n. 48. The term "parasangs" appears frequently in *Shi'ur Qomah*, the early mystical text describing the immense dimensions of the various divine limbs. The Persian parasang equals about 3.5 modern miles.

The term "leprosy" renders סגירותא (*segiruta*), "closing" (or "being closed off, confinement, quarantine"), reflecting the fact that the afflicted person was confined (as described in Leviticus 13:4–5, 21, 26, 31, 33, 50, 54). The *Zohar* borrows the word *segiruta* from *Targum Onqelos*, where it often renders צרעת (*tsara'at*), "leprosy" (more precisely, "a scaly skin disease"). On the term *tsara'at*, see Milgrom, *Leviticus*, 1:774–76, 816–26.

192. **Thus it testifies to all things...** The dominant color in the face of *Ze'eir Anpin* indicates whether *Ḥesed* or *Din* dominates.

193. **In these offerings of spices...** In the cheeks of *Ze'eir Anpin*, the beard begins to appear.

See *Zohar* 3:139a (*IR*). On the phrase "offerings of spices," see above, note 190. On the black hair of *Ze'eir Anpin* (as opposed to the white hair of the Holy Ancient One), see above, note 142.

194. **Anointing oil of the supernal beard...** The radiant flow from the beard of the Holy Ancient One proceeds to the beard of *Ze'eir Anpin*, assuaging the latter's harshness. The latter displays nine *tiqqunin*, "enhancements" (or "features"), whereas the former displays thirteen. When the Holy Ancient One's thirteen *tiqqunin* stream into the beard of *Ze'eir Anpin*, the latter's *tiqqunin* now number twenty-two, which is the numerical equivalent of the word בך (*bekha*), *by you.*

The clause in Genesis—בך (*Bekha*), *By you, shall Israel bless*—now implies: *By* the power of the Holy Ancient One *shall Israel* (namely *Ze'eir Anpin*, who is called "Israel unspeci-

"The enhancements of the beard we have established in the *Idra*; here I wish to enter without shame. Regarding all the enhancements of the beard, we have established that they all derive from the enhancements of the beard of the Ancient One. And we have established in the Holy *Idra*: Six there are; nine they are called. As for the first enhancement, that spark from the Lamp of Adamantine Darkness radiated—striking beneath the hair of the head, beneath the locks overhanging the ears, and descending in front of the opening of the ears to the top of the mouth.[195]

"This enhancement originates in the Holy Ancient One only when the ancient holy *mazzala* streams, from which derives that spring of Wisdom. When Mother flows, absorbing pure air, She obtains that white. The spark enters and emerges—one uniting with the other—and one enhancement is formed.[196]

"When necessary, one rises above the other, one covered by another. So all is needed: one to take vengeance, the other to show mercy. Because of this, King David desired this beard, as we have established.[197]

fied") be blessed. The name Israel applies to *Ze'eir Anpin* because the latter's core is *Tif'eret*, whose full name is *Tif'eret Yisra'el* (Beauty of Israel), and who is signified by Jacob (also known as Israel).

The association of oil with the beard derives from Psalms 133:2 (quoted below at note 204): *Like fine oil on the head, running down upon the beard*, etc. On the nine enhancements and thirteen enhancements, see above, notes 26, 51. On the combination of the two sets of enhancements, see *Zohar* 2:177b (*SdTs*); 3:139a (*IR*), 146b. Cf. 2:175b; Vol. 5, p. 524, n. 952. On the term תקונא (*tiqquna*), "enhancement, adornment, array, arrangement, configuration, feature," see above, notes 20, 51. On the verse in Genesis, see *Zohar* 3:119b, 130a (*IR*).

195. **The enhancements of the beard . . .** Of *Ze'eir Anpin*. These were described in great detail in the earlier gathering, *Idra Rabba*. (See *Zohar* 3:139a–141a [*IR*]; Vol. 8, pp. 408–25.) Now, as Rabbi Shim'on is about to depart from the world, he wishes to reveal new insights, so that he will not enter the world that is coming deficiently or "in shame"—that is, not having revealed as much wisdom on earth as he could.

The nine *tiqqunin* (enhancements, features) can be divided into two groups: six and three (as explained below). The first enhancement was initiated by a spark shooting forth from the primordial divine potency, called בוצינא דקרדינותא (*botsina de-qardinuta*), the Lamp of Adamantine Darkness. This feature of the beard consists of hair extending from in front of the ears to the top lip of the mouth. See *Zohar* 3:139a (*IR*).

On *Idra Rabba*, see above, note 1. On the theme of entering without shame, see above, note 9. On the division of nine enhancements into six and three, see *Zohar* 3:139b (*IR*). On the term *botsina de-qardinuta*, Lamp of Adamantine Darkness, see above, note 129.

196. **This enhancement originates . . .** This first feature of the beard of *Ze'eir Anpin* originates in the *mazzala* (the flowing body of the beard) of the Holy Ancient One. The spring of *Ḥokhmah* (Wisdom) derives from the *mazzala*. When Mother *Binah* flows, She absorbs "pure air" and obtains whiteness from Father *Ḥokhmah*. The spark (mentioned in the preceding paragraph) mingles with the pure air (and *Ḥokhmah* merges with *Binah*), generating the first enhancement.

On the term *mazzala*, see above, note 50. On the spark mingling with pure air, see above, note 129.

197. **When necessary . . .** When mercy is required, Father *Ḥokhmah* dominates, since

"In this beard appear nine enhancements—with sixty thousand hanging from them, spreading throughout the body. Six of these hang from the hair beneath the offering of spices: three on one side and three on the other. And from the precious splendor of the beard hang three others: one above the lips and two in that hair hanging down to the navel.[198]

"All these six—three on this side and three on that side—flow and hang in those hairs hanging and spreading throughout the body. And because these three are more prominent in the splendor of the beard than all the rest, the Holy Name is applied to them, as is written: *From confinement I called to Yah. Yah answered me with expanse. YHVH is with me, I do not fear* (Psalms 118:5–6). As for what we have established in the *Idra*: '*From confinement I called to Yah*, from the place where the beard begins to spread, which is a constricted place in front of the ears'—that is fine.[199]

"And in the Book of *Aggadta* of Rav Yeiva Sava, he said and established that the beard begins from supernal *Ḥesed*, as is written: *Yours, O YHVH, are* הגדולה (*ha-gedullah*), *the greatness* [*and the power and the beauty*] . . . (1 Chronicles 29:11). 833

He is characterized by Compassion. When vengeance is required, Mother *Binah* dominates, since She is the source of harsh Judgment. Both qualities are manifested in the beard of *Ze'eir Anpin*, which is why King David desired this beard—to show mercy to those who deserved it and to wage war against the enemies of Israel. See *Zohar* 3:139b (*IR*).

198. **In this beard appear nine enhancements . . .** Or features. See above, notes 194–95. As explained in note 190, the phrase "offering of spices" refers to the cheeks.

In addition to six features of the beard (three on each side of the face), three other features appear in the splendid middle (and full body) of the beard. One of the latter is the hair growing from one side of the upper lip to the other, and beneath the lower lip from one side to the other. The other two features are the widening of the beard beneath the mouth and extending down to the belly, and the hair behind this visible hanging body of the beard. These latter three enhancements correspond to the second, sixth, and ninth enhancements described in *Idra Rabba*. See *Zohar* 3:139a (*IR*). The description of the first six enhancements as "three on one side and three on the other" does not entirely match the description of the remaining six enhancements in *Idra Rabba*. See ibid.

199. **All these six . . .** The first six enhancements (or features) of the beard flow into the hanging body of the beard, which extends down to the belly. The three other enhancements (described in the preceding note) constitute the splendid middle (and full body) of the beard; so they are fittingly associated with three divine names in the passage from Psalms: *From confinement I called to Yah. Yah answered me with expanse. YHVH is with me, I do not fear.* The phrase *from confinement* alludes to the hair around the lips, which is a confined space. The phrase *with expanse* alludes to the widening of the beard below the face.

Rabbi Shim'on acknowledges that in *Idra Rabba*, the phrase *from confinement* alludes to a different enhancement—the first one—in which the beard emerges from a narrow (or constricted) place in front of the ears. This interpretation, too, "is fine."

See above, note 195; *Zohar* 3:139b (*IR*). On *Idra Rabba*, see above, note 1.

It is all, and thus it begins. Nine flow, suspended in the beard, beginning thus in front of the ears. Yet they do not endure vitally except in another place, as I have said.[200]

"When the world needs Compassion, the ancient *mazzala* is revealed, and all these enhancements in the glorious beard of *Ze'eir Anpin* become compassionate—wreaking vengeance upon the enemies of Israel, upon those who afflict them. [295b] All the glory of the beard consists in those hairs hanging down, for all depends on this.[201]

"All these hairs of the beard of *Ze'eir Anpin* are coarse and rough, since all of them subdue judgments when the holy *mazzala* is revealed. When He wants to wage war, He appears like a mighty hero, victorious in battle. Then the one who plucks, plucks; and the one who balds, balds.[202]

200. **in the Book of *Aggadta* of Rav Yeiva Sava . . .** According to this venerable source, the first enhancement of the beard of *Ze'eir Anpin* corresponds to (or originates from) the first of the seven lower *sefirot*: *Ḥesed*, which is also known as *Gedullah* (Greatness). This divine quality (and *sefirah*) is the first one mentioned in the verse from Chronicles: *Yours, O YHVH, are* הגדולה והגבורה והתפארת והנצח וההוד (*ha-gedullah ve-ha-gevurah ve-ha-tif'eret ve-ha-netsaḥ ve-ha-hod*), *the greatness and the power and the beauty and the victory and the splendor—yes, all that is in heaven and on earth.*

Quoted often in kabbalistic literature, this biblical list of divine qualities is understood as designating *Ḥesed* (or *Gedullah*), *Gevurah*, *Tif'eret*, *Netsaḥ*, *Hod*, *Yesod* (known as *all*), and *Shekhinah* (symbolized by *earth*), who is joined with *Tif'eret* (*heaven*). All of these "belong" to *YHVH*, which here refers to *Binah* (or the triad of *Keter*, *Ḥokhmah*, and *Binah*).

Rabbi Shim'on acknowledges that "it is all," i.e., the deep significance of the beard includes this interpretation of Rav Yeiva Sava's too. Yet there are nine enhancements—not just seven, as could be implied by the verse in Chronicles. And although these begin "in front of the ears," they endure only "in another place," apparently referring to the central body of the beard.

For various interpretations, see *Or Yaqar*; Vital (in *Hadrat Melekh*); *Omer Man*; *Emet le-Ya'aqov*; *Bei'urei ha-Gera*; *Yafah Sha'ah*; *Yayin ha-Reqaḥ*; *Sullam*; *Sha'arei ha-Idra*; *Matoq mi-Devash*.

The Book of *Aggadta* of Rav Yeiva Sava is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. On this library, see above, p. 165, n. 38. On this particular book, see above at note 48. On the verse in Chronicles, see *Zohar* 1:235b, 241a–b; 2:40b, 178b (*SdTs*); 3:24a, 89b, 92a, 137b (*IR*), 148a.

201. **When the world needs Compassion . . .** When the people of Israel are in distress, the flowing beard (*mazzala*) of the Holy Ancient One is revealed, and all the enhancements (or features) of the beard of *Ze'eir Anpin* (the Short-tempered One) become compassionate toward them, defeating their enemies. On the term *mazzala*, see above, note 50.

202. **All these hairs of the beard . . .** The rough texture of these hairs enables them to subdue harsh forces of Judgment. See *Zohar* 3:140a (*IR*).

The concluding sentence apparently alludes to God plucking out the enemies of Israel. Cf. BT *Sanhedrin* 95b–96a (quoting Isaiah 7:20). According to *Or Yaqar*, however, this sentence is based on the notion that hair often signifies harsh Judgment, and so the plucking of hairs signifies the

"These nine enhancements were recited by Moses a second time when it was essential to convert them all to Compassion. Even though he did not now recite the thirteen enhancements, the matter depended upon intention; for before beginning to mention these [nine] enhancements, he concentrated on *mazzala*, mentioning it, as is written: *Now, please, let the power of YHVH be great* (Numbers 14:17)—the one who is called Holy *Mazzala*, concealed of all concealed. For this power and this radiance derive from *mazzala*. Once Moses said this and mentioned this, concentrating on it, he enumerated the nine enhancements suspended in *Ze'eir Anpin*, so that they would all shine and Judgment would disappear. Thus all depends upon *mazzala*.[203]

assuagement of Judgment. See *Zohar* 3:48b–49a, discussing the removal of the hair of *Ze'eir Anpin*, based on Leviticus 13:40: *If* [or: *When*] *a man's hair falls out* [literally: *is plucked out*], *he is bald; he is pure.* See Vital (in *Hadrat Melekh*); cf. *Zohar* 1:217a.

On hair as signifying harsh powers, see also *Zohar* 1:223b, 241b; 3:60b, 70a, 79a, 125b–126a, 127b, 131b–132a (*IR*), 140a (*IR*), 151b; *ZḤ* 31b; Liebes, *Studies in the Zohar*, 119–26.

The phrase "victorious in battle" derives from *Targum Onqelos*, Exodus 15:3, rendering [*YHVH is*] *a man of war.* On the image of the dark-haired divine warrior, see BT *Ḥagigah* 14a, quoted above, note 142.

203. **These nine enhancements were recited by Moses . . .** The first time that Moses uttered the divine attributes (corresponding to the divine enhancements) was after the Israelites sinned by worshiping the Golden Calf, as Judgment loomed, threatening to destroy the whole people. Moses saved them by invoking the thirteen attributes of Compassion, as recorded in Exodus 34:6–7: *And YHVH passed before him—and he* [namely Moses] *proclaimed: YHVH! YHVH! A compassionate and gracious God, slow to anger* [or: *long-suffering*], *and abounding in kindness* [or: *love*] *and truth* [or: *faithfulness*], *keeping kindness for the thousandth generation, removing iniquity, transgression, and sin; yet He does not wholly acquit, inflicting the guilt of fathers upon sons and upon sons of sons, to the third and fourth generations.* By invoking these thirteen attributes, Moses drew down the corresponding thirteen enhancements of the beard of the Holy Ancient One to *Ze'eir Anpin* (the Short-tempered One), who at that time was dominated by Judgment.

Later, as the people neared the land of Canaan, Moses sent twelve tribal representatives to scout out the land, and when they returned to the camp, ten of them offered a negative report, insisting that the land could not be conquered. Disheartened, the Israelites complained against Moses and Aaron, and then God threatened to destroy the whole people. At this critical moment ("a second time"), Moses again invoked the divine attributes, though in a shorter list: *YHVH! Slow to anger* [or: *long-suffering*], *and abounding in kindness* [or: *love*], *removing iniquity and transgression; yet He does not wholly acquit, inflicting the guilt of fathers upon sons, to the third and fourth generations* (Numbers 14:18).

Here this shorter list is understood to include nine attributes. By reciting them, Moses intended to transform the nine enhancements of the beard of *Ze'eir Anpin* from the quality of Judgment into the quality of Compassion. Before beginning his recitation, Moses invoked the flowing beard (*mazzala*) of the Holy Ancient One by saying *Now, please, let the power of YHVH be great* (Numbers 14:17). The phrase *the power of YHVH* refers to the *mazzala*.

On the universal influence of *mazzala*, see *Targum*, Ecclesiastes 9:2: "All depends upon

"When the hairs of this beard begin to be aroused, He is aroused like a mighty hero, like a warrior victorious in battle. In this beard flows anointing oil from the concealed Ancient One, as is said: *Like fine oil on the head, running down upon the beard*... (Psalms 133:2).[204]

"These hairs do not cover the lips, and the lips are entirely red as a rose, as is written: *His lips are roses* (Song of Songs 5:13)—lips murmuring *Gevurah*, Power, murmuring *Ḥokhmeta*, Wisdom. Upon those lips depend good and evil, life and death. From those lips are suspended masters of אתערותא (*it'aruta*), arousal; when these lips murmur, they all מתערין (*mit'arin*), are aroused, to decree judgment in all the courts in which they dwell. So they are called עירין (*irin*), watchers, as is written: *By decree of irin, the watchers, is the sentence*... (Daniel 4:14). What is meant by עיר (*ir*)? As is said: *He has become* ערך (*arekha*), *your foe* (1 Samuel 28:16); for מתערין (*mit'arin*), they arouse, Judgment against those who are not beloved above. So these are aroused, becoming their archenemies. Nevertheless, in two aspects: in Compassion and in Judgment. So they are called עיר וקדיש (*ir ve-qaddish*), *a watcher and a holy one* (Daniel 4:10)—Judgment and Compassion.[205]

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mazzala, destiny [or: fortune; astrological influence]." Cf. BT *Mo'ed Qatan* 28a, in the name of Rava: "Life, children, and sustenance do not depend on merit but on *mazzala*, destiny." See above, note 50.

On the thirteen attributes in Exodus and the thirteen enhancements of the Holy Ancient One, see above, note 26. On the notion that the thirteen attributes were uttered by Moses rather than by God, see Vol. 8, p. 353, n. 111. On the two sets of attributes, see *Zohar* 3:140a–b (*IR*), 146b–147a, 161b.

The context in Numbers (14:17–19) reads: *Now, please, let the power of my Lord be great, as You have spoken, saying, "YHVH! Slow to anger* [or: *long-suffering*] *and abounding in kindness* [or: *love*], *removing iniquity and transgression; yet He does not wholly acquit, inflicting the guilt of fathers upon sons, to the third and fourth generations." Forgive, please, the iniquity of this people through Your great kindness, and as You have borne with this people from Egypt until now.* Here, Rabbi Shim'on changes *the power of my Lord* to *the power of YHVH*.

204. ***Like fine oil on the head***... The oil symbolizes the flow proceeding from the Holy Ancient One to the head and beard of *Ze'eir Anpin*.

The context in Psalms (133:2–3) reads: *Like fine oil on the head, running down upon the beard, the beard of Aaron, descending over the collar of his robes. Like the dew of Hermon that descends upon the mountains of Zion; for there YHVH ordained the blessing, life forevermore.* See above, p. 468, n. 561.

205. **These hairs do not cover the lips**... So that the mouth of *Ze'eir Anpin* can breathe and speak freely. The color red signifies Judgment, which is decreed by this mouth against those who deserve punishment. Yet the forces of Judgment also include an element of Compassion.

On the lips' being free of hair, see *Zohar* 3:141a (*IR*). The full verse in Song of Songs reads: *His lips are lilies* [understood here as *roses*], *dripping liquid myrrh.* See BT *Shabbat* 30b: "*His lips are* שושנים (*shoshanim*), *lilies*.... Do not read *shoshanim* but rather ששונים (*she-shonim*), *that study.*" Cf. BT

"Between these lips, the mouth is seen when it opens. In the breath issuing from the mouth are clothed many thousands and myriads. As it spreads, faithful prophets are clothed by it, and all of them are called Mouth of *YHVH*.[206]

"When words issue from the mouth—uttered by the lips—they stimulate and illumine all eighteen thousand worlds, until these are all linked together as one, in twelve known ways and paths. They all מחכא (*meḥakka*), await, one another—with a tongue speaking grandly—in a dazzling cluster, in a diadem. Of this is written חכו (*Ḥikko*), *His palate, is sweets* (Song of Songs 5:16)—*sweets*, surely! What is meant by *his palate*? As is said: *The palate tastes in eating* (Job 34:3). *And all of him* מחמדים (*maḥamaddim*), *desirable* (Song of Songs, ibid.)—fire and water. Fire and water beautifully arranged on His sides, for colors join as one.[207]

"*His palate*—with inscribed letters engraved in His crowns, congealing. א (*Alef*)—driving out kings; *removing kings and establishing kings* (Daniel 2:21).[208]

Shabbat 88b; *Shir ha-Shirim Rabbah* on 5:13. On *shoshanim* as *roses*, see above, p. 576, n. 227. On this verse, cf. *Zohar* 3:140b (*IR*).

The verse in Samuel reads: *YHVH has turned away from you and become your foe.* Daniel 4:10 reads in full: *I was gazing in the visions of my mind, and look,* עיר וקדיש (*ir veqaddish*), *a holy watcher* [literally: *a watcher* (or *emissary*) *and a holy one*], *coming down from heaven.*

206. **In the breath issuing from the mouth...** Numerous angelic forces are enveloped and sustained by the divine breath; prophets are inspired and "clothed" by it. See *Zohar* 3:141a (*IR*).

On prophets being "clothed" by the divine breath (or spirit), see Judges 6:34: *The spirit* [or: *breath*] *of YHVH clothed Gideon.* Cf. 1 Chronicles 12:19; 2 Chronicles 24:20; Vol. 8, p. 374, n. 196.

207. **When words issue from the mouth...** The words issuing from the mouth of *Ze'eir Anpin* stimulate eighteen thousand worlds. This number of worlds derives from a passage in BT *Avodah Zarah* 3b, in the name of Rabbi Abba: "What does [God] do at night?...He rides his light cherub and sails through eighteen thousand worlds."

The "twelve known ways" may correspond to twelve potencies of *Tif'eret* (the core of *Ze'eir Anpin*), which are often associated with twelve גבולי אלכסון (*gevulei alakhson*), "diagonal borders" (edges of a cube), mentioned in *Sefer Yetsirah* 5:1. See above, p. 355, n. 197. The phrase "a tongue speaking grandly" derives from Daniel's dream-vision (Daniel 7:8, 20), which describes *a mouth speaking grandly* [or: *arrogantly*]. Cf. *Zohar* 2:176b (*SdTs*), 178b (*SdTs*).

The first quotation from Song of Songs—*His palate is sweets*—implies that the forces of Judgment are sweetened. The quotation from Job refers to the palate's ability to distinguish between sweet and bitter. See above at (and following) note 182.

The word מחמדים (*maḥamaddim*), *desirable*, alludes to "fire and water," since *maḥamaddim* includes both חם (*ḥam*), "hot," and מים (*mayim*), "water." This demonstrates that *Ze'eir Anpin* harmonizes *Ḥesed* and *Gevurah*, symbolized respectively by water and fire, and by the colors white and red.

The full verse in Song of Songs 5 reads: *His palate is sweets, and all of him desirable. This is my lover and this is my companion, O daughters of Jerusalem.*

208. ***His palate*—with inscribed letters...** Rabbi Shim'on begins to discuss four letters—א (*alef*), ח (*ḥet*), ה (*he*), ע

"ח (*Ḥet*)—driving out and casting down, raising up and crowning; conquering with fire, congealing with wind.[209]

"ה (*He*)—Mother suckling, turning toward the Female, extending to the Great Female in yearning for the Holy City. For the places interlink, as is said: *the mountain of myrrh and the hill of frankincense* (Song of Songs 4:6).[210]

"ע (*Ayin*)—radiance of a glowing ember engraved on the lip, rafters of branches adjoined to His sides, to engraved spirits.[211]

"Behold, in the Mysteries of Letters of King Solomon: 'These four letters are crowned with four—ג (*gimel*), י (*yod*), כ (*kaf*), ק (*qof*). *Can tasteless food be eaten unsalted? Is there flavor in the juice of mallows?* (Job 6:6). And it is written: *The work of* הצדקה (*ha-tsedaqah*), *righteousness, will be peace* (Isaiah 32:17); *More*

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(*ayin*)—which are technically guttural letters, not palatals. Following these, he refers to the actual palatal letters: ג (*gimel*), י (*yod*), כ (*kaf*), ק (*qof*).

The letter א (*alef*), whose numerical value is one, alludes to the unified realm of the Holy Ancient One. Apparently, the reference to "driving out kings" and the quotation from Daniel allude to the theme of *the kings who reigned in the land of Edom* (representing primordial worlds that were destroyed). See above, note 120; *Or Yaqar*; *Omer Man*.

On the guttural and palatal letters, see *Sefer Yetsirah* 2:3; *Zohar* 1:80a (*ST*); and 2:123a (where the four guttural letters are similarly presented as palatals).

The verse in Daniel reads in full: *He changes the times and the seasons, removing kings and establishing kings; He gives wisdom to the wise, and knowledge to the discerning.*

209. **ח (*Ḥet*)...** Alluding to חכמה (*Ḥokhmah*), who casts down and raises up.

Cf. *Zohar* 2:123a. For various interpretations of this and the following two letters, see *Or Yaqar*; *Omer Man*; *Emet le-Ya'aqov*; *Yayin ha-Reqaḥ*; *Sullam*; *Sha'arei ha-Idra*; *Matoq mi-Devash*.

210. **ה (*He*)—Mother suckling...** This letter, often a feminine marker, alludes to the Divine Mother, *Binah*, who nourishes Her offspring, the lower *sefirot*. She emanates to *Shekhinah*, "the Great Female," who is also symbolized by "the Holy City" of Jerusalem.

The concluding sentence apparently refers to the union of the Divine Male with *Shekhinah*. The former is characterized by *Ḥesed* (Love) and the color white, associated with *frankincense*, which is whitish. The latter is characterized by *Din* (Judgment) and the color red, associated with *myrrh*, which is a reddish resin. See *Zohar* 2:123a.

The full verse in Song of Songs reads: *Before the day blows softly in and the shadows flee* [i.e., before the break of dawn], *I will make my way to the mountain of myrrh and to the hill of frankincense.*

211. **ע (*Ayin*)...** The numerical value of this letter is seventy, apparently alluding here to seventy branches of the sefirotic Tree of Life ("rafters of branches"). The "engraved spirits" may allude to the seventy members of Jacob's household who entered Egypt (according to Genesis 46:27). Jacob symbolizes *Tif'eret* (the core of *Ze'eir Anpin*). See *Zohar* 2:123a.

The image of "a glowing ember engraved on the lip" recalls the midrashic account of the baby Moses who burned his tongue with a glowing ember. See *Shemot Rabbah* 1:26. Moses also symbolizes *Tif'eret*. The phrase "a glowing ember" renders טיפסא (*tifsa*), which sometimes bears this meaning in the *Zohar*. See *Zohar* 1:218a, 242a; 2:177b (*SdTs*); 3:111a, 114b; *Bei'ur ha-Millim ha-Zarot*, 178–80; Luria, *Va-Ye'esof David*, s.v. *tifsa*.

desirable than gold, than abundant pure gold; sweeter than honey and drippings of the comb (Psalms 19:11)—*sweeter*, surely! King David said, *Your servant, too, is careful with them. In keeping them—great reward* (ibid., 12).'[212]

"I testify that all my days I have been careful with them, not to err—except one day when I was crowning the King with His crowns in the cave of Meron, and I saw a fiery torch blazing across the breadth of Meron, and I trembled. Ever since that day, I have been vigilant in my mind about them, never neglecting them. Happy is the share of one who is careful with the sweets of the King, tasting them fittingly! Of this is written *Taste and see that YHVH is good; happy the man who shelters in Him* (Psalms 34:9). And it is written: *Come, eat of my bread! Drink of the wine I have mingled!* (Proverbs 9:5).[213]

"The Male extends by *Da'at*, and porticos and chambers are filled. From the top of the skull, it begins spreading throughout the body, from His breast and His arms through all.[214]

212. **in the Mysteries of Letters of King Solomon...** According to this venerable source, the four guttural letters—א (*alef*), ח (*ḥet*), ה (*he*), ע (*ayin*)—"are crowned with" the four palatal letters: ג (*gimel*), י (*yod*), כ (*kaf*), ק (*qof*). The latter set of four letters flavors and sweetens the former set.

The verse in Job demonstrates the need for flavor. The first verse quoted from Psalm 19 (praising the commandments of Torah) mentions sweetness (*sweeter than honey*). The second verse—*Your servant, too, is careful with them*, etc.—now refers to how one must be careful in contemplating (or combining) the guttural and palatal letters, by which the divine throat and mouth are unified.

In the verse from Isaiah, צדקה (*tsedaqah*), *righteousness*, may allude to a condition in which the harsh quality of *Shekhinah*—known as צדק (*tsedeq*), "righteousness"—is assuaged by *Tif'eret*; thereby the letter ה (*he*) is added to Her name צדק (*tsedeq*), turning it into צדקה (*tsedaqah*). See above, note 112.

On the guttural and palatal letters, see above, note 208. The Mysteries of Letters of King Solomon is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. See above, p. 165, n. 38. On the numerous scientific and magical books attributed to King Solomon, see Vol. 8, p. 170, n. 328.

213. **I testify that all my days...** Rabbi Shim'on was careful in contemplating (or combining) these two sets of letters. But one day when he was meditating (and thereby adorning the Divine King), he made a certain mistake. Immediately, a flame blazed across the whole vicinity, signifying harsh Judgment. Rabbi Shim'on then realized how important it is to sweeten the guttural letters with the palatal letters. Thereby one can *taste and see that YHVH is good* and partake of the divine *bread* and *wine*. On the phrase "the sweets of the King," see *Zohar* 2:123a.

Meron is located about six miles west of Safed in Galilee. It is traditionally identified as the burial place of Rabbi Shim'on son of Yoḥai, as indicated below at note 236. On Rabbi Shim'on's residing in Meron, see *Tanḥuma* (Buber), *Pequdei* 7. According to rabbinic accounts, Rabbi Shim'on together with his son, Rabbi El'azar, hid from the Roman authorities in a cave for thirteen years. See above, p. 316, n. 59.

214. **The Male extends by *Da'at*...** The body of *Ze'eir Anpin* extends from the head downward through the power of *Da'at*. The

"To His back cleaves a spark from the Lamp of Adamantine Darkness—flashing, generating [296a] a certain skull, sealed on all sides, with the radiance of two brains engraved in it. She cleaves to the side of the Male, so She is called *my dove, my perfect one* (Song of Songs 5:2). Do not read תמתי (*tammati*), *my perfect one*, but rather תאומתי (*te'omati*), *my twin*, surely![215]

"In the hair of the Female, colors are mingled, as is written: *the dangling locks of your head like royal purple* (Song of Songs 7:6).[216]

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image of filling "porticos and chambers" is based on Proverbs 24:4: ובדעת (*Uv-da'at*), *And by knowledge, rooms are filled.* See above, notes 62, 95.

215. **To His back cleaves a spark...** To the back of *Ze'eir Anpin* cleaves a spark issuing from the primordial divine potency, called בוצינא דקרדינותא (*botsina de-qardinuta*), the Lamp of Adamantine Darkness. This flashing impulse generates the skull of the Female, which contains "two brains," corresponding to *Ḥokhmah* and *Binah*. The Female cleaves to the side (or back) of the Male, the two of them forming a single androgynous body, or Siamese twins.

The androgynous nature of this divine body (or Primordial Adam) prefigures the androgynous nature of the original human being. See *Midrash Tehillim* 139:5: "*Behind and in front You formed me* (Psalms 139:5). What is *behind and in front*? They were created [as a single creature] with two faces. So it was with Adam: behind him was the form of Eve—as is said: *YHVH Elohim built the side* [*He had taken from the human into a woman*] (Genesis 2:22)."

See *Bereshit Rabbah* 8:1: "Rabbi Yirmeyah son of El'azar said, 'When the blessed Holy One created Adam, He created him androgynous, as is said: *Male and female He created them* (Genesis 5:2).' Rabbi Shemu'el son of Naḥman said, 'When the blessed Holy One created Adam, He created him דו פרצופין (*du partsufin*), with two faces; and He sawed him and gave him two backs, one on this side and one on that.'"

On the androgynous nature of the original human being, see Vol. 8, pp. 18–19, n. 54. On the verse in Psalms and Genesis 2:22, see ibid.

The description of the female skull as "sealed on all sides" apparently reflects the medieval anatomical notion that, unlike the male skull, the female skull consists of a single circular bone. See *Or Yaqar*; *Mattenot Kehunnah*, *Bereshit Rabbah* 89:8; Scholem; *Matoq mi-Devash*. Cf. Gershon ben Solomon, *Sha'ar ha-Shamayim* 9, 26a.

On the configuration of the Female in *Idra Zuta*, see Asulin, "Qomatah shel ha-Shekhinah." On the passage here, see *Zohar* 3:141b (*IR*). On the term *botsina de-qardinuta*, "Lamp of Adamantine Darkness," see above, note 129.

The full verse in Song of Songs reads: *I was asleep, but my heart was awake. Hark! My lover is urging:* [or: *Hark! My lover knocks; The voice of my lover, urging; The voice of my lover, knocking;*] *"Open for me, my sister, my beloved, my dove,* תמתי (*tammati*), *my perfect one! For my head is drenched with dew, my locks with droplets of the night."* On interpreting תמתי (*tammati*), *my perfect one*, as תאומתי (*te'omati*), *my twin*, see *Pesiqta de-Rav Kahana* 5:6; *Pesiqta Rabbati* 15, 70b; *Tanḥuma* (Buber), *Toledot* 18 (all in the name of Rabbi Yannai); *Shemot Rabbah* 2:4.

216. **In the hair of the Female...** The color purple includes a range of hues between red and blue. On the inclusive quality of purple, see *Zohar* 1:147b (*ST*); 2:135a (Vol. 5, p. 249, n. 167); 3:141b (*IR*).

On this paragraph, see *Zohar* 3:141b (*IR*). The full verse in Song of Songs reads: *Your head upon you like Mount Carmel, and the dangling locks of your head like royal purple; a*

"*Gevurah* is linked with five *Gevuran*, Powers; and the Female expands in Her directions, cleaving to the side of the Male—until She is separated from His side and comes to join with Him face-to-face. When they join, they appear as really one body.[217]

"From here we learn: A male alone appears as half a body—entirely Compassion, though split—and similarly a female. When they join as one, all appears as one body, really; so it is. Here, too, when the Male joins with the Female, all is one body; and all worlds are joyful, for they are blessed by a complete body.[218]

"This corresponds to the mystery: *Therefore YHVH blessed the Sabbath day and hallowed it* (Exodus 20:11); for all constituted one complete body—*Matronita* cleaving to the King, becoming a single body. Therefore blessings prevail on this day.[219]

"From here we learn that one who is not male and female is called 'half a body.' No blessing inheres in anything lacking or defective, but only in a complete place, a complete thing—not half a thing. Half a thing can never endure and never be blessed.[220]

king is captured [or: *bound*] *by the flowing tresses.* See above, pp. 723–24, n. 204.

217. **Gevurah is linked with five Gevuran, Powers...** These five aspects emerging from *Gevurah* enable the Female configuration to expand.

Whereas originally the Female and Male were joined back-to-back, they are now separated so that they can rejoin face-to-face. See the passage from *Bereshit Rabbah*, quoted above, note 215; *Zohar* 3:142b–143a (*IR*); *ZḤ* 62c (*ShS*), 72b (*ShS*). Cf. above, note 127.

On the five *Gevuran*, see *Zohar* 3:137b–138b, 141a, 142a (all *IR*). Cf. *Zohar* 2:83a; 3:24a, 31b, 38a, 48b, 60a.

218. **A male alone appears as half a body...** And similarly, a female. The former is characterized by Compassion, the latter by Judgment.

For the phrase "half a body," see *Zohar* 3:7b, 57b, 109b (*RM*); *ZḤ* 43d, 59a (*MhN*). See Liebes, *Peraqim*, 277–79.

219. ***Therefore YHVH blessed the Sabbath day...*** The Sabbath is a celebration of the union of the Divine King (*Ze'eir Anpin*) and *Matronita* (*Shekhinah*).

The full verse in Exodus reads: *For in six days YHVH made heaven and earth, the sea and all that is in it, and He rested on the seventh day. Therefore YHVH blessed the Sabbath day and hallowed it.*

220. **one who is not male and female...** That is, unmarried. Such a person is incomplete and remains unblessed.

See BT *Yevamot* 62b–63a: "Rabbi Tanḥum said in the name of Rabbi Ḥanilai, 'Any man who has no wife is without joy, without blessing, without goodness.'... Rabbi El'azar said, 'Any אדם (*adam*), man, who has no wife is not an *adam*, as is said: *Male and female He created them... and He named them adam* (Genesis 5:2).'"

See Genesis 1:26–27; *Bereshit Rabbah* 17:2; *Qohelet Rabbah* on 9:9; *Midrash Tehillim* 59:2; *Zohar* 1:34b, 47a, 55b, 150a–b, 165a, 182a, 233a–b, 239a, 248a; 2:144b; 3:5a–b, 7a, 17a, 33b–34a, 46b, 74b, 81b, 141b (*IR*), 143b (*IR*), 145b, 148a; *ZḤ* 50c, 65b (*ShS*); Tishby, *Wisdom of the Zohar*, 3:1355–79. On the androgynous nature of Adam, see above, note 215. On the phrase "half a body," see above, note 218.

"The beauty of the Female derives entirely from the beauty of the Male. We have already established these matters, and they are known among the Companions.

"To this Female are linked all those below. From Her they suckle, and to Her they return, and She is called their Mother. Just as another one is mother to the body, and the whole body suckles from Her, so is this one to all those others below.[221]

"It is written: *Say to Wisdom, 'You are my sister'* (Proverbs 7:4). There is *Wisdom*, and then there is *Wisdom*. This Female Wisdom is called 'Small' in comparison with the other. So She is called *We have a little sister, and she has no breasts* (Song of Songs 8:8)—for this one has been dragged into exile. *We have a little sister*—although She certainly seems *little*, She is grand and great, for She is fullness, receiving from all, as is written: *I am a wall, and my breasts are like towers* (ibid., 10). *And my breasts*—for they are full to suckle all. כמגדלות (*Kamigdalot*), *Like towers*—for they are great rivers issuing from Supernal Mother.[222]

842 "The Male extends on the right and the left, through the inheritance that He receives. When colors combine, He is called *Tif'eret*, Beauty; and the entire body is arrayed as a great and mighty Tree, beautiful and fine. *Beneath it the beasts of the field find shade, and in its branches dwell the birds of heaven, and there is food for all in it* (Daniel 4:9).[223]

221. **To this Female . . .** The lower worlds are linked to the configuration of the Female (*Shekhinah*). Just as *Binah* is mother to *Ze'eir Anpin* (that is, to the configuration of *sefirot* from *Ḥesed* to *Yesod*), who is pictured as the divine body, so is *Shekhinah* mother to all the lower worlds.

222. ***Say to Wisdom, 'You are my sister'* . . .** Here the verse is construed as addressed to *Ze'eir Anpin* (*Ḥesed* through *Yesod*), whose *sister* (and intimate partner) is *Shekhinah*. The Father of both *Ze'eir Anpin* and *Shekhinah* is *Ḥokhmah* (Wisdom). *Shekhinah* (the daughter of *Ḥokhmah*) is Female Wisdom, also known as Lower (or Small) Wisdom, in contrast to *Ḥokhmah*, who is Upper Wisdom. The clause *Say to Wisdom* means "Say to *Shekhinah*."

Since *Shekhinah* suffers exile along with Her people, She is diminished and pictured as *a little sister* with *no breasts*. Yet, from a higher perspective (or when Israel is redeemed), She is a formidable *wall*, Her breasts *like towers*. Rabbi Shim'on relates מגדלות (*migdalot*), *towers*, to its cognate adjective גדול (*gadol*), "big, great."

On the verse in Proverbs, see above, pp. 34–35, n. 93. On *Shekhinah* as Lower (or Small) Wisdom, see above, note 68.

Song of Songs 8:8 reads in full: *We have a little sister, and she has no breasts. What will we do for our sister on the day she is spoken for?* In its simple sense, the clause *she has no breasts* means that her breasts are not yet formed; *when she is spoken for* means "when a suitor proposes to her." On the midrashic and Zoharic interpretation of *a little sister*, see *Sifrei*, Deuteronomy 304; *Shir ha-Shirim Rabbah* on 8:8; *Midrash Tehillim* 15:5; *Bemidbar Rabbah* 2:16; *Zohar* 2:80b; 3:78a. Cf. *Shir ha-Shirim Rabbah* on 3:11 (quoted above, pp. 680–81, n. 60).

Song of Songs 8:10 reads in full: *I am a wall, and my breasts are like towers. So now I have become in his eyes like one who finds favor.*

223. **The Male extends . . .** *Ze'eir Anpin* emanates by means of the potency that He

"His arms, right and left. In the right, life and *Ḥesed*; in the left, death and *Gevurah*. His innards are configured with *Da'at*, and all porticos and chambers are filled, as I have said, for it is written: ובדעת (*Uv-da'at*), *And by knowledge, rooms are filled* (Proverbs 24:4).[224]

"Further the body extends into two thighs; and joined between them are two kidneys and two testicles of the Male—in which are gathered all the anointing oil and vigor of the Male, of the whole body. All the powers issuing, issue from them, all pouring forth in the mouth of the phallus. Therefore they are called *Tseva'ot*, Forces, namely *Netsaḥ* and *Hod*. *Tif'eret*—*YHVH*. *Netsaḥ* and *Hod*—*Tseva'ot*. Thus, *YHVH Tseva'ot*.[225]

"Phallus of the Male—consummation of the whole body, called *Yesod*. That is the very rung that sweetens the Female. All the desire of the Male toward the Female inheres in this *Yesod*—entering the Female, to the place called Zion and Jerusalem, which is the place of covering of the Female, like a woman's vagina. Therefore it is written: *For YHVH has chosen Zion, He desired her as His seat* (Psalms 132:13). When *Matronita* is separated, and conjoins with the King face-to-face on Sabbath eve, all becomes one body. Then the blessed Holy One sits upon His Throne, and all is called the Complete Name, the Holy Name. May His Name be blessed forever and ever![226]

has received from *Ḥokhmah* and *Binah*. *Tif'eret* (the core of *Ze'eir Anpin*) blends the colors of *Ḥesed* and *Gevurah* (white and red). The entire body of *Ze'eir Anpin* is pictured as a cosmic Tree.

The context in Daniel (4:8–9) describes the tree seen by King Nebuchadnezzar in his dream: *The tree grew and became mighty, and its top reached the heavens and its branches to the ends of all the earth. Its foliage was beautiful and its fruit abundant; there was food for all in it. Beneath it the beasts of the field found shade, and in its branches dwelled the birds of heaven, and all flesh was nourished from it.* See above, note 90.

224. **His arms, right and left...** *Ze'eir Anpin*'s two arms are *Ḥesed* and *Gevurah*. *Da'at* permeates all the chambers of His body.

On the wording "in the right, life...; in the left, death," see Schäfer, *Synopse zur Hekhalot-Literatur*, §372; *Pirqei de-Rabbi Eli'ezer* 4. On *Da'at* and on the verse in Proverbs, see above, notes 62, 214.

225. **Further the body extends...** Into *Netsaḥ* and *Hod*, pictured as the two thighs, and associated as well with the two kidneys and the two testicles. The entire flow and energy of the Male are channeled to the divine phallus, representing *Yesod*. See *Zohar* 3:96b, 142a (*IR*).

Tif'eret is called *YHVH*, while *Netsaḥ* and *Hod* are called *Tseva'ot* (Armies, Hosts, Forces). Thus the compound name *YHVH Tseva'ot* refers to these three *sefirot*. See *Zohar* 3:11b; cf. above, p. 725, n. 207. On the passage beginning here and extending below to the end of Rabbi Shim'on's teaching (at note 231), see Liebes, *Studies in the Zohar*, 63–65.

226. **Phallus of the Male—consummation of the whole body...** As the sefirotic phallus, *Yesod* is the consummation of the divine male body, uniting with and sweetening (or assuaging) the Female (*Shekhinah*), who is characterized by Judgment.

Zion and Jerusalem represent two features of the Female's genital organs. See below, note 230. The word "covering" renders כסותא (*kesuta*). This term may be a euphe-

"All these words I have reserved for this day, so that I might be adorned with them in the world that is coming. Yet now they are revealed here. Happy is my share![227]

"When this *Matronita* conjoins with the King, all worlds are blessed and in a state of total joy. [296b] Just as the Male is composed of three, and the beginning is of three, so is all, and so is consummation of the whole body. *Matronita* is blessed only by totality of these three—namely *Netsaḥ*, *Hod*, and *Yesod*. And She is sweetened and blessed in the site of the Holy of Holies below, as is written: *For there YHVH ordained the blessing, life forevermore* (Psalms 133:3), since there are two rungs, above and below.[228]

"Therefore no one is permitted to enter there except the ḥigh priest, who derives from the side of *Ḥesed*, since no one enters that place above except the one called *Ḥesed*, entering the Holy of Holies—and the Female is sweetened, and this Holy of Holies is blessed deep within, in the place called Zion.[229]

mism for "nakedness, genitals." Alternatively, it refers to the fact that the genitals normally remain concealed. Or, "covering" alludes to how the vagina covers and conceals the phallus. See *Zohar* 3:142a (*IR*); Vol. 8, p. 432, n. 396; Liebes, *Peraqim*, 243.

When the Female (known as *Matronita*) is separated from the back of *Ze'eir Anpin*, and then unites with Him face-to-face on Sabbath eve, the two of them form a single complete body. (See above, notes 215, 217, 219.) She represents the Divine Throne. See *Zohar* 2:135a–b.

"The Complete Name" apparently refers to *YHVH Elohim*, which is called so in midrashic literature. Here, *YHVH* would designate *Ze'eir Anpin*, and *Elohim* would designate the Female. See *Bereshit Rabbah* 13:3; 15:1; *Pesiqta Rabbati* 40, 167a; *Midrash Yelammedenu, Liqqutim* 1, 7 (*Battei Midrashot*, 1:141, 143). Cf. *Bereshit Rabbah* 12:15.

On *Yesod* as "consummation of the whole body," see *Zohar* 1:149b, 153b–154a, 158a, 162b, 246b; 2:224a, 225a, 258b (*Heikh*), 259b (*Heikh*); 3:6a, 53b, 66b.

227. **All these words I have reserved...** Rabbi Shim'on had intended to save these secret and profound teachings until he entered Paradise. But he rejoices in having revealed them now while still in this world. See above, notes 9, 94.

228. **Just as the Male is composed of three...** The core of *Ze'eir Anpin* consists of *Ḥesed*, *Gevurah*, and *Tif'eret*. His "beginning" consists of *Ḥokhmah*, *Binah*, and *Da'at*. The consummation of His body consists of *Netsaḥ*, *Hod*, and *Yesod*.

The phrase "the site of the Holy of Holies below" may refer to the genital organs of the Female, in contrast to a higher Holy of Holies, namely *Ḥokhmah* and *Binah*. (See below, note 230.) According to *Or Yaqar*, "the site of the Holy of Holies below" refers to the Temple in Jerusalem, from where the priestly ritual stimulated the divine union above. Cf. *Zohar* 2:145b.

The context in Psalms (133:2–3) reads: *Like fine oil on the head, running down upon the beard, the beard of Aaron, descending over the collar of his robes. Like the dew of Hermon that descends upon the mountains of Zion; for there YHVH ordained the blessing, life forevermore.* See above, note 204.

For various interpretations of this and the following three paragraphs, see *Or Yaqar*; Vital (in *Hadrat Melekh*); *Omer Man*; *Emet le-Ya'aqov*; *Yafah Sha'ah*; *Yayin ha-Reqaḥ*; *Sullam*; *Sha'arei ha-Idra*; *Matoq mi-Devash*.

229. **no one is permitted to enter there...** In the earthly Temple in Jerusalem, only the

"Zion and Jerusalem are two rungs—one Compassion and the other Judgment. Zion, as is written: *Zion will be redeemed* במשפט (*be-mishpat*), *by justice* (Isaiah 1:27). Jerusalem, as is written: צדק (*Tsedeq*), *Righteousness, lodged in her* (ibid., 21), as we have established.[230]

"However, the desire of the Male toward the Female is called so; and from here issue blessings to all worlds, and they are all blessed. This place is called Holy, and all Holies of the Male enter there, in that rung that I have mentioned. They all come from the supernal head of the skull of the Male, from the aspect of supernal brains residing therein. That blessing flows through all members of the body to those called *Tseva'ot*, and that entire flow conveyed from the whole body gathers there—which is why they are called *Tseva'ot*, since all *tseva'ot*, forces, of those above and below issue from there. After that flow gathers there, it is poured forth into that holy *Yesod*—completely white—which is why it is called *Ḥesed*. Some of that *Ḥesed* enters the Holy of Holies, as is written: *For there YHVH ordained the blessing, life forevermore.*"[231]

high priest is allowed to enter the Holy of Holies, and only once a year on Yom Kippur. He is associated with *Ḥesed*. Similarly, in the divine realm, only *Yesod* (who conveys the flow from *Ḥesed* and is characterized by that quality) can enter the genital organs of the Female, known as the Holy of Holies. On the association of *Ḥesed* with *Yesod*, see *Zohar* 3:142a (*IR*); above, p. 508, n. 21.

230. **Zion and Jerusalem are two rungs...** Symbolizing two features of the Female's genital organs, perhaps the vagina and vulva. Zion refers to the Female's quality of Compassion; Jerusalem, to Her quality of Judgment.

Isaiah 1:27 associates Zion with משפט (*mishpat*), *justice*, which represents Compassion. Conversely, Isaiah 1:21 links Jerusalem with צדק (*tsedeq*), *righteousness*, which signifies Judgment. See above, note 166.

On the sexual connotation of Zion, Jerusalem, and the Holy of Holies, see Liebes, "Ha-Mashiaḥ shel ha-Zohar," 194, n. 362; Abrams, *Ha-Guf ha-Elohi ha-Nashi ba-Qabbalah*, 45–53; Wolfson, *Language, Eros, Being*, 134; Morris, "Nequddat Tsiyyon—'Sod Beit ha-Reḥem'"; Har-Shefi, *Malkin Qadma'in*, 206–8.

231. **However, the desire of the Male...** Although the name Zion pertains to the Female, it also designates *Yesod*, who conveys the flow of blessing to Her, and through Her to all the lower worlds. "This place (of the Female) is called Holy, and all the Holies of the Male enter there," turning the "Holy" into the Holy of Holies. The phrase "in that rung" apparently refers to Zion. According to *Emet le-Ya'aqov*, it means "by that rung," namely by means of *Yesod*.

The entire holy flow of the Male originates in His brains. This image reflects an ancient theory (attributed to Pythagoras and taught by Alcmaeon of Croton), according to which sperm derives from the brain. See Vol. 5, p. 469, n. 795.

The divine name *Tseva'ot* (Armies, Hosts, Forces) refers to *Netsaḥ* and *Hod*, who are pictured as two testicles, from which the divine sperm is poured into *Yesod*. (See above, note 225.) The white color of the divine semen symbolizes *Ḥesed*, which is associated with *Yesod*. See above, note 229.

In the concluding quotation from Psalms, *there* refers to Zion. See the full verse, above, note 228.

Rabbi Abba said, "The Supernal Holy Lamp had not finished saying *life*, before his words subsided. I was writing, intending to write more, yet I heard nothing. I did not raise my head, for the light was too great and I could not look. Just then, I trembled. I heard a voice saying, *Length of days and years of life and peace they will add to you* (Proverbs 3:2). I heard another voice: *Life he asked of You—You gave it to him, length of days forever and ever* (Psalms 21:5).[232]

"All that day, fire did not cease from the house. No one reached him—no one could, since light and fire surrounded him all day long. I flung myself on the ground and wailed.

"After the fire disappeared, I saw that the Supernal Lamp, Holy of Holies, had departed from the world—enwrapped, lying on his right, his face smiling.[233]

"Rabbi El'azar, his son, rose, took his hands, and kissed them. As for me, I licked the dust beneath his feet. The Companions wanted to weep, but they could not utter a sound. Then their weeping began. Rabbi El'azar, his son, flung himself down three times but could not open his mouth.

"Finally he opened, saying, 'Father, Father! Three there were; into one they have turned. Now the beasts will flee; birds are flying away, sinking into the chasm of the Great Sea; and the Companions are all drinking blood.'"[234]

232. **The Supernal Holy Lamp had not finished...** As Rabbi Shim'on was completing the verse in Psalms—with the words *life forevermore*—his voice subsided. This was perfectly fitting, since Rabbi Shim'on's *life* was now ending.

As indicated near the beginning of this narrative (above at note 10), Rabbi Abba was transcribing all of Rabbi Shim'on's words. The two biblical verses uttered by the "voices" refer to the eternal life awaiting Rabbi Shim'on in the world that is coming.

On Rabbi Shim'on's title בוצינא קדישא (*Botsina Qaddisha*), "the Holy Lamp," see above, p. 27, n. 68.

233. **Holy of Holies...** Cf. the appearance of this term above at notes 228–29, 231. On Rabbi Shim'on's smiling face, see BT *Ketubbot* 103b: "If one dies smiling, it is a good omen for him." Cf. *Zohar* 1:245b.

234. **Three there were...** This may mean that there had been a triad of holy men—Rabbi Shim'on, Rabbi Pinḥas son of Ya'ir, and Rabbi El'azar—but now only one (Rabbi El'azar) remains in the world.

The concluding sentence describes the chaos caused by Rabbi Shim'on's death. Earlier (above at note 223) Rabbi Shim'on had quoted (with a slight change) the description of the cosmic Tree in Daniel 4:9: *Beneath it the beasts of the field find shade, and in its branches dwell the birds of heaven, and there is food for all in it.* Two verses later (ibid., 11), a voice declares: *Cut down the tree, hack off its branches.... Let the beasts flee from underneath it and the birds from its branches.* (Cf. Jeremiah 9:9.) Here, Rabbi Shim'on can be pictured as the cosmic Tree, which has been cut down. As a result, "חיותא (*ḥeivata*), the beasts, will flee; birds are flying away." The word *ḥeivata* may refer here to the angelic *ḥayyot* (living beings) who carry the Divine Throne, while "birds" may represent other angels. The "Great Sea" often symbolizes *Shekhinah*. See *Sullam*; Tishby, *Wisdom of the Zohar*, 1:164; Scholem.

The final clause is startling and not readily explained. Instead of being nourished by Rabbi Shim'on, and now overwhelmed by misery and grief, the Companions, as it were, "are all drinking blood." Tishby considers emending שתיין (*shateyan*), "drinking,"

Rabbi Ḥiyya rose to his feet, and said, "Until now the Holy Lamp has been watching over us; now is solely the time to attend to his honor."

Rabbi El'azar and Rabbi Abba rose. They carried him on a litter made of a ladder—Who has seen the confusion of the Companions?—and the whole house exuded fragrance. They lifted him onto a bier; only Rabbi El'azar and Rabbi Abba attended to him.[235]

to שתתן (*shatetan*), "dripping." Cf. *Zohar* 1:99a (*MhN*). However, all of the manuscripts preserve the reading *shateyan*.

Perhaps the image of "drinking blood" derives from the apocalyptic vision in Ezekiel 39:17–19, where the birds and beasts are invited to *eat flesh and drink blood*. Or, conceivably, the author is combining two tropes of medieval Hebrew (and Arabic) poetry: tears of blood and mixing tears into wine. In one of his poems of complaint, Solomon Ibn Gabirol writes (*Shirei ha-Ḥol*, p. 68, poem 120): "I mingle בדמי דמעי (*be-dami dema'ai*), my tears with my blood; I mingle my tears into my wine." The Zoharic author may be mingling both of Ibn Gabirol's images, describing how the Companions imbibe their own bloody tears. Cf. Psalms 80:6: *You made them drink a third of a measure of tears*. See also ibid. 102:10: *My drink I have mingled with tears*. Cf. as well the biblical metaphor for wine: *blood of grapes* (Genesis 49:11); *the blood of the grape* (Deuteronomy 32:14).

Alternatively, the author may be alluding to the Christian doctrine of transubstantiation, which was defined at the Fourth Lateran Council in 1215. According to this teaching, the bread and wine used in the sacrament of the Eucharist become the actual body and blood of Christ. Here, Rabbi Shim'on would be sustaining the Companions even after his physical death. (See Matthew 26:27–28 [and parallels]; Liebes, "Mar'ish ha-Arets," 357, n. 156.) Admittedly, in Rabbi El'azar's concluding sentence, "drinking blood" seems to be the final awful element, not something hopeful and sustaining; but perhaps its terrible and shocking quality is precisely its Christological nature.

On the association of Rabbi Shim'on with Jesus, see Liebes, *Studies in the Zohar*, 155; 239–40, nn. 67–68. On Rabbi Shim'on as "the son of God," see *Zohar* 3:61b (Vol. 7, p. 404, n. 140). On his divine status, see also above, p. 426, n. 425. On his Messianic status, see Liebes, *Studies in the Zohar*, 1–84.

This possible allusion to Christian doctrine stimulates a reconsideration of Rabbi El'azar's preceding sentence: "Three there were; into one they have turned." His remark may allude to the Trinity. Conceivably, the triad of Rabbi Shim'on, Rabbi El'azar, and Rabbi Pinḥas corresponds to the three persons of the Trinity—since Rabbi Shim'on and Rabbi El'azar are "father" and "son," and Rabbi Pinḥas is elsewhere associated with "the Holy Spirit." (See above, p. 439 and n. 469.) On three becoming one, cf. *Zohar* 1:32b, 77a; 2:43b, 95a, 133b, 160b; 3:162a (above, p. 57 at nn. 11–12). Cf. 2:14b (*MhN*). On likely traces of trinitarian influence in the *Zohar*, see Tishby, *Wisdom of the Zohar*, 3:973; Liebes, *Studies in the Zohar*, 140–45.

On Rabbi Pinḥas, see above, note 3. On the triad of Rabbi Shim'on, Rabbi Pinḥas, and Rabbi El'azar, see *Zohar* 3:203a (above, p. 440 at n. 472); Tishby, *Wisdom of the Zohar*, 1:164. Cf. *ZḤ* 18d–19a (*MhN*).

235. **a litter made of a ladder...** Rendering the neologistic phrase טיקרא דסיקלא (*tiqra de-siqla*). The word *tiqra* may be based on תקרה (*tiqrah*), "ceiling, joist, beam," apparently referring here to a stretcher or litter. *Siqla* derives from Greek and Latin *scala*, "stairs, gangway (of a ship), ladder." See *Tosefta Shabbat* 13:14; Lieberman, *Tosefta ki-Fshutah*, 3:219.

The phrase *tiqra de-siqla* may also allude to the Sufi expression *ṭariq al-salik*, "the way of the wayfarer" (or "the path of the pilgrim"), referring to the spiritual path. Abraham

Truculent stingers and shield-bearing warriors came from Sepphoris and Tiberias; and the inhabitants of Meron, banding together, shouted—for they feared that he would not be buried there.[236]

After his bier emerged, it rose in the air, fire flaring before it. They heard a voice: "Come and enter! Gather for the wedding celebration of Rabbi Shim'on. *He shall enter into peace; they shall rest upon their couches* (Isaiah 57:2)."[237]

Abulafia (a contemporary of the Zoharic authors) was likely influenced by the Sufi term (and concept) *ṭariqah*. See Idel, *Peraqim be-Qabbalah Nevu'it*, 122, n. 45.

The rhetorical question—"Who has seen the confusion of the Companions?"—refers obviously to the Companions' state of mind in the aftermath of Rabbi Shim'on's death; but it may also allude to the author's deliberately confusing vocabulary and chaotic creativity. In the following lines, several words are nearly anagrams of either *tiqra* or *siqla*. For example, "exuded" renders הוה סלקא (*havah saleqa*); "they lifted" renders סליקו (*seliqu*). See the end of the following note.

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The question "Who has seen the confusion?" appears in a positive sense in *ZḤ* 90d (*MhN, Rut*), where it parallels "Who has seen the joy?"

236. **Truculent stingers...** Formidable Torah scholars came from nearby cities, seeking to have Rabbi Shim'on buried near them. But the loyal inhabitants of Meron, fearing that the great sage would not be buried in their own town, scared them off.

Sepphoris was an ancient city in Galilee; not long after Rabbi Shim'on's death, it became renowned as the seat of the Sanhedrin and the home of mighty scholars. Tiberias, on the western shore of the Sea of Galilee, was home to some of the leading *tanna'im*, and it later served as the center of Palestinian Jewry's political and religious leadership until the Arab conquest in the seventh century. Around 400, the Jerusalem (or Palestinian) Talmud was edited there. Maimonides was buried there in 1206.

On Meron as the burial place of Rabbi Shim'on, see *Pesiqta de-Rav Kahana* 11:23; *Qohelet Rabbah* on 11:2. (Elements of that midrashic narrative are imitated here.) Cf. above, note 213; *Zohar* 3:71a (Vol. 7, p. 474, n. 372).

On "shield-bearing warriors" of Torah, see BT *Berakhot* 27b, *Bekhorot* 36a. On such "shield-bearing warriors" from Sepphoris, see *Zohar* 2:38b. On the martial metaphor applied to Torah scholars, see above, p. 265, n. 61.

"Truculent stingers" renders טריקין (*teriqin*), deriving from the root טרק (*trq*), "to sting, bite." "Banding together" renders בקטירין (*bi-qtirin*), "in bands."

237. **After his bier emerged...** A voice announces the הלולא (*hillula*) of Rabbi Shim'on. This term means "festivity," especially "wedding feast; wedding celebration." Rabbi Shim'on's death is, in fact, a celebration of his union with *Shekhinah*.

See above, note 99. By the sixteenth century, it was customary to visit the grave of Rabbi Shim'on in Meron on *Lag ba-Omer*. This was a ritual of celebration, not mourning, and became known as *Hillula de-Rabbi Shim'on bar Yoḥai*. See Yaari, "Toledot ha-Hillula be-Meiron"; Huss, "Maqom Qadosh, Zeman Qadosh, Sefer Qadosh."

On the image of the bier rising in the air, cf. *Bereshit Rabbah* 65:22; *Pesiqta de-Rav Kahana* 27:1; *Shir ha-Shirim Rabbah* on 8:7; *Qohelet Rabbah* on 12:13; *Midrash Tehillim* 11:7.

The full verse in Isaiah reads: *He shall enter into peace; they shall rest upon their couches—he who walks uprightly.* On the proclamation of this verse, see *Midrash Tanna'im*, Deuteronomy 34:5; *Sifrei Zuta* 6:26;

As he entered the cave, they heard a voice inside: "This is the man who shook the earth, who made kingdoms tremble. How many open mouths of accusation in heaven subside today because of you! This is Rabbi Shim'on son of Yoḥai, in whom his Lord glories every day. Happy is his share above and below! How many supernal treasures are preserved for him! Of him is said *As for you, go on till the end, and you will rest, and arise for your destiny at the end of days* (Daniel 12:13)."[238]

JT *Sotah* 1:9, 17c; BT *Shabbat* 152b, *Ketubbot* 104a; *Avot de-Rabbi Natan* B, 25; *Pirqei de-Rabbi Eli'ezer* 34; *Devarim Rabbah* 11:10; *Midrash Tehillim* 30:3; 116:7; *Bemidbar Rabbah* 11:7.

238. **As he entered the cave . . .** His burial site in Meron.

The first sentence uttered by the voice is a paraphrase of Isaiah 14:16: *Is this the man who made the earth tremble, who shook kingdoms?* There the words are spoken derisively by those witnessing the miserable fate of the king of Babylon (or Assyria). Here, the mockery is transformed into praise for Rabbi Shim'on. See *Zohar* 2:14b (*MhN*); above, p. 766 at n. 37; Liebes, "Mar'ish ha-Arets," 345–57.

The phrase "open mouths of accusation" renders פטרין (*pitrin*), "openings," an abbreviation of פטרין דפומא (*pitrin de-phuma*), "openings of the mouth," which is modeled on Hebrew פתחון פה (*pitḥon peh*), "opening of the mouth; pretext," hence, opportunity for fault-finding by demonic forces above. See *Zohar* 1:89a (*ST*); 2:14b (*MhN*), 262a (*Heikh*).

Rabbi Yose said, "How beloved are Israel to the blessed Holy One! At first, He called them 'a holy nation,' as is written: *For you are a holy people* [*to YHVH your God*] (Deuteronomy 7:6). Later, He called them *holiness*, as is written: *Holiness is Israel to YHVH* (Jeremiah 2:3). [297a] What is the difference between one and the other?"[1]

Rabbi Abba said, "*Holiness* is highest of all, for we have learned as follows: When all sanctities join as one, they are called *holiness*; and all ascend, gathering to that supernal place called *holiness*.[2]

850 "Therefore, 'Holy, holy, holy' turn into *holiness*. And since the people of Israel are adorned with three rungs, when they join as one they are called *holiness to YHVH*, which is *first* (Jeremiah 2:3). And as we have established, תבואתה (*tevu-'atoh*), *His harvest* (ibid.), with a ה (*he*)."[3]

1. **At first, He called them 'a holy nation'...** The full verse in Deuteronomy reads: *For you are a holy people to YHVH your God. You has YHVH chosen to be a treasured people to Him among all the peoples on the face of the earth.* Cf. Deuteronomy 14:2.

The full verse in Jeremiah reads: *Holy* [literally: *Holiness*] *is Israel to YHVH, the first-fruits of His harvest. All who eat of it* [or: *who devour him*] *will be held guilty; evil will befall them—declares YHVH*. See *Zohar* 3:94a.

On the distinction between *holy* and *holiness*, see *Zohar* 2:121a–b. On God's calling Israel by progressive terms, see *Shir ha-Shirim Rabbah* on 3:11 (quoted above, pp. 680–81, n. 60). There the sequence is: "My daughter, My sister, My mother."

2. ***Holiness* is highest of all...** Alluding to *Ḥokhmah*. The phrase "all sanctities" refers to the threefold formula "Holy, holy, holy" and its sefirotic correlation. See the following paragraph in the text.

3. **'Holy, holy, holy' turn into *holiness*...** This threefold formula (deriving from Isaiah 6:3 and recited in the *Qedushah* prayer) signifies the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*, who unite and ascend to *Ḥokhmah*, thereby turning into *holiness*.

The "three rungs" of the people Israel are their three divisions: priests, Levites, and Israel. When all of these join together, they become linked to *Ḥokhmah* and are called *holiness to YHVH*.

The phrase in Jeremiah—ראשית תבואתה (*reshit tevu'atoh*), *the firstfruits of His harvest*—alludes to both *Ḥokhmah* and *Binah*. *Reshit* (first, beginning) refers to the primordial point of *Ḥokhmah*. *Tevu'atoh* (*His harvest*) is spelled unusually, ending with the archaic masculine pronominal suffix ה (*he*), instead of ו (*vav*); the *he*—often a feminine marker—alludes to the Divine Mother, *Binah*.

The full verse in Isaiah, recording the prophet's vision of the angels, reads: *One called to another, saying, "Holy, holy, holy is YHVH of Hosts; the whole earth is full of His*

All who devour him will be held guilty (ibid.). What is meant by *will be held guilty*?

Rabbi Abba said, "This has already been said: *If a man eats of holiness inadvertently*, and it is written: *No outsider shall eat of holiness* (Leviticus 22:14, 10). Since Israel is called *holiness*, it is written *All who devour him will be held guilty*."[4]

Rabbi El'azar said, "Beginning and end of all are comprised in *holiness*, and supernal Wisdom is called *holiness*; and when this Wisdom of Solomon shines—as we have learned: *The wisdom of Solomon increased* (1 Kings 5:10), for the moon waxed full, as has already been established. When She is blessed by *Yesod*, we call Her *holiness*, for She shines in fullness. But when She is not illumined or adorned completely, we call Her רוח הקדש (*ruaḥ ha-qodesh*), Spirit of Holiness—and not *holiness*, like the one above.[5]

"When She is blessed by this *Yesod* and suckles all those below, She is called Mother, like the one above. And we call Her Holies, and then Holy of Holies of

glory." On the significance of the threefold formula *Holy, holy, holy*, see Vol. 5, p. 144, n. 15.

On the holy unification of Israel's three divisions, see *Zohar* 2:229b. On Israel's being *holy* [or: *holiness*] *to YHVH*, see also Ezra 8:28.

On the spelling of תבואתה (*tevu'atoh*), see *Tanḥuma* (Buber), *Bereshit* 10; *Zohar* 1:226b; 2:121b; Moses de León, *Sefer ha-Rimmon*, 89.

4. ***If a man eats of holiness inadvertently*...** Rabbi Abba links the verse in Jeremiah to two verses in Leviticus that mention *holiness*, namely the sacred donation offered to the priest. Leviticus 22:10 reads: *No outsider* [i.e., one who is neither a servant or a family member of a priest] *shall eat a sacred donation* [literally: *holiness*]. Leviticus 22:14 reads in full: *If a man eats the sacred donation* [literally: *holiness*] *inadvertently, he shall add a fifth of its value to it and give the sacred donation to the priest.*

Rabbi Abba interprets the first verse to mean that *no outsider* [i.e., no foreign nation] *shall eat of holiness* [i.e., shall harm Israel]. The second verse (in conjunction with the verse in Jeremiah) implies that even if another nation harms Israel *inadvertently*, it *will be held guilty*. See *Zohar* 2:121b; Moses de León, *Sefer ha-Rimmon*, 89, 312. Cf. *Bereshit Rabbah* 81:1.

5. **Beginning and end of all...** Both the primordial point of *Ḥokhmah* and the last *sefirah* (*Shekhinah*) share the quality of *holiness*. *Shekhinah* is known as Wisdom of Solomon and is symbolized by the moon.

When *Shekhinah* receives the full flow of emanation originating in *Ḥokhmah* via *Yesod*, She is called *holiness*. When She is not illumined completely, She is still called רוח הקדש (*ruaḥ ha-qodesh*), "the Holy Spirit," or "Spirit of Holiness"—though not *holiness*, like *Ḥokhmah* above.

On *Shekhinah* as the Wisdom of Solomon, see above, p. 35, n. 94. The full verse in Kings reads: ותרב חכמת שלמה (*Va-terev ḥokhmat Shelomoh*), *The wisdom of Solomon surpassed, the wisdom of all the people of the East and all the wisdom of Egypt*. Here, Rabbi El'azar construes the beginning of the verse as *The wisdom of Solomon increased*. On this verse, see *Zohar* 1:150a, 223a–b, 238a, 248b; 3:74b; *ZḤ* 83b (*MhN, Rut*); Moses de León, *Shushan Edut*, 342; idem, *Sefer ha-Rimmon*, 24.

Cf. *Shemot Rabbah* 15:26: "When Solomon appeared, the disk of the moon became full." See above, p. 207, n. 61.

the Bride's home, as is written: *With me from Lebanon, bride*... (Song of Songs 4:8). What is לבנון (*levanon*), *Lebanon*? Eden, דאתלבן (*de-itlabban*), which is whitened, in every direction. Eden is already known to the Companions."[6]

It has been taught: *For the name of YHVH do I call* (Deuteronomy 32:3). What is meant by *the name of YHVH*?[7]

Rabbi Shim'on said, "That which is written: *Hail greatness* לאלהינו (*le-loheinu*), *for our God* (ibid.)."[8]

Rabbi Abba said, "*Hail* גודל (*godel*), *greatness*, *le-loheinu*, *for our God*—*Gedullah*. *The Rock, His acts are perfect* (ibid., 4)—*Gevurah*. *For all His ways are* משפט (*mishpat*), *justice* (ibid.)—*Tif'eret*. *A steadfast* אל (*El*), *God* (ibid.)—*Netsaḥ*. *Without wrong* (ibid.)—*Hod*. *Righteous* (ibid.)—*Yesod*. *And upright* (ibid.)—*Tsedeq*, Righteousness. *Is He* (ibid.)—the entirety. *He*—the Holy Name, the name of the blessed Holy One. Thus, *For the name of YHVH do I call*."[9]

Rabbi Yose said, "*The name of YHVH*, really! On that very day, Moses revealed [wisdom] to Israel, as is written: *A hundred and twenty years old I am today* (Deuteronomy 31:2). From here we learn: When the time comes for a virtuous

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6. **suckles all those below...** All the lower worlds. Then *Shekhinah* is known as Mother, like Mother *Binah* above. She is also pictured as the Bride, who emerges from *Ḥokhmah* (known as *Lebanon*).

Rabbi El'azar associates לבנון (*levanon*), *Lebanon*, with לבן (*lavan*), "white," representing the quality of *Ḥesed*, which originates in *Ḥokhmah*. The latter is often known as Eden, based on Genesis 2:10: *A river issues from Eden to water the garden*. See above, p. 201, n. 45.

On being called Mother, cf. *Shir ha-Shirim Rabbah* on 3:11 (quoted above, pp. 680–81, n. 60). The full verse in Song of Songs reads: *With me from Lebanon, bride; with me from Lebanon come! Descend from the peak of Amana, from the peak of Senir and Hermon, from the lions' dens, from the leopards' mountains*. On this verse, see *Zohar* 2:3a, 5b (*MhN*); 3:72a.

For various interpretations of the sentence "And we call Her Holies...," see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

7. ***For the name of YHVH do I call...*** The context (Deuteronomy 32:3–4) reads: *For the name of YHVH do I call. Hail greatness for our God. The Rock, His acts are perfect, for all His ways are justice. A steadfast God without wrong, righteous and upright is He.*

8. ***Hail greatness* לאלהינו (*le-loheinu*), *for our God*** Alluding to *Binah*, who is often called *Elohim*.

9. ***Hail* גודל (*godel*), *greatness*...** Rabbi Abba shows how the verse alludes to all seven lower *sefirot*, which emanate from *Binah*. The word *godel*, *greatness*, represents *Ḥesed*, also known as *Gedullah* (Greatness). *The Rock* represents *Gevurah* (Power). The term משפט (*mishpat*), *justice*, often designates *Tif'eret*. The divine name *El* refers to *Netsaḥ*, branching from *Ḥesed*, who is associated with *El*. The phrase *without wrong* alludes to *Hod*, branching from *Gevurah*, or *Din* (Judgment); this phrase implies that although Divine Judgment may be harsh, it is *without wrong*. As for *Righteous* (or Righteous One), this is a frequent name of *Yesod*. Finally, *upright* refers to *Shekhinah*, who is known as *Tsedeq* (Righteousness). Thus the entire sefirotic span (from *Binah* to *Shekhinah*), pictured as the Divine Name, is included in this verse. Cf. above, p. 748, n. 49.

person who possesses supernal wisdom to depart from the world, he should reveal that wisdom to those among whom is the Holy Spirit. How do we know this? From Moses, for it is written: *A hundred and twenty years old I am today.* And it is written: *Now, write down this song and teach it to the Children of Israel* (ibid., 19). If not, of him is written *Do not withhold a benefit from those to whom it is due, when your hand has the power to act* (Proverbs 3:27)—before you depart from the world and are no longer empowered."[10]

Rabbi Ḥiyya said, "From this verse we have learned supernal wisdom, and it is so. However, the end of the verse binds the knot of faith with the word *He*, as is said: *righteous and upright is He.* This means: *He* is all, *He* is one without division. For if you say, 'All these are many,' the verse goes on to say *He*—all of them interlink and unite, amounting to one. *He* is all; *He* is and *He* will be. *He* is one. Blessed be His Name forever and ever! Until here, matters are linked; holy matters of the Name of the blessed Holy One are united.[11]

"Happy is the share of one who calls upon the King and knows how to call fittingly! But if he calls without knowing to whom he calls, the blessed Holy One moves afar from him. How do we know this? As it is written: *Near is YHVH to all who call Him*... (Psalms 145:18). *Near is YHVH to all who call Him.* To whom is He *near*? The verse goes on to say: *to all who call Him in truth.* Now, is there anyone who calls Him in falsehood?"[12]

10. ***The name of YHVH*, really!...** The very letters of this Name symbolize all of the *sefirot*. See above, p. 74, n. 60.

As Moses was about to die (at the ripe age of *a hundred and twenty years*), he revealed to Israel the wisdom concealed in the verses of *this song* (Deuteronomy 32:1–43).

Rabbi Yose's statement—that "a virtuous person who possesses supernal wisdom... should reveal that wisdom" when he is about to depart from the world—likely alludes to the *Idra Zuta* (above, pp. 767–849), in which Rabbi Shim'on reveals the deepest secrets as he prepares to die.

Deuteronomy 31:2 reads in full: *He said to them, "A hundred and twenty years old I am today. I can no longer go forth and come in, and YHVH has said to me, 'You shall not cross this Jordan.'"* (The idiom *go forth and come in* means here to lead forces in battle.) Rabbi Yose may be construing the word *today* as implying that on that very day, Moses turned *a hundred and twenty years old*—the age at which he was to die. See above, p. 766, n. 33.

Deuteronomy 31:19 reads in full: *Now, write down this song and teach it to the Children of Israel; put it in their mouths, so that this song will be My witness against the Children of Israel.* On the verse in Proverbs, see *Zohar* 1:96b; 2:98a.

11. **the end of the verse binds the knot of faith...** One should not imagine that the various *sefirot* (alluded to in Deuteronomy 32:3–4) are many and separate. Rather, they are all unified—and united with *Ein Sof* (or the Holy Ancient One). This single totality is referred to as *He*. Alternatively, *He* refers to *Ein Sof*, while the *sefirot* represent His Name.

See above, p. 772 at n. 19; p. 802, n. 104. On *He* as alluding to the Holy Ancient One (or *Keter*), see above, p. 788, n. 65.

12. **knows how to call fittingly...** With pure intention, and by focusing on the various *sefirot* and unifying them with *Ein Sof*.

The verse in Psalms reads: *Near is YHVH to*

Rabbi Abba said, "Yes—the one who calls without knowing to whom he calls. How do we know this? As is written: *to all who call Him in truth.* What is meant by *in truth*? The seal of the King's signet ring, which is perfection of all, as is said: *You will grant truth to Jacob* (Micah 7:20). Therefore it is written: *to all who call Him in truth.*[13]

"Happy is the share of one who enters and emerges, to know the ways of the blessed Holy One. Of this is written *The path of the righteous is like gleaming light, shining ever brighter until full day* (Proverbs 4:18); and it is written *Your people, all of them righteous, will inherit the land forever . . .* (Isaiah 60:21)."[14]

It has been taught: Rabbi Yitsḥak said, "All these adornments and all these matters have been transmitted to the Reapers of the Field.[15]

"We have learned: The wicked, as it were, cause a defect above. What is meant by 'a defect'? As is written: *Ruined Him—His non-children,* [297b] *their defect* (Deuteronomy 32:5). For all these adornments are improperly arranged.[16]

all who call Him, to all who call Him in truth. See above, p. 226 at n. 117; *TZ* 63, 94b; *Ma-'arekhet ha-Elohut,* 157b.

13. **What is meant by *in truth?* . . .** According to a rabbinic saying "The seal of the blessed Holy One is truth." Here, *truth* alludes to *Tif'eret* (the core of *Ze'eir Anpin*). In prayer, one can ascend the divine ladder by focusing on this sefirotic core.

The full verse in Micah reads: *You will grant truth to Jacob, love to Abraham, as You swore to our fathers from days of old.* Here, the beginning of the verse demonstrates the link between *truth* and *Tif'eret* (who is symbolized by *Jacob*).

For the rabbinic saying "The seal of the blessed Holy One is truth," see BT *Shabbat* 55a; above, p. 58, n. 12.

14. **one who enters and emerges . . .** The seeker who has entered the realm of mystery and emerged unscathed, who has plumbed the secrets and discovered how to apply them in his life. See above, pp. 791–92, n. 74.

The full verse in Isaiah reads: *Your people, all of them righteous, will inherit the land forever—sprout of My planting, work of My hands, that I may be glorified.*

15. **All these adornments . . .** The significance of the *sefirot* and their configurations, which "adorn" *Ein Sof* (or the Holy Ancient One).

The Reapers of the Field are those who harvest secrets of Torah, which can be pictured as sprouting in the field of *Shekhinah*. See above, p. 515, n. 41.

On the term תקונין (*tiqqunin*), "adornments, enhancements, arrays, configurations," see above, pp. 772–73, n. 20.

16. **The wicked . . . cause a defect above . . .** Their evil actions disrupt the union of the *sefirot*, thereby interrupting the flow of blessing to the lower worlds.

The verse in Deuteronomy 32 is notoriously difficult. Here, it apparently implies that the wicked of Israel have betrayed their Father, acting like *His non-children*; and their own moral *defect* has *ruined* the divine process.

The full verse reads literally: שחת לו לא בניו מומם (*Shiḥet lo lo banav mumam*), *He has dealt corruptly with Him, not His children, their blemish* [or: *defect*]*—a perverse and twisted generation.* One possible rendering of the first part of the verse is: *Ruined Him? No, His children's is the defect.* For a discussion (and other possible meanings), see Tigay, *Deuteronomy,* ad loc. Cf. *Zohar* 2:26b.

On causing a defect above, see BT *San-*

"One verset says, *He donned righteousness like a coat of armor* (Isaiah 59:17); and it is written *He clothed Himself in garments of vengeance* (ibid.). However—said Rabbi Yitsḥak—*He donned righteousness*, when the people of Israel were worthy. If they were not, *He clothed Himself in garments of vengeance.*"[17]

Rabbi Yose said, "What is the defect? As we have learned: The Patriarchs are not provided for, nor blessed from that saturating flow of the stream, and even less so the children—as is written: שחת לו לא בניו מומם (*Shiḥet lo lo banav mumam*), *Ruined Him—His non-children, their defect.* Why לו לא (*lo lo*), *Him, non-*, twice? Well, one above and one below.[18]

"This accords with what Rabbi Shim'on has said: Whenever the wicked proliferate in the world, the Holy Name, as it were, is not blessed in the world; and whenever the wicked do not proliferate in the world, the Holy Name is blessed in the world—as is written: *Let sinners vanish from the earth and the wicked be no more. Bless, O my soul, YHVH, Hallelujah!* (Psalms 104:35)."[19]

Rabbi Abba said, "This verse itself says so! As is written: *Ruined Him—His non-children, their defect.* Who caused this ruin? *A perverse and twisted*

hedrin 74a (in the name of Rabbi Shim'on son of Yoḥai); *Zohar* 2:26b; 3:8a, 16b, 66a, 78a, 79a; *ZḤ* 78c (*MhN, Rut*). Cf. above, pp. 92–93, n. 115 (on weakening God).

17. ***He donned righteousness*...** When the people of Israel acted virtuously, God manifested צדקה (*tsedaqah*), *righteousness* (or *mercy, charity*); when they acted sinfully, God wreaked *vengeance* upon them.

The full verse in Isaiah reads: *He donned* צדקה (*tsedaqah*), *victory* [or: *righteousness, justness*], *like a coat of armor, with a helmet of triumph on His head; He clothed Himself in garments of vengeance, wrapped Himself in zeal as in a robe.*

18. **What is the defect?...** That is, what defect do the wicked cause in the divine realm? They impede the flow of emanation from *Binah*, which no longer adequately nourishes the triad of *Ḥesed*, *Gevurah*, and *Tif'eret* (symbolized by the three patriarchs: Abraham, Isaac, and Jacob). Even less of the flow reaches Israel below, pictured as "the children." (Alternatively, "the children" represent *Netsaḥ*, *Hod*, and *Yesod*, the offspring of the higher sefirotic triad.) The paired homophones allude to the double defect: לו לא (*lo lo*), *Him, non-*. For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

19. **Whenever the wicked proliferate...** The verse from Psalms demonstrates that when *sinners vanish* and *the wicked* are *no more*, the Divine Name is blessed—*Bless, O my soul, YHVH!*

See *Mekhilta de-Rashbi*, Exodus 14:4: "When the blessed Holy One exacts retribution from the wicked, His name is magnified in the world.... and Scripture states: *Let sinners vanish from the earth and the wicked be no more. Bless, O my soul, YHVH, Hallelujah!* (Psalms 104:35)."

Cf. *Mekhilta de-Rashbi*, Exodus 15:2, in the name of Rabbi Shim'on son of Rabbi El'azar: "When Israel fulfills the will of the Omnipresent, His name is magnified in the world..., and when Israel does not fulfill the will of the Omnipresent, His name is profaned in the world."

Cf. *Mekhilta, Beshallaḥ* 1, *Shirta* 3; *Vayiqra Rabbah* 24:1 (in the name of Rabbi Shim'on son of Yoḥai); *Tanḥuma, Beshallaḥ* 7, *Tetsavveh* 10.

generation (Deuteronomy 32:5)—because those wicked ones and the generation behave so.[20]

"Therefore, after Moses said all these words and mentioned the Holy Name fittingly, he said, 'Surely, *righteous and upright is He* (ibid., 4)—the matter is perfectly arrayed. But, *Ruined Him—His non-children, their defect.* Why so? Because they are *a perverse and twisted generation.*"[21]

Rabbi Yehudah said, "לו לא (*lo lo*), *Him? No*—meaning: the wicked do this to themselves, causing blessings to vanish from the world."[22]

Rabbi Abba said, "לו לא (*lo lo*), *Him, non-*. This has already been established, and so it is. What is written next? *Is this how you repay YHVH?* (Deuteronomy 32:6)—offering this recompense to Him for all those kindnesses that He brought about for you and performed before you?"[23]

Rabbi El'azar opened, "*Yet even this, too—when they are in the land of their enemies,* [*I will not reject them*] . . . (Leviticus 26:44). Happy are Israel above all other nations, for although they have provoked their Lord, the blessed Holy One does not want to abandon them! Wherever they have been exiled among the nations, the blessed Holy One is with them, as is written: *Yet even this, too—when they are in the land of their enemies,* [*I will not reject them*]. . . ."[24]

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Rabbi Abba said, "*Yet even* זאת (*zot*), *this, too.* Come and see how great is the love of the blessed Holy One for Israel! For even though they have caused themselves to be exiled among the nations, *Shekhinah* never departs from them.

20. **This verse itself says so!** . . . There is no need to apply the verse in Psalms (*Let sinners vanish* . . .), since the verse in Deuteronomy itself indicates that *a perverse and twisted generation* causes ruin in the divine realm.

21. **after Moses said all these words** . . . Near the beginning of his song (Deuteronomy 32:3–4) Moses invoked the name *YHVH*, alluded to the various *sefirot*, and declared *righteous and upright is He.* This implied that the *sefirot* were "perfectly arrayed." See above at notes 7–11.

22. **לו לא (*lo lo*), *Him? No*** . . . Rabbi Yehudah construes the verse differently: שחת לו לא בניו מומם (*Shiḥet lo lo banav mumam*), *Ruined Him? No, His children's is the defect.* In other words, the wicked cannot damage God or harm the divine process; rather, they hurt themselves and deprive the world below of blessings. See above, note 16; *Zohar* 2:26b.

23. **לו לא (*lo lo*), *Him, non-*** . . . Rabbi Abba disagrees with Rabbi Yehudah, insisting that these two homophones imply a double defect: in the divine realm above and on earth below. (See above, note 18.) The following verse supports this interpretation: *Is this how you repay YHVH?* In other words, "After all that God did for you, how dare you repay Him by causing a defect above?"

Deuteronomy 32:6 reads in full: *Is this how you repay YHVH, foolish and unwise people? Is He not your father, your creator, He who made you and set you firm?*

24. ***Yet even this, too*** . . . The full verse reads: *Yet even this, too—when they are in the land of their enemies, I will not reject them or loathe them so as to destroy them, annulling My covenant with them, for I, YHVH, am their God.*

Do not say that they are in exile alone; for *yet even* זאת (*zot*), *this, too*, is present with them, as is written: *Yet even zot, this, too*. . . .[25]

"This may be compared to a king who became angry at his son and decreed that as punishment he should go far away from him to a distant land. The *matronita* heard, and said, 'Since my son is going to a distant land and the king has cast him out of his palace, I will not abandon him. Either we both return to the royal palace or we both dwell in another land.'

"After some time, the king sought the *matronita* and did not find her, since she had gone with her son. He said, 'Since the *matronita* is there, let both of them return.'

"When the blessed Holy One seeks, He seeks *Matronita* first, and for Her sake He seeks His children—as is written: *I have also heard the groaning of the Children of Israel, whom the Egyptians are enslaving, and I have remembered My covenant* (Exodus 6:5). 'Who caused Me to hear their groan of distress? *Matronita*, as it were, whom I remembered,' as is written: *and I have remembered My covenant.* And it is written: *YHVH remembered His covenant* (ibid. 2:24). And when the blessed Holy One brings Israel back from exile, what is written? *YHVH your God will return your captivity and have compassion on you* (Deuteronomy 30:3)—this is *Matronita*."[26]

Rabbi Yehudah said, "*Is* זאת (*zot*), *this, how you repay YHVH?* Because you are *a perverse and twisted generation*, you will cause *zot, this*, to go into exile. *Is zot, this, how you repay YHVH?* Is this the recompense for what He did for you—for

25. ***Yet even* זאת (*zot*), *this, too*...** The word זאת (*zot*), *this*, refers to *Shekhinah*, perhaps because as the Divine Presence She is always right here.

See *Zohar* 3:115b. On *Shekhinah* as *zot*, see above, p. 154, n. 7. On Her sharing in Israel's exile, see above, p. 393, n. 318.

26. **This may be compared to a king**... Similarly, when the Divine King punishes Israel by casting them into exile, Queen *Shekhinah* (known as *Matronita*) insists on accompanying Her children and comforting them. When the King seeks Her, He seeks His children too; and He restores them along with Her.

Shekhinah is also known as *covenant* (a name that She shares with *Yesod*). The full verse in Deuteronomy reads: ושב יהוה אלהיך את שבותך (*Ve-shav YHVH Elohekha et shevutekha*), *YHVH your God will restore your fortunes* [or: *will return your captivity*], *and have compassion on you* [or: *and take you back in love*]. *He will return and gather you from all the nations where YHVH your God has scattered you.* Here, apparently, Rabbi Abba construes *YHVH your God will return your captivity* as meaning that King *Tif'eret* will restore *Shekhinah*, who is pictured as captive (sharing Israel's *captivity*). Cf. above, p. 731, n. 224; *Zohar* 3:115b.

For related parables, see *Bahir* 51 (76); *Zohar* 2:189a–b; 3:6a–b, 74a–b, 114b (Vol. 8, p. 240, n. 48); Moses de León, *Sefer ha-Mishqal*, 122–23.

The full verse in Exodus 2 reads: *YHVH heard their groaning, and YHVH remembered His covenant with Abraham, with Isaac, and with Jacob.* On the term *Matronita*, see the Glossary.

all the miracles in Egypt, for all those wondrous signs that He performed for you? Is this the recompense you offer to *zot, this*? What caused you to do this? The fact that you are a *foolish and unwise people* (Deuteronomy 32:6), not perceiving all the kindness that He did for you until now."[27]

הליהוה (*Ha-le-YHVH*), *Is* [*this how you repay*] *YHVH?*—ה (*he*), *Shekhinta*. This matter has already been established, for we have learned: "The ה (*he*) of בהבראם (*be-hibbare'am*), *when they were created* (Genesis 2:4), is small; the ה (*he*) of הליהוה (*Ha-le-YHVH*), *Is* [*this how you repay*] *YHVH*, is large." As has been said, it was taught in the name of Rabbi Yehudah: "ה (*He*) always signifies the blessed Holy One and is called Mother. There are two worlds, as is written: מן העולם ועד העולם (*min ha-olam ve-ad ha-olam*), *from world to world* (Psalms 106:48)." And we have learned in the mystery of Scripture: *with a fourth of* ההין (*ha-hin*), *a hin, of beaten oil* (Numbers 28:5).[28]

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27. ***Is* זאת (*zot*), *this*, *how you repay YHVH?*...** Interpreting זאת (*zot*), *this*, as a name of *Shekhinah*, Rabbi Yehudah construes this verse as follows: "Do *you repay YHVH* by causing *zot, this*—namely *Shekhinah*—to go into exile, thereby separating the divine couple?" Furthermore, "Do you repay *zot, this*, by causing Her to go into exile?"

On *Shekhinah* as *zot*, see above, note 25. The term "miracles" renders נמוסין (*nimosin*), "laws," derived from the Greek *nomos* ("custom, law"). In the *Zohar*, *nimosin* occasionally implies (and involves a play on) נסין (*nissin*), "miracles," supernatural enactments that contravene the "laws" of nature. See above, pp. 758–59, n. 5.

28. **הליהוה (*Ha-le-YHVH*), *Is* [*this how you repay*] *YHVH?*...** In a Torah scroll the initial letter ה (*he*) in the word הליהוה (*ha-le-YHVH*) is written large. Conversely, the first ה (*he*) in the word בהבראם (*be-hibbare'am*), *when they were created*, is written small.

According to Rabbi Yehudah, the letter *he* can symbolize two different *sefirot*, each of whom is pictured as Mother: *Binah* (Mother of the seven lower *sefirot*) and *Shekhinah* (Mother of the lower worlds). The large *he* symbolizes *Binah*, whereas the small *he* symbolizes *Shekhinah*.

In biblical Hebrew the word עולם (*olam*) means "eternity," and in the verse from Psalm 106 the simple sense of מן העולם ועד העולם (*min ha-olam ve-ad ha-olam*) is *from eternity to eternity*, or *forever and ever*. Here, Rabbi Yehudah adopts the later sense of *olam* as "world" and so construes the phrase as *from world to world*—that is, from the realm of *Binah* to that of *Shekhinah*.

The quotation from Numbers—*with a fourth of* ההין (*ha-hin*), *a hin, of beaten oil*—alludes to *Shekhinah*, who is symbolized by the fourth letter of the name יהוה (*YHVH*) and is also pictured as the fourth leg of the Divine Throne. See above, p. 622, n. 368. The full verse describes the grain offering that accompanied the offering of a lamb each morning and evening: *And a tenth of an ephah of semolina as a grain offering, mingled with a fourth of a hin of beaten oil.*

According to *Matoq mi-Devash*, the phrase "ה (*he*), *Shekhinta*" (near the beginning of the paragraph) means that the large ה (*he*) symbolizes *Binah*, who is sometimes called Upper *Shekhinah*.

On the large and small *he*s, see *Zohar* 1:93a; *Minḥat Shai* on Deuteronomy 32:6. The full verse in Psalms reads: *Blessed is YHVH, God of Israel,* מן העולם ועד העולם (*min ha-olam ve-ad ha-olam*), *from eternity to eternity. And all the people say, "Amen, Hallelujah"* [or: *"Amen." Hallelujah*]. On the construal *from world to world*, see above, p. 751, n. 55.

It has been taught: Rabbi Yehudah said, "I have seen in various places that the blessed Holy One does not withdraw [298a] His love from Israel. For wherever they are, He is among them, as is written: *I will not reject them or loathe them so as to destroy them, annulling My covenant with them* (Leviticus 26:44)—precisely: *with them*, among them and with them, never leaving them."[29]

Rabbi Yitsḥak was traveling on the way. He encountered Rabbi Ḥiyya, who said to him, "I see by your face that you abide in the abode of *Shekhinah*. What is written? וארד (*Va-ered*), *I have come down, to rescue them from the hand of Egypt* (Exodus 3:8). *Va-ered, I have come down*—the verse should read ארד (*ered*), *I will come down*. However, *va-ered, I have come down*, previously. When was that? When Jacob went down to Egypt. Why? *To rescue them from the hand of Egypt.* For had He not been among them, they could not have endured the exile, as is said: *I am with him in distress. I will rescue him and honor him* (Psalms 91:15)."[30]

He said to him, "Surely wherever Israel dwells, the blessed Holy One is among them; and wherever the wise of the generation go, the blessed Holy One accompanies them—as is written: *For His angels He will command for you, to guard you on all your ways* (Psalms 91:11). How do we know this? As is written: *Jacob went on his way, and angels of God encountered him. When he saw them, Jacob said, 'This is a camp of Elohim!'* (Genesis 32:2–3). Now let us join as one, proceeding on the way; for I know we going to the same place, to welcome *Shekhinah*."[31]

29. **wherever they are, He is among them...** See above at notes 24–26.

30. **I see by your face...** This apparently implies that Rabbi Yitsḥak is often in the presence of Rabbi Shim'on, in whom *Shekhinah* dwells. See the following note; *Miqdash Melekh*; *Matoq mi-Devash*.

Rabbi Ḥiyya wonders why Scripture employs the past tense when recording God's assurance that He will redeem Israel from Egyptian bondage: וארד (*Va-ered*), *I have come down, to rescue them.* It would seem that the divine declaration should be worded in the future tense: ארד (*ered*), *I will come down.* He explains that *I have come down* refers to an earlier time, when God accompanied Jacob as the patriarch went down to Egypt. See Genesis 46:4: *I Myself will come down with you to Egypt and I Myself will surely bring you up as well.*

On Rabbi Ḥiyya's opening remark ("I see by your face..."), see above, p. 11, n. 27. On the link between the forms *va-ered* (*I have come down*) and *ered* (*I will come down*), see *Shemot Rabbah* 3:3. The full verse in Psalms reads: *He calls Me and I answer him, I am with him in distress. I will rescue him and honor him.*

31. **wherever Israel dwells...** On God's accompanying Israel wherever they dwell, see above, note 25.

Rabbi Yitsḥak concludes by saying that both he and Rabbi Ḥiyya are going "to welcome *Shekhinah*," which means that they are journeying to greet Rabbi Shim'on.

According to rabbinic tradition, "whoever welcomes [literally: receives the face of] the wise is considered as if he welcomes *Shekhinah*." See *Mekhilta, Amaleq (Yitro)* 1. Cf. JT *Eruvin* 5:1, 22b: "Rabbi Shemu'el said in the

He replied, "Certainly!"

Rabbi Yitsḥak said, "We have learned: 'Those who are sent to perform a *mitsvah* are not harmed, either when going or returning.' And we are going to appear in the presence of the blessed Holy One, so we are not afraid."[32]

As they went along, Rabbi Ḥiyya said, "It is written: *These are the generations of the heavens and the earth* (Genesis 2:4). *The heavens*—including the blessed Holy One. *And the earth*—including the blessed Holy One. Everything below is called their *generations.*"[33]

He said to him, "If so, what is meant by בהבראם (*be-hibbare'am*), *when they were created* (ibid.), since it is written בה׳ בראם (*be-he bera'am*), By *he* He created them?"[34]

name of Rabbi Zeira, '... Whoever welcomes his teacher is considered as if he welcomes *Shekhinah*.' ... Rabbi Yishma'el taught ... 'One who welcomes his friend is considered as if he welcomes *Shekhinah*.'"

The *Zohar* sometimes transforms the rabbinic simile into an actual description of the righteous, who are called the face of *Shekhinah* "because *Shekhinah* is hidden within them: She is in concealment and they are revealed" (2:163b). On the theme of "the face of *Shekhinah*" and on the divine nature of Rabbi Shim'on, see above, p. 426, n. 425.

32. **Those who are sent to perform a *mitsvah*...** Rabbi Yitsḥak applies this Talmudic teaching to himself and Rabbi Ḥiyya, who are engaged in the holy act of going to visit the "divine" Rabbi Shim'on.

For the Talmudic statement "Those who are sent to perform a *mitsvah*...," see BT *Pesaḥim* 8b, *Qiddushin* 39b, *Ḥullin* 142a (all in the name of Rabbi El'azar).

33. ***These are the generations*...** According to Rabbi Ḥiyya, *the heavens* includes not only the actual *heavens* but also the divine *heavens*, namely *Ze'eir Anpin* (whose core is *Tif'eret*). Similarly, *and the earth* includes not only the terrestrial world but also the divine *earth*, namely *Shekhinah*. All the lower worlds constitute the *generations of the heavens and the earth*—namely of the divine couple.

On the inclusive sense of *the heavens and the earth*, cf. *Bereshit Rabbah* 1:14 (and parallels, on Genesis 1:1), where, however, the midrashic interpretation is based not on the definite article but rather on the particle את (*et*). (On the hermeneutical significance of *et*, see above, p. 287, n. 114.) Genesis 2:4 reads: *These are the generations of the heavens and the earth when they were created.*

34. **If so, what is meant by בהבראם (*be-hibbare'am*), *when they were created*...** According to a midrashic tradition in the name of Rabbi Yoḥanan, the word בהבראם (*be-hibbare'am*), *when they were created*, can be construed as בה׳ בראם (*be-he bera'am*), "By [the letter] *he* He created them." Here, this letter represents *Shekhinah*, who is often symbolized by the final letter of יהוה (*YHVH*).

Rabbi Yitsḥak's point is: If God created all the lower worlds by *Shekhinah* alone, how can Rabbi Ḥiyya say that those worlds *were created* by both divine partners?

For the midrashic reading בה׳ בראם (*be-he bera'am*), see JT *Ḥagigah* 2:1, 77c; *Bereshit Rabbah* 12:10; BT *Menaḥot* 29b; *Qohelet Rabbah* on 2:12; *Tanḥuma* (Buber), *Bereshit* 16, *Lekh Lekha* 4; *Pesiqta Rabbati* 21, 109b; *Alfa Beita de-Rabbi Aqiva* (*Battei Midrashot*, 2:363); *Midrash Tehillim* 62:1; 114:3; *Zohar* 1:46b, 91b; 3:34b, 43a; *ZḤ* 1d (*MhN*), 17a (*MhN*), 26a (*MhN*).

He replied, "All is one matter. When *the heavens* joined this ה (*he*), She brought forth *generations*, which are called *the generations of the heavens and the earth.*"[35]

He said, "If so, how do we establish 'בהבראם (*be-hibbare'am*), *when they were created*—באברהם (*be-Avraham*), by Abraham'?"[36]

He replied, "It is all one matter. *Be-Avraham*, by Abraham—namely *the heavens*, since from there they begin to spread. *Be-he bera'am*, By *he* He created them—namely *and the earth.* All is one matter."[37]

He said, "Certainly so! I have learned that it is written *These are the generations of the heavens and the earth*, and we have learned that this world was created by ה (*he*)—as is written: בהבראם (*be-hibbare'am*), *when they were created* (ibid.)—and the world that is coming was created by י (*yod*), as is written: *A river issues from Eden to water the garden* (Genesis 2:10), including *the heavens*; את הגן (*et ha-gan*), *the garden*, including *the earth.*[38]

35. **All is one matter...** Rabbi Ḥiyya explains that when *Ze'eir Anpin* (*the heavens*) united with *Shekhinah* (*the earth*), She then gave birth to the lower worlds, which are thus described as their joint *generations.*

36. **If so, how do we establish...** Rabbi Yitsḥak mentions another midrashic anagram of בהבראם (*be-hibbare'am*), *when they were created*—באברהם (*be-Avraham*), *by Abraham.* In its rabbinic context, this implies that *the heavens and the earth* were fashioned for Abraham's sake. For Rabbi Yitsḥak, it indicates that the lower worlds were created *by Ḥesed*, symbolized by Abraham. But if so, how can Rabbi Ḥiyya say that those worlds *were created* by the combined action of *Ze'eir Anpin* and *Shekhinah*?

For the midrashic reading באברהם (*be-Avraham*), see *Bereshit Rabbah* 12:9 (in the name of Rabbi Yehoshu'a son of Korḥah); *Tanḥuma* (Buber), *Bereshit* 16; *Lekh Lekha* 4; *Zohar* 1:3b–4a, 86b, 91b, 93a, 105b, 128b, 154b, 230b, 247a; 2:31a, 48b, 79a, 220b; 3:31a, 38a.

37. **It is all one matter...** Rabbi Ḥiyya explains that since the six *sefirot* of *Ze'eir Anpin* (*the heavens*) begin with *Ḥesed*, it is correct to say that the lower worlds were created *be-Avraham*, *by Abraham* (who symbolizes *Ḥesed*). The role of *Shekhinah* is indicated by the other midrashic reading—*be-he bera'am*, "By [the letter] *he* He created them"—namely by *Shekhinah* (*the earth*). See above, notes 33–35.

38. **this world was created by ה (*he*)...** As indicated by the midrashic reading of בהבראם (*be-hibbare'am*), *when they were created*, as בה' בראם (*be-he bera'am*), "By [the letter] *he* He created them." See above, note 34.

Rabbi Yitsḥak is also referring to another midrashic tradition about the letters י (*yod*) and ה (*he*). See *Bereshit Rabbah* 12:10: "כי ביה יהוה צור עולמים (*Ki be-Yah YHVH tsur olamim*), *For by Yah YHVH, an eternal rock* (Isaiah 26:4)—with these two letters the blessed Holy One created His world [interpreting the verse as: *For* ביה (*be-Yah*), *by* (the letters) י ה (*yod*, *he*), *YHVH* צר עולמים (*tsar olamim*), *formed worlds*]. . . . This world was created by ה (*he*) . . . and the world that is coming was created by י (*yod*)."

Here this latter midrashic tradition implies that the terrestrial world was created by *Shekhinah*—symbolized by the letter ה (*he*)—along with Her divine partner. "The world that is coming" symbolizes *Binah*, which was created by the letter י (*yod*), symbolizing the primordial point of *Ḥokhmah*.

The verse from Genesis signifies that the *river* of *Binah issues from Eden* (symbolizing

"We have established that it is written *A spring of gardens* (Song of Songs 4:15)—*the heavens.*[39]

"*A well of living waters* (ibid.)—as is written: *Isaac's servants began digging a well there* (Genesis 26:25), and similarly: *He moved on from there and dug another well*... (ibid., 22).[40]

"*And streams from Lebanon* (Song of Songs, ibid.)—for they are adorned above, rising to the head of the King, as is written: *For Your love is higher than the heavens* (Psalms 108:5).[41]

"*From Lebanon*—from there they issue to all, flowing and channeled to all corners, until those springs flow and descend to gather in the place called the Great Sea, as is written: *All the streams flow into the sea*... (Ecclesiastes 1:7). And it is written: *Look to the rock from which you were hewn, to the quarry from which you were dug* (Isaiah 51:1).[42]

Ḥokhmah). *Binah*'s flow of emanation waters *the garden*, which includes the six *sefirot* of *Ze'eir Anpin* (*Ḥesed* to *Yesod*), symbolized by *the heavens*. The wording את הגן (*et ha-gan*), *the garden*, includes *Shekhinah* (symbolized by *the earth*). This is based on the hermeneutical significance of את (*et*) and on the fact that it alludes to *Shekhinah*. See above, p. 287, n. 114.

On the passage in *Bereshit Rabbah*, see JT *Ḥagigah* 2:1, 77c; BT *Menaḥot* 29b; *Alfa Beita de-Rabbi Aqiva* (*Battei Midrashot*, 2:363); *Midrash Aggadah*, Genesis 1:1; *Tosafot* on *Berakhot* 51a, s.v. *zokheh*; *Zohar* 1:140a, 141b; 2:22b, 126b–127a; 3:290b (*IZ*). On *olam* as both "eternal, eternity" and "world," see above, note 28.

On *Binah* as the World that is Coming, see above, p. 144, n. 279. Genesis 2:10 reads in full: *A river issues from Eden to water the garden, and from there it divides and becomes four riverheads.* See above, p. 201, n. 45; Hellner-Eshed, *A River Flows from Eden*, 229–51.

39. ***A spring of gardens***... Describing *Ze'eir Anpin* (who is symbolized by *the heavens*).

The full verse in Song of Songs reads: *A spring of gardens, a well of living waters, and streams from Lebanon.* See above, p. 428, n. 430.

40. ***A well of living waters***... Alluding to *Shekhinah*, who is often pictured as *a well.*

The subject of both verses in Genesis is Isaac, who symbolizes *Gevurah*, sometimes pictured as the source of *Shekhinah*. In v. 25, *there* refers to Beer-sheba; in v. 22, *there* refers to the wadi of Gerar.

41. ***And streams from Lebanon***... *Lebanon* symbolizes *Ḥokhmah*, where "they" (*Ze'eir Anpin* along with *Shekhinah*) are adorned. "The head of the King" is constituted by *Ḥokhmah* and *Binah*.

The verse in Psalms reads: *For Your love is higher than* [or: *great over*] *the heavens.* Here, it apparently implies that *Ḥesed* (Love)—along with the following *sefirot* of *Ze'eir Anpin*—rises *higher than the heavens*, that is, *higher than Ze'eir Anpin* "to the head of the King." On this verse, see BT *Pesaḥim* 50b; *Zohar* 1:219a; 2:6a; 3:16a. For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

42. **from there they issue to all**... From *Ḥokhmah*, *streams* of emanation proceed, finally gathering in *Shekhinah*, who is pictured as "the Great Sea."

According to Rabbi Yitsḥak, in the verse from Isaiah, *the rock* alludes to *Ze'eir Anpin*, and *the quarry* refers to *Shekhinah*—the divine parents of souls. See above, p. 602, n. 302.

The full verse in Ecclesiastes reads: *All the streams flow into the sea, yet the sea is not full.*

"Afterward is written *A locked garden, my sister bride; a locked fountain, a sealed spring* (Song of Songs 4:12). From here issue *generations* for all, as is written: בהבראם (*be-hibbare'am*), *when they were created*—בה' בראם (*be-he bera'am*), By *he* He created them; really באברהם (*be-Avraham*), by Abraham!"[43]

Rabbi Ḥiyya said, "Even really by Jacob! And all is one matter."[44]

Rabbi Yitsḥak said, "When we sit before Rabbi Shim'on, all is said openly before him, and we do not need all this!"[45]

He replied, "Rabbi Shim'on is not like other human beings, for they are all to him as other prophets are to Moses."[46]

As they went along, Rabbi Ḥiyya said, "It is written: *Can a woman forget her suckling, or feel no compassion for the child of her womb? Even she may forget, yet I will not forget you* (Isaiah 49:15). This verse has been established, but here what does it indicate?"[47]

Rabbi Yitsḥak said, "If in the cluster of Companions we have found no support on which to rely, what can we ourselves say?"[48]

He replied, "Well, look, I heard a hinting voice one day as I was going along the way—but I don't know who said it, and I don't know the substance. Come and see: For seven days I've felt sick over this and I haven't tasted anything! Now I'm going to the Holy Lamp so that he can tell me—maybe I'll remember."[49]

To the place that the streams flow, there they flow [or: *flow back*] *again.*

43. ***A locked garden*...** *Shekhinah*, whose flow of emanation remains *locked* and *sealed* within Her until the time arrives for *generations* to issue. Alternatively, *Shekhinah* must be protected from demonic forces, so She is described as *locked* and *sealed.*

On the two midrashic readings of בהבראם (*be-hibbare'am*), *when they were created*, see above, notes 34–37. The verse in Song of Songs (*A locked garden*...) actually appears before the other verse (*A spring of gardens*...), not "afterward." On Song of Songs 4:12, see *Zohar* 1:32b, 63b; 2:4a (*MhN*); 3:66b.

44. **Even really by Jacob!**... One could say that the generative flow proceeds to *Shekhinah* from *Tif'eret*, symbolized by Jacob. It is all one process. Cf. above, notes 35, 37.

45. **When we sit before Rabbi Shim'on**... In his presence, secrets can be revealed openly, with no need for disguising the actual names of the *sefirot* by various images and epithets.

On the liberating effects of being in Rabbi Shim'on's presence, see *Zohar* 2:86b, 144a; 3:79a, 105b–106a. On the open or revealed quality of his generation, see Vol. 8, p. 191, n. 398.

46. **Rabbi Shim'on is not like other human beings**... On his unique status, see above, p. 27, n. 68; p. 426, n. 425; pp. 846–47, n. 234. On the comparison (and contrast) between Rabbi Shim'on and Moses, see Huss, *Ke-Zohar ha-Raqi'a*, 11–42.

47. ***Can a woman forget her suckling?***... The context (Isaiah 49:14–15) reads: *Zion said, "YHVH has forsaken me, My Lord has forgotten me." Can a woman forget her suckling, or feel no compassion for the child of her womb? Even these* [or: *she*] *may forget, yet I will not forget you.*

48. **If in the cluster of Companions**... That is, "If among the Companions we have heard no reliable (new) interpretation of this verse, how can we venture to say anything?" This conservative attitude contrasts with the *Zohar*'s frequent emphasis on innovation. See above, p. 145, n. 282.

49. **I heard a hinting voice** . . . Rabbi

[Rabbi Yitsḥak] said to him, "Maybe it was the same day that Rabbi El'azar was going to his father-in-law—and that day I went along with him, and I can remember the matter.[50]

"Come and see! Rabbi El'azar said as follows in the name of his father: Israel said before the blessed Holy One, 'Ever since the day that we fell into exile, the blessed Holy One has forsaken us and forgotten us'—as is written: *Zion said, 'YHVH has forsaken me, YHVH has forgotten me'* (Isaiah 49:14).[51]

"*Shekhinah* replied, '*Can a woman forget her suckling?*' Can Israel, who are called children—as is said: *You are children of YHVH your God* (Deuteronomy 14:1)—[possibly be forgotten]? '*Or feel no compassion for the child of* [298b] *her womb?*'—as is said: *I planted you as a noble vine, of entirely faithful seed* (Jeremiah 2:21). '*Even these may be forgotten*'—as is written: *These are the generations of the heavens and the earth* (Genesis 2:4)—'*yet I will not forget you.*' From here we learn that the blessed Holy One never forsakes Israel.[52]

Ḥiyya recalls that one day he heard, from a distance, the trace of someone's voice speaking about the verse in Isaiah; but he cannot identify who it was or what exactly was said. This experience frustrated him so greatly that he actually became ill and couldn't eat anything for a week. Now he is going to see Rabbi Shim'on (the Holy Lamp), who will be able to reveal to him what he failed to fully perceive. On Rabbi Shim'on's title, the Holy Lamp, see above, p. 27, n. 68.

50. **Maybe it was the same day . . .** Rabbi Yitsḥak suggests that, in fact, Rabbi Ḥiyya had vaguely heard Rabbi El'azar expounding the verse from Isaiah, while Rabbi Yitsḥak was accompanying Rabbi El'azar. On the figure of Rabbi El'azar's father-in-law, see above, pp. 263–64, n. 55.

51. **his father . . .** Rabbi Shim'on—whom Rabbi Ḥiyya and Rabbi Yitsḥak are on their way to visit.

For the context in Isaiah, see above, note 47. As indicated there, the verse actually reads: . . . *My Lord has forgotten me.*

52. ***Shekhinah* replied . . .** Fittingly, the feminine aspect of God utters the verse about maternal love. The image of *faithful seed* in the verse from Jeremiah is associated here with *the child of her womb.*

The verse in Isaiah reads: *Can a woman forget her suckling, or feel no compassion for the child of her womb? Even* אלה תשכחנה (*elleh tishkaḥnah*), *these may forget, yet I will not forget you.* According to its simple sense, *elleh* (*these*) refers to the mother(s) mentioned in the first half of the verse. The use of the plural—*these*—suggests that the first half of the verse is describing two mother figures. Some translations simplify the matter by rendering *elleh* as *she*: *Even she may forget.*

However, in rabbinic literature, the phrase *elleh tishkaḥnah*, *these may forget*, is construed as *elleh tishakhaḥnah*, *these will be forgotten*—referring to the sin of the Golden Calf, based on the fact that the word *these* figures prominently in the account of that tragic event, when the worshipers declared: אלה (*Elleh*), *These, are your gods, O Israel, who brought you up from the land of Egypt!* (Exodus 32:4). Thus, God promises to "forget" and expunge that sin.

Here Rabbi Shim'on selects a different instance of *elleh* (*these*): *Elleh*, *These, are the generations of the heavens and the earth.* Thus, *Shekhinah* declares: *Even these*—namely *the generations of the heavens and the earth*, i.e., all of Creation—*may be forgotten, yet I will not forget you.*

On the significance of *these* in the verses

"[Rabbi El'azar] said further: *Can a woman forget her suckling, or feel no compassion for the child of her womb?* This is a supernal mystery spoken by the blessed Holy One, for these words are attached to His name. Just as the blessed Holy One does not forget His name, which is all, so He does not forget Israel, who are actually attached to His name."[53]

Rabbi Ḥiyya became excited, and said, "This is it, certainly! Blessed be the Holy One, that I encountered you and now know that matter, and know from whom I heard it.[54]

"Come and see: On that day I ran four miles but couldn't find who it was."

[Rabbi Yitsḥak] said, "Because we went into a certain cave, where Rabbi El'azar rested for an hour."

Rabbi Ḥiyya proclaimed over him these verses: *Then your light will burst through like the dawn and your healing quickly sprout. . . . Then you will call, and YHVH will answer; you will cry out, and He will say: "Here I am"* (Isaiah 58:8–9). *Then you will delight in YHVH, and I will cause you to ride upon the heights of the earth . . .* (ibid., 14).[55]

Remember the days of old, consider the years of many generations . . . (Deuteronomy 32:7).[56]

Remember ימות עולם (*yemot olam*), *the days of old.* Rabbi Abba said, "Who are *yemot olam*, *the days of the world*? They are the six days by which the blessed Holy One made the world, as is written: *Because six days YHVH made heaven and earth* (Exodus 20:11). *Six days*—and not *in six days*, as we have already established.[57]

from Isaiah and Exodus 32, see BT *Berakhot* 32b; *Pesiqta de-Rav Kahana* 17:7; *Pesiqta Rabbati* 31, 146a; *Zohar* 1:228a; 2:221a, 236b. Cf. *Targum Yonatan* on Isaiah 49:15.

53. **[Rabbi El'azar] said further . . .** Quoting his father, Rabbi Shim'on.

The words of the verse—*Can a woman forget her suckling . . .?*—allude to the union of the divine couple, which engenders holy souls. So "these words are attached to His name"—that is, to *YHVH*, whose letters signify the unification of "all" the *sefirot*.

On the sefirotic significance of the letters of *YHVH*, see above, p. 74, n. 60. On Israel's being attached to God's name, see *Zohar* 3:60b–61a, 149a, 260b–261a. Cf. Vol. 7, pp. 490–91, n. 431.

54. **This is it, certainly! . . .** Rabbi Ḥiyya realizes that this is the full substance of what he had vaguely heard one day from the "hinting voice" on the way. See above, note 49.

The clause "from whom I heard it" refers to Rabbi El'azar. See above, note 50.

55. ***Then you will delight in YHVH . . .*** For the context, see above, p. 776, n. 27.

56. ***Remember the days of old . . .*** The full verse reads: *Remember the days of old, consider the years of many generations. Ask your father, and he will tell you; your elders, and they will say to you.*

57. **ימות עולם (*yemot olam*), *the days of old . . .*** In biblical Hebrew the word עולם (*olam*) means "eternity," and in this verse the simple sense of *yemot olam* is *the days of old.* Here, though, Rabbi Abba adopts the later

"*Consider the years of many generations*—that is, those *days of the world* will know and perceive all those years and days, and every single generation up to this generation in which you exist.[58]

"*Ask your father, and he will tell you* (Deuteronomy 32:7)—the blessed Holy One, as is written: *Is He not your father, your creator?* (ibid., 6). ויגדך (*Ve-yaggedekha*), *And he will tell you*—He will reveal the depth of Wisdom. What is that? Well, when those six days fashioned the world, they did so only for you, that you would come and fulfill the Torah. For we have learned: 'All that the blessed Holy One made, He made on the following condition: that when Israel would appear, if they accepted the Torah, fine; and if not, all would revert to *chaos and void* (Genesis 1:2).' So those *days of the world* know and perceive the matter.[59]

"We have learned how those branches of the Tree are joined to it; and as we have established, the blessed Holy One then selected shield-bearing chieftains over the other nations. But of you, what is written? *Indeed, YHVH's share is His*

sense of *olam* as "world." *The days of the world* are the six cosmic days—namely the six *sefirot* from *Ḥesed* to *Yesod*—each of which performed its work on one day of the primordial week of Creation.

The simple sense of the verse in Exodus is *Because in six days YHVH made heaven and earth*; but Rabbi Abba construes it to mean: *Because with six* sefirotic *days YHVH made heaven and earth.*

On *olam* as "eternity" and "world," see above, note 28. On the verse in Exodus, see Exodus 31:17; Ibn Ezra on Genesis 14:4; *Bahir* 39 (57), 55 (82), 105 (158); Naḥmanides on Exodus 20:11; *Zohar* 1:30a, 247a; 2:31a, 89b; 3:94b, 103b; *ZḤ* 26c; Moses de León, *Sefer ha-Rimmon*, 134; Gikatilla, *Sha'arei Orah*, 81b.

The full verse in Exodus reads: *For* [or: *Because*] *six days YHVH made heaven and earth, the sea and all that is in it, and He rested on the seventh day. Therefore YHVH blessed the seventh day and hallowed it.*

58. **those *days of the world* will know...** The sefirotic *days* will be aware of all time and all *generations.*

59. ***Ask your father...*** This implies: Ask your heavenly Father.

The verb הגיד (*higgid*), "to tell," can imply conveying wisdom. Here the deep message is that the entire purpose of Creation was for Israel to fulfill the Torah. See BT *Shabbat* 88a, in the name of Resh Lakish: "Why is it written *It was evening and it was morning,* יום הששי (*yom ha-shishi*), *the sixth day* (Genesis 1:31). Why is there an additional letter ה (*he*) [signifying *the*, whereas the definite article does not appear with any of the preceding days of Creation]? This teaches that the blessed Holy One stipulated a condition with the works of Creation, saying to them: 'If Israel accepts the Torah [which was given specifically on *the sixth day* of Sivan], you will endure. If not, I will return you to *chaos and void* (ibid., 2).'"

On the significance of the verb *higgid*, "to tell," see above, p. 813, n. 140. On the passage in BT *Shabbat*, see BT *Avodah Zarah* 3a, 5a; *Tanḥuma, Bereshit* 1; *Midrash Tehillim* 20:3; 75:1; 76:4; *Mishnat Rabbi Eli'ezer* 12, p. 236; above, p. 306, n. 33.

The context in Genesis (1:1–2) reads: *In the beginning God created the heavens and the earth. And the earth was chaos and void, with darkness over the face of the deep, and the spirit* [or: *breath, wind*] *of God hovering over the waters.*

people, Jacob His allotted possession (Deuteronomy 32:9)—for He has not yielded them to any minister, angel, or other chieftain.[60]

"This people that the blessed Holy One took as His share, where did He find them? As is written: *He found him in a wilderness land, in the emptiness of a howling desert*... (Deuteronomy 32:10). For it is written: *Terah, father of Abraham and father of Nahor*.... *And I took your father Abraham from beyond the Euphrates*... (Joshua 24:2–3). Since then, He guided Israel in every single generation, never separating from them; He guided them with compassion, as is written: *Like an eagle rousing his nest*... (Deuteronomy 32:11)."[61]

Like an eagle rousing his nest.... Rabbi Yose said, "We have found no creature so compassionate to its young as the eagle. Concerning this we have learned that it is written *on the right a lion's face, and on the left a bull's face* (Ezekiel 1:10). Where is the location of the eagle? In the place where Jacob stands, as is written: *the way of the eagle in the heavens* (Proverbs 30:19)—in that very place. Why? Because it manifests compassion upon its young and judgment toward others. So the blessed Holy One guides His children like the eagle.[62]

60. **how those branches of the Tree are joined to it...** The branches of the cosmic Tree are the seventy heavenly princes ruling over the other nations of the world. Israel, however, is the personal share of the blessed Holy One.

On the heavenly princes of the nations, see above, p. 50, n. 140. The context in Deuteronomy (32:8–9) reads: *When the Most High allotted the nations, when He dispersed humankind, He set the boundaries of peoples according to the number of the Children of Israel. Indeed,* YHVH*'s share is His people, Jacob His allotted possession.* See *Midrash Tanna'im*, Deuteronomy 32:8 (and parallels); Rashi on Deuteronomy 32:8.

61. ***He found him in a wilderness land...*** The people of Israel originated in a forsaken place—namely in a land of idolatry. God rescued Abraham from this bleak region and has guided his descendants ever since.

The context in Deuteronomy (32:10–11) reads: *He found him in a wilderness land, in the emptiness of a howling desert. He encircled him, gave mind to him, guarded him like the pupil of His eye. Like an eagle rousing his nest, hovering over his fledglings, He spread His wings, He took him, bearing him on His pinion.*

On the association of the first verse with Abraham and Terah, see the fragment from *Yelammedenu* in *Beit ha-Midrash*, 6:80; above, p. 355. Cf. *Sifrei*, Deuteronomy 313; *Midrash Tanna'im, Deuteronomy* 32:10.

On the second verse as demonstrating the eagle's compassion, see *Mekhilta de-Rashbi*, Exodus 19:4; *Sifrei*, Deuteronomy 314; *Midrash Tanna'im*, Deuteronomy 32:11; *Tanḥuma, Eqev* 2; *Tanḥuma* (Buber), *Eqev* 3; Rashi, ad loc.; *Zohar* 2:80b; 3:233a. On the eagle's compassion, see also above, p. 574, n. 223.

The context in Joshua reads: *Joshua said to all the people, "Thus said* YHVH*, God of Israel: 'Your forefathers dwelled beyond the Euphrates long ago—Terah, father of Abraham and father of Nahor, and they served other gods. And I took your father Abraham from beyond the Euphrates and led him through the whole land of Canaan, and I multiplied his seed and gave him Isaac.'"*

62. **We have found no creature so compassionate...** See the preceding note.

The verse from Ezekiel describes his vision of the four *ḥayyot* (living beings) carrying the heavenly throne. Each being had four faces: a human face at the front, the face of a lion on the right, the face of a bull on the left, and the face of an eagle at the back. The full

"What is written? *YHVH alone did lead him, no alien god by His side* (Deuteronomy 32:12)—He alone, as is written: *YHVH was going before them*... (Exodus 13:21). *No alien god by His side*—for Israel was not led by an angel nor by another chieftain, who are called *alien god*. This is what Moses said: *If Your presence does not go, do not take us up from here!* (ibid. 33:15). As is written: *YHVH alone did lead him*—He alone, *no alien god by His side.*[63]

"Happy is the share of Israel, that the blessed Holy One guides them so! Of them is written *For Yah has chosen Jacob for Himself, Israel as His treasure* (Psalms 135:4). And it is written: *For YHVH will not abandon His people, for the sake of His great name* (1 Samuel 12:22). Why is it that *YHVH will not abandon His people? For the sake of His great name*—because one clings to the other. So the blessed Holy One will not forsake them: wherever they dwell, He is with them, as we have established."[64]

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verse reads: *The image of their face was a human face, and on the right the four of them had a lion's face, and on the left the four of them had a bull's face, and the four of them had an eagle's face.* According to Greenberg (*Ezekiel*, 45), the peculiar formulation of the verse reflects the sequence of observation. The onlooker (on any side) was confronted by a human face, flanked by two animal faces on its right and left. Finally, from what could be seen on the heads of the rest of the creatures, the onlooker inferred that in back of the human face confronting him was an eagle's face.

Here Rabbi Yose asks about the eagle's location. He answers that it occupied the place of *Tif'eret*, who is symbolized by Jacob and known as *the heavens*. *Tif'eret* is also called *Raḥamim* (Compassion), balancing *Ḥesed* (Love) on the right and *Din* (Judgment) on the left. Just as the eagle is compassionate toward its young and harsh toward any potential predators, so God is compassionate toward Israel and harsh toward any of its potential enemies.

See *Zohar* 2:80b. On the eagle's combining compassion and judgment, see also *Zohar* 2:42a (*RM*). The full verse in Proverbs reads: *Three things are too wondrous for me, and four I cannot know: the way of the eagle in the heavens, the way of a snake on a rock, the way of a ship in the heart of the sea, and the way of a man in* [or: *with*] *a young woman.*

63. ***YHVH alone did lead him*** . . . Whereas other nations are led by heavenly princes, God Himself leads Israel. See above, note 60.

The full verse in Exodus 13 reads: *YHVH was going before them by day in a column of cloud to lead them on the way, and by night in a column of fire to give them light, so as to go by day and by night.*

After the incident of the Golden Calf, which enflamed God's wrath, Moses insists that God Himself *go*—that is, *go with us*. The context in Exodus 33 (verses 15–16) reads: *If Your presence does not go* [i.e., *go with us*], *do not take us up from here! How, then, will it be known that I have found favor in Your eyes, I and Your people? Is it not by Your going with us, that I and Your people may be distinguished from every people that is on the face of the earth?*

64. ***YHVH will not abandon His people*** . . . Because they cling to His Name. See above, note 53.

On the concluding sentence, see above at notes 24–25. The full verse in Samuel reads: *For YHVH will not abandon His people, for the sake of His great name, because YHVH has resolved to make you His people.* See *Zohar* 3:73b.

Were they wise, they would contemplate this (Deuteronomy 32:29).[65]

Rabbi Yose said, "All these verses here are rebukes with which Moses reprimanded Israel, except for that Holy Name that he revealed at the beginning of his words."[66]

Rabbi Abba said, "Even his rebukes of Israel are included in the Holy Name, for there is no word in Torah that escapes the category of the Holy Name, since the entire Torah is the name of the blessed Holy One.[67]

"These verses are well known. But since the name [299a] of the blessed Holy One is inscribed in this portion, we have had to [explain] until now. And here is written *Were they wise, they would contemplate* זאת (*zot*), *this*—*zot*, surely! In many places we have established that if Israel knew how *zot* grasps its judgments to exact retribution from the wicked, *they would understand their final end* (Deuteronomy 32:29) and would be careful to be [at peace] with Her, as is written: *Earth will rise up against him* (Job 20:27).[68]

"Alternatively, *Were they wise, they would contemplate* זאת (*zot*), *this*—that She is linked to Israel when they keep the commandments of Torah and dwell with Her in peace; then they would know that they have the help of *zot* to retaliate against their enemies. The people of Israel, who are small among the nations, would know *how one could pursue a thousand, or two put a myriad to flight* (Deuteronomy 32:30). Who enabled them? *Zot*, who is at peace with them when they fulfill the commandments of Torah, and never departs from them, wreaking vengeance for them.[69]

65. ***Were they wise...*** The full verse reads: *Were they wise, they would contemplate* [or: *consider, comprehend*] *this, understand their final end.*

66. **All these verses here...** In Moses' song (Deuteronomy 32:1–43). The "Holy Name that he revealed" refers to the passage beginning *For the name of YHVH do I call...* (ibid., 3–4). See above at notes 7–10.

67. **there is no word in Torah...** The entire Torah constitutes the Name of God. See above, p. 26, n. 66.

68. **the name of the blessed Holy One is inscribed...** This may refer specifically to the verse *For the name of YHVH do I call...* (Deuteronomy 32:3, referred to above at note 66), or to the various sefirotic allusions in the verses of Moses' song (as explained in the preceding pages).

Rabbi Abba interprets *they would contemplate* זאת (*zot*), *this*, as referring to *Shekhinah*, who is called *zot*. See above, note 25; *Zohar* 3:60b. Cf. *Sifrei*, Deuteronomy 323. For the full verse, see above, note 65.

The full verse in Job reads: *Heaven will expose his sin, and earth will rise up against him.* Here, *earth* symbolizes *Shekhinah*, who *will rise up against* a sinner. See above, p. 747, n. 45.

69. **She is linked to Israel...** When the people of Israel fulfill the commandments, *Shekhinah* (known as *zot*) is united with them and helps them defeat their foes.

Deuteronomy 32:30 reads in full: *How could one pursue a thousand, or two put a myriad to flight, unless their Rock had sold them and YHVH had handed them over?* According to its simple sense, *How could one pursue a thousand?* means *How could one* enemy soldier *pursue a thousand* of Israel?

"*Unless their Rock had sold them and YHVH had handed them over* (Deuteronomy 32:30). Why *had their Rock sold them*? Because *The Rock that bore you,* תשי (*teshi*), *you weakened* (ibid., 18)—for the adornments do not appear in their proper place."[70]

Unless their Rock had sold them. Rabbi Yehudah said, "This is Abraham, as we have established. For Abraham said, 'Let Israel be condemned to exile rather than entering Hell, for both of these—exile and Hell—they cannot endure.' And the blessed Holy One consented, that whenever Israel would sin they would fall into exile and be subjugated by their enemies. Thus, *their Rock had sold them,* surely! *And YHVH had handed them over,* consenting with him."[71]

It has been taught: Rabbi Yehudah said, "Why did Moses reprove them like this in this song? Because they were about to enter the Land and ensconce *Shekhinah* in their midst, so he admonished them about this."[72]

Rabbi Yitsḥak said, "In two places the blessed Holy One intends to reprove Israel, with the nations of the world rejoicing. The first, as is written: *YHVH has an indictment against Judah, and will punish Jacob according to his ways*... (Hosea 12:3). The nations of the world hear and rejoice, saying, 'Now they will be annihilated from the world!' When the blessed Holy One sees them rejoicing, what is written next? *In the womb he seized his brother by the heel*... (ibid., 4). When [the nations] hear this, they say, 'What kind of response is this?'

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"A parable. A woman had a quarrel with her son, and she went to bring charges against him. She saw the judge trying capital cases—sentencing some to

Here, however, Rabbi Abba construes it in the opposite sense: *How could one* Israelite *pursue a thousand* of the enemy? For a similar midrashic reading, see *Midrash Tanna-'im,* Deuteronomy 32:30; BT *Mo'ed Qatan* 16b; cf. *Sifrei,* Deuteronomy 323.

70. ***Unless their Rock had sold them***... Their Divine *Rock sold them* to their enemies because they had *weakened* it. By acting immorally, they caused a defect in the sefirotic "adornments" and damaged the divine configuration. See above, notes 15–16.

The word תשי (*teshi*) derives from the root נשה (*nshh*), "to forget," and the simple meaning of the verse in Deuteronomy is: *The Rock that bore you, you forgot.* However, according to a midrashic reading, the word means *you weakened,* based on the root תשש (*tshsh*), "to be weak." See above, pp. 92–93, n. 115.

71. **This is Abraham**... According to a rabbinic tradition, God asked Abraham which punishment he preferred for his descendants, if and when they sinned: Hell or subjugation to the nations. Abraham chose the latter, thereby consigning Israel to subjugation, or "selling them off," as implied by a midrashic reading of the verse in Deuteronomy: *unless their Rock had sold them* (since Isaiah 51:1–2 identifies Abraham as *the rock from which you were hewn*).

See above, pp. 149–50, n. 292. The context in Isaiah reads: *Look to the rock from which you were hewn, to the quarry from which you were dug. Look to Abraham your father and to Sarah who bore you.*

72. **in this song**... Namely, the Song of Moses (Deuteronomy 32:1–43). Moses reproved Israel so that they would not sin and thereby cause *Shekhinah* to go into exile along with them.

be whipped, some to be crucified, some to be burned. She said, 'Woe is me! What will I do with my son?'

"When [the judge] completed the cases, he said to that woman, 'Tell me what your son did to you?'

"She replied, 'I complain that when he was in my womb he kicked me.'

"He said, 'This is your complaint against your son? Go, for you have no case at all!'

"Similarly, the blessed Holy One said, *YHVH has an indictment* [*against Judah, and will punish Jacob according to his ways*...]. After the other nations rejoice, He says, *In the womb he seized his brother by the heel*....

"They retort, 'This is the imperious accusation that the blessed Holy One brings against His children?'

"The second reproof, as is written: *Come let us contend—says YHVH* (Isaiah 1:18). The nations of the world hear and rejoice, saying, 'Now they will be annihilated from the world, for their Lord comes upon them imperiously.' As soon as the blessed Holy One sees their joy, what is written next? *If your sins are like scarlet, they will turn white as snow; if they are red as crimson, they will become like fleece* (ibid.)."[73]

73. **In two places the blessed Holy One intends...** When the nations of the world hear that God is indicting Israel and intending to punish them, they rejoice at the prospect of Israel's destruction. But when those nations hear the specific charge—*In the womb he seized his brother by the heel*—they are deeply disappointed. In the parable, the mother represents God, while the judge represents the divine attribute of Judgment.

Similarly, the beginning of the verse in Isaiah indicates that God will *contend* with Israel, accusing them in court. But its continuation promises that the taint of Israel's sins will disappear.

The passage in Hosea (12:3–4) reads: *YHVH has an indictment against Judah, and will punish Jacob according to his ways, and according to his deeds requite him. In the womb* עקב את אחיו (aqav et aḥiv), *he seized his brother by the heel* [or: *he betrayed his brother*], *and in his strength he strove with God.*

According to Genesis 25:26, when Esau and Jacob were born, Jacob's hand was *grasping Esau's* עקב (aqev), *heel*, and Jacob's name יעקב (Ya'aqov) is etymologized as "heel-grabber." In Genesis 27:36, Esau adds another layer of etymology by linking Ya'aqov with the verb ויעקבני (va-ya'qeveni), *he deceived me*—referring to how Jacob cunningly obtained Esau's birthright, and later deceived Isaac into giving him Esau's blessing. On Jacob's striving with God, see Genesis 32:25–33.

Rabbi Yitsḥak is drawing here on midrashic sources (in the names of Rabbi Shemu'el son of Naḥman and Rabbi Yudan son of Rabbi Shim'on). See *Vayiqra Rabbah* 27:6; *Pesiqta de-Rav Kahana* 9:5; *Shir ha-Shirim Rabbah* 6:2 (on 5:16); *Tanḥuma, Emor* 10; *Tanḥuma* (Buber), *Emor* 13; *Bemidbar Rabbah* 10:1.

On the passage in Hosea, see *Zohar* 2:110b–111b. The full verse in Isaiah reads: *Come let us contend* [or: *engage in discussion*; *reason together*]*—says YHVH. If your sins are like scarlet, they will turn white as snow; if they are red as crimson, they will become like fleece.*

The material from the middle of 299a to the bottom of 299b appears above, pp. 358–63. See above, p. 307, n. 36.

REFERENCE MATTER

Abbreviations

ABD	David Noel Freedman, ed., *Anchor Bible Dictionary*
add.	addendum, addenda
Add.	Additional
Arukh	Nathan ben Yeḥiel of Rome, *Sefer he-Arukh*
Arukh ha-Shalem	Nathan ben Yeḥiel of Rome, *Arukh ha-Shalem*
Ateret Tsevi	Ẓevi Hirsch Eichenstein, *Ateret Tsevi*
Battei Midrashot	Shlomo Aharon Wertheimer, ed., *Battei Midrashot*
B.C.E.	before the Common Era
Beit ha-Midrash	Adolph Jellinek, ed., *Beit ha-Midrash*
Bei'ur ha-Millim ha-Zarot	Boaz Huss, ed. *Bei'ur ha-Millim ha-Zarot she-be-Sefer ha-Zohar*
Bei'urei ha-Gera	Elijah ben Solomon of Vilna, "Leqet Bei'urei ha-Gera"
BT	Babylonian Talmud
C.E.	Common Era
Cremona	Cremona edition of the *Zohar*
Derekh Emet	*Derekh Emet*, in *Sefer ha-Zohar*, ed. Reuven Margaliot
Derekh Emet (ed. Ḥamiẓ)	Joseph Ḥamiẓ, ed., *Derekh Emet*
diss.	dissertation
ed.	editor (plural, eds.); edition; edited by
Edri	Yehuda Edri, trans., *Sefer ha-Zohar*
Emet le-Ya'aqov	Jacob Maragi, *Emet le-Ya'aqov*
Es3	MS G-I-15, Real Biblioteca de San Lorenzo de El Escorial, San Lorenzo de El Escorial, Spain
esp.	especially
frag.	fragmentary
Galante	Abraham Galante, in *Or ha-Ḥammah*, ed. Abraham Azulai
Hadrat Melekh	Shalom Buzaglo, *Hadrat Melekh*
Haggahot Maharḥu	Ḥayyim Vital, *Haggahot Maharḥu*
Hash	*Hashmatot*
Heikh	*Heikhalot*
intro	introduction
IR	*Idra Rabba*
IZ	*Idra Zuta*
J3	MS Heb. 8° 490, Jewish National and University Library, Jerusalem
JT	Jerusalem Talmud

L3	MS Add. 26929, British Library, London
M	Mishnah
M9	MS Hebr. 219, Bayerische Staatsbibliothek, Munich
Ma'arikh	Menaḥem ben Judah de Lonzano, *Sefer ha-Ma'arikh*
Mantua	Mantua edition of the *Zohar*
Mat	*Matnitin*
Matoq mi-Devash	Daniel Frisch, *Peirush Matoq mi-Devash*
MhN	*Midrash ha-Ne'lam*
Miqdash Melekh	Shalom Buzaglo, *Miqdash Melekh*
MS	manuscript
n. (plural, nn.)	note(s)
N10	MS 1660, Jewish Theological Seminary, New York
N18	MS 1743, Jewish Theological Seminary, New York
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n.d.	no date
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n.p.	no publisher
OM1	MS 77 h 22, Oxford University, Merton College
Omer Man	Menaḥem de Lonzano, *Omer Man*
Or Yaqar	Moses Cordovero, *Or Yaqar*
P5	MS héb. 782, Bibliothèque nationale, Paris
par.	paragraph
Pereq Shirah	Malachi Beit-Arié, ed., *Pereq Shirah*
Piq	*Piqqudin*
pl.	plural
Pr13	MS 351, Biblioteca Palatina, Parma
QhM	*Qav ha-Middah*
R1	MS 2971, Biblioteca Casanatense, Rome
RM	*Ra'aya Meheimna*
RR	*Raza de-Razin*
Scholem	Gershom Scholem, *Sefer ha-Zohar shel Gershom Shalom*
SdTs	*Sifra di-Tsni'uta*
Sha'arei ha-Idra	Yosef Lieberman, *Sha'arei ha-Idra*
ShS	*Shir ha-Shirim*
sing.	singular
SO	*Sitrei Otiyyot*
Soncino	Harry Sperling et al., trans., *The Zohar* (Soncino Press)
ST	*Sitrei Torah*
Sullam	Yehudah Ashlag, *Sefer ha-Zohar . . . im . . . ha-Sullam*
The Anatomy of God	Roy Rosenberg, *The Anatomy of God*
Tiq	*Tiqqunim* (in *Zohar Ḥadash*)
Tos	*Tosefta*
trans.	translator(s); translated by
TZ	*Tiqqunei ha-Zohar*
V3	MS ebr. 199, Biblioteca Apostolica, Vatican

V5	MS ebr. 206, Biblioteca Apostolica, Vatican
V18	MS Neofiti 25, Biblioteca Apostolica, Vatican
V19	MS Neofiti 43, Biblioteca Apostolica, Vatican
V20	MS ebr. 606, Biblioteca Apostolica, Vatican
V22	MS ebr. 186, Biblioteca Apostolica, Vatican
Vital	Ḥayyim Vital, in *Or ha-Ḥammah*, ed. Abraham Azulai
Yafah Sha'ah	Shelomoh ben Yehudah ha-Kohen, *Yafah Sha'ah*
Yahel Or	Elijah ben Solomon of Vilna, *Yahel Or*
Yayin ha-Reqaḥ	Yehudah Petaya, *Yayin ha-Reqaḥ*
ZḤ	*Zohar Ḥadash*

Transliteration of Hebrew and Aramaic

א	*alef*	ʾ[1]	ל	*lamed*	*l*
בּ	*bet*	*b*	מ	*mem*	*m*
ב	*vet*	*v*	נ	*nun*	*n*
ג	*gimel*	*g*	ס	*samekh*	*s*
ד	*dalet*	*d*	ע	*ayin*	ʾ[2]
ה	*he*	*h*	פּ	*pe*	*p*
ו	*vav*	*v*	פ	*phe*	*f*[3]
ז	*zayin*	*z*	צ	*tsadi*	*ts*
ח	*ḥet*	*ḥ*	ק	*qof*	*q*
ט	*tet*	*t*	ר	*resh*	*r*
י	*yod*	*y, i*	שׁ	*shin*	*sh*
כּ	*kaf*	*k*	שׂ	*sin*	*s*
כ	*khaf*	*kh*	ת	*tav*	*t*

The English equivalent letter is doubled when a strong *dagesh* in Hebrew or Aramaic characterizes a verbal conjugation or indicates an assimilated letter, e.g., *dibber, yitten.* However, if the Hebrew letter (in which a *dagesh* appears) is represented by two English letters (such as *sh* or *ts*), then that English equivalent is not doubled, e.g., *va-yishaqehu, matsot.* Further, a single English equivalent letter is not doubled when preceded by a hyphenated prefix, e.g., *ha-sefer, la-melekh, mi-tokh.*

Proper names that appear in roman type do not follow the above schema. Biblical names are rendered according to the *JPS Hebrew-English Tanakh.* Rabbinic names are rendered according to common convention, e.g., Akiva, Resh Lakish. Medieval names are Anglicized, e.g., Moses de León, Joseph Gikatilla. Authors' names in the Bibliography follow library listings or the *Encyclopaedia Judaica.*

1. *Alef* is not transliterated at the beginning or end of a word nor after a hyphenated prefix. Elsewhere it is transliterated only when accompanied by a vowel, e.g., *Shemu'el.*

2. *Ayin* is not transliterated at the beginning of a word, nor after a hyphenated prefix, nor, unless accompanied by a vowel, at the end of a word. Thus, *Shema,* but *Bava Metsi'a.*

3. Occasionally transliterated as *ph* to compare or contrast it to the letter *pe.*

Glossary

aggadah, aggadta, pl. *aggadot, aggadata* "Tale"; the nonlegal contents of the Talmud and Midrash, often based on biblical exegesis. It includes ethical and moral teaching, theological speculation, legends, and folklore.

alef The first letter of the Hebrew alphabet; the beginning of divine and human speech.

Amidah "Standing"; the central prayer, recited three times daily.

Arikh Anpin "Slow to anger, long-suffering, forbearing, patient"; the highest sefirotic realm, characterized by pure love and compassion (corresponding to *Keter*). See above, pp. 22–23, n. 57.

Assembly of Israel Hebrew, כנסת ישראל (*Keneset Yisra'el*); in rabbinic literature, a phrase normally denoting the people of Israel. In the *Zohar*, the phrase can refer to the earthly community of Israel but also (often primarily) to *Shekhinah*, the divine feminine counterpart of the people. See above, pp. 3–4, n. 6.

Attiqa Qaddisha "The Holy Ancient One;" the most ancient manifestation of *Ein Sof* through *Keter,* Its crown.

Ayin "Nothingness"; the creative "no-thingness" of God, out of which all being emanates.

Binah "Understanding"; the third *sefirah*; the Divine Mother who gives birth to the seven lower *sefirot.*

blessed Holy One Common rabbinic name for God. In the *Zohar* it often designates *Tif'eret*, or *Tif'eret* and the *sefirot* surrounding Him.

Companions The close circle of disciples around Rabbi Shim'on son of Yoḥai.

Da'at "Knowledge"; the hidden *sefirah* mediating between *Ḥokhmah* and *Binah.*

Din "Judgment"; the fifth *sefirah*; the left arm of the divine body, balancing *Ḥesed.* The roots of evil lie here; also called *Gevurah.*

Dwelling Hebrew, משכן (*mishkan*). The portable sanctuary (or Tabernacle), which according to Exodus was constructed by Moses and the Israelites, and then carried from encampment to encampment as the people journeyed through the Sinai Desert. In the *Zohar*, often a symbol of *Shekhinah.*

Eikhah The book of Lamentations.

Ein Sof "There is no end"; that which is boundless; the Infinite. The ultimate reality of God beyond all specific qualities of the *sefirot;* the God beyond God.

Elohim "God, gods"; a biblical name for God. In the *Zohar* it has various sefirotic associations: *Binah, Gevurah, Shekhinah.*

Gedullah "Greatness"; the fourth *sefirah;* the outpouring of God's great goodness; also called *Ḥesed.*

Geonic Pertaining to the period or literature of the Geonim (the heads of central governing councils and academies based in the Land of Israel and in Babylonia), which extended from approximately 600 to 1040 C.E..

Gevurah "Power"; the fifth *sefirah;* also called *Din.*

gimatriyya, pl. ***gimatriyya'ot*** Derived from the Greek *geometria* ("measuring the earth"); a method of interpretation based on the numerical value of Hebrew letters.

halakhah, pl. ***halakhot*** "Practice, law, legal decision," from the root הלך (*hlkh*), "to walk": the way that one should follow.

Hashmatot "Omissions"; additions printed at the end of the first of the three standard Aramaic volumes of the *Zohar,* drawn from the Cremona edition and *Zohar Ḥadash.*

ḥasid, pl. ***ḥasidim*** "Pious one," devotee, saint, lover of God.

ḥayyot "Living beings, beasts"; the angels who carried the Chariot-Throne, as described by the prophet Ezekiel.

Heikhalot "Palaces"; descriptions of the heavenly and demonic palaces in *Zohar* 1:38a–45b; 2:244b–268b.

Ḥesed "Loving-kindness, love, grace"; the fourth *sefirah;* the right arm of the divine body, balancing *Din;* also called *Gedullah.*

Hod "Splendor"; the eighth *sefirah;* the left leg of the divine body; source of prophecy along with *Netsaḥ.*

Ḥokhmah "Wisdom"; the second *sefirah;* the primordial point of emanation.

Holy Ancient One The most ancient manifestation of *Ein Sof* through *Keter,* Its crown.

idra "Threshing place," assembly. See above, pp. 768–69, n. 7.

Idra Rabba "The Great Assembly"; a description of the gathering of Rabbi Shim'on and the Companions at the threshing house, where profound mysteries of divine being are expounded. *Zohar* 3:127b–145a.

Idra Zuta "The Small Assembly"; a description of the last gathering of Rabbi Shim'on and the Companions, the master's final teachings, and his ecstatic death. *Zohar* 3:287b–296b. See above, pp. 767–849.

Israel Often, the people of Israel.

Jubilee The year of release, occurring every fifty years at the end of the cycle of seven sabbatical years. According to Leviticus 25, in the Jubilee all land reverts to its original owners and all indentured Israelite slaves are freed. In Kabbalah, often a symbol of *Binah.*

Kabbalah Hebrew, קבלה (*qabbalah*), "receiving, that which is received, tradition"; originally referring to tradition in general (or to post-Mosaic Scripture), but from the thirteenth century onward, specifically to the esoteric teachings of Judaism.

Kaddish "Holy"; an Aramaic prayer praising God, recited at the conclusion of each main part of every service.

Keter "Crown"; the first *sefirah*; coeternal with *Ein Sof;* also called *Ratson* ("Will") and *Ayin* ("Nothingness").

Lilith A demoness who harms babies and seduces men; married to Samael.

lulav "Sprout"; rabbinic term for the palm branch used together with three other plant species on the festival of *Sukkot.*

Malkhut "Kingdom"; the tenth *sefirah*, ruling the lower worlds; also called *Shekhinah.*

Matnitin "Our Mishnah"; short pieces scattered throughout the *Zohar*, most of which appear as utterances of a heavenly voice urging the Companions to arouse

themselves and open their hearts to the mysteries. Some of them contain principles of kabbalistic teaching in a condensed form, constituting a kind of mystical Mishnah, expounded in the main section of the *Zohar*.

Matronita Aramaized form of Latin *matrona*, "matron, married woman, noble lady," often applied in the *Zohar* to *Shekhinah*, the wife of *Tif'eret*.

Metatron One of the supreme powers in the divine realm, often depicted as the chief angel. He is sometimes identified as *sar ha-panim* (Prince of the Countenance), standing face-to-face with God, or as *sar ha-olam* (Prince of the World).

midrash, pl. **midrashim** Homiletical or legal interpretation of the Bible.

Midrash ha-Ne'lam "The Concealed Midrash, the Esoteric Midrash"; an early stratum of the *Zohar*. Its language is a mixture of Hebrew and Aramaic. *Midrash ha-Ne'lam* on the Torah pertains to several portions of Genesis, the beginning of Exodus, and several other portions; it is printed partly alongside the main text of the *Zohar* and partly in *Zohar Ḥadash*. *Midrash ha-Ne'lam* on Song of Songs, Ruth, and Lamentations is printed in *Zohar Ḥadash*. The subject matter of *Midrash ha-Ne'lam* is mostly Creation, the soul, and the world to come; its style is often allegorical.

minḥah "Offering"; second of the three daily prayer services, recited in the afternoon.

Mishnah Collection of oral teachings compiled near the beginning of the third century by Rabbi Yehudah ha-Nasi; the earliest codification of Jewish Oral Law; the core of the Talmud.

mitsvah, pl. ***mitsvot*** "Commandment"; one of the 613 commandments of the Torah or one of various rabbinic precepts; religious duty; by extension, good deed.

nefesh "Soul," life force; the basic level of the soul, animating the human being. (The other two levels are *ruaḥ* and *neshamah*.)

neshamah "Breath, soul," soul-breath; the highest level of the soul. (The other two levels are *nefesh* and *ruaḥ*.)

Netsaḥ "Endurance"; the seventh *sefirah*; the right leg of the divine body; source of prophecy along with *Hod*.

Omer "Sheaf" of newly harvested barley; the seven-week period of ceremonially counting days during the harvest season between the second day of *Pesaḥ* and the eve of *Shavu'ot*. The homonyn *omer* is a unit of dry measure, about two quarts.

Oral Torah The rabbinic interpretation of the Written Torah (the Five Books of Moses); in Kabbalah, a symbol of *Shekhinah*.

Other Side Aramaic, סטרא אחרא (*Sitra Aḥra*); the demonic realm, or the shadow of the divine, led by Samael and Lilith.

parashah, pl. ***parashot*** "Portion"; portion of the Torah read on a particular Sabbath, named after its opening word (or phrase) or a key word (or phrase) in the opening sentences.

Pesaḥ "Passover"; first of the three annual pilgrimage festivals, celebrated in the middle of the month of Nisan, commemorating the Exodus from Egypt.

Piqqudin "Commandments"; kabbalistic interpretations of the commandments scattered throughout the *Zohar* (to be distinguished from *Ra'aya Meheimna*).

Qav ha-Middah "The Standard of Measure"; a detailed description of the process of divine emanation, delivered by Rabbi Shim'on. *Zohar Ḥadash* 56d–58d.

Qedushah "Sanctification"; one of several prayers describing the sanctification of God by the angels in heaven and its imitation on earth by the people of Israel.

Qiddush "Sanctification"; a ceremony and prayer proclaiming the holiness of Sabbath or a festival. The *Qiddush* is recited over a cup of wine immediately before the meal.

Ra'aya Meheimna "The Faithful Shepherd"; a separate composition on the kabbalistic meaning of the commandments, printed piecemeal in the *Zohar*. Here Moses, the Faithful Shepherd, appears to Rabbi Shim'on and the Companions, revealing secrets.

Raḥamim "Compassion"; the sixth *sefirah*, harmonizing the polar opposites *Ḥesed* and *Din*; also called *Tif'eret*.

Raza de-Razin "The Secret of Secrets"; a section of the *Zohar* dealing with physiognomy, metoposcopy, and chiromancy (*Zohar* 2:70a–75a [printed alongside the main text], *Zohar Ḥadash* 35b–37c). A second version is incorporated into the main body of the *Zohar* (2:70a–78a).

Rosh Hashanah The Jewish New Year, celebrated on the first two days of the Hebrew month Tishrei.

ruaḥ "Spirit, wind, breath"; the second level of soul. (The other two levels are *nefesh* and *neshamah*.)

Rut The book of Ruth.

Samael Prince of demons, married to Lilith; identical with Satan.

Sava "The Elder; old man."

Sava de-Mishpatim "Old Man of [Torah portion] *Mishpatim*"; an account of the Companions' encounter with a donkey-driver who turns out to be a master of wisdom. *Zohar* 2:94b–114a.

Sefer ha-Zohar "The Book of Radiance."

sefirah, pl. *sefirot* Literally, "counting," number, numerical entity; in Kabbalah, one of the ten aspects of divine personality, nine of which emanate from *Ein Sof* and the first *sefirah*, *Keter*. See the diagram on page ix.

Shaddai An obscure divine name, which may originally have meant "[God of] the mountain."

Shavu'ot "Weeks"; second of the three annual pilgrimage festivals, celebrated seven weeks after the beginning of Passover.

Shekhinah "Presence," divine immanence; the tenth and last *sefirah*; female partner of *Tif'eret;* also called *Malkhut*.

Shema Literally, "hear"; central prayer recited morning and evening, comprising Deuteronomy 6:4–9; 11:13–21; and Numbers 15:37–41. The opening verse is: *Hear O Israel! YHVH our God, YHVH is one!*

Shir ha-Shirim The book of Song of Songs.

Sifra di-Tsni'uta "The Book of Concealment"; an anonymous, highly condensed commentary on the beginning of the Torah, consisting of five short chapters and composed in obscure sentences. Its subject is the mysterious dynamics of divine being. *Zohar* 2:176b–179a.

Sitra Aḥra "The other side"; the demonic realm, or the shadow of the divine, led by Samael and Lilith.

Sitrei Otiyyot "Secrets of the Letters"; a discourse by Rabbi Shim'on focusing on the letters of the divine name *YHVH* and how they symbolize the process of emanation. *Zohar Ḥadash* 1b–7b.

Sitrei Torah "Secrets of Torah"; interpretations of certain verses of Genesis, printed in separate columns parallel to the main body of the *Zohar* and in *Zohar Ḥadash*. It includes allegorical explanations of the mysteries of the soul.

Sukkot "Booths"; festival of Booths, last of the three annual pilgrimage festivals, celebrated in the middle of the month of Tishrei at the conclusion of the summer harvest.

tallit A prayer shawl with a tzitzit on each corner.

Talmud Each of the two compilations of Jewish law, legend, ethics, and theology comprising the Mishnah and its vast commentary (the Gemara) by rabbis of the third through fifth centuries. The Jerusalem Talmud was compiled ca. 400 C.E.; the Babylonian Talmud, about one hundred years later.

tanna, pl. ***tanna'im*** "One who repeats, teacher"; an authority cited in the Mishnah or belonging to the Mishnaic period (first two centuries of the Common Era); an Amoraic scholar whose task was to memorize and recite tannaitic texts.

Targum "Translation"; an Aramaic translation of the Torah or the Bible.

tav The last letter of the Hebrew alphabet.

tefillin, sing. ***tefillah*** "Phylacteries"; two black leather boxes containing passages from the Torah (Exodus 13:1–10, 11–16; Deuteronomy 6:4–9; 11:13–21) written on parchment. They are bound by black leather straps on the left arm and on the head, and are prescribed for men to wear during weekday morning prayer. Each of the biblical passages indicates that the Children of Israel should place a sign upon their hand and a frontlet (or reminder) between their eyes.

teshuvah "Return, turning back to God, repentance."

Tif'eret "Beauty, glory"; the sixth *sefirah*, harmonizing the polar opposites *Ḥesed* and *Din*; male partner of *Shekhinah*; the torso of the divine body; also called *Raḥamim*.

Tiqqunei ha-Zohar "Embellishments on the *Zohar*"; an independent book whose setting is similar to *Ra'aya Meheimna*. It comprises a commentary on the beginning of Genesis, each *tiqqun* opening with a new interpretation of the word בראשית (*be-reshit*), "in the beginning."

Tiqqunim "Embellishments"; additional material in the genre of *Tiqqunei ha-Zohar*, printed in *Zohar Ḥadash* 93c–122b.

Tish'ah be-Av "The ninth day of [the lunar month] Av," on which traditionally both the First and Second Temples were destroyed.

Torah "Instruction, teaching"; the Five Books of Moses (Genesis through Deuteronomy); by extension, the entire corpus of Jewish religious literature.

Tosafot, sing. ***Tosefet*** "Additions"; a collection of comments on the Talmud written between the twelfth and fourteenth centuries in France and Germany, printed in standard editions of the Talmud. Also, a set of Zoharic additions printed at the end of the second and third of the three standard Aramaic volumes of the *Zohar*, drawn from the Cremona edition and from *Zohar Ḥadash*.

Tosefta "Addition"; in rabbinic literature, a collection of precepts parallel to and contemporary with the Mishnah. In the *Zohar*, a collection similar to *Matnitin*.

Tsaddiq "Righteous One"; a name for *Yesod*, the ninth *sefirah*.

tzitzit "Tassel," one of four affixed to the hem of a garment, and later of a prayer shawl. See Numbers 15:37–41.

world that is coming Hebrew, העולם הבא (*ha-olam ha-ba*); Aramaic, עלמא דאתי (*alma de-atei*); often understood as referring to the hereafter and usually translated as "the world to come." From another perspective, however, "the world that is coming" already exists—occupying another, timeless dimension. In Kabbalah this phrase often refers to *Binah*, the continuous source of emanation, who is "coming constantly and never ceasing."

Written Torah The Five Books of Moses (Genesis through Deuteronomy); in Kabbalah, a symbol of *Tif'eret*.

Yah A contracted biblical form of the divine name *YHVH*.

Yesod "Foundation"; the ninth *sefirah*, who channels the flow of emanation to *Shekhinah*; the phallus of the divine body; also called *Tsaddiq*.

YHVH The ineffable name of God, probably deriving from the root הוה (*hvh*), "to be." In the *Zohar* it often symbolizes *Tif'eret.*

YHVH Tseva'ot Literally, "*YHVH* of armies [or: hosts]."

Yom Kippur The Day of Atonement, observed on the tenth of the Hebrew month Tishrei.

Ze'eir Anpin "Short-tempered, irascible, impatient"; the configuration of *sefirot* from *Ḥokhmah* (or *Ḥesed*) through *Yesod*, characterized by a tension between opposites: right versus left, *Ḥesed* versus *Din.* See above, pp. 22–23, n. 57; pp. 773–74, n. 21.

zohar "Radiance, splendor."

Zohar Ḥadash "New Zohar"; a collection of Zoharic texts not included in the early editions of the *Zohar.* It was first printed in Saloṇika in 1597. The title is misleading since *Zohar Ḥadash* contains much of *Midrash ha-Ne'lam*, an early stratum of the *Zohar.*

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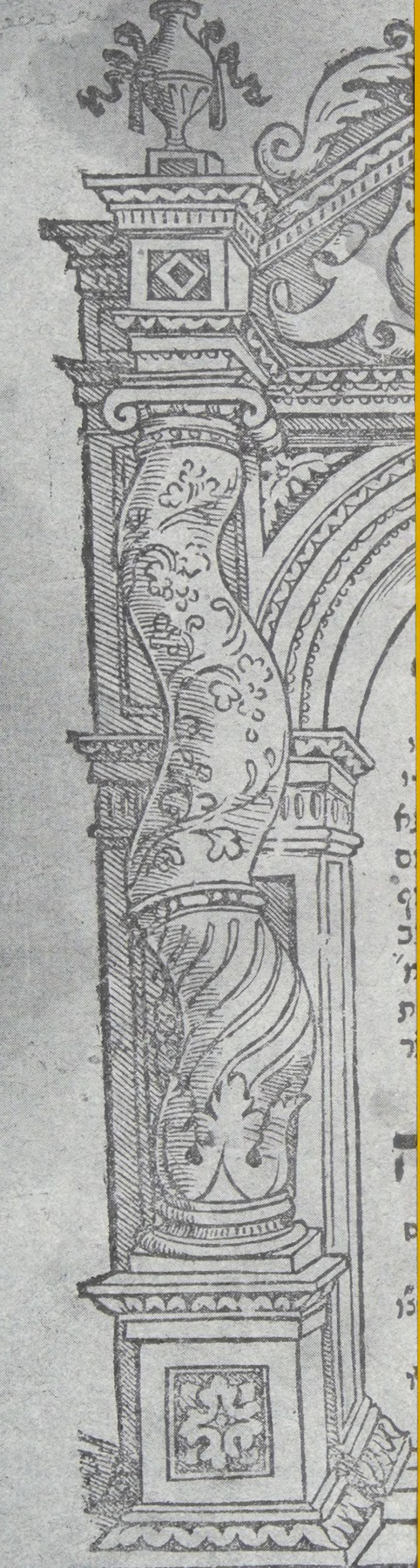

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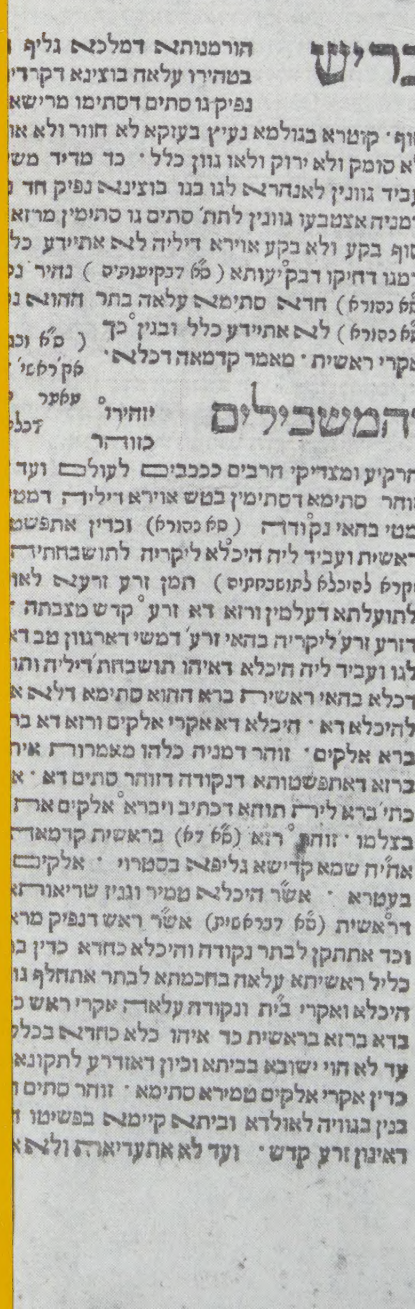

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VOLUME NINE

Translation and Commentary by

Daniel C. Matt

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	(Deuteronomy 3:23–7:11)	659
פרשת וילך	Parashat Va-Yelekh	
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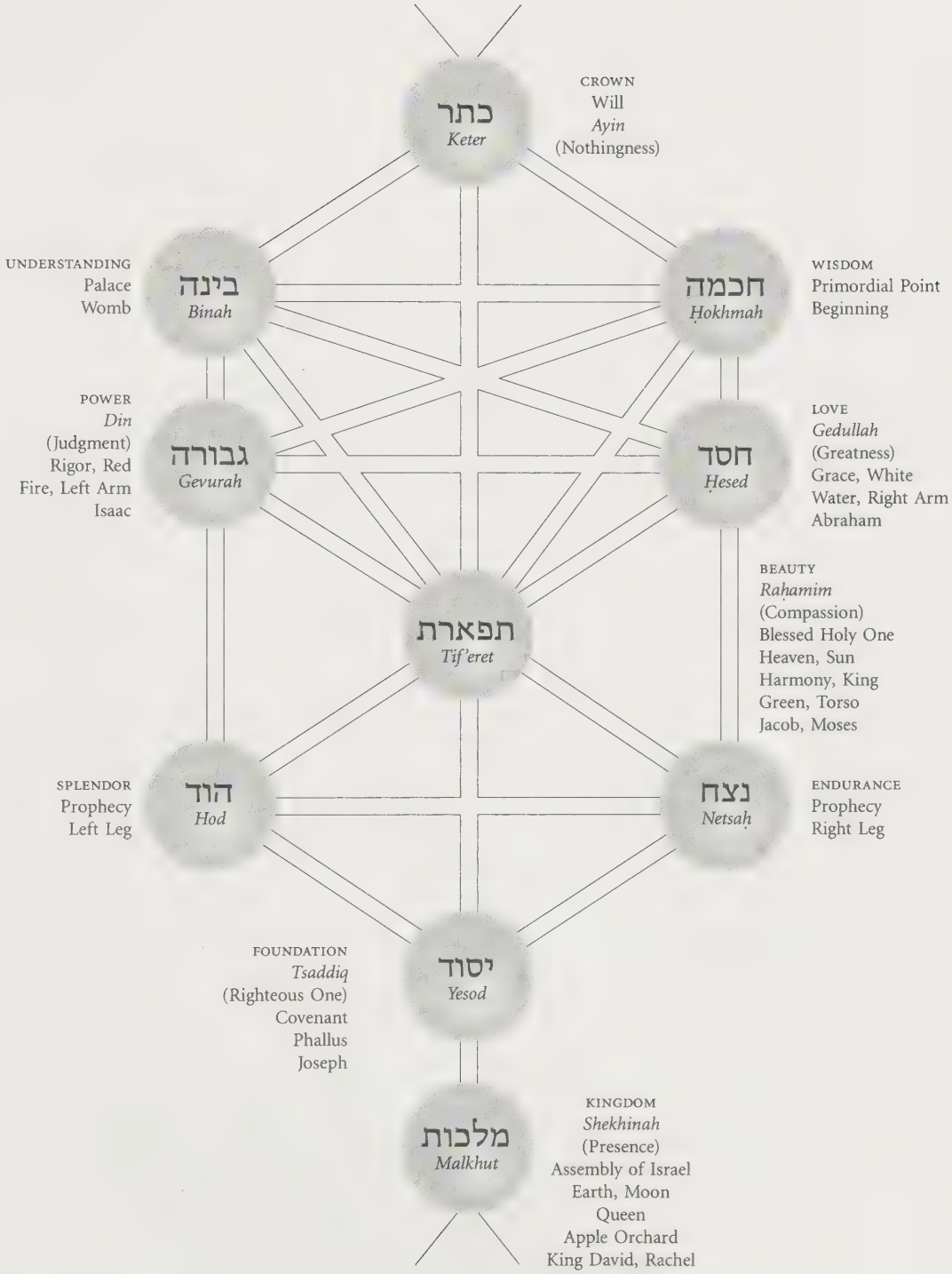

The Ten Sefirot

Preface

This volume completes the main commentary of the *Zohar* on the Torah. Rabbi Shim'on and his Companions explore passages from the middle of the book of Numbers to the end of Deuteronomy.[1]

Among the remarkable sections is *Rav Metivta* (Master of the Academy), an account of a visionary journey by Rabbi Shim'on and some of the Companions to the Garden of Eden, where they discover secrets of the afterlife and mysteries of the soul.[2]

Later in the volume appears the story of the *Yanuqa* (Child), whom Rabbi Yitsḥak and Rabbi Yehudah encounter while on a journey. This colorful character is a wunderkind—and also a bit of a rascal. He alternates between amazing the rabbis and teasing them, impressing and then challenging (or stumping) them. The child prodigy spouts wisdom, spiced with humor.[3]

The *Yanuqa* is a famous Zoharic narrative. Another, lesser-known story of a remarkable child is embedded in a long narrative involving Rabbi El'azar and Rabbi Abba. While traveling on the road, these two Companions go to visit the home of Rabbi Yose of Peki'in, a virtuous man who has just died. Entering his house, they find his little son weeping and moaning at the bedside. The boy cries out to God, insisting that the Master of the Universe has acted unjustly in taking the life of his father. Basing his impassioned argument on biblical verses, the child actually succeeds in reversing the divine decree, and his father is revived.[4]

1. Actually, the main body of the *Zohar* (as preserved in manuscripts) does not include commentary on the end of Numbers or much of Deuteronomy. It is unclear whether such commentary has disappeared or whether it was never composed. The standard printed editions of the *Zohar* include much material from *Ra'aya Meheimna* on parts of Numbers and Deuteronomy. As mentioned in Vol. 1 (p. xv, n. 2), *Ra'aya Meheimna*—which is a later imitation of the *Zohar*—is not included in *The Zohar: Pritzker Edition.*

2. See *Zohar* 3:162a–174a; below, pp. 54–151.

3. See *Zohar* 3:186a–192a; below, pp. 245–96.

4. See *Zohar* 3:204b–205a; below, pp. 323–25. The full narrative extends from pp. 307–63; until now it has never been published entirely in its correct sequence. See below, p. 307, n. 36.

Near the very end of the *Zohar* on the Torah comes the remarkable section known as *Idra Zuta* (The Small Assembly). This dramatic narrative forms part of the *Zohar*'s commentary on *Parashat Ha'azinu* in Deuteronomy, which features the Song of Moses, delivered shortly before his death. In the *Zohar*, Rabbi Shim'on is sometimes compared to Moses; and as the *Idra Zuta* opens, "the Companions gathered in the house of Rabbi Shim'on, and he was arranging his affairs to depart from the world." The master now reveals profound mysteries, many of them based on teachings from the earlier gathering known as *Idra Rabba* (The Great Assembly), but also including new secrets, especially relating to the Divine Masculine and Feminine. As Rabbi Shim'on says, "Holy words that I have not revealed until now, I wish to reveal in the presence of *Shekhinah*." He concludes with a detailed description—graphic yet cryptic—of the divine union. As he departs from this world, he assumes the role of the Divine Male, uniting ecstatically with *Shekhinah*. Thus Rabbi Shim'on's death becomes a joyous occasion, and a celestial voice announces his wedding celebration.[5]

As indicated above, this ninth volume of *The Zohar: Pritzker Edition* completes the *Zohar*'s main commentary on the Torah. Three additional volumes will include other sections of the *Zohar*, including *Midrash ha-Ne'lam*, *Zohar* on Song of Songs, *Matnitin*, *Tosefta*, *Sitrei Torah*, and *Heikhalot*. Those three volumes are being composed by my colleagues Nathan Wolski and Joel Hecker.

As I conclude my work of translation and annotation for *The Zohar: Pritzker Edition*, I wish to thank, first of all, Margot Pritzker, for inviting me to undertake this amazing journey and for sponsoring, sustaining, and guiding the immense project. Her passion for learning and her delight in Torah inspired me along the way, and the depth of her commitment stimulated my own. Thank you, Margot, for providing me with the unique opportunity to delve into one of the most wondrous books ever written and to convey its radiant wisdom.

From the gestation of this project, Rabbi Yehiel Poupko has conducted it skillfully and fervently. Descended from a famous kabbalist, the *Shelah* (Rabbi Isaiah Horowitz), he is intimately bound to the *Zohar* and has devoted himself to spreading its light. I thank him for treasuring the sacred nature of this bold venture.

Glen Miller, vice president of Zohar Education Project, Inc., has vitalized this adventure through his vision and devotion. Over the years, he has navigated the ark of *Zohar* through numerous administrative passageways. Beyond his financial and legal acumen, he demonstrates a profound appreciation of the *Zohar*'s wisdom.

5. See *Zohar* 3:287b–296b; below, pp. 767–849. On the comparison (and contrast) between Rabbi Shim'on and Moses, see below, p. 767, n. 1. On Rabbi Shim'on's "wedding celebration," see below, pp. 800–801, n. 99; p. 848, n. 237.

For the past eighteen years, Thomas J. Pritzker has generously supported this endeavor. Perhaps it is no coincidence that a man who avidly explores caves in order to discover ancient Asian art should fund the translation of the *Zohar*—which features stories such as this: "One day I was walking in the desert along with Rabbi Yehudah of Acre, and we entered a certain cave and found there an ancient book from olden days. . . ." Moreover, according to tradition, the *Zohar* itself was composed in a cave.[6]

Arthur Green, as co-chair of the Academic Committee for the Translation of the *Zohar*, has helped to guide this project from its birth. I am grateful for his insight and advice, and for modeling how to blend scholarship with spirituality.

Throughout this long journey, the work of Yehuda Liebes has proven invaluable, as is evident from the frequent appearance of his name in the notes to each volume. Everyone who delves into the *Zohar* today is—or should be—his student.

I wish to thank Ronit Meroz, whose work has dramatically advanced the study of the manuscripts and text of the *Zohar*. She has generously shared with me the data that she has collected relating to hundreds of these manuscripts, along with her analysis. Her research has provided me with a panoramic perspective on the manuscripts, helping me to determine their reliability.

Melila Hellner-Eshed has offered valuable suggestions and enthusiastic encouragement. Walking with her in both Jerusalem and Berkeley, sharing insights into *Zohar*, has been a joy.

Daniel Abrams has generously offered his expertise in a number of areas, including the evolution of the text and strata of the *Zohar*, the analysis of *Zohar* manuscripts, and even technical issues of design and formatting.

Over the years, Shlomo Naeh has answered all my questions about Semitic grammar, phonology, and vocalization. He has often helped me to scrutinize and transliterate the *Zohar*'s idiosyncratic, unwieldy Aramaic. Alan Godlas has been a valuable resource for questions pertaining to Arabic, Islam, and Sufism.

The team at Stanford University Press has worked devotedly and indefatigably to produce nine volumes of *The Zohar: Pritzker Edition*. I want to thank especially Mariana Raykov, Alan Harvey, Geoffrey Burn, Norris Pope, and Robert Ehle. Rabbi David E. S. Stein's superb copyediting and erudition have polished this *Book of Radiance*.

I am grateful as well to Merav Carmeli, who has combed Aramaic manuscripts of the *Zohar*, preparing lists of variant readings. This precious material enables me to establish a critical Aramaic text, upon which this translation is based.

I want to thank Jonatan Benarroch for preparing digital copies and precise lists of numerous *Zohar* manuscripts.

6. See below, pp. 314–19 and n. 59.

The critical Aramaic text corresponding to the first nine volumes of *The Zohar: Pritzker Edition* is available on the website of Stanford University Press. My brother, Rabbi Jonathan Matt, has kindly and meticulously edited a user-friendly version of this text.[7]

My wife, Ḥana, and I have been delving together into the *Zohar* ever since we met, discovering and sharing its new-ancient meanings, gazing into each other's souls through its penetrating lens. Thank you, Ḥana, for your compassionate wisdom and unfailing support, for your boundless, joyous nature. You embody the verse in Proverbs (31:26): *On her tongue, a Torah of love.* You confirm the words of Rabbi El'azar (in *Zohar* 1:141a): "Isaac embraced faith, seeing *Shekhinah* dwelling in his wife."

Finally, to the One beyond all names: Blessed are You for enlivening and sustaining us, and for bringing us to this moment.

D.C.M.

7. The site is www.sup.org/zohar. For a description of the various online versions of the critical text, see the website. For my methodology in constructing this text, see the website and Volume 1, Translator's Introduction, pp. xv–xviii.

THE ZOHAR

פרשת שלח לך

Parashat Shelaḥ Lekha

"SEND FOR YOURSELF" (NUMBERS 13:1–15:41)

COMMENTARY ON SHELAḤ LEKHA

Y*HVH spoke to Moses, saying, "Send for yourself men, that they may scout the land of Canaan . . ."* (Numbers 13:1).[1]

Rabbi Ḥiyya opened, "*Have you ever in your life commanded morning,* ידעת השחר (*yiddata ha-shaḥar*), *assigned the dawn, its place?* (Job 38:12). It is written שחר (*shaḥar*), *dawn*, with ה (*he*) distant from שחר (*shaḥar*), *dawn*—why?"[2]

Well, Rabbi Ḥiyya said, "When evening extends and the sun's strength wanes, the left reigns, Judgment prevails in the world, and night spreads. Then a person must direct his intention toward his Lord.[3]

1. ***YHVH spoke to Moses . . .*** The full verse reads: *YHVH spoke to Moses, saying, "Send for yourself men, that they may scout the land of Canaan, which I am giving to the Children of Israel. One man each for his father's tribe, you are to send, every one of them a chieftain."*

2. ***Have you ever in your life . . .*** The quotation is from God's speech to Job out of the whirlwind (38:12–13): *Have you ever in your life commanded morning,* ידעת השחר (*yiddata ha-shaḥar*), *assigned the dawn, its place, to seize the corners of the earth, so that the wicked will be shaken from it?* The wording ידעת השחר (*yiddata ha-shaḥar*), *assigned the dawn*, represents the Masoretic text as it is read (known as *qere*, "[that which is] read"). The alternative wording—ידעתה שחר (*yiddatah shaḥar*), *assigned dawn*—represents the text as it is written (known as *ketiv*, "[that which is] written").

Here Rabbi Ḥiyya first quotes the former wording—ידעת השחר (*yiddata ha-shaḥar*), *assigned the dawn*—and then asks why in the latter wording—ידעתה שחר (*yiddatah shaḥar*), *assigned dawn*—the letter ה (*he*) is separated from שחר (*shaḥar*), *dawn*. His answer appears eventually, below at note 13.

3. **When evening extends . . .** The sun symbolizes *Tif'eret*, and as sunlight begins to fade, powers of Judgment on the left begin to dominate. Then is the time to recite *minḥah* (the afternoon prayer) in order to assuage Judgment.

On the quality of the time of *minḥah* and the assuagement of Judgment, see *Zohar* 1:95b, 132b, 182b, 230a; 2:21a (*MhN*), 36b, 88b, 156a; 3:64b, 129a (*IR*), 226b, 288b (*IZ*), 293a (*IZ*); Moses de León, *Sefer ha-Rimmon*, 87; Tishby, *Wisdom of the Zohar*, 3:963–64.

"For Rabbi Yeisa said: When the sun declines and weakens, one aperture in the sun opens and its potency is drawn in; the left reigns, and Isaac digs a well below.[4]

"As night enters, a slip of plucking appears in its ledger, and numerous ravaging bands are cast into the world—all roaming in confusion, moving about and toying with souls of the wicked, disseminating false information to them, and sometimes true. If anyone is found among them, they are authorized to harm him; and all inhabitants of the world are absorbed in sleep, tasting a taste of death, as we have already established.[5]

4. **Isaac digs a well below** This patriarch symbolizes *Gevurah*, whose flow of emanation reaches *Shekhinah*, symbolized by a well.

On Isaac digging a well, see Genesis 26:18–19, 25. According to rabbinic tradition, Isaac instituted *minḥah*. See BT *Berakhot* 26b: "Rabbi Yose son of Rabbi Ḥanina said, 'The patriarchs instituted the prayers.' . . . Abraham instituted the morning prayer. . . . Isaac instituted the afternoon prayer. . . . Jacob instituted the evening prayer." See JT *Berakhot* 4:1, 7a–b; *Bereshit Rabbah* 68:9.

5. **As night enters . . .** Judgment prevails, and a decree ("slip") appears in the heavenly ledger, authorizing harsh forces to "pluck" the wicked. These "ravaging bands" convey false information via dreams, interspersed with occasional accurate messages. Any person who ventures out alone at night becomes vulnerable.

The expression "toying with souls of the wicked" likely alludes to sexual arousal. See *Or Yaqar*; *Miqdash Melekh*; Vol. 5, p. 213, n. 68.

According to BT *Berakhot* 55b, angels convey prophetic dreams, whereas demons convey false ones. In the *Zohar*, demonic forces often convey false information through deceitful dreams, while if the information is accurate, it usually concerns only events that are soon to unfold.

See *Zohar* 1:83a, 130a–b, 150b, 183a, 199b–200a, 238a; 2:130a, 195b, 251b (*Heikh*), 264a (*Heikh*), 267a (*Heikh*); 3:25a, 48b, 52b, 76b; Tishby, *Wisdom of the Zohar*, 2:809–14. On the demons' limited knowledge of the future, see BT *Berakhot* 18b, *Ḥagigah* 16a; *Avot de-Rabbi Natan* A, 3; *Pirqei de-Rabbi Eli'ezer* 7; Naḥmanides on Leviticus 17:7; *Zohar* 1:83a, 130a, 200a; 2:195b, 251b (*Heikh*); 3:25a.

On sleep as a taste of death, see BT *Berakhot* 57b: "Sleep is one-sixtieth of death." See *Zohar* 1:36a–b, 53b, 169b, 184b, 207a; 2:173a, 195b, 215b; 3:119a, 120b–121a, 178a, 234b, 260a; Moses de León, *Sefer ha-Rimmon*, 52–53.

The phrase "a slip of plucking" renders פתקא דקוטפא (*pitqa de-qutpa*). *Pitqa* (note, slip, memorandum, name slip carried by the Angel of Death) derives from Greek *pittakion*, "tablet, written message, note." See *Qohelet Rabbah* on 3:2; *Zohar* 1:220a (standard editions); 3:15a (Vol. 7, p. 92, n. 280), 99a (*Piq*), 149b; *Bei'ur ha-Millim ha-Zarot*, 185, s.v. *pitqa*; Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 120, n. 52.

The term "ledger" renders אחמתא (*aḥmeta*). This word appears in Ezra 6:2 as the name of the ancient capital of the Medes (modern Hamadan), but the context mentions archives and treasures: *Thereupon, at the order of King Darius, they searched the archives* [literally: *house of the books*] *where the treasures were stored in Babylon. And in the citadel of Aḥmeta in the province of Media, a scroll was found in which a memorandum was written.* Rashi and Ibn Ezra, ad loc., quote an interpretation of *aḥmeta* as "a vessel" for letters and scrolls. (Cf. Hebrew חמת [*ḥemet*], "[goat's] skin," containing water or wine.) In *Targum* to Esther 1:4, אחמיתין (*aḥmitin*) means "vessels" containing gold

"Come and see: When a north wind is aroused, Assembly of Israel is received by the left and they join as one, and She settles in the arm, in Her place. The blessed Holy One comes to delight with the righteous in the Garden of Eden; and whoever awakens then to study Torah participates with Her—for She sits with all Her cohorts and praises the supernal King—and all those engaged in the celebration of Torah are all recorded among the members of the palace and called by name, and these are distinguished during the day.[6]

and gems. In the *Zohar*, *aḥmeta* can refer to a treasure-house, treasury, archive, or ledger.

See *Pirqei de-Rabbi Eli'ezer* (ed. Friedlander) 50; *Zohar* 1:220a (standard editions); 2:97a; 3:149b, 154b, 166b, 172a; *Bei'ur ha-Millim ha-Zarot*, 173, s.v. *aḥmeta*; *Derekh Emet*; *Nitsotsei Orot*; Liebes, "Shimmushan shel Millim," 17–18; idem, *Peraqim*, 346.

6. **When a north wind is aroused . . .** At midnight, when the divine couple begins to unite. *Shekhinah* (known as Assembly of Israel) is embraced by *Gevurah* (the divine left arm), symbolized by the direction north, and the blessed Holy One delights with the souls of the righteous in the Garden of Eden. This is an auspicious time for devotees to rise from sleep and engage in Torah, thereby participating with *Shekhinah* in praising the Divine King.

See BT *Berakhot* 3b, in the name of Rabbi Shim'on the Ḥasid: "There was a harp suspended above [King] David's bed. As soon as midnight arrived, a north wind came and blew upon it, and it played by itself. He immediately arose and engaged in Torah until the break of dawn." See Psalms 119:62.

In the *Zohar* this legendary custom is expanded into a ritual, which parallels the midnight vigil common among Christian monks from early medieval times. In *Zohar* 3:119a, Rabbi Yehudah may be alluding to the Christian practice: ". . . the nations of the world, whom I have seen in the same manner." See *Zohar* 1:92b; Vol. 2, pp. 82–83, nn. 632–35.

On the passage in *Berakhot* and the midnight ritual, see also JT *Berakhot* 1:1, 2d; *Sifra, Beḥuqqotai* 3:3, 111b; *Tanḥuma* (Buber), *Beha'alotekha* 19; *Aggadat Bereshit* 23:5; BT *Sanhedrin* 102a; 2 Enoch 8:3; *Zohar* 1:10b, 72a, 77a–b, 82b, 92a–b, 136a–b, 178a–b, 194b, 206b–207b, 231a–232a, 242b; 2:26b–27a, 30a, 36b, 46a, 56b–57a, 67b, 130a–b, 136a, 173b, 195b–196a, 209a; 3:11a, 12b–13a, 21b–22b, 23b, 44a–b, 49b, 52b, 65a, 67b–68a, 81a, 90a, 107b–108a, 113a–b, 119a, 166b, 171b, 193a–b, 213a–b, 260a; *ZḤ* 13b–c (*MhN*), 86c (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 54; [idem?], *Seder Gan Eden*, 294 (138); Scholem, *On the Kabbalah*, 146–50; Hellner-Eshed, *A River Flows from Eden*, 121–45. See also the comment by Sherira Gaon in *Teshuvot Ge'onei Mizraḥ u-Ma'arav*, 141: "It was a custom of חסידות (*ḥasidut*), piety (or devotion), to rise at midnight and utter songs and praises." Cf. BT *Tamid* 32b, in the name of Rabbi Ḥiyya: "Whoever engages in Torah at night—*Shekhinah* faces him."

The concluding clause ("and these are distinguished during the day") may allude to the tradition recorded in BT *Ḥagigah* 12b, in the name of Resh Lakish: "To one who engages in Torah by night, the blessed Holy One extends a thread of love by day, as is said: *By day YHVH directs His love.* Why? Because *in the night His song is with me* (Psalms 42:9)." *His song* is the song of Torah. See below, pp. 501–2, n. 5.

In rabbinic literature the phrase כנסת ישראל (*Keneset Yisra'el*), "Assembly of Israel," usually denotes the people of Israel. The Midrash on the Song of Songs describes an allegorical love affair between the maiden (the earthly community of Israel) and her lover (the Holy One, blessed be He). In the *Zohar*, *Keneset Yisra'el* can refer to the earthly community but also (often primarily) to *She-*

3

"Come and see: There is one Holy Name in engraved letters, ruling from midnight on, included in the letters מ נ צ פ כ (*mem, nun, tsadi, pe, kaf*). ם (*Mem*), as has been established: לסרבה (*le-marbeh*), *of the increase of, dominion* (Isaiah 9:6).[7]

"ם (*Mem*) was concealed on this side and on that; then it was combined as two. י (*Yod*) of the Holy Name established it, sealing Her springs. After She gave birth, it was open at one head of the opening.[8]

"When the Temple was destroyed, springs were sealed on all sides. This ם (*mem*) includes other letters, totaling seven: three from this side and four from the other side. כ ל ך (*Kaf, lamed,* final *kaf*)—your mnemonic is: כלך (*Kullakh*), *All of you, is beautiful, my love; there is no blemish in you* (Song of Songs 4:7).[9]

khinah, the divine feminine counterpart of the people, the aspect of God most intimately connected with them. The lovers in the Song of Songs are pictured as a divine couple, *Tif'eret* and *Shekhinah*. For rabbinic roots of this mythical view of Assembly of Israel, see BT *Berakhot* 35b; *Pesaḥim* 118b; Liebes, *Studies in Jewish Myth*, 42–54.

4

7. **There is one Holy Name...** Rabbi Ḥiyya spells out this name below (at note 12). Here he simply says that it is associated with the letters מ נ צ פ כ (*mem, nun, tsadi, pe, kaf*). These five letters are distinguished by the fact that in addition to their normal forms they also have special final forms appearing at the end of a word. Once in the entire Bible, the final form of the letter מ (*mem*)—which is ם—appears out of place, before the end of a word, in the verse from Isaiah: לסרבה (*le-marbeh*), *of the increase of, dominion.*

On the five final letters, see BT *Shabbat* 104a: "[The final forms of the letters] מ נ צ פ כ (*mem, nun, tsadi, pe, kaf*) were declared by צופים (*tsofim*), the Seers." See JT *Megillah* 1:9, 71d; *Bereshit Rabbah* 1:11 (and Theodor's note, ad loc.); BT *Megillah* 2b; *Pirqei de-Rabbi Eli'ezer* 48; *Tanḥuma, Qoraḥ* 12; *Bemidbar Rabbah* 18:21; *Zohar* 1:101a (*ST*); *ZḤ* 66c–d (*ShS*).

In the *Zohar* the final ם (*mem*) often symbolizes *Binah*. See *Zohar* 1:34b; 2:127a–b, 135a, 180a; 3:66b, 236b, 285b; *ZḤ* 5c (*SO*), 38c, 41d, 72b–d (*ShS*). On the esoteric nature of the final ם (*mem*), see BT *Shabbat* 104a: "The Rabbis told Rabbi Yehoshu'a son of Levi: 'Children have now come to the house of study and said things unparalleled even in the days of Joshua son of Nun:... Open מ (*mem*) and closed ם (*mem*): open saying and sealed saying.'" See also Rashi, ad loc., s.v. *ma'amar patuaḥ*; *Bahir* 57–58 (84–86); Liebes, *Studies in the Zohar*, 148–50.

Regarding the strange form לסרבה (*le-marbeh*), according to a Masoretic list, this word is written as two words (לם רבה) and read as one. See *Minḥat Shai*, ad loc.; Weil, ed., *Massorah Gedolah*, 26, § 214. For modern scholarly discussion, see Driver, "Problems of the Hebrew Text and Language," 49; Wildberger, *Isaiah*, 387, 405. For rabbinic and kabbalistic interpretations, see BT *Sanhedrin* 94a; *Soferim* 7:3; *Rut Rabbah* 7:2; *Midrash Ḥaserot vi-Yterot*, 185 (*Battei Midrashot* 2:302); *Zohar* 1:34b; 3:285b; *ZḤ* 5c (*SO*), 72c (*ShS*); Liebes, *Studies in the Zohar*, 149–50.

For various interpretations of this difficult passage (extending below to note 12), see *Or Yaqar*; *Miqdash Melekh*; *Ateret Tsevi*; *Sullam*; *Matoq mi-Devash*.

8. **ם (*Mem*) was concealed...** *Binah* was concealed, including *Ḥokhmah* within Herself. *Ḥokhmah*, the primordial point, is symbolized by the letter י (*yod*). *Binah*, the Divine Mother, gave birth to all the lower *sefirot*, following which She was symbolized by the partially open form of the letter מ (*mem*).

9. **When the Temple was destroyed...**

"ן (*Nun*)—male and female, merged as one. This includes three from here and three from there, totaling six.[10]

"We have established: In these two letters—ם (*mem*), ן (*nun*)—are included twelve letters. Remove two from them: one for one letter, and one for the other.[11]

"כל"ך סעפ"א אענצ"ה (*Kaf, lamed,* final *kaf; samekh, ayin, pe, alef; alef, ayin, nun, tsadi, he*). Thus letters were engraved. This mystery is in *Ki Tetse la-Milḥamah, When You Go Out to War,* in the verse *If there is* נערה (*na'arah*), *a girl, a virgin* (Deuteronomy 22:23)—spelled נער (*na'ara*).[12]

When this catastrophe occurred, the springs of emanation issuing from *Binah* were sealed.

The seven "other letters" may correspond to the seven lower *sefirot* emerging from *Binah*. Three of these—כ ל ך (*kaf, lamed,* final *kaf*)—immediately precede the letter מ (*mem*) in the alphabet. The other four are specified below. The letters כ ל ך (*kaf, lamed,* final *kaf*) constitute the opening word of the verse in Song of Songs.

10. **ן (*Nun*)—male and female...** The final ן (*nun*) symbolizes the union of male and female.

For various interpretations of the concluding sentence, see the sources listed above, end of note 7. On the straight ן (*nun*) as symbolizing the union of male and female, see *Bahir* 56 (83); *Zohar* 1:18b–19a, 147a (*Tos*); 3:155a, 285b; *ZḤ* 70a (*ShS*).

11. **In these two letters...** The two final letters ם (*mem*) and ן (*nun*) somehow include twelve letters, namely the twelve letters of the name that follows. For other references to a Divine Name consisting of twelve letters, see below, p. 142, n. 275. For various interpretations of the concluding sentence, see the sources listed above, end of note 7.

12. **כל"ך סעפ"א אענצ"ה . . .** This particular spelling of the Holy Name follows the reading in Es3, which differs (after the first six letters) from the spelling in other manuscripts and in the printed editions. As mentioned above (note 9), the first three letters—כ ל ך (*kaf, lamed,* final *kaf*)—immediately precede the letter מ (*mem*) in the alphabet. The next three letters—ס ע פ (*samekh, ayin, pe*)—immediately follow the letter נ (*nun*) in the alphabet. (These "words" include the Hebrew punctuation mark that signals an acronym.) For various interpretations of the last letter of the middle "word" and of the significance of the entire name, see the sources listed above, end of note 7.

As mentioned above (note 7), this mysterious Name is somehow related to the letters מ נ צ פ כ (*mem, nun, tsadi, pe, kaf*); and it rules from midnight on, assuaging the element of harsh Judgment that affects *Shekhinah* during the first half of the night. 5

The final sentence refers to a peculiarity in the spelling of the biblical word נערה (*na'arah*), *a girl.* Numerous times in Genesis and Deuteronomy, this word is spelled נער (*na'ara*), without the concluding ה (*he*). Here Rabbi Ḥiyya quotes one such occurrence in the Torah portion *Ki Tetse la-Milḥamah, When You Go Out to War* (Deuteronomy 21:10–25:19). For him, the incomplete spelling alludes to the incomplete condition of *Shekhinah*, the Divine Female, who is symbolized by the letter ה (*he*). The fuller spelling—נערה (*na'arah*)—represents Her fulfilled state, which She attains after midnight.

The unusual spelling נער (*na'ara*) can also be read as נער (*na'ar*), "boy, youth," which often refers to the chief angel, Metatron. Sometimes Metatron appears as an embodiment or manifestation of *Shekhinah*, so here Rabbi Ḥiyya may be contrasting this lower manifestation—נער (*na'ar*)—with *Shekhinah*'s higher manifestation as נערה (*na'arah*).

On נער (*na'ara*) and נערה (*na'arah*), see BT *Ketubbot* 40b; *Zohar* 1:51a; 2:38b; Moses de León, *Sefer ha-Rimmon*, 115; *Minḥat Shai* on

"After night departs and morning shines, ה (*he*) ascends and is absorbed in light. Then, ידעת השחר (*yiddata ha-shaḥar*), *assigned the dawn, its place* (Job 38:12)—for surely, שחר (*shaḥar*), *dawn*, is the *place* of ה (*he*), included within it.[13]

"Come and see: Moses was the sun, and he wished to enter the Land. The blessed Holy One said to Moses, 'When light arrives, the moon is included [157a] in it. Now that you are the sun, how can sun and moon stand together? The moon shines when the sun is gathered in—but now you cannot. If you want to know about it, שלח לך (*Shelaḥ lekha*), *Send for yourself, men* (Numbers 13:1). *For yourself*—for your own sake, in order to know.'[14]

"Come and see: If you say that Moses didn't know that he would not enter the Land at this time—not so! Rather, he knew; and he wanted to know about it before he departed, so he sent these messengers. Since they did not report back properly, he did not send again, until finally the blessed Holy One showed him, as is written: *Go up to this Mount Abarim and see the land* (Numbers 27:12), and it is written *YHVH showed him the whole land*... (Deuteronomy 34:1). Not only this, but all those who were destined to arise in every single generation, all of

6

Deuteronomy 22:19. On Metatron as *na'ar* (youth, lad, [heavenly] servant), see 3 Enoch 4:10; Schäfer, *Synopse zur Hekhalot-Literatur*, §4; BT *Yevamot* 16b; *Tosafot*, ad loc., s.v. *pasuq zeh*; *Bemidbar Rabbah* 12:12; Vol. 4, p. 359, n. 563; Vol. 5, p. 350, n. 453; Tishby, *Wisdom of the Zohar*, 2:628–29; Idel, *Ben*, 130–36. On *Shekhinah* appearing as Metatron, see Vol. 3, pp. 86–87, n. 9; Vol. 5, p. 348, n. 450.

13. **After night departs...** Then *Shekhinah*, symbolized by the letter ה (*he*), ascends and is absorbed in the light of *Ḥesed*, symbolized by *the dawn*. The phrase ידעת השחר (*yiddata ha-shaḥar*), *assigned the dawn*, alludes to this unified state, when *Shekhinah*—symbolized by ה (*he*), which in this phrase represents the definite article הַ (*ha*), *the*—is included with שחר (*shaḥar*), *dawn*. In the alternative wording of the phrase, the letter ה (*he*) is separated from שחר (*shaḥar*), *dawn*, and instead joined to the preceding word: ידעתה שחר (*yiddatah shaḥar*), *assigned dawn*. See above, note 2.

14. **Moses was the sun...** Moses attained the rung of *Tif'eret*, symbolized by the sun. He wanted to enter the Promised Land, associated with *Shekhinah*, who is symbolized by the moon. However, the blessed Holy One reminded him that the light of the sun is so powerful that it absorbs and overwhelms the light of the moon. If Moses were to enter the Land, the potency of *Tif'eret* would overwhelm *Shekhinah* and prevent Her from manifesting Her light there. See Moses de León, *She'elot u-Tshuvot*, 54.

Although Moses cannot enter the Land, God tells him that he can find out about it by sending scouts (or spies). The biblical wording שחר לך (*Shelaḥ lekha*), *Send for yourself*, now implies: "Send for your own sake."

On the significance of *for yourself* in this verse, see BT *Sotah* 34b; *Seder Eliyyahu Rabbah* 27, p. 144; *Tanḥuma, Shelaḥ* 1, 4, 5; *Tanḥuma* (Buber), *Shelaḥ* 1, 4, 8; *Bemidbar Rabbah* 16:1, 4, 8; Rashi, ad loc. Cf. Rashi on Genesis 12:1; *Zohar* 1:77b–78a; 254b (*Hash*); 2:32a, 219a–b; 3:17b (Vol. 7, p. 107, n. 326); *ZḤ* 71b (*ShS*). For the full verse, see above, note 1.

On the light of the sun as obscuring the light of the moon, see *Bereshit Rabbah* 6:3; BT *Ḥullin* 60b; *Pesiqta de-Rav Kahana* 5:14; *Pesiqta Rabbati* 15, 78a; Moses de León, *She'elot u-Tshuvot*, 54; Liebes, *Pulḥan ha-Shaḥar*, 149.

them He showed to Moses—as has been said, and as the Companions have established.[15]

"As Moses began to send them, what did he say? היש בה עץ (*Ha-yesh bah ets*), *Is there a tree in it?* (Numbers 13:20). Now, what was he saying? If you think that he didn't know—well, further on this matter will be discussed; but here Moses said, '*Is there a tree in it?* Then I know that I will enter there.' What is this tree? The Tree of Life. And it was not there, but rather in the terrestrial Garden of Eden. He said, '*Is there* this *tree in it?* Then I will enter there. And if not, I cannot.'"[16]

Rabbi Ḥiyya said, "*They found a man gathering* עצים (*etsim*), *wood, on the Sabbath day* (Numbers 15:32). What is meant here by *etsim*, and who is this person? Well, this is Zelophehad, and he was examining these trees carefully: which of them is greater than the other? He showed no concern for the glory of his Lord and switched one Sabbath for the other, as is written: *rather,* בחטאו (*ve-ḥet'o*), *for his own sin, he died* (Numbers 27:3)—ו בחטא (*ve-ḥet vav*), *for the sin of* vav, *he died.* Mystery of all: surely, *gathering* etsim, *trees.* Consequently, his judgment was concealed—not stated explicitly like other judgments—because this matter must remain in secrecy, sealed and not revealed. So it was not mentioned openly, and the blessed Holy One glorified His glory."[17] 7

15. **If you say that Moses didn't know...** Rather, he did know—even prior to sending out the scouts—that he would die before entering the Promised Land.

According to the verses quoted here, God showed Moses the Land from Mount Abarim (probably the mountain range east of the Dead Sea) or Mount Nebo (one of the range's prominent peaks). Cf. Deuteronomy 32:49. In midrashic sources, Moses' view expands into a vision of all generations.

See *Sifrei,* Numbers 139; *Sifrei,* Deuteronomy 357; *Midrash Tanna'im,* Deuteronomy 32:52; *Tanḥuma, Mas'ei* 4; *Tanḥuma* (Buber), *Mas'ei* 3; *Bemidbar Rabbah* 23:5; *Zohar* 1:227b; Moses de León, *Sefer ha-Rimmon,* 352. Cf. *Mekhilta, Beshallaḥ* 2; *Sifrei,* Numbers 136; *Sifrei,* Deuteronomy 138; *Vayiqra Rabbah* 26:7; *Seder Eliyyahu Zuta* 6, p. 183; *Tanḥuma, Emor* 2; *Tanḥuma* (Buber), *Emor* 4; *Shemot Rabbah* 40:2; *Midrash ha-Gadol,* Exodus 4:13. On Moses' knowing that he was going to die, see Vol. 8, p. 540, n. 160.

16. **היש בה עץ (*Ha-yesh bah ets*), *Is there a tree in it?*...** Moses certainly knew that there were trees in the land of Canaan, so his question must refer to a more lofty tree, namely the Tree of Life.

The clause "further on this matter will be discussed" refers to *Zohar* 3:158b (below at notes 54–57). The full verse in Numbers reads: "*What is the land like, is it fat or lean?* היש בה עץ (*Ha-yesh bah* ets), *Are there trees in it* [literally: *Is there a tree in it*], *or not? Exert yourselves* [or: *Summon your strength*; *Be courageous*] *and take some of the fruit of the land.*" *And the season was the season of the first ripe grapes.*

17. ***They found a man gathering* עצים (*etsim*), *wood*...** The simple sense of *etsim* in this verse is obviously *wood*, but here Rabbi Ḥiyya plays on its other meaning: "trees."

The Bible does not record the name of the Sabbath wood-gatherer, but according to rabbinic tradition it was Zelophehad son

Rabbi Yose said, "He was *gathering* other *trees* together with *the Sabbath*, and he received a timely punishment and his sin was purged. So Moses had difficulty in judging his daughters, since he did not know if he had been purged—so his daughters could have an inherited share—or not. As soon as He mentioned his name, it was evident that his sin was expiated.[18]

of Hepher, who died without sons and whose five daughters then approached Moses, asking that their father's inheritance be granted to them. See Numbers 27:1–11.

Here Rabbi Ḥiyya is playing on מקשש (*meqoshesh*), *gathering*, and מקיש (*maqqish*), "comparing." Zelophehad was thus comparing two sefirotic trees: the Tree of Life (symbolizing *Tif'eret*) and the Tree of Knowledge (symbolizing *Shekhinah*). *Tif'eret* is identified with the Sabbath day, while *Shekhinah* represents Sabbath eve. Zelophehad's sin was that he "switched one Sabbath for the other," apparently meaning that he elevated the status of *Shekhinah* above *Tif'eret*, thereby blemishing the latter. The description of Zelophehad by his daughters in Numbers 27—בחטאו (*ve-ḥet'o*), *for his own sin, he died*—now implies that he died בחטא ו (*ve-ḥet vav*), *for the sin of vav*, that is, for sinning against *Tif'eret*, who is symbolized by the letter ו (*vav*).

Zelophehad's sin resembles the sin of Adam, who ate from the Tree of Knowledge, whereas according to the *Zohar* he should have united this Tree (*Shekhinah*) with the Tree of Life (*Tif'eret*). Through his tragic error, Adam separated *Shekhinah* from Her partner and brought death into the world. This type of sin is sometimes referred to as *qitsuts ba-neti'ot*, "severing the saplings." See Vol. 1, pp. 222–23, n. 937; below, note 22.

The grave and mysterious nature of Zelophehad's sin explains why "his judgment was concealed" and his punishment was not stated earlier in the Torah—as indicated by Numbers 15:34: *They placed him under guard, for it had not been specified what should be done to him.*

On Zelophehad as the Sabbath wood-gatherer, see *Sifrei*, Numbers 105, 113, 133; *Sifrei Zuta* 15:32; 27:3; BT *Shabbat* 96b; *Zohar* 3:176b, 205b. On the nature of Adam's sin, see *Zohar* 1:12b, 35b–36a, 51a–52a, 53b, 221a–b; 2:194a–b; 3:86b, 107a–b, 122a; Scholem, *Major Trends*, 231–32, 236, 404–5, n. 105; Tishby, *Wisdom of the Zohar*, 1:373–76; Vol. 1, p. 298, n. 1438.

Numbers 15:32 reads in full: *The Children of Israel were in the desert, and they found a man gathering* עצים (*etsim*), *wood, on the Sabbath day.* The full verse in Numbers 27, spoken by Zelophehad's daughters, reads: *Our father died in the desert, and he was not part of the group that banded together against YHVH along with Korah's group; rather, for his own sin he died, and he had no sons.*

18. **He was *gathering* other *trees* . . .** Rabbi Yose offers a different interpretation: that Zelophehad was *gathering* (or comparing) other *trees*—namely other forces—with the sefirotic *Sabbath*. These "other *trees*" are angelic or demonic forces that rule on the weekdays (empowered by *Shekhinah*), while the sefirotic *Sabbath* is either *Tif'eret* or *Shekhinah*. Zelophehad compared or confused the "other *trees*" with the divine Sabbath. See *Zohar* 3:176b. For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

According to Numbers 27:5, since Moses didn't know how to respond to Zelophehad's daughters' plea to receive their father's inheritance, he *brought forward their case before YHVH*. Rabbi Yose explains that Moses did so because he didn't know whether Zelophehad's sefirotic sin had been purged by his being stoned to death (see Numbers 15:35–36). Only such purging would allow for his hereditary holding to be granted to his daughters. Once God mentioned Zelophehad's name, Moses realized that his sin had been purged, since God mentions the names

"Come and see: There are two Trees, one above and one below: in this one, death; in that one, life. Whoever switches them brings death upon himself in this world and has no share in that world. Of this Solomon said *If you find honey, eat just enough, lest you have your fill and vomit it up* (Proverbs 25:16).[19]

"The Ark and Torah exist as one; Torah is essence, the Ark a house. Therefore ארון (*aron*), Ark, is always spelled deficiently, without a ו (*vav*): ארן (*aron*), *the Ark of, the Covenant*; ארן (*aron*), *the Ark of, the Testimony.*[20]

"אהרן (*Aharon*), Aaron, is always the right arm, except once where it is written *These are the reckonings that Moses and Aaron reckoned* (Numbers 1:44)—dotted above."[21]

of only the righteous. See Numbers 27:6–7: *YHVH said to Moses, "Rightly do the daughters of Zelophehad speak. You shall surely give them a hereditary holding among their father's brothers and you shall transfer their father's estate to them."*

19. **There are two Trees...** *Tif'eret* is the Tree of Life, while *Shekhinah* is the Tree of Knowledge. This second tree is also known as the Tree of Death, because when Adam and Eve ate of its fruit, death ensued. When *Shekhinah* is separated from the other *sefirot*, She becomes vulnerable to demonic forces and can transmit death and destruction; so She is then called the Tree of Death.

Whoever switches the two sefirotic trees, elevating *Shekhinah* above *Tif'eret*, commits a fatal sin and loses his share in the world that is coming.

The verse in Proverbs appears in the famous story about four sages who entered the *pardes* (the mystical "orchard"). One of them, Ben Zoma (or according to other sources, Ben Azzai), "glimpsed and was stricken [perhaps mentally]. Of him is written *If you find honey, eat just enough, lest you have your fill and vomit it up.*" See *Tosefta Ḥagigah* 2:3; JT *Ḥagigah* 2:1, 77b; BT *Ḥagigah* 14b; *Shir ha-Shirim Rabbah* on 1:4; *Midrash Mishlei* 25:16.

On the Tree of Death, see *Seder Eliyyahu Rabbah* 5, p. 24; Tishby, *Wisdom of the Zohar*, 1:375–76. Cf. Genesis 2:17: *But from the tree of knowledge of good and evil, you shall not eat, for on the day that you eat from it, you will surely die.* According to *Miqdash Melekh*, this paragraph represents the continuation of Rabbi Ḥiyya's remarks (above at note 17).

20. **The Ark and Torah exist as one...** The Ark symbolizes *Shekhinah*, who receives or contains *Tif'eret*, the core of the lower *sefirot*, symbolized by Torah. The "deficient" spelling ארן (*aron*), without a ו (*vav*), indicates that by Herself *Shekhinah* lacks *Tif'eret*, who is symbolized by the letter *vav*.

Actually, according to the Masoretic text, in the phrase *the Ark of the Covenant* the word ארון (*aron*), *the Ark of*, is always spelled with a *vav*. As for the phrase *the Ark of the Testimony*, the "defective" spelling ארן (*aron*), *the Ark of*, appears three times, whereas the full spelling ארון (*aron*), *the Ark of*, appears nine times. When the expression *the Ark* appears on its own (not in a construct state), it is always spelled defectively—הארן (*ha-aron*)—in the Torah itself, whereas throughout the rest of the Bible it is always spelled in full: הארון (*ha-aron*). See *Midrash Ḥaserot vi-Yterot*, 73, 88 (*Battei Midrashot*, 2:262, 268); *Minḥat Shai* on Exodus 25:22.

21. **אהרן (*Aharon*), Aaron, is always the right arm...** Aaron symbolizes *Ḥesed*, the divine right arm, except for one verse relating to the census. Here Aaron symbolizes *Shekhinah*, and Moses symbolizes *Tif'eret*. This special instance is marked by an unusual feature in the Masoretic text: all the letters of the word ואהרן (*ve-aharon*), *and*

Rabbi Yitsḥak said, "Moses grasped the Tree of Life; so he wanted to know whether it was located in the Land or not. Therefore he said *Summon your strength and take some of the fruit of the land* (Numbers 13:20), for the Tree of Life is desirable to all; but they brought back only grapes, pomegranates, and figs, hanging from and attached to another Tree.[22]

"Come and see: *Send for yourself men*—for your own sake."[23]

Rabbi Yehudah opened, "*Like the chill of snow on a harvest day, a faithful envoy to his senders: he restores his master's soul* (Proverbs 25:13). *Like the chill of snow on a harvest day*—benefiting body and soul.

"*A faithful envoy to his senders*—Caleb and Phinehas, who were faithful messengers of Joshua.[24]

Aaron, are dotted above—implying that here אהרן (*aharon*), Aaron, functions differently,
10 as ארן (*aron*), Ark, symbolizing *Shekhinah*.

Actually, the dotted word ואהרן (*ve-aharon*), *and Aaron*, appears in Numbers 3:39, which reads in full: *All the reckonings of the Levites that Moses and Aaron reckoned according to the word of YHVH by their clans, every male from a month old and up—twenty-two thousand.* Here, the *Zohar* quotes instead Numbers 1:44, which reads in full: *These are the reckonings that Moses and Aaron and the chieftains of Israel made, twelve men, one man for each father's house they were.*

On the ten instances of dotted letters in the Torah, see *Sifrei*, Numbers 69; *Bereshit Rabbah* 78:9; *Shir ha-Shirim Rabbah* on 7:5; BT *Bava Metsi'a* 87a; *Soferim* 6:3; *Avot de-Rabbi Natan* A, 34; B, 37; *Pirqei de-Rabbi Eli'ezer* (ed. Friedlander), 37; *Tanḥuma, Vayishlaḥ* 4; *Midrash Mishlei* 26:24; *Bemidbar Rabbah* 3:13; *Sekhel Tov*, Genesis 33:4; *Zohar* 1:171b; 2:124b. On the dotted *he* of *reḥoqah*, see also M *Pesaḥim* 9:2; *Tosefta Pesaḥim* 8:3; JT *Pesaḥim* 9:2, 36d. On the significance of dotted letters, see Lieberman, *Hellenism in Jewish Palestine*, 43–46.

22. **Moses grasped the Tree of Life...** He attained the rung of *Tif'eret*, symbolized by this Tree. However, the scouts brought back fruit from another Tree, corresponding to the Tree of Knowledge, symbolizing *Shekhinah*. Their act resembles the sin of Adam, who ate from the Tree of Knowledge, whereas according to the *Zohar* he should have united this Tree (*Shekhinah*) with the Tree of Life (*Tif'eret*). Through his tragic error, Adam separated *Shekhinah* from Her partner and brought death into the world, just as the scouts brought death upon the Israelites. See above, note 17.

On the clause "for the Tree of Life is desirable to all," see the description of the Tree of Knowledge in Genesis 3:6: *The woman saw that the tree was good for eating and attractive to the eyes and the tree was desirable to look at* [or: *to contemplate*; *to bring wisdom*], *and she took of its fruit and ate, and she also gave to her man with her, and he ate.* Cf. the description of all the trees in the Garden in Genesis 2:9: *YHVH Elohim caused to sprout from the soil every tree desirable to look at and good for food, and the Tree of Life in the midst of the garden, and the Tree of Knowledge of good and evil.*

On Moses wanting to know whether the Tree of Life was located in the Land, see above at note 16. On the fruit brought back by the scouts, see Numbers 13:23, 27. On the nature of Adam's sin, see above, note 17. For the full verse in Numbers, see above, note 16.

23. **for your own sake** To find out which Tree is in the Land. See above, notes 14, 16.

24. **Caleb and Phinehas...** The two spies sent later by Joshua to scout out Jericho

"*He restores his master's soul*—for they restored *Shekhinah* to dwell among Israel, and She did not depart from them.[25]

"Those whom Moses sent caused weeping for later generations, caused many thousands and myriads to perish from Israel, and caused *Shekhinah* to depart from the Land, from the midst of Israel. Whereas those whom Joshua sent—*he restores his master's soul.*"[26]

Rabbi Ḥizkiyah and Rabbi Yeisa were walking on the way. Rabbi Yeisa said to Rabbi Ḥizkiyah, "I see by your face that a thought possesses you."[27]

He replied, "Surely, I am pondering this verse, since Solomon said *For the fate of human beings and the fate of the beast is all a single fate. As one dies, so dies the other, and all have a single spirit, and the human's advantage over the beast is nothing, for all is mere breath* (Ecclesiastes 3:19). Yet we have learned that all the words of King Solomon are sealed in rungs of wisdom. If so, this verse should be examined, for it provides an opening for those who are not scions of [157b] faith."[28]

are not named in the Bible (Joshua 2:1), but according to midrashic tradition they were Caleb and Phinehas. See *Tanḥuma, Shelaḥ* 1; *Tanḥuma* (Buber), *Shelaḥ* 1; *Bemidbar Rabbah* 16:1.

25. ***He restores his master's soul*...** One of *Shekhinah*'s many names is *soul.* In this verse, according to Rabbi Yehudah, She appears as the *soul* of *Tif'eret*, Her *master.* By fulfilling their mission, Joshua's two faithful spies restored *Shekhinah* to Her people.

26. **Those whom Moses sent...** Of the twelve tribal chieftains sent by Moses to scout out the land of Canaan, only Caleb and Joshua returned with a favorable report, insisting that God would enable the Israelites to prevail against the Canaanites. The other ten came back terrified and convinced the people that they could not succeed in conquering the land. The people wept and then complained bitterly to Moses and Aaron: *If only we had died in the land of Egypt, or if only we had died in this desert! Why is YHVH bringing us to this land to fall by the sword? ...Isn't it better for us to go back to Egypt?* (Numbers 14:2–3). When Joshua and Caleb insisted that God would ensure victory, the angry people threatened to kill them. Then God decreed that all the Israelites above the age of twenty would indeed die in the desert, except for the two virtuous scouts.

The phrase "weeping for later generations" derives from a midrashic interpretation of the verse describing how the people wept when they heard the negative report of the scouts: *The whole community lifted their voice and put it forth, and the people wept on that night* (Numbers 14:1). See BT *Ta'anit* 29a, in the name of Rabbi Yoḥanan: "That night was the night of the ninth of Ab. The blessed Holy One said to them, 'You have wept for nothing [since I will help to conquer the land of Canaan], but I designate for you a weeping for generations.'" The ninth of Ab is traditionally considered the date on which both the First and Second Temples were later destroyed.

See JT *Ta'anit* 4:6, 68d; *Eikhah Rabbah* (Buber) 1:1; BT *Sotah* 35a, *Sanhedrin* 104b; *Seder Eliyyahu Rabbah* 27, p. 145; 28, pp. 154–55; *Tanḥuma, Shelaḥ* 12; *Tanḥuma* (Buber), *Shelaḥ* 21; *Bemidbar Rabbah* 16:20. Cf. Psalms 106:24–27.

27. **I see by your face...** For similar statements, see *Zohar* 1:96b, 127b (*MhN*); 3:6a, 298a; *ZḤ* 72a (*ShS*), 89c (*MhN, Rut*).

28. ***For the fate of human beings*...** This verse undermines traditional belief by

He said to him, "Certainly so! This needs to be understood and examined."

Just then, they saw a man approaching. He asked them for water, since he was thirsty and weary from the intensity of the sun.

They said to him, "Who are you?"

He replied, "I'm a Jew, and I'm weary and thirsty."

They said to him, "Have you been toiling in Torah?"

He replied, "Before sharing words with you, I'll climb this mountain, where there's some water, and I'll drink."

Rabbi Yeisa took out a canteen full of water and gave it to him. He said, "We'll go up with you for water. Have a drink."[29]

After he drank, they climbed the mountain and found a slender ribbon of water and filled one waterskin. They sat down.[30]

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implying that chance determines everything, and that there is no divine providence, reward and punishment, or immortality of the soul. If Solomon's words are supposedly profound, how can this verse be explained when it seems to promote heretical notions?

It was precisely verses such as this one that caused the rabbinic sages to question the sanctity or full canonical status of Ecclesiastes, or to consider withdrawing it from public use because "they found within it words tending toward heresy."

See M *Eduyyot* 5:3, *Yadayim* 3:5; *Tosefta Yadayim* 2:14; *Vayiqra Rabbah* 28:1; BT *Shabbat* 30b, *Megillah* 7a; *Pesiqta de-Rav Kahana* 8:1; 24:14; *Qohelet Rabbah* on 1:3; 11:9; *Pesiqta Rabbati* 18, 90b; *Midrash Mishlei* 25:1. Cf. BT *Shabbat* 30a; *Zohar* 1:195a, 196b, 223a–b; 2:29a, 39a, 59a, 145a; 3:64a–b, 155b–156a, 177b–178a, 182a–b. For a close parallel to this *Zohar* passage, see Moses de León, *Mishkan ha-Edut*, 123–25; Bar-Asher, "Sama'el u-Nqevato," 561–64.

The book of Ecclesiastes is traditionally ascribed to the wise King Solomon. (Cf. Ecclesiastes 1:1, 12.) The full verse here reads: *For* מקרה (*miqreh*), *the fate of, human beings and the fate of the beast is a single fate. As one dies, so dies the other, and all have a single spirit, and the human's advantage over the beast is nothing, for all is* הבל (*havel*), *mere breath.*

The term מקרה (*miqreh*), means "what happens, what befalls someone, incident, accident, chance, fate (though not something preordained)." In Ecclesiastes, *miqreh* refers to the universal fate of death. The sense of "chance" figures significantly below. (Cf. 1 Samuel 6:9; Ruth 2:3.)

The phrase *mere breath* renders הבל (*havel*), which means "breath, vapor," and (especially in Ecclesiastes) "futility; that which is meaningless, trivial, empty, and fleeting." Instead of *is a single fate*, the *Zohar* here reads *is all a single fate*. For a mystical reinterpretation of *the human's advantage over the beast is nothing*, see Moses de León, *Sheqel ha-Qodesh*, 20 (24); Matt, *Essential Kabbalah*, 69.

29. **a canteen . . .** זפירא (*Zafira*), a Zoharic neologism, apparently a metathesis of Arabic *ẓarifa*, "container, receptacle" (a cognate of *ẓarf*, "container"). Perhaps, *zafira* also reflects the Arabic root *sfr*, "to travel." See *Bei'ur ha-Millim ha-Zarot*, 177, s.v. *zafira*; *Derekh Emet*; Liebes, *Peraqim*, 349–50.

30. **waterskin . . .** קטפורא (*Qatpora*), another Zoharic neologism, which embraces several meanings, including "waterskin, wineskin." See *Zohar* 1:33a, 72a, 197b; 2:31a; *Derekh Emet*; Liebes, *Peraqim*, 349–50. Cf. Psalms 119:83.

That man said to them, "Now, ask! For I've engaged in Torah through a son of mine whom I put in school. Thanks to him, I've gained some Torah."

Rabbi Ḥizkiyah said, "If it's through your son, that's fine. But I see that the matter in which we are immersed must be raised elsewhere."[31]

That man said, "Speak your word, for sometimes in a poor man's undergarment you'll find a pearl."[32]

He quoted to him the verse spoken by Solomon, and told him about it.[33]

He said to them, "How are you distinguished from other people who don't know?"

They replied, "So how?"[34]

He said, "This is why Solomon spoke the verse. He wasn't saying this on his own, like his other words; rather, he was repeating the words of fools of the world, who talk like this. What do they say? *For* מקרה (*miqreh*), *the fate of, human beings and miqreh, the fate of, the beast* [*is a single miqreh, fate*]. Fools who neither know nor ponder wisdom say that this world proceeds במקרה (*be-miqreh*), by chance, and that the blessed Holy One has no concern for them; rather, *the fate of human beings and the fate of the beast is all a single fate.*[35]

"When Solomon looked upon these fools who say this, he called them *beast*, since they make themselves actual beasts by saying these things. How do we

31. **If it's through your son...** Rabbi Ḥizkiyah offers mild praise for the fact that the anonymous Jew has picked up a bit of Torah from his boy, but he concludes that he and Rabbi Yeisa will have to find someone far more learned in order to resolve the problematical verse in Ecclesiastes.

32. **sometimes in a poor man's undergarment...** Wisdom may be found in unexpected places and people.

See [Moses de León?], *Orḥot Ḥayyim*, par. 20: "Do not scorn any person, for several pearls may be found in a poor man's undergarment." Cf. *Zohar* 2:95a: "That donkey-driver, is he here? For sometimes in those empty ones, you may discover bells of gold!" See also BT *Nedarim* 81a; *Shemot Rabbah* 23:10; and M *Avot* 4:1, in the name of Ben Zoma: "Who is wise? One who learns from every person."

The word "undergarment" renders אפרקסית (*apparaqsit*), based on the rabbinic terms אפרקסות (*apparaqsut*) or אפיקרסין (*appiqarsin*), which derive either from Greek *epikarsion*, "transversely woven garment," or (via metathesis) from *episarkion*, "underwear, shirt." See *Tosefta Berakhot* 2:15; JT *Berakhot* 2:2, 4c; *Pesiqta de-Rav Kahana* 2:7; BT *Berakhot* 23b, 24b; *Arukh ha-Shalem*, s.v. *appiqarsiyan*; Rashi on BT *Berakhot* 23b, s.v. *be-apparaqsuteih*; Maimonides, *Mishneh Torah, Hilkhot Avel* 8:3; *Nitsotsei Orot*; Lieberman, "Roman Legal Institutions in Early Rabbinics," 2; idem, *Tosefta ki-Fshutah*, 1:23.

33. **told him about it** About how problematical it sounded. See above, note 28.

34. **So how?** That is, "So how are we distinguished?" Or, "So how, then, do you interpret the verse?"

35. **He wasn't saying this on his own...** Whereas most of Ecclesiastes conveys Solomon's own words, here he was quoting fools. Cf. Ibn Ezra, ad loc.

As mentioned above (note 28), the term מקרה (*miqreh*), *fate*, can also mean "chance." Instead of *is a single fate*, the *Zohar* here reads *is all a single fate.*

know? The preceding verse proves it, as is written: *I said in my heart in regard to human beings, 'God has sifted them out to show that they themselves are nothing but beasts'* (Ecclesiastes 3:18). *I said in my heart*—and I intended to examine this. To examine what? על דברת (*Al divrat*), *concerning the speech of, human beings*—concerning those words of foolishness that they utter.[36]

"*God has sifted them out*—all alone, so that they won't join with other people who have faith.[37]

"*To show that they themselves are nothing but beasts*—those scions of faith will see that they are really beasts and their minds like beasts. *Themselves*—all alone, so as not to draw the scions of faith into this foolish opinion. So, *themselves*, and not affecting others.

"What is their opinion? *For the fate of human beings and the fate of the beast is all a single fate. As one dies, so dies the other, and all have a single spirit, and the human's advantage over the beast is nothing* (ibid., 19). May the spirit of those beasts expire—those fools, those faithless ones! Woe to them, woe to their souls! Better for them if they had never come into the world![38]

14

"And how did Solomon answer them? With the following verse: *Who knows if the human spirit rises upward and if the beast's spirit descends to the earth?* (ibid., 21). *Who knows?*—among those fools, who do not know the glory of the supernal King and do not gaze upon Torah.

"*If the human spirit rises upward*—to a sublime place, a precious place, a holy place; to be nourished by supernal radiance, by radiance of the Holy King; to be bound in the Bundle of Life and appear before the Holy King as a pure עולה (*olah*), ascent offering, surely; *she is* העולה (*ha-olah*), *the very ascent offering*

36. **he called them *beast*...** As implied by the preceding verse in Ecclesiastes, which reads in full: *I said in my heart* על דברת (*al divrat*), *in regard to, human beings, "God has sifted them out* [or: *has tested them*] *to show that they themselves are nothing but beasts."* Here, the traveling Jew construes *al divrat* as *concerning the speech of* (foolish *human beings*).

37. **so that they won't join with other people...** Whom they might corrupt with their foolishness.

38. **What is their opinion?...** That is, "What, according to Solomon, was the opinion of the fools?" See above, note 35.

Here the anonymous Jew is polemicizing against the heretical view that chance determines everything, and that there is no divine providence, reward and punishment, or immortality of the soul. Such radical views were current in thirteenth-century Spain. See above, note 28; Tishby, *Wisdom of the Zohar*, 1:423.

The curse תיפח רוחיה (*tippaḥ ruḥeih*), "May his spirit expire!" (appearing often in rabbinic literature) is equivalent to "May he breathe his last!" "May he drop dead!" See *Zohar* 1:238b; 3:105a, 106a, 149b, 152a, 199b; Moses de León, *Mishkan ha-Edut*, 101–2.

On the concluding sentence, see M *Ḥagigah* 2:1: "Whoever shows no concern for the glory of his Maker, better for him if he had never come into the world!"

(Leviticus 6:2); העולה היא למעלה (*ha-olah hi le-ma'lah*), *if she rises upward* (Ecclesiastes 3:21).[39]

"*And if the beast's spirit descends to the earth*—to that certain place. But as for the human being—of whom is written *In the image of God He made the human* (Genesis 9:6); and similarly, *The spirit of a human is the lamp of YHVH* (Proverbs 20:27)—how can those faithless fools say that *they have a single spirit* (Ecclesiastes 3:19)? May their spirit expire! Of them is written *They will be like chaff before the wind, YHVH's angel driving them on* (Psalms 35:5). These will remain in Hell among the lower levels, and will not ascend for generations upon generations. Of them is written *Let sinners vanish from the earth and the wicked be no more. Bless, O my soul, YHVH, Hallelujah!* (Psalms 104:35)."[40]

Rabbi Ḥizkiyah and Rabbi Yeisa came and kissed his head. They said, "So much was within you, and we didn't know! Happy is the moment when we met you!" [158a]

15

39. ***If the human spirit rises upward...*** After death, the soul of a righteous person returns to her divine source. See *Qohelet Rabbah* on 3:21.

The anonymous Jew associates the verbal participle in the clause העולה היא למעלה (*ha-olah hi le-ma'lah*), *if she rises upward*, with the noun עולה (*olah*), "ascent offering." He is alluding to the tradition that the archangel Michael offers up the souls of the righteous to God.

See *Araqim*, in *Otsar Midrashim*, ed. Eisenstein, 1:70a (cf. *Otsar Midrashim*, 1:104a; *Beit ha-Midrash*, 5:63); *Tosafot, Menaḥot* 110a, s.v. *u-Mikhael*; *Zohar* 1:80a (*ST*), 81a (*ST*); 2:37b, 211b, 247a (*Heikh*); 3:33a (*RM*), 53a; *ZḤ* 21a (*MhN*), 24b (*MhN*), 25a (*MhN*); [Moses de León?], *Seder Gan Eden*, 292 (137); Margaliot, *Mal'akhei Elyon*, 114–16. Cf. *Zohar* 2:119b (*RM*), 213b, 229a; 3:29b (*RM*). See also BT *Ḥagigah* 12b, *Zevaḥim* 62a, *Menaḥot* 110a; *Midrash Tehillim* 134:1.

The phrase "Bundle of Life" derives from 1 Samuel 25:29 (recording Abigail's blessing to David), which reads: *If a person rises to pursue you, to seek your life, the soul of my lord will be bound in the bundle of life with YHVH your God, and the soul of your enemies He will sling from the hollow of a sling.* In the *Zohar*, *Shekhinah* is often called Bundle of Life. See 1:65b, 209a, 224b; 2:11a, 36b, 59a, 142b; 3:24b, 70b, 71b, 90b, 92a, 139a (*IR*), 159b, 182b; Moses de León, *Sefer ha-Rimmon*, 123; idem, *Sefer ha-Mishqal*, 57; idem, *Sheqel ha-Qodesh*, 60–61 (75–76).

The full verse in Leviticus reads: *Command Aaron and his sons, saying, "This is the teaching of* העולה (*ha-olah*), *the ascent offering. It* [or: *She*] *is the very ascent offering* [or: *It is that which ascends*] *upon its hearth on the altar all night till morning, and the fire of the altar shall keep burning on it."* The ascent offering was totally consumed by fire. On the phrase "a pure עולה (*olah*)," cf. Leviticus 1:10; 23:12; Numbers 6:14.

40. **to that certain place...** Namely, to Hell, the destination of *the beast's spirit*, that is, the soul of a fool or a wicked person—as opposed to "the (righteous) human being." See *Qohelet Rabbah* on 3:21.

The full verse in Proverbs reads: *The breath* [or: *life-breath, spirit, soul*] *of a human is the lamp of YHVH, searching all the inward chambers* [literally: *the chambers of the belly*]. The verse in Ecclesiastes reads: *and all have a single spirit.* Here the *Zohar* reads: *they have a single spirit.* For the full verse, see above at note 28.

He said further, "Did Solomon wonder about this alone? Look, in another place he spoke similarly!"[41]

He opened, saying, "*This is evil in all that is done under the sun* (Ecclesiastes 9:3). *This is evil*, surely! What is meant by *this is evil*? That such a person does not abide with the blessed Holy One and has no share in the world that is coming, as is written: *For You are not a God delighting in wickedness; evil cannot abide with You* (Psalms 5:5). Of this he said *This is evil*, for he will have no dwelling above.[42]

"*That a single fate awaits all, and also the heart of human beings is full of evil* (Ecclesiastes 9:3). Consequently, *there is madness in their hearts while they live* (ibid.)—foolishness is embedded in their hearts; they are lacking faith and have no share in the blessed Holy One or among those scions of faith, neither in this world nor in the other world, as is written: *and afterward—off to the dead!* (ibid.).[43]

"Come and see: The blessed Holy One warned the inhabitants of the world, saying, *Choose life, so that you may live* (Deuteronomy 30:19)—in this world and
16 in the world that is coming, and [true] life is in that world. Those wicked faith-

41. **in another place he spoke similarly** Of a single fate awaiting all.

42. ***This is evil...*** The full verse reads: *This is evil* [or: *the evil*] *in all that is done under the sun: that a single fate awaits all, and also the heart of human beings is full of evil, and there is mad revelry* [or: *madness*] *in their hearts while they live, and afterward—off to the dead!*

The anonymous Jew interprets this to mean that the fool who thinks *that a single fate awaits all* is considered *evil*. Any such person cannot abide with God and forfeits his share in the world that is coming, so of him Solomon says *This* [one] *is evil*.

In rabbinic literature, the word *evil* in Psalm 5 is associated specifically with sexual sin. See BT *Niddah* 13b, in the name of Rabbi Ammi: "Whoever brings himself into the grip of [lustful] fantasy is barred from the domain of the blessed Holy One. Here is written [*What he did*] *was evil in the eyes of YHVH* (Genesis 38:10), and there is written *You are not a God delighting in wickedness; evil cannot abide with You* (Psalms 5:5)." Rabbi Ammi bases his teaching on an analogy between the word *evil* in the verse from Genesis (referring to Onan's sin of wasting seed) and the same word in Psalm 5.

The version of this *Zohar* passage as it appears here follows numerous manuscripts and the early printed editions (Mantua and Cremona). The text in *Or Yaqar* preserves a different reading, apparently introduced by a scribal editor and based on the teaching of Rabbi Ammi in *Niddah* (or its frequent parallels in the *Zohar*): "זה רע (*Zeh ra*), *This is evil*, surely! What is meant by *zeh ra*, *this is evil*? This is one who spills זרעא (*zar'a*), seed, fruitlessly—corrupting his ways, for such a person does not abide with the blessed Holy One and has no share in the world that is coming...." This reading appears in later printed editions of the *Zohar*.

On the verse in Psalms, see also *Mishnat Rabbi Eli'ezer* 18, p. 331; *Zohar* 1:52a–b, 56b–57a, 62a, 188a, 219b; 2:103a, 193b, 214b; 3:90a, 105a.

43. ***That a single fate awaits all...*** Such is the view of the evil fool. For the full verse, see the beginning of the preceding note.

less ones, what do they say? '*For he who chooses* (Ecclesiastes 9:4)—even if a person chooses that world (as we have said), it is not life. For we possess this tradition: *All the living have something to trust in* (ibid.).' And they also possess this tradition: *for surely a live dog is better than a dead lion* (ibid.). How will they have life in that world?[44]

"So, *this is evil*, surely, since they will not dwell with the supernal King nor have any share in Him. Although you may find all these verses supporting the Companions for other statements, yet surely Solomon intended to reveal that those wicked faithless ones have no share in the blessed Holy One, neither in this world nor in the world that is coming."[45]

They said to him, "Would you like us to join as one, so that you may accompany us?"

He replied, "If I did so, Torah would call me a fool. Not only that, but I would be forfeiting my life!"

They asked, "Why?"

He replied, "Because I am a messenger, sent on a mission, and King Solomon said, *He cuts off his own legs, drinking violence, he who sends words by a fool* (Proverbs 26:6). 17

"Come and see: The spies, because they failed to be faithful messengers, forfeited their lives in this world and in the world that is coming."[46]

44. **Those wicked faithless ones . . .** As previously, the traveling Jew indicates that Solomon is quoting the wicked fools, not speaking for himself. See above, note 35; Ibn Ezra on Ecclesiastes 9:4.

The foolish view is that one who "chooses that world"—that is, one who lives his life virtuously in order to attain the world that is coming—is wasting his time, because no such world exists: "it is not life." Such fools believe that *all the living have something to trust in*—i.e., that life here and now is all that matters.

For various interpretations, see *Or Yaqar*; Vital; *Miqdash Melekh*; Soncino; *Sullam*; *Matoq mi-Devash*. The full verse in Ecclesiastes reads: *For he who* יחבר (*yeḥubbar*), *is joined, to all the living has something to trust in, for surely a live dog is better than a dead lion*. The word יְחֻבַּר (*yeḥubbar*), *is joined*, represents the Masoretic text as it is read (known as *qere*, "[the] read"). The alternative version—יִבָּחֵר (*yibbaḥer*), *is chosen*—represents the text as it is written (known as *ketiv*, "[the] written"). Here, the anonymous Jew selects the *ketiv*, which he construes as יִבְחַר (*yivḥar*), *chooses*. He reads the following words as *All the living have something to trust in*.

45. **Although you may find . . .** These verses are quoted elsewhere to support different interpretations, but the traveling Jew insists that his explanation matches the original intent of King Solomon.

46. **Because I am a messenger . . .** Who must complete his mission successfully. Otherwise, the failed messenger is considered a fool and could even be liable to death—just as ten of the twelve scouts were condemned to die (along with the other adult Israelites) because they failed in their mission by bringing back a negative report about prospects of conquering the Promised Land.

On the fate of the scouts (called "spies" in rabbinic literature, and so also in the *Zohar*), see Numbers 14:37; M *Sanhedrin* 10:3. Midrashic literature applies the verse in Proverbs

He kissed them and went on his way.

Rabbi Ḥizkiyah and Rabbi Yeisa traveled on. As they were going, they met some people. Rabbi Ḥizkiyah and Rabbi Yeisa asked about him, saying, "What's the name of that man?"

They replied, "He is Rabbi Ḥaggai, one of the Companions, and the Companions of Babylon sent him to learn things from Rabbi Shim'on son of Yoḥai and the other Companions."

Rabbi Yeisa said, "This is certainly Rabbi Ḥaggai, who all his life never wished to show himself off as learned. That's why he told us that his son enabled him to attain Torah. For he recited the verse *Have you seen a man wise in his own eyes? There is more hope for a fool than for him* (Proverbs 26:12). He is surely a faithful messenger. Happy is a faithful messenger, and happy is one who sends his words by the hand of a faithful messenger![47]

"Come and see: Eliezer, the servant of Abraham, was a descendant of Canaan—as is said: *A Canaanite, in whose hand are false balances* (Hosea 12:8). Of him is written *Cursed be Canaan* . . . (Genesis 9:25). But since he was a faithful servant, what is written? *Come in, blessed of YHVH* (ibid. 24:31)—*blessed of YHVH* Himself! Therefore it is written so in the Torah, for he escaped from that curse and was blessed; it wasn't sufficient that he escaped it, but he was blessed in the name of the blessed Holy One. And I have learned that an angel came and inserted these words into Laban's mouth."[48]

18

to the scouts. See *Tanḥuma, Shelaḥ* 2, 4; *Tanḥuma* (Buber), *Shelaḥ* 2; *Bemidbar Rabbah* 16:2, 5.

47. **Rabbi Ḥaggai . . .** A Palestinian *amora* who was probably born in Babylon.

On his (initial or apparent) lack of knowledge, see BT *Avodah Zarah* 68a; *Zohar* 1:89a (*ST*); *ZḤ* 25c (*MhN*); *Nitsotsei Zohar.* On not showing off one's learning, see BT *Bava Metsi'a* 23b, and Rashi and *Tosafot,* ad loc., s.v. *be-massekhet*; *Nitsotsei Orot.* Cf. BT *Berakhot* 4a: "Teach your tongue to say, 'I don't know,' lest you be led to falsehood." On Rabbi Ḥaggai's learning from his son, see above at note 31.

48. **Eliezer, the servant of Abraham . . .** According to rabbinic tradition, Abraham's servant (or steward), Eliezer, was a Canaanite, and the verse from Hosea is applied to him.

Canaan was the son of Ham and grandson of Noah; after Ham *saw his father's nakedness* (Genesis 9:22), Noah cursed Ham's descendant(s): *Cursed be Canaan, the lowliest slave shall he be to his brothers* (ibid., 25). Yet although Canaan had been cursed, Eliezer escaped this fate by serving Abraham loyally; so when Laban (Rebekah's brother) greeted Eliezer on his mission to find a wife for Isaac, he said, *Come in, blessed of YHVH.*

Abraham's servant Eliezer is mentioned by name only once in the Bible (Genesis 15:2), though traditionally he is identified with the servant who finds a wife for Isaac (in Genesis 24). The verse in Hosea reads: כנען (*Kena'an*), *A merchant, in whose hands are false balances; he loves to cheat.* In midrashic sources, this reference to *kena'an* is understood as *A Canaanite* and is applied to Eliezer, Abraham's (supposedly) Canaanite servant. See *Bereshit Rabbah* 59:9; *Pirqei de-Rabbi Eli'ezer* 16; *Zohar* 3:103a. On Eliezer as

Moses sent them from the Desert of Paran by YHVH's word, all of them personages (Numbers 13:3). They were entirely virtuous, heads of Israel; but they followed their own bad advice. Why did they do so? Well, they said, "If Israel enters the Land, we will be deposed as heads, and Moses will appoint other heads; for we deserved to be heads in the desert, but in the Land we will not." Because they took their own bad advice, they died, along with all those who accepted their words.[49] [158b]

These are the names of the men whom Moses sent to scout the land (Numbers 13:16). Rabbi Yitsḥak said, "Moses gazed and knew that they would not succeed in their mission, so he prayed for Joshua. Then Caleb was in distress. He said, 'What will I do? Look, Joshua is going with heavenly help; Moses infused him with radiance of the moon, and illumined him with his prayer, since he is the sun!' What did Caleb do? He slipped away from them and approached the graves of the patriarchs, where he offered his prayer."[50]

escaping Canaan's curse, see *Bereshit Rabbah* 60:7; *Vayiqra Rabbah* 17:5; *Zohar* 3:103a.

49. ***Moses sent them...*** All of the scouts were virtuous chieftains of their respective tribes, but ten of them conspired selfishly to produce a negative report about the prospects of conquering the land of Canaan. By following their own bad advice, they doomed themselves along with all the Israelites who were convinced by their report.

On the initial positive nature of the scouts, see *Tanḥuma, Shelaḥ* 4; *Tanḥuma* (Buber), *Shelaḥ* 5; *Bemidbar Rabbah* 16:5. The full verse reads: *Moses sent them from the Desert of Paran by YHVH's word, all of them personages* [or: *men*], *heads of the Children of Israel they were.*

50. ***These are the names...*** According to midrashic tradition, the names of the scouts indicated their character; and concerning ten of them, "their names were ugly and their deeds were ugly." Moses discerned the character of these ten scouts, so he knew that they would bring back a negative report. He prayed that Joshua would be able to withstand their pressure and speak favorably.

Moses attained the rung of *Tif'eret* (symbolized by the sun), and he infused Joshua with the radiance of *Shekhinah* (symbolized by the moon). Caleb, seeking similar protection, separated from the other scouts and came alone to Hebron, the burial site of the patriarchs, who symbolize the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*. There he prostrated himself on their graves, begging them to pray that he be delivered from the influence of the other scouts.

See BT *Sotah* 34b: "Rava said, '...Caleb separated from the plan of the spies and went and prostrated himself upon the graves of the patriarchs, saying to them, "My fathers, plead for mercy on my behalf, that I may be delivered from the plan of the spies!" As for Joshua, Moses had already pleaded for mercy on his behalf, as is said: *Moses called* הושע (*Hoshe'a*), *Hosea, the son of Nun* יהושע (*Yehoshu'a*), *Joshua* (Numbers 13:16)—יה יושיעך (*Yah yoshi'akha*), May *Yah* save you, from the spies' plan.'" See *Zohar* 2:16b (*MhN*), 31a; below, note 59.

According to rabbinic tradition, "The face of Moses was like the face of the sun; the face of Joshua was like the face of the moon." See *Sifrei,* Numbers 140; BT *Bava Batra* 75a.

On the negative nature of the names of the ten scouts, see *Bereshit Rabbah* 71:3; BT *Sotah* 34b; *Tanḥuma, Shemot* 2, *Shelaḥ* 2, 6,

Rabbi Yehudah said, "He took a different route, winding his way, and reached the patriarchs' graves. He endangered himself, for it is written: *There were Ahiman, Sheshai, and Talmai, offspring of the giant* (Numbers 13:22). But someone in distress does not notice anything; so Caleb—being in distress—did not notice anything, and he came to pray over the patriarchs' graves, in order to be saved from this plan."[51]

Moses called הושע (*Hoshe'a*), *Hosea, the son of Nun* יהושע (*Yehoshu'a*), *Joshua* (Numbers 13:16). Rabbi Yitsḥak said, "Did Scripture ever call him *Hoshe'a*? Look at what is written: *Moses said to Yehoshu'a, 'Choose men for us'* (Exodus 17:9); *Yehoshu'a disabled* [*Amalek*] (ibid., 13); *Yehoshu'a son of Nun, a youth* (ibid. 33:11)! However, Moses said to him, 'יה יושיעך (*Yah yoshi'akha*), May *Yah* save you, from them.'"[52]

Rabbi Abba said, "Since he sent him to enter there, he had to be complete. How? With *Shekhinah*. For until that time he was called נער (*na'ar*), *a youth*, as we have established; and at that moment Moses linked him with Her. Although we find the name Joshua previously, Scripture calls him so because of what he is destined to be called. Moses said, 'This one surely must not enter there except with *Shekhinah*, as is fitting.'"[53]

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Ha'azinu 7; *Tanḥuma* (Buber), *Shemot* 1, *Shelaḥ* 10; *Bemidbar Rabbah* 16:10; *Midrash Aggadah*, Numbers 13:4–16.

51. ***There were Ahiman...*** The verse reads: *They went up through the Negeb and came to Hebron, and there were Ahiman, Sheshai, and Talmai,* ילידי הענק (*yelidei ha-anaq*), *descendants of the Anakites* [or: *offspring of the giant*]. The noun *anaq* means "necklace" (related to its Arabic cognate, which means "neck"), and the phrase *yelidei ha-anaq* may be an epithet meaning "long-necked ones" or "giants," and/or an ethnic designation. See Numbers 13:28; Deuteronomy 1:28; 2:10–11, 21; 9:2; Joshua 14:12.

52. ***Moses called* הושע (*Hoshe'a*), *Hosea...*** Rabbi Yitsḥak wonders why Scripture implies here that יהושע (*Yehoshu'a*), *Joshua*, was originally named הושע (*Hoshe'a*), *Hosea*. After all, in previous biblical passages he is always called *Yehoshu'a*. He explains that here Moses wasn't naming Joshua but rather praying that God would save Joshua from the scouts' scheme.

On the earlier references to the name יהושע (*Yehoshu'a*), *Joshua*, see *Leqaḥ Tov*, Exodus 24:13; Naḥmanides on Exodus 17:9. On the name יהושע (*Yehoshu'a*), *Joshua*, as implying יה יושיעך (*Yah yoshi'akha*), "May *Yah* save you, from them," see BT *Sotah* 34b (quoted above, note 50); *Tanḥuma, Shelaḥ* 6; *Tanḥuma* (Buber), *Shelaḥ* 9; *Bemidbar Rabbah* 16:9; 18:21.

Exodus 17:9 reads: *Moses said to Joshua, "Choose men for us and go out, battle against Amalek."* Exodus 17:13 reads in full: *Joshua disabled Amalek and his people by the edge of the sword.* Exodus 33:11 reads: *He* [Moses] *returned to the camp, and his attendant, Joshua son of Nun,* נער (*na'ar*), *a deputy* [or: *attendant, servant, lad, youth*] *did not depart from within the Tent.*

53. **Since he sent him to enter there...** Since Moses was sending Joshua to enter the Promised Land (the abode of *Shekhinah*), Joshua had to be complete, linked with *Shekhinah*. Previously, Joshua was associated with the chief angel, Metatron, who is known as נער (*na'ar*), *a youth*. Now, Moses elevated him to the rung of *Shekhinah* by adding the divine letter י (*yod*) to his name—the initial

היש בה עץ אם אין
(*Ha-yesh bah ets im ayin*),
Is there a tree in it or not?...
(Numbers 13:20).[54]

Rabbi Ḥiyya said, "Now, didn't Moses know that there were various trees in it, different from one another? Look, he himself praised it to Israel several times, and now he was uncertain about this? Look, the blessed Holy One told Moses previously that it was *a land flowing with milk and honey* (Exodus 3:8)!"[55]

Rabbi Yose said, "The Companions have already noted that it is written *There was a man in the land of* עוץ (*uts*), *Uz, named Job* (Job 1:1)."[56]

Rabbi Shim'on said, "He offered them a hint of wisdom, alluding to what they had asked previously, as is written: *Is YHVH in our midst or* אין (*ayin*), *Nothingness?* (Exodus 17:7). He said, 'There you will see if it is worthy of one or the other.' He said to them, 'If you see that the fruit of the land is like that of other lands of the world, then יש בה עץ (*yesh bah ets*), *It has a tree*—and not from a higher place. But if you see that the fruit of the land is superior to and

letter of both יה (*Yah*) and יהוה (*YHVH*). Although his full name, יהושע (*Yehoshu'a*), does appear in earlier biblical passages, there it simply refers to his future status, which was achieved only here.

On Metatron as *na'ar* (youth, lad, [heavenly] servant), see above, note 12. On the significance of the letter י (*yod*) in יהושע (*Yehoshu'a*), see JT *Sanhedrin* 2:4, 20c; *Bereshit Rabbah* 47:1; *Vayiqra Rabbah* 19:2; BT *Sanhedrin* 107a; *Shir ha-Shirim Rabbah* on 5:11; *Tanḥuma, Shelaḥ* 6, *Qoraḥ* 12; *Tanḥuma* (Buber), *Shelaḥ* 9; *Bemidbar Rabbah* 16:9; 18:21; *Shemot Rabbah* 6:1. On the earlier instances of the name *Yehoshu'a* as alluding to Joshua's future name, see *Leqaḥ Tov*, Exodus 24:13. Cf. Naḥmanides on Exodus 17:6; *Nitsotsei Orot*.

54. **היש בה עץ אם אין (*Ha-yesh bah ets im ayin*)...** The full verse reads: "*What is the land like, is it fat or lean?* היש בה עץ (*Ha-yesh bah ets*), *Are there trees in it* [literally: *Is there a tree in it*], *or not? Exert yourselves* [or: *Summon your strength*; *Be courageous*] *and take some of the fruit of the land." And the season was the season of the first ripe grapes.*

55. **Now, didn't Moses know...** See above, note 16.

56. ***There was a man in the land of* עוץ (*uts*), *Uz*...** By asking היש בה עץ (*Ha-yesh bah ets*), *Is there a tree?* Moses was implying: "Is Job still alive there?"—since עץ (*ets*), *tree*, suggests עוץ (*uts*), *Uz*, the land in which Job lived. If Job (or another such worthy person) were living in Canaan, his virtue could protect the land from Israelite conquest.

See BT *Bava Batra* 15a: "Rava said, 'Job lived in the days of the spies. Here is written *There was a man in the land of* עוץ (*uts*), *Uz, named Job* (Job 1:1), and there is written היש בה עץ (*Ha-yesh bah ets*), *Is there a tree?* (Numbers 13:20).' Is there really a parallel? Here, *uts* (*Uz*); and there, *ets* (*a tree*). Well, this is what Moses was saying to Israel: 'Is that man there whose years are as long as the years of a tree, and who protects his generation like a tree?'" (The scouts are referred to as "spies" in rabbinic literature.)

On Job's longevity, see Job 42:16–17. On the passage in *Bava Batra*, see *Pitron Torah*, 154; Rashi on Numbers 13:20; *Zohar* 3:236a (*RM*). Cf. *Pitron Torah*, 158; *Midrash Aggadah*, *Midrash ha-Gadol*, and Rashi on Numbers 14:9; Rashi on BT *Sotah* 35a, s.v. *shekheiv iyyov*.

different from anywhere in the world, you will know that this supernal unique difference flows and draws from the Holy Ancient One. Thereby you will know *Is there a tree in it or ayin, Nothingness?* This is asking more than before, when you asked to know this by your bellies, as is written: *Is YHVH* בקרבנו (*be-qirbenu*), *in our midst—be-qirbenu, in our entrails,* precisely!—*or ayin, Nothingness?* So, *Summon your strength and take some of the fruit of the land* (Numbers 13:20)—to know its distinct quality.'"[57]

57. **He offered them a hint of wisdom . . .** Moses was really asking *Is there a tree in it or* אין (*ayin*), *Nothingness?* In other words, he wanted the scouts to determine which divine quality was conducting and influencing the land of Canaan: was it *Ze'eir Anpin* (the configuration of *sefirot* from *Ḥokhmah* to *Yesod*) or *Arikh Anpin* (the highest sefirotic configuration, also known as the Holy Ancient One and corresponding to *Keter*)? Whereas *Ze'eir Anpin* is symbolized by the Tree of Life (*a tree*), *Arikh Anpin* is called *Ayin* (Nothingness or No-thingness) because it is beyond comprehension.

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Rabbi Shim'on links Moses' question with the one posed by the Israelites soon after crossing the Red Sea. The simple sense of that earlier question expresses Israel's doubt: *Is YHVH in our midst or* אין (*ayin*), *not?* But here, too, Rabbi Shim'on interprets *ayin* as *nothingness,* referring to *Arikh Anpin*. Thus Israel sought to determine which configuration was manifested in their midst: was it *Ze'eir Anpin* (signified by the name *YHVH*) or *Arikh Anpin* (*Ayin*)?

Moses contrasts his question to the scouts with the earlier question posed by the Israelites. The Israelites wanted to determine the answer in relation to the manna that had just been provided to them, which they were digesting: *Is YHVH* בקרבנו (*be-qirbenu*), *in our entrails, or* אין (*ayin*), *Nothingness?* In other words, did the manna originate from *Ze'eir Anpin* (*YHVH*) or from *Arikh Anpin* (*Ayin*)? Now, the scouts are being asked to determine which divine quality is manifested in the Promised Land.

In referring to the digestion of the manna, Rabbi Shim'on may be alluding to the midrashic notion the manna was "absorbed by the 248 limbs" of the body, so that none of it was eliminated. See BT *Yoma* 75b; *Midrash Tehillim* 78:3. On the relation between manna and wisdom, see *Zohar* 2:62b (Vol. 4, pp. 337–38, n. 493; pp. 338–39, n. 497).

The full verse in Exodus reads: *He called the name of the place* מסה ומריבה (*Massah u-Mrivah*), *Testing-and-Quarreling, for the quarrel of the Children of Israel, and for their testing YHVH, saying, "Is YHVH* בקרבנו (*be-qirbenu*), *in our midst* [or: *among us*], *or* אין (*ayin*), *not?"* Here, Rabbi Shim'on construes *be-qirbenu* as *in our entrails.*

On the reading *Is YHVH in our midst or Ayin?* see *Zohar* 2:64b; 3:129a (*IR*); Gikatilla, *Sha'arei Orah*, 93b; Baḥya ben Asher on Exodus 17:7; Vital; *Miqdash Melekh.* On the concept of *Ayin*, see Matt, "*Ayin.*" For the full verse in Numbers, see above, note 54.

On the relation of the manna to both *Arikh Anpin* and *Ze'eir Anpin*, see *Zohar* 2:61b (Vol. 4, pp. 331–32, nn. 470, 472). The term אריך אנפין (*Arikh Anpin*) means "slow to anger, long-suffering, forbearing, patient," taking a long time for one's nostrils to flare (deriving from Exodus 34:6). See Ibn Ezra (short), ad loc. In Kabbalah this term is applied to the highest sefirotic configuration, corresponding to *Keter* and characterized by pure compassion.

The next configuration of *sefirot*, encompassing *Ḥokhmah* through *Yesod*, is characterized by a tension between opposites: right and left, loving-kindness and judgment. Relative to *Arikh Anpin*, this configuration is described as זעיר אנפין (*Ze'eir Anpin*), mean-

And the days were the days of the first ripe grapes (Numbers 13:20). *And the days*—what does this indicate, since it would have been sufficient to say *Then was the time of the first ripe grapes*? Well, *and the days*—the well-known ones, all of which were joined at that time to the Tree against which Adam sinned, as we have learned: "They were grapes." So, *and the days*—the well-known ones—*were the days of the first ripe grapes*, precisely![58]

They went up through the Negeb ויבא (*va-yavo*), *and came, to Hebron* (Numbers 13:22). ויבא (*Va-yavo*), *And he came*—the verse should read ויבאו (*va-yavo'u*), *and they came.* Well, Rabbi Yose said, "It was Caleb, who came to pray over the graves of the patriarchs. Caleb said, 'Joshua was blessed by Moses with holy supernal assistance, so he can be saved from them. As for me, what will I do?' He determined to make a plea over the patriarchs' graves in order to be saved from the other spies' scheme."[59]

ing "short-tempered, irascible, impatient," taking a short time for one's nostrils to flare (deriving from Proverbs 14:17). On *Arikh Anpin* and *Ze'eir Anpin*, see below, pp. 773–74, n. 21.

58. ***And the days...*** Scripture specifies *the days* in order to allude to the six cosmic days of Creation—namely the six *sefirot* from *Ḥesed* to *Yesod*. This sextet was joined to *Shekhinah*, symbolized by the Tree of Knowledge, from which Adam ate the forbidden fruit.

According to a midrashic tradition (in the name of Rabbi Yehudah son of Ila'i), the Tree of Knowledge was actually a grapevine. See *Bereshit Rabbah* 15:7; *Vayiqra Rabbah* 12:1; *Ester Rabbah* 5:1; *Pesiqta de-Rav Kahana* 20:6; *Pesiqta Rabbati* 42, 175a. See also *Sifrei*, Deuteronomy 323; *Bereshit Rabbah* 19:5; BT *Berakhot* 40a, *Sanhedrin* 70a–b; *Pirqei de-Rabbi Eli'ezer* 23; *Bemidbar Rabbah* 10:2, 8; *Zohar* 1:36a–b, 192a; 2:144a, 267b (*Heikh*); 3:127a.

On the nature of Adam's sin, see above, notes 17, 22. For the full verse in Numbers, see above, note 54.

59. **ויבא (*Va-yavo*), *And he came...*** Why do the verse's verbs switch from the plural (*they went up*) to the singular (*he came*)? Because Caleb separated from the other scouts and came alone to Hebron, the burial site of the patriarchs. There he prostrated himself on their graves, begging them to pray that he be delivered from the influence of the other scouts, who conspired to issue a negative report on the Land.

See BT *Sotah* 34b: "*They went up through the Negeb* ויבא (*va-yavo*), *and he came, to Hebron* (Numbers 13:22). The verse should read ויבאו (*va-yavo'u*), *and they came.* Rava said, 'This teaches that Caleb separated from the plan of the spies and went and prostrated himself upon the graves of the patriarchs, saying to them, "My fathers, plead for mercy on my behalf, that I may be delivered from the plan of the spies!" As for Joshua, Moses had already pleaded for mercy on his behalf, as is said: *Moses called* הושע (*Hoshe'a*), *Hosea, the son of Nun* יהושע (*Yehoshu'a*), *Joshua* (Numbers 13:16)—יה יושיעך (*Yah yoshi'akha*), May *Yah* save you, from the spies' plan." (The scouts are referred to as "spies" in rabbinic literature, and so also in the *Zohar*.)

See Rashi and Baḥya ben Asher on Numbers 13:22; *Zohar* 2:16b (*MhN*), 31a; above, note 50. On the scouts' conspiracy, see above at note 49.

Rabbi Yitsḥak said, "The one who was more distinguished than all of them—this one entered him, for all depends upon it.

"Come and see: The one who is distinguished empowered him to enter the cave. For who among the others could enter there, since it is written *There were Ahiman, Sheshai, and Talmai,* [*offspring of the giant*] (Numbers 13:22)? From fear of them, who could enter [159a] the cave? But *Shekhinah* entered there into Caleb, to inform the patriarchs that the time had arrived for their children to enter the land that the blessed Holy One had sworn to give them. This is: *He came to Hebron.*[60]

"It has been taught: From whom did Ahiman, Sheshai, and Talmai issue? Well, they were the seed of those *Nephilim,* Fallen Ones, whom the blessed Holy One cast down to earth and who saw the daughters of the earth—and from whom issued the mighty men of the world, as is written: *These are* הגבורים אשר מעולם אנשי השם (*ha-gibborim asher me-olam anshei ha-shem*), *the mighty ones of old, men of renown* (Genesis 6:4). *Me-olam, Of the world,* really, attending to the world; *anshei ha-shem, men of the name*—Ahiman, Sheshai, and Talmai."[61]

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60. **The one who was more distinguished...** Rabbi Yitsḥak interprets the singular form ויבא (*va-yavo*), *and he came, to Hebron* as referring not to Caleb but rather to *Shekhinah*, "who was more distinguished than all" of the tribal chieftains. She entered Caleb, empowering him to enter the Cave of Machpelah, in Hebron, where the patriarchs were buried.

See Baḥya ben Asher on Numbers 13:22. On the phrase *offspring of the giant*, see above, note 51.

61. **From whom did Ahiman, Sheshai, and Talmai issue?...** These *sons of the giant* (or *Anakites*) are associated with the mythical *Nephilim* later in this biblical chapter, when the scouts declare: *There we saw the Nephilim—sons of the giant* [or: *Anakites*] *are descended from the Nephilim—and in our own eyes we were like grasshoppers, and so we must have seemed in their eyes* (Numbers 13:33). See *Pirqei de-Rabbi Eli'ezer* 22.

The *Nephilim* (fallen angels) appear in the mythological fragment preserved in Genesis 6:1–4: *When humankind began to increase on the face of the earth and daughters were born to them, the sons of God saw that the daughters of humankind were beautiful, and they took themselves wives, whomever they chose. YHVH said, "My spirit* [or: *breath*] *shall not abide in the human forever, for he too is flesh* [or: *for he is but flesh*]. *Let his days be a hundred and twenty years."* והנפילים (*Ve-ha-Nefilim*), *The Nephilim* [or: *fallen ones*], *were on earth in those days—and afterward as well—when the sons of God came in to the daughters of humankind, who bore them children. These are* הגבורים אשר מעולם אנשי השם (*ha-gibborim asher me-olam anshei ha-shem*), *the mighty ones of old, men of renown.*

Here Rabbi Yitsḥak interprets מעולם (*me-olam*), *of old*, as meaning *of the world*, based on the post-biblical sense of *olam*. This now alludes to the three giants who dominated the land of Canaan, "attending to the world." He reads the following phrase—אנשי השם (*anshei ha-shem*), *men of renown*—hyperliterally as *men of the name*, referring now to the same giants, whose names were famous.

On the fallen angels (or Uzza and Aza'el), see below, p. 233, n. 3; 1 Enoch 6–11; Jubilees 5; *Havdalah de-Rabbi Aqiva*, 175–76; BT *Yoma* 67b; *Aggadat Bereshit*, intro, 39; *Midrash Avkir*, 7 (cited in *Yalqut Shim'oni*, Genesis 44); *Pirqei de-Rabbi Eli'ezer* 22; *Zohar* 1:9b, 19b, 23a (*TZ*), 25a–b (*TZ*), 37a, 37a

They came to Wadi Eshcol, and they cut down from there a branch... (Numbers 13:23).[62]

Rabbi Yehudah opened, "*Thus says God, YHVH, who creates the heavens and stretches them out, who spreads out the earth and what emerges from it, who gives breath to the people upon it and spirit to those who walk thereon* (Isaiah 42:5). How carefully should people contemplate the worship of the blessed Holy One! How carefully should they contemplate the words of Torah! For whoever engages in Torah is as if he brings all the offerings of the world before the blessed Holy One. Not only that, but the blessed Holy One forgives all his sins, and many thrones are prepared for him in the world that is coming."[63]

Rabbi Yehudah was walking on the way along with Rabbi Abba. He said to him, "One thing I would like to ask: since the blessed Holy One knew that the human being would eventually sin before Him and be condemned to death, why did He create him? After all, the Torah existed two thousand years before the world was created, and in the Torah is written *When a person dies in a tent* (Numbers 19:14); *If a man dies* (ibid. 27:8); so-and-so lived and died. Why does the blessed Holy One want a human in this world? Even if he delves into Torah day and night, he will die; and if he doesn't delve, he will die! All follow the same course—except for the distinction of that world—as is said: *as for the good, so for the sinner* (Ecclesiastes 9:2)."[64]

(*Tos*), 55a, 58a, 126a, 133b; 2:112b, 178b–179a (*SdTs*), 212b; 3:60b, 76b, 144a (*IR*), 184b, 194a, 207b–208b, 212a–b, 233a–b; *ZḤ* 81a–b (*MhN, Rut*); Ginzberg, *Legends*, 1:147–51; Bamberger, *Fallen Angels*; Scholem, *Shedim Ruḥot u-Nshamot*, 175–76, nn. 123–26; Liebes, *Pulḥan ha-Shaḥar*, 50–65. Cf. Testament of Solomon 6:1–3.

62. ***They came to Wadi Eshcol***... The full verse reads: *They came to Wadi* אשכל (*Eshkol*), *Eshcol, and they cut down from there a branch with one* אשכול (*eshkol*), *cluster, of grapes—they carried it on a pole held by two—and some pomegranates and some figs.*

63. ***Thus says God, YHVH***... Rabbi Yehudah is apparently associating *the earth and what emerges from it* with the fruit mentioned in the verse from Numbers quoted in the preceding paragraph. The conclusion of the verse—*who gives* נשמה (*neshamah*), *breath, to the people upon it* ורוח (*ve-ruaḥ*), *and spirit, to those who walk thereon*—relates to the discussion below at notes 73–79. On the association between *Eshcol* and Torah, see below, note 95.

On Torah being equivalent to (or outweighing) sacrifices, see BT *Menaḥot* 110a, in the name of Resh Lakish: "What is the meaning of the verse *This is the Torah for the ascent offering, for the grain offering, for the purification offering, and for the guilt offering* (Leviticus 7:37)? Whoever engages in Torah is considered to have offered an ascent offering, a grain offering, a purification offering, and a guilt offering."

See *Devarim Rabbah* (ed. Lieberman), p. 57; *Zohar* 1:100a (*MhN*), 191a–b; 3:32a, 35a, 80b, 164a. Cf. *Ta'anit* 27b; *Megillah* 31b.

64. **Since the blessed Holy One knew**... Rabbi Yehudah wonders: Since God knew that humans would inevitably sin and deserve death, why did He create them? The

He replied, "Why do you trouble with the ways and decrees of your Lord? What you are permitted to know and to contemplate, ask; and as for what you are not permitted to know, it is written *Do not let your mouth make your flesh sin* (Ecclesiastes 5:5). For the ways of the blessed Holy One, and the supernal hidden secrets that He has sealed and treasured away, we should not ask about."[65]

He said to him, "If so, surely the entire Torah is concealed and hidden, for it is the supernal Holy Name, and whoever engages in Torah is as if he engages in His Holy Name. If so, we shouldn't ask or contemplate [Torah]!"[66]

He replied, "The entire Torah is concealed and revealed, and the Holy Name is concealed and revealed, and it is written: *The hidden things are for YHVH our God, and the revealed are for us and for our children* (Deuteronomy 29:28). *The*

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fact that humans would die was obviously known to God, since that fact is demonstrated repeatedly in the Torah (which existed long before Creation). No matter how a person spends his life—engaging in Torah or neglecting it—he will die. All humans share this fate, although in the afterlife ("that world") a distinction is made between the worthy and the unworthy.

On Rabbi Yehudah's question, see *Zohar* 1:235a. According to rabbinic tradition, Torah antedated the world by two thousand years. See *Bereshit Rabbah* 8:2; *Vayiqra Rabbah* 19:1; *Pesiqta de-Rav Kahana* 12:24; *Shir ha-Shirim Rabbah* on 5:11; *Midrash Shemu'el* 5:2; *Tanḥuma, Vayeshev* 4; *Tanḥuma* (Buber), *Yitro* 16; *Midrash Tehillim* 90:12; *Bahir* 4 (5); *Zohar* 1:2b; 2:49a, 84b, 99a, 161a; 3:91b, 128a (*IR*). On the link between this theme and the verse *When a person dies in a tent*, see *Tanḥuma, Vayeshev* 4.

The full verse in Ecclesiastes reads: *All have a single fate—the righteous and the wicked, the good and the pure and the impure, he who offers sacrifice and he who does not offer sacrifice; as for the good, so for the sinner, he who vows and he who fears the vow.*

65. **Why do you trouble . . .** Rabbi Yehudah's question touches on the most profound issues: God's original intent in Creation, and the paradox of divine foreknowledge and human free will.

See the rhetorical question posed by Isaiah to King Hezekiah in BT *Berakhot* 10a: "What business do you have with the secrets of the Compassionate One?" See the passage from Ben Sira (Ecclesiasticus) as quoted in BT *Ḥagigah* 13a: "What is too wondrous for you, do not seek; what is concealed from you, do not explore. What you have been permitted, contemplate; you have no business with secret things." Cf. Ecclesiasticus 3:21–22; JT *Ḥagigah* 2:1, 77c; *Bereshit Rabbah* 8:2.

According to its simple sense, the verse in Ecclesiastes refers to making rash vows. On this verse, see *Tosefta Ḥagigah* 2:3; JT *Ḥagigah* 2:1, 77b; BT *Ḥagigah* 15a; *Shir ha-Shirim Rabbah* on 1:4 (all pertaining to Elisha son of Avuyah); *Zohar* 2:87a; 3:79a, 105b, 128a (*IR*); *ZḤ* 89d (*MhN, Rut*).

66. **If so, surely the entire Torah . . .** If it is improper to explore secrets, then how is it permitted to engage in Torah, which is filled with secrets and represents God's Name?

On Torah as God's Name, see Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 548; Azriel of Gerona, *Peirush ha-Aggadot*, 37; *Zohar* 1:160a; 2:55b, 60a–b, 87a, 90b, 124a, 161b; 3:13b, 19a, 21a, 35b–36a, 61a, 71a–73a, 76a, 80b, 89b, 91b, 98b, 118a, 176a, 265b, 298b; Moses de León, *Sefer ha-Rimmon*, 341–42; Scholem, *On the Kabbalah*, 37–44; Tishby, *Wisdom of the Zohar*, 3:1085–86; Idel, "Tefisat ha-Torah." Cf. Naḥmanides, introduction to Commentary on the Torah, 6–7; idem, *Kitvei Ramban*, 1:167–68.

revealed are for us—for we are permitted to ask and inspect, to contemplate and know them. However, *the hidden things are for YHVH our God*—they are His, befitting Him; for who can know and grasp His concealed mind, let alone question it?[67]

"Come and see: Inhabitants of the world are not permitted to utter concealed words and expound them—except for the Holy Lamp, Rabbi Shim'on, since the blessed Holy One has authorized him, and because his generation is distinguished above and below. Therefore, words are spoken openly by him; and there will be no generation like this one, in which he dwells, until King Messiah comes.[68]

"But come and see! It is written: *God created the human in His image; in the image of God He created him* (Genesis 1:27), and he resembles entirely the paradigm above.[69]

67. **The entire Torah is concealed and revealed . . .** Its simple, explicit sense hides deeper meaning. Similarly, God's Name is concealed and revealed. For example, the name יהוה (*YHVH*) is "concealed" in the sense that it represents a more hidden *sefirah* (*Tif'eret*), and in the sense that it is not pronounced as it is written, but rather as the more "revealed" name אדני (*Adonai*), "My Lord," which refers to a more revealed *sefirah* (*Shekhinah*).

On both Torah and God's Name as being concealed and revealed, see *Zohar* 2:230b; 3:71b, 75a, 98b. On God's name as being concealed and revealed, see also *Zohar* 1:39b (*Heikh*); 2:178a (*SdTs*); 3:65b, 71b–72b, 146b, 289a (*IZ*); cf. 3:11a. On the Torah as being revealed and concealed, see also *Zohar* 1:234b; 2:95a, 98b–99b; 3:72a–73a, 152a; Scholem, *On the Kabbalah and Its Symbolism*, 50–65; Tishby, *Wisdom of the Zohar*, 3:1077–89.

The full verse in Deuteronomy reads: *The hidden things are for YHVH our God, and the revealed are for us and for our children forever to fulfill all the words of this teaching.*

68. **except for the Holy Lamp . . .** Only Rabbi Shim'on ́son of Yoḥai is permitted to expound the secrets openly.

בוצינא קדישא (*Botsina Qaddisha*)—or בוסינא קדישא (*Bosina Qaddisha*)—"the Holy Lamp," is the honorific title of Rabbi Shim'on in the *Zohar*. Cf. 2 Samuel 21:17; *Bereshit Rabbah* 85:4; BT *Ketubbot* 17a, where Rabbi Abbahu is called: בוצינא דנהורא (*Botsina di-Nhora*), "Lamp of Light"; and *Berakhot* 28b, where Rabban Yoḥanan son of Zakkai is called נר ישראל (*Ner Yisra'el*), "Lamp of Israel."

According to rabbinic sources, Rabbi Shim'on claimed that he could protect the world until the Messiah arrives. (See *Bereshit Rabbah* 35:2; JT *Berakhot* 9:2, 13d; *Pesiqta de-Rav Kahana* 11:15. Cf. BT *Sukkah* 45b.) According to the *Zohar*, Rabbi Shim'on's generation is the greatest until the Messiah will appear. See *Zohar* 2:9a, 147a; 3:58a, 105b, 132b (*IR*), 206a, 236b, 241b. On Rabbi Shim'on's messianic status in the *Zohar*, see Liebes, *Studies in the Zohar*, 1–84.

On Rabbi Shim'on alone being permitted to reveal secrets, see *Zohar* 3:179b. On the unique status of Rabbi Shim'on's generation, see also *Bereshit Rabbah* 35:2; *Zohar* 1:225a; 2:149a, 156a; 3:79a, 287a; Hellner-Eshed, *A River Flows from Eden*, 62–104; Vol. 8, p. 191, n. 398.

69. **But come and see! . . .** Although the deepest secrets must be safeguarded, Rabbi Abba proceeds to respond to Rabbi Yehudah's profound question regarding human mortality. See above at note 64.

The full verse in Genesis reads: *God created the human in His image; in the image of*

"Come and see: The blessed Holy One has three worlds, in which He is hidden. First world—that supernal one, most concealed of all, which is neither known nor glimpsed, except by Him.[70]

"Second world—a world that is linked with the one above. This is the one by which the blessed Holy One is known, as is written: *Open for me the gates of righteousness; this is the gate to YHVH* (Psalms 118:19–20). This is the second world.[71]

"Third world—the world below them, where separation exists. This is the world in which supernal angels dwell, and the blessed Holy One exists there and does not. He is there now, yet when they wish to see and know Him, He departs from them and is not seen—until all of them ask, 'Where is the place of His glory? *Blessed be the glory of YHVH from His place* (Ezekiel 3:12).' This is a world where He is not present constantly.[72]

God He created him, male and female He created them.

28 70. **The blessed Holy One has three worlds...** The divine essence is concealed within three realms. The first such realm is the highest *sefirah*, *Keter*.

The notion that *Keter* is unfathomed even by the other *sefirot* parallels the statement in the Gnostic *Gospel of Truth* (22:27–29), according to which the aeons (divine emanations) below *Nous* (Intellect) are unaware of the hidden divinity: "It was quite amazing that they were in the Father without knowing Him." Cf. *Zohar* 1:30a, 49a; 2:239a; 3:129b (*IR*).

On this passage describing the three worlds, see Tishby, *Wisdom of the Zohar*, 1:440–41. On various Zoharic depictions of the worlds, see ibid. 2:555–58.

71. **Second world...** Encompassing the *sefirot* from *Ḥokhmah* through *Shekhinah*. The last *sefirah* is also called *Tsedeq* (Righteousness), through whose gates one can enter to encounter *YHVH* (which can refer to *Ze'eir Anpin*, namely *Ḥokhmah* through *Yesod*).

See *Zohar* 3:95a, 175b; cf. 1:103a–b. The two verses in Psalms read in full: *Open for me the gates of righteousness; I will enter them and praise Yah. This is the gate* ליהוה (*la-YHVH*), *of YHVH* [or: *to YHVH*]; *the righteous will enter it.*

72. **Third world...** The world of the Divine Chariot and the angels, which is separated from the divine realm of unity and is characterized by duality. God's presence (which fills the world) is certainly there, yet the angels cannot constantly see or fully perceive Him, so in a sense He is not there.

In the context in Ezekiel, the declaration *Blessed be the glory of YHVH from His* [or: *its*] *place!* is spoken by the angels. According to a rabbinic interpretation, this demonstrates that even the angels cannot determine the exact location of God (or of the Divine Glory). See BT *Ḥagigah* 13b: "Look at what is written: *Blessed be the glory of YHVH from His place!*—implying that no one knows His place!" The angels' question, "Where is the place of His glory?" appears in the *musaf* service for Sabbath and festivals, introducing the line from Ezekiel.

See *Sifra, Vayiqra, dibbura di-ndavah* 2:12, 4a–b; *Pirqei de-Rabbi Eli'ezer* 4; *Zohar* 1:103a; 2:100b; 3:209a. Cf. *Bahir* 90 (131): "*Blessed be the glory of YHVH from its place!* What is *the glory of YHVH*? A parable. To what can this be compared? To a king who had a matron in his chamber, with whom all his soldiers delighted. She had children who came each day to see the king and praise him. They asked him, 'Where is our mother?' He replied, 'You cannot see her now.' They said, 'May she be blessed wherever she is!'"

The word פירודא (*peiruda*), "separation,"

"Similarly, *In the image of God He made the human* (Genesis 9:6), so he has [159b] three worlds. First world—this world, called World of Separation, and the human being exists there and does not. When they wish to see him, he departs from them and is not seen.[73]

"Second world—a world that is linked with the higher world. This is the terrestrial Garden of Eden, which is linked with another, higher world; and from this the other world is known and recognized.[74]

"Third world—a supernal concealed world, hidden and secret, unknown by anyone, as is written: *No eye has seen, O God, but You,* [*what You will do for one who awaits You*] (Isaiah 64:3).[75]

"All corresponds to the supernal original pattern that I mentioned, so truly *in the image of God He made the human* (Genesis 9:6).[76]

applied to the angels, reflects the medieval philosophical term שכלים נפרדים (*sekhalim niphradim*), "separate intelligences," which the philosophers identified with angels. In the philosophical context, "separate" refers to separation from matter, whereas here "separation" refers to duality and the separation from divine oneness. See the following note. On the statement "the blessed Holy One exists there and does not," cf. *Zohar* 3:128a–b (*IR*); Vol. 8, p. 327, n. 22.

73. **Similarly, *In the image of God*...** Corresponding to the three divine worlds are three worlds inhabited or visited by the human being. The first of these is the earthly world, in which the human exists but only fleetingly; his fellow mortals cannot see him for long,

The expression עלמא דפירודא (*alma de-pheiruda*), "world of separation," reflects the philosophical notion of the realm of השכלים הנפרדים (*ha-sekhalim ha-niphradim*), "the separate intelligences." As mentioned in the preceding note, in the philosophical context "separate" refers to separation from matter, whereas here "separation" refers to duality and the separation from divine oneness. In this paragraph, "the World of Separation" refers specifically to the realm of mundane existence.

See *Zohar* 1:22a (*TZ*), 29b, 34b, 155a–b, 158a; 2:24b, 35a, 234a; Scholem, *Le-Ḥeqer Qabbalat R. Yitsḥaq ben Ya'aqov ha-Kohen*, 62–65; idem, *Kabbalah*, 117–18; Tishby, *Wisdom of the Zohar*, 2:556–57.

74. **Second world...** The earthly Garden of Eden, where the virtuous *ruaḥ* (spirit) dwells after death. In the middle of this Garden is an immense column rising to the celestial Garden of Eden ("another, higher world").

On this column, see *Zohar* 1:39a–b (*Heikh*), 81a (*ST*), 219a; 2:95b, 130b, 184b, 210a, 211a; 3:185b; Moses de León, *Mishkan ha-Edut*, 149–50; [idem?], *Seder Gan Eden*, 270–84, 298–99 (132–35, 139–40); Idel, *Ascensions on High*, 101–42. Cf. *Midrash Konen* (*Beit ha-Midrash*, 2:28).

75. **Third world...** The celestial Garden of Eden, in which the virtuous *neshamah* (soul) dwells after death, experiencing indescribable bliss.

On the verse in Isaiah, see BT *Berakhot* 34b, in the name of Rabbi Yoḥanan: "All the prophets prophesied only concerning the days of the Messiah, but as for the world that is coming, *No eye has seen, O God, but You,* [*what You will do for one who awaits You*]."

76. **All corresponds . . .** These three worlds correspond to "the supernal original pattern," namely the three divine worlds described previously (at notes 70–72). Just as God inhabits those three worlds, the hu-

"Come and see: Surely of this is written *You are children of YHVH your God* (Deuteronomy 14:1), as has been established. These inherit from Father on high a legacy resembling Him. Therefore the Torah warns: *You shall not gash yourselves, nor shall you make a bald spot* (ibid.). For it does not perish; it exists—invited to endure in fine, sublime, and precious worlds. If inhabitants of the world knew that the human being does not perish, but rather exists in supernal, precious worlds, they would rejoice upon departing from this world.[77]

"Come and see: If a human did not sin, he would not taste the taste of death in this world when he enters other worlds; but since he sins, he tastes the taste of death before entering those worlds. *Ruḥa*, the spirit, is stripped of this body, which it leaves in this world. The spirit is cleansed, receiving punishment, and then enters the terrestrial Garden of Eden, where another garment, of light, awaits it—just like the form of the body of this world—in which it is clothed and arrayed.[78]

30 man being should inhabit his own three worlds, thereby fulfilling the purpose of existence: resembling the divine paradigm.

In this and the following paragraphs, Rabbi Abba concludes his response to the profound questions posed by Rabbi Yehudah (above at note 64): "Since the blessed Holy One knew that the human being would eventually sin before Him and be condemned to death, why did He create him? . . . Why does the blessed Holy One want a human in this world?" On the purpose of embodied human existence, see Moses de León, *Sefer ha-Mishqal*, 46–47; Matt, *The Essential Kabbalah*, 148.

77. ***You are children of YHVH your God . . .*** Since all Jews are children of God, they inherit a divine soul, which does not perish when the person dies, but endures forever.

See *Zohar* 1:245b; Moses de León, *Sefer ha-Rimmon*, 299. For other interpretations of this paragraph, see *Sullam*; *Matoq mi-Devash*. The full verse in Deuteronomy, forbidding certain mourning rites, reads: *You are children of YHVH your God! You shall not gash yourselves nor shall you make a bald spot between your eyes for the dead.*

78. **If a human did not sin . . .** Then he would experience no pain or trauma when his physical life ended; rather, his spirit would move easily into other realms. But due to human sin, death is bitter, as the *ruaḥ* (spirit)—Aramaic *ruḥa*—is stripped of its bodily garment. It is bathed and cleansed in the River of Fire, and then enters the terrestrial Garden of Eden.

Before entering a human body, each soul exists in the Garden of Eden, where it is clothed in an ethereal body resembling the physical body it will inhabit on earth. As the soul leaves the Garden, it removes the ethereal body and prepares to put on an earthly body. Eventually, when the soul returns to the Garden upon death, it regains the ethereal body.

On the ethereal body, see *Sidrei de-Shimmusha Rabba*, 124–25; Naḥmanides on Genesis 49:33; *Zohar* 1:7a, 38b (*Heikh*), 81a (*ST*), 90b–91a, 115b (*MhN*), 131a, 217b, 219a, 220a, 224a–b, 227a–b, 233b; 2:11a, 13a–b, 96b, 141b, 150a, 156b–157a, 161b; 3:13a–b, 43a–b, 61b, 70b, 104a–b, 167b–168a, 171b; *ZḤ* 10b–c (*MhN*), 68d–69a (*ShS*), 90b (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 390; [idem?], *Seder Gan Eden*, 275–76 (133); Scholem, *Shedim Ruḥot u-Nshamot*, 215–45; idem, *Kabbalah*, 158–59; idem, *On the Mystical Shape of the Godhead*, 251–73; Tishby, *Wisdom of the Zohar*, 2:770–73. Cf. Rashi on BT

"There is its abode continually, and on new moons and Sabbaths it is joined with *nishmeta*, the soul—and it ascends and is crowned high above, as is written: *From new moon to new moon and from Sabbath to Sabbath,* [*all flesh shall come to bow down before Me—says YHVH*] (Isaiah 66:23).[79]

"Why *from new moon to new moon*? Well, mystery of the matter: because of renewal of the moon, adorned in its crowns to shine from the sun at that time. Similarly, *from Sabbath to Sabbath. From Sabbath*—the moon. *To Sabbath*—the sun, since light reaches Her from there. So all is one matter.[80]

"This is elucidation of the matter—except for the wicked, for whom death is inscribed in all those worlds and who are cut off from all those worlds. These are eradicated entirely, if they do not enter *teshuvah*."[81]

Ḥagigah 12b, s.v. *ve-ruḥot u-nshamot*; Vol. 8, p. 170, n. 328.

The River of Fire (mentioned in the first paragraph of this note) is formed from the sweat of the angelic beings carrying the Throne. See *Bereshit Rabbah* 78:1; *Eikhah Rabbah* 3:8; BT *Ḥagigah* 13b; *Pirqei de-Rabbi Eli'ezer* 4. Cf. Vol. 5, p. 319, n. 361.

On purification in the River of Fire, see *Zohar* 1:201a, 217b; 2:211b, 247a (*Heikh*); 3:205a; Moses de León, *Sefer ha-Rimmon*, 373–74; idem, *Sefer ha-Mishqal*, 54–55, 68–70; idem, *Sheqel ha-Qodesh*, 60 (74–75). Cf. below, p. 317, n. 64.

The clause "If a human did not sin" renders אלמלא לא חב אדם (*ilmale la ḥav adam*), "If Adam did not sin." Since the rest of the paragraph applies more generally, I have chosen the translation "a human" rather than "Adam." On the question of whether Adam would have lived forever if he hadn't sinned, see Genesis 2:17; *Mekhilta, Beshallaḥ* 6; *Mekhilta de-Rashbi*, Exodus 14:29; *Bereshit Rabbah* 21:5; *Shir ha-Shirim Rabbah* on 1:9; *Tanḥuma, Emor* 9; *Tanḥuma* (Buber), *Emor* 12; *Shemot Rabbah* 4:4; *Zohar* 2:55a; *ZḤ* 18c (*MhN*); *Nitsotsei Zohar*.

79. **There is its abode continually . . .** The virtuous spirit dwells in the terrestrial Garden of Eden, but on new moons and Sabbaths it ascends to the celestial Garden of Eden, where it joins the *neshamah* (soul)—Aramaic *nishmeta*.

On the crowns of the righteous in the afterlife, see BT *Berakhot* 17a: "A pearl in the mouth of Rav: 'In the world that is coming, there is no eating or drinking or procreation or business or jealousy or hatred or competition; rather, the righteous sit with their crowns on their heads, basking in the radiance of *Shekhinah*.'"

On souls of the righteous being crowned (or ascending) on new moons, festivals, and Sabbaths, see *Zohar* 1:81a (*ST*), 134b (*MhN*); 2:97b, 136a–b, 141b–142a, 156b–157a, 212a; 3:70b, 144b–145a (*IR*), 163a, 164b, 168a, 173a, 213b; *ZḤ* 18b (*MhN*), 82d–83a (*MhN, Rut*); Moses de León, *Sheqel ha-Qodesh*, 30 (36). Cf. *Pesiqta* Rabbati, add., 198a; *Beit ha-Midrash*, 5:43; [Moses de León?], *Seder Gan Eden*, 294 (138). The verse from Isaiah figures in a number of these passages; see also *Zohar* 1:41a (*Heikh*), 62b (*Tos*), 115b–116a (*MhN*); 3:182b; *ZḤ* 18b (*MhN*).

80. **Why *from new moon to new moon?* . . .** Because the moon symbolizes *Shekhinah*, who is renewed at each new moon, when She is illumined by *Tif'eret* (symbolized by the sun).

Similarly, each Sabbath is a celebration of their union. Sabbath eve symbolizes *Shekhinah*, whereas Sabbath day symbolizes *Tif'eret*. The concluding sentence apparently means that both phrases (*from new moon to new moon* and *from Sabbath to Sabbath*) allude to the divine union.

81. **except for the wicked . . .** Unless they turn back to God in *teshuvah*. On the image

Rabbi Yehudah said, "Blessed is the Compassionate One, that I asked and gained these words—and comprehended them!"

Rabbi Shim'on said, "From this portion we learn a mystery of wisdom; and sublime, precious secrets become known. Come and see: The blessed Holy One praises Torah, saying, 'Follow My ways, engage in My service, and I will bring you into fine worlds, supernal worlds.' To people who do not know or believe or perceive, the blessed Holy One says, 'Go and scout that fine world, that world of sublime yearning!'[82]

"They say, 'How can we scout it and know all this?'

"What is written? *Go up this way into the Negeb* (Numbers 13:17)—'Delve into Torah, and you will see that she stands before you, and through her you will know that [world].'[83]

"*Observe the land: what is it like? And the people inhabiting it* (ibid., 18)—'Through her you will see that world, which is an inheritance into which I am bringing you.'[84]

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"*And the people inhabiting it*—'those righteous ones in the Garden of Eden, standing row by row in supernal glory, on lofty rungs.'

"*Are they strong or slack* (ibid.)—'Through her, you will see if they attained all this by overpowering their impulse and breaking it, or not. Or by grasping

of being "cut off," see, e.g., Numbers 15:31: *For he has spurned the word of YHVH and His commandment he has violated. That soul shall surely be cut off; her iniquity* [or: *guilt*] *is upon her.*

82. **From this portion...** Describing the mission of the scouts. The land of Canaan (the Promised Land) represents the future realm of bliss awaiting those who devote themselves to the study of Torah and serving God.

On the expression "world of... yearning," see *Zohar* 1:123b (*Tos*), 124b (*MhN*); 2:115a (*RM*); 3:106b, 132a (*IR*), 288a (*IZ*); *ZḤ* 64a (*ShS*); *TZ* 32, 76b.

83. ***Go up this way into the Negeb...*** Through Torah, symbolized by *the Negeb*, a person can gain a glimpse of the future world and its rewards.

On the connection between *the Negeb* and Torah, see Rashi on Judges 1:15: "ארץ הנגב (*Erets ha-Negev*), *The Negeb land*—a person whose house is מנוגב (*menuggav*), bare [or devoid; literally: dried, wiped], of all good [material] things, containing only Torah." See idem on Joshua 15:19. Both comments by Rashi are based on BT *Temurah* 16a.

The context in Numbers (13:17–20) reads: *Moses sent them to scout the land of Canaan, and he said to them, "Go up this way into* [or: *through*] *the Negeb, and go up into the hill country. Observe the land: what is it like? And the people inhabiting it, are they strong or slack, are they few or many? And what is the land they inhabit, is it good or bad? And what are the cities in which they dwell, are they in open settlements or in fortresses? And what is the land like, is it fat or lean? Are there trees* [literally: *Is there a tree*] *in it or not? Exert yourselves and take some of the fruit of the land." And the season was the season of the first ripe grapes.*

84. ***Observe the land...*** For the full verse in Numbers, see the preceding note. "Through her" means "through Torah."

Torah firmly, studying her day and night; or if they slackened their grip on her and [still] attained all this.'[85]

"*Are they few or many?* (ibid.)—'Are there many who engage in My service and hold fast to Torah, thereby attaining all this, or not?'

"*And what is the land like, is it fat or lean?* (Numbers 13:20)—'Through Torah you will know *what the land is like*, what that world is like: does it lavish sublime goodness upon its inhabitants, or withhold something?'[86]

"*Is there a tree in it or not?* (ibid.)—'Is the Tree of Eternal Life in it, or does the Bundle of Life exist in it, or not?'[87] [160a]

"*They went up into the Negeb and came to Hebron* (Numbers 13:22). *They went up* בנגב (*va-Negev*), *into the Negeb*—people ascend in her *va-negev*, *with aridity*, with a lazy heart: like someone trying uselessly, aridly, thinking it brings no reward. He sees that the riches of the world are lost because of her; he thinks that all is *va-negev*, *with aridity*—as is said: *The waters* חרבו (*ḥarevu*), *dried up* (Genesis 8:13), 'The waters נגובו (*neguvu*), dried up.'[88]

"Afterward, ויבא עד חברון (*va-yavo ad Ḥevron*), *and he came to Hebron*—finally coming לאתחברא (*le-itḥabbara*), to join, her, reading and rereading her.[89]

85. **Through her...** Through studying Torah. The term "impulse" refers to the evil impulse.

86. ***And what is the land like...*** For the full verse, see above, note 83. Again, "that world" refers to the future world awaiting the righteous.

87. ***Is there a tree in it...*** In its simple sense, the verse begins: היש בה עץ (*Ha-yesh bah ets*), *Are there trees in it?* Reading it hyperliterally—*Is there a tree in it?*—Rabbi Shim'on interprets *a tree* as referring to the Tree of Life, namely *Ze'eir Anpin* (whose core is *Tif'eret*). The term Bundle of Life alludes to *Shekhinah*.

On the reading *Is there a tree in it or not?* see above, notes 16, 57. On *Ze'eir Anpin*, see above, note 57. On "the Bundle of Life," see above, note 39.

88. ***They went up into the Negeb...*** The name נגב (*Negev*) means literally "arid land" and refers to the southern part of Judea (between Beer-sheba and the Sinai Peninsula).

Those who proceed in Torah lazily and listlessly cannot imagine its reward, and they conclude that by spending their time on Torah they sacrifice financial gain.

The concluding quotation (from *Targum Onqelos* on the verse in Genesis) demonstrates that the root נגב (*ngv*) means "to be dry." See Rashi and David Kimḥi on Joshua 15:19; Rashi on BT *Ta'anit* 8b, s.v. *ba-negev*; Ibn Ezra on Psalms 126:4. Cf. above, note 83.

The full verse in Numbers reads: *They went up* בנגב (*va-negev*), *through* [literally: *into*] *the Negeb, and came* [literally: *and he came*] *to Hebron, and there were Ahiman, Sheshai, and Talmai,* בני הענק (*benei ha-anaq*), *descendants of the Anakites* [or: *offspring of the giant*]. *And Hebron was built seven years before Zoan in Egypt.*

89. **Afterward, ויבא עד חברון (*va-yavo ad ḥevron*), *and he came to Hebron*...** The devoted individual who perseveres in Torah unites with her.

The phrase "reading and rereading" renders קארי ושאני (*qarei ve-shanei*), "reading and repeating." In rabbinic literature, the Hebrew equivalent—קורא ושונה (*qore ve-shoneh*)—often means "reading Bible and Mishnah." On the hyperliteral reading *and he came to Hebron*, see above, notes 59–60.

"*There were Ahiman, Sheshai, and Talmai* (Numbers 13:22)—there he sees many divisions: impure and pure, prohibition and permission, punishments and rewards. These are the ways of Torah, fine points of Torah.[90]

"*Offspring of the giant* (ibid.)—born from the side of *Gevurah*.[91]

"*Hebron was built seven years* (ibid.)—seventy branches of Torah, seventy faces, ten in each aspect. חברון (*Ḥevron*), *Hebron*, is Torah, and whoever delves into her is called חבר (*ḥaver*), companion.[92]

"*Before Zoan in Egypt* (ibid.). We have learned: There is Torah corresponding to Torah, namely Written Torah and Oral Torah. Ḥebron issues from Written Torah, as is said: *Say to Wisdom, 'You are my sister'* (Proverbs 7:4). And this *was built seven years*, which is why it is called בת שבע (*Bat Sheva*), Bathsheba, Daughter of Seven.[93]

90. ***There were Ahiman...*** These three giants represent the huge challenges of studying and applying Torah: determining what is pure and impure, permitted and forbidden.

"Divisions" renders פליגן (*peligan*), which may imply פלוגאתא (*pelugata*), "conflicting opinions." For the full verse in Numbers, see above, note 88.

91. ***Offspring of the giant...*** Such divisions within the realm of Torah stem from *Gevurah*, which is characterized by boundaries, distinctions, and duality.

For the full verse in Numbers, see above, note 88. On the phrase *offspring of the giant*, see above, note 51.

92. ***Hebron was built seven years...*** The verse reads: *Hebron was built seven years before Zoan in Egypt.* See above, note 88.

These *seven years* symbolize the seven *sefirot* from *Ḥesed* to *Shekhinah*, whose core is *Tif'eret*, often identified as Written Torah. Seven multiplied by ten equals seventy, alluding to the seventy branches or faces of Torah. The phrase "seventy ענפין (*anfin*), branches," is a play on "seventy אנפין (*anpin*), faces," although here the *Zohar* employs the Hebrew word פנים (*panim*) for "faces."

חברון (*Ḥevron*), Hebron, symbolizes *Shekhinah*, who is often referred to as Oral Torah, so one who delves into Oral Torah is appropriately called חבר (*ḥaver*), "companion."

On the seventy faces (or facets) of Torah, see *Bemidbar Rabbah* 13:16, where Torah is compared to wine: "Just as יין (*yayin*), wine, is numerically equivalent to seventy, so Torah assumes seventy faces." See *Otiyyot de-Rabbi Aqiva* (*Battei Midrashot*, 2:354); Schäfer, *Synopse zur Hekhalot-Literatur*, §§77, 388; Ibn Ezra, introduction to Commentary on the Torah (short); Azriel of Gerona, *Peirush ha-Aggadot*, 74–75, 79; *Zohar* 1:26a (*TZ*), 47b, 54a; 2:83b (Vol. 4, pp. 462–63, n. 343); 3:202a; Moses de León, *Sefer ha-Rimmon*, 366–67. Cf. BT *Shabbat* 88b; *Zohar* 1:4b. On the seventy branches, see *Zohar* 2:83b, 89a, 92b (*Piq*), 133b.

The number seventy appears in the context of revelation in BT *Shabbat* 88b, in the name of Rabbi Yoḥanan: "Every utterance emerging from the mouth of Power branched into seventy languages [of humanity]." See *Sefer Ḥanokh* (*Beit ha-Midrash*, 2:116).

The sense of *ḥaver* (companion) as one who delves into Torah (or Oral Torah) betrays medieval usage. In rabbinic literature, *ḥaver* refers to one who observes specific restrictions, mostly concerning food (tithing and purity). See, e.g., M *Demai* 2:3; 6:6, 9, 12; Scholem.

93. **Torah corresponding to Torah . . .** Written Torah symbolizes *Tif'eret*, whereas Oral Torah symbolizes *Shekhinah*, who is also represented by Hebron. Oral Torah (or *She-*

"*Before Zoan in Egypt*—as is said: *The wisdom of Solomon was greater than the wisdom of all the people of the East and all the wisdom of Egypt* (1 Kings 5:10).[94]

"*They came to Wadi* אשכול (*Eshkol*), *Eshcol* (Numbers 13:23)—words of *haggadah* and interpretation, hanging from the aspect of Faith.[95]

"*And they cut down from there a branch with one* אשכול (*eshkol*), *cluster, of grapes* (ibid.)—they learn from there chapter headings and initial words. Those who are scions of faith delight in these words, and the words are blessed within them; and they perceive one root, one source, with no division among them.[96]

khinah) issues from Written Torah (or *Tif'eret*), and She is also pictured as Lower Wisdom, the daughter of *Ḥokhmah* (Wisdom). The verse in Proverbs now implies that *Tif'eret* (the son of *Ḥokhmah*) calls *Shekhinah my sister.*

Shekhinah (symbolized by Hebron) *was built seven years*—that is, She was fashioned from the seven *sefirot* from *Binah* to *Yesod*, or She includes all seven *sefirot* from *Ḥesed* through *Shekhinah* Herself. Therefore, She is called בת שבע (*Bat Sheva*), Bathsheba, meaning "Daughter of Seven."

The full verse in Proverbs reads: *Say to Wisdom, "You are my sister," and call Understanding a friend.* See JT *Sotah* 1:9, 17b; BT *Sotah* 11a; *Shemot Rabbah* 1:22; Azriel of Gerona, *Peirush ha-Aggadot,* 20; *Zohar* 1:81b, 111b–112a, 140b; 2:12a; 3:296a (*IZ*); *ZḤ* 35a; 80d (*MhN, Rut*).

94. ***Before Zoan in Egypt*—as is said...** Zoan (known as Tanis in Hellenistic sources) is located on a branch of the Nile and became the capital of Egypt in about 1000 B.C.E.

Shekhinah is known both as Hebron and *the wisdom of Solomon.* The historical fact that Hebron preceded the Egyptian capital, Zoan, implies that *Shekhinah* surpasses *the wisdom of Egypt* (along with all foreign varieties of wisdom).

On *Shekhinah* as *the wisdom of Solomon*, see *Bahir*, 3 (3), 44 (65), 51 (77); *Zohar* 1:150a, 223a–b, 238a, 248b; 3:61a, 74b, 176b, 297a; Moses de León, *Shushan Edut*, 342. For the full verse in Numbers, see above, note 88.

95. ***They came to Wadi* אשכול (*Eshkol*), *Eshcol*...** The word *eshkol* means "cluster," alluding to *haggadah* (or *aggadah*)—homiletic interpretations of Torah, which derive (or "hang") from faith in the divine nature of Torah.

On the association between אשכול (*eshkol*), *cluster*, and *haggadah*, see *Shir ha-Shirim Rabbah* on 1:14, in the name of Rabbi Berekhiah: "אשכל (*Eshkol*), *A cluster of, henna* (Song of Songs 1:14). What is mean by אשכל (*eshkol*), *a cluster*? איש שהכל בו (*Ish she-ha-kol bo*), A person in whom is everything: Scripture, Mishnah, Talmud, *toseftot*, and *aggadot*." Cf. BT *Sotah* 47b, *Temurah* 15b.

The full verse in Numbers reads: *They came to Wadi* אשכל (*Eshkol*), *Eshcol, and they cut down from there a branch with one* אשכול (*eshkol*), *cluster, of grapes—they carried it on a pole held by two—and some pomegranates and some figs.*

96. ***with one* אשכול (*eshkol*), *cluster*...** The single cluster of grapes represents "chapter headings and initial words" of the secret teachings of Torah. No more than this is revealed to the initiate.

The single cluster also represents the unified nature of Torah and its secrets, all of which derive from a single source and whose teachings do not conflict with one another.

On the term "chapter headings" in the context of mystical study, see BT *Ḥagigah* 13a, discussing Ezekiel's vision of the Chariot: "'The Chariot may not [be expounded even] before one person alone [unless he is a sage who understands on his own].' Rabbi Ḥiyya taught, 'But chapter headings may be transmitted to him.'" In this context, "chap-

"Those who are not scions of faith and do not study Torah for its own sake consign faith to division, as is written: *They carried it* במוט בשנים (*ba-mot bi-shnayim*), *on a pole in two* (ibid.)—in division. What is meant by מוט (*mot*), *a pole*? As is said: *He will not let your foot* למוט (*la-mot*), *stumble* (Psalms 121:3).[97]

"*And some* רמונים (*rimmonim*), *pomegranates, and some* תאנים (*te'enim*), *figs* (Numbers 13:23)—placing everything on the Other Side, the side of מינאי (*mina'ei*), heretics, the side of division.[98]

"*They returned from scouting the land* (Numbers 13:25). *They returned*—returning to the evil side, turning from the way of truth. They say, 'What do we care? To this day, we haven't seen the slightest benefit. We've toiled in it—the house is empty! We are the laughingstock of the people. Who will ever attain that world? Who will enter it? Better for us if we hadn't troubled so hard!'[99]

"*They recounted to him and said,* [*'We came to the land you sent us to'*] (Numbers 13:27)—'Look, we've toiled wearily to know the portion of that world, *and it is truly flowing with milk and honey* (ibid.); that world on high is good, as we know from Torah. But who can ever attain it?'[100]

ter headings" apparently refers to the opening words of each section or subject within the full Account of the Chariot.

On delighting in the words of Torah, see *Vayiqra Rabbah* 16:4: "Ben Azzai was sitting and expounding, and fire was blazing around him. They [his disciples] came and told Rabbi Akiva.... He went to him and said, 'Perhaps you are engaged in the chambers of the Chariot!' He replied, 'No, I am stringing words of Torah to the Prophets, and words of the Prophets to the Writings—and the words of Torah are as joyous as on the day they were given from Sinai.'"

See JT *Ḥagigah* 2:1, 77b; *Shir ha-Shirim Rabbah* on 1:10; *Rut Rabbah* 6:4; *Qohelet Rabbah* on 7:8. On the words being "blessed," cf. Azriel of Gerona, *Peirush ha-Aggadot*, 40.

97. **Those who are not scions of faith...** Nonbelievers (corresponding to the ten scouts who lacked faith) fail to perceive the unity of Torah, claiming that its teachings contradict one another. Or, they divide the Written Torah (symbolizing *Tif'eret*) from the Oral Torah (symbolizing *Shekhinah*).

The clause in Numbers—*they carried it* במוט בשנים (*ba-mot bi-shnayim*), *on a pole by two*—now implies that such nonbelievers "stumble" in Torah, splitting it *bi-shnayim*, *in two*. For the full verse in Numbers, see above, note 95.

98. ***And some* רמונים (*rimmonim*), *pomegranates*...** These nonbelievers misinterpret Torah, reading (or reacting to) it heretically, in accord with the demonic Other Side.

Rabbi Shim'on plays with רמונים (*rimmonim*), *pomegranates*, and מינאי (*mina'ei*), "heretics." He may be associating תאנים (*te'enim*), *figs*, with תואנה (*to'anah*), "pretext, excuse," alluding to heretical interpretations of Torah based on the pretext of false readings. For the full verse in Numbers, see above, note 95.

99. ***They returned from scouting the land*...** Having failing to understand Torah properly, the skeptics return to their evil ways, claiming that study provides no material benefits in this world, and that it is impossible to attain "that world," the future realm of bliss.

100. ***They recounted to him*...** Those who abandon the study of Torah insist that they really tried to glimpse the reward of the future world. They acknowledge how fine it is—"but who can ever attain it?"

The context in Numbers (13:27–28) reads: *They recounted to him and said, "We came to*

"*But mighty are the people inhabiting the land* (Numbers 13:28)—he is strong, not esteeming the whole world at all, so that he may have great wealth to engage in Torah. Who can attain it? Surely, *but mighty are the people inhabiting the land*—whoever wishes to attain it must be mighty in wealth, as is said: *The rich one answers mightily* (Proverbs 18:23).[101]

"*And the cities are fortified and huge* (Numbers 13:28)—houses filled with all good, so that nothing will be lacking. Even so, *and also the offspring of the giant we saw there* (ibid.)—the body must be mighty as a lion, constantly present, since [Torah] saps a person's strength, when he delves into prohibition and permission, impure and pure, kosher and unkosher. Who can attain it?[102]

"Furthermore, *Amalek inhabits the Negeb land; and the Hittite,* [*the Jebusite, and the Amorite inhabit the hill country; and the Canaanite dwells by the sea and by the Jordan*] (Numbers 13:29). If a person says, 'Even so, I will succeed,' *Amalek inhabits the Negeb land*—here is the evil impulse, the accuser, denouncing a person, always present in the body. *And the Hittite, the Amorite*...—how many accusers appear there, preventing a person from ever entering that world! Who can attain it? Who can enter it?[103]

the land you sent us to, and it is truly flowing with milk and honey, and this is its fruit. But mighty [or: *fierce*] *are the people inhabiting the land, and the cities are fortified and huge, and also the offspring of the giant we saw there!*" On the phrase *the offspring of the giant*, see above, note 51.

101. ***But mighty are the people***... Those who devote themselves to Torah must be so strongly dedicated that they disregard material benefits. By not expending their resources on anything beyond the bare essentials, they accumulate enough wealth that they can study endlessly, without wasting time and energy on material pursuits.

For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Nitsotsei Orot*; Soncino; *Matoq mi-Devash*. The verse in Proverbs demonstrates the link between might and wealth. It reads in full: *Imploringly speaks the poor person, and the rich one answers* עזות (azzot), *harshly* [literally: *mightily*].

102. ***And the cities are fortified and huge***... Dedicated scholars must have adequate resources. Yet they must also be physically strong—as mighty as a giant or a lion—in order to endure the strain of intense study and of making fine distinctions.

On the effects of prolonged study, see BT *Sanhedrin* 26b, in the name of Rabbi Ḥanan: "Why is [Torah] called תושיה (*tushiyyah*), Prudence? Because it מתשת (*matteshet*), saps, a person's strength." See *Midrash Tehillim* 7:3; *Kallah Rabbati* 5:2. On *tushiyyah* (prudence) in the context of "wisdom" (often identified with Torah), see Proverbs 2:7; 8:14; Job 11:6.

On being "mighty as a lion" in serving God, see M *Avot* 5:20, in the name of Yehudah son of Teima: "Be bold as a leopard, swift as an eagle, fleet as a gazelle, and mighty as a lion, to do the will of your Father in Heaven." See *Zohar* 1:190b.

The phrase "houses filled with all good" derives from Deuteronomy 6:11, and *Targum Onqelos*, ad loc. For the full verse in Numbers, see above, note 100.

103. ***Amalek inhabits the Negeb land***... The Amalekites had attacked the Israelites soon after they crossed the Red Sea. (See Exodus 17:8–16 and Deuteronomy 25:17–18.) In the *Zohar*, Amalek is an embodiment of the

"With these words, *they disheartened the Children of Israel* (Numbers 32:9), since they defamed it, as is said: *They put forth an evil report of the land* (ibid. 13:32).[104]

"What did those scions of faith say? *If YHVH delights in us, He will give it to us* (Numbers 14:8). Once a person strives with aspiration of the heart toward the blessed Holy One—surely He desires from us only the heart, and that they guard that holy insignia, as is written: *Your people, all of them righteous, will inherit the land forever* (Isaiah 60:21).[105]

demonic serpent, and here represents the evil impulse. Even if a person intends to devote himself to Torah and thereby merit the future world of bliss, the evil impulse constantly tries to thwart him. Similarly, other demonic accusers (represented by *the Hittite, the Jebusite, and the Amorite*) block his way.

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On the demonic nature of Amalek, see *Zohar* 2:65b–66a, 194b–195a; *ZḤ* 50b. Cf. Justin Martyr, *Dialogue with Trypho*, 131; Ginzberg, *Legends of the Jews*, 6:24, n. 141. On Amalek as representing the evil impulse, cf. *Zohar* 2:235b–236a; Vol. 6, p. 360, n. 290.

104. **With these words...** The scouts dissuaded the Israelites from entering the Promised Land—which here implies "from engaging in Torah, whereby a person merits the promised future world of bliss."

The verse in Numbers 32 reads: *They disheartened the Children of Israel from entering the land that YHVH had given them.* The full verse in Numbers 13 reads: *They put forth an evil report to the Children of Israel of the land that they had scouted, saying, "The land we traversed to scout is a land that devours its inhabitants, and all the people whom we saw in it are of huge measure."*

105. **What did those scions of faith say?...** The response of Caleb and Joshua demonstrates how a faithful devotee of Torah counters the nonbelievers. Despite the difficulties, God will assist those who delve into Torah with all their heart, as long as they also "guard that holy insignia." This means that they must preserve and honor the covenantal sign of circumcision by engaging in sexual relations in holiness.

The full verse in Isaiah reads: *Your people, all of them righteous, will inherit the land forever—sprout of My planting, work of My hands, that I may be glorified.* Here, the term *righteous* alludes to *Yesod*, the divine phallus, who is called Righteous One. Those who imitate *Yesod* by practicing sexual purity *will inherit the land forever*—that is, they will attain the future realm of bliss, symbolized by the Promised Land.

Yesod is known as Righteous One, based on Proverbs 10:25: וצדיק יסוד עולם (*Ve-tsaddiq yesod olam*). Although the simple sense of the verse is *The righteous one is an everlasting foundation,* it is understood midrashically as *The righteous one is the foundation of the world.* See BT *Yoma* 38b, *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34.

The statement "surely He desires from us only the heart" reflects the wording in BT *Sanhedrin* 106b: "The blessed Holy One desires the heart," or its alternative version: "The Compassionate One desires the heart." See Rashi, ad loc., s.v. *revuta*; Ibn Ezra (long) on Exodus 31:18; idem on Ecclesiastes 5:1; idem, *Yesod Mora* 7; *Sefer Ḥasidim* (ed. Margaliot), pars. 530, 590, 1013; *Zohar* 2:162b; 3:281b (*RM*).

The full verse in Numbers reads: *If YHVH delights in us, He will bring us to this land and give it to us, a land that is flowing with milk and honey.*

"However, [160b] *Only do not rebel against YHVH!* (Numbers 14:9)—one should not rebel against Torah, for Torah does not require wealth or vessels of silver and gold.[106]

"*And you, do not fear the people of the land* (ibid.)—for if a broken body engages in Torah, it will find healing entirely, as is written: *It will be healing for your flesh and moistening for your bones* (Proverbs 3:8), and similarly: *and healing to all their flesh* (ibid. 4:22). Then all those accusers proclaim: 'Make room for so-and-so, servant of the King!' So, *do not fear!*[107]

"*For they are our bread* (Numbers 14:9)—they themselves provide food every day for those engaging in Torah, as is said: *The ravens I have commanded to sustain you* (1 Kings 17:4), and it is written *The ravens would bring him bread and meat* (ibid., 6).[108]

"*Their shadow has abandoned them* (Numbers 14:9). Who is *their shadow*? The power of harsh Judgment. Why did it depart? Because *YHVH is with us. Do not fear them!* (ibid.). All departs on account of Torah.[109]

106. ***Only do not rebel against YHVH...*** As opposed to what the nonbelievers claimed (above at notes 101–2), the pursuit of Torah does not require wealth.

Torah is conceived as God's Name, so rebelling against Torah is tantamount to rebelling against God. See above, note 66. The full verse in Numbers reads: *Only do not rebel against YHVH! And you, do not fear the people of the land, for they are our prey* [literally: *bread*]*: their shade* [or: *shadow, protection*] *has abandoned* [or: *turned away from*] *them and YHVH is with us. Do not fear them!*

107. **if a broken body engages in Torah...** See BT *Eruvin* 54a, in the name of Rabbi Yehoshu'a son of Levi: "If a person feels pain in his head, let him engage in Torah.... If he feels pain in his throat, let him engage in Torah.... If he feels pain in his entrails, let him engage in Torah, as is said: *It will be healing for your navel* (Proverbs 3:8). If he feels pain in his bones, let him engage in Torah, as is said: *and moistening for your bones* (ibid.). If he feels pain throughout his body, let him engage in Torah, as is said: *and healing to all his flesh* (ibid. 4:22)."

The demonic or threatening forces who had thwarted the person's progress (as described above at note 103) now pave his way. Cf. *Zohar* 3:52b.

The full verse in Proverbs 3 reads: *There will be* [or: *It will be*; *Let it be*] *healing for your navel* [or: *your flesh*] *and moistening for your bones.* The verse in Proverbs 4 (describing a father's words of wisdom) reads in full: *For they are life to those who find them, and healing to all their flesh.*

108. ***For they are our bread...*** The verse reads: *And you, do not fear the people of the land, for they are our prey* [literally: *bread*]. Rabbi Shim'on adopts the literal sense—*our bread*—which now implies that the threatening forces themselves sustain those who delve into Torah. Similarly, the ravens (an impure species) provided food for Elijah after he fled from King Ahab and went into hiding. For the full verse in Numbers, see above, note 106.

109. ***Their shadow has abandoned them...*** The verse reads: *Their shade* [or: *shadow, protection*] *has abandoned them and YHVH is with us. Do not fear them!* This *shadow* signifies the power of harsh Judgment, which abandons the threatening forces, so that they now become helpful and supportive.

"Happy is the share of those who engage in Torah for her own sake, for they are actually linked with the blessed Holy One and called His brothers and companions, as is written: *For the sake of my brothers and my companions, let me say, 'Peace be within you'* (Psalms 122:8)."[110]

They came to Wadi Eshcol, and they cut down from there a branch [with one cluster of grapes...] (Numbers 13:23).[111]

Rabbi Abba said, "They cut down that *cluster*, and when they tried to lift it they couldn't. They tried to move it and they couldn't. Caleb and Joshua came, took hold of it and lifted it, and it was raised upright by them, as is written: *they carried it on a pole held by two* (ibid.)—those two unique ones.[112]

"Why did they need *a branch*? Well, the *cluster* was hanging from it. As long as it was attached to its place, it was called *a branch*; afterward, Scripture called it *a pole*, as is written: *they carried it* במוט (va-mot), *on the pole*—that well-known one, the one they cut down.[113]

40 "From here Caleb and Joshua knew that they were worthy of entering the Land and obtaining an inherited share in it. As [the scouts] were proceeding, all of them conspired against [Caleb and Joshua]. Caleb stood facing the fruit, and said, 'Fruit, fruit, if on account of you we're going to be killed, why should we share in you?' Immediately, it lightened itself, and they gave it to [the other scouts]."[114]

110. **they are... called His brothers and companions...** The full verse in Psalm 122 reads: *For the sake of my brothers and my companions, let me say, "Peace be within you."* This verse is addressed by the Psalmist to Jerusalem; but according to a midrashic interpretation, it is sung by God, who refers to the Israelites as *my brothers and my companions.*

See *Mekhilta, Beshallaḥ* 3; *Mekhilta de-Rashbi*, Exodus 14:15; JT *Berakhot* 9:1, 13b; *Qohelet Rabbah* on 4:8; *Tanḥuma, Yitro* 5; *Shemot Rabbah* 27:9; 52:1; *Midrash Tehillim* 4:3; 15:4; *Zohar* 2:55b, 122a; 3:7b, 22a, 59b, 77b.

111. ***They came to Wadi Eshcol...*** The full verse reads: *They came to Wadi* אשכל (*Eshkol*), *Eshcol, and they cut down from there a branch with one* אשכול (*eshkol*), *cluster, of grapes—they carried it on a pole held by two—and some pomegranates and some figs.*

112. **They cut down that *cluster*...** Ten of the scouts cut it down, but it was so heavy that they couldn't lift it or even move it. The phrase *by two* alludes specifically to Caleb and Joshua, the only two who were virtuous among all twelve scouts. See Baḥya ben Asher on Numbers 13:23.

113. **Why did they need *a branch*?...** The scouts were told to *take some of the fruit of the land* (Numbers 13:20), so all they really needed was the cluster, not the branch.

The wording במוט (va-mot), *on the pole*, with the definite article, indicates this pole's prominence: "that well-known one, the one they cut down." On the distinction between *branch* and *pole*, see Baḥya ben Asher on Numbers 13:23. Cf. *Midrash Aggadah* and Rashi on the verse.

114. **From here Caleb and Joshua knew...** When they realized that only they could lift the heavy branch, they realized that they were worthy of entering the Promised Land. The ten other scouts were jealous of their

Rabbi El'azar said, "They didn't give it to the others, for it is surely written: *which they carried* and also *by two*; and among all of them, there were not *two* such as them. From here, Joshua learned a lesson for later, as is written: *Joshua son of Nun sent from Shittim two men as spies* (Joshua 2:1), and the identity of these two has already been established by the ancient ones. When they reached the Israelites, they gave it to them and then withdrew, making themselves remnants."[115]

Rabbi Yitsḥak said, "When they reached those giants, they displayed the staff of Moses and were saved. How do we know that he gave them that staff? As is written: *Go up* זה (*zeh*), *this way, into the Negeb* (Numbers 13:17). Here is written *Go up zeh, this way,* and there is written ואת המטה הזה (*Ve-et ha-matteh ha-zeh*), *This staff, you shall take in your hand* (Exodus 4:17). By virtue of it, they were saved. You might say, 'These giants—let them be'; but rather, [the giants] came to capture them, and [the scouts] displayed that staff and escaped."[116]

supernatural ability, so they conspired to kill Caleb and Joshua.

115. **They didn't give it to the others...** Rabbi El'azar insists that Caleb and Joshua carried the cluster themselves all the way back to the Israelites' camp, where they then "gave it to them," namely to the ten other scouts.

From his experience here, Joshua concluded that it was best to send only two scouts, which he later did. In its simple sense, the verse in Joshua reads: *Joshua son of Nun sent from Shittim two men as spies secretly, saying, "Go, observe the land and Jericho."*

The two spies sent by Joshua are not named in the Bible, but according to midrashic tradition they were Caleb and Phinehas. See *Tanḥuma, Shelaḥ* 1; *Tanḥuma* (Buber), *Shelaḥ* 1; *Bemidbar Rabbah* 16:1.

Here, however, Rabbi El'azar is apparently referring to an esoteric tradition that identifies these two later spies as Uzza and Aza'el, the two angels who fell from heaven after opposing the creation of Adam and Eve. Their role as spies may be based on the image of angels "spying" on human beings, or on the ambiguous meaning of the term מלאכים (*mal'akhim*), which can mean both "angels" and "messengers."

On Uzza and Aza'el as Joshua's two spies, see *Zohar* 2:178b (*SdTs*); 3:60b, 62b. On the fallen angels, see above, note 61. Cf. *Tanḥuma, Shelaḥ* 1; *Tanḥuma* (Buber), *Shelaḥ* 1; *Bemidbar Rabbah* 16:1, according to all of which Phinehas (one of Joshua's spies) had an angelic nature.

The idiomatic phrase "making themselves remnants" derives from the Talmud, where it means "to be self-effacing, humble." See BT *Rosh ha-Shanah* 17a–b, *Megillah* 15b, *Sanhedrin* 111b.

116. **When they reached those giants...** The scouts saved themselves by displaying Moses' staff, with which he had performed miracles before Pharaoh, split the Red Sea, and struck the rock to produce water.

Rabbi Yitsḥak demonstrates this through verbal analogy. Since the word זה (*zeh*), *this*, appears both in Moses' directive to the scouts and in God's directive to Moses about the staff, this "proves" that Moses gave them his staff. See Baḥya ben Asher on Numbers 13:17.

On the unique nature of Moses' staff, see M *Avot* 5:6, which lists it as one of the ten things created in the last moments of the week of Creation, on Sabbath eve at twilight.

On the giants, see above, note 51. For the full verse in Numbers 13, see above, note 83. The full verse in Exodus reads: *This staff you*

Rabbi Yehudah said, "Moses transmitted to them the tradition of a Holy Name, by virtue of which they were saved."[117]

Rabbi Ḥiyya said, "[The giants] were called by three names: נפילים (*Nephilim*), ענקים (*Anaqim*), רפאים (*Repha'im*); and all of them lived long. Originally they were called *Nephilim*, Fallen Ones. Afterward, when they united with the daughters of humankind and engendered by them, they were called *Anaqim*, Giants. Later, when they went roaming through this world ומתרפיין (*u-mitrappeyan*), and were slackened, from that which is above, they were called *Repha'im*, Slack Ones."[118]

Rabbi Yehudah said, "But look at what is written: *Rephaim, they, too, are considered* כענקים (*ka-Anaqim*), *as the Giants* (Deuteronomy 2:11)!"[119]

He replied, "So it is, because the *Anaqim* came from both this side and that side, and they despaired greatly on earth. Similarly, the *Repha'im*, who issued from them and lived long lives. As they grew feeble, half their body weakened and half endured. When half their body was dead, they would take a certain herb of the field, throw it into their mouths, and die; and since they wanted to kill themselves, they were called *Repha'im*, Shades of the Dead."[120]

shall take in your hand, with which you shall do the signs.

117. **Moses transmitted to them the tradition of a Holy Name...** According to numerous sources, Moses' staff was engraved with the Divine Name.

See *Targum Yerushalmi,* Exodus 2:21; 4:20; 14:21; *Devarim Rabbah* 3:8; 11:10; *Devarim Rabbah* (ed. Lieberman), p. 87; *Avot de-Rabbi Natan* A, add. 2, 78b; *Pirqei de-Rabbi Eli'ezer* 42; *Midrash Tehillim* 114:9; *Sefer ha-Yashar, Shemot,* 307; *Zohar* 1:6b, 9a; 2:28a, 48a, 60b, 64a; *ZḤ* 30b (*MhN*). Cf. Ibn Ezra (short), Exodus 3:13.

According to the midrashim listed above, the staff was engraved with the name *YHVH*. Baḥya ben Asher on Numbers 13:17 records a tradition that God's twelve-letter name was engraved on the staff, since the numerical value of זה (*zeh*), *this*, is twelve. He quotes Exodus 3:15: זה (*Zeh*), *This, is My name forever.* On the twelve-letter name, see below, p. 142, n. 275.

118. **[The giants] were called by three names...** The name נפילים (*Nephilim*), "Fallen Ones," refers to the fallen angels. When they united with human females, their offspring were called ענקים (*Anaqim*), "Giants." Gradually, through intermingling with humans, the descendants lost their heavenly powers and were called רפאים (*Repha'im*), "Slack (or Weak) Ones."

On the fallen angels, see above, note 61. For the term נפילים (*Nephilim*), see Genesis 6:4; Numbers 13:33. For the term ענקים (*Anaqim*), see Deuteronomy 1:28; 2:10–11, 21; 9:2; Joshua 11:21–22; 14:12, 15. Cf. Numbers 13:22, 28, 33; Joshua 15:13–14; Judges 1:20. For the term רפאים (*Repha'im*), see Genesis 14:5; 15:20; Deuteronomy 2:11, 20; 3:11; Joshua 12:4; 13:12; 17:15.

119. **But look at what is written . . .** Rabbi Ḥiyya claimed that the *Repha'im* were weaker than their ancestors, but Rabbi Yehudah quotes a verse indicating that they resembled the *Anaqim*.

120. **So it is...** Rabbi Ḥiyya explains that the *Anaqim* and the *Repha'im* shared a great despair on earth, having both derived from angelic and human ancestors ("from both this side and that"). As the *Repha'im* aged, their human halves weakened and

Rabbi Yitsḥak said, "They cast themselves into the Great Sea and died drowning, as is written: הרפאים (*Ha-repha'im*), *The shades, tremble beneath the waters and their denizens* (Job 26:5)."

Rabbi Shim'on said, "If Israel had entered the Land under the stigma [161a] of the evil tongue, the world would not have endured for a moment. Who is the artisan of the evil tongue? The serpent. Mystery of the matter: As soon as the serpent copulated with Eve, he injected her with slime."[121]

Rabbi Shim'on said, "The blessed Holy One forgives everything except the evil tongue, for it is written: *By our tongue we will prevail; our own lips are with us—who is master over us?* (Psalms 12:5).[122]

eventually became paralyzed, until, in desperation, they poisoned themselves and died. So another sense of the name *Repha'im* applies to them as well: "Shades of the Dead."

121. **If Israel had entered the Land...** If they had entered Canaan immediately after the scouts' slanderous report, they would have contaminated the Promised Land with the residue of such evil speech, and the whole world would have been doomed.

On the serpent as "artisan of the evil tongue," cf. *Bereshit Rabbah* 19:4, in the name of Rabbi Levi: "He [the serpent] began speaking slander against his Creator, saying, 'He ate of this tree and created the world. And He told you, *"You shall not eat from it"* (Genesis 3:3), so that you would not create other worlds.' For everyone hates his fellow artisan."

On the serpent copulating with Eve, see BT *Yevamot* 103b, in the name of Rabbi Yoḥanan: "When the serpent copulated with Eve, he injected her with זוהמא (*zohama*), filth [or: slime, lust]." The point here, apparently, is that sinfulness—including "the evil tongue" (evil speech)—infected Eve's descendants.

On the scouts' slander of the Land, see Numbers 13:32: *They put forth an evil report to the Children of Israel of the land that they had scouted, saying, "The land we traversed to scout is a land that devours its inhabitants, and all the people whom we saw in it are of huge measure."*

On the passage in *Bereshit Rabbah*, see *Targum Yerushalmi*, Genesis 3:4; *Bereshit Rabbah* 20:1; *Pirqei de-Rabbi Eli'ezer* 13; *Devarim Rabbah* 5:10; *Tanḥuma, Bereshit* 8, *Shemot* 23, *Tazri'a* 9, *Metsora* 2; *Tanḥuma* (Buber), *Shemot* 20, *Metsora* 7, *Ḥuqqat* 45; *Bemidbar Rabbah* 19:22; *Midrash Tehillim* 1:9; *Shemot Rabbah* 3:12; *Zohar* 3:52b.

On the passage in *Yevamot*, see *Targum Yerushalmi*, Genesis 4:1 (per British Library MS 27031, ed. Clark); BT *Shabbat* 145b–146a, *Avodah Zarah* 22b; *Pirqei de-Rabbi Eli'ezer* 21 (and Luria's nn. 7–8); *Midrash Aggadah*, Genesis 3:12; *Zohar* 1:36b–37a, 52a–b, 54a–55a, 63b, 70b, 122b, 126a–b, 145b, 228a; 2:94a, 167b–168a, 193b, 231a, 236b; 3:14b, 19b, 24a, 76b, 79a, 87a, 97b, 125a, 143a (*IR*), 189a; *ZḤ* 1d, 8c–9b, 58d, 63c (*ShS*), 83b (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 139; Stroumsa, *Another Seed*, 38–53; Koren, *Forsaken*, 89–92.

122. **The blessed Holy One forgives everything...** Cf. BT *Arakhin* 15b: "Rabbi Yoḥanan said in the name of Rabbi Yose son of Zimra, 'Whoever utters evil speech [literally: the evil tongue] is as if he denies the Root [i.e., God], as is said: *Those who say, "By our tongue we will prevail; our own lips are with us—who is master over us?"* (Psalms 12:5).' ... Rabbi Aḥa son of Rabbi Ḥanina said, 'If

"Come and see how much was inflicted by that evil tongue! It decreed upon our ancestors that they could not enter the Land; those who uttered it died; weeping was decreed for generations upon generations. All the more so here, for they spouted evil speech against all: since they uttered it against the Holy Land, it is as if they uttered it against Him. Therefore the blessed Holy One became jealous over this—that is, jealous for His Name—and all of Israel would have been annihilated from the world, were it not for the prayer of Moses."[123]

ויספרו (*Va-ysapperu*), *They recounted, to him and said, "We came to the land you sent us to"* (Numbers 13:27). Rabbi Ḥiyya said, "Why is it written differently here: *va-ysapperu*, *they recounted*, rather than ויגידו (*va-yaggidu*), *they told*, or ויאמרו (*va-yomeru*), *they said*? Well, each one indicates something unique. *Va-yaggidu*, *They told*, always implies a hint of wisdom, as has already been said. *Va-yomeru*, *They said*—merely saying. *Va-yomeru*, *They said*—thoughts of the heart. *Va-yomeru*, *They said*—a command. This has been established in various places. *Va-ysapperu*, *They recounted*—explaining the matter, always.[124]

he has uttered [evil speech], there is no remedy for him, since [King] David, by the Holy Spirit, has already cut him off, as is said: *YHVH will cut off all smooth-talking lips, the tongue that speaks boastfully* (ibid., 4).'"

See JT *Pe'ah* 1:1, 16a; *Mishnat Rabbi Eli'ezer* 9, p. 170; *Qohelet Rabbah* on 9:12; *Devarim Rabbah* 6:14; *Tanḥuma, Bereshit* 8; *Metsora* 2; *Tanḥuma* (Buber), *Metsora* 5; *Midrash Tehillim* 12:2; 52:2.

The context in Psalms (12:4–5) reads: *YHVH will cut off all smooth-talking lips, the tongue that speaks boastfully, those who say, "By our tongue we will prevail; our own lips are with us—who is master over us?"*

123. **how much was inflicted by that evil tongue...** Once the Israelites were convinced by the slanderous report of the scouts, they were doomed to die in the desert. As for the scouts themselves (except for Caleb and Joshua), they perished right then in a plague (Numbers 14:37).

The reference to the decree of weeping is based on a midrashic interpretation of the verse describing the people's reaction to the scouts' report: *The whole community lifted their voice and put it forth, and the people wept on that night* (Numbers 14:1). See BT *Ta'anit* 29a, in the name of Rabbi Yoḥanan: "That night was the night of the ninth of Ab. The blessed Holy One said to them, 'You have wept for nothing [since I will help to conquer the land of Canaan], but I designate for you a weeping for generations.'" The ninth of Ab is traditionally considered the date on which both the First and Second Temples were later destroyed. See above, note 26.

By slandering the Promised Land, the scouts, as it were, slandered God—since *Shekhinah* is associated with the Land and dwells there. She is also pictured as God's Name. God threatened to annihilate the entire people immediately, but Moses assuaged His wrath, and God then decreed that all Israelites above the age of twenty would eventually die in the desert before they could enter Canaan, except for the two virtuous scouts. See Numbers 14:11–35.

124. **ויספרו (*Va-ysapperu*), *They recounted*...** Rabbi Ḥiyya distinguishes between the three similar verbs.

The verb הגיד (*higgid*), "to tell," implies a word of wisdom, as opposed to the root אמר (*'mr*), "to say," which often pertains to normal or profane speech. On the sense of *higgid*

"באנו (*Banu*), *We came, to the land*—the verse should read הלכנו (*halakhnu*), *we went.* However, *banu, we came*—'we entered there, into that land that you've been praising every day and saying that there's nothing like it *and it is truly flowing with milk and honey* (Numbers 13:27).'"[125]

Rabbi Yitsḥak said, "Whoever wants to tell a lie should first say something true, so that they will believe his lies."[126]

Rabbi Ḥiyya said, "Rather, they said, 'You praise it every day, saying that there's nothing like it *and it is truly flowing with milk and honey.* You elevate its praise above all—and it is not so, for look, *this is its fruit* (Numbers 13:27)!' They plucked one of its smallest clusters and said, 'If this is the inheritance that the blessed Holy One is granting to Israel, and for which they suffered all those afflictions and toils, well, surely in the land of Egypt there are clusters and fruit of the land twice as good!'[127]

as revealing something concealed or mysterious, see Genesis 3:11; 41:25; Judges 14:12, 15–16; 1 Kings 10:3; Job 11:6; Daniel 2:2. On the significance of *higgid*, see *Mekhilta, Baḥodesh* 2; BT *Shabbat* 87a; *Zohar* 1:86b, 234b, 249a; 2:79b–80a; 3:50b, 292b–293a (*IZ*). On *haggadah* as referring to the allegorical method of interpretation, see *Zohar* 2:99a; *ZḤ* 83a (*MhN, Rut*); Scholem, *On the Kabbalah*, 55; Tishby, *Wisdom of the Zohar*, 3:1083–85; Talmage, "Ha-Munnaḥ 'Haggadah,'" 271–73.

On the verb אמר (*'mr*), "to say," as implying thought or intention, see, e.g., Genesis 20:11; 21:16; 26:9, 28; 31:31; 1 Samuel 20:4; 1 Kings 8:12; *Zohar* 1:234b; 2:17a (*MhN*), 25b; 3:17b, 147a. On *'mr* as meaning "to command," see, e.g., Jonah 2:11; Psalms 105:31, 34; Job 9:7; Esther 1:17; 9:14; Daniel 1:3; 1 Chronicles 21:17.

The context in Numbers (13:27–28) reads: *They recounted to him and said, "We came to the land you sent us to, and it is truly flowing with milk and honey, and this is its fruit. But mighty* [or: *fierce*] *are the people inhabiting the land, and the cities are fortified and huge, and also the offspring of the giant we saw there!"* On the phrase *the offspring of the giant*, see above, note 51.

125. **באנו (*Banu*), *We came, to the land*...** Rabbi Ḥiyya notes that the verb בא (*bo*) more literally means "to enter." That is, the scouts not only arrived at the border but also crossed it.

126. **Whoever wants to tell a lie...** In order to convince the people of their slanderous lie—that the Land could not be conquered and that it *devours its inhabitants* (Numbers 13:32)—the scouts began with a pleasantly true statement about the Land's fertility: *it is truly flowing with milk and honey.*

See the statement (related to the scouts' report) in BT *Sotah* 35a, in the name of Rabbi Me'ir: "Any evil speech [or: slander] without some truth in the beginning does not endure in the end."

Rabbi Yitsḥak's reference here to "a lie" rather than "evil speech" matches Rashi's paraphrase of the Talmudic passage in his comment on Numbers 13:27: "*Is flowing with milk and honey*—any lie that is not spoken with a little truth in the beginning does not endure in the end."

See *Tanḥuma, Shelaḥ* 9; *Tanḥuma* (Buber), 17; *Bemidbar Rabbah* 16:17; *Zohar* 1:2b; 2:215b, 264a (*Heikh*). For the full text of Numbers 13:27–28, see above, note 124. For the full text of Numbers 13:32, see above, note 121.

127. **Rather, they said...** According to Rabbi Ḥiyya, the statement *and it is truly flowing with milk and honey* does not reflect the view of the scouts; rather, they are quot-

"*But mighty are the people dwelling in the land* (Numbers 13:28)—'According to the way of the world, mighty ones who wage battle are stationed outside [the cities] to guard the roads; but here, even the city dwellers are strong and mighty. *And the cities are fortified and huge*... (ibid.), so that even if all the kings of the world would assemble against them, they wouldn't make a dent."[128]

Rabbi Yose said, "Everything they said was said with the evil tongue. The harshest of all—as is written: *Amalek inhabits the Negeb land* (Numbers 13:29). This may be compared to a person who has been bitten by a snake. When they want to intimidate him, they say, 'Look, there's a snake!'"[129]

Rabbi Abba said, "Surely this was the harshest of everything they said, since it implied: 'The one who wages war against all lies in wait here.' And where? *In the Negeb land*, which is the entryway. Immediately, *the whole community lifted their voice and put it forth*, [*and the people wept on that night*] (Numbers 14:1)—they instituted weeping forever on that night."[130]

ing Moses, who was always praising the Land. The following clause represents their opposing view: *This is its fruit*—which they said disdainfully as they plucked off a tiny cluster of grapes (perhaps shriveled) and displayed it to the people. For the full verse, see above, note 124.

128. ***But mighty are the people dwelling in the land***... Rabbi Ḥiyya is focusing on the wording היושב בארץ (*ha-yoshev ba-arets*), *dwelling in* [or: *inhabiting*] *the land*. Even those *dwelling* in the cities are mighty warriors.

129. **The harshest of all**... By mentioning Amalek, the spies intended to frighten the Israelites, who had been mercilessly attacked by that nation soon after crossing the Red Sea.

See *Tanḥuma, Shelaḥ* 9; *Tanḥuma* (Buber), *Shelaḥ* 18; *Bemidbar Rabbah* 16:18; Rashi on Numbers 13:29; *Zohar* 3:103a.

On the memory of being bitten by a snake, see the saying quoted by Rabbi Yehoshu'a son of Levi in *Qohelet Rabbah* on 7:1: "One who has been bitten by a snake is frightened by a rope." Cf. *Zohar* 2:45a: "One who has been bitten by a dog trembles from his bark."

The full verse in Numbers reads: *Amalek inhabits the Negeb land; and the Hittite, the Jebusite, and the Amorite inhabit the hill country; and the Canaanite dwells by the sea and by the Jordan.*

130. **The one who wages war against all**... Not only against vulnerable humans but against God Himself. When Amalek attacked Israel, above in the sefirotic realm Judgment was empowered to overwhelm Compassion, threatening the divine balance. Furthermore, according to rabbinic tradition, the Amalekites mutilated some of the Israelites by cutting off the covenantal sign of circumcision (or the phallus) and throwing it mockingly toward heaven. See Vol. 4, pp. 357–58, nn. 556, 558. Cf. Exodus 17:16: *For hand upon Yah's throne: War for YHVH against Amalek from generation to generation.*

Amalek, who attacks everyone, inhabited the Negeb, which was the gateway to the land of Canaan—as indicated by Moses' directive: *Go up this way through the Negeb, and go up into the hill country* (Numbers 13:17).

When the people heard this, they wept—dooming their descendants to weep annually forever, since according to a midrashic tradition that night was the ninth of Ab, on which both the First and Second Temples were later destroyed. See above, notes 26, 123.

Rabbi Yose said, "They conspired to defame all. What is meant by 'all'? The Land and the blessed Holy One."[131]

Rabbi Yitsḥak said, "The Land, granted; but how do we know about the blessed Holy One?"

He replied, "As implied by what is written: *But mighty are the people*—'Who can withstand them?' *Mighty are the people*, precisely! And it is written: *Amalek inhabits the Negeb land.*[132]

"Thereby they caused all this, as has been said; and the blessed Holy One sought to annihilate them from the world, as is written: *He said that He would annihilate them—had not Moses, His chosen one, stood in the breach before Him* (Psalms 106:23)."[133]

131. **They conspired...** The subject is the ten scouts.

132. ***the people*, precisely...** The definite article implies "the most dangerous people," namely Amalek, who the scouts assume can defeat even God. The scouts' statement thus defames the blessed Holy One. Rabbi Yose interprets *Amalek inhabits the Negeb land* as identifying who *the people* is.

On Amalek as attacking or threatening God, see above, note 130. On the scouts' claim that the inhabitants of Canaan can overpower God, see BT *Sotah* 35a: "*But the men who had gone up with him* [i.e., with Caleb] *said, 'We cannot* [*mount an attack against the people, for they are stronger* ממנו (*mi-mennu*), *than we*'] (Numbers 13:31). Rabbi Ḥanina son of Papa said, 'A grave statement did the spies utter at that moment: *for they are stronger mi-mennu*. Do not read מִמֶּנּוּ *mi-menu*, *than we*, but rather מִמֶּנּוּ *mi-mennu*, *than He*. As it were, even the Master of the house cannot remove His utensils from there [i.e., even God, who owns the land of Canaan (and the whole world), cannot remove its inhabitants].'"

See JT *Ta'anit* 4:6, 68b; BT *Menaḥot* 53b, *Arakhin* 15a; *Tanḥuma, Shelaḥ* 7; *Tanḥuma* (Buber), *Shelaḥ* 11; *Bemidbar Rabbah* 16:11; Rashi on Numbers 13:31. In the standard (Tiberian) Masoretic tradition, the word *mi-mennu* can mean either *than we* or *than he*, whereas the Babylonian scribal tradition distinguished between those two forms. See *Arukh ha-Shalem*, s.v. *ba'al* (1); *Tosafot, Arakhin* 15b, s.v. *al tiqrei*; Ibn Ezra (long) on Exodus 1:9; *She'elot u-Tshuvot ha-Rashba ha-Meyuḥasot la-Ramban*, 232; *Minḥat Shai* on Numbers 13:31; Gesenius, *Hebrew Grammar*, §103m, n. 1.

133. **Thereby they caused all this...** The scouts' slanderous report had devastating consequences, and God would have immediately wiped out the entire people of Israel, had not Moses assuaged His wrath.

See Numbers 14:11–35; above, note 123. The full verse in Psalms reads: *He said that He would annihilate them—had not Moses, His chosen one, stood in the breach before Him to turn back His wrath from destroying them.* The divine threat to *annihilate them* and Moses' valiant intervention *to turn back His wrath* relate specifically to the incident of the Golden Calf (Exodus 32:9–14), which is referred to earlier in this psalm (vv. 19–20). Here, however, Rabbi Yose applies the verse to the incident of the scouts, which is referred to in the following verses of the psalm (24–27).

Now, please, let YHVH's power be great, as You have spoken, saying (Numbers 14:17).[134]

Rabbi Aḥa and Rabbi Yose said, "Happier is Israel than all nations of the world, for the blessed Holy One delights in them, is named for them, and glories in them! The world was created only for the sake of Israel, so that they would engage in Torah, for one is linked with the other. And Israel below in this world is its sustenance—and the sustenance of all other nations. When? When they fulfill their Lord's will.[135]

"Come and see: When the blessed Holy One created the human in the world, He designed him according to the supernal precious pattern, and placed his strength and power in the middle of the body, where the heart dwells, which is the potency and nourishment of the whole body. From there, the whole body is sustained, and all members of the body are fed. The heart is firmly connected [161b] to a supernal place above—the brain in the head, dwelling above—and one is linked with the other.[136]

134. ***Now, please, let YHVH's power be great...*** The context in Numbers (14:17–19) reads: *"Now, please, let my Lord's power be great, as You have spoken, saying, 'YHVH! Slow to anger* [or: *long-suffering*] *and abounding in kindness, removing iniquity and transgression; yet He does not wholly acquit, inflicting the guilt of fathers upon sons, to the third and fourth generations.' Forgive, please, the iniquity of this people through Your great kindness, and as You have borne with this people from Egypt until now."*

135. **the blessed Holy One... is named for them...** As in the title *God of Israel*, which appears frequently, e.g., Genesis 33:20. On God "glorying" in Israel, see Isaiah 49:3: *You are My servant, Israel, in whom I glory.*

The clause "for one is linked with the other" means that Israel is linked with Torah. Cf. Vol. 7, pp. 490–91, n. 431, referring to the supposed Zoharic formula "The blessed Holy One, Torah, and Israel are one."

The phrase "is its sustenance" means "is the world's sustenance." On the world being created for the sake of Israel, see *Bereshit Rabbah* 12:2; *Tanḥuma* (Buber), *Bereshit* 3, 10; *Pesiqta Rabbati* 3, 10b; 4, 14a; *Otiyyot de-Rabbi Aqiva* (*Battei Midrashot*, 2:357); *Shemot Rabbah* 48:2; *Leqaḥ Tov*, Rashi, and Naḥmanides on Genesis 1:1; Moses de León, *Sefer ha-Rimmon*, 356–57; Kasher, *Torah Shelemah*, Genesis 1:1, n. 77. Cf. *Vayiqra Rabbah* 36:4. On Israel sustaining the world, see *Leqaḥ Tov*, Genesis 28:14; Moses de León, *Sefer ha-Rimmon*, 356–57. Cf. BT *Ta'anit* 3b, *Avodah Zarah* 10b; *Mishnat Rabbi Eli'ezer* 5, p. 104; *Midrash Tehillim* 21:6; *Ester Rabbah* 7:12; *Zohar* 2:5b (*MhN*); 3:221b.

136. **He designed him according to the supernal precious pattern...** In the divine image, embodying the various aspects of the *sefirot*.

On the centrality of the heart, see JT *Terumot* 8:11, 46b; *Midrash Mishlei* 1:1; *Zohar* 3:221b, 232b. On the heart and the brain, see Vol. 5, p. 393, n. 585. The words "power" and "potency" render תוקפא (*tuqpa*), which in the *Zohar* also occasionally signifies "bosom, breast, chest." See below, pp. 423–24, n. 418.

"Members" renders שייפי (*shaiphei*)—singular, שייפא (*shaipha*)—a frequent Zoharic neologism that may be based playfully on the Talmudic line (BT *Sotah* 7b): על איבריה לשפא (*al eivreih la-shappa*), "His arm [or: limb] entered the casket." Or, the Zoharic sense of *shaipha* may derive from BT *Ḥullin*

"In a similar way, the blessed Holy One arranged the world. He made it one body, arranging members of the body around the heart, with the heart in the middle. The whole body and all those members are nourished by that heart, which is the power of all, and upon which all depend. The heart is linked and connected with the supernal brain, dwelling above.

"So it was when the blessed Holy One created the world. He arranged the ocean surrounding the whole inhabitable world, and the habitation of all seventy nations surrounding Jerusalem. Jerusalem is situated in the middle of all habitation, and it surrounds the Temple Mount, and the Temple Mount surrounds the courts of the Israelites, and the courts of the Israelites surround the Chamber of Hewn Stone, where the Great Sanhedrin sits—and we have learned: 'No one may sit in the Temple Court except kings of the House of David.' The Chamber of Hewn Stone surrounds the entrance hall and the altar, and the entrance hall and the altar surround the Sanctuary, and the Sanctuary surrounds the Holy of Holies—where *Shekhinah*, the purging cover, the cherubim, and the Ark are located.[137]

42b: "This joint of the thighbone דשף (*deshaph*), that slipped [i.e., was dislocated], from its place [i.e., out of its socket]." Note also the expression in Job 33:21: ושפו עצמותיו (*Ve-shuppu atsmotav*), *And his bones are rubbed away*. See below, p. 120, n. 203.

137. **the blessed Holy One arranged the world . . .** The heart of the world is located in the Holy of Holies, while the seventy nations represent the limbs of the world's body. The heart is linked with the divine mind. Cf. Judah Halevi's depiction of Israel and the nations as respectively the heart and the limbs of the body. See his *Kuzari* 2:35–44; *Zohar* 3:221b.

Technically, not every section of the Temple listed here "surrounds" the next one. Rather, each subsequent location is more central, vital, and holy.

See *Tanḥuma, Qedoshim* 10: "The land of Israel sits in the center of the world, Jerusalem in the center of the land of Israel, the Temple in the center of Jerusalem, the Sanctuary in the center of the Temple, the Ark in the center of the Sanctuary; and in front of the Ark, the Foundation Stone—from which the world was founded."

See BT *Yoma* 54b, *Sanhedrin* 37a; *Tanḥuma* (Buber), *Qedoshim* 10; Ibn Ezra on Genesis 1:2; Naḥmanides on Leviticus 18:25; *Zohar* 1:78a, 84b, 226a; 2:157a, 184b, 193a; 3:65b–66a, 221b; Moses de León, *Shushan Edut*, 346; *TZ* 21, 49b, 50b. Cf. Ezekiel 5:5; *Eikhah Rabbah, Petiḥta* 16.

On sitting in the Temple Court, see BT *Yoma* 25a: "No one may sit in the Temple Court except kings of the House of David." See *Zohar* 1:130a. The term "purging cover" renders כפרת (*kapporet*), whose precise meaning is unclear. In the Torah it refers to a slab of pure gold, placed atop the ark. Atop each end of this gold cover stood the figure of a cherub, made of hammered gold. The two cherubim faced each other, with their heads bent slightly downward and their fully outstretched wings turned upward, sheltering the rest of the *kapporet* and the Ark beneath. The divine voice was said to issue from the space above the *kapporet* and between the two cherubim. On Yom Kippur, the *kapporet* was the focal point of the annual purgation rite. See Exodus 25:17–22; Leviticus 16:13–15; Sarna, *Exodus*, 161; Milgrom, *Leviticus*, 1:1014.

"Here is the heart of the whole world, and from here are nourished all those areas of habitation, which are members of the body. This heart is nourished by the brain in the head, and one is linked with the other, as is written: מכון (*Makhon*), *A firm place, for Your sitting enthroned You fashioned, O YHVH* (Exodus 15:17).[138]

"Similarly above, in precious concealed mystery: supernal Sea, corresponding to this one. There is sea above sea—and an even higher sea.[139]

"Come and see: The River of Fire surrounds many camps, facing seventy aspects engraved by seven blazes; and they surround those ministers within, who in turn surround four Chariots, who in turn surround the Holy City resting upon them.[140]

"It has been taught: There, courts within courts; and no one may sit in the court there except kings of the House of David, who are seated there. The Great Sanhedrin is located there in the Chamber of Hewn Stone, and above them that Court of Justice—serving the place that it serves—from which judgment is

138. **Here is the heart of the whole world...** Within the Holy of Holies. This cosmic heart is nourished by the divine mind.

In quoting the verse in Exodus, the *Zohar* is playing on מכון (*makhon*), *a firm place*, and מכוון (*mekhuvvan*), "corresponding to, aligned with, directly opposite." Seen in this light, the verse implies that God fashioned an earthly throne (or dwelling) perfectly aligned with the throne on high: *mekhuvvan, that which is aligned with, Your sitting enthroned* [or: *Your dwelling*], *You fashioned, O YHVH.*

See *Mekhilta, Shirta* 10; *Mekhilta de-Rashbi*, Exodus 15:17; JT *Berakhot* 4:5, 8c; *Shir ha-Shirim Rabbah* on 3:9; 4:3; *Tanḥuma, Vayaqhel* 7, *Pequdei* 1–3; *Tanḥuma* (Buber), *Vayera* 45; *Midrash Tehillim* 30:1; *Bemidbar Rabbah* 4:13.

Cf. *Tanḥuma, Pequdei* 1: "There is a Jerusalem above aligned with Jerusalem below. Out of His love for the one below, He fashioned another above.... He has sworn that His presence will not enter the heavenly Jerusalem until the earthly Jerusalem is rebuilt."

See BT *Ta'anit* 5a, and Rashi, ad loc., s.v. *lo avo* and *Yerushalayim*; *Midrash Tehillim* 122:4; *Zohar* 1:1b, 231a; 2:224b; 3:15b, 68b, 147b–148a, 262b. Cf. Revelation 21:2; *Targum Yonatan*, Psalms 122:3.

139. **Similarly above...** Corresponding to the ocean surrounding the world, in the divine realm there is the Sea of *Shekhinah*, and above Her the higher Sea of *Binah*.

140. **The River of Fire...** This river is formed from the sweat of the angelic beings carrying the Throne. (See above, note 78.) Here it is described as surrounding many camps of angels.

The "seventy (angelic) aspects" represent the seventy angelic princes assigned respectively to the seventy nations of the world. These surround holier ministering angels, who themselves surround the four archangels (each with his own chariot), who in turn surround *Shekhinah*, pictured as Heavenly Jerusalem.

On the seventy heavenly princes, see Daniel 10:13, 20–21; Septuagint, Deuteronomy 32:8–9; Jubilees 15:31–32; *Targum Yerushalmi*, Genesis 11:8, Deuteronomy 32:8–9; *Pirqei de-Rabbi Eli'ezer* 24; *Tanḥuma, Re'eh* 8; *Leqaḥ Tov*, Genesis 9:19; Ginzberg, *Legends*, 5:204–5, n. 91. On Heavenly Jerusalem, see above, toward the end of note 138.

delivered to supernal holy ones, until it reaches the place called Holy of Holies, in which all is found. There dwells the heart, nourished by the brain above Her, joined with one another.[141]

"Similarly, high above, in mystery of the supernal King. Consequently, all is nourished by the supernal Brain, concealed of all. When matters are contemplated, all is linked to one another.[142]

"Come and see: When the concealed Ancient One illumines the Brain, the Brain illumines the Heart by way of *the beauty of YHVH* (Psalms 27:4), as we have already established. This is *YHVH's power* (Numbers 14:17)—the power coming from the Holy Ancient One, Concealed of all Concealed.[143]

"*Please let it be great* (ibid.)—that it may grow and increase high above, and be drawn and channeled below.

"*As You have spoken* (ibid.)—as we have established.[144]

141. **There, courts within courts...** In the Heavenly Temple are numerous courtyards, in which are seated the souls of the Davidic kings. A heavenly Sanhedrin also presides there, and above them a Divine Court serving *Shekhinah*. From this Court, judgment is delivered to supernal angels, eventually reaching the heavenly Holy of Holies. Here dwells *Shekhinah* (the divine heart), nourished by the brain of *Ze'eir Anpin*.

On *Ze'eir Anpin*, see above, note 57. For various interpretations of this paragraph, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

142. **Similarly, high above...** In the highest sefirotic realms, all is nourished by the brain of *Arikh Anpin*. Ultimately, all of the various realms (divine, angelic, and earthly) constitute an immense chain of being.

On *Arikh Anpin*, see above, note 57. On the concluding sentence, see *Zohar* 1:241a; 3:6b, 108a. Cf. 2:125a; 3:291b (*IZ*).

143. **When the concealed Ancient One illumines the Brain...** When *Arikh Anpin* illumines *Ḥokhmah*, the latter illumines *Tif'eret* (or alternatively *Shekhinah*) by way of *Binah* (who is known as *the beauty of YHVH*).

The full verse in Psalms reads: *One thing I ask of YHVH, this is what I seek: that I may dwell in the house of YHVH all the days of my life, to gaze* בנעם יהוה (*be-no'am YHVH*), *upon the beauty* [or: *delightfulness, loveliness*] *of YHVH*, ולבקר (*ul-vaqqer*), *and to reflect* [or: *search, seek, inquire, contemplate*], *in His temple*. In the *Zohar*, *no'am* designates *Binah*. See *Zohar* 1:197b, 218a, 219a; 2:31a–b, 57b, 127a, 170b; 3:79b, 171b, 182b, 267b; *ZḤ* 85b (*MhN, Rut*). Cf. Maimonides, *Mishneh Torah, Hilkhot Teshuvah* 8:4.

The verse in Numbers reads: *Now, please, let my Lord's power be great, as You have spoken, saying*. For the context, see above, note 134.

144. ***As You have spoken...*** Implying that God's *power* of restraint ensures that He will be *slow to anger* even toward the wicked.

See BT *Sanhedrin* 111a–b: "When Moses ascended on high, he found the blessed Holy One sitting and writing *slow to anger* (Exodus 34:6, in the list of divine attributes). He said to Him, 'Master of the Universe! *Slow to anger* toward the righteous?' He replied, 'Even toward the wicked.' He said, 'Let the wicked perish!' He said to him, 'See now what you desire.' When Israel sinned [in the incident of the scouts], He said to him, 'Didn't you say to Me: *Slow to anger* [only] toward the righteous?' He said to him, 'And didn't You reply to me: Even toward the

"*Saying* (ibid.)—that all later generations may learn from here forever and ever. *Saying*—to say this in time of trouble, to say this in time of comfort. To say what? *YHVH! Slow to anger* [*and abounding in kindness*...] (ibid., 18). We have already established these matters."[145]

Rabbi Yitsḥak said, "Why did *truth* depart from here?"[146]

Rabbi Ḥiyya replied, "They caused it to depart from here, for they conducted themselves in falsehood. With the very measure by which a person measures, it is measured out to him. Similarly, the others departed, for Moses could not utter them—since they were the cause.[147]

wicked?' This corresponds to what is written: *Now, please, let YHVH's power be great, as You have spoken, saying* (Numbers 14:17)."

See *Midrash Tehillim* 93:8; *Midrash Aggadah*, Numbers 14:17; Rashi on Numbers 14:18.

52 Cf. BT *Eruvin* 22a; *Bava Qamma* 50a–b; *Bemidbar Rabbah* 16:22; *Tanḥuma, Shelaḥ* 13; *Tanḥuma* (Buber), *Shelaḥ* 24, add. 14. For the context in Numbers, see above, note 134.

145. ***Saying*...** Implying that future generations should recite ("say") the list of divine attributes—actually, the list of thirteen attributes recorded in Exodus 34:6–7.

See BT *Rosh ha-Shanah* 17b: "*YHVH passed before him and He called out* ['*YHVH! YHVH! A compassionate and gracious God, slow to anger*...] (Exodus 34:6). Rabbi Yoḥanan said, 'Were it not written in Scripture, it would be impossible to say this. This teaches that the blessed Holy One enwrapped himself like a cantor [literally: an emissary of the congregation] and showed Moses the order of prayer. He said to him, "Whenever the people of Israel sin, let them perform this service before Me [reciting the thirteen attributes] and I will forgive them."...' Rav Yehudah said, 'A covenant has been enacted concerning the thirteen attributes that they are not turned away empty-handed.'"

On the recitation of the thirteen attributes, see Elbogen, *Jewish Liturgy*, 68–69, 107, 160, 177–78. For the context in Numbers, see above, note 134. The context in Exodus (34:6–7) reads: *YHVH passed before him and He called out, "YHVH! YHVH! A compassionate and gracious God, slow to anger* [or: *long-suffering, long-tempered*], *and abounding in kindness* [or: *love*] *and truth* [or: *faithfulness*], *keeping kindness for the thousandth generation, removing iniquity, transgression, and sin; yet He does not wholly acquit, inflicting the guilt of fathers upon sons and upon sons of sons, to the third and fourth generations.*" For various views on how the wording of these two verses yields thirteen attributes, see Vol. 8, p. 353, n. 110.

146. **Why did *truth* depart from here?** Why is the attribute of (*abounding in*) *truth* (which is included in the list in Exodus) missing from the list here in Numbers?

For the two lists, see the preceding note and above, note 134. On the missing attribute of *truth*, see Naḥmanides on Numbers 14:17.

147. **They caused it to depart...** The ten unfaithful scouts had spoken falsely about the Promised Land, claiming that it could not be conquered and that it *devours its inhabitants* (Numbers 13:31–32). Consequently, Moses could not include the attribute of (*abounding in*) *truth*. Similarly, three other attributes were omitted from the total of thirteen, leaving only nine attributes in the list in Numbers 14.

On the two sets of attributes, see *Zohar* 3:140a–b (*IR*), 146b–147a, 295b (*IZ*). The principle "With the very measure by which a person measures..." appears frequently in rabbinic literature; it underscores the meting out of poetic justice. See, e.g., M *Sotah* 1:7.

"*I have forgiven, according to your word* (Numbers 14:20)—*according to your word*, exactly! This has already been discussed by the Companions."[148]

148. ***according to your word*, exactly!...** See BT *Berakhot* 32a: "It was taught in the school of Rabbi Yishma'el: *According to your word*—the nations of the world will one day say so. Happy is the disciple to whom his master concedes!" The phrase "will one day say so" alludes to Moses' argument as to why God should forgive Israel: *If You put this people to death, as a single man, the nations who have heard of Your fame will say, "Because of YHVH's inability to bring this people to the land that He swore to them, He slaughtered them in the desert"* (Numbers 14:15–16).

RAV METIVTA רב מתיבתא
Head of the Academy

...with one another what they were unable to say previously.[1]

They emerged from that opening and sat in a garden under some trees. They said to one another, "Since we are here and have seen all this, if we die here, we will certainly enter the world that is coming!"[2]

They sat down, and slumber descended upon them and they fell asleep. After a while, the official came [162a] and woke them, saying, "Rise, go out into the orchard outside."[3]

They went out and saw the Masters of Scripture, who were discussing this verse: "*In this desert they shall come to an end* (Numbers 14:35)—but not in an-

1. ***Rav Metivta*** **רב מתיבתא...** "Head [or: Master] of the Academy." Here begins an account of a visionary journey undertaken by Rabbi Shim'on and the Companions to the Garden of Eden, and the mysteries they hear from the head of the Heavenly Academy. It was incorporated into the *Zohar*'s commentary on *Parashat Shelaḥ Lekha* (3:161b–174a), presumably because the Generation of the Desert figures prominently in *Rav Metivta* and the decree that this generation will perish in the desert first appears in this *parashah* (Numbers 14:20–35).

The truncated opening line indicates that the beginning of *Rav Metivta* is lost, unless the author intended to start in mid-sentence in order to startle his readers, plunging them right into the fantastic narrative. The printed editions and V20 begin here, whereas J3 opens with the following paragraph.

On the Heavenly Academy, see, e.g., BT *Berakhot* 18b, *Bava Metsi'a* 85a–86a; *Qohelet Rabbah* on 1:11; *Zohar* 1:4a, 7a, 38b (*Heikh*), 41a (*Heikh*); 2:96b, 190b–191a; 3:185b–186a, 192a, 197b, 203b, 221a, 241b; *ZḤ* 36b; [Moses de León?], *Seder Gan Eden*, 280–81, 285, 288–91 (134–37); Scholem, *Devarim be-Go*, 1:278–83; Gafni, "'Yeshivah' u-'Mtivta,'" 29–31; Kadari, "Talmud Torah, Mistiqah ve-Eskhatologyah." On the distinction between the Heavenly Academy and the Supreme Academy, see below, note 43.

On the section *Rav Metivta*, see above, page xi; Hellner-Eshed, *A River Flows from Eden*, 150–53; Wolski and Carmeli, "Those Who Know Have Wings"; Benarroch, "Sava ve-Yanuqa," 297; Kara-Ivanov Kaniel, "Likhtov o Lo Likhtov?"

2. **from that opening...** A certain opening within the Garden of Eden. Having glimpsed various wonders, the Companions are convinced that they are worthy of eternal life in the world that is coming.

3. **the official...** Their angelic guide in the Garden of Eden.

The reference to פרדס (*pardes*), "an orchard," recalls the famous story of four rabbis who "entered the *pardes*," that is, who engaged in mystical contemplation. See *Tosefta Ḥagigah* 2:4; JT *Ḥagigah* 2:1, 77b; BT *Ḥagigah* 14b; *Shir ha-Shirim Rabbah* on 1:4. Cf. *ZḤ* 90b (*MhN, Rut*); below, pp. 791–92, n. 74.

other place. *And there they shall die* (ibid.)—but not in another place. This refers to the bodies, but as for the souls, no—like the denizens of the Garden."[4]

The official said to them, "Go out." They went out with him.

He said to them, "Did you hear anything within that level?"

They replied, "We heard a voice saying: 'Whoever ceases shall cease; whoever shortens shall be shortened; whoever shortens shall be lengthened.'[5]

He said to them, "Do you know what this means?"

They replied, "No."

He said to them, "Did you see that great eagle and the child gathering herbs? It was Rabbi Ilai of Nisibis, he and his son. He came here; and he and the child, his son, saw this cave. As soon as they entered into the darkness, they could not bear it—and died.[6]

4. ***In this desert...*** In this verse, God declares that all of the Israelites above the age of twenty would eventually die in the desert before they could enter the Promised Land (except for the two virtuous scouts, Caleb and Joshua).

According to the Masters of Scripture, the divine decree is limited to physical death, since this entire generation is assured of eternal life "in another place," namely here in the Garden of Eden.

See M *Sanhedrin* 10:3: "The Generation of the Desert has no share in the world that is coming and will not stand in the [Last] Judgment, as is said: *In this desert they shall come to an end, and there they shall die* (Numbers 14:35). These are the words of Rabbi Akiva. But Rabbi Eli'ezer says, 'Of them Scripture says *Gather to Me My devoted ones, who over sacrifice seal My pact* (Psalms 50:5).'"

See *Tosefta Sanhedrin* 13:10; JT *Sanhedrin* 10:3, 29c; BT *Sanhedrin* 110b; *Avot de-Rabbi Natan* A, 36; *Kallah Rabbati* 3:21; *Pitron Torah*, 15. On the Generation of the Desert as being assured of a share in the world that is coming, see also *Tanḥuma, Ḥuqqat* 10; *Tanḥuma* (Buber), *Ḥuqqat* 32; *Bemidbar Rabbah* 19:13. Cf. *Zohar* 1:113a–b (*MhN*).

On the Generation of the Desert as being "a Generation of Knowledge," see *Vayiqra Rabbah* 9:1; *Pesiqta de-Rav Kahana* 4:3; *Qohelet Rabbah* on 7:23; *Zohar* 2:62b; *ZḤ* 53a; Moses de León, *Sheqel ha-Qodesh*, 79 (100). Cf. *Zohar* 3:287a. On the great status of this generation, see also *Mekhilta de-Rashbi*, Exodus 19:11; JT *Avodah Zarah* 1:1, 39b; *Vayiqra Rabbah* 13:2 (and parallels); *Midrash Tehillim* 1:20; *Zohar* 1:22a (Vol. 1, p. 169, n. 491); 2:82a–b; 3:181b; below at note 171; Hellner-Eshed, *A River Flows from Eden*, 86–93. Cf. *Mekhilta, Shirta* 3: "A maidservant by the [Red] Sea saw what Ezekiel and all the other prophets did not see." See Vol. 4, p. 289, n. 324; p. 448, n. 299.

5. **Whoever ceases shall cease...** These same questions appear in *Zohar* 1:122b (*Tos*).

6. **that great eagle...** The most imposing (swift, high-flying) of birds. In Ezekiel's famous vision (Ezekiel 1:10), each of the four living beings carrying the heavenly throne has four faces: a human face at the front, the face of a lion on the right, the face of a bull on the left, and the face of an eagle at the back. The phrase *the great eagle* appears in Ezekiel 17:3, where it symbolizes King Nebuchadnezzar. It was eventually bestowed as an honorific title upon Maimonides (and occasionally other great scholars).

Here "that great eagle" designates Rabbi Ilai of Nisibis, who figures prominently in the first part of *Rav Metivta*. Historically, the name Rabbi Ilai refers to both a first-to-second-century *tanna* and a third-to-fourth-century Palestinian *amora*. Nisibis was a Mes-

"That child, his son, stands every day before Bezalel, when he descends from the Academy on High, and recites to him three things, before [Bezalel] begins to soar with concealed mysteries of wisdom—for all his words are concealed mysteries, which *no eye has seen, O God, but You* (Isaiah 64:3).[7]

"Regarding what he said: 'Whoever ceases shall cease'—whoever ceases words of Torah for idle chatter, his life shall cease in this world and his judgment awaits in that world.[8]

opotamian trading station and a center of Torah learning.

On the identity of Rabbi Ilai, see Wolski and Carmeli, "Those Who Know Have Wings," 90. On gathering herbs, see *Zohar* 2:80a–b; 3:198b. Cf. 1:94b, 126a; 2:171a–172a; *ZḤ* 16a (*MhN*). On shamanic parallels, see Wolski and Carmeli, "Those Who Know Have Wings," 93–108.

56 The mention of a cave in relation to the Garden of Eden recalls the Zoharic tradition about the Cave of Machpelah, originally purchased by Abraham as a burial site for Sarah. In this cave were buried three of the matriarchs (but not Rachel) and the three patriarchs. According to rabbinic legend, Adam and Eve were buried in this cave as well. Based on this tradition, the *Zohar* teaches that the Cave of Machpelah leads to the Garden of Eden.

See *Bereshit Rabbah* 58:4, 8; *Mishnat Rabbi Eli'ezer* 5, p. 105; BT *Eruvin* 53a, *Sotah* 13a, *Bava Batra* 58a; *Pirqei de-Rabbi Eli'ezer* 20, 36; *Midrash Aggadah*, Genesis 49:21; *Midrash ha-Gadol*, Genesis 23:9; *Zohar* 1:38b (*Heikh*), 57b, 81a (*ST*), 127a–128b, 219a, 248b, 250b; 2:151b; 3:70b, 164a; *ZḤ* 21a (*MhN*), 79d (*MhN, Rut*).

On a cave and the Garden, see also *Zohar* 2:13a–b. On the Cave of Machpelah in connection with the story of the scouts, see above, p. 24, n. 60.

According to rabbinic tradition, Rabbi Shim'on together with his son, Rabbi El'azar, hid from the Roman authorities in a cave for thirteen years. In kabbalistic lore, the *Zohar* itself was composed or hidden in a cave. See Vol. 4, p. 66, n. 291.

7. **Bezalel . . .** The master craftsman of the Dwelling (or Tabernacle). According to Exodus 31:3, *YHVH* declares: *I have filled him with the spirit of God, with wisdom, with understanding, and with knowledge.* Rabbinic legend (BT *Berakhot* 55a) relates that "Bezalel knew how to combine the letters by which heaven and earth were created." On Bezalel and his academy, see *Zohar* 1:9a; 3:163b.

Here the angelic guide tells the Companions that when Bezalel descends daily from the Academy on High to the Garden of Eden, Rabbi Ilai's son greets him with three brief teachings—for example, the three cryptic remarks that the Companions just heard (above at note 5).

On the verse in Isaiah, see BT *Berakhot* 34b, in the name of Rabbi Yoḥanan: "All the prophets prophesied only concerning the days of the Messiah, but as for the world that is coming, *No eye has seen, O God, but You,* [*what You will do for one who awaits You*]."

8. **Regarding what he said . . .** The angelic guide explains the child's enigmatic teachings.

Cf. M *Avot* 3:7 (attributed in some versions to Rabbi Shim'on): "One who is walking on the way and studying, and interrupts his study and says, 'How beautiful is this tree! How beautiful is this ploughed field!'—Scripture considers him liable to the death penalty." See David ben Abraham Maimuni (grandson of Maimonides), *Midrash David*, 63–64. His comment on this passage in *Avot* reads like a paraphrase of the guide's explanation.

The phrase "idle chatter" renders מלין בטלין (*millin betelin*), "idle words (or matters)." The guide's explanations appear also in *Zohar* 1:122b (*Tos*).

"'Whoever shortens shall be shortened'—whoever shortens 'Amen,' rather than extending it calmly, shall have his life shortened in this world.[9]

"'Whoever shortens shall be lengthened'—whoever utters אחד (*eḥad*), *one*, must snatch the א (*alef*), shortening its pronunciation, not lingering on this letter at all; and if one does so, his life shall be lengthened."[10]

They said to him, "He said further, 'They are two, joined by one, making three; and when they are three they are one.'"[11]

He replied, "These are two names in *Shema Yisra'el*: יהוה יהוה (*YHVH*, *YHVH*). אלהינו (*Eloheinu*), *our God*, joins them, and is the seal of the signet ring: truth. When they merge as one, they are one in single union."[12]

9. **whoever shortens 'Amen'...** When responding to a ritual blessing, one should not rush his Amen.

See BT *Berakhot* 47a: "Rav Ḥisda said... 'Whoever responds with Amen longer than necessary surely errs.' Our Rabbis taught, 'One should not respond with אמן חטופה (*amen ḥatufah*), a snatched Amen [i.e., hastily slurring over the first letter, or perhaps saying Amen before the blessing is completed], nor with a curtailed Amen [i.e., cutting off the final letter], nor with an orphaned Amen [i.e., without having heard the blessing itself], nor should one hurl a blessing out of his mouth [quickly and without devotion].' Ben Azzai said, 'Whoever responds with an orphaned Amen, his sons will be orphans; with a snatched Amen, his days will snatched; with a curtailed Amen, his days will be curtailed. And whoever prolongs Amen, his days and years will be prolonged.'"

See *Tosefta Megillah* 3:27; JT *Berakhot* 8:8, 12c; *Sukkah* 3:10, 54a; *Megillah* 1:8, 72a; Lieberman, *Tosefta ki-Fshutah*, 5:1208–9; below, p. 750, n. 54.

10. **whoever utters אחד (*eḥad*), *one*...** While reciting the opening line of the *Shema*: *Hear, O Israel! YHVH our God, YHVH is* אחד (*eḥad*), *one* (Deuteronomy 6:4).

See BT *Berakhot* 13b: "Symmachus says, 'Whoever prolongs אחד (*eḥad*), *one*—his days and years will be prolonged.' Rav Aḥa son of Ya'akov said, 'And [he should prolong] the ד (*dalet*) [i.e., the final letter of אחד (*eḥad*)].' Rav Ashi said, 'Provided that he does not snatch [i.e., hastily slur over] the ח (*ḥet*) [i.e., the middle letter].'"

Whereas a person should not "snatch the ח (*ḥet*)," there was a medieval tradition that one should snatch the א (*alef*) of אחד (*eḥad*). See Abraham ben Isaac of Narbonne, *Sefer ha-Eshkol*, 1:14. Moses de León writes (in *Maskiyyot Kesef*, 27): "I found in the *Yerushalmi* [one of his code names for the *Zohar*]: 'One must snatch the א (*alef*) of אחד (*eḥad*).'"

Cf. Simḥah ben Samuel, *Maḥazor Vitri*, p. 10; Abraham ben David, *Hassagot* on Maimonides, *Mishneh Torah, Hilkhot Qer'iat Shema* 2:9; Moses of Coucy, *Sefer Mitsvot Gadol*, positive commandments 18; Jonah Gerondi, *Sha'arei Teshuvah* 61:8; idem, *Sefer ha-Yir'ah*, p. 20; Asher ben Yeḥiel on BT *Berakhot* 13b. On the passage in *Berakhot*, see JT *Berakhot* 2:1, 4a; *Zohar* 1:12a. Cf. BT *Berakhot* 61b.

11. **He said further...** The Companions report to their angelic guide another cryptic remark that they heard from Rabbi Ilai's son. For similar numerical riddles, see *Zohar* 1:32b, 77a; 2:12b, 95a.

12. **These are two names in *Shema Yisra'el*...** The guide explains that Rabbi Ilai's son is alluding to the three divine names in the opening line of the *Shema*: *Hear, O Israel!* יהוה אלהינו יהוה (*YHVH Eloheinu YHVH*), *YHVH our God, YHVH, is one.*

Here the names *YHVH YHVH* apparently symbolize *Ḥesed* and *Gevurah* (or alterna-

"He said further, 'They are two, turning into one. When He reigns, He flies on the wings of the wind and soars through two hundred thousand and is concealed.'"[13]

He said to them, "These are the two cherubim upon whom the blessed Holy One used to ride; and ever since the day that Joseph was hidden from his brothers, [one] has been hidden away and one remains with Benjamin—as is written: *He rode upon a cherub and flew, soaring on the wings of the wind* (Psalms 18:11).[14]

"He is hidden away in two hundred thousand worlds—the one riding upon it; for those two hundred thousand hidden ones are His, may He be blessed.[15]

"Go out from here. Happy are you!"

They went out. That official gave them another rose, and they left. As they emerged, the mouth of the cave closed, and could not be seen at all.[16]

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tively *Ḥokhmah* and *Binah*), while the name *Eloheinu* likely represents *Tif'eret*, who is also known as "truth."

Medieval Christian polemics asserted that the three divine names in the opening line of the *Shema* signify the Trinity. The *Zohar*, instead, presents a kabbalistic triad, insisting that "they are one in single union."

See *Zohar* 1:15b, 18b; 2:43b (*Piq*), 160b, 162a; 3:203b–204a, 263a; *ZḤ* 56d–57a (*QhM*); Tishby, *Wisdom of the Zohar*, 3:972–74 (surveying the various sefirotic correspondences of *YHVH Eloheinu YHVH*); Katz, *Exclusiveness and Tolerance*, 18–19; Liebes, *Studies in the Zohar*, 140–45. For various interpretations of *YHVH Eloheinu YHVH* here, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; *Nitsotsei Orot*; *Sullam*; Tishby, *Wisdom of the Zohar*, 3:1006, n. 267; *Matoq mi-Devash*.

The phrase "the seal of the signet ring: truth" derives from the rabbinic saying "The seal of the blessed Holy One is truth." See JT *Sanhedrin* 1:1, 18a; *Bereshit Rabbah* 81:2; BT *Shabbat* 55a; *Shir ha-Shirim Rabbah* on 1:9; *Devarim Rabbah* 1:10; *Shemot Rabbah* 4:13; *Zohar* 1:2b; 3:54b, 81a, 297a; Liebes, *Studies in the Zohar*, 236–37, n. 56.

13. **They are two, turning into one...** The Companions report yet another riddle spoken by Rabbi Ilai's son.

14. **These are the two cherubim...** The angelic guide explains that the image of "two, turning into one" refers to God's two cherubim, one of which was concealed when Joseph was sold by his brothers into Egyptian exile.

The verse in Psalms (which appears almost identically in 2 Samuel 22:11) demonstrates that now in a time of exile God rides upon a single cherub.

On the two cherubim, see Exodus 25:18–22; Numbers 7:89; 1 Samuel 4:4; 2 Samuel 6:2; 1 Kings 6:23–28; 2 Kings 19:15; Isaiah 37:16; Psalms 80:2; 1 Chronicles 13:6. Cf. Genesis 3:24. On the transition from two cherubim to one during exile, see *Midrash Zuta, Shir ha-Shirim* 1:13; *Zohar* 2:176a; *ZḤ* 86a (*MhN, Rut*), 92d (*MhN, Eikhah*).

Elsewhere in the *Zohar*, both Joseph and Benjamin symbolize *Yesod*. See *Zohar* 1:153b–154a, 155a–b; 2:104b. For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Yahel Or*; *Sullam*; *Matoq mi-Devash*; Benarroch, "Sava ve-Yanuqa," 82–83.

15. **He is hidden away...** Riding on the single cherub, the blessed Holy One soars away into hidden worlds.

16. **That official gave them another rose...** Evidently, the Companions had already received one rose, but that part of the

They saw the eagle descending from the tree, entering another cave. They smelled the rose and entered there; they found that eagle at the mouth of the cave. He said to them, "Enter, O truly virtuous ones, Companions! For since the day I arrived here, I have not seen the joy of companionship except through you."[17]

They entered. They arrived at another orchard, accompanied by the eagle. When they reached the Masters of Mishnah, that eagle turned into the image of a man—in a splendid garment, radiant like them—and he sat down together with them.[18]

He said to those who were seated, "Render honor to the Masters of Mishnah who have come here, for their Master has shown them great wonders here."[19]

One of them said, "Do they have an insignia?"

They replied, "Yes." They took out the two roses and smelled them.[20]

They said, "Be seated, O heads of the Academy! Be seated, O truly virtuous ones!" They grasped them, and they sat down. At that time, they learned there thirty *halakhot* that they did not know before, and other mysteries of Torah.[21]

They returned to the Masters of Scripture, and found them discussing *I Myself said, "You are gods, children of the Most High, all of you"* (Psalms 82:6): "*I Myself said*—when you placed doing before listening—that behold, *you are gods.* But as soon as you drew upon yourselves the evil impulse, *yet indeed like a*

story is missing both in the manuscripts and printed editions. See above, note 1. On the cave, see above, note 6.

17. **They saw the eagle . . .** Namely, Rabbi Ilai, who is very glad to meet them. See above at note 6.

By inhaling the aroma of the rose, the Companions enter the portal of another realm. See *Or Yaqar*; Wolski and Carmeli, "Those Who Know Have Wings," 102–8. Cf. BT *Berakhot* 43b, in the name of Rav: "What is it that gives enjoyment to the soul and not to the body? You must say that this is fragrance."

18. **They arrived at another orchard . . .** Accompanied by Rabbi Ilai, who now assumes the image of a man, as radiant as the Masters of Mishnah.

As mentioned above (note 6), the face of a human and the face of an eagle both figure prominently in Ezekiel's vision. On the significance of the term פרדס (*pardes*), "orchard," see above, note 3.

19. **He said to those who were seated . . .** Rabbi Ilai tells the Masters of Mishnah to welcome the Companions, who are now themselves considered Masters.

20. **the two roses . . .** See above, notes 16–17.

21. **Be seated . . .** The Masters of Mishnah invite the Companions to join them, and these new arrivals eagerly learn fresh insights.

On the theme of thirty *halakhot*, cf. BT *Sukkah* 28a: "It happened once that Rabbi Eli'ezer spent the Sabbath in Upper Galilee, and they asked him for thirty *halakhot* among the *halakhot* of Sukkah. Concerning twelve of these he said, 'I have heard [from my teachers]'; concerning eighteen he said, 'I have not heard anything.' Rabbi Yose son of Rabbi Yehudah says, 'Just the opposite: concerning eighteen he said, "I have heard"; concerning twelve he said, "I have not heard."'"

human you shall die (ibid., 7)—just as a human's death brings him down to the dust so that the evil impulse within him may be obliterated, and it is that evil impulse that dies and is consumed within him."[22] [162b]

The old man presiding over them said, "Here, too, it is written: *Your own corpses will fall in this desert* (Numbers 14:32). What is meant by פגריכם (*pigreikhem*), *your corpses*? This is the evil impulse, including male and female—the deficiencies within you, for the evil impulse always descends to deficiency and does not ascend. In holiness, one progresses and does not regress; in defilement, one always regresses and does not rise. So they are called *pigreikhem*, *your corpses*—your deficiencies, as is said: *who* פגרו (*piggeru*), *were too weak, to cross the Wadi*... (1 Samuel 30:10).[23]

22. **They returned to the Masters of Scripture...** The Companions return to the Masters of Scripture, whom they had encountered previously (above at note 4).

60 In rabbinic sources the verse from Psalms is applied to the Israelites at Mount Sinai, who initially achieved a semi-divine status by "placing doing before listening"—that is, by declaring *All that YHVH has spoken* נעשה ונשמע (*na'aseh ve-nishma*), *we will do and we will heed* [or: *listen*] (Exodus 24:7). Thereby, the people demonstrated true faith: committing themselves to fulfill God's word even before hearing the details. However, as soon as Israel worshiped the Golden Calf, they fell back into the clutches of mortality.

See *Sifrei*, Deuteronomy 320: "You stood at Mount Sinai and said, *All that YHVH has spoken* נעשה ונשמע (*na'aseh ve-nishma*), *we will do and we will heed* [or: *listen*] (Exodus 24:7)—*I Myself said, 'You are gods'* (Psalms 82:6). As soon as you said of the Calf, *These are your gods, O Israel* (Exodus 32:4)—I Myself said to you, '*Yet indeed like a human you shall die*' (Psalms 82:7)."

Cf. BT *Avodah Zarah* 5a, in the name of Rabbi Yose: "Israel accepted the Torah only so that the Angel of Death would have no dominion over them, as is said: '*I Myself said, "You are gods, children of the Most High, all of you."* Now that you have acted corruptly [by worshiping the Golden Calf], *yet indeed like a human you shall die.*'"

See *Mekhilta, Baḥodesh* 9; *Midrash Tanna-'im*, Deuteronomy 32:20; *Vayiqra Rabbah* 4:1; 11:3; *Qohelet Rabbah* on 3:16; *Pirqei de-Rabbi Eli'ezer* 47; *Tanḥuma, Ki Tissa* 16, *Eqev* 8; *Tanḥuma* (Buber), *Shelaḥ*, add. 2; *Shemot Rabbah* 32:1, 7; *Bemidbar Rabbah* 16:24; *Seder Eliyyahu Zuta* 4, p. 179; *Zohar* 1:131b, 228a; 2:236b.

The conclusion of this paragraph indicates that by the process of death and decomposition, the evil impulse is purged. See *Zohar* 1:116a (*MhN*).

23. **The old man presiding...** Over the Masters of Scripture. He quotes a verse from *Parashat Shelaḥ Lekha* ("here") and applies it to the evil impulse, which is pictured as a corpse. The plural noun *your corpses* alludes to both the male and female aspects of the evil impulse, corresponding to the male and female demonic forces: Samael and Lilith.

The evil impulse represents a human deficiency. The verse in Samuel demonstrates that the root פגר (*pgr*) implies "weakness, deficiency." The full verse reads: *David continued the pursuit, he and four hundred men, and the two hundred men who* פגרו (*piggeru*), *were too faint* [or: *weak*; *exhausted*; *dead tired*] *to cross the Wadi Besor stayed behind.*

The formulation "In holiness, one progresses..." derives from a rabbinic principle: "One raises [or: progresses, increases, promotes] in holiness, and does not lower." In its original context, this principle means that one should progress from a lesser to a greater degree of holiness and not the reverse, or

"The end of the verse proves it, as is written: יפלו (*yippelu*), *they will fall*, and not תפלו (*tippelu*), *you will fall*. So, *in this desert they shall come to an end*—those corpses—*and there they shall die* (Numbers 14:35), for it is the will of the blessed Holy One to eradicate these corpses from the world forever."[24]

That Rabbi Ilai said, "O truly virtuous ones, enter and see, for permission has been granted to you to enter until the place where the curtain is spread. Happy is your share!"

They rose and entered a certain place where there were Masters of *Aggadah*, their faces shining like the radiance of the sun. They said, "Who are these?"[25]

He replied, "These are the Masters of *Aggadah*, and every day they see the radiance of Torah fittingly."

They stood and heard numerous new words of Torah, but they were not permitted to enter among them.[26]

Rabbi Ilai said to them, "Enter another place and see."

They entered another garden and also saw people digging graves and dying immediately and coming back to life in radiant, holy bodies. They said to him, "What is this?"

He replied, "They do this every day; and as soon as they lie in the grave, that evil slime they received at first is consumed, and they immediately rise in new radiant bodies—in those holy bodies that stood at Mount Sinai. Exactly as you see, so they all stood at Mount Sinai, in bodies without any filth at all. But as soon

that a person may be promoted to a higher or more dignified level but not demoted. See M *Sheqalim* 6:4; BT *Berakhot* 28a, *Shabbat* 21b, *Yoma* 20b, 73a, *Megillah* 21b, *Horayot* 12b; *Zohar* 2:132b, 182b; 3:152b–153a, 285a. On the converse formulation—"in defilement, one always regresses . . ."—cf. *Tosefta Bava Metsi'a* 2:33; BT *Avodah Zarah* 26b.

24. **The end of the verse proves it . . .** The full verse reads: *Your own corpses* יפלו (*yippelu*), *will fall, in this desert.* The old man distinguishes between the Israelites themselves and their evil impulse—their *corpses.* Concerning the latter, Scripture states *yippelu, they will fall,* and a few verses later: *In this desert they shall come to an end, and there they shall die.* However, the Israelites themselves will gain eternal life, as demonstrated by the presence of their souls here in the Garden of Eden.

See M *Sanhedrin* 10:3: "The Generation of the Desert has no share in the world that is coming, and it will not stand in the [Last] Judgment, as is said: *In this desert they shall come to an end, and there they shall die* (Numbers 14:35). These are the words of Rabbi Akiva. But Rabbi Eli'ezer says, 'Of them Scripture says *Gather to Me My devoted ones, who over sacrifice seal My pact* (Psalms 50:5).'"

Whereas the Mishnah records two conflicting views regarding the fate of the generation of the desert, here the old man assigns one fate to the Israelites' *corpses* (namely their evil impulse) and the other to the Israelites themselves. See above, note 4.

25. **Masters of *Aggadah* . . .** Who delve into the deepest secrets. Here *Aggadah* implies Kabbalah, as indicated by *Haggahot Maharḥu.* Cf. *Or Yaqar.*

26. **to enter among them** To join the Masters of *Aggadah*.

as they drew upon themselves the evil impulse, they changed into other garments—of previous bodies, strange bodies—as is written: *The Children of Israel stripped themselves of their ornaments from Mount Horeb on* (Exodus 33:6)."[27]

A voice was aroused: "Go, assemble—for Oholiab stands at his post, with all those thrones before him!"[28]

27. **people digging graves . . .** Members of the Generation of the Desert, who die a symbolic death each day.

At Sinai, the Israelites were cleansed of the impurity injected into humanity by the primordial serpent in the Garden of Eden, and they could have become immortal. (On mortality as the consequence of eating from the Tree of Knowledge, see Genesis 2:17; 3:3, 19.) But when they sinned by worshiping the Golden Calf, the serpent regained his power over them, condemning them to mortality—represented here by their "previous bodies, strange bodies." The verse in Exodus now implies that the Israelites *stripped themselves* of their immortal radiant bodies.

Here, in the Garden of Eden, the Israelites seen by the Companions are purged daily of the serpent's slime and reborn with radiant bodies.

See BT *Yevamot* 103b, in the name of Rabbi Yoḥanan: "When the serpent copulated with Eve, he injected her with זוהמא (*zohama*), filth [or: slime, lust]. Israel, who stood at Mount Sinai—their filth ceased. Star-worshipers, who did not stand at Mount Sinai—their filth did not cease." See above, p. 43, n. 121.

On the verse in Exodus, see *Tanḥuma* (Buber), *Shelaḥ*, add. 1: "'You came to Mount Sinai, and I Myself descended and spoke with you along with thousands of thousands and myriads of myriads of angels, whom I brought down for your sake. I entrusted each and every Israelite with two angels.' Rabbi Yoḥanan said, 'One [angel] girded [each Israelite] with his weapon, and one placed a crown upon [each Israelite's] head.' . . . Rabbi Simoi said, 'He clothed them with [His] royal purple cloak. . . .' Rabbi Shim'on son of Yoḥai said, 'He adorned them with weapons engraved with the Ineffable Name [*YHVH*]; and as long as they possessed these, no evil could touch them, neither the Angel of Death nor anything else. As soon as they sinned [with the Golden Calf], Moses said to them: *Now take off your ornaments, and I will know what I should do with you* (Exodus 33:5). At that moment, *The people heard this evil word, and they mourned,* [*and no one put on his ornaments*] (ibid., 4). What is written? *The Children of Israel stripped themselves of their ornaments* (ibid., 6).'"

Just as Adam's sin had inflicted death upon the world, so did Israel's sin with the Golden Calf. See BT *Avodah Zarah* 5a, quoted above, note 22.

On the members of the Generation of the Desert lying in graves regularly, see JT *Ta'anit* 4:8, 69c; *Eikhah Rabbah, Petiḥta* 33. On the passage in *Tanḥuma*, see *Sifrei*, Deuteronomy 356; *Midrash Tanna'im*, Deuteronomy 33:29; *Targum Onqelos* and *Targum Yerushalmi*, Exodus 33:4, 6; *Targum Shir ha-Shirim* 2:17; *Eikhah Rabbah, Petiḥta* 24; *Shir ha-Shirim Rabbah* on 1:4; BT *Shabbat* 88a; *Avodah Zarah* 5a; *Pirqei de-Rabbi Eli'ezer* 47; *Tanḥuma, Shelaḥ* 13; *Tanḥuma* (Buber), *Ki Tissa* 15; *Pesiqta Rabbati* 10, 37a; 33, 153b–154a; *Shemot Rabbah* 45:2; 51:8; *Bemidbar Rabbah* 16:24; *Seder Eliyyahu Zuta* 4, p. 179; Naḥmanides on Exodus 33:6; *Zohar* 1:52b, 63b, 126b; 2:193b, 227a; 3:169b, 193a; Green, *Keter*, 70–71.

28. **Oholiab . . .** Bezalel's associate, from the tribe of Dan. See Exodus 31:6. The thrones are intended for those worthy of sitting and listening to secrets of Torah.

At that moment, all of them flew away, and [the Companions] saw nothing; they were left alone beneath the trees of the garden.

They saw another opening; they entered there. They saw a palace; they entered and sat down. Two youths were there. Raising their eyes, they saw a dwelling embroidered with all kinds of designs in all colors of the world, and above it was spread a cover of sparkling light, upon which the eyes were unable to gaze. To a distance of two miles they could see within that dwelling, until the place where the curtain was spread; from there on they saw nothing.[29]

They inclined their ears and heard a voice saying, "Bezalel is fourth of the supernal lights. Joseph is fourth among the lights of Primordial Adam—ascension above, beloved of all. Of him is written *its libation, one-fourth of a* hin *in the sanctuary* (Numbers 28:7).[30]

"Whoever gazes and sees, his eyes will be blinded. Whoever does not gaze, sees and is opened.

"The tree of eighteen—when it bends, it will stand erect and rise; if it does not bend, the evil serpent consumes it.

"Whoever enters two cherubim within, his will is fulfilled. Whoever speculates is far from his wish.

"Offering of a child is perfectly received."[31]

29. **they saw a dwelling...** The heavenly archetype of the earthly Dwelling (or Tabernacle). See *Bemidbar Rabbah* 12:12, in the name of Rabbi Simon: "When the blessed Holy One told Israel to erect the Dwelling, He hinted to the angels that they too should construct a Dwelling. When it was erected below, it was erected above." See Vol. 5, pp. 309–10, n. 337. The term מלין (*milin*), "miles," refers to the Roman mile, slightly shorter than the modern mile.

30. **Bezalel is fourth...** As explained below (at note 60) by Rabbi Ilai.

By withstanding the sexual advances of Potiphar's wife, Joseph proved his virtue and attained the rung of *Yesod*, the divine phallus. This *sefirah* can be pictured as "fourth," following the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret* (which symbolize the three patriarchs Abraham, Isaac, and Jacob). On the association of Bezalel with *Yesod*, see *Zohar* 2:152a, 214b, 224a, 225a.

The phrase "beloved of all" recalls Genesis 37:3: *Israel loved Joseph more than all his sons, for he was to him a child of old age.*

The full verse in Numbers, describing the daily ascent offering, reads: *Its libation, one-fourth of a* hin *for each lamb in the sanctuary, to pour out as a libation of strong drink to YHVH*. The liquid measure הין (*hin*) equals approximately 3.6 liters. On the sefirotic association of *one-fourth of a* hin, cf. *Zohar* 3:247b, 297b.

31. **Whoever gazes and sees...** Whoever peers too deeply into the secret realms.

See BT *Ḥagigah* 16a, in the name of Rabbi Yehudah son of Rabbi Naḥmani: "Whoever gazes at three things, his eyes become dim: at the rainbow, at the *nasi*, and at the priests [when they are blessing the people]." All these three are associated with the Divine Presence. The rainbow is compared to *the Glory of YHVH* in Ezekiel 1:28. The *nasi* (the head of the Sanhedrin) was seen as endowed with divine authority or splendor. And when the priests blessed the people in the Temple,

This voice ceased.

Those two youths said, "Do you possess an insignia?"

They replied, "Yes." They took out those two roses and smelled them.[32]

[The youths] said, "Be seated until you hear two matters of ancient mysteries from the Masters of the Academy—and these must always remain secret within you."

They replied, "Yes."

(Rabbi Shim'on said, "All these matters—and all that they saw—they wrote down. And when they reached here, it was written *I said, 'Let me guard my ways [from sinning with my tongue]'* [Psalms 39:2]. I asked my grandfather, 'How great were those two utterances?' He replied, 'My son, by your life, those two utterances create worlds and destroy them—for one who wields them.'"[33])

Once they heard those two utterances, the youths said, "Go out, go out! You are not permitted to hear any more."

One of [the youths] took out an apple and gave it to them. He said, "Smell this."

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They smelled it and emerged—and of all that they had seen, they forgot nothing.[34]

When they left, another official came and said to them, "Companions, Rabbi Ilai has sent me to you. Wait for him here at the mouth of the cave, and he will come and inform you of things you do not know; for he has asked from [163a] the Academy that he may be permitted to reveal matters to you."

reciting the name *YHVH*, *Shekhinah* rested upon them.

Cf. M *Ḥagigah* 2:1: "Whoever contemplates [or: gazes upon] four things, better for him if he had never come into the world: what is above? what is below? what was before? and what will be after?"

Rabbi Ilai eventually explains most of these cryptic statements below (at notes 61–65).

32. **those two roses...** See above, notes 16–17, 20.

33. **Rabbi Shim'on said...** This comment describes what happened after the Companions left the Garden of Eden and returned to this world. As they were about to record the two mysteries that they were told to keep secret, they found written the verse from Psalms.

The clause "I asked my grandfather" renders ואנא שאילנא לאבי אבא (*va-ana sha'eilna la-avi abba*), which can also be construed as "I asked my father, 'Father...'" The clause "one who wields them" means "one who knows how to utter the mysteries potently."

On building and destroying worlds, cf. *Bereshit Rabbah* 3:7, in the name of Rabbi Abbahu: "The blessed Holy One kept creating worlds and destroying them, until He created these [i.e., heaven and earth]. Then He declared, 'These please Me; those do not.'" See Vol. 8, pp. 325–26, n. 18.

The full verse in Psalms reads: *I said, "Let me guard my ways from sinning with my tongue. Let me keep a muzzle on my mouth as long as a wicked person is before me."*

34. **They smelled it and emerged...** By inhaling the aroma of the apple, the Companions are able to emerge safely without forgetting anything. Cf. above, note 17.

They went out with him and waited by the mouth of the cave, going over with one another all that they had seen and learned there.

Meanwhile Rabbi Ilai came, beaming like the sun. They said to him, "Have you heard some new Torah?"

He replied, "Certainly! And I have been given permission to tell you."[35]

They joined as one at the mouth of the cave and sat down. He said to them, "Happy are you, for your Lord has shown you the likeness of the world that is coming, and yet you have no fear or trepidation!"

They replied, "Certainly! The way of mortals has been obliterated from our memory, and everything we've seen on this mountain is astounding."[36]

He said to them, "Do you see these mountains? All of them are heads of Academies for this people of the desert, and they have now attained what they never attained when they were alive. On new moons, Sabbaths, and festivals, these heads of Academies gather at the mountain of Aaron the priest and are stimulated by him—entering his Academy, where they are renewed with the purity of holy dew descending upon his head and of the anointing oil flowing upon him. With him they are all renewed with loving rejuvenations of the Holy King, so this is called the Academy of Love.[37]

"[Aaron] proceeds with the entire Academy in ethereal secrecy—gliding like eagles into the Academy of Light, namely the Academy of Moses. All of them

35. **beaming like the sun . . .** See JT *Shabbat* 8:1, 11a: "Rabbi Abbahu went to Tiberias. The disciples of Rabbi Yoḥanan saw him with his face shining. They said before Rabbi Yoḥanan, 'Rabbi Abbahu has found a treasure!' He said to them, 'Why [do you say so]?' They replied, 'His face is shining.' He said to them, 'Perhaps he has heard some new Torah.' He went to him and asked, 'What new Torah did you hear?' He replied, 'An ancient *tosefta*.' [Rabbi Yoḥanan] applied to him the verse *A person's wisdom lights up his face* (Ecclesiastes 8:1)."

See JT *Pesaḥim* 10:1, 37c; *Sheqalim* 3:2, 47c; *Pesiqta de-Rav Kahana* 4:4; *Pesiqta Rabbati* 14, 63a; *Qohelet Rabbah* on 8:1; *Pirqei de-Rabbi Eli'ezer* 2; *Tanḥuma* (Buber), *Ḥuqqat* 19; *Zohar* 1:94b, 190a, 218a; 2:15a (*MhN*); 3:267a–b; *ZḤ* 5d (*MhN*), 20d (*MhN*). In two of the JT passages (*Shabbat* and *Pesaḥim*), Rabbi Ilai's name appears shortly before this story about Rabbi Abbahu.

36. **on this mountain . . .** The Garden of Eden is pictured here as situated on a mountain. Cf. Ezekiel 28:13, 16.

37. **this people of the desert . . .** The generation of Israelites who wandered through the desert and died before they could enter the Promised Land. See above, notes 4, 24, 27.

The dew and oil symbolize the flow of emanation, which proceeds from the highest *sefirot* to *Ḥesed* (Love), symbolized by Aaron, and then to all the lower rungs. See Psalms 133:2–3: *Like fine oil on the head, running down upon the beard, the beard of Aaron, descending over the collar of his robes. Like the dew of Hermon that descends upon the mountains of Zion, for there YHVH ordained blessing, everlasting life.* See below, p. 468, n. 561.

On dew reviving the dead, see below, note 106. On the destiny of souls on new moons, Sabbaths, and festivals, see above, p. 31, n. 79.

stand outside, not entering within—except Aaron alone—and occasionally they are invited by name.[38]

"No one can see Moses, for his facial veil is spread before him, and seven clouds of glory surround him. Aaron stands within the curtain below Moses—the curtain separating and not separating between them—and all the heads of the Academies are outside this draping curtain, and all the rest outside those clouds.[39]

"Corresponding to the renewed radiance of Torah, so those clouds shine, rarefied by a delicateness of light, until that veil is visible. From within the veil they see a light shining more brightly than all lights of the world—and that is the face of Moses. His face is not visible at all; no one sees it—only that radiance issuing from within the veil behind all those clouds.[40]

"Moses utters a statement—unexplained—to Aaron, and Aaron clarifies it to the notables of the Academies. How does he explain it? By all those springs that were blocked to him when the time of Joshua came; and now he restores them with many wonders, fountains, springs, and streams flowing from every single word.[41]

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"Similarly, all the virtuous women of this generation come to Miriam at these times, and then they all ascend like columns of smoke in this desert. That day is called the Day of Celebration. On the eve of Sabbath and the eve of festivals, all the women come to Miriam and know how to delve into discovering the Master of the Universe. Happy is this generation above all generations of the world![42]

38. **the Academy of Moses...** On his academy, see [Moses de León?], *Seder Gan Eden*, 285 (136).

39. **his facial veil...** When Moses descended from Mount Sinai his face was beaming so intensely that the Israelites feared to approach him; so he placed a veil over his face, which he removed only when returning to encounter God. See Exodus 34:29–35.

Only Aaron is situated right by Moses, barely separated from him by a curtain. The image of "seven clouds of glory" derives from rabbinic tradition, according to which such clouds shielded Israel in the desert. See, e.g., *Tosefta Sotah* 4:2; *Mekhilta, Beshallaḥ, Petiḥta*; *Mekhilta de-Rashbi*, Exodus 13:21; *Sifrei*, Numbers 106; *Bemidbar Rabbah* 1:2.

40. **Corresponding to the renewed radiance of Torah...** The greater the radiance of Torah from the Academy of Moses, the more brightly those clouds shine. Although Moses' face itself cannot be seen, the radiance from within his veil shines forth brilliantly.

41. **Moses utters a statement—unexplained...** Which Aaron then explains, inspired by founts of wisdom.

The phrase "that were blocked to him" alludes to the rabbinic tradition that when Moses died and was replaced by Joshua, "three thousand *halakhot* were forgotten." See BT *Temurah* 15b–16a. Cf. above, note 21.

42. **all the virtuous women...** Of the generation of the Israelites who wandered in the desert. On holy days ("at these times"), they approach Miriam, delving with her into divine mysteries.

The description of ascending "like col-

"They emerge from the Academy of Moses and fly to the Heavenly Academy, and those who are deserving fly to the Supreme Academy. Of this generation is written *Happy the people who has it so, happy the people whose God is YHVH!* (Psalms 144:15)."[43]

Rabbi Ilai opened, saying, "*You shall be* תמים (*tamim*), *wholehearted, with YHVH your God* (Deuteronomy 18:13). What is the difference between תם (*tam*), and תמים (*tamim*)? Of Abraham is written *Walk in My presence and be* tamim, *wholehearted* (Genesis 17:1). Of Jacob, who became more complete, is written *Jacob was* איש תם (*ish tam*), *a complete man* (ibid. 25:27), because no refuse remained in him at all, since he included פריעה (*peri'ah*), uncovering.[44]

umns of smoke in this desert" derives from Song of Songs 3:6: *Who is this rising from the desert like columns of smoke, perfumed with myrrh and frankincense, all sorts of merchant's powders* [or: *more fragrant with myrrh and frankincense than all the merchant's powders*]? In *Zohar* 3:53a, the verse is applied to souls who have been punished in Hell and purged of their sins, finally ascending from there.

According to one rabbinic tradition, the Israelite women of the desert generation refused to donate their gold jewelry for the fashioning of the Golden Calf. (See *Targum Yerushalmi*, Exodus 32:3; *Shir ha-Shirim Rabbah* on 4:9; *Pirqei de-Rabbi Eli'ezer* 45; *Tanḥuma, Ki Tissa* 19, *Pineḥas* 7; *Tanḥuma* [Buber], *Pineḥas* 7; *Bemidbar Rabbah* 21:10.) According to another tradition, the women did not accept the negative report of the ten scouts. (See the preceding three sources.) For further rabbinic praise of the women, see *Vayiqra Rabbah* 2:1; *Shir ha-Shirim Rabbah* on 4:9. On the women's academies in the Garden of Eden, see below at notes 149–57.

43. **the Heavenly Academy...** On the distinction between the Heavenly Academy (or the Academy of the Firmament), headed by Metatron, and the Supreme Academy (headed by God Himself), see *Zohar* 3:173a, 192a, 197b, 203b; *ZḤ* 36b; [Moses de León?], *Seder Gan Eden*, 280–81 (134–35); *Minḥat Shai* on Numbers 23:9. Cf. the opening note in this chapter; BT *Avodah Zarah* 3b; and Kadari, "Talmud Torah, Mistiqah ve-Eskhatologyah," 185.

44. ***You shall be* תמים (*tamim*), *wholehearted*...** The word *tamim* also appears in Genesis, where the context (17:1–2) reads: *When Abram was ninety-nine years old, YHVH appeared to Abram and said to him, "I am El Shaddai. Walk in My presence* [or: *before Me*] *and be* תמים (*tamim*), *wholehearted* [or: *blameless, innocent, complete, perfect, unblemished*], *and I will grant My covenant between Me and you and I will increase you very greatly."* This divine directive is soon followed by the covenantal command of circumcision (verses 9–14).

The full verse in Genesis 25 reads: *The boys grew up. Esau became a skilled hunter, a man of the field, whereas Jacob was* איש תם (*ish tam*), *a simple man, dwelling in tents.* The word *tam* means "simple, innocent, plain, mild, quiet, sound, wholesome, complete, perfect." *Targum Onqelos,* ad loc., renders it: שלים (*shelim*), "complete, perfect, consummate." Here, Rabbi Ilai adopts this rendering as an allusion to Jacob's "complete" fulfillment of circumcision, which includes two stages. First, the foreskin is cut and removed, disclosing the mucous membrane. Then, the membrane is torn down the middle and pulled back, revealing the corona. This second act is called פריעה (*peri'ah*), "uncovering" the corona.

Whereas Abraham completed only the first stage of circumcision, by experiencing

"How was he 'uncovered' and purified of all that refuse? Well, the place that strengthens the refuse within—the place where 'uncovering' appears—is an ox: image on the left of His Throne. That ox is called שור תם (*shor tam*), an innocent ox, since the Chariot of the Throne has an insignia of the Covenant; so this ox is called *tam*, and Jacob holds it within himself. With this ox, he performs 'uncovering,' eliminating the filth of refuse entirely.[45]

peri'ah Jacob completely eliminated the demonic refuse associated with being uncircumcised. See below, note 50. In kabbalistic terms, Abraham symbolizes *Ḥesed* (on the right), whereas Jacob symbolizes the more complete and balanced realm of *Tif'eret* (including both *Ḥesed* on the right and *Din* on the left).

On *tam* and *tamim*, see below at notes 108–9. On *tamim* and circumcision, see *Bereshit Rabbah* 46:1, 4–5; *Vayiqra Rabbah* 25:6; M *Nedarim* 3:11; *Avot de-Rabbi Natan* A, 2; BT *Nedarim* 31b–32a; *Pirqei de-Rabbi Eli'ezer* 29; *Tanḥuma, Noaḥ* 5; *Tanḥuma* (Buber), *Noaḥ* 6; *Lekh Lekha* 21; *Midrash Aggadah*, Genesis 6:9; 17:1; *Bemidbar Rabbah* 12:8; *Zohar* 1:59b, 95a–b, 200b, 246a; 3:14a, 142a (*IR*), 165b–166a; Moses de León, *Sefer ha-Rimmon*, 228, 376. On Jacob as *ish tam, a complete man*, see *Zohar* 1:146a, 167b, 173b, 222a; 2:78b, 175b; 3:12b.

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On Jacob's being completely free of refuse (or blemish), see *Midrash Tanna'im*, Deuteronomy 6:4; *Bereshit Rabbah* 68:11; BT *Shabbat* 146a; *Devarim Rabbah* (ed. Lieberman), p. 39; *Tanḥuma, Va'eṯḥannan* 6, *Vayelekh* 2; *Midrash Tehillim* 118:20; Vol. 5, pp. 298–99, n. 301.

On the two stages of circumcision, see M *Shabbat* 19:6: "If one circumcises but does not uncover the circumcision, it is as if he has not circumcised." See also *Zohar* 1:13a, 32a (*Tos*), 32a–b, 93b, 96b, 98b (*ST*), 238b; 2:3b, 40a, 57b, 60b–61a, 66b–67a, 125b; 3:91b, 95b, 180b; Moses de León, *Sefer ha-Mishqal*, 133; idem, *Sheqel ha-Qodesh*, 55 (67).

45. **How was he 'uncovered'...** The demonic refuse associated with being uncircumcised is strengthened by the power of *Din* (Judgment) on the Left. This *sefirah* is symbolized by the ox in Ezekiel's vision (Ezekiel 1:10). In that vision, each of the four living beings carrying the heavenly throne has four faces: a human face at the front, the face of a lion on the right, the face of a bull (or ox) on the left, and the face of an eagle at the back.

Rabbi Ilai associates the שור (*shor*), "ox," with the rabbinic notion of שור תם (*shor tam*), "an innocent ox," that is, an ox that has not gored anyone on more than three occasions. The Mishnah distinguishes between *shor tam* (an innocent ox) and שור מועד (*shor mu'ad*), "a forewarned ox," that is, an ox that has already gored three times and whose owner has been duly warned. The owner of *shor tam* is liable for only half of the resulting damage, whereas the owner of *shor mu'ad* must pay in full.

As Rabbi Ilai explains below, *tam*, "innocent, complete," signifies *Shekhinah*, who is also pictured as the Divine Throne. So the ox (who is linked with the Throne in Ezekiel's vision) is appropriately called *shor tam*, "an innocent ox." The "insignia of the Covenant" may allude to *Shekhinah* Herself or to *Yesod*, the divine phallus and site of the covenant of circumcision.

Since Jacob symbolizes *Tif'eret* (who balances and harmonizes right and left), he "holds within himself" the power of *Din* (on the left), symbolized by the ox. With this power, he succeeds in eliminating the demonic refuse. Fittingly, Jacob—who is איש תם (*ish tam*), *a complete man*—includes *shor tam*, "an innocent ox."

On *shor tam* and *shor mu'ad*, see Exodus 21:35–36; M *Bava Qamma* 1:4; *Mekhilta, Neziqin* 10, 12; *Mekhilta de-Rashbi*, Exodus 21:35–36; *Zohar* 3:180b; Vol. 10, p. 549 (which

"In the Mishnah of Bezalel is written *God remembered Rachel* (Genesis 30:22). Of Sarah is written פקידה (*peqidah*), attending, whereas of Rachel is written זכירה (*zekhirah*), remembering. Why? Because זכור (*zakhor*), remember, is inscribed on Jacob, who is complete Covenant when Joseph is formed. How? When he took the ox with him, so that it would not strengthen the Other Side. Therefore Joseph is called *firstling* of the *ox* [163b] that Jacob took—*his firstling ox* (Deuteronomy 33:17), surely![46]

"That ox is *shor tam*, an innocent ox; *and Jacob was ish tam, a complete man* (Genesis 25:27)—master and sovereign, Master of the House, within whom dwells that *shor tam*.[47]

"For there is שור מועד (*shor mu'ad*), a forewarned ox, on the side of foreskin of uncovering. Many wardens of judgment issue from it, until the final rung, called שאיה (*She'iyyah*), Desolation—the one who topples uninhabited houses of the world. All of them emerge from that forewarned ox, when it joins the evil

also associates *ish tam* with *shor tam*). For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Yahel Or*; *Sullam*; *Matoq mi-Devash*.

46. **In the Mishnah of Bezalel...** This secret source discusses the significance of the wording *God remembered Rachel* [*and God heard her and He opened her womb*]. Regarding Rachel's grandmother, Sarah (who was also barren), Scripture employs a different verb to describe how God fulfilled His promise that Sarah would conceive: *God* פקד (*paqad*), *attended to, Sarah as He had said, and YHVH did for Sarah as He had spoken.* The verbal root זכר (*zkhr*), "to remember," alludes to זכר (*zakhar*), "male." Jacob (Rachel's husband) symbolizes *Tif'eret*, the core of the Divine Male, and when he fathered Joseph (who symbolizes *Yesod*), he embodied the "complete Covenant" (since *Yesod* represents the divine phallus and site of the covenant of circumcision).

Jacob demonstrated his completeness by incorporating and assuaging the power of the left side (symbolized by the ox), thereby ensuring that this power would not fortify the Other Side. Jacob also conveyed this power of the ox to his son Joseph, which explains why Joseph is associated with the image of *his firstling ox*.

On פקידה (*peqidah*), "attending," (pertaining to Sarah) and זכירה (*zekhirah*), "remembering," (pertaining to Rachel), see *Zohar* 1:115a, 159b. The verse in Deuteronomy reads: *His firstling bull* [or: *ox*] *is his glory, wild ox's antlers his horns. With them he gores peoples, all together, the ends of the earth.* See *Zohar* 1:200b; 3:14a.

On Bezalel and his academy, see above, note 7. The reference to "the Mishnah of Bezalel" alludes to a secret, mystical Mishnah apparently known only in the *Zohar*'s circle. Elsewhere, the *Zohar* often refers to "our Mishnah," as distinct from the standard Mishnah. See below, pp. 747–48, n. 48.

47. **That ox is *shor tam*...** Signifying the power of the left. Jacob, who attained the rung of *Tif'eret*, includes this power within himself. (See above, note 45.) Having reached that rung, he is called Master of the House, namely Husband of *Shekhinah*.

On the title "master of the house" (as applied to both Jacob and Moses), see *Zohar* 1:21b, 138b, 152b, 236b, 239a; 2:22b, 78b, 235b, 238b, 244b (*Heikh*). Cf. 2:99b; 3:191b. For the full verse in Genesis (and on *ish tam*), see above, note 44.

donkey. Consequently, *Do not plow with an ox and a donkey together* (Deuteronomy 22:10), so as not to arouse them.[48]

"In that Academy of Bezalel, as well as in the two Academies: *Jacob was ish tam—husband of* that *tam*, complete one. Who is He? א (*Alef*), mystery of ואו (*vav*); and when they are totality of male and female as one, He takes all these letters: א ת ם (*alef, tav, mem*), which is אמת (*emet*), truth—*You will grant emet, truth, to Jacob* (Micah 7:20)—totality of male and female as one, consummation of all.[49]

48. **שור מועד (*shor mu'ad*), a forewarned ox...** That is, an ox that has already gored three times and whose owner has been duly warned. (See above, note 45.) Whereas *shor tam* (an innocent ox) symbolizes the *sefirah* of *Din* on the left, the dangerous *shor mu'ad* represents the demonic force (associated with the foreskin), which derives from the left side. From this demonic power issue numerous threatening underlings.

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The donkey represents a kindred demonic force, and the command in Deuteronomy against plowing *with an ox and a donkey together* is understood as a warning not to stimulate the union of these two threatening powers. See *Zohar* 1:166b, 172b; 2:6a, 64b–65a; 3:86b, 207a.

The demonic name שאיה (*She'iyyah*), "Desolation," derives from Isaiah 24:12: *Horror remains in the city,* ושאיה (*u-sh'iyyah*), *and* [*to*] *ruins* [or: *desolation*], *the gate is battered.* Rabbi Ilai's treatment here of *she'iyyah* is based on the Talmud and Rashi. In the former, *she'iyyah* is transformed from an abstract noun into a goring demon. See BT *Bava Qamma* 21a: "*U-sh'iyyah, And* [*by*] *desolation, the gate is battered.* Mar son of Rav Ashi said, 'I myself have seen him, and he gores like an ox.'" Commenting on this passage, Rashi adds the element of uninhabited houses. See BT *Sotah* 48a; Rashi on BT *Sotah* 48a, s.v. *u-sh'iyyah*; on *Bava Qamma* 21a, s.v. *she-ne'emar u-sh'iyyah*; on *Bava Qamma* 97a, s.v. *u-sh'iyyah*; and on Isaiah 24:12. On *peri'ah* ("uncovering" the corona), see above, note 44.

49. **In that Academy of Bezalel...** Cf. above at note 7. "The two Academies" are the Heavenly Academy and the Supreme Academy. See above, note 43.

In all three academies, Jacob's description as *ish tam* was interpreted as "*husband of tam*, complete one," that is, "husband of *Shekhinah*," who represents the completion of the flow of emanation.

Jacob, symbolizing *Tif'eret*, is called here "א (*alef*), mystery of ואו (*vav*)." The letter *vav* (whose numerical value is six) often alludes to *Tif'eret* together with the five *sefirot* surrounding Him (from *Ḥesed* to *Yesod*). The description of *alef* as "mystery of ואו (*vav*)" probably alludes to the diagonal central shaft of the *alef*, which looks like a *vav*. Alternatively, this alludes to the fact that the letter *alef* appears in the middle of the full spelling of the name of the letter ואו (*vav*).

When *Tif'eret* unites with *Shekhinah*, they become "totality of male and female as one." Their union is symbolized by the joining of *alef* (symbolizing *Tif'eret*) with ת (*tav*) and מ (*mem*), the two letters that form *Shekhinah*'s title תם (*tam*), "complete (one)." All three letters spell the word אמת (*emet*), "truth," which here signifies *Tif'eret* united with *Shekhinah*.

On *ish* as husband, see, e.g., Leviticus 21:7; Ruth 1:3. On *ish tam*, see above, note 44. On *ish tam* as *husband of tam*, see *Zohar* 2:78b.

On the shaft of the *alef* as a *vav*, see *Zohar* 1:21a; *ZḤ* 5c (*SO*); Moses de León, *Sheqel ha-Qodesh*, 87–89 (111–12). Cf. *Zohar* 3:73a, 92a, 193b. The full verse in Micah reads: *You will grant truth to Jacob, love to Abraham, as You swore to our fathers from days of old.*

"Abraham was not commanded about *peri'ah*, uncovering. When he entered, he entered this תם (*tam*), complete one, and within its rungs, called together ים (*yam*), sea—thus, תמים (*tamim*), *wholehearted.* Afterward, Abraham ascended, entering within, linking with supernal Right.[50]

"*You shall be* תמים (*tamim*), *wholehearted, with YHVH*, surely! Just as He is *tamim*, *wholehearted*, a single totality, so you should be *tamim*, *wholehearted*, with Him, surely! How does a person become תמים (*tamim*)—being תם (*tam*), ים (*yam*)? *Tam*, complete, as we have said; *yam*—all its holy rungs are called *yam*, sea, never parting from it. You, too, similarly: removing from yourself alien rungs, linking with *tamim*, so that you may possess holy rungs, mystery of *yam*, and the holy rung *tam*—to receive א (*alef*), mystery of Jacob. Every day a person must be תם (*tam*), ים (*yam*), corresponding to this pattern precisely.[51]

"Just now in the Academy, an elucidator has explained that this holy moon is beautifully white, with all colors sparkling within Her, embroidered. She has exactly the same fine whiteness as the sun.[52]

"In that sea of Hers, within seventy years, a certain fish emerges, from which is extracted תכלת (*tekhelet*), blue. She takes this dye, prepares it, and covers Herself outwardly with this color.[53]

50. **Abraham was not commanded about *peri'ah*, uncovering...** When God commanded him to circumcise himself, this involved only the first stage of circumcision (cutting and removing the foreskin), not the second, known as *peri'ah* ("uncovering" the corona). The first stage corresponds to *Shekhinah*, the second to *Yesod*, the divine phallus. So when Abraham "entered" the covenant (or the divine realm), he entered *Shekhinah*—known as תם (*tam*), "complete (one)"—and all Her angelic rungs, which are known as ים (*yam*), "sea." Together these two words spell תמים (*tamim*), *wholehearted*—which explains why God told Abraham: *Walk in My presence and be tamim*, *wholehearted* (Genesis 17:1). Afterward, Abraham ascended higher, attaining the rung of *Ḥesed*, the divine right arm.

On the two stages of circumcision, see above, note 44. On Abraham's not being commanded concerning *peri'ah*, see BT *Yevamot* 71b; *Midrash Aggadah*, Genesis 17:24; *Bereshit Rabbati* 21:4; Rashi on Genesis 17:25. For the opposite view, see *Midrash Aggadah*, Genesis 17:26. Cf. *Tosafot*, *Yevamot* 71b, s.v. *lo nittenah*; Kasher, *Torah Shelemah*, Genesis 17:24, n. 157.

51. ***with YHVH*, surely...** Just as *Shekhinah* is united with Her angelic forces—as symbolized by the combined elements of the word תמים (*tamim*), *wholehearted*—so each person should be unified and *tamim*. Thereby he resembles *Shekhinah* and is *with YHVH*. Then he should strive to imitate the union of *Shekhinah* with Her partner—receiving the illumination from א (*alef*), signifying *Tif'eret*, known as "mystery of Jacob." See the preceding two notes.

52. **Just now in the Academy...** Rabbi Ilai conveys a teaching from the Heavenly Academy about *Shekhinah* (symbolized by the moon). She reflects the white of *Ḥesed*, along with the other sefirotic colors, and is illumined by *Tif'eret* (symbolized by the sun).

53. **In that sea of Hers...** *Shekhinah* is symbolized by the sea. The "certain fish" is the חלזון (*ḥillazon*), which has been identified as the *Murex trunculus* snail, from whose gland is extracted the dye known as תכלת

"Not that this color is Her garment—for after all, *Her garment is linen and purple* (Proverbs 31:22)—but the outer covering is this color. Similarly with the Dwelling, all of which was beautifully embroidered within, and afterward *they shall spread over it a garment of pure tekhelet, blue* (Numbers 4:6). Why? Because beneath this sea are depths of the sea, totality of male and female, and they have an evil eye, gazing. When they gaze, the color תכלא (*tekhela*), blue, confronts their eyes, and their eyes cannot prevail. Within, She is arrayed in all colors, fittingly embroidered, ranging to the four corners of the world.[54]

"Similarly, a person who wears tzitzit becomes תמים (*tamim*), *wholehearted*—תם (*tam*), complete, by four corners fittingly prepared; ים (*yam*), sea, by that

(*tekhelet*), often translated "blue," but technically referring to purple, bluish purple, or violet.

72 In Numbers 15, the Israelites are commanded to make ציצת (*tsitsit*), "a tassel," on the hem of their garments, and to entwine a thread dyed with *tekhelet* in the tassel. Eventually, this commandment evolved into the requirement of a special garment with tassels (or fringes) attached to its four corners. See Numbers 15:38: *They should make for themselves* ציצת (*tsitsit*), *a tassel* [or: *fringe*], *on the hems* [or: *skirts*] *of their garments for their generations, and place on the tassel of the hem a cord* [or: *twist, thread*] *of* תכלת (*tekhelet*), *purple* [or: *bluish purple*; *violet*; *blue*].

See BT *Menaḥot* 44a: "The *ḥillazon* resembles the sea in its bodily color [or: in the color of its blood], and in its shape it resembles a fish. It ascends [from the sea] once every seventy years, and with its blood one dyes *tekhelet*. So it is very expensive." On the *ḥillazon*, see also *Sifrei,* Deuteronomy 354; BT *Shabbat* 26a, *Megillah* 6a; *Zohar* 2:48b, 149b; 3:150a, 175b; Baḥya ben Asher, Numbers 10:2.

On the association of *tekhelet* with *Shekhinah*, see *Sifrei,* Numbers 115, in the name of Rabbi Me'ir: "Whoever fulfills the commandment of [wearing] the tzitzit [Numbers 15:38–40] is as though he greeted the face of *Shekhinah,* for the *tekhelet* [the color of the thread on the tassel of the garment] resembles the sea, and the sea resembles the sky, and the sky resembles the Throne of Glory."

See JT *Berakhot* 1:2, 3a; BT *Sotah* 17a, *Menaḥot* 43b, *Ḥullin* 89a; *Mishnat Rabbi Eli-'ezer* 14, pp. 263–64; *Tanḥuma, Shelaḥ* 15; *Tanḥuma* (Buber), *Shelaḥ* 29; *Midrash Tehillim* 24:12; 90:18; *Bemidbar Rabbah* 4:13. On *tekhelet* and *Shekhinah*, see also *Bahir* 62 (93); Naḥmanides on Numbers 15:31; *Zohar* 1:51a–b (describing the blue light); 2:27b, 135a, 138b–139a, 149b, 152a–b, 226b; 3:175a (*Piq*), 175b; Moses de León, *Sefer ha-Rimmon*, 234; idem, *Sefer ha-Mishqal*, 99.

54. **Not that this color is Her garment . . .** The primary garment of *Shekhinah* is described in Proverbs 31, which portrays the ideal woman, but Her outer garment is colored *tekhelet*, blue.

Beneath *Shekhinah* lie threatening powers (known as "depths of the sea") who gaze with an evil eye, but the color *tekhelet* neutralizes their malevolent gaze. The phrase "depths of the sea" appears in Micah 7:19: *You will cast all their sins into the depths of the sea.* See Psalms 68:23; *Zohar* 2:185b–186a; 3:63b (also in connection with the evil eye), 101b–102a, 134a (*IR*), 197a.

The verse in Numbers actually describes how the Ark was prepared for carrying when the Dwelling was disassembled and the Israelites were to set forth on the march. It reads slightly differently than the quotation above: *They shall spread a garment of pure blue above it and insert its poles.*

tekhelet, blue, of the fish of the sea. When the Evil Side gazes upon this person, it will not be able to harm him with the evil eye. Then he is תם ים (*tam yam*) *with YHVH* his God, in true alignment—She above and he below.[55]

"Then She ascends within supernal rungs. So, too, the person ascends afterward with tefillin within supernal rungs. Thus, *You shall be* תמים (*tamim*), *wholehearted, with YHVH your God*—surely, at the same time, in the same moment: She is arrayed above and that person is arrayed below."[56]

Rabbi Ilai said, "All these here are similarly arrayed, so each one is תמים (*tamim*), *wholehearted, with YHVH*. Corresponding to this mystery, *In this desert* יתמו (*yittammu*), *they shall become complete* (Numbers 14:35). Now, if you say that when this was spoken it was intended harmfully—certainly so! For they should have each been *tamim*, *wholehearted, with YHVH* in the Holy Land, the place where *YHVH* dwells—being face-to-face together with Him. But now, each one is *tamim*, *wholehearted*, in this desert outside, a place far from there—not gazing face-to-face along with Him, being *with YHVH* fittingly. *And there they shall die* (ibid.)—as you saw them doing every day.[57]

"Happy is your share, holy Companions, that you have attained all this! These two caves are enough for you, since you won't find all this there. For they are within the Academy of Moses, sitting far away. Concerning this, it is written

55. **a person who wears tzitzit...** By wearing a thread dyed with *tekhelet* on the four corners of one's garment, a person becomes תמים (*tamim*), *wholehearted*, and thereby resembles *Shekhinah*. See above, notes 51, 53.

56. **Then She ascends...** *Shekhinah* ascends to the higher *sefirot*. Similarly, upon donning tefillin, a person is illumined by higher *sefirot*.

According to a rabbinic tradition, God Himself wears tefillin, in which is inscribed the verse *Who is like Your people Israel, one nation on earth?* (2 Samuel 7:23). See BT *Berakhot* 6a; below, pp. 677–78, n. 52.

On the significance of tefillin, see Azriel of Gerona, *Peirush ha-Aggadot*, 4–6; *Zohar* 1:13b–14a, 147a, 168b; 2:43a–b (*Piq*), 162a; 3:54b, 81a, 108a, 120b, 140a (*IR*), 175b, 262a–263a, 269a–b; Moses de León, *Sefer ha-Rimmon*, 235–40; Tishby, *Wisdom of the Zohar*, 3:1161–65; Vol. 1, p. 96, n. 719.

57. **All these here...** All the souls of the Generation of the Desert are arrayed here in the Garden of Eden.

The verse in Numbers reads: *In this desert* יתמו (*yittammu*), *they shall come to an end, and there they shall die.* Rabbi Ilai transforms the declaration of doom into a promise of fulfillment by construing *yittamu* as *they shall become complete.* Of course, one could easily object that the verse was "intended harmfully," but Rabbi Ilai explains that it still implies something less than the ideal. If the generation had proven more worthy, they would have entered the Promised Land and encountered God face-to-face. Instead, they inhabit the desert, outside the Land. Apparently, in the Garden of Eden these souls reexperience certain aspects of the desert.

The concluding sentence refers to the daily symbolic death of members of this generation, described above (at note 27): "They... saw people digging graves and dying immediately and coming back to life in radiant, holy bodies."

of Moses: *more humble than any* [164a] *person* (Numbers 12:3)—the supreme prophet has welcomed them to his Academy."[58]

From the day they began to see all this until that moment—seven days. And in fact, they did not consider this world at all.[59]

Rabbi Ilai said to them, "O holy, virtuous ones, I will tell you the things you heard. As for the first one—when you know the measure of the span of the engraved Explicit Name, you will know that 'Bezalel is fourth of the supernal lights,' as is written: *I have filled him with the spirit of God, with wisdom, with understanding, and with knowledge* (Exodus 31:3).[60]

"'Whoever does not gaze, sees and is opened.' Whoever does not gaze at those three concealed things—what is above, what is below, etc.—is destined to be opened by Torah and to open his eyes through her.[61]

58. **These two caves...** Referred to previously. (See above at notes 6, 17.) Apparently, Rabbi Ilai tells the Companions that they need not enter any more such caves, because the souls of the Generation of the Desert are elsewhere—in the Academy of Moses, seated far from his overwhelming brilliance. Moses is so humble that he has invited them there.

On the Academy of Moses, see above at notes 38–41. The full verse in Numbers reads: *The man Moses was very humble, more than any person on the face of the earth.* It is quoted slightly differently above.

For various interpretations of this paragraph, see *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash. Or Yaqar* remarks that its wording is problematic.

59. **From the day they began...** By now, the Companions have been exploring the Garden of Eden for a week, and they are so immersed that they have forgotten all about the mundane world. See above at note 36: "The way of mortals has been obliterated from our memory, and everything we've seen on this mountain is astounding."

60. **I will tell you the things you heard...** Rabbi Ilai explains to the Companions most of the cryptic statements that they heard from a voice within a palace (above at notes 30–31).

"The measure of the span of the engraved Explicit Name" alludes to the sefirotic significance of the name *YHVH* (called the Explicit Name). According to Kabbalah, the name *YHVH* symbolizes the entire sefirotic spectrum. The pointlike י (*yod*) symbolizes the primordial point of *Ḥokhmah*, while its upper tip symbolizes the hidden realm, *Keter*. The first ה (*he*), often a feminine marker, symbolizes the Divine Mother, *Binah*. The ו (*vav*), whose numerical value is six, symbolizes *Tif'eret* and the five *sefirot* surrounding Him (*Ḥesed* through *Yesod*). The second ה (*he*) symbolizes *Shekhinah*.

The voice's utterance—"Bezalel is fourth of the supernal lights"—means that Bezalel was illumined by three supernal *sefirot*: *Ḥokhmah*, *Binah*, and *Da'at*. (*Da'at* is rarely mentioned in the *Zohar*; here it may be seen as taking the place of *Keter*, which is too concealed to be included.) The verse in Exodus demonstrates this: *I have filled him...* בחכמה ובתבונה ובדעת (*be-ḥokhmah uvi-tvunah uv-da'at*), *with wisdom, with understanding, and with knowledge.*

On the sefirotic significance of the letters of *YHVH*, see Asher ben David, *Peirush Shem ha-Meforash*, 112; *Zohar* 1:162a (*ST*); 2:123b, 126b–127a, 219b; 3:4b, 10b, 65b, 66b, 91b–92a, 106a, 267b, 290b (*IZ*); Gikatilla, *Sha'arei Orah*, 44a–45b.

61. **Whoever does not gaze...** See M *Ḥagigah* 2:1: "Whoever contemplates [or:

"'The tree of eighteen'—a person's spine—'when it bends' before its Lord, 'it will stand erect and arise' at the revival of the dead. 'If it does not bend' at *Modim*, it becomes 'a serpent' and will not be resurrected at that time.[62]

"'Whoever enters two cherubim'—whoever enters a distance of two doors within the synagogue cleaves to his Lord and 'his will is fulfilled.'[63]

"'Whoever speculates' upon his prayer and considers it 'is far from his wish' that he sought.[64]

gazes upon] four things, better for him if he had never come into the world: what is above? what is below? what was before? and what will be after?" Here, Rabbi Ilai mentions "three concealed things," apparently combining two of these questions into one. On gazing at "three things," see above, note 31.

62. **The tree of eighteen . . .** Rabbinic anatomy enumerates eighteen vertebrae in the spine. According to BT *Bava Qamma* 16a, "After seven years, a person's spine turns into a serpent. This refers to one who does not bow while reciting *Modim*." The prayer *Modim* ("[We] thankfully acknowledge") is part of the *Amidah* and acknowledges God's divinity, miraculous power, and eternal compassion. Traditionally, one bows at both the beginning and end of this prayer.

Here the *Zohar* draws on the comment by *Tosafot* on this Talmudic passage (*Bava Qamma* 16b, s.v. *ve-hu de-la kera*): "There are some who explain in accordance with what is said in the Midrash: that there is a bone in a person's spine from which he will be formed [i.e., resurrected] in the time to come, and that bone is so hard and strong that it cannot be burned by fire; and now that the bone turns into a serpent, it is not revived in the time to come."

See *Zohar* 2:100a; Moses de León, *Sefer ha-Rimmon*, 269–71; idem, *Sefer ha-Mishqal*, 87–89. On the vertebra at the base of the spinal column that does not decompose in the grave, see also *Bereshit Rabbah* 28:3; *Vayiqra Rabbah* 18:1; *Qohelet Rabbah* on 12:5; *Zohar* 1:69a, 126a (*MhN*), 137a (*MhN*); 2:28b; 3:222a, 270b.

On the eighteen vertebrae, see M *Oholot* 1:8; JT *Berakhot* 4:3, 8a; BT *Berakhot* 28b; *Vayiqra Rabbah* 1:8; *Tanḥuma, Vayera* 1; *Tanḥuma* (Buber), *Vayera* 1. For a discussion based on the history of anatomy, see Shapiro, "Talmudic and Other Ancient Concepts of the Number of Vertebrae in the Human Spine."

63. **Whoever enters two cherubim . . .** Rabbi Ilai explains this by referring to a passage in BT *Berakhot* 8a, in the name of Rav Ḥisda: "A person should always enter two doors into the synagogue. Do you imagine 'two doors'? Rather, say: a distance of two doors, and then pray."

By entering some distance into the synagogue—and not staying at the very back—a person demonstrates his devotion, and his prayer will be answered.

On cherubim as "doors" or openings, cf. Genesis 3:24, where the cherubim block the entrance to the Garden of Eden: *He drove out the human and placed east of the Garden of Eden the cherubim and the flame of the whirling sword to guard the way to the Tree of Life.*

On the passage in *Berakhot*, see JT *Berakhot* 5:1, 9a; *Devarim Rabbah* 7:2; *Midrash Mishlei* 8:34; Azriel of Gerona, *Peirush ha-Aggadot*, 11; Jacob ben Sheshet, *Sefer ha-Emunah ve-ha-Bittaḥon*, 366; Todros Abulafia, *Otsar ha-Kavod, Berakhot* 8a, p. 5b; *Zohar* 3:8b (Vol. 7, p. 38, n. 116); Tishby, *Wisdom of the Zohar*, 1:81.

64. **'Whoever speculates' upon his prayer . . .** Expecting it to be fulfilled because it was offered sincerely or at length. Whoever does so will find his prayer unanswered and his wish unfulfilled.

See BT *Berakhot* 32b (and Rashi, ad loc.,

"'Offering of a child'—when a person brings his son to school or to be circumcised, this offering 'is perfectly received.'[65]

"From here on, beloved ones, be on your way!"

"El'azar, my son, you have spoken well, according to what you have learned—but, Heaven forbid! Even though at that time Rachel was עיקרא (*iqqara*), the essence, Jacob was wise. If he hadn't known that Leah was his wife, he wouldn't have buried her in the cave, to join with him in a single bond; he would have buried her outside the Land. But Leah he brought into the Land, whereas Rachel he placed outside.[66]

s.v. *u-m'ayyen bah*), 54b–55a (and Rashi, ad loc., s.v. *me'ayyen bah*). Cf. *Tosafot, Berakhot* 32b, s.v. *kol ha-ma'arikh*.

65. **Offering of a child...** Educating one's child or circumcising one's son is considered a perfect ritual (or sacrificial) offering.

On circumcision as a sacrificial offering, see *Zohar* 1:93a, 94b–95a; 2:66b, 255b (*Heikh*); 3:44a (*Piq*), 91a; Moses de León, *Sheqel ha-Qodesh,* 55 (68); Moses Alashkar, *She'elot u-Tshuvot,* 18. Cf. *Vayiqra Rabbah* 27:10; *Pesiqta de-Rav Kahana* 9:10; *Pirqei de-Rabbi Eli'ezer* 10; *Shemot Rabbah* 19:5; *Devarim Rabbah* 6:1. According to some biblical scholars, circumcision originated as a substitute for child sacrifice. See Exodus 22:28–29; Leviticus 12:2–5; 22:27; Wolfson, *Circle in the Square,* 32–33.

66. **El'azar, my son...** The beginning of this passage in missing, so it is unclear exactly what Rabbi El'azar had said, prompting the response by his father, Rabbi Shim'on.

"The cave" refers to the Cave of Machpelah, which Abraham originally purchased as a burial site for Sarah (Genesis 23) and in which all the matriarchs (except for Rachel) and the three patriarchs were eventually buried. See Genesis 49:31.

The description of Rachel as עיקרא (*iqqara*), "the essence," is a play on עקרה (*aqarah*), "barren," her former condition (see Genesis 29:31). Since she was essential (symbolizing *Shekhinah*), Jacob should have buried her in the Cave of Machpelah, rather than on the way from Bethel to Bethlehem, where she died while giving birth to Benjamin (see Genesis 35:16–20). However, Jacob's first wife, Leah, symbolizes the concealed realm (*Binah*), so it was fitting that she be buried within the cave; whereas Rachel was buried "outside," corresponding to the more revealed realm: *Shekhinah*. Jacob (symbolizing *Tif'eret*) was buried alongside Leah "in a single bond."

Actually, Rachel was not buried "outside" the Land, but rather within its boundaries, as stated by Jacob: *"As for me, when I was returning from Paddan, Rachel died, to my sorrow, in the land of Canaan on the way, with still a stretch of land to reach Ephrath, and I buried her there on the way to Ephrath"—which is Bethlehem* (Genesis 48:7). However, on the clause *and I buried her there,* Rashi writes: "I did not even bring her to Bethlehem, so as to bring her into the Land." The *Zohar* is likely relying on the literal sense of this interpretation.

On Rashi's comment, see Naḥmanides, Ḥizzequni, and Elijah Mizraḥi on Genesis 48:7; Isaac Caro, *Toledot Yitsḥaq,* Genesis 48:6; Judah Loew ben Bezalel, *Gur Aryeh,* Genesis 48:7; Shabbetai Sheftel Horowitz, *Vavei ha-Ammudim, Ammud ha-Emet* 23:15; Shabbetai Bass, *Siftei Ḥakhamim,* Genesis 48:7; Sassoon, ed., *Moshav Zeqenim,* Genesis 48:7; Kasher, *Torah Shelemah,* Genesis 35:19, n. 85; 48:7, n. 58. Cf. Moses de León, *She'elot u-Tshuvot,* 44–45; and the commentary at-

"When Jacob died, he was buried within [the cave], in a single bond—just like all the other patriarchs and Adam. Eve died first and was buried there, and there Adam knew that this place was intended for him. When Adam died, he was buried within it, in a single bond. When Sarah died, she was buried there—and Eve saw her and was delighted, and she rose to welcome her.[67]

"When Abraham died, he was buried with her in a single bond. When Rebekah died, she was buried there; and Sarah saw and rose to welcome her. When Isaac died, he was buried with her in a single bond. When Leah died, she was buried there; and Rebekah saw and rose to welcome her. When Jacob died, he was buried with her in a single bond. All of them—male and female as one, in a single bond.[68]

"As for their arrangement, how do they lie? Women alongside women, men alongside men. Adam first, Eve next to him, Sarah alongside Eve, Abraham next to Sarah, Isaac next to Abraham, Rebekah next to Isaac, Leah next to Rebekah, Jacob next to Leah. So, Adam on this side and Jacob on the other; one the beginning, the other the end.[69]

tributed to Asher ben Yeḥiel in *Hadar Zeqenim*, 14b (on Genesis 35:19).

On the question of why Rachel was not buried in the Cave of Machpelah, see *Zohar* 1:222b–223a; Moses de León, *She'elot u-Tshuvot*, 44–45. On *aqarah*, "barren," and *iqqara*, "essence," see also *Bereshit Rabbah* 71:2; *Pesiqta de-Rav Kahana* 20:2; *Tanḥuma* (Buber), *Vayetse* 15; *Bemidbar Rabbah* 14:8, 11; *Zohar* 1:29a–b, 50a, 149b, 154a, 157b, 158b, 165a–b (*ST*); 2:44a, 169b; 3:92a. On the sefirotic symbolism of Rachel and Leah, see also *Zohar* 1:152a (*ST*), 153a–154b, 157b–158b; 2:29b; Moses de León, *Sefer ha-Rimmon*, 97–98; idem, *Sheqel ha-Qodesh*, 66 (83); idem, *She'elot u-Tshuvot*, 41.

The clause "according to what אוליפת (*olifat*), you have learned," can also be rendered "according to what I have taught." See Vol. 5, p. 428, n. 674.

67. **When Jacob died...** He was buried in the Cave of Machpelah alongside Leah "in a single bond"—just as Abraham was buried alongside Sarah, and Isaac alongside Rebekah. Rabbinic tradition adds that Adam and Eve were also buried there. Based on this tradition, the *Zohar* teaches that the cave of Machpelah leads to the Garden of Eden, which may explain why it is discussed here in *Rav Metivta*.

See above, note 6. On Adam's selecting his burial site, cf. *Zohar* 1:57b. On the interaction between Eve and Sarah, cf. *Zohar* 1:128a–b (Vol. 2, p. 223, n. 150).

68. **When Abraham died...** He was buried alongside Sarah. Then eventually Isaac was buried alongside Rebekah, and Jacob alongside Leah.

69. **As for their arrangement...** From the right side of the cave to the left (if oriented as one enters the cave), the four couples were buried in the following order: Adam and Eve, Sarah and Abraham, Isaac and Rebekah, Leah and Jacob. According to this arrangement, "women (lay) alongside women," although the description "men alongside men" applies only to Abraham and Isaac, not to Adam and Jacob.

On the arrangement of the graves in the Cave of Machpelah, see JT *Ta'anit* 4:2, 68a (and commentaries, ad loc.); Libowitz, *Peni-'el*, 122–25; Dendrovits, "Avot Derekh Hessev Hem Qevurim." For another interpretation of this and the following paragraphs, see *Ateret Tsevi*.

"In the Book of King Solomon it is fitting—and so it is: Adam and Eve first, Abraham and Sarah next to them, Isaac and Rebekah in the other corner directly across in a straight line, Jacob and Leah in the middle. They are women alongside women, men alongside men: Adam and Eve, Sarah and Abraham, Jacob and Leah, Rebekah and Isaac. Adam on this side and Isaac on that side, with Jacob in the middle. For Isaac to be alongside his father is not customary. Nevertheless, Jacob must be in the middle.[70]

"Regarding all these couples, as they were buried, so they will arise and so they will be. Leah will delight with Messiah, son of David, issuing from her, within. Rachel will delight with Messiah, son of Joseph, issuing from her, outside of Jerusalem. All in their places."[71]

70. **In the Book of King Solomon . . .** According to this ancient source, the four couples were buried as follows from the right side of the cave to the left: Adam and Eve, Sarah and Abraham, Jacob and Leah, Rebekah and Isaac. This arrangement is more fitting because it is not customary for the son (Isaac) to be buried alongside his father (Abraham), as in the previous arrangement.

One might object that still the grandson (Jacob) is buried next to his grandfather (Abraham). However, this problem is overridden by the fact that Jacob (symbolizing *Tif'eret*) should be in the middle, with Abraham (symbolizing *Ḥesed*) toward the right, and Isaac (symbolizing *Gevurah*) on the left.

On Jacob' s corpse being flanked by Abraham and Isaac, cf. *Zohar* 1:235b. On the phrase "men alongside men," see the preceding note.

The Book of Solomon is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. For other references to this book, see *Zohar* 1:7b, 13b, 225b; 2:67a, 70a (*RR*), 125a, 139a, 172a, 204b; 3:10b, 65b, 70b, 78b, 104a, 151b, 193b, 263b (*Piq*), 295b (*IZ*); *ZḤ* 12b (*MhN*). Cf. 1 Kings 11:41. Naḥmanides several times refers to, and quotes from, an Aramaic version of the Apocryphal *Wisdom of Solomon*. See the introduction to his Commentary on the Torah, 5–6; idem, *Kitvei Ramban*, 1:163, 182; Liebes, *Pulḥan ha-Shaḥar*, 63–65. On the numerous scientific and magical books attributed to King Solomon, see Charlesworth, *Old Testament Pseudepigrapha*, 1:956–57.

See Matt, *Zohar: The Book of Enlightenment*, 25; and the comment by Shim'on Lavi, *Ketem Paz*, on *Zohar* 1:7a: "All such books mentioned in the *Zohar*. . . have been lost in the wanderings of exile. . . . Nothing is left of them except what is mentioned in the *Zohar*." For a catalogue of these books, see Neuhausen, *Sifriyyah shel Ma'lah*.

71. **as they were buried . . .** In the same arrangement they will be resurrected in the messianic era. Leah, symbolizing the concealed realm (*Binah*), will rejoice with Messiah, son of David, within Jerusalem. (David was descended from Leah's son Judah.) Rachel, symbolizing the more revealed realm (*Shekhinah*) will rejoice with Messiah, son of Joseph, outside of Jerusalem. (Joseph was Rachel's son.)

According to a rabbinic tradition, the secondary messianic figure Messiah, son of Joseph, will precede Messiah, son of David; and he will die heroically in battle with the enemies of God and Israel before the ultimate triumph of Messiah, son of David. See BT *Sukkah* 52a; *Targum Yerushalmi*, Exodus 40:11; *Sefer Zerubbavel* (*Beit ha-Midrash*, 2:54–57); below at note 118.

"...all of pearls and precious stones.[72]

"Among all those towers, there is one tower in the middle. This one rises to the height of heaven and is not visible now, until the time when it will be revealed. The Head of the Academy saw it, and engraved on it above was this verse: *The name of YHVH is a tower of strength; the righteous one runs into it and is secure* (Proverbs 18:10). The Head of the Academy explained this verse. *The name of YHVH*—Assembly of Israel. [164b] *The righteous one* ירוץ (*yaruts*), *runs, into it*—רעותיה (*re'uteih*), the desire of, *the righteous one* is always for it. Therefore, *it is secure*—that *tower*, so that it will never fall, as it did.[73]

"Rabbi Kruspedai, desired by the heart, explained this verse before he passed away, explaining it well. *A tower of strength*: the תיבה (*teivah*), pulpit, and the Torah scroll, which is *strength*, to be placed on it and taken out of the היכל (*heikhal*), ark—image of the inner *heikhal*, from which emerges Torah. That *tower* is *the name of YHVH* and His image, and it must have six steps.[74]

72. **...all of pearls and precious stones** The beginning of this passage is missing both in the manuscripts and printed editions. Two spiritual messengers are describing to Rabbi Shim'on the Heavenly Temple and the future coming of the Messiah. On the two messengers, see below at note 134.

In this description the Garden of Eden is assimilated to the restored Temple in Jerusalem or the idealized Temple in Heavenly Jerusalem. This accords with the midrashic tradition that "the gate of the Garden of Eden is adjacent to Mount Moriah." See *Pirqei de-Rabbi Eli'ezer* 20; *Midrash Tehillim* 92:6.

73. **Among all those towers...** The central tower in the Heavenly Temple is engraved with a verse from Proverbs, explained here by the Head of the Heavenly Academy.

Shekhinah (known as Assembly of Israel) is pictured as *the name of YHVH*, revealing His presence to the world. She is also *a tower of strength*. *Yesod* (known as Righteous One) constantly desires to unite with *Shekhinah*, to run into this *tower*. Obviously, according to the simple sense of the verse, it is *the righteous one* who *is secure*, but the Head of the Academy indicates that the *tower* (symbolizing *Shekhinah*) *is secure*—meaning that She will not fall again, as She did (metaphorically) when the Temple was destroyed.

See BT *Berakhot* 4b: "נפלה לא תוסיף קום בתולת ישראל (*Nafelah lo tosif qum betulat yisra'el*), *Fallen, not to rise again, is Virgin Israel* (Amos 5:2)....— נפלה ולא תוסיף לנפול עוד (*Nafelah ve-lo tosif linpol od*), *She has fallen*, and *She will not* fall *again. Qum betulat yisra'el, Rise, O Virgin Israel!*" See Vol. 6, p. 388, n. 366.

The verse in Proverbs reads: *The name of YHVH is a tower of strength; the righteous one* בו ירוץ (*bo yaruts*), *runs into it* [or: *runs in it*], ונשגב (*ve-nisgav*), *and is secure* [literally: *and is elevated*]. Here the Head of the Academy associates with ירוץ (*yaruts*), *runs*, with רצון (*ratson*), "desire," by mentioning the Aramaic word רעותיה (*re'uteih*), "his desire."

On the tower, see below, note 80. On the verse in Proverbs and *Shekhinah* as *a tower of strength*, see *Zohar* 1:37b, 96b, 209b. Cf. 1:9a. On *Yesod* as Righteous One, see above, p. 38, n. 105.

74. **Rabbi Kruspedai...** His illness and his heavenly visions are described in *ZḤ* 80b–c (*MhN, Rut*).

Here Rabbi Kruspedai offers a related interpretation of the verse in Proverbs. The *tower* still symbolizes *Shekhinah*, who is also *the name of YHVH*. He adds that this *tower* is the תיבה (*teivah*), "pulpit," or elevated reading desk, on which is placed the Torah

"*The righteous one runs into it.* Into what: into the tower or in the Torah scroll? Well, he expounded the verse both ways. When he interpreted it as 'into the tower,' then this *righteous one* must be the *ḥazzan* of the synagogue—truly righteous, image of the supernal Righteous One. When he interpreted it as referring to the Torah scroll, the one reading must be *righteous*, and is called *righteous.*[75]

scroll, which is pictured as *strength.* Torah symbolizes *Tif'eret*, who is "placed on" *Shekhinah*.

The earthly *heikhal* (ark) corresponds to "the inner *heikhal*," which here may signify the abode of the Messiah, as in [Moses de León?], *Seder Gan Eden*, 269 (132). Alternatively, "the inner *heikhal*," refers to *Binah*, from whom emerges *Tif'eret*, symbolized by Torah. The *tower* (symbolizing *Shekhinah*) is the image of *Tif'eret* (known as *YHVH*), and its six steps represent six aspects of *Shekhinah* or Her six camps of angels.

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In classic rabbinic literature, the term תיבה (*teivah*) means "ark, chest," but here it refers to the "pulpit," or elevated reading desk. (The pulpit is commonly known as בימה [*bimah*], derived from Greek *bema*, "raised platform," which itself may have derived from the Phoenician cognate of Hebrew במה [*bamah*], "high place, cult site.") In medieval Spain the pulpit was a wooden platform placed high above the ground on columns. As here in the *Zohar*, it was called מגדל (*migdal*), "a tower." In fact, already in Nehemiah 8:4, the term *migdal* signifies a (wooden) platform from which the Torah was read publicly.

The term היכל (*heikhal*) means "temple, sanctuary, palace, chamber," and in medieval Sephardic usage also "ark," which was sometimes a special small room attached to the synagogue. See *Zohar* 3:134a (*IR*); Vol. 8, p. 370, n. 179. On these various terms, see Narkiss, "The Heikhal, Bimah, and Teivah in Sephardi Synagogues"; Assis, "Synagogues in Medieval Spain," 18; Rodov, "Tower-like Torah Arks, the Tower of Strength and the Architecture of the Messianic Temple," 75–86.

The concluding sentence refers to six steps leading to the pulpit, which correspond to the six steps leading to Solomon's throne (1 Kings 10:19), which symbolizes *Shekhinah*. See *Zohar* 2:206a; *Miqdash Melekh*; Abraham Gombiner, *Magen Avraham*, *Oraḥ Ḥayyim* 150:6.

On Torah as *strength* (based on Psalms 29:11), see *Mekhilta, Shirta* 3; *Mekhilta de-Rashbi*, Exodus 15:2; 19:16; *Sifrei*, Deuteronomy 343; BT *Zevaḥim* 116a; *Shir ha-Shirim Rabbah* on 1:4; 2:3; *Midrash Tehillim* 8:4; 21:2. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6. For various interpretations of this paragraph, see *Or Yaqar*; Vital; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

75. ***The righteous one runs into it...*** If *it* refers to the *tower*, then *the righteous one* is the *ḥazzan* of the synagogue, who leads the prayers at the *teivah* (elevated reading desk), which is called *a tower.* He symbolizes *Yesod*, known as Righteous One. If *it* refers to the Torah scroll, then whoever "runs" (i.e., reads fluently) in this scroll in the synagogue must be *righteous*, again corresponding to *Yesod*.

In rabbinic literature, the term "*ḥazzan* of the synagogue" refers to the official who performs various duties there. In post-Talmudic times, the term *ḥazzan* refers specifically to one who chants the prayers. On "running" as "reading fluently," see Habakkuk 2:2. As mentioned above (note 73), the verse in Proverbs reads: *The name of YHVH is a tower of strength; the righteous one* בו ירוץ (*bo yaruts*), *runs into it* [or: *runs in it*], *and is secure.*

"Of all of them, who is called *righteous*? The sixth one ascending among those seven."[76]

Rabbi Shim'on said, "Surely, for all his life he ascended only sixth among those ascending. *The righteous one runs in it*—in the Torah scroll run the words of this *righteous one.*[77]

"*And is secure*—from what? From fear of the Angel of Death, for he lived a long life. *And is secure*—never to be harmed."[78]

"In the tower rising among those towers stands a radiance in the image of a Torah scroll. When a bird comes, it takes that tower from its place and sets it in the middle of the courtyard beneath the wings of the cherubim. Whereas its height had reached the loft of the heavens, it now descends, entering beneath those wings, its walls between the heads of the cherubim.[79]

"Three hundred openings there. In the middle opening stands this radiance—image of a Torah scroll, in which the king of Israel is destined to read the portion הקהל (*Haqhel*), Assemble. This will be King Messiah and no other, and in that Torah scroll of radiance.[80]

76. **Of all of them...** Of the seven people called up to chant from the Torah, the sixth corresponds to the sixth of the seven lower *sefirot*: *Yesod*, known as Righteous One.

77. **all his life he ascended only sixth...** Rabbi Kruspedai insisted on always being called up as the sixth one to the Torah. As this *righteous one* chanted from the scroll, he read fluently, his words "running" *in it.* See above, note 75.

Based on this account, it was considered a great honor to receive the sixth *aliyyah*. Ḥayyim Vital writes about his teacher, Isaac Luria: "I also saw that on every Sabbath day he would go up to the Torah only as the sixth one." See *Sha'ar ha-Kavvanot* 2:92b; cf. ibid. 1:317a–b (both citing the tradition about Rabbi Kruspedai). See also Abraham Gombiner, *Magen Avraham, Oraḥ Ḥayyim* 282:9.

78. **From fear of the Angel of Death...** As evidenced by Rabbi Kruspedai, who lived to an old age. See *Zohar* 80b–c (*MhN, Rut*). For the full verse in Proverbs, see above, note 75.

79. **In the tower rising...** The spiritual messenger continues his description. (See above, note 72.) A bird comes and takes this tower, setting it in the middle of the courtyard of the Heavenly Temple.

On the tower, see above, note 73. On the tower as a pulpit or elevated reading desk, see above, note 74. The placement of the tower in the middle of the courtyard corresponds to the placement of the pulpit in the middle of the synagogue. See Maimonides, *Mishneh Torah, Hilkhot Tefillah* 11:3; Jacob ben Asher, *Tur, Oraḥ Ḥayyim* 150; and Moses Isserles's animadversion to Joseph Caro, *Shulḥan Arukh, Oraḥ Ḥayyim* 150:5.

80. **Three hundred openings...** In that tower.

According to Deuteronomy 31:10–13, every seven years on the festival of *Sukkot*, *this Torah* (referring to portions or all of Deuteronomy) was to be read publicly. The Mishnah (*Sotah* 7:8) stipulates that the king of Israel should perform the reading, consisting of various passages from Deuteronomy. Here, the *Zohar* indicates that the king was to read specifically "the portion הקהל (*Haqhel*), Assemble," which refers to Deuteronomy 31:10–13 itself. Furthermore, "the king of Israel" now refers to King Messiah, who chants from the heavenly, radiant Torah scroll.

The association of the number three hundred with the tower recalls the Talmudic

"O holy, pious one! Happy is the one who will hear from his mouth the lovely sound of his words, of those hidden matters of Torah that he explains. On every new moon, Sabbath, festival, and holiday—when all those members of the Academies wish to ascend on high to the Heavenly Academy—they all gather around King Messiah, and he explains matters; and through the sweetness of his words they ascend, yearning. All those ten matters—among the matters that he explains—are treasured away for you, for the day that you have questions.[81]

"When that tower stands in the middle of the courtyard and this aperture opens, those cherubim open their mouths and spread their wings. A supernal radiance illumines that opening, and that Torah scroll is open, and those cherubim open, saying, *How abundant Your goodness that You have hidden for those who revere You, that You have wrought for those who shelter in You before the eyes of humankind!* (Psalms 31:20). Then openings close, and the Torah scroll is rolled up.[82]

"Who has seen the brilliant radiance of that Torah scroll, all luminous light? Its letters, flames of fire in four colors of the supernal world, all protruding and sparkling. No one can endure them except the Messiah.[83]

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passage (BT *Ḥagigah* 15b, *Sanhedrin* 106b), where the phrase *counter of the towers* (Isaiah 33:18) is interpreted as: "one who counted three hundred fixed laws concerning a tower flying in the air." This obscure image apparently refers to a tower-shaped chest or vehicle (perhaps not directly touching the ground but supported by posts). The three hundred laws are related to the ritual purity or impurity of the contents of the "tower."

On the flying tower, see *Zohar* 1:6a; 2:91a, 102a (Vol. 5, pp. 54–55, n. 157); *ZḤ* 58a, 66a–b (*ShS*), 70a (*ShS*); Moses de León, *Sheqel ha-Qodesh*, 89–90 (112–14). On the messianic implications of the tower, see *Zohar* 1:6a (Vol. 1, pp. 36–37, nn. 251–52), and below.

81. **O holy, pious one!...** The spiritual messenger addresses Rabbi Shim'on, describing how King Messiah will chant from the Torah and explain its deeper meaning. When Rabbi Shim'on eventually asks questions about many of these secrets, answers will be provided.

On holy days, the souls dwelling in the Academies of the earthly Garden of Eden ascend to the Heavenly Academy, headed by Metatron. See above, note 43; p. 31, n. 79; below, note 245.

On the Torah in the time of the Messiah, see *Bereshit Rabbah* 98:9; *Vayiqra Rabbah* 13:3; *Qohelet Rabbah* on 11:8; *Otiyyot de-Rabbi Aqiva* (*Battei Midrashot*, 2:367–68); *Pesiqta Ḥadta* (*Beit ha-Midrash* 6:47); *Zohar* 3:23a; Idel, "*Torah Ḥadashah*."

82. **this aperture opens...** The middle opening of the tower, mentioned above at note 80.

83. **in four colors of the supernal world...** White, red, green, and blue, corresponding respectively to *Ḥesed*, *Gevurah*, *Tif'eret*, and *Shekhinah*.

On protruding and sparkling letters, see *Zohar* 2:209b, 212a, 218b; 3:170b, 173a; *ZḤ* 67d (*ShS*); [Moses de León?], *Seder Gan Eden*, 271 (132), 282 (135), 289 (137). The phrase "can endure them" renders למיקם בהו (*le-meiqam beho*), which can also be translated: "can fathom them."

"This opening closes, the cherubim subside, and that tower flies, taking its place among the rest of the towers.[84]

"In that middle opening is a crown of pure gold—splendid, precious, hidden, invisible now; inlaid and embedded with all kinds of gems—destined to be placed upon the head of King Messiah when he ascends that tower. Two eagles, one on either side, grasp it in their talons.

"When King Messiah will ascend, the eagles will ready themselves, taking this crown. At the moment he begins to read, another aperture will open, from which will emerge the dove sent by Noah in the days of the Flood, as is written: *He sent out the dove* (Genesis 8:8)—the renowned one, which the ancient ones did not mention and whose identity they did not know; but from here she went forth and fulfilled her mission.[85]

"During the time of which is written *and she did not return to him again* (ibid., 12), no one knew where she had gone—but she returned to her place and was hidden away in this opening. And she will take the crown in her mouth and place it upon the head of King Messiah, touching yet not touching. Of then is written *You will set on his head a crown of pure gold* (Psalms 21:4).[86]

84. **that tower flies...** On the image of a flying tower, see above, note 80. On "the rest of the towers," see above at note 73.

85. **When King Messiah will ascend...** The tower. When he begins to chant from the radiant Torah scroll, a dove will emerge.

This dove, who now plays a messianic role, is the very same one sent out by Noah from the ark: *He sent out the dove to see whether the waters had abated from the surface of the ground.* According to the *Zohar*, by specifying *the dove*, Scripture alludes to this "renowned" bird, who went forth on her mission for Noah from this heavenly tower.

On the messianic role of the dove, cf. Mark 1:9–11 (and parallels in Matthew and Luke): "In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. When he came up out of the water, immediately he saw the heavens open and the spirit descending upon him like a dove; and a voice came from heaven: 'You are my beloved son; with you I am very pleased.'"

Cf. BT *Ḥagigah* 15a, in the name of Ben Zoma: "I was gazing between the upper waters and the lower waters, and there is merely three fingers' breadth between them—as is said: *and the spirit of God hovering over the face of the waters* (Genesis 1:2)—like a dove hovering over her young without touching them."

86. ***and she did not return to him again...*** The first time that Noah sent the dove, *she found no resting place for her foot and she returned to the ark, for there was water over all the earth* (Genesis 8:9). The second time (seven days later), *the dove came back to him toward evening and, look, a plucked olive leaf was in its bill, and Noah knew that the waters had abated from the earth* (ibid., 11).

The following verse reads: *He waited still another seven days and sent out the dove, and she did not return to him again.* According to the *Zohar*, having completed her mission, the dove returned to the heavenly tower, waiting there for her messianic role.

The crown hovers just above the Messiah's head, or barely touches his hair. The phrase מטי ולא מטי (*matei ve-la matei*), "touching yet not touching," appears elsewhere in

"As soon as King Messiah reads in the Torah scroll, the two eagles will rise, one on either side, the dove lowering herself. King Messiah descends with the crown on his head to the last level, and the two eagles fly above his head. The dove returns [165a] with the crown in her mouth, those two eagles welcoming her.[87]

"King David is called *a verdant olive tree* in the presence of the blessed Holy One, as is written: *I am like a verdant olive tree in the house of God*... (Psalms 52:10). *A verdant olive tree* is King Messiah, son of David, and that is what this dove intimated in the days of Noah, as is written: *And, look, a plucked olive leaf was* בפיה (*be-fiha*), *in her mouth* (Genesis 8:11). She plucked and snatched that *olive leaf* for his glory. How? *Be-fiha*, *With her mouth*. For it rests on his head, and he receives glory from this dove.[88]

"Why is it written טרף (*taraf*), *he plucked*, rather than טרפה (*tarefah*), *she plucked*? Well, like a male acting valiantly and prevailing. In the Heavenly Academy, it is taught: 'יונה (*Yonah*), a dove, is masculine. Yet since it is called *yonah*, it is sometimes written as feminine and sometimes as masculine—as when it receives this glory.'[89]

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the *Zohar* to describe the highest stages of emanation. See *Zohar* 1:15a, 16b, 65a; 2:268b (*Heikh*). See also 2:72a (*RR*).

On the messianic significance of the verse in Psalms, see *Tanḥuma, Va'era* 8; *Tanḥuma* (Buber), *Va'era* 7; *Midrash Tehillim* 21:2; *Shemot Rabbah* 8:1.

87. **King Messiah descends...** From high in the tower to its bottom level. The dove removes the crown from the Messiah's head and returns it to its place in the middle opening of the tower.

88. **King David...** The progenitor of the Messiah is called *a verdant olive tree*, while the Messiah himself is David's offshoot: *an olive leaf*. In the aftermath of the Flood, the dove plucked *an olive leaf*, signifying a wreath, to crown the Messiah.

According to a midrashic tradition, the dove brought the olive leaf from the Garden of Eden. See *Bereshit Rabbah* 33:6; *Vayiqra Rabbah* 31:10; *Shir ha-Shirim Rabbah* on 1:15; 4:1. The full verse in Genesis reads: *The dove came back to him toward evening and, look,* עלה זית טרף (*aleh zayit taraf*) *a plucked olive leaf, was in her bill* [or: *mouth*], *and Noah knew that the waters had abated from the earth.*

89. **Why is it written** טרף (***taraf***), ***he plucked***... As mentioned in the previous note, the verse reads: *The dove came back to him toward evening and, look,* עלה זית טרף (*aleh zayit taraf*) *a plucked olive leaf, was in her mouth.* Although in this verse the word *taraf* functions as an adjective (*plucked*), the *Zohar* construes it here as a masculine verb: *he plucked* [*an olive leaf*].

In the Heavenly Academy, it was taught that the dove (sent by Noah) was masculine; but since the word יונה (*yonah*), "dove," is normally feminine, elsewhere in this biblical passage it appears with feminine verbs and suffixes, whereas here it appears with a masculine verb—*taraf, he plucked, an olive leaf*—befitting the valiant act of obtaining this messianic leaf.

The formulation "Yet since it is called *yonah*, it is sometimes written as feminine and sometimes as masculine" derives from Rashi on this verse. Cf. Ibn Ezra, David Kimḥi, and Naḥmanides. On the Heavenly Academy, see above, note 43.

"When this tower returns to its place, it shines like the radiance of the eye of the sun, as is written: *His throne like the sun before Me* (Psalms 89:37)—although he will have another throne, with great miracles and wonders.[90]

"At the top of this tower are birds of fire, who chirp as morning rises—a lovely chirping, whose loveliness is unmatched by any melody. Above them all, other species and turtledoves flying in the air, ascending and descending, descending and ascending, never settling down. Small letters and great letters fly among them.[91]

"O holy, pious one! When the letters fly, a person sees written in great letters in the air momentarily: בראשית ברא אלהים את השמים ואת הארץ (*Be-reshit bara Elohim et ha-shamayim ve-et ha-arets*), *In the beginning God created heaven and earth* (Genesis 1:1). Small letters strike them and they fly, and there is seen written in them: והארץ היתה תהו ובהו וחשך על פני תהום... (*Ve-ha-arets hayetah tohu va-vohu ve-ḥoshekh al penei tehom...*), *The earth was waste and empty, with darkness over the abyss...* (ibid., 2). Small letters return and strike them, and there is seen written in them: ויאמר אלהים יהי רקיע (*Va-yomer Elohim yehi raqi'a...*), *God said, 'Let there be a firmament...'* (ibid., 6). And so, all the acts of Creation—great marvels and delight to the eyes, the acts of these letters. Happy the people who await all this![92]

"O holy, pious one! Whoever preserves the covenant places himself behind Him, while He is in front. Now, you might ask, 'Who protects him from behind?' Well, the greatest and highest protection guards him. Who is that? Supreme Righteous One, with abounding love. So he enters between Righteous One and Righteousness, and is thus protected on all sides.[93]

90. **When this tower returns to its place...** After King Messiah reads from the Torah. See above at notes 80–87.

The full verse in Psalms (recording God's promise to King David) reads: *His seed shall be forever, and his throne like the sun before Me.*

91. **Small letters and great letters...** On these two sets of letters, see *Zohar* 1:3b, 159b; 2:132a, 174a, 180b, 205b, 228b; 3:2a, 220a; *ZḤ* 65d (*ShS*), 66c (*ShS*), 74c–d (*ShS*).

92. **O holy, pious one!...** Again, the spiritual messenger addresses Rabbi Shim-'on. See above, note 81.

On seeing letters momentarily in the morning sky, see *Zohar* 2:130b. Cf. 2:57a, 112b, 188a. Genesis 1:2 reads in full: *The earth was waste and empty, with darkness over the abyss and the wind of God hovering over the face of the waters.* The following verse may be implied here as well: *God said, "Let there be light." And there was light.* Genesis 1:6 reads in full: *God said, "Let there be a firmament in the midst of the waters, and let it divide water from water."*

93. **O holy, pious one!...** This paragraph and the next are out of place and fit better with the material appearing below at notes 107–16. See *Yahel Or*; *Nitsotsei Zohar*; Scholem; *Matoq mi-Devash.*

Whoever guards the covenant of circumcision by avoiding sexual sin places himself

"Happy is one who preserves this covenant! Therefore all males of Israel who preserve the sign of this covenant appear before the Holy King. Who can possibly harm a son who is in the middle—his father on one side, his mother on the other, with him between them? That is, when he is *after YHVH* (Deuteronomy 13:5).[94]

"Come and see: When that heaven revolves in rotation, it renders a melody; and due to the roaring sound of gushing waters, that melody is not known. All those basins on the four sides are filled by the flow of gushing waters.[95]

"Whoever is within, exists there in two aspects. One, in joy, unmatched by any joy in the world, to fulfill *Serve YHVH in joy* (Psalms 100:2). And the other, in awe, unmatched by any awe in the world, to fulfill *Serve YHVH in awe* (ibid. 2:11).[96]

"One spring of water bubbling from the east side—the one mentioned by the prophet Ezekiel. Concerning this spring, all the inhabitants of the world cannot complete its praise. In the place where it is born, on the east side, its depth and height is no more than a span.[97]

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"When waters flow and rise, all kinds of gems rise—in one color, momentarily. These fall; and look, others rise, in another color—in all kinds of colors in the world! Those gems fall, but do not fall outside.

behind *Shekhinah* (known as Righteousness), who leads the way for him. Meanwhile, "who protects him from behind?" None other than *Yesod*, known as Righteous One.

On *Yesod* as Righteous One, see above, p. 38, n. 105. On Righteous One and Righteousness, see *Zohar* 1:32a (*Tos*), 34a, 49a, 182b, 246a; 2:57a, 147b, 169b; 3:26a, 68a, 69a, 105a, 115b, 236b, 287a, 291a (*IZ*), 297a.

94. **Therefore all males of Israel . . .** Should appear at the Temple in Jerusalem during the three pilgrimage festivals. See Exodus 23:17: *Three times a year all your males shall appear in the presence of the Lord YHVH.*

The Divine Father is *Yesod*, while the Mother is *Shekhinah*. The full verse in Deuteronomy reads: *After YHVH your God shall you go* [or: *walk*], *and Him shall you revere, and His commands shall you keep, and His voice shall you heed, and Him shall you worship, and to Him shall you cleave.*

95. **When that heaven . . .** Above the Garden of Eden or the Temple. On the relation between these two realms, see above, note 72.

According to ancient philosophy, the heavenly spheres generate harmonious music as they move. See Iamblichus, *Life of Pythagoras* 15; *Zohar* 1:41b (*Heikh*), 161b (*ST*), 233b–234a (*Tos*); 2:196a, 211a; 3:209a; [Moses de León?], *Seder Gan Eden*, 271–72 (132). Cf. BT *Yoma* 20b; *Tanḥuma, Aḥarei Mot* 9.

96. **Whoever is within . . .** The Garden, or the Temple. See above, note 72. On the two verses in Psalms, see *Midrash Tehillim* 100:3; *Zohar* 3:56a, 118a.

97. **One spring of water . . .** As described by Ezekiel in his vision of the restored Temple in Jerusalem. See Ezekiel 47:1: *He* [namely Ezekiel's angelic guide] *led me back to the entrance of the Temple, and, look, waters were issuing from below the platform of the Temple eastward—since the Temple faced east—and the waters were running out under the south wall of the Temple, at the south of the altar.* Cf. Joel 4:18; Zechariah 14:8 (quoted below at note 226).

"Surrounding that flow are calyx and blossom, all around; and no one can comprehend those colors—all flashing flames, impossible to gaze upon.[98]

"The significance of the fashioning is unknown. Their leaves sparkle in many colors—the design and artistry of the Master of the Universe. They cover 375 cherubim below them, after other latticework inside, and those lattices are all around the courtyard inside.[99]

"Above are those [165b] spreading grapevines; below the vines, those cherubim—all their wings spread, intertwined. Here, the Head of the Academy said that whoever gazes upon these grapevines, his face shines like the radiance of the sun.

"Those lattices, ranged around the courtyard, are all embroidered with filaments gleaming in many colors, glistening with four kinds of fiery lights. Flames rise and colors sparkle; sometimes flames subside and colors and lights rise, striking one another.

"Six thousand basins alongside those lattices, four colors on four sides of the courtyard. These are large, with a gush of living waters on every side tumbling into those basins, swallowed up right there. It is not known where these waters are flowing to.

"In the middle of the courtyard, all of Israel will stand and appear in the presence of the Holy King.[100]

"On the south side of this courtyard, one spring of water is born, and it seems that the waters will flood the whole world. Whoever enters them—[the waters] become knee-deep. If a mighty man enters them, he will enter to his knees; if a day-old baby, [the waters] reach to his knees. Whoever drinks from them becomes wise, enlightened by wisdom.[101]

98. **calyx and blossom all around . . .** The phrase "calyx and blossom" derives from the biblical description of the lampstand in the Tabernacle. See Exodus 25:33, and *Targum Onqelos*, ad loc.; *Zohar* 3:131a (*IR*), 154a, 170b, 172b, 209a.

99. **The significance of the fashioning . . .** The reference to שבכין (*sevakhin*), "latticework, meshwork," derives from the description of Solomon's Temple, which mentions שבכים (*sevakhim*), "meshwork," surrounding the capitals of the two columns in the Temple. See 1 Kings 7:17; below at note 226; [Moses de León?], *Seder Gan Eden*, 283 (135). On the original placement of this *Zohar* passage, see *Or Yaqar*; *Yahel Or*; Scholem; *Matoq mi-Devash*.

100. **In the middle of the courtyard . . .** Of the restored Temple. See above, note 94.

101. **On the south side of this courtyard . . .** The image of waters that are knee-deep derives from Ezekiel's vision of the restored Temple in Jerusalem.

See Ezekiel 47:2–5 (following the verse quoted above, note 97): *He led me out by way of the northern gate and led me around to the outside of the outer gate facing east; and, look, the waters were gushing from under the south wall. As the man went on eastward with a measuring line in his hand, he measured off a thousand cubits and led me across the waters—waters that were ankle deep. Then he measured off another thousand and led me across the waters—waters that were knee-deep.*

"This spring issues from one small gem in the southern wall. Those waters are swallowed up in their place, and from there they flow out of the Temple until they enter the Wadi of Shittim, and they will wash away that depravity generated by waters of Shittim.[102]

"Therefore these waters are in the courtyard, for the sake of those who appear there: the males. Once they drank from the waters, they were not aroused toward the females as they came to appear before the Holy King. Furthermore, they will be stimulated to discover concealed matters of the supernal King. Within this Temple, all thoughts will be forgotten except for joyous thoughts of the Holy King.[103]

"One branch emerges in the middle of that spring. The Head of the Academy said, 'When I approached that branch within the spring, the branch rose higher and higher. The closer I came, the higher it rose.'

"The base and root of that branch is solely in water. That branch covers worlds, all colors of the world in its leaves. Its fruit is unknown and unknowable. He said that he asked the Messiah about that fruit, and he replied, 'This fruit is hidden away for *each one with staff in hand because of his great age* (Zechariah 8:4). Whoever is worthy of knowing this will know.'[104]

He measured off another thousand and led me across waters that were up to the waist. He measured off another thousand—a stream that I could not cross; for the waters had swollen into swimming waters, a stream that could not be crossed.

102. **until they enter the Wadi of Shittim...** The Wadi of Acacias, apparently the lower part of the Kidron valley, extending through the Judean desert toward the Dead Sea. See Joel 4:18: *On that day, the mountains shall drip with wine, the hills shall flow with milk, and all the watercourses of Judah shall flow with water; a spring shall issue from the House of YHVH and shall water the Wadi of Shittim.*

Here, based on midrashic sources, the Wadi of Shittim is associated with the infamous place called Shittim (Acacia trees), whose full name is Abel Shittim (Brook of the Acacias), northeast of the Dead Sea. This was Israel's last stop on their trek through the desert, where many Israelite men went *whoring with the daughters of Moab* (Numbers 25:1) and worshiped the heathen god Baal-peor. As a result, twenty-four thousand Israelites died in a plague, aside from those who were slain by the Israelite officers.

According to the Midrash, the Israelite men became lustful because they drank from the waters of the Brook of Shittim. When the Messiah comes, the waters issuing from the Temple will renew the Wadi of Shittim, washing away all traces of depravity. See *Tanḥuma* (Buber), *Terumah* 9, *Balaq* 26; *Tanḥuma, Terumah* 9, *Balaq* 17; *Bemidbar Rabbah* 20:22; *Zohar* 3:270b (*Mat*); *ZḤ* 78b (*MhN, Rut*).

103. **Therefore these waters are in the courtyard...** Of the Temple, for the sake of those who come there on pilgrimage. See above, note 94. The text seems to switch between describing what happened at the Temple in the past and what will happen in the messianic era.

104. **He said...** Namely, the Head of the Academy.

The "branch" is apparently from the Tree of Life, and so its fruit will provide immortality. Cf. the interpretation of the verse

"There is one heaven over that branch, spread above. That heaven drops dew upon this spring, nothing more. When a person gazes at this heaven from afar, it appears blue. As he comes closer, it appears red; as he comes closer, it appears green; as he comes closer, it appears white, unmatched by any white in the world.[105]

"The dew flowing from it is absorbed by that branch, generating this fruit, which grows. That heaven revolves faster than eyes can perceive.[106]

"All those who preserve the holy covenant must appear before the King, for surely they appear solely to demonstrate that they are members of the holy circumcision. Of this is written *All* זכורך (*zekhurekha*), *your maleness, shall appear* (Exodus 23:17)—those members of the holy covenant. The Head of the Academy analyzed precisely: זכורך (*zekhurekha*) and not זכרך (*zekharekha*). For surely it is [usually] written זכר (*zakhar*) and not זכור (*zakhur*); why זכורך (*zekhurekha*)? Well, all those who preserve the holy covenant—not sinning with it—are sons of the King, who every day glories in them ודכיר (*ve-dakheir*), and remembers, them constantly. So, *zekhurekha*, *your males*—the ones who possess the holy covenant, who are remembered by the King every day. For the only praise before the supernal King is for one who preserves this covenant.[107]

from Zechariah in BT *Pesaḥim* 68a (in the name of Rabbi Yoḥanan): "The righteous are destined to revive the dead, as is said: *There shall yet be old men and women in the squares of Jerusalem, each with staff in hand because of his great age* (Zechariah 8:4), and it is written: *Place my staff on the lad's face* (2 Kings 4:29)." This last verse is spoken by Elisha to his attendant Gehazi, instructing him how to revive the dead son of the Shunammite woman.

See *Zohar* 1:114b (*MhN*), 135a (*MhN*); *Or Yaqar*; David Luria's comment on *Pirqei de-Rabbi Eli'ezer* 36, n. 45; *Matoq mi-Devash*.

105. **it appears blue...** Symbolizing *Shekhinah*. Red symbolizes *Gevurah*; green, *Tif'eret*; and white, *Ḥesed*.

106. **The dew flowing...** The dew feeds the spring, which waters the branch, generating the fruit of immortality.

The association of dew with reviving the dead appears in *Pirqei de-Rabbi Eli'ezer* 34: "Rabbi Yehudah said, '...In the time to come, the blessed Holy One will bring down a dew of revival, reviving the dead, as is said: *Your dead will live... my corpses will arise. ... Awake and shout for joy, O dwellers of the dust!... For Your dew is a dew of lights... and the earth will cast forth spirits of the dead. ...* (Isaiah 26:19).' Rabbi Tanḥum said, '...From where does it descend? From the head of the blessed Holy One. In the time to come, He will shake the hair of His head and bring down a dew of revival, reviving the dead, as is said: *I was asleep, but my heart was awake.... For my head is filled with dew* (Song of Songs 5:2).'" See below, note 189.

107. **All those who preserve the holy covenant...** According to the verse in Exodus, *Three times a year all* זכורך (*zekhurekha*), *your males* [literally: *your maleness* or *your male qualities*], *shall appear in the presence of the Lord YHVH*. Here the *Zohar* indicates that *zekhurekha*, *your maleness*, refers to the phallus—specifically to those who are "members of the holy covenant" of circumcision and

"Therefore they must appear three times a year in His presence. Why three times? Well, for the sake of the first patriarchs, who first accepted this covenant; thus, three times a year. Abraham accepted the covenant; Isaac accepted the covenant; Jacob was most complete of all, so of him is written *Jacob was* איש תם (*ish tam*), *a complete man* (Genesis 25:27)—most complete.[108]

"Abraham was called תמים (*tamim*), *wholehearted* (ibid. 17:1), yet he was not so complete; but *tam*, most *complete* of all. What is written of Noah? *Noah was a righteous man; he was tamim, wholehearted, in his generation* (ibid. 6:9), for he was inscribed with the holy insignia among them. The Head of the Academy said, 'Wherever it is written *tamim*, this implies that he is inscribed with the holy insignia, with the sign of the covenant. Since [166a] he preserved this covenant, he was called *tamim in his generation*—whereas all the others were not so, since they corrupted their ways.[109]

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who preserve that covenant by avoiding sexual sin, thereby maintaining sexual purity.

The Head of the Academy explains why the verse employs the unusual term זכורך (*zekhurekha*), *your males* [or: *your maleness*], instead of the normal form זכרך (*zekharekha*), *your males*. This is because *zekhurekha* implies זכור (*zakhur*), *remembering* (Psalms 103:14), or זכור (*zakhor*), *remember* (as in Exodus 20:8). Anyone who preserves sexual purity will be remembered and protected by God. On the verse in Exodus, see above, note 94; *Zohar* 2:124a, 183a.

108. **Why three times?...** The three pilgrimage festivals correspond to the three patriarchs, who first accepted the covenant of circumcision.

As explained above (note 44), whereas Abraham completed only the first stage of circumcision (cutting and removing the foreskin), Jacob also underwent פריעה (*peri'ah*), "uncovering" the corona; so he is described as איש תם (*ish tam*), *a complete man*. In kabbalistic terms, Abraham symbolizes *Ḥesed* (on the right), Isaac symbolizes *Gevurah* (on the left), and Jacob symbolizes the more complete realm of *Tif'eret* (balancing right and left).

On the specific sefirotic correspondences of the various festivals, see *Or Yaqar*; Tishby, *Wisdom of the Zohar*, 3:1238–40; Vol. 8, pp. 116–17, n. 186.

109. **Abraham was called תמים (*tamim*), *wholehearted*...** Because he was circumcised; but not having undergone *peri'ah* ("uncovering" the corona), he was not called תם (*tam*), *complete*, like Jacob. See the preceding note, and above, note 44.

According to midrashic tradition, Noah was born circumcised (i.e., without a foreskin); so, like Abraham, he is described as *tamim*, *wholehearted*—unlike the rest of Noah's generation who acted corruptly, committing sexual sins.

The concluding clause—"since they corrupted their ways"—is based on Genesis 6:12: *God saw the earth and, look, it was corrupt, for all flesh had corrupted its ways on the earth.* On the sexual implication of *corrupted its ways*, see *Bereshit Rabbah* 28:8; BT *Sanhedrin* 57a, 108a; *Avodah Zarah* 23b; *Ḥullin* 23a; *Bekhorot* 57a, *Temurah* 28b; *Tanḥuma, Noaḥ* 12; *Tanḥuma* (Buber), *Noaḥ* 18; *Seder Eliyyahu Zuta* 10, p. 190; *Midrash Tehillim* 26:7; 53:1; *Kallah Rabbati* 2:7; *Midrash Aggadah*, Genesis 6:12; *Bemidbar Rabbah* 10:4; *Zohar* 1:61b–62a, 68a.

On Noah's being born circumcised, see *Avot de-Rabbi Natan* A, 2; *Tanḥuma, Bereshit* 11, *Noaḥ* 5; *Tanḥuma* (Buber), *Noaḥ* 6; *Midrash Tehillim* 9:7; *Midrash Aggadah*, Genesis 6:9; *Zohar* 1:58a–b, 59b, 246a; Moses de León, *Sefer ha-Rimmon*, 161.

For the full verse in Genesis 17, see above,

"Consequently it is written: *Noah walked with God* (Genesis 6:9). Now, who can walk with Him? Well, when anyone preserves the holy covenant, *Shekhinah* couples with him and settles upon him. Thus, *You shall be tamim, wholehearted, with YHVH your God* (Deuteronomy 18:13)—*you shall be tamim*, and then *with YHVH*, in single coupling. For since he preserves this covenant, he will be *with YHVH*, inseparable from Him.[110]

"Of Abraham is written *Walk before Me and be tamim, wholehearted* (Genesis 17:1)—the covenantal sign of circumcision.[111]

"*Walk before Me*—from here we learn that a man should not walk behind a woman but rather in front of her, which is the proper way. Yet it is written: *Here, I am sending an angel before you* (Exodus 23:20); *I will send an angel before you* (ibid. 33:2)![112]

note 44. The full verse in Genesis 6 reads: *These are the offspring of Noah—Noah was a righteous man; he was wholehearted in his generation; Noah walked with God.*

110. ***Noah walked with God...*** Through circumcision and avoiding sexual sin, a male becomes *tamim, wholehearted*, and then is *with God.*

On the connection between circumcision and one's relationship with *Shekhinah*, see *Zohar* 1:94a; Wolfson, *Circle in the Square*, 29–48.

On the rhetorical question "Now, who can walk with Him?" see BT *Sotah* 14a, in the name of Rabbi Ḥama son of Rabbi Ḥanina: "What is meant by the verse *After YHVH your God shall you walk* (Deuteronomy 13:5)? Now, is it possible for a human to walk after *Shekhinah*? Has it not already been said *For YHVH your God is a consuming fire* (ibid. 4:24)? However, this means to walk after the attributes of the blessed Holy One. As He clothes the naked..., so shall you clothe the naked. The blessed Holy One visited the sick..., so shall you visit the sick. The blessed Holy One comforted mourners..., so shall you comfort mourners. The blessed Holy One buried the dead..., so shall you bury the dead."

See *Midrash Tanna'im*, Deuteronomy 13:5; *Vayiqra Rabbah* 25:3; *Tanḥuma, Vayishlaḥ* 10; *Midrash Tehillim* 25:11. Cf. *Sifrei*, Deuteronomy 49; BT *Ketubbot* 111b.

111. ***Walk before Me and be tamim, wholehearted...*** This divine directive is soon followed by the covenantal command of circumcision (Genesis 17:9–14). The exact progression of the verse is soon clarified.

Genesis 17:1 reads: *Walk in My presence* [or: *before Me*] *and be tamim, wholehearted.* See above, note 44.

112. ***Walk before Me*—from here we learn...** The *Zohar* pictures *Shekhinah* (the Divine Female) saying to Abraham, *Walk before Me.* This implies that one should walk *before* a woman, not behind her (so as not to stimulate his lust). Yet the notion that *Shekhinah* follows behind seems to be contradicted by the verses in Exodus that describe *an angel* who will go *before* the Israelites, since this angel is identified with *Shekhinah*.

See BT *Berakhot* 61a: "A man should not walk behind a woman on the road—even his wife." See BT *Eruvin* 18b; *Bereshit Rabbah* 60:14.

On the angel in Exodus as *Shekhinah*, see Naḥmanides on Exodus 23:20; *Zohar* 1:232a; 2:125a. Cf. Vol. 5, p. 171, n. 89. The full verse in Exodus 23 reads: *Here, I am sending an angel before you to guard you on the way and to bring you to the place that I have prepared.* The full verse in Exodus 33 reads: *I will send an angel before you and I will drive out the Canaanite, the Amorite, and the Hittite and the Perizzite, the Hivite and the Jebusite.*

"Abraham, who was not yet circumcised, was pushed in front; so it is not written *Be tamim and walk before Me*, but rather *Walk before Me*—for you are not worthy until you become *tamim*. Similarly with all of them: once a person is *tamim* and preserves it, immediately She is in front and he is behind—he is worthy of this. Regarding deficiency, what is written? *For he has turned from behind Me* (1 Samuel 15:11).[113]

"Noah was circumcised and *tamim*, *wholehearted*; yet he did not include *peri'ah*, uncovering. Since he did not, what is written? [*Noah walked*] *with God*—not *behind God*. He was not in front, because he was circumcised; he was not behind, because he was not 'uncovered.' So how was he? *With God*—next to Him; yet he could not gaze upon Him since he was not that worthy.[114]

"Of Israel is written *YHVH was going before them by day in a column of cloud to lead them on the way, and by night in a column of fire*... (Exodus 13:21). As soon as Israel said *Is it for lack of graves* [*in Egypt that you took us to die in the desert?*...] *For it is better for us to serve Egypt* (ibid. 14:11–12), the Mind weakened, as it were. So it is written *The angel of God, who was going before the camp of Israel, moved and went behind them* (ibid., 19).[115]

113. **Abraham, who was not yet circumcised...** Before Abraham was circumcised, he went in front of *Shekhinah*—as indicated by the beginning of the verse: *Walk before Me*. Once he was circumcised and became *tamim*, he was worthy of walking behind *Shekhinah*, even though normally a man should not walk behind a woman.

When a person falls to a state of moral "deficiency," *he has turned from behind Me*—that is, he moves (or is moved) from the worthy position of being behind *Shekhinah* to being in front of Her.

The verse in Samuel reads: *I regret that I made Saul king, for* שב מאחרי (*shav me-aḥarai*), *for he has turned back from Me, and My words he has not fulfilled*. Here, the phrase *shav me-aḥarai* is construed as *he has turned from behind Me*. For various interpretations of this paragraph and the following one, see *Or Yaqar*; *Sullam*; *Matoq mi-Devash*.

114. **Noah was circumcised...** Because he was born circumcised, he was *tamim*, *wholehearted*, and deserved to walk *with God*, which is greater than walking in front of God. However, since he did not undergo *peri'ah* ("uncovering" the corona), he was not worthy enough to walk behind God, nor could he gaze upon Him. On Noah's being born circumcised, see above, note 109.

115. **Of Israel is written...** As the Israelites were leaving Egypt, they were worthy enough for God to go *before them*. But when they were trapped at the Red Sea with the Egyptians right behind them, they lost faith and complained bitterly. This weakened the Divine Mind and caused *Shekhinah* (*the angel of God*) to move *from before the camp of Israel* to a position *behind them*.

On Israel's effect on God, see *Eikhah Rabbah* 1:33, in the name of Rabbi Yehudah son of Rabbi Simon: "When the people of Israel enact the will of the Omnipresent, they strengthen heavenly power, as is said: *In God we generate strength* (Psalms 60:14). When the people of Israel do not enact the will of the Omnipresent, they weaken, as it were, the great power of the One above, as is written: *The Rock that bore you,* תשי (*teshi*), *you weakened* (Deuteronomy 32:18)."

The word *teshi* derives from the root נשה (*nshh*), "to forget," and the simple meaning

"*The angel moved*—to wreak vengeance upon them."[116]

. . . Over this the Messiah rejoiced, and the Head of the Academy, too, who was gladdened by this. The Head of the Academy said that he analyzed precisely for the Messiah, "How did Daniel know, when he said, פריס (*Pereis*)—*your kingdom* פריסת (*perisat*), *has been divided, and given to the Medes and the Persians* (Daniel 5:28)? He inferred this from those letters of ופרסין (*u-pharsin*) (ibid., 25). But here, what does this mean?"[117]

of the verse in Deuteronomy is: *The Rock that bore you, you forgot.* However, according to this midrashic reading, the word means *you weakened*, based on the root תשש (*tshsh*), "to be weak."

On the radical notion of weakening God, see *Sifrei*, Deuteronomy 319, 346; *Vayiqra Rabbah* 23:12; *Eikhah Rabbah* 1:33; *Pesiqta de-Rav Kahana* 12:6; 25:1; *Zohar* 1:57b, 234b; 2:32b, 64a, 65b, 155b; 3:18b, 22a, 75b, 299a.

On the tragic consequences of Israel's lack of faith at the Red Sea, see Al-Nakawa, *Menorat ha-Ma'or* 4:42–30: "One should never open his mouth for Satan, lest his sin bring about the fulfillment of his words for evil [i.e., one should never utter ominous words, thereby providing an opening for Satan and inviting disaster]. . . . The Generation of the Desert said, *You took us to die in the desert* (Exodus 14:11); and so it was decreed upon them, as is said: *In this desert they shall come to an end, and there they shall die* (Numbers 14:35)."

The saying "One should never open his mouth for Satan" appears in BT *Berakhot* 19a, 60a; *Ketubbot* 8b (in the names of Rabbi Shim'on son of Lakish and Rabbi Yose).

The full verse in Exodus 13 reads: *YHVH was going before them by day in a column of cloud to lead them on the way, and by night in a column of fire to give them light, so as to go by day and by night.*

Exodus 14:11–12 reads: *They said to Moses, "Is it for lack of graves in Egypt that you took us to die in the desert? What is this you have done to us to, bringing us out of Egypt? Isn't this what we told you in Egypt, saying, 'Leave us alone, that we may serve Egypt, for it is better for us to serve Egypt than for us to die in the desert'?"*

Exodus 14:19 introduces the description of the splitting of the Red Sea (14:19–21): *The angel of Elohim, who was going before the camp of Israel, moved and went behind them, and the column of cloud moved from before them and stood behind them. And it came between the camp of Egypt and the camp of Israel; and there was the cloud and the dark, and it lit up the night—and one did not draw near the other all night. And Moses stretched out his hand over the sea, and YHVH drove the sea with a mighty east wind all night, and He turned the sea into dry ground, and the waters were split.*

116. **to wreak vengeance upon them** This could be construed as an alternative interpretation to the one offered in the preceding paragraph, implying instead that "*the angel moved* to wreak vengeance upon" the Egyptians. See *Yahel Or* (on 3:165a); *Matoq mi-Devash.*

Or, conceivably, it means that "*the angel moved* to wreak vengeance upon" the faithless Israelites, even though this contradicts the narrative in Exodus. See the passage from *Menorat ha-Ma'or* quoted in the preceding paragraph.

117. . . . **Over this the Messiah rejoiced . . .** This paragraph and the next are out of place and fit with the passage below at note 277. See *Yahel Or* (on 3:165a); Scholem; *Matoq mi-Devash.*

According to the book of Daniel, at a lavish banquet King Belshazzar of Babylon be-

[The Messiah] replied, "Certainly so! *Pereis*—the kingdom *perisat*, *has been divided*, by another Messiah; and afterward the king of פרס (*paras*), Persia, will reign, seizing many kingdoms, and he will rule the Holy Land for twelve months. He will rule and kill many, including that Messiah; and afterward he will fall, *and the holy ones of the Most High will receive the kingdom* (Daniel 7:18). Thus, *u-pharsin* implies here 'the king of *paras*, Persia.'"[118]

"O holy, pious one! How much joy upon joy in that spring, nurturing all kinds of trees planted by the blessed Holy One in the Garden of Eden. All of them stand ready for healing—leaves, fruit, and branches—and to delight the heart constantly. They never yield hunger, worry, or sighing. Happy is the people for whom all this is treasured away!"[119]

Rabbi Shim'on said, "Does the ground of that Temple have any of these wonders?"

He replied, "O Rabbi! O Rabbi! Happy is your share that all this . . . in that. . . . Upon this spring is a heaven, but no one can gaze upon it. Sometimes its light is bright, sometimes dark, sometimes the color purple—sparkling so eyes cannot look up. Regarding what you have asked about that ground of the Temple, the Head of the Academy did not elucidate it, for it is hidden away in the Jordan. I have said to you what I have said; but we will ask about this matter, and you will know what you will know.[120]

came very frightened when he saw a disembodied human hand writing certain words on the plaster of the wall of his palace. After none of the king's wise men could read or interpret the writing, the queen suggested that Daniel be summoned. He proceeded to read the words as מנא מנא תקל ופרסין (*Mene mene teqel u-pharsin*), which he interpreted for the king. See Daniel 5:5, 24–28.

The last word—*u-pharsin*—is a dual form of פרס (*peres*), a unit of weight: one-half of a mina, or of a shekel. Daniel interprets it verbally as *perisat*, *has been divided*, and apparently also as alluding to the Persians: *Peres—your kingdom perisat, has been divided, and given to the Medes* ופרס (*u-pharas*), *and the Persians.*

In the concluding sentence, the Head of the Academy wonders how the line in Daniel applies "here," that is, to the subject of the Messiah, which was being discussed. On the verse in Daniel, see below, note 277; *Zohar* 2:198a.

118. **by another Messiah . . .** Messiah, son of Joseph, who will reign briefly in Jerusalem (thereby "dividing" the foreign kingdom). Afterward, however, the king of Persia will defeat and kill him. Finally "he (the king of Persia) will fall," and Messiah, son of David, and his holy followers *will receive the kingdom.*

See *Sefer Zerubbavel* (*Beit ha-Midrash*, 2:55–57). On Messiah, son of Joseph, see above, note 71.

119. **O holy, pious one! . . .** The spiritual messenger addresses Rabbi Shim'on.

On the spring, see above at notes 101–6; note 97. On the healing power of the tree's leaves, see Ezekiel 47:12; JT *Sheqalim* 6:3, 50a; BT *Sanhedrin* 100a, *Menaḥot* 98a; *Shir ha-Shirim Rabbah* on 4:13; *Seder Eliyyahu Rabbah* 18, p. 93; *Midrash Tehillim* 23:7.

120. **Happy is your share . . .** There are

"This Jordan enters and flows once a year into the river that issues from Eden—not into those four rivers deriving from it, but directly into it. As soon as it reaches it, it is drawn and spreads and enters the Jordan. When it reaches the ground of the Temple, it subsides there for three days, not spreading or flowing anywhere else.[121]

"And the Head of the Academy said that when that river returns to its place, it deposits there all kinds of designs fashioned by the blessed Holy One in the Garden of Eden among the designs beneath.[122]

"... to their places, some here and some there, ascending and descending as at first.[123]

"On that southern side are 350 pillars of all kinds of gems—the ones revolving constantly, dripping hidden spices, never revealed. Four basins are inserted in every [166b] single pillar, and when those spices drip from the pillars, they fall into them, filling all those basins with no spices overflowing.[124]

"From those spices, in the time to come, incense is destined to be offered before the Holy King—not from human pounding. The essence of those spices and their ingredients are not known; they simply fall there from those pillars.

"Two eagles on every single pillar—sparkling, flashing in all colors—seven hundred eagles in all. Flying—some here, some there—as the pillars revolve. As they rotate, eyes cannot see their location.[125]

"Three letters protrude and fly from one mouth to the other as the pillars and eagles revolve. All those letters are embroidered in white and green-gold fire.[126]

"Twenty-one hundred candelabra hang between those pillars, with twenty-one hundred lamps in each candelabrum. They burn during the day, and at night are extinguished for the suffering of Israel. When morning comes, they all light up spontaneously."[127]

several lacunae in this paragraph. The reference to the Jordan is soon clarified.

121. **the river that issues from Eden...** As described in Genesis 2:10: *A river issues from Eden to water the garden, and from there it divides and becomes four riverheads.*

As soon as the Jordan reaches the river issuing from Eden, the latter is drawn toward the Jordan and enters it.

122. **it deposits there...** In the ground of the Temple. Cf. the description of "the ground of the Garden (of Eden)" in [Moses de León?], *Seder Gan Eden*, 270 (132).

123. **...to their places...** This fragment is out of place. See *Yahel Or*; *Matoq mi-Devash.*

124. **On that southern side...** Of the Temple.

125. **Two eagles on every single pillar...** On each of the 350 pillars.

126. **Three letters protrude...** From the mouth of one of the eagles atop each pillar. Perhaps the letters are י ה ו (*yod, he, vav*), the components of יהוה (*YHVH*).

127. **Twenty-one hundred candelabra...** Six for each of the 350 pillars, apparently three on each side. The description of the Temple continues below at notes 213–14.

As they were sitting and discussing this, night dusked. They said to Rabbi Shim'on, "O holy, pious one, radiance of the world! Take this archival tablet, and take a lamp, and write these words; for the time has come for each of us to visit his grave—until midnight, when the blessed Holy One enters the Garden to delight with the righteous, and then each one flies there. Tomorrow we will be with you, for permission has been granted us to complete the gift being sent to you."[128]

They flew away. Rabbi Shim'on cried and wailed.

He opened, saying, "*A loving doe, a graceful gazelle—let her breasts ever quench your thirst; lose yourself always in her love* (Proverbs 5:19). O Torah, Torah, radiance of all worlds! How many seas, rivers, springs, and fountains spread from you in all directions! From you comes all; upon you depend those above and those below. Supernal radiance surely emanates from you. O Torah, Torah, what shall I say of you? You are *a loving doe, a graceful gazelle* for above and below. Among your lovers, who will be worthy of suckling from you fittingly? O Torah, Torah, delight of your Lord! Who can reveal and utter your secrets and hidden treasures?"[129]

He wept, and placed his head between his knees, and kissed the dust.[130]

128. **As they were sitting and discussing this...** The two spiritual messengers instruct Rabbi Shim'on to record what he has heard.

At night, every worthy spirit returns to visit her former body's grave. Then at midnight, each one flies to the Garden of Eden to delight with the blessed Holy One. The two spirits promise Rabbi Shim'on that they will return the next day "to complete the gift" of secret teachings.

On spirits' each visiting their grave, see *Zohar* 2:101b; 3:169b–170a. Cf. BT *Shabbat* 152b–153a; *Tanḥuma, Vayiqra* 8; *Zohar* 1:225a–226b. On the midnight scenario in the Garden of Eden, see above, p. 3, n. 6.

"Dusked" renders רמש (*remash*), an apparently Zoharic verb based on רמשא (*ramsha*), "evening." See *Zohar* 1:34b; 2:36b, 171a, 173a, 198a, 208a; 3:21a, 52b, 113b, 149a–b; *ZḤ* 7d (*MhN*), 25d (*MhN*), 28b (*MhN*).

The expression "archival tablet" renders פנקסא דאחמתא (*pinaqsa de-aḥmeta*). The rabbinic term *pinaqsa* derives from Greek *pinax*, "a wax-covered writing tablet or book." On the term *aḥmeta*, see above, pp. 2–3, n. 5.

129. ***A loving doe...*** The verse, describing one's wife, reads: *A loving doe, a graceful gazelle—let her breasts ever quench your thirst* [or: *satisfy you*; *fill you*; *refresh you*]; *lose yourself* [or: *stray*; *stagger*; *be ravished*; *intoxicated*; *infatuated*] *always in her love.*

On the application of this verse to Torah, see JT *Berakhot* 5:1, 9a; BT *Eruvin* 54b, *Ketubbot* 77b; *Midrash Mishlei* 5:19; *Devarim Rabbah* (ed. Lieberman), p. 57; *Midrash Tehillim* 7:3; 119:41; *Bemidbar Rabbah* 12:4; *Bereshit Rabbati* 49:21; *Zohar* 3:85b.

130. **placed his head between his knees...** In a meditative pose. Then he kissed the sacred dust of the Garden of Eden.

On placing one's head between the knees, see 1 Kings 18:42 (and David Kimḥi, ad loc.); BT *Berakhot* 34b, *Avodah Zarah* 17a; Idel, *Kabbalah: New Perspectives*, 78–79; Fenton, "Rosh bein ha-Birkayim." In *Vayiqra Rabbah* 14:8 and BT *Niddah* 30b, the fetus in the womb is described similarly.

Just then, he saw many images of the Companions surrounding him. They said to him, "Do not fear, son of Yoḥai! Do not fear, Holy Lamp! Write, and rejoice in the joy of your Lord."[131]

All that night, he wrote those words he had heard—studying them, poring over them, and he didn't forget a word. That lamp shone before him all through the night until morning came.[132]

When morning arrived, he raised his eyes and saw a radiance beaming in the sky. He lowered his eyes. Once again, he saw the radiance in the whole sky, shining and rising; and in that radiance was the image of a house in many designs. Rabbi Shim'on rejoiced, and instantly that light was hidden away.[133]

Soon, those two messengers came, and found him with his head between his knees. They said to him, "Peace be upon you, O lord! Peace be upon the one whom those above and below wish to greet! Arise!"[134]

Rabbi Shim'on rose and rejoiced with them.

They said to him, "Have you not seen the gratification that your Lord has produced for you? Have you seen the radiance of the house in the sky?"

He replied, "I have seen."

They said to him, "At that moment, the abyss brought forth the Temple, and the blessed Holy One conveyed it through the Great Sea, and some of its radiance shone in the sky."

They said to him, "The Head of the Academy sends you greetings, knowing that we are emissaries to you. Many new-ancient words were innovated in Torah this night."[135]

He said to them, "I beg of you, say one of those words!"

They replied, "We have not been granted permission except for that for which we came to you—but we have one utterance for you now. For the Head [of the Academy] opened, saying, '*YHVH said to Abram, "Go you forth from your land . . ."* (Genesis 12:1)—in order to illumine a radiance within him. Similarly, if a person does not succeed in one place, let him go and move himself to another place, and there he will succeed. If wood is lit—yet no light rises, illumining it—let them shake it, and light will rise, flashing.'[136]

131. **Do not fear, son of Yoḥai! . . .** The Companions encourage Rabbi Shim'on to record the secrets that he has heard.

See above at note 128. On Rabbi Shim'on's title Holy Lamp, see above, p. 27, n. 68.

132. **That lamp shone . . .** The two spiritual messengers had instructed him to take a lamp. See above at note 128.

133. **the image of a house . . .** The Temple in Heavenly Jerusalem.

134. **with his head between his knees . . .** See above, note 130.

135. **new-ancient words . . .** New interpretations of Torah conveying ancient wisdom. On various implications of this phrase, see Matt, "'New-Ancient Words.'"

136. **We have not been granted permission . . .** The two messengers are au-

"We were ready to hear more; but for the sake of coming to you, [167a] we didn't want to linger."[137]

Rabbi Shim'on rejoiced.

They said to him, "O holy, pious one! All the words of Torah within us are small matters, every single one—and those small matters, how great and sublime they are, so as to be immeasurable! For within us there is no doubt, but rather lucidity of Torah clearly settled.[138]

"Right now, the Head of the Academy is explaining concealed matters relating to this; for the essence of the soul—why doesn't it shine in one place, whereas it succeeds in being illumined in another place? Until now, we have not attained this, for the sake of coming to you.[139]

"But another matter we did succeed in hearing from him. A spirit that moves naked in that world, childless—his wife becomes a vessel, so that he may be built. Why? His wife is a lamp, kindled by him, and both of them are a single lamp—this light issuing from that light. If this one is extinguished, it is kindled by its very light, since they are a single light.[140]

thorized to reveal only certain secrets to Rabbi Shim'on.

On moving to a new place in order to succeed, see BT *Rosh ha-Shanah* 16b, quoting the verse from Genesis. Cf. BT *Bava Metsi'a* 75b, which criticizes the kind of person "who is badly off in one city and does not go to another city." The concluding sentence is clarified below at note 163. See also *Zohar* 1:187a (standard editions).

On the verse in Genesis, cf. *Zohar* 1:78a. The full verse reads: *YHVH said to Abram, "Go you forth from your land, from your birthplace* [or: *kinfolk*], *from your father's house—to the land that I will show you!"*

137. **We were ready to hear more . . .** From the Head of the Heavenly Academy.

138. **small matters . . .** That is, formulated succinctly.

139. **we have not attained this . . .** They did not hear the answer to this question.

140. **A spirit that moves naked . . .** If a person dies without having lived virtuously, his spirit lacks a garment of good deeds and is condemned to roam the upper worlds aimlessly, barred from entering the divine realm. Here, the nakedness is caused by the lack of a specific good deed, the first commandment of the Torah: procreation.

In such a case, the naked spirit can be redeemed and "(re)built" if the deceased man's brother performs levirate marriage: marrying the widowed wife, impregnating her, and consciously drawing that homeless spirit into the embryo. This process of reincarnation provides the spirit with another opportunity to fulfill itself on earth.

The Head of the Academy indicates that the original husband and wife constituted a single lamp. If this husband dies, his light can be rekindled by his widow through levirate marriage.

According to the biblical custom of levirate marriage, if a married man dies childless, his brother should marry the widow and then father a child who will be considered the offspring of the deceased. Posthumously providing the dead man with offspring prevents his "name" from being blotted out. In Kabbalah, levirate marriage is understood in terms of reincarnation: not only the "name" of the deceased husband is preserved but also his soul, transmigrating into the embryo generated by the union of his widow and his brother.

On levirate marriage, see Genesis 38; Deuteronomy 25:5–10; Ruth 3–4; Tigay, *Deuteronomy*, 231, 482–83. On the medieval context,

"Now, Rabbi, let us return to previous matters. When we return to our place, we will obtain permission from the Head of the Academy concerning the words that we receive from him, and we will tell them to you. Happy is your share, for you are entitled to concealed lights from all directions—from above and from below, from this world and from the other world!"[141]

Rabbi Shim'on said, "One thing I wish to know, if you can inform me. Women in that world—are they privileged to ascend on high, or what is their status there?"

They replied, "O Rabbi! O Rabbi! Concerning this we have an extremely deep secret—so as not to reveal the mysteries there. But this one will go and obtain permission, and we will tell you."[142]

Just then, one flew away and disappeared. A moment later, he returned to them. He said, "I was about to enter—and they were all in one wreath, trying the case of one person who was standing at the entrance to the Garden; and those cherubim were clutching him, not letting him come in; and he was in pain between them, crying out at the entrance, and all the righteous ones there heard. Now all the members of the Academies are gathering to enter the presence of King Messiah to examine his case—and I came to inform you, and this colleague of mine must go there, since a proclamation has passed among all those members of the Academies that they should assemble now before the Messiah."[143]

see Katz, *Halakhah ve-Qabbalah*, 127–74; Grossman, *Pious and Rebellious*, 90–101. The English term "levirate marriage" derives from Latin *levir*, "husband's brother." The corresponding Hebrew term יבום (*yibbum*) similarly derives from יבם (*yabbam*), "husband's brother."

On reincarnation in Kabbalah, and the connection between levirate marriage and reincarnation, see Vol. 5, p. 38, n. 108; below, p. 174 at n. 25; p. 189 at n. 10; p. 192 at n. 16. The image of building (in the context of levirate marriage) derives from Deuteronomy 25:9. Cf. Genesis 16:2; 30:3. On levirate marriage as redemption, see Ruth 3–4.

On being naked of good deeds, see, e.g., *Sifrei*, Deuteronomy 305; *Bereshit Rabbah* 19:6; *Pirqei de-Rabbi Eli'ezer* 14; *Bahir* 141 (200); *Zohar* 1:224a–b (Vol. 3, pp. 347–48, n. 252).

On nakedness and childlessness, cf. the rare biblical term ערירי (*ariri*), which apparently means "stripped," hence, "stripped of children, childless." See Genesis 15:2; Leviticus 20:20–21; Jeremiah 22:30; *Targum Onqelos* and Rashi on Leviticus 20:20. Here, the term for "naked" is בערטורא (*be-irtura*), instead of what might be expected: בערטולא (*be-irtula*). The strange spelling *be-irtura* may be influenced by *ariri*. See Vol. 5, p. 36, n. 105; Vol. 6, p. 188, n. 236.

On "vessel" as a metaphor for wife, see BT *Sanhedrin* 22b; *Zohar* 2:99b–103b passim. Moses de León employs the same image in *Shushan Edut*, 355; *Sefer ha-Rimmon*, 244; *She'elot u-Tshuvot*, 34.

141. **let us return to previous matters...** This expression derives from the terminology of medieval preaching, though here it implies also that the two messengers wish to return to the Heavenly Academy where matters are being discussed. For the expression, see *Zohar* 2:97b, 272a (*Tosafot*); *ZḤ* 30c; Scholem. Cf. below at note 195.

142. **But this one will go...** Namely, one of the two spiritual messengers.

143. **I was about to enter...** He was about the enter the Heavenly Academy to

He took a memorandum and gave it to Rabbi Shim'on, saying, "Take this and examine what's there until we come back to you."

Both of them flew away. Rabbi Shim'on took the memorandum and saw what he saw of the secrets there that whole day. At night, he saw a lamp; slumber overcame him and he slept until morning. When daylight shone, the memorandum rose and flew away from him.

Just then, those two arrived. They said to him, "Rise, O Rabbi! Happy is your share! Rise! On account of you, we saw and attained many sublime secrets. How much joy was shown to us when they granted us permission to reveal to you all that you desire! The Head of the Supreme Academy came out to us and said, 'Give greetings to the son of Yoḥai. The son of Yoḥai's place has been cleared already for several days; no one can approach it. Happy is he!'[144]

"O Rabbi! O Rabbi! When we flew away from you, we entered and saw all the members of the Academies gathering within a certain palace where the Messiah was present, and they were trying the case of that person who was standing at the entrance. His name we are not permitted to reveal."[145]

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Rabbi Shim'on was saddened by this. They said to him, "O Rabbi! Do not feel sad about this; you will know tonight in your dream. But they tried his case, and the Messiah decreed that this person shall remain outside suffering for forty days. At the end of forty days, he will be tormented with the suffering of Hell for an hour-and-a-half.[146]

"All this because one day, one of the Companions was explaining words of Torah; and when he reached a certain item, this person knew that he would stumble over it, and he told the Companions, 'Be quiet, don't say anything!' Be-

obtain permission, when he saw its members sitting in a circle ("one wreath"), trying someone's case. Now, both spiritual messengers must join them there.

"Wreath" renders עטורא (*ittura*), "crowning," referring here to "a circle" in which the members of the Heavenly Academy are sitting. This image recalls the arrangement of the Sanhedrin, as described in M *Sanhedrin* 4:3: "The Sanhedrin was arranged like half of a circular threshing floor so that they could see one another." See Vol. 8, pp. 319–20, n. 4. For other descriptions of adjudication in heaven, see *Zohar* 2:6a; 3:185b. Cf. *ZḤ* 14c (*MhN*).

144. **The Head of the Supreme Academy...** He declares that a place has been reserved for the soul of Rabbi Shim'on in the celestial Garden of Eden. On the Supreme Academy, see above at note 43.

145. **within a certain palace...** In this context, the term היכלא (*heikhala*) can mean "palace, chamber."

146. **Rabbi Shim'on was saddened by this...** That he did not know the name of the accused.

The Messiah decrees that the sinner will remain suffering outside the Garden of Eden and then be tormented briefly in Hell. On the motif of an hour-and-a-half in Hell, cf. *Zohar* 1:62b (*Tos*), where the wicked are provided relief from the sufferings in Hell for this same amount of time. Cf. below at notes 225, 275–76.

cause the Companions kept quiet, he stumbled over that item and felt ashamed. And on account of the shame caused by this person, he is being punished with this harsh sentence, [167b] for the blessed Holy One does not wish to waive a sin of Torah, even to a hairbreadth.[147]

"They passed judgment on him, and all the members of the Academies left; and I asked permission, for the son of Yoḥai had asked this question—and therefore they showed me what I hadn't known previously.[148]

"O Rabbi! Six palaces they showed me, with countless delights and pleasures, and the place where the curtain is spread in the Garden, for from that curtain and beyond, no males can enter at all.[149]

"In one palace is Bithiah, daughter of Pharaoh, accompanied by many myriads and thousands of virtuous women, and every single one of them has places of light and delight, without any crowding at all. Three times a day, heralds proclaim: 'Here comes the image of Moses the Faithful!' Bithiah comes out to a certain screen she has—and sees the image of Moses and bows toward him,

147. **All this because one day...** This person realized that one of the Companions was about to stumble and fail in explaining a passage in Torah. He made sure that none of his colleagues would save the speaker from stumbling by offering a suggestion. Thereby the person committed the grave sin of humiliating someone in public—and what is worse, humiliating a devotee of Torah (as implied by the phrase "a sin of Torah").

See BT *Bava Metsi'a* 58b: "Whoever publicly humiliates his fellow [literally: "blanches his face"] is as though he spills blood." Following this quote, the Talmud concludes that such a person is among those who "descend [to Hell] and do not ascend." In BT *Sanhedrin* 99a, 107a, such a sinner is classified as one who "has no share in the world-to-come." Cf. below at note 240.

The expression "even to a hairbreadth" is based on the Talmudic saying: "The blessed Holy One deals strictly with those around Him even to a hairbreadth." See JT *Sheqalim* 5:1, 48d (in the name of Rabbi Aḥa); Vol. 7, p. 214, n. 27.

148. **I asked permission...** Here, one of the two spiritual messengers is reporting to Rabbi Shim'on about having inquired on his behalf. The phrase "this question" refers to Rabbi Shim'on's question about the status of women in the Garden of Eden.

149. **Six palaces they showed me...** As mentioned above (note 145), the term היכלא (*heikhala*) can mean "palace, chamber." Of the six palaces mentioned here, only four are portrayed below. Apparently, the description of the other two has been lost.

In [Moses de León?], *Seder Gan Eden*, 285–87 (136), the author refers to seven such palaces or habitations (according to one manuscript, five) and then describes five of them, following which he mentions the habitation(s) of the four matriarchs (also mentioned here). The five that he describes are headed respectively by Bithiah (daughter of Pharaoh), Jochebed, Miriam, Huldah the prophetess (see 2 Kings 22), and Abigail (see 1 Samuel 25).

On the destiny of women in the afterlife, see BT *Berakhot* 17a; *Seder Eliyyahu Rabbah* 4, p. 19. On the curtain, see above after note 24 and at note 29; [Moses de León?], *Seder Gan Eden*, 282 (135).

This description of the palaces for female souls in the Garden of Eden had a lasting impact on popular devotional Jewish literature. See Weissler, *Voices of the Matriarchs*, 48–50, 76–85.

saying, 'Happy is my share, that I raised this radiance!' This is her delight, greater than all.[150]

"She returns to the women, and they engage in commandments of Torah—all of them in the images they assumed in this world, in a garment of light like the garment of the males, except not shining the same. Commandments of Torah that they were not privileged to fulfill in this world—they delve into them and their reasons in that world. All these women who dwell with Bithiah, daughter of Pharaoh, are called *carefree women* (Isaiah 32:9), for they do not suffer the torments of Hell at all.[151]

150. **Bithiah, daughter of Pharaoh...** According to Exodus 2, Pharaoh's anonymous daughter found the baby Moses in the Nile and rescued him. Rabbinic literature identifies her with *Bithiah daughter of Pharaoh*, who is mentioned in 1 Chronicles 4:18. Whereas the etymology of the name בתיה (*Bityah*) is actually Egyptian (*bi.ti.t*, "queen"), the Rabbis construe it as meaning "Daughter of God," and several sources indicate that she converted to Judaism. Fitting the account here, Bithiah is said to be one of those privileged to enter the Garden of Eden while still alive.

See [Moses de León?], *Seder Gan Eden*, 286 (136). On Bithiah's name and her conversion, see *Midrash Tanna'im*, Deuteronomy 33:1; *Vayiqra Rabbah* 1:3; *Targum*, 1 Chronicles 4:18; BT *Megillah* 13a, *Sanhedrin* 19b; *Pirqei de-Rabbi Eli'ezer* 48; *Devarim Rabbah* 7:5; *Kallah Rabbati* 3:23; *Midrash Mishlei* (ed. Buber) 31:34.

On her entering the Garden of Eden while still alive, see *Kallah Rabbati* 3:23; *Derekh Erets Zuta* 1:18; *Alfa Beita de-Ven Sira*, ed. Steinschneider, 28b–29a. Cf. *Bereshit Rabbati* 24:34. On Bithiah, see also BT *Sotah* 12b; *Pesiqta de-Rav Kahana* 7:7; *Tanḥuma, Shemot* 7; *Shemot Rabbah* 1:23, 26, 30; 18:3; *Midrash Tehillim* 136:6; *Bemidbar Rabbah* 14:1.

151. **they engage in commandments of Torah...** Generally, in medieval Jewish society, women did not engage in studying Torah; and according to BT *Berakhot* 20b, they are exempt from time-bound *mitsvot*. In the Garden of Eden, the souls of virtuous women study (if not fulfill) numerous *mitsvot*.

Before entering a human body, each soul exists in the Garden of Eden, where it is clothed in an ethereal body resembling the physical body that it will inhabit on earth. As the soul leaves the Garden, it removes the ethereal body and prepares to put on an earthly body. Eventually, when the soul returns to the Garden upon death, it regains the ethereal body.

Here the author may also be alluding to the related notion of a spiritual garment woven out of the good deeds that a person has performed while on earth. If so, then the males' garments shine more brightly because the men have performed many *mitsvot* from which the women were exempt.

On the ethereal body, see above, pp. 30–31, n. 78. On the garment of good deeds, see *Zohar* 1:224a–b (Vol. 3, p. 347, n. 249); 2:210a (Vol. 6, p. 197, n. 266); above, note 140.

On the medieval attitude toward women studying Torah, see, e.g., *Sefer Ḥasidim* (ed. Wistinetzki), par. 835: "One does not teach a woman or a minor the depth of Talmud, the reasons for the *mitsvot*, or the secrets of Torah. However, the laws of *mitsvot* one should teach her. If she does not know the laws of Sabbath, how can she observe Sabbath? Similarly with every *mitsvah*." On the theme of "the reasons for the commandments," which plays a central role in Kabbalah, see Matt, "The Mystic and the *Miẓwot*." On female souls being engaged in Torah, cf. above at note 42.

In the original context in Isaiah, the prophet is condemning the women of Jerusalem. The verse reads in full: נשים שאננות

"In another palace is Serah, daughter of Asher, accompanied by many women—a myriad and thousands. Three times a day, it is proclaimed before her: 'Here comes the image of Joseph the Righteous!' She rejoices and comes out to a certain screen she has—and sees the radiant image of Joseph, and rejoices and bows toward him, saying, 'Happy is the day that I announced the good news about you to my grandfather!'[152]

"Afterward, she returns to the other women, and they engage in praises of the Master of the Universe, glorifying His name. How many places, how much joy has every single one of them! Afterward, they return to delve into commandments of Torah and their reasons.

"In another palace is Jochebed, mother of Moses, the Faithful Prophet, accompanied by many thousands and myriads. In this palace there are no proclamations at all, but rather three times every single day she praises and glorifies the Master of the Universe—she and all those women with her. They sing the Song at the Sea every day, and she alone chants starting from here: *Miriam the prophet, Aaron's sister, took a timbrel in her hand*... (Exodus 15:20–21). All the righteous in the Garden of Eden listen to her lovely voice, and many holy angels join her in praising and glorifying the Holy Name.[153]

(*Nashim sha'ananot*), *O complacent* [or: *carefree*; *at ease*; *lolling*] *women, rise, hear my voice!* בנות בטחות (*Banot boteḥot*), *O confident* [or: *unsuspecting*; *complacent*] *daughters, listen to my speech!* In rabbinic literature (as here), the verse is applied positively to the souls of virtuous women in the afterlife. See BT *Berakhot* 17a; *Seder Eliyyahu Rabbah* 4, p. 19; *Zohar* 3:19b (Vol. 7, pp. 122–23, n. 369).

152. **Serah, daughter of Asher...** She is mentioned in Genesis 46:17; Numbers 26:46; and 1 Chronicles 7:30. According to rabbinic tradition, at the time of the Exodus from Egypt, the long-lived Serah identified Joseph's burial site to Moses. But several generations earlier (as indicated here), Serah told her grandfather, Jacob, that Joseph (his long-lost son) was still alive and thriving in Egypt. As a reward for this, Serah was privileged to enter the Garden of Eden while still alive.

On Serah, see *Tosefta Sotah* 4:7 (Lieberman, *Tosefta ki-Fshutah*, 8:648); *Mekhilta, Beshallaḥ, Petiḥta*; *Mekhilta de-Rashbi*, Exodus 13:19; *Bereshit Rabbah* 94:9; BT *Sotah* 13a; *Pesiqta de-Rav Kahana* 11:12–13; *Avot de-Rabbi Natan* B, 38; *Pirqei de-Rabbi Eli'ezer* 48; *Midrash Shemu'el* 32:3; *Qohelet Rabbah* on 9:18; *Tanḥuma, Beshallaḥ* 2; *Tanḥuma* (Buber), *Vayera* 12; *Pesiqta Rabbati* 17, 88b; *Shemot Rabbah* 20:19; *Aggadat Bereshit* 22:1.

On her reward for informing Jacob that Joseph was still alive, see *Targum Yerushalmi*, Genesis 46:17; Numbers 26:46; *Alfa Beita de-Ven Sira*, ed. Steinschneider, 28b; *Sefer ha-Yashar*, chap. 14, pp. 242–43; *Bereshit Rabbati* 24:34; *Hadar Zeqenim*, Genesis 45:26; Kasher, *Torah Shelemah*, Genesis 45:26, n. 88. See also *Sekhel Tov* and *Midrash ha-Gadol*, Genesis 45:26; Rashi and David Kimḥi on 2 Samuel 20:19. In *Kallah Rabbati* 3:23 and *Derekh Erets Zuta* 1:18, Serah is included in the list of those who entered the Garden of Eden while still alive.

In rabbinic literature Joseph is granted the title Righteous in recognition of his resisting the sexual advances of Potiphar's wife. See Genesis 39; BT *Yoma* 35b; *Bereshit Rabbah* 93:7; *Pesiqta de-Rav Kahana, nispaḥim*, 460. Cf. *Tanḥuma, Bereshit* 5, and *Pirqei de-Rabbi Eli'ezer* 38, which cite Amos 2:6.

153. **Jochebed, mother of Moses...** To-

"In the sixth palace—Deborah, similarly, accompanied by all the other women, praising and singing that song she chanted in this world. O Rabbi! O Rabbi! Who has seen the joy of the righteous men and of the virtuous women, serving the blessed Holy One?[154]

"Deep within those palaces are four palaces of the holy matriarchs, which cannot be revealed and which no one has seen.[155]

"Every single day, as I have told you, [the women] are by themselves, and the men similarly. Every night they all mingle as one, as has been said, for the time of coupling is at midnight, whether in this world or in that world. Coupling of that world is cleaving of soul to soul, light to light; coupling of this world is body to body—all fittingly.[156]

"The palaces of the four matriarchs are called Palaces of Confident Daughters. Happy is the share of the righteous, male and female, who follow the straight path in this world and attain all those delights in that world—which we were not privileged to see![157]

gether with the numerous other women in this palace, she chants the Song at the Sea (Exodus 15), which had originally been sung by Moses and the Israelites after the miracle at the Red Sea. Then Jochebed alone chants the verses following this song, recounting how Miriam led the women in song and dance.

On Jochebed's unique status, see *Vayiqra Rabbah* 2:1; *Qohelet Rabbah* on 7:28. On her special dwelling in the Garden of Eden, see [Moses de León?], *Seder Gan Eden* 286 (136).

Moses' title "the Faithful Prophet" is based on his rabbinic designation "Faithful Shepherd." See *Mekhilta, Beshallaḥ* 6; *Sifrei Zuta* 27; *Eikhah Rabbah, Petiḥta* 24; *Ester Rabbah* 7:13; *Rut Rabbah, Petiḥta* 5. See *Tanḥuma, Shemot* 7.

Exodus 15:20–21 reads: *Miriam the prophet, Aaron's sister, took a timbrel in her hand, and all the women went out after her with timbrels and dancing. Miriam sang out to them: "Sing to YHVH for He has risen up triumphantly; horse and its rider He hurled into the sea!"*

154. **In the sixth palace—Deborah . . .** Only three palaces have been described so far. As mentioned above (note 149), the description of the other two has apparently been lost.

Along with the other women in this palace, the prophet Deborah chants the triumphal song that she sang after defeating Sisera, the commander of a Canaanite army. See Judges 4–5.

155. **four palaces of the holy matriarchs . . .** Sarah, Rebekah, Rachel, and Leah. See [Moses de León?], *Seder Gan Eden* 287 (136).

156. **[the women] are by themselves . . .** All day long, the female souls in the Garden of Eden remain separate from the male souls. Then at night they mingle; precisely at midnight, each female soul unites with a male soul—just as on earth the holiest time for sexual union is at midnight. See [Moses de León?], *Seder Gan Eden* 287–88 (136).

157. **Palaces of Confident Daughters . . .** The title Confident Daughters derives from Isaiah 32:9. See above, end of note 151.

The spiritual messengers report to Rabbi Shim'on that they were not allowed to see the actual delights of the male and female souls.

"O Rabbi! O Rabbi! If you were not the son of Yoḥai, it could not be revealed. Coupling in that world generates fruit [168a] greater than the fruit generated by coupling in this world. In coupling in that world—by their desire as one, as souls cleave to one another—they generate fruit, and lights emanate from them, becoming lamps. Those are souls for proselytes who convert, and all these enter a certain palace.[158]

"When a proselyte converts, a soul flies from that palace and enters beneath the wings of *Shekhinah*. She kisses her, since she is the fruit of the righteous; and She sends her into that convert, within whom she dwells. From that time on, he is called גר צדק (*ger tsedeq*), convert of righteousness. This accords with the mystery that is written: *The fruit of the righteous is a tree of life* (Proverbs 11:30)—just as the Tree of Life yields souls, so, too, the fruit of a righteous person yields souls.[159]

158. **If you were not the son of Yoḥai...** Rabbi Shim'on's special status enables him to know the deepest secrets.

The union of male and female souls in the Garden of Eden generates new souls, pictured as fruit (which is greater than the bodily "fruit" a human couple engenders in this world). These brilliant souls are reserved for converts and are housed in a palace in the Garden.

See below, p. 313, n. 55; [Moses de León?], *Seder Gan Eden* 273 (133). Cf. *ZḤ* 53b. On souls as fruit, see *Bahir* 14 (22); Ezra of Gerona, *Peirush le-Shir ha-Shirim,* 489, 504; *Zohar* 1:15b, 19a, 33a, 59b–60a, 82b, 85b, 90b, 115a–b, 226b, 238a, 249a; 2:166b–167a, 186b, 223b; 3:43b, 97a; Moses de León, *Sefer ha-Mishqal,* 51; idem, *Sheqel ha-Qodesh,* 56 (69). Cf. Ibn Ezra on Psalms 1:3.

On the soul as a lamp, see Proverbs 20:27: *The soul* [or: *breath, life-breath, spirit*] *of a human is the lamp of YHVH, searching all the inward chambers* [literally: *the chambers of the belly*].

On the souls of converts, see *Zohar* 1:13a–b, 96a; 2:27a, 87a, 95b, 98b–100a, 147b; 3:14a–b, 25b; Moses de León, *Sefer ha-Rimmon,* 16, 212–13; Wijnhoven, "The *Zohar* and the Proselyte." On their palace, see *Zohar* 1:38b (*Heikh*).

159. **When a proselyte converts...** A convert's soul is conveyed to earth by *Shekhinah* Herself. Therefore, he or she is called גר צדק (*ger tsedeq*), "convert of righteousness." Traditionally, this term refers to a convert who accepts all the laws of Judaism. In the *Zohar*, it implies that such a person is linked with the rung of *Shekhinah*, who is known as צדק (*Tsedeq*), Righteousness.

The image of entering "beneath the wings of *Shekhinah*" derives from Ruth 2:11–12, where Boaz says to Ruth: *I have been told of all that you did for your mother-in-law after the death of your husband, how you left your father and mother and the land of your birth and came to a people you had not known before. May YHVH reward your deed, and may you have a full recompense from YHVH, the God of Israel, under whose wings you have sought refuge.* Based on this verse, the metaphor of coming under the wings of *Shekhinah* is used in rabbinic literature to describe conversion. See *Vayiqra Rabbah* 2:9: "If a proselyte comes to convert, one should extend a hand to him to bring him under the wings of *Shekhinah.*" See *Mekhilta de-Rashbi,* Exodus 18:6; BT *Shabbat* 31a, *Yevamot* 46b.

The simple sense of the verse in Proverbs may be: *The fruit of the righteous is* (like the fruit of the) *tree of life.* Here, the Tree of Life symbolizes the Divine Male who generates souls. Similarly, virtuous souls in the Garden

"The Head of the Academy said, 'It is written: *Sarai was barren, she had no child* (Genesis 11:30). Since it says *Sarai was barren*, don't I know that *she had no child*? Why *she had no child*? Well, *a child* she did not bear, but souls she did! By the passionate cleaving of those two virtuous ones, they generated souls for converts during the whole time that they were in Haran, as do the righteous in the Garden of Eden, as is written: *and the souls they had made in Haran* (Genesis 12:5)—they made *souls*, literally!"[160]

Rabbi Shim'on rejoiced.

That man said to him, "O Rabbi! O Rabbi! What shall I say to you? Every new moon, Sabbath, festival, and holiday, those males ascend to appear before the Holy King—males and not females, as is said: *All your males shall appear* (Exodus 23:17). And when they return, they return with many new words, which they repeat before the Head of the Academy.[161]

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of Eden (pictured as fruit) generate new souls for converts.

On the term *ger tsedeq*, see BT *Yevamot* 48a–b; *Zohar* 1:13a–b, 96a; 2:27a, 70a, 87a; 3:14a–b; Moses de León, *Shushan Edut*, 340; idem, *Sefer ha-Rimmon*, 212. On souls as fruit, see the preceding note.

160. ***Sarai was barren, she had no child...*** The second half of the verse seems redundant, but it implies that although *she had no child*, she did bear a soul—in fact many souls.

The Head of the Academy is alluding to a midrashic treatment of another verse in Genesis (12:5), which reads in full: *Abram took Sarai his wife and Lot his nephew and all the goods they had gotten and the persons they had appointed* [or: *acquired*] *in Haran, and they set out on the way to the land of Canaan.* The clause והנפש אשר עשו (*ve-ha-nefesh asher asu*), *and the persons they had appointed* [or: *acquired*], refers literally to the slaves that Abraham and Sarah had obtained, but the Midrash interprets it hyper-literally. See *Bereshit Rabbah* 39:14: "*Ve-ha-nefesh asher asu, And the souls they had made, in Haran.* Rabbi El'azar said in the name of Rabbi Yose son of Zimra, 'If all the nations assembled to create a single mosquito, they could not cast a soul into it, yet you say: *and the souls they had made*?! Rather, these are converts. Then the verse should read [*and the souls*] *they had converted.* Why *they had made*? To teach you that whoever draws a Gentile near is as though he created him.' Then the verse should read *he* [Abraham] *had made.* Why *they had made*? Rabbi Ḥunya said, 'Abraham converted the men, and Sarah the women.'"

Here the Head of the Academy takes the phrase *and the souls they had made* even more literally than the Midrash. Just as Abram and Sarai generated new souls for converts through sexual union, so do the male and female souls in the Garden of Eden.

See *Zohar* 2:147b; [Moses de León?], *Seder Gan Eden* 273 (133). On the passage in *Bereshit Rabbah*, see also *Sifrei*, Deuteronomy 32; *Shir ha-Shirim Rabbah* on 1:3; *Tanḥuma, Lekh Lekha* 12; *Avot de-Rabbi Natan* A, 12; B, 26; *Zohar* 1:78b–79b, 130a (*MhN*); 2:128b, 198a; *ZḤ* 25a (*MhN*).

On the significance of the apparently redundant clause *she had no child*, see *Bereshit Rabbah* 38:14; *Eikhah Rabbah* 1:26, 52; BT *Yevamot* 64b; *Pesiqta de-Rav Kahana* 18:3; *Pesiqta Rabbati* 32, 148a; *Tanḥuma, Naso* 7; *Tanḥuma* (Buber), *Naso* 12; *Bemidbar Rabbah* 9:10.

161. **That man . . .** The spiritual messenger.

On special occasions the male souls ascend—as implied by the verse in Exodus, which commands Israelite males to appear at the Temple in Jerusalem during the three

"This day they repeated before him new words about ancient mysteries: 'A righteous one who prospers, a righteous one who suffers, etc. They all mount the scale of the Tree before coming into the world, and according to the balance of the scale, so is their fate in this world.[162]

"The Head of the Academy descended and revealed some of what he had heard above, disclosing one matter and no more: Wood whose light does not ascend—let them strike it, and it will flash. A body in which the light of the soul does not ascend—let them strike it, and the radiance of the soul will ascend; they will unite with one another, shining.

"For there may be a body in which the radiance of the soul does not shine until it is struck. Then the radiance of the soul shines, and she is united with the body—and the body, with her. Then the body raises radiance from within the soul—glorifying, exalting, and praising; offering prayers and supplications; blessing its Lord. Behold, then all shines!

"For there may be a body in which the soul cannot shine until it is struck; then she shines, and they unite with one another. There may be wood that is not seized by light, no light arising within it, until it is struck; then it flashes.[163]

pilgrimage festivals. The full verse reads: *Three times a year all your males shall appear in the presence of the Lord YHVH*. See above, notes 94, 107. On women being exempt from "appearing" at the Temple on the pilgrimage festivals, see M *Ḥagigah* 1:1; *Zohar* 2:183a.

On souls of the righteous being crowned (or ascending) on new moons, festivals, and Sabbaths, see above, p. 31, n. 79.

162. **A righteous one who prospers...** Why do some of the righteous prosper and some suffer, and similarly with the wicked?

The answer involves "the scale of the Tree"—the cosmic scales standing beneath *Shekhinah* (who is pictured as the Tree of Knowledge of Good and Evil). These scales incline toward one side or the other depending on the degree of virtue or vice in the world. When virtue dominates, the scale of righteousness tips toward holiness; when sins abound, the scale of deceit tips toward impurity. As souls leave the realm of *Shekhinah* on their way down toward bodily existence, they pass through these scales to be weighed. If, at that moment, the scales happen to be tipped toward impurity, those particular souls are condemned to a life of suffering. See *Zohar* 2:95b (Vol. 5, pp. 7–8, n. 22).

On the question of "A righteous one who prospers, a righteous one who suffers," see BT *Berakhot* 7a, in the name of Rabbi Yose: "*Please, let me know Your ways* (Exodus 33:13). [Moses] said before Him, 'Master of the Universe, why do some of the righteous prosper while others suffer? And why do some of the wicked prosper while others suffer?' He replied, 'Moses, a righteous one who prospers is righteous born of righteous; a righteous one who suffers is righteous born of wicked. A wicked one who prospers is wicked born of righteous; a wicked one who suffers is wicked born of wicked.'"

See *Avot de-Rabbi Natan* B, 22; *Mishnat Rabbi Eli'ezer* 5, 93–94; *Seder Eliyyahu Zuta* 5, p. 181; 6, pp. 182–83; *Midrash Aggadah*, Exodus 33:20; *Zohar* 1:180b; 3:218a–b, 231a.

"The balance (of the scale)" renders תיקלא (*tiqla*), based on the root תקל (*tql*), "to weigh, balance." In the *Zohar*, *tiqla*'s range of meaning includes "scale, balance, potter's wheel, hollow of the hand, fist, water-clock." See Vol. 5, pp. 7–8, n. 22.

163. **Wood whose light does not ascend...** If one is trying to kindle wood and

"The Other Side seeks to do the same, striking the wicked; yet as much as he strikes, *the lamp of the wicked is extinguished* (Proverbs 13:9)—[the wicked one] reviles and curses on every side and cannot shine at all. Then it is written: *For what man is there who can follow the king?* (Ecclesiastes 2:12)—he seeks to imitate Him but cannot. Thus, *YHVH tests the righteous* (Psalms 11:5)—striking him; and then he shines, strengthened by the light. *Tests*—as is said: *a tested stone* (Isaiah 28:16)."[164]

Rabbi Shim'on bent down and kissed the dust. He said, "O word! O word! You I have pursued since the day I came into existence, and now the matter is revealed to me from the root and source of all!"[165]

He said to him, "O Rabbi! O Rabbi! When all those spirits—male and female—ascend on high, at that time they hear new and ancient words. They descend and enter the Academy, and repeat the words before the Head of the Academy, and he teaches them each word firmly. When they ascend, they strip themselves of their garments and ascend; when they descend, they clothe themselves in the garments of that body.[166]

it does not catch fire, striking it can produce a flame. Similarly, if a righteous person's soul is not shining brightly, suffering caused by God can intensify the light. Then body and soul will function harmoniously and virtuously, generating radiance. See above at note 136; *Zohar* 1:187a (standard editions). Cf. *Zohar* 3:191b, 241a; *ZḤ* 89d (*MhN, Rut*); Joseph Gikatilla, *Sefer ha-Meshalim*, 119, § 28.

164. **The Other Side seeks to do the same...** Trying to imitate God, the demonic Other Side brings suffering upon the wicked person in order to increase light for his own benefit; but the wicked one's character dooms both him and his demonic patron to darkness.

The verse in Ecclesiastes now implies that the Other Side cannot match the Divine King. The Other Side is sometimes described as אדם בליעל (*adam beliyya'al*), *a worthless man* (Proverbs 6:12). See *Zohar* 3:192a; Liebes, *Peraqim*, 46–47.

Through testing, the righteous are strengthened, as implied by the phrase *a tested stone.* The full verse in Psalm 11 reads *YHVH tests* [or: *examines, probes*] *the righteous, but the wicked and one who loves violence His soul hates.* The verse in Isaiah reads: *See, I lay in Zion a stone, a tested stone, a precious cornerstone, a sure foundation.*

165. **O word! O word!...** Rabbi Shim'on had always yearned to understand why the righteous suffer, so now he is extremely grateful for this word of wisdom.

166. **He said to him...** The spiritual messenger tells Rabbi Shim'on that both male and female spirits ascend (on holy days) to the celestial Garden of Eden to hear "new and ancient words" of Torah. Then they descend to the Academy in the earthly Garden of Eden and repeat what they have learned before the Head of the Academy. On the phrase "new and ancient words," cf. above, note 135.

When the souls ascend, they strip themselves of the garments befitting the earthly Garden, which are "garments of that body," namely the ethereal body in which each soul is clothed. See above, note 151; pp. 30–31, n. 78.

Above (after note 141), Rabbi Shim'on had asked, "Women in that world—are they privileged to ascend on high, or what is their status there?" The spiritual messenger went on to describe the various palaces reserved for women in the afterlife. Eventually (above

"O Rabbi! O Rabbi! How joyously new are words from the Head of the Academy! Happy is one who diminishes himself in this world! How great and lofty he is in that world! This is how the Head of the Academy opened: One who is small is great; one who is great is small—as is written: [168b] *Sarah's life was one hundred* שנה (*shanah*), *years, and twenty* shanah, *years, and seven* שנים (*shanim*), *years* (Genesis 23:1). *One hundred*, which is a great number, is written alongside *shanah*, *year*—reduced to the minimum of years: one. *Seven*, which is small, is increased, as is written: *seven shanim*, *years*. The blessed Holy One increases only the small; He diminishes only the great. Happy is one who belittles himself in this world! How great he is there, lofty in elevation!"[167]

Just then, they heard the Song at the Sea in a sweet voice—since the day they were created, they had never heard a voice singing as sweetly. When it concluded, chanting *YHVH shall reign forever and ever* (Exodus 15:18), they saw four figures in the heaven, one of them greater and loftier than all. A voice was aroused: *Thus says YHVH: I remember the devotion of your youth, your love as a bride, how you followed Me in the desert in a land unsown* (Jeremiah 2:2). That greatest and loftiest of them soared through the sky and was concealed.[168]

at note 161), he informed Rabbi Shim'on that on holy days only male souls appear before God, but now he explains that both male and female souls ascend to the celestial Garden of Eden to hear "new and ancient words" of Torah. Above (at note 42), the Companions learned that on holy days female souls approach Miriam, delving with her into divine mysteries. Below (at notes 244–45), the spiritual messenger informs Rabbi Shim'on that whenever male souls ascend, female souls ascend to the palaces reserved for women.

167. **How joyously new...** The spiritual messenger conveys a teaching from the Head of the Academy illustrating that one who humbles himself in this world is exalted "there" in the world that is coming, and vice versa.

In the verse from Genesis, the extent of Sarah's life is described as *one hundred* שנה (*shanah*), *years, and twenty* shanah, *years, and seven* שנים (*shanim*), *years*. Normally, *shanah* is singular ("year"), whereas *shanim* is plural ("years"); but Hebrew often employs a singular noun collectively when indicating a plural of more than ten. So in this verse, מאה שנה (*me'ah shanah*) means *one hundred years*. The Head of the Academy interprets this use of the singular form *shanah* as implying that "one who is great [signified by the sum *one hundred*] is small [signified by the singular form *shanah*, *year*]." Conversely, "one who is small [signified by the small sum of *seven*] is great [signified by the plural form *shanim*, *years*]."

See BT *Bava Metsi'a* 85b, in the name of Rabbi Yirmeyah: "Whoever belittles himself for the sake of the words of Torah in this world is magnified in the world that is coming." See *Devarim Rabbah* (ed. Lieberman), p. 38; *Zohar* 1:122b (*Tos*). Cf. *Avot de-Rabbi Natan* A, 11; BT *Eruvin* 13b.

The phrase "joyously new" renders חדתין (*ḥaddatin*), "new," but the author may be playing on the root חדי (*ḥdy*), "to rejoice." On new words, see above at notes 26, 135, 161–62, 166.

168. **Just then, they heard...** This passage (extending below to p. 111 at n. 171) is

Another one rose after him and said, *I will lead the blind by a road they do not know; by paths they do not know I will conduct them. I will turn darkness before them into light, rough ground into a plain. These are the words—I will fulfill them and not abandon them* (Isaiah 42:16). Concluding, he soared through the sky and was concealed.

Another opened, saying, *The arid desert shall be glad, the wilderness shall rejoice and shall blossom like a rose* (Isaiah 35:1). He soared through the sky and was concealed.

Another opened, saying, *Thus says YHVH—who creates you, O Jacob; who forms you, O Israel: Fear not, for I will redeem you; I have called you by name, you are mine* (Isaiah 43:1). *Thus says YHVH, who makes a way through the sea, a path through mighty waters. I am about to do something new; now it will flourish, you will perceive it: I will make a road through the wilderness and rivers in the desert. The beasts of the field will honor Me—jackals and ostriches—for I provide water in the wilderness, rivers in the desert, to give drink to My people, My chosen* (ibid., 16, 19–20). Concluding, he soared through the sky and was concealed.

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Then great fear and trepidation fell upon them. When daylight shone, a voice was aroused: "O nation mighty as a lion, powerful as tigers, render honor to your Lord! *Therefore a mighty people will honor You* (Isaiah 25:3)."

They heard a voice of legions and camps, saying, *Yours, O YHVH, are the greatness and the power and the beauty and the victory and the splendor—yes, all that is in heaven and on earth. Yours, O YHVH are kingship and preeminence above all. Wealth and honor proceed from You; You have dominion over all*... (1 Chronicles 29:11–12), until *exalted though it is above all blessing and praise!* (Nehemiah 9:5).[169]

They were amazed, and went on. Meanwhile, daylight was shining. Turning their heads, they saw the whole desert covered in clouds of glory—shining, sparkling in many colors.[170]

They said to one another, "Surely, the blessed Holy One wishes to be glorified by the praise of the Generation of the Desert, for there has never been in the

apparently a separate narrative fragment about some of the Companions who are walking through a celestial desert. See *Or Yaqar*; *Miqdash Melekh*.

The Song at the Sea (Exodus 15:1–18) celebrates the miracle of the splitting of the Red Sea and is included in the daily early morning service. See above, note 153; *Nitsotsei Zohar*. The verse from Jeremiah describes the Generation of the Desert, on which see above, note 4.

169. ***Yours, O YHVH, are the greatness***... The early morning service includes 1 Chronicles 29:10–13 and Nehemiah 9:6–11. The Sephardic version (reflected here) includes also the conclusion of the preceding verse in Nehemiah: *May they bless Your glorious name, exalted though it is above all blessing and praise!*

170. **the whole desert covered in clouds of glory**... As mentioned above (note 168), these Companions have been walking through a celestial desert. According to rabbinic tradition, seven clouds of glory shielded Israel as they wandered through the desert. See above, note 39.

world a generation as lofty as this one, nor will there be until King Messiah comes. Surely, all that the blessed Holy One has shown us was only to demonstrate their Lord's love for them, to reveal that they have a fine share and are denizens of the World that is Coming, destined to be revived first, as is said: *Your dead will live* (Isaiah 26:19)—these are the Generation of the Desert."[171]

He said to him, "Do you know something new of which I am naked?"[172]

He replied, "Speak."

He said, "The returning voice I wish to know. A person raises his voice in the field or somewhere else—and another voice returns, unknown."[173]

He replied, "O holy, pious one! Concerning this matter, many voices have been aroused and many subtle points made before the Head of the Academy. When the Head of the Academy descended, he said as follows: 'This is how the matter has been established in the Heavenly Academy, and it is a precious mystery.[174]

"'Come and see: There are three voices that are never lost—aside from voices of Torah and prayer, for these ascend on high and split the heavens. But there are other voices that do not ascend, yet are not lost, and they number three.

"'The voice of a woman in labor when she is on the birthstool—that voice sweeps from one end of the world to the other.

"'The voice of a human being when he departs from the world—that voice sweeps from one end of the world to the other.

"'The voice of a snake when it sheds its skin—that voice sweeps from one end of the world to the other.'[175]

171. **the Generation of the Desert . . .** On this generation and their destiny, see above, note 4. On the verse in Isaiah in relation to this generation, cf. *Zohar* 1:113a–b (*MhN*).

172. **He said to him . . .** Rabbi Shim'on asks the spiritual messenger to enlighten him about a certain matter that eludes him. The word "naked" renders ערטירא (*artira*), which could here imply "lacking." Cf. above, note 140. Alternatively, *artira* means "(about which I am) disturbed." See below, note 266.

173. **The returning voice . . .** An echo, which seems mysterious.

174. **When the Head of the Academy descended . . .** From the Heavenly Academy. On this Academy, see above, note 43.

175. **There are three voices . . .** This list of three derives from a longer list in *Pirqei de-Rabbi Eli'ezer* 34: "The voices of six go from one end of the world to the other, and their voices are not heard. When the wood of a tree that yields fruit is cut down, its cry goes forth from one end of the world to the other—and the voice is not heard. When the snake sheds its skin. . . . When a woman is divorced from her husband. . . . When a woman joins with her husband in the first act of intercourse. . . . When the infant comes forth from its mother's womb. . . . When the soul departs from the body. . . ."

Here in the *Zohar*, the cry of an infant being born is replaced by the cry of its mother in labor. On voices or words splitting the heavens, see *Zohar* 2:201a; 3:31b, 55a, 61a, 105a, 121b, 260b, 294a–b (*IZ*).

"The birthstool" renders the Zoharic neologism קלביטא (*qalbita*), which may derive from the rare rabbinic term קלבינטרין (*qal-*

"O holy, pious one! How great and precious is this matter! What happens to these voices, and where do they enter and settle? These voices are of pain, and they go flying through the air from one end of the world to the other, and they enter crevices and holes in the earth, and are hidden away there. When [169a] a person raises his voice, they are aroused by that sound.

"The voice of a snake is not aroused by a person's voice. How is it aroused? By striking. When a person strikes a blow, the hidden voice of the snake is aroused toward that sound—and no other one. Sound arouses sound, kind to kind.[176]

"Consequently, on the day of Rosh Hashanah, the sound of the shofar arouses the sound of the Shofar, kind following kind.[177]

"The snake inclines to evil, to strike and kill. The voice of this snake is aroused only by its own kind; and this is when a person strikes the ground with a stick, calling its kind. Then that voice of the snake is aroused to respond to its kind—and this mystery is concealed."[178]

Rabbi Shim'on said, "Certainly this matter is sealed, and I am amazed how King Solomon didn't know this!"[179]

bintarin), apparently a corruption of Greek *klinobathrion*, "a step (or stool) placed before the bed." (Cf. Greek *klinterion*, "a small couch.") See JT *Berakhot* 3:1, 5d; *Mo'ed Qatan* 3:5, 83a; *Nedarim* 7:5, 40c; *Semaḥot* 11:10; *Arukh ha-Shalem*, s.v. *qelibantirin*; Vital; *Nitsotsei Orot*; Luria, *Va-Ye'esof David*, s.v. *qalbita*; Jastrow, *Dictionary*, 1372a; and Scholem (who suggests that it derives from Greek *krabbatos*, "couch").

On the passage in *Pirqei de-Rabbi Eli'ezer*, see David Luria, ad loc., nn. 20, 23; *Bereshit Rabbah* 6:7; 20:5; *Vayiqra Rabbah* 27:7; BT *Yoma* 20b; *Pirqei de-Rabbi Eli'ezer* 14; *Midrash Shemu'el* 9:3; *Shemot Rabbah* 5:9; *Qohelet Zuta* on 1:5; *Zohar* 1:118a (*MhN*); 2:110b–111a, 265a (*Heikh*). Cf. Genesis 3:16; Isaiah 26:17; 42:14; Jeremiah 46:22.

176. **The voice of a snake is not aroused...** Except when a person strikes a blow. This sound arouses only the voice of the snake, not the voice of a woman in labor or of a person departing from the world.

Cf. *Tosafot*, *Sanhedrin* 11a, s.v. *bat qol*. On every species seeking its own kind, see BT *Bava Qamma* 92b: "It was taught in the Mishnah: 'Anything attached to something subject to impurity is itself subject to impurity. Anything attached to something that remains pure will itself remain pure.' It was taught in a *baraita* [a Tannaitic tradition not included in the Mishnah]: Rabbi Eli'ezer said, 'Not for nothing did the starling follow the raven, but because it is of its kind.'" See *Bereshit Rabbah* 65:3; *Zohar* 1:20b, 126b, 137b, 167b; 2:111a, 141a; 3:263b (*Piq*).

177. **on the day of Rosh Hashanah...** The sound of the shofar stimulates *Binah*, pictured as the Divine Shofar, who proclaims redemption and liberation.

On the earthly and sefirotic shofars, see *Zohar* 1:114a–b; 2:81b, 184a–b; 3:38b–39a, 92b, 99a–100b, 149a; *ZḤ* 20c. On *Binah* as the shofar of liberation, see *Zohar* 2:46b; 3:6b, 92b, 266b.

178. **The snake inclines to evil...** Fittingly the snake (associated with the demonic Other Side) is aroused by the violent act of striking the ground.

179. **King Solomon didn't know this!** Rabbi Shim'on is alluding to Proverbs 30:19: *Three things are too wondrous for me, and four I cannot know: the way of the eagle in the sky, the way of the snake on a rock, the way of a ship in the heart of the sea, and the way of a man in* [or: *with*] *a young woman.*

He replied, "King Solomon certainly knew, but not so deeply. What he didn't know was that voice—its effectiveness and how it settles.

"The Head of the Academy said as follows: This subtle point King Solomon did not know—for, look, that voice is composed of spirit and soul, breath of bones, pain of flesh; and it sweeps through the air, and each one separates from the other! When it reaches the place that it enters, it settles as if dead. All those sorcerers and wizards know these matters through their witchcraft, and they bend down to the ground and hear this voice—mingled of spirit, soul, and breath of bones—and they convey the information. This is *a ghost from the ground* (Isaiah 29:4). So, Solomon sought to know what happens to that voice, but he never found out. Happy is your share, O truly virtuous one![180]

"When a person arouses a voice, they immediately mingle; and that [returning] voice is aroused, and it is not empowered to extend any longer—only as much as the voice aroused by the person, no more. If a person prolongs his voice, [the echo] does not extend as far with him, but rather [is aroused] toward the end of [his] voice, since it cannot be prolonged. Why? Because when [the voice] first issued, it extended from one end of the world to the other; and now that it has entered there, it cannot extend [any farther], since it has no room to roam as before."[181]

How could Solomon the Wise not know *the way of the snake on a rock*—understood here as "how the voice of the snake shedding its skin flies through the air and is hidden away in crevices"?

180. **that voice is composed of spirit...** The echoing voice consists of *ruḥa* (spirit), *nafsha* (soul), "breath of bones" (a spiritual element lingering with the bones in the grave), and "pain of flesh"—that is, the pain experienced by a woman in labor, a person dying, or a snake shedding its skin.

The clause "each one separates from the other" alludes also to the painful separation of body and soul at the moment of death. When, specifically, the voice of someone dying reaches its hiding place, it settles there. Sorcerers know how to contact that voice, "and they [namely the voice's components] convey the information" to those sorcerers, providing them with whatever they seek to know about the dead. Cf. 1 Samuel 28:3–25.

On this passage, see Meroz, "The Story in the Zohar about the Grieving Dead," 49–50. On the traumatic separation of the soul from the body, see *Zohar* 1:245a; 3:54b, 88a, 126b. The verse in Isaiah reads: *Your voice will be like a ghost's from the ground.*

On "breath of bones," cf. below, note 202. The phrase "pain of flesh" renders עצבונא דבשרא (*itsevona de-visra*). *Itsevona* (pain, painful toil) corresponds to Hebrew עצבון (*itsavon*). See Genesis 3:16: *To the woman He said, "I will greatly increase* עצבונך והרונך (*itsevonekh ve-heronekh*), *your birth pangs;* בעצב (*be-etsev*), *with pain, will you bear children."*

181. **When a person arouses a voice...** When someone shouts outdoors, the components of the three painful voices (of a woman in labor, a person dying, and a snake shedding its skin) emerge from hiding and combine into an echo. This echo lasts only as long as the person's shout. The clause "it has entered there" means that the echo has entered the crevices and holes in the earth.

Rabbi Shim'on rejoiced, and said, "If I have been privileged to hear only this utterance, it is enough to make me happy, for I have succeeded in hearing words of truth about that world!"[182]

He said to him, "O holy, pious one! If you only knew the joy of words in that world in the presence of the Head of the Academy, you would rejoice even more."[183]

He said to him, "What innovation was there now, when you came to me?"[184]

He replied, "The Head of the Academy opened with a verse, saying, '*Joseph will lay his hand on your eyes* (Genesis 46:4). Why is there joy in closing the eyes of the dead? Because the eyes are colors of this world, a vision and image of this world—[now] this world and its vision are concealed from him. With the shutting of his eyes, the whole vision of this world is darkened to him; vision of his eyes is darkened for him—from then on, he has no vision in this world.'"[185]

Rabbi Shim'on said, "Fine is the regulation of the ancient ones; their wisdom surpasses that of the holy angels!"[186]

114 He said to him, "Why, of all his sons, would Joseph *lay his hand*? If you say, 'Because of the good tidings about him,' then the verse should read *You will see*

182. **If I have been privileged...** Similar exclamations appear in rabbinic literature and often in the *Zohar*. See BT *Berakhot* 16a, 24b; *Shabbat* 41a; *Pesiqta de-Rav Kahana* 1:3; *Shir ha-Shirim Rabbah* on 3:11; *Qohelet Rabbah* on 6:2; *Qohelet Zuta* 5:17; *Zohar* 1:2a, 129b (*MhN*), 148b, 164b, 235b, 240a; 2:99a, 121b–122a, 193b; 3:26a, 98b, 115b, 121a, 203a, 204b, 221b; *ZḤ* 77c (*MhN, Rut*), 86c (*MhN, Rut*).

183. **O holy, pious one!...** The spiritual messenger addresses Rabbi Shim'on.

184. **What innovation was there now...** Rabbi Shim'on wishes to know what new teaching was being offered just now in the Heavenly Academy.

185. ***Joseph will lay his hand on your eyes...*** The verse records God's promise to Jacob as the aged patriarch journeys toward Egypt to reunite with his long-lost son, Joseph. It reads in full: *I Myself will go down with you to Egypt, and I Myself will surely bring you up as well, and Joseph will lay his hand on your eyes.*

The Head of the Academy wonders why God's promise to Jacob includes the assurance that Joseph will close the patriarch's eyes when he dies. What joy is there in this act? He explains that the eyes represent the entire spectrum of the physical world, and as a person passes away "this world and its vision are concealed from him" and a new vista opens—the afterlife. The "shutting of the eyes" marks this transition.

See *Zohar* 1:226a. On the significance of the eye, see *Derekh Erets Zuta* 9:13 (*Derekh Erets*, ed. Higger, 7:38), in the name of Shemu'el the Small: "This world resembles a human eyeball. The white in it [i.e., the sclera] is the ocean, surrounding the whole world. The black in it [i.e., the iris] is the [inhabited] world. The pit in the black [i.e., the pupil] is Jerusalem. The visage in the pit [i.e., the reflection of one's own "face" seen in the pupil of another person's eye] is the Temple, may it be rebuilt speedily in our days and in the days of all Israel. Amen." See Azriel of Gerona, *Peirush ha-Aggadot*, 60, 95; *Zohar* 1:97a–b (*ST*); 2:23b, 222b.

186. **the regulation of the ancient ones...** To close the eyes of one who has died.

Joseph alive. But *will lay his hand,* because he was his love. Thus, the light of this world was concealed from one and obtained by the other. One who shuts the eyes of his beloved demonstrates as follows: 'Your vision of this world is lost; now I am your vision instead. From now on, another vision—of that world—will be arranged for you.'"[187]

Rabbi Shim'on said, "How does this benefit the dead? What advantage does it provide him? Whoever wishes to ask will say that one must open his eyes, in order to demonstrate that he is still destined to return to the vision of this world as before."[188]

He replied, "O holy, pious one! Surely, if all vision of this world were not concealed from him, if it all were not lost to him, he would have no vision and share of that world. This world is opposite to that world, in which we are. For in the time of the revival of the dead, not even a hairbreadth of a human will remain from the fashioning of this world, since everything will first be dissolved by that [169b] dew, and all filth will be eliminated from him; and then he will become like leavened dough, from which an entire body will be formed—a new creature. So it is here."[189]

187. **Why, of all his sons...** Why does the verse state that Joseph would be the one to close Jacob's eyes? If Scripture intended to emphasize the good news that Joseph was still alive, then the verse should promise that *you will see Joseph alive,* and not the opposite: that Joseph will shut Jacob's eyes! However, since Joseph was Jacob's most beloved son, God was informing the patriarch that Joseph would inherit his vision of this world, while Jacob would obtain vision of the world beyond.

See *Zohar* 1:226a. On Joseph's special status, see Genesis 37:3: *Israel loved Joseph more than all his sons, for he was the child of his old age.*

188. **How does this benefit the dead?...** It seems more appropriate to open the eyes of one who just died, demonstrating that he will eventually be resurrected and be able to see this world once again.

189. **Surely, if all vision of this world...** In order to see and partake of the world beyond, one must lose all vision of the physical world. The contrast between the two worlds is also demonstrated by the fact that when the dead are eventually revived, all vestiges of their bodies will first be dissolved by dew, and then brand new bodies will be formed. The concluding sentence reinforces the contrast: "So it is here"—a relative closes the eyes of the departed, signifying that the vision of this world has disappeared and that new vision awaits.

Note that the spiritual messenger, conversing with Rabbi Shim'on in the Garden of Eden, speaks of "that world [beyond], in which we are."

On the dew, see *Pirqei de-Rabbi Eli'ezer* 34: "Rabbi Yehudah said, '...In the time to come, the blessed Holy One will bring down a dew of revival, reviving the dead, as is said: *Your dead will live... my corpses will arise. ...Awake and shout for joy, O dwellers of the dust!... For Your dew is a dew of lights... and the earth will cast forth spirits of the dead...* (Isaiah 26:19).' Rabbi Tanḥum said, '...From where does it descend? From the head of the blessed Holy One. In the time to come, He will shake the hair of His head and bring down a dew of revival, reviving the dead, as is said: *I was asleep, but my heart was awake.*

Rabbi Shim'on said to him, "I certainly know that you are clothed there in a splendid garment of a pure holy body. Is there something similar in this world—a person appearing in that body as you exist in that world?"[190]

He replied, "This question was posed before the Head of the Academy by two youths who were clothed among us after suffering torment for a certain sin, which it is unseemly to reveal. They asked this before the Head of the Academy, and he replied that indeed something similar did happen in this world. How do we know? As is written: *It happened on the third day, that Esther put on* מלכות (*malkhut*), *royalty* (Esther 5:1)—she was clothed in the image of that world. *Malkhut*, *Kingdom*—the Holy Spirit, for the Kingdom of Heaven wafted a spirit from the spirit of the atmosphere of that world, and Esther was robed in it. When she entered into the presence of King Ahasuerus, and he saw that garment of light—her image resembling an angel—his soul flew away from him momentarily.[191]

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...For my head is filled with dew (Song of Songs 5:2).'"

The image of leavened dough derives from the same chapter in *Pirqei de-Rabbi Eli'ezer*, in the name of Rabbi Shim'on: "All bodies crumble into the dust of the earth until nothing remains except a spoonful of decayed matter, and this mingles with the dust like leaven mixed with dough. In the time to come, when the blessed Holy One calls to the earth to return all the bodies deposited with it, that which has become mingled with the dust... improves and increases, and it resurrects the whole body without a blemish, like leaven that improves and increases the dough."

On the first passage in *Pirqei de-Rabbi Eli'ezer*, see JT *Berakhot* 5:2, 9b; BT *Ḥagigah* 12b, *Shabbat* 88b; *Pirqei de-Rabbi Eli'ezer* 32–33; *Tanḥuma* (Buber), *Toledot* 19; Todros Abulafia, *Sha'ar ha-Razim*, 54; *Zohar* 1:118a (*MhN*), 130b–131a, 225b, 232a; 2:28b, 83a, 88a, 136b; 3:128b (*IR*), 135b (*IR*), 165b, 288a (*IZ*), 292b (*IZ*); *ZḤ* 45a, 90d (*MhN, Rut*); Moses de León, *Sefer ha-Mishqal*, 88–89. On the second passage, see *Zohar* 1:69a, 126a (*MhN*), 137a (*MhN*); 2:28b; 3:222a, 270b; Moses de León, *Sefer ha-Rimmon*, 271; idem, *Sefer ha-Mishqal*, 87–89. Cf. *Bereshit Rabbah* 14:5; *Vayiqra Rabbah* 14:9.

190. **you are clothed there in a splendid garment...** In the Garden of Eden, souls are clothed in an ethereal body. Rabbi Shim'on wonders if any person attains that unique garment while still living in this world. On the ethereal body, see above, note 151; pp. 30–31, n. 78.

191. **indeed something similar did happen...** Queen Esther was so pure and virtuous that she attained such a garment—an ethereal body. This is implied by the description *Esther put on* מלכות (*malkhut*), *royalty*, which signifies *Malkhut* (Kingdom), or *Shekhinah*, who is identified with the Holy Spirit. *Malkhut* Herself generated a spiritual garment for Queen Esther.

See BT *Megillah* 15a: "*It happened on the third day, that Esther put on* מלכות (*malkhut*), *royalty* (Esther 5:1). The verse should read בגדי מלכות (*bigdei malkhut*), *royal apparel*! Rabbi El'azar said in the name of Rabbi Ḥanina, 'This teaches that the Holy Spirit enveloped her.'"

See *Megillah* 14b; *Zohar* 3:183a–b. The full verse in Esther reads: *It happened on the third day, that Esther put on* מלכות (*malkhut*), *royal apparel* [literally: *royalty*], *and stood in the inner court of the king's palace, facing the king's palace, while the king was sitting on his royal throne in the throne room facing the entrance of the palace.*

"Mordecai, as well, as is written: *Mordecai left the king's presence* בלבוש מלכות (*bi-lvush malkhut*), *in a royal garment* (Esther 8:15)—*in a garment of Malkhut*, surely: an image of that world. Therefore it is written: *because the fear of Mordecai had fallen upon them* (ibid. 9:3)—*the fear of Mordecai*, not *the fear of Ahasuerus*."[192]

Rabbi Shim'on said, "How sweet are these words! Happy is my share! Now I surely know that right in this world the righteous are clothed in the garment called *a garment of Malkhut*. It is surely so!"

He said to him, "The air of the Garden of Eden is the wafting of the Holy Spirit, and within it the righteous are clothed as they were in this world. Afterward, the Holy Spirit settles upon the head of each one, becoming his crown. This is what happened to Mordecai, as is written: *in a garment of Malkhut*—an image of that world. Afterward, *with a magnificent crown of gold* (Esther 8:15)—the crown resting on the heads of the righteous in that world.[193]

"When Israel received the Torah, they possessed something similar—until it was written of them *The Children of Israel stripped themselves of their ornaments from Mount Horeb on* (Exodus 33:6); they were stripped of that garment.[194]

192. **Mordecai, as well...** He, too, attained an ethereal body while still on earth. The fear that Mordecai instilled upon the provincial officials was due to the overwhelming splendor of his spiritual garment, not to the authority of King Ahasuerus, who had elevated Mordecai.

The full verse in Esther 8 reads: *Mordecai left the king's presence* בלבוש מלכות (*bi-lvush malkhut*), *in a royal garment, of blue and white, with a magnificent crown of gold and a cloak of fine linen and purple. And the city of Shushan cheered and rejoiced.* The full verse in Esther 9 reads: *All the officials of the provinces—the satraps, the governors, and the king's stewards—showed deference to the Jews, because the fear of Mordecai had fallen upon them.*

193. **within it the righteous are clothed as they were in this world...** The ethereal body resembles the physical body that a person had while on earth. See above, note 151; pp. 30–31, n. 78.

On the crowns of the righteous in the afterlife, see BT *Berakhot* 17a: "A pearl in the mouth of Rav: 'In the world that is coming, there is no eating or drinking or procreation or business or jealousy or hatred or competition; rather, the righteous sit with their crowns on their heads, basking in the radiance of *Shekhinah*.'" See also BT *Megillah* 15b (and *Sanhedrin* 111b), in the name of Rabbi Ḥanina: "In the time to come, the blessed Holy One will be a crown upon the head of every single righteous person."

194. **When Israel received the Torah...** At Mount Sinai, the people of Israel were adorned with spiritual garments resembling ethereal bodies; but once they worshiped the Golden Calf, they were stripped of these.

See *Tanḥuma* (Buber), *Shelaḥ*, add. 1: "'You came to Mount Sinai, and I Myself descended and spoke with you along with thousands of thousands and myriads of myriads of angels, whom I brought down for your sake. I entrusted each and every Israelite with two angels.' Rabbi Yoḥanan said, 'One [angel] girded [each Israelite] with his weapon, and one placed a crown upon [each Israelite's] head.'... Rabbi Simoi said, 'He clothed them with [His] royal purple cloak....' Rabbi Shim'on son of Yoḥai said, 'He adorned them with weapons engraved with the Ineffable Name [*YHVH*]; and as long

"So, too, of Joshua the high priest is written *'Take the filthy garments off him!'* and then, *and they clothed him in garments* (Zechariah 3:4–5)—garments of that world. From here, previous words. From here we learn that as long as the body of this world endures in the grave, the spirit is not clothed in the garment of that world, as is written: *They took the filthy garments off him*, first, and afterward *they clothed him in garments.*[195]

"*As the angel of YHVH remained standing* (Zechariah 3:5). What is meant by *standing*? Well, this is the crown called *angel of YHVH*, who stands upon the head of the righteous; this is *standing—standing* upon the head, above, after they have been clothed in a splendid garment.[196]

as they possessed these, no evil could touch them—neither the Angel of Death nor anything else. As soon as they sinned [with the Golden Calf], Moses said to them: *Now take off your ornaments, and I will know what I should do with you* (Exodus 33:5). At that moment, *The people heard this evil word, and they mourned, [and no one put on his ornaments]* (ibid., 4). What is written? *The Children of Israel stripped themselves of their ornaments* (ibid., 6).'" See above, note 27.

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195. **So, too, of Joshua the high priest...** The context (Zechariah 3:1–7) reads: *He showed me Joshua the high priest, standing before the angel of YHVH,* והשטן (*ve-ha-satan*), *and the Accuser* [or: *and Satan*], *standing at his right to accuse him. YHVH said to the Accuser, "May YHVH rebuke you, O Accuser; may YHVH, who has chosen Jerusalem, rebuke you! Is not this a brand plucked from the fire?" Now Joshua was clothed in filthy garments when he stood before the angel. [The angel] spoke up and said to his attendants, "Take the filthy garments off him!" And he said to him, "See, I have removed your guilt from you, and you shall be clothed in robes." Then I gave the order: "Let a pure diadem be placed on his head." And they placed the pure diadem on his head and clothed him in garments, as the angel of YHVH remained standing* [or: *stood by*]. *The angel of YHVH solemnly advised Joshua, saying, "Thus says YHVH of Hosts: If you walk in My paths and keep My charge, then you will govern My house and guard My courts, and I will let you move about among these standing here."* The conclusion implies that Joshua will be rendered fit to associate with the heavenly beings. On this passage, see *Zohar* 1:113a; 3:174b, 185b–186a, 214a.

As understood by the spiritual messenger, Joshua the high priest is apparently already in the Garden of Eden. Joshua's *filthy garments* are his physical body (decomposing in the grave), whereas his new garments are the ethereal body "of that world," namely the world beyond.

The phrase "previous words (or matters)" apparently refers to the discussion about closing the eyes of the departed. Once the vision of this world is removed, the soul can proceed to the vision of the world beyond. See above at notes 185–89.

On the need for the physical body to decompose before the spirit is clothed in an ethereal body, cf. BT *Shabbat* 152b–153a: "For all twelve months [after death], one's body endures and his soul ascends and descends; after twelve months, the body ceases to exist and the soul ascends and never again descends." See also *Vayiqra Rabbah* 18:1.

196. ***As the angel of YHVH remained standing...*** The title *angel of YHVH* alludes to *Shekhinah*, "who stands upon the head of the righteous."

Cf. BT *Berakhot* 17a (quoted above, note 193): "In the world that is coming... the righteous sit with their crowns on their heads, basking in the radiance of *Shekhinah*." See also BT *Megillah* 15b (quoted in the same note): "In the time to come, the blessed Holy

"Two bodies together cannot endure. As long as this one exists, the spirit cannot receive another. When this one passes away, the other is instantly ready, surely! This one exits and that one enters. Just like the good impulse and the evil impulse in this world—the blessed Holy One does not want both of them enduring together."[197]

He said to him, "I am astonished by what is written: *and Satan standing at his right to accuse him* (Zechariah 3:1). If this is the case with Joshua son of Jehozadak, then all the more so with other inhabitants of the world!"[198]

He replied, "O holy, pious one! How hidden and concealed are these matters!"

He said, "Even though the Companions comprehend matters of that world, they cannot comprehend these mysteries. For once a person is in that world, what benefit is there for Satan to accuse him? Isn't he satisfied that he has removed his soul and killed him?"[199]

He replied, "O holy, pious one, happy is your share! Come and see: Satan's only desire is to prevent that righteous one from being clothed in a pure, holy garment. As soon as he sees his garment being thrust away and considered worthless, he accuses him. Why? Because if he is clothed in that splendid garment, instantly the filthy garment and Satan's product will be nullified and eliminated from the world.[200]

"Furthermore, as long as he is not clothed, the spirit visits his filthy body, which pleases Satan. As soon as he is clothed [170a] in that splendid garment, this body is nullified—all memory of it vanishing forever.[201]

"Now, you might say that we visit the cemetery at the beginning of each night. Well, this is not for the body, but rather *nafsha*, the soul, moves naked as

One will be a crown upon the head of every single righteous person." On *Shekhinah* as an angel, see above, note 112.

197. **Two bodies together cannot endure...** As long as the corpse has not decomposed, the spirit cannot attain an ethereal body. Similarly, in this world, a person's good and evil impulses each seek to dominate him and to displace the opposite impulse. On the sentence "As long as this one exists...," cf. *Zohar* 3:88b (Vol. 8, pp. 57–58, n. 8).

198. **I am astonished...** Rabbi Shim'on is shocked by the reference to Satan in this verse. If someone as virtuous as Joshua the high priest is vulnerable to Satan even in the afterlife, then what hope is there for normal people? See *Zohar* 3:214a. For the context in Zechariah, see above, note 195.

199. **once a person is in that world...** Once a person has died and reached the world beyond.

200. **Satan's only desire...** The spiritual messenger explains that when a virtuous person (such as Joshua the high priest) dies and his earthly body (or garment) is "thrust away" in the grave, Satan "accuses him," to prevent the spirit "from being clothed in a pure holy garment," namely an ethereal body. Satan feels attached to the flesh, which is his product (as explained below), and which is eliminated once the spirit is clothed in an ethereal body.

201. **as long as he is not clothed...** As long as the spirit is not clothed in an ethereal body, it visits the corpse in the grave.

long as the flesh endures; and *ruḥa*, the spirit, visits her—and *nafsha* visits the body. But now, the visit is to *nafsha*, subsiding and absorbed gently within the bones. Therefore, at the beginning of each night, visit of *ruḥa* to *nafsha*—not for the flesh.[202]

"O holy, pious one! Come and I will reveal to you a sealed matter. The structure of the human body is as follows: *ruḥa*, spirit, from the Holy Spirit; *nishmeta*, soul-breath, from within the Tree of Life. As soon as the Holy Spirit provides power, immediately Her chariots provide theirs. Their power is bones and members—all from their side, arrayed one upon the other.[203]

202. **we visit the cemetery at the beginning of each night...** The spiritual messenger—who is *ruḥa*, "a spirit"—explains to Rabbi Shim'on why spirits continue to visit their graves, even after the flesh has decomposed. Before such decomposition, *ruḥa* visits *nafsha* (the soul), which in turn visits the body; "now," after decomposition, *ruḥa* continues to visit *nafsha*—or that aspect of *nafsha* that is absorbed within the bones.

On *ruḥa* visiting the grave, see above, note 128. On *nafsha* remaining in the grave with the bones, see *Zohar* 1:81a (*ST*); 2:142a. Cf. the expression "breath of bones," above at note 180; and see also *Sefer Ḥasidim* (ed. Margaliot, par. 452.

203. **The structure of the human body...** The spiritual messenger describes to Rabbi Shim'on the origin of the spiritual and physical components of the human being. *Ruḥa* (spirit) derives from *Shekhinah*, who is known as the Holy Spirit. *Nishmeta* (soul, or soul-breath) derives from *Tif'eret*, symbolized by the Tree of Life. The angelic chariots of *Shekhinah* generate the bones and members (or limbs) of the body. The phrase "from their side" means "from the side of the chariots."

The three aspects of the soul are called in Hebrew *nefesh* (soul), *ruaḥ* (spirit), and *neshamah* (soul, or soul-breath), and in Aramaic *nafsha*, *ruḥa*, and *nishmeta*, respectively. Kabbalistic literature offers various (and differing) descriptions of their origin. Here, the spiritual messenger does not mention the origin of *nafsha*.

On *neshamah* as issuing from *Tif'eret*, and *ruaḥ* from *Shekhinah*, see *Zohar* 1:81a–b (*ST*); 2:99b. On the three aspects of soul, see also *Zohar* 1:62a, 83a–b, 205b–206a, 224b–225a; 2:95a–b, 141b–142b, 182a; 3:16a, 24b–25a, 70b–71a, 91b; *ZḤ* 6d (*MhN*); Tishby, *Wisdom of the Zohar*, 2:684–722, 761–64. Cf. *Bereshit Rabbah* 14:9; *Devarim Rabbah* 2:37. On the association of bones with heavenly chariots, see *Zohar* 2:70b (*RR*), 76a.

"Members" renders שייפין (*shaiphin*)—singular, שייפא (*shaipha*)—a frequent Zoharic neologism that may be based playfully on the Talmudic description על איבריה לשפא (*al eivreih la-shappa*), "His arm [or: limb] entered the casket" (BT *Sotah* 7b). Or, the Zoharic sense of *shaipha* may derive from BT *Ḥullin* 42b: "This joint of the thighbone דשף (*de-shaph*), that slipped [i.e., was dislocated], from its place [i.e., out of its socket]." Below (at note 208), the *Zohar* draws on this latter Talmudic line. Note also the expression in Job 33:21: ושפו עצמותיו (*Ve-shuppu atsmotav*), *And his bones are rubbed away*. This verse is discussed below (at notes 207–8).

See *Arukh*, s.v. *shaph*; Rashi, *Sotah* 7b, s.v. *la-shappa*; idem on Job 33:21, citing *Ḥullin* 42b; Scholem, *Kabbalah*, 227; Sokoloff, *A Dictionary of Jewish Babylonian Aramaic*, s.v. *shappa*, *shphph*.

"The Other Side provides flesh; from its side comes flesh and nothing else. Its chariots provide all those sinews and veins conveying blood to the flesh.[204]

"After these provide, the heavens provide their powers. And what are they? Skin, stretched over all, corresponding to their pattern. Afterward, heaven and earth join as one—providing fire, water, air, and earth, to protect all of these, covering all.[205]

"Afterward, each one takes the portion that it provided, which is nullified. As for the Holy Spirit and Her chariots: the Holy Spirit—Her *ruḥa*, spirit, endures; and *nishmeta*, the soul, ascends. The chariots of the Holy Spirit—their bones endure. Therefore the essence of the body is the bones, and so it is written *He will invigorate your bones* (Isaiah 58:11), which is not written of the flesh.[206]

"As long as the flesh of the Other Side endures abidingly, Satan is poised to accuse. Once the flesh is eliminated, he is powerless to attack, since he has nothing on which to base himself. Thus it is written *His flesh wastes away from sight, and his bones are rubbed away—they can no longer be seen* (Job 33:21). [*From sight*]—from the sight of Satan, poised to accuse, but he cannot because *his flesh wastes away.*[207]

204. **The Other Side provides flesh . . .** On the *Zohar*'s various (and differing) evaluations of "flesh" and the physical body, see Tishby, *Wisdom of the Zohar,* 2:764–67.

205. **the heavens provide their powers . . .** The heavens, stretching over the earth, provide the skin, stretching over the human body. The four elements (fire, water, earth, and air) protect and sustain "all of these," namely all the components of the human body. On the association of skin with the heavens, see *Zohar* 2:70b (*RR*), 76a.

206. **Afterward, each one takes the portion . . .** When a person dies, the components of his body return to their source and disintegrate. However, *ruḥa* (the spirit), deriving from *Shekhinah* (who is the Holy Spirit), endures in the Garden of Eden; and *nishmeta* (the soul), deriving from *Tif'eret*, ascends to the celestial Garden of Eden.

The bones, which also derive from *Shekhinah*, endure much longer than the rest of the body. According to rabbinic tradition, one particular bone at the base of the spine is indestructible. This bone, shaped like an almond, is called לוז (*luz*), "almond," and from it God will one day resurrect decomposed bodies. See below, p. 551, n. 149.

"The essence" renders חשיבו (*ḥashivu*), "significance." The full verse in Isaiah reads: *YHVH will guide you always; He will satisfy* נפשך (*nafshekha*), *your thirst* [or: *soul*], בצחצחות (*be-tsaḥtsaḥot*), *in parched regions, and invigorate your bones. You will be like a well-watered garden, like a spring whose waters do not fail.* The simple meaning of the rare word צחצחות (*tsaḥtsaḥot*) is *parched places* (which could fit the context), but the *Zohar* often construes it as "radiancies," based on the root צחח (*tsḥḥ*), "to gleam."

207. **As long as the flesh . . .** As long as the body has not decomposed, Satan (or the Other Side) is empowered to accuse, since he is linked with the flesh, which derives from him.

The verse in Job, describing someone mortally ill, reads: *His flesh wastes away from sight* [or: *till it cannot be seen*], ושפו עצמותיו לא ראו (*ve-shuppu atsmotav lo ru'u*), *and his bones are rubbed away—they can no longer be seen* [or: *and his bones are laid bare—they cannot be looked upon*; or: *and his bones are*

"ושפו עצמותיו (*Ve-shuppu atsmotav*), *And his bones are rubbed away; they can no longer be seen*—they cannot be seen by him, for he has no share in them. Even though every single one שף (*shaph*), has slipped, from its place, he makes no claim against them and does not stand to accuse them. For once the flesh is consumed, he does not demand judgment nor stand to accuse, nor does he mention that person regarding anything in the world."[208]

Rabbi Shim'on said, "Now I perceive matters perfectly. Surely it is fitting for him to accuse."[209]

He said to him, "Rabbi Shim'on, gird your weapon and prepare yourself! If you wish to comprehend the matters that you began, or to ask about these matters, speak!"[210]

He said, "Certainly! Look, I know that my wife has passed away; she didn't know about me, whereas the Companions know. Women—why are they light-minded?"[211]

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rubbed away, out of sight; or: *and his bones, once unseen, are laid bare*]. Here, the first half of the verse—*His flesh wastes away from sight*—implies that once the *flesh wastes away from* the *sight* of Satan, he is powerless to accuse.

Satan's accusations lead to punishment in the grave, known as *ḥibbut ha-qever* (beating in the grave). See 3 Enoch 28:10; *Ḥibbut ha-Qever*, ed. Higger, 258–61; *Beit ha-Midrash*, 1:150–52; 5:49; *Sefer Ḥasidim*, ed. Margaliot, par. 30; *Zohar* 1:185a, 225a; 2:141b, 151a, 199b, 211b; 3:53a, 126b.

On the soul's being punished until the body decomposes, see *Zohar* 2:151a, 214b. Cf. M *Sanhedrin* 6:6; Rashi on *Sanhedrin* 46a, s.v. *nit'akkel ha-basar*; Vol. 5, p. 380, n. 542.

208. **ושפו עצמותיו (*Ve-shuppu atsmotav*), *And his bones are rubbed away*...** The verb *shuppu* (*are rubbed away*) is here explained based on the related root שפף (*shphph*) or שוף (*shuph*), "to slip, be dislodged." Once the flesh is consumed and the bones separate from each another, Satan can no longer accuse. The wording "even though..." may mean "even though the bones (which are the holy essence of the body) have slipped from their places and lost their holiness, Satan is still powerless to accuse them." See *Or Yaqar*.

On the bones as "the essence of the body," see above, note 206. The expression "שף (*shaph*), has slipped, from its place" derives from BT *Ḥullin* 42b (quoted above, note 203): "This joint of the thighbone דשף (*de-shaph*), that slipped [i.e., was dislocated], from its place [i.e., out of its socket]." Cf. *Zohar* 1:110a (*ST*).

209. **it is fitting for him to accuse** That is, for Satan to accuse, as long as the flesh has not been consumed.

210. **Rabbi Shim'on, gird your weapon...** The spiritual messenger urges Rabbi Shim-'on to sharpen his mind if he wishes to probe more deeply.

The phrase "the matters that you began" refers to the description of the Heavenly Temple. See above at notes 72–135. On the "battle" of Torah, see below, p. 265, n. 61.

211. **my wife has passed away...** Whereas the Companions are fully aware of Rabbi Shim'on's unique status, his wife was not. On Rabbi Shim'on's status, see above, p. 27, n. 68.

The expression "are they light-minded" renders דעתייהו קלה (*da'taihu qallah*). In rabbinic literature, the statement "Women are light-minded" means that they are easily swayed, inconstant, highly emotional, or of unstable temperament. See BT *Shabbat* 33b, *Qiddushin* 80b; *Tanḥuma, Vayera* 22; *Zohar* 2:218a.

He replied, "דעתא (*Da'ta*), Mind, proceeds on six rungs, each one taking its share; what remains is קל (*qal*), light, yet precious. Concerning this matter, do not ask; for I know that you didn't ask about your wife, but rather about what is written: *See, YHVH rides on* עב קל (*av qal*), *a swift cloud* (Isaiah 19:1). That *av qal, swift cloud,* is called דעת (*Da'at*) of that כלה (*Kallah*), Bride, Awe of *YHVH*—poised in the middle, like supernal *Da'at*, but called *qal*, light.[212]

"Yes, I know what your question is. But begin to gird your weapon and tie your knot, for it is time to reveal what you began.... the fashioning upon the breadth of Temple, the hall of the courtyard, within. In this courtyard are twelve entrances, according to the number of the tribes of Israel. On one entrance is written Reuben, on another is written Simeon, and similarly all the tribes of Israel are inscribed on those entrances. When they ascend to appear before the Master of the Universe, if the one entering the opening marked Reuben is from the tribe of Reuben, the openings accept him; if not, they spew him out. And so with all of them, for the openings accept only one who is from the tribe marked on them. Thereby, every single one is engraved and identified.[213]

"Three hundred and sixty-five pillars of glowing light stand on each of those four sides. All these pillars are called Living Pillars, for their light does not [170b] subside in one place; all of them—some ascend and some descend, making room for one another. Those ascending strike each other, playing a melody, and similarly, those descending.[214]

212. **דעתא (*Da'ta*), Mind, proceeds on six rungs...** *Da'ta* (Hebrew *Da'at*), "Mind" (or "Knowledge"), refers to the Divine Mind, pictured as the synthesis of *Ḥokhmah* and *Binah*. The spiritual messenger describes how this potency proceeds through the six sefirotic rungs from *Ḥesed* through *Yesod*, each of whom absorbs some of it. What remains for *Shekhinah*, the final rung, is "קל (*qal*), light, yet precious."

The messenger understands that Rabbi Shim'on wasn't asking about his own wife, but rather about the Divine Wife (*Shekhinah*), Bride of *YHVH*. Her element of *Da'at*, which is *qal* (light), is pictured as עב קל (*av qal*), *a swift cloud.* She is situated "in the middle," between right and left, just as *Da'at* is situated between *Ḥokhmah* and *Binah*.

The messenger plays on the term כלה (*kallah*), "bride," and קל (*qal*), "light." Another of *Shekhinah*'s many designations is "Awe of *YHVH*." The full verse in Isaiah reads: *An utterance concerning Egypt: See, YHVH rides on a swift cloud and He is coming to Egypt. The godlings* [or: *idols*] *of Egypt will tremble before Him, and the heart of Egypt melt within it.*

213. **gird your weapon...** Sharpen your mind to comprehend further the design of the Heavenly Temple. See above, note 210.

Each of the twelve entrances to the Temple courtyard is inscribed with the name of one of the twelve tribes of Israel. When a soul comes to appear before God in the Temple, she must enter the appropriate opening.

On the twelve entrances, cf. *Zohar* 1:92a; 2:128b. See also *Zohar* 2:251a (*Heikh*), according to which a synagogue should have twelve windows, corresponding to the twelve windows in the heavenly synagogue. See Joseph Caro, *Shulḥan Arukh, Oraḥ Ḥayyim* 90:4; Abraham Gombiner, *Magen Avraham*, ad loc.

214. **Three hundred and sixty-five pillars...** On each of the four sides of the

"Those ascending, playing a melody—what melody do they play? An orphaned song: *A psalm. Sing to YHVH a new song, for He has worked wonders*... (Psalms 98:1). *A new song*—now, is there such a thing as an ancient song? However, a *song* that until now the holy angels did not offer in praise; for it is new, and may it be new. Why is it new? Because the one who renews his youth offers it in praise.[215]

"The Head of the Academy said as follows: 'This one is called *new* and he is *new*, because he cleaves to the sun inseparably—as opposed to the Other Side, who contains nothing new, of whom is written *There is nothing new* (Ecclesiastes 1:9); he is old, withered, and never rejuvenated.'[216]

Temple courtyard, corresponding to the days of the solar year.

On the pillars ascending and descending and generating a melody, cf. [Moses de León?], *Seder Gan Eden* 272 (132). According to an earlier description, there are three hundred and fifty pillars on the south side of the Temple. See above at note 124.

124

215. **An orphaned song . . .** That is, whose author is anonymous.

The newness of this psalm refers to the fact that the angels have not yet sung it, and also to the identity of one particular angel who chants it now, namely the chief angel, Metatron, who is designated as "the one who renews his youth."

On Psalm 98 as "orphaned," see BT *Avodah Zarah* 24b, which explores the account of the Ark of the Covenant in 1 Samuel. The Ark had been captured by the Philistines in battle, but God miraculously punished the enemy by breaking the idol of its god Dagon and striking the population with a plague. Consequently, the suffering Philistines send the Ark back on a wagon drawn by two milch cows, who miraculously head straight to Israelite territory as if they knew the way, as described in 1 Samuel 6:12: *The cows went straight on the way, on the way to Beth Shemesh; on a single road they went, lowing as they went, and veering neither right nor left.* The Talmudic discussion focuses on the opening of this verse: וישרנה הפרות (*Va-yisharnah ha-parot*), *The cows went straight.* "What is the meaning of *va-yisharnah*? Rabbi Yoḥanan said in the name of Rabbi Me'ir, 'They sang שירה (*shirah*), a song.'... Which song did they sing?... Rabbi Shim'on son of Lakish said, 'The orphaned psalm: *A psalm. Sing to YHVH a new song, for He has worked wonders. His right hand has won Him victory, and His holy arm.*'"

According to Rabbi Shim'on (in *Zohar* 2:137b–138a), the heavenly *ḥayyot* (living beings) chant this same psalm while carrying the divine Throne. Here, though, the spiritual messenger informs Rabbi Shim'on that "until now, holy angels did not offer [it] in praise."

On Psalm 98, see also *Bereshit Rabbah* 54:4; *Tosafot*, *Avodah Zarah* 24b, s.v. *mizmora yatma*; *Zohar* 1:123a–124a; 3:201a; Moses de León, *Sefer ha-Rimmon*, 122. On the newness of this psalm, see *Zohar* 2:138a. On Metatron as נער (*na'ar*), "youth, lad, (heavenly) servant," see above, pp. 5–6, n. 12.

216. **This one is called *new*...** Metatron, the Eternal Youth, is fittingly called *new*. Being closely linked with *Shekhinah* (symbolized by the cyclically renewing Moon), he—along with Her—"cleaves to the sun" (which symbolizes *Tif'eret*). Conversely, the demonic Other Side is old and withered.

On Satan (or the evil impulse) as old (based on the image in Ecclesiastes 4:13: *an old and foolish king*), see *Avot de-Rabbi Natan* A, 16; *Qohelet Rabbah* on 4:13; *Midrash Tehillim* 9:5; *Zohar* 1:110b (*MhN*), 179a–b; 2:33b, 181a, 238a. On the contrast between the youthfulness of Metatron (or *Shekhinah*) and the agedness of the Other Side, see *Zohar* 2:238a. On the relation between (or iden-

"The Head of the Academy opened again, 'Sarah was rejuvenated with delight, as caused by her rung, for it is written: *After I have withered,* היתה לי עדנה (*hayetah li ednah*), *I have had delight* (Genesis 18:12). What is meant by *ednah*? A flow of supernal עדן (*eden*), Eden. And since it was conveyed to her from the aspect of the Feminine, it is written עדנה (*ednah*), with a ה (*he*). So it is written היתה (*hayetah*) and not היה (*hayah*).[217]

"'*And my lord is old* (Genesis 18:12). Now, even though he was old, was he incapable of having children? Rather, to belittle herself for having clung to that old fool who is never rejuvenated and cannot have offspring—for if he did have offspring, the world would be obliterated. Therefore, the blessed Holy One repeated: *Why is it that Sarah laughed,* [*saying, "Shall I really give birth, when I am so old"*] (ibid., 13).[218]

tification of) Metatron and *Shekhinah*, see above, pp. 5–6, n. 12.

The full verse in Ecclesiastes 1 reads: *That which was is that which will be, and that which was done is that which will be done, and there is nothing new under the sun.*

217. **Sarah was rejuvenated with delight...** When she became miraculously fertile at the age of ninety, her rejuvenation was stimulated by "her rung," *Shekhinah*. The term עדנה (*ednah*), *delight*, alludes to עדן (*eden*), "Eden," symbolizing *Ḥokhmah*, the source of the flow of emanation. The final letter of עדנה (*ednah*)—ה (*he*)—is a feminine marker, symbolizing the Divine Feminine, *Shekhinah*. The feminine aspect of this miracle is underscored by the feminine wording היתה לי (*hayetah li*), *I have had* [literally: *there was to me*], rather than the masculine form היה לי (*hayah li*).

The verse from Genesis records Sarah's reaction to the divine prediction that she will bear a son at age ninety: *Sarah laughed inwardly, saying, "After being withered, am I to have delight, with my husband so old* [literally: *and my lord is old*]*?"* Here, apparently, the Head of the Academy construes Sarah's rhetorical question as a declarative statement: *After I have withered, I have had delight!*

See BT *Bava Metsi'a* 87a: "*After I have withered, I have had ednah, delight!* Rav Ḥisda said, 'After the flesh had withered and wrinkles multiplied, the flesh נתעדן (*nitadden*), was rejuvenated [or: became tender], the wrinkles were smoothed out, and beauty returned to its site.'" Cf. *Bereshit Rabbah* 48:17; *Zohar* 1:187b.

218. ***And my lord is old...*** The Head of the Academy wonders why Sarah would say *and my lord is old*, since the fact that Abraham was old does not preclude fathering children. (According to Genesis 25:1–2, Abraham later had six children with Keturah.) He explains that actually Sarah wasn't referring to Abraham, but rather to the Other Side, who is old and impotent. She was belittling herself, admitting that she had clung to the Other Side, making him *my lord*, and therefore she had not given birth. (On the Other Side as an old fool, see above, note 216, quoting Ecclesiastes 4:13: *an old and foolish king.*)

The following verse confirms that Sarah was not describing Abraham as *old*, but was implicating herself. It reads in full: *YHVH said to Abraham, "Why is it that Sarah laughed, saying, 'Shall I really give birth, when I am so old* [literally: *and I am old*]*?'"*

According to a midrashic interpretation, when God repeated to Abraham what Sarah had said, He changed her statement *and my lord is old* (referring to Abraham) to *and I am old* (referring to Sarah herself), in order to maintain marital harmony. See *Sifrei*, Numbers 42; JT *Pe'ah* 1:1, 16a; *Bereshit Rabbah* 48:18 *Vayiqra Rabbah* 9:9; BT *Bava Metsi'a*

"'Now, you might say, "But look at what is written: *Abraham was old,* בא בימים (*ba ba-yamim*), *coming into days* (Genesis 24:1)!" Well, *coming into days*—into those supernal days, who renew their youth like an eagle.'[219]

"So, this melody is a melody of that *new* one. *Has won Him victory*—whom? That *new* one—for whom the right hand of the supernal King and His arm have *won victory.*[220]

"Similarly, those descending play and chant another orphaned song. What is it? *A psalm of thanksgiving* (Psalms 100:1), which is also orphaned.[221]

87a, *Yevamot* 65b; *Tanḥuma, Tsav* 7, *Shofetim* 18; *Tanḥuma* (Buber), *Tsav* 10; *Pesiqta Rabbati*, add. 3, 199b; *Kallah Rabbati* 9:1; *Derekh Erets, Pereq ha-Shalom* 6; *Bemidbar Rabbah* 11:7; *Midrash Aggadah*, Genesis 18:13; *Da'at Zeqenim mi-Ba'alei ha-Tosafot*, Genesis 18:13.

The theme of demonic impotence derives in part from BT *Bava Batra* 74b, in the name of Rav: "Everything that the blessed Holy One created in His world, He created male and female. Even *Leviathan the elusive snake* and *Leviathan the writhing snake* (Isaiah 27:1) He created male and female—and if they mated with another, they would destroy the entire world. What did the blessed Holy One do? He castrated the male and killed the female, salting her for [the feast of] the righteous in the world to come."

See Isaac ben Jacob ha-Kohen, *Ma'amar al ha-Atsilut ha-Semalit*, 262–63; *Zohar* 1:34b, 46b; 2:34b (Vol. 4, pp. 150–51, n. 45), 103a, 108b–109a, 112a. In the *Zohar*, the theme of impotence may allude to Christian celibacy and the monastic ideal, to which the *Zohar* is absolutely opposed. See Liebes, *Studies in the Zohar*, 149, and 234, n. 47.

219. ***Abraham was old,* בא בימים (*ba ba-yamim*), *coming into days*...** Here, obviously, Scripture does describe Abraham as old; but in this case, old age is a positive quality, as demonstrated by the phrase *ba ba-yamim*. This idiom is normally understood as "advanced in days [or: years]," but here the Head of the Academy interprets it hyperliterally: Abraham had attained and entered the cosmic days, namely the six (or seven) *sefirot* from *Ḥesed* to *Yesod* (or to *Shekhinah*).

The clause "who renew their youth like an eagle" is based on Psalms 103:5: *Your youth is renewed like the eagle's.* This verse alludes to the popular ancient belief that the eagle regains its youth when it molts or in old age. See Isaiah 40:31, and David Kimḥi, ad loc. Cf. the legend of the phoenix, the mythological bird who dies in a self-created fire every five-hundred-to-over-a-thousand years, burning into a pile of ashes, out of which a phoenix chick is born. See Vol. 7, p. 540, n. 567; below, p. 528, n. 82.

The full verse in Genesis reads: *Abraham was old,* בא בימים (*ba ba-yamim*), *coming into days, and YHVH had blessed Abraham in everything.* On the hyperliteral reading of *ba ba-yamim*, see *Zohar* 1:103a, 126a (*MhN*), 129a–b, 142a, 224a.

220. **So, this melody...** After quoting the Head of the Academy, the spiritual messenger resumes his description of the pillars in the courtyard of the Heavenly Temple. (See above at notes 214–15).

The melody generated by the ascending pillars is a melody of Metatron, "that *new* one," for whom God's *right hand* and *holy arm* have *won victory*. The full verse reads: *A psalm. Sing to YHVH a new song, for He has worked wonders. His right hand has won Him victory, and His holy arm.*

221. **Similarly, those descending...** The descending pillars chant another "orphaned" (i.e., anonymous) psalm.

On the phrase "orphaned song," see above, note 215. On the question of whether Psalm 100 is also "orphaned," see *Tosafot, Avodah Zarah* 24b, s.v. *mizmora yatma*; *Nitsotsei Orot.*

"Their light appears as one, and as they revolve five colors of light appear in every single pillar. These pillars are all hollow inside, and as they ascend and descend, flames of fire shoot forth, like calyx and blossom.[222]

"Above every single pillar are three apples, in which three colors collide: red, green, and white. In every single color flash protruding letters of flames of green fire, never subsiding, comprehended by no one.[223]

"Four wheels arranged in design in every single pillar—in those wheels are great wonders. As they revolve, they emit bells of gold and precious stones, which are immediately absorbed back within, not falling to the ground. When those bells of gold and precious stones emerge, through the revolving of the wheels is heard a voice, saying, *This is the heritage of the servants of YHVH, and their triumph through Me—declares YHVH* (Isaiah 54:17).[224]

"Two lions in every single wheel—one lion on this side, one on the other, all of green fire. In the whirl of revolving wheels, these embrace one another; and all move in a whirl, clinging to each other. When the pillars ascend, the lions roar at one another; and apples fly through the air, ascending on high—colliding with each other in the air, then returning to their places and from there falling. The lions stretch their paws to snatch them, but they rise on their own. 127

"O holy, pious one! Who has seen the skilled artistry by which the blessed Holy One fashioned these pillars?

"At midday, two eagles emerge in every single wheel—from where they emerge is not known—and they settle upon the heads of these lions. Then the pillars and wheels subside, standing in their position; and the apples fall onto the mouths of the eagles, who receive them, and immediately [the apples] fly from mouth to mouth, flitting between them, then returning to their place, which is not known. An hour-and-a-half later, the eagles raise their voice and chant an enticing melody and are hidden away—where, is not known.[225]

222. **calyx and blossom** The phrase derives from the biblical description of the lampstand in the Tabernacle. See Exodus 25:33, and *Targum Onqelos*, ad loc.; above, note 98.

223. **three apples...** The apple includes three colors: the white pulp, the red skin, and the green stem (or leaves). These symbolize respectively *Ḥesed*, *Gevurah*, and *Tif'eret*. See below, p. 761, nn. 14–15. On protruding and flashing letters, see above, note 83.

224. **bells of gold...** The phrase appears in Exodus 28:33, describing the robe worn by Aaron the high priest: *You shall make on its hem pomegranates of blue and purple and crimson, on its hem all around, and bells of gold within them all around. Targum Onqelos* translates פעמני זהב (*fa'amonei zahav*), *bells of gold*, as זגין דדהבא (*zaggin de-dahba*), which is adopted here by the *Zohar*. See *Zohar* 2:95a, 192b; 3:209a.

The full verse in Isaiah reads: *No weapon formed against you will succeed, and every tongue that rises against you in judgment, you will condemn. This is the heritage of the servants of YHVH, and their triumph through Me—declares YHVH.*

225. **An hour-and-a-half later...** On this period of time, see above, note 146.

On the phrase נגונא תאיבא (*nigguna te'iva*),

"Around those pillars are lattices designed of red fire, white light, and strands of gold, circling all around on every side—and a spring of water, [171a] as is said: *On that day, fresh water shall flow from Jerusalem, half of it to the Eastern Sea and half to the Western Sea* (Zechariah 14:8).[226]

"Here the Head of the Academy explained this verse inside and outside. While he was explaining it—O holy one, O holy one!—a child's voice was aroused outside. This was the child who studied and presented his learning in the presence of a pillar of the world—the son of Rabbi Yehudah, whom you raised. He was being held for judgment, and his voice was roused by this verse. He said, 'How can waters below ascend higher—to a place that is higher by several rungs? And what need is there for those waters? And how can a place from which all springs and streams issue—those springs and streams flowing ceaselessly—be saturated from a parched place? Who has ever seen a dug-out pit providing water to a flowing spring? Can Jerusalem provide water *to the Primordial Sea*, the place from which all waters of the world issue and flow?'[227]

"an enticing melody," cf. *ZḤ* 5d (*MhN*), which describes God as creating שירים תאבים (*shirim te'evim*), "desirous songs," for His praise at the beginning of Creation. In the same passage, the opening word of the Torah—בראשית (*be-reshit*), *In the beginning*—is turned into an anagram: שיר תאב (*shir ta'ev*), "desiring [to chant] song." See *Midrash Mei ha-Shiloaḥ*, quoted in Isaac Onkeneira, *Ayummah ka-Nidgalot*, 6a (and in Kasher, *Torah Shelemah*, Genesis 1:1, n. 82). Cf. *TZ* 10, 24b.

226. **lattices...** שבכין (*Sevakhin*), "Latticework, meshwork," deriving from the description of Solomon's Temple, which mentions שבכים (*sevakhim*), "meshwork," surrounding the capitals of the two columns in the Temple. See 1 Kings 7:17; above, note 99.

The verse from Zechariah reads: *On that day, fresh water shall flow from Jerusalem, half of it to* הים הקדמוני (*ha-Yam ha-Qadmoni*), *the Eastern Sea* [literally: *the Forward Sea*], *and half to* הים האחרון (*ha-Yam ha-Aḥaron*), *the Western Sea* [literally: *the Rear*, or *Behind, Sea*]. The geographic orientation of the biblical authors (and all ancient western Semites) was not toward the north, as in modern cartography, but toward the east, where the sun rises. So "east" is also called קדם (*qedem*), "forward," and "west" is called אחור (*aḥor*), "behind." See Tigay, *Deuteronomy*, 115. On the verse from Zechariah, cf. above, note 97.

227. **explained this verse inside and outside...** Both inside and outside the Academy. Or, according to both its deeper meaning and its simple sense.

The anonymous child, whose voice was heard outside the Academy, had studied under a great master of Torah ("a pillar of the world"): the son of Rabbi Yehudah, who had himself been taught ("raised") by Rabbi Shim'on. This child was being forcibly held outside because of a certain sin that he had committed (which is clarified below).

The child is troubled by the verse in Zechariah (see the preceding note). Here, *Jerusalem* symbolizes *Shekhinah*, who is also identified with הים האחרון (*ha-Yam ha-Aḥaron*), understood here as *the Final Sea*, referring to the last of the ten *sefirot*. The name of the other sea mentioned in the verse—הים הקדמוני (*ha-Yam ha-Qadmoni*)—is understood as *the Primordial Sea*, alluding to *Binah*, the source of all seven lower *sefirot*.

The child wonders how the waters of emanation below—within *Shekhinah* (Jerusalem)—can ascend to *Binah* (*the Primordial*

"O holy, pious one! To this voice of his, all voices of members of the Academies there listened, turning still. Consequently, the masters of Judgment could not come near him."[228]

Rabbi Shim'on wept. He said to him, "Do not weep, Holy Lamp. Happy is your share, for even children, on account of you, utter concealed secrets of Torah![229]

"Come and I will tell you what all the members of the Academy did because of that child's voice—when his voice pierced like an arrow, with all of them listening. At that moment, the Head of the Academy trembled, along with all those assembled before him. He said, 'Who are those that do not permit this son of the Living God to enter?'[230]

"Three pillars, standing before the Head of the Academy, rose and grasped him, and he entered; and all the members of the Academies gathered around him. The Head of the Academy said, 'Utter your verse, holy son!'[231]

"He replied, 'Until now I was afraid, because I'm from another academy. And when the masters of Judgment were clutching me, they told me so.'[232]

"He said to him, 'Do not fear, holy son! Here you will be among us seven days, and you will bathe each day in holy dew. Afterward, you will be taken up into that Academy along with the other children here.'[233]

Sea). Why would *Binah*, the source of emanation, need these waters? And how could *Shekhinah*—who is dry and parched until She receives the flow from above—saturate *Binah*, who is Herself a flowing spring?

On the theme of the wonder-child, see Scholem, *Devarim be-Go*, 270–83; below, p. 245, n. 1. On a person's student being considered his child, see BT *Sanhedrin* 19b, in the name of Rabbi Yonatan: "Whoever teaches Torah to his friend's son is regarded by Scripture as if he had begotten him." See *Sifrei*, Deuteronomy 34; JT *Sanhedrin* 10:2, 28c; *Bereshit Rabbah* 41(42):3; *Vayiqra Rabbah* 11:7; BT *Sanhedrin* 99b; *Ester Rabbah, Petiḥta* 11; *Rut Rabbah, Petiḥta* 7.

On *Shekhinah* as a pit or cistern, see *Zohar* 1:60a–b, 235a. On the image of a dug-out pit and a spring, see *Zohar* 2:42b (*RM*).

228. **To this voice of his...** The spiritual messenger tells Rabbi Shim'on that everyone in the Academy of the Garden of Eden listened to the child's voice, and their rapt attention prevented the forces of Judgment outside from punishing him.

229. **Rabbi Shim'on wept...** For the child's impending punishment and his exclusion from the Academy.

On Rabbi Shim'on's title Holy Lamp, see above, p. 27, n. 68. On children displaying wisdom on account of Rabbi Shim'on, see below, p. 254, n. 26.

230. **this son of the Living God...** On the Christological element in the portrayal of the wonder-child in the *Zohar*, see below, p. 245, n. 1.

231. **Three pillars...** Three noble souls.

232. **because I'm from another academy...** Having come from an earthly academy, the child is daunted by the glorious Academy of the Garden of Eden. The forces of Judgment holding him had apparently impressed on him how unworthy he was to enter.

233. **Here you will be among us...** The Head of the Academy reassures the child that he will be purified in the Garden of Eden for seven days and will then ascend to a higher

"That child opened, saying, 'ביום ההוא (*Ba-yom ha-hu*), *On that day. Ha-hu, That*—which one is not known. But everywhere *on that day* indicates the last day. Why is it called *ha-hu, that*? Well, this is the day linking end to beginning. Beginning is called הוא (*hu*), *he*, as is said: *The Levite will serve hu, he* (Numbers 18:23)—service of the Levite is to the rung called *hu, he*. The end of all rungs is called ההוא (*ha-hu*), *that*—ה הוא (*he, hu*)—signifying end of all rungs, which is beginning, and all is one. Since it is the end, ה (*he*) is added to it.[234]

"'Jerusalem is destined to generate water and issue a flow. Here it should be said that the end of all rungs is not Jerusalem. However, surely Jerusalem and *that day* are all one. What is the difference between them? Well, when all of Jerusalem's holy rungs surround her, they are called Jerusalem. They are ranged as follows: there are surrounding rungs called courtyards, some inner and some outer. There are rungs that, when surrounding, are called chambers; there are rungs that, when surrounding, are called sanctuary and inner sanctuary. Within all these rungs is one point—*All the princess's treasure is within* (Psalms 45:14).

Academy. See below, note 247. On the image of dew, see above, notes 37, 106, 189.

234. ביום ההוא (***Ba-yom ha-hu***), ***On that day***... This opening phrase from the verse in Zechariah refers to the eschatological end of days, when God will reveal Himself to the nations in all His power and destroy the enemies of Israel. It is often called *Day of YHVH* (as in the first verse of the same chapter: Zechariah 14:1). Here, the child isolates the phrase *on that day* from its context and asks which day is being referred to.

He explains that *on that day* always alludes to *Shekhinah*, the last of the seven cosmic days (the lower seven *sefirot* beginning with *Ḥesed*). *Shekhinah* (the "end") is linked to Her Mother, *Binah*, who is the source of the entire sefirotic septet and thus called "beginning."

Being hidden and concealed, *Binah* is also called by the pronoun הוא (*hu*), *he*—implying that this *sefirah* cannot be addressed directly (in the second person) but only indirectly (in the third). According to its simple sense, the verse in Numbers reads ועבד הלוי הוא (*Ve-avad ha-Levi hu*), *The Levite, he alone, will serve* [*at the Tent of Meeting*]. Here, the child construes this as *The Levite* [symbolizing *Gevurah*] *will serve hu, he* [or: *him*, namely *Binah*].

Shekhinah, who links Herself to *Binah*, is fittingly called ההוא (*ha-hu*), *that*—which combines Her own symbolic letter, the feminine marker ה (*he*), with *Binah*'s designation הוא (*hu*). So *Shekhinah*'s name *ha-hu* combines *Binah* and Herself, beginning and end, which form one indivisible whole. The concluding sentence alludes to the fact that (*he*)—symbolizing *Shekhinah* (the "end")—is also the final letter of the Name יהוה (*YHVH*).

On the sefirotic sense of the phrase *ba-yom ha-hu, on that day*, see *Zohar* 1:233a. On the sefirotic reading of the verse in Numbers, see *Zohar* 1:154b; 2:114a, 221b; 3:178a–b, 183b; Moses de León, *Sefer ha-Rimmon*, 97. On *Binah* as *hu*, see also *Zohar* 1:67a, 156b, 157b (*ST*), 158b, 233a, 241a; Moses de León, *Sefer ha-Rimmon*, 98. (Although *Binah* is often pictured as the Divine Mother, She is also characterized as World of the Male. See Vol. 5, p. 48, n. 132.)

On the linking of beginning and end, see the description of the *sefirot* in *Sefer Yetsirah* 1:7: "Their end is embedded in their beginning, their beginning in their end." On the verse in Zechariah, see above, notes 226–27.

This point is called *ha-hu, that,* and your mnemonic is ההוא (*Ha-hu*), *That, is called Land* (Deuteronomy 3:13).[235]

"'When this day will arise, from the lattices of the courtyard will rise a flow of waters, and this flow will be from *the Primordial Sea.* Like a mother whose son is between her arms, and from the abundance of milk that he sucks, filling his mouth and swelling, he empties milk into his mother's mouth. So, *half of it to the Primordial Sea.*'"[236]

"The Head of the Academy grasped him and kissed him. He said, 'O life of this world, holy son! This is how they established it in the Heavenly Academy, and it is certainly so. *The Final Sea*—Her last rungs.'[237]

"O holy, pious one! How much joy upon joy was added by that child among the members of the Academies! Twenty-seven reasons of Torah were uttered by that child, and his father was adorned with twenty-seven crowns on that day. Happy is the share of one who succeeds in teaching his son!"[238]

235. **Jerusalem is destined to generate water...** As indicated by the verse in Zechariah: *On that day, fresh water shall flow from Jerusalem, half of it to the Eastern Sea and half to the Western Sea.* But this raises a new problem: If (*on*) *that day* alludes to *Shekhinah* ("the end of all rungs"), then how can She also be identified with *Jerusalem*, which seems in this verse to be separate from, and other than, *that day*?

The child explains that *Jerusalem* encompasses all the rungs surrounding and comprising *Shekhinah*, whereas ההוא (*ha-hu*), *that*, refers to Her inner core. The Temple in Jerusalem includes courtyards, chambers, the היכל (*heikhal*), "sanctuary," and the דביר (*devir*), "inner sanctuary; Holy of Holies." Within the Holy of Holies is a single point, representing the inner essence of *Shekhinah*, and it is this that is called *ha-hu, that.*

The verse in Deuteronomy reads: לכל הבשן ההוא יקרא ארץ רפאים (*Le-khol ha-Bashan ha-hu yiqqare Erets Refa'im*), *All of that Bashan is called Land of Rephaim.* Here, to prove his point, the child selects just part of the verse: ההוא יקרא ארץ (*ha-hu yiqqare Erets*), *That is called Land*—which now means "*Ha-hu, That, is called Shekhinah*, who is known as *Erets*, *Earth* (or *Land*)."

On the association of the verse in Psalms with the sanctuary, see *Tanḥuma, Bemidbar* 3; *Tanḥuma* (Buber), *Bemidbar* 3; *Bemidbar Rabbah* 1:3.

236. **When this day will arise...** When *Shekhinah* (known as *that day* and symbolized by Heavenly Temple) will arise, waters will flow from Her. This flow originates from *Binah* (*the Primordial Sea*) and streams to *Shekhinah* (*the Final Sea*), with some of it returning to that *Primordial Sea.*

In the parable, the son gives back to his mother some of the milk that he sucks from her. Thus *Shekhinah* restores to *Binah* some of the emanation that She receives from Her. Here the child provides an answer to the questions that he posed above (at note 227).

Cf. *ZḤ* 66b (*ShS*). On the lattices, see above, note 226. On *Binah* and *Shekhinah* as respectively *the Primordial Sea* and *the Final Sea*, see above, note 227. On the verse from Zechariah, see above, notes 226–27.

237. ***The Final Sea...*** *Shekhinah*, last of the *sefirot*, including Her lowest rungs. See above, note 227.

238. **O holy, pious one...** The spiritual messenger describes the scenario to Rabbi Shim'on.

On the theme of "the reasons of Torah"

Rabbi Shim'on said, "His father did not succeed in teaching him!"

He replied, "His father bestowed.[239]

"There was a concealed mystery [171b] about this child—why he departed from the world and why they sought to punish him. His judgment, from which he was saved, was in public; for he embarrassed his teacher in front of everyone with his questions and difficulties. He didn't care enough to go to another to improve his learning, and he distressed his teacher; so they sought to punish him harshly.[240]

"Therefore, even though he was saved from the masters of Judgment, he was not saved here. Seven days passed without his image being completed; and when he bathed, it was very painful. He was embarrassed in front of everyone all those seven days, until his image was completed. As for why he departed from the world, do not seek to know. O Rabbi, O Rabbi, happy is your share![241]

"Come and see: Beneath the circle of those lattices there, amid the waters of that flowing spring, one flow is distinguished—spreading, gushing, entering the Great Sea that is there, tracing a path in the heart of the sea, from which Leviathan drinks until he is happily satiated and grows immensely. When another flow issues, it spreads secretly beneath the depths into the Final Sea, subduing and overwhelming all those raging waters and mighty waters, so that they will not come forth to destroy the inhabitants of the world. Your mnemonic is: *who makes a way through the sea, a path through mighty waters* (Isaiah 43:16).[242]

(or "reasons for the commandments"), which plays a central role in Kabbalah, see Matt, "The Mystic and the *Miẓwot*."

On a deceased father's soul being rewarded for his son's wisdom or virtuous conduct, see below at note 296; *Zohar* 3:115b, 196b; *ZḤ* 49b, 84c (*MhN, Rut*). Cf. *Zohar* 3:144b (*IR*).

239. **His father bestowed** Providing an inheritance for his son so that he could devote himself to Torah.

240. **why he departed from the world...** The reason for the child's premature death is not revealed, but the public nature of his judgment and punishment in the afterlife is based on the principle of "measure for measure," since he embarrassed his teacher publicly by asking difficult questions.

On the grave nature of embarrassing someone, see BT *Bava Metsi'a* 58b: "Whoever publicly humiliates his fellow [literally: blanches his face] is as though he spills blood." See above, note 147.

241. **even though he was saved from the masters of Judgment...** As described above at note 228. Still, the child suffered in the Garden of Eden. The image (or ethereal body) for his soul was not completed for seven days, causing him embarrassment, and his bathing in supernal dew was painful.

On the ethereal body, see above, note 151; pp. 30–31, n. 78. On the spiritual messenger's statement "As for why he departed from the world, do not seek to know," cf. above at note 191.

242. **Beneath the circle of those lattices there...** In the courtyard of the Heavenly Temple. See above, notes 226, 236.

The Final Sea refers to *Shekhinah*. (See above, notes 227, 237.) Empowered by the

"In the middle of that courtyard are two cherubim, a product of the artistry of the Holy King, which those above and those below cannot comprehend. Beneath them, all of Israel are destined to stand, so as not to depart from their sheltering wings. Happy will be all those who enter beneath their wings!

"Twelve thousand towers of the sun, illumining a childlike image of pearls and precious stones fittingly. Thereby, the Head of the Academy attained that glory. Who can utter the words that are innovated every day in the presence of the Head of the Academy?[243]

"O Rabbi! Every time that male spirits ascend on high, precisely then women come forth and gather within the palace of Bithiah, rejoicing there over many ancient words. From there, accompanied by her, they go out and enter the palace of Serah, rejoicing over many new and ancient words. From there they go out, accompanied by her, and enter the palace of Jochebed—and so into all those palaces.[244]

"Now, Rabbi, I will tell you a certain secret. Come and see: On every single Sabbatical, a proclamation goes forth: 'Gather together, men and women and all those scions of faith, and ascend!' Then they all strip themselves—men and women—and ascend, together with all those children, *weaned from milk* (Isaiah 28:9); and they enter the Heavenly Academy, where they witness their delightful ascension, joy upon joy! The Youth, in whose hand are the keys of his Lord, rises and tells them various new and ancient words, and they all see joy unmatched by any other.[245]

flow from above, She subdues the demonic forces, pictured as mighty, raging waters.

On Leviathan, the primordial sea monster, see Vol. 4, pp. 150–51, n. 45. On the phrase "raging waters," see Psalms 124:5: *Then it would have come up past our necks—the raging waters.* The full verse in Isaiah reads: *Thus says YHVH, who makes a way through the sea, a path through mighty waters.*

243. **a childlike image . . .** Rendering צעצוע (*tsa'atsu'a*), a word that appears in a biblical description of the cherubim in Solomon's Temple: *He made two cherubim in the Holy of Holies,* מעשה צעצעים (*ma'aseh tsa'atsu'im*), *cast work, and they were overlaid with gold* (2 Chronicles 3:10). In BT *Bava Batra* 99a, this phrase is apparently understood as *fashioned as children,* based on the near-homonym צאצאים (*tse'etsa'im*), "offspring." Cf. BT *Sukkah* 5b: "What is כרוב (*keruv*), a cherub? Rabbi Abbahu said, 'כרבייא (*Ke-ravya*), Like a child, for in Babylon they call a child רביא (*ravya*).'"

Illumined by the splendor of the Heavenly Temple, "the Head of the Academy attained that glory."

244. **women come forth and gather . . .** The spiritual messenger returns to the account of the various palaces for female souls in the Garden of Eden. See above at notes 149–57. On the phrase "new and ancient words," see above at notes 135, 166; Matt, "'New-Ancient Words.'"

245. **On every single Sabbatical . . .** Once every seven years, both the male and female souls in the earthly Garden of Eden ascend to the celestial Garden of Eden together with their children. Before ascending, they strip

"Afterward, they all enter through several curtains; and numerous chambers are hidden there, shining from *the beauty of YHVH* within the Palace of Love, corresponding to what is written: *to gaze upon the beauty of YHVH and to reflect in His palace* (Psalms 27:4).[246]

"Afterward, the children fly above, and [the men and women] fly below, returning to their places and clothing themselves as before. Happy the people who await all the goodness of that world!"[247]

Rabbi Shim'on said, "How sweet the words that I have heard! Happy is my share that I was privileged to hear all this! Happy is the day that I came out here!"

They said to him, "Rabbi, for three days we are permitted to come to you. One day later . . . your joy. . . ."[248]

". . . He conveys a flow from his side, and is concealed and covered beneath the place called *the chamber of the runners* (1 Kings 14:28) until midnight.[249]

134 themselves of the ethereal body in which they are clothed in the Garden. (See above, note 241.) In the Heavenly Academy, they hear secrets of Torah from the chief angel, Metatron, who is called the Youth.

The mention of men, women, and children matches the description of the public reading of Torah, which took place every seven years on the festival of *Sukkot*, according to Deuteronomy 31:10–13; see verse 12: *Assemble the people—the men and the women and the little ones*. . . . Cf. above, note 80.

On Metatron as נער (*na'ar*), "youth, lad, (heavenly) servant," see above, note 215; pp. 5–6, n. 12. On the keys of Metatron, see Schäfer, *Synopse zur Hekhalot-Literatur*, §72; *Zohar* 1:37b, 181b, 223b; 3:60a; *ZḤ* 39d–40a.

On Metatron as teaching in, or heading, the Heavenly Academy, see BT *Avodah Zarah* 3b; *Bereshit Rabbati* 5:24; *Otiyyot de-Rabbi Aqiva* (*Battei Midrashot*, 2:353); *Sefer Ḥanokh* (*Beit ha-Midrash*, 2:115–16); *Zohar* 1:4a, 24a (*TZ*); 2:169b; 3:197b; *ZḤ* 36b (*ST*); [Moses de León?], *Seder Gan Eden*, 280–81 (134–35); Margaliot, *Mal'akhei Elyon*, 98–100.

246. ***the beauty of YHVH***. . . Alluding to *Binah*. See above, p. 51, n. 143. Cf. [Moses de León?], *Seder Gan Eden* 272 (132), 279 (134).

On the Palace of Love, see *Zohar* 1:44b–45a (*Heikh*); 2:97b, 146b, 253a (*Heikh*), 254b (*Heikh*), 260b (*Heikh*). The full verse in Psalms reads: *One thing I ask of YHVH, this is what I seek: that I may dwell in the house of YHVH all the days of my life, to gaze* בנעם יהוה (*be-no'am YHVH*), *upon the beauty* [or: *delightfulness, loveliness*] *of YHVH*, ולבקר (*ul-vaqqer*), *and to reflect* [or: *search, seek, inquire, contemplate*], בהיכלו (*be-heikhalo*), *in His temple* [or: *in His palace*].

247. **Afterward, the children fly above . . .** To the Academy of the blessed Holy One, who teaches them Himself. (See above, note 43.) Meanwhile, the adults return to their places in the earthly Garden of Eden, clothing themselves once again in their ethereal bodies. See above, note 245.

248. **They said to him . . .** Both spiritual messengers speak to Rabbi Shim'on. The text here is fragmentary.

249. **. . . He conveys a flow from his side . . .** The beginning of this passage is missing, so the identity of the subject is uncertain. The speaker is presumably one of the two spiritual messengers.

Heavenly messengers gather in *the chamber of the runners*. See *Zohar* 1:43a (*Heikh*); 2:249b–250a (*Heikh*). The full verse reads: *Whenever the king would come to the house of YHVH, the runners* [or: *sentries*] *would carry*

"After midnight, a flame of the pillar of Isaac shoots forth, striking the rooster called גבר (*gever*), who resembles another, higher *gever* above him. Once it strikes him, this *gever* calls out, producing six sounds—all intelligent.[250]

"When he calls out, all roosters of this world call—another flame shoots forth from him, reaching them beneath their wings and they call out. What does he call out? In the first hour, he calls: *The voice of YHVH is in power, the voice of YHVH is in majesty* (Psalms 29:4). In the second hour, he calls: *The voice of YHVH summons the city*... (Micah 6:9). In the third hour, he calls: *The voice of YHVH hews flames of fire* (Psalms 29:7). [172a] In the fourth hour, he calls: *The voice of YHVH makes the wilderness shake*... (ibid., 8). In the fifth hour, he calls: *The voice of YHVH is over the waters*... (ibid., 3). In the sixth hour, he calls: *The voice of YHVH brings on the birth pangs of does and lays bare the forests. And in His palace* [*all says 'Glory'*] (ibid., 9). Afterward, he calls: *A voice says, 'Proclaim!' Another asks, 'What shall I proclaim?'*... (Isaiah 40:6). This is the rooster—who calls without subsiding, afterward calling out as before.[251]

"What does he call out? All deeds of the inhabitants of the world; for he is master of the ledger, with a scribe's kit at his waist, and he records all deeds of the world's inhabitants every day. At night, after he calls out all these announcements, he calls out everything he wrote down during the day.[252]

them [i.e., the shields] *and then bring them back to the chamber of the runners.*

250. **After midnight...** A flame issues from *Gevurah*, symbolized by Isaac, and strikes the angel Gabriel, who is called גבר (*gever*), which means "rooster" (as well as "man"). Gabriel resembles *Gevurah* Himself, who is "another, higher *gever*."

The "six sounds" are the six verses recorded below (which are followed by a seventh). The description בסכלתנו (*besukhletanu*), "intelligent," plays on the rabbinic morning blessing: "Blessed are You, *YHVH* our God, King of the Universe, who has given the rooster בינה (*vinah*), intelligence, to distinguish between day and night."

On the midnight scenario, see above, p. 3, n. 6. On the rooster, see Rashi on BT *Eruvin* 53b, s.v. *maggidei ba-alatah*, according to whom the rooster's crows mark the various divisions of the night. See *Pereq Shirah*, 2:57 (s.v. *tarnegol*): "When the blessed Holy One comes to the righteous in the Garden of Eden, all the trees of the Garden sprinkle spices before Him. Then he [the rooster] praises." *Pereq Shirah* then lists seven verses proclaimed by the rooster.

See 3 Baruch 6:15–16; Naḥmanides on Job 38:36; *Zohar* 1:10b, 77b, 92b, 218b; 2:195b–196a; 3:22b–23b, 52b; *ZḤ* 13c (*MhN*), 88a (*MhN, Rut*); Moses de León, *Maskiyyot Kesef*, 105a, 12–13; Liebes, *Pulḥan ha-Shaḥar*, 168–97 (esp. 173–79).

251. **all roosters of this world call...** Rousing people from their beds to engage in the midnight ritual of studying Torah. See above, p. 3, n. 6.

The six hours mentioned here are those between midnight and six in the morning. The full verse in Isaiah reads: *A voice says, "Proclaim!" Another asks, "What shall I proclaim?" "All flesh is grass, all its goodness like flowers of the field."*

252. **What does he call out?...** After calling out the various verses, the rooster

"Were it not for the toes of his feet—which are two rungs: one standing in the middle (which is big) and the one standing behind (which is small)—which impede him, he would burn up the world with his flames.[253]

"What do they do? As soon as morning rises and a thread of radiance issues from the side of the south, they all merge, and the two feet become two hooves—like a calf, fulfilling what is written: *and their feet were like a calf's foot* (Ezekiel 1:7). You already know this secret.[254]

"...You asked about the branch of the threshing floor....[255]

"Within this courtyard there are 365 palaces, like the number of days in the year, and on every single entrance is written Tranquility, fulfilling *May there be peace within your ramparts, tranquility in your palaces* (Psalms 122:7). It is not known what is in these palaces, but all of them are arranged in artistic design; in each one seven configurations of gems are arranged within one another.[256]

announces all the deeds of humankind committed during the preceding day.

The term "ledger" renders אחמתא (*aḥmeta*), which in the *Zohar* can refer to a treasure-house, treasury, archive, or ledger. See above, pp. 2–3, n. 5. The term "scribe's kit" derives from a vision recorded by Ezekiel describing God's punishment of Jerusalem via divine agents: *And look, six men were coming by way of the upper gate that faces north, each with his smashing weapon in his hand; and among them was one dressed in linen, with a scribe's kit at his waist. They came and stood beside the bronze altar* (Ezekiel 9:2). In rabbinic tradition, the heavenly scribe *dressed in linen* is identified as Gabriel. See *Bereshit Rabbah* 21:5; BT *Yoma* 77a, and Rashi, ad loc., s.v. *levush ha-baddim*; *Tanḥuma, Tazri'a* 9; *Tanḥuma* (Buber), *Tazri'a* 12; David Kimḥi on Ezekiel 10:7; Vol. 6, p. 328, n. 193.

253. **Were it not for the toes of his feet...** Among the toes on each foot of Gabriel (the heavenly rooster), the middle toe is big and the rear one is small. These impede him from executing judgment upon the world for all the misdeeds committed daily.

254. **What do they do?...** What do the toes do? At daybreak, all the toes on each foot merge, turning Gabriel's feet into two hooves, resembling the calf-like feet of the angelic *ḥayyot* who carried the Chariot-Throne as witnessed by Ezekiel.

The "thread of radiance" is a flow from *Ḥesed* (Love), symbolized by the south and associated with morning. See BT *Ḥagigah* 12b, in the name of Resh Lakish: "To one who engages in Torah by night, the blessed Holy One extends a thread of *ḥesed* (love) by day, as is said: *By day YHVH directs* חסדו (*ḥasdo*), *His love.* Why? Because *in the night His song is with me* (Psalms 42:9)." *His song* is the song of Torah. See below, pp. 501–2, n. 5.

On this paragraph and the preceding one, see Liebes, *Pulḥan ha-Shaḥar*, 175–79. The full verse in Ezekiel, describing the *ḥayyot*, reads: *As for legs, they had a straight leg, and their feet were like a calf's foot. They gleamed like burnished bronze.*

255. **You asked about the branch of the threshing floor...** This line is an enigmatic fragment. On the association between a threshing floor and the site of the Temple in Jerusalem, see 2 Samuel 24:16–25. On the symbolism of the threshing floor, see below, pp. 768–69, n. 7.

256. **Within this courtyard...** Within the courtyard of the Heavenly Temple. On the 365 palaces, see *ZḤ* 82d (*MhN, Rut*). The verse in Psalms is addressed to Jerusalem.

"O holy, pious one! How greatly the Head of the Academy praises a certain palace, situated at the top of the eastern side of the courtyard—for there are four in the four corners of the world, but the palace on the eastern side increases its lights more than all of them.

"One day in the Great Sea, Leviathan emerges, and the whole sea shakes, all the fish scattering here and there. When Leviathan reaches the opening of the Abyss, he begins to rejoice, and there he rests.

"... depths, except for that one... like the appearance of a spring, and lights are covered, none of them visible except the light of the palace on this eastern side.[257]

"The gem that Leviathan draws from the depth called Sigdon—what is it made of? Well, this day on which Leviathan draws it forth and the sea shakes is the day on which the Temple was destroyed, *Tish'ah be-Av*. As for that gem—when the blessed Holy One remembers His children and sheds two tears into the Great Sea, one falls into this depth called Sigdon and one falls into another depth called Gilba. For there are five other depths in the Great Sea, but they are not as significant as these. Once those tears fall, they congeal within depths; one..., and one sinks into the depth called Gilba.[258]

"Below, within the dregs of wine—evil dregs—emerges one agitator, the Accuser, Primordial Demon. He is in the spirit of the image of *Adam* when he approaches holiness. As soon as he is removed from there and seeks to descend, he must clothe himself in a garment to damage the world, and he descends with his chariots. And the first garment that he seizes is תבנית שור (*tavnit shor*), *the image of a bull*, the form of a bull. The first of those four damagers is *shor*, an ox, and those four are the primary ones to damage the world. All three primary causes of damage aside from *shor* belong to it, and therefore it is written: *They exchanged their glory for the image of a bull* (Psalms 106:20).[259]

257. **...depths, except for that one...** Again, the text is fragmentary.

258. **the day on which the Temple was destroyed, *Tish'ah be-Av*...** The ninth day of the lunar month Av, on which traditionally both the First and Second Temples were destroyed.

On God as shedding tears over Israel's suffering, see BT *Berakhot* 59a: "When the blessed Holy One remembers His children, who are plunged in suffering among the nations of the world, He sheds two tears into the Great Sea, and His voice resounds from one end of the world to the other."

See *Zohar* 1:4a–b, 231a; 2:9a, 18a (*MhN*), 19a–b (*MhN*), 195b–196a; 3:132a (*IR*), 137b (*IR*), 138b (*IR*), 143a (*IR*); *ZḤ* 53b, 88a (*MhN, Rut*); [Moses de León?], *Seder Gan Eden*, 274 (133). The total of seven depths corresponds to the seven heavens mentioned in BT *Ḥagigah* 12b–13a. See *Seder Rabbah di-Vreshit* 9–10, 44 (*Battei Midrashot*, 1:24–25, 43); *Zohar* 2:56b.

259. **Below, within the dregs of wine...** This and the following paragraphs appear in *Zohar* 2:191a in the context of the Golden Calf.

Wine symbolizes *Gevurah*, or *Din* (Judg-

"What is *eating grass* (ibid.)? We have already interpreted it, but the essence of the matter is that it has no share in the residue of bread or of the seven species of grain . . . , and it should not be there.[260]

". . . and those [other ones] sit in their places. Before these leave, those are ready. The eyes cannot bear their radiance and sparkle. They move round and round, never still.[261]

ment), whose dregs are the source of evil. The Primordial Demon, personifying all demonic forces, is the counterpart of Primordial Adam, who personifies all holy forces. He seeks to encroach on holiness and draw its potency. Then, he assumes physical form in order to enter the world.

138 According to rabbinic sources, Israel worshiped the Golden Calf as an imitation of the bull in the Divine Chariot (as described by the prophet Ezekiel). See *Tanḥuma, Ki Tissa* 21: "The blessed Holy One said to him [Moses], '. . . I see them coming to Sinai and receiving My Torah, and I descend on Sinai in My chariot of four animals, on which they gaze, and they unhitch one of them and thus arouse My anger'—as is said: *the face of* שור (*shor*), *a bull* [or: *an ox*], *on the left* . . . (Ezekiel 1:10), and it is written: *They exchanged their glory for the image of a bull.*"

Here in the *Zohar*, the bull is associated with the demonic power, which originates from the left side. The bull (or specifically the Golden Calf) is the Primordial Demon's vehicle for invading the world.

The references to "four נזיקין (*neziqin*), damagers [literally: damages]," and to "primary causes of damage" derive from the classification in M *Bava Qamma* 1:1: "The four primary causes of damage are the ox, the pit, the crop-destroying beast, and the outbreak of fire." The word מזיקא (*mazziqa*), "demon," which appears earlier in this paragraph, likewise derives from the root נזק (*nzq*), "to harm, injure, damage."

On the relation between the Golden Calf and the image of the bull in the Divine Chariot, see *Mekhilta, Beshallaḥ* 6; *Mekhilta de-Rashbi*, Exodus 14:29; BT *Ḥagigah* 13b; *Shir ha-Shirim Rabbah* on 1:9; *Shemot Rabbah* 3:2; 4:3; 42:5; 43:8; *Midrash Tehillim* 106:6; Naḥmanides on Exodus 32:1; Ginzberg, *Legends*, 6:52–53, n. 271; Lieberman, in Scholem, *Jewish Gnosticism*, 122–23, n. 24; Scholem, *On the Kabbalah*, 183–84. On the demonic nature of the ox (or bull), see *Zohar* 1:166b, 172b; 2:6a, 64b–65a, 191a, 236b–237a, 240b; 3:86b, 186a, 207a.

260. **What is *eating grass?* . . .** The demonic power draws sustenance only from grass, not from the various species of grain.

"The seven species of grain" apparently include "the five species of grain" often referred to in rabbinic literature (identified in the Middle Ages with wheat, barley, oats, spelt, and rye) plus rice and millet. See M *Ḥallah* 1:1, *Pesaḥim* 2:5; *Mekhilta, Pisḥa* 8; BT *Berakhot* 35b, 36b–37b; *Zohar* 1:157a; 3:189a, 244a. Cf. Deuteronomy 8:8, which lists seven species of grain and fruit.

The full verse in Psalms reads: *They exchanged their glory for the image of a bull eating grass.* For the earlier interpretation of *eating grass*, see *Mekhilta, Beshallaḥ* 6: "Nothing is more disgusting and repulsive than an ox [or: a bull] when it is eating grass."

On the contrast between a simple interpretation and "the essence of the matter," see Gikatilla, *Sha'arei Orah*, 2a: "I have not come here for דרשא (*derasha*), [homiletical or midrashic] interpretation, but rather for the essence of the matter." See *Zohar* 1:213a; 2:145a, 175a; *ZḤ* 25d (*MhN*), 86a–b (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 307; Matt, "New-Ancient Words," 198.

261. **. . . and those [other ones] sit in their**

"When a person gazes at this palace, immediately, at first glance, it appears small, yet not so small. He looks longer, and it appears large; he keeps looking, and it appears larger. The longer he looks, the more it seems to expand, until [172b] a glimpse like a hairbreadth seems immeasurable.

"Many works within, whose artistry is unfathomable. From it shines the courtyard and all it contains—aside from the cherubim, whose light ascends to the height of heaven in numerous colors and sparkling flashes. There are 1,575 fruitful vines in this courtyard."[262]

"... [*The fool*] *hugs his hands* (Ecclesiastes 4:5), mourning bitterly, and afterward *eats his flesh* (ibid.) against his will, for he has no power to dominate anything else.[263]

"What benefit does he derive from all his luring, effort, and toil, since afterward he has power only over what is his? Then he dances joyously like a totally mindless fool, and goes on futilely, eating his flesh, with no authority over the rest. Bitterness above and below when Israel is in distress—consumed by their enemies, not providing power by their virtuous deeds, to escape from him.[264]

"Even regarding his flesh, which is from that side, the Holy King is displeased, since He is compassionate and gracious; but over what is His—the holy spirit

places... The beginning of this passage is missing. Its context is a certain grand palace in the courtyard of the Heavenly Temple. "These" and "those" apparently refer to various souls or angels.

262. **the cherubim... fruitful vines...** On the cherubim and vines, see above at notes 99–100. On the fruitfulness of the future Temple, see Ezekiel 47:12; BT *Sanhedrin* 100a. Cf. the description of Solomon's Temple in BT *Yoma* 21b, 39b.

263. **...[*The fool*] *hugs his hands*...** The beginning of this passage is missing. The proverb in Ecclesiastes describes someone who does no work at all, but just sits clasping his hands (and perhaps gnawing his knuckles); such a person causes himself devastating harm: *The fool hugs his hands and eats his flesh* [or: *his own flesh*].

Here the fool represents the Other Side (or Satan), who mourns when a human dies because human flesh derives from the demonic realm. (See above at notes 204–8.) Now the verse implies that the foolish demonic power consumes *his flesh*—that is, the flesh of the corpse. On Satan as an old fool, see above, note 216, quoting Ecclesiastes 4:13: *an old and foolish king.*

264. **What benefit does he derive...** After tempting a person to sin, then accusing him, and killing him, all that Satan gains is that person's "flesh," with no authority over "the rest," which includes the person's bones, organs, and especially his spirit and soul.

When Israel succumbs to Satan's temptations, there is bitterness above and below. On earth Israel suffers, while their lack of virtue prevents them from strengthening God Himself, so there is little hope to vanquish evil and for Israel to escape its clutches.

On the notion of strengthening heavenly power, see above, note 115. On the question "What benefit does he derive?" see BT *Ta'anit* 8a; JT *Pe'ah* 1:1, 16a; *Zohar* 1:143a; *ZḤ* 78a (*MhN, Rut*); Moses de León, *She'elot u-Tshuvot*, 61.

and holy soul—neither those above or below can dominate it at all. So, all the machinations and all that evil one's luring, plotting to dominate the holy spirit, and finally he fails and returns *and eats his flesh*—what benefit does he get?[265]

"Furthermore, they are all congealed in dense disturbance, and those above and below have no tranquility.[266]

"Come and I will tell you something. If you say that the Angel of Death feels joy when he kills people—not so! Rather, because he sees that this is his Master's wish, he displays joy in fulfilling His will, as is written: *storm wind fulfilling His word* (Psalms 148:8)."[267]

Rabbi Shim'on said to him, "But look, he goes dancing joyously in front of women!"[268]

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265. **Even regarding his flesh . . .** God is displeased that the Other Side derives any pleasure at all from a person's death, even "his flesh" (that is, the dead person's flesh, deriving from the demonic realm).

"Machinations" renders תסקופין (*tasquppin*), which may derive from *Targum Yonatan*, Judges 14:4, where תוסקפא (*tusqapha*) renders תאנה (*to'anah*), *pretext*. Alternatively, *tasquppin* may mean "accusations" or "false accusations," based on *Targum Onqelos*, Deuteronomy 22:14, where תסקופי מלין (*tasquppei millin*) renders עלילות דברים (*alilot devarim*), *accusation* (*of misconduct*, namely, of sexual misconduct, made by a husband against his wife). See *Targum Yonatan*, Ezekiel 24:12; David Kimḥi on Judges 14:4; *Zohar* 1:169b, 179b; 2:65a–b (Vol. 4, pp. 355–56, nn. 548, 553); 3:266b; *ZḤ* 18d (*MhN*).

266. **they are all congealed in dense disturbance . . .** The subject "they" is uncertain, apparently referring to powers of the Other Side. See *Nitsotsei Orot*. Cf. *Sullam*, *Matoq mi-Devash*.

"In . . . disturbance" renders בערטיראה (*be-artira'ah*). Here *artira'ah* may be based playfully on the root ערער (*'r'r*), "undermine, upset, demolish." See above, note 172; below, p. 313, n. 56; p. 329, n. 110; p. 333, n. 123; p. 389, n. 308; *ZḤ* 55b.

267. ***storm wind fulfilling His word*** Symbolizing the Angel of Death. Cf. *ZḤ* 75d–76a (*MhN, Rut*).

On the identification of the Angel of Death with Satan (or the Other Side), see BT *Bava Batra* 16a, in the name of Resh Lakish: "Satan, the evil impulse, and the Angel of Death are one and the same." The full verse in Psalms reads: *Fire and hail, snow and smoke* [or: *fog*], *storm wind fulfilling His word.*

268. **Rabbi Shim'on said . . .** He reminds the spiritual messenger that the Angel of Death dances before female mourners returning from the cemetery.

See BT *Berakhot* 51a, in the name of Rabbi Yehoshu'a son of Levi: "Three things were told to me by the Angel of Death. 'Do not take your shirt in the morning from your attendant and put it on. Do not let water be poured on your hands by one who has not washed his hands. Do not stand in front of women when they are returning from being in the presence of the deceased, because I go dancing in front of them with my sword in my hand, and I have permission to harm.' If one encounters them, what is his remedy? Let him move from his place four cubits; if there is a river, let him cross it; and if there is another road, let him take it; and if there is a wall, let him stand behind it. Otherwise, let him turn his face away and say, *YHVH said to Satan, 'YHVH rebuke you, O Satan . . .'* (Zechariah 3:2), until they have passed by." See *Zohar* 2:196a–b.

He replied, "O holy, pious one! Certainly so, to demonstrate before the King that he takes pleasure in His will. But his pleasure is in the women's lamentation—he dances, with his ear toward the lamentation."[269]

He said to him, "If so, why does he go and accuse a person above, mentioning his sins?"[270]

He replied, "Because he is an old fool, planning to gain dominion over the spirit, craving only that. In the end, he has power only over what is his: his flesh. Thus it is written: *His mischief recoils upon his own head* (Psalms 7:17)."[271]

"...It goes and seeks to convulse the world—waters rising from other depths, threatening to flood the world. Those tears are boiling, hotter than any fire in the world. From the intensity of their boiling, waters congeal in the gelled sea. If the blessed Holy One did not beckon a gust from the side of Abraham—from his pillar—manifesting it upon the world, the world could not endure for even an instant.[272]

"When those tears fall into the sea, a sound is heard amid the waves, reaching to the Cave of Machpelah. From the roar heard there when they enter the sea, the ancient patriarchs are awakened; and they rise, thinking that the blessed Holy One seeks to overturn the world—until a voice issues, telling them: 'Do not fear, holy, beloved ones! For your sake, the blessed Holy One remembers your children; and He wishes to redeem them, as you will see.'"[273]

"All the alphabets combine, permuting one another, joining in permutation of the Holy Name. As soon as letters appear in this permutation, they are hidden away and others emerge; and so with all of them: these hidden, and those emerging—all within the hollow of those calyxes.[274]

269. **But his pleasure is in the women's lamentation...** Since he, too, mourns over the body of the deceased, whose flesh derives from him.

270. **If so, why does he go and accuse a person...** If the Angel of Death (or Satan) mourns over the death, why does he accuse the person, thereby hastening his death?

271. **over what is his: his flesh...** The flesh of the corpse, deriving from the Other Side.

272. **...It goes and seeks to convulse the world...** This passage belongs with the account above (at note 258), describing the two divine tears falling into the Great Sea. The subject "it" refers to this sea. The threatening waters are subdued only by a manifestation of *Ḥesed*, symbolized by Abraham. On the divine tears, see above, note 258. On their boiling nature, see *Zohar* 1:4b.

273. **reaching to the Cave of Machpelah...** Where all the patriarchs and matriarchs (except for Rachel) are buried.

274. **All the alphabets combine...** The beginning of this passage is apparently missing.

The clause "joining in permutation of the Holy Name" likely refers to a long series of combinations between each letter of the alphabet and each letter of the name יהוה

"Furthermore, they fly three times a day in the air, shooting forth; and the Name stands in four letters, suspended in the air for an hour-and-a-half. Afterward this is hidden away; immediately there issues from the air, from its hollow, the Name of Twelve Letters—flying, suspended in the air for one hour, not more. Afterward this is hidden away; immediately there emerges a permutation of other letters—the Name of Twenty Letters—suspended in the air for another hour. This is hidden away, and immediately letters emerge from another hollow—the Name of Twenty-eight Letters, all adorned with their crowns, standing for an hour-and-a-half. This is hidden away, and immediately there emerges, suspended in the air, the Name of Twenty-five Letters in their permutations, standing for an hour and three minutes.[275]

"Letters of Forty-two Letters emerge, enduring forever. . . . None of the letters ever [173a] subside—protruding, sparkling forth, ascending and descending. No one can comprehend them, except for the Messiah with great effort. This is hidden away after standing for two hours and twenty-two minutes. Then, the Engraved Name of Seventy-two Letters emerges, standing, suspended in the air for an hour-and-a-half.[276]

(*YHVH*). "Calyxes" renders כפתורין (*kaftorin*). See Exodus 25:31–36; above, note 98.

275. **the Name stands in four letters . . .** The four letters of *YHVH*. On the period of "an hour-and-a-half," see above, note 146.

On the [Divine] Name of Twelve Letters, see BT *Qiddushin* 71a: "Our Rabbis taught: At first the Name of Twelve Letters was transmitted to everyone. Once the unruly [who misused the Name] increased, it was transmitted to the humble of the priesthood, and these 'swallowed' it [i.e., didn't utter it aloud] during the sweet chanting of their fellow priests."

The exact nature of the Name of Twelve Letters is unknown. In medieval literature, it is sometimes associated with the three occurrences of *YHVH* in the priestly blessing (Numbers 6:24–26). See *Bahir* 80 (111): "numbering three, numbering twelve." According to *Or Yaqar* (on *Zohar* 3:78b), the twelve-letter name is אהיה יהוה אדני (*Ehyeh YHVH Adonai*). See *Zohar* 1:16a, 19b; 2:58a, 201b; 3:78b, 146a, 146b (*RM*), 147a; Trachtenberg, *Jewish Magic and Superstition*, 92, 290, n. 32.

For possible interpretations of the Name of Twenty Letters, the Name of Twenty-eight Letters, and the Name of Twenty-five Letters, see *Or Yaqar*; *Miqdash Melekh*; *Yahel Or*; *Matoq mi-Devash*.

276. **Letters of Forty-two Letters emerge . . .** The Name of Forty-two Letters is mentioned in the name of Rav, though not recorded, in BT *Qiddushin* 71a. Hai Gaon indicates that it consists of the letters אבגיתץ, קרעשטן, נגדיכש, בטרצתג, חקבטנע, יגלפזק, שקוצית, which are also the initial letters of the forty-two words constituting the prayer *Anna be-Khoaḥ* (Please, with the Strength [of Your Right Hand's Greatness]). According to Jacob ben Meir Tam (Rabbenu Tam), this name consists rather of the first forty-two letters of the Torah, from the ב (*bet*) of בראשית (*Be-reshit*), *In the beginning*, through the ב (*vet*) of בהו (*vohu*), *empty* (or *void*) (Genesis 1:2).

On the Name of Forty-two Letters, see Lewin, *Otsar ha-Ge'onim*, 4:2:23 (on *Ḥagigah* 14b); *Tosafot*, *Ḥagigah* 11b, s.v. *ein doreshin*; *Zohar* 1:1a, 15b, 30a–b; 2:92b (*Piq*), 130b, 132b, 175b, 180b, 187a, 234a–b; 3:78a–b; *ZḤ* 42a; Cordovero, *Pardes Rimmonim* 21:12–13; Trachtenberg, *Jewish Magic and Superstition*, 94–95; Idel, "Al ha-Peirushim," 161–62, n. 24;

"All these Names emerge and appear only once a day, but those alphabets appear flying in the air, permuting one another, three times a day. When the letters of the alphabets fly, some fly from here and some from there, all combining.

"When the Head of the Academy descended there with the Messiah, he saw in the permutation of alphabets letters such as Daniel saw: ממתוס ננקפי אאלרן (*mem, mem, tav, vav, samekh; nun, nun, qof, pe, yod; alef, alef, lamed, resh, nun*).[277]

"... For every Sabbath eve, as Israel sanctifies the day below, a herald proclaims in all four directions: 'Assemble, camps of the world! Prepare the holy thrones!' Who has seen the joy in 390 firmaments! Countless princes and rulers gather to their stations.[278]

167–68, n. 52. Cf. Maimonides, *Guide of the Perplexed* 1:62.

The complex Name of Seventy-two Letters derives from three consecutive verses in Exodus 14:19–21, describing the scene at the Red Sea: *The angel of Elohim who was going before the camp of Israel moved and went behind them, and the column of cloud moved from before them and stood behind them. And it came between the camp of Egypt and the camp of Israel; and there was the cloud and the dark, and it lit up the night—and one did not draw near the other all night. And Moses stretched out his hand over the sea, and YHVH drove the sea with a mighty east wind all night, and He turned the sea into dry ground, and the waters were split.*

Remarkably, each of these three consecutive verses contains the same of number of Hebrew letters: 72. From these verses, a complex divine name is composed, known as the Name of Seventy-two, the implication being that the Sea was split by the power of this name. The name contains seventy-two triads (totaling 216 letters), formed according to the following pattern: the first letter of the first verse, the last letter of the second verse, the first letter of the third verse (forming the first triad); the second letter of the first verse, the penultimate letter of the second verse, the second letter of the third verse (the second triad); etc.

On the Name of Seventy-two, see *Zohar* 2:51b–52a (Vol. 4, pp. 257–64 and nn. 216, 221–26). On protruding and sparkling letters, see above, note 83.

277. **When the Head of the Academy descended there...** To the earthly Garden of Eden.

According to the book of Daniel, at a lavish banquet King Belshazzar of Babylon became very frightened when he saw a disembodied human hand writing certain words on the plaster of the wall of his palace. After none of the king's wise men could read or interpret the writing, the queen suggested that Daniel be summoned. He proceeded to read the words as מנא מנא תקל ופרסין (*Mene mene teqel u-pharsin*), which he interpreted for the king. See Daniel 5:5, 24–28.

According to Shemu'el (in BT *Sanhedrin* 22a), the words were not written normally (horizontally) but rather vertically in five columns of three letters each: the first column read (from top to bottom) מנא (*mene*); the second, מנא (*mene*); the third, תקל (*teqel*); the fourth, ופר (*u-phar*); the fifth, סין (*sin*). Horizontally, the formula appeared as three words (of six letters each) on three consecutive lines: ממתוס ננקפי אאלרן (*mem, mem, tav, vav, samekh; nun, nun, qof, pe, yod; alef, alef, lamed, resh, nun*).

The passage here belongs with the passage above at notes 117–18, which seems to be its continuation.

278. **...For every Sabbath eve...** The beginning of this passage is missing. As Israel welcomes the Sabbath on Friday eve-

"As soon as Israel below sanctify, the blessed Holy One is aroused. Then the Tree of Life strikes its leaves with a breeze from the World that is Coming, and those branches of the Tree sway, wafting fragrances of the World that is Coming.[279]

"That Tree of Life is aroused, and generates holy souls, spreading over the world. Nevertheless, souls emerge and souls enter, these stimulating those. These emerge and those enter, and the Tree of Life is in joy.[280]

"Then all of Israel are adorned with crowns of those holy souls, all of them in joy, in tranquility. Every Sabbath, they feel that joy and tranquility—and

ning, all the angelic camps gather. The number 390 is the numerical equivalent of the word שמים (*shamayim*), "heaven." See *Derekh Erets, Pereq ha-Minin*, 31.

279. **the Tree of Life strikes its leaves . . .** The Tree of Life symbolizes *Tif'eret* together with its surrounding *sefirot* from *Ḥesed* through *Yesod* (pictured here as its branches). The World that is Coming symbolizes *Binah*. עלמא דאתי (*Alma de-atei*) is the Aramaic equivalent of the rabbinic Hebrew העולם הבא (*ha-olam ha-ba*), "the world that is coming." This term has often been understood as referring to the hereafter and often been translated as "the world to come." From another point of view, however, "the world that is coming" already exists, occupying another dimension. See *Tanḥuma, Vayiqra* 8: "The wise call it *ha-olam ha-ba* not because it does not exist now, but for us today in this world it is still to come." See Maimonides, *Mishneh Torah, Hilkhot Teshuvah* 8:8; and Guttmann, *Philosophies of Judaism*, 37: "'The world to come' does not succeed 'this world' in time, but exists from eternity as a reality outside and above time, to which the soul ascends."

In Kabbalah "the world that is coming" often refers to *Binah*, the continuous source of emanation. See *Zohar* 3:290b (*IZ*): "the World that is Coming—coming constantly and never ceasing." Cf. *Bahir* 106 (160); Asher ben David, *Peirush Shelosh-Esreh Middot*, in *Kabbalah* 2 (1997): 293; Moses de León, *Sheqel ha-Qodesh*, 26 (30); idem, *Sod Eser Sefirot*, 375; *Zohar* 1:83a, 92a, 141b; 3:286a.

280. **generates holy souls . . .** These souls constitute (or include) additional Sabbath souls, which are bestowed upon those observing Sabbath. Each Sabbath eve, these additional souls "emerge" from the Tree of Life (via *Shekhinah*), while other souls "enter," namely souls of the righteous who have died, who ascend from the earthly Garden of Eden to the celestial Garden of Eden. See *Zohar* 2:136b: "Whenever Sabbath enters, one dwells in the world of souls."

See BT *Beitsah* 16a, in the name of Rabbi Shim'on son of Lakish: "On Sabbath eve, the blessed Holy One imparts an additional soul to a human being. When Sabbath departs, it is taken from him, as is said: שבת וינפש (*shavat va-yinnafash*), *He ceased and was refreshed* (Exodus 31:17)—once *shavat*, it [the Sabbath] has *ceased*, ווי אבדה נפש (*vai avedah nefesh*), 'Woe, the soul is lost!'"

See *Zohar* 1:48a, 81b (*ST*); 2:88b, 98a, 135b–136b, 204a–205b, 207a–b, 208b–209a, 256a (*Heikh*); 3:35a, 79b, 95a, 288b (*IZ*); *ZḤ* 17a (*MhN*), 83a (*MhN, Rut*); Moses de León, *Sefer ha-Mishqal*, 111, 114; Tishby, *Wisdom of the Zohar*, 3:1222, 1230–33; Ginsburg, *The Sabbath in the Classical Kabbalah*, 121–36.

On souls issuing from the Tree of Life, see above, note 203. On the destiny of souls of the righteous on Sabbath, see above, p. 31, n. 79. On souls of the righteous ascending as additional Sabbath souls descend, see *Zohar* 2:136a–b; *ZḤ* 82d–83a (*MhN, Rut*). For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

similarly the righteous in the Garden, all of whom ascend and revel in sublime delight of the World that is Coming. When Sabbath departs, all those souls fly away and ascend.

"Come and see: When Sabbath enters, souls descend to settle upon the Holy People, and souls of the righteous ascend on high. When Sabbath departs, souls ascend—those that settled upon Israel—and souls descend, those souls of the righteous.[281]

"As soon as all those souls that settled upon Israel ascend, they stand in their image before the Holy King, and the blessed Holy One asks each of them, 'What innovation of Torah did you discover in that world?' Happy is one who utters an innovation of Torah in His presence! How much joy he generates! The blessed Holy One gathers His Family and says, 'Hear the innovation of Torah uttered by this soul of so-and-so!' They all confirm that word in two Academies—they below, and the blessed Holy One above seals that word.[282]

"Come and see: When a word is innovated in Torah, and a soul descending on Sabbath engages in those new words and ascends on high, the whole Celestial Family listens to that word, and the holy *ḥayyot*, living beings, increase their wings, clothing themselves in wings.[283]

281. **Then all of Israel are adorned with crowns...** Each one is adorned with an additional Sabbath soul. Similarly, souls of the righteous who have died ascend from the earthly Garden of Eden to the celestial Garden of Eden, where they revel in delights issuing from *Binah* above (known as the World that is Coming). When Sabbath departs, all the additional Sabbath souls return back above, while the souls of the righteous return to the earthly Garden of Eden.

282. **As soon as all those souls...** As soon as Sabbath ends and the additional Sabbath souls return above, they are clothed in their ethereal bodies and present themselves before God, who asks them what new interpretation of Torah they heard (or offered) on earth during this Sabbath.

The Celestial Family includes all the angels, who confirm the innovation of Torah in the Heavenly Academy, while God Himself seals that new word of Torah in the Supreme Academy.

On the *Zohar*'s emphasis on innovation and creativity, see *Zohar* 1:4b–5a; 2:85a; Matt, "New-Ancient Words," 194–204. Cf. Isaac of Acre, *Me'irat Einayim*, 118; and the striking formulations of Jacob ben Sheshet (*Ha-Emunah ve-ha-Bittaḥon*, 364, 370): "It is a *mitsvah* for every wise person to innovate in Torah according to his capacity.... Do not think that this is far-fetched. If I had not invented it in my mind, I would say that it was transmitted to Moses at Sinai."

On the soul's ethereal body, see above, pp. 30–31, n. 78. On the two Academies, see *ZḤ* 36b; above, note 43. On sealing special words of Torah, see *Zohar* 1:4b; *ZḤ* 36b.

283. **When a word is innovated in Torah...** On Sabbath, and the additional Sabbath soul ascends on high after Sabbath.

According to the description in Ezekiel 1:6, each of the angelic *ḥayyot* (*living beings*) had four wings; whereas according to Isaiah 6:2, each of the seraphim had six wings. Here, the spiritual messenger accounts for the discrepancy by implying that an innovation of Torah stimulates the *ḥayyot* to grow two additional wings. The phrase "clothing themselves in wings" alludes to the wording

"But when the blessed Holy One asks them and they do not respond, remaining silent, then what is written of the holy *ḥayyot*? בעמדם (*Be-omdam*), *When they stood still, their wings slackened* (Ezekiel 1:24)—as is said: *For* עמדו (*amedu*), *they stood, and no longer responded* (Job 32:16); *As he opened it, all the people* amedu, *stood* (Nehemiah 8:5).[284]

"Now, you might ask, 'Why is silence called "standing"'? Well, in speech there are members moving: heart, lung, windpipe, tongue, teeth, lips, flesh. And in silence they stand in their position without moving; so it is 'standing.'

"For Rav Hamnuna said: *May He send you help from the sanctum*... (Psalms 20:3). *From the sanctum*—sanctifying of the hands. *And from Zion may He sustain you* (ibid.)—*Ha-motsi* (Who brings forth [bread]), which sustains a person's heart. *May He recall all your grain offerings* (ibid., 4)—*all*, to include something else, namely the final washing of hands. *And your ascent offerings may He relish. Selah* (ibid.)—*Birkat ha-Mazon* (Grace after Meals). If you do so, *May He grant your heart's desire, and all you plan may He fulfill* (ibid., 5). And on Sabbath, מקדש (*mi-qodesh*), *from the sanctum*—*Qiddusha Rabba* (The Great Sanctification).' On account of this word, the righteous were crowned in the Garden of Eden from one Sabbath to the next.[285]

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in Isaiah: *Each one had six wings: with two he covered his face, with two he covered his legs, and with two he flew.*

On the contrast between the number of wings in Isaiah and Ezekiel, see BT *Ḥagigah* 13b; *Tanḥuma, Emor* 16; *Tanḥuma* (Buber), *Emor* 23; *Pesiqta Rabbati* 33, 155b–156a. Cf. *Zohar* 3:9b.

284. **But when the blessed Holy One asks them...** If God asks the returning Sabbath soul to share a new interpretation of Torah, and she has nothing to offer, then the wings of the *ḥayyot* droop. The spiritual messenger construes the verse in Ezekiel as *When they* [namely the Sabbath souls] *stood still* [having no innovation to share], *their wings* [namely the wings of the *ḥayyot*] *slackened.* He quotes the verses from Job and Nehemiah to demonstrate that the verb עמד (*'md*), "to stand," can mean "to stand still, be silent."

See *ZḤ* 12b (*MhN*). Cf. BT *Sotah* 39a, in the name of Rava son of Rav Huna: "When the Torah scroll is opened [in the synagogue to be read], it is forbidden to converse even on a matter of *halakhah*, as is said: *As he opened it, all the people stood* (Nehemiah 8:5), and 'standing' means nothing but silence, as is said: *I waited, for they did not speak, for they stood and no longer responded* (Job 32:16)."

The full verse in Ezekiel reads: *I heard the sound of their wings like the sound of mighty waters, like the sound of Shaddai, as they moved, a sound of tumult like the sound of an army camp;* בעמדם (*be-omdam*), *when they stood still* [or: *when they halted*], *their wings slackened.*

The full verse in Job reads: *I waited, for they did not speak, for* עמדו (*amedu*), *they stood* [or: *ceased*; *were silent*; *stood still*], *and no longer responded.* The full verse in Nehemiah reads: *Ezra opened the scroll in the sight of all the people, for he was above all the people; and as he opened it, all the people* amedu, *stood up.*

285. **For Rav Hamnuna said...** As an example of an innovation of Torah on Sabbath, the spiritual messenger quotes an interpretation of Psalms offered by Rav Hamnuna. When this was reported in the Garden

"He opened again, saying: *Ascend a lofty mountain,* [173b] *O herald of joy to Zion; raise your voice with power, O herald of joy to Jerusalem! Raise it, have no fear; announce to the cities of Judah:* [*Behold your God!*] (Isaiah 40:9). *A lofty mountain*—surely Mount Abarim, the site of Moses' burial. They have already established that *Shekhinah* will ascend there and announce the good news to the world; but it includes all. *O herald of joy to Zion*—Hephzibah, wife of Nathan son of David, who is the mother of the Messiah, Menaḥem son of Ami'el. She will come forth and announce the good news, and she is in the category of *herald of joy to Zion.*[286]

of Eden, souls of the righteous were crowned for the whole coming week.

The phrase *from the sanctum* alludes to washing (or sanctifying) the hands before the meal. The clause *and from Zion may He sustain you* alludes to the blessing recited before eating bread, since bread sustains a person. The word *all* in the following verse includes the additional ritual washing of hands toward the end of the meal. The reference to *ascent offerings* alludes to the Grace after Meals, which is considered an offering to God. If a person fulfills all these laws relating to the meal, God will reward him. Finally, returning to the first phrase— מקדש (*mi-qodesh*), *from the sanctum*—Rav Hamnuna indicates that this also alludes to *Qiddusha Rabba* (The Great Sanctification), namely the blessing recited over wine on Sabbath day.

On the figure of Rav Hamnuna, see below, pp. 261–62, n. 48. The context in Psalms (20:3–5) reads: *May He send you help from the sanctum, and from Zion may He sustain you. May He recall all your grain offerings, and your ascent offerings may He relish* [or: *consider as fat/juicy/rich*]. *Selah. May He grant your heart's desire, and all your plans may He fulfill.*

286. **He opened again . . .** The spiritual messenger reports another interpretation offered by Rav Hamnuna.

A lofty mountain alludes to Mount Abarim (or the mountain range of Abarim), east of the Dead Sea, where Moses died. See Numbers 27:12–14; Deuteronomy 32:48–52; 34:1–8; *Zohar* 2:157a. On the eve of the Messiah's arrival, *Shekhinah* will ascend Mount Abarim and announce the redemption.

The clause "but it includes all" means that the *herald of joy to Zion* refers not only to *Shekhinah* but also to a human *herald,* namely Hephzibah, mother of the Messiah.

The *Zohar* is drawing here on the seventh-century apocalyptic work *Sefer Zerubbavel,* which names the Messiah as Menaḥem son of Ami'el, and identifies his mother as Hephzibah, wife of Nathan son of David. See *Beit ha-Midrash,* 2:55–57. On the question of why Nathan is not the Messiah's father, see *Nitsotsei Zohar.*

In Isaiah 62:4, Hephzibah (which means "My delight is in her") appears as the future name of Zion and Jerusalem. According to 2 Kings 21:1, Hephzibah was the mother of King Manasseh son of King Hezekiah. According to one rabbinic tradition, the Messiah's name is Menaḥem son of Hezekiah. See JT *Berakhot* 2:3, 5a; *Eikhah Rabbah* 1:51; BT *Sanhedrin* 98b; *Midrash Mishlei* 19:21.

On the view that the Messiah is descended from Nathan son of King David (rather than from David's son Solomon), see Vol. 2, pp. 160–61, n. 340; *Or Yaqar*; *Nitsotsei Zohar*; *Matoq mi-Devash.* On Menaḥem son of Ami'el, see also *Pirqei de-Rabbi Eli'ezer* 19 (and Luria's note 47); *Eikhah Zuta* (B) 1:2; *Pirqei Heikhalot Rabbati* 32:5; 33:1; 39:1, 4; 40:1–2 (*Battei Midrashot* 1:118–19; 130, 132–34); Ibn Ezra on Zechariah 3:8.

"A voice will be heard in the world, and two kings will be aroused to wage war, and the Holy Name will emerge over the world. What will she announce? *Behold, YHVH Elohim comes in might, and His arm wins triumph for Him; see, His reward is with Him, His recompense before Him* (Isaiah 40:10). *See, His reward is with Him*—for the blessed Holy One will proclaim to the entire Celestial Family: 'Assemble and hold court! Whoever has surrendered his soul to sanctify My Name, what is his reward?' And they will reply, 'Such and such.' 'Whoever has suffered many revilements and curses every day for My sake, what is his reward?' They will reply, 'Such and such.' 'Whoever has been punished every day for My sake, what is his reward?' They will reply, 'Such and such.' As is written: *See, His reward is with Him, His recompense before Him.*[287]

"What is meant by פעולתו (*pe'ulato*), *His recompense*? As is written: *How abundant Your goodness that You have hidden for those who revere You,* פעלת (*pa'alta*), *that You have wrought, for those who shelter in You!* (Psalms 31:20)—this is *pe'ulato*, *His recompense.*[288]

148 "What is meant by *before the eyes of humankind* (Psalms, ibid.)? Well, 'before the eyes of the nations of the world.'

"*That You have hidden.* What is meant by צפנת (*tsafanta*), *You have hidden*? Now, who could rob or seize from His hands what He wishes to give, that it would be written *You have hidden*?[289]

"But go and see the compassionate deeds performed by the blessed Holy One! With that by which He strikes, He provides healing. With what does He strike? With the left. With the right, He draws near; with the left, He strikes. Yet with that by which He strikes, He provides healing to the world! מצפון (*Mi-tsafon*), *From the north, evil will be let loose* (Jeremiah 1:14)—*from the north* He strikes, since from there issue all judgments and all harsh decrees; yet there abide all the fine rewards and benefits that the blessed Holy One intends to bestow upon Israel. In the time to come, the blessed Holy One will call on *the*

287. **A voice will be heard in the world . . .** Proclaiming the redemption. Two kings are mentioned in *Sefer Zerubbavel* (*Beit ha-Midrash*, 2:55).

Hephzibah will proclaim the verse from Isaiah, which reads *Behold, My Lord YHVH comes in might, and His arm wins triumph for Him; see, His reward is with Him, His recompense before Him.* In this verse, *His reward* and *His recompense* refer to what God has acquired and now offers to the cities of Judah. The Celestial Family includes all the angels.

288. **What is meant by פעולתו (*pe'ulato*), *His recompense*?** Based on verbal analogy, Rav Hamnuna identifies פעולתו (*pe'ulato*), *His recompense*, with the *goodness* hidden away for the righteous—פעלת (*pa'alta*), *that You have wrought, for those who shelter in You before the eyes of humankind.*

289. **What is meant by צפנת (*tsafanta*), *You have hidden*?** Why would God need to hide this *goodness*? Who could possibly steal it from Him?

north, saying to it, 'In you I have placed all the benefits and fine rewards for My children who have suffered so many calamities in this world for the sanctification of My Name. Give the fine reward that I entrusted to you!'[290]

"As is said: *I will say* לצפון (*la-tsafon*), *to the north, 'Give!' and to the south, 'Do not withhold!...'* (Isaiah 43:6). Now, is this the correct manner? Surely, all blessings are from the south, and all goodness of the world issues from the south, yet He says *Do not withhold*?[291]

"However, in that time, the blessed Holy One will awaken Abraham and say to him, 'Rise, for the time has come for Me to redeem your children and to grant them a fine reward for all that they suffered in exile!' Since Abraham was involved in their being sold—as is written: *unless their Rock had sold them* (Deuteronomy 32:30); this is Abraham—he becomes like someone to whom this seems unfavorable, and acts like someone wishing for them to suffer further for their sins and saying, 'Exact retribution for their sins and their transgressions!'[292]

290. **With that by which He strikes...** Normally, God strikes and punishes with His left hand—*Gevurah* (or *Din*, "Judgment")—whereas He draws near, or heals, with His right hand, *Ḥesed*. However, in the time of redemption, He will provide healing with the very quality by which He struck and punished Israel. As the verse in Jeremiah implies, evil (and punishment) come מצפון (*mi-tsafon*), *from the north*, which symbolizes *Gevurah*. But in that same place are hidden all the rewards destined for Israel, as implied by the description in Psalms: *How abundant Your goodness that* צפנת (*tsafanta*), *You have hidden, for those who revere You.*

Rav Hamnuna paraphrases the rabbinic principle "By that which He strikes, He heals." See *Mekhilta, Beshallaḥ* 5; *Mekhilta de-Rashbi*, Exodus 14:24; *Midrash Tanna'im*, Deuteronomy 26:15; *Mishnat Rabbi Eli'ezer* 11, p. 216; *Vayiqra Rabbah* 18:5; *Tanḥuma, Vayeshev* 9; *Beshallaḥ* 23–24; *Tanḥuma* (Buber), *Beshallaḥ* 18; *Pesiqta Rabbati* 33, 156b–158a; *Shemot Rabbah* 23:3; 26:2; 50:3. Cf. *Mekhilta, Vayassa* 1.

On the rewards being in the north, cf. *Otiyyot de-Rabbi Aqiva* (*Battei Midrashot*, 2:383–84). The verse in Jeremiah reads: *From the north, evil will be let loose on all the inhabitants of the land.* See *Bahir* 109 (162).

291. ***I will say* לצפון (*la-tsafon*), *to the north, 'Give!'...*** God will instruct *Gevurah* (symbolized by *the north*) to *give* the hidden reward to Israel. But how can *Do not withhold!* pertain to *Ḥesed* (symbolized by *the south*), which by its nature is so giving and could never *withhold*?

The full verse in Isaiah reads: *I will say to the north, "Give!" and to the south, "Do not withhold! Bring My sons from afar, and My daughters form the end of the earth."*

292. **the blessed Holy One will awaken Abraham...** Who symbolizes *Ḥesed*. According to a rabbinic tradition, God had asked Abraham which punishment he preferred for his descendants: Hell or subjugation to the nations. Abraham chose the latter, thereby consigning Israel to subjugation, or "selling them off," as implied by a midrashic reading of the verse in Deuteronomy: *unless their Rock had sold them* (since Isaiah 51:1–2 identifies Abraham as *the rock from which you were hewn*).

Now, on the eve of messianic redemption, Abraham appears resistant to Israel's deliverance—"like someone to whom this seems unfavorable." The patriarch wants to make sure that Israel has already been purged of all their wrongdoing.

Cf. BT *Shabbat* 89b, in the name of Rabbi

"The blessed Holy One says to Abraham, 'I know that everything you said was merely on the surface; I, too, will be on the surface: *Do not withhold!* I want to pacify you regarding your children. Do not deprive them of benefits, do not deprive them of a fine reward. They have suffered so much for their sins!' Thus, *I will say la-tsafon, to the north, 'Give!'*—corresponding to *that tsafanta, You have hidden.* This is the utterance that she will announce.[293]

"Furthermore, she will announce good news a second time, when *Shekhinah* ascends that lofty mountain and then goes to inform the patriarchs. Immediately, She will go to Jerusalem and see it in its destruction; She will enter Zion and there shriek a scream as before, over Her dwelling place and Her glory at that site. There She will swear that She will not move from there or leave until the blessed Holy One redeems Her children. This same Hephzibah will proclaim as before, saying: *Oh, shout for joy, you who dwell in Zion! For great in your midst is the Holy One of Israel* (Isaiah 12:6). What is meant by *great in your midst*? The blessed Holy One, who is coming to Her to raise Her from the dust of Zion and say to Her, *Shake off the dust, arise; sit enthroned, O Jerusalem!* (ibid. 52:2), surely![294]

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Yonatan: "In the time to come, the blessed Holy One will say to Abraham, 'Your children have sinned against Me.' He will respond, 'Master of the Universe! Let them be wiped out for the sanctification of Your Name.'"

On Abraham's original choice of subjugation to the nations rather than Hell, see *Bereshit Rabbah* 44:21; *Pesiqta de-Rav Kahana* 5:2; *Tanḥuma, Pequdei* 8; *Tanḥuma* (Buber), *Pequdei* 5; *Pesiqta Rabbati* 15, 67a; *Shemot Rabbah* 51:7; *Midrash Tehillim* 52:8; *Zohar* 2:83b; 3:299a. Cf. *Mekhilta, Baḥodesh* 9.

The full verse in Deuteronomy 32 reads: *How could one pursue a thousand, or two put a myriad to flight, unless their Rock had sold them and YHVH had given them up?* According to the midrashic reading, the final clause means that God agreed with the decision made by *their Rock*, Abraham. The context in Isaiah reads: *Look to the rock from which you were hewn, to the quarry from which you were dug! Look to Abraham your father and to Sarah who bore you!*

293. **everything you said was merely on the surface...** God realizes that deep inside, Abraham really feels compassion for Israel. So just as Abraham is only pretending to object to the deliverance, God says '*Do not withhold!*'—even though He knows that by his very nature the patriarch (symbolizing *Ḥesed*) cannot withhold.

For the play on *la-tsafon, to the north,* and *tsafanta, You have hidden,* see above, note 290. In the concluding sentence, "she" refers to Hephzibah; see above, note 286.

294. **she will announce good news a second time...** Hephzibah will proclaim another verse (from Isaiah, as soon described). *Shekhinah* will first ascend Mount Abarim and then go to inform the patriarchs, who are buried in the Cave of Machpelah. Then She will proceed to Jerusalem and wail over the site of the Temple, as She did when it was destroyed. The blessed Holy One will finally raise Her from the dust. The concluding word, "surely," emphasizes that in this verse *Jerusalem* is the name of *Shekhinah*.

The phrase "shriek a scream" renders תקרקר קירא (*teqarqer qira*), which plays on the wording in Isaiah 22:5: מקרקר קיר (*meqarqar qir*), *Kir shouted* [or: *shouting a*

"By this, too, how much joy upon joy for the righteous in the Garden of Eden! So, happy is one whose Sabbath soul bears witness to an innovation of Torah in the presence of the Holy King! For the blessed Holy One, His whole Family, and all those souls of the righteous in the Garden of Eden are crowned with that word.[295]

"Furthermore, I have heard, O Holy Lamp, [174a] how that person's father is adorned with such glory upon glory, crown upon crown. When the blessed Holy One says, 'Gather to listen to an innovation and new words of Torah in the name of so-and-so, son of so-and-so!' how many kiss him on the head! How many righteous ones adorn him when they descend! Happy is the share of all those who engage in Torah on the Sabbath day—even more than on other days!"[296]

shout, or *battering down a wall*]. See *Zohar* 1:228b; *ZḤ* 91b–c (*MhN, Eikhah*). On Mount Abarim, see above at note 286.

295. **By this, too . . .** This innovation of Rav Hamnuna's, as well, brought great joy to the souls of the righteous in the Garden of Eden. (See above, notes 285–86.) Such words crown the righteous and God Himself, along with His whole Celestial Family of angels.

296. **I have heard, O Holy Lamp . . .** The spiritual messenger informs Rabbi Shim'on (the Holy Lamp) that when someone's Sabbath soul transmits an innovation of Torah to the divine assembly (upon returning above after the Sabbath), the soul of that person's father is kissed and adorned.

The clause "when they descend" means "when souls of the righteous descend back to the earthly Garden of Eden after spending Sabbath in the celestial Garden of Eden." On Rabbi Shim'on's title Holy Lamp, see above, p. 27, n. 68. On a deceased father's soul being rewarded for his son's wisdom or virtuous conduct, see above, note 238.

COMMENTARY ON SHELAḤ LEKHA (continued)

THE SECTION OF TZITZIT[1]

Rabbi Ḥizkiyah opened, "*He showed me Joshua the high priest, standing before the angel of YHVH, and the Accuser standing at his right to accuse him* (Zechariah 3:1). How happy are Israel, for the blessed Holy One desires their glory above all inhabitants of the world—and has given them the holy Torah, and has given them faithful prophets who lead them by the Torah on the true path![2]

"Come and see: To all the various prophets appointed by the blessed Holy One for Israel, He revealed Himself on high, holy rungs; and they beheld the glorious splendor of the Holy King from a lofty place—but not as near as Moses, who was closer to the King than anyone. For happy is his share beyond all inhabitants of the world! Of him is written *Mouth to mouth I speak with him;*

1. THE SECTION OF TZITZIT The Torah portion *Shelaḥ Lekha* concludes with the commandment of tzitzit: *YHVH said to Moses, saying, "Speak to the Children of Israel, and you shall say to them that they should make for themselves* ציצת (*tsitsit*), *a tassel* [or: *fringe*], *on the hems* [or: *skirts*] *of their garments for their generations and place on the tassel of the hem a cord* [or: *twist, thread*] *of* תכלת (*tekhelet*), *purple* [or: *bluish purple*; *violet*; *blue*]. *It shall be a tassel for you, and you will see it and be mindful of* [or: *and remember*] *all of YHVH's commandments and do them. And you will not stray after your heart and after your eyes, after which you go whoring. So that you will be mindful and do My commandments, and you will be holy to your God. I am YHVH your God, who brought you out of the land of Egypt to be your God. I am YHVH your God* (Numbers 15:37–41).

2. ***He showed me Joshua the high priest...*** The context (Zechariah 3:1–7) reads: *He showed me Joshua the high priest, standing before the angel of YHVH*—והשטן (*ve-ha-Satan*), *and the Accuser* [or: *and Satan*], *standing at his right to accuse him.* [*The angel of*] *YHVH said to the Accuser, "May YHVH rebuke you, O Accuser; may YHVH, who has chosen Jerusalem, rebuke you! Is not this a brand plucked from the fire?" Now Joshua was clothed in filthy garments when he stood before the angel.* [*The angel*] *spoke up and said to his attendants, "Take the filthy garments off him!" And he said to him, "See, I have removed your guilt from you, and you shall be clothed in robes." Then I gave the order: "Let a pure diadem be placed on his head." And they placed the pure diadem on his head and clothed him in garments, as the angel of YHVH remained standing* [or: *stood by*]. *The angel of YHVH solemnly advised Joshua, saying, "Thus says YHVH of Hosts: If you walk in My paths and keep My charge, then you will govern My house and guard My courts, and I will let you move about among these standing here."*

The conclusion of this biblical passage implies that Joshua will be rendered fit to associate with the heavenly beings. See above, pp. 118–19 at nn. 195–200. The connection between this passage and tzitzit is clarified below (beginning at note 20).

and a vision, not in riddles (Numbers 12:8); whereas other prophets saw from a distant place, as is said: *From afar, YHVH appeared to me* (Jeremiah 31:3)."[3]

And Rabbi Ḥizkiyah said, "I have learned as follows: It is written *A man went from the house of Levi* (Exodus 2:1). *A man went*—the blessed Holy One, as is said: *YHVH is a man of war* (ibid. 15:3).[4]

"*From the house of Levi*—blessed Holy One, the place where supernal Wisdom and that river join as one, never separating. *From the house of Levi*—for He provided Leviathan for joy in the world, as is written: *Leviathan, whom You formed to play with* (Psalms 104:26).[5]

3. **To all the various prophets...** Generally, prophecy stems from the sefirotic pair of *Netsaḥ* and *Hod*, but Moses attained the higher *sefirah* of *Tif'eret* (or an even higher realm).

On the superiority of Moses' prophecy, see BT Yevamot 49b: "All the prophets gazed through an opaque glass [literally: a speculum (or: glass, mirror, lens) that does not shine], whereas Moses our teacher gazed through a translucent glass [literally: a speculum that shines]." In Kabbalah, these two specula symbolize respectively *Tif'eret* and *Shekhinah*. See below, pp. 399–400, n. 345.

The verse in Numbers (spoken by God about Moses) reads: *Mouth to mouth I speak with him;* ומראה (*u-mar'eh*), *and a vision* [or: *in clear view*; *clearly*; *in plain sight*], *not in riddles; and the image of YHVH he beholds.* See *Sifrei Zuta* 7:89; 12:8; *Sifrei*, Deuteronomy 83; *Midrash Tanna'im*, Deuteronomy 13:2; *Mishnat Rabbi Eli'ezer* 6, p. 115; *Devarim Rabbah* (ed. Lieberman), p. 45; *Midrash Aggadah*, Leviticus 25:6; *Zohar* 1:171a; 2:82b; 3:156a.

4. ***A man went...*** The full verse reads: *A man went from the house of Levi and took a daughter of Levi.* The verb *took* means "took in marriage."

According to the simple sense of the verse, *a man* refers to the future father of Moses. But here, by verbal analogy, the anonymous *man* is identified as the blessed Holy One (*Tif'eret*), who is described later in Exodus as *a man of war.*

For similar instances of the proof-text *a man of war*, see BT *Sotah* 42b, 48a; *Sanhedrin* 93a, 96b; *Tanḥuma, Metsora* 4; *Tanḥuma* (Buber), *Metsora* 10; *Midrash Tehillim* 11:1. This passage (until below at note 19) appears in *Zohar* 2:11b–12a.

5. ***house of Levi*—blessed Holy One...** The name לוי (*Levi*) is interpreted according to the root לוה (*lvh*), "to accompany, join," as in Genesis 29:34. Here, "blessed Holy One" alludes to *Binah*, or to the site of union between *Ḥokhmah* (Wisdom) and *Binah*, the river of emanation.

Levi also suggests Leviathan, who represents the joy of union, based again on the root *lvh*. Leviathan symbolizes *Yesod* (the *sefirah* of sexual union and pleasure), issuing from *Ḥokhmah* and *Binah*.

On *Yesod* as Leviathan, see *Zohar* 2:11b, 48b, 50b; 3:58a, 60a (all of which quote Psalms 104:26); Liebes, *Studies in the Zohar*, 17; 169, n. 51. Cf. *Zohar* 1:247a.

On the perpetual union of *Ḥokhmah* and *Binah*, see *Zohar* 2:11b, 50b, 55a, 56a; 3:4a, 11a, 61b, 65a–b, 77b–78a, 102a, 120a, 267b, 290b (*IZ*). On the formula "X—blessed Holy One; Y—blessed Holy One," see *Vayiqra Rabbah* 30:9; *Pesiqta de-Rav Kahana* 27:9. On multiple senses of "blessed Holy One," see *Zohar* 1:232b.

The context in Psalms (104:25–26) reads: *This sea, vast and broad of reach, gliding creatures there beyond number, living beings small and great. There ships go—Leviathan, whom You formed to play with.*

"*And took a daughter of Levi* (Exodus 2:1)—blessed Holy One, the place where radiance of the moon shines.[6]

"*The woman conceived and bore a son* (Exodus 2:2)—*the woman*, surely! As is said: לזאת (*Le-zot*), *This, shall be called Woman* (Genesis 2:23). At first, *a daughter of Levi*, and certainly so! But how can she be *a daughter of Levi* at first, and now, *woman*! Well, so we have learned: Until she is married, a woman is called *daughter* of so-and-so; after she marries, she is called *woman*. And here, *daughter* and *woman*—all on a single rung.[7]

"*And she hid him three months* (Exodus 2:2)—three months during which harsh Judgment prevails in the world. And which are they? Tammuz, Av, and Tevet. What does this indicate? That before Moses descended to the world, he existed above; so *Shekhinah* coupled with him from the day he was born. Based upon this, Rabbi Shim'on said, 'Spirits of the righteous exist above before descending to the world.'[8]

"*When she could no longer hide him, she took a papyrus basket for him* (Exodus 2:3). What is meant by *she took a papyrus basket for him*? She covered him with

6. ***daughter of Levi*—blessed Holy One . . .** *Shekhinah*, symbolized by the moon and here designated as "blessed Holy One." She is "taken" (in marriage) by *Tif'eret*.

7. ***the woman*, surely! . . .** *Shekhinah*, the Divine Female, who gives birth to the soul of Moses. One of Her many names is זאת (*zot*), "this," perhaps because as the Divine Presence She is constantly right here.

Just as a human female matures from *daughter* to *woman*, so *Shekhinah* is first described as *daughter* of the higher divine couple (*Ḥokhmah* and *Binah*), and later when She is married to *Tif'eret*, She is called *woman*.

The quotation from Genesis is part of Adam's exclamation upon the creation of Eve: *This one* [or: *This*] *at last, bone of my bones and flesh of my flesh! This shall be called Woman, for from man was this taken.* On *Shekhinah* as *zot* (*this*), see *Zohar* 1:49b, 72a, 93b, 176b, 200b, 228a; 2:11b–12a, 37a–b, 39b, 50b–51a, 54b, 57a, 126b, 236b, 238b; 3:8b, 13b, 24a, 31a, 37b, 40b–41a, 48b, 52b–53b, 58b–59a, 60b, 62a, 76a, 79b, 108a, 115b, 145b–146a, 176a, 179b–180b, 201a, 250a, 297b, 299a.

The full verse in Exodus reads: *The woman conceived and bore a son, and she saw that he was good and she hid him three months.*

8. **three months . . .** The months of Tammuz, Av, and Tevet are all characterized by harsh Judgment. Traditionally, on the seventeenth of Tammuz, the walls of Jerusalem were breached; on the ninth of Av, the First and Second Temples were destroyed; on the tenth of Tevet, the Babylonian siege of Jerusalem began.

The clause *and she hid him three months* now implies that *Shekhinah* made sure that Moses would not be born during any of these inauspicious months; if he had been, he would have been vulnerable to harsh forces and plagued by suffering.

On the three inauspicious months, see 2 Kings 25:1; Jeremiah 52:4–6; *Zohar* 2:78b; 3:58a, 259a; *ZḤ* 36d (*RR*), 92d (*MhN, Eikhah*).

On the preexistence of the soul, see also *Bereshit Rabbah* 8:7; BT *Yevamot* 62a, *Niddah* 30b; *Tanḥuma, Yitro* 11, *Pequdei* 3, *Nitsavim* 3; *Seder Yetsirat ha-Velad*, in *Beit ha-Midrash*, 1:153–58; *Ḥibbut ha-Qever*, ed. Higger, 253–55; Tishby, *Wisdom of the Zohar*, 2:698–703. On the preexistence of Moses' soul, see *Zohar* 2:53b. On Moses' intimacy with *Shekhinah*, see *Zohar* 2:11b–12a; Vol. 6, pp. 103–4, n. 128; Vol. 8, p. 485, n. 81; below, pp. 257–58 at nn. 35–36.

Her signs, so that he would be protected from those fish who swim amid the Great Sea, as is written: *gliding creatures there beyond number*... (Psalms 104:25). She covered him to be protected from them with a covering of precious lovely tusser silk, of two colors: white and black. And She set him down to float among them, [174b] so that he would become familiar with them—since he was destined to ascend among them another time, to receive the Torah.[9]

"*Pharaoh's daughter came down to bathe at the Nile* (Exodus 2:5)—the one coming from the side of the left, of harsh Judgment, as is said: *to bathe at the Nile—at the Nile*, precisely; not *at the sea*![10]

"Now, you might say, 'Look at what is written: *and your staff with which you struck the Nile* (Exodus 17:5)—Moses struck only the sea, yet Scripture calls it *the Nile*!' Well, *the Nile* was struck by Aaron with the help of Moses, so Scripture considers it as though [Moses] did it himself. Similarly, *Seven full days passed after YHVH struck the Nile* (ibid. 7:25)—yet Aaron struck it! However, since it derived from the aspect of the blessed Holy One, Scripture states: *YHVH struck*. Afterward, it is attributed to Moses.[11]

9. ***papyrus basket*... with Her signs...** The word תיבה (*teivah*), meaning "basket" and "ark," symbolizes *Shekhinah*. By placing Moses within Her *teivah*, *Shekhinah* protected him from the countless angels who swim within Her sea—angels who would later become jealous of Moses and challenge his receiving the Torah at Mount Sinai.

The colors white and black may symbolize *Ḥesed* and *Gevurah*, which flank Moses' *sefirah*, *Tif'eret*. See *ZḤ* 35a, where חמר (*ḥeimar*), *bitumen*, and *pitch* (Exodus 2:3) are associated respectively with white and black. The association of white with חמר (*ḥeimar*), is probably due to an implicit midrashic interpretation or vocalization as חמר (*ḥomer*), "clay." See BT *Sotah* 12a; *Shemot Rabbah* 1:21; Rashi on Exodus 2:3. According to a rabbinic image, the Torah was inscribed by God in black fire upon white fire. See JT *Sheqalim* 6:2, 49d; *Shir ha-Shirim Rabbah* on 5:11; Vol. 8, p. 354, n. 113.

The phrase "lovely tusser silk" is a conjectural rendering of טיסטרובלא (*tisterobela*), a Zoharic neologism that may combine the name of the wild silkworm of India and China (known in Sanskrit as *tasara*) with the Castilian word *bella*, "beautiful, lovely." Various English forms of the Sanskrit term include: tusser, tussar, tassar, tussore, tussah, and tushar. On *tasara* and the production of silk in thirteenth-century Spain, see Vol. 3, p. 75, n. 506. Cf. Vol. 4, p. 284, n. 303. For a different reading, see *Zohar* 2:12a (Vol. 4, p. 55, n. 243).

On *teivah* as a symbol of *Shekhinah*, see *Zohar* 1:67a. On the angels' opposition to Moses' receiving the Torah, see BT *Shabbat* 88b; Vol. 5, p. 416, n. 646.

The full verse in Exodus reads: *When she could no longer hide him, she took a papyrus basket for him and smeared it with bitumen and pitch, and she placed the child in it and placed it in the reeds by the bank of the Nile.* For the full verse in Psalms, see above, note 5. Cf. *Zohar* 1:236a, 247a–b; 2:30b, 48b–49a, 56b.

10. ***Pharaoh's daughter came down*...** A demonic force deriving from *Din*, harsh Judgment, which is located on the left side. Whereas *sea* symbolizes *Shekhinah*, *Nile* represents impurity. See Galante on *Zohar* 2:12a; *Sullam*. For other interpretations, see *Or Yaqar*; *Matoq mi-Devash*.

The verse reads: *Pharaoh's daughter came down to bathe at the Nile, her maidens walking along the Nile.*

11. ***your staff with which you struck the Nile*...** The verse records God's directive

"*Her maidens walking along the Nile* (Exodus 2:5)—other camps coming from her side.[12]

"*She opened it and saw him, the child* (Exodus 2:6)—the verse should read ותראה (*va-tir'eh*), *and saw*; why ותראהו (*va-tir'ehu*), *and saw him*? After all, Rabbi Shim'on said, 'You cannot find a word in the Torah, or even a single letter, that does not contain sublime, precious mysteries!' Well, we have learned as follows: The insignia of the King and *Matronita* appeared in him—the mark of ו, ה (*he, vav*). Immediately, *she had compassion on him* . . . (ibid.).[13]

"Until here, above; from here on, below, except for this verse: *His sister stationed herself afar* (Exodus 2:4). Whose sister? The sister of the one who calls Assembly of Israel *my sister*, as is said: *Open to me, my sister, my love* (Song of Songs 5:2).[14]

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to Moses, preparing him to strike the rock at Horeb to bring forth water: *Pass before the people and take with you some of the elders of Israel, and your staff with which you struck the Nile take in your hand, and go.* The point here is that Aaron, not Moses, struck the Nile (Exodus 7:19–20); Moses struck (or stretched his staff over and split) only the Red Sea (Exodus 14:16, 21). It would seem, then, that when Scripture states that Moses *struck the Nile*, it really means that he *struck the sea*; thus there is no real distinction between *Nile* and *sea*!

The explanation, however, is that since Moses helped Aaron strike the Nile, it is as though Moses did it himself. Similarly, Scripture states that *YHVH struck the Nile*, since Aaron's action derived from God's command and power. The conclusion is that *Nile* and *sea* are indeed distinct and opposed to one another. See BT *Sanhedrin* 99b.

12. ***Her maidens*** . . . Other demonic powers deriving from the left side. See above, note 10.

13. ***She opened it*** . . . The full verse reads: *She opened it and saw him, the child, and look, a boy crying! She had compassion on him and said, "This is one of the children of the Hebrews."* The repeated direct object in the phrase ותראהו את הילד (*va-tir'ehu et ha-yeled*), *and she saw him, the child*, seems redundant. However, Rabbi Ḥizkiyah indicates that the word should not be read ותראהו (*va-tir'ehu*), *and she saw him*, but rather ותרא ה ו (*va-tere he vav*), "*she saw* [the letters] *he* [and] *vav*," which symbolize respectively *Shekhinah* (known as *Matronita*) and Her spouse, King *Tif'eret*. When Pharaoh's daughter perceived these symbolic letters on the infant Moses, she felt compassion for him.

See BT *Sotah* 12b (and Maharsha, ad loc.); *Shemot Rabbah* 1:24 (and Maharzu and Shinan, ad loc.); Baḥya ben Asher on Exodus 2:2; *Da'at Zeqenim* on Rashi on Exodus 2:6.

On the sefirotic significance of the letters *he* and *vav*, see above, p. 74, n. 60. On the significance of every element of Torah, see *Sifrei*, Deuteronomy 336; *Midrash Tanna'im*, Deuteronomy 32:47; BT *Eruvin* 13a *Menaḥot* 29b, *Ḥullin* 60b; Maimonides, Commentary on the Mishnah, *Sanhedrin* 10, intro, principle 8; idem, *Guide of the Perplexed* 3:50; Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 548; Azriel of Gerona, *Peirush ha-Aggadot*, 37–38; *Zohar* 1:54a, 135a, 145b, 163a, 187a, 201a, 234b; 2:12a, 55b–56a, 59b, 65b, 93b, 95a, 98b–99b, 124a, 217b, 236a; 3:6b, 71b–72b, 79b, 149a–b, 152a, 192a, 202a, 213b, 221a, 265a, 269a; *ZḤ* 6d (*MhN*); Moses de León, *Sefer ha-Rimmon*, 341–42; Tishby, *Wisdom of the Zohar*, 3:1082–83; Matt, "'New-Ancient Words,'" 194–207. On *Shekhinah*'s title *Matronita*, see the Glossary.

14. **Until here**... The verses from this

"*Afar*—as is said: *Afar, YHVH appeared to me* (Jeremiah 31:3).[15]

"What is implied? That the righteous, before descending to the world, are known above to all—especially Moses. Further, that souls of the righteous are drawn from a supernal place, as we have established. We have learned the mystery of the matter, for this implies that the soul has a father and mother, just as the body on earth has a father and mother. In all aspects, whether above or below, everything comes into being from male and female.[16]

"They have already established the secret that is written: *Let the earth bring forth a living soul* (Genesis 1:24). *The earth*—Assembly of Israel. *A living soul*—soul of supernal Primordial Adam, as has been said."[17]

Rabbi Abba came and kissed him. He said, "Surely, you have spoken well! All is so![18]

"Happy is the share of Moses, Faithful Prophet, beyond all other prophets of the world! Therefore, when he departed from the world, no one but the blessed

chapter discussed so far allude to the upper world. The following verses can be read simply, according to their simple meaning.

The "exceptional" verse (2:4) actually appears earlier than the verse just discussed (2:6). It reads in full: *His sister stationed herself afar, to know what would be done to him.* The simple meaning of *his sister* is Miriam, but now the phrase alludes to the divine *sister*, *Shekhinah* (known as Assembly of Israel). According to the kabbalistic reading of Song of Songs, She is addressed intimately by Her lover, *Tif'eret*, as *my sister. Shekhinah stationed herself* to watch over Moses (who eventually attained the rung of *Tif'eret*).

On the spiritual meaning of Exodus 2:4, see *Mekhilta, Shirta* 10; *Mekhilta de-Rashbi*, Exodus 15:20; JT *Sotah* 1:9, 17b; BT *Sotah* 11a; *Shemot Rabbah* 1:22. On the verse in Song of Songs, see *Shir ha-Shirim Rabbah* on 3:11; *Zohar* 1:112a, 140b; 2:46a; 3:95a, 233a, 236b, 286a–b, 296a (*IZ*). On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

15. ***Afar*...** *Shekhinah* watched over Moses from a distance. The word *afar* alludes to the Holy Spirit (sometimes identified with *Shekhinah*), based on the verse in Jeremiah. See *Mekhilta, Shirta* 10; *Mekhilta de-Rashbi*, Exodus 15:20; JT *Sotah* 1:9, 17b; BT *Sotah* 11a; *Shemot Rabbah* 1:22; *Zohar* 2:125b.

The verse in Jeremiah reads: *From afar* [or: *Afar*], *YHVH appeared to me.* In the *Zohar*, *afar* can allude to *Ḥokhmah*, near the distant top of the sefirotic ladder. See *Zohar* 1:6a, 107a; 2:50b; 3:20b, 35b, 60a, 90a. Cf. above at note 3.

16. **What is implied?...** By the entire preceding discussion. Souls are engendered by the union of the divine couple, *Shekhinah* and *Tif'eret*.

On the preexistence of the souls of the righteous and of Moses' soul, see above, note 8. On the soul's divine parents, see *Zohar* 1:245b; 2:94b; 3:7a, 42b.

17. ***Let the earth bring forth a living soul*...** *Shekhinah* (Assembly of Israel) is symbolized by *the earth*, and this verse indicates that She gave birth to the soul of Adam, which derives from *Ḥokhmah*, who is Himself called Primordial Adam.

On *a living soul* as the soul of Adam, see *Bereshit Rabbah* 7:5; *Vayiqra Rabbah* 14:1; *Tanḥuma, Tazri'a* 1; *Tanḥuma* (Buber), *Tazri'a* 2; *Zohar* 1:34a; 2:55a; 3:19a, 39b, 43b, 70b. Cf. 3:24b, 46b. On the allusion to *Ḥokhmah*, see *Or Yaqar*; *Miqdash Melekh*; Liebes, *Peraqim*, 39–40; *Matoq mi-Devash.*

18. **and kissed him...** Namely, Rabbi Ḥizkiyah. See above at notes 2, 4.

Holy One attended to him, conducting him through His curtain. So Moses surpassed, in supernal prophecy and glorious rungs, all prophets of the world, whereas other prophets saw from behind many walls."[19]

"*He showed me Joshua the high priest, standing*... (Zechariah 3:1). What did he see? That he was standing before the angel and wearing filthy garments, until a herald came forth, proclaiming: *Take the filthy garments off him!* (ibid., 4)."[20]

Rabbi Yitsḥak said, "It is written: *Now, Joshua was clothed in filthy garments when he stood before the angel* (Zechariah 3:3). What is meant by *before the angel*? That he was judging his case—the one of whom is written *Do not say before the angel that it was a mistake* (Ecclesiastes 5:5).[21]

"What does this imply? That every person who fails in this world to enwrap himself in a wrap of *mitsvah*, and to clothe himself in a garment of *mitsvah*, wears in that world a filthy garment, which should not be so, and is brought to judgment for this.[22]

19. **Happy is the share of Moses...** Who surpassed all other prophets and who was conducted by God Himself into a divine realm. See *Zohar* 1:44b (*Heikh*); 2:88b–89a. Cf. 1:22a.

On glimpsing God from behind walls (or a wall), see Maimonides, *Shemonah Peraqim*, 7; *Zohar* 1:232b (*Tos*) (Vol. 3, p. 405, n. 509); 2:69a–b, 82a, 130b, 213a; *ZḤ* 15c (*MhN*), 39d. Cf. above, note 3; Baḥya ben Asher on Leviticus 1:1, p. 393. On Moses' title Faithful Prophet, see above, p. 104, n. 153.

20. ***He showed me Joshua the high priest...*** The speaker is apparently again Rabbi Ḥizkiyah, who opened with this verse (above at note 2). For the biblical context, see that note.

21. **What is meant by *before the angel*?...** According to Rabbi Yitsḥak, this *angel* is one who judges a person. See Ibn Ezra on the verse; *Zohar* 3:214a; *ZḤ* 60d–61a (*MhN, ShS*).

For the context in Zechariah, see above, note 2. The full verse in Ecclesiastes reads: *Do not let your mouth make your flesh sin, and do not say before* המלאך (*ha-mal'akh*), *the messenger* [or: *the angel*], *that it was a mistake. Why should God rage over your voice and ruin the work of your hands?* According to its simple sense, this verse refers to making rash vows.

22. **every person who fails...** Everyone who fails to fulfill the *mitsvah* of tzitzit will be clothed in the afterlife in a filthy garment and be punished for his failure.

The two phrases "עטופא (*ittufa*), a wrap, of *mitsvah*" and "a garment of *mitsvah*" may refer respectively to the large tallit worn during prayer and to the small tallit worn as an undergarment. On the phrase "a wrap of *mitsvah*," see *Halakhot Gedolot*, 1:505; Simḥah ben Samuel, *Maḥazor Vitri*, p. 631; *Zohar* 1:204b; 3:174b, 176a, 265a, 266a; *ZḤ* 41d, 85a (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 58 (and Wolfson's n. 2), 234–35; [idem?], *Orḥot Ḥayyim*, par. 14.

On the filthy garments, see *Zohar* 3:214a. According to BT *Sanhedrin* 93a (in the name of Rav Pappa), Joshua's *filthy garments* signified his failure to prevent his sons from immoral behavior. See *Targum Yonatan*, Zechariah 3:3; David Kimḥi on Zechariah 3:3; *Or Yaqar*; *Matoq mi-Devash*. Cf. Ezra 10:18.

On the relation between one's conduct on earth and the garment to be worn in the afterlife, see also *Zohar* 1:224a–b (Vol. 3, p.

"Come and see how many garments are prepared in that world! If a person fails to attain in this world garments of *mitsvah*, then when he enters that world, he is clothed in a certain garment recognized by masters of Hell. Woe to him who is clothed in that garment, for many [175a] wardens of judgment lie waiting to seize him and cast him into Hell! And King Solomon cried out, *At all times let your garments be white* (Ecclesiastes 9:8)."[23]

It has been taught in the mystery of the Book of Concealment: Four kings go forth toward four, hanging from them like grapes in a cluster. Bound with them are seven runners bearing witness, not staying in their places.[24] [175b]

Rabbi Yehudah said, "How many witnesses the blessed Holy One has produced to admonish human beings, and all of them stand facing a person with advice and testimony! He rises in the morning and stretches his feet to move—witnesses stand facing him, proclaiming: *The feet of his faithful He watches*... (1 Samuel 2:9); *Watch your foot when you go to the house of God* (Ecclesiastes 4:17); *Level the path of your foot* (Proverbs 4:26).[25]

"He opens his eyes to see the world—witnesses say, *Keep your eyes looking forward* (Proverbs 4:25). He rises to speak—witnesses say, *Keep your tongue from evil*... (Psalms 34:14). He extends his hands for worldly matters—witnesses say, *Swerve from evil and do good* (ibid., 15).

"If he listens to them, fine; if not, it is written *and the Accuser standing at his right to accuse him* (Zechariah 3:1)—all of them testify against him above concerning his sins. If a person desires to strive in the service of the blessed Holy One, they all become advocates before him and stand to testify in his favor when he needs it.[26]

347, n. 249); 2:210a–b (Vol. 6, pp. 197–99, nn. 266, 270–71); above, p. 102, n. 151.

23. **a certain garment recognized by masters of Hell...** See *Zohar* 3:214a.

The full verse in Ecclesiastes reads: *At all times let your garments be white, and oil on your head not be lacking.* According to an interpretation in BT *Shabbat* 153a, *let your garments be white* alludes to the white threads of tzitzit.

24. **in the mystery of the Book of Concealment...** Namely, in *Sifra di-Tsni'uta* (The Book of Concealment). See *Zohar* 2:179a (*SdTs*). For the meaning of this cryptic description there, see Vol. 5, pp. 580–81, n. 84. Below, these lines are interpreted as applying to the *mitsvah* of tzitzit.

25. **How many witnesses...** According to a rabbinic tradition, two angels accompany a person constantly. Here Rabbi Yehudah expands the number.

See BT *Ta'anit* 11a and *Ḥagigah* 16a, based on Psalms 91:11: *For His messengers* [or: *angels*] *He will command for you to guard you on all your ways.* See also *Berakhot* 60b, and Rashi, ad loc., s.v. *hitkabbedu*; *Shabbat* 119b; *Zohar* 1:12b, 144b, 165b, 174b, 191a; 2:106b; 3:52b; *ZḤ* 47a, 84d (*MhN, Rut*).

26. ***and the Accuser standing at his right...*** The verse reads: והשטן (*ve-ha-Satan*), *and the Accuser* [or: *and Satan*], *standing at his right to accuse him.* See above, note 2.

"He rises in the morning, recites various blessings, and places tefillin on his head between his eyes. Wishing to raise his head, he sees the supernal Holy Name adhering to and inscribed upon his head, with straps hanging from either side over his heart. Behold, he is gazing upon the glory of His Lord![27]

"He extends his hands—and sees the other arm bound with the knot of the Holy Name; he draws back his hand, gazing upon the glory of his Lord.[28]

"He enwraps himself in a wrap of *mitsvah*, in the four corners of his garment. 'Four kings go forth toward four'—true witnesses of the King, hanging from four corners, 'hanging from them like grapes in a cluster.' Just as a cluster is one, with many grapes hanging on either side, so this *mitsvah* is one, with many grapes hanging from it, with skins and branches.[29]

27. **places tefillin on his head...** The association of tefillin with the Name of God is based on a Talmudic tradition. See BT *Berakhot* 6a, in the name of Rabbi Yitsḥak: "It is written: *All the peoples of the earth will see that the name of YHVH is proclaimed upon you, and they will be in awe of you* (Deuteronomy 28:10), and it has been taught: Rabbi Eli'ezer the Great says, 'This refers to tefillin of the head.'"

Each of the tefillin contains four passages from the Torah (Exodus 13:1–10, 11–16; Deuteronomy 6:4–9; 11:13–21) written on parchment. The *tefillah* (phylactery) of the head is divided into four compartments, each containing one of the four passages. In the *tefillah* of the arm all four passages are written on one piece of parchment in a single compartment. Here, each of the four compartments of the *tefillah* of the head symbolizes one of the letters of the name *YHVH* (and its corresponding *sefirah* or *sefirot*). So if a person raises his head, "he sees the supernal Holy Name."

See *Zohar* 1:13b–14a. On the significance of tefillin, see above, p. 73, n. 56. On the straps hanging, see *Zohar* 3:236b; Moses de León, *Sefer ha-Rimmon*, 240. On the passage in *Berakhot*, see BT *Berakhot* 57a, *Megillah* 16b, *Sotah* 17a, *Menaḥot* 35b, *Ḥullin* 89a.

28. **sees the other arm...** He sees the *tefillah* of the hand, bound to his "other" (i.e., left) arm (and hand). "The knot of the Holy Name" may refer to the knot formed by the strap passed through this *tefillah*, which is shaped like the letter י (*yod*), the first letter of *YHVH* (and the last letter of *Shaddai*). Alternatively, it can refer to the form of the straps wound around the hand, shaped like the letter ש (*shin*), the first letter of *Shaddai*. Cf. Moses de León, *Sefer ha-Rimmon*, 240.

29. **He enwraps himself in a wrap of *mitsvah*...** In the tallit worn during prayer.

Rabbi Yehudah proceeds to interpret the cryptic lines from *Sifra di-Tsni'uta* (The Book of Concealment), applying them to tzitzit. (See above, note 24.) The "four kings" are the four threads inserted through (going "forth toward") the holes in the four corners of the garment. These are also pictured as four "witnesses," corresponding to the four groups of witnesses described above (at notes 25–26). The "many grapes" may symbolize all of the other *mitsvot*, of which one is reminded by the tzitzit. The "skins and branches" may represent the ramifications (or deeper meanings) of the *mitsvot*.

On *tsitsit* as witnesses, see BT *Menaḥot* 44a. Traditionally, a person first wraps himself in the tallit and then puts on tefillin, although the sequence here could imply the reverse. See *Zohar* 3:81a, 120b, 265a; *ZḤ* 41d; *Or Yaqar*; Ḥayyim Yosef David Azulai, *Birkei Yosef, Oraḥ Ḥayyim* 25:4; *Nitsotsei Zohar*; *Matoq mi-Devash*; Ta-Shma, *Ha-Nigleh sheba-Nistar*, 45–46. On the phrase "a wrap of *mitsvah*," see above, note 22.

"'Bound with them are seven runners'—seven windings of blue that must be wound around each one, or increasing up to thirteen. Whoever makes many should make no more than that; whoever makes few should make no less than seven.[30]

30. **Bound with them are seven runners...** The continuation of the lines from *Sifra di-Tsni'uta* (The Book of Concealment).

The passage here reflects the following custom of winding the tzitzit. One inserts four threads through the holes in the four corners of the garment and folds them over double (thereby forming eight half-threads in each corner). Three of the full threads are white and one longer thread is dyed *tekhelet* (blue; or purple, bluish purple, violet)—or three are white and the longer one is half white and half dyed *tekhelet*. The blue thread (or the blue half of the longer thread) is wound around the other threads a number of times, and then the threads are knotted, completing one "joint" (or section). Additional joints are formed similarly.

The phrase "seven runners" is interpreted as referring to the number of "windings." The maximum number of such windings is thirteen, and the minimum is seven. This is based on a statement in BT *Menaḥot* 39a, "One who makes few should make no less than seven; and one who makes many should make no more than thirteen." Medieval commentators and authorities differ as to whether this Talmudic statement refers to the number of joints or the number of windings in each joint.

Here "windings" seems to refer to the number of windings in each joint, although it could conceivably refer to the number of joints (which consist of windings). In *Shushan Edut*, 364, Moses de León refers to seven, nine, or thirteen windings. Cf. idem, *Sefer ha-Rimmon*, 234–35. In *Beit Yosef, Oraḥ Ḥayyim* 11:14, Joseph Caro mentions seven, nine, eleven, and thirteen windings in four separate joints. In *ZḤ* 101b–c (*Tiq*), the Talmudic reference to thirteen is clearly applied to the number of joints. *Miqdash Melekh* and *Matoq mi-Devash* interpret the reference here similarly as referring to the number of joints, although this may be based partly on the fact that instead of כריכן (*kerikhan*), "windings," they follow the reading צרירין (*tseririn*), "bindings," which could refer to the knotted joints. The latter reading is attested in Es3, which reads צרירן (*tseriran*), and in *Or Yaqar* and the printed editions. The former reading—כריכן (*kerikhan*), "windings" (which I have adopted)—appears in P5, V3, V5, and V22. Two other manuscripts (Pr13, V18) exhibit a hybrid form צריכן (*tserikhan*). (In script only a tiny difference distinguishes the letters כ [*kaf*] and צ [*tsade*].) The reading *kerikhan* is supported by the verb that follows shortly—לכרכא (*lekharekha*), "to wind"—as well as by the phrase "seven כריכן (*kerikhan*), windings," which appears below at note 33 and is attested there by all the manuscripts and printed editions.

On the statement in *Menaḥot*, see also Rashi and *Tosafot*, ad loc., s.v. *lo yifḥot misheva*; Eliezer ben Samuel of Metz, *Sefer Yere'im* 401 (17); Maimonides, *Mishneh Torah, hilkhot tsitsit* 1:8; and commentaries ad loc.; Moses ben Jacob of Coucy, *Sefer Mitsvot Gadol*, positive commandment 26; Joseph Ḥabiba, *Nimmuqei Yosef, halakhot qetanot (Menaḥot), hilkhot tsitsit* 12b–13a; Joseph Caro, *Beit Yosef, Oraḥ Ḥayyim* 11:14; idem, *Shulḥan Arukh, Oraḥ Ḥayyim* 11:14. A number of medieval sources quote the Talmudic statement as "One who makes few should make no less than seven joints...." See, e.g., Abraham ben Nathan ha-Yarḥi, *Sefer ha-Manhig*, 2:641; and Moses of Coucy, *Sefer Mitsvot Gadol*; and Caro, *Beit Yosef* (as cited above).

Currently the Ashkenazic practice is to use windings of seven, eight, eleven, and thirteen in four joints respectively. The sum of the first three numbers equals the numer-

"It has been taught: This blue is mystery of King David, and the thread of Abraham, who rendered his descendants worthy of it. What is meant by תכלת (*tekhelet*), blue? תכלית (*Takhlit*), Consummation, of all."[31]

Rabbi Yehudah said, "It is called Throne of Glory."[32]

Rabbi Yitsḥak said, "Seven windings—for She is seventh of all, surely, since She is blessed by six others through Righteous One. And if thirteen—as has been established: with thirteen attributes of Compassion. She is the opening to all of them.[33]

ical value of יהוה (*YHVH*); the last number equals the numerical value of אחד (*eḥad*), "one." So together all four windings indicate "*YHVH* is one." Among some Sephardic Jews, the practice is to use windings of ten, five, six, and five, matching the numerical value of the four letters of יהוה (*YHVH*).

31. **This blue is mystery of King David . . .** *Tekhelet* (blue) symbolizes *Shekhinah*, who is known as *Malkhut* (Kingdom) and is associated with the ideal king, David.

The phrase "the thread of Abraham" alludes to a midrashic interpretation of Genesis 14:23. This verse records part of Abram's oath to the king of Sodom: *From a thread to a sandal strap, I will not take anything that is yours, so that you will not say, "I made Abram rich."* See *Bereshit Rabbah* 43:9, in the name of Rabbi Abba son of Memel: "The blessed Holy One said to him, 'You said, "*From a thread.*" By your life, I will give your descendants the *mitsvah* of tzitzit [featuring the thread of *tekhelet*].'"

Shekhinah, symbolized by תכלת (*tekhelet*), "blue," is also the תכלית (*takhlit*), "consummation," of the entire flow of emanation. Alternatively, Her enhancement and fulfillment are the *takhlit*, "final goal," of existence. See Naḥmanides on Numbers 15:31; Moses de León, *Sefer ha-Mishqal*, 99; *Or Yaqar*.

On the association of *tekhelet* with *Shekhinah*, see *Sifrei*, Numbers 115, in the name of Rabbi Me'ir: "Whoever fulfills the commandment of tzitzit is as though he greeted the face of *Shekhinah*, for the *tekhelet* resembles the sea, and the sea resembles the sky, and the sky resembles the Throne of Glory." See above, p. 72, n. 53. On the association of tzitzit with *Shekhinah*, see also *ZḤ* 85a (*MhN, Rut*); Moses de León, *Shushan Edut*, 364; idem, *Sefer ha-Rimmon*, 234–35.

On the passage in *Bereshit Rabbah*, see BT *Sotah* 17a, *Ḥullin* 89a; *Tanḥuma, Lekh Lekha* 13; *Tanḥuma* (Buber), *Lekh Lekha* 17; *Aggadat Bereshit* 13.

32. **Throne of Glory** One of the names of *Shekhinah*, upon whom is enthroned King *Tif'eret*, or *Ze'eir Anpin* (the configuration of *sefirot* from *Ḥokhmah* to *Yesod*). See the passage from *Sifrei* quoted in the preceding note.

33. **Seven windings—for She is seventh . . .** *Shekhinah* is the seventh of the lower seven *sefirot* and corresponds to the last of the seven windings of tzitzit. The six *sefirot* above *Shekhinah* are *Ḥesed* through *Yesod*, the last of whom is known as Righteous One. The maximum number of windings, thirteen, corresponds to God's thirteen attributes of Compassion. As the last of the *sefirot*, *Shekhinah* is the gateway by which one can approach the divine realm.

On the seven and thirteen windings, see above, note 30. For the list of thirteen attributes (recorded in Exodus 34:6–7), see above, p. 52, n. 145. For the correspondence between the thirteen windings and the thirteen attributes, see Moses ben Jacob of Coucy, *Sefer Mitsvot Gadol*, positive commandment 26; Moses de León, *Shushan Edut*, 364; idem, *Sefer ha-Rimmon*, 234–35. On *Yesod* as Righteous One, see above, p. 38, n. 105.

"She is one thread, distinguished by Her colors; and Her color issues from a certain fish swimming in the Sea of כנרת (*Kinneret*). *Kinneret* is named for Her. So there was כנור (*kinnor*), a harp, suspended above David's bed—since She is David, surely! The harp of David plays by itself for the supernal King; so its colors rise to heaven, and from heaven to the Throne.[34]

"Here is written מצוה (*mitsvah*), commandment—as is said: מצות המלך (*mitsvat ha-melekh*), *the king's command* (2 Kings 18:36); *Why do you disobey mitsvat ha-melekh, the king's command?* (Esther 3:3); *for mitsvat ha-melekh, the king's command* (Nehemiah 11:23). And it has been taught: Foundation and root adorn Kingdom as one. This is the remembrance and opening of all other crowns, as is written: *Open for me the gates of righteousness* (Psalms 118:19), and similarly, *This is the gate to YHVH* (ibid., 20). Thus it is written *You will see it and remember all of YHVH's commandments* (Numbers 15:39)—to include in this all the other crowns. So, they are 'bearing witness, not staying in their places,' for She is *mitsvah*.[35]

34. **She is one thread...** *Shekhinah* is symbolized by the thread of *tekhelet*, whose essential blue ingredient (actually purple, bluish purple, or violet) is extracted from the glands of "a certain fish," namely the חלזון (*ḥillazon*), which has been identified as the *Murex trunculus* snail, found off the Mediterranean coast. Here, Rabbi Yitsḥak transfers this small water creature to the Sea of Galilee (or Kinneret).

The Sea of Kinneret symbolizes *Shekhinah*, based on the association of כנרת (*kinneret*) and כנור (*kinnor*), "harp," an instrument played by King David, who here represents *Shekhinah*, also known as *Malkhut* (Kingdom). (See 1 Samuel 16:23; *Leqaḥ Tov*, Deuteronomy 33:22, p. 65b; *Zohar* 1:260b [*Hash*]; 3:150a; Baḥya ben Asher, Numbers 10:2.) In fact, the name ים כנרת (*yam kinneret*), "Sea of Kinneret," may derive from shape of the lake, which resembles a harp. Cf. BT *Megillah* 6a.

On the harp above King David's bed, see BT *Berakhot* 3b, in the name of Rabbi Shim'on the Ḥasid: "There was a harp suspended above David's bed. As soon as midnight arrived, a north wind came and blew upon it, and it played by itself. He immediately arose and engaged in Torah until the break of dawn." See *Zohar* 3:11a, 21b–22a, 23a–b.

In the concluding clause, "heaven" symbolizes *Tif'eret*, and "Throne" symbolizes *Binah*. The imagery derives from the rabbinic tradition quoted in note 31: "Whoever fulfills the commandment of tzitzit is as though he greeted the face of *Shekhinah*, for the *tekhelet* resembles the sea, and the sea resembles the heaven [or: the sky], and the heaven resembles the Throne of Glory."

On the supposed location of the snail *ḥillazon* in the Sea of Galilee, see Vol. 8, pp. 503–4, n. 42; *Or Yaqar*. On the *ḥillazon*, see also BT *Menaḥot* 44a: "The *ḥillazon* resembles the sea in its bodily color [or: in the color of its blood], and in its shape it resembles a fish. It ascends [from the sea] once every seventy years, and with its blood one dyes *tekhelet*. So it is very expensive." See above, p. 72, n. 53.

35. **Here is written מצוה (*mitsvah*), commandment...** In the biblical passage on tzitzit, this term figures prominently: *It shall be* לציצת (*le-tsitsit*), *a tassel, for you, and you will see it and be mindful of* [or: *and remember*] *all of YHVH's* מצות (*mitsvot*), *commandments, and do them* (Numbers 15:39). Rabbi Yitsḥak indicates that the term *mitsvah* alludes to *Shekhinah*, or *Malkhut* (Kingdom),

"It has been taught: 'Implements of *mitsvah* may be thrown away.' Now, you might say, 'But *lulav*, willow, etc.!' However, implements of holiness—because they are inscribed with the writing of the Holy Name."[36]

Rabbi Yitsḥak said, "Those threads—displaying how they are suspended from here and from there, in the four directions of the world, from this place. She rules over all in the mystery of לב (*lev*), heart, being the heart of this whole world and heart of those above, suspended from the supernal heart—and all is in the לב (*lev*), heart, emerging from supernal Wisdom."[37]

based on three verses that link *mitsvah* and מלך (*melekh*), *king*.

Malkhut is adorned by *Yesod* (Foundation) and the "root," which refers here to *Binah*, or perhaps *Keter*. The mention of "remembrance" alludes to the biblical wording: *You will see it and remember all of YHVH's commandments*. The manifestation of *Malkhut* reminds one of the other sefirotic crowns. She is also called *Tsedeq* (Righteousness), through whose gates one can enter to encounter *YHVH* (which can refer to *Ze'eir Anpin*, namely *Ḥokhmah* through *Yesod*). The word *all* (in *all of YHVH's commandments*) includes with *Malkhut* "all the other (sefirotic) crowns."

The concluding sentence quotes the final clause from the cryptic passage in *Sifra di-Tsni'uta* (The Book of Concealment): "bearing witness, not staying in their places." (See above at note 24.) This alludes to angelic witnesses (symbolized by the seven windings of *tekhelet*) who roam the world, examining how humans act and admonishing them. See above, notes 29–30. On seven roaming angels, cf. Zechariah 4:10: *These seven are the eyes of YHVH, roaming over the whole earth*. On the image of angels "not staying in their places," see Ezekiel 1:14: *The living beings darting back and forth like a flash of lightning*.

On the association between *Shekhinah* and *mitsvah* (or *mitsvot*), see *Bahir* 131 (190); *Zohar* 1:157a; 3:40b; Moses de León, *Sefer ha-Rimmon*, 58 (and Wolfson's n. 3). The two verses in Psalms read in full: *Open for me the gates of righteousness; I will enter them and praise Yah. This is the gate* ליהוה (*la-YHVH*), *of YHVH* [or: *to YHVH*]; *the righteous will enter it*.

36. **Implements of *mitsvah*...** See BT *Megillah* 26b: "Our Rabbis have taught: Implements of *mitsvah* may be thrown away [once they can no longer be used]; implements of holiness are to be stored away. The following are implements of *mitsvah*: sukkah, *lulav*, shofar, tzitzit. The following are implements of holiness: cases for scrolls, tefillin, mezuzot, a mantle for a Torah scroll, a tefillin bag, and tefillin straps."

"Implements of *mitsvah*" do not possess inherent holiness, so they may be discarded once they can no longer be used; whereas "implements of holiness" (which are associated with sacred writings) must be stored away respectfully even when they have worn out.

One might object that certain "implements of *mitsvah*" allude to the Name *YHVH* and its corresponding *sefirot*—for example the four species for *Sukkot*: the *lulav* (palm branch), *aravah* (two willow twigs), *hadas* (three sprigs of myrtle), and *etrog* (citron). However, Rabbi Yitsḥak explains that only "implements of holiness" are actually inscribed with the name *YHVH* (or are accessories to such sacred writings), so these alone "are to be stored away."

On the divine significance of the four species, see Vol. 8, p. 181, n. 366; Tishby, *Wisdom of the Zohar*, 3:1249–51. On the sefirotic significance of the name *YHVH*, see above, p. 74, n. 60.

37. **Those threads...** The threads of tzitzit, hanging from the four corners of the garment, symbolize the four directions of the world, which are ruled by *Shekhinah*

Rabbi Yitsḥak said, "The measure of this and the length of this have been stated in the Engraved Letters of Rabbi El'azar."[38]

Rabbi Yehudah said, "The blessed Holy One said, 'Whoever wishes to walk in awe of Me should follow this heart and the eyes above it.' Who are the eyes? As is said: *The eyes of YHVH are upon the righteous* (Psalms 34:16). But as for you, *You will not stray after your heart and after your eyes* (Numbers 15:39). Why? [176a] Because *you go whoring after them* (ibid.)."[39]

Rabbi Ḥiyya said, "Why is the exodus from Egypt mentioned here, as is written: *who brought you out of the land of Egypt* (Numbers 15:41)? Well, because when they went out of Egypt, they entered this share, and by this the blessed Holy One slew the slaying of Egypt. So in its place it is mentioned, and in its place He admonished them about this. What is meant by 'in its place'? That this *mitsvah* is its place."[40]

("this place"). She is pictured as the לב (*lev*), "heart," of both this world and the upper worlds. *Shekhinah* Herself is "suspended from the supernal heart," namely from *Tif'eret*, "and all is (dependent on) the לב (*lev*), heart, emerging from" *Ḥokhmah*.

The numerical value of לב (*lev*), "heart," is thirty-two, which equals the total number of threads of tzitzit (eight on each of the four corners). This is also the number of the "paths of Wisdom," as implied by the conclusion of this paragraph.

On the threads of tzitzit, see above, note 30. On the threads and the four directions of the world, see Moses de León, *Shushan Edut*, 364; idem, *Sefer ha-Rimmon*, 234. On the thirty-two paths of Wisdom, see *Sefer Yetsirah* 1:1–2. On the connection between these paths and the thirty-two threads of tzitzit, see *Bahir* 62 (92); Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 525–26; Moses de León, *Shushan Edut*, 364; idem, *Sefer ha-Rimmon*, 234; idem, *Sefer ha-Mishqal*, 99.

38. **The measure of this and the length of this . . .** Apparently, the exact measure and length of the threads of tzitzit. For various interpretations, see *Or Yaqar*; *Sullam*; *Matoq mi-Devash*.

The Engraved Letters of Rabbi El'azar is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. For other references to this book, see *Zohar* 1:33b; 3:285a, 286b. Cf. 1:224a; 2:139b; 3:128b (*IR*), 180b, 156b, 264b.

See Matt, *Zohar: The Book of Enlightenment*, 25; and the comment by Shim'on Lavi, *Ketem Paz*, on *Zohar* 1:7a: "All such books mentioned in the *Zohar* . . . have been lost in the wanderings of exile. . . . Nothing is left of them except what is mentioned in the *Zohar*." For a catalogue of these books, see Neuhausen, *Sifriyyah shel Ma'lah*.

39. **should follow this heart . . .** Namely, *Shekhinah*. (See above, note 37.) Above Her are *the eyes of YHVH*, namely of *Ze'eir Anpin* (the configuration of *sefirot* from *Ḥokhmah* to *Yesod*).

The full verse in Numbers reads: *It shall be a tassel for you, and you will see it and be mindful of all of YHVH's commandments and do them. And you will not stray after your heart and after your eyes, after which you go whoring.* See above, note 1.

40. **Why is the exodus from Egypt mentioned here . . .** In the biblical passage about tzitzit.

Rabbi Ḥiyya explains that when Israel left Egypt they entered the realm of *Shekhinah* ("this share"), by whose power the blessed Holy One slayed the Egyptians. So the Exo-

Rabbi Yeisa taught: "It is written: *As in the days of your coming out of the land of Egypt,* [*I will show him wonders*] (Micah 7:15). *As in the days*—the verse should read *as in the day,* since they came out of Egypt at once and did not tarry. However, 'as in those supernal days' by which Assembly of Israel is blessed; so does the blessed Holy One intend to bring forth Israel from exile. Of then is written *You will say on that day, 'Praise YHVH, proclaim His name. . . . Sing to YHVH, for He has done gloriously; this is known in all the world!'* (Isaiah 12:4–5). What is meant by מודעת זאת (*muda'at zot*), *this is known*? That now *zot, this,* is known by a wrap of *mitsvah*; *zot* is known by Her various ways—but at that time *zot* will be known by the blessed Holy One performing signs and miracles in the world. Of then is written *On that day YHVH will be one and His Name one* (Zechariah 14:9)."[41]

dus is mentioned "in its place"—namely in the *mitsvah* of tzitzit, which is associated with *Shekhinah*.

On the association of *Shekhinah* with tzitzit (and specifically with *tekhelet*), see above, notes 31–35, 37. The full verse in Numbers reads: *I am YHVH your God, who brought you out of the land of Egypt to be your God. I am YHVH your God.* See above, note 1.

41. ***As in the days of your coming out . . .*** The ultimate redemption of Israel will resemble that of the Exodus. Rabbi Yeisa wonders why the verse reads *As in the days,* since the Exodus happened in a single day. He explains that the plural—*days*—alludes to the six sefirotic days, namely *Ḥesed* through *Shekhinah*, by whom *Shekhinah* (known as Assembly of Israel) is blessed. With those same multiple powers—unifying the masculine divinity with *Shekhinah*—God intends to redeem Israel from their current state of exile.

In the passage from Isaiah, מודעת זאת (*muda'at zot*), *this is known,* alludes to *Shekhinah*, who is called *zot, this.* Currently, She *is known* by the tzitzit on the tallit ("a wrap of *mitsvah*"), as well as by Her various ways, but in the time of redemption She will be known and recognized by divine miracles—the *wonders* mentioned in the verse from Micah.

The verse in Zechariah can imply that in the time of redemption *Tif'eret* (known as *YHVH*) and *Shekhinah* (known as *His name*) *will* both *be one.* See *Zohar* 2:134a, 161b–162a; 3:7b, 56a, 77b, 93b.

On the theme of the verse in Micah, see *Mekhilta, Shirta* 8; *Tanḥuma, Eqev* 7; *Tanḥuma* (Buber), *Toledot* 17; *Shemot Rabbah* 15:11. On *Shekhinah* as *zot, this,* see above, note 7. On the phrase "a wrap of *mitsvah,*" see above, note 22. The verses in Isaiah read: *You will say on that day, "Praise YHVH, proclaim His name. Make His deeds known among the nations; declare that His name is exalted. Sing to YHVH, for He has done gloriously; let this be known* [literally: *this is known*] *in all the world!"*

פרשת קרח

Parashat Qoraḥ

"KORAH" (NUMBERS 16:1–18:32)

Rabbi Abba opened, "*More desirable than gold, than abundant pure gold; sweeter than honey and drippings of the comb* (Psalms 19:11). How sublime are words of Torah, how precious are words of Torah! They are desired above, desired by all, for they comprise the Holy Name. Whoever engages in Torah engages in the Holy Name and is saved from all—saved in this world and saved in the world that is coming.[1]

"Come and see: Whoever engages in Torah grasps the Tree of Life. Grasping this, he grasps all, as is written: *A tree of life is she to those who grasp her* (Proverbs 3:18)."[2]

Rabbi Yitsḥak said, "Whoever engages in Torah gains freedom from all—freedom from death, as we have said—since freedom settles upon him, adhering to him.

"If Israel kept the Torah, they would be delivered from all and not find themselves in exile. What is written? חרות (*Ḥarut*), *Engraved, upon the tablets* (Exodus 32:16)—do not read חרות (*ḥarut*), *engraved*, but rather חירות (*ḥeirut*), *freedom*, and this *freedom* has already been established.[3]

1. ***More desirable than gold . . .*** The Psalmist is praising the commandments of Torah. On Torah as God's Name, see above, p. 26, n. 66.

2. **Whoever engages in Torah grasps the Tree of Life . . .** The full verse in Proverbs reads: *A tree of life is she to those who grasp her, and those who hold her are deemed happy.* This verse describes Wisdom, traditionally identified with Torah. Both Torah and the Tree of Life symbolize *Tif'eret*, the core of all seven lower *sefirot*.

3. **Whoever engages in Torah gains freedom from all . . .** The full verse in Exodus reads: *The tablets were the work of God; the writing was the writing of God, engraved upon the tablets.* See *Vayiqra Rabbah* 18:3: "חרות (*Ḥarut*), *Engraved, upon the tablets.* Do not read חרות (*ḥarut*), *engraved*, but rather: חירות (*ḥeirut*), *freedom.* Rabbi Yehudah, Rabbi Neḥemiah, and the Rabbis: Rabbi Yehudah said, 'Freedom from the Angel of Death.' Rabbi Neḥemiah said, 'Freedom from kingdoms.' The Rabbis said, 'Freedom from suffering.'"

Freedom and liberation are associated with the *sefirah* of *Binah*, who is symbolized

"Within Torah is power of the right, as is said: *from His right hand, a fiery law for them* (Deuteronomy 33:2), and left is included in right. Whoever makes right left, and left right, is as if he destroys the world.[4]

"Come and see: Aaron is right; Levites are left. Korah sought to change right into left, so he was punished. Furthermore, he possessed the evil tongue, and he was punished entirely."[5]

Rabbi Yehudah said, "Left is always included in right. Korah sought to change the arrangement of above and below, so he was eliminated from above and below.[6]

"*Korah took* (Numbers 16:1). What is meant by *took*? He took evil counsel for himself. If anyone chases after something that is not his, it escapes him; and

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by the Jubilee. (See below, pp. 681-82, n. 62.) *Binah* is the source of *Tif'eret*, who is symbolized by Torah and the Tree of Life.

On *ḥarut* and *ḥeirut*, see *Avot* 6:2; BT *Eruvin* 54a; *Shir ha-Shirim Rabbah* on 8:6; *Pirqei de-Rabbi Eli'ezer* 46; *Tanḥuma, Ki Tissa* 16, *Eqev* 8; *Tanḥuma* (Buber), *Va'era* 9; *Shemot Rabbah* 41:7; *Zohar* 1:37b, 63b, 131b–132a, 152b; 2:45b, 113b–114a, 183a; 3:6b; Moses de León, *Sheqel ha-Qodesh*, 25 (29–30).

4. **Within Torah is power of the right . . .** Torah symbolizes *Tif'eret*, who balances the polar opposites *Ḥesed* (the divine right) and *Gevurah* (the divine left), thereby including left in right. The wicked upset this balance, threatening the stability of the upper and lower worlds.

The verse in Deuteronomy (linking Torah with God's right) reads in full: *YHVH from Sinai came and He shone from Seir upon them; He radiated from Mount Paran and He arrived from myriads of holy ones; from His right hand, a fiery law for them.* In the *Zohar*, the phrase *a fiery law* alludes to *Gevurah* on the left; so the verse combines right and left. See *Zohar* 1:243a; 2:81a, 84a–b, 135a, 166b, 206b; 3:182a. On this verse, see also *Zohar* 1:198a; 3:93b.

On left being included in right, see also *Zohar* 1:17a, 119b; 2:26b, 52b, 57a–b, 66a, 162b, 168b–169a, 223a, 231a, 257a (*Heikh*); 3:17b, 24a, 118b, 178a–b, 236b; *ZḤ* 44a; Moses de León, *Sefer ha-Rimmon*, 254; Wolfson, "Left Contained in the Right."

5. **Aaron is right; Levites are left . . .** Aaron (and all priests) symbolize *Ḥesed* on the right, whereas Levites symbolize *Gevurah* on the left. Korah the Levite challenged Moses and Aaron, saying, *You have too much! For all the community are holy, all of them, and YHVH is in their midst. Why should you raise yourselves up over YHVH's assembly?* (Numbers 16:3). Thereby, he sought the priesthood (on the right) for himself (a Levite, on the left). See *Zohar* 1:17a–b.

Furthermore, by harshly criticizing Moses—saying *Why should you raise yourselves up over YHVH's assembly?*—Korah was committing the sin of evil speech (or "the evil tongue"). For the context in Numbers, see below, note 7.

6. **Left is always included in right . . .** So that the harshness of Judgment (on the left) may be assuaged by *Ḥesed* (on the right). By seeking greater power for the Levites (on the left), Korah was threatening this cosmic arrangement, endangering all. Fittingly, he was "eliminated from above and below," perishing here below and losing his share above in the world that is coming. According to M *Sanhedrin* 10:3 (in the name of Rabbi Akiva), "The company of Korah has no share in the world that is coming."

what is more, he loses what he has. Korah pursued that which was not his; he lost his own without attaining the other.[7]

"Korah engaged in dispute. What is meant by 'dispute'? Division—division of above and below. Whoever seeks to divide the arrangement above will be eliminated from all worlds. Dispute—quarreling with peace. Whoever quarrels with peace quarrels with the Holy Name, [176b] since the Holy Name is called Peace.[8]

"Come and see: The world exists only by peace. When the blessed Holy One created the world, it could not endure until peace came and settled upon all. What is it? Sabbath, which is peace of those above and below. Then the world endured. And whoever quarrels with it will be eliminated from the world.[9]

7. ***Korah took*** . . . The transitive verb *took* has no direct object, which stimulated the midrashic imagination. Here Rabbi Yehudah indicates that "*Korah took* evil counsel for himself." He sought the priesthood, "which was not his," and thereby lost his own status as a Levite and his very life.

On the principle "If anyone chases after something that is not his . . ." as applied specifically to Korah, see *Tosefta Sotah* 4:19; BT *Sotah* 9b; *Bereshit Rabbah* 20:5; *Mishnat Rabbi Eli'ezer* 18, p. 334.

On midrashic readings of *Korah took*, see, e.g., BT *Sanhedrin* 109b; *Tanḥuma, Qoraḥ* 1–3; *Tanḥuma* (Buber), *Qoraḥ* 2, 4–6; *Bemidbar Rabbah* 18:2–4; Rashi on Numbers 16:1. On Korah taking bad advice (from his wife), see *Tanḥuma, Qoraḥ* 3; *Tanḥuma* (Buber), *Qoraḥ* 6; *Bemidbar Rabbah* 18:4.

Instead of עיטא (*eita*), "counsel," a number of witnesses (including L3, N49, Mantua, and Cremona) read מנא (*mana*), which may be based on Hebrew מנה (*manah*), "a portion." Cf. BT *Sanhedrin* 109b: "[*Korah*] *took*. Resh Lakish said, "He took a bad מקח (*miqqaḥ*), bargain [or: purchase], for himself."

The context in Numbers (16:1–3) reads: *Korah son of Izhar son of Kohath son of Levi took* [or: *took up*; *betook himself*], *along with Dathan and Abiram sons of Eliab, and On son of Peleth—descendants of Reuben—and they rose up before Moses, together with two hundred fifty men of the Children of Israel, chieftains of the community, persons called up to meeting, men of renown. They assembled against Moses and against Aaron and said to them, "You have too much! For all the community are holy, all of them, and YHVH is in their midst. Why should you raise yourselves up over YHVH's assembly?"*

8. **Korah engaged in dispute** . . . He impaired the harmony between right and left above, and he quarreled bitterly below. Peace is one of God's names, and here it signifies *Tif'eret* (also known as *YHVH*, "the Holy Name") who harmonizes right and left.

As mentioned above (note 6), according to M *Sanhedrin* 10:3, "The company of Korah has no share in the world that is coming." On the harmony between right and left, see above, notes 4–6. On Peace as God's name, see *Sifrei*, Numbers 42; BT *Berakhot* 55b, *Shabbat* 10b.

9. **The world exists only by peace** . . . So its endurance was assured only with the arrival of the first Sabbath, which brought peace.

Peace symbolizes not only *Tif'eret*, but its extension, *Yesod*, who is identified with Sabbath. *Yesod* also mediates between right and left, as well as uniting *Tif'eret* and *Shekhinah*.

On the world being established on peace, see M *Avot* 1:18, in the name of Rabban Shim'on son of Gamliel: "The world stands on three things: on justice, on truth, and on peace." On *Yesod* (the divine phallus) as Peace, cf. BT *Shabbat* 152a, where Rabbi Shim'on son of Ḥalafta refers to the phallus as "peacemaker of the home." See *Vayiqra Rabbah* 18:1; *Qohelet Rabbah* on 12:5; *Zohar* 3:31a, 115b.

"Zelophehad quarreled with Sabbath, for he was *gathering trees* (Numbers 15:32). Who are those *trees*? Other trees, as we have mentioned, who are mundane entities; and the mundane does not dwell in holiness. From here on, mundane matters are forbidden on Sabbath. He surely quarreled with peace of the world."[10]

Rabbi Yose said, "It is written: *Great peace have they who love Your Torah* (Psalms 119:165). Torah is peace, as is written: *and all her paths are peace* (Proverbs 3:17). Korah came to damage peace above and below, so he was eliminated from all, from above and below."[11]

They rose up before Moses, together with two hundred fifty men of the Children of Israel, chieftains of the community, persons called to the assembly, men of renown (Numbers 16:2). This verse has been established by the Companions. Rabbi Shim'on said, "קריאי מועד (*Qeri'ei mo'ed*), *Persons called to the assembly*—written קראי (*qeri'ei*), *persons called to*, missing a י (*yod*); why? Well so it is: The kingdom on earth resembles the Kingdom of Heaven. This is the mystery: All
170 those supernal crowns, with which the Holy Name is united, are summoned from a place called *holiness*, as is written: מקראי (*miqra'ei*), *called from, holiness* (Leviticus 23:4). When? At the time when *mo'ed*, *festival*, is present in the world. Just as those supernal crowns are summoned from higher *holiness*, so lower *holiness* summons its forces to crown them.[12]

10. **Zelophehad quarreled with Sabbath...** According to Numbers 15:32, *The Children of Israel were in the desert, and they found a man gathering* עצים (*etsim*), *wood, on the Sabbath day.* The Bible does not record the name of the Sabbath wood-gatherer, but according to rabbinic tradition it was Zelophehad son of Hepher, who died without sons and whose five daughters then approached Moses, asking that their father's inheritance be granted to them. See Numbers 27:1–11.

The simple sense of *etsim* in this verse is obviously *wood*, but here Rabbi Yehudah plays on its other meaning: "trees." Zelophehad was *gathering* other *trees*—namely angelic or demonic forces that rule on the weekdays (empowered by *Shekhinah*). By working on the Sabbath, Zelophehad was stimulating and empowering these lower forces, which detract from the holy peacefulness of Sabbath. See above, pp. 7–8, nn. 17–18.

11. ***Great peace have they who love Your Torah...*** But Korah damaged the sefirotic harmony above and the harmony of the Israelite community on earth; so he lost his share in the world that is coming and his very life on earth below.

The full verse in Psalms reads: *Great peace have they who love Your Torah, and nothing can make them stumble.* The verse in Proverbs describes Wisdom, traditionally identified with Torah. It reads in full: *Her ways are ways of pleasantness, and all her paths are peace.*

12. ***They rose up before Moses...*** Korah's faction includes קריאי מועד (*qeri'ei mo'ed*), *persons called to the assembly*, namely heads of clans. In this verse the word קריאי (*qeri'ei*) is spelled without the first י (*yod*): קראי (*qeri'ei*), and Rabbi Shim'on interprets this deficient spelling as alluding to *Shekhi-*

"Higher *holiness* is known; lower *holiness* is Wisdom of Solomon. Similarly, She summons all Her forces, and those forces are all summoned to be crowned with this *holiness* when *mo'ed*, *festival*, prevails in the world.[13]

"Just as Her forces stand above, so chieftains stand in their pattern below; and therefore they are called *qeri'ei mo'ed*, *persons called from mo'ed*. Since they are below—קראי (*qeri'ei*), *persons called from*, *mo'ed*, spelled deficiently, corresponding to the pattern above. Yet they are in exceeding wholeness.[14]

"*Men of* שם (*shem*), *name*, surely, and not *men of YHVH*. This is the mystery of *If he pierces the Name, he shall be put to death* (Leviticus 24:16), as we have established. So they are called here *men of name*; since they proceed on the side of *Gevurah*, they are *men of name*—look, their praise is high! But they took for themselves and banded together in dispute.[15]

nah, who possesses nothing of Her own but only what She receives from the *sefirot* above Her. The earthly kingdom—namely the arrangement of the Israelite tribes below—resembles *Shekhinah*, or *Malkhut*, "(the Heavenly) Kingdom."

The sefirotic crowns from *Ḥesed* to *Yesod*—associated with the Holy Name *YHVH*—are summoned from *Ḥokhmah*, who is known as *holiness*. This happens at a time of *mo'ed* (which means not only *assembly* but also *festival*, or "appointed time")—namely on Sabbaths and festivals. Just as these divine crowns are summoned from *Ḥokhmah*, so *Shekhinah* ("lower *holiness*") summons Her angelic forces and crowns them. She Herself is associated with *mo'ed*.

See *Zohar* 3:93b–94a. The saying "The kingdom on earth resembles the Kingdom of Heaven" appears in BT *Berakhot* 58a, in the name of Rav Sheshet.

On the sefirotic significance of the name *YHVH*, see above, p. 74, n. 60. The full verse in Leviticus reads: *These are the appointed times of YHVH*, מקראי קדש (*miqra'ei qodesh*), *sacred convocations, which you shall proclaim at their appointed times.*

13. **Higher *holiness* is known . . .** It is well known that the term *holiness* refers to *Ḥokhmah*, but *Shekhinah* (who is identified as *Ḥokhmat Shelomoh*, "Wisdom of Solomon") is called "lower *holiness*." On Sabbaths and festivals, She summons all Her angelic forces to be crowned with Her *holiness*.

14. **Just as Her forces stand above . . .** The Israelite chieftains below resemble the angels above, who stand near *Shekhinah*; so these chieftains are called *qeri'ei mo'ed*, *persons called from mo'ed*, namely invited by *Shekhinah* to receive illumination. Their earthly status ("below") is signified by the deficient spelling of the word קראי (*qeri'ei*), which alludes to *Shekhinah* (in "the pattern above"), since She is the lowest *sefirah* and lacks any emanation of Her own. See above, note 12.

15. ***Men of* שם (*shem*), *name*, surely . . .** The simple sense of this phrase is *men of renown*, but here Rabbi Shim'on reads it hyperliterally as *men of name*, alluding to *Shekhinah*, who is pictured as the Divine Name. The Israelite chieftains were linked with Her, not with *Tif'eret* (known as *YHVH*). *Shekhinah* derives from *Gevurah*.

The verse in Leviticus reads in full: ונקב (*Ve-noqev*), *He who pronounces, the name of YHVH shall surely be put to death. The whole community shall surely stone him; sojourner and native alike, if he pronounces the Name, he shall be put to death.* According to the *Zohar*, in this verse the verb *noqev* means *pierces*, referring to someone who impairs *Shekhinah*, the Divine Name.

In the concluding sentence, the clause

"*Come morning, YHVH will make known who is His and who is holy, and will bring him close to Himself* (Numbers 16:5). Why *morning*, and why *holy* and not *pure*? Well, they come from the side of *pure*, and the priest is *holy*. Moses said, '*Come morning*, since then the crown of the priest is aroused in the world. If you are priests, here is *morning*—perform the service of *morning*. Then, *YHVH will make known who is His and who is holy. Who is His*—unspecified, namely the Levite. *And who is holy*—the priest. Then, *He will bring him close to Himself*. The only one who can discern the matter is *morning*. If you are destined to remain on the side of *Din* (Judgment), *morning* will not tolerate you, for that is not its time. And if you are destined to remain on the side of *Ḥesed* (Love), that is surely its time; and you will remain with it, and it will accept you.'[16]

"How? By קטרת (*qetoret*), incense—for incense requires a best man, so that all לאתקטרא (*le-itqattera*), may be bound together, by him and joined. Who is the best man? The priest. Thus, *the man whom YHVH chooses, he is the holy one* (Numbers 16:7)—not *the pure one*. They are two rungs: *holy* and *pure*. The priest is *holy*, the Levite is *pure*. Thus it is written *he is the holy one*."[17]

"they took for themselves" may refer to "taking bad counsel" (as above at note 7). Alternatively, it alludes to the grave sin of separating *Shekhinah* from the other *sefirot*, by "piercing the Name." See Vol. 8, p. 193, n. 403; above, p. 8, n. 17.

On the meaning of the root נקב (*nqv*), see Milgrom, *Leviticus*, 3:2107–8, 2117–18. On "piercing the Name," see *Zohar* 3:106a, 113b. Cf. 1:37a; 3:191b; Moses de León, *Sefer ha-Rimmon*, 360.

16. ***Come morning***... The context in Numbers (16:4–7) reads: *Moses heard and fell on his face. He spoke to Korah and to all his company, saying, "Come morning, YHVH will make known who is His and who is holy, and will bring him close to Himself, and him whom He chooses He will bring close to Himself. Do this: take fire-pans for yourselves, Korah and all your company, and place fire in them and put incense on them before YHVH tomorrow. And the man whom YHVH chooses, he is the holy one. You have too much, sons of Levi!"*

Rabbi Shim'on explains that the description *holy* alludes to priests, whereas *pure* alludes to the Levites. The priests are symbolized by *Ḥesed*, whose flowing light is associated with *morning*, whereas the Levites are symbolized by *Gevurah*, or *Din* (Judgment). By saying *Come morning*..., Moses was challenging Korah to prove whether he was destined to remain on the side of *Ḥesed*, pertaining to priests.

The clause "*Who is His*—unspecified" means that the Levite is not described specifically as *holy*. On the distinction between *holy* and *pure*, cf. *Zohar* 3:127b, 180b.

17. **By קטרת (*qetoret*), incense**... The *Zohar* often associates *qetoret* with the Aramaic root קטר (*qtr*), "to tie, bind," indicating that the offering of incense unites the *sefirot*. By offering incense, the priest serves as שושבינא (*shoshevina*), "the best man (or intimate friend)," of *Shekhinah*, ensuring Her union with *Tif'eret* (and the *sefirot* surrounding Him).

On *qetoret* and the Aramaic root *qtr*, see *Zohar* 1:230a; 2:219a; 3:11a–b, 30a–b, 37b, 58b, 151b, 177b; Moses de León, *Sefer ha-Rimmon*, 86–87. On the priest (or Aaron the priest) as *shoshevina*, "the best man (or intimate friend)," of *Shekhinah*, see *Zohar* 2:49b, 3:20a (*RM*), 53b, 124a, 177b, 180b, 275b.

They fell on their faces and said, "אל אלהי הרוחות (*El Elohei ha-ruḥot*), *El, God of the spirits, for all flesh!*" (Numbers 16:22).[18]

Come and see: Moses and Aaron surrendered themselves to death. How so? Because it is written *They fell on their faces and said, "El, God of* הרוחות (*ha-ruḥot*), *the spirits"*—רוחת (*ruḥot*), missing a ו (*vav*), since it is the Tree of Death, and falling on the face is always to that place. Thus, *El, God of. El*—as is written: *El, God, rages every day* (Psalms 7:12).[19]

God of the spirits—for it is the place of souls of the world, where all souls ascend and whence they come.[20]

Rabbi Yehudah opened, "*Listen, you sages, to my words; and you who know, hearken to me* (Job 34:2). This verse was spoken by Elihu. Come and see what is written: *Against his three companions his anger flared because they had not found a reply*... (ibid. 32:3)—for they spoke words, yet Job was not consoled by them. From here we learn that one who comes to comfort a mourner should arrange his words ahead of time, [177a] for Job's friends spoke words of truth, but not to console him. This requires words that he will acknowledge truthfully, and then he will accept upon himself the judgment from above and acknowledge the Holy King. What is written? *Elihu waited out Job's words* (ibid., 4)—so afterward [Job] acknowledged the blessed Holy One and accepted upon himself the judgment of heaven.[21]

18. ***They fell on their faces . . .*** The full verse reads: *They fell on their faces and said, "El, God of the spirits for all flesh! If one man sins, will You rage against the whole community?"*

19. **Moses and Aaron surrendered themselves to death...** By falling on their faces and calling out to God, they were surrendering their souls to *Shekhinah*, who is identified as the Tree of Death. The "defective" spelling of הרוחת (*ha-ruḥot*)—without the second ו (*vav*)—alludes to *Shekhinah*, who "lacks" any light of Her own and depends entirely on what She receives from the higher *sefirot*. The letter *vav* may allude here specifically to *Tif'eret*, who is identified as the Tree of Life. *Shekhinah* expresses divine wrath, as indicated by the verse in Psalms.

The phrase "falling on the face" alludes to the rabbinic prayer known as *Taḥanun* (Supplication), which is recited on most weekdays immediately following the cantor's repetition of the *Amidah*. This includes a confession of sins and a petition for grace. This prayer is also called *nefilat appayim* (falling upon the face, prostration), and originally it was recited in this position, though later it became customary to recite *Taḥanun* in a seated (or half-seated) posture with lowered head and one's face buried in the bend of the arm. See Vol. 8, pp. 279–80, n. 94.

On *Shekhinah* as the Tree of Death, see above, p. 9, n. 19. On the verse in Psalms, see *Zohar* 1:8a, 91a, 177a; 248b–249a; 2:147a, 251a (*Heikh*); 3:30b, 119b, 210b.

20. **the place of souls of the world...** After death, all souls return to *Shekhinah*, from whom they originally issued into the world.

21. ***Listen, you sages, to my words...*** After Job's three companions reprove him, Elihu begins to speak. The three others did

"Come and see: It is written: *Therefore, men of understanding, listen to me: far be from God any wickedness, from Shaddai any wrong* (Job 34:10). *Therefore, men of understanding*—complete in every way, knowing how to discern matters. *Far be from* מאל (*me-El*), *from God, any wickedness*—as is written: ואל (*Ve-El*), *And God, rages every day* (Psalms 7:12). *From Shaddai any wrong*—this one close to that one. As they have already established: אל שדי (*El Shaddai*).[22]

"כי פועל אדם ישלם לו (*Ki fo'al adam yeshallem lo*), *For a human's acts He repays him* (Job 34:11). Look, a person walks about in this world, performing his acts and sinning before his Lord; that very act impends over him, to repay him with Judgment, as is written: *Ki fo'al adam yeshallem lo*, *For a human's act repays him*—that very act *repays him.*[23]

"Nevertheless, *If he sets his heart on Him*—once a person sets his heart and will to return to his Lord, *his spirit and soul He gathers to Him* (Job 34:14), to be bound in the Bundle of Life. He does not abandon his soul outside, to succumb to another judgment."[24]

174 Rabbi Yose said, "This utterance is another mystery among concealed judgments of the blessed Holy One. *For a human's act, He repays him*—to be tried in judgment, according to the deeds that a person does in this world. He raises him to be judged according to his deeds, and he is eliminated from the world.[25]

not console Job properly, convincing him to accept his suffering as God's true judgment.

On the failure of Job's companions to console him, see BT *Bava Metsi'a* 58b; [Moses de León?], *Orḥot Ḥayyim*, par. 23.

22. ***far be from God any wickedness, from Shaddai any wrong...*** The name אל (*El*), *God*, refers to *Shekhinah*, as in the verse from Psalms (see above, note 19). The name שדי (*Shaddai*), refers to *Yesod*, who is "close to that one," namely adjacent to *Shekhinah*. The compound name אל שדי (*El Shaddai*) thus designates the union of *Shekhinah* and *Yesod*.

23. **כי פועל אדם ישלם לו (*Ki fo'al adam yeshallem lo*)...** The simple sense of this verse is *For a human's acts* [meaning: *For according to a human's acts*] *He repays him, and by a person's path He treats him.* But Rabbi Yehudah reads the first half of the verse hyperliterally: *Ki fo'al adam yeshallem lo*, *For a human's act repays him*—that is, his act itself repays him.

24. ***If he sets his heart on Him...*** The verse as it stands in the Masoretic text is difficult. Here, Rabbi Yehudah interprets it to mean *If he sets his heart on* returning to *Him*, then when he dies *his spirit and soul He gathers to Him*—within *Shekhinah*, who is known as "the Bundle of Life." Such a soul will not be judged and punished by harsh or demonic forces. On "the Bundle of Life," see above, p. 15, n. 39.

25. **This utterance is another mystery...** Elihu's statement alludes to a deep mystery, namely the process of reincarnation. According to the *Zohar*, this process is required especially when a man dies without having fulfilled the first commandment of the Torah: procreation. In such a case, the childless person's spirit wanders the upper worlds aimlessly, barred from entering the divine realm. This spirit can be redeemed only if the deceased man's brother performs levirate marriage: marrying the widowed wife, impregnating her, and consciously drawing the homeless spirit into the embryo. This process of reincarnation provides the spirit with another opportunity to fulfill itself on earth.

"What is written afterward? מי פקד עליו ארצה (*Mi faqad alav artsah*), *Who assigned the earth to Him, and placed the whole world in His charge?* (Job 34:13). *Mi faqad alav artsah*, *Whom did He assign for him on earth?* His brother, who is close to him. *And set up the whole world?* For he builds his household and erects a structure of the world, a restoration and habitation.[26]

"What is written next? *If he sets his heart on him*—this person who has been assigned to build a structure must focus his heart and will on that dead one. From here we learn that if a person copulates with that woman because of her beauty and his lust for her, this structure of the world is not built, since he did not focus will and heart on the dead one.[27]

"Therefore it is written: *If he sets his heart on him*—focusing on him with aspiration of the heart—then, *his spirit and soul He gathers to him*, drawn toward him, to be built up in this world.[28]

"What is written next? *All flesh will expire together, and the human return to dust* (Job 34:15). *All flesh will expire together*—that body will decay in the dust along with all that flesh. And now, *the human will return to dust*—renewal of the structure as before; returning to the dust of another body's structure, as it was originally.[29]

On levirate marriage and reincarnation, see above, pp. 98–99, n. 140; Vol. 5, p. 38, n. 108.

26. **מי פקד עליו ארצה (*Mi faqad alav artsah*)...** The simple sense of this rhetorical question is *Who assigned the earth to Him?* but Rabbi Yose construes this as *Whom did He assign for him on earth?*—that is, "Whom did God designate for this person who died childless?" The answer is "his brother," who can redeem his soul by performing levirate marriage.

The conclusion of the verse is understood as *and set up the whole world?* This now refers to the brother's virtuous act of restoring the soul and thereby initiating a new household. The image of building (in the context of levirate marriage) derives from Deuteronomy 25:9. Cf. Genesis 16:2; 30:3.

On the phrase "his brother, who is close to him," see *Zohar* 1:187a (standard editions), quoting Deuteronomy 25:5. Cf. Ruth 3:12. The verse in Job reads: *Who assigned the earth to Him, and placed the whole world in His charge* [or: *and set up the whole world*]*?*

27. ***If he sets his heart on him...*** This now implies that the brother of the deceased must perform levirate marriage with pure intention: focusing on his brother's soul, not on the physical beauty of his brother's widow.

On performing levirate marriage with ulterior motives, see BT *Yevamot* 39b, 109a. Cf. *ZḤ* 88d (*MhN, Rut*). On the verse in Job, cf. *ZḤ* 89d–90a (*MhN, Rut*).

28. ***his spirit and soul He gathers to him...*** Rabbi Yose construes the verse as *his spirit and soul* (namely of the deceased brother) *He gathers to him*—that is, God draws these *to him*, to the fetus engendered by the act of levirate marriage.

29. ***All flesh will expire together...*** The body of the deceased brother will decompose; but *the human* (namely his soul) *will return to dust*—that is, it will enter a new body, metaphorically composed of the dust of the earth.

See Genesis 2:7: *YHVH Elohim formed the human, dust from the earth, and blew into his nostrils the breath of life, and the human became a living being.* See Genesis 3:19: *For*

"Therefore, spirit and soul are in the hands of the blessed Holy One, who has compassion on human beings, so that they will not be eliminated from this world nor from the other world. Thus, *El, God of the spirits, for all flesh.*"[30]

Moses said to Aaron, "Take the fire-pan and place fire upon it" (Numbers 17:11).[31]

Rabbi Ḥiyya opened, "*A king's wrath is messengers of death, but a wise man can assuage it* (Proverbs 16:14). How vigilantly should people refrain from sinning and guard their actions! For every single day, deeds mount the scales and are examined above and recorded before Him. So a person should beware of his sins, for the world is frequently judged, and consequently wrath arises before the King and Judgment is aroused—as is written: *A king's wrath is messengers of death.*[32]

"*But a wise man can assuage it.* When masters of Judgment loom over the world and wrath impends, if there is a virtuous person in the generation who is inscribed above, then the blessed Holy One gazes upon him and wrath subsides.

176 "This may be compared to a king who was angry with his servants and summoned an officer to punish them. Meanwhile, the king's intimate friend came in and stood before him; as soon as the king saw him, his face shone. That friend of the king began to converse with him, and the king was delighted. Afterward when the officer arrived, he saw the king's face beaming. Then that friend pleaded to the king on behalf of his servants and won their pardon. Thus, *but a wise man can assuage it.*

"Here, too, when Moses saw wrath [177b] impending, immediately *Moses said to Aaron*—for he is the intimate friend of *Matronita*, and קטרת (*qetoret*), incense, ascends only through his hands, since he increases peace in the world and binds the bond of faith.[33]

dust you are, and to dust shall you return. Cf. below, p. 192 at n. 16; Moses de León, *Shushan Edut*, 357.

30. **who has compassion on human beings...** By the process of reincarnation, God enables the human soul to return and fulfill itself on earth in a second lifetime. See above, note 25. For the full verse in Numbers, see above, note 18.

31. ***Moses said to Aaron...*** In the biblical context, on the day after Korah and his faction are swallowed up by the earth, the Israelites complain against Moses and Aaron, saying, *You, you have put to death YHVH's people* (Numbers 17:6.) God then attacks the people with a plague.

The full verse here reads: *Moses said to Aaron, "Take the fire-pan and place fire upon it from the altar and put in incense and carry it quickly to the community and atone for them, for the fury has gone forth from before YHVH, the plague has begun!"*

32. **For every single day, deeds mount the scales...** On the theme of constant judgment, see *Tosefta Rosh ha-Shanah* 1:13; JT *Rosh ha-Shanah* 1:2, 57a; BT *Rosh ha-Shanah* 16a; *Zohar* 2:99b.

33. **when Moses saw wrath impending...** He realized that God was inflicting a plague upon the people, so he instructed Aaron to

"*Qetoret*, incense, as they have already established—joy of above and below, bond of faith, removal of wrath, as is written: *Oil and incense rejoice the heart* (Proverbs 27:9). Thus, *but a wise man can assuage it*—cleansing and purging that wrath, and compassion is stirred."[34]

Rabbi El'azar said, "*Do not let the tribe of the clans of the Kohathites be cut off from the midst of the Levites* (Numbers 4:18), for they are the stock and root of the Levites. *This shall you do for them, that they live and not die* (ibid., 19)—for the priest must arrange them; since even though they are near holiness, they must enter only as arranged by the priest, who knows a certain sign indicating how far they may approach and no farther. When he covers the holy vessels, then another covering settles, and they are forbidden to approach and see; for anything secretly silent does not pertain to them, but rather to the priests. Consequently, [the priest's] matters and actions are mysterious, whereas the Levites lift their voices.[35]

offer incense, which assuages wrath and brings peace.

The *Zohar* often associates *qetoret* with the Aramaic root קטר (*qtr*), "to tie, bind," indicating that the offering of incense unites the *sefirot*. By offering incense, Aaron serves as שושבינא (*shoshevina*), "the best man (or intimate friend)," of *Shekhinah*, ensuring Her union with *Tif'eret* (and the *sefirot* surrounding Him). See above, note 17. On *Shekhinah*'s title *Matronita*, see the Glossary.

According to BT *Shabbat* 89a (in the name of Rabbi Yehoshu'a son of Levi), the Angel of Death himself transmitted the secret of incense to Moses. On Aaron's role as a passionate peacemaker, see M *Avot* 1:12, in the name of Hillel: "Be among the disciples of Aaron, loving peace and pursuing peace, loving human beings and drawing them near Torah." See *Sifra, Millu'im (Shemini)* 1:37, 45d–46a; *Avot de-Rabbi Natan* A, 12; B, 24–25; BT *Yoma* 71b, *Sanhedrin* 6b; *Zohar* 3:60a, 88a.

34. **joy of above and below...** Incense stimulates sefirotic union and delights *Shekhinah*, who is sometimes pictured as *the heart*.

On the verse in Proverbs, see *Tanḥuma, Tetsavveh* 15; *Zohar* 1:230a; 3:8a, 11a, 30b, 34a, 58b, 89a (*Piq*), 105a, 149a, 150a, 151b; Moses de León, *Sefer ha-Rimmon*, 86–87.

35. ***Do not let the tribe of the clans of the Kohathites...*** Kohath was one of Levi's three sons, and his clan was entrusted with the task of carrying the most sacred objects of the Dwelling, or Tabernacle (such as the ark, table, candelabra, and altars). In order to ensure that the Kohathites were not *cut off from the midst of the Levites* (that is, struck dead), the sacred objects were first wrapped carefully by the priests before the Kohathites entered the sacred area, so that the Levitical porters would not touch any of these objects directly or even see them exposed.

Once the sacred objects are covered by the priest(s), a spiritual cover descends. Anything secret or silent pertains to the priests (such as meditating over the sacrificial offerings), whereas revealed and audible actions pertain to the Levites (especially chanting psalms).

On the quiet (or silent) quality of priestly service, see *Zohar* 3:39a, 88b, 146a, 147a. Cf. below, note 37. See also the Geonic tradition quoted by Abraham ben Isaac of Narbonne, *Sefer ha-Eshkol*, 1:47: "[A priest] who spreads out his hands should not bless '...who has sanctified us [with the holiness of Aaron and

"Thus, priests in secret silence—and wine is forbidden to them, since wine is for raising the voice. So the Levites were entrusted to Judgment—since Judgment is revealed, to publicize the matter. But all matters of the priest are in mystery and secret silence, not revealed.[36]

"The perfect mnemonic: 'Let the left thrust away and let the right draw near.' Since the right draws near, when judgments prevail in the world from the side of the left, 'let the right draw near.' How? With incense, which is secretly silent, in refined mystery, innermost of all.[37]

commanded us to bless His people Israel in love]' loudly but rather quietly." See Albeck's note, ad loc.; Abraham ben Nathan ha-Yarḥi, *Sefer ha-Manhig*, 1:94.

The context in Numbers (4:17–20) reads: *YHVH spoke to Moses and to Aaron, saying,*
178 *"Do not let the tribe of the clans of the Kohathites be cut off from the midst of the Levites. This shall you do for them, that they live and not die when they draw near the holy of holies* [or: *the most sacred objects*]*: Aaron and his sons shall come and assign them, each one, to his workload. They shall not come in to see the sanctuary* [or: *the sacred objects*] *for even a moment and die."*

36. **wine is forbidden to them...** Since drinking wine loosens tongues, stimulating a loud voice—which pertains not to the priests but to the Levites. The former are associated with *Ḥesed* (Love), whereas the latter are associated with *Din* (Judgment)—which is announced publicly, just as singing is normally revealed and public.

On wine's being forbidden to the priests, see Leviticus 10:9: *Drink no wine or beer, you and your sons with you, when you enter the Tent of Meeting, lest you die.* On the association of wine with the Levites' singing, see BT *Berakhot* 35a, in the name of Rabbi Yonatan, "[The Levites] sing a song only over wine [that is, when wine is poured as a libation on the altar]." See *Zohar* 3:39a.

On the revelatory quality of wine, see BT *Sanhedrin* 38a, in the name of Rabbi Ḥiyya: "When wine enters, a secret emerges," based on the fact that יין (*yayin*), "wine," and סוד (*sod*), "secret," are numerically equivalent, both equaling seventy. See *Vayiqra Rabbah* 12:4; BT *Eruvin* 65a; *Tanḥuma, Shemini* 5; *Bemidbar Rabbah* 10:8; 11:1; *Zohar* 3:39a.

37. **Let the left thrust away...** In its rabbinic context, this saying is applied, for example, to a disciple who has strayed or to the evil impulse, which should not be rejected totally but rather given the opportunity for restoration or transformation. Here Rabbi El'azar applies the saying to the *sefirot*: *Din* (Judgment), on the left (associated with the Levites), "thrusts away," executing punishment; whereas *Ḥesed* (Love) on the right (associated with the priests), "draws near," mollifying Judgment. The priest achieves such "drawing near" by offering incense silently on the inner altar.

The altar for animal sacrifices stood in the courtyard in front of the Tabernacle (and later in front of the Temple Sanctuary), whereas the incense altar was placed within the Tabernacle (and later within the Temple Sanctuary). The outer altar symbolizes *Shekhinah*, whereas the inner altar symbolizes *Binah*. On the silent quality of the incense offering, see BT *Yoma* 44a, *Zevaḥim* 88b, *Arakhin* 16a.

On the rabbinic saying "Always let the left hand thrust away and the right hand draw near," see *Mekhilta, Amaleq* (*Yitro*) 1; *Mekhilta de-Rashbi*, Exodus 18:6; JT *Sanhedrin* 10:2, 29b; BT *Sotah* 47a, *Sanhedrin* 107b; *Avot de-Rabbi Natan* B, 31; *Rut Rabbah* 2:16; *Midrash Tehillim* 22:5; *Zohar* 2:106b.

"Come and see: When this other altar begins to flare in arousal because there are no virtuous people, the inner altar is aroused toward it and stands facing it, and judgments subside. So it stands facing the other, and Judgment disappears."[38]

Rabbi El'azar said, "When the sons of Kohath carry the most sacred objects, the priest comes and covers everything before they approach to carry, and they never see what they are carrying; rather, all is covered from their sight. Most of the covering of the sanctuary's vessels is blue, since blue has already been established and discussed. After everything is covered, the sons of Kohath, who carry, approach; and they approach only those poles protruding, as is written: *Aaron and his sons shall finish covering the sacred objects, and afterward the sons of Kohath shall come to carry* (Numbers 4:15).[39]

"So incense—which is innermost—and all that is secret are entrusted to the priest. Therefore, *Aaron took as Moses had spoken, and he ran into the midst of the assembly, and he put in incense*—which is innermost, secret of the priest; thereby, *he atoned for the people. And he stood between the dead and the living*—between the Tree of Life and the Tree of Death; thereby the right drew them near one another, *and the plague was halted* (Numbers 17:12–13).[40]

38. **When this other altar begins to flare...** When *Shekhinah* (symbolized by the outer, sacrificial altar) begins to flare in Judgment (conveying this quality from *Din*), *Binah* (symbolized by the inner, incense altar) mollifies Judgment.

39. **When the sons of Kohath carry the most sacred objects...** As explained above (note 35).

Most of the sacred vessels were covered by cloths dyed with the color תכלת (*tekhelet*), (purple; or bluish purple; violet; blue). See Numbers 4:4–15. On the significance of *tekhelet*, see above, p. 162, n. 31.

The ark, display table, and both altars were fitted with rings to hold the carrying poles that made them portable. On the wording "and they approach only those poles protruding," cf. Naḥmanides on Numbers 4:20; *Nitsotsei Zohar.*

The verse in Numbers reads: *Aaron and his sons shall finish covering the sacred objects* [or: *the sanctuary*] *and the sacred vessels* [or: *the vessels of the sanctuary*] *when the camp journeys onward, and afterward the sons of Kohath shall come to carry, so that they do not touch the holy* [or: *the sanctuary*; *the sacred objects*] *and die.*

40. **So incense—which is innermost...** Incense was offered on the inner altar, and its secret, silent quality befits the priest. (See above, notes 35, 37.)

The phrase *between the dead and the living* now alludes to *Shekhinah* (pictured as the Tree of Death) and *Tif'eret* (pictured as the Tree of Life). The priest (symbolizing *Ḥesed* on the right) *stood between* the divine couple and, by offering incense, stimulated their union. See above, note 33.

According to BT *Shabbat* 89a (in the name of Rabbi Yehoshu'a son of Levi), the Angel of Death himself transmitted the secret of incense to Moses. On *Shekhinah* as the Tree of Death, see above, p. 9, n. 19.

The context in Numbers (17:12–13) reads: *Aaron took as Moses had spoken, and he ran into the midst of the assembly, and, look, the plague had begun among the people! He put in incense and atoned for the people. And he stood between the dead and the living, and the plague was halted.*

"Happy is the share of the priest, who has power above and has power below, and stimulates peace above and below! Left always serves right, as is written: *They will be joined with you and serve you* (Numbers 18:2); right and left appear in the sanctuary."[41]

Rabbi El'azar was standing before his father, Rabbi Shim'on. He said to him, "It is written: *Enjoy life with a woman whom you love all the days of your fleeting life* (Ecclesiastes 9:9)."[42]

He replied, "Come and see: *Enjoy life with a woman whom you love*—this is a mystery, for a person should fuse *life* with this place. One doesn't go without the other. A person should include the quality of day with night, and the quality of night with day; this is *Enjoy life with a woman whom you love.* Why? *For that is your share in life* (Ecclesiastes 9:9), since *life* settles only upon this.[43]

"*And in your toil that you toil under the sun* (ibid.)—as is said: *In all your ways know Him, and He will smooth your paths* (Proverbs 3:6).[44]

180 "Come and see: All the words of King Solomon are sealed within wisdom, yet by these verses it seems that the lash has been untied! What is written next? *All*

41. **Left always serves right...** Thus, the Levites (on the left) serve the priests (on the right). The verse in Numbers, addressed to Aaron, indicates that the Levites *will serve you.* Cf. above, notes 4–6.

42. ***Enjoy life with a woman whom you love...*** Rabbi El'azar is troubled by the advice to enjoy a sexual relationship.

Traditionally, Solomon is regarded as the author of Ecclesiastes. To early rabbinic authorities, some of his statements there seemed shocking or even heretical. See above, pp. 11–12, n. 28.

The full verse reads: *Enjoy* [literally: *See*] *life with a woman whom you love all the days of your fleeting life that He has granted you under the sun, all your fleeting days, for that is your share in life and in your toil that you toil under the sun.* On this verse, see *Zohar* 1:196b.

43. **a person should fuse *life* with this place...** Rabbi Shim'on explains the deeper meaning of the verse. One should join *Tif'eret* (pictured as *life* and the Tree of Life) with *Shekhinah*, the divine *woman. Tif'eret* is symbolized by day, and *Shekhinah* by night. By uniting the divine couple, one participates in their joy and attains true *life*, which settles only upon *Shekhinah* and, through Her, flows to those who stimulate divine union.

On the wording "A person should include the quality of day with night...," cf. BT *Berakhot* 11b, where Rava and Abbaye indicate that light is mentioned in the evening prayers, and darkness in the morning prayers "in order to mention the quality of day during the night and the quality of night during the day." See BT *Berakhot* 12a; *Zohar* 1:12b, 120b; 2:162a; 3:260b.

44. ***And in your toil...*** In all mundane activities, one should strive to focus on uniting the divine couple.

See *Or Yaqar*; *Matoq mi-Devash.* Cf. BT *Berakhot* 63a, in the name of Bar Kappara: "What is a short passage upon which depend all the essential components of Torah? *In all your ways know Him, and He will smooth your paths.*"

For the full verse in Ecclesiastes, see the end of note 42. The verse in Proverbs reads: *In all your ways know Him, and He will smooth* [or: *level, straighten*] *your paths.*

that your hand finds to do with your power, do; for there is no doing or reckoning [*or knowledge or wisdom in Sheol, where you are going*] (Ecclesiastes 9:10). This verse should be examined. *All that your hand finds to do with your power, do*—now, did Solomon, [178a] who possessed supernal wisdom more than all inhabitants of the world, say this? Well, all of King Solomon's words were spoken according to the mystery of wisdom.[45]

"Come and see: *All that your hand finds to do with your power, do*—this means that a person should include left within right, and everything that he does should be included only in the right. *All that your hand finds*—the left. *To do with your power*—the right, as is said: *Your right hand, O YHVH, glorious in power* (Exodus 15:6). Once a person is careful that all his actions are on the right side, and that he includes left within right, then the blessed Holy One dwells within him in this world—and will gather him to Himself for that world that is coming.[46]

"A person should not say, 'In the time to come, in that world, then I will plead for mercy before the King and repent before Him.' *For there is no doing or reckoning or knowledge or wisdom in Sheol*, after a person departs from this world. Rather, if a person wishes that the Holy King will illumine him in that world and grant him a share in the world that is coming, he should strive in this world to include his actions in the right, and all his deeds should be for the sake of the blessed Holy One. For afterward, when he is gathered in from this world to be judged in strict judgment—in the punishment of Hell—there is no counsel, *wisdom*, or understanding, by which to be saved from judgment.[47]

45. **All the words of King Solomon...** All the biblical writings attributed to him convey wisdom—even this passage in Ecclesiastes, which seems to encourage hedonism and remove all restraint.

See above, note 42. The image of the lash being untied derives from the judicial punishment of flogging. See M *Makkot* 3:12; *Vayiqra Rabbah* 28:1; *Pesiqta de-Rav Kahana* 8:1; 24:14; *Qohelet Rabbah* on 1:3; 11:9; *Midrash Mishlei* 25:1; *Zohar* 1:196b.

The verse in Ecclesiastes reads: *All that your hand finds to do, do with your power* [or: *All that your hand finds to do with your power, do*]; *for there is no doing or reckoning or knowledge or wisdom in Sheol, where you are going.* The term *Sheol* means "the netherworld; the abode of the dead."

46. **a person should include left within right...** Acting in such a way that he subdues harshness (on the left) with loving-kindness (on the right). In the verse from Ecclesiastes, *your power* alludes to the right hand, based on the association of *right hand* and *power* in the verse from Exodus. Consequently, the phrase *your hand* must refer to the other hand, namely the left.

On left being included in right, see above, note 4. On *hand* as indicating the left hand, see Judges 5:26; Isaiah 48:13; *Midrash Tanna'im*, Deuteronomy 6:8; BT *Menaḥot* 36b; *Tanḥuma, Bo* 14; Ibn Ezra (long) on Exodus 13:9 (quoting Moses ben Samuel ha-Kohen Gikatilla); *Zohar* 2:48a; 3:184a. Cf. BT *Menaḥot* 37a; Vol. 7, p. 311, n. 180. The verse in Exodus reads in full: *Your right hand, O YHVH, is glorious in power. Your right hand, O YHVH, smashes the enemy.*

47. **A person should not say...** One should not wait until the afterlife to plead

"Alternatively, *For there is no doing or reckoning or knowledge or wisdom in Sheol.* In Hell there are habitations upon habitations. The lower level is Sheol; the level lower than that is Avadon, adjacent to one another. Whoever descends to Sheol is punished, and from there he squeals and ascends, as is written: *He brings down to Sheol and raises up* (1 Samuel 2:6). But if he descends to Avadon, he never ascends again.[48]

"Whoever possesses a good deed, or is a master of reckoning—as we have already established: Every single night, before he lies down and before he sleeps, a person should make a reckoning of the actions that he did that whole day and repent for them, asking for mercy concerning them. Why at that time? Because then the Tree of Death prevails in the world, and all inhabitants of the world taste a taste of death; so at that time one should make a reckoning of his actions, confessing over them, since this is the time of death. These are called 'masters of reckoning.'[49]

for God's mercy and turn back in *teshuvah*, because *there is no doing or reckoning or knowledge or wisdom in Sheol*—that is, there is no opportunity for performing good deeds, for *reckoning* one's own actions, or for acquiring *knowledge or wisdom.*

48. **In Hell there are habitations...** As mentioned above (note 45), the biblical term שאול (*she'ol*) means "the netherworld, the abode of the dead," sometimes paired with אבדון (*avaddon*), "destruction, ruin," which may refer to a distinct area of the underworld reserved for the wicked. According to rabbinic tradition, there are seven divisions of Hell, two of which are Sheol and Avadon. Here, Avadon refers to the lowest level of Hell, directly beneath Sheol.

On the seven divisions of Hell, see BT *Sotah* 10b; *Devarim Rabbah* (ed. Lieberman), p. 52; *Midrash Tehillim* 11:6; *Zohar* 1:40a (*Heikh*), 62b, 237b; 2:150b, 263a–68b (*Heikh*); 3:54b, 285b–286a; *ZḤ* 25b (*MhN*), 79b (*MhN, Rut*); *Beit ha-Midrash* 1:149; 5:50; Ginzberg, *Legends,* 5:20, n. 56. Seven names for Hell are listed in BT *Eruvin* 19a. On Sheol and Avadon, see Proverbs 15:11; Job 26:6. Cf. Revelation 9:11, where Avadon is the name of *the angel of the bottomless pit.*

On the image of "squealing" in Hell, see BT *Rosh ha-Shanah* 16b–17a, in the name of the House of Shammai: "There are three groups at the Day of Judgment: one of the completely righteous, one of the completely wicked, and one of the intermediate. The completely righteous are written and sealed immediately for life; the completely wicked are written and sealed immediately for Hell...; the intermediate go down to Hell ומצפצפין (*u-mtsaftsefin*), and squeal [or: chirp, twitter, squawk—on account of their punishment], and rise." See *Zohar* 2:150a–b; *ZḤ* 25d (*MhN*), 33d, 69a (*ShS*). The full verse in Samuel reads: *YHVH puts to death and brings to life* [or: *and grants life*; *and keeps alive*], *brings down to Sheol and raises up.*

49. **Every single night, before he lies down...** Before going to sleep, a worthy person should make an accounting of his day's activities and turn back in *teshuvah*. Night is ruled by *Shekhinah*, pictured as the Tree of Death.

On nightly reckoning and *teshuvah*, see *Zohar* 1:191a; *ZḤ* 21d (*MhN*). Cf. Vol. 8, p. 175, n. 343. On *Shekhinah* as the Tree of Death, see above, p. 9, n. 19. On sleep as a taste of death, see BT *Berakhot* 57b: "Sleep is one-sixtieth of death." See above, p. 2, n. 5.

"And whoever engages in *knowledge and wisdom*, to know his Lord—when he is conveyed to depart [from this world] and to gaze upon the wicked who are being tormented in Hell and on the level of Sheol, all of them screaming from those levels, he will not remain there nor be among them.

"So, *there is no doing or reckoning or knowledge or wisdom in Sheol.* He will be situated only high above, in a place of countless lights and lamps, of countless raptures, where the blessed Holy One comes to delight with the righteous in the Garden of Eden. Happy is the share of the righteous in this world and in the world that is coming! Of them is written *Surely the righteous will acclaim Your name, the upright will dwell in Your presence* (Psalms 140:14)."[50]

ועבד הלוי הוא (*Ve-avad ha-levi hu*), *The Levite, he alone, will serve, at the Tent of Meeting* (Numbers 18:23).

Rabbi Abba opened, "*He who is enthroned above the vault of the earth, and its inhabitants seem like grasshoppers* (Isaiah 40:22). Come and see: When the blessed Holy One wished to create the world, an impulse arose in His will; and He created it through Torah, by which it was consummated, as is written: *When He founded the heavens, I was there*... (Proverbs 8:27), and similarly: *I was by Him as* אמון (*amon*), *a nursling* (ibid., 30)—as has been established: do not read אמון (*amon*), *a nursling*, but rather אומן (*umman*), *an artisan.*[51]

50. **So, *there is no doing or reckoning*...** As mentioned above (note 47), there is no opportunity in Sheol for performing good deeds, for *reckoning* one's own actions, or for acquiring *knowledge or wisdom.* Correspondingly, those who have engaged in these virtuous pursuits during their lifetime are saved from Sheol, and instead they inherit the bliss of the Garden of Eden. On God's nightly encounter with the souls of the righteous, see above, p. 3, n. 6.

51. ***He who is enthroned*...** The full verse reads: *He who is enthroned above* חוג (*ḥug*), *the vault of, the earth, and its inhabitants seem like grasshoppers; who spread out the skies like gauze, stretched them out like a tent to dwell in.*

Both verses in Proverbs are spoken by Wisdom, often identified with Torah. Proverbs 8:30 reads in full: *I was by him as* אמון (*amon*), *a nursling* [or: *intimate, confidant, artisan*]; *I was a delight day after day, playing before Him at all times.* According to a midrashic tradition, here Torah declares that she served as God's blueprint for Creation, or His architect.

See *Bereshit Rabbah* 1:1, in the name of Rabbi Osha'ya: "*I was by Him as* אמון (*amon*), *a nursling*... אמון (*amon*)—אומן (*umman*), *an artisan.* Torah says, 'I was the artistic tool of the blessed Holy One.' According to the custom of the world, when a mortal king builds a palace he does not build it by his own skill but rather by the skill of an architect. And the architect does not build it out of his own knowledge, but rather has parchments and tablets [with plans and diagrams] to know how to make the rooms and doors. Similarly, the blessed Holy One gazed into Torah and created the world."

See M *Avot* 3:14; *Seder Eliyyahu Rabbah* 29, p. 160; *Tanḥuma, Bereshit* 1; *Tanḥuma* (Buber), *Bereshit* 5; *Zohar* 1:5a, 47a, 134a–b; 2:161a–b, 200a, 205b, 217a; 3:35b, 61b, 65b,

"When He came to create Adam—as has been explained: Torah said, 'Is it for nothing that You are called *slow to anger and abounding in love* (Exodus 34:6)?' When Adam emerged into the world, the radiance of his face spanned above and below, and all creatures feared him, as has been established.[52]

"Come and see: The world did not endure nor was it perfected until the moment when Adam emerged in total perfection and the day was sanctified and a holy throne was prepared for the King. Then those above and below were consummated, and joy pervaded all worlds.[53]

"At the moment when the day was about to be sanctified, spirits of the demons emerged, for their bodies to be created; but the day was sanctified without their being created, and the world remained defective in its work, as it were, [178b] and lacking. Once the worlds were sanctified and Israel was completed in its rungs, with Levites on the left, then that defect of the world on the left was rectified.[54]

67b, 152a, 285b; Wolfson, *Philo*, 1:242–45, 266–69.

Proverbs 8:27 reads in full: *When He founded the heavens, I was there, when He traced ḥug, a circle, on the face of the deep.*

52. **When He came to create Adam...** Cf. *Tanḥuma, Pequdei* 3: "When the blessed Holy One wished to make the human being, He said to Torah, '*Let us make a human...* (Genesis 1:26).' She said before Him, 'Master of the Universe! The human who You wish to make is *few of days and sated with turmoil* (Job 14:1); he will come to sin. Unless You are forbearing with him, it would be better that he not come into the world.' He replied, 'Is it for nothing that I am called *slow to anger and abounding in love* (Exodus 34:6)?'"

Here the *Zohar* attributes the rhetorical question "Is it for nothing...?" to Torah, rather than to God.

On Adam's original splendor, see *Bereshit Rabbah* 12:6; *Rut Rabbah* (ed. Lerner) 8:3; *Tanḥuma, Bereshit* 6; *Tanḥuma* (Buber), *Bereshit* 18, 25; *Bemidbar Rabbah* 13:12.

On the creatures' fear of, and subservience to, Adam, see *Pirqei de-Rabbi Eli'ezer* 11; *Zohar* 1:13b, 38a, 71a, 191a; 2:54b–55a, 125b; 3:107b, 117a; *ZḤ* 38c; Moses de León, *Sefer ha-Rimmon*, 309, 337–38. Cf. Genesis 9:2; *Tosefta Shabbat* 17:19; *Bereshit Rabbah* 34:12; BT *Shabbat* 151b.

On the passage in *Tanḥuma* quoted above, see *Pirqei de-Rabbi Eli'ezer* 11; *Midrash Aggadah*, Genesis 1:26; *Zohar* 1:205a–b 3:35b, 69b. Cf. 1:134a–b. The context in Exodus (34:6–7) reads: *YHVH passed before his face and called out, "YHVH! YHVH! A compassionate and gracious God, slow to anger* [or: *long-suffering*], *and abounding in kindness* [or: *love*] *and truth* [or: *faithfulness*], *keeping kindness for the thousandth generation, removing iniquity, transgression, and sin; yet He does not wholly acquit, inflicting the guilt of fathers upon sons and upon sons of sons, to the third and fourth generations."*

53. **the day was sanctified...** At sunset when the Sabbath day began, *Shekhinah* (pictured as a throne) was prepared for King *Tif'eret*.

54. **spirits of the demons emerged...** See *Tanḥuma* (Buber), *Bereshit* 17: "It is not written here [*He ceased from all His work*] *that* [*God*] *had created and made*, but rather [*that God had created*] לעשות (*la'asot*), *to make* (Genesis 2:3), for the Sabbath came first and their work [i.e., *all His work* of Creation] was not completed. Rabbi Benaya said, 'This refers to the demons, for He created their souls; and as He was creating their bodies, the Sabbath day was hallowed. He left them, and they remained soul without body.'"

Here Rabbi Abba indicates that since the

"Therefore the Levites must be purified, so that all may be included in the right and world will not be defective. Thus it is written *Ve-avad ha-levi hu*, *The Levite will serve, he—he* completes the left side; *he* rectifies the defect of the world. And even that side of the north, which remained lacking when the blessed Holy One created the world—the Levite, with the ark, completes all. What is meant by 'with the ark'? By the load of the Dwelling that they carried, that whole defect was rectified. That which is above, on the left, was included in the right.[55]

"Furthermore, *hu*, *he*—the Ancient One. If Judgment did not exist in the world, people would not know supernal faith, nor engage in Torah, and commandments of Torah would not be fulfilled. The complete service existing in the world for the Holy King—who actualizes it? You must say, 'The Levite.'[56]

"Furthermore, *Ve-avad ha-levi hu*, *The Levite will serve, he*—as is said: כי יהוה הוא האלהים (*ki YHVH hu ha-Elohim*), *that YHVH, He is Elohim* (Deuteronomy 4:35). *Hu*, *he*, perfects consummation, so that all becomes one. *Hu*, *he*, is extended

demons' bodies were left uncreated, in a sense "the world remained defective," specifically on the left side, the source of demonic forces. When the nation of Israel was fully arrayed—with priests symbolizing the right side, Levites symbolizing the left, and the rest of Israel symbolizing the center—"then that defect of the world on the left was rectified."

On the passage in *Tanḥuma*, see *Bereshit Rabbah* 7:5; 11:9; Naḥmanides on Leviticus 17:7; *Zohar* 1:14a, 47b–48a, 178a; 2:155b, 178b (*SdTs*); 3:19a, 43a, 48b, 142b (*IR*); *ZḤ* 32d–33a; Moses de León, *Sefer ha-Rimmon*, 397. Cf. M *Avot* 5:6: "Ten things were created on Friday eve at twilight: . . . Some say, 'Also the demons.'"

55. **Therefore the Levites must be purified . . .** So that they will fulfill the left side (representing *Din*) and include it in the right side (representing *Ḥesed*).

According to its simple sense, the verse in Numbers reads ועבד הלוי הוא (*Ve-avad ha-levi hu*), *The Levite, he alone, will serve, at the Tent of Meeting*. Here Rabbi Abba explains that the emphatic appearance of the pronoun *hu*, *he*, underscores the vital role of the Levite, who "completes the left side," thereby rectifying "the defect of the world." The direction "north" often symbolizes *Din* on the left; here it signifies the demonic forces stemming from that side. The ark often symbolizes *Shekhinah*.

On the north as not being completed at Creation, see *Pirqei de-Rabbi Eli'ezer* 3; *ZḤ* 60d (*MhN, ShS*). Cf. BT *Bava Batra* 25a–b; *Midrash Tadshe* (*Beit ha-Midrash*, 3:165).

On the sefirotic reading of the verse in Numbers, see above, p. 130, n. 234. On left being included in right, see above, note 4.

56. **Furthermore, *hu*, *he*—the Ancient One . . .** The highest sefirotic realm, known as the Holy Ancient One, is so hidden and concealed that it cannot be addressed directly (in the second person) but only indirectly (in the third), so the pronoun *hu* (*he*) alludes to it. Now the verse implies *The Levite will serve hu, he* [or: *him*]—that is, by representing *Din* (Judgment), the Levite ensures that judgment and justice will prevail in the world, and that people will believe in the reality of the *sefirot* (including its highest realm) and engage in Torah and fulfill the *mitsvot*.

On *hu* as designating *Keter*, see *Zohar* 1:49a; 2:177b (*SdTs*); 3:129b–130a (*IR*), 134b (*IR*), 140b (*IR*), 290a (*IZ*). Cf. above, p. 130 at n. 234 (where it alludes to *Binah*).

toward Assembly of Israel, as is said: *his left hand beneath my head* (Song of Songs 2:6)—to join coupling as one. Who arouses love? You must admit, '*Hu, he.*'[57]

"Furthermore, *hu, he*—as is said: הוא (*Hu*), *He, made us, and not we ourselves* (Psalms 100:3).[58]

"Thus, *hu* below, *hu* above; *hu* revealed, *hu* concealed. *Hu ha-Elohim, He is Elohim*, surely!"[59]

Rabbi Yitsḥak said, "The blessed Holy One will one day illumine the moon to be as bright as the sun, and the light of the sun will be seven times brighter, as is written: *The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold, as the light of the seven days* (Isaiah 30:26). And it is written: *Never again will your sun set, and your moon will not be withdrawn . . .* (Isaiah 60:20); and similarly: *No longer will you need the sun for light by day,* [*nor the shining of the moon for radiance, for YHVH will be your light everlasting, and Your God will be your glory*] (ibid., 19)."[60] [179b]

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57. **Furthermore, *Ve-avad ha-levi hu*, *The Levite will serve, he*...** The word *hu* (*he*) can also allude to how this pronoun functions in the verse from Deuteronomy: כי יהוה הוא האלהים (*ki YHVH hu ha-Elohim*), *that YHVH, He is Elohim*—linking *YHVH* (which signifies *Tif'eret*) with *Elohim* (which signifies *Shekhinah*). Thus, the Levite stimulates union between the divine couple. Specifically, he symbolizes *Gevurah*—or *Din* (Judgment)—the divine left hand, which reaches out toward *Shekhinah* (known as Assembly of Israel).

The full verse in Deuteronomy reads: *You yourself were shown to know that YHVH—He is Elohim, God; there is none besides Him.* On the sefirotic significance of *YHVH—He is Elohim*, see *Zohar* 2:161a–b. The full verse in Song of Songs reads: *His left hand beneath my head, his right embracing me.*

58. **הוא (*Hu*), *He, made us* . . .** Rabbi Abba may be suggesting that in this verse *hu* (*He*) alludes to *Keter*.

In the biblical text, the verse in Psalms is written: *He made us,* ולא אנחנו (*ve-lo anaḥnu*), *and not we ourselves.* According to a Masoretic note, however, the verse should be read *He made us* ולו אנחנו (*ve-lo anaḥnu*), *and we are His.* Cf. the reading suggested in *Bahir* 96 (141): ולא׳ אנחנו (*ve-la-alef anaḥnu*), *and we belong to the alef*, namely to oneness. See Scholem, *Das Buch Bahir*, 105, n. 3; *Zohar* 1:120b; 2:177b (*SdTs*); 3:134b (*IR*), 183b.

59. ***hu* below, *hu* above...** The various preceding interpretations of *hu* span below (alluding to the Levite, or *Gevurah*) and above (*Keter*), which are respectively revealed and concealed. On the clause *Hu ha-Elohim*, see above, note 57. For various interpretations of this paragraph, see *Or Yaqar*; *Haggahot Maharḥu*; *Derekh Emet*; *Miqdash Melekh*; *Ateret Tsevi*; *Sullam*; *Matoq mi-Devash.*

60. **The blessed Holy One will one day illumine the moon...** In the final redemption, the light of *Shekhinah* (symbolized by the moon) will be as great as that of *Tif'eret* (symbolized by the sun).

Cf. BT *Ḥullin* 60b. On the primordial light of Creation, see below, pp. 321–22, n. 79. The context in Isaiah 60 (19–20) reads: *No longer will you need the sun for light by day, nor the shining of the moon for radiance, for YHVH will be your light everlasting, and Your God will be your glory. Never again will your sun set, and your moon will not be withdrawn; for YHVH will be a light to you forever, and your days of mourning will be completed.*

פרשת חקת

Parashat Ḥuqqat

"STATUTE" (NUMBERS 19:1–22:1)

Rabbi Yose opened, "*And this is the Torah that Moses set before the Children of Israel* (Deuteronomy 4:44). Come and see: The words of Torah are holy, sublime, and sweet, as has been said; for it is written: *More desirable than gold, than abundant pure gold; sweeter than honey*... (Psalms 19:11). Whoever engages in Torah is as if he stands every day at Mount Sinai, receiving the Torah, as is written: *This day you have become a people* [*to YHVH your God*] (Deuteronomy 27:9). This has already been established by the Companions.[1]

"It is written here: וזאת (*Ve-zot*), *And this, is the Torah*, and it is written זאת (*Zot*), *This, is the statute of the Torah* (Numbers 19:2). What is the difference between one and the other? Well, it is a sublime mystery, and we have learned as follows: *Ve-zot, And this, is the Torah*—to display all in single union, merging Assembly of Israel with the blessed Holy One, so that all is one. Thus, *Ve-zot, And this, is the Torah.* Why the addition of ו (*vav*), *and*? Well, this has been said: to show that all is one, all is inseparable.[2]

1. ***More desirable than gold . . .*** The Psalmist is praising the commandments of Torah.

On the midrashic reading of the verse in Deuteronomy 27, see BT *Berakhot* 63b: "Rabbi Yehudah opened further in honor of Torah, expounding, '*Be silent and listen, Israel. This day you have become a people to YHVH your God.* Now, was it on that day that Torah was given to Israel? Was not that day the end of the forty years [of wandering]? However, this teaches you that Torah is as beloved every day to those who study it as on the day when it was given from Mount Sinai.'" See *Shir ha-Shirim Rabbah* on 2:5; Rashi on Deuteronomy 27:9; *Zohar* 3:69a.

2. **וזאת (*Ve-zot*), *And this, is the Torah*...** Rabbi Yose explores the difference between this verse (quoted more fully at the beginning of the preceding paragraph) and the second verse of *Parashat Ḥuqqat*, which reads זאת (*Zot*), *This, is the statute of the Torah.* The wording *Ve-zot, And this, is the Torah* alludes to the union of *Shekhinah*, or Assembly of Israel (known as *zot, this*), and *Tif'eret*, who is symbolized by Written Torah. Furthermore, the prefix *ve, and*, indicates *Tif'eret* (together with the five *sefirot* surrounding

"*Ve-zot, And this*—general and particular as one, male and female. Thus, *Ve-zot, And this, is the Torah*, surely! But *Zot, This*—without the additional *vav*—*is the statute of the Torah*, surely, and not *the Torah*; judgment of Torah, decree of Torah.[3]

"Come and see: *Zot, This, is what regards the Levites* (Numbers 8:24)—not *ve-zot, and this*, since they derive from the side of harsh Judgment, not from the side of Compassion."[4]

Rabbi Yehudah said, "But it is written: *Ve-zot, And this, shall you do for them, that they live* (Numbers 4:19), which is said about the Levites; yet you say 'Zot, *this*, and not *ve-zot, and this*.'"[5]

He replied, "Certainly so, as proven by the verse! If someone is holding deadly poison and does not blend into it an elixir of life, he will surely die. So,

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Him, from *Ḥesed* to *Yesod*), since the letter ו (*vav*) is numerically equivalent to six. So the single word *ve-zot, and this*, alludes to the inseparable union of *Tif'eret* and *Shekhinah*.

On *Shekhinah* as *zot*, see above, p. 154, n. 7. The full verse in Numbers reads: *This is the statute of the teaching* [or: *of the Torah*] *that YHVH has commanded, saying, "Speak to the Children of Israel, that they take you a perfect red cow that has no blemish and on which no yoke has been put."* This red cow (or red heifer) was to be slaughtered; then its ashes were mixed with water, forming *waters of lustration* (Numbers 19:9), which were sprinkled upon anyone who had become defiled by contacting a human corpse.

3. ***Ve-zot, And this*—general and particular as one...** *Tif'eret* (who is male) represents the general aspect of emanation (or Written Torah), whereas *Shekhinah* (who is female) represents the particulars (or Oral Torah). For another interpretation, see *Or Yaqar*; *Matoq mi-Devash*.

The word *zot* (*this*) alone—without the prefix *ve-* (*and*)—signifies *Shekhinah*, who is identified specifically with *the statute(s) of the Torah*, not with the Torah as a whole, since *Shekhinah* is associated with Judgment. See *Targum Onqelos*, Numbers 19:2.

This reference to "general" and "particular" derives from rabbinic hermeneutical rules concerning "a generalization" and "a specification." See *Sifra*, intro, 1, 7–9; 1a, 2a–c; *Zohar* 1:16b, 47b, 246b; 2:3a, 25a–b (*Piq*), 161b, 176a–b, 178a (*SdTs*); 3:143a (*IR*), 264a; Moses de León, *Shushan Edut*, 335–36; idem, *Sefer ha-Rimmon*, 107–8.

4. ***Zot, This, is what regards the Levites...*** Since the Levites derive from *Din* (Judgment) on the left side, this verse employs the simple term *zot* (*this*)—alluding to *Shekhinah*, who Herself derives from *Din*—and not the compound *ve-zot*, which would include *Tif'eret*, who is identified with Compassion.

According to the passage in Numbers (8:23–26), the Levites are to serve from age twenty-five to age fifty.

5. **But it is written: *Ve-zot, And this, shall you do for them...*** If the term *zot* (*this*)—rather than *ve-zot* (*and this*)—applies to the Levites, then what about another verse in Numbers, where *ve-zot* applies to them?

The context in Numbers (4:17–20) reads: *YHVH spoke to Moses and to Aaron, saying, "Do not let the tribe of the clans of the Kohathites be cut off from the midst of the Levites. Ve-zot, And this, shall you do for them, that they live and not die when they draw near the holy of holies* [or: *the most sacred objects*]*: Aaron and his sons shall come and assign them, each one, to his workload. They shall not come in to see the sanctuary* [or: *the sacred objects*] *for even a moment and die."* See above, pp. 177–78, n. 35.

Ve-zot, And this, shall you do for them, that they live and not die—since an elixir of life is blended with *zot, this, they will live and not die.* Surely, *ve-zot, and this,* is required, not *zot, this*![6]

"Consequently, *Ve-zot, And this, is the Torah*—really in single union, complete union, totality of male and female: ו ה (*vav, he*). *Zot, This*—ה (*he*) alone; so, *Zot, This, is the statute of the Torah.*"[7]

Rabbi Shim'on, Rabbi El'azar, Rabbi Abba, and Rabbi Yitsḥak were in the house of Rabbi Pinḥas son of Ya'ir. Rabbi Pinḥas said to Rabbi Shim'on, "I beg of you—you whose words are established above, and whose words are openly revealed, which is not permitted to anyone else—utter a new word about this portion."[8]

He asked, "Which one is it?"

He replied, "*This is the statute of the Torah* (Numbers 19:2)."[9]

He said, "Let the other Companions speak!" [180a]

He said to Rabbi El'azar, "My son, El'azar, stand erect and twirl the reason of levirate marriage and removing the shoe! Utter a word about this portion, and the Companions will speak after you."[10]

6. **Certainly so, as proven by the verse...** Rabbi Yose explains why this particular verse, concerning the dangerous situation of the Levites, requires the wording *ve-zot* (*and this*). Since the Levites derive from the left side, they are vulnerable to harsh forces, which are potentially fatal. *Shekhinah* Herself (who is called simply *zot, this*) also derives from the left and is sometimes known as the Tree of Death. Therefore, this verse reads *ve-zot* (*and this*), to include *Tif'eret*—who is symbolized by the letter ו (*vav*), and represents the Tree of Life and "an elixir (or drug) of life." See below at note 67. On *Shekhinah* as the Tree of Death, see above, p. 9, n. 19.

7. ***Ve-zot, And this, is the Torah...*** As explained above (note 2), the compound word *ve-zot, and this,* alludes to the union of *Tif'eret* and *Shekhinah*, the former symbolized by the letter ו (*vav*), the latter by the feminine marker ה (*he*). The word *zot, this,* itself alludes to *Shekhinah*, as in the verse *Zot, This, is the statute of the Torah.* See above, note 3.

8. **Rabbi Pinḥas son of Ya'ir...** On this figure, see below, pp. 418–19, n. 402.

On Rabbi Shim'on's boldness, see *Zohar* 3:59b–60a, 61a, 79b. On he alone being permitted to reveal secrets and on his unique status, see above, p. 27, n. 68.

9. ***This is the statute of the Torah...*** The second verse of *Parashat Ḥuqqat*. For the full verse, see above, note 2.

10. **twirl the reason of levirate marriage...** That is, elucidate the meaning of the commandment of *yibbum*, "levirate marriage," and the related practice of *ḥalitsah*, "pulling off (the shoe)."

According to the biblical custom of levirate marriage, if a married man dies childless, his brother should marry the widow and then father a child who will be considered the offspring of the deceased. Posthumously providing the dead man with offspring prevents his "name" from being blotted out. In Kabbalah, levirate marriage is understood in terms of reincarnation: not only the "name" of the deceased husband is preserved but also his soul, transmigrating

Rabbi El'azar rose. He opened, saying, *"And this was formerly done in Israel in cases of redemption or exchange: to validate any matter, one man would remove his sandal and give it to the other. Such was the confirmation in Israel* (Ruth 4:7). This verse should be examined. If they were merely making an agreement, and later generations abolished it—why? And if it wasn't merely an agreement, but rather according to the law of Torah, why did they abolish it? Surely, whoever abolishes anything in the Torah is as if he destroys the whole world![11]

"Well, it was certainly according to the law of Torah, and the deed was performed in sublime mystery. Because the ancients were virtuous and pious, the matter was revealed among them; but once the wicked increased in the world, this practice was transformed, in order to conceal matters of sublime mystery. This has already been established.[12]

"*YHVH said to Moses, 'Remove your sandals from your feet...'* (Exodus 3:5). Now, why is a shoe mentioned here? Well, as has been said, He commanded him concerning his wife—to separate from her and couple with another

into the embryo generated by the union of his widow and his brother.

According to Deuteronomy 25:9, if the deceased man's brother refuses to marry the widow, *His sister-in-law shall approach him before the eyes of the elders* וחלצה (*ve-ḥaletsah*), *and pull off, his sandal* [or: *his shoe*] *from his foot and spit in his face and speak out and say, "So shall be done to the man who will not build up his brother's house."* The act of removing the brother's shoe is known as חליצה (*ḥalitsah*), "pulling off." In biblical times, transfer of ownership entailed passing the sandal (see the following note); here in Deuteronomy, the removal of the sandal may symbolize renunciation of the brother's claim on his sister-in-law.

The term levirate derives from Latin *levir*, "husband's brother." The corresponding Hebrew term יבום (*yibbum*), "levirate marriage," similarly derives from יבם (*yabbam*), "husband's brother." On levirate marriage and reincarnation, see above, pp. 98–99, n. 140; p. 174, n. 25; Vol. 5, p. 38, n. 108. On the expression "twirl...," see Vol. 8, p. 350, n. 100; p. 411, n. 325.

11. ***And this was formerly done in Israel...*** In this biblical context, the *sandal* represents the conveying of goods or rights from one party to another. In post-biblical times, the sandal was replaced by a kerchief.

Rabbi El'azar wonders whether there is some deep significance to the sandal or whether "they were merely making an agreement," and the particular object symbolically exchanged was not important. If the latter is the case, he still wants to know why later generations "abolished" the sandal and replaced it with a kerchief. And if the Torah intended a sandal specifically, how could they possibly abolish it?

On acquisition by a kerchief, see *Encyclopaedia Judaica*, 1:361–62. On the concluding sentence, cf. BT *Eruvin* 13a, in the name of Rabbi Me'ir: "When I came to Rabbi Yishma'el, he said to me, 'My son, what is your work?' I replied, 'I am a scribe.' He said to me, 'My son, be careful in your work, for your work is the work of heaven. If perchance you omit a single letter or add a single letter, you would be destroying the whole world!" See above, p. 156, n. 13.

12. **Well, it was certainly according to the law of Torah...** The Torah intended that a sandal be exchanged, and this specific item alludes to a deep mystery.

woman, bathed in supernal radiance. And that shoe He established for him in another place, removing it from this world and establishing it in another world.[13]

"Therefore, whatever a dead person gives to someone is beneficial; but if he takes articles from the house, it is harmful—such as his sandal. Why? Because he is removing his feet from this world, gathering and withdrawing them to another world, the place where death prevails—as is written: *How lovely are your feet in sandals, O nobleman's daughter!* (Song of Songs 7:2). Mystery of the matter is among the Companions.[14]

13. *Remove your sandals from your feet*... The full verse records God's command to Moses at the Burning Bush (and opens somewhat differently than how it is quoted here in the *Zohar*): *He said, "Do not come any closer! Remove your sandals* [or: *your shoes*] *from your feet, for the place on which you stand is holy ground."* Rabbi El'azar interprets *Remove your sandals from your feet* as a euphemism for sexual abstinence. This accords with a rabbinic tradition that as a consequence of Moses' direct encounter with God he abstained from sexual relations with his wife, Zipporah. Moses became the husband of *Shekhinah*, who is described here as "another woman, bathed in supernal radiance." In the concluding sentence, "that shoe" refers to the identity of Moses' spouse, either earthly or divine.

On the divine command *Remove your sandals from your feet* as implying sexual abstinence, see *Zohar* 2:222a; 3:148a; *ZḤ* 59b (*MhN*), 72d (*ShS*); Kasher, *Torah Shelemah*, Exodus 3:5, n. 94. Cf. 2 Samuel 11:8, 11; *Zohar* 1:8b, 112b; and the Bedouin formula used in divorce proceedings (quoted by Tigay, *Deuteronomy*, p. 233): "She was my slipper; I have cast her off."

On Moses' celibacy, see Vol. 6, p. 271, n. 27. On Moses as the husband of *Shekhinah*, see Vol. 6, pp. 103–4, n. 128. On the shoe as symbolizing *Shekhinah*, see Moses de León, *Sefer ha-Mishqal*, 146; Scholem, *Shedim Ruḥot u-Nshamot*, 92.

14. **whatever a dead person gives to someone**... In a dream. See BT *Berakhot* 57b: "[If one dreams of] a corpse in the house, [this signifies] peace in the house; if [the corpse] was eating and drinking in the house, it is a good sign for the house; if he took articles from the house, it is a bad sign for the house [apparently signifying that the dead person is removing someone from the house]. Rav Papa explained this as referring to a shoe or a sandal [signifying that someone in the house is about to depart from this life]. Anything that the dead person takes away is for the good except a shoe and a sandal; anything that he places down [literally: gives] is for the good—except dust and mustard [the latter resembling dust; both signifying death and burial]."

According to Rabbi El'azar, in the verse from Song of Songs *nobleman's daughter* alludes to *Shekhinah*, who can be pictured as the *daughter* of *Ḥesed*, symbolized by Abraham, who is identified in rabbinic literature as a *nobleman*. *Shekhinah* is often associated with death (and sometimes pictured as the Tree of Death). Cf. Proverbs 5:5 (warning against the seductive *strange woman*): *Her feet descend to Death; her steps grasp Sheol.* In the *Zohar* this verse is sometimes applied to Lilith and her demonic realm (*Zohar* 1:161b [*ST*], 190a; 3:251b) and sometimes to *Shekhinah* (1:35b; 2:48b; 3:107b).

On the passage in *Berakhot* (and the verse in Song of Songs), see *Zohar* 3:308b (*Tosafot*); Moses de León, *Shushan Edut*, 359. That verse reads: *How lovely are your steps* [or: *your feet*] *in sandals, O nobleman's daughter!* On this verse, see also Moses de León, *Sefer*

"This is the case when a dead person takes them. But when a living person removes his shoe and gives it to someone else in order to validate a transaction, he is acting according to the decree on high.[15]

"The shoe of *ḥalitsah* corresponds to another pattern, and all is one place. Come and see: When a dead man departs from the world without children, this *nobleman's daughter* does not gather him in, and he goes wandering through the world, finding no place. The blessed Holy One has mercy on him, so that he may return and be restored by other dust, as is written: *The human will return to dust* (Job 34:15), as has been established.[16]

"If that redeemer is not willing to sustain his brother's existence in this world, a shoe must be tied to his foot, and that woman unties it and accepts that shoe. Why? Well, because that shoe is for the sake of the dead man, and it is placed on the foot of his living brother, and the woman accepts that shoe to show that the dead one returns among the living through this act.[17]

ha-Mishqal, 146. On Abraham as the *nobleman* in this verse, see BT *Sukkah* 49b, *Ḥagigah* 3a; *Shir ha-Shirim Rabbah*, ad loc.

On the image of "gathering" the feet as associated with death, see Genesis 49:33: *Jacob finished instructing his sons, and he gathered his feet into the bed, and he expired and was gathered to his people.* On *Shekhinah* as the Tree of Death, see above, p. 9, n. 19.

15. **This is the case . . .** If one dreams that a dead person takes his shoe(s), this is a bad omen; but in normal, waking life, the act of removing and exchanging a shoe serves to validate a transaction and accords with the decree issuing from *Shekhinah*.

16. **The shoe of *ḥalitsah*...** On *ḥalitsah*, "pulling off (the shoe)," see above, note 10. The shoe of this ceremony differs from the shoe used to validate a transaction, but both allude to *Shekhinah*.

If a man dies without having fulfilled the commandment of procreation, his soul wanders the upper worlds aimlessly and is not "gathered in" by *Shekhinah* (the *nobleman's daughter*). However, God has mercy on him and provides an opportunity for this soul to be reincarnated through the procedure of *yibbum* (levirate marriage), so that it can fulfill itself (and the commandment of procreation) in a second lifetime. See above, note 10.

The verse in Job now implies that *the human* (namely the soul of the deceased) *will return to dust*—that is, it will enter a new body, metaphorically composed of the dust of the earth. See Genesis 2:7: *YHVH Elohim formed the human, dust from the earth, and blew into his nostrils the breath of life, and the human became a living being.* See Genesis 3:19: *For dust you are, and to dust shall you return.* Cf. above, pp. 175–76, n. 29.

17. **If that redeemer is not willing...** If the deceased husband's brother refuses to marry the widow, she performs the act of *ḥalitsah* "pulling off (the shoe)." (See above, note 10.)

Here the shoe represents the opportunity of the soul of the deceased to be reincarnated. Since the living brother has refused to helped facilitate this process, the widow removes the shoe from him, demonstrating that the soul of the dead will now somehow be reincarnated without the living brother's assistance. For such a scenario, see *Zohar* 1:187b (Vol. 3, pp. 142–43, nn. 364–66); *Matoq mi-Devash.*

"This is the opposite of the shoe that the dead one takes from the living, since now this shoe is taken by the living from the dead. It must be a shoe that the dead one never walked in during his lifetime. The woman takes it to show that the Woman—Her Husband's Crown—takes him and accepts him.[18]

"She must strike that shoe on the ground to show that the body of that dead one will calm down, and that the blessed Holy One—now or afterward—will have mercy on him and receive him into the other world.[19]

"Furthermore, striking of that shoe by the woman's hand—to show that the dead one is not being rebuilt through other dust of this world, but will now return to his dust from which he originally came. Then that woman is permitted to generate seed with another, as has been established.[20]

"Come and see: Therefore, whoever wishes to validate a transaction takes his shoe and gives it to his associate, thereby validating the covenant of the *nobleman's daughter. And this was formerly done in Israel* [*in cases of redemption or exchange*...]. What is meant by וזאת (*ve-zot*), *and this*? Completely perfect validation.[21]

18. **This is the opposite of the shoe...** According to BT *Berakhot* 57b (see above, note 14), if one dreams that a dead person takes his shoe, this is a bad omen, indicating that the dreamer (or someone in the house) is about to depart from this life. But whereas in such a dream, "the dead one takes (the shoe) from the living," here in the act of *ḥalitsah*, the living widow takes the shoe "from (the brother of) the dead"—or for the sake of the dead—ensuring that the soul of the dead husband will accepted by *Shekhinah*, the Divine Woman.

The phrase "Her Husband's Crown" appears in Proverbs 12:4: *A woman of strength is her husband's crown.* Here it describes *Shekhinah*, the divine *woman of strength*, who adorns Her Husband, *Tif'eret*.

19. **She must strike that shoe on the ground...** Demonstrating that the suffering of her husband's corpse in the grave will cease, and that God will welcome his soul into heaven.

The wording "She must strike that shoe on the ground" reflects the Gaonic regulation that the widow should "throw the sandal on the ground." See *Sefer ha-Shetarot le-Rav Hai Ga'on*, 17; Maimonides, *Mishneh Torah, Hilkhot Yibbum* 4:6; Moses de León, *Shushan Edut*, 359; *Nitsotsei Zohar*; Scholem.

20. **Furthermore, striking of that shoe...** To demonstrate that the brother of the deceased husband has refused to "rebuild" him through another body—metaphorically composed of the "dust" of the earth. (See above, note 16.) Rather, the soul of the deceased will now return "to his dust from which he originally came," that is, to the soul's body in the grave. Alternatively, this last clause may allude to *Shekhinah*, who is sometimes pictured as "dust." Following the ritual of *ḥalitsah*, the widow is free to marry another man.

The image of building (in the context of levirate marriage) derives from Deuteronomy 25:9. Cf. Genesis 16:2; 30:3. On *Shekhinah* as dust, see below, note 50.

21. **whoever wishes to validate a transaction...** As explained above, note 11. By this procedure, any honest and legitimate transaction is confirmed, as it were, by *Shekhinah*, "the *nobleman's daughter.*"

The compound word וזאת (*ve-zot*), *and this*, alludes to the union of *Tif'eret* and *She-*

"*Formerly done in Israel*—when they were humble and holy.[22]

"*To validate* כל דבר (*kol davar*), *any matter*—really, for this is enduring validation.[23]

"Then, *Ve-zot*, *And this, was the confirmation in Israel*—surely. For you should not say that it was some other type of agreement, but rather supernal enduring validation, so that their actions would endure on high.[24]

"When the wicked increased in the world, the matter was concealed by a different manner: by כנפא (*kanpa*), the flap, of a garment. This is a garment for adornment, and mystery of the matter is: *He shall not uncover* כנף אביו (*kenaph aviv*), *his father's skirt* (Deuteronomy 23:1).[25] [180b]

"זאת (*Zot*), *This, is the statute of the Torah. Zot*, *This*—sign of the covenant that has not been uncovered. When it is uncovered, all is called זה (*zeh*), this. From the Female, one enters the Male; so, שמור (*shamor*), *keep* (Deuteronomy 5:12), and זכור (*zakhor*), *remember* (Exodus 20:8), join as one.[26]

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khinah. See above, note 2. An honest transaction stimulates their embrace, which in turn validates the human agreement.

On *Shekhinah* as the *nobleman's daughter*, see above, note 14. The full verse in Ruth reads: *And this was formerly done in Israel in cases of redemption or exchange: to validate any matter, one man would remove his sandal and give it to the other. Such* [or: *And this*] *was the confirmation in Israel.*

22. **when they were humble and holy** See above, notes 11–12.

23. ***To validate*** **כל דבר (*kol davar*), *any matter*...** The word *kol* (all, any) alludes to *Yesod*, who conveys the entire flow of emanation to *Shekhinah*. One of Her many names is *davar* (word, matter), since She expresses divine speech. Thus the phrase *kol davar*, *any matter*, signifies the enduring union of *Yesod* and *Shekhinah*.

24. ***Ve-zot, And this, was the confirmation*...** The sefirotic significance of the compound word *ve-zot*, *and this*, indicates that the exchange of a shoe was not merely conventional. Rather, this human act stimulated divine union above. See above, notes 11–12.

25. **When the wicked increased . . .** Then, the deeply symbolic act of exchanging a shoe was replaced by the exchange of another item of clothing, such as a kerchief or the flap of a garment. However, even "כנפא (*kanpa*), the flap, of a garment" alludes to sublime mystery, as indicated by the verse in Deuteronomy, which reads in full: *A man shall not wed his father's wife, and he shall not uncover* כנף אביו (*kenaph aviv*), *his father's skirt.* The simple sense of this verse pertains to the former wife of a person's father, not to his own mother. The idiom *uncover his father's skirt* is equivalent to "uncovering his father's nakedness," that is, "the nakedness of his father's wife, which is reserved for his father." Here, the idiom alludes to disrupting the union of *Tif'eret* and *Shekhinah*, thereby exposing their nakedness. One who violates an agreement or transaction—which has been sealed with the flap of a garment—ruins the divine union. Cf. Vol. 7, p. 97, n. 295.

26. **זאת (*Zot*), *This, is the statute of the Torah*...** Having discussed the word וזאת (*ve-zot*), *and this* (in the book of Ruth), Rabbi El'azar turns to the verse in the portion of *Ḥuqqat* that begins with זאת (*zot*), *this*. See above at notes 8–10.

The "sign of the covenant" refers to the covenant of circumcision. The ritual act of circumcision includes two stages. First, the foreskin is cut and removed, disclosing the mucous membrane. Then, the membrane is

"חקת (*Ḥuqqat*), *the statute of, the Torah*—the verse should read חק (*ḥoq*), *the rule of, the Torah*; why *ḥuqqat*? Well, *ḥuqqat*, surely, as we have explained! ה (*He*) was ד (*dalet*), as has already been said. But ת (*tav*) is ד (*dalet*) and נ (*nun*), joined as one. *Nun* has already been discussed.[27]

"Why is *nun* called so? Well, as is said: ולא תונו (*Ve-lo tonu*), *You shall not defraud, one another* (Leviticus 25:17). For now, Her face is beaming; yet She commits fraud against human beings—afterward striking like a snake, destroying

torn down the middle and pulled back, revealing the corona. This second stage is called פריעה (*peri'ah*), "uncovering" the corona. The first stage corresponds to *Shekhinah*, who is called זאת (*zot*), "this (feminine)," while *peri'ah* corresponds to *Yesod* (the divine phallus), who is called זה (*zeh*), "this (masculine)." Once both stages have been completed, *Shekhinah* is included, as it were, in *Yesod*, and "all is called זה (*zeh*), this." Thus, from *Shekhinah* (the Female), one enters the masculine sefirotic realm, which begins (from below) with *Yesod*.

The reference to שמור (*shamor*), *keep* (Deuteronomy 5:12), and זכור (*zakhor*), *remember* (Exodus 20:8), derives from the two alternative versions of the Ten Commandments. The first version (in Exodus) reads: זכור (*Zakhor*), *Remember, the Sabbath day to hallow it.* The second version (in Deuteronomy) reads: שמור (*Shamor*), *Keep, the Sabbath day to hallow it.* For the kabbalist, *zakhor*, *remember*, suggests זכר (*zakhar*), "male," signifying the male divine potency (centered in *Tif'eret* and *Yesod*), whereas the alternative formulation, *shamor*, *keep*, signifies the female, *Shekhinah*.

On the two stages of circumcision, see above, pp. 67–68, n. 44. On *Shekhinah* as *zot*, see above, p. 154, n. 7. On *Shekhinah* and *Yesod* as *zot* and *zeh* respectively, see *Zohar* 1:93b; 2:37b, 39b, 50b, 236b; 3:31a, 48b, 250a.

On *zakhor* and *shamor*, see BT *Berakhot* 20b; *Bahir* 124 (182); Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 496–97; Naḥmanides on Exodus 20:8; Jacob ben Sheshet, *Sefer ha-Emunah ve-ha-Bittaḥon*, 420; *Zohar* 1:5b, 47b, 48b, 164b, 199b, 248a; 2:70b, 91a, 92a–b, 92a–b (*Piq*), 138a, 165b, 182b; 3:81b, 92b (*Piq*), 115b, 224a; Moses de León, *Sefer ha-Rimmon*, 118; idem, *Sefer ha-Mishqal*, 110; Wolfson, introduction to *Sefer ha-Rimmon*, 63–71.

27. **חקת (*Ḥuqqat*), *the statute of, the Torah*...** Rabbi El'azar wonders why Scripture doesn't employ the more common form (and cognate), חק (*ḥoq*), *the rule.* He indicates that *ḥuqqat* alludes to *Shekhinah*. She is symbolized by the feminine marker ה (*he*); though before attaining this full form, She was impoverished, as signified by the shape of the letter ד (*dalet*), which resembles just part of the letter ה (*he*) and suggests דלה (*dallah*), "poor."

The word חקת (*ḥuqqat*) is distinguished from חק (*ḥoq*) by its final letter, ת (*tav*). This letter, which often functions as a feminine marker, here signifies *Shekhinah*. The shape of ת (*tav*) combines "ד (*dalet*) and נ (*nun*), joined as one," and each of these "components" symbolizes *Shekhinah*.

On *ḥuqqat* (or *ḥuqqah*) as signifying *Shekhinah*, see *Zohar* 3:113a. On the transformation from *dalet* into *he*, see *Zohar* 1:51a, 60a–b; 2:104a, 123b, 178b (*SdTs*). On *dalet* and *dallah*, cf. BT *Shabbat* 104a.

On the shape of the letter ת (*tav*), see Abraham ben Nathan ha-Yarḥi, *Sefer ha-Manhig*, 2:614; Joseph Caro, *Beit Yosef, Oraḥ Ḥayyim* 36; Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 65–66. On *nun* as symbolizing *Shekhinah*, see *Zohar* 1:147a–b (*Tos*); 2:91a, 139a, 215a, 235b; 3:66b, 155a, 285a–b; *ZḤ* 41c. For the full verse in Numbers, see above, note 2.

and killing, *and she says, 'I have done no wrong'* (Proverbs 30:20). So She is called *Nun*, as has been mentioned.[28]

"ת (*Tav*)—all as one: ד (*dalet*), נ (*nun*). ד (*Dalet*), ר (*resh*); ה (*he*) and ד (*dalet*)—one matter. They are in Engraved Letters.[29]

"Come and see: חקת (*Ḥuqqat*), *statute*. All is one matter.[30]

"*Speak to the Children of Israel, that they take you a perfect red cow* (Numbers 19:2). This cow is intended for purification, to purge the impure. *A cow*—who receives from the left. Who is on the left? An ox, as is said: *the face of an ox on the left* (Ezekiel 1:10).[31]

"*Red*—red as a rose, as is written: *Like a rose among thorns* (Song of Songs 2:2). Red—decree of Judgment.[32]

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28. **Why is *nun* called so?...** Its name suggests the wording in Leviticus ולא תונו (*Ve-lo tonu*), *You shall not defraud, one another*. Although the face of *Shekhinah* may be beaming benevolently upon a person, She can turn destructive when provoked by wickedness. Such a radical switch of character is described here as fraud or cheating.

The full verse in Proverbs reads: *Such is the way of an adulteress: she eats and wipes her mouth, and says, "I have done no wrong."* This verse is often applied to Lilith, but occasionally to *Shekhinah* Herself. See *Zohar* 2:196b; 3:47a, 72a (Vol. 7, pp. 480–81, n. 395), 106a, 180b, 292a (*IZ*); Moses de León, *Sefer ha-Mishqal*, 83. Cf. *Zohar* 1:148a–b (*ST*).

29. **ת (*Tav*)—all as one...** Combining in its shape the letters ד (*dalet*) and נ (*nun*), as mentioned above (at note 27).

The letters ד (*dalet*) and ר (*resh*) look nearly identical, and both suggest "poverty," alluding to the impoverished state of *Shekhinah*, before She is filled with the flow of emanation. *Dalet* suggests דלה (*dallah*), "poor"; and *resh* suggests ריש (*rish*), "poverty." The letters ה (*he*) and ד (*dalet*) refer similarly to the two states of *Shekhinah*. See above, note 27.

The phrase "Engraved Letters" probably refers to a book of that title. See above, p. 165, n. 38. For various interpretations of this and the following paragraphs, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

30. **חקת (*Ḥuqqat*), *statute*...** Signifying *Shekhinah*, the same "matter" intimated by the various letters discussed above.

31. ***Speak to the Children of Israel*...** The full verse reads: *This is the statute of the teaching* [or: *of the Torah*] *that YHVH has commanded, saying, "Speak to the Children of Israel, that they take you a perfect red cow that has no blemish and on which no yoke has been put."* The ashes of the *perfect red cow* purify anyone who has been defiled by contacting a corpse. See above, note 2.

The *red cow* symbolizes *Shekhinah*, who receives the flow of emanation from *Gevurah*—or *Din* (Judgment)—situated on the left side. *Gevurah* is symbolized by the ox in Ezekiel's vision. In that vision, each of the four living beings carrying the heavenly throne has four faces: a human face at the front, the face of a lion on the right, the face of an ox (or bull) on the left, and the face of an eagle at the back. See Ezekiel 1:10. On the red cow symbolizing *Shekhinah*, see *Zohar* 3:14a, 76b.

32. ***Red*—red as a rose...** Reflecting the influence of *Din* (Judgment).

The full verse in Song of Songs reads: כשושנה (*Ke-shoshanah*), *Like a lily, among thorns, so is my beloved among the maidens.*

"תמימה (*Temimah*), *perfect*. What is meant by *temimah*? As we have learned: שור תם (*shor tam*), an innocent ox, and שור מועד (*shor mu'ad*), a forewarned ox. *Shor tam*, an innocent ox—lenient Judgment. *Shor mu'ad*, a forewarned ox—harsh Judgment. Here, too, *temimah*, *perfect*—lenient Judgment, lower *Gevurah*; this is *temimah*. Upper *Gevurah*—harsh Judgment, which is the strong hand, mighty.[33]

"*That has no blemish* (Numbers 19:2)—as is said: *You are wholly beautiful, my love; there is no blemish in you* (Song of Songs 4:7).

"*And on which no* עול (*ol*), *yoke, has been put* (Numbers 19:2)—spelled עֹל (*ol*), as is said: *utterance of the man raised* עָל (*al*), *on high* (2 Samuel 23:1). Why? Because She is *consummation of the faithful of Israel* (ibid. 20:19), and He is not above Her but with Her. *And on which no* עול (*ol*), *yoke, has been put*—על (*al*), *above*, corresponding to what is written: *Virgin Israel* (Amos 5:2); *a virgin—no man had known her* (Genesis 24:16).[34]

In midrashic literature, this verse is understood as being sung by God in praise of the earthly Assembly of Israel. Here in the *Zohar*, the singer is the blessed Holy One, who praises *Shekhinah* (known as Assembly of Israel); the *thorns* represent harsh forces of Judgment.

In Song of Songs, שושנה (*shoshanah*) probably means "lily" or "lotus," though sometimes in the Midrash and the *Zohar* it connotes "rose." See Vol. 6, p. 66, n. 33. On the verse in Song of Songs as being uttered by God in praise of Israel, see *Vayiqra Rabbah* 23:2–7; *Shir ha-Shirim Rabbah* on 2:2; *Tanḥuma, Ḥayyei Sarah* 3; *Midrash Tehillim* 80:1. For its use in the *Zohar*, see *Zohar* 1:1a, 137a; 2:189b; 3:37b, 233b. On *Shekhinah* as a rose (or lily), see also *Zohar* 3:74a, 107a, 233b, 286b–287a. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

33. **תמימה (*Temimah*), *perfect*...** Rabbi El'azar associates *temimah* (*perfect*) with תם (*tam*), "innocent." As mentioned above (at note 31), *Shekhinah* receives emanation from *Gevurah*—or *Din* (Judgment)—who is identified with an ox. Her description as *temimah* matches the image of שור תם (*shor tam*), "an innocent ox."

In rabbinic literature, *shor tam* (an innocent ox) is an ox that has not gored anyone on more than three occasions. The Mishnah distinguishes between this type of ox and שור מועד (*shor mu'ad*), "a forewarned ox," that is, an ox that has already gored three times and whose owner has been duly warned. The owner of *shor tam* is liable for only half of the resulting damage, whereas the owner of *shor mu'ad* must pay in full.

Shekhinah, pictured as *shor tam* (an innocent ox), is characterized by "lenient Judgment" and is called "lower *Gevurah*." Her source, "upper *Gevurah*," God's powerful left hand, is pictured as *shor mu'ad* (a forewarned ox) and is characterized by "harsh Judgment." On the two types of oxen, see above, pp. 68–70, nn. 45, 47–48.

34. ***And on which no* עול (*ol*), *yoke, has been put*...** In the Masoretic text, the word עֹל (*ol*), *yoke*, is spelled without the letter ו (*vav*), which enables Rabbi El'azar to read it midrashically as עָל (*al*), "above" or "on high," as in the verse from Samuel. So now the verse alludes to a situation in which *Shekhinah* is not united with *Tif'eret*—He "above" and She "below"—but rather alongside Him. Thus She is still *Virgin Israel*, and *no man had known her*.

Rabbi El'azar may be construing the verse in Numbers as לא עלה עליה על (*lo alah aleha al*), *He* (namely *Tif'eret*) *has not mounted her*

"*You shall give it to Eleazar the priest, and he shall take it outside* (Numbers 19:3). Its *mitsvah* is by the prefect, as has been established. Why him and not Aaron? Well, Aaron is the best man of *Matronita*.[35]

"Furthermore, Aaron does not come from the side of 'pure,' but rather from the side of 'holy.' And since this is intended for purification, it was not given to him.[36]

"Every element of this cow is in seven: 'seven washings, etc.,' as has already been said. Why? Because She is seven years of Sabbatical; She is called בת שבע (*Bat Sheva*), Bathsheba, Daughter of Seven; and all Her actions are in seven.[37]

above. Cf. M *Parah* 2:4: "If a male [i.e., a bull] mounted her [namely the red cow], she is disqualified."

The quotation from 2 Samuel 20 reads: *I am* שלמי אמוני ישראל (*shelumei emunai yisra'el*), [*of*] *the peaceable faithful of Israel.* Here, Rabbi El'azar apparently construes the phrase as *consummation of the faithful of Israel,* alluding perhaps to the fact that *Shekhinah* completes the sefirotic realm, the focus of Israel's faith. Cf. *Zohar* 3:37a; *Or Yaqar*; *Matoq mi-Devash.*

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The verse in 2 Samuel 23 reads: *Utterance of David son of Jesse, utterance of the man raised* על (*al*), *on high, anointed of the God of Jacob.* King David often symbolizes *Shekhinah*, or *Malkhut* (Kingdom).

The verse in Amos reads: *Fallen, not to rise again, is Virgin Israel.* The verse in Genesis (describing Rebekah) reads: *The young woman was very beautiful, a virgin—no man had known her.* For various interpretations of this paragraph, see *Or Yaqar*; Vital; *Miqdash Melekh*; *Ateret Tsevi*; *Sullam*; *Matoq mi-Devash.*

35. ***You shall give it to Eleazar the priest...*** Who fulfills the role of prefect (or deputy high priest). It would not be fitting for Aaron the high priest to conduct the ritual of the red cow (which involves Judgment), because he symbolizes *Ḥesed* and serves as "the best man" of *Shekhinah*, conducting Her to unite with *Tif'eret*.

On the significance of the wording *to Eleazar the priest*, see *Sifrei*, Numbers 123; *Sifrei Zuta*, Numbers 19:3; *Tosefta Parah* 4:6; BT *Yoma* 42b; *Pesiqta de-Rav Kahana* (ed. Buber), 41a; *Tanḥuma* (Buber), *Ḥuqqat* 27; *Midrash Aggadah*, Numbers 19:3–4; Rashi and Naḥmanides on Numbers 19:3. Cf. M *Parah* 4:1; *Zohar* 2:237b; *Nitsotsei Zohar.*

On Aaron as "the best man" of *Shekhinah*, see above, p. 172, n. 17. On *Matronita* as a title of *Shekhinah*, see the Glossary.

36. **Aaron does not come from the side of 'pure'...** The term "holy" alludes to priests (and especially Aaron), whereas "pure" alludes to others, generally the Levites. Since the ritual of the red cow is intended to purify those who have become impure (by contacting a corpse), it is not assigned to Aaron. On the distinction between "pure" and "holy," see above, p. 172, n. 16.

37. **Every element of this cow is in seven...** See the description of this ritual in *Pesiqta de-Rav Kahana* 4:2, attributed to Rabbi Ḥanan son of Pazzi: "Seven cows, seven burnings, seven sprinklings, seven washings, seven impure, seven pure, seven priests."

Here Rabbi El'azar explains the recurrence of the number seven as alluding to *Shekhinah*, who is the seventh of the lower *sefirot* and who is associated with the Sabbatical year.

The name בת שבע (*Bat Sheva*), "Bathsheba," means literally "Daughter of Seven." In the *Zohar* it often alludes to *Shekhinah*, the daughter of *Binah* (who is known as Seven, since She includes all seven lower *sefirot*). Alternatively, *Shekhinah* is called *Bat Sheva* because She receives the flow of all seven

"Come and see: Everything produced from this cow is in order to purify, not to sanctify. So although it was given to the prefect, he did not slaughter or burn it, so that no Judgment would appear on his side. All the more so, Aaron, who occupies a more perfect rung, and who must not appear or be present there.[38]

"As soon as this cow is turned into ashes, *cedarwood, hyssop, and crimson stuff* (Numbers 19:6) must be cast into her, and these have already been discussed.[39]

"*A pure man shall gather* [*the cow's ashes*]—not *a holy* [*man*]—*and set them outside the camp in a pure place* (Numbers 19:9), for someone is called *pure* only after previously being in the aspect of impure.[40]

"Mystery of all: that which is written *for waters of* נדה (*niddah*), *defilement; it is* חטאת (*ḥattat*), *a sin offering* (Numbers 19:9). For all lower judgments and all those coming from the impure side—when She suckles from the Other Side and sits in Judgment, as is said: *full of blood, gorged with fat*... (Isaiah 34:6), they are aroused and rise and haunt the world. As soon as this act is performed below—with all this Judgment in the place of this cow, and casting upon her *cedarwood,* [181a] *hyssop,* etc.—their power is weakened, and wherever they prevail they are broken and enfeebled, and they flee from it, since this power of theirs appears to them like this. Then they no longer remain in a person, and he is purified.[41]

sefirot from *Binah* through *Yesod*, or because She includes all seven *sefirot* from *Ḥesed* through *Shekhinah* Herself.

For various attempts to identify the precise biblical referents of all the "sevens" in the passage in *Pesiqta de-Rav Kahana* (seven cows, burnings, sprinklings, etc.) and for parallels to that passage, see Vol. 7, p. 517, n. 515.

38. **Everything produced from this cow...** The ashes of the red cow are to be mixed with water, which is then sprinkled upon anyone who has become defiled through contact with a human corpse, so as to purify him. Since "purity" does not relate specifically to the priests (who are characterized by "holiness" or "sanctity"), the priestly prefect does not himself slaughter or burn the cow, so that the elements of Judgment involved in this ritual will not "appear on his side" (the side of *Ḥesed*, associated with the priests). Aaron himself, who represents the essence of *Ḥesed*, is not involved in this ritual at all.

See above, note 36. On the prefect's not slaughtering or burning the red cow, see Numbers 19:3, 5; *Targum Yerushalmi*, Numbers 19:3, 5; *Sifrei*, Numbers 123–24; BT *Yoma* 42a–43b.

39. ***cedarwood, hyssop, and crimson stuff...*** The full verse reads: *The priest shall take cedarwood, hyssop, and crimson stuff and cast them into the burning of the cow.* On the sefirotic significance of these elements, see *Zohar* 3:53a–b.

40. ***A pure man shall gather...*** And not a priest, who is called *holy*.

On purity resulting only from a prior state of impurity, see *Zohar* 2:69b; 3:48b (Vol. 7, pp. 305–6, n. 160). Cf. BT *Yoma* 43b (and parallels); *Nitsotsei Zohar*.

On the distinction between *holy* and *pure*, see above, note 36. On the significance of the wording *A pure man shall gather it*, see *Sifrei*, Numbers 124; M *Parah* 4:4; *Tosefta Parah* 4:11; BT *Yoma* 43a. For the full verse in Numbers, see the following note.

41. ***for waters of* נדה (*niddah*), *defilement...*** The full verse reads: *A pure man shall gather the cow's ashes and set them out-*

"So these are called *waters of defilement*—waters to purify, when the world dwells in Judgment and the impure side spreads through the world. Here are included all types of impurity and types of purity. Consequently, impurity and purity are a supernal principle of Torah, as the Companions have established."

Rabbi Shim'on said, "El'azar, you have made it impossible for the Companions to utter a word here following you!"[42]

Rabbi Shim'on opened, saying, "*Letting loose springs in streams, among the mountains they go. They water all beasts of the field, wild asses slake their thirst* (Psalms 104:10–11). These verses were uttered by King David through the Holy Spirit, and they should be contemplated.[43]

"Come and see: When supernal Wisdom struck its engravings, even though it is concealed on all sides, there opened and flowed from it one river, filled with supernal gates. Like a fountain—a water spring—filling a large reservoir, from which flow rivers and streams in every direction; so here: through one slender channel, unknown, that gushing river flows forth; and from there springs and streams are conveyed, filled by it. As is written: *Letting loose springs in streams, among the mountains they go*—supernal holy rivers of pure balsam, all saturated as one by that flow of the supernal holy stream gushing forth.[44]

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side the camp in a pure place, and it shall be for the community of the Children of Israel in safekeeping as waters of נדה (*niddah*), *lustration; it is* חטאת (*ḥattat*), *a purification* [or: *expiation*] *offering.*

Rabbi El'azar is playing on the converse sense of *niddah*: "defilement, menstruation" and on another rendering of *ḥattat*: "sin offering." These terms allude here to the dangerous situation when (due to human sin) *Shekhinah* suckles from the demonic Other Side and turns bloody and threatening, stimulating numerous impure forces.

By "this act" of slaughtering and burning the red cow, Judgment is executed, these impure forces are weakened, and *Shekhinah* is purified. The negative forces flee, since their power "appears to them like this"—that is, eliminated, like what has happened to the cow. Consequently, anyone who has become impure by contact with a human corpse is purified by the *waters of niddah*.

See *Zohar* 2:237b; 3:54a (a passage that similarly links the menstruation of *Shekhinah* and *a sword, full of blood*). On *Shekhinah* as a menstruant, see also below, p. 389, n. 307; Koren, *Forsaken*, 73–97. On the relation between *Shekhinah* and the demonic realm, see Scholem, *On the Mystical Shape of the Godhead*, 189–92; Tishby, *Wisdom of the Zohar*, 1:373–79; Patai, *The Hebrew Goddess*, 249, 251–54.

The full verse in Isaiah reads: *YHVH has a sword, full of blood, gorged with fat—with the blood of lambs and goats, with the kidney fat of rams. For YHVH has a slaughter in Bozrah, a great butchery in the land of Edom.* In the *Zohar*, this divine sword is often identified as *Shekhinah*.

42. **El'azar, you have made it impossible...** His presentation has been so profound that none of the other Companions will dare to say anything further. See above at note 10.

43. ***Letting loose springs in streams...*** On these verses, see *Zohar* 2:220a.

44. **When supernal Wisdom struck its engravings...** When *Ḥokhmah* stimulated

"Afterward, *They water all beasts of the field,* [*wild asses slake their thirst*]—*They water all beasts of* שדי (*sadai*), *the field*, corresponding to what is written: *and from there it divides and becomes four riverheads* (Genesis 2:10). These *four riverheads* are *beasts of sadai, the field*—totality of all those camps and all those legions comprised in them. שדי (*Sadai*), *the field*—do not read it שָׂדָי (*sadai*), *the field*, but rather שַׁדַּי (*Shaddai*), for he assumes and completes the Name from *Yesoda* (Foundation) of the World.[45]

"*Wild asses slake their thirst*—those of whom is written *The wheels rose alongside them, for the spirit of the living being was in the wheels* (Ezekiel 1:20). Who is *the living being*? Well, these *beasts of the field* are four, with each one facing in one direction of the world, and that one is called *the living being*; and there are

the primordial sefirotic designs engraved within it, the river of *Binah* issued, including all Her fifty gates.

The image of *Binah*'s fifty gates derives from a statement attributed to Rav and Shemu'el (BT *Rosh ha-Shanah* 21b, *Nedarim* 38a): "Fifty gates of בינה (*binah*), understanding, were created in the world, all of which were given to Moses except for one, as is said: *You made him little less than God* (Psalms 8:6)."

The "one slender channel, unknown" is the secret passage between *Ḥokhmah* and *Binah*, which elsewhere in the *Zohar* is called *a path unknown to any bird of prey* (Job 28:7). See *Zohar* 1:29b; 2:122b–123a; 3:61b, 193b.

The "springs and streams" are the lower *sefirot* flowing from *Binah*, which are also called here "supernal rivers of pure balsam." *Binah* Herself is "the supernal holy stream."

According to a rabbinic tradition, thirteen rivers of balsam await the righteous in the world that is coming. See JT *Avodah Zarah* 3:1, 42c; *Bereshit Rabbah* 62:2; BT *Ta'anit* 25a; *Mishnat Rabbi Eli'ezer* 12, p. 238; *Tanḥuma, Bereshit* 1; *Zohar* 1:4b, 7a, 88a (*ST*), 176a; 2:27b, 127a–b, 146b, 177a (*SdTs*); 3:131a (*IR*), 144b (*IR*), 259a, 289a–b (*IZ*). Cf. *Zohar* 1:35a; 2:15a (*MhN*), 83a–b, 87b, 175b; 3:67a, 91a, 267b. In the *Zohar*, *Binah* is known as the World that is Coming; see above, p. 144, n. 279.

The term "reservoir" renders the Zoharic neologism קוזפא (*quzpa*), perhaps based on כוספא (*kuspa*), "residue," which the medieval dictionary *Arukh* defines as "vessel." See *Zohar* 2:175b (Vol. 5, p. 527, n. 963); *Derekh Emet*; *Nitsotsei Orot*; Scholem. Cf. *Bei'ur ha-Millim ha-Zarot*, 189, s.v. *qazpita*.

45. ***They water all beasts of* שדי (*sadai*), *the field*...** These *beasts* are the four angelic *ḥayyot* (living beings, beasts) carrying the Divine Throne, which are identified here with the *four riverheads* described in the verse from Genesis: *A river issues from Eden to water the garden, and from there it divides and becomes four riverheads.* This *river* is *Binah*, issuing from *Ḥokhmah* (described as *Eden*) and watering *Shekhinah* (the *garden*). So the four *ḥayyot* (or *riverheads*) emerge from the *garden* of *Shekhinah*, along with camps of angels.

Rabbi Shim'on plays with שָׂדָי (*sadai*), *the field*, and the Divine Name שַׁדַּי (*Shaddai*), which here designates the chief angel, מטטרון (*Metatron*), whose name is numerically equivalent to שדי (*Shaddai*). Thus the *ḥayyot* are *beasts of the field*—that is, of Metatron, their leader. His name, *Shaddai*, is borrowed from *Yesod*, or *Yesoda* (Foundation). This accords with the Talmudic tradition (BT *Sanhedrin* 38b) about Metatron, "whose name is like the name of his Master."

On *Shaddai* as referring to *Yesod*, see *Zohar* 1:95b, 247a; 3:11b, 177a. On *Shaddai* as referring to Metatron, see *Zohar* 1:149a (*ST*).

wheels corresponding to each one, which move only by the spirit of that *living being* moving above them.[46]

"When these are saturated by that supernal flow, all other legions are saturated and satiated, embedded in their roots, intertwined with one another on well-known rungs. As is written: *Above them the birds of heaven dwell, from among the foliage* [*they send forth their voice*] (Psalms 104:12)—other supernal rungs.[47]

"After all this, *From the fruit of Your works, earth is sated* (Psalms 104:13), below, and all worlds rejoice and are blessed. This occurs when blessings spread from the saturating flow of the stream, deepest of all.[48]

"But when the world dwells in Judgment, blessings are unable to descend upon the world. Then the Sanctuary is defiled, and many ravaging bands of stingers appear in the world, looming over human beings in numerous places. That spirit defiles them—like someone who dies and an impure spirit settles upon him; so, too, it settles upon anyone approaching him. As is written: *You hide Your face, and they panic. You increase their spirit, and they perish*... (Psalms 104:29).

202 "This verse—what does it indicate? Well, *You hide Your face, and they panic*—for they are not saturated, enabling blessings to appear in the worlds. *You increase their spirit*—arousing another spirit, unholy, from the left side; so an impure spirit settles upon human beings: upon those who die and whoever approaches them and upon other humans.[49]

46. ***Wild asses slake their thirst***... Rabbi Shim'on identifies these with a class of angels below the *ḥayyot*, known as *ofanim* (*wheels*). The context in Ezekiel (1:19–21) reads: *When* החיות (*ha-ḥayyot*), *the living beings* [or: *the beasts*], *moved,* האופנים (*ha-ofanim*), *the wheels, moved beside them; and when the living beings rose off the ground, the wheels rose too. Wherever the spirit would go they went—wherever the spirit would go—and the wheels rose alongside them, for the spirit of the living being was in the wheels. When these moved, those moved; and when these halted, those halted; and when these rose off the ground, the wheels rose alongside them—for the spirit of the living being was in the wheels.*

In verses 20–21, the noun חיה (*ḥayyah*), *living being,* appears in the singular, apparently to emphasize the unity of the ensemble of four living beings. See Greenberg, *Ezekiel,* 48. Here, Rabbi Shim'on apparently identifies *the living being* with Metatron, or perhaps with *Shekhinah*. See Tishby, *Wisdom of the Zohar,* 1:436. Cf. *Or Yaqar*; *Matoq mi-Devash.*

47. **When these are saturated**... Once the *ḥayyot* and *ofanim* are nourished, all the other angelic forces below (pictured as *birds of heaven*) receive the sustaining flow. The verse from Psalms follows directly after the verses quoted above at note 43.

48. ***From the fruit of Your works***... Finally, *earth* below is nourished by the flow, which issues from *Binah*, "the stream, deepest of all." The full verse reads: *Watering mountains from His lofts, from the fruit of Your works earth is sated.*

49. **But when the world dwells in Judgment**... When human wickedness stimulates harsh Judgment, blessings disappear and *Shekhinah* Herself (symbolized by the Sanctuary) is defiled. Then demonic forces threaten people, and the impure spirit defiles them.

The full verse in Psalms reads: *You hide Your face, and they panic.* תסף (*tosef*), *You*

"What is their remedy? That which is written: *and to their dust they return* (Psalms 104:29)—this *dust of the burnt purification offering* (Numbers 19:17), in order to be purified by it. This is the mystery of *'All comes from the dust* (Ecclesiastes 3:20)—even the globe of the sun.'[50]

"After they return to this dust in order to be purified by it, the impure spirit is eliminated; and another, holy spirit is aroused, settling in the world—as is written: *You send forth Your spirit, and they are created, and You renew the face of the earth* (Psalms 104:30). יבראון (*Yibbare'un*), *They are created*—they are healed by the sublime remedy of another spirit.[51]

withdraw, their breath [or: *their spirit*], *and they perish, and to their dust they return.* The simple sense of the verb *tosef* is *You withdraw*, based on the root אסף (*'sf*), "gather, gather in, withdraw"; but here Rabbi Shim'on understands it as *You increase*, based on the root יסף (*ysf*). Now the verse implies that when *You hide Your face*, the angels (and/or human beings) *panic*, because the angels are deprived of their sustenance and can no longer convey blessing to the worlds. Then, *You increase their spirit*—meaning that another, impure spirit comes and settles upon human beings, defiling them.

On *tosef* as *You increase*, cf. Azriel of Gerona, *Peirush ha-Aggadot*, 59; *Zohar* 1:218b; Moses de León, *Sefer ha-Rimmon*, 206, 392–93.

50. **What is their remedy?...** How can people be purified from their defilement? The answer is provided by the conclusion of the verse in Psalms: *and to their dust they return.* According to its simple sense, of course, this clause refers to being buried in the earth; but here it alludes to *Shekhinah*—who is known as *dust*—from whom all life originates and to whom all returns, as implied by the verse in Ecclesiastes: *All comes from the dust, and all returns to the dust.*

The clause in Psalms also refers specifically to the ritual of the red cow and the *dust* (or *ashes*) *of the burnt purification offering* (of that cow). As mentioned above (note 31), the red cow symbolizes *Shekhinah*. People can be cleansed of their defilement if they *return* in *teshuvah* to *Shekhinah* (*their dust*)—or in earlier times, if they were purified by the *dust of the burnt* cow, mixed with water.

According to a midrashic tradition (in the name of Rabbi Naḥman), "even the globe of the sun" was created from the earth. See *Bereshit Rabbah* 12:11; *Qohelet Rabbah* and *Qohelet Zuta* on 3:20; *Zohar* 1:170a; 3:34b, 125a; Moses de León, *Shushan Edut*, 344. Cf. *Shemot Rabbah* 13:1.

On *Shekhinah* as dust, see *Zohar* 1:49a, 170a, 249b–250a; 2:23b–24b; 3:34b; Moses de León, *Shushan Edut*, 344–45; idem, *Sefer ha-Rimmon*, 171; idem, *Sheqel ha-Qodesh*, 57–58, 62 (70–71, 77–78).

The full verse in Numbers reads: *They shall take for the impure person* מעפר (*me-afar*), *some of the dust* [or: *ashes*] *of, the burnt purification offering and living* [or: *fresh, running, spring*] *water shall be put into it* [or: *put upon it*; *poured upon it*] *in a vessel.* Whereas this verse employs the term עפר (*afar*), the related term אפר (*efer*), *ashes*, appears twice earlier in the same passage (Numbers 19:9–10). The two terms are conjoined in Genesis 18:27 and Job 42:6: עפר ואפר (*afar va-efer*), *dust and ashes.* According to Levine (*Numbers*, 468), in the verse about the ritual of the red cow *afar* "describes the dusty physical character of the cow's ashes."

51. **After they return to this dust . . .** After returning in *teshuvah* to *Shekhinah*.

Rabbi Shim'on associates the verb יבראון (*yibbare'un*), *they are created*, with the root ברא (*br'*), "to be healthy." The verse in Psalms begins: *You send forth Your breath* [or: *Your spirit*].

"*And You renew the face of the earth*—for look, the Woman is purified for Her Husband, and renewal of the moon occurs, and all worlds are blessed![52]

"Happy is the share of Israel, for the blessed Holy One has given them counsel for all, remedy for all, so that they may attain life in the world that is coming, and become pure in this world, holy in this world, holy for the world that is coming! Of them is written *I will sprinkle pure water upon you, and you will be pure* (Ezekiel 36:25)."[53] [181b]

The Children of Israel, the whole community, came to the Desert of Zin . . . (Numbers 20:1).[54]

Rabbi Yehudah said, "Why is the Section of the Cow adjacent to the death of Miriam? This has already been established. However, since Judgment was executed upon this cow to purge the impure, Judgment was executed upon Miriam and she departed from the world. As soon as Miriam departed, the well that accompanied Israel through the desert departed, and the Well departed in every way."[55]

52. **the Woman is purified . . .** *Shekhinah*—who had been tainted by demonic energy, due to human sin—is now purified to reunite with *Tif'eret*, Her Husband. She is symbolized by *the earth* as well as the moon.

53. ***I will sprinkle pure water . . .*** The full verse reads: *I will sprinkle pure water upon you, and you will be pure; from all your impurities and from all your idols will I purify you.*

54. ***The Children of Israel . . .*** The context in Numbers (20:1–2) reads: *The Children of Israel, the whole community, came to the Desert of Zin, in the first month* [or: *on the first new moon*], *and the people stayed at Kadesh. Miriam died there, and was buried there. And the community had no water, and they assembled against Moses and against Aaron.* On this *Zohar* passage (extending below to p. 217 at n. 93), see Abrams, "The Virgin Mary as the Moon that Lacks the Sun."

55. **Why is the Section of the Cow adjacent . . .** Numbers, Chapter 19, describing the ritual of the red cow, is immediately followed by the account of the death of Miriam. According to Rabbi Yehudah, both of these passages concern the enactment of Judgment: first upon the cow, which is slaughtered in order to purify the impure; and then upon Miriam. When she departed from the world, the well that miraculously accompanied the Israelites through the desert also disappeared. Both Miriam and the well symbolize *Shekhinah*, the Divine Well, filled with the flow of emanation.

See JT *Yoma* 1:1, 38b, in the name of Rabbi Ba bar Binah (or, Abba bar Avina): "Why did Scripture place the death of Miriam adjacent to the Section of the Cow? To teach you that just as the ashes of the cow atone for Israel, so the death of the righteous atones for Israel."

On this Talmudic passage, see *Vayiqra Rabbah* 20:12; BT *Mo'ed Qatan* 28a; *Pesiqta de-Rav Kahana* 26:11; *Tanḥuma, Aḥarei Mot* 7; *Tanḥuma* (Buber), *Aḥarei Mot* 10; Rashi on Numbers 20:1.

On Miriam's well, see Vol. 5, pp. 134–35, n. 380. On the link between Miriam's death and the disappearance of the well, see *Tosefta Sotah* 11:1, 8; *Seder Olam Rabbah* 9; *Targum Yonatan*, Numbers 20:2; BT *Ta'anit* 9a; *Tanḥuma, Bemidbar* 2; *Tanḥuma* (Buber), *Bemidbar* 2; *Bemidbar Rabbah* 1:2; Rashi on Numbers 20:2; *Zohar* 1:124b; 3:102b–103a. On the red cow, see above, note 2.

Rabbi Abba said, "It is written: *And you, O son of man, raise a lament for Virgin Israel.* For Her alone? No, but because all was broken on account of Her. The right was broken after Her, since it draws Her to the body; and the body was darkened on account of Her. This is the mystery that is written: *Save Your right hand!* (Psalms 60:7). Regarding the body, as is written: *The heavens are clothed in blackness* (Isaiah 50:3), since the sun was darkened because of Her.[56]

"Corresponding to this, *Miriam died there, and was buried there. And the community had no water* (Numbers 20:1–2), for the Well above and below departed. Afterward, the right was broken, as is written: *Let Aaron be gathered to his kin*... (Numbers 20:24). Then, the sun was darkened, as is written: *Die on the mountain* (Deuteronomy 32:50), and similarly, *Be gathered to your kin—you, too, as* [*Aaron your brother*] *was gathered* (Numbers 27:13). Thus the right arm was broken, and the body, which is the sun, was darkened.[57]

56. ***And you, O son of man***... This verse does not appear anywhere in the Bible, though it reflects elements of Ezekiel 19:1 (*And you, raise a lament for the princes of Israel*); ibid. 28:12 (*O son of man, raise a lament over the king of Tyre*); ibid. 32:2 (*O son of man, raise a lament over Pharaoh king of Egypt*); and Amos 5:1–2: *Hear this word that I intone as a lament over you, O House of Israel. Fallen, not to rise again, is Virgin Israel; abandoned on her soil, with no one to raise her up.* The same supposed verse is quoted in *Zohar* 3:6a. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

Here the title *Virgin Israel* refers to *Shekhinah*, and Rabbi Abba asks why the prophet is told to lament over Her alone. After all, in the time of exile other *sefirot* are impaired as well. He explains that all such impairment results from the damage suffered by *Shekhinah*, who languishes in exile. Because of Her, *Ḥesed* (the divine right arm) is broken and unable to embrace Her. Whereas previously sparkling streams of emanation had poured upon *Tif'eret* (the trunk of the divine body, symbolized by *the heavens* and the sun), now this shining flow from the higher *sefirot* is interrupted and darkness prevails, because *Tif'eret*'s partner, *Shekhinah*—the intended recipient of the flow—has disappeared.

The simple sense of the verse in Psalms is הושיעה ימינך (*Hosh'ia yeminekha*), *Save* [*with*] *Your right hand, and answer me!* But here, Rabbi Abba reads this hyperliterally: *Save Your right hand!*—as if the Psalmist (or *Shekhinah*) is pleading with God, "Restore Your impaired limb so that You can *answer me*!"

The verse in Isaiah actually reads: *I clothe the heavens in blackness, and make sackcloth their covering.* The same rewording as here appears in *Zohar* 3:74b–75a; *ZḤ* 37d; *TZ* 21, 50a. On the relation between *Shekhinah* and the Virgin Mary, see Vol. 7, p. 21, n. 61.

57. ***Miriam died there***... Miriam symbolizes *Shekhinah*, the Divine Well; so when she died, the well accompanying the Israelites through the desert disappeared. Aaron symbolizes *Ḥesed*, the sefirotic right arm; so when he died, that divine limb was broken. Moses symbolizes *Tif'eret*, the trunk of the divine body (pictured as the sun); so when he died, "the sun was darkened."

See above, note 55. The full verse in Numbers 20 reads: *Let Aaron be gathered to his kin, for he shall not come into the land that I have given to the Children of Israel, because you rebelled against My word at the Waters of Meribah.* On this rebellion, see Numbers 20:2–13.

The full verse in Deuteronomy (spoken by God to Moses) reads: *Die on the mountain*

"Come and see: There was never a generation in the world like that in which Moses existed along with Aaron and Miriam. If you say, 'In the days of Solomon, similarly,' not so! For in the days of Solomon, the moon ruled and the sun was gathered in; whereas in the days of Moses, the moon was gathered in and the sun ruled.[58]

"There were three siblings: Moses, Aaron, and Miriam, as is said: *I sent before you Moses, Aaron, and Miriam* (Micah 6:4). Miriam is the moon; Moses, the sun; Aaron, the right arm; Hur, the left arm—and some say, Nahshon son of Amminadab.[59]

"First, the moon departed—Miriam died; the well departed. Afterward, the right arm was broken, which constantly draws the moon near in kinship, in joy. Thus it is written *Miriam the prophetess, Aaron's sister, took* [*a timbrel in her hand*] (Exodus 15:20)—*Aaron's sister*, surely, for he is the arm that draws her near the body in unity and kinship! Then, the sun was gathered in and dark-

where you are going up and be gathered to your kin, as Aaron your brother died on Hor the mountain and was gathered to his kin. The verse in Numbers 27 reads: *You shall be gathered to your kin—you, too, as Aaron your brother was gathered.*

58. **There was never a generation . . .** On the unique benefits provided to the Generation of the Desert through the merit of Moses, Aaron, and Miriam, see BT *Ta'anit* 9a, in the name of Rabbi Yose son of Rabbi Yehudah: "Three fine leaders arose for Israel, namely Moses, Aaron, and Miriam; and through them were given three fine presents, namely the well [that miraculously accompanied Israel through the desert], the cloud [of glory shielding them], and manna. The well, by the merit of Miriam; the pillar of cloud, by the merit of Aaron; manna, by the merit of Moses."

The reign of Solomon is pictured as a time of peace and prosperity. However, Rabbi Abba explains that in those days *Shekhinah* (symbolized by the moon) ruled, while *Tif'eret* (symbolized by the sun) had (partially) withdrawn; whereas in the time of Moses *Tif'eret* ruled, while *Shekhinah* was secondary.

On the great status of the Generation of the Desert, see above, p. 55, n. 4. On the passage in *Ta'anit*, see Vol. 8, pp. 157–58, n. 294.

59. **Miriam is the moon . . .** She symbolizes *Shekhinah* (pictured as the moon). Moses symbolizes *Tif'eret* (pictured as the sun). Aaron symbolizes *Ḥesed* (the divine right arm); Hur here symbolizes *Gevurah* (the divine left arm).

On the interaction between Moses, Aaron, and Hur, see Exodus 17:11–12 (describing the scene during the battle between Israel and Amalek): *When Moses would raise his hand, Israel prevailed; when he would let down his hand, Amalek prevailed. Moses' hands grew heavy, so they took a stone and placed it beneath him and he sat upon it, while Aaron and Hur supported his hands, one from this side and one from that side, and his hands were steadfast till the sun came down.* See *Zohar* 2:66a, 223b; Moses de León, *Sefer ha-Rimmon*, 57.

Nahshon son of Amminadab from the tribe of Judah is famous for his role at the Red Sea. According to rabbinic tradition, no one wanted to be the first to enter and cross, until finally Nahshon jumped in. See *Mekhilta, Beshallaḥ* 5; BT *Sotah* 37a; *Pirqei de-Rabbi Eli'ezer* 42; *Bemidbar Rabbah* 13:7. On Nahshon as symbolizing the divine left arm, see *Zohar* 3:156a, 260a; *ZḤ* 42b.

ened, as we have established, for it is written: *Be gathered to your kin—you, too.* Happy is the share of Moses, Aaron, and Miriam, who existed in the world![60]

"In the days of Solomon, the moon ruled in full array and was manifested in the world; Solomon was established in the wisdom of Her radiance, and he ruled the world. As the moon descended, due to his sins, She became defective day after day until She was located in the western corner—and nothing more—and one tribe was given to his son. Happy is the share of Moses the Prophet![61]

"It is written: *The sun rises and the sun sets*... (Ecclesiastes 1:5). This verse has been established; but *The sun rises*—when Israel came out of Egypt, for the sun shone, not the moon.[62]

60. **First, the moon departed...** First came the death of Miriam (symbolizing *Shekhinah*, the moon), and the well disappeared. Then followed the death of Aaron—symbolizing *Ḥesed*, the right arm that embraces *Shekhinah* and draws Her to *Tif'eret* (the trunk of the divine body). Finally came the death of Moses, symbolizing *Tif'eret* (who is pictured as the sun).

See above, notes 55, 57. The context in Exodus (15:20–21) reads: *Miriam the prophetess, Aaron's sister, took a timbrel in her hand, and all the women went out after her with timbrels and dancing. Miriam sang out to them: "Sing to YHVH, for He has risen up triumphantly; horse and its rider He hurled into the sea!"* On the verse in Numbers (quoted here as *Be gathered to your kin*), see above at the end of note 57.

61. **In the days of Solomon...** Then *Shekhinah* (symbolized by the moon) ruled in all Her glory. But as Solomon sinned, *Shekhinah* became defective, waning like the moon; and consequently, only one of the tribes of Israel (Judah) remained loyal to Solomon's son, Rehoboam.

According to the Midrash, just as the moon does not become full until the fifteenth day of its cycle, so it remained incomplete until the glorious reign of Solomon in the fifteenth generation from Abraham. See *Shemot Rabbah* 15:26: "When Solomon appeared, the disk of the moon became full."

According to Deuteronomy 17:16–17, a king is commanded as follows: *Only let him not get himself many horses, that he not turn the people back to Egypt in order to get many horses... And let him not get himself many wives, that his heart not swerve, and let him not get himself too much silver and gold.* Solomon violated all of these strictures and was enticed by his wives to worship false gods; consequently God punished him by declaring that his son Rehoboam would rule over only one of the tribes. See 1 Kings 5:6; 10:14–17; 11:1–13, 29–39.

On the direction associated with *Shekhinah*, see BT *Bava Batra* 25b, in the name of Rabbi Yehoshu'a son of Levi: "*Shekhinah* is in the west." On *Shekhinah* as never moving from the Western Wall of the Temple, see Vol. 8, pp. 272–73, n. 75. Cf. Rashi on BT *Rosh ha-Shanah* 20b, s.v. *nolad*; 24a, s.v. *kan*.

On the passage in *Shemot Rabbah*, see *Pesiqta de-Rav Kahana* 5:12; *Pesiqta Rabbati* 15, 77a; *Tanḥuma* (Buber), *Bo* 15; *Bemidbar Rabbah* 13:14; Vol. 8, p. 236, n. 38.

62. ***The sun rises...*** On the night when Israel came out of Egypt, the sun miraculously shone (symbolizing *Tif'eret*, who corresponds to Moses), not the moon (symbolizing *Shekhinah*).

On the sun's shining during the night of the Exodus, see *Zohar* 2:38a. Cf. *Devarim Rabbah* (ed. Lieberman), pp. 43–44 and nn. 18, 1.

The verse in Ecclesiastes reads: *The sun rises* [or: *shines*] *and the sun sets, and to its*

"*And to its place it strives; there it shines* (ibid.). Look at what is written: *and the sun sets*—in the desert along with the others who died in the desert! Once the sun sets, where is it gathered in? *To its place*—in order to illumine the moon, as is written: *it strives; there it shines.* For although it is gathered in, *there it shines*, surely, since the moon shines only from the light of the sun. This is the mystery that is written: *Here, you are about to lie with your fathers* [*and rise*] (Deuteronomy 31:16)—even though you will be gathered in, *here, you* endure, to illumine the moon.[63]

"So it is with Moses. And of him this verse is written: *What profit is there for a person in all his toil that he toils under the sun?* (Ecclesiastes 1:3). *What profit is there for a person?*—Joshua, who strove to give Israel possession of the land and did not succeed in completing the moon fittingly. For he toiled for Israel *under the sun*—under Moses.[64]

"Come and see: Woe for that shame! Woe for that humiliation! Because he labored and did not really take his place, but rather *under the sun.* He had no radiance of his own, only the light shining upon him. If so, what was his glory, since he failed to fulfill either one?[65]

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place it strives [or: *pants, glides*]; *there it rises* [or: *it shines*]. See *Bereshit Rabbah* 58:2; BT *Qiddushin* 72b; *Zohar* 1:136a, 146b, 146b (*ST*); 3:53a.

63. ***And to its place it strives*...** According to its simple sense, the verse indicates that after setting, the sun returns to its point of departure, where it rose the previous morning. Rabbi Abba explains the clause *and the sun sets* as alluding to Moses (who symbolizes *Tif'eret*, pictured as *the sun*): he died (or "set") along with the other Israelites who perished in the desert. Yet, even when *Tif'eret sets*, He continues to illumine *Shekhinah* (symbolized by the moon). Similarly, when Moses died, his soul endured in order to illumine Her.

The full verse in Deuteronomy reads: *YHVH said to Moses, "Here, you are about to lie with your fathers,* וקם העם הזה (*ve-qam ha-am ha-zeh*), *and this people will rise, and go whoring after the alien gods of the land into the midst of which they are coming, and they will forsake Me and violate My covenant that I have made with them."* According to a rabbinic tradition, it is possible to read the beginning of God's declaration as: *Here, you are about to lie with your fathers ve-qam, and rise*—alluding to the eventual resurrection of Moses. Here, Rabbi Abba applies this midrashic reading to Moses' enduring spiritual existence and potency.

See *Or Yaqar.* On the ambiguous reading of *ve-qam, and rise*, see *Mekhilta, Amaleq (Beshallaḥ)* 1; *Mekhilta de-Rashbi*, Exodus 17:9; *Baraita di-Mlekhet ha-Mishkan* 10; JT *Avodah Zarah* 2:5, 41c–d; *Bereshit Rabbah* 80:6; BT *Yoma* 52a–b, *Sanhedrin* 90b; *Avot de-Rabbi Natan* B, 44; *Shir ha-Shirim Rabbah* on 1:2; *Tanḥuma, Beshallaḥ* 26.

64. ***What profit is there*...** Joshua succeeded Moses and was thus *under the sun*—taking the place of Moses (who symbolizes *the sun*). But in another sense, too, he was *under the sun*, since he was associated with *Shekhinah* (symbolized by the moon), who is *under Tif'eret* (symbolized by *the sun*). Not having attained the full brilliance of *Tif'eret* (*the sun*), he could not fully illumine *Shekhinah* (the moon).

65. **Woe for that shame! Woe for that humiliation!...** This wording derives from

"Wherever Solomon said *under the sun*, he was referring to his rung: *I have seen under the sun* (Ecclesiastes 5:12); *Further did I see under the sun* (ibid. 3:16); *I returned to see* [182a] *under the sun* (ibid. 9:11); and so with all of them. Regarding his own rung, he uttered mystery of the matter, surely!"[66]

Rabbi Shim'on said, "Certainly, concerning one who takes deadly poison alone, it is written *in all his toil that he toils under the sun—under the sun*, surely! Who is *under the sun*? You must say, 'This is the moon.' If anyone grasps the moon without the sun, *his toil* is *under the sun*, surely! This is the original sin of the world. Thus, *What profit is there* לאדם (*la-adam*)—*for Adam*, [*in all his toil that he toils under the sun*]? And similarly for all those who come after him, who have sinned in this place.[67]

a Talmudic passage comparing Moses and Joshua. When Moses was about to die, God told him to take Joshua and instructed him as follows: *You shall set some of your splendor upon him, so that the whole Israelite community will heed* (Numbers 27:20). The Talmud (*Bava Batra* 75a) notes: "*You shall set some of your splendor upon him*—and not *all your splendor*. The elders of that generation said: 'The face of Moses was like that of the sun; the face of Joshua was like that of the moon. Woe for that shame! Woe for that humiliation!'"

Rabbi Abba indicates that Joshua did not succeed in attaining the rung of *Tif'eret* (*the sun*) like Moses, but only the rung of *Shekhinah* (the moon)—who has no light of Her own, only what She receives from *Tif'eret*. Joshua could illumine *Shekhinah* only indirectly, by "the light shining upon him" from Moses (representing *Tif'eret*). He failed to fulfill either *Tif'eret* (by attaining that rung) or *Shekhinah* (by illumining Her completely). On the passage in *Bava Batra*, see *Sifrei*, Numbers 140; *Zohar* 3:283b.

66. **Wherever Solomon said *under the sun*...** King Solomon attained the rung of *Shekhinah*, who is symbolized by the moon and thus situated *under the sun* (symbolizing *Tif'eret*). He referred to this numerous times in his book Ecclesiastes.

67. **one who takes deadly poison alone...** Rabbi Shim'on interprets the verse somewhat differently. The phrase *under the sun* still alludes to *Shekhinah* (symbolized by the moon), who is *under Tif'eret* (symbolized by *the sun*). But now one who *toils under the sun* refers to one who grasps *Shekhinah* on Her own, separating Her from *Tif'eret* and thus ruining the divine union.

This was "the original sin" committed by Adam, who ate from the Tree of Knowledge (symbolizing *Shekhinah*) and separated Her from the Tree of Life (symbolizing *Tif'eret*). Whereas the simple sense of the verse's beginning is *What profit is there* לאדם (*la-adam*), *for a person*, Rabbi Shim'on reads it as *What profit is there la-adam*, *for Adam*. Adam's descendants continued to sin "in this place," that is, in the realm of *Shekhinah*, splitting Her away from *Tif'eret*, rather than uniting the divine couple.

The phrase "deadly poison" refers to the fatal aspect of *Shekhinah*, who is called not only the Tree of Knowledge but sometimes the Tree of Death, because when Adam and Eve ate of the fruit of this Tree, death ensued. When *Shekhinah* is separated from the other *sefirot*, She becomes vulnerable to demonic forces and can transmit death and destruction. *Tif'eret*, the Tree of Life, represents "an elixir of life," which counteracts the poison. See above, note 6.

The phrase "the original sin" renders חובא קדמאה (*ḥova qadma'ah*), "the original (or primordial) sin." See Vol. 1, p. lxviii. On

"*Moving toward the south, circling toward the north* (Ecclesiastes 1:6)—corresponding to what is written: *from His right hand, a fiery law for them* (Deuteronomy 33:2). *His right hand* is *south*; *a fiery law* is *north*—one included in the other.[68]

"*Round and round goes the wind* (Ecclesiastes 1:6). This verse is difficult; it should read *Round and round goes the sun*! Well, what is this רוח (*ruaḥ*), *wind*? This is *under the sun*, called רוח הקדש (*ruaḥ ha-qodesh*), the Holy Spirit. This *ruaḥ goes—goes around* these two sides to join the body. Thus it is written הרוח (*ha-ruaḥ*), *the wind*—that well-known one. As for השמש (*ha-shemesh*), *the sun* (Ecclesiastes 1:5)—unidentified, though the share of Israel is well known.[69]

the nature of Adam's sin, see above, p. 8, n. 17. On *Shekhinah* as the Tree of Death, see above, p. 9, n. 19.

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68. **Moving toward the south...** *The south* symbolizes *Ḥesed*, the divine right hand (or arm). *The north* symbolizes *Gevurah*, the divine left, pictured as fire.

The verse in Deuteronomy (linking Torah with God's right) reads in full: *YHVH from Sinai came and He shone from Seir upon them; He radiated from Mount Paran and He arrived from myriads of holy ones; from His right hand, a fiery law for them.* In the *Zohar*, the phrase *a fiery law* alludes to *Gevurah* on the left; so the verse combines right and left. On this verse (and on left as being included in right), see above, p. 168, n. 4.

The full verse in Ecclesiastes reads: *Moving toward the south, circling toward the north, round and round goes the wind, and on its rounds the wind returns.* See *Zohar* 1:136a, 147a.

69. **This verse is difficult...** The context (Ecclesiastes 1:5–6) reads: *The sun rises and the sun sets, and to its place it strives, where it rises. Moving toward the south, circling toward the north, round and round goes the wind, and on its rounds the wind returns.* The subject of *Moving toward the south, circling toward the north* is actually *the wind*, although many readers (both traditional and modern) have assumed that it is *the sun*. Here, Rabbi Shim'on adopts this latter view, and therefore wonders why the continuation of the verse specifies *the wind* rather than *the sun*.

He explains that here הרוח (*ha-ruaḥ*), *the wind*, refers to *Shekhinah*, who is identified as רוח הקדש (*ruaḥ ha-qodesh*), the Holy Spirit. The reason that the subject of the verse (supposedly) switches from *the sun* to *the wind* is that this *wind* (*Shekhinah*) is closely related to *the sun* (*Tif'eret*), being *under the sun*. The description *round and round goes the wind* now means that *Shekhinah* goes to both *Ḥesed* on the right and *Gevurah* on the left in order to unite with *Tif'eret*, the trunk of the divine body.

The definite article *ha-* (*the*) specifies "that well-known" *ruaḥ* (*wind*, spirit), namely *Shekhinah*. Less well known (or revealed) is *Tif'eret*, who (compared with *Shekhinah*) is relatively "unidentified." If so, why does the same definite article appear in השמש (*ha-shemesh*), *the sun*, which alludes to *Tif'eret*? Because the link of Israel to *Tif'eret*—whose full name is *Tif'eret Yisra'el* (Beauty of Israel)—is well known.

The wording ההוא דאשתמודעא (*ha-hu de-ishtemode'a*), "that well-known one," plays on the grammatical name for the definite article: ה' הידיעה (*he ha-yedi'ah*), literally "the *he* [that signifies] knowing (i.e., being well known, recognized, identified)."

On the subject of *Moving toward the south, circling toward the north*, see Ibn Ezra on Ecclesiastes 1:6; Gordis, *Koheleth*, 206; Fox, *Ecclesiastes*, 5. For various interpretations of

"*And on its rounds the wind returns* (ibid., 6). Who are *its rounds*? The patriarchs, who are the holy Chariot. They are three, along with this *ruaḥ* joined to them—look, a complete Chariot! Of this *ruaḥ* is written *A stone that the builders rejected has become the cornerstone* (Psalms 118:22).[70]

"Consequently, all the words of King Solomon are sealed in wisdom, all deep within the holy palace. People do not contemplate them; they see his words like those of someone else. If so, what glory is there for King Solomon in his wisdom over other human beings? But surely, every single word of King Solomon is sealed in wisdom!"[71]

He opened, saying, "*Wisdom is good with an inheritance,* [*and an advantage to those who see the sun*] (Ecclesiastes 7:11). If this matter had not been revealed, I would not know what he was saying. *Wisdom is good—wisdom* that is *under the sun*, prepared as a throne for Him.[72]

the concluding sentence, see *Or Yaqar*; *Sullam*; *Matoq mi-Devash*.

70. **The patriarchs, who are the holy Chariot...** Abraham, Isaac, and Jacob constitute the Divine Chariot-Throne.

See *Bereshit Rabbah* 47:6 (in the name of Resh Lakish): "The patriarchs themselves constitute the Chariot." In Kabbalah this statement implies that the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret* (symbolized respectively by Abraham, Isaac, and Jacob) constitute a throne for the highest level of Divinity. The fourth component (or leg) of the Chariot is *Shekhinah*, who is identified with "this *ruaḥ*," namely רוח הקדש (*ruaḥ haqodesh*), the Holy Spirit.

Shekhinah—or *Malkhut* (Kingdom)—is intimately associated with, and symbolized by, King David. In rabbinic sources, the verse in Psalms alludes to David, youngest of Jesse's sons, who was *rejected* by his brothers and relegated to tending the flock, yet eventually founded the Davidic dynasty. In the *Zohar*, the "rejection" of *a stone* alludes to the diminishment of the light of *Shekhinah*. At times, due to human misconduct, She receives less illumination from the *sefirot* above Her (*the builders*). The image of *the cornerstone* represents *Shekhinah*'s vital role in the sefirotic structure and process. See 1 Samuel 16:11; BT *Pesaḥim* 119a; *Midrash Shemu'el* 19:7; *Yalqut ha-Makhiri*, Psalms 118:22, par. 28; *Bahir* 61 (91), 131 (190); *Zohar* 1:20a–b, 72a, 89b (*ST*), 197b, 231a, 246b; 2:232b; 3:142b (*IR*), 152b.

On the patriarchs' constituting the Throne, see Azriel of Gerona, *Peirush ha-Aggadot*, 57; *Zohar* 1:60b, 99a, 150a, 154b, 173b, 186a, 222b, 223b–224a, 226b, 248b; 2:23b, 31b, 144a; 3:17b, 38a, 71b, 87b, 99a, 142b (*IR*), 145a (*IR*), 146a, 151a, 262b; Moses de León, *Sefer ha-Rimmon*, 239–40; Chaze, "De l'identification des patriarches au char divin." On David's role along with the patriarchs, see Vol. 8, p. 436, n. 409.

71. **all the words of King Solomon are sealed in wisdom...** Although some of the biblical verses attributed to Solomon seem mundane or not profound, they all convey deep wisdom. See above, pp. 11–12, n. 28; p. 181, n. 45.

The formulation "they see his words like those of someone else" could conceivably allude to the pseudepigraphic style of the *Zohar*, which attributes its teachings to Rabbi Shim'on and his Companions.

72. ***Wisdom is good with an inheritance...*** The context in Ecclesiastes (7:11–12) reads: *Wisdom is good with an inheritance—an advantage to those who see the sun.*

"*Wisdom is good with an inheritance*—fine and beautiful with Israel, who are Her *inheritance* and share.[73]

"But more praiseworthy, *for those who see the sun*—for those who succeed in uniting with the sun and bonding with Him. For look, he grasps the Tree of Life! And whoever grasps Him grasps life of this world and life of the world that is coming.[74]

"This is what is written: *The advantage of knowledge is that wisdom keeps its possessors alive* (Ecclesiastes 7:12). What is meant by *the advantage of* דעת (*da'at*), *knowledge*? Well, *Da'at* is the Tree of Life. What is its *advantage*? *Wisdom*, surely, for Torah issues from supernal Wisdom.[75]

"Furthermore, *Wisdom is good with inheritance. Wisdom is good*, surely, *with inheritance*—Righteous One of the World, who is light of the sun. For these rungs dwell as one, and this is their beauty. However, *and even better for those who see the sun*—for those who unite it with the sun, potency of all, praise of all.[76]

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For in wisdom's shade [or: *shelter*] *is money's shade, and the advantage of knowing wisdom* [or: *of wisdom's knowledge*] *keeps its possessors alive.* The point in Ecclesiastes is that wisdom is valuable, but especially if one has material inheritance to back it up. The security provided by wisdom helps one attain (and manage) the security provided by wealth.

Rabbi Shim'on conveys a deeper meaning that has been revealed to him, without which "I would not know what he was saying." This remark apparently means that the literal meaning of the verse is obscure, or too pedestrian or obvious for King Solomon to have intended. The deeper sense of the verse is that *wisdom* alludes to *Shekhinah* (known as Lower Wisdom or Wisdom of Solomon), who is *under the sun*, that is, beneath *Tif'eret* (symbolized by *the sun*). See above, notes 64, 66–67, 69.

73. **fine and beautiful with Israel...** *Shekhinah* is beautiful along with Her people, Israel.

74. ***for those who see the sun...*** Namely, those who ascend from *Shekhinah* and *see* (that is, perceive or attain) the rung of *Tif'eret*—symbolized by *the sun* and identified with the Tree of Life.

The full verse reads: *Wisdom is good with an inheritance*—ויתר לראי שמש (*ve-yoter le-ro'ei shemesh*), *an advantage to those who see the sun* [understood here as: *and even better for those who see the sun*].

75. ***The advantage of knowledge...*** For Rabbi Shim'on, the term דעת (*da'at*), *knowledge*, refers to the hidden *sefirah* of *Da'at*, which is here associated with *Tif'eret*, the Tree of Life. Its *advantage* is *wisdom*, because Torah (identified with *Tif'eret* and the Tree of Life) issues from *Ḥokhmah* (Wisdom).

On the relation between Torah and Wisdom, see *Bereshit Rabbah* 17:5, in the name of Rabbi Avin: "Torah is an unripe fruit of supernal Wisdom." See *Bereshit Rabbah* 44:17; *Zohar* 1:47b; 2:62a, 85a, 121a; 3:81a, 192b; *ZḤ* 15b (*MhN*); Moses de León, *Sefer ha-Rimmon*, 106–8, 326–30; Matt, *God and the Big Bang*, 103–15.

The verse in Ecclesiastes reads: *The advantage of knowing wisdom* [or: *of wisdom's knowledge*] *keeps its possessors alive.* This is understood here as: *The advantage of knowledge is that wisdom keeps its possessors alive.*

76. **Furthermore, *Wisdom is good with inheritance...*** *Shekhinah* (known as Lower Wisdom or Wisdom of Solomon) is *good* with *Yesod* (called Righteous One of the World). *Yesod*'s designation *inheritance* apparently implies that He bestows the riches of emanation upon *Shekhinah*. Similarly, He conveys the light of *Tif'eret* (symbolized by

"This is *Da'at*, the Tree of Life. As we have already established: *Surely, without da'at, knowledge, a soul is not good* (Proverbs 19:2). Who is *a soul*? The soul of King David, which is the *wisdom* we have mentioned.[77]

"Therefore, *The advantage of da'at, knowledge, is wisdom*, for there the Tree is rooted and planted in all directions—and similarly, all those who grasp this Tree.[78]

"So King Solomon occupied only that rung of his, from where he discovered all, and he said, *Further did I see under the sun* (Ecclesiastes 3:16); *I returned to see under the sun* (ibid. 9:11); and so with all of them.[79]

"Happy are the righteous, who engage in Torah and know the ways of the Holy King and the sublime sealed treasures hidden in Torah! For it is written: *For the ways of YHVH are right; [the righteous walk in them, while transgressors stumble in them]* (Hosea 14:10)."

Let Aaron be gathered to his kin, for he shall not come [into the land...] (Numbers 20:24).[80]

Rabbi Ḥiyya opened, "*I praise the dead, who have already died...* (Ecclesiastes 4:2). This verse has been discussed and established. Come and see: All the acts of the blessed Holy One accord with justice and truth. No one can object to Him or restrain His hand, saying, 'What are You doing?' He acts entirely according to His will.[81]

the sun). The two rungs of *Shekhinah* and *Yesod* ideally dwell as one. It is *even better* if a person can stimulate the union of *Shekhinah* directly with *Tif'eret* (*the sun*).

77. **This is *Da'at*, the Tree of Life...** Namely, *Tif'eret*. (See above, note 75.) The verse in Proverbs now implies that *without Tif'eret* (identified with *da'at, knowledge*), *Shekhinah* (who is called *soul* and "soul of King David") *is not good.*

On *Shekhinah* as *wisdom*, see the preceding note. On "the soul of (King) David," see 1 Samuel 18:1; 2 Samuel 5:8; *Zohar* 1:101a, 206a, 240a; 2:27a, 171a; 3:45b; Moses de León, *Shushan Edut*, 348; idem, *Sefer ha-Rimmon*, 43; idem, *Sheqel ha-Qodesh*, 61 (75).

The full verse in Proverbs reads: *Surely, without knowledge a soul is not good, and he who hurries with his feet sins.* See *Zohar* 2:24b; 3:49b; Moses de León, *Shushan Edut*, 347–48.

78. **for there the Tree is rooted...** The Tree of Life (symbolizing *Tif'eret*) is rooted in *Ḥokhmah* (Wisdom), and it flourishes in all directions, nourishing all above and below—including those on earth who devote themselves to Torah, grasping the Tree.

79. **that rung of his...** *Shekhinah*, who is situated *under the sun*—that is, beneath *Tif'eret*. See above, note 66.

80. ***Let Aaron be gathered to his kin...*** The full verse reads: *Let Aaron be gathered to his kin, for he shall not come into the land that I have given to the Children of Israel, because you rebelled against My word at the Waters of Meribah.* On this rebellion, see Numbers 20:2–13.

81. ***I praise the dead, who have already died...*** The context in Ecclesiastes (4:2–3) reads: *I praise the dead, who have already died, more than the living, who are still alive. And better than both is one who has not yet been, who has not seen the evil deeds that are done under the sun.* See *Zohar* 1:187b, 188b; 2:75a, 105b; 3:70b–71a, 308b (*Tosefet*); Moses de León, *Sefer ha-Mishqal*, 144–45.

"*I praise* [182b] *the dead.* Now, is King Solomon praising the dead more than the living? Look, one is called 'living' only if he follows a path of truth in this world, as is said: *Benaiah son of Jehoiada, son of a living man* (2 Samuel 23:20), as has been established by the Companions. And a wicked person, who does not follow a path of truth, is called 'dead.' And he praises the dead more than the living?[82]

"But surely, all the words of King Solomon were spoken in wisdom, as has been said! *I praise the dead*—if nothing more were written, I would agree; but since it is written *who have already died,* another element appears, in wisdom. *Who have already died*—another time they departed from the world and were rectified in the dust, given the opportunity to return to worldly life in order to be mended. After such a person's time is completed, he dies—surely he is more praiseworthy than others who die. If you say, 'He is judged another time in that world'—look at what is written: *Distress does not arise twice* (Nahum 1:9)! All the more so, since he has already received punishment once and twice. Surely his place is prepared more gloriously than that of the living, who have not yet received punishment.[83]

82. **Now, is King Solomon praising the dead . . .** After all, the term "dead" describes the wicked, whereas "living" describes the righteous.

See BT *Berakhot* 18a–b, in the name of Rabbi Ḥiyya: "The righteous . . . even in their death are called 'living,' as is said: *Benaiah son of Jehoiada, son of a living man. . . .* Do you mean to say that all other people are sons of dead men? Rather, *son of a living man,* for even in his death he was called *living. . . .* The wicked . . . even in their life are called 'dead.'"

Benaiah son of Jehoiada was a loyal follower of King David who attains mythic status in the *Zohar.* See *Zohar* 1:6a, 132a, 136a, 164a, 207b; Gikatilla, *Sha'arei Tsedeq,* 7a.

On the passage in *Berakhot,* see *Midrash Tanna'im,* Deuteronomy 17:6; JT *Berakhot* 2:2, 4d; *Qohelet Rabbah* on 9:5; *Devarim Rabbah* (ed. Lieberman), p. 131; *Tanḥuma, Vezot Haberakhah* 7; *Tanḥuma* (Buber), *Vezot Haberakhah* 7. The full verse in Samuel reads: *Benaiah son of Jehoiada, son of a valiant man* [or, according to the *ketiv*: *a living man*], *great in deeds, from Kabzeel—he struck down the two* [*sons of*] *Ariel of Moab, and he went down and killed the lion in the pit on the day of the snow.*

83. **all the words of King Solomon were spoken in wisdom . . .** If this verse read simply *I praise the dead more than the living,* then "I would agree" that its meaning is troubling. But the qualification *who have already died* alludes to a deep secret of wisdom, namely the doctrine of reincarnation.

When a person has died, in certain cases God enables that soul to return in a new body in order to fulfill (or "mend") itself on earth in a second lifetime. When such a person dies a second time, "he is more praiseworthy than others who die," that is, *than the living* who are yet to experience death, since one who has died twice has thereby been punished twice for whatever sins he committed in his first lifetime.

The phrase "rectified in the dust" may refer to punishment in the grave, known as *ḥibbut ha-qever* (beating in the grave). See above, p. 122, n. 207. Alternatively, it refers to the fashioning of a new body, metaphori-

"So it is written *I praise the dead who have already died—who have already died*, precisely! These are *living*, yet called *dead*. Why are they called *dead*? Because they have already tasted the taste of death; and although they exist in this world, they are *dead*, having returned from the dead. Furthermore, they are poised to rectify previous deeds, so they are called *dead*.[84]

"*More than the living, who are still alive* (Ecclesiastes 4:2)—who have not yet tasted the taste of death nor received their punishment, and they do not know if they are worthy of that world or not.[85]

"Come and see: The righteous who are worthy of being bound in the Bundle of Life are privileged to see the supernal glory of the Holy King, as is said: *to gaze upon the beauty of YHVH and to reflect in His palace* (Psalms 27:4). As for them, their abodes are finer and higher than the rungs of all the holy angels; for neither those above or below are worthy of seeing such a lofty abode, as is written: *No eye has seen, O God, but You, what You will do for one who awaits You* (Isaiah 64:3).[86]

"Those who are not as worthy as these have an abode below, according to their conduct. They are not privileged to ascend to that place and to see what those above see; they are stationed in Lower Eden, no further.[87]

cally composed of the dust of the earth. See above, note 16.

On the wisdom of King Solomon's words, see above, note 71. On reincarnation, see above, pp. 98–99, n. 140. On the verse in Ecclesiastes as alluding to reincarnation, see *Zohar* 1:187b, 188b; 2:75a, 105b; Moses de León, *Sefer ha-Mishqal*, 144–45. The verse in Nahum reads: צרה (*Tsarah*), *An enemy, does not arise twice*. Here, Rabbi Ḥiyya construes *tsarah* as *distress*.

84. ***who have already died*, precisely!...** In a previous lifetime. They are now *living* again, yet they are called *dead* because they have already tasted death. Furthermore, in their second lifetime they have the opportunity and responsibility to mend the misdeeds of their previous incarnation, "so they are called *dead*," alluding to their previous lives that ended.

85. **if they are worthy of that world...** That is, of the world of bliss in the afterlife.

86. **bound in the Bundle of Life...** After death, the souls of the righteous are bound in *Shekhinah*, who is often called Bundle of Life. From there, they gaze upon *Binah*, *the beauty of YHVH*.

The full verse in Psalms reads: *One thing I ask of YHVH, this is what I seek: that I may dwell in the house of YHVH all the days of my life, to gaze* בנעם יהוה (*be-no'am YHVH*), *upon the beauty* [or: *delightfulness, loveliness*] *of YHVH*, ולבקר (*ul-vaqqer*), *and to reflect* [or: *search, seek, inquire, contemplate*], *in His temple* [or: *in His palace*]. In the *Zohar*, *no'am* designates *Binah*. See above, p. 51, n. 143.

On the verse in Isaiah, see BT *Berakhot* 34b, in the name of Rabbi Yoḥanan: "All the prophets prophesied only concerning the days of the Messiah, but as for the world that is coming, *No eye has seen, O God, but You*, [*what You will do for one who awaits You*]." On the phrase Bundle of Life, see above, p. 15, n. 39.

87. **Those who are not as worthy...** After death, such souls are stationed in the terrestrial Garden of Eden.

"Now you might say, 'What is Lower Eden?' Well, this is the Eden called Lower Wisdom; it presides over the terrestrial Garden, and the watchfulness of this Eden is upon it, no further. These exist in this Garden, delighting from this Eden.[88]

"What is the difference between Lower Eden and Higher Eden? *Like the advantage of light over darkness* (Ecclesiastes 2:13). This Lower Eden is called עדנה (*ednah*), Delight—female. Higher Eden is called עדן (*eden*), Delight—male. Of it is written *No eye has seen, O God, but You.*[89]

"This Lower Eden is called Garden in relation to Higher Eden, and this Garden is called Eden in relation to the Lower Garden. Those who are located in the Lower Garden delight from this Eden above them on every Sabbath and every new moon, as is written: *From new moon to new moon and from Sabbath to Sabbath, [all flesh shall come to bow down before Me]* (Isaiah 66:23).[90]

"Concerning these, Solomon said, *more than the living, who are* עדנה (*adenah*), *still, alive*—for those [others] occupy a higher rung than these. Who are those? Those *who have already died* and received punishment twice. They are called *refined silver* that has entered fire once and twice—its dross expelled—now purified and cleansed.[91]

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88. **What is Lower Eden?...** This is actually identical with *Shekhinah*, who is called Lower Wisdom. She presides over the terrestrial Garden (of Eden). The phrase "no further" means no higher *sefirah* watches over this Garden. The souls in this Garden bask in the light issuing from *Shekhinah* ("this Eden") above.

On the distinction between Eden and the Garden, see Genesis 2:8, 10; BT *Berakhot* 34b; *Zohar* 2:210b.

89. **Lower Eden and Higher Eden . . .** Whereas Lower Eden designates *Shekhinah*, Higher Eden designates *Ḥokhmah* (Wisdom). The feminine quality of *Shekhinah* matches the feminine form עדנה (*ednah*), "delight"; while the masculine quality of *Ḥokhmah* matches the masculine form עדן (*eden*), which bears the same meaning.

For the term *ednah*, see Genesis 18:12 (recording Sarah's reaction to the divine prediction that she will bear a son at age ninety): *Sarah laughed inwardly, saying, "After being withered, am I to have* עדנה (*ednah*), *delight, with my husband so old* [literally: *and my lord is old*]*?"* On *ednah* and *eden*, see *Zohar* 1:187b; above, p. 125, n. 217.

The full verse in Ecclesiastes reads: *I saw* שיש יתרון לחכמה (*she-yesh yitron la-ḥokhmah*), *that wisdom has an advantage, over folly like the advantage of light over darkness* [or: *as light has an advantage over darkness*].

90. **This Lower Eden is called Garden...** In relation to *Ḥokhmah* (Higher Eden), *Shekhinah* (Lower Eden) is called by the less exalted name Garden. But in relation to the terrestrial Garden, She is called by the exalted name Eden. See *Zohar* 2:210b.

On holy days, souls inhabiting the terrestrial Garden bask in the light issuing from *Shekhinah* ("this Eden") above. See above, note 88. On the verse in Isaiah, see above, p. 31, n. 79.

91. ***more than the living, who are* עדנה (*adenah*), *still, alive*...** The souls of those who have not experienced death and reincarnation eventually attain the Lower Garden of Eden, which is associated with *She-*

"*And better than both is one who has not* עדן (*aden*), *yet, been* (Ecclesiastes 4:3)—for that spirit exists above and delays descending to earth; for it maintains its existence and is not liable to punishment and obtains nourishment from that supernal sustenance [183a] high above.[92]

"Better than all of them—one who is not mentioned explicitly, not revealed, all of whose matters are in secrecy. This is a devoted virtuous one, who has kept the commandments of Torah and fulfilled them and engaged in Torah day and night. This one is joined to, and enjoys, a higher rung than all other humans, all of whom are scorched by his canopy.[93]

khinah. As mentioned above (at note 89), She is called by the feminine term עדנה (*ednah*), "Delight," a homograph of the word in this verse: עדנה (*adenah*), *still*. Those other souls—*who have already died* and been reincarnated—attain the Higher Garden of Eden, having twice endured the purging punishment of death.

See above, note 83. On *adenah* and *ednah*, see *Zohar* 1:187b. The phrase *refined silver* appears in 1 Chronicles 29:4. Cf. Psalms 12:7.

92. ***And better than both*...** A soul that has not yet descended to earth lingers in the Higher Garden of Eden in a state of innocent bliss.

The full verse reads: *And better than both is one who has not* עדן (*aden*), *yet, been, who has not seen the evil deeds that are done under the sun*. Rabbi Ḥiyya is probably playing on *aden*, *yet*, and עדן (*eden*), Eden.

93. **Better than all of them...** Namely, one who is not even mentioned in the verse from Ecclesiastes, and who correspondingly does not reveal himself, but rather lives virtuously without flaunting his goodness. Such a person will not need to be reincarnated in order to fulfill himself. Furthermore, the perfection that his soul attains here on earth surpasses the state of bliss that a soul enjoys before birth.

The image of being "scorched by his canopy" derives from a Talmudic passage. See BT *Bava Batra* 75a: "Rabbah said in the name of Rabbi Yoḥanan, '...The blessed Holy One will fashion a canopy for each and every [righteous] person befitting his honor.' ...Rabbi Ḥanina said, '...Each one will be scorched by the canopy of his fellow. Woe for that shame! Woe for that humiliation!'"

According to some commentators, this "scorching" implies envy. The Munich manuscript of the Talmud reads: "Each one's canopy will be scorched by the canopy of his fellow." On this passage, see *Tanḥuma, Pineḥas* 14; *Zohar* 1:39a (*Heikh*), 130a, 231b–232a; 2:246b (*Heikh*); 3:196b; Moses de León, *Shushan Edut*, 348; idem, *Sefer ha-Rimmon*, 374.

On the soul's perfection in this world, see Saadiah Gaon, *Emunot ve-De'ot* 6:4; *Zohar* 1:235a, 245b; 2:95b Moses de León, *Sefer ha-Rimmon*, 299; idem, *Sefer ha-Mishqal*, 46–47 (translated in Matt, *Essential Kabbalah*, 148); idem, *Mishkan ha-Edut*, 19–26; Tishby, *Wisdom of the Zohar*, 2:752–54.

On the theme of the hidden righteous, see Scholem, *The Messianic Idea in Judaism*, 251–56. The clause "who is not mentioned explicitly" renders דלא אתפרש (*de-la itperash*). See *Or Yaqar*; *Zohar* 3:157a (above, p. 7 at note 17). Vital adopts another sense of the clause: "who is not separated," that is, separated from God.

The phrase "all of whose matters" renders וכל מלוי (*ve-khol milloi*), which can also mean "all of whose words." This latter sense could allude to the pseudepigraphic style of the *Zohar*. Cf. above, note 71.

"Come and see: When the blessed Holy One said to Moses, '*Let Aaron be gathered to his kin*,' his power was weakened, and he knew that his right arm was being broken, and his whole body trembled. As soon as He said, *Take Aaron and Eleazar his son* (Numbers 20:25), the blessed Holy One was saying, 'Moses! Here, I am lending you another arm. *Strip Aaron of his garments and clothe Eleazar his son with them, and Aaron will be gathered up* (ibid., 26). Here, Eleazar will be by your side now in place of his father!' Even so, he did not completely fill the place of his father, since the clouds of glory disappeared; and they returned only for the merit of Moses, not of Eleazar.[94]

"*Moses did as YHVH had commanded, and they went up Mount Hor* [*before the eyes of all the community*] (Numbers 20:27). Why *before the eyes of all the community*? Well, because Aaron was the most beloved of all the people, and they should not say that he was hidden away by Moses. Moses coaxed Aaron with

94. **When the blessed Holy One said to Moses . . .** When God instructed Moses about the impending death of Aaron, Moses' power was weakened, because Moses symbolizes *Tif'eret* (the trunk of the divine body) and Aaron symbolizes *Ḥesed* (the divine right arm).

Although Eleazar took the place of his father, Aaron, he did not do so completely, since the clouds of glory, which protected Israel due to the merit of Aaron, disappeared temporarily when Aaron died.

See BT *Ta'anit* 9a: "Rabbi Yose son of Rabbi Yehudah says, 'Three fine leaders arose for Israel, namely Moses, Aaron, and Miriam; and through them were given three fine presents, namely the well [that miraculously accompanied Israel through the desert], the cloud [of glory shielding them], and manna. The well, by the merit of Miriam; the pillar of cloud, by the merit of Aaron; manna, by the merit of Moses. When Miriam died, the well disappeared, as is said: *Miriam died there* (Numbers 20:1), and immediately afterward is written *There was no water for the community* (ibid., 2); and it returned by the merit of the two [others, Moses and Aaron]. When Aaron died, the clouds of glory disappeared, as is said: *The Canaanite, king of Arad, heard* (ibid. 21:1). What news did he hear? He heard that Aaron had died and that the clouds of glory had disappeared; and he thought that he was permitted to make war against Israel.' This corresponds to what is written: *All the community saw that Aaron had expired* (ibid. 20:29)—[with reference to which] Rabbi Abbahu said, 'Do not read וַיִּרְאוּ (*va-yir'u*), *they saw*, but rather וַיֵּרָאוּ (*va-yera'u*), *they were seen* [because with the disappearance of the clouds of glory, Israel became visible and exposed].' . . . Both of them [the well and the cloud] returned by the merit of Moses. When Moses died, all of them disappeared."

See above, notes 57–60. On the passage in *Ta'anit*, see Vol. 8, pp. 157–58, n. 294. On the clouds of glory, see also above, p. 66, n. 39.

The context in Numbers (20:23–29) reads: *YHVH said to Moses and to Aaron at Mount Hor on the border of the land of Edom, saying, "Let Aaron be gathered to his kin, for he shall not come into the land that I have given to the Children of Israel, because you rebelled against My word at the Waters of Meribah. Take Aaron and Eleazar his son and bring them up Mount Hor. Strip Aaron of his garments and clothe Eleazar his son with them, and Aaron will be gathered up and will die there." Moses did as YHVH had commanded, and they went up Mount Hor before the eyes of all the*

words until they ascended the mountain; and all of Israel saw when Moses stripped Aaron of his garments and clothed Eleazar with them.[95]

"Why Moses and not Aaron? Well, Moses had clothed Aaron with them when he was elevated to the priesthood, as is written: *Moses clothed Aaron with his garments.* Now Moses removed what he had given him, and the blessed Holy One removed what He had given him. Both of them stripped Aaron completely—Moses removing the external, the blessed Holy One the internal. Until Moses enacted the removal, the blessed Holy One did not do so. Happy is the share of Moses![96]

"Happy is the share of the righteous, for the blessed Holy One desires their glory! The blessed Holy One prepared for Aaron a bed and a shining candela-

community. Moses stripped Aaron of his garments and clothed Eleazar his son with them, and Aaron died there on the mountaintop, and Moses and Eleazar came down from the mountain. All the community saw that Aaron had expired, and all the house of Israel bewailed Aaron thirty days.

95. **Why *before the eyes of all the community?*...** Rabbi Ḥiyya's answer is based on a rabbinic tradition, according to which the Israelites suspected that Moses himself had killed Aaron on the mountain or abandoned him there. Therefore God Himself showed them Aaron's corpse in a cave on the mountain (or outside the cave, or sailing miraculously through the air), and they realized that Aaron had died at God's command.

The description of Aaron as "the most beloved" is based on the tradition that he excelled in resolving disputes and reconciling married couples. See M *Avot* 1:12, in the name of Hillel: "Be among the disciples of Aaron, loving peace and pursuing peace, loving human beings and drawing them near Torah." See *Sifra, Millu'im (Shemini)* 1:37, 45d–46a; *Avot de-Rabbi Natan* A, 12; B, 24–25; BT *Yoma* 71b, *Sanhedrin* 6b; *Pirqei de-Rabbi Eli-'ezer* 17; *Kallah Rabbati* 3; *Zohar* 3:60a, 88a.

Midrashic sources interpret the wording *Take Aaron (and Eleazar his son and bring them up Mount Hor)* (Numbers 20:25) as implying coaxing. See *Tanḥuma, Ḥuqqat* 17; *Tanḥuma* (Buber), *Ḥuqqat* 40; *Bemidbar Rabbah* 19:19; *Leqaḥ Tov* and *Midrash ha-Gadol*, ad loc.; *Zohar* 1:119b; *Nitsotsei Zohar*. Cf. the same interpretation of *Take Aaron and his sons with him* (Leviticus 8:2) in *Sifra, Millu'im (Tsav)* 1:2, 40d; *Tanḥuma, Tsav* 10; *Tanḥuma* (Buber), *Tsav* 14.

On the Israelites' suspecting Moses of having killed (or abandoned) Aaron, see *Sifrei*, Deuteronomy 305; *Pirqei de-Rabbi Eli'ezer* 17; *Tanḥuma, Ḥuqqat* 17; *Tanḥuma* (Buber), *Ḥuqqat* 41; *Bemidbar Rabbah* 19:20; *Midrash Petirat Aharon* (*Beit ha-Midrash*, 1:95); Rashi on Numbers 20:29. For the context in Numbers, see the preceding note.

96. **Why Moses and not Aaron?...** Why didn't Aaron undress himself? Because Moses had originally clothed Aaron in the priestly garments when he installed him as high priest. Once Moses removed Aaron's garments, God removed his soul.

See *Sifra, Millu'im (Tsav)* 1:6, 41a. The verse quoted here (in the manuscripts) does not appear in Scripture. The printed editions of the *Zohar* replace it with part of Leviticus 8:7 (describing how Moses clothed Aaron at his installation): *He placed the tunic on him and girded him with the sash and clothed him with the robe and put the ephod on him and girded him with the decorated band of the ephod, with which he tied it to him.* On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

brum. From his own he obtained—from the candelabrum that he used to kindle twice every day. Then the mouth of the cave was sealed, and they descended."[97]

Rabbi Yehudah said, "The mouth of the cave was open, so that all of Israel could see Aaron deceased—with the lamp of the candelabrum burning before him, his bed emerging and entering, and a single cloud poised above it. Then Israel knew that Aaron had died, and they saw that the clouds of glory had disappeared and reappeared, as is written: *All the community saw that Aaron had expired, and* [*all the house of Israel*] *bewailed Aaron* [*thirty days*] (Numbers 20:29). This is why *all the house of Israel* bewailed Aaron—men, women, and children—for he was most beloved of all."[98]

Rabbi Shim'on said, "Why were these three lofty, holy siblings not buried in one place—their limbs scattered: one here, one there, and one somewhere else? Well, some say that each one died in a place where Israel was about to be endangered, in order to protect them, and so they were saved.[99]

220 "However, each one died fittingly: Miriam in Kadesh, between north and south; Aaron on the right side; Moses, fittingly. That mountain grasped this mountain of Aaron's and absorbed the grave of Miriam, thereby embracing both sides. Therefore it is called הר העברים (*Har ha-Avarim*), Mount Abarim—of

97. **a bed and a shining candelabrum...** Since Aaron had faithfully kindled the candelabrum in the Dwelling (or Tabernacle), God now placed a candelabrum by his side at death.

Medieval sources differ as to whether Aaron lit the lamps of the candelabrum once a day (in the evening) or twice a day (both evening and morning). Here, Rabbi Ḥiyya adopts the view of Maimonides, that Aaron did so twice a day. See Maimonides, *Mishneh Torah, Hilkhot Temidin u-Musafin* 3:12; *Miqdash Melekh*; Vol. 8, pp. 501–2, n. 34.

On Aaron's bed (or coffin), see *Sifrei*, Deuteronomy 305; *Avot de-Rabbi Natan* B, 25; *Pirqei de-Rabbi Eli'ezer* 17; *Midrash Petirat Aharon* (*Beit ha-Midrash*, 1:95).

98. **The mouth of the cave was open...** To prove that Aaron had died at God's command and was now being honored.

On the mouth of the cave as being open, see *Tanḥuma, Ḥuqqat* 17; *Tanḥuma* (Buber), *Ḥuqqat* 41; *Bemidbar Rabbah* 19:20; *Midrash Petirat Aharon* (*Beit ha-Midrash*, 1:95). On the bed emerging and entering the cave, cf. *Sifrei*, Deuteronomy 305; *Pirqei de-Rabbi Eli'ezer* 17; *Midrash Petirat Aharon* (*Beit ha-Midrash*, 1:95).

On the clouds of glory disappearing at Aaron's death (and the verse in Numbers), see above, note 94; Vol. 8, pp. 157–58, n. 294; *Targum Onqelos* and Rashi on Numbers 20:29. On Aaron's being "most beloved," see above, note 95. A number of the sources cited there quote the verse in Numbers.

99. **Why were these three lofty, holy siblings...** Why weren't Miriam, Aaron, and Moses all buried in the same vicinity, rather than being scattered in three separate locations?

The clause "where Israel was about to be endangered" likely refers to the people's endangering themselves by sinning. See Baḥya ben Asher on Numbers 20:28; *Or Yaqar*. Cf. *Targum Yerushalmi*, Deuteronomy 34:6; BT *Sotah* 14a; *Pirqei de-Rabbi Eli'ezer* 45 (end).

two sides; a mountain דמעבר (*de-ma'avar*), that spans, and connects this side and that.[100]

"Happy is the share of the righteous in this world and in the world that is coming! Even though they are in another, higher world, their merit endures in this world for generations upon generations. When Israel turns back yearningly to the blessed Holy One, if a decree has been issued against them, the blessed Holy One calls to the righteous who are standing in His presence above, and informs them—and they nullify that decree, and the blessed Holy One has mercy on Israel. Happy are the righteous, of whom is written *YHVH will guide you always; He will satisfy your soul with radiancies and invigorate your bones. You will be like a well-watered garden, like a spring whose waters do not fail* (Isaiah 58:11)."[101]

The people spoke against God and against Moses, "Why did you bring us up from Egypt [*to die in the desert?*]*..."* (Numbers 21:5). This section ascends elsewhere—with those Waters of Meribah of Moses of Aaron.[102]

100. **each one died fittingly...** Miriam (who symbolizes *Shekhinah*) died in Kadesh, which is situated on the southern border of Canaan. Its location is described here as "between north and south," alluding to the position of *Shekhinah* between *Gevurah* (the divine left arm, symbolized by north) and *Ḥesed* (the right arm, symbolized by south).

Aaron (who symbolizes *Ḥesed*) died on Mount Hor, which is located near Kadesh, south of Canaan. Moses died on Mount Abarim, east of Canaan, which is fitting because he symbolizes *Tif'eret* (represented by the east).

Rabbi Shim'on indicates that Mount Abarim "grasped" Mount Hor and "absorbed" Miriam's grave, thereby embracing *Ḥesed* (symbolized by Aaron) and *Shekhinah* (symbolized by Miriam).

On Miriam's death at Kadesh, see Numbers 20:1–2 (quoted above, note 54). On Aaron's death on Mount Hor, see Numbers 20:23–29 (quoted above, note 94). On Moses' death on Mount Abarim (or Mount Nebo), see Numbers 27:12–14; Deuteronomy 32:48–52; 34:1–8. Mount Abarim is probably the mountain range east of the Dead Sea, one of whose prominent peaks is Mount Nebo.

101. **Even though they are in another, higher world...** Even after death, the souls of the righteous can nullify threatening decrees.

Cf. BT *Mo'ed Qatan* 16b, where Rabbi Abbahu quotes God as saying: "I rule over humanity. Who rules over Me? The righteous one. For I issue a decree and he abolishes it." See Vol. 7, pp. 90–91, n. 275. Cf. ibid., p. 470, n. 357; p. 472, n. 363.

The verse in Isaiah reads: *YHVH will guide you always; He will satisfy* נפשך (*nafshekha*), *your thirst* [or: *soul*], בצחצחות (*be-tsaḥtsaḥot*), *in parched regions, and invigorate your bones. You will be like a well-watered garden, like a spring whose waters do not fail.* The simple meaning of the rare word צחצחות (*tsaḥtsaḥot*) is *parched places* (which fits the biblical context), but the *Zohar* often construes it as "radiancies," based on the root צחח (*tsḥḥ*), "to gleam."

102. ***The people spoke against God...*** The *Zohar* links this passage about the Israelites' complaint with a similar one in the preceding chapter (Numbers 20:2–13). The term אסתליק (*istalliq*), "ascends," means here "pertains" or "(its higher meaning) ascends."

The verse in Numbers reads in full: *The*

Rabbi Yitsḥak opened, "*It happened on the third day,* [183b] *that Esther put on* מלכות (*malkhut*), *royalty, and stood in the inner court of the king's palace...* (Esther 5:1). We have learned: The scroll of Esther was uttered in the Holy Spirit, and therefore it is written among the Writings. *It happened on the third day*—when the power of the body weakened, and she existed as spirit without body; then *Esther put on malkhut*.[103]

"What is *malkhut*? If you say, 'Glorious purple garments'—these are not called so. Rather, *Esther put on malkhut*—she was clothed in supernal holy *Malkhut*; surely she was clothed in the Holy Spirit.[104]

"Why did she attain this place? Because she guarded her mouth, so as not to mention anything, as is written: *Esther did not reveal her relatives or her people* (Esther 2:20). We have learned: Whoever guards his mouth and tongue is worthy of being clothed in the Holy Spirit; and whoever deviates his mouth to an evil word—surely that evil word overcomes him. If not, then plagues or leprosy, burning like a serpent, as has already been established.[105]

people spoke against God and against Moses, "Why did you bring us up from Egypt to die in the desert? For there is no bread and there is no water, and our throat [or: *very self*; *innards*] *loathes the wretched bread."* The concluding phrase refers to the manna.

103. ***It happened on the third day...*** The third day of Esther's fast (shared by all the Jews of Shushan), preceding her appearance before King Ahasuerus. By the third day, Esther felt physically weak, dominated by spirit.

On the scroll of Esther being "uttered [i.e., composed] in the Holy Spirit," see BT *Megillah* 7a. "The Writings" refers to the third division of the Bible, following the Torah and the Prophets. On "the Writings" as having been composed in the Holy Spirit, see Maimonides, *Guide of the Perplexed* 2:45; David Kimḥi, Commentary on Psalms, intro.

The full verse in Esther reads: *It happened on the third day, that Esther put on* מלכות (*malkhut*), *royal apparel* [literally: *royalty*], *and stood in the inner court of the king's palace, facing the king's palace, while the king was sitting on his royal throne in the throne room facing the entrance of the palace.*

104. **What is *malkhut*?...** The simple sense of the verse is *Esther put on* מלכות (*malkhut*), *royal apparel*; but Rabbi Yitsḥak reads this hyperliterally: *Esther put on malkhut, royalty*—which according to him refers not to royal garments but to *Malkhut* Herself (also known as *Shekhinah*), who is identified with the Holy Spirit. Out of this Holy Spirit, an ethereal garment was generated for Esther.

See BT *Megillah* 15a: "*It happened on the third day, that Esther put on* מלכות (*malkhut*), *royalty* (Esther 5:1). The verse should read בגדי מלכות (*bigdei malkhut*), *royal apparel*! Rabbi El'azar said in the name of Rabbi Ḥanina, 'This teaches that the Holy Spirit enveloped her.'" See *Megillah* 14b; above, p. 116 at n. 191.

105. **Why did she attain this place?...** Esther attained the rung of *Malkhut* because she guarded her tongue.

Anyone who engages in evil speech or slander will suffer from that very speech. The Israelites sinned with their tongue by speaking *against God and against Moses* (Numbers 21:5), so they were punished by the serpent, who had slandered God in the Garden of Eden when he spoke enticingly to Eve. Here the phrase "burning like a serpent" alludes to Numbers 21:6: *YHVH sent against the people the fiery serpents, and they bit the people, and many people of Israel died.*

See *Tanḥuma, Ḥuqqat* 19; *Tanḥuma* (Buber), *Ḥuqqat* 45; *Bemidbar Rabbah* 19:22;

"*The people spoke against God and against Moses*—saying evil words. And in the Targum: *and they quarreled with Moses.*[106]

"*Why* העליתונו (*he'elitunu*), *did you bring us up* [*from Egypt*]*?*—they treated all faces equivalently. Therefore serpents came upon them, burning them like fire, and fire entered their mouths and they dropped dead."[107]

Rabbi Ḥiyya said, "Serpents came, their mouths hissing, biting—and they died. What is meant by מלחשן (*melaḥashan*), hissing? As is said: *If the snake bites with no* לחש (*laḥash*), *snake-charm* (Ecclesiastes 10:11). Fire flared from their mouths and they bit, spewing fire into them, and their innards were burned and they died. These matters ascend elsewhere.[108]

"*From there* בארה (*be'erah*), *to Be'er, which is* הבאר (*ha-be'er*), *the well,* [*of which YHVH said to Moses, "Gather the people, that I may give them water"*] (Numbers 21:16). Why is it written here בארה (*be'erah*), and afterward differently: באר (*be'er*)? Well, בארה (*be'erah*)—after waters are gathered into the sea, descending to those below. באר (*Be'er*)—when Isaac is filling it.[109]

Midrash Tehillim 120:3; Rashi on Numbers 21:6. On the serpent's slander in the Garden of Eden, see Vol. 7, p. 332, n. 3. On evil speech as arousing the cosmic Serpent, see *Zohar* 2:264b–265a (*Heikh*); 3:47a, 53a.

On evil speech as causing צרעת (*tsara'at*), "leprosy" (more precisely, "a scaly skin disease"), see Vol. 7, pp. 289–90, n. 106. On the term *tsara'at*, see Milgrom, *Leviticus*, 1:774–76, 816–26. The verse in Esther reads: *Esther did not reveal her relatives or her people, as Mordecai had instructed her.*

106. **in the Targum...** *Targum Onqelos* renders *and against Moses* as *and they quarreled with Moses.*

107. ***Why* העליתונו (*he'elitunu*), *did you bring us up*...** The plural verb implies that the people treated God and Moses equally. Since they slandered God and Moses, they were punished by the descendants of the primordial serpent (who slandered in the Garden of Eden).

According to midrashic sources, the wording *The people spoke against God and against Moses* implies that the Israelites "equated the servant with his Master." See *Tanḥuma, Ḥuqqat* 19; *Tanḥuma* (Buber), *Ḥuqqat* 44; *Bemidbar Rabbah* 19:21; Rashi on Numbers 21:5.

On the slandering serpent, see above, note 105. On the fiery serpents, see Numbers 21:6 (quoted in the same note).

108. **their mouths hissing...** The root לחש (*lḥsh*) means "to whisper, hiss, recite an incantation or charm." Several of these senses apply to the serpent.

The concluding sentence means that this story of the Israelites' complaining pertains, or "(its higher meaning) ascends," to a similar account in the preceding chapter of Numbers. See above, note 102.

The full verse in Ecclesiastes reads: *If the snake bites with no* לחש (*laḥash*), *snake-charm* [i.e., before a charm is uttered], *there is no advantage to the expert of incantations.* See *Vayiqra Rabbah* 26:2; *Pesiqta de-Rav Kahana* 4:2; *Qohelet Rabbah* on 10:11; *Tanḥuma, Ḥuqqat* 4; *Bemidbar Rabbah* 19:2; *Zohar* 2:68b, 268b (*Heikh*); 3:304a (*Tosefet*); *ZḤ* 54a; *ZḤ* 78a (*MhN, Rut*).

109. ***From there* בארה (*be'erah*), *to Be'er*...** The context in Numbers (21:16–18) reads: *From there* בארה (*be'erah*), *to Be'er,* הוא הבאר (*hi ha-be'er*), *which is the well, of which YHVH said to Moses, "Gather the people, that I may give them water." Then did Israel sing this song: "Rise up, O well! Sing out to it. A well dug by princes, delved by*

"היא (*Hi*), *She, is the well*—spelled הוא (*hu*), *he*. This mystery resembles what is written: *The Levite will serve hu, he* (Numbers 18:23)."[110]

Rabbi Abba said, "Wherever it is written הוא (*hu*), *he*, and read as היא (*hi*), *she*—male and female as one, and supernal totality: ה (*he*), female; ו (*vav*), male; א (*alef*), totality of all, since *alef* abides in consummation.[111]

"Happy are Israel! Although below, they are grasped by the supernal totality of all. Therefore it is written: הוא (*Hu*), *He, made us,* ולא (*ve-lo*), *and not, we ourselves* (Psalms 100:3)—spelled with an *alef*, totality of *vav*, *he*, comprising all."[112]

nobles of the nation—with a scepter, with their staves."

The simple sense of בארה (*be'erah*) is *to Be'er*, the final ה (*he*) indicating the direction of movement. Here, Rabbi Ḥiyya ignores this conventional use of the letter *he* and instead focuses on its role as a feminine marker—in this case, alluding to the Divine Feminine, *Shekhinah*. After the flow of emanation has been gathered into the sea of *Shekhinah* and conveyed by Her to those below, She is called בארה (*be'erah*)—"well of ה (*he*)"—the letter ה (*he*) signifying Her full empowerment. At an earlier stage, when *Gevurah* (symbolized by Isaac) is still filling Her, She is called באר (*be'er*)—simply "well," without the ה (*he*), since the masculine forces above Her still dominate.

For Rabbi Ḥiyya, the wording of the verse—*From there* בארה (*be'erah*)—may imply that *Shekhinah*'s state of being *be'erah* is preceded by an earlier state, namely Her being simply *be'er*. See *Or Yaqar*. On the association of Isaac with various wells, see Genesis 24:62; 25:11; 26:18–25, 32–33.

110. **היא (*Hi*), *She, is the well*—spelled הוא (*hu*), *he*...** In the Masoretic text of the Torah, the feminine pronoun היא (*hi*), *she*, is usually spelled הִוא (*hi*) and pronounced *hi*. Here Rabbi Ḥiyya construes this spelling as הוא (*hu*), *he*. In other words, the pronunciation *hi*, *she*, corresponds to *Shekhinah*'s fully empowered state of בארה (*be'erah*); whereas the spelling הוא (*hu*), *he*, corresponds to Her earlier state of באר (*be'er*), when the masculine forces above Her (including *Gevurah*) still dominated.

Rabbi Ḥiyya associates the spelling הוא (*hu*), *he*, with the verse in Numbers. According to its simple sense, this verse reads ועבד הלוי הוא (*Ve-avad ha-levi hu*), *The Levite, he alone, will serve* [*at the Tent of Meeting*]. Here, this is construed as *The Levite* [symbolizing *Gevurah*] *will serve hu, he* [or: *him*]. According to this reading of the verse, *hu* (*he*) designates *Binah*, from whom *the Levite* (*Gevurah*) conveys the flow to *Shekhinah*. Although often pictured as the Divine Mother, *Binah* is also characterized as World of the Male (including the *sefirot* from *Ḥesed* to *Yesod*). *Binah*'s hidden and concealed nature corresponds to the third-person pronoun *hu*, *he*—since this *sefirah* cannot be addressed directly (in the second person) but only indirectly (in the third).

On the sefirotic reading of the verse in Numbers, and on *Binah* as *hu* (and as World of the Male), see above, p. 130, n. 234. On the Masoretic spelling הוא (*hi*), see Gesenius, *Hebrew Grammar*, §32l.

111. **Wherever it is written הוא (*hu*), *he*...** According to kabbalistic symbolism, the letter ה (*he*)—often a feminine marker—alludes to the Divine Female, *Shekhinah*. The letter ו (*vav*)—whose numerical value is six—alludes to the Male, *Tif'eret* (together with the five *sefirot* surrounding Him, from *Ḥesed* to *Yesod*). The final letter, א (*alef*)—whose numerical value is one—alludes to *Keter*, who includes the potential or essence of all the *sefirot* in complete unity.

112. **Although below...** Although the people of Israel exist here below, they are linked with the highest sefirotic realm, the primordial unity of *Keter*.

In the biblical text, the verse in Psalms is

Rabbi Shim'on said, "The רוח (*ruaḥ*), wind, of water is רוח הקדש (*ruaḥ ha-qodesh*), the Holy Spirit, blowing at first, as is said: *Blow upon my garden* (Song of Songs 4:16). Then, waters flow, filling all, as is written: *He lets His wind blow—waters flow* (Psalms 147:18); first, *He lets His wind blow*; then, *waters flow*. As long as this wind does not blow, these waters do not flow.[113]

"What does this imply? That in everything, one must arouse by action or by word or by displaying something similar to action. Here, as long as the wind does not blow, waters do not flow toward that wind.[114]

"הוא הבאר (*Hu ha-be'er*), *He is the well*—we read it as היא (*hi*), *she*. Why is it first בארה (*be'erah*), and now different: באר (*be'er*)? Well, at first, the female alone; and now that it says הוא (*hu*), *he*—totality of male and female is called באר (*be'er*), *well*. Where a male appears, even with a hundred females, we call everything masculine.[115]

written: *He made us,* ולא אנחנו (*ve-lo anaḥnu*), *and not we ourselves.* According to a Masoretic note, however, the verse should be read *He made us* ולו אנחנו (*ve-lo anaḥnu*), *and we are His.* Here, Rabbi Abba alludes to a mystical interpretation of the verse: *He made us* ולא' אנחנו (*ve-la-alef anaḥnu*), *and we belong to the alef,* namely to oneness. See *Bahir* 96 (141); Scholem, *Das Buch Bahir,* 105, n. 3; *Zohar* 1:120b; 2:177b (*SdTs*); 3:134b (*IR*); above, p. 186, n. 58; Vital; *Sullam*; *Matoq mi-Devash.*

113. **The רוח (*ruaḥ*), wind, of water...** The term *ruaḥ* means both "wind" and "spirit." As mentioned above (note 104), *Shekhinah* is known as רוח הקדש (*ruaḥ ha-qodesh*), "the Holy Spirit." Once Her feminine waters are stimulated by Her *ruaḥ*, masculine waters from above flow into Her, and through Her to all below.

The full verse in Song of Songs reads: *Awake, north wind! Come, south wind! Blow upon my garden, let its spices flow. Let my beloved come into his garden and eat its luscious fruits.* In the *Zohar*, this *garden* symbolizes *Shekhinah*. The verse in Psalms reads: *He lets* רוחו (*ruḥo*), *His breath* [or: *His wind*], *blow—waters flow.*

114. **everything, one must arouse by action or by word...** In order to arouse a spiritual potency above, one must perform an action or utter a word here below.

On the need to manifest action, see *Zohar* 1:99b–100a, 161a, 220b (standard editions); 2:47b; 3:37a–b, 66b, 86b, 92b, 95a, 99b, 105a, 118b–119a, 120b, 149a; *ZḤ* 43c. According to an essential principle of Kabbalah, "By an action below is aroused an action above." See *Zohar* 1:35a, 77b–78a, 82b, 86b, 88a, 156b, 164a–b, 220a (standard editions), 233a, 235a, 244a; 2:31b, 35b, 47b, 125a, 184a–b, 232b, 265a (*Heikh*); 3:30b–31b, 36b, 38b, 40a–b, 47a–b, 66a, 92a–b, 105a, 110b, 112b, 113b, 118a, 119a, 145a (*Piq*), 152a; Moses de León, *Sefer ha-Rimmon*, 144; Tishby, *Wisdom of the Zohar*, 3:1160–61. On the need for word and/or action, see *Zohar* 1:75b, 99b–100a, 115a, 220b (standard editions); 3:99a, 105a, 112b, 149a, 184a, 285a.

115. **הוא הבאר (*Hu ha-be'er*), *He is the well*...** As explained above (note 110), in the Masoretic text of the Torah, the feminine pronoun היא (*hi*), *she*, is usually spelled הִוא (*hi*) and pronounced *hi*. Here, Rabbi Shim'on construes this spelling as הוא (*hu*), *he*. The pronunciation *hi*, *she*, alludes to *Shekhinah*'s state of being alone, entirely female. This corresponds to the term בארה (*be'erah*), whose final letter—ה (*he*)—is often a feminine marker. The spelling הוא (*hu*), *he*, alludes to the union of male and female, which assumes a masculine name. This corresponds to the term באר (*be'er*), *well*, without the letter (and feminine marker) ה (*he*).

On *be'erah* and *be'er*, see above, note 109.

"Of which YHVH said to Moses, 'Gather the people, that I may give them water'—because this well did not depart from them. Now you might say, 'How could everyone draw from it?' Well it issued into thirteen streams, overflowing and gushing in every direction. So, when Israel encamped and needed water, they would stand by it, singing a song. What did they sing? '*Rise up, O well!* (Numbers 21:17)—raise your waters, producing water for all, that they may be saturated by you.' So, too, they sang the praise of this well: *A well dug by princes*... (ibid., 18). They spoke a word of truth, and so it is.[116]

"From here we learn: Whoever wishes to arouse something above, whether by action or by word—if that action is not performed properly, or that word is not spoken fittingly, nothing is aroused. All inhabitants of the world go to synagogue to arouse something above, but few know how to do so. The blessed Holy One is near to all; but if they do not know how to call on Him, He is not near—as is written: *Near is YHVH to all who call Him, to all who call Him in truth* (Psalms 145:18). What is meant by *in truth*? That they know a word of truth fittingly. And similarly with all.[117]

On the concluding sentence, cf. *Zohar* 2:38b, 39b. See also BT *Yevamot* 88b, 117b; *Sotah* 31b, 47b; *Nitsotsei Orot*; *Nitsotsei Zohar*.

116. ***Of which YHVH said to Moses***... The context (Numbers 21:16–18) reads: *From there* בארה (*be'erah*), *to Be'er,* הוא הבאר (*hi ha-be'er*), *which is the well, of which YHVH said to Moses, "Gather the people, that I may give them water." Then did Israel sing this song: "Rise up, O well! Sing out to it. A well dug by princes, delved by nobles of the nation—with a scepter, with their staves."*

According to rabbinic tradition, this well miraculously accompanied Israel through the desert. When Miriam died, it disappeared; but then it reappeared through the merit of Moses and Aaron. (See above, notes 55, 94.) The thirteen streams are intended for the twelve tribes plus the priests and Levites.

Israel's song was "a word of truth" because it alluded to a sefirotic secret. The *well* symbolizes *Shekhinah*, who has been *dug by princes* (that is, by *Ḥokhmah* and *Binah*) and *delved by nobles of the nation* (that is, by *Ḥesed*, *Gevurah*, and *Tif'eret*, who are symbolized by the noble patriarchs: Abraham, Isaac, and Jacob). See *Zohar* 1:235a; 2:197b; 3:62a, 150a (Vol. 8, pp. 505–6, n. 46), 286a; *ZḤ* 50b–c. Cf. *Targum Yerushalmi*, Numbers 21:18; *Tanḥuma, Ḥuqqat* 21; *Bemidbar Rabbah* 19:26.

On the streams issuing from the well, see *Yalqut Shim'oni*, Exodus 426; *Tosefta Sukkah* 3:12–13; *Targum Yerushalmi* (and ibid., frag.), Numbers 21:19; *Tanḥuma, Ḥuqqat* 21; *Tanḥuma* (Buber), *Ḥuqqat* 48; *Bemidbar Rabbah* 19:26; *Midrash Tehillim* 5:1. Cf. the image of thirteen rivers of balsam, mentioned above, note 44.

On the wondrous manner in which the well supplied water for Israel, see also *Tosefta Sukkah* 3:11; *Sotah* 4:2; *Shir ha-Shirim Rabbah* on 4:13; *Tanḥuma, Bemidbar* 2; *Tanḥuma* (Buber), *Bemidbar* 2; *Bemidbar Rabbah* 1:2; Lieberman, *Tosefta ki-Fshutah*, 4:876–79.

117. **Whoever wishes to arouse something above**... In order to stimulate and draw down the flow from above, one must perform a holy act properly or speak a holy word fittingly. Although everyone prays in synagogue, trying to stimulate blessings from above, few succeed in this endeavor because they do not know the true significance of the words they utter.

See above, note 114. On this interpretation of the verse in Psalms, see *Zohar* 3:297a; *Ma'arekhet ha-Elohut*, 157b.

"Here, too, Israel spoke these words—words of truth—in order to arouse [184a] this well, providing water for them; and until they uttered these words, it was not aroused.[118]

"Similarly, even those sorcerers of the world who conjure evil species—until they perform true actions toward them or utter words of truth in order to draw them in the manner they desire, [those species] are not aroused for them. Even if they speak other words all day long or engage in other acts, they can never attract or arouse them.[119]

"Come and see: It is written: *They called on the name of Baal from morning to noon, saying, 'O Baal, answer us!' But there was no voice and none hearing* (1 Kings 18:26, 29). Why? First, because that Baal had no authority over this. Furthermore, their words were incorrect, since the blessed Holy One had erased them from their memory, as is written: *It is You who turned their heart backward* (ibid., 37). Happy are the righteous who know how to call upon their Lord fittingly!"[120]

Rabbi Shim'on said, "Here I wish to reveal something. Come and see: Whoever knows how to perform an action properly and arrange words fittingly surely arouses the blessed Holy One to channel supernal elements. If so, the whole world knows how to perform an action and arrange words; what is the value of the righteous—who know the essence of the word, the essence of action, and who know how to focus the heart and aspiration—over those others who do not know as well?[121]

118. **Israel spoke these words...** By singing truly to the divine well, *Shekhinah*, they stimulated the flow of water and blessing. See above, note 116.

119. **even those sorcerers of the world...** Even though they are trying to stimulate demonic forces, they still must perform certain rituals precisely or recite incantations correctly.

120. ***They called on the name of Baal...*** In the contest between Elijah and the prophets of Baal, those prophets failed to call forth fire from heaven in the name of their god, for two reasons. First, because God had not authorized Baal to perform this miracle. Second, because God had made the false prophets forget the correct incantation.

In the biblical context, as Elijah prays for fire, he pleads: *Answer me, YHVH, answer me, that this people may know that You, YHVH, are God, and that it is You who turned their heart backward* (1 Kings 18:37). The final clause probably means "It is You who caused Israel to fall back into idolatry," since God causes all things. Here, Rabbi Shim'on interprets this as "It is You who made the prophets of Baal forget what was in their heart (or mind)." On this verse, see Maimonides, *Mishneh Torah, Hilkhot Teshuvah* 6:3; David Kimḥi on 1 Kings 18:37. On God interfering in the magical process, cf. *Eikhah Rabbah* 2:5.

1 Kings 18:26 reads in full: *They took the bull that he had given them, and they prepared it and called on the name of Baal from morning to noon, saying, "O Baal, answer us!" But there was no voice and none answering, so they hopped about on the altar that he had made.* The wording quoted here in the *Zohar*—*But there was no voice and none hearing*—derives from a few verses later (1 Kings 18:29).

121. **how to perform an action properly...** How to perform a *mitsvah* properly

"The answer is: Those who do not know the essence of all this—but merely the outer arrangement and nothing more—draw to themselves a flow from behind the shoulders of the blessed Holy One, which is not called a treasury of providence. But those who know and focus the heart and aspiration generate blessings from the site of Thought, issuing through all stocks and roots in a straight path fittingly, until those above and below are blessed and the supernal Holy Name is blessed through them.[122]

"Happy is their share, for the blessed Holy One is near to them and available to them. When they call on Him, He is waiting for them; when they are in distress, He is with them. He honors them in this world and in the world that is coming, as is written: *Because he desires Me, I will deliver him. I will raise him high, for he knows My name. He calls Me and I answer him, I am with him in distress. I will rescue him and honor him. With length of days will I satisfy him, and show him My salvation* (Psalms 91:14–16)."

228 *YHVH said to Moses, "Do not fear him, for into your hand I have given him and all his people"* (Numbers 21:34).[123]

Rabbi Yehudah opened, "*She does not fear for her household because of snow, for her whole household is clothed in* שָׁנִים (*shanim*), *crimson* (Proverbs 31:21). Come and see: Assembly of Israel suckles from two sides—sometimes in Compassion, sometimes in Judgment. When She needs to suckle in Compassion, Compassion finds a place in which to dwell; when She needs to suckle in Judgment, a place is found for

and recite the words of prayer correctly. But the masses know how to do these things; so what is the value of the righteous, who know the deep significance of holy action and prayer, and who perform these with contemplative devotion?

122. **Those who do not know the essence...** People who perform rituals and recite prayers correctly—but perfunctorily, without deep devotion or awareness—draw down only a diluted flow of blessing, from behind God's shoulders, as it were. Those who know more deeply and contemplate what they do are able to generate blessings from the sublime realm of *Ḥokhmah* (Wisdom), or Thought.

The letters of the Name *YHVH* allude to the entire span of *sefirot*, so those who contemplate the sefirotic significance and effect of their holy deeds and words fulfill this Name, which is thus "blessed through them." On the sefirotic significance of the letters of *YHVH*, see above, p. 74, n. 60.

"A treasury" renders טסטווּרא (*tistavra*), which is recorded in Es3 and P5. This neologism is apparently a playful variation on תסווּרתא (*tisvarta*)—or תסברתא (*tisbarta*), טסברא (*tisbera*)—"treasure, treasury," deriving from Greek *thesaurus* (which, of course, is the basis of the English words "thesaurus, treasure, treasury"). On God's תיסבריות (*tisbariyyot*), or תסווּריות (*tisvariyyot*), "treasuries," see *Pesiqta de-Rav Kahana* 12:11; *Arukh ha-Shalem*, s.v. *tsvvr*. On the association of "treasure" or "treasury" with "providence," see Isaac Abravanel on Exodus 19:5 (*You will be a treasure for Me among all the peoples*); Leviticus 23:26–34.

123. ***YHVH said to Moses...*** The context in Numbers (21:33–34) reads: *They turned*

that to dwell in, on which to settle. For so it is everywhere: nothing from above settles until it finds a place on which to settle. Thus, Assembly of Israel *does not fear for her household.* Why? Because *her whole household is clothed in* שְׁנַיִם (*shenayim*), *two*—this one settles only with that one, white with red, red with white, as has already been established.[124]

"Come and see: *YHVH said to Moses, 'Do not fear* אותו (*oto*), *him'*—twice אותו (*oto*) is spelled completely in the Torah, with two ווי (*vavei*), *vavs*: once here, and once in the verse *until your brother seeks* אותו (*oto*), *it* (Deuteronomy 22:2). Why? Because they refer to an actual אות (*ot*), sign. *Until your brother seeks oto, its sign*—for he must describe the sign of that lost item.[125]

"Here, too, Og joined Abraham and was a member of his household; and when Abraham was circumcised, what is written? *And all the men of his house-*

and went up on the road to Bashan; and Og king of Bashan came out to meet them in battle, he and all his people [or: *his troops*] *at Edrei. YHVH said to Moses, "Do not fear him, for into your hand I have given him and all his people* [or: *his troops*] *and his land, and you shall do to him as you did to Sihon king of the Amorites who dwells in Heshbon."*

124. ***She does not fear for her household because of snow . . .*** The concluding chapter of Proverbs portrays the ideal woman, who in Kabbalah symbolizes *Shekhinah*, also known as Assembly of Israel.

Shekhinah imbibes the divine flow from two sides: Compassion on the right and Judgment on the left, each of which finds a place within Her that is ready to receive that particular quality. *Shekhinah's household* includes the angels and Israel below. She *does not fear for her household because of snow* (symbolizing Judgment), since Judgment (also symbolized by red) is mingled with Compassion (symbolized by white). Rabbi Yehudah plays with שָׁנִים (*shanim*), *crimson*, and שְׁנַיִם (*shenayim*), "two."

On snow as signifying Judgment, see *Zohar* 1:6b (Vol. 1, p. 40, n. 280), 16a. On *shanim* and *shenayim*, see *Zohar* 1:238b. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

125. ***Do not fear* אותו (*oto*), *him* . . .** Rabbi Yehudah claims that in this (and one other) verse in the Torah, the word אותו (*oto*), *him* (or *it*), contains the letter ו (*vav*) twice—rather than just once, as it is normally spelled: אתו (*oto*). The reason for this unusual spelling is to indicate the meaning אות (*ot*), "sign."

The context in Deuteronomy is the obligation to return lost property. The verse reads: *You shall gather it into your house and it shall be with you until your brother seeks it and you shall return it to him.* According to rabbinic law, when the owner comes to claim his lost article, he must demonstrate his ownership by specifying certain identifying marks. (See M *Bava Metsi'a* 2:7; *Or Yaqar.*) In support of this requirement, Rabbi Yehudah reads the verse *and it shall be with you until your brother seeks* אותו (*oto*), *its sign.* He proceeds to construe the verse in Numbers similarly.

On *oto* as meaning *his sign*, see *Zohar* 1:47b, 94a, 112b. Cf. *Vayiqra Rabbah* 20:1 (and parallels).

Actually, in the Masoretic text of the Torah, the word אתו (*oto*) is always written with just one ו (*vav*). Rabbi Yehudah's claim here to the contrary is playfully creative. See *Haggahot Maharḥu*; *Minḥat Shai* on Numbers 21:34; *Nitsotsei Orot*; *Sullam*; *Matoq mi-Devash.* On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

hold . . . [were circumcised with him] (Genesis 17:27)—this is Og, who was circumcised with him and received this holy *ot*, sign. As soon as Og saw Israel approaching him, he said, 'Well, surely, I myself attained previously the merit that endures for them.' And this he relied upon.[126]

"At that moment, Moses was afraid. How could he eradicate the insignia that Abraham had engraved? He said, 'Surely, my right arm has died—since the right is required for this! If we say, "Here is Eleazar," he is the right of the moon and not mine; and this sign is on the right, since Abraham is on the right.'[127]

"Immediately, the blessed Holy One said, '*Do not fear* אותו (*oto*)—Do not fear that sign of his. Even the right is not required, *for into your hand I have given [him]*—your left will eradicate him from the world, since he has damaged his insignia, and whoever damages this sign deserves to be uprooted from the world. Of course, your left—which is *your hand*—will eradicate him from the world.'[128]

"Therefore, [184b] he was eradicated from the world; even though he was powerful—from the sons of the mighty—and sought to destroy Israel, he fell into the hand of Moses. Consequently, Israel destroyed all—his sons and all his people and all that belonged to him, as the Companions have already established.[129]

126. **Og joined Abraham . . .** According to a midrashic tradition, Og is identified with Abraham's servant, Eliezer. Since the verse in Genesis states that *all the men of his* [namely Abraham's] *household . . . were circumcised with him*, Rabbi Yehudah concludes that Og was circumcised too. Possessing the sign of the covenant, King Og felt confident that he could defeat Israel. After all, he had obtained the merit of circumcision even before Abraham's son Isaac was born.

On Og's being identified with Eliezer, see *Pirqei de-Rabbi Eli'ezer* 16; *Soferim*, add., 1:2. The context in Genesis (17:26–27) reads: *On that very day, Abraham was circumcised; and Ishmael his son, and all the men of his household, those born in the household and those purchased with silver from foreigners, were circumcised with him.*

127. **Moses was afraid . . .** How could he eliminate the merit of Og's covenantal sign? Moses symbolizes *Tif'eret* (the trunk of the divine body). To eliminate Og's covenantal merit, he would need the power of the divine right arm (*Ḥesed*), associated with Abraham (with whom Og was circumcised). But the "right arm" is symbolized by Aaron, who had just died. And although Aaron was succeeded by his son Eleazar, the latter served as "the right of the moon," namely of Joshua and *Shekhinah* (both symbolized by the moon)—and not the right of Moses and *Tif'eret* (both symbolized by the sun).

According to a rabbinic tradition, "The face of Moses was like the face of the sun; the face of Joshua was like the face of the moon." See *Sifrei*, Numbers 140; BT *Bava Batra* 75a. On Aaron as the right arm, see above, notes 57, 59.

128. ***Do not fear* אותו (*oto*) . . .** God tells Moses that he should *not fear* אותו (*oto*), *his sign*. Moses can overwhelm Og with his left (and weaker) hand, since by committing acts of sexual immorality Og has impaired his covenantal sign of circumcision.

Moses' left hand probably alludes to Hur; see above, note 59. On *hand* as indicating the left hand, see above, p. 181, n. 46. On *oto* as meaning *his sign*, see above, note 125.

129. **powerful—from the sons of the mighty . . .** According to Deuteronomy 3:11: *Only Og king of Bashan remained from the*

"Happy are Israel, that Moses the prophet was among them, for whose sake the blessed Holy One performed for them all these signs, as has been established! The blessed Holy One has not sealed His covenant with any other nation, to be linked with them—only with Israel, who are the children of Abraham, as is written: *and your seed after you through their generations as an everlasting covenant* (Genesis 17:7). And it is written: *As for Me, this is My covenant with them, says YHVH: My spirit that is upon you, and My words that I have put in your mouth, will not depart from your mouth, nor from the mouth of your children, nor from the mouth of your children's children* (Isaiah 59:21)."[130]

rest of the Rephaim. Look, his bedstead, an iron bedstead, is it not in Rabbah of the Ammonites? Nine cubits its length and four cubits its width by the cubit of a man. These dimensions would make his bed about thirteen-and-a-half feet long and six feet wide.

On the gigantic nature of the Rephaim, see Deuteronomy 2:10–11. The clause "even though he was powerful—from the sons of the mighty" can also be rendered "even though he was more powerful than the sons of the mighty."

On the destruction of Og, see Numbers 21:35; Deuteronomy 3:3–7; *Tanḥuma, Ḥuqqat* 25; *Tanḥuma* (Buber), *Ḥuqqat* 55; *Bemidbar Rabbah* 19:32.

130. ***and your seed after you . . .*** The full verse reads: *I will establish My covenant between Me and you and your seed after you through their generations as an everlasting covenant, to be God to you and to your seed after you.*

פרשת בלק

Parashat Balaq

"BALAK" (NUMBERS 22:2–25:9)

COMMENTARY ON BALAQ

Rabbi Shim'on opened, saying, "*Balak son of Zippor saw*... (Numbers 22:2). What sight did he see? A true sight. He saw through the window of wisdom, and he saw with his eyes. He saw through the window of wisdom, as is written: *Abimelech king of the Philistines gazed through the window*... (Genesis 26:8). What is meant by *through the window*? As is said: *Through the window she gazed, the mother of Sisera moaned* (Judges 5:28). This is surely the window of wisdom—of the skirt tails of the stars, which are windows of wisdom. There is one window in which all wisdom appears, through which one who sees the essence sees. So, too, here: *Balak saw*—through his wisdom.[1]

1. ***Balak son of Zippor saw***... The context in Numbers (22:2–4) describes the reaction of Balak, king of Moab, to the approach of the Israelites: *Balak son of Zippor saw all that Israel had done to the Amorites. Moab was very terrified of the people, for they were numerous, and Moab loathed the Children of Israel. Moab said to the elders of Midian, "Now, this assembly will lick up* [or: *chew up*] *everything around us, as the ox licks up the grass of the field." Balak son of Zippor was king over Moab at that time.*

Rabbi Shim'on explains that Balak *saw* in two ways, both with his eyes and "through the window of wisdom," that is, by means of astrology—as implied here by "the skirt tails of the stars." This astrological method was also employed by King Abimelech, who according to the verse in Genesis, *gazed through the window and saw—and there was Isaac playing with* [or: *fondling*] *Rebekah his wife.* Similarly, when the mother of the Canaanite commander Sisera discovered that her son had been murdered by Jael (wife of Heber the Kenite), she saw this through an astrological *window.*

See Judges 4:17–21; *Zohar* 1:140b; 2:172a–b; 3:113a; *Yeraḥme'el*, ed. Yassif, 6:3; Joseph Albo, *Iqqarim* 4:43; Malbim on Judges 5:28. The full verse in Judges reads: *Through the window she gazed, the mother of Sisera moaned through the lattice: "Why is his chariot so long in coming? Why so late the clatter of his wheels?"*

"Window" renders משקופא (*mashqofa*). The Hebrew term משקוף (*mashqof*) means "lintel," but here *mashqofa* connotes "window, window opening," perhaps based on שקפים (*shequfim*) in 1 Kings 6:4; 7:4; or on the verb השקיף (*hishqif*), "to look down from above; gaze" (see both Genesis 26:8 [quoted here] and 2 Kings 9:30, where this verb refers to looking out of a window). See *Zohar*

"*Son of* צפור (*Tsippor*), *Zippor*—as has been said. But *son of tsippor, a bird,* literally! For look, his sorcery was of various kinds. He would take a bird, shake some grass, and send it flying through the air. He performed acts, whispered incantations—and that bird would come, with grass in its mouth, chirping before him. He put it in a cage, offering incense before it, and it would inform him of certain things.[2]

"He would perform his sorcery; and the bird would chirp and fly away to *eyes uncovered,* who informed it, and then it would return. All his practices were with that bird.[3]

"One day he performed his acts and took that bird, and it flew off and tarried and did not return. He was deeply distressed; when it finally came, he saw a fiery flame flying behind it, scorching its wings. Then he saw what he saw and became afraid of Israel.

"What is that name of that bird? It is ידוע (*Yaddu'a*); and none of those who make magical use of that bird, or know how to, know its sorcerous power as Balak knew.[4]

2:143a, 172a, 181a, 241b; *ZḤ* 15c (*MhN*), 76c (*MhN, Rut*), 90b–d (*MhN, Rut*).

2. ***Son of* צפור (*Tsippor*), *Zippor*...** The word *tsippor* means "bird." Although other reasons have been offered as to why Balak was called *son of a bird,* Rabbi Shim'on explains that this refers to Balak's expertise in bird divination.

Below (p. 386 at n. 301), Rabbi El'azar explains *son of a bird* as implying that Balak was descended from Jethro, who fled from his persecutors like a bird. For other interpretations of the phrase, see *Leqaḥ Tov* and *Ba'al ha-Turim,* ad loc. On the spiritual significance of bird divination (augury or ornithomancy) in this section of the *Zohar,* see Bar-Asher, "Tsippor ha-Nefesh." Cf. *Zohar* 2:6b.

3. **fly away to *eyes uncovered*...** The bird would fly away to Aza'el, one of the fallen angels.

According to legend, the angels Uzza and Aza'el opposed the creation of Adam and Eve, fell from heaven, and were attracted to *the daughters of men* (Genesis 6:2). They were punished by being bound in chains of iron in the Mountains of Darkness, from where they still manage to wreak havoc as masters of sorcery. According to the *Zohar,* the prophet Balaam consulted these two fallen angels. Their respective Zoharic names—*falling* and *eyes uncovered*—derive from a description of Balaam in Numbers 24:4: *Utterance of one who hears God's sayings, who beholds a vision of Shaddai,* נופל וגלוי עינים (*nofel u-glu'i einayim*), *falling with eyes uncovered* [literally: *falling and eyes uncovered*]. (Cf. ibid., 16.) See above, pp. 24–25, n. 61; below, p. 366, n. 236; p. 461, nn. 537–38.

4. **ידוע (*Yaddu'a*)...** This name is based on the biblical term ידעני (*yidde'oni*), whose precise meaning is uncertain but which derives from the root ידע (*yd'*), "to know," and has been rendered as "wizard-spirit; spirit of divination." According to M *Sanhedrin* 7:7, "A *yidde'oni* is one who speaks from his mouth." According to BT *Sanhedrin* 65b, "A *yidde'oni* is one who places the bone of a ידוע (*yaddu'a*) in his mouth, and it speaks on its own." Rashi identifies the *yaddu'a* as an animal, whereas Maimonides identifies it as a bird. Here, Rabbi Shim'on adopts the latter view.

See Leviticus 19:31; 20:6, 27; Deuteronomy 18:11; Rashi on *Sanhedrin* 65a, s.v. *yidde'oni*; and on *Sanhedrin* 65b, s.v. *yaddu'a*; Maimon-

"All the wisdom that he knew, he knew through that bird. This is what he used to do: he bent down before it, offered incense, covered his head, bent down, and spoke. He said, 'Israel is very'; and the bird responded, 'רב (*Rav*), numerous'—on account of the supreme *Rav*, the Great One, who moved in their midst. Seventy times they chirped to one another—he feebly and the bird *rav*, greatly. Then he became frightened, as is written: *Moab was very terrified of the people, for they were rav, numerous* (Numbers 22:3)—*they were rav*, surely![5]

"In Types of Sorcery of the Ancient Kasdiel, we have found that sometimes they made this bird out of silver mingled with gold. The head, of gold; the mouth, of silver; its wings, of burnished bronze mingled with silver; the body of gold; the dots on the feathers, of silver; the feet, of gold. In the mouth, they place the tongue of that bird *Yaddu'a*, and they place that bird in a certain window. They open windows facing the sun, and at night they open windows toward the moon. They offer incense, perform sorcery, and conjure the sun; and at night they conjure the moon; [185a] and this they do for seven days. From here on, that tongue rattles the mouth of that bird; they prick that tongue with a golden needle, and it utters great things on its own.[6]

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"Balak knew everything through this bird, surely! Thus, *son of tsippor, a bird.* Consequently, he saw what no other human can know or see.[7]

"*YHVH said, 'From Bashan I will bring back, bring back from the depths of the sea'* (Psalms 68:23). We should ponder faith in the blessed Holy One, all of whose words are words of truth and deeply faithful. For once He utters a word, all is actualized. A human being, constricted of heart, says, 'How many years, how

ides, *Mishneh Torah, Hilkhot Avodah Zarah* 6:2; idem, Commentary on the Mishnah, *Sanhedrin* 7:7; idem, *Sefer ha-Mitsvot*, negative commandment 9; Moses de León, *Sefer ha-Rimmon*, 282; Ginzberg, *Legends of the Jews*, 6:123, n. 720; Scholem, *Major Trends*, 395, n. 141; *Nitsotsei Zohar*.

5. **He said, 'Israel is very'...** And the bird completed the sentence. The word רב (*rav*), *numerous*, alludes to God, "the supreme *Rav*, Great One, who moved in their midst."

6. **Types of Sorcery of the Ancient Kasdiel...** One of the many volumes housed in the real or imaginary library of the authors of the *Zohar*.

The name קשדיאל (*Qasdi'el*), "Kasdiel," is probably based on כשדים (*kasdim*), "Chaldeans," which originally referred to an ethnic group of Aramaic-speaking people who infiltrated into Babylonia, but in Hellenistic times designated astrologers and sorcerers. See, e.g., Daniel 2:2, 10. In his *Sod Yetsi'at Mitsrayim*, 82a, Moses de León describes an Egyptian magician named כשדיאל (*Kasdi'el*). See Scholem.

The phrase "burnished bronze" appears in Ezekiel's description of the legs of the creatures carrying the sapphire divine throne (Ezekiel 1:7), and in Daniel's description of the arms and feet of the celestial being who appeared to him (Daniel 10:6). The clause "it utters great things" derives from Daniel's dream-vision (7:8, 20). On the Zoharic library, see above, p. 78, n. 70.

7. ***son of tsippor, a bird...*** See above, note 2.

long will it take for this to be fulfilled as such!' Yet according to His grandeur—His glory filling all worlds—so are His affairs. A human is small, and all his affairs are temporary; he himself is temporary. But by virtue of his *teshuvah*, supplication, good deeds, and many tears, He—holy, grand, supreme above all worlds—diminishes lights and contracts His holiness toward the human to fulfill his wishes.[8]

"*YHVH said*—this refers to the time to come, when He will arouse and restore מבשן (*mi-bashan*), *from Bashan*, all those who were killed and devoured by wild beasts. For there is in the world an abode of all great beasts and towering mountains, intermingling. The mighty wild ass of the wilderness is there—namely Og, who dwelt among the wild asses of the wilderness. His praise was mighty, for he was king of Bashan, and none of the world's kings could wage war against him due to the power of Bashan. Yet Moses came and waged war against him.[9]

"סיחון (*Siḥon*), Sihon—he was סייחא (*sayḥa*), a foal, of the wilderness, and Moab relied upon him, *for the Arnon is the border of Moab, between Moab and the Amorites* (Numbers 21:13).[10]

8. ***YHVH said, 'From Bashan I will bring back...*** God's declarations, such as this one, are guaranteed; so the moment that He utters a word, it is virtually actualized. But human beings, whose days are fleeting, display impatience. The verse in Psalms actually begins: אדני (*Adonai*), *The Lord, said.*

God diminishes His overwhelming radiance and holiness, so that He can convey blessing to people on earth in a bearable fashion.

9. ***YHVH said*—this refers to the time to come...** When God will resurrect Israel from the dead.

In its simple sense, the term *Bashan* refers to a region in the upper Transjordan, east of the Sea of Galilee. Here, the *Zohar* draws on a midrashic interpretation: "מבשן (*Mi-bashan*), *From Bashan, I will bring back*—מבין שיני (*mi-bein shinei*), from between the teeth of, lions *I will bring back.*" In other words, even those among Israel who have been devoured by wild beasts will be resurrected. See *Eikhah Rabbah* 1:45; BT *Gittin* 57b; *Midrash Tehillim* 68:13; 140:1.

The clause "all great beasts and towering mountains, intermingling" means that these beasts prowl the mountains.

The image of "the mighty wild ass of the wilderness" derives from a rabbinic interpretation of Numbers 21:1 (the same chapter in which Og and Sihon appear): *The Canaanite, king of Arad, the Negeb dweller, heard that Israel had come by way of Atharim, and he did battle with Israel and took some of them captive.* See BT *Rosh ha-Shanah* 3a: "Sihon, Arad, and Canaan are all the same. סיחון (*Siḥon*), because he resembled סייח (*seyaḥ*), a foal. Canaan, after his kingdom. And what was his [actual] name? Arad. Some say: ערד (*Arad*), because he resembled ערוד (*arod*), a wild ass, in the wilderness. Canaan, after his kingdom. And what was his name? Sihon." Here, the *Zohar* identifies Og (rather than Sihon) as the wild ass.

10. **סיחון (*Siḥon*), Sihon...** His name is associated with סייחא (*sayḥa*), "a foal," of the wilderness. See the passage from BT *Rosh ha-Shanah* quoted in the preceding note.

Moab relied on Sihon, king of the Amorites. The verse in Numbers demonstrates that Moab and the Amorite territory share a border, which was marked by the Arnon River.

"Come and see: When Israel destroyed the land of Sihon, a proclamation went forth in the Kingdom of Heaven: 'Assemble, you mighty who rule over other nations, and see how the kingdom of the Amorites has been destroyed!'[11]

"At that moment, all those rulers appointed over the seven nations gathered, seeking to restore the kingdom to its former condition. Once they saw the power of Moses, they retreated, as is written: *Therefore do the rulers say 'Come to Heshbon'* (Numbers 21:27)—those rulers appointed over them, who gathered and said, '*Come to Heshbon!* Who is this who destroyed it? *Let it be rebuilt and well founded* as originally, and may the kingdom be restored to its former condition.'[12]

"When they saw the might of Moses and the flame of the Kingdom, they said, *For fire has come forth from Heshbon, flame from the town of Sihon* (Numbers 21:28). Since it is written *from Heshbon*, why *from the town of Sihon*? After all, *the town of Sihon* was *Heshbon*, as is written: *For Heshbon is the city of Sihon, king of the Amorites* (ibid., 26).[13]

236 "Well, a flame of the Kingdom of Heaven shot forth and entered and destroyed everything. When they said '*Let the city of Sihon be rebuilt and well founded*'—unidentified—they did not say *Heshbon*, for they thought that thereby it could be rebuilt as the dwelling place of the Amorites. Then they retracted and said, 'We cannot. Why? Because all ways and paths are blocked by the power of their supreme Master. If we proceed to say, "Let Heshbon be rebuilt," look: *Fire has come forth from Heshbon*! If we proceed to say *the city of Sihon*, unidentified, look: *Flame from the town of Sihon*, surely! Since that flame of fire prevails there, no one can succeed in restoring it to its former condition; from every side we are prohibited.'[14]

11. **you mighty who rule over other nations . . .** Namely, the heavenly princes assigned over the seventy nations of the world. See above, p. 50, n. 140.

12. **all those rulers . . .** The heavenly princes appointed over the seven nations of Canaan sought to restore the kingdom of the Amorites to its original glory.

The context in Numbers (21:27–28) reads: *Therefore do* המושלים (*ha-moshelim*), *the bards, say: "Come to Heshbon, let it be rebuilt* [or: *let it stand built*]*; may the city of Sihon be well founded. For fire has come forth from Heshbon, flame from the town of Sihon, consuming Ar of Moab, the notables of Bamoth by the Arnon.* Here, the *Zohar* construes *ha-moshelim*, *the bards*, as if derived from a different (but identically spelled) verbal root, yielding *the rulers*—namely the heavenly princes of the seven nations.

13. **the flame of the Kingdom . . .** Namely the Kingdom of Heaven.

14. ***the city of Sihon* . . . unidentified . . .** The heavenly princes of the seven nations referred vaguely to Heshbon as "*the city of Sihon*," without identifying it by name, thinking that thereby they could succeed in rebuilding it. But then they realized that the power of God (Israel's "supreme Master") had dashed their plans. See above, note 5.

"From here on, *Woe to you, Moab* (Numbers 21:29), for he who was shielding you has been crushed. Consequently, as soon as Moab saw that their shield was crushed, *Moab was very terrified of the people* (ibid. 22:3). What is meant by מאד (*me'od*), *very*? More than of death.[15]

"*For they were* רב (*rav*), *numerous* (ibid.)—for then he was *rav*, *great*, and the great was small, as is written: *Behold, I make you small among the nations* (Obadiah 1:2). Israel was *rav*, *great*, instead of Esau, of whom is written ורב (*ve-rav*), *and the elder, shall serve the younger* (Genesis 25:23). Why? Because they saw that Israel prevailed above and below, as is written: *all that Israel had done to the Amorites* (Numbers 22:2). The verse should read *that Israel had done*; why *all*? To encompass above and below. Above, toppling from their dominion princes and rulers above; and they toppled from their dominion princes and rulers below. Thus, *all that Israel had done*. So, *for they were rav*, *great*—replacing *rav*, *the elder*, was the holy firstborn, as is written: *My son, My firstborn, Israel* (Exodus 4:22).[16]

15. **he who was shielding you . . .** Namely, Sihon, king of the Amorites.

The association of מאד (*me'od*), *very*, with death derives from midrashic interpretations of Genesis 1:31: *God saw all that He had made, and look, it was* טוב מאד (*tov me'od*), *very good*. See *Bereshit Rabbah* 9:5: "In the Torah of Rabbi Me'ir it was found written: '*. . . and look,* טוב מות (*tov mavet*), *death is good.*'"

Cf. *Bereshit Rabbah* 9:10 (per Oxford MS 147, Paris MS 149, and *Yalqut Shim'oni*, Genesis 16): "Rabbi Shemu'el son of Rav Yitsḥak said, '*Look, it was good*—this is the Angel of Life; *very*—this is the Angel of Death.'" According to this midrashic source, the Angel of Death is *very good* because he kills those who fail to accumulate good deeds. According to *Zohar* 2:149b, he is *very good* because the awareness of mortality stimulates a person to return to God. See Vol. 5, p. 372, nn. 516–17; p. 442, n. 711.

The full verse in Numbers 22 reads: *Moab was very terrified of the people, for they were numerous, and Moab loathed the Children of Israel.*

16. ***For they were* רב (*rav*), *numerous*...** As mentioned in the preceding note, the verse reads: *Moab was very terrified of the people, for they were* רב (*rav*), *numerous*. The *Zohar* construes *rav* as *great*, and relates this adjective to the contrast between Jacob (or Israel) and Esau (representing Edom or, here, any of Israel's enemies as they approached the Promised Land).

Although Esau emerged from the womb before Jacob and was thus *rav*, *the elder*, God had informed their mother, Rebekah, that *rav*, *the elder* (namely Esau), *shall serve the younger* (namely Jacob). As Israel neared the land of Canaan, they became *rav*, *great*, and the *great* nations confronting them became small. Moab realized this because "they saw that Israel prevailed above and below"—that is, that they had toppled not only Sihon (the Amorite king) and all his forces, but also the heavenly princes appointed over the Amorites.

The full verse in Obadiah reads: *Behold, I make you least* [or: *small*] *among the nations; you are utterly despised.* This is part of a prophecy addressed to Edom, who is identified with Esau (according to Genesis 36:1). In rabbinic literature, Esau and Edom often represent Rome, and in medieval literature they often represent Christendom or Christian rule.

According to rabbinic tradition, God first punishes or defeats a nation's heavenly

"Now, you might say, 'The blessed Holy One wanted it this way, yet it is not just.' Come and see: Esau was the shell, the Other Side. Once [185b] the shell emerged and was removed, the kernel appeared. The original foreskin stands outside; the covenant is greatest and highest of all, revealed afterward."[17]

Moab said to the elders of Midian, "Now, this assembly will lick up everything around us" (Numbers 22:4).[18]

Rabbi Ḥiyya opened, "*He showed me Joshua the high priest, standing before the angel of YHVH...* (Zechariah 3:1). How vigilant should a person be in this world, walking in the way of truth! For all a person's paths are reckoned, guards are stationed, and witnesses are ready, demanding true justice. The judge stands to receive the testimony, and those presenting claims are whispering—it is not known whether they will proceed from the right or from the left.[19]

"For when human spirits depart this world, so many accusers confront them, and heralds come forth to proclaim either in their favor or against them, according to the outcome of the judgment. For we have learned: A person is judged many times in this world, both during his lifetime and afterward, since

prince and then deals with the earthly nation itself. This notion is often linked with Isaiah 24:21: *YHVH will punish the host of the heights on high and the kings of the earth upon the earth.* See Vol. 8, p. 476, n. 52.

The full verse in Genesis (spoken by God to Rebekah) reads: *Two nations are in your womb, two peoples from your loins shall issue. People over people shall prevail, and the elder shall serve the younger.* The full verse in Numbers reads: *Balak son of Zippor saw all that Israel had done to the Amorites.*

17. **yet it is not just...** It may not seem fair or just to transfer the birthright from Esau to Jacob (or Israel). However, Esau represents the demonic outer shell, which appears first but then needs to be removed in order to reveal the inner kernel—namely Israel. Similarly, Esau represents the outer foreskin, which needs to be removed (in the rite of circumcision) in order to reveal the covenant, associated with Israel.

On the shell preceding the kernel, see *Zohar* 2:108b; Farber-Ginat, "Qelippah Qodemet li-Fri." On the image of shell(s) and kernel, see also *Zohar* 1:19b–20a (Vol. 1, p. 151, n. 341), 44b; 2:15b (*MhN*), 131a, 140b, 147b, 213a, 233b; 3:259a–b, 305b (*Tosefet*); below, p. 357, n. 206; Moses de León, *Sefer ha-Mishqal*, 156–60; Scholem, *Major Trends*, 239; Altmann, *Studies*, 172–79; Pope, *Song of Songs*, 574–79; Tishby, *Wisdom of the Zohar*, 2:463–64, 509; Liebes, *Peraqim*, 20–27.

18. ***Moab said...*** The full verse reads: *Moab said to the elders of Midian, "Now, this assembly will lick up* [or: *chew up*] *everything around us as the ox licks up the grass of the field."* For the context, see above, note 1.

19. ***He showed me Joshua the high priest...*** The full verse in Zechariah reads: *He showed me Joshua the high priest, standing before the angel of YHVH,* והשטן (ve-ha-satan), *and the Accuser* [or: *and Satan*], *standing at his right to accuse him.* For the biblical context and other *Zohar* passages dealing with this account, see above, p. 118, n. 195.

The conclusion ("and those presenting claims...") refers to angels who could incline either toward mercy (on the right) or harsh judgment (on the left).

all his acts are subject to judgment. Yet the blessed Holy One is constantly compassionate, His mercy over all, and He does not wish to judge humans according to their deeds—as David said: *If You keep account of sins, O Yah, YHVH, who will stand?* (Psalms 130:3).[20]

"Here one should examine. Since he said *If You keep account of sins, O Yah,* why *YHVH*? Well, here David mentioned two rungs of Compassion. *If... sins*—if sins accumulate until they mount on high toward Father and Mother, here is *YHVH*, who is Compassion! And if this Name—even though it is Compassion—is aroused in Judgment, and all rungs are obstructed by Judgment, there is still one rung we can turn to, from whom all remedies issue. That one will have mercy upon us. Who is that? *Who—Who will stand* [for us], surely! *Who will heal you*—as is said: *For your ruin is vast as the ocean; who will heal you* (Lamentations 2:13). So, *Yah, YHVH*—if these are blocked from us, *Who will stand,* since all paths open from Her.[21]

20. **For when human spirits depart...** They are judged in heaven.

The verse in Psalms reads: *If You keep account of sins, O Yah,* אדני (*Adonai*), *Lord, who will stand* [or: *survive*]*?* Here Rabbi Ḥiyya replaces the epithet *Adonai* with *YHVH*. Cf. *Sifrei,* Deuteronomy 26; *Pesiqta Rabbati* 31, 145a; *Nitsotsei Zohar,* n. 2. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24. On this verse, see *Zohar* 3:115a.

21. **Here one should examine...** Since King David the Psalmist mentions the Divine Name *Yah*, why he does add another name: *YHVH*? Rabbi Ḥiyya explains that (aside from the name *Yah*) the verse includes "two rungs (or names) of Compassion." If there are so many sins that they mount up to *Ḥokhmah* and *Binah* (known together as *Yah*), then "here is *YHVH*," who designates Compassion. And if even the name *YHVH* "is aroused in Judgment," interrupting the flow of blessing through all the lower sefirotic rungs, there is still the compassionate rung of *Binah*, toward whom one can turn in *teshuvah*. She is known as *Who*. Thus the conclusion of the verse is no longer a rhetorical question (*Who will stand?*), but rather a declaration: *Who* (namely *Binah*) *will stand* (for us). From Her, "all paths (of *teshuvah*) open."

Similarly, Rabbi Ḥiyya construes the conclusion of the verse in Lamentations not as a rhetorical question (*who will heal you?*), but rather as a declaration: *Who* (namely *Binah*) *will heal you.*

The name *Who* implies that a seeker may inquire about *Binah*, unlike even higher realms, which are so inaccessible that they cannot even be questioned or explored. Still, one should not expect any clear or conclusive answers about the nature of *Binah*. Rather, the mystical name *Who* becomes a focus of meditation, as question turns into quest. See Simeon Lavi, *Ketem Paz,* 1:91a: "Concerning everything that cannot be grasped, its question constitutes its answer."

Already in the Midrash, *Who* appears as a divine name designating "the one to whom Israel said at the [Red] Sea, *Who is like You?* (Exodus 15:11)." See *Eikhah Rabbah* (Buber) 2:13; *Eikhah Rabbah* 2:17; *Pesiqta de-Rav Kahana* 16:3, all of which construe the verset in Lamentations (*Who will heal you?*) not as a question but as a declaration. On *Binah* as *Who*, see *Zohar* 1:1b–2a, 3b–4a, 29b–30a, 45b, 85b–86a, 237b; 2:105a, 126b–127a, 138a, 139b, 197b, 226a, 231b–232a; 3:204a.

The name יה (*Yah*) signifies *Ḥokhmah* and *Binah* because its first letter resembles the primordial point of *Ḥokhmah* and its second

"Come and see: Joshua son of Jehozadak was completely righteous—a man who entered the innermost sanctum, who was brought into the Heavenly Academy. All the members of the Academy assembled there to examine his case.[22]

"Such are the ways of that Heavenly Academy, when one is brought in to be judged. A herald comes forth, proclaiming: 'All sons of the King, enter the concealed chamber!' The court convenes, and that person's spirit is brought up by two officers. As it enters, it approaches a column of flashing flame standing there . . . and is wrapped in an airy spirit blowing through that column.[23]

"So many are brought up there! . . . For all those who engage in Torah, creating innovations in her—those words are immediately inscribed in a certain place in the Academy. Then all those members of the Academy come to see him. Those two officers come out and bring him up to the Academy, and he immediately approaches that column, where he is enwrapped.[24]

"He enters the Academy, and they see him. If the word is fitting, happy is he! All the members of the Academy adorn him with many sparkling crowns. If the word is of another kind, woe for that shame! They thrust him outside, and he

letter is the feminine marker ה (*he*), alluding to the Divine Mother, *Binah*. On *Binah* and *teshuvah* (or as *teshuvah*)—from whom all emerges and to whom all ultimately returns—see *Zohar* 1:219a; 2:106a–b; 3:15b–16b, 40b, 74b–75a, 89b, 122a, 202b.

In rabbinic tradition, the names *YHVH* and *Elohim* signify, respectively, Compassion and Judgment. See *Sifrei,* Deuteronomy 26; JT *Berakhot* 9:5, 14b; *Bereshit Rabbah* 12:15; 14:1; 33:3; 73:3; *Vayiqra Rabbah* 24:2; BT *Berakhot* 60b; *Avot de-Rabbi Natan* B, 43; *Qohelet Rabbah* on 7:7; *Tanḥuma* (Buber), *Va'era* 4; *Pesiqta Rabbati* 40, 167a; *Midrash Tehillim* 56:3; *Shemot Rabbah* 3:6; 6:1–3; 30:13. On the reading *YHVH* in the verse from Psalms, see the preceding note.

In the clause "all rungs are obstructed by Judgment," the phrase "are obstructed" renders אסתימו (*issetimu*). *Derekh Emet* (ed. Ḥamiẓ) reads here instead אסכימו (*askimu*), "concur," yielding the sense "all rungs concur in Judgment," that is, all the lower *sefirot* confirm the harsh Judgment.

The full verse in Lamentations reads: *What can I take as a witness to you? What can I compare to you, O Fair Jerusalem? What can I liken to you to console you, O fair Virgin of Zion? For your ruin is vast as the ocean; who will heal you* [or: *can heal you*]*?*

22. **Joshua son of Jehozadak . . .** As the high priest, he entered the Holy of Holies on Yom Kippur. Yet even he was judged after death in the Heavenly Academy (which is identified here as the Heavenly Court). On his righteousness, see BT *Sanhedrin* 93a; *Pirqei de-Rabbi Eli'ezer* 33.

23. **Such are the ways of that Heavenly Academy . . .** The person's soul is judged there by the "sons of the King," namely souls of the righteous.

The "column of flashing flame" enables souls to ascend to heaven. On this column, see above, p. 29, n. 74. On the spirit being "wrapped in an airy spirit blowing through that column," cf. *Zohar* 1:81a (*ST*); [Moses de León?], *Seder Gan Eden* 276 (133).

24. **creating innovations in her . . .** In Torah. Such innovations are treasured in the Heavenly Academy. See above, p. 145, n. 282.

stands within the column until they bring him in for judgment. May the Compassionate One save us![25]

"There are others who are brought up there when the blessed Holy One is disputing with the members of the Academy, and they say, 'Who will decide? Here is so-and-so, who can decide the matter!' Then they bring him up there, and he decides that matter between the blessed Holy One and the members of the Academy.[26]

"And there are others who are brought up there for punishment—to purge them and refine them."

Rabbi Yose said to him, "If so, a person dies and departs from this world without judgment! And if he does depart in judgment, why is he judged a second time?"[27]

He replied, "So I have learned, and so I have heard. For surely a person departs from this world in judgment; but before he enters the precinct of the righteous, he is brought up for judgment—there, in that Heavenly Academy.[28]

"There stands the Minister of Hell, to accuse. Happy is one who is found innocent! Otherwise, that Minister of Hell seizes him as soon as they hand him over, and he casts him from there below—like someone hurling a stone [186a] from a sling, as is written: *The soul of your enemies He will sling from the hollow of a sling* (1 Samuel 25:29). He hurls him into Hell, where he receives his punishment according to his sentence.[29]

25. **If the word is of another kind...** If the innovative interpretation of Torah is unworthy or blasphemous.

On the exclamation "Woe for that shame!" see BT *Bava Batra* 75a: "Rabbah said in the name of Rabbi Yoḥanan, '...The blessed Holy One will fashion a canopy for each and every [righteous] person befitting his honor.'...Rabbi Ḥanina said, '...Each one will be scorched by the canopy of his fellow. Woe for that shame! Woe for that humiliation!'" See above, p. 217, n. 93.

26. **when the blessed Holy One is disputing...** Rabbi Ḥiyya is alluding here to a Talmudic story about Rabbah son of Naḥmani (in BT *Bava Metsi'a* 86a). On the day of Rabbah's death, there was a dispute in the Heavenly Academy concerning a certain doubtful case of purity or impurity. God Himself ruled "Pure"; whereas all the members of the Academy maintained "Impure." "They said, 'Who will decide it? Rabbah son of Naḥmani will decide it,'" since he claimed expertise in the laws of purity and impurity. So a messenger was sent to take Rabbah's soul; and as he expired, he declared, "Pure, pure."

27. **If so...** If a person is judged only after death (in the Heavenly Academy), then his death is undeserved and unfair. And if he *is* judged before dying, then why should he be judged again in the Academy?

28. **For surely a person departs...** No one dies before being judged for the actions he committed during his lifetime; but before one can be admitted to the supernal abode of the righteous, he must be judged again in the Heavenly Academy.

29. **like someone hurling a stone from a sling...** See BT *Shabbat* 152a, in the name of Rabbi Eli'ezer: "The souls of the righteous are treasured away under the Throne of

"Come and see: *He showed me Joshua the high priest, standing before the angel of YHVH* (Zechariah 3:1)—for he was brought up for judgment in that Heavenly Academy when he departed from this world. *Standing before the angel of YHVH*—that Youth, Head of the Academy, who pronounces sentence over all.[30]

"והשטן (*Ve-ha-satan*), *and Satan,* [*standing at his right to accuse him*] (ibid.). What is meant by *Satan*? The one appointed over souls in Hell, whose craving is to bring more. He stands ready constantly, saying, '*Give, give!* Give the wicked to Hell.'[31]

"*To accuse him*—to state his sins.

"Then, *YHVH said to Satan, 'May YHVH rebuke you, O Satan; may YHVH, rebuke you!'* (Zechariah 3:2). Why two rebukes? Well, one for Dumah, and one for the source of Hell, always poised to mislead and accuse.[32]

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Glory, as is said: *The soul of my lord will be bound in the bundle of life* (1 Samuel 25:29). Those of the wicked are continually muzzled, while one angel stands at one end of the world and another stands at the other end, and they sling their souls [i.e., the souls of the wicked] to each other, as is said: *The soul of your enemies He will sling from the hollow of a sling* (ibid.)."

See *Pirqei de-Rabbi Eli'ezer* 34; David Kimḥi on the verse in Samuel; *Zohar* 1:77b, 128a, 217b; 2:59a, 99b, 103a, 106a, 142b; 3:185b–186a, 213b; Moses de León, *Shushan Edut,* 351–53 (and n. 171, where Scholem cites De León's likely source in Jacob ha-Kohen's *Sefer ha-Orah*); idem, *Sefer ha-Rimmon,* 373 (and Wolfson's n. 6), 399; idem, *Sefer ha-Mishqal,* 67–68.

The phrase "from a sling" renders בקרטיפא (*be-qartifa*). *Qartifa* is a Zoharic neologism, whose meaning here ("sling") matches that of two other neologisms: קירטא (*qirta*) and קוספיתא (*quspita*). See Liebes, *Peraqim,* 345–48, 352, 383–93.

The full verse in Samuel (recording Abigail's blessing for David) reads: *If a person rises to pursue you, to seek your life, the soul of my lord will be bound in the bundle of life with YHVH your God, and the soul of your enemies He will sling from the hollow of a sling.*

30. ***He showed me Joshua the high priest...*** For the full verse, see above, note 19. The "Youth" is Metatron, who heads the Heavenly Academy. See above, pp. 5–6, n. 12; pp. 133–34, n. 245.

31. **והשטן (*Ve-ha-satan*), *and Satan . . .*** The verse reads: והשטן (*ve-ha-satan*), *and the Accuser* [or: *and Satan*], *standing at his right to accuse him.* See above, note 19.

The phrase *Give, give!* derives from Proverbs 30:15: *The leech has two daughters—"Give!" "Give!"* In the biblical context, this saying refers to a greedy person or to someone constantly leeching off others. It may also be a warning that a greedy parent engenders greedy children. Anatomically, the leech has two suckers, one at each end, pictured in this verse as *two daughters.*

In rabbinic sources, the *leech* represents Hell, whose forces (*daughters*) crave more and more wicked victims. See *Midrash Mishlei* 17:1; 30:15; BT *Avodah Zarah* 17a; *Beit ha-Midrash,* 5:49. Cf. *Shemot Rabbah* 7:4; *Midrash Tehillim* 31:9; *Zohar* 1:110b (*MhN*), 111a (*ST*); 2:56a; 3:80b, 135a (*IR*), 303b (*Tosefet*).

32. ***YHVH said to Satan...*** The full verse reads: *YHVH said to* השטן (*ha-satan*), *the Accuser* [or: *Satan*], *"May YHVH rebuke you, ha-satan, O Accuser* [or: *O Satan*]; *may YHVH, who has chosen Jerusalem, rebuke you! Is not this a brand plucked from the fire?"* For the biblical context, see above, p. 118, n. 195.

Rabbi Ḥiyya interprets the two rebukes as directed respectively to Dumah (known as

"Come and see: That Satan on high descends, as has been established, and materializes in the form of an ox. All those wicked spirits that have been condemned to Hell, he licks up in one moment, snatching them, and descends and delivers them to Dumah after swallowing them. This is what is written: *Moab said to the elders of Midian, 'Now, this assembly will lick up everything around us as the ox licks up* [*the grass of the field*]*'* (Numbers 22:4)—*the* well-known *ox, the ox* poised for evil over all inhabitants of the world.[33]

"*The grass of the field*—human spirits, who are *grass of the field*, that well-known field."[34]

Rabbi Yose said, "If so, Balak was wise!"[35]

He replied, "Certainly! He had to know all the ways of that ox; and if he hadn't known, he couldn't have performed his sorcery and witchcraft."

Satan) and to a higher Satan, who is the source of Hell.

Dumah, literally "silence," designates the netherworld in the Bible. See Psalms 94:17: *Were not YHVH a help to me, my soul would have nearly dwelt in dumah*. Cf. Psalms 115:17. In rabbinic literature Dumah is the angel in charge of souls of the dead (BT *Berakhot* 18b, *Shabbat* 152b, *Sanhedrin* 94a). In the *Zohar* he retains this role and oversees Hell.

On Satan (or the demonic left side) as the source of Hell, see Vol. 1, p. 128, n. 156. The phrase "to mislead and accuse" renders לאסטאה (*le-asta'ah*), which in the *Zohar* includes both of these meanings.

33. **That Satan on high descends...** In order to wreak havoc in the world, Satan assumes physical form. The image of an ox recalls both the Golden Calf and *the face of an ox* [or: *a bull*] from Ezekiel's vision (Ezekiel 1:10). In that vision, each of the four living beings carrying the heavenly throne has four faces: a human face at the front, the face of a lion on the right, the face of an ox (or bull) on the left, and the face of an eagle at the back.

According to rabbinic sources, Israel worshiped the Golden Calf as an imitation of the ox in the Divine Chariot-Throne (as described by Ezekiel). See *Tanḥuma, Ki Tissa* 21: "The blessed Holy One said to him [Moses], '...I see them coming to Sinai and receiving My Torah, and I descend on Sinai in My chariot of four animals, on which they gaze—and they unhitch one of them, and thus arouse My anger!' As is said: *the face of an ox* [or: *a bull*] *on the left*...(Ezekiel 1:10), and it is written: *They exchanged their glory for the image of an ox* [or: *a bull*] (Psalms 106:20)."

Here Rabbi Ḥiyya associates the ox with Satan, who originates from *the left*. The ox (or specifically the Golden Calf) is Satan's vehicle for invading the world. The dangerous aspect of the ox also derives from M *Bava Qamma* 1:1, which lists four classifications of damage: "The four primary causes of damage are the ox, the pit, the crop-destroying beast, and the outbreak of fire." See *Zohar* 2:191a; above, pp. 137–38, n. 259. Cf. p. 70, n. 48.

According to Rabbi Ḥiyya, when Balak, king of Moab, mentioned *the ox*, his use of the definite article alluded to "*the* well-known ox," namely Satan.

34. ***The grass of the field*—human spirits...** Who sprout from *Shekhinah*, the divine field. On *Shekhinah* as a field or apple orchard, see below, p. 459, n. 532.

35. **If so, Balak was wise!** If he knew that Satan materializes in the form of an ox.

Rabbi Yose said, "Certainly so! You have spoken well! The power of that ox begins when they proclaim about the harvest—all those days when they proclaim, and all those days when they proclaim about the spirits of human beings, namely the days of Nisan and the days of Tishrei, as has been said."[36]

36. **The power of that ox begins . . .** The demonic force intensifies in the spring month of Nisan and the autumn month of Tishrei. Cf. below, p. 384, n. 291.

According to M *Rosh ha-Shanah* 1:2, "At four periods in the year, the world is judged. At Passover, concerning the harvest. . . . On Rosh Hashanah, all who come into the world pass before Him in single file." In other words, at Passover (in the middle of Nisan), as the crops begin to ripen, God determines whether the harvest will be rich or not. On Rosh Hashanah (at the beginning of Tishrei), God judges the world and determines the fate of "the spirits of human beings." Here "the harvest" alludes to these human spirits, which were identified above as *the grass of the field.*

At these critical times, the ox displays its harshness. The association of the ox with both Nisan and Satan appears in a Talmudic passage. See BT *Berakhot* 33a: "It was taught in the name of Rabbi Me'ir: 'If an ox's head is in a [fodder] basket, climb up to the roof and throw away the ladder from under you.' Shemu'el said, 'This applies only to a black ox and in the month of Nisan, because then Satan is dancing between his horns.'" See BT *Pesaḥim* 112b; *Zohar* 2:240b.

YANUQA ינוקא
The Child

Rabbi Yitsḥak and Rabbi Yehudah were traveling on the road, and they reached a place called the Village of Sikhnin. They lodged with a woman who had a small son, who was in school every day. That day he left school and came home; he saw these wise men.[1]

His mother said to him, "Come near these distinguished gentlemen, and you will gain blessings from them!"

He approached them; but before getting close, he turned back. He said to his mother, "I don't want to go near them, because they haven't recited *Shema* today, and I've been taught: 'Whoever does not recite *Shema* at its proper time is under a ban that whole day.'"[2]

1. **Rabbi Yitsḥak and Rabbi Yehudah were traveling...** Here begins *Yanuqa* (The Child), a story about the rabbis' encounter with a surprising little boy.

The term ינוקא (*yanuqa*)—technically *yanoqa*—means "suckling, infant, child, young man." These same two rabbis encounter another wonder-child in *Zohar* 1:238b–240b. See also *Zohar* 1:70a–b, 92b, 148a–150b; 2:6b, 169b–170a; 3:39a–41a, 162a, 171a–b; below, pp. 322–33; *ZḤ* 9a–d (*MhN*), 14c–15a (*MhN*), 48a, 49a–b, 77d–78a (*MhN, Rut*), 80d–81a (*MhN, Rut*), 84b–c (*MhN, Rut*); [Moses de León?], *Seder Gan Eden* 288–91 (136–37); above, p. 129, n. 227; Benarroch, "Sava ve-Yanuqa," 258–329.

This section has only a tenuous connection with *Parashat Balaq*. See below at notes 95–107. In the Cremona edition, it constitutes *Parashat Devarim*, apparently because of several verses from that *parashah* that are briefly discussed (see below at notes 50–56). On this section, see above, page xi; Oron, "Motiv ha-Yanuqa"; Benarroch, "Sodo shel Yanuqa"; idem, "Sava ve-Yanuqa."

On the Christological elements in the portrayal of the child throughout this section, see Liebes, "Myth vs. Symbol," p. 236, n. 32; Benarroch, "Sodo shel Yanuqa," 89, 109–10; idem, "Sava ve-Yanuqa," 217–57; idem, "God and His Son." On the motif of the wonder-child in contemporary Castilian culture, see Wineman, *Mystic Tales from the Zohar*, 155–56.

Sikhnin is the name of a town in Galilee. Several rabbinic scholars are mentioned as either residents of, or visitors to, Sikhnin. One early follower of Jesus is identified in rabbinic literature as Ya'akov of the Village of Sikhnin (or Sekhanya). See *Tosefta Ḥullin* 2:24; BT *Avodah Zarah* 17a, 27b (and parallels); *Qohelet Rabbah* on 1:8; Schäfer, *Jesus in the Talmud*, 41–62. The place-name also appears in *Zohar* 2:19a; *ZḤ* 75d, 77b (both *MhN, Rut*).

2. **Whoever does not recite *Shema*...** The proper time to recite the morning *Shema* is from the first traces of dawn until three hours after sunrise. (See M *Berakhot* 1:2.) In rabbinic law, a ban (*niddui*) involves isolation from, and enforced contempt by, the community at large. Various offenses are

They heard, and raised their hands and blessed him. They said, "Certainly so! Today we were busy with a bride and groom who did not have what they needed and were delaying their coupling. There was no one making an effort on their behalf, so we did, and we didn't recite *Shema*—and whoever is occupied with a *mitsvah* is exempt from another *mitsvah*."[3]

They said to him, "My son, how did you know?"

He replied, "By the smell of your clothes I knew when I came near you."[4]

They were astonished. They washed their hands and broke bread. Rabbi Yehudah's hands were dirty, and when washing his hands, he blessed before washing.[5]

punishable by a ban, but failure to recite *Shema* is not specified as one of them. Cf. below, note 6; and see BT *Berakhot* 26a (and parallels): "*The crooked cannot be straightened* (Ecclesiastes 1:15)—this refers to one who neglects the recitation of *Shema* in the evening or in the morning."

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3. **we were busy with a bride and groom...** Therefore they were exempt from the obligation to recite the *Shema*.

Cf. BT *Sukkah* 25b–26a: "Our Rabbis have taught: 'The bridegroom, the best men, and all the wedding guests are exempt from the obligations of prayer [i.e., the *Amidah*] and tefillin, but are required to recite the *Shema*.'... It has been taught: Ḥananya son of Akavya said, 'Scribes and their vendors and the vendors' vendors and all who are engaged in the work of heaven, including those who sell purple dye [for tzitzit], are exempt from reciting *Shema* and *Amidah* and from donning tefillin and from all the *mitsvot* stated in the Torah. This fulfills the words of Rabbi Yose the Galilean, who said, 'One who is occupied with a *mitsvah* is exempt from another *mitsvah*.'"

See *Tosefta Berakhot* 1:3: "Grooms and all who are engaged in *mitsvot* are exempt from the obligation to recite the *Shema* and the prayer [i.e., the *Amidah*], as is said: *when you are sitting in your house* (Deuteronomy 6:7)—excluding those who are engaged in *mitsvot*. *And when you are walking on the way* (ibid.)—excluding grooms." Cf. JT *Berakhot* 1:3, 3b; BT *Berakhot* 11a, 16a; *Sukkah* 25a; *Sotah* 44b; *Avot de-Rabbi Natan* A, 4, 41.

4. **By the smell of your clothes...** Cf. the statement by another child in *ZḤ* 48a: "Every person who recites *Shema* properly, every single word [of the 248 words of *Shema*] emanates to one of his [248] limbs. But if a person does not recite *Shema* in the daytime and at night, every one of his limbs is filled with an evil spirit and with all kinds of evil disease."

Later in this story (below at note 61), the child makes another discovery by his sense of smell. Cf. *ZḤ* 90c–d (*MhN, Rut*). The child may also be alluding to the notion of a spiritual garment woven out of the good deeds that a person performs during his lifetime. See above, p. 102, n. 151.

5. **he blessed before washing** Rabbi Yehudah recited the blessing for washing the hands before washing them. This accords with a rabbinic tradition that blessings are normally recited before fulfilling a *mitsvah*. Medieval authorities differed, however, regarding the ritual washing of hands before eating; some indicated that the blessing should be recited before washing, whereas others ruled that it should be recited after washing, since one's hands might be dirty.

See Abraham ben Isaac of Narbonne, *Sefer ha-Eshkol*, 1:50; Maimonides, *Mishneh Torah, Hilkhot Berakhot* 11:3; *Tosafot, Pesaḥim* 7b, s.v. *al ha-tevilah*; Zedekiah Anav, *Shibbolei ha-Leqet*, 136; Jacob ben Asher, *Tur, Oraḥ Ḥayyim* 158; Joseph Caro, *Beit Yosef, Oraḥ Ḥayyim* 158:11; idem, *Shulḥan Arukh, Oraḥ Ḥayyim* 158:11.

He said to them, "If you are disciples of Rabbi Shema'yah the Pious, you shouldn't have blessed with filthy hands. Whoever blesses with filthy hands is liable to death!"[6]

The child opened, saying, "*When they come into the Tent of Meeting, they shall wash with water, that they do not die*... (Exodus 30:20). We learn from this verse that whoever is not careful about this, and appears before the King with filthy hands, is liable to death. Why? Because the fingers of a human being inhabit the height of the world.[7]

"There is a certain finger on the human hand: the finger that Moses raised. It is written: *You shall make the bars for the Dwelling, five for the boards of the one side of the Dwelling, and five bars for the boards of the second side of the Dwelling*; and it is written: *and the central bar in the middle of the boards, running from end to end* (Exodus 26:26–28). Now, if you say that *the central bar* is another one, not included in those five—not so! Rather, *the central bar* is one of those five—two on this side, two on that side, and one in the middle. The one in the middle is *the central bar*, Pillar of Jacob, mystery of Moses.[8] [186b]

6. **If you are disciples of Rabbi Shema'yah the Pious...** Namely Rabbi Shim'on, who is often addressed as *Ḥasida* (Pious) in the section *Rav Metivta* (above, pp. 54–151). On the interchange of the names Shema'yah and Shim'on, cf. Bacher, *Die Agada der palästinensischen Amoräer*, 3:774, n. 5.

On the child's extreme conclusion, cf. BT *Sotah* 4b, in the name of Rabbi El'azar: "Whoever treats the washing of hands with contempt is uprooted from the world." Cf. BT *Shabbat* 62b. See also BT *Berakhot* 53b, in the name of Rabbi Zuhamai: "Just as a filthy [person or animal] is unfit for the Temple service, so filthy hands are unfit for blessing [after eating]." Cf. *Zohar* 1:10b, 184b.

According to BT *Berakhot* 19a, one who treats the washing of hands with contempt is placed under a ban. (Cf. M *Eduyyot* 5:6.) The child transfers such a ban to one who fails to recite *Shema*. See above, note 2; [Moses de León?], *Orḥot Ḥayyim*, par. 12.

Whereas in the New Testament, Jesus belittles the importance of washing the hands before eating, the child exaggerates its importance. See Matthew 15:1–20; Mark 7:1–23; Luke 11:37–41; Benarroch, "Sava ve-Yanuqa," 226.

7. ***When they come into the Tent of Meeting...*** This verse pertains to Aaron and his sons; here the child applies it to anyone who prepares to eat at the table (which takes the place of the altar). See BT *Berakhot* 55a, in the names of Rabbi Yoḥanan and Rabbi El'azar: "As long as the Temple stood, the altar atoned for Israel; now a person's table atones for him."

The concluding sentence implies that the ten fingers of the human hand symbolize the ten *sefirot*. See Azriel of Gerona, *Peirush ha-Aggadot*, 27; [Moses de León?], *Orḥot Ḥayyim*, par. 12.

On the sefirotic symbolism of the fingers, see also *Sefer Yetsirah* 1:3: "Ten *sefirot belimah*—equivalent to the ten fingers, five opposite five." See *Midrash Tadshe* 10 (*Beit ha-Midrash*, 3:174); *Bahir* 87 (124), 94 (138); Naḥmanides on Exodus 17:12; 30:19; Todros Abulafia, *Otsar ha-Kavod*, 29b–c; idem, *Sha'ar ha-Razim*, 57; *Zohar* 1:20b–21a; 2:57a, 67a, 75b–77a, 178a, 208a; 3:143a (*IR*), 145a (*Piq*), 146b, 195b; Moses de León, *Sefer ha-Rimmon*, 254. On the phrase "inhabit the height of the world," see BT *Berakhot* 6b; Azriel of Gerona, *Peirush ha-Aggadot*, 28; [Moses de León?], *Orḥot Ḥayyim*, par. 12.

8. **There is a certain finger...** The middle finger, which (according to the child)

"Corresponding to this, five fingers on the human hand—with *the central bar* in the middle, greatest and highest of all, by which the others are sustained.[9]

"Those five bars are called 'five hundred years,' through which the Tree of Life extends. The Holy Covenant is aroused by five fingers of the hand. It is a concealed matter that I have spoken![10]

Moses raised when he held up his hand(s) to defeat the Amalekites. See Exodus 17:11–13.

The middle finger corresponds to the middle crossbar of the Dwelling (or Tabernacle). The frame of the Dwelling (constructed with boards) extended along the northern, southern, and western walls, whereas the eastern side (which served as the entrance) had no frame and was closed by a screen. Along the frame of each of the three sides ran five bars of acacia wood overlaid with gold. The central bar ran across the entire length of the side; above it were two bars of half this length, matched by two similar bars below it.

The five bars symbolize the *sefirot* from *Ḥesed* to *Yesod*, with *Tif'eret* as *the central bar . . . running from end to end* (that is, from *Binah* above to *Shekhinah* below). The phrase "two on this side, two on that side" refers to *Ḥesed* and *Netsaḥ* on the right, and *Gevurah* and *Hod* on the left. *Tif'eret*, *in the middle*, is the rung attained by both Jacob and Moses.

In Greek and Roman culture, the middle finger represented the phallus, and raising it was seen as a degrading, intimidating, or threatening gesture. In Latin, this finger was known as *digitus impudicus* (the indecent finger). Raising this finger was also one method of overcoming the evil eye (whose threatening aspect soon figures in this story). Here, the child is apparently combining the lofty sefirotic symbolism of the middle finger with its popular and vulgar association. Moses, as it were, was "giving the finger" to the Amalekites. See Morris et al., *Gestures*, 81–82; Benarroch, "Sodo shel Yanuqa," 15; idem, "Sava ve-Yanuqa," 226–27. Cf. BT *Berakhot* 55b; *Zohar* 2:76b.

On Moses raising his hands (and fingers) against Amalek, see *Bahir* 94 (138); *Zohar* 2:66a. The opinion that *the central bar* was "one of those five" matches the description in *Baraita di-Mlekhet ha-Mishkan* 1 and Rashi on Exodus 26:26. According to *Bemidbar Rabbah* 6:4 and Rashbam on Exodus 26:26, *the central bar* was an additional one. See Kasher, *Torah Shelemah*, Exodus 26:26, n. 83. On the sefirotic symbolism of *the central bar*, see *Zohar* 1:1b, 148b (*ST*), 224a; 2:51b, 175b–176a, 233b; Moses de León, *Sefer ha-Rimmon*, 7; idem, *Sheqel ha-Qodesh*, 41–42 (49–51).

The context in Exodus (26:26–28) reads: *You shall make bars* [or: *crossbars*] *of acacia wood, five for the boards of the one side of the Dwelling, and five bars for the boards of the second* [or: *other*] *side of the Dwelling, and five bars for the side of the Dwelling at the rear to the west; and the central bar in the middle of the boards, running from end to end.*

9. **by which the others are sustained** The middle finger symbolizes *Tif'eret*, through whom the other lower *sefirot* are sustained.

10. **'five hundred years' . . .** The five *sefirot* from *Ḥesed* through *Hod* within the sefirotic Tree of Life are pictured as five hundred years, which is how long it would take to traverse, or climb, this Tree. See *Bereshit Rabbah* 15:6, in the name of Rabbi Yehudah son of Rabbi Ila'i: "The Tree of Life extends over a journey of five hundred years, and all the waters of Creation branch off beneath it."

Yesod, the divine phallus, is associated with the covenant of circumcision and known as "the Holy Covenant." The child indicates that *Yesod* is aroused by the five sefirotic fingers (*Ḥesed* through *Hod*). The erotic tone is heightened by his concluding sentence. The same statement ("It is a concealed mat-

"Therefore, all blessings of the priest depend upon the fingers; the spreading of Moses' hand was based on this. If all this inheres in them, isn't it right that they should be clean when by them one blesses the blessed Holy One? For by them and their paradigm the Holy Name is blessed! So you, who are so wise, how could you be so careless about this and not heed Rabbi Shema'yah the Pious, who said that all filth and all dirt are offered to the Other Side—for the Other Side is nourished by this filth and dirt; and this is why fingerbowl water is חובא (*ḥova*), sin, and חובה (*ḥovah*), an obligation?"[11]

They were astonished, and could not speak.

Rabbi Yehudah said, "My son, what is your father's name?"[12]

The child was silent for a moment. He rose and went to his mother and kissed her. He said to her, "Mother, these wise men are asking me about Father. Should I tell them?"

She replied, "My son, have you tested them?"

He replied, "Well, I have, and I found them lacking."

ter") appears in *Zohar* 1:66b, referring there to an erection of the divine phallus.

See *Haggahot Maharḥu*; *Miqdash Melekh*; *Matoq mi-Devash*. Instead of the provocative verb אתער (*it'ar*), "is aroused," V20 and *Or Yaqar* read more blandly אתגזר (*itgezar*), "is circumcised."

On the passage in *Bereshit Rabbah*, see *Targum Yerushalmi*, Genesis 2:9; *Zohar* 1:18a, 35a, 76b (*ST*), 78b (*ST*); 2:2a, 145b; 3:217b; Moses de León, *Sheqel ha-Qodesh*, 56 (69).

11. **all blessings of the priest...** When the priest raises his hands to bless the people, his ten fingers stimulate the ten *sefirot* and convey divine blessing. Similarly, when Moses raised his hand in the battle against the Amalekites, he strengthened God's hand and drew down divine power to defeat the enemy. Since human fingers symbolize divine potencies, they must be clean when one recites the blessing over washing the hands.

Traditionally, before reciting Grace after Meals, one washes off the remnants of food from his fingers. According to Kabbalah, the dirty "fingerbowl water" is offered to the demonic Other Side, thereby nourishing and appeasing him.

On the concluding clause, see BT *Ḥullin* 105a (in the name of Rabbi Yitsḥak son of Ashyan): "The first water [i.e., washing the hands before the meal] is מצוה (*mitsvah*), a meritorious act; and the last [water, i.e., washing after the meal] is חובה (*ḥovah*), an obligation." Here, the child plays with Hebrew *ḥovah*, "obligation," and Aramaic חובא (*ḥova*), "sin," alluding to the sinful Other Side, who is offered the fingerbowl water.

On the "last water" (or fingerbowl water), see also BT *Berakhot* 53b, *Eruvin* 17b, *Ḥullin* 105b–106a; *Zohar* 2:154b, 169a, 265a (*Heikh*) , 266b (*Heikh*); 3:246a (*RM*), 272b (*RM*), 273b (*RM*); *ZḤ* 87b–c (*MhN, Rut*); Tishby, *Wisdom of the Zohar*, 1:199. Cf. *Zohar* 1:10b. On fingerbowl water being compulsory, see Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 62, 80–87.

On the theme of assuaging demonic powers, see below, p. 436, n. 456. On the wording "Moses' hand" (in the singular), see Exodus 17:11; Vol. 4, p. 362, n. 572. On the linking of the priestly blessing with Moses' action, see Naḥmanides on Exodus 17:12. On Rabbi Shema'yah, see above, note 6.

12. **what is your father's name?** In a parallel story in *Zohar* 1:6a, Rabbi Abba and Rabbi El'azar ask an anonymous donkey-driver to tell them his father's name. See below, notes 28, 48.

His mother whispered to him, and he returned to them. He said, "You're asking about Father. Well, he has departed from the world; and whenever holy pious ones are traveling on the road, he drives the donkeys behind them. If you are exalted holy ones, how could you have missed him, following you as a donkey-driver? Ah, but right from the start I saw who you are, and now I see through you! For Father never sees a donkey and fails to goad it from behind, to bear the yoke of Torah. Since you weren't worthy enough for Father to be your donkey-driver, I won't say who Father was!"[13]

Rabbi Yehudah said to Rabbi Yitsḥak, "It seems to me that this child is not human!"[14]

They ate, and that child was speaking words of Torah, innovations of Torah.

They said, "Come, let us bless."[15]

He said to them, "You have spoken well, for the Holy Name is not blessed by this blessing without an invitation."[16]

13. **he drives the donkeys behind them . . .** His departed soul reappears on earth in the guise of a humble donkey-driver in order to serve traveling holy men. In the *Zohar*, the Companions often encounter such wandering donkey-drivers.

The formulations "drives the donkeys" and "a donkey-driver" both render the term טייעא (*tayya'a*), "Arab," Arab caravaner, derived from the name of the Arabian tribe *Ṭayyi'*. See *Zohar* 1:5b (part of a parallel story); 2:45b, 94b–95a, 145b, 155b–157a; 3:21a–23a, 306a (*Tosefet*); *ZḤ* 83a–d (*MhN, Rut*); *TZ* 23, 69a. Cf. the story in BT *Ḥagigah* 14b (and parallels); *Bereshit Rabbah* 32:10; BT *Mo'ed Qatan* 25a–b; *Shir ha-Shirim Rabbah* on 4:3.

On *tayya'a*, see also BT *Berakhot* 56b, *Rosh ha-Shanah* 26b, *Yevamot* 120b, *Bava Batra* 73b–74a, *Sanhedrin* 110a, *Ḥullin* 7a; *Tanḥuma, Qoraḥ* 11 (and parallels); Steinschneider, *Polemische und apologetische Literatur*, 248–54; Pushinski, "Le-Ḥeqer Sefat ha-Zohar"; Scholem, *Major Trends*, 165, 388, n. 46; idem, *Kabbalah*, 227; Yisraeli, *Parshanut ha-Sod*, 76–79; Benarroch, "Sodo shel Yanuqa," 77, n. 604 (and his reference to the expression "a donkey carrying books"); idem, "Sava ve-Yanuqa," 159–61. The prophet Elijah returns to earth as a *tayya'a* in BT *Berakhot* 6b (printed version), and as an ערבי (*aravi*), "Arab" in *Rut Zuta* 1:20; 4:11.

The verb "to goad" renders טעין (*ta'ein*), based on Arabic *ta'ana*, "to pierce, goad." See *Targum Yonatan*, Jeremiah 37:10; David Kimḥi on Genesis 45:17; idem, *Sefer ha-Shorashim*, s.v. *t'n*; *Zohar* 1:6a, 7a; 2:95a; 3:201a, 221b; Scholem, *Major Trends*, 165, 388, n. 42; idem, *Kabbalah*, 227.

14. **this child is not human!** See BT *Shabbat* 112b, where Rabbi Ḥizkiyah is astounded by the brilliance of his student Rabbi Yoḥanan and says, "This is not a human being!" Cf. BT *Niddah* 13a.

Here the remark has other connotations also, as will be seen. On the supernatural and mythical quality of the child, see Liebes, "Myth vs. Symbol," 219–23; Benarroch, "Sodo shel Yanuqa," 18.

15. **Come, let us bless** Literally, "Give [the cup of wine], and we will bless [i.e., recite Grace after Meals]." On this formula, see BT *Pesaḥim* 103a–b; Katz, *Halakah ve-Qabbalah*, 37–38; Ta-Shma, *Ha-Nigleh sheba-Nistar*, 28, 119, n. 42. See also Benarroch, "Sodo shel Yanuqa," 19.

16. **an invitation** The term הזמנה (*hazmanah*) means "invitation, summons, expressing an intention."

He opened, "*Let me bless YHVH at all times, always His praise in my mouth* (Psalms 34:2). *Let me bless YHVH*—what prompted David to say *Let me bless YHVH*? Well, David saw that an invitation is required, so he said *Let me bless.* Whenever a person sits at the table, *Shekhinah* appears there and the Other Side appears there. When he expresses an invitation to bless the blessed Holy One, the Other Side is overwhelmed, and She is arrayed in Her blessings, facing above, whereas the Other Side is excluded. And if a person does not express an invitation to bless the blessed Holy One, the Other Side rejoices and tingles at having a share in that blessing.[17]

"Now, you might say, 'Why is there no invitation for other blessings?' Well, the object over which one blesses is itself an invitation.

"Come and see that it is so! If someone says a blessing over fruit, that fruit itself is an invitation, and he says the blessing over it, and the Other Side has no share in it. Before this, when that fruit is in the domain of the Other Side, one does not say a blessing over it—and it is written: *It shall not be eaten* (Leviticus 19:23), so that no blessing will be said over that fruit and the Other Side will not be blessed. As soon as it leaves his domain, it may be eaten and a blessing is recited over it, and [the fruit] itself is an invitation to the blessing. Similarly, with all things of the world over which blessings are said—all of them are an invitation to blessing, and the Other Side has no share in them.[18]

17. **Whenever a person sits at the table...** Both *Shekhinah* and the demonic Other Side appear at one's table. If, after eating, the person utters the proper invitation to bless God for the food, then the Other Side is overcome and *Shekhinah* is arrayed in blessings, facing Her spouse (*Tif'eret*) above. Conversely, if one fails to utter the proper invitation, then the Other Side benefits from the blessing.

18. **Why is there no invitation for other blessings?...** Why only for Grace after Meals? The child explains that when one holds an edible object such as a piece of fruit, intending to recite a blessing before eating it, the food itself represents an invitation.

According to Leviticus, for the first three years of a tree's growth, its fruit may not be eaten. The child indicates that until those three years have passed ("before this"), the fruit belongs to the Other Side; reciting a blessing would benefit the demonic force.

Cf. *Zohar* 3:87a–b; Vol. 8, p. 50, n. 140. The context in Leviticus (19:23–25) reads: *When you come to the land and plant any fruit-bearing tree, you shall treat its foreskin with its fruit as foreskin* [or: *you shall leave its fruit uncircumcised*]. *Three years it shall be foreskin* [or: *uncircumcised*; *forbidden*] *to you; it shall not be eaten. In the fourth year all its fruit shall be sacred, a jubilation before YHVH. In the fifth year you may eat of its fruit, that its yield may be increased for you. I am YHVH your God.*

On the question of whether the fruit of a tree can be eaten in the fourth year or not until the fifth, see Milgrom, *Leviticus*, 2:1680–82. In the passage in Leviticus the term ערלה (*orlah*), "foreskin," refers to the fruit enclosed in its bud; the closed bud is to be plucked before its fruit emerges, leaving the fruit "uncircumcised." See Milgrom, *Leviticus*, 2:1678–80. In the *Zohar*, foreskin often pertains to the demonic realm.

"Now, you might say, 'So, too, with Grace after Meals, the cup of blessing is the invitation. Why "Come, let us bless"?' Well, because previously when one drank and said 'who creates the fruit of the vine,' [the cup] was the invitation; so now for Grace after Meals, we need a change for another invitation, since this cup is for the blessed Holy One, not for food. Therefore, a verbal invitation is required.[19]

"Now, you might say, 'Let us bless Him of whose bounty we have eaten' is the invitation, and 'Blessed is He [of whose bounty] we have eaten' is the blessing.' Certainly so! But 'Let us bless' is another invitation. The preceding invitation is an invitation to the cup of blessing, undefined; and once this cup is grasped, it becomes another invitation—with the phrase 'Let us bless'—to the upper world, from which all sustenance issues. Therefore it is expressed in a concealed manner, for the upper world is concealed, and an invitation can be expressed toward it only with this rung, the cup of blessing."[20]

Rabbi Yehudah said, "Happy is our share, for since [187a] days of old until now, I have never heard such words! Surely, as I said, this is no human being!"[21]

19. **So, too, with Grace after Meals...** Why shouldn't the cup of blessing (over which one recites Grace after Meals) be itself considered an adequate invitation (like holding a piece of fruit before reciting a blessing)? Why does one need to utter the formula "Come, let us bless"? The child explains that when, during the meal, the person drank wine, that cup already served as an invitation to the blessing recited before drinking: "...who creates the fruit of the vine." So now for Grace after Meals, a fresh invitation is required, since *this* cup of blessing is intended for (and symbolizes) *Shekhinah*.

On the cup of blessing as symbolizing *Shekhinah*, see *Zohar* 1:1a, 156a (*ST*), 233b, 240a, 250a–b; 2:104a, 138b, 143b, 157b, 168b, 189b; 3:39b, 245a–b (*RM*); Moses de León, *Sefer ha-Rimmon*, 105; idem, *Sod Eser Sefirot Belimah*, 383.

20. **Let us bless Him of whose bounty we have eaten...** This formula (which traditionally follows "Come, let us bless") seems to be an adequate invitation, since the others at the table immediately respond with "Blessed is He of whose bounty we have eaten," which already constitutes (part of) the blessing (of Grace after Meals). So the opening words ("Come, let us bless") seem superfluous.

The child explains that the first invitation ("Come, let us bless") is directed toward "the cup of blessing, undefined"—that is, not only the physical vessel but the divine cup of blessing, *Shekhinah*. Then by grasping this cup (symbolizing *Shekhinah*) and saying "Let us bless Him of whose bounty we have eaten," one invites *Binah*, "the upper world," from whom issue all blessing and sustenance.

Being concealed, *Binah* cannot be addressed directly; so this second formula is worded in the third person ("Let us bless Him..."), rather than in the second person ("Let us bless You..."). In grammatical terminology, the third-person construction is known as נסתר (*nistar*), "concealed." See *Zohar* 2:168b (Vol. 5, p. 478, n. 820).

On the relation between the formulas "Come, let us bless," and "Let us bless Him...," see Katz, *Halakah ve-Qabbalah*, 37–38. Cf. Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 119, n. 42.

21. **since days of old...** מן יומא דעלמא (*Min yoma de-alma*), literally "since the day of

He said to him, "Son, Angel of *YHVH*, His beloved! Regarding what you said: *You shall make the bars for the Dwelling, five for the boards* [*of the one side of the Dwelling, and five bars for the boards of the second side of the Dwelling,*] *and five bars at the rear to the west* (Exodus 26:26–27)—look, there are many *bars* here, but there are only two hands."[22]

He said to them, "Just like I say: 'From a person's mouth you hear who he is.' But since you weren't paying attention, I will explain."[23]

He opened, saying, "*The wise one has his eyes in his head, and the fool walks in darkness* (Ecclesiastes 2:14). Now, where are a person's eyes if not *in his head*? Perhaps in the trunk of his body or in his arm? Does this distinguish *the wise one* from all inhabitants of the world? Ah, but the verse surely means as follows. For we have learned: A person should not walk four cubits with his head uncovered. Why? Because *Shekhinah* rests upon his head. Every wise person has his eyes and his words בראשו (*be-rosho*), *on his head*—focused on the one who is resting and appearing on his head. When his eyes are there, he knows that the light kindled on his head needs oil. For the human body is a wick, and a light is kindled above, and King Solomon exclaimed: *Let oil on your head not be lacking* (Ecclesiastes 9:8); for the light on one's head needs oil, namely good deeds. Thus, *the wise one has his eyes on his head*—and nowhere else![24]

eternity" (or "...of the world"). See *Zohar* 2:188a; below, p. 419, n. 402. Cf. *Targum Onqelos*, Deuteronomy 32:7. On the concluding sentence, see above, note 14.

22. ***You shall make the bars...*** The rabbis point out that this passage includes three sets of *five bars* whereas "there are only two (five-fingered) hands."

The context in Exodus (26:26–28) reads: *You shall make bars* [or: *crossbars*] *of acacia wood, five for the boards of the one side of the Dwelling, and five bars for the boards of the second* [or: *other*] *side of the Dwelling, and five bars for the side of the Dwelling at the rear to the west; and the central bar in the middle of the boards, running from end to end.* See above, note 8.

23. **From a person's mouth you hear who he is...** Cf. the medieval saying quoted by Shem Tov ben Joseph ibn Falaquera, *Sefer ha-Mvaqqesh*, 71: "A person's entire intellect is in his words."

See below, p. 364 at n. 232. Cf. BT *Me'ilah* 17b; *Shir ha-Shirim Rabbah* 1:7 (on 1:1), quoting Proverbs 16:23.

24. ***The wise one has his eyes in his head...*** This is too obvious to be mentioned by the author of Ecclesiastes (traditionally identified as King Solomon). However, the child reads the verse as follows: *The wise one has his eyes* בראשו (*be-rosho*), *on his head*—that is, focused on *Shekhinah*, who rests upon his head. To keep that divine light kindled, *the wise one* supplies oil constantly, namely the oil of good deeds.

On the child's opening rhetorical questions, cf. *Qohelet Rabbah* on 2:14: "*The wise one has his eyes be-rosho, in his head*—and does the fool have his eyes in his feet? However, while the wise one is still *be-rosho*, *at the beginning*, of an enterprise, he knows how it will conclude." See below, p. 299, n. 8.

Originally, not walking with one's head uncovered was considered a sign of exceptional piety, though it eventually developed

"Surely, you are wise, and *Shekhinah* rests upon your heads. How could you fail to notice this? It is written: *five bars for the boards of the one side of the Dwelling, and five bars for the boards of the second side of the Dwelling.* The verse says *the one* and *the second*; it doesn't say *third* and *fourth.* For *one* and *second* are the essence of the two sides, so only these two are enumerated."[25]

They came and kissed him as before. Rabbi Yehudah wept and said, "Rabbi Shim'on, happy is your share! Happy is your generation! Through your merit, even little schoolchildren are mighty, towering cliffs!"[26]

His mother came and said to them, "Masters, I beg of you, look upon my son only with a good eye!"

They replied, "Happy is your share, worthy woman, selected from among all women! For the blessed Holy One has selected your share and raised your banner above all women of the world."[27]

into standard traditional practice. See BT *Qiddushin* 31a: "Rav Huna son of Rabbi Yehoshu'a would not walk four cubits with his head uncovered. He said, '*Shekhinah* is above my head!'" Cf. *Sefer Ḥasidim* (ed. Margaliot), par. 53: "A person should not walk . . . with his head uncovered because *Shekhinah* is above his head." See also BT *Shabbat* 118b; Maimonides, *Mishneh Torah, Hilkhot De'ot* 5:6; idem, *Guide of the Perplexed* 3:52; *Zohar* 3:122b (*RM*), 245b (*RM*); Moses de León, *Sefer ha-Rimmon,* 224.

The full verse in Ecclesiastes 9 reads: *At all times let your garments be white, and let oil on your head not be lacking.* See *Qohelet Rabbah,* ad loc.: "*At all times let your garments be white*—from sins. *And let oil on your head not be lacking*—from *mitsvot* and good deeds." Cf. BT *Shabbat* 153a; *Avot de-Rabbi Natan* B, 29; *Zohar* 2:155a.

The image of the body as a wick, and *mitsvot* and good deeds as oil, reappears in Moses de León, *Sheqel ha-Qodesh,* 57 (70), where the verse in Ecclesiastes 9 is also quoted. According to the poet and philosopher Jedaiah ben Abraham Bedersi (*Beḥinat Olam,* 16), the human body is a wick and the soul oil. Cf. *Zohar* 1:50b–51a; Moses de León, *Sefer ha-Rimmon,* 180.

The image of a "light kindled on his head" appears in a rabbinic description of the spirit of a fetus and in a midrashic description of the Babylonian *amora* Mar Ukba. For the former, see *Tanḥuma, Pequdei* 3 (quoting Job 29:3); *Seder Yetsirat ha-Velad* (*Beit ha-Midrash,* 1:153); *Ḥibbut ha-Qever,* ed. Higger, 254. For the latter, see Rashi on BT *Sanhedrin* 31b, s.v. *li-dziv leih*; *Tosafot, Shabbat* 56b, s.v. *de-tsutsita*.

25. **How could you fail to notice this? . . .** The passage in Exodus specifies *one side* and *the second side* but not *the third* or *the fourth.* The child explains that *one* and *second* allude to the right and left sides of the *sefirot,* namely *Ḥesed* and *Gevurah*. For the biblical passage, see above, notes 8, 22.

26. **kissed him as before . . .** In the extant manuscripts and printed versions, there is no earlier reference to the rabbis kissing the child, so some later printed editions delete "as before." On the wisdom of children in Rabbi Shim'on's generation, see *Zohar* 1:92b; 3:171a, 206a.

27. **worthy woman, selected from among all women . . .** Cf. Luke 1:42, recording the exclamation of Elizabeth (pregnant with John the Baptist) to Mary (pregnant with Jesus): "Blessed are you among women, and blessed is the fruit of your womb!"

The child said, "I'm not afraid of this, because I'm the son of a great and precious fish; and a fish doesn't fear the evil eye, as is written: וידגו לרב (*ve-yidgu la-rov*), *Let them teem like fish multitudinously, in the midst of the earth* (Genesis 48:16). What is meant by *la-rov*, *multitudinously*? This includes overwhelming the evil eye. And we have learned: 'Just as fish of the sea are covered by water and are immune to the evil eye, [so the descendants of Joseph are immune to the evil eye].' *La-rov*, *multitudinously*, surely![28]

"*In the midst of the earth*—among human beings on earth."[29]

They said, "Son, Angel of *YHVH*! There is no evil eye in us, and we do not come from the side of the evil eye. The blessed Holy One is sheltering you with His wings."[30]

He opened, saying, "*The angel redeeming me from all evil*... (Genesis 48:16). This verse was uttered by Jacob in the Holy Spirit. If it was spoken in the Holy Spirit, it contains a mystery of wisdom. המלאך (*Ha-mal'akh*), *The angel*—he calls Her *angel*, and he calls Her by other names. Why is She called here *angel*? Well,

28. **I'm not afraid of this...** The child has no fear of the evil eye because he is "the son of a great and precious fish," and fish are immune to the evil eye. The meaning of his being "the son of a... fish" is clarified below (see note 48).

The quotation from Genesis is part of Jacob's blessing of Joseph's two sons (Ephraim and Manasseh). The context (Genesis 48:15–16) reads: *He blessed Joseph and said, "The God in whose presence my fathers walked, Abraham and Isaac, the God who has tended me since I came to be until this day, the angel* [or: *the messenger*] *redeeming me from all evil—may He bless the lads. Let my name be called in them and the name of my fathers, Abraham and Isaac;* וידגו לרב (*ve-yidgu la-rov*), *let them teem multitudinous* [or: *let them teem like fish multitudinously*], *in the midst of the earth.*"

The child associates the verb ידגו (*yidgu*), *let them teem*, with דג (*dag*), "fish." The adverb לרב (*la-rov*), *multitudinously*, seems superfluous, but it implies "overwhelming the evil eye."

See BT *Berakhot* 20a: "Rabbi Yoḥanan used to go and sit at the gates of the bathhouse. He said, 'When the daughters of Israel come out from bathing, they will look at me, and they will have children as beautiful as I.' The rabbis said to him, 'Aren't you afraid of the evil eye?' He replied, 'I am descended from Joseph, who was immune to the evil eye....' Rabbi Yose son of Rabbi Ḥanina said, '[We know this] from here: וידגו לרב (*ve-yidgu la-rov*), *Let them teem like fish multitudinously, in the midst of the earth* (Genesis 48:16). Just as fish of the sea are covered by water and are immune to the evil eye, so the descendants of Joseph are immune to the evil eye.'"

On this passage in *Berakhot*, see *Bereshit Rabbah* 97 (p. 1224), 97:3; BT *Berakhot* 55b, *Sotah* 36b, *Bava Metsi'a* 84a, *Bava Batra* 118b; *Zohar* 3:129b (*IR*), 202b. The fish, of course, is a widespread symbol of Christ, beginning in the second century, and carries messianic overtones also in Judaism. See Stroumsa, "The Early Christian Fish Symbol Reconsidered."

29. ***In the midst of the earth...*** Even on earth, the fish-like descendants of Joseph will have no fear of the evil eye.

30. **from the side of the evil eye...** From the demonic realm.

She is a messenger from above when receiving radiance from the supernal speculum; for when Father and Mother bless this one, they say, 'Daughter, go and care for Your house, attend to Your house. This is what You should do for Your house: go and nourish them. Go, for that world below is waiting for You; the members of Your household expect sustenance from You. Here is everything You need to provide for them.' Then She is an *angel*.[31]

"Now, you might say, 'But in several places She is called *angel*, without coming to nourish the worlds. Furthermore, She doesn't nourish the worlds by this name, but rather by the name *YHVH*.' Certainly so! When She is sent by Father and Mother, She is called *angel*; once She settles in Her place, upon two cherubim, Her name is *YHVH*.[32]

"When She first appeared to Moses, She was called *angel*. To Jacob, She did not appear like this, but rather in a symbol, as is written: *Rachel came* (Genesis 29:9)—an image of another Rachel, as is written: *Thus says YHVH: A voice is heard in Ramah . . . Rachel weeping for her children* (Jeremiah 31:15). *Rachel came*—unspecified. *With sheep* (Genesis, ibid.)—Her rungs. *Her father's* (ibid.)—surely, and all of them were designated and entrusted in Her hands. *For she was a shepherdess* (ibid.)—guiding them, appointed over them. But here, [187b] concerning Moses, it is written: *The angel of YHVH appeared to him* (Exodus 3:2).[33]

31. ***The angel redeeming me . . .*** Note that the rabbis have just called the child "Angel of *YHVH*." For the biblical context, see above, note 28. According to the child, Jacob calls *Shekhinah* המלאך (*ha-mal'akh*), *the angel* [or: *the messenger*], because She is being sent from above by *Ḥokhmah* and *Binah* (Father and Mother) to care for Her household, which includes the other angels and the world below.

The phrase "the supernal speculum" refers to *Tif'eret*, who conveys the flow of emanation from *Ḥokhmah* and *Binah* to *Shekhinah*. See below, pp. 399–400, n. 345. On the child's interpretation of the verse in Genesis, cf. Gikatilla, *Sha'arei Orah*, 22b. See also *Zohar* 1:230a. On *Shekhinah* as "angel," see also Vol. 5, p. 171, n. 89.

32. **but rather by the name *YHVH* . . .** This name is normally pronounced אדני (*Adonai*), "My Lord," which designates *Shekhinah*.

The "two cherubim" are two angels beneath *Shekhinah*, who convey blessing below. Some commentators identify these as Metatron and Sandalfon. See *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*.

33. **When She first appeared to Moses . . .** At the Burning Bush. See Exodus 3:2: *The angel of YHVH appeared to him in a flame of fire from within a bush; and he saw, and look, the bush was burning with fire and the bush was not consumed.*

Whereas Moses encountered *Shekhinah* directly as *the angel of YHVH*, Jacob encountered Her only indirectly through Rachel, who symbolized *Shekhinah*—the Divine Rachel, *weeping for her children*. The full verse in Genesis reads: *He* [namely Jacob] *was still speaking with them* [namely the shepherds] *when Rachel came with her father's sheep, for she was a shepherdess*. According to the child, in this verse *Rachel* is "unspecified" (that is, she is not identified as "Rachel, daughter of Laban"), and this nonspecific wording includes the Divine Rachel, who is symbolized by the human Rachel. Rachel's *sheep* sym-

"Now, you might say, 'Abraham is more praiseworthy, since with him *angel* is not mentioned, but rather, *YHVH appeared to him by the terebinths of Mamre* (Genesis 18:1).' Well, there, with Abraham, אדון (*Adon*), Lord, appeared to him—spelled with א ד נ י (*alef*, *dalet*, *nun*, *yod*)—for at that time he received the covenant, and whereas He had been concealed from him until now, He was revealed to him as Lord and Ruler. This was fitting, for then he was joined to that rung, and no further; so by the name *Adon*, He became his Master.[34]

"But Moses was undivided, as is written: *Moses! Moses!* (Exodus 3:4), with no pausal sign interposing—whereas it is written *Abraham! | Abraham!* (Genesis 22:11), with a sign interposing, since now he was complete, whereas previously he was not. There is a difference between the current *Abraham* and the earlier *Abraham*; but with Moses, the instant he was born—the resplendent speculum, for it is written: *She saw that he was good* (Exodus 2:2), and similarly: *God saw the light, that it was good* (Genesis 1:4). He was immediately joined to his rung, and so, *Moses! Moses!* with no sign interposing. Therefore, toward Moses, She diminished Herself, as is written: *The angel of YHVH*.[35]

bolize the angels guided by *Shekhinah*, while *her father* represents the Divine Father, *Ḥokhmah*.

The word "symbol" renders דוגמא (*dugma*), "paradigm, example, model" and in the *Zohar* also "symbol." See Liebes, *Studies in the Zohar*, 38.

The full verse in Jeremiah reads: *Thus says YHVH: A voice is heard* ברמה (*be-ramah*), *in Ramah* [or: *on a height*]*—wailing, bitter weeping—Rachel weeping for her children, refusing to be comforted for her children, because they are no more* [or: *they are not*]. On *Rachel* in this verse as signifying *Shekhinah*, see *ZḤ* 92a–b (*MhN, Eikhah*); Moses de León, *Sheqel ha-Qodesh*, 66 (83).

34. **Abraham is more praiseworthy...** One might assume that Abraham was greater than Moses, since Moses' first theophany was through *the angel of YHVH* (namely *Shekhinah*), whereas Abraham encountered *YHVH* (namely *Tif'eret*) directly. The child indicates, however, that Abraham actually encountered *Shekhinah*, who is known as אדני (*Adonai*), "My Lord," which is how the name יהוה (*YHVH*) is normally pronounced. This particular revelation was fitting, since Abraham had just "received the covenant" of circumcision and was thereby joined to *Shekhinah*.

On the notion that Abraham encountered *Adonai* (rather than *YHVH*), cf. Genesis 18:3: *He said, "Adonai, My Lord, if I have found favor in your eyes, please do not go on past your servant."* See also Exodus 6:3: *I appeared to Abraham, to Isaac, and to Jacob as El Shaddai, but by My name YHVH I was not known to them.* Genesis 18:1 reads in full: *YHVH appeared to him by the terebinths of Mamre, as he was sitting at the opening of the tent in the heat of the day.*

35. **But Moses was undivided...** His lifelong state of uninterrupted communion with God is indicated by a peculiar Masoretic phenomenon. One of the Masoretic signs is known as פסק (*paseq*), literally "cutting off, interposition," consisting of a vertical line (|) between two words. One of the functions of this pausal sign is to separate a pair of identical words or names in the biblical text, such as אברהם | אברהם (*Avraham Avraham*), *Abraham! Abraham!* (Genesis 22:11) or יעקב | יעקב (*Ya'aqov Ya'aqov*), *Jacob! Jacob!* (Genesis 46:2) or שמואל | שמואל (*Shemu'el Shemu'el*), *Samuel! Samuel!* (1 Sam-

"Jacob called Her *angel* as he was departing from the world. Why? Because at that moment he possessed Her, gaining dominion. Moses in his lifetime, Jacob after departing from the world; Moses in body, Jacob in spirit. Happy is the share of Moses![36]

uel 3:10). Uniquely, however, when God calls to Moses out of the Burning Bush, the exclamation משה משה (*Mosheh Mosheh*), *Moses! Moses!* contains no pausal sign.

Just as Abraham was about to slaughter his son Isaac, an angel stopped him, exclaiming *Abraham! Abraham!* From a kabbalistic perspective, until this moment Abraham was inclined too far toward *Ḥesed*, but now by nearly sacrificing his son, he succeeded in balancing *Ḥesed* and *Gevurah*, thereby becoming complete and whole. The pausal sign between the two instances of his name indicates the difference between his earlier and later states.

As for Moses, however, from the moment he was born, he was illumined by *Tif'eret* ("the resplendent speculum"). The child juxtaposes the two verses from Genesis and Exodus in order to demonstrate that when Moses' mother *saw that he was good*, this "goodness" implies divine light, as in the verse *God saw the light, that it was good.* Right from birth, Moses was joined to his brilliant sefirotic rung (*Tif'eret*), and his constant state of communion is signified by the lack of the pausal sign between the two instances of his name. *Shekhinah*, who was destined to become Moses' divine wife, "diminished Herself" toward Moses, revealing Herself as *the angel of YHVH*, rather than by Her proper name, *Adonai*.

See *Shemot Rabbah* 2:6: "But *Moses! Moses!*—there is no פסק (*paseq*), pausal sign. Why?... With all the other prophets, He broke off speaking with them, whereas throughout Moses' life He never הפסיק (*hiphsiq*), broke off."

See *Zohar* 1:120a–b, 158b; 3:138a (*IR*), 289b (*IZ*); *Minḥat Shai* on Exodus 3:4. Cf. *Sifra, Nedavah* 1:10, 12, 3c–d; *Tosefta Berakhot* 1:14; *Bereshit Rabbah* 30:4; 38:12; 56:7; *Rut Rabbah* (ed. Lerner) 8:4; *Mishnat Rabbi Eli'ezer* 8, pp. 143, 154; *Midrash Shemu'el* 9:8; *Tanḥuma, Shemot* 18; *Tanḥuma* (Buber), *Shemot* 15; *Midrash Tehillim* 9:7; *Bemidbar Rabbah* 14:21; *Zohar* 1:59b–60a (*Tos*). Cf. also *Zohar* 2:93b. On the pausal sign *paseq*, see Gesenius, *Hebrew Grammar*, §15f, ת. 2; *Encyclopaedia Judaica*, 13:640–41.

On the sefirotic significance of the binding of Isaac, see especially *Zohar* 1:119b–120a. On the association between *She saw that he was good* and *God saw the light, that it was good*, see BT *Sotah* 12a; *Shemot Rabbah* 1:20; *Zohar* 2:11b; 3:83a (*RM*). On *the light* (in Genesis 1) as alluding to *Tif'eret*, see *Zohar* 1:16b. On Moses' constant state of illumination, see *Zohar* 3:106b (Vol. 8, p. 198, n. 420). Cf. above, p. 154, n. 8. On the image of "the resplendent speculum," see below, pp. 399–400, n. 345.

The full verse in Exodus 3 reads: *YHVH saw that he had turned aside to see, and God called to him from the midst of the bush, and said, "Moses! Moses!" And he said, "Here I am."* The full verse in Exodus 2 reads: *The woman conceived and bore a son, and she saw that he was good and she hid him three months.*

36. **Jacob called Her *angel*...** As he was about to die, Jacob attained the rung of *Tif'eret* and possessed *Shekhinah*, becoming Her husband as (or immediately after) he died. So he called Her *angel* (Genesis 48:16)—the same name by which She was called when Moses encountered Her at the Burning Bush. But whereas Jacob was wedded to *Shekhinah* only upon his death ("in spirit"), Moses became Her husband during the prime of his life ("in body").

On the contrast between Jacob and Moses, see *Zohar* 1:21b–22a, 236b; Liebes, "Myth vs. Symbol," 213–19. On Moses' becoming "the husband of *Shekhinah*" in his lifetime, see

"*Redeeming me from all evil*—for he never approached the side of evil, and evil could not prevail over him.

"*May He bless the lads* (Genesis 48:16)—Jacob was then arranging his house, like someone moving into a new house, arranging and decorating it. *May He bless* הנערים (*ha-ne'arim*), *the lads*—the well-known ones, who are appointed over the world, so that blessings may flow from them: two cherubim.[37]

"*Let my name be called in them* (ibid.)—now he arranged his house and ascended to his rung, for union transpires through Jacob. The body cleaves to where it should, both arms with it.[38]

"Once those *lads* are blessed, then fittingly, *let them teem like fish multitudinously in the midst of the earth.* Normally, fish multiply in water, and if they come out of the water onto dry land, they immediately die. But these are not like that; rather, they come from the Great Sea, and they increase by being fruitful and multiplying *in the midst of the earth*—which is not so with any fish of the world.[39]

"What is written before? *He blessed Joseph and said* (Genesis 48:15). Yet we don't find any blessings for him here; for look, he blessed him later, as is written: *A fruitful son is Joseph* (ibid. 49:22). However, since he blessed these *lads*, he blessed Joseph, for they can be blessed only through Joseph. And since he is concealed and should not be revealed, it is written *Let my name be called in them and the name of my fathers*—to cover him. From the patriarchs they are blessed, from nowhere else; this is covering, to conceal what is necessary."[40]

Vol. 6, pp. 103–4, n. 128. Genesis 48:16 reads: *The angel redeeming me from all evil—may He bless the lads.* See above, notes 28, 31.

37. ***May He bless the lads...*** As Jacob was preparing to move "into a new house," that is, to marry *Shekhinah*, he prayed that Her two cherubim (*lads*) would be blessed.

In the wording הנערים (*ha-ne'arim*), *the lads*, the child focuses on the definite article *ha-* (*the*), which implies "the well-known ones."

On the cherubim, see above, note 32. On the identification of the cherubim as *the lads*, see *Zohar* 1:228b–229a. Cf. BT *Sukkah* 5b: "What is כרוב (*keruv*), cherub? Rabbi Abbahu said, 'כרביא (*Ke-ravya*), Like a child, for in Babylon they call a child רביא (*ravya*).'"

On the childlike cherubim, see also *Zohar* 1:1b, 18b, 172a; 2:176a, 278a; 3:60b, 217b, 274a; *ZḤ* 86a (*MhN, Rut*). The plump childlike angels of Christian art conceivably derive from the Talmudic tradition but more likely from the Greco-Roman *Erotes*, "loves," winged boys in the company of Aphrodite.

38. ***Let my name be called in them...*** Jacob refers to his own name because now he has attained the rung of *Tif'eret*, the trunk of the divine body, who cleaves to *Shekhinah* (pictured as the "house") and embraces Her with His right and left arms (*Ḥesed* and *Gevurah*). These two arms are symbolized by Abraham and Isaac, mentioned in the continuation of the verse: *Let my name be called in them and the name of my fathers, Abraham and Isaac.*

39. ***let them teem like fish...*** The cherubim come from the Sea of *Shekhinah*, yet they thrive on land so that they can nourish inhabitants of the earth.

40. ***He blessed Joseph...*** This verse, preceding the blessing of Joseph's two sons,

They came and kissed him as before, and said, "Come, let us bless."[41]

He said, "I will bless, since everything you've heard until now has been from me, and I will fulfill the verse *He who has a generous eye will bless.* Why? *For he gives of his bread to the poor* (Proverbs 22:9). From my bread and food of Torah you have eaten."[42]

Rabbi Yehudah said, "Beloved son of the blessed Holy One, surely we have learned: 'The master of the house breaks bread, and the guest blesses.'"[43]

He replied, "I'm not master of the house, and you're not guests! But I found a verse and I'll fulfill it, for I surely have *a generous eye.* Without your even asking, I've spoken until now, and you've eaten my bread and food."[44]

is problematic since Jacob's blessing of Joseph does not appear until the following chapter. The child explains, however, that the blessing of the cherubim (*the lads*) implies (or necessitates) the blessing of Joseph, who symbolizes *Yesod*, through whom all blessing streams to *Shekhinah* and Her cherubim. *Yesod* represents the divine phallus, which is fittingly concealed; so Joseph's blessing appears only later and his name is not mentioned in the continuation of the verse here—rather *the name of my fathers*, that is Abraham and Isaac, in order "to cover him." The patriarchal triad of *Ḥesed*, *Gevurah*, and *Tif'eret* conveys the blessing to *Yesod*, who secretly unites with *Shekhinah*, transmitting the flow of blessing to Her and, through Her, to the cherubim. Thus the cherubim are blessed "from the patriarchs."

The wording here—"since he blessed these *lads*, he blessed Joseph"—matches the formulation of David Kimḥi (on Genesis 48:15): "When he blessed his sons, look (i.e., you cannot deny that, it is as if) he blessed him!" Cf. *Bemidbar Rabbah* 14:5; *Sekhel Tov*, Genesis 48:15; Rashbam and Naḥmanides on Genesis 48:15; *Zohar* 1:227b. Instead of *He blessed Joseph*, the Septuagint reads more logically *He blessed them*, which is also reflected in the Syriac translation and the Vulgate. The verse in Genesis 49 reads: *A fruitful son is Joseph, a fruitful son by a spring.*

41. **Come, let us bless** Literally, "Give [the cup of wine], and we will bless [i.e., recite Grace after Meals]." See above, note 15.

42. ***He who has a generous eye will bless...*** The verse reads: *He who has a good* [or: *generous*] *eye* יְבֹרָךְ (*yevorakh*), *will be blessed, for he gives of his bread to the poor.* The child is playing with a Talmudic interpretation of this verse. See BT *Sotah* 38b, in the name of Rabbi Yehoshu'a son of Levi: "We give the cup of blessing for the recital of Grace after Meals only to one who has a generous eye, as is said: *He who has a generous eye* יְבֹרָךְ (*yevorakh*), *will be blessed, for he gives of his bread to the poor.* Do not read *yevorakh*, *will be blessed*, but rather יְבָרֵךְ (*yevarekh*), *will bless.*"

See *Devarim Rabbah* (ed. Lieberman), p. 129; *Tanḥuma, Vezot Haberakhah* 1; *Tanḥuma* (Buber), *Vezot Haberakhah* 1; *Bemidbar Rabbah* 21:15; *Zohar* 2:218a–b; 3:63b, 117b, 129b–130a (*IR*), 145a (*Piq*), 147b, 211b, 289a (*IZ*).

43. **Beloved son of the blessed Holy One...** Or, "Son, beloved of the blessed Holy One."

On the Christological elements in this entire section, see above, note 1. The tradition quoted by the child appears in BT *Berakhot* 46a, in the name of Rabbi Shim'on son of Yoḥai.

44. **I'm not master of the house...** This may mean: "I don't consider myself the master of the house, nor you as guests; rather, we are all equal." Or, the child may be implying that his mother is the mistress of the house and that the rabbis are *her* guests, not his. See *Miqdash Melekh*; *Matoq mi-Devash.*

He took the cup of blessing and blessed, though his hands could not support the cup; they were trembling. When he reached "for the land and for the food," he said, "*I raise the cup of salvation and call on the name of YHVH* (Psalms 116:13)." The cup stood firm, settling in his right hand.[45]

He blessed them. At the end, he said, "May it be the Will that life be conveyed to one of these from the King on whom all life depends. May the blessed Holy One be his guarantor, and may he find a guarantor below to share the guarantee with the blessed Holy One."[46]

Having blessed, he closed his eyes for a moment. Then he opened them and said, "Companions, peace to you from the good Master, to whom all peace belongs."[47]

They were amazed, and wept, and blessed him. They stayed that night; [188a] they rose early and went on.

When they reached Rabbi Shim'on, they told him what had happened. Rabbi Shim'on was amazed. He said, "He is the son of a mighty rock—and is worthy of this, and of more than anyone can imagine—son of Rav Hamnuna Sava!"[48]

For another interpretation, see Benarroch, "Sodo shel Yanuqa," 99.

45. **He took the cup of blessing...** That is, the cup of wine over which Grace after Meals is recited.

The phrase "for the land and for the food" is the conclusion of the second blessing of Grace after Meals. On the association of the verse from Psalms with "the cup of blessing," see BT *Berakhot* 51b, *Pesaḥim* 119b; *Zohar* 1:1a, 250a; 2:169a; 3:245a–b (*RM*).

On the cup's "settling in his right hand," see BT *Berakhot* 51a, "One takes [the cup] with both his hands and places it in the right hand." See Vol. 5, p. 276, n. 241; *Haggahot Maharḥu*; *Matoq mi-Devash*.

46. **that life be conveyed to one of these...** Referring to Rabbi Yitsḥak. According to another account in the *Zohar*, when it was decreed that Rabbi Yitsḥak was to die, Rabbi Shim'on interceded with God and saved his life. The blessed Holy One became Rabbi Yitsḥak's "guarantor," promising to hand him over to the Angel of Death when his time would come, while Rabbi Shim'on became his "guarantor below," promising to bring Rabbi Yitsḥak along with him when Rabbi Shim'on's time would come. See *Zohar* 1:217b–218b; below, p. 325, n. 95; p. 768, n. 5.

47. **Companions, peace to you...** Having communed silently with God, the child conveys a divine greeting to the two rabbis.

48. **son of Rav Hamnuna Sava!** The child had hinted at this when he said "I'm the son of a great and precious נונא (*nuna*), fish" (above at note 28).

In *Zohar* 1:5a–7b, Rabbi El'azar and Rabbi Abba encounter a donkey-driver who amazes them with his wisdom and then tells them that his father "was *nuna*, a fish." The rabbis conclude that he is the son of Rav Hamnuna Sava, although they eventually realize that he is actually Rav Hamnuna himself. See Vol. 1, pp. 37–38, n. 257; p. 43, n. 300; above, notes 12–13; *Zohar* 2:107b–108a. On Hamnuna and *nuna*, see also *Tosafot, Qiddushin* 25a, s.v. *hamnuna qarnuna*. On Rav Hamnuna and *yanuqa* (a child), see BT *Mo'ed Qatan* 25a–b.

Historically, Rav Hamnuna Sava (the Elder) was a Babylonian teacher who lived in the mid-third century. In the Talmud, Rav Hamnuna occasionally transmits teachings

Rabbi El'azar quivered, and said, "I must go see that burning lamp!"

Rabbi Shim'on said, "This one attains no name in the world, for something sublime is within him. It is a mystery, for the flow of his father shines upon him, and this mystery has not spread among the Companions."[49]

One day the Companions were sitting and locking horns with one another. Present there were Rabbi El'azar, Rabbi Abba, Rabbi Ḥiyya, and Rabbi Yose, and the other Companions. They said, "Look at what is written: *Do not attack Moab and do not provoke them to war* (Deuteronomy 2:9)—for the sake of Ruth and Naamah, who were destined to issue from them! All the more so, Zipporah, Moses' wife, who was from Midian, and Jethro and his children, who issued from Midian, all of whom were truly righteous. Furthermore, Moses, whom they raised in Midian. Yet, the blessed Holy One said to him, *Wreak the vengeance of the Children of Israel upon the Midianites* (Numbers 31:2). So, there is bias in this matter, since the Midianites were more worthy of being saved than Moab."[50]

of Rabbi Shim'on (e.g., BT *Ḥullin* 21a, *Temurah* 15a), and several prayers are attributed to him (BT *Berakhot* 11b, 17a, 58a). In the *Zohar*, roles are reversed and Rabbi Shim'on cites Rav Hamnuna. Throughout the *Zohar*, Rav Hamnuna is greatly revered, and several original ritual acts are attributed to him; the Book of Rav Hamnuna Sava is cited frequently as well. See Vol. 1, pp. 37–38, n. 257; Tishby, *Wisdom of the Zohar*, 1:60; Cohen, "How Many R. Hamnunas in the Babylonian Talmud?" On Rav Hamnuna's mythical status, see Liebes, "Myth vs. Symbol," 219–23.

49. **This one attains no name in the world...** Rabbi Shim'on predicts that the child will not attain fame, hinting that he will die young. The concluding sentence implies that Rav Hamnuna's soul illumines, or has entered, his son. In a sense, father and son have merged into one.

See below at note 144; *Or Yaqar*; *Haggahot Maharḥu*; Tishby, *Wisdom of the Zohar*, 1:205; Liebes, "Myth vs. Symbol," 220–21; Benarroch, "Sodo shel Yanuqa," 104–5. Cf. Scholem, *Kabbalah*, 348–49. On the Christological overtones, cf. above, note 1.

50. **locking horns with one another...** Contending with each other over passages of Torah. On the battle of Torah, see below, note 61.

The discussion here revolves around several verses about Israel's enemies. The verse in Deuteronomy states: *Do not attack Moab and do not provoke them to war*, and a later verse in the same chapter reads similarly: *You will approach opposite the Ammonites; do not attack them and do not provoke them* (Deuteronomy 2:19). According to a rabbinic tradition, these two nations were spared because of two virtuous women who were destined to be born: Ruth the Moabite and Naamah the Ammonite. Ruth was the great-grandmother of King David, while Naamah was a wife of King Solomon, the mother of Rehoboam, and thus she too was a matriarch of the Davidic dynasty. Here, the rabbis associate both Ruth and Naamah with Moab.

But if Moab (and Ammon) were spared because of worthy individuals, why was Israel commanded to attack Midian—when, after all, Zipporah and Jethro's whole family issued from Midian and were righteous, and Moses himself was raised in Midian (or rather, lived there for about half of his life)? This seems unfair.

On the reason for sparing Moab and Ammon, see *Bava Qamma* 38a–b; *Zohar* 3:190a.

Rabbi Shim'on replied, "There is no comparison between someone who is going to pick figs in the future and someone who has already picked them."[51]

They said to him, "Even if he has already picked them, it is praiseworthy."[52]

He replied, "One who has not gathered figs tends the fig tree constantly, so that it will suffer no harm, for the sake of the figs that it will eventually yield. But once he has picked the figs, he leaves the tree, tending it no more.[53]

"So Moab, who was destined to yield those figs, was protected by the blessed Holy One, as is written: *Do not attack Moab.* But of Midian, whose figs had already been yielded and picked, it is written *Attack the Midianites* (Numbers 25:17), since from here on, this fig tree was not destined to bear fruit, and therefore deserved to be consumed by fire."

He opened, saying, "*Moab said to the elders of Midian, 'Now,* [*this assembly*] *will lick up* [*everything around us*] . . .' (Numbers 22:4). It was Moab who made the first move; yet because of those figs that Moab would one day produce, they were saved from punishment."[54]

Rabbi El'azar wanted to see Rabbi Yose son of Rabbi Shim'on son of Lekonya, his father-in-law. Rabbi Abba, Rabbi Yose, and Rabbi Ḥiyya accompanied him; they traveled on the road, discussing words of Torah the whole way.[55]

On the reason for attacking Midian, see Numbers 25 (which describes how the Midianites seduced Israel to commit idolatry). On the tension between Moses' being raised among the Midianites and God's command to attack them, see *Tanḥuma, Mattot* 3; *Tanḥuma* (Buber), *Mattot* 5; *Bemidbar Rabbah* 22:4. On Ruth, see Ruth 1:4; 4:21–22. On Naamah, see 1 Kings 14:21.

The idiomatic phrase "locking horns" renders מתנגחין (*mitnaggeḥin*), "goring, butting, fighting one another." See Daniel 11:40; *Tanḥuma, Vayiggash* 4; *Zohar* 3:98a (*RM*); below, p. 346 at n. 171.

Deuteronomy 2:9 reads in full: *YHVH said to me, "Do not attack Moab and do not provoke them to war, for I will not give you any of his land as a possession, for to the sons of Lot I have given Ar as a possession."* Deuteronomy 2:19 reads in full: *"You will approach opposite the Ammonites; do not attack them and do not provoke them, for I will not give any of the land of the Ammonites to you as a possession, for to the sons of Lot I have given it as a possession.*

51. **There is no comparison . . .** Ruth and Naamah had not yet issued (or "been picked") from Moab (and Ammon), whereas Jethro's family had already issued from Midian.

Cf. the rabbinic saying "There is no comparison between someone who has bread in his basket and someone who has no bread in his basket." See, e.g., BT *Yoma* 18b, *Ketubbot* 62b–63b.

52. **Even if he has already picked them . . .** So, even if Jethro's virtuous family had already issued from Midian, that nation should still have been spared.

53. **tends the fig tree constantly . . .** See Proverbs 27:18: *He who tends a fig tree will eat its fruit.*

54. ***Moab said to the elders of Midian . . .*** Moab initiated the plan to commission Balaam to curse Israel; yet because of Ruth (and Naamah), who were destined to issue from Moab (and Ammon), Moab was spared. For the context in Numbers, see above, p. 232, n. 1.

55. **Rabbi Yose son of Rabbi Shim'on son of Lekonya, his father-in-law . . .** According

Rabbi Abba said, "Why is it written: *YHVH said to me, 'Do not attack Moab and do not provoke them to war'* (Deuteronomy 2:9), and also, *You will approach opposite the Ammonites; do not attack them and do not provoke them* (ibid., 19)? One statement is like the other; what difference is there between them? They seem to be equivalent. And yet, we have learned: 'When they approached the Moabites, Israel displayed themselves in all their battle gear, although they did not provoke them; whereas toward the Ammonites, Israel wrapped themselves in their cloaks without any battle gear at all.' Yet, the verses indicate equivalence!"[56]

Rabbi El'azar replied, "Certainly so! We have learned: This one was impudent and said, 'מואב (*Mo'av*), *Moab*,' as is written: *She named him Mo'av, Moab* (Genesis 19:37); so Israel confronted them impudently, just as she was impudent and said '*Mo'av*'—מאב (*me-av*), from father, this son came. But toward the younger one—who said 'בן עמי (*Ben Ammi*), *son of my people* (ibid., 38), disguising her conduct—Israel disguised their conduct, wrapping themselves in cloaks, appearing to them as real brothers. This has already been established."[57]

to rabbinic tradition, Rabbi El'azar's father-in-law was named Rabbi Shim'on son of Yose son of Lekonya. The *Zohar* normally switches father and son, transforming Shim'on son of Yose into Yose son of Shim'on. See Vol. 8, p. 27, n. 78; below, p. 307 at n. 36. On the interplay between father and son, see above, note 49. Cf. below, pp. 418–19, n. 402.

56. ***Do not attack Moab and do not provoke them to war...*** In this chapter from Deuteronomy, Moses is instructed not to attack or provoke either Moab or Ammon. The wording in the two verses is almost identical, but midrashic tradition focuses on a slight distinction: regarding Ammon Scripture states *do not provoke them*, whereas regarding Moab it states *do not provoke them to war*. This implies that "when they showed themselves to the Ammonites, [Israel] appeared cloaked for peace [so not to *provoke them* at all]; whereas to the Moabites they appeared armed," and God even permitted Israel to seize material from Moab, while still not provoking them *to war*.

See *Tanḥuma, Balaq* 2; *Tanḥuma* (Buber), *Balaq* 3; *Bemidbar Rabbah* 20:3; and the sources listed in the following note. For the full verses in Deuteronomy, see above, note 50.

57. **This one was impudent and said, 'מואב (*Mo'av*), *Moab*'...** According to Genesis 19:29–38, Moab and Ammon were both descended from the incestuous union of Lot and his two daughters. The two concluding verses of that passage read: *The elder bore a son and named him* מואב (*Mo'av*), *Moab; he is the father of Moab to this day. The younger also bore a son and named him* בן עמי (*Ben Ammi*), *Ben-Ammi; he is the father of the Ammonites to this day.*

According to a midrashic tradition, the name *Mo'av* implies that the baby came מאב (*me-av*), "from father." By picking this name, the elder daughter was proclaiming her incestuous conduct impudently. In contrast, the younger daughter disguised her conduct by selecting the name *Ben Ammi, son of my people.* Generations later, Israel acted toward Moab and Ammon fittingly, confronting the former impudently and meeting the latter peacefully.

See *Bereshit Rabbah* 51:11; BT *Nazir* 23b, *Bava Qamma* 38b, *Horayot* 10b–11a; Rashi on Genesis 19:37; Deuteronomy 2:9; *Zohar* 1:110a (*ST*), 110b.

As they were going along, Rabbi El'azar remembered that child. They made a detour of three parasangs and reached there. They were received in that house, and as they entered they found the child sitting at a table being arranged for him. As soon as he saw them, he approached.[58]

He said to them, "Enter, holy pious ones! Enter, planted pillars of the world, who are praised by those above and below! Even fish of the Great Sea come out on dry land to meet them!"[59]

Rabbi El'azar came and kissed him on the head; then he kissed him again on the mouth. He said, "The first kiss is for the fish who leave the water and come onto dry land, and the second kiss is for eggs of the fish, producing fine fruit in the world."[60]

The child said, "By the smell of your clothes, I see that Ammon and Moab have been challenging you. How were you saved from them? You don't have any weapons in your hands. Otherwise, you would have walked safely, without fear."[61] [188b]

58. **Rabbi El'azar remembered that child...** See above at note 49: "Rabbi El'azar quivered, and said, 'I must go see that burning lamp!'"

The Persian parasang equals about 3.5 modern miles. According to a rabbinic tradition, one should accompany a distinguished teacher for a distance of three parasangs. Here, Rabbi El'azar and his companions go out of their way for that distance to visit the distinguished child. See BT *Sotah* 46b; Vol. 7, p. 39, n. 119.

59. **planted pillars...** This phrase renders שתילין (*shetilin*), "plants, saplings." In the *Zohar*, the root שתל (*shtl*) also implies "to stand; to be a foundation or pillar." The child's playful use of this root to describe the virtuous rabbis may be influenced by a saying attributed to Rabbi Yoḥanan in BT *Yoma* 38b: "The blessed Holy One saw that the righteous are few, so שתלן (*shetalan*), He planted them, throughout the generations, as is said: *For YHVH's are the pillars of the earth, upon them He founded the world* (1 Samuel 2:8)." See Liebes, *Peraqim*, 372–73; Vol. 8, p. 252, end of n. 5.

The child's concluding sentence—"Even נוני (*nunei*) fish of, the Great Sea..."—alludes to his father, Rav Hamnuna Sava, who after his death can still appear to the righteous on the road. See above, notes 13, 28, 48.

60. **for eggs of the fish...** Such as the wondrous child, son of Rav Hamnuna Sava.

61. **By the smell of your clothes...** The child senses that the Companions have been contending with the biblical passage about the offensive nations Ammon and Moab, yet without adequate skill.

On the child's sense of smell, see above, note 4. On the martial metaphor applied to the study of Torah, see *Sifrei*, Deuteronomy 34, 321; *Midrash Tanna'im*, Deuteronomy 32:25; *Seder Olam Rabbah* 25; JT *Ta'anit* 4:6, 69b; *Eikhah Rabbah* 2:4; BT *Berakhot* 27b, *Shabbat* 63a, *Megillah* 15b, *Ḥagigah* 14a, *Qiddushin* 24a, 30b, *Sanhedrin* 42a, 93b, 111b, *Bekhorot* 36a; *Rut Rabbah* 4:3; *Tanḥuma, Noaḥ* 3, *Vezot Haberakhah* 5; *Midrash Tehillim* 45:6; *Shir ha-Shirim Zuta* 3:8; *Bemidbar Rabbah* 11:3; 13:10; *Zohar* 1:17b, 226a, 240b; 2:56a, 98a, 110a–b, 111b; 3:42a (*RM*), 59b, 127b (*IR*), 188b–189b, 190b–191a, 272a (*RM*), 278b (*RM*), 296b (*IZ*); *ZḤ* 14a (*MhN*); and frequently below.

The extended metaphor of combat throughout this section evokes medieval depictions of dueling knights. See Benarroch, "Sodo shel Yanuqa," 30, 56, 72–73.

Rabbi El'azar, Rabbi Abba, and Rabbi Ḥiyya were amazed. Rabbi Abba said, "Happy is this journey! Happy is our share, that we have been privileged to see this!"

They set the table as before. He said, "Holy wise men, do you prefer bread of battle and a table with weapons, or do you prefer to bless the King with all weapons of war, since a table cannot be elevated without battle?"[62]

Rabbi El'azar replied, "Beloved, dear, holy son, we prefer the latter. For look, we are familiar with all weapons of war, and we know how to fight with sword, bow, lance, and slingstones; and you're a little boy—you haven't yet seen how mighty warriors of the world wage battle."[63]

The child rejoiced. He said, "Of course, I haven't seen. But it is written: *Let not the buckler of armor boast like the unfastener* (1 Kings 20:11)."[64]

They arranged the table with bread and with all that they needed.

Rabbi El'azar said, "How much joy there is in my heart because of this little boy! How many innovations will be created at this table! That's why I said that I knew that bells of the Holy Spirit are ringing within him."[65]

62. **do you prefer bread of battle...** A fulfilling and elevated meal must include tussling over the meaning of Torah, so the child offers the rabbis a choice: Do you prefer a relatively mild exchange (leaving the heavy weapons of Torah on the table), or do you wish to recite Grace after Meals following a full-blown battle of Torah?

See *Zohar* 3:272a (*RM*). On the necessity of discussing Torah during a meal, see M *Avot* 3:3, in the name of Rabbi Shim'on: "If three have eaten at one table without speaking over it words of Torah, it is as though they have eaten of sacrifices to the dead, as is said: *Surely all tables are full of filthy vomit, without the Omnipresent* (Isaiah 28:8) [i.e., without discussing God's words]. But if three have eaten at one table and have spoken over it words of Torah, it is as if they have eaten from the table of the Omnipresent, as is said: *He said to me, 'This is the table that is before YHVH'* (Ezekiel 41:22)." The verse in Isaiah reads: *Surely all tables are full of filthy vomit, with no* מקום (*maqom*), *place* [or: *space*]. In this passage from *Avot*, the last phrase is construed as: *without the Omnipresent*, reflecting the use of *maqom* as a designation of God, apparently denoting immanence.

63. **slingstones...** אבנין דקירטא (*avnin de-qirta*). *Qirta* is a Zoharic neologism meaning "slingshot." See Job 41:20; *Zohar* 1:128a; 3:272a (*RM*); *Bei'ur ha-Millim ha-Zarot*, 190, s.v. *qirta*; Liebes, *Peraqim*, 383–93, especially 389; above, p. 242, n. 29.

64. ***Let not the buckler of armor boast...*** One shouldn't boast of his prowess before the battle, but only after winning.

65. **bells of the Holy Spirit are ringing within him** In rabbinic literature the bell appears as a symbol of revelation and inspiration. See BT *Sotah* 9b, in the name of Rabbi Yitsḥak: "*Shekhinah* was ringing before him like a bell"; and *Vayiqra Rabbah* 8:2, in the name of Rabbi Neḥemiah: "When the Holy Spirit rested upon him, his hairs tingled like a bell." Both of these descriptions of Samson are derived midrashically from Judges 13:25: *The spirit of YHVH began* לפעמו (*le-pha'amo*) *to impel him* [or: *to pulsate (within) him*]. The verb *le-pha'amo* is associated here with פעמון (*pa'amon*), "bell." See JT *Sotah* 1:8, 17b.

In *Zohar* 2:95a, Rabbi Ḥiyya applies the

The child said, "Whoever wants bread, let him eat by the mouth of the sword."[66]

Rabbi El'azar rejoiced. The child approached him again, and said, "Since you bragged about yourself, you should wage battle first. Before, I said that the battle should follow the meal; but now, whoever wants fine bread should dangle weapons from his hands."

Rabbi El'azar said, "It is fitting for you to display some of your own weapons."

He opened, "*When you eat of the bread of the land, you shall present* תרומה (*terumah*), *a donation, to YHVH* (Numbers 15:19). This verse was uttered concerning *the sheaf of* תנופה (*tenuphah*), *waving* (Leviticus 23:15). What is meant by *tenuphah*? If it is called *tenuphah* because the priest אניף (*aneiph*), waves, it above, what do we care if he waves it or lowers it? But surely, it must be above, and thus: *terumah*, *raising*. And even though we have interpreted it as תרי ממאה (*terei mi-me'ah*), two out of a hundred, and so it is, still, what is meant by *tenuphah*? ארמותא (*Aramuta*), raising.[67]

image of the bell to the wandering donkey-driver: "That donkey-driver—is he here? For sometimes in those empty ones, you may discover bells of gold!"

66. **let him eat by the mouth of the sword** That is, "Let him earn his meal by displaying his skills." The biblical idiom "the mouth of the sword" means "the edge of the sword" or perhaps here "the point of the sword."

67. ***When you eat of the bread of the land...*** This passage in Numbers prescribes that before baking bread the first of the dough should be given to the priest as תרומה (*terumah*), which literally means "what is raised," hence, "raised contribution, offering, donation, dedication, gift." The child, either playfully or mistakenly, identifies the *terumah* of dough with עמר התנופה (*omer ha-tenuphah*), *the sheaf of elevation* [or: *waving*], the first sheaf of the (barley) harvest, which was presented to the priest as a springtime firstfruits offering. The biblical term *omer* means "sheaf," but (based on Exodus 16:36) the rabbis understood it as a unit of dry measure (about two quarts) equal to one-tenth of an ephah of fine flour, which was produced from the barley grain and then offered on the altar.

Actually, whereas the *terumah* of dough is brought from a person's home and presented to the priest as a donation, *the sheaf of tenuphah* is brought directly from the harvest and dedicated by the priest in the sanctuary. See Leviticus 23:10–11: *You shall bring a sheaf, first of your harvest, to the priest.* והניף (*Veheniph*), *He shall elevate* [or: *wave*], *the sheaf before YHVH to be acceptable for you; from the morrow of the Sabbath the priest* יניפנו (*yeniphennu*), *shall elevate it.* The child insists that the priest raised the *omer* of barley above, and this upward motion is indicated by the word *terumah* (*raising*). He soon explains the sefirotic significance of both *tenuphah* and *terumah*.

The term *tenuphah* has often been rendered "wave offering," and certain passages in rabbinic literature distinguish between the horizontal motion of *tenuphah* (described as "moving [something] forward and backward") and the vertical motion of *terumah* (described as "moving [something] upward and downward"). See, e.g., M *Menaḥot* 5:6. However, other passages insist that *tenuphah* and *terumah* each involve both horizontal and vertical motion. See *Sifrei*, Numbers 17, 37; *Bemidbar Rabbah* 10:23; cf. *Sifra, Tsav*

"A mystery of wisdom here. O holy pious ones, wielders of the lance, you did not serve Rabbi Shema'yah the Pious, for otherwise you would know the meaning of *tenuphah*, the meaning of חטה (*ḥittah*), wheat, and the meaning of שעורה (*se'orah*), barley.[68]

"תנופה (*Tenuphah*), which we have mentioned, is equivalent to תנו פה (*Tenu peh*), Give a mouth, and its mystery is *Tenu, Give, glory to YHVH your God* (Jeremiah 13:16)—for the supernal *peh*, mouth, is the *glory* that we should give to the blessed Holy One. Therefore we must raise above, to show that to Him we are giving this mouth, since the supernal King receives praise only when Israel arranges and gives it to the King. This is *tenuphah*, and it is surely raising.[69]

"The verse with which I began: *When you eat of the bread of the land.* Now, is *the bread of the land* barley? Not so! But we offer barley because barley precedes the other grains of the world. שעורה (*Se'orah*), Barley, is שעור ה (*shi'ur he*), the measure of *he*, referring to a particular place in the measure of *he*. חִטָּה (*Ḥittah*), Wheat—ט (*tet*), with a dot in the middle, for the Other Side, sinful, has no

11:11, 39c (all based on Exodus 29:27, which links *tenuphah* and *terumah*. In fact, the term *tenuphah* (like *terumah*) probably means "elevation, elevation offering." See Milgrom, *Leviticus*, 1:461–73. *Targum Onqelos* consistently renders *tenuphah* as ארמותא (*aramuta*), *elevation* [or: *raising*].

On the distinction between *tenuphah* and *terumah*, see Milgrom, *Leviticus*, 1:461–62, 473–81; idem, *Numbers*, 122. On the child's identification of the two, see *Haggahot Maharḥu*; *Miqdash Melekh*; Emden, *Mitpaḥat Sefarim*, 30; *Nitsotsei Zohar*; Scholem; *Matoq mi-Devash*. Cf. Rashi on Leviticus 23:17.

The play on תרומה (*terumah*) and תרי ממאה (*terei mi-me'ah*), "two out of a hundred," is based on M *Terumot* 4:3, specifying the size of the *terumah* that should be given to the priest: "The measure of *terumah*: one who is generous, one-fortieth. The School of Shammai says, 'One-thirtieth.' One who is average, one-fiftieth. One who is stingy, one-sixtieth." In his commentary on this passage, Maimonides writes: "And they have said: 'תרומה (*Terumah*)—תרי ממאה (*terei mi-me'ah*, two out of a hundred [i.e., one-fiftieth].'" Here, the child adopts this play on words. See *Zohar* 2:200a; 3:179a (*RM*); *TZ* 17, 31a–b.

On the *omer* offering, see M *Menaḥot* 10:1–4; Milgrom, *Leviticus*, 1:192–93; 3:1983–85; *Encyclopaedia Judaica*, 15:419–20. On the *omer* offering as consisting of barley, see M *Sotah* 2:1; *Sifra, Nedavah* 13:4, 12c; JT *Sotah* 3:1, 18c; BT *Menaḥot* 68b, 84a.

Leviticus 23:15 reads in full: *You shall count from the morrow of the Sabbath, from the day you bring the sheaf of elevation, seven complete Sabbaths* [or: *weeks*], *shall they be.* The verse in Numbers begins: *When you eat of the bread* [or: *the food*] *of the land.*

68. **A mystery of wisdom . . .** Wheat is the main ingredient in the dough given to the priest as *terumah*, whereas barley is the grain described as *the omer* (*sheaf* or *omer*) *of tenuphah*. On all these terms, see the preceding note. On Rabbi Shema'yah, see above, note 6, and at note 11.

69. **תנופה (*Tenuphah*) . . . תנו פה (*Tenu peh*), Give a mouth . . .** *Shekhinah* is pictured as the Divine Mouth, which Israel gives and raises to Her spouse, *Tif'eret* (the blessed Holy One), when they offer praise with their mouths. She is also known as *glory*. By raising the *tenuphah* and praising God, Israel stimulates the union of the divine couple.

share there. Rather, *ḥittah*—the Daughter who מתחטא (*miṯḥatta*), endears Herself, to Her Father, and He grants Her desire. What is חטה (*ḥittah*)? Totality of twenty-two letters."[70]

Rabbi El'azar said, "Although we should listen, here we should speak, drawing the bow."[71]

The child replied, "Here is a shield against the arrow!"

Rabbi El'azar said, "Surely, we call Her חטה (*ḥittah*), wheat; but we see that among all the tribes the letters ח ט (*ḥet*, *tet*) do not appear, yet in Her they do, and we call Her *ḥittah*."[72]

70. **is *the bread of the land* barley?...** The child had identified this *bread* (whose dough is offered as *terumah*) with the *omer* (sheaf or omer) of barley, offered as *tenuphah*. (See above, note 67.) He realizes that *the bread of the land* is actually made of wheat, not barley, but the latter is offered as *tenuphah* because it is the first grain to sprout.

The word שעורה (*se'orah*), "barley," can be construed as שעור ה (*shi'ur he*), "the measure of *he*," alluding to a particular aspect of *Shekhinah*, who is symbolized by the letter (and female marker) ה (*he*). The word *shi'ur* (measure) suggests שעור קומה (*shi'ur qomah*), "the measure of the [divine] stature."

The middle letter of the word חִטָּה (*ḥittah*), "wheat," is ט (*tet*), written here "with a dot in the middle." This dot helps to distinguish חִטָּה (*ḥittah*) from חטאה (*ḥata'ah*), "sin," which characterizes the demonic Other Side. The dot also alludes to *Shekhinah*, who is sometimes pictured as the central point. Furthermore, *ḥittah* alludes to the fact that *Shekhinah*, the Divine Daughter, מתחטא (*miṯḥatta*), "endears Herself," to *Ḥokhmah*, Her Father. Finally, the numerical value of חטה (*ḥittah*) is twenty-two, suggesting the twenty-two letters of the Hebrew alphabet, pointing again to *Shekhinah*, who is the realm of divine speech.

The description of *Shekhinah* endearing Herself to Her Father recalls a rabbinic account of a statement made by Shim'on son of Shetaḥ (president of the Sanhedrin) to the miracle-worker Ḥoni the Circle-Drawer. See M *Ta'anit* 3:8: "What can I do to you, for you מתחטא (*miṯḥatte*), ingratiate yourself [or: endear yourself; importune; act petulantly], before the Omnipresent and He grants your desire, like a son who ingratiates himself before his father and he grants his desire." See *Zohar* 1:45b (*Heikh*).

On *Shekhinah* as the point, or central point, see *Zohar* 1:6a; 2:204a–b, 222b, 229a–b, 242b; 3:191a, 250a; *ZḤ* 69d–70c (*ShS*); Moses de León, *Sefer ha-Mishqal*, 110; Joseph Gikatilla, cited in Elijah de Vidas, *Reshit Ḥokhmah, Sha'ar ha-Qedushah*, 2; Wolfson, *Circle in the Square*, 225, n. 152; idem, "Coronation of the Sabbath Bride," 315–24; Abrams, *Ha-Guf ha-Elohi ha-Nashi ba-Qabbalah*, 45–53; Benarroch, "Sodo shel Yanuqa," 70–72.

On *ḥittah* and *ḥata'ah*, cf. BT *Berakhot* 61a. On *ḥittah* as signifying the twenty-two letters of the alphabet, see *TZ* 17, 31a; 69, 114a. On the association of the twenty-two letters with *Shekhinah*, see *Zohar* 1:156b–157a (*ST*); Benarroch, "Sodo shel Yanuqa," 60–61.

71. **drawing the bow** Challenging the child.

72. **Surely, we call Her חטה (*ḥittah*), wheat...** But if so, how can this name of Hers include the letters ח ט (*ḥet*, *tet*), which imply חטא (*ḥet*), "sin"? After all, these two ominous letters do not appear in any of the names of the twelve tribes.

On the missing letters, see JT *Yoma* 7:5, 44c; BT *Yoma* 73b; *Ba'alei ha-Tosafot* on Genesis 49:1; *Zohar* 1:3a; 2:152a (from the Book of Rav Hamnuna Sava), 230a; Baḥya

The child replied, "Certainly so, for ח ט (*ḥet*, *tet*) dwell close to Her! Among the tribes, these letters do not appear, since they come from the side of holiness; but by Her they dwell.[73]

"If you say, 'No!'—draw the sword and say, 'Why does that Daughter hold these letters?' Well, if you knew the sin of Adam—which they said was חטה (*ḥittah*)—you would know all. When this Tree is victorious, the Good Side seizes the whole Other Side, overwhelming it.[74]

"The ancient Companions explained this word, situating it afar: simply *ḥittah*. The later ones came and said, '*Ḥittah*, really!' Isaiah came and explained the word, as is written: [*You will be far from oppression*...] וממחתה (*u-mi-meḥittah*), *and from ruin; it will surely not come near you* (Isaiah 54:14). Therefore, a dot in the middle, so that it not be חטאה (*ḥata'ah*), sin, for without the dot, it would be *ḥata'ah*. The substitution between ט (*tet*) and ת (*tav*) spells תבירו (*teviru*), destruction, for the Other Side. Elucidation of the word![75]

ben Asher on Genesis 47:28; Ginzberg, *Legends of the Jews*, 5:367; Kasher, *Torah Shelemah*, Genesis 49:1, n. 21; Benarroch, "Sodo shel Yanuqa," 62. While BT *Yoma* specifies *tet* and צ (*tsade*), JT *Yoma* specifies *ḥet* and *tsade*, though a scribal gloss adds *tet*.

73. **ח ט (*ḥet*, *tet*) dwell close to Her...** Demonic forces are situated near *Shekhinah*, eager to taint Her or to draw power from Her.

See *Zohar* 1:36b–37a, 54b; 2:219b, all of which apply the following verset to *Shekhinah*: *At the opening crouches* חטאת (*ḥattat*), *sin* (Genesis 4:7).

74. **Why does that Daughter hold these letters?...** How could the holy realm of *Shekhinah* include the ominous letters ח ט (*ḥet*, *tet*)? The child indicates that *Shekhinah* is pictured as the Tree of Knowledge, from which Adam (and Eve) ate; and according to one rabbinic tradition, this "tree" was actually חטה (*ḥittah*), "wheat." By sinning, Adam separated *Shekhinah* from *Tif'eret*, leaving Her vulnerable to the Other Side, who is characterized by חטא (*ḥet*), "sin." However, when the Tree of *Shekhinah* defeats the Other Side, She seizes its letters *ḥet* and *tet*, as indicated by the fact that these letters are included in Her name *ḥittah*.

See *Or Yaqar*; *Matoq mi-Devash*. The view that the Tree of Knowledge was actually wheat is attributed to Rabbi Me'ir in various rabbinic sources. See *Bereshit Rabbah* 15:7; BT *Berakhot* 40a (in the name of Rabbi Yehudah), *Sanhedrin* 70a–b (Rabbi Yehudah); *Pesiqta de-Rav Kahana* 20:6; *Pesiqta Rabbati* 42, 175a. On the nature of Adam's sin, see above, p. 8, n. 17. On the relation between *Shekhinah* and the demonic realm, see above, p. 200, n. 41.

75. **The ancient Companions...** Early authorities explained that Adam's sin involved *ḥittah* "simply," that is, eating actual wheat, but this is far from its deeper sense. Later authorities discovered that the word alludes to *Shekhinah*, who is "*ḥittah*, really!"

Isaiah shed further light when he prophesied: *You will be far from oppression*... וממחתה (*u-mi-meḥittah*) *and from ruin; it will surely not come near you.* Without the nominal prefix מ (*mi-*), the word מחתה (*meḥittah*), *ruin*, resembles חטה (*ḥittah*), "wheat." The substitution of the letter ת (*tav*) for ט (*tet*) alludes to "תבירו (*teviru*), destruction, for the Other Side" when *Shekhinah* overwhelms the demonic forces, becoming *meḥittah*, *ruin*, for them.

As mentioned above (note 70), in the word חִטָּה (*ḥittah*), the dot in the middle of the letter ט (*tet*) helps to distinguish חִטָּה

"You, Companions, who did not serve Rabbi [189a] Shema'yah the Pious, say that the Other Side has no share in the seven species of grain. Not so, for the Other Side has a share in everything that rots in the ground. What share does he have? The chaff, driven away by the wind, as is written: *Not so the wicked, but like chaff that the wind drives away* (Psalms 1:4); and similarly, *For the wind passes by and it is no more, and its place no longer knows it* (ibid. 103:16)—for the Holy Spirit scatters it in every direction, so that it is nowhere to be found.[76]

"This refers to the female. What is the male? Straw. Chaff and straw go together, so they are exempt from tithing, since they have no share in holiness.[77]

"ה (*He*)—clean grain, without straw or chaff. ח ט (*Ḥet, tet*)—male and female, chaff and straw. ה (*He*)—clean grain. So, fullness of the tree is חטה (*ḥittah*), wheat, and the tree by which Adam חטא (*ḥata*), sinned, was *ḥittah*, for all is in the mystery of *ḥittah*."[78]

Rabbi El'azar was amazed, and the Companions were amazed. Rabbi El'azar said, "Certainly so!"

The child said, "Certainly so is the verse with which we began; for barley comes first into the world, and it is available as food for a grazing animal, un- 271

(*ḥittah*) from חטאה (*ḥata'ah*), "sin," which characterizes the demonic Other Side.

The full verse in Isaiah reads: *In righteousness you will be established. You will be far from oppression, you will surely have no fear;* וממחתה (*u-mi-meḥittah*), *and from terror* [or: *and from ruin*], *it will surely not come near you.*

76. **You, Companions...** The seven species of grain apparently include "the five species of grain" often referred to in rabbinic literature (wheat, barley, oats, spelt, and rye) plus rice and millet.

The child quotes the verse in Psalms 1 to demonstrate the link between *chaff* and *the wicked* (including the Other Side). The Holy Spirit is one of the many designations of *Shekhinah*.

On the species of grain, see M *Ḥallah* 1:1, *Pesaḥim* 2:5; *Mekhilta, Pisḥa* 8; BT *Berakhot* 35b, 36b–37b; *Zohar* 1:157a; 3:244a; above, p. 138, n. 260. Cf. Deuteronomy 8:8, which lists seven species of grain and fruit.

On the share reserved for (or given to) the Other Side, see above, note 11. On Rabbi Shema'yah, see above, note 6, and at notes 11, 68. The full verse in Psalms 103 reads: *For the wind passes by and it* [or: *he*] *is no more, and its place* [or: *his place*] *no longer knows it* [or: *him*]. The subject *it* (or *he*) is either the grass or the human being.

77. **This refers to the female...** Chaff is associated with the demonic female (Lilith), while straw signifies the demonic male (Samael).

On chaff being exempt from tithing, see BT *Berakhot* 31a (and parallels); cf. M *Pe'ah* 1:6. On chaff and straw being exempt from tithing, see *Zohar* 2:120b (*RM*), 272a (*RM*); *TZ* 17, 31a; 69, 114a.

78. **ה (*He*)—clean grain...** In the word חטה (*ḥittah*), "wheat," the letter ה (*ḥe*), which is often a female marker, symbolizes *Shekhinah*, who is not tainted by the demonic forces symbolized by chaff and straw. These latter two are symbolized by the letters ח ט (*ḥet, tet*), which signify חטא (*ḥet*), "sin."

See *TZ* 17, 31a. On *Shekhinah* as the Tree of Knowledge (from which Adam ate), and on this "tree" as being wheat, see above, note 74.

specified. This is the mystery of a thousand mountains growing every day, and She eats them. It is called 'bread of תרומה (*terumah*),' food of that *terumah*, and it is offered at night, for it is written: *When the sun sets, he becomes pure, and afterward he may eat of the holy, for it is his bread* (Leviticus 22:7). *Of the holy*—*terumah*. *Of the holy*, and not *the holy*, for what is 'holy,' without further qualification, is not called *terumah*, since we have learned: 'Greater stringency applies to the holy than to *terumah*.'[79]

"The Holy Land is under the authority of the blessed Holy One, and no alien authority can enter there. How was the Holy Land tested to see if she remained faithful, not conjoining with an alien authority? By offering this *terumah* of barley, modeled on the mystery of the straying wife.[80]

79. **the verse with which we began...** Namely, *When you eat of the bread of the land, you shall present* תרומה (*terumah*), *a donation, to YHVH* (Numbers 15:19). The child had identified the *terumah* of dough with the first *omer* (sheaf or omer) of the barley harvest. See above, notes 67, 70.

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Barley, which is the first grain harvested, is available "for a grazing animal, unspecified," that is, for *Shekhinah* (or also for *Shekhinah*). She is pictured as an enormous beast consuming a thousand mountains. She is also pictured as תרומה (*terumah*), literally "what is raised," alluding to Her ascent toward Her spouse, *Tif'eret*. By offering *terumah*, one helps to raise *Shekhinah* and consummate the divine union. Her food is called "bread of *terumah*," and this is offered at night, the time associated with *Shekhinah*.

The verse in Leviticus refers to a priest who is ritually impure and must immerse himself in water: *When the sun sets, he becomes pure, and afterward he may eat of the holy* [or: *of the holy donations*], *for it is his bread* [or: *his food*]. According to rabbinic tradition, the phrase *of the holy* refers specifically to *terumah*. The child contrasts this to holier things, based on M *Ḥagigah* 3:1: "Greater stringency applies to the holy [i.e., sacrificial offerings] than to *terumah*." On the verse in Leviticus, see BT *Yevamot* 74b; Rashi on Leviticus 22:7; *Zohar* 2:101b (Vol. 5, p. 51, n. 144). Cf. M *Nega'im* 14:3; *Sifra, Emor* 4:1, 96c; BT *Berakhot* 2a.

The image of "a thousand mountains" appears in Psalms 50:10: *For Mine are all animals of the forest,* בהמות (*behemot*), *beasts, on a thousand mountains.* According to a midrashic interpretation, the apparent plural, *behemot*, is actually singular. See *Vayiqra Rabbah* 22:10, in the name of Rabbi Yoḥanan: "It is one beast, crouching on a thousand mountains—and a thousand mountains grow various kinds of vegetation for her and she eats."

See Job 40:15, 20; BT *Bava Batra* 74b; *Pesiqta de-Rav Kahana* 6:1; *Pesiqta Rabbati* 16, 80b; *Pirqei de-Rabbi Eli'ezer* 11; *Tanḥuma, Pineḥas* 12; *Nitsavim* 4; *Bemidbar Rabbah* 21:18; Ginzberg, *Legends*, 5:49, nn. 141–42. On the association of "a thousand mountains" with *Shekhinah*, see *Zohar* 1:18b, 223a; 2:203a; 3:60b, 217a, 240b; Moses de León, *Sefer ha-Rimmon*, 201–2.

On barley as food for animals, see 1 Kings 5:8; BT *Pesaḥim* 3b; M *Sotah* 2:1; *Zohar* 3:98a–b (*RM*). For the phrase "bread of *terumah*," see Rashi on Leviticus 23:17; Moses of Coucy, *Sefer Mitsvot Gadol*, 202; Benarroch, "Sodo shel Yanuqa," 32, 64. On *Shekhinah* as *terumah*, see Vol. 5, p. 189, n. 12.

80. **The Holy Land...** The Holy Land symbolizes *Shekhinah*, who is wedded to *Tif'eret* (the blessed Holy One) and protected from the demonic Other Side. To see if She has remained faithful to Her spouse, Israel

Rabbi Abba said, "The blade of a sword is surely pointed at you!"[81]

The child replied, "I'm surely strengthened by shield and buckler to protect myself from it."

Rabbi Abba said, "The Holy Land has no alien authority, and it cannot enter there. So from whom do chaff and straw come?"[82]

The child opened, saying, "*God created the human in His image*... (Genesis 1:27), and it is written: *God said to them, 'Be fruitful and multiply'* (ibid., 28). If the serpent had not copulated with Eve, would [Adam] never have generated offspring? Or, if Israel had not sinned with the Golden Calf, would they not have generated offspring?[83]

offers the first *omer* (sheaf or omer) of the barley harvest, which the child had identified with *terumah*.

This offering resembles the one described in the book of Numbers, concerning a wife suspected of adultery. Such a woman is tested by being made to drink a potion; if she is guilty, *her belly will swell and her thigh sag* (Numbers 5:27). Before the potion is prepared, the jealous husband brings an offering on behalf of his wife, which is called *a grain offering of jealousy* and consists of *one-tenth of an ephah of barley flour* (ibid., 15).

On God's direct control of the land of Israel, see BT *Ta'anit* 10a; *Tanḥuma, Re'eh* 8; Naḥmanides on Leviticus 18:25; *Zohar* 1:61a, 84b, 108b; 2:141a–b, 151b, 209a–b. On the Holy Land being protected from demonic powers, see also *Zohar* 2:130a, 140b–141a, 173a. On the relation between *Shekhinah* and the demonic realm, see above, p. 200, n. 41.

On the child's identification of the *omer* of barley as *terumah*, see above, notes 67, 70, 79. On the parallel between the *grain offering of jealousy* and the *omer* offering, see *Vayiqra Rabbah* 28:6; *Pesiqta de-Rav Kahana* 8:3; *Pesiqta Rabbati* 18, 92b; *Zohar* 3:96a–b, 97a (*Piq*). On the ritual of the wife suspected of adultery, see Vol. 8, p. 293, n. 20.

81. **The blade of a sword...** Rabbi Abba declares that he is hereby challenging the child.

82. **The Holy Land has no alien authority...** If *Shekhinah* (symbolized by the Holy Land) is protected from the demonic Other Side, then the grain growing in the Holy Land should contain no chaff or straw (which represent demonic forces). See above, notes 76–77.

83. **If the serpent had not copulated with Eve...** By that primal act, the serpent injected Eve with the evil impulse. Since this impulse fuels sexual desire, the child wonders if, without that element, Adam and Eve would have ever generated offspring.

At Sinai, the people of Israel were purified of the evil impulse and regained the innocence of Eden; they were reinfected only because of their sin with the Golden Calf. So if they hadn't committed that sin, how would they have generated offspring?

See *Zohar* 1:60b–61a. On the serpent infecting Eve, see BT *Yevamot* 103b, in the name of Rabbi Yoḥanan: "When the serpent copulated with Eve, he injected her with זוהמא (*zohama*), filth [or: slime, lust]. Israel, who stood at Mount Sinai—their filth ceased. Star-worshipers, who did not stand at Mount Sinai—their filth did not cease."

On the link between the evil impulse and sexual desire, see *Bereshit Rabbah* 9:7, in the name of Rabbi Shemu'el, commenting on *God saw all that He had made, and look, it was very good* (Genesis 1:31): "*Look, it was very good*—this is the good impulse; *and look, it was very good*—this is the evil impulse. Is the evil impulse *very good*? How

"Ah, but surely, if the serpent had not copulated with Eve, Adam would have immediately generated offspring—certainly; for look, a decree was issued the moment he was created, as is written: *Be fruitful and multiply and fill the earth and conquer it*! And those offspring would have all been pure, without any filth at all.[84]

"Similarly, the Holy Land—into which the alien authority cannot enter—produces chaff and straw, not from that side; whereas outside the Land, the chaff and straw are of the Other Side, which imitates holiness as a monkey apes humans."[85]

Rabbi El'azar and the Companions came and kissed him.

He said to them, "It seems to me that by weapons of battle I've earned the bread on the table."

astonishing! Yet were it not for the evil impulse, no man would ever build a house, marry a woman, or engender children.'"

On the link between the sin of the Golden Calf and procreation, see BT *Avodah Zarah* 5a, in the name of Resh Lakish: "Let us be grateful to our ancestors, for if they had not sinned [with the Golden Calf], we would never have come into the world!"

On the passage in *Yevamot*, see above, p. 43, n. 121. On the elimination of the evil impulse at Sinai, see also *Shir ha-Shirim Rabbah* 1:15 (on 1:2); *Pesiqta Rabbati* 41, 174a; *Zohar* 1:52b; 2:183a–b, 193b; 3:97b (*Piq*).

On the passage in *Bereshit Rabbah*, see *Qohelet Rabbah* on 3:11; *Midrash Tehillim* 9:1. Cf. BT *Yoma* 69b; *Zohar* 1:49a; 2:93b (Vol. 4, p. 532, n. 603). On the midrashic reading of Genesis 1:31, cf. above, p. 237, n. 15.

Genesis 1:27–28 reads: *God created the human in His image; in the image of God He created him, male and female He created them. God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and conquer it, and have dominion over the fish of the sea and the birds of the heavens and every living creature that crawls upon the earth."*

84. **Adam would have immediately generated offspring...** Since right after he was created (and before the serpent approached Eve), God had commanded him *Be fruitful and multiply*. But their offspring would have been totally pure, conceived immaculately, without any influence of the evil impulse. See *Zohar* 1:60b–61a. For the full verse in Genesis, see the preceding note.

85. **Similarly, the Holy Land...** In the Holy Land (symbolizing *Shekhinah*), even chaff and straw are pure, with no evil or demonic traces. The phrases "that side" and "the Other Side" both refer to the demonic realm.

The comparison of ape to human appears in rabbinic sources. See BT *Bava Batra* 58a, in the name of Rabbi Bana'ah: "Compared with Sarah, all others are like an ape compared with a human. Compared with Eve, Sarah was like an ape compared with a human. Compared with Adam, Eve was like an ape compared with a human. Compared with *Shekhinah*, Adam was like an ape compared with a human."

See *Zohar* 2:148b (Vol. 5, p. 364, n. 492); 3:192a, 268b, 284b; *ZḤ* 8c. In Christian literature and art, Satan sometimes appears as an ape, and he is occasionally called *simia Dei*, "the ape of God." See Rudwin, *The Devil in Legend and Literature*, 120–29; Janson, *Apes and Ape Lore*, 13–22, 25–26, n. 39; Scholem; Eliade, ed., *Encyclopedia of Religion*, 10:65.

Rabbi El'azar said, "Certainly so, for all weapons of battle are in your hand, triumphant in your hand!"

They came and kissed him as before.

He opened, saying, "*On the vine three tendrils, and as she was budding, up came her blossom, her clusters ripened into grapes* (Genesis 40:10). Until here, vision of the matter; from here on, his own vision, as is written: *Pharaoh's cup was in my hand* (ibid., 11). But vision of the matter was for Joseph's sake, to inform him, so that Joseph would hear and know.[86]

"We have learned: There are seven heavens, and these are seven palaces, and they are six, and they are five. All of them issue from ancient, holy, supernal wine—the wine that Jacob drew from afar, squeezing it from grapes of that vine. Then Jacob conveyed to [Isaac] the wine that was fitting for him, and he rejoiced and drank, as is written: *He brought* לו (*lo*), *him, wine and he drank* (Genesis 27:25)—here are included above and below; so Scripture extends the word, stretching it out by two accents, namely לו (*lo*), *him*: him below, him above, embracing two aspects.[87]

86. ***On the vine three tendrils...*** The child quotes the account of the chief cupbearer's dream to Joseph. The first verse conveys "vision of the matter," that is, the spiritual essence of the dream; whereas the following verse describes the actions of the cupbearer himself.

The context in Genesis (40:9–11) reads: *The chief cupbearer recounted his dream to Joseph and said to him, "In my dream—here, a vine in front of me, and on the vine three tendrils, and as she was budding, up came her blossom, her clusters ripened into grapes. Pharaoh's cup was in my hand, and I took the grapes and squeezed them into Pharaoh's cup and I placed the cup in Pharaoh's palm."*

87. **There are seven heavens...** Representing the seven *sefirot* from *Ḥesed* to *Shekhinah*, also depicted as palaces. Without *Shekhinah* Herself, these are six; and if *Tif'eret* and *Yesod* are considered as one, they are five. All these seven lower *sefirot* issue from *Binah*, and this flow of emanation is pictured as wine. This divine wine originates in *Keter*, who is known as *Attiqa Qaddisha* (the Holy Ancient One), alluded to here by the wording עתיקא קדישא (*attiqa qaddisha*), "ancient, holy."

Jacob (who symbolizes *Tif'eret*) drew this wine ultimately "from afar"—from the far reaches of the highest *sefirot*—though he squeezed it from the grapes of *Shekhinah* (symbolized by the vine described in the cupbearer's dream). Jacob brought this wine fittingly to his father, Isaac, since Isaac symbolizes *Gevurah*, who receives the wine of emanation from *Binah*. In the biblical description *He brought* לו (*lo*), *him, wine*, beneath the word לו (*lo*) appears a rare tonal accent (or cantillation sign): *merkha kefulah*, "a double *merkha*," consisting of two parallel curves. This double sign alludes to both Isaac ("him below") and *Gevurah* ("him above").

On the seven heavens, see *Vayiqra Rabbah* 29:11; BT *Ḥagigah* 12b; *Pesiqta de-Rav Kahana* 23:10; *Avot de-Rabbi Natan* A, 37; *Pirqei de-Rabbi Eli'ezer* 18; *Zohar* 1:32b, 41a (*Heikh*), 85b–86a; 2:10b, 30b, 56b, 164b–165a; 3:9b, 287a. On *Shekhinah* as the vine in the cupbearer's dream, see *Zohar* 1:192a, 238a–b. For the child's interpretation of another accent sign, see below at notes 141–42.

The full verse in Genesis reads: *He* [namely

"Enoch-Metatron has said, '*He brought him wine*—pouring water into that wine. If he had not poured in water, he could not have tolerated it.' Enoch-Metatron spoke well, and this is why Scripture extends טעמא (*ta'ama*), the intonation. That wine flows from rung to rung, and all טעמין (*ta'amin*), taste, it until Joseph the Pious tastes it—namely the faithful beloved, as is written: *like fine wine—flowing to my beloved smoothly* (Song of Songs 7:10). [189b] What is meant by *like fine wine*? That Jacob came and poured water into it; this is *fine wine*, just as Enoch-Metatron said."[88]

Rabbi El'azar was amazed, and Rabbi Abba was amazed. They said, "Surely, this wine is yours. You have triumphed—angel, messenger, mouth of the Holy Spirit!"[89]

He replied, "That vine is still waiting to yield fruit. *On the vine*—the vine that is known for its sanctity; for there is another vine, called *alien vine*, whose grapes are not grapes, but hard, seizing the heart, biting like a dog. Those grapes are called *a corrupt, alien vine* (Jeremiah 2:21). But of this vine is written *on the*

Isaac] *said, "Serve me, that I may eat of my son's game, so that my soul may bless you* [or: *so that I may give you my innermost blessing*]*." He* [namely Jacob] *served him and he ate, and he brought him wine and he drank.* On this verse, see *Targum Yerushalmi,* ad loc.; *Tanḥuma* (Buber), *Toledot* 16; *Zohar* 1:142b; 3:100a (*Piq*), 258b.

88. **Enoch-Metatron . . .** Concerning Enoch, Genesis 5:24 states: *Enoch walked with God; and he was no more, for God took him.* In postbiblical literature this verse is taken to mean that God transported Enoch through the heavens and transformed him into the angel Metatron. Enoch-Metatron serves as head of the Heavenly Academy, and here the child quotes one of his teachings.

Jacob poured water (symbolizing *Ḥesed*) into the wine (symbolizing *Gevurah*, or *Din* [Judgment]), thereby assuaging its harshness. Otherwise, Isaac "could not have tolerated it." In the verset *He brought* לו (*lo*), *him, wine*, the rare accent *merkha kefulah* extends the intonation of the word לו (*lo*), alluding to the extended flow of emanation from one sefirotic rung to another, until it is tasted by *Yesod* (who is symbolized by Joseph). *Yesod* is pictured as the male *beloved* in Song of Songs.

Metatron is often referred to as נער (*na'ar*), "youth, lad, (heavenly) servant," which links him with the child. On this title for Metatron, see above, pp. 5–6, n. 12. On the relation of Metatron to the figure of the child, see Benarroch, "Sodo shel Yanuqa," 95–97; idem, "Sava ve-Yanuqa," 331–35. On his role as head of the Heavenly Academy, see pp. 133–34, n. 245; p. 242, n. 30.

In Hellenistic and rabbinic culture, wine was normally diluted with water. On *merkhah kefulah*, see the preceding note. The full verse in Song of Songs reads: *Your palate is like fine wine—flowing to my beloved smoothly, gliding over* [or: *trickling over*; *stirring*] *lips of sleepers.*

89. **Surely, this wine is yours . . .** Referring not only to the wine on the table in front of them, but also to the wine of emanation, which has inspired the child to provide the Companions "wine of Torah."

On the fine wine of Torah, see *Vayiqra Rabbah* 30:1; BT *Avodah Zarah* 35a; *Pesiqta de-Rav Kahana* 11:1; 27:1; *Shir ha-Shirim Rabbah* on 1:4; *Qohelet Rabbah* on 2:3; *Tanḥuma, Vayḥi* 10; *Bemidbar Rabbah* 14:4; *Zohar* 2:124b; 3:39a, 95a; Moses de León, *Sefer ha-Rimmon*, 319.

vine—the well-known one, the one from which all holy ones tasted old wine, fine wine, wine that Jacob blended with water, so that all those who know how to taste wine tasted it, and it was good for the palate.[90]

"When that vine reaches Her, it puts forth *three tendrils*, which are three images of the patriarchs, by whom She is sanctified. There is no sanctification except by wine, and there is no blessing except by wine, wherever joy prevails.[91]

"*As she was budding*—like a bride adorning herself, entering in the joyous passion of that wine blended with water. Then, *up came her blossom*—Her love ascends toward Her Beloved, and She begins to sing, entering in love. Then those tender grapes become full and ripen, filling with that fine old wine. So, when one blesses over wine and reaches 'for the land,' he must pour in water, since one should recite the blessing 'Have compassion over Israel, Your people' with water in wine; otherwise, who can tolerate it? This was to inform Joseph, since the matter depended on him.[92]

90. **That vine is still waiting to yield fruit...** The child insists that the verse in Genesis (*On the vine three tendrils...*) has much more to yield.

Shekhinah is pictured as the holy vine, whereas the demonic female, Lilith, is called *alien vine*. The definite article in the phrase *on the vine* refers to "the well-known one," namely *Shekhinah*.

On the contrast between the two vines, see *Zohar* 1:238a–b. The full verse in Genesis reads: *On the vine three tendrils, and as she was budding, up came her blossom, her clusters ripened into grapes.* For the biblical context, see above, note 86. The full verse in Jeremiah reads: *I planted you as a noble vine, of entirely faithful seed. How then did you turn before Me into a corrupt, alien vine?*

91. **When that vine reaches Her...** As *Shekhinah* grows, She puts forth *three tendrils*, manifesting the potency of *Ḥesed*, *Gevurah*, and *Tif'eret*, who are symbolized by the three patriarchs (Abraham, Isaac, and Jacob).

Wine is required for various joyous and sacred occasions, such as *Qiddush* (Sanctification) and the wedding ceremony. See BT *Pesaḥim* 107a: "One should recite *Qiddush* only over wine, and one should recite a blessing [i.e., Grace after Meals] only over wine." See ibid. 109a, in the name of Rabbi Yehudah son of Bateira, "There is no joy except with wine." See JT *Berakhot* 8:1, 11d; *Pesaḥim* 10:2, 37c; BT *Bava Batra* 97a; *Zohar* 3:95a.

On the *three tendrils*, see *Zohar* 1:192a, 238a. For the full verse in Genesis, see the preceding note.

92. ***As she was budding...*** *Shekhinah* adorns Herself to unite with Her beloved, *Tif'eret*. She is impassioned by the flow of emanation, which blends the wine of *Gevurah*—or *Din* (Judgment)—with the water of *Ḥesed*.

When one recites Grace after Meals over a cup of wine and reaches the conclusion of the second blessing ("for the land and for the food"), he should pour water into the wine, thereby stimulating a similar process above, by which the harshness of *Din* is assuaged by the flow of *Ḥesed*. This ensures that the following blessing (which begins "Have compassion over Israel, Your people") will result in true Compassion—which designates *Tif'eret*, who Himself blends *Ḥesed* and *Din*. Otherwise, the harshness of *Din* itself would be intolerable.

The cupbearer related his dream to Joseph because the latter symbolizes *Yesod* (the di-

"Enoch-Metatron said, '*Three tendrils*, surely—corresponding to the three patriarchs. But She has four! Well, this is what is written: והיא כפורחת (*ve-hi khe-phoraḥat*), *as she was budding*—when She rises ופרחת (*u-phareḥat*), and flies, soaring with Her wings—then *up came her blossom*: that fourth one, remaining, who rises with Her, not parting from Her, as is written: *He rode upon a cherub and flew* (2 Samuel 22:11), when He flies. *Khe-phoraḥat*—when פורחת (*poraḥat*), She flies.' Enoch-Metatron spoke well, and so it is."[93]

All the Companions came and kissed him. Rabbi El'azar said, "Blessed is the Compassionate One who sent me here!"

The child said, "Companions, bread and wine are the essence of the table; all the rest of the food is subsidiary to them. Look, Torah has gained them, and they belong to her. Now Torah implores you lovingly, saying, '*Come, eat of my bread! Drink of the wine I have mingled!* (Proverbs 9:5). Since Torah is inviting you and begging you to do this, you should fulfill her wish. Please, since she is inviting you, do her wish!"[94]

278 They said, "Certainly so!"

They sat and ate, rejoicing with him. After they had eaten, they lingered at the table.

vine phallus) upon whom the sefirotic union depends.

On the verse in Genesis, see *Zohar* 1:192a, 238a–b. For the full verse, see above, note 90. On the second blessing of Grace after Meals, see above, note 45. On adding water to the cup of wine during this second blessing, see Alfasi, *Berakhot* 38a (on BT *Berakhot* 51a); *Tosafot, Shabbat* 76b, s.v. *kedei*; Abraham ben Isaac of Narbonne, *Sefer ha-Eshkol*, 1:83; Maimonides, *Mishneh Torah, Hilkhot Berakhot* 7:15; Abraham ben Nathan ha-Yarḥi, *Sefer ha-Manhig*, 1:220 (and n. 67); Jonah ben Abraham Gerondi, on Alfasi, *Berakhot* 37b (on BT *Berakhot* 51a); *ZḤ* 44a; Solomon ben Abraham Adret on BT *Berakhot* 51a; Jacob ben Asher, *Tur, Oraḥ Ḥayyim* 183; Yom Tov ben Abraham Ishbili on BT *Berakhot* 51a; Joseph Caro, *Beit Yosef, Oraḥ Ḥayyim* 183:2; *Nitsotsei Zohar*; Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 46.

93. **Enoch-Metatron said...** On this figure, see above, note 88.

As mentioned above (note 91), the *three tendrils* correspond to the three patriarchal *sefirot*: *Ḥesed*, *Gevurah*, and *Tif'eret*, who unite with *Shekhinah* (symbolized by *the vine*). There is also a fourth *sefirah* who unites with Her, namely *Yesod*, who is alluded to in the continuation of the verse: *up came her blossom*.

Enoch-Metatron plays with two senses of the verb פרח (*prḥ*): "to bud" and "to fly." The verse from Samuel now implies that *Shekhinah rode upon Yesod* (pictured as *a cherub*) *and flew*. The full verse (which appears almost identically in Psalms 18:11) reads: *He rode upon a cherub and flew, soaring on* [or: *seen on*] *the wings of the wind*.

94. **bread and wine are the essence...** The child had elucidated both of these: the bread, by expounding the verse *When you eat of the bread of the land* (above at notes 67–85); and the wine, by expounding the verses *On the vine three tendrils* and *He brought him wine* (above at notes 86–93).

The child claims that he has enriched Torah by probing the inner meaning of these verses; now Torah implores the Companions to partake of the meal, while delighting in Torah.

He opened, saying, "*Moab said to the elders of Midian, 'Now, this assembly will lick up everything around us as the ox licks up the grass of the field . . .'* (Numbers 22:4). *Moab said to the elders of Midian*—it is not written *The elders of Moab said to the elders of Midian,* but rather *Moab said*—the young took advice from the elders, and the elders were drawn to them and gave them advice. What advice did they give them? Evil advice they took for themselves. They said to Moab, 'We have raised an evil growth in our midst. Who is that? Moses, their master—because of a certain priest who was among us, who trained him, raised him in his house, and gave him his daughter in marriage. Furthermore, he gave him money and sent him to Egypt to destroy the whole country, and he and all his household were drawn after him. If we can uproot that master of theirs from the world, his whole people will be immediately uprooted from the world.' The whole wicked plan about the affair of Peor came from Midian.[95]

"Come and see that everything stemmed from Midian, and all their counsel was aimed at Moses. On their advice, Balaam was commissioned. As soon as they saw that Balaam could not prevail, they adopted another evil plan—and prostituted their wives and daughters even more than Moab did; for of the Midianite women is written *Look, these are the ones who, by Balaam's word, led the Children of Israel to betray YHVH* [*in the affair of Peor*] . . . (Numbers 31:16). Everything stemmed from Midian.[96]

95. ***Moab said to the elders of Midian . . .*** Since the verse employs the wording *the elders of* only in relation to Midian and not to Moab, the child concludes that the young Moabites sought advice from *the elders of Midian* as to how they could destroy Israel. *The elders of Midian* acceded to their request and gave them evil advice.

Jethro, the Midianite priest, had welcomed Moses into his home and given him his daughter Zipporah in marriage. The clause "he and all his household were drawn after him" may refer to the tradition that Jethro converted. See *Mekhilta, Amaleq* (*Yitro*) 1–2; *Mekhilta de-Rashbi,* Exodus 18:27; *Sifrei,* Numbers 78; *Vayiqra Rabbah* 9:6; *Zohar* 2:68a–b. On the Midianites' informing Moab about Moses' time in Midian, see *Tanḥuma, Balaq* 3; *Tanḥuma* (Buber), *Balaq* 4; *Bemidbar Rabbah* 20:4.

"The affair of Peor" refers to the tragic event that occurred at Abel Shittim (Brook of the Acacias), northeast of the Dead Sea (Numbers 25). This was Israel's last stop on their trek through the desert, where many Israelite men went *whoring with the daughters of Moab* (Numbers 25:1) and worshiped the heathen god Baal-peor. As a result, twenty-four thousand Israelites died in a plague, in addition to those who were slain by the Israelite officers.

According to one rabbinic tradition, the Midianites devised the plan to seduce the Israelite men at Peor. See *Yalqut Shim'oni,* Numbers 785. Cf. Numbers 31:16 (quoted in the following paragraph). On the verse in Numbers 22, see above at note 54. For the full verse (and its context), see above, p. 232, n. 1.

96. **On their advice, Balaam was commissioned . . .** After Moab consulted *the elders of Midian.*

On Midian and Moab prostituting their wives and daughters, cf. *Leqaḥ Tov,* Numbers 24:25–25:1; *ZḤ* 78b (*MhN, Rut*). The context in Numbers (31:15–16) refers to the Midianite women who had been captured by the Israelites: *Moses said to them* [namely the Israel-

"They conspired [190a] with their chieftain that he should prostitute his daughter, intending to ensnare Moses in their net. With many kinds of charms they adorned her so that their leader would be caught; but the blessed Holy One *turns sages back* (Isaiah 44:25). They foresaw that the leader would be caught in their net, but they did not understand. They saw, yet they did not see. They saw the leader of the people falling with her, along with many thousand others, and they thought that it was Moses. They prostituted her, instructing her about Moses: 'Couple only with him.'[97]

"She said to them, 'How will I know?'

"They replied, 'The one before whom you see everyone rising—couple with him and with nobody else.'

"When Zimri son of Salu appeared, twenty-four thousand members of the tribe of Simeon rose before him, since he was their chieftain; so she thought that he was Moses, and she coupled with him. When all those others saw this, they did what they did, and what happened happened.[98]

280 "Everything stemmed from Midian, in various ways, and therefore Midian was punished. The blessed Holy One said to Moses, '*Wreak the vengeance of the Children of Israel upon the Midianites* (Numbers 31:2)—for you it is fitting, for you it is appropriate. As for Moab, I will defer them until after two pearls issue from them. It is David son of Jesse who will wreak vengeance upon Moab, washing out the pot full of filth'—as is written: *Moab is My washbasin* (Psalms 60:10), surely! Until those two pearls issued, [Moab] was not punished; as soon

ite warriors], *"You have spared every female! Look, these are the ones who, by Balaam's word, led the Children of Israel to betray YHVH in the affair of Peor, and there was a plague among YHVH's community."*

97. **They conspired with their chieftain...** The Midianites instructed their chieftain to send his daughter to seduce Moses. Through sorcery, they foresaw that they would ensnare an Israelite leader, and they assumed that this was Moses.

See BT *Sanhedrin* 82a; *Bemidbar Rabbah* 20:24; cf. *Tanḥuma, Balaq* 20; *Tanḥuma* (Buber), *Balaq* 29. According to Numbers 25:15, the Midianite woman who had sexual relations with an Israelite (identified below) was *Cozbi daughter of Zur, who was chieftain of the leagues of fathers' houses in Midian.*

The context in Isaiah (44:24–25) reads: *It is I, YHVH,... who annuls the omens of diviners and makes fools of the augurs; who turns sages back and makes nonsense of their knowledge.*

98. **Zimri son of Salu...** According to Numbers 25:14, he was *chieftain of a Simeonite father's house.* When many other Simeonite males saw Zimri coupling with a foreign woman, they did so too, and all twenty-four thousand of them perished in a plague brought by God.

On the sexual encounter between Zimri and Cozbi, see Numbers 25:6–18. According to 25:9, *Those who died in the plague came to twenty-four thousand.* Here the child adopts a rabbinic tradition that all twenty-four thousand were from the tribe of Simeon.

See JT *Sotah* 7:5, 21d; *Tanḥuma, Vayḥi* 10; Rashi on Numbers 26:13. Cf. Mann, ed., *Midrash Ḥadash al ha-Torah*, 68; *Leqaḥ Tov*, Numbers 26:14.

as they did, David came and washed their filth out of the pot. All of them were punished: Midian in the days of Moses, Moab in the days of David.[99]

"Come and see the wicked of Midian; for despite all this, they did not subside from all their evil. Generations later—when they saw that Joshua had died along with all those elders, who were worthy to have miracles performed by them—they said, 'Now the time is ripe for us!' What did they do? They approached Amalek, saying, 'You should remember what the Israelites and Moses their master and Joshua his disciple did to you, annihilating you from the world. Now is the time, for they have no one to protect them, and we are with you.' Immediately, *Midian and Amalek and the Easterners* [*came up and raided them*]; *Because of Midian, the Children of Israel made themselves the dugouts* [*that are in the mountains*...] (Judges 6:3, 2). There was no one in the world who perpetrated evil as utterly as Midian. If you say 'Amalek'—well, Amalek because of jealousy for the covenant, for they accosted the supernal Covenant. So the blessed Holy One vents eternal jealousy that will never be forgotten."[100]

They said, "Certainly so! There is no doubt in the world."

He opened, saying, "*YHVH said to me, 'Do not attack Moab and do not provoke them to war*...' (Deuteronomy 2:9), and it is written: *You will approach opposite the Ammonites; do not attack them and do not provoke them* (ibid., 19). *YHVH said*

99. **for you it is fitting . . .** Since the Midianites sought to seduce and ensnare Moses.

According to a rabbinic tradition, Moab and Ammon were spared because of two virtuous women who were destined to be born: Ruth the Moabite and Naamah the Ammonite. Ruth was the great-grandmother of King David, while Naamah was a wife of King Solomon, the mother of Rehoboam, and thus she too was a matriarch of the Davidic dynasty. Here, the child associates both Ruth and Naamah with Moab. See above, note 50. On the verse in Psalms, see *Zohar* 3:198b.

100. **They approached Amalek . . .** Soon after the Israelites crossed the Red Sea, the Amalekites attacked them but were defeated by Joshua and his Israelite fighters while Aaron and Hur were helping Moses to hold his hands aloft. See Exodus 17:8–16; Deuteronomy 25:17–19.

Amalek is particularly despicable because (according to rabbinic sources) they mutilated some of the Israelites by cutting off the covenantal sign of circumcision (or the phallus) and throwing it mockingly toward heaven. In doing so, they threatened *Yesod* (the divine phallus and site of the Covenant).

On Amalek's violent act, see *Targum Yerushalmi,* Deuteronomy 25:18; *Eikhah Rabbah* 3:64; *Pesiqta de-Rav Kahana* 3:6, 11; *Pesiqta Rabbati* 7, 26b; 12, 51b; *Tanḥuma, Ki Tetse* 9–10; *Tanḥuma* (Buber), *Ki Tetse* 10, 14; *Bemidbar Rabbah* 13:3; *Zohar* 2:65b, 67a,195a; 3:30b; Moses de León, *Sefer ha-Rimmon,* 68.

The concluding clause ("that will never be forgotten") recalls Deuteronomy 25:19: *You shall wipe out the memory of Amalek from under the heavens; you shall not forget.* The passage in Judges (6:2–3) reads: *The hand of Midian prevailed over Israel. Because of Midian, the Children of Israel made themselves the dugouts that are in the mountains and the caves and the strongholds. It happened when Israel planted, that Midian and Amalek and the Easterners came up and raided them.*

to me—didn't we know until now that the blessed Holy One was speaking with Moses and with no one else? Why is it written *YHVH said to me*? Well, the blessed Holy One commanded only Moses not to harm Moab, not anyone else; to David He did not issue this command. So, *to me*.[101]

"*Do not attack Moab*—even invading the slightest bit across their border; for someone will issue from them who will wreak vengeance upon them on behalf of Israel, namely David, who was descended from Ruth the Moabitess.

"*And do not provoke them to war*—all this was commanded to Moses, but to someone else it was permitted. If you say, 'It was permitted to Joshua and to those elders who outlived him'—not so! For they were all members of Moses' court, and what was forbidden to Moses was forbidden to them. Furthermore, those fine pearls had not yet issued—for after all, in the days of the Judges, Ruth issued, and she was the daughter of Eglon, king of Moab. Eglon died, killed by Ehud, and another king was appointed; and this daughter of his was orphaned, and she was placed in the home of a guardian, in the fields of Moab. When Elimelech went there, he married her to his son.[102]

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"If you say that Elimelech converted her there—no! Rather, she learned all the household customs, and the food and the drink, before she was converted. Only afterward, when she went with Naomi, did Ruth say *Your people is my people, and your God my God* (Ruth 1:16).[103]

101. ***YHVH said to me...*** According to Maimonides, this divine command applied only to Moses, not to later generations. See his *Sefer ha-Mitsvot, shoresh* 3; *Nitsotsei Zohar*.

Deuteronomy 2:9 reads in full: *YHVH said to me, "Do not attack Moab and do not provoke them to war, for I will not give you any of his land as a possession—for to the sons of Lot I have given Ar as a possession."* Deuteronomy 2:19 reads in full: *You will approach opposite the Ammonites; do not attack them and do not provoke them, for I will not give any of the land of the Ammonites to you as a possession, for to the sons of Lot I have given it as a possession.*

102. **members of Moses' court...** On Moses' court, see, e.g., M *Rosh ha-Shanah* 2:9.

The "fine pearls" are Ruth and Naamah, for whose sake Moab (and Ammon) were spared. (See above, note 99.) The book of Ruth is set in the time of the Judges. (See Ruth 1:1). According to a rabbinic tradition, Ruth was the daughter of Eglon, king of Moab, who was killed by Ehud.

According to the opening verses of Ruth, Elimelech went to the fields of Moab because of a famine in Judah; and after he died, his two sons (Mahlon and Chilion) married Ruth and Orpah. Here, the child states that while Elimelech was still alive, he married off Mahlon to Ruth.

On Ruth's being the daughter (or granddaughter) of King Eglon, see *Targum*, Ruth 1:4; BT *Nazir* 23b (and *Tosafot*, ad loc., s.v. *bat beno*), *Sotah* 47a, *Sanhedrin* 105b, *Horayot* 10b; *Rut Rabbah* 2:9; *ZḤ* 78b (*MhN, Rut*). On Ehud's assassination of King Eglon, see Judges 3:15–30.

103. **If you say that Elimelech converted her...** The child insists that Ruth was not converted before marrying Elimelech's son, Mahlon.

See *Sifrei*, Numbers 78; *Targum*, Ruth 1:4; BT *Bava Batra* 91b; *Rut Rabbah* 2:4, 9; *Tan-*

"Naamah issued from among the Ammonites in the days of David. Then the Holy Spirit settled upon David and said to him, 'David, when I measured out the whole world, Israel was חבל נחלתו (*ḥevel naḥalato*), *the line of His possession* (Deuteronomy 32:9). I remember what Moab did to *the line of His possession*. So what is written of them? *He measured them out* בחבל (*ba-ḥevel*), *with the line* (2 Samuel 8:2)—with that *line* of *YHVH*'s possession. The line seized all those who were from that seed.[104]

"It is written: מלא החבל (*melo ha-ḥevel*), *one full length of line* (ibid.). What is meant by *melo ha-ḥevel*? The one of whom is written *The whole earth* מלא (*melo*), *is full of, His glory* (Isaiah 6:3). He said, 'This one is to be spared, and that one is to be killed.' And that *line* seized those who were deserving of death. Therefore he held that *line* and stretched out *the line*—for that *line* of *YHVH*'s possession.[105]

"As for Midian, Gideon destroyed all that seed, not leaving any of those who had harmed Israel by counsel or in any other way. Against all those who harm Israel, the blessed Holy One retains enmity, wreaking vengeance on them. But if good is destined to come to the world from them, [190b] He delays His anger

ḥuma, Behar 3; *Tanḥuma* (Buber), *Behar* 8; *Tosafot, Ketubbot* 7b, s.v. *ve-ha bo'az*; *ZḤ* 81a (*MhN, Rut*). For the opposite view, see *ZḤ* 79a (*MhN, Rut*). On Ruth 1:16 as implying conversion, see BT *Yevamot* 47b; *Rut Rabbah* 2:22–23, 25; *Midrash Mishlei* (ed. Buber) 31:49.

104. **Naamah issued from among the Ammonites...** As mentioned above (note 99), she was a wife of King Solomon (son of David), the mother of Rehoboam, and thus a matriarch of the Davidic dynasty. Now that the two pearls (Ruth and Naamah) had both issued, it was time for David to punish the descendants of the Moabites who had seduced the Israelites to sin.

The word חבל (*ḥevel*) means "rope, cord, length of rope, (measuring) line." In the verse from Deuteronomy, Israel is described as חבל נחלתו (*ḥevel naḥalato*), *His allotted possession* (allotted to God, as it were, by a measuring line). The child construes this phrase as *the line of His possession*, which he associates with the description in Samuel of how David killed two-thirds of the defeated Moabites by measuring them out with *ḥevel*, *a line*. The full verse there reads: *He struck down Moab, and measured them out* בחבל (*ba-ḥevel*), *with a line* [or: *with a cord*], *making them lie on the ground, and he measured two lengths of a line to put to death and one full length* [or: *length of line*] *to keep alive. And Moab became tribute-bearing vassals to David.*

As demonstrated in the following paragraph, the "*line* of *YHVH*'s possession" represents *Shekhinah* (also known as Assembly of Israel). She seized the Moabites who were doomed to death.

On the Moabites' seduction of the Israelites, see above, note 95. The full verse in Deuteronomy reads: *Indeed, YHVH's share is His people, Jacob His allotted possession.*

105. **מלא החבל (*melo ha-ḥevel*), *one full length of line*...** The word *melo*, *full*, alludes to *Shekhinah*, who is known as *glory*, and of whom is written *The whole earth* מלא (*melo*), *is full of, His glory*. When David said "This [Moabite] is to be spared, and that one is to be killed," *Shekhinah* (the divine *line*) seized those who were to die. For the full verse in Samuel, see the preceding note.

and wrath until that good emerges into the world, and afterward He takes vengeance and executes judgment upon them."[106]

Rabbi El'azar said, "Certainly so! This is elucidation of the matter."

The child said, "From here on, Companions, prepare weapons of battle in your hands and wage war!"[107]

Rabbi El'azar opened, saying, "*Bless YHVH, O His angels, mighty in strength, fulfilling His word, heeding the sound of His word* (Psalms 103:20). King David issued an invitation to bless the blessed Holy One, inviting the powers of heaven—the stars, constellations, and other forces—and joining his own soul with them to bless the blessed Holy One, as is written: *Bless YHVH, all His forces,* [*His servants performing His will. Bless YHVH, O all His works, in all places of His dominion.*] *Bless, O my soul, YHVH!* (ibid., 21–22). He concludes all the blessings by mentioning his soul.

"He invited the angels on high to bless Him, as is written: *Bless YHVH, O His angels, mighty in strength,* עושי (*osei*), *fulfilling, His word.* Before Israel appeared, the angels on high performed and completed the work. As soon as Israel came and stood at Mount Sinai and said נעשה (*Na'aseh*), *We will do, and we will heed* (Exodus 24:7), they took over עשייה (*asiyyah*), doing, from the ministering angels and were included in *His word.* From then on, *assiyah*, doing, on earth was among Israel alone, while the angels acted alone, with Israel completing and consummating *assiyah*. So first, *mighty in strength, osei, fulfilling, His word,* and then *heeding.* Happy are Israel, who have taken over *assiyah* from them, and through whom it is fulfilled!"[108]

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106. **As for Midian...** Gideon defeated them, as recounted in Judges 6–8.

The concluding sentence indicates that if any enemy of Israel is destined to generate someone virtuous (such as Ruth and Naamah), God delays punishing them "until that good emerges into the world."

107. **prepare weapons...** To strive in the battle of Torah. See above, note 61.

108. **He invited the angels on high to bless Him...** They are described as *mighty in strength, fulfilling His word, heeding the sound of His word.* Originally, the angels alone performed God's will and fulfilled His word. But at Mount Sinai, when Israel declared *All that YHVH has spoken* נעשה ונשמע (*na'aseh ve-nishma*), *we will do and we will heed* [or: *listen*], they demonstrated true faith: committing themselves to fulfill and enact God's word even before hearing the details. Thereby they became equivalent to the angels, who *fulfill* (or "do") God's word even before *heeding* (or "listening to") it.

From then on, Israel "took over עשייה (*asiyyah*), doing, from the ministering angels and were included in *His word,*" that is, they were themselves described as *fulfilling His word.* While the angels still acted alone above, now Israel actualized and consummated God's word below on earth.

On the significance of Israel's declaration *na'aseh ve-nishma*, *We will do and we will heed* [or: *listen*], see *Mekhilta, Neziqin* 13; *Mekhilta de-Rashbi*, Exodus 24:7; *Sifrei*, Deuteronomy 320; *Tosefta Bava Qamma* 7:9; *Vayiqra Rabbah* 2:4; BT *Shabbat* 88a; *Shir ha-Shirim*

The child said, "Guard yourself, and succeed with your weapons! Has Israel gained only this praise and no other?"

He replied, "This praise I have discovered and no other."

The child said, "The blade of your sword fails—or you don't wield it as a warrior should. What is the highest praise, which was not entrusted to the angels on high alone, but only to Israel [along with them]? *Qedushah*. Blessing was entrusted to them alone, as it was entrusted to Israel; but 'Holy' was not entrusted to them alone, only together with Israel, for they perform *Qedushah* only along with Israel.

"Now, you might say, 'Look at what is written: *One called to another, saying,* [*"Holy, holy, holy is YHVH of Hosts..."*] (Isaiah 6:3)!' But when? When Israel sanctifies below; and as long as Israel doesn't sanctify below, they do not utter *Qedushah*.[109]

"For *Qedushah* ascends from three worlds, not from two. This corresponds to: *One called*—one; *to another*—two; *saying*—three. There are three worlds, and correspondingly three sanctifications. So it is to Israel's praise that they take up *Qedushah* below."[110]

Rabbah on 1:5, 12; 2:1–3; 3:9; 4:9; 5:2; 6:5; *Tanḥuma, Vayishlaḥ* 2, *Vayiqra* 1; *Tanḥuma* (Buber), *Vayiqra* 1; *Seder Eliyyahu Zuta* 4, p. 179.

109. **Blessing was entrusted to them alone...** The angels are capable of blessing God on their own, without Israel's participation. But as for the *Qedushah*—whose central declaration is *Holy, holy, holy is YHVH of Hosts...*—the angels can perform this only together with Israel.

The full verse in Isaiah, recording the prophet's vision of the angels, reads: *One called to another, saying, "Holy, holy, holy is YHVH of Hosts; the whole earth is full of His glory."* One might assume, then, that the angels recite this on their own. However, according to a Talmudic tradition (BT *Ḥullin* 91b), "The ministering angels do not utter song above until Israel sings below."

On this Talmudic quotation, see *Zohar* 1:40a (*Heikh*), 90a (*ST*), 231a; 2:129a–b, 164b; 3:66a; *ZḤ* 12b (*MhN*); Moses de León, *Sefer ha-Rimmon*, 91.

Cf. the opening line of *Qedushah* in the *musaf* service (according to the Sephardic version): "A crown is given to You, *YHVH* our God, by the countless angels on high together with Your people Israel assembled below. Together all of them proclaim Your holiness thrice, as is written by Your prophet: *One called to another, saying, 'Holy, holy, holy is YHVH of Hosts; the whole earth is full of His glory.'*"

110. ***Qedushah* ascends from three worlds...** From the lower world (inhabited by Israel), the world of the angels, and the world of the Divine Chariot. The child insists that *Qedushah* must ascend from all these three realms, not just from the two higher ones. The "three sanctifications" correspond to the threefold formula *Holy, holy, holy is YHVH of Hosts.*

On the three worlds, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; Tishby, *Wisdom of the Zohar*, 1:217; 2:557, 560, n. 39; *Matoq mi-Devash*. Cf. David Kimḥi on Isaiah 6:3. On the significance of the threefold formula *Holy, holy, holy*, see Vol. 5, p. 144, n. 15.

Rabbi El'azar said, "So it is, and we have established these matters. We have furthermore established that three sanctifications were entrusted to Israel below, from this verse: *You shall hallow yourselves and become holy, for I, YHVH, am holy. You shall hallow yourselves*—one; *and become holy*—two; *for I, YHVH, am holy*—three. Here sanctification was entrusted to them."[111]

He said to him, "I have done well—because you didn't remember the lance till I took it from behind your shoulder and put it in your hand! From here on, remember the lance that's in your hand. Now return to where you left off."[112]

Rabbi El'azar said, "To the words we were engaged in, concerning בְּרָכָה (*berakhah*), blessing. ברכו (*Barakhu*), *Bless* (Psalms 103:20)—what is meant by *barakhu*? Draw blessings from the place whence all blessings issue, until they form בְּרֵכָה (*berekhah*), a pool, through the abundant flow that is drawn. And from abundance of water in that pool, the waters will immediately swarm with numerous fish of all kinds. What is that flow? *YHVH* (ibid.)—a stream of light, shining from that resplendent speculum, drawn from above to below.[113]

286 "This is for the celestial angels, living in the loftiest chamber—to them is said *Bless YHVH*. We, who dwell below, say 'Bless את (*et*) *YHVH*'; for we need to draw upon us this *Et*, through whom we may enter into the presence of the King, to see His face. So David said, *As for me,* בצדק (*be-tsedeq*), *in righteousness, I will behold Your face* (Psalms 17:15)—*be-tsedeq*, *by righteousness*, surely! Therefore, the beginning of prayer is 'Bless *et YHVH*,' to draw upon our heads this *Et*. Once we draw this *Et* upon us, we should utter prayer and offer praise.[114]

111. ***You shall hallow yourselves...*** The wording here includes elements from the Masoretic text of Leviticus 11:44 and 20:7. The former verse reads: *For I am YHVH your God, and you shall hallow yourselves and become holy, for I am holy.* The latter reads: *You shall hallow yourselves and become holy, for I am YHVH your God.* The wording *for I, YHVH, am holy* appears in a similar context in Leviticus 19:2; 20:26. On the wording here, see Rosenthal, "Al Derekh Tippulam shel Ḥazal be-Ḥillufei Nussaḥ ba-Miqra," 400. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

112. **I have done well...** The child approves of Rabbi El'azar's interpretation, but takes credit for it himself since he reminded the rabbi to wield his mental weapon.

113. **בְּרָכָה (*berakhah*), blessing...** Rabbi El'azar plays on this word and בְּרֵכָה (*berekhah*), "pool." The directive *Bless* implies that one should draw blessings from their source in the higher *sefirot* (*Binah* or *Ḥokhmah*) until they form a *berekhah* (pool) in *Shekhinah*. The "numerous fish of all kinds" represent either souls or angels, swarming in *Shekhinah*. The name *YHVH* and the image of "the resplendent speculum" both designate *Tif'eret*, the core of the lower *sefirot*.

The full verse in Psalms reads: *Bless YHVH, O His angels, mighty in strength, fulfilling His word, heeding the sound of His word.*

On the source of blessing, see *Zohar* 2:135b; 3:270b–271a (*Piq*). For the play on *berakhah* and *berekhah*, see *Bereshit Rabbah* 39:11; *Bemidbar Rabbah* 11:2; Jacob ben Sheshet, *Sefer ha-Emunah ve-ha-Bittaḥon*, 421; idem, *Meshiv Devarim Nekhoḥim*, 174; Scholem. On the image of "the resplendent speculum," see below, pp. 399–400, n. 345.

114. **This is for the celestial angels . . .**

"Consequently, it is forbidden for anyone to bless a person before offering his prayer, drawing upon his head this *Et*. If he hastens to bless someone first, he draws upon that person an idolatrous cult site instead of this *Et*. Therefore, for the celestial angels is written *Bless YHVH*, whereas for us an additional et."[115]

The child said, "Now I surely know that your weapons are fine—if you remember them and don't forget them! Certainly, the power of a man who wages war [191a] is in lance and sword.

"What is meant by *mighty in strength, fulfilling His word, heeding the sound of His word*?"[116]

Rabbi El'azar replied, "I have already said."[117]

The child said, "I know for sure that the power of your arm has weakened. Now is not the time to wait, but to strike with the sling, stone after stone, as is said: *with sling and stone* (1 Samuel 17:50)—hurriedly, one after another."[118]

They receive the flow of emanation directly from *Tif'eret* (known as *YHVH*), so "to them is said *Bless YHVH*." For Israel, on earth, *Shekhinah* mediates the flow, so they add the word את (*et*), signifying *Shekhinah*. She is the gateway to *Tif'eret* (or *YHVH*), and is also known as *Tsedeq*, Righteousness.

Grammatically, the word *et* is usually an accusative particle with no clear independent sense. Although this little word seems superfluous, already in rabbinic times Naḥum of Gimzo and his disciple Rabbi Akiva taught that its presence in a biblical verse amplifies the apparent meaning. Here, as often in the *Zohar*, את (*et*) alludes to *Shekhinah*, who comprises the totality of divine speech, the entire alphabet from א (*alef*) to ת (*tav*).

On the significance of *et*, see BT *Pesaḥim* 22b, *Ḥagigah* 12a–b; *Zohar* 1:15b, 247a; 2:81b, 90a. On its significance in the prayer formula 'Bless *et YHVH*,' see *Zohar* 2:135b. Cf. Psalms 134:1–2.

The full verse in Psalms 17 reads: *As for me, in righteousness I will behold Your face; I will be sated, when awake, by Your image.* See *Zohar* 1:72a; 3:292a (*IZ*).

115. **it is forbidden for anyone to bless a person...** In the morning, a person should first pray (the *Amidah*) before blessing anyone in greeting. Thereby he draws *Shekhinah* (known as *Et*) upon his own head and upon anyone whom he subsequently greets. If he tries to bless someone before praying, he actually draws upon that person a demonic force, signified by במה (*bamah*), "an (idolatrous) cult site."

See BT *Berakhot* 14a, in the name of Rav: "Whoever greets his fellow before praying [the *Amidah*] has, as it were, made him into a cult site, as is said: *Desist from a human, whose breath is in his nostrils, for* בַּמֶּה (*va-meh*), *of what, account is he?* Do not read בַּמֶּה (*va-meh*), *of what*, but rather בָּמָה (*bamah*), *a cult site.*" In other words, by greeting a human being before acknowledging God, one is, in effect, idolizing that person, who *is accounted as a cult site*. Rather, one should *desist from a human* until after praying.

On the passage in *Berakhot*, see *Zohar* 1:228a, 248a; 2:182a–b, 226b; *ZḤ* 90d–91a (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 35; idem, *Sheqel ha-Qodesh*, 42 (50–51); idem, *Sod Eser Sefirot Belimah*, 375–76; [idem?], *Orḥot Ḥayyim*, 16. On the term *bamah*, see Milgrom, *Leviticus*, 3:2316–18.

116. ***mighty in strength...*** For the full verse, see above, note 113.

117. **I have already said** See above at note 108.

118. **but to strike with the sling...** The child urges Rabbi El'azar not to let up in the battle of Torah.

"Sling" renders קירטא (*qirta*), a Zoharic neologism meaning "slingshot." See above,

Rabbi El'azar rejoiced, and Rabbi Abba and the Companions rejoiced.

The child opened, saying, "*Black am I but beautiful, O daughters of Jerusalem—like the tents of Kedar, like Solomon's curtains. Do not look at me for being blackish*... (Song of Songs 1:5–6). These words have already been established. However, when She is immersed in great love for Her Beloved, through the pressure of love that She cannot bear, She diminishes Herself extremely until nothing is seen of Her but the tiniest single point. What is that? י (*Yod*). Then She is concealed from all Her forces and camps, and She says, '*Black am I*,' for there is no white inside this letter, as there is in other letters. This is the meaning of *Black am I*—'and I have no room to bring you in beneath My wings.'[119]

"*Like the tents of Kedar*—we have learned: This is ז (*zayin*), which contains no white within.[120]

"*Like Solomon's curtains*—this is ו (*vav*).[121]

note 63. The full verse in Samuel, describing David's victory over Goliath, reads: *David bested the Philistine with sling and stone; he struck down the Philistine and killed him, and no sword was in David's hand.*

119. ***Black am I but beautiful***... According to the Midrash on Song of Songs, this verse is spoken by the Assembly of Israel. Here, the speaker is *Shekhinah*, who shares Her people's exile and yearns for Her lover, the blessed Holy One. Pining for Him so deeply, She shrivels into a single black point, represented by the letter י (*yod*), which unlike nearly all other letters, contains no white within its shape.

Shekhinah's "forces and camps" are Her angels. The concluding line means that *Shekhinah* has no room to shelter Her people Israel.

The image of *Shekhinah* diminishing Herself derives from a story told by Rabbi Shim-'on son of Pazzi in BT *Ḥullin* 60b, according to which the moon was originally the same size as the sun but was told by God: "Go, diminish yourself!" In Kabbalah this story is often applied to *Shekhinah*, who is symbolized by the moon.

On the description here of *Shekhinah* diminishing Herself, see especially *Zohar* 3:197a, 250b. See also *Zohar* 1:20a–b, 34a, 39b, 169b, 181a; 3:203a, 247b (*RM*); *ZḤ* 67a (*ShS*), 69c (*ShS*), 71a (*ShS*). On the story in *Ḥullin*, see Vol. 5, pp. 271–72, n. 230.

On *Shekhinah* as a point, see above, note 70. On the description here of the letter *yod*, see *ZḤ* 69d–70a (*ShS*), 71a (*ShS*); cf. *Zohar* 3:92a. Cf. Jacob ben Jacob ha-Kohen. "Peirush ha-Otiyyot," 201.

On the midrashic reading of *Black am I but beautiful*..., see *Shemot Rabbah* 23:10; 49:2; *Shir ha-Shirim Rabbah* on the verse. The two verses read in full: *Black* [or: *Dark*] *am I but beautiful, O daughters of Jerusalem—like the tents of Kedar, like Solomon's curtains. Do not stare* [or: *look*] *at me for being blackish* [or: *for I am blackish*], *for the sun has scorched* [or: *glared on*] *me. My mother's sons were incensed at me, they made me keeper of the vineyards; my own vineyard I have not kept.*

120. ***Like the tents of Kedar*** . . . The tents of nomadic tribes in the Middle East are normally woven from the wool of black goats. In this verse, the biblical author is playing on the tribal name קדר (*qedar*), "Kedar," and the root קדר (*qdr*), "to be dark." The child applies the sense of darkness to the form of the letter ז (*zayin*), which like the letter י (*yod*) "contains no white within." See *ZḤ* 70a (*ShS*).

121. ***Like Solomon's curtains***... King Solomon symbolizes King *Tif'eret*, the core

"Therefore, *You will not see me*—'You cannot see anything in Me, since I am a tiny point.'[122]

"What do mighty warriors, Her legions, do? They roar like mighty lions, as is said: *The young lions roar for prey* (Psalms 104:21). Because of the sounds and mighty roars emitted, like lions, by the mighty warriors, the Beloved above hears, and He knows that His Beloved is as passionately in love as He is, until none of Her image or beauty can be seen.[123]

"Then, through the sounds and roars of Her mighty ones, Her dear Beloved emerges from His palace with many gifts and many presents, with fragrances and spices, and comes to Her and finds Her nearly dead, with no image or beauty at all. He approaches Her, embraces Her and kisses Her, until gradually She is revived by the fragrances and spices. By the joy of Her Beloved at Her side, She is restored and—through Her adornments, Her image, and Her beauty—transformed into ה (*he*), as originally.[124]

"This, *the mighty in strength* have done for Her, restoring Her to Her image and beauty, for their might and power have caused this. Thus, *mighty in strength,* עושי (*osei*), *fulfilling, His word—osei, actualizing, His word,* surely, mending it, restoring it to its original image.[125]

"From here on—once She has been restored, becoming beautiful in Her image as originally—they and all the other forces stand ready to hear what She says, and She stands like a king among Her legions. This is *osei, actualizing, His word,* surely!

"Similarly below, when the wicked appear in a generation, She cringes and diminishes Herself until nothing of Her whole image is seen but a single point.

of all six lower *sefirot* from *Ḥesed* to *Yesod*. Fittingly, *Tif'eret* is symbolized by the letter ו (*vav*), whose numerical value is six. The elongated shape of this letter suggests a curtain. Furthermore, its shape resembles a hook, and the word וו (*vav*) means "hook." This word appears frequently in connection with hanging the curtains in the Dwelling. See, e.g., Exodus 26:32.

On *Solomon's curtains* and the letter *vav*, see *ZḤ* 70a (*ShS*). On the association between the letter *vav* and "curtain," see also *Zohar* 2:164b; *TZ* 5, 19b.

122. ***You will not see me...*** The simple sense of the verset is *Do not look* [or: *stare*] *at me for being blackish* [or: *for I am blackish*]; but the child construes this as "You cannot see (anything in) Me, for I am a tiny black point." See *Zohar* 3:45b, 59b; *ZḤ* 69d–70a (*ShS*).

123. **mighty warriors, Her legions . . .** Angelic forces who are dependent on *Shekhinah* for sustenance. Their roaring stimulates *Tif'eret* above.

The full verse in Psalms reads: *The young lions roar for prey, seeking from God their food.* See *Zohar* 1:208b, 244a.

124. **transformed into ה (*he*)...** *Shekhinah* is transformed from a tiny point—represented by the letter י (*yod*)—into ה (*he*), the last letter of the name יהוה (*YHVH*), symbolizing Her full state.

125. ***osei, actualizing, His word...*** Restoring and actualizing the full power of *Shekhinah*, who is known as the divine *word*.

When *the mighty in strength* and the truly virtuous arrive, they, as it were, actualize this *word*—She is gradually illumined, and transformed in Her image and Her beauty as originally."[126]

The Companions came and kissed him. Rabbi El'azar said, "If the prophet Ezekiel had said this, it would have been a wonder in the world!"[127]

Rabbi El'azar took him and kissed him as before.

The child said, "I will bless."[128]

They replied, "You are blessed, and it is fitting for you to bless."

He said, "How holy you are! How many blessings are destined for you from the Holy Mother because you have not prevented me from blessing!"[129]

He opened, saying, "*He who withholds grain—the nation will curse him; but there will be blessing on the head of the provider* (Proverbs 11:26). This verse in Torah is to be understood literally. However, we have learned: Every person is obligated to recite Grace after Meals, and if he doesn't know how, then his wife or his children say the blessing for him. But may a curse fall upon the man who doesn't know how to bless and needs his wife and children to bless for him.[130]

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"If he does know, he should train his son and give him the cup to recite the blessing. And whoever prevents him from being trained, *the nation will curse. He who withholds* בר (*bar*), *a son*, from blessing the blessed Holy One and being trained in *mitsvot*—יקבוהו לאום (*yiqqevuhu le'om*), *the nation will curse him.* The verse should read יקבהו (*yiqqevehu*), *it will curse him*, or יקבוהו לאומים (*yiqqevuhu le'umim*), *nations will curse him*, since לאום (*le'om*), *nation*, is singular, as is said: ולאום מלאום (*U-l'om mi-l'om*), *Nation over nation, shall prevail* (Genesis 25:23). Why יקבוהו לאום (*yiqqevuhu le'om*), *the nation will curse him*? Well, it is spelled לאם (*la-'em*), *to the Mother*—to the Holy Mother, *they will*

126. ***the mighty in strength* and the truly virtuous...** Righteous ones of Israel, who resemble the angels above.

127. **If the prophet Ezekiel had said this...** The child's words would have been wondrous even if spoken by Ezekiel himself, who attained a vision of God on His heavenly throne; all the more so, coming from such a youngster!

On the connection between the figure of a child and Ezekiel, see BT *Ḥagigah* 13a: "There was once a child who expounded on חשמל (*ḥashmal*), *electrum* [mentioned in Ezekiel 1:27], and a fire came forth and consumed him."

128. **I will bless** The child wants to hold the cup of wine and lead the Grace after Meals. See above, note 15.

129. **the Holy Mother...** *Shekhinah*.

130. **Every person is obligated...** According to M *Berakhot* 3:3, men, women, and children are obligated to recite Grace after Meals. *Tosefta Berakhot* 5:17 adds that a man's wife or child may recite Grace on his behalf. However (as recorded in BT *Berakhot* 20b), "the sages said, 'May a curse fall upon the man whose wife or children have to say Grace for him!'"

See Rashi, ad loc., s.v. *mevarekh*; *Zohar* 2:168b (Vol. 5, pp. 479–80, n. 823); 3:19b; *ZḤ* 87d (*MhN, Rut*); *Sha'arei Teshuvah (Teshuvot ha-Ge'onim)*, 345.

curse him, namely this person who prevents his *bar*, *son*, from blessing the blessed Holy One.[131]

"I'm my mother's only son. Give me the cup, and I'll bless the Holy King, who has brought to my mother's house valiant men, before whom I've spoken powerful words, besting them. So I will bless! But before that, let the verse be resolved to perfection—this one [191b] we began with.

"*He who withholds* בר (*bar*), *grain, the nation will curse him—He who prevents bar, a son*, as has been said, יקבוהו לאם (*yiqqevuhu la-'em*), *they will curse him to the Mother*. What is meant by *yiqqevuhu*? As is said: ויקב בן האשה הישראלית (*Va-yiqqov ben ha-ishah ha-yisre'elit*), *The son of the Israelite woman pronounced, the Name* (Leviticus 24:11). Here, too, *yiqqevuhu*, *they will designate him*—specifying him *la-'em*, *to the Mother*, detailing his sins to the Holy Mother.[132]

131. **he should train his son . . .** The verse from Proverbs reads: *He who withholds* בר (*bar*), *grain*— יקבוהו לאום (*yiqqevuhu le'om*), *the nation will curse him*. The child construes the first clause as *He who prevents bar, a son* [from reciting Grace after Meals].

In the second clause—יקבוהו לאום (*yiqqevuhu le'om*), *the nation will curse him*—the singular noun *le'om* (*the nation*) is preceded by the plural verb *yiqqevuhu* (*they will curse him*). Actually, this is grammatically acceptable since the noun *le'om* is collective; but the child insists pedantically that either the verb should be singular—יקבהו (*yiqqevehu*), *it will curse him*—or the noun should be plural: יקבוהו לאומים (*yiqqevuhu le'umim*), *nations will curse him*. He quotes the verse from Genesis to prove that *le'om* is a singular noun.

The child proceeds to provide a solution by focusing on the supposedly deficient spelling of the word לאם (*le'om*), *the nation* (in the verse from Proverbs), without the letter ו (*vav*). This spelling allows the word to be read as לאם (*la-'em*), *to the mother*, yielding the meaning יקבוהו לאם (*yiqqevuhu la-'em*), *they will curse him to the Mother*—that is, anyone who prevents his son from reciting Grace will be cursed in the presence of the Divine Mother, *Shekhinah*.

Actually, in the Masoretic text of this verse, the word לאום (*le'om*) includes the letter ו (*vav*). See *Minḥat Shai*, ad loc. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

On the educational purpose of a child's reciting Grace after Meals, see Jacob ben Asher, *Tur, Oraḥ Ḥayyim* 186. On encouraging one's son to hold the cup of blessing, cf. BT *Berakhot* 53b, 66a–b.

On the association between the verses in Proverbs and Genesis, see BT *Sanhedrin* 91b–92a. The full verse in Genesis (spoken by God to Rebekah) reads: *Two nations are in your womb, two peoples from your loins shall issue. People over people* [or: *Nation over nation*] *shall prevail, and the elder shall serve the younger.*

132. **What is meant by *yiqqevuhu*? . . .** The child now explains this verb in light of the verse in Leviticus, where ויקב (*va-yiqqov*) means *he pronounced*.

On the meaning of *va-yiqqov* in the verse from Leviticus, see *Targum Onqelos*, ad loc.; Milgrom, *Leviticus*, 3:2107–8, 2117–18. See also *Zohar* 1:37a; 3:106a, 113b, 176b; Moses de León, *Sefer ha-Rimmon*, 360.

The full verse in Leviticus reads: *The son of the Israelite woman pronounced the Name, cursing* [*it*]*; and he was brought to Moses. His mother's name was Shelomith daughter of Dibri of the tribe of Dan.*

"*But there will be blessing on the head of the provider*—on the person who trains his son to bless the blessed Holy One, and trains him in the commandments of Torah.

"Mystery of the matter is written in the mystery above: *What is his name, and what is the name of his son, if you know?* (Proverbs 30:4). That name is well-known: *YHVH Tseva'ot is His name* (Isaiah 47:4). *The name of his son*—Israel is His name, as is written: *My son, My firstborn, is Israel* (Exodus 4:22).[133]

"All the keys of faith dangle from this Israel, and He glorifies Himself, saying, *YHVH said to me, 'You are My son'* (Psalms 2:7). Certainly so, for Father and Mother have crowned Him and blessed Him with many blessings, and commanded all: *Kiss the son* (ibid., 12)—kiss the hand of this Son. He has, as it were, been given dominion over all, so that all will serve Him.[134]

"*Lest He rage* (ibid.)—for they have adorned Him with Judgment and Compassion; Judgment for one deserving of Judgment, Compassion for one deserving of Compassion.[135]

292 "All blessings of above and below reach this Son, adorning Him, and whoever withholds blessings from this Son will have his sins specified before the Holy King—לאם (*la-'em*), *to the Mother*, really![136]

"*But there will be blessing* לראש משביר (*le-rosh mashbir*), *on the head of the provider*—whoever recites the blessing and invites the one who should be

133. **Mystery of the matter . . .** The son and the mother mentioned in the verse from Proverbs 11 can also allude to the Divine Son, *Tif'eret*, and His Mother, *Binah*. Similarly, in the verse from Proverbs 30, the phrase *his name* alludes to *YHVH Tseva'ot* (referring to *Binah*), while *the name of his son* is Israel, alluding to *Tif'eret*, or *Tif'eret Yisra'el* (Beauty of Israel), the Divine Son.

The full verse in Proverbs 30 reads: *Who has gone up to heaven and come down? Who has gathered the wind in the hollow of his hands? Who has bound the waters in a garment? Who has established all the ends of earth? What is his name, and what is the name of his son, if you know?* See *Zohar* 1:154b; 2:79a–b, 197a–b (Vol. 6, p. 120, n. 38). On the Christological parallels, cf. Liebes, *Studies in the Zohar*, 144–52.

134. **All the keys of faith . . .** All the *sefirot* (constituting the realm of mystical faith) are centered in *Tif'eret Yisra'el*, the Son. He declares: *YHVH* [*Binah* and/or *Ḥokhmah*] *said to me, "You are My son."* The divine parents, *Ḥokhmah* and *Binah*, commanded all to *kiss the son.*

Psalms 2:12 reads: נשקו בר (*Nashequ var*), *Kiss the son* [or: *Give sincere homage, Be armed with purity*], *lest He rage and you be lost on the way.* There is no scholarly consensus on the meaning of the phrase *nashequ var*. Christian interpreters applied it to Jesus, the Divine Son. See Ibn Ezra and David Kimḥi, ad loc. On both verses in Psalms 2, see Benarroch, "God and His Son," at nn. 21–24.

135. **they have adorned Him with Judgment and Compassion . . .** *Ḥokhmah* and *Binah* have endowed *Tif'eret* with both *Din* (Judgment) and *Ḥesed* (Love).

136. **לאם (*la-'em*), *to the Mother* . . .** Namely, to *Binah*; cf. above, note 131. For other interpretations, see Benarroch, "Sodo shel Yanuqa," 89.

invited with the cup of blessing, thereby smashes the Other Side, who is overwhelmed, while the Side of Holiness ascends. This is what is written: *But there will be blessing on the head of mashbir, the smasher.* Just as he elevates and blesses the blessed Holy One and causes the Other Side to be shattered, so the blessed Holy One draws blessings upon him from above, and the one called Blessing settles upon his head.[137]

"Now, Companions, give [the cup of wine], and we will bless."[138]

They gave him the cup, and he blessed. All the Companions were in joy; for since the day of Rabbi El'azar's wedding celebration, the Companions had not delighted as on the day that they sat there.[139]

They rose early and blessed him joyously, with fervor.

The child said, "You should not depart except with words of Torah, and so we have learned."[140]

He opened, saying, "*And YHVH was going before them by day in a column of cloud to lead them on the way, and by night in a column of fire to give them light, so as to go by day and by night* (Exodus 13:21). ויהוה (*Va-YHVH*), *And YHVH*—the accent stands erect above. Why? Well, at that moment, how fine and beautiful was this Bride—who until then had been subjugated in exile, and now was walking with head erect among Her cohorts in joy! Surely, the accent stands erect above![141]

137. **לראש משביר (*le-rosh mashbir*), *on the head of the provider*...** Whoever recites Grace after Meals over the cup of wine—inviting and blessing *Shekhinah*—will thereby smash the demonic Other Side. Consequently, *Shekhinah* (who is called Blessing) will settle upon his head. The child is playing with two senses of the root שבר (*shvr*), "to offer grain; to break, smash."

For another interpretation of *mashbir* (as referring to *Yesod*), see *Zohar* 1:198a; *ZḤ* 29a–b; Benarroch, "Sodo shel Yanuqa," 98.

138. **give [the cup of wine]...** See above, note 15.

139. **Rabbi El'azar's wedding celebration...** On this joyous event, see *ZḤ* 9a (*MhN*).

140. **You should not depart except with words of Torah...** See JT *Berakhot* 5:1, 8d: "A person should not depart from his friend with [ordinary] conversation or joking or frivolity or idle chatter, but rather with a word of Torah." See BT *Berakhot* 31a; *Seder Eliyyahu Rabbah* 5, p. 23.

141. ***And YHVH was going before them*...** Above the word ויהוה (*Va-YHVH*), *And YHVH*, appears an erect accent (or cantillation) sign, known as *pazer*. The child explains that the shape of this sign alludes to the proud stature of *Shekhinah*, who was marching triumphantly out of Egyptian exile. The wording *Va-YHVH* (*And YHVH*) includes Her.

See *Bereshit Rabbah* 51:2, in the name of Rabbi El'azar: "Wherever it is said *And YHVH*, this implies: He and His court." In Kabbalah this court symbolizes *Shekhinah*, who derives from *Din* (Judgment) and pronounces the divine decree, so the phrase *And YHVH* encompasses "He [the Divine Male, known as *YHVH*] and His court [*Shekhinah*]."

See JT *Berakhot* 9:5, 14b; *Sanhedrin* 1:1, 18a; *Vayiqra Rabbah* 24:2; *Shir ha-Shirim Rabbah* on 1:9; *Tanḥuma, Va'era* 16; *Tanḥuma* (Buber), *Va'era* 21; *Shemot Rabbah* 12:4; 19:6;

"*Was going before them* יומם (*yomam*), *by day*—until here, it is not known whether this Bride was going before them or not, since the accent interrupts at *Va-YHVH*, *And YHVH*. Well, She was there; but the one going before them was the Supernal Elder, Master of the House, to whom the blessed Holy One swore. And who is that? Abraham, as is written: יומם (*Yomam*), *By day, YHVH directs* חסדו (*ḥasdo*), *His love* (Psalms 42:9); and it is written: *Were it not for My covenant yomam, with day, and night* (Jeremiah 33:25)—the day encompassing all days; the day of other days, all other days, surely! So it is called יומם (*yomam*), *their day*, and not יום (*yom*), *day*. Thus, *Yomam, Their day, was going before them.* He went before them by day, and the Bride went by night, as is written: *and by night in a column of fire to give them light*—this is the Bride; each one fittingly.[142]

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Naḥmanides on Genesis 19:24; Exodus 13:21; *Zohar* 1:15b, 64b, 105a, 107b, 159b, 192b, 198a, 240a; 2:37b, 46a–b, 51a, 56a, 86a, 149a, 227b; 3:9b, 149a.

On the word *va-YHVH* in Exodus 13:21, see *Shemot Rabbah* 19:6; Naḥmanides on the verse; *Zohar* 2:46a, 51a. The hermeneutical significance of the prefixed *va-* (*and*) was championed by Rabbi Akiva. See BT *Yevamot* 68b, *Sanhedrin* 51b. For the child's interpretation of another accent sign, see above at notes 87–88. On the significance of the erect accent sign, see *Zohar* 3:201a, 203a.

142. ***Was going before them* יומם (*yomam*), *by day*...** The verse reads ויהוה (*Va-YHVH*), *And YHVH, was going before them by day*..., but the child wonders whether *va-YHVH* (which includes both the Divine Male and *Shekhinah*) is actually the grammatical subject, since the accent sign *pazer* (above *va-YHVH*) is technically a disjunctive mark.

He explains that although *Shekhinah* was present, in fact the one *going before them* was not *Shekhinah* but rather *Ḥesed*, symbolized by Abraham and described here as "the Supernal Elder." *Ḥesed* is the first of the lower *sefirot*, from *Ḥesed* to *Yesod*, and He encompasses all of them. Together, all these six *sefirot* unite with *Shekhinah* (who is pictured as a house), so *Ḥesed* is considered "Master of the House."

The verse in Psalms links *yomam* (*by day*) and *Ḥesed*, or חסדו (*ḥasdo*), *His love*. In the *Zohar*, *Ḥesed* is often associated with morning or daylight. The verse in Jeremiah now alludes to the union of *Ḥesed*—signified by *yomam* (*by day*)—with *Shekhinah* (symbolized by *night*) through *Yesod* (known as *covenant*).

The child construes the word *yomam* not as *by day*, but rather as *their day*, namely "the day of other days," the sefirotic day (*Ḥesed*) that encompasses all the sefirotic days from *Ḥesed* to *Yesod*. In the verse from Exodus, the initial subject is no longer *va-YHVH* (*and YHVH*) but rather *yomam* (*their day*). The verse now reads הולך לפניהם יומם (*holekh lifneihem yomam*), *Their day was going before them*—*Ḥesed* was marching before Israel by day—and *Shekhinah* (symbolized by *night*) was marching before them by night.

On Abraham as the Elder, see *Zohar* 2:110a, 189b; *ZḤ* 53c, 92a (*MhN, Eikhah*). On the sefirotic significance of the title "Master of the House," see above, p. 69, n. 47. On God swearing to Abraham, see Genesis 22:16; 24:7; 26:3. On *Ḥesed* including all six *sefirot* from *Ḥesed* to *Yesod*, see *Zohar* 1:247a. On *yomam* as *their day*, see Moses de León, *Sod Eser Sefirot Belimah*, 376.

On the verse in Exodus, cf. *Zohar* 2:46a–b. The full verse in Jeremiah reads: *Were it not for My covenant with day and night, I would not have established the laws of heaven and earth.*

"As for you, Companions, may יומם ולילה (*yomam va-lailah*), *their day and night*, be before you at all times."[143]

They kissed him and blessed him as before, and went their way.

They came to Rabbi Shim'on and told him the episode. He was astonished and said, "How worthy he is—but he attains no name! When a thin stick flares, it flares momentarily, and is immediately extinguished, subsiding. Furthermore, I've already said where this light came from."[144]

He opened, saying, "*Mighty upon earth his seed shall be; the generation of the upright shall be blessed* (Psalms 112:2). When a person is *mighty upon earth*—*mighty* in Torah, *mighty* over his impulse, *mighty upon earth*, surely!—his light ascends, and an abundant flow streams into him; then, *the generation of the upright* יבורך (*yevorakh*), *shall be blessed*—spelled יברך (*yevarekh*), *he shall bless*."[145]

Rabbi Abba said, "But we've seen children saying sublime words, and later becoming leaders of the world!"[146]

He replied, "If a child says a word or two momentarily, unintentionally, a person can be confident that he will succeed in teaching Torah in Israel. But with this one, whose light endures firmly, with full awareness—not so! Furthermore, the blessed Holy One yearns to smell the aroma of this apple. [192a] Happy is his share![147]

143. **may יומם ולילה (*yomam va-lailah*), *their day and night*...** That is, "May *Ḥesed* and *Shekhinah* be before you."

144. **but he attains no name...** Rabbi Shim'on predicts that the child will not attain fame and that he will die young. The concluding sentence refers to Rabbi Shim'on's earlier remark: "The flow of his father shines upon him," which implies that Rav Hamnuna Sava's soul illumines, or has entered, his son.

See above, note 49. Cf. *Zohar* 1:240a; and also BT *Ḥagigah* 13a: "There was once a child who expounded on חשמל (*ḥashmal*), *electrum* [mentioned in Ezekiel 1:27], and a fire came forth and consumed him."

On the saying "When a thin stick flares...," cf. Azriel of Gerona, *Peirush ha-Aggadot*, 59; *Zohar* 3:241a; *ZḤ* 89d (*MhN, Rut*); above, pp. 107–8, n. 163; Moses de León, *Sefer ha-Rimmon*, 205–6; idem, *Mishkan ha-Edut*, 40, 103; Joseph Gikatilla, *Sefer ha-Meshalim*, 119, §28.

145. ***Mighty upon earth his seed shall be...*** Rabbi Shim'on indicates that the verse refers to spiritual might, namely mastery of Torah and mastery over one's evil impulse. One who becomes *mighty* in such ways is empowered to convey blessing to others, just as Rav Hamnuna Sava transmitted holiness to his son. The verse in Psalms now implies that one who is spiritually *mighty upon earth shall bless the generation* issuing from him.

On the mighty act of overpowering the evil impulse, see M *Avot* 4:1, in the name of Ben Zoma: "Who is mighty? One who subdues his impulse." On the substitution of יברך (*yevarekh*), *he shall bless*, for יבורך (*yevorakh*), *shall be blessed*, see above, note 42.

146. **But we've seen children...** So why is this particular child destined to die young?

147. **the blessed Holy One yearns to smell the aroma of this apple...** While the child is still pure.

See *Shir ha-Shirim Rabbah* on 6:2; *Zohar* 2:96a–b; *ZḤ* 20a–b (*MhN*), 36b (*ST*); Oron, "Motiv ha-Yanuqa," 150–51, 158–59; Benar-

"Happy are you, O righteous ones, of whom is written *The remnant of the house of Judah shall add root beneath and bear fruit above* (2 Kings 19:30). *Root beneath*—like his father, who has departed from the world and is *root beneath* in the Heavenly Academy. *And bear fruit above*—in the Supreme Academy. How fine are root and fruit![148]

"Were it not for the fact that I would be accusing the blessed Holy One, who yearns to smell his aroma, no one would be able to prevail over him. But may it be the Will that his mother should not experience any suffering because of him."[149]

And so it was.

roch, "Sodo shel Yanuqa," 102–3. Cf. *Wisdom of Solomon* 4:10–11; *Bereshit Rabbah* 25:1 (and Theodor's note); BT *Ḥagigah* 5a; *Qohelet Rabbah* on 7:15; *Zohar* 1:56b; 2:10b. See also M *Sanhedrin* 8:5; *Sifrei,* Deuteronomy 218.

148. ***Root beneath*—like his father...** Namely, Rav Hamnuna Sava, who now dwells in the Heavenly Academy, headed by Metatron. His son is destined to dwell even higher, in the Supreme Academy, among other little children who have died and are subsequently taught by God Himself. On these two academies, see above, p. 54, n. 1; p. 67, n. 43.

149. **Were it not for the fact...** Rabbi Shim'on would intercede on behalf of the child and save his life, but he does not wish to oppose God's will and prevent Him from enjoying the presence and aroma of the young child in the Supreme Academy. At least, though, Rabbi Shim'on prays that the child will not die while his mother is still alive.

He sent messengers to Balaam son of Beor at Pethor, which is on the River, [*in his people's land, to invite him, saying, "Look, a people has come out of Egypt. Look, it has covered the eye of the land, and it is encamped*] *opposite me*" (Numbers 22:5). Here are twenty-eight words, corresponding to twenty-eight levels of sorcerous witchcraft with a bird.[1]

One should ponder: Whoever wished to speak with Balaam and collaborate with him, why did he send to him immediately—before approaching him—explicit words, saying *Look, a people has come out of Egypt. Now, curse it for me*? He should have first joined with him, ingratiating himself and bribing him, and then conveying his words.[2]

Well, Rabbi Yose said, "From here we discover that Balak knew the intention of that wicked one, who always sought to glorify himself with grandiose deeds—and whose desire was fulfilled only when he perpetrated evil.[3]

"Balak performed sorcery, enacted witchcraft, and arranged a bird—and he knew that Moses' rungs were lofty and precious. He enacted witchcraft and performed sorcery, and he knew that Balaam's rungs corresponded to them. Immediately, *He sent messengers to Balaam son of Beor.*[4]

1. ***He sent messengers to Balaam*...** The verse contains twenty-eight Hebrew words.

On bird divination (and the association between Balak's name and "a bird"), see above, pp. 233–34 at nn. 2–7; Bar-Asher, "Tsippor ha-Nefesh." The context in Numbers (22:5–6) reads: *He* [namely Balak] *sent messengers to Balaam son of Beor at Pethor, which is on the River* [or: *the Euphrates*], *in his people's land* [or: *in the land of the Ammonites*], *to invite him, saying, "Look, a people has come out of Egypt. Look, it has covered the eye of the land, and it is encamped opposite me. Now, please, go curse this people for me, for it is mightier than I. Perhaps I will be able to strike against it and drive it out of the land. For I know that whomever you bless is blessed, and whomever you curse is cursed."*

2. ***Look, a people has come out of Egypt*...** This quotation combines elements of Numbers 22:5–6, 11.

3. **Balak knew the intention of that wicked one...** King Balak thought that Balaam would be eager to curse Israel and thereby glorify himself.

4. **Balaam's rungs corresponded to them...** They were the demonic counterpart to Moses' rungs.

On the parallel between Moses and Balaam, see *Sifrei*, Deuteronomy 357: "*Never again did there arise in Israel a prophet like Moses* (Deuteronomy 34:10)—*in Israel* none arose, but among the nations of the world one did! Who is this? Balaam son of Beor."

See *Midrash Tanna'im*, Deuteronomy 34:10; *Seder Eliyyahu Zuta* 10, p. 191; *Tan-*

"פתורה (*Petorah*), *At Pethor*—the name of the place, as is said: *from Pethor of Aram-naharaim, to curse you* (Deuteronomy 23:5). Why is it called so? Because it is written *who set a table for Gad* (Isaiah 65:11), and פתורא (*petora*), a table, was arranged there all of [Balaam's] days. For it is certainly so, that a table is arranged with food and drink before evil aspects, and they perform sorcery and offer evil incense in front of the table, and all impure spirits gather there and inform them about whatever they inquire. All sorcery and witchcraft were present on that table, so that place was called *Petora*, since in Aram-naharaim a table is called *petora*."[5]

He opened, saying, "*You shall make a table of acacia wood* (Exodus 25:23), and it is written: *You shall set on the table the Bread of the Presence, before Me continuously* (ibid., 30). All those holy utensils before Him, to draw the Holy Spirit from above to below. That wicked Balaam prepared similarly for the Other Side, arranging a table with bread that is called *defiled bread* (Malachi 1:7), as has been said. For so the Other Side follows holiness, like a monkey after humans. And King Solomon cried out: *For what man is there who can follow the king, that which he has already done?* (Ecclesiastes 2:12). This verse has already been mentioned.[6]

ḥuma, Balaq 1; *Tanḥuma* (Buber), *Balaq* 1; *Bemidbar Rabbah* 14:20; 20:1; *Zohar* 1:10a; 2:21b (*MhN*); 3:193b; *ZḤ* 47c (*MhN*). Cf. BT *Rosh ha-Shanah* 21b.

On the relationship between the figure of Balaam and that of Jesus, see Urbach, *Me-Olamam shel Ḥakhamim*, 537–55; Schäfer, *Jesus in the Talmud*, 111; Liebes, *Pulḥan ha-Shaḥar*, 55; Benarroch, "Sava ve-Yanuqa," 237.

5. פתורה (***Petorah***), ***At Pethor*** . . . This town has been identified with Pitru on a tributary of the Euphrates. Here, drawing on midrashic tradition, Rabbi Yose associates פתורה (*Petorah*), *at Pethor*, with the Aramaic term פתורא (*petora*), "table." To stimulate demonic forces, sorcerers (such as Balaam) would set a table for them and perform certain rites.

See *Tanḥuma, Balaq* 4; *Tanḥuma* (Buber), *Balaq* 5; *Bemidbar Rabbah* 20:7; Rashi on Numbers 22:5. The context in Deuteronomy (23:4–5) reads: *No Ammonite or Moabite shall be admitted into the Assembly of YHVH; even his tenth generation shall not be admitted into the Assembly of YHVH ever. Because they did not greet you with bread and water on the way when you come out of Egypt, and for their hiring Balaam son of Beor from Pethor of Aram-naharaim, to curse you.* The name Aram-naharaim means "Aram alongside the River (Euphrates)."

The full verse in Isaiah reads: *As for you who forsake YHVH, who forget My holy mountain, who set a table for Gad and fill a jug of wine for Meni.* Gad is the Near Eastern god of fortune or good luck; Meni is the god of fate or destiny.

6. ***You shall make a table of acacia wood***... Just as God commanded Moses to fashion a table and holy bread along with various utensils for the Dwelling (or Tabernacle) in order to draw down the Holy Spirit, so Balaam arranged a table with *defiled bread* in order to stimulate the demonic Other Side.

The verse in Ecclesiastes now implies that the Other Side cannot match the Divine King. The Other Side is sometimes described as אדם בליעל (*adam beliyya'al*), *a worthless man* (Proverbs 6:12). See above, p. 108, n. 164.

On the contrast between holy and de-

"Come and see: It is written *O YHVH, when You came forth from Seir, when You strode from the field of Edom, the earth trembled, the very heavens dripped, the clouds, O they dripped water* (Judges 5:4). When the blessed Holy One wished to give the Torah to Israel, He went and invited the children of Esau, and they did not accept it—as is said: *YHVH from Sinai came and He shone from Seir upon them* (Deuteronomy 33:2), and they refused to accept it. He went to the children of Ishmael, and they refused to accept it, as is written: *He radiated from Mount Paran* (ibid.). Since they refused, He returned to Israel; so we have learned.[7]

"Now a question should be raised—and we have already learned that it is no sin when a person scrutinizes the details of Torah and asks his questions to elucidate its words. This verse is unsettled, and one should ask: When the blessed Holy One came to Seir, to which of their prophets did He appear? And when He went to Paran, to which of their prophets did He appear? If you say that He revealed Himself to all of their people, we never find this except for Israel alone and through Moses.[8]

"And, as has already been said, the verse should read as follows: *YHVH to Sinai came and He shone to Seir upon them; He radiated to Mount Paran.* Why *from Seir upon them*, and why *from Mount Paran*? All must be known and examined. I have already asked and have not heard and do not know."[9]

monic tables, see 1 Corinthians 10:21. On the image of the Other Side as a monkey, see above, p. 274, n. 85.

7. ***O YHVH, when You came forth from Seir...*** According to rabbinic tradition, before giving the Torah to Israel, God offered it to the other nations, including the descendants of Esau (who dwelled in Edom or Seir) and the descendants of Ishmael (who dwelled in Paran). However, they all refused to accept its moral constraints.

In rabbinic literature Esau and Edom often represent the Roman Empire, and in medieval Jewish literature they often represent Christians. In medieval Jewish literature, Ishmael often represents Muslims. On the polemical tone, see Tishby, *Wisdom of the Zohar*, 1:69.

On God's offering the Torah to other nations, see *Mekhilta, Baḥodesh* 1, 5; *Sifrei*, Deuteronomy 343; *Midrash Tanna'im*, Deuteronomy 33:2; *Targum Yerushalmi*, Deuteronomy 33:2; *Eikhah Rabbah, Petiḥta* 24; 3:1; BT *Ta'anit* 25a, *Avodah Zarah* 2b; *Pesiqta de-Rav Kahana* 5:2; *Vezot Haberakhah*, p. 449; add. 2, p. 452; *Pesiqta Rabbati* 21, 99a–b; 30, 142a; *Pirqei de-Rabbi Eli'ezer* 41; *Devarim Rabbah* (ed. Lieberman), pp. 129–30; *Tanḥuma, Yitro* 14, *Shemini* 6, *Shofetim* 10, *Vezot Haberakhah* 4; *Tanḥuma* (Buber), *Shemini* 10, *Shofetim* 9, *Vezot Haberakhah* 3; *Seder Eliyyahu Zuta* 11, p. 192; *Shemot Rabbah* 27:9; 42:1; *Bemidbar Rabbah* 14:10; *Leqaḥ Tov*, Exodus 20:2; *Zohar* 2:3a; 3:19b, 91b.

The full verse in Deuteronomy reads: *YHVH from Sinai came and He shone from Seir upon them; He radiated from Mount Paran and He arrived from myriads of holy ones; from His right hand, a fiery law for them.*

8. **it is no sin when a person scrutinizes...** Questioning Scripture can be a virtue.

See *ZḤ* 12d (*MhN*); above, pp. 26–27 at n. 67; p. 253, n. 24; Matt, "'New-Ancient Words,'" 198–204. On the significance of every element of Torah, see above, p. 156, n. 13.

9. **Why *from Seir upon them*...** If the verse supposedly implies that God offered the Torah to the descendants of Esau (who

When Rabbi Shim'on came, [Rabbi Yose] approached and asked about the matter as before.

He replied, "This question has already been discussed. *YHVH from Sinai came*—as is said: *Look, I am coming to you in the utmost cloud* (Exodus 19:9), and *from Sinai He came* and revealed Himself to them.[10]

"*And He shone from Seir* [192b] *upon them*—from what the children of Seir said, refusing to accept it; from this He illumined Israel, lavishing them with light and great love. Similarly, *He radiated* and illuminated *from Mount Paran*—from what the children of Paran said, refusing to accept it. From this, Israel gained greater love and radiance fittingly.

"As for your asking 'Through whom did He reveal Himself to them?'—come and see: it is a sublime mystery, and through you the matter is revealed. Torah issued from the supernal mystery of the head of the concealed King. When it reached the left arm, the blessed Holy One saw bad blood accumulating in that arm. He said, 'I must purge and cleanse this arm; if that bad blood does not diminish, it will damage all. Surely, every defect must be eliminated from here.'[11]

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"What did He do? He summoned Samael, who then came before Him. He said to him, 'Do you want My Torah?'[12]

"He asked, 'What's written in it?'

"He replied, '*You shall not murder* (Exodus 20:13).' The blessed Holy One skipped to the necessary place.[13]

"He said, 'Heaven forbid! This Torah is Yours, and Yours it will remain. I don't want this Torah.'

dwelled in Seir) and to the descendants of Ishmael (who dwelled in Paran), then it should read *He shone to Seir upon them; He radiated to Mount Paran.*

10. ***YHVH from Sinai came...*** Rabbi Shim'on explains that the verse reads *from Sinai* because God had descended upon the mountain in a thick cloud and then came to the people. Cf. Exodus 19:18, 20.

11. **through you the matter is revealed...** Stimulated by Rabbi Yose's question, Rabbi Shim'on explains.

Torah issued from God's Mind. When it reached His Left Arm (*Gevurah*), God sought to purge the negative element in that arm (pictured as bad blood). *Gevurah* is symbolized by Isaac, whose two sons (Jacob and Esau) represent respectively the positive and negative elements within *Gevurah*.

On the relation between Torah and Wisdom (or the Divine Mind), see *Bereshit Rabbah* 17:5, in the name of Rabbi Avin: "Torah is an unripe fruit of supernal Wisdom." See above, p. 212, n. 75. On purging blood from the arm, see *Zohar* 3:218b–219a (*RM*).

12. **Samael...** The heavenly prince of Esau. See *Tanḥuma*, *Vayishlaḥ* 8; Rashi on *Sukkah* 29a, s.v. *eloheha*.

The exchange here between God and Samael is based on some of the rabbinic sources cited above (note 7), where, however, God negotiates with the descendants of Esau rather than with Esau's heavenly prince.

13. **skipped to the necessary place** From the beginning of the Torah to that particular verse.

"He went on pleading before Him, saying, 'Master of the Universe, if You give it to me, my whole dominion will vanish, for look, my dominion is over killing—and there will be no wars—and my dominion is over the planet Mars. If so, all this will be abolished from the world![14]

"'Master of the Universe, take Your Torah, and let me have no share or portion in it! But, if it pleases You, here is the people descended from Jacob—for them it is fitting.' And he thought he was uttering slander against them.[15]

"This is *He shone from Seir upon them—from Seir*, precisely, light radiated to Israel. Samael thought, 'Surely, if Jacob's children accept this, they will vanish from the world and never gain dominion!'[16]

"[Samael] responded to Him several times similarly. [The blessed Holy One] said to him, 'You are the firstborn, and for you it is fitting.'[17]

"He replied, 'Look, my birthright is his! It was sold to him, and I consented.'[18]

"He said to him, 'Since you want no share in it, remove yourself from it entirely.'[19]

"He replied, 'Fine.'

"He said to him, 'Since it is so, give Me advice about what I should do, so that Jacob's children will accept it, as you say.'

"He replied, 'Master of the Universe, they must be bribed. Take some light from the radiance of the powers of heaven and bestow it upon them, and thereby they will accept it—and here, mine will be first.'

"He stripped off the radiance covering him and gave it to Him to give to Israel, as is written: *He shone* משעיר (*mi-se'ir*), *from Seir, upon them—from Seir*,

14. **my whole dominion will vanish . . .** Samael's (and Esau's) dominion depends on killing and waging war.

The Roman god (and the planet) Mars are both associated with war. On the association of Samael with the planet Mars, see Judah ben Barzillai. *Peirush Sefer Yetsirah*, 247.

15. **he thought he was uttering slander . . .** By encouraging God to give the Torah to Israel, Samael intended to harm them, making them liable to numerous punishments if they failed to fulfill the *mitsvot*.

16. ***from Seir*, precisely . . .** From Samael, the prince of Esau, whose nation dwelled in Seir. From Samael's refusal to accept the Torah and his recommendation of Israel, the light of Torah "radiated to Israel." On the concluding sentence, see the preceding note.

17. **You are the firstborn . . .** Samael represents (or is identified with) Esau, Isaac's firstborn son. Being the firstborn, he deserves the Torah.

18. **Look, my birthright is his! . . .** According to Genesis 25:29–34, Esau sold his birthright to Jacob and swore an oath over the transaction.

19. **remove yourself from it entirely** Even from the seven Noahide commandments, basic moral principles intended for Noah's descendants. The implication here is apparently that Esau's descendants are not rewarded (or fully rewarded) for fulfilling such commandments. See BT *Bava Qamma* 38a, *Avodah Zarah* 2b–3a.

precisely, namely Samael, as is written: השעיר (*Ha-sa'ir*), *The goat, shall bear upon it* [*all their iniquities*] (Leviticus 16:22).[20]

"*Upon them*—upon Israel.

"Once He eliminated this, removing the bad blood from the left arm, He turned to the right arm and saw that it was similar. He said, 'This arm, too, must be cleansed of bad blood.'[21]

"He summoned Rahab, and said to him, 'Do you want My Torah?'[22]

"He replied, 'What's written in it?'

"He skipped ahead and said, '*You shall not commit adultery* (Exodus 20:13).'[23]

"He replied, 'Woe, if the blessed Holy One transmits this legacy to me—an evil legacy, which will eliminate my whole dominion; for I have obtained a blessing of waters, a blessing of the fish of the sea, as is written: פרו ורבו (*Peru u-rvu*), *Be fruitful and multiply* [*and fill the water in the seas*] (Genesis 1:22), and similarly: *He will be* פרא (*pere*), *a wild ass of, a man* (ibid. 16:12).'[24]

20. ***from Seir*, precisely, namely Samael...** Rabbi Shim'on plays with שֵׂעִיר (*se'ir*), *Seir*, and שָׂעִיר (*sa'ir*), *goat*—namely the scapegoat bearing all of Israel's sins, which was sent off to the desert to the demon Azazel, who is identified with Samael.

Furthermore, the term *sa'ir* means not only "goat" but also "demon, satyr." See Vol. 7, pp. 415–16, n. 180. The verse in Leviticus reads: *The goat shall bear upon it all their iniquities to a remote region* [or: *a cutoff land*; *a barren land*].

21. **Once He eliminated this...** Having eliminated the possibility of Samael's (and Esau's) association with Torah and holiness, God turns to His Right Arm (*Ḥesed*) and sees a negative element there too (pictured as bad blood). *Ḥesed* is symbolized by Abraham, whose two sons (Isaac and Ishmael) represent respectively the positive and negative elements within *Ḥesed*.

22. **Rahab...** A mythical monster of chaos, whose name (meaning "one who surges") alludes to the stormy sea. (See Isaiah 51:9; Psalms 89:11; Job 9:13; 26:12.) The name Rahab also appears as a poetic designation for Egypt in Psalms 87:4; cf. Isaiah 30:7. In rabbinic literature Rahab is identified as Prince of the Sea. (See BT *Bava Batra* 74b; *Tanḥuma*, *Ḥuqqat* 1; *Tanḥuma* [Buber], *Ḥuqqat* 1; *Bemidbar Rabbah* 18:22.) In several midrashic sources, Rahab appears at the Red Sea. (See *Midrash Va-Yosha* [*Beit ha-Midrash*, 1:46–47]; *Sekhel Tov*, Exodus 14:21.)

In several passages in the *Zohar*, Rahab appears as the prince of Egypt (*Zohar* 2:170b; *ZḤ* 30d); but here Rahab is the prince of Ishmael, as in *Zohar* 3:246b (*RM*). See also Margaliot, *Mal'akhei Elyon*, 286–88.

The exchange here between God and Rahab is based on some of the rabbinic sources cited above (note 7), where, however, God negotiates with the descendants of Ishmael rather than with Ishmael's heavenly prince.

23. **He skipped ahead...** From the beginning of the Torah to that particular verse. See above, note 13.

In the rabbinic sources describing the exchange between God and the descendants of Ishmael (cited above, note 7), the command revealed to them is *You shall not steal*, whereas the command *You shall not commit adultery* is revealed to the descendants of Ammon and Moab.

24. **an evil legacy...** Rahab (representing Ishmael) refuses the command against adultery, since sexual attraction and lust

"He began to plead before Him, saying, 'Master of the Universe, we issued as two sons from Abraham! Here are the children of Isaac; give it to them, for whom it is fitting.'[25]

"He replied, 'I cannot, for you are the firstborn, and for you it is fitting.'

"He began to plead, saying, 'Master of the Universe, my birthright will be his; and this light that I have thereby inherited, take and give to them.'

"And so He did, as is written: הופיע (*Hofi'a*), *He radiated, from Mount Paran.*[26]

"Why is it written concerning Samael, וזרח (*Ve-zaraḥ*), *and He shone*, whereas concerning Rahab it is written differently: *Hofi'a*, *He appeared*? Well, with the light that Samael stripped from himself, He took the sword and the killing—to kill by judicial sentencing, to kill properly—as is written: *your triumphant sword* (Deuteronomy 33:29), although it was not yours. And with the blessing that Rahab stripped from himself, He took a little, like someone to whom a little of his blessing appears, to enable [Israel] to be fruitful and multiply. Thus, *hofi'a*, *He appeared, from Mount Paran*, and it is not written *ve-zaraḥ*, *and He shone.*[27]

constitute the basis of his dominion and his blessing.

Rahab, Prince of the Sea, appropriately quotes the blessing in Genesis 1, which is bestowed on the creatures of the sea.

The full verse in Genesis 16 (recording the divine blessing of Ishmael) reads: *He will be a wild ass of a man, his hand against all, hand of all against him; in the presence of all his brothers will he dwell.* Rabbi Shim'on is playing on פרא (*pere*), *a wild ass*, and פרו (*peru*), *Be fruitful.*

25. **we issued as two sons from Abraham!...** Namely Ishmael and Isaac.

26. ***from Mount Paran*** From the refusal of Rahab (representing Ishmael) to accept the Torah and from his radiance. Ishmael dwelled in Paran.

27. **Why is it written...** Rabbi Shim'on distinguishes between the verbs זרח (*zaraḥ*), *He shone*, and הופיע (*hofi'a*), *He radiated*, which he construes more mildly as *He appeared.* The more dramatic and potent verb *zaraḥ* (*He shone*) refers to the light from Samael, whose specialty is killing by the sword. This power was transferred to the people of Israel, who are commissioned to kill when necessary by judicial procedure.

The second verb, *hofi'a* (*He appeared*), is less dramatic and potent; this refers to the blessing associated with Rahab, involving lust. Just a bit of such lust was conveyed to Israel, enough to fuel sexual desire and thereby engender new life.

The phrase "although it was not yours" alludes to the fact that Esau, and not Jacob, was blessed with the power of the sword. See Genesis 27:40 (recording Isaac's blessing of Esau): *By your sword shall you live.* This verse is quoted in some of the rabbinic sources listed above (in note 7), describing why the descendants of Esau could not tolerate the command *You shall not murder.* On the contrast between this blessing of Esau and the wording pertaining to Israel in Deuteronomy (*your triumphant sword*), see *ZḤ* 14a (*MhN*). The verse in Deuteronomy reads: *Happy are you, O Israel. Who is like you? A people delivered by YHVH, your protective shield and your triumphant sword.*

On the positive aspect of lust, cf. *Zohar* 2:93b (Vol. 4, p. 532, n. 603); above, pp. 273–74, n. 83.

"Once He had obtained these gifts for Israel from those ruling princes, He came and summoned all [193a] the *myriads of holy ones* (Deuteronomy 33:2), appointed over the other nations. They replied to Him similarly, and from all of them He received and obtained gifts to bestow upon Israel.[28]

"This may be compared to a doctor who had one vial full of a vivifying drug, which he kept for his son. He wanted to give his son that vivifying ointment. The doctor was wise, and he said, 'There are bad servants in my house. If they know that I am giving this present to my son, it will be evil in their eyes, and they will seek to kill him.'

"What did he do? He took a little bit of deadly poison and put it on the opening of the vial. Then he called his servants and said to them, 'You are faithful to me; would you like this drug?'

"They said, 'Let's see what it is.' They took a bit to taste, and before even smelling it, they felt that they were about to die. They said to themselves, 'If he gives this drug to his son, he will die, and we will inherit our master.'

304 "They said to him, 'Our master, this drug is fitting only for your son. Here are the wages of our labor; we leave them for you—give them to him as a bribe so that he will take this drug.'

"Similarly, the blessed Holy One is a wise doctor. He knew that if He gave the Torah to Israel before informing [the heavenly princes], they would pursue Israel every day on account of it and kill them. But He did this, and they gave Him gifts and presents so that [Israel] would accept it. All of these Moses received to give to Israel, as is written: *You ascended the heights, you seized captives, you took gifts for humans* (Psalms 68:19). Consequently, Israel inherited the Torah without any challenge or any accusation at all. Blessed is He and blessed is His name forever and forever![29]

28. **Once He had obtained these gifts...** From Samael and Rahab, representing Esau and Ishmael. Then God proceeded to summon the heavenly princes of all the other nations.

On the heavenly princes of the nations, see above, p. 50, n. 140. For the full verse in Deuteronomy, see above, note 7.

29. **the blessed Holy One is a wise doctor...** God first offered the Torah to the heavenly princes of the other nations, for whom certain *mitsvot* were unbearable.

For Torah's opposite effects on Israel and on the nations of the world, see *Shir ha-Shirim Rabbah* on 2:3, in the name of Rabbi Simon: "The [divine] utterance went forth in two aspects: a vivifying drug for Israel and a deadly poison for the nations of the world."

Cf. *Vayiqra Rabbah* 1:11; BT *Shabbat* 88b, *Yoma* 72b, *Ta'anit* 7a; *Devarim Rabbah* 1:6; *Tanḥuma, Shemot* 25; *Tanḥuma* (Buber), *Shemot* 22; *Shemot Rabbah* 5:9.

According to its simple sense, the obscure verse in Psalms refers to God: *You ascended the heights, You seized captives, You took* [or: *received*] *gifts from* [or: *among, for*] *humans.* In rabbinic literature, this verse is frequently applied to Moses, who *ascended the heights* of Mount Sinai and "captured" the Torah or

"Come and see: These gifts that the Israelites received were their ornaments, by virtue of which neither death nor the Other Side could dominate them. Not only did they obtain the Torah without any challenge at all, but they received gifts and presents from all [the heavenly princes].

"As soon as they sinned, what is written? *The Children of Israel stripped themselves of their ornaments* (Exodus 33:6)—those *gifts for humans.* What was left of them? Those *captives,* as is written: *You ascended the heights, you seized captives.*[30]

"When they sinned further, what is written? *The Canaanite, king of Arad,* [*who dwelled in the Negeb,*] *heard* [*that Israel was coming by way of Atharim*]; and it is written: *he battled against Israel and took captives from them* (Numbers 21:1). Even so, whenever the people of Israel return to their Father in heaven, those gifts—and everything—are restored to them, enveloping them. And in the time to come, all will be returned, as is written: *YHVH your God will return your captivity and have compassion on you* (Deuteronomy 30:3).[31]

received it as a gift. Here, Rabbi Shim'on interprets the *gifts* as presents offered by the heavenly princes.

See BT *Shabbat* 89a; *Shir ha-Shirim Rabbah* on 8:11; *Rut Rabbah* 2:3; *Avot de-Rabbi Natan* A, 2; *Pirqei de-Rabbi Eli'ezer* 46; *Devarim Rabbah* (ed. Lieberman), p. 126; *Tanḥuma, Ki Tissa* 17, *Vayiqra* 4, *Ha'azinu* 3; *Tanḥuma* (Buber), *Vayiqra* 6, *Ha'azinu* 3; *Pesiqta Rabbati* 20, 98a; 47, 191b; *Shemot Rabbah* 28:1; 30:5; 33:2; *Midrash Tehillim* 68:11; *Zohar* 3:103a, 148a.

30. **their ornaments . . .** According to a rabbinic tradition, at Mount Sinai the people of Israel were adorned with wondrous ornaments (or weapons); but after they worshiped the Golden Calf, they were stripped of these. Here, Rabbi Shim'on identifies these ornaments with the gifts offered by the heavenly princes of the nations.

In the concluding line, *captives* refers to other valuable assets that Moses obtained for the people. See the preceding note; *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

See *Tanḥuma* (Buber), *Shelaḥ,* add. 1: "'You came to Mount Sinai, and I Myself descended and spoke with you along with thousands of thousands and myriads of myriads of angels, whom I brought down for your sake. I entrusted each and every Israelite with two angels.' Rabbi Yoḥanan said, 'One [angel] girded [each Israelite] with his weapon, and one placed a crown upon [each Israelite's] head.' . . . Rabbi Simoi said, 'He clothed them with [His] royal purple cloak. . . .' Rabbi Shim'on son of Yoḥai said, 'He adorned them with weapons engraved with the Ineffable Name [*YHVH*], and as long as they possessed these, no evil could touch them, neither the Angel of Death nor anything else. As soon as they sinned [with the Golden Calf], Moses said to them: *Now take off your ornaments, and I will know what I should do with you* (Exodus 33:5). At that moment, *The people heard this evil word, and they mourned,* [*and no one put on his ornaments*] (ibid., 4). What is written? *The Children of Israel stripped themselves of their ornaments* (ibid., 6).'"

See above, p. 62, n. 27. The full verse in Exodus reads: *The Children of Israel stripped themselves of their ornaments from Mount Horeb on.*

31. **When they sinned further . . .** On Israel's sins causing the attack by the king of Arad, see *Rut Rabbah, Petiḥta* 4.

The clause *and took captives from them* can also be rendered *and took some of them cap-*

"From here on, utter your words!"[32]

Rabbi Yose said, "*O YHVH, when You came forth from Seir, when You strode from the field of Edom, the earth trembled* (Judges 5:4). When the blessed Holy One returned from Seir, who did not accept the Torah, *the earth trembled.* Why did it tremble? Because it verged on returning to *chaos and void* (Genesis 1:2); for the blessed Holy One had stipulated with the world as follows: 'If Israel accepts the Torah, fine. But if not, I will return the world to *chaos and void.*' When the earth saw that the blessed Holy One had invited all the nations to accept the Torah and they had refused—and that of all the nations only Israel alone was left—the earth thought that Israel would similarly refuse; so, *the earth trembled.* When they said *We will do and we will heed* (Exodus 24:7), [*the earth*] *feared, and was still* (Psalms 76:9)—*feared* at first, and finally *was still.*[33]

"Come and see: Because Israel said *We will do,* they do not fear anything that any sorcerers of the world are able to 'do'—no witchcraft or sorcery in the world. Why? One reason is this; and another is because when the blessed Holy

tive. On the significance of these *captives,* see the preceding note. On this verse, see below, pp. 732–33 at n. 2.

On God's returning Israel's ornaments in the time of redemption, see BT *Shabbat* 88a; *Seder Eliyyahu Zuta* 4, p. 179. On the verse in Deuteronomy, see below, p. 731, n. 224.

32. **From here on, utter your words!** Rabbi Shim'on urges Rabbi Yose to offer an interpretation. See above at notes 9–10.

33. ***when You came forth from Seir...*** After the descendants of Esau (or their heavenly prince, Samael) refused to accept the Torah and God returned *from Seir*—and after the other nations (or their heavenly princes) similarly refused—*the earth trembled,* because the whole purpose of Creation was that Israel would accept the Torah, and now the earth feared that Israel, too, would refuse. When Israel declared *We will do and we will heed,* they demonstrated true faith—committing themselves to fulfill and enact God's word even before hearing the details. So then the earth became tranquil.

See BT *Shabbat* 88a: "Ḥizkiyah said, 'Why is it written *From the heavens You made judgment heard; the earth feared, and was still* (Psalms 76:9)? If it feared, why was it still, and if it was still, why did it fear? Well, at first it feared, and finally it was still.' And why did it fear? In accordance with Resh Lakish. For Resh Lakish said, 'Why is it written *It was evening and it was morning,* יום הששי (*yom ha-shishi*), *the sixth day* (Genesis 1:31). Why is there an additional letter ה (*he*) [signifying *the,* whereas the definite article does not appear with any of the preceding days of Creation]? This teaches that the blessed Holy One stipulated a condition with the works of Creation, saying to them: "If Israel accepts the Torah [which was given on *the sixth day* of Sivan], you will endure. If not, I will return you to *chaos and void* (ibid., 2)."'"

See BT *Avodah Zarah* 3a; *Tanḥuma, Bereshit* 1; *Midrash Tehillim* 76:4. On the verse in Psalms, see also *Mekhilta de-Rashbi,* Exodus 19:16 *Tanḥuma, Shemini* 6; *Tanḥuma* (Buber), *Shemini* 10; *Pesiqta Rabbati* 21, 99b–100a; *Zohar* 3:91b. On Torah as the foundation of the world, see Vol. 7, p. 65, n. 200.

On the significance of Israel's declaration *We will do and we will heed,* see above, pp. 284–85, n. 108. On God's offering the Torah to other nations, see above, note 7.

One brought them out of Egypt, He smashed before them all types of witchcraft and sorcery, so that these could not prevail against them. When Balak came, he knew this, and immediately *He sent messengers to Balaam son of Beor at Pethor* (Numbers 22:5). Why is פתורה (*Petorah*), *at Pethor*, mentioned here? Well, so that he would prepare פתורא (*petora*), a table, from which to seek counsel as to what he should do.[34]

"*Which is on* הנהר (*ha-nahar*), *the River*—the verse should read *which is on* נהרים (*naharayim*), *two rivers*; why, *which is on the River*? Certainly so, for it stands constantly upon one river."[35]

Rabbi El'azar and Rabbi Abba were traveling on the way to see Rabbi Yose son of Rabbi Shim'on son of Lekonya, Rabbi El'azar's father-in-law. They rose at midnight to engage in Torah; they sat down.[36]

34. **Because Israel said *We will do*...** Their faithful commitment to *do* made them invulnerable to anything that sorcerers are able to "do." Firstly, because of "this," namely their declaration *We will do and we will heed*. Secondly, because when God brought Israel out of Egypt (which was famous for its sorcery), He smashed the power of all types of sorcery against Israel.

For the play on פתורה (*petorah*), *at Pethor*, and פתורא (*petora*), "a table," see above, note 5. For the context in Numbers, see above, note 1.

35. **the verse should read *which is on* נהרים (*naharayim*), *two rivers*...** Given that (according to Deuteronomy 23:5) Balaam came *from Pethor of* ארם נהרים (*aram naharayim*), *Aram-naharaim*, and that the word *naharayim* seems to mean *two rivers*. Rabbi Yose explains that Balaam's sorcerous פתורא (*petora*), "table" (the demonic counterpart of *Shekhinah*) depends on the flow of a single demonic force (the demonic counterpart of the River of *Yesod*), so the singular form הנהר (*ha-nahar*), *the River*, is appropriate.

Actually, the place-name *Aram naharayim* does not mean "Aram of two rivers," but rather "Aram alongside the River (Euphrates)." See Sarna, *Genesis*, 163–64; Tigay, *Deuteronomy*, 212; 386, n. 37. For the full verse in Numbers, see above, note 1.

36. **Rabbi Yose son of Rabbi Shim'on son of Lekonya...** According to rabbinic tradition, Rabbi El'azar's father-in-law was named Rabbi Shim'on son of Yose son of Lekonya. The *Zohar* normally switches father and son, transforming Shim'on son of Yose into Yose son of Shim'on. See above, pp. 263–64, n. 55; Vol. 8, p. 27, n. 78.

Here begins a lengthy and fascinating narrative, extending to p. 363 at n. 228. The version translated here represents the full text in its correct sequence (which has never appeared before as such in any printed version, either Aramaic or English). I was able to reconstruct this full version based on several manuscripts, especially Es3, N18, and N32. The sequence proceeds as follows (according to the pagination of the standard editions): *Zohar* 3:193a–b, 303a–b, 204a–206b, 304a–306a. The material in 3:303a–b also appears in *ZḤ* 53b–d; the material in 3:304a–306a also appears mostly in *ZḤ* 53d–55b and partly in 3:299a–b.

On this narrative (or portions of it), see Tene, "Darkhei Itsuv ha-Sippur be-Sefer ha-Zohar," 120–80; Wineman, *Mystic Tales from the Zohar*, 143–57; Benarroch, "Sava ve-Yanuqa," 298–305.

Rabbi El'azar said, "Now is the time when the blessed Holy One enters the Garden of Eden to delight with the righteous who are there. What is this delight, and how does He delight with them?"[37]

Rabbi Abba replied, "This matter is a sealed secret, [193b] hidden within me, unknown."[38]

He said to him, "Were, then, the grand pillars previously in this world empty—neither knowing nor striving to know the basis of their existence in this world, and what awaited them in that world?"[39]

He opened, saying, "*YHVH*, אלהי אתה (*Elohai attah*), *You are my God; I will exalt You, I will praise Your name. For You have done wonders, counsels of long ago, faithful and true* (Isaiah 25:1). This verse constitutes the mystery of faith. *YHVH*—supernal mystery, beginning of the supernal point, concealed, unknown.[40]

"However, *Elohai, my God*—mystery of *a voice of sheer silence* (1 Kings 19:12). It is the beginning of what is susceptible to questioning, yet concealed and unknown. Concerning it, no one can answer; for it is sealed, hidden, and treasured away.[41]

37. **when the blessed Holy One enters the Garden of Eden . . .** To delight with the souls of the righteous. This is an auspicious time for devotees to rise from sleep and engage in Torah. On this midnight ritual, see above, p. 3, n. 6.

38. **unknown** To others.

39. **Were, then, the grand pillars . . .** Sages of the past devoted themselves to spiritual search, and they certainly knew the inner meaning of this midnight ritual. So why, Rabbi El'azar wonders, does Rabbi Abba refuse to reveal it now?

40. **He opened . . .** The speaker is apparently Rabbi Abba. The secret meaning of the verse from Isaiah "constitutes the mystery of faith," namely the nature and dynamics of the *sefirot*.

The name *YHVH*—whose first letter, י (*yod*), resembles a single point—symbolizes the primordial point of *Ḥokhmah*. See *Zohar* 2:162a. Elsewhere, the *Zohar* indicates that the name *YHVH* symbolizes the entire sefirotic spectrum. See above, p. 74, n. 60.

On the verse in Isaiah, see *Zohar* 1:73a; 3:35b. On the connection between this verse and the midnight ritual, see below at note 51.

41. ***Elohai, my God . . .*** This alludes to the Divine Mother, *Binah*, who is often called *Elohim* and is described as *a voice of sheer silence*, from whom issues *Tif'eret*, the audible divine voice.

Binah, is also known as מי (*mi*), *Who*, which implies that a seeker may inquire about Her, unlike even higher realms, which are so inaccessible that they cannot even be questioned or explored. Still, one should not expect any clear or conclusive answers about the nature of *Binah*. Rather, the mystical name *Who* becomes a focus of meditation, as question turns into quest. See Simeon Lavi, *Ketem Paz*, 1:91a: "Concerning everything that cannot be grasped, its question constitutes its answer."

Already in the Midrash, *Who* appears as a divine name designating "the one to whom Israel said at the [Red] Sea, *Who is like You?* (Exodus 15:11)." See *Eikhah Rabbah* (Buber) 2:13; *Eikhah Rabbah* 2:17; *Pesiqta de-Rav Kahana* 16:3. On *Binah* as *Who*, see *Zohar* 1:1b–2a, 3b–4a, 29b–30a, 45b, 85b–86a, 237b; 2:105a, 126b–127a, 138a, 139b, 197b, 226a, 231b–232a; 3:185b, 204a.

On *Binah* as *a voice of sheer silence*, see

"*You*—beginning of what is susceptible to question and answer. It is Priest forever, as is said: *You are priest forever; on My word, Melchizedek* (Psalms 110:4).[42]

"What is meant by *on My word, Melchizedek*? Well, this supernal Priest is the one poised *on* the *word*, since that *word* endures only through the right. And who is that *word*? *Melchizedek* is its name. As for his saying *My word*—because it is linked with David, and all his words of praise reach that *word*, so *My word*. And therefore, *You*—the Priest. We have already established that there are three places, each of which is called *You*.[43]

"*I will exalt You*—all as one.[44]

"*I will praise Your name*—fittingly; this is well known.[45]

"*For You have made* פלא (*pele*), *a wonder*—a covering and garment, clothing the concealed, ancient, hidden light with the cover of another light.[46]

Zohar 1:209a; 2:81b; 3:30b. The biblical context in 1 Kings (19:11–12) describes the theophany experienced by the prophet Elijah at Mount Horeb: *He said, "Go out and stand on the mountain before YHVH." And behold, YHVH was passing by, and a great, mighty wind splitting mountains and shattering rocks before YHVH; YHVH was not in the wind. After the wind—an earthquake; YHVH was not in the earthquake. After the earthquake—fire; YHVH was not in the fire. After the fire*—קול (*qol*), *a sound* [or: *voice*] *of, sheer silence.*

42. ***You*—beginning of what is susceptible...** Namely *Ḥesed*, first of the seven lower *sefirot* issuing from *Binah*. Here, God can be addressed more directly as *You*, and the questions posed by the spiritual seeker yield answers. *Ḥesed* is pictured as the Priest.

The verse in Psalms reads: *You are priest forever; by My word* [or: *on My word*; *after the manner of*], *My righteous king* [or: *Melchizedek*]. In Genesis 14:18, Melchizedek is the king-priest of Salem (Jerusalem), who participates in Abraham's victory over an alliance of eastern kings. See *Zohar* 2:104a; 3:53b, 271a (*Piq*).

43. **What is meant by *on My word, Melchizedek*?...** *Ḥesed*, the Divine Priest on the right, presides over and sustains *Shekhinah*, or *Malkhut* (Kingdom). She is pictured as the Divine *word*, articulated by the audible voice of *Tif'eret*, which itself issues from the inaudible voice of *Binah*. *Malkhut* is also known as מלכי־צדק (*Malki-tsedeq*), *Melchizedek* (*My righteous king*).

King David (the Psalmist) refers to *Malkhut* as *My word*, because he is intimately associated with Her and constantly sings Her praises.

The concluding sentence indicates that the pronoun *You* can allude to three different *sefirot*, either *Ḥokhmah*, *Ḥesed*, or *Shekhinah*. On the first of these, see *Zohar* 2:90a; 3:290a (*IZ*). On the second, see *Zohar* 2:104a; 3:271a (*Piq*). On the third (and most common), see Vol. 6, p. 1, n. 2.

44. **all as one** Apparently referring to *Ḥokhmah*, *Binah*, and *Ḥesed*, who are signified respectively by יהוה (*YHVH*); אלהי (*Elohai*), *my God*; and אתה (*attah*), *You*. *Ḥesed* includes within itself all the lower *sefirot* from *Ḥesed* to *Yesod* (or to *Shekhinah*). Alternatively, "all as one" refers to all six *sefirot* from *Ḥesed* to *Yesod*.

45. ***Your name*...** Alluding to *Shekhinah*, who reveals all the divine qualities and is thus God's Name.

46. ***For You have made* פלא (*pele*), *a wonder*...** The *Zohar* construes the verb עשית (*asita*), *You have done*, as *You have made*. The noun *pele* is usually translated here as *wonders*, but now the *Zohar* focuses on the literal, singular sense: *pele*, *a wonder*.

Furthermore, the *Zohar* associates *pele* (*a*

"Alternatively, *For You have made* פלא (*pele*), *a wonder—For You have made* אלף (*aleph*). What is meant by *aleph*? We have already learned: 'א׳ ב׳ (*Aleph, bet*)—אלף בינה (*Elaph binah*), Learn understanding.' But the form of א (*aleph*) is three segments—beginning of supernal mystery of Primordial Adam. For in the form of א (*aleph*) are two arms, one on each side, and a body in the middle. All is one mystery, the mystery of unification, and so א (*aleph*) is numerically one. Thus, *For You have made* פלא (*pele*).[47]

"Rav Hamnuna Sava said as follows: *For You have made* פלא (*pele*), *a wonder—pele* is one rung of those פלאות חכמה (*pil'ot ḥokhmah*), wonders of Wisdom. Which one is this? *A path unknown to any bird of prey* (Job 28:7); this is *pele*.[48]

"עצות מרחוק (*Etsot me-raḥoq*), *Counsels from afar*—first he called this פלא יועץ (*Pele yo'ets*), *Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace* (Isaiah 9:5), whereas here he did not come to enumerate them. But what are

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wonder) with concealment. See *Zohar* 3:31a, which quotes Deuteronomy 17:8 (referring to a difficult legal case): *If the matter* יפלא ממך (*yippale mi-mekha*), *is too wondrous* [or: *baffling, difficult*] *for you. Targum Onqelos* renders the phrase as יתכסי מנך (*yitkesei minnakh*), "is concealed from you." Cf. Deuteronomy 30:11; Proverbs 30:18; *Targum*, ad loc.

Here the wondrous "covering and garment" refers to the splendid sefirotic garment(s) below *Keter* (who is known as the Ancient One), concealing that primordial light.

47. **Alternatively, *For You have made* פלא (*pele*), *a wonder*...** The word פלא (*pele*), *a wonder*, can allude to its anagram: אלף (*aleph*), the first letter of the alphabet.

See BT *Shabbat* 104a: "א׳ ב׳ (*Aleph, bet*)—אלף בינה (*Elaph binah*), Learn understanding." Here, this rabbinic saying apparently implies that the letter *aleph* symbolizes *Binah*.

Primordial Adam represents the sefirotic body from *Ḥokhmah* and *Binah* to *Yesod*, whose embryonic form appears (within the womb of *Binah*) in the shape of the letter א (*aleph*). This shape consists of a diagonal line, with two shorter strokes branching off toward the top right and the bottom left. The diagonal line represents the trunk of the body (which is manifested as *Tif'eret*), while the two shorter strokes represent its arms (manifested as *Ḥesed* and *Gevurah*). The numerical value of the letter *aleph* is one, alluding to the unification of all the *sefirot*.

On the passage in BT *Shabbat*, see *Alfa Beita de-Rabbi Aqiva* (*Battei Midrashot*, 2:410); *Zohar* 2:115a (*RM*); *TZ* 55, 88a; 69, 108b; 70, 130a; *ZḤ* 103d (*Tiq*), 112a (*Tiq*). For various interpretations of this cryptic paragraph, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; *Ateret Tsevi*; *Sullam*; *Matoq mi-Devash*.

48. **Rav Hamnuna Sava said...** This venerable figure identified *pele* (*a wonder*) with one of the wondrous paths of emanation, specifically the secret passage between *Ḥokhmah* and *Binah*, which is described as *a path unknown to any bird of prey*. See above, p. 201, n. 44.

The phrase "פלאות חכמה (*pil'ot ḥokhmah*), wonders of Wisdom" appears at the beginning of *Sefer Yetsirah*: "thirty-two paths of פלאות חכמה (*pil'ot ḥokhmah*), wonders of Wisdom." Cf. *Zohar* 3:31a. On the figure of Rav Hamnuna Sava, see above, pp. 261–62, n. 48.

counsels from afar? Two willow twigs, from which stem all counsel of the prophets; these are all called *counsels from afar.*[49]

"אמונה אומן (*Emunah omen*), *Faithful and true*—two that are one: River and Garden. River issuing from Eden, and Garden watered by it. Here is the whole concealed mystery of faith. [303a][50]

"And I have learned: A person who awakens at night—at the moment when the blessed Holy One enters the Garden of Eden along with the righteous—should say this verse with aspiration of the heart, focusing his awareness on it.[51]

"And afterward, *I praise You, for awesomely and wondrously am I made, wondrous are Your acts, and my soul deeply knows it* (Psalms 139:14). This is the praise of the ancient *ḥasidim* when they awaken at midnight, afterward arranging their praise and engaging in Torah.[52]

"What is the delight of the blessed Holy One? Well, all the righteous, assuming their forms, are clothed in the Garden of Eden every single day. Once they bathe in the dew with which the blessed Holy One intends to revive the dead, they all enter the presence of the Messiah and ask what they ask. This has already been discussed arousingly by the Companions.[53]

49. **עצות מרחוק (*Etsot me-raḥoq*), *Counsels from afar*...** According to its simple sense in this verse, the word *me-raḥoq* has a temporal meaning: *of long ago* (i.e., from far away in time). But here the *Zohar* construes it spatially: *from afar.*

This clause from Isaiah reads *For You have done* [or: *made*] פלא (*pele*), *wonders* [or: *a wonder*], עצות מרחוק (*etsot me-raḥoq*), *counsels of long ago* [or: *from afar*]. In contrast, earlier ("first") in the book, the prophet spoke differently when he provided the throne name of the Davidic king: פלא יועץ (*Pele yo'ets*), *Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.* With this complex name, Isaiah was alluding sequentially to nearly all of the *sefirot*; whereas here (in Isaiah 25:1), the clause *For you have* (etc.) is not so inclusive. See *Zohar* 3:31a.

The "two willow twigs" represent the *sefirot Netsaḥ* and *Hod*, who inspire prophecy. See *Zohar* 1:220b (Vol. 8, p. 179); 2:98a–b.

50. **אמונה אומן (*Emunah omen*), *Faithful and true*...** Alluding respectively to *Shekhinah* and *Yesod*, who unite as one. *Shekhinah* is pictured as a garden, watered by the river of *Yesod*, which issues from *Ḥokhmah* (symbolized by Eden). Thus the verse from Isaiah spans the full sefirotic spectrum.

See above, note 40. On the jump in pagination (from 3:193b to 3:303a), see above, note 36. As mentioned there, the material in 3:303a–b also appears in *ZḤ* 53b–d.

51. **A person who awakens at night...** Rising at midnight to engage in studying Torah. At this hour, God enters the heavenly Garden of Eden to delight with the souls of the righteous.

Rabbi Abba recommends reciting the verse from Isaiah, which he has been expounding: *YHVH, You are my God; I will exalt You, I will praise Your name. For You have done wonders, counsels of long ago, faithful and true.* See above at note 40. On the midnight ritual, see above at note 37; p. 3, n. 6.

52. **the praise of the ancient *ḥasidim*...** According to Sherira Gaon, writing in the tenth century, "it was a custom of חסידות (*ḥasidut*), piety (or devotion), to rise at midnight and utter songs and praises." See above, p. 3, n. 6.

53. **What is the delight of the blessed**

"Afterward they all gather and engage in the sublime knowledge of all the Academies there, over which are various ministers, and numerous innovations in Torah are invented there. Afterward they all emerge and see when Elijah comes to the patriarchs. As he emerges, they enter and stand in the presence of the patriarchs, and he delights in them, in the many holy children surrounding them, and they all rejoice.[54]

"When the blessed Holy One enters at midnight, all of them stand fittingly arranged. As for all the effort they exerted that whole day in innovations of Torah—the blessed Holy One yearns for the righteous one who innovated words within her, and He delights in him and delights in those words, and similarly with every single righteous one.

"Afterward they are all enhanced, male and female; and the blessed Holy One—after inhaling their aroma and delighting in them, in all their mysteries of wisdom—reveals Himself to them, and they gaze upon that Beauty of *YHVH*. Then they all rejoice greatly until their light and luster spreads, and from that flow of their lustrous light and joyous light, they generate fruit and verdure for

Holy One?... Rabbi Abba finally begins to answer the question posed by Rabbi El'azar (above at note 37): "What is this delight, and how does He delight with them?"

The phrase "assuming their forms" alludes to the notion of a spiritual body. According to Kabbalah, before entering a human body, each soul exists in the Garden of Eden, where it is clothed in an ethereal body resembling the physical body it will inhabit on earth. As the soul leaves the Garden, it removes the ethereal body and prepares to put on an earthly body. Eventually, when the soul returns to the Garden upon death, it regains the ethereal body. See above, pp. 30–31, n. 78.

The association of dew with reviving the dead appears in *Pirqei de-Rabbi Eli'ezer* 34: "Rabbi Yehudah said, '...In the time to come, the blessed Holy One will bring down a dew of revival, reviving the dead, as is said: *Your dead will live... my corpses will arise... Awake and shout for joy, O dwellers of the dust!... For Your dew is a dew of lights... and the earth will cast forth spirits of the dead....* (Isaiah 26:19).' Rabbi Tanḥum said, '...From where does it descend? From the head of the blessed Holy One. In the time to come, He will shake the hair of His head and bring down a dew of revival, reviving the dead, as is said: *I was asleep, but my heart was awake. ... For my head is filled with dew* (Song of Songs 5:2).'" See above, pp. 115–16, n. 189.

On learning from the Messiah, see above, p. 82, n. 81. The phrase "has already been discussed arousingly" renders והא אתערו (*ve-ha it'aru*), "they have already been aroused" (or "they have already discussed"). In medieval Hebrew idiomatic usage, the verb עורר (*orer*), can imply "having one's awareness aroused," "arousing the [latent or potential] meaning" of a particular word or phrase, "expounding, interpreting." See Moses de León, *Sefer ha-Rimmon*, 392; Ben Yehuda, *Dictionary*, 5:4392a–b.

54. **they all gather and engage...** All the souls enter the Heavenly Academies of Torah.

On the Heavenly Academies, see above, p. 54, n. 1; p. 67, n. 43. On the *Zohar*'s emphasis on innovation and creativity, see above, p. 145, n. 282. On Elijah attending to the patriarchs after their death, see BT *Bava Metsi'a* 85b.

this world, and that fruit enters beneath the wings of *Shekhinah* until it is needed.[55]

"He delights similarly with every single righteous one, and He says, 'Happy is the king with children such as these, selected as His allotted share!'

"A voice stirs from the middle of the Garden of Heaven, and proclaims powerfully: *Remember, O YHVH, the Edomites, on the day of Jerusalem, saying: 'Raze it, raze it to its foundation!'* (Psalms 137:7). Then, His dismay and His screaming—and of all the righteous there—are heard in 390 firmaments. Because there is no joy and delight for the blessed Holy One except when the righteous there are standing before Him, and because He swore, saying, *If I forget you, Jerusalem, may my right hand wither.* [*May my tongue cleave to my palate if I do not remember you, if I do not set Jerusalem above my highest joy*] (ibid., 5). Wherever there is joy for the blessed Holy One, this voice issues and proclaims.[56]

"Then from there He emerges, ascending and striking the firmaments, and howling roars until all the forces of heaven are disturbed. Then a wind blows,

55. **they are all enhanced, male and female...** The male and female souls unite at midnight, generating new souls, pictured as fruit. Each new soul is sheltered beneath the wings of *Shekhinah* "until it is needed," that is, until a convert-to-be is born.

The title Beauty of *YHVH* often refers to *Binah*. It derives from Psalms 27:4: *One thing I ask of YHVH, this is what I seek: that I may dwell in the house of YHVH all the days of my life, to gaze* בנעם יהוה (*be-no'am YHVH*), *upon the beauty* [or: *delightfulness, loveliness*] *of YHVH,* ולבקר (*ul-vaqqer*), *and to reflect* [or: *search, seek, inquire, contemplate*], *in His temple.* See above, p. 51, n. 143.

The phrase "are (all) enhanced" renders מתקנן (*mittaqnan*), "are arranged, arrayed, rectified." On entering "beneath the wings of *Shekhinah*" as a metaphor for conversion, see above, p. 105, n. 159.

On the union of souls, and on their offspring's being reserved for converts, see above, p. 105, n. 158. On souls as fruit, see ibid.

56. ***Remember, O YHVH, the Edomites...*** This verse refers to the terrible moment when Jerusalem was destroyed by the Babylonians with the gleeful encouragement of their Edomite allies.

Each night, in the midst of God's delight in the souls of the righteous, He is reminded of the destruction of Jerusalem and He wails in mourning.

On God's wailing, see BT *Berakhot* 3a, in the name of Rav: "The night consists of three watches, and at each watch the blessed Holy One sits and roars like a lion, saying: 'Woe to the children on account of whose sins I destroyed My house and burned My temple and exiled them among the nations of the world!'" See *Zohar* 3:17a, 74b; *ZḤ* 47c, 77b (*MhN, Rut*).

The number of firmaments (390) is equal to the numerical value of the word שמים (*shamayim*), "heaven." The word "dismay" renders ערטירו (*artiru*), which is apparently based playfully on the root ערער (*'r'r*), "to undermine, upset, demolish." See above, p. 140, n. 266. The word "screaming" renders קרקורא (*qirqura*), which derives from an ambiguous phrase in Isaiah 22:5: מקרקר קיר (*meqarqer qir*), *Kir shouted* [or: *shouting a shout; battering down a wall*]. See *Zohar* 3:228b. Psalms 137:5 reads: *If I forget you, Jerusalem, may my right hand wither* [or: *forget its cunning*].

beating the leaves of that grand Tree, and all its branches beat one another, and a voice stirs from within the canopy of the Tree, exclaiming, *He remembers His covenant forever—the word He ordained for a thousand generations—which He sealed with Abraham, and His vow to Isaac* (Psalms 105:8–9). As soon as this voice is aroused, Abraham the Elder hears and is aroused; then, a time of favor for the King, and He takes comfort with him.[57]

"At that moment, a certain spirit from the side of the south is aroused, and all favor, joy, and healing are aroused over the world. Then morning rises, and favor prevails, and there is ease for all prisoners of the King who are lying on their sickbed. Happy is the people who can know some of the concealed, sealed mysteries of the Holy King!"[58]

Rabbi Abba said, "One day [303b] I was walking in the desert along with Rabbi Yehudah of Acre, and we entered a certain cave and found there an ancient book from olden days. I opened it and found written there, at the head of its words: *Look, the former things have come to pass, and new things I am declaring* (Isaiah 42:9), and it applied this verse to the souls of the righteous. From the day that an impulse arose in the Will of Thought to create the world, before the world was ever created, all spirits of the righteous were hidden away in Thought before Him, every single one in its image. When He traced the world, they were all revealed, assuming their images before Him in the highest heights. Afterward, He placed them in a certain treasure-house in the Garden of Eden above, and that treasure-house is never full and always exclaims, *Look, the former things have come to pass, and new things I am declaring.* Who is it that *I am declaring*? *I am declaring* all of them by name. And that treasure-house has no desire or

57. **Then from there He emerges . . .** God leaves the Garden of Eden and expresses His grief and rage. The cosmic Tree is disturbed, but then from within its canopy a soothing voice sounds.

Abraham lies buried in the Cave of Machpelah in Hebron, which according to the *Zohar* serves as an entrance to the Garden of Eden. When he hears his name (from the passage in Psalms), he awakens, and his *sefirah* of *Ḥesed* is stimulated.

The title "Abraham the Elder" is modeled on "Israel the Elder." On the latter, see below, note 601. On the former, see *Zohar* 2:110a, 189b; below at note 201. On the patriarchs' role since their burial in the Cave of Machpelah (at the entrance to the Garden of Eden), see Vol. 7, p. 470, n. 357.

The phrase "are disturbed" renders בערטורא (*be-irtura*), "(are) in confusion, disturbance." See the preceding note. The context in Psalms (105:8–10) reads: *He remembers His covenant forever—the word He ordained for a thousand generations—which He sealed with Abraham, and His vow to Isaac, and He set it for Jacob as a decree, for Israel an eternal covenant.*

58. **from the side of the south . . .** Associated with *Ḥesed*.

The phrase "prisoners of the King" means those confined to their sickbed. On sickness as being confined or imprisoned, see BT *Shabbat* 32a; *Zohar* 2:61a, 199a, 252a (*Heikh*); 3:233a, 305b–306a (*Tosefet*); *ZḤ* 53c. On "the prisoners of the king" finding relief in the morning, see below at note 71.

yearning but for souls to be poured into it constantly. Just as Hell has no desire or yearning but to receive souls to be purified there, and every day it exclaims, *Give! Give!* (Proverbs 30:15). What is meant by *Give! Give!*? 'I will burn! I will burn!'[59]

59. **One day I was walking in the desert...** Rabbi Abba recounts how he and Rabbi Yehudah of Acre discovered an ancient book in a cave. On the significance of the title "of Acre," see the conclusion of this note.

The souls of the righteous were originally hidden away in the Divine Mind, each in its own image (or ethereal body). As God outlined the world, these souls were revealed, and afterward stored away in a celestial treasure-house. Having entered there, on the verge of being embodied on earth, they assumed individual names. The treasure-house continually yearns to receive more and more souls, just as Hell desires to receive more souls, who are purged in its fires.

The phrase "Will of Thought" alludes to the highest *sefirah*, *Keter*, also known as *Ratson* (Will). "Thought" itself can designate *Ḥokhmah*. See Vol. 1, p. 171, n. 506. On the soul's ethereal body, see above, note 53.

The image of a treasure-house derives from Rashi's commentary on a Talmudic passage (BT *Yevamot* 62a) in which Rabbi Assi mentions a heavenly "body" containing all souls; Rashi refers to this body as אוצר (*otsar*), "a treasure-house." In the *Zohar* the treasure-house of unborn souls is located in the Garden of Eden or (as here) the heavenly Garden of Eden, though it is sometimes identified with *Shekhinah*.

See 3 Enoch 43:3; *Bahir* 126 (184); *Zohar* 1:28b (*TZ*), 119a, 181a; 2:95b, 142a, 157a, 161b, 174a, 253a (*Heikh*); 3:152a; *ZḤ* 10b–c (*MhN*), 60b, 69b (*ShS*); Moses de León, *Sefer ha-Mishqal*, 93; Tishby, *Wisdom of the Zohar*, 1:179–80; 2:696, 701–2 (discussing this passage), 749–50; Liebes, *Peraqim*, 179–80, 226.

The verse in Proverbs reads: *The leech has two daughters—"Give! Give!"* In the biblical context, this saying refers to a greedy person or to someone constantly leeching off others. It may also be a warning that a greedy parent engenders greedy children. Anatomically, the leech has two suckers, one at each end, pictured in this verse as *two daughters*. In rabbinic sources, the *leech* represents Hell, whose forces (*daughters*) crave more and more wicked victims. See above, p. 242, n. 31.

The full verse in Isaiah reads: *Look, the former things have come to pass, and new things I am predicting* [or: *declaring, proclaiming, announcing*]; *before they sprout, I announce them to you.*

The conclusion of Rabbi Yehudah's full name—"of Acre"—also designates a third-to-fourth-century Palestinian *Amora*, Rabbi Abba of Acre. Note that here Rabbi Yehudah of Acre's traveling companion is Rabbi Abba!

More intriguingly, "of Acre" matches the name of the famous wandering kabbalist, Isaac ben Samuel of Acre, who lived a millennium later than Rabbi Abba of Acre. Isaac's city was the last major stronghold of the Crusader Kingdom of Jerusalem; its conquest by the Mamluks in 1291 effectively marked the end of the Crusades in the Holy Land. Most of Acre's Jewish and Christian inhabitants perished in the fighting and its aftermath or were sold into slavery; but Isaac managed to escape, journeying first to Italy and eventually arriving in Spain. There he met numerous kabbalists, including Moses de León. According to a fragment of Isaac's diary, when he asked De León about the real origins of the *Zohar*, his fellow kabbalist assured him that the ancient manuscript was real—and offered to show it to him. But before the two could meet again, Moses de León passed away.

In describing here how Rabbi Yehudah of Acre and Rabbi Abba find an ancient book in a cave, perhaps the author is alluding to

"That treasure-house preserves all those souls until the time when it clothes them and they descend to this world. Due to the sin of Adam, who drew the evil side into the world, those souls must be clothed in this garment, for the blessed Holy One wished to clothe them in another garment. And that book stated, 'Until here. Be silent!'[60]

"From here on, I saw inscribed letters that were unidentifiable, and afterward I saw them in a dream, and I was told, 'Be silent! Reveal this only to the Mighty Rock.' And I did so.[61]

"In it I found stated that the blessed Holy One intends to clothe those souls, in the time to come, in another garment. As for the dead whom Ezekiel revived, why didn't He fashion that garment for them? Well, because the time had not arrived to waft through the world that pure air forming garments, and so He clothed them only as they had existed. So it will be for the revival of the dead, except that the former filth will not be found there.[62]

Isaac of Acre's search for the *Zohar*. According to legend, the *Zohar* itself was composed or hidden in such a cave. This legend is based partly on the rabbinic tradition that Rabbi Shim'on together with his son, Rabbi El'azar, hid from the Roman authorities in a cave for thirteen years.

On Isaac of Acre's account of his meeting with Moses de León, see Scholem, "Ha-Im Ḥibber R. Mosheh di León et Sefer ha-Zohar?"; idem, *Major Trends in Jewish Mysticism*, 190–92; Tishby, *Wisdom of the Zohar*, 1:13–18; Matt, *Zohar: The Book of Enlightenment*, 3–4; Fishbane, *As Light Before Dawn*, 40–41; Liebes, "Shenat Petirato shel R. Mosheh di León"; and Arthur Green's remarks in Vol. 1, p. lv.

On the motif of finding writings in a cave, see *Zohar* 1:117b–118a; 2:13a–14a. On the *Zohar*'s being composed or hidden in a cave, see Azulai, *Or ha-Ḥammah*, intro; Tishby, *Wisdom of the Zohar*, 1:19; Huss, "Hofa'ato shel 'Sefer ha-Zohar,'" 528. On Rabbi Shim'on's hiding in a cave, see JT *Shevi'it* 9:1, 38d; *Bereshit Rabbah* 79:6; BT *Shabbat* 33b, *Sanhedrin* 98a; *Pesiqta de-Rav Kahana* 11:16; *Qohelet Rabbah* on 10:8; *Midrash Tehillim* 17:13; *Zohar* 1:11a–b, 216b, 244b; *ZḤ* 59c–60a.

60. **until the time when it clothes them . . .** In physical bodies.

Due to Adam's sin, all of his descendants acquire physical bodies—rather than lustrous bodies of light, as God originally intended. See Vol. 6, p. 189, n. 238. On the nature of Adam's sin, see above, p. 8, n. 17.

61. **the Mighty Rock . . .** Rabbi Shim'on son of Yoḥai.

The title טינרא תקיפא (*tinnara taqqifa*), "the mighty flint," derives from *Targum Onqelos* on Deuteronomy 8:15, which renders צור החלמיש (*tsur ha-ḥallamish*), *the flinty rock* (or *flint stone*), as *tinnara taqqifa*, "the mighty flint." See above, p. 261 at n. 48.

62. **In it . . .** In the book hidden in the cave.

The phrase "in another garment" refers to the ethereal body, which the soul will regain in Paradise. (See above, note 53.) Rabbi Abba wonders why the bones that Ezekiel described as coming to life (Ezekiel 37) did not attain such garments. He explains that these spiritual garments are formed by breezes wafting from the Garden of Eden, and the time had not yet come for those breezes to blow in the world. Consequently, God clothed those bones in physical flesh, "as they had existed" during their lifetime. Similarly, when the dead are revived at the end of days, they will be physically resurrected, although their new bodies will be cleansed of "the former filth" of sensual sinfulness.

"When a person departs from this world, all of them—whether righteous, pious, and wholehearted, or sinful and wicked—traverse a path displaying Adam to the inhabitants of the world. From there, each one takes a path either to the Garden of Eden or to Hell.[63]

"All those whose path leads to the Garden of Eden approach the outermost wall of those three walls there. Then one minister emerges suddenly before them, and proclaims, 'Happy are you, O righteous ones! Happy are you in all worlds!' That minister, named Ye'azriel, shows them the way, and they go before him until one gate of Hell. That minister proclaims powerfully, 'Cool the smoke! Cool the blaze!' At that moment it is hurriedly cooled, and they all enter and immerse themselves and pass on. All those wicked ones are delivered into the hand of Dumah and enter Hell, whereas all those righteous ones are delivered only into the hands of this minister.[64]

"Once they immerse themselves and pass on, that minister goes before them until they reach the wall of the Garden of Eden. That minister calls out to the opening, saying, *Open the gates, so that a righteous nation, keeping faith, may enter* (Isaiah 26:2). Then, the aperture is opened, and he ushers them in, and so with every single opening.

"Once they enter within, to the place where other righteous ones abide, how much joy upon joy, how much delight upon delight among the righteous! All members of the Academy rejoice. After thirty days in which they are concealed in certain chambers, they emerge; breezes waft, and they are all configured in their images. From here on, they inherit a legacy befitting each one.[65]

63. **When a person departs from this world . . .** See *Bemidbar Rabbah* 19:18: "Death is decreed upon all the righteous who spring from him [Adam]. They do not depart this life without first gazing upon the face of *Shekhinah* and reproving Adam, saying: 'You inflicted death upon us!' Adam responds: 'As for me, I possess only one sin; while in your case, every single one of you possesses more than four.'" See *Tanḥuma, Ḥuqqat* 16; *Tanḥuma* (Buber), *Ḥuqqat* 39; *Zohar* 1:57b, 65b, 81a (*ST*), 127a.

64. **those three walls there . . .** Surrounding the Garden. Before these souls can enter the Garden, however, the angel Ye'azriel leads them briefly to Hell, where they immerse themselves in the River of Fire to be purged of any sins.

On the three walls surrounding the Garden, see below at note 290; Moses de León, *Mishkan ha-Edut*, 153–57; [idem?], *Seder Gan Eden*, 264–76 (131–33); Sachs Shmueli, "Seder Gan Eden," 238–43.

The name Ye'azriel consists of the root עזר (*'zr*), "help," and אל (*El*), "God." His role is described similarly in [Moses de León?], *Seder Gan Eden*, 266 (131). See also *Zohar* 2:91b; *ZḤ* 68c (*ShS*), 90b (*MhN, Rut*); Margaliot, *Mal'akhei Elyon*, 67–68.

On souls being cleansed in Hell (or the River of Fire), see *Zohar* 3:53a; above, pp. 30–31, n. 78; below at note 105; *ZḤ* 46d; Moses de León, *Sefer ha-Rimmon*, 373–74; idem, *Sefer ha-Mishqal*, 54–55, 68–70; idem, *Sheqel ha-Qodesh*, 60 (74–75). On Dumah, who oversees Hell, see above, p. 243, n. 32.

65. **All members of the Academy . . .** The Heavenly Academy. (See above, note 54.) On the soul's "image," or ethereal body, see above, note 53.

"The vision seen in the Garden of Eden—from the glorious vision, image of all images, color of all colors of the Holy King—is not revealed in a palace nor in any one place. Rather, an embroidered expanse above the Garden of Eden is opened in four directions, and [the Garden] is filled with glorious holy splendor, manifested there, and all those righteous revel. Who has seen such joy and rapture as that of Beauty of *YHVH*?[66]

"Until here I was permitted to see in that book. As I was maneuvering to see more of this book, it flew out of my hands and I couldn't see it. I was saddened and I cried. I fell asleep there in that cave, and I saw the one robed in a garment. He said to me, 'Rabbi, why are you crying? Do not be distressed about the one whose book that is; it flew away and he took it. Before leaving this world, he treasured it away in that cave in this desert, and now that it has been revealed here to the living, it flew into the air and he grasped it. From here on, go your way.'[67]

66. **image of all images, color of all colors...** *Shekhinah*, who includes all the sefirotic images and colors, issuing from *Binah*. Any vision of Her cannot be contained in a single place; rather, an embroidered רקיעא (*reqi'a*), "sky, firmament, expanse," opens above the Garden, which is then filled with divine radiance.

As mentioned above (note 55), the title Beauty of *YHVH* derives from Psalm 27 and in the *Zohar* often alludes to *Binah*. Maimonides (in *Mishneh Torah, Hilkhot Teshuvah* 8:4) lists Beauty of *YHVH* as one of the names of *olam ha-ba* (the world that is coming).

On *Shekhinah* as "image of all images," see Ezra of Gerona, *Peirush Shir ha-Shirim*, 537; *Zohar* 1:13a, 19a; *ZḤ* 59a–c (*MhN*); Moses de León, *Shushan Edut*, 353; idem, *Sefer ha-Mishqal*, 138; idem, *She'elot u-Tshuvot*, 58; Scholem, *On the Mystical Shape of the Godhead*, 179; Tishby, *Wisdom of the Zohar*, 3:1375, n. 63; Liebes, *Peraqim*, 50–51; Wolfson, *Through a Speculum That Shines*, 306–17. The phrase derives from Ibn Ezra on Exodus 33:21.

On the *reqi'a* (expanse) above the Garden of Eden, see *Zohar* 2:130b, 136a, 209b, 212a–213a; *ZḤ* 82d, 90a–91b (both *MhN, Rut*); Moses de León, *Mishkan ha-Edut*, 143–44, 153; [idem?], *Seder Gan Eden*, 270–74 (132–33).

67. **in that book...** That they found in the cave. (See above at note 59.)

This precious text is retrieved by "the one whose book that is." This phrase could refer to (the soul of) the owner, but more likely to that of the author, which again raises the intriguing question of the relation of this book to the *Zohar*. (See above, toward the end of note 59.)

The phrase "about the one whose book that is" can also be rendered: "To the one whose book that is, [it flew away, and he took it]." For various interpretations, see *Sullam*; Scholem, 6:3377; *Matoq mi-Devash*.

The phrase "the one robed in a garment" renders לההוא דלביש מדא (*le-ha-hu di-lvish madda*), "the one clothed in a garment." Here this likely alludes to the angel Gabriel, to whom is applied the biblical description לבוש בדים (*lavush baddim*), *clothed in linen*.

For the phrase *lavush baddim* (and its equivalents), see Ezekiel 9:2–3, 11; 10:2, 6–7; Daniel 10:5; 12:6–7. On Gabriel as *the man clothed in linen*, see *Bereshit Rabbah* 21:5; BT *Yoma* 77a, and Rashi, ad loc., s.v. *levush ha-baddim*; *Tanḥuma, Tazri'a* 9; *Tanḥuma* (Buber), *Tazri'a* 12; David Kimḥi on Ezekiel 10:7; *Zohar* 2:139a, 231a, 233a. Cf. Daniel 8:16; 9:21.

"From that day until now, it has not been revealed to me, and I have not been privileged to hear whose it was, and every time I remember I feel sad."

Rabbi El'azar said, "Perhaps, the blessed Holy One, desiring His honor, does not wish it to be revealed in the world."[68]

While they were sitting and studying Torah—these sublime precious words—the day shone. They rose and went on.

Rabbi El'azar said, "Now is a time of favor for the Holy King. Let us speak words of Torah, engaging in her, and we will participate with *Shekhinah*." [204a][69]

He opened, saying, "*O YHVH, in the morning You will hear my voice, in the morning I will arrange it before You and wait expectantly* (Psalms 5:4). *O YHVH, in the morning*—what is meant by *morning*? Morning of Abraham, as is written: *Abraham rose early in the morning* (Genesis 22:3); for when morning comes, that Morning of Abraham awakens in the world, and it is a time of favor for all, and to do kindness for the whole world, for both the righteous and the wicked. Then is the time of prayer before the Holy King.[70]

"So, when morning comes, all those prisoners of the King find rest, for it is a time of prayer on their behalf—and all the more so, those who return in *teshuvah*, pleading their request before the Holy King. For at that hour, one chieftain emerges toward the south, with all kinds of healing remedies in his hands. From the south emerges one spirit, and reaches that chieftain, whose name is

68. **does not wish it to be revealed . . .** Revealing the secrets of existence would expose, and encroach on, God's inner being.

69. **engaging in her . . .** Engaging in Torah as they are going, and thereby contacting *Shekhinah*.

On the importance of engaging in Torah while walking or traveling, see Deuteronomy 6:7; M *Avot* 3:7; BT *Eruvin* 54a, *Ta'anit* 10b, *Sotah* 49a; *Zohar* 1:7a, 58b–59a, 69b–70a, 76a, 87a, 115b, 157a, 164a, 230a–b, 242b; 2:13a, 32a, 95a, 138b, 155b, 188b, 215a, 232b; 3:25b, 52a, 80a, 87b, 261b, 268b–269a; Hellner-Eshed, *A River Flows from Eden*, 111–20. On the link between studying Torah and encountering *Shekhinah*, see also M *Avot* 3:2, 6; BT *Berakhot* 6a.

On the jump in pagination (from 3:303b to 3:204a), see above, note 36.

70. ***O YHVH, in the morning . . .*** The morning alludes to the streaming light of *Ḥesed*, symbolized by Abraham, who *rose early in the morning*. This is an opportune moment to pray for kindness, flowing now abundantly.

See *Mekhilta, Beshallaḥ* 5: "The prayers of the righteous are heard in the morning. How do we know this about the morning of Abraham? As is said: *Abraham rose early in the morning* (Genesis 22:3)."

On Abraham, *Ḥesed*, and morning, see *Zohar* 1:182b, 189a, 203a–b, 247b; 2:38b, 81a, 110a, 170b; 3:22b, 36a, 64b, 233a, 242a.

The verse in Psalms reads: *O YHVH, in the morning You will hear* [or: *You hear*] *my voice, in the morning I will arrange it* [or: *I arrange it*] *before You and wait expectantly* [or: *and keep watch*]. The expression *I arrange it* can also be rendered *I present my case*.

Raphael, the one appointed over healing. When prayer reaches the blessed Holy One, He instructs His court not to open the trial, because life is in the hand of the blessed Holy One and not in theirs.[71]

"Since it is a time of favor, the blessed Holy One seeks the worthiness of that person. If He finds it, good. If not, He considers him as engaged in *teshuvah* and has compassion on him.[72]

"At that time, the sound of birds is heard weaving their nests, as is said: *where birds make their nests, the stork whose home is the junipers* (Psalms 104:17). They laud and praise the blessed Holy One, and that Doe of the Dawn is aroused over the world, and says *How abundant Your goodness that You have hidden for those who revere You, that You have wrought for those who shelter in You before the eyes of humankind!* (ibid. 31:20). Then that chieftain goes forth and does all that he is commanded.[73]

"If you say that there are types of healing in his hands, as we have said, not so—for healing is only in the hand of the Holy King! But when the blessed Holy One ordains healing for a particular person, [Raphael] goes forth, and all those accusers appointed over illness fear him. Then the spirit that he obtained from the south he extends to that person, and, look, healing appears! Yet all is in the hand of the blessed Holy One.[74]

71. **all those prisoners of the King find rest . . .** Those confined to their sickbed find relief.

Each morning emerges the archangel Raphael, appointed over healing (and whose name means "God healed"). The direction south symbolizes *Ḥesed*, from whom a spirit issues, conveying healing energy to Raphael. At this auspicious moment, sincere prayer can move God to halt the judicial proceedings in the Heavenly Court, thereby saving the sick person from further punishment or suffering. On the phrase "prisoners of the King," see above, note 58.

72. **seeks the worthiness of that person . . .** God searches for any merit accruing to that person, to tip the scales in his favor. Even if He finds none, God treats him generously as if he were מארי דתיובתא (*marei dityuvta*), "a master of *teshuvah*," one engaged genuinely in turning back to God.

73. **the sound of birds is heard . . .** Apparently alluding to souls in the Garden of Eden. Soon, *Shekhinah* (the Doe of Dawn) appears, and then Raphael sets out to spread healing.

On souls as birds chirping in the Garden of Eden, see below at notes 291–92. The phrase Doe of Dawn appears in Psalms 22:1: *For the leader. On the doe of dawn. A song of David.* On *Shekhinah* as a doe (or the Doe of Dawn), see *Zohar* 1:4a; 2:7b, 8b, 10a–b, 36b, 46a, 52b, 56b, 119b (*RM*), 219b–220a; 3:13a, 21b, 25a–b, 68a, 249a–b; Liebes, *Pulḥan ha-Shaḥar*, 153–67.

The context in Psalms 104:16–17 reads: *The trees of YHVH drink their fill, the cedars of Lebanon that He planted, where birds make their nest, the stork whose home is the junipers.*

74. **healing in his hands . . .** Meaning that Raphael heals by his own power or authority. Rather, he goes forth on a mission ordained by God—and so empowered, he frightens off the numerous demonic accusers who are in charge of all types of illness.

The clause "he extends" could also be

"Thus, *O YHVH, morning, You will hear my voice*—and it is not written *O YHVH, in the morning, You will hear my voice.* It is simply because he was speaking to the Morning of Abraham.[75]

"*Morning, I will arrange it before You*—why two *mornings*? Well, one of Abraham, and one, Morning of Joseph, as is written: הבקר אור (*ha-boqer or*), *The morning was light* (Genesis 44:3), which we translate: צפרא נהר (*tsafra nehar*), Morning shone [204b]—נהר (*nahar*), a river, surely![76]

"*I will arrange it before You and wait expectantly.* What is meant by *I will arrange it before You*? Well, I will prepare Your lamp to be immediately lit, as is said: *I have readied a lamp for My anointed* (Psalms 132:17). It was to the Morning of Joseph that he said this, for after all, the preparation of the lamp is his.[77]

"What is meant by *and wait expectantly*? Surely all inhabitants of the world wait hopefully for the kindness of the blessed Holy One—even the wicked of the world! How is David's praise greater than that of all the world's inhabitants? Well, I asked about this matter, and they replied to me as follows—and it is a word of truth, coming from afar.[78]

"The concealed primordial light created by the blessed Holy One shone until worlds could not bear it. What did the blessed Holy One do? He made a light for His light, clothing one in the other; and so for the other lights, until all worlds endured vitally—and can bear it.[79]

rendered simply "extends," with "the spirit" (rather than Raphael) as the subject. See *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

75. ***O YHVH, morning*...** Rabbi El'azar reads the verse hyperliterally: *O YHVH,* בקר (*boqer*), *morning*—which implies that the Psalmist is calling out to *Ḥesed*, "the Morning of Abraham."

76. **why two *mornings*?...** Mentioned in this one verse: *O YHVH, morning* [or: *in the morning*] *You will hear my voice, morning* [or: *in the morning*] *I will arrange it before You and wait expectantly.* Rabbi El'azar explains that the first *morning* refers to *Ḥesed* (the Morning of Abraham), while the second refers to *Yesod* (the Morning of Joseph).

The full verse in Genesis describes the departure of Joseph's brothers from Egypt: *The morning was light* [or: *had just brightened*], *and the men were sent off, they and their donkeys. Targum Onqelos* translates הבקר אור (*ha-boqer or*), *the morning was light*, as צפרא נהר (*tsafra nehar*), "morning shone," and Rabbi El'azar plays on Aramaic נהר (*nehar*), "shone," and Hebrew נהר (*nahar*), "river," which symbolizes the streaming light of *Yesod*. Cf. *Zohar* 2:110a; 3:22b, 242a.

77. **I will prepare Your lamp to be immediately lit...** David the Psalmist is addressing *Yesod* (the Morning of Joseph), assuring Him that he will prepare His lamp, namely *Shekhinah*, with whom David is closely linked.

For several interpretations, see *Or Yaqar*; *Matoq mi-Devash.* The full verse in Psalms reads: *There will I make a horn sprout for David, I have readied a lamp for My anointed.*

78. **What is meant by *and wait expectantly*?...** How does this distinguish David from everyone else in the world—who all expectantly await God's kindness? The phrase "coming from afar" can allude to *Ḥokhmah*. See above, p. 157, n. 15.

79. **The concealed primordial light...** The intensity of the primordial light was unbearable, so God clothed it within another

"Rungs extended and lights were clothed—those are called sublime wings—until reaching this Morning of Joseph, and He absorbs all sublime lights. Since all sublime lights depend on Him, His splendor radiates from one end of the world to the other, until worlds below cannot withstand it.[80]

"David came and arranged a covering for this Morning of Joseph, in which to be garbed, so as to sustain worlds below by arranging this lamp. This is what is written: *Morning, I will arrange before You* ואצפה (*va-atsappeh*), *and I will overlay*—as is said: ויצפהו (*va-ytsappehu*), *He overlaid it, with pure gold* (Exodus 37:2). And since David's thought and praise depend upon that lamp, he said that he would be a covering for this Morning."[81]

Rabbi Abba came and kissed him. He said, "If I set out on the way just to hear this word, it is enough for me!"[82]

As they were going along, a single dove approached Rabbi El'azar; it alighted and was cooing in front of him.[83]

light, and so on, through the whole process of emanation and creation. Here, the primordial light can be identified with *Keter* or *Ḥokhmah*, which is clothed gradually by lower *sefirot* and then by lower worlds.

On the primordial light, see *Vayiqra Rabbah* 11:7 (in the name of Rabbi Yehudah son of Rabbi Simon): "With the light created by the blessed Holy One on the first day, a person could gaze and see from one end of the world to the other. When the Holy One foresaw the corruption of the generation of Enosh and the generation of the Flood, He hid it away from them, as is written: *The light of the wicked is withheld* (Job 38:15). Where did He hide it? In the Garden of Eden: *Light is sown for the righteous, joy for the upright in heart* (Psalms 97:11)."

See *Bereshit Rabbah* 3:6; 41:3; BT *Ḥagigah* 12a; *Shemot Rabbah* 35:1; *Tanḥuma, Shemini,* 9; *Midrash Tehillim* 27:1; *Bahir* 97–98 (147), 106 (160), 131 (190); *Zohar* 1:1a, 7a, 21a, 30b, 31b–32a, 45b–46a, 47a, 59a, 121b (*MhN*), 131a, 203b; 2:35a, 78b, 127a–b, 147b, 148b–149a 166b–167a, 220b, 224b, 230a; 3:34a–b, 88a, 93a, 173b, 225b, 231b; *ZḤ* 1a (*MhN*), 15b (*MhN*), 85a–b (*MhN, Rut*).

On God clothing light within light, see *Zohar* 1:20a; *ZḤ* 76a (*MhN, Rut*). On this passage, see Liebes, *Studies in the Zohar*, 125–26; 218, n. 238.

80. **Rungs extended...** The process continues until reaching *Yesod* (Morning of Joseph), who absorbs all the higher sefirotic lights.

81. **David came and arranged a covering...** David, symbolizing *Shekhinah*, covers *Yesod* (Morning of Joseph), shielding the world from *Yesod*'s intensity and transmitting sustenance in a measured way. Since David is intimately linked to *Shekhinah*, he plays Her role, offering to cover *Yesod*: *Morning, ... I will overlay.*

The simple sense of ואצפה (*va-atsappeh*) is *and I will wait expectantly*, but here Rabbi El'azar construes it as *I will overlay*, based on the homonymous root צפה (*tsphh*), "to cover." The verse in Exodus describes the Ark in the Dwelling, which was covered with pure gold.

82. **If I set out on the way...** On this type of exclamation, see above, p. 114, n. 182.

83. **it alighted and was cooing in front of him** The Aramaic reads: שריאת וקא מצפצפת קמיה (*sheri'at ve-qa metsaftsefat qameih*), which can also be rendered "it began cooing in front of him."

He said to her, "O dove, you have been worthy, always faithful in your missions! Go and tell him, 'The Companions are surely coming to you, and I along with them, and a miracle will transpire for him in three days—and no fear should fall upon him, for we are approaching him in joy."[84]

He went on to say, "I am not very happy. It is very evil in my eye—one full pomegranate that has been given in place of him, and his name is Yose."[85]

That dove left his presence, and they went on.

Rabbi Abba said, "What is this? I'm so amazed at what I've seen!"

He replied, "This dove came to me on a mission from Rabbi Yose, my father-in-law, who is on his sickbed—and I know that he has been saved, and a substitute has been provided for him, and he is being healed."

As they went along, there was suddenly a raven standing in front of them, calling out powerfully and crowing great crows.

Rabbi El'azar said, "For this you exist, and for this you were prepared. Go on your way, for I already know."[86]

Rabbi El'azar said, "Companions, let us go and bestow kindness on a pomegranate that was entirely full—Rabbi Yose of Peki'in. For he has departed from this world, and there is no one worthy of attending to him, and he is near us."[87]

They turned from the road and went there. As soon as all the townspeople saw them, they came out to greet them, and these Companions entered there.[88]

84. **Go and tell him . . .** Namely, Rabbi El'azar's father-in-law, Rabbi Yose son of Rabbi Shim'on son of Lekonya, who is soon mentioned by name. See above, note 36.

85. **It is very evil in my eye . . .** Rabbi El'azar is troubled by what he has learned from the dove—that is, how Rabbi Yose son of Rabbi Shim'on will be saved only by another person serving as his substitute: a certain man filled with learning and good deeds who is fittingly named Yose.

According to rabbinic (and older) sources, once an evil or tragic act has been ordained, it must be executed—if not on the intended victim, then on a substitute. See Isaiah 43:3–4; Job 33:24; *Mekhilta, Neziqin* 10; *Bereshit Rabbah* 10:7; *Vayiqra Rabbah* 22:4; JT *Shabbat* 6:10, 8c; BT *Berakhot* 62b; *Qohelet Rabbah* on 5:8; *Tanḥuma, Vayishlaḥ* 4; *Shemot Rabbah* 15:11; *Zohar* 1:114a, 174b; below at notes 157–67, 405; *Nitsotsei Zohar* on *Zohar* 3:200b, n. 4.

On the image of the pomegranate, see BT *Berakhot* 57a: "*Like a slice of pomegranate is* רקתך (*raqatekh*), *your forehead* (Song of Songs 4:3). . . . Even ריקנין (*reiqanin*), the empty ones, among you [i.e., among Israel] are as full of *mitsvot* as a pomegranate [is full of seeds]." See *Shir ha-Shirim Rabbah* on 4:3.

86. **For this you exist . . .** To convey bad news, in this case the death of Rabbi Yose son of Rabbi Shim'on. But Rabbi El'azar already knows what is happening to his father-in-law. On the raven and the dove, cf. Genesis 8:7–12.

87. **Rabbi Yose of Peki'in . . .** Whose death serves as a substitute for Rabbi Yose son of Rabbi Shim'on. See above, note 85.

Peki'in is the village in Upper Galilee where, according to tradition, Rabbi Shim'on together with his son, Rabbi El'azar, hid from the Romans authorities in a cave for thirteen years. See above, end of note 59.

88. **these Companions entered there** That is, they entered the house of Rabbi Yose of Peki'in.

Rabbi Yose had a little son, and he would not let anyone approach his bed—and he alone was right next to him, crying over him, mouth clinging to mouth.[89]

That child opened, saying, "*If a bird's nest happens to be before you on the way, in any tree or on the ground—fledglings or eggs—and the mother crouching over the fledglings or over the eggs, you shall not take the mother together with the children. Surely send off the mother, and the children you may take for yourself, so that it may go well with you* (Deuteronomy 22:6–7)."[90]

That child was moaning and weeping. He said, "Master of the Universe, we were two—myself and my little sister. You should have taken us and fulfilled the law of Torah![91]

"And if You say, 'It is written אם (*em*), *mother*, and not אָב (*av*), *father*'—he was everything: father and mother! Mother died—You took her from the children. Now, father, who was protecting us, has been taken from the children. Where is the justice?"[92]

Rabbi El'azar and the Companions wept at the sound of that child's weeping and moaning.

Rabbi El'azar opened, saying, "*The heavens for height and the earth for depth, and the heart of kings, unfathomable* (Proverbs 25:3)."[93]

While Rabbi El'azar was uttering this, a pillar of fire suddenly separated them, and that child clung to his father's mouth; they were inseparable.[94]

Rabbi El'azar said, "Either the blessed Holy One wishes to perform a miracle for us, or He wants no one else to attend to him. But for that child—I cannot bear the tears!"

While they were sitting, they heard a voice [205a] saying, "Happy are you, Rabbi Yose, for the words of this little kid and his tears have ascended before

89. **he would not let anyone approach his bed . . .** That is, his father's bed, where Rabbi Yose lay dead. The significance of the phrase "mouth clinging to mouth" will be clarified below.

90. ***If a bird's nest happens to be before you . . .*** The passage concludes: *so that it may go well with you and you will prolong your days.*

91. **You should have taken us . . .** And spared their father, just as the Torah commands: *Surely send off the mother, and the children you may take for yourself.* See *Bereshit Rabbah* 76:6; cf. *Vayiqra Rabbah* 27:11 (and parallels).

92. **It is written אם (*em*), *mother* . . .** Since the verse reads: *you shall not take the mother together with the children*, God could claim that this does not pertain to the death of the children's father. However, the boy insists that Rabbi Yose of Peki'in was like father and mother to them. How can his death be justified?

93. ***and the heart of kings, unfathomable*** Referring here to the divine heart, whose ways are unknowable and should not be questioned.

94. **separated them . . .** Separating Rabbi El'azar and his Companions from the deceased Rabbi Yose of Peki'in and his son.

the Throne of the King, and judgment has been rendered, and thirteen people of the world have been designated by the blessed Holy One for the Angel of Death on behalf of you. And look, twenty-two years have been added to your life, until you teach grain to this perfect little goat, beloved in the sight of the King!"[95]

Rabbi El'azar and the Companions rose, and they did not allow a single person to remain in the house. They saw that pillar of fire ascending, and Rabbi Yose opened his eyes, and that child was clinging mouth-to-mouth.[96]

Rabbi El'azar said, "Companions, happy is our share, for we have seen revival of the dead eye-to-eye!"[97]

They approached him, and that child was sleeping like someone who has expired from this world. They said, "Happy is your share, O Rabbi! Blessed is the Compassionate One, who has performed a miracle for you due to the moaning and weeping of your son and his words. For thereby he pushed with beautiful words against the Gate of Heaven; his tears and his words have added life to you!"[98]

They took that child and kissed him and wept over him. And they didn't tell him immediately, but later on. They rejoiced there for three days, and together with that Rabbi Yose they invented many innovations of Torah.[99]

95. **the words of this little kid...** This little "goat." The boy's fervent prayer has altered the divine decree, and his father has been revived. Now a substitute for Rabbi Yose of Peki'in must be provided to the Angel of Death. Whereas normally one person would suffice, Rabbi Yose's virtue and merit are so extreme that thirteen people are required to replace him.

The revived father will live for another twenty-two years, long enough to teach his little son the Torah (composed of the twenty-two letters of the Hebrew alphabet).

On the theme of the substitute, see above, note 85. On twenty-two years being added to someone's life, see BT *Bava Batra* 11a. A similar story, describing the revival of Rabbi Yitsḥak, appears in *Zohar* 1:217b–218b. See Wineman, *Mystic Tales from the Zohar*, 150.

96. **that child was clinging mouth-to-mouth** See the description (in 2 Kings 4:34) of the revival of the son of the Shunammite woman by the prophet Elisha: *He climbed up* [on the bed] *and lay over the child and put his mouth over his mouth, his eyes over his eyes, and his palms upon his palms; he stretched out over him, and child's flesh grew warm.*

97. **eye-to-eye** See the preceding note.

98. **his tears and his words...** On the power of tears, see BT *Berakhot* 32b, in the name of Rabbi El'azar (son of Shammua): "Since the day the Temple was destroyed, the gates of prayer have been locked.... Yet even though the gates of prayer are locked, the gates of tears are not, as is said: *Hear my prayer, O YHVH; give ear to my cry; do not keep silent at my tears!*"

99. **they didn't tell him immediately...** That his father had come back to life, so as not to shock him.

The wording "that Rabbi Yose" means Rabbi Yose of Peki'in, as distinguished from Rabbi El'azar's father-in-law, Rabbi Yose son of Rabbi Shim'on. On innovations of Torah, see above, p. 145, n. 282; below, notes 316, 440.

Rabbi Yose said to them, "Companions, from that world I am not permitted to reveal anything I have seen until twelve years have passed. But the 375 tears that my son shed were counted in the presence of the Holy King. And I swear to you, Companions: the moment he opened with that verse, moaning those words, 300,000 benches in the Heavenly Academy trembled—all of them rising before the Holy King, seeking compassion for me—and they offered themselves as surety for me.[100]

"And the blessed Holy One was filled with compassion for me, and those words were pleasing to Him—how he surrendered his soul for me. There was one fine Guardian in His presence, and he said, 'Master of the Universe, behold what is written: *From the mouth of babes and sucklings You have founded strength on account of Your foes, to put an end to enemy and avenger* (Psalms 8:3). Sufficient for You are the merit of Torah and the merit of that boy who surrendered his soul for his father in a powerful argument.'[101]

"Then the blessed Holy One summoned the Angel of Death and provided surety Himself. What surety did He give him? Thirteen people. And he will return after twenty-two years, for there is no surety before him; rather, pledges that were in his hands return to him. Now, Companions, because the blessed Holy One has seen that you are truly virtuous, a miracle has been wrought before your eyes. Happy are you!"[102]

100. **from that world I am not permitted to reveal . . .** For the next twelve years, Rabbi Yose of Peki'in is not allowed to reveal anything that he just saw in the heavenly world while he lay briefly dead. But one detail he does divulge: As soon as his little son uttered the biblical command *you shall not take the mother together with the children*, and challenged God's judgment, numerous souls of the righteous (occupying 300,000 benches in the Heavenly Academy) pleaded for divine compassion on the boy's father. They offered themselves as surety for Rabbi Yose of Peki'in, guaranteeing that he would live virtuously. On the theme of surety for one who is being saved from death, see above, p. 261, n. 46. Cf. above, note 85.

101. **those words were pleasing to Him . . .** The words of Rabbi Yose of Peki'in's son, offering his life in place of his father.

An angel argued before God that the merit of Rabbi Yose's Torah learning and the merit of his son's selfless devotion should suffice, convincing God to bring the father back to life. On the verse in Psalms, see *Zohar* 2:113b.

102. **Thirteen people . . .** Who will die in place of Rabbi Yose of Peki'in. (See above, note 95.) Twenty-two years later, the Angel of Death will return to take Rabbi Yose, because there is no such thing as permanent surety postponing death forever.

The clause "pledges that were in his hands return to him" apparently means that Rabbi Yose, who was originally destined to be taken right now by the Angel of Death, will inevitably be returned to that angel. Alternatively, it could mean "pledges that were in His hands return to Him," referring to the return of the soul to God. For various interpretations, see *Or Yaqar*; *Sullam*; Wineman, *Mystic Tales from the Zohar*, 145; *Matoq mi-Devash*. On the twenty-two years, see above, note 95.

Rabbi Yose opened, saying, "*YHVH puts to death and brings to life, brings down to Sheol and raises up* (1 Samuel 2:6). This verse should be examined. Does *YHVH* really *put to death*? Look, His Name is an elixir of life for all, and in it death is not found! Everywhere, His Name gives life to the whole world. What is meant by *YHVH puts to death*? Inhabitants of the world think that He kills all human beings. However, *YHVH puts to death*, surely! How does He *put to death*? You might say, 'Because He departs from a person—for as long as He settles upon him, all the accusers of the world cannot harm him; and the moment He departs from him, all the accusers immediately overpower him and the person dies.'[103]

"Not so! Rather, *YHVH puts to death*. Whom does He *put to death*? That flow of the evil Other Side. For as soon as the flow of the evil side sees the splendor of His Glory, it immediately dies—and has no existence for even a single instant. As soon as that flow of the Other Side dies and is eliminated, immediately *He brings to life*. Whom? That spirit—flow of the side of Holiness. *He brings* it *to life*, establishing its full existence. All simultaneously.[104]

"As for the wording *brings down to Sheol and raises up*, He *brings down* that holy spirit *to Sheol*, immersing it there to be purified, and it immediately rises and enters its appropriate place in the Garden of Eden.[105] 327

"As for me, Companions, the moment I departed from the world, my spirit immediately expired—for a short while until the blessed Holy One revived it—and the body was dead. When my son opened with those words, his soul flew

103. ***YHVH puts to death and brings to life*...** Rabbi Yose wonders how the verse can say *YHVH puts to death*, since the name *YHVH* represents Compassion and animates all of existence. One might suppose that this verse refers to when He departs from someone, enabling demonic accusers to attack that person fatally.

On the association of *YHVH* with Compassion, see above, p. 240, n. 21. The verse in Samuel reads: *YHVH puts to death and brings to life* [or: *and grants life*; *keeps alive*].

104. **Not so!...** Rather, *YHVH* actively *puts to death* the body, which is משיכו (*meshikhu*), "a flow (or emanation)," of the demonic Other Side. In its final moment, the physical body sees *Shekhinah*, and the person immediately dies. Simultaneously, *He brings to life* the soul, preparing it for bliss.

On the notion that the body derives from the demonic Other Side, see Tishby, *Wisdom of the Zohar*, 2:764–65. Cf. above, p. 121, n. 204.

On seeing the Divine Presence at the moment of death, see *Sifra, Nedavah* 2:12, 4a, in the name of Rabbi Dosa: "Scripture states: *No human can see Me and live* (Exodus 33:20). In their lifetime they do not see, but in their death they do!"

See *Sifrei*, Numbers 103; *Sifrei*, Deuteronomy 357; *Pirqei de-Rabbi Eli'ezer* 34; *Tanḥuma, Ḥuqqat* 16; *Tanḥuma* (Buber), *Ḥuqqat* 39; *Ḥibbut ha-Qever*, ed. Higger, 258; *Beit ha-Midrash*, 1:150; *Kallah Rabbati* 3:1; *Midrash Tehillim* 22:32; 103:3; *Bemidbar Rabbah* 14:22; 19:18; *Zohar* 1:65b, 79a, 98a (*MhN*), 99a (*ST*), 218b, 226a, 245a; 2:263a (*Heikh*); 3:53a, 88b, 126b, 147a, 260b, 287b (*IZ*); *ZḤ* 10a (*MhN*); Moses de León, *Sefer ha-Rimmon*, 393.

105. ***brings down to Sheol and raises up*...** Momentarily, God immerses the soul in the

away and met my soul, rising from purification, and I entered the place I entered, where judgment was rendered.[106] [205b]

"From now on, I should occupy myself with what I have seen, for I should not become occupied with matters of this world—since I have seen what I have seen, and the blessed Holy One wants me not to forget anything."[107]

He opened, saying, "*YHVH chastised me severely, but to death did not deliver me* (Psalms 118:18). King David said this concerning all that had befallen him in this world, and he expressed the confidence he had in that world. Concerning all that had befallen him in this world: how they pursued him, and how he fled to foreign places—the land of Moab, the land of the Philistines—from all of which the blessed Holy One saved him, not abandoning him to death. Concerning confidence in that world, David said, 'If I have sinned here against the blessed Holy One, here I have been struck and I received my punishment; He purified me from all that I sinned, and He will not leave my punishment to that world after death. Surely, *YHVH chastened me severely* in this world, in order to cleanse me; *but to death did not deliver me*, to take revenge against me.' And as for me, the blessed Holy One cleansed me once; from here on, I must not be shamed in the world that is coming."[108]

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That child, his son, opened, saying, "*Our father died in the desert, and he was not part of the group that banded together against YHVH along with Korah's group; rather, for his own sin he died* (Numbers 27:3). אבינו (*Avinu*), *Our father*—look, the accent is above, lengthening the word and extending it! O, holy pious ones, how extended the suffering in calling out *Our father*. There is no suffering, no pain of spirit and soul, except when this is called out: *Our father*, with pain of the heart.[109]

fire of Hell (described here as *Sheol*), purging it. See above, note 64.

106. **As for me, Companions...** Rabbi Yose of Peki'in recounts his death and revival.

The phrase "those words" refers to the son's quotation and challenging application of the verse *If a bird's nest happens to be before you on the way....* See above at notes 90–92. The "judgment" referred to is the decision to restore Rabbi Yose's life and grant him twenty-two additional years. See above at note 95.

107. **I should occupy myself with what I have seen...** I should engage only in spiritual pursuits.

108. ***YHVH chastised me severely...*** In this verse David the Psalmist recalls how he had to flee from King Saul, yet also how God saved him from death.

In the concluding sentence, Rabbi Yose of Peki'in refers to his own experience of being delivered from death—and resolves to live virtuously and honorably.

On the theme of entering the afterlife without shame, see *Seder Eliyyahu Rabbah* 1; *Midrash Mishlei* 10; *Zohar* 2:123b; 3:46a, 144a (*IR*), 196b, 287b (*IZ*), 291a–b (*IZ*), 295a (*IZ*); *ZḤ* 2c (*SO*), 8d (*MhN*), 70d (*ShS*). Cf. *Zohar* 1:4a, 221b–222a; 2:134b.

109. ***Our father died in the desert...*** Namely, Zelophehad son of Hepher, who

"*Died in the desert.* Now, did others not die in the desert, so that he is distinguished like this, by saying that he *died in the desert*? Well, how confused people are about this! Some of them say that he was that wood-gatherer, as is written: *for his own sin he died*, and some say this and some say that. However, I learned as follows—on the day that Father fell onto his sickbed, they taught me this. I myself saw what I saw, which Father ordered me not to reveal. But there were so many thousands and myriads who died *in the desert*—and not for the sin of Korah and not for the sin of the spies, when the decree was issued, but before the Torah was given or after the calf made by those deceivers of the world and those drawn after them.[110]

"However, the plea that those daughters made was that he died במדבר (*ba-midbar*), *on account of speech.* Zelophehad was רב (*rav*), a master, in the house of Joseph, but because he did not know the ways of Torah fittingly, he did not become a chieftain. He was the one who did not guard his mouth and his words toward Moses, and of him is written וימת עם רב מישראל (*va-yamot am rav mi-yisra'el*), *and many people of Israel died* (Numbers 21:6)—a man who didn't

died without sons and whose five daughters then approached Moses, asking that their father's inheritance be granted to them. See Numbers 27:1–11.

In the Masoretic text, above the word אבינו (*avinu*), *our father*, appears a tonal accent (or cantillation sign) known as *zarqa*, which extends the sound of the word. When orphaned children cry out "Our father," their pain is palpable.

On the *zarqa* above the word *avinu*, see *TZ* 21, 59b; *ZḤ* 110a (*Tiq*); Penkower, *Al Zeman Ḥibburam shel Sefer ha-Zohar ve-Sefer ha-Bahir*, 117–37. Cf. above, pp. 293–94, n. 141.

The full verse in Numbers 27, spoken by the daughters of Zelophehad, reads: *Our father died in the desert, and he was not part of the group that banded together against YHVH along with Korah's group; rather, for his own sin he died, and he had no sons.*

110. **did others not die in the desert...** How does this distinguish Zelophehad from thousands of other Israelites who met a similar fate? According to one rabbinic tradition, Zelophehad is identified with the anonymous Israelite who was discovered gathering wood on the Sabbath. See Numbers 15:32–36; above, pp. 7–8, n. 17.

The myriads of Israelites who died in the wilderness included not only the group assembled around Korah but, in fact, the entire generation of Israelites above the age of twenty, who were condemned to perish in the desert on account of the negative report delivered by the tribal spies who scouted out the Land.

"Before the Torah was given" refers to early instances of the Israelites grumbling against God, soon after they crossed the Red Sea. According to rabbinic tradition, the sin of the Golden Calf was initiated not by the Israelites but rather by the mixed multitude, the hordes who accompanied them out of Egypt. Here they are referred to as "those deceivers of the world," after whom many of the Israelites were then drawn. See Exodus 12:38; Vol. 6, pp. 77–78, n. 64.

"Confused" renders ערטראין (*artira'in*), which is apparently based playfully on the root ערער (*'r'r*), "to undermine, upset, demolish." The reading *artira'in* follows V18 and Ibn Gaon, *Baddei ha-Aron*, 132 (67a). Other witnesses read ערטילאין (*artila'in*), "naked," which would imply that people are "lacking" the correct understanding of this matter. See above, p. 111, n. 172; p. 140, n. 266; Scholem.

know Torah and yet was *rav*, master, of a clan, master of the seed of the house of Joseph, a descendant of Manasseh.[111]

"Because he sinned *ba-midbar*—by actual speech—they thought that Moses harbored hatred. So they drew near, along with Moses, to Eleazar and all the chieftains and all the heads of clans and the whole assembly; and they didn't speak with Moses, rather in front of them, because they suspected him.[112]

"From here we learn: One who fears a certain judge should bring others forward and increase the number of people before that judge, so that they will hear his judgment, and he will be afraid of them and judge only fittingly. If not, he should be barred from judging.

"But they did not know that *Moses was very humble, more than any person on the face of the earth* (Numbers 12:3). They did not know that Moses was not like that.[113]

"When Moses saw this, he said, 'I see that the whole gathering of the great men of Israel and all the heads of clans and chieftains of the assembly is confronting me!' Immediately, Moses removed himself from the case, as is written: *Moses brought forward their case before YHVH* (Numbers 27:5). Moses said, 'This case is not appropriate for me.' Moses' humility *brought forward their case before YHVH*.[114]

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111. **he died במדבר (*ba-midbar*)...** The simple sense of the word, of course, is *in the desert*. But the child plays on the word מדבר (*midbar*), *desert*, and its rare homonym: *mid-bar*, "speech, mouth" (as in Song of Songs 4:3). Zelophehad was so prominent among the descendants of Joseph (constituted by the tribes of Ephraim and Manasseh) that he would have been made a chieftain, but he ruined his chances by "speaking" slanderously against Moses. Thus, *Our father died* במדבר (*ba-midbar*), *on account of speech*.

The context in Numbers (21:5–6) reads: *The people spoke against God and against Moses, "Why did you bring us up from Egypt to die in the desert? For there is no bread and there is no water, and our throat* [or: *very self*] *loathes the wretched bread." And YHVH sent against the people the fiery serpents, and they bit the people,* וימת עם רב מישראל (*va-yamot am rav mi-yisra'el*) *and many people of Israel died.*

Here the child interprets עם רב (*am rav*), *many people*, as alluding to Zelophehad, who was עם הארץ (*am ha-arets*), "ignorant of Torah," and yet *rav*, "master," of his clan. So now the clause *va-yamot am rav mi-yisra'el* means: *an ignorant master of Israel died.*

The term *am ha-arets* means literally "people of the land, rural population." By extension, it designates one who is coarse, unrefined, illiterate, ignorant of the Torah, and unobservant of certain ritual practices.

112. **they thought that Moses harbored hatred...** Zelophehad's daughters feared that Moses would spitefully rule against them, so they arranged their case before the entire assembly of Israel, so that Moses would not skew the judgment.

The clause "they suspected him" renders קניאו קנאה מניה (*qanni'u qin'ah minneih*), "they were jealous of him." On the link between suspicion and jealousy, see Numbers 5:14.

113. **But they did not know...** That Moses was extremely humble and did not bear grudges. The verse in Numbers begins: *And the man Moses was very humble.*

114. **Moses removed himself from the**

"As for other judges, if they do not take this path, even with a great gathering around them, they are called 'insolent,' having nothing at all of Moses' humility. Happy is the share of Moses!"

Rabbi El'azar and the Companions rejoiced.

That child said, "I return to earlier matters. *Our father died in the desert.* אבינו (*Avinu*), *Our father*—they revealed to me that a serpent was dangling on his neck, extending its tail in that tonal accent drawn above. *Died* במדבר (*ba-midbar*)—died by utterance of his mouth."[115]

That child became very agitated, clutched his father's neck, and wept, saying, "Zelophehad died by speech—and you, Father, returned to the world by speech!"[116] [206a]

He embraced him and kissed him.

The Companions all wept, and his father along with them. They all lifted him up and kissed him on his mouth and his head and his eyes, and his father wept along with him.

Rabbi El'azar said, "My son, since you have spoken, what is meant by *rather,* בחטאו (*ve-ḥet'o*), *for his own sin, he died*?"[117]

He replied, "Father, Father, one word is enough for them! Since that serpent is wound around his tail above, he extends the tonal accent בחטאו (*ve-ḥet'o*), *by his sin.* What is meant by *by his sin*? *By the sin* of that serpent, not by the sin of

case... Recusing himself because he had once been slandered by Zelophehad.

According to the simple sense of the verse in Numbers, *Moses brought forward their case before YHVH* because he didn't know how to respond to Zelophehad's daughters plea to receive their father's inheritance. See above, p. 8, n. 18.

115. **I return to earlier matters...** To what he was told on his father's sickbed about the verse in Numbers, the plea of Zelophehad's daughters: *Our father died in the desert....*

The cantillation sign *zarqa* above the word אבינו (*avinu*), *our father*, is shaped like a snake. This symbolizes the demonic serpent and the sin of slander (associated with the serpent). Due to Zelophehad's slanderous speech against Moses, the serpent was hanging on his neck.

On the serpent's slander, see *Bereshit Rabbah* 19:4, in the name of Rabbi Levi: "He [the serpent] began speaking slander against his Creator, saying, 'He ate of this tree and created the world. And He told you, "*You shall not eat from it*" (Genesis 3:3), so that you would not create other worlds.' For everyone hates his fellow artisan." See above, p. 43, n. 121.

On the *zarqa*, see above, note 109. On the multivalent meaning of במדבר (*ba-midbar*), see above, note 111.

116. **and you, Father, returned to the world by speech** That is, by the child's arguing with God. See above at notes 90–95.

117. **what is meant by *rather,* בחטאו (*ve-ḥet'o*), *for his own sin, he died*?** The continuation of the daughters' plea: *Our father died in the desert, and he was not part of the group that banded together against YHVH; rather, for his own sin he died....*

any other. And what is that? Utterance of the mouth: *rather, by his sin he died.* The tonal accent that is a flow of the serpent, wound around his head—*ve-ḥet'o, by his sin*, surely!"[118]

Rabbi El'azar clasped him to his potent breast between his arms, and all the Companions wept with him.[119]

He said to them, "Rabbis, leave me with my father, for my spirit is still unsettled."[120]

Rabbi El'azar said to Rabbi Yose, "Tell me, how many days and years old is this boy?"

He said to them, "Companions, I beg of you—do not ask this, for five years have not yet come upon him."[121]

Rabbi El'azar said, "Heaven forbid! For with a good eye I am gazing upon him. *Five years without plowing and harvest* (Genesis 45:6), and may you never harvest him."[122]

Rabbi El'azar said to Rabbi Abba, "Let us stay here for seven days, so that the house becomes settled, for all seven days after the soul leaves the body, she goes about naked. And now that she has returned, she is not yet settled in her place until seven days."[123]

118. **one word is enough for them . . .** This could mean: "I told them one of my new Torah interpretations, and that's enough." But, in the context of the full paragraph, the child may be saying: "It would be sufficient for Scripture to employ a single word: מת (*met*), *he died.* Why does the verse add בחטאו (*ve-het'o*), *for his own sin*?"

He explains that the serpentine shape of the tonal accent *zarqa* above the word אבינו (*avinu*), *our father*, represents an extension of that accent's sound. This extension is produced בחטאו (*ve-ḥet'o*), which the child construes as: *by his sin*—namely by the sinful flow (or emanation) of the serpent. The serpent's sin is slander, uttered by the mouth; and for slandering Moses, Zelophehad died. Thus, *by his sin he died—for* the serpent's *sin* Zelophehad *died.*

On the *zarqa*, see above, notes 109, 115. On the serpent's slander see above, note 115. For various interpretations of this paragraph, see *Or Yaqar*; *Sullam*; *Matoq mi-Devash.*

119. **his potent breast . . .** תוקפיה (*Tuqpeih*). On this term, see below, note 418.

120. **my spirit is still unsettled** From the trauma of his father's death and revival.

121. **for five years have not yet come upon him** And at such a young age, he is vulnerable to the evil eye. On the tender age of five, see *Zohar* 3:272a (*RM*).

122. ***Five years without plowing and harvest . . .*** The verse is spoken by Joseph to his brothers as soon as he reveals himself to them. It reads in full: *Two years now there has been famine in the midst of the land, and there are still five years without plowing and harvest.*

Here Rabbi El'azar applies the description *five years without . . . harvest* to the little boy, implying that he has survived so far without being "harvested" by death, and then he blesses Rabbi Yose that he may never have to witness and undergo his child's death. On bereavement as "harvesting," see BT *Mo'ed Qatan* 9b; *Tanḥuma, Bereshit* 13.

123. **Let us stay here for seven days . . .** When the soul leaves the body at death, she roams around naked for seven days.

According BT *Shabbat* 152a, the soul

Rabbi Abba said, "*You shall surely open your hand to your brother, to your poor, and to your pauper in your land* (Deuteronomy 15:11). This verse we have already learned—that a person should not abandon his own poor and take another one. Look, Rabbi Yose, your father-in-law is on his sickbed! Let us go and be kind."[124]

He said, "Certainly so! And after we return, we will enter here. As long as we happen to be upon this path, we will enter to see revival of the dead."[125]

They kissed the child and blessed him; they left and went on.

Rabbi El'azar said, "I am amazed at the children of this generation, how mighty is their power! They are magnificent soaring cliffs."

Rabbi Abba said, "Happy is the share of the old man, master of the generation! For in his days, the blessed Holy One wishes to establish His two Academies, and to make them a grand and lofty habitation fittingly. For there will not be a generation like this until the time when King Messiah comes."[126]

mourns over the body for seven days. (See Vol. 5, p. 301, n. 308.) According to *Zohar* 3:43b, for the first seven days of the soul's existence within a newborn male, she is still unsettled in the body.

The word "naked" renders ערטיראה (*artira'ah*), on which see above, note 110; p. 99, n. 140; p. 111, n. 172; Scholem.

124. ***You shall surely open your hand*...** According to Exodus 22:24: *If you lend money to My people, to the poor among you, do not be like a creditor to him, do not impose interest on him.* On the phrase *to the poor among you*, a midrashic tradition comments: "If your own poor [namely those who are your relatives] and the poor of your city [stand before you in need], your own take precedence over the poor of your city."

Here Rabbi Abba links the precedence of "your own poor" to the verse in Deuteronomy about *your poor*. The formula "we have already learned" apparently alludes to Maimonides, who writes in *Mishneh Torah, Hilkhot Mattenot Aniyyim* 7:13: "A poor person who is one's relative takes precedence over anyone; the poor of one's house take precedence over the poor of one's city...as is said: *to your brother, to your poor, and to your pauper in your land.*"

Rabbi Abba advises Rabbi El'azar that they should hurry to visit Rabbi El'azar's "own poor," namely his father-in-law, Rabbi Yose son of Rabbi Shim'on son of Lekonya, who is lying on his sickbed. See above, notes 36, 84.

On the midrashic reading of *the poor among you*, see *Mekhilta, Kaspa* 19; BT *Bava Metsi'a* 71a; *Tanḥuma, Mishpatim* 15. Cf. *Sifrei*, Deuteronomy 116. The full verse in Deuteronomy reads: *For the pauper will not cease from the midst of the land. Therefore I command you, saying, "You shall surely open your hand to your brother, to your poor, and to your pauper in your land."*

125. **we will enter here...** Again. Rabbi El'azar predicts that they will encounter more instances of the revival of the dead, in addition to that of Rabbi Yose of Peki'in, which they just witnessed. See above at note 95.

126. **the old man, master of the generation...** Namely, Rabbi El'azar's father, Rabbi Shim'on son of Yoḥai.

The word "habitation" renders ישובא (*yishuva*), "habitation," playing on Hebrew ישיבה (*yeshivah*), "academy." On the two Academies, see above, p. 67, n. 43. On the unique status of Rabbi Shim'on's generation, see above, p. 27, n. 68.

They went on.

As they were going along, Rabbi Abba said, "We have learned: 'For eleven things, leprous plagues come upon people. These are as follows: For idolatry, for cursing the Name, for sexual licentiousness, for stealing, for the evil tongue, for false testimony, for a judge who perverts justice, for swearing falsely, for encroaching on the boundary of one's neighbor, for conceiving evil thoughts, and for *fomenting strife among brothers* (Proverbs 6:19). And some say, for the evil eye.'[127]

"All of them we have learned in our Mishnah. How do we know about idolatry? As is written: *Moses saw the people, that it was* פרוע (*pharu'a*), *loose, for Aaron had let them loose* (Exodus 32:25). What is meant by *that it was pharu'a, loose*? That they had been struck with leprosy. Here is written *that it was pharu'a, loose*; and it is written concerning the leper *His clothes shall be torn and his hair* פרוע (*pharu'a*), *disheveled* (Leviticus 13:45).[128]

"And about cursing the Name, as is written of Goliath the Philistine: *This day* יסגרך יהוה (*yesaggerekha YHVH*), *shall YHVH give you over, into my hand* (1 Samuel 17:46), and it is written: והסגירו הכהן (*ve-hisgiro ha-kohen*), *the priest shall confine him* (Leviticus 13:5)."[129]

127. **For eleven things, leprous plagues come upon people...** Rabbi Abba transmits a rabbinic teaching that appears in *Tanḥuma, Metsora* 4, and *Tanḥuma* (Buber), *Metsora* 10. On that passage, see also *Vayiqra Rabbah* 16:1; 17:3; BT *Arakhin* 16a; *Bemidbar Rabbah* 7:5.

The expression "leprous plagues" renders נגעין (*nig'in*), "plagues, afflictions," referring here to צרעת (*tsara'at*), "leprosy" (or more precisely, "a scaly skin disease"). In the following, for the sake of simplicity, I render *tsara'at* as "leprosy." On the term *tsara'at*, see Milgrom, *Leviticus*, 1:774–76, 816–26.

The term "sexual licentiousness" renders גלוי עריות (*gillui arayot*), literally "exposing nakedness," referring to illicit sexual intercourse and incest.

On evil speech or slander ("the evil tongue") causing *tsara'at* see Vol. 7, pp. 289–90, n. 106. The verse in Proverbs (part of a list of immoral examples) reads: *A lying witness who breathes out deceits, and one fomenting strife among brothers.*

128. **in our Mishnah...** Referring to the rabbinic sources mentioned at the beginning of the preceding note.

The verse in Exodus describes Moses witnessing the Israelites as they worship the Golden Calf in frenzy: *Moses saw the people, that it was* פרוע (*pharu'a*), *loose* [or: *out of control*], *for Aaron had let them loose* [or: *let them get out of control*], *to ridicule* [or: *disgrace*] *among their adversaries.* By verbal analogy, Rabbi Abba (following his midrashic source) links this act of idolatry with leprosy, since the verse in Leviticus also uses the word *pharu'a*: *As for the person stricken with leprosy* [or: *the scaly affliction*], *his clothes shall be torn and his hair pharu'a, disheveled, and his moustache he shall cover, and he shall call out, "Impure! Impure!"*

Elsewhere in the *Zohar*, "our Mishnah" alludes to a secret, mystical Mishnah apparently known only in the *Zohar*'s circle. See below, pp. 747–48, n. 48.

129. **And about cursing the Name...** The Philistine giant Goliath had taunted both David and God (1 Samuel 17:43, 45), and Rabbi Abba (following his midrashic

Rabbi Abba said, "This matter is not settled, and it must be examined."[130]

Rabbi El'azar said, "Certainly so! This Philistine was close to the lineage of Ruth and was the son of Orpah, which corresponds to ממערות (*mi-me'arot*), *from the caves of, the Philistines* (1 Samuel 17:23), for they made his mother like a cave. Since it is written *The Philistine cursed David by his gods* (ibid., 43), David gazed at him with an evil eye; and wherever David was gazing with an evil eye, all types of leprosy flowed from his eye. So it was with Joab: as soon as he gazed at him with an evil eye, what is written? *May there never lack in the house of Joab a sufferer of discharge and a leper*... (2 Samuel 3:29).[131]

source) demonstrates by verbal analogy that Goliath was struck with leprosy.

In addition to the sources mentioned at the beginning of note 127, see also *Vayiqra Rabbah* 21:2; *Midrash Shemu'el* 21:3.

The full verse in Samuel (spoken by David) reads: *This day shall YHVH give you over into my hand and I will strike you down and take off your head, and I will give your corpse and the corpses of the Philistine camp this day to the birds of the heavens and the beasts of the earth, and all the earth shall know that Israel has a God!* This is the reading of the Septuagint; the Masoretic text reads: *and I will give the corpses of the Philistine camp*, etc., omitting *your corpse.*

The full verse in Leviticus (describing the priestly inspection of the leper) reads: *The priest shall see him on the seventh day, and look, if the affliction has retained its color, if the affliction has not spread in the skin, the priest shall confine him* [or: *quarantine him*] *another seven days.*

130. **This matter is not settled...** How did Goliath contract leprosy?

131. **This Philistine was close to the lineage of Ruth...** David's great-grandmother.

Ruth and Orpah were married to the two sons of Elimelech and Naomi. According to midrashic tradition, Ruth and Orpah were sisters. Another tradition relates that Orpah gave birth to four giants, one of whom was Goliath, so he was "close to the lineage of (his aunt) Ruth."

It is also told of Orpah that she was raped by a hundred men. Rabbi El'azar links this tragedy with the phrase ממערות (*mi-me'arot*), *from the caves of, the Philistines*, since they "made [Goliath's] mother like a cave."

When David saw Goliath delivering curses, he gazed at him with an evil eye, thereby inflicting him with leprosy. Similarly, later in David's career he inflicted leprosy on Joab, his nephew and the commander in chief of his army.

The full verse in Samuel reads: *As he was speaking with them, look, the champion was coming up* ממערכות (*mi-ma'arekhot*), *from the lines of, the Philistines—Goliath the Philistine from Gath was his name—and he spoke words to the same effect* [or: *the same words as before*], *and David heard.* The phrase *to the same effect* refers to Goliath's earlier taunting of the Israelites, as described previously in the chapter (1 Samuel 17:8–11).

In the Masoretic text, the word ממערכות (*mi-ma'arekhot*), *from the lines of*, is actually written ממערות (*mi-me'arot*), *from the caves of*, though it is read *mi-ma'arekhot*. For midrashic interpretations of *mi-me'arot* similar to Rabbi El'azar's, see BT *Sotah* 42b; *Rut Rabbah* 2:20; *Midrash Shemu'el* 20:4; *Midrash Ḥaserot vi-Yterot*, 145 (*Battei Midrashot* 2:292); *Minḥat Shai* on 1 Samuel 17:23. Cf. JT *Yevamot* 4:2, 5c.

On Ruth and Orpah as sisters (daughters of King Eglon of Moab), see *Rut Rabbah* 2:9. On Orpah as mother of Goliath, see BT *Sotah* 42b; *Rut Rabbah* 2:20; *Midrash Shemu'el* 20:4; *Tanḥuma* (Buber), *Vayiggash* 8.

The full verse in 2 Samuel reads: *May the blood guilt come down on the head of Joab and*

"Here, with the Philistine, as soon as he cursed the Name, David gazed at him with the evil eye, and saw that his forehead had become leprous. Immediately, *the stone sank into his forehead* (1 Samuel 17:49). All was included: an evil eye of leprosy sank into his forehead, and an actual stone sank into his forehead. Surely he was a leper.[132]

"As for the wicked Balaam, evil sinner, [206b] his eye was the opposite of David's. As for David, his eye was woven of all kinds of colors. There was no eye of the world as beautiful to see as the eye of David—all colors of the world sparkling within it, and all in love toward anyone fearing sin, as is written: *Those who fear You see me and rejoice* (Psalms 119:74)—'they rejoice when they see me.' And all the wicked feared him.

"The eyes of Balaam the wicked—evil eye entirely. Wherever he gazed, a flame destroyed it; for there is no evil eye in the world like that wicked one's, the opposite of David's eyes.[133]

"About sexual licentiousness, as is written: *YHVH will afflict the pates of the daughters of Zion with scabs* (Isaiah 3:17), and it is written *for swelling and for scab* (Leviticus 14:56).[134]

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"About stealing, as is written: [*It shall lodge inside his house*] *and consume it—its timbers and its stones* (Zechariah 5:4). What is the thing that destroys timbers

all his father's house, and may there never lack in the house of Joab a sufferer of discharge and a leper [or: *running sores on his skin*], *and a man clutching the woman's spindle, and one falling by the sword and one wanting for bread!* The phrase *a sufferer of discharge* refers to a man suffering from a diseased discharge from his penis.

132. ***the stone sank into his forehead...*** The full verse describes how David slew Goliath: *He reached his hand into the pouch and took from there a stone and slung it and struck the Philistine in his forehead, and the stone sank into his forehead and he fell on his face to the ground.*

133. **As for the wicked Balaam...** The eyes of Balaam and David were wholly opposite. David's eye reflected all colors, since he is linked with *Shekhinah*, who includes all the sefirotic colors.

On David's eyes, see 1 Samuel 16:12: *He was ruddy, with fine eyes and goodly to look on.* On the colors of David's eye(s), see *Zohar* 2:73a (*RR*).

On Balaam's "evil eye" (which can also mean "selfishness, ill-will, envy"), see M *Avot* 5:19; *Avot de-Rabbi Natan* B, 45; *Tanḥuma, Balaq* 6; *Tanḥuma* (Buber), *Balaq* 9; *Bemidbar Rabbah* 20:10; *Zohar* 1:68b; 3:63b, 211b. Cf. *Zohar* 2:237a. The full verse in Psalms reads: *Those who fear You see me and rejoice, for I hope in Your word.*

134. **About sexual licentiousness . . .** How does Scripture demonstrate that sexual licentiousness is punished by leprosy?

The verse in Isaiah describes the punishment of *the daughters of Zion*, who had committed sexual immorality. God will afflict their *pates with scabs*, and the word *scab* appears in Leviticus in a list of features of leprosy and other skin diseases.

The full verse in Isaiah reads: *My Lord will bare the pates of the daughters of Zion* [or: *afflict the pates of the daughters of Zion with scabs*], *YHVH will uncover their brows* [or: *pudenda*]. The full verse in Leviticus reads: *for swelling, for scab, and for shiny spot.*

and stones? You must admit, צרעת (*tsara'at*), leprosy—as is written: *The house shall be demolished—its stones and its timbers* (Leviticus 14:45).[135]

"About the evil tongue, as is written: *Miriam, and Aaron with her, spoke against Moses* (Numbers 12:1), and it is written: *Aaron turned to Miriam, and, look, she was* מצורעת (*metsora'at*), *covered with leprous scales* (Numbers 12:10).[136]

"About false testimony—because they testified falsely, saying, *These are your gods, O Israel, who brought you up from the land of Egypt!* (Exodus 32:4) in a powerful voice, as is written: *A sound of war in the camp!* (ibid., 17). Thus, *they should expel from the camp anyone with leprosy* (Numbers 5:2).[137]

"About a judge who perverts justice, as is written: *Assuredly, as a tongue of fire consumes straw . . . and their blossom shall blow away like dust . . .* (Isaiah 5:24).

135. **About stealing . . .** How does Scripture demonstrate that theft is punished by leprosy?

The verse in Zechariah is from a vision the prophet had of a flying scroll containing a curse against anyone who had stolen or sworn falsely. It reads in full: *I have sent it forth—declares YHVH of Hosts—and it shall enter the house of the thief and the house of the one who swears falsely by My name, and it shall lodge inside his house and consume it, and its timbers and its stones.*

The verse in Leviticus describes what must be done to a house infected with צרעת (*tsara'at*); it reads in full: *The house shall be demolished—its stones and its timbers and all of the mortar of the house—and taken outside the town to an impure place.* In this context, *tsara'at* means "fungus, mold," but Rabbi El'azar (following his midrashic source) equates it with the *tsara'at* that strikes humans: leprosy (or scaly affliction).

136. **About the evil tongue . . .** How does Scripture demonstrate that slander is punished by leprosy? By relating the episode of Miriam, who slandered her brother Moses (for taking a Cushite wife) and was immediately afflicted with this dread disease.

The full verse in Numbers reads: *The cloud moved away from the tent, and, look, Miriam was* מצורעת (*metsora'at*), *covered with scales* [or: *stricken with leprosy*], *as white as snow! Aaron turned to Miriam, and, look, she was metsora'at, covered with scales.*

137. **About false testimony . . .** How does Scripture demonstrate that false testimony is punished by leprosy? When Israel worshiped the Golden Calf, they testified falsely, claiming that the calf was God. According to Rabbi El'azar's midrashic source, the guilty Israelites were punished by leprosy.

Following his midrashic source, Rabbi El'azar provides a slight verbal analogy. Exodus 32:17 reads in full: *Joshua heard the sound of the people as it shouted, and he said to Moses, 'A sound of war in the camp!'* A similar phrase—*from the camp*—appears in the verse from Numbers describing the expulsion of the leper, and this verbal link is enough to demonstrate that the Israelites who worshiped the calf were afflicted with leprosy.

The full verse in Exodus (describing how Aaron fashioned the calf) reads: *He took from their hand and he fashioned it with a graving tool* [or: *and he fashioned it in a mold*; *and he wrapped it in a bag*] *and made it into a molten calf. And they said, "These are your gods, O Israel, who brought you up from the land of Egypt!"*

The full verse in Numbers reads: *Command the Children of Israel that they should expel from the camp anyone with a scaly affliction* [or: *leprosy*] *and anyone with a bodily discharge* [or: *a genital flux*] *and anyone defiled by contact with a corpse.*

Why? *For they have rejected the Torah of YHVH of Hosts* (ibid.). And פרחם (*pirḥam*), *their blossom*, is nothing but leprosy, as is written: ואם פרוח תפרח הצרעת (*Ve-im paroaḥ tifraḥ ha-tsara'at*), *If the leprosy breaks out* (Leviticus 13:12).[138]

"About encroaching on the boundary of one's neighbor, how do we know? From Uzziah, who encroached on the boundary of priesthood, and it is written *Leprosy broke out on his forehead* (2 Chronicles 26:19).[139]

"About *fomenting strife among brothers* (Proverbs 6:19), as is written: *YHVH afflicted Pharaoh and his household with terrible plagues* (Genesis 12:17)—for he fomented strife between Abraham and Sarah.[140]

"About the evil eye, how do we know? As has been said. And all of them were in that wicked Balaam.[141]

138. **About a judge who perverts justice...** How does Scripture demonstrate that such a judge is punished by leprosy? Isaiah condemns these judges because they *have rejected the Torah of YHVH*. His use of the word פרחם (*pirḥam*), *their blossom*, evokes the description of leprosy in Leviticus: ואם פרוח תפרח הצרעת (*Ve-im paroaḥ tifraḥ ha-tsara'at*), *If the leprosy breaks out.*

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The full verse in Isaiah reads: *Assuredly, as a tongue of fire consumes straw, and hay enflamed shrivels, their root shall become rot, and their blossom shall blow away like dust; for they have rejected the teaching of* [or: *the Torah of*] *YHVH of Hosts, and the word of the Holy One of Israel have they spurned.* The full verse in Leviticus reads: ואם פרוח תפרח הצרעת (*Ve-im paroaḥ tifraḥ ha-tsara'at*), *If the scales break out* [or: *if the leprosy breaks out*], *in the skin, and the scales cover all the skin of the afflicted person from head to foot, wherever the priest's eyes can see.* See below, note 266.

139. **About encroaching on the boundary of one's neighbor...** How does Scripture demonstrate that such encroachment is punished by leprosy? King Uzziah of Judea encroached on the domain of priesthood, as described several verses earlier in the same biblical chapter: *He grew so arrogant he acted corruptly: he trespassed against his God by entering the Temple of YHVH to offer incense on the incense altar* (2 Chronicles 26:16). The priests confronted the king, who then raged against them. Immediately, he was attacked by leprosy, as described in v. 19: *Uzziah raged, and in his hand was a censer for burning incense; and as he raged against the priests, scales* [or: *leprosy*] *rose up* [or: *broke out*] *on his forehead in front of the priests in the House of YHVH beside the incense altar.*

140. **About *fomenting strife among brothers*...** How does Scripture demonstrate that provoking conflict is punished by leprosy? When Pharaoh seized Abram's wife Sarai (having been told by Abram that she was his sister), he was afflicted by leprosy. This is indicated by the word נגעים (*nega'im*), *plagues*, which implies leprosy.

According to Rabbi El'azar, Pharaoh was punished by leprosy because "he fomented strife between Abraham and Sarah." This could refer simply to their painful separation, or it might imply that Sarah complained to her husband and became embittered toward him because he had facilitated her abduction by presenting her as his sister. See *Maharzu* on *Vayiqra Rabbah* 16:1 (drawing on *Bereshit Rabbah* 40(41):2); *Matoq mi-Devash.*

The clause "for he fomented strife between Abraham and Sarah" derives from *Vayiqra Rabbah* 16:1. For the context in Proverbs, see above, note 127.

The full verse in Genesis reads: *YHVH afflicted Pharaoh and his household with terrible* נגעים (*nega'im*), *plagues, because of Sarai, Abram's wife.* On *nega'im* as leprosy, see above, note 127.

141. **how do we know?...** Namely, that the evil eye causes leprosy. The answer is as

"Come and see: It is written פתורה (*petorah*), *at Pethor, which is on the River* (Numbers 22:5). What is meant by *on the River*? That he cast the evil eye on that River that abides with Israel, as is written: *Behold, I extend peace to her like a river* (Isaiah 66:12); and he came with that *petorah*, *at Pethor*, and contended against them."[142]

Rabbi Abba said, "All these things were certainly found in Balaam, but how do we know about sexual licentiousness?"

He replied, "As is written: *Look, these are the ones who, by Balaam's word, led the Children of Israel to betray YHVH in the affair of Peor* (Numbers 31:16). Here is idolatry and sexual licentiousness.[143]

Rabbi El'azar explained above (at note 131): "Wherever David was gazing with an evil eye, all types of leprosy flowed from his eye."

According to most of the rabbinic sources mentioned above (in note 127), the evil eye is punished by leprosy. *Matoq mi-Devash* suggests that here Rabbi El'azar is implying that Balaam was punished so for gazing upon Israel with the evil eye.

In the concluding sentence, "all of them" refers to all eleven negative traits listed above (at note 127), most of which Rabbi El'azar soon enumerates.

142. ***at Pethor, which is on the River...*** The context in Numbers (22:5–6) reads: *He* [namely Balak] *sent messengers to Balaam son of Beor at Pethor, which is on the River* [or: *the Euphrates*], *in his people's land* [or: *in the land of the sons of his people*; *in the land of the Ammonites*], *to invite him, saying, "Look, a people has come out of Egypt. Look, it has covered the eye of the land and it is encamped opposite me. Now, please, go curse this people for me, for it is mightier than I. Perhaps I will be able to strike against it and drive it out of the land. For I know that whomever you bless is blessed, and whomever you curse is cursed."*

Here Rabbi El'azar associates *the River* with the Divine River, *Yesod*, nourishing Israel. Balaam tried to curse this river with his masterful evil eye.

The clause "he came with that *petorah*" likely alludes to the midrashic association between פתורה (*petorah*), *at Pethor*, and the Aramaic term פתורא (*petora*), "table." In order to conjure demonic forces against Israel, Balaam set פתורא (*petora*), "a table," for them and performed certain rites. See above, note 5. For various interpretations of this clause, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*. On the verse in Isaiah, see *Zohar* 1:193b.

143. ***Look, these are the ones who, by Balaam's word...*** The context in Numbers (31:15–16) refers to the Midianite women who had been captured by the Israelites: *Moses said to them* [namely the Israelite warriors], *"You have spared every female! Look, these are the ones who, by Balaam's word, led the Children of Israel to betray YHVH in the affair of Peor, and there was a plague among YHVH's community."*

Peor was the scene of the tragic event at Israel's last stop on their trek through the desert, where many Israelite men went *whoring with the daughters of Moab* (Numbers 25:1) and worshiped the heathen god Baal-peor. As a result, twenty-four thousand Israelites died in a plague, in addition to those who were slain by the Israelite officers. Since Balaam advised the Midianites (and/or the Moabites) to seduce the Israelites, he obviously was imbued with the trait of sexual licentiousness.

On Balaam's wicked advice, see *Sifrei*, Numbers 157; *Targum Yerushalmi*, Numbers 24:14, 25; JT *Sanhedrin* 10:2, 28d; BT *Sanhedrin* 106a; *Avot de-Rabbi Natan* A, 1; *Tanḥuma, Balaq* 14–15, 18, *Mattot* 3; *Tanḥuma* (Buber), *Balaq* 23–24, 27, *Mattot* 5; *Bemidbar Rabbah* 20:20–21, 23; below, note 237.

"False testimony, as is written: *and knows the knowledge of the Most High* (Numbers 24:16)—even the knowledge of his donkey he did not know, so how could he have known *the knowledge of the Most High, hearing the sayings of El*?![144]

"He perverted justice, as is written: *Let me counsel you* (Numbers 24:14)—for the case was still being debated, and he gave evil counsel to inflict harm, straying from justice and advising evil against them.[145]

"He encroached on a domain that was not his, as is written: *I have offered up a bull and a ram; the seven altars I have arrayed* (Numbers 23:4).[146]

"*Fomenting strife among brothers*—between Israel and their Father in heaven.[147]

"As for the evil tongue, no one in the world matched him.

"Cursing the Name, as is written: ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder* (Numbers 23:15).[148]

144. **False testimony . . .** Balaam possessed this trait too, as demonstrated by his claim to know *the knowledge of the Most High*—when his own donkey knew more than he did.

Rabbi El'azar's rhetorical question—"how could he have known . . . ?"—is derived from the Talmud. See BT *Berakhot* 7a, quoted below, note 180. Cf. below at notes 233–35. The full verse in Numbers reads: *Utterance of one who hears the sayings of El and knows the knowledge of Elyon (the Most High). A vision of Shaddai he beholds, falling with eyes uncovered.*

145. **He perverted justice . . .** When he participated in the council of the Moabites as they were discussing the approach of the Israelites. Instead of defending the Israelites, he advised how to seduce them to idolatry.

See above, note 143. The full verse in Numbers reads: *Now, I am about to go to my people. Let me counsel you what this people will do to your people in days to come.*

146. **He encroached on a domain that was not his . . .** By offering sacrifices to God—a ritual with cosmic import, and reserved for Israel alone.

The verse in Numbers 23:4 reads in full: ויקר אלהים (*Va-yiqqar Elohim*), *God happened upon* [or: *chanced to appear to; allowed Himself to be encountered by*] *Balaam, and he said to Him, "The seven altars I have arrayed, and I have offered up a bull and a ram on each altar."*

147. ***Fomenting strife among brothers . . .*** When Israel was seduced to commit idolatry at Peor, God's wrath flared against them, ruining the intimacy between God and His people.

148. **Cursing the Name . . .** Because he tried to curse *Shekhinah*, who represents the Divine Name.

The full verse in Numbers (recording Balaam's words) reads: *He said to Balak, "Station yourself here by your ascent offering,* ואנכי אקרה (*ve-anokhi iqqareh*), *and I myself may be happened upon* [or: *and I myself will be encountered; and I myself will seek some chance*], כה (*koh*), *yonder* [or: *here, hereabouts*].

Here Rabbi El'azar quotes the clause ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder*, in order to allude to a different reading: ואנכי אעקר לכה (*ve-anokhi e'eqor le-khoh*), "I myself will uproot *Koh*," that is, "I will eliminate *Shekhinah*," who is known as כה (*Koh*).

See *Zohar* 3:193b, 198a, 199a, 210b–211a. On *Koh* (here, yonder, thus) as a name of *Shekhinah*, see also *Zohar* 1:90b, 96a, 152b, 174b; 2:23b, 37b, 79b, 139b; 3:145b–146a, 147a, 148a, 200a, 211b, 264b, 267a, 269a–b; Gikatilla, *Sha'arei Orah*, 12a–13a.

"All of them were found in him. The evil eye, as has been said, and all was focused on that River of Israel. He cast advice on how to contend against them.[149]

"*In the land of the sons of his people* (Numbers 22:5). Now, don't we know that it was *the land of the sons of his people*? However, *the land* is a mystery to which all *the sons of his people* cling. [304a][150]

"*Saying, 'Look, a people has come out of Egypt'* (ibid.). 'If you say that you must take up their lineage and genealogy, it is unnecessary. Rather, in a general manner: *a people*. Why? Because that is how their Protector called them many times; so you will not err'—as is written: *Let My people go* (Exodus 5:1), every time.[151]

"'Furthermore, when you took counsel against them with Pharaoh, with this expression you prevailed against them'—as is written: *Look, the people of the sons of Israel is more numerous and vast than we* (Exodus 1:9). 'With this very expression now'—as is written: *Look, a people has come out of Egypt*. 'No one else brought them out; rather, they came out on their own. So you will be able to harm them.'"[152]

149. **All of them were found in him...** All eleven negative traits (listed above at note 127).

Balaam directed his evil eye against *Yesod*, the Divine River, sustaining Israel. (See above at note 142.) He advised Balak to seduce the Israelites to commit idolatry. On Balaam's evil eye, see above, note 133.

150. ***In the land of the sons of his people...*** Rabbi El'azar returns to the verse he began interpreting above (at note 142): *He* [namely Balak] *sent messengers to Balaam son of Beor at Pethor, which is on the River, in the land of the sons of his people to invite him, saying, "Look, a people has come out of Egypt. Look, it has covered the eye of the land and it is encamped opposite me."*

Obviously, Balaam lived *in the land of the sons of his people*; but Scripture is alluding to a demonic *land*, to which Balaam and all his kinsfolk clung.

On the jump in pagination (from 3:206b to 3:304a), see above, note 36. As mentioned there, much of the material in 3:304a–306a appears also in *ZḤ* 53d–55b, and part of it in 3:299a–b.

151. ***a people has come out of Egypt...*** According to Rabbi El'azar, Balak's wording is intended to reassure Balaam that in order to invoke curses upon Israel, there is no need to mention their entire genealogy (as sorcerers normally do). Balaam can simply refer to them as *a people*, since this is how God refers to them, as in the famous proclamation *Let My people go*. The concluding phrase, "every time," refers to the various verses in which this proclamation appears (Exodus 5:1; 7:16, 26; 9:1, 13).

"Lineage" renders פיפוסין (*piphosin*), which derives from the rabbinic terms אפופסין (*apophesin*) and אפופסיס (*apophesis*), based on Greek *apophasis*, "sentence, verdict." Here, *piphosin* means "list, record, lineage." For the full verse in Numbers, see the preceding note.

152. **when you took counsel against them with Pharaoh...** Balak reminds Balaam that he counseled Pharaoh on how to deal with the Israelites. By telling Balaam *Look, a people has come out of Egypt*, Balak alludes to Pharaoh's statement, which begins similarly: *Look, the people of the sons of Israel is more numerous and vast than we. Come, let us deal shrewdly with them* (Exodus 1:9–10).

By saying *Look, a people has come out of Egypt*, Balak also implies that Israel came out

"*Look, it has covered the eye of the land* (Numbers 22:5). Some say, Sihon and Og, who were *the eye of the land.* However, when the blessed Holy One brought locusts upon the Egyptians, what is written? *It covered the eye of the whole land, and the land darkened* (Exodus 10:15). Why? Because all the sorcerers and wizards of the world cannot generate sorcery except for one item on one rung at one time, and this nation brought forth a swarm mingled of many species mixed with one another, so that the sorcerers and wizards could not stand before them. This is *It covered the eye of the whole land, and the land darkened*, and here is written *Look, it has covered the eye of the land.* It is certainly so!"[153]

Rabbi Abba said, "Surely, Balaam and Balak were unmatched by any sorcerer or wizard. As for Balaam, his power and strength were in his mouth and in his eye. As for Balak, his power and strength were in the work of his hands. Each one needed the other, for all types of sorcery in the world are by the mouth and by action, dependent upon them. One had a tongue and no hands, the other had hands and no tongue."[154]

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Rabbi El'azar said, "How fine is this place for resting!"

on their own, with no divine assistance; so they are vulnerable to Balaam's curses.

On Balaam as one of Pharaoh's advisers, see BT *Sotah* 11a, *Sanhedrin* 106a; *Shemot Rabbah* 1:9; *Zohar* 2:69a; 3:212a.

153. ***Look, it has covered the eye of the land...*** According to a midrashic interpretation, this description of Israel refers to their defeat of Sihon and Og, the kings of the Amorites and Bashan, who are pictured as *the eye of the land*—that is, powerful rulers upon whom all those nearby depended.

However, Rabbi El'azar demonstrates by verbal analogy that Balak was alluding to the formidable nature of Israel. In describing the plague of locusts in Egypt, Scripture states: *It covered the eye of the whole land*, and here Balak employs the same image: *Look, it has covered the eye of the land.*

The *Zohar* seems to confuse the plagues of ארבה (*arbeh*), "locusts," and ערב (*arov*), "a swarm, horde (of vermin)." Here, *arov* (whose verbal root means "to mix, mingle") is understood as a mingling of various beasts of prey. See *Targum Yerushalmi*, Exodus 8:17; Psalms 78:45; *Mishnat Rabbi Eli'ezer* 19, p. 348; *Tanḥuma, Va'era* 4; *Shemot Rabbah* 11:3.

In the clause "so that the sorcerers and wizards could not stand before them," the object "them" apparently refers to the Israelites, before whom the Egyptian magicians could not stand, due to the plague of *arov*, "swarm." But "them" might refer to the swarm itself, which the sorcerers and wizards could not withstand.

On *the eye of the land* as referring to Sihon and Og, see *Tanḥuma, Balaq* 4; *Tanḥuma* (Buber), *Balaq* 5; *Bemidbar Rabbah* 20:7; Rashi on Numbers 22:5. The simple sense of *the eye of the land* is "the surface of the land." For the full verse in Numbers, see above, note 150.

154. **As for Balaam, his power and strength were in his mouth...** He was a master sorcerer and gazed with an evil eye, whereas King Balak was a mighty ruler.

While they were sitting, a huge snake suddenly came in the heat of the sun and passed in front of them.

Rabbi El'azar said to it, "Snake, snake, turn aside from your path, for he has returned [in *teshuvah*] and regrets what he did and will not do so any more!"[155]

The Companions were astounded. Rabbi Abba said, "What is this?!"

Rabbi El'azar said to them, "Be silent!"

He said, "Snake, after they whispered to you, that man felt regret and set his mind to never revert to it. Turn aside from your path."[156]

The snake rose erect, not moving here or there.

He resumed, saying, "Snake, snake, I know what you want. Go back and divert your path; for a wicked Gentile is coming, who inflicted harm on a certain Jew, and he will be asleep, lying in your cave. Go and kill him."[157]

Immediately, that snake resumed darting in front of them.

Rabbi El'azar said, "Companions, if I weren't here, how much harm this snake would have done! For a certain person committed a sinful act, and before he returned [in *teshuvah*] they whispered to it to kill him. Meanwhile, that person reconsidered and felt regret, and he will never revert to this sin. Because of this he was saved from punishment."

The Companions said, "How did you know?"

He replied, "Father gave me a sign, by which I recognized [the snake]."[158]

They said to him, "Granted, the snake, which you recognized. But that person who felt regret and turned back from his sin—how did you know?"[159]

He replied, "As this snake was moving, its scales were rising, its tail erect, and it was going quickly. One spirit was moving toward it and calling before it, 'Turn back from your way, for that person has turned back and regrets this sin!'

"And the wicked snake did not listen to [the spirit], until they gave it a ransom for that person. For such is the way of that snake, above and below: once it has been given authorization, this snake does not return until complet-

155. **Snake, snake, turn aside from your path...** Rabbi El'azar perceives that the snake had been authorized by Heaven to kill a certain man who had sinned, but since that man engaged in *teshuvah*, he has been forgiven and his death sentence annulled.

On the snake being authorized by a divine whisper (or incantation) to kill someone, see the sources cited above, p. 223, n. 108.

156. **after they whispered to you . . .** From Heaven, directing the snake to kill the sinner.

The clause "they whispered" renders לחישו (*leḥishu*), which could also mean "they murmured; they recited a charm or incantation." See the preceding note.

157. **I know what you want...** Rabbi El'azar realizes that the snake wants to kill someone—if not his intended victim, then a substitute.

158. **Father gave me a sign...** A certain bodily feature or a distinctive mark.

159. **But that person . . .** How could Rabbi El'azar possibly know that the sinner had engaged in *teshuvah* when he wasn't even there?

ing evil, or it is given a ransom; for the snake does not venture out in vain, once it has obtained authority."[160]

They replied, "Granted, all this. But the Gentile you mentioned, whom you gave to it in ransom—how did you know?"[161]

He replied, "That spirit who was moving toward it and charming it leaped to my ear and told me."[162]

They were amazed.

Rabbi El'azar said, "Companions, let us go approach and see, for the snake has already done its deed."

They rose and approached a certain rock in that field and found that Gentile dead, with that snake wound around his heel, not separating from him, not detaching itself. Afterward it detached itself from his heel and climbed on his neck and wrapped itself around there, and from there it descended to his heel, and would not separate from him.

Next to him they found a purse filled with gold dinars, which he had stolen from a certain Jew on the road, whom he had struck.

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Rabbi El'azar took the purse, and said, "Blessed is the Compassionate One, who accomplishes His mission by all!"[163]

They returned to the place where they were sitting.

Rabbi El'azar opened, saying, "*Because you became precious in My eyes, you have been honored and I love you; I give a man in exchange for you and nations in exchange for your life* (Isaiah 43:4). *Because* יקרת (*yaqarta*), *you became precious—*

160. **until they gave it a ransom for that person...** Because once an evil act has been ordained, it must be executed—if not on the intended victim, then on a substitute, a ransom. This principle applies to both the demonic Serpent and its earthly incarnations: snakes. Once they have been empowered to strike someone, they do not "venture out in vain."

See above, note 85. The phrase "in vain" renders בריקניא (*be-reiqanya*), "in emptiness, emptily, in vain, fruitlessly." On the formulation "the snake does not venture out in vain," cf. *Zohar* 1:174b: "Nevertheless, [the evil impulse] does not return *be-reiqanya*, empty-handed."

161. **Granted, all this...** The Companions understand that a substitute must be found, but they wonder how Rabbi El'azar knew the precise identity and location of the substitute: the Gentile who had harmed a Jew and was lying asleep in the snake's cave. See above at note 157.

162. **That spirit who was moving toward it...** As described above at note 160. The word "charming" renders לחיש (*laḥeish*), "whispering, reciting a charm." See above, note 156.

163. **who accomplishes His mission by all** Even by snakes.

On this theme, see *Bereshit Rabbah* 10:7; *Vayiqra Rabbah* 22:3; *Qohelet Rabbah* on 5:8; *Pirqei de-Rabbi Eli'ezer* 49; *Tanḥuma, Ḥuqqat* 1; *Tanḥuma* (Buber), *Ḥuqqat* 1; *Bemidbar Rabbah* 18:22; *Shemot Rabbah* 10:1; *Zohar* 2:28a; 3:36b, 107a.

יקר (*yaqar*), *precious*, is required, and the verse should read as follows: *Because you are* yaqar, *precious, in My eyes.* Why yaqarta, *you became precious*, which implies that he transformed himself into being precious?[164]

"Certainly so! For every person who is guilty [304b] is at first contemptible—an abomination to the blessed Holy One. But if afterward he reconsiders, turning back from his sin, he now becomes precious on his own, and the blessed Holy One proclaims over him, saying, *Because you became precious in My eyes*—you, by yourself, *became precious in My eyes—you have been honored.*[165]

"*And I love you*—for the blessed Holy One has love for no one in the world except for him who turns back from his sin, so *I love you*, since the blessed Holy One has love only for him.[166]

"'But what will I do, since authorization has already been given to the mighty snake to inflict harm? Well, this is the counsel before Me: *I give* אדם (*adam*), *a man, in exchange for you.*' Who is *adam*, *a man*, that the blessed Holy One gives as ransom in his place? Another sinner, who did not regret his sin. And who will that one be? From the nation of that snake; from its own it will consume, as is written: *I give* אדם (*adam*), *a man, in exchange for you*—do not read אדם (*adam*), *a man*, but rather אדום (*Edom*), *Edom.*[167]

164. ***Because you became precious in My eyes...*** Rabbi El'azar wonders why the verse reads יקרת (*yaqarta*), (which he construes as) *you became precious*, since this implies that previously the person was not precious in God's eyes and then made himself so. Instead, the verse should read *Because* אתה יקר (*attah yaqar*), *you are precious, in My eyes*—implying always.

The full verse in Isaiah reads: *Because* יקרת (*yaqarta*), *you are precious* [or: *you were precious*; *you became precious*], *in My eyes, you have been honored and I love you. I give a man* [or: *men*] *in exchange for you, and nations for your life.*

165. **Certainly so!...** A person who engages in *teshuvah* does indeed make himself precious in God's eyes.

166. ***And I love you...*** In hyperbolic fashion, Rabbi El'azar declares that God loves only those who turn back from sin.

Cf. Maimonides, *Mishneh Torah, Hilkhot Teshuvah* 7:4. On the elite status of "masters of *teshuvah*," see BT *Berakhot* 34b, in the name of Rabbi Abbahu: "In the place where *ba'alei teshuvah* (masters of returning, or repentance) stand, the completely righteous cannot stand."

On this Talmudic passage, see BT *Sanhedrin* 99a; *Zohar* 1:39a (*Heikh*), 129b; 2:106a–b, 113b; 3:16b, 202b; Moses de León, *Sefer ha-Rimmon*, 174–75.

167. **But what will I do...** God addresses the person who was meant to be punished.

According to a midrashic reading of the verse in Isaiah, *I give* אדם (*adam*), *a man, in exchange for you*, implies *I give* אדום (*Edom*), *Edom, in exchange for you.* In rabbinic literature, Edom (or Esau) often represents Rome, and in medieval literature it often represents Christendom or Christian rule. Here Rabbi El'azar indicates that the substitute for one who has turned back from sin will be a stubborn sinner "from the nation of that [demonic] snake," namely a Christian.

On the innate distinction between Jews and Gentiles, see Judah Halevi, *Kuzari* 1:27–47, 95, 102–11; 2:35–44. For parallel medieval Christian views of the demonic nature of

"And nations in exchange for your life—this is: *Nation over nation shall prevail* (Genesis 25:23), and this is the seed of Esau, who will be *in exchange for your life.*"[168]

While they were sitting, the Jew who had been robbed by the Gentile who was killed by the snake—came on the way, weary and tired from the way. Due to the strength of the sun, he entered that field and sat beneath a tree, and he was justifying for himself the judgment, saying, "Master of the World, it is revealed and known before You that I care nothing about myself, or about my body or about my money; for whatever You do, You do justly. But my father and mother are old, and I don't have enough to provide for them, and about this I am concerned.[169]

"And furthermore, beyond all this, a bundle of dinars that was in that purse belonging to a certain poor man, to make a canopy for his poor daughter! What will I do, Master of the World? For this, my heart pains me extremely."[170]

346 He wept, and said, "*The judgments of YHVH are true,* צדקו יחדיו (*tsadequ yaḥdav*), *all of them are just* (Psalms 19:10). The judgments of the Master of the World are true. Why are they true? Because *tsadequ yaḥdav*, *together they are just.* For at the time of Judgment, the blessed Holy One seeks to enact judgments. Numerous shield-bearing warriors stand on one side and the other, justifying each other, locking horns with one another. Once *tsadequ yaḥdav*, *together they are just*, with one another, concurring as one, then *the judgments of YHVH are true.* When *tsadequ yaḥdav*, *are they just together*? When all the mem-

Jews, see Trachtenberg, *The Devil and the Jews.*

On the midrashic reading of *adam*, *Edom* (in the context of snake stories), see JT *Shabbat* 6:10, 8c; *Bereshit Rabbah* 10:7; *Vayiqra Rabbah* 22:4; BT *Berakhot* 62b; *Qohelet Rabbah* on 5:8.

168. ***And nations in exchange for your life*...** Based on verbal analogy, Rabbi El-'azar identifies these *nations* with the second *nation* mentioned in the verse from Genesis, which apparently refers to Esau (or Edom).

The verse in Genesis is spoken by God to Rebekah about the impending birth of her two sons, Esau and Jacob. It reads in full: *Two nations are in your womb, two peoples from your loins shall issue. People* [or: *nation*] *over people shall prevail, and the elder shall serve the younger.*

169. **the Jew who had been robbed by the Gentile who was killed by the snake...** As told above at notes 157–63.

The Jew declares to God that he accepts what has happened to him—being beaten and robbed on the way—and does not care about his own physical suffering or financial loss, "for whatever You do, You do justly." But how will he provide for his aging parents?

The expression "justifying for himself the judgment" means acknowledging the justice and rightness of the divine verdict or decree, accepting God's judgment.

170. **a bundle of dinars...** In addition to the Jew's own money, there were also coins in that purse belonging to a poor man who intended to arrange his daughter's wedding.

bers of the court above justify [the judgment]. As for me, O Master of the World, for all this I weep, not for what is mine!"[171]

Rabbi El'azar and the Companions heard, and they rose and approached him. They saw him sitting beneath that tree, and they grasped him and welcomed him.

Rabbi El'azar said to him, "Do not fear, O truly virtuous one! For if you were not virtuous, the blessed Holy One would not have performed a great miracle for you, as He just did. Take your purse of dinars—come and see what the blessed Holy One has done for you."

He went with them and saw that Gentile dead, and the snake was wreaking vengeance on him, wound around his neck as before.

That Jew prostrated himself in the dust, and thanked and praised the Master of the World. He rose and kissed the hands of Rabbi El'azar and the Companions, and said to them, "Now I know that the blessed Holy One has performed this miracle for your sake! But, Rabbis, for the old father and mother that I have I am weeping, and for a certain poor man who gave me this bundle I am pained."[172]

He opened the purse, and showed them! And he showed them the blow inflicted on him by that Gentile.[173]

Rabbi El'azar prayed for him, and he was healed.

They approached that Gentile as before, and they saw the snake doing as before. Rabbi El'azar said to it, "Snake, snake, all that you have done, you have done well! Furthermore, you have displayed your power and strength upon him, and wreaked much vengeance. We have seen it three times, and I have seen all that you have done. From here on, go and hide away in your cave, and I decree upon you to never again harm any person."

That snake withdrew and bent its head and went away.

Rabbi El'azar said to that Jew, "Take the spoil of your enemy, for look, he has a purse of gold dinars, which that Gentile's son left with his father. And leave him his clothes, and don't take anything of his. And go to the man in such and

171. ***The judgments of YHVH are true...*** When judgments are determined in heaven, numerous angels debate the case sharply—yet eventually concur in a decision.

In the concluding sentence, "all this" means "my aging parents and the poor man's money."

On the idiomatic phrase "locking horns," see above, pp. 262–63, n. 50. The full verse in Psalms reads: *The awe of YHVH is pure, enduring forever; the judgments of YHVH are true* [or: *truth*], צדקו יחדו (*tsadequ yaḥdav*), *all of them are just* [or: *altogether just*; *together they are just*].

172. **the blessed Holy One has performed this miracle for your sake...** The humble Jew does not want to take any credit for the miracle.

173. **He opened the purse, and showed them...** That all the money was there, including that of the poor man who intended to arrange his daughter's wedding.

such a place, and you will find that just that moment his wife died. Go to him and return this purse of dinars to him. Because that man has a son named Shim'on, who was journeying with merchandise on the ocean, and when they were on the ship this Gentile's son stole this purse and gave it to this wicked one. And tell that Jew to put this purse away for his son, who will soon come to him, and to bless the blessed Holy One, who has restored a lost object to its owner."[174]

So he did. He took the purse, and bowed down before Rabbi El'azar and kissed his hands.

The Companions were amazed. Rabbi Abba said, "This whole way there has been wonder in all that we have seen in you, and now, wonder upon wonder! What is this?"

He replied to them, "This matter is not by sign and not by wisdom. Rather, my spirit gazed and I saw, as if seeing eye-to-eye."[175]

They were amazed. They all went on, with that Jew along with them, until they reached his father-in-law's house. Once they reached there, they found his father-in-law sitting on his bed and studying Torah. Rabbi El'azar offered a blessing, and the Companions blessed, and he rejoiced in them.[176]

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He opened, saying, "*Heal me, O YHVH, and I will be healed; save me and I will be saved, for You are my praise* (Jeremiah 17:14). Since he says *Heal me, O YHVH*, why *and I will be healed*? Since he says *Save me*, why *and I will be saved*? Once the Healer heals, who would strike?[177]

"Well, all healings of the world are in the hands of the blessed Holy One. But some of them are by the hand of a messenger, and some are not transmitted by a messenger. Those transmitted by [305a] a messenger are remedies, but sometimes the illness returns; whereas when He heals, that sickness of ours never

174. **Take the spoil of your enemy . . .** Rabbi El'azar tells him to take another purse from the dead Gentile and return it to its rightful owner. This purse had been stolen by the Gentile's son from Shim'on, the son of a certain man living "in such and such a place." The phrase "this wicked one" refers to the Gentile son's father, who was killed by the snake.

175. **This matter is not by sign . . .** As before, when Rabbi El'azar was able to recognize the snake by a certain feature or distinctive mark transmitted to him by his father, Rabbi Shim'on. See above, note 158.

176. **his father-in-law's house . . .** Rabbi El'azar's father-in-law, Rabbi Yose son of Rabbi Shim'on son of Lekonya, who had been miraculously healed. See above at notes 36, 83–87, 124. The blessing offered by Rabbi El'azar and the Companions is likely the one praising God "who heals the sick."

177. **He opened, saying . . .** Having just been miraculously healed, Rabbi Yose son of Rabbi Shim'on quotes an appropriate verse, but immediately questions its redundancy. How could one who has been healed by God ever not be healed?

returns. So His healing is a healing retaining no sickness at all; thus, *Heal me, O YHVH, and I will be healed—I will be healed*, surely, with no harassment at all. And now, Companions, the blessed Holy One has given me healing and withheld me and become my surety!"[178]

They told him the whole story. He was astounded; he wept and rejoiced. He said, "Companions, I vow that I will go to him and join him, and we will thank and praise the Master of the World."[179]

He rejoiced with them.

They said to him, "What were you occupied with?"

He replied, "I was engaged in the Portion of Balak, and I saw that his wisdom was more powerful than the wisdom of Balaam. The wisdom of Balaam, one moment; the wisdom of Balak, all the time. But all keys were in the hand of Balaam because he completed by the mouth; Balak knew how to perform his sorcery, yet not how to complete by the mouth."[180]

178. **some of them are by the hand of a messenger...** Namely, the angel Raphael (entrusted with healing) or one of his subordinates. See above, note 71.

"Harassment" renders קטרוגא (*qitruga*), "accusation" by demonic forces, whose denunciations of the person could provoke a relapse of the illness.

The concluding clause "and withheld me and become my surety" renders ועשק לי וערב לי (*ve-ashaq li ve-arav li*). It means "God has withheld me [from the Angel of Death or from grave illness] and become my guarantor."

The wording reflects that in Isaiah 38:14: *My eyes languished toward heaven* [or: *grew weak looking toward heaven*]. *My Lord,* עשקה לי ערבני (*asheqah li areveni*), *I am oppressed; be my surety.* Here the Zoharic author relies on a related sense of the verb עשק (*'shq*), "to withhold" (or "extort, confiscate"). See Rashi on the verse. On the theme of surety, see above, note 100.

179. **They told him the whole story...** They told Rabbi Yose son of Rabbi Shim'on how Rabbi Yose of Peki'in had been selected to die in his place, and how the latter Rabbi Yose was then miraculously saved through his son's fervent plea. (See above at notes 83–102.) Rabbi Yose son of Rabbi Shim'on declares that he must go and see this other Rabbi Yose.

180. **the Portion of Balak...** Recorded in Numbers 22:2–25:9 and constituting the basis of this entire section of the *Zohar.*

Rabbi El'azar's father-in-law indicates that King Balak's wisdom was greater and more constant than Balaam's. However, Balaam possessed all the keys of sorcery because, unlike Balak, he recited the incantations completely.

On King Balak's being a greater sorcerer than Balaam, see *Tanḥuma, Balaq* 4, 11; *Tanḥuma* (Buber), *Balaq* 6, 15; *Bemidbar Rabbah* 20:7, 18; *Zohar* 3:112b, 210a.

According to a rabbinic tradition, Balaam knew how to determine the precise moment each day when God becomes angry. By cursing at that moment, he could effectively doom Israel. See BT *Berakhot* 7a: "Does the blessed Holy One express wrath? Yes, for it has been taught: *God rages every day* (Psalms 7:12). How long is His rage? One moment. And how long is one moment? One fifty-eight-thousand-eight-hundred-and-eighty-eighth of an hour. This is a moment, and no creature can determine it precisely—except for the wicked Balaam, of whom is written *He knows the mind* [or: *knowledge*] *of the Most High* (Numbers 24:16). Now, even the

He opened, saying, "*As for you, do not fear, My servant Jacob; do not be dismayed, O Israel, for I am with you! For I will make an end of all the nations where I have scattered you, but of you I will not make an end! I will chasten you in justice, and will not leave you wholly unpunished* (Jeremiah 46:27–28).[181]

"This verse has been established. However, *As for you, do not fear, My servant Jacob*—from the witchcraft of Balaam. *Do not be dismayed, O Israel*—by the wizardry of Balak.

"Come and see how both of them were intertwined in evil counsel. Balaam said, 'Jacob was in the house of my grandfather Laban, who enacted sorcery against him and prevailed over him. I, too, will arrange sorcery against him.'[182]

"Balak said, 'And I will arrange wizardry against the name called Israel.'[183]

"At that moment, one wind issued from the side of Joseph, from within branches of the Tree, and it blew against those instruments of sorcery and nullified them. This corresponds to what Joseph said, [*Did you not know*] *that a man like me would surely perform sorcery?* (Genesis 44:15). What is meant by *a man like me*? 'On account of me, there is *a man* who will nullify powers of sorcery for

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mind of his animal [i.e., his donkey] he did not know, so how could he know *the mind of the Most High*? Well, this teaches that he knew how to determine that precise moment in which the blessed Holy One is angry."

On this Talmudic passage, see *Sanhedrin* 105b, *Avodah Zarah* 4b; Rashi on Numbers 24:16; *Zohar* 3:63b, 112b–113a, 119a–b, 206b, 208a, 210a, 211b.

181. ***As for you, do not fear*...** The passage in Jeremiah reads: *As for you, do not fear, My servant Jacob; do not be dismayed, O Israel! For I will save you from afar, and your seed from the land of their captivity. Jacob will return and be calm and secure, with no one frightening him. As for you, do not fear, My servant Jacob—declares YHVH—for I am with you. For I will make an end* [or: *a complete destruction*] *of all the nations where I have scattered you, but of you I will not make an end! I will chasten you* [or: *I will discipline you*] *in just measure* [or: *in justice*], *and will not leave you wholly unpunished* [or: *and will surely not leave you unpunished*; *and will not clear you completely*]. Cf. Jeremiah 30:10–11.

182. **Jacob was in the house of my grandfather Laban...** Jacob's uncle and father-in-law, who according to tradition was a master sorcerer. Another midrashic tradition identifies Laban as the father of Beor and thus the grandfather of Balaam. Since his grandfather once enacted sorcery against Jacob, Balaam concludes that he can do the same against Jacob's descendants.

On Laban's powers of witchcraft (which he wielded against Jacob), see Genesis 30:27; *Targum Yerushalmi*, Rashi, Ibn Ezra, and *Sekhel Tov*, ad loc.; *Zohar* 1:133b, 139b, 158b, 161a, 164b, 166b–167a; 2:64b; 3:113a, 208a. On Laban as Balaam's grandfather, see *Tanḥuma, Balaq* 12; *Sefer ha-Yashar, Vayetse*, 142; *Zohar* 1:133b, 166b; Ginzberg, *Legends*, 5:303, n. 229; 6:123, n. 722. Another tradition identifies Laban as Balaam's father, Beor. See BT *Sanhedrin* 105a; *Zohar* 1:126a; 2:192a; 3:147b.

183. **wizardry...** קסמין (*Qismin*), "divination, wizardry." On the distinction between קסם (*qesem*), "wizardry," and נחש (*naḥash*), "omen, sorcery" (mentioned in the preceding paragraph in the text), see *Zohar* 1:164b, 167a; 3:112b, 207a, 211a, 306a (*Tosefet*).

your children. On account of me, He is above.' Thus, *a man like me*—'*like me* there is *a man* above.'[184]

"Another wind issued from within the Tree below and blew against that wizardry and nullified it, corresponding to: *There is wizardry on the lips of a king* (Proverbs 16:10). What is meant by *a king*? This is the Tree below.[185]

"Then Balaam replied, saying, '*Surely there is no sorcery in Jacob, no wizardry in Israel* (Numbers 23:23).' Both of them were on these two sides.[186]

"*For I am with you.* Since the day that the world was created, there have never been days when it was so essential for the blessed Holy One to be together with Israel as at that time when Balaam sought to annihilate Israel from the world. Concerning this, the blessed Holy One said, 'Balaam seeks to annihilate them from the world, yet I will not do so. Rather, *I will make an end of all the nations where I have scattered you, but of you I will not make an end!* For if all nations come, they will not be able to annihilate you from the world.'

"Laban came first, and sought to eradicate Jacob alone from the world. The blessed Holy One came and shielded him, as is written: *Be careful not to speak to Jacob either good or evil* (Genesis 31:24).[187]

"Pharaoh came and sought to annihilate them from the world. The blessed Holy One came and shielded them, as is written: *The more they oppressed them, the more they multiplied and the more they spread* (Exodus 1:12).

184. **one wind issued from the side of Joseph . . .** Who symbolizes *Yesod*, identified with the Tree of Life.

The verse in Genesis records Joseph's reprimand when he confronts his brothers, after his silver divining goblet had been found in their possession. It reads in full: *Joseph said to them, "What is this deed that you have done? Did you not know that a man like me* נחש ינחש (*naḥesh yenaḥesh*), *would surely perform sorcery* [or: *would surely divine*]*?"*

Here Rabbi Yose interprets the phrase *a man like me* as referring to *Yesod*, Joseph's sefirotic archetype, who will eliminate all sorceries directed against the people of Israel. He may be construing the clause *naḥesh yenaḥesh*, *would surely perform sorcery*, as if it had a privative sense: *will surely eliminate sorcery.*

185. **the Tree below . . .** Namely, *Shekhinah*—or *Malkhut* (Kingdom)—who is identified with the Tree of Knowledge. Because of *Malkhut*'s royal status, Rabbi Yose applies the verse from Proverbs to Her. The full verse reads: *There is wizardry* [or: *divination, magic*] *on the lips of a king; in judgment his mouth will not be untrue.*

186. ***Surely there is no sorcery in Jacob . . .*** Balaam attests to the divine nullification of *sorcery* and *wizardry* that he has just witnessed. Balak and Balaam were, respectively, on the demonic rungs corresponding to wizardry and sorcery.

On the distinction between נחש (*naḥash*), *sorcery*, and קסם (*qesem*), *wizardry*, see above, note 183. The verse in Numbers reads: *Surely there is no* נחש (*naḥash*), *omen* [or: *sorcery*], *in Jacob, no* קסם (*qesem*), *divination* [or: *wizardry*], *in Israel.*

187. **Laban came first . . .** And nearly destroyed Jacob.

See below, note 477. The full verse in Genesis reads: *God came to Laban the Aramean in a night-dream and said to him, "Be careful not to speak to Jacob either good or evil."*

"Haman came and sought to annihilate everyone. The blessed Holy One came and shielded them, turning everything back on [Haman's] head. And so in every single generation, and Israel says, *The loving-kindnesses of YHVH* לא תמנו (*lo tamenu*), *have not ceased, His mercies are not spent* (Lamentations 3:22). The verse should read לא תמו (*lo tammu*), *have not ceased.* However, *The loving-kindnesses of YHVH*—in every single generation, aiding us, so that לא תמנו (*lo tamenu*), *we have not ceased*, and have not been annihilated. Why? Because His mercies were not withheld from us, as is written: *for His mercies are not spent.*[188]

"Come and see: What is written first? *He sent* מלאכים (*mal'akhim*), *messengers, to Balaam son of Beor* (Numbers 22:5). And later it is written: זקני (*ziqnei*), *The elders of, Moab and ziqnei, the elders of, Midian went, with implements of divination . . .* (ibid., 7). Scripture should have written *The messengers went.* Why did it change the wording from what is said at first?[189]

"Well, that wicked Balak was cunning in all rungs above—those binding bonds to generate witchcraft and wizardry, and all those higher rungs, by which lower rungs are compelled.[190]

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"[Balak] said to [Balaam], 'Whenever we practice wizardry and sorcery, we have certain rungs and angels, recognized by sorcerers and wizards. But from here on, you must search another, lofty place.'

188. **turning everything back on [Haman's] head . . .** When he and his sons were hanged. The wording here derives from Esther 9:25.

Rabbi Yose wonders about the unusual verbal form תמנו (*tamenu*), *have ceased*, which would normally be spelled תמו (*tammu*). He indicates that the spelling *tamenu* can mean *we have ceased*, and in this verse (according to his creative reading), Israel is celebrating the fact that due to *the loving-kindnesses of YHVH, lo tamenu, we have not ceased.*

189. ***He sent* מלאכים (*mal'akhim*), *messengers* . . .** The context in Numbers (22:5–6) reads: *He* [namely Balak] *sent messengers to Balaam son of Beor at Pethor, which is on the River* [or: *the Euphrates*], *in his people's land, to invite him, saying, "Look, a people has come out of Egypt. Look, it has covered the eye of the land and it is encamped opposite me. Now, please, go curse this people for me, for it is mightier than I. Perhaps I will be able to strike against it and drive it out of the land. For I know that whomever you bless is blessed, and whomever you curse is cursed." The elders of Moab and the elders of Midian went, with implements of divination* [or: *spells*] *in their hand, and they came to Balaam and spoke Balak's words to him.*

Rabbi Yose wonders why Scripture switches from calling them *messengers* to calling them *elders.*

190. **Balak was cunning in all rungs above . . .** Including both the demonic rungs that generate sorcery by "binding bonds," as well as higher, angelic forces that control those lower rungs.

In ancient and medieval times, sorcerers would cast a spell by the technique of tying knots (or "binding bonds"). See *Zohar* 2:25a, 37b–38a, 52b, 69a; 3:144b (*IR*), 149a; Trachtenberg, *Jewish Magic and Superstition*, 127; Liebes, *Peraqim*, 397. Cf. Daniel 5:12, 16.

"He wrote him other names on those holy rungs. Such are the ways of wizards and sorcerers: they know the rungs on which that wizardry abides, and they perform their sorcery and bind them by oath to other, higher rungs, and they do whatever they do.[191]

"[Balak] sent to [Balaam] as follows: 'This nation's bond is unlike that of other nations of the world. Their bond is bound in another, lofty place.'[192]

"He wrote and sent him the lineage and the Patron of the twelve prefects surrounding the Chariot wheels of the Holy Throne. He said to him, 'If you gaze, gaze upon these, for these twelve are bound with the twelve tribes. And if you perform sorcery against these, then against their image—twelve tribes, banners unfurled—we can prevail, waging war against them and eradicating them from the world.'[193]

"Thus, *He sent* מלאכים (*mal'akhim*)—*mal'akhim*, *angels*, surely! And this is: *with implements of divination in their hand* (Numbers 22:5)—the lineage of holy angels they brought in their hands. And [Balak] did not know that all supernal rungs are in the hands of the blessed Holy One. What did Balak think? He thought that the people of Israel had been entrusted to angels, like all other peoples of the world. So he wrote the names of these twelve angels and sent them, corresponding to what is written: *He sent mal'akhim*, *angels*."[194]

"[Balak] said to [Balaam], 'Come and see: All the rungs binding [305b] bonds to smash this people come from the side of the north: from the north are they destined to fall. Our rule of sorcery is on the side of the north; now we can wage war against them, for these twelve, bonding with them, begin being counted

191. **He wrote him other names . . .** Balak provided Balaam with names of angels occupying higher rungs, who can compel lower, demonic rungs to enact sorcery.

192. **unlike that of other nations . . .** Each of whom is ruled by a particular heavenly prince, whereas Israel is ruled directly by God. On the seventy heavenly princes ruling the seventy nations of the world, see above, p. 50, n. 140.

193. **He wrote and sent him the lineage . . .** Balak sent to Balaam the lineage of the twelve angels surrounding the Divine Chariot-Throne, along with the name of their Patron, apparently referring to *Shekhinah*. He instructed Balaam to focus on these twelve angels, who sustain the twelve tribes of Israel. By performing sorcery against Israel's angelic providers, Balaam could render the tribes below vulnerable to attack by Balak's army.

"Lineage" renders פופיסא (*pophisa*), based on Greek *apophasis*, "sentence, verdict." Here, it means "list, record, lineage." See above, note 151.

194. **Thus, *He sent* מלאכים (*mal'akhim*) . . .** In this verse the simple sense of מלאכים (*mal'akhim*) is obviously *messengers* (sent by King Balak to Balaam). But Rabbi Yose construes *mal'akhim* as *angels*, referring to the angelic lineages sent by Balak. The king wanted Balaam to direct his sorcery against the twelve angels sustaining Israel, thereby rendering the twelve tribes vulnerable. However, he did not realize that Israel is not controlled by angels, as are all other nations, but rather directly by God.

See above, note 192. For the full verse in Numbers, see above, note 189.

from the north. Since they begin from the Left, their power is weakened and broken, for all our power is on that side.' What does Scripture say? *Standing upon twelve oxen: three facing north* (1 Kings 7:25)—beginning to count from the north.[195]

"[Balak] said, 'Look, our power is on the side of the north, consisting of forty-minus-one rungs, stronger than iron or copper, and those below them are innumerable. So we can wage war and contend against them.'[196]

"But the blessed Holy One did not do so to the Holy People, and did not want to leave them to angels nor to all the powers of heaven, rather to Himself alone. He scattered angels and princes who rule over all other nations—branches spread over them all. Once He came to Israel, He took them Himself and bestowed upon them the canopy, potency of the Tree, and did not leave them in the hands of angels or in the hands of officials and princes of the world. As is written: *When the Most High allotted the nations, when He dispersed humankind, He set the boundaries of peoples according to the number of the Children of Israel* (Deuteronomy 32:8). And those twelve boundaries are set in the four directions of the world. After He distributed branches and leaves, He took Israel and bestowed upon them the potency, canopy of the Tree, as is written: *For YHVH's share is His people, Jacob His allotted inheritance* (ibid., 9)."[197]

195. **All the rungs binding bonds . . .** All the demonic forces threatening Israel derive from *Din* (Judgment), which is situated on the left side of the sefirotic Tree and associated with the direction north. Balak thinks that since the twelve angels linked with Israel are "counted [beginning] from the north," symbolizing the Left, they will be vulnerable to Balak's forces, which stem from that sinister side.

On the sorcerous significance of "binding bonds," see above, note 190. The reference to *twelve oxen* is from a description of the large bronze reservoir built by King Solomon in the Temple. This reservoir (called a *sea*) rested on twelve bronze oxen, three facing outward in each direction. The context in 1 Kings (7:23, 25) reads: *He made the sea of cast metal . . . standing upon twelve oxen: three facing north, three facing west, three facing south, and three facing east, with the sea set upon them above.*

In Kabbalah this reservoir symbolizes *Shekhinah*, who is arrayed by the twelve angels beneath Her. See *Zohar* 1:154a, 241a; 2:164b, 214b.

196. **forty-minus-one rungs . . .** Thirty-nine demonic forces, along with innumerable subordinates.

The number thirty-nine corresponds to the total number of lashes that a rabbinical court is authorized to inflict. In the *Zohar* this number is applied to demonic powers. See Deuteronomy 25:3; M *Makkot* 3:10; *Zohar* 1:148a (*ST*); 3:114b–115a, 194a, 237a.

197. **But the blessed Holy One did not do so . . .** He did not leave them vulnerable to Balak and Balaam's machinations, since unlike all other nations, Israel was intimately linked with Him and blessed with the finest feature of the sefirotic Tree.

The word "canopy" renders נופא (*nofa*), "canopy, crown, tree-top, foliage." This Aramaic spelling—recorded in several manuscripts (including Es3, N18, N32, V20)—is hardly distinguishable orthographically from

Rabbi El'azar said, "How fine and beautifully you have spoken! Happy is our path, for so many sublime holy words we have seen and gained."

That Jew was there in front of them. He said to them, "Masters, all these words, how fine! Sublime holy words they are. What about what is written [afterward]: *He found him in a wilderness land, in the emptiness of a howling desert*... (Deuteronomy 32:10)?"[198]

They replied, "If you know something about it, speak! For they have already established this word as pertaining to Abraham, whom the blessed Holy One found in a land of idol worshipers, who did not know faith in the blessed Holy One but rather strayed after idolatry. Abraham rose and sprouted among them—a single complete branch before the Master of the World—and there He found him.[199]

"What did the blessed Holy One do with him? He took that branch and watched over it, watering and tending it assiduously; then He uprooted it from there and planted it in another place, as is written: *Go you forth from your land, from your birthplace, from your father's house to the land that I will show you!* (Genesis 12:1)—He made of him a Holy People. Indeed, the blessed Holy One 'found him' in the world, in a land where they did not believe in Him and did not know who He was."[200]

That Jew said, "Surely that is lovely, a fine word! But a question may be posed: If Abraham was the supernal image, he is entirely the image and must be

גופא (*gufa*), "body, trunk (of a tree)," which is the reading in the standard printed editions. See Liebes, *Peraqim*, 126–28.

The image of "twelve תחומין (*teḥumin*), boundaries [or: limits, dominions]" refers to twelve potencies within the core of the *sefirot*, corresponding below to the twelve tribes of Israel. The phrase "twelve boundaries" recalls the twelve גבולי אלכסון (*gevulei alakhson*), "diagonal borders" (edges of a cube), mentioned in *Sefer Yetsirah* 5:1. See *Bahir* 64 (95); Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 511–12; *Zohar* 1:76b (*ST*), 159b, 199a; 2:2a, 58b, 62b, 64b, 66b, 104b–105a, 229b; 3:78a, 96b, 118b, 134b (*IR*), 138a (*IR*), 148b, 209a; *ZḤ* 2a (*SO*), 62a (*ShS*), 63d (*ShS*), 76d (*MhN, Rut*); Tishby, *Wisdom of the Zohar*, 3:917.

198. ***He found him***... The verse immediately following the two just quoted. It reads in full: *He found him in a wilderness land, in the emptiness of a howling desert. He encircled him, gave mind to him, guarded him like the pupil of His eye.*

199. **as pertaining to Abraham**... Whom God found in the *wilderness* and *emptiness* of idolatry—and rescued from there.

See the fragment from *Yelammedenu* in *Beit ha-Midrash*, 6:80. Cf. *Sifrei*, Deuteronomy 313; *Midrash Tanna'im*, Deuteronomy 32:10; *Zohar* 3:298b.

200. **He took that branch**... God nurtured Abraham and then uprooted him from his land, transplanting him in the Holy Land.

The full verse in Genesis reads: *YHVH said to Abram, "Go you forth from your land, from your birthplace* [or: *kinfolk*], *from your father's house to the land that I will show you!"* See above, p. 97 at n. 136.

the image; for Abraham the Elder came and issued from a supernal place, and Abraham below must be so.[201]

"Furthermore, look, the verse does not prove anything about Abraham at all, and does not mention Abraham or Isaac, but rather Jacob alone, as is written: *For YHVH's share is His people, Jacob His allotted inheritance*, after which is written *He found him in a wilderness land*. . . ."[202]

Rabbi El'azar said, "Even so, there is no difficulty here. For we find that Abraham emerged from idol worshipers; and here, although it is written *Jacob*, it signifies Abraham—so there is no objection to the matter. But if you know something or an innovation, speak!"[203]

That Jew opened, saying, "*The earth was emptiness and void, with darkness over the abyss and the spirit of God hovering over the face of the waters* (Genesis 1:2). *The earth*. Who is *earth*? The *earth* that is recognized above and below.[204]

"*Was* תהו ובהו (*tohu va-vohu*), *emptiness and void*. What is meant by *tohu*, *emptiness*? This is a green line encompassing the whole world, and it is called קו תהו (*qav tohu*), *a line of emptiness*, as is written: *He will stretch over it* קו תהו ואבני בהו (*qav tohu ve-avnei vohu*), *a line of emptiness and plummet-stones of void* (Isaiah 34:11). *Bohu*, *void*—as we have learned: 'slimy stones sunk in the abyss, from which issues water.'[205]

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201. **If Abraham was the supernal image . . .** Abraham symbolizes the *sefirah* of *Ḥesed*, who is Himself described here as "Abraham the Elder." If the earthly Abraham represents that pure divine quality, how could he ever have been associated with idolatry?

On the title "Abraham the Elder," see above, note 57. For another interpretation of the anonymous Jew's question, see *Matoq mi-Devash*.

202. **the verse does not prove anything about Abraham . . .** The verse *He found him in a wilderness land* does not pertain to Abraham, but rather to Jacob, who is mentioned in the preceding verse.

The context in Deuteronomy (32:9–10) reads: *For YHVH's share is His people, Jacob His allotted inheritance. He found him in a wilderness land, in the emptiness of a howling desert. He encircled him, gave mind to him, guarded him like the pupil of His eye.*

203. **there is no difficulty here . . .** Although he eventually attained the rung of *Ḥesed*, Abraham had lowly origins. And according to Rabbi El'azar, the name *Jacob* (in the verse from Deuteronomy) actually alludes to Jacob's grandfather Abraham.

On the identity of Abraham and Jacob, cf. *Bereshit Rabbah* 63:3. On Abraham's dependence on the merit of Jacob, see *Bereshit Rabbah* 63:2; Vol. 2, pp. 362–63 and n. 350.

204. ***The earth was emptiness and void . . .*** *The earth* symbolizes *Shekhinah*.

The verse reads: *The earth was* תוהו ובוהו (*tohu va-vohu*), *emptiness and waste* [or: *nothingness and void*; *wilderness and waste*], *with darkness over the abyss and the wind* [or: *the spirit*] *of God hovering over the face of the waters.*

205. **What is meant by *tohu*, *emptiness*?. . .** See BT *Ḥagigah* 12a: "תהו (*Tohu*), *Emptiness*—a green line encompassing the whole world, from which darkness issued. . . . בהו (*Bohu*), *Void*—the slimy stones sunk in the abyss, from which issues water, as is said:

"Now, we should realize: This *tohu*, *emptiness*, which is a green line—who is the green line, and what is the green line? Well, we have found in a doctors' book by Dr. Kirtena, whose name is Yudan of Caesarea—and they called him Dr. Kirtena because he is grand among doctors and precious in wisdom, and in the Persian language they call a venerable person as follows: 'Grand *Qirtena* and Precious in Wisdom.' And he said:

"'*The earth was tohu va-vohu, emptiness and void.* What is meant by *tohu*, *emptiness*? It is a green line encompassing the whole world. And what is that? Shell of the nut, and this is the outer shell, which is green. Within it is *bohu*, *void*—those slimy stones from which issues water. From *tohu*, *emptiness*, are conveyed skin and flesh; from *bohu*, *void*, are conveyed bones.[206]

He will stretch over it קו תהו ואבני בהו (*qav tohu ve-avnei vohu*), *a line of emptiness and plummet-stones of void* (Isaiah 34:11)."

On this Talmudic passage, see *Zohar* 1:11b, 16a; 2:105a, 228b. On *tohu* and *bohu*, see also Vol. 4, p. 153, n. 54; Tishby, *Wisdom of the Zohar*, 2:460–64.

206. **who is the green line...** According to Dr. Kirtena, the encompassing line of *tohu* represents the outermost layer of the cosmic shells, all enclosing the divine kernel. The next shell, closer to the kernel, is *bohu*. Whereas *tohu* is the source of fleeting flesh, *bohu* generates the bones, enduring longer. On the image of the shells and kernel of the nut, see above, p. 238, n. 17.

The anonymous Jew indicates that the wise doctor's name—קירטנא (*qirtena*), "Kirtena"—derives from the Persian word *qirtena*. The exact meaning of this supposed Persian word is uncertain.

The seventeenth-century Persian dictionary *Borhan-e Qate'* (compiled in India by Borhan Tabrizi) includes an entry for "*Kartuma*," which is identified as "the name of a *ḥakim* (physician, sage) and *daneshmand* (sage) who was one of the Persians." The twentieth-century editor of *Borhan-e Qate'* (Moḥammad Mo'in) notes that *Kartuma* is apparently a corruption of *Martuma* (namely Master Thomas, Saint Thomas), although this itself seems questionable.

Less likely is the suggestion that Dr. Kirtena represents Criton of Heraclea, the renowned personal physician (and procurator) of the Roman emperor Trajan (98–117 CE). See Robert Eisler, "Zur Terminologie und Geschichte der jüdischen Alchemie," 194.

Possibly, *qirtena* is a distorted form of the Persian word *kardan*, "learned, skillful, intelligent, sagacious," which would appropriately describe the revered doctor. Alternatively, the supposed Persian derivation of *qirtena* may disguise a different foreign source: the Greek word *kouratoreia*, "treasury," or its Aramaic equivalent, קורטור (*qurtor*), "treasury, storehouse." Dr. Kirtena would then be a treasury of wisdom.

Intriguingly, Yehoshua Leibowitz has suggested that Dr. Kirtena represents the famed Greek physician Hippocrates, often referred to as "the father of medicine." Hippocrates' name is composed of two Greek elements: *hippos* (horse) and *kratos* (power); the latter resembles *qirtena*. Maimonides calls Hippocrates "head (or chief) of the doctors" (beginning of *Shemonah Peraqim*), and here the anonymous Jew calls Dr. Kirtena "grand among doctors." Perhaps the Zoharic author is blending the Persian physician *Kartuma* with the figure of Hippocrates.

See Leibowitz and Liebes, "Hitnahagut ha-Rofe ha-Idei'ali 'Qartena Asya.'" On Dr. Kirtena, see also *TZ* 69 (106a); Scholem, "Alchemie und Kabbala," 103; Preis, "Die

"'Within them, *and darkness*—a flow from which derives the nation of Esau.[207]

"'Now, if you say "From *tohu*"—well, certainly so, for *tohu* depends upon *darkness*. However, in between entered those slimy stones, from which derive bones, as has been said. *And darkness*—a slender flow from which Esau derives.[208]

"'*And the spirit of God*—kernel of the nut, from which derives Jacob the Complete.[209]

"'Following this pattern, the mystery that is written: *Here, a stormy wind coming from the north* (Ezekiel 1:4), corresponding to *tohu*, *emptiness*. Within it, *a great cloud* (ibid.), corresponding to *bohu*, *void*. *And flashing fire* (ibid.)—within it, corresponding to *darkness*. *And a radiance surrounding it* (ibid.)—within it, corresponding to *the spirit of God*. *And from within it, like the color of amber* (ibid.)—within all, corresponding to *hovering over the face of the waters*. This is the spirit of Supernal Mother, hovering over all. And Jacob the Complete is surely the kernel of the nut, and the blessed Holy One *found him in a wilderness land, in tohu, emptiness*, surely. Afterward, He arranged for all those shells to be subjugated to him.'[210]

Medizin im Sohar," 179, 184; Benarroch, "Sava ve-Yanuqa," 278, 304–5.

On Aramaic *qurtor*, see *Targum Yerushalmi*, Numbers 22:18; 24:13 (both in *Parashat Balaq*); Job 3:14; 38:22; *Arukh ha-Shalem* and *Tosefot he-Arukh ha-Shalem*, s.v. *qrt*; *Zohar* 1:181a (Vol. 3, p. 97, n. 84); *Derekh Emet* on *Zohar* 3:299a.

207. **Within them, *and darkness*...** The next word in the verse from Genesis—*darkness*—signifies the third shell of the cosmic nut (counting from outside). This shell generates "the nation of Esau," which in medieval Jewish literature often represents Christians or Christendom. See above, note 167.

208. **Now, if you say, "From *tohu*" ...** One might maintain that Esau derives from the outermost shell, and Dr. Kirtena agrees, explaining that the shell of *tohu* depends upon *darkness*, which lies within, closer to the divine kernel. In between these two shells is the shell of *bohu*, identified with "slimy stones." See above, notes 205–6.

209. ***And the spirit of God*...** The divine kernel, from which originates the people of Israel, called Jacob.

Apparently, Dr. Kirtena is construing the verse from Genesis as: *The earth* (*Shekhinah*) *was* (using, or was surrounded by, the various shells, namely) *emptiness and void and darkness*, (all surrounding the kernel, namely) *the spirit of God*. See *Or Yaqar*.

Jacob's title שלימא (*shelima*), "the Complete," derives from the description of the twin brothers in Genesis 25:27: *The boys grew up. Esau became a skilled hunter, a man of the field, whereas Jacob was* איש תם (*ish tam*), *a simple man, dwelling in tents*. The word *tam* means "simple, innocent, plain, mild, quiet, sound, wholesome, complete, perfect." *Targum Onqelos*, ad loc., renders it: שלים (*shelim*), "complete, perfect." See above, pp. 67–68, n. 44.

210. ***Here, a stormy wind coming from the north*...** The full verse reads: *I looked, and here, a stormy wind coming from the north, a great cloud and flashing fire, and a radiance surrounding it; and from within it, like the color of amber, from within the fire.*

The four elements mentioned by Ezekiel (*stormy wind, great cloud, flashing fire, radiance*) correspond to the four elements in the

"Up to here was written in that book of Dr. Kirtena. Afterward, traced in this verse, was all the protection a doctor should provide for one who is ill, lying in the King's prison, so that he may serve the Master of the World.[211]

"For when a wise doctor goes to him, *he finds him in a wilderness land and in tohu, emptiness*—the illnesses imposed upon him. He finds him [306a] in royal captivity.[212]

"Now, you might say, 'Since the blessed Holy One commanded to seize him, no person should attend to him.' Not so! For David has said, *Happy is one who keeps an eye on the helpless; on the day of evil YHVH will deliver him* (Psalms 41:2). *The helpless*—the one lying on his sickbed. And if he is a wise doctor, the blessed Holy One provides him blessings for the one he is attending to.[213]

"And that doctor, if *he finds him in a wilderness land*, lying on his sickbed; *and in the emptiness of a howling desert*, for that sickness oppresses him—what should he do? יסובבנהו (*Yesovevenhu*), *He will encircle him* (Deuteronomy 32:10)—יסובב ליה סיבות (*yesovev leih sibbot*), he should revolve the turn of events for him, and

opening verse of Genesis: *tohu* (*emptiness*), *bohu* (*void*), *darkness*, and *the spirit of God*. In the preceding paragraph of the *Zohar*, *the spirit of God* is identified as the kernel, which corresponds to נגה (*nogah*), *radiance*, in Ezekiel's vision. Deeper within, at the core of the kernel, lies חשמל (*ḥashmal*), *amber*, which corresponds to the phrase *hovering over the face of the waters* and symbolizes *Binah*, the Divine Mother.

Jacob, who derives from *the spirit of God*, shares with it the designation of kernel. God arranged for all the shells (and thus all the nations issuing from them) to be subjugated to Israel. On the clause *found him in a wilderness land*, see above, note 202.

In other depictions in the *Zohar*, *nogah* (*radiance*) represents the fourth and thinnest shell, while *ḥashmal* (*amber*) symbolizes the kernel. Touching the holy kernel, *nogah* conveys vitality to the demonic realm.

On Ezekiel's vision and the shells, see *Zohar* 2:81b–82a, 203a–b; *ZḤ* 38a–d; Moses de León, *Peirush ha-Merkavah*, 59–60; Tishby, *Wisdom of the Zohar*, 2:463–64, 509; below at note 286. On *nogah*, see *Zohar* 2:69a, 81b, 140b, 203b, 216a; *ZḤ* 38a–b; Moses de León, *Peirush ha-Merkavah*, 59–60; *TZ* 18, 36a; Tishby, *Wisdom of the Zohar*, 2:463–64, 509. For the full verse in Genesis, see above, note 204.

211. **that book of Dr. Kirtena...** Mentioned above at note 206. Following the passage just quoted, Dr. Kirtena's book applies the verse in Deuteronomy to the profession of healing.

The concluding clause ("so that he may serve the Master of the World") means "so that the ill person may recover and serve God."

On the image of the sick as "lying in the King's prison," see above, note 58. For the full verse in Deuteronomy, see above, note 202.

212. ***he finds him in a wilderness land...*** Suffering from his disease.

213. **Since the blessed Holy One commanded to seize him...** Since God inflicted him with illness as punishment for some wrongdoing, one might conclude that no doctor should intervene.

See BT *Berakhot* 60a, *Bava Qamma* 85a–b; *Midrash Shemu'el* 4:1; Naḥmanides on Leviticus 26:11. On the verse in Psalms as referring to the sick, see *Vayiqra Rabbah* 34:1; BT *Nedarim* 40a; *Midrash Tehillim* 41:2; *Zohar*

bring about causes, so that those things harming him will be thwarted. He should let and draw out from him bad blood.[214]

"*Give mind to him* (ibid.)—he should examine and understand the origin of that illness, scrutinizing so that it does not intensify; he should diminish it.

"Afterward, *guard him like the pupil of His eye* (ibid.)—so that he will be protected properly with those potions, with those remedies that he needs. And he must not fail to distinguish between them, for if he errs in even one element, the blessed Holy One considers that doctor as if he spilled his blood and killed him.[215]

"For although that person is in the King's prison, confined there, the blessed Holy One wants someone to attend to him and help him, to take him out of prison.

"[Dr. Kirtena] said as follows: The blessed Holy One renders judgment above upon inhabitants of the world, *whether by death, uprooting, confiscation of property, or imprisonment* (Ezra 7:26). One who deserves *confiscation of property* falls onto his sickbed and is not healed until he gives all that was decreed upon him. Once he has been punished financially and has given all that was decreed, he is healed and leaves prison. Therefore, one must attend to him, so that he will pay his penalty and leave.[216]

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2:61a, 250b (*Heikh*). The verse reads: *Happy is one who considers* [or: *keeps an eye on*; *looks to*] *the poor* [or: *the helpless*]; *on the day of evil YHVH will deliver him.*

214. **what should he do?...** The doctor should diagnose the disease, effect a cure, and engage in bloodletting.

The verse in Deuteronomy reads: *He encircled him, gave mind to him, guarded him* [or: *He will encircle him, give mind to him, guard him*] *like the pupil of His eye.* For the context, see above, note 202. Here the verb יסובבנהו (*yesovevenhu*), *He will encircle him*, is interpreted based on the medieval philosophical formula: מסבב הסיבות (*mesabbev hasibbot*), "[God] revolves the turn of events." See *Zohar* 1:109a, 110a–b, 191b (Vol. 3, p. 169, n. 529); 2:111b.

Bloodletting (or phlebotomy) was practiced widely in the ancient and medieval world and is mentioned frequently in the Talmud. A broad assortment of illnesses were believed to result from an impurity or superabundance of blood in the human system. Since blood and other bodily fluids were regarded as "humors" that had to remain in proper balance, periodic drawing of blood was felt to ensure good health. See below, p. 530, n. 87.

215. **he must not fail to distinguish between them...** Between the various potent remedies, because if he administers the wrong one, the result could be fatal.

On the concluding clause, see Rashi on BT *Qiddushin* 82a, s.v. *tov she-ba-rofei'im le-geihinnom*.

216. **The blessed Holy One renders judgment above...** And inflicts an appropriate punishment. One who deserves *confiscation of property* does not heal completely until he has paid medical expenses equivalent to the amount imposed from above.

On the timing of full recovery, cf. BT *Avodah Zarah* 55a; *Leqaḥ Tov*, Deuteronomy 28:59; *Zohar* 1:227a–b; *ZḤ* 10d (*MhN*). On the word *uprooting*, see the following note.

"One who deserves *uprooting* will be seized and confined in prison until he is uprooted entirely, and sometimes he will be uprooted of his limbs, or of one of them, and afterward he will be released from prison.[217]

"One who deserves *death*, so it is. For if he gives all the ransom and money in the world, he will not be saved.[218]

"Even so, there must be a wise doctor to attend to him. If he can provide him with healing of the body, fine; if not, he will provide him with healing for his soul and attend to his soul's healing. Such is a doctor whom the blessed Holy One will attend to in this world and in the world that is coming."

Rabbi El'azar said, "Until now I have never heard of this doctor or this book—except one time when a certain wandering donkey-driver told me that he heard from his father that in his time there was a certain doctor who, when he looked at a person on his sickbed, would say, 'This one will live,' or 'This one will die.' They said of him that he was truly virtuous and sin-fearing, and if anyone could not obtain what he needed, he himself would purchase it, giving of his own. And they said that there was no one in the world as wise as him, and his prayer accomplished more than the work of his hands. And it seems to me that this was that doctor!"[219]

That Jew said, "His book is in my hands, because I inherited it from my grandfather. And all the words in that book are all based on mysteries of Torah, and in it I discovered concealed mysteries and many matters of healing, of which he said that it is not proper for anyone to perform them unless he is sin-fearing.

"And those were what Balaam used, for he murmured incantations over illness; he spoke with his mouth, and [the person] was instantly healed.[220]

217. **One who deserves *uprooting*...** In the verse from Ezra, the word לשרשי (*lishroshi*) means *for uprooting* [or: *banishment*]. Here, apparently, Dr. Kirtena interprets *lishroshi* based on a Geonic reading of a Talmudic passage (BT *Mo'ed Qatan* 16a), which explains it as imprisonment within a narrow enclosure.

One who deserves this type of "imprisonment" (i.e., illness) will remain "confined" to his sickbed "until he is uprooted entirely," that is, until he is totally impoverished. Sometimes such a person will lose one, or even several, of his limbs.

On the Geonic reading of the Talmudic passage, see Asher ben Yeḥiel on BT *Mo'ed Qatan* 16a; *Arukh ha-Shalem*, s.v. *hardafah*. On *lishroshi*, see also Rashi and Ibn Ezra on Ezra 7:26.

218. **all the ransom...** Cf. above, note 85.

219. **this doctor or this book...** Dr. Kirtena or his book. (See above, notes 206, 211.) Rabbi El'azar recalls that a certain donkey-driver told him about such a doctor.

Cf. M *Berakhot* 5:5: "It was said of Rabbi Ḥanina son of Dosa that he used to pray for the sick and say, 'This one will live; this one will die.'"

The phrase "wandering donkey-driver" renders טייעא (*tayya'a*), "Arab," Arab caravaner, derived from the name of the Arabian tribe *Ṭayyi'*. See above, p. 250, n. 13.

220. **murmured incantations over illness...** On healing by whispering charms

"All of them he clarified in that book, and he said, 'This is forbidden, and this is permitted for one who is sin-fearing.' For he mentioned many illnesses whose cure depends on murmuring of the mouth, deriving from the side of sorcery and some from the side of wizardry. And all those forbidden to be uttered by the mouth and forbidden to be enacted, he discussed. Eventually I found there that for certain illnesses one must say such and such, and expel that illness by banishment and excommunication. That is quite amazing to me!"[221]

Rabbi El'azar rejoiced, and the Companions rejoiced. Rabbi El'azar said, "If we had that book, we could see what it really is!"

He replied, "I'll entrust it to you, in order to show it to the Holy Lamp."[222]

And we have learned: Rabbi El'azar said, "That book was in my hands twelve months, and in it I discovered many sublime precious lights. When we reached those sealed mysteries concerning Balaam, I was astounded.[223]

"One day I was whispering incantations in a certain place, and the letters were ascending and descending, until I saw in a dream, and they said to me, 'What
362 are you doing entering and enquiring in a domain that is not yours, where you need not be?'[224]

"I awoke, and I was distressed over those sealed mysteries that were there. I sent for that Jew, who is named Rabbi Yose son of Rabbi Yehudah, and I gave him the book.[225]

"And in the mysteries of Balaam, I found some of those names of angels, sent to him by Balak, though they were not arranged correctly. But in it I found many types of remedies, prepared according to configurations of Torah and her sealed mysteries. And I saw that it depends on kindness, and prayers and pleas to the blessed Holy One.[226]

or incantations, see M *Sanhedrin* 10:1; *Tosefta Sanhedrin* 12:10; JT *Sotah* 1:4, 16d; *Sanhedrin* 10:1, 28a–b; *Vayiqra Rabbah* 9:9; BT *Sanhedrin* 101a, *Shevu'ot* 15b; *Avot de-Rabbi Natan* A, 36; *Devarim Rabbah* 5:15; *Bemidbar Rabbah* 9:20.

221. **All of them he clarified . . .** Dr. Kirtena identified which healing formulas were permitted and which were forbidden. He also discussed the technique of exorcism.

On the distinction between נחש (*naḥash*), "sorcery, omen," and קסם (*qesem*), "wizardry, divination," see above, note 183.

222. **the Holy Lamp** Rabbi Shim'on. On this honorific title, see above, p. 27, n. 68.

223. **those sealed mysteries concerning Balaam . . .** And his powers of sorcery.

224. **I was whispering incantations . . .** For healing, from Dr. Kirtena's book. These incantations consisted of holy names, whose letters "were ascending and descending."

225. **that Jew, who is named Rabbi Yose son of Rabbi Yehudah . . .** Rabbi El'azar finally reveals the name of the anonymous Jew, who, it turns out, is also named Rabbi Yose. Cf. above, note 85.

226. **in the mysteries of Balaam . . .** Found in Dr. Kirtena's book. There Rabbi El'azar found some of the angelic names that King Balak sent to Balaam. (See above at notes 189–94.)

The concluding sentence means that all

"Now if you say that he performed healing with verses of Torah—perish the thought! Rather, he would speak mysteries of Torah, and based on that mystery he would produce mysteries of healing, the likes of which I have never seen. I said, 'Blessed is the Compassionate One who has enlightened human beings by wisdom above.'[227]

"I grasped some of those matters relating to Balaam, and from them I saw that in the whole world there was no one as wise in sorcery as he. I said, 'Blessed is the Compassionate One, who has abolished these sorceries from the world, so that human beings will not stray from revering the blessed Holy One.' [193b][228]

Rabbi El'azar said, "Who killed the wicked Balaam, and how was he killed?

Rabbi Yitsḥak replied, "A verse states explicitly: *Balaam son of Beor, the soothsayer, they killed by the sword* (Joshua 13:22)."[229]

Rabbi El'azar said to him, "I know all this."

Rabbi Shim'on said, "El'azar, the words of Balaam the wicked were potent, and the Companions have already established what is written: *Never again did there arise in Israel a prophet like Moses* (Deuteronomy 34:10), and they said: '*In Israel* none arose, but among the nations of the world one did! Who is this? Balaam.' We have already established the matter. So if he possessed all this and was so mighty in wisdom—a man who boasted of his great power, as is written: ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder* (Numbers 23:15); אעקר לכה (*e'qar le-khoh*), 'I will uproot *Koh*, from here'—how were they able to kill him?[230]

such healing formulas depend on devotion and sincere prayer. On incorrect names of angels, cf. *Eikhah Rabbah* 2:5.

227. **healing with verses of Torah . . .** Which is explicitly forbidden.

See BT *Shevu'ot* 15b. Cf. BT *Shabbat* 67a; *Tosafot, Shevu'ot* 110a, s.v. *asur*. On the blessing recited by Rabbi El'azar, cf. the traditional blessing (recorded in BT *Berakhot* 58a), recited over seeing wise Gentiles: "Blessed is He who has given of His wisdom to flesh-and-blood."

228. **so that human beings will not stray from revering . . .** This explanation resembles those offered by Rashi and Maimonides as to why King Hezekiah's Book of Remedies was concealed. See Rashi on BT *Pesaḥim* 56a, s.v. *ve-ganaz sefer refu'ot*; Maimonides, *Guide of the Perplexed* 3:37.

On the jump in pagination (from 3:306a to 3:193b), see above, note 36.

229. ***Balaam son of Beor . . .*** The full verse actually reads: *Balaam son of Beor, the soothsayer, the Children of Israel killed by the sword with the rest of their slain.* The quotation above apparently conflates this with the wording in Numbers 31:8: *Balaam son of Beor they killed by the sword.*

230. ***Never again did there arise . . .*** See *Sifrei*, Deuteronomy 357: "*Never again did there arise in Israel a prophet like Moses—in Israel* none arose, but among the nations of the world one did! Who is this? Balaam son of Beor." (See above, note 4.) Balaam was the demonic counterpart of Moses, so how were the Israelites able to kill him?

The full verse in Numbers (recording Balaam's words) reads: *He said to Balak,*

"Well, in the Book of Wisdom of King Solomon it says as follows: There are three signs: jaundice is a sign of sin, words are a sign of foolishness, boasting is a sign of knowing nothing. And the latter outweighs the others—a fool, a sinner, including all.[231]

"Now, you might say, 'Look at what is written: *Let a stranger praise you, and not your own mouth* (Proverbs 27:2)—and if there is no *stranger*, then *your mouth*!' Not so! Rather, if there is no one who recognizes you, open your mouth to utter Torah, conveying words of truth in Torah; then by opening your mouth, they will praise your words and know who you are. For there is nothing in the world that reveals as much about a person as when he opens his mouth; one's mouth informs people who he is.[232]

"That wicked Balaam boasted about himself in everything. Yet, he deceived people, exalting himself with his words. Out of little, he made much. What he said pertained to those impure elements, and he spoke the truth; but that wicked one was praising himself in a disguised way, elevating himself with his words, because whoever heard thought that he surpassed all prophets of the

"Station yourself here by your ascent offering, ואנכי אקרה (*ve-anokhi iqqareh*), *and I myself may be happened upon* [or: *and I myself will be encountered*; *and I myself will seek some chance*], כה (*koh*), *yonder* [or: *here, hereabouts*].

Here Rabbi Shim'on transforms ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder*, into אעקר לכה (*e'qar le-khoh*), "I will uproot *Koh*," that is, "I will eliminate *Shekhinah*," who protects Israel. See above, note 148.

231. **in the Book of Wisdom of King Solomon . . .** One of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. Naḥmanides several times refers to, and quotes from, an Aramaic version of the Apocryphal *Wisdom of Solomon*. See above, p. 78, n. 70.

On the first sign, cf. BT *Shabbat* 33a: "Dropsy is a sign of sin; jaundice is a sign of causeless hatred." See *Yevamot* 60b; *Zohar* 1:190a.

The statement about מלין (*millin*), "[excessive] words," may be based playfully on BT *Pesaḥim* 53a (and parallels): "מילין (*Milin*, or *Meilin*), gall oak trees, are a sign of mountainous terrain." Cf. *Vayiqra Rabbah* 16:5, and Margulies's note on p. 360.

The concluding sentence means that a boaster is worse than a sinner or a fool, since he includes the characteristics of both.

232. ***Let a stranger praise you . . .*** Rabbi Shim'on mentions a creative interpretation of this verse: "and if there is no *stranger*, then *your mouth*," i.e., "If no one else praises you, then do so yourself!" But he rejects the simple sense of this interpretation and offers a different one.

The first interpretation mentioned by Rabbi Shim'on appears in Isaac ibn Sahula, *Meshal Haqadmoni*, 2, p. 251; Solomon ben Abraham Adret, *She'elot u-Tshuvot*, 1:84; Estori Ha-Parḥi, *Kaftor va-Feraḥ*, 44. See *Nitsotsei Zohar*; Scholem. Cf. BT *Nedarim* 62a, and Samuel Edels, ad loc.

The alternative interpretation matches one that appears in *Sefer Ḥasidim* (ed. Margaliot), par. 328. On the concluding sentence, cf. the medieval saying quoted by Shem Tov ben Joseph ibn Falaquera, *Sefer ha-Mvaqqesh*, 71: "A person's entire intellect is in his words." See BT *Me'ilah* 17b; *Shir ha-Shirim Rabbah* 1:7 (on 1:1); above, p. 253, n. 23.

world—as is written: *Utterance of one who hears the sayings of El and knows* [194a] *the knowledge of Elyon* (Numbers 24:16). Who in the world heard these words from his mouth without thinking that no prophet in the world was as supreme as he?[233]

"It was true, and so it was. *Utterance of one who hears the sayings of El*—so it was. *And knows the knowledge of Elyon*—so it was. That wicked one spoke about the rungs to which he clung. *One who hears the sayings of El*—a matter of supreme ascension! Yet he said as follows: *One who hears the sayings of* אל (*el*), *a god.* It is not written האל (*ha-El*), *the God*—for surely, *ha-El, the God, His way is perfect* (Psalms 18:31)—but *el, a god*, unspecified, *another god*: *For you shall not bow to another god* (Exodus 34:14). *One who hears the sayings of el, a god*—a minor matter; yet to one who does not know, it seems great and exalted.[234]

"*And knows the knowledge of* עליון (*Elyon*), *the Most High*—above all rungs of defilement, those conducting a ship at sea and a storm. They are forty-minus-one, and that captain by whose hand they are all conducted is *elyon, most high*, above all. To this, that wicked one clung, and he said that he knew *the knowledge of the Most High*—the rung that is *Most High*, above all those conducting the ship. Who could hear this and not become agitated and say that there was no one like him in the world? But that wicked one was praising himself in a disguised way—speaking truthful words while deceiving inhabitants of the world.[235]

"*Who beholds a vision of Shaddai, falling with eyes uncovered* (Numbers 24:16). Whoever heard this thought that [Balaam] saw what no one else in the world has seen. מַחֲזֵה (*Maḥazeh*), *A vision of, Shaddai*—one of those branches issuing

233. **That wicked Balaam boasted...** He claimed that he had knowledge of supernatural powers, which was true, since he was intimately linked with demonic forces. But his words were deceptive, because whoever heard him thought that he was referring to knowledge of the true God. On *El* and *Elyon*, see below.

234. ***one who hears the sayings of El...*** This claim of Balaam's was true, because he had direct contact with אל (*el*), *a god*—namely a false, demonic god—though not with האל (*ha-El*), *the* (true) *God.*

235. ***And knows the knowledge of* עליון (*Elyon*), *the Most High...*** This, too, was technically accurate, since Balaam had intimate knowledge of the highest demonic power. The "rungs of defilement" are pictured as forces conducting a ship on the ocean and controlling a storm; the highest such rung is described as the "captain."

Anyone hearing Balaam make this claim was fooled into thinking that the sorcerer knew the mind of the one true God—*the Most High.*

The number thirty-nine ("forty-minus-one") corresponds to the total number of lashes that a rabbinical court is authorized to inflict. In the *Zohar* this number is applied to demonic forces. See above, note 196.

On Balaam's contact with the highest demonic power, see *Zohar* 3:112b. On demonic forces associated with a ship, see BT *Pesaḥim* 111b. Cf. ibid. 112b; *Yalqut Shim'oni*, Genesis 44; *Nitsotsei Zohar*. See also below at note 308.

from *Shaddai*, and they were punished above and called *maḥazeh*, as is said: ומול מֶחֶזָה אל מֶחֶזָה (*u-mul meḥezah el meḥezah*), *window facing window* (1 Kings 7:5), a branch issuing from there.

"Who is that? Uzza and Aza'el, who are *falling and eyes uncovered.* [Balaam] said that the *maḥazeh*, *vision of, Shaddai* that he saw was *falling and eyes uncovered.*[236]

"Where was Balaam at that time? If you say in Midian, look at what is written: *Now, I am about to go to my people* (Numbers 24:14)! If he went away, who placed him in Midian? However, when that wicked one saw that twenty-two thousand Israelites fell due to his advice, he lingered there, demanding his reward. While he was lingering, Phinehas and the captains of the army came there.[237]

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236. ***Who beholds a vision of Shaddai...*** Balaam didn't actually see a direct מַחֲזֵה (*maḥazeh*), *vision of, Shaddai*. Rather, he saw the two fallen angels Uzza and Aza'el, who are pictured as a branch issuing from *Shaddai* and are each described as a מֶחֶזָה (*meḥezah*), *window*, of (or on) *Shaddai*. They are named respectively *falling* and *eyes uncovered*, based on the wording in Numbers.

The full verse in Numbers reads: *Utterance of one who hears the sayings of God and knows the knowledge of the Most High. A vision of Shaddai he beholds,* נופל וגלוי עינים (*nofel u-glu'i einayim*), *falling with eyes uncovered* [literally: *falling and eyes uncovered*]. (Here the verse is quoted with the slightest difference: *who beholds a vision of Shaddai*, which matches the wording in Numbers 24:4.)

According to the simple sense of the verse, of course, the phrase *falling with eyes uncovered* describes Balaam's ecstatic state. Here, however, Rabbi Shim'on indicates that the two components of the phrase *falling and eyes uncovered* refer respectively to Uzza and Aza'el, who constitute the *vision of Shaddai* beheld by Balaam. See below, notes 537–38.

According to legend, the angels Uzza and Aza'el opposed the creation of Adam and Eve, fell from heaven, and were attracted to *the daughters of men* (Genesis 6:2). They were punished by being bound in chains of iron in the Mountains of Darkness, from where they still manage to wreak havoc as masters of sorcery. See above, pp. 24–25, n. 61.

The full verse in Kings (describing Solomon's Lebanon Forest House) reads: *All the entrances and the doorposts had square frames—three tiers,* ומול מחזה אל מחזה (*u-mul meḥezah el meḥezah*), *window facing window.*

237. **Where was Balaam at that time?...** When he was killed. (See above at note 229.) It seems unlikely that Balaam remained in Midian (or Moab) after having failed to curse the Israelites there, since Scripture states that he intended to return to his land. Rabbi Shim'on explains that Balaam lingered in order to claim the reward for his advice about seducing the Israelites to consort with Moabite and Midianite women and to worship Baal-peor. As a result of this sin, twenty-two (actually twenty-four) thousand Israelites died in a plague sent by God.

See Numbers 25:1–9; 31:16; and *Tanḥuma, Balaq* 14: "*They killed the kings of Midian, besides their slain men... and Balaam son of Beor* [*they killed by the sword*] (Numbers 31:8). What did that wicked one [namely Balaam] want from the kings of Midian? Is it not written *Balaam rose and went and returned to his place* (ibid. 24:25)? Well, once he heard that through his advice twenty-four thousand [Israelites] perished, he returned to collect his reward. Therefore it is written *and Balaam son of Beor* along with *the five kings of Midian.*" See above, note 143.

"As soon as he saw Phinehas, he flew into the air with his two sons, Yannes and Yambres. If you say, 'How did they not die during the episode of the [Golden] Calf, since they fashioned it?'—it was certainly so, just as is written: *About three thousand men of the people fell on that day* (Exodus 32:28). Now, didn't they know this small number? After all, Scripture knows how to reckon many other high, towering, huge numbers, yet here *about three thousand men*! Well, these were the sons of Balaam, Yannes and Yambres, who were equivalent to *three thousand men.*

"However, that wicked one knew all the sorceries of the world, and he absorbed the sorcery of his sons, who were familiar with it, and with this he flew away.[238]

"Phinehas saw that someone was flying in the air, disappearing from sight. He shouted to the soldiers, 'Is there anyone who knows how to fly after that wicked one, for it is Balaam?' They saw him flying.

"Zaliah, a member of the tribe of Dan, rose and seized the dominion ruling over sorcery, and flew away. As soon as that wicked one saw him, he changed course in the air and penetrated five layers of the atmosphere, [194b] disappearing from sight.

"At that moment, Zaliah was in danger and distress, not knowing what to do. Phinehas shouted toward him, 'Shadow of dragons crouching over all serpents, curl your hair!' Immediately, he knew and discovered that course and ap-

238. **he flew into the air with his two sons...** According to rabbinic tradition, Yannes and Yambres were two prominent Egyptian sorcerers who were involved with the incident of the Golden Calf. Several sources also identify them as the sons of Balaam.

Rabbi Shim'on agrees that Yannes and Yambres were killed immediately after the worship of the Golden Calf, but he states that their father, Balaam, absorbed their sorcerous powers, enabling him to fly in the air. In this sense, he flew "with" them.

The full verse in Exodus (describing the aftermath of the worship of the Golden Calf) reads: *The Levites did according to the word of Moses, and about three thousand men of the people fell on that day.* Rabbi Shim'on focuses on the approximate figure *about three thousand*, and wonders why Scripture doesn't specify the exact number who died. He explains that this refers to Yannes and Yambres, who were equivalent to (i.e., *about*) *three thousand men.*

On Balaam flying in the air, see *Targum Yerushalmi*, Numbers 31:8; *Tanḥuma, Balaq* 14, *Mattot* 4; *Tanḥuma* (Buber), *Balaq* 23; *Bemidbar Rabbah* 20:20; 22:5; *Yalqut Shim'oni*, Numbers 785; Rashi on Numbers 31:6; Ginzberg, *Legends of the Jews*, 6:144, n. 853.

On Yannes and Yambres, see *Targum Yerushalmi*, Exodus 1:15; 7:11; BT *Menaḥot* 85a; *Tanḥuma, Ki Tissa* 19; *Midrash Avkir*, 43 (quoted in *Yalqut Shim'oni*, Exodus 235); *Havdalah de-Rabbi Aqiva*, 178–79; *Zohar* 2:191a–192b. (In *Menaḥot* and *Avkir* they are called Yoḥana and Mamre.) On Yannes and Yambres as Balaam's two sons, see *Targum Yerushalmi*, Numbers 22:22; *Yalqut Shim'oni*, Exodus 168, 176; *Zohar* 2:192a. On the wording *about three thousand men*, see Kasher, *Torah Shelemah*, Exodus 32:28, par. 234.

proached him. Immediately, [Balaam] appeared, and both of them descended in front of Phinehas.[239]

"Come and see: Of that wicked one is written *He went off* שפי (*shefi*), *smoothly* (Numbers 23:3)—this is the highest of his rungs, a male serpent. Zaliah took two—male and female—and thereby overpowered him, since he seized the dominion ruling over them and they were subjugated to him.

"This was שפיפון (*shefifon*), *a viper, on the path* (Genesis 49:17)—on that *path* taken by the wicked one, as is written: *May Dan be a serpent on the way* (ibid.)—Samson. *A viper on the path*—Zaliah.[240]

"*That bites a horse's heels* (ibid.)—Ira, who was with David and who came from Dan and whose might was attributed to David, as is written: *David hamstrung all the chariot horses* (2 Samuel 8:4).[241]

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239. **Shadow of dragons crouching over all serpents...** Apparently, Phinehas is calling out to the cosmic serpent to curl (or move) its hair, thereby revealing Balaam's path through the sky.

Medieval astronomers applied the name Draco ("Dragon") to the constellation extending more than halfway around the North Pole. See Vol. 2, p. 215, n. 96. Here, the word טולא (*tulla*), "shadow," plays on the name צליה (*tsalyah*), "Zaliah" (which can be construed as "shadow of God").

For various interpretations of Phinehas's exclamation, see *Or Yaqar*, *Haggahot Maharḥu*; *Derekh Emet*; *Miqdash Melekh*; *Nitsotsei Orot*; *Nitsotsei Zohar*; *Sullam*; *Matoq mi-Devash*.

240. ***He went off* שפי (*shefi*), *smoothly*...** In this description of Balaam's movement, the rare word שפי (*shefi*) is often understood to mean "silently, alone," based on the root שפה (*shfh*), "to be calm, silent, smooth." Here, Rabbi Shim'on links it with שפיפון (*shefifon*), "viper." He is implying that *shefi* refers to the male demonic serpent, while *shefifon* includes both the male and female serpents. By seizing both powers, Zaliah was able to overcome Balaam, who relied only on *shefi*, the male serpent.

The full verse in Numbers reads: *Balaam said to Balak, "Station yourself by your ascent offering, while I move about. Perhaps YHVH will happen upon me* [or: *will chance upon me, will allow Himself to be encountered by me*] *and will show me something that I may tell you." And he went off* שפי (*shefi*), *silently.*

The full verse in Genesis records Jacob's blessing of Dan: *May Dan be a serpent on the way,* שפיפון (*shefifon*), *a viper, on the path, that bites a horse's heels and its rider topples backward.* Both Samson and (according to the *Zohar*) Zaliah were descendants of Dan.

On *shefi* and *shefifon*, see BT *Sotah* 10a, *Sanhedrin* 105a; *Leqaḥ Tov* and *Midrash Aggadah*, Numbers 23:3; *Zohar* 1:169b–170a, 243b. On *May Dan be a serpent* as alluding to Samson, see *Bereshit Rabbah* 97, p. 1222; 98:14; 99:11; *Targum Onqelos* and *Targum Yerushalmi*, Genesis 49:17; BT *Sotah* 9b; *Tanḥuma, Vayḥi* 12. Cf. BT *Sotah* 10a, *Sanhedrin* 105a.

241. **Ira, who was with David...** According to 2 Samuel 20:26, *Ira the Jarite was also a priest to David.* In rabbinic tradition, Ira appears as David's teacher. A few chapters later in 2 Samuel (23:26, 38), two other figures named Ira appear, both of whom were warriors associated with David.

Rabbi Shim'on indicates that Ira was also descended from Dan, and he links the description *that bites a horse's heels* with the verset *David hamstrung all the chariot horses.*

On Ira the Jarite as David's teacher, see BT *Eruvin* 63a, *Mo'ed Qatan* 16b, *Gittin* 59a,

"*And its rider topples backward* (Genesis 49:17)—Seraiah, who is destined to come with the Messiah of Ephraim and will be from the tribe of Dan and is destined to wreak vengeance and wage war on the other nations. When this one arises, then you may expect the redemption of Israel, as is written: *Your deliverance I await, O YHVH!* (ibid., 18). Even though this verse has been established, the elucidation of the matter is as has been said [here] and been established. Thus the verse comes, demonstrating this.[242]

"When that wicked one landed in front of Phinehas, he said to him, 'Evil one, how many evil convolutions have you inflicted upon the Holy People!'[243]

"He said to Zaliah, 'Come and kill him, but not with the Name; for this one is not worthy of having sublime sanctity mentioned over him—so that his soul, in departing, should not be included in these holy rungs and his utterance be fulfilled: *May my soul die the death of the upright* (Numbers 23:10).'[244]

"At that moment, he performed several types of execution upon him, yet he did not die, until he took a sword engraved with a serpent on either side. Phinehas said to him, 'With his own, kill him; and with his own, he shall die.' Then he killed him, prevailing over him.[245]

Sanhedrin 36a; *Shir ha-Shirim Rabbah* on 1:2; *Midrash Shemu'el* 8:2; *Bemidbar Rabbah* 3:2.

242. **Seraiah...** In 2 Samuel 8:17, a Seraiah is mentioned as David's scribe. Here, Rabbi Shim'on indicates that Seraiah is descended from Dan.

According to a rabbinic tradition, the secondary messianic figure Messiah, son of Joseph (or Ephraim), precedes Messiah, son of David, and dies heroically in battle with the enemies of God and Israel before the ultimate triumph of Messiah, son of David. (See above, p. 78, n. 71.) According to Rabbi Shim'on, the verse *Your deliverance I await, O YHVH!* refers to the Messianic redemption, although he acknowledges earlier interpretations of the verse.

On *Your deliverance* as referring to Messianic redemption, see *Bereshit Rabbah* 98:14; 99:11; *Shemot Rabbah* 30:24. On its referring to Samson, see *Leqaḥ Tov*, Genesis 49:18; *Midrash Aggadah*, Genesis 49:17–18.

On the connection between Seraiah (from Dan) and Christian legends about the Danite descent of the anti-Christ, see Ginzberg, *Legends of the Jews*, 6:144, n. 854.

243. **When that wicked one landed...** When Balaam fell from the skies, Phinehas condemned him for what he had inflicted upon Israel—in particular, his evil counsel about seducing the Israelites to sin in the affair of Peor. See above, note 237.

244. **Come and kill him, but not with the Name...** Not by pronouncing the Divine Name, which has the potency to kill. See Vol. 5, p. 128, n. 364; Vol. 8, p. 195, n. 411.

The full verse in Numbers (spoken by Balaam) reads: *Who has counted the dust of Jacob, or numbered* רבע (*rova*), *the dust-cloud* [or: *seed, quarterland, (even) a fourth*] *of, Israel? May my soul die the death of the upright, and may my end* [or: *fate*] *be like his.* On the question of whether Balaam's wish would or would not be fulfilled, see *Targum Yerushalmi*, ad loc.; BT *Sanhedrin* 105a; *Seder Eliyyahu Rabbah* 21, p. 116; *Midrash Aggadah*, Numbers 23:10.

245. **a sword engraved with a serpent...** Fittingly, Balaam was killed "with his own," namely with a sword engraved on both sides with a demonic image.

The double image of the serpent matches

"For such is the way of that side: whoever follows it dies by it, and his soul departs by it and is absorbed in it. Thus Balaam died, and he is punished severely in that world and was never buried. All his bones rotted, becoming filthy snakes, harming other creatures; and even the worms that ate his flesh turned into snakes.[246]

"I found in the Book of Ashmedai, which he gave to King Solomon, that whoever wants to perform powerful sorcery, hidden from the eye—if he knows the rock where Balaam fell, he will find some of those snakes formed from the bones of that wicked one. If he kills one of them, with its head he can perform superior sorcery; with its body, other sorcery; with the tail, other sorcery. There are three types of sorcery in every single one.[247]

"When the Queen of Sheba came to Solomon, one of the things that she asked him was, 'How is the bone of a snake of three sorceries caught?' Instantly, *there was no question hidden from the king, which he did not tell her* (1 Kings 10:3). She asked about this and needed those snakes, yet she could not seize one of them. How did he respond to her? About matters within her heart; that is how he responded to her, as is written: *The king told her all her heart.* 'Those

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the interpretation of שפיפון (*shefifon*), "viper," as including the male and female serpents. See above, note 240. On the image of an engraved sword, see Vol. 5, p. 128, n. 363; cf. Vol. 4, p. 231, n. 118; 347, n. 525.

According to several rabbinic sources, Phinehas (or Phinehas and his soldiers) killed Balaam. See *Targum Yerushalmi*, Numbers 31:8; BT *Sanhedrin* 106b; *Tanḥuma, Mattot* 4; *Bemidbar Rabbah* 22:5.

246. **For such is the way of that side...** Of the demonic Other Side.

On the association of Balaam with snakes, cf. Numbers 24:1: *He did not go, as time after time, to encounter* נחשים (*neḥashim*), *omens.* The term נחש (*naḥash*), *omen*, may be related etymologically to its homonym נחש (*naḥash*), "snake." See *Zohar* 1:125b, 243b; Scholem. Cf. below at notes 352–53.

According to BT *Gittin* 57a, Balaam is punished in Hell by being immersed in "boiling semen." This particular punishment may correspond to his evil counsel about seducing the Israelites to consort with Moabite and Midianite women and to worship Baal-peor. (See above, note 237.) Alternatively, it matches the rabbinic tradition that Balaam committed bestiality with his donkey. According to the *Zohar*, Balaam did so in order to draw down upon himself an impure spirit.

See BT *Sanhedrin* 105a–b, *Avodah Zarah* 4b (quoted below, note 577); *Zohar* 1:125b–126a; 2:21b (*MhN*), 263b–264a (*Heikh*); 3:107b, 207a; *ZḤ* 47c; Moses de León, *Sheqel ha-Qodesh*, 14–15 (18); idem, *She'elot u-Tshuvot*, 75. Cf. BT *Sanhedrin* 105a, in the name of Rabbi Yoḥanan: "Balaam practiced sorcery with his penis."

247. **the Book of Ashmedai...** King of the demons.

The phrase "the rock where Balaam fell" means the spot where he fell from the sky. See above at notes 238–39. In the concluding sentence, "in every single one" means "in every single snake." On the power of a snake's head, see below at note 352.

On King Solomon and Ashmedai, see BT *Gittin* 68a–b; *Midrash Tehillim* 78:12; Ginzberg, *Legends*, 4:165–72; 6:299–300, n. 86. On the book that he taught to (or left for) King Solomon, see *Zohar* 2:128a; 3:19a, 43a, 77a.

snakes cannot be overpowered by any inhabitant of the world except with one mysterious element. And what is that? Boiling semen.[248]

"'If you say, "Who is capable?"—well, when a person emits that semen lustfully, he emits it for the sake of that snake in lustful desire. When it issues boiling, it is immediately caught in a certain garment, and that garment is thrown toward the snake. Instantly, [the snake] bends its head and is seized, like a domestic rooster is seized. If one of them were attacked with all battle weapons of the world, it could not be overpowered; but with this, no one in the world needs weapons or anything else, and one doesn't have to be wary of them, since they all submit to him.'[249]

"Then those words were absorbed in her heart, and she yearned for this.[250]

"From here on, El'azar, the blessed Holy One did what He did with that wicked one. These concealed mysteries should not be revealed; but in order that the Companions may know the concealed ways of the world, I have revealed them to you. For there are many concealed laws in the world of which humans are unaware, and these are hidden, grand, and sublime wonders.[251]

"Of [Balaam] and those like him, we read: *The name of* [195a] *the wicked will rot* (Proverbs 10:7). Happy are the truly righteous, of whom is written *Surely the righteous will acclaim Your name, the upright will dwell in Your presence* (Psalms 140:14)."[252]

248. **the Queen of Sheba . . .** Who came to King Solomon and posed various riddles to him.

On her being a sorceress or demon, see *Targum*, Job 1:15; *Zohar* 3:308b (*Tosefet*); Moses de León, *Sefer ha-Mishqal*, 146; Ginzberg, *Legends of the Jews*, 6:292, n. 55; Scholem, *Shedim Ruḥot u-Nshamot*, 87–97.

On the association of boiling semen with Balaam, see above, note 246. The full verse in Kings reads: *Solomon told her* [i.e., answered] *all her questions* [literally: *all her words*]. *There was no question hidden from the king, which he did not tell her.* The quotation here in the *Zohar*—*The king told her all her heart*—reflects the wording in Judges 16:17 concerning Samson and Delilah: *He told her all his heart* [i.e., *all that was in his heart*]. See *Zohar* 3:308b (*Tosefet*); Moses de León, *Sefer ha-Mishqal*, 146.

249. **when a person emits that semen lustfully . . .** If a sorcerer masturbates lustfully, he ejaculates semen "for the sake of that [demonic] snake." This semen can then be utilized to subdue the snake.

On the demonic nature of masturbation, see Vol. 5, pp. 60–61, n. 176. Cf. Vol. 8, p. 69, n. 44. Cf. also BT *Sanhedrin* 105a (quoted above, note 246): "Balaam practiced sorcery with his penis."

250. **in her heart . . .** Namely, in the heart of the Queen of Sheba.

251. **From here on . . .** Rabbi Shim'on concludes by alluding to what God did to the wicked Balaam. On the tension between revealing and concealing, see Vol. 8, pp. 320–21, n. 6.

252. ***The name of the wicked will rot . . .*** The full verse reads: *The memory of the righteous is for a blessing, but the name of the wicked will rot.*

Now, please, go curse this people for me, for it is mightier than I... (Numbers 22:6).[253]

Rabbi Abba opened, "*A prayer of a poor person when he is faint and pours out his plea before YHVH* (Psalms 102:1). There are three of whom *a prayer* is written, and this matter has been established. But one was Moses, one was David, and one *a poor person*, who is included with them and joined with them.[254]

"Now, you might say, 'Well, look at what is written: *A prayer of Habakkuk the prophet* (Habakkuk 3:1), so there are four!' However, Habakkuk [spoke] not for the sake of prayer. Although prayer is ascribed to him, it is praise and thanksgiving to the blessed Holy One for reviving him and performing miracles and mighty deeds for him, since he was the son of the Shunammite woman.[255]

"But there are three that are called *a prayer. A prayer of Moses, man of Elohim* (Psalms 90:1)—a prayer unmatched by any other human. *A prayer of David* (ibid. 86:1)—a prayer unmatched by any other king. *A prayer of a poor person*—that is a prayer![256]

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"Of those three, which is the most esteemed of all? You must say *a prayer of a poor person*. This prayer takes precedence over *a prayer of Moses* and over *a prayer of David* and over all other prayers of the world. Why? Because a poor

253. ***Now, please, go curse this people for me***... The full verse (spoken by Balak to Balaam) reads: *Now, please, go curse this people for me, for it is mightier than I. Perhaps I will be able to strike against it and drive it out of the land. For I know that whomever you bless is blessed, and whomever you curse is cursed.* For the context, see above, note 1. The *Zohar* passage that follows here does not refer to this verse. See below, note 286.

254. ***A prayer of a poor person***... The formula *A prayer of* so-and-so appears several times in the Bible. See *Midrash Tehillim* 90:2; *Shemot Rabbah* 21:4; *Aggadat Bereshit* 6:1; *Zohar* 1:168b; 2:44a. On the verse in Psalms, see *Zohar* 1:168b; 2:86b.

255. ***A prayer of Habakkuk the prophet***... According to Rabbi Abba, Habakkuk's *prayer* was different than those of Moses, David, and *a poor person*, because Habakkuk was not supplicating God but rather praising and thanking Him for having restored him to life.

According to the book of Kings, an anonymous wealthy "Shunammite woman" (namely from the town of Shunem) fed and housed the prophet Elisha. She was rewarded with a son, who later died but was resuscitated by Elisha. A medieval tradition identifies this son of the Shunammite woman with the prophet Habakkuk.

See 2 Kings 4:8–37; Eleazar ben Judah of Worms, *Rimzei ha-Haftarot*, *Shavu'ot*; *Zohar* 1:7b; 2:44a–45a; Baḥya ben Asher, *Kad ha-Qemaḥ*, s.v. *orḥim*, 37.

256. **there are three that are called *a prayer***... Of supplication; and a poor person's prayer is true prayer. See *Zohar* 2:86b.

According to the *Zohar*, Moses' title *man of Elohim* implies that he was "the husband of *Shekhinah*." See Vol. 6, pp. 103–4, n. 128. The formula *A prayer of David* appears also in Psalms 17:1.

Elsewhere, the *Zohar* associates *Shekhinah* with both prayer (since She praises Her spouse, *Tif'eret*) and poverty (since She has nothing of Her own, only what She receives from the *sefirot* above Her). See *Zohar* 1:168b; 2:232b–233a; 3:113b.

person is brokenhearted, and it is written: *YHVH is near to the brokenhearted*... (Psalms 34:19). A poor person constantly quarrels with the blessed Holy One, and the blessed Holy One listens and hears his words. As soon as he utters his prayer, He opens all the windows of the heavens, and all other prayers ascending on high are pushed aside by that poor brokenhearted person—for it is written: *A prayer of a poor person when* יעטוף (*ya'atof*). *When ya'atof*? The verse should read *when* יתעטף (*yit'attef*), *he feels faint*; what is meant by *ya'atof*? Well, he causes עטיפא (*atifa*), a delay, for all prayers of the world, and they do not enter until his prayer enters.[257]

"The blessed Holy One says, 'Let all prayers be delayed, and let this prayer enter My presence. I require here no court to judge between us; let his complaints come before Me, and I and he will be alone.'

"The blessed Holy One secludes Himself with those complaints, with that prayer, as is written: *and pours out his plea before YHVH—before YHVH*, indeed![258]

"All the powers of heaven ask one another, 'What is the blessed Holy One occupied with? What is He engaged in?'

They say, 'He is secluded desirously with His vessels.'[259]

"None of them knows what becomes of that prayer of the poor person and of all his complaints. For a poor person's only desire is to pour out his tears in complaint before the Holy King, and the blessed Holy One's only desire is to receive them as they are poured before Him. This is the prayer that delays all prayers of the world.

257. **which is the most esteemed of all?...** The genuine heartfelt prayer of someone in need surpasses all other prayers, even those of Moses and David.

The verse in Psalm 102 reads: *A prayer of a poor person when* יעטף (*ya'atof*), *he is faint.* Rabbi Abba wonders why the Psalmist employs the rare form *ya'atof* and not the relatively more common form יתעטף (*yit'attef*), *he feels faint.* He explains that *ya'atof* implies "delay," based on an interpretation of the root עטף (*'tf*) in Genesis 30:42.

On the root *'tf* as implying "delay" (in Genesis or in this psalm), see *Targum Onqelos* and *Targum Yerushalmi*, Genesis 30:42; *Bereshit Rabbah* 73:10; *Vayiqra Rabbah* 30:3; *Pesiqta de-Rav Kahana* 27:3; *Midrash Tehillim* 102:1; *Arukh ha-Shalem*, s.v. *gf* (2:335), and *'tf* (6:188); Rashi on Genesis 30:42; Deuteronomy 11:14.

The form *yit'attef* can also be construed here as "he wraps himself," referring to the poor person wrapping himself in a tallit in preparation for prayer. See *Zohar* 3:278a (*RM*); *TZ* 6, 22a–b; 11, 26b; 21, 55b.

On the superior quality of a poor person's prayer, see *Zohar* 1:168b; 2:61a, 86b; 3:9a; Vol. 4, p. 487, n. 437. On his quarreling with God, see, e.g., *Vayiqra Rabbah* 34:16.

258. ***before YHVH*, indeed!** Without any court intervening.

259. **with His vessels** The brokenhearted and poor are pictured as God's precious "broken vessels." See *Vayiqra Rabbah* 7:2; *Pesiqta de-Rav Kahana* 24:5; *Mishnat Rabbi Eli'ezer* 11:18, p. 211; *Zohar* 1:10b; 2:86b, 218a, 233a; 3:9a, 90b–91a; *ZḤ* 77c (*MhN, Rut*); *Midrash ha-Gadol*, Genesis 38:1; Tishby, *Wisdom of the Zohar*, 3:1455, n. 120; 1463, nn. 288, 308.

"Moses offered his prayer, and he was detained for many days in that prayer. David saw that all the gates and windows of heaven are ready to be opened for a poor person, and that there is no prayer in the world that the blessed Holy One listens to as immediately as to the prayer of a poor person. As soon as he saw this, he made himself poor and needy, stripping off his royal garment and sitting on the ground like a poor man. He uttered a prayer, as is written: *A prayer of David. Incline Your ear, YHVH, answer me.* If you ask why—*For I am poor and needy* (Psalms 86:1).[260]

"The blessed Holy One said to him, 'David, are you now a king, ruler over mighty kings, and yet you make yourself poor and needy?'

"Immediately, he altered the manner of his prayer, abandoning the word *needy*, saying '*Preserve my soul, for I am* חסיד (*ḥasid*), *faithful* (Psalms 86:2).' Nevertheless, all was included within David."[261]

Rabbi El'azar said to him, "You have spoken well! Nevertheless, a person who offers his prayer must be poor and needy, making himself poor, so that his prayer may enter into the assemblage of all those poor ones. For none of the gatekeepers allow anyone to enter as easily as the poor, who enter even without permission. If a person makes himself poor, setting his intention constantly on this, his prayer ascends and meets those prayers of the poor—joining them, ascending with them, entering as one of them, and received favorably by the Holy King.[262]

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"King David placed himself in four ways. He placed himself with the poor; he placed himself with the faithful; he placed himself with the servants; he placed himself with those who surrender themselves and their souls for the sanctification of the Name.

"He placed himself with the poor, as is written: *For I am poor and needy.* He placed himself with the faithful, as is written: *Preserve my soul, for I am ḥasid, faithful*—since a person must not consider himself wicked.[263]

260. **Moses offered his prayer...** After the sin of the Golden Calf, Moses prayed to God for forty days and forty nights, begging Him to spare the people. Rabbi Abba implies that Moses' prayer did not reach God immediately because it was delayed by the prayers of the poor! On the extent of Moses' prayer, see Deuteronomy 9:18, 25; 10:10.

261. ***Preserve my soul...*** The full verse reads: *Preserve my soul, for I am* חסיד (*ḥasid*), *faithful* [or: *devout*]. *Deliver Your servant who trusts in You—O You, my God.*

Although David identified himself as *ḥasid* (*faithful*), "all was included within him," that is, he still embodied poverty as well. As the ideal king, David symbolizes *Shekhinah*, or *Malkhut* (Kingdom), who is Herself considered "poor," having nothing of Her own, only what She receives from the *sefirot* above Her. See *Zohar* 2:232b–233a; [Moses de León?], *Orḥot Ḥayyim*, par. 30; above, note 256.

262. **Nevertheless...** Even though King David abandoned his "poverty" and called himself *faithful*, still a person should humble himself in prayer like a poor person.

263. **a person must not consider himself wicked** See M *Avot* 2:13, in the name of Rabbi Shim'on (son of Yoḥai): "Do not be

"Now, you might say, 'If so, he should never specify his sins.' Not so! Rather, when he specifies his sins, then he is *ḥasid*, *faithful*, for he comes to welcome *teshuvah*. He extricates himself from the evil side, in whose filth he was immersed until now; and now he clings to the supernal Right Hand, which is extended to receive him.[264]

"Do not say that the blessed Holy One does not accept him until he specifies his sins from the day he came into the world, or those [195b] that are concealed from him, which he cannot grasp. Rather, he is required to specify only those that he remembers; and if he sets his intention on these, all the others are drawn after them. For we have surely learned: 'When eliminating leaven, one does not inspect either the uppermost holes of the house or the lowermost.' Rather, once he has inspected as far as the eye can see, all is drawn after this and nullified with it.[265]

"And so we read in *Nega'im*: 'There are twenty-four tips of limbs that do not become impure due to a live patch [of raw flesh].' And the priest does not trouble himself over them, corresponding to what is written: *wherever the priest's eyes can see* (Leviticus 13:12)—a place where the priest can see the affliction in a single glance, without having to bend down or raise his eyes here or there.[266]

wicked in your own sight." See BT *Yevamot* 25b, in the name of Rava: "A person may not make himself wicked [i.e., incriminate himself]."

See also the formulation of Naḥmanides (quoted in *Shittah Mequbbetset*, *Ketubbot* 19a): "A person may not consider himself not to be a *ḥasid* (a devout or pious person)." On the passage in *Yevamot*, see BT *Ketubbot* 18b; *Sanhedrin* 9b, 25a.

264. **If so, he should never specify his sins...** If a person should not consider himself wicked, then he should never confess his sins. But Rabbi El'azar explains that when one confesses his sins, he becomes *ḥasid* (faithful, devout, pious), since he is welcoming the opportunity to turn back to God. Thereby he cleaves to *Ḥesed*, the divine right hand.

On the need to confess and specify one's sins, see *Tosefta Yoma* 4:14; JT *Yoma* 8:9, 45c; BT *Yoma* 86b; *Zohar* 2:41a (*Piq*); 3:20a, 231a. On opposition to declaring one's sins, see BT *Berakhot* 34b, *Sotah* 7b; *Zohar* 2:186a.

On God's right hand being extended to receive those who engage in *teshuvah*, see *Sifrei*, Deuteronomy 30; *Pirqei de-Rabbi Eli-'ezer* 41; liturgy for *Taḥanun* and the High Holy Days; and *Zohar* 3:75a. Cf. *Mekhilta*, *Shirta* 5; *Mekhilta de-Rashbi*, Exodus 15:5; *Sifrei*, Numbers 134; *Midrash Tanna'im*, Deuteronomy 3:29; BT *Pesaḥim* 119a.

265. **When eliminating leaven...** According to rabbinic tradition, when a person searches his home for leaven in preparation for *Pesaḥ*, he does not need to inspect the uppermost or lowermost holes in the walls.

See *Tosefta Pesaḥim* 1:3; JT *Pesaḥim* 1:1, 27b; BT *Pesaḥim* 8a. On leaven as representing the evil impulse, see below, p. 638, n. 421.

266. **so we read in *Nega'im*...** According to Leviticus, when a person is inflicted with נגע צרעת (*nega tsara'at*), *scaly affliction*, he must be inspected by the priest. *If the priest sees, and look, there is a white inflammation in the skin, and it has turned some hair white, and there is a live patch of raw flesh in the inflammation, it is chronic scale disease on the skin of his body, and the priest shall declare him impure* (Leviticus 13:10–11). However, the Mishnah states that if the live

"Similarly, one does not have to specify his sins, searching from the day he was born—for those are 'the lowermost holes of the house'—or those that are concealed, which he cannot grasp, which are 'the uppermost holes of the house.' Come and see: *Wherever the priest's eyes can see*—and all of them are drawn after these. So David placed himself among the faithful.

"He placed himself with the servants, as is written: *Look, like the eyes of servants to the hand of their masters* (Psalms 123:2), and similarly, *Deliver Your servant, O You, my God* (ibid. 86:2).[267]

"He placed himself with those who surrender their souls for the sanctification of His Name, as is written: *Gladden the soul of Your servant, for to You, YHVH, I lift up my soul* (Psalms 86:4). Into all these four, King David made himself before his Lord."[268]

Rabbi El'azar said, "I raise my hands in prayer before the Holy King, for we have learned that a person is forbidden to raise his hands above except in prayer or blessings to his Lord and supplication—as is written: *I raise my hand to YHVH, the Most High God* (Genesis 14:22), and we translate: 'I raise my hand in prayer,' for the fingers of the hands involve sublime entities. And so I do now, and I say that if anyone arranges these four in the presence of his Lord, forming himself fittingly in aspiration in this array, his prayer will not return empty.[269]

patch (of raw flesh) appears only on one of the twenty-four tips of a person's limbs, he is not considered impure; the priest does not need to trouble himself trying to inspect these. These "tips" include the twenty tips of the fingers and toes, the tips of the ears, the tip of the nose, the tip of a man's penis, and a woman's nipples (counted as one).

See M *Nega'im* 6:7; *Tosefta Nega'im* 2:12; *Sifra, Nega'im* 2:9, 60d–61a. Leviticus 13:12 (describing a different situation) reads in full: *If the scales break out in the skin, and the scales cover all the skin of the afflicted person from head to foot, wherever the priest's eyes can see.* On the limiting sense of the clause *wherever the priest's eyes can see*, see *Sifra, Nega'im* 4:3, 63b–c; Rashi on *Gittin* 42b, s.v. *be-khullan*; and on *Qiddushin* 25a, s.v. *ein mittamme'in*. Cf. *Sifra, Nega'im* 2:8, 60d; *Tosefta Nega'im* 2:12.

On the term מחיה (*miḥyah*), "a live patch (of raw flesh)," see Milgrom, *Leviticus*, 1:784, 790. On the term *tsara'at*, often translated imprecisely as *leprosy*, see Milgrom, *Leviticus*, 1:774–76, 816–26.

267. ***Look, like the eyes of servants . . .*** The full verse reads: *Look, like the eyes of slaves* [or: *servants*] *to the hand of their masters, like the eyes of a slave-girl* [or: *handmaiden*] *to the hand of her mistress, so are our eyes to YHVH our God until He grants us grace.* For the full verse in Psalm 86, see above, note 261.

268. ***for to You, YHVH . . .*** The verse reads: *for to You,* אדני (*adonai*), *O Lord* [or: *O my Lord*].

269. **I raise my hands in prayer . . .** Since the fingers of the hands symbolize the ten *sefirot*, one should raise his hands only in prayer, thereby stimulating the sefirotic flow.

The clause "and we translate . . ." refers to *Targum Onqelos* on the verse in Genesis, which renders Abraham's declaration *I raise my hand to YHVH* as *I raise my hand in prayer before YHVH*. See *Zohar* 1:65a; 2:9a, 67a, 70a (*RR*), 268b (*Heikh*); 3:258b, 287a.

In the concluding sentence, "these four" refers to the four types that a person should imitate during the course of his prayer: the

"At first, a servant, arranging praise before his Master, singing before Him—namely with praises preceding the Prayer. And afterward, a servant—after praying the prayer of *Amidah*, he is a servant, having arranged the prayer of his Master and moving on. And afterward, a servant—after offering his entire prayer. So, [David] made himself a servant three times in this prayer, as is written: *Deliver Your servant, O You, my God; Gladden the soul of Your servant;* and it is written *Give Your strength to Your servant* (Psalms 86:16)—look, three times one should set himself as a servant.[270]

"Afterward, to place himself among those who surrender their souls for the sanctification of His Name—that is, through the unification of *Shema Yisra'el*. For whoever sets his intention so in this verse is considered as if he surrendered his soul for the sanctification of His Name.[271]

"Afterward, to set himself as a poor person, when he enters and knocks at the doors of the utmost heights, saying 'True and firm' and joining Redemption to Prayer—so that in the prayer of *Amidah* he will be brokenhearted, poor, and needy, setting his intention on being included among the poor with a broken heart and lowly spirit.[272]

poor, the faithful, the servants, and those who surrender their souls for the sanctification of the Name. See above at note 263.

On the formulation "a person is forbidden to raise his hands . . . ," see *Zohar* 2:67a; 3:145a (*Piq*). On the sefirotic symbolism of the ten fingers, see also *Sefer Yetsirah* 1:3: "Ten *sefirot belimah*—equivalent to the ten fingers, five opposite five." See above, p. 247, n. 7.

270. **At first, a servant, arranging praise . . .** A person begins the morning prayers as a servant chanting praises to his Divine Master. Later, following the recitation of the *Amidah* (which is so central that it is known simply as "the Prayer"), he is again like a servant, having arranged his prayer. After the entire service, he is once again like a servant.

See BT *Berakhot* 34a, in the name of Rabbi Ḥanina: "In the first [three blessings of the *Amidah*], one resembles a servant arranging praise before his master; in the middle ones, he resembles a servant who requests an allowance from his master; in the last ones, he resembles a servant who has received an allowance from his master and departs, moving on." See *Zohar* 3:223a (*RM*).

271. **Afterward, to place himself . . .** After the first instance of becoming like a servant (in the early part of the service), one should recite the opening line of *Shema*—*Hear, O Israel! YHVH our God, YHVH is one* (Deuteronomy 6:4). Thereby, he declares God's oneness and "unifies" Him. While doing so, a person should intend that he is surrendering his soul for the sanctification of God's Name.

The connection between reciting the *Shema* and surrendering one's soul derives from the famous story about Rabbi Akiva, who recited this prayer as he was being executed by the Romans. Through the ages, Jewish martyrs imitated Akiva by reciting it as they went to their deaths.

See JT *Berakhot* 9:5, 14b; *Sotah* 5:5, 20c; BT *Berakhot* 61b. On the significance of the *Shema*, see *Zohar* 1:12a, 18b; 2:43b (*Piq*), 133b–134b, 160b–162a, 216b; 3:162a, 203b–204a, 236b, 262b–263a, 264a–b, 268a; *ZḤ* 48a, 56d–58d (*QhM*); Tishby, *Wisdom of the Zohar*, 3:971–74.

272. **Afterward, to set himself as a poor person . . .** While reciting the prayer immediately following the *Shema*, known as *Emet*

"Afterward, to place himself among the faithful in 'who hears prayer,' specifying his sins; for so an individual should do in 'who hears prayer,' so that he may cleave to the Right Hand, which is extended to receive those who return. Then he is called *ḥasid*, faithful. Here are these four, fittingly.[273]

"Who includes all of these? The one who must include them. And who is that? The servant, who includes all the rest. There are three servants in three places, and all are one. Of them is written *Look, like the eyes of servants to the hand of their masters. . . .*[274]

"Between servant and servant, those others. Between the first servant and the second servant, one should surrender his soul over the unification of the sanctification of His Name, and set himself as poor and needy in the prayer of *Amidah*, and place himself among the faithful in 'who hears prayer.' The third servant, after concluding and arranging all.[275]

"We have learned: At the moment when a person has arrayed all these arrangements with heartfelt devotion, the blessed Holy One is pleased, and He extends His right hand over him, at that third servant, and proclaims over him: *You are My servant*, as is written: *You are My servant, Israel, in whom I glory* (Isaiah 49:3). Surely, the prayer [196a] of this person will never return empty."[276]

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ve-Yatsiv (True and Firm), and then proceeding to the *Amidah* (known as Prayer).

In the daily morning liturgy, the blessing "Blessed are You, *YHVH*, who has redeemed Israel" immediately precedes the *Amidah*. It is considered meritorious to join the blessing of Redemption to this prayer without any interruption or pause.

See BT *Berakhot* 4b, 9b, 10b; *Zohar* 1:132b, 205b, 228b; 2:128b, 138b, 156a, 216b; Moses de León, *Sefer ha-Rimmon*, 78–79; idem, *Sheqel ha-Qodesh*, 75–76 (96). On setting oneself as a poor person during prayer, see [Moses de León?], *Orḥot Ḥayyim*, par. 30.

273. **'who hears prayer'...** During this prayer, toward the end of the *Amidah*, one should confess his sins. Thereby he cleaves to *Ḥesed*, the divine right hand, and is considered *ḥasid* (faithful, devout, pious).

See above, note 264. On the custom of confessing during this prayer, see Ḥayyim Vital, *Sha'ar ha-Kavvanot*, 1:236b–237a; Moses ibn Makhir, *Seder ha-Yom*, 19; Abraham Gombiner, *Magen Avraham*, *Oraḥ Ḥayyim* 119:1.

274. **Who includes all of these?...** By being God's faithful servant, one includes the other three qualities as well (being poor, being faithful, and surrendering one's soul for the sanctification of the Name).

The "three servants" are the three times during prayer when one should be (like) a servant: in the early part of the service, when one completes the *Amidah*, and at the end of the entire service. See above, note 270. For the full verse in Psalms, see above, note 267.

275. **Between servant and servant, those others...** Between the first instance of being a servant (in the early part of the service) and the second (after completing the *Amidah*), one should surrender his soul while reciting the opening verse of the *Shema*, and then set himself as poor and needy as he proceeds from the *Shema* into the *Amidah*, and then place himself among the faithful as he confesses his sins during the blessing "who hears prayer" toward the end of the *Amidah*.

276. **at that third servant...** At the end of the entire service, when one becomes like a servant for the third time.

Rabbi Abba came and kissed him.

Rabbi El'azar said, "Come and see: Two of those three servants include all of these, for the third is poised to be stamped with the supernal seal, to be touched by the right hand of the King, who glories in him. But these two, the first and the second, are totality of all. David later glorified himself in them, as is written: *O YHVH, verily I am Your servant; I am Your servant* (Psalms 116:16), since these include all the rest. 'The third depends on You, to redeem me,' as is written: *Deliver Your servant, O You, my God.* Whoever arranges this, let him know that the blessed Holy One glories in him and proclaims over him: *You are My servant, Israel, in whom I glory.*"[277]

Rabbi Abba said, "Of this we read *More desirable than gold, than abundant pure gold; sweeter than honey and drippings of the comb* (Psalms 19:11). How sweet are primeval words, arranged by the ancients! Yet when we taste them, we cannot eat. It is certainly so! Scripture attests to three servants, and they are one and in one place. Two, as you have said; and one for the blessed Holy One, with which to be crowned, as is written: *For Mine are the Children of Israel as servants; they are My servants, whom I brought out of the land of Egypt* (Leviticus 25:55). *They shall not be sold as slaves are sold* (ibid., 42)—for the blessed Holy One must be crowned by this third one, so *they shall not be sold* as slaves, since they belong to the blessed Holy One."[278]

277. **Two of those three servants . . .** Between the first two instances of being a servant (in the early part of the service and when completing the *Amidah*), a person should include the other three qualities (being poor, being faithful, and surrendering one's soul for the sanctification of the Name). Then when one completes the entire service and becomes a servant for the third time, he is touched by *Ḥesed*, the divine right hand. This third instance corresponds to David's plea: *Deliver Your servant.*

The full verse in Psalm 116 reads: *O YHVH, verily I am Your servant; I am Your servant, Your handmaiden's son. You have undone my fetters.*

278. **When we taste them, we cannot eat . . .** That is, "we cannot comprehend their secrets."

See JT *Sheqalim* 5:1, 48c, in the name of Rabbi Shemu'el son of Naḥman: "The first ones plowed, sowed, weeded, cleared, hoed, harvested, piled sheaves, threshed, winnowed, selected, ground, sifted, kneaded, tore [the dough], and baked—and yet we have no mouth to eat!"

Rabbi Abba says, "It is certainly so" that one should become like a servant. The "three servants" represent the three times one should do so during a single entire service ("in one place"). The third instance is actually for the glory of God, who redeemed Israel from Egyptian servitude and became their Master. In Leviticus 25:55, the phrases *as servants* and *My servants* refer to the first two instances of becoming like a servant during prayer; while the third instance (whereby God is crowned) is referred to earlier in that same chapter by the phrase *as slaves.*

For the metaphor of eating and tasting, see Maimonides, *Mishneh Torah, Hilkhot Yesodei ha-Torah* 4:13; *Zohar* 1:255b (*Hash*); 2:29a, 149a, 176a–b, 217b; above, p. 260 at n. 42; *ZḤ* 37c.

Leviticus 25:55 reads in full: *For Mine are*

Rabbi El'azar opened, saying, "*Who among you reveres YHVH, hearing the voice of His servant?* (Isaiah 50:10). What is meant by *hearing the voice of His servant? Though he walks in darkness and has no gleam, let him trust in the name of YHVH and rely upon his God*? This verse has been established by the Companions, and so it is: If someone comes regularly to synagogue to pray and one day does not come, the blessed Holy One inquires about him, saying, *Who among you reveres YHVH . . .?* What is meant by *hearing the voice of His servant*? The voice of whom? If you say of a prophet or of another person—how is a prophet or another person associated with prayer, so that because one offers his prayer he *hears the voice of* a prophet or of some person in the world?[279]

"Rather, one who offers his prayer every day *hears* that *voice* with which the blessed Holy One calls to him, glorying in him, saying that he is *His servant*, surely! *Hearing the voice*—which *voice*? The one by which he is called *His servant*. It is a great honor that a *voice* issues, proclaiming that he is *His servant*. Furthermore, the voice is heard in all those heavens, proclaiming that he is the *servant* of the Holy King. This is *hearing the voice of His servant*.[280]

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"אשר הלך חשכים (*Asher halakh ḥashekhim*), *Though he walks in darkness*. Just because he doesn't come to pray, *he walks in darkness*? Well, this has been established. However, before Israel gathers in synagogues to pray, the Other Side stands and closes up all the supernal lights, so that they will not spread and radiate over [all] the worlds. Three times a day, the Other Side—male and female—goes roaming through the world; and that time is ordained for prayer, for no accusation occurs there at all.

"Then is the time for prayer, because they proceed to be sent into the Mountains of Darkness and Benighted Mountain. Then the windows of supernal

the Children of Israel as slaves [or: *as servants*]; *they are My slaves* [or: *My servants*], *whom I brought out of the land of Egypt. I am YHVH your God.* Leviticus 25:42 reads in full: *For they are My slaves* [or: *My servants*], *whom I brought out of the land of Egypt. They shall not be sold as slaves are sold* [or: *in a slave's sale*].

279. **Who among you reveres YHVH . . .** The verse continues: *heeding* [or: *hearing*] *the voice of His servant.*

See BT *Berakhot* 6b, in the name of Rabbi Yitsḥak: "If anyone comes regularly to synagogue and one day does not come, the blessed Holy One inquires about him, as is said: *Who among you reveres YHVH, heeding the voice of His servant? Though he walks in darkness and has no gleam,* [*let him trust in the name of YHVH and rely upon his God*]." See *Zohar* 2:131b.

According to this rabbinic interpretation, the verse from Isaiah implies that God inquires about the person who *reveres YHVH* (namely who comes regularly to the synagogue) but one day *walks in darkness* (that is, fails to appear). But Rabbi El'azar wonders why the verse mentions *hearing the voice of His servant*; what does this have to do with the act of prayer?

280. **Rather, one who offers his prayer . . .** The phrase *hearing the voice of His servant* now means one who prays daily hears the divine *voice* declaring that he is *His servant* and glorying in him.

lights are opened, and they radiate, spreading over the synagogues, onto the heads of those offering prayer, lights scattering upon their heads. The blessed Holy One inquires about the one who is not there, saying, 'Alas for so-and-so who is regularly here! Now that *halakh ḥashekhim*, *darknesses have gone*, and been removed from the lights and *gone* to wander in the mountains of the world, and from that *gleam* has issued radiant light—he has no share in it, *he has no gleam*, as it is diffused, spreading upon the others there. How many benefits he has lost! *He has no gleam*, now that *darknesses have gone*. If he were there, *he would trust in the name of YHVH*—in the realm of the first servant. *And rely upon his God*—in the mystery of the second servant.'"[281]

Rabbi Shim'on said, "Eleazar, surely the spirit of prophecy has settled upon you!"[282]

Rabbi Abba said, "Lion, son of a lion—who can stand before them when they roar to tear their prey? All lions of the world are mighty, yet these more than

281. אשר הלך חשכים (***Asher halakh ḥashekhim***), ***Though he walks in darkness***... The passage in BT *Berakhot* 6b (quoted above, note 279) implies that one who regularly comes to synagogue and one day fails to come thereby *walks in darkness*. See Rashi, ad loc., s.v. *asher halakh*.

Rabbi El'azar, however, construes the clause differently, applying it to the male and female aspects of the demonic Other Side. Whereas this Other Side generally closes up (or blocks) the supernal lights, three times a day the evil couple roams through the world, heading for their abode in the Mountains of Darkness. These are the opportune times for prayer, when the supernal lights can radiate into the world.

Concerning one who fails to show up in synagogue, God says, "Alas for so-and-so. Now that *halakh ḥashekhim*, [the male and female demonic] *darknesses have gone*, and are no longer blocking the supernal lights, which now illumine all those gathering in synagogues, *he* [namely the missing worshiper] *has no gleam*."

"The realm of the first servant" refers to the early portion of the service, when one should resemble a servant. "The mystery of the second servant" refers to the completion of the *Amidah*, when one should again resemble a servant. See above, note 270.

The name "Benighted Mountain" renders הר נשפה (*har nishpeh*), *a windswept mountain*, which appears in Isaiah 13:2. Rabbi El'azar is probably associating *nishpeh* with נשף (*nesheph*), "darkness," as in Jeremiah 13:16: הרי נשף (*harei nasheph*), *mountains of darkness*. See Moses de León, *Peirush ha-Merkavah*, 59.

The Mountains of Darkness appear in rabbinic stories about the campaigns of Alexander the Great and refer there to a region of Africa. See *Bereshit Rabbah* 33:1; *Vayiqra Rabbah* 27:1; BT *Tamid* 32a–b; *Pesiqta de-Rav Kahana* 9:1. Cf. Jeremiah 13:16 (and Rashi and Radak, ad loc.); *Bemidbar Rabbah* 16:25; *Midrash Aggadah*, Numbers 24:22; *Leqaḥ Tov*, Exodus 10:23; *Sekhel Tov*, Exodus 10:2.

On the Mountains of Darkness as the abode of demons (or specifically of Uzza and Aza'el), see *Havdalah de-Rabbi Aqiva*, 175–76; *Zohar* 1:9b; 2:112b, 191a; 3:208a, 212a, 233a, 249b, 259b, *ZḤ* 81a–b (*MhN, Rut*). On the combination of *har nishpeh* and Mountains of Darkness in a demonic context, see Baḥya ben Asher on Genesis 4:22.

282. **the spirit of prophecy has settled upon you!** See BT *Bava Batra* 12a, in the name of Rabbi Avdimi from Haifa: "Since the day that the Temple was destroyed, prophecy has been taken from the prophets and given to the wise."

all. From the mouths of all lions of the world, it is hard to pull out prey, yet from the mouths of these it is easy—they tear prey and give to all.[283]

"אשר הלך חשכים (*Asher halakh ḥashekhim*), *Darknesses has gone*—the verse should read אשר הלכו (*asher halekhu*), *have gone.*"[284]

Rabbi El'azar said, "Because they begin in union and immediately separate. *Halakh*, *has gone*—union. *Ḥashekhim*, *darknesses*—they separate. Beginning in union, they separate immediately.[285]

"Similarly, רוח סערה באה (*Ruaḥ se'arah ba'ah*), *A wind, a storm, she comes* (Ezekiel 1:4)—totality of male and female. *Ba'ah*, *She comes*— [196b] she leaves him, and immediately they separate."[286]

283. **Lion, son of a lion . . .** Namely Rabbi El'azar, son of Rabbi Shim'on, both of whom are bold and fearless masters of Torah. However, unlike lions, they generously share their prey (that is, the wisdom that they grasp).

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For Rabbi El'azar's title, "Lion, son of a lion," see JT *Shabbat* 10:5, 12c; BT *Bava Metsi'a* 84b; *Pesiqta de-Rav Kahana* 11:24; *Mishnat Rabbi Eli'ezer* 10, p. 190; *Qohelet Rabbah* on 11:2; *Zohar* 2:15a (*MhN*); 3:261a. Cf. Vol. 7, pp. 388–89, n. 96.

284. **the verse should read אשר הלכו (*asher halekhu*), *have gone*** Since according to Rabbi El'azar, the word חשכים (*ḥashekhim*) functions as the subject of this clause (meaning *darknesses*), the verb should be in the plural—הלכו (*halekhu*), *have gone*—not in the singular: הלך (*halakh*), *has gone.*

285. **Because they begin in union . . .** Since the demonic couple quickly separates, the singular verb *halakh* (*has gone*) is immediately followed by a plural noun: *ḥashekhim* (*darknesses*).

Cf. the riddle of the old donkey-driver in *Zohar* 2:95a: "Who is a serpent that flies in the air, moving in separation, while an ant lies comfortably between its teeth? Beginning in union, it ends in separation."

286. **רוח סערה באה (*Ruaḥ se'arah ba'ah*), *A wind, a storm, she comes . . .*** The simple sense of the verse is *A stormy wind* [or: *a windstorm*] *coming . . .*, but Rabbi El'azar construes this as *A wind, a storm, she comes.* The double subject alludes to the male and female demonic forces; but they immediately separate, as the female leaves the male: *she comes.*

See Moses de León, *Peirush ha-Merkavah*, 59. On the demonic interpretation of this verse from Ezekiel's vision, see above, note 210. The full verse reads: *I looked, and here,* רוח סערה (*ruaḥ se'arah*), *a windstorm* [or: *a stormy wind*], *coming* [or: *she comes*] *from the north, a great cloud and flashing fire, and a radiance surrounding it; and from within it, like the color of amber, from within the fire.*

As mentioned above (note 253), after quoting Numbers 22:6 at the opening of this passage, the *Zohar* does not refer to the verse again (until further below, beginning at note 346). The verse reads (in part): *Now, please, go curse this people for me, for it is mightier than I. Perhaps I will be able to strike against it and drive it out of the land.* The clause *I will be able to strike against it* renders אוכל נכה בו (*ukhal nakkeh bo*), which combines the singular form *ukhal* (*I can*) and the plural form *nakkeh* (*we will strike*). Rabbi El'azar refers to similar supposed switches here: *Darknesses has gone*; and *A wind, a storm, she comes.* Below (at note 351), Rabbi El'azar explains the switch from *ukhal* (*I can*) to *nakkeh* (*we will strike*). According to a note here in the Mantua edition, there is probably material missing (following "and immediately they separate"). Perhaps the material below (at notes 346–55 or further) originally appeared here. See *Ateret Tsevi.*

On the wording *ukhal nakkeh bo*, see *Leqaḥ*

Balak [*son of Zippor*] *saw*... (Numbers 22:2).[287]

Rabbi El'azar said, "Surely, what Rabbi Ḥiyya said was a concealed matter. However, it is written: *Even* צפור (*tsippor*), *the bird, has found a home, and the swallow a nest for herself, where she sets her fledglings by Your altars, YHVH of Hosts, my king and my God* (Psalms 84:4). Now, would King David have said this about a mere bird?[288]

"Rather, as we have learned: How beloved are souls before the blessed Holy One! Now, if you say, 'All souls of the world'—no, only those souls of the righteous, whose abode is there with Him, their abode above and their abode below. And so it has been said: *Even the bird has found a home*—the spirits of the righteous.[289]

"We have learned: The Garden of Eden has three walls, and in between each one many souls and spirits stroll, enjoying the fragrance of the delights of the righteous within, although they are not worthy of entering. But the delight of the righteous within—*no eye has seen, O God,* [*but You*]... (Isaiah 64:3).[290]

"There are designated days in the year, namely the days of Nisan and the days of Tishrei, when those spirits roam and visit the place they must. Although they roam on many occasions, these days are designated, and they appear on the

Tov, Genesis 1:26; Numbers 22:6 (p. 126b); Song of Songs 1:4; Rashi on Numbers 22:6; Ibn Ezra on Genesis 1:26; Naḥmanides, Ḥizzequni, and Sforno on Numbers 22:6.

287. ***Balak* [*son of Zippor*] *saw*...** The full verse reads: *Balak son of Zippor saw all that Israel had done to the Amorites.* For the context, see above, p. 232, n. 1.

288. **Surely, what Rabbi Ḥiyya said...** Rabbi El'azar is referring to an earlier interpretation of the name of Balak's father—צפור (*Tsippor*), Zippor—which means "bird." See above, pp. 233–34 at nn. 2–7, where the speaker, however, is Rabbi Shim'on. Rabbi Ḥiyya appears soon afterward; see p. 238 at n. 19. The passage here is apparently a continuation following p. 244 at n. 36. See *Or Yaqar*; *Ateret Tsevi*; *Matoq mi-Devash*; Scholem.

Rabbi El'azar wonders why King David (the Psalmist) would have associated a mere bird (or swallow) with God's holy altars. The verse begins: *Even the bird has found a home* [or: *a house*].

289. **How beloved are souls...** The soul, or spirit, is pictured as a bird. See, e.g., *Avot de-Rabbi Natan* A, add. 2, 7: "*The sound of the bird arises* (Ecclesiastes 12:4)—this is the soul. Just as a bird flies in the air above, so when a person dies, his soul flies above." See *ZḤ* 13c–d (*MhN*).

The abodes "above" and "below" are the celestial Garden of Eden and the terrestrial one. On these two Gardens, see Sachs Shmueli, "Seder Gan Eden," 224–37.

290. **The Garden of Eden has three walls...** Surrounding the Garden. Souls and spirits who have not yet gained access to the Garden circumambulate these walls.

On the three walls of the Garden, see above, note 64. On the verse in Isaiah, see BT *Berakhot* 34b, in the name of Rabbi Yoḥanan: "All the prophets prophesied only concerning the days of the Messiah, but as for the world that is coming, *No eye has seen, O God, but You,* [*what You will do for one who awaits You*]."

walls of the Garden—each one in the image of a chirping bird every single morning.[291]

"That chirping is praise of the blessed Holy One and prayer for the life of human beings in this world, because on these days all of Israel are engaged in *mitsvot* and precepts of the Master of the Universe. Then chirping birds appear in joy—chirping, praising, and acclaiming, and praying for those living in this world."[292]

Rabbi Shim'on said, "Well spoken, for surely those are the spirits there! But what would you say of ודרור (*u-dror*), *and the swallow, a nest for herself*?"

He replied, "I have learned as follows: This is the holy soul that ascends on high, rising to a hidden, concealed place that *no eye has seen*. . . ."[293]

Rabbi Shim'on said, "El'azar, you have surely spoken well, and that is fine. But all this pertains to the Lower Garden of Eden, and as you have said, so it is, surely so. *Even the bird has found a home*—holy spirits who are worthy of entering and afterward emerging, for they roam and appear so, and these spirits *found a home*, surely! Every single one has a specific habitation within.[294]

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"Until now, each of them is scorched by the canopy of his fellow. Once they have דרור (*deror*), release, and freedom from all, the blessed Holy One shows them a certain concealed, hidden palace, which *no eye has seen, O God,* [*but You*], and that palace is called Bird's Nest. There crowns are fashioned for the Messiah in the time to come. On designated days, three times a year, the blessed Holy One wishes to delight in those righteous ones, and He shows them that concealed, hidden palace, which none of the righteous there knows or recognizes.[295]

291. **There are designated days . . .** During the months of Nisan (when *Pesaḥ* occurs) and Tishrei (when Rosh Hashanah, Yom Kippur, and *Sukkot* occur), these souls appear on top of the walls as birds, able now to see into the Garden.

On the image of birds chirping on the walls, cf. Moses de León, *Mishkan ha-Edut*, 153. On Nisan and Tishrei, cf. above, p. 244, n. 36.

292. **engaged in *mitsvot* and precepts . . .** Pertaining to the various holidays of Nisan and Tishrei.

293. **This is the holy soul . . .** The term דרור (*deror*), *swallow*, can also mean "release, liberation." The holy soul ascends to the Higher Garden of Eden, where she finds liberation. See *ZḤ* 61b (*MhN, ShS*).

On the double sense of *deror*, see *Zohar* 2:183a. On the concluding quotation (*no eye has seen . . .*), see above, note 290.

294. **all this pertains to the Lower Garden of Eden . . .** In which the spirits of the righteous dwell, entering their individual abodes and afterward emerging, "for they roam and appear so,"—that is, as birds on the walls of the Garden.

For various interpretations of "entering and afterward emerging," see *Or Yaqar*; *Sullam*; *Matoq mi-Devash*; Scholem. On the individual accommodations for each righteous person in Paradise, see *Vayiqra Rabbah* 18:1; 27:1; BT *Shabbat* 152a, *Bava Metsi'a* 83b, *Bava Batra* 75a (quoted in the following note); *Pesiqta de-Rav Kahana* 9:1; *Rut Rabbah* 3:4; *Tanḥuma, Emor* 6; *Tanḥuma* (Buber), *Emor* 9; *Pesiqta Rabbati* 31, 145a; *Shemot Rabbah* 52:3; *Midrash Tehillim* 34:2.

295. **each of them is scorched by the canopy of his fellow . . .** This image derives

"*Where she sets her fledglings*—those righteous ones who have been consummated with holy sons who have attained the Written Torah and Oral Torah in this world, called two altars. They are adorned before the Holy King, since the merit of their sons in this world adorns them there. Which spirit attains this? The one that *sets her fledglings*—teaching [them] *Your altars*. . . .[296]

"From here on, utter your words, for without shame I will appear there!"[297]

Rabbi El'azar opened as before, saying, "*Even the bird has found a home*—Jethro. *And the swallow a nest for herself*—his sons, who were in the Chamber of Hewn Stone, teaching Torah and decreeing words of Torah with their mouths.[298]

from BT *Bava Batra* 75a: "Rabbah said in the name of Rabbi Yoḥanan, '. . . The blessed Holy One will fashion a canopy for each and every [righteous] person befitting his honor.' . . . Rabbi Ḥanina said, '. . . Each one will be scorched by the canopy of his fellow. Woe for that shame! Woe for that humiliation!'"

According to some commentators this "scorching" implies envy. The Munich manuscript of the Talmud reads: "Each one's canopy will be scorched by the canopy of his fellow." See above, p. 217, n. 93.

As mentioned above (note 293), the word דרור (*deror*) can mean both "swallow" and "release, liberation." The phrase "three times a year" likely alludes to *Pesaḥ*, *Shavu'ot*, and *Sukkot*.

The link between the Messiah and a bird's nest appears in a midrashic comment on Deuteronomy 22:6–7: *If a bird's nest happens to be before you on the way, in any tree or on the ground—fledglings or eggs—and the mother crouching over the fledglings or over the eggs, do not take the mother together with the children. Surely send off the mother, and the children you may take for yourself, so that it may go well with you and you will prolong your days.* According to *Devarim Rabbah* 6:7: "If you fulfill this *mitsvah*, you hasten the coming of King Messiah." Thus, the Messiah emerges from (fulfilling the *mitsvah* of) the *bird's nest*!

On the Bird's Nest, see *Zohar* 2:7b–9a; *ZḤ* 61b (*MhN, ShS*); [Moses de León?], *Seder Gan Eden*, 269, 275, 288 (132–33, 136).

296. ***Where she sets her fledglings*** . . . The subject *she* alludes to righteous souls who teach their sons Torah—including both Written and Oral Torah, which are pictured as two altars. The merit of these learned sons adorns their fathers in the Garden of Eden.

On a deceased father's soul being rewarded for his son's wisdom or virtuous conduct, see above, p. 132, n. 238. For the full verse in Psalms, see above at note 288.

297. **utter your words** . . . Rabbi Shim-'on urges his son, Rabbi El'azar, to expound Torah. The merit of El'azar's wisdom guarantees that his father will be adorned in the Garden of Eden, appearing there "without shame." On the theme of entering the afterlife without shame, see above, note 108.

298. **Rabbi El'azar opened as before** . . . With the same verse that he quoted previously (above at note 288). Now he identifies *the bird* with Jethro (Moses' father-in-law), and *the swallow* with Jethro's sons (or descendants), who found *a nest* for themselves in the Chamber of Hewn Stone—that is, they became members of the Sanhedrin, which met in this special chamber of the Temple.

See *Zohar* 1:9a. On the notion that Jethro's sons became members of the Sanhedrin, see *Sifrei*, Numbers 78; BT *Sotah* 11a, *Sanhedrin* 104a, 106a; *Tanḥuma, Yitro* 4, *Vayaqhel* 8; *Shemot Rabbah* 1:9. On their devotion to Torah, see Vol. 8, pp. 287–88, n. 6.

The association of צפור (*tsippor*), *the bird*, with Jethro recalls the name of his daughter: צפורה (*Tsipporah*), Zipporah.

"What is meant by *has found a home*? Well, at first they journeyed and encamped in the desert, leaving the pleasures of Jericho and its sweetness, and camping in the desert. Once the blessed Holy One saw that their yearning was for Torah, He drew them from there and conducted them into the Chamber of Hewn Stone.[299]

"*And the swallow* קן (*qen*), *a nest, for herself*—all is one. צפור דרור (*Tsippor deror*), *The bird, the swallow*—all is one. *Heber* הקני (*ha-Qeni*), *the Kenite* (Judges 4:17), *Saul said to* הקני (*ha-Qeni*), *the Kenites* (1 Samuel 15:6).[300]

"Come and see what is written: *Balak son of Zippor saw*. Now, why is his father's name uniquely mentioned, unlike other kings? Well, Jethro was drawn away and removed from idolatry, and he came to cleave to Israel—he and his sons. And the whole world banished him [197a] and pursued him.[301]

299. **they journeyed and encamped in the desert...** See Judges 1:16: *The children of the Kenite, Moses' father-in-law, went up from the City of Palms with the children of Judah to the desert of Judah, which lies in the Negeb* [or: *south*] *of Arad, and they went and dwelt with the people.* Based on Deuteronomy 34:3, *the City of Palms* is identified with Jericho.

On Jethro as *the Kenite*, see *Mekhilta, Amaleq* (*Yitro*) 1; *Mekhilta de-Rashbi*, Exodus 18:1; *Sifrei*, Numbers 78; *Avot de-Rabbi Natan* A, 35; BT *Berakhot* 63b; *Tanḥuma* (Buber), *Shemot* 11; *Zohar* 1:28b (*TZ*); 2:195a; 3:9a, 121b. On the Kenites, see the following note. On Jethro's children leaving Jericho to study Torah in the desert, see *Mekhilta, Amaleq* (*Yitro*) 2; *Sifrei*, Numbers 78; *Sifrei Zuta*, Numbers 10:29; *Tanḥuma, Yitro* 4.

300. ***And the swallow* קן (*qen*), *a nest*...** Rabbi El'azar plays with קן (*qen*), *a nest*, and הקני (*ha-Qeni*), *the Kenite(s)*. Since *the swallow* alludes to Jethro's descendants (see above at note 298), who were Kenites, it is fitting that the verse reads *and the swallow* קן (*qen*), *a nest*—alluding to הקני (*ha-Qeni*), *the Kenites*. Thus, "all is one."

Similarly, צפור (*tsippor*), *the bird*, and דרור (*deror*), *the swallow*, share the same category, so again "all is one." In fact, in rabbinic Hebrew צפור דרור (*tsippor deror*) is a single term, denoting "the house sparrow" or "a free bird," who lives in the house as well as in the field.

The Kenites were a tribe of migratory metalsmiths who were annexed to Judah. The verse in Judges mentions *Heber the Kenite*, who headed a tribal unit of Kenites. Although the same chapter of Judges (4:11) describes Heber as a descendant of Jethro (or Hobab), rabbinic sources list *Heber* as one of Jethro's many names. See Vol. 8, p. 287, n. 5.

According to the verse in Samuel, King Saul gave the Kenites friendly warning before attacking the Amalekites, who generations earlier had attacked the Israelites after they came out of Egypt. (See Exodus 17:8–16; and Deuteronomy 25:17–18.) The full verse reads: *Saul said to the Kenites, "Go, turn away, come down from amidst the Amalekites, lest I sweep you away together with them, for you did kindness to all the Children of Israel when they came up from Egypt."* In Samuel, the nature of this *kindness* is uncertain; but according to rabbinic sources it refers to Jethro the Kenite's *kindness* in hosting Moses (who was equivalent to all of Israel) in Midian (see Exodus 2). See Vol. 8, p. 287, n. 5.

301. ***Balak son of Zippor*...** When the Bible mentions a non-Israelite king, it usually does not record his father's name. Here, *Balak son of* צפור (*Tsippor*), *Zippor*, alludes to Balak's noble ancestor, Jethro, who is known as *Tsippor, the bird*. See above, note 298. For the full verse in Numbers, see above, p. 232, n. 1.

On Jethro abandoning idolatry and join-

"Balak was one of his descendants, and he deviated from his father's path. When the elders of Midian and the elders of Moab—who were together as comrades—saw that Jethro and his descendants clung to *Shekhinah*, whereas this one withdrew from them, they came and made him king over them at that time, as is written: *Balak son of Zippor was king over Moab at that time* (Numbers 22:4)—*at that time* he was king, something that he wasn't before. Because of this it is written: *son of Zippor*—for whom it was unbefitting to act so.[302]

"*Balak saw*—the verse should read *Balak heard*; what is meant by *saw*? He saw a vision, and he knew that he was destined to fall into the hand of Israel—Israel first falling into his hands, and then he into the hand of Israel."[303]

Balak son of Zippor saw (Numbers 22:2).

Rabbi Abba opened, "*If you do not know, O fairest of women, go follow the tracks of the sheep, and graze your kids by the shepherds' tents* (Song of Songs 1:8). Assembly of Israel was speaking to the supernal King. כנישתא דישראל (*Kenishta de-Yisra'el*), Assembly of Israel—what is meant by *kenishta*? This is עצרת (*atseret*), convocation—כנישו (*kenishu*), gathering, as is said: מאסף (*me'asseph*), *gatherer, of all the camps* (Numbers 10:25), the one who

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ing Israel, see *Mekhilta, Amaleq* (*Yitro*) 1–2; *Mekhilta de-Rashbi*, Exodus 18:27; *Sifrei*, Numbers 78; *Vayiqra Rabbah* 9:6; *Qohelet Rabbah* on 3:11; *Tanḥuma, Shemot* 11, *Yitro* 2; *Tanḥuma* (Buber), *Yitro* 5; *Pesiqta Rabbati* 35, 161a; 40, 167b; *Shemot Rabbah* 1:32; *Zohar* 2:13b, 67b–68a, 69a; 3:121b–122a. Cf. Exodus 2:16; 3:1; 18:1 (all describing him as *priest of Midian*). According to the rabbinic sources, Jethro was persecuted and banished before (and not after) he met Moses and eventually joined Israel.

302. **Balak was one of his descendants . . .** Although Balak was descended from Jethro, he abandoned the true worship of God. When the elders of Midian and Moab saw this, they crowned him as king. The description *Balak son of Zippor* indicates how unbefitting it was for Balak to forsake the righteous ways of his ancestor Jethro, who is known as *Tsippor, the bird.*

The notion that Balak was descended from Jethro does not appear in rabbinic sources. On the significance of the phrase *at that time*, see *Tanḥuma, Balaq* 4; *Tanḥuma* (Buber), *Balaq* 4; *Bemidbar Rabbah* 20:4; *Midrash Aggadah*, Numbers 22:4; Rashi on Numbers 22:4; below, note 401.

303. ***Balak saw . . .*** The verse reads: *Balak son of Zippor saw all that Israel had done to the Amorites.* But since Balak was not present when Israel defeated the Amorites, the verse should read *Balak heard.* However, he *saw* a vision.

The clause "he was destined to fall into the hand of Israel" probably refers to the defeat of the Moabites by King David. (See 2 Samuel 8:2; above, p. 283, n. 104). The description "Israel first falling into his hands" would then refer to "the affair of Peor," when many Israelite men went *whoring with the daughters of Moab* (Numbers 25:1) and worshiped the heathen god Baal-peor. As a result, twenty-four thousand Israelites died in a plague, aside from those who were slain by the Israelite officers.

Alternatively, Rabbi El'azar could be referring to the defeat of the Moabites by the Israelites, led by Ehud son of Gera. The description "Israel first falling into his hands" would then refer to the preceding Moabite rule over the Israelites. (See Judges 3:12–30.)

gathers all celestial camps to Herself. And because sometimes the Female is called *Kenishta*, Gathering.[304]

"And you might say, '*Atseret*—as is said: *For YHVH* עצור עצר (*atsor atsar*), *had shut fast* (Genesis 20:18), for She takes and does not give.' Certainly so! For due to Her great faithfulness—that no blemish is found in Her—She is granted [the flow] unrestrainedly. But when all that She has gathered reaches Her, She 'shuts fast' and restrains, so that it descends only like dew, drop by drop, bit by bit. Why? Because She discovers no faith below, except as is said: *a little here, a little there* (Isaiah 28:13).[305]

"For if She would discover faith as it is found in Her, She would pour forth in every single direction unrestrainedly; She would delight. Then they would give Her many gifts and presents, one upon another; they would not hold back from Her at all. But those below restrain them and restrain Her, and then She is *Atseret*, Holding Back—עצור עצר יהוה (*atsor atsar YHVH*), *YHVH had shut fast*, surely! As it were, She gives drippings, nothing more. Nevertheless, as a mother gives to her children in secret, unbeknown, so She does to Her children, Israel.[306]

304. ***If you do not know, O fairest of women...*** According to the midrashic reading, the shepherd and the maiden in Song of Songs represent God and the Assembly of Israel. In the *Zohar*, Assembly of Israel is identified with *Shekhinah*. She is addressed here as *fairest of women*.

Rabbi Abba equates the term כנישתא (*kenishta*), "assembly," with עצרת (*atseret*), "convocation, assembly." The sense of "gathering" pertains to *Shekhinah*, who gathers the flow of all the other *sefirot*.

In rendering the biblical term *atseret* (in Leviticus 23:36 and Numbers 29:35), both *Targum Onqelos* and *Targum Yerushalmi* employ the root כנש (*knsh*), "to gather." On *atseret* as כנישו (*kenishu*), "gathering," see *Zohar* 1:64a; 3:104b. Cf. *Zohar* 2:187a; 3:96b, 259b (below, p. 658, n. 475). On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

The context in Song of Songs (1:7–8) reads: *"Tell me, you whom my soul loves, where do you pasture your sheep? Where do you rest them at noon? Lest I be as one who strays* [or: *as one enwrapped*] *among the flocks of your fellows." "If you do not know, O fairest of women, go follow the tracks of the sheep, and graze your kids by the shepherds' tents."* See *Shir ha-Shirim Rabbah*, ad loc.; *Zohar* 3:17a–b.

The verse in Numbers, describing the journeying of the tribes in the wilderness, reads: *The banner of the camp of the children of Dan journeyed on,* מאסף (*me'asseph*), *the rear guard, for all the camps by their divisions.* Here, Rabbi Abba understands *me'asseph* hyperliterally as *gatherer*. See *Zohar* 3:64b.

305. **And you might say, '*Atseret*...** This term applies to *Shekhinah* in another sense as well, based on the meaning of the root עצר (*'tsr*), "to hold back, restrain, lock up." Because *Shekhinah* is entirely faithful to Her beloved (*Tif'eret*), She receives the sefirotic flow freely. However, on account of humanity's unfaithfulness and unworthiness, *Shekhinah* restrains the flow, "so that it descends only... drop by drop."

The full verse in Genesis reads: *For YHVH had shut fast* [or: *locked up*] *every womb in the house of Abimelech on account of Sarah, Abraham's wife.*

306. **For if She would discover faith...** If *Shekhinah* would discover faithfulness and

"And I learned from the Holy Lamp that when She ascends to gather desirable delicacies, and a blemish is found in Israel below, then a drop the size of a mustard seed reaches Her, and immediately She is removed and waits on account of it for the specified number of days.[307]

"Then they know above that there is a blemish in Israel, and the Left is aroused instantly, extending a thread below. *His eyes were too dim to see* (Genesis 27:1). Whereas He was gazing with a fine eye, by the principle of Abraham, with no Judgment at all, then *his eyes were too dim to see—to see* surely, to gaze by the principle of Compassion. Then, arousal of Samael in a powerful voice, rousing himself upon the world, as is said: *He called Esau,* בנו הגדול (*beno hagadol*), *his elder son* (ibid.)—he is גדול (*gadol*), *great*, among the camps of the Other Side; he is *great* over them, conducting all ships of the sea convulsed by an evil wind, to sink them in the depth of the ocean, in his *depths of the sea.*[308]

virtue among those on earth, She would pour forth unrestrainedly. Furthermore, She would be blessed with additional gifts of emanation from above. However, those who act faithlessly on earth in effect restrain the additional flow from above to *Shekhinah* and restrain Her from conveying the flow to all those below.

On human misconduct diminishing the flow to *Shekhinah*, see, e.g., *Zohar* 1:67a; 3:266a–b; Tishby, *Wisdom of the Zohar*, 1:425. Cf. below, note 431.

307. **I learned from the Holy Lamp...** From Rabbi Shim'on.

When *Shekhinah* ascends to gather the rich flow, if Israel is tainted by unworthy deeds, then *Shekhinah* Herself becomes tainted, as if by a tiny drop of menstrual blood. Consequently, She is removed from Her Husband, *Tif'eret*, and sits in a state of impurity until seven "clean" (i.e., bloodless) days have passed.

See BT *Berakhot* 31a, in the name of Rabbi Zeira: "The daughters of Israel have been so strict with themselves that even if they see a drop of [menstrual] blood the size of a mustard seed they wait on account of it [literally "sit over it"] for seven clean days."

See JT *Berakhot* 5:1, 8d; BT *Megillah* 28b, *Niddah* 66a; *Pirqei de-Rabbi Eli'ezer* (ed. Higger) 52. On the image of "a drop of blood the size of a mustard seed," see also BT *Niddah* 5a, 13b, 16b; *Seder Eliyyahu Rabbah* 16, p. 79.

On *Shekhinah* as a menstruant, see *Zohar* 3:54a, 79a–b, 248b, 258b, 290b (*IZ*); Koren, *Forsaken*, 73–97; cf. above, p. 200, n. 41. On Rabbi Shim'on's title "the Holy Lamp," see above, p. 27, n. 68.

308. **the Left is aroused...** The power of *Din* (Judgment) is aroused, symbolized by Isaac, the subject of the verse in Genesis: *It happened when Isaac was old, that his eyes were too dim to see, and he called Esau, his elder son, and said to him, "My son!" He answered, "Here I am."* Whereas previously God gazed upon *Shekhinah* benevolently—"by the principle of Abraham," namely *Ḥesed*—now the divine eyes grow too *dim* to gaze with Compassion. Then, Samael (symbolized by Esau) is aroused, threatening the world.

The image of a thread extending from *Din* represents the counterpart of "a thread of *ḥesed*." See below, pp. 501–2, n. 5. On the image of demonic forces controlling a ship in the stormy seas, see above, note 235. "Convulsed" renders ערטיראן (*artiran*), apparently based playfully on the root ערער (*'r'r*), "to undermine, upset, demolish." See above, p. 140, n. 266.

The demonic forces under the command of Samael are called *depths of the sea.* This phrase appears in Micah 7:19: *You will cast*

"When the blessed Holy One is in a state of Compassion, all of Israel's sins and transgressions He gives to [Samael], who casts them into *the depths of the sea.* All his camps are called *depths of the sea,* and they grasp them, and swim with them to all the other nations.[309]

"Now, are the sins of Israel and their transgressions really thrown and distributed to their nations? Well, they wait expectantly for gifts from above like a dog in front of the table. When the blessed Holy One takes all of [Israel's] sins and throws them upon them, they all think that the gifts and presents He wanted to give to Israel, He removed from [Israel] and gave to them! Immediately, they all together throw them upon the other nations.[310]

"Come and see: Assembly of Israel says at first, *Black am I but beautiful* (Song of Songs 1:5), diminishing Herself before the Holy King. Then She asks Him, saying, *Tell me, you whom my soul loves,* איכה (*eikhah*), *how, do you pasture your sheep? Eikhah, How, do you rest them at noon?* (ibid., 7). Why twice: *eikhah, eikhah*? Well, She is hinting at two destructions of the two Temples, when everyone exclaims, '*Eikhah, How?*' *Eikhah, How, do you pasture your sheep*—referring to the destruction of the First Temple. *Eikhah, How, do you rest them*—referring to the destruction of the Second Temple. So twice: *Eikhah, eikhah.*[311]

all their sins into the depths of the sea. See above, p. 72, n. 54.

309. **all of Israel's sins and transgressions He gives to [Samael]...** Just as on Yom Kippur the scapegoat bearing all of Israel's sins is sent off to the desert to the demon Azazel. See above, note 20.

310. **Now, are the sins of Israel...** Why would the demonic forces wish to distribute Israel's sins to their respective nations? Rabbi Abba explains that these forces mistakenly think that the sins are precious gifts.

311. ***Black am I but beautiful...*** According to the Midrash on Song of Songs, this verse is spoken by the Assembly of Israel. Here, the speaker is *Shekhinah* (known as Assembly of Israel), who shares Her people's exile and longs to be reunited with Her lover, the blessed Holy One. Yearning for Him so deeply, She shrivels into a single black point. See above, p. 288, n. 119.

In the passage from Song of Songs, the word איכה (*eikhah*) means *where,* but Rabbi Abba construes it as *how* (as soon becomes clear). The double appearance of *eikhah* alludes to the destruction of the two Temples—by the Babylonians in 586 B.C.E., and by the Romans in 70 C.E. The clause "when everyone exclaims, '*Eikhah, How?*'" alludes to the book of Lamentations (*Eikhah*), which commemorates the destruction of the First Temple and features the word *eikhah* several times—most famously in its opening verse, mourning the desolation of Jerusalem: *How does she sit alone, the city once full of people?* The wording of the clause—"when everyone exclaims [or: recites], '*Eikhah, How?*'"—could also allude to the liturgical chanting of the book of *Eikhah* (Lamentations) on *Tish'ah be-Av.* See *ZḤ* 70c (*ShS*).

The context in Song of Songs (1:5–8) reads: "*Black* [or: *Dark*] *am I but beautiful, O daughters of Jerusalem—like the tents of Kedar, like Solomon's curtains. Do not stare* [or: *look*] *at me for being blackish* [or: *for I am blackish*], *for the sun has scorched* [or: *glared at; gazed upon*] *me. My mother's sons were incensed at me, they made me keeper of the vineyards; my own vineyard I have not kept. Tell me, you whom my soul loves,* איכה

"תרעה (*Tir'eh*), *You pasture*; תרביץ (*tarbits*), *you rest them*—one unlike the other. The verse should read ירעה (*yir'eh*), *he pastures*; ירביץ (*yarbits*), *he rests them*, since She is speaking about Israel. But in fact, She is speaking about Herself—'איכה תרעה כלתך (*Eikhah tir'eh kallatekha*), *How does* your Bride *pasture*, Her children in their exile among the other nations? איכה תרביץ (*Eikhah tarbits*), *How does she sprinkle them, at noon?*—How will She drip dew and water upon them in the heat of *noon*?[312]

"'*Lest I be as one enwrapped* (Song of Songs 1:7) when Israel calls out in distress, and other nations [197b] revile and curse them—"When will you leave exile? Why doesn't your God perform miracles for you?" And [the people of Israel] esteem themselves, saying, "כה תרעה (*Koh tir'eh*), *Thus she will pasture*, us, as in ancient days. כה תרביץ (*Koh tarbits*), *Thus she will sprinkle*, with holy water—to cool the heat of your fiery flames!" They take pride in all this. And I sit *as one enwrapped*, unable to perform miracles for them and avenge them.'[313]

(*eikhah*), *where, do you pasture your sheep? Eikhah, Where, do you rest them at noon? Lest I be as one who strays* [or: *as one enwrapped*] *among the flocks of your fellows." "If you do not know, O fairest of women, go follow the tracks of the sheep, and graze your kids by the shepherds' tents."*

312. **תרעה (*Tir'eh*), *You pasture*; תרביץ (*tarbits*), *you rest them*...** The two verbs are each distinct, and Rabbi Abba proceeds to discuss each one. First he wonders why the verse reads תרעה (*Tir'eh*), *You pasture*, and תרביץ (*tarbits*), *you rest them*—and not ירעה (*yir'eh*), *he pastures*, and ירביץ (*yarbits*), *he rests them*—since *Shekhinah* is speaking about the nation of Israel and asking, in effect: "How will he pasture and rest his children?"

Rabbi Abba explains that *Shekhinah* is actually speaking to *Tif'eret* about Herself, and the prefixed ת (*tav*) in each of these two verbs does not signify *you* but rather *she*—איכה תרעה (*Eikhah tir'eh*), *How does she* [namely *Shekhinah*, *Tif'eret*'s Bride] *pasture*, Her children in exile? איכה תרביץ (*Eikhah tarbits*), *How does she sprinkle them*, with the dew of blessing to assuage their hot suffering? Rabbi Abba construes *tarbits* based on an alternative rabbinic sense of the verb הרביץ (*hirbits*), "to sprinkle." See *Zohar* 3:17b.

313. ***Lest I be as one enwrapped*...** The verse reads: *Lest I be* כעטיה (*ke-oteyah*), *as one who strays* [or: *as one enwrapped*—looking like a harlot], *among the flocks of your fellows.* Here, Rabbi Abba adopts the meaning *as one enwrapped*, describing a state of mourning.

Although the nations taunt Israel, the suffering people respond proudly, insisting that *Shekhinah* will sustain them. But She is powerless, suffering in exile along with Her people, *as one enwrapped.*

The initial word, כה (*koh*), *thus*, in each of the expressions כה תרעה (*koh tir'eh*), *Thus she will pasture*, and כה תרביץ (*koh tarbits*), *Thus she will sprinkle*, represents the second syllable of the full word איכה (*eikhah*), *how* (or *where*). Rabbi Abba may be construing *koh* as a name of *Shekhinah*. See above, note 148; cf. *Eikhah Rabbah* (ed. Buber) 1:1; Vol. 5, p. 313, n. 345.

On the nations' taunt, see *Eikhah Rabbah* 3:7: "The star-worshipers taunt Israel, saying to them: 'Your God has hidden His face from you and removed His presence from you. He will not return to you.'" See *Zohar* 2:188b; 3:220b–221b; Matt, *Zohar: The Book of Enlightenment*, 16–18.

On *ke-oteyah* as *as one enwrapped*, see *Sifrei*, Numbers 139; *Shir ha-Shirim Rabbah* on 1:7; *Zohar* 1:20a; 3:17b; *ZḤ* 52c, 70c (*ShS*), 71a (*ShS*).

"He replies to Her, '*If you do not know for yourself, O fairest of women* (Song of Songs 1:8). This verse should read as follows: *If you do not know, O fairest of women*; why *for yourself*? Well, *If you do not know* how to strengthen Yourself and fortify Your power to protect Your children, then *go for yourself*, to strengthen Yourself *in the tracks of the sheep*—namely schoolchildren studying Torah.[314]

"*And graze your kids* (ibid.)— those taken from the breast, who vanish from the world and are conveyed to the Supreme Academy, which is על (*al*), *by, the shepherds' tents*—*al*, *above*, precisely! It is not written למשכנות הרועים (*le-mishkenot ha-ro'im*, *by the shepherds' tents*, but rather *al*, *above*, *the shepherds' tents*. This is the Academy of Metatron, occupied by all the mighty of the world and guides of Torah in this world in matters of forbidden and permitted, in everything needed by inhabitants of the world. For *the tracks of the sheep* are schoolchildren, as we have said."[315]

Rabbi El'azar said, "*The tracks of the sheep* are the students of the academy who come later into the world and find Torah on a straight path, and the path is

314. **He replies to Her...** *Tif'eret* reassures *Shekhinah* that She can fortify Herself to sustain Her people through the merit of children who study Torah.

See *Leqaḥ Tov*, Song of Songs 1:8; *Zohar* 3:17b, 198a; cf. *ZḤ* 70d (*ShS*). According to BT *Shabbat* 119b (in the name of Rabbi Yehudah the Prince), "The world endures only for the sake of the breath of schoolchildren." See *Zohar* 1:1b, 47a, 146b (*ST*); 2:39a; 3:47b.

For the context in Song of Songs, see above, note 311. The verse begins: אם לא תדעי לך (*Im lo tede'i lakh*), *If you do not know*, which Rabbi Abba construes hyperliterally as *If you do not know for yourself*.

315. ***And graze your kids...*** That is, draw on the merit of little babies still of nursing age who tragically died. Their souls ascend to the Supreme Academy, where they are taught by God Himself. This academy is situated even higher than the Academy of Metatron, which is occupied by the souls of the righteous and learned. Such virtuous humans serve as *shepherds* of the people, and their academy is called *the shepherds' tents*.

The concluding sentence implies that the adults are pictured as *sheep* (tended by the righteous and learned *shepherds*), while the children (who follow in their parents' footsteps) are considered *the tracks of the sheep* (as mentioned in the preceding paragraph).

On God (or an angel) teaching the souls of little children, see BT *Avodah Zarah* 3b (and Rashi, s.v. *gemulei me-ḥalav*); *Otiyyot de-Rabbi Aqiva* (*Battei Midrashot*, 2:353); *Kallah Rabbati* 2:9; *Zohar* 1:41a (*Heikh*); 2:96b, 113b, 169b; *ZḤ* 36b; [Moses de León?], *Seder Gan Eden*, 280–81 (134–35); Yisraeli, *Parshanut ha-Sod*, 163–65.

On Metatron as teaching in, or heading, an academy in heaven, see above, p. 134, n. 245. On the distinction between the Academy of Metatron and the Supreme Academy, see above, p. 67, n. 43. On this paragraph and the following one, see Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 53–54; Liebes, "Ha-Zohar ke-Sefer Halakhah," 588–97.

On *kids* (that is, young goats or sheep) as children, see BT *Shabbat* 33b; *Shir ha-Shirim Rabbah* on 1:8; *Shemot Rabbah* 2:4. The phrase "taken from the breast" derives from Isaiah 28:9: *Whom will he teach knowledge? To whom will he explain a message? Those weaned from milk, taken from the breast?*

open. So they renew ancient words every day, and *Shekhinah* settles upon them, listening to their words, as is said: *YHVH listened and heard* (Malachi 3:16)."[316]

Rabbi Abba said, "Certainly so! And all is one matter.[317]

"Alternatively, *If you do not know for yourself*—why *for yourself*? Well, wherever Israel is in exile, She is with them. So it is written *for yourself*, and similarly: *In all their distress* לו צר (*lo tsar*), *He was distressed* (Isaiah 63:9). This is the meaning of *for yourself*.[318]

316. ***The tracks of the sheep* are the students of the academy...** Disciples who appear later in the world, after Torah has already been explained and established "on a straight path." Following in the footsteps of earlier sages, they find that "the path is open," and they are able to "renew ancient words" and discover new meanings within Torah.

The phrase מחדשין מלין עתיקין (*meḥaddeshin millin attiqin*), "renew ancient words," can also be rendered "innovate ancient words," alluding to the *Zohar*'s unique method of "inventing" new-ancient teachings and transmitting them through classical Talmudic figures. See *Zohar* 2:147a (Vol. 5, p. 336, n. 410); Matt, *Zohar: The Book of Enlightenment*, 17–18. Cf. above, p. 145, n. 282. On the related phrase "new-ancient words," see above, p. 97, n. 135; Matt, "'New-Ancient Words.'"

On *the tracks of the sheep* as alluding to kabbalists, see *ZḤ* 70d (*ShS*). Cf. Vol. 7, p. 107, n. 326. The full verse in Malachi reads: *Then those who revere YHVH spoke with one another; and YHVH listened and heard, and a book of remembrance was written in His presence concerning those who revere YHVH and contemplate His name.* On this verse as referring to God listening to those engaged in Torah, see M *Avot* 3:2, 6; *Shir ha-Shirim Rabbah* on 8:12; *Rut Rabbah* 4:5; *Tanḥuma, Vayaqhel* 7, *Emor* 16; *Tanḥuma* (Buber), *Emor* 23; *Midrash Tehillim* 30:5.

317. **all is one matter** The two interpretations of *the tracks of the sheep* (offered respectively by Rabbi Abba and Rabbi El'azar) both refer to those who are engaged in Torah.

318. **why *for yourself*?...** Because *Shekhinah*, who shares in Israel's exile, can help Herself (as explained above, notes 314–15).

On the wording *for yourself*, see above, note 314. On the exile of *Shekhinah*, see *Mekhilta, Pisḥa* 14, in the name of Rabbi Akiva: "Wherever Israel went in exile, *Shekhinah*, as it were, went into exile with them. When they were exiled to Egypt, *Shekhinah* went into exile with them.... When they were exiled to Babylon, *Shekhinah* went into exile with them.... And when in the future they return, *Shekhinah*, as it were, will return with them."

See *Sifrei*, Numbers 84; JT *Ta'anit* 1:1, 64a; *Eikhah Rabbah* 1:54; BT *Megillah* 29a; *Zohar* 1:68b–69a, 120b, 134a, 149a, 159b, 182a, 210a, 211a, 237a; 2:2a–b, 41b (*Piq*), 82a, 189b, 191a, 216b; 3:4b, 6a–b, 17a–b, 66a, 74a–75a, 90b, 102b, 114b–115a, 297b; *ZḤ* 48a, 51d, 84a (*MhN, Rut*); Moses de León, *Sefer ha-Mishqal*, 122–23; idem, *Sheqel ha-Qodesh*, 73–74 (92–93); Tishby, *Wisdom of the Zohar*, 1:382–85.

In the Masoretic text of Isaiah, the word *lo* is spelled לא, with an א (*alef*), meaning *not*—which could yield the sense *In all their distress* לא צר (*lo tsar*), *He was not distressed.* However, the word is traditionally read as לו (*lo*), with a ו (*vav*), yielding exactly the opposite sense: *In all their distress* לו צר (*lo tsar*), *He was distressed.* See *Mekhilta, Pisḥa* 14; BT *Sotah* 31a; *Tanḥuma, Vayishlaḥ* 10; *Shemot Rabbah* 2:5; *Zohar* 1:120b; 2:165a; 3:203b, 219b; Rashi, Radak and *Minḥat Shai*, ad loc.

"*O fairest of women. O fairest*—She says that She is black, as is said: *Black am I* (Song of Songs 1:5), and He says to Her, '*O fairest of women*'—beautiful. *O fairest of women—You are fair, my love* (ibid. 6:4).[319]

"Alternatively, *O fairest of women*—fine in kindness, for She bestows kindness upon Her children secretly, covertly, and the blessed Holy One is very pleased by all that She does for Her children, even though they don't deserve it. From here we learn that a father should love and appreciate everything that a mother does for her children secretly, covertly, even though their conduct is improper."[320]

Rabbi Abba said, "I am surprised by what is written: *If a man has a wayward and rebellious son . . . , his father and his mother shall seize him . . .* (Deuteronomy 21:18–19). We have learned that at that moment the blessed Holy One said to Moses, 'Write!'[321]

"Moses replied, 'Master of the Universe, is there a father who would do this to his son?' Moses saw from afar in wisdom all that the blessed Holy One would do to Israel, so he said, 'Master of the Universe, leave this matter out!'[322]

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"The blessed Holy One replied, 'Moses, I see what you are saying. Write and receive a reward! You know, yet I know more. Whatever you see, that act is up to Me. Interpret Scripture and discover!'[323]

319. ***Black am I . . .*** See above, note 311.

320. **She bestows kindness upon Her children secretly . . .** On the interplay of *Shekhinah* and the blessed Holy One, see *Zohar* 2:190b: "Even though He threatens and raises the lash, Mother comes and grasps His right arm, so the lash remains suspended, does not descend, and is not implemented, because both of them share one plan: He by threatening, and She by holding back His right arm."

321. **I am surprised by what is written . . .** How could loving parents bring their child to court to have him killed?

On the unlikelihood of such an occurrence, see BT *Sanhedrin* 71a: "There has never been [an actual judicial proceeding involving] *a wayward and rebellious son*, and there never will be one. So why was [this passage] written? Interpret [it] and receive a reward!" See *Tosefta Sanhedrin* 11:6.

Rabbi Abba indicates that God instructed Moses to record this law. The context in Deuteronomy (21:18–21) reads: *If a man has a wayward* [or: *stubborn*] *and rebellious son, who does not heed his father's voice and his mother's voice, and they punish him and he does not heed them, his father and his mother shall seize him and bring him out to the elders of his town and to the gate of his place, and they shall say to the elders of his town, "This son of ours is wayward and rebellious; he does not heed our voice, is a glutton and a drunk." All the people of his town shall stone him to death, and you shall eliminate the evil from your midst, and all Israel will hear and be afraid.*

322. **Moses saw from afar . . .** He foresaw that Israel would act like *a wayward and rebellious son*, and that God would punish them accordingly; so he wanted God to omit this passage from the Torah.

323. **Write and receive a reward! . . . Interpret Scripture and discover!** These two statements are based on the rabbinic formulation quoted above (note 321): "Why was

"At that moment, He gestured to Yofiel, the master of Torah. [Yofiel] said, 'Moses, I have expounded this passage. It is written: *If a man has*—the blessed Holy One, as is written: *YHVH is a man of war* (Exodus 15:3).[324]

"'*A son*—Israel, as is written: *My son, My firstborn, Israel* (ibid. 4:22).

"'*Wayward and rebellious*—as is written: *For like a wayward cow, Israel has been wayward* (Hosea 4:16).[325]

"'*Who does not heed his father's voice and his mother's voice* (Deuteronomy 21:18)—the blessed Holy One and Assembly of Israel.[326]

"'*And they punish him* (ibid.)—as is written: *YHVH sent a message by every prophet, every seer*... (2 Kings 17:13).[327]

"'*And he does not heed them* (Deuteronomy, ibid.)—as is written: *and they did not heed YHVH*....[328]

[this passage] written? Interpret [it] and receive a reward!"

God tells Moses that He Himself will judge Israel, as indicated by the following elucidation of this biblical passage.

324. **Yofiel, the master of Torah . . .** Yofiel (Beauty of God) is the angelic prince of Torah. He begins to interpret for Moses the passage *If a man has a wayward and rebellious son*....

The verse in Exodus demonstrates that God can be called *a man*. For similar instances of the proof text *a man of war*, see above, p. 153, n. 4.

On the angel Yofiel, see *Targum Yerushalmi*, Deuteronomy 34:6; Schäfer, *Konkordanz zur Hekhalot-Literatur*, s.v. *Yofi'el*; *Zohar* 1:108a (*ST*); 2:206b, 247b (*Heikh*); 3:2b, 154a; *ZḤ* 36b, 61c (*MhN, ShS*), 64a, 90c (*MhN, Rut*); Margaliot, *Mal'akhei Elyon*, 65–67.

325. ***For like a wayward cow...*** The verse reads: *For like a wayward* [or: *stubborn*] *cow, Israel has been wayward* [or: *stubborn*].

326. **the blessed Holy One and Assembly of Israel** Who are described as *father* and *mother*.

This interpretation of *father* and *mother* is based on a passage in BT *Berakhot* 35b, in the name of Rabbi Ḥanina son of Papa: "Whoever enjoys this world without reciting a blessing—it is as if he robs the blessed Holy One and Assembly of Israel, as is said: *He who robs his father and mother and says, 'It is no crime,' is partner to a destroyer* (Proverbs 28:24)—*father* is none other than the blessed Holy One... and *mother* is none other than Assembly of Israel."

In this Talmudic passage, Assembly of Israel apparently refers to a supernal hypostasis (the mother of Israel), as it does regularly in Kabbalah, designating *Shekhinah*. Here, Rabbi Abba indicates that *your father* is *Tif'eret* (known as the blessed Holy One), while *your mother* is *Shekhinah* (known as Assembly of Israel). This divine couple engenders souls. See *Zohar* 3:44b, 74a; Vol. 8, pp. 266–67, n. 57. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

327. ***YHVH sent a message...*** The context in 2 Kings (17:13–14, 18, 20) reads: *YHVH warned Israel and Judah by every prophet, every seer, saying, "Turn back from your wicked ways...." And they did not heed, and they stiffened their necks....YHVH was greatly incensed at Israel and He removed them from His presence....YHVH spurned all the seed of Israel, and He afflicted them and delivered them into the hand of plunderers, until He flung them from His presence.*

328. ***and they did not heed YHVH*** As indicated in the preceding note, the passage in 2 Kings reads: *and they did not heed.*

"'*His father and his mother shall seize him*... (ibid., 19)—with a single mind, in complete consent.[329]

"'*And bring him out to the elders of his town and to the gate of his place* (ibid.). *To the elders of his town*—the verse should read *to the elders of their town*; why *to the elders of his town and to the gate of his place*? Well, *to the elders of his town*—referring to the blessed Holy One. *And to the gate of his place*—referring to Assembly of Israel.[330]

"'*The elders of his town*—Primordial Days, Ancient Days, oldest of all. *The gate of his place*—*musaf* of Sabbath.[331]

"'Nevertheless, even though all know the judgment, it is consigned above; because the Court of Mother is related to Israel and linked with them, and no relative can try the case of his relation, and he is disqualified to render judgment.[332]

"'What is written first? *To the elders of his town and to the gate of his place.* As soon as the blessed Holy One saw that they were related, He immediately removed the trial from *the gate of his place.* What is written? *They shall say to the elders of his town* (Deuteronomy 21:20) [198a] —alone. It is not written *and to the gate of his place*, but rather *to the elders of his town.*[333]

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329. **with a single mind...** The blessed Holy One and *Shekhinah* concur on punishing Israel.

330. **the verse should read *to the elders of their town*...** According to the simple sense of the verse, *his town* means "the town of the wayward and rebellious son," but here the angel Yofiel suggests that the possessive pronoun should be in the plural (*their*), matching *his father and his mother.* He explains, however, that *his town* means "the town of the blessed Holy One," and *his place* means "the place of *Shekhinah* (who is known as Assembly of Israel)."

331. ***The elders of his town*—Primordial Days...** The *sefirot* from *Ḥesed* to *Yesod*, pictured as the six primordial days of Creation.

The phrase "*musaf* [the additional service] of Sabbath" apparently alludes here to *Shekhinah*, who is *the gate* to the sefirotic realm. See *Zohar* 2:206a (Vol. 6, pp. 173–74, n. 195). For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Nefesh David*; *Sullam*; *Matoq mi-Devash.*

332. **even though all know the judgment...** Although all of the *sefirot* know that Israel deserves to be judged and punished, *Shekhinah* (pictured as the Divine Court) must recuse Herself from the case, since She is Israel's Mother "and no relative can try the case of his relation."

333. **What is written first?...** In this biblical passage, verse 19 reads: *They shall bring him out to the elders of his town and to the gate of his place.* The following verse reads: *They shall say to the elders of his town, "This son of ours is wayward and rebellious...."* Of course (according to the simple meaning), it would make no sense for the verse to read *They shall say to the elders of his town and to the gate of his place.* However, the angel Yofiel insists that Scripture deleted any mention of *the gate of his place* to demonstrate that God "removed the trial from" *Shekhinah* (who is *the gate of his place*). The judgment is conducted by *the elders of his town* alone, namely by the *sefirot* from *Ḥesed* to *Yesod.*

"'*This son of ours* (ibid.)—surely, and not other nations.[334]

"'*Is wayward and rebellious; he does not heed our voice*—why the change? Look, at first it is not written *is a glutton and a drunk*, whereas afterward it is! Well, what causes Israel to be *wayward and rebellious* toward their Father in heaven? The fact that they are *a glutton and a drunk* like other nations, as is written: *They mingled with the nations and learned their deeds* (Psalms 106:35); and similarly: *The people ate and bowed down* (Numbers 25:2). For the root and foundation is eating and drinking, when they act like other nations—this causes them to be *a wayward and rebellious son* toward their Father in heaven.[335]

"'*All the people of his town shall stone him* (Deuteronomy 21:21)—all the other nations, who were hurling stones at them and tearing down walls and smashing towers, yet it did them no good at all.'[336]

"When Moses heard this, he wrote this passage.[337]

"Nevertheless, *O fairest of women*—finest and most precious among women of the world. *Go follow the tracks of the sheep*—as they have already established, these are the synagogues and houses of study.[338]

"*And graze your kids*—schoolchildren, who have never tasted sin.[339] 397

"*By the shepherds' tents*—teachers of children and heads of academies.

"Alternatively, *By* משכנות הרעים (*mishkenot ha-ro'im*), *the shepherds' tents*, lacking a ו (*vav*)—those wicked ones, namely the Amorite kings whose land the Israelites seized for pasture for their livestock, turning it into pasture land. When Balak heard that Israel had waged war over such valuable land and de-

334. ***This son of ours...*** Israel alone (and no other nation) is the son of the blessed Holy One and *Shekhinah*.

335. **why the change?...** At first the passage describes the son as *a wayward and rebellious son, who does not heed his father's voice and his mother's voice.* But then, when his parents bring him to court, they say "*This son of ours is wayward and rebellious; he does not heed our voice, is a glutton and a drunk.*" Why the added element of being *a glutton and a drunk*? Because such behavior causes Israel to be *wayward and rebellious.*

The passage in Numbers describes how the Israelites rejected God at Shittim by *whoring with the daughters of Moab* (Numbers 25:1) and then worshiping the Moabites' false gods. Numbers 25:2 reads in full: *They* [namely *the daughters of Moab*] *called* [or: *invited*] *the people to the sacrifices for their gods, and the people ate and bowed down to their gods.*

336. ***All the people of his town shall stone him...*** This alludes to the nations attacking Israel and destroying Jerusalem and the Temple. Yet these enemies failed to eliminate Israel.

337. **When Moses heard this...** Once the angel Yofiel told him the deep meaning of this passage on the *wayward and rebellious son*, Moses recorded it in the Torah.

338. **Nevertheless, *O fairest of women*...** Rabbi Abba returns to the verse in Song of Songs. Even though *Shekhinah* is languishing in exile among Her people, She is still the *fairest of women.*

On the verse in Song of Songs, see above, beginning at note 304. On *the tracks of the sheep*, see above at notes 314–16.

339. **schoolchildren...** Cf. above, notes 314–15.

stroyed it, turning it into pasture, he strove with all his might and collaborated with Balaam."[340]

Balak saw. Rabbi Ḥizkiyah opened, "*Thus says YHVH: Keep what is right and do what is just; for soon My salvation shall come, and My deliverance be revealed* (Isaiah 56:1). How beloved are Israel before the blessed Holy One, for even though they have sinned before Him and constantly sin before Him, He treats their intentional sins as errors.[341]

"For so Rav Hamnuna Sava said: Our Rabbis arranged three gates of laws in the order of the Mishnah. One, the first, with 'four primary causes of damage: an ox . . .' The second, a garment that was found. The third, partners and the mystery of a lost object. Why? Well, the blessed Holy One always treats Israel's intentional sins as errors.[342]

"Those who arranged our Mishnah in three gates arranged it according to the manner of Scripture, as is written: *in every matter of transgression* (Exodus 22:8)—and this *transgression* is not intentional. What is it? *For an ox, for a don-*
398 *key, for a sheep* (ibid.)—*Bava Qamma* (the First Gate), for it involves those mat-

340. **משכנות הרעים (*mishkenot ha-ro'im*), *the shepherds' tents*, lacking a ו (*vav*) . . .** The word הָרֹעִים (*ha-ro'im*), *the shepherds*, spelled without a ו (*vav*), can be read הָרָעִים (*ha-ra'im*), *the wicked ones*, as if referring to Sihon and Og, the two Amorite kings.

See *Shir ha-Shirim Rabbah* on 1:8. Cf. *Shemot Rabbah* 2:4. On the pasture land in this region, see Numbers 32:1–5. On Sihon and Og, see Numbers 21:21–33; Deuteronomy 4:46–47.

341. **He treats their intentional sins as errors** See BT *Yoma* 36b: "Moses said before the blessed Holy One, 'Master of the Universe! When Israel sins before You and then performs *teshuvah*, treat their intentional sins as errors.'" Cf. BT *Yoma* 86b; *Midrash Tehillim* 7:1; 77:1.

342. **Rav Hamnuna Sava said . . .** This distinguished figure discussed the editorial arrangement of a section of the Mishnah.

The beginning of the Mishnah's fourth "order," *Neziqin* (Damages), deals primarily with monetary subjects and damages. The first three tractates of *Neziqin* are named *Bava Qamma* (First Gate), *Bava Metsi'a* (Middle Gate), and *Bava Batra* (Last Gate). These three originally constituted a single tractate called *Neziqin.*

Bava Qamma opens with a list of four classifications of damage: "There are four primary causes of damage: the ox, the pit, the crop-destroying beast, and the outbreak of fire." *Bava Metsi'a* opens with a discussion of a lost garment that has been found. *Bava Batra* begins with a chapter entitled *Ha-Shuttafin* (The Partners, or The Joint Owners) and includes discussion of lost deeds.

Here Rav Hamnuna Sava is cited as having associated the subject matter of these three Mishnaic "gates" with the tradition that God "treats Israel's intentional sins as errors." The goring ox (mentioned at the beginning of *Bava Qamma*) represents intentional sin, whereas the lost objects (mentioned in *Bava Metsi'a* and *Bava Batra*) correspond to errors. On Rav Hamnuna Sava, see above, pp. 261–62, n. 48.

ters. *For a cloak* (ibid.)—*Bava Metsi'a* (the Middle Gate). *For every loss*—*Bava Telita'ah* (the Third Gate).[343]

"They followed the pattern of Scripture. For when [Rav Hamnuna Sava] reached *Bava Metsi'a* (the Middle Gate), he said, 'Why did they begin with this garment?' Once he found the verse, he said, 'Surely, this is a law given to Moses at Sinai! All the words of our Rabbis are fitting.'[344]

"*Thus says YHVH*. Why is it that with all the prophets it is written *Thus says YHVH*, whereas with Moses it is not? Well, concerning Moses—whose prophecy derived from the speculum that shines, above—it is not written כה (*koh*), *thus*. But other prophets, who prophesied from the speculum that does not shine, prophesied from *Koh* (*Thus*)."[345]

343. **Those who arranged our Mishnah in three gates . . .** All three tractates (or "gates")—as well as the tradition that God treats Israel's intentional sins as errors—are alluded to in the verse from Exodus. This verse, which deals with a case of misappropriation, reads in full: *In every matter of* פשע (*pesha*), *offense* [or: *misappropriation*; *breach of trust*; *transgression*], *for an ox, for a donkey, for a sheep, for a cloak, for every loss about which one says, "This is it," the matter of both shall come before God* [or: *the gods*]. *He whom God finds guilty shall pay double to his fellow.*

The term *pesha* (*transgression*) alludes to an intentional sin that is now considered by God to be "not intentional." The phrase *for an ox* alludes to the beginning of *Bava Qamma*, which specifies the ox as one of the four primary causes of damage. The phrase *for a cloak* alludes to the beginning of *Bava Metsi'a*, which discusses a lost garment that has been found. The phrase *for every loss* alludes to *Bava Batra*, which includes a discussion of lost deeds. See the preceding note. (Actually, lost items are discussed much more extensively in *Bava Metsi'a*.)

344. **They followed the pattern of Scripture . . .** That is, the wording of the verse in Exodus (as explained in the preceding note).

As mentioned in the preceding two notes, *Bava Metsi'a* opens with a discussion of a lost garment that has been found. Rav Hamnuna Sava concludes that the arrangement of the "three gates" in the Mishnah was ordained by God at Mount Sinai.

345. **Why is it that with all the prophets . . .** Why does the formula *Thus says YHVH* appear only regarding later prophets and not regarding Moses? Because the word כה (*koh*), *thus*, is a name of *Shekhinah*, who is also known as "the speculum that does not shine." Whereas the other prophets received inspiration from *Shekhinah*, Moses received inspiration directly from *Tif'eret*, "the speculum that shines."

The word "speculum" renders אספקלריא (*ispaqlarya*), "speculum, glass, mirror, lens," deriving from Greek *speklon*, "mirror, window-pane," and Latin *speculum*, "mirror." See BT *Yevamot* 49b: "All the prophets gazed באספקלריא שאינה מאירה (*be-ispaqlarya she-einah me'irah*), through an opaque glass [literally: through an *ispaqlarya* that does not shine], whereas Moses our teacher gazed through a translucent glass [literally: through an *ispaqlarya* that shines]."

Cf. 1 Corinthians 13:12: "For now we see through a glass darkly, but then face-to-face." See *Vayiqra Rabbah* 1:14; Azriel of Gerona, *Peirush ha-Aggadot*, 33–34; Naḥmanides on Exodus 6:2; *Zohar* 1:33b, 120a, 170b–171a, 183a; 2:23b, 82b, 129b, 193b–194a, 221a; 3:268b; *ZḤ* 38b, 41c, 77a (*MhN, Rut*); Moses de León, *Mishkan ha-Edut*, 7; Ginzberg, *Legends*, 6:44–45, n. 242; Wolfson, *Through a*

Now, please, go curse this people for me, for it is mightier than I. Perhaps I will be able to strike against it... (Numbers 22:6).[346]

Now. Rabbi El'azar said, "'Surely, the time is ripe for me to do what I want!' He saw, but he did not see accurately. He saw many thousands among Israel falling by his hands shortly, so he said, 'Surely, the time is ripe—*Now*, not at another time.'[347]

"לכה (*Lekhah*), *go*—the verse should read לך (*lekh*), *go*; why *lekhah*? Well, he said, 'Let us quicken ourselves against the one who hovers over them with Her wings, who is named כה (*Koh*), Thus. *Now,* לכה (*le-Khoh*)—let us wage war against that *Koh*.' *Now, go*—as is said: *Now to the spoil, Moab!* (2 Kings 3:23).[348]

"He said, 'Until now, there was no one in the world who could prevail against them, because of that Protector they have. Now that the time is ripe, *le-Khoh*, *against Koh*, let us wage war.' So the whole counsel of that wicked one was *le-Khoh*, *against Koh*, as is written: ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder* (Numbers 23:15)—אעקר להחוא כה (*e'qar le-hahu koh*), 'I will uproot that *Koh*, from its place.' Both of them shared evil counsel, as is said: *against YHVH and against His anointed* (Psalms 2:2). But they did not know that later this *Koh* would uproot them from the world.[349]

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Speculum That Shines, index, s.v. "speculum"; Huss, "Ḥakham Adif mi-Navi," 109–14; idem, *Ke-Zohar ha-Raqi'a*, 17–21.

On *Koh* as a name of *Shekhinah*, see above, note 148. Actually, the formula *Thus says YHVH* appears numerous times regarding Moses; see Exodus 4:22; 5:1; 7:17, 26; 8:16; 9:1, 13; 10:3; 11:4; 32:27. Cf. *Mekhilta de-Rashbi*, Exodus 12:1; *Sifrei*, Numbers 153; *Sifrei*, Deuteronomy 83; *Midrash Tanna'im*, Deuteronomy 13:2; *Nitsotsei Zohar*; Scholem; *Matoq mi-Devash*.

346. ***Now, please, go curse this people for me...*** The full verse (spoken by Balak to Balaam) reads: *Now, please, go curse this people for me, for it is mightier than I. Perhaps I will be able to strike against it and drive it out of the land. For I know that whomever you bless is blessed, and whomever you curse is cursed.* For the context, see above, note 1. See also notes 253, 286.

347. **Surely, the time is ripe...** Balak (king of Moab) said "*Now*" because he foresaw that many Israelite men would be seduced by the daughters of Moab and then worship the heathen god Baal-peor. As a result, twenty-four thousand Israelites would die in a plague, aside from those slain by the Israelite officers. The clause "but he did not see accurately" refers to the fact that eventually the Moabites were to be defeated by King David. See 2 Samuel 8:2; above, note 303.

348. **לכה (*Lekhah*), *go*...** Rabbi El'azar wonders why Scripture doesn't employ the simpler form of the imperative: לך (*lekh*), *go*. He explains that the additional letter, ה (*he*), allows for a different pronunciation and meaning: לכה (*le-Khoh*), *against Koh*—that is, *against Shekhinah* (who is known as *Koh*, "Thus"). (See above, notes 148, 345.) Rabbi El'azar is also construing *lekhah* as a cohortative, that is, a form of the verb that denotes self-encouragement: "Let us quicken ourselves..."

The concluding sentence indicates that Balak's exclamation *Now, go* echoes the verse in Kings, in which the Moabites urge themselves to seize the spoils of war.

349. **because of that Protector...** Balak realized that *Shekhinah* was protecting Israel, and now he saw an opportunity to attack Her

"*For it is mightier than I.* Now, until that time, where had [Israel] done battle with him and defeated him? Where had [Moab] encountered their sword, so that [Israel] could have fought [198b] like mighty warriors, displaying their power? What is meant by *for* עצום הוא ממני (*atsum hu mimenni*), *it is mightier than I*? Well, that wicked one was wise and saw from afar—he saw King David, who stemmed from Ruth the Moabitess: a warrior mighty as a lion, triumphing in fierce battles against Moab, setting them under his feet. He said, '*Atsum hu*, *He is mighty*, and one king of theirs will inherit that might מינן (*mi-nan*), from us, and will come forth to destroy Moab.'[350]

"*Perhaps* אוכל נכה בו (*ukhal nakkeh bo*), *I will be able, that we can strike against it.* This verse should read as follows: *Perhaps* אוכל אכה בו (*ukhal akkeh bo*), *I will be able to strike against it*, or *Perhaps* נוכל נכה בו (*nukhal nakkeh bo*), *we will be able to strike against it.* However, that wicked one was wise. He said, 'I see one paw of a certain mighty lion, extending its paw. If I am able with you—both of us joining together—to cut off this paw from that lion, then that king won't come into the world and will not drive Moab out of its territory.'"[351]

and remove Her from Her people, thereby leaving them vulnerable. Balak and Balaam "shared evil counsel" *against YHVH and against His anointed* (namely Israel). But eventually *Shekhinah* eliminated both of them from the world.

The full verse in Numbers (recording Balaam's words) reads: *He said to Balak, "Station yourself here by your ascent offering,* ואנכי אקרה (*ve-anokhi iqqareh*), *and I myself may be happened upon* [or: *and I myself will be encountered*; *and I myself will seek some chance*], כה (*koh*), *yonder* [or: *here, hereabouts*]. Here, Rabbi El'azar transforms ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon*, into אעקר לההוא כה (*e'qar lehahu koh*), "I will uproot that *Koh*," that is, "I will eliminate *Shekhinah*," who protects Israel. See above, note 148.

On *Shekhinah*'s role in eliminating many of the Moabites, see above, p. 283, n. 104. On the demise of Balaam, see Numbers 31:8; Joshua 13:22. The full verse in Psalms reads: *Kings of the earth take their stand, and princes conspire together against YHVH and against His anointed.*

350. ***For it is mightier than I...*** Since Scripture does not record any earlier battles between Moab and Israel, how could Balak know that Israel *is mightier than I*? Rabbi El'azar explains that Balak foresaw King David, who was descended from Ruth the Moabitess and who would one day defeat Moab. Rabbi El'azar construes עצום הוא ממני (*atsum hu mimenni*), *he is mightier than I*, as *he is mighty mimenni, from me*—that is, descended from my people.

351. ***Perhaps* אוכל נכה בו (*ukhal nakkeh bo*), *I will be able, that we can strike against it...*** The simple sense of this clause is *Perhaps I will be able to strike against it*; but the wording אוכל נכה בו (*ukhal nakkeh bo*) combines the singular form *ukhal* (*I can*) and the plural form *nakkeh* (*we will strike*). Rabbi El'azar wonders why both verbs aren't either singular or plural consistently. He explains that Balak was indicating to Balaam that with the latter's help he could prevent King David from ever being born.

The lion symbolizes the tribe of Judah, from whom David (pictured as a paw) was descended. See Genesis 49:9.

On the wording *ukhal nakkeh bo*, see *Leqaḥ Tov*, Genesis 1:26; Numbers 22:6 (p. 126b); Song of Songs 1:4; Rashi on Numbers 22:6; Ibn Ezra on Genesis 1:26; Naḥmanides, Ḥiz-

ארה (*Arah*), *Curse*, [*this people*] *for me*. What is meant by *Arah*, *Curse*, *for me*?

Rabbi Abba said, "That wicked one spoke to Balaam using two expressions, saying ארה (*Arah*), *Curse*, *for me*, and also קבה (*Qavah*), *Execrate*, *for me* (Numbers 22:17). What is the difference between them? Well, [Balak] said to [Balaam], '*Arah*, *Gather*, *for me* herbs and sorcerous snakes' heads, and put them in a cauldron of witchcraft.' When he saw that [Balaam] had greater power with his mouth, he went on to say, *Please, go qavah*, *execrate*, [*this people*] *for me*.[352]

"Still, that wicked Balak did not neglect his sorcery, but rather gathered all kinds of herbs and sorcerous snakes' heads and took a cauldron of witchcraft and stuck it fifteen hundred cubits underground, hiding it away till the end of many days.

"When David came, he dug fifteen hundred cubits into the depths and brought up water from the depths and poured a libation upon the altar. At that moment, he said, 'I will wash out that cauldron; *Moab is my washbasin* (Psalms 108:10)'—*my washbasin*, surely![353]

402 "*Upon Edom I fling my shoe* (ibid.). What is meant by *I fling my shoe*? Well, this too was from afar, as is written: *Esau said to Jacob, 'Let me gulp down some of this red red stuff, for I am famished'* (Genesis 25:30). *Let me gulp down*—real

zequni, and Sforno on Numbers 22:6; above, note 286. For the full verse in Numbers, see above, note 346.

352. ארה (***Arah***), ***Curse***, [***this people***] ***for me***... Rabbi Abba associates the imperative ארה (*arah*), *curse*, with the root ארה (*'rh*), "to gather, pluck." See Song of Songs 5:1; *Tanḥuma, Balaq* 4; *Tanḥuma* (Buber), 6; *Bemidbar Rabbah* 20:7. On the power of a snake's head, see above at note 247.

353. **he dug fifteen hundred cubits**... See JT *Sanhedrin* 10:2, 29a: "When [King] David began digging the foundations of the Temple, he dug fifteen hundred cubits without finding the abyss." When he finally penetrated the abyss, "it rose and threatened to drown the world." David's adviser Ahitophel managed to subdue the abyss by reciting a formula (or divine name), upon which David sang the fifteen Psalms of Ascent (Psalms 120–134), one psalm for each hundred cubits.

Cf. the tradition in BT *Sukkah* 53a–b, in the name of Rabbi Yoḥanan: "When David dug the hollows [beneath the site of the Temple], the abyss arose and threatened to drown the world.... [David] inscribed the [Divine] Name on a potsherd and cast it into the abyss, and it subsided sixteen thousand cubits. When he saw that it had subsided so far, he said, 'The higher it is raised, the more the earth will be watered.' So he sang the fifteen Ascents and raised it fifteen thousand cubits, leaving it a thousand cubits [below the surface]."

Here David brings up water from the depths and pours a water libation upon the altar. Then he washes out the cauldron of witchcraft, which Balak had stuck in the depths.

On the Talmudic passages quoted above, see *Midrash Shemu'el* 26; Gaster, ed., *Sefer ha-Ma'asiyyot*, 113–14; *Zohar* 1:30b; 2:91b, 152a; Ginzberg, *Legends*, 6:258, n. 70; Liebes, *Torat ha-Yetsirah*, 177–89. The full verse in Psalms reads: *Moab is my washbasin; upon Edom I fling my sandal* [or: *my shoe*]; *over Philistia I shout exultant*. See *Zohar* 1:190a.

gulping, opening the mouth and throat to swallow. David said to that swallower, who gulps down mouthfuls, 'I will fling my shoe at him, clogging his throat.'[354]

"*Over Philistia* אתרועע (*etro'a*), *I shout exultant* (Psalms 108:10)—this too, David saw from afar. 'It is the evil side of the Other Side, and the Philistines stem from there. What is required against the Other Side? תרועה (*Teru'ah*), A blast, to smash his power and might. Thus, *Over Philistia* אתרועע (*etro'a*), *I will blast*, just like they deserve.'"[355]

Now, please, go curse this people for me, for it is mightier than I (Numbers 22:6).

Rabbi Ḥizkiyah opened, "*Righteousness shall be the belt of his waist, and faithfulness the belt of his loins* (Isaiah 11:5). This verse is all one and the same! What new insight does it come to tell us, since *righteousness* is equivalent to *faithfulness*, and *faithfulness* is equivalent to *righteousness*? *The belt of his waist* is the same as *the belt of his loins*; *the belt of his loins* is the same as *the belt of his waist*. We don't find a verse like this![356]

"Ah, but *righteousness* is not like *faithfulness*—although all is one, and a single rung. When She abides in harsh Judgment and receives from the left side, then She is called *righteousness*—actual Judgment! This corresponds to: *For when* משפטיך (*mishpatekha*), *Your judgments, reach the earth, all inhabitants of the world learn righteousness* (Isaiah 26:9), for the rung of *Mishpat*, Justice, is Compassion, and when *Mishpat* draws near *righteousness*, then all is assuaged, and inhabitants of the world can bear the Judgment of *righteousness*. So, *righteousness* is like *faithfulness*![357] 403

354. ***Upon Edom I fling my shoe . . .*** When King David the Psalmist uttered this verse, he was alluding to something that happened long before—namely to an event in the life of Esau, the progenitor of Edom and symbol of the demonic Other Side. David declared that he would clog the throat of "that swallower."

On the verse in Genesis, see *Zohar* 2:168b; 3:246a (*RM*); *ZḤ* 87b (*MhN, Rut*). For the full verse in Psalms, see the end of the preceding note.

355. ***Over Philistia* אתרועע (*etro'a*), *I shout exultant*...** David "saw" back to the origin of the Philistines in the realm of the demonic Other Side. Rabbi Abba associates the verb אתרועע (*etro'a*), *I shout exultant*, with the root רעע (*r''*), "to smash."

356. ***righteousness* is equivalent to *faithfulness*...** Both צדק (*tsedeq*), *righteousness*, and אמונה (*emunah*), *faithfulness*, are names of *Shekhinah*.

357. **Ah, but *righteousness* is not like *faithfulness*...** The name צדק (*tsedeq*), *righteousness*, pertains to *Shekhinah* when She is influenced strongly by *Din* (Judgment) on the left side and conveys this harsh quality to the world.

The verse in Isaiah now implies that when *Tif'eret*—also called *Raḥamim* (Compassion) and known as משפט (*Mishpat*), "Justice" (or "Judgment")—joins *Shekhinah* (symbolized by *the earth*), the inhabitants of the world can bear the Judgment of *Shekhinah* (who is known as *righteousness*). Then *righteousness* becomes like *faithfulness*.

On the harsh quality of *Shekhinah* as *Tsedeq* (*righteousness*), see *Zohar* 3:80b, 85b,

"*Faithfulness*, when Truth unites with Her—joy and all faces beaming—then She is called *faithfulness*, and there is leniency for all. All souls ascend, encumbered by many debts of evil wickedness; but since they ascend entrusted, She anticipates them with compassion and has mercy upon them. Then She is called *faithfulness*, and there is no *faithfulness* without Truth.[358]

"Now one should examine: *the belt of his waist* and *the belt of his loins*. What are two belts doing here? Well, even though *waist* and *loins* are one, they are two rungs, one above and one below—above, at the beginning, is called *waist*; below, at the end, is called *loins*, as is said: *Gird sackcloth upon your loins* (Isaiah 32:11), at the end, at the top of the thighs. When a woman is in pangs of labor, the loins are torn away from the top of the thighs, and she places her hands on them out of pain.[359]

"Consequently, for might and for battle, *righteousness the belt of his waist*, and so it must be. For compassion and goodness, *faithfulness the belt of his loins*. With one rung, he will judge the world—in two aspects: one rung [199a] for Israel and one rung for the other nations.[360]

148a, 292a (*IZ*). On *Shekhinah* as *faith* or *faithfulness*, see *Zohar* 1:19b; 2:214a; 3:17a, 35b; *ZḤ* 82a (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 25–26.

On the verse in Isaiah, see *Zohar* 1:241b; 3:67b, 80b. The full verse reads: *With my soul I desire You in the night, with my spirit within me I seek You at dawn. For when Your judgments reach the earth, inhabitants of the world learn righteousness.*

358. ***Faithfulness*, when Truth unites with Her...** The name *faithfulness* pertains to *Shekhinah* when *Tif'eret* (known as Truth) joins Her, bringing joy.

Each night during sleep, souls ascend to heaven; and before going to bed, a person should entrust his soul to *Shekhinah*. Based on his unworthy conduct during the day that has just ended, he is burdened by sinful debts and actually deserves to die; but if he entrusts his soul as a pledge, *Shekhinah* treats him mercifully and revives him faithfully the next morning.

According to BT *Berakhot* 5a, Abbaye recommends that each night before going to bed, scholars should recite "a verse of compassion, such as *Into Your hand I entrust my spirit. You redeem me, O YHVH, God of truth* (Psalms 31:6)." Traditionally, this verse is included in the nightly recital of *Shema* before sleep. The verse begins: *Into Your hand I entrust* [or: *commend, commit, deposit*] *my spirit.*

See *Pesiqta Rabbati* 31, 143a; *Zohar* 1:11a, 36b, 183a; 3:119a (Vol. 8, pp. 267–68, n. 63), 120b, 260a; *ZḤ* 18b–c, 89a–b (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 53–54; idem, *Maskiyyot Kesef*, 11 (104b); *Nitsotsei Zohar*.

359. ***the belt of his waist* and *the belt of his loins*...** Apparently, *his waist* alludes to *Ḥesed* and *Gevurah* ("above"), while *his loins* allude to *Netsaḥ* and *Hod* ("below"). For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

On the image of a woman in labor, see Jeremiah 30:6: *Why do I see every man with his hands on his loins like a woman in labor?*

360. **for might and for battle, *righteousness the belt of his waist*...** The harsh aspect of *Shekhinah* (signified by the name *righteousness*) engages mightily in battle. The term גבורה (*gevurah*), "might," apparently refers here to the *sefirah* of *Gevurah*, associated

"Now, you might say, '*Righteousness* is harsh judgment, and yet it is written: *In righteousness you shall judge your fellow* (Leviticus 19:15); *Righteousness, righteousness shall you pursue* (Deuteronomy 16:20); and there are various others.' Certainly so! For *righteousness* includes no leniency at all. One who judges his friend must not be lenient toward him at all; rather *in righteousness*, not taking love into consideration. *Scales of righteousness* (Leviticus 19:36)—without laxity to one side or the other, to the one who is giving or to the one receiving.[361]

"Consequently, one rung is divided into two aspects—lights enduring—one for the other nations and one for Israel. When Israel went forth from Egypt, they girded themselves with these lights: one of war and one of peace, and all was in *righteousness*.[362]

"When they took counsel with one another, Balak said, '*I will drive it out of the land*' (Numbers 22:6). He said, 'That rung with which they are girded is *of the land*, surely!' This is the meaning of *for it is mightier than I*, surely! 'Who can withstand Israel? Their rung is mightier than mine. Therefore, *I will drive it out of the land*—if *I drive it out of* this *land* and cast it out, I will be able to do all that I wish. In what does their power lie? In the mouth and in action. Here is your mouth and my action!'[363]

with the *waist* (as explained in the preceding note).

The name *faithfulness* pertains to *Shekhinah* when She is united with *Tif'eret*, who is known as *Raḥamim* (Compassion); then She conveys compassionate goodness.

The subject of the verse in Isaiah is the Messiah. With the single rung of *Shekhinah*, "he will judge the world," conveying both of Her aspects: compassion toward Israel and harsh judgment toward the other nations.

361. **Now, you might say . . .** If *righteousness* signifies the harsh judgment of *Shekhinah*, how can Scripture state *In righteousness you shall judge your fellow*, and *Righteousness, righteousness shall you pursue*? Because, Rabbi Ḥizkiyah explains, a judge should show no partiality toward his friend. Similarly, a merchant should be scrupulously fair in weighing out his merchandise.

Leviticus 19:15 reads in full: *You shall not do wrong in justice. You shall not favor the poor and you shall not defer to the rich; in righteousness you shall judge your fellow.* See M *Ketubbot* 9:2, in the name of Rabbi Akiva: "One should not show compassion in a legal decision."

The verse in Deuteronomy reads: צדק צדק (*Tsedeq, tsedeq*), *Justice, justice* [or: *Righteousness, righteousness*], *shall you pursue.* Leviticus 19:36 reads: מאזני צדק (*Moznei tsedeq*), *Scales of equity* [or: *honest scales*; *just scales*; *scales of righteousness*], *weights of equity . . . you shall have.*

362. **one rung is divided into two aspects . . .** *Shekhinah* manifests both harsh judgment and compassion.

On Israel's being "girded" as they left Egypt, see Exodus 12:11 (describing how the people should consume the Passover sacrifice): *Thus shall you eat it: your hips girded, your sandals on your feet, and your staff in your hand, and you shall eat it in haste. It is a passover offering to YHVH.*

363. **When they took counsel . . .** When Balak and Balaam conspired against Israel, Balak sought to separate Israel from their rung, *Shekhinah* (who is symbolized by *the*

"*For I know that whomever you bless is blessed* [*and whomever you curse is cursed*] (Numbers 22:6). Now, how did he know? This has already been established, for previously it is written: [Sihon king of the Amorites] *had fought against the former king of Moab and seized all his land from his hand* (ibid. 21:26), since he hired Balaam, and so on. However, *For I know*—with genuine knowledge he knew, through his wisdom.[364]

"את אשר תברך (*Et asher tevarekh*), *Whomever you bless, is blessed.* Why is blessing required here, seeing that he went for the purpose of cursing? And if what he knew previously of Balaam's action was cursing, why *whomever you bless is blessed*?[365]

"Well, there is something here, and I did not know it or attain it until Rabbi El'azar came and expounded: *Let me bless* את יהוה (*et YHVH*), *YHVH, at all times, always His praise in my mouth* (Psalms 34:2); and it is written: *I will bless* את יהוה (*et YHVH*), *YHVH, who gave me counsel* (ibid. 16:7). Who needs blessing from those below? את (*Et*), for it clings to them as a flame to the wick. And David, who knew this, said, *Let me bless Et*.[366]

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"That wicked one said, 'That rung of theirs clings to them because of the blessings that they offer to it every day. You have the power to bless that rung, and you can detach it from them, *for I know that* et asher tevarekh, *whomever you*

land). Thereby, they would be left vulnerable, and Balak could attack them as he wished. Balak relied on his own power of sorcery and on Balaam's power of cursing.

On Israel's oral power, see *Mekhilta, Beshallaḥ* 2; *Mekhilta de-Rashbi*, Exodus 14:10; *Tanḥuma, Beshallaḥ* 9; *Midrash Tehillim* 22:20; *Zohar* 1:177b–178a; 2:139a.

364. ***For I know*...** How did Balak know that Balaam's utterances were so effective? Because Sihon king of the Amorites had hired Balaam to curse an earlier king of Moab, which enabled Sihon to vanquish that king and seize his land.

Rabbi Ḥizkiyah adds, however, that the wording *For I know* alludes to Balak's sorcerous and astrological knowledge. See above, page 297.

For the tradition that Sihon hired Balaam to curse Moab, see *Tanḥuma, Ḥuqqat* 24, Balak 4; *Tanḥuma* (Buber), *Ḥuqqat* 54; *Bemidbar Rabbah* 19:30. The full verse in Numbers 21 reads: *For Heshbon is the city of Sihon king of the Amorites, and he had fought against the former* [or: *first*] *king of Moab and seized all his land from his hand as far as the Arnon.*

365. **Why is blessing required here . . .** Why did Balak mention blessing, given that he wanted Balaam to curse Israel?

366. **Well, there is something here...** A deeper meaning to the verse. Grammatically, the word *et* is usually an accusative particle with no clear independent sense. Although this little word seems superfluous, already in rabbinic times Naḥum of Gimzo and his disciple Rabbi Akiva taught that its presence in a biblical verse amplifies the apparent meaning. Here, as often in the *Zohar*, את (*et*) alludes to *Shekhinah*, who comprises the totality of divine speech, the entire alphabet from א (*alef*) to ת (*tav*). *Shekhinah* needs Israel's blessing from below.

On the significance of the word את (*et*), see above, p. 287, n. 114. On the image of the divine flame and the human wick, see *Zohar* 1:50b–51a; above, pp. 253–54, n. 24; Moses de León, *Sefer ha-Rimmon*, 180.

bless, is blessed. That's how we'll prevail against them: bless that rung and curse the wick!' So he said, ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder* (Numbers 23:15)— אעקר ליה (*e'qar leih*), 'I will detach it, from them, so that it cannot cling to them.'[367]

"Immediately, *the elders of Moab and the elders of Midian went with implements of divination* (Numbers 22:7)—'that wicked one won't say he doesn't have the implements of sorcery he needs, and delay on account of them.'"[368]

He opened, saying, "אתה (*Attah*), *As for you, do not fear, My servant Jacob; do not be dismayed, O Israel, for I am with you! For I will make an end* [*of all the nations where I have scattered you*]... (Jeremiah 46:27–28). This verse has been discussed and we have aroused its meaning, but now it should be aroused further. What is meant by אתה (*attah*), *you*? Mystery of Ark of the Covenant, for this is the rung that goes into exile with Her children, the Holy People.[369]

367. **That wicked one said . . .** Balak knew that *Shekhinah* depends on Israel's blessings, so he advised Balaam to bless Her himself and thereby detach *Shekhinah* from Her people, since She would no longer need them. The phrase את אשר תברך (*et asher tevarekh*), *whomever you bless*, now implies that Balaam should bless *Et*, namely *Shekhinah*. As soon as the divine flame of *Shekhinah* is separated from Israel, Balaam would be able to "curse the [Israelite] wick."

The full verse in Numbers (recording Balaam's words) reads: *He said to Balak, "Station yourself here by your ascent offering,* ואנכי אקרה (*ve-anokhi iqqareh*), *and I myself may be happened upon* [or: *and I myself will be encountered*; *and I myself will seek some chance*], כה (*koh*), *yonder* [or: *here, hereabouts*]. Here, Rabbi El'azar transforms ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder*, into אעקר לההוא כה (*e'qar le-hahu koh*), "I will uproot that *Koh*," that is, "I will detach *Shekhinah*" from Israel. See above, notes 148, 349.

368. ***with implements of divination . . .*** Why did Balak need to send *implements of divination* to the master sorcerer Balaam? So that the wicked Balaam would have no excuse to delay.

See *Tanḥuma, Balaq* 5; *Tanḥuma* (Buber), *Balaq* 7; *Bemidbar Rabbah* 20:8; Rashi. The full verse reads: *The elders of Moab and the elders of Midian went, with implements of divination* [or: *spells*] *in their hand, and they came to Balaam and spoke Balak's words to him.*

369. אתה (***Attah***), ***As for you . . .*** Here, *attah* (*you*) becomes a name of *Shekhinah*, the Divine Presence, who is the most accessible of all the *sefirot* and can be addressed directly. She is also pictured as Ark of the Covenant, containing (or housing) *Yesod*, the Divine Phallus, who is symbolized by the covenant of circumcision. *Shekhinah* accompanies Her people in exile.

On *Shekhinah* as *attah* see *Zohar* 1:15b, 37a, 154b, 156b, 158b, 169a, 198a, 205b; 2:23b, 70a (*RR*), 104a, 138b, 140a, 179b, 221a, 261a (*Heikh*). On *Shekhinah* as Ark (or Ark of the Covenant), see *Zohar* 1:2a, 33b, 50b, 59b, 228b, 251a; 2:13a, 214a, 235b, 259a–b (*Heikh*); Moses de León, *Sheqel ha-Qodesh*, 75 (95). On the exile of *Shekhinah*, see above, note 318. On the Ark going into exile (i.e., being captured by the Philistines), see 1 Samuel 4–6.

The passage in Jeremiah reads: *As for you, do not fear, My servant Jacob; do not be dismayed, O Israel! For I will save you from afar, and your seed from the land of their captivity. Jacob will return and be calm and secure, with*

"When Moses demanded mercy for Israel, what is written? *If this is how* את (*at*), *You, treat me* (Numbers 11:15), and this has been established. But Moses said as follows: 'One rung that You granted me is called אתה (*Attah*), You, because it is not separated from You. Her ה (*he*) is joined with Israel. If You annihilate them from the world, then the ה (*he*) of this name, which is linked with them, will be removed from it. If so, את (*at*), *You*—for ה (*he*), the essence of this name, will be uprooted.[370]

"Concerning this, Joshua later said, *What will You do for Your great name?* (Joshua 7:9), for surely this name is the root and foundation of all—אתה (*Attah*), *You, are YHVH* (Jeremiah 14:22).[371]

"And Moses, even though the blessed Holy One did not tell him so, knew that one depends on the other and that sin proves decisive.[372]

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no one frightening him. As for you, do not fear, My servant Jacob—declares YHVH—for I am with you. For I will make an end [or: *a complete destruction*] *of all the nations where I have scattered you, but of you I will not make an end! I will chasten you* [or: *I will discipline you*] *in just measure* [or: *in justice*], *and will not leave you wholly unpunished* [or: *and will surely not leave you unpunished*; *and will not clear you completely*]. Cf. Jeremiah 30:10–11.

370. **When Moses demanded mercy for Israel...** After they complained about not having enough to eat in the desert and God's wrath flared.

The context in Numbers (11:14–15) reads: *I cannot by myself carry this entire people, for it is too heavy for me. If this is how* את (*at*), *You, treat me, kill me, please, instantly, if I have found favor in Your eyes—so that I won't have to see my wretchedness.* The spelling את (*at*) normally indicates the feminine form of the pronoun "you," as opposed to the masculine form אתה (*attah*). However, according to linguists, the spelling את (*at*) actually represents the original form of the masculine pronoun. This form appears also in Deuteronomy 5:24 and Ezekiel 28:14.

Here the *Zohar* interprets Moses' statement as referring to *Shekhinah*, who "is called אתה (*Attah*), You," because She "is not separated from You" (namely from the blessed Holy One). The final letter of Her name אתה (*Attah*)—the letter ה (*he*)—"is joined to Israel." If God destroys Israel, then this letter will be removed from the name אתה (*Attah*), leaving only את (*at*). The verse is now construed as: ואם ככה את עשה לי (*Ve-im kakhah at osah li*), *If so,* [You] *make* [אתה (*attah*)] *into* את (*at*) *for me.*

On the wording *If this is how* את (*at*), *You, treat me,* see Rashi on Numbers 11:15; Naḥmanides on Numbers 11:15; *Zohar* 3:155b–156a (Vol. 8, p. 539, nn. 157–58; p. 544, n. 175). Cf. BT *Berakhot* 32a; Rashi on Deuteronomy 5:24; below, pp. 671–72, n. 40. See also *Zohar* 1:15b (Vol. 1, p. 113, n. 42); above, note 366.

371. ***What will You do for Your great name?...*** In Kabbalah *Your great name* normally refers to *YHVH*, but here it apparently refers to *Attah* (You), and the verse in Jeremiah demonstrates that these two divine names are equivalent.

The full verse in Joshua reads: *When the Canaanites and all the inhabitants of the land hear* [that Israel has fled from her enemies], *they will surround us and wipe out our name from the earth. And what will You do for Your great name?* The statement *You are YHVH* also appears in Nehemiah 9:6–7.

372. **even though the blessed Holy One did not tell him so...** That as a result of Israel's destruction, the letter ה (*he*) would be removed from the name אתה (*Attah*), leaving only את (*at*). Moses knew on his

"אתה (*Attah*), *As for you, do not fear, My servant Jacob; do not be dismayed, O Israel*—all is one.[373]

"*For I am with you*—as we have already established: it is not written *for you are with Me*, but rather *for I am with you.*[374]

"*For I will make an end of all the nations*—of all the nations I will make an end.[375]

"Rav Hamnuna the First said, 'The distress and affliction of Israel bring them many benefits and advantages. The ease of other nations brings them many evils. דחיקו (*Deḥiqu*), distress, and affliction of Israel brings them benefit and advantage. What is that? [199b] כַּלָּה (*Kallah*), Bride—all דחיק (*deḥiq*), pointed. רפיון (*Rifyon*), ease, of the other nations brings them *rifyon*, weakness, and evil. What is that? כָּלָה (*Khalah*), *complete destruction.* This is just what they deserve, for all the *rifyon*, ease—without *deḥiqu*, distress—that they had in this world causes them *rifyon*, weakness, afterward, without *deḥiqu*, pointing: כָּלָה (*khalah*), *complete destruction*; *For* כָּלָה ונחרצה (*khalah ve-neḥeratsah*), *a decreed destruction, I have heard* (Isaiah 28:22); *For I will make* כָּלָה (*khalah*), *a complete destruction*, all in *rifyon*, weakness. But for Israel, who had *deḥiqu*, distress, and affliction—כַּלָּה (*Kallah*), *A bride, will adorn herself with her ornaments* (ibid. 61:10). Who are *her ornaments*? Israel, who are the ornaments of this Bride.[376]

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own "that one depends on the other," i.e., that the presence of the letter ה (*he*) in the name אתה (*Attah*) depends on the existence of Israel, and that Israel's sin separates this letter from the name.

373. **all is one** This apparently means that since the full name אתה (*Attah*) signifies God's bond with Israel and ensures their deliverance, this opening word of the verse "is one" with the continuation: *do not fear* or *be dismayed.*

374. ***For I am with you . . .*** This may imply that *Shekhinah*—who is known as אני (*ani*), *I*—is always *with you*, even in exile.

Cf. *Zohar* 1:249a; 2:174a. For various interpretations, see *Or Yaqar*; *Sullam*; Scholem; *Matoq mi-Devash.*

375. ***For I will make an end . . .*** Or, *a complete destruction.* However, concerning Israel, the verse goes on to say: *but of you I will not make an end!* For the full verse, see above, note 369.

376. **Rav Hamnuna the First said . . .** This venerable figure taught that Israel's suffering is actually beneficial to them, since it purges their guilt and renders them worthy of *Shekhinah*, the Bride, who will adorn Herself with them. Conversely, the ease and tranquility enjoyed by the other nations eventually lead to their destruction.

Rav Hamnuna is playing with דחיקו (*deḥiqu*), "distress," and the technical grammatical term דחיק (*deḥiq*), "compressed," which refers to certain cases when a *dagesh* (point) appears in the first letter of a word that is closely connected with the preceding word (the two words being seen as "compressed"). For example, in the clause אשר תכסה-בָּהּ (*asher tekhasseh-bah*), *with which you cover yourself* (Deuteronomy 22:12), the letter ב (*bet*) in the word בה (*bah*) has such a *dagesh* because it is closely connected with the preceding word, תכסה (*tekhasseh*). Here in the *Zohar*, the word *deḥiq* can mean "pointed," that is, marked with a *dagesh* (point), based on the grammatical principle of *deḥiq* (compressed).

Because Israel has endured *deḥiqu* (dis-

"'For Israel, who endured distress and affliction, *I will raise the fallen booth of David* (Amos 9:11)—the booth of peace. For the other nations, who had *rifyon*, ease—torment, *trouble and torment* (Isaiah 30:6); כָּלָה (*khalah*), *complete destruction*, in *rifyon*, weakness, as they had before. So, *For I will make* כָּלָה (*khalah*), *an end, of all the nations . . . but of you I will not make khalah, an end*—since you were already *deḥiq*, distressed, and כַּלָּה (*Kallah*), the Bride, will be *deḥiq*, pointed.'[377]

"*I will chasten you* למשפט (*la-mishpat*), *for justice* (Jeremiah 46:28). This verse should read *I will chasten you* במשפט (*ba-mishpat*), *in justice*—for when are chastenings? At the time of judgment. Yet here, not so; rather *I will chasten you la-mishpat, for justice.*[378]

"However, it is written: *YHVH will enter* במשפט (*be-mishpaṭ*), *into judgment, against the elders of His people* (Isaiah 3:14). On that day, the blessed Holy One will provide a remedy for Israel in advance, before they appear for judgment, so

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tress), they become worthy of the כַּלָּה (*Kallah*), "(Divine) Bride," who is described as "all דחיק (*deḥiq*), pointed," because both consonants of the word כַּלָּה (*kallah*)—the letters כ (*kaf*) and ל (*lamed*)—are marked with a *dagesh* (point). Conversely, since the other nations have experienced only רפיון (*rifyon*), "ease," and tranquility (despite their wickedness), they will suffer כָּלָה (*khalah*), *complete destruction.* This word is described as "all in *rifyon*, weakness," because both consonants of the word כָּלָה (*khalah*)—the letters כ (*khaf*) and ל (*lamed*)—have no *dagesh* (point) and are therefore each described grammatically as רפה (*rafeh*), "weak."

Rav Hamnuna is also playing on the Talmudic saying (BT *Berakhot* 6b, in the name of Abbaye): אגרא דכלה דוחקא (*agra de-khallah duḥqa*), "The reward of [attending] the *kallah* [i.e., a massive educational assembly convened for several days during the year] is [for] the pressure [of overcrowding]." He is apparently reimagining this as: אגרא דדוחקא כלה (*agra de-duḥqa kallah*), "The reward of distress is the Bride."

On the term *deḥiq*, see Gesenius, *Hebrew Grammar*, §20c. Cf. *ZḤ* 105c (*Tiq*). On the saying in *Berakhot*, see *Zohar* 3:239a (*RM*); *TZ* 12, 27a; *ZḤ* 118c (*Tiq*); Scholem.

On the figure of Rav Hamnuna, see above, pp. 261–62, n. 48. On Rav Hamnuna the First, see *Zohar* 2:145a, 146b; Cohen, "How Many R. Hamnunas in the Babylonian Talmud?"

The verse in Jeremiah reads: *For* אעשה כלה (*e'eseh khalah*), *I will make an end* [or: *a complete destruction*], *of all the nations where I have scattered you.* For the full verse, see above, note 369. The verse in Isaiah 28 reads: *For* כלה ונחרצה (*khalah ve-neḥeratsah*), *a decreed destruction, I have heard from my Lord YHVH Tseva'ot against all the land.*

377. ***I will raise the fallen booth of David . . .*** Alluding to *Shekhinah*—or *Malkhut* (Kingdom)—who is associated with the ideal king, David.

The other nations, who acted wickedly, will suffer כָּלָה (*khalah*), *complete destruction.* Their undeserved *rifyon*, "ease," and tranquility will be fittingly replaced by a different type of *rifyon*—namely the "weakness" of the letters כ (*khaf*) and ל (*lamed*) in the word כָּלָה (*khalah*), which have no *dagesh* (point) and are therefore each described grammatically as רפה (*rafeh*), "weak." See the preceding note.

378. ***I will chasten you* למשפט (*la-mishpat*), *for justice . . .*** The verse reads: *I will chasten you* [or: *I will discipline you*] *in just measure* [or: *in justice*], *and will not leave you wholly unpunished* [or: *and will surely not leave you unpunished*; *and will not clear you completely*]. See above, note 369.

that they will be able to endure. What is that? All the time, constantly, He chastens them little by little, so that when they appear for judgment, it will not prevail over them.[379]

"*And I will surely not leave you unpunished* (Jeremiah 46:28). What is meant by that? Well, when the people of Israel are by themselves—not appearing for judgment with the other nations—the blessed Holy One deals with them beyond the line of strict justice, atoning for them. When they appear for judgment among the other nations, what does He do? The blessed Holy One knows that Samael, the guardian [of the other nations], will come to call attention to Israel's sins, all of which he has accumulated for himself for the Day of Judgment. So He provides a remedy for them in advance, and for every single sin He strikes them with chastening little by little. When they appear for judgment, Samael comes with many lists against them. The blessed Holy One takes out lists of the chastenings that Israel has endured for every single sin, and all the sins are expunged—without His showing them any leniency at all. Then [Samael's] power and strength fade, and he cannot prevail against them.[380]

"King David said, *For look, the wicked bend the bow, they set their arrow on the string, to shoot from the darkness at the upright* (Psalms 11:2). Although this verse has been established as referring to Shebna and his company and Joah, ministers of Hezekiah, and this has been discussed, still, this verse was uttered concerning Samael and his company, all of whose actions and advice are directed against Israel.[381]

379. **the blessed Holy One will provide a remedy for Israel in advance...** By chastening Israel gradually during their time on earth, He ensures that they will be able to endure the final judgment at the end of days and be vindicated. This explains why the verse in Jeremiah reads *I will chasten you* למשפט (*la-mishpat*), *for justice*—that is, in preparation *for judgment.*

On God punishing Israel gradually out of His love for them, see BT *Avodah Zarah* 4a; and Rashi, ad loc., s.v. *ke-fid*; *nifra mimmennu me'at me'at*.

380. ***And I will surely not leave you unpunished...*** On the Day of Judgment, Samael appears with many lists of Israel's sins; but God produces counter-lists of all the suffering and chastening that Israel has endured, so "all the sins are expunged." Their extensive suffering proves that God does not show them "any leniency at all," which matches the verse in Jeremiah: *And I will surely not leave you unpunished.* For the wording of the verse, see above, note 378.

381. **King David said...** In the book of Psalms, traditionally ascribed to David. According to a rabbinic tradition, this verse refers to Shebna and Joah, two officials under King Hezekiah, who supposedly offered to surrender to King Sennacherib of Assyria. The *Zohar*, however, applies the verse to Samael and his cohorts.

On Shebna and Joah's meeting with King Sennacherib, see 2 Kings 18:17–37; Isaiah 36. On the rabbinic interpretation of the verse in Psalms, see *Vayiqra Rabbah* 5:5; BT *Sanhedrin* 26a; *Midrash Tehillim* 11:2.

"Balak and Balaam took that very same path, and, as has been said, they formed an evil partnership. They said, 'עמלק (*Amaleq*), Amalek—עם לק (*am laq*): עמק דלקא (*amma di-lqa*), a nation that struck, them like a snake striking with its tail. Look, we are greater: בלק (*Balaq*), Balak—בא לק (*ba laq*): one comes דלקי (*de-laqei*), who strikes, them as he wishes! בלעם (*Bil'am*), Balaam—בל עם (*bal am*): לית עמא (*leit amma*), there is no nation, and no shepherd. Our name will cause their annihilation from the world.'[382]

"But the blessed Holy One reckoned their names in a different manner. In בלק (*Balaq*), Balak, בל (*bal*); in בלעם (*Bil'am*), Balaam, בל (*bil*)—look, בלבל (*bilbel*), confused. Which letters are left? עמק (*Omeq*), depth. בלבל עמקא (*Bilbel umqa*), He confused the depth, of their thought, so that they could gain no dominion in the world."[383]

Rabbi Shim'on said, "You have spoken well! However, may Balak's spirit expire in Hell, and may Balaam's bones and spirit be crushed there! It is as follows: They took evil counsel against the Protector—against this כה (*Koh*), Thus, whom they planned to uproot—intending to elevate the evil side by mouth and by action.[384]

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"That evil one said, 'The ancients tried and did not succeed—the generation of the Dispersion tried and did not succeed. They performed the deed; but their mouth was lacking since their tongues became confused, and they did not succeed. But as for you, look, your mouth is sharp and your tongue equipped with these two aspects: *Whomever you bless is blessed, and whomever you curse is cursed* (Numbers 22:6). The side that you wish to elevate is raised by your

382. **Balak and Balaam took that very same path...** The wicked path followed by Samael. They claimed that they surpassed Amalek, who had attacked Israel soon after they crossed the Red Sea.

The name בלעם (*Bil'am*), "Balaam," now implies "בל עם (*bal am*), "not a nation," meaning that he (along with Balak) will annihilate the nation of Israel. Cf. BT *Sanhedrin* 105a: "בלעם (*Bil'am*), Balaam—בלא עם (*be-lo am*), without a people," perhaps meaning that Balaam left his homeland (Aram-naharaim).

On Amalek's attack, see above, pp. 37–38, n. 103. The wording of the simile "like a snake striking בזנבא דיליה (*be-zanba dileih*), with its tail," may be playing on the description of Amalek in Deuteronomy 25:18: *how he encountered you on the way* ויזנב (va-yzannev), *and cut down from behind* [or: *cut off the tail of*; *smote the rear of*], *all your stragglers.*

383. **But the blessed Holy One...** God combined the first two letters of each of their names to form the word בלבל (*bilbel*), "confused." The remaining letters of their names spell the word עמק (*omeq*), "depth." Cf. *Zohar* 1:25a (*TZ*).

384. **may Balak's spirit expire in Hell...** The curse תיפח רוחיה (*tippaḥ ruḥeih*), "May his spirit expire!" (which appears often in rabbinic literature) is equivalent to "May he breathe his last!" "May he drop dead!" See above, p. 14, n. 38.

Balak and Balaam conspired against *Shekhinah*, Israel's Protector, who is known as כה (*Koh*), "Thus." See above, note 148.

mouth and tongue. The side stands before you, and all depends upon you [200a]—for the action has already been arranged, but all depends upon the word. The side *you bless is blessed,* and the side *you curse is cursed.*'[385]

"He did not know that the blessed Holy One *removes speech from the trustworthy, and sense of the elders He takes away* (Job 12:20), and all depends on authorization. *He removes speech from the trustworthy*—the generation of the Dispersion, whose tongues He confused so that they had no control at all of their speech, as is written: *so that they will not understand each other's language* (Genesis 11:7). *And sense of the elders He takes away*—Balaam and Balak, both of whom shared a single plan, as is written: *Balak and Balaam offered up a bull and a ram on each altar* (Numbers 23:2).[386]

"See that wicked one, all of whose actions were designed for evil, with haughtiness of heart. Both of them offered up a sacrifice, as is written: *Balak and Balaam offered up*; and all the altars were arranged by Balak—yet that wicked one praised himself: *The seven altars I have arrayed, and I have offered up a bull and a ram on each altar* (Numbers 23:4), not associating Balak with himself.[387]

"The blessed Holy One said, 'Wicked one, I know all! Now, *return to Balak,* and you do not have to speak; וכה תדבר (*ve-khoh tedabber*), *and Koh shall speak* (Numbers 23:5)—*Koh shall speak* and you do not have to.' As is written: *and sense of the elders He takes away.*[388]

"Alternatively, *and sense of the elders He takes away*—as is written: *The elders of Moab and the elders of Midian went, with implements of divination in their*

385. **That evil one . . .** Balak. The ancient ones tried to build the Tower of Babel and thereby displace *Shekhinah*, but God confused their language and scattered them over all the earth (hence their name "the generation of the Dispersion"). But now Balak felt confident in Balaam's power of speech, which could doom Israel, uproot *Shekhinah*, and blessedly elevate the demonic Other Side. Balak had already "arranged" the necessary "action" of sorcery, setting the stage for Balaam's potent speech. For the full verse in Numbers, see above, note 346.

386. ***so that they will not understand . . .*** The full verse reads: *Come, let us go down and baffle their language there, so that they will not understand each other's language.*

The context in Numbers (23:1–2) reads: *Balaam said to Balak, "Build me here seven altars, and prepare for me here seven bulls and seven rams." Balak did as Balaam had spoken, and Balak and Balaam offered up a bull and a ram on each altar.*

387. **See that wicked one . . .** Balaam. On his haughtiness, see M *Avot* 5:19; *Tanḥuma, Balaq* 6; *Tanḥuma* (Buber), 9; *Bemidbar Rabbah* 20:10.

Numbers 23:4 reads in full: *God encountered Balaam, and he said to Him, "The seven altars I have arrayed, and I have offered up a bull and a ram on each altar."*

388. **וכה תדבר (*ve-khoh tedabber*), *and Koh shall speak . . .*** The full verse reads: *YHVH put a word in Balaam's mouth, and He said, "Return to Balak* וכה תדבר (*ve-khoh tedabber*), *and thus shall you speak."* Here, Rabbi Shim'on construes *ve-khoh tedabber* as *and Koh* [namely *Shekhinah*, who is called *Koh*, Thus] *shall speak.* On *Shekhinah* as *Koh*, see above, note 148.

hand (Numbers 22:7). He took the sense of those elders away from them, and they could not control their witchcraft at all.[389]

"וידברו (*Va-ydabberu*), *And they spoke, Balak's words to him* (ibid.)—openly and not quietly. He had a defective ear, a defective eye, and a defective leg. In three places he was impaired—he was suited for the Other Side, and so it should be for that side.[390]

"ויאמר (*Va-yomer*), *And he said, to them, 'Lodge here tonight'* (Numbers 22:8). Concerning them it is written *Va-ydabberu, And they spoke, to him*, whereas concerning him it is written *Va-yomer, And he said, to them.*[391]

"*Lodge here tonight*—because at that time the Other Side is accessible to sorcerers, when evil aspects appear, spreading through the world.

"*As YHVH will speak to me* (ibid.)—he was boasting of the Name of *YHVH*.[392]

"*And the chieftains of Moab stayed* (ibid.). The chieftains of Midian separated from them, not wanting to stay there, whereas the elders of Moab remained, as is written: *And the chieftains of Moab stayed*—by themselves. Midian would have done well to separate entirely, rather than eventually striking; and Scripture demonstrates their sin, as is written: *For they attacked you by their wiles that they perpetrated against you in the incident of Peor and in the incident of Cozbi daughter of the Midianite chieftain, their kinswoman*... (Numbers 25:18).

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389. **He took the sense of those elders away...** So the *implements of divination in their hand* proved useless.

The full verse reads: *The elders of Moab and the elders of Midian went, with implements of divination* [or: *spells*] *in their hand, and they came to Balaam and spoke Balak's words to him.* Cf. above, note 368.

390. **וידברו (*Va-ydabberu*), *And they spoke*...** The verb דבר (*dbr*), "to speak," is more intense than אמר (*'mr*), "to say." Balak's emissaries had to speak loudly to Balaam because he was hard of hearing. His various physical defects made him well suited for contact with the demonic Other Side.

On the semantic distinction between *dbr* and *'mr*, see *Sifrei*, Numbers 99; BT *Makkot* 10b–11a; *Leqaḥ Tov* and *Sekhel Tov* on Exodus 6:2; *Zohar* 1:86b; 2:22b, 25b, 83a–b; 3:88b, 132b–133a (*IR*). Cf. *Mekhilta, Baḥodesh* 2; *Sifra, Sheratsim* 2:7, 47c; *Zohar* 1:16b, 157a, 234b; 2:17a (*MhN*); 3:50b, 88b, 161a, 211a; Vol. 8, p. 58, n. 10.

On Balaam's defective vision, see BT *Sanhedrin* 105a, and Rashi, ad loc., s.v. *shetum ha-ayin*; *Niddah* 31a; *Zohar* 1:68b; 2:69a, 237a; 3:63b, 147b, 202b, 207b. On his being lame in one leg, see BT *Sotah* 10a, *Sanhedrin* 105a. His being hard of hearing is not mentioned in rabbinic sources.

391. **ויאמר (*Va-yomer*), *And he said, to them*...** Whereas Balak's emissaries had to speak loudly to Balaam, on account of his impaired hearing—as demonstrated by the verb *va-ydabberu, and they spoke, to him*—Balaam responded normally to them, as demonstrated by the verb ויאמר (*va-yomer*), *and he said, to them.*

On the distinction between the two verbs, see the preceding note. Numbers 22:8 reads in full: *And he said to them, "Lodge here tonight, and I will reply to you as YHVH will speak to me." And the chieftains of Moab stayed with Balaam.*

392. ***As YHVH will speak to me*...** Balaam boasted that *YHVH* would speak to him, but this was false, as explained below. Cf. above at notes 233–36.

In these two matters they sinned; their sin was that they struck with the tail later. So those remained with him, while these left on their own.[393]

"Alternatively, *and the chieftains of Moab stayed with Balaam.* How fine it would have been for the Midianites, if their intention had been so! However, the fact that those of Moab stayed there brought them benefit, whereas the departure of those of Midian caused them harm. Why? Because the former showed respect for the word of the blessed Holy One, whereas the latter showed no respect at all and went on their way.

"When that wicked one said, *I will reply to you as YHVH will speak to me* (Numbers 22:8), immediately those of Moab trembled at this word and stayed there, while those of Midian didn't care about it at all and went away. Thus, *the chieftains of Moab stayed with Balaam.*[394]

"That night, this wicked one murmured incantations and cast spells, drawing upon himself a spirit from above. Instantly, *Elohim came to Balaam* (Numbers 22:9)—*Elohim*, unspecified.[395]

393. ***And the chieftains of Moab stayed*...** This seems to imply that *the elders of Midian* (mentioned in the preceding verse) left Balaam. Rabbi Shim'on remarks that the Midianites should have separated "entirely [from the wicked scheme against Israel], rather than eventually striking" against the Holy People "in two matters": by seducing them with their women and enticing them to worship the heathen god Baal-peor. According to one tradition, Balaam advised the Midianites (and/or the Moabites) to seduce the Israelites to this double sin.

See Numbers 31:16; above, note 237; pp. 279–80, nn. 95–96. The context in Numbers (25:16–18) reads: *YHVH spoke to Moses, saying, "Attack the Midianites and strike them! For they attacked you by their wiles that they perpetrated against you in the incident of Peor and in the incident of Cozbi daughter of the Midianite chieftain, their kinswoman, who was struck down on the day of the plague over the incident of Peor."*

On "striking with the tail," cf. above at note 382. For the full text of Numbers 22:8, see above, note 391.

394. **How fine it would have been for the Midianites...** If they had actually intended to reject Balak's plan to curse Israel. But really, *the chieftains of Moab stayed with Balaam* because when he told them *I will reply to you as YHVH will speak to me*, they genuinely wanted to hear God's word; whereas the elders of Midian showed no such respect.

395. **this wicked one murmured incantations...** Balaam performed sorcery in order to draw down upon himself "a spirit from above." Here, the term *Elohim* refers not to God, but rather to a demonic power stemming from Judgment on the left side, who *came to Balaam.*

According to rabbinic interpretation, the name *Elohim* signifies Judgment. (See above, p. 240, n. 21.) In the *Zohar*, this name can refer to harsh and even demonic powers. See *Zohar* 1:111b; 2:96a; 3:8a, 113a, 207a, 208b, 211b; *ZḤ* 78d (*MhN, Rut*); *Minḥat Shai* on Genesis 20:3.

On the equivocal nature of the name *Elohim*, see Maimonides, *Guide of the Perplexed* 1:2: "Every Hebrew knew that the term *Elohim* is equivocal, designating the deity, the angels, and the rulers governing the cities." See also *Zohar* 3:113a (Vol. 8, p. 228, n. 15), 208b; *ZḤ* 4a (*MhN*); Vol. 8, p. 169, n. 326. The full verse in Numbers reads: *Elohim came*

"And said, 'Who are these men with you?' (ibid.)—it was the rung that needed to ask. Although the Companions have dealt with this in a different manner: that the blessed Holy One was testing him with His words. There were three: one was Hezekiah, one was Ezekiel, and one was Balaam. Two did not stand up to the test fittingly, and one did. Who was that? Ezekiel, as is written: *'Can these bones live?'* And he replied, saying, *'YHVH Elohim, You alone know'* (Ezekiel 37:3). Hezekiah said, *'From a distant land they came to me, from Babylon'* (Isaiah 39:3). As for Balaam—*'Balak son of Zippor, king of Moab, has sent to me'* (Numbers 22:10), as they have established."[396]

A certain Cuthean challenged Rabbi El'azar as follows: "I see greater power in Balaam than in Moses! For of Moses is written *He called to Moses* (Leviticus 1:1), whereas of Balaam [200b] is written *God came to Balaam* (Numbers 22:9)."[397]

He replied, "This may be compared to a king who was sitting in his palace upon his throne. A leper called at the gate. [The king] said, 'Who is knocking at the gate?'

to Balaam and said, "Who are these men with you?"

The word "spells" renders בלטין (*belatin*), based on בלטיהם (*be-lateihem*), *with their spells* (Exodus 7:22; 8:3, 14), where the plural possessive form of the noun לט (*lat*), "occult skill, magic," is preceded by the preposition ב (*be*), *with*. Here, playfully, the author turns the prepositional letter ב (*bet*) into part of a neologistic noun בלטין (*belatin*), "spells." See *Zohar* 2:192a (Vol. 6, pp. 86–87, n. 87).

396. ***Who are these men with you?...*** If the name *Elohim* referred to God, then why would He need to ask Balaam this question? Rather, *Elohim* refers to the demonic rung "that needed to ask."

According to a midrashic tradition, God poses such questions in order to test people. When He showed Ezekiel the valley of dry bones and asked, *"Can these bones live?"* the prophet passed the test by responding, *"YHVH Elohim, you alone know."* However, when Isaiah asked King Hezekiah (concerning the ambassadors from the king of Babylon), *"From where have they come to you?"* Hezekiah replied, *"From a distant land they came to me, from Babylon"*—whereas he should have said: "You are a prophet of God, and you're asking me?" Balaam, too, failed the test. When God asked him, *"Who are these men with you?"* he replied, *"Balak son of Zippor, king of Moab, has sent to me"*—whereas he should have responded like Ezekiel.

See *Bereshit Rabbah* 19:11; *Avot de-Rabbi Natan* B, 45; *Bemidbar Rabbah* 20:6. Cf. *Tanḥuma, Balaq* 5; *Bemidbar Rabbah* 20:9; Rashi on Numbers 22:9. The verse in Ezekiel reads: *He said to me, "O human, can these bones live?" I replied, "O Lord God, You alone know."* The full verse in Isaiah reads: *Isaiah the prophet came to King Hezekiah and said to him, "What did these men say and from where have they come to you?" Hezekiah replied, "From a distant land they came to me, from Babylon."* Cf. 2 Kings 20:14. Numbers 22:10 reads in full: *Balaam said to God, "Balak son of Zippor, king of Moab, has sent to me* [the following message]."

397. **A certain Cuthean...** The term technically means "a Samaritan," but in rabbinic literature it often connotes (or represents a censored version of) "a Gentile." Here, the Gentile tries to demonstrate that

"They replied, 'Some leper.'

"He said, 'Let him not enter here! Let him not soil the palace! I know that if I tell him by a messenger, he won't pay any attention—he will come and contaminate my son by contact. Rather, I myself will go and threaten him, so that he'll keep far away from my son's residence and not contaminate him.'

"Quickly, the king went to him and threatened him, saying, 'Leper, leper, keep your foot away from my son's path! Otherwise, I swear that my handmaid's sons will cut your body into pieces.'

"Then the king's intimate friend called at the door. The king said, 'Who is it?'

"They replied, 'Your friend, so-and-so.'

"He said, 'My dear friend, beloved of my soul! No other voice shall invite him, rather I alone.'

"The king called out, 'Enter, so-and-so, beloved of my soul, my dear friend! Prepare the chambers so that I may converse with him.'

"So, Balaam—that leper, outcast from humanity—called at the gate of the King. When the King heard, He said, 'The impure leper shall not enter and shall not soil My palace! I Myself must threaten him, so that he won't approach the gate of My son and contaminate him.'[398]

"He said to him, 'Leper, leper, *you shall not go with them. You shall not curse the people, for it is blessed* (Numbers 22:12). Do not go near My son, either for good or for evil. You are totally impure!'[399]

"But of Moses is written *He called to Moses*—the voice of the King, not some messenger.

"Another interpretation: *From the Tent of Meeting* (Leviticus 1:1)—from the holy palace, the arranged palace, the glorious palace, toward which those above and below yearn, unable to approach.[400]

Balaam said to God, "Balak son of Zippor." And he said, "*King of Moab*—an important king—*has sent to me*" (Numbers 22:10). *King of Moab.* Look at the arrogance of that wicked one—who didn't even respect Balak at all—as indicated by what it is written: מלך מואב (*melekh mo'av*), *king of Moab*; and he didn't say מלך למואב (*melekh le-mo'av*), *king to Moab*, which would imply "a man who is not

Balaam was greater than Moses, since Moses was merely *called* by God, whereas God Himself *came to Balaam.* On the relation between Moses and Balaam, cf. above, note 4.

398. **So, Balaam . . .** In order to ensure that Balaam would not contaminate Israel, God Himself *came to Balaam.*

399. ***you shall not go with them . . .*** Namely, with the elders of Moab sent by Balak.

400. ***From the Tent of Meeting . . .*** Alluding to God's heavenly palace, or to *Shekhinah*. The full verse: *He called to Moses, and YHVH spoke to him from the Tent of Meeting, saying.*

worthy of being king and yet became king *to Moab*." Of a former one, what is written? *He had fought against the former king of Moab* (ibid. 21:26)—a king, the son of a king, esteemed like his father. But of this one is written *king to Moab* (ibid. 22:4)—Scripture attests: *king to Moab*! And we have educed that [Balaam] intended great haughtiness of heart: "All the kings of the world send their emissaries to me, and I am esteemed by them!"[401]

Rabbi Pinḥas was going to see his daughter, the mother of Rabbi El'azar, who was on her sickbed. He was accompanied by companions and was riding on his donkey. On his way he met two Arabs. He said to them, "Has a voice stirred in this field since days of old?"[402]

401. **And he said, "*King of Moab* . . .** Whereas here Balaam describes Balak as מלך מואב (*melekh mo'av*), *king of Moab*, earlier in the chapter Scripture presents a slightly different wording: *Balak son of Zippor was* מלך למואב (*melekh le-mo'av*), *king over Moab* [literally: *to Moab*], *at that time*. According to a midrashic tradition, the phrase *at that time* implies that Balak was not really worthy of being king, but was crowned only in a state of emergency when the former king died. Here, the *Zohar* concludes that the description *melekh le-mo'av*, *king to Moab*, is less regal than *melekh mo'av*, *king of Moab*. Whereas Balak was really not meant to be king, Balaam called him *king of Moab*, as if to say: "Look how important I am! A great king has sent for me!"

On the significance of the phrase *at that time*, see *Tanḥuma, Balaq* 4; *Tanḥuma* (Buber), *Balaq* 4; *Bemidbar Rabbah* 20:4; *Midrash Aggadah*, Numbers 22:4; Rashi on Numbers 22:4; above at note 302.

Numbers 22:10 reads in full: *Balaam said to God, "Balak son of Zippor, king of Moab, has sent to me* [the following message]." On Balaam's arrogant tone here, see *Tanḥuma, Balaq* 5; *Bemidbar Rabbah* 20:9; Rashi, ad loc. The full verse in Numbers 21 reads: *For Heshbon is the city of Sihon king of the Amorites, and he had fought against the former* [or: *first*] *king of Moab and seized all his land from his hand as far as the Arnon.*

402. **Rabbi Pinḥas . . .** Rabbi Pinḥas son of Ya'ir, a second-century rabbi who lived in Palestine, was renowned for his saintliness and ability to work miracles. In the *Zohar* he is a revered member of Rabbi Shim'on's circle. Such special recognition is to be expected since (according to BT *Shabbat* 33b) Rabbi Pinḥas was the son-in-law of Rabbi Shim'on. However, the *Zohar* elevates Pinḥas further by transforming him into Rabbi Shim'on's father-in-law—as here, where his daughter is described as "the mother of Rabbi El'azar," i.e., the wife of Rabbi Shim'on. This new role could be the result of a simple mistake: confusing חתן (*ḥatan*), "son-in-law," and חותן (*ḥoten*), "father-in-law." However, the switch may also be deliberate, an instance of interchanging father and son. Cf. above, pp. 263–64, n. 55.

In rabbinic literature Rabbi Pinḥas's donkey is depicted as pious, refusing to eat food that had not been definitely tithed. See JT *Demai* 1:3, 21d–22a; *Sheqalim* 5:1, 48d; *Bereshit Rabbah* 60:8; BT *Ḥullin* 7a–b, *Shabbat* 112b. Cf. *Avot de-Rabbi Natan* A, 8. Rabbi Pinḥas's donkey appears elsewhere in the *Zohar* (3:36a–b, 221b) and performs admirably.

On Rabbi Pinḥas, see also *Devarim Rabbah* 3:3; *Zohar* 1:11a–b (Vol. 1, p. 75, n. 566); 3:36a–37a (Vol. 7, p. 211, n. 12), 59b–60b, 62a–b, 144b (*IR*), 220a–b, 221b–222a, 224a–226b, 232b–233b, 240b, 225b, 261a, 287b–288a (*IZ*), 296b (*IZ*); *ZḤ* 12b (*MhN*), 19a (*MhN*);

They replied, "About days of old we don't know; about our own days we do. Because one day some robbers—highwaymen—were crossing that field and ran into some Jews and were about to rob them, when from a distance, in this field, this donkey's voice was heard braying twice, and a flame of fire darted through that voice and burned them up, and those Jews were saved."[403]

He said to them, "Arabs, Arabs! On account of what you have told me, you will be saved today from other robbers, who are lying in wait for you on the road."

Rabbi Pinḥas wept and said, "Master of the Universe! You generated a miracle for my sake, and those Jews were saved; and I didn't know."

He opened, saying, "*To the one who performs great wonders alone, for His love is forever* (Psalms 136:4). How much goodness the blessed Holy One performs for people, and no one knows but He alone! A person gets up in the morning and happens to put his foot on the head of a snake coming to kill him—he puts his foot on its head and kills it—and no one knows, except the blessed Holy One alone; thus, *to the one who performs great wonders alone.*[404]

"A person is traveling on the road, and robbers are lying in wait to kill him. Someone else comes along, who is given as ransom for him and he is saved, without knowing the goodness performed for him by the blessed Holy One and the miracle generated by Him—He alone does. *To the one who performs great wonders alone—alone* He performs and knows, and no one else knows."[405]

He said to his companions, "Companions, [201a] what I was asking these Arabs, who are always occupied in the fields, was if they had heard the voice of the Companions, who occupy themselves with Torah. For Rabbi Shim'on and Rabbi El'azar, his son, and the other Companions are ahead of us and unaware of us; so I asked these Arabs about them, because I know that Rabbi Shim'on's voice makes fields and mountains quake. But they revealed to me something I didn't know."[406]

Emden, *Mitpaḥat Sefarim*, 29. On this story, see Oron, *Tsohar le-Sippurei ha-Zohar*, 42–62.

On the illness of Rabbi El'azar's mother (i.e., Rabbi Shim'on's wife), see *Zohar* 3:64a. The phrase "since days of old" renders מיומין דעלמא (*mi-yomin de-alma*), literally "since days of eternity (or of the world)." See above, p. 253, n. 21; below at note 407.

403. **this donkey's voice...** On the remarkable nature of Rabbi Pinḥas's donkey, see the preceding note.

404. ***To the one who performs great wonders alone...*** According to a midrashic reading (attributed to Rabbi El'azar son of Pedat), the adverb *alone* implies that (often) only God Himself is aware of the miracles He performs. See BT *Niddah* 31a; *Tanḥuma* (Buber), *Toledot* 17; *Midrash Tehillim* 106:1; 136:2–3.

405. **Someone else comes along, who is given as ransom...** Once an evil act has been ordained, it must be executed—if not on the intended victim, then on a substitute. See above, note 85.

406. **something I didn't know** Namely, the wondrous act of his donkey.

As they went along, those Arabs returned to him, and said, "Old man! You asked us about days of old and not about today, when we saw wonder upon wonder! We saw five men sitting and one old man among them, and we saw birds gathering and spreading their wings over their heads—some going and some returning, so shade never disappeared over their heads. And that old man raised his voice, and [the birds] obeyed."[407]

He said, "That's what I was asking about! Arabs, Arabs, be on your way, and may the way be paved for you with whatever you wish. Two things you said in which I delight."

They departed.[408]

His companions said to him, "How do we know where Rabbi Shim'on is?"

He replied, "Leave it to the Master of the steps of beasts, for he will guide its steps there."[409]

With no goading, his donkey swerved from the road, proceeded for two miles, and went there. It began to bray three times. Rabbi Pinḥas dismounted and said to his companions, "Let us prepare to greet the Countenance of Days, for now the Great Face and the Small Face will emerge."[410]

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407. **that old man raised his voice . . .** See David ben Abraham Maimuni (the grandson of Maimonides), *Midrash David*, 84.

408. **They departed** The subject is apparently the Arabs.

409. **the Master of the steps of beasts . . .** The angel appointed over beasts.

410. **With no goading, his donkey swerved from the road . . .** And headed to the location of Rabbi Shim'on.

The wording "the donkey swerved from the road" matches the description of Balaam's donkey: *The jenny saw the angel* [or: *messenger*] *of YHVH stationed in the road, his sword unsheathed in his hand, and the jenny swerved from the road and went into the field; and Balaam struck the jenny to steer her back to the road* (Numbers 22:23). See *Targum Onqelos*, ad loc.

The phrase "the Countenance of Days" alludes to the divine title "the Ancient of Days," which appears in Daniel 7:9: *As I watched, thrones were placed, and the Ancient of Days sat—His garment like white snow, the hair of His head like clean fleece, His throne flames of fire, its wheels blazing fire.* In the *Zohar*, "the Ancient of Days" designates the primordial *sefirah*, *Keter*. Here, remarkably, "the Countenance of Days" refers to the face of Rabbi Shim'on. He and his son, Rabbi El'azar, are pictured as "the Great Face and the Small Face."

On the divine nature of Rabbi Shim'on, see below, note 425. For the phrase "the Countenance of Days," see *Zohar* 1:83a, 89b (*ST*), 130a, 188a; 3:132b (*IR*); *ZḤ* 19a (*MhN*), 25c (*MhN*); Tishby, *Wisdom of the Zohar*, 1:139. Cf. *Bereshit Rabbah* 35:2; *Pesiqta de-Rav Kahana* 11:15 (both referring to Rabbi Shim'on).

The image of "the Great (or Large) Face and the Small Face" derives from a Talmudic discussion of the cherubim. In Kabbalah, these two "faces" sometimes allude to two divine configurations: *Arikh Anpin* and *Ze'eir Anpin*, which can be understood respectively as "the Large (or Vast) Countenance" and "the Small Countenance."

See BT *Sukkah* 5b: "Rabbi Aḥa son of Ya'akov said, 'We have learned that the face of the cherubim was no less than a hand-

Rabbi Shim'on heard the braying of the donkey. He said to the Companions, "Let us rise, for the voice of the donkey of the pious old man has been aroused toward us."

Rabbi Shim'on rose, and the Companions rose.

Rabbi Shim'on opened, saying, "*A psalm. Sing to YHVH a new song, for He has worked wonders. His right hand has won victory for Him, and His holy arm* (Psalms 98:1). מזמור (*Mizmor*), *A psalm*—the accent stands erect above. We call this 'an orphaned song,' but it is distinguished by a grand accent because that *mizmor* comes adorned with a supernal crown above its head and comes erect.[411]

"Who uttered this song? Those cows, with the lowing that they made: '*Sing to YHVH a new song.*' To whom did they say *sing*? To many chariots, to many chieftains, to many rungs who had come there, coming forth to receive the Ark, unidentified. To them they said, *Sing to YHVH a new* שיר (*shir*), *song*—masculine. Why here שיר (*shir*), whereas Moses said שירה (*shirah*), *song* (Exodus 15:1)—feminine?[412]

breadth. . . .' What is a כרוב (*keruv*), cherub? Rabbi Abbahu said, 'כרביא (*Ke-ravya*), Like a child, for in Babylon they call a child רביא (*ravya*).' Abbaye said to him, 'If so, how do you explain the verse: *The face of one was the face of a cherub, and the face of the second the face of a human* (Ezekiel 10:14), seeing that [the faces of] a cherub and a human are the same?'—'A large face and a small face [i.e., *the face of a human* is large, while *the face of a cherub* is small].'"

See BT *Ḥagigah* 13b; *Zohar* 1:18b; 2:278a; 3:60b, 217b, 274a; *TZ* 70, 129b; Liebes, *Studies in the Zohar*, 105–19; 170, n. 65; Vol. 8, pp. 323–24, n. 14.

The term "goading" renders טעין (*ta'ein*), based on Arabic *ta'ana*, "to pierce, goad." See above, p. 250, n. 13. The phrase "two miles" renders תרין מלין (*terein milin*), referring to the Roman mile, slightly shorter than the modern mile. This wording plays on the homonymous phrase spoken by Rabbi Pinḥas (a few paragraphs above): תרין מלין (*Terein millin*), "Two things, you said in which I delight."

411. **מזמור (*Mizmor*), *A psalm*. . .** Above this word appears an erect accent (or cantillation) sign, known as *pazer*. According to Rabbi Shim'on, the shape of this sign alludes to the royal stature of *Shekhinah*. She is known as *mizmor* (*a psalm*) because She sings constantly to Her beloved, *Tif'eret*.

Since the author of Psalm 98 is anonymous, it is called "an orphaned song." See the following note. On the significance of the erect accent, see above, pp. 293–94, n. 141. On *Shekhinah* as *mizmor* (*a psalm*), see *Zohar* 1:39b (*Heikh*), 67a, 123b; 2:50a, 140a, 170a.

412. **Who uttered this song?. . .** See BT *Avodah Zarah* 24b, which explores the account of the Ark of the Covenant in 1 Samuel. The Ark had been captured by the Philistines in battle, but God miraculously punished the enemy by breaking the idol of its god Dagon and striking the population with a plague. Consequently, the suffering Philistines send the Ark back on a wagon drawn by two milch cows, who miraculously head straight to Israelite territory as if they knew the way, as described in 1 Samuel 6:12: *The cows went straight on the way, on the way to Beth Shemesh; on a single road they went, lowing as they went, and veering neither right nor left.* The Talmudic discussion focuses on the opening of this verse: וישרנה הפרות (*Va-yisharnah ha-parot*), *The cows went straight.* "What is the meaning of *va-yisharnah*? Rabbi Yoḥanan said in the name of Rabbi Me'ir,

"Well, there, with Moses, a solitary Ark—זאת (*zot*), This—came forth from exile along with Her multitudes, and nothing more; so, *this shirah*, *song*, in the feminine. But here, the Ark and what was concealed within; and because of that which was concealed within, it is said *a new shir*, *song*, in the masculine.[413]

"*For He has worked wonders*—in what He did to the Philistines and what He did to their false gods.[414]

"[*His right hand*] *has won victory for Him.* For whom? For Himself. Who is 'Himself'? That *mizmor*, *psalm*, itself, in whom is concealed a supernal holy spirit.[415]

"*His right hand*—that which the Elder inherits. This *right hand* of *His* grasps that *mizmor* and does not let it fall into the hands of another.[416]

'They sang a song.' . . . Which song did they sing? Rabbi Yoḥanan said in the name of Rabbi Meir, '*Then sang Moses and the Children of Israel* [את השירה הזאת (*et ha-shirah ha-zot*), *this song to YHVH*] (Exodus 15:1).' . . . Rabbi Shim'on son of Lakish said, 'The orphaned psalm: *A psalm. Sing to YHVH a new* שיר (*shir*), *song, for He has worked wonders. His right hand has won Him victory, and His holy arm.*'"

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According to *Zohar* 2:137b–138a, the heavenly *ḥayyot* (living beings) chant this psalm while carrying the Divine Chariot-Throne. Here, the cows chant the psalm "to many chariots, to many [angelic] chieftains." The lowing of the cows parallels the braying of Rabbi Pinḥas's donkey. See Oron, *Tsohar le-Sippurei ha-Zohar*, 45.

The phrase "the Ark, unidentified" means that here "the Ark" symbolizes *Shekhinah*. In the concluding sentence, Rabbi Shim'on wonders why the verse in Samuel employs the masculine form שיר (*shir*), *song*, whereas the verse in Exodus (introducing the Song at the Sea) employs the feminine form שירה (*shirah*), *song*.

On the passage in BT *Avodah Zarah*, see also *Bereshit Rabbah* 54:4; *Tosafot*, *Avodah Zarah* 24b, s.v. *mizmora yatma*; *Zohar* 1:123a–124a; above, p. 124, n. 215; Moses de León, *Sefer ha-Rimmon*, 122.

413. **there, with Moses, a solitary Ark . . .** When Israel came forth from the exile of Egypt, *Shekhinah*—symbolized by the Ark and also known as זאת (*zot*), "This"—was still without Her spouse, *Tif'eret*, so the feminine form *shirah* pertains. Soon afterward, Israel received the Torah at Sinai, and the tablets of the covenant (symbolizing *Tif'eret*, who is also known as Written Torah) were "concealed within" the Ark. The description in Samuel reflects this later stage, so the masculine form *shir* pertains, emphasizing what is within the Ark.

The phrase "along with Her multitudes" refers to cohorts of angels surrounding *Shekhinah* and apparently also to the mass of Israelites. On *Shekhinah* as *zot*, see above, p. 154, n. 7. On the contrast between the forms *shir* and *shirah*, see *Mekhilta*, *Shirta* 1; *Shir ha-Shirim Rabbah* on 1:5; *Shemot Rabbah* 23:1; *Zohar* 2:54b; 3:284b–285a; *ZḤ* 63a (*ShS*).

414. **what He did to the Philistines . . .** See above, note 412.

415. **That *mizmor*, *psalm*, itself . . .** *Shekhinah*, who is known as *mizmor* (*psalm*). She is the Ark, in which is concealed *Tif'eret* (described as "a supernal holy spirit").

416. ***His right hand*—that which the Elder inherits . . .** God's *right hand* is the *sefirah* of *Ḥesed*, which was attained by Abraham, who is known as "the Elder." *Ḥesed* grasps *Shekhinah* (known as *mizmor*), protecting Her from the demonic Other Side. On Abraham as "the Elder," see above, p. 294, n. 142.

The title סבא (*Sava*), "the Elder," may also refer to Rabbi Pinḥas, who is about to be

"Here a certain matter should be revealed. Whenever that *right hand* would generate a miracle, it would grasp this *mizmor* and place it before it in order to hold it firmly. This may be compared to a father whose right hand grasps his son's chest in front of him, saying, 'Who dares come near my son?' When the son offends his father, then his father puts his hand on his shoulder from behind and thrusts him into the hand of his enemies.[417]

"At first, as it were, it is written: *Your right hand, O YHVH, is glorious* בכח (*ba-koaḥ*), *in the power* (Exodus 15:6). *Ba-koaḥ, in the power*—the well-known one. In Arabia they call a person's chest כח (*koaḥ*), power. That right hand *is glorious* and takes hold *ba-koaḥ, of the power*—'Who dares come near My son?' Later, what is written? *He has withdrawn His right hand* (Lamentations 2:3)—putting His right hand on his shoulder and pushing him into the hand of his enemies. At first, His right hand in front, on his chest; and later, behind, on his shoulder to push him. Here, *His right hand has won victory for Him, and His holy arm*—two arms.[418]

described as סבא חסידא (*sava ḥasida*), "the pious old man," and is intimately associated with the *sefirah* of *Ḥesed* and the quality of חסידות (*ḥasidut*), "love, devotion." See below at notes 419, 429; *Zohar* 1:11b; 3:62a (Vol. 7, pp. 408–9, n. 156), 225b, 240b; *Nitsotsei Orot*; Tishby, *Wisdom of the Zohar*, 1:140.

417. **Whenever that *right hand* would generate a miracle...** Whenever *Ḥesed* generates a miracle for Israel, it grasps *Shekhinah* (known as *mizmor*), who represents Israel and is, in fact, known as Assembly of Israel. On the divine title Assembly of Israel, see above, pp. 3–4, n. 6.

418. **At first, as it were...** Rabbi Shim'on contrasts the verses in Exodus and Lamentations. The first verse proclaims that God's *right hand is glorious* בכח (*ba-koaḥ*), *in the power*, and the wording *the power* (with the definite article) implies "the well-known one," namely the potent chest of *Shekhinah*, who is Assembly of Israel. (Rabbi Shim'on claims that in Arabic, a person's chest is called "power.") Thereby the blessed Holy One protects *Shekhinah* from the demonic Other Side, and Her people from their enemies.

However, when Israel sins, the verse in Lamentations pertains: *He has withdrawn His right hand*, implying that God removes His hand from the chest of *Shekhinah* (Assembly of Israel) and pushes Her (and Her people) into exile. Thus, even the divine right hand (representing *Ḥesed*) now functions like the left hand, which represents *Din* (Judgment).

The verse in Psalms mentions both *His right hand* and *His holy arm*, implying that at the time of salvation both of God's arms will join in redeeming *Shekhinah* and Her people.

The verse in Exodus reads in full: *Your right hand, O YHVH, is glorious* בכח (*ba-koaḥ*), *in power* [literally: *in the power*]. *Your right hand, O YHVH, smashes the enemy.* The verse in Lamentations reads: *He has withdrawn His right hand in the face of the enemy* [thereby enabling them to defeat Israel]. See *Mekhilta, Shirta* 5; *Mekhilta de-Rashbi*, Exodus 15:6; *Eikhah Rabbah, Petiḥta* 24; 2:6; *Tanḥuma, Beshallaḥ* 15; *Zohar* 1:163b; 2:57a–b, 143b, 203a, 254a (*Heikh*); 3:74a, 237a. On the exile of *Shekhinah*, see above, note 318.

Rabbi Shim'on's claim—"In Arabia they call a person's chest כח (*koaḥ*), power"—employs a frequent rabbinic formula ("In

"If those cows, who were unaccustomed to miracles, just at that moment uttered this song as they lowed—then how much more so should the braying of the donkey of the pious old man, who is accustomed to miracles, convey song![419]

"Companions, if you say that no donkey has ever behaved in this manner since the day the world was created, go take a look at the donkey of Balaam the wicked, who vanquished her master entirely—the donkey of Rabbi [201b] Pinḥas, how much more so! Furthermore, when Balaam's donkey spoke, a supernal angel was above her.[420]

"Now is the time to reveal. Listen, Companions! The mouth of the donkey that was created on the eve of Sabbath at twilight—would you ever imagine that the mouth remained open from that time, or that the blessed Holy One stipulated a condition from that time? Not so! There is a mystery here, transmitted to the wise, who pay no attention to stupidity. 'The mouth of the donkey'—rung of donkeys, highest on the side of females; it was this that settled upon

Arabia they call X Y"), but there is apparently no basis for this particular supposed Arabic usage. Rather, the statement likely alludes to a different word: תוקפא (*tuqpa*), which normally means "power, strength," but in the *Zohar* occasionally signifies "bosom, breast, chest." This new sense derives from *Targum Onqelos* on Numbers 11:12, which renders the biblical expression שאהו בחיקך (*sa'ehu ve-ḥeiqekha*), *carry it* [the people Israel] *in your bosom*, as סוברהי בתוקפך (*sovarhi ve-tuqpakh*), "carry it in your strength." This Targumic rendering is a paraphrase, unless the translator read or imagined the Hebrew בחזקך (*ve-ḥozqekha*), *in your strength*, instead of בחיקך (*ve-ḥeiqekha*), *in your bosom*—a tiny orthographical difference.

Based on this Targumic usage of *tuqpa*, the *Zohar* sometimes employs the word to signify "bosom, breast, chest." Scholem contends that this is due to a misunderstanding: "The author mistook the Midrashic *interpretation* for a *literal translation*!" However, it seems more likely that the newfangled meaning is due not to ignorance but to linguistic playfulness, so typical of the *Zohar*.

See *Targum Yerushalmi*, Numbers 11:12; *Zohar* 2:9a, 96a–b, 113a–b; 3:127b (*IR*), 206a, 234a; *ZḤ* 55a–b, 92c–d (*MhN, Eikhah*); Luria, *Va-Ye'esof David*, s.v. *tuqpa*; Scholem, *Major Trends*, 165, 389, n. 48; Liebes, *Peraqim*, 267. Cf. above, p. 48, n. 136.

For the formula "In Arabia they call X Y," see JT *Berakhot* 9:1, 13c; *Sanhedrin* 10:2, 28c; *Bereshit Rabbah* 36:1; 87:1; *Vayiqra Rabbah* 1:3; 5:1; 25:5; 30:3; *Eikhah Rabbah* 1:44; 2:17; *Pesiqta de-Rav Kahana* 24:11; 27:3; *Rut Rabbah* 5:6; *Tanḥuma, Tazri'a* 6; *Tanḥuma* (Buber), *Vayera* 4, *Ḥayyei Sarah* 2, *Tazri'a* 8; *Shemot Rabbah* 3:1; 42:4.

419. **If those cows...** If those normal cows carrying the Ark (back from the Philistines) uttered a psalm, how much more so should Rabbi Pinḥas's wondrous donkey be able to sing. On the cows chanting, see above, note 412.

420. **go take a look at the donkey of Balaam the wicked...** Who spoke brilliantly to Balaam, vanquishing him in words. Rabbi Pinḥas's donkey is even more gifted. Furthermore, Balaam's donkey did not speak on her own, but rather through the power of an angel.

On the verbal triumph of Balaam's donkey, see Numbers 22:28–30; *Bereshit Rabbah* 93:6 (p. 1160). Cf. BT *Sanhedrin* 105b (and parallels). On the angel, cf. Numbers 22:31–35.

that donkey and spoke above her. When the blessed Holy One created this rung called 'mouth of the donkey,' He enclosed it in the Hollow of the Great Abyss, sealing it away until that time. When the time came, He opened that hollow, and it emerged, settling upon her and she spoke.[421]

"Similarly, *The earth opened* את פיה (*et piha*), *its mouth* (Numbers 16:32)—*et*, amplifying the meaning to include Dumah, who is 'the mouth of the earth.' את פי האתון (*Et pi ha-aton*), *The mouth of the donkey* (ibid. 22:28)—amplifying the meaning to include Kamriel, who is called 'the mouth of the donkey.'[422]

"The mouth of the well, similarly. Who is 'the mouth of the well'? The rung appointed over it below, which is below 'the mouth of *YHVH*.' Who is that? His name is Yehadriel.[423]

421. **The mouth of the donkey that was created on the eve of Sabbath...** According to M *Avot* 5:6, at the end of the six days of Creation ten supernatural phenomena "were created on the eve of Sabbath at twilight: the mouth of the earth [that engulfed Korah and his rebellious faction], the mouth of the well [that miraculously accompanied the Israelites through the desert, providing them with water], the mouth of the donkey [that spoke to Balaam],... Some say, 'Also, the demons.'"

This Mishnaic statement implies that God fashioned the actual mouth of Balaam's donkey at the end of the first week of Creation, or that He decreed right then and there that when the time came, the donkey's mouth would speak. But Rabbi Shim'on offers a deeper meaning: "The mouth of the donkey" is the name of the highest female demonic rung, which was created on the eve of the first Sabbath. For millennia, this "mouth" was hidden in the demonic Hollow of the Great Abyss, until finally the moment arrived for it to settle upon Balaam's donkey, empowering her to speak.

On the Mishnaic reference to "the mouth of the earth," see Numbers 16:32 (quoted in the following note). On "the mouth of the well (of Miriam)," see ibid. 21:16–18; above, p. 204, n. 55. On "the mouth of the donkey," see Numbers 22:28–30; below at note 572.

422. ***The earth opened* את פיה (*et piha*), *its mouth*...** The context in Numbers (16:32–33, describing the fate of Korah and his faction) reads: *The earth opened its mouth and swallowed them and their households and every human being that was Korah's and all the possessions. And they went down, they and all that was theirs, alive to Sheol, and the earth covered them, and they vanished from the midst of the assembly.*

Grammatically, the word את (*et*) is usually an accusative particle with no clear independent sense. Although this little word seems superfluous, already in rabbinic times Naḥum of Gimzo and his disciple Rabbi Akiva taught that its presence in a biblical verse amplifies the apparent meaning. Here, *et* alludes to Dumah, the prince of Hell. (On Dumah, see above, p. 243, n. 32).

In the phrase את פי האתון (*et pi ha-aton*), *the mouth of the donkey* [or: *the jenny*], the word *et* amplifies the meaning to include the demonic angel Kamriel. This angel shares the title *the mouth of the donkey* with the highest female demonic rung mentioned in the preceding paragraph (or perhaps Kamriel is identical with that rung).

423. **Who is 'the mouth of the well'?...** The holy angel Yehadriel, appointed over the miraculous well, is situated below *Shekhinah*, who is known as "the mouth of *YHVH*."

On *Shekhinah* as the divine mouth, see above, p. 268, n. 69. On Yehadriel, see *Massekhet Heikhalot*, in *Beit ha-Midrash*, 2:47; Schäfer, *Synopse zur Hekhalot-Literatur*, §§195, 397; *Zohar* 2:249b (*Heikh*).

"These three mouths were created on the eve of Sabbath at twilight. As the day was sanctified, the mouth appointed over all other mouths ascended. And who is that? The one sanctified and elevated in all, the one called 'mouth of *YHVH*.' On the eve of Sabbath at twilight, the other mouths were created, the day was sanctified, the mouth ruling over all ascended—'mouth of *YHVH*.'"[424]

Just then, they saw Rabbi Pinḥas coming; they went toward him. Rabbi Pinḥas came and kissed Rabbi Shim'on. He said, "I have kissed the mouth of *YHVH*, scented with the spices of His garden!"[425]

They delighted as one and sat down. As soon as they sat, all those birds providing shade flew away and scattered. Rabbi Shim'on turned his head and shouted to them: "Birds of heaven! Have you no respect for your Master standing here?"[426]

They stopped, neither moving from their place nor coming closer.

Rabbi Pinḥas said, "Tell them to go on their way, for they are not being permitted to return."

426 Rabbi Shim'on said, "I know that the blessed Holy One wishes to perform a miracle for us. Birds, birds, go on your way, and tell him who is appointed over you that at first it was in his power and now it is not. But I have reserved him for the Day of the Rock, when a cloud rises between mighty teeth and they do not converge."[427]

Those birds scattered and flew away.

424. **These three mouths were created on the eve of Sabbath . . .** Based on the passage from M *Avot*, quoted above, note 421. As the sun set and the holiness of Sabbath commenced, *Shekhinah* (known as "mouth of *YHVH*") ascended to unite with Her spouse, *Tif'eret*.

425. **I have kissed the mouth of *YHVH* . . .** Rabbi Pinḥas identifies Rabbi Shim'on with *Shekhinah*, who is called "the mouth of *YHVH*."

According to rabbinic tradition, "whoever welcomes [literally: receives the face of] the wise is considered as if he welcomes *Shekhinah*." See *Mekhilta, Amaleq (Yitro)* 1. Cf. JT *Eruvin* 5:1, 22b: "Rabbi Shemu'el said in the name of Rabbi Zeira, '. . . Whoever welcomes his teacher is considered as if he welcomes *Shekhinah*.' . . . Rabbi Yishma'el taught . . . : 'One who welcomes his friend is considered as if he welcomes *Shekhinah*.'"

The *Zohar* sometimes transforms the rabbinic simile into an actual description of the righteous, who are called the face of *Shekhinah* "because *Shekhinah* is hidden within them: She is in concealment and they are revealed" (2:163b).

See Vol. 8, p. 483, n. 74; *Zohar* 3:240a, 265b; and 3:59b, where Rabbi Pinḥas kisses Rabbi Shim'on and declares, "I am privileged to kiss *Shekhinah*! Happy is my share!" On the divine nature of Rabbi Shim'on, see also *Zohar* 1:218b, 223a; 2:38a; 3:61b, 79b, 221b, 298a; above, note 410; Liebes, *Studies in the Zohar*, 239–40, n. 68.

426. **all those birds providing shade . . .** See above at note 407. The description "your Master standing here" may refer to *Shekhinah*, or perhaps to Rabbi Shim'on himself or to Rabbi Pinḥas. On Rabbi Pinḥas's power over birds, see *Zohar* 1:11a.

427. **him who is appointed over you . . .**

Meanwhile, look: three trees spreading branches in three directions over them, and a spring of water gushing in front of them! All the Companions rejoiced; Rabbi Pinḥas and Rabbi Shim'on rejoiced.[428]

Rabbi Pinḥas said, "It was so much trouble for those birds at first, and we don't want living creatures to be troubled, for it is written: *His compassion is upon all His creatures* (Psalms 145:9)."[429]

Rabbi Shim'on said, "I didn't trouble them; but if the blessed Holy One is kind to us, we cannot reject His gifts."

They sat down beneath that tree, drank from the water, and enjoyed themselves there.

Rabbi Pinḥas opened, saying, "*A spring of gardens, a well of living waters, and streams from Lebanon* (Song of Songs 4:15). *A spring of gardens*—now, is the only *spring* one *of gardens*? Look, there are many good and precious springs in the world! Ah, but not all pleasures are equal. There is a spring issuing in the desert, in a parched place—a pleasure for one who sits and drinks. But *a spring of gardens*—how good and precious! That spring benefits plants and fruit. Whoever approaches it enjoys everything: he enjoys the water, he enjoys the fruit. That spring is adorned with everything, surrounded by so many roses, so many fragrant herbs! How much finer is that spring than other springs, *a well of living waters*!

The angel appointed over birds. At first it was in his power to serve Rabbi Shim'on with his birds, but now they must leave.

"The Day of the Rock" refers to a day of harsh Judgment. The "mighty teeth" may be the sharp points of the rock. Cf. the image of the rock in *Zohar* 2:106a (Vol. 5, p. 83, n. 234), 184a. The concluding clause—"and they do not converge"—may refer to the clouds not converging to provide shade, without which the birds would need to return.

For various interpretations of the concluding sentence, see Soncino; *Sullam*; *Matoq mi-Devash*. The wording "and they do not converge" renders ולא מתחברין (*ve-la mitḥabberin*). Various witnesses (V20, *Or Yaqar*, Cremona, and Mantua) read instead: ולא מתתברין (*ve-la mittabberin*), "and they are not smashed," which could refer to God (not) breaking the teeth of the harsh forces of Judgment. Cf. Psalms 3:8: *The teeth of the wicked You smash.*

428. **three trees spreading branches...** Miraculously providing shade for them, replacing that of the birds.

429. **so much trouble for those birds...** To provide shade.

On Rabbi Pinḥas's concern for the suffering of animals, see BT *Ḥullin* 7b. On his association with the *sefirah* of *Ḥesed* and the quality of חסידות (*ḥasidut*), "love, devotion," see above, note 416.

The full verse in Psalms reads: *YHVH is good to all, and His compassion is over all His creatures.* For the application of this verse to both divine and human kindness toward animals, see JT *Kil'ayim* 9:4, 32b; *Ketubbot* 12:3, 35a; *Bereshit Rabbah* 33:3; BT *Bava Metsi'a* 85a; *Tanḥuma, Noaḥ* 6; *Pesiqta Rabbati*, add. 1:1, 195a–b. Cf. *Mekhilta, Shirta* 3 (and parallels), in the name of Abba Sha'ul: "Just as He is compassionate and kind, so you, too, be compassionate and kind."

"We have established as follows: All refers to Assembly of Israel. She is *a spring of gardens*. Who are *gardens*? The blessed Holy One has five gardens in which He delights, and one spring above them—watering and saturating them, hidden and concealed—and they all yield fruit and vegetation. There is one garden below them, and that garden is guarded all around in every direction. Below this garden are other gardens, yielding fruit of each kind. And this garden turns into a spring, watering them.[430]

"*A well of living waters*—when necessary it becomes *a spring*, and when necessary it becomes *a well*. What is the difference between them? There is no comparison between water flowing [202a] by itself and water drawn for watering.[431]

"*And streams from Lebanon*. What is meant by *streams*? These *streams* turn into *a spring* when water flows and drops stream above, one after another—sweet water pursued by the soul. Thus those five sources issuing *from Lebanon* above become *streams* for this *spring*. So the blessed Holy One has performed a miracle for us right here, and for this spring, I proclaim this verse!"[432]

430. **All refers to Assembly of Israel...** Namely to *Shekhinah*, who is described as both *a spring of gardens* and *a well of living waters*. Her five sefirotic *gardens* can be identified as *Ḥesed*, *Gevurah*, *Netsaḥ*, *Hod*, and *Yesod*, in the midst of which lies *Tif'eret* (known as the blessed Holy One). Alternatively, the blessed Holy One refers here to the highest sefirotic realm (or to *Ein Sof*), and the five gardens are the *sefirot* from *Ḥesed* to *Yesod*, with *Tif'eret* and *Yesod* considered together as one.

The "one spring above them" is the hidden realm of *Binah*, the Divine Mother, who nourishes all the lower *sefirot* with the flow of emanation. She and *Shekhinah* are mother and daughter, sharing the designation *spring*. *Shekhinah* is also described as "one garden below them," containing all the fruit of the higher gardens and guarded from demonic forces lurking outside, who are eager to penetrate the divine realm. The "other gardens" are lower worlds, fed by the flow from *Shekhinah*, who is the garden that "turns into a spring, watering them."

In *Shemot Rabbah* 20:5, the phrase *a well of living waters* is applied to the people of Israel. On the verse in Song of Songs being applied to *Shekhinah* (Assembly of Israel), see *Zohar* 1:132a, 135b; 3:21b, 266a, 298a. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

On the sefirotic gardens, cf. *Bahir* 105 (159). On the identity of the five sefirotic gardens, see *Or Yaqar*; *Sullam*; Tishby, *Wisdom of the Zohar*, 1:143; Scholem; *Matoq mi-Devash*.

431. **when necessary it becomes *a spring*...** When humans act virtuously, *Shekhinah* conveys the flow of emanation freely, like a gushing *spring*. However, when wickedness prevails, *Shekhinah* turns into *a well*, whose waters must be drawn by righteous heroes.

On *Shekhinah* as alternating between flowing freely and not, see *Zohar* 1:60a–b, 67a, 235a; 3:266a–b; above, notes 305–6.

432. **What is meant by *streams*?...** The five garden *sefirot* mentioned above turn into *a spring* watering *Shekhinah*. *Lebanon* symbolizes *Ḥokhmah*, from which issue the five *streams* (or sources).

The phrase "become *streams* for this *spring*" may mean that the five *sefirot* turn into *streams* serving as *a spring* watering *Shekhinah*, or that these five *sefirot* turn into

He opened again, saying, "*When you besiege a city many days, waging battle against it to seize it, you shall not destroy its trees, wielding an axe against them; for you shall eat from them, but you shall not cut them down. For is the tree of the field a human, to withdraw before you in the siege?* (Deuteronomy 20:19). *When you besiege a city.* How fine are the ways and paths of Torah, for every single word of Torah contains so much counsel, so many benefits for human beings, so many pearls sparkling in all directions! You cannot find a word in the Torah that does not contain numerous lamps radiating in every direction. This verse accords with its simple sense, and it includes a midrashic meaning, and also supernal wisdom, enlightening whoever needs it.[433]

"Happy is the share of one who engages in Torah constantly! What is written of him? *But the Torah of YHVH is his delight, and on His Torah he meditates day and night. He shall be like a tree* (Psalms 1:2–3). Why is this adjoined to that? Well, whoever engages in Torah *day and night* should not be like a parched tree, but rather like what? *Like a tree planted by streams of water.* Just as a tree has roots, bark, pith, branches, leaves, flowers, and fruit—these seven types amounting to ten, and ten to seventy—so words of Torah have a simple sense, midrashic meaning, a hint alluding to wisdom, *gimatriyya'ot*, hidden mysteries, sealed mysteries, one above the other; unfit and fit, impure and pure, forbidden and permitted. From here on, branches spread out in every direction. *He shall be like a tree,* surely! And if not, he is not a master of wisdom.[434]

streams watering *Shekhinah* (who is Herself described as *a spring of gardens*).

433. ***When you besiege a city...*** A verse such as this—in fact, every single word of Torah—yields numerous meanings.

On the significance of every element of Torah, see above, p. 156, n. 13. On the various levels of meaning in Torah, see Vol. 5, p. 34, n. 99.

The verse in Deuteronomy reads: *When you besiege a city many days, waging battle against it to seize it, you shall not destroy its trees* [literally: *its tree*], *wielding an axe against them; for you may eat from them* [or: *you shall eat from them*], *but you shall not cut them down. For is the tree of the field a human, to withdraw before you in the siege?*

434. ***He shall be like a tree...*** Why is this verse adjoined to the preceding one?

According to its simple sense, the verse in Psalms promises that one who studies the word of God *shall be like a tree planted by streams of water*, but Rabbi Pinḥas construes this as an obligation to be fruitful in numerous realms of Torah.

The seven elements of the tree correspond to the seven *sefirot* from *Ḥesed* to *Shekhinah*. The number ten alludes to all ten *sefirot*, or to ten aspects of each of the seven lower *sefirot*. The total of seventy alludes to the "seventy facets of Torah," on which see above, p. 34, n. 92.

The list here of various meanings of Torah includes seven components, with the seventh consisting of three pairs: "unfit and fit, impure and pure, forbidden and permitted." The phrase "רמז (*remez*), a hint, alluding to wisdom" refers to allegorical interpretation. See Tishby, *Wisdom of the Zohar*, 3:1084; cf. Vol. 5, p. 34, n. 99. On *gimatriyya'ot*, see the Glossary.

The context in Psalms reads: *But the*

"Come and see how beloved are those who engage in Torah before the blessed Holy One! For even when Judgment looms over the world and permission is given to the Destroyer to destroy, the blessed Holy One commands him concerning those engaged in Torah. The blessed Holy One says to him as follows: '*When you besiege a city*—for the sins they have committed against Me are numerous and they have been found guilty.'[435]

"*Many days.* What is meant by *many*? Three consecutive days, by which a plague is attested in the city. How do we know that *many days* signifies three days? As is written: *When a woman has a flux of blood for many days* (Leviticus 15:25). Now, are they really *many days*? Rather, three consecutive days are called *many days.* Here, too: *When you besiege a city many days*—three consecutive days, attesting a plague in the city.[436]

"'Come, and I will instruct you concerning the members of My household: *You shall not destroy its tree*—a scholar who is in the city, for this is a tree of life, a tree bearing fruit.'[437]

teaching [or: *Torah*] *of YHVH is his delight, and His teaching he murmurs* [or: *and on His Torah he meditates*] *day and night. He shall be like a tree planted by streams of water, yielding its fruit in season, its leaf not withering, and whatever it produces thrives* [or:—*and in all that he does he prospers*].

435. **permission is given to the Destroyer to destroy . . .** See BT *Bava Qamma* 60a–b: "Rabbi Yosef taught: 'What is the meaning of the verse *None of you shall go out from the entrance of his house until morning* (Exodus 12:22)? Once permission has been granted to the Destroyer, he does not distinguish between righteous and wicked.' . . . Our Rabbis taught: 'A plague in town? Keep your feet indoors.' . . . Our Rabbis taught: 'A plague in town? One should not walk in the middle of the road because the Angel of Death walks there, for as soon as permission has been granted him, he strides brazenly.'" See Vol. 6, p. 302, n. 117. Here Rabbi Pinḥas construes the verse from Deuteronomy as addressed to the Destroyer.

436. **Three consecutive days . . .** See M *Ta'anit* 3:4: "What constitutes a plague? If, in a city that can supply five hundred footsoldiers, three deaths occur in three consecutive days, this constitutes a plague; less than this is no plague."

The full verse in Leviticus reads: *When a woman has a flux of blood for many days, not in the time of her menstruation* [or: *her menstrual impurity*], *or when she has a flux beyond her menstruation, all the days of the flux of her impurity she shall be as in the days of her menstruation; she is impure.* According to a rabbinic interpretation, the phrase *for many days* in this verse implies "three days."

See *Sifra, Metsora* 5:9, 79a; *Mishnat Rabbi Eli'ezer* 13, p. 247; JT *Yoma* 2:5, 40a; *Vayiqra Rabbah* 19:5; *Ester Rabbah* 2:2; BT *Ketubbot* 75a; *Pesiqta de-Rav Kahana* 12:4; *Tanḥuma, Metsora* 7; *Tanḥuma* (Buber), *Metsora* 15; Rashi on Leviticus 15:25. On the phrase *many days* in the verse from Deuteronomy as signifying three days, see *Sifrei*, Deuteronomy 203. On a plague lasting three days, see also 2 Samuel 24:13.

437. **Come, and I will instruct you . . .** God addresses the Destroyer.

The verse reads literally: *You shall not destroy* עצה (*etsah*), *its tree*, employing a collective noun in the singular. See above, note 433. On the tree in this verse as symbolizing a scholar, see BT *Ta'anit* 7a. Cf. Vol. 1, p. 29,

"עצה (*Etsah*), *its tree*—the one who is עיטא (*eita*), counsel, of the city, and gives counsel to the city on how to be saved from Judgment, teaching them the path that they should follow. So, *You shall not destroy its tree, wielding an axe against it*—wielding Judgment against him and brandishing a flashing sword over him, a whetted sword, the one that slays other people of the world.[438]

"*For* ממנו תאכל (*mi-mennu tokhel*), *you shall eat from it.* Now does that Destroyer eat of him? No. Rather, *For mi-mennu tokhel, She shall eat from him*—this mighty Rock, the one from whom issue all mighty holy spirits. For the Holy Spirit has no other pleasure or desire in this world other than the Torah of that righteous one. He, as it were, sustains Her and provides food for Her in this world more than all the sacrifices of the world.[439]

"What is written about a sacrifice? *I have eaten my honeycomb with my honey. Eat, companions!* (Song of Songs 5:1). But ever since the day that the Temple was destroyed and sacrifices ceased, the blessed Holy One has nothing but words of Torah, and the Torah that is innovated in the mouth of [one devoted to study]. So, *For tokhel, She shall eat, from him*, and She has no food in this world except *from him* and from those like him. Since *She shall eat from him*, and he nourishes Her, *you shall not cut him down*—'Be careful not to come near him!'[440]

n. 198. On a scholar as the Tree of Life, see *Zohar* 3:111a; *ZḤ* 49d.

438. **עצה (*Etsah*), *its tree*—the one who is עיטא (*eita*), counsel...** Rabbi Pinḥas plays with עצה (*etsah*), *its tree*, and the Hebrew עצה (*etsah*) and Aramaic עיטא (*eita*), both of which mean "counsel, advice."

439. ***For* ממנו תאכל (*mi-mennu tokhel*), *you shall eat from it*...** The verbal form *tokhel* can also mean *she shall eat*, and the word *mi-mennu* can also be translated *from him*. Rabbi Pinḥas applies the verb to *Shekhinah*, the "mighty Rock," from which holy souls are hewn. Also known as "the Holy Spirit," She is nourished and sustained by the righteous engaging in Torah, so *She shall eat from him*.

On the phrase "mighty Rock," see above, note 61. On the verse in Deuteronomy, see above, notes 433, 437.

440. ***I have eaten my honeycomb*...** The full verse reads: *I have come into my garden, my sister, bride; I have plucked* [or: *gathered*] *my myrrh with my spice, I have eaten my honeycomb with my honey, I have drunk my wine with my milk. Eat, companions! Drink and be drunk, lovers!*

According to a midrashic interpretation, this verse is spoken by God to Israel (His *bride*), and it refers to the Tabernacle (*my garden*) and the incense, sacrifices, and libations. Now that the Temple has been destroyed, God is nourished only by the devoted study of Torah; so He warns the Destroyer not to harm the righteous provider.

Cf. BT *Berakhot* 8a, in the name of Ulla: "Since the day the Temple was destroyed, the blessed Holy One has nothing in His world but four cubits of law."

On innovating words of Torah, see above, p. 145, n. 282; notes 99, 316. On the midrashic reading of the verse in Song of Songs, see *Sifrei Zuta*, 7:17; *Seder Olam Rabbah* 7; *Vayiqra Rabbah* 9:6; *Pesiqta de-Rav Kahana* 1:1; *Shir ha-Shirim Rabbah* on 5:1; *Pesiqta Rabbati* 5, 17b–18a; *Tanḥuma, Naso* 16, 20; *Tanḥuma* (Buber), *Naso* 24; *Bemidbar Rabbah* 13:2; Rashi on Song of Songs 5:1; *Zohar*

"*For* האדם (*ha-adam*), *the human, is* [202b] *a tree of the field*—this one is called *adam, a human,* who is renowned above and below.[441]

"*A tree of the field*—a great and mighty tree, supporting the *field blessed by YHVH* (Genesis 27:27), a tree always known intimately to that field.[442]

"*To withdraw before you in the siege*—this phrase relates to the beginning of the verse, as is written: *You shall not destroy* עצה (*etsah*), *its tree.* The one who gives them עיטא (*eita*), advice, and prepares the city *to withdraw before you in the siege,* advises them to mend themselves and turn back in *teshuvah*, and he prepares weapons for them: spiral trumpets and shofars.[443]

"לבא מפניך (*Lavo mi-panekha*), *To withdraw before you.* What is meant by *lavo mi-panekha, to come before you*? *Lavo, To come,* to Me, and to withdraw *mi-panekha, before you,* because of their fear of you.[444]

1:164a, 239b, 248a; 3:3b–4b, 7a–b, 226a–b, 240a–242a. On Israel sustaining God by sacrifices, see also Vol. 7, p. 31, n. 96.

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The conclusion of the verse in Song of Songs can be construed either as *Eat, companions! Drink and be drunk, lovers!*—or as *Eat, companions, drink, and be drunk with love!* On the verse in Deuteronomy, see above, notes 433, 437, 439.

441. ***For* האדם (*ha-adam*), *the human, is a tree of the field*...** The simple sense of this clause is a rhetorical question: *For is the tree of the field a human, to withdraw before you in the siege?* Here Rabbi Pinḥas turns this into a declaration: *For the human is a tree of the field.* The definite article preceding *human* emphasizes that this particular *human*—the righteous one who engages in Torah—is well known: "renowned above and below."

For the transformation of the rhetorical question *For is the tree of the field a human...?* into a declaration, see *Sifrei*, Deuteronomy 203; *Bereshit Rabbah* 26:6; 53:1; BT *Ta'anit* 7a; *Pirqei de-Rabbi Eli'ezer* 21; *Qohelet Rabbah* on 8:9; *Tanḥuma* (Buber), *Vayera* 33; *Zohar* 2:60b.

442. **a great and mighty tree...** The righteous devotee of Torah resembles the sefirotic tree (whose trunk is *Tif'eret*), and he supports and nourishes *Shekhinah*, who is pictured as *a field that YHVH has blessed.*

The verse in Genesis describes Isaac the patriarch smelling the fragrance of the garments worn by his son Jacob (which were actually Esau's garments) when Jacob sought Isaac's blessing: *He smelled the fragrance of his garments and blessed him and said, "See, the fragrance of my son is like the fragrance of a field blessed by YHVH."* On this field as *Shekhinah*, see below, note 532.

443. **this phrase relates to the beginning of the verse...** For the full verse, see above, note 433. The righteous hero of the city advises his fellow citizens on how to mend their ways and save themselves from the Destroyer besieging them.

The shofar stimulates *teshuvah*. "Spiral trumpets" renders בוקינס (*buqinas*), based on Greek *bukane*, and Latin *bucina*, "spiral (or crooked) trumpet." See *Vayiqra Rabbah* 29:4; *Pesiqta de-Rav Kahana* 23:4; *Shir ha-Shirim Rabbah* on 1:12; *Midrash Tehillim* 18:14; *Zohar* 2:189a. For the play on עצה (*etsah*), *its tree*, and עצה (*etsah*)—and Aramaic עיטא (*eita*)—"counsel, advice," see above at note 438.

444. **לבא מפניך (*Lavo mi-panekha*), *To withdraw before you*...** The phrase means literally *to come before you*, which Rabbi Pinḥas divides into two: *to come* to Me (i.e., to God), and to withdraw "because of you" (i.e., out of fear of the Destroyer). He construes *mi-panekha* as *mi-penei*, "because of," you.

"במצור (*Ba-matsor*), *In the siege*—in a place where those above and those below cannot enter. And what is that? A rung attained by masters of *teshuvah*. What is *teshuvah*? *Matsor*, A bastion, a mighty place, a mighty Rock.[445]

"'Since they accept this advice, I forgive their sins, and they are received in favor before Me.'

"All this the blessed Holy One commands concerning those who engage in Torah. Therefore, happy are those who do so! They are mighty trees in this world.[446]

"See what the blessed Holy One has done, planting these trees! Happy is this path! As if one tree wouldn't have been enough, the blessed Holy One has produced for us three grand trees, spreading their branches in every direction. May it be the will of Heaven that these trees and this spring never be removed from this place."[447]

And until this day, they stand there, along with that spring of water, and people call them "The Plantation of Rabbi Pinḥas son of Ya'ir."

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Rabbi Shim'on opened, saying, "*He raised his eyes and saw the women and the children, and he said, 'Who are these with you?' He said, 'The children with whom God has favored your servant'* (Genesis 33:5). Come and see: That wicked Esau ogled women, and on account of him Jacob took precautions, placing the slave-girls in front, and their children, who were more important, behind; then Leah behind them, with her children following; then Rachel and her son, Joseph; *and he himself passed before them* (ibid., 3).[448]

445. **במצור (*Ba-matsor*), *In the siege*...** The word can also mean "stronghold, bastion" alluding here to the secret realm of *Binah*. Those who are stimulated by the righteous hero of the city to engage in *teshuvah* attain the bastion of *Binah*, who is Herself called *Teshuvah*.

On the unique status of "masters of *teshuvah*," see BT *Berakhot* 34b, in the name of Rabbi Abbahu: "In the place where *ba'alei teshuvah* (masters of returning, or repentance) stand, the completely righteous cannot stand."

On this Talmudic passage, see above, note 166. On *Binah* as *Teshuvah*—from whom all emerges and to whom all ultimately return—see above, pp. 239–40, n. 21. *Binah* shares the description "mighty Rock" with *Shekhinah*. See above, note 439.

446. **They are mighty trees . . .** See above, note 437.

447. **planting these trees...** As described above at note 428.

448. ***He raised his eyes*...** The subject is Esau, and the context in Genesis (33:1–7) describes his reunion with Jacob after more than twenty years of separation: *Jacob raised his eyes and saw and, look, Esau was coming, and with him were four hundred men. He divided the children between Leah, Rachel, and the two slave-girls. He placed the slave-girls and their children first, Leah and her children after them, and Rachel and Joseph last. He himself passed before them and bowed to the ground seven times until he drew near his brother. Esau ran to meet him and embraced him and, falling on his neck, he kissed him, and they wept. He raised his eyes and*

"When they all bowed down, what is written? *The slave-girls drew near, they and their children, and they bowed low*; and then it is written: *Leah, too, and her children drew near, and they bowed low; and afterward Joseph and Rachel* (ibid., 6–7). But Joseph was last, and Rachel in front [of him]! However, when Joseph—the good son, loving son, Righteous One of the World—saw the eye of that wicked one staring at the women, he was afraid for his mother; so he came out from behind her and spread his arms and his body, covering her so that the wicked one would not ogle her. How much was he enlarged? Six cubits in every direction, covering her so that the eye of that wicked one was powerless against her.[449]

"Similarly, *Balaam raised* עיניו (*einav*), *his eyes* (Numbers 24:2)—spelled עינו (*eino*), *his eye*: that evil eye. He raised two eyes, but when he sought to gaze, he shut one eye and opened that defective one, that evil eye.[450]

saw the women and the children, and he said, "Who are these with you?" He said, "The children with whom God has favored your servant." The slave-girls drew near, they and their children, and they bowed low. Leah, too, and her children drew near, and they bowed low; and afterward Joseph and Rachel drew near and bowed low.

According to Rabbi Shim'on, Jacob knew that Esau was lustful, so he protected Leah and especially Rachel. See *Zohar* 1:175a; Kasher, *Torah Shelemah*, Genesis 33:2, n. 5; and cf. the following note.

449. ***and afterward Joseph and Rachel***... Yet, according to Genesis 33:2 (quoted in the preceding note), *He placed the slave-girls and their children first, Leah and her children after them, and Rachel and Joseph last*—indicating that Joseph was behind Rachel. So how can Scripture now state *and afterward Joseph and Rachel*—indicating that Joseph was in front of Rachel?

Drawing on a midrashic tradition, Rabbi Shim'on explains that Joseph saw Esau ogling the women, so he came out from behind Rachel and covered her, thereby protecting her from Esau's evil eye and lustful designs.

In rabbinic literature Joseph is granted the title Righteous (or Righteous One) in recognition of his resisting the sexual advances of Potiphar's wife. (See above, p. 103, n. 152.) Joseph symbolizes *Yesod*, the divine phallus, who is also known as Righteous One. (See above, p. 38, n. 105.) The measure of six cubits symbolizes the six *sefirot* from *Ḥesed* to *Yesod*, all included in the latter.

On the midrashic interpretation of *and afterward Joseph and Rachel*, see *Targum Yerushalmi*, Genesis 33:7; *Bereshit Rabbah* 78:10 (and Theodor and Mirkin, ad loc.); 90:4; *Pesiqta Rabbati* 12, 49b, 53a; *Tanḥuma, Ki Tetse* 10; *Leqaḥ Tov, Sekhel Tov*, and *Midrash Aggadah*, Genesis 33:7; Rashi on Genesis 33:7; *Zohar* 1:175a; *ZḤ* 66c.

450. ***Balaam raised*** עיניו (***einav***), ***his eyes***... In the Masoretic text the word עיניו (*einav*), *his eyes*, is spelled with two *yod*s, but here Rabbi Shim'on claims that it is spelled with only one *yod*: עינו, which can be pronounced *eino*, *his eye*—alluding to his defective, evil eye.

On the spelling of עיניו (*einav*), see *Minḥat Shai* on Numbers 24:2. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

On Balaam's defective vision, see above, note 390. On Balaam being evil-eyed, see above, note 133. The full verse reads: *Balaam raised his eyes and saw Israel encamped by its tribes, and the spirit of God was upon him.*

"*And saw Israel encamped by its tribes* (ibid.). What is meant by *encamped by its tribes*? Well, the tribe of Joseph was there and the tribe of Benjamin. Over the tribe of Joseph, the evil eye has no power, as is written: *A fruitful son is Joseph* (Genesis 49:22). What is meant by בן פורת (*ben porat*), *a fruitful son*? That he was enlarged to cover his mother. *A fruitful son* עלי עין (*alei ayin*), *overcoming the eye*—for the evil eye is powerless against him.[451]

"As for the tribe of Benjamin, it is written: *Between His shoulders he dwells*, and also: *He dwells securely* (Deuteronomy 33:12). What is meant by *securely*? That he has no fear of the evil eye or of evil mishaps.[452]

"That wicked one said, 'I'll remove this line, so that it doesn't exist. I'll glare fittingly!'[453]

"Rachel was there, and She saw that the eye of that wicked one was sharpened to inflict harm. What did She do? She came out and spread Her wings over them, covering Her children. As it is written: *Balaam raised his eyes and saw Israel encamped by its tribes.* As soon as the Holy Spirit saw that his eye was sharpened, instantly *the spirit of God was upon him.* Upon whom? Upon Israel, for She spread Her wings over them, covering them. Immediately, that wicked one retreated.[454]

451. ***encamped by its tribes*...** Alluding specifically to the tribes of Joseph (namely of his two sons, Ephraim and Manasseh) and Benjamin, who are both immune to the evil eye. These three tribes camped together (see Numbers 2:18–24).

The verse in Genesis reads: בן פורת (*Ben porat*), *A fruitful son, is Joseph, a fruitful son* עלי עין (*alei ayin*), *by a spring.* Drawing on midrashic sources, Rabbi Shim'on interprets *porat* (*fruitful*) as referring to Joseph's enlarging himself to cover his mother. The phrase *alei ayin* (*by a spring*) now implies *overcoming the* [evil] *eye.*

See *Bereshit Rabbah* 78:10 (and parallels cited above, note 449). On Joseph's being immune to the evil eye (based on the phrase *alei ayin*), see *Bereshit Rabbah* 97 (p. 1224); 97:3 (p. 1246); BT *Berakhot* 20a, 55b; *Sotah* 36b; *Bava Metsi'a* 84a; *Bava Batra* 118b. Cf. *Zohar* 3:130a (*IR*); above, p. 255, n. 28.

452. ***Between His shoulders he dwells*...** The full verse (recording Jacob's blessing of Benjamin) reads: *For Benjamin he said: Beloved of YHVH, he dwells securely; He shelters him constantly, and between his shoulders He dwells* [or: *and between His shoulders he dwells*].

453. **That wicked one...** Balaam threatened to remove the protective line formed by the tribes of Joseph (namely of his two sons, Ephraim and Manasseh) and Benjamin, so that his evil eye could glare against the rest of Israel. See above, note 451.

454. **Rachel was there...** Mother Rachel represents *Shekhinah*, and She protected Israel from Balaam's malevolent gaze.

She is also known as the Holy Spirit, or *the spirit of God.* According to the simple sense of the verse, of course, *the spirit of God was upon him* means that Balaam was inspired at this moment to bless Israel (instead of cursing them). But Rabbi Shim'on interprets this clause as meaning that *Shekhinah* hovered over Israel.

On Mother Rachel, see Jeremiah 31:15. On the phrase *upon him* (in the verse from Numbers) as referring to Israel, see BT *Bava Batra* 60a (per Isaac Alfasi and Asher ben Yeḥiel); *Tosafot,* ad loc., s.v. *re'uyin*; *Midrash*

"At first, the son covered the mother; and now, the mother covered the son. At the time when he covered his mother, Rachel, so that the eye of that evil one would be powerless against her, the blessed Holy One said, 'By your life! When another evil eye comes to glare at your children and My children, your mother will cover them. You covered your mother; your mother will cover you!'[455]

"*He raised his eyes and saw the women and the children* (Genesis 33:5). This verse was spoken in the mystery of wisdom. On Yom Kippur—when the inhabitants of the world stand in judgment before the blessed Holy One, atoning for their sins, and that Accuser stands over them, intending to destroy them for their sins—they send him that gift; and then is written *For he thought, 'Let me appease his face with the gift that goes before me'* (ibid. 32:21). After he receives the gift, that Accuser raises his eyes and sees Israel—all of them afflicting themselves with fasting, barefoot. He sees women, he sees children—all of them fasting, all of them [203a] completely cleansed. *And he said,* 'מי אלה (*Mi elleh*), *Who are these, with you?* (ibid. 33:5)—the Holy Name is *with you.*'[456]

ha-Gadol, Numbers 24:2; below at note 645; Kasher, *Torah Shelemah*, Numbers 24:2, n. 13.

455. **At first, the son covered the mother...** At first, Joseph covered his mother, Rachel, to protect her from Esau's evil gaze; now, Mother Rachel (*Shekhinah*) hovered over Her children to protect them from Balaam's evil gaze—as God had promised Joseph.

456. ***He raised his eyes and saw the women and the children...*** In the context in Genesis, the subject is Esau. Here, Rabbi Shim'on identifies Esau with Samael (or Satan), who on Yom Kippur accuses Israel (or all of humanity). By sending the scapegoat to Azazel (i.e., Satan), Israel ensures that this demonic force will be occupied, assuaged, and deterred from accusing them. Rabbi Shim'on associates this "gift" with the gift that Jacob offers to Esau so as to *appease his face.*

Satan sees *the women and the children* participating in the fast of Yom Kippur. His question מי אלה (*Mi elleh*), *Who are these, with you?* actually implies a declaration: "אלהים (*Elohim*), God, is *with you*"—since the "Holy Name" אלהים (*Elohim*) is composed of the letters of מי אלה (*mi elleh*). This Name refers to *Binah*, who is associated with Yom Kippur and *teshuvah*. Having been assuaged by the gift of the scapegoat, Satan confirms that *Binah* has granted forgiveness and "is *with you.*" On *Elohim* as a combination of *mi* and *elleh*, see *Zohar* 1:2a, 3b–4a; 2:105a.

On the motif of the scapegoat as a gift (or bribe) to Satan, see *Pirqei de-Rabbi Eli'ezer* 46: "They gave him a bribe on Yom Kippur so that he would not nullify Israel's sacrifice." On this theme (and on assuaging demonic powers, in general), see also *Sifra, Millu'im (Shemini)* 1:3, 43c; Naḥmanides on Leviticus 16:8; Moses of Burgos, *Ammud ha-Semali*, 158–59; *Zohar* 1:11a, 64a–65a, 89b (*ST*), 113b–114b, 138b, 145b, 174b, 190a, 210b, 247b; 2:33a, 111b, 130a, 141a, 152b, 154b, 157a–b, 169a, 181b, 184b–185a, 203b, 227a–b, 237b–239b, 242b, 266b (*Heikh*), 269a, 271b (*Piq*); 3:60b, 63a–64a, 63a–b (*Piq*), 79b, 101b–102a, 224a–b, 248a–b, 258b–259a; *ZḤ* 20c, 46c, 86b–c (*MhN, Rut*), 87b–c (*MhN, Rut*); Moses de León, *Sefer ha-Rimmon*, 165–67; idem, *Sefer ha-Mishqal*, 124–27; idem, *She'elot u-Tshuvot*, 49; idem, *Mishkan ha-Edut*, 43; Tishby, *Wisdom of the Zohar*, 2:453–54, 3:890–95, 959.

The verse in Genesis 32 reads: *For he thought,* "אכפרה פניו (*akhapperah fanav*), *Let*

"*Who are these with you?*—asking about the children.[457]

"*He said, 'The children whom God has graciously given your servant'* (Genesis 33:5). Now, why did he have to answer him at all? Well, once he accepts that bribe, he turns into an advocate for them. He raises his eyes and sees Israel like this, and he thinks that they are acting so due to fear of him.[458]

"He asks about the children, saying, '*Who are these with you?*' What is meant by *Who are these with you?* Well, he is saying, 'Granted, for you [to be fasting], since you sinned against the King; but these children—what are they doing here? *Who are these with you?*'[459]

"*He said, 'The children'*—the Holy Spirit is speaking, and so the accent stands erect: ויאמר (*va-yomar*), *He said*, in a concealed manner.[460]

"*Whom God has graciously given your servant.* Now, would the Holy Spirit say *your servant*? Well, the Holy Spirit says, 'These are children who did not sin and never tasted sin; and the blessed Holy One delivered them into the hand of that minister of yours, who killed them, although they were guiltless—as is said:

me appease his face, with the gift that goes before me; and afterward I will see his face—perhaps he will be kind to me. The phrase *akhapperah fanav* means literally *Let me wipe* [the anger from] *his face*, or *Let me cover his face.* It can also be rendered *Let me propitiate him, placate him.* Cf. Proverbs 16:14; and see Milgrom, *Leviticus*, 1:1084.

The full verse in Genesis 33 reads: *He raised his eyes and saw the women and the children, and he said, "Who are these with you?"* For the context, see above, note 448.

457. **asking about the children** Alternatively, *Who are these with you?* is indeed a question, posed by Satan. The significance of his question is soon explained.

458. ***The children whom God has graciously given your servant...*** Why did *Shekhinah* (represented here by Jacob) respond at all to Satan (represented by Esau)? Because having accepted the "bribe" of the scapegoat, Satan is transformed into an advocate for Israel. He thinks that Israel is fasting and engaging in *teshuvah* out of fear of his accusations.

On the scapegoat as "a bribe," see the passage in *Pirqei de-Rabbi Eli'ezer* 46 (quoted above, note 456). On the transformation of the demonic Accuser into the Advocate, see *Zohar* 1:114b; 2:60b; 3:63a–b, 63a–b (*Piq*), 102a, 123a (*RM*), 225a; Moses de León, *Sefer ha-Mishqal*, 126–27. Cf. *Zohar* 1:144b, 174b; 2:185a (Vol. 6, p. 40, n. 104).

The verse in Genesis reads: *He said, "The children with whom God has favored your servant* [or: *whom God has graciously given your servant*]." For the context, see above, note 448.

459. **Granted, for you [to be fasting]...** Satan understands why the adults are fasting and engaging in *teshuvah*, but why the children?

460. **the Holy Spirit is speaking...** *Shekhinah* (known as the Holy Spirit) is answering Satan.

In the Masoretic text, above the word ויאמר (*va-yomar*), *He said*, appears an erect accent (or cantillation) sign, known as *zaqef gadol*. The name of this accent sign is hinted at by the wording here: "so the accent [זקיף (*zaqeif*),] stands erect." The sign's erect shape indicates the noble nature of *Shekhinah*. Furthermore, the fact that the subject of the verb is not named—that the word is written "in a concealed manner"—also points to *Shekhinah*. On the significance of an erect accent, see above, pp. 293–94, n. 141.

On the side of their tormentors, power (Ecclesiastes 4:1). This is the meaning of *your servant.*[461]

"As soon as he hears about those children, he immediately ascends to the blessed Holy One and says, 'Master of the Universe, all Your ways in judgment are true. If judgment prevails upon Israel, it is because of their sins. Their children who have not sinned against You—why have You handed them over to be killed although they were guiltless?'[462]

"The blessed Holy One accepts his words in this matter and has mercy on them, and at that time there is no diphtheria among the children.[463]

"That Accuser then becomes jealous of the minister under his command, and says, 'Now, did the blessed Holy One give me those who are clothed in sins and transgressions, whereas to that minister of mine He handed over children without sin, who have never tasted sin?' Immediately, he goes to extricate them from his grasp, so that he should have no power over them. Therefore, [the Holy Spirit] hastens to say to him, '*The children whom God has graciously given* to that *servant* of yours'—without any sin or transgression. And so that his minister will not be more highly praised than him, he seeks to extricate them from his hands.[464]

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461. **would the Holy Spirit say *your servant*?...** How can *Shekhinah* refer to Herself as Satan's *servant*? Rabbi Shim'on explains that *your servant* actually refers here to Lilith, who is Satan's minister. *The children whom God has graciously given your servant* are children who were killed by Lilith in a previous incarnation without having sinned. Now that they have been reincarnated, they participate in fasting and *teshuvah*, presumably to cleanse themselves of the impurity of Lilith.

The full verse in Ecclesiastes reads: *I went back and saw all the torments that are committed under the sun. Look, the tears of the tormented—with no one to comfort them! On the side of their tormentors, power—with no one to comfort them* [or: *From the hand of their violent tormentors, there is no one to comfort them*]. According to a midrashic interpretation of this verse, *the tormented* are illegitimate children who are excluded from the community of Israel by the *power* of the Sanhedrin (*their tormentors*). Another interpretation indicates that *the tormented* are children who died on account of their fathers' sins. Here in the *Zohar*, the *tormentors* are Lilith and her cohorts, who kill innocent children.

See *Vayiqra Rabbah* 32:8; *Qohelet Rabbah* on 4:1; *Zohar* 2:96a–b (Vol. 5, pp. 13–14, n. 38), 111a–b, 113a–b; 3:234a. On reincarnation in Kabbalah, see above, pp. 98–99, n. 140.

462. **As soon as he hears about those children...** Satan protests to God.

463. **at that time there is no diphtheria...** On Yom Kippur.

According to the *Zohar*, diphtheria is associated with Lilith, the demoness who attacks children. See *Zohar* 1:19b, 33b, 55a; 2:264b (*Heikh*), 267b (*Heikh*). On the origin of this disease, see also Vol. 5, p. 470, n. 798.

464. **That Accuser then becomes jealous...** Satan becomes jealous of Lilith and rescues the children from her grasp. In order to motivate him to do this, *Shekhinah* says to him, *The children whom God has graciously given your servant* [Lilith].

"When the prayers of Israel ascend on this day before the Holy King, what is written? *He himself passed before them* (Genesis 33:3)—the Holy Spirit passes before them, as is said: *Their king will pass before them* (Micah 2:13); *He himself,* surely, *passed before them*![465]

"*And bowed to the ground seven times* (Genesis 33:3)—diminishing Himself toward the one above. *Seven times*—seven times corresponding to seven supernal rungs above Him. He reduces Himself so as to include them with Him, every single one.[466]

"*Until he drew near his brother* (ibid.)—to that rung of Compassion, for they are Son and Daughter. Son—*My son, My firstborn, Israel* (Exodus 4:22). Daughter—Assembly of Israel; Holy Spirit diminishing itself *until he drew near his brother.*[467]

"As soon as She reaches Him, She beseeches Him, informing Him of their children's distress below. They both enter the hidden, concealed palace of Yom Kippur—their Mother—seeking atonement for Israel. Then it is written: *For on this day He will effect atonement for you, to purify you* (Leviticus 16:30). It is not written *I will effect atonement for you,* but rather *He will effect atonement for you.*[468]

"Now, *the children*—these wise ones here—the blessed Holy One has given them mysteries of Torah with which to be crowned and adorned. The evil eye has no power over them because of the good eye, the Holy Spirit of Rabbi Pinḥas, settling upon them!"[469]

465. **When the prayers of Israel ascend on this day...** On Yom Kippur. *Shekhinah* Herself (known as the Holy Spirit) passes *before them*—that is, before the prayers, escorting them to Heaven.

The verse from Micah links the verb *pass* with מלכם (*malkam*), *their king.* By verbal analogy, this demonstrates that *Malkhut* (Kingdom)—or *Shekhinah*—is the subject of the verb *passed* in the verse from Genesis. The full verse in Genesis reads: *He himself passed before them and bowed to the ground seven times until he drew near his brother.*

466. **diminishing Himself toward the one above...** *Shekhinah* diminishes Herself toward *Tif'eret.* The "seven supernal rungs" are the *sefirot* from *Ḥesed* to *Shekhinah* Herself. On *Shekhinah*'s diminishing Herself, see above, p. 288, n. 119.

467. ***Until he drew near his brother...*** *Shekhinah* is the Daughter of *Binah*, and Her *brother* is *Tif'eret*, the Son. *Tif'eret* is also known as *Raḥamim* (Compassion). *Shekhinah* is also known as Holy Spirit and Assembly of Israel.

468. **the hidden, concealed palace of Yom Kippur...** The merciful Divine Mother, *Binah*, who is associated (and identified) with Yom Kippur. Her concealed nature is reflected by the third-person wording *He will effect atonement*—since, in grammatical terminology, the third-person construction is known as נסתר (*nistar*), "concealed." See above, p. 252, n. 20.

The full verse in Leviticus reads: *For on this day He will effect purgation* [or: *atonement*] *for you* [or: *purgation* (or: *atonement*) *will be effected for you*], *to purify you of all your sins; before YHVH you will become pure.*

469. **Now, *the children*—these wise ones here...** Now, Rabbi Shim'on applies the phrase *the children* to his and Rabbi Pinḥas's

Rabbi Pinḥas came and kissed him. He said, "If I have come on this way just to hear these words, it is enough for me! Happy is this path that led me to you![470]

"The blessed Holy One is here, confirming us. As if one tree wouldn't be enough, there are three! But this spring is a sublime image of that hidden, concealed spring. These three trees are three cedars, called Cedars of Lebanon, and they are the image of three great trees, mystery of the Patriarchs. Happy is our share!"[471]

At that moment, the trees inclined—one over the head of Rabbi Shim'on, one over the head of Rabbi Pinḥas, and one over the head of Rabbi El'azar. Branches spread in every direction over the heads of the Companions. Rabbi Pinḥas wept, and said, "Happy is my share, and happy are my eyes that see this! Not only over mine and over yours do I delight, but over Rabbi El'azar, our son, who is esteemed before the Holy King as one of us."[472]

He rose and kissed him.[473]

440 Rabbi Shim'on said, "El'azar, stand erect and utter before your Master His words!"[474]

Rabbi El'azar rose. [203b] He opened, saying, "*My people, remember now what Balak king of Moab plotted, and what Balaam son of Beor answered him.* [*Recall your journey*] *from Shittim to Gilgal, that you may know* [*the saving acts of YHVH*] (Micah 6:5). *My people*—How compassionate a father to his sons is the blessed Holy One! Even though they have sinned against Him, all His words are like a father toward his son. A father's son sins against him, and he beats him. As much as he beats him, he does not turn back from his way. He scolds him with words, but he does not listen. The father says, 'I don't want to continue treating my son as I have been until today. If I beat him, his head will hurt—look, his pain is felt by me! If I scold him, his features change. What will I do?

Companions. On Rabbi Pinḥas and the Holy Spirit, cf. M *Sotah* 9:15 (quoted in Vol. 8, p. 7, n. 23).

470. **If I have come on this way . . .** Similar exclamations appear in rabbinic literature and often in the *Zohar*. See above, p. 114, n. 182.

471. **The blessed Holy One is here, confirming us . . .** By providing us with miraculous shade and water (as described above at note 428). The spring alludes to the spring of *Binah*, and the three trees to *Ḥesed*, *Gevurah*, and *Tif'eret*, who are symbolized by Abraham, Isaac, and Jacob. This sefirotic triad is also called Cedars of Lebanon—namely of *Ḥokhmah*.

472. **one over the head . . .** On the triad of Rabbi Shim'on, Rabbi Pinḥas, and Rabbi El'azar, see below, pp. 846–47, n. 234.

Rabbi Pinḥas refers to Rabbi El'azar as his son because, according to the *Zohar*, Rabbi Pinḥas is Rabbi Shim'on's father-in-law; so Rabbi El'azar is his (grand)son. See above, note 402.

473. **He rose and kissed him** Rabbi Pinḥas rose and kissed Rabbi El'azar.

474. **utter before your Master His words!** That is, "Speak words of Torah before God!"

I can only go and plead with him, speaking to him in gentle words so that he won't be saddened.'[475]

"So in all kinds of ways the blessed Holy One proceeds with Israel. He began by beating them, and they did not submit; He rebuked them, and they did not submit. The blessed Holy One said, 'I see in My children, that because of the beatings I gave them, their heads hurt. Woe, for as a result of their pain, I hurt too—as is written: *In all their affliction* לו צר *(lo tsar), He was afflicted* (Isaiah 63:9). I rebuked them; their features changed—as is written: *Their appearance is darker than coal, they are not recognized in the streets* (Lamentations 4:8). Woe, when I gaze upon them and they are unrecognizable! Now, I will plead before them in supplication: *My people, what have I done to you? How have I wearied you?* (Micah 6:3)—My son, My only one, beloved of My soul, *what have I done to you?* I have made you ruler over all members of My palace. I have made you ruler over all kings of the world. And if I have done other things to you, *testify against Me*—you can bear witness against Me!'[476]

"*My people, remember please what Balak king of Moab plotted, and what Balaam son of Beor answered him. Remember please*—'Remember, I beg of you.' *What* [*Balak king of Moab*] *plotted.* Now we should examine: what was Balak's plot against the Holy People? And the Torah doesn't consider Balak anything compared to someone who once existed—as is written: *An Aramean was destroying my father*... (Deuteronomy 26:5)...."[477]

475. ***My people, remember now***... The prophet Micah points to this example of divine compassion. The phrase *from Shittim to Gilgal* refers to Israel's crossing the Jordan. See Joshua 3:1; 3:14–4:20.

For a similar parable, see *Zohar* 3:115a (Vol. 8, p. 244). On the verse from Micah, see *Zohar* 3:112a–113a.

476. **So in all kinds of ways**... God punishes Israel for their sins, yet they stubbornly persist in wrongdoing. Eventually their suffering is felt by God Himself, who then pleads with His children to alleviate the pain being experienced above and below by engaging in *teshuvah*.

God declares that He has placed Israel above the angels (the members of His palace) and above all earthly rulers (as it were). The concluding sentence refers to suffering that Israel considers unjust.

In the Masoretic text of Isaiah, the word *lo* is spelled לא, with an א (*alef*), meaning *not*—which could yield the sense *In all their affliction* לא צר (*lo tsar*), *He was not afflicted.* However, the word is traditionally read as לו (*lo*), with a ו (*vav*), yielding exactly the opposite sense: *In all their affliction* לו צר (*lo tsar*), *He was afflicted.* See above, note 318.

The full verse in Lamentations reads: *Their appearance is darker than coal, they are not recognized in the streets; their skin has shriveled on their bones, it has become dry as wood.* The full verse in Micah reads: *My people, what have I done to you? How have I wearied you? Testify against Me.*

477. **And the Torah doesn't consider Balak anything**... He is far less evil than the wicked Laban (Jacob's uncle and father-in-law), who nearly destroyed the patriarch.

According to Deuteronomy 26:5, when an Israelite brings the offering of first fruits to the priest, he recites a brief account of the

"...The image and form of His Father was stamped upon Him, really! And from the time that He was in His Mother's womb, from Her side was stretched a further step, extending outside. This is the form and image of His Father, really. Since He was in His Mother's womb, אשורנו (*ashurennu*), *I will gaze upon him* (Numbers 23:9)—'I will stretch a step outside,' like this: ו (*vav*). This is: ומגבעות אשורנו (*u-mi-geva'ot ashurennu*), *and from hills I will step* (ibid.).[478]

"In the Supreme Academy: גבעת (*geva'ot*), *hills*—deficient, without a ו (*vav*); loftiest of all, the most sublime of all. In the Heavenly Academy: ומגבעות (*u-mi-geva'ot*), *and from hills*, with the letter ו (*vav*), completing both sides. One, for this גבעת (*giv'at*), *hill*, never parts from Her Son nor abandons Him; so this *vav* is included with it eternally. And the other, for this גבעה (*giv'ah*), hill, below—Her son, included within Her, must (in the time to come, when King Messiah comes) be taken by Higher *Giv'at*, who brings Him beneath Her wings, to strengthen Him and establish Him in supernal life. From Her will emerge on that day the Messiah of David.[479]

people's history, beginning: ארמי אבד אבי (*Arami oved avi*), *An Aramean astray* [or: *wandering, fugitive, perishing*] *was my father*, probably referring to Jacob or Abraham. Later, this clause was interpreted to mean: *An Aramean was destroying my father*, referring to Laban the Aramean's attempt to destroy Jacob. See the Septuagint, ad loc.; Passover Haggadah; *Sifrei*, Deuteronomy 301; *Midrash Tanna'im*, *Targum Onqelos*, and Rashi, Deuteronomy 26:5. Cf. *Targum Yerushalmi*, ad loc.; and Hoffman's note 5 on the passage in *Midrash Tanna'im*.

The passage breaks off at the end of this paragraph, interrupting the conclusion of the saga of Rabbi Pinḥas (which begins above at note 402). The verse in Numbers reads: *My people, remember please* [or: *now*].

478...**The image and form of His Father...** This fragment (extending below to p. 446 at n. 490) belongs to the section *Rav Metivta* (Head of the Academy), which is an account of a visionary journey undertaken by Rabbi Shim'on and the Companions to the Garden of Eden, and the mysteries they hear from the head of the Heavenly Academy. Here, a spiritual messenger is addressing the group. The fragment was printed here in *Parashat Balaq* because of its interpretation of Numbers 23:9–10. See above, p. 54, n. 1; Scholem.

The Divine Son (*Tif'eret*) bears the stamp of His Father, *Ḥokhmah*, who is symbolized by the letter י (*yod*). *Tif'eret* Himself is symbolized by the letter ו (*vav*), whose shape represents an extension of י (*yod*)—or a step extending from the womb of the Divine Mother (*Binah*), in which the primordial *yod* grew.

The speaker interprets the word אשורנו (*ashurennu*), *I will gaze upon him*, based on the noun אשר (*ashur*), "step," which yields the sense ומגבעות אשורנו (*u-mi-geva'ot ashurennu*), *and from hills I will step*. The significance of the word *u-mi-geva'ot*, *and from hills*, is clarified below.

For various interpretations, see *Or Yaqar*; *Haggahot Maharḥu*; *Sullam*; *Matoq mi-Devash*. The full verse in Numbers reads: *When from the cliff tops I see him* [or: *them*], *and from hills I gaze upon him—look, a people that dwells alone* [or: *apart*], *among nations it is not reckoned*. On this verse, see Levine, *Numbers*, 2:173–75.

479. **In the Supreme Academy: גבעת (*geva'ot*), *hills*...** In this highest realm the word גבעת (*geva'ot*), *hills*, is spelled deficiently—that is, without the letter ו (*vav*)—

"This is the mystery of *Let me tell to the decree: YHVH said to me, 'You are My son; today I have begotten you'* (Psalms 2:7)—I am destined to speak to that place called חק (*ḥoq*), *decree*, bringing good news. . . .[480]

"*He said to me, 'You are My son; today I have begotten you'* (ibid.). That very day She will bring him out from under Her wings, with much life, with many crowns, with many blessings, fittingly. And that *decree* does not remain alone; included in it is another Messiah, son of Joseph—there he will be strengthened, nowhere else. Since it is Lower *Giv'ah*, who has no life, this Messiah will die and be killed and remain dead for a time, until this *giv'ah* gathers life and he rises.[481]

whereas in the Heavenly Academy (situated beneath the Supreme Academy), the word is spelled with a *vav*: גבעות (*geva'ot*).

The "deficient" spelling in the Supreme Academy alludes to *Binah*, "loftiest of all" because the lack of the letter *vav* signifies that the Son, *Tif'eret*, has not yet appeared, but is still gestating within the Divine Mother.

The full spelling—with the *vav*—in the Heavenly Academy, alludes to two aspects of being. One is the intimacy of the Divine Son, *Tif'eret* (symbolized by *vav*) with Mother *Binah*. The other is the intimacy of the Messianic son with his mother, *Shekhinah*, who is known as "this hill below," one of the two גבעות (*geva'ot*), *hills*. When the Davidic Messiah comes, he will be brought to *Binah*, who is the higher hill ("Higher *Giva't*"). Thus he emerges *mi-geva'ot*, *from hills*—from the two divine hills.

In the Masoretic text, the word is spelled with a *vav*: ומגבעות (*u-mi-geva'ot*), *and from hills*. See *Minḥat Shai*'s discussion on the verse; cf. Genesis 49:26. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

The "deficient" spelling גבעת (*geva'ot*), *hills*, is read here as a singular: גבעת (*giv'at*), *hill* (*of*). On the two divine *hills*, see *Zohar* 1:50a, 247b; 2:22a. On *hills* as signifying the matriarchs, see below, note 602. On the distinction between the Supreme Academy and the Heavenly Academy (or the Academy of the Firmament), headed by Metatron, see above, p. 67, n. 43.

480. ***Let me tell to the decree. . .*** The speaker in this psalm is God's chosen king, who is identified here with the Messiah.

The simple sense of the verse is *Let me tell* אל חק (*el ḥoq*), *of the decree*; but here the speaker reads this hyperliterally: *Let me tell el ḥoq, to the decree*—that is, "Let me announce the good news of my arrival to *Shekhinah*," who conveys the divine commands and is thus known as חק (*ḥoq*), *decree*.

The Name *YHVH* refers here to *Binah*, who participates (along with *Shekhinah*) in the emergence of the Messiah and tells him *You are My son; today I have begotten you*.

The verse in Psalms reads: *Let me tell of the decree of YHVH. He said to me: "You are My son; today I have begotten you"* [or: *Let me tell of the decree. YHVH said to me*. . .].

481. **She will bring him out from under Her wings. . .** *Binah* will bring out the Messiah, son of David. Meanwhile, within *Shekhinah* (known as *decree*) lies a secondary Messianic figure, descended from Joseph, who will be vitalized within Her, not within *Binah* (as occurred to the Messiah, son of David). *Shekhinah* (known as Lower *Giv'ah*) has no life of Her own, only what is conveyed to Her from *Binah* by *Tif'eret*. So the Messiah, son of Joseph, who issues from Her, is destined to die heroically in battle with the enemies of God and Israel before the ultimate triumph of the Messiah, son of David. Eventually, the Messiah, son of Joseph, will be reanimated by *Shekhinah* and rise from the dead.

For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

"Consequently, in the Heavenly Academy: ומגבעות (*u-mi-geva'ot*), complete with the letter ו (*vav*), written regarding both these aspects. But in the Supreme Academy: lacking the *vav*, to indicate something that includes no difficulty or doubt.[482]

"*Look, a people that dwells alone* (Numbers 23:9)—unified, with no other admixture.

"The whole perfect union is here: יהוה אלהינו יהוה אחד (*YHVH Eloheinu YHVH eḥad*), *YHVH our God, YHVH is one* (Deuteronomy 6:4). For its mystery is *from the cliff tops* (Numbers 23:9), and it is unified with stock and path. *YHVH*—a lofty head, air ascending. *Eloheinu*—a stock, as is said: *the stock of Jesse* (Isaiah 11:1). *YHVH*—a path below. By this mystery, unification coalesces fittingly; and since a path is extended within it, there must be . . .[483]

On the figure of Messiah, son of Joseph, see above, p. 78, n. 71.

482. **in the Heavenly Academy: ומגבעות (*u-mi-geva'ot*) . . .** As explained above, note 479. The presence of the (second) *vav* alludes both to *Tif'eret* included within *Binah* and to the Messiah, son of David, included within *Shekhinah*.

In the Supreme Academy, the word is spelled ומגבעת (*u-mi-geva'ot*), without the (second) *vav*. This spelling alludes to the realm of *Binah*, within whom the Son, *Tif'eret*—symbolized by *vav*—is still gestating. The lack of the letter alludes to an absence of difficulty or doubt. Such a sublime absence characterizes the Supreme Academy—as well as *Binah*, who manifests a clear and confident state of mind.

On the lack of difficulty or doubt in the Supreme Academy, see *ZḤ* 36b (*RR*). See also *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

483. **The whole perfect union is here . . .** By reciting the opening line of the *Shema*—*Hear O Israel! YHVH our God, YHVH is one!*—a person can unify God. Specifically, the threefold Name *YHVH Eloheinu YHVH* alludes to (and unifies) the sefirotic realms of *Ḥokhmah*, *Binah*, and *Tif'eret* (or perhaps *Da'at*).

The phrase in Numbers—*from the cliff tops*—refers to *Ḥokhmah*, who is *the top* (or *head*) of the sefirotic *cliffs* (perhaps specifically *Binah* and *Tif'eret*). *Binah* is the "stock" of the Messiah, son of David; and *Tif'eret* (or *Da'at*) is identified with the "path." Mention of the path recalls the secret passage between *Ḥokhmah* and *Binah*, which is described as *a path unknown to any bird of prey* (Job 28:7). See above, p. 201, n. 44.

The phrase "air ascending" alludes to *Keter*, who is sometimes described as אוירא דכיא (*aveira dakhya*), "pure air." Here, this rarefied air surrounds or infuses the head of *Ḥokhmah*. The paragraph breaks off in the middle of the concluding sentence.

Medieval Christian polemics asserted that the three divine names in the opening line of the *Shema* signify the Trinity. Here, instead, the *Zohar* presents a kabbalistic triad. See Tishby, *Wisdom of the Zohar*, 3:972–74; Katz, *Exclusiveness and Tolerance*, 18–19; Liebes, *Studies in the Zohar*, 140–45.

On the significance of the *Shema*, see above, note 271. On the various sefirotic interpretations of *YHVH Eloheinu YHVH*, see Tishby, *Wisdom of the Zohar*, 3:972–73. For the full verse in Numbers, see above, note 478. The full verse in Isaiah reads: *A shoot will emerge from the stock* [or: *stump*] *of Jesse, a sprout will flower from his roots.*

"... a mystery decreed in two Academies. Happy is your share, Rabbi, for you have attained supernal words, for your Lord delights in you![484]

"How great the measure of the extent of this path, by sublime measurement of head, [204a] stock, and path, clothed in this extension! So, extension of אחד (*eḥad*), *one*—a measure of six aspects, all united in this letter. Therefore, *that dwells alone*, fittingly.[485]

"*Among the nations it is not reckoned* (Numbers 23:9). Israel has a script and a language, and in every letter they can gaze upon the form and image fittingly. But *among the nations* this mystery *is not reckoned*, since they have no script and language, and they cannot gaze and know anything—for after all, *they are vanity, works of delusion* (Jeremiah 10:15). This mystery *is not reckoned* in their thought and speculation, since they have no script. Happy is Israel![486]

"*Who has counted the dust of Jacob, or numbered the seed of Israel?* (Numbers 23:10). מי (*Mi*), *Who*: This supernal point—head, stock, and path—is in concealment, not susceptible to questioning from outside. But from the moment that it begins to be built, forming a palace according to its wish, it is called *Mi*, *Who*. Its actual form begins to be built; it generates His Female, in the image of His Mother.[487]

484. **in two Academies...** Namely, the Heavenly Academy and the Supreme Academy. In the last sentence, the spiritual messenger addresses Rabbi Shim'on. See above, notes 478–79.

485. **How great the measure...** Of the sefirotic "path" (*Tif'eret* or *Da'at*).

The phrase "extension of אחד (*eḥad*), *one*" alludes to the rabbinic tradition of prolonging the pronunciation of this last word of the first line of the *Shema*. (See BT *Berakhot* 13b.) The "six aspects" are the six *sefirot* from *Ḥesed* to *Yesod*, which all flow into *Shekhinah*, who is symbolized by ד (*dalet*), the last letter of אחד (*eḥad*). By reciting this potent line, a person can unify the sefirotic couple, who thereby *dwells alone*.

486. ***Among the nations it is not reckoned...*** Unlike other languages, which are merely conventional, the letters of the Hebrew alphabet signify divine potencies, which are revealed to one who contemplates these letters. The nations of the world have "no (holy) script and language"; lacking awareness of the holiness of Hebrew, they cannot appreciate the mystery of *YHVH Eloheinu YHVH*.

According to Maimonides (following the view of Averroes), languages are conventional and not natural. See *Guide of the Perplexed* 2:30. On the unique status of Hebrew, see Judah Halevi, *Kuzari* 2:66–78.

The full verse in Jeremiah (describing idols) reads: *They are vanity, objects of mockery* [or: *works of delusion*]; *in the time of their punishment they will perish*. Here the description is applied to the idolators or Gentiles in general.

487. ***Who has counted the dust of Jacob...*** The primordial point of *Ḥokhmah* contains potentially within Himself both stock and path. (See above, note 483.) This supernal point is concealed and cannot be questioned or explored. But as it begins to expand and form the palace of *Binah*, the name מי (*Mi*), *Who*, pertains. Although a person may inquire about *Binah*, he should not expect any clear or conclusive answers about Her nature. Rather, the mystical name *Who* becomes a focus of meditation, as question

"Who is *Mi*? Head, stock, and path: י (*yod*). It spreads out to be built in an extension of one palace, building in two directions. Although it generates Israel—who is ו (*vav*)—it similarly generates His Female together, inviting Her to approach Him.[488]

"מנה (*Manah*), *has counted*—as is said: וימן להם המלך (*Va-yman lahem ha-melekh*), *The king provided them* (Daniel 1:5); *and sending* מנות (*manot*), *portions* (Esther 9:22). He gave Him a great and precious gift, generating it as one from Him. In that extension spreading, He generated both of them as one, like this: י (*Yod*) extends here and there, generating Son and Daughter in a single moment. Thus, heaven and earth were created in a moment, as one, simultaneously.[489]

"*Or numbered a fourth of Israel.* רובע ישראל (*Rova Yisra'el*), *a fourth of Israel*—this mystery has been transmitted for your sake. Happy is your share, Rabbi! *Rova Yisra'el, a fourth of Israel*—a fourth of the measurement of Israel is Covenant. Why is it called *a fourth*? Well, the measurement of the Body includes four Covenants, and Covenant is one-fourth of the calculated measurement of the Body. All is generated by *Mi, Who.*" [206b][490]

turns into quest. See Simeon Lavi, *Ketem Paz*, 1:91a: "Concerning everything that cannot be grasped, its question constitutes its answer." See above, p. 239, n. 21.

The concluding sentence alludes to *Tif'eret*, who constitutes the "form" of *Ḥokhmah*. As *Tif'eret* is generated, so is *Shekhinah*, "His Female, in the image of His Mother," *Binah*. See above, note 478.

The verse in Numbers reads: *Who has counted the dust of Jacob, or numbered* את רבע (*rova*), *the dust-cloud* [or: *seed*; *quarter-land*; (*even*) *a fourth*] *of, Israel?* The meaning of the unusual term *rova* is unclear. The rendering *seed* is based on the root רבע (*rv'*), "to copulate." See Milgrom, *Numbers*; and Alter, *The Five Books of Moses*, on the verse; Levine, *Numbers*, 2:175–77. On this verse, see *Zohar* 2:105b; 3:210b–211a.

488. **Who is *Mi*?...** The primordial point of *Ḥokhmah*—symbolized by the letter י (*yod*)—extends in two directions to become the palace of *Binah*. *Ḥokhmah* (pictured as the head) contains potentially within Himself both stock and path. He generates *Tif'eret*—whose full name is *Tif'eret Yisra'el* (Beauty of Israel)—symbolized by the letter ו (*vav*). Similarly, He generates *Tif'eret*'s female partner, *Shekhinah*.

489. **מנה (*Manah*), *has counted*...** The speaker associates this verb with its other conjugation, meaning "to appoint, provide," and with the noun מנה (*manah*), "portion." *Ḥokhmah* gave *Tif'eret* the gift of *Shekhinah*, who was "from Him," that is, half of an androgynous whole. *Tif'eret* and *Shekhinah* are also pictured as "Son and Daughter" and symbolized by "heaven and earth."

On the simultaneous creation of heaven and earth, see JT *Ḥagigah* 2:1, 77d; *Bereshit Rabbah* 1:15; *Vayiqra Rabbah* 36:1; *Midrash Shemu'el* 5:1; *Tanḥuma* (Buber), *Bereshit* 19; *Zohar* 3:81b. The verse in Daniel reads: *The king provided them a daily amount of the royal food and of the wine he drank.*

490. **רובע ישראל (*Rova Yisra'el*), *a fourth of Israel*...** Alluding to *Yesod*, the divine phallus symbolized by the "covenant" of circumcision. This *sefirah* is described here as one-fourth the size of the trunk of the divine body, *Tif'eret Yisra'el* (Beauty of Israel).

Cf. below, note 611. On the meaning of

Balak son of Zippor saw [*all that Israel had done to the Amorites*] (Numbers 22:2).[491]

Rabbi Yose opened, "*Do not eat the bread of him who has an evil eye* (Proverbs 23:6)—Balaam, who blessed Israel. *Nor desire his delicacies* (ibid.)—Balak, for whose ascent offerings that he arranged before Him the blessed Holy One had no desire.[492]

"Come and see: When Balak saw that Sihon and Og, and so on. 'Saw'—what did he see, that Scripture says [*Balak*] *saw*? Well, he saw in his wisdom that he along with five eminences of Midian and his people were falling into the hands of Israel. He saw, yet he did not know, so he immediately approached Balaam, whose power was in his mouth, like Israel, whose power is in their mouths.[493]

"Balaam was even more eager than Balak. The knowledge that he discovered was in the night, for those lower crowns and donkeys prevail only in the first watch of the night. Therefore he had a jenny from this side, so that male donkeys could join [207a] with her at the beginning of night.[494]

rova, see above, note 487. On the jump in pagination (from 3:204a to 3:206b), see above, note 36.

491. ***Balak son of Zippor saw...*** The context in Numbers (22:2–4) describes the reaction of Balak, king of Moab, to the approach of the Israelites: *Balak son of Zippor saw all that Israel had done to the Amorites. Moab was very terrified of the people, for they were numerous, and Moab loathed the Children of Israel. Moab said to the elders of Midian, "Now, this assembly will lick up* [or: *chew up*] *everything around us as the ox licks up the grass of the field." Balak son of Zippor was king over Moab at that time.*

In numerous manuscripts (including Es3, M9, N10, N36, N38, P5, Pr13, R1, V18, V19) *Parashat Balak* begins with the following paragraph ("Rabbi Yose opened...").

492. ***Do not eat the bread...*** Rabbi Yose interprets this as "*Do not* accept any blessings from Balaam, who exercised his *evil eye, nor desire his* offerings.

The verse in Proverbs reads: *Do not eat the bread of* רע עין (*ra ayin*), *a stingy one* [literally: *him who has an evil eye*], *nor desire his delicacies.* On this verse, see BT *Sotah* 38b; *Zohar* 1:144a; 2:3a; 3:104a, 147b. On Balaam's evil eye, see above, note 133. On Balaam's offerings, see Numbers 23.

493. **When Balak saw...** That Sihon (king of the Amorites) and Og (king of Bashan) had been defeated and killed by the Israelites. But Rabbi Yose seeks a deeper meaning of the verb *saw.* Balak foresaw that he and five Midianite kings would be defeated by the Israelites. But he did not perceive clearly, so he approached Balaam, whose verbal skills matched those of Israel in prayer.

On the death of the Midianite kings, see Numbers 31:8: *They killed the kings of Midian, besides their slain men—Evi and Rekem and Tsur and Hur and Reba, the five kings of Midian—and Balaam son of Beor they killed by the sword.* Cf. *Targum Yonatan*, ad loc.

On Balaam's oral power, see above at note 352. On the power of Israel's mouth, see *Mekhilta, Beshallaḥ* 2; *Mekhilta de-Rashbi*, Exodus 14:10; *Tanḥuma, Balaq* 4; *Zohar* 1:177b–178a.

494. **Balaam was even more eager...** To curse Israel. See *Tanḥuma, Balaq* 5.

At night, Balaam learned from demonic forces, pictured as both crowns and donkeys. His own jenny (female donkey), as well, de-

"Now, if you say, 'Look at what is written: *Elohim came to Balaam in the night* (Numbers 22:20)'—certainly so! And we have established that this refers to that prince appointed over them, and he was approaching him. Similarly, *Elohim came to Laban the Aramean*... (Genesis 31:24). All is one entity. Therefore he said to the chieftains of Balak, *Lodge here tonight,* [*and I will reply to you as YHVH will speak to me*] (Numbers 22:8).[495]

"When that prince would arrive, Balaam would settle down next to his jenny and perform his deed and utter certain words. Then the jenny informed him, and he demonstrated an act for that spirit to settle upon him.[496]

"What did he demonstrate? He knew that male donkeys roam and appear at the beginning of the night. So he demonstrated an act, and set his jenny at a

rived from the demonic left side, and as night began the male demonic "donkeys" united with her. See below, note 497.

448 The image of donkeys "in the first watch of the night" derives from BT *Berakhot* 3a, in the name of Rabbi Eli'ezer: "In the first watch [of the night], a donkey brays; in the second, dogs bark; in the third, a child sucks from its mother's breast, and a woman converses with her husband." See *Zohar* 1:242b; 2:41b (*RM*), 46a; 3:107b; *ZḤ* 47c. On the demonic nature of the donkey, see above, p. 70, n. 48. On Balaam's knowledge of the lower crowns, see *Zohar* 2:21b–22a (*MhN*); below at notes 522, 545–46.

495. ***Elohim came to Balaam in the night***... So how can it be that Balaam engaged then with demonic forces?

Rabbi Yose explains that here *Elohim* refers to the heavenly power appointed over the demonic donkeys, who was approaching Balaam to prevent him from cursing Israel. Similarly, the heavenly power appointed over Laban approached him. Balaam told King Balak's chieftains *Lodge here tonight* because night was the domain of the heavenly power over demonic donkeys (who is known as *Elohim*). See *Zohar* 3:112b–113a.

The sentence "All is one entity" means that the name *Elohim* refers to various forces. According to rabbinic interpretation, the name *Elohim* signifies Judgment; and in the *Zohar*, this name can refer to harsh and even demonic powers. On the equivocal nature of the term *Elohim*, see above, note 395. On negative powers appearing more frequently at night, cf. *Bereshit Rabbah* 74:7; *Vayiqra Rabbah* 1:13; *Tanḥuma* (Buber), *Vayishlaḥ* 24.

Numbers 22:20 reads in full: *God came to Balaam in the night and said to him, "If these men have come to call you, rise, go with them. But only the word that I speak to you shall you do."* The full verse in Genesis reads: *God came to Laban the Aramean in a night-dream and said to him, "Be careful not to speak to Jacob either good or evil."* Numbers 22:8 reads in full: *And he said to them, "Lodge here tonight, and I will reply to you as YHVH will speak to me." And the chieftains of Moab stayed with Balaam.*

496. **When that prince would arrive . . .** When the heavenly power appointed over the demonic donkeys would appear, Balaam copulated with his earthly donkey, who then conveyed to him information from above. The phrase "that spirit" refers to the spirit of impurity.

According to a rabbinic tradition, Balaam committed bestiality with his donkey. The *Zohar* indicates that Balaam did so in order to draw down upon himself an impure spirit. See BT *Sanhedrin* 105a–b, *Avodah Zarah* 4b; *Zohar* 1:125b–126a; 2:21b (*MhN*), 263b–264a (*Heikh*); 3:107b; *ZḤ* 47c; Moses de León, *Sheqel ha-Qodesh*, 14–15 (18); idem, *She'elot u-Tshuvot*, 75.

prepared spot, performed his rites, arranged words—and then came the one who came, informing him through that jenny.[497]

"Since one night he told him *You shall not go with them* (Numbers 22:12), why did he return to this a second time? Well, those are subject to higher authority, and we have already learned: 'On the path one wishes to take he is led.' First it is written *You shall not go with them*; once the blessed Holy One saw that his desire was to go, He said to him, *Rise, go with them. But only the word that I speak* [*to you shall you do*] (Numbers 22:20).[498]

"What did Balaam do? All that night he was wondering, 'What now? Where is my honor if I am bound in another bond?' That whole night he examined his witchcraft, and found that the only aspect by which he could be under his own authority was that of his jenny.[499]

"This corresponds to what Rabbi Yitsḥak said in the name of Rabbi Yehudah: Among these lower crowns there is right and there is left. On the right side male donkeys, as we have established, and on the left side jennies."[500]

497. **male donkeys roam . . .** As night begins, demonic male forces roam. Balaam "set his jenny at a prepared spot," making her available to them. Then, the heavenly power appointed over the demonic donkeys came and conveyed knowledge to Balaam through the jenny.

498. **Since one night he told him . . .** Since the heavenly power (called *Elohim*) already told Balaam not to go with King Balak's chieftains, why did Balaam request permission a second time? Because, Rabbi Yose explains, all heavenly powers are subject to divine authority, so their message can be changed.

See BT *Makkot* 10b: "Rabbah son of Bar Ḥana said in the name of Rabbi Huna (some say, Rabbi Huna said in the name of Rabbi El'azar), 'From the Torah, the Prophets, and the Writings it can be demonstrated that on the path one wishes to take he is led. From the Torah, as is written: *You shall not go with them* (Numbers 22:12); and then it is written: *Rise, go with them* (ibid., 20)."

Cf. BT *Yoma* 38b–39a: "Resh Lakish said: '. . . If one comes to defile himself, they open the door for him; if one comes to purify himself, they assist him.' . . . Our rabbis taught: '*Do not become impure with them, becoming impure through them* (Leviticus 11:43). If one defiles himself slightly, he is defiled greatly; [if one defiles himself] below, he is defiled from above; in this world, he is defiled in the world that is coming.' Our rabbis taught: '*You shall hallow yourselves and become holy* (ibid., 44). If one sanctifies himself slightly, he is sanctified greatly; below, he is sanctified from above; in this world, he is sanctified in the world that is coming.'"

On the passage in *Makkot*, see *Tanḥuma, Balaq* 8; *Bemidbar Rabbah* 20:12; *Zohar* 1:53b–54a, 195b, 198b; 2:50a; 3:47a. On the passage in *Yoma*, see BT *Shabbat* 104a, *Avodah Zarah* 55a, *Menaḥot* 29b. Numbers 22:12 reads in full: *God said to Balaam, "You shall not go with them. You shall not curse the people, for it is blessed."* For Numbers 22:20, see above, note 495.

499. **Where is my honor . . .** Balaam (whose mouth was so potent) resented having his speech subject to divine control. He discovered that through his jenny he could contact demonic forces and be empowered by them. See above, note 496.

500. **Among these lower crowns . . .** The demonic forces are arrayed right and left, like the sefirotic crowns.

It has been taught: There are ten to the right and ten to the left, corresponding to what Rabbi Yose said: When Joseph parted from his father, he knew of sublime wisdom, mystery of holy supernal crowns. While he was in Egypt, he learned of that wisdom of theirs, those lower crowns—how those on the right and those on the left are linked: ten on the right and ten on the left, male donkeys and jennies. So he hinted to his father about what he had learned there, as is written: *To his father he sent as follows: ten male donkeys conveying from the best of Egypt, and ten jennies*... (Genesis 45:23).[501]

Rabbi Yose said, "Those on the right all merge into one called חמור (*ḥamor*), donkey, and this is the donkey of which is written *Do not plow with an ox and a donkey* (Deuteronomy 22:10). This is the *donkey* that King Messiah is destined to rule, as we have established.[502]

"Those on the left all merge into one called אתון (*aton*), jenny, for from her side issues עירה (*iroh*)—accusation against children, as we have established. This corresponds to what is written: *Humble and riding on a donkey—on* עיר (*ayir*), *a he-ass, foaled by* אתונת (*atonot*), *a she-ass* (Zechariah 9:9)—spelled deficiently: ten merging into one.[503]

501. **When Joseph parted from his father...** Before leaving Jacob and being sold by his brothers, Joseph knew the wisdom of the *sefirot*. In Egypt he gained knowledge of demonic wisdom, about which he hinted to his father by sending *ten male donkeys... and ten jennies.*

The full verse in Genesis reads: *To his father he sent as follows: ten male donkeys conveying from the best of Egypt, and ten jennies conveying grain and bread and food for his father for the journey.*

502. **Those on the right all merge...** The demonic male donkeys on the right merge into one called חמור (*ḥamor*), "donkey, male donkey."

The command in Deuteronomy against plowing *with an ox and a donkey together* is understood as a warning not to stimulate the union of two threatening forces. See above, p. 70, n. 48.

The concluding sentence alludes to the description of the Messianic king in Zechariah 9:9 (quoted below): *Humble and riding on a donkey.* Here the image implies that the Messiah will subdue the demonic forces (along with their nations on earth). See *Zohar* 1:238a.

503. **Those on the left...** The demonic female donkeys on the left merge into one called אתון (*aton*), "jenny." From her issues a force called עירה (*iroh*), a word that appears in Genesis 49:11 (discussed in the following paragraph): *He binds to the vine* עירה (*iroh*), *his he-ass.* According to Rabbi Yose, *iroh* represents a threat to children. See *Zohar* 1:239b.

The full verse in Zechariah (describing the Messianic king) reads: *Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! See, your king is coming to you, righteous and victorious is he, humble* [or: *poor*] *and riding on a donkey—on* עיר (*ayir*), *a he-ass, foaled by* אתנות (*atonot*), *a she-ass* [or: *jenny*].

The word *atonot* is a plural form, apparently functioning in this verse as an indeterminate singular, implying "some she-ass." In the Masoretic text it is spelled אֲתֹנוֹת (*atonot*), with a ו (*vav*) following the נ (*nun*). Here Rabbi Yose indicates a slightly different spelling אֲתוֹנֹת (*atonot*), with a *vav* following the first ת (*tav*). This "deficient" spelling—lack-

"This is what Rabbi Shim'on said: What is meant by the verse *He binds* לגפן עירה (*la-gefen iroh*), *to the vine his he-ass, to the noble vine* בני אתנו (*beni atono*), *his she-ass's foal* (Genesis 49:11)? *He binds la-gefen, for the vine*: the blessed Holy One intends to bind—for the sake of Israel, who are called *vine—iroh, his he-ass*, who is their accusation. And because they are called *noble vine*—as is written: *I planted you as a noble vine* (Jeremiah 2:21)—*beni atono, his she-ass's foal*, the one issuing from the side of this אתון (*aton*), she-ass.[504]

"These ten on the right and ten on the left—all included in these two—pertain to קסם (*qesem*), *wizardry*; and there are another ten on the right and ten on the left pertaining to נחש (*naḥash*), *sorcery*. Therefore it is written: *Surely there is no naḥash, sorcery, in Jacob, no* קסם (*qesem*), *wizardry, in Israel* (Numbers 23:23). Why? Because *YHVH his God is with him* (ibid., 21).[505]

ing the *vav* following the *nun*—allows for a pseudo-singular reading: אֲתוֹנַת (*atonat*), *a she-ass*, which actually matches the simple sense of the verse. The apparently plural form has turned into a singular, just as the ten demonic jennies merge into one.

On the plural form functioning as an indeterminate singular, see Gesenius, *Hebrew Grammar*, §1240. Cf. Song of Songs 2:9. On the exact spelling of אתנות (*atonot*) in the verse from Zechariah, see *Minḥat Shai*, ad loc. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24; *Nitsotsei Zohar*.

504. ***He binds* לגפן עירה (*la-gefen iroh*), *to the vine his he-ass*...** According to Rabbi Shim'on, this now means that God intends to bind *la-gefen, for the vine*—that is, for the sake of Israel, who are likened to a vine—*iroh, his he-ass*, namely the demonic force that threatens them.

The continuation of the verse—ולשורקה בני אתנו (*ve-la-soreqah beni atono*), *to the noble vine his she-ass's foal*—conveys a similar message: *Ve-la-soreqah, For the noble vine* (i.e., since the people of Israel are called *noble vine*), God will subdue *his she-ass's foal*—that is, any demonic force issuing from the chief אתון (*aton*), "she-ass, jenny."

On Israel as a vine, see Vol. 3, p. 447, n. 687. The full verse in Genesis (recording Jacob's blessing of Judah) reads: *He binds to the vine* עירה (*iroh*), *his he-ass, to the noble vine* בני אתנו (*beni atono*), *his she-ass's foal. He washes in wine his garment, in the blood of grapes his cloak.* The full verse in Jeremiah reads: *I planted you as a noble vine, of entirely faithful seed. How then did you turn before Me into a corrupt, alien vine?*

505. **These ten on the right and ten on the left...** The ten male demonic forces on the right and the corresponding female forces on the left are "all included in these two," namely in *ḥamor* (male donkey) and *aton* (she-ass, jenny), as indicated above at notes 502–3. Now Rabbi Yose explains that this entire constellation of twenty demonic forces is just one of two. This first one is called קסם (*qesem*), *wizardry*, while the second (consisting of a different demonic species) is called נחש (*naḥash*), *sorcery*.

On the distinction between *qesem* and *naḥash*, see above, note 183. Numbers 23:23 reads: *Surely there is no* נחש (*naḥash*), *omen* [or: *sorcery*], *in Jacob, no* קסם (*qesem*), *divination* [or: *wizardry*], *in Israel*. Numbers 23:21 reads: *YHVH his God is with him, the King's trumpet blast in his midst.* For several interpretations of the identity and grouping of the various demonic forces, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

"From the side of *naḥash*, *sorcery*, issues שור (*shor*), an ox—and this is *an ox and a donkey.*[506]

"So, since Balaam knew that he was bound to another authority—who told him *But only the word that I speak to you* [*shall you do*]—he was distressed. He said, 'What now? Where is my honor?' Immediately, he examined his sorceries, but found nothing that would be in his control except for this *aton*, jenny.[507]

"Immediately, *Balaam rose early in the morning and saddled his jenny* (Numbers 22:21)—to fulfill through her his desire and the desire of Balak. Therefore, *God's wrath flared because* הולך הוא (*holekh hu*), *he was going* (Numbers 22:22)—*hu*, *he*, precisely! For he removed himself from His authority, from what He told him: *Nevertheless, only the word* [*that I speak to you shall you do*].[508]

"Come and see that it is so. For at first He gave him permission and said, *Rise, go with them.* So now that he was going, why did *God's wrath flare*? Well, because *holekh hu*, *he was going*—*hu*, *he*, on his own authority, leaving the one who told him *Nevertheless, only the word.*[509]

452 "The blessed Holy One said to him, [207b] 'Wicked one, you are preparing and girding your weapon to escape My authority. By your life, you and your jenny will remain in My control.' Immediately, *the angel of YHVH stationed himself in the road as an adversary to him* (Numbers 22:22)."[510]

506. **שור (*shor*), an ox...** One of the two demonic forces alluded to in Deuteronomy 22:10: *Do not plow with an ox and a donkey together.* (See above, note 502.) The force identified with the second animal (*a donkey*) issues from the side of *qesem*, *wizardry*.

507. **since Balaam knew...** He resented being bound to divine authority, but finally he discovered that through his jenny he could contact demonic forces, be empowered by them, and exert control. See above, note 499. For the full verse quoted here (Numbers 22:20), see above, note 495.

508. ***Balaam rose early in the morning and saddled his jenny...*** So that through her he could contact demonic powers and draw curses down upon Israel. God became incensed, because Balaam was rejecting His authority. According to Rabbi Yose, the clause *because* הולך הוא (*holekh hu*), *he was going*, implies "because Balaam was daring to act on his own."

The biblical context (Numbers 22:21–22) reads: *Balaam rose in the morning and saddled his jenny, and he went with the chieftains of Moab. And God's wrath flared because he was going, and the angel* [or: *messenger*] *of YHVH stationed himself in the road as an adversary to him, and he was riding on his jenny, and his two lads were with him.*

Here, instead of ויקם בלעם (*Va-yaqom bil'am*), *Balaam rose, in the morning*, the Zoharic author writes וישכם בלעם (*Va-yashqem bil'am*), *Balaam rose early, in the morning.* An even smaller change appears in the closing quotation (from Numbers 22:20), where instead of אך (*Akh*), *But, only the word* [*that I speak to you shall you do*], the author writes: אפס (*Efes*), *Nevertheless, only the word* [*that I speak to you shall you do*]. See Numbers 22:35; and cf. above, note 503.

509. ***Rise, go with them...*** The full verse reads: *God came to Balaam in the night and said to him, "If these men have come to call you, rise, go with them. But only the word that I speak to you shall you do."* See the end of the preceding note.

510. **you are preparing and girding your weapon...** Preparing the jenny. For the

What is meant by *he stationed himself*?

Rabbi Abba said, "He left and engaged in a different craft than his usual one, for this one was an angel of Compassion. This corresponds to what Rabbi Shim'on said: 'The wicked turn Compassion into Judgment.' *As an adversary to him*—since this was not his craft.[511]

Rabbi El'azar said, "The angel did not change, nor did he abandon his craft. Rather, since this angel was from the side of Compassion, standing opposite him, he nullified his wisdom and ruined his will. As is written: *as an adversary to him—to him* he was *an adversary*, looming as *an adversary*; but to someone else he was no *adversary*."[512]

It was taught: Rabbi Shim'on said, "How much wiser was Balaam in his witchcraft than all inhabitants of the world! For when he gazed to find counsel on escaping the control of the blessed Holy One—from that statement that is written: *But only the word* [*that I speak to you shall you do*]—he examined his sorceries and found nothing but that jenny. What is written? *He saddled his jenny*—loading her with all the sorceries and wizardries he knew, conveying them into her, comprising her of them all, so as to curse Israel.[513]

"Immediately, *God's wrath flared because* הולך הוא (*holekh hu*), *he was going—hu*, *he*, precisely, as has been said. What did the blessed Holy One do? He provided an angel of Compassion to confront him and nullify his sorcery and wizardry.[514]

context of the verse in Numbers, see above, note 508.

511. **He left and engaged in a different craft...** Since the name *YHVH* designates Compassion, *the angel of YHVH* had mastered that craft. When confronting Balaam, however, he conveyed the opposite quality, Judgment. The wording *as an adversary to him* now alludes to the transformation of the angel, who was normally not adversarial but compassionate.

On the wicked turning Compassion into Judgment, see *Bereshit Rabbah* 33:3, in the name of Rabbi Shemu'el son of Naḥman: "Woe to the wicked, who turn the Attribute of Compassion into the Attribute of Judgment!" See *Bereshit Rabbah* 73:3; *Zohar* 2:63a; 3:15b, 30b, 65a, 79a, 122a, 137b (*IR*). Cf. Vol. 8, pp. 132–33, n. 229.

On this *Zohar* passage, see *Tanḥuma, Balaq* 8; *Tanḥuma* (Buber), *Balaq* 11; *Bemidbar Rabbah* 20:13; *Zohar* 1:119b. Cf. Rashi on Numbers 22:22. On the name *YHVH* as signifying Compassion, see above, p. 240, n. 21.

512. **The angel did not change...** He remained an angel of Compassion, but this very quality—being diametrically opposed to the nature of Balaam—nullified the latter's evil designs.

Cf. *Leqaḥ Tov*, Numbers 22:22: "*The angel of YHVH stationed himself* [*in the road as an adversary to him*]—he was *an angel* to Israel, and *an adversary* to Balaam."

513. **when he gazed to find counsel...** The only way that Balaam could escape divine control was through engaging with his jenny, thereby contacting demonic forces and being empowered by them to curse Israel. See above, notes 496, 499, 507; David ben Judah he-Ḥasid, *Mar'ot ha-Tsove'ot*, 215.

514. ***because* הולך הוא (*holekh hu*), *he was going*...** On his own and rejecting divine authority. See above, note 508. On the concluding sentence, see above, note 512.

"Come and see: Until now, *YHVH* is not written, and is unbefitting for his wizardry and sorcery, as we have already established. Now, once he had prepared his jenny—equipping her with the arrayal of his sorceries on the side of Judgment, to curse Israel—the blessed Holy One provided an angel of Compassion against him, with the name of Compassion, in order to nullify his wisdom and to divert his jenny from that way, as is written: *The jenny swerved from the way* (Numbers 22:23)—*from the way*, precisely! Therefore it is not written *The angel of Elohim stationed himself*; *the angel of Elohim stood*—but rather, *the angel of YHVH*, of Compassion.[515]

"The blessed Holy One said, 'Wicked one, you loaded your jenny with your sorcery, with many aspects of Judgment against My children! I will remove your load and your bundle from this way.' Immediately, He provided an angel of Compassion *as an adversary to him—to him*, precisely, as has been said."[516]

The jenny saw the angel of YHVH stationed in the road... (Numbers 22:23).[517]

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Rabbi Yitsḥak said, "Now, why did she see, whereas Balaam, who was so wise, did not see?"

Rabbi Yose replied, "Perish the thought that that wicked one would behold a holy vision!"[518]

He said to him, "If so, look at what is written: *falling and eyes uncovered* (Numbers 24:4)!"[519]

515. **Until now, *YHVH* is not written...** According to Rabbi Shim'on, the name *YHVH* (signifying Compassion) does not appear in the Balaam story until this verse, since such a holy name "is unbefitting for" Balaam's sorcery. Now the name *YHVH* suddenly appears—in the phrase *the angel of YHVH*—to nullify Balaam's wisdom and divert his jenny from the way of sorcery. Therefore the verse reads *the angel of YHVH*, and not *the angel of Elohim*, which signifies Judgment. Cordovero suggests (in *Or Yaqar*) that from Judgment the demonic forces could draw nourishment.

See the preceding paragraph and above, note 512. Actually, the name *YHVH* appears twice earlier in the story, spoken by Balaam (Numbers 22:18–19). On the names *YHVH* and *Elohim* as signifying, respectively, Compassion and Judgment, see above, p. 240, n. 21.

The context in Numbers (22:23–25) reads: *The jenny saw the angel* [or: *messenger*] *of YHVH stationed in the road, his sword unsheathed in his hand, and the jenny swerved from the road and went into the field, and Balaam struck the jenny to steer her back to the road. But the angel of YHVH stood in the narrow path of* [or: *through*] *the vineyards, a fence on one side and a fence on the other. And the jenny saw the angel of YHVH and pressed herself against the wall, pressing Balaam's leg against the wall, and once more he struck her.*

516. **I will remove your load and your bundle...** Thereby nullifying sorcery. On the concluding sentence, see above at note 512.

517. ***The jenny saw the angel of YHVH...*** For the context in Numbers, see above, note 515.

518. **that that wicked one...** That Balaam would be able to see *the angel of YHVH*.

519. ***falling and eyes uncovered...*** The full verse describes Balaam's expertise, tech-

He replied, "I haven't heard anything about this, so I cannot say."[520]

He said to him, "I have heard that when he needed to gaze, he would fall and see, but now he did not need to."[521]

He replied, "If so, he occupied a higher rung than all the prophets of faith, since with *eyes uncovered* he saw and gazed upon the glory of the blessed Holy One. And yet Rabbi Shim'on has said, 'Through his sorcery, Balaam knew of those lower crowns below, as is written: *Balaam son of Beor,* הקוסם (*ha-qosem*), *the soothsayer* (Joshua 13:22)—Scripture calls him *qosem*, *soothsayer*, filthiest of filth.' So how could he gaze upon the glory of his Lord?[522]

"Furthermore, Rabbi Shim'on has said, 'By one vision that he beheld momentarily—as is written: *God unveiled Balaam's eyes* (Numbers 22:31)—his eyes were contorted.' So how can you say that he saw with eyes uncovered and gazed upon the glory of the blessed Holy One?"[523]

nique, and visionary experience: *Utterance of one who hears God's sayings, who beholds a vision of Shaddai, falling with eyes uncovered* [literally: *falling and eyes uncovered*]. It seems, then, that Balaam did behold divine visions.

520. **I haven't heard anything...** Following the principle expressed by Rabbi Shim'on (in *Zohar* 1:5a): "I beg of you not to utter a word of Torah that you do not know and have not heard fittingly from a lofty tree [i.e., a recognized authority]."

See BT *Berakhot* 27b, in the name of Rabbi Eli'ezer: "One who says something that he has not heard from his teacher causes *Shekhinah* to depart from Israel." Cf. *Kallah Rabbati*, 2; *Zohar* 1:5a; 2:37a, 86b–87a, 151b, 153a; 3:76a–b, 240b; below at note 524. Four of these *Zohar* passages include the same statement as here: "I haven't heard anything about this, so I cannot say," or simply, "I haven't heard, so I cannot say."

This conservative attitude contrasts with the *Zohar*'s frequent emphasis on innovation. See above, p. 145, n. 282; and the striking formulations of Jacob ben Sheshet (*Ha-Emunah ve-ha-Bittaḥon*, 364, 370): "It is a *mitsvah* for every wise person to innovate in Torah according to his capacity.... Do not think that this is far-fetched. If I had not invented it in my mind, I would say that it was transmitted to Moses at Sinai."

521. **when he needed to gaze...** When Balaam wished to attain a vision, he would initiate this by falling on the ground (and perhaps other techniques); but now he was simply riding his donkey on the road and was in no need of visions.

522. **If so, he occupied a higher rung...** If Balaam could attain a full divine vision any time he wished, then he outshone all the biblical prophets, whose visions were relatively rare. Yet Rabbi Shim'on insisted that Balaam had contact only with the demonic lower crowns.

The full verse in Numbers reads: *Balaam son of Beor,* הקוסם (*ha-qosem*), *the soothsayer, the Children of Israel killed by the sword with the rest of their slain.* On the demonic nature of קסם (*qesem*), "soothsaying, divination, wizardry," see above, note 505.

523. **By one vision that he beheld momentarily...** By gazing just this once upon *the angel of YHVH*, Balaam's eyes were damaged. So how could he gaze often directly at God's glory?

On Balaam's defective vision, see above, note 390. The full verse in Numbers reads: *YHVH unveiled* [or: *uncovered*] *Balaam's eyes, and he saw the angel* [or: *messenger*] *of YHVH stationed in the road, his sword unsheathed in his hand, and he prostrated himself and bowed*

He said, "I respond to you: both yours and mine require clarification. Mysteries of Torah are surely sublime, and inhabitants of the world cannot comprehend them. It is therefore forbidden to introduce a word of Torah until one hears that word and knows it thoroughly."[524]

They came to Rabbi Shim'on and stated the matter before him.

He opened, saying, "*What is a human that You are mindful of him . . . ?* (Psalms 8:5). This verse was uttered by princes of the world. When an impulse arose in the Will of the blessed Holy One to create a human being, He summoned numerous cohorts of celestial angels and set them before Him. He said to them, 'I wish to create a human.'

"They said to Him, '*The human will not abide in glory . . .* (Psalms 49:13).' The blessed Holy One stretched out His finger and burned them.[525]

down on his face. Here, the *Zohar* quotes the first clause as *Elohim unveiled Balaam's eyes.*

524. **I respond to you . . .** Rabbi Yitsḥak realizes that neither he nor Rabbi Yose has fathomed the meaning of the description of Balaam: *falling and eyes uncovered.*

On the concluding sentence, see above, note 520; *Or Yaqar*; *Nitsotsei Zohar*; *Matoq mi-Devash.* The clause "I respond to you" renders אהדרנא לקבלך (*ahadarna lo-qovlakh*), "I return toward you." Other possible renderings include: "I am coming around toward your opinion"; "I retract in favor of your opinion" (*Or Yaqar*); "I simply answered your question" (Soncino); "I take back what I said against you" (*Sullam*; Berg); "I reply against you" (Scholem; Edri); "I am returning to your words" (*Matoq mi-Devash*). Cf. below, notes 529–30.

The word "clarification" renders צחותא (*tsaḥuta*), which in Aramaic means "thirst," but here conveys the sense of the Hebrew word צחות (*tsaḥut*), "clarity." See the Talmudic Aramaic saying: "Legal discussion requires צילותא (*tsiluta*), clarity, like a day of the north wind." See BT *Eruvin* 65a; *Megillah* 28b; *Targum*, Song of Songs 6:7; *Zohar* 1:72a, 89b (*ST*); 2:89a; 3:23a, 46a, 221b, 266b; *ZḤ* 13d (*MhN*); Scholem, *Major Trends*, 389, n. 49; Liebes, *Peraqim*, 157.

525. ***What is a human that You are mindful of him?* . . .** According to a rabbinic tradition, this verse was spoken by angels. See BT *Sanhedrin* 38b (in the name of Rav): "When the blessed Holy One sought to create the human being, He [first] created a cohort of ministering angels and asked them, 'Is it your desire that we make the human being in our image?' They responded, 'Master of the Universe, what are his deeds?' He replied, 'Such and such are his deeds.' They exclaimed, 'Master of the Universe, *What is a human that You are mindful of him, a human being that You take note of him?* (Psalms 8:5).' He stretched out His little finger among them and burned them. The same thing happened with a second cohort. The third cohort said to Him, 'Master of the Universe, the former ones who spoke in Your presence—what did they accomplish? The entire world is Yours! Whatever You wish to do in Your world, do it.' When He reached the members of the generation of the Flood and the generation of the Dispersion [the Tower of Babel], whose deeds were corrupt, they [the angels] said to Him, 'Master of the Universe, didn't the first ones speak well?' He responded, '*Till your old age, I am He; till you turn gray, I will carry you.* [*I have made and I will bear; I will carry and deliver*] (Isaiah 46:4).'"

On this Talmudic passage, see *Bereshit Rabbah* 8:5–6; 31:12; *Qohelet Rabbah* on 7:23; *Tanḥuma, Vayera* 8; *Beḥuqqotai* 4; *Ḥuqqat* 6;

"He seated other cohorts before Him; He said to them, 'I wish to create a human.'

"They said to Him, [208a] '*What is a human that You are mindful of him?* What is the nature of this human being?'

"He said to them, 'A human who will be in our image, whose wisdom will be superior to yours.'[526]

"Once He created Adam, and he sinned and was sentenced before Him, Uzza and Aza'el came. They said to Him, 'We have an opening to criticize You. Look, the human that You made sinned against You!'[527]

"He replied, 'If you would be with them . . .'

"What did the blessed Holy One do? He cast them down from their holy rung in heaven."[528]

Tanḥuma (Buber), *Beḥuqqotai* 6; *Ḥuqqat* 12; *Bemidbar Rabbah* 19:3; *Pesiqta Rabbati* 14, 59b–60a; *Midrash Tehillim* 8:2; *Zohar* 1:57a–b; 2:155b. The full verse in Psalms reads: *The human,* בל ילין (*bal yalin*), *does not* [or: *will not*] *abide* [literally: *spend the night*], *in glory; he is likened to beasts that perish.*

526. **What is the nature of this human being?** . . . On the phrase "our image," see Genesis 1:26: *God said, "Let us make a human in our image, according to our likeness."* According to a midrashic tradition, the plurals in this verse imply that God was consulting with the angels.

On these two paragraphs, see *Bereshit Rabbah* 17:4; *Pesiqta de-Rav Kahana* 4:3; *Pesiqta Rabbati* 14, 59b–60a; *Qohelet Rabbah* on 7:23; *Tanḥuma, Ḥuqqat* 6; *Tanḥuma* (Buber), *Ḥuqqat* 12; *Bemidbar Rabbah* 19:3.

527. **he sinned and was sentenced** . . . Prompting the angels Uzza and Aza'el to criticize God for having created a human.

According to legend, as a result of their opposition to the creation of Adam and Eve, Uzza and Aza'el were cast down from heaven. They are the fallen angels who were attracted to *the daughters of men* (Genesis 6:2) and were consequently punished by being bound in chains of iron in the Mountains of Darkness—from where they still manage to wreak havoc as masters of sorcery. See *Midrash Avkir,* 7 (cited in *Yalqut Shim'oni,* Genesis 44); *Havdalah de-Rabbi Aqiva,* 175–76; above, pp. 24–25, n. 61.

The expression "was sentenced" renders נפק בדימוס (*nefaq be-dimos*), which actually means "he went out with a pardon." *Dimos* derives from Latin *dimis, dimissio,* "release, pardon." See *Pesiqta de-Rav Kahana* 23:1, recounting the first day of Adam's life hour by hour: ". . . in the ninth [hour] He commanded him [not to eat from the Tree of Knowledge]; in the tenth he transgressed His command; in the eleventh he was judged; in the twelfth יצא בדימוס (*yatsa be-dimos*), he went out with a pardon, from the presence of the blessed Holy One." See *Vayiqra Rabbah* 29:1.

In the *Zohar, dimos* conveys the sense of "judgment, verdict, sentence," by which Adam was expelled from the Garden. This misunderstanding (or playfulness) is based on the sequence in the midrashic passage: "in the tenth he transgressed His command; in the eleventh he was judged; in the twelfth *yatsa be-dimos*." See *Zohar* 2:55a; Moses de León, *Sheqel ha-Qodesh,* 37 (44).

528. **If you would be with them** . . . "Then you, too, would be seduced by sin." To test them, God casts Uzza and Aza'el down to earth, where they are soon attracted to *the daughters of men* (Genesis 6:2). See *Midrash Avkir,* 7 (cited in *Yalqut Shim'oni,* Genesis 44).

Rabbi Shim'on said, "Now I return to your answer—as to why Balaam said *falling and eyes uncovered.* If we say that it was not so, and that he was just boasting about himself, how could the blessed Holy One write a false statement in the Torah? And if it is a word of truth, how could that wicked one glory in a rung higher than all prophets of faith? Furthermore, holiness from above settles only in a place befitting it.[529]

"Now I return to the original subject. After the blessed Holy One cast them down from their holy place, and they strayed after women of the world and led the world astray—[530]

"Here one should examine. Look at what is written: *He makes His angels spirits*... (Psalms 104:4). Surely these were angels! Well, come and see: None of those angels above exists, or can exist, except by supernal light illumining them, sustaining them. If that light is cut off from them, they cannot endure. All the more so, these—who were cast down by the blessed Holy One and from whom that light above was cut off—for their radiance changed. And when they descended, and were dominated by the world's atmosphere, they changed to another rung.[531]

"Come and see: The manna that descended for Israel in the desert—that manna came from dew on high, descending from the Ancient One, concealed of

529. **Now I return to your answer . . .** That is, "I return to answering your question."

Maybe Balaam was boasting falsely when he claimed to have attained a divine vision in a state of *falling and eyes uncovered.* But then how could God include such an untruth in the Torah?

The clause "I return" renders אהרדנא (*ahadarna*). See above, note 524. For the biblical context of *falling and eyes uncovered*, see above, note 519.

530. **Now I return to the original subject...** Of Uzza and Aza'el. The clause "I return" renders אהרדנא (*ahadarna*). See above, note 524.

531. ***He makes His angels spirits...*** The verse reads: עושה מלאכיו רוחות משרתיו אש לוהט (*Oseh mal'akhav ruḥot, mesharetav esh lohet*), which is often understood as *He makes winds His messengers* [or: *His angels*], *flaming fire His ministers.* Here, drawing on a rabbinic tradition, Rabbi Shim'on reads the words according to their precise order: *He makes His angels spirits* [or: *winds*], etc. But if the *angels* are *spirits*, then how could the angels Uzza and Aza'el manifest in physical form and be attracted to *the daughters of men*?

Rabbi Shim'on explains that when Uzza and Aza'el were cast down from heaven, their celestial energy was cut off, so they lost their pristine radiance and then assumed physical form.

On the verse in Psalms, see *Pirqei de-Rabbi Eli'ezer* 4; *Tanḥuma, Ḥayyei Sarah* 3; *Tanḥuma* (Buber), *Vayishlaḥ* 22; *Shemot Rabbah* 15:22; 25:2; Maimonides, *Mishneh Torah, Hilkhot Yesodei ha-Torah* 2:4; Jacob ben Sheshet, *Meshiv Devarim Nekhoḥim,* 77; *Zohar* 1:40b (*Heikh*), 58a, 81a (*ST*), 101a, 144a; 2:10a, 98b, 173a–b, 229b; 3:9b, 126b, 152a, 234a; *ZḤ* 10a (*MhN*), 81b (*MhN, Rut*). On spiritual entities manifesting on earth in physical form, see also Naḥmanides on Genesis 18:1; *Zohar* 1:34a, 98b (*ST*); 2:197a, 231a; *ZḤ* 81a (*MhN, Rut*).

all concealed. As it descended, its light illumined all worlds, and the Apple Orchard and celestial angels were nourished by it. When it descended below, and was dominated by the world's atmosphere, it congealed and its radiance changed, and its radiance was only as is written: *The manna was like coriander seed*... (Numbers 11:7), nothing more. All the more so, these—having descended and been dominated by the atmosphere, they changed from that original rung they were.[532]

"What did the blessed Holy One do? Seeing that they were leading the world astray, He bound them in iron chains in the Mountains of Darkness. Where do they dwell? In the depths of the mountains He set Uzza, flinging darkness in his face, because when the blessed Holy One bound him, he struggled, provoking anger above, so the blessed Holy One cast him into the depths up to his neck

532. **The manna that descended for Israel...** This miraculous food derived from the flow of emanation, trickling like dew from its source in "the Ancient One" (the primordial manifestation of *Ein Sof* through *Keter*). The flow of emanation gradually reached *Shekhinah*, who is described as the Apple Orchard, filled with sefirotic trees. As the flow left the divine realm, it gradually materialized and turned into the manna discovered by the Israelites in the wilderness.

If the dew of emanation itself gradually materializes into manna, then certainly the fallen angels Uzza and Aza'el must have changed from celestial into physical beings.

The full verse in Numbers reads: *The manna was like coriander seed and its color like the color of bdellium.* On the association of manna with dew, see Exodus 16:13–14; Numbers 11:9. Psalms 78:25 describes the manna as *bread of the mighty*, which may refer to food of the angels. See Septuagint, ad loc.; Wisdom of Solomon 16:20; BT *Yoma* 75b (in the name of Rabbi Akiva); Naḥmanides on Exodus 16:6; *Zohar* 2:61b, 101b, 156b; *ZḤ* 86d (*MhN, Rut*).

On emanation as dew, see Naḥmanides on Exodus 16:6; Todros Abulafia, *Sha'ar ha-Razim*, 54–56; *Zohar* 1:95b, 143b, 224b, 225b, 232a; 2:61b, 62b, 83a–b, 88a, 156b, 176b (*SdTs*), 177b (*SdTs*), 210a; 3:26a, 128b (*IR*), 135b (*IR*), 288a (*IZ*), 292b (*IZ*); *ZḤ* 45a–b. On manna in the *Zohar*, see Hecker, *Mystical Bodies, Mystical Meals*, 82–115.

The image of the apple orchard derives from a rabbinic interpretation of Genesis 27:27, a verse that describes how Isaac the patriarch smelled the fragrance of the garments worn by his son Jacob (which were actually Esau's garments) when Jacob sought Isaac's blessing: *He smelled the fragrance of his garments and blessed him and said, "See, the fragrance of my son is like the fragrance of a field blessed by YHVH."* See BT *Ta'anit* 29b in the name of Rav: "*Like the fragrance of a field blessed by YHVH*.... Like the fragrance of a field of apple trees."

In Kabbalah the apple orchard symbolizes *Shekhinah*, who is filled with apple trees, namely the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*, whose respective colors all appear in the apple: the white pulp, the red skin, and the green stem (or leaves).

See *Shir ha-Shirim Rabbah* on 7:9; Azriel of Gerona, *Peirush ha-Aggadot*, 35–37; *Zohar* 1:36a, 85a–b, 122a, 128b, 139a, 142b–143b, 224b, 249b; 2:13a, 39a–b, 60b, 61b, 84b, 127b; 3:74a, 84a–b, 88a, 95a, 128b (*IR*), 133b (*IR*), 135b (*IR*), 143a (*IR*), 202b, 286b–287a, 288a (*IZ*), 292b (*IZ*); Moses de León, *Shushan Edut*, 365.

and threw darkness in his face. As for Aza'el, who did not struggle, He placed him nearby, and illumined the darkness for him.[533]

"Inhabitants of the world who know where they are located go to them, and they teach people witchcraft, sorcery, and wizardry. Those Mountains of Darkness are called הררי קדם (*harerei qedem*), the mountains of Qedem. Why? Because darkness אקדים (*aqdim*), precedes, light; so the Mountains of Darkness are called the Mountains of Qedem. Laban and Balaam learned sorcery from them, and this accords with what Balaam said: *From Aram did Balak lead me, the king of Moab,* מהררי קדם (*me-harerei qedem*), *from the mountains of Qedem* (Numbers 23:7).[534]

"Come and see: Balaam boasted of this place, saying *Utterance of one who hears the sayings of God*... (Numbers 24:16), because Uzza and Aza'el would tell those inhabitants of the world some of the sublime matters that they knew originally above, and they would talk about the holy world in which they used to be. As is written: *who hears the sayings of God*—it is not written *who hears the voice of God*, but rather *the sayings of God*, those sayings that they reported from Him. When someone comes from a lecture [on Torah], and is asked 'Where are you coming from?' he replies, 'From listening to the words of the Holy King.' Similarly, *Utterance of one who hears the sayings of God.*[535]

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533. **He bound them in iron chains...** God imprisoned them in a remote region.

See above, note 527. On the Mountains of Darkness, see above, note 281. On the description here, see *Havdalah de-Rabbi Aqiva*, 175–76; Milik, ed., *The Books of Enoch*, 162, 326, 332; Scholem, *Shedim Ruḥot u-Nshamot*, 175–76, nn. 125–26.

534. **they teach people witchcraft...** Although bound in chains, Uzza and Aza'el still manage to teach their dark arts to those who venture to the Mountains of Darkness.

In the verse from Numbers, the phrase הררי קדם (*harerei qedem*) means *the mountains of Qedem*—probably referring to the mountainous region of northeastern Syria. The phrase is sometimes rendered as *the mountains of the east*, since *qedem* can also mean "east." See *Zohar* 1:126a. In Deuteronomy 33:15, *harerei qedem* means *ancient mountains*, since *qedem* can also mean "primeval time."

Here Rabbi Shim'on interprets *qedem* based on a related meaning of the root קדם (*qdm*), "before, in front of." The fact that the Mountains of Darkness are called *harerei qedem*, "Mountains of Qedem," implies that darkness אקדים (*aqdim*), "precedes," light. In Genesis 1:2–3, darkness precedes the creation of light; and according to the *Zohar*, evil precedes good. See Farber-Ginat, "Qelippah Qodemet li-Fri"; Liebes, *Pulḥan ha-Shaḥar*, 46, 53–54.

According to various midrashic traditions, Laban was either the father or grandfather of Balaam. On this, and on Laban's powers of witchcraft (which he wielded against Jacob), see above, note 182.

535. **Balaam boasted of this place...** He bragged that in the Mountains of Darkness he had learned both wisdom and sorcery from Uzza and Aza'el. The wording *the sayings of God* implies that Balaam did not hear *the voice of God* directly, only *the sayings of God*, transmitted by the two fallen angels. Similarly, a person returning from a lecture on Torah might say that he had been "listening to the words of the Holy King," recorded in the Written Torah and expounded via the Oral Torah.

The full verse in Numbers reads: *Utterance of one who hears the sayings of El* [or: *God*] *and knows the knowledge of Elyon* (*the Most*

"*And knows the knowledge of the Most High* (Numbers 24:16)—for he knew the time when Judgment looms over the world, and he could determine the moment precisely by his sorcery.[536]

"*Who beholds a vision of Shaddai* (ibid.). Who is *a vision of Shaddai*? *Falling and eyes uncovered*, namely Uzza and Aza'el. *Falling* is Uzza, whom the blessed Holy One plunged into the depth of darkness, and who dwells in that depth up to his neck, as we have said, and darkness was thrown into his face. So he is called *falling*—he fell once, and he fell afterward into the depth of darkness.[537]

"Aza'el is *eyes uncovered*, because darkness was not thrown upon him, since he did not struggle nor provoke anger above like the one mentioned above. [208b] Balaam called them *a vision of Shaddai*, namely *falling and eyes uncovered*.[538]

"At that time, there was no one left in the world who associated with them except for him; and every day he would shut himself away with them in those mountains, as is written: *Balak, the king of Moab, did lead me* מהררי קדם (*me-harerei qedem*), *from the mountains of Qedem—from the mountains of Qedem*, surely, and not מארץ בני קדם (*me-erets benei qedem*), *from the land of the people of Qedem*."[539]

High). *A vision of Shaddai he beholds, falling with eyes uncovered.*

536. ***And knows the knowledge of the Most High*...** According to a rabbinic tradition, Balaam knew how to determine the precise moment each day when God becomes angry. By cursing at that moment, he could effectively doom Israel.

See BT *Berakhot* 7a: "Does the blessed Holy One express wrath? Yes, for it has been taught: *God rages every day* (Psalms 7:12). How long is His rage? One moment. And how long is one moment? One fifty-eight-thousand-eight-hundred-and-eighty-eighth of an hour. This is a moment, and no creature can determine it precisely—except for the wicked Balaam, of whom is written *He knows the mind* [or: *knowledge*] *of the Most High* (Numbers 24:16). Now, even the mind of his animal [i.e., his donkey] he did not know, so how could he know *the mind of the Most High*? Well, this teaches that he knew how to determine that precise moment in which the blessed Holy One is angry." See above, note 180.

537. ***Who beholds a vision of Shaddai*...** According to the simple sense of the verse, the following phrase—נופל וגלוי עינים (*nofel u-glu'i einayim*), *falling with eyes uncovered* [literally: *falling and eyes uncovered*]—describes Balaam's ecstatic state. Here, however, Rabbi Shim'on indicates that the two components of the phrase *falling and eyes uncovered* refer respectively to Uzza and Aza'el, who constitute the *vision of Shaddai* beheld by Balaam. Uzza's name, *falling*, refers to both his original fall from heaven and his subsequent fall into darkness.

See above, note 236. As indicated above (note 535), the full verse in Numbers reads: *Utterance of one who hears the sayings of God and knows the knowledge of the Most High. A vision of Shaddai he beholds, falling with eyes uncovered.* Here the verse is quoted with the slightest difference (*who beholds a vision of Shaddai*), matching the wording in Numbers 24:4.

538. **Aza'el is *eyes uncovered*...** Because he accepted his punishment, unlike Uzza.

539. **there was no one left in the world...** Balaam was the only person who was still being instructed by Uzza and Aza'el in the Mountains of Darkness.

The wording of the verse in Numbers—

Rabbi Shim'on said, "How many times have I said this—yet the Companions do not contemplate—that the blessed Holy One settles only in a holy place, in a place fitting to settle upon! Now, would the blessed Holy One declare: *There shall not be found among you one who passes his son or his daughter through fire,* קוסם קסמים (*qosem qesamim*), *diviner of divinations*... (Deuteronomy 18:10)—and then come to mingle among them?[540]

"But happy is the share of Israel, that the blessed Holy One has sanctified them to dwell among them! This corresponds to what is written: *For YHVH your God walks about in the midst of your camp* (Deuteronomy 23:15), and because He *walks about in the midst of your camp*, it is written *your camp shall be holy, so that He not see among you anything indecent and turn back from you* (ibid.). And it is written: *You shall be holy, for I, YHVH, am holy*; and it is written *Do not be defiled through all of these, for through all of these the nations were defiled* (Leviticus 18:24); and it is written *I loathed them* (ibid. 20:23)—'I cannot come near them; they cause Me to dwell outside.' Happy is the share of Israel, and happy is the share of the faithful, holy prophets, who are themselves holy and have a share in wielding holiness above!"[541]

Balak, the king of Moab, did lead me from the mountains of Qedem—now implies that Balak led Balaam "from the Mountains of Darkness." See above, note 534.

On the phrase מארץ בני קדם (*me-erets benei qedem*), *from the land of the people of Qedem* [or: *of the people of the east*], cf. Genesis 29:1; ארצה בני קדם (*artsah benei qedem*), *to the land of the Easterners* [or: *of the people of the east*; *of the people of Qedem*].

540. **the blessed Holy One settles only in a holy place...** So how could He possibly have revealed Himself to Balaam, the impure sorcerer?

The context in Deuteronomy (18:10–11) reads: *There shall not be found among you one who passes his son or his daughter through fire,* קוסם קסמים (*qosem qesamim*), *diviner of divinations, soothsayer, augur, sorcerer, one who casts a spell, or consults a ghost or familiar spirit, or inquires of the dead.* On Balaam as קוסם (*qosem*), "diviner, soothsayer, wizard," see above at note 522, quoting Joshua 13:22.

541. ***For YHVH your God walks about in the midst of your camp...*** The full verse reads: *For YHVH your God walks about in the midst of your camp, to save you and to deliver your enemies to you, and your camp shall be holy, so that He not see among you anything indecent and turn back from you.*

The wording *You shall be holy, for I, YHVH, am holy* includes elements from the Masoretic text of Leviticus 11:45 and 20:7. The former reads: *You shall be holy, for I am holy.* The latter reads: *You shall hallow yourselves and be* [or: *become*] *holy, for I am YHVH your God.* The wording *for I, YHVH, am holy* appears in a similar context in Leviticus 19:2; 20:26. See above, p. 286, n. 111.

Leviticus 18:24 reads in full: *Do not be defiled through all of these, for through all of these were defiled the nations that I am about to send away before you.* Leviticus 20:23 reads in full: *You shall not follow the statutes of the nation that I am driving out before you—for all these things they have done, and I loathed them.*

The jenny saw the angel of YHVH stationed in the way (Numbers 22:23)—in that way in which he was immersed.[542]

His sword unsheathed in his hand (ibid.). Now, if he came out to confront this jenny, why did he need a sword? And if he came out to confront Balaam, why did the jenny see, whereas [Balaam] did not?[543]

Well, he was intended for all. That angel was intended for the jenny, to remove her from that 'way' with which she was burdened. How? By Compassion. And he was intended for Balaam, to punish him for wanting to follow his own authority rather than another authority.[544]

Rabbi Yose said, "Now a question should be raised: If his words came from the side of lower crowns, and from nowhere else, why is it written *But only the word that I speak to you shall you do* (Numbers 22:20)?"[545]

Rabbi Yitsḥak replied, "For the sake of Israel, the angel returned to speak with him. And if you say that the blessed Holy One spoke with him, and He said *But only the word*—perish the thought! For look, that angel said to him, *Nevertheless, the word that I speak to you* (Numbers 22:35). And if you say, *Elohim said to Balaam* (ibid., 12)—I have learned as follows: These instances of *Elohim* here all refer to an angel, and that one is a place coming from the side of harsh Judgment, to which are linked the power and potency of those lower crowns, which Balaam wielded. Therefore, *Elohim came to Balaam* (ibid., 9); *Elohim said to Balaam*, for sometimes angels are called by a supernal name.[546]

542. ***The jenny saw*...** The context in Numbers (22:23–25) reads: *The jenny saw the angel* [or: *messenger*] *of YHVH stationed in the road* [or: *way*], *his sword unsheathed in his hand, and the jenny swerved from the road and went into the field, and Balaam struck the jenny to steer her back to the road. But the angel of YHVH stood in the narrow path of* [or: *through*] *the vineyards, a fence on one side and a fence on the other. And the jenny saw the angel of YHVH and pressed herself against the wall, pressing Balaam's leg against the wall, and once more he struck her.*

According to the interpretation here, *in the way* refers to the sorcerous way that Balaam followed. The angel was blocking him from using such sorcery against Israel.

543. **why did the jenny see**... See above at note 518.

544. **he was intended for all**... For both Balaam and his donkey. The *angel of YHVH* sought to remove the burden of sorcery from the donkey through the power of Compassion (signified by the name *YHVH*).

On the jenny being loaded or burdened, see above at notes 513, 516. On the name *YHVH* as signifying Compassion, see above, p. 240, n. 21. On Balaam's rejecting "another" (i.e., divine) authority, see above at notes 507–10.

545. **If his words came from the side of lower crowns**... If Balaam was inspired by demonic forces, why does Scripture write: *Elohim, God, came to Balaam in the night and said to him, "If these men have come to call you, rise, go with them. But only the word that I speak to you shall you do"*?

546. **the angel returned to speak with him**... The *angel of YHVH*—who confronted Balaam and his donkey on the

"*The jenny swerved from the way* (Numbers 22:23)—she turned aside from that 'way' with which she was burdened, from the side of harsh Judgment against Israel. How did Balaam see that she had turned aside from that way? Well, Rabbi Shim'on said as follows: 'Even on the way, he sought to harm Israel by the power of his jenny. When he did not succeed, what is written? *Balaam struck the jenny with the rod* (Numbers 22:27)—burdening her and clothing her with armaments of harsh, stern Judgment. As is written: *with the rod*, precisely, which is harsh, stern Judgment; it is not written *with his rod*, but rather *with the rod.*[547]

"Go and see how mighty was the wisdom of that wicked one and his craving to harm Israel, for he sought to leave the authority above, due to his desire to glorify himself and afflict Israel![548]

road—later returned to him, inspiring his words of blessing for Israel.

464 According to the simple sense of Numbers 22:20, *Elohim, God, came to Balaam in the night and said to him, "... But only the word that I speak to you shall you do."* But Rabbi Yitsḥak insists that the speaker was the angel (since angels are sometimes called *Elohim*). In fact, later in the chapter *the angel of YHVH* conveys the same message to Balaam: *Nevertheless, the word that I speak to you, it alone shall you speak.*

One might object by quoting Numbers 22:12—*Elohim said to Balaam*—where the subject is presumably God Himself. But Rabbi Yitsḥak quotes a tradition that the various references to *Elohim* in the Balaam story "all refer to an angel." The particular angel referred to here (*Elohim said to Balaam*) derives "from the side of harsh Judgment," to which the demonic forces are linked. This angel sought to prevent Balaam from contacting and utilizing any demonic powers against Israel, which is why he *came to Balaam* and *said to Balaam* not to do so.

On angels being called "by a supernal name," that is, *Elohim*, see Maimonides, *Guide of the Perplexed* 1:2: "Every Hebrew knew that the term *Elohim* is equivocal, designating the deity, the angels, and the rulers governing the cities." See above, notes 395, 495.

For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Matoq mi-Devash.* Numbers 22:35 reads in full: *The angel* [or: *messenger*] *of YHVH said to Balaam, "Go with the men. Nevertheless, the word that I speak to you, it alone shall you speak." And Balaam went with Balak's chieftains.*

Numbers 22:12 reads in full: *Elohim, God, said to Balaam, "You shall not go with them. You shall not curse the people, for it is blessed."* Numbers 22:9 reads in full: *Elohim, God, came to Balaam and said, "Who are these men with you?"*

547. ***The jenny swerved from the way...*** According to Rabbi Yitsḥak, this means that Balaam's donkey turned aside from the demonic way that her master had forced her to follow. Balaam's *rod* signifies demonic powers that he imposed upon her.

On the jenny being loaded or burdened, see above at notes 513, 516, 544. Numbers 22:23 reads: *The jenny swerved from the road* [or: *from the way*]. For the full verse, see above, note 542. Numbers 22:27 reads in full: *The jenny saw the angel of YHVH, and she crouched down under Balaam; and Balaam's wrath flared and he struck the jenny with the rod.*

548. **he sought to leave the authority above...** After being told not to go with Balak's messengers. See above at notes 507–10.

"*But the angel of YHVH stood in the narrow path of the vineyards, a fence on one side and a fence on the other* (Numbers 22:24). What is written above? First is written *The jenny swerved from the way and went into the field—and went* on a straight way from the side of *the field.* She was aroused and emptied of what was in her.[549]

"*And Balaam struck the jenny to steer her back to the way* (ibid.)—to divert her from that way of *the field.*"[550]

Rabbi Yose said, "Between the angel and Balaam, that jenny was in great distress. Afterward, when Balaam saw that he could not succeed, then *he struck the jenny with the rod* (Numbers 22:27), as has been said."[551]

But the angel of YHVH stood in the narrow path of the vineyards. Rabbi Abba said, "How carefully should we contemplate the words of Torah! These verses allude [209a] to supernal wisdom. Now, was it for nothing that this angel went forth to appear to one jenny—or to stand between vineyards confronting her, one time here, another time there? Rather, all is a sublime mystery, and all was intended by the blessed Holy One to protect Israel, so that evil species would not dominate them—since they are the share of the blessed Holy One.[552]

"*But the angel of YHVH stood in the narrow path of the vineyards.* It has been taught: From the aspect of Mother, as She is being crowned, there emerge in Her crowns 1,500 facets carved in Her ornaments. When She desires to couple with the King, She is crowned with a crown of four colors. Those colors flash in the four directions of the world, each color flashing three times in its direction, making twelve engraved boundaries, entering and included in twelve others.[553]

549. ***But the angel of YHVH stood in the narrow path...*** For the biblical context, see above, note 542.

First, *the jenny swerved from the way*—from the sorcerous way of Balaam—*and went into the field*, that is, she followed a holy path issuing from *Shekhinah*, who is pictured as a *field* or apple orchard. See above, note 532.

550. ***to steer her back to the way...*** Back to his sorcerous way, diverting her from the way of *Shekhinah*. The verse reads: *And Balaam struck the jenny to steer her back to the road* [or: *the way*].

551. ***he struck the jenny with the rod...*** See above, note 547.

552. **How carefully should we contemplate the words of Torah...** Rabbi Abba asks why the Torah needs to tell us about an angel appearing to a donkey in some vineyard. Ah, but every detail here alludes to a mystery.

For other examples of challenges posed to the wording of Torah, see Vol. 8, p. 497, n. 21; below, note 577. On the significance of every element of Torah, see above, p. 156, n. 13.

553. **From the aspect of Mother . . .** Rabbi Abba begins an elaborate description of the coronation of *Shekhinah* and Her union with *Tif'eret* (or *Ze'eir Anpin*), which eventually returns to the verse in Numbers.

The flashing colors of *Shekhinah*'s crown create "twelve engraved boundaries," corresponding to the twelve tribes of Israel. These twelve join "twelve others," namely twelve similar potencies surrounding *Tif'eret*.

The image of "twelve תחומין (*teḥumin*),

"On the top of the crown are four walls in four directions—and they are *towers*, as is said: *towers of perfumes* (Song of Songs 5:13). What is meant by *perfumes*? As is written: *with all the merchant's powders* (ibid. 3:6). On each and every tower, three openings framed in precious stones on every single side.[554]

"This crown scintillates with leaps of Ophir for the glory of the King, as is written: *I will make people precious with pure gold, and a human with gold of Ophir* (Isaiah 13:12).[555]

"Beneath the crown hang two hundred bells of gold all around, a golden bell on this side and a golden bell on that, and one pomegranate within. Inside that pomegranate are a thousand bells, each one flashing red and white. That pomegranate is divided into four segments, and remains open so that its bells may be seen.[556]

boundaries [or: limits, dominions]" recalls the twelve גבולי אלכסון (*gevulei alakhson*), "diagonal borders" (edges of a cube), mentioned in *Sefer Yetsirah* 5:1. See above, note 197. For various interpretations of this entire passage, see *Or Yaqar*; *Miqdash Melekh*; *Nitsotsei Orot*; *Sullam*; *Matoq mi-Devash*.

554. ***towers of perfumes*...** That is, filled with perfumes or with *all the merchant's powders*.

Song of Songs 5:13 reads in full: *His cheeks are like a bed of spices* [or: *balsam*], מגדלות מרקחים (*migdelot merqaḥim*), *towers of perfumes* [or: *of herbal spices*]. *His lips are lilies, dripping liquid myrrh.*

Song of Songs 3:6 reads in full: *Who is this rising from the desert like columns of smoke, perfumed with myrrh and frankincense, all sorts of merchant's powders* [or: *with all the merchant's powders*]. The second half of the verse can also be rendered: *more fragrant with myrrh and frankincense than all the merchant's powders.*

555. **This crown scintillates with leaps of Ophir...** Ophir, somewhere to the south of the land of Israel by the shore of the Red Sea, is identified in the Bible as a source of gold—so much so that in biblical poetry the name "Ophir" alone can mean "fine gold." Here, "leaps" may refer to the sparkling flashes of *Shekhinah*'s golden crown, whose splendor enhances the glory of *Shekhinah*'s spouse, King *Tif'eret* (or *Ze'eir Anpin*). Cf. *ZḤ* 52c.

The verse in Isaiah reads: אוקיר אנוש מפז (*oqir enosh mi-paz*), *I will make people scarcer than pure gold,* ואדם מכתם אופיר (*ve-adam mi-ketem ophir*), *and a human than gold of Ophir.* This implies that nearly everyone will be destroyed. Here, Rabbi Abba construes the verse as: *I will make people precious with pure gold, and a human with gold of Ophir.* The term *adam*, *human*, alludes to *Tif'eret* (or *Ze'eir Anpin*), who is made precious and glorious by the splendor of *Shekhinah*'s crown. On the verse in Isaiah, cf. *Zohar* 1:107b.

556. **bells of gold . . .** The image of golden bells and a pomegranate derives from the description of Aaron's priestly robe in Exodus 28:33–35: *You shall make on its hem pomegranates of blue and purple and crimson, on its hem all around, and bells of gold within them all around. A golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around. It shall be upon Aaron when he serves, so that its sound is heard when he comes into the sanctuary before YHVH and when he goes out, that he shall not die.*

Although in the biblical passage the bells and pomegranates obviously alternate all the way around the hem of Aaron's robe, here the *Zohar* focuses on one central pomegranate, containing "a thousand bells." These

"Three hundred and twenty-five bells on this side, and so on every side, until the four directions of the world glow from the display of every slice. They are called *a slice of pomegranate*, as is written: *Like a slice of pomegranate is your cheek* (Song of Songs 4:3).[557]

"Four wheels on the slices; four corners carry that crown, revolving. As they carry it, they are elevated above, until reaching the whirl of the supernal slice, roaring day and night. All those slices join, and carry the crown, elevating it.[558]

"The sound of those wheels is heard through all the heavens, and at its sweetness all celestial powers become excited, all asking one another, until all of them say, *Blessed be the glory of YHVH from His place!* (Ezekiel 3:12).[559]

"When the King couples with *Matronita*, this crown ascends and settles on *Matronita*'s head. Then a lofty crown descends, studded with all precious stones, surrounded by calyx and blossom. With six wheels it comes to the six directions of the world, carried on its slices by six wings of eagles. Fifty apertures around it, carved into it by Supernal Mother, set with precious stones: white, red, green, and black; blue and purple—613 sparkles in every direction.[560]

bells (or seeds) flash red and white, symbolizing respectively *Gevurah* and *Ḥesed*.

557. **Three hundred and twenty-five bells...** On each side of the pomegranate. The slices are equivalent to the four segments mentioned in the preceding paragraph.

The word "slice" renders פלכייא (*pilkheya*), a neologism modeled on Hebrew פלח (*pelaḥ*), "slice," as in the verse from Song of Songs: כפלח הרמון (*Ke-phelaḥ ha-rimmon*), *Like a slice of pomegranate, your cheek behind your veil.*

Scholem suggests an association with Arabic *phalaka*, "wheel." Cf. *Zohar* 3:99a (*Piq*); *Ma'arikh*, s.v. *plq*; *Nitsotsei Zohar* on *Zohar* 3:270b, n. 2. The cognate Hebrew word פלך (*pelekh*) means "spindle."

On the number 325, see *Zohar* 2:53b; 3:48b, 132b (*IR*); Gikatilla, *Sod Shelosh-Esreh Middot*, 222. The full verse in Song of Songs reads: *Like a scarlet thread, your lips, and your tongue, lovely.* כפלח הרמון (*Ke-phelaḥ ha-rimmon*), *Like a slice of pomegranate, your cheek* [or: *your temple*] *behind your veil.*

558. **Four wheels on the slices...** To transport the crown. For various interpretations of "the supernal slice," see *Or Yaqar*; *Matoq mi-Devash*.

559. **all asking one another...** The angels cannot determine the exact location of the flying crown.

In the context in Ezekiel, the declaration *Blessed be the glory of YHVH from His* [or: *its*] *place!* is spoken by the angels. According to a rabbinic interpretation, this demonstrates that even the angels cannot determine the exact location of God (or of the Divine Glory). See BT *Ḥagigah* 13b: "Look at what is written: *Blessed be the glory of YHVH from His place!*—implying that no one knows His place." See above, p. 28, n. 72.

560. **When the King couples with *Matronita*...** When *Tif'eret* (or *Ze'eir Anpin*) unites with *Shekhinah*, the crown ascends and settles on Her head. Then "a lofty crown descends" for Her partner, prepared by *Binah*, Supernal Mother.

The phrase "calyx and blossom" derives from the biblical description of the lampstand in the Tabernacle. See Exodus 25:33, and *Targum Onqelos*, ad loc.; above, p. 87, n. 98.

The number six corresponds to the six *sefirot* from *Ḥesed* to *Yesod*; their core is *Tif'eret*. The association of *Binah* with the num-

"One thousand six hundred towers on every side—and from every single tower, arranged rows soar above, imbibing at the table of Supernal Mother, from Her anointing oil. Then Mother silently conveys from there noble gifts, sending and setting them into that crown. Afterward, streams of holy anointing oil are drawn upon the head of the King, and from His head that fine celestial oil descends onto His glorious beard, flowing from there over those royal garments, as is written: *Like fine oil on the head, running down upon the beard*... (Psalms 133:2).[561]

"Afterward the crown returns and Supernal Mother crowns Him with that crown, and spreads over Him and over *Matronita* a garment of splendor with that crown. Then a voice is heard throughout all worlds: *O daughters of Zion, go out and gaze upon King Solomon, upon the crown* [*with which his mother crowned him on the day of his wedding, on the day of his heart's delight*] (Song of Songs 3:11). Then, there is joy among all the King's children. Who are these? All those deriving from the side of Israel. For the only ones joining with them and remaining with them are the people of Israel, who are members of the household, attending to them.[562]

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"So, blessings issuing from them belong to Israel. They obtain all, sending some of it to the other nations, and from that portion all those other nations are nourished.[563]

ber fifty (and specifically with fifty gates) derives from a statement attributed to Rav and Shemu'el (BT *Rosh ha-Shanah* 21b, *Nedarim* 38a): "Fifty gates of בינה (*binah*), understanding, were created in the world, all of which were given to Moses except for one, as is said: *You made him little less than God* (Psalms 8:6)."

The number 613, of course, suggests the 613 commandments of the Torah. On *Shekhinah*'s title *Matronita*, see the Glossary.

561. **One thousand six hundred towers on every side...** Of the "lofty crown." The "arranged rows" imbibe from the nourishment of *Binah*, Supernal Mother.

The oil symbolizes the flow of emanation, which proceeds from the highest realms to the head of *Ze'eir Anpin* (or *Tif'eret*).

The context in Psalms (133:2–3) reads: *Like fine oil on the head, running down upon the beard, the beard of Aaron, descending over the collar of his robes. Like the dew of Hermon that descends upon the mountains of Zion, for there YHVH ordained blessing, everlasting life.* See *Zohar* 2:87b; 3:7b–8a, 34a, 39a, 88b, 132b (*IR*), 295b (*IZ*); *ZḤ* 42b; Baḥya ben Asher on Numbers 21:19. On the beard of *Ze'eir Anpin*, see below, p. 784, n. 51.

562. ***O daughters of Zion...*** The verse now alludes to *Binah* crowning King *Tif'eret* on the day when He weds *Shekhinah*. The people of Israel participate in the joy of the divine couple and, in fact, join "with them."

On the verse in Song of Songs, see M *Ta'anit* 4:8; *Sifra, Millu'im (Shemini)* 1:15, 44c; *Eikhah Rabbah, Petiḥta* 33; *Pesiqta de-Rav Kahana* 1:3; *Shir ha-Shirim Rabbah* on 3:11; Naḥmanides on Genesis 24:1; *Zohar* 1:29b, 218a, 246a, 248b; 2:22a, 58a, 84a, 100b, 134a; 3:4b, 34b, 61b, 77b, 95a, 98a, 102b, 148b.

563. **blessings issuing from them . . .** From the divine couple. Israel obtains all of the blessings and provides some for other nations to be nourished.

See *Zohar* 3:103b (*Piq*); and the following

"It has been taught: Between the sides of the portions of those appointed over other nations issues [209b] one narrow path, from which flows a portion to those below, from there dividing in many directions. This we call 'drippings,' issuing from the side of the Holy Land, and so the whole world drinks from the drippings of the land of Israel.[564]

"Who is the land of Israel? This we have already established. And whether above or below, all those other nations are nourished only by those drippings. Do not say that these are alone; rather, even those lower crowns drink from those drippings. This is *the narrow path of the vineyards* (Numbers 22:24)—a path of the princes of other nations, from which they are blessed.[565]

"When that angel saw that Balaam was diverting the jenny to that path—as is written: *to steer her back to the way* (Numbers 22:23)—immediately, *the angel of YHVH stood in the narrow path of the vineyards* (ibid., 24): to block the path, so that those other nations and those lower crowns would not be aided by it.[566]

note. Cf. Judah Halevi's depiction of Israel and the nations as respectively the heart and the limbs of the body. See his *Kuzari* 2:35–44; *Zohar* 3:221b.

564. **Between the sides of the portions . . .** The seventy heavenly princes appointed over the nations of the world are sustained from above by the drippings (or residue) of divine emanation. "Between the sides" of their portions, a narrow channel conveys some of this residue to the princes' earthly nations. The drippings issue from *Shekhinah*, who is symbolized by "the Holy Land."

See BT *Ta'anit* 10a: "The land of Israel drinks water directly from the rain, while the rest of the world drinks מתמצית (*mi-tamtsit*), of the drippings [Munich MS: of the land of Israel]." The manuscript reading is reflected here in the *Zohar*: "and so the whole world drinks *mi-tamtsit*, from the drippings of, the land of Israel." The word תמצית (*tamtsit*) means literally "that which is squeezed out," thus: "drippings, juice, residue, remnant, leftovers."

See Naḥmanides on Deuteronomy 11:10–12; *Zohar* 1:84b, 108b; 2:22b, 152b, 209a–b; 3:265b; *ZḤ* 9d (*MhN*), 61b (*MhN, ShS*), 81a, 87d (both *MhN, Rut*). On the seventy heavenly princes ruling the seventy nations, see above, p. 50, n. 140. On this paragraph, see *Or Yaqar*; Vital; *Haggahot Maharḥu*; *Miqdash Melekh*; *Matoq mi-Devash*.

565. **Who is the land of Israel? . . .** *Shekhinah*, who nourishes both the heavenly prince "above" and their respective nations "below" with the drippings. Even the demonic forces ("crowns") are sustained by this.

Rabbi Abba identifies the narrow path (or channel) conveying the drippings with *the narrow path of the vineyards* mentioned in Numbers. *The vineyards* represent the nations and/or their heavenly princes.

The context in (Numbers 22:23–24) reads: *The jenny saw the angel* [or: *messenger*] *of YHVH stationed in the road, his sword unsheathed in his hand, and the jenny swerved from the road and went into the field, and Balaam struck the jenny to steer her back to the road. But the angel of YHVH stood in the narrow path of* [or: *through*] *the vineyards, a fence on one side and a fence on the other.*

566. **When that angel saw . . .** He saw that Balaam was steering his donkey "to that path"—namely to the path conveying the drippings from above to the heavenly princes and their nations, as well as to demonic forces. Thereby Balaam sought to be empowered in order to curse Israel, making

"This accords with what Rabbi Yitsḥak said: 'It is written, *They made me keeper of the vineyards* (Song of Songs 1:6)—to keep and bless the other nations during exile. Whereas the people of Israel, who are *my own vineyard, I did not keep* (ibid.)—for they are in exile and not blessed fittingly.'"[567]

A fence on one side and a fence on the other (Numbers 22:24). Rabbi Abba said, "How could the angel block that path? Because he had other assistance—the blessed Holy One and Assembly of Israel."[568]

Rabbi Yehudah said, "Torah assisted him, as is written: *on one side and on the other they were written* (Exodus 32:15).[569]

"At that moment, what is written? *The jenny saw the angel of YHVH and pressed herself against the wall* (Numbers 22:25). What is meant by *pressed herself against* הקיר (*ha-qir*), *the wall*? As is said: מקרקר קיר (*meqarqar qir*), *Kir shrieked, in the Valley of Vision, and Shoa on the hill* (Isaiah 22:5). *Qir*—a patron, the one reigning over them. *Pressing Balaam's leg against the wall* (Numbers, ibid.)—she gave him no help at all; in her distress, she threw him against that *qir*, *wall*, hinting this to him. Then, *and once more he struck her* (ibid.) on this side.[570]

them vulnerable to hostile nations. So the angel immediately *stood in the narrow path of the vineyards*, blocking it.

This is the verse mentioned by Rabbi Abba above at notes 552–53. The preceding verse reads: *And Balaam struck the jenny to steer her back to the road* [or: *the way*]. See above, note 550.

567. ***They made me keeper of the vineyards*...** The full verse reads: *Do not stare at me for being blackish, for the sun has glared upon me. My mother's sons were mean to me, they made me keeper of the vineyards; my own vineyard I have not kept.*

Here the verse is spoken by *Shekhinah*, who—before going into exile—had protected and cultivated Israel (*my own vineyard*), while the other nations of the world had been nourished from the drippings. But now, in exile Herself, *Shekhinah* "keeps" other nations (*the vineyards*), and Israel is nourished from the remnants. See *Zohar* 2:266a (*Heikh*); 3:45b, 119b. On the exile of *Shekhinah*, see above, note 318.

568. ***A fence on one side and a fence on the other*...** Rabbi Abba asks how the angel could block the heavenly path, which had always been open to nourish the seventy princes and their nations and the demonic forces. He explains that the angel was helped by the blessed Holy One and *Shekhinah* (known as Assembly of Israel), who are each symbolized by one of the two fences.

For the full verse, see above, note 565. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

569. **Torah assisted him...** The power of the Torah assisted the angel. Rabbi Yehudah demonstrates this by verbal analogy: the phrase *on one side and on the other* appears both here (describing the fences) and in Exodus, describing the two tablets engraved with the essence of Torah.

See *Tanḥuma, Balaq* 8; *Tanḥuma* (Buber), *Balaq* 12; *Bemidbar Rabbah* 20:14. The full verse in Exodus reads: *Moses turned and came down from the mountain, with the two tablets of the Covenant in his hand, tablets written on both their sides, on one side and on the other they were written.*

570. ***pressed herself against* הקיר (*ha-qir*), *the wall*...** Rabbi Yehudah associates הקיר (*ha-qir*), *the wall*, with the ambiguous expression in Isaiah: מקרקר קיר (*Meqarqar qir*),

"*The angel of YHVH once more crossed over, standing in a narrow place where there was no room to turn right or left* (Numbers 22:26). At that moment, he blocked all paths and all assistance for her, so that no assistance would be available to her from any direction in the world. Then, *she crouched down under Balaam, and Balaam's wrath flared* [*and he struck the jenny with the rod*] (ibid., 27).[571]

"*YHVH opened the jenny's mouth* (Numbers 22:28). This is one of those things created on the eve of Sabbath at twilight."[572]

which may mean *Kir shrieked.* Here, this alludes to *Shekhinah*, crying over the exile of Her children.

The identification of *Qir* with *Shekhinah* is based on the Greek term *kyrios*, "lord." She is the "patron" ruling over Israel and protecting them. By *pressing Balaam's leg against the wall*, the jenny indicated to Balaam that *Shekhinah* was present and that she (the jenny) would not help Balaam at all. Then Balaam *struck her* again "on this side"—apparently referring to the side of *the narrow path of the vineyards* (or the left side)—to force her to assist him. See above, notes 565–66; *Or Yaqar.*

On *qir* and *kyrios*, see *Zohar* 1:228b. Cf. 2:22b (Vol. 4, p. 75, n. 21), 133a; 3:260b. For rabbinic knowledge of the Greek term *kyrios*, see BT *Eruvin* 53b, *Avodah Zarah* 11b, *Ḥullin* 139b.

On the verse in Isaiah as alluding to *Shekhinah* weeping over Her children, see *Zohar* 1:228b. The full verse reads: *For my Lord, God of Hosts, had a day of tumult and din and confusion—in the Valley of Vision* מקרקר קיר (*meqarqar qir*), *Kir shouted* [or: *shouting a shout*; *battering down a wall*], *and Shoa on the hill.*

The full verse in Numbers reads: *And the jenny saw the angel* [or: *messenger*] *of YHVH and pressed herself against the wall, pressing Balaam's leg against the wall, and once more he struck her.*

571. ***The angel of YHVH once more crossed over...*** Blocking the way and blocking any assistance to the jenny from demonic forces.

The context in Numbers (22:26–31) reads: *The angel* [or: *messenger*] *of YHVH once more crossed over, standing in a narrow place where there was no room to turn right or left. The jenny saw the angel of YHVH, and she crouched down under Balaam; and Balaam's wrath flared and he struck the jenny with the rod. And YHVH opened the jenny's mouth, and she said to Balaam, "What have I done to you, that you've struck me these three times?" Balaam said to the jenny, "Because you have toyed with* [or: *made a mockery of*; *played a dirty trick on*; *abused*; *tormented*] *me. If only I had a sword in my hand! For I would kill you right now* [or: *If I had a sword in my hand, by now I would have killed you!*]*." The jenny said to Balaam, "Am I not your jenny upon whom you have ridden your whole life until this day? Have I ever had the habit of doing like this to you?" He said, "No." And YHVH unveiled* [or: *uncovered*] *Balaam's eyes, and he saw the angel of YHVH stationed in the way, his sword unsheathed in his hand, and he knelt and prostrated himself on his face.*

572. **one of those things created on the eve of Sabbath...** According to M *Avot* 5:6, at the end of the six days of Creation ten supernatural phenomena "were created on the eve of Sabbath at twilight," including "the mouth of the earth" (that engulfed Korah and his rebellious faction) and "the mouth of the donkey" (that spoke to Balaam). See above, note 421. For the context of the verse in Numbers, see the preceding note.

Rabbi Yitsḥak said, "What was so great for Balaam or for the jenny or for Israel in these words?"[573]

Rabbi Yose replied, "That those chieftains with him laughed at him. And when they reached Balak, they said to him, 'Did you send for this fool to honor him? You will find no substance in him or in his words—and by those words of his jenny he was disgraced.'"[574]

Rabbi Ḥiyya said, "If the jenny had not said this, Balaam would not have abandoned that plan of his; by the jenny's words, he knew that his power was broken."[575]

Rabbi Abba raised a contradiction: "It is written: *The earth opened her mouth* (Numbers 16:32), and it is written *YHVH opened the jenny's mouth.* Why is *the earth* different than *the jenny*, since of the former it is not written *YHVH opened the earth's mouth*? Well, there, Moses issued a decree upon the mouth—and the earth opened, performing Moses' command; and it was not fitting for the blessed Holy One to fulfill his command, since Moses had decreed and commanded: *and the ground opens her mouth* (ibid., 30). Consequently, she performed his command, as is written: *The earth opened her mouth.* But here, there was no one who decreed; rather it was the will of the blessed Holy One. And since this was His wish, it is written *YHVH opened the jenny's mouth*—from Him derived the act, from Him it came into being."[576]

573. **What was so great...** If God actually *opened the jenny's mouth*, one would expect that the words she uttered would have deep significance and great impact, which does not seem to be the case. For the jenny's words, see above, note 571.

574. **That those chieftains...** The chieftains sent by King Balak laughed mockingly at Balaam, who was supposedly a great sorcerer—and yet he could not see what his own donkey saw, and he debated with her.

575. **Balaam would not have abandoned that plan of his...** To curse Israel.

576. **Rabbi Abba raised a contradiction...** In describing the mouth of the earth that engulfed Korah and his faction, Scripture states *The earth opened her mouth*, whereas concerning Balaam's jenny the verse reads *YHVH opened the jenny's mouth.* Why isn't it similarly written *YHVH opened the earth's mouth*? Rabbi Abba explains that Moses commanded the earth to open her mouth, so in that case it was not fitting for God to intervene. Regarding Balaam's jenny, however, no one had issued a decree, and God acted directly.

For the contrasting notion that God can or does fulfill the decrees of the righteous, see *Mishnat Rabbi Eli'ezer* 16, p. 315: "The righteous decree, and the blessed Holy One fulfills." Cf. *Bemidbar Rabbah* 14:4: "When the righteous decree, the blessed Holy One fulfills their words." See also BT *Mo'ed Qatan* 16b, where Rabbi Abbahu quotes God as saying: "I rule over humanity. Who rules over Me? The righteous one. For I issue a decree and he abolishes it." See above, p. 221, n. 101.

The context in Numbers (16:29–33) records Moses' words to the Israelites about the fate of Korah and his faction: "*If like the death of all human beings these die, and if the fate of all human beings befalls them, then it is not YHVH who has sent me. But if YHVH cre-*

Rabbi Yehudah said, "I have examined this passage and these words, and it seems that they are unnecessary. Since it is written *YHVH opened the jenny's mouth*, those words should be sublime words, words of wisdom. And if it is as the Companions have educed—that he prided himself on having a horse grazing in the moist meadow, and she retorted, *'Am I not your jenny?* (Numbers 22:30)—then she should have opened here, yet she opened only with *What have I done to you?* (ibid., 28). If so, why did the blessed Holy One bother to open her mouth?"[577]

ates something new, and the ground opens its [or: *her*] *mouth wide and swallows them and all of theirs and they go down alive to Sheol, you will know that these people have rejected YHVH." And it happened, just as he finished speaking all these words, the ground beneath them split apart, and the earth opened its* [or: *her*] *mouth and swallowed them and their households and every human being who belonged to Korah and all the possessions. And they went down, they and all that was theirs, alive to Sheol, and the earth covered them, and they vanished from the midst of the assembly.*

577. **it seems that they are unnecessary . . .** Since God *opened the jenny's mouth*, one would expect her to utter sublime words of wisdom, not mundane remarks such as: *What have I done to you, that you've struck me these three times?*

The expression "as the Companions have educed" refers to a Talmudic interpretation of the jenny's words. See BT *Avodah Zarah* 4b (which opens with a verse in which Balaam praises himself): "*He knows the mind* [or: *knowledge*] *of the Most High* (Numbers 24:16). Now, even the mind of his animal he did not know, so how could he possibly know *the mind of the Most High*? What is meant by 'the mind of his animal he did not know'? Well, when [King Balak's chieftains] saw [Balaam] riding on his jenny, they said to him, 'Why aren't you riding a horse?' He replied, 'I put it out to graze in the moist meadow.' But she [i.e., the jenny] said to him, '*Am I not your jenny?*' He said to her, 'Just for carrying burdens.' She said to him, '*Upon whom you have ridden.*' He said to her, 'Just occasionally.' She said to him, '*Your whole life until this day.* Furthermore, I give you rides by day and marital relations by night!' It is written here: ההסכן הסכנתי (*ha-hasken hiskanti*), *Have I ever had the habit,* [*of doing like this to you?*], and it is written there: *and become his* סכנת (*sokhenet*), *familiar* (1 Kings 1:2)."

The context in 1 Kings (1:1–2) reads: *King David had grown old, advanced in years, and they covered him with bedclothes, but he was not warm. His servants said to him, "Let them seek out for my lord the king a young virgin, that she may wait upon the king and become his* סכנת (*sokhenet*), *familiar* [or: *nurse, companion, attendant*], *and lie in your lap, and my lord the king will be warm."*

Rabbi Yehudah's point here is that if the jenny intended to prove to Balak's chieftains that she (and not a horse) was Balaam's regular beast of burden, then she should have begun by asking *Am I not your jenny?* But, instead, she began by asking *What have I done to you, that you've struck me these three times?*

On the mundane nature of the jenny's words, see above at note 573. On seemingly unnecessary words of Torah, see BT *Ḥullin* 60b, in the name of Rabbi Shim'on son of Lakish, "Many verses seem fit to be burned, yet precisely these are essential components of Torah." Cf. Azriel of Gerona, *Peirush ha-Aggadot*, 37–38; *Zohar* 1:201a; 2:217b, 236a; 3:149b. See above, note 552.

On the passage in BT *Avodah Zarah*, see *Targum Yerushalmi*, Numbers 22:20; BT *Sanhedrin* 105b; *Tanḥuma, Balaq* 9. For the context in Numbers, see above, note 571.

Rabbi Abba said, "Surely through these words we learn the mind of Balaam, who was not worthy for the Holy Spirit to settle upon him. And we learn that his jenny was incapable of doing evil or [210a] good. And we learn from this jenny that animals are incapable of being endowed with a complete mind.[578]

"Come and see: Balaam could not comprehend the words of his jenny or that stupid mind; the supernal mind, how much more so![579]

"*She said to Balaam, 'What have I done to you, that you've struck me?'* (Numbers 22:28). Now, was it within her power to do good or evil? No, for animals behave only as they are conducted. And even though that jenny was in extreme depths, she was not under her own control; for he had loaded her with his sorceries and she was subject to his control.[580]

"*Balaam said to the jenny, 'Because you have toyed with me'* (Numbers 22:29). He should have laughed at her, but he responded with a stupidity matching hers. Then they laughed at him, and he became contemptible in their eyes and they knew he was a fool. What did he say? *Because you have toyed with me. If only I had a sword in my hand!* They said, 'This fool! If he can destroy nations with his mouth, why can't he destroy his jenny without needing a sword?'[581]

578. **Surely through these words...** Actually, this passage shows Balaam's ignorance, since he could not perceive what his jenny perceived. (Alternatively, the lack of substance in her words demonstrates Balaam's ignorance, since if he were wise, then God could have conveyed wisdom to him through the jenny's mouth.) Furthermore (as explained below), the jenny's words indicate that she behaved like other animals—only as she was conducted—and had no free will. Finally, from the jenny's lack of wisdom we learn about the limits of the animal mind.

For various interpretations, see *Or Yaqar*; Vital; *Matoq mi-Devash.*

579. **Balaam could not comprehend...** See the passage from BT *Avodah Zarah* 4b (quoted above, note 577): "Now, even the mind of his animal he did not know, so how could he possibly know *the mind of the Most High*?"

On Balaam's not comprehending the jenny's mind, see Rashi on BT *Sanhedrin* 105b, s.v. *da'at behemto*; Samuel Edels (Maharsha), *Ḥiddushei Aggadot, Avodah Zarah* 4b, s.v. *da'at behemto*; Steinsaltz, *Avodah Zarah* 4b, *iyyunim*, s.v. *da'at behemto*.

580. ***What have I done to you?...*** She behaved like other animals—as she was conducted—and had no free will. See above at note 578.

Although the jenny was sunk in the depths of sorcery, this was not her choice; rather, she was under the control of Balaam, who had loaded her with sorceries. See above at notes 513, 515–16.

581. ***Because you have toyed with me...*** Balaam should have said nothing in response to the jenny, but instead he matched her stupidity by answering irascibly as though he were accustomed to debating with his beast. Then King Balak's chieftains broke out in laughter at Balaam.

See *Mishnat Rabbi Eli'ezer* 7, p. 135; *Leqaḥ Tov, Midrash ha-Gadol*, and Rashi on Numbers 22:29. Cf. *Tanḥuma, Balaq* 9; *Tanḥuma* (Buber), *Balaq* 13; *Bemidbar Rabbah* 20:14.

The full verse in Numbers reads: *Balaam said to the jenny, "Because* התעללת (*hit'allalt*), *you have toyed with* [or: *made a mockery of*; *played a dirty trick on*; *abused*; *tormented*],

"And we learn that animals are incapable of being endowed with another spirit. For if people say, 'If only animals could speak, how much perfect knowledge they would bring forth to the world!'—then go and learn from this jenny. For the blessed Holy One opened her mouth, and look at her words!"[582]

It happened in the morning that Balak took Balaam and brought him up to Bamoth-Baal, and he saw from there the edge of the people (Numbers 22:41).

Rabbi Yitsḥak said, "Balak was more skilled in sorcery than Balaam, except that he could not determine the precise moment to curse. 'A parable,' and so on. Therefore, *Balak took Balaam*—he arranged things for him and held fast to him entirely.[583]

"*And brought him up to Bamoth-Baal.* What is meant by this? Well, through his sorcery he examined by which aspect he could grasp them, and he discovered that Israel was destined to build [idolatrous] cult sites and to worship Baal, as is written: *They went after Baal.*[584]

me. If only I had a sword in my hand! For I would kill you right now [or: *If I had a sword in my hand, by now I would have killed you!*]." See Alter, *The Five Books of Moses*, ad loc.

582. **with another spirit...** A spirit of wisdom.

583. **Balak was more skilled in sorcery...** But Balaam knew how to determine the precise moment each day when God becomes angry. By cursing at that moment, he could effectively doom his target. So King Balak and Balaam needed one another in order to successfully curse Israel.

See BT *Berakhot* 7a (quoted above, note 536). The parable referred to here appears in several midrashic sources. See *Tanḥuma, Balaq* 11: "Balak was a greater master of divination and of sorcery than Balaam, for the latter trailed along after him like a blind man. A parable. To what can the two of them be compared? To a person who holds a knife in his hand but does not know the joints [of the limbs of the animal about to be slaughtered; i.e., the exact spot in the neck where the ritual cut should be made], while his companion knows where the joints are but has no knife. Similarly, Balak divined the places in which Israel would fall, as is said: *He brought him up to Bamoth-Baal* (Numbers 22:41) [—this is Baal-peor—], for he saw that Israel would fall there."

In the midrashic account, the place name *Bamoth-Baal* (Cult Sites of Baal) is identified with the Moabite god Baal-peor, that is, with the infamous event at Israel's last stop on their trek through the desert, where many Israelite men went *whoring with the daughters of Moab* (Numbers 25:1) and worshiped Baal-peor. As a result, twenty-four thousand Israelites died in a plague, in addition to those who were slain by the Israelite officers.

On King Balak's being a greater sorcerer than Balaam, see above, note 180. On the passage in *Tanḥuma*, see *Tanḥuma* (Buber), *Balaq* 15; *Bemidbar Rabbah* 20:18. Cf. *Targum Yerushalmi* and Rashi, Numbers 22:41. The bracketed clause "this is Baal-peor" (in the second paragraph of this note) is borrowed from *Tanḥuma* (Buber).

584. **through his sorcery...** King Balak discovered Israel's vulnerability, their future idolatrous worship. Cf. the passage from *Tanḥuma* in the preceding note.

The biblical quotation here does not appear as such. See 2 Kings 17:15–16; cf. *Tosafot, Shabbat* 128a, s.v. *ve-natan*; *Nitsotsei Zohar.*

"*And he saw from there the edge of the people*—he saw the notables of the people and their king worshiping him, as is written: *They called in the name of Baal* (1 Kings 18:26), and similarly, *If YHVH is God, go follow him, and if Baal, follow him* (ibid., 21). As soon as Balaam saw that Israel was destined for this, immediately *Balaam said to Balak, 'Build me here seven* מזבחות (*mizbeḥot*), *altars,* (Numbers 23:1)—מזבחת (*mizbeḥot*), spelled deficiently.[585]

"Rabbi Yose and Rabbi Yehudah [differed on this]. One said, 'Corresponding to the altars of the ancients he offered on those seven altars.' The other said, 'In wisdom he did all, and he perceived that Israel's share is tied to seven rungs. Therefore he arranged seven altars.'[586]

"This may be compared to a man who had a close friend who was left to him by his father, and on account of that friend people were afraid to quarrel with him. Sometime later, another man came and wanted to meddle with him. He

See also Judges 33; 1 Kings 18:18; Jeremiah 9:13. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

585. ***And he saw from there the edge of the people...*** Rabbi Yitsḥak apparently associates קצה (*qetseh*), *the edge of,* with קצין (*qatsin*), "captain." Alternatively, he interprets *the edge* as "the leading edge." Balaam foresaw the notables of Israel worshiping Baal, including King Ahab.

The passage in Kings describes the contest between Elijah and the prophets of Baal. The latter are associated here with "the notables of the people." (According to 1 Kings 18:19, these idolatrous prophets ate at Queen Jezebel's table.)

1 Kings 18:21 reads in full: *Elijah approached all the people and said,* "How long will you keep hopping between the two branches [or: *opinions, crevices*]? *If YHVH is God, go follow him, and if Baal, follow him.*" *And the people answered him not a word.* Elijah then arranges a contest, challenging the prophets of Baal to choose one of two bulls, cut it up, place it on the altar, and call upon Baal to respond with sacrificial fire. As the biblical passage continues (1 Kings 18:25–26): *Elijah said to the prophets of Baal,* "*Choose one of the bulls for yourselves and go first, for you are the majority, and invoke the name of your god, but set no fire.*" *They took the bull that he had given them, and they prepared it and invoked Baal by name from morning to noon, saying,* "*O Baal, answer us!*" *But there was no voice and no one responding, and they hopped about on the altar that he had made.*

The context in Numbers (23:1–2) reads: *Balaam said to Balak,* "*Build me here seven* מזבחת (*mizbeḥot*), *altars, and prepare for me here seven bulls and seven rams.*" *Balak did as Balaam had spoken, and Balak and Balaam offered up a bull and a ram on each altar.*

Here Rabbi Yitsḥak indicates that in the Masoretic text the word מזבחת (*mizbeḥot*), *altars,* is spelled without the letter ו (*vav*). This "deficient" spelling apparently alludes to the lack of holiness in these altars, based on the evil intentions of Balaam and Balak.

586. **Rabbi Yose and Rabbi Yehudah...** Rabbi Yose followed the midrashic tradition that the seven altars correspond to the altars built by seven righteous heroes: Adam, Abel, Noah, Abraham, Isaac, Jacob, and Moses. According to Rabbi Yehudah, Balaam realized that Israel is linked with the seven *sefirot* from *Ḥesed* to *Shekhinah*.

On the midrashic interpretation of the seven altars, see *Tanḥuma, Balaq* 11; *Tanḥuma* (Buber), *Balaq* 16; *Bemidbar Rabbah* 20:18. Cf. Rashi on Numbers 23:4.

thought, 'What should I do? If I provoke a quarrel with him, here is that friend who is bound to him, so I cannot prevail.' What did he do? He sent a gift to that friend. The friend thought, 'What does that person have to do with me?' He realized that it was because of that son of his friend. He said, 'This gift is unacceptable to me; provide it to the dogs and let them eat it.'[587]

"Similarly, Balaam came to provoke a quarrel with Israel and saw that he could not prevail because of that supernal Friend of theirs—as is said: *Do not forsake your friend or your father's friend* (Proverbs 27:10). He began preparing a gift for Him. The blessed Holy One said, 'Wicked one, what do you have to do with Me? You want to attack My children! Here is your gift, ready for the dogs!'[588]

"Come and see what is written: ויקר אלהים (*Va-yiqqar Elohim*), *God happened upon, Balaam* (Numbers 23:4); and Rabbi Shim'on said, 'Expressing קרי (*qeri*), a polluting mishap, and impurity—let your gift be handed over to these; it will not enter My presence.'"[589]

Rabbi Abba said, "ויקר (*Va-yiqqar*), *happened upon*—as is said: *In the face of* קרתו (*qarato*), *His cold, who can stand?* (Psalms 147:17). He was determined that by that gift he could prevail against Israel. What is written? *Va-yiqqar Elohim, God happened upon*—קריר גרמיה (*qareir garmeih*), He cast a cold eye, on what [Balaam] was planning.[590]

587. **This may be compared to a man . . .** This man is protected by a friend of his father's. When another man comes and wants to meddle with him, that second man sends a gift (or bribe) to the friend. But the friend is immediately suspicious and rejects the bribe.

588. **that supernal Friend of theirs . . .** God, who quickly rejects Balaam's sacrificial offerings. The father in the parable represents Israel's ancestors, from whom the nation "inherited" its relationship with God.

On Balaam offering a gift to God, see *Tanḥuma, Balaq* 12; *Tanḥuma* (Buber), *Balaq* 16; *Bemidbar Rabbah* 20:18. On the image of the dogs, cf. below, note 628. On the verse in Proverbs, see *Vayiqra Rabbah* 6:1; *Tanḥuma, Yitro* 5; *Shemot Rabbah* 27:1; *Midrash Tehillim* 8:3; *Zohar* 2:55b; 3:77b.

589. **ויקר אלהים (*Va-yiqqar Elohim*), *God happened upon . . .*** Rabbi Shim'on associates ויקר (*va-yiqqar*), *happened upon*, with קרי (*qeri*), "mishap, pollution, nocturnal emission." The wording *Va-yiqqar Elohim, God happened upon, Balaam* now implies that God rejected Balaam's offerings and consigned them to the impure forces of pollution.

On *va-yiqqar* as signifying impurity, see *Bereshit Rabbah* 52:5; 74:7; *Vayiqra Rabbah* 1:13; *Tanḥuma* (Buber), *Vayishlaḥ* 24; Rashi on Numbers 23:4; *Zohar* 2:195a; *ZḤ* 85d (*MhN, Rut*). Cf. Vol. 7, p. 523, n. 532. On the contrast between *va-yiqqar* (here in Numbers, pertaining to Balaam) and ויקרא (*Va-yiqra*), *He called, to Moses* (Leviticus 1:1), see Vol. 7, pp. 7–8, n. 23.

The verse in Numbers reads in full: ויקר אלהים (*Va-yiqqar Elohim*), *God happened upon* [or: *chanced to appear to; allowed Himself to be encountered by*] *Balaam, and he said to Him, "The seven altars I have arrayed, and I have offered up a bull and a ram on each altar."*

590. ***In the face of* קרתו (*qarato*), *His cold . . .*** Rabbi Abba associates ויקר (*va-*

"*Va-yiqqar Elohim*—as has been said, that [*Elohim*] was aroused upon him from the impure side."[591]

Rabbi El'azar said, "*Va-yiqqar, happened upon*—Balaam thought that by that gift he could enter to harm Israel; but the blessed Holy One אעקר (*a'qar*), eradicated, that gift from His presence; *a'qar*, detached, Balaam from what he had been thinking; and eradicated him from that rung. As is written: ויקר (*va-yiqqar*)—as is said: *The ravens of the brook* יקרוה (*yiqruha*), *will peck it out* (Proverbs 30:17). He said to him, 'Wicked one, you are not worthy of being linked with Me [210b] or entering My presence. Your gift will be handed over to the dogs!'"[592]

Rabbi Shim'on said, "Come and see this wicked one, loathsome of all, for you will not find in this entire portion *YHVH said to Balaam* or *YHVH spoke to Balaam*. Perish the thought! What is written? *YHVH put a word in Balaam's mouth* (Numbers 23:5)—like someone putting a bridle bit in a donkey's mouth so that it won't deviate this way or that; so, too, *YHVH put a word in Balaam's mouth*.[593]

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"The blessed Holy One said, 'Wicked one, do you think that it depends on you for the blessing of My children to come about and be fulfilled—or the opposite? They do not need you!' As they say to a wasp: 'Not of your honey and

yiqqar), *happened upon*, with קרתו (*qarato*), *His cold*, implying that God cast a cold eye on Balaam and his malicious plan.

For various interpretations of קריר גרמיה (*qareir garmeih*), literally, "He chilled Himself," see Vital; *Sullam*; *Matoq mi-Devash*. The full verse in Psalms reads: *He flings His ice like breadcrumbs. In the face of His cold who can stand?*

591. **that [*Elohim*] was aroused upon him from the impure side** As above (at note 589), the word ויקר (*va-yiqqar*), *happened upon*, suggests קרי (*qeri*), "mishap, pollution." Now, apparently, Rabbi Abba implies that *Elohim* refers not to God but to a power of harsh Judgment from the left, "impure side." See above, note 546.

592. **Balaam thought that by that gift he could enter...** By offering sacrifices, Balaam thought he could enter (or influence) the upper realms and effect harm upon Israel.

The word ויקר (*va-yiqqar*), *happened upon*, now suggests to Rabbi El'azar a similar-sounding Aramaic neologism: אעקר (*a'qar*), which can mean "eradicated" or "detached." The full verse in Proverbs reads: *An eye that mocks a father and scorns obedience to a mother—the ravens of the brook will peck it out* [or: *gouge it out*], *and the eagle's young will devour it.*

593. **you will not find...** Formulas of direct revelation such as *YHVH said to Balaam*. According to Rabbi Shim'on, the wording *YHVH put a word in Balaam's mouth* implies that God controlled Balaam, allowing him to speak only as He wished.

On Rabbi Shim'on's interpretation of *YHVH put a word in Balaam's mouth*, see *Tanḥuma, Balaq* 13; *Bemidbar Rabbah* 20:20; the fragment from *Yelammedenu* in *Arukh ha-Shalem*, s.v. *kalinas*. Cf. the fragment from *Yelammedenu* in *Yalqut Shim'oni*, Genesis 765; BT *Sanhedrin* 105b; *Tanḥuma, Balaq* 12; *Tanḥuma* (Buber), *Balaq* 16; *Bemidbar Rabbah* 20:18; Rashi on Numbers 23:16.

The full verse in Numbers reads: *YHVH put a word in Balaam's mouth, and He said, "Return to Balak and thus shall you speak."*

not of your sting.' 'Rather, *return to Balak* וכה תדבר (*ve-khoh tedabber*), *and thus shall you speak* (Numbers 23:5). When you open your mouth, it will not be in your control, and the speaking does not depend on your mouth; rather, *ve-khoh tedabber, and Koh shall speak.* Here is *Koh*, ready to bless them; Koh will utter the blessings of My children! When you open your mouth, She will speak words to be fulfilled for My children; for I will not leave words for you.'[594]

"Come and see that it was so. Once he came to Balak, and Balak heard all those words, he thought that they issued from Balaam's mouth. He said, *I took you to curse my enemies, and instead you have offered blessings* (Numbers 23:11).[595]

"Balaam said to him, 'Take these implements of sorcery in your hand, in order to restrain this *Koh*. If you can restrain Her with this sorcery, I will uproot Her from those words that She has spoken.'[596]

"What is written? התיצב כה (*Hityatsev koh*), *Stabilize Koh, by your ascent offering* (Numbers 23:15)—by this and by this your sorcery restrain Her, ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder* (ibid.)—אעקר (*e'qar*), I will uproot, Her from these words.[597]

"The blessed Holy One said, 'Wicked one, I will uproot you!' What is written afterward? ויקר אלהים (*Va-yiqqar Elohim*), *God happened upon, Balaam and put a*

594. **do you think that it depends on you?...** Balaam can cause neither blessing nor curse. When he opens his mouth to speak, *Shekhinah*—known as כה (*koh*), "thus, here"—will utter the prophetic words. Rabbi Shim'on construes וכה תדבר (*ve-khoh tedabber*), *and thus shall you speak*, as *and Koh* [namely *Shekhinah*] *shall speak.*

On the first part of the paragraph, see *Tanḥuma, Balaq* 6; *Tanḥuma* (Buber), *Balaq* 9; *Bemidbar Rabbah* 20:10; *Midrash Tehillim* 1:22; Rashi on Numbers 22:12. On the interpretation of *ve-khoh tedabber*, see above, note 388. On *Shekhinah* as *Koh*, see also above, note 148.

595. **Once he came to Balak...** When Balaam came to King Balak, and the latter eventually heard all the blessings for Israel coming out of Balaam's mouth, he accused Balaam, not realizing that Balaam was just the mouthpiece for *Shekhinah*.

The full verse in Numbers reads: *Balak said, "What have you done to me? I took you to curse my enemies, and instead you have offered blessings* [or: *and look, you have surely offered blessings; and look, you have done nothing but bless*]*."*

596. **in order to restrain this *Koh*...** To restrain *Shekhinah*. Then Balaam will "uproot Her from those words," thereby nullifying the blessings.

597. **התיצב כה (*Hityatsev koh*)...** The simple sense of the clause (spoken by Balaam to King Balak) is *Station yourself here.* But Rabbi Shim'on construes it as *Stabilize Koh*—that is, "By your offerings and your sorcery, restrain *Shekhinah* (who is known as *Koh, here*)."

As for the conclusion of the verse—*and I myself* אקרה כה (*iqqareh koh*), *may be happened upon yonder*—Rabbi Shim'on reads this as "*and I myself* אעקר (*e'eqor*), *will uproot, Shekhinah* (who is known as *Koh, yonder*)" from those words, thereby nullifying them. See above, note 148.

The full verse in Numbers reads: *He said to Balak,* "התיצב כה (*Hityatsev koh*), *Station yourself here, by your ascent offering,* ואנכי אקרה (*ve-anokhi iqqareh*), *and I myself may be happened upon* [or: *and I myself will be en-*

word in his mouth (Numbers 23:16). That word was amplified by the utterance of *Koh*: *and said, 'Return to Balak,* וכה תדבר (*ve-khoh tedabber*), *and thus shall you speak'* (ibid.)—*Koh tedabber, Koh shall speak,* surely![598]

"Come and see: At first it is not written התיצב כה (*Hityatsev koh*), *Station yourself here, by your ascent offering,* but rather התיצב (*Hityatsev*), *Station yourself, by your ascent offering, while I move about. Perhaps YHVH will happen upon me* (Numbers 23:3). Once he saw that *Koh* uttered those blessings, he said, התיצב כה (*Hityatsev koh*), *Stabilize Koh, by your ascent offering,* ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I myself may be happened upon yonder* (ibid., 15)."[599]

Go, curse me Jacob, and go doom Israel (Numbers 23:7). *Go,* ארה (*arah*), *curse, me* [*Jacob*]. Rabbi Yose said, "Cast them down from that rung they occupy, as is said: *to the side of it* אורה (*oreh*), *I will shoot* (1 Samuel 20:20). [Balak] said, 'If you can cast down that rung of theirs, then all of them will be uprooted from the world.'[600]

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countered; and I myself will seek some chance], כה (*koh*), *yonder* [or: *here, hereabouts*].

598. **What is written afterward?...** The word ויקר (*va-yiqqar*), *happened upon*, suggests a similar-sounding Aramaic neologism: אעקר (*a'qar*), "uprooted, eradicated." See above, note 592.

The following verse concludes: וכה תדבר (*ve-khoh tedabber*), *and thus shall you speak*—which Rabbi Shim'on construes as *and Koh* [namely *Shekhinah*] *shall speak*. See above, note 594.

The full verse in Numbers actually reads: ויקר יהוה (*Va-yiqqar YHVH*), *YHVH happened upon, Balaam and put a word in his mouth and said, "Return to Balak, and thus shall you speak."* The wording quoted here—*Va-yiqqar Elohim, God happened upon, Balaam*—appears in Numbers 23:4.

599. **At first it is not written...** Earlier in the chapter (Numbers 23:3), Balaam said to King Balak, התיצב (*Hityatsev*), *Station yourself, by your ascent offering*. Once he realized that *Shekhinah* was uttering the blessings, he mentioned Her by saying: התיצב כה (*Hityatsev koh*), *Station yourself here*—which Rabbi Shim'on construes as *Stabilize Koh*, that is, "By your offerings and your sorcery, restrain *Shekhinah* (who is known as *Koh, here*)."

The conclusion of Numbers 23:15—*and I myself* אקרה כה (*iqqareh koh*), *may be happened upon yonder*—now implies "*and I myself* אעקר (*e'eqor*), *will uproot, Shekhinah* (who is known as *Koh, yonder*)." See above, note 597.

Numbers 23:3 reads in full: *Balaam said to Balak, "Station yourself by your ascent offering, while I move about. Perhaps YHVH will happen upon me* [or: *will chance upon me; will allow Himself to be encountered by me*] *and will show me something that I may tell you." And he went off silently.*

600. ***Go,* ארה (*arah*), *curse*...** Rabbi Yose associates the verb *arah, curse*, with the similar-sounding אורה (*oreh*), *I will shoot* (or *cast*). Israel's rung is *Shekhinah*.

The full verse in Numbers reads: *He took up* [or: *raised*] *his verse and he said, "From Aram did Balak lead me, the king of Moab, from the mountains of Qedem: 'Go, curse me Jacob, and go, doom Israel.'"* The full verse in Samuel (spoken by Saul's son Jonathan to David) reads: *As for me, I will shoot three arrows to the side of it, as though I were aiming at a target.*

"*And go,* זועמה (*zo'amah*), *doom, Israel* (Numbers 23:7)—Israel the Elder, above, so that wrath will appear before Him, as is said: *God* זועם (*zo'em*), *rages, every day* (Psalms 7:12)."[601]

When מראש צורים (*me-rosh tsurim*), *from the cliff tops, I see him, and from hills I gaze upon him* (Numbers 23:9). צורים (*Tsurim*), *Cliff tops.* Rabbi Yitsḥak said, "These are the patriarchs, as is written: *Look to* צור (*tsur*), *the rock, from which you were hewn* (Isaiah 51:1). *And from hills I gaze upon him*—the matriarchs. Whether from this side or from that, they cannot be cursed."[602]

Rabbi Abba said, "*When* מראש צורים (*me-rosh tsurim*), *from the cliff tops*—Who can prevail over Israel? For they are connected to רישא (*reisha*), the head, from which all צורים (*tsurim*), *cliffs*, emerge. Who are the *cliffs*? *Gevuran* (Powers), for all judgments of the world issue from those *Gevuran*, to which [the people of Israel] are linked.[603]

"*And from hills I gaze upon him*—other camps to which they are linked.[604]

"Alternatively, *and from hills*—other crowns to which they are connected.[605]

601. ***And go,* זועמה (*zo'amah*), *doom, Israel*...** Israel alludes to *Tif'eret Yisra'el* (Beauty of Israel), who is known as Israel the Elder.

In midrashic literature the title "Israel the Elder" refers to Israel the patriarch (Jacob), as opposed to the people Israel. See *Bereshit Rabbah* 68:11; *Zohar* 1:233a; 2:4a, 43a (*Piq*), 216a; 2:160b; 3:119b, 126a, 241a, 262b–263a; Moses de León, *Sheqel ha-Qodesh*, 42–43 (51). In the *Zohar* the verse in Psalms is often applied to *Shekhinah*. See above, p. 173, n. 19.

602. ***When* מראש צורים (*me-rosh tsurim*), *from the cliff tops*...** The צורים (*tsurim*), *cliffs*, represent the patriarchs, based on the context in Isaiah (51:1–2), which reads: *Listen to Me, you who pursue justice, you who seek YHVH: Look to* צור (*tsur*), *the rock, from which you were hewn, to the quarry from which you were dug. Look to Abraham your father and to Sarah who bore you. For he was one when I called him, but I blessed him and made him many.*

The *hills* represent the matriarchs. Protected by both sets of ancestors, "from this side and from that," Israel is invulnerable to cursing.

See *Targum Yerushalmi*, Numbers 23:9; *Pesiqta de-Rav Kahana* 3, pp. 35–36; *Tanḥuma, Balaq* 12; *Tanḥuma* (Buber), *Balaq* 19; *Shemot Rabbah* 15:7; *Bemidbar Rabbah* 20:19; *Pesiqta Rabbati* 12, 49a; Rashi on Numbers 23:9. Cf. *Mekhilta, Amaleq* (*Beshallaḥ*) 1; above, note 479; and Vol. 5, p. 109, n. 311.

The full verse in Numbers reads: *When from the cliff tops I see him* [or: *them*], *and from hills I gaze upon him—look, a people that dwells alone* [or: *apart*], *among nations it is not reckoned.* On this verse, see Levine, *Numbers*, 2:173–75.

603. **Who can prevail over Israel?...** After all, they are linked to the Divine Mother, *Binah*, pictured as רישא (*reisha*), "the head," from which issue all the formidable powers of judgment, pictured as צורים (*tsurim*), *cliffs*. These various גבורן (*gevuran*), "powers," are linked with *Gevurah* on the left, who emanates from *Binah*.

604. **other camps...** Of angels.

605. **other crowns...** Other *sefirot*, presumably from *Ḥesed* to *Shekhinah*.

"*Look, a people that dwells alone* (Numbers 23:9)—as is said: *YHVH alone did lead him, no alien god by His side* (Deuteronomy 32:12)."[606]

Who has counted the dust of Jacob [*or numbered the seed of Israel*]*?* (Numbers 23:10). This has already been established, but Rabbi Yose said, "There are two rungs: Jacob and Israel. At first Jacob, and afterward Israel. Although all is one, there are two rungs here, for the higher rung is Israel. *Who has counted the dust of Jacob?*—below."[607]

Who is *dust*? Rabbi Shim'on said, "The one of whom is written *He makes his sword like dust* (Isaiah 41:2). Who is *his sword*? This is well known, as is written: *YHVH has a sword, full of blood* (ibid. 34:6). *Dust*—the place from which Adam was created, as is written: *YHVH Elohim formed the human, dust from the earth* (Genesis 2:7). From that *dust* issued many cohorts, many camps. Many fiery embers, many wardens of judgment, many arrows, many catapults, many lances, swords, and weapons came into being from that *dust. Who has counted?*—as is said: *Is there a number to His troops?* (Job 25:3).[608]

606. ***Look, a people that dwells alone...*** According to Rabbi Abba, this implies that Israel has no connection with alien or demonic forces, based on the verse in Deuteronomy, in which *alone* is parallel to *no alien god by His side.* For the full verse in Numbers, see above, note 602.

607. ***Who has counted the dust of Jacob?...*** This verse has already been discussed and interpreted, but Rabbi Yose offers a new perspective. *Jacob* and *Israel* allude respectively to the rungs of *Shekhinah* and *Tif'eret* (whose full name is *Tif'eret Yisra'el*, "Beauty of Israel"). As the third patriarch climbed the sefirotic ladder, he moved from the rung of *Shekhinah* (where his name was still Jacob) to the higher rung of *Tif'eret*, upon which he attained the name Israel. "Although all is one"—since Jacob and Israel are obviously the same person—the sefirotic significance of each name is distinct.

The name יעקב (*Ya'aqov*), *Jacob*, is associated with *Shekhinah* perhaps because She is the עקב (*aqev*), *heel*, i.e., the end of the flow of emanation. On the significance of the two names Jacob and Israel, see *Zohar* 1:145b, 147b–148b (*ST*), 174a, 176a, 177b, 210b–211a.

The full verse in Numbers (spoken by Balaam) reads: *Who has counted the dust of Jacob, or numbered* רבע (*rova*), *the dust-cloud* [or: *seed, quarterland, (even) a fourth*] *of, Israel? May my soul die the death of the upright, and may my end* [or: *fate*] *be like his.* See above, note 487.

608. **Who is *dust?...*** Both *dust* and *sword* allude to *Shekhinah*. She is the source of all life, including the first human being, who was formed *dust from the earth.* As the divine *sword*, She executes judgment upon the wicked. Countless forces of judgment issue from this divine *dust.*

The verse in Isaiah 41 refers to God's empowerment of Cyrus, king of Persia: *He delivers nations to him and lets him subjugate kings.* יתן כעפר חרבו (*Yitten ke-afar ḥarbo*), *He makes their swords* [literally: *his sword*] *like dust* [or: *His sword makes them as dust, He turns them to dust with his sword*], כקש נדף קשתו (*ke-qash niddaf qashto*), *their* [literally: *his*] *bows like windblown stubble* [or: *to windblown stubble with his bow*]. Here, this verse implies the identity of *sword* and *dust* (the two names of *Shekhinah*): *He makes his sword like dust.*

On *Shekhinah* as dust, see *Zohar* 1:49a, 170a, 249b–250a; 2:23b–24b; 3:34b, 125a; Mo-

"*Or numbered* רובע (*rova*), *a fourth of, Israel* (Numbers 23:10)—this is ה (*he*), and it is one matter.[609]

"*Rova of Israel*—as is said: רובץ (*rovets*), *lying, under its load* (Exodus 23:5); רביע (*revi'a*), lying. As is written: *Here is the bed of Solomon!* (Song of Songs 3:7).[610]

"*Rova, A fourth*—like רביעית (*revi'it*), fourth, from Israel down; it is called *rova, fourth*, according to crowns, implying that it is the fourth leg of the Throne.[611]

ses de León, *Shushan Edut*, 344–45; idem, *Sefer ha-Rimmon*, 171; idem, *Sheqel ha-Qodesh*, 57–58, 62 (70–71, 77–78).

The full verse in Isaiah 34 reads: *YHVH has a sword, full of blood, gorged with fat—with the blood of lambs and goats, with the kidney fat of rams. For YHVH has a slaughter in Bozrah, a great butchery in the land of Edom.* In the *Zohar*, this divine sword is often identified as *Shekhinah*.

The expression "fiery embers" renders טפשין (*tifsin*). The Zoharic neologism *tifsa* sometimes means "glowing ember, burning coal." See *Zohar* 1:218a, 242a; 3:111a, 114b; *Derekh Emet*; *Bei'ur ha-Millim ha-Zarot*, 178–80, s.v. *tifsa*; Luria, *Va-Ye'esof David*, s.v. *tifsa*.

The full verse in Genesis reads: *YHVH Elohim formed the human, dust from the earth, and blew into his nostrils the breath of life, and the human became a living being.*

609. ***Or numbered* רובע (*rova*), *a fourth of, Israel*...** As mentioned above (note 607), one possible meaning of the term רובע (*rova*) in this verse is *a fourth of*. Here Rabbi Shim'on interprets this as referring to *Shekhinah*, who is symbolized by the fourth (and last) letter of the name יהוה (*YHVH*): ה (*he*). The name *Israel* alludes to *Tif'eret Yisra'el* (Beauty of Israel), who is often represented by the full name *YHVH*.

The concluding clause ("and it is one matter") means that both halves of the verse in Numbers refer to the same *sefirah*: *Shekhinah*.

610. ***Rova of Israel*...** Now *rova* suggests the Aramaic word רביע (*revi'a*), "lying," which is employed by *Targum Onqelos* in rendering Exodus 23:5: *If you see your enemy's donkey* רבץ (*rovets*), *sprawling* [or: *lying, crouching*] *under its load, and you would hold back from helping him, you shall surely help him.*

This sense of "lying down" relates to *Shekhinah*, who is pictured as the bed of Her beloved, *Tif'eret* (identified with King Solomon).

On *Shekhinah* as "bed," see *Zohar* 1:37a, 225b, 226b, 248b, 250b; 2:5a (*MhN*), 30a–b, 48b, 51a, 133a, 226a; 3:60a, 114a, 118b, 119b, 120b, 148b, 269b; Moses de León, *Sefer ha-Rimmon*, 370; idem, *Sheqel ha-Qodesh*, 62–64 (78–79). Cf. BT *Shabbat* 55b, where it is said that Jacob kept a bed in his tent for *Shekhinah*. See Rashi, ad loc., s.v. *aḥat shel Shekhinah* and *ḥillalta*, and on Genesis 49:4.

According to the eleventh-century Catholic reformer Peter Damian, Mary is the golden couch upon which God, tired out by the actions of humanity and the angels, lies down to rest. See Patai, *The Hebrew Goddess*, 280.

On the verse in Exodus, see Sarna, *Exodus*; and Alter, *The Five Books of Moses*, ad loc. The context in Song of Songs (3:7–8) reads: *Here is the bed of Solomon! Sixty warriors surrounding it* [or: *her*], *of the warriors of Israel—all of them skilled with a sword, expert in war, each with his sword on his thigh because of fear in the night.*

611. **like רביעית (*revi'it*), fourth, from Israel down...** The phrase "רובע (*rova*), *a fourth of, Israel*" implies that *Shekhinah* is the fourth *sefirah* counting down "from Israel"—namely from *Tif'eret Yisra'el* (Beauty of Israel)—*Tif'eret*, *Netsaḥ*, *Hod*, *Shekhinah*.

Shekhinah is also pictured as the fourth leg of the Throne, whose other legs are *Ḥesed*, *Gevurah*, and *Tif'eret*. Together, these four *sefirot* constitute a throne for the highest level

"Alternatively, *Who has counted the dust of Jacob?*—all those who are considered as dust, as we have established.[612]

"*Or numbered a fourth of Israel*—as is written: *Is there a number to His troops? Rova, A fourth of, Israel*—as [211a] we have established.[613]

"Alternatively, *Who has counted the dust of Jacob?*—those commandments pertaining to the dust: to sowing, planting, and harvesting, as the Companions have already established.[614]

"*Or numbered* רובע (*rova*), *the seed of, Israel*—as is said: *Your cattle* לא תרביע (*lo tarbi'a*), *you shall not mate, with a different kind*... (Leviticus 19:19)."[615]

Rabbi Abba said, "Balak was more skilled in sorcery than Balaam, except that he did not know how to determine the precise moment to curse."[616]

וישא משלו ויאמר (*Va-yissa meshalo va-yomar*), *He took up his verse and he said* (Numbers 23:7). It is not written וידבר (*va-ydabber*), *and he spoke.*[617]

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of Divinity (or they support *Binah*, who constitutes that Throne).

On this interpretation of *rova*, cf. above, note 490. On the fourth leg of the divine throne, see also *Zohar* 1:5b, 20a, 82a, 89b (*ST*), 186a; 3:87b; above, p. 211, n. 70; Vol. 3, p. 134, n. 311.

612. **who are considered as dust...** That is, who humbly consider themselves as dust. See, e.g., Abraham's self-description Genesis 18:27: *I am but dust and ashes.*

613. ***Is there a number to His troops?...*** Referring to the countless angels (as above at note 608).

The concluding clause ("as we have established") apparently implies that "*Rova, A fourth of, Israel*" alludes to *Shekhinah*. See above, notes 609–11. For various interpretations of this paragraph, see *Or Yaqar*; Vital; *Miqdash Melekh*; *Sullam.*

614. **commandments pertaining to the dust...** Alternatively, the verse alludes to the numerous *mitsvot* pertaining to agriculture. See *Tanḥuma, Balaq* 12; *Tanḥuma* (Buber), *Balaq* 20; *Bemidbar Rabbah* 20:19; *Pesiqta Rabbati* 11, 41b; Rashi on Numbers 23:10.

615. ***Or numbered* רובע (*rova*), *the seed of, Israel*...** This sense of *rova* matches the meaning of the verb תרביע (*tarbi'a*), *you shall mate*, in the verse from Leviticus: *Your cattle* לא תרביע (*lo tarbi'a*), *you shall not mate, with a different kind.* Based on this verbal analogy, Rabbi Shim'on concludes that the verse in Numbers alludes to the numerous *mitsvot* relating to animals (such as the *mitsvah* in Leviticus).

Cf. the sources cited in the preceding note; *Midrash Aggadah*, Numbers 23:10. On the meaning of *rova*, see above, note 487.

The full verse in Leviticus reads: *My statutes you shall keep. Your cattle you shall not mate* כלאים (*kil'ayim*) *with a different kind; your field you shall not sow kil'ayim, with two kinds; and a garment of kil'ayim, two kinds of thread*—שעטנז (*sha'atnez*)—*shall not come upon you* [i.e., *shall not be donned by you*]. On this verse see Vol. 8, pp. 37–38, n. 110.

616. **Balak was more skilled in sorcery...** See above, note 583.

617. **וישא משלו ויאמר (*Va-yissa meshalo va-yomar*), *He took up his verse and he said*...** The verb אמר (*'mr*), "to say," is considered less intense than דבר (*dbr*), "to speak." Here this implies that Balaam was conveying the words of someone else, as immediately explained.

On the semantic distinction between *dbr* and *'mr*, see above, note 390. The full verse in Numbers reads: *He took up* [or: *raised*] *his verse and he said, "From Aram did Balak lead*

What is meant by וישא משלו (*va-yissa meshalo*), *he raised his verse*? Rabbi Ḥiyya said, "He raised his voice toward that Speaker. *He raised his verse*—Balaam. *And he said*—this *Koh*, as is written: וכה תדבר (*ve-khoh tedabber*), *and Koh shall speak* (Numbers 23:5), so the utterance came from Her.[618]

"Come and see: When Balaam saw that even with all his sorcery and this whole gift he was unable to uproot that *Koh*—as is said ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I will be happened upon yonder* (Numbers 23:15): אעקר להאי כה (*e'qar le-hai koh*), 'I will uproot this *Koh*'—the blessed Holy One said to him, 'Wicked one, you are intending to uproot Her? *E'qar*, I will detach, you from your chain!' What is written? ויקר אלהים (*Va-yiqqar Elohim*), *God happened upon, Balaam* (ibid., 16), as has been said.[619]

"Afterward, when he saw that he could not succeed, he went on to say, *He blessed,* ולא אשיבנה (*ve-lo ashivennah*), *so I will not reverse her* (Numbers 23:20). The verse should read ולא אשיבנו (*ve-lo ashivennu*), *so I will not reverse it.* However, *ve-lo ashivennah, so I will not reverse her,* surely!—referring to the one of whom is written כה (*koh*): וכה תדבר (*ve-khoh tedabber*), *and Koh shall speak.* 'I cannot reverse Her.'[620]

me, the king of Moab, from the mountains of Qedem: 'Go, curse me Jacob, and go, doom Israel.'" On the term משל (*mashal*), "verse, pronouncement, saying, proverb, parable," see Levine, *Numbers*, 2:102–3, 167–68.

618. **What is meant by . . .** Rabbi Ḥiyya reads the verb וישא (*va-yissa*) literally: *he raised.* Balaam raised his voice toward *Shekhinah*, who spoke the words Herself; so She is actually the subject of the continuation of the verse: *and he said.*

Shekhinah is known as *Koh* (thus, here). This enables Rabbi Ḥiyya to construe *ve-khoh tedabber*—whose simple sense is *and thus shall you speak*—as *and Koh* [namely *Shekhinah*] *shall speak.* See above, notes 388, 594.

619. **When Balaam saw . . .** That he could not prevail over *Shekhinah* (known as *Koh*), God then responded to him and threatened to detach him from his "chain," that is, from Balaam's link to sources of power.

The full verse in Numbers (recording Balaam's words) reads: *He said to Balak, "Station yourself here by your ascent offering,* ואנכי אקרה (*ve-anokhi iqqareh*), *and I will be happened upon* [or: *and I will allow myself to be encountered*; *and I myself will be encountered*; *and I will seek an occasional encounter*; *and I will seek some chance*], כה (*koh*), *yonder* [or: *here, hereabouts*].

Here Rabbi Ḥiyya transforms ואנכי אקרה כה (*ve-anokhi iqqareh koh*), *and I will be happened upon yonder,* into אעקר להאי כה (*e'qar le-hai koh*), "I will uproot this *Koh*," that is, "I will eliminate *Shekhinah*," who protects Israel. Similarly, the wording ויקר אלהים (*Va-yiqqar Elohim*), *God happened upon, Balaam* now implies that God "uprooted" Balaam. See above, notes 592, 597–98. The root עקר (*'qr*) means "to uproot, eradicate, detach."

Numbers 23:16 actually reads: ויקר יהוה (*Va-yiqqar YHVH*), *YHVH happened upon, Balaam and put a word in his mouth and said, "Return to Balak, and thus shall you speak."* The wording quoted here—*Va-yiqqar Elohim, God happened upon, Balaam*—appears in Numbers 23:4. See above, note 598.

620. **when he saw that he could not succeed . . .** In cursing Israel.

The full verse in Numbers (spoken by Balaam) reads: *Look, to bless I was summoned, and He blessed,* ולא אשיבנה (*ve-lo ashivennah*),

"Balaam said, 'By two rungs I sought to gain entry into them. I tried from the rung of Jacob, and I did not succeed. I tried to gain entry from the other aspect—of Israel—and I did not succeed.' Why so? Because neither this name nor that is linked with evil species, as is written: *He has beheld no iniquity in Jacob, and has seen no mischief in Israel* (Numbers 23:21).[621]

"It has been taught: There are two rungs, as has been said: נחש (*naḥash*), *sorcery*, and קסם (*qesem*), *wizardry*. Corresponding to them: עמל (*amal*), *mischief*, and און (*aven*), *iniquity*. Balaam said, 'We have surely found the counterparts of Jacob and Israel: *aven* (*iniquity*) corresponding to Jacob, who is linked with *naḥash* (*sorcery*); *amal* (*mischief*) corresponding to Israel, who is linked with *qesem* (*wizardry*).' Once he saw that he could not succeed, he said, 'Surely, *He has beheld no aven, iniquity, in Jacob, and has seen no amal, mischief, in Israel.* Why? Because *YHVH his God is with him*... (Numbers 23:21).'[622]

"If you say [that Balaam reasoned:] 'With these I cannot prevail, but with *qesem* (*wizardry*) and *naḥash* (*sorcery*) I can,' it is written: *Surely there is no naḥash, sorcery, in Jacob, no qesem, wizardry, in Israel* (Numbers 23:23).[623]

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"Furthermore, all the cohorts above and all the camps neither know nor contemplate the decrees of the supernal King until they ask these two: Jacob and Israel. What do they say? *What does God plan to do?* (ibid.)."[624]

so I will not reverse it. Here, Rabbi Ḥiyya construes *ve-lo ashivennah* hyperliterally—*so I will not reverse her*—and he explains that the feminine direct object refers to *Shekhinah* (known as *Koh*).

The second half of the verse can also be rendered: *and bless I must; I cannot reverse it.* On this verse, see Levine, *Numbers*, ad loc.; Milgrom, *Numbers*, ad loc.

621. **By two rungs...** By employing demonic forces corresponding to *Shekhinah* and *Tif'eret* (who are symbolized respectively by Jacob and Israel).

On the sefirotic significance of the names Jacob and Israel, see above, note 607. The full verse in Numbers reads: *He has countenanced* [or: *beheld*] *no* און (*aven*), *harm* [or: *disaster, iniquity*], *in Jacob, and has seen no trouble* [or: *mischief*] *in Israel. YHVH his God is with him, the king's trumpet blast in his midst.* On *aven* as *iniquity* in this verse, see *Targum Onqelos* and *Targum Yerushalmi*, ad loc.; *Tanḥuma, Balaq* 13; *Tanḥuma* (Buber), *Balaq* 22; *Bemidbar Rabbah* 20:20; Rashi and Ibn Ezra, ad loc.

622. **נחש (*naḥash*), *sorcery*, and קסם (*qesem*), *wizardry*...** These represent two demonic forces, drawn on by sorcerers and wizards. Corresponding to them are the two terms mentioned in Numbers 23:21: *He has beheld no* און (*aven*), *iniquity, in Jacob, and has seen no* עמל (*amal*), *mischief, in Israel.*

On the distinction between *qesem* and *naḥash*, see above, notes 183, 505. For the full text of Numbers 23:21, see the preceding note.

623. ***Surely there is no naḥash, sorcery...*** The full verse reads: *Surely there is no* נחש (*naḥash*), *omen* [or: *sorcery*], *in Jacob, no* קסם (*qesem*), *divination* [or: *wizardry*], *in Israel. Now be it said to Jacob; to Israel, what God plans to do* [or: *what God has planned*; *what God has wrought*].

624. **all the cohorts above...** The angels themselves do not comprehend the divine decrees, so they inquire of *Shekhinah* and *Tif'eret* (symbolized by Jacob and Israel).

The conclusion of the verse—*what God*

Rabbi El'azar said, "All these words were said by *Koh*, and [Balaam] lifted his voice toward Her and did not know who She was, and nothing was heard [of him] but his [inarticulate] voice.[625]

"*Look, a people arises like a lion, rears up like the king of beasts* (Numbers 23:24). What people is as mighty as Israel? As morning begins to shine, he rises and grows mighty as a lion for the service of his Lord, with many songs, with many praises. They engage in Torah all day. In the evening, *he will not lie down till he devours the prey* (ibid.)—when a person wants to lie down in bed, he sanctifies the supernal Name, proclaiming Him King above and below. Many wardens of judgment are bound before them when they open their mouths on their beds with *Hear, O Israel! YHVH our God, YHVH is one* (Deuteronomy 6:4) and seek compassion from the Holy King with various verses of compassion."[626]

Rabbi Abba said, "*Look, a people arises like a lion.* This people is destined to overwhelm all other nations like a mighty lion, hurling itself on them. The way of all lions is to lie down on their prey, but this nation *will not lie down till he devours the prey*. . . .

"Alternatively, *Look, a people arises like a lion*—to bring sacrifices and ascent offerings before their King on the altar. It has been taught: As the sacrifice was

has planned—is construed here as a question: *What does God plan to do?* See JT *Shabbat* 6:10, 8d; *Mishnat Rabbi Eli'ezer* 15, pp. 292–93; *Tanḥuma, Balaq* 14; *Tanḥuma* (Buber), *Balaq* 23; *Bemidbar Rabbah* 20:20; Rashi on Numbers 23:23.

625. **All these words were said by *Koh*...** That is, by *Shekhinah*. See above, note 618.

626. ***Look, a people arises like a lion*...** Israel serves and praises God eagerly and mightily. Then at night, they recite the *Shema*, thereby sanctifying God's name and proclaiming Him King. This act of devotion binds and incapacitates harsh forces of judgment.

On the phrase "grows mighty as a lion...," see M *Avot* 5:20, in the name of Yehudah son of Teima: "Be bold as a leopard, swift as an eagle, fleet as a gazelle, and mighty as a lion, to do the will of your Father in Heaven."

On the effect of the *Shema*, see BT *Berakhot* 13b, where Rabbi Ḥiyya son of Abba describes the first line of *Shema* as proclaiming God "King above, below, and over the four directions of heaven."

On reciting "various verses of compassion," see BT *Berakhot* 5a, where Abbaye recommends that each night before going to bed, scholars should recite "a verse of compassion, such as *Into Your hand I entrust my spirit. You redeem me, O YHVH, God of truth* (Psalms 31:6)." Traditionally, this verse is included in the nightly recital of *Shema* before sleep. The verse begins: *Into Your hand I entrust* [or: *commend, commit, deposit*] *my spirit.* See above, note 358.

On this interpretation of the verse in Numbers, cf. *Tanḥuma, Balaq* 14; *Tanḥuma* (Buber), *Balaq* 23; *Bemidbar Rabbah* 20:20; Rashi on Numbers 23:24. Cf. *Zohar* 1:178b, 190b; 3:25a. The full verse reads: *Look, a people arises like a lion, rears up like the king of beasts. He will not lie down till he devours the prey, and blood of the slain he drinks.*

being burnt on the altar, they would see the image of a lion crouching over that sacrifice and eating it."[627]

And Rabbi Abba said, "It was an image of the celestial angel אוריאל (*Uri'el*), Uriel, and they saw him in the form of a mighty אריה (*aryeh*), lion, crouching over the altar and eating those sacrifices. And when the people of Israel was not so worthy, they would see the image of an impudent dog crouching on it. Then Israel would know that they needed *teshuvah* and they would engage in it.[628]

"*He will not lie down till he devours the prey*—offerings of the night, such as ascent offerings. *And blood of the slain he drinks* (Numbers 23:24)—for the blessed Holy One wages war for them against their enemies."[629]

Rabbi El'azar said, "*He will not lie down*—what is meant by this? Well, every single night—when a person follows the commandments of his Lord—he does not [211b] lie down upon his bed before having slain 1,125 of those evil species haunting him."[630]

Rabbi Abba said, "They are a thousand, for they are from the left side, as is written: *A thousand will fall at your side* (Psalms 91:7). How? As is written: *Let the devout delight in glory, sing for joy on their couches . . . to wreak vengeance upon*

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627. **they would see the image of a lion . . .** See BT *Yoma* 21b: "Five things were reported about the fire of the pile of wood on the Temple altar: it crouched like a lion, it was as clear as sunlight, its flame was of substance, it devoured wet wood like dry wood, and it caused no smoke to rise." Cf. *Zohar* 1:6b; 3:32b–33a, 235a, 241a; *ZḤ* 44a; Todros Abulafia, *Sha'ar ha-Razim*, 90.

628. **the celestial angel אוריאל (*Uri'el*), Uriel . . .** Assuming the form of אריה (*aryeh*), "a lion." See *Zohar* 1:6b; 3:32b–33a.

On the image of a dog replacing that of a lion, see the continuation of the passage in BT *Yoma* 21b (quoted in the preceding note): "It crouched like a lion? But, in fact, it has been taught: Rabbi Ḥanina, prefect of the priests, said, 'I myself saw it, and it was crouching like a dog.' There is no contradiction: the former refers to the First Temple, the latter to the Second Temple." Here, Rabbi Abba resolves the conflicting views differently: when Israel proved worthy, Uriel appeared on the altar as a lion; if not, the image of an impudent dog appeared. See *Zohar* 1:6b (Vol. 1, p. 40, n. 279); 3:32b, 240a; cf. 3:91a.

629. ***till he devours the prey*—offerings of the night . . .** According to rabbinic law, sacrificial portions and fat that are not totally consumed by fire during the day can be burnt on the altar throughout the night.

See M *Berakhot* 1:1; BT *Berakhot* 26b; *Zohar* 2:130a, 141a, 162a; 3:30b, 32b; *ZḤ* 46c. For the full verse in Numbers, see above, note 626.

630. **before having slain 1,125 of those evil species . . .** Cf. BT *Berakhot* 5a: "Rabbi Yitsḥak said, 'If someone recites *Shema* upon his bed, it is as though he holds a double-edged sword in his hand, as is said: *Exultations of God in their throat and a double-edged sword in their hand* (Psalms 149:6).' How is this implied [in the Psalm]? Mar Zutra (some say Rav Ashi) said, 'From the beginning of the context: *Let the devout delight in glory, sing for joy on their couches* (ibid., 5)—after which is written *Exultations of God in their throat and a double-edged sword in their hand*.' And Rabbi Yitsḥak said, 'If someone recites *Shema* upon his bed, demons keep away from him.'" On the Talmudic clause "it is as though he holds a double-edged sword in his hand, Rashi comments: "to kill the demons."

the nations... (ibid. 149:5–7)—as is written: *He will not lie down till he devours the prey*—and this is: *to exact from them justice as written; it is grandeur for all His devoted ones. Hallelujah* (ibid., 9)."[631]

Rabbi Ḥizkiyah said, "Corresponding to the three times that he struck his jenny, loading her with his sorceries, Israel was blessed three times."[632]

Rabbi Ḥiyya said, "Corresponding to the three times that Israel makes pilgrimage to appear in the presence of the Holy King."[633]

Balaam saw that it was good in the eyes of YHVH to bless Israel, and he did not go, as time after time, to encounter נחשים (*neḥashim*), *omens* (Numbers 24:1). What is meant by *neḥashim*, *omens*?[634]

Rabbi Yose said, "Because those first two times, he went with all his sorceries, seeking to curse Israel. As soon as the blessed Holy One saw his intention, He said, '*Return to Balak*, for My children have no need of your utterances. Another is ready. What is that? As is written: וכה תדבר (*ve-khoh tedabber*), *and thus shall you speak* (Numbers 23:5)—*Koh tedabber*, *Koh shall speak*, and not you! *Koh shall speak*, for She rules over all sorcery, wizardry, and evil species, preventing them from harming My children.'[635]

631. **They are a thousand...** Rabbi Abba indicates this round number of demonic forces, based on the verse in Psalms, which reads in full: *A thousand will fall at your side and ten thousand at your right, but you it will not approach.* Since the number *ten thousand* is explicitly linked with the right side, *a thousand* refers to the left.

How are these demonic forces overcome? By *the devout* singing *for joy on their couches*—that is, by their devoted recital of *Shema* as they lie on their beds. See the passage in BT *Berakhot*, quoted in the preceding note.

On the clause in Psalm 91 (*A thousand will fall at your side*) as referring to demons, see *Sifrei Zuta*, Numbers 6:24; *Tanḥuma, Vayetse* 3; *Mishpatim* 19; *Midrash Tehillim* 17:8. On the phrase *at your side* as referring to the left side, see *Zohar* 1:174b. The context in Psalms 149 (5–9) reads: *Let the devout delight in glory, sing for joy on their couches. Exultations of God in their throat and a double-edged sword in their hand, to wreak vengeance upon the nations, punishment on the peoples, to bind their kings in fetters, and their nobles in iron chains, to exact from them justice as written—it is grandeur for all His devoted ones. Hallelujah.*

632. **the three times that he struck his jenny...** Later, correspondingly, Balaam blessed Israel three times.

For the three times that Balaam struck his jenny, see Numbers 22:23, 25, 27 (quoted above, notes 515, 547). On Balaam "loading her with his sorceries," see above, note 580. For Balaam's three blessings of Israel, see Numbers 23–24.

633. **the three times that Israel makes pilgrimage...** On the three pilgrimage festivals: *Pesaḥ*, *Shavu'ot*, and *Sukkot*. See *Tanḥuma, Balaq* 9; *Tanḥuma* (Buber), *Balaq* 13; *Bemidbar Rabbah* 20:14.

634. ***Balaam saw...*** The verse concludes: *but turned his face toward the desert.*

635. **Because those first two times...** That Balaam sought to curse Israel.

The subject "Another (is ready)" refers to *Shekhinah*. The full verse in Numbers reads: *YHVH put a word in Balaam's mouth, and He*

"Come and see: When this wicked one gazed at Israel, he would gaze at these two rungs—Jacob and Israel—to harm either one of them with his sorceries. Consequently, all blessings were bestowed upon Jacob and Israel.[636]

"*Balaam saw that it was good* [*in the eyes of YHVH to bless Israel*]. How did he see? He saw that when the face of the King shines, evil species do not endure abidingly, and all sorceries and wizardry fail in their magic.

"Come and see: At these two times it is written: ויקר אלהים (*Va-yiqqar Elohim*), *God happened upon*, [*Balaam*] (Numbers 23:4); ויקר יהוה (*va-yiqqar YHVH*), *YHVH happened upon, Balaam* (ibid., 16); and it is written: וכה תדבר (*ve-khoh tedabber*), *and Koh shall speak* (ibid.). Now, having seen that wrath was nowhere to be found and that his sorceries had failed, then, *he did not go, as time after time, to encounter omens.* As soon as he separated and removed himself from his sorcery, he began with another spirit—another arousal—to praise Israel."[637]

Rabbi Yehudah said, "What is the arousal here?"[638]

He replied, "*The spirit of Elohim*, and not *the spirit of YHVH*. Rather, a certain spirit from the left side—the one underneath whom are attached those species and sorceries of his."[639]

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Rabbi El'azar said, "I have learned that even upon this the Holy Spirit did not settle."[640]

said, "Return to Balak וכה תדבר (*ve-khoh tedabber*), *and thus shall you speak."* Here, Rabbi Yose construes *ve-khoh tedabber* as *and Koh* [namely *Shekhinah*, who is called *Koh*, Thus] *shall speak*. See above, notes 388, 594.

636. **these two rungs—Jacob and Israel . . .** These two names symbolize respectively *Shekhinah* and *Tif'eret*. Whereas Balaam sought to harm these divine qualities and the people of Jacob/Israel below, in fact, the people of Israel were blessed. On the sefirotic significance of the names Jacob and Israel, see above, notes 607, 621.

637. **At these two times . . .** The first two times that Balaam sought to curse Israel.

According to a rabbinic tradition, Balaam knew how to determine the precise moment each day when God becomes angry. By cursing at that moment, he could effectively doom Israel. However, on this particular day, Balaam saw that divine "wrath was nowhere to be found." See above, notes 180, 536, 583.

The phrase "another spirit" alludes to Numbers 24:2: *Balaam raised his eyes and saw Israel encamped by its tribes, and the spirit of Elohim was upon him.* On the interpretation of וכה תדבר (*ve-khoh tedabber*) as *and Koh shall speak*, see above, note 635. For the full text of Numbers 23:4 and 23:16, see above, notes 589, 598.

638. **What is the arousal here?** Rabbi Yehudah wonders how Balaam could have possibly experienced a divine arousal.

639. ***The spirit of Elohim*, and not *the spirit of YHVH* . . .** According to Rabbi Yose, *the spirit of Elohim* refers not to the spirit of God but to a spirit from the left side, deriving from Judgment (who is known as *Elohim*). Cf. above, note 395.

640. **even upon this . . .** Upon the spirit from the left side.

Rabbi Yose said to him, "If so, look at what is written: *and the spirit of Elohim was upon him* (Numbers 24:2)—which is not stated all those other times!"[641]

He replied, "Certainly so! Come and see: It is written *He that has a good eye* יְבֹרָךְ (*yevorakh*), *will be blessed* (Proverbs 22:9), and as they have already established: 'Do not read *yevorakh*, *will be blessed*, but rather יְבָרֵךְ (*yevarekh*), *will bless*.' And Balaam was evil-eyed—more so than anyone else in the world, for wherever he gazed with his eyes became cursed.[642]

"Regarding this they have said, 'If someone is taking his son through the marketplace and is afraid of the evil eye, he should cover his head with a scarf, so that the evil eye cannot overpower him.' Here, too, once Balaam saw that he was unable with his sorcery and wizardry to harm Israel, he sought to gaze on them with the evil eye, since everywhere that he gazed with the evil eye became cursed.[643]

"Come and see what he intended against Israel. It is written: *but he turned his face toward the desert* (Numbers 24:1)—according to its translation, so that he would have an assisting flank to harm them.[644]

"Now see what is written: *Balaam raised his eyes and saw Israel* (Numbers 24:2). At that moment, if the blessed Holy One had not provided a remedy in advance, he would have annihilated them with the gaze of his eyes. What rem-

641. ***and the spirit of Elohim was upon him*...** Namely, upon Balaam.

The phrase "those other times" refers to the previous two times, when Balaam sought to curse Israel. For the full verse, see above, note 637.

642. **Certainly so! . . .** That is, "Of course, previously Scripture does not state *and the spirit of Elohim was upon him*." Now Rabbi El'azar begins to explain why.

The full verse in Proverbs reads: *He that has a good* [or: *generous*] *eye* יְבֹרָךְ (*yevorakh*), *will be blessed, for he gives of his bread to the poor*. Here Rabbi El'azar quotes a Talmudic interpretation of this verse. See BT *Sotah* 38b, in the name of Rabbi Yehoshu'a son of Levi: "We give the cup of blessing for the recital of Grace after Meals only to one who has a generous eye, as is said: *He that has a generous eye* יְבֹרָךְ (*yevorakh*), *will be blessed, for he gives of his bread to the poor*. Do not read *yevorakh*, *will be blessed*, but rather יְבָרֵךְ (*yevarekh*), *will bless*." See above, p. 260, n. 42. On Balaam's evil eye, see above, note 133.

643. **through the marketplace and is afraid...** He should cover the child's head. On the association of "the marketplace" with the evil eye, cf. BT *Pesaḥim* 50b.

644. **according to its translation . . .** Namely, the Aramaic translation of the verse. *Targum Yerushalmi* reads: "*but he turned his face toward the desert*, to recall against them the episode of the [Golden] Calf, which they made there." In other words, Balaam referred to that grave sin committed in *the desert* in order to stimulate and justify the cursing of Israel.

On the question of which *Targum* is intended here, see Rashi and Naḥmanides on Numbers 24:1; Kasher, *Torah Shelemah*, Numbers 24:1, n. 7; ibid., vol. 35, pp. 142–43. For the beginning of the verse in Numbers, see above at note 634.

edy did the blessed Holy One offer Israel at that moment? As is written: *and the spirit of God was upon him* (ibid.). *Was upon him*—that is, upon Israel; like someone spreading a scarf over the head of a child, so that [demonic] eyes will not overpower him. Then he began to say, *How goodly your tents, O Jacob . . . !* (ibid., 5).[645]

"And come and see: Whoever wants to gaze with the evil eye cannot do so except when he praises and glorifies the thing that he wants to be cursed by the evil eye. What is his way? He says, 'See how fine this is; how lovely this is!'—so that the evil eye will overpower it. Here, too, he said, '*How goodly your tents, O Jacob!* How lovely they are, how [212a] beautiful they are! See how many fine saplings are planted among them, resembling those saplings planted by the blessed Holy One in the Garden of Eden! Would that those saplings arise from the poor among them!'[646]

"יזל מים מדליו (*Yizzal mayim mi-dalyav*), *Water will drip from his boughs* (Numbers 24:7). This may be compared to a person who had beautiful hands, lovely to look at. A certain person with an evil eye passed by, gazed at those hands, grasped them, and began praising them, saying, 'How beautiful they are, how lovely they are! Look at those fingers, modeled on supernal beauty.' Afterward he said, 'Would that these hands be set among precious stones and in splendid garments of purple in my house that I might delight in them, and they would be stored in my chest!'

"Similarly, Balaam began to praise: '*How goodly your tents, O Jacob!* See how beautiful, how lovely,' and so on. Afterward, '*Yizzal mayim mi-dalyav*, *May water flow from his poor ones*—may this beautiful sapling, a sapling of Torah, arise

645. ***Was upon him*—that is, upon Israel . . .** According to the simple sense of the verse, of course, *upon him* refers to Balaam; but Rabbi El'azar adopts a midrashic reading that applies the phrase to Israel.

See above, note 454. On spreading a scarf over a child's head to protect him from the evil eye, see above at note 643. Numbers 24:5 reads: *How goodly your tents, O Jacob, your dwellings, O Israel!*

646. **Whoever wants to gaze with the evil eye . . .** By praising something explicitly, one actually invites a curse from the evil eye. So when Balaam declared *How goodly your tents, O Jacob,* he was trying to doom the people of Israel.

The "fine saplings" represent the righteous among Israel. Balaam wished that such individuals would arise only "from the poor," so that they would have to spend much of their time earning a livelihood and thus be unable to devote themselves to studying Torah. See below.

On the image of saplings planted by God in the Garden of Eden, cf. Genesis 2:7–8: *YHVH Elohim planted a garden in Eden, to the east, and He placed there the human He had fashioned. YHVH Elohim caused to sprout from the soil every tree desirable to look at and good for food, and the Tree of Life in the midst of the garden, and the Tree of Knowledge of good and evil.* The verse in Numbers following *How goodly your tents, O Jacob! . . .* reads: *Like aloes YHVH has planted* (Numbers 24:6), on which Rashi comments: "in the Garden of Eden."

only from the poor. *And his seed be in abundant waters* (Numbers 24:7)—so that the Holy Spirit may not grow or increase.'[647]

"[The blessed Holy One] said, 'Wicked one, your eyes can do no harm! Look, a spread of holiness is over them.'

"Then he said, *El, who brings him out of Egypt—like the wild ox's antlers for him* (Numbers 24:8). Surely none of the world's inhabitants can harm them, for mighty supreme power grasps them. What is that? *El, who brings him out of Egypt.* Not only that, but *like the wild ox's antlers for him*—for no person can extend his hand over him due to his height. And being situated at such a lofty elevation, *he consumes nations, his foes* (ibid.), and there is no one who can harm them.[648]

"Even at a time when he is not elevated, they cannot prevail against him, as is written: *He crouches, lies down* (Numbers 24:9); yet he does not fear, for he is mighty *like a lion, like the king of beasts* (ibid.). Even when they are among the nations, and *he crouches* among them and *lies down*, he is *like a lion* in laws of Torah, in ways of Torah. Still, they have dominion through their Lord, which even all the rulers of the world cannot eradicate—like a lion crouching on his prey, who cannot be roused from it, as is written: *He crouches, lies down like a lion, like the king of beasts—who can rouse him?*"[649]

647. **יזל מים מדליו (*Yizzal mayim mi-dalyav*), *Water will drip from his boughs*...** In the parable, someone with an evil eye praises another person's hands and then wishes cruelly that those hands were in his own possession, making them useless to the person whose hands they actually are. Similarly, Balaam praised Israel by declaring *How goodly your tents, O Jacob!* and then wished that Israel's devotees of Torah would "arise only from the poor" and that *his seed* would be ruined, as seeds can be spoiled by too much water. This would ensure that the Holy Spirit would not flourish among Israel.

The full verse in Numbers reads: *Water drips* [or: *flows*; *will drip*; *will flow*] מדליו (*mi-dalyav*), *from his boughs* [or: *from his buckets*], *and his root* [or: *and his seed*] *is* [or: *will be*] *in abundant waters. His king looms over Agag, and his kingship is exalted.* Here, drawing on a midrashic reading, Rabbi El-'azar interprets the first part of the verse as: *May water* [namely Torah, which is compared to water] *flow* מדליו (*mi-dalyav*)—that is, מן הדלים שבו (*min ha-dalim she-bo*), "from the poor among them." See *Midrash Tanna'im*, Deuteronomy 33:4; BT *Nedarim* 81a.

648. ***El, who brings him out of Egypt*...** Rabbi El'azar interprets the verse to mean that God's liberation of Israel from slavery makes them fiercely triumphant and invulnerable.

The full verse reads: *El, who brings him out* [or: *who brought him out*] *of Egypt, has antlers like a wild ox* [or: *—like the wild ox's antlers for him* (i.e., for Israel)]. *He consumes nations, his foes, and their bones he crushes, and smashes his* [i.e., *their*] *loins.* See Milgrom, *Numbers*; Levine, *Numbers*, on Numbers 23:22; 24:8.

649. **Even at a time when he is not elevated**... Even when Israel is in exile, the nations cannot prevail against them.

The full verse in Numbers reads: *He crouches, lies down like a lion, like the king of beasts—who can rouse him? Those who bless you are blessed, and your cursers are cursed.*

Rabbi El'azar said, "In the whole world there was no one as skilled in inflicting harm as Balaam. For at first he was in Egypt, and through him the Egyptians bound Israel in bonds so that they could never escape their slavery. This is why he said, 'How can I possibly harm them? For I myself prevented them from ever escaping Egyptian slavery, yet *El brought him out of Egypt*, and no wise men or sorcerers of the world can prevail against them.'"[650]

Now, I am about to go to my people. Let me counsel you what this people will do to your people in days to come (Numbers 24:14).[651]

Rabbi Yehudah opened, "*You shall not hand over to his master a slave who escapes to you from his master. With you he shall stay, in your midst*... (Deuteronomy 23:16–17). How precious are the words of Torah! How precious is the Torah in the eyes of the blessed Holy One! How precious is the Torah that He bestowed upon the Assembly of Israel![652]

"Come and see: When Israel left Egypt, Balaam heard that his sorcery and wizardry had not succeeded against Israel, and he began to pluck out the hair of his head. He went to those Mountains of Darkness and reached those iron chains.[653]

"Such is the way of one who reaches them. As soon as a person enters between the mountaintops, Aza'el—the one called *eyes uncovered* (Numbers 24:4)—sees him and immediately tells Uzza. Then they give a shout, and huge fiery serpents gather to them, surrounding them. They send toward the person a little black creature. And it has been taught: It is like a cat, with a head like a snake's head, and it has two tails and tiny hands and feet. When the person sees it, he covers his face and brings ashes from the burning of a white rooster and throws them in its face, and it accompanies him until he reaches the top of the chains. That top of the chains is stuck in the ground, extending down to the abyss; and there in the abyss is one base, embedded in the lower abyss, to which the top of the chains is attached.[654]

650. **at first he was in Egypt...** According to rabbinic tradition, Balaam counseled Pharaoh on how to deal with the Israelites. Here, Rabbi El'azar indicates that Balaam taught the Egyptians how to enslave the Israelites permanently with sorcerous bonds.

On Balaam as one of Pharaoh's advisers, see above, note 152. On the sorcerous bonds in Egypt, see *Zohar* 2:25a, 37b–38a, 52b, 69a; 3:149a. Cf. above, note 190.

651. ***in days to come*** Or: *in the end of days.*

652. ***With you he shall stay...*** The full verse reads: *With you he shall stay, in your midst, in the place that he chooses within one of your gates wherever is good for him. You shall not mistreat him.*

653. **He went to those Mountains of Darkness...** To consult with Uzza and Aza'el, the fallen angels (and masters of sorcery) who are bound there in iron chains. See above, note 281; pp. 24–25, n. 61; p. 233, n. 3.

654. **Aza'el—the one called *eyes uncovered*...** The full verse reads: *Utterance of one who hears God's sayings, who beholds a*

"When the person reaches the chain, he strikes it three times, and they call to him. Then he falls on his knees and crawls, with his eyes closed, until he reaches them. He then sits before them, with all those serpents surrounding him on every side. Opening his eyes, he sees them; trembling, he falls on his face and prostrates himself before them.[655]

"Afterward, they teach him sorcery and wizardry, and he stays with them [212b] fifty days. When the time comes for him to go on his way, that black creature and all those serpents proceed before him until he emerges from the mountains amidst that dense darkness.

"When Balaam reached them, he told them what had happened, and isolated himself in the mountains with them. He sought to denounce [Israel] so as to return them to Egypt, but the blessed Holy One confounded and ruined all the wisdom and sorceries of the world so that they could not approach them.[656]

"Come and see: Now, when Balaam saw that he could not harm Israel, he changed his approach and offered Balak advice without being asked, in order to harm them. His advice was regarding those Midianite females, who were beautiful; and if Moses had not mentioned it, we would not know—as is written: *Look, these are the ones who, by Balaam's word, led the Children of Israel* [*to betray YHVH*] . . . (Numbers 31:16).[657]

vision of Shaddai, נופל וגלוי עינים (*nofel u-glu'i einayim*), *falling with eyes uncovered* [literally: *falling and eyes uncovered*]. Cf. Numbers 24:16.

According to the simple sense of the verse, the phrase *falling with eyes uncovered* describes Balaam's ecstatic state. Here, however, Rabbi Yehudah draws on the Zoharic interpretation, which identifies *falling and eyes uncovered* with Uzza and Aza'el, who constitute the *vision of Shaddai* beheld by Balaam. See above, pp. 24–25, n. 61; p. 366, n. 236; p. 461, nn. 537–38.

The phrase "a little black creature" renders אוכימתא זעירא (*ukkimta ze'eira*), "a little black one." The association of such a black cat-like creature with demons derives from a passage in BT *Berakhot* 6a, in the name of Rava: "If one wishes to discover [demons], he should bring sifted ashes and sprinkle them around his bed, and in the morning he will see something like the feet of a rooster. If one wishes to see them, he should bring the placenta of שונרתא אוכמתא בת אוכמתא (*shunarta ukkamta bat ukkamta*), a black she-cat born of a black one, the firstborn of a firstborn, and roast it in fire and grind it and put some in his eye, and he will see them."

Note how Rabbi Yehudah also incorporates the elements of "ashes" and "a rooster" mentioned in this Talmudic passage. On the chain(s) reaching down to the abyss, see *Zohar* 3:233a; *ZḤ* 81b (*MhN, Rut*).

655. **and they call to him . . .** The subject is Uzza and Aza'el. See above, note 653.

656. **he told them what had happened . . .** How the Israelites had left Egypt despite all of Balaam's sorcery. (See above, note 650.)

By attempting "to return them to Egypt," Balaam was violating the commandment *You shall not hand over to his master a slave who escapes . . . from his master* (quoted above at note 652). The concluding clause means "so that no sorcery could harm Israel."

657. **when Balaam saw . . .** When he realized that his attempts to curse Israel had failed, Balaam advised King Balak on how to seduce the Israelites to consort with foreign

"As soon as the blessed Holy One observed his advice, He said, 'Surely, by your own plot you yourself will fall.'[658]

"What did that power ruling over all his sorcery do? It showed him the end of all."[659]

Now, do they have permission to see into the distant future? Rabbi Yitsḥak said, "The eye saw, while the words were spoken by the one standing above him, as has already been established: *He took up his verse*—Balaam—*and he said* (Numbers 23:7)—the one who should say. Why? So that disgusting words would not exist amid sublime knowledge in the Torah.[660]

"*I see him, but not now. I gaze on him, but not soon* (Numbers 24:17)—for some of these things were fulfilled at that time and some of them afterward, and some are for the time of King Messiah.[661]

women and commit idolatry. If Moses had not mentioned this in the Torah, "we would not know."

See above, notes 143, 145. The context in Numbers (31:15–16) refers to the Midianite women who had been captured by the Israelites: *Moses said to them* [namely the Israelite warriors], *"You have spared every female! Look, these are the ones who, by Balaam's word, led the Children of Israel to betray YHVH in the affair of Peor, and there was a plague among YHVH's community."*

658. **Surely, by your own plot...** Balaam was killed in the ensuing war against Midian. See Numbers 31:8: *They killed the kings of Midian, besides their slain men—Evi and Rekem and Tsur and Hur and Reba, the five kings of Midian—and Balaam son of Beor they killed by the sword.*

659. **that power ruling over all his sorcery...** A demonic force on the left side, who showed Balaam the destiny of Israel. For various interpretations, see *Or Yaqar*; Vital; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

660. **Now, do they have permission?...** According to Kabbalah, demons can foresee only the near future.

Rabbi Yitsḥak explains that although Balaam's eye saw the destiny of Israel, the description of what he saw was actually spoken by *Shekhinah*, who was "standing above him." Accordingly the verse in Numbers implies that Balaam *took up*—or *raised*—his voice toward *Shekhinah*, who spoke the words Herself. She is actually the subject of the continuation of the verse: *and he said.* This way, the "disgusting words" of the evil Balaam did not contaminate this sublime passage of the Torah.

See above, note 618. On demons' limited knowledge of the future, see Naḥmanides on Leviticus 17:7; *Zohar* 1:83a, 130a, 200a; 2:195b, 251b (*Heikh*); 3:25a.

661. ***I see him, but not now...*** The context in Numbers (24:17–18) reads: *I see him, but not now. I gaze on him, but not soon. A star marches forth from Jacob, a meteor* [or: *a scepter*] *arises from Israel, and smashes the brow of Moab, the pate of* [or: *and razes*] *all the Sethites. Edom will be dispossessed, Seir dispossessed by its enemies; but Israel performs valiantly.*

Some of the prophecies in Numbers 24:17–24 "were fulfilled at that time" (apparently referring to the defeat of the Amorites and Midianites, described in Numbers 21 and 31), "and some of them afterward" in the time of King David (see 2 Samuel 8).

On the Messianic symbolism of the star, see the interpretation of Numbers 24:17 (*A star marches forth from Jacob*) in JT *Ta'anit*

"It has been taught: In the future the blessed Holy One will fashion and display a fixed star flashing with seventy streamers and seventy jets flaring from it in the middle of the sky. Seventy other stars will be absorbed by it, and it will shine and glow for seventy days.[662]

"On the sixth day it will appear—on the twenty-fifth day of the sixth month—and it will disappear on the seventh day at the end of seventy days. On the first day it will appear in the city of Rome, and on that day three high walls of the city will fall, a magnificent palace will collapse, and the city's ruler will die.[663]

"Then that star will expand, becoming visible throughout the world, and at that time fierce wars will erupt in the world in all four directions, with no trust to be found among them.[664]

"In the middle of the world—as that star shines in the middle of the sky—a certain great king and ruler will arise in the world, his spirit exalted over all kings, and he will provoke wars on two sides and overpower them.

"On the day when the star is concealed, the Holy Land will tremble forty-five miles around the site where the Temple stood, and an underground cave will be uncovered. From that cave will issue a mighty fire to burn the world; and from that cave will spread a grand, lofty branch that will rule over the whole world

4:5, 68d; *Eikhah Rabbah* 2:4; *Eikhah Rabbah* (Buber) 2:2; *Devarim Rabbah* 1:20; *Tanḥuma* (Buber), *Devarim*, add. 6; Naḥmanides on the verse; *Zohar* 1:119a; 2:7b–8a, 172b. Cf. *Targum Onqelos* and *Targum Yerushalmi* on the verse; Revelation 22:16; Milgrom, *Numbers*, ad loc.

662. **In the future...** In this apocalyptic description the star symbolizes the appearance of the Messiah, while the "seventy other stars" represent the seventy nations of the world or their heavenly princes.

Cf. *Zohar* 1:119a; 2:7b–9a; *ZḤ* 55b–56c. On the seventy heavenly princes, see above, p. 50, n. 140. The term "fixed stars" refers to stars that do not seem to move in relation to the other stars of the night sky, as opposed to "wandering stars" (i.e., the planets), which seem to move and change their position over weeks or months.

663. **On the sixth day...** Of the week, namely Friday.

"The twenty-fifth day of the sixth month" corresponds to the twenty-fifth of Elul (counting from the month of Nisan). As pointed out by Adolph Jellinek, this date matches the day on which Pope Nicholas III (the "ruler" of "the city of Rome") suddenly died: August 22, 1280, which in that year fell on 25 Elul (of the Hebrew year 5040). This was the same pope with whom Abraham Abulafia attempted to meet.

See *Beit ha-Midrash*, 3:xxxvii-xxxviii; Idel, *The Mystical Experience in Abraham Abulafia*, 3. According to a rabbinic tradition (in the name of Rabbi Eli'ezer), "The world was created on the twenty-fifth of Elul." See *Vayiqra Rabbah* 29:1; Vol. 8, pp. 140–41, n. 252. Cf. Vital; *Nitsotsei Orot*; *Nefesh David*; *Matoq mi-Devash*. On the chronological problem of the reading "the sixth day... the seventh day," see *Miqdash Melekh*; *Nefesh David*; *Nitsotsei Zohar*; *Matoq mi-Devash*.

664. **with no trust to be found...** The warring nations will be unable to forge any alliances and will continue attacking one another.

and to which will be given dominion, and to which holy ones of the Most High will gather.[665]

"Then King Messiah will be revealed throughout the world, and when he is revealed, inhabitants of the world will suffer one calamity after another, and the enemies of Israel will prevail. Then the spirit of the Messiah will be aroused against them and destroy the wicked Edom and consume in fire the whole land of Seir. Of then is written *but Israel performs valiantly* (Numbers 24:18). As is written: *Edom will be dispossessed, Seir dispossessed by its enemies* (ibid.)—the enemies of Israel—and then, *but Israel performs valiantly.*[666]

"At that time the blessed Holy One will raise the dead of His people, and death will be forgotten by them, as is written: *The right hand of YHVH performs valiantly. I shall not die but live and recount the deeds of Yah* (Psalms 118:16–17). And then, *YHVH will be king over all the earth*... (Zechariah 14:9)."[667]

Rabbi Abba said, "Why is it written *Indeed, you shall leave with joy and be led in peace* (Isaiah 55:12)? What is meant by *you shall leave with joy*? Well, when Israel comes forth from exile, *Shekhinah* will come forth with them and they with Her—as is written: *Indeed, you shall leave with joy.*[668]

"*And* [*be led*] *in peace*—this is *jubilation*, the blessed Holy One."[669]

Rabbi Yitsḥak said, "This is Righteous One, as is written: *Jubilation and joy will abide in her*... (Isaiah 51:3)."[670]

665. **holy ones of the Most High**... The phrase appears in Daniel 7:18, 22, 25, 27, where (as here) it refers to the people of Israel.

666. **the wicked Edom**... In rabbinic literature Edom often represents Rome, and in medieval literature it often represents Christendom or Christian rule. Seir was the territory inhabited by the Edomites. For the full verse in Numbers, see above, note 661.

667. ***The right hand of YHVH performs valiantly***... Based on the following verse (*I shall not die but live*...), Rabbi Yitsḥak concludes that *YHVH performs valiantly* refers to resurrection of the dead.

The full verse in Zechariah reads: *YHVH will be king over all the earth; on that day YHVH will be one and His name one.*

668. ***Indeed, you shall leave with joy***... According to Rabbi Abba, *joy* alludes to *Shekhinah*, who shared the experience of exile with Israel and with whom they will be redeemed.

See *Zohar* 3:8b, 118a. On the exile of *Shekhinah*, see above, note 318. The verse in Isaiah (which describes Israel's "leaving" the Babylonian exile) reads in full: *Indeed, you shall leave with joy and be led in peace. The mountains and hills will break into jubilation before you, and all the trees of the field will clap hands.*

669. ***And* [*be led*] *in peace*—this is *jubilation***... Whereas *joy* alludes to *Shekhinah*, *peace* refers to Her partner, *Tif'eret* (the blessed Holy One), who is also known as *jubilation* (a synonym of *joy*). On *peace* as a name of the blessed Holy One, see *Sifrei*, Numbers 42; above, p. 169, n. 8.

670. **This is Righteous One**... Rabbi Yitsḥak agrees that *joy* alludes to *Shekhinah*, but he contends that *jubilation* refers to *Yesod*, who is known as Righteous One. Both *Yesod* and *Shekhinah will abide in her*—namely in Zion (which is mentioned at the beginning of the verse in Isaiah). On *Yesod* as Righteous One, see above, p. 38, n. 105.

Rabbi Shim'on said, "Righteous One is called *jubilation.* From the day that Assembly of Israel fell into exile, blessings have been prevented from descending to the world from that Righteous One. At that time, what is written? *You shall draw waters with jubilation*—Righteous One. *From the fountains of salvation* (Isaiah 12:3)—Father and Mother.[671]

"Alternatively, *Netsaḥ* and *Hod*. And all from deep flowing springs. Then, *On that day, you will say: 'I give thanks to You, O YHVH! Although You were angry with me,* [*Your anger has turned back and You comfort me*] (Isaiah 12:1). And it is written: *Shout for joy, you who dwell in Zion!* [*For great in your midst is the Holy One of Israel*] (ibid., 6)."[672]

671. **Righteous One is called *jubilation*...** Rabbi Shim'on agrees with Rabbi Yitsḥak.

Ever since *Shekhinah* (known as Assembly of Israel) "fell into exile" along with Her people, the union of the divine couple has been interrupted, so blessings have ceased to flow abundantly into the world from *Yesod*. However, in the time of Messianic redemption, *you shall draw waters with jubilation* (namely along with *Yesod*) *from the fountains of salvation*—that is, from the sources of Father *Ḥokhmah* and Mother *Binah*.

On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6. The full verse in Isaiah reads: *You shall draw waters in* [or: *with*] *jubilation from the fountains of salvation.*

672. **Alternatively, *Netsaḥ* and *Hod*...** They can be pictured as *the fountains of salvation*, conveying the flow of emanation to *Yesod*. Still, "all (issues) from deep flowing springs," namely from *Ḥokhmah* and *Binah*. On *Netsaḥ* and *Hod* as *fountains*, cf. *Zohar* 3:68a.

פרשת פינחס

Parashat Pineḥas

"PHINEHAS" (NUMBERS 25:10–30:1)

Rabbi El'azar opened, "*Hear, my son, the instruction of your father, and do not forsake the teaching of your mother* (Proverbs 1:8). *Hear, my son, the instruction of your father*—the blessed Holy One. *And do not forsake the teaching of your mother*—Assembly of Israel. What is meant by מוסר (*musar*), *the instruction of, your father*? *Musar* is Torah, which contains many reproofs, many punishments, as is said: *YHVH's musar, discipline, my son, do not spurn, and do not despise His reproof* (ibid. 3:11).[1]

"Consequently, whoever engages in Torah in this world becomes worthy of having many gates opened for him in that world—many lights. When he departs from this world, she precedes him, going to all the gatekeepers, proclaiming, '*Open the gates!* (Isaiah 26:2). Prepare the seats for so-and-so, the King's servant!' For the blessed Holy One has no joy other than with one who engages in Torah. All the more so, with one who awakens in the night to engage in Torah, for all the righteous in the Garden of Eden listen to his voice and the blessed

1. ***Hear, my son, the instruction of your father*...** This interpretation of *father* and *mother* is based on a passage in BT *Berakhot* 35b, in the name of Rabbi Ḥanina son of Papa: "Whoever enjoys this world without reciting a blessing—it is as if he robs the blessed Holy One and Assembly of Israel, as is said: *He who robs his father and mother and says, 'It is no crime,' is partner to a destroyer* (Proverbs 28:24)—*father* is none other than the blessed Holy One... and *mother* is none other than Assembly of Israel."

In this Talmudic passage, Assembly of Israel apparently refers to a supernal hypostasis (the mother of Israel), as it does regularly in Kabbalah, designating *Shekhinah*. Here, Rabbi El'azar indicates that *your father* is *Tif'eret* (known as the blessed Holy One), while *your mother* is *Shekhinah* (known as Assembly of Israel). This divine couple engenders souls.

See above, p. 395, n. 326; *Zohar* 2:85a. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6. The verse in Proverbs reads: *Hear, my son,* מוסר (*musar*), *the instruction* [or: *exhortation, warning, discipline*] *of, your father, and do not forsake the teaching of your mother.*

Holy One is present among them, as we have established: *You who dwell in the gardens, companions listen for your voice; let me hear!* (Song of Songs 8:13)."[2]

Rabbi Shim'on said, "This verse contains a mystery of wisdom. *You who dwell in the gardens*—Assembly of Israel, who is in exile along with Israel, accompanying them in their distress.[3]

"*Companions listen for your voice*—celestial camps, all of whom listen *for your voice*, the voice of Your praises in exile.[4]

"*Let me hear!*—as is said: *Let me see your form, let me hear your voice* (Song of Songs 2:14); '*Let me hear* the voice of those Companions engaging in Torah, for I have no praise such as that of those who engage in Torah.'"

Rabbi Shim'on said, "As it were, all those who succeed in engaging in Torah from when the night is split, and who accompany *Matronita* as the day dawns to welcome the King, take hold and take possession of *Shekhinah*. Furthermore, a thread of love alights upon such a person, as we have established.[5]

2. **whoever engages in Torah . . .** Is eventually welcomed into the heavenly realm. One who rises at midnight to study Torah is especially blessed.

The verse from Song of Songs is applied to the study of Torah in BT *Shabbat* 63a, in the name of Rabbi Shim'on son of Lakish: "When two disciples of the wise listen to one another in *halakhah*, the blessed Holy One listens to their voice, as is said: *You who dwell in the gardens, companions listen for your voice; let me hear!*"

In this Talmudic passage, *you who dwell in the gardens* refers to the righteous *companions* who engage in Torah and *listen* to one another. God Himself says, *Let me hear!* See Rashi, ad loc. Here, *you who dwell in the gardens* apparently refers specifically to the righteous who rise at midnight to engage in Torah, while the *companions* are the souls of the righteous in the Garden of Eden (perhaps together with God Himself). Again, God says, *Let me hear!*

See *Shir ha-Shirim Rabbah* on 8:13; *Shir ha-Shirim Zuta* 8:13; *Seder Eliyyahu Rabbah* 19, p. 117; *Midrash Tehillim* 116:1; *Zohar* 1:77b, 92a, 178b, 207b, 231a–b; 2:18b (*MhN*), 46a; 3:13a, 22a. For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Nitsotsei Orot*; *Matoq mi-Devash*.

On Torah "preceding" one who devotes himself to Torah, cf. BT *Sotah* 3b, in the name of Rabbi Yonatan: "Whoever fulfills a single commandment in this world—it precedes him, leading the way to the world that is coming."

On the midnight ritual of engaging in Torah, see above, p. 3, n. 6. The full verse in Isaiah reads: *Open the gates, so that a righteous nation, keeping faith, may enter.*

3. **Rabbi Shim'on said . . .** He offers a different interpretation of the verse in Song of Songs. *You who dwell in the gardens* refers to *Shekhinah* (known as Assembly of Israel), whose fitting abode is in the Garden of Eden but who now languishes in exile along with Her people. On the exile of *Shekhinah*, see above, p. 393, n. 318.

4. **celestial camps . . .** Of angels, who listen for the sound of *Shekhinah* praising Her beloved, the blessed Holy One.

5. **when the night is split . . .** At midnight. Then, at dawn, these devotees accompany *Shekhinah* (known as *Matronita*) to welcome King *Tif'eret* with the morning prayers. Thereby, they participate in the divine union, "take hold of . . . *Shekhinah*," and receive a flow of love.

On the thread of love, see BT *Ḥagigah* 12b, in the name of Resh Lakish: "To one who

"Come and see: Whoever is privileged to take hold of *Shekhinah* should be on guard against those things clashing with Her. Who are they? Those who do not betray the holy insignia, for example, [by copulating with] *the daughter of an alien god* (Malachi 2:11). Whoever safeguards this, Assembly of Israel, as it were, grasps him, protects him, and welcomes him. And all the more so if he succeeds in acting zealously for this."[6]

And Rabbi Shim'on said, "Israel deserved to be destroyed at that time, but Phinehas quickly executed this deed, and wrath subsided, as is written: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath* (Numbers 25:11)."[7]

Alternatively, *Phinehas son of Eleazar* [*son of Aaron*]. Rabbi Shim'on said, "*Son of, son of,* twice, coming to restore the loss."[8]

engages in Torah by night, the blessed Holy One extends a thread of love by day, as is said: *By day YHVH directs His love.* Why? Because *in the night His song is with me* (Psalms 42:9)." *His song* is the song of Torah.

See BT *Avodah Zarah* 3b; *Mishnat Rabbi Eli'ezer* 13, pp. 254–55; *Seder Eliyyahu Zuta* 17, p. 22; *Midrash Mishlei* 31:15; Maimonides, *Mishneh Torah, Hilkhot Talmud Torah* 3:13; *Zohar* 1:82b, 92a, 104a, 178b, 194b, 207b; 2:18b (*MhN*), 46a, 57a, 149a; 3:22a, 23b, 25a–b, 36a, 44b–45a, 64b–65a, 68a, 76a; *ZḤ* 18a (*MhN*), 47d (*MhN*); Moses de León, *Sefer ha-Rimmon,* 54. On *Shekhinah*'s title *Matronita*, see the Glossary.

6. **Whoever is privileged . . .** Those who are intimately connected with *Shekhinah* should guard themselves vigilantly against any sexual sin, which threatens *Shekhinah*. Who are the vigilant devoted ones? Those who do not betray the holy covenantal sign of circumcision by having sexual relations with a Gentile woman. As a reward for their sexual purity, *Shekhinah* protects them.

The concluding phrase—"acting zealously for this"—means "acting zealously for the covenantal sign," alluding to the zealous deed of Phinehas. (See the following note.)

The wording "who do not betray the holy [covenantal] insignia" recalls Psalms 44:18: *We did not betray Your covenant.* The full verse in Malachi reads: *Judah has broken faith; an abhorrent act has been committed in Israel and in Jerusalem. For Judah has desecrated the sanctuary of YHVH, which He loves, and has married the daughter of an alien god.* See *Zohar* 1:131b, 238b; 2:3b, 87b; 3:57b, 127a, 142a (*IR*).

7. **Israel deserved to be destroyed at that time . . .** At Abel Shittim (Brook of the Acacias), northeast of the Dead Sea, when many Israelite men went *whoring with the daughters of Moab* (Numbers 25:1) and worshiped the heathen god Baal-peor. There the tribal chieftain Zimri son of Salu fornicated with a Midianite woman named Cozbi daughter of Zur. God was incensed, and He inflicted a plague upon the people; but immediately Phinehas, fueled by righteous zeal, killed the sinning couple—and the plague ceased.

Numbers 25:11 reads in full: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal.*

8. ***Son of, son of,* twice . . .** The simple sense of the verse, of course, is that Phinehas was the *son of Eleazar*, who was the *son of Aaron.* But Rabbi Shim'on alludes to a deeper meaning involving Eleazar's two brothers, Nadab and Abihu, who were consumed by a divine blaze because when burning incense

Rabbi Shim'on said, "If a person obtains a recycled soul and fails to have it rectified within him, it is as though he falsifies the truth of the King; and I apply to him this verse: *or if he finds something lost and denies it and swears falsely* (Leviticus 5:22). *And denies it*—better for him if he had never been created![9]

they offered alien fire before YHVH (Leviticus 10:1).

One midrashic tradition indicates that Nadab and Abihu died because they were not married. According to Kabbalah, if a married man dies childless, his soul rolls aimlessly through the world, unless his brother redeems this soul through performing levirate marriage: marrying the widowed wife, impregnating her, and consciously drawing that homeless soul into the embryo. This process of reincarnation provides the soul with another opportunity to fulfill itself on earth by engendering new life. Since Nadab and Abihu were not married when they died childless, their souls could not be redeemed by levirate marriage. Instead, the *Zohar* teaches, their "lost" souls were redeemed and "restored" by being reincarnated (or "impregnated") in their nephew Phinehas (the son of their brother Eleazar). So Phinehas was not only the *son of Eleazar*, but also, in a sense, the *son of Aaron*!

On Nadab and Abihu as being unmarried, see *Vayiqra Rabbah* 20:9; Vol. 7, p. 16, n. 46. On reincarnation in Kabbalah, and the connection between levirate marriage and reincarnation, see above, pp. 98–99, n. 140. On the particular type of (usually temporary) reincarnation known as עבור (*ibbur*), "impregnation," see Scholem, *Kabbalah*, 348–49; Liebes, *Studies in the Zohar*, 278.

On the reincarnation of Nadab and Abihu's souls in Phinehas, see *Zohar* 2:26b; 3:57a–b, 61b, 213b, 215b, 217a, 237b (*RM*); Vol. 7, pp. 367–68, n. 37; Yisraeli, "Ha-Mered ha-Qadosh," 95–98; Hellner-Eshed, "Ha-Meqanne la-Berit," 151–56. On the wording *Phinehas son of Eleazar son of Aaron the priest*, see *Zohar* 3:57b, 217a. Cf. BT *Zevaḥim* 101b; Rashi, ad loc., s.v. *va-yishma Pinḥas ha-kohen*.

9. **If a person obtains a recycled soul...** If a person's soul is reincarnated because he failed to live virtuously enough, and the next recipient of this "recycled soul" fails to rectify the fault, this second person, as it were, "falsifies the truth of the King"—that is, he ruins and betrays the sacred opportunity bestowed upon the soul by the Divine King.

The context in Leviticus (5:21–23) reads: *If a person sins and commits a sacrilege against YHVH by dissembling with his fellow about a deposit or pledge, or by robbery, or by withholding from his fellow; or if he finds something lost and dissembles about it* [or: *and denies it*] *and swears falsely about anything that a person may do to sin—it shall be, when he sins and is guilty, he shall return* [or: *restore*] *that which he robbed or that which he withheld, or the deposit that was entrusted to him, or the lost object that he found.*

Here, Rabbi Shim'on interprets *if he finds something lost and denies it* as meaning "If a person *finds* within himself a reincarnated soul, which was wandering and *lost*, and he *denies* it the possibility of restoration." The phrase *and swears falsely* apparently now refers to the adjuration at the moment of birth to "be righteous and not wicked." See BT *Niddah* 30b; Vol. 7, p. 77, n. 237.

The phrase "a recycled soul" renders גלגולא דנשמתא (*gilgula de-nishmeta*), "the cycling (or revolving, transmigration, reincarnation) of a soul," that is, a soul that has been reincarnated. On the term *gilgula* (Hebrew, *gilgul*), see Vol. 5, pp. 38–39, n. 108.

For the expression "better for him if he had never been created!" see *Sifra, Beḥuqqotai* 1:5, 110c; *Mekhilta de-Rashbi*, Exodus 24:3; JT *Berakhot* 1:2, 3b; *Shabbat* 1:2, 3b; *Vayiqra Rabbah* 35:7; BT *Berakhot* 17a, *Eruvin* 13b; *Derekh Erets, Pereq Rabbi Shim'on* 8. Cf. M *Ḥagigah* 2:1: "Whoever contemplates four

"We have learned: 'A completely righteous person is not thrust aside; an incompletely righteous person is.' Who is completely righteous, and who is incompletely righteous? Could it be that one whose deeds are flawed is called righteous?[10]

"Well, a completely righteous person is clearly recognized, for he has not taken tortuous convolutions; and with his inheritance he builds a structure, erects walls, hews out wells, and plants trees.[11]

"An incompletely righteous person is one who builds a structure with another's inheritance—digging into it, restoring the foundation stones as before, toiling over it; yet he does not know if it will remain his. Furthermore, regarding himself, he is considered good and righteous; but regarding that inheritance, not so.[12]

"This may be compared to a person who builds a beautiful and attractive building. But when he examines the foundation, he sees that it is sinking and distorted in all directions. The building is incomplete until he demolishes it and rebuilds it anew. Regarding his building itself, it was fine and beautiful; [213b] but regarding the foundation, it was bad and distorted. So it is not called a complete project; it is not called a complete building. Consequently, 'an incompletely righteous person is thrust aside.' Thus, *while the wicked swallows up the one more righteous than he* (Habakkuk 1:13).[13]

things, better for him if he had never come into the world: what is above? what is below? what was before? and what will be after? Whoever shows no concern for the glory of his Maker, better for him if had never come into the world!"

10. **A completely righteous person is not thrust aside . . .** In favor of someone else, as clarified below.

Rabbi Shim'on asks about the meaning of the term "incompletely righteous." If a person's deeds are flawed, how can he be called righteous in any sense?

On the distinction between a completely righteous person and an incompletely righteous one, see BT *Berakhot* 7a–b, *Megillah* 6b, *Bava Metsi'a* 71a, *Avodah Zarah* 4a.

11. **he has not taken tortuous convolutions . . .** He has lived so virtuously that there is no need for his soul to undergo transmigration and be reincarnated in another person in order to be fulfilled and redeemed. Rather, with his own original soul ("inheritance") he builds a fine and noble life. The term "convolutions" renders גלגולין (*gilgulin*). See above, near the end of note 9.

12. **with another's inheritance . . .** With a reincarnated soul. By living virtuously, this second person manages to fulfill and restore the soul; but in the eventual resurrection of the dead, the soul may return to the body of the first person (who originally possessed that soul). Thus although the second possessor of the soul has lived righteously, ultimately he may not retain that "inheritance." For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

13. **This may be compared to a person . . .** One who has "inherited" a reincarnated (and unfulfilled) soul and lives virtuously is like someone who builds a beautiful structure but then discovers that the foundation is shoddy and unstable. Such a person is considered "incompletely righteous"—and in the

"Come and see: If one acts zealously for the name of the blessed Holy One, even though he is not worthy of greatness or deserving of it, he will surely gain and obtain it. Phinehas did not deserve it at that time, but because he acted zealously for the name of his Lord, he gained all and attained all. All was rectified within him, and he was privileged to serve in the supreme priesthood. From that moment on, *Phinehas son of Eleazar son of Aaron the priest*—for he consummated two, since he acted zealously for the Holy Name of his Lord, rectifying what had been contorted."[14]

Rabbi Yehudah opened, "*Protect my soul, for I am faithful. O You, my God, deliver Your servant who trusts in You* (Psalms 86:2). The end of this verse should

resurrection of the dead, he may be "thrust aside" in favor of the original possessor of the soul, to whom that soul will be restored.

Now the verse in Habakkuk implies that *the* relatively *wicked* original possessor of the soul *swallows up* (i.e., thrusts aside and displaces) *the one more righteous than he*, namely the second possessor of the soul. The latter is *more righteous than* the former yet "incompletely righteous," whereas someone whose virtuous life is based on his own original soul is "completely righteous" and can never be thrust aside.

See BT *Berakhot* 7b, in the name of Rav Huna: "What is the meaning of the verse *Why do You tolerate traitors, and keep silent while the wicked swallows up the one more righteous than he?* (Habakkuk 1:13). Can the wicked swallow up the righteous?... This means, however: He swallows up one who is only *more righteous than he*, but he cannot swallow up one who is completely righteous."

The full verse in Habakkuk reads: *You whose eyes are too pure to look upon evil, who cannot tolerate* [or: *countenance*; *look idly at*] *wrongdoing, why do You tolerate traitors, and keep silent while the wicked swallows up the one more righteous than he?* On the passage in *Berakhot*, see BT *Megillah* 6b, *Bava Metsi'a* 71a.

14. **If one acts zealously...** Like Phinehas, who killed the fornicating couple Zimri and Cozbi, thereby assuaging God's wrath. (See above, note 7.) As a reward for his zealous deed, Phinehas was granted *a covenant of eternal priesthood*, which until then he did not deserve.

See BT *Zevaḥim* 101b (in the name of Rabbi Ḥanina), "Phinehas was not elevated to the priesthood until he killed Zimri." (This passage figures below at note 30.)

The clause "all was rectified within him" alludes to the reincarnation of the souls of Nadab and Abihu within Phinehas. Similarly, the wording *Phinehas son of Eleazar son of Aaron the priest* implies that Phinehas "consummated two"—that is, he fulfilled his own soul (becoming the complete *son of Eleazar*), and he restored the souls of Nadab and Abihu, "rectifying what had been contorted" by their fatal sin and thereby becoming, in a sense, the *son of Aaron*. See above, note 8.

The phrase "the supreme priesthood" refers to the status of high priest, which Phinehas later assumed upon the death of his father, Eleazar. The context in Numbers (25:11–13) reads: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal. Therefore say: I hereby grant him My covenant of peace. And it shall be for him and for his seed after him a covenant of eternal* [or: *perpetual*] *priesthood in recompense for his acting zealously for his God and atoning for the Children of Israel.*

be examined, and afterward the entire verse. The end of the verse reads: הבוטח אליך (*ha-boteaḥ elekha*), *who trusts to You.* The verse should read בך (*bekha*), *in You*; what is meant by *ha-boteaḥ elekha*, *who trusts to You*? Well, as it were, David אבטח ליה (*avtaḥ leih*), promised to Him, that midnight would never find him asleep, as is written: *At midnight I will rise to praise You* (Psalms 119:62). אקום (*Aqum*), *I will rise*—the verse should read קמתי (*qamti*), *I rose*; however, *aqum*, *I will rise*, forever and be bound to You forever.[15]

"שמרה (*Shomrah*), *Protect, my soul*—the verse should read שמור (*shemor*), *protect.* Surely we have learned that there is no letter in the Torah lacking precious supernal mysteries. *Shomrah*, *Protect*—to the blessed Holy One he said *shomrah*, to that portion to which *my soul* is linked. For when the soul departs from this world, she proceeds to inherit her world. If she is worthy, many cohorts emerge to greet her, to protect her and escort her to her dwelling place. This ה (*he*) protects her, to join with her on new moons and Sabbaths.[16]

15. ***Protect my soul, for I am faithful...*** The end of the verse reads: *O You, my God, deliver Your servant* הבוטח אליך (*ha-boteaḥ elekha*), *who trusts in You.* Rabbi Yehudah construes the word *elekha* hyperliterally (*to You*), and he wonders why the verse does not read הבוטח בך (*ha-boteaḥ bekha*), *who trusts in You.* He explains that King David (the Psalmist) was implying: *Deliver Your servant* המבטיח אליך (*ha-mavtiaḥ elekha*), *who promises to You.* David's specific promise to God was that he would always rise at midnight to praise Him.

Since David already followed this custom, the verse in Psalm 119 should read *At midnight* קמתי (*qamti*), *I rose, to praise You.* However, David employed the imperfect form אקום (*aqum*), *I will rise*, which conveys the future tense, in order to assure God that he would maintain this practice forever.

See BT *Berakhot* 3b, in the name of Rabbi Shim'on the Ḥasid: "There was a harp suspended above [King] David's bed. As soon as midnight arrived, a north wind came and blew upon it, and it played by itself. He immediately arose and engaged in Torah until the break of dawn." See above, note 2; p. 3, n. 6.

The verse in Psalm 86 reads: *Protect* [or: *Preserve*] *my soul, for I am* חסיד (*ḥasid*), *faithful* [or: *devout, devoted* (*to You*)]. *O You, my God, deliver Your servant who trusts* אליך (*elekha*), *in You* [literally: *to You*]. On this verse, see *Zohar* 3:195a–b, 222a. The full verse in Psalm 119 reads: *At midnight* אקום (*aqum*), *I rise* [or: *I will rise*], *to praise You for Your righteous judgments.*

16. **שמרה (*Shomrah*), *Protect, my soul...*** This spelling actually represents an unusual form of the masculine imperative, but because of the concluding letter ה (*he*), Rabbi Yehudah construes it as feminine. So he wonders why King David didn't employ the (normal) masculine imperative form, שמור (*shemor*). Since every single letter of the Torah contains profound mysteries, this letter ה (*he*) must too. Rabbi Yehudah explains that the (supposedly) feminine form שמרה (*shomrah*) is addressed to *Shekhinah* (here called "the blessed Holy One"). This is completely appropriate because the soul of King David (the ideal king) is intimately linked with the *sefirah* (or "portion") of *Shekhinah*, or *Malkhut* (Kingdom).

Upon death, when the soul departs from this world, she proceeds to the celestial world. If she is worthy, many angels escort her to her paradisal abode, and *Shekhinah*—

"If she is not worthy, many dazzling demonic wardens confront her and thrust her outside. Woe to that soul, whirling in emptiness like a stone in the hollow of a sling, as is written: *The soul of your enemies He will sling from the hollow of a sling* (1 Samuel 25:29).[17]

"David pleaded before the blessed Holy One, saying, '*Protect my soul*, that she not be thrust outside. And when she reaches You, may the portals be opened for her, and may You welcome her.'"[18]

For I am חסיד (*ḥasid*), *devoted.* Now, was he called *ḥasid*?[19]

Rabbi Yehudah said, "Yes, as is written: *the faithful* חסדי דוד (*ḥasdei david*), *acts of love for David* (Isaiah 55:3). Therefore, '*Protect my soul*, so that You do not abandon her to wander outside.'"[20]

symbolized by the feminine marker ה (*he*)—protects her.

On the masculine imperative form שמרה (*shomrah*), see Gesenius, *Hebrew Grammar*, §48i. The actual feminine form is שמרי (*shimri*). On the significance of every element of Torah, see above, p. 156, n. 13. On the bliss of souls of the righteous on new moons and Sabbaths, see above, p. 31, n. 79.

17. **If she is not worthy . . .** Such a soul is thrust aside and barred from Paradise.

On the fate of such souls (and the verse in Samuel), see BT *Shabbat* 152a, in the name of Rabbi Eli'ezer: "The souls of the righteous are treasured away under the Throne of Glory, as is said: *The soul of my lord will be bound in the bundle of life* (1 Samuel 25:29). Those of the wicked are continually muzzled, while one angel stands at one end of the world and another stands at the other end, and they sling their souls [i.e., the souls of the wicked] to each other, as is said: *The soul of your enemies He will sling from the hollow of a sling.*" See above, pp. 241–42, n. 29.

The *Zohar*'s phrase "in the hollow of a sling" renders בקוספתא (*be-quspeta*). On the neologism *quspeta* (and its variants), see *Zohar* 1:77b, 217b; 2:59a, 99b (Vol. 5, pp. 36–37, n. 105), 103a, 106a, 109a; 3:50b; Luria, *Va-Ye'esof David*, s.v. *turpei de-qaspeta*; Liebes, *Peraqim*, 345–48.

The full verse in Samuel (recording Abigail's blessing to David) reads: *If a person rises to pursue you, to seek your life, the soul of my lord will be bound in the bundle of life with YHVH your God, and the soul of your enemies He will sling from the hollow of a sling.*

The phrase "dazzling demonic wardens" renders גרדיני טהירין (*gardinei tehirin*). The first word is based on the Castilian *guardián*, "guardian." See Corominas, *Diccionario*, 3:246–48. As for טהירין (*tehirin*), it derives from the Aramaic root meaning "brightness, noon." One class of demons is named טהרי (*tiharei*), "noonday demons." See Vol. 7, p. 412, n. 167.

18. **David pleaded before the blessed Holy One . . .** That is, before *Shekhinah*. See above, note 16.

19. ***For I am* חסיד (*ḥasid*), *devoted* . . .** The verse reads: *Protect my soul, for I am* חסיד (*ḥasid*), *faithful* [or: *devout, devoted* (*to You*)]. See above, note 15.

But since King David is intimately associated with *Shekhinah*, how can he be called חסיד (*ḥasid*), which pertains to a different *sefirah*, *Ḥesed*?

20. **Yes, as is written . . .** Rabbi Yehudah explains that David is appropriately called חסיד (*ḥasid*), since his *sefirah* (*Shekhinah*) receives a flow of emanation from *Netsaḥ* and *Hod*, which are called *faithful* חסדי דוד (*ḥasdei david*), *acts of love for David*—namely for *Shekhinah*, who is symbolized by David.

On *ḥasdei david*, *acts of love for David*, see *Zohar* 1:8a, 219a; 2:169a; 3:21a, 40b, 262b; Moses de León, *Sheqel ha-Qodesh*, 48 (59).

Rabbi Yitsḥak said, "Every person who has a share in the Righteous One inherits this *land*, as is written: *Your people, all of them righteous, will inherit the land forever* (Isaiah 60:21). And this Righteous One is called *ḥasid*. David said, 'I am linked to the site of this one—*I am ḥasid*. So *protect my soul*, that she may be bound to You.'"[21]

Rabbi Aḥa opened, "*A testimony He placed it* ביהוסף (*bi-Yhosef*), *in Joseph, when He went forth against the land of Egypt*... (Psalms 81:6). It has already been established that [Gabriel] taught him seventy memoranda, in addition to the holy tongue, as is written: *a language I knew not, I heard* (ibid.). But what is *a testimony*?[22]

21. **Every person who has a share in the Righteous One...** Rabbi Yitsḥak offers another reason why David is called *ḥasid*. Everyone who remains sexually pure (by not violating any of the relevant commandments) becomes linked with *Yesod* (the divine phallus), who is known as Righteous One. Thereby, he inherits *Shekhinah* (*Yesod*'s partner), who is symbolized by *the land*. *Yesod* Himself conveys the flow from *Ḥesed*, so He "is called *ḥasid*." Since David was associated with *Shekhinah*, he, too, was linked to *Yesod*, so he could call himself *ḥasid*.

On the association of *Ḥesed* with *Yesod*, see *Zohar* 3:142a (*IR*); Vol. 8, pp. 430–31, n. 394; *Haggahot Maharḥu*; *Miqdash Melekh*; *Matoq mi-Devash*. The full verse in Isaiah reads: *Your people, all of them righteous, will inherit the land forever—sprout of My planting, work of My hands, that I may be glorified.* Here, the term *righteous* alludes to *Yesod*, the Righteous One. See above, p. 38, n. 105.

22. ***A testimony He placed it* ביהוסף (*bi-Yhosef*), *in Joseph*...** The full verse in Psalms reads: *A testimony He ordained it* [literally: *placed it*] *in* [or: *for*] *Joseph, when He went forth against the land of Egypt—a language I knew not, I heard.*

According to the simple sense of the verse, *a testimony* refers to the regulations governing the new moon at the beginning of Israelite history in the Exodus story. The concluding clause is a kind of interjection by the Psalmist—who is a representative Israelite, recalling "his" time of enslavement in Egypt when his taskmasters spoke an alien tongue. See Alter, *The Book of Psalms*, 289.

Here, Rabbi Aḥa refers to a Talmudic treatment of the verse. See BT *Sotah* 36b, in the name of Rabbi Yoḥanan: "At the moment when Pharaoh said to Joseph, *Without you no man shall raise hand* [*or foot in all the land of Egypt*] (Genesis 41:44), Pharaoh's astrologers exclaimed: 'Will you empower over us a slave whom his master bought for twenty pieces of silver!' He replied to them, 'I discern in him royal characteristics.' They said to him, 'If so, he should know the seventy languages [of the world, which were taught to royalty].' Gabriel came and taught [Joseph] the seventy languages, but he could not learn them. So [Gabriel] added to his name one letter from the Name of the blessed Holy One [namely the letter ה (*he*)], and he learned [the languages], as is said: *A testimony He placed it* ביהוסף (*bi-Yhosef*), *in Joseph, when He went forth against the land of Egypt—a language I knew not, I heard* (Psalms 81:6). On the next day, in whatever language Pharaoh conversed with him he replied to him; but when [Joseph] spoke to him in the holy tongue [Pharaoh] did not understand what he said...."

Instead of "seventy languages," the *Zohar* refers here to seventy פתקין (*pitqin*), "slips, memoranda, notes, records," derived from

"Come and see: When Potiphar's wife grabbed him for that act, Joseph pretended not to know her language. And so it happened every day until the final time, as is written: *She seized him by his garment* (Genesis 39:12). Why did *she seize him*? Well, because he pretended not to know her language. The Holy Spirit cried out to him, '*To protect you from a strange woman, from a smooth-talking alien woman* (Proverbs 7:5).' What does this teach us? That whoever guards himself from this becomes linked with *Shekhinah* and grasps that *testimony*. What is that? The ה (*he*) that was added to him, as is written: *A testimony He placed it* ביהוסף (*bi-Yhosef*), *in Joseph*. Here, too, a י (*yod*) was linked with פינחס (*Pineḥas*), Phinehas, because he acted zealously for Her, as has already been established."[23]

Rabbi Yeisa opened, "*By the rivers of Babylon, there we sat, oh we wept, when we remembered Zion* (Psalms 137:1). The verse should read *when we remembered Jerusalem*, as is written: *If I forget you, Jerusalem, may my right hand wither* (ibid., 5). Why *when we remembered Zion*?[24]

"This may be compared to a person who had a glorious and beautiful palace. Marauders came and burnt it down. Whose is the anguish, if not that of the

Greek *pittakion*. On the passage in BT *Sotah*, see *Sotah* 33a; *Zohar* 1:89a (*ST*); 2:41b. On the divine element within יהוסף (*Yehosef*), see also *Vayiqra Rabbah* 23:10; BT *Sotah* 10b; *Mishnat Rabbi Eli'ezer* 17, pp. 321–22; *Midrash Tehillim* 81:7; *Bemidbar Rabbah* 14:5; *Zohar* 2:221b; 3:14a.

23. **When Potiphar's wife grabbed him...** As described in the verse from Genesis: *She seized him by his garment, saying, "Lie with me!" And he left his garment in her hand and fled and went out.* (For the context, see below, note 28.)

The Holy Spirit (often identified with *Shekhinah*) called out an appropriate verse from Proverbs, warning Joseph to resist the overt sexual advances of Potiphar's wife. This indicates that whoever withstands sexual temptation becomes linked with *Shekhinah* and grasps the *testimony*, which here apparently refers to *Shekhinah* (or alternatively to Her partner, *Yesod*). The union of *Shekhinah* and *Yesod* is symbolized by the pleonastic spelling יהוסף (*Yehosef*), which adds the letter ה (*he*), signifying *Shekhinah*, to the name יוסף (*Yosef*), "Joseph," symbolizing *Yesod*.

Similarly, the spelling פינחס (*Pineḥas*), "Phinehas," includes the letter י (*yod*)—or a small י (*yod*)—symbolizing *Shekhinah*, because Phinehas acted zealously for Her.

On the sefirotic significance of *testimony*, cf. Vol. 6, p. 266, n. 18. On the divine element within יהוסף (*Yehosef*), see the preceding note. On the significance and size of the letter י (*yod*) in פינחס (*Pineḥas*), see below, note 56. On Phinehas's zealous action, see above, note 7. For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

24. ***when we remembered Zion...*** Since four verses later, this same Psalm reads: *If I forget you, Jerusalem*, the opening verse should match this by stating *when we remembered Jerusalem*.

The full later verse reads: *If I forget you, Jerusalem, may my right hand wither* [or: *forget its cunning*]. *May my tongue cleave to my palate if I do not remember you, if I do not set Jerusalem above my highest joy.*

palace's owner? Here, too, *Shekhinah* is in exile. Whose is the anguish, if not that of *Zion*?[25]

"This accords with what has been established, as is written: *The righteous one loses* (Isaiah 57:1)—*the righteous one loses*, really! Here, too, *when we remembered Zion—when we remembered* that agitation of His over [no longer] coupling with Her. The anguish is His."[26]

Rabbi Yeisa said, "Whoever honors the name of his Lord in this matter, guarding this, is privileged to be honored by his Lord over all. How do we know this? From Joseph, as is written: *He had him ride in the chariot of his viceroy* (Genesis 41:43), and it is written *setting him over all the land of Egypt* (ibid.). [214a] Furthermore, when Israel crossed the sea, Joseph's coffin entered first and the waters could not withstand it—as is written: *The sea saw and fled* (Psalms 114:3). What is meant by *and fled*? Well, it *saw* the one of whom is written *He fled and went out* (Genesis 39:12).[27]

"Come and see: He attained honor in his life, and he attained afterward in his death. Why in his life? Because of that time that he refused to cling to her, as is written: *He refused. And he said to his master's wife* (Genesis 39:8); and it is written *He would not listen to her, to lie beside her, to be with her* (ibid., 10). For this, he attained in this world. Since it is written *She seized him by his garment,*

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25. ***Shekhinah* is in exile...** Along with Her people. The one who feels Her absence most severely is Her partner, *Yesod*, who is known as *Zion*. On the exile of *Shekhinah*, see above, p. 393, n. 318.

26. ***The righteous one loses...*** The simple sense of this verse is: *The righteous one* אבד (*avad*), *perishes* [or: *is lost*], but here Rabbi Yeisa construes *avad* as *loses*. *Yesod* (known as *the righteous one*) feels anguish over "losing" His partner, *Shekhinah*.

On the verse in Isaiah, see *Zohar* 1:55b, 182a, 196b; 2:9b, 11a, 57a–b; 3:176b, 69a, 150b, 266b; Liebes, *Studies in the Zohar*, 73.

27. **Whoever honors the name of his Lord...** By resisting sexual temptation and thereby guarding the covenantal sign of circumcision. Joseph, who did so, was greatly honored by Pharaoh. Many years later, during the Exodus, Moses took Joseph's bones out of Egypt (see Exodus 13:19); and according to a midrashic tradition, for the sake of (or upon seeing the remains of) this righteous hero, the waters of the Red Sea split. Here, based on that tradition, Rabbi Yeisa interprets the verse in Psalms (*The sea saw and fled*) as: *The sea saw* Joseph—the one of whom is written *He fled* [from Potiphar's wife] *and went out*—and so the sea *fled*, splitting its waters.

On the tradition of the Red Sea splitting for Joseph's sake, see *Mekhilta, Beshallaḥ* 3; *Mekhilta de-Rashbi*, Exodus 14:15; *Bereshit Rabbah* 87:8; *Tanḥuma, Vayeshev* 9, *Naso* 30; *Tanḥuma* (Buber), *Naso* 34; *Midrash Tehillim* 114:9; *Zohar* 2:49a, 230b.

The full verse in Genesis 41 reads: *He* [i.e., Pharaoh] *had him ride in the chariot of his viceroy, and they called out before him Avrekh* [apparently meaning "make way"], *setting him over all the land of Egypt.* The full verse in Genesis 39 reads: *She seized him by his garment, saying, "Lie with me!" And he left his garment in her hand and fled and went out.* For the context, see the following note.

saying, [*'Lie with me!'*], and then, *he fled and went out* (ibid., 12), he attained afterward, entering through the supernal curtain. Fittingly so: he obtained his due in this world, and he obtained his due in the other world.[28]

"Phinehas attained in this world, and he attained in the world that is coming. He was privileged to exist longer than all those who came out of Egypt, and he attained the supreme priesthood—he and all his descendants after him.[29]

"Now, if you say that, in fact, he attained the priesthood before performing this deed—yes. For even those who say that he did not attain previously—not so! Rather, how do we establish *in recompense for his acting zealously for his God* (Numbers 25:13), which implies that because of this deed he gained the priesthood, which he did not possess before?[30]

28. **He attained honor in his life . . .** Joseph was elevated by Pharaoh to the position of vizier. Then, after he died, he entered the heavenly realm.

The context in Genesis (39:7–12) reads: *It happened after these things that his master's wife raised her eyes to Joseph and said, "Lie with me." He refused. And he said to his master's wife, "Look, with me here, my master has given no thought to what is in his house, and all that belongs to him he has placed in my hands. There is no one greater in this house than I, and he has withheld nothing from me except you, since you are his wife. So how could I do this great evil, and sin against God?" And much as she spoke to Joseph day after day, he would not listen to her, to lie beside her, to be with her. And it happened, on one such day, that he came into the house to perform his task, and there was no man of the men of the house there in the house. And she seized him by his garment, saying, "Lie with me!" And he left his garment in her hand and fled and went out.*

29. **Phinehas attained in this world . . .** God bestowed upon *him and . . . his seed after him a covenant of eternal priesthood* (Numbers 25:13). When Phinehas's father Eleazar died, Phinehas became the high (or "supreme") priest.

On Phinehas's longevity, see Judges 20:28; *Seder Olam Rabbah* 20; *Seder Olam*, ed. Milikowsky, 2:316; *Bereshit Rabbah* 60:3 (and parallels); *Vayiqra Rabbah* 1:1 (and parallels); Rashi and David Kimḥi on Judges 2:1; 6:8; Sforno on Numbers 25:12. According to a rabbinic tradition, the zealous Phinehas is identified with the zealous prophet Elijah, who lived hundreds of years later, in the 9th century B.C.E. See below, note 33.

On the line of Phinehas and the high priesthood, see *Sifrei*, Numbers 131; BT *Zevaḥim* 101b; Rashi and David Kimḥi on 1 Samuel 2:30; Milgrom, *Numbers*, 479; Levine, *Numbers*, 2:297–300.

30. **in fact, he attained the priesthood before performing this deed . . .** Rabbi Yeisa is responding to a Talmudic tradition recorded in BT *Zevaḥim* 101b (in the name of Rabbi Ḥanina), "Phinehas was not elevated to the priesthood until he killed Zimri, as is written: *And it shall be for him and for his seed after him a covenant of eternal priesthood* [*in recompense for his acting zealously for his God*] (Numbers 25:13)."

According to this view, the wording *in recompense for his acting zealously for his God* implies that before Phinehas acted zealously by killing Zimri, he had not yet been elevated to the priesthood. Rabbi Yeisa, however, contends that actually Phinehas had already been elevated. But if so, why does the verse read *in recompense for his acting zealously for his God*?

See Vital. For other interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Nitsotsei Orot*; *Ateret Tsevi*; *Sullam*; *Matoq mi-Devash*. On the passage in BT *Zevaḥim*, see Rashi on

"Come and see: Every priest who kills a person disqualifies himself from the priesthood forever, for he has surely rendered that rung of his defective in relation to him. So Phinehas was legally disqualified from the priesthood. But since he acted zealously for the blessed Holy One, he had to be vested with eternal priesthood—he and his descendants after him for all generations."[31]

Rabbi Yitsḥak said, "Come and see: Phinehas was designated above and below before issuing into the world, for he was already numbered with those who came out of Egypt."[32]

Rabbi El'azar, Rabbi Yose, and Rabbi Ḥiyya were walking in the wilderness. Rabbi Yose said, "Regarding what is written of Phinehas: *I hereby grant him My covenant of peace* (Numbers 25:12)—*peace* from the Angel of Death, who never overpowered him nor inflicted punishments upon him. Now, if you say that he did not die—surely he did not die like other human beings, and he outlived all members of his generation, because this holy Covenant grasped him. And when he departed from the world, by celestial yearning and lovely cleaving he transcended other inhabitants of the world."[33]

Numbers 25:13. Cf. Naḥmanides on Exodus 28:1. For the context in Numbers, see above, note 14.

31. **Every priest who kills a person disqualifies himself...** Because by such a violent act he betrays and taints the rung of *Ḥesed* (Love), with which all priests are linked. Phinehas, however—who had already been elevated to the priesthood—did not disqualify himself by killing Zimri and Cozbi, since he acted zealously for God. This is why the verse in Numbers specifies that he was assured eternal priesthood *in recompense for his acting zealously for his God.*

On a priest disqualifying himself by killing someone, cf. BT *Berakhot* 32b, in the name of Rabbi Yoḥanan: "Any priest who kills a person may not lift up his hands [to recite the priestly benediction], for it is said: [*When you spread your hands* (in prayer), *I will hide My eyes from you; even if you offer many prayers, I will not listen;*] *your hands are full of blood* (Isaiah 1:15)."

See also *Mekhilta, Neziqin* 4; Maimonides, *Mishneh Torah, Hilkhot Tefillah u-Nsi'at Kappayim* 15:3; below at notes 143, 169; *Nitsotsei Orot*; *Nitsotsei Zohar*; Margaliot, "Ha-Rambam ve-ha-Zohar," 386–87; Kasher, *Torah Shelemah*, Numbers 25:13, n. 115.

32. **Phinehas was designated above and below...** His soul preexisted in heaven "above" and was already destined for greatness, and he was mentioned "below" in the biblical genealogy of the Israelites in Egypt even before he was born.

See Exodus 6:25: *Eleazar son of Aaron took himself one of the daughters of Putiel as a wife, and she bore him Phinehas.* Rabbi Yitsḥak assumes that although Phinehas's birth is recorded here before the Exodus, he was actually born later. See *Zohar* 2:26b; *Nitsotsei Orot*; *Matoq mi-Devash.*

33. ***peace* from the Angel of Death...** Phinehas is identified with the prophet Elijah, who lived hundreds of years later (in the 9th century B.C.E.) and did not undergo the normal experience of death, but rather *ascended in a whirlwind to heaven* (2 Kings 2:11).

Phinehas attained this unique status because he acted zealously to preserve the sexual purity of Israel, thereby becoming linked with *Yesod*, the divine phallus and source of

Rabbi El'azar opened, saying, "*He showed me Joshua the high priest, standing before the angel of YHVH . . .* (Zechariah 3:1). Come and see: Woe to human beings who neither know nor perceive the glory of their Lord! Every single day, a herald proclaims over them—yet they are unaware. If a person contemplates the commandments of Torah, many advocates rise to speak on his behalf. If a person transgresses the commandments of Torah, those deeds become his accusers before the blessed Holy One. Joshua was a high priest, and they have established: What is written? *And the Accuser standing at his right to accuse him* (ibid.). Now, if it was so for him, then for other inhabitants of the world—who do not perceive the glory of their Lord—how much more so![34]

vitality. *Yesod* is associated with the covenant of circumcision and called Covenant. Alternatively, "this holy Covenant" refers to *Shekhinah*, who sometimes shares the designation Covenant with *Yesod*.

On Elijah's being identified with Phinehas, see *Targum Yerushalmi*, Exodus 6:18; Numbers 25:12; BT *Bava Metsi'a* 114a–b, and Rashi, ad loc., s.v. *lav kohen mar*; *Pirqei de-Rabbi Eli'ezer* 29, 47; *Tanḥuma, Pineḥas* 1; *Bemidbar Rabbah* 21:3; *Zohar* 1:209b; 2:190a; 3:215a (*RM*), 282a (*RM*); *ZḤ* 84c (*MhN, Rut*); Origen on John 6:7; Ginzberg, *Legends*, 6:316–17, n. 3. Cf. Pseudo-Philo 48:1–2.

On Elijah's escaping death, see BT *Mo'ed Qatan*, 26a, in the name of Resh Lakish: "Elijah is [still] alive!" On his role as precursor of the Messiah, see Malachi 3:23–24. On various aspects of Elijah's continued existence, see *Encyclopaedia Judaica*, 6:333–34; Vol. 5, p. 2, n. 4; p. 484, n. 834. On Phinehas's longevity, see above, note 29. For the context in Numbers, see above, note 14.

34. ***He showed me Joshua the high priest . . .*** The context (Zechariah 3:1–7) reads: *He showed me Joshua the high priest, standing before the angel of YHVH,* והשטן (*ve-ha-satan*), *and the Accuser* [or: *and Satan*], *standing at his right to accuse him. YHVH said to the Accuser, "May YHVH rebuke you, O Accuser; may YHVH, who has chosen Jerusalem, rebuke you! Is not this a brand plucked from the fire?" Now, Joshua was clothed in filthy garments when he stood before the angel.* [*The angel*] *spoke up and said to his attendants, "Take the filthy garments off him!" And he said to him, "See, I have removed your guilt from you, and you shall be clothed in robes." Then I gave the order: "Let a pure diadem be placed on his head." And they placed the pure diadem on his head and clothed him in garments, as the angel of YHVH remained standing* [or: *stood by*]. *The angel of YHVH solemnly advised Joshua, saying, "Thus says YHVH Tseva'ot: If you walk in My paths and keep My charge, then you will govern My house and guard My courts, and I will let you move about among these standing here."* The conclusion implies that Joshua will be rendered fit to associate with the heavenly beings. On this biblical passage, see above, p. 118, n. 195.

Rabbi El'azar concludes that if someone as virtuous as Joshua the high priest is vulnerable in the afterlife to Satan the Accuser, then what hope is there for those who fail to perceive God's glory? See above, p. 119, n. 198.

On the daily herald, cf. *Avot* 6:2, in the name of Rabbi Yehoshu'a son of Levi, "Every single day an echo resounds from Mount Horeb [Sinai], proclaiming: 'Woe to creatures for the humiliation of Torah!'"

On the image of (heavenly) advocates and accusers, see M *Avot* 4:11, in the name of Rabbi Eli'ezer son of Ya'akov: "A person who performs a single *mitsvah* acquires one defender; a person who commits a single transgression acquires one accuser." See Vol. 8, p. 17, nn. 50–51.

"See what is written: *Now, Joshua was clothed in filthy garments* (Zechariah 3:3), and this has been established. But *filthy garments* are surely those garments in which the spirit is clothed in that world. Happy is the share of one whose garments are perfectly proper in that world! As has been said, when anyone is intended to be sent to Hell, in what kind of garments is he clothed? What is written here? *Now, Joshua was clothed in filthy garments when he stood before the angel.* Which angel? The angel in charge of Hell and in charge of whomever he sees in those clothes. Finally, the voice spoke up and said, *Take the filthy garments off him!* (ibid., 4).[35]

"From here, one should perceive that a person's evil deeds produce for him those filthy garments. *And he said to him, 'See, I have removed your guilt from you, and you shall be clothed in robes'* (ibid.). He was clothed in other, proper garments, in which a person may gaze upon the glorious splendor of his Lord.

"Come and see: Similarly, Phinehas did not depart from the world until other garments were prepared for him, in which the spirit could revel in the world [214b] that is coming. In a single moment, he was stripped of those and clothed in these, fulfilling what is written: *I hereby grant him My covenant of peace.*"[36]

While they were walking, the sun grew fierce, so they sat down in the shade of a certain rock in the wilderness. Rabbi El'azar said, "Surely this shade is joy of the soul!"[37]

Rabbi Ḥiyya said to Rabbi El'azar, "These days from Rosh Hashanah until the last day of the Festival, I wish to fathom."[38]

Rabbi El'azar said, "This has already been discussed, and the Companions have been aroused by them."[39]

35. ***Now, Joshua was clothed in filthy garments...*** Rabbi El'azar indicates that in the afterlife the soul of a sinner is clothed in *filthy garments.*

According to BT *Sanhedrin* 93a (in the name of Rav Pappa), Joshua's *filthy garments* signified his failure to prevent his sons from immoral behavior. See above, p. 104, n. 22. Cf. p. 118, n. 195.

The sinful soul's *filthy garments* represent the converse of a righteous soul's splendid garments, woven out of its good deeds. See *Zohar* 1:224a–b (Vol. 3, p. 347, n. 249); 2:210a (Vol. 6, p. 197, n. 266). Cf. the related theme of the ethereal body, discussed above, pp. 30–31, n. 78.

On Dumah, the angel appointed over Hell, see above, p. 243, n. 32. For the context in Zechariah, see the preceding note.

36. **he was stripped of those...** Phinehas was stripped of his physical body (or "garments") and clothed in spiritual garments.

37. **Surely this shade is joy of the soul!** Cf. *Zohar* 2:127a: "How pleasant is the shade of these trees covering us! We must adorn this place with words of Torah." See also *Haggahot Maharḥu*; *Miqdash Melekh*; Vol. 5, p. 304, n. 318.

38. **the Festival...** Namely, *Sukkot*.

39. **have been aroused by them** Rendering אתערו בהו (*it'aru beho*), "have been aroused by them (or have discussed them)." See above, p. 312, n. 53.

Rabbi Ḥiyya said, "Certainly so! But I heard something about them from the Supreme Lamp."[40]

He said to him, "Tell it to us."

He replied, "I don't yet grasp it."

Rabbi El'azar said, "Although the Companions have already established the matter, and it is fine, the sequence of these days is a mystery of wisdom among the Reapers of the Field.[41]

"Come and see: The sequence of unifying all into one, how this proceeds, has already been discussed; yes it has."[42]

He opened, saying, "*YHVH has bared His holy arm in the sight of all the nations, and all the ends of the earth shall see the salvation of our God* (Isaiah 52:10). *YHVH has bared His holy arm*—one arm upon which *salvation* depends, upon which vengeance depends, upon which redemption depends. And why? To raise Assembly of Israel from the dust and to welcome Her toward Him, to couple as one. When this is aroused toward Her, how much fear prevails in the world, until He lays that arm beneath Her head, to unite, as is said: *His left hand beneath my head*... (Song of Songs 2:6). Then Judgment subsides, and sins are forgiven.[43]

"Afterward, the right comes to embrace. Then joy prevails in the world, and all faces shine. Afterward, She couples with the body; and then all is called one, inseparable. Then, consummation of all, joy of all—oneness, surely, which is not so at other times.[44]

"Similar to this, the sequence of these days from Rosh Hashanah until the last day of the Festival. On Rosh Hashanah the left arm is aroused to receive *Matronita*; and then the whole world is in fear, in judgment—and at that time the world must be in complete *teshuvah* before the blessed Holy One.[45]

40. **the Supreme Lamp** Rabbi Shim'on son of Yoḥai, whose frequent title is בוצינא קדישא (*Botsina Qaddisha*), "the Holy Lamp." See above, p. 27, n. 68.

41. **the Reapers of the Field** Those who harvest secrets of Torah, which can be pictured as sprouting in the field of *Shekhinah*.

See *Zohar* 1:156a (*ST*), 216a; 2:37a, 79b, 85b, 240b, 258a (*Heikh*); 3:127b (*IR*), 141b (*IR*), 143a (*IR*), 144a (*IR*), 214b, 297a; *ZḤ* 85d (*MhN, Rut*); Liebes, *Studies in the Zohar*, 175–76, n. 99. On *Shekhinah* as a field, see above, p. 459, n. 532.

42. **The sequence of unifying all into one...** The unification of the *sefirot*.

43. ***His holy arm...*** The divine left arm, *Gevurah*—or *Din* (Judgment). This conveys passion toward *Shekhinah* (known as Assembly of Israel), who lies in the dust of exile.

See Tishby, *Wisdom of the Zohar*, 1:300. On the exile of *Shekhinah*, see above, p. 393, n. 318. The full verse in Song of Songs reads: *His left hand* [or: *arm*] *beneath my head, his right embracing me.*

44. **the right comes to embrace...** The divine right arm, *Ḥesed*, embraces *Shekhinah*—matching the conclusion of the verse from Song of Songs: *his right embracing me.* Then She unites with *Tif'eret*, pictured as the trunk of the divine male body.

45. **Similar to this, the sequence of these days...** The days from Rosh Hashanah

"Afterward, *Matronita* comes, and on the ninth of the month the members of the palace must generate joy and immerse themselves in a river to purify themselves for the coupling of *Matronita*. On the following day is Her coupling—placing the left beneath Her head, as is said: *His left hand beneath my head.*[46]

"Then the people of Israel engage in fasting for their sins, and She forgives them, for Supernal Mother shines Her face upon *Matronita* in Her coupling—and all members of the palace are pardoned, since the left receives Her on this day and *Matronita*'s head rests on the left.[47]

"On the first day of the Festival, the right is aroused toward Her, to embrace. Then, total joy, all faces beaming—and a certain joy in clear water being poured in libation on the altar. People should rejoice in all sorts of ways, for the right proves decisive. Wherever the right prevails, there should be joy entirely—for then, blissful delight![48]

"Afterward, on the eighth day is Joy of Torah, for then, coupling of the body, coupling of all, all becoming one—this is consummation of all. This is surely Israel's day, theirs alone, with no portion for another. Happy are Israel in this

through *Sukkot* represent stages in the process of sefirotic unification. On Rosh Hashanah (the Day of Judgment), the divine left arm, *Din* (Judgment), expresses passion toward *Shekhinah* (known as *Matronita*). See Tishby, *Wisdom of the Zohar*, 3:1241.

46. **on the ninth of the month . . .** Of Tishrei, immediately preceding Yom Kippur. On this day the people of Israel ("the members of the palace") should rejoice, in expectation of God's mercy and forgiveness, and immerse themselves in preparation for the divine unification.

On rejoicing on the ninth of Tishrei, see BT *Berakhot* 8a, in the name of Rabbi Ḥiyya son of Rav of Difti: "It is written: *You shall afflict yourselves* [or: *your souls*] *on the ninth of the month in the evening* (Leviticus 23:32). Now, do we fast on the ninth? We actually fast on the tenth! But this teaches you: Whoever eats and drinks on the ninth, Scripture accounts it to him as if he fasted on the ninth and the tenth." See Vol. 7, p. 455, n. 304.

47. **She forgives them . . .** *Shekhinah* forgives them, once She is illumined by *Binah*, the Divine Mother.

The phrase "in Her coupling" apparently means "as the union of *Shekhinah* and *Tif'eret* begins" with the divine left hand being placed beneath Her head. See the preceding sentence in the *Zohar*; *Nitsotsei Orot* on *Zohar* 3:100b, n. 3; Tishby, *Wisdom of the Zohar*, 3:1271–72, n. 267; Vol. 8, p. 140, n. 251.

On *Binah* as illumining *Shekhinah* on Yom Kippur, see *Zohar* 2:184b–185b; 3:100b, 102a–b; Moses de León, *Sefer ha-Rimmon*, 163.

48. **On the first day of the Festival . . .** *Sukkot* is associated with *Ḥesed*, the divine right arm, which signifies joy.

On *Sukkot*, a special water libation was performed on the altar in the Temple, to call forth rain during the upcoming winter. During the intermediate days of the festival there were joyous celebrations involving music, singing, and dancing with burning torches. According to M *Sukkah* 5:1, "Whoever has not seen the rejoicing at the place of water-drawing has never seen joy in his life."

On the significance of *Sukkot*, see Tishby, *Wisdom of the Zohar*, 3:1248–54. On the water libation, see *Zohar* 1:226b, 261b–262a (*Hash*); 3:54b (*Tos*), 256a (*RM*), 259a; Tishby, *Wisdom of the Zohar*, 3:1251.

world and in the world that is coming, for of them of written *For you are a holy people to YHVH your God*... (Deuteronomy 7:6)."[49]

Phinehas son of Eleazar (Numbers 25:11).[50]

Rabbi Yehudah opened, "*Remember, now: what innocent person ever perished, and where were the upright obliterated?* (Job 4:7). There we have learned: Whoever sees a rainbow in its colors must recite: 'Blessed is the One who remembers the covenant.' For this is the holy enduring covenant that the blessed Holy One placed [215a] on earth, guaranteeing that the waters of the flood would never overwhelm it again. Because when the wicked proliferate in the world, the blessed Holy One wants to annihilate them; but then He remembers, on their behalf, this oath, as is written: *As I swore that the waters of Noah would never again cover the earth* (Isaiah 54:9)."[51]

49. **on the eighth day is Joy of Torah...** Following the seven days of *Sukkot* comes *Shemini Atseret* (the Eighth [Day] of Assembly), which in the land of Israel is also celebrated as *Simḥat Torah* (Joy of Torah), when the reading of the Torah scroll is completed and then immediately begun again. (In the Diaspora, *Simḥat Torah* is celebrated on the second day of *Shemini Atseret*.) In Kabbalah, the Written Torah symbolizes *Tif'eret*, while the Oral Torah symbolizes *Shekhinah*. On this day of "Joy of Torah," *Shekhinah* consummates Her union with *Tif'eret* (pictured as the trunk of the divine male body).

The book of Numbers states that during the seven days of *Sukkot* a total of seventy bulls are to be sacrificed on the altar; according to rabbinic tradition, these benefited the seventy nations of the world. Following the seventh day of the festival, on the Eighth Day of Assembly, God rejoices with Israel alone.

On the seventy bulls, see Numbers 29:12–34. On these bulls and the seventy nations, see *Eikhah Rabbah* 1:23; BT *Sukkah* 55b; *Pesiqta de-Rav Kaḥana* 28:9; *Tanḥuma, Pineḥas* 16; *Tanḥuma* (Buber), *Pineḥas* 14–15; *Bemidbar Rabbah* 21:24; *Zohar* 1:64a–b, 208b, 221a (standard editions); 2:58b–59a, 135a, 185a, 186b–187a, 233b; 3:24b, 32a, 54b–55a (*Tos*), 92a, 96b–97a, 103b (*Piq*), 104b, 258b–259a; Moses de León, *Sefer ha-Rimmon*, 177–78; Tishby, *Wisdom of the Zohar*, 3:1251–53; Liebes, *Studies in the Zohar*, 244, n. 92. On Israel having God all to themselves on *Shemini Atseret*, see *Pesiqta de-Rav Kahana* 28:9; Vol. 8, pp. 182–83, n. 369.

The expression חדוותא דאורייתא (*ḥedveta de-oraita*), "Joy of Torah," is the Aramaic equivalent of שמחת תורה (*Simḥat Torah*), the Hebrew name of the holiday. The celebration of *Simḥat Torah* developed in Babylonia in Geonic times. See *Zohar* 3:96b–97a, 256b (*RM*); Tishby, *Wisdom of the Zohar*, 3:1253–54.

The full verse in Deuteronomy reads: *For you are a holy people to YHVH your God. You has YHVH chosen to be a treasured people to Him among all the peoples on the face of the earth.* Cf. Deuteronomy 14:2.

50. ***Phinehas son of Eleazar*** The full verse reads: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal.*

51. **There we have learned: Whoever sees a rainbow...** According to Genesis 9:8–17, after the Flood God made a covenantal promise with Noah and his sons that He would never again inundate the world. As

Rabbi Yose said, "The rainbow appears in order to protect the world. This may be compared to a king, who, whenever his son sins against him, comes to punish him—but the *matronita* appears in splendid garments of royalty. The king sees her, and eliminates his anger against his son and rejoices with her. Thus, *I will see her, to remember the everlasting covenant* (Genesis 9:16). Therefore the rainbow appears over the world only in splendid garments of royalty.[52]

"When there is a righteous person on earth, he himself is the covenant, fulfilling the covenant, and he protects the world. When there is no righteous person, behold, a rainbow, demonstrating that the world is poised on destruction—were it not for this rainbow."[53]

Rabbi El'azar said, "This rainbow is never clothed in anything but the garments of the primordial patriarchs: green, red, and white. Green is the garment of Abraham, imbued with this color when Ishmael issued from him. Red is the color of Isaac, for red came imbuing when Esau issued from him, and that red spread until the planet מאדים (*Ma'dim*), Mars, to which Esau is linked. White is the fine garment of Jacob, whose countenance never changed."[54]

a sign of this covenant, God offered the rainbow.

See *Tanḥuma* (Buber), *Noaḥ* 7: "Whoever sees a rainbow in the clouds must recite a blessing. What does he recite? 'Blessed is the One who remembers the covenant, is faithful to His covenant, and fulfills His word.'" See *Tosefta Berakhot* 6:5; JT *Berakhot* 9:2, 13d; BT *Berakhot* 59a; *Tanḥuma, Noaḥ* 6.

In rabbinic literature the formula "There we have learned" introduces a Tannaitic teaching. The full verse in Isaiah reads: *For this to Me is like the waters of Noah: As I swore that the waters of Noah would never again cover the earth, so I swear not to be angry with you or rebuke you.*

52. **The rainbow appears in order to protect the world . . .** The rainbow symbolizes *Shekhinah*, who displays the full spectrum of sefirotic colors and qualities (Her royal garments). She assuages the anger of the Divine King, thereby protecting the world.

On the sefirotic symbolism of the rainbow, see Vol. 5, p. 32, n. 93; Vol. 8, pp. 24–25, n. 71. On *Shekhinah*'s preventing punishment by the wrathful masculine divinity, see *Zohar* 2:190b.

The full verse in Genesis reads: *The bow shall be in the cloud and I will see it* [or: *her*], *to remember the everlasting covenant between God and all living creatures, all flesh that is on the earth.* See *Zohar* 1:72b, 117a.

53. **When there is a righteous person on earth . . .** Such a person himself serves as a sign of the covenant, so the rainbow (symbolizing *Shekhinah* and the covenant) is unnecessary. A human righteous person represents *Yesod* (known as Righteous One), who is the divine phallus, associated with the covenant of circumcision.

On the righteous person (or specifically Rabbi Shim'on son of Yoḥai) replacing the rainbow, see *Bereshit Rabbah* 35:2; JT *Berakhot* 9:2, 13d; *Pesiqta de-Rav Kahana* 11:15; BT *Ketubbot* 77b; *Midrash Tehillim* 36:8; *Zohar* 1:225a; 3:15a, 36a; *ZḤ* 10d (*MhN*); Scholem, "Parashah Ḥadashah," p. 432, n. 29; Liebes, *Studies in the Zohar*, 15. On *Yesod* as Righteous One, see above, p. 38, n. 105.

54. **garments of the primordial patriarchs . . .** The patriarchs—Abraham, Isaac, and Jacob—symbolize the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*, which emanate to *Shekhinah*, "clothing" Her.

When Ishmael issued from Abraham, this patriarch's garment was imbued with green, which is the traditional color of Islam.

When Esau issued from Isaac, the latter's

Rabbi Abba said, "That is fine, but the Holy Lamp said as follows: White is Abraham, who was whitened by the white-hot fire. Red is Isaac, surely. Green is Jacob, situated between two colors. Of Jacob is written *Jacob shall not now be ashamed, neither shall his face become white* (Isaiah 29:22), for his whole bed was perfect. So it is: *Jacob shall not now be ashamed*—appearing red like Isaac, from whom issued Esau. *Neither shall his face become white*—appearing white like Abraham, from whom issued Ishmael. Rather, he absorbs colors, adorning himself with them beyond his fathers. [215b] In these garments, the rainbow clothes Herself when She appears before the King.[55]

garment was imbued with red. Esau is the progenitor of אדום (*Edom*), "Edom," which is associated with the color אדום (*adom*), "red." This color characterizes the planet Mars (the Red Planet), which appears reddish due to the fact that its surface is rich in iron oxide and thus "rusty." The reddish color of Mars is reflected in its Hebrew name: מאדים (*Ma'dim*), literally "that which makes red," deriving from *adom*, "red." In Roman mythology, Mars was the god of (bloody) war. In Kabbalah, red signifies *Din* (Judgment), symbolized by Isaac. In rabbinic literature Esau and Edom often represent Rome, and in medieval literature they often represent Christendom or Christian rule.

All of Jacob's children were Israelites, so his color was pure white and his "countenance never changed." On the rainbow's colors, see Vol. 1, p. 421, n. 608.

55. **That is fine, but...** Rabbi Abba acknowledges that Rabbi El'azar's interpretation of the colors fits the three patriarchs and their children, but he transmits a teaching from Rabbi Shim'on ("the Holy Lamp") that demonstrates the relationship between the colors and the "patriarchal" *sefirot*.

White represents the pure quality of *Ḥesed*, symbolized by Abraham, who was "whitened" by fire when he was cast into a blazing furnace by Nimrod after refusing to worship idols. Red signifies the harsh quality of *Din* (Judgment), symbolized by Isaac. The harmonious color green signifies Jacob's *sefirah*, *Tif'eret*, which harmonizes the polar opposites *Ḥesed* and *Din*.

Jacob's "whole bed was perfect" because, unlike his father and grandfather, all his sons were virtuous Israelites. He absorbed and blended the colors white and red, and thereby surpassed both Isaac and Abraham.

Shekhinah (symbolized by the rainbow) clothes Herself in all three sefirotic colors when She appears before King *Tif'eret*.

On Jacob's bed being perfect and unblemished, see BT *Pesaḥim* 56a, in the name of Rabbi Shim'on son of Lakish: "[Upon his death bed,] Jacob wished to reveal to his sons the end of days, but *Shekhinah* departed from him [depriving him of inspiration]. He said, 'Perhaps, Heaven forbid, there is a blemish in my bed [i.e., someone unfit among my children], like Abraham, from whom issued Ishmael, or like my father Isaac, from whom issued Esau.' His sons answered him, '*Hear, O Israel!* [i.e., Jacob]. *YHVH our God, YHVH is one* (Deuteronomy 6:4)—just as there is only *one* in your heart, so there is only *one* in our heart.' At that moment our father Jacob opened and exclaimed, 'Blessed be the name of His glorious kingdom forever and ever!'" See *Sifra, Beḥuqqotai* 8:7, 112c; *Sifrei*, Deuteronomy 31, 312; *Vayiqra Rabbah* 36:5; *Shir ha-Shirim Rabbah* on 4:7; *Tanḥuma* (Buber), *Vayetse* 4.

On Rabbi Shim'on's title "the Holy Lamp," see above, p. 27, n. 68. On Abraham being cast into the fiery furnace, see *Bereshit Rabbah* 38:13; Vol. 2, pp. 5–6, n. 34. On green as harmonizing between opposing divine qualities, see *Sefer Ḥasidim* (ed. Wistinetzki), par. 1445; *Sefer Ḥasidim* (ed. Mar-

"Come and see: Mystery of the holy Covenant is the letter י (*yod*), crowned with a supernal insignia. This is what is engraved in the covenant constantly, eternally. And because Phinehas acted zealously for the covenant, this letter was inscribed in his name here: פינחס (*Pineḥas*), Phinehas—a small י (*yod*), a י (*yod*) that is Covenant, surely, issuing from supernal holy י (*yod*).[56]

"Therefore he endures in complete vitality before the Holy King, not perishing from the world. So he is נקי (*naqi*), *innocent*, of that sin of Peor and never perishes from the world.[57]

"*And where were the upright obliterated?*—Nadaḇ and Abiḥu, who, by virtue of him, were not annihilated from that world."[58] [217a]

galiot), par. 484. On Jacob as including the qualities of Abraham and Isaac, cf. *Zohar* 1:224b (Vol. 3, pp. 349–50, n. 260).

The full verse in Isaiah reads: *Therefore, thus says YHVH, who redeemed Abraham, to the house of Jacob: Jacob shall not now be ashamed, neither shall his face become white* [or: *grow pale*].

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56. **Mystery of the holy Covenant is the letter י (*yod*)...** The mark of the covenant of circumcision is identified with the letter י (*yod*) of the divine name שדי (*Shaddai*), which is also the initial letter of יהוה (*YHVH*). The phrase "crowned with a supernal insignia" apparently refers to the tiny tip on the upper left-hand corner of the י (*yod*).

Since Phinehas "acted zealously for the covenant," by killing the fornicating couple Zimri and Cozbi, his name includes the letter י (*yod*): פינחס (*Pineḥas*). According to one tradition, in the spelling of Phinehas's name in Numbers 25:11, the י (*yod*) is written small. This small *yod* signifies *Shekhinah*, who is associated with all the small letters and (along with *Yesod*) represents the covenant. *Shekhinah* is pictured as the daughter of *Ḥokhmah*, the primordial point, who is Himself symbolized by the point-like letter י (*yod*).

On the letter י (*yod*) as the mark of circumcision, see *Tanḥuma, Tsav* 14, *Shemini* 8; *Zohar* 1:13a, 56a, 60a, 89a, 93a, 95a–b; 2:3b, 36a, 87b, 90a, 216b, 235a; 3:13b, 73a, 91a–b, 142a (*IR*), 220a, 256a (*RM*), 266a–b; Wolfson, "Circumcision and the Divine Name"; idem, *Circle in the Square*, 29–48. On the tip of the letter *yod*, see BT *Menaḥot* 34a.

On Phinehas's zealous act, see above, note 7. On the *yod* in פינחס (*Pineḥas*), see above, note 23. On the size of the *yod* in פינחס (*Pineḥas*) in Numbers 25:11, see *Zohar* 3:57b, 220a; Menaḥem Lonzano, *Shetei Yadot*, 20a–b; *Minḥat Shai* on Numbers 25:11; Kasher, *Torah Shelemah*, Numbers 25:11, n. 72. On *Shekhinah* and the small letters, see below, note 103. For various interpretations of this paragraph, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

57. **Therefore he endures in complete vitality...** As mentioned previously (in note 33), Phinehas is identified with the prophet Elijah, who lived hundreds of years later and did not undergo the normal experience of death, but rather *ascended in a whirlwind to heaven* (2 Kings 2:11). Thus Phinehas (or Elijah) "endures in complete vitality..., not perishing [normally] from the world."

Rabbi Abba applies to Phinehas the verse from Job quoted above (by Rabbi Yehudah at note 51): *Remember, now: what* נקי (*naqi*), *innocent person, ever perished, and where were the upright obliterated?* Phinehas acted zealously when many Israelite men went *whoring with the daughters of Moab* (Numbers 25:1) and worshiped the heathen god Baal-peor. Because he remained *naqi*, *innocent*, of that sin, and saved Israel from divine wrath, he (as Elijah) never perished normally.

58. ***And where were the upright obliterated?...*** The second half of the verse also

Rabbi Shim'on was sitting and delving into this portion when his son, Rabbi El'azar, came and asked him, "What do Nadab and Abihu have to do with Phinehas? If we say that Phinehas didn't exist in the world when they died and only later came into the world, restoring their place—not so, for, in fact, Phinehas was in the world, serving as deputy high priest, his soul enduring vitally within him!"[59]

He replied, "My son, there is a sublime mystery here, as follows: When [Nadab and Abihu] departed from the world, they were not concealed beneath the wings of the holy Rock. Why? Because it is written *and they had no children* (Numbers 3:4)—for they diminished the image of the King, despite being worthy of the high priesthood.[60]

"When Phinehas acted zealously for the holy covenant—entering amidst the multitudes and hoisting the adulterers on a spear in the sight of all Israel, with all the hordes of the tribe of Simeon coming at him—his soul flew away from him. Two souls that were naked, placeless, approached her, and they merged as one; and his soul returned intermingled—a spirit mingled with two spirits, in-

pertains to Phinehas, because through his zealous action the souls of Nadab and Abihu were reincarnated in him and thereby restored, rather than being *obliterated* from the world above. See above, note 8.

59. **delving into this portion . . .** Namely, *Parashat Pinehas*, the Torah portion *Phinehas*.

Rabbi El'azar had heard (perhaps from his father, Rabbi Shim'on) that the souls of Nadab and Abihu were reincarnated in Phinehas (as explained above, note 8), who "restored their place" by eventually serving as high priest. Rabbi El'azar wonders how this could be, since normally a person's soul is reincarnated only into someone born after the first person has died, whereas Phinehas was alive when Nadab and Abihu perished, and he possessed his own soul.

On Phinehas's status, cf. above, note 30. On the role of deputy high priest (or prefect), cf. BT *Zevahim* 102a; *Pesiqta de-Rav Kahana* 26:3 (and parallels).

60. **When [Nadab and Abihu] departed from the world . . .** Since they had not engendered any children, their souls were unfulfilled and thus excluded from the realm of *Shekhinah* (pictured as "the holy Rock").

On diminishing the divine image, see *Bereshit Rabbah* 34:14, in the name of Ben Azzai: "Whoever abstains from procreation is as though he spilled blood and diminished the image." Because human beings are created in the image of God, by failing to bring new life into the world, one diminishes the manifestation of that image.

See *Tosefta Yevamot* 8:7; BT *Yevamot* 63b; *Mekhilta, Bahodesh* 8; *Bereshit Rabbah* 17:2; *Devarim Rabbah* (ed. Lieberman), p. 10; *Zohar* 1:13a, 186b; 3:7a *ZḤ* 59a (*MhN*), 89b (*MhN, Rut*); Moses de León, *Sefer ha-Mishqal*, 140; David ben Judah he-Ḥasid, *The Book of Mirrors*, 28, and intro, p. 34, n. 238; Heschel, *Torah min ha-Shamayim*, 1:220–23.

On the connection between childlessness and reincarnation, see above, note 8. On the image of a rock in the context of reincarnation, cf. *Zohar* 2:100a. The full verse in Numbers reads: *Nadab and Abihu died before YHVH when they offered alien fire before YHVH in the Desert of Sinai, and they had no sons* [or: *children*], *and Eleazar and Ithamar served as priests in the lifetime of Aaron their father.*

vigorated within him. Then he attained their place, to become high priest, which he did not deserve previously.[61]

"So he was נקי (*naqi*), *innocent* (Job 4:7), not perishing at that moment—his spirit did not perish when it flew away from him.[62]

"And where were the upright obliterated? (ibid.)—the sons of Aaron, for what was lost in their lifetime returned to the world. Thus of Phinehas is written *son of, son of* (Numbers 25:11), twice.[63]

"*Phinehas son of Eleazar* (Numbers 25:11). What is written before this portion? *YHVH said to Moses, 'Take all the leaders of the people and impale them to YHVH, facing the sun'* (ibid., 4). Now, was it because they would have killed them at night or on a cloudy day, that it is written *facing the sun*?"[64]

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61. **When Phinehas acted zealously...** By killing the fornicating couple Zimri and Cozbi. (See above, note 7.) According to Numbers 25:14, Zimri was a chieftain in the tribe of Simeon.

Due to his passionate zeal (and/or the fear of being attacked by the hordes of Zimri's fellow Simeonites), Phinehas's soul flew away from him. In the atmosphere, his soul encountered the two souls of Nadab and Abihu, who were wandering naked because they had departed this life childless and unfulfilled. All three souls merged, and soon Phinehas's soul returned to him mingled with the two others. Then "he attained their place," becoming destined for the high priesthood, whereas previously he was worthy only of being an ordinary priest.

A soul's nakedness implies that it lacks a garment of good deeds. See above, note 35; pp. 98–99, n. 140. Here, the word "naked" renders עריראן (*ariran*), based on the rare biblical term עירי (*ariri*), which apparently means "stripped," hence, "stripped of children, childless." See Genesis 15:2; Leviticus 20:20–21; Jeremiah 22:30; *Targum Onqelos* and Rashi on Leviticus 20:20.

On Phinehas's status, cf. above, note 30. On the particular type of (usually temporary) reincarnation known as עבור (*ibbur*), "impregnation," see above, note 8.

62. **So he was נקי (*naqi*), *innocent*...** Rabbi Shim'on applies to Phinehas the verse from Job: *Remember, now: what* נקי (*naqi*), *innocent person, ever perished, and where were the upright obliterated?* Because Phinehas remained *naqi, innocent*, of sin and acted zealously, his soul did not perish when it flew away from him. See above, note 57.

63. ***And where were the upright obliterated?...*** The second half of the verse also pertains to Phinehas, because through his zealous action the souls of Nadab and Abihu were reincarnated in him rather than being *obliterated*. Thereby, "what was lost in their lifetime"—namely the opportunity to have children, or to serve as high priests—"returned to the world." See above at note 58.

The verse in Numbers reads in full: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal.* Of course, the simple sense of the beginning of this verse is that Phinehas was the *son of Eleazar*, who was the *son of Aaron*. But Rabbi Shim'on alludes to a deeper meaning: Since the souls of Aaron's two sons, Nadab and Abihu, were reincarnated in Phinehas, the latter was not only the *son of Eleazar*, but also, in a sense, the *son of Aaron*! See above, note 8.

64. **What is written before this portion?...** The previous Torah portion con-

Rabbi Yehudah said, "So that their death would be in public, just as they sinned in public."

Rabbi Shim'on said, "Not for this was it said [*facing the sun*]. Rather, from here we learn: On whatever rung a person sins against the blessed Holy One, at that very place he must mend his soul. They sinned against the Holy Covenant, which is called *sun*, so the judgment and reparation were *facing the sun* and nowhere else. From here we learn that a person must mend his soul only in the place against which he sinned, and whoever fails to do so never attains restoration fittingly."[65]

Rabbi Ḥiyya opened, "*The trees of YHVH drink their fill, the cedars of Lebanon that He planted*... (Psalms 104:16–17). What is written before? *And wine that gladdens the human heart—to make the face shine from oil—and bread that sustains the human heart* (ibid., 15). Now, what is the connection between one and the other? Well, we have learned as follows: It is written *He makes grass sprout for the beast, herbage for the labor of humankind, to bring forth bread from the earth* (ibid., 14). Now, was it merely to praise *the beast* for having *grass* that David came to speak in the Holy Spirit? Rather, *He makes grass sprout*—those six hundred million angelic messengers who were created on the second day of Creation, all of them flaming fire. These are *grass*. Why *grass*? Because they grow like *grass*. Every single day they are suddenly cut down, and afterward they grow back as before.[66]

cludes with the account of the tragic incident when many Israelite men went *whoring with the daughters of Moab* (Numbers 25:1) and worshiped the heathen god Baal-peor. (See above, note 7.) Verse 4 reads in full: *YHVH said to the Moses, "Take all the leaders of the people and impale them to YHVH, facing the sun, that YHVH's flaring wrath turn away from Israel."*

Rabbi Shim'on wonders why Scripture adds the detail *facing the sun*. He is alluding to a rabbinic rule about capital punishment. According to M *Sanhedrin* 4:1, capital cases must be tried during the daytime and the verdict must also be reached during the daytime. In BT *Sanhedrin* 34b, Rav Shimi son of Ḥiyya deduces this from the verse quoted here: *and impale them to YHVH, facing the sun.*

65. **On whatever rung a person sins...** Whichever sefirotic rung a person taints by his sin, precisely there he must mend his soul. By whoring with the Moabite women, the Israelites had sinned against the divine phallus, *Yesod*. This phallic *sefirah*—associated with the covenant of circumcision and called Holy Covenant—is symbolized by *the sun*. Consequently, the Israelite leaders were impaled *facing the sun*.

See *Zohar* 2:3b. On *Yesod* as sun, see also *Zohar* 1:9a, 33b; 2:3b, 137a; Moses de León, *Sod Eser Sefirot*, 381; idem, *Shushan Edut*, 338; idem, *Sheqel ha-Qodesh*, 50 (61). On tainting *Yesod*, cf. Moses de León, *Mishkan ha-Edut*, 62–63.

66. ***The trees of YHVH drink their fill...*** The context in Psalms (104:14–17) reads: *He makes grass sprout* לבהמה (*la-behemah*), *for cattle* [or: *for the beast*], *herbage for the labor of humankind, to bring forth bread from the*

"Therefore it is written: *He makes grass sprout for the beast*—as is written: *The righteous one knows the soul of his beast* (Proverbs 12:10). And we have learned: A thousand mountains grow for Her every single day, and every single mountain is six hundred thousand, and She eats.[67]

"*Herbage for the service of* האדם (*ha-adam*), *the human*—souls of the righteous, which that אדם (*adam*), *human*, who rides and controls *the beast*, consumes and ingests. By virtue of them, the whole world is nourished from that *Adam*, of whom is written *Upon the image of a throne, an image like the appearance of adam, a human* (Ezekiel 1:26). Therefore it is written: [*herbage for the service of*]

earth, and wine that gladdens the human heart—to make the face shine from oil [or: *making the face shine brighter than oil*]*—and bread that sustains the human heart. The trees of YHVH drink their fill, the cedars of Lebanon that He planted, where birds make their nest, the stork whose home is the junipers.*

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Rabbi Ḥiyya asks what connection there is between *the trees* and *cedars* (mentioned in verse 16) and the *wine*, *oil*, and *bread* (mentioned in verse 15). He begins his answer by quoting verse 14, and posing another question: Why would King David the Psalmist utter inspired words about something as mundane as *grass for the beast*? Because, Rabbi Ḥiyya explains, the countless blades of *grass* represent six hundred million angels, created on the second day of Creation, who flourish briefly, are suddenly cut down, and then sprout again.

According to *Bereshit Rabbah* 1:3 (and 3:8), Rabbi Yoḥanan taught that all the angels were created on the second day of Creation, whereas Rabbi Ḥanina taught that they were created on the fifth day. According to the *Zohar*, those angels created on the second day are angels of Judgment, deriving from *Gevurah*—or *Din* (Judgment)—the second of the lower seven *sefirot* (pictured as the seven primordial Days). Characterized by strict Judgment, these angels perish daily.

On the notion of angels vanishing, see BT *Ḥagigah* 14a: "Shemu'el said to Rabbi Ḥiyya son of Rav, 'O son of a lion! Come, I will tell you one of those fine words said by your father: Every single day, ministering angels are created from a river of fire, chant song, and then cease to be, as is said: *New every morning, immense is Your faithfulness!* (Lamentations 3:23).'"

See *Zohar* 1:17b, 18b, 40a–b (*Heikh*); 2:213b–214a, 247a (*Heikh*); *Tosafot*, *Ḥagigah* 13b, s.v. *mi-zei'atan*; Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 507, 510; Moses de León, *Sefer ha-Mishqal*, 65; idem, *Sefer ha-Rimmon*, 202, 205 (and Wolfson's note 8); Tishby, *Wisdom of the Zohar*, 2:624–25.

67. **Therefore it is written: *He makes grass sprout*...** Now the verse implies that these numerous angels (pictured as *grass*) *sprout for Shekhinah*—pictured as a cosmic *beast* who consumes them daily.

The image of "a thousand mountains" appears in Psalms 50:10: *For Mine are all animals of the forest,* בהמות (*behemot*), *beasts, on a thousand mountains.* According to a midrashic interpretation, the apparent plural, *behemot*, is actually singular. See *Vayiqra Rabbah* 22:10, in the name of Rabbi Yoḥanan: "It is one beast, crouching on a thousand mountains—and a thousand mountains grow various kinds of vegetation for her, and she eats." See above, p. 272, n. 79.

Here each of the thousand mountains yields—or constitutes—six hundred thousand angels, totaling six hundred million angels, consumed daily by *Shekhinah*.

The verse in Proverbs indicates that *Yesod* (called *righteous one*) *knows the soul of Shekhinah* (*his beast*) and provides Her with this daily sustenance. See *Zohar* 2:201a. On *Yesod* as Righteous One, see above, p. 38, n. 105.

ha-adam, *the human*—the one who is well known—in order *to bring forth bread from the earth*, to bring forth nourishment for the world *from the* holy *earth.*[68]

"*And wine*—old wine, flowing from above.[69]

"*That gladdens the heart of* אנוש (*enosh*), *a human being. Enosh*—mystery of that youth [217b] who attains old age and is restored as originally. Of this is written *Enosh*, *A human being—his days are like grass* (Psalms 103:15).[70]

"*To make faces shine*—the *faces* called 'large face' and 'small face.'[71]

68. ***Herbage for the service of*** **האדם (*ha-adam*), *the human*...** Whereas *grass* symbolizes angels, *herbage* symbolizes souls of the righteous, consumed by *Tif'eret*, who is pictured as האדם (*ha-adam*), *the* divine *human*, riding *Shekhinah* (*the beast*). *Shekhinah* is also the divine throne (described by the prophet Ezekiel), upon which *Adam* sits.

The souls of the righteous stimulate the union of *Tif'eret* and *Shekhinah*, which conveys blessing and nourishment to the whole world. This nourishment—or *bread*—issues from *Shekhinah* (*the earth*). The phrase "the one who is well known" accounts for the definite article in the word *ha-adam*, *the human.*

The verse in Psalms reads: *Herbage* לעבודת האדם (*la-avodat ha-adam*), *for the labor of humankind* [understood here as: *for the service of the human*]. For the context in Psalms, see above, note 66.

The verse in Ezekiel, describing what lies above the angelic *ḥayyot* (living beings), reads in full: *Above the expanse over their heads—like the appearance of sapphire, image of a throne. And upon the image of a throne, an image like the appearance of a human being* [or: *a human*] *upon it above.*

69. ***And wine*—old wine...** The flow of emanation from *Binah*. See below, note 180.

70. ***That gladdens the heart of*** **אנוש (*enosh*), *a human being*...** Whereas in the previous verse האדם (*ha-adam*), *the human*, symbolizes *Tif'eret*, in this verse אנוש (*enosh*), *a human being*, symbolizes the chief angel, Metatron. He is often called נער (*na'ar*), "youth, lad, [heavenly] servant," and whenever he ages, he is rejuvenated. The verse in Psalms 103 now implies that Metatron flourishes again and again *like grass.*

On Metatron as *na'ar*, see above, pp. 5–6, n. 12. On his rejuvenation, see *Zohar* 1:162a, 179b, both of which quote Psalms 37:25: נער (*Na'ar*), *A youth, I was, and now I am old.* According to BT *Yevamot* 16b, in the name of Rabbi Yoḥanan, "This verse was spoken by the Prince of the World [namely Metatron]."

The verse in Psalms 104 reads *And wine that gladdens the human heart* [or: *the heart of a human being*]. See above, note 66. The full verse in Psalms 103 reads: *A human being—his days are like grass; like the bloom of the field, thus he blooms.*

71. ***To make faces shine*...** The verse reads: *To make* פנים (*panim*), *the face* [or: *faces*] *shine.* (See above, note 66.) Here, Rabbi Ḥiyya focuses on the plural sense.

The image of large and small faces derives from a Talmudic discussion of the cherubim. See BT *Sukkah* 5b: "Rabbi Aḥa son of Ya'akov said, 'We have learned that the face of the cherubim was no less than a handbreadth....' What is a כרוב (*keruv*), cherub? Rabbi Abbahu said, 'כרביא (*Ke-ravya*), Like a child, for in Babylon they call a child רביא (*ravya*).' Abbaye said to him, 'If so, how do you explain the verse: *The face of one was the face of a cherub, and the face of the second the face of a human* (Ezekiel 10:14), seeing that [the faces of] a cherub and a human are the same?' —'A large face and a small face [i.e., *The face of a human* is large, while *the face of a cherub* is small].'"

Here, the "large" and "small" faces may refer to different aspects of the *sefirot*, or to a certain sefirotic face (or faces) and an angelic face (or faces), perhaps (including) that of

"*From oil*—from the flow of the World that is Coming, holy supernal anointing oil.[72]

"*And bread* [*that sustains*] *the heart of* אנוש (*enosh*), *a human being*—the *bread* that the skies exude, grinding manna for nourishment of the righteous, unspecified. From there it flows to numerous cohorts, called *the heart of enosh*—all coming from the supernal flow.[73]

"*The trees of YHVH drink their fill*—supernal inner trees.[74]

"*The cedars of Lebanon* [*that He planted*]—for they were uprooted, and the blessed Holy One *planted* them. What is the difference between *the trees of YHVH* and *the cedars of Lebanon*? *The trees of YHVH* are the Tree of Life and the Tree of Knowledge of Good and Evil; *the cedars of Lebanon* are fifty gates called 'five hundred years.'[75]

Metatron. For various interpretations, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; *Ateret Tsevi*; *Sullam*; *Matoq mi-Devash*.

On the passage in BT *Sukkah*, see BT *Ḥagigah* 13b; *Zohar* 1:18b; 2:278a; 3:60b (Vol. 7, p. 393, n. 110), 274a; *TZ* 70, 129b; Liebes, *Studies in the Zohar*, 105–19; 170, n. 65; Vol. 8, p. 324, n. 14. Cf. above, page 420, where Rabbi Shim'on and his son Rabbi El'azar are called "the Great (or Large) Face and the Small Face."

72. ***From oil***... From the flow issuing out of *Binah*, who is described as the World that is Coming.

On the phrase *from oil*, see *Zohar* 1:240a. On *Binah* as the World that is Coming, see above, p. 144, n. 279.

73. ***And bread*** [***that sustains***]... Alluding to the heavenly bread, or manna.

According to a rabbinic tradition, manna is ground in heaven for the righteous in the afterlife. Here, "the skies" represent the heavenly *sefirot Netsaḥ* and *Hod*, which prepare nourishment for "the righteous, unspecified"—that is, not for righteous souls, but rather for *Yesod* and *Shekhinah*, who are called "the righteous." From *Shekhinah*, the nourishing flow proceeds to numerous angels, who are pictured as *the heart of enosh*, that is, of Metatron.

On manna's being ground for the righteous in the afterlife, see BT *Ḥagigah* 12b; *Zohar* 3:26a, 128b (*IR*), 292b (*IZ*); Gikatilla, *Sha'arei Orah*, 35a. Cf. *Mekhilta, Vayassa* 4; *Mekhilta de-Rashbi*, Exodus 16:25; *Pesiqta de-Rav Kahana* 5:8; Naḥmanides on Exodus 16:6; *Zohar* 2:63a.

On *Yesod* and *Shekhinah* as "the righteous," see Vol. 7, p. 167, n. 517. On the wording "for the righteous, unspecified," cf. *Zohar* 1:245b; 2:148b.

74. **supernal inner trees** Certain *sefirot*, as Rabbi Ḥiyya proceeds to explain.

75. ***The cedars of Lebanon***... The *sefirot* from *Ḥesed* to *Shekhinah*, which began as saplings within *Binah* and were subsequently transplanted to their normal position below Her. Once they were replanted, they become known as *the trees of YHVH*. *Tif'eret* (together with the *sefirot* surrounding Him, from *Ḥesed* to *Yesod*) is called the Tree of Life, while *Shekhinah* is called the Tree of Knowledge of Good and Evil.

The cedars of Lebanon are identified with their original source within the "fifty gates" of *Binah*. This latter image derives from a statement attributed to Rav and Shemu'el (BT *Rosh ha-Shanah* 21b, *Nedarim* 38a): "Fifty gates of בינה (*binah*), understanding, were created in the world, all of which were given to Moses except for one, as is said: *You made him little less than God* (Psalms 8:6)."

The image of five hundred years derives from a passage in *Bereshit Rabbah* 15:6, in

"*Where birds make their nest* (Psalms 104:17)—in their shade, souls of the righteous make their nest, and all holy cohorts are nourished from there.[76]

"חסידה (*Ḥasidah*), *The stork* (ibid.)—daughter of our father Abraham, who is called חסיד (*Ḥasid*), Devout, and who performed חסד (*ḥesed*), kindness, for all inhabitants of the world. So She is called *ḥasidah*.[77]

"*Whose home is the junipers* (ibid.)—between the arms of the world."[78]

Rabbi Abba and Rabbi Yose rose to study Torah at midnight. While they were sitting and studying, Rabbi Yose said, "Regarding what Rabbi Ḥiyya said about *Enosh*, *A human being—his days are like grass* (Psalms 103:15), he spoke well; but how has the conclusion been established, as is written: *For a wind passes by him and he is no more, and his place no longer knows him* (ibid., 16)?[79]

the name of Rabbi Yehudah son of Rabbi Ila'i: "The Tree of Life extends over a journey of five hundred years, and all the waters of Creation branch off beneath it." See above, pp. 248–49, n. 10.

On the image of God uprooting and transplanting, see *Bereshit Rabbah* 15:1: "*YHVH Elohim planted a garden in Eden* (Genesis 2:8).... As is written: *The trees of YHVH drink their fill, the cedars of Lebanon that He planted* (Psalms 104:16). Rabbi Ḥanina said, 'They resembled antennae of grasshoppers, and the blessed Holy One uprooted them, transplanting them in the Garden of Eden.'"

See Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 504; *Zohar* 1:31a, 35a–b, 37a, 45b, 162b; 2:127b, 177a (*SdTs*); 3:4b; *Massekhet Atsilut*, 2. For various interpretations of this paragraph, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

76. ***Where birds make their nest*** . . . Souls of the righteous nest in the shade of the sefirotic trees, and all the angels are nourished from there.

77. **חסידה (*Ḥasidah*), *The stork*...** Rabbi Ḥiyya associates this term with חסיד (*ḥasid*), "devout," and חסד (*ḥesed*), "kindness." *Shekhinah* is pictured as חסידה (*ḥasidah*), *the stork*, because She receives the flow of emanation from *Ḥesed*, who is symbolized by Abraham the חסיד (*ḥasid*). So She is described as the daughter of Abraham.

On *Shekhinah* as the daughter of Abraham, see *Bahir* 52 (78); Vol. 4, p. 164, n. 87; cf. Vol. 5, pp. 5–6, n. 17. On Abraham as *ḥasid*, see *Vayiqra Rabbah* 1:4; *Tanḥuma, Lekh Lekha* 14; *Tanḥuma* (Buber), *Lekh Lekha* 18; *Vayera* 3; *Aggadat Bereshit* 46:3; *Zohar* 1:112b, 189b.

78. **between the arms of the world** Embraced by the two cosmic arms, *Ḥesed* and *Gevurah*.

79. **rose to study Torah at midnight...** On this midnight ritual, see above, p. 3, n. 6.

Rabbi Ḥiyya had interpreted *enosh* (*a human being*) as referring to Metatron, who is renewed and rejuvenated again and again, flourishing *like grass*. (See above, note 70.) Now Rabbi Yose wants to know how "the conclusion" (i.e., the following verse) pertains to this chief angel.

The context in Psalms (103:15–17) reads: *A human being—his days are like grass; like the bloom of the field, thus he blooms. For* רוח (*ruaḥ*), *a wind* [or: *a spirit*], *passes by him and he is no more, and his place no longer knows him. But YHVH's kindness is* מעולם ועד עולם (*me-olam ve-ad olam*), *from everlasting to everlasting* [or: *forever and ever*], *over those who revere Him, and His salvation* [or: *righteousness, generosity, beneficence*] *to the children's children*. On verse 16, see above, p. 271, n. 76.

He replied, "Certainly as follows: *Enosh, A human being—his days are like grass,* as [Rabbi Ḥiyya] said. *Like the bloom of the field* (ibid., 15)—renewed, restored as originally; thus *he blooms* (ibid.), rising. Why? *For* רוח (*ruaḥ*), *a spirit, passes by him and he is no more* (ibid., 16)—a supernal, concealed, and holy *spirit,* hidden away from all, which absorbs him, and then *he is no more.* This is the mystery of Enoch, of whom is written *he was no more.* Why? *For Elohim took him* (Genesis 5:24)—supernal *Elohim*; hidden, concealed *spirit.*[80]

"*And his place no longer knows him*—for the small *spirit* is absorbed by the supernal *spirit.*[81]

"What is written next? *But YHVH's kindness is* מעולם ועד עולם (*me-olam ve-ad olam*), *from everlasting to everlasting* (Psalms 103:17)—the High Priest enters the Holy of Holies, grasps him, and gives birth to him as originally; so his juvenescence is renewed like the eagle's and he turns back into a youth."[82]

While they were sitting, they saw a shadow hovering over them—going to and fro in the house. They were astonished.[83]

528 Rabbi Abba said, "Yose, my son, I will tell you what happened to me with the Holy Lamp. One day we were walking in the valley of Ono, delving into Torah that whole [218a] day. Due to the intensity of the sun, we sat ourselves down in the cleft of a certain rock.[84]

80. ***For* רוח (*ruaḥ*), *a spirit, passes by*...** Alluding to *Binah*, who is called "supernal spirit." She absorbs Metatron, *and he is no more.*

The verse in Genesis reads in full: *Enoch walked with God; and he was no more, for Elohim took him.* In postbiblical literature, this verse is taken to mean that God transported Enoch through the heavens and transformed him into the angel Metatron. According to Rabbi Abba, *Elohim* here refers to *Binah* (as often in the *Zohar*).

On Enoch-Metatron, see above, p. 276, n. 88. On *Binah* as "supernal spirit," see *Zohar* 2:238b.

81. **the small *spirit* is absorbed...** Metatron is absorbed by *Binah*.

82. ***But YHVH's kindness*...** The *sefirah* of *Ḥesed* (Love, or Kindness) is symbolized by the high priest. This divine quality enters the realm of *Binah* (here called "the Holy of Holies"), grasps Metatron, and rejuvenates him.

The clause "his juvenescence is renewed like the eagle's" is based on Psalms 103:5: *Your youth is renewed like the eagle's.* This verse alludes to the popular ancient belief that the eagle regains its youth when it molts or in old age. See Isaiah 40:31; and David Kimḥi, ad loc. Cf. the legend of the phoenix, the mythological bird who dies in a self-created fire every five-hundred-to-over-a-thousand years, burning into a pile of ashes, out of which a phoenix chick is born. See Vol. 7, p. 540, n. 567; above, p. 126 at n. 219.

On *Binah* as the Holy of Holies, see *Zohar* 2:238b–239b. For the full verse in Psalms, see above, note 79. For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

83. **a shadow hovering over them . . .** The significance of this mysterious shadow will be clarified below.

84. **what happened to me with the Holy Lamp...** That is, with Rabbi Shim'on, who bears this title.

"The cleft of a certain rock" recalls *the cleft of the rock* where God revealed His *back*

"I said to him, 'How is it that whenever the wicked proliferate in the world, the righteous among them are smitten on their account? For we have learned as follows: "For a generation's sin, the righteous are seized." Why? If because they do not reprimand the world for their deeds, well, there are many who do reprimand but are not heeded, and the righteous are overwhelmed by them. And if it is so that there will be no one to protect the world, then let them not die and not be seized for the sins [of the world], since the righteous find joy in the destruction [of the wicked].'[85]

"He replied, 'For a generation's sin, the righteous are surely seized, and we have established these matters. But when the righteous are seized with illness or afflictions, it is in order to atone for the world; then all sins of the generation are purged.[86]

to Moses (Exodus 33:22–23). Similarly, here, a profound mystery is revealed: the suffering of the righteous.

On Rabbi Shim'on's title "the Holy Lamp," see above, p. 27, n. 68. On the valley (or plain) of Ono, see Nehemiah 6:2; *Zohar* 3:144b (*IR*). On escaping the intensity of the sun, see above at note 37.

85. **whenever the wicked proliferate...** Rabbi Abba is troubled by the notion that the righteous suffer for the wicked. Their suffering cannot be explained as a punishment for failing to reprimand the wicked, since often such reprimands are not heeded, and furthermore the righteous rebukers "are overwhelmed" and silenced by the sinners. It also cannot be justified by the explanation that the death of the righteous leaves the world unprotected by their merit and vulnerable to heavenly punishment, since it would be better to keep the righteous alive and strike only the wicked, thereby enabling the righteous to celebrate the destruction of evildoers.

On virtuous people being seized for the sin of others, see BT *Shabbat* 33b (per Munich MS): "Rabbi Gorion (according to others, Rabbi Yosef son of Rabbi Shema'yah) said, 'When there are righteous ones in the generation, the righteous are seized for the sin of the generation. When there are no righteous in the generation, schoolchildren are seized for the sin of the generation.'"

See *Bereshit Rabbah* 33:1; *Vayiqra Rabbah* 2:6; *Kallah Rabbati* 6:4; Rashi on BT *Ta'anit* 11a, s.v. *ha-tsaddiq avad*; *Zohar* 1:67b–68a, 180a; 2:10b, 38b, 53a, 195a; 3:17b, 38a, 46b; *ZḤ* 12c–d (*MhN*). Cf. *Mekhilta, Neziqin* 18; BT *Shabbat* 55a, *Avodah Zarah* 4a.

On the grave consequences of not reprimanding sinners, see BT *Shabbat* 54b, in the name of Rav, Rabbi Ḥanina, Rabbi Yoḥanan (or Yonatan), and Rav Ḥaviva: "Whoever can protest against his household [for committing a sin] and does not, is seized for [the sins of] his household; [if he can protest] against his townspeople [and does not], he is seized for his townspeople; [if he can protest] against the whole world [and does not], he is seized for the whole world." See Vol. 7, pp. 286–87, n. 95.

86. **in order to atone for the world . . .** Rabbi Shim'on explains that the suffering of the righteous atones for the sins of the world.

According to rabbinic tradition, "The death of the righteous atones." See JT *Yoma* 1:1, 38b; *Vayiqra Rabbah* 20:12; BT *Yoma* 42a, *Mo'ed Qatan* 28a; *Pesiqta de-Rav Kahana* 26:11; *Tanḥuma, Aḥarei Mot* 7; *Tanḥuma* (Buber), *Aḥarei Mot* 10; *Zohar* 1:65a; 2:269a (*Heikh*); 3:56b, 231a.

"'How do we know this? From all members of the body. When all the members are in distress—grave illness prevailing over them—one member must suffer so that all of them may be healed. Which one is it? The arm. The arm is struck and blood is drawn from it, and then all members of the body are healed.[87]

"'Similarly, inhabitants of the world are bodily members, interlinked. When the blessed Holy One wishes to grant healing to the world, He strikes one righteous person among them, and through him provides healing to all. How do we know this? As is written: *But he was pierced for our sins, crushed for our iniquities, and by his wound we are healed* (Isaiah 53:5). *And by his wound*—bloodletting, like someone letting blood from his arm. *By* that *wound we are healed*—healing comes to us, to all members of the body.[88]

"'Never is a righteous person smitten except to provide healing to the generation and to atone for them. This is the mystery of 'a righteous one who suffers,' for the Other Side prefers most of all that Judgment should overwhelm a righteous one—for then he does not care about the whole world and ignores them because of the joy of dominating him. Yet that righteous person attains supreme dominion in this world and in the world that is coming. As for 'a righteous one [218b] who prospers,' this is because the blessed Holy One does not care to atone for the world.'[89]

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87. **From all members of the body . . .** If a person is suffering illness, blood will be drawn (or "let") from one of his limbs in order to heal the whole body.

The analogy of bloodletting—as applied to the responsibility of an individual to his community—is borrowed from Judah Halevi, *Kuzari* 3:19. See below at note 191. On bloodletting (or phlebotomy), see above, p. 360, n. 214. For other instances of the *Kuzari*'s influence in this section of the *Zohar*, see below, notes 93, 139–40, 165.

The word "members" renders שייפי (*shaiphei*)—singular, שייפא (*shaipha*)—a frequent Zoharic neologism. See above, p. 120, n. 203.

88. **He strikes one righteous person among them . . .** Who is pictured as the arm.

On the inhabitants of the world as "bodily members," see below, note 139. On the righteous person as "the arm," see *Tanḥuma* (Buber), *Vayeshev* 1; *Aggadat Bereshit* 58:1; *Nitsotsei Orot*. Cf. BT *Ḥullin* 89a.

The context in Isaiah (53:4–5) reads: *Yet it was our sickness that he was bearing, our pains that he endured—though we considered him plagued, stricken by God and afflicted. But he was pierced* [or: *wounded*] *for our sins, crushed for our iniquities; he bore the chastisement that made us whole, and by his wound* [or: *slash*] *we were* [or: *are*] *healed*. This chapter of Isaiah was interpreted in Christianity as referring to Jesus. See Vol. 6, p. 208, n. 296.

89. **mystery of 'a righteous one who suffers' . . .** Such a devoted person preoccupies the demonic Other Side, who enjoys tormenting him and consequently ignores the rest of the world, leaving all its other inhabitants unharmed. Eventually, this "righteous one who suffers" will be rewarded.

On the other hand, when "a righteous one . . . prospers," this is because there is no need for him to suffer at the hands of the Other Side in order to save the rest of the world, since God has decided that the world is undeserving of atonement.

On the theme of "a righteous one who prospers, a righteous one who suffers," see

"I said to him, 'If they didn't live at the same time, fine. But there is one righteous person here and another right nearby—the first one suffering illness and affliction, while the other enjoys all the goodness of the world!'[90]

"He replied, 'One or two of them is enough, since the blessed Holy One does not wish to strike all of them—just as it is unnecessary to strike and let blood from more than one arm in order to provide healing for all the bodily members. Similarly, one righteous person suffices.[91]

"'If the illness becomes severe, spreading through all the members, then blood must be let from two arms. Similarly, if grave sins proliferate in the world, then all the righteous are smitten, to provide healing to the whole generation. But when [the sins] are not so numerous, then one righteous person is struck, and the rest of the righteous are left in peace, for the world does not need all of them to suffer. Once the people are healed, the righteous are healed. Sometimes they suffer illness throughout their lives to protect the generation; once they die, all are healed and pardoned—when sins are extremely grave.'[92]

"We rose and walked on. The intensity of the sun was extreme, oppressing us on the way. We saw trees in the desert, with water beneath them; we sat down in the shade of a desert tree.

"I asked him, 'What about this practice performed by no other nation in the world, just Israel alone? For when they study Torah, they sway back and forth, without having learned it from anyone in the world, and they can't keep still.'[93]

BT *Berakhot* 7a, in the name of Rabbi Yose: "*Please, let me know Your ways* (Exodus 33:13). [Moses] said before Him, 'Master of the Universe, why do some of the righteous prosper while others suffer? And why do some of the wicked prosper while others suffer?' He replied, 'Moses, a righteous one who prospers is righteous born of righteous; a righteous one who suffers is righteous born of wicked. A wicked one who prospers is wicked born of righteous; a wicked one who suffers is wicked born of wicked.'" See above, p. 107, n. 162.

On the Other Side's being preoccupied with a righteous person, see the midrashic and Zoharic teaching on Job (discussed in Vol. 8, pp. 147–48, n. 267) and *Zohar* 3:218a–b (*RM*). Job exemplifies a suffering virtuous person who is eventually rewarded. (See Job 42:12–17.) On the theme of preoccupying the Other Side, see also above, p. 436, n. 456.

90. **If they didn't live at the same time, fine . . .** If the righteous one who prospers and the righteous one who suffers lived at different times, then Rabbi Shim'on's explanation would be fine, since the former one prospers at a time when God does not seek atonement for the world, whereas the latter suffers at a time when God does seek atonement. But, in fact, both types of righteous people live simultaneously.

91. **One or two of them is enough . . .** By striking just one or two of the righteous, God ensures atonement for the whole generation, and the rest of the righteous are left unharmed.

92. **Once the people are healed . . .** Once their sins are expiated, the righteous are healed.

93. **when they study Torah, they sway back and forth . . .** The practice of swaying (during study or prayer) is discussed by various medieval authors. The passage here draws on the dialogue presented by Judah

"He replied, 'You have reminded me of a sublime matter—and inhabitants of the world do not know or care!'

"He sat for a while and wept. Then he said, 'Woe to the world! Woe to people who go around like cattle in the field with no intelligence! By this matter alone, the souls of Israel are distinguished from the souls of other nations. The souls of Israel have been hewn from the holy burning Lamp, as is written: *The soul of a human is the lamp of YHVH* (Proverbs 20:27). When this *lamp* is linked [219a] to Torah above, the light upon it is not still for even an instant. This is the mystery of *O Elohim, do not be silent!* (Psalms 83:2). Similarly, it is written: *O you who praise YHVH, do not be silent!* (Isaiah 62:6)—no stillness for you.

"'Once the light of a lamp clings to the wick, that light is never still, but rather sways back and forth, never staying still. Similarly with Israel, whose souls derive from that light of the Lamp. As soon as they cling to words of Torah, the light is kindled—they cannot keep still; they sway back and forth and in all directions like the light of a lamp, for it is written: *The soul of a human is the lamp of YHVH.*[94]

Halevi in his *Kuzari* 2:79–80: "The Khazar said, 'I will ask you: Do you know why the Jews sway when they read Hebrew?'

"The Companion replied, 'It has been said that this is in order to arouse the natural heat. But I think that . . . since many of them could read at the same time, it was possible for ten or more of them to gather over one book—this is why our books are large. And each one of the ten would have to bend down each time in order to read a word and then sit up—bending down and sitting up continually [enabling his fellow to do the same], since the book was on the ground. This was the original cause.

"'Eventually, this became a habit through seeing, witnessing, and imitating whom they saw, as is the nature of human beings. Among other peoples, each person reads his own book, either bringing it near his eyes or bringing himself near the book, as he wishes, without inconveniencing his fellow; and he does not need to bend down and sit up.'"

Rabbi Abba's wording here—"without having learned it from anyone in the world"—contrasts with Judah Halevi's phrasing: "Eventually, this became a habit through seeing, witnessing, and imitating . . . , as is the nature of human beings."

See Emden, *Zohorei Ya'bets*; Tishby, *Wisdom of the Zohar*, 1:77. For other explanations of swaying during study (or prayer), see Simḥah ben Samuel, *Maḥazor Vitri*, p. 630; Zedekiah Anav, *Shibbolei ha-Leqet*, 17; *Sefer Ḥasidim* (ed. Margaliot), 57 (and *Meqor Ḥesed*, ad loc.); *Ba'al ha-Turim*, Exodus 20:15; Kasher, *Torah Shelemah*, Exodus 20:15, n. 449; *Nitsotsei Zohar*. For other instances of the *Kuzari*'s influence in this section of the *Zohar*, see above, note 87.

94. **By this matter alone . . .** Israel's swaying during study demonstrates the difference between their souls and those of other nations. Israel's souls derive from *Shekhinah* (pictured as "the holy burning Lamp"). When She is linked to *Tif'eret* (symbolized by Torah), Her light glitters continually, "not still for even an instant." Similarly, Israel cannot remain still. As soon as they engage in Torah, they are inflamed and sway continually.

Rabbi Shim'on's mystical explanation contrasts sharply with Judah Halevi's an-

"'And it is written: *You are human* (Ezekiel 34:31)—*you are human*, not other nations. The souls of other nations are from extinguished stubble, with no light spreading over them. So they have stillness and do not sway, for they have no Torah by which to be kindled, and no light spreads over them. They stand like trees on fire—burning, yet without light spreading over them. So they keep still without any light at all.'"[95]

Rabbi Yose said, "This is elucidation of the matter. Happy is my share—that I was privileged to hear this!" [219b]

Rabbi Abba opened, saying, "*Sing to YHVH a new song, His praise from the ends of the earth—you who sail the sea and you creatures in it, you coastlands and their inhabitants!* (Isaiah 42:10). How beloved are Israel to the blessed Holy One, for their joy is only in Him and their praise only for Him! For we have learned as follows: Any joy of Israel in which they do not include the blessed Holy One is no joy at all, and Samael and his whole band lie in wait to denounce that joy. For Israel has no joy without His participation.[96]

"How do we know? As is written: *Israel will rejoice* בעושיו (*be-osav*), *with his Maker* (Psalms 149:2). בעושיו (*Be-osav*), *With his Makers*—the verse should read בעושו (*be-oso*), *with his Maker*, as is said: העושו יגש חרבו (*Ha-oso yaggesh ḥarbo*), *Let his Maker draw His sword against him* (Job 40:19). However, *be-osav*, *with his Makers*—because a person is made in partnership between a man, a woman,

thropological one (quoted in the preceding note). This new reason for swaying seems like a spiritualized converse of the one rejected by Halevi: "It has been said that this is in order to arouse the natural heat." Instead, Israel's constant swaying is aroused by spiritual heat.

The verse from Psalms implies that *Shekhinah* (known as *Elohim*) should never be silent and never cease singing to *Tif'eret*. See *Zohar* 1:77b, 86a–b, 178b; 2:140a, 256b (*Heikh*); *ZḤ* 85b (*MhN, Rut*). On the verse from Isaiah, see *Zohar* 1:34b, 77b; 2:30a.

The full verse in Proverbs reads: *The breath* [or: *life-breath, spirit, soul*] *of a human is the lamp of YHVH, searching all the inward chambers* [literally: *the chambers of the belly*].

95. ***You are human...*** Rabbi Shim'on's interpretation here derives from a quotation attributed to him in the Talmud. See BT *Yevamot* 60b–61a: "Rabbi Shim'on son of Yoḥai used to say: '*You, My flock—flock of My pasture—are human* [*and I am Your God*] (Ezekiel 34:31). You are called *human;* Gentiles are not called *human*.'"

Whereas Israel's souls originate in "the holy burning Lamp" of *Shekhinah*, the souls of Gentiles "are from extinguished stubble," namely demonic sources. So the latter lack light and remain still when they read.

On the innate distinction between Jews and Gentiles, see Judah Halevi, *Kuzari* 1:27–47, 95, 102–11; 2:35–44. For parallel medieval Christian views of the demonic nature of Jews, see Trachtenberg, *The Devil and the Jews*. On Rabbi Shim'on's statement in BT *Yevamot*, see Vol. 8, pp. 171–72, n. 332.

96. ***Sing to YHVH a new song...*** This verse (and its context) exemplify joy that focuses on God. For an example of Samael denouncing "selfish" joy, see *Zohar* 1:10b–11a.

and the blessed Holy One. Concerning this mystery, it is written *Let us make a human* (Genesis 1:26)—in partnership. For we have learned: The blessed Holy One made three artisans by whom to produce the world, namely, heaven, water, and earth—each of whom performed for one day and then resumed as before.[97]

"On the first day, heaven produced its craft, as is written: *God said, 'Let there be light'* (Genesis 1:3). On the second day, water generated a craft, as is written: *God said, 'Let there be a firmament in the midst of the waters, and let it divide water from water'* (ibid., 6). Half of the water ascended on high, and half of the water remained below; and had the waters not divided, the world would not have endured. On the third day, earth generated as she had been commanded, as is written: *God said, 'Let the earth sprout vegetation . . . ,'* and it is written *The earth sprouted* [*vegetation . . .*] (ibid., 11–12).

"Until here, each of these three artisans produced its craft, doing as they had been commanded. Three other days remained. The first artisan was commanded to produce his craft, as is written: *Let there be lights in the firmament of heaven* (Genesis 1:14)—this was [done by] heaven. On the fifth day, water, the other artisan, produced, as is written: *Let the waters swarm with a swarm of living beings* (ibid., 20). On the sixth day, earth generated its craft, as is written: *Let the earth bring forth living beings of each kind and cattle and crawling things . . .* (ibid., 24).[98]

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"Once these three artisans had completed their activity, the blessed Holy One said to them, 'I have one work of art to produce, namely, a human being. Join

97. בעושיו (*Be-osav*), *With his Makers . . .* The simple sense of this clause is *Israel will rejoice* בעושיו (*be-osav*), *with* [or: *in*] *its* [or: *his*] *Maker.* But Rabbi Abba reads *be-osav* hyperliterally: *with his Makers.* The apparent plural alludes to the three partners who "make" a human being: a man, a woman, and God. Similarly, God created the world along with three "artisans," namely heaven, water, and earth.

See BT *Qiddushin* 30b: "There are three partners in [the creation of] a human being: the blessed Holy One, his father, and his mother." Cf. BT *Niddah* 31a; *Zohar* 2:93a; 3:83a (*Piq*); *ZḤ* 16b (*MhN*), 49a, 56b.

The final clause ("and then resumed as before") is clarified in the following note. On the concluding two sentences (and the following passage), see *ZḤ* 16a–b (*MhN*); *Zohar* 3:238b (*RM*); cf. *Bereshit Rabbah* 12:8 (and parallels); *ZḤ* 13a (*MhN*).

The verse in Genesis reads: *God said, "Let us make a human in our image, according to our likeness."* For other interpretations of the plural form *Let us make*, see, e.g., above, p. 457, n. 526; Vol. 7, p. 209, nn. 2, 4; Vol. 8, pp. 169–70, n. 327.

The verse in Job (referring to the beast called Behemoth) is quoted here to demonstrate the normal form עושו (*oso*), *his Maker.* On the unusual singular form בעושיו (*be-osav*), see Gesenius, *Hebrew Grammar*, § 124k. On the plural sense of *be-osav*, see *Zohar* 3:23b.

98. **Three other days remained . . .** On each of which one of the three artisans produced another craft, thereby resuming "as before," that is, as on the first three days of Creation.

yourselves together, and *Let us make a human*—I along with you. The body is yours, and I will be in partnership with you, and *let us make a human.*'[99]

"Just as in the beginning there was partnership, so, too, afterward. Father and mother, corresponding to the earth, and the blessed Holy One, who collaborates with them. Concerning this mystery, it is written *be-osav, with his Makers.*[100]

"Even if one's father and mother have departed from this world, joy embraces the whole partnership. For we have learned: When a person [220a] includes the blessed Holy One in his joy, the blessed Holy One comes to the Garden of Eden and plucks from there his father and mother—who are His partners—and brings them to that rejoicing; and all of them are present there, yet people do not know.[101]

"However, in a person's distress, the blessed Holy One alone is present with him, and He does not inform his father and mother—as is written: *In my distress I called to YHVH, to my God I cried out. From His palace He heard my voice, and my cry before Him came into His ears* (Psalms 18:7)."

That shadow returned as before and moved through the house in the shape of a man. Rabbi Abba fell on his face.[102]

Rabbi Yose said, "I remember that in this place I saw Rabbi Pinḥas son of Ya'ir. One day he was standing in this spot and said as follows: 'פינחס (*Pineḥas*), *Phinehas, son of Eleazar son of Aaron the priest* (Numbers 25:11)—with a small letter י (*yod*). For two alphabets are inscribed: an alphabet of large letters and an alphabet of small letters. The large letters are of the World that is Coming, and the small letters are of the Lower World—the holy enduring Covenant. Since Phinehas acted zealously for this Covenant, a small י (*yod*) was added to him, mystery of this Covenant.[103]

99. **I will be in partnership with you . . .** God Himself will generate the soul.

100. **so, too, afterward . . .** After Creation, in all instances of human conception and birth. On *be-osav* as *his Makers*, see above, note 97.

101. **Even if one's father and mother have departed . . .** When a person whose parents have died celebrates a joyous event—for example, his son's or daughter's wedding—and includes God in the celebration, God brings the souls of his deceased parents from the Garden of Eden to participate.

In eastern European Jewish society, on the eve of a wedding it was customary for the bride or groom (whose parent[s] had passed away) to go to the grave(s) in order to invite him (or her or them) to the ceremony. See Scholem; cf. *Nitsotsei Zohar.*

102. **That shadow returned . . .** The shadow that they saw previously hovering over them and moving around the house. See above at note 83.

103. **I saw Rabbi Pinḥas son of Ya'ir . . .** In this same place, the venerable Rabbi Pinḥas had once discussed the significance of the spelling of the name of his namesake: פינחס (*Pineḥas*), *Phinehas, son of Eleazar son of Aaron the priest.*

Rarely in the Torah scroll, certain letters

"'At that time, the blessed Holy One said, "What should I do with Moses? This Covenant belongs to him. To give it to someone else without Moses' knowledge is not fitting."[104]

"'The blessed Holy One began speaking to Moses, "Moses, *Phinehas son of Eleazar son of Aaron the priest.*"[105]

"'Moses said, "Master of all worlds, what about him?"

"'He replied, "Moses, you are the one who risked your life for Israel several times so that they would not be annihilated from the world, and he *turned away My wrath from the Children of Israel* (Numbers 25:11)...."[106]

"'Moses asked, "What do You want?"

"'He replied, "That your Bride may abide in him."[107]

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are written large and others are written small. In the *Zohar*, the large letters are associated with *Binah* (known as the World that is Coming), whereas the small letters are associated with *Shekhinah* (the Lower World). According to one tradition, a small letter י (*yod*) appears in the name פינחס (*Pineḥas*) in Numbers 25:11. This alludes to *Shekhinah*, who (along with *Yesod*) represents the covenant, so She is called Covenant. "Since Phinehas acted zealously for this Covenant" by killing the fornicating couple Zimri and Cozbi, his name includes one of *Shekhinah*'s small letters.

See above, note 56. On the large and small letters, see *Zohar* 1:3b, 159b; 2:132a–b, 174a, 180b, 205b, 228b; 3:2a, 53b; *ZḤ* 65d (*ShS*), 66c (*ShS*), 74c–d (*ShS*). On *Binah* as the World that is Coming, see above, p. 144, n. 279.

On Rabbi Pinḥas son of Ya'ir, see above, pp. 418–19, n. 402. Fittingly, he features prominently in the *Zohar*'s commentary on *Parashat Pineḥas*.

On Phinehas's zealous act, see above, note 7. On Phinehas and the covenant, see the context in Numbers (25:11–13): *Phinehas son of Eleazar son of Aaron the priest turned away My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal. Therefore say: I hereby grant him My covenant of peace. And it shall be for him and for his seed after him a covenant of eternal* [or: *perpetual*] *priesthood in recompense for his acting zealously for his God and atoning for the Children of Israel.*

104. **This Covenant belongs to him...** *Shekhinah* (known as Covenant) is wedded to Moses, so how can She be given to Phinehas, without Moses' knowledge?

On Moses' intimacy with *Shekhinah*, see *Zohar* 2:11b–12a; Vol. 6, pp. 103–4, n. 128; Vol. 8, p. 485, n. 81; above, pp. 257–58 at nn. 35–36. On the covenant's being given to Phinehas, see the passage in Numbers quoted at the end of the preceding note. On this *Zohar* passage, see *Zohar* 2:190a.

105. ***Phinehas son of Eleazar...*** For the context in Numbers, see above, end of note 103.

106. **who risked your life for Israel...** At the incident of the Golden Calf and in the aftermath of the negative report of the Israelite scouts. (See Exodus 32; Numbers 14.) Phinehas acted similarly in the affair of Baal-peor. See above, note 7.

Numbers 25:11 reads in full: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal.*

107. **That your Bride...** Namely, *Shekhinah*. On *Shekhinah* as *the bride of Moses*, see Vol. 8, p. 485, n. 81.

"'Moses said, "Wholeheartedly—let Her be with him."

"'He said, "Say with your own mouth, and in a loud voice, that you are transmitting Her to him wholeheartedly." As is written: *Therefore say:*—you say, willingly—*I hereby grant him my covenant of peace* (Numbers 25:12). It was Moses who said *I hereby grant him*.... For if the blessed Holy One said this, Scripture should have stated *Therefore I hereby grant him My covenant.* But rather, it is written *Therefore say: I hereby grant him my covenant.* Moses said, *I hereby grant him my covenant of peace.*[108]

"'Now, if you say that She was removed from Moses—no! Rather, like a lamp: this one benefits, while that one is not diminished.'"[109]

That shade came and sat down and kissed him. They heard a voice saying, "Make room, make room for Rabbi Pinḥas son of Ya'ir, who is with you!"[110]

For we have learned: Any place in which a righteous person innovates words of Torah, he comes to visit when he is in that world—especially when other righteous ones are present there, innovating words of Torah in that place. Like this—for Rabbi Pinḥas son of Ya'ir came to visit his place and found these righteous ones innovating words of Torah, and that word of Rabbi Pinḥas son of Ya'ir was rejuvenated in his presence.[111]

108. ***Therefore say*...** It was actually Moses—not God—who was granting to Phinehas his *covenant of peace*, namely *Shekhinah*. For the full verse and context, see above, end of note 103.

109. **if you say that She was removed...** Although Moses shared *Shekhinah* with Phinehas, he did not thereby lose any of Her brilliance.

The simile of a lamp derives from a midrashic interpretation of how Moses' inspiration spread to the seventy elders (and similarly to his successor, Joshua) without itself being diminished, like a lamp lighting other lamps.

See *Sifrei*, Numbers 93; *Tanḥuma, Beha'alotekha* 12; *Tanḥuma* (Buber), *Beha'alotekha* 22; *Bemidbar Rabbah* 13:20, 15:19; Rashi, *Leqaḥ Tov*, and *Midrash Aggadah*, Numbers 11:17; Azriel of Gerona, *Peirush Eser Sefirot*, 4a; idem, *Peirush ha-Aggadot*, 118; *Zohar* 2:86b; 3:288a (*IZ*); *TZ* 19, 40b; Liebes, *Peraqim*, 144–45. Cf. *Sifrei Zuta*, Numbers 27:20; *Tanḥuma, Pineḥas* 11; *Bemidbar Rabbah* 21:15.

110. **That shade came...** The identity of the shadow (or shade, ghost, specter) now becomes clear: it is the disembodied spirit of Rabbi Pinḥas son of Ya'ir. (See above, notes 83, 102.) On the association of "shadow" with the ethereal body, see Vol. 7, p. 264, n. 24.

111. **Any place in which a righteous person...** After a virtuous teacher has died, his soul revisits each place in which he offered a new interpretation of Torah. This principle applies especially when other righteous people are present, innovating words of Torah—and all the more so in this case, where Rabbi Pinḥas's soul reappeared (as a shadow, or shade), since Rabbi Yose was conveying Rabbi Pinḥas's original teaching in Pinḥas's name.

See above at note 103. Cf. JT *Shabbat* 1:2, 3a (and parallels), in the name of Giddol: "Whoever quotes a tradition in the name of its originator should envision the latter as if he were standing in front of him. What is the basis for this? אך בצלם (*Akh be-tselem*), *Only in an image* [or: *in a shadow*], *does a human go about* (Psalms 39:7)." See Vol. 7, p. 264, n. 24; Vol. 8, pp. 117–18, n. 188.

[Rabbi Abba] said, "The statement of Rabbi Pinḥas son of Ya'ir is fine; for, in fact, it is not written *Therefore say to him*, but rather *Therefore say*. Now, was this utterance from this pious one hidden away in your hand, and you never mentioned it? Happy is our share, to be here in the company of this holy shade!"[112]

He, too, opened, speaking in the name of Rabbi Pinḥas, "*All that your hand finds to do, do with your power; for there is no doing or reckoning or knowledge or wisdom in Sheol, where you are going* (Ecclesiastes 9:10). How fitting it is for a person, as long as the lamp is burning and hovering over his head, to strive to do the will of his Lord. For the light of that lamp is כח (*koaḥ*), power, hovering over him; and of this is written *Please, let the power of YHVH be great* (Numbers 14:17). *The power of YHVH—the power* hovering over the heads of the righteous and of all those who strive to do the will of their Lord.[113]

"Concerning this, we have learned that whoever utters the response 'Amen! May His great Name be blessed' should bless with all his power—this is 'his power.' Surely, he must arouse all his limbs with great power, because by energizing himself with powerful arousal, that holy supernal *power* is aroused, ascending into holiness—and the power and might of the Other Side are broken. Thus, [220b] *with your power* you must do the will of your Lord.[114]

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112. **it is not written *Therefore say to him*...** The wording *Therefore say to him* could imply that Moses was commanded to convey God's assurance to Phinehas. Instead, the verse reads *Therefore say*, implying that Moses had to make this assurance himself, granting to Phinehas Moses' *covenant of peace* (namely *Shekhinah*). See above at note 108.

113. **He, too, opened . . .** Rabbi Abba also transmitted a teaching in the name of Rabbi Pinḥas. *Shekhinah* (pictured as a lamp) hovers above a person's head. See above, pp. 253–54, n. 24.

The verse in Ecclesiastes reads: *All that your hand finds to do, do with your power* [or: *All that your hand finds to do with your power, do*]; *for there is no doing or reckoning or knowledge or wisdom in Sheol, where you are going.* The term *Sheol* means "the netherworld; the abode of the dead." See above, pp. 180–83 at nn. 45–50.

The context in Numbers is the story of the scouts who are sent to the land of Canaan. When their slanderous report convinced the Israelites that it would be impossible to conquer the Land, God threatened to attack the people immediately. But Moses assuaged His wrath, and God then decreed that all Israelites above the age of twenty would eventually die in the desert before they could enter Canaan, except for the two virtuous scouts (Joshua and Caleb). Moses' argument concludes as follows (Numbers 14:17–19): *Now, please, let the power of my Lord be great, as You have spoken, saying, "YHVH! Slow to anger* [or: *long-suffering*] *and abounding in kindness, removing iniquity and transgression; yet He does not wholly acquit, inflicting the guilt of fathers upon sons, to the third and fourth generations." Forgive, please, the iniquity of this people through Your great kindness, and as You have borne with this people from Egypt until now.*

114. **whoever utters the response 'Amen...'** In the Kaddish prayer. By chanting this line powerfully, one stimulates *Shekhinah* ("that holy supernal *power*"), who thereby ascends toward Her beloved, *Tif'eret*.

On the effect of the response "Amen! May His great Name be blessed," see BT *Shabbat*

"*For there is no doing or reckoning or knowledge or wisdom in Sheol, where you are going.* For in that *power* there is *doing*—the effort to strive in this world, which is called *doing*, the world of doing, to complete the end of Thought.[115]

"*Or reckoning*—the world that depends on speech, for *reckoning* depends on speech. Consequently, all numerologies, solstices, equinoxes, and intercalations in the world belong to the Moon.[116]

"*Or knowledge*—mystery of six sides dependent on Thought and called 'the world of that Thought.'[117]

"*Or wisdom*—on which all depends.[118]

"All of these are included in that *power*, which is not so on the side of *Sheol*, rung of Hell. Surely, every person who does not engage with this *power* in this world—to enter thereby into *doing, reckoning, knowledge, and wisdom*—will eventually enter *Sheol*, which has no *doing, reckoning, knowledge, or wisdom.*

119b, in the name of Rabbi Yehoshu'a son of Levi: "Whoever responds with all his power: 'Amen! May His great Name be blessed'—his [heavenly] decreed sentence is torn up." See *Zohar* 1:38b (*Heikh*), 62b; 2:129b, 165b–166a; 3:285a–286a; Moses de León, *Sefer ha-Rimmon*, 69–71.

115. **For in that *power* there is *doing*...** *Shekhinah* (the divine *power*) is manifested in the physical world, which is known as the World of Doing. This world is the culmination of Divine Thought. By striving to act virtuously in this world, a person stimulates and fulfills *Shekhinah*, who (as the final *sefirah*) can Herself be pictured as "the end of Thought."

In this and the following paragraphs, Rabbi Abba is alluding to the concept of three worlds (in ascending order): the World of Doing (the physical world), the World of Speech (the world of the Divine Chariot and the heavenly spheres), and the World of Thought (the realm of the *sefirot*). See Moses de León, *Mishkan ha-Edut*, 16–18; Scholem, *Le-Ḥeqer Qabbalat R. Yitsḥaq ben Ya'aqov ha-Kohen*, 69.

116. **The world that depends on speech...** That is, the heavenly realms—which depend on *Shekhinah*, who conveys divine revelation and is known as Speech.

As mother of the bounded world, *Shekhinah* is the source of various numerical operations, or forms of *reckoning*; whereas in the higher sefirotic realms, unity prevails—and so numerical multiplicity is irrelevant. See *Zohar* 1:46b; 2:221b, 236b.

"Numerologies" (גימטריאות [*gimatriyya'ot*]) refers to the numerical values of the letters of the alphabet. "Intercalation" refers to the insertion of an additional day in a lunar month (to harmonize the month with the lunar cycle) or an additional month in a lunar year (to harmonize the lunar and solar years). All of these operations belong to *Shekhinah*, symbolized by the moon.

See M *Avot* 3:18, in the name of Rabbi Eli'ezer son of Ḥisma: "[Laws concerning] bird offerings and commencements of the menstrual cycle are essential laws. Determining equinoxes and solstices, and גימטריאות (*gimatriyya'ot*), mathematical calculations, are פרפראות לחכמה (*parpera'ot la-ḥokhmah*), savories of wisdom." The term פרפרת (*parperet*) means "a savory dish before, during, or after the main meal; appetizer; dessert; accessory."

117. ***Or knowledge...*** The mysterious *sefirah* of *Da'at* (Knowledge) includes all six *sefirot* from *Ḥesed* through *Yesod*, which originate in Divine Thought.

118. ***Or wisdom...*** *Ḥokhmah*.

For the Other Side is the way of Sheol, as is written: *Her house is the way to Sheol* (Proverbs 7:27). Whoever slackens from this holy *power* is overwhelmed by the Other Side, whose *house is Sheol.*[119]

"*Where you are going.* Now, do all inhabitants of the world go to Sheol? Yes. But they come up immediately, as is written: *He brings down to Sheol and raises up* (1 Samuel 2:6)—except for those wicked ones who never considered *teshuvah*, who go down and do not come up.[120]

"Even the completely righteous go down there. Why do they go down? Because they take some of the wicked from there and bring them up above, where they make them conceive *teshuvah*. Who are those? Those who considered engaging in *teshuvah* in this world, but failed to do so before departing from the world. For their sake, the righteous go down into Sheol and grasp them and bring them up from there."[121]

Rabbi Yose said, "It is written: *One by one to find* חשבון (*ḥeshbon*), *a reckoning* (Ecclesiastes 7:27). The *reckoning* of numerologies, abiding in the Moon—on which rung of Hers are they found?"[122]

119. **All of these are included in that *power*...** As the final *sefirah*, *Shekhinah* (the divine *power*) includes within Herself both *knowledge* (which itself embraces the six *sefirot* from *Ḥesed* to *Yesod*) and *wisdom* (*Ḥokhmah*). She also commands the heavenly realms and all *reckoning*, as well as the earthly realm of *doing*. Such all-inclusiveness does not pertain to the demonic power, identified with *Sheol* and Hell.

A person should strive spiritually to enter the various aspects of *Shekhinah*; otherwise he will enter the demonic realm, Sheol. The full verse in Proverbs (describing the home of the seductive "strange woman") reads: *Her house is the way to Sheol, descending to the chambers of Death.*

120. **do all inhabitants of the world go to Sheol?...** Even those who are relatively righteous must be cleansed momentarily in the River of Fire. However, the wicked who never even considered *teshuvah* remain in Hell permanently.

On being cleansed in the River of Fire, see above, p. 317, n. 64. On the fate of those who never considered *teshuvah*, see *Zohar* 2:150b (Vol. 5, pp. 375–76, n. 527); *ZḤ* 25b (*MhN*).

The full verse in Samuel reads: *YHVH puts to death and brings to life* [or: *and grants life, keeps alive*], *brings down to Sheol and raises up.* On this verse, see above, p. 182 at n. 48; p. 327 at nn. 103–5.

121. **Even the completely righteous...** They descend to Hell in order to redeem some of the wicked from there—namely those who did consider *teshuvah* but never managed to engage in it before they died.

The dramatic theme of the righteous person rescuing the wicked from Hell became prominent in later Jewish mysticism. Several scholars have suggested that it may be based on the Christian belief of the descent of Christ into Hell, an idea that is recorded in the 4th century C.E. and eventually found its way into the Apostles' Creed. Already in the Talmud (BT *Ḥagigah* 15b), Rabbi Yoḥanan delivers from Hell the soul of the heretic Elisha son of Avuyah.

See *ZḤ* 25b (*MhN*); *TZ* 32, 76b. Cf. *Zohar* 1:41a (*Heikh*); 2:150a–b (Vol. 5, pp. 374–75, nn. 524–26); Ginzberg, *Legends of the Jews*, 5:418, n. 118; Tishby, *Wisdom of the Zohar*, 3:1425–26; Liebes, *Studies in the Zohar*, 158–59.

122. ***One by one to find* חשבון (*ḥeshbon*), *a reckoning*...** As explained above (note

[Rabbi Abba] did not reply. Then he said, "I have heard, but I don't remember the matter."

That shade rose and slapped Rabbi Abba's eyes. He fell on his face out of fear.[123]

While he was on his face, a verse fell into his mouth: *Your eyes, pools* בחשבון (*be-ḥeshbon*), *in Heshbon, by the gate of the daughter of nobles* (Song of Songs 7:5). These eyes of Hers are savories within supernal Wisdom, drawn from above; and by *ḥeshbon*, *reckoning*, solstices, equinoxes, and intercalations, they are filled, becoming *pools*, waters flowing in all directions—those eyes! Until they amount to every *reckoning* of the moon outside, and stars and constellations, making a *reckoning*. This is *by the gate of Bath Rabbim*—the moon outside."[124]

Rabbi Abba said to Rabbi Yose, "That holy pearl that was in your possession from the holy company that is with us—it is so fine that I must return to it! For surely one must not send a woman to be in another place until her husband gives her permission. First, the husband is informed and persuaded, so that he will command her and give her permission to go to that place.[125]

116), *Shekhinah* (symbolized by the moon) is the source of various numerical operations, or forms of *reckoning*. Now Rabbi Yose asks where specifically such reckonings are found within the realm of *Shekhinah*.

The full verse in Ecclesiastes reads: *See, this have I found, said Qohelet: one by one to find a reckoning* [or: *a conclusion of thought*].

123. **That shade rose...** The spirit of Rabbi Pinḥas. (See above, note 110.) The significance of the "eyes" is immediately clarified.

124. **a verse fell into his mouth...** Spontaneously, Rabbi Abba uttered a verse from Song of Songs describing the *eyes* of the female character, who represents *Shekhinah*. Her *eyes* derive from *Ḥokhmah*, and they are filled with various numerical calculations, eventually amounting to reckonings of the moon, stars, and constellations.

The phrase "the moon outside" designates the moon in the sky, which is "outside" the realm of *Shekhinah*, who is Herself called Moon.

The full verse in Song of Songs reads: *Your neck like an ivory tower; your eyes, pools* בחשבון (*be-ḥeshbon*), *in Heshbon, by the gate of* בת רבים (*bat rabbim*), *Bath Rabbim* [or: *the daughter of nobles*; *the city of nobles*; *the daughter of many*]. *Your nose like the tower of Lebanon, looking out toward Damascus.*

The fertile location *Heshbon* (in the Transjordan) is here interpreted according to its homonym: *ḥeshbon*, *reckoning*. (See *Zohar* 2:223a.) The phrase *the gate of bat rabbim* is apparently construed here as *the gate of the daughter of many*, alluding to the moon, surrounded by *many* stars and constellations.

The phrase "פרפראות (*parpera'ot*), savories, within supernal Wisdom" derives from M *Avot* 3:18: "[Laws concerning] bird offerings and commencements of the menstrual cycle are essential laws. Determining equinoxes and solstices, and גימטריאות (*gimatriyya'ot*), mathematical calculations, are פרפראות לחכמה (*parpera'ot la-ḥokhmah*), savories of wisdom." See above, note 116.

On a verse falling into one's mouth (that is, being uttered spontaneously), see BT *Berakhot* 55b, in the name of Rabbi Yoḥanan: "If one rises early and a verse falls into his mouth, this is a minor prophecy." See *Zohar* 2:61b.

125. **That holy pearl that was in your possession...** Namely, the teaching of Rabbi Pinḥas about Moses "granting" *Shekhinah* to Phinehas. (See above at notes 103–9.)

On possessing pearls of wisdom, see BT

"Similarly, the blessed Holy One persuaded Moses; and until he gave Her permission—and He told him, 'You say *I hereby grant him my covenant of peace* (Numbers 25:12),' to abide in [Phinehas] and to go there—She did not go.[126]

"How do we know this? From Righteous One of the world, who gives Her permission to be among the righteous in this world, with whom She sits like a bride in her ornaments—and Righteous One of the world sees and rejoices in this. But She lies in the arms of Her husband, and resumes being with them, and returns to Her husband—as is said: *In the evening she comes, and in the morning she returns* (Esther 2:14). *In the evening she comes* to Her husband; *and in the morning she returns* to the righteous on earth—all with the permission of Her husband, as is written: *The righteous one gives generously* (Psalms 37:21).[127]

"Moses said as follows: '*I hereby give him*—just as Righteous One on high *gives*, so I, too, *hereby give*.' A gift presented on condition that it be returned is a valid gift.[128]

Ḥagigah 3a; *Zohar* 1:148b; 2:209a; *ZḤ* 10b (*MhN*). Cf. BT *Berakhot* 17a, *Sanhedrin* 50b, *Zevaḥim* 36b.

126. **the blessed Holy One persuaded Moses...** By telling him: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal* (Numbers 25:11).

Until Moses gave *Shekhinah* permission to go to Phinehas—and until God directed Moses to state explicitly that he was "granting" *Shekhinah* (known as *covenant*) to Phinehas—*Shekhinah* did not join Phinehas. See above at notes 103–8.

127. **From Righteous One of the world...** *Yesod* (known as Righteous One of the world) grants permission to His partner, *Shekhinah*, to be with righteous humans, whose virtuous conduct adorns Her. In fact, He "rejoices in this." Yet, *Shekhinah* does not abandon Her divine husband, as the verse in Esther implies: *In the evening she comes* (to Her divine husband), *and in the morning she returns* (to be with righteous humans).

The phrase "the arms of Her husband" refers to *Ḥesed* and *Gevurah*, who embrace *Shekhinah*. The verse in Esther describes the continual stream of maidens coming to King Ahasuerus in the contest to be crowned queen. The following verses describe Esther, so this verse, too, is sometimes applied specifically to her and to the divine feminine whom she symbolizes, *Shekhinah*. See *Zohar* 1:106a, and especially 202b.

On the divine male's granting *Shekhinah* permission to be with humans (or Israel) on earth, see *Zohar* 2:135a. On *Yesod* as Righteous One, see above, p. 38, n. 105. The full verse in Psalms reads: *The wicked one borrows and will not repay; the righteous one gives generously.*

128. ***I hereby give him...*** The verse reads: *I hereby give* [or: *grant*] *him My covenant of peace.* Now this implies that Moses presented Phinehas with *Shekhinah* (known as *covenant*)—just as *Yesod* (known as Righteous One) offers Her to righteous humans.

The concluding sentence paraphrases a Talmudic principle: "A gift presented on condition that it be returned is regarded as a valid gift," i.e., it is temporarily considered the property of the recipient. See BT *Sukkah* 41b, *Qiddushin* 6b, *Bava Batra* 137b. The *Zohar*'s wording here resembles that of Rashi's formulation in BT *Sukkah* 41b, s.v. *heḥeziru lo*. For the context of the verse in Numbers, see above, note 103.

"On account of this Covenant, [Phinehas] gained the high priesthood; and if She had not been with him, Phinehas would not have been linked to the rung of high priesthood, for Covenant always clings to the supernal right, and this supernal right is destined to build the Temple, which is Covenant."[129]

Rabbi Abba said, "I remember something that I heard from the Holy Lamp, who heard it in the name of Rabbi Eli'ezer. One day, a certain clever Gentile came to him and said, 'Old man, old man, three questions [221a] I want to pose to you. First, you say that another Temple will be built for you, whereas only two were supposed to be built: the First Temple and the Second Temple—a Third Temple and a Fourth Temple you will not find in the Torah! Surely, what was meant to be built has already been built, and there will never be any more; for, after all, Scripture calls them *the two houses of Israel* (Isaiah 8:14), and it is written *The glory of this last house will be greater than the first* (Haggai 2:9).[130]

"'Furthermore, you say that you're closer to the supernal King than all other nations. Well, one who is close to the King is always happy, free from sorrow and distress; but you are in greater sorrow, distress, and agony than all other nations. As for us, no sorrow, distress, or agony even comes near us. We are close to the supernal King, and you are far from Him, which is why you suffer sorrow and distress, mourning and agony, which we do not!

"'Furthermore, you don't eat any animal that has not been slaughtered properly or is diseased or defective, so that you will be healthy and your bodies will be fit. Well, we eat whatever we want, and we are vigorous and healthy, all our limbs enduring firmly; whereas you—who don't eat—are all weak, sickly, and broken more than all other peoples. A people hated by your God entirely!'[131]

129. **On account of this Covenant...** By virtue of receiving *Shekhinah* (known as Covenant), Phinehas became worthy of the high priesthood, since *Shekhinah* is embraced by the divine right arm, *Ḥesed*, which is associated with priesthood.

See above, notes 29–31. On the link between covenant and priesthood, see Numbers 25:12–13: *Therefore say: I hereby grant him My covenant of peace. And it shall be for him and for his seed after him a covenant of eternal* [or: *perpetual*] *priesthood.*

130. **I remember something...** Perhaps Rabbi Abba's mention of the future Temple (at the end of the preceding paragraph) reminds him of the first challenge presented by the clever Gentile to Rabbi Eli'ezer (son of Hyrcanus), which Rabbi Abba heard from "the Holy Lamp" (Rabbi Shim'on son of Yoḥai).

According to the simple sense of the verse in Isaiah, the phrase *the two houses of Israel* refers to the kingdoms of Judah and Israel. Here, the Gentile applies this to the First and Second Temples. Cf. *Zohar* 1:50b.

The verse in Haggai reads: *The glory of this latter* [or: *last*] *house will be greater than the first.* See *Zohar* 2:103a; *Nitsotsei Zohar*, ad loc., n. 6; *She'elot u-Tshuvot ha-Rashba*, 4:187; *Ateret Tsevi.* On Rabbi Shim'on's title "the Holy Lamp," see above, p. 27, n. 68.

131. **you don't eat any animal...** The

"[The Gentile] said, 'Old man, old man, don't say anything to me, because I won't listen to you or accept it!'

"Rabbi Eli'ezer raised his eyes and gazed at him, and he turned into a heap of bones.[132]

"When his wrath subsided, he turned his head and wept. He said, *'YHVH our Lord, how majestic is Your name throughout the earth!* (Psalms 8:2). How mighty is the holy power throughout the earth! There is not a single tiny word appearing in the Torah that has not issued from the mouth of the blessed Holy One. These things asked by that wicked man I asked Elijah one day, and he said that they had been presented in the Heavenly Academy before the blessed Holy One.[133]

"'For when Israel came out of Egypt, the blessed Holy One wished to make them on earth like holy angels above, and He wanted to build for them a holy house, bring it down from the utmost heavens, and plant Israel as a holy shoot corresponding to the image above. As is written: *You will bring them, You will plant them on the mount of Your heritage.* In which place? *A firm place for Your dwelling You fashioned, O YHVH* (Exodus 15:17)—in the one that *You fashioned* Yourself, no one else—the First Temple. *The sanctuary, O YHVH, Your hands firmly founded*—the Second Temple. Both of them, the artistry of the blessed Holy One.[134]

notion that the laws of kashrut are intended to promote health and fitness was championed by Maimonides in *Guide of the Perplexed* 3:48. See also BT *Shabbat* 86b (and parallels); Samuel ben Meir on Leviticus 11:3 (who cites "expert physicians"); Naḥmanides on Leviticus 11:9; Milgrom, *Leviticus*, 1:718–19.

The phrase "that has not been slaughtered properly or is diseased or defective" renders the concise Hebrew נבלה וטרפה (*nevelah u-trefah*). The biblical term *nevelah* means literally "carcass," referring to the body of an animal that has died of natural causes. (See Deuteronomy 14:21.) However, in rabbinic literature and here in the *Zohar*, *nevelah* refers as well to the carcass of an animal that has become unfit through improper slaughtering. The biblical term *terefah* means "torn," referring to the flesh of an animal torn by beasts of prey. (See Exodus 22:30). However, in rabbinic literature and here in the *Zohar*, *terefah* refers as well to an animal afflicted with a severe organic disease or congenital defect.

132. **he turned into a heap of bones** On the destructive power of the rabbinic gaze, see *Bereshit Rabbah* 79:6; BT *Berakhot* 58a; *Shabbat* 33b–34a; *Bava Metsi'a* 59b, *Bava Batra* 75a, *Sanhedrin* 100a; *Pesiqta de-Rav Kahana* 11:16; 18:5; *Pesiqta Rabbati* 32, 149a; *Midrash Tehillim* 87:2; *Eikhah Zuta* 1:43; *Zohar* 1:57b, 59a. Cf. 3:147b.

133. **I asked Elijah one day...** Rabbi Eli'ezer had posed these same questions to the prophet Elijah, who provided him with answers, which were originally given in response to similar questions raised in the Heavenly Academy. On this academy, see above, p. 54, n. 1.

134. **For when Israel came out of Egypt...** Rabbi Eli'ezer conveys the heavenly response to the first of the Gentile's three challenges.

God originally wanted to build a Heavenly Temple (or actually, two Temples) Himself for Israel. The full verse in Exodus reads: *You*

"'But because they angered Him in the desert, they died, and the blessed Holy One brought into the Land their children—who learned their ways—and the house was built by human hands. Consequently, it did not endure; and Solomon said, *Unless YHVH builds the house, its builders labor in vain* (Psalms 127:1), for it has no endurance.[135]

"'In the days of Ezra, sin took its toll—due to various transgressions—and they were forced to build it themselves, so it did not endure. Until now, the original building of the blessed Holy One has never appeared in the world. For it is written: *YHVH builds Jerusalem* (Psalms 147:2)—He and no one else. It is this building we await, not a human building, which has no endurance at all.[136]

"'The blessed Holy One will bring down the First Temple and the Second Temple as one from above—the First Temple, concealed; the Second Temple, revealed. The house called the Second Temple will be revealed, so that the

will bring them, You will plant them on the mount of Your heritage; a firm place for Your dwelling You fashioned, O YHVH; the sanctuary, O YHVH, Your hands firmly founded.

In rabbinic literature this verse is interpreted as referring to both an earthly and a heavenly Temple. See *Mekhilta, Shirta* 10; *Mekhilta de-Rashbi*, Exodus 15:17; JT *Berakhot* 4:5, 8c; *Shir ha-Shirim Rabbah* on 3:9; 4:3; *Tanḥuma, Vayaqhel* 7, *Pequdei* 1–3; *Tanḥuma* (Buber), *Vayera* 45; *Midrash Tehillim* 30:1; *Bemidbar Rabbah* 4:13.

135. **But because they angered Him . . .** Israel's sinful rebelliousness doomed them, and although their children eventually entered the Promised Land, this next generation imitated their parents' ways and did not deserve the Heavenly Temple. Since the Temple in Jerusalem was built "by human hands" (under King Solomon), it was inherently flawed and could not endure. Solomon himself recognized this, as demonstrated by the verse in Psalms.

The full verse in Psalms reads: *A song of ascents. Of Solomon. Unless YHVH builds the house, its builders labor in vain. Unless YHVH watches over the city, the watchman looks out in vain.* On the question of whether David or Solomon uttered this psalm, see Vol. 6, p. 295, n. 95.

136. **In the days of Ezra . . .** After the destruction of the First Temple, when many Israelite men married "foreign" women. (See Ezra 9–10.) Due to their sinfulness, this generation, too, did not deserve the Heavenly Temple, so they had to build the Second Temple themselves. Israel still awaits the final redemption, when God will bring down the Heavenly Temple (built by His own hands) and plant it in Jerusalem.

On God's building the Temple with His own hands and eventually bringing it down to earth at the end of days, see *Mekhilta, Shirta* 10; *Mekhilta de-Rashbi*, Exodus 15:17; *Avot de-Rabbi Natan* A, 1; *Targum Yerushalmi*, Exodus 15:17; *Tanḥuma, Noaḥ* 11; *Pequdei* 11; *Tanḥuma* (Buber), *Noaḥ* 17; *Pesiqta Rabbati* 31, 142b; *Yalqut Shim'oni*, Psalms 848 (where God's everlasting Temple is contrasted with those built by Solomon and Ezra); Rashi on Exodus 15:17; idem, *Rosh ha-Shanah* 30a, s.v. *la tserikha*; *Sukkah* 41a, s.v. *i namei*; *Zohar* 1:114a (*MhN*), 183b; 2:59a–b, 108a–b; *Nitsotsei Orot*. Cf. Revelation 21:2; *Targum Yonatan*, Psalms 122:3; *Zohar* 2:240a–b; above, note 134.

The full verse in Psalms reads: *YHVH builds Jerusalem* [or: *Builder of Jerusalem is YHVH*]; *Israel's scattered ones He gathers in.*

artistry of the blessed Holy One will be visible to the whole world—total joy, aspiration of the heart, in full existence.[137]

"'That First Temple, concealed, will ascend high above the one revealed; and the whole world will see clouds of glory surrounding the revealed one; and within those clouds will be the First Temple, in hidden fashioning, rising to the height of the glorious heavens. It is this building that we await, which has never existed in the world.

"'Even the city of Jerusalem will not be the work of human hands, for it is written: *I Myself—declares YHVH—will be a wall of fire around her*... (Zechariah 2:9). If this is what is written about the city, all the more so for the Temple, which is His dwelling. This act should have happened at first; when Israel came out of Egypt, but it has been deferred to the end of days in the final redemption.[138] [221b]

"'As for the other question, surely we are closer to the supernal King than all other nations! Surely it is so, for the blessed Holy One made Israel the heart of the whole world. So is Israel among the other nations: the heart among the limbs of the body. All inhabitants of the world are the limbs, while Israel is the heart in their midst; and if Israel did not exist in the world, no nation could endure for even a moment—like limbs without a heart. Therefore they are in the middle of the whole world—the heart within the limbs.

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"'Israel conducts herself among the other nations like the heart among the limbs. The heart is tender and weak, yet it is the vitality of all the limbs. None of the limbs knows pain, distress, and agony at all, only the heart, containing vitality and intelligence. [Pain] comes nowhere near the other limbs, since they have no vitality and know nothing. None of the other limbs come near the king—who is the intelligence and wisdom located in the brain—only the heart. The other limbs are far from him and know nothing about him. Similarly, Israel is close to the Holy King, whereas the other nations are far from Him.[139]

137. **the First Temple and the Second Temple...** Namely, both original Heavenly Temples. (See above at note 134.) The First Temple corresponds to the concealed realm of *Binah*; the Second, to the more revealed realm of *Shekhinah*.

138. ***I Myself—declares YHVH...*** The full verse reads: *I Myself—declares YHVH—will be a wall of fire around her, and I will be the glory inside her.*

139. **As for the other question, surely we are closer...** The Gentile's second challenge was: If Israel is closer to God, then why do they suffer so much? (See above, following note 130.)

Rabbi Eli'ezer's extended comparison of Israel to the heart, and the other nations to the limbs of the body, derives from Judah Halevi, *Kuzari*, 2:35–44. Cf. above, pp. 48–49, nn. 136–37; below at note 165; *Zohar* 3:119a–b. For other instances of the *Kuzari*'s influence in this section of the *Zohar*, see above,

"'As for the other question—that Israel eats no animal that has not been slaughtered properly or is diseased or defective, or the dirty filth of detestable and creeping things, as do other nations—so it is. For, in fact, the heart—which is tender and weak, yet king and vitality of all the other limbs—takes for its nourishment only the purest and clearest of all the blood, so its food is cleanest and most refined of all, whereas the remaining refuse it leaves for all the other limbs. These other limbs do not care about this; rather, they take the refuse and the worst and most foul of all—and they are fittingly strong.[140]

"'Consequently, among the other limbs there are blisters, inflammation, rash, and scaly affliction; whereas for the heart, none of these at all. Rather, it is cleanest and purest of all, with no blemish whatsoever. Concerning this it is written: *You are wholly beautiful, my love; there is no blemish in you* (Song of Songs 4:7).'"

Rabbi Yose came and kissed his hands. He said, "If I have come into the world just to hear this, it is enough!"[141]

The name of the slain Israelite man, who was slain with the Midianite woman (Numbers 25:14). Rabbi Yitsḥak said, "This verse should have been written as follows: *The name of the Israelite man whom Phinehas slayed*—and not *the slain* [*Israelite man*], *who was slain.* Scripture expresses it only in a concealed manner.[142]

note 87. On the brain as king, see BT *Shabbat* 61a.

The statement "Therefore they are in the middle of the whole world" recalls rabbinic passages such as *Tanḥuma, Qedoshim* 10: "The land of Israel sits in the center of the world, Jerusalem in the center of the land of Israel, the Temple in the center of Jerusalem, the Sanctuary in the center of the Temple, the Ark in the center of the Sanctuary, and in front of the Ark the Foundation Stone, from which the world was founded." See above, p. 49, n. 137.

140. **that Israel eats no animal...** The Gentile's third challenge was: If Israel is so careful about what they eat, then why are they so weak and unhealthy; whereas the Gentiles, who eat whatever they want, are vigorous and strong? (See above at note 131.)

Rabbi Eli'ezer's explanation is based on medieval physiology (deriving from Galen), according to which the liver receives the digested food and transforms it into "nutritive blood," some of which reaches the heart. Just as the heart requires the finest food (for its blood), so Israel (the heart of the world) requires the purest food. The other limbs must be strong enough to subsist on worse food (and blood), which explains why Gentiles (the other "limbs") are strong and eat just about anything.

See Judah Halevi, *Kuzari*, 2:41; *Tosafot, Sotah* 5a, s.v. *adam*. On Galen's physiology, see Vol. 5, p. 393, n. 585.

141. **Rabbi Yose came...** And kissed the hands of Rabbi Abba, who had conveyed to him Rabbi Eli'ezer's teaching, which Rabbi Abba heard from Rabbi Shim'on. See above at note 130. On the concluding exclamation, see above, p. 114, n. 182.

142. ***The name of the slain Israelite man, who was slain...*** Rabbi Yitsḥak wonders

"But this is what Rabbi El'azar said: Since the blessed Holy One had elevated Phinehas to the high priesthood, He did not want to mention him in the context of killing a human being, for this is not fitting for a high priest. Before He elevated him to the high priesthood, He mentioned his name: *Phinehas saw... and he took a spear... and stabbed the two of them* (Numbers 25:7–8). Once He elevated him to become high priest, his name is not mentioned in the context of killing, for this is unbefitting; and the blessed Holy One felt concern for his honor, since it is unseemly for a high priest to be mentioned in the context of killing. *And the name of the woman who was slain, the Midianite* (ibid., 15), similarly."[143]

Rabbi Shim'on was traveling from Cappadocia to Lydda, accompanied by Rabbi Yehudah. As they were going, they were [about to be] encountered by Rabbi Pinḥas son of Ya'ir, with two men goading [his donkey] behind him. Rabbi Pinḥas's donkey stood still; they goaded him, but he did not move.[144]

why Scripture employs such convoluted ("concealed") wording and why it doesn't name the hero, Phinehas, who boldly killed the fornicating couple, Zimri and Cozbi.

See above, note 7. The context in Numbers (25:14–15) reads: *The name of the slain Israelite man, who was slain with the Midianite woman, was Zimri son of Salu, chieftain of a patriarchal house of the Simeonites. And the name of the woman who was slain, the Midianite, was Cozbi daughter of Zur, who was head of the leagues of patriarchal houses in Midian.*

143. **Since the blessed Holy One had elevated Phinehas...** And made him eligible for the high priesthood, He did not want to mention him explicitly in the context of killing Zimri. Such a violent act betrays the rung of *Ḥesed* (Love), with which all priests are linked. See above, note 31.

Earlier, when Phinehas actually killed the fornicating couple—before he had been elevated—his name is fittingly mentioned. The context in that passage (Numbers 25:7–8) reads: *Phinehas son of Eleazar son of Aaron the priest saw, and he rose from the midst of the community and took a spear in his hand. And he came after the Israelite man into the alcove and stabbed the two of them, the Israelite man and the woman, in her alcove* [or: *in her belly*], *and the plague was held back from the Children of Israel.*

Similarly, Phinehas's name is omitted from the later verse about *the woman who was slain, the Midianite.* For the full verse, see the preceding note.

144. **Rabbi Shim'on was traveling from Cappadocia to Lydda...** Such a journey recurs frequently in the *Zohar* and usually includes an encounter with some interesting character.

The itinerary from Cappadocia in eastern Asia Minor to Lydda in Palestine may be intentionally fantastic. Alternatively, the author(s) may have imagined (or pretended) that Cappadocia was a Galilean village near Sepphoris, based on the phrase "Cappadocians of Sepphoris" in JT *Shevi'it* 9:5, 39a. According to a dream interpretation in *Bereshit Rabbah* 68:12, Cappadocia is not far at all from Palestine. See Vol. 7, p. 202, n. 110.

The words "goading" and "they goaded" render respectively טענין (*ta'anin*) and טעינו (*te'inu*). See above, p. 250, n. 13.

Rabbi Pinḥas said, "Let him be, for he must have smelled the scent of new faces—or a miracle is about to be performed for us!"[145]

While they were there, Rabbi Shim'on emerged from behind a rock; the donkey began to move. Rabbi Pinḥas said to them, "Didn't I tell you that he smelled the scent of new faces?"

Rabbi Pinḥas dismounted and embraced him, weeping. He said to him, "I saw in a dream that *Shekhinah* was coming to me and giving me great presents, and I rejoiced in Her. Now, look, just like I saw!"[146]

Rabbi Shim'on said, "From the sound of your donkey's hooves, I knew it was you. Now, joy is complete."

Rabbi Pinḥas said, "Let us sit down somewhere, since words of Torah require thirsting clarity."[147]

They found a spring of water and a tree, and sat down.

Rabbi Pinḥas said, "I was reflecting that in the revival of the dead, the blessed Holy One will form them in a different manner. What is now first will then be last. How do we know this? From those bones—the bones that the blessed Holy One revived by the hand of Ezekiel, as is written: *The bones came together, bone to bone*—first. And then it is written: [222a] *I saw, and behold, there were sinews on them, and flesh grew, and skin formed on them above; but there was no* רוח (*ruaḥ*) *breath, in them* (Ezekiel 37:7–8). For, in fact, what is stripped off first will then be last: at first one is stripped of *ruaḥ*, afterward skin and flesh, and afterward bones."[148]

145. **he must have smelled the scent of new faces...** In rabbinic literature, Rabbi Pinḥas's donkey is depicted as quite talented. See above, p. 418, n. 402.

146. ***Shekhinah* was coming to me...** According to rabbinic tradition, "whoever welcomes [literally: receives the face of] the wise is considered as if he welcomes *Shekhinah*." See *Mekhilta, Amaleq (Yitro)* 1. Cf. JT *Eruvin* 5:1, 22b: "Rabbi Shemu'el said in the name of Rabbi Zeira, '... Whoever welcomes his teacher is considered as if he welcomes *Shekhinah*.' ... Rabbi Yishma'el taught ... 'One who welcomes his friend is considered as if he welcomes *Shekhinah*.'"

The *Zohar* sometimes transforms the rabbinic simile into an actual description of the righteous, who are called the face of *Shekhinah* "because *Shekhinah* is hidden within them: She is in concealment and they are revealed" (2:163b).

Here, Rabbi Pinḥas realizes that his dream about *Shekhinah* was a prediction of his encounter with Rabbi Shim'on. The "great presents" that he dreamed about are the words of wisdom that Rabbi Shim'on will soon bestow. On the theme of "the face of *Shekhinah*" and on the divine nature of Rabbi Shim'on, see above, p. 426, n. 425.

147. **words of Torah require thirsting clarity** See BT *Eruvin* 65a: "Legal discussion requires צילותא (*tsiluta*), clarity, like a day of the north wind."

Here, "thirsting clarity" renders צחותא (*tsaḥuta*), which in Aramaic means "thirst," but in this case also conveys the sense of the Hebrew word צחות (*tsaḥut*), "clarity." See above, p. 456, n. 524.

148. **in the revival of the dead...** In this world, when a person dies, first his רוח

Rabbi Shim'on said, "Concerning this the ancient ones disputed; but with these bones revived by the blessed Holy One, He performed miracles and remarkable signs.

"Come and see what is written: *Remember, now, that like clay You worked me, and to dust You will return me* (Job 10:9). What is written next? *Will You not pour me out like milk, and like cheese congeal me? With skin and flesh You will clothe me, with bones and sinews weave me* (ibid., 10–11). After a person has decayed in the dust—and the time of revival of the dead has arrived—the blessed Holy One will make that enduring bone like dough, flowing as *milk*; and from that pure flow, sparkling in clarity, the bone will be blended, liquefied like milk. Afterward He will congeal it, and it will be fashioned in the form of curdled *cheese*; and afterward *skin* and *flesh* and *bones* will be drawn over it. As is written: *Will You not pour me out like milk?* It is not written *Did You not pour me out?* but rather *Will You not pour me out?* It is not written [*Did You not*] *congeal me?* but rather [*Will You not*] *congeal me?* It is not written *With skin and flesh You clothed me*, but rather *You will clothe me.* It is not written *You wove me*, but rather *You will weave me.*[149]

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(*ruaḥ*), "breath" or "spirit," leaves him, and afterward his body begins to decompose. However, in the revival of the dead "what is now first will then be last," that is, the *ruaḥ* will be restored last, after the entire body has been reconstituted.

This sequence of the revival is demonstrated by Ezekiel's vision of the dry bones. The context there reads (Ezekiel 37:7–10): *I prophesied as I had been commanded. And as I was prophesying, there was a sound and a rattling, and the bones came together, bone to bone. I saw, and behold, there were sinews on them, and flesh grew, and skin formed on them above; but there was no* רוח (*ruaḥ*) *breath, in them. He said to me, "Prophesy to the breath! Prophesy, O son of man, and say to the breath: Thus says the Lord YHVH: From the four* רוחות (*ruḥot*), *winds, come,* הרוח (*ha-ruaḥ*), *O breath, and breathe into these slain, that they may live!" I prophesied as He commanded me, and the breath entered them, and they came to life and stood up on their feet, a vast force.*

On the wording "what is stripped off first . . . ," see the passage from *Bereshit Rabbah* in the following note; Rashi on Ezekiel 37:6; *Tosafot, Niddah* 25a, s.v. *or u-vasar.*

149. **Concerning this the ancient ones disputed . . .** In rabbinic literature, the School of Hillel and the School of Shammai disagreed over the formation of the body in the revival of the dead.

See *Bereshit Rabbah* 14:5: "The School of Shammai and the School of Hillel disagree. The School of Shammai says, 'His formation in the world that is coming is unlike that of this world. In this world [when the fetus is formed] it begins with the skin and flesh, and ends with the sinews and bones; but in the time to come [when the body is resurrected] it begins with the sinews and bones, and ends with the skin and flesh. For thus it says concerning the dead of Ezekiel: *I saw, and behold, there were sinews on them* [i.e., on the bones], *and flesh grew,* [*and skin formed on them above . . .*] (Ezekiel 37:8).' Rabbi Yonatan said, 'We do not learn from the dead of Ezekiel. What did the dead of Ezekiel resemble? Someone who enters a bathhouse: what he takes off first he puts on last.'

"The School of Hillel says, 'Just as he is

"Afterward, what is written? *Life and kindness You granted me* (Job 10:12)—רוחא (*ruḥa*), the spirit, of life. Now, you might say, '*You granted me*—and it is not written *You will grant.*' Well, [Job] said as follows: '*Life and kindness You granted me* in this world, pouring into me the spirit of life. But ופקודתך שמרה רוחי (*u-phquddatekha shamerah ruḥi*), *and Your providence preserved my spirit* (ibid.), for You intend לפקדא (*le-phaqqada*), to entrust, it first—*shamerah ruḥi, She preserved my spirit.*[150]

"Mystery of the matter: All souls of the righteous are treasured away and concealed beneath the King's throne, and She preserves them, to restore them to

formed in this world, so is he formed in the world that is coming. In this world it begins with the skin and flesh, and ends with the sinews and bones last; so in the time to come it begins with the skin and flesh, and ends with the sinews and bones. For thus says Job: *Will You not pour me out like milk?* He does not say *Did You not pour me out?* He does not say [*Did You not*] *congeal me?* But rather [*Will You not*] *pour me out?* and [*Will You not*] *congeal me?* It is not written here *With skin and flesh You clothed me,* but rather *You will clothe me.* It is not written here *With bones and sinews You wove me,* but rather *You will weave me* (Job 10:10–11).'"

According to a hyperliteral reading of the verbs in Job, the future tense refers to the revival of the dead, when God will first clothe a person *with skin and flesh,* and then weave him *with bones and sinews.*

The phrase "that enduring bone" alludes to a rabbinic tradition, according to which God will resurrect humans from the vertebra at the base of the spinal column, which does not decompose in the grave. This bone, shaped like an almond, is called לוז (*luz*), "almond." The reference to "dough" derives from a related tradition in *Pirqei de-Rabbi Eli'ezer* 34: "Rabbi Shim'on says, 'All bodies crumble into the dust of the earth until nothing remains except a spoonful of decayed matter. This mingles with the dust like leaven mixed with dough. In the time to come . . . it raises the entire body.'"

See *Bereshit Rabbah* 28:3; *Vayiqra Rabbah* 18:1; *Qohelet Rabbah* on 12:5; *Zohar* 1:69a, 113a (*MhN*), 116a (*MhN*), 126a (*MhN*), 137a (*MhN*); 2:28b; 3:169b, 270b; Moses de León, *Sefer ha-Rimmon,* 271; idem, *Sefer ha-Mishqal,* 87–89.

On the passage in *Bereshit Rabbah* 14:5, see *Vayiqra Rabbah* 14:9. The context in Job (10:9–12) reads: *Remember, now, that like clay You worked me, and to dust You will return me. Did You not* [literally: *Will You not*] *pour me out like milk, and like cheese curdle* [or: *congeal*] *me? With skin and flesh You clothed me* [literally: *You will clothe me*], *with bones and sinews wove me* [literally: *weave me*]. *Life and kindness You granted me, and Your command* [or: *care, providence*] *preserved my spirit* [or: *Your command my spirit kept*].

150. ***Life and kindness You granted me . . .*** Alluding to the infusion of "רוחא (*ruḥa*), the spirit, of life."

One might object that the past tense—*You granted me*—refers to the original formation of the fetus, not the revival of the dead. Rabbi Shim'on agrees that this first part of the verse does apply to one's original existence "in this world." However, the continuation of the verse— ופקודתך שמרה רוחי (*u-phquddatekha shamerah ruḥi*), *and Your providence preserved my spirit*—implies that God intends לפקדא (*le-phaqqada*), "to entrust," the *spirit* to *Shekhinah,* who "preserves" it until the eventual resurrection.

For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.* For the context in Job, see the preceding note.

their place—as is written: ופקודתך (*U-phquddatekha*), *And Your providence, preserved my spirit.* What is meant by פקודתך (*pequddatekha*)? As is said: *May another man take* פקודתו (*pequddato*), *the one over whom he is appointed* (Psalms 109:8). *Pequddatekha*, surely!—the King's *Matronita*, in whose hands all spirits are פקדונין (*piqdonin*), pledges, as is written: *In Your hand* אפקיד (*aphqid*), *I entrust, my spirit*... (Psalms 31:6), and She preserves them. Thus, *preserved my spirit* (Job 10:12)—She preserves it.[151]

"Similarly, *Preserve my soul, for I am faithful* (Psalms 86:2). *Preserve*—the King's *Matronita*, who preserves *my soul* because *I am faithful.* Everywhere it is written namelessly, this is *Matronita*—as is said: *He called to Moses* (Leviticus 1:1); *He said, 'If you really heed'* (Exodus 15:26)."[152]

Rabbi Pinḥas wept, and said, 'Didn't I tell you that *Shekhinah* gave me presents and gifts? Happy is my share, that I have seen you and heard this!"[153]

He said to him, "At that time—granted, that bone. But as for the other bones that exist, what will happen to them?"[154]

151. **All souls of the righteous are treasured away...** In the realm of *Shekhinah*, who is symbolized by the Divine Throne.

The verse in Psalm 109 reads: *Let his days be few, may another man take* פקודתו (*pequddato*), *his post* [or: *office*]—understood here as *the one over whom he is appointed*, namely his wife. Rabbi Shim'on quotes this verse to demonstrate that פקודה (*pequddah*) can refer to "a wife," and so ופקודתך (*u-phquddatekha*), *and Your providence*, refers to the Divine Wife, *Shekhinah*, also known as *Matronita*.

On souls of the righteous being treasured away beneath the Divine Throne, see *Midrash Tanna'im*, Deuteronomy 34:5; BT *Shabbat* 152b; *Avot de-Rabbi Natan* A, 12. On *pequddato* in Psalm 109 as meaning "his wife," see Ibn Ezra and David Kimḥi, ad loc.; *Or Yaqar*; *Matoq mi-Devash.* The full verse in Psalm 31 reads: *In Your hand I entrust* [or: *commend, commit, deposit*] *my spirit. You redeem me, YHVH, God of truth.* See above, p. 404, n. 358.

152. ***Preserve my soul, for I am faithful...*** This verse, too, alludes to *Shekhinah*, who preserves the souls of the *faithful.*

Rabbi Shim'on concludes by stating that when a biblical verb lacks a subject, the subject is assumed to be *Shekhinah* (known as *Matronita*). Thus, She is the subject of the verses quoted from Leviticus and Exodus.

On the verse in Leviticus, see *Zohar* 1:102b, 138a, 173b, 234b, 239a; 2:138a, 157a; 3:4b, 53b, 56a, 285a. On the verse in Exodus, see *Zohar* 2:60b. On the general principle, see also *Zohar* 1:115a, 142b, 144b; 2:125b, 131a.

The full verse in Psalms reads: *Preserve my soul, for I am* חסיד (*ḥasid*), *faithful* [or: *devout*]. *Deliver Your servant who trusts in You—O You, my God.* Cf. above at notes 15–21. The full verse in Exodus reads: *He said, "If you really heed the voice of YHVH your God, and do what is right in His eyes, and hearken to His commands and keep all His statutes, all the sickness that I imposed upon Egypt I will not impose upon you, for I am YHVH your healer."*

153. ***Shekhinah* gave me presents and gifts...** In Rabbi Pinḥas's dream. These turned out to be the precious words of Rabbi Shim'on. See above at note 146.

154. **He said to him...** Rabbi Pinḥas still has a question, though. Granted, that from the one indestructible bone (at the base of the spinal column) God will eventually resurrect the human body. But what about

He replied, "All of them will be included in the flow of this bone and merge with it, and all will become a single dough, out of which the form will be fashioned, as has been said. As is written: *He will invigorate your bones* (Isaiah 58:11). What is meant by יחליץ (*yaḥalits*), *He will invigorate*? As is said: חלץ (*Ḥalats*), *He has withdrawn, from them* (Hosea 5:6)—all of them will be withdrawn from their existence and be incorporated in that bone, becoming a single dough; and then, *you will be like a well-watered garden, like a spring whose waters do not fail* (Isaiah 58:11)."[155] [224a]

Rabbi Pinḥas said, "I have been pondering. שמירה (*Shemirah*), Keeping, is surely in the heart, and the heart is a model of the Heart. Thus, שמור (*Shamor*), *Keep* (Deuteronomy 5:12), pertains to the heart and nowhere else. זכירה (*Zekhirah*), Remembering, pertains to the male, the brain, which rides and controls the heart. Memory is only in the brain. Thus, זכור (*Zakhor*), *Remember* (Exodus 20:8), for the male; and שמור (*Shamor*), *Keep*, for the female.[156]

all the other bones, which are in various states of decomposition? On the one eternal bone, see above, note 149.

155. **All of them will be included...** All the other bones (either decomposed or decomposing) will merge with the liquid dough of the everlasting bone, and out of this single dough the bodily form will be fashioned.

The verse from Isaiah now implies that God יחליץ (*yaḥalits*), *will withdraw, your bones*—divesting them of their independent existence and incorporating them into the indestructible bone.

On the image of dough, see above, note 149. The full verse in Isaiah reads: *YHVH will guide you always; He will satisfy* נפשך (*nafshekha*), *your thirst* [or: *soul*], בצחצחות (*be-tsaḥtsaḥot*), *in parched regions, and invigorate your bones. You will be like a well-watered garden, like a spring whose waters do not fail.* See above, p. 121, n. 206.

The full verse in Hosea reads: *They will go with their sheep and cattle to seek YHVH, but they will not find Him.* חלץ מהם (*Ḥalats mehem*), *He has withdrawn from them.*

156. **שמירה (*Shemirah*), Keeping...** Following Rabbi Shim'on's discussion of the verse in Job—*Your providence* שמרה (*shamerah*), *preserved, my spirit* (above at notes 150–51)—Rabbi Pinḥas explores the significance of the root שמר (*shmr*), "to keep, guard, preserve."

Whereas emotions are "kept" in the heart, memories are stored in the brain. The human heart is modeled on *Shekhinah*, the Divine Heart, who keeps and protects Israel. The human brain is modeled on *Tif'eret*, pictured here as the Divine Brain.

In the first version of the Ten Commandments, the wording is: זכור (*Zakhor*), *Remember, the Sabbath day to hallow it* (Exodus 20:8). The second version reads: שמור (*Shamor*), *Keep, the Sabbath day to hallow it* (Deuteronomy 5:12). For the kabbalist, *zakhor*, *remember*, suggests זכר (*zakhar*), "male," signifying the male divine potency (*Tif'eret* or *Yesod*), whereas the alternative formulation, *shamor*, *keep*, signifies the female, *Shekhinah*.

See BT *Berakhot* 20b; *Bahir* 124 (182); Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 496–97; Naḥmanides on Exodus 20:8; Jacob ben Sheshet, *Sefer ha-Emunah ve-ha-Bittaḥon*, 420; *Zohar* 1:5b, 47b, 48b, 164b, 199b, 248a; 2:70b, 91a, 92a–b, 92a–b (*Piq*), 138a, 165b,

"The brain is male, riding upon the heart; the heart controls and rides upon the liver. The liver is Samael and the serpent together, becoming one, [224b] the lobe of the liver and the liver. Therefore in a sacrifice, the lobe of the liver is the serpent, and the liver is food for the male, mystery of Samael."[157]

Rabbi Shim'on said, "Certainly so, and fine! Elucidation of the matter—mystery and secrets of sacrifice—are as follows. The liver obtains first, together with its lobe—Samael and his mate—and all those veins of the liver, their cohorts and camps. What they obtain is the fatty and oily parts of the sacrifice, and then all is offered to the heart.[158]

"The heart obtains nothing of it all except the confession made over it, ascending in that smoke, and the prayer offered over that sacrifice. The heart offers to the brain the unifying aspiration of the priest and the joy of the Levites. The brain is the male, deriving from the supernal brain. The brain offers to the most concealed of all, completely unknown, and they are linked with one another; the brain offers spiritual pleasure from all.[159]

182b; 3:81b, 92b (*Piq*), 115b; Moses de León, *Sefer ha-Rimmon,* 118; idem, *Sefer ha-Mishqal,* 110; Wolfson, introduction to *Sefer ha-Rimmon,* 63–71; *Nitsotsei Zohar.*

157. **the heart controls . . . the liver . . .** According to medieval physiology, the liver supplies blood to the heart, thereby serving it, so "the heart controls . . . the liver." Whereas the brain and heart represent the divine couple (*Tif'eret* and *Shekhinah*), the liver and its lobe represent the demonic couple, Samael and the serpent Lilith. In a sacrifice, the liver nourishes Samael, while the lobe of the liver nourishes the serpent Lilith.

For many sacrifices (including well-being offerings, purification offerings, and reparation offerings), the following parts of the animal were burnt on the altar: the fat around the entrails, the kidneys and their fat, and the lobe of the liver. (See, e.g., Leviticus 3:3–4.) Here, Rabbi Shim'on includes the liver itself. According to this passage, much of the sacrifice is intended for the demonic forces, in order to assuage them and prevent them from disturbing the communion between Israel and God.

On Samael and the serpent, see *Pirqei de-Rabbi Eli'ezer* 13: "Samael . . . took his band and descended and saw all the creatures created by the blessed Holy One. He determined that the most cunningly evil was the serpent, as is said: *Now, the serpent was slier than any creature of the field that YHVH Elohim had made* (Genesis 3:1). He [the serpent] looked like a camel, and he [Samael] mounted and rode him." See Vol. 6, p. 362, n. 296.

On the demonic share of the sacrifices, see Tishby, *Wisdom of the Zohar,* 2:453–54, 3:890–95. On the general theme of assuaging demonic powers, see above, p. 436, n. 456. On the medieval physiology adopted here, see above, note 140.

158. **The liver obtains first . . .** When the sacrifice is offered, Samael and Lilith (symbolized by the liver and its lobe) receive sustenance first, along with their subordinate powers (symbolized by "all those veins of the liver"). Then *Shekhinah* (the heart) receives the spiritual element of the sacrifice, as immediately explained.

159. **The heart obtains nothing . . .** *Shekhinah* obtains nothing but the confession and prayer offered by the person bringing the sacrifice. She then conveys to *Tif'eret* (the brain) the pure intention of the priest (who

"Veins of the liver are אישים (*ishim*), personages, and those legions of theirs. The liver, as has been said; יותרת (*yoteret*), the lobe, his female. Why is she called *yoteret*, excess? Because she cleaves to her male only when she has time to spare after committing her adulteries and leaving them.[160]

"Furthermore, *yoteret*, excess—the female, because when she wants to join with a man she appears to him as leftovers, totally unimportant. Afterward, little by little, she adorns herself, until she is in single union with him.[161]

"From these veins of the liver, other smaller ones spread out, of various kinds; and they all obtain the sacrificial portions and fat, all included in the liver.[162]

"The heart—essence of holiness—obtains and offers, as has been said. The heart rests upon the two kidneys—two cherubim, giving counsel—and they are far and near, right and left. All of them obtain and consume, each one fittingly, until all is bound as one.[163]

aims to unify the *sefirot*) and the joyful singing of the Levites.

Tif'eret (the brain) derives from *Ḥokhmah* ("the supernal brain"). Finally, the purest element of the intention and song is offered to *Keter*, "the most concealed" realm of all.

160. **Veins of the liver...** These subordinate demonic forces are called here אישים (*ishim*), "personages" (or divine "agents"), a term that (according to Maimonides) refers to the tenth and lowest class of angels.

As explained above (note 157), the liver represents Samael, and its lobe represents Lilith. Now Rabbi Shim'on interprets יותרת (*yoteret*), "protuberance, lobe," as "excess." Lilith unites with her demonic partner only when she has "extra" time, after she seduces human males to sin. Cf. below at notes 205–7.

On the class of angels known as *ishim*, see Maimonides, *Mishneh Torah, Hilkhot Yesodei ha-Torah* 2:7. Cf. *Zohar* 1:70a (Vol. 1, p. 411, n. 522), 81a (*ST*), 164a–b; 2:43a; 3:110a (*RM*); *ZḤ* 6a (*MhN*); below at notes 248–49, 447–49; Tishby, *Wisdom of the Zohar*, 2:793.

161. **Furthermore, *yoteret*, excess...** At first, sin seems insignificant and inconsequential, but gradually it can dominate a person completely.

See *Bereshit Rabbah* 22:6; BT *Sukkah* 52b, *Sanhedrin* 99b; *Zohar* 1:5a, 57a, 199a. On Lilith's adorning herself, see especially *Zohar* 1:148a–b (*ST*).

162. **other smaller ones spread out...** Numerous minor demonic powers.

According to rabbinic law, sacrificial portions and fat that are not totally consumed by fire during the day can be burnt on the altar throughout the night. Here, Rabbi Shim'on indicates that such nighttime offerings are intended to nourish the minor demonic forces. The concluding phrase means that all these forces are "included in" the realm of Samael (represented by "the liver"). On the sacrificial portions and fat, see above, p. 488, n. 629.

163. **The heart—essence of holiness...** *Shekhinah* (symbolized by the heart) obtains the spiritual aspect of the offering and conveys it above. The two kidneys usually symbolize *Netsaḥ* and *Hod* (sometimes pictured as cherubim) who convey the flow of emanation toward *Shekhinah*; but here they may represent two angels, conveying the flow (or "counsel") from *Shekhinah* to the worlds below. The directions "right and left" symbolize *Ḥesed* and *Din*—the former drawing near and assisting a person, the latter distancing itself from him.

See *Or Yaqar*; Tishby, *Wisdom of the Zo-*

"*The sacrifices of Elohim are a broken spirit* (Psalms 51:19)—this is offered to the heart. *A broken spirit*—confession and its prayer, for surely *the spirit returns to* [225a] *Elohim* (Ecclesiastes 12:7). The liver offers it to the heart, for [the liver] becomes its advocate, and all is a single bond in sacrifice.[164]

"From the liver issue all illness and affliction to all members of the body, and there they dwell. The heart is purest of all, and from it issue all goodness and health to all the bodily members—and all strength, joy, and wholeness, which all the members need."[165] [225b]

He opened, saying, "*Trust in YHVH and do good. Dwell in the land and shepherd faith* (Psalms 37:3). *Trust in YHVH*—fittingly. *And do good*—perfection of the holy covenant, that you should perfect and preserve it fittingly. If you do so, you will become great in the land, and that *faith* above will be nourished by you and delighted by you.[166]

"Furthermore, *Delight upon YHVH, that He may grant you your heart's desire* (ibid., 4). All this is arranged by perfection of the covenant; once it is perfected, all is perfected.[167]

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"Because Phinehas acted zealously for the covenant, he attained all. Not only that, but he protected all of Israel; and in him was fulfilled *Delight* על יהוה (*al YHVH*), *above YHVH*, for he ascended and was linked above. And he shone with

har, 2:794. On the kidneys' giving counsel, see *Vayiqra Rabbah* 4:4; BT *Berakhot* 61a; *Qohelet Rabbah* on 7:19. Cf. Psalms 16:7.

164. ***The sacrifices of Elohim are a broken spirit*...** A person's genuine confession and *broken spirit* are an offering to *Shekhinah*, who is known as *Elohim* and symbolized by the heart.

Once Samael (represented by the liver) is assuaged by receiving his share of the sacrifice, he is transformed from an accuser into an advocate, and conveys the person's confession and *broken spirit* to *Shekhinah*.

On the transformation of the demonic accuser into the advocate, see above, p. 437, n. 458. The full verse in Psalms reads: *The sacrifices of Elohim are a broken spirit; a broken and crushed heart, O Elohim, You will not spurn*. The full verse in Ecclesiastes reads: *The dust returns* [or: *will return*] *to the earth, as it was, and the spirit returns* [or: *will return*] *to Elohim who gave it.*

165. **The heart is purest of all...** Cf. Judah Halevi, *Kuzari*, 2:36–43; above, notes 139–40.

166. ***Trust in YHVH and do good*...** The directive *do good* implies that a person should perfect the rung of *Yesod*, who is called *good*, by preserving the covenant of circumcision—that is by proper sexual conduct. *Yesod*, the divine phallus, is identified with the covenant of circumcision. By living virtuously, one becomes distinguished and stimulates the flow of emanation, thereby nourishing *Shekhinah* (known as *faith*). See Vol. 8, pp. 214–15 and n. 20.

167. **by perfection of the covenant...** By guarding the covenant of circumcision through proper sexual behavior, a person perfects *Yesod*, the divine Covenant.

the primordial light created by the blessed Holy One, which was treasured away—with that light relished by Abraham, cluster of Aaron the priest.[168]

"Having ascended to the high priesthood, he is not mentioned in connection with the killing of Zimri, which would not be fitting, so that he would not be entangled at all in the branches of the Other Side, which would be unseemly for him. For whoever kills is encroached upon by branches of the Other Side; and Phinehas was already linked with the right—and had no part at all in the Other Side, which is why he is not mentioned here. What would seem praiseworthy is for him a disgrace—a descent from the supernal rung to which he was linked. Thus it is written *the slain* [*Israelite man*], *who was slain. And the name of the woman who was slain, the Midianite* (Numbers 25:14–15)."[169]

Rabbi Pinḥas said, "Happy is the generation that hears your words of Torah! Happy is my share, that I attained this!"

Rabbi Shim'on said, "Happy is the generation in which you and your devotion exist!"[170]

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While they were sitting and speaking kindly to one another, Rabbi El'azar, the son of Rabbi Shim'on, came and found them there. Rabbi Pinḥas said, "Surely

168. **Because Phinehas acted zealously...** When he killed the fornicating couple (Zimri and Cozbi), thereby assuaging God's wrath and protecting Israel. As a reward for his zealous deed, Phinehas was granted *a covenant of eternal priesthood.* (See above, note 7.)

Rabbi Shim'on construes the clause *Delight* על יהוה (*al YHVH*), *upon YHVH* hyperliterally: *Delight al YHVH, above YHVH.* Phinehas succeeded in attaining the rung of *Ḥesed* (or *Binah*), higher than *Tif'eret* (who is known as *YHVH*). This enabled him to shine with the primordial light, which is identified with *Ḥesed.* Both Abraham and Aaron are associated with *Ḥesed.*

On the primordial light, see *Vayiqra Rabbah* 11:7 (in the name of Rabbi Yehudah son of Rabbi Simon): "With the light created by the blessed Holy One on the first day, a person could gaze and see from one end of the world to the other. When the Holy One foresaw the corruption of the generation of Enosh and the generation of the Flood, He hid it away from them, as is written: *The light of the wicked is withheld* (Job 38:15). Where did He hide it? In the Garden of Eden: *Light is sown for the righteous, joy for the upright in heart* (Psalms 97:11)." See above, pp. 321–22, n. 79.

On the hyperliteral reading *above YHVH*, see *Zohar* 1:216a, 219a; 2:50b, 83a, 88a–b, 155b; 3:67b–68a, 70b, 94b, 288b (*IZ*).

169. **Having ascended to the high priesthood...** Since Phinehas was assured that he and his descendants would serve as high priests, his name is not mentioned in the verses that identify the fornicating couple whom he killed (Zimri and Cozbi). The reason for this omission is that such a violent act betrays the rung of *Ḥesed* (Love) on the right, with which all priests are linked, and entangles the perpetrator in "the branches of the (demonic) Other Side" on the left. See above, notes 142–43.

170. **you and your devotion...** On the association of Rabbi Pinḥas with חסידות (*ḥasidut*), "devotion, piety," see above, pp. 422–23, n. 416.

it is written: *When he saw them, Jacob said, 'This is a camp of God!'* (Genesis 32:3)."[171]

Rabbi Shim'on said to [Rabbi El'azar], "Sit and expound the verse."

Rabbi El'azar sat down. He opened, saying, "*Jacob went on his way, and angels of God encountered him* (Genesis 32:2). What is meant by ויפגעו (*va-yiphge'u*), *and encountered, him*? There is פגיעה (*pegi'ah*), encountering, for good, encountering for evil, and encountering for prayer. But when he went to Haran, what is written? ויפגע במקום (*Va-yiphga ba-maqom*), *He entreated the place* (ibid. 28:11)—it was the evening prayer that he offered in the location called *maqom*, *place*, as is said: *Look, there is maqom, a place, by Me* (Exodus 33:21), and the evening prayer is appropriate for that place.[172]

"Further, *Va-yiphga, He entreated, the place*—words of conciliation, for the holy sun came to the moon, Husband to Wife. From here we learn that a husband should approach his wife only with words of conciliation, soothing her, as is written: *He entreated the place*, and afterward, *he spent the night there* (Genesis 28:11). When Jacob came from Haran, it is written: ויפגעו (*va-yiphge'u*), *They en-*

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171. ***When he saw them, Jacob said, 'This is a camp of God!'*** The context in Genesis (32:2–3) reads: *Jacob went on his way, and angels* [or: *messengers*] *of God encountered him. When he saw them, Jacob said, "This is a camp of God!" And he named that place* מחנים (*Maḥanayim*), *Double Camps.*

Here, Rabbi Pinḥas applies the verse to his seeing Rabbi Shim'on along with the latter's son, Rabbi El'azar.

172. ***Jacob went on his way, and angels of God encountered him...*** Rabbi El'azar indicates that the verb ויפגעו (*va-yiphge'u*), *and they encountered*, could imply various things.

The earlier verse in Genesis (28:11), describing Jacob's journey to Haran, reads in full: ויפגע במקום (*Va-yiphga ba-maqom*), *He encountered a certain place* [literally: *the place*], *and spent the night there, for the sun had set, and he took one of the stones of the place and put it at his head and lay down in that place.*

The verb פגע (*pg'*) can mean not only "to meet, encounter," but also "to assault" and "to entreat." According to a rabbinic interpretation, the clause *va-yiphga ba-maqom* in Genesis implies that Jacob *entreated* God (who is known as המקום [*ha-maqom*], "the place," emphasizing divine immanence and omnipresence). Here, Rabbi El'azar identifies the *maqom* (*place*) with *Shekhinah* (the Divine Presence), to whom Jacob offered his prayer. Since *Shekhinah* is associated with night, Jacob fittingly offered the evening prayer to Her.

The context of the verse in Exodus is God's revelation to Moses in *the cleft of the rock* (Exodus 33:22). Here, Rabbi El'azar apparently interprets *there is maqom, a place, by Me* as implying that *Shekhinah* (called *maqom*) is *by Me*—that is, together with *Tif'eret*. On this verse, see *Bereshit Rabbah* 68:9 (and parallels).

On the midrashic reading of *va-yiphga ba-maqom*, see *Mekhilta, Beshallaḥ* 2; *Mekhilta de-Rashbi*, Exodus 14:10; *Targum Yerushalmi*, Genesis 28:11; JT *Berakhot* 4:1, 7a–b; *Bereshit Rabbah* 68:9; BT *Berakhot* 26b, *Sanhedrin* 95b; *Tanḥuma, Ḥayyei Sarah* 5; *Miqqets* 9, *Beshallaḥ* 9; *Tanḥuma* (Buber), *Vayetse* 4; *Midrash Tehillim* 55:2; *Bemidbar Rabbah* 2:1; *Zohar* 1:49a–b, 148b, 165a; Moses de León, *Sefer ha-Rimmon*, 67.

treated, him (ibid. 32:2)—She sent messengers to conciliate him, so that he would come to Her.[173]

"*When he saw them, Jacob said, 'This is a camp of Elohim!'* (Genesis 32:3). What is meant by *when he saw them*? Well, there were daytime angels and nighttime angels, and they were hidden from him and subsequently revealed to him; so it is written *when he saw them.*

"*This is a camp of Elohim!* Concerning those of the night, it is written [226a] *a camp of Elohim*; concerning those of the day, it is written זה (*zeh*), *this.* Thus, *He named that place* מחנים (*Maḥanayim*), *Double Camps* (ibid.). And now I see here holy camps. Happy is my path, that I came here!"[174]

Rabbi Shim'on said, "Let him who opened the entrance expound!"

Rabbi El'azar said, "We have learned: 'Whoever recites *A praise of David* (Psalms 145) three times daily is admitted to the world that is coming.' And the reason why has already been stated. Now, if it is because of sustenance, well, sustenance and food are provided twice a day: in the morning and in the evening, as is written: *When YHVH gives you meat in the evening, and in the morning you eat your fill of bread* (Exodus 16:8). If so, why three times daily? Well, twice for the food of humanity and the whole world, and once to provide power to the place whose hands are open.[175]

173. **Further, *Va-yiphga*, *He entreated*...** Implying soothing speech. Jacob symbolizes *Tif'eret* (pictured as the sun), who approaches His beloved *Shekhinah* (the moon) and speaks gently to Her, coaxing Her.

Conversely, years later, when Jacob was returning from Haran, *Shekhinah* coaxed him via Her angelic messengers, which is why Scripture reads there: *Jacob went on his way,* ויפגעו בו מלאכי אלהים (*va-yiphge'u vo mal'akhei Elohim*), which is construed now as *and angels of God entreated him.*

The clause "for the holy sun came" plays on the wording in Genesis 28:11: *He encountered a certain place and spent the night there, for the sun* בא (*va*), *had set* [literally: *had come,* or *had entered*].

On the interpretation of *va-yiphge'u vo* as *they entreated him,* see *Zohar* 1:165a; 3:55b. On coaxing one's wife, see BT *Eruvin* 100b. For the context in Genesis 32, see above, note 171.

174. ***This is a camp of Elohim*...** The phrase *a camp of Elohim* refers to the nighttime angels accompanying *Shekhinah*, who is associated with night and called *Elohim*. The word זה (*zeh*), *this*, is masculine, referring here to the daytime angels accompanying *Tif'eret*, who is associated with day.

Rabbi El'azar then refers to Rabbi Shim'on and Rabbi Pinḥas (and their respective companions) as "holy camps."

See *Zohar* 1:165a–b; 3:55b. On the two camps of angels, see also *Bereshit Rabbah* 74:17; 75:10; *Shir ha-Shirim Rabbah* on 7:1; *Tanḥuma, Vayishlaḥ* 3; *Tanḥuma* (Buber), *Vayishlaḥ* 3, *Vayeshev* 2; *Leqaḥ Tov*, Genesis 32:3; Rashi on Genesis 32:3. On *zeh* as signifying the divine male, see above, pp. 194–95, n. 26. For the context in Genesis, see above, note 171.

175. **Whoever recites *A praise of David*...** According to BT *Berakhot* 4b, "Rabbi El'azar son of Avina said, 'Whoever recites *A praise*

"These two types of food differ here from one another. *You give them their food in its proper time* (Psalms 145:15)—the food of the wealthy, to whom He gives abundant food *in its proper time.* This is one. The second, as is written: *and satisfying every living thing* רצון (*ratson*), *according to Your will* (ibid., 16)—the food of the poor, who are satisfied *according to Your will,* not with abundant food. *Opening your hand* (ibid.)—power to the place from whose open hands issue *ratson*, *favor,* and fullness for all.[176]

"Furthermore, we have learned that it is only twice a day, for these are mandatory for a person. And if one recites more, it is not out of obligation, but rather for praise amid King David's songs of praise. Why? Because it is fitting to ask for sustenance only after prayer and propitiating his Lord. The King should eat first, and afterward His servants. As is written: *I have come into my garden, my sister, bride; I have eaten my honeycomb with my honey, I have drunk my wine with my milk.* Afterward, *Eat, companions!*... (Song of Songs 5:1).[177]

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of David three times daily is assured of being a son of [that is, "a member of," or "admitted to"] the world that is coming.' What is the reason?... Because it includes the verse *Opening Your hand* [*and satisfying the desire of every living thing*] (Psalms 145:16)."

Here, Rabbi El'azar questions this Talmudic explanation. If the reason for reciting this psalm is because it mentions divine sustenance, then why is it recited three times daily, when actually God provides food twice a day (as demonstrated by the verse in Exodus). He explains that the third time is intended to empower *Shekhinah*, "whose hands are open" to nourish the world.

On the Talmudic passage, see *Zohar* 3:119b–120a; Moses de León, *Sefer ha-Rimmon*, 64–65, 85. In the verse from Exodus, the *meat* and *bread* refer respectively to the quail and manna that God is about to provide miraculously to the grumbling Israelites. That verse reads slightly differently than how it is quoted here: *and your fill of bread in the morning.* For the context of the verse in Psalms, see the following note.

176. **These two types of food...** Humanity is provided with two different types of food. Both of these are conveyed by *Shekhinah*'s open hands.

The context in Psalms (145:15–16) reads: *The eyes of all look in hope to You, and You give them their food in its season* [or: *in its proper time*], *opening Your hand and satisfying* רצון (*ratson*), *the desire* [or: *wish, will*], *of every living thing.* The concluding clause can also be rendered: *and satisfying every living thing ratson, with favor* [or: *according to Your will*]. Alter renders it: *and sating to their pleasure all living things.*

177. **it is only twice a day...** The essential requirement is to recite this psalm (*A praise of David*) twice daily: following the *Amidah* of the morning service and at the beginning of the afternoon service. The same psalm is recited a third time in the early part of the morning service, known as *Pesuqei de-Zimra* (Verses of Song), which consists almost entirely of psalms (traditionally ascribed to King David). This initial recital is intended purely as praise for God, and not as a request for sustenance, since one should make such a request only after offering the main prayer: the *Amidah*, which stimulates the flow of emanation and actually nourishes God Himself.

The full verse in Song of Songs reads: *I have come into my garden, my sister, bride; I have plucked* [or: *gathered*] *my myrrh with my spice, I have eaten my honeycomb with my honey, I have drunk my wine with my milk.*

"*I have eaten my honeycomb*—the prayer recited seated.[178]

"*With my honey*—recitation of *Shema*.

"*I have eaten* יערי (*ya'ri*), *my honeycomb*—the prayer recited seated, in that יער (*ya'ar*), forest of, [226b] Lebanon: *Yotser or* (Who forms light), and 'the *ophanim* and holy *ḥayyot*,' and 'all of them holy.' All of these are called *ya'ar*, forest—including trees and saplings.[179]

"*With my honey*—recitation of *Shema*, sweetest of all, with numerous honeycombs and sweets.

"*I have drunk my wine with my milk*—the prayer recited standing, flow of supernal preserved wine. This is in the first three.[180]

"*With my milk*—the last three blessings. These mingle with those.[181]

"Until here, food of the King. Afterward, *Eat, companions!*—above. *Drink and be drunk, lovers!*—below.[182]

Eat, companions! Drink and be drunk, lovers! According to a midrashic interpretation, this verse is spoken by God to Israel (His *bride*), and it refers to the Tabernacle (*my garden*) and the incense, sacrifices, and libations. See above, pp. 431–32, n. 440.

178. **the prayer recited seated** This section of the morning service (which includes the *Shema*) follows *Pesuqei de-Zimra* (Verses of Song) and precedes the central prayer, which is recited standing and known as *Amidah* (Standing).

179. **יערי (*ya'ri*), *my honeycomb* . . .** Rabbi El'azar plays on two meanings of the word יער (*ya'ar*), "honeycomb" and "forest." Here the "forest of Lebanon" includes various liturgical passages included in "the prayer recited seated," including the blessing to God "who forms light," the references to the angels known as *ophanim* (wheels) and *ḥayyot* (living beings), and one of the phrases describing angels: "all of them holy." Each angel is pictured as a tree or sapling in the heavenly forest.

The phrase "forest of Lebanon" derives from the description of a royal structure built by King Solomon. See 1 Kings 7:2: *He built* בית יער לבנון (*beit ya'ar levanon*), *the Lebanon Forest House* [or: *the House of the Forest of Lebanon*], so called because of the rows of Lebanon cedar it contained.

180. **the prayer recited standing . . .** The central prayer, the *Amidah* (Standing). By reciting this prayer with devotion, one stimulates the flow from *Binah*, pictured as "preserved wine." The phrase "the first three" refers to the first three blessings of the *Amidah*, which may symbolize *Ḥesed*, *Gevurah*, and *Tif'eret*, who receive the flow from *Binah*.

The image of preserved wine recalls a description in BT *Berakhot* 34b (in the name of Rabbi Yehoshu'a son of Levi) of the world that is coming, when the righteous will enjoy "wine preserved in its grapes since the six days of Creation." In the *Zohar*, this wine often symbolizes the vintage emanation stored within (and flowing from) *Binah*, who is Herself called "the World that is Coming."

See *Zohar* 1:135b (*MhN*), 192a, 238b; 2:147a, 169b; 3:4a, 12b, 39b–40a, 93b, 100a (*Piq*); *ZḤ* 28a–b, 64c (*ShS*); Moses de León, *Sefer ha-Rimmon*, 130, 319. On *Binah* as the World that is Coming, see above, p. 144, n. 279. On the significance of the first three blessings, see *Zohar* 2:200b.

181. **the last three blessings . . .** Of the *Amidah*, which may symbolize *Netsaḥ*, *Hod*, and *Yesod*. See *Zohar* 2:200b.

182. **Until here, food of the King . . .** The recitation of the *Amidah* stimulates the flow of emanation, sustaining God Himself and

"Consequently, there is no obligation [to pray] for food until after the prayer. But why in *minḥah*, toward evening, before the prayer? Because before harsh Judgment prevails, while the face of the King is still shining, one should recite *A praise of David*, with this arrangement of food. For once Judgment prevails, looming over the world, it is inauspicious."[183]

Rabbi Pinḥas came and kissed him. [231a]

Rabbi Yehudah said, "Let our master tell us some of those sublime words concerning Rosh Hashanah."

Rabbi Shim'on opened, "ויהי היום (*Va-yhi ha-yom*), *It happened on the day* (Job 1:6). Wherever it is written *Va-yhi*, *It happened*, there is sorrow; *Va-yhi bi-ymei*, *It happened in the days of*, sorrow surely! *Va-yhi ha-yom*, *It happened on the day*—a day on which there is sorrow, and this is Rosh Hashanah, a day when harsh Judgment looms over the world. *Va-yhi ha-yom*, *It happened on the day, that Elisha was passing through Shunem* (2 Kings 4:8)—it was Rosh Hashanah. Everywhere, *Va-yhi ha-yom*, *It happened on the day*, signifies Rosh Hashanah. *Va-yhi ha-yom*, *It happened on the day, that the sons of Elohim came* (Job 1:6)—it was Rosh Hashanah.[184]

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unifying *Tif'eret* and *Shekhinah*. Afterward, the heavenly angels are invited to *eat*, and Israel below is invited to *drink*. On the conclusion of the verse (*Eat, companions*...), see *Zohar* 1:248a; 3:4a, 7a–b, 241a–b.

183. **there is no obligation [to pray] for food...** That is, there is no obligation to recite Psalm 145 (*A praise of David*)—which includes the verses pertaining to food—until after the *Amidah*, which nourishes God Himself. See above, notes 177, 182.

But if so, why in *minḥah* (the afternoon service) is this psalm recited right at the beginning, before the *Amidah*? Rabbi El'azar explains that since harsh Judgment prevails as *minḥah* progresses, one should recite *A praise of David* right away, while the divine countenance is still beaming joyously.

The phrase "this arrangement of food" refers to Psalms 145:15–16: *The eyes of all look in hope to You, and You give them their food in its proper time, opening Your hand and satisfying every living thing according to Your will.* See above, note 176. On the association of the time of *minḥah* with Judgment, see above, p. 1, n. 3.

184. **Wherever it is written *Va-yhi*, *It happened*...** The word ויהי (*Va-yhi*), *It happened*, is read as וי היה (*vai hayah*), "there was woe," or וי הי (*vai, hi*), "woe, wailing."

See BT *Megillah* 10b: "Rabbi Levi, or some say Rabbi Yonatan, said, 'This matter is a tradition handed down to us from the Men of the Great Assembly: Wherever it is said: ויהי (*Va-yhi*), *It happened*, this denotes suffering.'... Rav Ashi said, '*Va-yhi*, *It happened*, sometimes denotes this and sometimes not, while ויהי בימי (*Va-yhi bi-ymei*), *It happened in the days of*, always denotes suffering.'" See *Bereshit Rabbah* 41:3; *Vayiqra Rabbah* 11:7; BT *Megillah* 11a; *Zohar* 1:16b, 119b; 2:140b, 167a; *ZḤ* 77a (*MhN, Rut*).

Here, following a rabbinic tradition, Rabbi Shim'on interprets the wording in Job—ויהי היום (*Va-yhi ha-yom*), *It happened on the day*—as referring to Rosh Hashanah, "the Day of Judgment." Similarly, *the day* mentioned in Kings, on which the prophet

"There are always two days. Why? So that Isaac will include Judgment and Compassion. Two days and not one; for if there were one alone, the world would be destroyed. Therefore it is written twice *Va-yhi ha-yom*, *It happened on the day.*[185]

"*The sons of Elohim came*—the great court, *sons of Elohim*, surely! Sons of the King, close to Him; and they decree judgment on the world.[186]

"*To present themselves* על יהוה (*al YHVH*), *over YHVH* (Job 1:6). Now, do they stand *over YHVH*? Rather, when these stand in judgment, the first judgment comprising all is: 'Who is it that fails to honor the name of the blessed Holy One, and that fails to honor the Torah and her servants?' So, too, 'Who is it that shows no respect for the honor of the Holy Name, to prevent it from being profaned on earth? Who is it that disrespects His honor? Who is that fails to ascribe honor to this Name?'[187]

Elisha visited the Shunammite woman, was Rosh Hashanah.

On *the day* in Job, see *Targum Yonatan* on the verse; *Midrash Iyyov* 1:6 (*Battei Midrashot*, 2:158); Rashi and Ibn Ezra on the verse; *Zohar* 2:32b; *ZḤ* 20b (*MhN*). On the same interpretation of *the day* in 2 Kings 4:11 (several verses after the verse quoted here), see *Zohar* 1:69b, 160b; 2:32b, 44a.

The full verse in Job reads: ויהי היום (*Va-yhi ha-yom*), *It happened one day* [literally: *on the day*], *that the sons of Elohim came to present themselves before YHVH, and the Adversary* [or: *Satan*], *too, came among them.*

The full verse in Kings reads: ויהי היום (*Va-yhi ha-yom*), *It happened one day* [literally: *on the day*], *that Elisha was passing through Shunem, and there was a wealthy woman there. And she urged him to break bread, and so, whenever he passed through, he would turn aside there to break bread.*

185. **There are always two days...** In the Diaspora, Jewish communities celebrate the festivals for an extra day. However, for Rosh Hashanah, even the communities in Israel observe the additional day.

Rosh Hashanah represents *Din* (Judgment), symbolized by Isaac. If the festival were celebrated for just one day, the quality of strict Judgment would be unbearable. The extra day enables Judgment to be balanced by Compassion.

On the two days of Rosh Hashanah, see Vital; *Haggahot Maharḥu*; *Miqdash Melekh*; *Nitsotsei Zohar*; Tishby, *Wisdom of the Zohar*, 3:1298; Katz, *Halakhah ve-Qabbalah*, 47–48; Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 114.

The concluding sentence (about the two occurrences of *va-yhi ha-yom*, *It happened on the day*) apparently refers to 2 Kings 4:8 and Job 1:6, though possibly to 2 Kings 4:8 and 11, or to Job 1:6 and 2:1, or to both of the double occurrences in Kings and Job. Job 2:1 is nearly identical to Job 1:6: *It happened one day* [literally: *on the day*], *that the sons of Elohim came to present themselves before YHVH, and the Adversary* [or: *Satan*], *too, came among them to present himself before YHVH.*

186. ***The sons of Elohim came...*** The name *Elohim* designates *Din* (Judgment). In the verse from Job, *the sons of Elohim* alludes to the members of the heavenly court, who derive from *Din*. For the full verse in Job, see above, note 184.

187. ***To present themselves* על יהוה (*al YHVH*), *over YHVH*...** The verse reads: *The sons of Elohim came to present themselves* על יהוה (*al YHVH*), *before YHVH*. Here Rabbi Shim'on reads the phrase *al YHVH* hyperliterally: *over YHVH*, which he interprets to

"*And Satan, too, came among them* (Job 1:6). *Too*—to amplify the meaning, including both him and his female. Similarly, *to present himself over YHVH* (ibid. 2:1)—for he also is concerned over the honor of this Name.[188]

"Here the ancient pillars of the world were divided. One said, 'Job was one of the pious of the nations of the world.' Another said, 'He was one of the pious of Israel, and he was struck in order to atone for the world.'[189]

"For one day, Rav Hamnuna encountered Elijah and said to him, 'Surely we have learned: "A righteous one who suffers. . . ."'[190]

"[Elijah] replied, 'The judgments of the Master of the universe are fathomless. But when the blessed Holy One desires to purge the sins of the people, He strikes their arm and heals them all—like a physician who strikes the arm in order to save all the members of the body. As is written: *But he was pierced for our sins, crushed for our iniquities; he bore the chastisement that made us whole, and by his wound we were healed* (Isaiah 53:5), as has been said.[191]

mean that the heavenly court watches *over YHVH*, making sure that His Name is not profaned. For the full verse in Job, see above, note 184.

188. ***And Satan, too*...** According to a rabbinic hermeneutical rule, the word גם (*gam*), "too, also," amplifies the meaning of an adjacent word or phrase. In this case, *and Satan, too*, includes the demonic female, Lilith.

The phrase *over YHVH* again implies concern *over YHVH* and His honor. According to Job 1:9–11, Satan expressed this concern: *Satan* [or: *The adversary*] *answered YHVH, saying, "Does Job revere God for nothing? Have You not hedged him round—him and his household and all that he has? The work of his hands You have blessed, and his flocks have spread over the land. But just stretch out Your hand and strike all that he has. Will he not curse You to Your face?"* For the full text of Job 1:6 and 2:1, see above, notes 184–85.

189. **Here the ancient pillars of the world were divided...** According to BT *Bava Batra* 15a–b, the sages differed as to whether Job was a Jew or a Gentile. On the suffering of the righteous as atoning for the sins of the world, see above, note 86.

190. **Rav Hamnuna encountered Elijah...** And quoted to him the Talmudic passage about the suffering of the righteous. See BT *Berakhot* 7a, in the name of Rabbi Yose: "*Please, let me know Your ways* (Exodus 33:13). [Moses] said before Him, 'Master of the Universe, why do some of the righteous prosper while others suffer? And why do some of the wicked prosper while others suffer?' He replied, 'Moses, a righteous one who prospers is righteous born of righteous; a righteous one who suffers is righteous born of wicked. A wicked one who prospers is wicked born of righteous; a wicked one who suffers is wicked born of wicked.'"

See above, note 89. On the figure of Rav Hamnuna, see above, pp. 261–62, n. 48.

191. **when the blessed Holy One desires to purge the sins of the people...** By striking the righteous (who represent the arm of the nation), God purges all their sins. This resembles a physician who draws (or "lets") blood from a person's arm in order to heal the whole body.

See above, notes 87–88. The context in Isaiah (53:4–5) reads: *Yet it was our sickness that he was bearing, our pains that he endured—though we considered him plagued, stricken by God and afflicted. But he was pierced* [or: *wounded*] *for our sins, crushed*

"On that day, when seventy thrones are set to render judgment upon the world, how many shield-bearing warriors and prosecutors stand on high—some inclining to the right for acquittal, others to the left for guilt: to recount sins of the world, sins of every single person! Therefore a person should declare his sins, each one just as it is; for if he does so, his case is tried by the King, the blessed Holy One, alone, and the entire court separates from him.[192]

"So one should declare the sins of every single limb and all that he has done in detail, as is written: *My sin I acknowledged to You and my iniquity I did not conceal. I said, 'I will confess my transgressions to YHVH'* (Psalms 32:5). Afterward, *and You forgave the guilt of my sin. Selah* (ibid.). How do we know this? From Moses, for it is written: *Moses returned to YHVH and said, 'Please, this people has committed a great sin, they made themselves gods of gold'* (Exodus 32:31). And of Israel is written *We have sinned, for we have forsaken YHVH and served the Baalim and the Ashtaroth* (1 Samuel 12:10).[193]

"If you say, 'This applies to an individual but not to the community,' look, this [last] verse is written! And if you say, 'This applies to the community but not to their agent,' look at what is written: *Moses returned to YHVH* [*and said,*] *... 'They made themselves gods of gold'*![194]

"Why is it that if a person declares his sin, the court separates from him? Because a person is considered his own relative and cannot be incriminated by his own mouth.[195]

for our iniquities; he bore the chastisement that made us whole, and by his wound [or: *slash*] *we were healed.*

192. **On that day...** On Rosh Hashanah, seventy thrones are set for the seventy princes of the heavenly court.

On the need to confess and specify one's sins, see above, p. 375, n. 264. Cf. BT *Berakhot* 34b, *Sotah* 7b; *Zohar* 2:186a; *Haggahot Maharḥu*; *Miqdash Melekh*; *Matoq mi-Devash.*

193. **How do we know this?...** Namely, that one should confess and specify his sins.

The context in Exodus (32:31–32) reads: *Moses returned to YHVH and said, "Please, this people has committed a great sin, they made themselves gods of gold. Now, if You would only bear their sin! And if not, wipe me out, please, from Your book that You have written!"*

The full verse in Samuel reads: *They cried out to YHVH and said, "We have sinned, for we have forsaken YHVH and served the Baalim and the Ashtaroth. Now, save us from the hand of our enemies, and we will serve You."*

194. **This applies to an individual . . .** From the verse in Psalms, one could conclude that only an individual needs to confess, but the verse in Samuel demonstrates that the whole people should declare *We have sinned.*

Furthermore, the verse in Exodus demonstrates that not only the community but their representative can and should confess. This pertains not only to Moses or another political leader, but also to the person leading prayers, who chants the communal confession.

195. **a person is considered his own relative...** And one's relative is not allowed to testify against him. See BT *Sanhedrin* 9b, in the name of Rava: "A person is considered his own relative, and no one can incriminate himself." See *Sanhedrin* 10a, 25a; *Yevamot* 25b.

"Furthermore, he leaves the prosecutor no room to argue for his guilt. One should anticipate by declaring his own defect, [231b] leaving no room for another to speak. Then the blessed Holy One forgives him, as is written: *One who admits and leaves off will be granted mercy* (Proverbs 28:13).[196]

"On the days of Rosh Hashanah, the court sets up a throne for the King, and He judges the whole world. Israel enters first to be judged, before wrath increases.[197]

"We have learned: *And justice for His people Israel day after day* (1 Kings 8:59). What is meant by *day after day*? Well, these two days of Rosh Hashanah. Why two days? Because they are two courts, joining as one: Upper Judgment, which is strict; Lower Judgment, which is lenient—both existing together.[198]

"Concerning this, these Babylonians do not know the mystery of יבבא (*yevava*), moaning, and יללותא (*yelaluta*), wailing, and they do not know that both are necessary: *yelaluta*, wailing, which is strict Judgment; three תבירין (*tevirin*), broken sounds, lenient Judgment—like someone groaning weakly. They do not know, and they do both; we do know, and we do both; so all follow the true path."[199]

196. **One should anticipate by declaring his own defect...** Compare the proverb quoted in *Bava Qamma* 92b: "If there is something disgraceful within you, be the first to tell it." The full verse in Proverbs reads: *One who covers his transgressions will not prosper, but one who admits and leaves off will be granted mercy.*

197. **before wrath increases** Due to the many sins of the world. See BT *Rosh ha-Shanah* 8b, 16a; *Avodah Zarah* 2b.

198. ***day after day...*** Alluding to the two days of Rosh Hashanah. These two days correspond respectively to *Din* (Judgment), which is strict, and *Shekhinah*, which is lenient.

See *Bereshit Rabbah* 35:3; *Zohar* 1:137a, 180a, 201a. The full verse in Kings reads: *May these words that I pleaded before YHVH be near YHVH our God day and night, for the doing of justice for His servant and justice for His people Israel day after day.*

199. **these Babylonians do not know the mystery...** According to the Babylonian Talmud, there was uncertainty regarding the exact sound of the shofar called תרועה (*teru'ah*), "blast" or "alarm." Does this sound resemble an extended broken sigh—known as שברים (*shevarim*), three "broken sounds"—or a series of short piercing cries? Rabbi Abbahu of Caesarea resolved the problem by prescribing both sounds.

Here (drawing on the Talmudic discussion), *shevarim* is called יבבא (*yevava*), "moaning," whereas the piercing sounds (of *teru'ah*) are called יללותא (*yelaluta*), "wailing." Rabbi Shim'on explains that *yelaluta* refers to the strict Judgment of *Din*, and *yevava* refers to the lenient (or weak) Judgment of *Shekhinah*. Whereas the ruling in the Babylonian Talmud is based on a lack of knowledge, Rabbi Shim'on's explanation conveys profound wisdom.

The criticism of "the Babylonians" is undeserved, since Rabbi Abbahu was from Caesarea in Palestine. On the *Zohar*'s attitude toward "the Babylonians," see *Zohar* 1:96b, 224b–225a; 3:71b, 259a; Liebes, "Ziqqat ha-Zohar le-Erets Yisra'el," 35–36.

On the Talmudic (and post-Talmudic) discussion of *teru'ah*, see BT *Rosh ha-Shanah* 33b–34a; *Nitsotsei Orot*; Tishby, *Wisdom of the Zohar*, 3:1301; Katz, *Halakhah ve-Qabbalah*, 46–47; Ta-Shma, *Ha-Nigleh she-ba-*

He opened, saying, "*Blast the shofar on the new moon,* בכסא (*ba-kese*), *on the covering, for our festival day* (Psalms 81:4). *Blast the shofar on the new moon*—what is meant by *on the new moon*? The court of lenient Judgment, who is called *new moon.*[200]

"*Ba-kese*—כס (*kes*), throne, of the upper world. *Kes*—Fear of Isaac, who is *kes*, throne for the supernal King. Further, *ba-kese*—strict Judgment, Fear of Isaac; Judgment that is always אתכסי (*itkesei*), concealed, for it is not revealed Judgment.[201]

"*For* חק (*ḥoq*), *a statute* (Psalms 81:5)—lenient Judgment. משפט (*Mishpat*), *A law* (ibid.)—strict Judgment with Compassion. Both of them are as one; so, two days, both in a single mystery.[202]

"*Happy the people who know* תרועה (*teru'ah*), *the blast. O YHVH, they walk in the light of Your presence* (Psalms 89:16). *Happy the people who know*—and it is not written *who hear. Who know the blast*: by virtue of the wise, who know through the air of the Holy Land, they know *teru'ah*, *the blast*—mystery of *teru'ah*, as is written: תרועם (*tero'em*), *You will smash them, with a rod of iron* (Psalms 2:9).[203]

Nistar, 113–15. On the various sounds of the shofar, see Vol. 8, pp. 134–35, n. 234. On the significance of these sounds, see *Zohar* 3:18a, 99b–100b; Tishby, *Wisdom of the Zohar*, 3:1243–46.

200. ***Blast the shofar on the new moon*...** The moon symbolizes *Shekhinah*, known as "the court of lenient Judgment."

According to the Masoretic text, the verse continues: בכסה (*ba-keseh*), *for our festival day*. The rare word *ba-keseh* is often understood as referring to the full moon, but in rabbinic literature it is derived from the root כסה (*ksh*), "to cover," and applies to the new moon (specifically, the new moon of Tishrei), when the moon is almost totally concealed. Here (as in some biblical manuscripts and occasionally in rabbinic literature), the word is spelled בכסא (*ba-kese*).

On the word *ba-keseh*, see *Vayiqra Rabbah* 29:6; BT *Rosh ha-Shanah* 8a–b, 34a; *Beitsah* 16a; *Sanhedrin* 11b; *Pesiqta de-Rav Kahana* 23:6; *Pirqei de-Rabbi Eli'ezer* 7; *Pesiqta Rabbati* 39, 166a; *Midrash Tehillim* 81:5; *Zohar* 1:114b; 2:184a; 3:98b–99a, 98b–99a (*Piq*), 100b, 275a. Cf. Proverbs 7:20.

201. ***Ba-kese*—כס (*kes*), throne . . .** The spelling בכסא (*ba-kese*) suggests כסא (*kisse*)—or כס (*kes*)—"throne." The *sefirah* of *Din* (strict "Judgment") is pictured as a throne for *Binah*, who is both "the upper world" and "the supernal King." *Din* is symbolized by Isaac and referred to here by the divine name "Fear of Isaac." Whereas the strict Judgment of *Din* is concealed, the lenient (and bearable) Judgment of *Shekhinah* is (relatively) revealed. On the name "Fear of Isaac," see Genesis 31:42, 53.

202. ***For* חק (*ḥoq*), *a statute*...** The full verse reads: *For it is* חק (*ḥoq*), *a statute, for Israel,* משפט (*mishpat*), *a law, of the God of Jacob.* The synonyms *ḥoq* and *mishpat* allude, respectively, to *Shekhinah* and *Tif'eret*. The latter assuages the strict Judgment of *Din* with its own quality of Compassion. See *Zohar* 3:113a.

The divine couple unites, so "both of them are as one." The first day of Rosh Hashanah is characterized by the strict Judgment of *Din*, whereas the second is characterized by the lenient Judgment of *Shekhinah*.

203. ***Happy the people who know* תרועה (*teru'ah*), *the blast*...** Whereas the Babylonians do not understand the precise meaning

"What nation is like Israel, who know supernal mysteries of their Lord—to come before Him and draw near to Him? All those who know the mystery of *teru'ah* may draw near, to walk in the light of the countenance of the blessed Holy One. This is the primordial light that the blessed Holy One has treasured away for the righteous. So one should know it.[204]

"It is written: יותרת מן הכבד (*yoteret min ha-kaved*), *lobe from the liver* (Leviticus 9:10), and it is written ואת היותרת על הכבד (*ve-et ha-yoteret al ha-kaved*), *and the lobe over the liver* (ibid. 3:4). *Yoteret min ha-kaved*, *Lobe from the liver—woman of whoredom* (Hosea 1:2), who comes forth *from the liver* to lure inhabitants of the world and denounce them, leaving the male to perform whoredom.[205]

and deep significance of *teru'ah*, the sages in the land of Israel are enlightened by its holy air and know the "mystery of *teru'ah*," which they convey to *the people*.

568 Rabbi Shim'on associates *teru'ah*, *blast*, with the root רעע (*r''*), "to smash," which functions in the word תרועם (*tero'em*), *You will smash them*, in Psalms 2. This association demonstrates that *teru'ah* implies strict Judgment, or that by producing the sound of *teru'ah* Israel is able to *smash* the harsh forces accusing them. See above, note 199.

On the supposed ignorance of the Babylonians, see above, note 199. On the enlightening effect of the air of the Holy Land, see BT *Bava Batra* 158b, in the name of Rabbi Zeira: "The air [or: climate] of the land of Israel makes one wise." See *Zohar* 1:225a.

On the verse in Psalms 89 and the significance of the wording *who know the blast*, see *Vayiqra Rabbah* 29:4; *Pesiqta de-Rav Kahana* 23:4; *Midrash Tehillim* 81:4; *Zohar* 2:250b–251a (*Heikh*); 3:18b, 99b, 100b, 149b. The verse reads: *Happy the people who know* תרועה (*teru'ah*), *the shout of joy* [or: *the (horn's) blast*].

204. **to walk in the light of the countenance . . .** Paraphrasing the verse in Psalms 89 (quoted above): *they walk in the light of Your presence* [literally: *face, countenance*].

The concluding sentence means that "one should know the mystery" of *teru'ah*. On the primordial light, see above, note 168.

205. **יותרת מן הכבד (*yoteret min ha-kaved*), *lobe from the liver . . .*** Rabbi Shim'on quotes from two verses in Leviticus that list portions of a sacrifice to be burnt on the altar. The liver and its lobe represent the demonic couple, Samael and Lilith. In a sacrifice, the liver nourishes Samael, while the lobe of the liver nourishes the serpent Lilith. See above, note 157.

According to their simple sense, the phrases *from the liver* and *over the liver* are synonymous, but Rabbi Shim'on distinguishes between them. *Lobe from the liver* refers to Lilith (described as *woman of whoredom*) coming forth *from* Samael to seduce humans to sin.

Cf. the account of Satan's activity in BT *Bava Batra* 16a: "He descends and leads astray, ascends and arouses wrath, obtains authorization and seizes the soul."

Leviticus 9:10 reads in full: *The fat and the kidneys* ואת היתרת מן הכבד (*ve-et ha-yoteret min ha-kaved*), *and the lobe from the liver, from the purification offering* [or: *the sin offering*] *he turned into smoke on the altar, as YHVH had commanded Moses.*

Leviticus 3:3–4 reads: *He shall bring forward from the sacrifice of well-being a fire offering to YHVH: the fat covering the entrails and all the fat that is around the entrails, and the two kidneys and the fat that is on them, which is on the sinews,* ואת היתרת על הכבד (*ve-et ha-yoteret al ha-kaved*), *and the lobe on* [or: *over*] *the liver, which he shall remove with the kidneys.*

"*Yoteret al ha-kaved, Lobe over the liver*—for she rules *over* her male. *The forehead of a whore* (Jeremiah 3:3), ruling *over the liver*, woman of strife and anger.

"*Min ha-kaved, From the liver*, she emerges to harm the whole world, to commit adultery with all. Afterward, she rises to the male—*the forehead of a whore*, brazenly—and then she is *al ha-kaved, over the liver.*[206]

"From within the liver and its lobe issues מרה (*marah*), bile, which is the sword of the Angel of Death, dripping those bitter drops to kill people, as is written: *In the end she is* מרה (*marah*), *as bitter, as wormwood, sharp* [*as a double-edged sword*] (Proverbs 5:4). [Bile] derives from the liver, and all fatal illnesses depend upon it.[207]

"On that day, it roams the world, gathering all sins of the world. And all of Israel are in distress, and they take a shofar to arouse [232a] that *teru'ah*, alarm, and *teqi'ah*, blast—strict Judgment with Compassion and lenient Judgment with Compassion. Then they are aroused similarly above, and all are sweetened with one another. Whatever that liver obtains, it offers to the heart, who is king, to judge. But the heart is not drawn to, nor does it desire, the foul deeds of its people. Rather, it obtains all that is pure and clear [232b]—all the merits and good deeds—whereas all that foulness and dirty filth it casts upon the other nations. Once the heart takes all those merits and good deeds—what is fittingly pure, choice, and clear—the liver takes all those sins and filthy dirty deeds, against its will, and casts them upon the other nations, as is written: *The goat shall bear upon it all their iniquities* (Leviticus 16:22). For so it is: once the heart takes all that is pure and clear, the liver takes all that is left—the filthy dirt and foulness—and casts it into all the other limbs, against its will."[208]

206. ***Yoteret al ha-kaved, Lobe over the liver*...** This wording implies that by seducing humans to sin, Lilith is empowered and dominates her male partner, Samael, ruling *over* him.

The verse in Jeremiah reads: *You had the forehead of a whore, you refused to be ashamed.* In this verse *the forehead* implies brazenness or impudence. Cf. *Zohar* 3:129a (*IR*), 136b (*IR*).

207. **מרה (*marah*), bile...** Bile is secreted by the liver. In ancient and medieval physiology, it is one of the humors associated with anger and melancholy. Here it is identified with the sword of the Angel of Death.

See BT *Avodah Zarah* 20b: "It is said of the Angel of Death that he is all full of eyes. When a sick person is about to depart [from this world], he stands above his head with his sword drawn in his hand and a drop of bile hanging on it. As the sick person sees him, he trembles and opens his mouth [in fright], and [the Angel of Death] flings it into his mouth. From this he dies, from this he decays, from this his face turns green."

The verse in Proverbs describes the seductive "strange woman," identified here with Lilith. On bile as the source of all fatal illnesses, see *Devarim Rabbah* (ed. Lieberman), p. 80. Cf. JT *Shabbat* 14:3, 14c; *Vayiqra Rabbah* 16:8; BT *Bava Metsi'a* 107b.

208. **On that day, it roams the world...** On Rosh Hashanah, Lilith (or Samael) roams the world, gathering all the sins. Israel responds by sounding the shofar. The *teru'ah* (alarm) represents strict Judgment, and the

Rabbi Pinḥas said, "This path was prepared for me, to hear words of the Ancient of Days. Happy is the world in which you dwell! Woe to the world, who will remain orphans, not knowing words of Torah fittingly![209]

"Certainly so! For the liver obtains all, good and bad. And although it roams and gathers all the sins of Israel, it likewise gathers their merits, in order to establish its slanderous informing. Everything, both this and that, it offers to the heart. And the way of the heart is to take nothing but the purest, choicest, and clearest of all, as you have said. The remaining dirty filth and foulness it returns to the liver, who absorbs all, against its will, as is written: *The goat shall bear upon it* [*all their iniquities*]. This matter I repeat, for it is sweet to my mouth like the sweetness of honey. Happy is my share, that I attained this and saw it with my own eyes!"[210]

He, too, opened, saying, "*O YHVH, my heart is not haughty, nor my eyes raised high, nor do I pursue matters too great or too wondrous for me* (Psalms 131:1).

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teqi'ah (blast) represents lenient Judgment. By producing these sounds with pure intention, Israel succeeds in stimulating Compassion above, thereby assuaging Judgment.

Whatever Samael (symbolized by the liver) obtains, it offers to *Shekhinah* (symbolized by the heart). But *Shekhinah* has no desire for the sins of Israel, only for its good deeds. The evil deeds are left for Samael, who casts them (along with their guilt and punishment) upon the other nations of the world.

The verse in Leviticus describes the scapegoat bearing all of Israel's sins, which was sent off to the desert to the demon Azazel, who is identified with Samael. The verse reads: *The goat shall bear upon it all their iniquities to a remote region* [or: *a cutoff land*; *a barren land*].

On the various sounds of the shofar, see Vol. 8, pp. 134–35, n. 234. Cf. above, note 199. On the relation between the heart and the liver, see above, note 140. On Israel as the heart, and the other nations of the world as the other limbs, see ibid.

209. **This path was prepared for me...** Namely, the path on which he encountered Rabbi Shim'on. (See above at notes 144–46.) Grateful for the divine words conveyed by Rabbi Shim'on, Rabbi Pinḥas praises him while dreading the day when the world will be orphaned of him and deprived of his wisdom.

On the phrase "words of the Ancient of Days," see the rabbinic blessing in BT *Berakhot* 17a: "May your steps run to hear words of the Ancient of Days!" See also BT *Bava Batra* 91b; *Zohar* 1:4b, 8b–9a; 2:134b, 143a, 149a, 168a; 3:20a, 105b, 138b (*IR*); Moses de León, *Sefer ha-Mishqal*, 49; Liebes, *Studies in the Zohar*, 216, n. 215.

On being "orphaned," see Rabbi Akiva's exclamation at the death of Rabbi Eli'ezer son of Hyrcanus (*Avot de-Rabbi Natan* A, 25): "Woe unto me, my master, because of you! Woe unto me, my teacher, because of you! For you have left the whole generation orphaned!" See *Mekhilta, Pisḥa* 16; *Zohar* 1:99a (*MhN*); 2:23b, 68a, 100b; 3:100b, 236a; *ZḤ* 7a (*MhN*), 19c (*MhN*).

210. **For the liver obtains all...** See above, note 208. Samael (symbolized by the liver) gathers not only Israel's sins but also their merits, so that when he accuses Israel in the heavenly court he can mention their merits as well, in order to make his case more believable.

See BT *Sotah* 35a, in the name of Rabbi Me'ir: "Any slander that does not include some truth at its beginning does not endure in the end."

David uttered this verse when he was walking on the bank of the river, and said, 'Master of all worlds, has there ever been a person in the world who thanked and praised You like me?' [211]

"A frog happened by, and said to him, 'David, do not be proud, for I have done more than you, since I offered my body at my Master's command, as is written: *The Nile will swarm with frogs* (Exodus 7:28)'—as has been established. 'Furthermore, I sing and praise night and day, never subsiding.'[212]

"At that moment, [David] said, '*O YHVH, my heart is not haughty, nor my eyes raised high*...'

"*O YHVH, my heart is not high*—this pertains to the daily sacrifice, continually, to the blessed Holy One. For Assembly of Israel is thereby included among all [Her] cohorts, and all those rituals deliver Her from among the thorns.[213] [233a]

"Similarly with Israel. As long as they are hard-hearted, not opening with *teshuvah*, they do not emit fragrance; and He does not deliver them from among the thorns—among other nations. When they open with *teshuvah*, they immediately emit fragrance, and He delivers them from among the thorns, and Assembly of Israel delights in them. As is written: *Open to me, my sister, my love* (Song of Songs 5:2)—for as long as the rose is closed, it has no fragrance and cannot rise from amid the thorns, but dwells among them, as has been said.

211. **He, too, opened...** Namely, Rabbi Pinḥas. The story about King David resembles a tale near the beginning of *Pereq Shirah* (a collection of hymnic sayings that has affinity with *Heikhalot* literature). See *Yalqut Shim'oni*, Psalms 889. Cf. *ZḤ* 47c; *Zohar* 3:222b (*RM*).

212. ***The Nile will swarm with frogs...*** The full verse (describing the second of the ten plagues brought upon the Egyptians) reads: *The Nile will swarm with frogs and they will come up and come into your house, into your bedroom, onto your bed, into your servants' houses, upon your people, into your ovens, and into your kneading bowls.*

The frog's statement—"since I offered my body"—refers specifically to the phrase *into your ovens*. See BT *Pesaḥim* 53b; *Mishnat Rabbi Eli'ezer* 19, p. 346; *Tanḥuma, Va'era* 14; *Midrash Tehillim* 28:2; *Shemot Rabbah* 10:2; *Zohar* 2:29b.

213. ***O YHVH, my heart is not high...*** The verse reads: *O YHVH, my heart is not haughty* [literally: *high*].

By offering the daily sacrifice, Israel ensures that *Shekhinah* (known as *heart* and Assembly of Israel) does not ascend *high* above Her angelic cohorts, but rather is united with them. Rabbi Pinḥas may also be implying that by offering a sacrifice with pure intention, a person demonstrates that his *heart is not haughty*. Such true devotion stimulates *Shekhinah* to unite with Her cohorts and not ascend *high*, but rather to remain close to the world, providing nourishment and blessing. The "thorns" represent demonic forces (or the heavenly princes of the nations) threatening *Shekhinah*.

See *Or Yaqar*; *Matoq mi-Devash*. Cf. *Miqdash Melekh*. On *Shekhinah*'s being "among the thorns," see the midrashic fragment from *Yelammedenu* published by Marmorstein, "Zur Erforschung des Jelamdenu-Problems," 281. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

And the blessed Holy One sent us to walk this path only for this: to learn these matters!"[214]

While they were sitting, an eagle came and descended and took one rose from among them and left. They said, "From here on, let us go on our way." They rose and went on.[215]

Until here, the way of Rabbi Pinḥas and of Rabbi Shim'on. The latter went on along with Rabbi El'azar and the other companions, while Rabbi Pinḥas went with his companions.[216]

He opened, saying, "*For the leader, on* שושן עדות (*shushan edut*). מכתם (*Mikhtam*), *A mikhtam, of David, to teach* (Psalms 60:1). What is meant by *to teach*? To teach inhabitants of the world wisdom, as has already been established. *Shushan edut*—the Great Sanhedrin, of whom is written *hedged about* בשושנים (*ba-shoshanim*), *with lilies* (Song of Songs 7:3).

"*Mikhtam of David*—a sign that they showed to David when he sent Joab to Aram-Naharaim and Aram-Zobah to wage war against them, etc."[217]

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214. **Similarly, with Israel...** When they turn back to God in *teshuvah*, He delivers them from exile ("from among the thorns").

According to the kabbalistic reading of Song of Songs, *Shekhinah* is addressed intimately by Her lover, *Tif'eret*, as *my sister*. She (like Her people, Israel) is pictured as a rose among the thorns. See Song of Songs 2:2 (quoted below at note 237). On Song of Songs 5:2, see above, p. 157, n. 14; below, note 256.

215. **From here on, let us go on our way...** The eagle's snatching of the rose and flying off is a sign that it is time to move on.

216. **Until here, the way of Rabbi Pinḥas and of Rabbi Shim'on...** And now each party will continue on its own. On their initial encounter, see above at notes 144–46.

217. **He opened...** Before parting from Rabbi Shim'on and his companions, Rabbi Pinḥas offers a teaching.

The context in Psalms (60:1–2) reads: *For the leader* [or: *lead player*], *on shushan edut. A mikhtam of David, to teach, when he clashed with Aram-Naharaim and Aram-Zobah, and Joab returned and struck down twelve thousand of Edom in the Valley of Salt.* King David's campaign against these armies east of the Jordan is reported in 2 Samuel 10. The meaning of the term *shushan edut* is uncertain, though it apparently refers to a musical instrument or a musical mode. The term *mikhtam* may mean "an inscription, epigram."

Here, Rabbi Pinḥas draws on a midrashic tradition that when David and Joab (his military commander) attacked the Arameans, they did so with the approval of the Sanhedrin, whose sages (or rulings) are pictured as שושנים (*shoshanim*), *lilies*. Thus *shushan edut*, *lily of testimony*, refers to the Sanhedrin, which clarifies and legislates the *testimony* of Torah. See *Bereshit Rabbah* 74:15; *Tanḥuma, Devarim* 3; *Tanḥuma* (Buber), 3; *Midrash Tehillim* 60:1; Rashi on Psalms 60:1.

The full verse in Song of Songs reads: *Your navel is a crescent bowl, let blended wine never lack! Your belly is a mound of wheat, hedged about with lilies.*

Rabbi Pinḥas said, "This is *shushan edut*, for *Shekhinah* presides here over us, accompanied by supernal rungs and a holy company to offer praise. This is *shushan* in perfection, fittingly."[218]

They rose and went on, these here and those there. Rabbi Pinḥas went on his way and spent the night in the village of Akimon along with Rabbi Ḥiyya and Rabbi Yitsḥak.[219]

As they prepared to depart early, they sat waiting for the morning light. Rabbi Ḥiyya raised his eyes and saw those stars of a flying scepter streaming along. He said, "Surely, many times I have asked about these stars."[220]

Rabbi Pinḥas said, "These stars of a flying scepter are known by the understanding of the Companions. For the blessed Holy One created all those heavenly stars, great and small; and they all praise and glorify Him, as is written: *He counts the number of the stars* (Psalms 147:4). And when their time comes to shine, the blessed Holy One calls them by name, as is written: *He calls them each by name* (Isaiah 40:26). Then they run and extend a scepter of light joyously, praising their Master in the place where they were numbered, as is written: *Lift your eyes on high and see: Who created these?* [*The one who brings forth their array by number and calls them each by name*] (ibid.)."[221]

218. **This is *shushan edut*...** Rabbi Pinḥas declares that *shushan edut* has been manifested right in their midst. Now the term alludes to *Shekhinah*, who is "a rose of testimony." She, along with Her angelic cohorts, is chanting praise to the blessed Holy One. On שושן (*shushan*)—or שושנה (*shoshanah*)—as "rose" or "lily," see below, note 227.

219. **They rose and went on...** Rabbi Pinḥas (and his companions) heading in one direction, and Rabbi Shim'on (together with his companions) in another.

The reference to "the village of עקימון (*aqimon*), "Akimon," may be a playful inversion of the toponym עמיקון (*amiqon*), "Amikon," which is a variant of עמיקו (*amiqo*), "Amiko," a village mentioned in rabbinic literature, probably identical with עמקא (*amqa*), "Amka," northeast of Acre. Amka is located on (or near) the site of the biblical בית העמק (*beit ha-emeq*), "Bethemek," mentioned in Joshua 19:27. See *Tosefta Bava Qamma* 8:10; BT *Ta'anit* 21a; Lieberman, *Tosefta ki-Fshutah*, 9:86; *Nitsotsei Zohar*; *ABD*, 1:685b–686a. Cf. *Nitsotsei Orot*; *Matoq mi-Devash*.

220. **Rabbi Ḥiyya raised his eyes...** He wonders about the deeper significance of shooting stars (comets). The phrase "stars of a flying scepter" renders כוכביא דשרביטא (*kokhevayya de-sharvita*), "stars of a scepter," which plays on the rabbinic term כוכבא דשביט (*kokheva de-shaveit*), "a flying star," a comet. See BT *Berakhot* 58b; *Zohar* 1:223b; 2:171b.

221. ***He counts the number of the stars...*** The full verse reads: *He counts the number of the stars, to all of them gives names.*

The full verse in Isaiah, referring to the stars and constellations, reads: *Lift your eyes on high and see: Who created these? The one who brings forth their array by number and calls them each by name* [or: *and summons each of them*]*: because of His great might and vast power, not one is missing.*

Meanwhile, dawn arrived. They rose and went on.

As they were going along, a great eagle came, circled over their heads, and remained above them.

Rabbi Pinḥas said, "Surely, it is a time of favor! Now the Gates of Mercy are opened for all those on their sickbed, and this is a time of healing for them, even though they are prisoners of the King, for this eagle is a sign of mercy."[222]

He opened, saying, "*Like an eagle rousing his nest, hovering over his fledglings*... (Deuteronomy 32:11). There is no creature in the world as merciful toward its young as the eagle. This has already been established, as is written: *The eagle's young will devour it* (Proverbs 30:17), for he has mercy over his young. And since now is the time of mercy, this eagle has come and circled around us; for it is time, as is written: *O YHVH, in the morning You will hear my voice* (Psalms 5:4). This is the Morning of Abraham and his arousal."[223]

Meanwhile, the eagle circled and passed ahead of them. Rabbi Pinḥas said, "Eagle, why are you with us? If you have come on a mission from your Master, here we are. If for some other sign, we are ready here."

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The eagle soared above and disappeared, and they sat down.

Rabbi Ḥiyya said, "This matter of King Solomon is amazing. For we have learned: A great eagle used to come to King Solomon every day, and Solomon would ride on its wings, and it would carry him four hundred parasangs in a single moment. Where did it carry him? To Tarmod in the wilderness. (There is

222. **it is a time of favor...** The morning is symbolized and characterized by the streaming light of *Ḥesed*.

The phrase "prisoners of the King" means those confined to their sickbed. See above, p. 314, n. 58.

223. ***Like an eagle rousing his nest...*** This verse demonstrates the eagle's mercy.

The full verse in Proverbs reads: *An eye that mocks a father and scorns obedience to a mother—the ravens of the brook will peck it out* [or: *gouge it out*], *and the eagle's young will devour it.* Although the conclusion of this verse certainly does not seem to demonstrate the eagle's mercy, Rabbi Pinḥas is drawing on a midrashic reading attributed to Rabbi Shim'on son of Yoḥai. See JT *Pe'ah* 1:1, 15d: "Let the raven, who is cruel, come and *peck it out* and not benefit from it. *And the eagle's young will devour it*—let the eagle, who is merciful, come and *devour it* and benefit from it."

As mentioned in the preceding note, the morning alludes to the streaming light of *Ḥesed*, symbolized by Abraham, who *rose early in the morning* (Genesis 22:3). See above, p. 319, n. 70.

The full verse in Deuteronomy reads: *Like an eagle rousing his nest, hovering over his fledglings, He spread His wings, He took him, bearing him on His pinion.* The verse in Psalms reads: *O YHVH, in the morning You will hear* [or: *You hear*] *my voice, in the morning I will arrange it* [or: *I arrange it*] *before You and wait expectantly* [or: *and keep watch*]. The expression *I will arrange it* can also be rendered *I will present my case.*

On the passage in JT *Pe'ah*, see JT *Qiddushin* 1:7, 61b–c; *Midrash Shemu'el* 7:2; *Tanḥuma, Eqev* 2; *Tanḥuma* (Buber), *Eqev* 3; *Pesiqta Rabbati* 23, 122a. On the eagle's compassion, see also *Sifrei* Deuteronomy 314 (and parallels); *Zohar* 2:80b; 3:298b.

a certain place by the Mountains of Darkness called *Tarmod in the wilderness* [2 Chronicles 8:4]. This is not the place of the Tarmodians, but rather Tarmod that is in the wilderness, in the mountains, where all alien spirits and aspects gather. That eagle would fly there in a single moment.)[224]

"Having perched on that place, the eagle would raise itself, and Solomon would write a slip and cast it there, and he would be saved from those spirits. The eagle would gaze into the darkness of the mountains, to the site of Uzza and Aza'el, who are bound there by chains of iron thrust into the depths. (No one in the world is able [233b] to enter there—not even birds of heaven—only Balaam.)[225]

"Having gazed into the dense darkness, the eagle would swoop down, carrying King Solomon under its left wing. It would stand upon those chains and approach [Uzza and Aza'el]. Then Solomon would take out a ring—on which was engraved a holy name—and would throw it into the eagle's mouth, and immediately they would tell Solomon whatever he wanted to know.

"From there Solomon discovered supernal wisdom, as is written: ויבן (*Va-yiven*), *He built, Tarmod in the wilderness, in the mountains* (2 Chronicles 8:4). Now, did he really construct a building in the mountains? Rather, what is meant by *va-yiven*? He perceived with understanding and knew that place, discovering there supernal wisdom, as is said: ויבינו (*Va-yavinu*), *They understood, the reading* (Nehemiah 8:8)."[226]

224. **This matter of King Solomon...** Namely, the legend of Solomon's daily flight on the wings of an eagle.

See *Qohelet Rabbah* on 2:25, in the name of Rabbi Shemu'el son of Rav Yitsḥak: "Solomon had a great eagle upon which he rode and travelled to Tadmor in the desert and returned in one day, as is written: *He* [namely Solomon] *built* [or: *fortified*] *Tadmor in the wilderness* (2 Chronicles 8:4)." See *Zohar* 2:112b–113a.

Tadmor was an important oasis in the Syrian desert, known as Palmyra in classical sources. (Palmyra is a translation of the Semitic name Tadmor, which is probably connected with the word *tamar*, "palm tree." Cf. 1 Kings 9:18.) Here, the name appears as Tarmod, as in some rabbinic sources. Rabbi Pinḥas distinguishes between "Tarmod in the wilderness" (inhabited by demonic powers) and the other Tarmod (inhabited by the Tarmodians).

The rabbis viewed Tadmor (or Palmyra) with animosity, and according to midrashic tradition the Palmyrenes participated in the destruction of the First and Second Temples. According to Arab legend, Tadmor was built by jinns (spirits, demons) under the command of Solomon. See JT *Ta'anit* 4:6, 69b; *Bereshit Rabbah* 56:11; *Eikhah Rabbah* 2:4; BT *Yevamot* 17a; Hitti, *History of Syria*, 389; Yisraeli, *Parshanut ha-Sod*, 166–68.

On Solomon and the eagle, see also Ginzberg, *Legends of the Jews*, 4:149–50; 6:291, nn. 50–53; Steinsaltz, "Ha-Nesher ha-Gadol." On "four hundred parasangs," see BT *Gittin* 68b, where the demon Ashmedai hurls King Solomon this same distance. On the Mountains of Darkness, see above, p. 381, n. 281.

225. **Solomon would write a slip...** Recording a holy name. On Uzza and Aza'el, see above, p. 233, n. 3.

226. **Solomon would take out a ring...** As soon as he threw this into the eagle's mouth, Uzza and Aza'el would tell him whatever he wished to know.

The verse in Chronicles reads: ויבן (*Va-yiven*), *He built* [or: *fortified*], *Tadmor in the*

While they were sitting, the eagle suddenly came back to them with a single rose in its mouth, which it dropped in front of them, and flew away. They saw and rejoiced. Rabbi Pinḥas said, "Didn't I tell you that this eagle came on a mission from its Master? This rose is the שושן עדות (*shushan edut*), *rose of testimony* (Psalms 60:1), that I mentioned, and the blessed Holy One has sent it to us."[227]

He opened as before, saying, "*For the leader, on* שושן עדות (*shushan edut*). מכתם (*Mikhtam*), *A mikhtam, of David, to teach* (Psalms 60:1). *Shushan edut, A rose of testimony*—now, what testimony does *a rose* present? Well, this *rose* is testimony to the act of Creation, testimony to Assembly of Israel, and testimony to supernal unification.[228]

"Testimony to Assembly of Israel—because this שושנה (*shoshanah*), rose, has thirteen petals, all of them dependent on one root. It has five sturdy ones outside, covering this rose and protecting it. All in the mystery of wisdom.[229]

"Those thirteen are thirteen attributes of Compassion, which Assembly of Israel inherits from above, all connected to one root, which is Covenant, paradigm of Covenant—*Yesoda*, Foundation, of all.[230]

wilderness. Rabbi Ḥiyya adds here: *in the mountains.* Cf. 1 Kings 9:17–18: *Solomon built* [or: *fortified*] *Gezer . . . and Tadmor in the wilderness, in the land.* On the switch from *Tadmor* to *Tarmod*, see above, note 224. On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24.

Here, Rabbi Ḥiyya interprets ויבן (*va-yiven*), *he built*, on the basis of a similar-sounding verb: ויבינו (*va-yavinu*), *they understood.* The full verse in Nehemiah reads: *They read from the scroll of the Torah of God, explaining it and giving the sense,* ויבינו (*va-yavinu*), *and* [or: *so that*] *they understood, the reading.* On Solomon's ring, cf. BT *Gittin* 68a–b; Vol. 5, p. 112, n. 316.

227. **the eagle suddenly came back . . .** Just as Rabbi Ḥiyya finished telling about Solomon and the eagle. Earlier, the eagle had taken the rose. See above at note 215.

Rabbi Pinḥas had opened with the verse in Psalms (above at note 217), which begins: *For the leader* [or: *lead player*], *on* שושן עדות (*shushan edut*). As mentioned in that note, the meaning of the phrase *shushan edut* is uncertain, but here Rabbi Pinḥas construes it as *a rose of testimony*, symbolizing *Shekhinah*.

In the Bible, שושן (*shushan*)—and שושנה (*shoshanah*)—probably mean "lily" or "lotus," though sometimes in the *Zohar* the meaning is "rose." See above, p. 197, n. 32; Vol. 6, p. 66, n. 33.

228. **what testimony does *a rose* present? . . .** Rabbi Pinḥas goes on to explain how the configuration of a rose alludes (or "testifies") to the act of Creation, to the nature of *Shekhinah* (known as Assembly of Israel), and to the unification of the *sefirot*. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

229. **this שושנה (*shoshanah*), rose, has thirteen petals . . .** A rose blossom can have thirteen petals in its second tier. The leaves of rose plants grow in clusters of five (or nine or thirteen) leaves. On this passage, see *Zohar* 1:1a; Moses de León, *Sefer ha-Rimmon*, 183–84.

230. **Those thirteen are thirteen attributes of Compassion . . .** The thirteen petals of the rose allude to God's attributes of Compassion, which flow into *Shekhinah* through *Yesod* (Aramaic, *Yesoda*), who is known as

"Five sturdy ones surrounding it are fifty gates—five hundred years through which extends *Yesoda*, Foundation, Holy Covenant, Tree of Life.[231]

"Testimony to the act of Creation. The whole act of Creation consists entirely of words known through understanding and based on calculation. אלהים (*Elohim*), *God* (Genesis 1:1), of the act of Creation signifies above and signifies below—signifies above, in the mystery of the World that is Coming; signifies below, in the mystery of Assembly of Israel.[232]

"Rose of testimony, assuming all those signs. It is written: בראשית ברא אלהים (*Be-reshit bara Elohim*), *In the beginning Elohim created* (Genesis 1:1)—this is the rose. Thirteen petals are thirteen words until the second *Elohim*, namely את השמים ואת הארץ והארץ היתה תהו ובהו וחשך על פני תהום ורוח (*et ha-shamayim ve-et ha-arets ve ha-arets hayetah tohu va-vohu ve-ḥoshekh al penei tehom ve-ruaḥ*), *the heavens and the earth. And the earth was chaos and void, with darkness over the face of the deep, and the spirit of* (ibid., 1–2)—look, thirteen petals of the rose![233]

Covenant. *Yesod* (the divine phallus) is associated with the covenant of circumcision.

In rabbinic tradition, God's thirteen attributes of Compassion are derived from Exodus 34:6–7. See BT *Rosh ha-Shanah* 17b. According to Kabbalah, these qualities originate in *Keter*, the highest *sefirah*, the realm of total Compassion untainted by Judgment.

231. **Five sturdy ones . . .** The five leaves of the rose symbolize five *sefirot* issuing from *Binah*—namely *Ḥesed*, *Gevurah*, *Tif'eret*, *Netsaḥ*, and *Hod*. In total, these five correspond to the "fifty gates" of *Binah*. These fifty potencies expand into "five hundred years," through which *Yesod* extends. He is pictured as the Tree of Life because he conveys the entire flow of emanation.

The image of *Binah*'s fifty gates derives from a statement attributed to Rav and Shemu'el (BT *Rosh ha-Shanah* 21b, *Nedarim* 38a): "Fifty gates of בינה (*binah*), understanding, were created in the world, all of which were given to Moses except for one, as is said: *You made him little less than God* (Psalms 8:6)."

The image of five hundred years derives from a passage in *Bereshit Rabbah* 15:6, in the name of Rabbi Yehudah son of Rabbi Ila'i: "The Tree of Life extends over a journey of five hundred years, and all the waters of Creation branch off beneath it." See above, pp. 248–49, n. 10.

232. **Testimony to the act of Creation . . .** As soon explained, the configuration of the rose alludes to the biblical account of Creation—specifically to several sets of words in the opening verses.

In the opening verse of Genesis, the name אלהים (*Elohim*) signifies both *Binah* (who is known as the World that is Coming) and *Shekhinah* (known as Assembly of Israel). On *Binah* as the World that is Coming, see above, p. 144, n. 279.

233. **Rose of testimony . . .** The thirteen petals of the rose correspond (or "testify") to the thirteen words between the first mention of *Elohim* (in Genesis 1:1) and the second (toward the end of Genesis 1:2).

The context in Genesis (1:1–3) reads: *In the beginning* אלהים (*Elohim*) *created the heavens and the earth. And the earth was chaos and void, with darkness over the face of the deep, and the spirit* [or: *breath, wind*] *of* אלהים (*Elohim*) *hovering over the waters.* ויאמר אלהים (*Va-yomer Elohim*), *Elohim said* [or: *Said Elohim*], *"Let there be light." And there was light.*

"Five sturdy ones surrounding Her—these are מרחפת על פני המים ויאמר (*merahefet al penei ha-mayim va-yomer*), *hovering over the waters. Said* (ibid., 2–3)—look, five others![234]

"Afterward, *Let there be light* (ibid., 3)—source and root of the rose, to which all are connected.[235]

"Testimony to unification. Five sturdy leaves, and the root and foundation, to which these thirteen petals are connected. שמע ישראל יהוה אלהינו יהוה (*Shema yisra'el YHVH Eloheinu YHVH*), *Hear, O Israel! YHVH our God, YHVH* (Deuteronomy 6:4)—look, five leaves of the rose! אחד (*Eḥad*), *one*—source and root, to which all are connected; mystery of thirteen in calculation, the King's signet ring.[236]

"Come and see: Corresponding to the rose is Israel. כשושנה (*Ke-shoshanah*), *Like a rose, among the thorns* (Song of Songs 2:2)—among the other nations; Assembly of Israel among other legions, appointed princes. As long as the rose remains closed, unopened, it has no fragrance and is not lifted from among the thorns. When it opens, it emits fragrance, and then it is brought forth."[237]

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Rabbi El'azar said to his father, "I have already heard about these closed organs in the mystery of sacrifice. What about the mystery of the other organs?"[238]

234. **Five sturdy ones . . .** The five leaves of the rose correspond to the five words between the second and third occurrences of *Elohim*. For the biblical context, see the preceding note.

The concluding phrase ("five others") means "five other leaves" (in addition to the thirteen petals). The *Zohar* employs the same Aramaic word— עלין (*alin*)—for both "leaves" and "petals."

235. **Afterward, *Let there be light* . . .** Alluding to the root of the rose, to which the thirteen petals and the five leaves are all connected. This root corresponds to *Yesod*, who conveys both the thirteen attributes of Compassion and the light of the five *sefirot* (*Ḥesed* through *Hod*) to *Shekhinah* (symbolized by the rose). See above, notes 230–31. For the biblical context, see above, note 233.

236. **Testimony to unification . . .** The configuration of the rose alludes to the unification of the *sefirot*, which is stimulated and actualized by the recitation of the *Shema*.

The five leaves of the rose correspond to the first five words of the *Shema*. The numerical value of the sixth word—אחד (*eḥad*), *one*—is thirteen, corresponding to the thirteen petals. The word *eḥad* also alludes to *Yesod*, who unifies all the aspects of emanation and merges with *Shekhinah*. He is pictured as "the King's signet ring."

The verse in Deuteronomy reads in full: *Hear, O Israel! YHVH our God, YHVH is one.* On the significance of the *Shema*, see above, p. 377, n. 271.

237. **כשושנה (*Ke-shoshanah*), *Like a rose, among the thorns* . . .** This verse applies to both Israel and *Shekhinah*. Israel is surrounded by threatening nations, while *Shekhinah* is surrounded by those nations' heavenly princes.

On the closed and open rose, see above at note 214. On *Shekhinah*'s being among the thorns, see above, note 213. The full verse in Song of Songs reads: כשושנה (*Ke-shoshanah*), *Like a lily* [or: *rose*], *among the thorns, so is my beloved among the maidens.* On *shoshanah* as "lily" or "rose," see above, note 227. On this verse, see above, pp. 196–97, n. 32.

238. **I have already heard about these**

He replied, [234a] "El'azar, my son, all the other organs within constitute a sublime mystery.

"Come and see: The heart has already been discussed. But the heart is a blazing fire; and if the supernal King did not provide for it the lobes of the lung, bringing it a breeze of wind blowing from supernal spices, it would burn up the world in a single moment."[239]

He opened, saying, "*And YHVH rained upon Sodom and Gomorrah brimstone and fire* (Genesis 19:24). Why did He burn them up? Because at that time כנפי (*kanfei*), the lobes of, the lung did not blow. This is the mystery of *Kanfei*, *The wings of, the dove are inlaid with silver* (Psalms 68:14)—namely, Raphael and Tsadqiel, of whom is said *He makes His angels winds* (ibid. 104:4), to blow constantly upon the heart."[240]

"The spleen." He opened, saying, "*I went back and saw all the torments that are committed under the sun. Look, the tears of the tormented—with no one to comfort them! On the side of their tormentors, power* (Ecclesiastes 4:1). Who are *the tormented*? These are babies at their mother's potent breast, who depart from the world by the hand of the Angel of Death. Now, does the Angel of Death kill them, tormenting them? Rather, the verse goes on to say, *On the side of their tormentors, power.* Who is that *power*? The one of whom is written *Let there be* מארת (*me'orot*), *lights, in the firmament of heaven* (Genesis 1:14), spelled

closed organs... Apparently referring to the liver and its lobe, which represent the demonic couple, Samael and the Lilith. See above, note 157. For various interpretations, see *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

239. **The heart has already been discussed...** The heart symbolizes *Shekhinah*. (See above, notes 156–59.) She conveys Divine Judgment, whose intense heat would destroy the world, were it not for a cooling breeze.

240. ***And YHVH rained upon Sodom and Gomorrah brimstone and fire...*** According to *Bereshit Rabbah* 51:2 (on this verse, in the name of Rabbi El'azar), "Wherever it is said *And YHVH*, this implies: He and His court." In Kabbalah, this court symbolizes *Shekhinah*, who derives from *Din* (Judgment) and pronounces the divine decree, so the phrase *And YHVH* encompasses *YHVH* and *Shekhinah*."

Here, Rabbi Shim'on explains that Divine Judgment burned up Sodom and Gomorrah because the angelic lobes of the lung (Raphael and Tsadqiel) were not blowing a cooling breeze upon *Shekhinah* (symbolized by the heart and *the dove*). He plays on two senses of כנף (*kanaf*): "wing" and "lobe (of the lung)." *Silver* symbolizes the soothing quality of *Ḥesed*. According to medieval physiology, the lungs cool the heart.

The verse in Psalms 104 reads: עושה מלאכיו רוחות משרתיו אש להט (*Oseh mal'akhav ruḥot, mesharetav esh lohet*), which is often understood as *He makes winds His messengers* [or: *His angels*], *flaming fire His ministers.* Here, drawing on a rabbinic tradition, Rabbi Shim'on reads the opening words according to their precise order: *He makes His angels winds.* See above, p. 458, n. 531.

The archangel Raphael (whose name means "God healed") is appointed over healing. On the angel Tsadqiel, see Vol. 8, p. 528, n. 114. On the passage in *Bereshit Rabbah*, see Vol. 7, pp. 46–47, n. 141.

deficiently. This is Lilith, appointed by that tormentor. She is called 'spleen,' and she goes and toys with babies, and afterward generates rage against them, causing tears to be shed over them.[241]

"The spleen follows the nature of the liver; the latter was created on the second day, the former on the fourth in the act of Creation. Consequently, there is no good omen on the second or the fourth—death of adults, death of little ones.[242] [234b]

"The maw is a rung that is one-sixtieth of death, called 'slumber.' Astirya—sixth rung of the Angel of Death. Since he comes from afar, he is on the side of death, though not death itself. The allusion is 'one-sixtieth of death.'[243] [235a]

241. **The spleen . . .** This organ (like the lobe of the liver) represents Lilith, the partner of Samael. She is the demonic *power* responsible for killing babies, appointed by Samael (who is identified as the Angel of Death).

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The verse in Genesis records the divine command on the fourth day of Creation, when *God said, "Let there be* מארת (*me'orot*), *lights."* The word מארת (*me'orot*), *lights*, is written without *vavs*, the vowel letters. Such variant spelling is common in the Bible and affects neither the pronunciation nor the simple meaning of the words. As construed here, however, the deficient spelling alludes to a profound lack: the light of *Shekhinah* (symbolized by the moon) had diminished, and Her union with *Tif'eret* (symbolized by *vav*) was disrupted. The void was filled by demonic evil or "curse": מארה (*me'erah*), represented here by Lilith. (The form מארת [*me'erat*] means "curse of," as in Proverbs 3:33.)

See JT *Ta'anit* 4:4, 68b; BT *Ta'anit* 27b; *Pesiqta de-Rav Kahana* 5:1; Vol. 7, pp. 170–71, n. 6. On Satan as the Angel of Death, see BT *Bava Batra* 16a, in the name of Resh Lakish: "Satan, the evil impulse, and the Angel of Death are one and the same."

The association of the spleen with "toying" (or causing laughter) recalls BT *Berakhot* 61b: "The spleen produces laughter." The phrase "potent breast" renders תוקפא (*tuqpa*); see above, pp. 423–24, n. 418. On the verse in Ecclesiastes, see above, p. 438, n. 461.

242. **The spleen follows the nature of the liver . . .** The former representing Lilith; the latter, Samael. (See above, note 157.)

The second day of Creation is the only one lacking the formula *God saw that it was good* (or its equivalent). According to *Bereshit Rabbah* 4:6 (in the name of Rabbi Yose son of Ḥalafta), the reason for this lack is "because on that day Hell was created." See Vol. 1, p. 128, n. 156. On the negative aspect of the fourth day, see the preceding note.

Thus, both the second and the fourth days of the week are inauspicious. On the former, Satan (or the Angel of Death) may strike adults; on the latter, Lilith may strike babies. On the negative quality of both days (and the custom of not beginning a project on either day), see Eleazar ben Judah of Worms, *Sefer ha-Roqeaḥ*, 216; *ZḤ* 69b–c (*ShS*); *Zohar* 3:273a (*RM*), 281b (*RM*); Ta-Shma, *Ha-Nigleh sheba-Nistar*, 125–26; *Matoq mi-Devash*.

243. **The maw . . .** Hebrew, קיבה (*qeivah*). This organ is a pouch-like appendix to the stomach, the fourth stomach of ruminating animals.

The association of the maw with sleep recalls BT *Berakhot* 61b: "The maw brings sleep." The reference to "one-sixtieth of death" derives from ibid. 57b: "Sleep is one-sixtieth of death." See above, p. 2, n. 5.

On the demonic angel Astirya (or Asirta), see *Zohar* 2:263b (*Heikh*), 267a–b (*Heikh*).

"The stomach. This obtains all and grinds and distributes in all directions below. From it are nourished those below, from those dregs below—all those alien spirits and aspects, who are nourished at night from those sacrificial limbs and fat. The rest is absorbed by all the bodily members. The liver obtains all and offers to the heart, as has been said. This corresponds to what is written: *on the right a lion's face* (Ezekiel 1:10). Therefore the image of a lion appeared on the altar, devouring the sacrifices.[244]

"From here on, all the other organs in the mystery of the body, corresponding to the pattern above.[245] [235b]

"The trachea—six rings joined as one, and they are called בני אלים (*benei elim*), *sons of God* (Psalms 29:1), bringing forth wind to blow over the world, coming from the side of *Gevurah*. When they join as one, they are like a shofar—and are called שופר של איל (*shofar shel ayil*), a ram's horn; אלים (*elim*), *rams, of Bashan* (Deuteronomy 32:14); *Grant to YHVH, benei elim, O sons of God!* (Psalms 29:1); *elim*, rams, of Isaac.[246]

According to the latter passage, Asirta is located in the sixth palace of impurity.

244. **The stomach . . .** Its nourishment of the lower parts of the body corresponds to the nourishment of demonic forces from sacrificial portions and fat that are burned throughout the night on the altar. See above, p. 488, n. 629.

As explained previously, the liver represents Samael, which "obtains all and offers to the heart," symbolizing *Shekhinah*. See above, note 158.

The verse from Ezekiel describes his vision of the four living beings carrying the heavenly throne. Each being had four faces: a human face at the front, the face of a lion on the right, the face of a bull on the left, and the face of an eagle at the back. The full verse reads: *The image of their face was a human face, and on the right the four of them had a lion's face, and on the left the four of them had a bull's face, and the four of them had an eagle's face.* According to Greenberg (*Ezekiel*, 45), the peculiar formulation of the verse reflects the sequence of observation. The onlooker (on any side) was confronted by a human face, flanked by two animal faces on its right and left. Finally, from what could be seen on the heads of the rest of the creatures, the onlooker inferred that in back of the human face confronting him was an eagle's face.

Here, the devouring stomach is associated with the *lion's face*, which is equivalent to "the image of a lion" that appeared on the altar in the Temple, according to the Talmud. See BT *Yoma* 21b: "Five things were reported about the fire of the pile of wood on the Temple altar: it crouched like a lion, it was as clear as sunlight, its flame was of substance, it devoured wet wood like dry wood, and it caused no smoke to rise." See above, p. 488, nn. 627–28.

245. **corresponding to the pattern above** Of the sefirotic limbs.

246. **The trachea . . .** The walls of the trachea (or windpipe) consist of rings of cartilage (although more than six). Here, the six rings are pictured as six potencies of *Gevurah*, who issues from *Binah*, who is Herself symbolized by the shofar (the ram's horn). The voice issuing from the trachea corresponds to the sound issuing from the shofar.

Rabbi Shim'on plays on two senses of the word אלים (*elim*): "God" (or "gods") and "rams." Isaac—who at the last moment was replaced on the altar by a ram—symbolizes

"They bring forth breath and voice, and that voice issues and encounters rain clouds, and is heard outside. Thus it is written *The thunder of His might who can grasp?* (Job 26:14), for they come from the side of *Gevurah*, Might. What does that voice utter? *The voice of YHVH is over the waters. The God of glory causes to thunder. YHVH is over mighty waters* (Psalms 29:3). It is not written רועם (*ro'em*), *thunders*, but rather הרעים (*hir'im*), *causes to thunder*—by *benei elim*, *sons of God*. And no one knows the praise of this voice, as is written: *who can grasp?*[247]

"The esophagus, swallowing the food, which from there enters all the limbs. This is the mystery of the rung of אישים (*ishim*), personages. *Ishim* draw near immediately, swallowing and absorbing entirely from אשא (*isha*), the fire; immediately, indeed—'given entirely to the *ishim*.' This is the mystery of אישי יהוה (*Ishei YHVH*), *The fire offerings of YHVH, and His estate they shall eat* (Deuteronomy 18:1)—these ones eat and swallow, whereas the others do not eat so.[248]

"All inhabitants of the world outside do not know how they eat nor their mystery, but the rungs within know and obtain from them. Surely, 'The esophagus cannot be examined from the outside,' since they do not know, 'but only from the inside'—they know and examine and obtain. Until it enters the mill and is ground and cooked, and the liver absorbs all, as has been said. From these *ishim* issue rungs that anticipate and obtain beforehand, and these are called 'grinders,' eating sacrifices and grinding. Therefore, ever since the Temple was destroyed, it is written *The grinders grow idle, for they are now few* (Ecclesiastes 12:3). These grind first. Once it has been ground, those who rule over them swallow and absorb, and they are called ושט (*veshet*), esophagus. Why? ו שט (*vav*, *shat*)—the shape of ו (*vav*) [236a] is bent; afterward שט (*shat*), it

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Gevurah. See Genesis 22:13. The verse in Psalms reads: *Grant* [or: *Ascribe*] *to YHVH*, בני אלים (*benei elim*), *O sons of God; grant to YHVH glory and strength!*

247. **They bring forth breath and voice . . .** The six rings generate sound and thunder.

Rabbi Shim'on construes the verb הרעים (*hir'im*) as *causes to thunder*, implying that God brings about thunder through the *benei elim*, *sons of God*—the six potencies of *Gevurah*.

248. **The esophagus . . .** Rabbi Shim'on identifies this organ with the אישים (*ishim*), "personages," a term that (according to Maimonides) refers to the tenth and lowest class of angels. Fittingly, the *ishim* swallow what is burnt on the altar by אשא (*isha*), "the fire."

In the Mishnah (*Zevaḥim* 5:4; 10:2), the phrase כליל לאשים (*kalil la-ishim*) refers to a sacrifice that is "given entirely to the fires" (or "burnt entirely in the [altar-]fires.)" Here, this phrase also implies "given entirely to the *ishim* (the angelic 'personages')."

The full verse in Deuteronomy reads: *The levitical priests, the whole tribe of Levi, shall have no share and estate with Israel.* אשי יהוה (*Ishei YHVH*), *The fire offerings of YHVH, and His estate they shall eat.* Here, Rabbi Shim'on construes the second half of the verse as *The ishim* (angelic personages) *of YHVH . . . shall eat.* The phrase "the others" refers to other entities, who do not consume the offerings (perhaps including the *benei elim*, discussed above). On the *ishim*, see above, note 160.

roams around, to eat, as is said: *The people* שטו (*shatu*), *would roam around, and gather* (Numbers 11:8) food to eat.[249]

"Drinking—wine and water, libation of water and libation of wine—entering this esophagus and absorbed by the lung. This is the seraphim, who by their flame imbibe drink and are called 'lung' in a single bond. All is absorbed within them.[250]

"All of these obtain what is fitting for each one of them. Ever since the Temple was destroyed, their form and their food have diminished, and there is no day without a curse."[251]

249. **All inhabitants of the world outside...** No human can fathom how the *ishim* (angelic personages) eat the sacrificial offerings, but the higher angelic rungs understand—and they receive sustenance from the *ishim*.

The Talmudic quotation "The esophagus cannot be examined from the outside, but only from the inside" refers to examining the outer or inner layers of the esophagus of a slaughtered animal to determine whether there is a defect that would render the animal unkosher. See BT *Ḥullin* 28b, 43a–b, in the name of Rabbah. Here, Rabbi Shim'on interprets this to mean that the *ishim* (angelic personages)—symbolized by the esophagus—"cannot be examined" or known "from the outside" (i.e., by humans), "but only from the inside" (i.e., by higher angels within the heavenly realm).

The inner "grinders" (or teeth) prepare the food for the *ishim*, "who rule over them." Ever since the Temple was destroyed, sacrifices could not be offered, so the angelic "grinders" have grown idle.

Rabbi Shim'on divides the word ושט (*veshet*), "esophagus," into two components: ו שט (*vav, shat*). The bent shape of the letter ו (*vav*) resembles that of the esophagus, while the word שט (*shat*) means "roam"—as in "roaming for food," which pertains to this organ and to the *ishim*, who "are called ושט (*veshet*), esophagus."

On the function of the liver, see above, notes 140, 157. The full verse in Ecclesiastes (parts of which seem to refer to the deterioration of an aging body) reads: *On the day that the guards of the house will quake and the stalwart men be twisted, and the grinders* [or: *the maids who grind; the teeth*] *grow idle, for they are now few, and the ladies looking through the windows go dark.* See *ZḤ* 61c (*MhN, ShS*).

The full verse in Numbers (referring to the manna) reads: *The people would roam around and gather it and grind it between millstones or pound it in a mortar, cook it in a kettle and make it into cakes. It tasted like the cream of oil.*

250. **Drinking—wine and water...** The swallowing of wine and water by the esophagus symbolizes libations of wine and water on the altar.

The image of drink "absorbed by the lung" sounds strange, since, of course, the trachea (not the esophagus) leads to the lungs. The *Zohar* may be influenced here by the statement in BT *Berakhot* 61b: "The lung absorbs all kinds of liquids." See Rashi, ad loc., who explains this as referring to the lung absorbing liquids through the walls of the stomach. Rabbi Shim'on identifies the lung(s) with the seraphim. Cf. above at note 240.

251. **All of these...** Namely, each of the various angels mentioned above.

Ever since the destruction of the Temple and the cessation of sacrifices, the angels have lacked adequate nourishment, so they have diminished.

On the lasting effects of the destruction of the Temple, see M *Sotah* 9:12, in the name of Rabbi Yehoshu'a: "Ever since the day that the

Rabbi Shim'on lifted his voice and said, "Woe to Jerusalem the holy city! Woe to the world, for all this goodness is lost! The images of mighty empowered princes have diminished."

At this the Companions wept and said, "Woe, Rabbi, when you depart from the world! Who will reveal hidden, deep mysteries such as these, which have not been heard from the days of King Solomon until now? Happy is the generation that hears these words! Happy is the generation among whom you dwell! Woe to the generation that will be orphaned of you!"[252] [236b]

He opened, saying, "שמע ישׂראל יהוה אלהינו יהוה אחד (*Shema yisra'el YHVH Eloheinu YHVH eḥad*), *Hear, O Israel! YHVH our God, YHVH is one* (Deuteronomy 6:4). A large ע (*ayin*) and similarly ד (*dalet*); the mnemonic is עד (*ed*), witness, corresponding to what is written: *YHVH is* עד (*ed*), *witness, against you* (1 Samuel 12:5). The letters ש מ (*shin, mem*) remain, with an open מ (*mem*). Why? Closed ם (*mem*) is upper King; open מ (*mem*) is lower King. Other letters remain: א ח (*alef, ḥet*); *God's honor is to conceal a matter* (Proverbs 25:2).[253]

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Temple was destroyed, not a single day passes without a curse, dew has never descended as a blessing, and flavor has been eliminated from fruit." See *Zohar* 1:55b, 61b, 70b, 134a, 177a, 181b, 203a, 250a; 3:15b, 51b, 74b.

252. **orphaned of you** And deprived of your wisdom. On this idiom, see above, note 209.

253. **A large ע (*ayin*) and similarly ד (*dalet*)...** In the Masoretic text, the letter ע (*ayin*) in the word שמע (*shema*), *Hear*, is written large. Similarly, the letter ד (*dalet*) in the word אחד (*eḥad*), *one*, is written large. Together these two letters spell עד (*ed*), "witness," which is often understood as alluding to the fact that by reciting this first line of the *Shema* one witnesses and testifies to the oneness of God. Here, Rabbi Shim'on indicates the divine role of witness, based on the verse in Samuel.

Without the letter ע (*ayin*), the remaining letters of the word שמע (*shema*) are ש מ (*shin, mem*), which can be read as שם (*shem*), "name," alluding to *Shekhinah*, who reveals the divine essence and is known as the Name. But if these two letters signify שם (*shem*), why is the second letter an open מ (*mem*), rather than a closed ם (*mem*), as one would expect at the end of a word? The question, admittedly, is rather strained, but it enables Rabbi Shim'on to explain that the closed ם (*mem*) would allude to *Binah* (upper King), whereas the open מ (*mem*) alludes to *Shekhinah* (lower King).

Without the letter ד (*dalet*), the remaining letters of the word אחד (*eḥad*) are א ח (*alef, ḥet*), whose significance remains concealed, as implied by the quotation from Proverbs. Soon, they are discussed further.

On the large *ayin* and *dalet* in the opening line of the *Shema*, see Vol. 5, p. 425, n. 668; p. 427, n. 671. On the significance of the *Shema*, see above, p. 377, n. 271.

On the open מ (*mem*) and closed ם (*mem*), see above, p. 4, n. 7. On *Binah* as the closed ם (*mem*), see ibid. On *Shekhinah* as the open מ (*mem*), see *Zohar* 2:53b; 3:66b. On *Shekhinah* as God's name, see *Targum Onqelos* and *Targum Yerushalmi*, Exodus 20:21.

The context in Samuel is the prophet's farewell speech to the people, in which he proclaims that he has taken nothing from them. The full verse reads: *He said to them, "YHVH is witness against you, and His anointed*

"Rav Hamnuna Sava said: Whoever performs this unification every day encounters joy from above, through the mystery of these letters: ש מ (*shin*, *mem*) from this side, א ח (*alef*, *ḥet*) from that side. He permutes the letters, beginning in reverse and ending forward; your mnemonic is אשמח (*esmaḥ*), as is written: *As for me,* אשמח (*esmaḥ*), *I will rejoice, in YHVH* (Psalms 104:34)—*in YHVH*, precisely! This is the holy unification, and it is fine. So, too, in the Book of Enoch, which says similarly that whoever performs the unification every day encounters joy from above.[254]

"Furthermore, it includes: ש מ (*Shin*, *mem*), comprising a large ע (*ayin*)—seventy names of mystery of the holy Patriarchs.[255]

is witness this day, that you have found not a thing in my hand." And they said, "He is witness." The full verse in Proverbs reads: *God's honor is to conceal a matter; the honor of kings, to probe a matter.*

254. **Rav Hamnuna Sava . . .** This venerable authority also discussed the "unification" of the *Shema*, whereby one combines the various *sefirot*. Regarding the four "remaining" letters of the words שמע (*shema*), *Hear*, and אחד (*eḥad*), *one*, he said that the person reciting the *Shema* should permute these letters, "beginning in reverse and ending forward." This means that one begins with the first letter of the final word of verse—the א (*alef*) of אחד (*eḥad*)—and then jumps back to the first letter of the first word: the ש (*shin*) of שמע (*shema*). This is "beginning in reverse." Then one continues with the second letter of the first word—the מ (*mem*) of שמע (*shema*)—and jumps forward to the second letter of the last word: the ח (*ḥet*) of אחד (*eḥad*). This is "ending forward." This progression of four letters spells the word אשמח (*esmaḥ*), *I will rejoice.*

The phrase "*in YHVH*, precisely!" apparently refers to the unification of the letters of the name *YHVH*, which (like the opening line of the *Shema*), signifies the unification of the *sefirot*. See above, p. 74, n. 60.

For another reading (and interpretation) of the permutation described here, see *Ateret Tsevi*; *Nitsotsei Zohar*. On the figure of Rav Hamnuna, see above, pp. 261–62, n. 48.

Concerning Enoch, Genesis 5:24 states: *He was no more, for God took him.* In postbiblical literature, this verse is taken to mean that God transported Enoch through the heavens, a journey recorded extensively in the Enoch literature. The *Zohar*'s Book of Enoch, though influenced by this literature, is not identical with any of its particular volumes. See Vol. 7, p. 54, n. 162.

255. **Furthermore, it includes . . .** The Book of Enoch includes another teaching. The letters of the word שמע (*shema*), *Hear*, can be grouped into two units: ש מ (*shin*, *mem*)—equivalent to שם (*shem*), "name"—and ע (*ayin*), which is numerically equivalent to seventy. This formation of the letters alludes to *Shekhinah* (the Divine Name), who includes all seventy aspects of the seven *sefirot* from *Ḥesed* to *Shekhinah* Herself. These seventy aspects are pictured as seventy divine names, associated here in particular with the central sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*, symbolized by the three patriarchs (Abraham, Isaac, and Jacob).

On the seventy names of God, see Vol. 7, p. 200, n. 104. Cf. the seventy-two names of God (associated with the three patriarchal *sefirot*), discussed in Vol. 8, pp. 506–13. On the reading שם ע (*shem ayin*), see *Zohar* 2:160b, 216a. On the connection between the number seventy and the *Shema*, see also *Zohar* 2:133b, 263a.

"ישראל יהוה אלהינו יהוה (*Yisra'el YHVH Eloheinu YHVH*), *O Israel! YHVH our God, YHVH*—four compartments of tefillin, held by א ח (*alef*, *ḥet*), the one who said, *Open to me*, אחותי (*aḥoti*), *my sister, my love* (Song of Songs 5:2). ד (*Dalet*) is the knot of tefillin, who is connected to them. A mystery for the wise, not to be revealed."[256]

Rabbi Shim'on fell silent. He wept—and laughed. He said, "I shall speak, for favor is found—and there will be no generation such as this until King Messiah comes, when they will be permitted to reveal.[257]

"Two straps emerge, from one side and from the other, mystery of two thighs of this א ח (*alef*, *ḥet*), to which prophets of truth are linked. For from above emerge two arms, from the right and from the left, and ד (*dalet*) is connected to them.[258]

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256. **ישראל יהוה אלהינו יהוה (*Yisra'el YHVH Eloheinu YHVH*), *O Israel! YHVH our God, YHVH*...** Following the opening word of the *Shema*, these next four words allude to the four compartments of the tefillin (phylacteries) worn on the head.

Each of the tefillin (worn on the head and on the arm) contains four passages from the Torah (Exodus 13:1–10, 11–16; Deuteronomy 6:4–9; 11:13–21) written on parchment. The *tefillah* (phylactery) of the head is divided into four compartments, each containing one of the four passages. In the *tefillah* of the arm all four passages are written on one piece of parchment in a single compartment. The first passage (and compartment of the *tefillah* of the head) corresponds to the primordial point of *Ḥokhmah*; the second, to *Binah*; the third, to *Ḥesed*; the fourth, to *Gevurah*.

Rabbi Shim'on indicates that all four compartments of the *tefillah* of the head are "held by א ח (*alef*, *ḥet*)," the "remaining letters" of the word אחד (*eḥad*). (See above, note 253.) These two letters are now construed as the word אח (*aḥ*), "brother"—namely the Divine Brother, *Tif'eret* (or *Ze'eir Anpin*), who intimately addresses *Shekhinah*, as אחותי (*aḥoti*), *my sister, my love*.

The image of *Tif'eret* as "holding" or wearing the four compartments of the *tefillah* of the head recalls the Talmudic depiction of God wearing tefillin. See BT *Berakhot* 6a (quoted below, pp. 677–78, n. 52).

The knot of the *tefillah* of the head is pictured as the letter ד (*dalet*), which in Kabbalah often symbolizes *Shekhinah*. Here, She is described as "connected to them," namely to the *sefirot* symbolized by the four compartments (*Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah*).

On the knot of the *tefillah* of the head, see BT *Berakhot* 7a: "*I will take away My palm and you will see My back* (Exodus 33:23). Rav Ḥana son of Bizna said in the name of Rabbi Shim'on the Ḥasid, 'This teaches us that the blessed Holy One showed Moses the knot of tefillin [at the back of God's head].'" See *Zohar* 2:43b (*Piq*), 230a–b; 3:263a. On tefillin and their significance, see above, p. 73, n. 56. On the four compartments, see below, pp. 677–78, n. 52. On the verse in Song of Songs, see above, note 214.

257. **He wept—and laughed...** On this expression, see BT *Ta'anit* 25a (in an account of a dream-vision of Rabbi El'azar son of Pedat); *Zohar* 2:123b; 3:119a, 261a, 291b (*IZ*); *ZḤ* 18b (*MhN*), 80b (*MhN, Rut*).

On the tension between revealing and concealing, see Vol. 8, pp. 320–21, n. 6. On the unique status of Rabbi Shim'on's generation, see above, p. 27, n. 68.

258. **Two straps emerge...** The two straps of the *tefillah* of the head symbolize *Netsaḥ* and *Hod*, the two divine thighs of the Divine Male, or אח (*aḥ*), "brother." (See above, note 256.) This sefirotic pair is the source of prophecy. Higher in the sefirotic

"Then She descends; thighs extend below. Once She is connected above fittingly, She descends below, joining with Her cohorts. When She is connected, She is joined to the lower part of the thighs, and the insignia of י (*yod*), Holy Covenant, is upon Her from above. Then She merges in unification.[259]

"This י (*yod*) is mystery of Covenant. So whoever preserves this covenant is saved above and saved below. How do we know this? From Phinehas. Because he acted zealously for this covenant, he was saved from Judgment above and from judgment below. Consequently, this י (*yod*) was inscribed in him, as is written: פינחס (*Pineḥas*), *Phinehas, son of Eleazar* (Numbers 25:11).[260]

"This י (*yod*) must never be removed from the *tefillah* of the hand, so as not to cause separation. All its joy depends on this. This *yod* is in the Male, not in the Female; therefore it draws close to [the *tefillah*]. Whoever distances it from its place is distanced from the delight of the world that is coming.[261]

"In the Male is צדיק (*tsaddiq*), Righteous One—and She is צדק (*tsedeq*), Righteousness, without י (*yod*). He is איש (*ish*), Man; and She is אשה (*ishah*), Woman, without י (*yod*). Therefore, Her joy is to draw near it and to delight in it. Whoever distances delight will be distanced from the delight on high. Concerning this is written *For those who honor Me will I honor,* [*and those who spurn Me will be disdained*] (1 Samuel 2:30).[262]

body are the two arms (*Ḥesed* and *Gevurah*), which embrace *Shekhinah*, pictured as the letter ד (*dalet*). On the hanging straps of the tefillin, see *Zohar* 3:175b; Moses de León, *Sefer ha-Rimmon,* 240.

259. **Then She descends...** After being embraced by the divine arms, *Shekhinah* descends and unites with *Yesod*, the divine phallus, symbolized by the covenant of circumcision. On the letter י (*yod*) as the mark of circumcision see above, note 56.

260. **whoever preserves this covenant...** By maintaining sexual purity.

Phinehas "acted zealously for this covenant" by killing the fornicating couple Zimri and Cozbi. Thereby, he was saved from the harsh "Judgment above" (bringing the plague upon the Israelites) and "from judgment below" (apparently referring to the hordes of Simeonites threatening him). Furthermore, the letter י (*yod*), signifying the Covenant, was added to his name: פינחס (*Pineḥas*).

See above, notes 7, 23, 56. The full verse in Numbers reads: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal.*

261. **This י (*yod*) must never be removed from the *tefillah* of the hand...** Whereas the knot of the *tefillah* of the head is pictured as the letter ד (*dalet*), the knot of the *tefillah* of the hand is pictured as the letter י (*yod*). The *tefillah* of the hand symbolizes *Shekhinah*, and its knot—the letter י (*yod*)—symbolizes *Yesod*. In order to preserve the union of the divine couple, the knot (or *yod*) "must never be removed."

The phrase "all its joy" may refer to the joy of the *yod* (symbolizing *Yesod*) or to the joy of the *tefillah* of the hand (symbolizing *Shekhinah*). (See the following paragraph in the text.) On the importance of not moving "the *yod* of the knot" from the *tefillah* of the hand, see Joseph Caro, *Beit Yosef, Oraḥ Ḥayyim* 27:2; idem, *Shulḥan Arukh, Oraḥ Ḥayyim* 27:2.

262. **In the Male is צדיק (*tsaddiq*), Righteous One...** *Yesod* is known as צדיק

"Come and see: Phinehas confronted the harsh Judgment of Isaac and sealed the breach. Therefore, the mystery of יצחק (*Yitsḥaq*), Isaac, consummated פינחס (*Pineḥas*), Phinehas. He stood in the breach, as is written: *Phinehas stood and prayed* (Psalms 106:30). He stood in the breach, confronting the Judgment of Isaac in order to defend Israel; and so, one is comprised in the other numerically.[263]

"Now, you might say, 'But counting depends only on Her eyes, whereas here counting pertains above, in Isaac!' Well, certainly so! For Isaac depends on, and is conveyed to, the place called 'eyes,' where judgments of all the world are rendered. For Her עיינין (*aynin*), eyes, are those seventy thrones judging the world, called the Sanhedrin. So all is one, since they and Isaac go together, and all is fine.[264]

"פינחס (*Pineḥas*), Phinehas, is יצחק (*Yitsḥaq*), Isaac. Phinehas stood and executed Judgment, clothing himself in harsh Judgment, which is the left. Thereby, from the left he attained the right; here, left is included in right.[265]

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(*tsaddiq*), "Righteous One," whereas *Shekhinah* is called צדק (*tsedeq*), "Righteousness." The only letter distinguishing the former from the latter is י (*yod*). *Shekhinah* delights in approaching and uniting with this letter.

On *Yesod* as Righteous One, see above, p. 38, n. 105. On *Yesod* and *Shekhinah* as *Tsaddiq* and *Tsedeq*, see *Zohar* 1:49a; 3:26a.

263. **Phinehas confronted the harsh Judgment of Isaac...** In acting boldly to block the plague, Phinehas confronted the quality of harsh Judgment, symbolized by Isaac. He was rewarded by having the letter י (*yod*)—the initial letter of יצחק (*Yitsḥaq*), "Isaac"—added to his name: פינחס (*Pineḥas*), which now became numerically equivalent to the name יצחק (*Yitsḥaq*), both equaling 208.

See above, note 260. The full verse in Psalms 106 reads: *Phinehas stood and prayed, and the plague was held back.* The image of standing in the breach appears earlier in the same psalm (verse 23), describing Moses' intercession on behalf of Israel in the incident of the Golden Calf. (See Exodus 32:9–14.)

264. **But counting depends only on Her eyes...** As mother of the bounded world, *Shekhinah* is the source of counting, whereas in the higher sefirotic realms unity prevails and numerical multiplicity is irrelevant. Specifically, *Shekhinah*'s eyes are filled with various numerical calculations. Yet here, the discussion of numerical value revolves around the name יצחק (*Yitsḥaq*), "Isaac," which symbolizes the higher *sefirah* of *Gevurah*, or *Din* (Judgment).

Rabbi Shim'on explains that the power of Judgment, issuing from *Gevurah*, is actualized only through the eyes of *Shekhinah*, who executes Judgment upon the world. He plays on the word עין (*ayin*), "eye," and the numerical value of the letter ע (*ayin*), which is seventy. So the עיינין (*aynin*), "eyes," of *Shekhinah* represent seventy thrones (and members) of the heavenly Sanhedrin. Consequently, "all is one"—there is no contradiction here between the eyes of *Shekhinah* and the realm of *Gevurah* (symbolized by Isaac)—since both function together.

On the association of *Shekhinah* (and Her eyes) with counting, see above, notes 116, 122, 124. On *Shekhinah* and the Sanhedrin, see Vol. 7, p. 200, n. 104. On the Sanhedrin as the eyes (of the community), see Vol. 7, p. 126, n. 380.

265. **Phinehas stood and executed Judgment...** In order to kill the fornicating couple, Zimri and Cozbi, Phinehas had to take on the quality of harsh Judgment, rep-

"*He turned away My wrath* (Numbers 25:11). What is meant by this? As soon as he saw that *wrath* spreading and extending from the side of Isaac, what did he do? He clothed himself and grasped that *wrath*—like someone [237a] grasping another and pulling him back.[266]

"Then he rendered judgment and executed judgment. He rendered judgment—based on the rule that if anyone copulates with a heathen woman, zealots can attack him. And he executed judgment, as is written: *He stabbed the two of them* (Numbers 25:8). Thus, השיב (*heshiv*), *He turned away, My wrath.* Here is written *heshiv*, *He turned away*, and there is written *heshiv*, *He drew back, His right hand* (Lamentations 2:3). Just as the latter implies 'back,' so does the former imply 'back.' So the י (*yod*) of פינחס (*Pineḥas*), Phinehas, is the י (*yod*) of יצחק (*Yitsḥaq*), Isaac, for it is all."[267]

"מעל (*Me-al*), *From above, the Children of Israel* (Numbers 25:11)—for when he saw that *wrath*, he saw that it was descending upon the heads of Israel.[268]

resented by Isaac on the left side of the *sefirot*. As a reward for his zealous act, Phinehas was rewarded with the high priesthood, symbolized by *Ḥesed* on the right side.

On Phinehas's bold action, see above, note 7. On left being included in right, see above, p. 168, n. 4.

266. ***He turned away My wrath . . .*** When Phinehas saw *wrath* issuing from the quality of *Din* (Judgment), he took on that same quality and *turned away* the divine *wrath.*

The verse from Numbers reads in full: *Phinehas son of Eleazar son of Aaron the priest* השיב (*heshiv*), *turned away* [or: *turned back*], *My wrath from the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal.*

267. **he rendered judgment and executed judgment . . .** Phinehas rendered judgment against Zimri, based on the rule in M *Sanhedrin* 9:6: "If a man copulates with an Aramean [i.e., a heathen] woman, zealots can attack him."

The letter י (*yod*) in the name פינחס (*Pineḥas*), "Phinehas," represents the quality of *Din* (Judgment), symbolized by יצחק (*Yitsḥaq*), "Isaac," and his initial letter: י (*yod*). The concluding clause—"for it is all"—apparently means that even though earlier the letter *yod* was said to symbolize *Yesod*, it actually symbolizes both *Din* and *Yesod*, since the latter conveys the power of the former.

The verse in Lamentations reads: *He drew back* [or: *withdrew*] *His right hand in the face of the enemy* [thereby enabling them to defeat Israel]. See above, p. 423, n. 418.

On the passage in M *Sanhedrin*, see BT *Sanhedrin* 82a; *Tanḥuma, Balaq* 21; *Tanḥuma* (Buber), *Balaq* 30; *Bemidbar Rabbah* 20:25; *Zohar* 3:96b; Moses de León, *Sefer ha-Rimmon*, 230. On Phinehas's action, see above, note 7. The context in Numbers (25:7–8) reads: *Phinehas son of Eleazar son of Aaron the priest saw, and he rose from the midst of the community and took a spear in his hand. And he came after the Israelite man into the alcove and stabbed the two of them, the Israelite man and the woman, in her alcove* [or: *in her belly*], *and the plague was held back from the Children of Israel.*

268. **מעל (*Me-al*), *From above, the Children of Israel . . .*** The full verse reads: *Phinehas son of Eleazar son of Aaron the priest turned away My wrath* מעל (*me-al*), *from, the Children of Israel by zealously enacting My zeal in their midst, so I did not annihilate the Children of Israel through My zeal.* Here,

"What did he see? He saw the letter מ (*mem*) flying in the sky—the sign of the Angel of מות (*mavet*), Death—seeking to join with the letter ו (*vav*) and the letter ת (*tav*). What did Phinehas do? Since he was clothed in Isaac, he then took that letter—snatching it away—and joined it to himself. As soon as the Angel of Death saw that Phinehas had snatched that מ (*mem*) for himself, he immediately turned back.[269]

"Why? Because when the heart of פינחס (*Pineḥas*), Phinehas, grew zealous, he clothed himself in יצחק (*Yitsḥaq*), Isaac, and attained the value of ר ח (*resh*, *ḥet*), 208, which is the total of his name and similarly the total of יצחק (*Yitsḥaq*). As soon as he saw the letter מ (*mem*) flying in the sky, he snatched it and joined it to himself, immediately becoming ר מ ח (*resh*, *mem*, *ḥet*)—as is written: *He took* רמח (*romaḥ*), *a spear, in his hand* (Numbers 25:7). Whereas he had been ר ח (*resh*, *ḥet*), he became ר מ ח (*resh*, *mem*, *ḥet*).[270]

"For the letter מ (*mem*) was the original sign for Adam, establishing death upon the world, because this letter was flying over Adam's head when, as is written: *She took* מפריו (*mi-piryo*), *of its fruit* (Genesis 3:6)—מ פריו (*mem*, *piryo*)—and it was waiting for ו ת (*vav*, *tav*). When, as is written, ותאכל ותתן (*va-tokhal va-titten*), *and she ate, and she gave*... ותפקחנה (*va-tippaqaḥnah*), *And* [*the eyes of the two*] *were opened* (ibid., 6–7), then death was established upon the world.[271]

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Rabbi Shim'on reads the word מעל (*me-al*) hyperliterally: *from above*—implying that Phinehas saw God's *wrath* "descending upon the heads of Israel" *from above.*

269. **He saw the letter מ (*mem*) flying in the sky...** Signifying the Angel of מות (*mavet*), "Death." This initial letter of the word מות (*mavet*), "death," was seeking to join the remaining letters of the word in order to be actualized and prolong the plague. However, Phinehas, who had taken on the quality of *Din* (Judgment), symbolized by Isaac, snatched away this threatening letter.

270. **Why?...** That is, why did Phinehas snatch the letter מ (*mem*) from the Angel of מות (*mavet*), "Death"?

When Phinehas took on the quality of *Din* (Judgment)—symbolized by יצחק (*Yitsḥaq*), "Isaac"—the letter י (*yod*) was added to his name: פינחס (*Pineḥas*). Thereby, his name became numerically equivalent to יצחק (*Yitsḥaq*), totaling ר ח (*resh*, *ḥet*), 208. By snatching and incorporating the letter מ (*mem*), Phinehas was now transformed from ר ח (*resh*, *ḥet*) into ר מ ח (*resh*, *mem*, *ḥet*), which spells רמח (*romaḥ*), *a spear*—the weapon by which he killed the fornicating couple, Zimri and Cozbi. For the context in Numbers, see above, note 267.

271. **the letter מ (*mem*) was the original sign for Adam...** Whose sin brought מות (*mavet*), "death," upon the world. The letter מ (*mem*)—the initial letter of מות (*mavet*)—was flying over Adam's head as Eve picked the forbidden fruit from the Tree of Knowledge. It needed only the remaining two letters of מות (*mavet*)—namely ו ת (*vav*, *tav*)—in order to establish death in the world. These two letters were provided when Eve *ate* the fruit and *gave* some to Adam, and their eyes *were opened.* In the biblical text, all three of these events are described in words beginning with the letters ו ת (*vav*, *tav*).

See *Zohar* 1:12b. The context in Genesis 3:6–7 reads: *The woman saw that the tree was*

"Phinehas now saw that letter מ (*mem*) flying over the heads of Israel. How did he see it? He saw the image of an open מ (*mem*) filled with blood. As soon as he saw it, he said, 'This is surely a sign of the Angel of מות (*mavet*), Death!' He immediately snatched it, pronounced over it the Explicit Name, and brought this letter down to himself. Whereas he had been ר ח (*resh*, *ḥet*), he became ר מ ח (*resh*, *mem*, *ḥet*)—as is written: *He took* רמח (*romaḥ*), *a spear, in his hand.* Thus it is written מעל (*me-al*), *from above, the Children of Israel.*[272]

"*By zealously enacting My zeal* (Numbers 25:11)—for he acted zealously for the holy covenant, which they were joining to an alien domain.[273]

"*In their midst* (ibid.). What is meant by this? That he was proceeding right into many multitudes and myriads, surrendering himself to death in their midst. However, בתוכם (*be-tokham*), *in their midst*—בתוך מ (*be-tokh mem*), *in the midst of mem*; that zeal that he displayed was *be-tokh mem*, *in the midst of mem*.[274]

"Why מ (*mem*)? Because it is the sign of מות (*mavet*), death; it is the sign of forty lashes; it is the sign of four modes of death imposed by the Court. Ascending and descending, descending and ascending. Ascending to forty, descending to four. Descending from four—those four spirits diverging from within male and female of impurity, through whom four modes of death are imposed by the Court, ascending from there to forty. Thus, מ (*mem*), sign and implements of the Angel of מות (*mavet*), Death. This is what Phinehas took, displaying zeal בתוך מ (*be-tokh mem*), *in the midst of mem*. Consequently, *I did not annihilate the Children of Israel through My zeal* (Numbers 25:11).[275]

good for eating and attractive to the eyes and the tree was desirable to look at [or: *to contemplate, to bring wisdom*], *and she took of its fruit and she ate, and she gave also to her man with her, and he ate. And the eyes of the two were opened, and they knew they were naked, and they sewed fig leaves and made themselves loincloths.*

272. **the Explicit Name...** That is, the name *YHVH*, whose power enabled Phinehas to incorporate the letter מ (*mem*). On the concluding sentence, see above, note 268.

273. ***By zealously enacting My zeal...*** Phinehas acted zealously for the holy covenant—identified with the covenant of circumcision—because the sinning males were inserting their circumcised penises into "an alien domain," namely the vaginas of foreign women. For the full verse in Numbers, see above, note 268.

274. ***In their midst...*** In order to kill Zimri (who was a chieftain in the tribe of Simeon), Phinehas had to head directly into hordes of Zimri's fellow Simeonites. This is the simple sense of בתוכם (*be-tokham*), *in their midst.* However, Rabbi Shim'on begins to offer a more mysterious interpretation, based on splitting the word בתוכם (*be-tokham*), into two units: בתוך מ (*be-tokh mem*), *in the midst of mem*. For the full verse in Numbers, see above, note 268.

275. **Why מ (*mem*)?...** The answer is because this letter begins the word מות (*mavet*), "death." And because its numerical value (forty) signifies "forty lashes" (the number of lashes administered by a court

"Now, how can it be said that Phinehas turned back the wrath of the blessed Holy One, when it is written *Those who died in the plague were twenty-four thousand* (ibid., 9)? If not even one of them had died, I would say *He turned away My wrath* (ibid., 11); but since all these died, what is meant by *He turned away My wrath, so I did not annihilate the Children of Israel*?

"Well, certainly, elucidation of the matter! Woe to the person who damages his seed! Woe to one who does not preserve his seed fittingly! Perish the thought that even one of Israel died, except from the tribe of Simeon! When that mixed multitude came, they intermingled with the women of the tribe of Simeon—after they converted—and engendered children, some of whom died in the incident of the [Golden] Calf, and some of whom died in the plague, while the others died here—those who remained—as is written: ויהיו המתים במגפה (*Va-yihyu ha-metim ba-magefah*), *The dead ones in the plague.* It is not written אשר מתו (*ashser metu*), *the ones who died*, but rather *ha-metim*, *the dead ones*—they were already essentially *dead.*[276]

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of law, according to Deuteronomy 25:3). The number forty is also associated with the number four, alluding to the four types of capital punishment (according to M *Sanhedrin* 7:1): stoning, burning, beheading, and strangulation. The phrase "descending from four" alludes to lower forces of impurity.

So Phinehas displayed zeal בתוך מ (*be-tokh mem*), *in the midst of mem—in the midst of* the various implements employed by the Angel of מות (*mavet*), "Death," symbolized by the letter מ (*mem*).

On the exact number of lashes administered by a court, see M *Makkot* 3:10; above, p. 354, n. 196; Vol. 6, p. 32, n. 82. For the full verse in Numbers, see above, note 268.

276. **elucidation of the matter!...** Rabbi Shim'on clarifies the identity and lineage of those who died in the plague.

According to Exodus 12:38, when the Israelites came forth from Egypt, *a mixed multitude also went up with them*—that is, hordes of non-Israelites escaped with them. Rabbinic tradition teaches that this mixed multitude was responsible for the sin of the Golden Calf. Here, Rabbi Shim'on indicates that the mixed multitude intermingled with women from the tribe of Simeon and engendered children, some of whom died in the incident of the Calf, some of whom died in another plague (apparently the plague described in the incident of Korah [Numbers 17:11–15]), and the rest of whom died here in the incident of Baal-peor. So the only Israelites who died in this incident were those born to the males of the mixed multitude and their Simeonite wives.

The simple sense of the verse in Numbers is ויהיו המתים במגפה (*Va-yihyu ha-metim ba-magefah*), *Those who died in the plague were* [i.e., *numbered*], *twenty-four thousand.* But Rabbi Shim'on construes the opening clause as: *The dead ones in the plague were*, alluding to the wicked mixed multitude—based on the rabbinic notion that "the righteous... even in their death are called 'living'; the wicked... even in their life are called 'dead.'" See BT *Berakhot* 18a–b; above, p. 214, n. 82.

On the declaration "Woe to the person who damages his seed!" see BT *Qiddushin* 70a; *Zohar* 2:77a–b; 3:90a; [Moses de León?], *Orḥot Ḥayyim*, par. 58.

On the notion that all those who died in the plague (in the incident of Baal-peor) were from the tribe of Simeon, see above, p. 280, n. 98. On the mixed multitude's responsibility for the sin of the Golden Calf, see *Vayiqra Rabbah* 27:8; *Pesiqta de-Rav Ka-*

"Since all of that holy seed were vigilant, they were all counted, to show that not even one of them was missing. Thus it is written *I did not annihilate the Children of Israel through My zeal*—implying that others were annihilated. Similarly, *He turned away My wrath from the Children of Israel*—but from others he did not turn it away. Therefore, Scripture indicates *from the Children of Israel*, and so the Children of Israel were counted as before, and the blessed Holy One joined them to Himself.[277]

"Similarly, in the incident of the Golden Calf it is written: [*About three thousand*] *of the people fell on that day* (Exodus 32:28)—all those were from the mixed multitude. And in order to demonstrate that they were not from the Children of Israel, what is written afterward? *Moses assembled the whole community of the Children of Israel* [*and said to them*...,] [237b] *'Take from yourselves an offering'* (ibid. 35:1, 5).[278]

"Come and see: At first it is written: *From every man whose heart impels him,* [*you shall take My offering*] (Exodus 25:2)—including all. Once that mixed multitude did this and some of them died, the blessed Holy One wanted to be reconciled with Israel. He said to them, 'Join together, all of you, to one side'—as is written: *Moses assembled the whole community of the Children of Israel,* by themselves. He said to them, 'My children, I want to dwell among you; My

hana 9:7–8; *Tanḥuma, Ki Tissa* 21, 30; *Emor* 11; *Tanḥuma* (Buber), *Emor* 15; *Shemot Rabbah* 42:6; *Zohar* 2:45b, 191a–192a.

277. **Since all of that holy seed were vigilant...** Except for the Simeonite women who intermingled with males of the mixed multitude, all the Israelites were careful not to do so. Immediately following the plague, God commanded Moses and Eleazar son of Aaron to take a census of the people (Numbers 26), "to show that not even one of them was missing." The previous census is described at the beginning of Numbers.

In fact, the largest difference between the two censuses is the total number of Simeonites, which decreased dramatically between the first and second count. A midrashic tradition explains this decrease as due to the number of Simeonites who died in the plague. See Mann, ed., *Midrash Ḥadash al ha-Torah*, 68; *Leqaḥ Tov*, Numbers 26:14; Rashi on Numbers 26:13.

The wording *I did not annihilate the Children of Israel* now implies that God did annihilate those who were not pure Israelites, but rather the offspring of the mixed multitude (and female Simeonites).

278. **Similarly, in the incident of the Golden Calf...** The wording *about three thousand of the people*—rather than *of the Children of Israel*—implies that these were all members of the mixed multitude.

On the phrase *the people* as referring to the mixed multitude, see *Tanḥuma, Ki Tissa* 19; *Midrash ha-Gadol*, Exodus 32:1; *Zohar* 2:45b, 191a. Cf. above, note 276; *Zohar* 2:17b; Vol. 6, p. 80, n. 68.

The main subject of Exodus 35 is the contributions for, and the construction of, the Dwelling (or Tabernacle). Exodus 35:1 reads in full: *Moses assembled the whole community of the Children of Israel and said to them, "These are the things that YHVH has commanded you to do."* Exodus 35:5 reads in full: *Take from yourselves an offering for* [or: *to*] *YHVH. Everyone whose heart impels him shall bring it, an offering for YHVH: gold, silver, and bronze.*

dwelling will be in your midst. So, *take from yourselves an offering—from yourselves*, not from anyone else. I do not want others to share partnership with Me nor with you.' Therefore, all of them were destroyed.[279]

"Here, too, they were from that bad stock. *The dead ones* (Numbers 25:9)—*the dead ones*, surely, and not from Israel! Therefore He counted them, as is written: שאו את ראש (*Se'u et rosh*), *Take up the head-count* (ibid. 26:2)—'Raise their heads.'"[280]

Rabbi El'azar said, "Father, how fine that would be—if we didn't find a contradiction against it."

He said to him, "Speak, my son!"

He replied, "Look at what is written: ויצמד ישראל (*Va-yitsamed Yisra'el*), *Israel clung, to Baal-peor* (Numbers 25:3); and we have learned that Israel became attached to him like a צמיד (*tsamid*), bracelet, attached to a person's arm when he adorns himself. So was Israel attached to Baal-peor."[281]

He said to him, "El'azar, so it is: *Israel clung*. But I did not say that Israel was clear of that sin; rather, that they were clear of death, which did not prevail against them."[282]

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279. **At first it is written: *From every man whose heart impels him*...** Originally, God wanted everyone—including the mixed multitude—to contribute an *offering* for the construction of the Dwelling. However, after the mixed multitude sinned by instigating the worship of the Golden Calf, God decided to exclude them from participating in the construction of the Dwelling. Now the offering would be taken only from *the whole community of the Children of Israel*. The Dwelling would be reserved for only the true Israelites. Gradually, all of the mixed multitude were destroyed (the last of them perishing in the plague in the incident of Baal-peor).

See *Zohar* 2:195a. The context in Exodus (25:2–3) reads: *Speak to the Children of Israel and have them take Me an offering; from every man whose heart impels him, you shall take My offering. And this is the offering that you shall take from them: gold, silver, and bronze.*

280. **Here, too, they were from that bad stock...** In the incident of Baal-peor, those who committed idolatry were the offspring of the mixed multitude. They are described as *the dead ones* who were killed *in the plague*. (See above, note 276.) After thus eliminating them, God wished to count the pure Israelites, as indicated by the verse in Numbers 26: שאו את ראש (*Se'u et rosh*), *Count the heads of* [or: *Take up the head-count of*], *all the community of the Children of Israel*. Rabbi Shim'on construes the clause *se'u et rosh* as *Raise the heads of*—indicating that God wanted to honor them and demonstrate their pedigree. On this reading, see *Yalqut Shim'oni*, Numbers 684, 773; *ZḤ* 50d; Kasher, *Torah Shelemah*, Numbers 26:1–2, n. 3.

281. **ויצמד ישראל (*Va-yitsamed Yisra'el*), *Israel clung, to Baal-peor*...** The full verse reads: ויצמד ישראל (*Va-yitsamed Yisra'el*), *Israel clung* [or: *became hitched*; *yoked themselves*], *to Baal-peor, and the wrath of YHVH flared against Israel.*

On the association of the verb *va-yitsamed* with the noun צמיד (*tsamid*), "bracelet," see *Tanḥuma, Balaq* 18; *Tanḥuma* (Buber), *Balaq* 27; *Bemidbar Rabbah* 20:23. Cf. BT *Sanhedrin* 64a.

282. **so it is: *Israel clung*...** Rabbi Shim'on affirms that *Israel clung to Baal-peor*, but they did not sin gravely enough to deserve death, as he soon explains.

He said to him, "But look at what is written: *Take all the leaders of the people and impale them* (Numbers 25:4)!"[283]

He replied, "*The leaders of the people*, surely, and not *the leaders of the Children of Israel*! You should learn from the wording *the people*. Here is written *the people*, and there is written *The people saw . . . and the people assembled* (Exodus 32:1), [*About three thousand*] *of the people fell* (ibid., 28). But come and see: *Israel clung to Baal-peor*—and did not worship him. This is proven from the end of the verse, as is written: *The people ate and bowed down* (Numbers 25:2)—it is not written *Israel ate and bowed down*, but rather *the people*. Since it is written *Israel clung*, what is meant by *The people ate*? Well, that evil seed constituted the sin of Israel.[284] [238a]

"What is meant by *Israel clung to Baal-peor*? Come and see: It is not written *Israel clung* בבעל פעור (*be-va'al pe'or*), *within Baal-peor*, but rather לבעל פעור (*le-va'al pe'or*), *to Baal-peor*—they gave embellishment and power *to Baal-peor* unintentionally. Because the ritual of פעור (*Pe'or*) is למפער (*lemiph'ar*), to expose, oneself and excrete in front of him boiling-hot excrement, and that worship gives him pleasure and strengthens him. Israel, upon seeing this, thought that it was scornful and disgraceful to him, since of idolatry it is written 'צא (*Tse*), *Out!' you will call to it* (Isaiah 30:22). So, in order to scorn the idolatry, they exposed themselves unintentionally. For these, Phinehas made atonement, nullifying the plague, as is written: *He atoned for the Children of Israel* (Numbers 25:13)."[285] [239a]

283. ***Take all the leaders of the people and impale them*** So how can Rabbi Shim'on maintain that none of the pure Israelites were punished by death?

The full verse reads: *YHVH said to Moses, "Take all the leaders of the people and impale them to YHVH, facing the sun, that YHVH's flaring wrath turn away from Israel."*

284. ***The leaders of the people*, surely . . .** Again, *the people* alludes to the mixed multitude, as opposed to *the Children of Israel*. See above, note 278.

Although *Israel clung to Baal-peor*, they did not intentionally worship him (as Rabbi Shim'on soon explains). Rather, the mixed multitude and their offspring (referred to as *the people*) committed this grave sin.

Exodus 32:1 reads in full: *The people saw that Moses lagged in coming down from the mountain, and the people assembled against Aaron and said to him, "Rise up, make us Elohim, gods, that will go before us, for this man Moses who brought us up from the land of Egypt, we do not know what has happened to him."*

The context in Numbers (25:1–2) reads: *Israel stayed at Shittim, and the people began to go whoring with the daughters of Moab. They invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods.*

285. **What is meant by *Israel clung to Baal-peor*? . . .** Although the simple sense of the verse is obviously that Israel committed idolatry, Rabbi Shim'on relies on a rabbinic interpretation of the name פעור (*pe'or*), based on the root פער (*p'r*), "to open wide, expose." See M *Sanhedrin* 7:6: "הפוער (*Ha-po'er*), One who exposes, himself to בעל פעור (*Ba'al pe'or*) [is to be stoned, because] this is how [Baal-peor] is worshiped." According to BT *Sanhedrin* 64a, the worship of Baal-peor

According to the lot shall its inheritance be apportioned, whether many or few (Numbers 26:56).[286]

Rabbi Yehudah opened, "*I know that whatever God does will be forever. One cannot add to it and one cannot take away from it. And God has acted that they should fear Him* (Ecclesiastes 3:14). Now, regarding King Solomon, whose wisdom surpassed that of all inhabitants of the world—don't we know *that whatever God does will be forever*? And he says *I know*—something that no one else knows?

"But surely King Solomon's wisdom transcends that of all inhabitants of the world, and what he knew was not known by other human beings. Come and see: When any other artisan in the world forms something, he examines it and considers it once and twice, and then makes it. Afterward, he adds to it or takes away from it. Not so with the blessed Holy One: He generates His handiwork truly out of chaos lacking any substance, and it is really perfect, fittingly, not requiring anything to be added or taken away. Therefore it is written: *God saw all that He had made, and look, it was very good* (Genesis 1:31).[287]

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"Furthermore, *Whatever God* יעשה (*ya'aseh*), *will do*—for the perfection of the world—*will* surely *be forever*. . . ."[288]

involved not just exposing oneself but also defecating in front of the idol.

When the Israelites saw this disgusting ritual being performed, they imitated it, thinking that they were thereby disgracing Baal-peor. But, in fact, they were unintentionally worshiping and strengthening him; so Phinehas had to atone for them.

The quotation from Isaiah (referring to idolatry) alludes to a midrashic play on words. See JT *Shabbat* 9:1, 11d, in the name of Rabbi El'azar: "'צא (*Tse*), *Out!*' *you will call to it*—'צואה (*Tso'ah*), *Excrement!*' *you will call to it.*" See *Pesiqta de-Rav Kahana* 13:2; *Eikhah Zuta* 1:29; *Zohar* 1:190b; 2:252a (*Heikh*), 265b (*Heikh*). On the image of "boiling excrement," see BT *Eruvin* 21b, in the name of Aḥa son of Ulla: "Whoever mocks the words of the Sages is punished in boiling excrement." Cf. BT *Gittin* 57a.

On the passage in M *Sanhedrin*, see *Sifrei*, Numbers 131; JT *Sanhedrin* 10:2, 28d; *Avodah Zarah* 3:4, 42d; BT *Sanhedrin* 61a; Albeck, *Mishnah*, 4:449. The context in Numbers (25:12–13) reads: *Therefore say: I hereby grant him My covenant of peace. And it shall be for him and for his seed after him a covenant of eternal* [or: *perpetual*] *priesthood in recompense for his acting zealously for his God and atoning for the Children of Israel* [or: *because he acted zealously for his God and atoned for the Children of Israel*].

286. ***According to the lot***. . . The biblical context is the apportioning of the Promised Land to the tribes of Israel.

287. **Not so with the blessed Holy One**. . . Unlike human artisans, who must plan their work carefully and need to keep improving it, God creates everything perfectly.

Cf. *Sefer Yetsirah* 2:6: "Out of chaos He formed substance, making what is not into what is. He hewed enormous pillars out of ether [or: air] that cannot be grasped."

288. ***Whatever God*** יעשה (***ya'aseh***), ***will do***. . . The verse reads: *I know that whatever God* יעשה (*ya'aseh*), *does, will be forever.* Rabbi Yehudah construes the imperfect form *ya'aseh* as the future tense: *will do*, taking this to refer to what God *will do* after Creation, to sustain the world or to perform

Rabbi Yitsḥak said, "If so, what is meant by *And God has acted that they should fear Him*? Rather, we have learned as follows concerning this verse, and it is a sublime mystery among the Companions: This verse should read *Whatever God* עשה (*asah*), *has done, will be forever.* What is meant by *Whatever God* יעשה (*ya'aseh*), *will do*? After all, it is written *That which was has already been, and what is to be already has been* (Ecclesiastes 3:15). Yet you say *Whatever God will do*?[289]

"However, this can inferred from another verse. It is written: *No eye has seen,* אלהים (*Elohim*), *O God, but You, what He will do for one who awaits Him* (Isaiah 64:3). The verse should read *what You did,* and *who awaits You.* However it is a supernal place, flowing forth, kindling all lamps on every side, called the World that is Coming. From it emerges one tree, [239b] to be watered and tended; and this tree is supreme and honored above all other trees, as has been established.[290]

"This World that is Coming, flowing forth, cultivates this tree constantly—watering and tending it actively, adorning it with crowns, not ceasing its springs from it forever and ever.

"Upon that tree depends faith, found there more than in all other trees; within it, vitality of all. Thus it is written *Whatever* יעשה האלהים (*ya'aseh ha-Elohim*), *the Elohim will do,* הוא (*hu*), *He, will be forever*—surely, *He* was, *He* is, and *He* will be. *One cannot add to Him and one cannot take away from Him.* Therefore concerning the Torah it is written *You shall not add to it and you shall not take away from it* (Deuteronomy 13:1), for this tree is the Torah. And this

miracles. See *Qohelet Rabbah* on 3:14; *Devarim Rabbah* 10:2; Rashi on Ecclesiastes 3:14.

289. **If so, what is meant by . . .** That is, if the verse refers to the perfection of creation, what is the point of the conclusion of the verse: *And God has acted that they should fear Him*?

The following verse in Ecclesiastes indicates that there is nothing new, so how can the earlier verse read *Whatever God will do*?

Ecclesiastes 3:15 reads in full: *That which was has already been, and what is to be already has been, and God seeks out the pursued* [or: *him who is sought*; *what has been sought*].

290. ***No eye has seen,* אלהים (*Elohim*), *O God, but You . . .*** The verse reads: *No eye has seen, O God, but You, what You* [literally: *He*] *will do for one who awaits You* [literally: *Him*]. Rabbi Yitsḥak asks why the verse switches from the second person (*but You*) to the third person (*what He will do for one who awaits Him*), and also why it employs the (apparently) future tense (*what He* [or: *You*] *will do*), rather than the past tense (*what You did*), which would refer correctly to God's original and everlasting Creation.

He explains that *Elohim* refers to *Binah*, the Divine Mother, who gives birth to all the lower *sefirot*, "kindling" them and sustaining them continually. She is known as the World that is Coming—"coming constantly and never ceasing" (*Zohar* 3:290b [*IZ*]). From Her "emerges one tree," namely *Tif'eret*, together with the *sefirot* surrounding Him from *Ḥesed* through *Yesod*.

On *Binah* as the World that is Coming, see above, p. 144, n. 279. On the wording of the verse in Isaiah, see *Zohar* 3:79b, 267b; *ZḤ* 49d.

place is tended constantly by האלהים (*ha-Elohim*), *the Elohim*. *Ha-Elohim*, *The Elohim*, is *Gevurah*, infinite and unfathomable, as is said: *His understanding cannot be fathomed* (Isaiah 40:28)—*ha-Elohim*, not *Elohim*.[291]

"Therefore, *ya'aseh*, *will do*, constantly, like a spring whose waters do not cease for all generations. Consequently, it is written: והאלהים עשה (*Ve-ha-Elohim asah*), *And the Elohim has acted, that they should fear Him*—tending this tree perfectly, until it grasps every side above and below, so *that they should fear Him*, and never exchange Him for a substitute for all generations."[292]

Rabbi Abba said, "You have surely spoken well! But one should examine further. At first, *ya'aseh*, *will do*; and afterward, *Ve-ha-Elohim asah*, *And the Elohim has acted*. What is the difference between them? Well, surely, *will do* constantly, tending that tree, its waters never ceasing for all generations. Afterward, *asah*, *has acted*. What is meant by this? Well, *asah*, *He has made*, another tree below it—and not *ya'aseh*, *He will make*, as with the former one. Because He made and prepared this lower tree, so that one who enters the upper tree will enter with permission: he will discover the lower tree and be afraid to enter unless he does so fittingly. For this is the doorkeeper—and is therefore called *Keeper of Israel* (Psalms 121:4). This lower tree *asah*, *He has made*, and it is nourished by the upper tree; so it is not written *ya'aseh*, *He will make*, but rather *asah*, *He has made*. Why? *That they should fear Him*, and not draw near, except for those who

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291. **Upon that tree depends faith . . .** The sefirotic realm of faith (or specifically *Shekhinah*, who includes all the higher *sefirot*) depends upon *Tif'eret*.

The verse in Ecclesiastes reads: *I know that whatever* יעשה האלהים (*ya'aseh ha-Elohim*), *the Elohim*, *will do*, הוא (*hu*), *it*, *will be forever*. Rabbi Yitsḥak construes *hu* not as *it* but rather *He*, referring to *Tif'eret*, who *will be forever*—that is "*He* was, *He* is, *He* will be."

The tree of *Tif'eret* is identified with Torah, the Tree of Life. This realm is "tended constantly by" *Binah*, who is referred to (in the verse from Ecclesiastes) as *ha-Elohim*, *the Elohim*. She is identified here as *Gevurah*, since She is the source of that *sefirah*, while She Herself is emanated from the "infinite and unfathomable" realm of *Ein Sof*. Whereas *ha-Elohim* (*the Elohim*) refers to *Binah*, the name *Elohim* (without the definite article) can refer to *Gevurah* Himself.

Rabbi Yitsḥak construes the word תבונתו (*tevunato*), *His understanding*, in the verse from Isaiah as alluding to בינה (*Binah*), which comes from the same verbal root. The full verse in Deuteronomy reads: *Everything which I command you—that shall you be careful to do. You shall not add to it and you shall not diminish it* [or: *take away from it*]. On the verse from Ecclesiastes, see above, note 288.

292. **Therefore, *ya'aseh*, *will do*, constantly . . .** The future tense implies that *Binah* (known as *ha-Elohim*) *will* constantly water and nourish *Tif'eret*. Because the divine tree is so perfect, people will *fear Him* and never betray Him for an alien god.

Apparently, Rabbi Yitsḥak is also implying that in the verse from Isaiah, the third-person subject combined with the future tense (*what He will do for one who awaits Him*) alludes to *Tif'eret*, who *will* constantly reward the faithful. See *Or Yaqar*; *Matoq mi-Devash*. For another interpretation, see Tishby, *Wisdom of the Zohar*, 1:357. See above, note 290.

are worthy of drawing near, and no one else; and so that people should keep to the paths of Torah, not deviating to the right or to the left.[293]

"Come and see: Of this tree—in which all its forces settle—[David] said, *It is You who sustain* גורלי (*gorali*), *my destiny* (Psalms 16:5). What is meant by *gorali, my destiny*? This is the lot to which King David is attached. Thus it is written על פי הגורל (*al pi ha-goral*), *by the mouth of the lot* (Numbers 26:56). This is על פי יהוה (*al pi YHVH*), *by the mouth of YHVH—Moses died there al pi YHVH, by the mouth of YHVH* (Deuteronomy 34:5).[294]

"Happy is the share of those who engage in Torah day and night, knowing its ways! Every day they eat sublime food, as is said: *Wisdom keeps its possessors alive* (Ecclesiastes 7:12). For Torah on high is nourished from this place, as has been said. Of them is written *Behold, My servants shall eat, and you shall hunger* . . . (Isaiah 65:13)."[295]

293. **At first, *ya'aseh*, *will do*...** Rabbi Abba agrees that this future tense implies that *Binah* (known as *ha-Elohim*) *will* constantly tend the tree of *Tif'eret*. But he explains the past tense *asah*, *has acted* [or: *has made*], as referring to "another tree below it," namely *Shekhinah*, who is identified with the Tree of Knowledge. This tree, although *made* by *Binah*, will not be nourished constantly by Her—which is why the future tense is not employed here—but rather by *Tif'eret*, "the upper tree."

The spiritual journey begins at the rung of *Shekhinah*, who serves as "the doorkeeper" for *Tif'eret*—whose full name is *Tif'eret Yisra'el* (Beauty of Israel). So She is "called *Keeper of Israel*." The full verse in Psalms reads: *Behold, He neither slumbers nor sleeps, the Guardian* [or: *the Keeper*] *of Israel.*

294. **Of this tree...** All of *Shekhinah*'s angelic cohorts nest in Her branches. She is also known as *Malkhut* (Kingdom); and David (the ideal king) is intimately associated with Her, so he called Her גורלי (*gorali*), *my destiny*. In Psalm 16, he addresses *Tif'eret*: *It is You who sustain gorali, my destiny.*

The word *goral* also means "lot," as in the verse from Numbers (quoted above at note 286): על פי הגורל (*Al pi ha-goral*), *According to the lot, shall its inheritance be apportioned, whether many or few.* According to a hyperliteral reading of this verse, *al pi ha-goral* means *by the mouth of the lot*, alluding to a wondrous procedure by which the territories in the land of Canaan were apportioned to each of the tribes. See *Tanḥuma, Pineḥas* 6: "Miraculous acts occurred in connection with the lot. . . . As it came up, the lot would cry out, 'I am the lot of such-and-such a tribe, and I have come up to assign him such-and-such a territory!' How do we know that the lot spoke? Because it is written: על פי (*Al pi*), *By the mouth of, the lot* [*shall its inheritance be apportioned*]." See Vol. 8, pp. 145–46, n. 265.

The full verse in Deuteronomy reads: *Moses, YHVH's servant, died there in the land of Moab* על פי (*al pi*), *by the word of, YHVH.* According to a similar hyperliteral reading, *al pi YHVH* means *by the mouth of YHVH*, implying that Moses died by a kiss of God. Here, the divine mouth is identified with *Shekhinah*. See *Midrash Tanna'im*, Deuteronomy 34:5; Vol. 6, pp. 103–4, n. 128.

295. **Every day they eat sublime food...** Devotees of Torah are nourished by the *sefirah* of *Ḥokhmah* (Wisdom), via *Tif'eret*, who is identified as "Torah on high."

The verse in Ecclesiastes reads: *The advantage of knowing wisdom* [or: *of wisdom's knowledge*] *keeps its possessors alive.* Here, this verse is understood as *The advantage of*

Rabbi Abba opened, saying, "*There was a sound from above the expanse that was over their heads; when they halted, their wings slackened* (Ezekiel 1:25). This verse has been established; but *There was* קול (*qol*), *a sound, from above the expanse—qol, a voice,* joined to this *expanse,* participating with it. This is זכר (*Zekher*), *A remembrance, He made of His wonders* (Psalms 111:4). That *expanse* stands over those living beings, and this is the *expanse* created on the second day to *divide water from water* (Genesis 1:6).[296]

"It has already been established that there are seven expanses higher and higher. Surely, 'וילון (*Vilon*), Curtain, performs no function,' for it has nothing of its own except for what it is given. The poor are linked to it, and this is the mystery written: *See, in my poverty I have laid aside for the House of my God* (1 Chronicles 22:14). Each morning this gathers in, and in the evening it brings forth—for at night it brings forth its forces in all directions, controlling those legions and cohorts; and in the morning it gathers them all in, conveying them into their compartments, and they rule no more, for morning absorbs them all,
600 as is said: *To declare in the morning Your kindness, and Your faithfulness in the nights* (Psalms 92:3). This has already been established.[297]

knowledge is that wisdom keeps its possessors alive. See *Zohar* 2:61b–62a; 3:182a.

296. ***There was a sound from above the expanse...*** The context in Ezekiel (1:25–26) describes what the prophet heard and saw above the angelic *ḥayyot* (living beings), who were carrying the Divine Throne: *There was a sound from above the expanse that was over their heads; when they halted, their wings slackened. Above the expanse over their heads—like the appearance of sapphire* [or: *sapphire stone*], *image of a throne. And upon the image of a throne, an image like the appearance of a human being upon it above.*

Rabbi Abba apparently identifies the *expanse* with *Shekhinah*, who is joined to *Tif'eret*, known as קול (*qol*), *sound* [or: *voice*]. The word זכר (*zekher*), *a remembrance*, is associated with זכר (*zakhar*), "male," alluding to *Tif'eret*, the Divine Male.

The second day of Creation (involving the division between upper and lower waters) often symbolizes *Gevurah*, who sets limits. Since *Shekhinah* is strongly influenced by *Gevurah*, She shares the identification with the *expanse* created on the second day. The verse in Genesis reads in full: *God said, "Let there be an expanse* [or: *a firmament*] *in the midst of the waters, and let it divide water from water."*

For various interpretations, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

297. **there are seven expanses...** See BT *Ḥagigah* 12b: "Rabbi Yehudah said, 'There are two רקיעים (*reqi'im*), expanses [or: firmaments, heavens]....' Resh Lakish said, 'Seven, namely וילון (*Vilon*), Curtain; רקיע (*Raqi'a*), Expanse; שחקים (*Sheḥaqim*), Skies; זבול (*Zevul*), Loft; מעון (*Ma'on*), Dwelling; מכון (*Makhon*), Site [or: Foundation]; ערבות (*Aravot*), Clouds. *Vilon* performs no function at all except entering in the morning and leaving in the evening, and renewing each day the act of Creation.'"

In the *Zohar*, the seven expanses symbolize the seven lower *sefirot*, the last of which is *Shekhinah*, identified with *Vilon*, "Curtain." The Talmudic wording "Curtain performs no function at all" matches the kabbalistic description of *Shekhinah* as "having nothing of Her own"—only what is emanated to Her

"There is *qol*, *a voice*, above this *expanse*, from which this *expanse* is nourished. When this *voice* is aroused, none of those cohorts moves; they are permitted only to stand in place. Their legions approach and await the goodness flowing toward that *expanse*, through which they will be blessed. Therefore it is *above the expanse that is over their heads.*[298]

"Come and see: *Above the expanse over their heads—like the appearance of sapphire stone, image of a throne* (Ezekiel 1:26). *Like the appearance of sapphire stone—stone of Israel* (Genesis 49:24), and this is the mystery written: *They would roll the stone . . .* (ibid. 29:3). One stone descended from above when Israel wanted to inherit the land, and on it was written גורל (*goral*), Lot. It would say, 'This is for so-and-so, and this is for so-and-so.' That stone descended from beneath [240a] the King's Throne. Surely it is written *From there feeds the Stone of Israel* (ibid. 49:24). Therefore, על פי (*Al pi*), *By the mouth of, the lot shall its inheritance be apportioned* (Numbers 26:56)."[299]

by the higher *sefirot*. She is thus described as "poor." Fittingly, King David (who is intimately linked with *Shekhinah*) refers to his *poverty*.

Shekhinah rules by night, when it "brings forth its forces." As day begins, *Ḥesed* dominates (along with *Tif'eret*), so *Shekhinah* "gathers them all in." The verse from Psalms associates morning with חסדך (*ḥasdekha*), *Your kindness*—namely *Ḥesed*—and evening with אמונתך (*emunatekha*), *Your faithfulness*, alluding to *Shekhinah*.

On the seven expanses, see also *Vayiqra Rabbah* 29:11; *Pesiqta de-Rav Kahana* 23:10; *Avot de-Rabbi Natan* A, 37; *Pirqei de-Rabbi Eli'ezer* 18; *Zohar* 1:32b, 85b–86a; 2:10b, 30b, 56b, 164b; 3:9b, 287a. On *Shekhinah* as *Vilon*, "Curtain," see *Zohar* 1:207b, 233b; Moses de León, *Shushan Edut* 338; idem, *Sefer ha-Rimmon*, 6, 257; idem, *Sheqel ha-Qodesh*, 12 (15), 50 (61).

On *Shekhinah* as *faith* or *faithfulness*, see above, pp. 403–4, n. 357. The verse in Chronicles reads: . . . *for the House of YHVH*.

298. **There is *qól*, *a voice*, above this *expanse* . . .** *Tif'eret* (described as *qol*, *a voice*) lies above *Shekhinah*, "this *expanse*." When the divine *voice* is aroused, *Shekhinah*'s angelic cohorts stand still, awaiting the flow from above. Among these angels are the *ḥayyot* (living beings) described by Ezekiel.

299. ***Above the expanse over their heads* . . .** For the context in Ezekiel, see above, note 296.

Rabbi Abba associates *sapphire stone* with the phrase *stone of Israel*, alluding to *Shekhinah*, the partner of *Tif'eret Yisra'el* (Beauty of Israel). She is also symbolized by *the stone* mentioned in Genesis. When the Promised Land was to be apportioned to the Israelite tribes, *Shekhinah* (or an aspect of Her) descended and miraculously assigned the territories. See above, note 294.

The context in Genesis (29:2–3) describes Jacob's arrival in Haran: *He looked, and here: a well in the field, and there were three flocks of sheep lying beside it, for from that well the flocks were watered. The stone on the mouth of the well was large. When all the flocks were gathered there, they would roll the stone off the mouth of the well and water the sheep, and they would put the stone back in its place on the mouth of the well.* See *Zohar* 2:230a. Cf. 1:151b–152b, 151b–152a (*ST*), ibid. (*Tos*); 3:62a, 270a.

The verse in Genesis 49 reads: *From there,* רועה (*ro'eh*), *the Shepherd, Stone of Israel.* But Rabbi Abba interprets *ro'eh* as a verb mean-

Rabbi Yitsḥak and Rabbi Yehudah were traveling from Usha to Lydda. Rabbi El'azar encountered them; they ran after him, saying, "Surely we will run after *Shekhinah*!"[300]

When they caught up with him, they said, "Surely we will join you and hear something new!"[301]

He opened, saying, "*Listen to Me, you who pursue justice, you who seek YHVH* (Isaiah 51:1). *Listen to Me, you who pursue justice*—those who follow Faith, *you who pursue justice*, surely! They are the ones *who seek YHVH*. If you wish to know Faith and to grasp this *justice*, do not gaze at Her by Herself—like other inhabitants of the world, who thereby brought death upon themselves. Rather, *Look to the rock from which you were hewn, to the quarry from which you were dug* (ibid.)."[302]

Command the Children of Israel and say to them, "My offering, My food, for My fire offerings, My pleasing aroma, [take care to offer to Me at its set time]" (Numbers 28:2). It is written: *Does YHVH delight in ascent offerings and sacrifices as in heeding the voice of YHVH? For heeding is better than sacrifice, hearkening, than the fat of rams* (1 Samuel 15:22). It is not the blessed Holy One's desire that a person should sin and then bring an offering for his sin; rather, an offering

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ing "feeds, grazes," and takes the verse to mean that *Shekhinah* (*Stone of Israel*) *feeds* from the flow above. See *Bahir* 133 (193); *Zohar* 1:146b, 231b, 246b; 2:230a.

300. **from Usha to Lydda . . .** Usha was a town in Lower Galilee. Lydda (or Lod) is located on the coastal plain. Cf. *Nitsotsei Zohar*, on *Zohar* 2:169b, n. 11.

According to rabbinic tradition, "whoever welcomes [literally: receives the face of] the wise is considered as if he welcomes *Shekhinah*." See *Mekhilta, Amaleq (Yitro)* 1. Cf. JT *Eruvin* 5:1, 22b: "Rabbi Shemu'el said in the name of Rabbi Zeira, '. . . Whoever welcomes his teacher is considered as if he welcomes *Shekhinah*.' . . . Rabbi Yishma'el taught . . . 'One who welcomes his friend is considered as if he welcomes *Shekhinah*.'"

The *Zohar* sometimes transforms the rabbinic simile into an actual description of the righteous, who are called the face of *Shekhinah* "because *Shekhinah* is hidden within them: She is in concealment and they are revealed" (2:163b). See above, p. 426, n. 425. On the Companions' running after Rabbi El'azar, cf. *Zohar* 3:79b.

301. **hear something new** On the *Zohar*'s emphasis on innovation, see above, p. 145, n. 282.

302. ***Listen to Me, you who pursue justice . . .*** צדק (*Tsedeq*), *Justice* [or: *Righteousness*], is a name of *Shekhinah*, who is also known as Faith. By pursuing Her, one can seek *Tif'eret*, known as *YHVH*.

Rabbi El'azar cautions against focusing only on *Shekhinah*, thereby separating Her from Her partner, *Tif'eret*. Through this tragic error, Adam brought death into the world. This type of sin is sometimes referred to as *qitsuts ba-neti'ot*, "severing the saplings." (See above, pp. 7–8, n. 17.) Rather, *Look to the rock from which you were hewn*—apparently alluding to *Tif'eret Yisra'el*, pictured as the Rock of Israel—together with *Shekhinah*, pictured as *the quarry from which you were dug*. For various interpretations of the concluding sentence, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

without sin is a שלים (*shelim*), perfect, offering—and is called שלמים (*shelamim*), offerings of well-being. Similarly, the perpetual offering, although it atones for sins.[303]

Rabbi Abba opened, "*The sacrifices of God are a broken spirit; a broken and crushed heart, O God, You will not spurn* (Psalms 51:19). This verse has been established as meaning that for a person's sins the blessed Holy One desires only *a broken spirit.* But people do not know what they are saying. I have heard as follows from the Holy Lamp: When a person is about to defile himself by his sins, he draws upon himself a spirit of impurity—which dominates that person, ruling over him as it wishes. That impure spirit is strengthened and empowered, controlling him as it wills. If the person tries to purify himself, they purify him.[304]

"When the Temple still existed, he would bring his offering—his entire atonement was suspended until he showed remorse and broke the pride of that spirit, humbling it. This is the breaking of that impure rung. When that spirit is broken and he brings his offering, it is accepted in favor, fittingly. But if that spirit is not broken, his offering is nothing—and is given to the dogs; for such

303. ***My offering, My food*...** This biblical chapter describes the daily, Sabbath, and festival sacrifices, beginning with the *perpetual ascent offering* (Numbers 28:3–8).

See BT *Berakhot* 23a, in the name of Rabba: "Do not be like the fools, who sin and bring an offering and do not engage in *teshuvah*." Cf. BT *Ḥagigah* 7a; Vol. 4, p. 288, n. 321. On the question of whether *shelamim* provide atonement, see BT *Menaḥot* 73b; *Zohar* 3:12a; and *Nitsotsei Zohar*, ad loc., n. 10.

On the perpetual offering's power of atonement, see, e.g., *Pesiqta de-Rav Kahana* 5:17, in the name of Rabbi Simon: "No one spent a night in Jerusalem with sin in his hand. How so? The morning perpetual offering atoned for transgressions committed by night, and the twilight perpetual offering atoned for transgressions committed by day. Whatever the case, no one lodged in Jerusalem with sin in his hand." See *Zohar* 1:191a–b.

The full verse in Numbers reads: *Command the Children of Israel and say to them, "My offering, My food* [literally: *My bread*]....

304. ***The sacrifices of God are a broken spirit*...** The simple sense of this verse is that rather than sacrifices, what God really desires is genuine repentance. But people do not realize the deeper meaning, which has been revealed by Rabbi Shim'on (known as the Holy Lamp).

See BT *Yoma* 38b–39a: "Resh Lakish said: '...If one comes to defile himself, they open the door for him; if one comes to purify himself, they assist him.'...Our rabbis taught: '*Do not become impure with them, becoming impure through them* (Leviticus 11:43). If one defiles himself slightly, he is defiled greatly; [if one defiles himself] below, he is defiled from above; in this world, he is defiled in the world that is coming.' Our rabbis taught: '*You shall hallow yourselves and become holy* (ibid., 44). If one sanctifies himself slightly, he is sanctified greatly; below, he is sanctified from above; in this world, he is sanctified in the world that is coming.'" See above, p. 449, n. 498.

On Rabbi Shim'on's title "the Holy Lamp," see above, p. 27, n. 68. On the verse in Psalms, see above, note 164.

an offering does not belong to the blessed Holy One, but is for the dogs. Consequently, *The* proper *sacrifices of God are a broken spirit*—that the impure spirit should be broken, ruling no more. So of one who breaks it fittingly, it is written *a spirit that goes and does not return* (Psalms 78:39)—that person can be assured that it will never return to him again, as is written: *and does not return.*[305]

"*A broken and crushed heart*—the man who is not arrogant and does not revel in worldly delights. *O God, You will not spurn*—he is held in honor by Him.

"*Command the Children of Israel.* What is meant by *command*? Idolatry. So that one will not enable himself to be defiled by an impure spirit, which is real idolatry."[306]

Rabbi El'azar opened, "*I have come into my garden, my sister, bride; I have plucked my myrrh with my spice, I have eaten my honeycomb with my honey, I have drunk my wine with my milk. Eat, companions! Drink and be drunk, lovers!* (Song of Songs 5:1). This verse has been established; but there are six arrangements of sacrifice here, and all has been said."[307]

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305. **When the Temple still existed...** That is, even when sacrifices could be brought, atonement was still not fully granted until the individual turned back to God and broke the proud demonic spirit that had dominated him. It is this impure spirit that is referred to in Psalms 51 as *a broken spirit.*

On the image of dogs in the context of sacrifices, see BT *Yoma* 21b (quoted above, p. 488, n. 628). The full verse in Psalms 78 reads: *He remembers that they are flesh, a spirit* [or: *a breath*] *that goes and does not return.* Cf. *Midrash Tehillim* 78:8.

306. **What is meant by *command*? Idolatry...** Based on a midrashic interpretation, Rabbi Abba associates *command* with "idolatry." See *Bereshit Rabbah* 16:6, where the basic laws of morality are derived from God's command to Adam in the Garden of Eden: "*YHVH Elohim commanded the human, saying, 'From every tree of the garden you may surely eat'* (Genesis 2:16). Rabbi Levi said, 'He issued him six commands. *He commanded,* concerning idolatry, as is said: *For he has keenly gone after human commands* (Hosea 5:11); *YHVH,* concerning blasphemy...; *Elohim,* these are the judges...; *the human,* this is murder...; *saying,* concerning גלוי עריות (*gillui arayot*), exposing nakedness (i.e., illicit sexual intercourse and incest) [as shown by analogy from this proof-text, which mentions sexual immorality]: *Saying: If a man divorces his wife* (Jeremiah 3:1); *From every tree of the garden you may surely eat,* commanding him concerning theft.'" Here, idolatry is identified with the impure spirit.

On the passage in *Bereshit Rabbah,* see BT *Sanhedrin* 56a–b; *Zohar* 1:35b–36a, 60a; 2:83b, 239a–b.

307. ***I have come into my garden, my sister, bride...*** According to a midrashic interpretation, this verse is spoken by God to Israel (His *bride*), and it refers to the Tabernacle (*my garden*) and the incense, sacrifices, and libations. See above, note 177; pp. 431–32, n. 440.

The "six arrangements of sacrifice" refers to the six elements specified in the verse—*myrrh, spice, honeycomb, honey, wine, milk*—which are eventually explained below.

Rabbi Shim'on said, "El'azar, my son, it is fine that you began the matter. But you concealed it. Why?"[308]

He replied, "Because I saw something in the Book of Enoch and I learned."[309]

He said, "Tell us what you have seen [240b] and heard."

He said, "All is one entity. The blessed Holy One said this: *I have come into my garden*—because all offerings of the world, when they ascend, first enter the Garden of Eden, mystery of Assembly of Israel. How so? Initially, at the beginning of the sacrifice, when a person confesses his sins over it—and the slaughtering and sprinkling its blood upon the altar.[310]

"Now, one should examine: How do those holy spirits benefit from this? And what is the reason for sacrificing an animal? Wouldn't it be much better for a person to break that spirit and to turn back in *teshuvah*? What is the reason for slaughtering an animal and burning it in fire on the altar?[311]

"Well, it is a mystery! For there is an animal crouching on a thousand mountains, consuming a thousand mountains every day, all called *animals on a thousand mountains* (Psalms 50:10). Of this we have learned that there is an animal consuming animals. Of what do they consist? Of fire. And that animal licks them all up in a single swoop, as is written: *For YHVH your God is a consuming fire, a jealous God* (Deuteronomy 4:24). All the waters filling the Jordan in six years She turns into one gulp, as is written: *Calm while Jordan gushes into his mouth* (Job 40:23).[312]

308. **But you concealed it . . .** By concluding with "and all has been said." On the tension between revealing and concealing, see above, note 257.

309. **Because I saw something in the Book of Enoch . . .** Rabbi El'azar is hesitant to disclose the contents of this mysterious text. On the Book of Enoch, see above, note 254.

310. **the Garden of Eden, mystery of Assembly of Israel . . .** Namely, *Shekhinah*. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

311. **How do those holy spirits benefit from this? . . .** That is, how do the angels benefit from sacrifices? And why should sacrifices be brought at all? Wouldn't it be better for a sinner to break the demonic spirit that has taken hold of him? See above at notes 304–5.

On questioning sacrifices, see *Zohar* 1:89b (*ST*). On this passage, see Tishby, *Wisdom of the Zohar*, 3:889–90.

312. **there is an animal crouching on a thousand mountains . . .** This image derives from the verse in Psalms 50: *For Mine are all animals of the forest,* בהמות (*behemot*), *beasts* [or: *animals*], *on a thousand mountains.* According to a midrashic interpretation, the apparent plural, *behemot*, is actually singular. See *Vayiqra Rabbah* 22:10: "Rabbi Yoḥanan said, 'It is one animal, crouching on a thousand mountains—and a thousand mountains grow various kinds of vegetation for her and she eats.' . . . Our Rabbis say, 'It is one animal, crouching on a thousand mountains—and a thousand mountains grow various kinds of animals for her and she eats.' . . . But is it possible that a grazing animal consumes other grazing animals? Rabbi Tanḥuma said, 'Great are the works of our God! How strange

"The secret of the matter I saw: that all these are the essence and element of these animals below, for the spirit of the animals spreads from them below, and that spirit is formed below in animals.[313]

"When a person sins, he brings an animal as a sacrifice, and that animal spirit ascends, returning to its place. All those belonging to this species approach, and that spirit spreads through them all, and they come and enjoy the fat and blood of that spirit's garment—for it came from their side, by virtue of that spirit of theirs. They all derive enjoyment and nourishment, and become advocates for that person. It enters via the esophagus, as has been said. This is why an animal is offered as a sacrifice."[314]

Rabbi Shim'on said, "Blessed is my son to the blessed Holy One. Of you is said *Your father and your mother will rejoice; she who bore you will be glad* (Proverbs 23:25). *Your father* on high *will rejoice*; *and your mother*—Assembly of Israel. *She who bore you will be glad*—the daughter of Rabbi Pinḥas the Pious.[315]

are the works of the blessed Holy One!' From where does she drink? Rabbi Yoḥanan and Rabbi Shim'on son of Lakish [provided different answers]. Rabbi Yoḥanan said, 'All that the Jordan conducts in six months she turns into one gulp.' . . . Rabbi Shim'on son of Lakish said, 'All that the Jordan conducts in twelve months she turns into one gulp.' What is his reason? *Calm while Jordan gushes into his mouth* (Job 40:23)."

Here, the huge crouching animal represents *Shekhinah*, who consumes *animals*—namely fiery angels—daily. See above, p. 272, n. 79. Cf. BT *Yoma* 21b, where the expression "a fire consuming fire" describes *Shekhinah* consuming such fiery angels. See Vol. 6, p. 299, n. 106. On the verse in Deuteronomy, see BT *Ketubbot* 111b, *Sotah* 14a.

The River Jordan apparently symbolizes *Yesod*, who is filled with the flow of six sefirotic years, namely *Ḥesed* to *Yesod* Himself. The context in Job describes a mythic version of the Egyptian hippopotamus. The verse reads in full: *Look, he empties a river at his ease, calm while Jordan gushes into his mouth.*

313. **The secret of the matter I saw . . .** In the Book of Enoch. See above at note 309. The angelic *animals* represent the spiritual "essence and element" of earthly animals, to whom they convey a spirit.

314. **that animal spirit ascends . . .** Returning to its source in the angelic realm. The angels corresponding to the species of the sacrificed animal approach, enjoying "the fat and blood of that spirit's garment"—that is, of the animal's body, which "clothed" the spirit. Having benefited from the offering, these angels become advocates on behalf of the person who brought it.

The esophagus symbolizes a particular class of angels known as אישים (*ishim*), "personages." See above, note 248.

315. ***Your father and your mother will rejoice . . .*** The continuation of the verse seems redundant: *she who bore you will be glad.* But Rabbi Shim'on explains that the first half of the verse alludes to the divine parents of Rabbi El'azar's soul: *Your father* on high (*Tif'eret*) and Assembly of Israel (*Shekhinah*). The conclusion of the verse—*she who bore you*—refers to Rabbi El'azar's biological mother (Rabbi Shim'on's wife), who is "the daughter of Rabbi Pinḥas" son of Ya'ir.

This interpretation of *father* and *mother* is based on a passage in BT *Berakhot* 35b, in the name of Rabbi Ḥanina son of Papa: "Whoever enjoys this world without reciting

"El'azar, my son, speak! This [explains] the sacrifice of an animal; what about the sacrifice of birds, as is written: *If his offering is an ascent offering of birds* (Leviticus 1:14)?"

He replied, "I have not seen, but from this topic of animals I perceive the topic of birds. But I will not speak, for I have not seen nor yet heard."[316]

He said to him, "El'azar, you have spoken well. But the secret of sacrifices encompasses many secrets, and it has been entrusted as revelation only to the truly virtuous, from whom the mystery of their Master is not concealed.

"The secret of sacrifices is four images engraved on the Throne—the Throne of the Holy King—face of a bull, face of an eagle, face of a lion, face of a human, including all of them. All faces gaze at one another, included in each other—spreading in many directions and myriads, above and below, without measure, count, or number.[317]

"From the face of a bull spreads a spirit to grazing animals—to four species comprised in one, namely: oxen, sheep, rams, and goats, which are available for

a blessing—it is as if he robs the blessed Holy One and Assembly of Israel, as is said: *He who robs his father and mother and says, 'It is no crime,' is partner to a destroyer* (Proverbs 28:24)—*father* is none other than the blessed Holy One . . . and *mother* is none other than Assembly of Israel."

In this Talmudic passage, Assembly of Israel apparently refers to a supernal hypostasis (the mother of Israel), as it does regularly in Kabbalah, designating *Shekhinah*. See *Zohar* 2:124b, 193b, 250a (*Heikh*), 262a (*Heikh*); 3:44b, 270b (*Piq*); Idel, *Kabbalah and Eros*, 27. Elsewhere in the *Zohar* (as here), the couple mentioned in Proverbs 23—*Your father and your mother will rejoice*—alludes to *Tif'eret* and *Shekhinah*. See 3:55a, 61b, 119a, 156a; Moses de León, *Sefer ha-Rimmon*, 217, 349 (and Wolfson's notes). Cf. *Zohar* 2:82a (*RM*), 84a, 85a, 90a; 3:74a, 77b, 197b, 213a, 277b (*RM*). On the conclusion of the verse in Proverbs 23, see *Zohar* 3:119a, 156a.

In M *Ta'anit* 3:8, the verse in Proverbs 23 is applied to Ḥoni the Circle Drawer [the miracle-worker], who brought rain in a time of drought. See Vol. 7, p. 404, n. 140. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

On Rabbi Pinḥas and his Zoharic role as Rabbi Shim'on's father-in-law, see above, p. 418, n. 402. On Rabbi Pinḥas as חסידא (*ḥasida*), "pious, devout," see above, pp. 422–23, n. 416.

316. **I have not seen . . .** In the Book of Enoch. See above at notes 309, 313.

317. **four images engraved on the Throne . . .** Based on the description of Ezekiel, who saw four *ḥayyot* (living beings) carrying the heavenly throne. Each being had four faces: a human face at the front, the face of a lion on the right, the face of a bull on the left, and the face of an eagle at the back. See Ezekiel 1:10: *The image of their face was a human face, and on the right the four of them had a lion's face, and on the left the four of them had a bull's face, and the four of them had an eagle's face.* From these four angelic *ḥayyot* spread all other angels.

On the verse in Ezekiel, see above, note 244. On the all-inclusive nature of the human image, see *Zohar* 1:18b–19a, 44a (*Heikh*), 71b; 2:73a (*RR*), 74a, 80b, 178a (*SdTs*), 211b; 3:48a–b, 60b, 118b, 135a (*IR*), 141a–b (*IR*); Liebes, *Peraqim*, 50–51, 53–54. Cf. Maimonides, *Guide of the Perplexed* 3:1; Vol. 7, p. 303, n. 153; and also the notion of the human as a microcosm (on which see Volume 8, p. 250, n. 2).

sacrifice. Since [the sacrifice] is from them—from those holy forces spreading from that face of a bull—they approach their element and enjoy that element and their garment. If they had no element in this world, they would not approach there.[318]

"Just as Holy *Shekhinah* derives pleasure from the spirits of the righteous—drawing near the spirit of that righteous one and enjoying it, since that spirit derives from Her—so these enjoy their aspect and element, enjoying that garment that is offered up, since it is the garment of their spirit, so they enjoy it.[319]

"From the face of an eagle spreads a spirit to birds, and an eagle is on two sides. This is the mystery of ועוף יעופף (*ve-of ye'ofef*), *and let fowl fly* (Genesis 1:20)—two sides. Therefore it descends and spreads from the right and from the left.[320]

"Regarding the sacrifice of birds, the only ones offered from the pure side are pigeons and turtledoves, which are true to their mates [241a] more than all other birds—preyed upon but not preying—faithful to one another, the female to her mate; so the sacrifice is from them. And those holy spirits descend and draw near, enjoying their element and essence.[321]

318. **From the face of a bull . . .** A spirit emanates from the angelic face of a bull to various grazing animals on earth. When a grazing animal is sacrificed, angels who themselves spread from the face of a bull approach "their element," namely the spirit released from that particular earthly animal. See above, notes 313–14.

The term "sheep" renders כבשים (*kevasim*), "sheep, young rams." The term "rams" renders עתודים (*attudim*), "male goats or sheep." The "sheep, rams, and goats" mentioned here are not all distinct species, but rather overlapping biblical terms for various grazing animals to be sacrificed.

319. **Just as Holy *Shekhinah* derives pleasure from the spirits of the righteous . . .** Ascending to Her and stimulating Her passion for *Tif'eret*.

320. **From the face of an eagle . . .** A spirit emanates from the angelic face of an eagle to various birds.

The alliterative wording in Genesis—עוף יעופף (*of ye'ofef*), *Let fowl fly*—alludes to two sides: right and left. Elsewhere in the *Zohar*, this wording alludes specifically to two archangels: Michael and Gabriel.

The eagle can also symbolize *Tif'eret*, who balances *Ḥesed* (on the right) and *Gevurah* (on the left). See *Zohar* 3:298b.

On the verse in Genesis alluding to angels, see *Bereshit Rabbah* 1:3; *Zohar* 1:12b; 2:239a; cf. *Devarim Rabbah* 8:2. On *of ye'ofef*, *Let fowl fly*, as alluding to Michael and Gabriel, see *Zohar* 1:46b; 2:239a; Baḥya ben Asher on Genesis 1:21; cf. BT *Berakhot* 4b.

321. **the only ones offered from the pure side . . .** The only birds that can be offered as sacrifices are turtledoves or young pigeons. Both of these belong to the dove family, whose fidelity and gentleness should serve as models for human behavior.

The angels who spread from the angelic face of the eagle approach the sacrificed bird, enjoying the element that originated in the eagle on high. See above, notes 313–14, 318.

See BT *Bava Qamma* 93a, in the name of Rabbi Abbahu: "A person should always be of the pursued [or: persecuted] and not of the pursuers [or: persecutors], for there is none among the birds more pursued than turtledoves or pigeons, and Scripture declared them fit for the altar." Cf. *Vayiqra Rabbah* 27:5 (and parallels).

"Now, you might ask, 'How can this pigeon or turtledove spread in many directions to cohorts without measure? Or similarly, a single animal?' Come and see a single lamp, by which the whole world is filled with light. Again, a thin stick kindles a log.[322]

"Until here, from two sides engraved on the Throne. Now it should be asked: There are four images engraved on the Throne, so why is there no sacrifice from the others? Well, surely there is sacrifice from all. A lion is engraved on the Throne—when the sacrifice is perfect, a lion descends and enters the fire, consuming and enjoying there. *Adam*, A human, is engraved on the Throne—*adam* is essence of all, offering there his spirit and soul, and supernal *Adam* benefits from lower *adam*. Each species draws near its own, benefiting from it—benefiting from its very own, from its element.[323]

"Now, you ask, 'What about the lion, which has no element below in that sacrifice?' Well, the lion is composed of them all, for it is from the right. So it consumes from all of them, whereas the others do not consume from its species, for it is the right.[324]

On the dove's faithfulness to its mate, see BT *Eruvin* 100b; Rashi on Psalms 74:19; *Zohar* 3:61a, 125b; *ZḤ* 31c. On turtledoves and young pigeons, see, e.g., Leviticus 1:14: *If his offering to YHVH is an ascent offering of birds, he shall bring forward his offering from the turtledoves or from the young pigeons.* See *Zohar* 2:239a.

322. **How can this pigeon or turtledove spread?...** That is, how can one little bird satisfy countless angels? And similarly, with any sacrificed animal. The "single lamp" may signify the sun.

323. **Until here, from two sides engraved on the Throne...** So far, Rabbi Shim'on has discussed two of the four faces displayed by the *ḥayyot* (living beings): the face of a bull and the face of an eagle, corresponding to sacrifices of grazing animals and of birds. But what about the other two faces: the face of a lion and the face of a human? Why do these faces have no corresponding sacrifices?

Rabbi Shim'on explains that actually both of these images are involved in the sacrificial ritual. According to the Talmud, the image of a lion appeared on the altar in the Temple. See BT *Yoma* 21b: "Five things were reported about the fire of the pile of wood on the Temple altar: it crouched like a lion, it was as clear as sunlight, its flame was of substance, it devoured wet wood like dry wood, and it caused no smoke to rise." See above, note 244.

Regarding the face of *adam* (a human), when a human confesses his sins over a sacrifice—thereby "offering there his spirit and soul"—then the supernal *Adam* (whose face is displayed by the *ḥayyot* and who is seated on the Divine Throne) benefits from the human's sincere remorse. On the human image that appears seated upon the throne, see Ezekiel 1:26 (quoted above, note 296).

324. **What about the lion?...** How can it partake of any sacrifice, when nothing is offered of its species? Rabbi Shim'on indicates that the lion "is from the right," based on the description in Ezekiel 1:10: *and on the right the four of them had a lion's face* (quoted above, note 317). The right symbolizes *Ḥesed*, which begins (and thereby includes) the emanation of all seven lower *sefirot*, so "the lion is composed of them all," namely of all the other angelic faces. Consequently, the lion consumes from all sacrifices.

"Thus, all four images engraved on the Throne approach the sacrifice, so the sacrifice is complete. When these enjoy their element and essence, then a spirit descends to kindle supernal lamps.[325]

"The priest and Levites convey an element and essence to those supernal rungs of theirs, and each rung gives to its element. Four images on the Throne at first, as we have said, species corresponding to species; and they first approach, species to species. Face of a bull—all the faces spreading to those species, as we have said, all of them approaching their element and essence. Face of an eagle, as we have said. Lion, as has been said. *'Adam*, A human, who offers his spirit and soul, approaches supernal *Adam*.[326]

"The priest, who unifies the Holy Name, approaches the supernal Priest—who enters the Holy of Holies, draws near, and kindles by His ritual a radiant countenance toward the priest below.[327]

"Levites, playing their instruments joyously—that side of theirs rejoices, its face shining.[328]

610 "Israel stands by the sacrifice in prayer, for their prayer is over all. Aroused toward them is Israel the Elder, the holy seal, His face shining.[329]

"Each species toward its own, each entity following its element and aroused—lower rungs and higher rungs—although all of them are aroused: rungs engraved on the Throne toward rungs on earth, their element; and those supernal rungs that are concealed all approach the meal, aroused. But none of

325. **to kindle supernal lamps** To illumine the *sefirot*.

326. **The priest and Levites...** Through their ritual service, they stimulate their respective *sefirot*: *Ḥesed* and *Gevurah*. On the various "faces" and their corresponding species of sacrifices, see above, notes 317–18, 320–21, 323–24.

327. **The priest, who unifies the Holy Name...** By offering the sacrifice, he unifies the *sefirot*, which are symbolized by the letters of the name *YHVH*. Thereby, the priest approaches *Ḥesed*, pictured as "the supernal Priest," who then enters the realm of *Binah*, described as "the Holy of Holies." As a result, the divine countenance shines upon the human priest. On the sefirotic significance of the name *YHVH*, see above, p. 74, n. 60.

328. **that side of theirs...** *Gevurah*, on the left.

329. **for their prayer is over all...** This may mean that their prayer is uttered "over all" the sacrifices. According to *Or Yaqar*, it means that their prayer is more praiseworthy than the rituals of both the priests and Levites.

In midrashic literature the title "Israel the Elder" refers to Israel the patriarch (Jacob), as opposed to the people Israel. In the *Zohar*, "Israel the Elder" designates *Tif'eret Yisra'el* (Beauty of Israel). See above, p. 481, n. 601.

The phrase "the holy seal" apparently alludes to "truth," since according to rabbinic tradition, "The seal of the blessed Holy One is truth." In Kabbalah "truth" is associated with *Tif'eret*. On truth as God's seal, see JT *Sanhedrin* 1:1, 18a; *Bereshit Rabbah* 81:2; BT *Shabbat* 55a; *Shir ha-Shirim Rabbah* on 1:9; *Devarim Rabbah* 1:10; *Shemot Rabbah* 4:13.

them is permitted to stretch out a hand to the sacrifice until the supernal King eats and enjoys and gives them permission.[330]

"Afterward, once He has given permission, each one of them eats and enjoys fittingly, corresponding to what is written: *I have plucked my myrrh with my spice* (Song of Songs 5:1)—supernal rungs. *My myrrh with my spice*—right arm with left thigh.[331]

"*I have eaten my honeycomb with my honey* (ibid.)—Jacob with Rachel. 'Now I have eaten fittingly!'[332]

"*I have drunk my wine with my milk* (ibid.)—left arm with right thigh.[333]

"Look, all the supernal rungs from which the supernal King derives enjoyment first! This is His food and His pleasure. First, the food of the supernal King. From here on, He gives permission to the four images engraved on the Throne and all those who spread out from them, to enjoy and eat—as is written: *Eat, companions! Drink and be drunk, lovers!* (ibid.). *Eat, companions!*—the four images that we have mentioned. *Drink and be drunk, lovers!*—all those who spread out from them. All of them eat and enjoy fittingly, their faces shining, and all worlds are in joy. [241b] Every single one, whether higher rungs or lower rungs, approaches its element and enjoys. This is the mystery and secret of sacrifice properly."[334]

Rabbi El'azar, Rabbi Abba, and all the Companions came and bowed down before him. Rabbi Abba said, "If the Torah had not been given on Mount Sinai, but instead the blessed Holy One had said, 'Here, the son of Yoḥai is My Torah and My secrets!' it would have sufficed for the world. Woe when you depart from the world! Who will illumine lamps of Torah? All will darken from that

330. **rungs engraved on the Throne...** The images of the angelic *ḥayyot* are aroused toward their respective corresponding sacrificial animals on earth, and more concealed rungs also approach the sacrificial meal. But none of them is allowed to partake of the sacrifice until the Divine King "eats and enjoys."

331. ***I have plucked my myrrh with my spice...*** Alluding to *Ḥesed* (the divine right arm) and *Hod* (the divine left thigh).

In midrashic literature *myrrh* is associated with Abraham, who in Kabbalah symbolizes *Ḥesed*. See *Shir ha-Shirim Rabbah* on 3:6; *Tanḥuma, Vayera* 2; *Tanḥuma* (Buber), *Vayera* 4. The element of *spice* suggests incense, associated with Aaron, who symbolizes *Hod*. On the verse in Song of Songs, see above, notes 177, 307; pp. 431–32, n. 440.

332. ***I have eaten my honeycomb with my honey...*** Alluding to the sweet union of *Tif'eret* (symbolized by Jacob) and *Shekhinah* (symbolized by Rachel). On eating as a metaphor for sexual union, see *Bereshit Rabbah* 70:4; Vol. 3, p. 506, n. 911.

333. ***I have drunk my wine with my milk...*** Alluding to *Gevurah* (the divine left arm) and *Netsaḥ* (the divine right thigh). In the *Zohar*, *wine* is often associated with *Gevurah*, and milk with *Ḥesed* on the right (above *Netsaḥ*).

334. **all those who spread out from them...** Countless lower angels.

day on. For until King Messiah comes, there will be no generation such as this one, in whose midst Rabbi Shim'on dwells!"[335]

Rabbi Shim'on said, "Based on this mystery, a person is forbidden to taste anything until the supernal King has eaten. What is meant by that? Prayer. A person's prayer resembles this. First, one invites the images engraved on the Throne over those creatures, all of whose spirits spread—birds and grazing animals for sacrifice, creatures whose spirits constitute an element of [those images]. This accords with: *How many are Your works, O YHVH! All of them You made in wisdom*... (Psalms 104:24)—creatures suitable for sacrifice, whose spirits spread upon them. Four images are invited over these creatures, corresponding to what we say: 'and the *ophanim* and holy *ḥayyot*,' along with all those other forces spreading from them.[336]

"Afterward, the high priest, who unifies the Holy Name—corresponding to 'With eternal love have You loved us....' The unification that he performs corresponds to: *Hear, O Israel! YHVH our God, YHVH is one* (Deuteronomy 6:4). Afterward, the Levites, who arouse melody, corresponding to: *It shall be, if you indeed heed My commands* (ibid. 11:13); *Take care, lest your heart be seduced* (ibid., 16). This is the melody of the Levites, in order to stimulate this side for this sacrifice. Afterward, Israel—'True and firm'; Israel the Elder, presiding over this sacrifice.[337]

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335. **bowed down before him...** That is, before Rabbi Shim'on son of Yoḥai.

On Rabbi Shim'on as the source of Torah, cf. *Zohar* 3:287a. Cf. the Passover Haggadah: "If He had brought us to Mount Sinai and not given us the Torah, it would have been enough for us." See also the statement attributed to Rabbi Akiva (in *Aggadat Shir ha-Shirim*, 5): "If the Torah had not been given, the Song of Songs would have been adequate to conduct the world." On the unique status of Rabbi Shim'on's generation, see above, p. 27, n. 68.

336. **a person is forbidden to taste anything...** Before praying, which takes the place of sacrifice. Just as sacrifice nourishes the Divine King and stimulates sefirotic union, so does prayer.

Prayer proceeds in a manner similar to sacrifice. First, one invites the angelic *ḥayyot*, presiding over their respective earthly animals, whom they have animated with spirits. (See above, notes 317–18, 320–21.) The line "and the *ophanim* and holy *ḥayyot*" appears in the morning liturgy. (See above, note 179.) The phrase "all those other forces" refers to lower angels.

On not eating before prayer, see BT *Berakhot* 10b; Vol. 8, p. 50, n. 141. The full verse in Psalms reads: *How many are Your works, O YHVH! All of them You made in wisdom; the earth is filled with Your riches.* For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

337. **Afterward, the high priest...** The priestly ritual of sacrifice unifies the *sefirot* (symbolized by the letters of the name *YHVH*). Since the priest symbolizes *Ḥesed* (Love), his ritual corresponds to the para-

"Thus, supernal rungs, innermost of all, preside over the table. But none of them is permitted to eat or to stretch out a hand to the sacrifice until the supernal King has eaten—that is, the first three blessings and the last three blessings. Once He has eaten, He grants permission to the four images, and to all those aspects spreading from them, to eat.[338]

"Then, this *adam*, human—who is an image comprising all other images—lowers himself and falls on his face, surrendering himself and his spirit to *Adam* who is engraved on those images, to arouse [*Adam*] upon him fittingly. This corresponds to: *To You, YHVH, I lift my soul* (Psalms 25:1).[339]

graph preceding the *Shema* in the morning service, which begins (in the Sephardic liturgy): *Ahavat olam* (With eternal love). The priest's unification of the *sefirot* matches the unification of the opening line of the *Shema*: *Hear, O Israel! YHVH our God, YHVH is one.*

The Levites, who sang melodies in the Temple, symbolize *Gevurah*, or *Din* (Judgment). This divine quality corresponds to the second paragraph of the *Shema* (Deuteronomy 11:13–21), which includes a list of potential punishments.

The Israelites symbolize *Tif'eret Yisra'el* (Beauty of Israel), known as Israel the Elder. They correspond to the prayer following the *Shema*, which begins "True and certain," since the word "true" is associated with *Tif'eret*.

On the sefirotic significance of the name *YHVH*, see above, p. 74, n. 60. On the prayer *Ahavat olam*, see BT *Berakhot* 11b; *Zohar* 2:202b, and *Nitsotsei Zohar*, ad loc., n. 5. On the significance of the *Shema*, see above, p. 377, n. 271. On the term "Israel the Elder," see above, p. 481, n. 601.

The context in Deuteronomy (11:13, 16–17) reads: *It shall be, if you indeed heed My commands that I command you today, to love YHVH your God and to serve Him with all your heart and with all your soul.... Take care, lest your heart be seduced, so that you turn aside and serve other gods and bow down to them. Then the wrath of YHVH will flare against you, and He will shut the heavens so that there will be no rain and the earth will not yield her fruit, and you will perish quickly from the good land that YHVH is giving you.*

338. **the first three blessings and the last three blessings...** Of the *Amidah*, the central prayer, at the conclusion of which the divine couple consummate their union.

339. **Then, this *adam*, human...** Following the *Amidah*, one recites *Taḥanun* (Supplication). This prayer (recited on most weekdays) includes a confession of sins and a petition for grace. It is also known as *nefilat appayim* (falling upon the face; prostration), and originally it was recited in this position, though later it became customary to recite *Taḥanun* in a seated (or half-seated) posture with lowered head and one's face buried in the bend of the arm. Here, the *Zohar* reflects the Sephardic version of *Taḥanun*, which features Psalm 25.

The *adam* (human) who is praying surrenders his spirit to the supernal "*Adam* who is engraved on those images"—that is, whose face is displayed by the *ḥayyot* (and who is seated on the Divine Throne). The image of *adam*—both of the human *adam* and the supernal *Adam*—includes all images.

See above, notes 317, 323. On *Taḥanun* and *nefilat appayim*, see *Zohar* 3:120b–121a; Vol. 8, pp. 279–80, n. 94. For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; Tishby, *Wisdom of the Zohar*, 3:970; Liebes, *Peraqim*, 51; *Matoq mi-Devash*.

"Three other images and all those spreading from them. *A praise of David* (Psalms 145), namely: *they will utter, they will joyously sing, they will talk, they will speak* (ibid., 7, 11). All of them eat and enjoy, each one fittingly.[340]

"From here on, a person should express the distress in his heart. *YHVH will answer you on a day of trouble* (Psalms 20:2)—distress, like a pregnant woman in pangs of labor. For all of them are transformed into advocates on behalf of that person. Of this is written *Happy the people who has it so, happy the people whose God is YHVH!* (ibid. 144:15)."[341]

Rabbi Shim'on was traveling to Tiberias. Elijah met him. [Rabbi Shim'on] said to him, "Greetings, Master. What is the blessed Holy One engaged with in heaven?"[342]

He replied, "He is engaged in studying sacrifices and is saying new words in your name. Happy are you! I have come to greet you. And there is one thing I would like you to reconcile. In the Heavenly Academy a question has been posed: In the World that is Coming there is no eating or drinking, and yet it is written *I have come into my garden, my sister, bride; I have eaten my honeycomb with my honey*... (Song of Songs 5:1). How can one who neither eats nor drinks say *I have eaten my honeycomb, I have drunk my wine*?"[343]

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340. **Three other images...** Namely, the faces of a lion, bull, and eagle. (See above, note 317.)

Psalm 145 is recited after *Taḥanun*. The four clauses quoted here represent the praises chanted by the four *ḥayyot* carrying the Divine Throne. Psalms 145:7 reads: *The fame of Your great goodness they will utter, and of Your beneficence they will joyously sing.* Verse 11 reads: *Of the glory of Your kingdom they will talk, and of Your might they will speak.*

341. **a person should express the distress in his heart...** Since now that all the heavenly forces have been nourished and are satisfied, they became advocates on behalf of the person praying. See above, note 314.

On the association of the verse in Psalm 20 with a woman in labor, see *Midrash Tehillim* 20:1.

342. **Rabbi Shim'on was traveling to Tiberias...** According to rabbinic tradition, Rabbi Shim'on purified Tiberias. See Vol. 7, p. 487, n. 420.

Rabbi Shim'on asks Elijah what topic God is discussing in the Heavenly Academy, where He teaches Torah to the souls of the righteous. See above, p. 54, n. 1.

343. **is saying new words in your name...** God is conveying the insights of Rabbi Shim'on son of Yoḥai concerning the sacrifices to the members of the Heavenly Academy.

A difficult question has been posed there. According to rabbinic tradition, "In the world that is coming, there is no eating or drinking." In Kabbalah "the world that is coming" refers to *Binah*, who nourishes all the lower *sefirot*, and fittingly this nourishment cannot be described as physical eating or drinking. Yet, according to Kabbalah, the verse in Song of Songs is spoken by *Tif'eret* to *Shekhinah*. How can *Tif'eret* (who is spiritually nourished by *Binah*) say *I have eaten my honeycomb with my honey, I have drunk my wine*?

See BT *Berakhot* 17a: "A pearl in the mouth of Rav: 'In the world that is coming, there is no eating or drinking or procreation or business or jealousy or hatred or compe-

Rabbi Shim'on said, "And how did the blessed Holy One reply to them?"

He answered, "The blessed Holy One said, 'Let the son of Yoḥai speak!' So I have come to ask you."

Rabbi Shim'on said, "How deeply the blessed Holy One loves the Assembly of Israel! Out of the great love that He feels for Her, He changes how He normally acts. Even though He does not usually eat or drink, because of His love for Her He does eat and drink. Since He comes to Her, He does as She wishes.

"When a bride enters the nuptial chamber and wishes to eat, isn't it right for the groom to eat with her, even though he is not accustomed to eating like this? As is written: *I have come into my garden, my sister, bride*—since I have come to Her, entering the nuptial chamber with Her—[242a] *I have eaten my honeycomb with my honey.*[344]

"We learn from David, who invited the blessed Holy One and changed the actions to which the blessed Holy One was accustomed, and the blessed Holy One accepted and did as he wished. [David] invited the King together with *Matronita*, as is written: *Arise, O YHVH, to Your resting place, You and the Ark of Your might!* (Psalms 132:8)—the King and *Matronita* as one, so as not to separate them.[345]

"He changed the vestments and changed the practices of the King, as is written: *May Your priests don righteousness, and may Your faithful sing for joy! For the sake of David*... (Psalms 132:9–10). *May Your priests don righteousness*—the verse should read *Your Levites*, since *righteousness* derives from the side of the Levites. וחסידיך ירננו (*Va-ḥasidekha yerannenu*), *And may Your faithful sing for joy*—the verse should read *And may Your Levites sing for joy*, since joy and song

tition; rather, the righteous sit with their crowns on their heads, basking in the radiance of *Shekhinah*.'"

On *Binah* as the World that is Coming, see above, p. 144, n. 279. The full verse in Song of Songs reads: *I have come into my garden, my sister, bride; I have plucked* [or: *gathered*] *my myrrh with my spice, I have eaten my honeycomb with my honey, I have drunk my wine with my milk. Eat, companions! Drink and be drunk, lovers!* According to a midrashic interpretation, this verse is spoken by God to Israel (His *bride*), and it refers to the Tabernacle (*my garden*) and the incense, sacrifices, and libations. See above, note 177; pp. 431–32, n. 440. On this paragraph, see *Or Yaqar*; Tishby, *Wisdom of the Zohar*, 3:927; *Matoq mi-Devash*.

344. **How deeply the blessed Holy One loves the Assembly of Israel!...** *Tif'eret* (known as the blessed Holy One) is so in love with *Shekhinah* (known as Assembly of Israel) that He abandons His normal behavior and partakes of the sacrifices and libations that have been offered by Israel to *Shekhinah*.

345. **We learn from David...** King David invited King *Tif'eret* and His Queen (or *Matronita*), *Shekhinah* (who is symbolized by the Ark).

See *Zohar* 1:148a–b; Moses de León, *Sefer ha-Rimmon*, 232–33. Cf. *Zohar* 1:36a. On David bringing the ark to the City of David, see 2 Samuel 6; 1 Chronicles 15.

belong to the Levites. But he changed it and said *and may Your faithful*, who are from the right side.[346]

"The blessed Holy One said to him, 'David, this is not My way!'

"David replied, 'Master of the Universe, *For the sake of David Your servant, do not turn away Your anointed*—do not alter the arrangement that I have made.'

"He replied, 'David, since you have invited Me, I should do as you wish and not as I wish.'

"From this we learn common courtesy: if one person invites another, that guest should do as the host wishes, even if he is unaccustomed to it.[347]

"Similarly, *He took of the stones of the place, which he placed at his head* (Genesis 28:11). Since the Groom came to the Bride—even though His custom was to lie down only on pillows and cushions, and She gave Him stones to lie on—He accepted it all wholeheartedly, as is written: *and he lay down in that place* (ibid.), on those stones, even though He was unaccustomed to it.[348]

"So, too, here: *I have eaten my honeycomb with my honey*—even though this is
616 not His custom, for the sake of love for the Bride. Nevertheless, only in the house of the Bride, not anywhere else. In His own place He neither eats nor drinks; in Her place He both eats and drinks, as is written: *I have come into my garden, my sister, bride.*[349]

346. **He changed the vestments...** The term צדק (*tsedeq*), *righteousness* [or: *justice*], refers to *Shekhinah*, who is influenced by *Gevurah*—or *Din* (Judgment)—on the left, symbolized by the Levites. Yet David said *May Your priests* (who symbolize *Ḥesed* on the right) *don righteousness.*

There is a similar problem with the continuation of the verse: וחסידיך ירננו (*Vaḥasidekha yerannenu*), *And may Your faithful sing for joy.* David should have said *And may Your Levites sing for joy*, since they (who are on the left) are the ones who sang in the Temple—not the priests, who are associated with *Ḥesed* on the right and are thus called *ḥasidekha*, *Your faithful.*

See *Zohar* 1:148a–b. Psalms 132:10 reads in full: *For the sake of David Your servant, do not turn away Your anointed.*

347. **that guest should do as the host wishes...** See BT *Pesaḥim* 86b, in the name of Rav Huna: "Whatever the host tells you, do, unless he says, 'Get out!'"

348. ***He took of the stones of the place...*** The full verse (describing Jacob's journey to Haran) reads: *He encountered a certain place and spent the night there, for the sun had set, and he took of the stones of the place, which he placed at his head, and he lay down in that place.*

According to Rabbi Shim'on, Jacob symbolizes *Tif'eret*, who came to unite with *Shekhinah* (*a certain place, the place*, soon named Bethel, "House of God"). See *Zohar* 1:49b, 148b. Cf. *Tanḥuma, Beha'alotekha* 6; *Tanḥuma* (Buber), *Beha'alotekha* 9; *Bemidbar Rabbah* 15:8. See also BT *Sanhedrin* 7a.

349. **even though this is not His custom...** Although *Tif'eret* is normally nourished by the purely spiritual flow of emanation, now, out of love for *Shekhinah*, He partakes of the sacrifices offered to Her. The phrase "only in the house of the Bride" apparently refers to the Temple. For various interpretations, see *Or Yaqar*; Tishby, *Wisdom of the Zohar*, 3:929; *Matoq mi-Devash.*

"The angels whom the blessed Holy One sent to Abraham did not eat or drink in their own place, but for the sake of Abraham they ate and drank."[350]

[Elijah] said to him, "Rabbi, by your life! This very thing the blessed Holy One wished to say, but in order not to take credit for Himself in the presence of Assembly of Israel, He consigned it to you. Happy are you in the world, for your Lord prides Himself on you above! Of you is written *The righteous one rules the awe of God* (2 Samuel 23:3)."[351]

My offering, My food, for My fire offerings (Numbers 28:2). Rabbi Yehudah said, "In a sacrifice there is smoke, there is *aroma*, there is *pleasing*. Smoke is masters of wrath, as is written: *For then* יעשן אף יהוה וקנאתו (*ye'shan af YHVH ve-qin'ato*), *YHVH's wrath and His jealousy shall smoke* (Deuteronomy 29:19). They enjoy smoke, and smoke is wrath in the nose. *Aroma* is those called 'apples.'"[352]

350. **The angels whom the blessed Holy One sent to Abraham...** To announce the miraculous conception and birth of Isaac. See Genesis 18. According to Genesis 18:8, Abraham *was standing over them under the tree, and they ate.*

See *Bereshit Rabbah* 48:14, in the name of Rabbi Me'ir: "A proverb: 'If you enter a town, follow its customs.' Above, where there is no eating, when Moses ascended he appeared like them: *I stayed on the mountain forty days and forty nights,* [*no bread did I eat nor water did I drink*] (Deuteronomy 9:9). Below, where there is eating: *He was standing by them under the tree, and they ate* (Genesis 18:8). But did they really eat? Rather, they appeared to be eating, each course disappearing in turn."

See BT *Bava Metsi'a* 86b; *Tanḥuma, Vayera* 11; *Shemot Rabbah* 47:5; *Bemidbar Rabbah* 10:5; *Zohar* 1:102a, 144a.

351. **This very thing the blessed Holy One wished to say...** God Himself conceived this same interpretation of the verse in Song of Songs, but rather than taking credit for it Himself in the presence of *Shekhinah* (known as Assembly of Israel), he deferred to Rabbi Shim'on son of Yoḥai. See above, page 615: "The blessed Holy One said, 'Let the son of Yoḥai speak!'"

The full verse in Samuel reads: *The God of Israel has said, to me the Rock of Israel has spoken: He who rules humanity,* צדיק מושל יראת אלהים (*tsaddiq moshel yir'at Elohim*), *just* [or: *justly*], *who rules* [*in*] *the awe of God.* According to a midrashic interpretation, the conclusion of the verse means: *The righteous one rules the awe of God.* See BT *Mo'ed Qatan* 16b, where Rabbi Abbahu conveys this sense of the verse and quotes God as saying: "I rule over humanity. Who rules over Me? The righteous one. For I issue a decree and he abolishes it." In the *Zohar*, *Shekhinah* is called *the awe of God.*

See *Midrash Tanna'im,* Deuteronomy 33:1; *Midrash Shemu'el* 29:2; *Tanḥuma, Ki Tavo* 1; *Devarim Rabbah* 10:3; *Shemot Rabbah* 15:20; *Zohar* 1:10a, 45b (*Heikh*); 2:15a (*MhN*), 201a, 262a (*Heikh*); 3:15a. Cf. BT *Shabbat* 63a, *Bava Metsi'a* 85a; *Rut Zuta* 2:19; *Bemidbar Rabbah* 14:6; *Zohar* 1:209a; 3:68a. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

352. ***My offering, My food...*** The full verse reads: *Command the Children of Israel and say to them, "My offering, My food, for My fire offerings, My pleasing aroma, take care to offer to Me at its set time."* See above, note 303.

Smoke refers to wrathful forces, who derive enjoyment from the smoke of the sacrificial offerings. The *aroma* refers to beneficent forces, sweet as apples. Rabbi Yehudah

Rabbi Abba said, "Like apples, as is written: *the aroma of your nose like apples* (Song of Songs 7:9)."[353]

One lamb you shall perform in the morning (Numbers 28:4). What is meant by *in the morning*? The Morning of Abraham, as is written: *Abraham rose early in the morning* (Genesis 22:3). How do we know that this morning is that of Abraham? Rabbi El'azar said, "From here: *The morning was light* (Genesis 44:3). It is not written *Morning was light*, but rather *The morning was light*—the primordial light created by the blessed Holy One in the act of Creation. Thus, *you shall perform in the morning—the* well-known *morning*—and this sacrifice was offered corresponding to the Morning of Abraham.[354]

"The sacrifice at twilight—Isaac; it was offered corresponding to the Evening of Isaac. How do we know? As is written: *Isaac went out to meditate in the field as evening turned* (Genesis 24:63), which is the Evening of Isaac, as we have already established.[355][244a]

is apparently implying that these angelic forces derive from the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*, whose respective colors all appear in the apple: the white pulp, the red skin, and the green stem.

On the image of apples, see above, p. 459, n. 532. The verse in Deuteronomy reads: *For then* יעשן אף יהוה וקנאתו (*ye'shan af YHVH ve-qin'ato*), *YHVH's nose* [or: *wrath*] *and His jealousy shall smoke* [or: *shall smolder*].

353. **Like apples...** Rabbi Abba prefers not to directly identify the beneficent forces with the divine apples.

The verse in Song of Songs reads: *the scent* [or: *the aroma*] *of your nose* כתפוחים (*katappuḥim*). In biblical Hebrew, תפוח (*tappuaḥ*) probably means "apricot," whereas in later Hebrew it means "apple" (which is not native to Palestine).

354. ***One lamb you shall perform in the morning...*** The full verse (describing the daily offering) reads: *One lamb you shall perform* [or: *offer*] *in the morning, and the second lamb you shall perform at twilight.*

The morning alludes to the streaming light of *Ḥesed*, symbolized by Abraham, who *rose early in the morning*; so this *sefirah* is called "the Morning of Abraham."

The full verse in Genesis 44 describes the departure of Joseph's brothers from Egypt: *The morning was light* [or: *had just brightened*], *and the men were sent off, they and their donkeys.* Here, Rabbi El'azar emphasizes the definite article in the phrase *the morning*, insisting that this refers not to just any *morning*, but to *Ḥesed*, "the Morning of Abraham," which is identified with the primordial light of Creation. The daily morning offering corresponds to this *sefirah*.

See BT *Berakhot* 26b: "Rabbi Yose son of Rabbi Ḥanina said, 'The patriarchs instituted the prayers.'... Abraham instituted the morning prayer.... Isaac instituted the afternoon prayer.... Jacob instituted the evening prayer." See JT *Berakhot* 4:1, 7a–b; *Bereshit Rabbah* 68:9; *Pirqei de-Rabbi Eli'ezer* 16.

On Abraham, *Ḥesed*, and morning, see above, p. 319, n. 70. On the verse in Genesis 44, see p. 321, n. 76. On the primordial light, see above, note 168.

355. **The sacrifice at twilight—Isaac...** This patriarch symbolizes *Gevurah*, whose dominion grows as the day begins to darken; so this *sefirah* is called "the Evening of Isaac." The daily twilight offering corresponds to his *sefirah*.

The verse in Genesis reads: *Isaac went out* לשוח (*la-suaḥ*), *to meditate* [or: *to stroll*], *in*

"*And a tenth of an ephah* [*of semolina as a grain offering*] (Numbers 28:5). Why? Well, *a tenth of an ephah* corresponding to Assembly of Israel, who is *tenth* of the rungs and must be placed between two arms. She is *semolina*—bread; and since She is bread, no one is appointed over bread of the seven species but the blessed Holy One alone.[356]

"Therefore, if anyone shows contempt for bread and throws it on the ground, poverty pursues him. One official is appointed over this, and he pursues him, imposing poverty upon him. He will not depart from the world before being in need of others. Of him is written *He wanders for bread—where is it?* (Job 15:23). *He wanders* and goes roaming, drifting from place to place *for bread*, and no [244b] one cares for him, as is written: *where is he? Where is* one who has mercy on him? For such a person is nowhere to be found.[357][246a]

"There are three who inflict evil upon themselves—two in this world and one in the other world. These are: One who curses himself—for we have learned: One official is stationed before a person, and when that person curses himself, this official and seventy others appointed under him seize that word and say 'Amen' and raise it on high and judge it. And [the official] pursues him until he actualizes and fulfills that word.[358]

the field as evening turned. Traditionally this verse is cited to prove that Isaac instituted the afternoon prayer—associated here with late afternoon and twilight. See BT *Berakhot* 26b (quoted in the preceding note): "Isaac instituted the afternoon prayer, as is said: *Isaac went out to meditate in the field as evening turned.*"

356. ***And a tenth of an ephah...*** The full verse describes the grain offering that accompanied the offering of a lamb each morning and evening: *And a tenth of an ephah of semolina as a grain offering, mingled with a fourth of a hin of beaten oil.*

The fraction *a tenth* alludes to *Shekhinah* (known as Assembly of Israel), last of the ten *sefirot*. The daily grain offering stimulates Her embrace by the two divine arms, *Ḥesed* and *Gevurah*.

Shekhinah is associated with bread made from "the seven species" of grain. Whereas other varieties of plants are supervised by angels, "the seven species" are supervised directly by the blessed Holy One, partner of *Shekhinah*.

The term "the seven species" apparently includes "the five species" of grain often referred to in rabbinic literature (wheat, barley, oats, spelt, and rye) plus rice and millet. See M *Ḥallah* 1:1, *Pesaḥim* 2:5; *Mekhilta, Pisḥa* 8; BT *Berakhot* 35b, 36b–37b; above, p. 138, n. 260; *Or Yaqar*. Cf. Deuteronomy 8:8, which lists seven species of grain and fruit.

On *Shekhinah* as bread, see, e.g., *Zohar* 1:245b–246a. On God's direct control of grain, cf. BT *Berakhot* 55a.

357. **if anyone shows contempt for bread...** A particular angel will impose poverty upon him.

According to the simple sense of the verse in Job, the question *where is it?* refers to the bread that cannot be found. Rabbi El'azar construes this question as *where is he?* referring to the absence of anyone who will show compassion on such a wasteful person.

On the link between leaving crumbs and poverty, and on the angel of poverty, see BT *Pesaḥim* 111b; *Ḥullin* 105b. Cf. *Zohar* 1:14b.

358. **three who inflict evil upon themselves...** By their actions in this world. Two of these suffer the consequences while

"Whom do we have greater than Moses, who said, *And if not, please wipe me out from Your book that You have written* (Exodus 32:32)? And he said this from necessity. Yet although the blessed Holy One did what [Moses] wished, even so, he was not saved from punishment; as has been said, he is not mentioned in the portion of the Dwelling, but was wiped out from there. This has already been established.[359]

"Whom do we have greater than King David, who said, *I said, 'I will guard my ways from sinning with my tongue; I will keep a muzzle on my mouth as long as the wicked is before me'* (Psalms 39:2)? What is meant by *as long as the wicked is before*? That official who is appointed over this and who seizes that word to harm the person.[360]

"Another—one who throws bread or bread crumbs on the ground, showing contempt for it, as has been said. These two, in this world.[361]

"Another, in that world—one who lights a lamp at the departure of Sabbath before Israel has reached the Hallowing of the Portion, because he desecrates the Sabbath and by [this] fire prematurely kindles the fire of Hell.[362] [246b]

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still alive, whereas the third is punished in the afterlife.

If a person curses himself, heavenly forces will seize his words and ensure that his curse is fulfilled. See *Zohar* 1:14b; 2:266a (*Heikh*); 3:155b. Cf. M *Shevu'ot* 4:13: "One who curses himself or his neighbor by any of them [any of the divine names] violates a negative commandment." BT *Shevu'ot* 36a adds the verse: *But take care, take exceeding care for your self* (Deuteronomy 4:9), implying that such a curse is dangerous.

See also *Vayiqra Rabbah* 15:7; *Rut Rabbah* 1:3. Cf. BT *Berakhot* 19a, in the name of Rabbi Yose: "One should never open his mouth for Satan," i.e., one should never utter ominous words, thereby providing an opening for Satan and inviting disaster. On "three who inflict evil upon themselves," see *Zohar* 1:14b.

359. **Whom do we have greater than Moses?...** After Israel had sinned in the incident of the Golden Calf, Moses pleaded with God to spare them, saying *Now, if You would bear their sin! And if not, please wipe me out from Your book that You have written.* Even though Moses uttered this in order to save Israel, he was still punished for cursing himself. The punishment consisted of Moses' name being "wiped out" from the Torah portion *Tetsavveh* (Exodus 27:20–30:10), which describes the perpetual light in the Dwelling (or Tabernacle), the priestly vestments, the installation of the priests, and the incense altar. This is the only Torah portion from the beginning of Exodus until Deuteronomy in which Moses' name is not mentioned.

On Moses' name being "wiped out" from the Torah portion *Tetsavveh*, see *Da'at Zeqenim mi-Ba'alei ha-Tosafot* on Exodus 32:32; *ZḤ* 60c (*MhN, ShS*); Asher ben Yeḥiel and *Ba'al ha-Turim* on Exodus 27:20; Baḥya ben Asher on Exodus 32:32; Ginzberg, *Legends of the Jews*, 5:55, n. 284; Kasher, *Torah Shelemah*, Exodus 27:20, n. 71. On the wording "Whom do we have greater than Moses?" see M *Sotah* 1:9.

360. **Whom do we have greater than King David?...** Yet even he had to be wary of *the wicked* heavenly official who is poised to snatch any curse and fulfill it.

361. **Another—one who throws bread...** Another person who inflicts harm upon himself is one who throws away bread. See above, note 357. The phrase "in this world" means "during their lifetime."

362. **Another, in that world...** The third type of person who inflicts harm upon

"There is one place in Hell reserved for those who desecrate Sabbath. As soon as he kindles a lamp before its time—there is one official in Hell at the departure of Sabbath and he begins kindling that place and says, 'This is the place of so-and-so.' And all the wicked of Hell help to kindle that place. That official calls out, declaring, *YHVH is about to hurl you with a mighty hurl, winding you round and round* (Isaiah 22:17). And all the wicked of Hell exclaim, *A ball off to a vast land! There shall you die, and there shall be your chariots* [*of honor, O shame of your master's house!*] (ibid., 18). For he caused them to be burned before their time had arrived.[363]

"So these are three who inflict evil upon themselves, as has been said. [247a]

"*Semolina as a grain offering* (Numbers 28:5)—to bring this *semolina* before the supernal King *as a grain offering* between two arms.[364]

himself suffers the consequences in the afterlife. This is someone who kindles fire prematurely as Sabbath is departing.

The phrase "the Hallowing of the Portion" renders קדושא דסדרא (*qedusha de-sidra*), a version of the *Qedushah* in Hebrew and Aramaic that is usually included in the prayer ובא לציון גואל (*U-va le-tsiyyon go'el*), *A redeemer will come to Zion* (Isaiah 59:20). Originally recited after studying passages from the Prophets following daily prayer, this *qedushah* appears in the liturgy near the end of the morning service, on Sabbath afternoon, and at the close of Sabbath, following the evening prayer. See BT *Sotah* 49a, and Rashi, ad loc.; *Zohar* 1:14b; Ta-Shma, *Minhag Ashkenaz ha-Qadmon*, 217–20.

According to *Tanḥuma, Ki Tissa* 33, one of the dwellers in Hell reports: "Whoever does not observe the Sabbath properly [*Bereshit Rabbah* 11:5: "willingly"] in your world comes here and observes it against his will. . . . All week long we are punished, and on the Sabbath we rest—and [we continue resting] as Sabbath departs until the portions [i.e., *Qedusha de-Sidra*, "the Hallowing of the Portion"] have been completed. Once they are completed, an angel named Dumah, appointed over souls, comes and takes the souls of those people [i.e., our souls] and slings them. . . ."

By lighting a lamp before the completion of *Qedusha de-Sidra*, one cuts short the Sabbath rest of the sinners in Hell and returns them to their suffering prematurely.

See BT *Sanhedrin* 65b; *Pesiqta Rabbati* 23, 120a; *Zohar* 1:14b, 17b, 41a (*Heikh*), 48a, 62b, 197b, 237b; 2:31b, 88b, 100a, 130a, 136a, 150b–151a, 203b, 207a; 3:94b, 105a, 145a (*IR*), 288b (*IZ*); *ZḤ* 17a–b (*MhN*), 79b (*MhN*).

363. **'This is the place of so-and-so'...** Namely, of the person who kindled fire prematurely as the Sabbath was departing. Fittingly, he himself will be cast into Hell.

The context in Isaiah (22:17–18) reads: *YHVH is about to hurl you with a mighty hurl, winding you round and round. He will surely wrap you up as a turban, a ball off to a vast land! There shall you die, and there shall be your chariots of honor, O shame of your master's house!*

364. ***Semolina as a grain offering...*** As mentioned above (note 356), the full verse describes the grain offering that accompanied the offering of a lamb each morning and evening: *And a tenth of an ephah of semolina as a grain offering, mingled with a fourth of a hin of beaten oil.*

The fine semolina flour alludes to *Shekhinah*. By bringing this daily grain offering, one brings Her before King *Tif'eret*, who embraces Her with His two arms, *Ḥesed* and *Gevurah*.

"*Mingled with beaten oil* (ibid.)—with that oil flowing forth from above."[365]

Rabbi Shim'on said, "Well spoken! But what is meant by *beaten*? Ah, it is a supernal secret. For since it is *oil*, why *beaten*? Mystery of conjugal union with the Female—conveying anointing oil to Her fittingly—is only when *beaten*; extracting it from olives, which are limbs of the body, and channeling that flow from above through every single limb is only when *beaten*.[366]

"Righteous One crushes [247b] crushingly, extracting from those supernal limbs—which are holy olives—anointing oil, with complete desire for the Female. If He does not crush, He will extract that oil only without desire of the limbs—and the Female does not enjoy that flow, and it is not fitting. Thus, *mingled with beaten oil*—to enjoy and be nourished.[367]

"*A fourth of a hin* (Numbers 28:5)—because She is fourth, fourth leg of the supernal Throne.[368]

"This is the perpetual ascent offering every single day. On Sabbath, doubly, since radiance and fullness are added fittingly, as has already been said.[369] [248a]

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"ובראשי חדשיכם (*Uv-rashei ḥodsheikhem*), *On the heads of your new moons*, [*you shall present an ascent offering to YHVH*] (Numbers 28:11). Now, how many heads does the moon have? After all, the only head the moon has is the sun, which serves as Her head. However, *rashei*, *the heads of*—two every single month, namely Jacob and Joseph, who are renewed over the moon.[370]

365. **that oil flowing forth from above** The rich flow of emanation streaming to *Shekhinah*.

366. **since it is *oil*, why *beaten*?...** This alludes to the union of *Yesod* (the divine phallus) with *Shekhinah* (the Female). *Yesod* must extract and draw the flowing "anointing oil" from each of the sefirotic limbs (pictured as olives). The word *beaten* describes His intense effort.

367. **to enjoy and be nourished** So that the Female, *Shekhinah*, may enjoy and be nourished.

368. ***A fourth of a hin*...** Alluding to *Shekhinah*, who represents the fourth leg of the Throne, whose other legs are *Ḥesed*, *Gevurah*, and *Tif'eret*. Together, these four *sefirot* constitute a throne for the highest level of Divinity (or they support *Binah*, who constitutes that Throne). See above, p. 211, n. 70. For the full verse, see above, note 364.

369. **On Sabbath, doubly...** According to Numbers 28:9–10, on Sabbath two lambs were offered (along with their grain offerings and libations), in addition to the daily offering.

370. **ובראשי חדשיכם (*Uv-rashei ḥodsheikhem*), *On the heads of your new moons*...** The phrase *uv-rashei ḥodsheikhem* means literally *on the heads of your months*, that is, *on your new moons*. Based on the fact that the word חדש (*ḥodesh*) itself can mean not only "month" but also "new moon," Rabbi Shim'on reads the phrase hyperliterally: *on the heads of your new moons*. The moon symbolizes *Shekhinah*, who apparently has only one head—namely *Tif'eret* (symbolized by both the sun and Jacob), who illumines Her. However, *Yesod* (symbolized by Joseph) can also be pictured as Her head. Together, these two sefirotic *heads* renew *Shekhinah*, and in the process they themselves are renewed.

On the similarity between Jacob and Joseph (and the coordination between their

"So, to renew Her—*two bulls from the herd* (Numbers 28:11). These the moon mentioned when She asked how they could wield Her as one, and She diminished Herself beneath them.[371]

"*And one ram* (ibid.)—the ram of Isaac. Now, where did Abraham go? Well, since Esau is aroused there, he withdraws, so that [Esau] will not see him. Who is that? שעיר (*Sa'ir*), The goat, of the new moon. Since Esau—who is שעיר (*sa'ir*), *hairy* (Genesis 27:11)—is destined to be aroused there, [Abraham] with-

respective *sefirot*), see Vol. 6, p. 402, n. 412. The context in Numbers (28:11–15) reads: ובראשי חדשיכם (*Uv-rashei ḥodsheikhem*), *On your new moons* [literally: *On the heads of your months*], *you shall present an ascent offering to YHVH, two bulls from the herd and one ram, seven unblemished yearling lambs. And three-tenths of semolina, a grain offering mingled with oil for each bull, and two-tenths of semolina, a grain offering mingled with oil for the one ram. And one-tenth of semolina each, a grain offering mingled with oil for every lamb—an ascent offering, a pleasing aroma, a fire offering to YHVH. And their libations: there will be half a hin for the bull and a third of a hin for the ram and a quarter of a hin for the lamb—wine. This is the ascent offering for each successive new moon, for the months of the year. And one goat will be performed as a purification offering* [or: *a sin offering*] *to YHVH* [or: *for YHVH*], *in addition to the perpetual ascent offering and its libation.*

371. **So, to renew Her—*two bulls from the herd*...** The offering prescribed for the new moon is intended to renew *Shekhinah*. The *two bulls* represent *Tif'eret* and *Yesod*.

The concluding sentence alludes to a rabbinic legend about the creation of the sun and the moon. See BT *Ḥullin* 60b: "Rabbi Shim'on son of Pazzi pointed out a contradiction. 'It is written: *God made the two great lights* (Genesis 1:16), and it is written [in the same verse]: *the greater light... and the lesser light.* The moon said before the blessed Holy One, "Master of the Universe! Is it possible for two kings to wield one crown? [i.e., How can both of us be *great*?]" He answered, "Go, diminish yourself!" She said before Him, "Master of the Universe! Because I have suggested something proper I should diminish myself?" He replied, "Go and rule by day and night." She said, "But what is the value of this? What good is a lamp at noon?"... Seeing that her mind was uneasy [that she could not be consoled], the blessed Holy One said, "Bring an atonement for Me because I diminished the moon."' As was said by Rabbi Shim'on son of Lakish: 'Why is the goat offered on the new moon distinguished by the phrase *for YHVH* (Numbers 28:15)? The blessed Holy One said, "Let this goat be an atonement for My having diminished the moon."'"

In this Talmudic passage, the moon's rhetorical question—"Is it possible for two kings to wield one crown?"—means "How can both the sun and I be *great*?" Here, Rabbi Shim'on construes the question as meaning "How can both *Tif'eret* and *Yesod* illumine Me [namely the moon]?" In order to enable both of them to renew and illumine Her, *Shekhinah* "diminished Herself beneath them."

On the Talmudic passage, see *Bereshit Rabbah* 6:3; *Pirqei de-Rabbi Eli'ezer* 6, 51; *Zohar* 1:19b–20a, 181a–b; 2:138a, 144b, 147b–148a, 219b; 3:38b, 79b, 271b (*Piq*); *ZḤ* 14a (*MhN*), 70d–71a (*ShS*); Moses de León, *Sefer ha-Rimmon*, 189; idem; *Mishkan ha-Edut*, 90–91. On the new-moon offering of the goat, see also *Zohar* 1:64a, 65a, 122b, 138b; 2:33a, 185a, 238a, 269a; below at notes 376–78; Tishby, *Wisdom of the Zohar*, 3:893. For the context in Numbers 28, see the preceding note.

draws and is nowhere to be found. Isaac is found there, for he feels love toward [Esau], like wine on its dregs. Jacob is found there, to break his face. Joseph, who is [Esau's] Satan, alongside Rachel.[372]

"*Seven lambs* (Numbers 28:11)—seven days of the moon.[373]

"בני שנה (*Benei shanah*), *Offspring of a year* (ibid.)—offspring of the moon, who is called *shanah*, *year*, for She is one of those Primordial Years.[374]

372. ***And one ram*—the ram of Isaac...** The *ram* (included in the new-moon offering) represents the ram substituted at the last moment for Isaac when he was about to be sacrificed by Abraham (see Genesis 22:13), and Isaac symbolizes *Gevurah*.

Why isn't Abraham (symbolizing *Ḥesed*) represented in the new-moon offering? Because demonic forces (represented by Esau) are aroused to take their share of the offering, and therefore Abraham withdraws so that Esau (and his demonic forces) will not be able to see him or derive any benefit from *Ḥesed*. Esau's share of the offering is the שָׂעִיר (*sa'ir*), "goat," mentioned in Numbers 28:15: ושְׂעִיר עִזִּים (*u-s'ir izzim*), *And one goat, will be performed as a sin offering* [or: *a purification offering*] *to YHVH* [or: *for YHVH*]. This *sa'ir* corresponds to Esau, who is described as איש שער (*ish sa'ir*), *a hairy man* (Genesis 27:11). Furthermore, Esau's descendants dwelled in Edom, known as שֵׂעִיר (*se'ir*), "Seir."

Whereas Abraham (and his *sefirah*) withdraws, Isaac (and his *sefirah*) are found there because of Isaac's love for his firstborn son, Esau. (See Genesis 25:28: *Isaac loved Esau for the game in his mouth* [or: *because he brought game for his mouth, because he had a taste for game*], *but Rebekah loved Jacob.*) Also present are Jacob and Joseph, representing *Tif'eret* and *Yesod* (symbolized by the *two bulls* offered on the new moon). Jacob (and his *sefirah*) will smash his brother Esau's demonic power, while Joseph (as *Yesod*, partner of *Shekhinah*) is Esau's nemesis, protecting *Shekhinah* (symbolized by Rachel) from Esau's advances.

Wine ages best on its sediment (or lees, dregs). Here, the expression "like wine on its dregs" refers to Isaac and his *sefirah* (*Gevurah*, on the left)—pictured as wine—settling on Esau, who represents the demonic dregs deriving from the left side. The expression originates in BT *Megillah* 12b: "like wine that has settled on its lees," which in turn is based on the description of Moab in Jeremiah 48:11: *He is settled on his lees.* See *Zohar* 1:216b; 2:87a; 3:128b (*IR*), 140b (*IR*); *ZḤ* 72d (*ShS*), 75a (*MhN, Rut*). Cf. *Zohar* 2:191a; 3:172a.

In rabbinic literature Esau (or Edom) often represents Rome, and in medieval literature he often represents Christendom or Christian rule. On Joseph protecting Rachel from Esau, see above, pp. 433–34, nn. 448–49. For the context in Numbers, see above, note 370.

373. ***Seven lambs...*** The conclusion of this verse reads: *seven unblemished yearling lambs.* This portion of the new-moon offering symbolizes seven aspects of *Shekhinah* (who is symbolized by the moon). For the context in Numbers, see above, note 370.

374. **בני שנה (*Benei shanah*), *Offspring of a year*...** The conclusion of the verse reads: *seven unblemished yearling lambs* [or: *seven unblemished lambs, offspring of a year*]. See above, note 370.

Shekhinah (symbolized by the moon) is also called שנה (*shanah*), *year*, since She is one of the seven lower *sefirot*, known as Primordial Years. This phrase appears in Malachi 3:4: *The offering of Judah and Jerusalem will be pleasing to YHVH as in days of antiquity* וכשנים קדמניות (*ukh-shanim qadmoniyyot*), *and as in former* [or: *primordial*] *years.* See *Zohar* 1:7b, 238b; 2:105b; 3:138b (*IR*).

"*And three-tenths* [*of semolina*] (Numbers 28:12)—Her first three rungs, each of which is ten, corresponding to the pattern above. *Tenths*—one part in ten.[375]

"*And a goat* חטאת (*ḥattat*), *as a sin offering* (Numbers 28:15). Why is it called *ḥattat, a sin offering*? Because it is *ḥattat, a sin*, and from the side of *sin*."[376]

Rabbi El'azar said, "Yet we have learned that it is written ליהוה (*la-YHVH*), *to YHVH* (ibid.). [248b] Well, it is surely offered *la-YHVH*, *for YHVH*, for it is written: *to effect purgation* (ibid., 22)—to break the face, so that he will not approach the Sanctuary. They give this portion to Samael, and he eats it and does not eat the other sacrifices. This is for him alone, no one else sharing it with him. With this portion, he enjoys the banquet of the King; so he delights and separates from Israel and does not accuse them.[377]

"Were it not for the diminishment of the moon, they would not give him anything from the King's banquet. Now, what does he have to do with the diminishment of the moon? Well, because he approaches and suckles and draws power for his people from within the left side of the moon and is thereby strengthened. Yet on account of this goat, he separates entirely, deriving enjoyment from this. And because the blessed Holy One diminished the moon, they bring an offering to Samael so that he will separate from Her and not approach

375. ***And three-tenths*** [***of semolina***]... The verse reads: *And three-tenths of semolina, a grain offering mingled with oil for each bull.* See above, note 370.

The measure *three-tenths* alludes to the three highest aspects of *Shekhinah*, each with ten facets. Similarly, each of the higher *sefirot* includes ten facets. According to *Miqdash Melekh*, the concluding sentence explains why only *three-tenths of semolina* are offered. Since each of *Shekhinah*'s first three rungs includes ten aspects, one might expect *thirty-tenths*; but the term *tenths* dictates "one part in ten," so only *three-tenths* are brought.

376. ***And a goat*** **חטאת** (***ḥattat***), ***as a sin offering***... The term חטאת (*ḥattat*) can mean either *a sin offering* (or *a purification offering*) or *a sin*. Although, of course, the simple sense in this verse is *a sin offering* (or *a purification offering*), Rabbi Shim'on focuses on the meaning *sin*, since this goat is intended to assuage and preoccupy the "sinful" demonic force, deriving from the left side.

On the general theme of assuaging demonic powers, see above, p. 436, n. 456. On the new-moon offering of the goat, see above, note 371. The full verse in Numbers reads slightly differently than quoted above: *And one goat will be performed* לחטאת (*le-ḥattat*), *as a purification offering* [or: *a sin offering*], *to YHVH* [or: *for YHVH*], *in addition to the perpetual ascent offering and its libation.* See above, note 370.

377. **Yet we have learned that it is written** ליהוה (***la-YHVH***), ***to YHVH***... The verse states explicitly that the goat is to be offered *la-YHVH*, *to YHVH*, so how can it be "from the side of *sin*" or intended for the demonic force? Rabbi El'azar explains that it is indeed offered *la-YHVH*—meaning *for YHVH*, so as *to effect purgation.* In order to do so, a portion must be given to Samael, assuaging him and thereby breaking his power, so that he will not approach *Shekhinah* (symbolized by "the Sanctuary") or accuse Israel.

See the preceding note. Numbers 28:22 (actually describing part of the Passover offering) reads in full: *And one goat for a sin offering* [or: *a purification offering*], *to atone* [or: *to make expiation*; *to effect purgation*] *for you.*

the Sanctuary. Thus we have learned: 'Bring an atonement for Me.' 'For Me'—'on account of Me, because I diminished Her. Because of Me, you need this.'[378]

"We have found in the Book of Enoch that he said: Just as on the first of the month, when the moon is purified to approach Her Husband, one portion must be given to the Other Side from its own kind, so, similarly, a woman must give one portion of that kind when she is purified to approach her husband.[379]

"What is that portion? Her fingernails with their filth and a little from the ends of her hair, wrapping them together—and then that Evil Side will not follow her to harm her, but will separate from her in every direction.

"What should she do with those hairs and nail clippings? After wrapping them together, she must place them where no one passes by, or in deep holes in her yard, concealing them there."[380][249a]

378. **Were it not for the diminishment of the moon . . .** As described in the Talmudic passage quoted above (note 371).

Samael approaches *Shekhinah* (symbolized by the moon), seeking to suckle from Her and imbibe power for his people (namely Israel's enemies, or specifically Christendom). By offering him (part of) this goat, Israel assuages and distracts him. This goat is offered to Samael, but *la-YHVH, for YHVH*—atoning, as it were, for God's act of diminishing the moon. See the conclusion of the Talmudic passage: "'Seeing that her mind was uneasy [that she could not be consoled], the blessed Holy One said, "Bring an atonement for Me because I diminished the moon."' . . . 'Why is the goat offered on the new moon distinguished by the phrase *la-YHVH, for YHVH*? The blessed Holy One said, "Let this goat be an atonement for My having diminished the moon."'"

379. **We have found in the Book of Enoch . . .** In this venerable text, Enoch draws an analogy between the new-moon offering of a goat and the offering brought by a woman when she is purified from her monthly menstruation.

As each month begins, *Shekhinah* (symbolized by the moon) approaches Her Husband, *Tif'eret*, and a portion is given to Samael to assuage and preoccupy him, so that he will not interfere with the divine union.

The phrase "from its own kind" alludes to the שעיר (*sa'ir*), "goat," based on the association of *sa'ir* with Esau (see above, note 372) or on a related sense of *sa'ir*: "satyr, demon." On the goat-demons, see Leviticus 17:7; *Sifra, Aḥarei Mot* 9:8, 84a; *Vayiqra Rabbah* 22:8; Milgrom, *Leviticus*, 2:1462. Cf. *Targum Yerushalmi*, Leviticus 9:3.

On the Book of Enoch, see above, note 254. On the *Zohar*'s attitude toward menstruation, see Koren, *Forsaken: The Menstruant in Medieval Jewish Mysticism*. On *Shekhinah* as a menstruant, see above, p. 389, n. 307.

380. **What is that portion? . . .** According to rabbinic law, for seven days following the cessation of menstrual flow, a married woman must immerse in the *miqveh* (ritual bath) before marital relations can resume. It was customary for the woman to pare her nails before immersing. Here Rabbi El'azar refers as well to her cutting a bit of her hair. She should then tie up the fingernail clippings with the hair and leave the wrapped present for the Other Side in a safely concealed place.

See BT *Mo'ed Qatan* 18a: "Three things have been said regarding nails: One who buries them is righteous; one who burns them is חסיד (*ḥasid*), devout [i.e., even holier]; one who throws them away is wicked. What is the reason? Lest a pregnant woman step over them and miscarry."

See BT *Niddah* 17a. On the danger of

In the first month (Numbers 28:16).[381]

Rabbi Abba opened, "*As a hart craves for streams of water, so my soul craves for You, O God* (Psalms 42:2). This verse has been established. But it is written איל (*ayyal*), *hart*, and it is written אילת (*ayyelet*), *hind* (Psalms 22:1); and all is one, for there is male and female. Even though there is male and female, this *ayyal*, *hart*, is called 'male' and is called 'female,' as is written: כאיל תערוג (*ke-ayyal ta'arog*), *as a hart craves*, and it is not written יערוג (*ya'arog*), [*he*] *craves*.[382]

"And it is written אילת (*ayyelet*), *the hind of, dawn* (Psalms 22:1). What is *the hind of dawn*? Well, this is a certain compassionate animal, more compassionate than any in the world—for when She needs food, She goes afar on a distant journey and brings back food, and does not want to eat until She returns to her place. Why? So that the other animals may gather by Her and She can share that food with them. When She comes, all the other animals gather by Her, and She stands in the middle, distributing to each one. By what She distributes, She is satisfied, as if She had eaten more than all.[383]

"When does She distribute to them? When morning is about to come—while it is still night, and darkness lifts, lightening. Once morning shines, they are all sated with Her food.

throwing away nail parings, see also *Zohar* 2:172b, 208b; 3:79a–b. On the negative or demonic aspect of human nails, see also *Zohar* 1:20b–21a; 2:76a, 172b, 208b; 3:60b; Trachtenberg, *Jewish Magic and Superstition*, 219–22. On the menstruant paring her nails, see Eleazar of Worms, *Roqeaḥ, Hilkhot Miqveh* 376; Asher ben Yeḥiel, *Massekhet Niddah, Hilkhot Miqva'ot* 35; Jacob ben Asher, *Arba'ah Turim, Yoreh De'ah* 198; *Zohar* 3:79a–b. Cf. *Zohar* 3:70a. On the menstruant cutting her hair, see *Zohar* 3:79a, 127a.

381. ***In the first month*** The full verse reads: *In the first month, on the fourteenth day of the month, a Passover offering to YHVH.*

382. ***As a hart craves for streams of water...*** The term איל (*ayyal*) means *hart* (a male deer), whereas the term אילת (*ayyelet*) means *hind* (a female deer). Yet in the verse from Psalms 42, the masculine noun *ayyal* is paired with the feminine verb תערג (*ta'arog*), [*she*] *craves*, rather than the expected masculine verbal form יערוג (*ya'arog*), [*he*] *craves*.

The double-gendered clause כאיל תערג (*ke-ayyal ta'arog*), *as a hart craves*, reflects the dual nature of *Shekhinah*. She is often referred to as *ayyelet* (*hind*), but being the spouse of *Tif'eret*, She also shares some aspects of His masculine nature, so in this verse She is called *ayyal* (*hart*), although Her yearning for water is still rendered by the feminine verbal form *ta'arog*, [*she*] *craves*.

On the double gender of the verse in Psalms 42, see *Midrash Tehillim* 42:1; Rashi on Psalms 42:2; *Zohar* 2:219b; Gesenius, *Hebrew Grammar*, §122f. The verse reads: כאיל תערג (*Ke-ayyal ta'arog*), *As a hart craves* [or: *yearns, pants*] *for streams of water....*

383. **אילת (*ayyelet*), *the hind of, dawn*...** *Shekhinah* journeys to the sefirotic heights and brings back nourishment for all of Her angelic cohorts.

On the hind as the most compassionate animal, see *Midrash Tehillim* 22:14; 42:1. On *Shekhinah* as *the hind* [or: *doe*] *of dawn*, see above, p. 320, n. 73. On *Shekhinah* as a cosmic animal, see above, note 67.

"Then a voice is aroused in the middle of the sky, proclaiming aloud: 'You who are near, enter your places; you who are far, depart! Let each one be gathered to his appropriate place.'[384]

"As soon as the sun shines, each one is gathered to his place, as is written: *When the sun rises, they gather*... (Psalms 104:22). She goes in the day, is revealed at night, and distributes in the morning; so She is called *ayyelet*, *the hind of, dawn*. Afterward, She is invigorated like a warrior and goes—and is called *ayyal*, *a hart*.[385]

"Where does She go? She goes sixty parasangs from the [249b] place that She left, and enters the Mountain of Darkness, where She catches the scent of food. She proceeds into that Mountain of Darkness, and a certain tortuous serpent catches the scent of Her foot and follows Her; and She climbs from there toward the Mountain of Light. Once She arrives there, the blessed Holy One summons for Her another serpent, who emerges and attacks the other one, and She is saved. From there She takes food, and returns to Her place at midnight. She
628 begins to distribute until the darkness of morning lifts. Once the day dawns, She goes and is no longer seen, as has been said.[386]

"When the world needs rain, all the other animals gather toward Her, and She ascends to the top of a high mountain, and, wrapping Her head between Her knees, She lets out one low after another. And the blessed Holy One hears Her voice, and is filled with mercy, and takes pity on the world. She descends from the top of the mountain, and runs and hides Herself, and all the other animals run after Her, but do not find Her—as is written: *As a hart craves for streams of water*. What is meant by *for streams of water*? For those that have dried up, and the world is thirsting for water; so *she craves*.[387]

384. **You who are near...** The forces of holiness, who are about to conduct the world during daytime. The converse description ("you who are far") refers to harsh forces of Judgment, who prevailed through the night.

385. ***When the sun rises, they gather...*** The verse concludes: *and in their dens they crouch*.

Since *Shekhinah* distributes food in the morning, She is called *ayyelet*, *the hind of, dawn*. After being empowered in the higher realms (as described below), She is called *ayyal*, *a hart*. See above, note 382.

386. **Where does She go?...** *Shekhinah* journeys through six sefirotic realms. The Mountain of Darkness represents the harsh realm of *Gevurah*, or *Din* (Judgment). There *Shekhinah* encounters the demonic serpent, who derives from *Din* and seeks to suck nourishment from Her. The Mountain of Light represents *Ḥesed*.

387. **When the world needs rain...** Such drought is caused by an interruption of the flow of emanation. *Shekhinah* then cries out to the blessed Holy One, and the blessed flow resumes.

According to *Zohar* 3:68a, *streams of water* refers specifically to *Netsaḥ* and *Hod*. On the clause כאיל תערג (*ke-ayyal ta'arog*), *as a hart craves*, see above, note 382. On this passage, see *Zohar* 2:52b, 219b.

"When She is pregnant, She is stopped up. When the time comes for Her to give birth, She lows and cries out, cry after cry—up to seventy cries, equaling the number of words in *May YHVH answer you on the day of distress* (Psalms 20:2), which is the song for a pregnant woman. The blessed Holy One hears Her and is ready for Her: He brings forth a great serpent from the Mountains of Darkness, and it comes through the mountains, its mouth licking the dust. It reaches this *hart* and comes and bites Her twice in that place.[388]

"The first time, blood comes out, and it licks it up. The second time, water comes out, and all those animals of the mountains drink, and She is opened and gives birth. Your mnemonic is: *He struck the rock with his staff twice*; and it is written *and the community, with its beasts, drank* (Numbers 20:11).[389]

"At the moment when the blessed Holy One takes pity on Her—through the act of this serpent—what is written? *The voice of YHVH brings on the birth pangs of hinds*... (Psalms 29:9). *The voice of YHVH brings on the birth pangs of hinds*—those pangs and pains, arousing those seventy cries. Immediately, *and strips the forests bare* (ibid.)—to remove that serpent, exposing it among them to go away.

388. **When She is pregnant...** *Shekhinah* cannot deliver the flow of emanation to the lower worlds due to human sin and harsh Judgment. The blessed Holy One then summons the demonic serpent, who bites *Shekhinah*'s vagina, and She gives birth.

This image derives from BT *Bava Batra* 16b, where Rabbah offers a paraphrase of God's words to Job out of the whirlwind, explaining His wondrous precision in nature: "*Do you observe the calving of hinds?* (Job 39:1). This doe has a narrow vagina. When she crouches to give birth, I prepare a serpent who bites her vagina and she is loosened of her offspring. If it comes one second too soon or one second too late, she immediately dies."

On the doe giving birth, see *Midrash Shemu'el* 9:2; *Seder Eliyyahu Rabbah* 2; *Midrash Tehillim* 42:1; Rashi on Job 39:1; *Yalqut Shim-'oni*, Psalms 741, 862; Joseph ben Shalom Ashkenazi, *Peirush Sefer Yetsirah*, 8c–d; *Zohar* 2:52b, 119b (*RM*), 219b; 3:67b–68a, 67b–68a (*RM*), 249a (*RM*); Liebes, *Pulḥan ha-Shaḥar*, 161–64 (and the literature cited on p. 162, n. 38). Cf. *Zohar* 2:111b.

Psalms 20 contains seventy Hebrew words. On the association of this psalm with pregnancy, see *Midrash Tehillim* 20:1–2; above at note 341. On the Mountains of Darkness, see above, p. 381, n. 281; cf. above, note 386. On the *hart* as also female, see above, note 382. On "that place" as a euphemism for vagina, see, e.g., BT *Gittin* 69b.

389. **The first time, blood comes out...** Nourishing the demonic serpent, who soon leaves *Shekhinah* alone. The second bite releases a flow of water, nourishing the angels. Then *Shekhinah* gives birth, conveying and sustaining life in the worlds below.

The full verse in Numbers reads: *Moses raised his hand and he struck the rock with his staff twice, and abundant water came out, and the community, with its beasts, drank.* According to a midrashic tradition, the first time that Moses struck the rock, blood emerged; and the second time, water emerged. See *Shemot Rabbah* 3:13; *Midrash Tehillim* 78:2; 105:12. Cf. Exodus 7:17. On the connection between Moses' staff and a serpent, see Exodus 4:3; 7:15; *Zohar* 2:64a; *Or Yaqar*. On the portion provided for the demonic force, see above, note 157; p. 436, n. 456.

And in His palace (ibid.). What is meant by *and in His palace*? In the *palace* of the blessed Holy One, all those throngs open, saying, *Glory*. What is meant by *Glory*? *Blessed be the glory of YHVH from His place* (Ezekiel 3:12).[390]

"*In the first month* (Numbers 28:16.). What is *the first month*? The month in which this animal is revealed and empowered, going forth into the world.[391]

"*On the fourteenth day* (ibid.). *On the fourteenth*—the other animals, who are ten on each side, in four directions of the world.[392]

"On the first side, it is ten—and one on each side, in four directions, making four. Once those four conjoin and are arranged with those ten on the right side, there are fourteen joyously arraying this animal in Her adornments."[393]

Rabbi El'azar said, "Certainly so! Come and see: It is written *Draw and take yourselves sheep for your families and slaughter the Passover offering* (Exodus 12:21). *Draw*. What is meant by this? Like someone drawing from another place to here. *Draw* higher days to lower days. Higher days are 366, [250a] the numerical value of משכו (*mishkhu*), *draw*. Lower days are usually 355, but when the moon shines in fullness, those days mount up to 365, the numerical value of משכו (*mishkhu*), minus one.[394]

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390. ***And in His palace***... Apparently alluding to *Shekhinah*, who contains and "houses" *Tif'eret* (known as *YHVH* and the blessed Holy One). She is also known as *Glory*.

The full verse in Psalms reads: *The voice of YHVH brings on the birth pangs of hinds and strips the forests bare. And in His palace all says "Glory."* On the verse in Ezekiel, see above, p. 28, n. 72.

391. ***In the first month***... The full verse reads: *In the first month, on the fourteenth day of the month, a Passover offering to YHVH*. This month is Nisan, in which originally Israel was redeemed from Egypt through the power of *Shekhinah*, who is called here "this animal." See above, note 383.

392. ***On the fourteenth day***... Rabbi Abba separates the numerical term ארבעה עשר (*arba'ah asar*), *fourteenth*, into two elements: ארבעה (*arba'ah*), "four," and עשר (*eser*), "ten." He pictures ten angelic "animals" on each side of *Shekhinah* in four directions.

393. **On the first side, it is ten**... Now, apparently, Rabbi Abba offers a different perspective. Only on the right side (corresponding to *Ḥesed*) are there ten angels, whereas on each of the four sides (including the right), there is one angel. So, all together there are fourteen. See *Or Yaqar*; *Miqdash Melekh*; *Matoq mi-Devash*.

394. ***Draw and take yourselves sheep***... Rabbi El'azar interprets this to mean: *Draw* higher days (namely the sefirotic days of *Ḥesed* to *Yesod*) to lower days (the powers of *Shekhinah*). The core of the "higher days" is *Tif'eret* (symbolized by the sun), while *Shekhinah* is symbolized by the moon. By the process of drawing the higher days to the lower days, the divine couple is united.

The solar year consists of approximately 365.25 days (rounded off here to 366). The lunar year (in rabbinic literature) consists of 354.4 days (rounded off here to 355). The concluding sentence alludes to the rabbinic solution to the discrepancy between the solar and lunar years, which consisted of intercalating seven leap months over the course of a nineteen-year cycle. The verse in Exodus

"*Draw* higher days to lower days, so that they will all be as one, in a single bond. And who draws them? Those ten on the right side, as is written: בעשור (*Be-asor*), *On the tenth* (Exodus 12:3). *Be-asor*—the verse should read בעשרה (*ba-asarah*), *on the tenth*; why *be-asor*? Well, there are nine in each direction with one point going in the middle, and that point completes the decade. So, בעשור (*be-asor*)—as is said: שמור (*shamor*), *Keep* (Deuteronomy 5:12); זכור (*zakhor*), *Remember* (Exodus 20:8); ב (*be*), to apply ten to those nine days by means of this point.[395]

"לחדש הזה (*La-ḥodesh ha-zeh*), *Of this month* (Exodus 12:3)—days on the right side, in order to join זאת (*zot*), this, with זה (*zeh*), this, so that all will be one.[396]

"On the day when those four that are linked to four sides join with them, then that animal gives birth, and the serpent goes away. At that time this animal is sanctified on high and is called Glory. Then the festival is sanctified. Whereas until here, She was not Glory, now She is called Glory—as is written: *And in His palace all says 'Glory'* (Psalms 29:9).[397]

reads: *Draw* [or: *Draw out*] *and take yourselves sheep*. . . .

395. **Those ten on the right side . . .** The ten angelic powers on the right side of *Shekhinah*. See above, note 393.

The full verse in Exodus reads: *Speak to all the community of Israel, saying,* "בעשור (*Be-asor*), *On the tenth, of this month, let every man take a lamb for a father's house, a lamb for a household.*" Rabbi El'azar wonders why Scripture employs the form עשור (*asor*). He explains that *asor* is modeled on the infinitive absolute form, as in the two versions of the Ten Commandments: זכור (*Zakhor*), *Remember, the Sabbath day to hallow it* (Exodus 20:8); and שמור (*Shamor*), *Keep, the Sabbath day to hallow it* (Deuteronomy 5:12). So *asor* now implies a verbal action: "completing the decade." There are nine potencies in each direction, with *Shekhinah* Herself (pictured as "one point") in the middle, completing the decade. The addition of ten increases the 355 "lower days" to 365 (see the preceding paragraph in the *Zohar*).

On *asor* as an infinitive absolute, see *Zohar* 2:185b. On the infinitive absolute as an imperative (as in the Ten Commandments), see Gesenius, *Hebrew Grammar*, §113bb. On *Shekhinah* as a point, see above, p. 269, n. 70. For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Matoq mi-Devash*.

396. **לחדש הזה (*La-ḥodesh ha-zeh*), *Of this month* . . .** The ten potencies (or "days") on the right side unite *Shekhinah* with Her masculine partner (*Tif'eret* or *Yesod*). She is known as both חדש (*ḥodesh*), *month* (or: *new moon*) and זאת (*zot*), "this" (feminine). He is known as זה (*zeh*), "this" (masculine).

On *Shekhinah* and *Yesod* as *zot* and *zeh* respectively, see above, p. 195, n. 26. For the full verse in Exodus, see the preceding note.

397. **On the day when those four . . .** Apparently referring to the four angels, one on each of the four sides of *Shekhinah*. (See above at note 393.) When those four join with the ten angels on Her right side, *Shekhinah* ("that animal") gives birth, and the demonic force departs. Then the festival of Passover (symbolizing *Shekhinah*) is sanctified.

On *Shekhinah* as "festival," see *Zohar* 2:194a. For various interpretations of this paragraph, see *Or Yaqar*; *Sullam*; *Matoq mi-Devash*.

"Who is *His palace*? An inner, upper palace, where all is sanctified. There whoever is worthy of sanctification is sanctified. How is She sanctified in that palace? First, gates are opened. One concealed key is prepared, opening one gate on the southern side. Then the High Priest enters that opening, girds Himself with His sash and His adornments, is arrayed in a crown of holiness, dons the breastpiece, the ephod, the robe of seventy bells with pomegranates, the medallion of the holy diadem on His forehead—adorned with eight garments, forty-two letters flashing and sparkling upon Ḥim, and that whole palace shines with supernal lights.[398]

"That key turns and opens another gate to the north. Then Levi enters—tithe of Jacob, set aside for the blessed Holy One—and with Ḥim a ten-stringed harp, and He is adorned with His crowns.[399]

"Then the key turns and opens in that palace a certain gate, the gate standing in the center. The column on the eastern side [250b] enters, and is adorned with seventy crowns, adorned with four letters, which are twelve, adorned with en-

398. **An inner, upper palace . . .** The realm of *Binah*, in which *Shekhinah* is sanctified. The gates of *Binah* are opened by the key of *Ḥokhmah*. The southern side corresponds to *Ḥesed*, symbolized by the high priest. This *sefirah* now enters *Binah*.

The high priest's eight garments include four garments worn by all of the priests (tunic, sash, breeches and headdress—or, for the high priest, a turban, referred to here as "a crown of holiness"), and four special garments worn by the high priest alone (ephod, breastpiece, robe, and gold medallion). See Exodus 28 and 39; Leviticus 8:7–9, 13; Milgrom, *Leviticus*, 1:501–13; *Zohar* 3:37a, 87a, 132b (*IR*).

The ephod was apparently a multicolored apron worn by Aaron the high priest. Its two shoulder straps bore two precious stones, each engraved with the names of six of the twelve tribes. Fastened to the ephod was a breastpiece made of the same multicolored fabric, to which were affixed twelve other gemstones, each engraved with one of the names of the tribes.

The ציץ (*tsits*), "medallion" (or plate, rosette), was a gold plate worn on the forehead of the high priest over his turban, bearing the inscription קדש ליהוה (*qodesh la-YHVH*), *Holy to YHVH* (Exodus 28:36). On the robe with its bells and pomegranates, see Exodus 28:31–35. The total of "seventy bells with pomegranates" resembles the view recorded in *Vayiqra Rabbah* 21:7 and BT *Zevaḥim* 88b, according to which there were seventy-two bells and pomegranates.

The image of "forty-two letters" recalls the Name of Forty-two Letters, on which see above, pp. 142–43, n. 276. On the gates of *Binah*, see above, note 75. On the key of *Ḥokhmah*, see *Zohar* 1:3b.

399. **another gate to the north . . .** This direction corresponds to *Gevurah*, symbolized by Levi and the Levites (who sang and played instruments in the Temple). This *sefirah* now enters the realm of *Binah*.

On Levi as Jacob's tithe, see *Sifrei*, Deuteronomy 355; Vol. 4, p. 275, n. 265. On the image of "a ten-stringed harp," see Psalms 33:2; 92:4; 144:9 (and Targum on all three passages, and Rashi on Psalms 92:4); *Tosefta Arakhin* 2:7; BT *Arakhin* 13b; *Pirqei de-Rabbi Eli'ezer* 19, 31; *Pesiqta Rabbati* 21, 99a; *Midrash Tehillim* 81:3; 92:7.

gravings of 270,000 worlds, adorned with crowns from one end of the world to the other, with numerous garments of glory, with numerous holy crowns.[400]

"That key turns and opens all hidden gates, all holy concealed gates, and He is sanctified in them, standing there as King. He is blessed with numerous blessings, adorned with numerous crowns. Then they all emerge in unison, adorned with their crowns fittingly.[401]

"Once they emerge, Levi is aroused with His finery; and this animal is aroused, diminishing Herself out of love of song. How does She diminish Herself out of love of song? She diminishes Herself little by little until She becomes a single point. Once She has diminished Herself in song, of then is written *A man went from the house of Levi and took a daughter of Levi* (Exodus 2:1)—surely, from the left side. How does He grasp Her? He extends the left hand under Her head, out of love.[402]

"Now, you might ask, 'Since She is a single point, how can He grasp such a tiny point?' Well, regarding what is above, the smaller something is, the more praiseworthy—this is its virtue, its sublime greatness.

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"Immediately, the High Priest is aroused and grasps and embraces Her. If She were large, She could not be grasped at all; but since She diminished Herself, becoming a single point, She is grasped and raised on high. Once She is raised and sits between these two sides, that column standing in the center unites with Her—with loving kisses, in a single passionate bond. Then, *Jacob kissed Rachel* (Genesis 29:11)—with passionate kisses, cleaving to one another inseparably, until She receives Her soul blissfully, as is fitting.[403]

400. **The column on the eastern side...** This direction corresponds to *Tif'eret*, who now enters the realm of *Binah*. The "four letters" are the letters of *YHVH*, which can expand or be permuted into the Name of Twelve Letters.

On the Name of Twelve Letters, see Vol. 8, p. 466, n. 20. On the number 270,000, see *Zohar* 3:129b (*IR*). The phrase "from one end of the world to the other" sometimes signifies "from *Binah* to *Shekhinah*," which is spanned by *Tif'eret* (and the *sefirot* surrounding Him).

401. **He is sanctified in them...** *Tif'eret* is sanctified. Then all three aspects (*Ḥesed*, *Gevurah*, and *Tif'eret*) emerge from the realm of *Binah*.

402. **Levi is aroused...** *Gevurah* (on the left) is aroused to unite with *Shekhinah*, who is also aroused. She diminishes Herself to the size of single point, preparing to receive the song of the Levites.

In the verse from Exodus, the verb *took* means "took in marriage." Here, the verse implies that the Divine Male approaches *Shekhinah from the house of Levi*—that is, extending His left hand toward Her lovingly. *Shekhinah* is *a daughter of Levi*, since She is strongly influenced by *Gevurah*.

The *Zohar* often describes the divine romance by quoting Song of Songs 2:6: *His left hand* [or: *arm*] *beneath my head, his right embracing me.* See, e.g., above, notes 43–44. On the verse from Exodus, see above, pp. 153–54, nn. 4–6. On *Shekhinah* diminishing Herself, see above, note 371; p. 288, n. 119.

403. **the High Priest is aroused...** Once the sefirotic left hand is placed beneath the

"When She receives Her soul of delights and wishes to attend to Her cohorts, they all gather and call Her from the holy palace: 'Glory, Glory in the holy palace!' Father and Mother open, saying, 'Sanctified.'[404]

"Then the new moon is sanctified fittingly. Of then is written *In the first month* (Numbers 28:16)—*first*, surely! Thus, *Draw*... (Exodus 12:21). And so, *On the tenth* לחדש הזה (*La-ḥodesh ha-zeh*), *of this month* (ibid., 3)—for the moon is joined with the sun. Whereas She was a single point, as She descends, She expands little by little and fills out, becoming full in every direction, fittingly adorned."[405]

Rabbi Ḥiyya said, "Why is the Passover offering a lamb? Well, because it is written *If we sacrifice the abomination of Egypt* (Exodus 8:22). What is meant by *the abomination of Egypt*? Now, could it be that because they despise it the verse reads *the abomination of Egypt*? Rather, the Egyptians' deity and god is called *the abomination of Egypt*. Thus it is written *like the abominations of those nations* (Deuteronomy 18:9)—the gods of the other nations.[406]

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head of *Shekhinah*, the right hand (symbolized by the high priest) embraces Her. Once She "sits between these two sides," *Tif'eret* (the central column) unites with Her. He is symbolized by Jacob, and She by Rachel. By their passionate union, a spiritual essence (or "soul") is conveyed to *Shekhinah*.

On the kisses between *Tif'eret* and *Shekhinah*, see Vol. 5, pp. 167–68, n. 80. On the verse in Genesis, see *Zohar* 1:45a; 2:97a, 146b, 253b (*Heikh*); *ZḤ* 64b (*ShS*).

404. **Her cohorts...** Her numerous angels. The phrase "Father and Mother" refers to *Ḥokhmah* and *Binah*.

On the exclamation "Glory, Glory in the holy palace," cf. Psalms 29:9 (quoted above at notes 390, 397): *And in His palace all says "Glory."* The declaration "Sanctified" matches the declaration of the head of the court in Jerusalem, announcing the sanctification of the new moon. See M *Rosh ha-Shanah* 2:7. For various interpretations of the phrase "from the holy palace," see *Or Yaqar*; *Matoq mi-Devash*.

405. **Then the new moon is sanctified fittingly...** *Shekhinah* (symbolized by the new moon) is sanctified, and united with *Tif'eret* (symbolized by the sun).

In the verse from Numbers, the phrase ובחדש הראשון (*u-va-ḥodesh ha-rishon*), *in the first month*, alludes to *Shekhinah*, since *ḥodesh* can mean not only "month" but also "new moon," and because She is now *first*—meaning "prominent," or implying that She has been sanctified by two of the primordial *sefirot*, *Ḥokhmah* and *Binah*.

On the significance of the wording *Draw*, see above, note 394. As explained above (note 396), the wording לחדש הזה (*La-ḥodesh ha-zeh*), *of this month*, alludes to the union of *Shekhinah* with Her divine partner.

The full verse in Numbers reads: *In the first month, on the fourteenth day of the month, a Passover offering to YHVH*. Exodus 12:21 reads in full: *Draw and take yourselves sheep for your families and slaughter the Passover offering*. For the full text of Exodus 12:3, see above, note 395.

406. **Why is the Passover offering a lamb?...** By sacrificing a lamb, Israel was attacking the false god of the Egyptians, who worshiped this animal.

The context in Exodus (8:21–22) reads: *Pharaoh called to Moses and to Aaron and said, "Go, sacrifice to your god in the land." Moses said, "It is not right to do so, for we will*

"Come and see the wisdom of Joseph, as is written: *From among all his brothers he took five men* (Genesis 47:2), and he taught them to say *Your servants are shepherds, we and our fathers as well* (ibid., 3). Now, would a king ruling over the whole land and a father to the king do such a thing, making his brothers despicable [251a] and disreputable to them? But surely, *the abomination of Egypt* is what their deity and god was called. Thus it is written *If we sacrifice the abomination of Egypt. . . .*[407]

"Joseph said, 'The best of the land is the land of Rameses, and that land they have set aside for their gods, to graze and wander to their hearts' delight; and all the Egyptians esteem those who shepherd their gods as their very gods. I will enable my brothers to inherit that land, so the Egyptians will bow down to them and esteem them fittingly.' This accords with what is written: *For every shepherd is an abomination to Egypt* (Genesis 46:34)—they esteem them as their gods."[408]

Rabbi Yose said, "But we have learned: 'Just as the blessed Holy One will punish idolators, so will He punish the idols themselves.' Now, did Joseph make his brothers into idols?"[409]

sacrifice the abomination of Egypt to YHVH our God. If we sacrifice the abomination of Egypt before their eyes, will they not stone us?" In this biblical passage the phrase *the abomination of Egypt* implies that the animal(s) that Israel would sacrifice was (were) considered taboo by the Egyptians. Here, Rabbi Ḥiyya explains the phrase as a negative euphemism for "false god."

On the Egyptian worship of sheep, see below, note 417; Genesis 46:34; *Mekhilta, Pisḥa* 5; *Targum Onqelos*, Exodus 8:22; *Pesiqta de-Rav Kahana* 5:17; *Shemot Rabbah* 11:3; 16:2–3; Rashi and Ibn Ezra (long) on Exodus 8:22; Maimonides, *Guide of the Perplexed* 3:46; Naḥmanides on Exodus 12:3; *Zohar* 2:18a (*MhN*), 39b–40b, 41b (*Piq*), 237a. The full verse in Deuteronomy reads: *When you enter the land that YHVH your God is giving you, you shall not learn to do like the abominations of those nations.*

407. **the wisdom of Joseph . . .** Before presenting his brothers to Pharaoh, Joseph coached them to tell the king that they were shepherds, as recorded in Genesis 46:33–34: *So when Pharaoh calls for you and says, "What is it you do?" you should say, "Your servants have been handlers of livestock from our youth until now, we and our fathers as well," so that you may dwell in the land of Goshen. For every shepherd is an abomination to Egypt.* If the phrase *an abomination to Egypt* means "something despicable," then why would Joseph have told his brothers to present themselves as shepherds, thereby making themselves despicable? Rather, the phrase *an abomination to* (or *of*) *Egypt* refers to the Egyptians' deity, and shepherds were highly esteemed as guardians of the Egyptian god.

On Joseph as ruling over all of Egypt and as a father (or adviser) to Pharaoh, see Genesis 45:8. The context in Genesis 47:2–3 reads: *From among all* [or: *From the pick of*] *his brothers he took five men and presented them to Pharaoh. Pharaoh said to his brothers, "What is it you do?" They said to Pharaoh, "Your servants are shepherds, we and our fathers as well."*

408. **The best of the land is the land of Rameses . . .** Also known as *the land of Goshen.* (See Genesis 47:6, 11.) Here, the Egyptians let their flocks graze freely.

409. **Just as the blessed Holy One will punish idolators . . .** So how could Joseph turn his brothers into objects of Egyptian worship?

For the rabbinic statement paraphrased here, see JT *Ḥagigah* 2:1, 77a; *Bereshit Rab-*

He replied, "Joseph didn't make his brothers into idols, but rather into rulers over the Egyptians' idols, subduing their gods, chastising them with a rod. Joseph said, 'If my brothers rule over their gods, they will certainly rule over the Egyptians themselves!' That is why he settled them in the best of the land, giving them control over all the land.[410]

"So, why is the Passover offering a lamb? Well, because the lamb was the deity and god of Egypt. The blessed Holy One said, 'From the tenth of the month, take the Egyptians' deity and seize it, and let it be bound and held in your custody for one, two, three days. And on the fourth day, bring it out to be judged and assemble against it.'[411]

"When the Egyptians heard the voice of their deity, held in Israel's custody, and they could not rescue it, they wept, and it was as hard on them as if they themselves had been bound for slaughter. The blessed Holy One said, 'Let it be held in your possession day after day for four days, so that they will see it captured; and on the fourth day bring it out to the field forum to be killed, and let the Egyptians see how you execute judgment on it.' This was harder on them than all the plagues that the blessed Holy One had inflicted upon them—those judgments that they executed on their deities.[412]

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"Afterward, they punished it [251b] with fire, for it is written: *The images of their gods you shall burn in fire* (Deuteronomy 7:25). The blessed Holy One said, *Do not eat of it raw* (Exodus 12:9)—so that [the Egyptians] will not say, 'Out of craving for our deity, they are eating it like this.' *Nor cooked* (ibid.)—for if it is cooked, it will be concealed, and [the Egyptians] will not see it. Rather, it

bah 96:5; *Vayiqra Rabbah* 26:7; *Midrash Shemu'el* 24:5; *Tanḥuma, Vayḥi* 3, *Emor* 2; *Tanḥuma* (Buber), *Vayḥi* 5; *Emor* 4.

410. **but rather into rulers over the Egyptians' idols . . .** By providing them as shepherds for the Egyptian animal-gods.

411. **From the tenth of the month . . .** The Israelites were commanded to take a lamb on the tenth of Nisan, to keep it for four days, and then to slaughter it. See Exodus 12:3, 6: *Speak to all the community of Israel, saying, "On the tenth of this month, let every man take a lamb for a father's house, a lamb for a household. . . . It shall be kept by you until the fourteenth day of this month, and the whole congregation of the community of Israel shall slaughter it at twilight."* See *Zohar* 1:256a (*Hash*).

412. **When the Egyptians heard the voice of their deity . . .** Unable to rescue the sacred lambs, they wept. Seeing these animals being slaughtered was harder on the Egyptians than all of the ten plagues (recounted in Exodus 7–12).

See *Pesiqta de-Rav Kahana* 5:17; *Pesiqta Rabbati* 15, 78b; *Zohar* 2:18a (*MhN*). The term "field forum" renders קונפון (*qunpon*), deriving from Greek *kampos*, Latin *campus*, "level space, plain, field; field of battle, place for physical exercises and assembly." The term (spelled variously) appears frequently in rabbinic literature. For a judicial or punitive context, see *Sifrei*, Deuteronomy 26; *Midrash Tanna'im*, Deuteronomy 3:23; *Vayiqra Rabbah* 31:4; *Pesiqta de-Rav Kahana* 11:6; *Shir ha-Shirim Rabbah* on 4:12; *Devarim Rabbah* 2:6; *Zohar* 3:126a.

should be prepared so that they see it being burned in fire, so that its odor will spread.[413]

"Furthermore, its head bent over its shanks—so that [the Egyptians] will not say that it is a different animal or something else; rather, they will recognize it as their deity. Further, they should not eat it ravenously, but rather on a full stomach, showing disgrace and contempt.[414]

"Further, *No bone shall you break in it* (Exodus 12:46)—rather, [the Egyptians] should see its bones cast into the street and be unable to save it. Thus it is written [*Upon all the gods of Egypt I will execute*] *judgments* (Exodus 12:12)—many judgments.[415]

"Further, *your staff in your hand* (Exodus 12:11)—and not a sword or spear or any other weapon of war."[416]

Rabbi Yehudah said, "It has already been established that the Egyptians worshiped the constellation Aries, and that is why they worshiped a sheep."[417]

413. **they punished it with fire...** By roasting the lamb, as indicated by the verse in Exodus: *Do not eat of it raw, nor in any way cooked in water, but fire-roasted, its head with its shanks and with its entrails.* God did not want the lamb to be eaten *raw*, since then the Egyptians would think that the Israelites craved the animal-deity. On this paragraph, see *Zohar* 2:18a (*MhN*), 237a.

414. **its head bent over its shanks...** See Exodus 12:9 (quoted in the preceding note): *its head with its shanks and with its entrails.*

By eating the paschal lamb on a full stomach, the Israelites showed that they did not crave the animal deity, but, on the contrary, felt contempt toward it. The reference to "disgrace and contempt" conflicts with the implication in rabbinic sources that the reason for eating the lamb after one is already satiated is to demonstrate the holy significance of the sacrifice, which is not being eaten merely out of hunger. See *Mekhilta, Pisḥa* 6; *Tosefta Pesaḥim* 5:3 (Lieberman, *Tosefta ki-Fshutah*, 4:571–72); JT *Pesaḥim* 6:4, 33c; BT *Pesaḥim* 70a; Kasher, *Torah Shelemah*, 12:291. On the theme of disgrace, cf. Naḥmanides on Exodus 12:3.

415. ***No bone shall you break in it...*** Rather, the lamb's bones should be thrown into the street.

See *Zohar* 2:18a (*MhN*), 41b (*Piq*). According to M *Pesaḥim* 7:10, the bones of the paschal lamb should be burnt. See BT *Pesaḥim* 83a; Maimonides, *Mishneh Torah, Hilkhot Qorban Pesaḥ* 10:2 (and commentators, ad loc.); *Nitsotsei Zohar*; ibid., *millu'im lamahadurah ha-sheniyyah.*

The full verse in Exodus reads: *I will pass through the land of Egypt on this night, and I will strike down every firstborn in the land of Egypt from human to beast, and upon all the gods of Egypt I will execute judgment* [literally: *judgments*]—*I, YHVH*. Cf. Numbers 33:4. On the significance of the plural—*judgments*—see *Mekhilta, Pisḥa* 7; *Mekhilta de-Rashbi*, Exodus 12:12; *Targum Yerushalmi*, Exodus 12:12.

416. ***your staff in your hand...*** Demonstrating that the Israelites had no fear of the Egyptian animal-god and thus needed no lethal weapon.

The full verse reads: *Thus shall you eat it: your hips girded, your sandals on your feet, and your staff in your hand, and you shall eat it in haste. It is a passover offering to YHVH.*

417. **the Egyptians worshiped the constellation Aries...** The first sign of the Zodiac.

The word Aries means "ram." The corresponding Hebrew term טלה (*taleh*) means

Rabbi Yose said, "If so, they should have worshiped a lamb and not a sheep."[418]

He replied, "They worship them all. Actually, the constellation Aries descends and ascends, as a lamb and as a sheep; so they worship them all."[419]

He said to him, "I have heard as follows: that all cattle were their deity, and so the blessed Holy One killed *all the firstborn of the cattle* (Exodus 12:29). As has been said, these are rungs on high, who are called so."[420]

Rabbi El'azar said, "It is written: *Nothing* מחמצת (*maḥmetset*), *that is leavened, shall you eat* (Exodus 12:20); and it is written חמץ (*Ḥamets*), *Leavened stuff, shall not be eaten* (ibid. 13:3). Well, the latter is male, and former is female."[421]

Rabbi Shim'on said, "El'azar, my son, of the former is written *Nothing... shall you eat*, whereas of the latter is written *shall not be eaten*. Why isn't it written [of the latter] *you shall not eat*? Well, the female, who perverts her ways—by warning, surely! The male, who is more attached, by a thread of purity—by request."[422]

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"lamb." The concluding word in this sentence, "sheep," renders אימרא (*imra*), which means specifically "lamb," understood here as "sheep."

On the Egyptian worship of Aries, see Ibn Ezra (long) on Exodus 8:22; Maimonides, *Guide of the Perplexed* 3:46; Naḥmanides on Exodus 12:3. Cf. above, note 406.

418. **If so, they should have worshiped a lamb...** As mentioned in the preceding note, the Hebrew term for Aries—טלה (*taleh*)—means "lamb." So why did the Egyptians worship the adult of this species?

419. **They worship them all...** All forms of this animal, each of which represents a manifestation of Aries.

420. **all cattle were their deity...** So in the last of the ten plagues, God also killed *all the firstborn of the cattle*. These firstborn animals represent demonic rungs.

On *all the firstborn of the cattle* as alluding to Egyptian animal worship, see *Mekhilta, Pisḥa* 13; *Targum Yerushalmi*, Exodus 12:29; *Pesiqta de-Rav Kahana* 7:9; *Pesiqta Rabbati* 17, 88b; *Tanḥuma, Bo* 7; *Tanḥuma* (Buber), *Bo* 18; Rashi on Exodus 11:5. On the demonic firstborn animals, see *Zohar* 2:37b.

421. ***Nothing* מחמצת (*maḥmetset*), *that is leavened, shall you eat*...** According to Rabbi El'azar, the two similar terms for "leaven" allude to two demonic aspects: the grammatically masculine term חמץ (*ḥamets*), "leavened stuff," refers to the demonic male potency (Samael), while the grammatically feminine term מחמצת (*maḥmetset*), "what is leavened," refers to his female partner (Lilith).

On leaven as representing evil, see the prayer attributed to Rabbi Tanḥum in JT *Berakhot* 4:2, 7d: "May it be Your will, *YHVH* my God and God of my fathers, that You break and destroy the yoke of the evil impulse from our heart. For You created us to do Your will, and we must do Your will; You desire it and we desire it. So who prevents it? The leaven in the dough."

See BT *Berakhot* 17a, and Rashi, ad loc., s.v. *se'or she-ba-issah*; *Mekhilta, Beshallaḥ* 2; *Tanḥuma* (Buber), *Noaḥ* 4; *Zohar* 1:142a–b, 226b; 2:40a, 40b–41a (*Piq*), 182a, 183a–b; 3:12b, 95a–b, 97a; above, p. 375 at n. 265; Moses de León, *Sefer ha-Rimmon*, 132 (and Wolfson's note); Milgrom, *Leviticus*, 1:189. Cf. Naḥmanides on Leviticus 23:17. On different names for leaven, see *Zohar* 2:40a, 182a.

422. **of the former is written *Nothing*... *shall you eat*...** Rabbi Shim'on asks why the commands concerning מחמצת (*maḥmetset*), "what is leavened," and חמץ (*ḥamets*), "leavened stuff," are worded differently. The

Rabbi El'azar said, "But Father, look at what is written: *You shall not eat ḥamets, leavened stuff, with it* (Deuteronomy 16:3)!"[423]

He replied, "Out of honor, Scripture adds extra words. But initially, by request: *shall not be eaten*; and afterward by warning.[424]

"The harsher of the two of them: מחמצת (*maḥmetset*), *what is leavened.* Why? Because the smell of death is there. מחמצת (*Maḥmetset*)—totality of male and female: male, חמץ (*ḥamets*), *leavened stuff*; female, whose *feet descend to* מות (*mavet*), *Death* (Proverbs 5:5), found at the beginning and end of the word. Consequently, she hastens the death of anyone who eats leavened bread on Passover; and he should know that he is doomed to die in this world and in the world that is coming. Thus it is written *That soul will be cut off* (Exodus 12:19).[425]

"מצה (*Matsah*)—why? Well, we have learned as follows: שדי (*Shaddai*)—because He said to the world, 'די (*Dai*), 'Enough!' However: because משדד (*meshadded*), He destroys, those evil sides. And for this quarrel that He makes with them, chasing them away from all dwellings of holiness, He is called מצה (*Matsah*)—as is said: מסה ומריבה (*Massah u-Mrivah*), *Testing and Quarreling* (Exodus 17:7)."[426]

former is prohibited by a warning expressed in the second person: *Nothing* מחמצת (*maḥmetset*), *that is leavened, shall you eat,* whereas the latter is prohibited more indirectly, almost as a request: חמץ (*Ḥamets*), *Leavened stuff, shall not be eaten.* Why doesn't Scripture employ a direct command in the second person also concerning *ḥamets*?

He explains that since *maḥmetset* symbolizes Lilith, who seduces men to sin, Scripture prohibits her type of leaven with a direct warning. On the other hand, *ḥamets* symbolizes Samael, who is tenuously attached to the divine realm, so his type of leaven is prohibited more politely.

423. ***You shall not eat ḥamets, leavened stuff*...** Here, there is a direct command in the second person concerning *ḥamets*. (The phrase *with it* refers to the Passover offering.)

424. **Out of honor, Scripture adds extra words...** Because of the great importance of the Passover offering, Scripture also employs a direct warning in the second person concerning *ḥamets*. But this comes only "afterward" (i.e., in Deuteronomy); initially (in Exodus) Scripture presents a "request."

425. **The harsher of the two of them: מחמצת (*maḥmetset*), *what is leavened*...** Now, Rabbi Shim'on looks at this word more closely. It actually includes both the male and female demonic forces. The middle three letters of the word can spell חמץ (*ḥamets*), *leavened stuff*, signifying the male. The initial and final letters can spell מת (*met*), "dead," alluding to Lilith, who represents מות (*mavet*), "death."

The full verse in Proverbs (warning against the seductive *strange woman*) reads: *Her feet descend to Death; her steps grasp Sheol.* In the *Zohar*, this verse is sometimes applied to Lilith and her demonic realm, and sometimes to *Shekhinah*. See above, p. 191, n. 14.

The verse in Exodus 12 reads: *For whoever eats* מחמצת (*maḥmetset*), *what is leavened, that person* [or: *soul*] *will be cut off from the community of Israel.* On being *cut off* as referring to both this world and the world that is coming, cf. *Sifrei*, Numbers 112; BT *Sanhedrin* 64b, 90b, 99a.

426. **מצה (*Matsah*)—why?...** Whereas the various words for "leaven" signify demonic powers, the word מצה (*matsah*) al-

Rabbi Shim'on opened, "*Rebuke the beast of the reed, the herd of bulls among calves of the peoples* (Psalms 68:31). *Rebuke the beast of the reed*—the beast clinging to the wicked Esau.[427]

"*The reed*—we have learned that on the day that King Solomon married the daughter of Pharaoh, Gabriel came and thrust a reed into the Great Sea, upon which was built the metropolis of Rome. What is *the reed*? The male of this wicked *beast*, [252a] who has a small aspect in the unity of holiness. This is the reed that [Gabriel] thrust into the Great Sea, on account of which she rules the world; and of this dominion is written *Reed and rush will wither away* (Isaiah 19:6). *Reed*—dominion and head over all kingdoms. Furthermore, *reed*—for the blessed Holy One eventually will break him like a reed.[428]

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ludes to *Shekhinah*. Why is She (or He) called *matsah*? (In this paragraph, *Shekhinah* appears as masculine.)

First, Rabbi Shim'on paraphrases a rabbinic interpretation of the divine name שדי (*Shaddai*), whose etymology and meaning are unclear. According to BT *Ḥagigah* 12a (in the name of Resh Lakish), it alludes to God's original command to limit the expansion of the universe: "I am the one ש (*she-*), who, said to the world: 'די (*dai*), Enough!'" In the *Zohar*, *Shaddai* usually designates *Yesod*, but here it refers to *Shekhinah* (who sometimes shares His qualities).

Rabbi Shim'on proceeds to offer an alternative interpretation of *Shaddai*, based on the root שדד (*shdd*), "to perpetrate violence, destroy." *Shekhinah* "destroys" evil powers. Similarly, She is called מצה (*matsah*) because this word can also mean "strife, quarrel" (as in Isaiah 58:4; Proverbs 13:10; 17:19), and *Shekhinah* quarrels with those evil powers.

The verse in Exodus reads in full: *He called the name of the place* מסה ומריבה (*Massah u-Mrivah*), *Massah and Meribah* [meaning: *Testing and Quarreling*], *for the quarrel of the Children of Israel, and for their testing YHVH, saying, "Is YHVH among us or not?"* Rabbi Shim'on quotes the phrase מסה ומריבה (*Massah u-Mrivah*) either because of the similarity in both sound and meaning between מסה (*massah*), *testing*, and מצה (*matsah*), "quarrel," or based on *Targum Onqelos* on the verse in Exodus, which renders מסה ומריבה (*Massah u-Mrivah*), *Testing and Quarreling*, as נסיתא ומצותא (*nisseita u-matsuta*).

On the midrashic interpretation of *Shaddai*, see also *Bereshit Rabbah* 5:8; *Tanḥuma*, *Ḥayyei Sarah* 3; *Tanḥuma* (Buber), *Bereshit* 11; *Pirqei de-Rabbi Eli'ezer* 3.

427. ***Rebuke the beast of the reed . . .*** The full verse (apparently referring to the humbling of proud Egypt) reads: *Rebuke the beast of the reed* [or: *marsh*], *the herd of bulls among calves of the peoples—cringing with pieces of silver. He scattered peoples that delighted in battle.*

In rabbinic literature Esau often represents Rome, and in medieval literature he often represents Christendom or Christian rule.

428. **on the day that King Solomon . . .** In other words, Solomon's unfaithfulness laid the foundations of the Roman empire, which eventually destroyed the Second Temple and exiled the people of Israel.

See BT *Sanhedrin* 21b, in the name of Rabbi Yitsḥak: "When Solomon married Pharaoh's daughter, Gabriel descended and thrust a reed into the sea, and it gathered a sandbank around it, on which was built the metropolis of Rome."

According to Rabbi Shim'on, *the reed* represents Samael, who is tenuously attached to the divine realm (see above, note 422), whereas *the beast* represents Lilith. The subject "she" in the clause "she rules the world"

"Come and see: In Egypt she reigned, and from her issued many kinds of dominion, all in the mystery of חמץ (*ḥamets*), *leavened stuff.* Once the blessed Holy One broke her, He removed חמץ (*ḥamets*) and brought in מצה (*matsah*). How? By the thinnest thread of all, He broke the ח (*ḥet*), and those letters turned into מצה (*matsah*). Actually, He broke the ח (*ḥet*) of this חיה (*ḥayyah*), *beast*, who is called חמץ (*ḥamets*). So she is called חית (*ḥayyat*), *beast of, the reed*, for she is as easy to break as a reed. How was she broken? By a thread as thin as a hair, He broke the ח (*ḥet*); it was displaced, becoming מצה (*matsah*). Thus it is written *Rebuke* חית (*ḥayyat*), *the beast of, the reed*—the blessed Holy One rebuked her, and the ח (*ḥet*) was broken, turning into ה (*he*).[429]

"One day the blessed Holy One will break that קנה (*qaneh*), *reed*, in this manner: He will break its foot, so remaining will be הנה (*hinneh*), *behold*—as is written: הנה (*Hinneh*), *Behold, YHVH Elohim comes in might, and His arm wins triumph for Him; hinneh, behold, His reward is with Him,* ופעולתו (*u-ph'ullato*), *and His recompense, before Him* (Isaiah 40:10). What is meant by ופעולתו (*u-ph'ullato*), *and His action, before Him*? This is the פעולה (*pe'ullah*), action, performed on that letter ק (*qof*), breaking it; and that *pe'ullah*, action, is *before Him*—He will remove its foot, so it becomes הנה (*hinneh*): *The first* [*shall say*] *to Zion,* הנה (*Hinneh*), *Behold, here they are!' And to Jerusalem I will send a herald* (ibid. 41:27)."[430] [253a] 641

may refer to Rome (or Christendom), represented by Lilith. Apparently, Lilith is also represented by the *rush* mentioned in the verse from Isaiah.

On the passage in *Sanhedrin*, see JT *Avodah Zarah* 1:3, 39c; BT *Shabbat* 56b; *Shir ha-Shirim Rabbah* on 1:6. The verse in Isaiah is part of an oracle delivered against Egypt.

429. **In Egypt she reigned . . .** Lilith reigned there, generating various demonic forces, all connected with חמץ (*ḥamets*), *leavened stuff.* (Here, Rabbi Shim'on is not distinguishing between חמץ [*ḥamets*], *leavened stuff*, and מחמצת [*maḥmetset*], *what is leavened.*)

By removing "the thinnest thread of all" from the letter ח (*ḥet*)—namely the upper bit of its left leg joined to the top horizontal line—God turned the ח (*ḥet*) into ה (*he*), and the letters of חמץ (*ḥamets*) were rearranged to form מצה (*matsah*), symbolizing *Shekhinah*. Thereby, "He broke the ח (*ḥet*) of this חיה (*ḥayyah*), *beast*," namely Lilith, who is identified as חמץ (*ḥamets*).

430. **the blessed Holy One will break that קנה (*qaneh*), *reed*...** Similarly, God will break the "foot" of the letter ק (*qof*)—namely the vertical line extending down on its left side—turning this letter into ה (*he*), so that the word קנה (*qaneh*), *reed*, is transformed into הנה (*hinneh*), *behold.* This latter word appears in both verses from Isaiah describing the future salvation of Israel.

On the contrast between ק (*qof*), symbolizing Lilith, and ה (*he*), symbolizing *Shekhinah*, see *Zohar* 2:148b (Vol. 5, p. 364, n. 492). The verse in Isaiah 40 reads: *Behold, My Lord YHVH comes in might, and His arm wins triumph for Him; behold, His reward is with Him,* ופעלתו (*u-ph'ullato*), *and His recompense* [literally: *and His action*] *before Him.* In this verse, *His reward* and *His recompense* refer to what God has acquired and now offers to the cities of Judah.

On the day of First Fruits, when you bring an offering of new grain to YHVH in your Festival of Weeks, a holy convocation shall you have (Numbers 28:26).[431]

Rabbi Abba said, "*The day of First Fruits*—who is *the day*? The river issuing from Eden, who is a day of those supernal *First Fruits.* This is the one on whom Torah depends, and He generates all mysteries of Torah; and since He is the Tree of Life, the fruit of trees must be brought."[432][253b]

Rabbi Shim'on opened with a verse, saying, "*Lift up your heads, O gates! Rise up, eternal portals, that the King of glory may enter* (Psalms 24:7). This verse has been established and discussed. However, *Lift up your heads, O gates!*—supernal gates, gates of sublime understanding, namely fifty gates.[433]

"*Your heads*—who are those heads? Well, every single one has a head—extending, entering one another, intermingling.

"I have found in the Book of Enoch: שאו (*Se'u*), *Lift up, O gates!*—gates below the Patriarchs, namely the last three. *Your heads*—heads of the clans of Israel; supernal Patriarchs, who are the heads of those gates. And since these are *ofanim*, wheels, whirling and carrying them on their backs, [the Psalmist] says, '*Se'u, Carry, O gates!*' *Carry* whom? *Your heads*, who are heads over you, controlling you.[434]

431. ***On the day of First Fruits...*** The full verse, pertaining to the Festival of *Shavu'ot* (Weeks), reads: *On the day of First Fruits, when you bring an offering of new grain to YHVH in your Festival of Weeks* [literally: *in your Weeks*], *a holy convocation shall you have, no task of work shall you do.*

432. **who is *the day*?...** This sefirotic day is apparently *Binah*, pictured as "the river issuing from Eden," namely from *Ḥokhmah*. Both of these primordial *sefirot* (*Ḥokhmah* and *Binah*) are described as *First Fruits. Tif'eret*, symbolized by (Written) Torah depends on, or issues from, *Binah*. Here, *Binah* is also described as the Tree of Life.

Alternatively, the sefirotic day is *Ze'eir Anpin*, pictured as "the river issuing from Eden," namely from *Ḥokhmah*. *Ze'eir Anpin* derives from "those supernal *First Fruits*," namely from the primordial *sefirot Ḥokhmah* and *Binah*. *Tif'eret*, symbolized by (Written) Torah, is the core of *Ze'eir Anpin*, and both of them represent the Tree of Life.

Fittingly, on the Festival of *Shavu'ot*, the fruit of (certain) trees was brought to the Temple in Jerusalem. Actually, on *Shavu'ot* the "first fruits" brought to the Temple included only those from the seven kinds of produce for which the land of Israel was praised: wheat, barley, figs, vines, pomegranates, olives, and honey (see Deuteronomy 8:8). See Meir ben Todros ha-Levi Abulafia on *Sanhedrin* 11b, s.v. *al sheloshah simanin*; *Or Yaqar*. For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Ateret Tsevi*; *Sullam*; *Matoq mi-Devash.*

433. ***Lift up your heads, O gates!...*** Alluding to the fifty gates of *Binah*. On this image, see above, note 231.

434. **I have found in the Book of Enoch...** According to this venerable text, the *gates* mentioned in Psalm 24 are not the fifty gates of *Binah* but rather "the last three" sefirotic gates of *Ze'eir Anpin*, namely *Netsaḥ*, *Hod*, and *Yesod*. These are situated "below the Patriarchs," namely below *Ḥesed*, *Gevu-*

"*Rise up, eternal portals*—the Matriarchs, who are four below.[435]

"*That the King of glory may enter*—supernal King of all, who is King of that *glory*, illumining the moon. Who is He? *YHVH Tseva'ot*. *That He may enter*—which place? To bring the Torah into the Ark, in a single bond fittingly. Once this one enters His place, Torah enters the Ark, and a single bond is bound; supernal Torah unites with Oral Torah, [254a] explaining concealed matters.[436]

"When? בשבועותיכם (*Be-shavu'oteikhem*), *In your* [*Festival of*] *Weeks*—according to your reckoning. For whenever Israel makes calculations for new moons and festivals, the blessed Holy One sets up a pulpit within the heavens and issues a proclamation: 'Behold, My children below have sanctified the month—or, have sanctified the festival. Sanctify yourselves, all of you above.' He arranges that all the powers of heaven become sanctified together with the Holy People, and all of them as one keep a single observance. Thus, *be-shavu'oteikhem*, *in your weeks*, which you count during those seven weeks.[437]

"Then the blessed Holy One conveys a flow of seven rungs below into that rung united with those seven. Now, you might say, 'But there are six, and no more!' Well, Mother is then sitting upon the fledglings, crouching over them, and we get Her to fly away, and we take those six children along with this rung

rah, and *Tif'eret*, who are symbolized respectively by Abraham, Isaac, and Jacob. These three higher *sefirot* are "the heads of those gates"; whereas the lower three *sefirot* are described as angelic *ofanim* (wheels), carrying these "heads."

The verse in Psalms reads: שאו (*Se'u*), *Lift up* [or: *Carry*], *O gates, your heads!* [or: *your heads, O gates!*]. On the Book of Enoch, see above, note 254.

435. **the Matriarchs, who are four below** Alluding to four potencies within *Shekhinah*, symbolized by the four matriarchs: Sarah, Rebekah, Rachel, and Leah.

436. ***That the King of glory may enter*...** Referring to *Ze'eir Anpin*, who is *the King of glory*, namely of *Shekhinah* (known as *glory* and symbolized by the moon). *Ze'eir Anpin* is also known as *YHVH Tseva'ot*. The (Written) Torah symbolizes *Tif'eret* (the core of *Ze'eir Anpin*), while the Ark symbolizes *Shekhinah*. *Tif'eret* (or *Ze'eir Anpin*) is pictured as "supernal Torah," while She is "Oral Torah."

For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*. The name *YHVH Tseva'ot* appears several verses later (in Psalms 24:10): *Who is He, the King of glory? YHVH Tseva'ot, He is the King of glory. Selah.* The name *YHVH Tseva'ot* means *YHVH of armies* (or *hosts*).

437. **בשבועותיכם (*Be-shavu'oteikhem*), *In your* [*Festival of*] *Weeks*...** Rabbi Shim'on construes the verse hyperliterally: *On the day of First Fruits, when you bring an offering of new grain to YHVH* בשבועותיכם (*be-shavu-'oteikhem*), *in your weeks*.... The word *be-shavu'oteikhem*, *in your weeks*, now refers to Israel's reckoning of the seven weeks between *Pesaḥ* and *Shavu'ot*.

Whenever Israel determines (and sanctifies) the new moon (and thereby determines the beginning of that month's festivals), God instructs the angels to sanctify themselves and prepare to observe the new moon and festivals along with Israel.

The word "pulpit" renders תיבה (*teivah*), "pulpit, elevated reading desk, platform." See above, pp. 79–80, n. 74.

below—fulfilling the verse that is written: *Surely send off the mother, and the children you may take for yourself* (Deuteronomy 22:7).[438]

"Rav Hamnuna Sava said, 'On this day, Israel takes only five children, who are the five books of Torah.'[439]

"Now, you might say, 'There are six!' Well, really, there are seven, counting one bird found between the wings of Mother.[440]

"The people of Israel know how to hunt for great and precious game. What do they do? They draw out that bird from beneath the wings of Mother by murmuring of the mouth, whispering toward Her again and again. And that bird loves those murmurings and those sounds that they whisper to Her. Although She is beneath the wings of Her Mother, She raises Her head, gazes toward that whispering sound, and flies to them, emerging from beneath Her Mother's wings.[441]

"As soon as the people of Israel receive Her, they hold Her tight, whispering to Her, binding Her in a bond so that She will not fly away. They immediately grasp that bond, and She tries to fly off but cannot get away. While that bond is in their hands, they whisper with their voices and She chirps along with them, [254b] flying up and descending.

438. **a flow of seven rungs below...** The seven *sefirot* from *Ḥesed* to *Shekhinah*, all conveyed to the rung of *Shekhinah* Herself. (Alternatively, the seven *sefirot* from *Binah* to *Yesod*, all conveyed to *Shekhinah*.) It would seem that there are only six *sefirot* (*Ḥesed* to *Yesod*) flowing into *Shekhinah*. However, the number seven includes another one as well, based on an interpretation of the passage in Deuteronomy (22:6–7), which reads: *If a bird's nest happens to be before you on the way, in any tree or on the ground—fledglings or eggs—and the mother crouching over the fledglings or over the eggs, you shall not take the mother together with the children. Surely send off the mother, and the children you may take for yourself, so that it may go well with you and you will prolong your days.*

The mother in this biblical passage symbolizes *Binah*, who is *crouching over the fledglings*—namely the lower *sefirot*. The people of Israel are commanded to *surely send off the mother*—that is, not to try and fathom that transcendent realm. Rather, they should focus on the lower *sefirot*—*the children you may take for yourself*. The rung of *Shekhinah* is included along with "those six children," namely the *sefirot* from *Ḥesed* to *Yesod*.

On the passage in Deuteronomy, see Vol. 4, p. 530, n. 598; Vol. 7, p. 98, n. 297. For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

439. **Rav Hamnuna Sava...** According to him, since *Shavu'ot* commemorates the giving of the Torah at Mount Sinai, on this day Israel should draw emanation from "only five children" of *Binah* (namely the *sefirot* from *Ḥesed* to *Hod*), symbolized by "the five books of Torah."

For a somewhat different interpretation of the "five children," see *Or Yaqar*. On the figure of Rav Hamnuna Sava, see above, pp. 261–62, n. 48.

440. **There are six!...** Including *Yesod*. But there are actually seven, including *Shekhinah*, who is pictured as a bird nestled between the wings of Mother *Binah*.

441. **They draw out that bird...** By whispering their prayers, the people of Israel coax *Shekhinah* to fly to them from Her Mother *Binah*.

"When all those Sons beneath the wings of their Mother hear the chirping of their Sister—that bird—and that whispering sound, they immediately emerge from beneath their Mother's wings and fly toward that bird, and the people of Israel take them and grasp them. Were it not for that bird whom they grasp at first, [the Sons] would never fly to them and they could not grasp them.[442]

"How do they capture this holy bird? They prepare precious food for Her joyously with all sorts of delights, entering the synagogue and house of study—chirping to Her, whispering to Her softly, fittingly. And She, concealed beneath Her Mother's wings, raises Her head and sees prepared tables, with chirping toward Her fittingly; She emerges and flies to them, as has been said, with all those Sons grasping Her.

"They send off the Mother who is crouching over them, and She goes away. Because from the seventh heaven and above—'What is concealed from you, do not explore or search.' Send it off, for you will not be able to comprehend. Of this is written *Surely send off the mother, and the children you may take for yourself, so that it may go well with you and you will prolong your days* (Deuteronomy 22:7).[443]

"מקרא קדש (*Miqra qodesh*), *A calling of holiness* (Numbers 28:26)—קריאה (*qeri'ah*), a calling, and chirping produced for that holy bird at first. Once the other days grasp Her, they are called מקראי קדש (*miqra'ei qodesh*), *callings of holiness* (Leviticus 23:4). This bird is called קדש (*qodesh*), *holiness*, as is written: *for she is qodesh, holiness, to you* (Exodus 31:14). And since She is *holiness*, She calls all of them, and they come to Her; so they are called *miqra'ei qodesh*, *called by holiness.*[444]

442. **When all those Sons...** When the *sefirot* from *Ḥesed* to *Yesod* hear the chirping of *Shekhinah*, they come to join Her.

443. **They send off the Mother...** The people of Israel realize that they cannot fathom the supernal realm of Mother *Binah*, so they send Her off and focus on Her children, the lower *sefirot*.

The seventh heaven (counting from below) represents *Ḥesed*, which borders on *Binah*. From there and above, one should not dare to venture. See BT *Ḥagigah* 12b–13a: "Rabbi Yehudah said, 'There are two heavens....' Resh Lakish said, 'Seven...'... Rabbi Aḥa son of Ya'akov said, 'There is one more heaven above the heads of the living beings, as is written: *An image above the heads of the living being: a heaven like awesome ice* (Ezekiel 1:22).' Until here, you have permission to speak; from here on, you do not have permission. For so it is written in the Book of Ben Sira: 'What is hidden from you [or: what is too wondrous for you], do not search; what is concealed from you, do not explore. What is permitted to you, contemplate; you have no business with secret things."

On the quotation from Ben Sira (Ecclesiasticus) 3:21–22, see JT *Ḥagigah* 2:1, 77; *Bereshit Rabbah* 8:2; *Midrash Konen* (*Beit ha-Midrash*, 2:24); *Seder Rabbah di-Vreshit* 22 (*Battei Midrashot*, 1:32). On the passage in Deuteronomy, see above, note 438.

444. **מקרא קדש (*Miqra qodesh*), *A calling of holiness*...** The full verse reads: *On the day of First Fruits, when you bring an offering of new grain to YHVH in your Festival of*

"She calls, and the people of Israel chirp along with Her and call, too; so they come to them and they grasp them. Therefore it is written: *These are the appointed times of YHVH, miqra'ei qodesh, called by holiness, which you shall call* (Leviticus 23:4)—by your chirping and by that holy bird, *qodesh*, calling them.[445] [258b]

"*You shall present an ascent offering to YHVH* (Numbers 28:27). Come and see: Concerning *Pesaḥ* it is written *You shall present* אשה (*isheh*), *a fire offering, an ascent offering to YHVH* (ibid., 19), whereas here it is not written *isheh, a fire offering*. Concerning this day, *isheh, a fire offering*, is not mentioned; rather, *You shall present an ascent offering*. Why?[446]

"This day is the day when the Bride enters the canopy, leaving all aspects of evil, having observed days of purification fittingly. This is the mystery of 'The King tastes the flavor of a virgin.' Therefore concerning [*Shavu'ot*] it is not written אשה (*isheh*), for another one did not approach the sanctuary, but rather was distanced from there. Thus there are no אישים (*ishim*) here, nor should there be, and Israel is distanced from the Evil Side, having counted days of purification—days and weeks—and having been absorbed into days of purification."[447]

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Weeks, מקרא קדש (*miqra qodesh*), *a holy convocation, shall you have, no task of work shall you do.* Here, Rabbi Shim'on construes *miqra qodesh* hyperliterally as *a calling of holiness*, referring to Israel's calling to Holy *Shekhinah* by prayer. Once the other sefirotic days (from *Ḥesed* to *Yesod*) grasp *Shekhinah*, they are all called מקראי קדש (*miqra'ei qodesh*), understood here as *called by holiness*, namely by *Shekhinah*.

The verse in Exodus reads: *Observe the Sabbath, for it* [or: *she*] *is* קדש (*qodesh*), *holy* [literally: *holiness*] *to you.* Here, Rabbi Shim'on quotes the conclusion of the verse to demonstrate that *Shekhinah* (*she*) is קדש (*qodesh*), *holiness.*

The verse in Leviticus reads: *These are the appointed times of YHVH,* מקראי קדש (*miqra'ei qodesh*), *holy convocations, which you shall proclaim* [literally: *call*] *at their appointed times.* Here, *miqra'ei qodesh* is construed hyperliterally as *callings of holiness* and *called by holiness.* See *Zohar* 3:93b–94a.

445. **so they come to them . . .** That is, so the *sefirot* from *Ḥesed* to *Yesod* come to the people of Israel, who grasp them. For the verse in Leviticus, see the preceding note.

446. ***You shall present an ascent offering . . .*** Earlier in the same biblical chapter, the ascent offering for *Pesaḥ* is described as אשה (*isheh*), *a fire offering*, whereas in verse 27 the ascent offering for *Shavu'ot* is not called *isheh*.

Numbers 28:19 reads in full: *You shall present a fire offering, an ascent offering to YHVH: two bulls from the herd, one ram, and seven yearling lambs, unblemished they shall be for you.* Numbers 28:27 reads in full: *You shall present an ascent offering as a pleasing aroma to YHVH: two bulls from the herd, one ram, seven yearling lambs.*

447. **the day when the Bride enters the canopy . . .** *Shavu'ot* commemorates the giving of the Torah at Mount Sinai, which is pictured midrashically as the marriage of God and His bride, Israel. According to Kabbalah, *Shekhinah* Herself is called Assembly of Israel, and *Shavu'ot* commemorates Her

Rabbi Abba said, "We still need to open this entrance."[448]

Rabbi Shim'on said, "I raise my hands in prayer to the One who created the world. This secret we have found in the books of the ancients: אישים (*Ishim*) are in the middle, coming on this side and on that side—clinging to the Tree of Knowledge of Good and Evil, clinging to evil and clinging to good. Therefore, on other days, כליל לאישים (*kalil la-ishim*), entirely to the fires, and of them is written אשה (*isheh*), *a fire offering, an ascent offering* (Numbers 28:19); but on this day, when the Tree of Life prevails and no other, we do not need *ishim*, and they should not be there. This is the day of the Tree of Life, not of the Knowl-

union with the blessed Holy One. So, on this day "the Bride enters the canopy," escaping the demonic powers that threaten Her.

According to rabbinic law, following the cessation of menstrual flow, a married woman must wait seven days before immersing in the *miqveh* (ritual bath) and then resuming marital relations with her husband. Just as the menstruant counts those seven days, so Israel counts seven weeks from *Pesaḥ* to *Shavu'ot*—namely the forty-nine days of the Omer—purifying themselves in preparation for their wedding to God on *Shavu'ot*. *Shekhinah* Herself observes these "days of purification fittingly."

The statement "The King tastes the flavor of a virgin" derives from a Talmudic interpretation of a verse in the book of Esther, describing the sexual relations between King Ahasuerus and Esther. See BT *Megillah* 13a: "*The king loved Esther more than all the other women, and she won his grace and favor more than all the other virgins* (Esther 2:17). Rav said, 'If he wished to taste the flavor of a virgin [when coupling with Esther], he tasted it; the flavor of a married woman, he tasted it.'" See *Yalqut Shim'oni*, Esther 1053.

Here, Rabbi Shim'on implies that *Shekhinah* was like a virgin for King *Tif'eret*, not having been "violated" by the demonic Other Side. This explains why the term אשה (*isheh*), *fire offering*, does not appear in the verse describing the ascent offering brought on *Shavu'ot*—because אִשֶּׁה (*isheh*), *fire offering*, is construed as אִשָּׁה (*ishah*), "wife," and *Shekhinah* was still like an unmarried virgin. She is symbolized by "the sanctuary," undefiled by "another one," namely the Other Side.

The term אשה (*isheh*), *fire offering*, also alludes to אישים (*ishim*), "personages," a term that (according to Maimonides) refers to the tenth and lowest class of angels. In the *Zohar*, the *ishim* sometimes appear as demonic (or semi-demonic) forces that consume what is burnt in the אשים (*ishim*), "[altar-]fires." Since the Other Side is excluded from the wedding celebration of *Shavu'ot*, "there are no אישים (*ishim*) here"—that is, "there are no demonic personages here," which is another reason why the term אשה (*isheh*), *fire offering*, does not appear in the verse.

On God's marriage to Israel at Mount Sinai, see, e.g., *Mekhilta, Baḥodesh* 3; *Mekhilta de-Rashbi*, Exodus 19:17; *Pesiqta de-Rav Kahana* 22:4; *Shir ha-Shirim Rabbah* on 3:6; *Devarim Rabbah* 3:12. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6. On *Shavu'ot* as the day on which the Bride enters the canopy, see *Zohar* 1:8a; cf. 2:183a; 3:98a–b.

On the parallel between the menstruant's counting and the Counting of the Omer, see *Zohar* 3:97a–b, 97a–b (*Piq*). On *Shekhinah* as a menstruant, see above, p. 389, n. 307. On the *ishim*, see below, note 449; above, notes 160, 248–49.

448. **We still need to open this entrance** Or, "We still need this entrance to open." Rabbi Abba seeks further clarification on the *ishim*.

edge of Good and Evil. Consequently, *You shall present an ascent offering to YHVH* (Numbers 28:27), not *isheh, a fire offering, an ascent offering.* And *an ascent offering* must be brought under its own name, as has been said. And we have already aroused the meaning of *bulls from the herd* (ibid.) and that whole sacrifice.[449]

"*In the seventh month* (Numbers 29:1)—as has been said: the day of Rosh Hashanah and judgment of the whole world, harsh Judgment and lenient Judgment.[450]

"ועשיתם (*Va-asitem*), *And you shall make, an ascent offering* (ibid., 2). *Va-asitem, And you shall make*—the verse should read והקרבתם (*ve-hiqravtem*), *and you shall present*, as on all the other days. What is meant by *va-asitem, and you shall make*? Well, on this day is written ועשה (*va-aseh*), *and make, me a delicious dish* (Genesis 27:4). Israel makes many delicious cooked dishes on this day, while the Accuser goes searching for sins of the world. Therefore it is not
648 written *ve-hiqravtem, and you shall present*, but rather *va-asitem, and you shall*

449. **I raise my hands in prayer . . .** Rabbi Shim'on seeks divine assistance as he delves more deeply into the nature of the *ishim*.

The אישים (*ishim*), angelic "personages," are linked with both good and evil, and thus with the Tree of Knowledge of Good and Evil. Rabbi Shim'on associates the term *ishim* with its homonym: אשים, or אישים, (*ishim*), "[altar-]fires," and the singular form אשה (*isheh*), *a fire offering*. The perpetual daily offering and certain offerings of the major festivals (except for *Shavu'ot*) are described as *isheh* (*a fire offering*), alluding to the fact that the *ishim* (angelic "personages") partake of those offerings. However, *Shavu'ot* commemorates the giving of the Torah, symbolized by the Tree of Life—not the Tree of Knowledge of Good and Evil—so on this day the angelic *ishim* have no share in the festival offering, "and they should not be there." Therefore, the term *isheh* (*a fire offering*) does not appear in the verse describing that offering. See above, note 447.

In the Mishnah (*Zevaḥim* 5:4; 10:2), the phrase כליל לאשים (*kalil la-ishim*) refers to a sacrifice that is "given entirely to the fires" (or "burnt entirely in the [altar-]fires.)" Here, this phrase also implies "given entirely to the *ishim* (the angelic 'personages')." See above, note 248.

The statement "*An ascent offering* must be brought under its own name" implies here that it should not be brought as *a fire offering*. For the statement's original meaning and context, see *Sifra, Vayiqra, dibbura dindavah* 6:9, 7c; BT *Zevaḥim* 46b.

On the image here of the Tree of Knowledge of Good and Evil, see Tishby, *Wisdom of the Zohar*, 3:1279, n. 440. For the full text of Numbers 28:27, see above, note 446.

450. ***In the seventh month...*** The full verse reads: *In the seventh month, on the first of the month, you shall have a holy convocation, no task of work shall you do. A day of trumpeting it shall be for you.* This *seventh month* was later known as Tishrei, and its beginning was (and is) celebrated as Rosh Hashanah.

The two days of Rosh Hashanah correspond respectively to *Din* (Judgment), which is strict, and *Shekhinah*, which represents lenient Judgment. See above at note 198.

make, an ascent offering—and not *isheh, a fire offering, an ascent offering.* Similarly, in all the other sacrifices it is not written *isheh, a fire offering,* since they have no share in all these days—certainly not on this day, when we make delicious cooked dishes without the Other Side being aware, for Isaac sends him to hunt the game of the sins of inhabitants of the world and to bring it to him.[451]

"While he is proceeding, Israel takes advice from Rebekah and performs all those rituals, all those prayers—they prepare a shofar and blow it in order to arouse Compassion. As we have already established, *He brought him wine and he drank* (Genesis 27:25)—bringing it from afar, from the site of ancient wine; and he drinks and finds it delicious, and delights and bestows many blessings upon him and forgives his sins.[452]

451. **ועשיתם (*Va-asitem*), *And you shall make, an ascent offering*...** Rabbi Shim'on wonders why Scripture employs this verb regarding the sacrifice for Rosh Hashanah rather than the verb והקרבתם (*ve-hiqravtem*), *and you shall present,* which appears "on all the other days," namely the other festivals mentioned in this chapter: Yom Kippur, *Sukkot,* and *Shemini Atseret* (see Numbers 29:8, 13, 36).

He explains that the verb *va-asitem, and you shall make,* alludes to Isaac's request to Esau, as recorded in Genesis 27:3–4: *So now, please take up your gear, your quiver and your bow, and go out to the field and hunt me some game,* ועשה (*va-aseh*), *and make, me a delicious dish of the kind that I love and bring it to me that I may eat, so that my soul may bless you before I die.* Isaac represents *Din* (the quality of harsh Judgment), which on Rosh Hashanah authorizes Samael the Accuser (represented by Esau) to gather the sins of the world, "making," as it were, *a delicious dish* for *Din.* In order to overcome the Accuser, Israel needs to engage in *teshuvah,* thereby "making" their own "delicious cooked dishes."

The term *isheh* (*a fire offering*) does not appear in this verse because the *ishim* (angelic "personages") have no share in this offering. The same applies to "all the other sacrifices"—actually, just to the special sacrifices for Sabbath, Yom Kippur, and *Shavu-'ot,* as described in Numbers 28–29. See above, notes 447, 449.

On the significance of the wording *va-asitem,* see JT *Rosh ha-Shanah* 4:7, 59c; *Va-yiqra Rabbah* 29:12; *Pesiqta de-Rav Kahana* 23:12; *Pesiqta Rabbati* 40, 169a. On the allegorical interpretation of the passage in Genesis, see *Zohar* 3:99b–100b (*Piq*). Numbers 29:2 reads in full: ועשיתם (*Va-asitem*), *And you shall perform* [literally: *And you shall make*], *an ascent offering as a pleasing aroma to YHVH: one bull from the herd, one ram, seven unblemished yearling lambs.*

452. **While he is proceeding...** While Samael (represented by Esau the hunter) is gathering sins on Rosh Hashanah to bring to *Din* (represented by Isaac), the people of Israel (represented by Jacob) take advice from *Shekhinah* (represented by Rebekah) and engage in rituals and prayers.

The wine brought by Jacob to his father, Isaac, symbolizes the flow of emanation from the far reaches of the highest *sefirot,* which delights and assuages *Din.*

The full verse in Genesis reads: *He* [namely Isaac] *said, "Serve me, that I may eat of my son's game, so that my soul may bless you* [or: *so that I may give you my innermost blessing*]*." He* [namely Jacob] *served him and he ate, and he brought him wine and he drank.* On this verse, see above, pp. 275–76, n. 87. On wine as the flow of emanation, see above, note 180.

"What is written? *When Jacob had scarcely gone out from the presence of his father Isaac, his brother Esau came in from his hunt* (Genesis 27:30)—bearing many burdens, as has been said, and we have already established the matter.[453]

"So it is a day of blasting, and the sacrifice is an ascent offering. *One ram* (Numbers 29:2)—as has been said, because of Isaac's ram. *And one goat* (ibid., 5)—a bribe for Samael, to assuage him for that weeping that he wails on this day, once he sees that his will has not been done and that he hunted game for nothing, as has been said. Similarly, on Yom Kippur, as has been written in *Parashat Emor el ha-Kohanim*."[454]

On the fifteenth day of the seventh month... (Numbers 29:12).[455]

Rabbi Abba opened, "*The ark came to rest in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat* (Genesis 8:4). Come and see: During all these days, Mother hovers over Her children so that the Other One will not prevail over them and so as to save them. Once Her children have been saved and are sitting in *sukkot*, they are securely protected. On the first and second days, She

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453. ***his brother Esau came in...*** Samael came before *Din* (symbolized by Isaac), bearing bundles of sins that he had gathered. See *Zohar* 3:100a (*Piq*).

454. **day of blasting...** A day that features the sounding of a shofar. The *ram* included in the sacrifice for Rosh Hashanah alludes to the ram substituted at the last moment for Isaac when he was about to be sacrificed by Abraham (see Genesis 22:13). According to a rabbinic tradition, Isaac was bound on the altar on Rosh Hashanah.

The *goat* included in the sacrifice for Rosh Hashanah recalls the scapegoat sent to Azazel (representing Samael) on Yom Kippur. (See Leviticus 16.) According to a rabbinic tradition, the scapegoat serves as a bribe for Samael, assuaging him and deterring him from accusing Israel.

Rabbi Shim'on combines this motif with the theme of Esau's weeping. According to the biblical account, after Esau realized that Jacob had tricked their father, Isaac, into giving Jacob the blessing of the firstborn, *Esau raised his voice and wept* (Genesis 27:38). Here, Esau's weeping represents Samael's bitter frustration when he finds that Israel's *teshuvah* has overcome his diabolical accusations, and then realizes that he gathered sins and "hunted game for nothing." The *goat* offered to Samael on Rosh Hashanah is intended to assuage his sorrow.

The phrase *Parashat Emor el ha-Kohanim* means "the Portion *Say to the priests*," which includes Leviticus 21:1–24:23. The *Zohar*'s commentary on this portion includes a discussion of the scapegoat. See *Zohar* 3:101b–102a.

On the motif of the scapegoat as a bribe to Satan (or Samael), see *Pirqei de-Rabbi Eli'ezer* 46: "They gave him a bribe on Yom Kippur so that he would not nullify Israel's sacrifice." On this theme (and on assuaging demonic powers, in general), see above, p. 436, n. 456.

On the tradition that Isaac was bound on Rosh Hashanah, see Vol. 7, pp. 112–13, n. 343. On the theme of Esau's weeping, see Vol. 4, p. 60, n. 264. For the full text of Numbers 29:2, see above, note 451. Numbers 29:5 reads in full: *And one goat for a purification offering* [or: *a sin offering*] *to atone for you.*

455. ***On the fifteenth day of the seventh month...*** The full verse (describing the fes-

commands Israel to prepare a feast for the princes of other nations, and She Herself does not dwell there. From the third day, which is the seventeenth day of the month, She begins to settle over them, as is written: *on the seventeenth day of the month, upon the mountains of* אררט (*Ararat*), *Ararat*—mountains pervaded by all kinds of curses and hexes."[456]

Rabbi El'azar said, "On the first day of the Festival, She does not settle over them, nor on the second day. On the third day, increasing and decreasing, She settles over them—increasing letters and decreasing the sacrifice, as is written: עשתי עשר (*ashtei asar*), *eleven* (Numbers 29:20). This is fitting for a stingy one, evil-eyed. Because on the first day and the second day Her children rejoice and they distribute their spoil to them; from the third day on, when She settles over them, what is written? *And the waters continued diminishing until the tenth month; on the first day of the tenth month, the mountaintops appeared* (Genesis 8:5). [259a] *The waters continued diminishing*—the sacrifices, continually decreasing; and just as they decrease, so does their benefit."[457]

tival of *Sukkot*) reads: *On the fifteenth day of the seventh month you shall have a holy convocation, no task of work shall you do, and you shall celebrate a festival to YHVH seven days.*

456. ***The ark came to rest in the seventh month...*** Based on this reference to *the seventh month*, Rabbi Abba interprets the whole verse (from the story of Noah and the Flood) as relating to the festival of *Sukkot*, which begins *on the fifteenth day of the seventh month* (as indicated in the verse from Numbers, quoted in the preceding paragraph).

During the whole first half of Tishrei (*the seventh month*), Mother *Shekhinah* hovers over Her children (the people of Israel), so that the demonic Other One will not succeed in his accusations against them during this time of Judgment (beginning on Rosh Hashanah). Soon after Yom Kippur has passed, and the demonic forces have abated, Israel celebrates *Sukkot*, dwelling safely in their *sukkot* (booths). On the first two days of the festival, *Shekhinah* commands Israel to offer sacrifices for the heavenly princes of the seventy nations of the world, to nourish them, assuage them, and deter them from threatening Israel, though She Herself keeps Her distance from those princes. From the third day of *Sukkot* (*the seventeenth day of the month*), *Shekhinah* (symbolized by Noah's *ark*) begins to settle over the princes, who are pictured as *the mountains of* אררט (*Ararat*), *Ararat.* Rabbi Abba plays on *Ararat* and the root ארר (*'rr*), "to curse."

The book of Numbers states that on each of the seven days of *Sukkot*, a specified number of bulls is to be sacrificed on the altar; the sum total is seventy. According to rabbinic tradition, these offerings benefited the seventy nations of the world. On the seventy bulls, see Numbers 29:12–34. On these bulls and the seventy nations, see above, note 49. On the heavenly princes of the nations, see above, p. 50, n. 140. On the negative valence of *Ararat*, see *Zohar* 3:149b.

457. **On the first day of the Festival . . .** *Shekhinah* does not settle over the heavenly princes of the nations until the third day.

According to the passage in Numbers 29:12–34, on each subsequent day of *Sukkot* the number of bulls offered decreases (thirteen, twelve, . . . seven). Thus, as the days of the Festival increase, the number of bulls offered each day decreases. For the third day, Scripture specifies עשתי עשר (*ashtei asar*), *eleven.* Rabbi El'azar implies that the letter ע (*ayin*), which begins that number,

Rabbi Shim'on said, "El'azar, my son, come and see: From the second day, waters began to appear. Once they began, from the third day She settled over them.[458]

turns the hypothetical form שתי עשר (*shetei asar*), "twelve," into *ashtei asar*, *eleven*. Ironically, an added letter decreases the number of bulls for the sacrifice. This diminishment befits the alien princes, whose demonic nature is characterized by lack and deficiency as well as stinginess. They deserve to receive less and less.

On the gradual diminishment of the Festival offerings, see BT *Sukkah* 47a; *Tanḥuma, Pineḥas* 17; *Tanḥuma* (Buber), *Pineḥas* 16; *Leqaḥ Tov*, Numbers 29:36; Rashi on Numbers 29:18; *Zohar* 2:135a, 233b; 3:24b, 92a.

652 On the significance of the spelling עשתי עשר (*ashtei asar*), *eleven*, cf. BT *Sanhedrin* 29a, where Rav Ashi cites עשתי עשרה (*ashtei esreh*), *eleven* (Exodus 26:7) as an example of the maxim "Whoever increases, decreases." See Ibn Ezra on Numbers 7:72; Parḥon, *Maḥberet he-Arukh*, s.v. *'sht*; *Zohar* 2:214b, 233b.

On the image of "spoil," see below, note 468. Numbers 29:20 reads in full: *On the third day,* פרים עשתי עשר (*parim ashtei asar*), *eleven bulls, two rams, fourteen unblemished yearling lambs.*

458. **From the second day, waters began to appear...** Rabbi Shim'on alludes to the water libation, which was performed during *Sukkot* on the altar in the Temple to call forth rain during the upcoming winter. This libation was enacted on each day of the Festival, but Rabbi Shim'on's statement—"From the second day, waters began to appear"—refers to a playful rabbinic interpretation that seeks to find scriptural support for the water libation.

This interpretation (in the name of Rabbi Yehudah son of Bateira) begins by examining a fine point in the description of the offering to be brought *on the second day* (Numbers 29:17). Toward the end of that description, verse 19 reads: *One goat as a purification offering* [or: *as a sin offering*] *besides the perpetual ascent offering and its grain offering* ונסכיהם (*ve-niskeihem*), *and their libations.* (The simple sense of *libations* here is "libations of wine.") This same verse appears for all the other days of *Sukkot*, but instead of the plural ונסכיהם (*ve-niskeihem*), *and their libations*, the wording for the first, third, fourth, fifth, and seventh days is ונסכה (*ve-niskah*, *and its libation* (Numbers 29:16, 22, 25, 28, 34). For the sixth day, the wording is the plural ונסכיה (*u-nsakheha*), *and its libations* (ibid., 31).

A further small textual difference appears in the descriptions of the grain offerings accompanying the animal sacrifices on *Sukkot*. The grain offering for the first day is described fully in Numbers 29:14–15. For days two through six of Festival, Scripture suffices with the following wording: *Their grain offering and their libations, for the bulls and for the rams and for the lambs, by their number,* כמשפט (*ka-mishpat*), *according to the rule* (Numbers 29:18, 21, 24, 27, 30)—i.e., according to the full description in verses 14–15. However, for the seventh day of *Sukkot*, instead of כמשפט (*ka-mishpat*), *according to the rule*, Scripture reads כמשפטם (*ke-mishpatam*), *according to their rules* (Numbers 29:33).

Focusing on these three tiny differences, Rabbi Yehudah son of Bateira combines the letter מ (*mem*) in the word ונסכיהם (*ve-niskeihem*), *and their libations*; the letter י (*yod*) in the word ונסכיה (*u-nsakheha*), *and its libations*; and the second letter מ (*mem*) in the word כמשפטם (*ke-mishpatam*), *according to their rules.* These three letters spell the word מים (*mayim*), "water(s)," which "demonstrates" that the water libation for *Sukkot* is indicated already in the Torah!

Here, Rabbi Shim'on's statement implies that "from the second day [i.e., from the מ (*mem*) in the word ונסכיהם (*ve-niskeihem*), *and their libations*, relating to the offering of the second day, the midrashic hint about] מים (*mayim*), waters, began to appear." Sub-

"The Babylonians did not know why those waters are designated here, since, after all, Israel's benefit does not belong in a place of decrease, but rather in a place of increase. Because these waters that are designated here decrease, Scripture comes to inform us, as is written: *And the waters*—the ones known from the days of the Festival, the ones designated among the sacrifices for those mountains of curses—*continued diminishing*: their benefit and the flow drawn upon them *continued diminishing*. And because those waters belong to them, letters do not combine, so that their benefits will not combine, but rather be little by little.[459]

"But for Israel, who are from the blessed Holy One, what is written? *Those who seek YHVH lack no good* (Psalms 34:11). The verse begins: *Lions suffer want and go hungry*—the princes of other nations. *Those who seek YHVH*—the people of Israel—*lack no good*; rather, they continually ascend higher and higher. Consequently, their benefit—namely, *the waters—continued diminishing*.[460]

sequently, beginning on the third day of *Sukkot*, *Shekhinah* settled over the princes of the nations.

On the water libation, see above, note 48. On its being performed on all the days of *Sukkot*, see M *Sukkah* 4:1; *Tosefta Sukkah* 3:16.

On Rabbi Yehudah son of Bateira's playful interpretation, see *Sifrei*, Numbers 150; JT *Shevi'it* 1:6, 33b; *Sukkah* 4:1, 54b; *Rosh ha-Shanah* 1:2, 57b; BT *Shabbat* 103b, *Ta'anit* 2b; *Pesiqta de-Rav Kahana* 28:8; *Pesiqta Rabbati*, add., 202b; Rashi on Numbers 29:18; *Zohar* 3:54b (*Tos*); *Minḥat Shai* on Numbers 29:33. (All three JT passages attribute the interpretation to Rabbi Akiva.) Cf. *Targum Yerushalmi*, Numbers 29:31; JT *Sukkah* 4:9, 54d; BT *Zevaḥim* 110b. On the wordings ונסכיהם (*ve-niskeihem*), *and their libations* (Numbers 29:19), and ונסכיה (*u-nsakheha*), *and its libations* (ibid., 31), see Milgrom, *Numbers*, 327, nn. 9–10.

459. **The Babylonians did not know...** The interpretation referred to above by Rabbi Shim'on (concerning the scriptural basis of the water libation on *Sukkot*) appears in various rabbinic sources, including the Babylonian Talmud (see the end of the preceding note). Now he indicates that the Babylonians did not understand why the allusion to the water libation begins "here," namely with the verse relating to the offering of the second day of *Sukkot* and the word ונסכיהם (*ve-niskeihem*), *and their libations* (Numbers 29:19). After all, the Festival offerings begin to decrease on the second day (see above, note 457), and "Israel's benefit does not belong in a place of decrease." However, since the sacrifices (and their accompanying libations) are intended (at least partially) for the princes of the nations, their diminishment is fitting. These princes are represented by *the mountains of Ararat* (Genesis 8:4)—mountains of curses—and the gradual diminishment of the offerings (and libations) on *Sukkot* is foretold by the diminishment of the waters of the Flood, as described in Genesis 8:5.

Since the water libations "belong to" the princes, the three letters מ (*mem*), י (*yod*), מ (*mem*) "do not combine," that is, they do not appear in the Torah combined into the word מים (*mayim*), but rather scattered among various words in different verses (as explained in the preceding note). The separation of these three letters reduces the benefits to the alien princes.

On the *Zohar*'s attitude toward "the Babylonians," see above, note 199. For the full verses in Genesis, see above at notes 456–57.

460. **Consequently, their benefit...** The benefit that the alien princes derive from the water libation keeps diminishing.

"*Until the tenth month*—Tevet, for then are the days of evil; and that evil is aroused and empowered, and the holy Bride is not illumined by the sun. Then, *the mountaintops appeared*—those Mountains of Darkness, Mountains of Curses, appearing and empowered, inflicting evil upon the world in these days.[461]

"אשה (*Isheh*), *A fire offering* (Numbers 29:13) concerning that ascent offering, for then they devour their portion.[462]

"There are seventy bulls, corresponding to seventy princes ruling over seventy nations—ascending on the first day and descending with each passing day. They are called 'goring bulls' on their days.[463]

"אילם (*Eilim*), *Rams* (Numbers 29:13)—spelled deficiently. There are fourteen—the mnemonic is יד יהוה (*yad YHVH*), *the hand of YHVH* (Exodus 9:3), the hand controlling them—two every single day.[464]

"*Yearling* (ibid.) lambs—their total, ח"ץ (*ḥet*, *tsade*), ninety-eight.[465]

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461. ***Until the tenth month*—Tevet . . .** This month is a time of evil, since according to 2 Kings 25:1, the Babylonian siege of Jerusalem began *on the tenth day of the tenth month*, a date that is commemorated by fasting and prayers of penitence and supplication. The arousal of demonic power interrupts the union of the Bride (*Shekhinah*) and *Tif'eret*.

On the month of Tevet, see *Zohar* 2:12a; *ZḤ* 36d (*RR*), 92d (*MhN, Eikhah*). On the demonic nature of the mountains, see above, notes 456, 459. On the Mountains of Darkness, see above, p. 381, n. 281. For the full verse in Genesis, see above at note 457.

462. **אשה (*Isheh*), *A fire offering*...** The full verse reads: *You shall present an ascent offering,* אשה (*isheh*), *a fire offering, a pleasing aroma to YHVH: thirteen bulls from the herd, two rams, fourteen yearling lambs, unblemished they shall be.* According to Rabbi Shim'on, the fact that the *ascent offering* is described as אשה (*isheh*), *a fire offering*, indicates that the אישים (*ishim*), angelic "personages," devour their share of the sacrifice, presumably conveying some of this to the alien princes. On the *ishim*, see above, notes 160, 248–49, 447, 449.

463. **There are seventy bulls...** The total of seventy bulls offered as sacrifices during *Sukkot* correspond to (and are intended for) the seventy heavenly princes ruling over the seventy nations of the world. The daily number of these bulls is highest on the first day (thirteen) and then decreases by one on each subsequent day. Due to their harsh nature, they are described as "goring bulls."

On the seventy bulls, see above, notes 49, 456–57. On "goring bulls," see above, pp. 68–70, nn. 45, 48.

464. **אילם (*Eilim*), *Rams*—spelled deficiently...** The full spelling would include a second י (*yod*): אילים (*eilim*). The deficient spelling alludes to the fact that these rams are intended for the alien princes, who are characterized by lack. Two rams are offered on each of the seven days of *Sukkot*, so "there are fourteen," which is the numeric value of the word יד (*yad*), "hand," alluding to יד יהוה (*yad YHVH*), *the hand of YHVH*, which controls all of the princes.

For the full verse in Numbers, see above, note 462. The full verse in Exodus (describing the fifth plague) reads: *Look, the hand of YHVH is about to be against your livestock in the field, against the horses, against the donkeys, against the camels, against the cattle, and against the sheep—a very severe pestilence.*

465. ***Yearling* lambs...** Fourteen lambs are offered on each of the seven days of *Sukkot*, totaling ninety-eight. This number is denoted by the letters ח"ץ (*ḥet*, *tsade*),

"Now, you might say, 'If so, we are being evil-eyed toward them.' Yes, for it is written: *For you will be heaping live coals on his head* (Proverbs 25:22). But we give only joyfully, because throughout the days of the year there is no joy such as on these days. And since we give out of the goodness of our hearts and with joyous intention, it turns into *live coals* on their heads, flaming coals. Our joy brings them harm: יד יהוה (*yad YHVH*), *the hand of YHVH*, and ח"ץ (*ḥet*, *tsade*), ninety-eight—such is their total sum. All this has been said.[466]

"Now, you might say, 'Who appointed us to bring offerings for them? Maybe they don't want all this.' Well, the joy among all those princes for all those bulls, rams, and lambs [offered during the rest of the year] does not compare to this—when Israel provides them with these banquets. Nevertheless, all is offered to the blessed Holy One alone; they approach there, and He distributes to them.[467]

"Thus it is written *If your enemy is hungry, feed him bread* (Proverbs 25:21)—those sacrifices of the Festival. *If he is thirsty, give him water to drink* (ibid.)—the waters designated here on the days of the Festival: on the second, sixth, and seventh days. Your mnemonic is as is written: בו"ז יבוזו לו (*Boz yavuzu lo*), *They would surely scorn him* (Song of Songs 8:7).[468]

which spell the word חץ (*ḥets*), "arrow," alluding to God's attack on the alien princes and their earthly nations.

466. **If so, we are being evil-eyed toward them...** By offering sacrifices whose totals (fourteen and ninety-eight) allude to God's attack on the princes and their nations.

Rabbi Shim'on explains that Israel actually offers the sacrifices out of joy (since *Sukkot* is a time of joy), but this joy generates harm to Israel's enemies.

The context in Proverbs (25:21–22) reads: *If your enemy is hungry, feed him bread; if he is thirsty, give him water to drink. For you will be heaping live coals on his head, and YHVH will reward you.* The biblical meaning is that treating one's enemy well actually ensures his subsequent torment or puts him to shame. See *Zohar* 1:174b; 2:185a, 262b (*Heikh*); 3:102a; Moses de León, *Sefer ha-Rimmon*, 167. Cf. *Sifrei*, Deuteronomy 45; *Bereshit Rabbah* 54:1; *Pesiqta de-Rav Kahana* 11:1; and parallels.

467. **Well, the joy among all those princes...** Throughout the year, the heavenly princes of the nations derive some pleasure from various sacrifices, but that does not compare to the joy they experience from the numerous sacrifices on *Sukkot*. Nevertheless, these sacrifices are not offered directly to the princes, but rather to God, who then distributes a portion to each of them. On the demonic share of the sacrifices, see Tishby, *Wisdom of the Zohar*, 2:453–54, 3:890–95.

468. **the waters designated here...** As explained above (note 458), Rabbi Yehudah son of Bateira finds a scriptural basis for the *Sukkot* water libation in verses describing the offerings brought on the second, sixth, and seventh days of the Festival. Thus, the waters of libation are "designated here...on the second, sixth, and seventh days."

Rabbi Shim'on finds a mnemonic for "the second, sixth, and seventh days" in the word בוז (*boz*), an infinitive absolute, meaning "to scorn," and whose letters—*bet*, *vav*, *zayin*—are numerically equivalent respectively to two, six, and seven. The full verse in Song of Songs reads: *Many waters cannot quench*

"*Many waters cannot quench love* (ibid.)—those waters that Israel pours out as a libation on the Festival, joyously and lovingly, to the blessed Holy One.

"*Nor rivers sweep it away* (ibid.)—rivers of pure balsam, all of which join and intermingle with this love.[469]

"*If a man offered all the wealth of his house* (ibid.)—Samael. *For love* (ibid.)—of Israel, to have a share with them in those waters designated here in this section.[470]

"*They would surely scorn him* (ibid.). The mnemonic for those *waters* is בו"ז יבוזו לו (*Boz yavuzu lo*), *They would surely scorn him*—undoubtedly, for they are all considered by us as a broken potsherd that can never be repaired.[471]

"Their waters are distributed on the days of בו"ז (*bet, vav, zayin*), two, six, seven. Remaining are the other days, namely the third, fourth, and fifth. Your mnemonic is חרש (*ḥeres*), *a potsherd, among potsherds of the earth* (Isaiah 45:9)—they cannot be restored with us, nor ever.[472]

"Now, you might ask, 'What about the first day?' Well, it is not called *first* nor *one*, but simply *the fifteenth* (Numbers 29:12), with no further designation. However, the first designation of days is from the second day—fittingly so,

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love, nor rivers sweep it away. If a man offered all the wealth of his house for love, בוז יבוזו לו (*boz yavuzu lo*), *they would surely scorn him.* Here, Rabbi Shim'on may be associating the root בוז (*boz*) with ביזה (*bizah*), "spoil, booty, plunder," so the quotation here could imply בוז יבוזו לו (*boz yavuzu lo*), *On the days* בו"ז (*bet, vav, zayin*), *two, six, and seven, they will give him spoil.* See above at note 457; *Zohar* 3:54b (*Tos*); *Minḥat Shai* on Numbers 29:33.

469. ***Many waters cannot quench love...*** Neither the waters of libation nor rivers of balsam can overwhelm the love that Israel feels toward God.

According to a rabbinic tradition, thirteen rivers of balsam await the righteous in the world that is coming. In the *Zohar*, these rivers represent streams of emanation flowing out of *Binah*, who is Herself identified as the World that is Coming. See above, p. 144, n. 279; p. 201, n. 44.

470. ***If a man offered...*** Rabbi Shim'on construes this clause as: If Samael offered everything to share in the love that the people of Israel feel toward God as they pour out the waters of libation.

On *a man* as referring to Samael, see *Tanḥuma, Vayishlaḥ* 8. For the full verse in Song of Songs, see above, note 468.

471. ***They would surely scorn him...*** For Samael and all the alien princes are considered "as a broken potsherd."

On the biblical mnemonic, see above, note 468. Cf. *Zohar* 3:54b–55a; 256a–b (*RM*).

472. **Their waters are distributed...** Samael and the alien princes benefit from the waters of libation only on the second, sixth, and seventh days of *Sukkot*—as indicated by the mnemonic בו"ז (*bet, vav, zayin*). (See above, note 468.) They receive no such benefit on the third, fourth, and fifth days of the Festival—as indicated by the mnemonic חרש (*ḥeres*), *a potsherd*, whose letters stand for חמישי (*ḥamishi*), "fifth; רביעי (*revi'i*), "fourth"; and שלישי (*shelishi*), "third."

The full verse in Isaiah reads: *Woe to him who quarrels with his Maker,* חרש (*ḥeres*), *a potsherd, among potsherds of the earth! Does the clay say to the one forming it, "What are you doing? Your work has no handles?"*

since there is no *good* on the second day. Therefore, neither *first* nor *one* is indicated at all, and it is simply [*the fifteenth*]; and the designation of days begins with the second day. Waters are distributed on בו"ז (*bet*, *vav*, *zayin*), two, six, seven; and they remain on the days of חר"ש (*ḥet*, *resh*, *sin*), as has been said, all fittingly.[473]

"Happy is the share of the people of Israel, who know [259b] how to enter the kernel of the nut! In order to enter the kernel, they break these shells and enter.[474]

"What is written after all this? *On the eighth day, you shall have* עצרת (*atseret*), *a convocation* (Numbers 29:35). They have penetrated all these shells and broken many chunks—killing many serpents and scorpions threatening them in those Mountains of Darkness, until they found a place of habitation and a holy city surrounded entirely by walls. Then they entered Her, to bring pleasure there and to delight in Her. We have already established the matter: This is עצרת (*atseret*), *A convocation*—כנישין (*kenishin*), gathered; a place where

473. **What about the first day?...** Why isn't the first day of *Sukkot* included in either of the mnemonics? Rabbi Shim'on explains that this day is in a class by itself, so Scripture does not refer to it as *the first day* or *day one*, but rather as *the fifteenth day of the seventh month* (Numbers 29:12), whereas the following days are called *the second day* (Numbers 29:17), *the third day* (ibid., 20), etc. Since the water libations are intended (at least partially) for the alien princes, it is fitting that "designation of days" of the libations by ordinal numbers begins with "the second day" because "there is no *good* on the second day."

This last statement refers to the fact that in the account of Creation in the opening chapter of Genesis, the expression *God saw that it was good* (or its variant) appears for each day except the second. Various reasons are offered for the lack of *that it was good*, including the notion that Hell was created on the second day, or that the process of division was created on that day—namely the division between the upper waters and the lower waters (Genesis 1:7).

So "waters are distributed" to the alien princes on the second, sixth, and seventh days; whereas on the third, fourth, and fifth days, "they remain." This apparently means that although the waters are poured in libation on those days as well, they "remain" unavailable to the alien princes. *Sullam* interprets "they remain" as meaning that the waters of libation remain unpoured on these three days. Cf. *Zohar* 3:54b (*Tos*), which indicates that the libations of water and wine were performed (only) on the second, sixth, and seventh days. But this contradicts the simple sense of Numbers 29 (regarding the wine libations) and M *Sukkah* 4:1 (regarding the water libations), according to which the libations were performed throughout all seven days of the Festival. See the preceding note.

On the reasons for the lack of *that it was good* in the account of the second day of Creation, see *Bereshit Rabbah* 4:6; BT *Pesaḥim* 54a; *Pirqei de-Rabbi Eli'ezer* 4; *Tanḥuma, Ḥayyei Sarah* 3; *Shemot Rabbah* 15:22.

474. **how to enter the kernel of the nut...** That is, how to attain the holy essence, which is surrounded by demonic shells. On the image of kernel and shells, see above, p. 238, n. 17.

all is gathered together. *You shall have—you* and no one else, so that you may delight in your Lord, and He in you. Thus it is written *Delight in YHVH, and rejoice, O you righteous; sing gladly, all upright ones!* (Psalms 32:11)."[475] [260a][476]

475. ***On the eighth day...*** Immediately following the seven days of *Sukkot* comes *Shemini Atseret*, whose name derives from this verse: ביום השמיני (*Ba-yom ha-shemini*), *On the eighth day, you shall have* עצרת (*atseret*), *a convocation* [or: *assembly, gathering*].

Having endured the time of Judgment from Rosh Hashanah through Yom Kippur, and having brought offerings and libations for the alien forces, the people of Israel "penetrated all these shells." The description here recalls Israel's journey through the desert to reach the Promised Land. The "holy city" of Jerusalem symbolizes *Shekhinah*, whom Israel finally entered. She is known as עצרת (*atseret*), *a convocation*, or *a gathering*, because all the streams of emanation gather in Her, and because She symbolizes Jerusalem, where all of Israel gathers.

The clause *you shall have* implies that Israel alone delights with God on this day, unlike the previous seven days, when the alien princes shared in the celebration and offerings.

The word כנישין (*kenishin*), "gathered," derives from *Targum Onqelos* on Numbers 29:35, which renders עצרת תהיה לכם (*atseret tihyeh lakhem*), *You shall have a convocation*, as כנישין תהון לכון (*kenishin tehon lekhon*), "You shall be gathered together." See *Targum Yerushalmi*, ad loc.; Leviticus 23:36, and both Targums, ad loc.; *Zohar* 1:64a; 2:187a; 3:96b, 104b, 197a.

On Israel as having God all to themselves on *Shemini Atseret*, see *Pesiqta de-Rav Kahana* 28:9; Vol. 8, pp. 182–83, n. 369. The word "chunks" renders גזיזין (*gezizin*), "chunks" or "fists." See BT *Berakhot* 18b: "He broke גזיזי דברדא (*gezizei de-varda*), "chunks of ice." See BT *Berakhot* 59a; *Yoma* 78b; *Bava Qamma* 5a, 42b; *Zohar* 2:75a (*RR*), 106a, 140b, 150a, 165a. On the Mountains of Darkness, see above, note 461.

476. [260a] Various manuscripts (including Es3, N32, OM1, Pr13, V18) and the Cremona edition continue here (3:259b) with a passage that appears in *Zohar* 1:10b–11a (Vol. 1, pp. 70–73), beginning with "Rabbi Shim'on opened" and ending with "because he gave nothing to the poor." (Es3 includes the following passage on 1:11a; Vol. 1, pp. 73–75.) The Mantua edition (and nearly all subsequent editions) simply refer to the first passage without including it.

The short passage entitled *Parashat Rashei ha-Mattot*, appearing here in the standard editions (3:259b) does not appear in the early printed editions (Cremona or Mantua) nor in the manuscripts containing *Parashat Pineḥas* that I have examined. This passage was first printed in *Zohar Ḥadash* (see *ZḤ* 56c–d) and will be translated in Vol. 12. There is no *Parashat Mas'ei* in the *Zohar*.

In the Cremona edition, *Parashat Devarim* consists of the *Yanuqa*, which appears in the Mantua edition (and nearly all subsequent editions) as part of *Parashat Balaq* (*Zohar* 3:186a–192a; above, pages 245–96). See above, p. 245, n. 1. The Mantua edition (followed by nearly all subsequent editions) does not contain any material for *Parashat Devarim*, other than an editorial note indicating that the *Yanuqa* material appears in *Parashat Balaq*.

פרשת ואתחנן

Parashat Va-Eṯḥannan

"I PLEADED" (DEUTERONOMY 3:23–7:11)

Rabbi Yose opened, saying, "*Hezekiah turned his face to the wall and prayed to YHVH* (Isaiah 38:2). Come and see how potent is the power of Torah, how supreme above all! For whoever engages in Torah does not fear those above or those below, nor any evil mishaps in the world, since he grasps the Tree of Life and eats from it every day.[1]

"For Torah teaches a person the true path, advising him how to return to his Lord, nullifying that decree. Even if it has already been ordained against him, it is totally annulled and withdrawn from him, no longer looming over him.[2]

"The advice one should follow in this world is to engage in Torah day and night, never departing from her, as is written: *Meditate on it day and night* (Joshua 1:8). If one departs from Torah or separates from her, it is like separating from life.

"Come and see! Here is the advice for a person when he climbs into bed at night: he should accept upon himself wholeheartedly the Kingdom on high and deliver to Him in advance the pledge of his soul. This has already been established. For the whole world tastes the taste of death, since the Tree of Death

1. ***Parashat Va-Eṯḥannan*...** Regarding the immediately preceding *parashot*—namely *Mattot*, *Mas'ei*, and *Devarim*—see above, p. 658, n. 476.

Whoever devotes himself to Torah is protected from demonic forces "above" and earthly enemies "below."

Torah is identified with the Tree of Life, based on the description of wisdom in Proverbs 3:18: *A tree of life is she to those who grasp her.* See BT *Berakhot* 32b, 61b.

The context in Isaiah (38:1–2) reads: *In those days Hezekiah fell mortally ill, and the prophet Isaiah son of Amoz came to him and said, "Thus says YHVH: 'Set your house in order, for you are about to die; you will not live.'" Hezekiah turned his face to the wall and prayed to YHVH.* The same biblical passage appears in 2 Kings 20:1–2. This *Zohar* passage appears in a somewhat different version in *Zohar* 1:11a.

2. **nullifying that decree...** Whatever has been decreed against him, just as the decree against King Hezekiah was nullified when he turned back to God in sincere prayer (Isaiah 38:1–8).

prevails in the world, and all human spirits depart, ascend, and are delivered to it. Because they are given in pledge, they all return to their places.[3]

"Come and see: When the north wind awakens at midnight, and a herald comes forth, the blessed Holy One is aroused in the Garden of Eden to delight with the spirits of the righteous. Then all sons of *Matronita* and all members of the palace devote themselves to praise the Holy King, and all those pledges of spirits that were delivered to Him are returned to their owners. Most inhabitants of the world awake at that time, since all the pledges are with them; and those members of the supernal palace stand at their stations, engaging in the praise of Torah until daybreak, participating with Assembly of Israel.[4]

"Then, when morning comes, She and all members of the palace approach the Holy King; and they are called members of the King's palace, children of the blessed Holy One, as has already been established.[5]

3. **when he climbs into bed...** Before going to sleep, one should recite the *Shema*, thereby accepting upon himself "the yoke of the Kingdom of Heaven."

During sleep, a person's soul ascends to heaven. On account of his unworthy or sinful conduct during the day that has just ended, he is burdened by sinful debts and actually deserves to die; but by consciously offering his soul as a pledge to God before sleep, he ensures that God will return the pledge. According to the *Zohar*, the pledge is delivered to *Shekhinah*—or *Malkhut* (Kingdom)—who is pictured as the Tree of Death. The phrase "to their places" means "to their respective bodies," lying in bed.

On the bedtime recital of the *Shema*, see BT *Berakhot* 4b, in the name of Rabbi Yehoshu'a son of Levi: "Even if one has recited the *Shema* in the synagogue, it is a *mitsvah* to recite it upon his bed." Cf. *Zohar* 1:183a; 3:211a. On the phrase "the yoke of the Kingdom of Heaven," see M *Berakhot* 2:2.

On offering one's soul in pledge, see BT *Berakhot* 5a, where Abbaye recommends that each night before going to bed, scholars should recite "a verse of compassion, such as *In Your hand I entrust my spirit. You redeem me, O YHVH, God of truth* (Psalms 31:6)." Traditionally, this verse is included in the bedtime recital of *Shema*. The verse begins: *In Your hand I entrust* [or: *commend, commit, deposit*] *my spirit*. See above, p. 404, n. 358.

On sleep as a taste of death, see BT *Berakhot* 57b: "Sleep is one-sixtieth of death." See above, p. 2, n. 5. On *Shekhinah* as the Tree of Death, see above, p. 9, n. 19.

4. **When the north wind awakens at midnight...** This is an auspicious time for devotees to rise from sleep, "stand at their stations," and engage in Torah, thereby participating with *Shekhinah*. She is known as *Matronita* and Assembly of Israel, and Her human devotees are called "sons of *Matronita*" and "members of the palace." The reason that most people awaken at midnight is that their souls (or "pledges") have been temporarily returned to them.

See BT *Berakhot* 3b, in the name of Rabbi Shim'on the Ḥasid: "There was a harp suspended above [King] David's bed. As soon as midnight arrived, a north wind came and blew upon it, and it played by itself. He immediately arose and engaged in Torah until the break of dawn." On this Talmudic passage and the midnight ritual (and on *Shekhinah* as Assembly of Israel), see above, pp. 3–4, n. 6.

5. **She and all members of the palace...** *Shekhinah*, accompanied by the souls of Her human devotees, approaches King *Tif'eret*.

"When morning comes, one should cleanse himself in every way and gird his weapons to engage with the Holy King. For in the night he engaged with *Matronita*; now he comes with *Matronita* to couple Her with the King.[6]

"He comes to synagogue, purifies himself with offerings, chants the praises of David—with tefillin on his head and tzitzit on his hem—and recites *A praise of David* (Psalms 145), as they have established.[7]

"He offers prayer before his Lord. During the prayer he should stand like the heavenly angels, participating with them, for they are called *standing ones*, as is said: *I will let you move about among these standing ones* (Zechariah 3:7). And he should focus his intention before his Lord and submit his request.[8]

"Come and see: When a person rises at midnight from his bed to engage in Torah, a herald stands above him, proclaiming: *Here, bless YHVH, all you servants of YHVH, who stand in the house of YHVH by night!* (Psalms 134:1). Now when he stands in prayer before his Lord, that herald stands over him, proclaiming, *I will let you move about among these standing ones.*[9]

6. **one should cleanse himself in every way . . .** By relieving himself and then washing his hands. Then he can "gird his weapons" by wrapping himself in a tallit and donning tefillin. Whereas at night he participated with *Shekhinah* by engaging in Torah, now he prepares to unite the divine couple through prayer.

See BT *Berakhot* 14b–15a, in the name of Rabbi Yoḥanan: "One who wishes to accept upon himself the yoke of the Kingdom of Heaven completely should relieve himself, wash his hands, don tefillin, recite *Shema*, and pray [the *Amidah*]. This is the complete Kingdom of Heaven." Cf. *Zohar* 3:120b.

7. **purifies himself with offerings . . .** That is, by reciting passages in the morning liturgy describing the sacrificial offerings. He then proceeds with various psalms (attributed to King David), including Psalm 145.

The phrase "tzitzit on his hem" is based on Numbers 15:38: *Speak to the Children of Israel, and you shall say to them that they should make for themselves* ציצת (*tsitsit*), *a tassel* [or: *fringe*], *on* כנפי (*kanfei*), *the hems* [or: *skirts*] *of, their garments for their generations and place on the tassel of the hem a cord* [or: *twist, thread*] *of* תכלת (*tekhelet*), *purple* [or: *bluish purple*; *violet*; *blue*]. On the significance of Psalm 145, see above, pp. 559–60, n. 175.

8. **During the prayer . . .** During the *Amidah*, one should stand perfectly straight, resembling the angels, who are similarly praising God. See BT *Berakhot* 10b, in the name of Rabbi Eli'ezer son of Ya'akov: "One who prays must straighten his legs, as is said: *As for legs, they had a straight leg* (Ezekiel 1:7)."

The full verse in Ezekiel, describing the angelic *ḥayyot* (living beings), reads: *As for legs, they had a straight leg, and their feet were like a calf's foot. They gleamed like burnished bronze.* See Rashi, ad loc. On the passage in BT *Berakhot*, see JT *Berakhot* 1:1, 2c.

The verse in Zechariah reads: *If you walk in My paths and keep My charge, then you will govern My house and guard My courts, and I will let you move about among these standing here* [literally: *these standing ones*]. See Rashi, ad loc., and on Daniel 7:16; *Zohar* 1:100a, 129b; 2:170a (Vol. 5, p. 490, n. 850), 241b.

9. ***Here, bless YHVH . . .*** On this verse, see BT *Menaḥot* 110a; *Zohar* 1:136a; 3:12b–13a.

"After he concludes the prayer, standing in counsel before his Lord, they have already established that he should surrender his soul with a willing heart to the required place, etc.[10]

"How much good advice a person receives regarding all! [260b] When prayer is concluded, all those words that a person generated with his mouth during that prayer ascend on high and split the heavens, until they reach the place that they reach, adorning the head of the King, fashioned into a crown.[11]

"As the Companions have established, when a person presents a prayer to the blessed Holy One, he should intend his prayer as supplication. How do we know this? From Moses our master, as is written: *I pleaded with YHVH* (Deuteronomy 3:23), for that is a superb prayer.[12]

"Come and see: Whoever stands in prayer should straighten his legs, as they have established, and he should cover his head like one sitting before the king, and cover his eyes so as not to look at *Shekhinah*.[13]

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10. **After he concludes the prayer . . .** Following the *Amidah*, one recites *Taḥanun* (Supplication). This prayer (recited on most weekdays) includes a confession of sins and a petition for grace. It is also known as *nefilat appayim* (falling upon the face, prostration), and originally it was recited in this position, though later it became customary to recite *Taḥanun* in a seated (or half-seated) posture with lowered head and one's face buried in the bend of the arm. Here, Rabbi Yose indicates that during *Taḥanun* a person should surrender his soul to *Shekhinah*, described as "the required place." On *Taḥanun* and *nefilat appayim*, see above, p. 613, n. 339.

11. **When prayer is concluded . . .** The words of prayer ascend and are fashioned into a crown, adorning God's head.

See *Shemot Rabbah* 21:4: "Rabbi Pinḥas said in the name of Rabbi Me'ir, and Rabbi Yirmeyah said in the name of Rabbi Abba, 'When the people of Israel prays, you do not find them all praying as one, but rather each assembly prays on its own, one after the other. When they have all finished, the angel appointed over prayers gathers all the prayers offered in all the synagogues and fashions them into crowns, which he places on the head of the blessed Holy One.'"

See *Pesiqta Rabbati* 20, 97a; *Midrash Tehillim* 88:2; *Midrash Konen* (*Beit ha-Midrash*, 2:26); *Ma'yan Ḥokhmah* (*Beit ha-Midrash*, 1:59); *Tosafot*, *Ḥagigah* 13b, s.v. *ve-qosher*; Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 495; *Zohar* 1:37b, 132a, 162a, 167b, 168b–169a; 2:58a, 128b, 146b, 186a, 201b, 202b, 209a, 245b–246a (*Heikh*); 3:294b (*IZ*); Recanati on Genesis 19:27, 26a; Margaliot, *Mal'akhei Elyon*, 148–54; Green, *Keter*, 20–41. On words splitting the heavens, see *Zohar* 2:201a; 3:31b, 55a, 61a, 105a, 121b, 294a–b (*IZ*).

12. **he should intend his prayer as supplication . . .** See *Midrash Tanna'im*, Deuteronomy 3:23. Cf. M *Berakhot* 4:4; *Avot* 2:13.

The context in Deuteronomy (3:23–25) reads: *I pleaded with YHVH at that time, saying, "My Lord, YHVH, You Yourself have begun to show Your servant Your greatness and Your mighty hand, for what god is there in the heavens and on the earth who could do like Your deeds and like Your power? Let me, please, cross over and see the good land that is across the Jordan, this good hill country and the Lebanon."*

13. **Whoever stands in prayer should straighten his legs . . .** During the *Amidah*, one should stand perfectly straight, resembling the angels, who are similarly praising God. (See above, note 8.) One should also cover his head and eyes with the tallit.

On the presence of *Shekhinah* during prayer, see BT *Sanhedrin* 22a, in the name

"In the Book of Rav Hamnuna Sava it says, 'If a person opens his eyes during prayer, or does not lower them toward the ground, the Angel of Death comes upon him prematurely. And when his soul departs, he will not gaze upon the radiance of *Shekhinah* nor will he die by a kiss. Whoever slights *Shekhinah* is himself slighted at the moment that he needs Her, as is written: *For those who honor Me will I honor, and those who spurn Me will be disdained* (1 Samuel 2:30)—this is one who looks at *Shekhinah* while he is praying.'[14]

"But how can he look at *Shekhinah*? Rather, he should realize that *Shekhinah* is surely before him, as is written: *Hezekiah turned his face to* הקיר (*ha-qir*), *the wall*... (Isaiah 38:2)—for there dwells *Shekhinah*. Consequently, nothing should interpose between him and the wall, as has been established.[15]

of Shim'on the Ḥasid: "One who prays should consider himself as if *Shekhinah* were before him, as is said: *I set YHVH before me always* (Psalms 16:8)."

14. **In the Book of Rav Hamnuna Sava...** According to this venerable source, it is very dangerous to keep one's eyes open during the *Amidah*. At the very least, one should lower them toward the ground. Otherwise, the Angel of Death, who is described as "full of eyes," will come upon him prematurely.

On lowering one's eyes during prayer, see BT *Yevamot* 105b: "Rabbi Ḥiyya and Rabbi Shim'on son of Rabi were sitting. One of them opened, saying, 'One who prays must direct his eyes below....' The other said, 'His eyes should be directed above....' Meanwhile they were joined by Rabbi Yishma'el son of Rabbi Yose, who asked, 'In what are you engaged?' They replied, 'In the subject of prayer.' He said to them, 'My father said, "One who prays should direct his eyes below and his heart above."'" On the Angel of Death as being "full of eyes," see Vol. 8, p. 309, n. 63.

According to a rabbinic tradition, at the moment of death a person sees *Shekhinah*. Here, Rav Hamnuna Sava indicates that one who dares to see Her during the *Amidah* will be prevented from seeing Her as he dies, "at the moment that he needs Her." See *Sifra, Nedavah* 2:12, 4a, in the name of Rabbi Dosa: "Scripture states: *No human can see Me and live* (Exodus 33:20). In their lifetime they do not see, but in their death they do!" See above, p. 327, n. 104.

According to another rabbinic tradition, certain virtuous heroes (including Moses, Aaron, and Miriam) died not by the power of the Angel of Death but rather by the kiss of God. A passage in *Shir ha-Shirim Rabbah* extends this privilege to all the righteous. See *Midrash Tanna'im*, Deuteronomy 34:5; *Shir ha-Shirim Rabbah* on 1:2; Vol. 6, pp. 103–4, n. 128; above, p. 599, n. 294.

On Rav Hamnuna Sava and his book, see above, pp. 261–62, n. 48. On the passage in *Yevamot*, see JT *Berakhot* 4:5, 8c; Rashi on BT *Berakhot* 34b, s.v. *ḥalonot; Turei Zahav, Oraḥ Ḥayyim* 95; *Sefer Ḥasidim*, ed. Margaliot, par. 18; *Zohar* 1:132b.

15. **But how can he look at *Shekhinah*?...** Since one sees Her only at the moment of death (as explained in the preceding note). Rather, one should realize that *Shekhinah* is present during prayer (as mentioned above, note 13).

Rabbi Yose may be associating קיר (*qir*), *wall*, with Greek *kyrios*, "lord." *Shekhinah*, the last *sefirah*, rules as Lord over the world. On *qir* and *kyrios*, see *Zohar* 1:228b; Vol. 5, p. 235, n. 125. Cf. Vol. 4, p. 75, n. 21. For rabbinic knowledge of the Greek term *kyrios*, see BT *Avodah Zarah* 11b, *Ḥullin* 139b.

According to BT *Berakhot* 5b (in the name of Rav or Rabbi Yehoshu'a son of Levi): "How do we know that when one prays there should be nothing interposing between him

"Whoever stands in prayer should first arrange the praise of his Lord and afterward submit his request. For Moses our master first said, *You Yourself have begun* [*to show Your servant Your greatness and Your mighty hand, for what god is there in the heavens and on the earth who could do like Your deeds and like Your power?*] (Deuteronomy 3:24), and afterward, *Let me, please, cross over and see* [*the good land that is across the Jordan*] (ibid., 25)."[16]

Rabbi Yehudah said, "Why is it written here first אדני (*Adonai*) and then יהוה (*YHVH*), which we pronounce as אלהים (*Elohim*)? Well, the sequence is so, from below to above, and to combine the quality of day with night, and of night with day, coupling all as one fittingly.[17]

"*You Yourself have begun to show Your servant*. . . . What beginning is here? Well, surely, Moses was a beginning in the world, being totally complete. Now, you might say, 'Jacob was complete—and the tree was completed below corresponding to the pattern above.' But what Moses attained, no other human attained, for he was adorned more consummately: with many thousands and myriads of Israel, with Torah, with the Dwelling, with Levites, with tribes and princes appointed over them.[18]

and the wall? Because it says: *Hezekiah turned his face to the wall and prayed* (Isaiah 38:2)." See *Zohar* 1:132a, 228a–b. For the context in Isaiah, see above, note 1.

16. **first arrange the praise of his Lord . . .** As in the opening three blessings of the *Amidah*. Afterward (as in the middle blessings), one presents personal requests. See BT *Berakhot* 32a, in the name of Rabbi Simlai.

17. **first אדני (*Adonai*) and then יהוה (*YHVH*) . . .** The verse in Deuteronomy (3:24) reads: אדני יהוה (*Adonai YHVH*), *My Lord, YHVH, You Yourself have begun to show Your servant Your greatness and Your mighty hand, for what god is there in the heavens and on the earth who could do like Your deeds and like Your power?* For the context, see above, note 12.

In this verse, the second divine name is written יהוה (*YHVH*) but pronounced as אלהים (*Elohim*). Rabbi Yehudah explains that the sequence of names proceeds from the last *sefirah*, *Shekhinah*—who is called אדני (*Adonai*)—to *Tif'eret* above, who is called יהוה (*YHVH*). She is symbolized by day, and He by night. The pronunciation of *YHVH* as *Elohim* may allude to *Shekhinah* (who is sometimes called *Elohim*), or to *Binah* (who is also called *Elohim*).

On the theme of "combining the quality of day with night, and of night with day," see BT *Berakhot* 11b, where Rava and Abbaye indicate that light is mentioned in the evening prayers and darkness in the morning prayers "in order to mention the quality of day during the night and the quality of night during the day." See *Zohar* 1:12b, 120b, 259a (*Hash*); 2:162a; 3:264a.

18. ***You Yourself have begun . . .*** Obviously, God began to show Moses His greatness long before this encounter, so "What beginning is here?" Rabbi Yehudah explains that Moses himself represents a radical "beginning in the world," since he attained the rung of *Tif'eret*, which harmonizes right and left and is totally complete.

It is true that Jacob, too, represents *Tif'eret*, pictured as the cosmic tree. His twelve sons correspond to the twelve potencies of that tree, while the seventy people who tra-

"He was completed with the whole body: Aaron on the right, Nahshon son of Amminadab on the left, he himself between them. Therefore, *Your greatness*—on the right: Aaron. *And Your mighty hand*—on the left: Nahshon. This has already been said. So Moses was a beginning in the world.[19]

"Now, you might ask, 'Who is the conclusion, since Moses is the beginning?' The conclusion is King Messiah, for then there will be perfection in the world, which has not been so for all generations. At that time, perfection will prevail above and below, and all worlds will be coupled as one. Of then is written *On that day YHVH will be one and His Name one* (Zechariah 14:9)."[20]

YHVH said to me, "Enough for you! Speak no more [to Me of this matter]" (Deuteronomy 3:26). Rabbi Ḥiyya said, "The blessed Holy One said to Moses, '*Enough for you*, that you coupled with *Shekhinah*. From here on, *no more*.'"[21]

Rabbi Yitsḥak said, "*Enough for you*, with the radiance of the sun that you possessed; *no more*—for the time of the moon has arrived, and the moon cannot shine until the sun is gathered in. But, *Command Joshua and imbue him with strength and courage*... (Deuteronomy 3:28)—you who are the sun must illumine the moon, as has already been said."[22]

ditionally accompanied Jacob when he went to Egypt parallel *Tif'eret*'s seventy branches. But Moses surpassed him.

On the contrast between Jacob and Moses, see above, pp. 258–59, n. 36. On Jacob's being "complete," see above, pp. 67–68, n. 44. On the twelve potencies of the cosmic tree, see above, pp. 354–55, n. 197. For the full verse in Deuteronomy, see the preceding note.

19. **He was completed with the whole body...** Moses (representing *Tif'eret*) included both right and left. Aaron symbolizes *Ḥesed* (the divine right arm), while Nahshon symbolizes *Gevurah* (the divine left arm). *Ḥesed* is also known as *Gedullah* (Greatness); *Gevurah* (Power) is indicated by the wording *Your mighty hand.*

Nahshon son of Amminadab from the tribe of Judah is renowned for his role at the Red Sea. According to rabbinic tradition, no one wanted to be the first to enter and cross, until finally Nahshon jumped in. See *Mekhilta, Beshallaḥ* 5; BT *Sotah* 37a; *Pirqei de-Rabbi Eli'ezer* 42; *Bemidbar Rabbah* 13:7. On Nahshon as symbolizing the divine left arm, see above, p. 206, n. 59.

20. ***YHVH will be one and His Name one*** This verse can imply that in the time of redemption, *Tif'eret* (known as *YHVH*) and *Shekhinah* (known as *His name*) *will* both *be one.* See above, p. 166, n. 41.

21. ***YHVH said to me, "Enough for you!...*** God refuses Moses' request to cross the Jordan. It is *enough* that he united with *Shekhinah*.

On Moses as the husband of *Shekhinah*, see Vol. 6, pp. 103–4, n. 128. The full verse in Deuteronomy reads: *And YHVH was wrathful* [or: *was cross*] *with me because of you, and He did not listen to me. YHVH said to me, "Enough for you! Speak no more to Me of this matter."*

22. **with the radiance of the sun...** Moses attained the rung of *Tif'eret*, symbolized by the sun. His successor, Joshua, attained the rung of *Shekhinah*, symbolized by the moon.

According to rabbinic tradition, "The face of Moses was like the face of the sun; the face of Joshua was like the face of the moon." See *Sifrei*, Numbers 140; BT *Bava Batra* 75a.

On the passage here, see *Zohar* 3:284a; cf.

You, cleaving to YHVH your God (Deuteronomy 4:4). Rabbi Yose said, "*Happy the people who has it so!* (Psalms 144:15). Happy is the people whom the blessed Holy One has chosen from among all peoples, elevating them as His share and bestowing upon them His blessing, the blessing of His Name, as is written: *They are seed YHVH has blessed* (Isaiah 61:9)—*YHVH*, truly![23]

"Come and see: All other peoples of the world the blessed Holy One has given to appointed princes who rule over them; whereas Israel the blessed Holy One has grasped as His share, to actually unite with Him, and He has given them the holy Torah in order to unite with His Name. [261a] Thus, *You, cleaving to YHVH—to YHVH*, and not to some appointee, as with other nations. This has already been established in many places."[24]

YHVH spoke to you from the midst of the fire. A voice of words you heard... (Deuteronomy 4:12).[25]

Rabbi El'azar said, "This verse should be examined. קול דברים (*Qol devarim*), *A voice of words*—who is *a voice of words*? Well, *a voice* that is called דבור (*dibbur*), Speech, for all speech depends on it. Thus it is written וידבר אלהים (*Va-ydabber Elohim*), *God spoke* (Exodus 20:1), since speech depends on this place, and this is called *a voice of words.*[26]

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"*You heard*—for hearing depends only on this, since hearing depends on speech. So, *you heard.* As they have already established, *His master shall pierce*

Devarim Rabbah 2:5. Deuteronomy 3:28 reads in full: *Command Joshua and imbue him with strength and courage, for he will cross over before this people and he will enable them to inherit the land that you will see.*

23. ***You, cleaving to YHVH your God...*** Israel is truly fortunate to be intimately close to God. The concluding phrase—"*YHVH*, truly!"—emphasizes that the people of Israel is blessed by *Tif'eret* (known as *YHVH*), or that they are blessed by "His Name."

The full verse in Deuteronomy reads: *You, cleaving to YHVH your God, are alive every one of you today!* The full verse in Psalms reads: *Happy the people who has it so, happy the people whose God is YHVH!* The verse in Isaiah reads: *All who see them recognize that they are seed YHVH has blessed.*

24. **appointed princes who rule over them...** Heavenly princes empowered over the nations of the world. See above, p. 50, n. 140.

On Torah as God's Name, see above, p. 26, n. 66. On the supposed Zoharic formula "The blessed Holy One, Torah, and Israel are all one," see Vol. 7, pp. 490–91, n. 431.

25. ***YHVH spoke to you...*** The full verse reads: *YHVH spoke to you from the midst of the fire. A voice* [or: *a sound*] *of words you heard, an image you did not see—only a voice* [or: *a sound*]*!*

26. **קול דברים (*Qol devarim*), *A voice of words...*** Often, קול (*qol*), "voice," refers to *Tif'eret*, whereas דבור (*dibbur*), "speech," refers to *Shekhinah*. But in this verse, according to Rabbi El'azar, *Shekhinah* is called קול דברים (*qol devarim*), *a voice of words.*

The full verse from Exodus, introducing the Ten Commandments, reads: וידבר אלהים (*Va-ydabber Elohim*), *God spoke, all these words, saying.* The name *Elohim* refers here to *Shekhinah*, who is fittingly linked with verb וידבר (*va-ydabber*), *spoke.*

his ear with an awl (Exodus 21:6), because he damaged the place called 'hearing,' which is both speech and hearing.[27]

"*An image you did not see—only a voice* (Deuteronomy 4:12). What is meant by *an image*? As is said: *The image of YHVH he beholds* (Numbers 12:8).[28]

"Alternatively, *an image*—an inner voice, which was not seen at all. *Only* another *voice*, which we have mentioned. *An image*—why is it called so? Because the whole configuration of the body issues from it.[29]

"Now, you might say, 'Another is also called so.' Yes, for from this other one issues the configuration below. Therefore, upper ה (*he*), lower ה (*he*). Upper ה (*he*) is *a mighty voice, unceasing* (Deuteronomy 5:19), whose springs never stop. All those voices were there when Torah was given to Israel, all issuing from that inner voice, since the word depends on it.[30]

27. ***You heard...*** The clause *A voice of words you heard* links *Shekhinah* (*a voice of words*) with hearing, because "hearing depends only on" *Shekhinah*, who conveys God's word to human ears and through whom human prayer is heard. As mentioned above, She is also known as "speech."

The context in Exodus (21:5–6) relates to a Hebrew slave, who is normally set free after six years: *If the slave declares, "I love my master, my wife, and my children; I will not go free," his master shall make him approach* האלהים (*ha-Elohim*), *the gods* [interpreted traditionally as: *the judges*], *and make him approach the door or the doorpost, and his master shall pierce his ear with an awl, and he shall serve him forever.*

See *Tosefta Bava Qamma* 7:5, in the name of Rabban Yoḥanan son of Zakkai: "Now, why was the ear singled out from all the limbs to be pierced? Because it heard on Mount Sinai: *For Mine are the Children of Israel as servants* (Leviticus 25:55), and yet this [person] broke off the yoke of heaven and accepted upon himself a yoke of flesh-and-blood. Therefore Scripture states: 'Let the ear come and be pierced, since it did not fulfill what it heard!'"

By refusing to leave his human master, the slave in effect spurns divine dominion. Here Rabbi El'azar adds that since hearing depends on *Shekhinah*, a slave who refuses to go free spurns and impairs Her, so he is fittingly punished by having his ear pierced.

See *Zohar* 3:108a–b. On the passage in *Tosefta*, see also *Mekhilta, Neziqin* 2; JT *Qiddushin* 1:2, 59d; BT *Qiddushin* 22b; Rashi on Exodus 21:6; *Zohar* 2:192a; Moses de León, *Sefer ha-Rimmon*, 232. For the full verse in Deuteronomy, see above, note 25.

28. ***An image you did not see...*** This *image* apparently refers to *Tif'eret*, as demonstrated by the verse in Numbers, where *the image of YHVH* means "the image of *Tif'eret*," who is known as *YHVH*.

See *Haggahot Maharḥu*; *Miqdash Melekh*. For another interpretation, see *Or Yaqar*; *Sullam*; *Matoq mi-Devash*. The verse in Numbers (spoken by God about Moses) reads: *Mouth to mouth I speak with him;* ומראה (*u-mar'eh*), *and a vision* [or: *and clearly*; *manifestly*; *in plain sight*], *not in riddles; and the image of YHVH he beholds.* See *Zohar* 3:72a.

29. **an inner voice...** The hidden realm of *Binah*, whom Israel could not perceive. Rather, they saw "*only* another *voice*," namely *Shekhinah*.

Binah is called *an image* because the entire configuration of bodily limbs (from *Ḥesed* to *Yesod*) issues from Her.

30. **Another is also called so...** *Shekhinah* is also known as *an image*, one that contains all the other sefirotic images. Rabbi

"That which is called *Mishneh Torah*, the Repetition of Torah, was uttered by Moses from his own mouth, and we have already established the matter. Why so? Well, supernal Wisdom is called the totality of Torah, from which issues all through that inner voice. Afterward, all settles, joined to the place called the Tree of Life—upon which depend the general and the particular, Written Torah and Oral Torah. It is called *Mishneh Torah*, Double Torah.[31]

El'azar explains that just as the configuration of the sefirotic limbs issues from the image of *Binah*, so "the configuration (of angels) below," pictured as a body, issues from *Shekhinah*.

The feminine marker ה (*he*) appears twice in the name יהוה (*YHVH*). The first (or "upper") *he* symbolizes *Binah*; the second, *Shekhinah*. The flow of emanation from the *mighty voice* of *Binah* is *unceasing*. At the Revelation at Mount Sinai, all the sefirotic voices issued from "that inner voice" of *Binah*.

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The verse in Deuteronomy reads: *These words YHVH spoke to your whole assembly at the mountain from the midst of the fire, the cloud, and the dense fog—a mighty voice, adding no more.* The final expression, ולא יסף (*ve-lo yasaf*), means literally *and He did not add.* Here, Rabbi El'azar follows a midrashic interpretation of the clause: "and it did not cease." See *Targum Onqelos* on the verse: ולא פסיק (*ve-la phasiq*), "and not ceasing." See JT *Megillah* 1:4, 70d; BT *Sotah* 10b, *Sanhedrin* 17a; *Bemidbar Rabbah* 20:21; Rashi, *Leqaḥ Tov*, and Naḥmanides on the verse; *Zohar* 1:50b; 2:81a–b, 226b; 3:6b. Cf. *Shemot Rabbah* 28:6.

On *Shekhinah* as the all-inclusive image, see above, pp. 318, n. 66. On the angelic body, see *Zohar* 1:245a–b; 2:142a–b; Idel, "Olam ha-Mal'akhim bi-Dmut Adam."

On the (seven) voices heard at Mount Sinai, see *Tanḥuma, Shemot* 25, *Yitro* 11; *Tanḥuma* (Buber), *Shemot* 22; *Shemot Rabbah* 28:6; *Midrash Tehillim* 68:6; 92:3. Cf. BT *Berakhot* 6b. On the sefirotic voices issuing from *Binah*, see *Zohar* 2:81a–b; 3:38b–29a.

31. **That which is called *Mishneh Torah*, the Repetition of Torah . . .** In rabbinic literature, the book of Deuteronomy is referred to as משנה תורה (*Mishneh Torah*), "the Repetition of Torah," since it contains Moses' summary of laws and history from earlier books of the Torah. The phrase *mishneh torah* appears in Deuteronomy 17:18 and is translated in the Septuagint as *Deuteronomion*, "a second Law," which became the Greek name of the book and ultimately its English name, Deuteronomy.

Rabbi El'azar indicates that Moses conveyed the teachings of *Mishneh Torah* (or Deuteronomy) "from his own mouth." This formulation derives from BT *Megillah* 31b, where Abbaye distinguishes between the list of curses in Leviticus 26 and the later list in Deuteronomy 28: "The former [curses] are stated in the plural [i.e., addressed to all Israel] and Moses uttered them מפי הגבורה (*mi-pi ha-gevurah*), from the mouth of [Divine] Power [i.e., conveying God's speech]; the latter are stated in the singular and Moses uttered them מפי עצמו (*mi-pi atsmo*), from his own mouth [i.e., in his own formulation and in his own name]." For example, the list in Leviticus reads: *If you* [plural] *do not heed Me* (Leviticus 26:14), conveying divine speech, whereas the list in Deuteronomy reads: *It shall be, if you* [singular] *do not heed the voice of YHVH your God . . .* (Deuteronomy 28:15).

Ḥokhmah (Wisdom) is the source or "totality" of Torah, from which issues the stream of divine teaching through *Binah* ("that inner voice"). Then "all settles" in the sefirotic Tree of Life, upon which depend the generalities of Written Torah (symbolizing *Tif'eret*) and the particulars of Oral Torah (symbolizing *Shekhinah*). Since the Tree of Life encompasses both aspects of Torah

"At first, *Gevurah*, unceasing; now, all as one. So here in these Ten Commandments, all is inscribed with ו (*vav*): ולא תנאף (*ve-lo tin'af*), *And you shall not commit adultery* (Deuteronomy 5:17); ולא תגנוב (*ve-lo tignov*), *And you shall not steal* (ibid.); ולא תענה (*ve-lo ta'aneh*), *And you shall not bear* [*false witness*] (ibid.); ולא תחמוד (*ve-lo taḥmod*), *And you shall not covet* (ibid., 18); ולא תתאוה (*ve-lo tit'avveh*), *and you shall not desire* (ibid.), as has been established."[32]

Rabbi Yose said, "What is meant by ולא תתאוה (*ve-lo tit'avveh*), *and you shall not desire*, when it is already written ולא תחמוד (*Ve-lo taḥmod*), *And you shall not covet*, since the latter should suffice?"[33]

He replied, "Happy are the masters of truth! Coveting is one rung, desire another. Coveting—if he can, he proceeds to take it; because of that coveting he feels, he goes to commit the act. Desire is not so, for even if he does not take the path, [he has still violated the commandment]. All this has been established by the Companions."[34]

(Written and Oral), it is called *Mishneh Torah*, understood as "Double Torah."

On the passage in *Megillah*, see *Zohar* 3:7a, 115a, 265a. On the phrase *mi-pi ha-gevurah*, "from the mouth of Power," see Vol. 4, p. 439, n. 262. For various interpretations of this paragraph and the following one, see *Or Yaqar*; Vital; *Haggahot Maharḥu*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

32. **At first, *Gevurah*, unceasing...** The original revelation to Moses at Sinai was conveyed מפי הגבורה (*mi-pi ha-gevurah*), "from the mouth of [Divine] Power." Rabbi El'azar associates *Gevurah* with its source, *Binah*, whose flow is "unceasing." (See above, note 30.)

However, "now, all as one"—that is, now that the Ten Commandments are repeated in the book of *Mishneh Torah* (or Deuteronomy), they reflect both "the general and the particular, Written Torah and Oral Torah," representing *Tif'eret* and *Shekhinah*. To signify the joining of the two qualities, commandments seven-through-ten each begin: ולא (*ve-lo*), *And* [*you shall*] *not*, whereas in the original version of the Ten Commandments (in Exodus), these commandments begin: לא (*lo*), [*You shall*] *not*, without the conjunction ו (*ve*), *and*.

This teaching on the additional *and*s in the second version of the Ten Commandments (in Deuteronomy) plays on the midrashic explanation in *Leqaḥ Tov*, Deuteronomy 5:12. Cf. *Mekhilta de-Rashbi*, Exodus 20:13; *Ba'al ha-Turim* on Deuteronomy 5:17; Kasher, *Torah Shelemah*, Exodus 20:13–14, n. 395.

33. **What is meant by ולא תתאוה (*ve-lo tit'avveh*), *and you shall not desire*...** The full verse (Deuteronomy 5:18) reads: ולא תחמד (*Ve-lo taḥmod*), *And you shall not covet, your neighbor's wife,* ולא תתאוה (*ve-lo tit'avveh*), *and you shall not desire, your neighbor's house, his field, or his male or female slave, his ox or his donkey, or anything that your neighbor has.* Rabbi Yose wonders why Scripture adds the apparently synonymous verb *tit'avveh*, when *taḥmod* would suffice. In the parallel verse in Exodus 20:14, the expression לא תחמד (*lo taḥmod*), *you shall not covet*, appears in both clauses.

34. **Happy are the masters of truth!...** Who know how to distinguish between *you shall not covet* and *you shall not desire*. Coveting leads a person to obtain what is not his, in whatever way he can (legally or illegally), and that is certainly forbidden. But even if one simply desires what belongs to

Rabbi Yose said to him, "Why isn't it written ולא תרצח (*Ve-lo tirtsaḥ*), *And you shall not murder*, like these other ones?"[35]

He replied, "Because Judgment depends on *Gevurah*, not on the place of Compassion; so לא תרצח (*Lo tirtsaḥ*), *You shall not murder* (Deuteronomy 5:17) is not written with a ו (*vav*). Since five ווין (*vavs*) are needed, one is added in ולא תתאוה (*ve-lo tit'avveh*), *and you shall not desire*, for in לא תרצח (*Lo tirtsaḥ*), *You shall not murder*, no ו (*vav*) should appear, so it is added here."[36]

Rabbi Pinḥas, who was sitting behind him, heard. He kissed him, and wept and laughed. He said, "Cub and lion—none can stand before them! Who in the world can stand before him and his father? Happy is the share of the righteous! Happy is my share in this world and in the world that is coming, that I attained this! Of this is written *The righteous shall see and rejoice* (Job 22:19)."[37]

Rabbi El'azar opened, "*You go near and hear all that YHVH our God says*... (Deuteronomy 5:24).[38]

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someone else, without trying to obtain it, he still violates an essential commandment.

See *Mekhilta, Baḥodesh* 8; *Midrash Tanna'im*, Deuteronomy 5:18; Jacob ben Asher, *Tur, Ḥoshen Mishpat* 359:10; Maimonides, *Mishneh Torah, Hilkhot Gezelah va-Avedah* 1:9–11; Joseph Caro, *Beit Yosef, Ḥoshen Mishpat* 359:10. Cf. *Mekhilta de-Rashbi*, Exodus 20:14.

35. **Why isn't it written ולא תרצח (*Ve-lo tirtsaḥ*), *And you shall not murder*...** As mentioned above (at note 32), in the Ten Commandments (in Deuteronomy), commandments seven-through-ten each begin: ולא (*ve-lo*), *And* [*you shall*] *not*. Rabbi Yose wonders why the sixth commandment begins: לא (*lo*), [*You shall*] *not*, without the conjunction ו (*ve*), *and*. The simple explanation, of course, is that this is the first of the negative commandments, so *and* is unnecessary and inappropriate; but Rabbi Yose is searching for a deeper reason.

36. **Because Judgment depends on *Gevurah*...** The act of murder reflects the harsh quality of Judgment, which derives from *Gevurah* on the left side, not from the realm of Compassion (identified with *Tif'eret*). Compassion and *Tif'eret* are symbolized by the letter ו (*vav*) in the name יהוה (*YHVH*), so fittingly this "murderous" commandment "is not written with a ו (*vav*)."

However, "five ווין (*vavs*) are needed" here in the second half of the Ten Commandments, in order to represent the five *sefirot* surrounding *Tif'eret* (*Ḥesed*, *Gevurah*, *Netsaḥ*, *Hod*, and *Yesod*)—or perhaps in order to represent the letter ה (*he*), which is numerically equivalent to five and which symbolizes *Tif'eret*'s partner, *Shekhinah*. The fifth ו (*vav*) is provided at the beginning of ולא תתאוה (*ve-lo tit'avveh*), *and you shall not desire*.

On the association of death with the lack of ו (*vav*), see *Zohar* 1:33b; 3:176b. On the sefirotic significance of the letters of *YHVH*, see above, p. 74, n. 60.

37. **Rabbi Pinḥas, who was sitting behind him...** That is, behind Rabbi El'azar.

According to the *Zohar*, Rabbi Pinḥas is the father-in-law of Rabbi Shim'on and thus Rabbi El'azar's grandfather. Here he praises both of them—the young cub and the mature lion—and celebrates his relation to them.

On Rabbi Pinḥas and his Zoharic role as Rabbi Shim'on's father-in-law, see above, pp. 418–19, n. 402. On Rabbi El'azar and Rabbi Shim'on as lions, see above, p. 382, n. 283. On the expression "wept and laughed," see above, p. 586, n. 257.

38. ***You go near*...** The full verse reads: *You go near and hear all that YHVH our God*

"Come and see: When the Torah was given to Israel, all those voices were present, with the blessed Holy One sitting on the throne; and one was seen within another, the utterance of each issuing from within the one above it. This is the mystery written: *Face-to-face YHVH spoke with you on the mountain* [*from the midst of the fire*] (Deuteronomy 5:4), for the utterance issued and spoke from the midst of fire and flame, which thrust it forth by the force of wind and water—empowering fire, wind, and water from within the shofar, which contains them all. And Israel drew back from this frightening experience.[39]

"ואת תדבר (*Ve-at tedabber*), *And it is you who will speak, to us* (Deuteronomy 5:24)—'We do not want supreme power from above, but rather from the place of the Female, no further!'

"Moses said, 'You have surely weakened my power and weakened another power.' For if Israel had not distanced themselves and had heard that entire [261b] utterance as at first, the world would have been indestructible and they would have endured for countless generations.[40]

says, and it is you who will speak to us all that YHVH our God speaks to you, and we will hear and do.

39. **When the Torah was given to Israel...** At Mount Sinai, all the sefirotic voices (or "faces") were manifested, each one "seen within" the other.

Fire symbolizes *Gevurah*, water symbolizes *Ḥesed*, and wind symbolizes *Tif'eret*. All three sefirotic elements issue from *Binah*, who is pictured as a shofar.

On seeing the voices at Sinai (and on Israel's reaction to the entire experience), see Exodus 20:15: *All the people were seeing* הקולת (*ha-qolot*), *the thunderings* [or: *the voices*], *and the flashes and* קול (*qol*), *the sound* [or: *the voice*] *of, the shofar and the mountain smoking, and the people saw and trembled and they stood at a distance.* See *Mekhilta, Baḥodesh* 9, in the name of Rabbi Akiva: "*All the people were seeing* הקולות (*ha-qolot*), *the thunderings* [or: *the voices*]....They were seeing the fiery word issuing from the mouth of Power and being engraved on the tablets." See Vol. 4, pp. 442–43, n. 276. On *Binah* as the shofar, see, e.g., *Zohar* 1:114a–b; 2:81b, 184b; 3:38b, 99b (*Piq*), 266b.

40. **ואת תדבר (*Ve-at tedabber*), *And it is you who will speak*...** According to its simple sense in this verse, the word את (*at*) represents a rare (archaic) form of the masculine pronoun "you"—referring, of course, to Moses. Normally, though, *at* indicates the feminine form of the pronoun "you," as opposed to the classical masculine form אתה (*attah*).

Adopting the normal feminine sense of *at*, Rabbi El'azar construes it here as alluding to the Divine Feminine, *Shekhinah*. Overwhelmed by the masculine power of *Tif'eret* (or *Ze'eir Anpin*), Israel pleaded with Moses: ואת תדבר (*Ve-at tedabber*), *Let at*—namely *Shekhinah*—*speak, to us.* (The verb *tedabber* can mean either "you will speak" or "she will speak," and Rabbi El'azar apparently adopts the latter sense.)

In response, Moses accused Israel of weakening both his power and God's power by their refusal to continue hearing God's masculine voice. According to a rabbinic tradition, at Mount Sinai God began speaking to Israel directly, but after hearing the first two of the Ten Commandments the Israelites were overwhelmed and they asked Moses to convey the rest of the revelation to them.

On the wording *ve-at tedabber*, see Rashi on Deuteronomy 5:24. Cf. above, p. 408, n.

"Because the first time, they died—for so it had to be, due to the Tree of Death. After they revived and rose, and desired to enter the Tree of Life—which stands above the Tree of Death—so that they would endure forever, they drew back, unwilling. So Moses' power over them was weakened, and another power was weakened.[41]

"The blessed Holy One said, 'I wanted to establish you in an exalted place, so that you would cleave to life; but you wanted the place where the Female dwells. *Go, say to them, "Return to your tents"* (Deuteronomy 5:27)—each one should go to his female and unite with her.'[42]

370; *Berakhot* 32a. For the full verse in Deuteronomy, see above, note 38.

On Israel's asking Moses to convey the revelation after hearing the first two commandments, see *Shir ha-Shirim Rabbah* on 1:2; *Pirqei de-Rabbi Eli'ezer* 41; *Pesiqta Rabbati* 22, 111a; *Shemot Rabbah* 33:7. Cf. BT *Makkot* 24a, *Horayot* 8a. See also Exodus 20:16: *They said to Moses, "Speak you with us that we may hear, and let not God speak with us lest we die."* On the notion of Israel's weakening God, see above, pp. 92–93, n. 115.

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41. **Because the first time, they died...** When God began to proclaim the Ten Commandments, Israel could not bear the power of the divine voice and they died. This was due to *Shekhinah*, who is identified as the Tree of Death. They were immediately revived and sought to enter the Tree of Life, symbolizing *Tif'eret* (or *Ze'eir Anpin*). However, since they drew back out of fear, Moses' power was weakened—and God's power, too.

See *Pirqei de-Rabbi Eli'ezer* 41: "The first voice [conveying the first of the Ten Commandments] came forth.... and the people of Israel... fell on their faces and died. Then the second voice came forth, and they revived and stood on their feet and said to Moses, 'Moses our master, we cannot hear the voice of the blessed Holy One and die as we just died,' as is said: *My soul departed as he spoke* (Song of Songs 5:6). And it is written: *They said to Moses, 'Speak you with us that we may hear, [and let not God speak with us lest we die].'*"

See BT *Shabbat* 88b, in the name of Rabbi Yehoshua son of Levi: "With every utterance that came forth from the mouth of the blessed Holy One, the souls of Israel departed, as is said: *My soul departed as he spoke.* But since their souls departed at the first utterance, how could they receive the second utterance? He brought down dew, with which He will one day revive the dead, and revived them."

On this theme, see *Shir ha-Shirim Rabbah* on 5:6, 16; *Tanḥuma, Vayiqra* 1; *Tanḥuma* (Buber), *Vayiqra* 1; *Shemot Rabbah* 29:4, 9. On *Shekhinah* as the Tree of Death, see above, p. 9, n. 19.

42. **I wanted to establish you in an exalted place...** God wanted Israel to attain the rung of *Tif'eret* (or the realm of *Ze'eir Anpin*), symbolized by the Tree of Life; but out of fear, they preferred the lower rung of *Shekhinah*, the Divine Feminine. Fittingly, God told them, *Return to your tents*—to unite with their wives.

See BT *Shabbat* 87a: "[Moses] separated himself from his wife. What did he interpret? He applied an a fortiori argument to himself, reasoning: 'If regarding the Israelites—with whom *Shekhinah* spoke only on one occasion and for whom He set a time—Torah said, *Ready yourselves for three days; do not go near a woman* (Exodus 19:15), then I, with whom *Shekhinah* speaks at all times and for whom He does not set a time, how much more so!' And how do we know that the blessed Holy One gave His approval? Because it is written: *Go, say to them, 'Return to*

"Nevertheless, since Israel acted only out of the supernal awe that was upon them, all that was said of them was *Would that they had this heart of theirs to revere Me* (Deuteronomy 5:26). From here we learn that if someone commits an act—yet without setting his heart and intent to the evil side—even though he commits wrong, since he did not act intentionally no punishment falls upon him as on another person, and the blessed Holy One does not render judgment against him for evil.[43]

"*And you, stand here with Me* (Deuteronomy 5:28). From here on, he separated completely from his wife, cleaving and ascending to another place—to the Male, not to the Female. Happy is the share of Moses the faithful prophet, who attained high rungs, such as no other human ever reached! Of this is written *He who is good before God will escape her*... (Ecclesiastes 7:26). What is meant by *good*? Moses, of whom is written *She saw that he was good* (Exodus 2:2). Since he was *good*, he ascended to another high rung. Thus it is written *for the place* אשר אתה עומד עליו (*asher attah omed alav*), *on which you stand, is holy ground* (ibid. 3:5)—עומד עליו (*omed alav*), *above which* [*you*] *stand*, precisely! Why? Because *he was good*, and *good* is the Male.[44]

your tents' (Deuteronomy 5:27) [interpreted midrashically as meaning "Return to your wives"], which is followed by *And you, stand here with Me* (ibid., 28)."

On this Talmudic passage, see BT *Yevamot* 62a; *Avot de-Rabbi Natan* A, 2; B, 2; *Pirqei de-Rabbi Eli'ezer* 46; *Tanḥuma, Tsav* 13; *Shemot Rabbah* 19:3; 46:3. Cf. *Sifra, Metsora* 1:11, 71b; below, note 44.

The hermeneutical principle קל וחומר (*qal va-ḥomer*), "a fortiori" (from the stronger), refers to a conclusion that is inferred to be even more certain than another: "If *x* is true, then certainly *y* is true."

43. **Nevertheless, since Israel acted . . .** The people withdrew from the direct encounter with *Tif'eret* (or *Ze'eir Anpin*) because they were overwhelmed by awe, not out of any sinful intention. So God did not punish them; rather, He expressed the wish that they would always revere Him.

In the concluding sentence, the phrase "another person" means "someone who sins intentionally." On the notion that one who commits a transgression unintentionally is not punished, cf. Naḥmanides on Leviticus 1:4; *Nitsotsei Zohar*.

The full verse in Deuteronomy reads: *Would that they had this heart of theirs to revere Me and to keep My commands for all time, so that it would go well with them and with their children forever!*

44. ***And you, stand here with Me . . .*** From the moment of the revelation at Mount Sinai, Moses separated from his wife—and from the Divine Female, *Shekhinah*—and cleaved to Divine Male.

The adjective *good* alludes to *Yesod* (who is known as Righteous One), based on Isaiah 3:10: *Say of the righteous one that he is good.* The fact that Moses is described as *good* alludes to his attainment of *Yesod*. That is, he now *stands* on this sefirotic rung, which is above *Shekhinah*, who is symbolized by *holy ground.*

On the implication of *And you, stand here with Me*, see the passage in BT *Shabbat* 87a (quoted above, note 42). On Moses' celibacy, see the parallels cited in note 42 (above); Vol. 6, p. 271, n. 27. The context in Deuteronomy

"Now, you might say that Rabbi Yehudah said, 'What about David, of whom is written *and good-looking* (1 Samuel 16:12)? Why wasn't he greater?' Well, it is written וטוב ראי (*ve-tov ro'i*), *and good-looking*—כראי (*ki-r'i*), like a mirror, a mirror in which to gaze. In this way טוב (*tov*), *good*, was with him; מראי (*me-re'i*), from *re'i*, which is a mirror, he was *good*. But of Moses is written טוב הוא (*tov hu*), *he was good*—he himself. Whereas here, טוב ראי (*tov ro'i*). Nevertheless, [David] inhabited both, since one is linked to the other. And Moses, after being *good*, ascended to become the body—איש (*ish*), *man*: והאיש (*Ve-ha-ish*), *And the man, Moses was very humble* (Numbers 12:3)."[45]

Rabbi Yehudah said, "In all his actions, a person should set the blessed Holy One before him. We have already established the matter." Rabbi Yehudah follows his general reasoning, for he has said, "Whoever is walking on the road should focus his attention on three things, the highest of which is prayer. Yet although prayer is so important, highest of all is two or three companions

(5:27–28) reads: *Go, say to them, "Return to your tents. And you, stand here with Me, and I will speak to you all the commands and the statutes and the laws that you will teach them, and they will do them in the land that I am giving them to possess."*

On the verse in Isaiah (*Say of the righteous one that he is good*), see BT *Yoma* 38b, *Ḥagigah* 12a; *Zohar* 1:30b, 33a, 60a, 82b; 2:11b, 128b, 176b (*SdTs*); 3:16a, 110b. On *Yesod* as Righteous One, see above, p. 38, n. 105.

The full verse in Ecclesiastes reads: *I find woman more bitter than death. For she is all snares, and her heart nets, and her arms fetters. He who is good before God will escape her, and a sinner will be trapped by her.*

The full verse in Exodus 2 (describing the birth of Moses) reads: *The woman conceived and bore a son, and she saw that he was good and she hid him three months.* See above, p. 258, n. 35. Cf. BT *Menaḥot* 53b; *Midrash Tehillim* 125:4.

The full verse in Exodus 3 (whose setting is the Burning Bush) reads: *He said, "Do not come any closer! Remove your sandals from your feet, for the place on which you stand is holy ground."* See *Zohar* 2:222a; 3:284b.

45. **What about David?...** If *good* alludes to *Yesod*, then King David should be associated with that rung, since he is described as *good-looking*. Why, then, is he associated with *Shekhinah*, or *Malkhut* (Kingdom)? "Why wasn't he greater?"—that is, Why isn't he linked with the higher rung of *Yesod*?

Rabbi El'azar responds by focusing on the phrase טוב ראי (*tov ro'i*), *good-looking*. The word רֹאִי (*ro'i*), *looking*, suggests רְאִי (*re'i*), "a mirror," alluding to *Shekhinah*, who is like a mirror reflecting all the divine lights. David attained the quality of *Yesod*—or *tov*, *good*—from *re'i*, the "mirror" of *Shekhinah*. Moses, on the other hand, *was good* himself, since he attained *Yesod* directly. Nevertheless, since *Yesod* and *Shekhinah* are united, David "inhabited both."

After attaining *Yesod*, Moses ascended higher to *Tif'eret*, pictured as the trunk of the divine body. He embodied the divine *man*.

On the sefirotic sense of איש (*ish*), *man*, see *Zohar* 3:48a–49a. The verse in Samuel reads: *He was ruddy, with fine eyes* וטוב ראי (*ve-tov ro'i*), *and good-looking* [or: *and goodly to look on*].

sharing words of Torah, for then they do not fear, since *Shekhinah* participates with them."[46]

Like when Rabbi El'azar and Rabbi Ḥiyya were walking on the road. Rabbi El'azar said, "It is written: *YHVH Elohim made coats of skin for Adam and his wife, and He clothed them* (Genesis 3:21). Now, were they stripped of that *skin* until now? Yes—but garments of glory."[47]

Rabbi Ḥiyya said to him, "If so, they didn't deserve them. For if you say, 'Before they sinned, He clothed them'—no; after they sinned, it is written *YHVH Elohim made* [*coats of skin*] *for Adam and his wife,* [*and He clothed them*]."[48]

46. **In all his actions . . .** Cf. Psalms 16:8: *I set YHVH before me always.*

The formulation "Whoever is walking on the road should focus his attention on three things" is based on a rabbinic statement concerning Jacob when he was journeying to meet his long-lost brother Esau: "He prepared himself for three things: for prayer, for [offering] a gift, and for battle."

Rabbi Yehudah adds that prayer is the highest of these three, yet even more important while one is on the road is to engage in Torah with two or three others.

For the rabbinic statement about Jacob's preparations, see *Pesiqta de-Rav Kahana* 19:3; *Qohelet Rabbah* on 9:18; *Tanḥuma* (Buber), *Vayishlaḥ* 6; *Zohar* 1:204b–205a; 3:269a.

On the importance of engaging in Torah while walking or traveling, see above, p. 319, n. 69. On the presence of *Shekhinah* among two or three people engaging in Torah, see M *Avot* 3:6; BT *Berakhot* 6a; *Mekhilta de-Rashbi*, Exodus 20:21. Cf. *Qohelet Rabbah* on 4:9.

47. ***YHVH Elohim made coats of skin . . .*** According to this verse, after Adam and Eve sinned, *YHVH Elohim made* כתנות עור (*kotnot or*), *coats of skin, for Adam and his wife.*

Rabbi El'azar's statement "Yes—but garments of glory" is ambiguous, as we soon see. The expression מאני יקר (*manei yeqar*), "garments of glory," is a paraphrase of *Targum Onqelos* on the verse, which renders כתנות עור (*kotnot or*), *coats of skin*, as "לבושין דיקר (*levushin di-yqar*), garments of glory, on the skin of their flesh." This image matches a rabbinic tradition about a variant reading of כתנות עור (*kotnot or*), *coats of skin.* See *Bereshit Rabbah* 20:12: "In the Torah [scroll] of Rabbi Me'ir, it was found written: 'כתנות אור (*kotnot or*), *garments of light.*' These are the clothes of Adam. . . ." These *garments of light* constituted Adam and Eve's original aura. Elsewhere the *Zohar* teaches that as a result of eating the fruit of the Tree of Knowledge, Adam and Eve lost their lustrous *coats of light* and spiritual nature, fell into mortality, and from then on were clothed in human *coats of skin.*

On *kotnot or*, *coats of skin* (or *of light*), see *Bereshit Rabbah* 12:6; 20:12 (and Theodor's note); *Zohar* 1:36b, 224a; 2:179a (*SdTs*), 208b (Vol. 6, p. 189, n. 238), 229b; 3:83a–b (*Piq*); Moses de León, *Sefer ha-Rimmon,* 404; Scholem, *Major Trends,* 404, n. 87.

On *coats of skin* as referring to Adam and Eve's own skin, see also BT *Niddah* 25a; *Tosafot*, ad loc., s.v. *she-ein*; Ibn Ezra and David Kimḥi on Genesis 3:21; Kasher, *Torah Shelemah*, Genesis 3:21, nn. 176, 186. For Gnostic parallels, see Origen, *Contra Celsum* 4:40; *Apocryphon of John* 23:31–35; *Hypostasis of the Archons* 90:16; Irenaeus, *Adversus haereses* 1:5:5.

48. **If so, they didn't deserve them . . .** Rabbi Ḥiyya assumes that Adam and Eve's כתנות עור (*kotnot or*), *coats of skin*, were actually "garments of glory." But if so, "they didn't deserve them," since they had sinned by eating from the Tree of Knowledge. He adds that from the biblical context, God obviously *clothed them* with these *coats of*

He replied, "Certainly so! At first, they resembled the pattern above and were stripped of lowly patterns, and celestial light surrounded them. After they sinned, He transformed them into the patterns of this world, removing from them the patterns above. What is written? *YHVH Elohim made coats of skin for Adam and his wife*—corresponding to the pattern of this world.[49]

"It is written: *Aaron and his sons you shall bring forward and dress them in tunics* (Exodus 29:4, 8). There, corresponding to the pattern above; here, corresponding to the pattern below. There, כתנות (*kotnot*), tunics of, linen; here, כתנות (*kotnot*), *coats of, skin*. Yet even so, the beauty of those garments surpassed all.[50]

"*The eyes of the two were opened* (Genesis 3:7)—to the form of this world, which was not the case before, when they were gazing open-eyed above. It is written: *I will lead the blind by a road they do not know; by paths they do not know I will conduct them. I will turn darkness before them into light*... (Isaiah 42:16). The blessed Holy One will one day open eyes that are unwise to perceive [262a] supernal wisdom and to apprehend what they did not apprehend in this world, so that they may know their Lord. Happy are the righteous who will attain that wisdom, for there is no wisdom like that wisdom, nor knowledge like that apprehending!"[51]

skin after they had sinned. See *Haggahot Maharḥu*; *Miqdash Melekh*.

49. **Certainly so!...** Rabbi El'azar agrees that after having sinned, Adam and Eve did not deserve "garments of glory." But previously, he explains, they manifested a spiritual nature and were clothed in such garments. Then, after they ate from the Tree of Knowledge, God stripped them of their ethereal quality and fittingly clothed them in *coats of skin*. See above, note 47.

50. ***Aaron and his sons you shall bring forward...*** The biblical context is the installation of the priests. Rabbi El'azar indicates that the priestly "כתנות (*kotnot*), tunics of, linen" retained some of the splendor of Adam and Eve's original garments of glory, "corresponding to the pattern above." In contrast, Adam and Eve's כתנות (*kotnot*), *coats of, skin* were of an earthly nature, "corresponding to the pattern below." Yet even so, Adam and Eve's garments were incomparably beautiful.

After its initial use to refer to Adam and Eve's garments, the word *kotnot* appears in the Bible only in reference to the priestly tunics. On these being of linen, see Exodus 28:39; 39:27. The word שש (*shesh*), "linen," can also mean "six," and according to rabbinic tradition, the linen yarn used in the priestly garments consisted of six strands. Elsewhere, the *Zohar* indicates that by wearing garments of *shesh* (*linen*), the priest was arrayed, as it were, in all *shesh* (six) *sefirot* from *Ḥesed* to *Yesod*. See BT *Yoma* 71b–72a; *Zohar* 2:232b, 234a.

On the similarity between the priestly garments and Adam and Eve's original garments of glory, see *Zohar* 2:229b; cf. 1:217a. On the desirable quality of the original garments, see Vol. 6, p. 189, n. 238; Kasher, *Torah Shelemah*, Genesis 3:21, n. 184. The quotation here from Exodus conflates 29:4 and 29:8.

51. ***The eyes of the two were opened...*** Describing what happened to Adam and Eve immediately after eating from the fruit of the Tree of Knowledge. According to Rabbi El'azar, they now became aware of (and en-

As they were walking, they saw some robbers pursuing them to raid them. Rabbi El'azar gazed at them, and two wild beasts came and killed them. He said, "Blessed is the Compassionate One who has saved us!"

Rabbi El'azar proclaimed, "*When you walk, your stride will be unrestrained; if you run, you will not stumble* (Proverbs 4:12). And it is written: *For His angels He will command for you, to guard you on all your ways* (Psalms 91:11), and *For Me he desired, and I will deliver him* (ibid., 14)."

It has been taught as supernal mystery in the Book of Concealment: Three cavities of inscribed letters are revealed in the skull of *Ze'eir Anpin*. And we have learned: There are three brains concealed in those cavities, and from the flow of the supernal hidden brain of *Attiqa Qaddisha*, four brains appear in that *Ze'eir Anpin*, and these four brains spread through all. They are four channels in the four compartments of tefillin, which the blessed Holy One puts on.[52]

meshed in) the material world and no longer gazed upon the spiritual realm. In the Messianic age, God will restore spiritual vision and wisdom.

"The form" renders טיפסא (*tifsa*), which derives from Greek *tupos*, "form, shape, figure, pattern, mold, matrix." See *Zohar* 1:20b, 96b; 3:120a; *Bei'ur ha-Millim ha-Zarot*, 179, s.v. *tifsa*; Luria, *Va-Ye'esof David*, s.v. *tifsa*.

The full verse in Genesis reads: *The eyes of the two were opened, and they knew they were naked, and they sewed fig leaves and made themselves loincloths.* The full verse in Isaiah reads: *I will lead the blind by a road they do not know; by paths they do not know I will conduct them. I will turn darkness before them into light, rough ground into a plain. These are the words—I will fulfill them and not abandon them.*

52. **the Book of Concealment...** According to this cryptic text, "Three cavities of inscribed letters are revealed in the skull of *Ze'eir Anpin*." See *Zohar* 2:177b (*SdTs*). *Ze'eir Anpin* (the Short-tempered One) is the configuration of *sefirot* from *Ḥokhmah* to *Yesod*. The cavities of His skull enclose three brains, corresponding to *Ḥokhmah*, *Binah*, and *Da'at*. A fourth brain also appears in the skull of *Ze'eir Anpin*, issuing from the concealed brain of *Attiqa Qaddisha* (the Holy Ancient One), which is the highest sefirotic configuration, corresponding to *Keter*. These four brains spread throughout the sefirotic body of *Ze'eir Anpin*.

The four brains correspond to the four compartments in the *tefillah* (phylactery) worn on the head, which in turn correspond to the four letters of the Holy Name *YHVH*. The "inscribed letters" of the "three cavities" are the first three letters of this Name.

Each of the two tefillin contains four passages from the Torah (Exodus 13:1–10, 11–16; Deuteronomy 6:4–9; 11:13–21) written on parchment. In the *tefillah* of the hand all four passages are written on one piece of parchment, whereas the *tefillah* of the head is divided into four compartments, and each of the four passages, written on a separate piece of parchment, is inserted in its own compartment. See BT *Menaḥot* 34b; Maimonides, *Mishneh Torah, Hilkhot Tefillin* 3:5; Vol. 1, p. 96, n. 719. On the significance of tefillin, see above, p. 73, n. 56. On the significance of the four compartments, see Azriel of Gerona, *Peirush ha-Aggadot*, 4; *Zohar* 1:14a; 2:43a–b (*Piq*), 162a; 3:140a (*IR*), 236b, 263a, 264a, 269a, 291a (*IZ*); *ZḤ* 31c.

The notion that God Himself wears tefillin appears in BT *Berakhot* 6a: "Rabbi Avin son of Rabbi Adda said in the name of Rabbi

Therefore a person should put them on every day, since they constitute the supernal Holy Name in its inscribed letters, as is written: *All the peoples of the earth will see that the name of YHVH is proclaimed over you, and they will be in awe of you* (Deuteronomy 28:10). And we have learned: *The name of YHVH*—the actual *name of YHVH*, and this refers to the tefillin of the head.[53]

Yitsḥak, 'How do we know that the blessed Holy One puts on tefillin? For it is said: *YHVH has sworn by His right hand and by the arm of His strength* (Isaiah 62:8). *By His right hand*—this is Torah, as is said: *From His right hand, a fiery law for them* (Deuteronomy 33:2). *And by the arm of His strength*—this is tefillin, as is said: *YHVH will give strength unto His people* (Psalms 29:11). How do we know that tefillin are a strength to Israel? For it is written: *All the peoples of the earth will see that the name of YHVH is proclaimed over you, and they will be in awe of you* (Deuteronomy 28:10), and it has been taught: Rabbi Eli'ezer the Great says, "This refers to the tefillin of the head."' Rabbi Naḥman son of Yitsḥak asked Rabbi Ḥiyya son of Avin, 'These tefillin of the Master of the Universe—what is written in them?' He replied, '*Who is like Your people Israel, a unique nation on earth?* (1 Chronicles 17:21).'"

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On this Talmudic passage, see Vol. 4, p. 489, n. 442.

Galen recognized four ventricles (or cavities) of the brain, but some medieval scholars distinguished only three. See Ibn Ezra (long) on Exodus 31:3 (and *Qarnei Or*, ad loc.); idem on Isaiah 44:18; Gershon ben Solomon, *Sha'ar ha-Shamayim* 9, 26–c; *Zohar* 2:177b (*SdTs*); 3:136a (*IR*), 140a (*IR*), 142b (*IR*), 292b–293a (*IZ*), 294b (*IZ*); Siegel, *Galen's System of Physiology and Medicine*, 118–23; Ullmann, *Islamic Medicine*, 63; Gross, *Brain, Vision, Memory*, 28–35.

The term "channels" renders רהיטי (*rehitei*), whose root—רהט (*rht*)—means "to run, move swiftly." See Genesis 30:38, 41; Exodus 2:16; and Song of Songs 7:6: *The dangling locks of your head like royal purple; a king is captured* [or: *bound*] ברהטים (*ba-rehatim*), *by the flowing tresses.* This last verse is linked with tefillin in *Zohar* 1:13b–14a; 3:269b; *TZ* 6, 21b; *TZ*, add. 6, 144b. Cf. Rashi on Song of Songs 7:6; *Zohar* 1:161a–b. On the "channels in the four compartments of tefillin," cf. also *Zohar* 1:162a (*ST*); 3:293a–b (*IZ*). This formulation resembles the phrase "channels of the brain," on which see below, p. 816, n. 146.

On this Zoharic passage, see *Zohar* 3:140a (*IR*). On *Sifra di-Tsni'uta* (The Book of Concealment), see Vol. 5, p. xii; p. 545, n. 1; pp. 587–88. On the term *Ze'eir Anpin*, see above, pp. 22-23, n. 57.

53. **Therefore a person should put them on every day...** By wearing tefillin daily, one displays the Name *YHVH*, whose four letters correspond to the four compartments of the *tefillah* (phylactery) of the head.

The verse is Deuteronomy is linked specifically with the *tefillah* of the head in BT *Berakhot* 6a (quoted in the preceding note): "Rabbi Avin son of Rabbi Adda said in the name of Rabbi Yitsḥak, '... How do we know that tefillin are a strength to Israel? For it is written: *All the peoples of the earth will see that the name of YHVH is proclaimed over you, and they will be in awe of you* (Deuteronomy 28:10), and it has been taught: Rabbi Eli'ezer the Great says, "This refers to the tefillin of the head."'"

On the verse in Deuteronomy in connection with tefillin, see also Vol. 8, p. 416, n. 340. The verse reads: *All the peoples of the earth will see that the name of YHVH is called over you* [or: *proclaimed over you*] [or: *that you are called by the name of YHVH*].... This idiom means that *YHVH* recognizes Israel as His own. See 2 Samuel 12:28; Isaiah 4:1.

The commandment of tefillin was widely disregarded in France and Spain in the twelfth and thirteenth centuries. The *Zohar*,

The higher brain flowing into the lower brain—called two brains, of which is written *wisdoms* (Proverbs 1:20), expressed as one.[54]

Rabbi Yitsḥak said, "That is what is written: *Consecrate unto Me every firstborn* (Exodus 13:2)—which is the crown encompassing and concealing all those others. *Every firstborn*, unspecified—to include the flow from above, hidden of all. This is called *breach of every womb* (ibid.)—opening of the whole unified flow above."[55]

Rabbi Shim'on said, "And concealed in the י (*yod*) of the Holy Name. One compartment of tefillin, which is *Consecrate unto Me every firstborn*, unspecified. Supernal brain, one compartment."[56]

Second: *So when* [*YHVH*] *brings you* (Exodus 13:11).[57]

Rabbi Yehudah said, "The brain whose gates bring forth fifty gates. There are many gates, corresponding to the many times it is written *who brought you out*

seeking to reinforce the commitment to this *mitsvah*, emphasizes its mystical significance. See *Tosafot, Shabbat* 49a, s.v. *ke-elisha*; Baer, *History*, 1:250; Tishby, *Wisdom of the Zohar*, 3:1161–65.

54. **The higher brain flowing into the lower brain...** The brain of *Attiqa Qaddisha* (the Holy Ancient One) flowing into the brain of *Ze'eir Anpin* (the Short-tempered One). See above, note 52.

The full verse in Proverbs reads: *Wisdom cries aloud outside, in the squares she lifts her voice.* The rare singular noun חכמות (*ḥokhmot*), *wisdom*, appears at first glance to be the plural of the more usual term חכמה (*ḥokhmah*), *wisdom*. This plural form has been described by grammarians as expressing majesty or intensification. Here, the *Zohar* construes the word's unusual form as indicating an intrinsic plurality—and as referring to the two divine brains. With the phrase "expressed as one," the *Zohar* construes the verse's singular verbs and singular pronoun as implying that the two brains are united when the higher flows to the lower. See *Zohar* 3:131b (*IR*), 140a (*IR*); cf. 1:141b.

55. ***Consecrate unto Me every firstborn...*** This verse is near the beginning of the first of the four passages contained in the four compartments of the *tefillah* (phylactery) of the head. (See above, note 52.) This verse (and passage) represent the sefirotic crown of *Ḥokhmah*, which encompasses all the *sefirot* below. Being the primordial point, *Ḥokhmah* is pictured as the *firstborn*. The "unspecified" wording *every firstborn* includes the hidden flow from *Keter* above. *Ḥokhmah* opens that flow of emanation and conveys it to the lower *sefirot*.

The full verse in Exodus reads: *Consecrate unto Me every firstborn, breach of every womb among the Children of Israel, of human and beast—it is Mine.*

56. **concealed in the י (*yod*) of the Holy Name...** The primordial point of *Ḥokhmah* is symbolized by the point-like letter י (*yod*) in the Name יהוה (*YHVH*). This *sefirah* and this letter correspond to the first compartment of the *tefillah* (phylactery) of the head, which contains the passage *Consecrate unto Me every firstborn*. *Ḥokhmah* represents the first of *Ze'eir Anpin*'s three brains. (See above, note 52.)

57. **Second: *So when* [*YHVH*] *brings you*** The second compartment of the *tefillah* (phylactery) of the head contains the biblical passage beginning with this verse. (See above, note 52.) The full verse reads: *So when YHVH brings you to the land of the Canaanite as He swore to you and to your father and gives it to you.*

of the land of Egypt (Exodus 20:1); *YHVH brought you out of Egypt* (ibid. 13:9). The memory of Egypt is mentioned many times—fifty, corresponding to fifty.[58]

"We have learned in the Book of Rav Hamnuna Sava that he said, 'Many gates above and below, which were shut and bound by chains, the blessed Holy One burst open, to bring forth Israel. For through the gates of that brain, all other gates are opened and bound; and if the gates of this brain had not been broken and opened, others would not have been opened to execute judgment and to bring forth Israel from slavery.'[59]

"All is sealed in this, who is called Supernal Mother, from whom power is aroused for Mother Below. Who is She? The one of whom is written ולאומי אלי האזינו (*u-l'ummi elai ha'azinu*), *and My nation, give ear to Me* (Isaiah 51:4). Do not read לְאוּמִי (*le'ummi*), *My nation*, but rather לְאִמִּי (*le-immi*), *to My mother*—the blessed Holy One went on loving Assembly of Israel until He called Her 'My mother.'[60]

58. **The brain whose gates bring forth fifty gates...** This second compartment corresponds to the brain (and *sefirah*) of *Binah*, who is often described as having fifty gates, through which the flow of emanation streams below. These fifty gates correspond to the (supposedly) fifty times that "the memory of Egypt is mentioned" in the Torah.

The Exodus itself is referred to more than fifty times in the Torah, but according to one enumeration there are fifty instances in which God seeks to remind Israel of the Exodus. See *Zohar* 1:261b (*Hash*); 2:83b–84a, 85b; *ZḤ* 31a; *TZ* 6, 22a; 30, 74b; 32, 76b; 39, 79b; Cordovero, *Pardes Rimmonim* 13:1–2; *Derekh Emet*; *Nitsotsei Zohar*; ibid. on *Zohar* 2:85b, n. 2; ibid., on *ZḤ*, 124b–d; *Matoq mi-Devash*.

The image of *Binah*'s fifty gates derives from a statement attributed to Rav and Shemu'el (BT *Rosh ha-Shanah* 21b, *Nedarim* 38a): "Fifty gates of בינה (*binah*), understanding, were created in the world, all of which were given to Moses except for one, as is said: *You made him little less than God* (Psalms 8:6)."

59. **the Book of Rav Hamnuna Sava...** According to this venerable source, God burst open the many gates of the brain of *Binah*, thereby breaking open many lower gates (apparently of *Shekhinah*), through which judgment was executed upon the Egyptians and Israel was redeemed. On Rav Hamnuna and his book, see above, pp. 261–62, n. 48.

60. **All is sealed in this...** All of the liberating power is sealed in the Supernal Mother (*Binah*), who conveys power to Mother Below (*Shekhinah*).

The verse in Isaiah reads: *Hearken to Me, My people,* ולאומי אלי האזינו (*u-l'ummi elai ha-'azinu*), *and My nation, give ear to Me.* Drawing on a midrashic source, Rabbi Yehudah reads the word לאומי (*le'ummi*), *My nation,* as if it were spelled without the letter ו (*vav*) following the א (*alef*)—לאמי—and he construes this as לְאִמִּי (*le-immi*), *to My mother,* alluding to the Divine Mother, *Shekhinah*.

See *Shir ha-Shirim Rabbah* on 3:11: "Rabbi Shim'on son of Yoḥai asked Rabbi El'azar son of Rabbi Yose, 'Perhaps you have heard from your father the meaning of [*O daughters of Zion, go out and gaze upon King Solomon,*] *upon the crown with which his mother crowned him* (Song of Songs 3:11)?' He replied, 'Yes.' He asked him, 'How [did he explain it]?' He replied, 'Like a king who had an only daughter whom he loved lavishly, calling her "my daughter." He went on loving her until he called her "my sister." He

"This issues from Supernal Mother, who is the second compartment, called ה (*he*) of the Holy Name, opening into fifty gates. From this issues a breath to one nostril of the armoire of the nose.[61]

"We have learned: The Jubilee, in which slaves go free, is joined to this brain. For they are the fifty years of Jubilee and the fifty days of counting the Omer, joining it. Here spirits of slaves rest, and they take a breath, as is written: *On the day that YHVH gives you rest from your distress and your agitation, and from the hard labor* (Isaiah 14:3). Therefore, ה (*he*) is tranquility of spirit, liberating the spirit.[62]

went on loving her until he called her "my mother." So the blessed Holy One loved Israel lavishly and called them "My daughter"....He went on loving them until He called them "My sister."...He went on loving them until He called them "My mother," as is said: *Hearken to Me, My people,* ולאומי אלי האזינו (*u-l'ummi elai ha'azinu*), *and My nation, give ear to Me* (Isaiah 51:4)—it is spelled ולאמי.' Rabbi Shim'on son of Yoḥai stood and kissed him on his head, saying, 'If I have come just to hear this interpretation from your mouth, it is enough for me!'"

Here Rabbi Yehudah applies this midrash to *Shekhinah*, who is known as Assembly of Israel. Her partner, *Tif'eret*, "went on loving" Her so much that He called Her אמי (*immi*), "My mother."

On the midrashic passage, see *Pesiqta de-Rav Kahana* 1:3; *Tanḥuma* (Buber), *Pequdei* 8; *Shemot Rabbah* 52:5; *Bemidbar Rabbah* 12:8; *Bahir* 63 (43); Naḥmanides on Genesis 24:1; *Zohar* 1:156b (*ST*); 2:100b; 3:7b; *ZḤ* 91c (*MhN, Eikhah*); Green, *Keter*, 80–81. Cf. *Sifra, Millu'im (Shemini)* 1:15, 44c.

On the significance of Mother Israel's crowning God, see *Yefeh Qol* on *Shir ha-Shirim Rabbah* on 3:11; *Maharzu* on *Shemot Rabbah* 52:5. On the spelling of ולאומי (*u-l'ummi*) in the verse from Isaiah, see *Minḥat Shai*, ad loc. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

61. **This issues from Supernal Mother...** *Shekhinah* emanates from *Binah*, who is symbolized by the second compartment of the *tefillah* (phylactery) of the head. *Binah* is also symbolized by the second letter of the Name יהוה (*YHVH*): the feminine marker ה (*he*). From *Binah*, a breath issues to the nose of *Ze'eir Anpin*, pictured as a cabinet (or "armoire").

The word "armoire" renders פרדשקא (*pardashqa*), apparently based on the rabbinic term פרדסקין (*pardisqin*), a corruption of Greek *purgiskos*, "cupboard, cabinet." See M *Oholot* 6:7; *Tosefta Oholot* 7:13; Lieberman, *Tosefet Rishonim*, 3:115. On the word *pardisqin* in M *Oholot*, the early thirteenth-century Tosafist Samson of Sens explains to his readers what a cabinet is: "hollow columns in the wall of the house made of many windows and with doors." Asher ben Yehiel explains that *pardisqin* are "windows like towers built into the wall."

See Maimonides, *Mishneh Torah, Hilkhot Tum'at Met* 25:4; Abraham ben David, ad loc.; *Zohar* 2:176b–177a (*SdTs*), 178b (*SdTs*); 3:130b (*IR*), 289a (*IZ*), 294b (*IZ*).

Some commentators understand *pardashqa* as "officer," based on the rabbinic term פרדשכא (*pardashkha*), "officer, official," which may itself derive from Persian. This sense could convey the image of a nose supervising commandingly. See BT *Shabbat* 94a, *Megillah* 12b; *Zohar* 1:148b; 2:8b, 36b; 3:144b (*IR*), 289a (*IZ*); *Arukh ha-Shalem*, s.v. *pardakhsh*; *Tosefot he-Arukh ha-Shalem*, 336, s.v. *pardakhsh*.

62. **The Jubilee, in which slaves go free...** The Jubilee is celebrated every fifty years at the end of the cycle of seven Sabbatical years. Here, Rabbi Yehudah associates the Jubilee

"The exodus from Egypt depends on this compartment and on the letter ה (*he*) of the Holy Name, as has been said. Until here, generality of the Holy Name.[63]

"Come and see: From the side of Father issues *Ḥesed*; from the side of Mother, *Gevurah*. The blessed Holy One embraces all, and with them the letter ו (*vav*) is adorned."[64] [262b]

Third: *Hear, O Israel!* (Deuteronomy 6:4)—Israel the Elder.[65]

You shall love YHVH your God (ibid., 5). Rabbi Shim'on taught, "This is a supernal mystery, that Israel is crowned on the side of Father. Who is He? Abraham. And He is crowned on the side of Mother. Who is He? Isaac.[66]

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with (the brain of) *Binah*, who possesses fifty gates (see above, note 58). He includes another fifty, as well: the fifty days of the Omer. The repose of liberated slaves is suggested by the sound of pronouncing the letter ה (*he*), which resembles an exhalation of relief.

According to Exodus 21:2, Hebrew slaves are to be set free after six years (occasionally associated with the start of the Sabbatical year). Rabbinic sources, however, sometimes associate the Jubilee year with the freeing of slaves. This is based partly on Leviticus 25:10: *You shall hallow the fiftieth year and proclaim* דרור (*deror*), *release* [or: *freedom*], *in the land for all of its inhabitants. A jubilee it shall be for you, and you shall go back each man to his holding, and each man to his clan you shall go back.*

Furthermore, according to Leviticus, an Israelite debtor forced to work for another Israelite (as well as an impoverished Israelite sold as a slave to a non-Israelite) goes free in the Jubilee. (See Leviticus 25:40, 54.) Moreover, according to Exodus 21:6, a slave who refuses to be set free in the seventh year *shall serve* [his master] *forever*; and this is interpreted midrashically as "until the Jubilee." See Vol. 8, pp. 208–9, n. 6. On *Binah*, the Jubilee, and the Omer, see *Zohar* 2:46a, 83b; 3:136a (*IR*).

63. **The exodus from Egypt...** The biblical passage contained in this second compartment concludes: *Through strength of hand YHVH brought us out of Egypt* (Exodus 13:16).

This discussion of the first two compartments of the *tefillah* (phylactery) of the head involves *Ḥokhmah* and *Binah*, symbolized by the first two letters of the Name יהוה (*YHVH*): י (*yod*) and ה (*he*). These two letters spell יה (*Yah*), which is itself a Divine Name and which includes, as it were, the remaining letters of *YHVH*, since *Ḥokhmah* and *Binah* include all of the lower *sefirot*, symbolized by the last two letters of *YHVH*. Thus, the letters *yod* and *he* are "generality of the Holy Name." On the sefirotic significance of the letters of *YHVH*, see above, p. 74, n. 60.

64. **From the side of Father issues *Ḥesed*...** *Ḥesed* is situated on the right side of the sefirotic tree, beneath Father *Ḥokhmah*. *Gevurah* is situated on the left side, beneath Mother *Binah*. *Tif'eret* (known as the blessed Holy One) is in the middle, embracing right and left. He is symbolized by the third letter of the Name יהוה (*YHVH*): ו (*vav*).

65. **Third: *Hear, O Israel!*...** The third compartment of the *tefillah* (phylactery) of the head contains the biblical passage beginning with this verse. (See above, note 52.)

In midrashic literature the title "Israel the Elder" refers to Israel the patriarch (Jacob), as opposed to the people Israel. In the *Zohar* "Israel the Elder" designates *Tif'eret*, also called *Tif'eret Yisra'el* (Beauty of Israel). See above, p. 481, n. 601. The full verse in Deuteronomy reads: *Hear, O Israel! YHVH our God, YHVH is one.*

66. ***You shall love YHVH your God*...** The verb ואהבת (*ve-ahavta*), *you shall love*, is

"We have learned: *You shall love*—because one loves the King greatly, he acts kindly toward all. The most precious חסד (*ḥesed*), kindness, is called 'kindness of truth,' for which one seeks no reward, but rather out of love for the King, whom he loves intensely. *Ḥesed*, kindness, depends on love for the King. So, *Abraham, My lover* (Isaiah 41:8)—because he loved Him so greatly, he spread kindness through the world. Thus, *You shall love*—kindness depends on love. This is the third compartment.[67]

"Fourth: *It shall be, if you heed.... Take care.... Then the wrath of YHVH will flare...* (Deuteronomy 11:13, 16–17)—harsh *Gevurah* and stern Judgment, issuing from the side of Supernal Mother. We have learned: Although She is not Judgment, from Her side issues supernal *Gevurah*.[68]

"Now, you might say, '*It shall be, if you heed*—which is not Judgment!' Well, there is no crown among all crowns of the King that does not encompass good and evil—especially *Gevurah*, which includes good and evil.[69]

associated with *Ḥesed* (Love), situated on the right side of the sefirotic tree beneath Father *Ḥokhmah*. *Ḥesed* is symbolized by Abraham, and this *sefirah* crowns Israel—namely *Tif'eret Yisra'el* (Beauty of Israel).

Tif'eret Yisra'el is also crowned on the left side, by *Gevurah* (symbolized by Isaac), situated beneath Mother *Binah*. The full verse in Deuteronomy reads: *You shall love YHVH your God with all your heart, with all your soul, and with all your might.*

67. **because one loves the King greatly...** A person who truly loves God manifests love toward all creatures. Abraham embodied selfless חסד (*ḥesed*), "kindness," so he attained that sefirotic rung. The third compartment of the *tefillah* (phylactery) of the head—which contains the verse *You shall love YHVH your God*, etc.—fittingly corresponds to *Ḥesed*.

On the first sentence, see below at note 154. On the phrase "kindness of truth," see *Bereshit Rabbah* 96:6; *Tanḥuma, Vayḥi* 3; *Tanḥuma* (Buber), *Vayḥi* 5. The full verse in Isaiah reads: *You, Israel, My servant; Jacob, whom I have chosen; seed of Abraham,* אהבי (*ohavi*), *My friend* [or: *My lover*]. See *Zohar* 1:85a; *ZḤ* 52c.

68. **Fourth: *It shall be, if you heed...*** The fourth compartment of the *tefillah* (phylactery) of the head contains the biblical passage beginning with this verse. (See above, note 52.)

The wrath of YHVH is identified with *Gevurah*, also called *Din* (Judgment), situated on the left side and issuing from Mother *Binah*.

The context in Deuteronomy (11:13–17) reads: *It shall be, if you indeed heed My commands that I command you today, to love YHVH your God and to serve Him with all your heart and with all your soul, I will give the rain of your land in its season, early rains and late, and you will gather in your grain and your wine and your oil. I will give grass in your field for your cattle, and you will eat and be sated. Take care, lest your heart be seduced, so that you turn aside and serve other gods and bow down to them. Then the wrath of YHVH will flare against you, and He will shut the heavens so that there will be no rain and the earth will not yield her fruit, and you will perish quickly from the good land that YHVH is giving you.*

69. **Now, you might say...** The beginning of this passage (quoted in the preceding note) does not express harsh Judgment, but rather love and blessing: *If you indeed heed My commands.... I will give the rain of your land in its season, early rains and late, and you will gather in your grain and your wine*

"These four are grasped by ו (*vav*), who crowns itself with them, and these are the tefillin that the blessed Holy One puts on. We have learned: This *vav* ascends and is adorned with its crowns, grasping one and the other, crowned with all. So *vav* is the center of all, above and below, displaying complete Wisdom in every direction."[70]

Rabbi Abba taught, "Concerning what is written: *Only your fathers did YHVH desire* (Deuteronomy 10:15)—from here Rabbi Shim'on said, 'The patriarchs are the holy supernal Chariot, for it is written: *did YḤVH desire*.'[71]

"Come and see: Just as there is a holy Chariot below, so there is a holy Chariot above. And what is it? The one that we have mentioned. All is called 'holy Chariot,' all interlinked, all becoming one.[72]

"*Only your fathers*—three, yet a chariot is four. How do we know four? As is written: *and He chose their seed after them* (Deuteronomy 10:15). What does this imply? Including with them King David, who is the fourth to be arranged in the

and your oil. I will give grass in your field for your cattle, and you will eat and be sated.

Rabbi Shim'on explains that each sefirotic crown includes both good and evil, both Love and harsh Judgment. The biblical passage in this fourth compartment corresponds to *Gevurah*, and includes both positive and negative elements.

On the notion that each *sefirah* includes both good and evil, cf. *Zohar* 2:36a; Moses de León, *Sefer ha-Rimmon*, 145–46, and Wolfson's n. 1 on p. 146.

70. **These four are grasped by ו (*vav*)...** These four passages and compartments of the *tefillah* (phylactery) of the head (corresponding to *Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah*) are all grasped by *Tif'eret*, who is symbolized by the letter ו (*vav*) in the name *YHVH*. *Tif'eret* is known as the blessed Holy One, who is described as putting on tefillin. (See the passage from BT *Berakhot* 6a, quoted above, note 52.)

The letter *vav* (symbolizing *Tif'eret*) ascends to *Ḥokhmah* (Wisdom) and *Binah* (Understanding), and conveys the flow of emanation from above to below. *Tif'eret* is often pictured as the center, harmonizing right and left, spanning above and below.

On the correspondence between the sefirotic tetrad of *Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah* and the four passages and compartments, see Tishby, *Wisdom of the Zohar*, 3:1162; 1170, n. 69.

71. ***Only your fathers did YHVH desire...*** The three patriarchs (*fathers*)—Abraham, Isaac, and Jacob—symbolize the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*. This triad forms a throne (or chariot) for the highest level of Divinity. Through these *sefirot* (and their associated patriarchs), God's power and love are manifested in the world.

See *Bereshit Rabbah* 47:6 (in the name of Resh Lakish): "The patriarchs themselves constitute the Chariot." See above, p. 211, n. 70.

On the verse in Deuteronomy, see *Zohar* 1:216b, 223b. The full verse reads: *Only your fathers did YHVH desire, to love them; and He chose their seed after them—you, from all the peoples, as on this day.*

72. **Just as there is a holy Chariot below...** There are angels below forming a Chariot for *Shekhinah*, and the triad of *Ḥesed*, *Gevurah*, and *Tif'eret* forming a Chariot for the highest level of Divinity (as mentioned above). Yet, the entire sefirotic realm constitutes a Chariot for *Ein Sof*.

holy Chariot. For we have learned: The patriarchs are the full arrangement of all, and by them the body was completed, fashioned, and unified. King David came and consummated all, making the body firm, perfecting it with them."[73]

Rabbi Yitsḥak said, "Just as the patriarchs were worthy of being crowned with the holy Chariot, so David was worthy of being established as the fourth support of the Chariot."

Rabbi Yehudah said, "It is written of David: *He was ruddy, with fine eyes and goodly to look on* (1 Samuel 16:12). Why *ruddy*? Because of his allotted share. *Ruddy*—Judgment, surely! *With fine eyes*—Judgment with Compassion, as is written: *the faithful acts of love for David* (Isaiah 55:3)."[74]

Rabbi Yitsḥak said, "We have established *the acts of love for David* in their place. However, *He was ruddy*—as we have said. *With fine eyes*—the patriarchs.[75]

"Come and see: Jerusalem and Zion—Judgment and Compassion. Nevertheless, it is written: *the City of David, which is Zion* (1 Kings 8:1). It is written: *The Holy One is in your midst, and I will not enter the city* (Hosea 11:9)—'The blessed Holy One has sworn that He will not enter heavenly Jerusalem [until Israel enters earthly Jerusalem].' When?"[76]

73. **yet a chariot is four...** Only with four legs does the Chariot-Throne becomes stable. So the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret* must be completed by a fourth component: *Shekhinah*, who is symbolized by King David, the *seed* of the patriarchs. The sefirotic triad forms the divine body, which is then perfected by *Shekhinah*. On David's role along with the patriarchs, see above, p. 211, n. 70; Vol. 8, p. 436, n. 409.

74. ***He was ruddy, with fine eyes...*** The color red signifies Judgment, which also characterizes *Shekhinah*, David's "allotted share." Yet this Judgment is balanced by Compassion, which is indicated by the phrase about *love for David.*

On the verse in Isaiah, see above, p. 507, n. 20. The verse in Samuel reads: *He was ruddy, with fine eyes and goodly to look on.* See above, note 45.

75. **We have established *the acts of love for David*...** Elsewhere in the *Zohar* this phrase alludes specifically to *Netsaḥ* and *Hod*, who are *faithful acts of love for Shekhinah* (symbolized by *David*). See above, p. 507, n. 20.

Rabbi Yitsḥak agrees that *ruddy* refers to Judgment. He adds that *with fine eyes* alludes to David's joining *with* the patriarchs to complete the Chariot-Throne.

76. **Jerusalem and Zion—Judgment and Compassion...** Jerusalem symbolizes *Shekhinah* (who is influenced by Judgment); Zion symbolizes *Yesod* (who conveys Compassion). Nevertheless, *Shekhinah* also includes Compassion (and is ideally united with *Yesod*), so Jerusalem (or *the City of David*) is identified with *Zion.*

According to rabbinic tradition, God participates in Israel's exile. Thus the verse in Hosea is understood to mean that until Israel returns to Jerusalem, and God (*the Holy One*) is present once again with them there (*in your midst*), He *will not enter* heavenly Jerusalem (*the city*). Here, heavenly Jerusalem symbolizes *Shekhinah*, with whom the blessed Holy One will reunite fully only when Israel returns from exile.

On Jerusalem and Zion, see *Zohar* 1:186a; 3:31a, 65b–66a, 137a–b (*IR*), 293b (*IZ*), 296b (*IZ*); Moses de León, *Shushan Edut*, 368. On the verse in Hosea, see BT *Ta'anit* 5a (in the

Rabbi Yehudah said, "When the kingdom of the House of David is restored to its place below."

Rabbi Yitsḥak said, "ש (*Shin*), inscribed with three knots, and שׁ (*shin*) with four knots—alluding to three and alluding to four. Three, as we have mentioned; four, becoming a holy Chariot as one. For this is the entirety of supernal arrangement, and from here those below branch out and flow on their paths, on their straps hanging from these hairs of the head, from which all those others are suspended and from which they flow, until they are joined to their place.[77]

"We have learned: ו (*Vav*) grasps those upper ones that we have mentioned, and these are the tefillin that the blessed Holy One puts on. Therefore a person should be glorified in them. Of him is written *All the peoples of the earth will see that the name of YHVH is proclaimed over you* (Deuteronomy 28:10)—*the* actual *name of YHVH*, namely the tefillin of the head.[78]

"The tefillin of the arm are the left, which is called עוז (*oz*), *strength*, inheriting from *strength*, as is written: *It shall be a sign on* ידכה (*yadekhah*), *your hand*

name of Rabbi Yoḥanan), and Rashi, ad loc., s.v. *lo avo* and *Yerushalayim*; *Tanḥuma, Pequdei* 1; *Midrash Tehillim* 122:4; *Zohar* 1:1b, 231a; 2:224b; 3:15b, 68b, 147b–148a. Cf. Revelation 21:2; *Targum Yonatan*, Psalms 122:3.

77. **ש (*Shin*), inscribed with three knots...** On the outside of the leather box of the *tefillah* (phylactery) of the head, it is customary to mark a (normal) three-pronged ש (*shin*) on the right side (from the perspective of the person wearing the *tefillah*) and a four-pronged שׁ (*shin*) on the left side.

According to Rabbi Yitsḥak, the three prongs allude to the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*, while the fourth prong alludes to *Shekhinah*, who completes the fourfold Chariot. From the sefirotic arrangement, lower powers branch out, proceeding, as it were, along the two leather straps of the *tefillah* (phylactery) of the head.

On the three-pronged and four-pronged *shins*, see *Tosafot, Menaḥot* 35a, s.v. *shin*; Maimonides, *Mishneh Torah, Hilkhot Tefillin* 3:2; *Zohar* 1:129b (*MhN*); 3:228b (*RM*), 254a–b (*RM*); Moses de León, *Sefer ha-Rimmon*, 239–40, and Wolfson's n. 7 on p. 239; Joseph Caro, *Beit Yosef, Oraḥ Ḥayyim* 32:42; idem, *Shulḥan Arukh, Oraḥ Ḥayyim* 32:42. For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Ateret Tsevi*; *Sullam*; *Matoq mi-Devash*.

78. **ו (*Vav*) grasps those upper ones...** *Tif'eret*, symbolized by the letter ו (*vav*) in the name *YHVH*, grasps the four compartments of the *tefillah* (phylactery) of the head (corresponding to *Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah*). *Tif'eret* is known as the blessed Holy One, who is described (in BT *Berakhot* 6a) as putting on tefillin. See above, notes 52, 70.

By putting on tefillin, a person is glorified. Furthermore, he displays the Name *YHVH*, whose four letters correspond to the four compartments of the *tefillah* (phylactery) of the head. See the continuation of the passage in *Berakhot* (quoted in the following note): "How do we know that tefillin are a strength to Israel?..."

On tefillin as פאר (*pe'er*), "glory," see JT *Mo'ed Qatan* 3:5, 82d; BT *Berakhot* 11a, 16b; *Sukkah* 25b; *Mo'ed Qatan* 15a, all of which quote Ezekiel 24:17: פארך (*Phe'erekha*), *Your turban* [interpreted as *Your glory*], *put on*.

(Exodus 13:16)—with a ה (*he*), namely the ה (*he*) that we have established. Happy is the share [263a] of Israel![79]

"So the last ה (*he*) grasps the tefillin, for She is left. Who are they? Four who are one body, so they are included in one. Who are they? *Tif'eret*, *Netsaḥ*, *Hod*, *Yesod*. And She is ה (*he*) of ידכה (*yadekhah*), *your hand*, and She grasps them all, for She is blessed by them and composed of them all."[80]

Rabbi Ḥiyya said, "If so, look at what is written: *You will see My back* (Exodus 33:23), and we have learned: 'This is the knot of tefillin.'"[81]

79. **The tefillin of the arm are the left...** The *tefillah* (phylactery) of the arm (or hand) is worn on the left arm (and hand), which are known as עוז (*oz*), *strength*. See BT *Berakhot* 6a (quoted above, note 52): "How do we know that the blessed Holy One puts on tefillin? For it is said: *YHVH has sworn by His right hand and by the arm of* עזו (*uzzo*), *His strength* (Isaiah 62:8). *By His right hand*—this is Torah, as is said: *From His right hand, a fiery law for them* (Deuteronomy 33:2). *And by the arm of* uzzo, *His strength*—this is tefillin, as is said: *YHVH will give* עז (*oz*), *strength, unto His people* (Psalms 29:11). How do we know that tefillin are a strength to Israel? For it is written: *All the peoples of the earth will see that the name of YHVH is proclaimed over you, and they will be in awe of you* (Deuteronomy 28:10), and it has been taught: Rabbi Eli'ezer the Great says, 'This refers to the tefillin of the head.'"

Here Rabbi Yitsḥak associates *oz* (*strength*) with *Shekhinah*, who is influenced by (or "inherits from") *Gevurah* (Power), or *oz* (*strength*), on the left. Because of Her close connection with *Gevurah*, She is identified with that side and symbolized by the *tefillah* (phylactery) of the left arm (or hand).

The full verse in Exodus reads: *It shall be a sign on* ידכה (*yadekhah*), *your hand, and frontlets between your eyes, that through strength of hand YHVH brought us out of Egypt.* Traditionally, this verse is interpreted as referring to tefillin, both the *tefillah* (phylactery) of the hand and of the head. The unusual spelling of ידכה (*yadekhah*), *your hand*, with a superfluous ה (*he*)—rather than ידך (*yadekha*)—is understood (in BT *Menaḥot* 37a) as implying יד כהה (*yad kehah*), "weak hand," designating where the *tefillah* should be strapped: on the left hand of those who are right-handed, or the right hand of those who are left-handed. Here, Rabbi Yitsḥak understands the extra *he* as alluding to *Shekhinah*, who is signified by the final *he* of יהוה (*YHVH*).

80. **So the last ה (*he*) grasps the tefillin...** *Shekhinah*, symbolized by the last letter of the name *YHVH*, grasps the *tefillah* (phylactery) of the left hand.

As mentioned above (note 52), in the *tefillah* of the hand all four biblical passages are written on one piece of parchment. These passages symbolize the four *sefirot Tif'eret*, *Netsaḥ*, *Hod*, and *Yesod*, which together represent the male divine body, conveying the flow of emanation to *Shekhinah* and uniting with Her.

81. ***You will see My back...*** In the context in Exodus, Moses asks to see the Divine Glory, but he is not allowed to see God's face, only His back. According to BT *Berakhot* 7a (in the name of Rabbi Shim'on the Ḥasid), the wording *You will see My back* "teaches us that the blessed Holy One showed Moses the knot of tefillin [at the back of God's head]."

Since this Talmudic passage associates *My back* with the *tefillah* (phylactery) of the head, and *Shekhinah* is sometimes pictured as the *back* of *Ze'eir Anpin*, Rabbi Ḥiyya wonders how *Shekhinah* can be symbolized by the

He replied, "We have already established this—and it is fine; all elucidates the matter. Therefore from this, one strap hangs down, since from Her those below are suspended and from Her they are nourished. So She is called *sign*, as is said: זאת (*Zot*), *This, is the sign of the covenant* (Genesis 9:17); and it is written *It shall be a sign on* ידכה (*yadekhah*), *your hand*—with a ה (*he*), as has been said."[82]

שמע ישראל (*Shema Yisra'el*), *Hear, O Israel!* (Deuteronomy 6:4). Rabbi Yeiva said, "Israel the Elder."[83]

Rabbi Yitsḥak said, "A large ע (*ayin*), including seventy names of total testimony.[84]

"*Hear, O Israel!*—as is written: *Hear, O heavens* (Isaiah 1:2); *Give ear, O heavens* (Deuteronomy 32:1). Here, too, *Hear, O Israel.* All is one matter.[85]

"*YHVH* (ibid. 6:4)—head of all, in radiance of the Holy Ancient One, and called Father.[86]

tefillah (phylactery) of the hand, rather than of the head.

The full verse in Exodus reads: *I will take away My palm and you will see My back, but My face will not be seen.* On the passage in *Berakhot*, see above, p. 586, n. 256.

82. **from this, one strap hangs down...** Rabbi Yitsḥak explains how the *tefillah* (phylactery) of the hand symbolizes *Shekhinah* fittingly. The single strap hanging from this *tefillah* demonstrates how angels and creatures are suspended from *Shekhinah* and nourished by Her.

Shekhinah is known as זאת (*zot*), *this*, perhaps because as the Divine Presence She is constantly right here. She is also called *sign*, both *sign of the covenant* and *a sign on* ידכה (*yadekhah*), *your hand*—the latter referring to the *tefillah* (phylactery) of the hand. On the significance of the extra letter ה (*he*) in ידכה (*yadekhah*), *your hand*, see above, note 79. On *Shekhinah* as *zot*, see above, p. 154, n. 7.

83. **שמע ישראל (*Shema Yisra'el*), *Hear, O Israel!*...** The full verse reads: *Hear, O Israel! YHVH our God, YHVH is one.* "Israel the Elder" designates *Tif'eret*, also called *Tif'eret Yisra'el* (Beauty of Israel). See above, note 65. On this passage, see Scholem; Liebes, *Studies in the Zohar*, 143–45.

84. **A large ע (*ayin*)...** In the Masoretic text, the letter ע (*ayin*) in the word שמע (*shema*), *Hear*, is written large. Similarly, the letter ד (*dalet*) in the final word of the verse—אחד (*eḥad*), *one*—is written large. Together these two letters spell עד (*ed*), "witness," which is often understood as alluding to the fact that by reciting this first line of the *Shema* one witnesses and testifies to the oneness of God. See above, p. 584, n. 253.

The letters of the word שמע (*shema*), *Hear*, can be grouped into two units: ש מ (*shin*, *mem*)—equivalent to שם (*shem*), "name"—and ע (*ayin*), which is numerically equivalent to seventy. This formation of the letters alludes to seventy divine names. See above, p. 585, n. 255.

85. ***Hear, O heavens...*** Just as Israel is called to offer testimony to God's oneness, so the *heavens* are called to witness God's proclamation. Furthermore, just as *Israel* alludes to *Tif'eret Yisra'el* (see above, note 83), so does the word *heavens*.

86. ***YHVH*—head of all...** Alluding to Father *Ḥokhmah*, the beginning of the sefirotic body, radiating from *Keter* (who is known as the Holy Ancient One).

"אלהינו (*Eloheinu*), *Our God* (ibid.)—depth of streams and springs, issuing and flowing to all.[87]

"*YHVH* (ibid.)—crown of the Tree, consummation of roots.[88]

"*One* (ibid.)—Assembly of Israel. All is one whole, interlinked, with no division to be found; rather, all is one."[89]

Rabbi Yitsḥak taught, "The holy supernal Chariot—four compartments of tefillin, put on by ו (*vav*), as has been said. Another holy Chariot—four others included in one, put on by the last ה (*he*), as has been established."[90] [265a][91]

Rabbi Abba sent to Rabbi Shim'on, saying, "Regarding that which the Master has established about the tefillin of the Master of the Universe and their being the Holy of Holies—how do we find Scriptural support for the leather of tefillin and those straps being considered holiness?"[92]

He replied, "*YHVH Elohim made coats of skin for Adam and his wife, and He clothed them* (Genesis 3:21). *For Adam and his wife*, precisely! So it was established by Rav Hamnuna Sava, and these are of the head and the hand—ידכה (*yadekhah*), *your hand*, with a ה (*he*), as has been established."[93]

87. אלהינו (***Eloheinu***), ***Our God***... Alluding to *Binah*, source of all the lower *sefirot*.

88. ***YHVH*—crown of the Tree...** Namely, *Tif'eret* (or *Ze'eir Anpin*), who is rooted in the highest sefirotic realm.

89. ***One*—Assembly of Israel...** Namely, *Shekhinah*, who "assembles" or gathers the entire flow of emanation. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6.

90. **The holy supernal Chariot...** *Tif'eret*, symbolized by the letter ו (*vav*) in the name *YHVH*, puts on the *tefillah* (phylactery) of the head, whose four compartments correspond to *Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah*. *Tif'eret* is known as the blessed Holy One, who is described (in BT *Berakhot* 6a) as putting on tefillin. (See above, notes 52, 70, 78.) The sefirotic tetrad of *Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah* can be pictured as a chariot-throne for *Keter*.

Shekhinah, symbolized by the last letter of the name *YHVH*, puts on the *tefillah* (phylactery) of the hand, whose four biblical passages are included in one parchment and correspond to *Tif'eret*, *Netsaḥ*, *Hod*, and *Yesod*. (See above, note 80.) This sefirotic tetrad can be pictured as a chariot-throne for *Binah*.

91. [265a] The *Zohar* passages from near the top of 263a to the top of 264a are from *Piqqudin*, which will be translated in Vol. 12. The passage from the top of 264a to the middle of 264b appears also in 2:161b–162a; see Vol. 5, pp. 431–36; p. 432, end of n. 682. The passage from the middle to the bottom of 264b appears also in 2:139b; see Vol. 5, pp. 282–85; p. 283, end of n. 258.

92. **the tefillin of the Master of the Universe...** Namely, the tradition that God Himself puts on tefillin and their sefirotic significance. Rabbi Abba accepts this, but he wonders what biblical basis there is for the holiness of the leather compartments and straps of the tefillin.

On the notion that God wears tefillin, see above, note 52. On the traditional basis of the leather compartments and straps of the tefillin, see BT *Shabbat* 28b (and parallels).

93. ***YHVH Elohim made coats of skin...*** The double divine name *YHVH Elohim* alludes to *Ḥokhmah* and *Binah*. The reference to עור (*or*), *skin* [or: *leather*] alludes to the leather

Rabbi Shim'on said, "There are some who teach as follows: 'That left arm of the blessed Holy One, called *Gevurah*.' If so, there remain in the head only three, whereas there are four! However, there are two holy Chariots, and the Companions have spoken well. Accordingly, one is joined to the heart, and one is joined to the brain; and heart and brain are joined with one another in single coupling. *It shall be a sign*—as has been said—*on* ידכה (*yadekhah*), *your hand*, and She is called none other than *sign*."[94]

Rabbi Shim'on said, "When a person rises early in the morning, puts tefillin on his head and tefillin with the holy insignia on his arm, enwraps himself in a wrap of *mitsvah*, and is about to go out of the entrance of his house, he encounters the mezuzah—inscription of the Holy Name—on the entrance of his house. Four holy angels join him, emerging with him from the entrance, and they escort him to the synagogue, proclaiming before him, 'Give honor to the image of the Holy King! Give honor to the son of the King, to the countenance of the Holy King!' The Holy Spirit settles upon him and proclaims, '*Israel, in whom I glory* (Isaiah 49:3).'[95]

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compartments and straps of the tefillin. *Adam and his wife* represent *Tif'eret* and *Shekhinah*, the former putting on (or associated with) the *tefillah* (phylactery) of the head; the latter, the *tefillah* of the hand. See above, note 90.

The superfluous ה (*he*) at the end of the word ידכה (*yadekhah*), *your hand*, alludes to *Shekhinah*, who is signified by the final *he* of יהוה (*YHVH*). See above, note 79. On Rav Hamnuna, see above, pp. 261–62, n. 48.

94. **That left arm of the blessed Holy One...** Whereas Rabbi Shim'on just indicated that the *tefillah* (phylactery) of the (left) hand (or arm) is associated with *Shekhinah*, "there are some who" associate this *tefillah* with *Gevurah*, the divine left arm. Although this seems fitting, Rabbi Shim'on objects, since that would eliminate *Gevurah* from its association with one of the four compartments in the *tefillah* (phylactery) of the head, along with *Ḥokhmah*, *Binah*, and *Ḥesed*. (See above, note 70. Cf. below, note 202.)

Rather, "there are two holy Chariots," each corresponding to one *tefillah* (phylactery). The sefirotic tetrad of *Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah* corresponds to the *tefillah* (phylactery) of the head (worn by *Tif'eret*), and this tetrad constitutes a chariot-throne for *Keter*. The lower sefirotic tetrad of *Tif'eret*, *Netsaḥ*, *Hod*, and *Yesod* corresponds to the *tefillah* (phylactery) of the hand, and this tetrad constitutes a chariot-throne for *Binah*. (See above, note 90.)

The box of the *tefillah* (phylactery) of the hand (or arm) is strapped on the upper arm, near the heart, which symbolizes *Shekhinah*. The *tefillah* (phylactery) of the head is close to the brain, symbolizing *Ze'eir Anpin* (whose core is *Tif'eret*). On the concluding sentence, see above, notes 79 (end), 82.

95. **When a person rises early in the morning...** As he leaves his home to go to synagogue, four angels escort him. The proclamation "Give honor to the image of the Holy King!" alludes to the idea that the human being is created in God's image. Here it may also allude to the tradition that God Himself puts on tefillin. See above, note 52. The phrase "son of the King" may refer to the idea that the Jewish soul is engendered by the union of King *Tif'eret* and *Shekhinah*.

According to a rabbinic tradition, two an-

"That Holy Spirit then ascends on high and testifies concerning him before the Holy King. Then the supernal King commands that all the members of His palace, all those familiar to Him, be inscribed before Him, as is written: *It was written in a book of remembrance before Him concerning those who revere YHVH* ולחושבי (*ul-ḥoshevei*), *and contemplate, His name*... (Malachi 3:16)—as is said: בחשב (*be-ḥeshev*), *with the designed band of, the ephod* (Exodus 29:5)—those who fashion for His Name all kinds of handiwork: the handiwork of tefillin with their compartments, their straps, and their writing; handiwork of tzitzit with their threads, their thread of blue; handiwork of mezuzah. These are *ḥoshevei, those who contemplate, His name*; and it is written וחושבי מחשבות (*ve-ḥoshevei maḥashavot*), *and designers of designs* (ibid. 35:35).[96]

gels accompany a person every day. See BT *Ta'anit* 11a and *Ḥagigah* 16a, based on Psalms 91:11: *For His messengers* [or: *angels*] *He will command for you to guard you on all your ways.* See Vol. 7, p. 331, n. 1.

Traditionally, a person first wraps himself in the tallit ("a wrap of *mitsvah*") and then puts on tefillin, although the sequence here could imply the reverse. See *Zohar* 3:81a, 120b, 175b; *ZḤ* 41d; *Or Yaqar*; Ḥayyim Yosef David Azulai, *Birkei Yosef, Oraḥ Ḥayyim* 25:4; *Matoq mi-Devash*; Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 45–46.

The phrase "tefillin with the holy insignia on his arm" may refer to the fact that the knot formed by the strap passed through this *tefillah* (phylactery) is shaped like the letter י (*yod*), the first letter of *YHVH*. The description of the mezuzah as "inscription of the Holy Name" probably refers to the name *Shaddai*, traditionally inscribed on the back of the mezuzah's parchment.

The verb "escort" renders אוזפי (*ozefei*), which in normal Aramaic means "lend"; but the Hebrew verb להלוות (*lehalvot*), "to lend," is a homonym of *lehalvot*, "to escort," and the *Zohar*—either playfully or mistakenly—employs the Aramaic verb לאוזפא (*le'ozafa*) in this sense. Cf. the English idiom "to lend an escort."

On this passage, see [Moses de León?], *Orḥot Ḥayyim*, par. 15. On the proclamation "Give honor to the image...," see also *Devarim Rabbah* 4:4; *Tanḥuma, Mishpatim* 19; *Midrash Tehillim* 17:8; 55:9; Vol. 5, p. 120, n. 342.

The verse in Isaiah reads: *You are My servant, Israel, in whom I glory.* On tefillin as פאר (*pe'er*), "glory," see above, note 78.

96. **all the members of His palace . . .** Those who are truly devoted.

Rabbi Shim'on interprets חושבי (*ḥoshevei*), *those who contemplate*, based on another sense of the root חשב (*ḥshv*): "to design."

In the Masoretic text of Malachi, the wording is ויכתב ספר זכרון (*va-yikkatev sefer zikkaron*), *and a book of remembrance was written, before Him.* However, the Kaufmann manuscript of the Mishnah reads (in M *Avot* 3:2, 6): ויכתב בספר זכרון (*va-yikkatev be-sefer zikkaron*), *and it was written in a book of remembrance, before Him.* This same reading is preserved here in numerous *Zohar* manuscripts, as well as the Mantua and Cremona editions.

See *Ester Rabbah* 6:14; *Rut Rabbah* 4:5; *Minḥat Shai* on the verse; Vol. 7, p. 387, n. 91. The full verse in Malachi reads: *Then those who revere YHVH spoke with one another; and YHVH listened attentively, and a book of remembrance was written before Him concerning those who revere YHVH and contemplate His name.*

On the thread of blue in the tzitzit, see above, pp. 71–72, n. 53. The full verse in Exodus 29 reads: *You shall take the garments and clothe Aaron in the tunic, the robe of the ephod, the ephod, and the breastpiece, and*

"Furthermore, the blessed Holy One glories in him and proclaims through all the worlds, 'See what kind of creature I have made in My world!'[97]

"But as for one who enters His presence in the synagogue after leaving his house without tefillin on his head or tzitzit on his garment, and says, *I bow at Your holy temple in awe of You* (Psalms 5:8)—the blessed Holy One says, 'Where is My awe? Look, he is bearing false testimony!'"[98]

Rabbi Yose said, "Happy is the share of Moses, who said here אלהינו (*Eloheinu*), *our God* (Deuteronomy 6:4). For Rabbi Yitsḥak said, 'Moses was attached to a higher rung than other faithful prophets.'[99]

"And Rabbi Shim'on said, 'If people knew the words of Torah, they would know that there is not a single word in Torah, or a single letter, that does not contains sublime precious secrets.[100]

"'Come and see what is written: *Moses would speak, and God would answer him with a voice* (Exodus 19:19). And we have learned: "What is meant by *with a voice*? With the voice of Moses." That is fine: with the voice of Moses, precisely! With that *voice* to which he was joined, surpassing all other prophets, and from which Moses was nourished, more so than all of them. Since he was joined beyond them all to that *voice*, a high rung, he said to Israel, *YHVH your God* (Deuteronomy 6:5), which is the rung called *Shekhinah*, in their midst. Happy is his share!'[101]

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you shall gird him בחשב (*be-ḥeshev*), *with the designed band of, the ephod.* On the term *ḥeshev*, see Milgrom, *Leviticus*, 1:505. The verse in Exodus 35 describes how God has endowed Bezalel and his chief assistant, Oholiab, with skill and wisdom to fashion the various elements of the Dwelling (or Tabernacle).

97. **glories in him...** In one who leaves his home on the way to synagogue enwrapped in a tallit and adorned in tefillin.

98. **But as for one...** A person who comes to synagogue "unadorned" fails to demonstrate awe.

The full verse in Psalms reads: *As for me, through Your great kindness I enter Your house, I bow at Your holy temple in awe of You.* According to a Spanish custom, this verse is recited upon entering the synagogue. See *Kolbo*, 87; David Abudarham, *Sefer Abudarham*, 349; *Zohar* 1:11a; 3:8b.

99. **who said here אלהינו (*Eloheinu*), *our God*...** In the verse *Hear, O Israel! YHVH* אלהינו (*Eloheinu*), *our God, YHVH is one.* Moses attained the rung of *Tif'eret* and was thereby linked to the realm of *Binah*, who is known as אלהים (*Elohim*). Other prophets attained the rungs of *Netsaḥ* and *Hod*. In this verse, Moses bound himself together with all of Israel. See Moses de León, *Sefer ha-Rimmon*, 74.

100. **there is not a single word in Torah...** On the significance of every element of Torah, see above, p. 156, n. 13.

101. ***Moses would speak*...** See BT *Berakhot* 45a, in the name of Rabbi Shim'on son of Pazzi: "How do we know that the one who translates [the public Torah reading into Aramaic] is not permitted to raise his voice above that of the reader? As is said: *Moses would speak, and God would answer him with a voice.* The phrase *with a voice* need not

"And Rabbi Shim'on said, 'We have learned: "The curses in Leviticus were uttered by Moses from the mouth of Power; the ones in Deuteronomy . . . were uttered by Moses from his own mouth." What is meant by 'from his own mouth'? Now, would you ever imagine that Moses uttered even one small letter of Torah from himself?[102]

"'However, it is fine. And we have aroused the meaning: We have not learned "from himself," but rather, "from his own mouth." What is that? The *voice* to which he was joined. So, those "from the mouth of Power," and these "from his own mouth"—from the rung to which he was linked, surpassing other faithful prophets. Thus, everywhere אלהיך (*Elohekha*), *your God*, whereas here אלהינו (*Eloheinu*), *our God*.'[103]

have been stated. What then does *with a voice* come to teach? With the voice of Moses [i.e., not louder than that of Moses]." Just as God did not overwhelm Israel with a voice mightier than that of Moses, so the translator should not raise his voice above that of the Torah reader.

Here Rabbi Shim'on understands "the voice of Moses" as referring to *Tif'eret*, the divine voice and rung attained by Moses. God responded to Moses, or confirmed what he said, with the power of this sefirotic voice.

In the verse in Deuteronomy, Moses told Israel, *You shall love YHVH* אלהיך (*Elohekha*), *your God*. According to Rabbi Shim'on, Moses was referring to *Shekhinah*—to whom the name אלהים (*Elohim*) can also apply—who dwelled among the people. See *Zohar* 1:51a; Moses de León, *Sefer ha-Rimmon*, 74; Baḥya ben Asher on Deuteronomy 6:4.

On the passage in *Berakhot*, see *Tanḥuma*, *Shemot* 25; *Tanḥuma* (Buber), *Shemot* 22; *Shemot Rabbah* 5:9; *Midrash Tehillim* 18:29; 24:11; *Bemidbar Rabbah* 14:3; *Leqaḥ Tov*, Exodus 19:19; *Zohar* 3:7a.

102. **The curses in Leviticus . . .** See BT *Megillah* 31b, where Abbaye distinguishes between the list of curses in Leviticus 26 and the later list in Deuteronomy 28: "The former [curses] are stated in the plural [i.e., addressed to all Israel] and Moses uttered them מפי הגבורה (*mi-pi ha-gevurah*), from the mouth of [Divine] Power [i.e., conveying God's speech]; the latter are stated in the singular and Moses uttered them מפי עצמו (*mi-pi atsmo*), from his own mouth [i.e., in his own formulation and in his own name]." For example, the list in Leviticus reads: *If you* [plural] *do not heed Me* (Leviticus 26:14), conveying divine speech, whereas the list in Deuteronomy reads: *It shall be, if you* [singular] *do not heed the voice of YHVH your God* . . . (Deuteronomy 28:15).

Rabbi Shim'on wonders how one could ever imagine that Moses uttered even one letter of the Torah on his own and not conveyed from God. On the passage in *Megillah*, see above, note 31.

103. **However, it is fine . . .** The Talmudic expression "from his own mouth" does not mean "from himself," but rather "from (or with, by) the mouth of the voice of *Tif'eret*," to which Moses was intimately linked (and which is called *voice*). The phrase *mi-pi ha-gevurah* (from the mouth of [Divine] Power) refers either to another *sefirah*—apparently *Shekhinah* (who is known as lower *Gevurah*), or perhaps *Gevurah* (Power) or *Binah* (the source of *Gevurah*).

See *Zohar* 3:7a; above, notes 31–32. On the distinction between אלהיך (*Elohekha*), *your God*, and אלהינו (*Eloheinu*), *our God*, see above, notes 99, 101.

"Come and see: How carefully people should guard their ways, so that they devote themselves to the service of their Lord and attain eternal life! Beneath the throne of the Holy King are supernal habitations; and in that place of the throne is attached a mezuzah, providing deliverance from many masters of Judgment [265b] who are poised to threaten people in that world.[104]

"Similarly has the blessed Holy One done for Israel, giving them commandments of Torah for them to engage in, to be saved in this world from many masters of Judgment, from many accusers, who lie in wait for people every day."

Rabbi Ḥiyya said, "One who guards his ways should not step over water that has been poured in front of a door, because a certain demon dwells there between the two doorposts, facing the opening, and he sees what is done inside the house; and a person should not pour water in front of the door."[105]

Rabbi Yitsḥak said, "We have no objection to clean water, as long as it has not been poured out contemptuously. Why? Because [the demon] is authorized to do harm. Furthermore, he will turn his head toward the house, and whatever he gazes upon is cursed.[106]

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"He has 365 assistants—corresponding to the days of the year—over whom he rules, and they all go out with a person when he emerges from the entrance of his house."

Rabbi El'azar said, "Against all this the blessed Holy One desired to protect Israel, so He composed the Holy Name above—Torah. The entire Torah is a Holy Name, and whoever engages in Torah engages in His Name.[107]

"Come and see: A person should inscribe on the entrance of his house the Holy Name, which is faith of all. For wherever the Holy Name appears, evil species disappear and cannot accuse a person, as is written: *No evil will befall you*... (Psalms 91:10).[108]

104. **in that place of the throne is attached a mezuzah...** Providing protection from harsh powers threatening souls of the departed. The throne often symbolizes *Shekhinah*.

105. **should not step over water that has been poured...** Such filthy water is dangerous and can empower the demon who dwells right outside the door. See *Zohar* 3:263b–264a (*Piq*). Cf. BT *Pesaḥim* 111a; *Zohar* 1:184b.

106. **poured out contemptuously...** One should beware of demonic forces and not act contemptuously toward them.

107. **The entire Torah is a Holy Name...** On Torah as God's Name, see above, p. 26, n. 66.

108. **A person should inscribe...** The mezuzah contains two portions from the Torah (Deuteronomy 6:4–9; 11:13–21), and as mentioned above, the entire Torah constitutes God's name. Alternatively, "the Holy Name" refers to the name *Shaddai*, inscribed on the back of the mezuzah's parchment.

The context in Psalms (91:10–11, 14) reads: *No evil will befall you, nor affliction draw near your tent. For His angels He will command for you, to guard you on all your ways.... Because he desires Me, I will deliver him. I will raise him high, for he knows My name.*

"The place of the entrance of the house is called mezuzah, corresponding to the pattern above. The place of the entrance of the supernal House is called mezuzah—perfection of the House, opening of the House. From that mezuzah flee many masters of Judgment; prosecutors vanish before it. Correspondingly below, when a person affixes a mezuzah to the entrance of his house—the Holy Name inscribed with its letters—he is adorned with the crowns of his Lord, and evil species do not approach the entrance of his house and disappear from there."[109]

Rabbi Abba was coming from seeing Rabbi Shim'on, and he encountered Rabbi Yitsḥak, who said to him, "From where is the master of light coming? A man who cleaves to consuming fire every day, surely *light dwells with him* (Daniel 2:22)!"[110]

He replied, "We have learned as follows: 'A person is obligated to greet *Shekhinah* on every new moon and Sabbath. And who is that? His teacher.' All the more so, the Supernal Lamp, whom all inhabitants of the world should greet."[111]

109. **The place of the entrance of the house . . .** Rabbi El'azar is apparently playing with two senses of the word מזוזה (*mezuzah*): its original sense (doorpost) and its later meaning (mezuzah). Just as an earthly house has a mezuzah, so does the Divine House, whose entrance is *Shekhinah*. From the heavenly mezuzah, harsh forces of Judgment flee. Cf. above at note 104.

The phrase "the Holy Name inscribed with its letters" likely refers to the name *Shaddai*, inscribed on the back of the mezuzah's parchment. Cf. the preceding note.

110. **From where is the master of light coming? . . .** Apparently, Rabbi Yitsḥak wonders why Rabbi Abba would need to seek out anyone else, when Rabbi Abba himself is a "master of light" and cleaves every day to *Shekhinah*. She is pictured as "consuming fire," based on Deuteronomy 4:24: *YHVH your God is a consuming fire*. See *Sullam*.

The description "who cleaves to consuming fire" derives from rabbinic sources regarding *Shekhinah*. See BT *Ketubbot* 111b, in the name of Rabbi El'azar: "*You, cleaving to YHVH your God, are alive every one of you today* (Deuteronomy 4:4). Now, is it possible to cleave to *Shekhinah*? Look at what is written: *YHVH your God is a consuming fire* (ibid., 24)! Rather, whoever marries his daughter to a disciple of the wise, conducts business on their behalf, or benefits them from his assets is regarded by Scripture as if he cleaves to *Shekhinah*."

In BT *Sotah* 14a Rabbi Ḥama son of Ḥanina explains that one can approach and withstand the consuming fire of *Shekhinah* by imitating divine actions, e.g., by clothing the naked, visiting the sick, comforting mourners and burying the dead.

A mystical response is offered by Joseph Gikatilla (in *Sha'arei Orah*, 83b): "As to what the rabbis have said: 'Now, is it possible for a human to cleave to *Shekhinah*?'—it certainly is!"

See *Vayiqra Rabbah* 25:3; *Bemidbar Rabbah* 22:1; *Tanḥuma, Mattot* 1; *Tanḥuma* (Buber), *Mattot* 1; *Zohar* 1:50b–51a; Heschel, *Torah min ha-Shamayim*, 1:153–55. The full verse in Daniel reads: *He reveals the deep and the hidden; He knows what is in darkness, and light dwells with Him.*

111. **A person is obligated to greet *Shekhinah* . . .** Rabbi Abba explains that one must regularly greet *Shekhinah*, who is embodied in his teacher. And the greatest teacher is

Rabbi Yitsḥak said, "Let me return with you and greet *Shekhinah*, and I will taste some of those sublime words that you tasted in his presence."[112]

Rabbi Abba opened, saying, "*A song of ascents. To You I lift my eyes, O dweller in heaven* (Psalms 123:1). The author of this song is not mentioned; but wherever it is anonymous, it was uttered by the Holy Spirit about Israel in exile.[113]

"היושבי (*Ha-yoshevi*), *O dweller, in heaven*—the verse should read היושב (*ha-yoshev*), *O dweller, in heaven*; why היושבי (*ha-yoshevi*)? Well, we have already established that whoever wishes to offer his prayer before the Holy King should request from the depth of all that blessings be poured out below, as is written: *From the depths, I call You, YHVH* (Psalms 130:1). This י (*yod*) is depth of all, and this should pour forth blessings to the place called *heaven*, so that all may be nourished by it. Thus, היושבי (*Ha-yoshevi*), *O dweller, in heaven—in heaven*, really! For when those blessings flow and are drawn from that depth of all, settling in the place called *heaven*, then blessings appear among those above and those below.[114]

Rabbi Shim'on son of Yoḥai, known as the Supernal Lamp.

See BT *Rosh ha-Shanah* 16b, in the name of Rabbi Yitsḥak: "A person is obligated to greet [or: visit; pay respects to] his teacher on a festival, as is said: *Why are you going to him* [namely the prophet Elisha] *today? It is neither new moon nor Sabbath* (2 Kings 4:23)—which implies that on new moon and Sabbath one should go."

On the association between greeting one's teacher and greeting *Shekhinah*, see JT *Eruvin* 5:1, 22b, in the name of Rabbi Zeira: "Whoever greets his teacher is considered as if he greets *Shekhinah*." See above, p. 426, n. 425.

On the passage in BT *Rosh ha-Shanah*, see BT *Sukkah* 27b; *Zohar* 1:127a–b (*MhN*). On Rabbi Shim'on's title, cf. above, p. 27, n. 68.

112. **Let me return with you . . .** This may mean "Let me return home with you" and hear from you some of Rabbi Shim'on's wisdom. The phrase "and greet *Shekhinah*" could refer to encountering Rabbi Shim'on indirectly via Rabbi Abba, or to encountering Rabbi Abba. See JT *Eruvin* 5:1, 22b (the continuation of the passage quoted in the preceding note), in the name of Rabbi Yishma'el: "One who greets his friend is considered as if he greets *Shekhinah*."

Alternatively, "Let me return with you" means ". . . to greet Rabbi Shim'on," thereby greeting *Shekhinah*. For various interpretations, see *Miqdash Melekh*; Soncino; *Sullam*; *Matoq mi-Devash*.

113. **The author of this song is not mentioned . . .** Unlike many psalms, which include the supposed author (usually David) in their title. Rabbi Abba explains that anonymous psalms such as this one were uttered by *Shekhinah* (identified with the Holy Spirit), who participates in Israel's exile.

114. **היושבי (*Ha-yoshevi*), *O dweller* . . .** Rabbi Abba wonders why this word is spelled with an apparently superfluous י (*yod*) at the end, rather than according to its normal form: היושב (*ha-yoshev*). Technically, this extra *yod* is an ornamental device of poetic style, but Rabbi Abba seeks a deeper meaning. He explains that the point-like י (*yod*) symbolizes the primordial point of *Ḥokhmah*, known as "depth of all." In prayer, one should call forth blessings from this ultimate depth, to be poured out to *Tif'eret* (symbolized by *heaven*).

For Rabbi Abba, *the depths* mentioned in Psalms 130 do not refer primarily to the depths of the human heart or the depths of

"*Like the eyes of slaves to the hand of their masters* (Psalms 123:2). What is meant by *like the eyes of slaves*? Well, they are the various princes of the nations, who are nourished only from the residue of the crown of the tree to which Israel clings. When Israel obtains blessings from that place, they are all blessed from Israel.[115]

"*Like the eyes of a slave-girl to the hand of her mistress* (ibid.)—the *slave-girl* whom we have established, whose power was slain by the blessed Holy One in Egypt. For she has power only when it is drawn from the drippings of this land of Israel, and the land of Israel [266a] is called *her mistress*. Of this is written *At three things the earth trembles*... (Proverbs 30:21–23). What is meant by ארץ (*erets*), *the earth*? This is *erets*, the land of, Israel, as has been said.[116]

despair, but rather to cosmic depths, from which one should seek to draw forth the divine stream: *From the depths* [in which You are] *I call You* [forth].

See *Zohar* 2:63a–b; 3:26a, 70a, 107a; Gikatilla, *Sha'arei Orah*, 37b–38a; idem, *Sod Shelosh-Esreh Middot*, 219. For the rabbinic application of the verse in Psalms 130 to prayer, see *Tosefta Berakhot* 3:17; JT *Berakhot* 2:2, 4d; BT *Berakhot* 10b. On the significance of the apparently superfluous *yod* in *ha-yoshevi*, see *Zohar* 1:229a.

115. ***Like the eyes of slaves***... In this next verse of Psalms 123, *slaves* refers to the heavenly princes of the nations of the world, who are subservient to higher forces. They are nourished merely from the residue of the sefirotic Tree. In the concluding sentence, "they" refers to the heavenly princes, or to their nations, or to both.

On the heavenly princes of the nations, see above, p. 50, n. 140. The full verse in Psalms reads: *Look, like the eyes of slaves* [or: *servants*] *to the hand of their masters, like the eyes of a slave-girl* [or: *handmaiden*] *to the hand of her mistress, so are our eyes to YHVH our God until He grants us grace.*

116. ***Like the eyes of a slave-girl***... Referring to Lilith, the demonic female whose mistress is *Shekhinah*. Lilith's power was destroyed by God in Egypt when He slew all the firstborn, *from the firstborn of Pharaoh sitting on his throne to the firstborn of the slave-girl who is behind the millstones* (Exodus 11:5).

Lilith is nourished from the drippings of *Shekhinah* (who is symbolized by the land of Israel). See BT *Ta'anit* 10a: "The land of Israel drinks water directly from the rain, whereas the rest of the world drinks מתמצית (*mi-tamtsit*), of the drippings [Munich MS: of the land of Israel]." The manuscript reading is reflected here in the *Zohar*: "*Mi-tamtsit*, from the drippings, of this land of Israel." The word תמצית (*tamtsit*) means literally "that which is squeezed out," thus: "drippings, juice, residue, remnant, leftovers." See above, p. 469, n. 564.

The context in Proverbs reads: *At three things the earth trembles, and four it cannot bear: at a slave who becomes a king and a scoundrel who is sated with food, at a loathsome woman in the marriage bed and a slave-girl who dispossesses her mistress.* The concluding clause alludes in the *Zohar* to the catastrophic situation in which demonic forces are so empowered that Lilith supplants *Shekhinah*, causing the latter (symbolized by *the earth*) to tremble.

On Lilith, see Vol. 7, p. 117, n. 357. On Lilith as a slave-girl supplanting *Shekhinah*, see *Zohar* 1:122a–b, 131b, 190b, 204a; 2:60b–61a, 96a–b, 117b–118b (*RM*); 3:69a, 279b (*RM*); *TZ*, intro, 2a, all of which quote the passage in Proverbs. See also *Zohar* 2:114b (*RM*); Idel, *Kabbalah and Eros*, 120–22. Cf. *Zohar* 3:37b, 72a. On *the slave-girl who is behind the millstones*, see *Zohar* 1:48a, 118a, 177a, 223b; 2:28a, 37b, 56b, 80a, 191b; 3:69a.

"*At a slave who becomes a king* (ibid., 22)—those *slaves* that we mentioned, when dominion is given to one of them. This corresponds to what is written: *who brought you out of the land of Egypt, out of a house of slaves* (Exodus 20:2).[117]

"*And a slave-girl who dispossesses her mistress* (Proverbs 30:23). Who is that? The *slave-girl* that we mentioned.[118]

"Come and see: From the side of this *slave-girl* issue many dazzling demonic guards, accusing Israel, denouncing them. But the blessed Holy One acts toward Israel like a father seeking to protect his son from everything. The blessed Holy One says, 'Israel, many accusers are poised against you. Devote yourselves to serving Me, and I will protect you from outside. You will be inside your homes, sleeping in your beds, and I will be on guard around your beds.'[119]

"Come and see: When those evil species approach a person's door, they raise their heads and see the holy insignia visible outside: שדי (*Shaddai*), adorned with its crowns. This name dominates all of them; in fear of it, they flee, not coming near the door."[120]

698 Rabbi Yitsḥak said to him, "If so, a person should inscribe this name on the door of his house and no more. Why the whole passage?"[121]

He replied, "It is fine, for this name is not crowned except by all those letters, inscribed with the script of the King. When the whole passage is written, this

117. ***At a slave who becomes a king...*** Alluding to the heavenly princes of the nations when they dominate Israel. See above, note 115.

In the verse from Exodus, *slaves* now refers to such princes (especially the one ruling over Egypt). The full verse reads: *I am YHVH your God, who brought you out of the land of Egypt, out of a house of slaves.* For the context in Proverbs, see the preceding note.

118. ***And a slave-girl who dispossesses her mistress...*** Alluding to Lilith supplanting *Shekhinah*. See above, note 116.

119. **From the side of this *slave-girl*...** From Lilith issue many demonic forces.

See the explanation of the mezuzah attributed to Onkelos son of Kalonymus in BT *Avodah Zarah* 11a: "According to universal custom, a king of flesh-and-blood dwells inside, and his servants guard him from outside. But as for the blessed Holy One, His servants are inside, and He guards them from outside, as is said: *YHVH will guard your going out and your coming in, now and forever* (Psalms 121:8)." See BT *Menaḥot* 33b; *ZḤ* 84d (*MhN, Rut*).

The phrase "dazzling demonic guards" renders גרדיני טהירין (*gardinei tehirin*). The first word is based on the Castilian *guardián*, "guardian." See Corominas, *Diccionario*, 3:246–48. As for טהירין (*tehirin*), it derives from the Aramaic root meaning "brightness, noon." One class of demons is named טהרי (*tiharei*), "noonday demons." See above, p. 507, n. 17.

120. **When those evil species approach...** They see the name שדי (*Shaddai*), inscribed on the back of the mezuzah's parchment.

See *ZḤ* 84d (*MhN, Rut*). Cf. David ben Judah he-Ḥasid, *Mar'ot ha-Ẕove'ot*, 70, who plays on the terms שד (*shed*), "demon," and שדי (*Shaddai*),

121. **Why the whole passage?** The first two paragraphs of the *Shema*, contained in the mezuzah: Deuteronomy 6:4–9; 11:13–21.

name is adorned with its crowns and goes forth like a king with all his forces. Then [the demons] fear it and flee.[122]

"Come and see: והיה (*Ve-hayah*), *It shall be* (Deuteronomy 11:13)—the Holy Name from below to above. Therefore *Shaddai* is inscribed outside, opposite this name: והיה (*Ve-hayah*), *It shall be*, on the inside; *Shaddai* on the outside, so that a person will be protected on all sides, from within and from without."[123]

Rabbi Abba said, "Many holy forces stand ready at the moment when a person fixes a mezuzah on his entrance, all of them proclaiming, *This is the gate of YHVH* . . . (Psalms 118:20). Happy is the share of Israel![124]

"Then the people of Israel are recognized as being sons of the Holy King, since they are all marked by Him: marked in their bodies with the holy insignia, marked in their clothes with a wrap of *mitsvah*, marked on their heads with compartments of tefillin with the name of their Lord, marked on their hands with a strap of holiness, marked in their shoes with a shoe of *mitsvah*, marked outdoors by sowing and reaping, marked in their homes—in all ways marked as sons of the supernal King. Happy is their share!"[125]

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As they went along, Rabbi Abba said, "What is the meaning of the verse אותי (*Oti*), *Me, they have forsaken—Fountain of living waters—to hew out their own cisterns* . . . (Jeremiah 2:13)? אותי (*Oti*), *My sign, they have forsaken*—one who betrays את (*at*), the sign of, the holy insignia. How does he betray it? By inserting

122. **It is fine . . .** The name *Shaddai* is adorned by all the letters in these two biblical paragraphs.

123. **והיה (*Ve-hayah*), *It shall be* . . .** The second of the two biblical paragraphs begins: והיה (*Ve-hayah*), *It shall be, if you indeed heed My commands* . . . The word והיה (*ve-hayah*) is an anagram of the Name יהוה (*YHVH*) "from below to above," that is, beginning with the last two letters of יהוה (*YHVH*) and concluding with its first two letters. Fittingly, the name *Shaddai* is inscribed on the back of the mezuzah's parchment, opposite the word (and name) והיה (*ve-hayah*).

On the placement of the name *Shaddai*, see Maimonides, *Mishneh Torah, Hilkhot Tefillin u-Mzuzah ve-Sefer Torah* 5:4; *TZ* 22, 66a; Jacob ben Asher, *Tur, Yoreh De'ah* 288; Joseph Caro, *Beit Yosef, Yoreh De'ah* 288:15; idem, *Shulḥan Arukh, Yoreh De'ah* 288:15.

124. ***This is the gate of YHVH* . . .** The full verse reads: *This is the gate* ליהוה (*la-YHVH*), *of YHVH* [or: *to YHVH*]; *the righteous will enter it.*

125. **marked in their bodies . . .** With the sign of circumcision. Similarly, their clothes are marked by tzitzit, and their heads and hands by tefillin. The phrase "a shoe of *mitsvah*" refers to the *mitsvah* of *ḥalitsah*, "pulling off (the shoe)." See above, pp. 189–90, n. 10.

The phrase "sowing and reaping" refers to *mitsvot* pertaining to these agricultural activities, namely *kil'ayim* (the prohibition against sowing "two kinds" of seeds together), and *leqet*, *shikhḥah*, and *pe'ah*, three parts of the harvest that the farmer is instructed to leave for the poor. *Leqet* (gleaning) refers to stalks dropped by harvesters, which may not be retrieved. *Shikhḥah* (a forgotten thing) refers to sheaves overlooked during reaping, which may not be retrieved. *Pe'ah* (corner) refers to corners of the

it into an alien domain, which is called *broken cisterns* (ibid.). For other nations are called *broken cisterns*, whereas that of Israel is called *fountain*—a place from which a flow of clear waters gushes forth, as is said: *flowing water from the midst of your well* (Proverbs 5:15); and it is written *A spring of gardens, a well of living waters*... (Song of Songs 4:15).[126]

"*That can hold no water* (Jeremiah 2:13). What is meant by this? Well, the River gushing forth waters the whole Garden, saturating every single place, as we have established, until filling the place in the Garden called *a well of living waters*, whence those above and below are nourished, as is said: *From there it divides*... (Genesis 2:10). But all those aspects of the Left Side are not watered from that flow of streaming water, because they are from the side of other nations.[127]

"One who betrays the Holy Name clings to that side—to *broken cisterns that can hold no water*, which does not enter there. And he who succeeds in guarding it becomes worthy of being watered by that flow of the stream in this world and in the world that is coming, as is written: *You will be like a well-watered garden, like a spring*... (Isaiah 58:11); and he becomes worthy of having that supernal Well filled, conveying blessings above and below.[128]

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field, which should not be reaped but left for the poor. The phrase "marked in their homes" refers to the mezuzah.

126. **אותי (*Oti*), *Me, they have forsaken*...** Rabbi Abba construes אותי (*oti*), *Me*, according to its homonym: *My sign*—namely the covenantal sign of circumcision. Thus a Jew who has sexual relations with a Gentile woman—inserting the holy insignia "into an alien domain"—forsakes and betrays *My sign*. Other nations are *broken cisterns*, whereas Israel resembles *Shekhinah*, who is a *fountain*, *a well*, and *a spring*.

See above, p. 502, n. 6. The Aramaic word את (*at*) is equivalent to Hebrew אות (*ot*), "sign." The full verse in Jeremiah reads: *For My people have committed two wrongs: Me they have forsaken—Fountain of living waters—to hew out their own cisterns, broken cisterns that can hold no water.* The full verse in Proverbs reads: *Drink water from your own cistern, flowing water from the midst of your well.* The full verse in Song of Songs reads: *A spring of gardens, a well of living waters, and streams from Lebanon.*

127. ***That can hold no water*...** The flowing river of emanation eventually reaches the Garden of *Shekhinah*, and *from there it divides*, nourishing the worlds below. However, the forces of the demonic Left Side are not watered from that flow; they *can hold no water.*

For the full verse in Jeremiah, see the preceding note. The full verse in Genesis reads: *A river issues from Eden to water the garden, and from there it divides and becomes four riverheads.* See above, p. 201, n. 45.

128. **One who betrays the Holy Name**... By having sexual relations with a Gentile. Such a person clings to the demonic side. Conversely, one who guards the covenantal sign of circumcision by maintaining sexual purity is watered by the stream of emanation both here on earth and in the afterlife. Furthermore, he stimulates the flow from above to fill the Well of *Shekhinah*.

The full verse in Isaiah reads: *YHVH will guide you always; He will satisfy* נפשך (*nafshekha*), *your thirst* [or: *soul*], בצחצחות (*be-tsaḥtsaḥot*), *in parched regions, and in-*

"Woe to the one who betrays this holy insignia, for he betrays [266b] the supernal Name. Moreover, he prevents this Well from being blessed, and we proclaim over him: *For he has defamed a virgin of Israel* (Deuteronomy 22:19). Rabbi Shim'on has established this in its place: Whoever brings false accusations against his first wife, defaming her, is as if he defames above, as is written: *For he has defamed a virgin of Israel*, unspecified.[129]

"This accords with what has been said by Rabbi Ḥiyya in the name of Rabbi Yose: 'A virgin inherits seven blessings, and is blessed by seven, because the Virgin of Israel inherits seven blessings and is thus called בת שבע (*Bat Sheva*), Bathsheba, Daughter of Seven.'[130]

"Another woman, from where does her blessing come? From the blessing of Boaz and Ruth, as is said: *All the people at the gate and the elders said, 'We are*

vigorate your bones. You will be like a well-watered garden, like a spring whose waters do not fail. See above, p. 121, n. 206.

129. **he betrays the supernal Name...** The mark of the covenant of circumcision is identified with the letter י (*yod*), which is the initial letter of יהוה (*YHVH*). See above, p. 520, n. 56.

By betraying the covenantal sign, a Jewish man interrupts the flow from above to the Well of *Shekhinah*. The context in Deuteronomy concerns a case in which a husband accuses his new wife of not being a virgin. Deuteronomy 22:16–19 describes what happens if the charge is untrue: *The young woman's father and mother shall take and bring out to the elders of the town at the gate the signs of the young woman's virginity* [namely a bloodied bedsheet or garment]. *The young woman's father shall say to the elders, "My daughter I gave to this man as wife, and he hated her. And look, he has brought an accusation of misconduct, saying, 'I found no signs of virginity for your daughter,' but these are the signs of my daughter's virginity." And they shall spread out the garment before the elders of the town; and the elders of that town shall take the man out and discipline him, and they shall fine him a hundredweight of silver and give it to the young woman's father, for he has defamed a virgin of Israel.*

Rabbi Shim'on indicates that the phrase *a virgin of Israel* is "unspecified," that is, it refers not only to the wronged wife but also to *Shekhinah*, the virgin bride of *Tif'eret Yisra'el*. A husband who falsely accuses his wife of not being a virgin defames not only her but also the Divine Virgin. Similarly, a Jew who chooses a Gentile woman over a Jewish woman defames not only his potential Jewish partner—*a virgin of Israel*—but also Virgin *Shekhinah*.

The phrase "false accusations" renders תסקופי מלין (*tasquppei millin*), which appears in *Targum Onqelos* on the passage in Deuteronomy (22:14, 17), translating עלילת דברים (*alilot devarim*), *accusation of misconduct.* See above, p. 140, n. 265.

On *Shekhinah* as Virgin Israel, and the relation between *Shekhinah* and the Virgin Mary, see Vol. 8, p. 62, n. 26. On the passage in Deuteronomy, see *Zohar* 3:89b–90a.

130. **A virgin inherits seven blessings...** Traditionally, seven blessings are recited at the wedding ceremony. According to Rabbi Yose, this number corresponds to the seven flows of emanation received by *Shekhinah* (Virgin of Israel), issuing from *Binah*. Consequently, *Shekhinah* is called בת שבע (*Bat Sheva*), "Bathsheba," which means literally "Daughter of Seven." See Vol. 7, pp. 20–21, n. 61; above, p. 35, n. 93; Moses de León, *Sefer ha-Rimmon*, 216.

witnesses. May YHVH make the woman [who is coming into your house like Rachel and Leah...]' (Ruth 4:11). For surely, a virgin is blessed with seven in this mystery!"[131]

When they reached a certain field, they saw trees and sat down beneath them. Rabbi Abba said, "Here is clarity for words of Torah! Let us sit."[132]

He opened, saying, "*On that day, a great shofar will be blown...* (Isaiah 27:13). *On that day*—what is meant by *that*? Well, *that day* known to the blessed Holy One, as is said: *There will be one day—known to YHVH—neither day nor night* (Zechariah 14:7).[133]

"Further, *on that day*—as is said: *On that day, when Gog comes to the soil of Israel* (Ezekiel 38:18).[134]

"*A great shofar will be blown.* What difference does it make to us whether it is great or small? Well, that supernal shofar through which slaves always go forth to freedom. And what is it? Jubilee, for Jubilee is supernal and great; and when this is aroused, all freedom of the worlds is thereby aroused. That is called *a great shofar.*[135]

131. **Another woman...** That is, what about a widow or a divorcée? Since she is not a virgin, and thus does not resemble Virgin *Shekhinah*, what is the source of her blessing? The answer is that she is bestowed with the blessing that was offered to Ruth (the widow of Mahlon) when she married Boaz. However, such a bride does not receive seven blessings, which reflect the mystery of Virgin *Shekhinah*.

The distinction made here between the number of blessings offered to a bride, depending on whether she is a virgin or not, reflects a medieval Franco-Ashkenazic custom adopted by the *Zohar*. See *ZḤ* 88d–89a (*MhN, Rut*); *Sha'arei Teshuvah (Teshuvot ha-Ge'onim)*, 344; Solomon ben Abraham Adret, *She'elot u-Tshuvot* 1:216, 1175; 7:190; *Nitsotsei Zohar*; Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 32–33.

The full verse in Ruth records the declaration made to Boaz when he married Ruth: *All the people at the gate and the elders said, "We are witnesses. May YHVH make the woman who is coming into your house like Rachel and Leah, both of whom built up the house of Israel! Prosper in Ephrathah and perpetuate your name in Bethlehem!"*

132. **Here is clarity for words of Torah!...** The word "clarity" renders צחותא (*tsaḥuta*), which in Aramaic means "thirst" but here apparently conveys the sense of Hebrew צחות (*tsaḥut*), "clarity."

See BT *Eruvin* 65a: "Legal discussion requires צילותא (*tsiluta*), clarity, like a day of the north wind." Cf. above, p. 456, n. 524; p. 549, n. 147.

133. ***On that day, a great shofar will be blown...*** The wording *that day* refers to the day of Messianic deliverance.

See *Zohar* 2:19b (*MhN*). The full verse in Isaiah reads: *On that day, a great shofar will be blown, and those who were lost in the land of Assyria and those who were scattered in the land of Egypt will come and bow down to YHVH on the holy mountain in Jerusalem.*

134. ***On that day, when Gog comes...*** The full verse reads: *On that day, when Gog comes to the soil of Israel—declares the Lord God—My rage shall flare up.* In this apocalyptic chapter of Ezekiel, the threatening figure of Gog leads a savage horde of nations from the north against Israel, but they are defeated by God.

135. **that supernal shofar...** Namely, *Binah*, who proclaims and conveys liberation. She is also identified with the Jubilee.

On *Binah* as the shofar of liberation, see

"*And* האובדים (*ha-ovedim*), *those who lose, will come* (Isaiah 27:13). The verse should read האבודים (*ha-avudim*) or הנאבדים (*ha-ne'evadim*), *those who are lost.* What is meant by *ha-ovedim*? *Those who lose*, really, because they are in an alien domain. From here we learn that one who dwells in an alien domain suckles from an alien power, and it is as if he does not abide in his faith. So they are called *ovedim*, *those who lose*—they *lose* on all sides. For when the people of Israel dwell in the Holy Land, they prove worthy constantly, attaining all, attaining above and below.[136]

"Alternatively, *and ha-ovedim, those who lose, will come.* Who are they? Righteous One and Assembly of Israel, who are called *ovedim*, *those who lose.* How do we know this? Assembly of Israel, as is written: *Why* אבדה הארץ (*avedah ha-arets*), *has the land lost?* (Jeremiah 9:11). It is not written אבודה (*avudah*) or נאבדת (*ne'evedet*), *been lost*, but rather *avedah ha-arets*, *has the land lost*—Assembly of Israel.[137]

"Righteous One, as is written: *The righteous one* אבד (*avad*), *loses* (Isaiah 57:1)—it is not written אבוד (*avud*) or נאבד (*ne'evad*), *is lost*, but rather *The righteous one avad, loses.* This has already been established.[138]

"Now, you might say, '*And* [*they*] *will come*—from where do these *who lose* come? Well, Assembly of Israel, from exile. Righteous One, as has been established, for it is written: *When YHVH restored Zion* (Psalms 126:1), for He will return to His place and join Assembly of Israel. Thus, *and those who lose in the land of Assyria will come.*[139]

Zohar 2:46b; 3:6b, 92b. On *Binah* as Jubilee (and on the association of Jubilee with the liberation of slaves), see above, note 62.

136. ***And* האובדים (*ha-ovedim*), *those who lose*...** The simple sense of the verse is: *On that day, a great shofar will be blown, and* האובדים (*ha-ovedim*), *those who were lost, in the land of Assyria... will come and bow down to YHVH.* But Rabbi Abba reads *ha-ovedim* as a transitive participle: *those who lose*—implying that those in exile "lose" faith and all its blessings.

See BT *Ketubbot* 110b: "Whoever lives in the land of Israel is like one who has a God; whoever lives outside the land of Israel is like one who has no God." See Vol. 4, p. 432, n. 235. For the full verse in Isaiah, see above, note 133.

137. **Righteous One and Assembly of Israel...** Namely, the divine couple *Yesod* and *Shekhinah*. In times of exile, they *lose* one another, since *Shekhinah* accompanies Her people in exile and is separated from Her partner, *Yesod*.

The verse in Jeremiah reads: *Why* אבדה הארץ (*avedah ha-arets*), *has the land been ruined* [or: *been lost*]*?* Here, Rabbi Abba construes this as *Why has the land* [namely *Shekhinah*] *lost* [Her partner]? See *Zohar* 3:16b, 268a.

On *Yesod* as Righteous One, see above, p. 38, n. 105. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6. On the exile of *Shekhinah*, see above, p. 393, n. 318.

138. ***The righteous one* אבד (*avad*), *loses*...** The simple sense of this verse is: *The righteous one* אבד (*avad*), *perishes* [or: *is lost*], but Rabbi Abba construes this as *The righteous one* [namely *Yesod*] *loses* [His partner, *Shekhinah*]. See above, p. 510, n. 26.

139. **from where do these *who lose* come?...** If *those who lose* refers to *Yesod*

"Now, you might say, '*And bow down to YHVH on the holy mountain in Jerusalem* (Isaiah 27:13)—what does this indicate?' Well, this clause applies to *those who were scattered in the land of Egypt* (ibid.), for Israel will not come forth from exile except with *Shekhinah*, as we have established, and *those who were scattered will bow down to YHVH*. . . ."[140]

Rabbi Abba said further, "It is written: *YHVH will guard your going and your coming, now and forever* (Psalms 121:8). *Will guard your going*—granted; but what is indicated by *and your coming*? After all, one who enters his house does not fear. Well, a person who places the holy insignia of words of the supernal Name is protected from all. When he leaves, the one who dwells at the entrance of his house raises his eyes and sees the holy insignia affixed to the door. When the person goes out, he escorts him and protects him; when he enters his house, he proclaims before him, 'Show care for the honor of the image of the Holy King!' All this because of that holy insignia marked on his door.[141]

704 "Not only is a person protected, but it is written *YHVH will guard your going and your coming*. . .—the blessed Holy One protects him when he enters and when he leaves. Happy are Israel in this world and in the world that is coming![142]

"Come and see: As for this evil spirit dwelling [267a] at the gates, woe to the person who does not know how to beware of it and does not inscribe on the entrance of his house the holy supernal Name, to be with him! For [this spirit] has 365 evil assistants, accusers, each one officiating on its day. All of them are

and *Shekhinah*, what does the verse mean by saying that they *will come*? From where will they come?

Rabbi Abba explains that *Shekhinah* (known as Assembly of Israel) will come back from exile, and *Yesod* will return from having ascended above and will reunite with *Shekhinah*. In the verse from Psalms, *Zion* now alludes to *Yesod*, who will be restored to His Beloved.

The full verse in Psalms reads: *A song of ascents. When YHVH restored Zion, we were like dreamers.* For the full verse in Isaiah, see above, note 133.

140. ***And bow down to YHVH***. . . If *those who lose* refers to *Yesod* and *Shekhinah*, what is meant by *and* [*they will*] *bow down to YHVH*? Rabbi Abba explains that this pertains not to *Yesod* and *Shekhinah*, but to Israel—*those who were scattered in the land of Egypt.* For the full verse in Isaiah, see above, note 133.

141. ***YHVH will guard your going and your coming***. . . Naturally, one needs to be protected when venturing out (*your going*), but why when returning home (*your coming*)?

Rabbi Abba explains that the demon "who dwells at the entrance" sees the mezuzah and is transformed into a protector, warding off any other malevolent forces whether outside or inside.

The phrase "words of the supernal Name" refers to the biblical passages from Deuteronomy contained in the mezuzah, since the Torah is pictured as one entire Name of God. See above, note 107. On the proclamation, "Show care for the honor of the image. . . ," cf. above, note 95. On this passage, cf. *Zohar* 3:263b–264a (*Piq*).

142. **Not only is a person protected**. . . By a transformed demon or by angels, but also God Himself guards him.

present with him throughout all days of the year, accusing him above and below; all of them are near him day and night—by day, denouncing him; by night, tormenting him in his dreams.[143]

"When he goes out—accusing him. When he comes in, they place their hands on his shoulders and say, 'Woe to so-and-so who has left his Lord's domain! Woe to so-and-so in this world and in the world that is coming!'[144]

"Therefore, scions of faith should be marked in every way with the insignia of their Lord, so that every aspect of evil species will tremble, so that they will be protected in this world and in the world that is coming. Happy is the share of Israel! Of them is written *Your people, all of them righteous, will inherit the land forever*... (Isaiah 60:21)."[145]

You shall love YHVH your God with all your heart... (Deuteronomy 6:5).[146]

Rabbi Yose opened, "*Now, what am I doing here?—declares YHVH—For My people has been taken away for nothing*... (Isaiah 52:5). Come and see the love of the blessed Holy One for Israel! Even though their sins caused Him to depart from among them, and they have been scattered among the nations, He demands requital for their humiliation.[147]

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"Come and see: When Israel dwelled in their land, the blessed Holy One delighted in His garden and drew near Israel, hearing their voice and glorying in them. Once their sins have prevailed and Israel has been exiled from the Holy Land, the blessed Holy One does not enter His garden nor delight in it. Furthermore, He cries out, *Now, what am I doing* פה (*phoh*), *here?—declares YHVH*. And elsewhere it is written: פה (*Poh*), *Here, will I dwell, for I desired it* (Psalms 132:14). *For My people has been taken away for nothing*—as is said: *You were sold for nothing* (Isaiah 52:3).[148]

143. **the holy supernal Name**... The name *Shaddai*, inscribed on the back of the mezuzah's parchment. On the 365 demonic forces, see above at notes 106–7.

144. **who has left his Lord's domain**... By failing to place a mezuzah on his doorpost. See *Zohar* 3:264a (*Piq*).

145. **marked in every way with the insignia of their Lord**... Distinguished by numerous *mitsvot*. See above at note 125.

The full verse in Isaiah reads: *Your people, all of them righteous, will inherit the land forever—sprout of My planting, work of My hands, that I may be glorified.*

146. ***You shall love YHVH your God***... The full verse reads: *You shall love YHVH your God with all your heart, with all your soul, and with all your might.*

147. ***Now, what am I doing here?***... The full verse reads: *Now, what have I here?* [or: *what am I doing here?*]*—declares YHVH—For My people has been taken away for nothing. Their rulers* [or: *their mockers*] *howl—declares YHVH—and constantly, all day long, My name is reviled.*

148. **the blessed Holy One delighted in His garden**... Namely, in *Shekhinah*. (Cf. above, note 76.) As the Divine Presence, She is referred to as פה (*poh*), *here*.

The full verse in Psalms reads: *This is My resting place forever; here will I dwell, for I desired it.* The full verse in Isaiah reads: *Thus*

"Ever since the day that Israel was exiled from their land, there has been no joy before the blessed Holy One, as is written: *I clothe the heavens in blackness* . . . (Isaiah 50:3). All this because of the love that the blessed Holy One feels toward them, as is said: *'I have loved you,' says YHVH* (Malachi 1:2). Therefore, *You shall love YHVH your God.*[149]

"*You shall love YHVH your God*—that a person should be bound in love; for every sublime service that a person offers to the blessed Holy One should be performed with love, since there is no service like the love of the blessed Holy One."[150]

Rabbi Abba said, "These words are the entirety of Torah, for the Ten Utterances of Torah are included here, as the Companions have already established.[151]

"Come and see: Nothing is as precious to the blessed Holy One as one who loves Him fittingly. How? As is written: *with all your heart.* What is indicated by *with all*? The verse should read *with your heart, with your soul, with your might.* Why *with all*? Well, to include two hearts—one good and one evil. *With all your soul* (Deuteronomy 6:5)—one good and one evil. בכל מאדך (*Be-khol me'odekha*), *With all your might* (ibid.)—this is not meant to be expounded."[152]

says YHVH: You were sold for nothing, and shall be redeemed without money.

149. **there has been no joy . . .** Cf. M *Sotah* 9:12, in the name of Rabbi Yehoshu'a: "Ever since the day that the Temple was destroyed, not a single day passes without a curse, dew has never descended as a blessing, and flavor has been eliminated from fruit." See above, pp. 583–84, n. 251.

God urges Israel to reciprocate His love for them: *You shall love YHVH your God.* The full verse in Isaiah reads: *I clothe the heavens in blackness, and make sackcloth their covering.*

150. **every sublime service that a person offers . . .** Cf. *Sifrei,* Deuteronomy 41: "*To love YHVH your God* (Deuteronomy 11:13)—let everything you do be done in love."

151. **the Ten Utterances of Torah are included here . . .** The Ten Commandments (or Utterances) are alluded to in the *Shema* (or in its first paragraph: Deuteronomy 6:4–9). See JT *Berakhot* 1:4, 3c (in the name of Rabbi Levi); *Midrash Aggadah,* Deuteronomy 5:11; Moses de León, *Sefer ha-Rimmon,* 383–84; below, note 175.

152. ***with all your heart . . .*** The word *all* includes both the good impulse and the evil impulse. Similarly, *with all your soul* implies both the "good" soul and the "evil" soul," apparently referring to the higher soul and the animal soul.

See M *Berakhot* 9:5: "*With all* לבבך (*leva-vekha*), *your heart*—with both your impulses: the good impulse and the evil impulse." Ideally, one should serve God not only with the good impulse but even with the evil impulse—by subduing it, or by sublimating and channeling one's passions into virtuous action, thereby contributing the raw power of the evil impulse to the good. Cf. *Zohar* 2:162b–163b; Vol. 5, p. 440, n. 704.

On the wording *with all your soul,* see *Tosefta Berakhot* 6:7: "*With all your soul*—with every single soul that He created in you." See *Devarim Rabbah* 2:37; *Zohar* 2:163a; Lieberman, *Tosefta ki-Fshutah,* 1:111, n. 38.

The full verse in Deuteronomy reads: *You shall love YHVH your God with all your heart, with all your soul,* ובכל מאדך (*uv-khol me-'odekha*), *and with all your might.* The word מאד (*me'od*), often translated in this verse as *might,* is normally an adverb ("very"), not a

Rabbi El'azar said, "Even this is meant to be expounded. How so? Whether money comes to him from inheritance or another source, or whether he earns it; thus it is written *be-khol me'odekha*, *with all your substance.*"[153]

Rabbi Abba said, "I return to *You shall love.* Whoever loves the blessed Holy One is crowned with *Ḥesed* on all sides and performs kindness entirely, not sparing his body or his money. How do we know this? From Abraham, as has been said, who, in love for his Lord, did not spare his heart—namely his impulse—nor his soul nor his money.[154]

"His heart—he paid no heed to his own desire because of love for his Lord. Nor to his soul, to his son, to his wife, because of love for his Lord. His money—for he used to stand at the crossroads and provide food for the whole world. Consequently, he was adorned with the crown of *Ḥesed*, as is written: חסד (*Ḥesed*), *Love, to Abraham* (Micah 7:20).[155]

"Whoever is bound to the love of his Lord attains this. Moreover, all worlds are blessed for his sake, as is written: וחסידיך יברכוכה (*Va-ḥasidekha yevarakhukha*), *Your devoted ones will bless You* (Psalms 145:10)—do not read יברכוכה (*yevarakhukha*), *will bless You*, but rather יברכו כה (*yevarakhu koh*), *will bless Koh*).[156]

noun. It may mean here [*You shall love YHVH*] *exceedingly* (literally *with all your veryness*). Perhaps because *me'od* implies "plenty," in rabbinic exegesis ובכל מאדך (*uv-khol me-'odekha*) was taken to mean "and with all your wealth, possessions, or substance."

See *Targum Onqelos* and *Targum Yerushalmi*, Deuteronomy 6:5; M *Berakhot* 9:5; *Sifrei*, Deuteronomy 32; JT *Berakhot* 9:5, 14b; BT *Berakhot* 61b; *Zohar* 2:27a, 162b; Tigay, *Deuteronomy*, 77; Weinfeld, *Deuteronomy*, 1:332.

153. **Even this is meant to be expounded...** As mentioned in the preceding note, in rabbinic literature the phrase בכל מאדך (*be-khol me'odekha*) was interpreted as "with all your wealth, possessions, or substance." On the statement "Even this is meant to be expounded," see Vol. 5, p. 521, n. 943.

154. **Whoever loves the blessed Holy One...** Such a person attains the rung of *Ḥesed* (Love). Abraham is the prime example of one who was crowned with this *sefirah*, as Rabbi Abba proceeds to explain. See above at note 67.

155. **Nor to his soul...** Abraham was selflessly devoted to God, and he even offered his son, Isaac, as a sacrifice.

On Abraham's extreme hospitality and his efforts to spread the awareness of God, see *Bereshit Rabbah* 43:7; 48:9; 49:4; 54:6; BT *Sotah* 10a–b; *Avot de-Rabbi Natan* A, 7; *Tanḥuma, Lekh Lekha* 12; *Midrash Tehillim* 37:1; 110:1; *Zohar* 1:230b. The full verse in Micah reads: *You will grant truth to Jacob, love to Abraham, as You swore to our fathers from days of old.*

156. **all worlds are blessed for his sake...** By attaining the rung of *Ḥesed*, one stimulates the flow of emanation to *Shekhinah*, who conveys blessing to all the lower worlds.

Rabbi Abba construes יברכוכה (*yevarakhukha*), *will bless You*, as יברכו כה (*yevarakhu koh*), *will bless Koh*—which is a name of *Shekhinah*.

On the creative reading of Psalms 145:10, see *Zohar* 2:79b, 139b; 3:145b–146a; *ZḤ* 1c (*SO*), 85d (*MhN, Rut*). Cf. David Kimḥi, ad loc. On *Koh* ("here, thus") as a name of *Shekhinah*, see above, p. 340, n. 148.

One day, Rabbi Yose was ill. Rabbi Abba, Rabbi Yehudah, and Rabbi Yitsḥak went to visit him. They saw him fallen on his face, asleep. They sat. When he awoke, they saw his face smiling. Rabbi Abba said to him, "Have you seen something new?"[157] [267b]

He said to them, "Certainly! For now my soul ascended, and I saw the glory of those who have died and sacrificed themselves for the sanctification of their Lord—how they entered thirteen mountains of pure balsam, and the blessed Holy One delights in them. I saw what I am not permitted to say. I asked them, 'Whose glory is this? They told me, 'Those who loved their Lord in that world.' From what I saw, my soul and my heart were illumined, so my face is smiling."[158]

Rabbi Abba said to him, "Happy is your share! But Torah testifies of them, as is written: *No eye has seen, O God, but You, what He will do for one who awaits Him* (Isaiah 64:3)."[159]

Rabbi Yehudah said to him, "The Companions have already asked why it is written *He will do*, when it should read *You will do*."[160]

708 He replied, "This has already been discussed, but mystery of the matter accords with what is written: *to gaze upon the beauty of YHVH and to reflect in His temple* (Psalms 27:4). As they have established, *the beauty of YHVH* is that

157. **Have you seen something new?** Cf. JT *Shabbat* 8:1, 11a: "Rabbi Abbahu went to Tiberias. The disciples of Rabbi Yoḥanan saw him with his face shining. They said before Rabbi Yoḥanan, 'Rabbi Abbahu has found a treasure!' He said to them, 'Why [do you say so]?' They replied, 'His face is shining.' He said to them, 'Perhaps he has heard some new Torah.' He went to him and asked, 'What new Torah did you hear?' He replied, 'An ancient *tosefta*.' [Rabbi Yoḥanan] applied to him the verse *A person's wisdom lights up his face* (Ecclesiastes 8:1)." See above, p. 65, n. 35.

158. **For now my soul ascended . . .** Rabbi Yose saw the heavenly reward bestowed upon martyrs who demonstrated extreme devotion to God in this world (which the angels call "that world").

According to a rabbinic tradition, thirteen rivers of balsam await the righteous in the world that is coming. Here, the rivers turn into mountains. Balsam symbolizes *Binah*, who is known as the World that is Coming. See above, p. 144, n. 279; p. 201, n. 44. On mountains of balsam, see *Zohar* 1:35a; 2:15a (*MhN*), 83a–b, 87b, 175b; 3:67a, 91a, 144b (*IR*). Cf. *Zohar* 2:200b–201a, and the reference to *mountains of spices* in Song of Songs 8:14.

159. ***No eye has seen, O God, but You . . .*** The verse reads: *No eye has seen, O God, but You, what You* [literally: *He*] *will do for one who awaits You* [literally: *Him*]. See BT *Berakhot* 34b, in the name of Rabbi Yoḥanan: "All the prophets prophesied only concerning the days of the Messiah, but as for the world that is coming, *No eye has seen, O God, but You,* [*what You will do for one who awaits You*]."

160. **The Companions have already asked . . .** Why the verse switches from the second person (*but You*) to the third person (*what He will do for one who awaits Him*). It should continue: *what You will do for one who awaits You.* See the preceding note; above, pp. 597–98, nn. 290, 292.

which comes from the Holy Ancient One, in which the blessed Holy One delights, for that *beauty* issues from the Ancient One.[161]

"Here, too, *No eye has seen, O God, but You, what He will do.* Who? The Ancient One, Concealed of all, for it depends on Him."[162]

He said to him, "Certainly so! Happy is the share of those to whom the love of their Lord cleaves! Their portion in that world is immeasurable."

Rabbi Yitsḥak said, "Many are the habitations of the righteous in that world, one above another; and the highest habitation of all is reserved for those to whom love is bound, for their habitation surpasses all. Why? Because the blessed Holy One is crowned in this.[163]

"Come and see: All is called Love, and for the sake of love all exists, as is written: *Many waters cannot quench love* (Song of Songs 8:7). All endures by love, for the Holy Name is found to be so, as has been established. י (*Yod*)—the upper tip is never separated from י (*yod*), since it settles upon it, never parting.[164]

"ה (*He*), as has been established, for י (*yod*) does not separate from it; and they appear as one, lovingly, not parting from one another: י ה (*yod*, *he*), as has been said. As is written: *A river issues from Eden* (Genesis 2:10)—*issues* eternally, cleaving in love.[165]

161. ***to gaze upon the beauty of YHVH...*** The phrase *the beauty of YHVH* refers to *Binah*, which issues from *Keter* (also known as the Holy Ancient One). *Tif'eret* (called the blessed Holy One) delights in this *beauty*.

The full verse in Psalms reads: *One thing I ask of YHVH, this is what I seek: that I may dwell in the house of YHVH all the days of my life, to gaze* בנעם יהוה (*be-no'am YHVH*), *upon the beauty* [or: *delightfulness, loveliness*] *of YHVH*, ולבקר (*ul-vaqqer*), *and to reflect* [or: *search, seek, inquire, contemplate*], *in His temple.* See above, p. 51, n. 143.

162. **Who? The Ancient One...** This primordial hidden realm of *Keter*, upon which the heavenly reward depends, cannot be addressed directly in the second person. According to Rabbi Abba, the prophet Isaiah is addressing *Tif'eret*—*No eye has seen, O God, but You*—and referring to what the Ancient One (*He*) *will do for one who awaits Him.*

See *Zohar* 3:79b. On *Keter* as *He*, see also *Zohar* 1:49a; 2:177b (*SdTs*); 3:129b–130a (*IZ*), 134b (*IR*), 140b (*IR*), 290a (*IZ*).

163. **the highest habitation of all...** The Palace of Love. God Himself is crowned with love. On the Palace of Love, see above, p. 134, n. 246.

164. **All is called Love...** The entire divine realm is suffused with love. The letters of the name יהוה (*YHVH*) symbolize the entire sefirotic spectrum in loving unification. The point-like י (*yod*) symbolizes the primordial point of *Ḥokhmah*, while its upper tip symbolizes the hidden realm, *Keter*, which never separates from *Ḥokhmah*.

On the theme of love (in connection with Deuteronomy 6:5), see, e.g., *Zohar* 2:27a; Moses de León, *Sefer ha-Rimmon*, 41–42. On the sefirotic significance of the letters of *YHVH*, see above, p. 74, n. 60. The full verse in Song of Songs reads: *Many waters cannot quench love, nor rivers sweep it away. If a man offered all the wealth of his house for love, they would surely scorn him.*

165. **ה (*He*), as has been established...** The first ה (*he*) of יהוה (*YHVH*), often a feminine marker, symbolizes the Divine Mother,

"ו ה (*Vav*, *he*)—when they cleave to one another, they join in love as one: groom with bride, whose manner is loving.[166]

"י (*Yod*) with ה (*he*); ה (*he*) with ו (*vav*); ו (*vav*) with ה (*he*). So, all is called Love, bound to one another lovingly. Consequently, whoever loves the King is bound to that love. Thus, *You shall love YHVH your God.*"[167]

These words that I command you today shall be [*upon your heart*] (Deuteronomy 6:6).[168]

Rabbi Yitsḥak opened, "*All my bones will say, 'YHVH, who is like You? Saving the poor...'* (Psalms 35:10). This verse was uttered by David through the Holy Spirit. *All my bones will say*—now, who has ever seen bones chanting a song? However, this verse refers to when the blessed Holy One will one day revive the dead, and He will arrange the bones, drawing each one to its place, as is said: *He will invigorate your bones* (Isaiah 58:11). Then they are destined to chant a song.[169]

"What song will they sing? *YHVH, who is like You?* They will immediately offer
710 a song superior to the one that Israel sang at the Sea, for they mentioned the Holy Name only after three words, as is written: מי כמוכה באלים יהוה (*Mi khamokha ba-elim YHVH*), *Who is like You among the gods, O YHVH?* (Exodus

Binah. She is continually united with *Ḥokhmah*, symbolized by the letter י (*yod*).

The full verse in Genesis reads: *A river issues from Eden to water the garden, and from there it divides and becomes four riverheads.* This *river* symbolizes *Binah*, issuing from *Ḥokhmah* (described as *Eden*) and watering *Shekhinah* (the *garden*). See above, p. 201, n. 45.

The present tense of the verb *issues* emphasizes the continual flow of emanation. See *Zohar* 2:83a; 3:65b, 290b (*IZ*). For other examples of emphasizing the present tense, see *Zohar* 1:5a, 33b, 230a; 2:10a; above, p. 144, n. 279; Matt, "'New-Ancient Words,'" 201.

On the perpetual union of *Ḥokhmah* and *Binah*, see *Zohar* 2:11b, 50b, 55a, 56a; 3:4a, 11a, 61b, 65a–b, 77b–78a, 102a, 120a, 290b (*IZ*).

166. **ו ה (*Vav*, *he*)...** The ו (*vav*) of יהוה (*YHVH*), whose numerical value is six, symbolizes *Tif'eret* and the five *sefirot* surrounding Him (*Ḥesed* through *Yesod*). The second ה (*he*) symbolizes *Shekhinah*. This divine couple is united in love.

167. **י (*Yod*) with ה (*he*) . . .** *Ḥokhmah* unites with *Binah*; *Binah*, with *Tif'eret*; *Tif'eret*, with *Shekhinah*.

By fulfilling the command *You shall love YHVH your God*, a person stimulates and participates in the unification of all the *sefirot*.

168. ***These words that I command you today...*** For the context, see below, note 175.

169. ***All my bones will say...*** David the Psalmist was inspired by the Holy Spirit, yet how could he describe his bones as chanting a song? Can bones sing?

The verse in Psalms continues: *Saving the poor from one stronger than he, and the poor and the needy from his despoiler.* The full verse in Isaiah reads: *YHVH will guide you always; He will satisfy* נפשך (*nafshekha*), *your thirst* [or: *soul*], בצחצחות (*be-tsaḥtsaḥot*), *in parched regions, and invigorate your bones. You will be like a well-watered garden, like a spring whose waters do not fail.* See above, p. 121, n. 206; p. 553, n. 155.

15:11)—whereas here [the bones] will put the Holy Name first, as is written: יהוה מי כמוך (*YHVH mi khamokha*), *YHVH, who is like You?*

"*Saving the poor from one stronger than he*—the good impulse from the evil impulse. For the evil impulse is hard as stone, as is said: *I will remove the heart of stone from your flesh* (Ezekiel 36:26); whereas the good impulse is flesh, as is written: *and give you a heart of flesh* (ibid.).[170]

"Come and see: What does the evil impulse resemble? When it comes to attach itself to a person, it is like iron before being put in the fire; after it is heated, it turns entirely into fire."[171]

Rabbi Ḥiyya said, "When the evil impulse comes to attach itself to a person, it resembles someone who has been traveling along and approaches a door. At the door, he finds no one restraining him, so he enters the house and becomes a guest. Seeing that there is still no one restraining him, he indulges himself and becomes master of the house, [268a] until eventually the whole house comes under his control.[172]

"From where do we learn this? From the passage about David. What is written? *A wayfarer came to the rich man* (2 Samuel 12:4). *A wayfarer*—approaching the door without wanting to linger there, but rather to proceed on his journey. So is the evil impulse: like someone approaching the house, he approaches a person, arousing him with a minor sin—a temporary guest. If he sees no one restraining him, what is written? *To prepare for the guest who had come to him* (ibid.)—he becomes a guest who lodges in the house, arousing him with sins for a day or two, like a guest who is invited to stay in the house for a couple of days. Once he sees that there is no one restraining him, what is written? *He prepared it* לאיש (*la-ish*), *for the man, who had come to him* (ibid.)—he becomes master of the house, as is said: האיש (*Ha-ish*), *The man, who is lord of the land* (Genesis 42:30); איש (*ish*), *husband of, Naomi* (Ruth 1:3). So it is with the evil impulse: becoming *ish*, a man, master of the house, toward that person. Now the person is bound to his service and performs his will.[173]

170. ***Saving the poor*...** God saves the good impulse (which is *poor* and weak like *flesh*) from the stronger evil impulse.

On the verse in Psalms, see *Bereshit Rabbah* 54:1; *Pesiqta de-Rav Kahana* 11:1; *Pesiqta Rabbati* 9, 32b; *Tanḥuma* (Buber), *Beshallaḥ* 3; *Midrash Tehillim* 34:2. The verse in Ezekiel reads: *I will remove the heart of stone from your flesh and give you a heart of flesh.* On this verse, see, e.g., *Vayiqra Rabbah* 35:5; BT *Sukkah* 52a.

171. **it is like iron...** It is as hard as iron and difficult to resist. Once it has inflamed a person's passions, it is like white-hot iron.

See Tishby, *Wisdom of the Zohar*, 2:803. On the evil impulse as iron, cf. BT *Sukkah* 52b (quoted below, note 174); *Matoq mi-Devash.*

172. **When the evil impulse comes...** On the evil impulse gradually moving in and taking over, see *Bereshit Rabbah* 22:6; *Mishnat Rabbi Eli'ezer* 17, p. 324; BT *Sukkah* 52b.

173. **From the passage about David...** The parable that the prophet Nathan tells

"So a person should set words of Torah upon him, thereby breaking him; for there is no opponent to the evil impulse except for words of Torah. Thus it is written *These words that I command you today shall be upon* לבבך (*levavekha*), *your heart* (Deuteronomy 6:6)—*upon* your two impulses."[174]

Rabbi Yehudah said, "Why does the good impulse need words of Torah?"

He replied, "The good impulse is adorned by them, and the evil impulse is subdued by them."

When Rabbi Shim'on came, he said, "Surely, this portion of *Shema* alludes to the Ten Utterances, as has been established. Here, *These words* [*that I command you today*] *shall be*—totality of the Ten Utterances. Consequently, there are ten commands here, corresponding to the Ten Commandments of Torah. What are they? *You shall retell them incisively to your children, and speak of them,*

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David, after the king had arranged for the death of Uriah the Hittite so that he could marry Bathsheba. The context in 2 Samuel (12:1–4) reads: *YHVH sent Nathan to David, and he came to him and said to him, "There were two men in a single town, one rich and the other poor. The rich man had sheep and cattle in great abundance; and the poor man had nothing except one little ewe that he had bought. He nurtured her and raised her with him together with his sons. From his crust she would eat and from his cup she would drink and in his lap she would lie, and she was like a daughter to him. A wayfarer came to the rich man, and it seemed a pity to him to take from his own sheep and cattle to prepare for the guest who had come to him, so he took the poor man's ewe and prepared it for the man who had come to him."*

For the application of this parable to the progress of the evil impulse, see the sources cited in the preceding note. On the progression of the evil impulse, see also BT *Shabbat* 105b (and parallels): "In the name of Rabbi Yoḥanan son of Nuri: '. . . Such is the craft of the evil impulse: Today he tells him, "Do this"; and tomorrow he tells him, "Do that," until he tells him, "Worship idols," and he goes and worships.'"

Cf. BT *Sukkah* 52a (and parallels): "Rabbi Assi said, 'The evil impulse at first resembles the thread of a spider, but ultimately it resembles cart ropes, as is said: *Woe unto them who haul iniquity with flimsy cords, and sin as with a cart rope* (Isaiah 5:18).'"

The verse in Genesis (spoken by Joseph's brothers to their father, Jacob) reads: *The man who is lord of the land spoke harshly to us.* The verse in Ruth reads: *Elimelech,* איש נעמי (*ish no'omi*), *husband of Naomi* [or: *Naomi's husband*], *died.*

174. **a person should set words of Torah upon him . . .** The study of Torah overcomes the evil impulse. See BT *Sukkah* 52b: "A scholar from the school of Rabbi Yishma'el taught, 'If this repulsive one [i.e., the evil impulse] attacks you, drag him to the house of study. If he is of stone, he will dissolve; if of iron, he will shatter.'"

Cf. BT *Qiddushin* 30b: "The blessed Holy One said to Israel, 'My children, I created the evil impulse, and I created Torah as its antidote [or: spice]. If you occupy yourselves with Torah, you will not be delivered into his hand.'"

In the verse from Deuteronomy, the word לבבך (*levavekha*), *your heart*, contains a double ב (*vet*), instead of the simpler variant form לבך (*libbekha*), with one ב (*bet*). According to Rabbi Ḥiyya, the doubling of the letter is significant: it alludes to the two impulses within the human heart. Cf. above, note 152.

when you sit in your house, and when you go on the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house, and on your gates (Deuteronomy 6:7–9). Look, ten, corresponding to the Ten Utterances![175]

"So these passages are a great principle in Torah. Happy is the share of one who completes them twice every day, for then the Holy Name is fittingly sanctified in his mouth!"[176]

Rabbi Aḥa was with Rabbi El'azar one night after midnight, and they were engaged in Torah. Rabbi El'azar opened, saying, "*For she is your life and the length of your days* (Deuteronomy 30:20). Come and see: Above all the stipulations that the blessed Holy One decreed when they entered the land of Israel was the decree of Torah. Why? Because *Shekhinah* settles in the world only through Torah, and She settles above only through Torah.[177]

175. **this portion of *Shema*...** The first paragraph of the *Shema* (Deuteronomy 6:4–9) reads: *Hear, O Israel! YHVH our God, YHVH is one. You shall love YHVH your God with all your heart, with all your soul, and with all your might. These words that I command you today shall be upon your heart. You shall retell them incisively to your children and speak of them when you sit in your house and when you go on the way and when you lie down and when you rise. You shall bind them as a sign on your hand and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.*

Rabbi Shim'on identifies ten distinct commands here, corresponding to the Ten Commandments (or Utterances). See above, note 151.

176. **these passages...** The three paragraphs of the *Shema* (Deuteronomy 6:4–9; 11:13–21; Numbers 15:37–41), which are traditionally recited morning and evening. On the significance of the *Shema*, see above, p. 377, n. 271.

177. ***For she is your life and the length of your days...*** Torah is vital.

God made various stipulations concerning Israel's behavior when they entered the Promised Land; but the most important one was devotion to Torah, because *Shekhinah* settles in the world (and specifically in the land of Israel) only through the study of Torah, and She unites with *Tif'eret* above only through the stimulation provided by such study.

The full verse in Deuteronomy reads: *To love YHVH your God, to heed His voice, and to cleave to Him, for He* [or: *that*] *is your life and the length of your days to dwell upon the soil* [or: *the land*] *that YHVH your God swore to your fathers—to Abraham, to Isaac, and to Jacob—to give to them.* The phrase כי הוא (*ki hu*), *for He* [or: *that*], refers either to God or to loving, heeding, and cleaving to Him.

Throughout the book of Deuteronomy, the feminine pronoun היא (*hi*), *she*, is written as הוא, which is the same as the masculine pronoun (*hu*), *He* (or *that*). Here, Rabbi El'azar transforms הוא (*hu*), *He*, into היא (*hi*), *she* (namely Torah). This same variation appears elsewhere, e.g., in *Avot de-Rabbi Natan* A, 2; B, 31; *Tanḥuma, Yitro* 15, *Ki Tissa* 15, *Shemini* 11; *Zohar* 1:92a, 168a, 244b; 2:62a, 86b, 194b. Cf. *Targum Yerushalmi* on the verse; BT *Qiddushin* 40a.

"For so my father, Rabbi Shim'on, has said: 'Oral Torah is known only by virtue of Written Torah. *Shekhinah* settles above and below only with Torah, and as long as Torah is with Her, She can endure in the world, as is written: *For she is your life and the length of your days to dwell upon the land—upon the land,* unspecified. And if not, it is written: *Why has the land been ruined?* And it is written: *Because they forsook My Torah* (Jeremiah 9:11–12).'"[178]

While they were sitting, Rabbi El'azar lowered his head and said, "Certainly so! This is the secret I found in the Book of Rav Hamnuna Sava, who applied the following verse to the mystery of Assembly of Israel: *He shall not diminish her food, clothing, or conjugal rights* (Exodus 21:10). If they are withheld, what is written? *She shall go out for nothing, with no money* (ibid., 11)—as is said: *Where is your mother's bill of divorce by which I sent her away?* (Isaiah 50:1); and it is written: *You were sold for nothing*... (ibid. 52:3). Whoever withholds Torah from Her is like one who takes away a woman's husband, depriving her of him; for She is left as a widow, though not really a widow, as is written: *She has become like a widow* (Lamentations 1:1)—and not *a widow.*"[179]

178. **Oral Torah is known only by virtue of Written Torah...** *Shekhinah* (symbolized by Oral Torah) is known and recognized only through the power of *Tif'eret* (symbolized by Written Torah).

In the verse from Deuteronomy, the phrase *upon the land* is unspecified, so its reference can include *Shekhinah*, the divine *land*, who dwells in the earthly *land* only through the study of Torah.

For the full verse, see the preceding note. On the passage in Jeremiah, cf. above, note 137.

179. **the Book of Rav Hamnuna Sava...** This venerable source contains an interpretation of the passage in Exodus (21:10–11), which reads in full: *If another woman he takes for himself, he shall not diminish this one's* [literally: *her*] *food, clothing, or conjugal rights. If he does not do these three for her, she shall go out* [or: *go free*] *for nothing* [or: *without compensation*], *with no money.*

In the biblical context, the subject is a slave-girl's master and husband, who, if he *takes for himself* (i.e., marries) another woman, must continue to provide for the slave-girl (i.e., *this one*). If the master/husband does not provide for his slave-girl/wife, then she is liberated without having to buy her freedom. According to Rav Hamnuna Sava, this passage pertains to *Shekhinah* (known as Assembly of Israel). If the people of Israel fail to engage in Torah, they thereby deprive *Shekhinah* of Her nourishment, adornment, and union with *Tif'eret*. Consequently, *Shekhinah shall go out* into exile (referred to in Isaiah 50). The verse from Isaiah 52 demonstrates that the phrase *for nothing* pertains to exile.

The verse in Lamentations now implies that although *Shekhinah has become like a widow*—separated from *Tif'eret*—She is not really a widow, since Her divine partner is alive and intends to reunite with Her.

See *Eikhah Rabbah* 1:3, in the name of Rabbi Abba son of Kahana: "*She has become like a widow.* It is not written here *She has become a widow*, but rather *like a widow*—like a woman whose husband has journeyed across the ocean to a distant land but with the intention of returning to her."

See BT *Ta'anit* 20a, *Sanhedrin* 104a; *Midrash Tehillim* 68:3; *Zohar* 2:122a. The full verse in Lamentations, bemoaning the fall

They sat engaged in Torah until daylight. Once the day shone, they rose and went on. As they were going along, they saw a man walking on the road with his head wrapped. They approached him, but he was whispering [268b] with his lips and did not respond to them at all. Rabbi El'azar said, "Surely, he is consulting his Lord!"[180]

Rabbi El'azar and Rabbi Aḥa sat down and offered their prayers, while that man stood erect in another place. After they finished praying, they went on their way, and that man slipped away from them. Rabbi El'azar said, "This man is either a fool or his ways are improper." He said, "Let us engage in Torah, for it is time."[181]

Rabbi El'azar opened, saying, "*The wise inherit glory, and fools take away disgrace* (Proverbs 3:35). *The wise inherit glory*—happy are those who engage in Torah—"[182]

He had barely begun, when that person approached them. Rabbi El'azar said, "We shouldn't interrupt a word of Torah, for whoever engages in Torah be-

of Jerusalem, reads: *How does she sit alone, the city once full of people? She that was great among nations has become like a widow; the princess among states has become a thrall.*

In Exodus 21:10 the expression *her conjugal rights* reflects the traditional understanding of ענתה (*onatah*), whose precise meaning is uncertain. The term עונה (*onah*) may mean "housing; oil or ointment." See Sarna, *Exodus*, ad loc.

On Rav Hamnuna Sava and his book, see above, pp. 261–62, n. 48. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6. On the exile of *Shekhinah*, see above, p. 393, n. 318.

The full verse in Isaiah 50 reads: *Thus says YHVH: Where is your mother's bill of divorce by which I sent her away? Or which of My creditors was it to whom I sold you off? Behold, it is for your sins that you were sold, and for your crimes your mother was sent away.* The full verse in Isaiah 52 reads: *Thus says YHVH: You were sold for nothing, and shall be redeemed without money.* See above at note 148.

180. **did not respond to them at all . . .** Cf. the similar narrative in *Zohar* 1:204b–205a.

Rabbi El'azar's explanation—"Surely, he is consulting his Lord!"—means that the stranger is reciting *Tefillat ha-Derekh* (the Prayer for the Way). See BT *Berakhot* 29b: "Elijah said to Rav Yehudah the brother of Rabbi Sala the Ḥasid, 'Do not let your anger boil and you will not sin; do not get drunk and you will not sin; and when you set out on the way, consult your Creator and then set out.' What is meant by 'consult your Creator and then set out'? Rabbi Ya'akov said in the name of Rav Ḥisda, 'This is *Tefillat ha-Derekh*.'"

181. **This man is either a fool or his ways are improper . . .** Either he doesn't have the sense to associate with the wise, or he refuses to hear words of Torah. Cf. *Zohar* 2:94b–95a.

The concluding sentence refers to the importance of studying Torah while walking or traveling. See above, p. 319, n. 69.

182. ***The wise inherit glory . . .*** Immediately after suggesting that the stranger may be a fool, Rabbi El'azar quotes an appropriate verse. The verse reads: *The wise inherit honor* [or: *glory*], *and fools* מרים (*merim*), *take away* [or: *gain, acquire*; literally: *raises* (in the singular)], *disgrace.*

comes worthy of obtaining a celestial inheritance in the glory of the Holy King, and becomes worthy of obtaining an inheritance in this world. What is that? That which is called Glory of *YHVH*, which never ceases from them, as is written: *The wise inherit glory*—that which is called Glory.[183]

"*And fools take away disgrace.* What is this? Come and see: When a person walks in the straight path before the blessed Holy One and engages in Torah, he inherits that *glory* for himself, and many guardians and advocates appear above over him, all of them speaking in his favor before the Holy King. But if a person does not engage in Torah and does not walk in the ways of his Lord, he produces an accuser over himself. That accuser roams through the air and does not rise above—perhaps the person will repent of his sins. Once he sees that the person does not repent, and does not wish to engage in Torah, then he rises above and testifies to his guilt—as is written: *and fools* מרים (*merim*), *raise, disgrace.*"[184]

He opened again, saying, "*However, if the family of Egypt does not make this pilgrimage, it shall not be visited by the same affliction with which YHVH will strike all the other nations that do not come up to observe the Festival of Sukkot* (Zechariah 14:18). Why is Egypt different here than all the other nations, concerning all of whom it is written *they shall receive no rain* (ibid., 17), whereas here it is not so? Well, the Companions have already established that the land of Egypt does not need rain; so it is not included among those who will be deprived of rain. Rather, another punishment is reserved to come upon them. This is well said.[185]

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183. **We shouldn't interrupt a word of Torah . . .** To greet this man.

The phrase "Glory of *YHVH*" refers to *Shekhinah*, whose splendor awaits those devoted to Torah, both in the afterlife and in this world.

184. ***And fools take away disgrace . . .*** One who is devoted to Torah inherits *Shekhinah* (known as *glory*) and is supported in the heavenly court by many spiritual advocates. Conversely, one who rejects Torah produces an accuser.

Rabbi El'azar reads the verbal participle in Proverbs hyperliterally: *and fools* מרים (*merim*), *raise, disgrace*—that is, they cause an accuser to rise to the heavenly court and testify against them. On this verse, see above, note 182.

See M *Avot* 4:11, in the name of Rabbi Eli-'ezer son of Ya'akov: "A person who performs a single *mitsvah* acquires one defender; a person who commits a single transgression acquires one accuser."

185. ***However, if the family of Egypt . . .*** In the biblical context, the prophet Zechariah describes how all the surviving nations that made war against Jerusalem will eventually make an annual pilgrimage to the Temple on the Festival of *Sukkot*, which is the beginning of the rainy season and is the time for petitioning God for rain. Zechariah 14:17–18 reads: *Any of the earth's families* [or: *communities*] *that does not make the pilgrimage to Jerusalem to bow down to the King YHVH Tseva'ot shall receive no rain. However, if the family of Egypt does not make this pilgrimage, it shall not be visited by the same affliction with which YHVH will strike the other nations that do not come up to observe the Festival of Booths.* Since Egypt's agriculture is

"Come and see what is written: *For the land into which you are coming to possess it is not like the land of Egypt* [*from which you went out, where you sow your seed*] *and water it with your foot* (Deuteronomy 11:10)—for the river rises, watering the land. But here, *By the rain of heaven it drinks water* (ibid., 11)—for the Holy Land is watered by heaven constantly. When Israel occupied themselves with Torah, it was watered fittingly; and whoever withholds Torah from it, it is as if he withholds goodness from the whole world."[186]

They entered a cave that was on the way. That man entered with them, and they sat down.

That man opened, saying, "*YHVH would speak to Moses face-to-face,* [*as a man speaks to his fellow. And he would return to the camp; and his attendant, Joshua son of Nun, a lad, would not depart from the Tent*] (Exodus 33:11). The beginning of this verse does not match its end, nor the end its beginning, nor does one statement resemble the other. At first, *YHVH would speak to Moses face-to-face*—fine. Then, *and he would return to the camp*; then, *and his attendant, Joshua son of Nun, a lad*...—what does this mean?"[187]

Rabbi El'azar said, "Surely, the blessed Holy One desires to honor us, for now our union is genuine, and *Shekhinah* will not depart from us. Let him who opened the entrance utter the word!"[188]

not dependent on rain (but on the Nile), it will suffer some other punishment (perhaps the one mentioned in verse 12).

Here "the Companions" apparently refers to medieval biblical commentators. See Ibn Ezra and David Kimḥi on Zechariah 14:18; cf. Rashi, ad loc. On Egypt's unique situation, see *Zohar* 1:109a.

186. ***For the land into which you are coming...*** The context (Deuteronomy 11:10–11) reads: *For the land into which you are coming to possess it is not like the land of Egypt from which you went out, where you sow your seed and water it with your foot like a garden of greens. But the land into which you are crossing to possess it is a land of mountains and valleys; by the rain of heaven it drinks water.* The expression *water it with your foot* apparently refers to some sort of foot pedal (or other device) used in the Egyptian system of irrigation. See Weinfeld, *Deuteronomy*, 1:445; Tigay, *Deuteronomy*, 112; Alter, *The Five Books of Moses*, 936.

Whereas the Nile waters the land of Egypt, the Holy Land is watered by heaven. When Israel devoted themselves to Torah, their land was watered abundantly—and *Shekhinah* (who is symbolized by the Holy Land) was nourished by *Tif'eret*. Whoever withholds Torah from *Shekhinah* interrupts the flow of emanation and withholds sustenance from the whole world. See above, notes 177–78.

187. ***YHVH would speak to Moses face-to-face...*** The anonymous stranger wonders what the connection is between the three components of the verse.

The conclusion of the verse reads: *and his attendant, Joshua son of Nun,* נער (*na'ar*), *a deputy* [or: *attendant, servant, lad, youth*] *would not depart from within* [or: *from*] *the Tent.*

188. **for now our union is genuine...** Rabbi El'azar is delighted that the stranger is joining them in holy study. Now that there are three of them engaged in Torah, *Shekhinah* will abide with them. Since the anon-

He opened, saying, "*YHVH would speak to Moses face-to-face.* By many supernal, precious rungs was Moses, the faithful prophet, separated from all other prophets of the world; for compared with him, all of them were like an ape compared to a human being. Other prophets would gaze into a speculum that does not shine, and even so, they could not raise their faces to see—as is written: *I was in a deep sleep upon my face, with my face toward the ground* (Daniel 10:9). Moreover, words were not revealed to them openly.

"Not so with Moses, the faithful prophet! For he would gaze into a shining speculum and yet stand firm. Moreover, he would raise his head to see, like someone saying to his fellow, 'Raise your head and look me in the face, so that you will know what I am saying.' So with Moses: *face-to-face*—his head raised without fear; his face raised, gazing [269a] into the radiance of supernal glory. His mind and his countenance did not change like other prophets, who, when wishing to gaze, lost control and lost their minds; the radiance of their countenance changed, and they knew nothing at all of this world.[189]

ymous man had begun discussing this verse, Rabbi El'azar now encourages him to continue.

Actually, according to rabbinic tradition, even when fewer than three people engage in Torah, *Shekhinah* appears. See M *Avot* 3:6, in the name of Rabbi Ḥalafta: "Ten who are sitting engaged in Torah, *Shekhinah* settles among them.... even five.... even three. ... even two.... even one...."

189. **By many supernal, precious rungs...** Moses attained a higher sefirotic rung than any other prophet. The others gazed into *Shekhinah*, who is described as "a speculum that does not shine," whereas he gazed into *Tif'eret*, "a shining speculum." *Shekhinah* does not shine with any light of Her own, but only reflects the other *sefirot*.

The word "speculum" renders אספקלריא (*ispaqlarya*), "speculum, glass, mirror, lens," deriving from Greek *speklon*, "mirror, window-pane," and Latin *speculum*, "mirror." See BT Yevamot 49b: "All the prophets gazed באספקלריא שאינה מאירה (*be-ispaqlarya she-einah me'irah*), through an opaque glass [literally: through an *ispaqlarya* that does not shine], whereas Moses our master gazed through a translucent glass [literally: through an *ispaqlarya* that shines]."

Cf. 1 Corinthians 13:12: "For now we see through a glass darkly, but then face-to-face." See above, pp. 399–400, n. 345.

On the contrast between Moses and other prophets, see Numbers 12:6–8: *He said, "Hear My words: If there be among you a prophet of YHVH, in a vision I make Myself known to him, in a dream I speak with him. Not so My servant Moses, in all My house he is trusted. Mouth to mouth I speak with him;* ומראה (*u-mar'eh*), *and a vision* [or: *and clearly*; *manifestly*; *in plain sight*], *not in riddles; and the image of YHVH he beholds."*

See Maimonides, *Mishneh Torah, Hilkhot Yesodei ha-Torah* 7:6; idem, *Commentary on the Mishnah, Sanhedrin* 10:1. On Moses' unique ability to hear God's word and remain standing firm, see also *Sifrei*, Deuteronomy 357; *Zohar* 1:171a. Cf. *Zohar* 3:133a (*IR*).

The comparison of ape to human appears in rabbinic sources. See BT *Bava Batra* 58a, in the name of Rabbi Bana'ah: "Compared with Sarah, all others are like an ape compared with a human. Compared with Eve, Sarah was like an ape compared with a human. Compared with Adam, Eve was like an ape compared with a human. Compared with *Shekhinah*, Adam was like an ape compared with a human." See above, p. 274, n. 85; below, page 745.

The full verse in Daniel reads: *I heard the*

"Not so with Moses, for he would gaze into that actual supernal rung without losing control or losing his mind. For when he gazed into the radiance of supernal glory, immediately, *he would return to the camp*, to speak with them about whatever they needed, and his mind was settled as before, even more so. Thus, *and he would return to the camp.*[190]

"*And his attendant, Joshua son of Nun, a lad*—surely! For he suckled *from the Tent* and learned to gaze through the Holy Spirit, as is said: *Samuel was ministering in the presence of YHVH, a lad* (1 Samuel 2:18).[191]

"Come and see: As long as Joshua was with Moses, he used to learn and suckle *from the Tent* without fear. After he separated from Moses and was on his own, what is written? *Joshua fell on his face to the ground*... (Joshua 5:14), for he could not bear it—and this was from one messenger; all the more so from another place.[192]

"This may be compared to a person to whom the king entrusted vessels of gold and precious stones. As long as they were with him, the servant of the house handled them and examined them. Once that person departed from the world, the king did not leave anything with the servant and seized his deposit. That servant exclaimed, 'Woe is me! For in the days of my master all these were in my hands.'

sound of his words; and when I heard the sound of his words, I was in a deep sleep upon my face, with my face toward the ground.

190. **without losing control...** Moses' prophetic experience did not impair his mind or alienate him from this world. Rather, immediately after seeing God *face-to-face, he would return to the camp* and respond to the people's needs.

On the significance of *he would return to the camp*, see *Targum Yerushalmi, Leqaḥ Tov*, and Rashi, ad loc.

191. ***Joshua son of Nun, a lad*—surely!...** The term נער (*na'ar*), *a lad*, alludes to the chief angel, Metatron, who is known as *na'ar* (youth, lad, [heavenly] servant). Metatron is closely associated with *Shekhinah*, so the fact that Joshua is described as *na'ar*, *a lad*, indicates that he suckled from *Shekhinah* (who is symbolized by *the Tent*).

On Metatron as *na'ar*, see above, pp. 5–6, n. 12. On the sense of *na'ar* in the verse from Exodus, see above, note 187. The full verse in Samuel reads: *Samuel was ministering in the presence of YHVH, a lad girded in linen ephod.*

192. **As long as Joshua was with Moses...** He used to suckle from *Shekhinah* (symbolized by *the Tent*) without fear. After Moses died and Joshua was on his own, he could not bear encountering even the angel who appeared to him at the battle of Jericho, much less *Shekhinah* Herself.

The context in Joshua (5:13–15) reads: *It happened when Joshua was at Jericho that he raised his eyes and saw, and look, a man was standing before him, his sword unsheathed in his hand. Joshua went toward him and said to him, "Are you ours or our enemies'?" He replied, "No, for I am the commander of YHVH's army. Now have I come!" Joshua fell on his face to the ground and prostrated himself, and he said to him, "What does my master say to his servant?" The commander of YHVH's army said to Joshua, "Remove your sandal from your foot, for the place on which you stand is holy." And Joshua did so.*

"Similarly with Joshua: In the days of Moses, he used to suckle every day *from the Tent* without fear. After Moses died, what is written? *Joshua fell on his face to the ground and prostrated himself*. . . . As for me, since I am with you, I examine words of Torah without fear; after I part from you, I will not be able to do so myself."[193]

He opened again, "*You shall retell them incisively to your children, and speak of them when you sit in your house* . . . (Deuteronomy 6:7). ושננתם (*Ve-shinnantam*), *You shall retell them incisively*—as is said: *Your arrows,* שנונים (*shenunim*), *sharpened* (Psalms 45:6), for a person should sharpen words of Torah for his son like a double-edged sword, so that sharpness of Torah will enter him, and no dullness will enter his mind.[194]

"*And speak of them*—every single word of Torah has its own path.[195]

"ודברת (*Ve-dibbarta*), *And speak, of them*—the verse should read ותדבר (*u-tdabber*), *and you will speak, of them*. However, a person should conduct himself by them, guiding himself so as not to deviate right or left.[196]

720 "*When you sit in your house*—to conduct oneself in his house properly, so that the members of his household will learn from him; to conduct himself with them pleasantly and joyfully, and not to cast excessive fear upon his household. All his actions at home should be harmonious and sincere.[197]

193. **As for me, since I am with you . . .** The anonymous stranger declares that the Companions' supportive presence emboldens him.

194. **ושננתם (*Ve-shinnantam*), *You shall retell them incisively* . . .** This form of the root שנן (*shnn*) means either "to repeat" or "to teach incisively," and the biblical author may be playing with both senses. Here, drawing on midrashic tradition, the anonymous man relates the verb *ve-shinnantam* to the adjective שנונים (*shenunim*), *sharpened*, in Psalms.

See *Sifrei*, Deuteronomy 34: "ושננתם (*Ve-shinnantam*), *You shall retell them incisively*—that they should be clear-cut in your mouth, so that if a person asks you something, you should not stammer [or: hesitate], but rather answer him immediately. And thus Scripture says: . . . *Your arrows* שנונים (*shenunim*), *sharpened* (Psalms 45:6)."

See *Midrash Tanna'im*, Deuteronomy 6:7; BT *Qiddushin* 30a–b. For the full verse in Deuteronomy, see above, note 175.

195. **every single word of Torah . . .** On the significance of every word (and every element) of Torah, see above, p. 156, n. 13.

196. **ודברת (*Ve-dibbarta*), *And speak, of them* . . .** The anonymous stranger plays upon the fact that in Aramaic (and rarely in Hebrew), the root דבר (*dbr*) can mean "to lead, conduct."

197. **to conduct himself with them pleasantly . . .** See BT *Gittin* 6b–7a: "Rav Ḥisda said, 'A person should never cast excessive fear upon his household. . . .' . . . Rabbah son of Bar Ḥanah said, 'Regarding what the Rabbis said—"On the eve of Sabbath, as darkness sets in, a person should say three things to his household: 'Have you set aside tithes? Have you placed the *eruv*? Kindle the [Sabbath] lamp!'" (M *Shabbat* 2:7)—these should be said gently [or: pleasantly], so that they will accept them.'"

See BT *Shabbat* 34a. The term *eruv* (blending) refers here to the "joining" of courtyards (in order to permit carrying between private domains) and the "joining" of Sab-

"*And when you go on the way* (Deuteronomy 6:7)—to be guided by words of Torah, improving oneself by them as need be, to conduct oneself in ways of Torah. What does that involve? As with Jacob: for a gift, for battle, and for prayer. He should offer a prayer to his Lord—but surpassing them, words of Torah.[198]

"*And when you lie down* (ibid.)—to conduct oneself in reverence for his Lord, in holiness, in humility, so as not to be impudent toward his Lord.[199]

"*And when you rise* (ibid.)—to give praise to his Lord, who has restored his soul. For she bears much guilt before her Lord, yet the blessed Holy One shows him kindness by returning her to his body.[200]

"*You shall bind them as a sign on* ידכה (*yadekha*), *your hand* (ibid., 8). They have already established this: *on* יד כהה (*yad kehah*), *the weak hand*, which is the left. In the Book of *Aggadta* we say: *on* יד כה (*yad koh*), *the hand of thus*, as is said: כה (*Koh*), *Thus, shall be your seed* (Genesis 15:5).[201]

bath borders (in order to extend the distance one is permitted to walk on Sabbath).

198. ***And when you go on the way*...** According to a rabbinic tradition, when Jacob was journeying to meet his long-lost brother Esau, "he prepared himself for three things: for prayer, for [offering] a gift, and for battle." The anonymous stranger adds that an even more important activity while one is on the road is to engage in Torah.

See above, note 46. On the importance of studying Torah while walking or traveling, see above, p. 319, n. 69.

199. ***And when you lie down*...** That is, when you lie down with your wife in bed. Sexual relations should be conducted "in reverence..., in holiness, in humility."

200. **For she bears much guilt...** See above, note 3.

201. ***You shall bind them as a sign on* ידכה (*yadekha*), *your hand*...** This verse in Deuteronomy actually reads *You shall bind them as a sign on* ידך (*yadekha*), *your hand*; but the anonymous stranger replaces the normal spelling ידך (*yadekha*) with the unusual spelling ידכה (*yadekhah*), using an archaic, superfluous ה (*he*) as in Exodus 13:16: *It shall be a sign on* ידכה (*yadekhah*), *your hand*. This unusual spelling ידכה (*yadekhah*) is understood (in BT *Menaḥot* 37a) as implying יד כהה (*yad kehah*), "weak hand," designating where the *tefillah* (phylactery) should be strapped: on the left hand of those who are right-handed, or the right hand of those who are left-handed. See above, note 79.

According to the legendary Book of *Aggadta*, the unusual reading ידכה (*yadekhah*) implies יד כה (*yad koh*), *the hand of thus*—namely "the hand of *Shekhinah*," who is known as כה (*koh*) "thus, so." The implied reading *the hand of thus* alludes to the notion that the *tefillah* (phylactery) of the hand signifies *Shekhinah*.

In the verse from Genesis, God promises Abraham countless descendants: *He took him outside and He said, "Look up to the heavens and count the stars, if you can count them." And He said to him,* "כה (*Koh*), *Thus* [or: *So*], *shall be your seed.*" Now this verse implies that Abraham's descendants (the people of Israel) will derive from, and be intimately linked with, *Shekhinah* (*Thus*), who is known as Assembly of Israel.

On the *Zohar*'s reading of ידכה (*yadekhah*) in the verse from Deuteronomy, see *Minḥat Shai*, ad loc. Cf. Vol. 7, p. 8, n. 24. On the verse in Genesis, see *Zohar* 1:90a–b, 96a–b; 3:148a; Gikatilla, *Sha'arei Orah*, 12a. On *Koh* as a name of *Shekhinah*, see above, p. 340, n. 148. On the term *Aggadta*, see the Glossary.

"And our colleagues who dwell in the south have established, according to their mystery, the compartments of tefillin as follows: *Consecrate unto Me every firstborn* (Exodus 13:2)—*every firstborn*, unspecified, corresponding to the highest כתרא (*kitra*), crown, of all. *So when* [*YHVH*] *brings you* (ibid., 11)—corresponding to *Ḥokhmah*. *Hear, O Israel!... You shall love* (Deuteronomy 6:4–5)—corresponding to *Binah*. *It shall be* (ibid. 11:13)—corresponding to *Ḥesed*. Afterward, they are all included in the left arm, which is called עז (*oz*), *strength*; and it is written *by the arm of His strength* (Isaiah 62:8). *Strength* is nothing but Torah; *strength* is nothing but tefillin.[202]

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202. **And our colleagues who dwell in the south...** Referring to certain kabbalists, who explain the sefirotic symbolism of tefillin in a particular way. Each of the two tefillin (worn respectively on the head and on the arm) contains four passages from the Torah (Exodus 13:1–10, 11–16; Deuteronomy 6:4–9; 11:13–21) written on parchment. The *tefillah* (phylactery) of the head is divided into four compartments, each containing one of the four passages, whereas in the *tefillah* of the arm (or hand) all four passages are written on one piece of parchment in a single compartment. According to these "colleagues who dwell in the south," the first passage (and compartment of the *tefillah* of the head) corresponds to *Keter* (Crown)—Aramaic, כתרא (*kitra*)—since this passage mentions *every firstborn*, and this general ("unspecified") wording includes the first *sefirah*.

The second passage (and compartment) corresponds to *Ḥokhmah*; the third, to *Binah*; the fourth, to *Ḥesed*. Afterward, all four passages are included in a single compartment in the *tefillah* (phylactery) of the (left) arm, which symbolizes *Gevurah* (Power) and is called עז (*oz*), *strength*.

The image here (and the identification of *strength* with tefillin) derive from the Talmudic passage describing God Himself as wearing tefillin. See BT *Berakhot* 6a, in the name of Rabbi Yitsḥak: "How do we know that the blessed Holy One puts on tefillin? For it is said: *YHVH has sworn by His right hand and by the arm of His strength* (Isaiah 62:8). *By His right hand*—this is Torah, as is said: *From His right hand, a fiery law for them* (Deuteronomy 33:2). *And by the arm of His strength*—this is tefillin, as is said: *YHVH gives strength unto His people* (Psalms 29:11). How do we know that tefillin are a strength to Israel? For it is written: *All the peoples of the earth will see that the name of YHVH is proclaimed over you, and they will be in awe of you* (Deuteronomy 28:10), and it has been taught: Rabbi Eli'ezer the Great says, 'This refers to the tefillin of the head.'" See above, note 52.

The statement "*Strength* is nothing but Torah" is based on another midrashic reading of Psalms 29:11: *YHVH gives strength unto His people*. See *Mekhilta, Shirta* 3; Vol. 7, p. 76, n. 234. On the connection between *Gevurah* and Torah, see above, p. 168, n. 4. Cf. the phrase מפי הגבורה (*mi-pi ha-gevurah*), "from the mouth of [Divine] Power," discussed above, notes 31–32.

Regarding the phrase "our colleagues who dwell in the south," the Talmud sometimes refers to sages "who dwell in the south," that is, in the province of Judea, especially in or around Lydda. Here, however, the phrase refers to certain kabbalists. See BT *Bava Batra* 96a, *Zevaḥim* 22b; *Zohar* 3:10a, 120a; Tishby, *Wisdom of the Zohar*, 3:1186.

On the significance of the four compartments, see above, note 52. On the phrase "*every firstborn*, unspecified," cf. above, note 55. For the full verses in Exodus 13:2, 11; Deuteronomy 6:4–5; 11:13, see above, notes 55, 57, 65–66, 68.

"But these words do not seem right to us. Why? Because *Keter Elyon* comprises all, and is not reckoned. Furthermore, *So* [269b] *when* [*YHVH*] *brings you* depends on the Exodus from Egypt, the place where freedom for slaves is found. So their method is incorrect. But we begin from *Ḥokhmah*, and so it is, and the blessed Holy One puts them on. Thus, four above, four below; four in the site of the brain, four in the site where the heart dwells—since one is linked to the other.[203]

"A person should adorn himself with them, for that is the supernal Holy Name, as is written: *All the peoples of the earth will see that the name of YHVH is proclaimed over you* (Deuteronomy 28:10). Whoever is adorned with this holy crown is called 'king on earth,' while the blessed Holy One is King in heaven, as is written: *A king is bound by the flowing tresses* (Song of Songs 7:6). Just as the blessed Holy One is King above, so he is king below.[204]

203. **But these words do not seem right to us...** The anonymous stranger objects to the sefirotic symbolism of the four passages (and compartments) of the *tefillah* (phylactery) of the head as presented by "our colleagues who dwell in the south." They had associated the first passage with *Keter*, but this primordial all-inclusive *sefirah* "is not reckoned" with the other *sefirot*, since it is not emanated as they are, but rather eternally coexistent with *Ein Sof*. The first passage (mentioning *every firstborn*) corresponds, instead, to *Ḥokhmah*, who is the first *sefirah* that can be counted or in any way known. See *Zohar* 1:31b.

The second passage (which begins: *So when YHVH brings you to the land of the Canaanite...*) mentions the Exodus from Egypt (Exodus 13:14–15), which is associated with *Binah*, who is also called Jubilee and is the source of all liberation. (See above, note 62.) This contradicts the view of "our colleagues who dwell in the south" that the second passage corresponds to *Ḥokhmah*.

The third and fourth passages of the tefillin apparently correspond to *Ḥesed* and *Gevurah*. See above at notes 65–69; Azriel of Gerona, *Peirush ha-Aggadot*, 4; Tishby, *Wisdom of the Zohar*, 3:1187.

The Talmudic statement that "the blessed Holy One puts on tefillin" (quoted in the preceding note) now implies that *Tif'eret* (known as the blessed Holy One) is adorned with *Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah*, which are represented by the four passages in the tefillin.

The phrase "four above, four below" refers to the *tefillah* (phylactery) of the head and the *tefillah* of the arm (or hand), each of which contains the four biblical passages, representing four divine potencies. The *tefillah* of the head is "in the site of the brain" (corresponding to the brain of *Ze'eir Anpin*), whereas the *tefillah* of the arm is near the heart, which symbolizes *Shekhinah*. Both tefillin together symbolize the sefirotic union. See above, notes 52, 80; *Zohar* 2:162a; *Miqdash Melekh*; *Sullam*; Tishby, *Wisdom of the Zohar*, 3:1162; *Matoq mi-Devash*.

204. **A person should adorn himself with them...** By wearing tefillin, one displays the Name *YHVH*, whose four letters correspond to the four biblical passages—or to the four compartments of the *tefillah* (phylactery) of the head. See above, notes 52–53. For another interpretation, see Tishby, *Wisdom of the Zohar*, 3:1188.

The verse in Song of Songs reads: *The dangling locks of your head like royal purple; a king is captured* [or: *bound*] ברהטים (*barehatim*), *by the flowing tresses*. Here, *rehatim*, *flowing tresses*, alludes to רהיטי (*rehitei*),

"Nevertheless, *You shall write them on the doorposts of your house* (Deuteronomy 6:9)—for then he is a person complete in all, becoming complete in the commandments of his Lord, inscribed above, inscribed below. Happy is the share of Israel!"[205]

Rabbi El'azar opened, saying, "We find two verses, and although all depends on one, they are not on one rung. One verse reads: כה (*Koh*), *Thus, says YHVH Tseva-'ot* (1 Samuel 15:2); and another reads: כה (*Koh*), *Thus, says YHVH Elohim* (Isaiah 7:7). What is the difference between them? Well, when it is written *Koh, Thus, says YHVH Tseva'ot*, the utterance comes with Compassion; and when it is written *Koh, Thus, says YHVH Elohim*, the utterance comes with Judgment.[206]

"*Koh, Thus, says YHVH Tseva'ot*—because this *Koh* is blessed by Righteous One and by *Netsaḥ* and *Hod*, who are called *YHVH Tseva'ot*. Then the utterance comes assuaged, since it issues from this place. *Koh, Thus, says YHVH Elohim*—then this *Koh* suckles from the side of Judgment, from the site of supernal *Gevurah*. And I have learned from my father that Judgment is with Compassion, for it is writ-

"channels," in the four compartments of tefillin, in which the divine King is bound.

See above, note 52. Cf. Rashi on Song of Songs 7:6. According to Tishby (in *Wisdom of the Zohar*, 3:1188), *rehatim* alludes here to the straps of tefillin, in which God is bound. On the verse in Deuteronomy, see the passage from BT *Berakhot* 6a, quoted above, note 202.

205. **Nevertheless, *You shall write them*...** Although one is glorified and protected by tefillin, he should still inscribe the first two passages of the *Shema* (Deuteronomy 6:4–9; 11:13–21) *on the doorposts* of his house in the mezuzah.

The phrase "inscribed above, inscribed below" may mean that one is inscribed in heaven and distinguished on earth. Or perhaps "above" and "below" refer respectively to tefillin and mezuzah. See Tishby, *Wisdom of the Zohar*, 3:1188.

See BT *Menaḥot* 43b, in the name of Rabbi Eli'ezer son of Ya'akov: "Whoever has tefillin on his head, tefillin on his arm, tzitzit on his garment, and a mezuzah on his entrance is guaranteed not to sin." Cf. JT *Berakhot* 9:5, 14d.

206. **We find two verses...** Both of these verses depend "on one," namely on *Shekhinah*, who is known as כה (*Koh*), *Thus*. However, "they are not on one rung," because the first verse features the divine name *YHVH Tseva'ot* (signifying Compassion), whereas the second verse features *YHVH Elohim* (signifying Judgment), as Rabbi El'azar immediately explains.

On *Koh* (thus, here) as a name of *Shekhinah*, see above, p. 340, n. 148. The formula in 1 Samuel—*Thus says YHVH Tseva'ot*—appears over seventy-five times in the Bible. The name *YHVH Tseva'ot* means *YHVH of armies* (or *hosts*).

The formula in Isaiah actually reads: *Thus says* אדני יֱהוֹה (*Adonai YHVH*), although the vowels accompanying the name יהוה (*YHVH*) are the vowels of the name אֱלֹהִים (*Elohim*), and in this formula the second name is pronounced *Elohim*. In the text of the *Zohar* here, the double name is spelled יי' אלהים (*YY Elohim*); the first name is a standard abbreviation of יהוה (*YHVH*). The formula *Thus says* אדני יהוה (*Adonai YHVH*, or *Adonai Elohim*) appears over one hundred times in the Bible.

ten *YHVH Elohim*, and *Elohim* is always *Gevurah*. So, the words were recognized from the mouth of the prophet, and he intended to utter the word from its place, and then those scions of faith knew whence the utterance derived."[207]

Rabbi Aḥa opened, saying, "'*Curse Meroz,' said the angel of YHVH. 'Bitterly curse its inhabitants, for they did not come to the aid of YHVH, to the aid of YHVH among the warriors'* (Judges 5:23). Come and see: This verse is a mystery among sublime mysteries. When the Holy King entrusts His house to *Matronita*, He places in Her hands all His weapons, spears, and catapults, and He puts Her in charge of all those warriors of His, as is written: *Here is the bed of Solomon! Sixty warriors surrounding it, of the warriors of Israel* (Song of Songs 3:7). This has already been established. Then the blessed Holy One wages His war, and those warriors that we mentioned wage battles, and they are called *expert in war* (ibid., 8).[208]

"It is written: *From heaven the stars did battle, from their courses they battled with Sisera*... (Judges 5:20–21). And we have learned: When Israel willingly offered to uncover the holy insignia in their flesh, then that *sword avenging with vengeance of the covenant* (Leviticus 26:25) gathered all its forces, all weapons,

207. **this *Koh* is blessed by Righteous One...** The formula *Koh, Thus, says YHVH Tseva'ot* implies that *Shekhinah* (known as *Koh*) is blessed by the sefirotic triad of *Yesod*, *Netsaḥ*, and *Hod*. Here *YHVH* refers to *Yesod* (also called Righteous One), while *Tseva'ot* refers to *Netsaḥ* and *Hod*. In such a case, the prophetic utterance "comes assuaged," that is, it issues from *Shekhinah*, who has been tempered by the compassionate nature of *Yesod*, *Netsaḥ*, and *Hod*.

The formula *Koh, Thus, says YHVH Elohim* implies that *Shekhinah* is influenced by *Gevurah*, or *Din* (Judgment), who is known by the name *Elohim*. In such a case, the prophetic utterance conveys a harsher message. Yet this Judgment is combined with Compassion, as indicated by the double name *YHVH Elohim*, since *YHVH* signifies Compassion.

The particular formula expressed by the prophet indicated the sefirotic source of his message, which could be discerned by his listeners among the faithful of Israel.

See *Zohar* 3:11b, 296a (*IZ*). On *Yesod* as Righteous One, see above, p. 38, n. 105. On the names *YHVH* and *Elohim* as signifying, respectively, Compassion and Judgment, see above, p. 240, n. 21.

208. ***'Curse Meroz,' said the angel of YHVH...*** The biblical context is the Song of Deborah, thanking God for overcoming the Canaanite enemy who threatened His people. The town Meroz has not been identified; here it is cursed because its inhabitants did not join Deborah and Barak in battle.

Shekhinah (or *Matronita*) is entrusted with conducting the affairs of the world, and She wields all of the divine weapons. On the latter motif, see *Zohar* 2:51a–b; 3:10b, 34b, 42b, 104a, 106a, 150a; *ZḤ* 7b.

The context in Song of Songs (3:7–8) reads: *Here is the bed of Solomon! Sixty warriors surrounding it, of the warriors of Israel—all of them skilled with a sword, expert in war, each with his sword on his thigh because of fear in the night.* Here, *the bed of Solomon* represents *Shekhinah*, who is surrounded and protected by angelic warriors. See above, p. 483, n. 610.

and all those warriors to wage battle against Sisera, and the stars poured down fire from above.[209]

"And Rabbi Shim'on said, 'Every single star has its own name, by which it is called. The blessed Holy One said to them, "Prepare yourselves to avenge My children. A double vengeance I intend to exact from them. One is for the six hundred chariots that [Samael] lent the prince of Egypt to wage war against Israel, as is written: *He took six hundred select chariots*... (Exodus 14:7). And the other vengeance is for My children, whom they oppressed until now." Therefore they were sentenced to two punishments: one by water and one by fire. By water, as is written: *The wadi Kishon swept them away*... (Judges 5:21); by fire, as is written: *The stars from their courses battled with Sisera.*'[210]

"Among those stars, there was one that did not participate in that vengeance, and it was cursed forever. For when it starts to shine, the other stars come and

209. ***From heaven the stars did battle***... Battling on behalf of Israel.

According to the *Zohar*, the prophetess Deborah renewed Israel's commitment to the complete ritual of circumcision. Until she intervened, they had performed only the first stage of this ritual: cutting and removing the foreskin, thereby disclosing the mucous membrane. They had failed to complete the ritual by then tearing the membrane down the center and pulling it back, thereby revealing the corona. This second act is called פריעה (*peri'ah*), "uncovering" the corona.

Once the people "willingly offered to uncover the holy insignia [of the covenant of circumcision] in their flesh," *Shekhinah* (pictured as the divine *sword*... *of the covenant*) waged war against the Canaanite commander, Sisera.

On *peri'ah*, see M *Shabbat* 19:6: "If one circumcises but does not uncover the circumcision, it is as if he has not circumcised." See above, pp. 67–68, n. 44. On Israel's not performing *peri'ah*, see *Pirqei de-Rabbi Eli'ezer* 29. On Deborah's inspiring Israel to perform *peri'ah*, see *Zohar* 1:32a–b, 93b; 2:3b.

The context in Judges (5:20–21) reads: *From heaven the stars did battle, from their courses they battled with Sisera.* [Or: *From heaven they did battle; the stars from their courses battled with Sisera.*] *The wadi Kishon swept them away, an ancient wadi, the wadi Kishon. March on, my soul, in valor!* The verse in Leviticus reads: *I will bring against you a sword avenging with vengeance of the covenant.* In the *Zohar*, the divine sword is often identified as *Shekhinah*.

210. **Every single star has its own name**... See Psalms 147:4: *He counts the number of the stars, to all of them gives names.*

According to the *Zohar*, as Israel was escaping from Egyptian bondage, Samael lent Egypt's heavenly prince six hundred chariots to defeat Israel and force them back into slavery. The apparent redundancy of the verse in Exodus (*He took six hundred select chariots and all the chariots of Egypt*) yields a new meaning: *He* [namely the heavenly prince of Egypt] *took six hundred select chariots* provided by Samael *and all the chariots of Egypt.* Now, in the defeat of Sisera, God retaliated against Samael, by sweeping away the demonic Canaanite enemy with the waters of the Kishon (recalling the waters of the Red Sea). The punishment by fire was for the Canaanite oppression of Israel.

On the connection between the *six hundred select chariots* in Egypt and Sisera's defeat, see *Zohar* 2:46b, 51a–b; Recanati on Exodus 14:7, 43a. Cf. BT *Pesaḥim* 118b; *Matoq mi-Devash.* For the context in Judges, see the preceding note.

swallow it up along with its whole cohort, and they all perish as one, as is written: *'Curse Meroz,' said the angel of YHVH*. Now, does an angel have permission to do this? Well, that angel of whom is written *The angel of Elohim who was going before the camp of Israel moved* (Exodus 14:19)—this is the one to whom all wars belong.[211] [270a]

"*For they did not come to the aid of YHVH*—when Israel came out of Egypt. *To the aid of YHVH among the warriors*—among those *sixty warriors*, when they gathered to battle against Sisera.[212]

"This is the angel who controls all punishments and all wars of the King, so it is written *the angel of YHVH*. This corresponds to what is written: *the angel redeeming me from all evil*... (Genesis 48:16), as the Companions have already established. This one is destined to be supreme and glorious in the time to come. By this the Holy Name will be magnified, and by this the blessed Holy One intends to exact retribution from the other nations. Thus it is written *I will be magnified and sanctified and made known in the eyes of many nations* (Ezekiel 38:23)."[213]

They went on until they reached Rabbi Shim'on. As soon as he saw them, he said, "Look, *Shekhinah* is here! We must surely show gratitude to the face of *Shekhinah*."[214]

211. **Among those stars...** Drawing on one Talmudic view, Rabbi Aḥa identifies the one star (who refused to join in the attack against Sisera) with Meroz. See BT *Mo'ed Qatan* 16a.

The *angel of YHVH* mentioned in the verse from Judges is *Shekhinah*, who is described in Exodus as *the angel of Elohim*. On *Shekhinah* as *angel*, see above, p. 256, n. 31. On Her military role, see above, note 208. For the context in Exodus, see above, p. 93, n. 115.

212. ***For they did not come to the aid of YHVH...*** Meroz and its cohort did not join the battle against the Egyptians at the Red Sea, nor did they join the *sixty* angelic *warriors* in defeating Sisera.

213. **This is the angel...** *Shekhinah*. She will be glorified in the time to come, will magnify the Holy Name, and will punish all of Israel's enemies.

The context in Genesis (48:15–16) records Jacob's blessing of Joseph's two sons, Manasseh and Ephraim: *He blessed Joseph and said, "The God in whose presence my fathers walked, Abraham and Isaac, the God who has tended me since I came to be until this day, the angel* [or: *the messenger*] *redeeming me from all evil—may He bless the lads. Let my name be called in them and the name of my fathers, Abraham and Isaac; let them teem multitudinous* [or: *let them teem like fish multitudinously*] *in the midst of the earth."* See above, p. 256, n. 31.

The full verse in Ezekiel reads: *I will display My greatness and My holiness, and make Myself known* [or: *I will be magnified and sanctified and made known*] *in the eyes of many nations, and they will know that I am YHVH*. On God's name being magnified, see *Miqdash Melekh*; *Matoq mi-Devash*.

214. **Look, *Shekhinah* is here!...** She appears with those who are engaged in Torah. See above, note 188.

Rabbi Shim'on wishes to "show gratitude to the face of *Shekhinah*" by offering words of Torah, as he now proceeds to do. On the association of "the face of *Shekhinah*" with the study of Torah, see above, p. 549, n. 146.

He opened, saying, "*Look, the day is still long; it is not time to gather in the herd. Water the sheep and go and let them graze* (Genesis 29:7). This verse has already been established, for when the people of Israel arouse *teshuvah* before the blessed Holy One, by the merit of Torah they will return to the Holy Land and be gathered from exile. For surely the exile of Israel will be for one day and no more, as is written: *He has made me desolate, faint all the day* (Lamentations 1:13).[215]

"If they do not engage in *teshuvah*, the blessed Holy One says, '*Look, the day is still long; it is not time to gather in the herd*—without merit, without worthy deeds. But there is one remedy for you: Go, *water the sheep*—delve into Torah and be watered by it—*and go and let them graze* in a restful place, in the fine, desirable place of your inheritance.'[216]

"Alternatively, *He said, 'Look, the day is still long...'*—the day called *a day of tumult and din and confusion* (Isaiah 22:5), on which the Temple was destroyed and Israel fell into exile. In the face of evil deeds, that day is prolonged and extended, as is written: *The day is still long; it is not time to gather in the herd*—because they are prolonging that day. *Water the sheep*—as has been said, with words of Torah, for by the merit of Torah Israel will come out of exile.[217]

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"What does Israel say? *They said, 'We cannot until all the flocks are gathered, and they roll the stone off the mouth of the well...'* (Genesis 29:8)—until all the other supernal days are gathered. *And they roll the stone*—and they roll that

215. ***Look, the day is still long...*** In the biblical narrative in Genesis, Jacob wonders why the shepherds are waiting to water the sheep. The context (Genesis 29:7–8) reads: *He said, "Look, the day is still long; it is not time to gather in the herd. Water the sheep and go and let them graze." They said, "We cannot until all the flocks are gathered, and they roll the stone off the mouth of the well and we water the sheep."*

Here *the day* represents one divine day, which equals a thousand years, based on Psalms 90:4: *For a thousand years in Your eyes are like yesterday that has passed.* According to a rabbinic tradition, Israel's exile will last for one such divine day. Following this period, if the people turn back to God in *teshuvah*, they will be redeemed by the merit of Torah.

On Israel's exile lasting a thousand years, see *Eikhah Rabbah* 1:40; 2:3; *Pirqei de-Rabbi Eli'ezer* (Friedlander) 28, (Higger) 27; *Zohar* 1:116b–117a; 2:17a (*MhN*), 227a–b; *ZḤ* 28c (*MhN*). Cf. *Bereshit Rabbah* 63:13; *Tanḥuma* (Buber), *Toledot* 4.

216. **If they do not engage in *teshuvah*...** Then the millennial *day* of exile is extended—*still long*—and the flock of Israel is not gathered in. The only remedy is to *water the sheep* with Torah; then they will be redeemed and will *graze* in the land of Israel.

217. **the day called *a day of tumult*...** On which the (Second) Temple was destroyed. This occurred in 70 C.E. Because of Israel's "evil deeds," the millennial "day" of exile has been prolonged, which explains why in the time of the *Zohar* (toward the end of the thirteenth century), redemption has not yet arrived.

Alternatively, the millennial "day" of exile refers to the fifth millennium (of traditional Jewish chronology), extending from 240 C.E.–1240 C.E. See *Or Yaqar*. The verse in Isaiah foretells the destruction of the First Temple in Jerusalem.

harsh Judgment of the day that dominates *the mouth of the well*—and that well is with us in exile. When that well is uncovered, and that stone no longer dominates it, immediately *we water the sheep* (ibid.).[218]

"At the end of days, the blessed Holy One intends to restore Israel to the Holy Land and gather them from exile. Who is 'the end of days'? The one who is אחרית הימים (*aḥarit ha-yamim*), the last of days. For with this *aḥarit ha-yamim* Israel suffered exile, as is written: *When all these things come upon you* באחרית הימים (*be-aḥarit ha-yamim*), *in the end of days—be-aḥarit ha-yamim, with the end of days*, precisely! She is Assembly of Israel in exile. Together with this *end of days*, Israel receives punishment in exile, and with this the blessed Holy One wreaks vengeance for Israel constantly, as is written: *what this people will do to your people* באחרית הימים (*be-aḥarit ha-yamim*), *with the end of days* (Numbers 24:14). Everywhere, this is She.[219]

"The blessed Holy One intends to restore Her to Her place, as is written: והיה באחרית הימים (*Ve-hayah be-aḥarit ha-yamim*), *In the end of days, the Mount of YHVH's House will be established at the head of the mountains and elevated above the hills, and all the nations will stream to it* (Isaiah 2:2). This is 'a day.'[220]

218. ***We cannot until all the flocks are gathered...*** That is, until all the other cosmic "days"—the *sefirot* from *Ḥesed* to *Yesod*—are gathered, and *they roll the stone* (the harsh Judgment of the demonic force, or "day") off of *Shekhinah*, who is symbolized by *the well*. Then Israel will be watered by Torah (or by the flow of emanation), issuing from *the well* of *Shekhinah*.

On rolling *the stone*, see *Zohar* 1:152a, 152a (*ST*); 2:230a; 3:62a, 239b. On *Shekhinah* accompanying Israel in exile, see above, p. 393, n. 318. For the context in Genesis, see above, note 215.

219. **Who is 'the end of days'?...** The phrase אחרית הימים (*aḥarit ha-yamim*), "the last (or end) of days," refers to *Shekhinah*, who is the last of the *sefirot* (the cosmic days). Israel endured exile along with Her.

The quotation *When all these things come upon you* באחרית הימים (*be-aḥarit ha-yamim*), *in the end of days* is a conflation of Deuteronomy 30:1 and 4:30. The phrase *all these things* refers to the punishment of exile. Here, Rabbi Shim'on construes *be-aḥarit ha-yamim* as *with the end of days*—namely with *Shekhinah* (or Assembly of Israel), who shares Israel's suffering.

However, *Shekhinah* does not only suffer; She executes Divine Judgment and wreaks vengeance upon Israel's enemies, as demonstrated by the verse in Numbers. That verse (spoken by Balaam to King Balak) reads in full: *Now, I am about to go to my people. Let me counsel you what this people will do to your people* באחרית הימים (*be-aḥarit ha-yamim*), *in days to come* [or: *in the end of days*]. Here, again, Rabbi Shim'on construes *be-aḥarit ha-yamim* as *with* [or: *by means of*] *the end of days*—namely by means of *Shekhinah*.

The concluding sentence means that wherever the phrase *aḥarit ha-yamim* appears, it alludes to *Shekhinah*. See, e.g., *Zohar* 1:234b; 2:189b–190a. On Assembly of Israel as a title of *Shekhinah*, see above, pp. 3–4, n. 6. On Her avenging role, see above at note 209; cf. note 208.

220. **The blessed Holy One intends . . .** To restore *Shekhinah* to the rebuilt Temple in Jerusalem.

The concluding sentence apparently means that *Shekhinah* is "a day," specifically *aḥarit ha-yamim*, "the last (or end) of days." For other interpretations, see *Miqdash Melekh*; *Matoq mi-Devash*.

"When a shadow starts to form at the beginning of the other day—just as at the time when the Temple was destroyed, a shadow was stretching out, as is written: *Woe, unto us, for the day is fading, for shadows of evening are stretching!* (Jeremiah 6:4), so a shadow will be the end of exile. The measure of this shadow is six and a half fists, by the gauge of an average man.[221]

"The mnemonic for this mystery among the Companions is the verse *For we are but yesterday, unknowing, for our days are a shadow upon earth* (Job 8:9). *For we are but yesterday,* in exile, not knowing that *our days are a shadow*—for the blessed Holy One to settle us עלי ארץ (*alei arets*), *upon the land.*[222]

"Happy is the share of one who sees it, and happy is the share of one who does not! Woe to him who is present when the mighty lion seeks to join his female, all the more so when they couple as one! Of that moment is written *A lion has roared, who will not fear?...* (Amos 3:8).[223]

221. **When a shadow starts to form...** At the beginning of the millennial "day" of redemption. This "other day" begins either a thousand years after the destruction of the (Second) Temple (1070 C.E.) or at the start of the sixth millennium (1240 C.E.). See above, note 217.

Just as the destruction of the (First) Temple was marked by (evening) shadows, so the redemption will be marked by (morning) shadows of the new millennial "day." See *Zohar* 3:16a.

On the *shadows of evening,* see BT *Ta'anit* 29a: "On the seventh [of Av] the heathens [the Babylonians] entered the Temple, ate there, and desecrated it throughout the seventh and eighth. Toward dusk on the ninth, they set fire to it, and it continued burning all that day, as is said: *Woe to us, for the day is fading, for shadows of evening are stretching!*" See *Tosefta Ta'anit* 3:10; *Seder Olam Rabbah* 27; *Zohar* 1:230a; 3:75a.

The measure of "six and a half fists" refers to a specific extent of time after the start of the millennial "day" of redemption. Cf. the references to "six moments and half a time" and "six and a half years" in *Zohar* 1:119a (Vol. 2, pp. 188–89). See also *Or Yaqar*; *Miqdash Melekh*; *Matoq mi-Devash.* On the date of the final redemption, see *Zohar* 1:116b–119a, 139a–b (*MhN*); 2:9b–10a; 3:249a (*RM*), 251b–252a (*RM*).

The full verse in Jeremiah includes the battle cry of the Babylonian army and the lament of the besieged residents of Jerusalem: *"Prepare for battle against her! Arise, let us attack at noon!" "Woe, unto us, for the day is fading, for shadows of evening are stretching!"*

222. **The mnemonic for this mystery...** In the verse from Job, *yesterday* alludes to the millennial "day" of exile, and *a shadow* alludes to the sign of redemption near the beginning of the new millennial "day," signaling the time when God will renew *our days* and "settle us *upon the land*" of Israel.

See *Miqdash Melekh*; *Matoq mi-Devash.* The verse in Job reads: *For we are but yesterday, unknowing, for our days are a shadow* עלי ארץ (*alei arets*), *upon earth* [or: *upon the land*].

223. **Happy is the share...** The time of redemption will be glorious but also terrifying. The reunion of the divine couple will be earth-shattering.

See BT *Sanhedrin* 98b: "Ulla said, 'May [the Messiah] come, but may I not see him!'" On the image of lions uniting, see ibid. 106a, in the name of Rabbi Yoḥanan: "Woe to the nation that may be found [attempting to hinder or interfere] when the blessed Holy One enacts the redemption of His children! Who would cast his garment between a lion and a lioness when they are coupling?"

In this Talmudic passage, the lion and lioness represent respectively the blessed

"Come and see: At first it is written *He roars mightily over His abode* (Jeremiah 25:30). And when He comes forth to receive His mate, then *A lion has roared, who will not fear?* Of that time it is written *YHVH your God will return your captivity and have compassion on you. He will return and gather you from all the nations where YHVH your God has scattered you* (Deuteronomy 30:3). Why *will return, He will return*? Well, the blessed Holy One *will return* from exile: Assembly of Israel *will return* from exile, and Righteous One *will return* to couple [270b] in His place. Of then is written *Surely the righteous will acclaim Your name, the upright will dwell in Your presence* (Psalms 140:14)."[224] [283a][225]

Holy One and the earthly Assembly of Israel, with whom God reunites at the time of redemption. Here in the *Zohar*, the two lions represent the blessed Holy One and *Shekhinah* (who is known as Assembly of Israel). See *Zohar* 3:95b.

The full verse in Amos reads: *A lion has roared, who will not fear? My Lord God has spoken, who will not prophesy?*

224. ***He roars mightily over His abode...*** When the Temple is destroyed, God roars and moans. When He comes to reunite with *Shekhinah*, He roars triumphantly.

Rabbi Shim'on asks about the repetition of the verb *return* in the verse from Deuteronomy: *YHVH your God will return your captivity.... He will return.* He explains that *Shekhinah* (known as Assembly of Israel) *will return* from exile, and *Yesod* (known as Righteous One) *will return* and couple with Her.

See BT *Megillah* 29a, in the name of Rabbi Shim'on son of Yohai: "Come and see how beloved are Israel in the sight of the blessed Holy One! Wherever they went in exile, *Shekhinah* accompanied them. When they were exiled to Egypt, *Shekhinah* was with them. ...When they were exiled to Babylon, *Shekhinah* was with them.... And even when they are destined to be redeemed, *Shekhinah* will be with them, as is said: ושב יהוה אלהיך את שבותך (*Ve-shav YHVH Elohekha et shevutekha*), *YHVH your God will return with your captivity* (Deuteronomy 30:3). The verse does not read והשיב (*ve-heshiv*), *will restore*, but rather ושב (*ve-shav*), *will return*. This teaches that the blessed Holy One will return with them from amidst the exile."

The full verse in Deuteronomy reads: *YHVH your God will restore your fortunes* [or: *will return your captivity*] *and have compassion on you* [or: *and take you back in love*]. *He will return and gather you from all the nations where YHVH your God has scattered you.* According to the midrashic reading, the word את (*et*) in the clause ושב יהוה אלהיך את שבותך (*Ve-shav YHVH Elohekha et shevutekha*), *YHVH your God will return your captivity*, is construed not as signaling the direct object (*your captivity*), but rather as meaning *with*, thereby yielding the radical reading: *YHVH your God will return with your captivity.* See *Mekhilta, Pisḥa* 14; *Sifrei*, Numbers 84, 161; Vol. 8, pp. 71–72, n. 49.

The verse in Jeremiah reads: *YHVH roars from on high, and from His holy habitation He utters His voice; He roars mightily over His abode.*

225. [283a] The passage entitled *Matnitin* on 3:270b will be translated in Vol. 11 (along with other such passages). The two passages extending from the bottom of 3:270b to the middle of 3:271b, and from the bottom of 3:277b to the top of 3:278a, are both from *Piqqudin* and will be translated in Vol. 12 (along with other such passages). The passage from the middle to the bottom of 3:274a appears also in 1:18b–19a and has been translated in Vol. 1.

The rest of the material from the middle of 3:271b to the bottom of 3:283a is from *Ra'aya Meheimna*, composed in the early fourteenth century. This entire composition is not included in *The Zohar: Pritzker Edition*, as mentioned in Vol. 1, p. xv, n. 2.

פרשת וילך

Parashat Va-Yelekh

"HE WENT" (DEUTERONOMY 31:1–30)

Moses went and spoke [*these words to all Israel*] (Deuteronomy 31:1).

Rabbi Ḥizkiyah opened, "*Who sent His glorious arm to be at Moses' right hand, splitting the waters before them*... (Isaiah 63:12). *Who sent* [*His glorious arm*] *to be at Moses' right hand.* Happy are Israel, in whom the blessed Holy One delighted! Because He delighted in them, He called them holy firstborn sons, [283b] brothers. As it were, He descended to dwell with them, as is written: *Have them make Me a sanctuary, and I will dwell among them* (Exodus 25:8). He sought to establish them corresponding to the pattern above, and He spread over them seven clouds of glory. *Shekhinah* went before them, as is written: *YHVH was going before them by day*... (ibid. 13:21).[1]

"Three holy siblings went among them: Moses, Aaron, and Miriam—by whose merit the blessed Holy One gave them supernal gifts, as has been said. All the days of Aaron, clouds of glory never departed from Israel, as has been established, for Aaron was one arm of Israel, corresponding to what is written: *The Canaanite, king of Arad, who dwelled in the Negeb, heard that Israel was*

1. ***Who sent His glorious arm***... Before expounding this verse, Rabbi Ḥizkiyah celebrates the good fortune of the people of Israel. God related to them intimately and sought to make them like the angels, "corresponding to the pattern above."

On Israel as God's firstborn, see Exodus 4:22: *My son, My firstborn, Israel.* The motif of Israel as God's brothers is based on Psalms 122:8: *For the sake of my brothers and my companions, let me say, "Peace be within you."* This verse is addressed by the Psalmist to Jerusalem; but according to a midrashic interpretation, it is sung by God, who refers to the Israelites as *my brothers and my companions.* See above, p. 40, n. 110.

The image of "clouds of glory" derives from rabbinic tradition, according to which such clouds shielded Israel in the desert. See above, p. 66, n. 39.

The full verse in Isaiah reads: *Who sent His glorious arm to be at Moses' right hand, splitting the waters before them to make Himself an everlasting name.* The full verse in Exodus 13 reads: *YHVH was going before them by day in a column of cloud to lead them on the way, and by night in a column of fire to give them light, so as to go by day and by night.* In the *Zohar*, the *column of cloud* and the *column of fire* represent *Shekhinah*.

coming by way of האתרים (*ha-atarim*), *Atharim* (Numbers 21:1)—like a person walking without an arm, supporting himself in every אתר (*atar*), place. So then, *he battled against Israel and took some of them captive* (ibid.), since they were without a right arm. Consequently, Israel had to make a vow, as is written: *Israel made a vow, saying, 'If You indeed give this people in my hand . . .'* (ibid., 2).[2]

"Come and see: Aaron was the right arm of the body. Therefore it is written: *Who sent* זרוע תפארתו (*zero'a tif'arto*), *the arm of His glory, to be at Moses' right hand.* Who is that? Aaron.[3]

"*Moses went.* What is meant by *went*? Where did he go? Well, he *went* like a body without an arm, as is said: *They went feebly* (Lamentations 1:6); for Aaron, the right arm, had died, and the body wanted to leave.[4]

2. **Three holy siblings . . .** See BT *Ta'anit* 9a: "Rabbi Yose son of Rabbi Yehudah says, 'Three fine leaders arose for Israel, namely Moses, Aaron, and Miriam; and through them were given three fine presents, namely the well [that miraculously accompanied Israel through the desert], the cloud [of glory shielding them], and manna. The well, by the merit of Miriam; the pillar of cloud, by the merit of Aaron; manna, by the merit of Moses. When Miriam died, the well disappeared, as is said: *Miriam died there* (Numbers 20:1), and immediately afterward is written *There was no water for the community* (ibid., 2); and it returned by the merit of the two [others, Moses and Aaron]. When Aaron died, the clouds of glory disappeared, as is said: *The Canaanite, king of Arad, heard* (ibid. 21:1). What news did he hear? He heard that Aaron had died and that the clouds of glory had disappeared; and he thought that he was permitted to make war against Israel.' This corresponds to what is written: *All the community saw that Aaron had expired* (ibid. 20:29)—[with reference to which] Rabbi Abbahu said, 'Do not read וַיִּרְאוּ (*va-yir'u*), *they saw*, but rather וַיֵּרָאוּ (*va-yera'u*), *they were seen* [because with the disappearance of the clouds of glory, Israel became visible and exposed].' . . . Both of them [the well and the cloud] returned by the merit of Moses. When Moses died, all of them disappeared."

According to Rabbi Ḥizkiyah, Aaron represented *Ḥesed*, the divine right arm. When he died, the people of Israel were deprived of this arm and became unbalanced. The place-name האתרים (*ha-atarim*), *Atharim*, now implies that Israel had to support themselves "in every אתר (*atar*)," which in Aramaic means "place."

On the passage in BT *Ta'anit*, see Vol. 8, pp. 157–58, n. 294. The context in Numbers (21:1–2) reads: *The Canaanite, king of Arad, who dwelled in the Negeb, heard that Israel was coming by way of Atharim, and he battled against Israel and took some of them captive. Israel made a vow to YHVH and said, "If You indeed give this people in my hand, I will put its towns under the ban."* The idiom *put under the ban* means to devote to utter destruction.

3. **Aaron was the right arm . . .** He symbolized *Ḥesed*.

The verse in Isaiah reads: מוליך לימין משה זרוע תפארתו (*Molikh li-ymin Moshe zero'a tif'arto*), *Who sent the arm of His glory* [or: *His glorious arm*] *to be at Moses' right* [or: *right hand*]. This now implies that God sent Aaron, symbolizing *Ḥesed*, *to be at Moses' right hand.* Aaron is referred to here as זרוע תפארתו (*zero'a tif'arto*)—construed as *the arm of His Tif'eret*, namely the arm on the right of *Tif'eret* (who is symbolized by Moses). See *Zohar* 3:34b, 142b (*IR*). For the full verse, see above, note 1.

4. ***Moses went . . .*** Rabbi Ḥizkiyah wonders about this wording, since the verse does not indicate where Moses went. However, Moses represents *Tif'eret* (the trunk of the di-

"All the days of Moses, the sun illumined the world. All the days of Moses, Israel ate *bread from heaven* (Exodus 16:4). As soon as Joshua came, what is written? *The manna ceased and they ate from the yield of the land*... (Joshua 5:12, 11). What is the difference between them? Well, one is from above; and the other, below. From here we learn: All the days of Moses, the body of the sun was complete, illumining the world; as soon as Moses departed, the body of the sun was gathered in and the body of the moon emerged.[5]

"It is written: *If Your presence does not go, do not take us up from here! How, then, will it be known that I have found favor in Your eyes, I and Your people? Is it not by Your going with us...?* (Exodus 33:15–16). We have learned as follows: When the blessed Holy One said to Moses, *Look, My angel shall go before you* (ibid. 32:34), Moses said, 'What is this? Will the sparkle of the sun be gathered in and the moon lead us? We do not want the body of the moon. *If Your presence does not go, do not take us up from here!* I want the body of the sun, not the moon!' Then the body of the sun shone, and Moses became like this: the body of the sun before Israel. When Moses was gathered in, the sun was gathered in and the moon shone, and Joshua wielded the light of the moon. Woe for that shame![6]

vine body), which was now missing the right arm (represented by Aaron, who had died). Consequently, Moses wanted to depart.

The Masoretic text reads: וילך משה וידבר (*Va-yelekh mosheh va-ydabber*), *Moses went and spoke, these words to all Israel.* Rabbi Ḥizkiyah's question—"Where did he go?"—is entirely reasonable, since it is not clear where Moses went to speak these further words. In fact, a better reading is preserved in a manuscript from Qumran (which is also reflected in the Septuagint): ויכל משה לדבר (*Va-ykhal mosheh le-dabber*), *Moses finished speaking, these words to all Israel.* Moses has completed his discourse, and the epilogue now concerns itself with various topics of closure, including the transfer of authority to Joshua and Moses' death. See Tigay, *Deuteronomy*, 289; Alter, *The Five Books of Moses*, 1031. The verse in Lamentations reads: *They walked* [or: *went*] *feebly before the pursuer.*

5. **All the days of Moses...** As long as he lived, his *sefirah*, *Tif'eret* (symbolized by the sun) prevailed, and Israel was nourished by the manna, which is described as *bread from heaven*—issuing from *Tif'eret* (who is symbolized by *heaven*). After Moses died and the Israelites entered the land of Canaan, *the manna ceased and they ate from the yield of the land*—issuing from *Shekhinah* (who is symbolized by *the land*, or *the earth*).

Throughout Moses' life, "the body of the sun (*Tif'eret*) was complete." Following his death, "the body of the moon (*Shekhinah*) emerged," represented by Joshua. According to rabbinic tradition, "The face of Moses was like the face of the sun; the face of Joshua was like the face of the moon." See *Sifrei*, Numbers 140; BT *Bava Batra* 75a.

On the manna, see above, note 2; *Zohar* 2:61b–63a. The context in Joshua (5:11–12) reads: *They ate from the yield of the land from the day after the Passover sacrifice, unleavened bread and parched grain on that very day. The manna ceased on the day after, when they ate from the yield of the land, and the Children of Israel no longer had manna, and they ate from the produce of the land of Canaan in that year.*

6. ***If Your presence does not go...*** After the incident of the Golden Calf, which in-

"*He said to them, 'A hundred and twenty years old I am today'* (Deuteronomy 31:2). This corresponds to what Rabbi El'azar has said: 'For forty years the sun illumined Israel and was then gathered in, and the moon shone.'"[7]

Rabbi Shim'on said, "Concerning what is written: *Some are swept away without justice* (Proverbs 13:23)—certainly so! The Companions have already educed the meaning, and we will establish the verse. But as for what they have educed, all is necessary for the world and for a person's benefit, that he be gathered in before his time.[8]

"Come and see: As has been said, 'All spirits issuing from above emerge male and female, and then diverge. . . .' Occasionally the time of the male has not yet

flamed God's wrath, Moses insists that God Himself *go*—that is, *go with us*. It is not enough that the people be guided by *Shekhinah* (referred to here as *My angel* and symbolized by the moon); Moses demands that they be led by *Tif'eret* (symbolized by the sun).

Consequently, Moses was illumined by *Tif'eret* and he became like this radiant *sefirah*. When he died, he was replaced by Joshua, who represented *Shekhinah* and conveyed Her light.

The exclamation "Woe for that shame!" derives from the Talmudic passage comparing Moses and Joshua. When Moses was about to die, God told him to take Joshua and instructed him as follows: *You shall set some of your splendor upon him, so that the whole Israelite community will heed* (Numbers 27:20). The Talmud (BT *Bava Batra* 75a) notes: "*You shall set some of your splendor upon him*—and not *all your splendor*. The elders of that generation said: 'The face of Moses was like that of the sun; the face of Joshua was like that of the moon. Woe for that shame! Woe for that humiliation!'" See the preceding note; above, p. 209, n. 65.

The phrase "the sparkle of the sun" renders קסטיפא דשמשא (*qastipha de-shimsha*). The neologism *qastipha* apparently means "ray, sparkle." See *Derekh Emet*; *Bei'ur ha-Millim ha-Zarot*, 189; Vol. 5, p. 514, n. 923.

The context in Exodus 33 (15–16) reads: *If Your presence does not go* [*with us*], *do not take us up from here! How, then, will it be known that I have found favor in Your eyes, I and Your people? Is it not by Your going with us, that I and Your people may be distinguished from every people that is on the face of the earth?* The verse in Exodus 32 reads: *Look, My angel* [or: *My messenger*] *shall go before you.*

7. ***He said to them . . .*** The full verse records Moses speaking to the Israelites: *He said to them, "A hundred and twenty years old I am today. I can no longer go forth and come in, and YHVH has said to me, 'You shall not cross this Jordan.'"* The idiom *go forth and come in* means here to lead forces in battle.

According to Exodus 7:7, *Moses was eighty years old* when he confronted Pharaoh; so he led the Israelites for forty years.

8. ***Some are swept away without justice . . .*** In BT *Ḥagigah* 4b–5a, this verse is interpreted as referring to someone who dies before his time. Elsewhere in the *Zohar*, the Companions explain it as meaning that when *Tif'eret*—known as משפט (*mishpat*), *justice*, and *Raḥamim* (Compassion)—removes Himself from *Shekhinah*, His quality of compassionate *justice* is lacking, and consequently the innocent may be *swept away* by harsh Judgment. Rabbi Shim'on will proceed to explain why it is sometimes necessary for a person to die before his time.

On the verse in Proverbs, see also *Zohar* 1:113b, 119a; 2:196a; 249a (*Heikh*); 3:40b, 54b, 59b, 291b (*IZ*); *ZḤ* 77c (*MhN, Rut*); Moses de León, *Shushan Edut*, 366–67; idem, *Sefer ha-Rimmon*, 29, 117.

come to couple with his mate, and another comes and marries her. When the time of this coupling comes—as Righteousness is aroused in the world to requite the sinners of the world, it gathers in this other one who had married her, and the other one comes and obtains her. Therefore couplings are difficult for the blessed Holy One.[9]

"All this because he corrupted his deeds. And even though he did not corrupt his deeds extremely, he is gathered in at that moment before his time comes—this not being done with *justice*. Judgment in Righteousness befalls him for his sins, because the time of the other one has come, and he marries her—since she is his."[10]

9. **All spirits issuing from above . . .** The soul is originally androgynous, reflecting the nature of both its divine parents, *Tif'eret* and *Shekhinah*. As it descends to earth, it splits in two and each half manifests as one gender within either a male or a female fetus. If a man is worthy, he finds his original soul mate and they reunite.

Sometimes, however, a man's intended female partner is married by another man before the intended man's time of marriage has come. Eventually, "when the time of this (intended) coupling comes," *Shekhinah* (known as Righteousness) removes the husband from the world (for whatever sins he may have committed), and the intended man marries his destined partner. This complicated procedure demonstrates the rabbinic formulation that matchmaking is as difficult for God "as splitting the Red Sea."

On the androgynous nature of the soul, see Plato, *Symposium* 189d–191d; *Zohar* 1:85b, 91b, 208a–b; 2:99b, 246a (*Heikh*); 3:43a–b; Tishby, *Wisdom of the Zohar*, 3:1355–56. Cf. the rabbinic tradition on the original nature of Adam in *Bereshit Rabbah* 8:1: "Rabbi Yirmeyah son of El'azar said, 'When the blessed Holy One created Adam, He created him androgynous, as is said: *Male and female He created them* (Genesis 5:2).' Rabbi Shemu'el son of Naḥman said, 'When the blessed Holy One created Adam, He created him with two faces; and He sawed him and gave him two backs, one on this side and one on that.'" See Vol. 8, pp. 18–19, n. 54.

On the difficulties of divine matchmaking, see *Bereshit Rabbah* 68:4; *Vayiqra Rabbah* 8:1; BT *Sotah* 2a, *Sanhedrin* 22a; *Pesiqta de-Rav Kahana* 2:4; *Zohar* 1:73b, 91b–92a, 207b–208a, 229a; 2:170b–171a. Cf. *Zohar* 2:101a–103a; 3:78b.

According to a Talmudic teaching, even if a man's mate has been decreed from above, if he has not yet found her, another suitor can "anticipate him by supplication" and obtain the other's intended mate. See BT *Mo'ed Qatan* 18b: "Shemu'el said, 'One is allowed to betroth a woman during the intermediate days of a festival, lest another [rival suitor] anticipate him.' . . . But could Shemu'el have said, 'Lest another anticipate him'? Surely Rav Yehudah said in the name of Shemu'el, 'Every single day, a heavenly echo issues, proclaiming: "The daughter of so-and-so for so-and-so! . . ."' . . . Rather, 'lest another anticipate him by supplication.'" See *Zohar* 1:73b, 91b, 229a; 2:101a; 3:78b.

10. **All this because he corrupted his deeds . . .** That is, because the unintended husband sinned. His misdeeds were really not so severe that he deserved to die, but because the time of the intended husband to marry has come, the unintended husband is killed by the harsh Judgment of *Shekhinah* (who is known as Righteousness). This is an example of someone being *swept away without justice*. See above, note 8.

Rabbi El'azar said, "Why? Let the blessed Holy One separate them, and let the other one come and marry her."[11]

He replied, "This is for the benefit of the man, and the kindness that He does for him, so that he will not see his wife in the hands of another.

"Come and see: If the deeds of this [intended] one [284a] are not worthy, even though this woman is his, this other one is not pushed aside to make way for him.[12]

"Come and see: King Saul obtained the kingdom. Why? Because the time of David had not yet come. For the kingdom surely belonged to David, yet Saul came and obtained it. As soon as [David's] time arrived to inherit what was his, Righteousness—*Malkhuta*, Kingdom, above—was aroused and gathered in Saul on account of his sins, and he was pushed aside to make way for David, and David came and took what was his.[13]

"Why did the blessed Holy One not remove Saul from the kingship without his having to die? Well, the blessed Holy One did kindness with him by gathering him in while he was still king, so that he would not see his servant ruling over him and taking what was previously his.[14]

"Similarly here. Therefore when a person marries, he should supplicate the blessed Holy One that he will not be pushed aside to make way for another.[15]

"It is written: *YHVH said to me, 'Enough for you! Speak no more [to Me of this matter]'* (Deuteronomy 3:26). As we have already established, the blessed Holy One said to him, 'Moses, do you want to impair the world? Have you ever in your life seen the sun serve the moon? Have you ever seen the moon ruling while the sun still appears? Rather, *YHVH said to Moses, 'Look, your days have*

11. **Why? Let the blessed Holy One separate them...** Why does the unintended husband have to die? It would be better (and more just) if God simply arranged a divorce between the couple, enabling the intended husband to then marry the woman.

12. **If the deeds of this [intended] one are not worthy...** If the intended husband is unworthy, then the unintended husband is not eliminated.

13. **King Saul obtained the kingdom...** Although David was destined to become king, when the Israelites sought a king, he was still too young; so Saul was anointed king. When David's time came, *Shekhinah*, or *Malkhut* (Kingdom)—also known as Righteousness—removed Saul from the world, making way for David.

See BT *Ta'anit* 5b, in the name of Rabbi Yoḥanan: "The blessed Holy One said, 'How shall I act?... Shall Saul not die?... The time for David to reign has already come, and one reign may not encroach on another by even a hairbreadth."

14. **so that he would not see his servant...** Namely, David.

15. **Similarly here...** In the case of an unintended husband, who dies so that he will not have to see his wife in the hands of another man (the intended husband).

On supplication and being pushed aside, cf. the passage from BT *Mo'ed Qatan* 18b, quoted above, end of note 9.

drawn near to die. Call Joshua . . .' (ibid. 31:14)—'Let the sun be gathered in and the moon rule. Furthermore, if you enter the land, the moon will be gathered in before you and will not rule. Surely, the dominion of the moon has arrived, yet it cannot rule as long as you exist in the world.'[16]

"*Call Joshua and station yourselves in the Tent of Meeting, that I may instruct him* (Deuteronomy 31:14). And what did He say? *Here, you are about to lie with your fathers, and this people will rise . . .* (ibid., 16). We do not find that the blessed Holy One issued instructions to Joshua, but rather to Moses, saying all this to him, as is written: *and they will forsake Me and violate My covenant. . . . and My wrath will flare against them on that day. Now, write down this song and teach it to the Children of Israel* (Deuteronomy 31:16–17, 19). If so, why *that I may instruct him*?[17]

16. ***YHVH said to me, 'Enough for you! . . .*** God refuses Moses' request to cross the Jordan.

According to Rabbi Shim'on, God was warning Moses that he should not "impair the world" by seeking to disturb the cosmic order. Moses represents *Tif'eret* (symbolized by the sun), whereas Joshua represents *Shekhinah* (symbolized by the moon). The latter (Joshua, *Shekhinah*, moon) is meant to serve the former (Moses, *Tif'eret*, sun), and not vice versa. Only when the sun sets can the moon shine and prevail; so Moses must depart before Joshua can assume leadership. If Moses (representing the sun and *Tif'eret*) enters the Promised Land, then the moon (corresponding to Joshua and *Shekhinah*) will be unable to rule.

On Moses and Joshua as representing respectively the sun and the moon, see above, note 5. The full verse in Deuteronomy 3 reads: *And YHVH was wrathful* [or: *was cross*] *with me because of you, and He did not listen to me. YHVH said to me, "Enough for you! Speak no more to Me of this matter."* See above, pp. 665–66, nn. 21–22. The verse in Deuteronomy 31 reads: *YHVH said to Moses, "Look, your days have drawn near to die. Call Joshua and station yourselves in the Tent of Meeting, that I may appoint* [or: *charge, commission, instruct, command*] *him."*

17. ***that I may instruct him . . .*** But God proceeds to speak to Moses, so why does the verse read *that I may instruct him*, namely Joshua?

Actually, the wording in verse 19 includes both Moses and Joshua: כתבו לכם (*kitvu lakhem*), literally *write for yourselves*, employing the plural imperative. Furthermore, verse 23 reads: *He instructed* [or: *appointed, charged, commissioned, commanded*] *Joshua son of Nun and said, "Be strong and courageous, for you yourself will bring the Children of Israel into the land that I vowed to them, and I myself will be with you."* Given the conclusion of the verse, the subject *He* refers to God.

For the full quotation of Deuteronomy 31:14, see the preceding note. Deuteronomy 31:16–17 reads: *YHVH said to Moses, "Here, you are about to lie with your fathers, and this people will rise and go whoring after the alien gods of the land into the midst of which they are coming, and they will forsake Me and violate My covenant that I have made with them. My wrath will flare against them on that day, and I will abandon them and hide My face from them, and they will become prey, and many evils and troubles will befall them. . . .* Deuteronomy 31:19 reads in full: *Now, write down this song and teach it to the Children of Israel; put it in their mouths, so that this song will be My witness against the Children of Israel.*

"Well, because He told him, הנך (*Hinnekha*), *Here you are,* [*about to lie with your fathers*...]. The blessed Holy One said to him, 'Moses, even though you will lie with your fathers, *hinnekha, here you are*—you endure to always illumine the moon; just as the sun, although it has set, has set only to illumine the moon: that is when it illumines the moon, once it has set.' So, *hinnekha, here you are—you are* present *here* to shine—and this is the meaning of *that I may instruct him.* Then Joshua was linked, to be illumined. That is why it is not written *You will lie with your fathers.*[18]

"*He charged Joshua son of Nun and said to him before the eyes of all Israel, 'Be strong and courageous,* כי אתה תבא (*ki attah tavo*), *for you yourself will come* [*with this people into the land that YHVH swore to their fathers to give to them*]' (Deuteronomy 31:7)—and afterward, תביא (*tavi*), *you* (*yourself*) *will bring* (ibid., 23). What is the difference between them?[19]

"Well, one—*tavo, you will come*—to announce to him that he would enter the land and endure there. And the other—*tavi, you will bring*—to announce his dominion over Israel. He was assured of his own endurance and assured of dominion over Israel."[20]

18. **הנך (*Hinnekha*), *Here you are*...** Focusing on this single word, Rabbi Shim'on indicates that God was assuring Moses, "Even after your death, your soul will still be *here*—illumining Joshua," who is symbolized by the moon. Thus God will *instruct* Joshua through Moses. This is why the verse reads הנך (*Hinnekha*), *Here you are, about to lie with your fathers,* rather than simply *You will lie with your fathers.*

The verse in Deuteronomy reads: *YHVH said to Moses, "Here, you are about to lie with your fathers,* וקם העם הזה (*ve-qam ha-am hazeh*), *and this people will rise, and go whoring after the alien gods of the land*.... According to a related midrashic interpretation, it is possible to read the beginning of God's declaration as: *Here, you about to lie with your fathers ve-qam, and rise*—alluding to the eventual resurrection of Moses. See above, p. 208, n. 63. For the full verse, see the preceding note.

19. ***He charged Joshua son of Nun*...** Why does the first verse read תבא (*tavo*), *you will come,* and the second verse read תביא (*tavi*), *you will bring*?

Deuteronomy 31:7 reads in full: *Moses called to Joshua and said to him before the eyes of all Israel, "Be strong and courageous,* כי אתה תבא (*ki attah tavo*), *for you yourself will come, with this people into the land that YHVH swore to their fathers to give to them, and you yourself will enable them to possess it* [or: *to inherit it*]. Deuteronomy 31:23 reads in full: *He appointed* [or: *charged, commissioned, instructed, commanded*] *Joshua son of Nun and said, "Be strong and courageous, for you yourself will bring the Children of Israel into the land that I vowed to them, and I myself will be with you.* Here, in quoting the first verse, the *Zohar* conflates its beginning with that of the second verse.

20. ***tavi, you will bring*—to announce his dominion over Israel...** God was assuring Joshua that he would *bring the Children of Israel into the land* and be their leader. On the distinction between the two formulations, see BT *Sanhedrin* 8a.

Rabbi Shim'on opened, "מכנף (*Mi-kenaf*), *From the edge of, the earth we hear songs: 'Glory to the righteous!' And I said,* רזי לי רזי לי (*Razi li razi li*), *'It is my secret! It is my secret! Woe is me! The treacherous have betrayed; with treachery the treacherous have betrayed!'* (Isaiah 24:16). Woe to inhabitants of the world—to those who do not consider or contemplate the glory of their Lord, and do not contemplate supernal holiness: to sanctify themselves in this world, so as to be holy in the world that is coming![21]

"מכנף (*Mi-kenaf*), *From the skirt of, the earth*—the supernal holy covering.[22]

"*We hear songs*—as is said: *He did not say, 'Where is God, my Maker, giving songs in the night?'* (Job 35:10). *Songs*—praises uttered by Assembly of Israel before the blessed Holy One. *In the night*—in exile. *In the night*—when She is ready and present to praise the blessed Holy One. When is that? From midnight onward. Then, *songs in the night*—praises.[23]

"זמירות (*Zemirot*), *Songs*—as is said: לא תזמור (*Lo tizmor*), *You shall not prune* (Leviticus 25:4); and it is written: זמיר (*zemir*), *pruning of, tyrants* (Isaiah 25:5)—uprooting all those mighty ones. For when night enters, many *tyrants*—wardens of judgment—appear in the world, roaming through the world to accuse. From midnight onward, a certain spirit is aroused, which uproots them all and removes them, so that they do not prevail.[24]

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21. מכנף (***Mi-kenaf***), ***From the edge of, the earth we hear songs***... The verse reads: מכנף (*Mi-kenaf*), *From the edge* [or: *end*] *of, the earth we hear songs* [or: *singing*]*: "Glory to the righteous!" And I said,* רזי לי רזי לי (*Razi li razi li*), *"I waste away! I waste away!* [or: *It is my secret! It is my secret!*]. *Woe is me! The treacherous have betrayed; with treachery the treacherous have betrayed!*

22. מכנף (***Mi-kenaf***), ***From the skirt of, the earth***... Rabbi Shim'on plays on a related sense of כנף (*kenaf*), "hem, skirt" of a garment (or covering). The phrase *the skirt of the earth* alludes to *Shekhinah*, who is symbolized by *earth* and associated with ציצת (*tsitsit*), *a tassel* [or: *fringe*], *on* כנפי (*kanfei*), *the hems* [or: *skirts*] *of, their garments* (Numbers 15:38).

See *Zohar* 3:175a (*Piq*); Moses de León, *Sheqel ha-Qodesh*, 49 (60). For the association of "covering" with the Female, see *Zohar* 3:142a (Vol. 8, p. 432, n. 396); below, pp. 843–44, n. 226.

23. ***We hear songs***... Namely, songs of praise offered by *Shekhinah* (known as Assembly of Israel) to Her Beloved, the blessed Holy One. The verse in Job alludes here to Her singing.

The phrase *in the night* is interpreted in two ways: either as referring to the dismal darkness of exile, or literally to the *night*, when *Shekhinah* praises the blessed Holy One in preparation for their union.

On the verse in Job, see BT *Eruvin* 18b; *Zohar* 2:172b–173a; 3:23a–b. On Israel's exile as night, see *Shir ha-Shirim Rabbah* on 3:1. On the midnight scenario (and on Assembly of Israel as a title of *Shekhinah*), see above, pp. 3–4, n. 6.

24. זמירות (***Zemirot***), ***Songs*** . . . Now Rabbi Shim'on associates זמירות (*zemirot*) with a different meaning of the root זמר (*zmr*): "to prune." Beginning at midnight, a holy spirit is aroused to prune and uproot all the threatening forces of harsh Judgment.

The context in Leviticus (25:3–4) reads: *Six years you shall sow your field and six years you shall prune your vineyard and gather in its*

"*We hear songs*—praises uttered by Assembly of Israel in the night. Why all this? צבי (*Tsevi*), *Glory, to the righteous!*—to couple in single coupling with the blessed Holy One [284b] and be sanctified in single holiness.[25]

"*And I said,* רזי לי רזי לי (*Razi li razi li*), *'It is my secret! It is my secret!'*—a supernal secret, a holy secret. But, *woe is me!*—for the generation and for the world. *The treacherous have betrayed*—for they all betray Him; they betray themselves! As if it weren't enough that they betray their very selves, the children they engender betray themselves by their falsity; so they are defective above and below.[26]

yield. But in the seventh year there shall be a Sabbath of complete rest for the land, a Sabbath to YHVH: your field you shall not sow and your vineyard you shall not prune.

The phrase in Isaiah—זמיר עריצים (*zemir aritsim*)—is often translated *singing of tyrants,* but here Rabbi Shim'on construes it as *pruning of tyrants,* namely of the harsh nighttime forces. See *Midrash Aggadah,* Numbers 25:14; Rashi on Exodus 15:2 and on Isaiah 25:5; *Zohar* 1:1a; 3:64b.

The term "wardens" renders גרדיני (*gardinei*), which is based on the Castilian *guardián,* "guardian." See Corominas, *Diccionario,* 3:246–48; above, p. 507, n. 17.

On the midnight רוחא (*ruḥa*), "spirit" or "wind," see BT *Berakhot* 3b, in the name of Rabbi Shim'on the Ḥasid: "There was a harp suspended above [King] David's bed. As soon as midnight arrived, a north wind came and blew upon it, and it played by itself. He immediately arose and engaged in Torah until the break of dawn." See above, p. 3, n. 6.

25. **praises uttered by Assembly of Israel . . .** Namely, by *Shekhinah.* Rabbi Shim'on returns here to his first interpretation of *We hear songs.* See above, note 23.

He then proceeds to play with צבי (*Tsevi*), *Glory,* and the Aramaic root צבי (*tsvy*), "to want, desire." *Shekhinah* expresses desire toward *Yesod* (known as Righteous One)—or She stimulates His desire—and thereby unites with the blessed Holy One (*Tif'eret* or *Ze'eir Anpin*) in holy matrimony. On *Yesod* as Righteous One, see above, p. 38, n. 105.

26. **רזי לי רזי לי (*Razi li razi li*), *'It is my secret! It is my secret!'* . . .** The secret pertains to the union of the divine couple, which generates holy souls. However, *Shekhinah* bemoans the fact that people betray both God and themselves by not engaging in sexual union in a holy manner and with pure intention. Consequently, the children they engender are defective, lacking the holy souls generated above, and then these children replicate the false ways of their parents. This replication is implied by the duplication at the end of the verse: *The treacherous have betrayed; with treachery the treacherous have betrayed!*

The concluding clause ("so they are defective above and below") apparently means that they fail to stimulate the union of the divine couple above, and both they and their children are tainted below.

On the consequences of holy and unholy sexual union, see BT *Nedarim* 20a–b, *Shevu'ot* 18b, *Niddah* 70b–71a; *Kallah* 1:8–10; *Kallah Rabbati* 1:11, 13, 15; *Bemidbar Rabbah* 9:7; *Zohar* 1:54a, 90b, 112a (*MhN*), 130b, 155a (*ST*), 222b; 2:11b, 95b; 3:49b, 56a, 77a, 80a–82a, 83b–84a; *ZḤ* 11a–b (*MhN*); *Iggeret ha-Qodesh* (in *Kitvei Ramban* 2:321–37); Tishby, *Wisdom of the Zohar,* 3:1363–64.

See *Or Yaqar*; Vital; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.* On the exclamation *It is my secret!* . . ., cf. *Zohar* 3:175a (*Piq*). For the full verse in Isaiah, see above, note 21.

"When Isaiah saw this, he gathered those who feared sin and taught them the holy way of being sanctified with the holiness of the King, so that their children would become holy. Once they were sanctified, the children they engendered were attributed to him, as is written: *See, I and the children whom YHVH has given me as signs and portents in Israel* (Isaiah 8:18)—distinguished from the rest of the people.[27]

"*From the edge of the earth we hear songs*—when Israel entered the land with the Ark of the holy covenant going before them, they heard from one side of the land joyful praises and the voice of celestial singers chanting in the land. Then, *Glory to the righteous!*—there was praise for Moses at that moment. For wherever the ark settled in the land, they would hear a voice saying, *This is the Torah that Moses set before the Children of Israel* (Deuteronomy 4:44).[28]

"However, *Woe is me!* For *the treacherous have betrayed*—for Israel will eventually betray the blessed Holy One and be uprooted once from the land. And because their children will clutch their falsehood, they will be uprooted a second time, until their sins are requited in another land."[29]

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Take this book of teaching and place it alongside the Ark of the Covenant of YHVH אלהיכם (*eloheikhem*), *your God* (Deuteronomy 31:26). אלהיכם (*Eloheikhem*), *Your God*; אלהיך (*elohekha*), *your God*; and not אלהינו (*eloheinu*), *our God*—for Rabbi Abba has said in the name of Rabbi Yehudah, "Regarding what is written: *For the place on which you stand is* אדמת קדש (*admat qodesh*), *holy ground* (Exodus 3:5)—*admat*, *land*, surely; namely *land of the living* (Psalms 142:6). And it is written: אשר אתה עומד עליו (*Asher attah omed alav*), *on which you stand*—עליו (*alav*), *above which* [*you stand*], surely! This was at the beginning; all the more so later."[30]

27. **When Isaiah saw this . . .** He had uttered the verse that Rabbi Shim'on has been expounding. (See above at note 21.) The prophet then taught certain devoted Israelites how to engage in sexual union in a holy manner.

According to the simple sense of the verse in Isaiah, *the children whom YHVH has given me as signs and portents* are most likely Isaiah's own children, who bear symbolic names (see Isaiah 7:3; 8:1–4). A midrashic tradition identifies *the children* with Isaiah's disciples (see *Bereshit Rabbah* 41[42]:3 and parallels). But here, Rabbi Shim'on understands *the children* as referring to children engendered by the sanctified Israelites, who are now considered as Isaiah's own: *whom YHVH has given me.*

28. **with the Ark of the holy covenant going before them . . .** As described in Joshua 3–4. The "celestial singers" are angels.

29. **and be uprooted once from the land . . .** When the First Temple was destroyed.

Because their descendants persisted in betraying God—as indicated by the duplication at the end of the verse: *with treachery the treacherous have betrayed*—the Second Temple was destroyed as well and the people were uprooted. See above, note 26.

30. ***Take this book of teaching . . .*** In addressing the Israelites, Moses uses the

It has been taught: Rabbi Yose said, "It is written: *and it shall be there as witness against you* (Deuteronomy 31:26)—*as witness*, surely, offering testimony. There are three that stood in testimony, namely Isaac's well, the lot, and the stone set up by Joshua. Yet this song is the best testimony of all."[31]

Rabbi Yitsḥak said, "If so, there are four."[32]

He replied, "Certainly, but as for the lot, testimony is not mentioned explicitly.[33]

"How do we know this about Isaac's well? As is written: *so that it may serve me as witness* [*that I have dug this well*] (Genesis 21:30).[34]

forms אלהיכם (*eloheikhem*), *your God*, or אלהיך (*elohekha*), *your God*, both alluding to *Shekhinah*, who accompanies Her people Israel. He does not normally say אלהינו (*eloheinu*), *our God*, which would include the higher rung of *Tif'eret*, attained by Moses alone.

Cf. above, pp. 692–93, nn. 99, 101, 103. The full verse in Exodus 3 (whose setting is the Burning Bush) reads: *He said, "Do not come any closer! Remove your sandals from your feet, for the place* אשר אתה עומד עליו אדמת קדש הוא (*asher attah omed alav admat qodesh hu*), *on which you stand is holy ground* [or: *land*]." Here, Rabbi Yehudah construes *admat qodesh*, *holy ground*, as *holy land*—alluding to *Shekhinah*, who is also called *land of the living*. He reads the clause *asher attah omed alav* with a different sense of the preposition: *above which you stand*—alluding to how Moses, symbolizing *Tif'eret*, is situated above *Shekhinah*. If this was so already at the Burning Bush, all the more so later in Moses' career and especially toward the end of his life.

The full verse in Deuteronomy (spoken by Moses to the Levites) reads: *Take this book of teaching and place it alongside the Ark of the Covenant of YHVH your God, and it shall be there as witness against you.*

On the verse in Exodus, see above, pp. 673–74, n. 44; *Zohar* 2:222a. On the phrase *land of the living*, see also, e.g., Isaiah 38:11.

31. ***it shall be there as witness against you*...** The subject is named at the beginning of the verse (*this book of teaching*), but Rabbi Yose identifies it as the Song of Moses, or the Song of *Ha'azinu* (Deuteronomy 32:1–43).

The "three that stood in testimony" are Isaac's well, the lot (by which the Promised Land was apportioned to the Israelite tribes), and the stone set up by Joshua (commemorating the pact between Israel and God).

On the Song of Moses as the subject of *and it shall be there as witness*, see Naḥmanides on Deuteronomy 31:26. For the full verse, see the preceding note.

32. **If so, there are four** That is, if the Song of Moses is included as a *witness*, then there are four "that stood in testimony"—and not three, as Rabbi Yose just said.

33. **as for the lot...** The biblical description of the lot does not include any mention of *witness* or testimony.

34. **How do we know this about Isaac's well?...** The well's association with testimony appears explicitly in the verse, which is actually spoken by Abraham to Abimelech: *He said, "Now, the seven ewes you shall take from my hand, so that it* [or: *they*] *may serve me as witness that I have dug this well."* According to the simple sense of the verse, the antecedent of *so that it may serve* is the gift of *the seven ewes*; but Rabbi Yose construes *it* as referring to the well. See *Bereshit Rabbah* 54:5; Rashi on Genesis 21:30.

On the identification of Abraham's well(s) with Isaac's well(s), see Genesis 26:18: *Isaac dug anew the wells of water that had been dug in the days of Abraham, his father, which the Philistines had blocked up after Abraham's death; and he gave them names like the names his father had called them.*

"The lot, as is written: על פי (*Al pi*), *By the mouth of, the lot shall its inheritance be established* (Numbers 26:56); for it said, 'This is for Judah,' 'This is for Benjamin,' and so for all of them.[35]

"Joshua's stone, as is written: *This stone shall be witness against us* (Joshua 24:27).[36]

"And here, *It shall be there as witness against you*; and it is written: *This song shall testify before them as witness* (Deuteronomy 31:21)—it surely testifies against Israel."[37]

It has been taught: Rabbi El'azar said, "Why is it written *Moses wrote the words of this song to their very end* (Deuteronomy 31:30)? Here one should examine. The verse should read *Moses wrote this song*; why *the words of*? And it is written *to their very end*; why so?[38]

"Well, it has been taught as follows in the mystery of words: All these words that Moses spoke were engraved with the Holy Name; and all those words came, ascending and descending, and were engraved there. Every single word came before [Moses] to be engraved by him and stood there—corresponding to what is written: *to their very end.*"[39]

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35. **על פי (*Al pi*), *By the mouth of, the lot*...** The full verse reads: על פי הגורל (*Al pi ha-goral*), *According to the lot, shall its inheritance be apportioned, whether many or few.* But based on a midrashic (and hyperliteral) reading, *al pi ha-goral* now means *by the mouth of the lot*, alluding to a miracle: the lot declared (or "testified") which territorial share would go to each tribe.

See *Tanḥuma, Pineḥas* 6: "Miraculous acts occurred in connection with the lot.... As it came up, the lot would cry out, 'I am the lot of such-and-such a tribe, and I have come up to assign him such-and-such a territory!' How do we know that the lot spoke? Because it is written: על פי (*Al pi*), *By the mouth of, the lot* [*shall its inheritance be apportioned*]." See above, p. 599 at n. 294; Vol. 8, pp. 145–46, n. 265.

36. **Joshua's stone...** The full verse in Joshua reads: *Joshua said to all the people, "Look, this stone shall be witness against us, for it has heard all YHVH's words that He spoke to us, and it shall be witness against you, lest you deny your God."*

37. ***It shall be there as witness against you*...** This and the earlier verse in the same chapter indicate that the Song of Moses testifies.

See above, note 31. For the full text of Deuteronomy 31:26, see above, note 30. Deuteronomy 31:21 reads in full: *It shall be, when many evils and troubles befall them, that this song shall testify before them as witness, for it shall not be forgotten in the mouth of their seed. For I know their devisings that they do today before I bring them into the land that I vowed.*

38. ***Moses wrote the words of this song*...** Why doesn't the verse read more simply: *Moses wrote this song*? And why, *to their very end*? Isn't that obvious? Why would Moses ever not do so?

The full verse actually reads: *Moses spoke* [not *wrote*] *in the hearing of all the assembly of Israel the words of this song to their very end.*

39. **All these words that Moses spoke...** The verse specifies *the words of this song* because each of these words—already en-

Rabbi Abba said, "It is written: *the words of this song*; the verse should read *this song*. What does this intimate? Well, the song uttered by the blessed Holy One, as is said: *The Song of Songs, which is Solomon's* (Song of Songs 1:1). We have already established the matter, for it has been taught: It is written *A psalm, a song* ליום השבת (*le-yom ha-shabbat*), *for the Sabbath day* (Psalms 92:1), and we have learned: *le-yom ha-shabbat*, *by the Sabbath day*, really—*a song* uttered by the blessed Holy One. *The Song of Songs, which is Solomon's—a song* uttered by the blessed Holy One. And it is written: *the words of this song—a song* uttered by the blessed Holy One.[40]

"But this should be examined. There, שיר (*shir*), *song* (Song of Songs 1:1); whereas here, שירה (*shirah*), *song* (Deuteronomy 31:30)—the former, male; the latter, female. Now, we have learned: 'Compared with Moses, all the other prophets are like an ape compared to a human being.' So how could they utter *shir*, and Moses utter *shirah*?[41]

"And how do we know that [*shirah*] is feminine? As is written: וענתה השירה הזאת (*Ve-anetah ha-shirah ha-zot*), *This song shall testify* (Deuteronomy 31:21).[42]

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graved with the Divine Name—came before Moses to then be engraved by him, until the process was completed to the *very end*.

40. ***the words of this song***... The explicit mention of *the words* alludes to their divine origin and speaker.

Similarly, the opening verse of the Song of Songs—*The Song of Songs, which is Solomon's*—alludes to the Divine King (symbolized by King Solomon) who uttered this song (along with *Shekhinah*). In the verse from Psalm 92, *the Sabbath day* alludes to *Tif'eret*, who chanted this *psalm* for *Shekhinah*.

According to *Midrash Tehillim* 92:3, the Sabbath day itself recited this psalm together with Adam. Cf. the Sabbath morning liturgy: "The Sabbath day exclaims in praise: *A psalm, a song for the Sabbath Day. It is good to praise YHVH*." Here, Rabbi Abba construes ליום השבת (*le-yom ha-shabbat*), *for the Sabbath day* as *by the Sabbath day*—that is, by the blessed Holy One, who is symbolized by this day. See *Zohar* 1:60a; 3:79b; *ZḤ* 17b (*MhN*).

41. **There, שיר (*shir*), *song*...** The verse in Song of Songs (like numerous passages from the Prophets) employs the masculine form, שיר (*shir*), *song*; whereas the Song of Moses has the feminine: שירה (*shirah*), *song*. The masculine form *shir* corresponds to the Divine Male, *Tif'eret* (or *Ze'eir Anpin*); whereas the feminine form *shirah* corresponds to the lower rung, *Shekhinah*. But if so, how could the prophets utter the higher form, *shir*, and Moses utter the lower form: *shirah*?

The comparison of ape to human appears in rabbinic sources. See BT *Bava Batra* 58a, in the name of Rabbi Bana'ah: "Compared with Sarah, all others are like an ape compared with a human. Compared with Eve, Sarah was like an ape compared with a human. Compared with Adam, Eve was like an ape compared with a human. Compared with *Shekhinah*, Adam was like an ape compared with a human." See above, p. 274, n. 85; page 718. On the contrast between the forms *shir* and *shirah*, see above, pp. 421–22, nn. 412–13.

42. **how do we know that [*shirah*] is feminine?**... Because in the verse from Deuteronomy the verb, subject, and adjective are all feminine.

"Moses should have uttered *shir*, and they *shirah*. [285a] But this is the mystery of the matter: Moses did not speak for himself, but rather for Israel."[43]

Rabbi Shim'on said to him, "Not so! Rather, from here it is recognized that Moses is on a rung higher than all. Moses ascended from below to above, whereas they descended from above to below. He ascended from below to above, as we have learned: 'One progresses in holiness.' Moses ascended from below to above, for he uttered *shirah*—praise sung by *Matronita* to the King—and Moses was joined to the King. They descended from above to below, for they uttered *shir*, which is praise sung by the King to *Matronita*; and they were joined to *Matronita*. So by this is revealed the superiority of Moses above them all, and this accords with what is written: *Then sang Moses and the Children of Israel* השירה הזאת (*ha-shirah ha-zot*), *this song* (Exodus 15:1)—the song of *Matronita*. To whom? *To YHVH* (ibid.). Consequently, here: *Moses wrote the words of ha-shirah ha-zot, this song.*[44]

"*This song shall testify* (Deuteronomy 31:21). *This song shall testify*? The verse should read *These words shall testify*. However, mystery of the matter is as we have established, for it is written: *Earth will rise up against him* (Job 20:27). Moses perceived everything; so he uttered *shirah*, *a song*, in order to join words to this place, so that Judgment would preside over them—as is written: *This song shall testify before them*. Why? Because it is written *For I know their devisings* (Deuteronomy, ibid.), and it is written *For I know that you will surely act ruinously and swerve from the way* (ibid., 29). When you do so, immediately, *this song shall testify*.[45]

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43. **Moses did not speak for himself...** He was on the rung of *Tif'eret* (corresponding to the masculine form *shir*), but he uttered this song for the sake of Israel; so he used the feminine form, *shirah*—corresponding to *Shekhinah*, who is closely connected to Her people. Cf. above, note 30.

44. **Not so!...** Rabbi Shim'on offers a different explanation of why Moses uttered *shirah*, rather than *shir*. Moses was ascending from the realm of *Shekhinah* to his rung, *Tif'eret*, so he imitated the *shirah* ("song" of praise) sung by *Shekhinah* to King *Tif'eret*. Conversely, the prophets descended—that is, they occupied the lower rung of *Shekhinah*—so they imitated the *shir* (song) sung by *Tif'eret* to *Shekhinah*.

The phrase השירה הזאת (*ha-shirah ha-zot*), *this song*, now implies "the song sung by *Shekhinah*," who is known as זאת (*zot*), "this." On *Shekhinah* as *zot*, see above, p. 154, n. 7. On *Matronita* as a name of *Shekhinah*, see the Glossary. On Moses offering *shirah*, see *Zohar* 2:54b; above, pp. 421–22, nn. 412–13.

The formulation "One progresses in holiness" derives from a rabbinic principle: "One raises [or: progresses, increases, promotes] in holiness, and does not lower." In its original context, this principle means that one should progress from a lesser to a greater degree of holiness and not the reverse, or that a person may be promoted to a higher or more dignified level but not demoted. See M *Sheqalim* 6:4; BT *Berakhot* 28a; see above, pp. 60–61, n. 23.

45. ***This song shall testify...*** It would seem more logical for the verse to read *These words shall testify*. However, השירה הזאת (*ha-*

"Come and see: It is written *Heaven will expose his sin*—and no more—but *earth will rise up against him* (Job 20:27). By this, Judgment will be executed on whoever deserves it.[46]

"It is written: *David spoke to YHVH the words of* השירה הזאת (*ha-shirah ha-zot*), *this song* (2 Samuel 22:1). It is now to the honor of David that he uttered *shirah*, *song*, from below to above, attaining this; and he sang this only toward the end of his days, when he was in utter perfection. What is meant by 'utter perfection'? As we have learned: 'Do not be sure of yourself until the day of your death.' And here, when did David become worthy of uttering a song from below to above? At the end of his days, when he had tranquility on all sides, as is written: *on the day that YHVH saved him from the clutches of all his enemies* (ibid.)."[47]

Rabbi Shim'on said, "What is ultimate song? As we have learned in the mystery of our Mishnah: In words and in action, so it is—from below to above, and from above to below; and then to intend wholeheartedly, binding all in one bond.[48]

shirah ha-zot), *this song*, alludes to *Shekhinah*, who will Herself *testify* against Israel and execute Judgment if they act corruptly. Perceiving this, Moses joined words "to this place," namely to *Shekhinah*.

The full verse in Job reads: *Heaven will expose his sin, and earth will rise up against him.* Here, *earth* symbolizes *Shekhinah*, who *will rise up against* a sinner. On this verse, see *Zohar* 2:56a, 85b; 3:23b, 64a, 101a, 299a.

For the full text of Deuteronomy 31:21, see above, note 37. Deuteronomy 31:29 reads in full: *For I know that, after my death, you will surely act ruinously and swerve from the way that I enjoined upon you, and the evil will befall you in the latter days, for you will do evil in the eyes of YHVH, infuriating Him with the work of your hands.*

46. ***Heaven will expose his sin*—and no more...** *Tif'eret* (symbolized by *heaven*) *will* only *expose* a person's sin, but *Shekhinah* (symbolized by *earth*) *will rise up against him.*

47. ***David spoke to YHVH the words of* השירה הזאת (*ha-shirah ha-zot*), *this song*...** Although David is associated with *Shekhinah*, toward the end of his life (after God had saved him from *all his enemies*), he rose higher and was now able to imitate the *shirah* sung by *Shekhinah* to *Tif'eret*.

The rabbinic quotation is from M *Avot* 2:4, in the name of Hillel: "Do not be sure of yourself [or: trust yourself] until the day of your death." The full verse in Samuel reads: *David spoke to YHVH the words of this song on the day that YHVH saved him from the clutches of all his enemies and from the clutches of Saul.*

48. **What is ultimate song?...** The finest offering is expressed in genuine words of prayer and in holy action. These ascend to the divine realm, stimulating its flow. By wholehearted intention, a person can bind all the *sefirot* as one.

The expression רזא דמתניתין (*raza de-matnitin*), "the mystery of our Mishnah," refers to a secret, mystical Mishnah, entirely distinct from the standard Mishnah. This alternative Mishnah, cited frequently in the *Zohar*, is apparently known only to its own circle. See *Zohar* 1:37b, 55b, 74a, 91b, 93a, 95b, 96a, 223b–224a, 252a (*Hash*); 2:5a (*MhN*), 123b; 3:57b, 61b, 75b, 77a, 78a, 285b, 292b (*IZ*), 293b (*IZ*), 295a (*IZ*); *ZḤ* 15b (*MhN*), 16a (*MhN*); Matt, "Matnita di-Lan." The term *matnitin* here is to be distin-

"How do we know this? From Moses. At first, it is written *For the name of YHVH do I call* (Deuteronomy 32:3). What is meant by *do I call*? As is written: *He called to Moses* (Leviticus 1:1)—*Shekhinah*. Afterward, *Hail greatness for our God* (Deuteronomy, ibid.)—the supernal King. Then he descended his rungs until here below, as is written: *Righteous and upright* (ibid., 4); then he bound the knot of faith, saying *He* (ibid.).[49]

"So a person should arrange the praise of his Lord in this pattern. From below to above, raising the glory of his Lord to the place where the flow of the depth of the well gushes forth. Then he should draw it from above to below, from that saturating stream to every single rung, down to the last rung, conveying blessings to all from above to below. Then he must bind the knot completely—the knot of faith. Such a person honors the Holy Name, the name of his Lord. Of this is written *For those who honor Me will I honor* (1 Samuel 2:30)—*will I honor* in this world, *will I honor* in the world that is coming.[50]

"*And those who spurn Me will be disdained* (ibid.). What is meant by this? It applies to one who does not know how to unify the Holy Name, bind the knot of faith, draw blessings to where they are needed, and honor the name of his Lord. Whoever does not know how to honor the name of his Lord—better for him if he had never been created!"[51]

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guished from the passages of the *Zohar* known as *Matnitin* (included in Vol. 11), on which see Scholem, *Kabbalah*, 216; Gottlieb, *Meḥqarim*, 163–214.

On the significance of words and action, see *Zohar* 1:75b, 99b–100a, 115a, 220b (standard editions); 3:99a, 105a, 112b, 149a, 184a.

49. **From Moses...** He began by calling to *Shekhinah*, who is *the name of YHVH*. The verse in Leviticus—*He called to Moses*—is interpreted as meaning that *Shekhinah called to Moses*. Similarly, in the verse from Deuteronomy, the clause *do I call* implies that Moses called to *Shekhinah*.

Afterward, Moses addressed (or attained) the royal rung of *Ze'eir Anpin* (or its core, *Tif'eret*), *our God*. Then he descended to *Yesod* and *Shekhinah*, who are known as *righteous and upright*. Finally, he united all the *sefirot* in the unitive realm of *Keter*—who cannot be identified or addressed directly (in the second person), so it is indicated only by the third-person pronoun *He*.

On *Keter* as *He*, see *Zohar* 1:49a; 2:177b (*SdTs*); 3:79b, 129b–130a (*IR*), 134b (*IR*), 140b (*IR*), 290a (*IZ*). *Binah* can also be referred to as *He*; see above, p. 130, n. 234.

The passage in Deuteronomy (32:3–4) reads: *For the name of YHVH do I call. Hail greatness for our God. The Rock, His acts are perfect, for all His ways are justice. A steadfast God without wrong, righteous and upright is He.* On the verse in Leviticus, see above, p. 552, n. 152. On the kabbalistic sense of *righteous and upright*, see *Zohar* 3:59a, 297a–b; *ZḤ* 42b, 45b, 51b, 52b.

50. **a person should arrange the praise of his Lord...** One should offer prayer from below to above, stimulating the flow of emanation from *Binah*, the depth of the well. Then he should draw this flow down through all the sefirotic rungs, and bind them all together.

The letters of the Holy Name (*YHVH*) signify the entire spectrum of *sefirot*. See above, p. 74, n. 60.

51. **better for him if he had never been created!** For this expression, see above, p.

Rabbi Yehudah said, "*And those who spurn Me will be disdained*—one who does not know how to honor his Lord and does not concentrate on Amen. For we have learned: 'Greater is the one who responds "Amen" than the one reciting the blessing.' And we have established in the presence of Rabbi Shim'on that Amen draws blessings from the spring to the King, and from the King to *Matronita*—namely *Shekhinah*. And in the Engraved Letters of Rabbi El'azar: 'From א (*alef*) to מ (*mem*), and from מ (*mem*) to נ (*nun*). Once blessings reach נ (*nun*), from there they flow [285b] forth to those above and below, spreading through all. A voice proclaims: "Drink from the flow of blessings that so-and-so, servant of the Holy King, has generated!"'"[52]

"When the people of Israel below are careful to respond 'Amen'—intending wholeheartedly, as it should be—many gates of blessings open above. How many benefits spread through all worlds, how much joy everywhere! What is the reward for the people of Israel, who bring this about? Their reward is in this world and in the world that is coming.

"In this world, when they are oppressed and offer prayer before their Lord, a voice proclaims through all worlds: *Open the gates, so that a righteous nation, keeping faith, may enter* (Isaiah 26:2). Do not read אמונים (*emunim*), *faith*, but rather אמנים (*amenim*), *Amens. Open the gates*—'Just as the people of Israel opens for you gates of blessings, so now, *Open the gates* and let their prayers for deliverance be accepted.'[53]

503, n. 9. Cf. M *Ḥagigah* 2:1: "Whoever contemplates four things, better for him if he had never come into the world: what is above? what is below? what was before? and what will be after? Whoever shows no concern for the honor of his Maker, better for him if had never come into the world!"

52. **Greater is the one who responds "Amen"...** Because of its potency in the upper worlds. The response Amen draws the flow of emanation from the spring of *Binah* to King *Tif'eret*, who conveys it to *Shekhinah*.

According to the Engraved Letters of Rabbi El'azar, the letters of אמן (*amen*) signify the process of emanation. Apparently, א (*alef*) represents the primordial realm of *Keter*; מ (*mem*) signifies *Binah*; and נ (*nun*), *Shekhinah*. A heavenly voice affirms that the person responding "Amen" has generated the flow of blessing.

The Engraved Letters of Rabbi El'azar is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. See above, p. 165, n. 38. On the passage quoted here, see Baḥya ben Asher on Exodus 14:31; Scholem.

On the significance of Amen, see above, pp. 538–39, n. 114. The quotation "Greater is the one who responds 'Amen'..." appears in BT *Berakhot* 53b, in the name of Rabbi Yose. On *mem* as signifying *Binah*, see *Zohar* 2:136b; cf. above, p. 4, n. 7; below, note 56. On *nun* as signifying *Shekhinah*, see above, p. 195, n. 27. For other interpretations of the passage from the Engraved Letters, see *Or Yaqar*; *Haggahot Maharḥu*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

53. ***Open the gates, so that a righteous nation, keeping faith...*** Drawing on a Talmudic tradition, Rabbi Yehudah construes אמונים (*emunim*), *faith*, as אמנים (*amenim*), *Amens*. A heavenly voice directs the angels

"This is in this world. What about in that world? That when a person departs from this world, namely a person who was *keeping* to respond 'Amen' (What is meant by *keeping*? That is, preserving that blessing recited by the blesser and waiting for him, to respond 'Amen' as one should.), then his soul ascends, and they proclaim before him: '*Open the gates!* Just as he opened gates every day when he was *keeping* amenim, *Amens.*"[54]

Rabbi Yose said, "What is Amen?"

Rabbi Abba said, "We have already established all. Amen is called the spring of that flowing stream; Amen it is called, as is written: *I was by Him as* אמון (*amon*), *a nursling*... (Proverbs 8:30)—do not read אמון (*amon*), *a nursling*, but rather אמן (*amen*), *Amen.* Sustenance of all—that stream flowing forth—is called Amen. For it has been taught: מן העולם ועד העולם (*min ha-olam ve-ad ha-olam*), *from world to world* (Psalms 106:48)—*world* above, *world* below. Here, too: *Amen and Amen—Amen* above and *Amen* below. We have already established Amen by those letters."[55]

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to *open the gates* for Israel's prayers, as a fitting reward for Israel's having stimulated the flow of blessing to the angels.

See BT *Shabbat* 119b, in the name of Resh Lakish: "Whoever responds 'Amen' with all his might—the gates of the Garden of Eden are opened for him, as is said: *Open the gates, so that a righteous nation, keeping faith, may enter* (Isaiah 26:2). Do not read שמר אמנים (*shomer emunim*), *keeping faith*, but rather שאומרים אמן (*she-omerim amen*), *who say Amen.*"

See BT *Sanhedrin* 110b; *Seder Eliyyahu Zuta* 20, p. 33.

54. **who was *keeping* to respond 'Amen'...** That is, who was waiting expectantly for the blesser to complete the blessing, so that he could respond "Amen." On the proper way to recite Amen, see above, p. 57, n. 9.

55. **Amen is called the spring...** This heartfelt response is associated with *Binah*, the spring of the divine flow. Rabbi Abba plays with אמון (*amon*), *a nursling*, and אמן (*amen*). The term Amen encompasses the flowing stream as well, which nourishes all, from the *world* of *Binah* above to the *world* of *Shekhinah* below. These two worlds are matched by the double *Amen* in Psalms. On the letters of Amen, see above, note 52.

The full verse in Proverbs (spoken by Wisdom) reads: *I was by him as* אמון (*amon*), *a nursling* [or: *intimate, confidant, artisan*]; *I was a delight day after day, playing before Him at all times.* According to a midrashic tradition, here Torah declares that she served as God's blueprint for Creation, or His architect.

See *Bereshit Rabbah* 1:1, in the name of Rabbi Osha'ya: "*I was by Him as* אמון (*amon*), *a nursling*.... אמון (*amon*)—אומן (*umman*), *an artisan.* Torah says, 'I was the artistic tool of the blessed Holy One.' According to the custom of the world, when a mortal king builds a palace he does not build it by his own skill but rather by the skill of an architect. And the architect does not build it out of his own knowledge, but rather has parchments and tablets [with plans and diagrams] to know how to make the rooms and doors. Similarly, the blessed Holy One gazed into Torah and created the world." See above, pp. 183–84, n. 51.

In biblical Hebrew the word עולם (*olam*) means "eternity," and in the verse from Psalm 106 the simple sense of מן העולם ועד העולם (*min ha-olam ve-ad ha-olam*) is *from eternity to eternity*, or *forever and ever.* Here,

Rabbi Shim'on said, "א (*Alef*)—depth of the well, from which all blessings flow forth and come to be. מ (*Mem*)—river flowing forth and called מם (*mem*); and we have learned that secret: open מם (*Mem*), closed מם (*mem*), as we have established: לסרבה (*le-marbeh*), *of the increase of, dominion* (Isaiah 9:6).[56]

"Extended נון (*nun*)—totality of two נונין (*nunin*), *nuns*: extended *nun*, bent *nun*. Extended *nun*—comprising the letter ו (*vav*), comprising bent *nun*. So the totality is called נון (*nun*): ו ן נ (*vav*, final *nun*, *nun*).[57]

"In the mystery of the Mishnah, it has been taught as follows: 'ו (*Vav*), male. Extended ן (*nun*), comprising male and female. Bent נ (*nun*) is comprised in the extended one.'[58]

Rabbi Abba adopts the later sense of *olam*, "world," and construes the phrase as *from world to world*—that is, from the realm of *Binah* to that of *Shekhinah*.

On the construal *from world to world*, see M *Berakhot* 9:5; *Tosefta Berakhot* 6:21; *Zohar* 1:34a, 153b, 158b, 210a, 247b, 248b; 2:22a, 53b, 144a; 3:145b, 297b; Moses de León, *Shushan Edut*, 342–43.

The verse in Psalms 106 reads in full: *Blessed is YHVH, God of Israel,* מן העולם ועד העולם (*min ha-olam ve-ad ha-olam*), *from eternity to eternity. And all the people say, "Amen, Hallelujah"* [or: *"Amen." Hallelujah*]. Rabbi Abba's quotation of *Amen and Amen* is borrowed from Psalms 41:14, which reads in full: *Blessed is YHVH, God of Israel,* מהעולם ועד העולם (*me-ha-olam ve-ad ha-olam*), *from eternity to eternity.* אמן ואמן (*Amen ve-amen*), *Amen and Amen*. On the double *Amen*, see below, note 68.

56. **א (*Alef*)—depth of the well...** Apparently alluding here to *Keter* (although "the depth of the well" often applies to *Binah*). The letter מם (*mem*) symbolizes the river of emanation, often identified with *Binah*. She is associated particularly with the final (or "closed") ם (*mem*).

Once in the entire Bible, this final ם (*mem*) appears out of place, before the end of a word, in the verse from Isaiah: לסרבה (*le-marbeh*), *of the increase of, dominion*. On this phenomenon, see above, p. 4, n. 7.

On the distinction between the open and closed מם (*mem*), see BT *Shabbat* 104a: "The Rabbis told Rabbi Yehoshu'a son of Levi: 'Children have now come to the house of study and said things unparalleled even in the days of Joshua son of Nun:... Open מ (*mem*) and closed ם (*mem*): open saying and sealed saying.'" See also Rashi, ad loc., s.v. *ma'amar patuaḥ*; *Bahir* 57–58 (84–86); Liebes, *Studies in the Zohar*, 148–50; above, p. 4, n. 7.

On the letters of *Amen*, see above, note 52. On the final *mem* as symbolizing *Binah*, see above, p. 4, n. 7.

57. **Extended נון (*nun*)...** The normal, bent נ (*nun*) symbolizes *Shekhinah*, whereas the final (or extended) letter ן (*nun*) symbolizes the union of male with female: *Shekhinah* with *Tif'eret*. The letter ו (*vav*) symbolizes *Tif'eret* Himself. The shape of the final letter ן (*nun*) is composed (approximately) of the shapes of the bent נ (*nun*) and the ו (*vav*), representing *Shekhinah* and *Tif'eret*. All three letters—ן ו נ (*nun*, *vav*, final *nun*)—spell out the full name of the letter: נון (*nun*).

See *Zohar* 2:235b. On the two forms of the letter *nun*, see BT *Shabbat* 104a; *Bahir* 56 (83). On the bent נ (*nun*) as a symbol of *Shekhinah*, see *Zohar* 1:147a–b (*Tos*); 2:91a, 139a, 215a, 235b; 3:66b, 155a; *ZḤ* 41c. On the straight ן (*nun*) as symbolizing the union of male and female, see above, p. 5, n. 10.

58. **In the mystery of the Mishnah...** According to this esoteric source, the letter ו (*vav*) symbolizes the divine male, *Tif'eret*; the final, extended ן (*nun*) symbolizes the union of male and female; and the shape of the normal, bent נ (*nun*), symbolizing *She-*

"In the Book of Rav Hamnuna Sava: 'The מם (*mem*) here—shorthand for מלך (*melekh*), king. Correspondingly, אמן (*amen*): אל מלך נאמן (*el melekh ne'eman*), God, faithful King—totality of all.' That is fine, and has already been said.[59]

"It has been taught: 'Anyone who hears a blessing from the one reciting and does not focus on Amen, of him is written *Those who spurn Me will be disdained* (1 Samuel 2:30)—as is said: *to you, the priests who scorn My name* (Malachi 1:6).[60]

"When it becomes necessary, what is his punishment? Just as he did not open up blessings above, none are opened for him. Furthermore, when he leaves this world, they proclaim before him, saying 'Close the door in the face of so-and-so! Do not let him enter, do not accept him. Woe to him! Woe to his soul!'[61]

"It has been taught: The wicked of Hell all ascend into certain habitations. Many openings does Hell have, and all those openings face openings in the Garden of Eden. When those sinners who have received their punishment are brought out, those apertures open and they are drawn outside. All those openings bear names, corresponding to openings in the Garden of Eden—where every single opening is called by a name corresponding to that opening in Hell. So openings are known, corresponding to openings—those openings of the Garden of Eden.[62]

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khinah, is included in the shape of the final, extended ן (*nun*). See the preceding note. On the phrase "the mystery of the Mishnah," cf. above, note 48.

59. **In the Book of Rav Hamnuna Sava . . .** This venerable figure taught that the letter מ (*mem*) in the word אמן (*amen*) stands appropriately for מלך (*melekh*), "king." All three letters of אמן (*amen*) stand for the phrase אל מלך נאמן (*el melekh ne'eman*), "God, faithful King." Here, these three words allude respectively to *Keter* (or *Binah*), *Binah* (or *Tif'eret*), and *Shekhinah* (who is often associated with "faith"). So the phrase spans the sefirotic spectrum: "totality of all."

See BT *Shabbat* 119b: "What is Amen? Rabbi Ḥanina said, 'אל מלך נאמן (*el melekh ne'eman*), God, faithful King.'" For various interpretations of *el melekh ne'eman*, see *Or Yaqar*; *Miqdash Melekh*; *Nitsotsei Orot*; *Matoq mi-Devash*.

60. **Anyone who hears a blessing . . .** If he does not concentrate on responding "Amen," he is considered to have spurned God and *will be disdained*. See above at note 52.

The verse in Samuel reads: *For those who honor Me will I honor, and those who spurn Me will be disdained*. The full verse in Malachi reads: *A son should honor his father, and a slave his master. Now if I am a father, where is My honor? And if I am a master, where is My reverence?—said YHVH Tseva'ot to you, the priests who scorn My name.*

61. **Just as he did not open up blessings above . . .** By responding "Amen" and thereby stimulating the flow of blessing.

62. **The wicked of Hell . . .** The numerous openings of Hell face corresponding openings in Paradise. When a sinner's punishment has been completed, he is drawn outside of Hell and (it would seem) transported to a corresponding opening in the Garden of Eden.

See *Matoq mi-Devash*. According to a rabbinic tradition, Hell has seven habitations (or divisions) and seven entrances. See above, p. 182, n. 48; Vol. 5, pp. 376–77, n. 530.

"In Hell there is the last habitation, lowest of all; and that habitation is a storey on a storey and is called *a land of* עיפתה (*eifatah*), *gloom* (Job 10:22). What is meant by *eifatah*? As is said: *It shall be square,* כפול (*kaful*), *doubled* (Exodus 28:16); and we translate: *It shall be square,* עיף (*if*), *doubled.* Here, too, *eifatah*, that is to say, *double.* That is called *nethermost Sheol* (Deuteronomy 32:22)—*Sheol* is one compartment; *nethermost,* the lower compartment. So it is called *land of eifatah*, *double*; *nethermost*—and it is called Avadon, so it is written *Sheol and Avadon* (Proverbs 15:11). None of those compartments is doubled—that is, they are not עייפין (*ayefin*)—except for this one.[63]

"It has been taught: Whoever descends to Avadon, [286a] which is called *nethermost,* never ascends. That one is called 'a man who has been destroyed, lost to all worlds.'[64]

"It has been taught: To that place they lower a man who scorns to respond 'Amen.' Many Amens are lost to him, which he did not consider; they punish him in Hell and bring him down to the compartment that has no opening, and he is lost and never ascends from there. Thus it is written *A cloud fades and vanishes; thus, who goes down to Sheol will not come up* (Job 7:9).[65]

63. **the last habitation, lowest of all . . .** A two-storey habitation, called *nethermost Sheol.* Rabbi Shim'on associates the rare word עיפתה (*eifatah*), *gloom,* with the Aramaic word עיף (*if*), "doubled." For the verse in Exodus, *Targum Onqelos* employs *if* to render Hebrew כפול (*kaful*), *doubled.*

The biblical term שאול (*she'ol*) means "the netherworld; abode of the dead"; it is sometimes paired with אבדון (*avaddon*), "destruction, ruin." Here, Avadon is the lowest level of Hell, directly beneath Sheol. On Sheol and Avadon, see also Job 26:6. Cf. Revelation 9:11, where Avadon is the name of *the angel of the bottomless pit.*

The full verse in Job reads: *A land of gloom like darkness* [or: *A land whose light is darkness*]*—pitch-blackness and disorder—when it shines, it is like darkness.* Cf. BT *Sotah* 49a.

The full verse in Exodus describes the high priest's breastpiece, which was measured by the hand span (half a cubit): *It shall be square,* כפול (*kaful*), *doubled, a span its length and a span its width.*

64. **Whoever descends to Avadon . . .** From this *nethermost* division of Hell, no one leaves.

According to M *Eduyyot* 2:10, the wicked are punished in Hell for twelve months. See BT *Rosh ha-Shanah* 17a: "Transgressors of Israel who sin with their body and transgressors of the Gentiles who sin with their body descend to Hell and are punished there for twelve months. After twelve months their body is consumed, their soul burned, and the wind scatters them under the soles of the feet of the righteous. . . . But as for the heretics, informers, apostates, skeptics, those who rejected Torah and denied the resurrection of the dead, those who abandoned the ways of the community, those who *spread* their *terror in the land of the living* (Ezekiel 32:23), and those who sinned and made the masses sin . . . : these descend to Hell and are punished there for generation after generation. . . . Hell will be consumed, but they will not be consumed." See *Tosefta Sanhedrin* 13:4; *Seder Olam Rabbah* 3; *Zohar* 1:62b, 77b; 3:150a–b; above, page 182.

In the concluding sentence, the word "lost" renders אתאביד (*it'avid*), which plays on אבדון (*avaddon*).

65. **To that place they lower a man who scorns to respond 'Amen' . . .** Such a person

"No? Isn't it written *From the belly of Sheol I cried out; You heard my voice* (Jonah 2:3)? And it is written *He brings down to Sheol and raises up* (1 Samuel 2:6)! But here, *Sheol*; and there, *nethermost.* And we have established: 'This applies to one who has done *teshuvah*; and that, to one who has not.'"[66]

Rabbi Yose said, "What is meant by the verse *For My people have committed two wrongs: Me they have forsaken—Fountain of living waters—to hew out their own cisterns, broken cisterns that can hold no water* (Jeremiah 2:13). *Me they have forsaken, Fountain of living waters*—a person who does not want to sanctify the name of the blessed Holy One by Amen. What is their punishment? *To hew out their own cisterns, broken cisterns*—descending to Hell, rung after rung, until they reach Avadon, called *nethermost.*[67]

"If he sanctifies the name of the blessed Holy One, focusing on it fittingly, then he ascends rung after rung, to be delighted in that World that is Coming, flowing constantly and never ceasing, as is written: אמונים (*Emunim*), *The loyal, YHVH keeps*... (Psalms 31:24).[68]

754 "It has been taught: Song draws blessing from above to below until blessings prevail in all worlds."[69]

Rabbi Yose said, "The people of Israel are destined to utter a perfect song, a song comprising all other songs, as is written: *You will say on that day, 'Praise*

is punished forever in the *nethermost* region of Hell. Cf. *ZḤ* 79c (*MhN, Rut*).

66. **No?...** Is it really impossible to ascend from Sheol? Rabbi Shim'on distinguishes between Sheol (from which it is possible to ascend) and the *nethermost* region, Avadon (from which no one leaves). However, even regarding Sheol, a sinner can ascend only if he already engaged in, or at least attempted, *teshuvah* in his lifetime.

See above, pages 182, 540. The full verse in Samuel reads: *YHVH puts to death and brings to life* [or: *and grants life*; *keeps alive*], *brings down to Sheol and raises up.*

67. ***Me they have forsaken...*** Those who forsake God and refuse to sanctify His name by responding "Amen" are punished by descending to the *broken cisterns* of Hell. On the verse in Jeremiah, see above, pages 699–700.

68. **If he sanctifies the name...** By responding genuinely with "Amen" and focusing on the name, then he will attain the ceaseless delights of *Binah*, who is known as the World that is Coming. The verse in Psalms now implies that *YHVH keeps* אמנים (*amenim*), [those who respond with] *Amens.* Cf. above, note 53.

See *Tanḥuma, Tsav* 7 (and parallels), in the name of Rabbi Yehudah: "Whoever responds 'Amen' in this world is privileged to respond 'Amen' in the world that is coming, as is said: *Blessed is YHVH, God of Israel,* מן העולם ועד העולם (*min ha-olam ve-ad ha-olam*), *from world to world* [or: *from eternity to eternity*]. *Amen and Amen* (Psalms 106:48; 41:14)." See above, note 55. On *Binah* as the World that is Coming, see above, p. 144, n. 279.

69. **Song draws blessing...** Songs sung to God stimulate the flow of blessing.

YHVH, proclaim His name. Make His deeds known among the nations...' (Isaiah 12:4)."[70]

Rabbi El'azar said, "The people of Israel are destined to chant a song from below to above, and from above to below, and to tie the knot of faith—as is written: *Then* ישיר ישראל (*yashir yisra'el*), *will Israel sing, this song* (Numbers 21:17)—it is not written *Then* שר (*shar*), *did* [*Israel*] *sing*, but rather *Then yashir, will* [*Israel*] *sing*, and similarly with all of them. *This song*—from below to above.[71]

"*Rise, O well! Sing to it!* (Numbers, ibid.). *Rise, O well!*—that is, ascend to Your place, to be joined with Your Husband. This is from below to above; afterward from above to below—for until now She is in exile with us.[72]

"*The well dug by princes* (Numbers 21:18)—for Father and Mother engendered Her above. *Delved by nobles of the nation* (ibid.)—the Patriarchs, who are called *nobles of nations* (Psalms 47:10). *Delved*—a place for the King to couple with Her with blessings. And by what is the coupling? *With a scepter* (Numbers, ibid.)—*Yesod*. *With their staves* (ibid.)—*Netsaḥ* and *Hod*. This is from above to below.[73]

70. ***Make His deeds known among the nations...*** The passage continues: *declare that His name is exalted. Sing to YHVH, for He has done gloriously; let this be known* [literally: *this is known*] *in all the world!*

71. **from below to above...** Stimulating the divine flow, drawing it down, and unifying the *sefirot*.

The phrase "similarly with all of them" refers to the other instances of the biblical clause אז ישיר (*az yashir*), *then did sing*, which now are to be read as a future tense: *then will sing*, referring to the Messianic age.

Cf. *Midrash Tehillim* 48:4; Vol. 5, pp. 225–26, n. 102. The context in Numbers (21:16–18) reads: *From there to Be'er, which is the well of which YHVH said to Moses, "Gather the people, that I may give them water." Then* ישיר ישראל (*yashir yisra'el*), *did Israel sing* [or: *will Israel sing*], *this song: "Rise, O well! Sing to it! The well dug by princes, delved by nobles of the nation—with a scepter, with their staves."*

72. ***Rise, O well!...*** This is addressed to *Shekhinah*, pictured as a *well*. After ascending to unite with *Tif'eret*, She draws down sustenance for Her people, with whom She wanders in exile. On the exile of *Shekhinah*, see above, p. 393, n. 318.

73. ***The well dug by princes...*** Namely, by the divine parents, *Ḥokhmah* and *Binah*, who engendered *Shekhinah*. The sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret* (symbolized by the patriarchs) *delved* and prepared a place for the union of the King with *Shekhinah*, which is then consummated with the divine *scepter*, *Yesod*. This process draws the flow from above to *Shekhinah*, and through Her to the worlds below.

The verse in Psalms reads: *Nobles of nations have gathered with the God of Abraham.* Thus it associates *nobles of the nations* with *Abraham* (and through him with Isaac and Jacob as well). On Abraham as *a noble*, based loosely on the verse in Psalms, see BT *Sukkah* 49b, *Ḥagigah* 3a; *Shir ha-Shirim Rabbah* on 7:2. On all three patriarchs as *nobles* (based on either the verses in Numbers or Psalms), see *Zohar* 1:235a; 2:197b; 3:19b, 26a, 62a, 150a–b; *ZḤ* 50c. For the context in Numbers, see above, note 71.

"וממדבר (*U-mi-midbar*), *And from the desert, to Mattanah. And from Mattanah to Nahaliel, and from Nahaliel to Bamoth* (Numbers 21:18–19)—here, complete bond, bond of faith, enduring bond wherein is all.[74]

"Of that time is written *YHVH will be king over all the earth; on that day YHVH will be one and His Name one* (Zechariah 14:9). And it is written *Then will our mouth fill with laughter and our tongue with glad song. Then they will say among the nations: 'Great things has YHVH done for these'* (Psalms 126:2–3)."

74. **וממדבר (*U-mi-midbar*), *And from the desert*...** The passage is a short itinerary (Numbers 21:18–20): וממדבר (*U-mi-midbar*), *And from the desert* [or: *and from Midbar*], *to Mattanah. And from Mattanah to Nahaliel, and from Nahaliel to Bamoth. And from Bamoth to the valley that is in the steppes of Moab, by the top of Pisgah looking out over the wasteland.*

Here the verse alludes to the ascent of *Shekhinah*, who is pictured as *midbar*, a *desert*, and is characterized by divine דבור (*dibbur*), "speech." She rises to *Yesod*, apparently symbolized by *Mattanah* (understood as "a gift"); and then to *Tif'eret*, apparently symbolized by *Nahaliel* (understood as "My inheritance is God"). Finally She attains *Bamoth* ("heights")—the lofty realm of the highest *sefirot*. See *Or Yaqar*; *Nitsotsei Orot*; *Miqdash Melekh*; *Matoq mi-Devash*.

According to a midrashic reading, *and from the desert* מתנה (*mattanah*), *to Mattanah*, implies *and from the desert—mattanah, a gift* (namely Miriam's well). See Vol. 5, pp. 134–35, n. 380.

פרשת האזינו

Parashat Ha'azinu

"GIVE EAR" (DEUTERONOMY 32:1–52)

COMMENTARY ON HA'AZINU

Rabbi Yehudah opened, "*I rose to open for my beloved, but my beloved had turned away, was gone* (Song of Songs 5:5–6). What is written before? *I was asleep, but my heart was awake. The voice of my beloved, knocking: 'Open for me'* (ibid., 2). *I was asleep*—Assembly of Israel said, '*I was asleep* to the commandments of Torah when I journeyed in the wilderness. *But my heart was awake*, to enter the Land to fulfill them'—for all commandments of Torah are located in the Land.[1]

"*The voice of my beloved, knocking*—Moses, who reprimanded Israel with many reproofs, [286b] in many quarrels, as is written: *These are the words* [*that Moses spoke to all the Children of Israel*...] (Deuteronomy 1:1); *You have been*

1. ***I rose to open for my beloved***... According to the midrashic reading of Song of Songs, these verses were spoken by the earthly Assembly of Israel to the blessed Holy One. Similarly with the earlier verse: *I was* [or: *I am*] *asleep*.... See *Shir ha-Shirim Rabbah* on 5:2: "*I am asleep, but my heart is awake.* The Assembly of Israel said before the blessed Holy One, 'Master of the Universe! *I am asleep* to the commandments [i.e., in neglect of them], *but my heart is awake* for rendering loving-kindness.'"

Here Rabbi Yehudah offers a paraphrase. During their forty years of wandering in the wilderness, the people of Israel neglected (or were unable) to perform many of the *mitsvot*—especially all of those "located in the Land," that is, pertaining to the Promised Land. But their *heart was awake*, anticipating how they would perform such commandments once they entered the Land.

On the fact that many of the *mitsvot* apply only in the land of Israel, see Naḥmanides on Leviticus 18:25, Deuteronomy 4:5; *Zohar* 2:11b; *ZḤ* 35a. Cf. BT *Sanhedrin* 43b.

Rabbi Yehudah conflates Song of Songs 5:5–6. The former begins: *I rose to open for my beloved.* The latter reads in full: *I opened for my beloved, but my beloved had turned away, was gone. My soul departed as he spoke. I sought him but did not find him; I called him, but he did not answer me.* See *Shir ha-Shirim Rabbah*, ad loc.

Song of Songs 5:2 reads in full: *I was* [or: *I am*] *asleep, but my heart was awake* [or: *is awake*]. *Listen! My beloved knocks:* [or: *The voice of my beloved, knocking:*] *"Open for me, my sister, my companion* [or: *my beloved*], *my dove, my perfect one! For my head is drenched with dew, my locks with droplets of night."* See *Pesiqta de-Rav Kahana* 5:6 (and parallels); above, pp. 156–57, n. 14.

rebellious against YHVH. And in Horeb you infuriated YHVH . . . (ibid. 9:7–8). As is written: *knocking.*[2]

"Yet although Moses reprimanded Israel, he spoke his words with love, as is written: *For you are a holy people to YHVH your God. You YHVH has chosen to be for Him a treasured people* . . . (Deuteronomy 7:6); *You are children of YHVH your God* (ibid. 14:1); *You, cleaving to YHVH* (ibid. 4:4). Therefore, *You shall heed the voice of YHVH your God* (ibid. 27:10); *But because of YHVH's love for you* . . . [*He has brought you out with a strong hand* . . .] (ibid. 7:8). As is written: *Open for me, my sister, my beloved, my dove, my perfect one!* (Song of Songs 5:2).[3]

"What is written before? *I rose to open for my beloved* . . . , *but my beloved had turned away, was gone* (Song of Songs 5:5–6). Israel said, 'While we were about to enter the Land and accept those commandments of Torah by the hand of Moses, what is written? *But my beloved had turned away, was gone*—for it is written *Moses, servant of YHVH, died there* (Deuteronomy 34:5).[4]

"*I sought him but did not find him* (Song of Songs 5:6)—for there was never a generation like the generation of Moses, for whom the blessed Holy One enacted miracles as He did through him."[5]

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2. ***The voice of my beloved, knocking*—Moses . . .** His voice reprimanded Israel.

The two verses in Deuteronomy 9 read in full: *Remember, do not forget, how you infuriated YHVH your God in the wilderness: from the day that you came out of Egypt until you came to this place, you have been rebellious against YHVH. And in Horeb you infuriated YHVH, and YHVH was incensed with you enough to destroy you.*

3. **he spoke his words with love . . .** As demonstrated by the various verses in Deuteronomy—as well as the verse in Song of Songs, which is interpreted here as spoken by Moses to Israel.

The context in Deuteronomy 7 (verses 6–8) reads: *For you are a holy people to YHVH your God. You YHVH has chosen to be for Him a treasured people among all the peoples that are on the face of the earth. Not because you are more numerous than all the peoples did YHVH desire you and choose you, for you are the fewest of all the peoples. But because of YHVH's love for you and because of His keeping the vow that He swore to your fathers He has brought you out with a strong hand and ransomed* [or: *redeemed*] *you from the house of slaves, from the hand of Pharaoh, king of Egypt.*

4. **What is written before? . . .** In the Song of Songs, the cited passage (*I rose to open for my beloved* . . .) actually follows—rather than precedes—the previously cited verse. In any case, Rabbi Yehudah explains it to mean that the people of Israel declared their readiness to receive guidance from Moses and to fulfill the commandments pertaining to the Land, but their beloved leader suddenly died before he could enter with them.

On the quotation from Song of Songs, see above, note 1. The full verse in Deuteronomy reads: *Moses, servant of YHVH, died there in the land of Moab by the word of YHVH.*

5. ***I sought him but did not find him . . .*** For *Never again did there arise in Israel a prophet like Moses* (Deuteronomy 34:10).

The word "miracles" renders נמוסין (*nimosin*), "laws," derived from the Greek *nomos* ("custom, law"). In the *Zohar*, *nimosin* occasionally implies (and involves a play on) נסין (*nissin*), "miracles," supernatural enact-

Rabbi Yitsḥak said, "*I rose to open for my beloved, but my beloved had turned away, was gone.* This refers to the blessed Holy One; for throughout Moses' life he wanted no angel or messenger to guide along with Him. Happy is his share, for the blessed Holy One concurred with the wish of Moses! After he died, what is written? *An angel of YHVH appeared to Joshua.* And it is written: *Joshua fell on his face to the ground and prostrated himself, and he said to him, 'What does my master say to his servant?'* (Joshua 5:14).[6]

"Moses heard the holy voice of the supernal King and did not tremble—all the more so, an angel, whom he refused to consider in his heart or accept.[7]

"Come and see what is written: *He replied, 'No, for I am the commander of YHVH's army. Now have I come?'* (Joshua 5:14)—'in the days of Moses your master I came, but he did not accept me.' At that moment, Israel realized the worthiness of Moses. At that time, Israel sought the blessed Holy One, but He was not available for them as in the days of Moses—as is written: *I sought him but did not find him; I called him, but he did not answer me.*"[8]

Give ear, O heavens (Deuteronomy 32:1). Rabbi Ḥiyya said, "Happy is the share of Moses beyond all inhabitants of the world! Come and see what is written: *Hear, O heavens, and give ear, O earth, for YHVH has spoken* (Isaiah 1:2). With Isaiah, who was farther away from the King, it is written *Hear, O heavens, and*

ments that contravene the "laws" of nature. See *Zohar* 1:191b; 3:297b. According to *Or Yaqar*, here *nimosin* are simply the "laws" enacted by God through Moses.

6. **This refers to the blessed Holy One . . .** During the lifetime of Moses, the people of Israel were guided directly by God and not through any angel, as Moses had insisted. See Exodus 33:15: *If Your presence does not go* [i.e., *go with us*], *do not take us up from here!* However, after Moses died, *an angel of YHVH appeared to Joshua*, not God Himself; so the people of Israel felt that God had abandoned them, as intimated by the verse in Song of Songs: . . . *but my beloved had turned away, was gone.*

The context in Joshua (5:13–15) reads: *It happened when Joshua was at Jericho that he raised his eyes and saw, and look, a man was standing before him, his sword unsheathed in his hand. Joshua went toward him and said to him, "Are you ours or our enemies'?" He replied, "No, for I am the commander of YHVH's army. Now have I come!" Joshua fell on his face to the ground and prostrated himself, and he said to him, "What does my master say to his servant?" The commander of YHVH's army said to Joshua, "Remove your sandal from your foot, for the place on which you stand is holy." And Joshua did so.*

7. **all the more so, an angel . . .** Such an intermediate being would surely not have made Moses tremble; he demanded more.

8. ***Now have I come?* . . .** According to a midrashic reading, the angel's declaration—*Now have I come*—is actually a question: *Now have I come?* This is not his first appearance; he came previously in the days of Moses, who rejected him.

See *Bereshit Rabbah* 97:3 (p. 1246) and parallels. For the context in Joshua, see above, note 6.

give ear, O earth. As for Moses, who was closer to the King, it is written *Give ear, O heavens, and let the earth hear. . . .*[9]

"It has been taught: When Isaiah said *Hear, O heavens, and give ear, O earth,* many dazzling guardsmen appeared, to break his head. A voice issued, saying: 'Who is this who seeks to shake worlds?' Then he opened, saying, 'It is not I nor is it mine; rather, *for YHVH has spoken*—and not I.' With Moses, what is written? *Give ear, O heavens, that I may speak*—I and no other. *That I may speak*—without fear. *And let the earth hear my mouth's utterances*—and not anyone else's. Happy is his share!"[10]

Rabbi Abba said, "In the Engraved Letters of Rabbi El'azar: האזינו השמים ואדברה ותשמע הארץ (*Ha'azinu ha-shamayim va-adabberah ve-tishma ha-arets*), *Give ear, O heavens, that I may speak, and let the earth hear*—here is hinted a name of supernal holiness."[11]

Rabbi Yose said, "Furthermore, what distinguishes Moses from Isaiah? Moses said, "*Give ear,* השמים (*ha-shamayim*), *O heavens*—*ha-shamayim*, *the heavens*, the ones well known; *ha-shamayim*, *the heavens*, called the Name of the blessed Holy One. *And let* הארץ (*ha-arets*), *the earth, hear*—the one well known. With Isaiah, it is written *Hear, O* שמים (*shamayim*), *heavens*—and not, *ha-shamayim*, *the heavens. And give ear, O* ארץ (*arets*), *earth*—and not *ha-arets*, *the earth.* Nevertheless, they wanted to punish him, until he said *For YHVH has spoken.* Whereas Moses said all this, and it is written *that I may speak, my mouth's utterances*—*Give ear, O heavens, that I may speak. . . .*"[12]

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9. ***Give ear, O heavens. . .*** Rabbi Ḥiyya distinguishes between the parallel imperatives *Give ear* and *Hear.* The first implies more intimacy and closeness than the second. The prophet Isaiah—who was not directly linked with King *Tif'eret*—employed the less intimate form (*Hear*) in addressing the *heavens* (which symbolize *Tif'eret*). Moses, however, who attained the rung of *Tif'eret*, sang *Give ear, O heavens.*

See *Sifrei*, Deuteronomy 306; *Targum Yerushalmi*, Deuteronomy 32:1; *Devarim Rabbah* (ed. Lieberman), p. 125; *Tanḥuma, Ha-'azinu* 2; *Tanḥuma* (Buber), *Ha'azinu* 2. The full verse in Deuteronomy reads: *Give ear, O heavens, that I may speak, and let the earth hear my mouth's utterances.*

10. **When Isaiah said *Hear, O heavens. . .*** His declaration aroused harsh powers above, whom he had to reassure by invoking God. Moses, however, spoke fearlessly.

The phrase "dazzling guardsmen" renders גרדיני טהירין (*gardinei tehirin*), on which see above, p. 507, n. 17.

11. **In the Engraved Letters of Rabbi El-'azar. . .** According to this venerable source, the first five words of Moses' song allude to a Divine Name.

For various attempts to identify this Name, see *Or Yaqar*; Vital; *Sullam*; *Matoq mi-Devash.* The Engraved Letters of Rabbi El'azar is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar.* See above, p. 165, n. 38.

12. **what distinguishes Moses from Isaiah? . . .** Moses employed the definite article in the word השמים (*ha-shamayim*), literally *the heavens*—alluding to "the ones well

Rabbi Yitsḥak opened, "*Like an apple tree among the trees of the forest, so is my beloved among the young men*... (Song of Songs 2:3). *Like an apple tree among the trees of the forest*—happy is the share of Israel over all other nations! For all other nations have been given to princes appointed to rule over them; whereas holy Israel—happy is their share in this world and in the world that is coming, for the blessed Holy One gave them neither to an angel nor to any other ruler. Rather, He grasped them for His share, as is written: *Indeed, YHVH's share is His people* (Deuteronomy 32:9), and it is written *For Yah has chosen Jacob for Himself, Israel as His treasure* (Psalms 135:4).[13]

"*Like an apple tree among the trees of the forest*—just as an apple tree is distinguished by its colors from all other trees of the field, so is the blessed Holy One markedly distinguished from all higher and lower forces. Therefore, יהוה צבאות (*YHVH Tsveva'ot*), *YHVH of Hosts, is His name* (Isaiah 47:4)—He is אות (*ot*), an ensign, among the whole celestial army.[14]

"Come and see: the blessed Holy One is *like an apple*, which has three colors. Assembly of Israel is *like a rose* (Song of Songs 2:2). What is *a rose*?"[15]

known," namely the sefirotic *heavens*: *Tif'eret*, who is called the blessed Holy One. Similarly, *the earth* refers to "the one well known," namely *Shekhinah*.

Isaiah, however, avoided the definite article since he was addressing the visible, nondivine *heavens* and *earth*. Even so, he would have been punished for daring to address the heavens, had he not invoked God.

13. ***Like an apple tree***... According to midrashic tradition, the earthly Assembly of Israel utters these words in praise of the blessed Holy One. (See *Shir ha-Shirim Rabbah* on the verse.) Whereas all other nations are ruled by their individual heavenly princes, Israel is the personal share of the blessed Holy One.

On the heavenly princes of the nations, see above, p. 50, n. 140. The full verse in Song of Songs reads: כתפוח (*Ke-tappuaḥ*], *Like an apricot* [or: *apple*] *tree, among the trees of the forest, so is my beloved among the young men. In his shade I delight to sit, and his fruit is sweet to my palate.* In biblical Hebrew, תפוח (*tappuaḥ*) probably means "apricot," whereas in later Hebrew it means "apple" (which is not native to Palestine).

14. **an apple tree is distinguished by its colors**... The white pulp, the red skin, and the green stem (or leaves).

For the midrashic interpretation of צבאות (*Tseva'ot*), *Hosts*, see *Mekhilta, Shirta* 1: "What is the meaning of צבאות (*Tseva'ot*), *Hosts* (Psalms 89:9)? He is אות (*ot*), an ensign, among His צבא (*tsava*), host [or: army]. ... He is *ot*, an ensign, among His holy myriads." See BT *Ḥagigah* 16a; *Shir ha-Shirim Rabbah* on 2:7; *Zohar* 1:6a; 2:232a.

15. **the blessed Holy One is *like an apple***... Because He includes *Ḥesed*, *Gevurah*, and *Tif'eret*, which are symbolized respectively by white, red, and green. *Shekhinah* (known as Assembly of Israel) is *like a rose*.

Song of Songs 2:2 reads in full: כשושנה (*Ke-shoshanah*), *Like a lily* [or: *rose*], *among the thorns, so is my beloved among the maidens*. On this verse (and *Shekhinah* as *shoshanah*), see above, pp. 196–97, n. 32; p. 578, n. 237. On *shoshanah* as "lily" or "rose," see Vol. 6, p. 66, n. 33. On the sefirotic significance of the apple, see above, p. 459, n. 532.

Rabbi Abba said, "*A rose*, unspecified. *A rose* embraced by six leaves. *A rose* whose color is red and white—entirely two colors: red and white. So is Assembly of Israel.[16]

"The blessed Holy One is *like an apple*; Assembly of Israel is like *a rose*, and She spoke as follows: *Under the apple tree I roused you* (Song of Songs 8:5). *Under the apple tree*—[287a] where is that? Well, these are the patriarchs."[17]

Rabbi Yose said, "This is Jubilee."[18]

Rabbi Abba said, "All is fine, but these are the patriarchs that we mentioned; these are the three colors combined in the apple."[19]

Rabbi Yitsḥak said, "In what site is Assembly of Israel included in a rose? By those kisses of love as She cleaves to the King, She obtains two roses, as is said: *His lips are roses* (Song of Songs 5:13). Therefore She said, ישקני (*Yishaqqeni*), *Oh, that he would kiss me, with the kisses of his mouth* (ibid. 1:2)—as is said: *Upon your mouth all my people* ישק (*yishaq*), *shall kiss* (Genesis 41:40)—since She is included in roses."[20]

16. ***A rose*, unspecified...** The lack of a definite article enables the term *rose* to include not only the earthly variety but also *Shekhinah*. She is embraced by the six lower *sefirot* (*Ḥesed* to *Yesod*), pictured as six leaves. *Shekhinah* (known as Assembly of Israel) contains both the qualities of *Din* and *Ḥesed*, symbolized respectively by red and white.

The description "*a rose* whose color is red and white" matches a famous European variety: *Rosa gallica versicolor* (also known as *Rosa mundi*), one of the oldest of the striped roses, whose flowers are crimson splashed on a white background. The striping varies and occasionally flowers revert to the solid pink of their parent, *Rosa gallica*. The parent was introduced to Europe in the twelfth or thirteenth century by Crusaders returning from Palestine. Both parent and sport were famous for their aromatic and medicinal qualities.

See *Zohar* 1:1a; 3:107a; Vol. 8, p. 203, n. 433. On the six leaves, see also Ibn Ezra on Song of Songs 2:1.

17. ***Under the apple tree I roused you...*** The verse may now imply that *Shekhinah* stimulated *Yesod*, who is situated beneath the triad of *Ḥesed*, *Gevurah*, and *Tif'eret*—symbolized by the patriarchs: Abraham, Isaac, and Jacob.

The full verse in Song of Songs 8 reads: *Who is this coming up from the desert, leaning on her beloved? Under the apricot tree* [or: *the apple tree*] *I roused you. There your mother conceived you, there she who bore you conceived you.*

18. **This is Jubilee** Disagreeing with his colleague, Rabbi Yose insists that here *the apple tree* symbolizes *Binah* (who is known as Jubilee).

19. **All is fine...** Both views are, in a sense, correct—since *Binah* is the source of the patriarchal triad (*Ḥesed*, *Gevurah*, and *Tif'eret*) and can thus be called by their name: *apple*. But even so, the apple's colors signify the sefirotic patriarchs. (See above, notes 14–15.)

20. **In what site?...** That is, how and where does *Shekhinah* become a rose? By being kissed by the King, whose *lips are roses*.

The verse in Genesis refers to Joseph, appointed as vizier over all of Egypt. The context (41:39–41) reads: *Pharaoh said to Joseph, "After God has made known to you all this,*

Rabbi Yehudah said, "The blessed Holy One is called Heaven. And because He is called Heaven, all those firmaments included in this name number seven, and when they join as one they are called Heaven, and are called the Name of the blessed Holy One. Who are those firmaments? As we have learned: 'וילון (*Vilon*), Curtain; רקיע (*Raqi'a*), Firmament; שחקים (*Sheḥaqim*), Skies; זבול (*Zevul*), Loft; מעון (*Ma'on*), Dwelling; מכון (*Makhon*), Site; ערבות (*Aravot*), Clouds.' So we have learned in the *Aggadta* of the House of Rav Sava."[21]

Rabbi Yitsḥak said, "These are *barraita*s of the House of Rav Sava, and there are many such treating all these aspects, as we have learned."[22]

Rabbi Shim'on said, "I have learned an outside *barraita*—that corresponding to all these seven crowns of the King are found seven firmaments and seven planets running back and forth. They are called by names for their names, although all those thrones of firmaments and seven planets are equivalent. Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. These are equivalent to

there is no one as discerning and wise as you. You shall be over my house, and upon your mouth all my people ישק (*yishaq*), *shall kiss. By the throne alone shall I be greater than you." Pharaoh said to Joseph, "See, I have set you over all the land of Egypt."*

The expression *upon your mouth all my people shall kiss* apparently means "by your command (by the directives you issue) all my people shall be guided," or "to your orders all my people shall submit," or "to you all my people shall pay homage." Alter renders it: *By your lips all my folk shall be guided.* Here, Rabbi Yitsḥak quotes the line as an allusion to Joseph's *sefirah*, *Yesod*, who nourishes all. See *Zohar* 1:196a; *ZḤ* 60a.

Song of Songs 5:13 reads in full: *His cheeks are like a bed of spices* [or: *balsam*], *towers of perfumes* [or: *of herbal spices*]. *His lips are* שושנים (*shoshanim*), *lilies, dripping liquid myrrh.* Here, for the sake of consistency and context, I have translated *shoshanim* as *roses*; see above, note 15. On *His lips are like shoshanim*, see *Zohar* 3:107a, 140b (*IR*), 295b (*IZ*).

Song of Songs 1:2 reads in full: *Oh, that he would kiss me with the kisses of his mouth—for your loving is better* [or: *your caresses are better*] *than wine.*

21. **The blessed Holy One is called Heaven . . .** *Ze'eir Anpin* is called by this name. He includes seven *sefirot* (*Ḥesed* to *Shekhinah*, or *Binah* to *Yesod*), which are symbolized by the seven firmaments.

On Heaven as a name of the blessed Holy One, see *Bahir* 68 (100), citing 1 Kings 8:32; *Zohar* 2:85a–b; *Nitsotsei Zohar.* On the firmaments, see BT *Ḥagigah* 12b: "Rabbi Yehudah said, 'There are two רקיעים (*reqi'im*), expanses [or: firmaments, heavens]. . . .' Resh Lakish said, 'Seven, namely וילון (*Vilon*), Curtain; רקיע (*Raqi'a*), Firmament [or: Expanse]; שחקים (*Sheḥaqim*), Skies; זבול (*Zevul*), Loft; מעון (*Ma'on*), Dwelling; מכון (*Makhon*), Site [or: Foundation]; ערבות (*Aravot*), Clouds. *Vilon* performs no function at all except entering in the morning and leaving in the evening, and renewing each day the act of Creation.'" See above, pp. 600–601, n. 297.

The *Aggadta* of the House of Rav Sava (the Elder) is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar.* On this library, see above, p. 165, n. 38.

22. **These are *barraitas* . . .** The term ברייתא (*barraita*), "external," usually refers to a Tannaitic tradition not included in the Mishnah. Here, it designates astronomical or astrological teachings that are "outside" the normal realm of discourse. See *Or Yaqar.*

those, in concealment of words, regarding those of whom is written *Let them stand and save you—the astrologers, the stargazers* (Isaiah 47:13). All those matters are concealed, although these are not ways of Torah.[23]

"As for us, we follow ways of Torah, as is written: *He gave them names like the names his father had called them* (Genesis 26:18). We follow what the blessed Holy One spoke; and we follow Him, as is written: *Walk in His ways* (Deuteronomy 28:9)."[24]

Rabbi Yose said, "Matters are simple for the Companions and well known, although concealed."[25]

He said to him, "We have learned as follows—as Rabbi Yehudah said in the name of Rabbi Ḥiyya in our presence, and as they taught from those *barraitas*—'In the days of King Solomon, the moon assumed fullness.' In many places, the words of those *barraitas* are well known."[26]

Rabbi Shim'on said, "I raise my hands in prayer to the supernal Holy One, that these matters may be revealed by me in that world as they were concealed

23. **I have learned an outside *barraita*...** According to this source, the seven firmaments and the seven planets correspond to the seven lower sefirotic crowns.

The second sentence may mean that the *sefirot* are called by the names of the firmaments and planets, which are "equivalent" to the original sefirotic names. Alternatively, the firmaments and planets are called by their own names, which are "equivalent" to the sefirotic names. Their astronomical names conceal the divine correspondence. For various interpretations, see *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

The verse in Isaiah, addressed to Babylon, reads: *Let them stand and save you—the astrologers, the stargazers, who announce, month by month* [or: *by each new moon*], *what will come upon you.* See *Zohar* 2:76a, 232a.

As mentioned in the preceding note, the word *barraita* itself means "external, outside," so the phrase "an outside *barraita*" is redundant.

24. **As for us...** Rabbi Shim'on distinguishes himself and his Companions from those who dabble in "outside" teachings on astronomy and astrology. Specifically, Rabbi Shim'on and the Companions call the *sefirot* by their genuine names, as reflected symbolically throughout the Torah.

The full verse in Genesis reads: *Isaac dug anew the wells of water that had been dug in the days of Abraham, his father, which the Philistines had blocked up after Abraham's death; and he gave them names like the names his father had called them.* Rabbi Shim'on applies the conclusion of the verse—*He gave them names like the names...*—to being loyal to the genuine *names* of the *sefirot*.

On the *Zohar*'s ambivalence toward the twin medieval sciences of astronomy and astrology, see *Zohar* 1:99b–100b; Liebes, *Pulḥan ha-Shaḥar*, 100.

25. **Matters are simple for the Companions...** They know the sefirotic significance of the firmaments and planets, and they keep this concealed.

26. **In the days of King Solomon...** Then *Shekhinah* (symbolized by the moon) ruled in all Her glory.

According to the Midrash, just as the moon does not become full until the fifteenth day of its cycle, so it remained incomplete until the glorious reign of Solomon in the fifteenth generation from Abraham. See *Shemot Rabbah* 15:26: "When Solomon appeared, the disk of the moon became full." See above, p. 207, n. 61.

in my heart. We do not follow the ways of those *barraitas*; the ways of Torah we grasp!"[27]

It has been taught: Rabbi Yehudah said, "Who can you find as great in wisdom as King David and King Solomon, within this crown known in those *barraitas*? The moon King David called Righteousness, since it is his, as is written: *Open for me the gates of righteousness* (Psalms 118:19). So too, King Solomon. It is called Righteousness, and the sun—who is called My Covenant—is called Justice; and they are Thrones of Glory for the King, as is written: *Righteousness and justice are the foundation of Your throne* (ibid. 89:15). Righteous One and Righteousness, similarly, are on a single rung."[28]

It has been taught: Seven crowns, as established, are called nine; and even in those *barraitas* those seven firmaments are nine.[29]

Rabbi Shim'on said, "How long will the Companions read these words? Look, we follow the blessed Holy One, and we know matters; through us has been revealed what was not revealed to the ancient ones![30]

"From here on, all these words and all these *barraitas*—put them aside for those who have not entered and emerged. Thereby, they will come to inquire; and when they inquire, the Companions will say, 'Woe to the generation from which Rabbi Shim'on has departed!' But come and see: From here on, there will be no generation like this—nor Torah being revealed to the Companions.[31]

27. **that these matters may be revealed by me...** Rabbi Shim'on looks forward to revealing in the afterlife the secrets that he has long kept hidden. See below, p. 799, n. 94.

28. **as King David and King Solomon...** Who both knew the "crown" of *Shekhinah* well. Yet they each referred to Her metaphorically, concealing Her official sefirotic name: *Malkhut*. David referred to the moon (that is, *Shekhinah*) as Righteousness; and he described Her partner (*Yesod*, or *Tif'eret* and *Yesod*) as משפט (*mishpat*), "Justice." *Yesod*, the divine phallus, is often associated with the covenant of circumcision, and accordingly it is called here My Covenant.

Shekhinah and Her partner represent Thrones of Glory for *Binah*, who is pictured as the King. The verse from Psalm 89 alludes to them as *righteousness and justice*. On this verse, see *Zohar* 2:122a; 3:59b, 73b, 85b 291b (*IZ*).

Yesod is also known as Righteous One, and He shares a single rung with His partner, Righteousness (*Shekhinah*). On *Yesod* as Righteous One, see above, p. 38, n. 105. On Righteous One and Righteousness, see above, p. 86, n. 93.

29. **Seven crowns...** The seven *sefirot* from *Ḥesed* to *Shekhinah* are considered nine, including their divine parents, *Ḥokhmah* and *Binah*. On the nine firmaments, see *Or Yaqar*; *Matoq mi-Devash*.

30. **How long will the Companions read these words?...** From the "external" traditions of astronomy and astrology. See above, notes 22–25.

31. **put them aside...** Leave such "external" material for those who have not explored and endured the secret realm.

On the idiomatic expression "entered and emerged," see below, pp. 791–92, n. 74. On the unique status of Rabbi Shim'on's generation, see above, p. 27, n. 68.

"Come and see: The last [of the] generation that left Egypt knew all, for Moses kept on revealing to them during all those forty years that they were in the wilderness, as I have said."[32]

It has been taught: Rabbi Yitsḥak said, "Moses revealed this only on the day he departed from the world, as is written: *A hundred and twenty years old I am today* (Deuteronomy 31:2)—on that very day. Nevertheless, he did not speak until he was given permission, as is written: *Now, write down this song* (ibid., 19). And when he revealed, he did not say *Give ear, O Israel*, but rather *Give ear, O heavens.*"[33]

Rabbi Yose said, "It is written: *this song.* Now, is it called a *song*?"[34]

Rabbi Yitsḥak replied, "Certainly, a *song.* Just as [287b] a song is drawn by the Holy Spirit from above to below, so here these words were drawn by the Holy Spirit from above to below. Therefore Moses uttered a *song.*[35]

"Come and see: All this Moses spoke, and he called to those above before uttering a word, as is written: *Give ear, O heavens.* Why all this? *For the name of YHVH do I call* (Deuteronomy 32:3). Before he spoke a word, all the worlds shook.[36]

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"It has been taught: At the moment when Moses said *Give ear, O heavens*, the worlds trembled. A voice issued, saying, 'Moses, Moses, why are you shaking all? You are the son of a human being; yet because of you, worlds tremble!'[37]

"[Moses] opened, saying, '*For the name of YHVH do I call.*' At that moment, they subsided and listened to his words."

32. **The last [of the] generation that left Egypt...** Namely (or including) the children raised by those who left Egypt. See *Or Yaqar*; *Matoq mi-Devash.* On the Generation of the Desert as "a Generation of Knowledge," see above, p. 55, n. 4.

33. **Moses revealed this...** He uttered his song (containing numerous secrets) only on the day he died. Even then, he requested permission before speaking; and he addressed his words to the *heavens*, not directly to Israel.

Deuteronomy 31:2 records Moses speaking to the Israelites: *He said to them, "A hundred and twenty years old I am today. I can no longer go forth and come in, and YHVH has said to me, 'You shall not cross this Jordan.'"* (The idiom *go forth and come in* means here to lead forces in battle.) According to Rabbi Yitsḥak, the word *today* implies that on that very day, Moses turned *a hundred and twenty years old*—the age at which he was to die. See *Zohar* 3:297a.

Deuteronomy 31:19 reads in full: *Now, write down this song and teach it to the Children of Israel; put it in their mouths, so that this song will be My witness against the Children of Israel.*

34. **Now, is it called a *song*?** Much of the Song of Moses (Deuteronomy 32:1–43) consists of reprimands, so how can it be called a *song*?

35. **Just as a song is drawn by the Holy Spirit...** Just as a sacred song is inspired from above, so were these words of Moses. Consequently, his utterance is called a *song.*

36. **Why all this?...** That is, why did Moses address the heavens?

37. **Moses, Moses, why are you shaking all?...** See below, p. 849, n. 238.

IDRA ZUTA אדרא זוטא
The Small Assembly

It has been taught:[1] On that day when the Companions gathered in the house of Rabbi Shim'on, and he was arranging his affairs to depart from the world—and before him were his son, Rabbi El'azar, Rabbi Abba, and the rest of the Companions, and the house was full—Rabbi Shim'on raised his eyes and saw that the house was filled.[2]

Rabbi Shim'on wept and said, "The other time when I was on my sickbed, Rabbi Pinḥas son of Ya'ir was in my presence. And while I was selecting my place, they extended my life until now. When I returned, fire was whirling in front of me; it has never ceased, and no person has entered without permission. Now I see that it has ceased, and look, the house is filled!"[3]

1. **It has been taught** Here begins אדרא זוטא (*Idra Zuta*), *The Small Assembly*. This composition (3:287b–296b) describes the final gathering of Rabbi Shim'on and the Companions, as the master prepares to depart from this world. Now he reveals the deepest secrets concerning the various divine configurations.

The placement of *Idra Zuta* in the *Zohar*'s commentary on Torah portion *Ha'azinu* (which features the Song of Moses) indicates the parallel between the last words (and death) of Moses and those of Rabbi Shim'on. On the comparison (and contrast) between Rabbi Shim'on and Moses, see Huss, *Ke-Zohar ha-Raqi'a*, 11–42.

Copyists and editors of the *Zohar* refer to this section (and to the dramatic gathering) as *Idra Zuta* (The Small *Idra*), to distinguish it from an earlier larger gathering: *Idra Rabba* (The Great *Idra*), which appears in *Zohar* 2:127b–145a (Vol. 8, pp. 318–459).

On *Idra Zuta*, see above, page xii; Liebes, *Studies in the Zohar*, 82–84; Giller, *Reading the Zohar*, 89–157; Sobol, "Ḥativat ha-Idrot be-Sifrut ha-Zohar"; Asulin, "Qomatah shel ha-Shekhinah"; Har-Shefi, *Malkin Qadma'in*, 158–224. On the term *idra*, see below, note 7. On depictions of the divine anatomy in Jewish mysticism, see Scholem, *Kabbalah*, 16–18; idem, *On the Mystical Shape of the Godhead*, 15–55.

2. **arranging his affairs . . .** The Aramaic phrase—מסדר מלוי (*mesadder milloi*)—can also be construed as "arranging his words," namely the secrets that he wished to reveal.

3. **The other time when I was on my sickbed . . .** Rabbi Shim'on had been on the verge of death—already selecting his place in Paradise—when his life was mercifully extended until now. Ever since Rabbi Shim'on "returned" to earthly life, no one has dared to enter his presence without permission.

The account of Rabbi Shim'on's earlier experience appears in *ZḤ* 18d–19a (*MhN*) and also in *Zohar* 3:309a–b (*Tosefet*). There, Rabbi Shim'on selects his place in Paradise next to the prophet Ahijah of Shiloh (on whom see 1 Kings 11:29–39; Vol. 1, p. 24, n. 165). See Liebes, *Studies in the Zohar*, 11–12. On the fire whirling before Rabbi Shim'on,

As they were sitting down, Rabbi Shim'on opened his eyes and saw what he saw; fire whirled through the house. They all left—Rabbi El'azar and Rabbi Abba remained; the rest of the Companions sat outside.[4]

Rabbi Shim'on said to Rabbi El'azar, his son, "Go out and see if Rabbi Yitsḥak is here, for I have been surety for him. Tell him to arrange his affairs and return to me. Happy is his share!"[5]

Rabbi Shim'on rose—and sat down. He laughed aloud, saying, "Where are the Companions?"[6]

Rabbi El'azar rose and brought them in, and they sat before him.

Rabbi Shim'on raised his hands and offered a prayer, and was joyful. He said, "Those Companions who were present at the threshing house will convene here."[7]

see *Zohar* 2:14a (*MhN*); cf. BT *Ḥagigah* 14b; *Zohar* 1:98b (*MhN*).

Rabbi Pinḥas son of Ya'ir, a second-century rabbi who lived in Palestine, was renowned for his saintliness and ability to work miracles. In the *Zohar* he is a revered member of Rabbi Shim'on's circle. Such special recognition is to be expected since (according to BT *Shabbat* 33b) Rabbi Pinḥas was the son-in-law of Rabbi Shim'on. However, the *Zohar* elevates Pinḥas further by transforming him into Rabbi Shim'on's father-in-law. Whereas according to rabbinic literature Rabbi Pinḥas outlived Rabbi Shim'on, in the account below, Rabbi Pinḥas has already died. See above, pp. 418–19, n. 402; *Zohar* 3:144b (*IR*); Tishby, *Wisdom of the Zohar*, 1:59.

4. **saw what he saw...** That is, he saw the Divine Presence, which becomes visible at death.

See *Sifra, Nedavah* 2:12, 4a, in the name of Rabbi Dosa: "Scripture states: *No human can see Me and live* (Exodus 33:20). In their lifetime they do not see, but in their death they do!" See above, p. 327, n. 104.

5. **I have been surety for him...** Years earlier, Rabbi Yitsḥak was on the verge of death when Rabbi Shim'on interceded with God and saved his life. In order to do so, Rabbi Shim'on pledged himself as surety, promising to bring Rabbi Yitsḥak along with him when his own time would come. Rabbi Yitsḥak is fortunate now to be departing the world together with his master. For the earlier episode, see *Zohar* 1:217b–218b (Vol. 3, pp. 313–18); above, p. 261, n. 46.

6. **Rabbi Shim'on rose—and sat down...** He was about to begin, but then he noticed that most of the Companions had left when "fire whirled through the house."

7. **Those Companions who were present at the threshing house...** Namely, those who participated in the earlier gathering, the *Idra Rabba* (The Great Assembly). During that event, six of the Companions proved their mystical ability and stamina, but three others died. Now the experienced Companions are invited to hear Rabbi Shim'on's final words.

The term "threshing house" renders בי אדרא (*bei iddera*). The word *iddera* means "threshing floor; barn; chamber." In *Shir ha-Shirim Rabbah* on 7:3, the Sanhedrin is described as אדרא דאזהרה (*iddera de-azharah*), "the threshing floor of enlightenment (or admonishment)," because the members of the Sanhedrin sat in semicircular rows, resembling half the shape of a threshing floor. See M *Sanhedrin* 4:3: "The Sanhedrin was arranged like half of a circular threshing floor so that they could see one another." See also *Targum*, Song of Songs 7:3; and cf. *Shir ha-Shirim Rabbah* on 5:11, where Rabbi

They all left—there remained Rabbi El'azar, his son, Rabbi Abba, Rabbi Yehudah, Rabbi Yose son of Rabbi Ya'akov, and Rabbi Ḥiyya. Just then, Rabbi Yitsḥak entered. Rabbi Shim'on said to him, "How fine is your share! How much joy is destined to be added to you today!"[8]

Rabbi Abba sat behind his back, and Rabbi El'azar in front of him.

Rabbi Shim'on said, "This hour is an hour of favor, and I want to enter without shame into the world that is coming. Here, holy words that I have not revealed until now, I wish to reveal in the presence of *Shekhinah*—before they say that I departed deficiently. This is why they were concealed in my heart: to enter with them into the world that is coming.[9]

"I will arrange you like this: Rabbi Abba will write; Rabbi El'azar, my son, will repeat; and the rest of the Companions will meditate in their hearts."[10]

Rabbi Abba rose from behind his back, and Rabbi El'azar, his son, remained seated.

He said to him, "Rise, my son, for someone else will sit in that place."[11]

Rabbi El'azar rose. Rabbi Shim'on enwrapped himself and sat down.[12]

Yoḥanan describes nighttime study as "the threshing floor of Torah."

In the titles *Idra Rabba* and *Idra Zuta*, the word *idra* (technically, *iddera*) is often understood as "assembly, convocation," though the sense of "threshing place" still pertains because the Companions gather to thrash out the secrets. See the more general use of the term in *Zohar* 3:148a: "I want to walk behind you and learn some of those sublime words that you taste every day from the Holy *Idra*." Cf. the statement of David ben Judah he-Ḥasid (in *Mar'ot ha-Tsove'ot*, 116): "This secret [is clear]... to anyone who has entered the threshing house."

On the various connotations of the term *iddera*, see Liebes, *Peraqim*, 93–107. Ronit Meroz has suggested that the Zoharic term derives from Greek *edra*, "sitting-place, seat, abode (especially of the gods), sanctuary, temple, session (of a council)." See Meroz, "The Story in the Zohar about the Grieving Dead," 47–51. On the passage in M *Sanhedrin*, see the eschatological description of the threshing floor in *Vayiqra Rabbah* 11:8; *Qohelet Rabbah* on 1:11; *Tanḥuma, Shemot* 29; *Shemot Rabbah* 5:12. On the *Idra Rabba*, see above, note 1.

8. **They all left...** All the others who had earlier filled the house now left, and there remained only five of the Companions who had survived the *Idra Rabba* plus the newly arrived sixth one, Rabbi Yitsḥak.

9. **I want to enter without shame...** Having revealed as much wisdom on earth as he could. Otherwise he would be departing deficiently.

On the concluding sentence, see below, note 94. On the theme of entering without shame, see *Seder Eliyyahu Rabbah* 1, p. 4; *Midrash Mishlei* 10; *Zohar* 2:123b; 3:46a, 144a (*IR*), 196b, 291a–b (*IZ*), 295a (*IZ*); *ZḤ* 2c (*SO*), 8d (*MhN*), 70d (*ShS*). Cf. *Zohar* 1:4a, 221b–222a; 2:134b; 3:205b.

On the tension between revealing and concealing, see above, p. 371 at n. 251; Vol. 8, pp. 320–21, n. 6.

10. **Rabbi Abba will write...** On his scribal role, see *Zohar* 2:123b; 3:296b (*IZ*).

11. **someone else...** Apparently referring to one of the souls of the righteous coming from Paradise.

12. **Rabbi Shim'on enwrapped himself...** In his cloak in preparation for revealing secrets of divinity.

This description derives from a famous

He opened, saying, "*The dead do not praise Yah, nor all who go down into silence. But we will bless Yah [now and forever. Hallelujah]* (Psalms 115:17–18). *The dead do not praise Yah*—certainly so: those who are called *dead.* For the blessed Holy One is called 'living,' and He dwells among those called 'living,' not with those called *dead.* At the end of the verse is written *nor all who go down into* דומה (*dumah*), *silence*—all those who descend to *Dumah* will be drawn into Hell. It is different with those called 'living,' for the blessed Holy One desires their glory."[13]

Rabbi Shim'on said, "How different is this moment [288a] from the *Idra*! For in the *Idra* the blessed Holy One and His chariots convened, and now the blessed Holy One is here accompanied by those righteous from the Garden of Eden—which did not happen in the *Idra*. The blessed Holy One seeks the honor of the righteous more than His own. As is written concerning Jeroboam, who was offering incense to idols and worshiping them—but as soon as he stretched out his hand against Iddo the prophet, it is written *His hand withered* (1 Kings 13:4). This is not written because he worshiped idols, but because he stretched out his hand against the prophet. And now, the blessed Holy One seeks their honor, and they are all coming with Him!"[14]

rabbinic story (BT *Ḥagigah* 14b): "Once Rabbi Yoḥanan son of Zakkai was riding on a donkey, traveling on the road, and Rabbi El'azar son of Arakh was guiding the donkey behind him. He [i.e., Rabbi El'azar] said to him, 'Master, teach me one chapter of the Account of the Chariot [based on Ezekiel's vision].' He [i.e., Rabbi Yoḥanan] replied, 'Have I not taught you: "Nor [may one expound the Account of] the Chariot in the presence of one, unless he is a sage who understands on his own (M *Ḥagigah* 2:1)"?' He said to him, 'Master, permit me to say before you one thing that you have taught me.' He replied, 'Speak!' Immediately, Rabbi Yoḥanan son of Zakkai dismounted from the donkey and enwrapped himself and sat upon a stone beneath an olive tree. He [Rabbi El'azar] said to him, 'Master, why did you dismount from the donkey?' He replied, 'Is it possible that you are expounding the Account of the Chariot, and *Shekhinah* is with us and the ministering angels accompany us, and I should ride on the donkey?' Immediately, Rabbi El'azar son of Arakh began expounding the Account of the Chariot, and fire descended from heaven and encompassed [or: intertwined with] all the trees of the field, whereupon they all opened in song. . . ."

See *Tosefta Ḥagigah* 2:1; *Mekhilta de-Rashbi*, Exodus 21:1; JT *Ḥagigah* 2:1, 77a; *Zohar* 2:95a. Cf. BT *Shabbat* 10a.

13. ***The dead do not praise Yah . . .*** According to a rabbinic tradition, "the wicked . . . even in their life are called 'dead,'" whereas "the righteous . . . even in their death are called 'living.'" See BT *Berakhot* 18a–b; above, p. 214, n. 82.

Dumah, literally "silence," designates the silence of death (the netherworld) in the Bible. See Psalms 94:17: *Were not YHVH a help to me, my soul would have nearly dwelt in dumah*. In rabbinic literature, Dumah is the angel in charge of souls of the dead (BT *Berakhot* 18b, *Shabbat* 152b, *Sanhedrin* 94a). In the *Zohar* he retains this role and oversees Hell.

14. **How different is this moment from the *Idra*! . . .** In the earlier gathering (known

He said, "Look, here is Rav Hamnuna Sava, surrounded by seventy elders adorned with crowns, each one shining from the lustrous splendor of the Holy Ancient One, concealed of all concealed! For he is coming to hear in joy these words that I will speak."[15]

While he was seated, he said, "Look, here is Rabbi Pinḥas son of Ya'ir! Prepare his place!"[16]

The Companions who were there trembled; they rose—and seated themselves in the recesses of the house. Rabbi El'azar and Rabbi Abba were in front of him.

Rabbi Shim'on said, "If it were as in the *Idra*, all the Companions would be speaking, I among them. But now, I alone—and all are listening to my words, those above and those below. Happy is my share this day!"[17]

Rabbi Shim'on opened, saying, "*I am my beloved's, and his desire is for me* (Song of Songs 7:11). All the days that I have been bound to this world, I have been bound in a single bond with the blessed Holy One. Because of this, now *his desire is for me*—He and this whole holy entourage—to hear in joy concealed words and praise for the Holy Ancient One, concealed of all concealed. Separate,

as *Idra Rabba*), God appeared along with the angels of His Chariot-Throne. Now, souls of the righteous accompany Him, and thereby they are honored.

Jeroboam was the first king of the northern kingdom of Israel. According to the book of Kings, he had golden calves built in Bethel and Dan to dissuade the people from going to the Temple in the southern kingdom of Judah. See 1 Kings 12:25–33. In the following chapter of Kings, a prophet from Judah comes to Bethel and prophesies the destruction of the altar. *It happened when the king heard the word of the man of God that he had proclaimed against the altar in Bethel, Jeroboam stretched out his hand above the altar, saying, "Seize him!" But the hand he stretched out against him withered, and he could not pull it back.* In Kings *the man of God* is not named, but he is traditionally identified as Iddo.

See *Pesiqta de-Rav Kahana* 2:6; *Tanḥuma, Toledot* 12; *Zohar* 2:64a; 3:156b. On Iddo, see also 2 Chronicles 9:29, 12:15; *Seder Olam Rabbah* 20; *Midrash Tanna'im*, Deuteronomy 33:1; BT *Sanhedrin* 89b; Rashi and Radak on 1 Kings 13:1. On *Idra Rabba*, see above, note 1.

15. **Rav Hamnuna Sava . . .** On this revered figure, see above, pp. 261–62, n. 48.

According to *Zohar* 1:7b, Rabbi Shim'on had once been promised that he and Rav Hamnuna Sava would be neighbors in Paradise. According to the conclusion of the *Idra Rabba*, during that earlier assembly Rav Hamnuna Sava was elsewhere—imprisoned in a tower by edict of the royal crown. See *Zohar* 3:144b (*IR*). On the significance of Rav Hamnuna Sava's appearance in *Idra Zuta*, see Asulin, "Qomatah shel ha-Shekhinah," 156–77.

The Holy Ancient One is the primordial divine realm, which soon becomes the focus of Rabbi Shim'on's teaching.

16. **Rabbi Pinḥas son of Ya'ir . . .** On this figure, see above, note 3.

17. **If it were as in the *Idra* . . .** During that earlier assembly (*Idra Rabba*), all the Companions participated in revealing secrets. Now they listen as Rabbi Shim'on expounds. On *Idra Rabba*, see above, note 1.

separated from all, yet not separate; for all are joined to it, and it is joined to all. It itself is all! Ancient of Ancients, concealed of all concealed. Arrayed and not arrayed. Arrayed in order to sustain all; not arrayed, for it cannot be found.[18]

"When arrayed, it produces nine radiancies, flashing from it, from its array. Those radiancies go flashing and spreading in every direction—like a lofty lamp, from which lights spread in every direction; yet when one draws near those spreading lights to perceive them, nothing can be found but the lamp alone. So is the Holy Ancient One—supernal Lamp, concealed of all concealed. Nothing can be found except for those spreading radiancies, revealed and hidden. They are called the Holy Name, and therefore all is one.[19]

"As for what our colleagues have said in the ancient books—that these are rungs created in the Holy Ancient One, who is revealed through each one of them, for they are the Holy Ancient One's enhancements—now is not the time for these matters, since I have already discussed them in the holy *Idra*. I have seen what I did not know was so, and the word has been concealed in my heart. Now I alone will testify before the King and all these truly virtuous ones who have come to hear words.[20]

18. ***I am my beloved's*...** Rabbi Shim'on has been intimate with the blessed Holy One his whole life, so now He desires to hear Rabbi Shim'on's words. On the verse in Song of Songs, see *Zohar* 1:88a–b; 3:132b (*IR*).

At the mention of "the Holy Ancient One," Rabbi Shim'on immediately begins to describe this indescribable realm. It is separate from all things, yet linked to each one. It took on form to generate existence; yet although manifested, it cannot be found.

The term the Holy Ancient One often refers to *Keter*; but in the *Idra Zuta*, it includes both *Ein Sof* and *Keter*. See Scholem; Tishby, *Wisdom of the Zohar*, 1:245. In the following, I alternate between the pronouns "It" and "He" when referring to the Holy Ancient One, depending on the context.

19. **When arrayed, it produces nine radiancies**... The Holy Ancient One generates nine lights, the essences (or origins) of the nine lower *sefirot*. These convey aspects of Divinity, serving as its Name. Yet although the lights seem to be distinct rays, ultimately they have no existence independent of their source, which cannot be grasped on its own. Their apparent separateness is an optical illusion.

On the nine lights, see *Zohar* 1:65a; 2:226a, 269a; Scholem. Cf. *ZḤ* 104c (*Tiq*), 121d (*Mat*). On the parable of the lamp, see below at notes 103–5; Moses de León, Commentary on the Ten *Sefirot*, 377b; Tishby, *Wisdom of the Zohar*, 1:239–40. On the sefirotic significance of the name *YHVH*, see above, p. 74, n. 60.

20. **what our colleagues have said . . .** Namely, that these nine radiancies are תקונין (*tiqqunin*), enhancements, of the Holy Ancient One, through which He reveals Himself in the corresponding nine *sefirot* (from *Ḥokhmah* to *Shekhinah*).

Rabbi Shim'on says that he already discussed these matters in the *Idra Rabba*, where, in fact, the thirteen *tiqqunin* of the Holy Ancient One figure prominently. See, e.g., *Zohar* 3:131a (*IR*), 134b (*IR*). He then refers to a discovery that he has kept hidden, which he will now reveal in the presence of God and the souls of the virtuous from Paradise.

The semantic range of the word תקונא

"The white skull of the Head has neither beginning nor end—a colander of its balsam, expanding and glowing, from which the righteous inherit four hundred worlds of yearning in the world that is coming. From this colander of balsam, which is the white skull, drips dew every day to that *Ze'eir Anpin*, to the place called Heaven. Thereby the dead are destined to be revived in the time to come, as is written: *May God give you of the dew of heaven* (Genesis 27:28). His head is filled, and the whole Apple Orchard receives trickles of that dew.[21]

(*tiqquna*)—Hebrew תקון (*tiqqun*)—includes: "mending, improvement, correction, perfection, restoration, alignment, preparation, order, arrangement, array, adornment, equipment, enhancement, configuration." The term *tiqquna* figures prominently in both *Idra Rabba* and *Idra Zuta*. See below, note 51; Vol. 8, p. 320, n. 5.

21. **The white skull of the Head...** Of the Holy Ancient One. This boundless skull is like a colander, dripping its aromatic sustenance. Each day, the vivifying dew of emanation trickles from this skull to the configuration of *sefirot* from *Ḥesed* to *Yesod*, which is called *Ze'eir Anpin*. The core of *Ze'eir Anpin*, *Tif'eret*, is symbolized by "heaven." *Ze'eir Anpin*'s head is filled with dew, which also reaches *Shekhinah* (known as the Apple Orchard).

The phrase "a colander of its balsam" renders קולטרא דקטפוי (*qultera de-qitpoi*). The neologism *qultera* signifies here some type of vessel, and it may be based on Castilian *coladero*, "colander, sieve"; or on Aramaic קולתא (*qulta*), "pitcher." *Qitpa* means "resin, sap, balsam." For various interpretations, see *Or Yaqar*; *Derekh Emet*; *Bei'ur ha-Millim ha-Zarot*, 189; *Ma'arikh*, s.v. *qltr*; *Nitsotsei Orot*; *Sullam*; Scholem; *Sha'arei ha-Idra*; Har-Shefi, *Malkin Qadma'in*, 43, n. 52. Cf. *Zohar* 2:176b (*SdTs*); Vol. 5, p. 552, n. 14.

According to a rabbinic tradition, the righteous will be rewarded with 310 worlds in the afterlife, based on the numerical value of the word יֵשׁ (*yesh*), "substance," in the verse *To endow my lovers with* יש (*yesh*), *substance, filling their storehouses* (Proverbs 8:21). Here the number is increased to 400. See M *Uqtsin* 3:12; *Avot* 5:19; Vol. 8, p. 328, n. 24. On the term "worlds of yearning," see above, p. 32, n. 82.

The motif of dew reviving the dead appears in *Pirqei de-Rabbi Eli'ezer* 34: "Rabbi Yehudah said, '...In the time to come, the blessed Holy One will bring down a dew of revival, reviving the dead....' Rabbi Tanḥum said, '...From where does it descend? From the head of the blessed Holy One. In the time to come, He will shake the hair of His head and bring down a dew of revival, reviving the dead, as is said: *I was asleep, but my heart was awake.... For my head is filled with dew* (Song of Songs 5:2).'" See Vol. 8, pp. 328–29, n. 25.

On emanation as dew, and on *Shekhinah* as the Apple Orchard, see above, p. 459, n. 532. On the dew dripping from the Holy Ancient One to *Ze'eir Anpin* to *Shekhinah*, see *Zohar* 2:61b, 84b, 88a; 3:128b (*IR*), 135b (*IR*), 292b (*IZ*). The full verse in Genesis reads: *May God give you of the dew of heaven and the fat of the earth, abundance of grain and new wine.*

The term זעיר אנפין (*ze'eir anpin*) means "short-tempered, irascible, impatient," taking a short time for one's nostrils to flare (deriving from Proverbs 14:17). The contrasting term אריך אנפין (*arikh anpin*) means "slow to anger; long-suffering; forbearing; patient," taking a long time for one's nostrils to flare (deriving from Exodus 34:6). See Ibn Ezra (short), ad loc.

In the *Zohar*, the term *Arikh Anpin* is applied to the highest sefirotic configuration, corresponding to *Keter* and characterized by pure compassion. In *Idra Zuta*, the following

"This Holy Ancient One is concealed and hidden away; and concealed supernal Wisdom is found and is not found in that skull. Surely in this Ancient One, nothing is revealed but the head alone, for it is head of all heads. The beginning of that supernal Wisdom is concealed within it; and it is called Supernal Brain, Concealed Brain, a brain that is tranquil and quiet; and no one knows it except itself.[22]

"Three heads are engraved, one within the other, one above the other. One head is Concealed Wisdom, covered and unopened. This Concealed Wisdom is head of all heads of other wisdoms.[23]

"The Supernal Head is the Holy Ancient One, concealed of all concealed. The Head of all Heads— [288b] a head that is not a head. It is unknown and unknowable what is inside this head, since it can be grasped by neither Wisdom nor Understanding. To this is applied: *Flee to your place!* (Numbers 24:11); *the living beings darting back and forth* (Ezekiel 1:14). Therefore the Holy Ancient One is called *Ayin*, Nothingness, since *Ayin* depends upon it.[24]

two *sefirot*—*Ḥokhmah* and *Binah*—are designated as Father and Mother, who engender the next configuration (from *Ḥesed* to *Yesod*). This next sefirotic cluster is characterized by a tension between opposites: right and left, loving-kindness and judgment. Relative to *Arikh Anpin* (the Long-suffering One), this configuration is called *Ze'eir Anpin* (the Short-tempered One). Whereas in *Idra Rabba Ḥokhmah* and *Binah* are not described separately and are included in *Ze'eir Anpin*, in *Idra Zuta* the term *Ze'eir Anpin* is generally applied to the configuration from *Ḥesed* to *Yesod*, although sometimes it includes *Ḥokhmah* and *Binah*.

The terms *Arikh Anpin* and *Ze'eir Anpin* are sometimes understood respectively as "the Large (or Vast) Countenance" and "the Small Countenance." (See Vol. 8, p. 324, n. 14.) On *Arikh Anpin* and *Ze'eir Anpin*, see also Tishby, *Wisdom of the Zohar*, 1:245–46, 426–27; Idel, *Ben: Sonship and Jewish Mysticism*, 417–25. On the distinction between the scope of *Ze'eir Anpin* in *Idra Rabba* and in *Idra Zuta*, see Scholem, *On the Mystical Shape of the Godhead*, 51. In *Idra Zuta*, the name *Arikh Anpin* is normally replaced by "the Holy Ancient One."

22. **concealed supernal Wisdom is found and is not found . . .** This root of the *sefirah Ḥokhmah* (Wisdom) is within the skull of the Holy Ancient One, but it cannot be precisely determined or known. It is identified with the Concealed Brain.

23. **Three heads are engraved . . .** Rabbi Shim'on begins his description of the three heads of the Holy Ancient One from the lowest (or innermost) one: Concealed Wisdom (or the Concealed Brain), the root of *Ḥokhmah*.

On the three heads, see the following note; *Or Yaqar*; Tishby, *Wisdom of the Zohar*, 1:245–46; Liebes, *Studies in Jewish Myth*, 75–77; Har-Shefi, *Malkin Qadma'in*, 43–46. Cf. the image of three brains, above, pp. 677–78, n. 52; below, note 138.

24. **The Supernal Head is the Holy Ancient One . . .** The second head of the Holy Ancient One is called by His very name; this corresponds to *Keter*. The highest (or most expansive) head—corresponding to *Ein Sof*—is unknowable, even to the *sefirot Ḥokhmah* and *Binah*.

These three heads can be pictured concentrically as the (concealed) brain, the encompassing cranium (the second head), and

"All those hairs and all those strands hang from the Concealed Brain, all of them symmetrically smooth, and the nape is not seen. All because this Ancient One is unified; all is in joy, never changing from Compassion.[25]

"It is found in thirteen, for this Concealed Wisdom divides within it three times into four; and He, the Ancient One, contains them, reigning over all.[26]

"One path shining in the middle of the hairs issuing from the brain is the path by which the righteous shine in the world that is coming, as is written: *The path of the righteous is like gleaming light* (Proverbs 4:18). Of this is written *Then*

the boundless head of *Ein Sof*. For various interpretations, see *Or Yaqar*; *Omer Man*; *Emet le-Ya'aqov*; *Bei'urei ha-Gera*; *Yafah Sha'ah*; *Yayin ha-Reqaḥ*; *Sullam*; *Sha'arei ha-Idra*; *Matoq mi-Devash*; Har-Shefi, *Malkin Qadma'in*, 44.

The paradoxical name *Ayin* (Nothingness) alludes to the Holy Ancient One's undifferentiated and incomprehensible nature: no-thingness. See above, p. 22, n. 57; Matt, "*Ayin*."

The concluding clause—"since *Ayin* depends upon it"—implies that the term *Ayin* pertains to a specific realm within the Holy Ancient One. See Gottlieb, *Meḥqarim*, 177. Cf. *Or Yaqar*; *Sullam*; *Matoq mi-Devash*.

The verse in Numbers (originally spoken by King Balak to Balaam) now implies that one should *flee* from inquiring about this head. Cf. *Sefer Yetsirah* 1:8: "If your mind races, return למקום (*la-maqom*), to the place [or: to the Place (i.e., the Omnipresent)]." On this enigmatic wording, see Hayman, *Sefer Yeṣira*, 73.

The full verse in Ezekiel (describing the angelic beings carrying the divine Chariot-Throne) reads: *The living beings darting back and forth like a flash of lightning*. Here, that flurry of activity alludes to fleeting comprehension. Both verses are also quoted in *Zohar* 2:177b (*SdTs*).

The notion that *Ḥokhmah* and *Binah* cannot comprehend the highest head parallels the statement in the Gnostic *Gospel of Truth* (22:27–29), according to which the aeons (divine emanations) below *Nous* (Intellect) are unaware of the hidden divinity: "It was quite amazing that they were in the Father without knowing Him." See Vol. 8, p. 337, n. 47.

25. **All those hairs and all those strands...** The hairs on the head of the Holy Ancient One are smooth, signifying Compassion. They cover the nape of the neck, concealing its quality of Judgment. Such constant Compassion is characteristic of the Holy Ancient One. See *Zohar* 3:128b–129a (*IR*).

26. **It is found in thirteen...** The Holy Ancient One is enhanced by thirteen *tiqqunin*. (See above, note 20; below, note 51.) These thirteen enhancements are associated with the thirteen attributes of Compassion, which are derived from two biblical passages (in Exodus and Micah).

The more prevalent list of the attributes of Compassion appears in Exodus 34:6–7, which reads in full: *YHVH passed before his face and called out, "YHVH! YHVH! A compassionate and gracious God, slow to anger* [or: *long-suffering*], *and abounding in kindness* [or: *love*] *and truth* [or: *faithfulness*], *keeping kindness for the thousandth generation, removing iniquity, transgression, and sin; yet He does not wholly acquit, inflicting the guilt of fathers upon sons and upon sons of sons, to the third and fourth generations."* See BT *Rosh ha-Shanah* 17b. Cf. Micah 7:18–20; *Zohar* 3:131a (*IR*).

Rabbi Shim'on explains the number thirteen as the sum of three-times-four divisions of Concealed Wisdom plus the Holy Ancient One Himself. For various interpretations, see *Or Yaqar*; *Nitsotsei Orot*; *Sullam*; *Sha'arei ha-Idra*; *Matoq mi-Devash*.

you will delight upon YHVH (Isaiah 58:14). From this path shines all other paths that depend on *Ze'eir Anpin*.[27]

"This Ancient One is סבא דסבין (*Sava de-Savin*), Eldest of Elders, Origin of Origins—supernal Crown on high, by which all crowns and diadems are adorned. Lamps are illumined, glowing; and He Himself is the supernal Lamp—hidden, unknown. All other lamps are kindled and illumined by Him.[28]

"This Ancient One exists with three heads, which are comprised in one head, and that Supernal Head is above, above. Since the Holy Ancient One is marked by three, all other shining lamps are in threes.[29]

"Furthermore, the Holy Ancient One is marked by two, entirety of the Ancient One by two: highest Crown of all above—Head of all heads—and the one above this, who is not known. Similarly, all the other concealed lamps are in twos.[30]

27. **One path shining in the middle of the hairs...** In the parting of the hair. See below at note 145, and *Zohar* 3:129a (*IR*), which specifies a total of "613 paths, diverging in *Ze'eir Anpin*."

The verse in Isaiah is construed here hyperliterally: *Then you will delight* על (*al*), *above, YHVH*—that is, *above Tif'eret*, who is known as *YHVH*.

The context in Isaiah (58:13–14) reads: *If you refrain from trampling the Sabbath, from engaging in your affairs on My holy day, and call the Sabbath "delight," the holy of YHVH "honored"; if you honor it by not going your own ways, pursuing your affairs, or speaking a word, then you will delight* על (*al*), *upon* [or: *in*], *YHVH, and I will cause you to ride upon the heights of the earth, and feed you the inheritance of your father Jacob—for the mouth of YHVH has spoken.* The phrase *speaking a word* may refer to idle, mundane, or excessive talk, discussing business, or legal proceedings. On the hyperliteral reading *above YHVH*, see above, p. 557, n. 168. The full verse in Proverbs reads: *The path of the righteous is like gleaming light, shining ever brighter until full day.*

28. **סבא דסבין (*Sava de-Savin*), Eldest of Elders...** Playing on the philosophical formula סבת הסבות (*sibbat ha-sibbot*), based on Latin *causa causarum*, "cause of causes," the ultimate ground of being. (In acknowledgment of this allusion, I have included the title "Origin of Origins.") The Holy Ancient One is the source of the lower nine sefirotic crowns or lamps.

On the allusion to *sibbat ha-sibbot*, see *Zohar* 1:22a (*TZ*), 72b; 2:205a; 3:128b (*IR*); *ZḤ* 48b–c; Moses de León, *Sheqel ha-Qodesh*, 4 (6–7); Scholem, *Über einige Grundbegriffe des Judentums*, 50.

29. **This Ancient One exists with three heads...** All included in the highest. See above, notes 23–24.

The threefold nature of the Holy Ancient One is recapitulated in the triadic arrangement of the following *sefirot*: *Ḥokhmah*, *Binah*, *Da'at*; *Ḥesed*, *Gevurah*, *Tif'eret*; and *Netsaḥ*, *Hod*, *Yesod*. On *Da'at*, see below, note 62.

30. **the Holy Ancient One is marked by two...** Apparently referring to *Keter* and *Ein Sof*.

See above, note 18. For various interpretations, see *Or Yaqar*; *Sullam*; Tishby, *Wisdom of the Zohar*, 1:243; *Sha'arei ha-Idra*; *Matoq mi-Devash*.

The twofold nature of the Holy Ancient One is reflected in the polar opposites right and left, which characterize the sefirotic structure. The concluding clause can also be rendered: "all the other lamps are concealed in twos."

"Furthermore, the Ancient One is marked and concealed by one—He is one and He is all. So all the other lamps are linked, turning into one; they are one, and that is all.[31]

"The forehead that is revealed in the Holy Ancient One is called רצון (*ratson*), Will. For this Supernal Head—concealed, concealed on high, unknown—extends one potentate, mild and beautiful, that is included in the forehead. Since it is the Will of all wills, it is arrayed in the forehead, revealed in luster. When this is revealed, Will of wills prevails through all worlds, and all prayers below are accepted, and the face of *Ze'eir Anpin* shines, and all is in Compassion.[32]

"Because all judgments are hidden away and subjugated, on Sabbath at the time of *minḥah*—which is when all judgments are aroused—this forehead is revealed, all judgments are subdued, and Compassion prevails. So [Sabbath] is without Judgment, both above and below. Even the fire of Hell sinks in its place, and the wicked have rest.[33]

31. **the Ancient One is marked and concealed by one...** The unity of the Holy Ancient One is reflected in the unity of the sefirotic lamps.

32. **The forehead...** Here is manifested the Divine רצון (*ratson*), "Will" (or "Favor"), which is pictured as a potentate issuing from the highest of the three heads and "included in the forehead." Once this potent Will is revealed, prayers are accepted, the harshness of *Ze'eir Anpin* (the Short-tempered One) is assuaged, and Compassion prevails.

The term "potentate" renders טורנא (*turana*), "governor, ruler," which probably derives from Greek *tyrannos*, "absolute ruler, tyrant." See, e.g., *Targum Yonatan*, Judges 16:5; *Zohar* 1:164a. The word "luster" renders בוסיטא (*bosita*), a neologism that apparently refers here to a luster or ray of light, playing on בוסינא (*bosina*), "lamp, spark." Based on the references to "forehead," "luster," and *ratson*, there may be an allusion here to the ציץ (*tsits*), "medallion" (or "plate, rosette"), a gold plate worn on the forehead of the high priest over his turban, bearing the inscription קדש ליהוה (*qodesh la-YHVH*), *Holy to YHVH* (Exodus 28:36). A few verses later (Exodus 28:38), the *tsits* is associated with the word רצון (*ratson*): *It shall be upon his forehead perpetually* לרצון להם (*le-ratson la-hem*), *for their acceptance* [or: *to win acceptance* (*or favor*) *for them*], *before YHVH*. See *Zohar* 3:129a (*IR*); Vol. 8, p. 335, n. 41; Liebes, *Peraqim*, 134–35. On *bosita*, see also Vol. 5, p. 556, n. 22; Vol. 8, p. 356, n. 123; Luria, *Va-Ye'esof David*, s.v. *besit*.

On the three heads, see above, notes 23–24. On the forehead of the Holy Ancient One, see *Zohar* 3:129a (*IR*), 136b (*IR*), 293a (*IZ*). On the term *Ze'eir Anpin*, see above, note 21.

33. **at the time of *minḥah*...** The afternoon service. Usually, the afternoon and the approach of evening are a time of Judgment, but on Sabbath afternoon the divine forehead is revealed and all harsh powers of Judgment are subdued.

The association of Sabbath afternoon with רצון (*ratson*), "will, favor," accords with the medieval custom of reciting Psalms 69:14 during the Sabbath *minḥah*: *As for me, may my prayer to You, O YHVH, come at a time of ratson, favor. O God, in Your abundant kindness, answer me with Your sure deliverance.*

The tranquility of Sabbath extends even to Hell, where the wicked are allowed to rest.

"Therefore a soul of joy is added on Sabbath, and a person should rejoice in three Sabbath meals, for all faith—entirety of faith—is found therein. A person should arrange and eat three meals of faith, rejoicing in them."[34]

Rabbi Shim'on said, "I attest before all those here that through all my days I have never neglected these three meals, by virtue of which I have not been compelled to fast on Sabbath—even on other days I haven't had to, much less on Sabbath. For whoever attains them attains complete faith. One is the meal of *Matronita*, one is the meal of the King, and one is the meal of the Holy Ancient One, concealed of all concealed. In that world, he will attain these.[35]

According to *Bereshit Rabbah* 11:5, one of the dwellers in Hell reports: "Whoever does not observe the Sabbath willingly in your world observes it here against his will.... All week long we are punished and on the Sabbath we are granted rest."

On the association of the time of *minḥah* with Judgment, see above, p. 1, n. 3. On the assuagement of Judgment at the time of *minḥah* (and on the verse in Psalm 69), see *Zohar* 3:129a (*IR*); Vol. 8, pp. 335–36, n. 42. On the passage in *Bereshit Rabbah*, see BT *Sanhedrin* 65b; *Tanḥuma, Ki Tissa* 33; *Pesiqta Rabbati* 23, 120a; *Zohar* 1:14b, 17b, 41a (*Heikh*), 48a, 62b, 197b, 237b; 2:31b, 88b, 100a, 130a, 136a, 150b–151a, 203b, 207a; 3:94b, 105a, 145a (*IR*); *ZḤ* 17a–b (*MhN*), 79b (*MhN*).

34. **a soul of joy is added on Sabbath...** Each person observing the Sabbath is endowed with an additional soul, which enables him to relish all three Sabbath meals.

See BT *Beitsah* 16a, in the name of Rabbi Shim'on son of Lakish: "On Sabbath eve the blessed Holy One imparts an additional soul to a human being. When Sabbath departs it is taken from him." See above, p. 144, n. 280.

The three Sabbath meals (on Friday night, Sabbath noon, and Sabbath afternoon) are associated with three divine configurations (as explained below), spanning all of the *sefirot*—the entire realm of faith. Cf. the rabbinic notion that the observance of Sabbath is equivalent to fulfilling the entire Torah. See JT *Berakhot* 1:4, 3c; Vol. 5, p. 379, n. 538.

On the three Sabbath meals, see *Mekhilta, Vayassa* 4; *Mekhilta de-Rashbi*, Exodus 16:25; BT *Shabbat* 117b–118b; *Zohar* 2:88a–b; 3:94b; *ZḤ* 48c; Tishby, *Wisdom of the Zohar*, 3:1234–36. On the phrase "entirety of faith," see Moses de León, *Sefer ha-Rimmon*, 118.

On the connection between a person's additional Sabbath soul and his appetite, see Rashi on BT *Beitsah* 16a and especially *Ta'anit* 27b, s.v. *neshamah yeteirah*.

35. **I have never neglected these three meals...** Due to Rabbi Shim'on's lifelong devotion to these special meals, he never experienced a bad dream on the night of Sabbath—nor, in fact, on any night. Consequently, he never had to fast on Sabbath day, in order to avert the fulfillment of any foreboding dream.

See BT *Shabbat* 11a: "Rava son of Meḥasia said in the name of Rav Ḥama son of Goria in the name of Rav: 'Fasting is as fine for [annulling] a dream as fire for tow [short or broken fibers combed off flax].' Rav Ḥisda said, 'If it is on the same day.' Rav Yosef said, 'Even on Sabbath.'"

One who succeeds in celebrating all three meals will eventually attain the entire divine domain of faith, since each meal is in honor of one of the three sefirotic configurations: *Shekhinah* (or *Matronita*) on Friday night, *Ze'eir Anpin* at Sabbath noon, and the Holy Ancient One on Sabbath afternoon. Whoever rejoices in all three meals week by week proves worthy of experiencing the corresponding divine realms in the afterlife.

On various correspondences between the

"When this Will is revealed, all judgments shine and are subjugated by their chains.[36]

"The enhancement of the Holy Ancient One is arrayed in one arrangement, totality of all enhancements. That is supernal Concealed Wisdom, entirety of all the rest; and this is called supernal Eden, concealed of all concealed—brain of the Ancient One. This brain expands in every direction; from it spreads another Eden, hewn out of this one.[37]

"When that [289a] concealed head in the head of the Ancient One, which is not known, extends a potentate to illuminate, it strikes this brain, which is engraved and illuminated by many lights. It generates and traces in the luster in this forehead, designing a certain light called Will. This Will extends below into the beard, to the place where it settles in the beard, and it is called Supernal *Ḥesed*. When this Will is revealed, masters of Judgment look upon it and are overwhelmed.[38]

meals and the *sefirot*, see *Zohar* 2:88b; *ZḤ* 48c; Baḥya ben Asher on Exodus 16:25; idem, *Shulḥan shel Arba*, 482; Isaiah Horowitz, *Shenei Luḥot ha-Berit, Massekhet Shabbat*, 102a–b; Tishby, *Wisdom of the Zohar*, 3:1234–35; Wolfson, intro to *Sefer ha-Rimmon*, 53–55.

On Rabbi Shim'on's devotion to the Sabbath meals, see *Zohar* 3:95a (Vol. 8, p. 107, nn. 158–59). On the common neglect of these three meals, see BT *Shabbat* 118b; *Sha'arei Teshuvah (Teshuvot ha-Ge'onim)*, 178; *Tosafot, Bekhorot* 2b, s.v. *shemma*. On the passage in BT *Shabbat* (quoted above), see *Bereshit Rabbah* 44:12; BT *Ta'anit* 12b; *Pesiqta de-Rav Kahana* 28:3; *Tanḥuma, Bereshit* 2; *Zohar* 3:89b, 92a, 105a–b.

36. **When this Will is revealed . . .** When the Will of the Holy Ancient One is revealed (as, for example, on Sabbath afternoon), all harsh powers are illumined and immediately subdued.

37. **The enhancement of the Holy Ancient One . . .** It is arrayed in Concealed Wisdom (or the Concealed Brain), which is the third of the Holy Ancient One's three heads. This Wisdom is the source of all lower wisdoms, beginning with the *sefirah* of *Ḥokhmah* (Wisdom). Concealed Wisdom is also called "supernal Eden," whereas *Ḥokhmah* is called simply "Eden."

On the term תקונא (*tiqquna*), "enhancement, adornment, array, arrangement, configuration, feature," see above, note 20. On the three heads of the Holy Ancient One, see above, notes 23–24. On the two Edens, see *Zohar* 3:129b (*IR*), below at note 65; Gikatilla, *Sha'arei Orah*, 98a–b. On other senses of upper and lower Eden, see *Zohar* 2:178b (*SdTs*), 210b; 3:182b; *ZḤ* 18a (*MhN*); cf. *ZḤ* 13c (*MhN*).

38. **that concealed head in the head of the Holy Ancient One . . .** The highest head, corresponding to *Ein Sof*, extends a potency (or "potentate"), which strikes the Concealed Brain, generating the Will. This Will extends into the beard of the Holy Ancient One.

On the term rendered as "potentate," see above, note 32. On the beard of the Holy Ancient One, see below, note 50. On Supernal *Ḥesed*, see *Zohar* 2:48b–49a; 3:138b (*IR*); Gikatilla, *Sod Shelosh-Esreh Middot*, 223; Liebes, *Studies in the Zohar*, 214, n. 196. Cf. *Zohar* 3:133b (*IR*).

"The eyes of the head of the Holy Ancient One—two, equivalent to one; watching constantly, never sleeping, as is written: *Behold, He neither slumbers nor sleeps, the Guardian of Israel* (Psalms 121:4)—Holy Israel. Therefore, no brows over the eye, nor eyelid.[39]

"That brain is engraved and shines with three whites of the eye. In this white, the eyes of *Ze'eir Anpin* bathe, as is written: *bathing in milk* (Song of Songs 5:12); for the primal white and the other whites bathe and illumine the other lamps.[40]

"The brain is called 'fountain of blessing,' the fountain from which all blessings derive. Since this brain glows with three whites of the eye, it is called *He that has a good eye* יְבוֹרָךְ (*yevorakh*), *will be blessed* (Proverbs 22:9)—blessing depends on it, for in the brain are revealed the whites of the eyes.[41]

"When this eye gazes upon *Ze'eir Anpin*, all worlds are in joy. This eye is right; eyes of the one below are right and left—two of two colors.[42]

"In the Concealment of the Book we have learned that there is higher י (*yod*) and lower י (*yod*), higher ה (*he*) and lower ה (*he*), higher ו (*vav*) and lower ו (*vav*). All these higher ones depend upon the Ancient One, and the lower ones are in

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39. **The eyes of the head of the Holy Ancient One...** His two eyes function (and are considered) as one, since in the realm of the Holy Ancient One there is only Compassion (symbolized by right) and no Judgment (symbolized by left). This "single" eye watches over the world constantly, so it is not covered.

In the verse from Psalms, *Israel* now alludes to *Ze'eir Anpin*, whose core is *Tif'eret Yisra'el* (Beauty of Israel). On the eye(s) of the Holy Ancient One, see *Zohar* 3:129b–130a (*IR*).

40. **three whites of the eye...** Of the Holy Ancient One. The eyes of *Ze'eir Anpin* are bathed in this milky whiteness, which also bathes and illumines the sefirotic lamps of *Ze'eir Anpin*.

See *Zohar* 3:129b–130a (*IR*), 136b–137a (*IR*), 293b (*IZ*). The full verse in Song of Songs reads: *His eyes are like doves by streams of water, bathing in milk, sitting by a brimming pool.* See *Zohar* 2:122b, 177b (*SdTs*); 3:136b (*IR*).

41. **The brain is called 'fountain of blessing'...** The Concealed Brain provides all blessing.

The verse in Proverbs reads: *He that has a good* [or: *generous*] *eye* יְבֹרָךְ (*yevorakh*), *will be blessed, for he gives of his bread to the poor.* Rabbi Shim'on is alluding to a Talmudic interpretation of this verse. See BT *Sotah* 38b, in the name of Rabbi Yehoshu'a son of Levi: "We give the cup of blessing for the recital of Grace after Meals only to one who has a generous eye, as is said: *He that has a generous eye* יְבֹרָךְ (*yevorakh*), *will be blessed, for he gives of his bread to the poor.* Do not read *yevorakh*, *will be blessed*, but rather יְבָרֵךְ (*yevarekh*), *will bless.*" See above, p. 260, n. 42; *Zohar* 3:129b–130a (*IR*).

42. **When this eye gazes upon *Ze'eir Anpin*...** When the eye of the Holy Ancient One gazes upon *Ze'eir Anpin*, the latter's harshness is assuaged and the worlds rejoice. The "single" eye of the Holy Ancient One manifests only Compassion (symbolized by right), not Judgment (symbolized by left), whereas *Ze'eir Anpin* below has two distinct eyes.

See above, note 39; *Zohar* 2:176b (*SdTs*); *Zohar* 3:15a–b, 130a, 136b–137b (*IR*), 292b (*IZ*), 293b (*IZ*). On the interplay between *Arikh Anpin* (or the Holy Ancient One) and *Ze'eir Anpin*, see also Hellner-Eshed, "Refu'at ha-Panim."

Ze'eir Anpin—not dependent but actually there. They are dependent on the Ancient One, for the name of the Ancient One is concealed from all and cannot be found; but these letters are dependent on the Ancient One so that all those below may exist, for otherwise they would not.[43]

"Therefore the Holy Name is concealed and revealed—that which is concealed, corresponding to the Holy Ancient One, concealed of all; and that which is revealed, for the sake of the one revealed, dependent on *Ze'eir Anpin*. Consequently, all blessings require the concealed and the revealed.[44]

"These concealed dependent letters surely depend upon the Ancient One, depending upon the skull, forehead, and eyes. Why is י (*yod*) dependent? To sustain י (*yod*) below.[45]

43. **the Concealment of the Book . . .** Referring to *Sifra di-Tsni'uta* (The Book of Concealment). See *Zohar* 2:177a (*SdTs*); Vol. 5, pp. 559–62, nn. 33–38.

In the realm of *Ze'eir Anpin*, the (lower) letters י ה ו (*yod*, *he*, *vav*) symbolize respectively *Ḥokhmah*, *Binah*, and *Da'at* (or *Tif'eret*). In the realm of the Holy Ancient One, the (higher) letters represent roots, or primordial forms, of these *sefirot*. These subtle roots are said to be "dependent" on the Holy Ancient One, whereas the more fully formed letters are "actually there" in *Ze'eir Anpin*. The subtle letters are dependent on the Holy Ancient One in order to enable the lower letters to exist in *Ze'eir Anpin*.

"The name of the Ancient One" likely refers to יהו (*YHV*), which is composed of the three consonants of the name יהוה (*YHVH*). On this shorter name, see *Sefer Yetsirah* 1:13; *Zohar* 2:126b–127a, 176b (*SdTs*); Scholem, *Origins of the Kabbalah*, 31–33. On the name of the Holy Ancient One's being concealed, see *Zohar* 3:130a (*IR*).

The reversed title (the Concealment of the Book) appears frequently in *Idra Rabba*, yet only here in *Idra Zuta*. On the relation between the *Idrot* and *Sifra di-Tsni'uta*, see Liebes, *Studies in the Zohar*, 95–101; Giller, *Reading the Zohar*, 98–99. On the triad of *Ḥokhmah*, *Binah*, and *Da'at*, see below, note 62.

44. **Therefore the Holy Name is concealed and revealed . . .** This may refer to the idea that the name יהוה (*YHVH*), representing a more hidden realm, is not pronounced as it is written, but rather as the more "revealed" name אדני (*Adonai*), "My Lord," which refers to a more revealed *sefirah* (*Shekhinah*), who is Herself "dependent on *Ze'eir Anpin*."

The concluding sentence refers to the standard formula of blessing: "Blessed are You, *YHVH* our God, King of the world, who has sanctified us by His commandments and commanded us to . . ." According to Rabbi Shim'on, the opening of the blessing (mentioning "You") alludes to the more revealed aspect of God, which can be addressed directly in the second person; whereas the continuation of the blessing (employing the third person) alludes to the Holy Ancient One, who must be spoken of more indirectly. In grammatical terminology, the third-person construction is known as נסתר (*nistar*), "concealed." See above, p. 252, n. 20; below, note 65.

See *Bahir* 125 (184); Naḥmanides on Exodus 15:26; Scholem, *Das Buch Bahir*, p. 135, n. 2; *Nitsotsei Zohar*. On God's name being both concealed and revealed, see above, p. 27, n. 67. For various interpretations of how this principle applies here, see *Or Yaqar*; *Sha'arei ha-Idra*; *Matoq mi-Devash*.

45. **To sustain י (*yod*) below** Alluding to *Ḥokhmah* in the realm of *Ze'eir Anpin*. See above, note 43.

The nose. In this nose, through the nostril of an armoire within, blows the breath of life to *Ze'eir Anpin*. And in this nose, in the nostril of an armoire, is suspended ה (*he*), sustaining another *he* below. This breath issues from the Concealed Brain and is called 'breath of life.' By this breath, people are destined to know Wisdom in the time of King Messiah, as is written: *The breath of YHVH will alight upon him: a breath of wisdom and understanding* (Isaiah 11:2).[46]

"This nose is life on all sides—complete joy, tranquility, health. Whereas the nose of *Ze'eir Anpin* is as we have established, for it is written: *Smoke rose from His nostrils* (2 Samuel 22:9). While here is written *For My praise,* אחטם (*eḥetom*), *I restrain the nose, for you*... (Isaiah 48:9).[47]

"In the Book of *Aggadta* of Rav Yeiva Sava, he established ה (*he*) in the mouth. But the *he* here is not established so, nor do we need it, although it amounts to one. Yet, upon *he* Judgment depends, and Judgment depends upon the nose;

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46. **The nose...** Through the nose of the Holy Ancient One (pictured as a cabinet), breath blows to *Ze'eir Anpin*. The letter ה (*he*), suspended in the nostril, alludes to the root of *Binah* within the Holy Ancient One, which sustains *Binah* below.

"Breath" renders רוחא (*ruḥa*), "wind, breath, spirit." The full verse in Isaiah reads: רוח (*Ruaḥ*), *The spirit* [or: *breath*] *of, YHVH will alight upon him: a breath of wisdom and understanding, a breath of counsel and power, a breath of knowledge and awe of YHVH.*

"Armoire" renders פרדשקא (*pardashqa*), apparently based on the rabbinic term פרדסקין (*pardisqin*), a corruption of Greek *purgiskos*, "cupboard, cabinet." See M *Oholot* 6:7; *Tosefta Oholot* 7:13; Lieberman, *Tosefet Rishonim*, 3:115. On the word *pardisqin* in M *Oholot*, the early thirteenth-century Tosafist Samson of Sens explains to his readers what a cabinet is: "hollow columns in the wall of the house made of many windows and with doors." Asher ben Yeḥiel explains that *pardisqin* are "windows like towers built into the wall." Some commentators understand *pardashqa* as "officer," based on the rabbinic term פרדשכא (*pardashkha*), "officer, official," which may itself derive from Persian. This sense could convey the image of a nose supervising commandingly. See above, p. 681, n. 61.

On the nose of the Holy Ancient One, see *Zohar* 3:130a–b (*IR*). On the Concealed Brain, see above, notes 22–23. On the verse in Isaiah, see *Zohar* 1:103b; 3:130b. On the animating power of the divine breath, see Genesis 2:7: *YHVH Elohim formed the human, dust from the soil, and blew into his nostrils the breath of life, and the human became a living being.*

47. **Whereas the nose of *Ze'eir Anpin*...** His nose sometimes flares with fiery judgment against sinful humanity, whereas the nose of the Holy Ancient One soothes the flaring nostrils of *Ze'eir Anpin* (the Short-tempered One) with the breath of life.

The verse in Isaiah reads in full: *For the sake of My name* אאריך אפי (*a'arikh appi*), *I delay My wrath* [or hyperliterally: *lengthen My nose*], *and for My praise* אחטם (*eḥetom*), *I refrain* [or: *restrain Myself*; *restrain it*], *for you, so as not to cut you off.* The verbal root חטם (*ḥtm*), "to restrain, bridle, muzzle," which occurs in the Bible only here, is a cognate of the Rabbinic Hebrew noun חוטם (*ḥotem*), Aramaic חוטמא (*ḥutma*), "nose."

See *Zohar* 3:130b (*IR*), 137b–138a (*IR*), 294a (*IZ*). The full verse in Samuel reads: *Smoke rose from His nostrils, consuming fire from His mouth, coals blazed from it* [or: *from Him*].

and it is written *Smoke rose from His nostrils*.... The root of wrath depends upon the nose.[48]

"All the enhancements of the Ancient One are arrayed in the calm and concealed brain. All the enhancements of *Ze'eir Anpin* are arrayed in the lower brain, as is written: *All of them You made in wisdom* (Psalms 104:24). It is surely the principle of all. What is the difference between ה (*he*) and *he*? From this *he* is aroused Judgment, whereas that *he*—Compassion within Compassion.[49]

In the beard of the Holy Ancient One hangs all, Glory of all. It is called מזלא (*mazzala*), flowing destiny, of all. From that beard—*mazzala*, most glorious of all—flow those above and those below. All gaze upon that *mazzala*. Upon this *mazzala* depends the life of all; upon this *mazzala* depend heaven and earth, rains of favor, nourishment of all. By this *mazzala*, watching over all. Upon this *mazzala* depend all higher and lower forces.[50] [289b]

48. **In the Book of *Aggadta* of Rav Yeiva Sava...** In this venerable source, Rav Yeiva Sava determined that the letter ה (*he*) is suspended in the mouth of the Holy Ancient One, not in His nostril. (The verse in Samuel, quoted in the preceding note, mentions both *nostrils* and *mouth*.) Regarding the present context, Rabbi Shim'on disagrees, although he admits that both views are valid—"it amounts to one." Yet *Binah* (symbolized by the letter *he*) is the source of Judgment, whose wrathful aspect appears in the flaring nose.

The Book of *Aggadta* of Rav Yeiva Sava is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. On this library, see above, p. 165, n. 38. On this particular book, see below at note 200; cf. below at note 73.

49. **All the enhancements of the Ancient One...** The Holy Ancient One is arrayed in the Concealed Brain, while *Ze'eir Anpin* is arrayed in *Ḥokhmah* (Wisdom). From the *he* in *Ze'eir Anpin* (corresponding to *Binah*), Judgment issues; whereas the *he* in the Holy Ancient One represents pure Compassion.

On the term תקונא (*tiqquna*), "enhancement, adornment, array, arrangement, configuration, feature," see above, note 20. On the Concealed Brain, see above, notes 22–23. The full verse in Psalms reads: *How many are Your works, O YHVH! All of them You made in wisdom; the earth is filled with Your riches.*

50. **In the beard of the Holy Ancient One hangs all...** From this beard flows all; upon it depends all of existence.

The term מזלא (*mazzala*)—Hebrew מזל (*mazzal*)—has a wide range of meaning: "constellation, planet, planetary or astrological influence, zodiacal sign, guiding star, guardian angel, destiny, fortune." Here it refers to the long flowing body of the beard of the Holy Ancient One, based on the root נזל (*nzl*), "to flow."

On the universal influence of *mazzala*, see *Targum*, Ecclesiastes 9:2: "All depends upon *mazzala*, destiny [or: fortune; astrological influence]." Cf. BT *Mo'ed Qatan* 28a, in the name of Rava: "Life, children, and sustenance do not depend on merit but on *mazzala*, destiny."

See Rashi on *Shabbat* 75a, s.v. *le-einei ha-ammim*; Ibn Ezra on Job 28:1; *Zohar* 1:43b (*Heikh*), 115a, 137a, 156b, 159b, 160b, 180b–181a, 198a, 207b; 2:6a, 177a (*SdTs*), 178b (*SdTs*), 252b (*Heikh*), 274b (*Tosafot*); 3:25b–26a, 77b, 79b, 134a–b (*IR*), 292b (*IZ*), 295b (*IZ*); Moses de León, *Sefer ha-Rimmon*, 193–94 (and Wolfson's notes); intro, 51–53; idem,

"Thirteen flows of fine anointing oil derive from the beard of this glorious *mazzala*, and they all stream to *Ze'eir Anpin*. Do not say 'all'; rather, nine of them appear, to subdue judgments.[51]

"When this *mazzala* hangs evenly to the navel, all holiest of holies depend upon it. In this *mazzala* spreads an expansion of the supernal vaporous cluster—that Head of all Heads, who is unknown and unrecognized, not known by those above or those below. Thus all depends upon this *mazzala*.[52]

Sheqel ha-Qodesh, 65–66 (82); Gikatilla, *Sha'arei Orah*, 37a–b, 74a, 95a; Giller, *Reading the Zohar*, 128–31.

The beard of the Holy Ancient One is described in immense detail in *Idra Rabba*. There both the eighth and thirteen enhancements of this beard are described as *mazzala*. The eighth enhancement is the widening of the beard beneath the mouth and its extension all the way down to the navel; the thirteenth is the hair behind this visible hanging hair. Thus both of these enhancements together constitute the full flowing body of the beard. See *Zohar* 3:134a–b (*IR*).

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On the significance of the beard, see Vol. 8, p. xii; pp. 346–47, n. 82; 349–50, n. 99. On the beard of the Holy Ancient One, see *Zohar* 2:177a (*SdTs*); 3:130b–135a (*IR*); Giller, *Reading the Zohar*, 118–24.

On the beard as glorious, see BT *Shabbat* 152a, in the name of Rabbi Yehoshu'a son of Korḥah: "The glory of a face is the beard." See Ibn Ezra on Leviticus 19:27; *Zohar* 2:122b, 176b–177b (*SdTs*), 186b; 3:130b–134b (*IR*), 139a–140b (*IR*), 289b (*IZ*), 295a–b (*IZ*). Cf. David Kimḥi on 2 Samuel 10:5. The word "watching" renders אשגחותא (*ashgaḥuta*), "watching, watchfulness, supervision, providence."

51. **Thirteen flows of fine anointing oil . . .** The flowing beard of the Holy Ancient One conveys thirteen streams of emanation to the beard of *Ze'eir Anpin*. These correspond to the thirteen תקונין (*tiqqunin*), "enhancements" (or "locks, curls, curlicues, formations, arrangements, features, facets"), which are described in detail in *Idra Rabba*.

According to the account there, whereas the beard of the Holy Ancient One includes thirteen *tiqqunin*, "enhancements" (or "features"), the beard of *Ze'eir Anpin* includes only nine. Here, Rabbi Shim'on indicates that nine of the Holy Ancient One's *tiqqunin* flow into the beard of *Ze'eir Anpin* (the Short-tempered One), assuaging His harsh Judgment.

According to rabbinic sources, thirteen rivers of balsam await the righteous in the world that is coming. See above, p. 201, n. 44. On the thirteen springs associated with the beard of the Holy Ancient One, see *Zohar* 2:177a (*SdTs*); 3:131a–b (*IR*), 134b (*IR*), 139a (*IR*), 140a (*IR*), 295a (*IZ*). See also Gikatilla, *Sod Shelosh-Esreh Middot*, 219–25; Liebes, *Studies in the Zohar*, 99–103.

On the thirteen enhancements of the beard of the Holy Ancient One, see *Zohar* 2:176b–177a (*SdTs*); 3:130b–134a (*IR*). On the nine enhancements of *Ze'eir Anpin*, see *Zohar* 2:122b, 177a–b (*SdTs*); 3:139a–141a (*IR*), 295a–b (*IZ*). See below, note 194. On the connection between the thirteen enhancements and the thirteen attributes of Compassion, see above, note 26.

On the semantic range of the term תקונא (*tiqquna*), see above, note 20. On the association of the root תקן (*tqn*) with hair, see *Bereshit Rabbah* 22:6: ". . . מתקן (*metaqqen*), arranging [or: smoothing], his hair."

52. **When this *mazzala* hangs evenly to the navel . . .** When the flowing beard hangs symmetrically to the belly, all the lower *sefirot* depend upon it. Within it spreads an emanation from the highest of the three heads of the Holy Ancient One, corresponding to *Ein Sof*.

On the motif of the beard extending to the navel, see *Zohar* 3:130b–131a (*IR*), 134a–b (*IR*); Horowitz, "Al Mashma'uyyot ha-Zaqan

"In this beard the three heads that I mentioned expand, all converging in this *mazzala* and appearing there. So all that is most precious depends upon this *mazzala*. These letters dependent on this Ancient One are all suspended in this beard and converge in this *mazzala*, suspended there, to sustain other letters. For if these letters did not ascend, those other ones would not endure. Therefore, when the need arose, Moses said, יהוה יהוה (*YHVH YHVH*) (Exodus 34:6)—twice, a pausal sign interposing between them—for all depends upon *mazzala*. By this *mazzala*, those above and those below are put to shame, cringing before it. Happy is the share of one who attains this![53]

"This Holy Ancient One, concealed of all concealed, is not mentioned and is not found. Since it is the highest head of all those above, only a single head without a body is mentioned, sustaining all. This is hidden, concealed, and treasured away from all.[54]

bi-Qhillot Yisra'el," 136–37. On the three heads, see above, notes 23–24.

"Vaporous cluster" renders קוטרא (*qutra*), which can mean either "smoke" or "knot." See *Zohar* 1:15a, 30a, 33b, 94b, 106a, 161b, 172a; 2:80a, 124a, 177a (*SdTs*); 3:45b, 51a–b, 107a, 295b (*IZ*).

53. **In this beard . . .** The three heads of the Holy Ancient One emanate to His beard. The holy letters י ה ו (*yod*, *he*, *vav*)—which are the three consonants of the name יהוה (*YHVH*)—are "suspended in this beard," sustaining the lower forms of these letters in *Ze'eir Anpin*.

When Israel sinned by worshiping the Golden Calf, Judgment loomed, threatening to destroy them. Moses saved his people by uttering the thirteen attributes of Compassion, thereby drawing these down from the Holy Ancient One to *Ze'eir Anpin*, who at that time was dominated by Judgment. The list of thirteen attributes begins: *YHVH! YHVH! A compassionate and gracious God*, and in the Masoretic text, these two names are separated by a pausal sign: *YHVH* ׀ *YHVH*. According to Rabbi Shim'on, this pausal sign implies that the first *YHVH* refers to *Ze'eir Anpin*, whereas the second refers to the Holy Ancient One. (Or vice versa. Alternatively, the first *YHVH* refers to *Ze'eir Anpin* when He is characterized by Judgment, whereas the second refers to when the influx of Compassion from the Holy Ancient One assuages Him.)

On the concluding sentence, see *Zohar* 3:132b (*IR*): "Rabbi Shim'on said to him, 'You are worthy, Rabbi Yitsḥak, of beholding the glory of the enhancements of the beard and the Countenance of Days of the Ancient of Ancients. Happy is your share, and happy is my share along with you in the world that is coming!'"

On the letters (and the name) י ה ו (*yod*, *he*, *vav*), see above, note 43. On the thirteen attributes, see above, note 26; below, note 203.

On the pausal sign פסק (*paseq*), literally "cutting off; interposition," see above, pp. 257–58, n. 35. One of the functions of the *paseq* is to ensure that the reader pronounces distinctly each one of a pair of identical words or names in the biblical text. On the significance of this pausal sign between *YHVH! YHVH!* see *Zohar* 1:158b; 3:138a (*IR*). On the significance of this repetition of the name *YHVH*, see also BT *Rosh ha-Shanah* 17b; *Pesiqta Rabbati* 5, 22a; *Bemidbar Rabbah* 12:1.

54. **This Holy Ancient One . . .** It is so concealed that only its head is mentioned, without a complete body.

On the Holy Ancient One's not being "mentioned," cf. the remark by the anonymous author of *Ma'arekhet ha-Elohut* (82b):

"Its enhancements are arrayed in that most concealed brain, which expands, arranging all, and Supernal *Ḥesed* emerges. Supernal *Ḥesed* expands and arranges, and all is included in this Concealed Brain.[55]

"When the whiteness of this radiance is arrayed, the one that strikes, strikes this brain, and it is illumined. And from the glorious *mazzala* derives another brain, expanding into thirty-two paths.[56]

"When radiance shines from the glorious *mazzala*, three supernal heads are illumined—two heads and one including them. Deriving from the *mazzala*, they are included in it. From here the glory of the beard begins to be revealed—the concealed *mazzala*—and they are enhanced.

"Just as three heads are crowned in the Holy Ancient One, so all consists of three heads. And when they are illumined, they all depend upon one another—upon three heads: one on each side, and one including them.[57]

"Now, you might say, 'Who is the Holy Ancient One?' Come and see: Above is the one not known, not recognized, not designated. It encompasses all, and two heads are included in It; then all else is arranged so. That one is not in numeration, nor in category, nor in fervent reckoning. Of this is said *I will guard my ways from sinning with my tongue; I will keep a muzzle on my mouth*... (Psalms 39:2).[58]

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"Know that *Ein Sof*... is not alluded to in the Torah or in the Prophets or in the Writings [i.e., in the whole Bible], but the Masters of Service [i.e., the kabbalists] have received a slight hint of It." Cf. *Zohar* 3:130a (*IR*); Vol. 8, pp. 341–42, n. 66.

On the Holy Ancient One's head being mentioned without a body, see Liebes, *Peraqim*, 186. Cf. the divine vision in Daniel 7:9, which limits its description of God to His head of hair: *As I watched, thrones were placed, and the Ancient of Days sat—His garment like white snow, the hair of His head like clean fleece, His throne flames of fire, its wheels blazing fire.*

On the head(s) of the Holy Ancient One, see above, notes 23–24. For various interpretations of this paragraph, see *Or Yaqar*; *Omer Man*; *Sullam*; Tishby, *Wisdom of the Zohar*, 1:334; *Matoq mi-Devash*.

55. **Its enhancements are arrayed...** In the Concealed Brain, the last of the three heads of the Holy Ancient One. Supernal *Ḥesed* represents the root of the *sefirah Ḥesed*.

On the term תקונא (*tiqquna*), "enhancement, adornment, array, arrangement, configuration, feature," see above, note 20. On the Concealed Brain, see above, notes 22–23. On Supernal *Ḥesed*, see above, note 38.

56. **the one that strikes, strikes this brain...** *Ein Sof* stimulates the Concealed Brain. From the flowing beard derives the lower brain of *Ze'eir Anpin*, namely *Ḥokhmah* (Wisdom).

On the term *mazzala*, see above, note 50. On the thirty-two paths of *Ḥokhmah*, see *Sefer Yetsirah* 1:1–2.

57. **three supernal heads are illumined...** Namely, *Ḥokhmah*, *Binah*, and *Da'at*, which are pictured as the three heads of *Ze'eir Anpin*, modeled on the three heads within the Holy Ancient One. This triadic structure characterizes the entire sefirotic realm: right, left, and center. See above, note 29; below, note 62.

58. **Who is the Holy Ancient One?...** This term includes both *Ein Sof* and *Keter*. *Ein Sof* itself cannot be known, designated,

"The place where beginning derives from the Ancient One, illumined by the *mazzala*, is the radiance of *Ḥokhmah*—expanding in thirty-two directions and issuing from that Concealed Brain, from the radiance within. That which the Holy Ancient One shines into *Ḥokhmah* is the beginning of what is revealed. It becomes three heads, with one head encompassing them. These three expand in *Ze'eir Anpin*, and from these all shine.[59]

"This Wisdom is engraved and generates one river, flowing forth to water the Garden. It enters the head of *Ze'eir Anpin* and is formed into one brain, and from there it extends and flows through the whole body, watering all those plants, as is written: *A river issues from Eden to water the garden* (Genesis 2:10).[60]

"This Wisdom is engraved, and it extends and enters the head of *Ze'eir Anpin*, and is formed into another brain.[61]

"That other one—the radiance emanating from it. These two are engraved and join into one head of the depth of the well, as is written: בדעתו (*Be-da'to*), *By His knowledge, the depths burst open* (Proverbs 3:20). Entering the head of *Ze'eir Anpin*, it is formed into another brain; and from there it extends and enters within, within the body—filling all those chambers and porticos of the body, as is written: ובדעת (*Uv-da'at*), *And by knowledge, rooms are filled* (ibid. 24:4).[62]

or calculated at all. The "two heads" included in It are *Keter* and the Concealed Brain.

On the term "Holy Ancient One," see above, note 18. On the Holy Ancient One's not being "designated," cf. above, note 54. Similar language is applied to *Ein Sof* in *Zohar* 1:21a.

On the three heads of the Holy Ancient One, see above, notes 23–24. The full verse in Psalms reads: *I said, "I will guard my ways from sinning with my tongue; I will keep a muzzle on my mouth as long as the wicked is before me."* Here *sinning with my tongue* refers to attempting to describe the indescribable nature of *Ein Sof*.

59. **The place where beginning derives . . .** *Ḥokhmah* represents the first ascertainable beginning of emanation, which "becomes three heads," namely *Ḥokhmah*, *Binah*, and *Da'at*.

On *Ḥokhmah* as "beginning," see *Zohar* 1:15a. On its thirty-two paths, see above, note 56. On the triad of *Ḥokhmah*, *Binah*, and *Da'at*, see below, note 62.

60. **generates one river . . .** Namely, *Binah*, who waters the *sefirot* from *Ḥesed* to *Yesod*, which are pictured as plants in the Garden of *Shekhinah*. These *sefirot* also represent the body of *Ze'eir Anpin*.

The full verse in Genesis reads: *A river issues from Eden to water the garden, and from there it divides and becomes four riverheads.* In the *Zohar*, *Eden* alludes to *Ḥokhmah*. See above, note 37. On the significance of this verse, see above, p. 201, n. 45; Hellner-Eshed, *A River Flows from Eden*, 229–51.

61. **another brain** Namely, *Binah*.

62. **That other one . . .** *Binah* represents "the radiance emanating from" *Ḥokhmah*. *Ḥokhmah* and *Binah* join into the third head of *Ze'eir Anpin*: *Da'at*, which emerges from "the depth of the well" of *Keter*. *Da'at* is formed into a brain and pervades all the chambers of the body of *Ze'eir Anpin*.

Da'at is presented in the *Zohar* in various ways: as an extension of *Keter*, as mediating between *Ḥokhmah* and *Binah*, and as the inner core of *Ze'eir Anpin* (or *Tif'eret*). On

"These shine from the radiance of that supernal Concealed Brain, which shines into the *mazzala*—Holy Ancient One. All depend upon one another and are linked with each other, until it is known that all is one, and all is the Ancient One, [290a] and nothing is separate from it.[63]

"These three lights illuminate three others, called Fathers, and these Fathers illumine the Sons, and all shines from one place. When this Ancient One—Will of Wills—is revealed, all shines, and all exists in perfect joy.[64]

"This Eden is drawn from supernal Eden, concealed of all concealed; and from this Eden is called 'beginning.' In the Ancient One, beginning and end do not apply, nor do they exist. And since it has neither beginning nor end, it is not called You—because it is concealed and not revealed—and it is called He. From the place where beginning is found, it is called You, and it is called Father—as is written: *For You are our father* (Isaiah 63:16).[65]

"In the *Aggadta* of the House of Rav Sava: 'The principle of all is that *Ze'eir Anpin* is called You, the Holy Ancient One is called He.' This is fine; yet now we apply [You] to the place where beginning is found, although it is concealed:

Da'at—Aramaic דעתא (*Da'ta*)—see *Zohar* 2:123a; 3:136a (*IR*); Tishby, *Wisdom of the Zohar*, 1:278–79, 335, 341. On the triad of *Ḥokhmah*, *Binah* (or *Tevunah*), and *Da'at*, see Exodus 31:3; and *Pirqei de-Rabbi Eli'ezer* 3: "By ten utterances was the world created ... and by three are they comprised, namely, *Ḥokhmah*, *Tevunah*, and *Da'at*." See Liebes, *Studies in the Zohar*, 170–71, n. 65.

The context in Proverbs 3 (verses 19–20) reads: *YHVH by wisdom founded the earth, set the heavens firm by understanding. By His knowledge the depths burst open, and the skies dripped dew.*

The context in Proverbs 24 (verses 3–4) reads: *By wisdom a house is built, and by understanding it is established. And by knowledge rooms are filled with all precious and lovely wealth.* On the second verse, see *Zohar* 2:14b (*MhN*), 123a; 3:136a (*IR*), 291a (*IZ*), 296a (*IZ*).

63. **These shine from the radiance . . .** The subject is *Ḥokhmah*, *Binah*, and *Da'at*.

64. **three others, called Fathers . . .** *Ḥesed*, *Gevurah*, and *Tif'eret*, who are symbolized by the three patriarchs: Abraham, Isaac, and Jacob. This sefirotic triad, in turn, illuminates the last one: *Netsaḥ*, *Hod*, and *Yesod* (pictured as Sons). The streaming light from the Holy Ancient One assuages the harshness of *Ze'eir Anpin* (the Short-tempered One), bringing joy to all.

65. **This Eden is drawn from supernal Eden . . .** *Ḥokhmah* is drawn from the Concealed Brain of the Holy Ancient One, and from it the flow of emanation (and of all existence) begins. In the boundless realm of the Holy Ancient One itself, the terms "beginning" and "end" do not pertain. This realm cannot be addressed directly in the second person (as You), but only indirectly in the third person (as He). The more personal pronoun You pertains to *Ḥokhmah*, who is also pictured as Father. The verse in Isaiah identifies *You* as *father*.

On *Ḥokhmah* as Eden, see above, note 60. On the Concealed Brain as supernal Eden, see above, note 37. On *Ḥokhmah* as You and Father, see *Zohar* 2:90a (quoting the verse from Isaiah). On He as alluding to the Holy Ancient One (or *Keter*), see *Zohar* 1:49a; 2:177b (*SdTs*); 3:79b, 129b–130a (*IR*), 134b (*IR*), 140b (*IR*). Cf. above, note 44.

from there is beginning, and it is called You. It is Father of Fathers. And this Father issues from the Holy Ancient One, as is written: והחכמה מאין תמצא (*Ve-ha-ḥokhmah me-ayin timmatse*), *Wisdom comes into being out of nothingness* (Job 28:12). Therefore it is not known.[66]

"Come and see: *Elohim understands its way* (ibid., 23)—*understands its way*, really! However, *and He knows its place* (ibid.)—*its place*, really, and of course, *its way*; and of course, that Wisdom concealed in the Holy Ancient One.[67]

"This Wisdom is the beginning of all. From it expand thirty-two paths—paths, not ways. Of them is Torah composed, of twenty-two letters and ten utterances. This Wisdom is Father of Fathers, and in this Wisdom appear beginning and end. Thus, Higher Wisdom and Lower Wisdom. When Wisdom expands, He is called Father of Fathers. All is consummated only by this, as is written: *All of them You made in wisdom* (Psalms 104:24)."[68]

66. **In the *Aggadta* of the House of Rav Sava...** This venerable source applied the second-person pronoun (You) to the entirety of *Ze'eir Anpin* and the third-person pronoun (He) to the Holy Ancient One. But Rabbi Shim'on is applying You to *Ḥokhmah*. Although this *sefirah* is concealed, it can still be addressed directly as You.

Father *Ḥokhmah* engenders the patriarchal triad of *Ḥesed*, *Gevurah*, and *Tif'eret* (who are themselves called Fathers), so He is Father of Fathers. See above, note 64.

Ḥokhmah Himself issues from the Holy Ancient One, who is called *Ayin* (Nothingness). This paradoxical name alludes to the Holy Ancient One's undifferentiated and incomprehensible nature: no-thingness. See above, note 24.

The full verse in Job reads: והחכמה מאין תמצא (*Ve-ha-ḥokhkmah me-ayin timmatse*), *But wisdom, where is it found, and where is the place of understanding?* Here, Rabbi Shim'on transforms the first rhetorical question into a spiritual formula: *Wisdom comes into being me-ayin, out of nothingness.*

On the creative reading of the verse in Job, see Asher ben David, *Sefer ha-Yiḥud*, 105, 107; Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 483; idem, cited in Scholem, "Te-'udah Ḥadashah le-Toledot Reshit ha-Qabbalah," 156 (where Ezra cites the authority of Isaac the Blind); Jacob ben Sheshet, *Meshiv Devarim Nekhoḥim*, 153; Naḥmanides, toward the end of his commentary on Job 28; *Zohar* 2:121a; Baḥya ben Asher on Genesis 1:2; Exodus 6:3; 16:25; 17:7; Matt, "*Ayin*," p. 75; p. 96, n. 36. Cf. *Zohar* 2:83a (Vol. 4, pp. 457–58, n. 328).

The *Aggadta* of the House of Rav Sava (the Elder) is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. On this library, see above, 165, n. 38. On this particular book, see above, p. 763 at n. 21; cf. above at note 48.

67. ***Elohim understands its way...*** This verse describes how God alone knows *ḥokhmah* (wisdom). For Rabbi Shim'on, it implies that *Elohim* (referring here to *Ze'eir Anpin*) *understands its way*—that is, the pathways into which *Ḥokhmah* branches. However, only *He* (namely the Holy Ancient One) *knows* the essential *place* (and nature) of *Ḥokhmah*. And of course, the Holy Ancient One alone knows his own Concealed Brain (or supernal Wisdom).

Cf. *Zohar* 3:129b (*IR*), 140b (*IR*). On the Holy Ancient One as *He*, see above, note 65. On the verse in Job, see also *Zohar* 1:48b–49a.

68. **From it expand thirty-two paths...** Subtle paths, not broad and open ways. The total of thirty-two embraces the twenty-two letters of the Hebrew alphabet and the ten

Rabbi Shim'on raised his hands and rejoiced. He said, "Surely it is time, and all is demanded in this hour.[69]

"Come and see: When the Holy Ancient One, concealed of all concealed, sought to array all as male and female, in the place where male and female were combined they did not endure—rather, in another existence of male and female.[70]

"This Wisdom, principle of all—when it emerged and shone from the Holy Ancient One, it shone solely as male and female. This Wisdom expanded and was found to be male and female: *Ḥokhmah* (Wisdom), Father; *Binah* (Understanding), Mother. *Ḥokhmah* and *Binah*—evenly balanced, male and female. Because of them, all exists as male and female; were it not for this, they would not endure.[71]

"This beginning is Father of all, Father of all fathers. They joined to one another—*Ḥokhmah*, Father; *Binah*, Mother. And it is written: כִּי אֵם לַבִּינָה תִקְרָא (*ki em la-binah tiqra*), *Indeed, you will call Binah 'Mother'* (Proverbs 2:3). When they joined, they generated offspring, and faith spread.[72]

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utterances by which the world was created (which correspond to the ten *sefirot*).

Ḥokhmah (Wisdom) represents the beginning of the flow of emanation; and He includes within itself the root of *Shekhinah*, who is the culmination of that flow. She is pictured as the daughter of Father Wisdom and is called Lower Wisdom.

On the thirty-two paths of *Ḥokhmah*, see *Sefer Yetsirah* 1:1–2; above at note 56. On the ten utterances by which the world was created, see M *Avot* 5:1; Vol. 7, p. 65, n. 200. On the title Father of Fathers, see above, note 66. For the full verse in Psalms, see above, note 49.

69. **Surely it is time...** To reveal the secrets of *Ḥokhmah* and *Binah*, Father and Mother, before Rabbi Shim'on passes away.

70. **to array all as male and female...** Within the Holy Ancient One appeared the androgynous archetype, composed of male and female, but these could not endure (or be expressed distinctly) until they emerged as *Ḥokhmah* and *Binah*.

On the significance of the union of male and female, see above, p. 736, n. 9; Vol. 5, pp. 545–46, n. 3; Vol. 7, p. 525, n. 534; Vol. 8, pp. 12–13, n. 36; Liebes, *Peraqim*, 329–30; idem, *Studies in the Zohar*, 155–56.

71. **This Wisdom, principle of all...** The primordial realm of *Ḥokhmah* (Wisdom) generates all. When Father *Ḥokhmah* issued from the Holy Ancient One, He included *Binah* within Himself. She then emerged as a separate *sefirah*. Together, *Ḥokhmah* and *Binah* sustain all gendered existence.

72. **Father of all fathers...** Initially, of the patriarchal triad *Ḥesed*, *Gevurah*, and *Tif'eret*, who are described as Fathers. See above, notes 64, 66.

When *Ḥokhmah* and *Binah* united, they generated the lower *sefirot*, and the flow of emanation (described as "faith") spread.

The verse in Proverbs reads: כִּי אִם לַבִּינָה תִקְרָא (*ki im la-binah tiqra*), *Indeed, if you call* [or: *call out*] *to understanding, and raise your voice to discernment.* A midrashic interpretation playfully changes the vowel beneath the א (*alef*) of אִם (*im*), *if*, thereby turning the word into אֵם (*em*), *mother*, and transforming the sense of the first half of the verse: כִּי אֵם לַבִּינָה תִקְרָא (*ki em la-binah tiqra*), *Indeed, you will call binah, understanding, "Mother."* Here Rabbi Shim'on adopts this midrashic read-

"In the *Aggadta* of the House of Rav Yeiva Sava, it is taught as follows: What is *Binah*? Well, when one joined the other—י (*yod*) with ה (*he*)—She became pregnant and produced a son, and they generated offspring. Thus, בינה (*Binah*), Understanding—בן י ה (*Ben yod he*), Son of *Yod He*. Perfection appears: the two of them uniting and the Son within them. Summation of all: in their array appears complete perfection—Father and Mother, Son and Daughter.[73]

"These matters have been conveyed only to the holy ones of the Most High, who have entered and emerged—who know the ways of the blessed Holy One, who do not deviate from them to the right or the left, as is written: *For the ways of YHVH are right; the righteous walk in them, while transgressors stumble in them* (Hosea 14:10). Happy is the share of one who is worthy of knowing His ways and not erring in them! For these matters are concealed, and the holy ones of the Most High are illumined by them as one is illumined by the radiance of a lamp. These matters have not been transmitted to anyone who has not entered and emerged; for whoever has not entered and emerged—better for him if he had never been created! For it is revealed before the Holy Ancient One, concealed of all concealed, that these words shine in my heart in the fullness of love and awe of the blessed Holy One. And as for these sons of mine here, I know that they have entered and emerged from these matters, though not all of them. Now they have been illumined completely, as should be. Happy is my share with them in that world!"[74]

ing to demonstrate that *Binah* is the Divine Mother.

On the midrashic reading of the verse in Proverbs, see *Targum Yonatan*, ad loc.; BT *Berakhot* 57a; *Midrash Mishlei* 23:25; *Bemidbar Rabbah* 10:4; *Bahir* 74 (104); *Zohar* 2:101a, 177b (*SdTs*); 3:291a (*IZ*); *TZ*, intro, 2a, 12a; 20–21, 56a; 65, 96a–b; 69, 106b, 115b; *Minḥat Shai*, ad loc. Cf. Proverbs 7:4.

73. **In the *Aggadta* of the House of Rav Yeiva Sava . . .** This venerable source contains a mystical interpretation of the name בינה (*Binah*), reading it as בן י ה (*Ben yod he*), Son of *Yod He* (or Son of *Yah*). The point-like letter י (*yod*) symbolizes the primordial point of *Ḥokhmah*; the feminine marker ה (*he*) symbolizes *Binah*, the Divine Mother. Together they engender *Ze'eir Anpin* (the Son) and *Shekhinah* (the Daughter).

The *Aggadta* of the House of Rav Yeiva Sava (the Elder) is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. See above, notes 48, 66.

74. **the holy ones of the Most High . . .** The proven spiritual seekers who have entered the orchard of wisdom and emerged in peace.

Rabbi Shim'on refers to his Companions as "these sons of mine here." The phrase "though not all of them" qualifies "these matters" (not "these sons of mine"). The Companions had not fully explored or understood the secrets—in particular, those relating to Father *Ḥokhmah* and Mother *Binah*, which Rabbi Shim'on had not revealed in the earlier gathering, *Idra Rabba*. Now the Companions "have been illumined completely," and Rabbi Shim'on looks forward to sharing with them the bliss of the world that is coming.

The phrase "entered and emerged" derives from the famous story of four rabbis who

Rabbi Shim'on said, "All that I have said about the Holy Ancient One, and all about *Ze'eir Anpin*, is all one. It is all—all one entity—with no [290b] separation pertaining. Blessed be He; Blessed be His Name forever and ever.[75]

"Come and see: This beginning, called Father, is included in י (*yod*), which depends upon the holy *mazzala*. So it is the most concealed of all letters. *Yod* includes other letters. *Yod*, beginning and end of all.[76]

"entered the orchard," that is, who engaged in mystical contemplation. Only Rabbi Akiva "entered in peace and emerged in peace." In the *Zohar*, "entering and emerging" refers to the seeker who has entered the realm of mystery and emerged unscathed, one who has plumbed the secrets and discovered how to apply them in his life. Normally "entering and emerging" is a highly advanced stage, but here Rabbi Shim'on insists
792 that without this, life is pointless: "better for him if he had never been created!" See below at note 117. Cf. *Zohar* 3:141a (*IR*): "For whoever has entered and not emerged—better for him if he had never been created!"

The Companions participating in Rabbi Shim'on's final gathering had already proven themselves in the earlier gathering (*Idra Rabba*). See above, notes 7–8.

On "entering and emerging" see JT *Ḥagigah* 2:1, 77b; *Shir ha-Shirim Rabbah* on 1:4 (and cf. *Tosefta Ḥagigah* 2:4; BT *Ḥagigah* 14b); *Targum Yerushalmi*, Deuteronomy 33:21; *Zohar* 1:44a (*Heikh*), 112a (*MhN*), 147b (referring to venturing into the demonic realm); 2:176a, 179a (*SdTs*), 213b; 3:127b (*IR*), 141a (*IR*), 144a–b (*IR*), 287a, 292a (*IZ*), 297a; *ZḤ* 2c (*SO*), 6c (*SO*), 19a (*MhN*), 105a; Moses de León, *Shushan Edut*, 345; Liebes, "Ha-Mashiaḥ shel ha-Zohar," 153–56, and nn. 240–41; idem, *Studies in the Zohar*, 35, 97, 130–31; 178, nn. 110–11; Wolfson, "Forms of Visionary Ascent," 211–14; Hellner-Eshed, *A River Flows from Eden*, 63–67.

On the expression "better for him if he had never been created!" see above, pp. 503–4, n. 9. Cf. M *Ḥagigah* 2:1: "Whoever contemplates four things, better for him if he had never come into the world: what is above? what is below? what was before? and what will be after? Whoever shows no concern for the honor of his Maker, better for him if had never come into the world!"

The expression "the holy ones of the Most High" appears in Daniel 7:18, 22, 25, 27, where it refers to the people of Israel.

On the concluding sentence, see Rabbi Shim'on's similar remark to Rabbi Yitsḥak (*Zohar* 3:132b [*IR*], quoted above, note 53): "Happy is your share, and happy is my share along with you in the world that is coming!"

75. **All that I have said . . .** The Holy Ancient One and *Ze'eir Anpin* are essentially one, since the former includes and is manifested in the latter. See *Zohar* 3:141a (*IR*), 143a (*IR*); cf. 2:178b (*SdTs*).

In the concluding sentence, "He" refers to the Holy Ancient One; "His Name" refers to the *sefirot* from *Ḥokhmah* to *Shekhinah*, which are symbolized by the letters of the name *YHVH*. See above, note 65; p. 74, n. 60.

76. **This beginning, called Father . . .** The primordial point of *Ḥokhmah* is symbolized by the point-like letter י (*yod*). The full spelling of this letter's name—יוד (*yod*)—includes the letters ו (*vav*) and ד (*dalet*). The letter *vav*, whose numerical value is six, symbolizes *Tif'eret* together with the five *sefirot* surrounding Him (*Ḥesed* to *Yesod*). The letter *dalet* symbolizes *Shekhinah*, who is sometimes described as דלה (*dallah*), "poor," until She is filled with the riches of emanation from above. Thus, *yod* includes the "beginning and end" of the sefirotic spectrum.

On the significance of the full spelling of the letter *yod*, see *Zohar* 3:10b, 65b, 92a. On *yod* as "beginning and end of all," cf. Moses de León, *Sefer ha-Rimmon*, 363, and Wolfson's note 9. On the term *mazzala*, see above, note 50.

"And that river flowing forth is called the World that is Coming—coming constantly and never ceasing. This is the delight of the righteous: attaining this World that is Coming constantly to the Garden, ceaselessly. Of it is written *like a spring whose waters do not fail* (Isaiah 58:11). That World that is Coming is created by י (*yod*), as is written: *A river issues from Eden to water the garden* (Genesis 2:10). *Yod* includes two letters.[77]

"In the *Aggadta* of the House of Rav we have learned: 'Why are ו ד (*vav*, *dalet*) included in יוד (*yod*)? Well, the planting in the Garden is called ו ד (*vav*, *dalet*); the Garden is called ו (*vav*). And there is another Garden, which is ד (*dalet*); and *dalet*, which is *four*, is watered by this *vav*. This corresponds to the mystery that is written: *A river issues from Eden*—who is *Eden*? Supernal Wisdom, which is *yod*. *To water the garden*—*vav*. *And from there it divides and becomes four riverheads*—*dalet*. All is included in יוד (*yod*).[78]

77. **that river flowing forth is called the World that is Coming...** *Binah* is pictured as a constantly flowing river.

עלמא דאתי (*Alma de-atei*) is the Aramaic equivalent of the rabbinic Hebrew העולם הבא (*ha-olam ha-ba*), "the world that is coming." This term has often been understood as referring to the hereafter and often been translated as "the world to come." From a mystical perspective, however, "the world that is coming" already exists, occupying another dimension. Here, as often in the *Zohar*, "the world that is coming" refers to *Binah*, the continuous source of emanation, watering *the garden* (as explained below). See above, p. 144, n. 279.

On the notion that "the World that is Coming is created by י (*yod*)," see *Bereshit Rabbah* 12:10: "כי ביה יהוה צור עולמים (*Ki be-Yah YHVH tsur olamim*), *For by Yah YHVH, an eternal rock* (Isaiah 26:4)—with these two letters the blessed Holy One created His world [interpreting the verse as: *For* ביה (*be-Yah*), *by* (the letters) י ה (*yod*, *he*), *YHVH* צר עולמים (*tsar olamim*), *formed worlds*]. ...This world was created by ה (*he*)...and the world that is coming was created by י (*yod*)." See below, pp. 861–62, n. 38.

On the concluding sentence, see the preceding note. The full verse in Genesis reads: *A river issues from Eden to water the garden, and from there it divides and becomes four riverheads.* This *river* symbolizes *Binah*, issuing from *Ḥokhmah* (described as *Eden*) and watering the sefirotic *garden*. See above, p. 710, n. 165; Hellner-Eshed, *A River Flows from Eden*, 229–51.

The full verse in Isaiah reads: *YHVH will guide you always; He will satisfy* נפשך (*nafshekha*), *your thirst* [or: *soul*], בצחצחות (*be-tsaḥtsaḥot*), *in parched regions, and invigorate your bones. You will be like a well-watered garden, like a spring whose waters do not fail.* See above, p. 121, n. 206.

78. **In the *Aggadta* of the House of Rav...** This venerable source expounds the significance of the full spelling of name of the letter יוד (*yod*), which includes the letters ו (*vav*) and ד (*dalet*). The letter *vav*, whose numerical value is six, symbolizes *Tif'eret* together with the five *sefirot* surrounding Him (*Ḥesed* to *Yesod*). The letter *dalet* symbolizes *Shekhinah*. Together, *vav* and *dalet* constitute "the planting in the (sefirotic) Garden." From another perspective, each of these two letters represents one Garden.

Furthermore, the numerical value of *dalet* (four) alludes to the *four riverheads* mentioned in the verse from Genesis, which may symbolize the four archangels accompanying

"'Therefore it is called Father of all, Father of Fathers. It is called Beginning of all, House of all, Brain—י (*yod*), beginning and end of all, as is written: *All of them You made in wisdom* (Psalms 104:24).[79]

"'In its place it is not revealed and is not known. Once it conjoins with Mother, it is hinted at within Mother. So Mother is principle of all—known and alluded to. Beginning and end of all is called Wisdom, in which is concealed totality of all, totality of the Holy Name.'[80]

"Until now, I have hinted and not spoken, all these days. But now, aspects are carved. י (*Yod*) is composed of this Wisdom. ה (*He*) is Mother, whom we call בינה (*Binah*), Understanding. ו ה (*Vav, he*) are two children adorned by Mother. We have already learned that *Binah* is composed of all: י (*yod*) joining Mother, and they bring forth ב ן (*bet, nun*; *ben*), a son. Thus, בינה (*Binah*)—Father and Mother, י ה (*yod, he*); ב ן (*bet, nun*; *ben*), a son, amid them.[81]

"Now She is called תבונה (*Tevunah*), for all is included in these letters: בן בת (*ben, bat*), Son, Daughter, who are ו ה (*vav, he*)—all in one whole, namely תבונה (*Tevunah*).[82]

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"In the Book of Rav Hamnuna Sava it is said: 'The first enhancement revealed by King Solomon—when he said *Oh, you are beautiful,* רעיתי (*ra'yati*), *my be-*

Shekhinah. In this verse, *Eden* symbolizes *Ḥokhmah* (Wisdom). See the two preceding notes.

The *Aggadta* of the House of Rav is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. See above, notes 48, 66, 73.

79. **Therefore it is called Father of all . . .** *Ḥokhmah* (Wisdom) engenders all the lower *sefirot*, including the patriarchal triad of *Ḥesed*, *Gevurah*, and *Tif'eret* (who are themselves called Fathers), so He is Father of Fathers. See above, notes 66, 68. For the full verse in Psalms, see above, note 49.

80. **In its place it is not revealed . . .** Father *Ḥokhmah* (Wisdom) remains unknown until He unites with Mother *Binah*.

The phrase "totality of the Holy Name" alludes to the sefirotic significance of the letters of the name *YHVH*, which Rabbi Shim'on proceeds to explain.

81. **But now, aspects are carved . . .** The deep significance of the letters of יהוה (*YHVH*) is now revealed. The first, point-like letter of this name—י (*yod*)—symbolizes the primordial point of *Ḥokhmah* (Wisdom). The second letter—ה (*he*), which is a feminine marker—symbolizes Mother *Binah*. The remaining two letters—ו ה (*vav, he*)—represent *Tif'eret* (together with the *sefirot* surrounding Him [*Ḥesed* to *Yesod*]) and *Shekhinah*, who are pictured as "two children" of *Ḥokhmah* and *Binah*.

The name בינה (*Binah*) includes the letters י (*yod*) and ה (*he*)—symbolizing *Ḥokhmah* and *Binah*—and also the letters ב (*bet*) and נ (*nun*), which spell בן (*ben*), "son," signifying *Tif'eret* (or *Ze'eir Anpin*), the Divine Son.

On *vav* as symbolizing *Tif'eret*, see above, note 76. On the sefirotic significance of the letters of *YHVH*, see above, p. 74, n. 60.

82. **Now She is called תבונה (*Tevunah*) . . .** *Binah* is also called by this cognate term, which similarly means "Understanding" (or "Discernment"). Three of the letters of תבונה (*Tevunah*) spell out בן בת (*ben, bat*), "Son, Daughter"—employing the ב (*bet*) twice—referring respectively to *Tif'eret* (or *Ze'eir Anpin*) and *Shekhinah*, who are symbolized by the remaining two letters: ו ה (*vav, he*).

loved! (Song of Songs 4:1)—derives from here. The second enhancement he called *bride* (ibid., 8), who is Female below.'[83]

"As for those who say 'Both of them refer to this Female below, being free for interpretation'—not so! For the first ה (*he*) is not called *bride*, whereas the last *he* is, at certain times—many times—since there are many times when the Male does not unite with Her and withdraws from Her. Of then is written [*Do not approach*] *a woman in her menstrual impurity*... (Leviticus 18:19). At the time when the Female is purified, and the Male desires to unite with Her, then She is called *bride*—a real bride![84]

"But as for this Mother, the desire of them both is eternal. As one they emerge, as one they abide; one is not detached from the other, and one does not withdraw from the other. Therefore it is written: *A river issues from Eden*—*issues*, certainly, ceaselessly! And it is written *like a spring whose waters do not fail* (Isaiah 58:11). Consequently it is written רעיתי (*ra'yati*), *my beloved* (Song of Songs 4:1)—abiding ברעותא (*bi-r'uta*), in desire, in companionship, in complete oneness. But here, *bride*—for when the Male comes to unite with Her, She is a *bride*, coming as a real bride![85]

83. **In the Book of Rav Hamnuna Sava...** This source interprets two depictions of a female figure in Song of Songs (ascribed to King Solomon). In the opening verse of chapter 4, Solomon alludes to *Binah*, who is addressed as רעיתי (*ra'yati*), *my beloved*. Later in the same chapter, he employs the term *bride*, alluding to *Shekhinah*, the "Female below."

On Rav Hamnuna Sava and his book, see above, pp. 261–62, n. 48. On the two enhancements in Song of Songs, see *Zohar* 1:240b; cf. 3:77b–78a. Song of Songs 4:8 reads: *With me from Lebanon, bride; with me from Lebanon come!* The term *bride* then reappears in verses 9–12. On Song of Songs 4:1, cf. Song of Songs 1:15.

84. **Both of them refer to this Female below...** Some claim that both *my beloved* and *bride* can be interpreted as referring to *Shekhinah*. However, this is incorrect. *Binah*—symbolized by the first ה (*he*) in יהוה (*YHVH*)—is called *my beloved*, whereas *Shekhinah* is often (though not always) called *bride*.

Human wickedness taints *Shekhinah*, making Her vulnerable to demonic forces and causing the Divine Male to distance Himself from Her, as if She were in a state of menstrual impurity. Once She is purified, the divine couple reunites and *Shekhinah* is renewed as a *bride*.

On *Shekhinah* as a menstruant, see above, p. 389, n. 307. The full verse in Leviticus reads: *Do not approach a woman in her menstrual impurity to expose her nakedness.* On the polemical tone of the opening sentence here, see Asulin, "Qomatah shel ha-Shekhinah," 158–60.

85. **But as for this Mother...** Mother *Binah* and Father *Ḥokhmah* are constantly united. In the verse from Genesis, the present tense of the verb *issues* implies this continual bond between *Binah* (the *river*) and *Ḥokhmah* (*Eden*). The term רעיתי (*ra'yati*), *my beloved*—addressed by *Ḥokhmah* to *Binah*—suggests their mutual רעותא (*re'uta*), "desire." Furthermore, both of them are known as רעים (*re'im*), constant "companions."

On the perpetual union of *Ḥokhmah* and *Binah*, see above, pp. 709–10, n. 165. On their

"Therefore Solomon described two enhancements of Females. The enhancement of the first he concealed, since She is concealed; and the enhancement of the second he explained further, not concealing so much. Afterward he linked all praise to the one above, as is written: *One alone is she to her mother, pure to her who bore her* (Song of Songs 6:9). Because this Mother is adorned with the crown of all, and the desire of י (*yod*) toward Her never ceases, into Her domain has been given all liberation of slaves, complete liberation of all, all liberation of sinners, purifying all—as is written: *For on this day He will effect atonement for you, to purify you* (Leviticus 16:30). And it is written *You shall hallow the fiftieth year and proclaim release. . . . For she is Jubilee; she shall be holy* [*for you*] (Leviticus 25:10, 12). What is יובל (*yovel*), *Jubilee*? As is said: *spreading its roots by* יובל (*yuval*), *a stream* (Jeremiah 17:8)—on account of that river that is coming, flowing forth ceaselessly.[86]

being called *re'im*, "companions" (and on the contrast between the two sefirotic couples), see *Zohar* 3:4a.

On the significance of the present tense of the verb *issues* (technically, the participle, rendered here in the present tense), see above, p. 710, n. 165. For the full verses in Genesis and Isaiah, see above, note 77.

86. **Solomon described two enhancements . . .** The enhancement pertaining to *Binah* is more concealed, since She is more concealed; whereas the enhancement pertaining to *Shekhinah* is fittingly more revealed. The "concealed" nature of the first enhancement may be reflected in the repeated reference to *your veil* in Song of Songs 4:1, 3.

Later in Song of Songs, Solomon links all the praise of *Shekhinah* to *her mother*, *Binah*. Because *Binah* is constantly united with *Ḥokhmah* (symbolized by י [*yod*]), She conveys the liberating stream of emanation to all. She is symbolized by the purifying power of Yom Kippur and by the *release* proclaimed in the Jubilee. Rabbi Shim'on plays on the words יובל (*yovel*), *Jubilee*, and יובל (*yuval*), *a stream*.

For various interpretations of the second sentence, see *Or Yaqar*; *Omer Man*; *Yayin ha-Reqaḥ*; *Sha'arei ha-Idra*; *Matoq mi-Devash*. On *Binah* as Jubilee, see above, pp. 681–82, n. 62. On יובל (*yuval*), *stream*, as the name of the primordial river (often in the name of Rabbi Shim'on son of Yoḥai), see *Vayiqra Rabbah* 22:10; BT *Bekhorot* 55b; *Pesiqta de-Rav Kahana* 6:1; *Pesiqta Rabbati* 16, 81a; *Tanḥuma, Pineḥas* 12; *Bemidbar Rabbah* 21:18; *Zohar* 2:83a, 98b; 3:58a, 97a; Moses de León, *Shushan Edut*, 335; idem, *Sefer ha-Rimmon*, 106; idem, *Sheqel ha-Qodesh*, 56 (69).

The verse in Song of Songs reads: *One alone is she—my dove, my perfect one. One alone is she to her mother, pure to her who bore her.* The full verse in Leviticus 16 reads: *For on this day He will effect purgation* [or: *atonement*] *for you* [or: *purgation* (or: *atonement*) *will be effected for you*], *to purify you of all your sins; before YHVH you will become pure.*

The context in Leviticus 25 (verses 10–12) reads: *You shall hallow the fiftieth year and proclaim* דרור (*deror*), *release* [or: *freedom*], *in the land for all of its inhabitants. A jubilee it shall be for you, and you shall go back each man to his holding, and each man to his clan you shall go back. That fiftieth year shall be a jubilee for you. You shall not sow and you shall not reap its aftergrowth and you shall not pick its untrimmed vines. For it* [or: *she*] *is a jubilee; it* [or: *she*] *shall be holiness* [or: *holy*] *for you. From the field you may eat its yield.*

The full verse in Jeremiah reads: *He will be like a tree planted by water, spreading its roots*

"It is written: [291a] כי אֵם לבינה תקרא (*Ki em la-binah tiqra*), *Indeed, you will call Binah 'Mother,' and raise your voice* לתבונה (*la-tevunah*), *to discernment* (Proverbs 2:3). Since [Scripture] says *Binah*, why does it say *Tevunah*? Well, all is as I said. Which of them is superior? *Binah* is superior to *Tevunah*. בינה (*Binah*)—Father, Mother, and Son. Father, י (*yod*); Mother, ה (*he*); בן (*ben*), Son, amid them. תבונה (*Tevunah*) is composed entirely of children: בן (*ben*), Son; בת (*bat*), Daughter—ו (*vav*), ה (*he*). And Father and Mother are not found—rather, Mother crouches over them, yet is unrevealed. Thus, the entirety of two children is called *Tevunah*, whereas the entirety of Father, Mother, and Son is called *Binah*. When one wishes to include all, they are included in this.[87]

"This Father, Mother, and Son are called *Ḥokhmah*, *Binah*, *Da'at*. Because this Son obtains the insignia of His Father and His Mother, He is called *Da'at*, for He is testimony to them both. This Son is called Firstborn, as is written: *My son, My firstborn, Israel* (Exodus 4:22). Since He is Firstborn, He obtains a double share—and when He is increased in crowns, three shares. In either case—two shares or three shares—all is the same thing. Both this and that are simply so: the inheritance of His Father and Mother He receives.[88]

"What is the inheritance? Crowns that were treasured away within them and bequeathed to this Son. From the side of His Father, there was one crown

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by יובל (*yuval*), *a stream; it does not fear when heat comes and its leaves are fresh; in a year of drought it is not anxious and does not cease yielding fruit.*

87. **כי אֵם לבינה תקרא (*Ki em la-binah tiqra*), *Indeed, you will call Binah 'Mother'*...** The verse in Proverbs reads: כי אִם לבינה תקרא (*ki im la-binah tiqra*), *Indeed, if you call* [or: *call out*] *to understanding, and raise your voice to discernment.* A midrashic interpretation playfully changes the vowel beneath the א (*alef*) of אִם (*im*), *if*, thereby turning the word into אֵם (*em*), *mother*, and transforming the sense of the first half of the verse: כי אֵם לבינה תקרא (*ki em la-binah tiqra*), *Indeed, you will call binah, understanding, "Mother."* Here Rabbi Shim'on adopts this midrashic reading to indicate that *Binah* is the Divine Mother. See above, note 72.

He then asks why the verse employs a synonym (and cognate) of *Binah*, namely תבונה (*tevunah*), *discernment* [or: *understanding*]. As he already explained (above at note 82), three of the letters of תבונה (*Tevunah*) spell out בן בת (*ben*, *bat*), "Son, Daughter," referring respectively to *Tif'eret* (or *Ze'eir Anpin*) and *Shekhinah*, who are symbolized by the remaining two letters: ו ה (*vav*, *he*). However, the name בינה (*Binah*) is superior because its letters allude to the divine parents as well as to the Son. The letters י (*yod*) and ה (*he*) symbolize *Ḥokhmah* and *Binah*, while the letters ב (*bet*) and נ (*nun*) spell בן (*ben*), "son." (See above at note 81.)

88. **Because this Son obtains...** Because *Tif'eret* (or *Ze'eir Anpin*) receives the qualities of His parents, *Ḥokhmah* and *Binah*, He is called דעת (*Da'at*), which Rabbi Shim'on associates with עדות (*edut*), "testimony." *Tif'eret*'s full name is *Tif'eret Yisra'el* (Beauty of Israel), and the verse in Exodus is here applied to Him. The third share is (or derives from) the hidden source of *Da'at*, situated above between *Ḥokhmah* and *Binah*.

On the triad of *Ḥokhmah*, *Binah*, and *Da'at*, see above, note 62. On *Da'at* and *edut*, see below at note 96. On the double share of the firstborn, see Deuteronomy 21:17.

hidden within Him called *Ḥesed*; and from the side of Mother, one crown called *Gevurah*. All of them adorn His head, and He grasps them.[89]

"When this Father and Mother shine upon them, they are all called Tefillin of the Head. This Son inherits all and obtains all; and this one gives to the Daughter, and the Daughter is nourished by Him. In any case, from here we learn that the son inherits from his father and mother, not the daughter; and by him the daughter is nourished, as is written: *There was food for all in him* (Daniel 4:9).[90]

"Now, if you say, 'All this and that are called Righteous One and Righteousness'—they are as one, and all is one.[91]

"This Father and Mother are enfolded in and joined with one another, Father being more concealed. All is linked to the Holy Ancient One, dependent upon the holy *mazzala*, most glorious of all.[92]

"This Father and Mother prepare the house, as I have said—as is written: *By wisdom a house is built, and by understanding it is established. And by knowledge rooms are filled with all precious and pleasant wealth* (Proverbs 24:3–4). And it is
798 written *For it is pleasant if you keep them in your belly* (ibid. 22:18). These are the principle of all, as I have said, dependent upon the glorious *mazzala*."[93]

89. **Crowns that were treasured away...** The hidden sources of *Ḥesed* and *Gevurah*. See *Zohar* 3:61b.

90. **When this Father and Mother shine upon them...** Namely, upon the qualities of *Ḥokhmah*, *Binah*, *Ḥesed*, and *Gevurah*, all of which are included within the Son. These four qualities correspond to the four compartments of the *tefillah* (phylactery) of the head. The Son provides for *Shekhinah*, the Daughter.

On the daughter's being nourished by the son, cf. M *Ketubbot* 13:3. The context in Daniel (4:8–9) describes the cosmic Tree seen by King Nebuchadnezzar in his dream: *The tree grew and became mighty, and its top reached the heavens and its branches to the ends of all the earth. Its foliage was beautiful and its fruit abundant; there was food for all in it* [or: *in him*]. *Beneath it the beasts of the field found shade, and in its branches dwelled the birds of heaven, and all flesh was nourished from it.* Cf. Daniel 4:18. Here, the tree symbolizes the Divine Son.

On the four compartments of the *tefillah* of the head, see above, p. 586, n. 256; pp. 677–78, n. 52.

91. **All this and that...** The Divine Son and Daughter are linked as one, the former sustaining the latter. *Yesod* (considered as an extension of *Tif'eret*) is known as Righteous One, while *Shekhinah* is called Righteousness. See above, pp. 85–86, n. 93.

92. **This Father and Mother are enfolded...** *Ḥokhmah* and *Binah* are united, both deriving from the Holy Ancient One. On the term *mazzala*, see above, note 50.

93. **This Father and Mother prepare the house...** The sefirotic structure beneath them. The flow of emanation from *Ḥokhmah*, *Binah*, and *Da'at* (*wisdom*, *understanding*, and *knowledge*) builds, establishes, and fills this structure. The *belly* mentioned in Proverbs 22 refers here to *Tif'eret*, the core of *Ze'eir Anpin*.

See above, note 62. The context in Proverbs 24 (verses 3–4) reads: *By wisdom a house is built, and by understanding it is established. And by knowledge rooms are filled with all precious and lovely* [or: *pleasant*] *wealth.*

Rabbi Shim'on said, "In the *Idra* I did not reveal all, and all these matters were concealed until now. And I wanted to conceal them for the world that is coming, because there we are asked a question, as is written: *It will be the faithfulness of your times, stronghold of salvation—wisdom and knowledge—the awe of YHVH is his treasure* (Isaiah 33:6). *Wisdom* is asked of one. Yet now, the will of the blessed Holy One is for this. Surely, without shame I will enter His palace![94]

"It is written: *For* אל דעות (*El de'ot*), *a God of knowledges, is YHVH* (1 Samuel 2:3). He is דעת (*Da'at*); *Da'at* He inherits; by *Da'at* all His palaces are filled, as is written: ובדעת (*Uv-da'at*), *and by knowledge, rooms are filled* (Proverbs 24:4). Therefore, the other *Da'at* is not revealed, for it flows secretly within Him and is included in the brain, in the whole body—*for El de'ot, a God of knowledges.*[95]

"In the Book of *Aggadta* we have learned: *For* אל דעות (*El de'ot*), *a God of knowledges*—do not read דעות (*de'ot*), *knowledges*, but rather עדות (*edut*), *testimony*, for He is testimony of all, testimony of two shares, as is said: *He established a testimony in Jacob* (Psalms 78:5). Although this matter has been established in the Book of Concealment from another perspective, there in its place it is perfect. Thus all is fine; and it is all, when the matter is concealed.[96]

The full verse in Proverbs 22 (referring to words of the wise) reads: *For it is pleasant if you keep them in your belly, that together they may be ready on your lips.*

94. **In the *Idra*...** That is, in the earlier gathering (known as *Idra Rabba*). See above, note 1. There, Rabbi Shim'on did not reveal, for example, how *Ḥokhmah* and *Binah* emerge from the Holy Ancient One.

In rabbinic literature, the verse in Isaiah is interpreted as referring to various questions that will be posed to a person's soul in the afterlife, including: "Did you fix times for [studying] Torah? Did you engage in the dialectics of wisdom? Did you understand one thing from another?" Here, Rabbi Shim'on says that he was saving certain secrets for that occasion; but since God wants him to reveal these matters now while he is still alive, he is doing so. Thereby, having revealed as much wisdom on earth as he could, he will enter the divine realm without shame. See above, note 9.

The verse in Isaiah reads: *He* [or: *It*] *will be the faithfulness of your times, stronghold of salvation—wisdom and knowledge—the awe of YHVH is his treasure.* On this verse as alluding to study, see BT *Shabbat* 31a; *Mishnat Rabbi Eli'ezer* 13, pp. 255–56; *Seder Eliyyahu Rabbah* 15, p. 70; *Shemot Rabbah* 30:14; *Zohar* 1:127b (*MhN*); 2:223a.

95. ***For* אל דעות (*el de'ot*), *a God of knowledges*...** The plural *de'ot* (*knowledges*) refers to two aspects of *Da'at*: the hidden source of *Da'at* (situated between *Ḥokhmah* and *Binah*) and the manifestation of *Da'at* in *Tif'eret* (who is the core of *Ze'eir Anpin*). Thus, "He (i.e., *Tif'eret*) is *Da'at*; (the hidden) *Da'at* He inherits."

See *Zohar* 2:123a. On the verse in Proverbs, see above, note 93. The full verse in Samuel reads: *Do not go on talking high and mighty—arrogance slips from your mouth—for* אל דעות (*El de'ot*), *a God all-knowing* [literally: *a God of knowledges*], *is YHVH, and by Him actions are weighed* [or: *determined*].

96. **In the Book of *Aggadta*...** According to this legendary source, the word דעות (*de'ot*), *knowledges*, implies its anagram: עדות (*edut*), *testimony*. By His very nature, *Tif'eret*

"This Father and Mother encompass all, concealed within them; and they are concealed in the holy *mazzala*, Ancient of all Ancients. In Him they are concealed; in Him they are included. He is all; all is He. Blessed be He; Blessed be His Name forever and ever.[97]

"All the words of the *Idra* are fitting, and all of them are holy words—words that do not deviate to the right or to the left. All of them, words concealed for those who have entered and emerged—and all are so. Until now these words have been concealed, for I feared to reveal; now they have been revealed! Yet it is revealed before the Holy Ancient One that I have not acted for my own glory or for the glory of my father's house, but rather so that I will not enter His palace in shame.[98]

"Furthermore, I see that the blessed Holy One and all these truly virtuous ones here confirm what I am doing. For I see all of them rejoicing in this, my wedding celebration; and all of them are invited, [291b] in that world, to my wedding celebration! Happy is my share!"[99]

(who is symbolized by Jacob) testifies to the qualities that He has inherited from *Ḥokhmah* and *Binah*. See above, note 88.

The reference to *Sifra di-Tsni'uta* (The Book of Concealment) does not correspond to any passage in the extant version of this composition. Similarly, in *Idra Rabba* there are various references to *Sifra di-Tsni'uta* that do not appear in its current version. On the relation between the *Idrot* and *Sifra di-Tsni'uta*, see above, note 43. For attempts to identify a parallel in *Sifra di-Tsni'uta* to the passage here, see *Or Yaqar*; *Yayin ha-Reqaḥ*; *Sha'arei ha-Idra*; *Matoq mi-Devash*.

The concluding sentence implies that the concealed nature of this matter allows for various interpretations; thus "it is all."

The Book of *Aggadta* is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. See above, p. 165, n. 38. The full verse in Psalms reads: *He established a testimony in Jacob, and ordained a teaching in Israel, which He commanded to our fathers to make them known to their children.*

97. **This Father and Mother encompass all...** *Ḥokhmah* and *Binah* include the entire flow of emanation, while they themselves derive from the *mazzala* of the Holy Ancient One (or Ancient of all Ancients).

In the concluding sentences, "Him" and "He" refer to the Holy Ancient One; "His Name" refers to the *sefirot* from *Ḥokhmah* to *Shekhinah*, which are symbolized by the letters of the name *YHVH*. See above, note 75. On the term *mazzala*, see above, note 50.

98. **All the words of the *Idra*...** That is, the secrets revealed during the *Idra Rabba*.

On *Idra Rabba*, see above, note 1. On "entering and emerging," see above, note 74. For the expression "I have not acted for my own glory..." in the context of revealing secrets, see BT *Megillah* 3a; *Zohar* 2:102a; 3:144a (*IR*). Cf. *Ta'anit* 20a, *Bava Metsi'a* 59b; *Avot de-Rabbi Natan* A, 6. On the theme of shame, see above, notes 9, 94.

99. **I see that the blessed Holy One...** God Himself has arrived along with souls of the righteous. See above, note 14.

The death of Rabbi Shim'on is described as a הלולא (*hillula*), "festivity," especially "wedding feast, wedding celebration," because he is about to unite with *Shekhinah*. See below at note 237; *Zohar* 1:218a (quoting Song of Songs 3:11, which mentions *the day of his wedding*). Cf. 3:144b (*IR*). On Rabbi

[Rabbi Abba said: When the Holy Lamp, the Supernal Lamp, completed this utterance, he raised his hands and wept—and laughed. He wanted to reveal one matter. He said, "I have toiled over and been troubled by this matter all my days, and now they are not giving me permission!" Summoning his strength, he sat up, murmured with his lips, and bowed three times. No one could look at his place, certainly not at him. He said:][100]

"Mouth, mouth, who has attained so much, your spring has not dried up! Your spring flows forth ceaselessly. Over you I proclaim *A river issues from Eden* (Genesis 2:10); and it is written *like a spring whose waters do not fail* (Isaiah 58:11).[101]

"Now I testify that all the days I have existed, I yearned to see this day, though my desire was not attained. For with this crown, this day is adorned. Now I wish to reveal words in the presence of the blessed Holy One, for all of them crown my head. This day will not hasten to enter its place, as another day, for the whole day is in my control. Now I begin to reveal matters so that I will not enter shamefully into the world that is coming. Here, I begin and speak.[102]

"It is written: *Righteousness and justice are the foundation of Your throne. Love and truth go before Your presence* (Psalms 89:15). Whoever is wise will contemplate this, to see the ways of the Supernal Holy One, the judgments of the Supernal Holy One—judgments of truth, judgments adorned with supernal crowns. For I have already said that all the lamps shining from the Supernal Lamp, concealed of all concealed, are illuminating rungs. By the light of every

Shim'on's earthly *hillula*, see BT *Ketubbot* 62b.

See also the account in BT *Ḥagigah* 14b, where Rabbi Yehoshu'a expounds on the mysteries of the Divine Chariot, "and the ministering angels came and gathered to listen, like people coming and gathering to watch the entertainments for a bridegroom and bride." Cf. JT *Ḥagigah* 2:1, 77a.

100. **Rabbi Abba said . . .** Here Rabbi Abba, who serves as the scribe in this dramatic session, relates how Rabbi Shim'on (known as "the Holy Lamp") proceeds.

The "permission" referred to means "permission to reveal" one particular matter. On Rabbi Shim'on's title בוצינא קדישא (*Botsina Qaddisha*), "the Holy Lamp," see above, p. 27, n. 68.

On the expression "wept—and laughed," see above, p. 586, n. 257. On the wording "Summoning his strength . . . ," cf. Genesis 48:2: *Someone told Jacob, "Look, your son Joseph is coming to you." Israel summoned his strength and sat up in bed.*

101. ***A river issues from Eden . . .*** For the full verses in Genesis and Isaiah, see above, note 77. Cf. above at note 85.

102. **all the days I have existed . . .** Rabbi Shim'on has yearned all his life to convey the secrets that he now fully understands. The final day of his life is adorned with the "crown" of revelation. This ultimate day will not end soon, nor will the sun set, until he completes his teaching.

On yearning for the final day of life, cf. *Zohar* 1:98a (*MhN*). On the wording "will not hasten to enter its place . . . ," cf. the conclusion of Joshua 10:13, and *Targum Yonatan*, ad loc. On the theme of not entering shamefully into the world that is coming, see above, note 9.

single rung is revealed what is revealed. Those lights are joined, light to light, shining into one another, inseparable from each other.[103]

"The light of every single lamp—called Crowns of the King, Adornments of the King—shines from and is joined to that light within, within, not separating outward. So all ascends to one rung, all is crowned by one element—no separating one from another. It and its name are one.[104]

"The light that is revealed is called Garment of the King. The light within, within—in that light is the one who is inexpressible and unrevealed. All those lamps and all those lights shine from the Holy Ancient One, concealed of all concealed, the Supernal Lamp. Upon contemplating, all the lights spreading—there is nothing but the Supernal Lamp, hidden and unrevealed.[105]

"Among those garments of glory—garments of truth, adornments of truth, lamps of truth—are two lamps, perfection of the King's throne, called Righteousness and Justice. They are the beginning and consummation, and by these are adorned all judgments above and below. All is concealed in Justice, and Righteousness is nourished by this Justice.[106]

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"Sometimes She is called מלכי־צדק מלך שלם (*Malki-tsedeq melekh shalem*), *Melchizedek king of Salem* (Genesis 14:18). And when judgments are aroused from Justice, they are completely compassion, completely perfect; for this one assuages Righteousness, and judgments are refined, all descending to the world in perfection, in compassion. Then the hour is sanctified, for Male and Female are united, and all worlds are in compassionate joy.[107]

103. ***Righteousness and justice*...** Rabbi Shim'on begins to expound this verse. All of the sefirotic lamps shine from the Holy Ancient One ("the Supernal Lamp"). See above at notes 18–19. Above (at note 100), Rabbi Shim'on himself is called "the Supernal Lamp."

104. **Crowns of the King...** That is, of the Holy Ancient One, whose "light within, within" illumines all the sefirotic crowns. These *sefirot* (from *Ḥokhmah* to *Shekhinah*) constitute the "name" of the Holy Ancient One, revealing Its qualities and nature. On the concluding sentence, see *Zohar* 2:86a; 3:11b, 70a, 93b; above, notes 19, 75, 97.

105. **Garment of the King...** Beneath these sefirotic garments is the inner light of the Holy Ancient One. Although the other lights appear to be distinct rays, ultimately they have no existence independent of their source—"there is nothing but the Supernal Lamp."

See above, note 19. On the wording "Upon contemplating...," cf. p. 51 at n. 142 and the conclusion of that note.

106. **two lamps, perfection of the King's throne...** Two *sefirot*, *Shekhinah* and *Tif'eret*. These are called respectively צדק (*Tsedeq*), "Righteousness," and משפט (*Mishpat*), "Justice" (mentioned in the verse in Psalms quoted by Rabbi Shim'on, above at note 103). This sefirotic couple "perfect" the throne of the Holy Ancient One. *Shekhinah* is nourished by *Tif'eret*. On Righteousness and Justice, see, e.g., *Zohar* 3:85b, 91a, 293b (*IZ*), 296b (*IZ*).

107. **Sometimes She is called מלכי־צדק (*Malki-tsedeq*)...** *Shekhinah* is sometimes identified with this king, based on Her names מלכות (*Malkhut*), "Kingdom," and צדק

"But when sins of the world proliferate and the sanctuary is defiled and the Male moves afar from the Female and the mighty Serpent begins to be aroused—woe to the world, which is then nourished by this Righteousness! Many ravaging bands of stingers are aroused in the world; many righteous ones are removed from the world—because the Male moves afar from the Female, and Justice does not approach this Righteousness. Of this is written *Some are swept away without justice* (Proverbs 13:23), for Justice is far from Righteousness, who is not assuaged, and Righteousness suckles from another place.[108]

"Of this King Solomon said: *Everything have I seen in the days of my breath* (Ecclesiastes 7:15). *My breath*—a breath of the breaths above, called 'faces of the King.' The phrase *my breath* refers to Righteousness, the Holy Kingdom; for when She is aroused in Her judgments, it is written *a righteous one perishing in his righteousness* (ibid.). Why? Because Justice has moved afar from Her, and so, *some are swept away without justice.*[109]

(*Tsedeq*), "Righteousness." The place-name שלם (*shalem*), *Salem*, is associated here with שלימו (*shelimu*), "perfection, completion."

Tif'eret (known as Justice, and characterized by Compassion) assuages the harsh quality of *Shekhinah* (known as Righteousness).

Melchizedek (whose name means "righteous king") was the king-priest of Salem (Jerusalem), who participated in Abraham's victory over an alliance of eastern kings. The full verse in Genesis reads: *Melchizedek king of Salem brought out bread and wine, for he was priest to El Elyon.* On *Shekhinah* as Melchizedek, see *Zohar* 1:87a–b; 3:53b, 90b, 193b.

108. **But when sins of the world proliferate...** Human wickedness taints *Shekhinah* (symbolized by "the sanctuary"), causing *Tif'eret* (Justice) to distance Himself from Her and empowering the demonic Serpent. Then the harsh quality of *Shekhinah* (Righteousness) harms the world, and maleficent forces attack.

In BT *Ḥagigah* 4b–5a, the verse from Proverbs is interpreted as referring to someone who dies before his time. In the *Zohar*, it implies that when *Tif'eret* (*justice*) removes Himself from *Shekhinah*, His quality of compassionate *justice* is lacking, and consequently the innocent may be *swept away*. See above, p. 735, n. 8.

The concluding phrase—"from another place"—implies "from the demonic Serpent." See Scholem. On *Shekhinah*'s being tainted, cf. above, note 84.

109. ***Everything have I seen in the days of my breath...*** The full verse reads: *Everything have I seen* בימי הבלי (*bi-ymei hevli*), *in my days of mere breath* [literally: *in the days of my breath*]: *a righteous one perishing in his righteousness, and a wicked one living a long life in his evil.*

The term הבל (*hevel*) is the key word of the book of Ecclesiastes, whose author is traditionally identified as King Solomon. Its basic meaning is "breath, vapor," and in this biblical book it connotes "futility, vanity, absurdity, ephemerality, that which is empty and fleeting." In the *Zohar*, however, *hevel* can refer to a divine "breath," symbolizing one of the *sefirot*, which animates existence. These "breaths above" represent "faces (or aspects) of the King."

According to Rabbi Shim'on, the phrase *my breath* refers specifically to *Shekhinah*—or *Malkhut* (Kingdom)—known as Righteousness. When Her harshness is aroused, even a righteous person may perish *in his righteousness*—that is, on account of *Shekhinah*—because *Tif'eret* (known as Justice) has distanced Himself from Her.

See the preceding note. On the divine breaths, see *Zohar* 1:146b (*ST*); 2:10b, 38b–

"Come and see: When a sublime virtuous person is found in the world—a beloved of the blessed Holy One—even when Righteousness is aroused, the world can be saved for his sake. The blessed Holy One seeks to honor him, so he does not fear [292a] Judgment. But if that virtuous one does not remain steadfast and becomes afraid, then even Justice he fears and cannot endure—how much more so, Righteousness![110]

"King David said at first, '*Test me, O YHVH, and try me* (Psalms 26:2); for I am not afraid of any judgments—even of this Righteousness, especially since I am linked to it.' What is written? *As for me,* בצדק (*be-tsedeq*), *in righteousness, I will behold Your face* (Psalms 17:15)—*be-tsedeq*, *by righteousness*, surely! 'For I am not afraid to undergo its judgments.' After he sinned, he was afraid even of Justice, as is written: *Do not enter into justice with Your servant* (Psalms 143:2).[111]

"Come and see: When this צדק (*tsedeq*), Righteousness, is assuaged by Justice, it is called צדקה (*tsedaqah*), and the world is sweetened by kindness and filled with it, as is written: *He loves* tsedaqah, *righteousness, and justice. The kindness of YHVH fills the earth* (Psalms 33:5).[112]

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"I testify that all my days I have been distressed for the world, that it not encounter the judgment of Righteousness and be consumed by its flames—as is written: *She eats and wipes her mouth, and says, 'I have done no wrong'* (Proverbs 30:20).[113]

39a, 59a; 3:47b; Vol. 7, pp. 295–96, nn. 124–25. On the association of King Solomon with *Shekhinah* (known as *the wisdom of Solomon*), see above, p. 35, n. 94.

110. **When a sublime virtuous person...** Through his merit, such a person can save the world from the harshness of *Shekhinah*. But if he falters, he becomes afraid even of *Tif'eret* (Justice) and certainly of *Shekhinah* (Righteousness).

See *Bereshit Rabbah* 33:3, in the name of Rabbi Shemu'el son of Naḥman: "Happy are the righteous, who turn the Attribute of Judgment into the Attribute of Compassion!"

111. **King David said at first...** Initially he was not afraid to be tested and judged by God, even by the harsh quality of *Shekhinah* (known as Righteousness). But after he sinned with Bathsheba, he was afraid even of the milder quality of *Tif'eret* (known as Justice).

See *Zohar* 1:82a; Moses de León, *Sheqel ha-Qodesh*, 44–45 (54–55). On David's sin, see 2 Samuel 11–12. The full verse in Psalms 143 reads: *Do not enter* במשפט (*ve-mishpat*), *into judgment* [or: *into justice*], *with Your servant, for no living thing is acquitted before You.*

112. **When this צדק (*tsedeq*), Righteousness...** When *Shekhinah* (known as Righteousness) is assuaged by *Tif'eret* (known as Justice), the letter ה (*he*) is added to Her name צדק (*tsedeq*), turning it into צדקה (*tsedaqah*).

113. **the judgment of Righteousness...** That is, the harsh quality of *Shekhinah* (known as Righteousness).

The full verse in Proverbs reads: *Such is the way of an adulteress: she eats and wipes her mouth, and says, "I have done no wrong."* Here, the second half of the verse implies that *Shekhinah* consumes the world with Her fiery judgment and then justifies the punishment that She has inflicted. This verse is often applied to Lilith, but occasionally to *Shekhinah* Herself. See above, p. 196, n. 28.

"From here on, everyone is in the mouth of a deep pit. Now, surely in this generation there are righteous ones; yet there are few who will rise to defend the flock from all four directions.[114]

"Until here, words have been interlinked; and matters concealed in the Holy Ancient One, concealed of all concealed, have been expounded—how these are connected with those. From here on, matters of *Ze'eir Anpin*—those not revealed in the *Idra*, those concealed in my heart and not arranged there. Until now, words have been concealed, yet all clear. Happy is my share and that of those who receive this inheritance, as is written: *Happy the people who has it so, happy the people whose God is YHVH!* (Psalms 144:15).[115]

"As I have established: Father and Mother are linked to the Ancient One, to its enhancements; for they depend upon the most concealed brain and are connected with it. Even though the Holy Ancient One is arrayed alone, when matters are contemplated, all is the Ancient One alone—It is and It will be—and all these enhancements are linked with It, concealed within It, inseparable from It. The Concealed Brain is not revealed and does not depend upon It. Father and Mother issue from this brain, depend upon it, and are linked with it. *Ze'eir Anpin* depends upon the Holy Ancient One and is linked with It. I have already established these matters in the *Idra*.[116]

114. **From here on...** Rabbi Shim'on predicts that after he has died, everyone will be in grave danger.

According to rabbinic sources, Rabbi Shim'on claimed that he could protect the world from divine judgment until the Messiah arrives. See JT *Berakhot* 9:2, 13d; *Bereshit Rabbah* 35:2; BT *Sukkah* 45b; *Pesiqta de-Rav Kahana* 11:15.

On the image of "a deep pit," see BT *Ḥagigah* 5b; *Zohar* 2:263b (*Heikh*). For various interpretations of the first sentence, see *Or Yaqar*; *Omer Man*; *Emet le-Ya'aqov*; *Yayin ha-Reqaḥ*; *Sha'arei ha-Idra*; Scholem; *Matoq mi-Devash*.

115. **Until here...** So far, Rabbi Shim'on has focused especially on the Holy Ancient One. Now he proceeds to discuss *Ze'eir Anpin* in greater detail, especially those matters that were "not revealed... and not arranged" in the early gathering, *Idra Rabba*. On *Idra Rabba*, see above, note 1.

116. **Father and Mother are linked...** *Ḥokhmah* and *Binah* are linked to the Holy Ancient One and its Concealed Brain. Although it might seem that the Holy Ancient One is distinct from the nine *sefirot* (from *Ḥokhmah* to *Shekhinah*), "when matters are contemplated, all is the Ancient One alone"—that is, all these *sefirot* are "inseparable from It."

The Concealed Brain is such an integral part of the Holy Ancient One (contained within Its skull) that it is not distinct from It and cannot be said to "depend upon It." On the Concealed Brain, see above, notes 22–23.

On the concluding sentence, see *Zohar* 3:135b (*IR*). For Rabbi Shim'on's early discussion of *Ḥokhmah* and *Binah*, see above, beginning at note 59. On the inseparability of the Holy Ancient One and the nine *sefirot* (from *Ḥokhmah* to *Shekhinah*), see above at notes 18–19, 103–5. On the term תקונא (*tiqquna*), "enhancement, adornment, array, arrangement, configuration, feature," see above, note 20.

"Happy is the share of one who has entered and emerged and knows the ways, not deviating to the right or to the left. As for one who has not entered and emerged, better for him if he had never been created! And it is written: *For the ways of YHVH are right; the righteous walk in them, [while transgressors stumble in them]* (Hosea 14:10)."[117]

Rabbi Shim'on said, "All my days I have been contemplating—and behold this verse: *In YHVH does my soul glory. Let the humble hear and rejoice* (Psalms 34:3)! And now the whole verse is fulfilled. *In YHVH* תתהלל נפשי (*tithallel nafshi*), *does my soul glory*—surely, for my soul is joined to Him, kindled by Him, cleaving to Him, striving; and by this striving, it will ascend to its place.[118]

"*Let the humble hear and rejoice*—all these righteous and virtuous ones who have come with the blessed Holy One; all of them are listening and rejoicing. Behold now, the holy academy! Thus, *Exalt YHVH with me; let us extol His name together* (Psalms 34:4).[119]

806 "It is written: *For look, the kings have assembled, passed onward together* (ibid. 48:5)—as is written: *These are the kings who reigned in the land of Edom* (Genesis 36:31)—in the place where judgments adhere.[120]

117. **one who has entered and emerged...** On this idiom, see above, note 74. On the expression "better for him if he had never been created!" see ibid.; above, pp. 503–4, n. 9. On the verse in Hosea, see above at note 74; *Zohar* 3:144a (*IR*).

118. ***In YHVH does my soul glory...*** The context in Psalms 34 (verses 3–4) reads: *In YHVH* תתהלל נפשי (*tithallel nafshi*), *does my soul glory. Let the lowly* [or: *humble*] *hear and rejoice. Exalt YHVH with me; let us extol His name together.* As Scholem suggests, Rabbi Shim'on may be playing on תתהלל (*tithallel*), *does glory*, and הלולא (*hillula*), "wedding celebration." See above, note 99.

119. **all these righteous and virtuous ones...** The souls of the righteous coming from Paradise to listen to Rabbi Shim'on's final teaching. See above, note 14. On the theme of the heavenly academy, see above, p. 54, n. 1.

120. ***For look, the kings have assembled...*** The context in Psalms describes a military victory over an invading force (led by several kings) attacking Jerusalem. Rabbi Shim'on links the verse with a passage in Genesis (36:31–39), which begins: *These are the kings who reigned in the land of Edom before a king reigned over the Children of Israel.* These latter kings do not constitute a dynasty, since none of the successors to the throne is a son of his predecessor. In seven consecutive verses Genesis records *And* [so-and-so] *died*, and in the *Zohar* these royal deaths represent the destruction of unviable emanations tainted by harsh Judgment (which is identified as *Edom*). Only of the final, eighth king is a wife mentioned and no death recorded.

The notion of earlier emanations that were destroyed recalls the rabbinic description of worlds that were previously destroyed. See *Bereshit Rabbah* 3:7, in the name of Rabbi Abbahu: "The blessed Holy One kept creating worlds and destroying them until He created these [i.e., heaven and earth]. Then He declared, 'These please Me, those do not.'" The theme of previous worlds that were destroyed and the *Zohar*'s

"*Passed onward together*—as is written: *And* [so-and-so] *died. . . . and* [so-and-so] *died. . . . and* [so-and-so] *reigned in his stead* (ibid., 33–39).[121]

"*It is they who have seen and so been astounded; they were terrified, panicked* (Psalms 48:6); for they did not endure in their places, since the adornments of the King had not been arrayed, and the Holy City and its walls had not been prepared—as is written: *As we heard, so we see, in the city of YHVH Tseva'ot, in the city of our God. May God make it stand firm forever! Selah* (ibid., 9). For none of them endured; but this one endured now alongside the Male, who dwelt with Her, as is written: *And Hadar reigned in his stead; the name of his city was Pau, and the name of his wife was Mehetabel daughter of Matred daughter of Me-zahab* (Genesis 36:39)—מי זהב (*Mei zahav*), *Waters of Gold*, surely, as we have established in the *Idra*.[122]

interpretation of the passage in Genesis inspired Isaac Luria's theory of "the breaking of the vessels."

On the midrashic description and on the theme of the death of the kings, see Vol. 8, pp. 325–26, n. 18; Asulin, "Qomatah shel ha-Shekhinah," 114–15, n. 37; Har-Shefi, *Malkin Qadma'in*. On the question of whether "the death of the kings" represents a catharsis of Divine Thought—purging it of harsh Judgment—see Tishby, *Wisdom of the Zohar*, 1:289–90; 2:458–59; Idel, "Ha-Maḥashavah ha-Ra'ah shel ha-El"; Liebes, *Studies in the Zohar*, 134–35; Giller, *Reading the Zohar*, 96; Har-Shefi, *Malkin Qadma'in*.

אֱדוֹם (*Edom*), "Edom," represents Judgment partly because the nearly identical word אָדוֹם (*adom*) means "red," the color of Judgment. In rabbinic literature, Edom often represents Rome, and in medieval literature it often represents Christendom or Christian rule.

The context in Psalms (48:5–9) reads: *For look, the kings have assembled, passed onward together* [or: *one and all*]. *It is they who have seen and so been astounded; they were terrified, panicked. Shuddering seized them there, pangs like a woman in labor. With the east wind, You smashed the ships of Tarshish. As we heard, so we see, in the city of YHVH Tseva'ot, in the city of our God. May God make it stand firm forever! Selah.* The name *YHVH Tseva'ot* means *YHVH of armies* [or: *hosts*].

121. ***Passed onward together . . .*** This description of *the kings* in Psalm 48 now implies that they "*passed* away," matching the account in Genesis, which reports that each of seven consecutive *kings . . . died*. As explained in the preceding note, their deaths represent the destruction of unviable earlier emanations.

122. **they did not endure in their places . . .** The kings, or prior emanations, were not completely destroyed. Rather they did not endure, because the divine adornments "had not been arrayed," and there was no stable configuration of Male and Female.

The description of Jerusalem (*the city of our God*) refers to *Shekhinah*, who eventually emerged and did endure—alongside the Divine Male, symbolized by the eighth king: Hadar. The name of Hadar's wife, Mehetabel, also refers to *Shekhinah*; and her grandmother's name—מי זהב (*Mei zahav*), *Waters of Gold*—alludes to the higher sefirotic pair *Ḥesed* and *Din*, who are symbolized respectively by water and gold.

See *Zohar* 3:135b (*IR*), 142a (*IR*). On the significance of the union of male and female, see above, note 70. On Mehetabel, see Vol. 8, p. 382, n. 223; Har-Shefi, *Malkin Qadma'in*, 172–76, 227–28. On *Idra Rabba* (called here "the *Idra*"), see above, note 1. The verse in Genesis begins: *Baal-hanan son of Achbor died, and Hadar reigned in his stead.*

"Actually, in the Book of *Aggadta* of Rav Hamnuna, it is said: *And Hadar reigned in his stead*—הדר (*Hadar*), *Hadar*, surely, as is said: *fruit of* עץ הדר (*ets hadar*), *a majestic tree* (Leviticus 23:40). *And the name of his wife was Mehetabel*—as is said: *fronds of palms* (ibid.), and it is written *The righteous one flourishes like a palm tree* (Psalms 92:13), for it is male and female.[123]

"This one is called Daughter—*daughter of* מטרד (*Matred*), *Matred*; daughter of the place that all אטרדין (*ittaredin*), are engrossed, in trying to grasp. It is called Father; and it is written *No human knows its worth, and it cannot be found in the land of the living* (Job 28:13).[124]

"Alternatively, daughter of Mother, to whose side judgments adhere, טרדין (*taredin*), harassing, [292b] all.[125]

"*Daughter of* מי זהב (*Mei zahav*), *Waters of Gold*—suckling from two faces, shining in two colors: in Love, in Judgment.[126]

123. **in the Book of *Aggadta* of Rav Hamnuna . . .** According to this venerable source, the name of the eighth king—הדר (*Hadar*), *Hadar*—is identified with the word הדר (*hadar*), *majestic*, in a verse in Leviticus, describing four species of vegetation held on *Sukkot*: *You shall take for yourselves on the first day fruit of* עץ הדר (*ets hadar*), *a majestic tree, fronds of palms, and a branch of a thickly-leaved tree* [or: *branches of thickly-leaved trees*] *and willows of the brook, and you shall rejoice before YHVH your God seven days.* These four species became identified in rabbinic literature as the *etrog* (citron), *lulav* (palm branch), *hadas* (sprigs of myrtle), and *aravah* (willow twigs).

King *Hadar* and *ets hadar* (*a majestic tree*) both symbolize *Yesod*, the fruitful Divine Male, who is also called Righteous One. The verse in Psalms compares *the righteous one* with *a palm tree.* But the palm is both male and female; and its female aspect symbolizes *Shekhinah*, represented by Hadar's wife, Mehetabel. Thus the plural *fronds of palms* alludes to both *Yesod* and *Shekhinah*, who are interdependent, becoming fruitful only by joining together.

Palm trees are dioecious: male and female flowers grow on separate trees. Male flowers produce pollen, while female flowers develop into fruit. As early as 2300 B.C.E., Mesopotamian farmers had learned to hang a male flower in a female tree to enhance pollination.

See *Bereshit Rabbah* 40(41):1; *Midrash Tehillim* 92:11; BT *Pesaḥim* 56a; *Bahir* 117 (172), 139 (198), and Scholem's note, ad loc.; Rashi on *Pesaḥim* 56a, s.v. *Rav Aḥa*; *Tosafot, Menaḥot* 71a, s.v. *markivin*; *Zohar* 1:82a, 220b; 2:37b, 126a; 3:16a, 135b (*IR*), 143b (*IR*); *ZḤ* 50d; Moses de León, *Sefer ha-Mishqal*, 128.

On Rav Hamnuna, see above, pp. 261–62, n. 48. On *Yesod* as Righteous One, see above, p. 38, n. 105.

124. **Daughter—*daughter of* מטרד (*Matred*) . . .** *Shekhinah* is pictured as the daughter of Father *Ḥokhmah*. His name implies that everyone strives to attain His Wisdom.

On the significance of the name Matred, cf. *Bereshit Rabbah* 83:4; *Zohar* 3:142a (*IR*). The context in Job (28:12–13) reads: *But wisdom, where is it found, and where is the place of understanding? No human knows its worth, and it cannot be found in the land of the living.* See *Zohar* 1:141b; 2:123a; 3:65b.

125. **daughter of Mother . . .** *Shekhinah* is the daughter of Mother *Binah*, and the latter is the source of harsh Judgment.

126. ***Daughter of* מי זהב (*Mei zahav*), *Waters of Gold* . . .** As explained above (note 122), this name alludes to *Ḥesed* (Love) and *Din* (Judgment), who are symbolized

"Before the world was created, they did not gaze face-to-face; and therefore primordial worlds were destroyed, and primordial worlds were fashioned in disarray. That which is disarrayed is called 'flashing sparks'—like a blacksmith pounding an iron tool, scattering sparks in every direction; and those flying forth flash and scintillate and are immediately extinguished. These are called Primordial Worlds. Thus they were destroyed and did not endure, until the Holy Ancient One was arrayed and the Artisan proceeded to His artistry.[127]

"Regarding this, we have learned in our Mishnah that a spark emitted scintillas upon scintillas in 320 directions; and those scintillas are called Primordial Worlds, which immediately perished. Afterward the Artisan proceeded to His artistry, and was configured as male and female; and these scintillas were extinguished and died, and now all endured.[128]

"From the Lamp of Adamantine Darkness issued a spark—a mighty hammer striking, scattering scintillas: primordial worlds. It mingled with pure air, and they were sweetened by one another when Father and Mother united.[129]

respectively by water and gold. *Shekhinah* draws sustenance from both of these divine qualities or "faces," which are associated respectively with the colors white and red.

127. **they did not gaze face-to-face...** The male and female divine aspects did not face one another; and without this harmony, nothing could endure.

See *Zohar* 2:176b (*SdTs*); Har-Shefi, *Malkin Qadma'in*, 176–201. On the primordial worlds, see above, note 120. The image of not gazing face-to-face recalls a rabbinic description of the cherubim. According to BT *Bava Batra* 99a, in the time of the Temple "whenever Israel fulfilled the will of the Omnipresent," the cherubim in the Holy of Holies faced one another, and "whenever [Israel] did not," the cherubim miraculously turned away from each other toward the Temple courts.

See Rashbam, ad loc.; *Zohar* 2:152b; 3:59a–b; Vol. 7, p. 382, n. 79. On not gazing face-to-face, see also *Zohar* 1:2b. Cf. below, note 217. On the significance of "face-to-face," see Liebes, *Studies in the Zohar*, 67–71, 105–7, 156. Cf. the midrashic theme of Adam's original androgynous nature and his "two faces," mentioned above, p. 736, n. 9.

On the image of the flashing sparks produced by the blacksmith's hammer, see BT *Shabbat* 88b, *Sanhedrin* 34a; *Midrash Tehillim* 92:3; *Ma'yan ha-Ḥokhmah*, 5a; *Zohar* 1:156a; the passage from *Matnitin* (in Vatican MS 206) quoted by Gottlieb, *Meḥqarim*, 180; Har-Shefi, *Malkin Qadma'in*, 183–87. See also *Zohar* 1:107b (*Tos*), 251a (*Mat*); 2:14a–b (*MhN*), 34b, 74a (*Mat*), 254b (*Heikh*); *ZḤ* 57a (*QhM*); Vol. 7, p. 250, n. 141. On the concluding clause, see Har-Shefi, *Malkin Qadma'in*, 196–200.

128. **we have learned in our Mishnah...** Referring here not to the standard Mishnah, but rather to a secret, mystical source. See above, pp. 747–48, n. 48.

The clause "a spark emitted scintillas..." resembles the passage from *Matnitin* quoted by Gottlieb (mentioned in the preceding note), although the latter specifies "370 directions" rather than 320. The number 320 appears in another similar description in *Zohar* 2:254b (*Heikh*). On the number 370, see Vol. 8, p. 330, n. 27; p. 383, n. 224.

129. **the Lamp of Adamantine Darkness...** This renders בוצינא דקרדינותא (*Botsina de-qardinuta*). This primordial source, or divine tool, delineates the stages

"That Father is spirit treasured away in the Ancient of Days. In Him was concealed this air, absorbing the spark that issued from the Lamp of Adamantine Darkness and was hidden in the belly of Mother. When the two of them conjoined, merging with one another, a single mighty skull emerged, expanding in its directions—one to this side, and one to the other.[130]

"Just as the Holy Ancient One includes three heads in one, so all is arranged with three heads, as I have said.[131]

"Into this skull drips dew from the White Head, which it catches. That dew appears in two colors, and from it is nourished the Holy Apple Orchard. From this dew of the skull, manna is ground for the righteous for the world that is coming; and by it the dead are destined to be revived.[132]

"The manna issuing from this dew never appeared except at the time when Israel wandered in the wilderness, and the Ancient of All nourished them from this place—which never happened afterward. As is written: *Look, I am about to rain down for you bread from heaven* (Exodus 16:4)—*from heaven*!—as is said: *May God give you of the dew of heaven* (Genesis 27:28).[133]

of emanation. As the paradoxical name suggests, its potent brilliance overwhelms comprehension.

The spark "mingled with pure air," and these two elements sweetened one another when Father *Ḥokhmah* and Mother *Binah* united.

See *Zohar* 3:135b (*IR*); Har-Shefi, *Malkin Qadma'in*, 202–4. On the terms *botsina deqardinuta* and אוירא דכיא (*aveira dakhya*), "pure air (or ether)," see Vol. 8, p. 383, n. 224. Cf. *Sefer Yetsirah* 2:6: "Out of chaos He formed substance, making what is not into what is. He hewed enormous pillars out of *avir* (air, ether) that cannot be grasped."

130. **That Father is spirit . . .** Father *Ḥokhmah* derives from the Holy Ancient One (also called the Ancient of Days). In *Ḥokhmah* was concealed the pure air. When *Ḥokhmah* and *Binah* united, a skull took shape, becoming the head of *Ze'eir Anpin*. The two sides of this skull were occupied respectively by *Ḥokhmah* and *Binah*.

The name "Ancient of Days" appears in the divine vision described in Daniel 7:9 (quoted above, note 54). On the divine skull, see *Zohar* 2:177b (*SdTs*); 3:48b, 135b (*IR*).

131. **Just as the Holy Ancient One . . .** His three heads are described above at notes 23–24. His threefold nature is recapitulated in the triadic arrangement of the following *sefirot*: *Ḥokhmah*, *Binah*, *Da'at*; *Ḥesed*, *Gevurah*, *Tif'eret*; and *Netsaḥ*, *Hod*, *Yesod*. See above at note 29.

132. **Into this skull drips dew . . .** The dew of emanation trickles from the pure White Head of the Holy Ancient One into the skull of *Ze'eir Anpin*. There it appears in two colors: white (signifying the total Compassion of the Holy Ancient One) and red (signifying the quality of Judgment, which emerges in *Ze'eir Anpin*). The dew then proceeds to nourish *Shekhinah* (known as the Holy Apple Orchard).

See above, note 21. On the association of manna with dew, see above, p. 459, n. 532. On manna's being ground for the righteous in the afterlife, see above, p. 526, n. 73.

133. **the Ancient of All nourished them . . .** The Holy Ancient One nourished Israel directly from *Ze'eir Anpin*, whose core is *Tif'eret*, symbolized by *heaven*. Afterward (and continuing until now), they were nourished through the lower rung of *Shekhinah*.

The full verse in Genesis reads: *May God give you of the dew of heaven and the fat of*

"This pertains to that time. As for other times, we have learned: 'Human sustenance is as difficult for the blessed Holy One [as splitting the Red Sea].' In fact, it depends upon *mazzala*, destiny—upon *mazzala*, surely! In any case, 'Children, life, and sustenance do not depend on merit but on *mazzala*.' All depends upon this *mazzala*, as we have established.[134]

"Ninety million worlds journey with this skull and are supported by it, and this pure air is included in all. Since it is composed of all, and all is included in it, His face expands in two directions—in two lights, comprising all.[135]

"When His face gazes upon the face of the Holy Ancient One, all is called ארך אפין (*Erekh Appin*), Long-suffering, Vast Countenance. What is meant by *Erekh Appin*? Healing Countenance. For there is no healing in the world except when they gaze face-to-face.[136]

the earth, abundance of grain and new wine. See above at note 21.

134. **This pertains to that time...** Only during Israel's wandering in the wilderness was nourishment provided miraculously and effortlessly by God. Ever since, providing nourishment has proven difficult.

See BT *Pesaḥim* 118a, in the name of Rabbi El'azar son of Azariah: "Human sustenance is as difficult [to provide] as splitting the Red Sea, as is written: *Who gives food to all flesh* (Psalms 136:25), and near it: *Who cut the Red Sea into pieces* (ibid., 13)."

According to BT *Mo'ed Qatan* 28a, in the name of Rava: "Life, children, and sustenance do not depend on merit but on מזלא (*mazzala*), destiny." Here, Rabbi Shim'on interprets *mazzala* as referring to the long flowing body of the beard of the Holy Ancient One, based on the root נזל (*nzl*), "to flow." See above, note 50.

On the passage in *Pesaḥim*, see *Bereshit Rabbah* 97(98):3 (p. 1245); *Zohar* 1:207b; 2:52b, 170a–b, 218a; *ZḤ* 86d (*MhN, Rut*). For the wording "as difficult for (literally: before) the blessed Holy One," see *Bereshit Rabbah* 68:4; *Vayiqra Rabbah* 8:1; *Pesiqta de-Rav Kahana* 2:4. Actually, these latter sources speak only of matchmaking, not of providing nourishment. See Vol. 5, pp. 494–95, n. 861.

135. **Ninety million worlds...** This immense number of worlds accompany the skull of *Ze'eir Anpin*. The two "directions" and "lights" correspond to *Ḥokhmah* (the source of *Ḥesed*) on the right and *Binah* (the source of *Gevurah*) on the left. On the ninety million worlds, see *Zohar* 3:135b (*IR*).

136. **When His face gazes...** When the face of *Ze'eir Anpin* gazes upon the face of the Holy Ancient One.

As explained above (note 21), the term זעיר אנפין (*Ze'eir Anpin*) means literally "short-tempered, irascible, impatient," taking a short time for one's nostrils to flare. In contrast, the highest sefirotic configuration (the Holy Ancient One) is known as אריך אנפין (*Arikh Anpin*), "slow to anger, long-suffering, forbearing, patient," taking a long time for one's nostrils to flare.

Here Rabbi Shim'on indicates that when *Ze'eir Anpin* (the Short-tempered One) gazes at *Arikh Anpin* (the Long-suffering One), the former is suffused by the patient compassion of the latter, and He shares in the designation ארך אפין (*Erekh Appin*), "Long-suffering." Thereby, the world is forgiven and healed.

As mentioned above (note 21), the terms *Arikh Anpin* and *Ze'eir Anpin* are sometimes understood respectively as "the Large (or Vast) Countenance" and "the Small Countenance." The term appearing here—ארך אפין (*Erekh Appin*)—employs the Hebrew word ארך (*erekh*) instead of the Aramaic אריך (*arikh*), and אפין (*appin*), which is a variant of אנפין (*anpin*).

Rabbi Shim'on associates ארך (*erekh*),

"In the hollow of the skull shine three lights. If you say 'three,' there are four, as I have said: the inheritance of His Father and Mother, and their two treasures. All of these adorn His head, and they are tefillin of the head. Afterward they join at His sides, shining, and enter the three cavities of the skull; and each one emerges in its direction, spreading throughout the body.[137]

"These join with two brains, and the third brain includes them, adhering to this side and that side—spreading throughout the body, turning into two colors blended as one. His face shines, the colors of His face testifying to Father and Mother.[138]

"He is called *Da'at* in *Da'at*, and it is written *For* אל דעות (*El de'ot*), *a God of knowledges, is YHVH,* ולו נתכנו עלילות (*ve-lo nitkenu alilot*), *and by Him actions are determined* (1 Samuel 2:3)—because He has two colors, *by Him actions are determined.* However, for the Holy Ancient Concealed One, לא נתכנו (*lo nitkenu*), *they have no place.* Why *nitkenu*, *are they determined*, by the former? Because He inherits two shares; and it is written עם חסיד תתחסד (*Im ḥasid titḥassad*), *With the kind, You deal kindly*; [עם גבור תמים (*im gibbor tamim*), *with the blameless hero, blamelessly*] (2 Samuel 22:26).[139]

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"long," with another sense of the root ארך (*'rkh*): "to heal." See, e.g., Isaiah 58:8.

137. **In the hollow of the skull . . .** Of *Ze'eir Anpin*. The three lights derive from *Ḥokhmah*, *Binah*, and *Da'at*. The first two lights are inherited by *Ze'eir Anpin* from His parents, *Ḥokhmah* and *Binah*. The third (deriving from *Da'at*) includes the hidden sources of *Ḥesed* and *Gevurah*, treasured away within the divine parents. So "if you say 'three,' there are four." These four qualities correspond to the four compartments of the *tefillah* (phylactery) of the head.

See above, notes 88–90. The discrepancy between three and four cranial features recalls the fact that whereas Galen recognized four ventricles (or cavities) of the brain, some medieval scholars distinguished only three. See above, pp. 677–78, n. 52. On the four compartments of the *tefillah* of the head, see above, p. 586, n. 256; pp. 677–78, n. 52.

For various interpretations of this and the following two paragraphs, see *Or Yaqar*; Vital (in *Hadrat Melekh*); *Omer Man*; *Emet le-Ya'aqov*; *Bei'urei ha-Gera*; *Yafah Sha'ah*; *Yayin ha-Reqaḥ*; *Sullam*; *Sha'arei ha-Idra*; *Matoq mi-Devash*.

138. **These join with two brains . . .** These lights join two brains of *Ze'eir Anpin* (corresponding to *Ḥokhmah* and *Binah*), and the third brain (*Da'at*) includes them. The two colors are white and red, signifying *Ḥesed* and *Gevurah*, which *Ze'eir Anpin* has inherited respectively from the divine parents. See above at notes 88, 96.

139. **He is called *Da'at* in *Da'at* . . .** *Tif'eret* (the core of *Ze'eir Anpin*) inherits two aspects of *Da'at* (Knowledge)—namely the hidden sources of *Ḥesed* and *Gevurah*, which are signified respectively by the colors white and red. These two aspects enable *Ze'eir Anpin* to weigh and determine various actions, both positive and negative—as indicated by the verse in 1 Samuel, which reads: *For* אל דעות (*El de'ot*), *a God of knowledges, is YHVH,* ולו נתכנו עלילות (*ve-lo nitkenu alilot*), *and by Him actions are determined.* The concluding clause of this verse is traditionally read in this way; but it is written differently: ולא נתכנו עלילות (*ve-lo nitkenu alilot*), *and ac-*

"Truly have the Companions established what is written: ויגד יעקב (*Va-yagged ya'aqov*), *Jacob told*, [293a] *Rachel* (Genesis 29:12). *Va-yagged*, *He told*—we have already established this: *Va-yagged*, *He told*, *you His covenant* (Deuteronomy 4:13); הגדתי (*Higgadti*), *I have told*, *today to YHVH your God* (ibid. 26:3); *Ask your father*, ויגדך (*ve-yaggedekha*), *and he will tell you* (ibid. 32:7); *Gather round*, ואגידה (*ve-aggidah*), *that I may tell*, *you* (Genesis 49:1). All of these allude to wisdom; so אמירה (*amirah*), saying, is not written. Here, too, *Va-yagged ya'aqov*, *Jacob told*, *Rachel that he was her father's brother*, *and that he was Rebekah's son* (ibid. 29:12). *Rebekah's son*—it is not written *Isaac's son*, all alluding to wisdom. Consequently, he is totally complete, and faith is manifested in him; so it is written *va-yagged ya'aqov*, *Jacob told*—not ויאמר (*va-yomer*), *he said*.[140]

tions have no place. This other version of the clause pertains not to *Ze'eir Anpin*, but rather to the Holy Ancient One—who manifests only oneness and Compassion, and who is not directly involved in distinguishing or determining various actions.

The context in 2 Samuel (22:26–27) reads: עם חסיד תתחסד (*Im ḥasid tiṯḥassad*), *With the kind, You deal kindly*; עם גבור תמים (*im gibbor tamim*), *with the blameless hero, blamelessly. With the pure, You act purely; and with the perverse, You are wily.* Here, the first clause alludes to *Ḥesed*; and the following clause alludes to *Gevurah*. *Ze'eir Anpin* manifests and employs both of these qualities.

On the significance of the plural אל דעות (*El de'ot*), *a God of knowledges*, cf. above, note 95. Here, Rabbi Shim'on may be alluding to a negative sense of עלילות (*alilot*), "shameful actions; misconduct." See Deuteronomy 22:14, 17.

140. **Truly have the Companions established . . .** Whereas the verb אמר (*amar*), "to say," often pertains to normal or profane speech, the verb הגיד (*higgid*), "to tell," can imply a word of wisdom.

When Jacob met his wife-to-be, Rachel, he *told* her *that he was her father's brother* [or: *kin*] *and that he was Rebekah's son.* According to a midrashic tradition, Jacob was thereby implying that he was prepared for any circumstance. See *Bereshit Rabbah* 70:13: "*Jacob told Rachel that he was her father's brother,* [*and that he was Rebekah's son*]. If deception is required—*that he was her father's brother* [namely the kin of Laban the deceiver]. If righteousness is required—*and that he was Rebekah's son.*"

According to Rabbi Shim'on, Jacob was declaring his sefirotic completeness. Jacob symbolizes *Tif'eret*, while Rachel symbolizes *Shekhinah*. Jacob specified *that he was Rebekah's son*, and not *Isaac's son*, to indicate that he did not derive from *Gevurah* (Isaac's *sefirah*). Rather, he balanced *Ḥesed* and *Gevurah*—right and left—and he was complete.

According to *Zohar* 1:137a, Rebekah represents "mild Judgment." On Jacob's being "complete," see above, p. 358, n. 209.

On the deep significance of *higgid*, and the contrast between *amar* and *higgid*, see above, pp. 44–45, n. 124; Vol. 3, p. 421, n. 586; Vol. 4, pp. 431–32, n. 232. On the significance of *higgid* in the various verses quoted here from Deuteronomy and Genesis 49, see *Zohar* 1:86b, 234b; 2:79b–80a; 3:298b.

On the passage in *Bereshit Rabbah*, see BT *Megillah* 13b, *Bava Batra* 123a; *Kallah Rabbati* 3:14, all of which quote from the passage in 2 Samuel 22:26–27: *With the kind, You deal kindly; with the blameless hero, blamelessly. With the pure, You act purely; and with the perverse, You are wily.* See the preceding note.

"These colors spread throughout the body, which is imbued with them. For the Holy Concealed Ancient One, לא נתכנו (*lo nitkenu*), *they have no place*, and are not suitable for Him; for all exists as one—life for all—Judgment does not pertain to Him. But for this one, לו נתכנו עלילות (*lo nitkenu alilot*), *by Him actions are determined*, surely![141]

"From the skull of the head hang all those myriads and thousands of locks of hair, which are black. They are interwoven and intertwined; for they are twined with the supernal radiance adorning His head from Father and from the brain illumined by Father. Afterward emerge strands upon strands from the radiance adorning His head from Mother and from the other brains. Since they intermingle and interweave, all of them intertwine and interweave with the hairs stemming from Father.[142]

"All those brains are linked to the Supernal Brain. And all those flows emanating from the three cavities of the brain intermingle—with purity and impurity, with all those reasons and mysteries, concealed and revealed. There-

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141. **These colors spread throughout the body...** The colors white and red, signifying *Ḥesed* and *Gevurah*—or *Din* (Judgment)—which were concealed in *Da'at*. See above, notes 138–39. On the rest of this paragraph, see above, note 139.

142. **From the skull of the head...** Of *Ze'eir Anpin*. Whereas the hair on the head of the Holy Ancient One is white, the hair on *Ze'eir Anpin*'s head is black. Furthermore, the hair of the Holy Ancient One is untangled, whereas that of *Ze'eir Anpin* is "interwoven and intertwined." The strands of *Ze'eir Anpin*'s hair are also intertwined with radiance from Father *Ḥokhmah* and Mother *Binah*.

The various brains include the aspects of *Ḥokhmah* and *Binah* (although the latter is not mentioned here explicitly) and "the other brains," namely the hidden sources of *Ḥesed* and *Gevurah* contained within *Da'at*. See above, notes 137–38.

On the contrast between God's white and black hair, see BT *Ḥagigah* 14a: "One verse says, *His garment like white snow, the hair of His head like clean fleece* (Daniel 7:9); yet it is written *his locks wavy, black as a raven* (Song of Songs 5:11)! There is no contradiction: here, referring to [God] sitting [in judgment]; there, to war. For a master has said: In sitting, none is more fitting than an old man, and in war none is more fitting than a young man." On the white, untangled hair of the Holy Ancient One, see *Zohar* 3:128b (*IR*), 288b (*IZ*). On the black hair of *Ze'eir Anpin*, see *Zohar* 2:177b (*SdTs*); 3:132a (*IR*), 136a (*IR*), 139a (*IR*), 140a (*IR*).

"Locks" renders קוצי (*qotsei*), which literally means "thorns" but is here associated with קווצות (*qevutsot*), "locks." The latter appears in the description of the male lover in Song of Songs 5:11 (quoted in the preceding paragraph of this note). This biblical image is interpreted midrashically and mystically as alluding to the Divine Male.

On *qots* and *qevutsot*, see BT *Eruvin* 21b: "קווצותיו תלתלים (*Qevutsotav taltallim*), *His locks wavy* (Song of Songs 5:11). Rav Ḥisda said in the name Mar Ukba, 'This teaches that one can expound on every single קוץ (*qots*), stroke [of the letters of Torah], תילי תילים (*tillei tillim*), heaps and heaps, of laws.'" See Vol. 8, p. 332, n. 32.

fore, all those brains are alluded to by *I am YHVH your God*... (Exodus 20:2), just as they shine in the crown of the head and enter the cavities of the skull.[143]

"All those locks cover and hang over the sides of the ears. As we have already established, because of this it is written *Incline Your ear, O YHVH, and hear* (2 Kings 19:16). From this we have established that whoever wants the King to incline His ears toward him should curl the hair of the King's head, removing the hair from over His ears. Then the King will listen to whatever he desires.[144]

"In the part of the hair, one path is connected to the path of the Ancient of Days, and from it branch out all the paths of the commandments of Torah. Appointed over them are all the masters of wailing and howling, dangling from every single lock; and they spread a net for the wicked, who do not know those paths—as is written: *The way of the wicked is like darkness: they know not on what they stumble* (Proverbs 4:19). All of these hang from coarse locks, so all of them are coarse.[145]

143. **All those brains...** All the brains of *Ze'eir Anpin* are linked to the Supernal Brain of the Holy Ancient One. The hairs of *Ze'eir Anpin* represent flows of emanation emerging from the three cavities of His brains (corresponding to *Ḥokhmah*, *Binah*, and *Da'at*).

Upon these flowing hairs depend the details of purity and impurity mentioned in the Torah, the reasons for such laws, and numerous mysteries of Torah. According to rabbinic tradition, there are 620 letters in the Ten Commandments (as recorded in Exodus 20:2–14), and this total is equivalent to the numerical value of כתר (*keter*), "crown." Here, Rabbi Shim'on alludes to this tradition by quoting the beginning of the Ten Commandments (*I am YHVH your God*) and mentioning the word עטרא (*itra*), "crown."

On the reasons relating to purity and impurity, see, e.g., *Midrash Tehillim* 12:4, in the name of Rabbi Yannai: "With every utterance that the blessed Holy One spoke to Moses, He offered forty-nine facets of 'pure' and forty-nine facets of 'impure.'" These "pure" and "impure" facets refer respectively to forty-nine ways by which something can be proven pure (and thus permitted) and forty-nine ways by which the same thing can be proven impure (and thus forbidden). See *Zohar* 3:136a (*IR*); Vol. 8, p. 387, n. 237.

144. **All those locks cover...** The sides of *Ze'eir Anpin*'s ears, hindering Him from hearing the prayers of Israel. Therefore Israel has to implore Him to *incline* His ear. Conversely, the hair of the Holy Ancient One does not cover His ears, so that prayer may enter.

The expression "curl the hair of the King's head" refers to contemplative, mystical, or creative activity by which one can arrange the hair of *Ze'eir Anpin*. See *Zohar* 3:131a (*IR*), 139a (*IR*); above, p. 190, end of n. 10.

On the covered ears of *Ze'eir Anpin* and the uncovered ears of the Holy Ancient One, see *Zohar* 2:177b (*SdTs*); 3:129a (*IR*), 136a (*IR*), 138a–b (*IR*), 294b (*IZ*); *ZḤ* 31b, 34a. The verse in Kings reappears in Isaiah 37:17; cf. Daniel 9:18.

145. **In the part of the hair...** The path appearing there on the head of *Ze'eir Anpin* corresponds to the same path in the Holy Ancient One. See above, note 27; *Zohar* 2:177b (*SdTs*); 3:129a (*IR*), 136a (*IR*).

Various types of angels are associated with the hair (and the commandments). First, Rabbi Shim'on mentions "the masters of wailing and howling," namely forces of harsh

"And to the smooth ones, as we have established, adhere the masters of balance, as is written: *All the paths of YHVH are kindness and truth, for the keepers of His covenant and His precepts* (Psalms 25:10). All this because they are drawn from concealed brains of channels of the brain, so each one occupies its own path.[146]

"From one brain, through those smooth locks, are conveyed the masters of balance—to whom are ascribed *kindness and truth*, as is written: *All the paths of YHVH are kindness and truth.* From the second brain, through those coarse locks, are conveyed and derived the masters of wailing and howling, of whom is written *The way of the wicked is like darkness: they know not on what they stumble.* What does this indicate? Well, *they know not*—that is, they neither know nor wish to know.[147]

"במה (*Ba-meh*), *On what, they stumble*—do not read במה (*ba-meh*), *on what*, but rather באימא (*be-imma*), *on Mother, they stumble*: on those linked to the side of Mother. Who is the side of Mother? Severe *Gevurah*, to whom are linked the masters of wailing and howling.[148]

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"From the third brain, through those locks in the middle, are conveyed and derived masters of qualities, who are called 'faces shining and yet not shining.' Of these is written *Level the path of your foot*... (Proverbs 4:26). All is found in those locks of hair of the head.[149]

Judgment who catch the wicked. See *Zohar* 3:136a (*IR*).

146. **And to the smooth ones...** To the smooth hairs adhere benevolent angels.

The concluding sentence means: "All these different angels appear because they are drawn from different brains."

On the phrase מאריהון דמתקלא (*mareihon de-matqala*), "masters of balance," see *Zohar* 1:223b; 2:122b; 3:136a (*IR*), 141a (*IR*). On the phrase רהטי מוחא (*rahatei moḥa*), "channels of the brain," see above, p. 678, n. 52; Vol. 8, p. 388, n. 239.

147. **From one brain...** From the brain of *Ḥokhmah* are conveyed the benevolent angels. From the brain of *Binah* are conveyed the harsh angels.

148. **במה (*Ba-meh*), *On what, they stumble*...** By employing the frequent midrashic formula "Do not read X but rather Y," Rabbi Shim'on creatively transforms this clause into "באימא (*be-imma*), *on Mother, they stumble.*" This new wording means that the wicked stumble on, and so are punished by, harsh forces stemming from the *sefirah* of *Gevurah*—or *Din* (Judgment)—which emanates from Mother *Binah*.

149. **From the third brain...** From the brain of *Da'at* (which mediates between *Ḥokhmah* and *Binah*) are conveyed, appropriately, angels who manifest both benevolent and harsh qualities, depending on human actions.

The phrase "in the middle" means either "in the middle of the hair" or "neither completely coarse nor completely smooth." The term "masters of qualities" renders מאריהון דמדין (*mareihon de-middin*), "masters of *middin*," likely deriving from the verbal root מדד (*mdd*), "to measure." See Vol. 8, p. 346, n. 81. The full verse in Proverbs reads: *Level the path of your foot, and all your ways will be sure.*

"The forehead of the skull—a forehead calling the wicked to account. When this forehead is revealed, masters of Judgment are aroused against those who are not ashamed of their misdeeds.[150]

"This forehead is red as a rose. When the forehead of the Ancient One is revealed to this forehead, it turns white as snow; and that time is called a time of favor for all.[151]

"In the Book of *Aggadta* of Rav Sava it is said: 'מצח (*Metsaḥ*), Forehead—if one is worthy, *metsaḥ*, the forehead of, the Ancient One; if not, ח (*ḥet*) is cast between two letters, as is said: ומחץ (*u-maḥats*), *and smashes, the brow of Moab* (Numbers 24:17).'[152]

"And we have established that with consecutive letters it is called נצח (*netsaḥ*), Victory. How many נצחים (*netsaḥim*) there are! Although another *Netsaḥ* attains another place, there are *netsaḥim* spreading throughout the body. And because on Sabbath, at the time of *minḥah*—in order that judgments not be aroused—the Holy Ancient One reveals His forehead, and all judgments are overpowered and subdued and not enacted.[153]

150. **The forehead of the skull . . .** Of *Ze'eir Anpin*. See *Zohar* 2:122b; 3:136b (*IR*).

151. **red as a rose . . .** The color of Judgment. When the compassionate forehead of the Holy Ancient One illumines the forehead of *Ze'eir Anpin*, Judgment is assuaged and red turns into white.

See above at note 32; *Zohar* 3:129a (*IR*), 136b (*IR*). Cf. Isaiah 1:18: *If your sins are like scarlet, they will turn white as snow.*

152. **In the Book of *Aggadta* . . .** According to this venerable source, if one lives virtuously, then the forehead of the Holy Ancient One illumines the forehead of *Ze'eir Anpin* and Judgment is overcome. Otherwise, the letters of word מצח (*metsaḥ*), "forehead," are rearranged, forming the catastrophic word מחץ (*maḥats*), "smashes"—implying that the illumination from the higher forehead disappears, and the lower forehead of *Ze'eir Anpin* conveys harsh Judgment, striking at those who deserve punishment.

The Book of *Aggadta* of Rav Sava is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. On this library, see above, p. 165, n. 38.

The context in Numbers (24:17–18) reads: *I see him, but not now. I gaze on him, but not soon. A star marches forth from Jacob, a meteor* [or: *a scepter*] *arises from Israel,* ומחץ (*u-maḥats*), *and smashes, the brow* [or: *the border*] *of Moab, the pate of* [or: *and razes*] *all the Sethites. Edom will be dispossessed, Seir dispossessed by its enemies; but Israel performs valiantly.*

153. **with consecutive letters it is called נצח (*netsaḥ*), Victory . . .** In the word מצח (*metsaḥ*), "forehead," if the letter מ (*mem*) is replaced by the immediately following letter in the alphabet—נ (*nun*)—then מצח (*metsaḥ*) turns into נצח (*netsaḥ*). This latter term means "eternity, endurance, glory, victory."

Although the term *Netsaḥ* normally applies to a particular *sefirah*, "there are (various) *netsaḥim* spreading throughout the (divine) body."

Normally, during the time of *minḥah* (the afternoon service)—as evening approaches—Judgment is aroused. But on Sabbath afternoon, the מצח (*metsaḥ*), "forehead," of the Holy Ancient One is revealed, achieving נצח (*netsaḥ*), "victory," over harsh Judgment. See above, note 33.

On *metsaḥ*, *netsaḥ*, and *netsaḥim*, see *Zohar*

"From this forehead derive twenty-four courts of judgment, for all those who are impudent in their deeds, as is written: *They say, 'How could God know? [Is there knowledge with the Most High?]'* (Psalms 73:11).[154]

"But there are twenty! Why four more? [293b] Corresponding to the four types of capital punishment imposed by the court below, which derive from above. This leaves twenty. Therefore, the Court above does not punish until one has completed and attained twenty years, corresponding to the twenty courts. In our Concealed Mishnah we have learned: 'Corresponding to the twenty-four books contained in the Torah.'[155]

"The eyes of the head. Those are eyes that the wicked do not beware, eyes that sleep yet do not sleep. So of them is written *His eyes are like doves* (Song of Songs 5:12). What is meant by יונים (*yonim*), *doves*? As is said: לא תונו (*Lo tonu*), *You shall not deceive, one another* (Leviticus 25:17). Concerning this is written *They say, 'Yah will not see, and the God of Jacob will not heed'* (Psalms 94:7). And it is written: *Who plants the ear, will He not hear? Who fashions the eye, will He not look?* (ibid., 9).[156]

3:136b (*IR*); Vol. 8, p. 391, n. 251; Gikatilla, *Sha'arei Orah*, 39b; idem, *Sha'arei Tsedeq*, 18a.

154. **From this forehead . . .** Namely, the forehead of *Ze'eir Anpin*.

The numerical value of the initial letters of the words איכה ידע אל ויש דעה בעליון (*Eikhah yada El ve-yesh de'ah ve-Elyon*), *How could God know? Is there knowledge with the Most High?* equals twenty-four. See *Nitsotsei Orot*. On the twenty-four courts, see *Zohar* 3:136b (*IR*); Gikatilla, *Sha'arei Orah*, 39b.

155. **But there are twenty! . . .** According to a certain tradition, there are twenty (and not twenty-four) courts deriving from the forehead of *Ze'eir Anpin*. The extra four correspond to the four types of capital punishment recorded in rabbinic literature: stoning, burning, beheading, and strangulation. See M *Sanhedrin* 7:1.

According to rabbinic tradition, a Jewish male, upon reaching the age of thirteen, is bound by the commandments and liable to punishment by a court; at the age of twenty, he becomes liable to punishment from heaven. See *Midrash Tanna'im*, Deuteronomy 24:16: "The Higher Court punishes only from twenty years and higher, whereas the Lower Court from thirteen years and one day."

See Numbers 14:29 (where all members of the Israelite militia—men over twenty years old—are condemned to die in the desert); M *Niddah* 5:6; BT *Shabbat* 89b, *Bava Batra* 155a; *Tanḥuma, Qoraḥ* 3; *Bemidbar Rabbah* 18:4; *Bahir* 135 (195); *Zohar* 1:118b–119a; 2:97b–98a, 113a–b, 186a–b, 248b (*Heikh*); *ZḤ* 20a (*MhN*), 43d; *Nitsotsei Zohar*.

According to an esoteric tradition ("in our Concealed Mishnah"), the larger number of courts corresponds to the twenty-four books of the Bible (referred to here loosely as "the Torah"). Fittingly, these twenty-four courts render judgment upon those who have transgressed the laws and traditions recorded in all twenty-four biblical books. On the term "our Concealed Mishnah," cf. above, pp. 747–48, n. 48.

156. **The eyes of the head . . .** Of *Ze'eir Anpin*. To the wicked, it seems that God is not watching them and that His eyes are closed in sleep; but He is really awake. Rabbi

"The enhancement above the eye—hairs measured proportionately. From those hairs are suspended 1,700 masters of watchfulness, ready to wage war. Then they all rise from their chains, and the eyes open.[157]

"As for the covering over the eyes, lashes adhere to it; and a thousand and myriads of shield-bearing warriors adhere to them, and they are called 'covering of the eyes.' All those called 'eyes of *YHVH*' never open or awaken except when these eyelid-coverings separate—lower from upper. When the eyelids separate, lower from upper—yielding a field of vision—the eyes open, and He appears as one awakening from his sleep. The eyes revolve, looking at the open eye, and are bathed in its whiteness. When they are bathed, masters of judgment against Israel are subdued. Therefore it is written: *Awake! Why do You sleep, O YHVH?* (Psalms 44:24).[158]

"Four colors appear in those eyes, from which shine four compartments of tefillin, illumining the channels of the brain.[159]

Shim'on plays on יונים (*yonim*), *doves*, and the causative conjugation of the verbal root ינה (*ynh*), meaning "to cheat, deceive." The appearance of God's eyes is deceptive.

The phrase "eyes that sleep" may also imply that God temporarily removes His providence, due to human wickedness. See *Or Yaqar*, who quotes Deuteronomy 31:18: *As for Me, I will surely hide My face on that day for all the evil that they have done.*

On the eyes of *Ze'eir Anpin*, see *Zohar* 2:122b; 3:136b–137b (*IR*). On the wicked's imagining that God is asleep, cf. *Ester Rabbah* 7:12. See also 1 Kings 18:27. On the play on *yonim* and *tonu*, see *Zohar* 2:73a (*RR*); cf. 2:199a. See also above, p. 196, n. 28.

The full verse in Song of Songs reads: *His eyes are like doves by streams of water, bathing in milk, sitting by a brimming pool.* See above, note 40.

157. **The enhancement above the eye...** The eyebrows, whose hairs are symmetrical. The "masters of watchfulness" are angels poised to attack sinners. In a time of favor, when the eyes of the Holy Ancient One gaze upon the eyes of *Ze'eir Anpin*, these angels are bound in chains. When this mutual gaze is lacking, the angels "rise from their chains."

On the term תקונא (*tiqquna*), "enhancement, adornment, array, arrangement, configuration, feature," see above, note 20. The phrase "masters of watchfulness" renders מארי דאשגחותא (*marei de-ashgaḥuta*). See *Zohar* 2:122b; 3:136b (*IR*). On the term *ashgaḥuta*, see above, note 50.

158. **the covering over the eyes...** The eyelids. The "shield-bearing warriors" are forces of Judgment. The "eyes of *YHVH*" are angels appointed to examine human actions.

When the eyelids of *Ze'eir Anpin* open, His eyes revolve and gaze at the constantly open eye of the Holy Ancient One. Then, any forces accusing or threatening Israel are overcome.

On the constantly open eye of the Holy Ancient One, see above, note 39. On the Holy Ancient One and *Ze'eir Anpin* gazing at one another, see above, note 42. The full verse in Psalms actually reads: *Awake! Why do You sleep, O Lord? Rouse Yourself.* See *Zohar* 3:136b (*IR*).

159. **Four colors appear in those eyes...** Namely, black, red, green, and white. See *Zohar* 3:136b–137b (*IR*).

On the association of tefillin with the eyes, see Deuteronomy 6:8: *You shall bind them as a sign on your hand and they shall be as frontlets between your eyes.* On the four compartments of the *tefillah* (phylactery) of the head, see above, p. 586, n. 256; pp. 677–

"Seven called 'eyes of watchfulness' emerge from the black color of the eye, as we have established, for it is written: *Upon one stone, seven eyes* (Zechariah 3:9). Those colors flash on its sides.[160]

"From the red emerge others, masters of watchfulness for Judgment. They are called *the eyes of YHVH* משוטטות (*meshotetot*), *ranging* (2 Chronicles 16:9)—*meshotetot*, not משוטטים (*meshotetim*), since all of them are Judgment.[161]

"From the green emerge others, poised to expose actions, whether good or evil, as is written: *For His eyes are upon a person's ways*... (Job 34:21). These are called *the eyes of YHVH* משוטטים (*meshotetim*), *ranging* (Zechariah 4:10)—*meshotetim*, not משוטטות (*meshotetot*), since they face in two directions: toward good and toward evil.[162]

"From the white emerge all those mercies—all the goodness found in the world, benefiting Israel.

"Then all these three colors are bathed, to have compassion upon them.[163]

"These colors intermingle, merging with one another—each one lending some of its color to its fellow—except for white, in which all are absorbed when necessary, and which covers all. As for all colors below, inhabitants of the world cannot turn them—black, red, or green—into white. Yet here, with one gaze, all of them are transformed, bathed in white.[164]

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"His eyelids do not subside when colors need to gaze, because the eyelids yield a field of vision for all those colors. Unless they provide a field, [the colors]

78, n. 52. On "the channels of the brain," see above, note 146.

160. **Seven called 'eyes of watchfulness'...** Seven angels appointed to examine human actions emerge from the black pupil of the eye. See *Zohar* 3:136b–137a (*IR*). The phrase "those colors" refers to the other three colors: red, green, and white.

161. **From the red emerge others...** This color symbolizes *Din* (Judgment).

In describing God's providential eyes, Chronicles employs a feminine verb: *The eyes of YHVH* משוטטות (*meshotetot*), *are ranging, over the whole earth*—whereas the prophet Zechariah employs a masculine verb: *These seven are the eyes of YHVH*, משוטטים (*meshotetim*), *ranging, over the whole earth* (Zechariah 4:10). According to Rabbi Shim'on, the feminine verb *meshotetot* is associated with Judgment.

On *meshotetot* and *meshotetim*, see *Zohar* 1:241a–b; 2:107a, 202a; 3:130a (*IR*). The Hebrew noun עין (*ayin*), "eye," is always feminine in the Bible, except twice in Zechariah (this verse and 3:9).

162. **From the green emerge others...** This more harmonious color symbolizes a balance between *Ḥesed* and *Din*. The masculine verb *meshotetim* is associated with Compassion or balance.

See the preceding note. The verse in Job 34 reads: *For His eyes are upon a person's ways, and all his steps does He see.*

163. **Then all these three colors are bathed...** The colors black, red, and green are bathed in the white (which derives from the white of the constantly open eye of the Holy Ancient One).

164. **As for all colors below...** Here on earth, no one can turn black, red, or green into white. But above, when *Ze'eir Anpin* gazes into the open eye of the Holy Ancient One, all those three colors are transformed into white.

cannot gaze and see. For one whole hour, the eyelids do not stand still or settle down, but rather open and close, close and open—on account of the open eye poised above them. Of this is written *the living beings darting back and forth* (Ezekiel 1:14).[165]

"We have already established: *Your eyes will see Jerusalem* (Isaiah 33:20); and it is written *The eyes of YHVH your God are perpetually upon her from the beginning of the year to the end of the year* (Deuteronomy 11:12). For Jerusalem needs this, since it is written צדק (*Tsedeq*), *Righteousness, lodged in her* (Isaiah 1:21). Therefore, *Jerusalem*, and not *Zion*, for it is written *Zion will be redeemed* במשפט (*be-mishpat*), *by justice*... (ibid., 27)—entirely Compassion.[166]

"עיניך (*Einekha*), *Your eyes*—spelled עינך (*einekha*), *your eye*, that of the concealed Holy Ancient One. Now, *the eyes of YHVH your God*, for good and for evil, fittingly; but then, *Your eye will see Jerusalem*—entirely for good, entirely in Compassion, as is written: *With great compassion will I gather you* (Isaiah 54:7).[167]

165. **His eyelids do not subside...** The eyelids of *Ze'eir Anpin* do not close entirely when the colors of the eye need to gaze upon the open eye of the Holy Ancient One. Rather, they flutter, allowing the pure whiteness from above to gradually suffuse them.

The full verse in Ezekiel (describing the angelic beings carrying the divine Chariot-Throne) reads: *The living beings darting back and forth like a flash of lightning.* Cf. above, note 24.

For various interpretations, see *Or Yaqar*; Vital (in *Hadrat Melekh*); *Omer Man*; *Emet le-Ya'aqov*; *Bei'urei ha-Gera*; *Yafah Sha'ah*; *Yayin ha-Reqaḥ*; *Sullam*; *The Anatomy of God*; *Sha'arei ha-Idra*; *Matoq mi-Devash.*

166. ***Your eyes will see Jerusalem*** ... Rabbi Shim'on distinguishes between the names *Jerusalem* and *Zion*. The first refers to *Shekhinah*'s quality of Judgment; the second, to Her compassionate aspect or condition. Because *Shekhinah* (as Jerusalem) is characterized by Judgment, She needs *the eyes of YHVH* to gaze upon Her all year long, conveying Compassion to Her.

Isaiah 1:21 links Jerusalem with צדק (*tsedeq*), *righteousness*, which signifies Judgment. Conversely, Isaiah 1:27 associates Zion with משפט (*mishpat*), *justice*, which represents Compassion. On the distinction between *Jerusalem* and *Zion*, see above, p. 685, n. 76. On *tsedeq* and *mishpat*, see above, note 106.

According to the simple sense of the verse in Deuteronomy, *upon her* means "upon the land of Israel" (mentioned at the beginning of the verse). Here, Rabbi Shim'on applies this phrase to *Shekhinah* (who is symbolized by the land of Israel).

The full verse in Isaiah 33 reads: *Gaze upon Zion, our city of assembly; your eyes will see Jerusalem a tranquil abode* [meaning: *as a tranquil abode*], *a tent not to be packed up, whose pegs will never be pulled out, and none of whose ropes will snap.* Isaiah 1:21, bemoaning the lost glory of Jerusalem, reads: צדק (*Tsedeq*), *Righteousness* [or: *justice*], *lodged in her.* Isaiah 1:27 reads in full: *Zion will be redeemed by justice, and her repentant ones* [or: *those who return to her*] בצדקה (*bi-tsdaqah*), *by righteousness.* On the contrast between צדק (*tsedeq*) and צדקה (*tsedaqah*), see above, note 112.

167. **עיניך (*Einekha*), *Your eyes*...** In this verse from Isaiah, the Masoretic spelling of עיניך (*einekha*), *your eyes*, actually includes both *yods*. But here Rabbi Shim'on, being playfully creative, claims that it is "spelled עינך (*einekha*), *your eye*," without the second *yod*. This single eye is "that of the... Holy Ancient One," who will one day *see Jerusalem*, that is, it will gaze directly upon *Shekhi-*

"*The eyes of YHVH your God are perpetually upon her* מרשית (*me-reshit*), *from the beginning of,* [*the year to the end of the year*]—spelled without an א (*alef*), and not ראשית (*reshit*), with an א (*alef*). Therefore, she does not endure abidingly, constantly. Who is she? This one below. And concerning above, it is written *He has cast down earth from heaven* (Lamentations 2:1). Why has *He cast down earth from heaven*? Because it is written *I clothe* [294a] *the heavens in darkness* (Isaiah 50:3)—the eyes are covered with darkness, with the color black.[168]

"מרשית (*Me-reshit*), *From the beginning of, the year.* From what place do these *eyes of YHVH* gaze upon Jerusalem? The verse goes on to explain: מרשית (*me-reshit*), *from the beginning of, the year*—which is Judgment, without א (*alef*). Judgment is joined to Her side, although She Herself is not actually Judgment.[169]

"*To the end of the year*—at *the end of the year,* surely, Judgment is found; for it is written: צדק (*Tsedeq*), *Righteousness, lodged in her* (Isaiah 1:21), which is *the end of the year.*[170]

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nah. Now, however, both *eyes of YHVH*—namely of *Ze'eir Anpin*—gaze upon Her. Since *Ze'eir Anpin* alternates between Compassion and Judgment, this explains why Jerusalem has sometimes flourished and sometimes been destroyed.

On the supposed spelling עינך (*einekha*), *your eye*, see *Zohar* 2:177b (*SdTs*); 3:137a (*IR*). On the phenomenon of Zoharic biblical quotations that differ from the Masoretic text, see Vol. 7, p. 8, n. 24. For the full verse in Isaiah 33, see the preceding note.

168. **מרשית (*Me-reshit*), *from the beginning of*...** Normally the word ראשית (*reshit*), "beginning," is spelled with an א (*alef*). The lack of this letter here alludes to a diminished divine gaze, which weakens the endurance of Jerusalem (or the land of Israel), "this one below."

The phrase "concerning above" apparently refers to *Shekhinah*; and the verse in Lamentations now implies that She (symbolized by *earth*) has been *cast down from heaven* (symbolizing Her partner, *Tif'eret*, the core of *Ze'eir Anpin*). The separation of the divine couple is due to the dominance of Judgment, signified by *darkness*, which covers the eyes of *Ze'eir Anpin*.

The verse in Lamentations reads: *He has cast down from heaven to earth* תפארת ישראל (*tif'eret yisra'el*), *the beauty* [or: *splendor*] *of Israel.* Elsewhere in the *Zohar*, this verse is often interpreted as: תפארת ישראל (*Tif'eret Yisra'el*), *The beauty of Israel, has cast down earth* [symbolizing *Shekhinah*] *from heaven* [symbolizing *Tif'eret* together with the *sefirot* surrounding Him]. See *Zohar* 1:219a, 238a, 242b; 2:175a; 3:59b, 72a, 74a.

On the significance of the spelling מרשית (*me-reshit*) without the usual silent א (*alef*), see *Midrash Tanna'im*, Deuteronomy 11:12; JT *Rosh ha-Shanah* 1:2, 57b; BT *Rosh ha-Shanah* 16b. The full verse in Isaiah reads: *I clothe the heavens in blackness* [or: *darkness*], *and make sackcloth their covering.*

For other interpretations, see *Or Yaqar*; *Omer Man*; *Yafah Sha'ah*; *Yayin ha-Reqaḥ*; *Sullam*; *Sha'arei ha-Idra*; *Matoq mi-Devash.*

169. **From what place?...** The eyes of *Ze'eir Anpin* gaze upon *Shekhinah* (symbolized by Jerusalem) from the perspective of *Binah*, who is the source of Judgment, although She Herself is not identified with Judgment. This quality of Judgment is symbolized by the lack of the letter א (*alef*).

170. **at *the end of the year*, surely...** Alluding to *Shekhinah*, who is often dominated by Judgment, which is associated with Her name צדק (*Tsedeq*), *Righteousness.* See above, notes 106, 166.

"Come and see: א (*Alef*) on its own is called ראשון (*rishon*), first, male. In *alef* is concealed and hidden what is not known. When this *alef* is joined to another place, it is called ראשית (*reshit*), beginning. If you say that it is joined—no; rather, it is revealed in it, illumining it. Then it is called *reshit*, beginning. Yet even with this ראשית (*reshit*), beginning, He does not gaze upon Jerusalem; for were it so, she would endure perpetually. Rather, it is written מרשית (*me-reshit*), *from the beginning.* And of the world that is coming, it is written ראשון (*Rishon*), *The first, [shall say] to Zion, 'Behold, here they are!' And to Jerusalem I will send a herald* (Isaiah 41:27).[171]

"The nose of *Ze'eir Anpin*—enhancement of the countenance; the whole face is thereby recognized. This nose is unlike the nose of the Holy Ancient One, concealed of all concealed; for the nose of the Ancient One is life of life for all—from its two nostrils, breath of life for all and life for all. Of this *Ze'eir Anpin* is written *Smoke rose from His nostrils, consuming fire from His mouth* (2 Samuel 22:9).[172]

"In this smoke intermingle all colors; to every single color adhere many masters of harsh Judgment, mingling in that smoke. Therefore none of them are assuaged except by the smoke of the altar below. Of this is written *YHVH smelled* ריח הניחח (*reiaḥ ha-niḥoaḥ*), *the soothing aroma* (Genesis 8:21). What is meant by *ha-niḥoaḥ*, *the soothing*? Assuaging of the masters of Judgment—נחת רוח (*naḥat ruaḥ*), tranquility of spirit. It is not written *YHVH smelled the aroma of the sacrifice*, but rather *the soothing aroma*; for all those powers linked to the nose, and

171. **א (*Alef*) on its own . . .** This letter symbolizes the Holy Ancient One, who is pictured as male and described by the masculine adjective ראשון (*rishon*), "first." When this *alef* joins "another place—namely *Ḥokhmah*—it is called ראשית (*reshit*), "beginning," which, although referring to Father *Ḥokhmah* is actually a feminine noun, perhaps (kabbalistically) because *Ḥokhmah* receives passively from the Holy Ancient One, or because *Ḥokhmah* joins with Mother *Binah*.

Ze'eir Anpin does not gaze upon Jerusalem (symbolizing *Shekhinah*) from the perspective of *Ḥokhmah*—ראשית (*reshit*)—but rather from the perspective of *Binah* (the source of Judgment), who is called רשית (*reshit*), spelled without the *alef*. Consequently, Jerusalem has been destroyed and *Shekhinah* wanders in exile with Her people. However, in the time to come, the Holy Ancient One—known as ראשון (*rishon*), *first*—will Himself gaze upon and redeem *Shekhinah*. See above, notes 168–69.

172. **The nose of *Ze'eir Anpin* . . .** The nose is the most distinctive feature of the face. Whereas the nostrils of the Holy Ancient One convey the breath of life for all, those of *Ze'eir Anpin* (the Short-tempered One) flare with smoke.

See above, notes 46–47. On the clause "the whole face is thereby recognized," see M *Yevamot* 16:3: "Evidence [of the identity of a corpse] may not be given except from [proof provided by] the face together with the nose." See Naḥmanides on Leviticus 21:18; *Zohar* 2:122b, 177b (*SdTs*); 3:130a (*IR*), 136b (*IR*), 137b (*IR*).

all those linked to them, are assuaged. Countless powers join as one, as is written: *Who can declare the powers of YHVH?* (Psalms 106:2).[173]

"From both nostrils of this nose issues fire consuming all other fires—from one nostril, smoke; from the other nostril, fire. Both this and that are subdued on the altar by smoke and fire. This Holy Ancient One is revealed, and all is assuaged—corresponding to what is said: *For My praise,* אחטם (*eḥetom*), *I restrain the nose, for you*... (Isaiah 48:9).[174]

"The nose of the Holy Ancient One is אריך (*arikh*), long, and extended, so He is called ארך אפים (*erekh appayim*), Long-nosed, Long-suffering. This nose, however, is זעיר (*ze'eir*), short; and when smoke begins, it comes out hurriedly and Judgment is executed. Who prevents this? The nose of the Ancient One. All as I have said in the *Idra*, and the Companions were aroused.[175]

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173. **In this smoke intermingle all colors...** Namely, the three colors that characterize *Ze'eir Anpin*: black, red, and green. See above, notes 159–64; *Zohar* 3:137b (*IR*).

The wrathful powers of harsh Judgment mingling in the multi-colored smoke are assuaged only by the smoke of sacrifices offered on the altar in the Temple.

On the impact of sacrifices, see Tishby, *Wisdom of the Zohar,* 3:878–90; Vol. 3, p. 493, n. 863. On the effect of sacrificial smoke, see *Zohar* 1:45b (*Heikh*), 51a–b, 70a–b, 176b, 244a, 247b; 2:122b, 130a, 141a, 162a, 242b, 259b (*Heikh*); 3:30b, 32b, 138a (*IR*).

The verse in Genesis describes God's response to Noah's sacrifices following the Flood, when He promised to never again destroy all life. It begins: *YHVH smelled* ריח הניחח (*reiaḥ ha-niḥoaḥ*), *the soothing* [or: *pleasing*] *aroma.* See *Zohar* 1:70a; 2:122b; 3:138a (*IR*).

The verse in Psalms reads: *Who can utter* [or: *declare*] גבורות (*gevurot*), *the mighty acts of* [or: *the powers of*], *YHVH or declare* [or: *announce*] *all His praise?* See *Zohar* 2:83a; 3:137b (*IR*).

174. **From both nostrils of this nose...** Fire (or fiery smoke) issues from both nostrils of *Ze'eir Anpin* (the Short-tempered One). However, these flaring nostrils are soothed by the corresponding fire and smoke of Israel's sacrificial offerings.

From a higher perspective, the nose of the Holy Ancient One soothes the flaring nostrils of *Ze'eir Anpin* with a calming breath. On the verse in Isaiah, see above, note 47.

175. **The nose of the Holy Ancient One is אריך (*arikh*), long...** The Holy Ancient One is also known as אריך אנפין (*Arikh Anpin*)—Hebrew ארך אפים (*Erekh Appayim*)—which means "slow to anger, long-suffering, patient," literally taking a "long" time for His "nostrils" to flare. Here, Rabbi Shim'on construes *Erekh Appayim* also as "Long-nosed," based on Hebrew אף (*aph*), "nose, anger," which is etymologically and semantically related to Aramaic אנף (*anaph*), "face." (The Hebrew plural אפים [*appayim*] can mean both "nostrils" and "face.")

In contrast, the title זעיר אנפין (*Ze'eir Anpin*)—literally "of a small face"—means "short-tempered," taking a short time for His nostrils to flare. Here, Rabbi Shim'on construes *Ze'eir Anpin* as "Small-nosed, Short-nosed."

See *Zohar* 3:137b–138a (*IR*); above, note 21. In the concluding sentence, the term *Idra* refers to the earlier gathering (known as *Idra Rabba*). See above, note 1. The expression "were aroused" implies that the Companions were stimulated to discuss and explore the meaning of Rabbi Shim'on's teaching. See above, p. 312, n. 53.

"In the Book of Rav Hamnuna Sava, he established these two nostrils as follows: 'From one, smoke and fire; from the other, tranquility and beneficent breath—for it includes right and left. For it is written *his aroma like Lebanon* (Hosea 14:7), and of the Female is written *the aroma of your nose like apples* (Song of Songs 7:9). Now, if this is true of the Female, all the more so of Him!' He has spoken well.[176]

"Regarding what I said: *YHVH smelled* ריח הניחח (*reiaḥ ha-niḥoaḥ*), *the soothing aroma*—in two aspects. One: נייחא (*neyaḥa*), satisfaction, that the Holy Ancient One, concealed of all concealed, has been revealed; for this is satisfaction and assuagement of all. And the other: assuagement below, by that smoke and fire of the altar. Since this involves two aspects, it is written הניחח (*ha-niḥoaḥ*). And all pertains to *Ze'eir Anpin*.[177]

"Two ears—to hear good and evil. Both of them are considered one, as is written: *Incline Your ear, O YHVH, and hear* (2 Kings 19:16). The ear within, within, is entirely of winding design, so that the sound will be delayed in entering the brain, and the brain will discern it without haste. For anything done hastily is not in perfect wisdom.[178]

176. **In the Book of Rav Hamnuna Sava . . .** According to this venerable source, only one nostril of *Ze'eir Anpin*'s nose spews smoke and fire; from the other one issues a calm breath. These contrasting elements reflect respectively left (signifying *Din*) and right (signifying *Ḥesed*).

The verse from Hosea actually describes the future condition of Israel. Here, it implies that *Ze'eir Anpin*'s breath smells sweet. In Kabbalah, *Lebanon* often symbolizes *Ḥokhmah*.

The verse in Song of Songs is addressed to the female character. Here, it alludes to *Shekhinah*, who is associated with Judgment. If Her breath is sweet, then the breath of *Ze'eir Anpin* (who balances Judgment with Love) is surely sweet.

On the verse in Song of Songs, see above, p. 618, n. 353. On Rav Hamnuna Sava and his book, see above, pp. 261–62, n. 48. On Rav Hamnuna's teaching here, see Asulin, "Qomatah shel ha-Shekhinah," 161–67.

177. ***YHVH smelled* ריח הניחח (*reiaḥ ha-niḥoaḥ*), *the soothing aroma* . . .** Rabbi Shim'on focuses on the double ח (*ḥet*) in the word ניחח (*niḥoaḥ*), *soothing* (or *pleasing*). One signifies the נייחא (*neyaḥa*), "satisfaction," that the Holy Ancient One has been revealed. The other signifies the assuagement produced by the smoke and fire of the sacrificial offerings below. On this verse, see above, note 173.

178. **Two ears . . .** Each of the two ears of *Ze'eir Anpin* hears good and evil. They function together and "are considered one," as implied by the singular wording *Your ear* in the verse from Kings.

The spiral structure of the inner ear (the cochlea) forces the sound to enter the brain slowly, enabling a deliberate process of discernment.

See *Zohar* 2:177b (*SdTs*); 3:138a (*IR*). On the anatomy and physiology of the ear as it was understood in the thirteenth century, see Gershon ben Solomon, *Sha'ar ha-Shamayim* 9, 28d–29a. Cf. Ibn Ezra (short) on Exodus 21:24. On the verse in Kings, see above, note 144.

"From these ears dangle all the winged beings, who carry sound from the world; and all of them are thus called 'ears of *YHVH*,' of whom is written *For a bird of heaven will carry the sound, and a winged being will tell the word* (Ecclesiastes 10:20). *For a bird of heaven will carry the sound*—this verse is difficult: what sound is there here? For the beginning of the verse reads *Even in your mind revile not a king*—it is written *in your mind*!—*and in your sleeping chambers revile not a rich man.* Why? *For a bird of heaven will carry the sound.* Yet there is no sound![179]

"But surely, whatever a person thinks and whatever he imagines in his heart has no effect until he expresses it with his lips, even unintentionally. The word that he utters pierces the atmosphere— [294b] rising high, flying through the world, and becoming a voice. The winged beings grasp that voice and raise it to the King, and it enters His ears, as is written: *YHVH heard the voice of your words* (Deuteronomy 5:25); *YHVH heard and His nose flared* (Numbers 11:1).[180]

"Therefore every prayer and every request that a person presents before the blessed Holy One must be expressed as words on his lips; for if he does not bring them forth, his prayer is no prayer and his request is no request. As soon as words issue, they pierce the atmosphere—ascending, flying, and becoming a voice. They are grasped by the one who grasps, and he fastens them to the holy Crown on the head of the King.[181]

179. **all the winged beings . . .** Angels who convey human voices above.

The full verse in Ecclesiastes reads: *Even in your mind* [or: *on your couch*] *revile not a king, and in your sleeping chambers revile not a rich man, for a bird of heaven will carry the sound* [or: *the voice*], *and a winged being will tell the word.* According to a midrashic interpretation, *a winged being* means "an angel." But Rabbi Shim'on raises a difficulty: The beginning of the verse mentions a purely mental activity—*Even in your mind revile not a king.* And Rabbi Shim'on assumes that the following clause—*and in your sleeping chambers revile not a rich man*—likewise refers to negative thoughts, not speech. So he asks, "What sound is there here?"

On the verse in Ecclesiastes as alluding to angels, see *Devarim Rabbah* 6:10; Rashi on the verse; *Zohar* 1:34b, 92a; 2:241b; 3:138a (*IR*); Moses de León, *Sefer ha-Rimmon,* 203.

180. **whatever a person thinks . . .** Almost inevitably, a person will express his thoughts in words, even if he does so unintentionally. Such words are conveyed by angels to the ears of *Ze'eir Anpin*.

On thoughts not being effective until they are expressed verbally, see JT *Terumot* 3:8, 42b; *Nazir* 5:1, 53d. On words piercing the atmosphere (or splitting the heavens), see above, p. 662, n. 11. The full verse in Deuteronomy reads: *YHVH heard the sound* [or: *the voice*] *of your words when you spoke to me, and YHVH said to me, "I have heard the sound of the words of this people that they spoke to you. They have done well in all that they have spoken."* Cf. Deuteronomy 1:34.

The full verse in Numbers reads: *The people were complaining bitterly in the ears of YHVH, and YHVH heard and His wrath* [or: *His nose*] *flared, and the fire of YHVH blazed against them, consuming the edge of the camp.*

181. **Therefore every prayer . . .** The words of prayer must be articulated, though

"From the three cavities [of the brain] drips a trickle to the ears, which is called a stream—as is said: *the stream of* כרית (*kerit*), *Cherith* (1 Kings 17:3), that is, כרותא (*keruta*), a channel, of the ears. The voice enters that winding spiral and is absorbed in that trickling river; then it is delayed there and tested to determine whether it is good or evil, as is written: *For the ear tests words, and the palate tastes in eating* (Job 34:3). Why does *the ear test words*? Because the voice is delayed in that trickling river, in the winding spiral of the ears, and does not enter hurriedly. Thereby it is discerned as either good or evil.[182]

"*And the palate tastes in eating.* Why *the palate*? Because [the food] is delayed there, not entering hurriedly into the body; so [*the palate*] *tastes*, distinguishing between sweet and bitter.

"Upon this cavity of the ears depend other cavities: the cavity of the eyes, the cavity of the mouth, the cavity of the nose. Some of that voice entering the cavity of the ears—if necessary—enters the cavities of the eyes, and tears flow from that voice. If necessary, it enters the cavities of the armoire, which emit smoke and fire from that voice, as is written: *YHVH heard and His nose flared, and the fire of YHVH blazed against them* (Numbers 11:1). If necessary, that voice

quietly. Such whispered words turn into a voice and are then grasped by the angel Sandalphon, who fastens them to God's crown (or weaves them into a divine crown).

According to BT *Berakhot* 31a (in the name of Rav Hamnuna): "One who prays must articulate the words with his lips." Cf. JT *Berakhot* 4:1, 7a.

On words of prayer adorning God, see *Shemot Rabbah* 21:4: "Rabbi Pinḥas said in the name of Rabbi Me'ir, and Rabbi Yirmeyah said in the name of Rabbi Abba, 'When Israel prays, you do not find them all praying as one, but rather each assembly prays on its own, one after the other. When they have all finished, the angel appointed over prayers gathers all the prayers offered in all the synagogues and fashions them into crowns, which he places on the head of the blessed Holy One.'" In various texts, this angel is identified as Sandalphon. See above, p. 662, n. 11.

182. **From the three cavities...** Of the brain(s) of *Ze'eir Anpin*, which correspond to *Ḥokhmah*, *Binah*, and *Da'at*. From these cavities "drips a trickle," namely the fluid of the inner ear. Rabbi Shim'on describes this fluid as *the stream of* כרית (*kerit*), *Cherith*, which he associates with the word כרותא (*keruta*), "hollowing out; digging," namely "a channel of the ears."

Technically, the fluid of the inner ear moves in response to sound waves, and that motion stimulates receptor cells, which in turn translate the motion into electrical nerve impulses that are transmitted to the brain. The brain interprets these electrical signals as sound.

See *Zohar* 3:138a (*IR*). On the three cavities of the brain(s), see above, notes 137, 143. The full verse in Kings (spoken by God to the prophet Elijah) reads: *Go from here and turn you eastward and hide* בנחל כרית (*be-naḥal kerit*), *in the wadi* [or: *stream*] *of Cherith, which faces the Jordan.* On the association of ears with the verb כרה (*krh*), "to hollow out; dig," see Psalms 40:7: כרית (*Karita*), *You dug open, ears for me*, meaning "You granted me an acute power of listening" or "You listened attentively to me." The verse in Job reads: *For the ear tests words, as* [literally: *and*] *the palate tastes in eating.*

enters the cavity of the mouth; and it speaks, articulating words. From that voice, all. Some of that voice enters the whole body, and it trembles.[183]

"How much depends upon this ear! Happy is one who watches his words! Of this is written *Keep your tongue from evil and your lips from speaking deceit* (Psalms 34:14).[184]

"To this ear is attributed שמיעה (*shemi'ah*), hearing, and in hearing are included those brains. *Ḥokhmah* is included in it, as is written: *May You give Your servant* לב שומע (*lev shome'a*), *a hearing heart* (1 Kings 3:9). *Binah*, as is said: *Speak, for Your servant* שומע (*shome'a*), *is listening* (1 Samuel 3:10); *for we* שומעים (*shome'im*), *hear* (2 Kings 18:26). All depends upon these. *Da'at*—as is said: שמע (*Shema*), *Hear, my son, and take in my sayings*... (Proverbs 4:10). Thus all depends upon the ears.[185]

183. **Upon this cavity of the ears . . .** After the human voice enters the ears of *Ze'eir Anpin*, some of it may enter the cavities of His eyes, stimulating divine tears. Some of the voice may also enter the divine nostrils (pictured as cavities of an armoire), stimulating them to flare in wrath.

See *Zohar* 3:138a–b (*IR*). On the term פרדשקא (*pardashqa*), "armoire," see above, note 46. For the full verse in Numbers, see above, note 180.

184. ***Keep your tongue from evil...*** The context in Psalms (34:13–14) reads: *Who is the man desiring life, loving many days to see good? Keep your tongue from evil and your lips from speaking deceit.*

185. **To this ear is attributed שמיעה (*shemi'ah*), hearing...** Rabbi Shim'on demonstrates that the verb שמע (*shama*), "to hear"—which can also mean "to understand"—is associated with all three brains of *Ze'eir Anpin*, corresponding to *Ḥokhmah*, *Binah*, and *Da'at*.

King Solomon asked God to grant him לב שומע (*lev shome'a*), *an understanding* [literally: *a hearing*] *heart*; and several chapters later Scripture records: *YHVH gave* חכמה (*ḥokhmah*), *wisdom, to Solomon as He had spoken to him* (1 Kings 5:26).

The fact that the verb *shama* can also mean "to understand" demonstrates its association with *Binah* (Understanding). The words spoken by the young Samuel to God—*Speak, for Your servant* שומע (*shome'a*), *is listening*—imply that Samuel "understands" what he is hearing. The full verse in 2 Kings reads: *Eliakim son of Hilkiah, and Shebnah and Joah with him, said to Rabshakeh, "Speak, please, to your servants in Aramaic, for we* שומעים (*shome'im*), *understand it* [literally: *hear*]; *and do not speak to us in Judean in the hearing of the people who are on the wall."*

The verse in Proverbs—שמע (*Shema*), *Hear, my son...*—implies "Know, my son," demonstrating the association between the verb *shama* and *Da'at* (Knowledge).

See *Zohar* 3:138b (*IR*). The full verse in 1 Kings reads: *May You give Your servant an understanding* [literally: *a hearing*] *heart to judge Your people, to discern between good and evil; for who can judge this vast people of Yours?*

The full verse in Samuel reads: *YHVH came and stood poised and called as on each time before, "Samuel, Samuel!" And Samuel said, "Speak, for Your servant is listening."* The full verse in Proverbs reads: *Hear, my son, and take in my sayings, that the years of your life may be many.*

"Upon this ear depend prayers and requests and opening of the eyes, as is written: *Incline Your ear, O my God, and hear; open Your eyes and see* (2 Kings 19:16). Thus all depends upon it.[186]

"In this ear are suspended supernal mysteries that do not emerge outside. Therefore it winds within, concealing the most secret of secrets. Woe to one who reveals secrets! Since this ear gathers in secrets, and the winding within absorbs them, it does not reveal secrets to those whose paths are crooked, but only to those who paths are not—as is written: *The secret of YHVH is for those who revere Him* (Psalms 25:14), who uphold His ways and guard words.[187]

"Those who are crooked in their ways obtain words and draw them in hurriedly, leaving them no place to linger. All the other cavities are opened within such a person, so words emerge from the cavity of the mouth. These are called the wicked of the generation, hated by the blessed Holy One. In our Mishnah we have learned: 'It is as if he killed people and as if he worshiped idols. All is included in one verse, as is written: *You shall not go about as a slanderer among your kin. You shall not stand over the blood of your fellow. I am YHVH* (Leviticus 19:16). Whoever transgresses the beginning of the verse is as if he transgressed the whole.'[188]

186. ***Incline Your ear...*** On this verse, see above, notes 144, 178.

187. **In this ear are suspended supernal mysteries...** The spiral structure of *Ze'eir Anpin*'s inner ear helps to conceal these mysteries. Rabbi Shim'on plays on two related senses of the word עקימא (*aqima*): "winding" and "crooked."

The full verse in Psalms reads: *The counsel* [or: *secret*] *of YHVH is for those who revere* [or: *fear*] *Him, and to them He reveals His covenant.* On this verse, see *Bereshit Rabbah* 49:2; *Tanḥuma, Lekh Lekha* 19, *Vayera* 5–6, *Ḥayyei Sarah* 4, *Vayḥi* 14; *Tanḥuma* (Buber), *Lekh Lekha* 23; *Vayera* 6, *Vayḥi* 13; *Midrash Tehillim* 25:13; Maimonides, *Guide of the Perplexed* 1, intro; Ezra of Gerona, *Peirush le-Shir ha-Shirim*, 526; *Zohar* 1:37b, 73a, 95a, 236b; 2:75a, 234a, 237b; 3:43b (*Piq*), 48a, 79a, 92a, 127b (*IR*), 141b (*IR*), 142b (*IR*); Moses de León, *Shushan Edut*, 339; idem, *Sefer ha-Rimmon*, 226–28.

188. **Those who are crooked in their ways...** Such people eagerly gobble up secrets and quickly divulge them to others.

Revealing secrets to those who are unworthy is tantamount to murder or idolatry. According to "our Mishnah," the verse from Leviticus equates being *a slanderer* with causing bloodshed (standing *over the blood of your fellow*) and committing idolatry (denying that *I am YHVH*).

According to the simple sense of the verse from Leviticus, *you shall not stand over the blood of your fellow* means "You shall not stand by—idle or aloof, not intervening—when your fellow's blood is (about to be) spilled."

On the link between *You shall not go about as a slanderer* and causing bloodshed, see *Targum Yerushalmi*, Leviticus 19:16; *Mishnat Rabbi Eli'ezer* 9, p. 170; *Derekh Erets, pereq ha-yotse* 13; *Beit ha-Midrash*, 3:127; Maimonides, *Mishneh Torah, Hilkhot De'ot* 7:1. On the lethal power of (evil) speech, see also Proverbs 18:21; *Mishnat Rabbi Eli'ezer* 9, p. 172; BT *Arakhin* 15b; *Tanḥuma, Metsora* 2; *Tanḥuma* (Buber), *Metsora* 5; *Midrash Tehillim* 52:2. On the link between evil speech and denying God, see *Mishnat Rabbi Eli'ezer*

"Happy is the share of the righteous! Of them is written *The faithful of spirit conceals a word* (Proverbs 11:13). *The faithful of spirit*, surely! For their spirit is unsheathed from a holy place, so they are called *faithful of spirit*. We have established this sign: If anyone reveals secrets, his soul is obviously not from the body of the Holy King. Consequently, he contains no secret, and does not derive from the secret realm. When his soul departs, it does not cleave to the body of the King, for that is not its place. Woe to that person! Woe to him, woe to his soul! Happy is the share of the righteous, who conceal secrets—especially supernal secrets of the blessed Holy One, supernal mysteries of the Holy King! Of them is written *The righteous will inherit the land* (Psalms 37:29).[189] [295a]

"His face, like two offerings of spices, all testifying to what I have said; for testimony depends upon them. Upon all depends testimony, but these offerings of spices—white and red—are testimony to Father and Mother, testimony to the inheritance that He receives and holds.[190]

830 "In our Mishnah we have established how many parasangs separate white from red; yet they blend in Him as one on the white side. When He is illumined by the white radiance of the Ancient One, that white overlays the red, and all becomes radiant. But when judgments loom over the world and the wicked increase, leprosy pervades all—and red spreads over the face, covering all the

9, p. 170; *Tanḥuma, Metsora* 2; *Tanḥuma* (Buber), *Metsora* 5; *Midrash Tehillim* 52:2.

The expression "our Mishnah" refers here not to the standard Mishnah, but rather to a secret source. See above, note 128; pp. 747–48, n. 48.

189. ***The faithful of spirit conceals a word...*** Such a person demonstrates that his *spirit* derives from the divine realm—or specifically from *Shekhinah*—known as "faith." Conversely, one who divulges secrets demonstrates that his soul does not derive from the body of *Ze'eir Anpin*. Since he "does not derive from the secret realm," he is incapable of keeping a secret.

The full verse in Proverbs reads: *One who goes about gossiping* [or: *slandering*] *reveals a secret, but the faithful of spirit conceals a matter* [or: *a word*]. On this verse, see *Zohar* 2:71b; 3:128a (*IR*).

The full verse in Psalms reads: *The righteous will inherit the land and dwell forever upon it*. Here, *the land* symbolizes *Shekhinah*. Cf. M *Sanhedrin* 10:1: "All of Israel have a share in the world that is coming, as is said: *Your people, all of them righteous, will inherit the land forever—sprout of My planting, work of My hands, that I may be glorified* (Isaiah 60:21)."

190. **His face, like two offerings of spices...** The cheeks of *Ze'eir Anpin* are described as "offerings of spices," based on the description of the beloved in Song of Songs 5:13: *his cheeks like a bed of spices* [or: *balsam*].

These distinctive features of His face testify to the qualities that He has received from Father *Ḥokhmah* and Mother *Binah*. The cheeks' white and red colors signify *Ḥesed* and *Gevurah*, which derive respectively from the two parents.

See above at notes 88, 96, 138. On the phrase "offerings of spices," cf. *Zohar* 2:177a (*SdTs*); 3:131a, 133b, 134b, 139a, 140b (all *IR*).

white. Then all is imbued with Judgment; and then, garments of zeal—it is written: *garments of vengeance* (Isaiah 59:17). All depends upon this.[191]

"Thus it testifies to all things. Countless shield-bearing warriors await these colors, looking out for these colors. When colors shine, all worlds are in joy—when white shines, all turns into that color. But when it appears red, all turns into that color.[192]

"In these offerings of spices, the beard begins to appear—from the top of the ears, descending and ascending in the offering of spices. Black hair of the beard, beautifully arranged, like a mighty man.[193]

"Anointing oil of the supernal beard of the Ancient One enters this beard of *Ze'eir Anpin*. The beauty of this beard is manifested in nine enhancements; and when the holy anointing oil of the beard of the Ancient One shines in this beard, there are twenty-two enhancements. Then they all are blessed; and Israel, unspecified, is thereby blessed. The mnemonic is: בך (*Bekha*), *By you, shall Israel bless* (Genesis 48:20).[194]

191. **In our Mishnah...** According to this venerable source, white (signifying *Ḥesed*) and red (signifying *Gevurah*) are extremely distant from one another; yet within *Ze'eir Anpin* these two colors (and qualities) blend. The phrase "on the white side" implies that *Ḥesed* (ideally) dominates, which is especially so when the Holy Ancient One illumines *Ze'eir Anpin*. However, when human wickedness empowers the forces of Judgment, then *Gevurah*—or *Din* (Judgment)—dominates, and the color red "spreads over the face."

The expression "our Mishnah" refers here not to the standard Mishnah, but rather to a secret source. See above, note 188; pp. 747–48, n. 48. The term "parasangs" appears frequently in *Shi'ur Qomah*, the early mystical text describing the immense dimensions of the various divine limbs. The Persian parasang equals about 3.5 modern miles.

The term "leprosy" renders סגירותא (*segiruta*), "closing" (or "being closed off, confinement, quarantine"), reflecting the fact that the afflicted person was confined (as described in Leviticus 13:4–5, 21, 26, 31, 33, 50, 54). The *Zohar* borrows the word *segiruta* from *Targum Onqelos*, where it often renders צרעת (*tsara'at*), "leprosy" (more precisely, "a scaly skin disease"). On the term *tsara'at*, see Milgrom, *Leviticus*, 1:774–76, 816–26.

192. **Thus it testifies to all things...** The dominant color in the face of *Ze'eir Anpin* indicates whether *Ḥesed* or *Din* dominates.

193. **In these offerings of spices...** In the cheeks of *Ze'eir Anpin*, the beard begins to appear.

See *Zohar* 3:139a (*IR*). On the phrase "offerings of spices," see above, note 190. On the black hair of *Ze'eir Anpin* (as opposed to the white hair of the Holy Ancient One), see above, note 142.

194. **Anointing oil of the supernal beard...** The radiant flow from the beard of the Holy Ancient One proceeds to the beard of *Ze'eir Anpin*, assuaging the latter's harshness. The latter displays nine *tiqqunin*, "enhancements" (or "features"), whereas the former displays thirteen. When the Holy Ancient One's thirteen *tiqqunin* stream into the beard of *Ze'eir Anpin*, the latter's *tiqqunin* now number twenty-two, which is the numerical equivalent of the word בך (*bekha*), *by you.*

The clause in Genesis—בך (*Bekha*), *By you, shall Israel bless*—now implies: *By* the power of the Holy Ancient One *shall Israel* (namely *Ze'eir Anpin*, who is called "Israel unspeci-

"The enhancements of the beard we have established in the *Idra*; here I wish to enter without shame. Regarding all the enhancements of the beard, we have established that they all derive from the enhancements of the beard of the Ancient One. And we have established in the Holy *Idra*: Six there are; nine they are called. As for the first enhancement, that spark from the Lamp of Adamantine Darkness radiated—striking beneath the hair of the head, beneath the locks overhanging the ears, and descending in front of the opening of the ears to the top of the mouth.[195]

"This enhancement originates in the Holy Ancient One only when the ancient holy *mazzala* streams, from which derives that spring of Wisdom. When Mother flows, absorbing pure air, She obtains that white. The spark enters and emerges—one uniting with the other—and one enhancement is formed.[196]

"When necessary, one rises above the other, one covered by another. So all is needed: one to take vengeance, the other to show mercy. Because of this, King David desired this beard, as we have established.[197]

fied") be blessed. The name Israel applies to *Ze'eir Anpin* because the latter's core is *Tif'eret*, whose full name is *Tif'eret Yisra'el* (Beauty of Israel), and who is signified by Jacob (also known as Israel).

The association of oil with the beard derives from Psalms 133:2 (quoted below at note 204): *Like fine oil on the head, running down upon the beard*, etc. On the nine enhancements and thirteen enhancements, see above, notes 26, 51. On the combination of the two sets of enhancements, see *Zohar* 2:177b (*SdTs*); 3:139a (*IR*), 146b. Cf. 2:175b; Vol. 5, p. 524, n. 952. On the term תקונא (*tiqquna*), "enhancement, adornment, array, arrangement, configuration, feature," see above, notes 20, 51. On the verse in Genesis, see *Zohar* 3:119b, 130a (*IR*).

195. **The enhancements of the beard . . .** Of *Ze'eir Anpin*. These were described in great detail in the earlier gathering, *Idra Rabba*. (See *Zohar* 3:139a–141a [*IR*]; Vol. 8, pp. 408–25.) Now, as Rabbi Shim'on is about to depart from the world, he wishes to reveal new insights, so that he will not enter the world that is coming deficiently or "in shame"—that is, not having revealed as much wisdom on earth as he could.

The nine *tiqqunin* (enhancements, features) can be divided into two groups: six and three (as explained below). The first enhancement was initiated by a spark shooting forth from the primordial divine potency, called בוצינא דקרדינותא (*botsina de-qardinuta*), the Lamp of Adamantine Darkness. This feature of the beard consists of hair extending from in front of the ears to the top lip of the mouth. See *Zohar* 3:139a (*IR*).

On *Idra Rabba*, see above, note 1. On the theme of entering without shame, see above, note 9. On the division of nine enhancements into six and three, see *Zohar* 3:139b (*IR*). On the term *botsina de-qardinuta*, Lamp of Adamantine Darkness, see above, note 129.

196. **This enhancement originates . . .** This first feature of the beard of *Ze'eir Anpin* originates in the *mazzala* (the flowing body of the beard) of the Holy Ancient One. The spring of *Ḥokhmah* (Wisdom) derives from the *mazzala*. When Mother *Binah* flows, She absorbs "pure air" and obtains whiteness from Father *Ḥokhmah*. The spark (mentioned in the preceding paragraph) mingles with the pure air (and *Ḥokhmah* merges with *Binah*), generating the first enhancement.

On the term *mazzala*, see above, note 50. On the spark mingling with pure air, see above, note 129.

197. **When necessary . . .** When mercy is required, Father *Ḥokhmah* dominates, since

"In this beard appear nine enhancements—with sixty thousand hanging from them, spreading throughout the body. Six of these hang from the hair beneath the offering of spices: three on one side and three on the other. And from the precious splendor of the beard hang three others: one above the lips and two in that hair hanging down to the navel.[198]

"All these six—three on this side and three on that side—flow and hang in those hairs hanging and spreading throughout the body. And because these three are more prominent in the splendor of the beard than all the rest, the Holy Name is applied to them, as is written: *From confinement I called to Yah. Yah answered me with expanse. YHVH is with me, I do not fear* (Psalms 118:5–6). As for what we have established in the *Idra*: '*From confinement I called to Yah*, from the place where the beard begins to spread, which is a constricted place in front of the ears'—that is fine.[199]

"And in the Book of *Aggadta* of Rav Yeiva Sava, he said and established that the beard begins from supernal *Ḥesed*, as is written: *Yours, O YHVH, are* הגדולה (*ha-gedullah*), *the greatness* [*and the power and the beauty*] . . . (1 Chronicles 29:11). 833

He is characterized by Compassion. When vengeance is required, Mother *Binah* dominates, since She is the source of harsh Judgment. Both qualities are manifested in the beard of *Ze'eir Anpin*, which is why King David desired this beard—to show mercy to those who deserved it and to wage war against the enemies of Israel. See *Zohar* 3:139b (*IR*).

198. **In this beard appear nine enhancements . . .** Or features. See above, notes 194–95. As explained in note 190, the phrase "offering of spices" refers to the cheeks.

In addition to six features of the beard (three on each side of the face), three other features appear in the splendid middle (and full body) of the beard. One of the latter is the hair growing from one side of the upper lip to the other, and beneath the lower lip from one side to the other. The other two features are the widening of the beard beneath the mouth and extending down to the belly, and the hair behind this visible hanging body of the beard. These latter three enhancements correspond to the second, sixth, and ninth enhancements described in *Idra Rabba*. See *Zohar* 3:139a (*IR*). The description of the first six enhancements as "three on one side and three on the other" does not entirely match the description of the remaining six enhancements in *Idra Rabba*. See ibid.

199. **All these six . . .** The first six enhancements (or features) of the beard flow into the hanging body of the beard, which extends down to the belly. The three other enhancements (described in the preceding note) constitute the splendid middle (and full body) of the beard; so they are fittingly associated with three divine names in the passage from Psalms: *From confinement I called to Yah. Yah answered me with expanse. YHVH is with me, I do not fear.* The phrase *from confinement* alludes to the hair around the lips, which is a confined space. The phrase *with expanse* alludes to the widening of the beard below the face.

Rabbi Shim'on acknowledges that in *Idra Rabba*, the phrase *from confinement* alludes to a different enhancement—the first one—in which the beard emerges from a narrow (or constricted) place in front of the ears. This interpretation, too, "is fine."

See above, note 195; *Zohar* 3:139b (*IR*). On *Idra Rabba*, see above, note 1.

It is all, and thus it begins. Nine flow, suspended in the beard, beginning thus in front of the ears. Yet they do not endure vitally except in another place, as I have said.[200]

"When the world needs Compassion, the ancient *mazzala* is revealed, and all these enhancements in the glorious beard of *Ze'eir Anpin* become compassionate—wreaking vengeance upon the enemies of Israel, upon those who afflict them. [295b] All the glory of the beard consists in those hairs hanging down, for all depends on this.[201]

"All these hairs of the beard of *Ze'eir Anpin* are coarse and rough, since all of them subdue judgments when the holy *mazzala* is revealed. When He wants to wage war, He appears like a mighty hero, victorious in battle. Then the one who plucks, plucks; and the one who balds, balds.[202]

200. **in the Book of *Aggadta* of Rav Yeiva Sava . . .** According to this venerable source, the first enhancement of the beard of *Ze'eir Anpin* corresponds to (or originates from) the first of the seven lower *sefirot*: *Ḥesed*, which is also known as *Gedullah* (Greatness). This divine quality (and *sefirah*) is the first one mentioned in the verse from Chronicles: *Yours, O YHVH, are* הגדולה והגבורה והתפארת והנצח וההוד (*ha-gedullah ve-ha-gevurah ve-ha-tif'eret ve-ha-netsaḥ ve-ha-hod*), *the greatness and the power and the beauty and the victory and the splendor—yes, all that is in heaven and on earth.*

Quoted often in kabbalistic literature, this biblical list of divine qualities is understood as designating *Ḥesed* (or *Gedullah*), *Gevurah*, *Tif'eret*, *Netsaḥ*, *Hod*, *Yesod* (known as *all*), and *Shekhinah* (symbolized by *earth*), who is joined with *Tif'eret* (*heaven*). All of these "belong" to *YHVH*, which here refers to *Binah* (or the triad of *Keter*, *Ḥokhmah*, and *Binah*).

Rabbi Shim'on acknowledges that "it is all," i.e., the deep significance of the beard includes this interpretation of Rav Yeiva Sava's too. Yet there are nine enhancements—not just seven, as could be implied by the verse in Chronicles. And although these begin "in front of the ears," they endure only "in another place," apparently referring to the central body of the beard.

For various interpretations, see *Or Yaqar*; Vital (in *Hadrat Melekh*); *Omer Man*; *Emet le-Ya'aqov*; *Bei'urei ha-Gera*; *Yafah Sha'ah*; *Yayin ha-Reqaḥ*; *Sullam*; *Sha'arei ha-Idra*; *Matoq mi-Devash*.

The Book of *Aggadta* of Rav Yeiva Sava is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. On this library, see above, p. 165, n. 38. On this particular book, see above at note 48. On the verse in Chronicles, see *Zohar* 1:235b, 241a–b; 2:40b, 178b (*SdTs*); 3:24a, 89b, 92a, 137b (*IR*), 148a.

201. **When the world needs Compassion . . .** When the people of Israel are in distress, the flowing beard (*mazzala*) of the Holy Ancient One is revealed, and all the enhancements (or features) of the beard of *Ze'eir Anpin* (the Short-tempered One) become compassionate toward them, defeating their enemies. On the term *mazzala*, see above, note 50.

202. **All these hairs of the beard . . .** The rough texture of these hairs enables them to subdue harsh forces of Judgment. See *Zohar* 3:140a (*IR*).

The concluding sentence apparently alludes to God plucking out the enemies of Israel. Cf. BT *Sanhedrin* 95b–96a (quoting Isaiah 7:20). According to *Or Yaqar*, however, this sentence is based on the notion that hair often signifies harsh Judgment, and so the plucking of hairs signifies the

"These nine enhancements were recited by Moses a second time when it was essential to convert them all to Compassion. Even though he did not now recite the thirteen enhancements, the matter depended upon intention; for before beginning to mention these [nine] enhancements, he concentrated on *mazzala*, mentioning it, as is written: *Now, please, let the power of YHVH be great* (Numbers 14:17)—the one who is called Holy *Mazzala*, concealed of all concealed. For this power and this radiance derive from *mazzala*. Once Moses said this and mentioned this, concentrating on it, he enumerated the nine enhancements suspended in *Ze'eir Anpin*, so that they would all shine and Judgment would disappear. Thus all depends upon *mazzala*.[203]

assuagement of Judgment. See *Zohar* 3:48b–49a, discussing the removal of the hair of *Ze'eir Anpin*, based on Leviticus 13:40: *If* [or: *When*] *a man's hair falls out* [literally: *is plucked out*], *he is bald; he is pure.* See Vital (in *Hadrat Melekh*); cf. *Zohar* 1:217a.

On hair as signifying harsh powers, see also *Zohar* 1:223b, 241b; 3:60b, 70a, 79a, 125b–126a, 127b, 131b–132a (*IR*), 140a (*IR*), 151b; *ZḤ* 31b; Liebes, *Studies in the Zohar*, 119–26.

The phrase "victorious in battle" derives from *Targum Onqelos*, Exodus 15:3, rendering [*YHVH is*] *a man of war.* On the image of the dark-haired divine warrior, see BT *Ḥagigah* 14a, quoted above, note 142.

203. **These nine enhancements were recited by Moses . . .** The first time that Moses uttered the divine attributes (corresponding to the divine enhancements) was after the Israelites sinned by worshiping the Golden Calf, as Judgment loomed, threatening to destroy the whole people. Moses saved them by invoking the thirteen attributes of Compassion, as recorded in Exodus 34:6–7: *And YHVH passed before him—and he* [namely Moses] *proclaimed: YHVH! YHVH! A compassionate and gracious God, slow to anger* [or: *long-suffering*], *and abounding in kindness* [or: *love*] *and truth* [or: *faithfulness*], *keeping kindness for the thousandth generation, removing iniquity, transgression, and sin; yet He does not wholly acquit, inflicting the guilt of fathers upon sons and upon sons of sons, to the third and fourth generations.* By invoking these thirteen attributes, Moses drew down the corresponding thirteen enhancements of the beard of the Holy Ancient One to *Ze'eir Anpin* (the Short-tempered One), who at that time was dominated by Judgment.

Later, as the people neared the land of Canaan, Moses sent twelve tribal representatives to scout out the land, and when they returned to the camp, ten of them offered a negative report, insisting that the land could not be conquered. Disheartened, the Israelites complained against Moses and Aaron, and then God threatened to destroy the whole people. At this critical moment ("a second time"), Moses again invoked the divine attributes, though in a shorter list: *YHVH! Slow to anger* [or: *long-suffering*], *and abounding in kindness* [or: *love*], *removing iniquity and transgression; yet He does not wholly acquit, inflicting the guilt of fathers upon sons, to the third and fourth generations* (Numbers 14:18).

Here this shorter list is understood to include nine attributes. By reciting them, Moses intended to transform the nine enhancements of the beard of *Ze'eir Anpin* from the quality of Judgment into the quality of Compassion. Before beginning his recitation, Moses invoked the flowing beard (*mazzala*) of the Holy Ancient One by saying *Now, please, let the power of YHVH be great* (Numbers 14:17). The phrase *the power of YHVH* refers to the *mazzala*.

On the universal influence of *mazzala*, see *Targum*, Ecclesiastes 9:2: "All depends upon

"When the hairs of this beard begin to be aroused, He is aroused like a mighty hero, like a warrior victorious in battle. In this beard flows anointing oil from the concealed Ancient One, as is said: *Like fine oil on the head, running down upon the beard*... (Psalms 133:2).[204]

"These hairs do not cover the lips, and the lips are entirely red as a rose, as is written: *His lips are roses* (Song of Songs 5:13)—lips murmuring *Gevurah*, Power, murmuring *Ḥokhmeta*, Wisdom. Upon those lips depend good and evil, life and death. From those lips are suspended masters of אתערותא (*it'aruta*), arousal; when these lips murmur, they all מתערין (*mit'arin*), are aroused, to decree judgment in all the courts in which they dwell. So they are called עירין (*irin*), watchers, as is written: *By decree of irin, the watchers, is the sentence*... (Daniel 4:14). What is meant by עיר (*ir*)? As is said: *He has become* ערך (*arekha*), *your foe* (1 Samuel 28:16); for מתערין (*mit'arin*), they arouse, Judgment against those who are not beloved above. So these are aroused, becoming their archenemies. Nevertheless, in two aspects: in Compassion and in Judgment. So they are called עיר וקדיש (*ir ve-qaddish*), *a watcher and a holy one* (Daniel 4:10)—Judgment and Compassion.[205]

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mazzala, destiny [or: fortune; astrological influence]." Cf. BT *Mo'ed Qatan* 28a, in the name of Rava: "Life, children, and sustenance do not depend on merit but on *mazzala*, destiny." See above, note 50.

On the thirteen attributes in Exodus and the thirteen enhancements of the Holy Ancient One, see above, note 26. On the notion that the thirteen attributes were uttered by Moses rather than by God, see Vol. 8, p. 353, n. 111. On the two sets of attributes, see *Zohar* 3:140a–b (*IR*), 146b–147a, 161b.

The context in Numbers (14:17–19) reads: *Now, please, let the power of my Lord be great, as You have spoken, saying, "YHVH! Slow to anger* [or: *long-suffering*] *and abounding in kindness* [or: *love*], *removing iniquity and transgression; yet He does not wholly acquit, inflicting the guilt of fathers upon sons, to the third and fourth generations." Forgive, please, the iniquity of this people through Your great kindness, and as You have borne with this people from Egypt until now.* Here, Rabbi Shim'on changes *the power of my Lord* to *the power of YHVH*.

204. ***Like fine oil on the head***... The oil symbolizes the flow proceeding from the Holy Ancient One to the head and beard of *Ze'eir Anpin*.

The context in Psalms (133:2–3) reads: *Like fine oil on the head, running down upon the beard, the beard of Aaron, descending over the collar of his robes. Like the dew of Hermon that descends upon the mountains of Zion; for there YHVH ordained the blessing, life forevermore.* See above, p. 468, n. 561.

205. **These hairs do not cover the lips**... So that the mouth of *Ze'eir Anpin* can breathe and speak freely. The color red signifies Judgment, which is decreed by this mouth against those who deserve punishment. Yet the forces of Judgment also include an element of Compassion.

On the lips' being free of hair, see *Zohar* 3:141a (*IR*). The full verse in Song of Songs reads: *His lips are lilies* [understood here as *roses*], *dripping liquid myrrh.* See BT *Shabbat* 30b: "*His lips are* שושנים (*shoshanim*), *lilies*.... Do not read *shoshanim* but rather ששונים (*she-shonim*), *that study.*" Cf. BT

"Between these lips, the mouth is seen when it opens. In the breath issuing from the mouth are clothed many thousands and myriads. As it spreads, faithful prophets are clothed by it, and all of them are called Mouth of *YHVH*.[206]

"When words issue from the mouth—uttered by the lips—they stimulate and illumine all eighteen thousand worlds, until these are all linked together as one, in twelve known ways and paths. They all מחכא (*meḥakka*), await, one another—with a tongue speaking grandly—in a dazzling cluster, in a diadem. Of this is written חכו (*Ḥikko*), *His palate, is sweets* (Song of Songs 5:16)—*sweets*, surely! What is meant by *his palate*? As is said: *The palate tastes in eating* (Job 34:3). *And all of him* מחמדים (*maḥamaddim*), *desirable* (Song of Songs, ibid.)—fire and water. Fire and water beautifully arranged on His sides, for colors join as one.[207]

"*His palate*—with inscribed letters engraved in His crowns, congealing. א (*Alef*)—driving out kings; *removing kings and establishing kings* (Daniel 2:21).[208]

Shabbat 88b; *Shir ha-Shirim Rabbah* on 5:13. On *shoshanim* as *roses*, see above, p. 576, n. 227. On this verse, cf. *Zohar* 3:140b (*IR*).

The verse in Samuel reads: *YHVH has turned away from you and become your foe.* Daniel 4:10 reads in full: *I was gazing in the visions of my mind, and look,* עיר וקדיש (*ir veqaddish*), *a holy watcher* [literally: *a watcher* (or *emissary*) *and a holy one*], *coming down from heaven.*

206. **In the breath issuing from the mouth...** Numerous angelic forces are enveloped and sustained by the divine breath; prophets are inspired and "clothed" by it. See *Zohar* 3:141a (*IR*).

On prophets being "clothed" by the divine breath (or spirit), see Judges 6:34: *The spirit* [or: *breath*] *of YHVH clothed Gideon.* Cf. 1 Chronicles 12:19; 2 Chronicles 24:20; Vol. 8, p. 374, n. 196.

207. **When words issue from the mouth...** The words issuing from the mouth of *Ze'eir Anpin* stimulate eighteen thousand worlds. This number of worlds derives from a passage in BT *Avodah Zarah* 3b, in the name of Rabbi Abba: "What does [God] do at night?...He rides his light cherub and sails through eighteen thousand worlds."

The "twelve known ways" may correspond to twelve potencies of *Tif'eret* (the core of *Ze'eir Anpin*), which are often associated with twelve גבולי אלכסון (*gevulei alakhson*), "diagonal borders" (edges of a cube), mentioned in *Sefer Yetsirah* 5:1. See above, p. 355, n. 197. The phrase "a tongue speaking grandly" derives from Daniel's dream-vision (Daniel 7:8, 20), which describes *a mouth speaking grandly* [or: *arrogantly*]. Cf. *Zohar* 2:176b (*SdTs*), 178b (*SdTs*).

The first quotation from Song of Songs—*His palate is sweets*—implies that the forces of Judgment are sweetened. The quotation from Job refers to the palate's ability to distinguish between sweet and bitter. See above at (and following) note 182.

The word מחמדים (*maḥamaddim*), *desirable*, alludes to "fire and water," since *maḥamaddim* includes both חם (*ḥam*), "hot," and מים (*mayim*), "water." This demonstrates that *Ze'eir Anpin* harmonizes *Ḥesed* and *Gevurah*, symbolized respectively by water and fire, and by the colors white and red.

The full verse in Song of Songs 5 reads: *His palate is sweets, and all of him desirable. This is my lover and this is my companion, O daughters of Jerusalem.*

208. ***His palate*—with inscribed letters...** Rabbi Shim'on begins to discuss four letters—א (*alef*), ח (*ḥet*), ה (*he*), ע

"ח (*Ḥet*)—driving out and casting down, raising up and crowning; conquering with fire, congealing with wind.[209]

"ה (*He*)—Mother suckling, turning toward the Female, extending to the Great Female in yearning for the Holy City. For the places interlink, as is said: *the mountain of myrrh and the hill of frankincense* (Song of Songs 4:6).[210]

"ע (*Ayin*)—radiance of a glowing ember engraved on the lip, rafters of branches adjoined to His sides, to engraved spirits.[211]

"Behold, in the Mysteries of Letters of King Solomon: 'These four letters are crowned with four—ג (*gimel*), י (*yod*), כ (*kaf*), ק (*qof*). *Can tasteless food be eaten unsalted? Is there flavor in the juice of mallows?* (Job 6:6). And it is written: *The work of* הצדקה (*ha-tsedaqah*), *righteousness, will be peace* (Isaiah 32:17); *More*

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(*ayin*)—which are technically guttural letters, not palatals. Following these, he refers to the actual palatal letters: ג (*gimel*), י (*yod*), כ (*kaf*), ק (*qof*).

The letter א (*alef*), whose numerical value is one, alludes to the unified realm of the Holy Ancient One. Apparently, the reference to "driving out kings" and the quotation from Daniel allude to the theme of *the kings who reigned in the land of Edom* (representing primordial worlds that were destroyed). See above, note 120; *Or Yaqar*; *Omer Man*.

On the guttural and palatal letters, see *Sefer Yetsirah* 2:3; *Zohar* 1:80a (*ST*); and 2:123a (where the four guttural letters are similarly presented as palatals).

The verse in Daniel reads in full: *He changes the times and the seasons, removing kings and establishing kings; He gives wisdom to the wise, and knowledge to the discerning.*

209. **ח (*Ḥet*)...** Alluding to חכמה (*Ḥokhmah*), who casts down and raises up.

Cf. *Zohar* 2:123a. For various interpretations of this and the following two letters, see *Or Yaqar*; *Omer Man*; *Emet le-Ya'aqov*; *Yayin ha-Reqaḥ*; *Sullam*; *Sha'arei ha-Idra*; *Matoq mi-Devash*.

210. **ה (*He*)—Mother suckling...** This letter, often a feminine marker, alludes to the Divine Mother, *Binah*, who nourishes Her offspring, the lower *sefirot*. She emanates to *Shekhinah*, "the Great Female," who is also symbolized by "the Holy City" of Jerusalem.

The concluding sentence apparently refers to the union of the Divine Male with *Shekhinah*. The former is characterized by *Ḥesed* (Love) and the color white, associated with *frankincense*, which is whitish. The latter is characterized by *Din* (Judgment) and the color red, associated with *myrrh*, which is a reddish resin. See *Zohar* 2:123a.

The full verse in Song of Songs reads: *Before the day blows softly in and the shadows flee* [i.e., before the break of dawn], *I will make my way to the mountain of myrrh and to the hill of frankincense.*

211. **ע (*Ayin*)...** The numerical value of this letter is seventy, apparently alluding here to seventy branches of the sefirotic Tree of Life ("rafters of branches"). The "engraved spirits" may allude to the seventy members of Jacob's household who entered Egypt (according to Genesis 46:27). Jacob symbolizes *Tif'eret* (the core of *Ze'eir Anpin*). See *Zohar* 2:123a.

The image of "a glowing ember engraved on the lip" recalls the midrashic account of the baby Moses who burned his tongue with a glowing ember. See *Shemot Rabbah* 1:26. Moses also symbolizes *Tif'eret*. The phrase "a glowing ember" renders טיפסא (*tifsa*), which sometimes bears this meaning in the *Zohar*. See *Zohar* 1:218a, 242a; 2:177b (*SdTs*); 3:111a, 114b; *Bei'ur ha-Millim ha-Zarot*, 178–80; Luria, *Va-Ye'esof David*, s.v. *tifsa*.

desirable than gold, than abundant pure gold; sweeter than honey and drippings of the comb (Psalms 19:11)—*sweeter*, surely! King David said, *Your servant, too, is careful with them. In keeping them—great reward* (ibid., 12).'[212]

"I testify that all my days I have been careful with them, not to err—except one day when I was crowning the King with His crowns in the cave of Meron, and I saw a fiery torch blazing across the breadth of Meron, and I trembled. Ever since that day, I have been vigilant in my mind about them, never neglecting them. Happy is the share of one who is careful with the sweets of the King, tasting them fittingly! Of this is written *Taste and see that YHVH is good; happy the man who shelters in Him* (Psalms 34:9). And it is written: *Come, eat of my bread! Drink of the wine I have mingled!* (Proverbs 9:5).[213]

"The Male extends by *Da'at*, and porticos and chambers are filled. From the top of the skull, it begins spreading throughout the body, from His breast and His arms through all.[214]

212. **in the Mysteries of Letters of King Solomon...** According to this venerable source, the four guttural letters—א (*alef*), ח (*ḥet*), ה (*he*), ע (*ayin*)—"are crowned with" the four palatal letters: ג (*gimel*), י (*yod*), כ (*kaf*), ק (*qof*). The latter set of four letters flavors and sweetens the former set.

The verse in Job demonstrates the need for flavor. The first verse quoted from Psalm 19 (praising the commandments of Torah) mentions sweetness (*sweeter than honey*). The second verse—*Your servant, too, is careful with them*, etc.—now refers to how one must be careful in contemplating (or combining) the guttural and palatal letters, by which the divine throat and mouth are unified.

In the verse from Isaiah, צדקה (*tsedaqah*), *righteousness*, may allude to a condition in which the harsh quality of *Shekhinah*—known as צדק (*tsedeq*), "righteousness"—is assuaged by *Tif'eret*; thereby the letter ה (*he*) is added to Her name צדק (*tsedeq*), turning it into צדקה (*tsedaqah*). See above, note 112.

On the guttural and palatal letters, see above, note 208. The Mysteries of Letters of King Solomon is one of the many volumes housed in the real or imaginary library of the authors of the *Zohar*. See above, p. 165, n. 38. On the numerous scientific and magical books attributed to King Solomon, see Vol. 8, p. 170, n. 328.

213. **I testify that all my days...** Rabbi Shim'on was careful in contemplating (or combining) these two sets of letters. But one day when he was meditating (and thereby adorning the Divine King), he made a certain mistake. Immediately, a flame blazed across the whole vicinity, signifying harsh Judgment. Rabbi Shim'on then realized how important it is to sweeten the guttural letters with the palatal letters. Thereby one can *taste and see that YHVH is good* and partake of the divine *bread* and *wine*. On the phrase "the sweets of the King," see *Zohar* 2:123a.

Meron is located about six miles west of Safed in Galilee. It is traditionally identified as the burial place of Rabbi Shim'on son of Yoḥai, as indicated below at note 236. On Rabbi Shim'on's residing in Meron, see *Tanḥuma* (Buber), *Pequdei* 7. According to rabbinic accounts, Rabbi Shim'on together with his son, Rabbi El'azar, hid from the Roman authorities in a cave for thirteen years. See above, p. 316, n. 59.

214. **The Male extends by *Da'at*...** The body of *Ze'eir Anpin* extends from the head downward through the power of *Da'at*. The

"To His back cleaves a spark from the Lamp of Adamantine Darkness—flashing, generating [296a] a certain skull, sealed on all sides, with the radiance of two brains engraved in it. She cleaves to the side of the Male, so She is called *my dove, my perfect one* (Song of Songs 5:2). Do not read תמתי (*tammati*), *my perfect one*, but rather תאומתי (*te'omati*), *my twin*, surely![215]

"In the hair of the Female, colors are mingled, as is written: *the dangling locks of your head like royal purple* (Song of Songs 7:6).[216]

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image of filling "porticos and chambers" is based on Proverbs 24:4: ובדעת (*Uv-da'at*), *And by knowledge, rooms are filled.* See above, notes 62, 95.

215. **To His back cleaves a spark...** To the back of *Ze'eir Anpin* cleaves a spark issuing from the primordial divine potency, called בוצינא דקרדינותא (*botsina de-qardinuta*), the Lamp of Adamantine Darkness. This flashing impulse generates the skull of the Female, which contains "two brains," corresponding to *Ḥokhmah* and *Binah*. The Female cleaves to the side (or back) of the Male, the two of them forming a single androgynous body, or Siamese twins.

The androgynous nature of this divine body (or Primordial Adam) prefigures the androgynous nature of the original human being. See *Midrash Tehillim* 139:5: "*Behind and in front You formed me* (Psalms 139:5). What is *behind and in front*? They were created [as a single creature] with two faces. So it was with Adam: behind him was the form of Eve—as is said: *YHVH Elohim built the side* [*He had taken from the human into a woman*] (Genesis 2:22)."

See *Bereshit Rabbah* 8:1: "Rabbi Yirmeyah son of El'azar said, 'When the blessed Holy One created Adam, He created him androgynous, as is said: *Male and female He created them* (Genesis 5:2).' Rabbi Shemu'el son of Naḥman said, 'When the blessed Holy One created Adam, He created him דו פרצופין (*du partsufin*), with two faces; and He sawed him and gave him two backs, one on this side and one on that.'"

On the androgynous nature of the original human being, see Vol. 8, pp. 18–19, n. 54. On the verse in Psalms and Genesis 2:22, see ibid.

The description of the female skull as "sealed on all sides" apparently reflects the medieval anatomical notion that, unlike the male skull, the female skull consists of a single circular bone. See *Or Yaqar*; *Mattenot Kehunnah*, *Bereshit Rabbah* 89:8; Scholem; *Matoq mi-Devash*. Cf. Gershon ben Solomon, *Sha'ar ha-Shamayim* 9, 26a.

On the configuration of the Female in *Idra Zuta*, see Asulin, "Qomatah shel ha-Shekhinah." On the passage here, see *Zohar* 3:141b (*IR*). On the term *botsina de-qardinuta*, "Lamp of Adamantine Darkness," see above, note 129.

The full verse in Song of Songs reads: *I was asleep, but my heart was awake. Hark! My lover is urging:* [or: *Hark! My lover knocks; The voice of my lover, urging; The voice of my lover, knocking;*] *"Open for me, my sister, my beloved, my dove,* תמתי (*tammati*), *my perfect one! For my head is drenched with dew, my locks with droplets of the night."* On interpreting תמתי (*tammati*), *my perfect one*, as תאומתי (*te'omati*), *my twin*, see *Pesiqta de-Rav Kahana* 5:6; *Pesiqta Rabbati* 15, 70b; *Tanḥuma* (Buber), *Toledot* 18 (all in the name of Rabbi Yannai); *Shemot Rabbah* 2:4.

216. **In the hair of the Female...** The color purple includes a range of hues between red and blue. On the inclusive quality of purple, see *Zohar* 1:147b (*ST*); 2:135a (Vol. 5, p. 249, n. 167); 3:141b (*IR*).

On this paragraph, see *Zohar* 3:141b (*IR*). The full verse in Song of Songs reads: *Your head upon you like Mount Carmel, and the dangling locks of your head like royal purple; a*

"*Gevurah* is linked with five *Gevuran*, Powers; and the Female expands in Her directions, cleaving to the side of the Male—until She is separated from His side and comes to join with Him face-to-face. When they join, they appear as really one body.[217]

"From here we learn: A male alone appears as half a body—entirely Compassion, though split—and similarly a female. When they join as one, all appears as one body, really; so it is. Here, too, when the Male joins with the Female, all is one body; and all worlds are joyful, for they are blessed by a complete body.[218]

"This corresponds to the mystery: *Therefore YHVH blessed the Sabbath day and hallowed it* (Exodus 20:11); for all constituted one complete body—*Matronita* cleaving to the King, becoming a single body. Therefore blessings prevail on this day.[219]

"From here we learn that one who is not male and female is called 'half a body.' No blessing inheres in anything lacking or defective, but only in a complete place, a complete thing—not half a thing. Half a thing can never endure and never be blessed.[220]

king is captured [or: *bound*] *by the flowing tresses.* See above, pp. 723–24, n. 204.

217. **Gevurah is linked with five Gevuran, Powers...** These five aspects emerging from *Gevurah* enable the Female configuration to expand.

Whereas originally the Female and Male were joined back-to-back, they are now separated so that they can rejoin face-to-face. See the passage from *Bereshit Rabbah*, quoted above, note 215; *Zohar* 3:142b–143a (*IR*); *ZḤ* 62c (*ShS*), 72b (*ShS*). Cf. above, note 127.

On the five *Gevuran*, see *Zohar* 3:137b–138b, 141a, 142a (all *IR*). Cf. *Zohar* 2:83a; 3:24a, 31b, 38a, 48b, 60a.

218. **A male alone appears as half a body...** And similarly, a female. The former is characterized by Compassion, the latter by Judgment.

For the phrase "half a body," see *Zohar* 3:7b, 57b, 109b (*RM*); *ZḤ* 43d, 59a (*MhN*). See Liebes, *Peraqim*, 277–79.

219. ***Therefore YHVH blessed the Sabbath day...*** The Sabbath is a celebration of the union of the Divine King (*Ze'eir Anpin*) and *Matronita* (*Shekhinah*).

The full verse in Exodus reads: *For in six days YHVH made heaven and earth, the sea and all that is in it, and He rested on the seventh day. Therefore YHVH blessed the Sabbath day and hallowed it.*

220. **one who is not male and female...** That is, unmarried. Such a person is incomplete and remains unblessed.

See BT *Yevamot* 62b–63a: "Rabbi Tanḥum said in the name of Rabbi Ḥanilai, 'Any man who has no wife is without joy, without blessing, without goodness.'... Rabbi El'azar said, 'Any אדם (*adam*), man, who has no wife is not an *adam*, as is said: *Male and female He created them... and He named them adam* (Genesis 5:2).'"

See Genesis 1:26–27; *Bereshit Rabbah* 17:2; *Qohelet Rabbah* on 9:9; *Midrash Tehillim* 59:2; *Zohar* 1:34b, 47a, 55b, 150a–b, 165a, 182a, 233a–b, 239a, 248a; 2:144b; 3:5a–b, 7a, 17a, 33b–34a, 46b, 74b, 81b, 141b (*IR*), 143b (*IR*), 145b, 148a; *ZḤ* 50c, 65b (*ShS*); Tishby, *Wisdom of the Zohar*, 3:1355–79. On the androgynous nature of Adam, see above, note 215. On the phrase "half a body," see above, note 218.

"The beauty of the Female derives entirely from the beauty of the Male. We have already established these matters, and they are known among the Companions.

"To this Female are linked all those below. From Her they suckle, and to Her they return, and She is called their Mother. Just as another one is mother to the body, and the whole body suckles from Her, so is this one to all those others below.[221]

"It is written: *Say to Wisdom, 'You are my sister'* (Proverbs 7:4). There is *Wisdom*, and then there is *Wisdom*. This Female Wisdom is called 'Small' in comparison with the other. So She is called *We have a little sister, and she has no breasts* (Song of Songs 8:8)—for this one has been dragged into exile. *We have a little sister*—although She certainly seems *little*, She is grand and great, for She is fullness, receiving from all, as is written: *I am a wall, and my breasts are like towers* (ibid., 10). *And my breasts*—for they are full to suckle all. כמגדלות (*Kamigdalot*), *Like towers*—for they are great rivers issuing from Supernal Mother.[222]

842 "The Male extends on the right and the left, through the inheritance that He receives. When colors combine, He is called *Tif'eret*, Beauty; and the entire body is arrayed as a great and mighty Tree, beautiful and fine. *Beneath it the beasts of the field find shade, and in its branches dwell the birds of heaven, and there is food for all in it* (Daniel 4:9).[223]

221. **To this Female . . .** The lower worlds are linked to the configuration of the Female (*Shekhinah*). Just as *Binah* is mother to *Ze'eir Anpin* (that is, to the configuration of *sefirot* from *Ḥesed* to *Yesod*), who is pictured as the divine body, so is *Shekhinah* mother to all the lower worlds.

222. ***Say to Wisdom, 'You are my sister'* . . .** Here the verse is construed as addressed to *Ze'eir Anpin* (*Ḥesed* through *Yesod*), whose *sister* (and intimate partner) is *Shekhinah*. The Father of both *Ze'eir Anpin* and *Shekhinah* is *Ḥokhmah* (Wisdom). *Shekhinah* (the daughter of *Ḥokhmah*) is Female Wisdom, also known as Lower (or Small) Wisdom, in contrast to *Ḥokhmah*, who is Upper Wisdom. The clause *Say to Wisdom* means "Say to *Shekhinah*."

Since *Shekhinah* suffers exile along with Her people, She is diminished and pictured as *a little sister* with *no breasts*. Yet, from a higher perspective (or when Israel is redeemed), She is a formidable *wall*, Her breasts *like towers*. Rabbi Shim'on relates מגדלות (*migdalot*), *towers*, to its cognate adjective גדול (*gadol*), "big, great."

On the verse in Proverbs, see above, pp. 34–35, n. 93. On *Shekhinah* as Lower (or Small) Wisdom, see above, note 68.

Song of Songs 8:8 reads in full: *We have a little sister, and she has no breasts. What will we do for our sister on the day she is spoken for?* In its simple sense, the clause *she has no breasts* means that her breasts are not yet formed; *when she is spoken for* means "when a suitor proposes to her." On the midrashic and Zoharic interpretation of *a little sister*, see *Sifrei*, Deuteronomy 304; *Shir ha-Shirim Rabbah* on 8:8; *Midrash Tehillim* 15:5; *Bemidbar Rabbah* 2:16; *Zohar* 2:80b; 3:78a. Cf. *Shir ha-Shirim Rabbah* on 3:11 (quoted above, pp. 680–81, n. 60).

Song of Songs 8:10 reads in full: *I am a wall, and my breasts are like towers. So now I have become in his eyes like one who finds favor.*

223. **The Male extends . . .** *Ze'eir Anpin* emanates by means of the potency that He

"His arms, right and left. In the right, life and *Ḥesed*; in the left, death and *Gevurah*. His innards are configured with *Da'at*, and all porticos and chambers are filled, as I have said, for it is written: ובדעת (*Uv-da'at*), *And by knowledge, rooms are filled* (Proverbs 24:4).[224]

"Further the body extends into two thighs; and joined between them are two kidneys and two testicles of the Male—in which are gathered all the anointing oil and vigor of the Male, of the whole body. All the powers issuing, issue from them, all pouring forth in the mouth of the phallus. Therefore they are called *Tseva'ot*, Forces, namely *Netsaḥ* and *Hod*. *Tif'eret*—*YHVH*. *Netsaḥ* and *Hod*—*Tseva'ot*. Thus, *YHVH Tseva'ot*.[225]

"Phallus of the Male—consummation of the whole body, called *Yesod*. That is the very rung that sweetens the Female. All the desire of the Male toward the Female inheres in this *Yesod*—entering the Female, to the place called Zion and Jerusalem, which is the place of covering of the Female, like a woman's vagina. Therefore it is written: *For YHVH has chosen Zion, He desired her as His seat* (Psalms 132:13). When *Matronita* is separated, and conjoins with the King face-to-face on Sabbath eve, all becomes one body. Then the blessed Holy One sits upon His Throne, and all is called the Complete Name, the Holy Name. May His Name be blessed forever and ever![226]

has received from *Ḥokhmah* and *Binah*. *Tif'eret* (the core of *Ze'eir Anpin*) blends the colors of *Ḥesed* and *Gevurah* (white and red). The entire body of *Ze'eir Anpin* is pictured as a cosmic Tree.

The context in Daniel (4:8–9) describes the tree seen by King Nebuchadnezzar in his dream: *The tree grew and became mighty, and its top reached the heavens and its branches to the ends of all the earth. Its foliage was beautiful and its fruit abundant; there was food for all in it. Beneath it the beasts of the field found shade, and in its branches dwelled the birds of heaven, and all flesh was nourished from it.* See above, note 90.

224. **His arms, right and left...** *Ze'eir Anpin*'s two arms are *Ḥesed* and *Gevurah*. *Da'at* permeates all the chambers of His body.

On the wording "in the right, life...; in the left, death," see Schäfer, *Synopse zur Hekhalot-Literatur*, §372; *Pirqei de-Rabbi Eli'ezer* 4. On *Da'at* and on the verse in Proverbs, see above, notes 62, 214.

225. **Further the body extends...** Into *Netsaḥ* and *Hod*, pictured as the two thighs, and associated as well with the two kidneys and the two testicles. The entire flow and energy of the Male are channeled to the divine phallus, representing *Yesod*. See *Zohar* 3:96b, 142a (*IR*).

Tif'eret is called *YHVH*, while *Netsaḥ* and *Hod* are called *Tseva'ot* (Armies, Hosts, Forces). Thus the compound name *YHVH Tseva'ot* refers to these three *sefirot*. See *Zohar* 3:11b; cf. above, p. 725, n. 207. On the passage beginning here and extending below to the end of Rabbi Shim'on's teaching (at note 231), see Liebes, *Studies in the Zohar*, 63–65.

226. **Phallus of the Male—consummation of the whole body...** As the sefirotic phallus, *Yesod* is the consummation of the divine male body, uniting with and sweetening (or assuaging) the Female (*Shekhinah*), who is characterized by Judgment.

Zion and Jerusalem represent two features of the Female's genital organs. See below, note 230. The word "covering" renders כסותא (*kesuta*). This term may be a euphe-

"All these words I have reserved for this day, so that I might be adorned with them in the world that is coming. Yet now they are revealed here. Happy is my share![227]

"When this *Matronita* conjoins with the King, all worlds are blessed and in a state of total joy. [296b] Just as the Male is composed of three, and the beginning is of three, so is all, and so is consummation of the whole body. *Matronita* is blessed only by totality of these three—namely *Netsaḥ*, *Hod*, and *Yesod*. And She is sweetened and blessed in the site of the Holy of Holies below, as is written: *For there YHVH ordained the blessing, life forevermore* (Psalms 133:3), since there are two rungs, above and below.[228]

"Therefore no one is permitted to enter there except the ḥigh priest, who derives from the side of *Ḥesed*, since no one enters that place above except the one called *Ḥesed*, entering the Holy of Holies—and the Female is sweetened, and this Holy of Holies is blessed deep within, in the place called Zion.[229]

mism for "nakedness, genitals." Alternatively, it refers to the fact that the genitals normally remain concealed. Or, "covering" alludes to how the vagina covers and conceals the phallus. See *Zohar* 3:142a (*IR*); Vol. 8, p. 432, n. 396; Liebes, *Peraqim*, 243.

When the Female (known as *Matronita*) is separated from the back of *Ze'eir Anpin*, and then unites with Him face-to-face on Sabbath eve, the two of them form a single complete body. (See above, notes 215, 217, 219.) She represents the Divine Throne. See *Zohar* 2:135a–b.

"The Complete Name" apparently refers to *YHVH Elohim*, which is called so in midrashic literature. Here, *YHVH* would designate *Ze'eir Anpin*, and *Elohim* would designate the Female. See *Bereshit Rabbah* 13:3; 15:1; *Pesiqta Rabbati* 40, 167a; *Midrash Yelammedenu, Liqqutim* 1, 7 (*Battei Midrashot*, 1:141, 143). Cf. *Bereshit Rabbah* 12:15.

On *Yesod* as "consummation of the whole body," see *Zohar* 1:149b, 153b–154a, 158a, 162b, 246b; 2:224a, 225a, 258b (*Heikh*), 259b (*Heikh*); 3:6a, 53b, 66b.

227. **All these words I have reserved...** Rabbi Shim'on had intended to save these secret and profound teachings until he entered Paradise. But he rejoices in having revealed them now while still in this world. See above, notes 9, 94.

228. **Just as the Male is composed of three...** The core of *Ze'eir Anpin* consists of *Ḥesed*, *Gevurah*, and *Tif'eret*. His "beginning" consists of *Ḥokhmah*, *Binah*, and *Da'at*. The consummation of His body consists of *Netsaḥ*, *Hod*, and *Yesod*.

The phrase "the site of the Holy of Holies below" may refer to the genital organs of the Female, in contrast to a higher Holy of Holies, namely *Ḥokhmah* and *Binah*. (See below, note 230.) According to *Or Yaqar*, "the site of the Holy of Holies below" refers to the Temple in Jerusalem, from where the priestly ritual stimulated the divine union above. Cf. *Zohar* 2:145b.

The context in Psalms (133:2–3) reads: *Like fine oil on the head, running down upon the beard, the beard of Aaron, descending over the collar of his robes. Like the dew of Hermon that descends upon the mountains of Zion; for there YHVH ordained the blessing, life forevermore.* See above, note 204.

For various interpretations of this and the following three paragraphs, see *Or Yaqar*; Vital (in *Hadrat Melekh*); *Omer Man*; *Emet le-Ya'aqov*; *Yafah Sha'ah*; *Yayin ha-Reqaḥ*; *Sullam*; *Sha'arei ha-Idra*; *Matoq mi-Devash*.

229. **no one is permitted to enter there...** In the earthly Temple in Jerusalem, only the

"Zion and Jerusalem are two rungs—one Compassion and the other Judgment. Zion, as is written: *Zion will be redeemed* במשפט (*be-mishpat*), *by justice* (Isaiah 1:27). Jerusalem, as is written: צדק (*Tsedeq*), *Righteousness, lodged in her* (ibid., 21), as we have established.[230]

"However, the desire of the Male toward the Female is called so; and from here issue blessings to all worlds, and they are all blessed. This place is called Holy, and all Holies of the Male enter there, in that rung that I have mentioned. They all come from the supernal head of the skull of the Male, from the aspect of supernal brains residing therein. That blessing flows through all members of the body to those called *Tseva'ot*, and that entire flow conveyed from the whole body gathers there—which is why they are called *Tseva'ot*, since all *tseva'ot*, forces, of those above and below issue from there. After that flow gathers there, it is poured forth into that holy *Yesod*—completely white—which is why it is called *Ḥesed*. Some of that *Ḥesed* enters the Holy of Holies, as is written: *For there YHVH ordained the blessing, life forevermore.*"[231]

high priest is allowed to enter the Holy of Holies, and only once a year on Yom Kippur. He is associated with *Ḥesed*. Similarly, in the divine realm, only *Yesod* (who conveys the flow from *Ḥesed* and is characterized by that quality) can enter the genital organs of the Female, known as the Holy of Holies. On the association of *Ḥesed* with *Yesod*, see *Zohar* 3:142a (*IR*); above, p. 508, n. 21.

230. **Zion and Jerusalem are two rungs...** Symbolizing two features of the Female's genital organs, perhaps the vagina and vulva. Zion refers to the Female's quality of Compassion; Jerusalem, to Her quality of Judgment.

Isaiah 1:27 associates Zion with משפט (*mishpat*), *justice*, which represents Compassion. Conversely, Isaiah 1:21 links Jerusalem with צדק (*tsedeq*), *righteousness*, which signifies Judgment. See above, note 166.

On the sexual connotation of Zion, Jerusalem, and the Holy of Holies, see Liebes, "Ha-Mashiaḥ shel ha-Zohar," 194, n. 362; Abrams, *Ha-Guf ha-Elohi ha-Nashi ba-Qabbalah*, 45–53; Wolfson, *Language, Eros, Being*, 134; Morris, "Nequddat Tsiyyon—'Sod Beit ha-Reḥem'"; Har-Shefi, *Malkin Qadma'in*, 206–8.

231. **However, the desire of the Male...** Although the name Zion pertains to the Female, it also designates *Yesod*, who conveys the flow of blessing to Her, and through Her to all the lower worlds. "This place (of the Female) is called Holy, and all the Holies of the Male enter there," turning the "Holy" into the Holy of Holies. The phrase "in that rung" apparently refers to Zion. According to *Emet le-Ya'aqov*, it means "by that rung," namely by means of *Yesod*.

The entire holy flow of the Male originates in His brains. This image reflects an ancient theory (attributed to Pythagoras and taught by Alcmaeon of Croton), according to which sperm derives from the brain. See Vol. 5, p. 469, n. 795.

The divine name *Tseva'ot* (Armies, Hosts, Forces) refers to *Netsaḥ* and *Hod*, who are pictured as two testicles, from which the divine sperm is poured into *Yesod*. (See above, note 225.) The white color of the divine semen symbolizes *Ḥesed*, which is associated with *Yesod*. See above, note 229.

In the concluding quotation from Psalms, *there* refers to Zion. See the full verse, above, note 228.

Rabbi Abba said, "The Supernal Holy Lamp had not finished saying *life*, before his words subsided. I was writing, intending to write more, yet I heard nothing. I did not raise my head, for the light was too great and I could not look. Just then, I trembled. I heard a voice saying, *Length of days and years of life and peace they will add to you* (Proverbs 3:2). I heard another voice: *Life he asked of You—You gave it to him, length of days forever and ever* (Psalms 21:5).[232]

"All that day, fire did not cease from the house. No one reached him—no one could, since light and fire surrounded him all day long. I flung myself on the ground and wailed.

"After the fire disappeared, I saw that the Supernal Lamp, Holy of Holies, had departed from the world—enwrapped, lying on his right, his face smiling.[233]

"Rabbi El'azar, his son, rose, took his hands, and kissed them. As for me, I licked the dust beneath his feet. The Companions wanted to weep, but they could not utter a sound. Then their weeping began. Rabbi El'azar, his son, flung himself down three times but could not open his mouth.

"Finally he opened, saying, 'Father, Father! Three there were; into one they have turned. Now the beasts will flee; birds are flying away, sinking into the chasm of the Great Sea; and the Companions are all drinking blood.'"[234]

232. **The Supernal Holy Lamp had not finished...** As Rabbi Shim'on was completing the verse in Psalms—with the words *life forevermore*—his voice subsided. This was perfectly fitting, since Rabbi Shim'on's *life* was now ending.

As indicated near the beginning of this narrative (above at note 10), Rabbi Abba was transcribing all of Rabbi Shim'on's words. The two biblical verses uttered by the "voices" refer to the eternal life awaiting Rabbi Shim'on in the world that is coming.

On Rabbi Shim'on's title בוצינא קדישא (*Botsina Qaddisha*), "the Holy Lamp," see above, p. 27, n. 68.

233. **Holy of Holies...** Cf. the appearance of this term above at notes 228–29, 231. On Rabbi Shim'on's smiling face, see BT *Ketubbot* 103b: "If one dies smiling, it is a good omen for him." Cf. *Zohar* 1:245b.

234. **Three there were...** This may mean that there had been a triad of holy men—Rabbi Shim'on, Rabbi Pinḥas son of Ya'ir, and Rabbi El'azar—but now only one (Rabbi El'azar) remains in the world.

The concluding sentence describes the chaos caused by Rabbi Shim'on's death. Earlier (above at note 223) Rabbi Shim'on had quoted (with a slight change) the description of the cosmic Tree in Daniel 4:9: *Beneath it the beasts of the field find shade, and in its branches dwell the birds of heaven, and there is food for all in it.* Two verses later (ibid., 11), a voice declares: *Cut down the tree, hack off its branches.... Let the beasts flee from underneath it and the birds from its branches.* (Cf. Jeremiah 9:9.) Here, Rabbi Shim'on can be pictured as the cosmic Tree, which has been cut down. As a result, "חיותא (*ḥeivata*), the beasts, will flee; birds are flying away." The word *ḥeivata* may refer here to the angelic *ḥayyot* (living beings) who carry the Divine Throne, while "birds" may represent other angels. The "Great Sea" often symbolizes *Shekhinah*. See *Sullam*; Tishby, *Wisdom of the Zohar*, 1:164; Scholem.

The final clause is startling and not readily explained. Instead of being nourished by Rabbi Shim'on, and now overwhelmed by misery and grief, the Companions, as it were, "are all drinking blood." Tishby considers emending שתיין (*shateyan*), "drinking,"

Rabbi Ḥiyya rose to his feet, and said, "Until now the Holy Lamp has been watching over us; now is solely the time to attend to his honor."

Rabbi El'azar and Rabbi Abba rose. They carried him on a litter made of a ladder—Who has seen the confusion of the Companions?—and the whole house exuded fragrance. They lifted him onto a bier; only Rabbi El'azar and Rabbi Abba attended to him.[235]

to שתתן (*shatetan*), "dripping." Cf. *Zohar* 1:99a (*MhN*). However, all of the manuscripts preserve the reading *shateyan*.

Perhaps the image of "drinking blood" derives from the apocalyptic vision in Ezekiel 39:17–19, where the birds and beasts are invited to *eat flesh and drink blood*. Or, conceivably, the author is combining two tropes of medieval Hebrew (and Arabic) poetry: tears of blood and mixing tears into wine. In one of his poems of complaint, Solomon Ibn Gabirol writes (*Shirei ha-Ḥol*, p. 68, poem 120): "I mingle בדמי דמעי (*be-dami dema'ai*), my tears with my blood; I mingle my tears into my wine." The Zoharic author may be mingling both of Ibn Gabirol's images, describing how the Companions imbibe their own bloody tears. Cf. Psalms 80:6: *You made them drink a third of a measure of tears*. See also ibid. 102:10: *My drink I have mingled with tears*. Cf. as well the biblical metaphor for wine: *blood of grapes* (Genesis 49:11); *the blood of the grape* (Deuteronomy 32:14).

Alternatively, the author may be alluding to the Christian doctrine of transubstantiation, which was defined at the Fourth Lateran Council in 1215. According to this teaching, the bread and wine used in the sacrament of the Eucharist become the actual body and blood of Christ. Here, Rabbi Shim'on would be sustaining the Companions even after his physical death. (See Matthew 26:27–28 [and parallels]; Liebes, "Mar'ish ha-Arets," 357, n. 156.) Admittedly, in Rabbi El'azar's concluding sentence, "drinking blood" seems to be the final awful element, not something hopeful and sustaining; but perhaps its terrible and shocking quality is precisely its Christological nature.

On the association of Rabbi Shim'on with Jesus, see Liebes, *Studies in the Zohar*, 155; 239–40, nn. 67–68. On Rabbi Shim'on as "the son of God," see *Zohar* 3:61b (Vol. 7, p. 404, n. 140). On his divine status, see also above, p. 426, n. 425. On his Messianic status, see Liebes, *Studies in the Zohar*, 1–84.

This possible allusion to Christian doctrine stimulates a reconsideration of Rabbi El'azar's preceding sentence: "Three there were; into one they have turned." His remark may allude to the Trinity. Conceivably, the triad of Rabbi Shim'on, Rabbi El'azar, and Rabbi Pinḥas corresponds to the three persons of the Trinity—since Rabbi Shim'on and Rabbi El'azar are "father" and "son," and Rabbi Pinḥas is elsewhere associated with "the Holy Spirit." (See above, p. 439 and n. 469.) On three becoming one, cf. *Zohar* 1:32b, 77a; 2:43b, 95a, 133b, 160b; 3:162a (above, p. 57 at nn. 11–12). Cf. 2:14b (*MhN*). On likely traces of trinitarian influence in the *Zohar*, see Tishby, *Wisdom of the Zohar*, 3:973; Liebes, *Studies in the Zohar*, 140–45.

On Rabbi Pinḥas, see above, note 3. On the triad of Rabbi Shim'on, Rabbi Pinḥas, and Rabbi El'azar, see *Zohar* 3:203a (above, p. 440 at n. 472); Tishby, *Wisdom of the Zohar*, 1:164. Cf. *ZḤ* 18d–19a (*MhN*).

235. **a litter made of a ladder...** Rendering the neologistic phrase טיקרא דסיקלא (*tiqra de-siqla*). The word *tiqra* may be based on תקרה (*tiqrah*), "ceiling, joist, beam," apparently referring here to a stretcher or litter. *Siqla* derives from Greek and Latin *scala*, "stairs, gangway (of a ship), ladder." See *Tosefta Shabbat* 13:14; Lieberman, *Tosefta ki-Fshutah*, 3:219.

The phrase *tiqra de-siqla* may also allude to the Sufi expression *ṭariq al-salik*, "the way of the wayfarer" (or "the path of the pilgrim"), referring to the spiritual path. Abraham

Truculent stingers and shield-bearing warriors came from Sepphoris and Tiberias; and the inhabitants of Meron, banding together, shouted—for they feared that he would not be buried there.[236]

After his bier emerged, it rose in the air, fire flaring before it. They heard a voice: "Come and enter! Gather for the wedding celebration of Rabbi Shim'on. *He shall enter into peace; they shall rest upon their couches* (Isaiah 57:2)."[237]

Abulafia (a contemporary of the Zoharic authors) was likely influenced by the Sufi term (and concept) *ṭariqah*. See Idel, *Peraqim be-Qabbalah Nevu'it*, 122, n. 45.

The rhetorical question—"Who has seen the confusion of the Companions?"—refers obviously to the Companions' state of mind in the aftermath of Rabbi Shim'on's death; but it may also allude to the author's deliberately confusing vocabulary and chaotic creativity. In the following lines, several words are nearly anagrams of either *tiqra* or *siqla*. For example, "exuded" renders הוה סלקא (*havah saleqa*); "they lifted" renders סליקו (*seliqu*). See the end of the following note.

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The question "Who has seen the confusion?" appears in a positive sense in *ZḤ* 90d (*MhN, Rut*), where it parallels "Who has seen the joy?"

236. **Truculent stingers...** Formidable Torah scholars came from nearby cities, seeking to have Rabbi Shim'on buried near them. But the loyal inhabitants of Meron, fearing that the great sage would not be buried in their own town, scared them off.

Sepphoris was an ancient city in Galilee; not long after Rabbi Shim'on's death, it became renowned as the seat of the Sanhedrin and the home of mighty scholars. Tiberias, on the western shore of the Sea of Galilee, was home to some of the leading *tanna'im*, and it later served as the center of Palestinian Jewry's political and religious leadership until the Arab conquest in the seventh century. Around 400, the Jerusalem (or Palestinian) Talmud was edited there. Maimonides was buried there in 1206.

On Meron as the burial place of Rabbi Shim'on, see *Pesiqta de-Rav Kahana* 11:23; *Qohelet Rabbah* on 11:2. (Elements of that midrashic narrative are imitated here.) Cf. above, note 213; *Zohar* 3:71a (Vol. 7, p. 474, n. 372).

On "shield-bearing warriors" of Torah, see BT *Berakhot* 27b, *Bekhorot* 36a. On such "shield-bearing warriors" from Sepphoris, see *Zohar* 2:38b. On the martial metaphor applied to Torah scholars, see above, p. 265, n. 61.

"Truculent stingers" renders טריקין (*teriqin*), deriving from the root טרק (*trq*), "to sting, bite." "Banding together" renders בקטירין (*bi-qtirin*), "in bands."

237. **After his bier emerged...** A voice announces the הלולא (*hillula*) of Rabbi Shim'on. This term means "festivity," especially "wedding feast; wedding celebration." Rabbi Shim'on's death is, in fact, a celebration of his union with *Shekhinah*.

See above, note 99. By the sixteenth century, it was customary to visit the grave of Rabbi Shim'on in Meron on *Lag ba-Omer*. This was a ritual of celebration, not mourning, and became known as *Hillula de-Rabbi Shim'on bar Yoḥai*. See Yaari, "Toledot ha-Hillula be-Meiron"; Huss, "Maqom Qadosh, Zeman Qadosh, Sefer Qadosh."

On the image of the bier rising in the air, cf. *Bereshit Rabbah* 65:22; *Pesiqta de-Rav Kahana* 27:1; *Shir ha-Shirim Rabbah* on 8:7; *Qohelet Rabbah* on 12:13; *Midrash Tehillim* 11:7.

The full verse in Isaiah reads: *He shall enter into peace; they shall rest upon their couches—he who walks uprightly.* On the proclamation of this verse, see *Midrash Tanna'im*, Deuteronomy 34:5; *Sifrei Zuta* 6:26;

As he entered the cave, they heard a voice inside: "This is the man who shook the earth, who made kingdoms tremble. How many open mouths of accusation in heaven subside today because of you! This is Rabbi Shim'on son of Yoḥai, in whom his Lord glories every day. Happy is his share above and below! How many supernal treasures are preserved for him! Of him is said *As for you, go on till the end, and you will rest, and arise for your destiny at the end of days* (Daniel 12:13)."[238]

JT *Sotah* 1:9, 17c; BT *Shabbat* 152b, *Ketubbot* 104a; *Avot de-Rabbi Natan* B, 25; *Pirqei de-Rabbi Eli'ezer* 34; *Devarim Rabbah* 11:10; *Midrash Tehillim* 30:3; 116:7; *Bemidbar Rabbah* 11:7.

238. **As he entered the cave . . .** His burial site in Meron.

The first sentence uttered by the voice is a paraphrase of Isaiah 14:16: *Is this the man who made the earth tremble, who shook kingdoms?* There the words are spoken derisively by those witnessing the miserable fate of the king of Babylon (or Assyria). Here, the mockery is transformed into praise for Rabbi Shim'on. See *Zohar* 2:14b (*MhN*); above, p. 766 at n. 37; Liebes, "Mar'ish ha-Arets," 345–57.

The phrase "open mouths of accusation" renders פטרין (*pitrin*), "openings," an abbreviation of פטרין דפומא (*pitrin de-phuma*), "openings of the mouth," which is modeled on Hebrew פתחון פה (*pitḥon peh*), "opening of the mouth; pretext," hence, opportunity for fault-finding by demonic forces above. See *Zohar* 1:89a (*ST*); 2:14b (*MhN*), 262a (*Heikh*).

Rabbi Yose said, "How beloved are Israel to the blessed Holy One! At first, He called them 'a holy nation,' as is written: *For you are a holy people* [*to YHVH your God*] (Deuteronomy 7:6). Later, He called them *holiness*, as is written: *Holiness is Israel to YHVH* (Jeremiah 2:3). [297a] What is the difference between one and the other?"[1]

Rabbi Abba said, "*Holiness* is highest of all, for we have learned as follows: When all sanctities join as one, they are called *holiness*; and all ascend, gathering to that supernal place called *holiness*.[2]

850 "Therefore, 'Holy, holy, holy' turn into *holiness*. And since the people of Israel are adorned with three rungs, when they join as one they are called *holiness to YHVH*, which is *first* (Jeremiah 2:3). And as we have established, תבואתה (*tevu-'atoh*), *His harvest* (ibid.), with a ה (*he*)."[3]

1. **At first, He called them 'a holy nation'...** The full verse in Deuteronomy reads: *For you are a holy people to YHVH your God. You has YHVH chosen to be a treasured people to Him among all the peoples on the face of the earth.* Cf. Deuteronomy 14:2.

The full verse in Jeremiah reads: *Holy* [literally: *Holiness*] *is Israel to YHVH, the first-fruits of His harvest. All who eat of it* [or: *who devour him*] *will be held guilty; evil will befall them—declares YHVH*. See *Zohar* 3:94a.

On the distinction between *holy* and *holiness*, see *Zohar* 2:121a–b. On God's calling Israel by progressive terms, see *Shir ha-Shirim Rabbah* on 3:11 (quoted above, pp. 680–81, n. 60). There the sequence is: "My daughter, My sister, My mother."

2. ***Holiness* is highest of all...** Alluding to *Ḥokhmah*. The phrase "all sanctities" refers to the threefold formula "Holy, holy, holy" and its sefirotic correlation. See the following paragraph in the text.

3. **'Holy, holy, holy' turn into *holiness*...** This threefold formula (deriving from Isaiah 6:3 and recited in the *Qedushah* prayer) signifies the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*, who unite and ascend to *Ḥokhmah*, thereby turning into *holiness*.

The "three rungs" of the people Israel are their three divisions: priests, Levites, and Israel. When all of these join together, they become linked to *Ḥokhmah* and are called *holiness to YHVH*.

The phrase in Jeremiah—ראשית תבואתה (*reshit tevu'atoh*), *the firstfruits of His harvest*—alludes to both *Ḥokhmah* and *Binah*. *Reshit* (first, beginning) refers to the primordial point of *Ḥokhmah*. *Tevu'atoh* (*His harvest*) is spelled unusually, ending with the archaic masculine pronominal suffix ה (*he*), instead of ו (*vav*); the *he*—often a feminine marker—alludes to the Divine Mother, *Binah*.

The full verse in Isaiah, recording the prophet's vision of the angels, reads: *One called to another, saying, "Holy, holy, holy is YHVH of Hosts; the whole earth is full of His*

All who devour him will be held guilty (ibid.). What is meant by *will be held guilty*?

Rabbi Abba said, "This has already been said: *If a man eats of holiness inadvertently*, and it is written: *No outsider shall eat of holiness* (Leviticus 22:14, 10). Since Israel is called *holiness*, it is written *All who devour him will be held guilty*."[4]

Rabbi El'azar said, "Beginning and end of all are comprised in *holiness*, and supernal Wisdom is called *holiness*; and when this Wisdom of Solomon shines—as we have learned: *The wisdom of Solomon increased* (1 Kings 5:10), for the moon waxed full, as has already been established. When She is blessed by *Yesod*, we call Her *holiness*, for She shines in fullness. But when She is not illumined or adorned completely, we call Her רוח הקדש (*ruaḥ ha-qodesh*), Spirit of Holiness—and not *holiness*, like the one above.[5]

"When She is blessed by this *Yesod* and suckles all those below, She is called Mother, like the one above. And we call Her Holies, and then Holy of Holies of

glory." On the significance of the threefold formula *Holy, holy, holy*, see Vol. 5, p. 144, n. 15.

On the holy unification of Israel's three divisions, see *Zohar* 2:229b. On Israel's being *holy* [or: *holiness*] *to YHVH*, see also Ezra 8:28.

On the spelling of תבואתה (*tevu'atoh*), see *Tanḥuma* (Buber), *Bereshit* 10; *Zohar* 1:226b; 2:121b; Moses de León, *Sefer ha-Rimmon*, 89.

4. ***If a man eats of holiness inadvertently*...** Rabbi Abba links the verse in Jeremiah to two verses in Leviticus that mention *holiness*, namely the sacred donation offered to the priest. Leviticus 22:10 reads: *No outsider* [i.e., one who is neither a servant or a family member of a priest] *shall eat a sacred donation* [literally: *holiness*]. Leviticus 22:14 reads in full: *If a man eats the sacred donation* [literally: *holiness*] *inadvertently, he shall add a fifth of its value to it and give the sacred donation to the priest.*

Rabbi Abba interprets the first verse to mean that *no outsider* [i.e., no foreign nation] *shall eat of holiness* [i.e., shall harm Israel]. The second verse (in conjunction with the verse in Jeremiah) implies that even if another nation harms Israel *inadvertently*, it *will be held guilty*. See *Zohar* 2:121b; Moses de León, *Sefer ha-Rimmon*, 89, 312. Cf. *Bereshit Rabbah* 81:1.

5. **Beginning and end of all...** Both the primordial point of *Ḥokhmah* and the last *sefirah* (*Shekhinah*) share the quality of *holiness*. *Shekhinah* is known as Wisdom of Solomon and is symbolized by the moon.

When *Shekhinah* receives the full flow of emanation originating in *Ḥokhmah* via *Yesod*, She is called *holiness*. When She is not illumined completely, She is still called רוח הקדש (*ruaḥ ha-qodesh*), "the Holy Spirit," or "Spirit of Holiness"—though not *holiness*, like *Ḥokhmah* above.

On *Shekhinah* as the Wisdom of Solomon, see above, p. 35, n. 94. The full verse in Kings reads: ותרב חכמת שלמה (*Va-terev ḥokhmat Shelomoh*), *The wisdom of Solomon surpassed, the wisdom of all the people of the East and all the wisdom of Egypt*. Here, Rabbi El'azar construes the beginning of the verse as *The wisdom of Solomon increased*. On this verse, see *Zohar* 1:150a, 223a–b, 238a, 248b; 3:74b; *ZḤ* 83b (*MhN, Rut*); Moses de León, *Shushan Edut*, 342; idem, *Sefer ha-Rimmon*, 24.

Cf. *Shemot Rabbah* 15:26: "When Solomon appeared, the disk of the moon became full." See above, p. 207, n. 61.

the Bride's home, as is written: *With me from Lebanon, bride*... (Song of Songs 4:8). What is לבנון (*levanon*), *Lebanon*? Eden, דאתלבן (*de-itlabban*), which is whitened, in every direction. Eden is already known to the Companions."[6]

It has been taught: *For the name of YHVH do I call* (Deuteronomy 32:3). What is meant by *the name of YHVH*?[7]

Rabbi Shim'on said, "That which is written: *Hail greatness* לאלהינו (*le-loheinu*), *for our God* (ibid.)."[8]

Rabbi Abba said, "*Hail* גודל (*godel*), *greatness*, *le-loheinu*, *for our God*—*Gedullah*. *The Rock, His acts are perfect* (ibid., 4)—*Gevurah*. *For all His ways are* משפט (*mishpat*), *justice* (ibid.)—*Tif'eret*. *A steadfast* אל (*El*), *God* (ibid.)—*Netsaḥ*. *Without wrong* (ibid.)—*Hod*. *Righteous* (ibid.)—*Yesod*. *And upright* (ibid.)—*Tsedeq*, Righteousness. *Is He* (ibid.)—the entirety. *He*—the Holy Name, the name of the blessed Holy One. Thus, *For the name of YHVH do I call*."[9]

Rabbi Yose said, "*The name of YHVH*, really! On that very day, Moses revealed [wisdom] to Israel, as is written: *A hundred and twenty years old I am today* (Deuteronomy 31:2). From here we learn: When the time comes for a virtuous

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6. **suckles all those below...** All the lower worlds. Then *Shekhinah* is known as Mother, like Mother *Binah* above. She is also pictured as the Bride, who emerges from *Ḥokhmah* (known as *Lebanon*).

Rabbi El'azar associates לבנון (*levanon*), *Lebanon*, with לבן (*lavan*), "white," representing the quality of *Ḥesed*, which originates in *Ḥokhmah*. The latter is often known as Eden, based on Genesis 2:10: *A river issues from Eden to water the garden*. See above, p. 201, n. 45.

On being called Mother, cf. *Shir ha-Shirim Rabbah* on 3:11 (quoted above, pp. 680–81, n. 60). The full verse in Song of Songs reads: *With me from Lebanon, bride; with me from Lebanon come! Descend from the peak of Amana, from the peak of Senir and Hermon, from the lions' dens, from the leopards' mountains*. On this verse, see *Zohar* 2:3a, 5b (*MhN*); 3:72a.

For various interpretations of the sentence "And we call Her Holies...," see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash*.

7. ***For the name of YHVH do I call...*** The context (Deuteronomy 32:3–4) reads: *For the name of YHVH do I call. Hail greatness for our God. The Rock, His acts are perfect, for all His ways are justice. A steadfast God without wrong, righteous and upright is He.*

8. ***Hail greatness* לאלהינו (*le-loheinu*), *for our God*** Alluding to *Binah*, who is often called *Elohim*.

9. ***Hail* גודל (*godel*), *greatness*...** Rabbi Abba shows how the verse alludes to all seven lower *sefirot*, which emanate from *Binah*. The word *godel*, *greatness*, represents *Ḥesed*, also known as *Gedullah* (Greatness). *The Rock* represents *Gevurah* (Power). The term משפט (*mishpat*), *justice*, often designates *Tif'eret*. The divine name *El* refers to *Netsaḥ*, branching from *Ḥesed*, who is associated with *El*. The phrase *without wrong* alludes to *Hod*, branching from *Gevurah*, or *Din* (Judgment); this phrase implies that although Divine Judgment may be harsh, it is *without wrong*. As for *Righteous* (or Righteous One), this is a frequent name of *Yesod*. Finally, *upright* refers to *Shekhinah*, who is known as *Tsedeq* (Righteousness). Thus the entire sefirotic span (from *Binah* to *Shekhinah*), pictured as the Divine Name, is included in this verse. Cf. above, p. 748, n. 49.

person who possesses supernal wisdom to depart from the world, he should reveal that wisdom to those among whom is the Holy Spirit. How do we know this? From Moses, for it is written: *A hundred and twenty years old I am today.* And it is written: *Now, write down this song and teach it to the Children of Israel* (ibid., 19). If not, of him is written *Do not withhold a benefit from those to whom it is due, when your hand has the power to act* (Proverbs 3:27)—before you depart from the world and are no longer empowered."[10]

Rabbi Ḥiyya said, "From this verse we have learned supernal wisdom, and it is so. However, the end of the verse binds the knot of faith with the word *He*, as is said: *righteous and upright is He.* This means: *He* is all, *He* is one without division. For if you say, 'All these are many,' the verse goes on to say *He*—all of them interlink and unite, amounting to one. *He* is all; *He* is and *He* will be. *He* is one. Blessed be His Name forever and ever! Until here, matters are linked; holy matters of the Name of the blessed Holy One are united.[11]

"Happy is the share of one who calls upon the King and knows how to call fittingly! But if he calls without knowing to whom he calls, the blessed Holy One moves afar from him. How do we know this? As it is written: *Near is YHVH to all who call Him*... (Psalms 145:18). *Near is YHVH to all who call Him.* To whom is He *near*? The verse goes on to say: *to all who call Him in truth.* Now, is there anyone who calls Him in falsehood?"[12]

10. ***The name of YHVH*, really!...** The very letters of this Name symbolize all of the *sefirot*. See above, p. 74, n. 60.

As Moses was about to die (at the ripe age of *a hundred and twenty years*), he revealed to Israel the wisdom concealed in the verses of *this song* (Deuteronomy 32:1–43).

Rabbi Yose's statement—that "a virtuous person who possesses supernal wisdom... should reveal that wisdom" when he is about to depart from the world—likely alludes to the *Idra Zuta* (above, pp. 767–849), in which Rabbi Shim'on reveals the deepest secrets as he prepares to die.

Deuteronomy 31:2 reads in full: *He said to them, "A hundred and twenty years old I am today. I can no longer go forth and come in, and YHVH has said to me, 'You shall not cross this Jordan.'"* (The idiom *go forth and come in* means here to lead forces in battle.) Rabbi Yose may be construing the word *today* as implying that on that very day, Moses turned *a hundred and twenty years old*—the age at which he was to die. See above, p. 766, n. 33.

Deuteronomy 31:19 reads in full: *Now, write down this song and teach it to the Children of Israel; put it in their mouths, so that this song will be My witness against the Children of Israel.* On the verse in Proverbs, see *Zohar* 1:96b; 2:98a.

11. **the end of the verse binds the knot of faith...** One should not imagine that the various *sefirot* (alluded to in Deuteronomy 32:3–4) are many and separate. Rather, they are all unified—and united with *Ein Sof* (or the Holy Ancient One). This single totality is referred to as *He*. Alternatively, *He* refers to *Ein Sof*, while the *sefirot* represent His Name.

See above, p. 772 at n. 19; p. 802, n. 104. On *He* as alluding to the Holy Ancient One (or *Keter*), see above, p. 788, n. 65.

12. **knows how to call fittingly...** With pure intention, and by focusing on the various *sefirot* and unifying them with *Ein Sof*.

The verse in Psalms reads: *Near is YHVH to*

Rabbi Abba said, "Yes—the one who calls without knowing to whom he calls. How do we know this? As is written: *to all who call Him in truth.* What is meant by *in truth*? The seal of the King's signet ring, which is perfection of all, as is said: *You will grant truth to Jacob* (Micah 7:20). Therefore it is written: *to all who call Him in truth.*[13]

"Happy is the share of one who enters and emerges, to know the ways of the blessed Holy One. Of this is written *The path of the righteous is like gleaming light, shining ever brighter until full day* (Proverbs 4:18); and it is written *Your people, all of them righteous, will inherit the land forever . . .* (Isaiah 60:21)."[14]

It has been taught: Rabbi Yitsḥak said, "All these adornments and all these matters have been transmitted to the Reapers of the Field.[15]

"We have learned: The wicked, as it were, cause a defect above. What is meant by 'a defect'? As is written: *Ruined Him—His non-children,* [297b] *their defect* (Deuteronomy 32:5). For all these adornments are improperly arranged.[16]

all who call Him, to all who call Him in truth. See above, p. 226 at n. 117; *TZ* 63, 94b; *Ma-'arekhet ha-Elohut,* 157b.

13. **What is meant by *in truth?* . . .** According to a rabbinic saying "The seal of the blessed Holy One is truth." Here, *truth* alludes to *Tif'eret* (the core of *Ze'eir Anpin*). In prayer, one can ascend the divine ladder by focusing on this sefirotic core.

The full verse in Micah reads: *You will grant truth to Jacob, love to Abraham, as You swore to our fathers from days of old.* Here, the beginning of the verse demonstrates the link between *truth* and *Tif'eret* (who is symbolized by *Jacob*).

For the rabbinic saying "The seal of the blessed Holy One is truth," see BT *Shabbat* 55a; above, p. 58, n. 12.

14. **one who enters and emerges . . .** The seeker who has entered the realm of mystery and emerged unscathed, who has plumbed the secrets and discovered how to apply them in his life. See above, pp. 791–92, n. 74.

The full verse in Isaiah reads: *Your people, all of them righteous, will inherit the land forever—sprout of My planting, work of My hands, that I may be glorified.*

15. **All these adornments . . .** The significance of the *sefirot* and their configurations, which "adorn" *Ein Sof* (or the Holy Ancient One).

The Reapers of the Field are those who harvest secrets of Torah, which can be pictured as sprouting in the field of *Shekhinah*. See above, p. 515, n. 41.

On the term תקונין (*tiqqunin*), "adornments, enhancements, arrays, configurations," see above, pp. 772–73, n. 20.

16. **The wicked . . . cause a defect above . . .** Their evil actions disrupt the union of the *sefirot*, thereby interrupting the flow of blessing to the lower worlds.

The verse in Deuteronomy 32 is notoriously difficult. Here, it apparently implies that the wicked of Israel have betrayed their Father, acting like *His non-children*; and their own moral *defect* has *ruined* the divine process.

The full verse reads literally: שחת לו לא בניו מומם (*Shiḥet lo lo banav mumam*), *He has dealt corruptly with Him, not His children, their blemish* [or: *defect*]*—a perverse and twisted generation.* One possible rendering of the first part of the verse is: *Ruined Him? No, His children's is the defect.* For a discussion (and other possible meanings), see Tigay, *Deuteronomy,* ad loc. Cf. *Zohar* 2:26b.

On causing a defect above, see BT *San-*

"One verset says, *He donned righteousness like a coat of armor* (Isaiah 59:17); and it is written *He clothed Himself in garments of vengeance* (ibid.). However—said Rabbi Yitsḥak—*He donned righteousness*, when the people of Israel were worthy. If they were not, *He clothed Himself in garments of vengeance.*"[17]

Rabbi Yose said, "What is the defect? As we have learned: The Patriarchs are not provided for, nor blessed from that saturating flow of the stream, and even less so the children—as is written: שחת לו לא בניו מומם (*Shiḥet lo lo banav mumam*), *Ruined Him—His non-children, their defect.* Why לו לא (*lo lo*), *Him, non-*, twice? Well, one above and one below.[18]

"This accords with what Rabbi Shim'on has said: Whenever the wicked proliferate in the world, the Holy Name, as it were, is not blessed in the world; and whenever the wicked do not proliferate in the world, the Holy Name is blessed in the world—as is written: *Let sinners vanish from the earth and the wicked be no more. Bless, O my soul, YHVH, Hallelujah!* (Psalms 104:35)."[19]

Rabbi Abba said, "This verse itself says so! As is written: *Ruined Him—His non-children, their defect.* Who caused this ruin? *A perverse and twisted*

hedrin 74a (in the name of Rabbi Shim'on son of Yoḥai); *Zohar* 2:26b; 3:8a, 16b, 66a, 78a, 79a; *ZḤ* 78c (*MhN, Rut*). Cf. above, pp. 92–93, n. 115 (on weakening God).

17. ***He donned righteousness*...** When the people of Israel acted virtuously, God manifested צדקה (*tsedaqah*), *righteousness* (or *mercy, charity*); when they acted sinfully, God wreaked *vengeance* upon them.

The full verse in Isaiah reads: *He donned* צדקה (*tsedaqah*), *victory* [or: *righteousness, justness*], *like a coat of armor, with a helmet of triumph on His head; He clothed Himself in garments of vengeance, wrapped Himself in zeal as in a robe.*

18. **What is the defect?...** That is, what defect do the wicked cause in the divine realm? They impede the flow of emanation from *Binah*, which no longer adequately nourishes the triad of *Ḥesed*, *Gevurah*, and *Tif'eret* (symbolized by the three patriarchs: Abraham, Isaac, and Jacob). Even less of the flow reaches Israel below, pictured as "the children." (Alternatively, "the children" represent *Netsaḥ*, *Hod*, and *Yesod*, the offspring of the higher sefirotic triad.) The paired homophones allude to the double defect: לו לא (*lo lo*), *Him, non-*. For various interpretations, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

19. **Whenever the wicked proliferate...** The verse from Psalms demonstrates that when *sinners vanish* and *the wicked* are *no more*, the Divine Name is blessed—*Bless, O my soul, YHVH!*

See *Mekhilta de-Rashbi*, Exodus 14:4: "When the blessed Holy One exacts retribution from the wicked, His name is magnified in the world.... and Scripture states: *Let sinners vanish from the earth and the wicked be no more. Bless, O my soul, YHVH, Hallelujah!* (Psalms 104:35)."

Cf. *Mekhilta de-Rashbi*, Exodus 15:2, in the name of Rabbi Shim'on son of Rabbi El'azar: "When Israel fulfills the will of the Omnipresent, His name is magnified in the world..., and when Israel does not fulfill the will of the Omnipresent, His name is profaned in the world."

Cf. *Mekhilta, Beshallaḥ* 1, *Shirta* 3; *Vayiqra Rabbah* 24:1 (in the name of Rabbi Shim'on son of Yoḥai); *Tanḥuma, Beshallaḥ* 7, *Tetsavveh* 10.

generation (Deuteronomy 32:5)—because those wicked ones and the generation behave so.[20]

"Therefore, after Moses said all these words and mentioned the Holy Name fittingly, he said, 'Surely, *righteous and upright is He* (ibid., 4)—the matter is perfectly arrayed. But, *Ruined Him—His non-children, their defect.* Why so? Because they are *a perverse and twisted generation.*"[21]

Rabbi Yehudah said, "לו לא (*lo lo*), *Him? No*—meaning: the wicked do this to themselves, causing blessings to vanish from the world."[22]

Rabbi Abba said, "לו לא (*lo lo*), *Him, non-*. This has already been established, and so it is. What is written next? *Is this how you repay YHVH?* (Deuteronomy 32:6)—offering this recompense to Him for all those kindnesses that He brought about for you and performed before you?"[23]

Rabbi El'azar opened, "*Yet even this, too—when they are in the land of their enemies,* [*I will not reject them*] . . . (Leviticus 26:44). Happy are Israel above all other nations, for although they have provoked their Lord, the blessed Holy One does not want to abandon them! Wherever they have been exiled among the nations, the blessed Holy One is with them, as is written: *Yet even this, too—when they are in the land of their enemies,* [*I will not reject them*]. . . ."[24]

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Rabbi Abba said, "*Yet even* זאת (*zot*), *this, too.* Come and see how great is the love of the blessed Holy One for Israel! For even though they have caused themselves to be exiled among the nations, *Shekhinah* never departs from them.

20. **This verse itself says so!** . . . There is no need to apply the verse in Psalms (*Let sinners vanish* . . .), since the verse in Deuteronomy itself indicates that *a perverse and twisted generation* causes ruin in the divine realm.

21. **after Moses said all these words** . . . Near the beginning of his song (Deuteronomy 32:3–4) Moses invoked the name *YHVH*, alluded to the various *sefirot*, and declared *righteous and upright is He.* This implied that the *sefirot* were "perfectly arrayed." See above at notes 7–11.

22. **לו לא (*lo lo*), *Him? No*** . . . Rabbi Yehudah construes the verse differently: שחת לו לא בניו מומם (*Shiḥet lo lo banav mumam*), *Ruined Him? No, His children's is the defect.* In other words, the wicked cannot damage God or harm the divine process; rather, they hurt themselves and deprive the world below of blessings. See above, note 16; *Zohar* 2:26b.

23. **לו לא (*lo lo*), *Him, non-*** . . . Rabbi Abba disagrees with Rabbi Yehudah, insisting that these two homophones imply a double defect: in the divine realm above and on earth below. (See above, note 18.) The following verse supports this interpretation: *Is this how you repay YHVH?* In other words, "After all that God did for you, how dare you repay Him by causing a defect above?"

Deuteronomy 32:6 reads in full: *Is this how you repay YHVH, foolish and unwise people? Is He not your father, your creator, He who made you and set you firm?*

24. ***Yet even this, too*** . . . The full verse reads: *Yet even this, too—when they are in the land of their enemies, I will not reject them or loathe them so as to destroy them, annulling My covenant with them, for I, YHVH, am their God.*

Do not say that they are in exile alone; for *yet even* זאת (*zot*), *this, too*, is present with them, as is written: *Yet even zot, this, too*. . . .[25]

"This may be compared to a king who became angry at his son and decreed that as punishment he should go far away from him to a distant land. The *matronita* heard, and said, 'Since my son is going to a distant land and the king has cast him out of his palace, I will not abandon him. Either we both return to the royal palace or we both dwell in another land.'

"After some time, the king sought the *matronita* and did not find her, since she had gone with her son. He said, 'Since the *matronita* is there, let both of them return.'

"When the blessed Holy One seeks, He seeks *Matronita* first, and for Her sake He seeks His children—as is written: *I have also heard the groaning of the Children of Israel, whom the Egyptians are enslaving, and I have remembered My covenant* (Exodus 6:5). 'Who caused Me to hear their groan of distress? *Matronita*, as it were, whom I remembered,' as is written: *and I have remembered My covenant.* And it is written: *YHVH remembered His covenant* (ibid. 2:24). And when the blessed Holy One brings Israel back from exile, what is written? *YHVH your God will return your captivity and have compassion on you* (Deuteronomy 30:3)—this is *Matronita*."[26]

Rabbi Yehudah said, "*Is* זאת (*zot*), *this, how you repay YHVH?* Because you are *a perverse and twisted generation*, you will cause *zot, this*, to go into exile. *Is zot, this, how you repay YHVH?* Is this the recompense for what He did for you—for

25. ***Yet even* זאת (*zot*), *this, too*...** The word זאת (*zot*), *this*, refers to *Shekhinah*, perhaps because as the Divine Presence She is always right here.

See *Zohar* 3:115b. On *Shekhinah* as *zot*, see above, p. 154, n. 7. On Her sharing in Israel's exile, see above, p. 393, n. 318.

26. **This may be compared to a king**... Similarly, when the Divine King punishes Israel by casting them into exile, Queen *Shekhinah* (known as *Matronita*) insists on accompanying Her children and comforting them. When the King seeks Her, He seeks His children too; and He restores them along with Her.

Shekhinah is also known as *covenant* (a name that She shares with *Yesod*). The full verse in Deuteronomy reads: ושב יהוה אלהיך את שבותך (*Ve-shav YHVH Elohekha et shevutekha*), *YHVH your God will restore your fortunes* [or: *will return your captivity*], *and have compassion on you* [or: *and take you back in love*]. *He will return and gather you from all the nations where YHVH your God has scattered you.* Here, apparently, Rabbi Abba construes *YHVH your God will return your captivity* as meaning that King *Tif'eret* will restore *Shekhinah*, who is pictured as captive (sharing Israel's *captivity*). Cf. above, p. 731, n. 224; *Zohar* 3:115b.

For related parables, see *Bahir* 51 (76); *Zohar* 2:189a–b; 3:6a–b, 74a–b, 114b (Vol. 8, p. 240, n. 48); Moses de León, *Sefer ha-Mishqal*, 122–23.

The full verse in Exodus 2 reads: *YHVH heard their groaning, and YHVH remembered His covenant with Abraham, with Isaac, and with Jacob.* On the term *Matronita*, see the Glossary.

all the miracles in Egypt, for all those wondrous signs that He performed for you? Is this the recompense you offer to *zot, this*? What caused you to do this? The fact that you are a *foolish and unwise people* (Deuteronomy 32:6), not perceiving all the kindness that He did for you until now."[27]

הליהוה (*Ha-le-YHVH*), *Is* [*this how you repay*] *YHVH?*—ה (*he*), *Shekhinta*. This matter has already been established, for we have learned: "The ה (*he*) of בהבראם (*be-hibbare'am*), *when they were created* (Genesis 2:4), is small; the ה (*he*) of הליהוה (*Ha-le-YHVH*), *Is* [*this how you repay*] *YHVH*, is large." As has been said, it was taught in the name of Rabbi Yehudah: "ה (*He*) always signifies the blessed Holy One and is called Mother. There are two worlds, as is written: מן העולם ועד העולם (*min ha-olam ve-ad ha-olam*), *from world to world* (Psalms 106:48)." And we have learned in the mystery of Scripture: *with a fourth of* ההין (*ha-hin*), *a hin, of beaten oil* (Numbers 28:5).[28]

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27. ***Is* זאת (*zot*), *this*, *how you repay YHVH?*...** Interpreting זאת (*zot*), *this*, as a name of *Shekhinah*, Rabbi Yehudah construes this verse as follows: "Do *you repay YHVH* by causing *zot, this*—namely *Shekhinah*—to go into exile, thereby separating the divine couple?" Furthermore, "Do you repay *zot, this*, by causing Her to go into exile?"

On *Shekhinah* as *zot*, see above, note 25. The term "miracles" renders נמוסין (*nimosin*), "laws," derived from the Greek *nomos* ("custom, law"). In the *Zohar*, *nimosin* occasionally implies (and involves a play on) נסין (*nissin*), "miracles," supernatural enactments that contravene the "laws" of nature. See above, pp. 758–59, n. 5.

28. **הליהוה (*Ha-le-YHVH*), *Is* [*this how you repay*] *YHVH?*...** In a Torah scroll the initial letter ה (*he*) in the word הליהוה (*ha-le-YHVH*) is written large. Conversely, the first ה (*he*) in the word בהבראם (*be-hibbare'am*), *when they were created*, is written small.

According to Rabbi Yehudah, the letter *he* can symbolize two different *sefirot*, each of whom is pictured as Mother: *Binah* (Mother of the seven lower *sefirot*) and *Shekhinah* (Mother of the lower worlds). The large *he* symbolizes *Binah*, whereas the small *he* symbolizes *Shekhinah*.

In biblical Hebrew the word עולם (*olam*) means "eternity," and in the verse from Psalm 106 the simple sense of מן העולם ועד העולם (*min ha-olam ve-ad ha-olam*) is *from eternity to eternity*, or *forever and ever*. Here, Rabbi Yehudah adopts the later sense of *olam* as "world" and so construes the phrase as *from world to world*—that is, from the realm of *Binah* to that of *Shekhinah*.

The quotation from Numbers—*with a fourth of* ההין (*ha-hin*), *a hin, of beaten oil*—alludes to *Shekhinah*, who is symbolized by the fourth letter of the name יהוה (*YHVH*) and is also pictured as the fourth leg of the Divine Throne. See above, p. 622, n. 368. The full verse describes the grain offering that accompanied the offering of a lamb each morning and evening: *And a tenth of an ephah of semolina as a grain offering, mingled with a fourth of a hin of beaten oil.*

According to *Matoq mi-Devash*, the phrase "ה (*he*), *Shekhinta*" (near the beginning of the paragraph) means that the large ה (*he*) symbolizes *Binah*, who is sometimes called Upper *Shekhinah*.

On the large and small *he*s, see *Zohar* 1:93a; *Minḥat Shai* on Deuteronomy 32:6. The full verse in Psalms reads: *Blessed is YHVH, God of Israel,* מן העולם ועד העולם (*min ha-olam ve-ad ha-olam*), *from eternity to eternity. And all the people say, "Amen, Hallelujah"* [or: *"Amen." Hallelujah*]. On the construal *from world to world*, see above, p. 751, n. 55.

It has been taught: Rabbi Yehudah said, "I have seen in various places that the blessed Holy One does not withdraw [298a] His love from Israel. For wherever they are, He is among them, as is written: *I will not reject them or loathe them so as to destroy them, annulling My covenant with them* (Leviticus 26:44)—precisely: *with them*, among them and with them, never leaving them."[29]

Rabbi Yitsḥak was traveling on the way. He encountered Rabbi Ḥiyya, who said to him, "I see by your face that you abide in the abode of *Shekhinah*. What is written? וארד (*Va-ered*), *I have come down, to rescue them from the hand of Egypt* (Exodus 3:8). *Va-ered, I have come down*—the verse should read ארד (*ered*), *I will come down*. However, *va-ered, I have come down*, previously. When was that? When Jacob went down to Egypt. Why? *To rescue them from the hand of Egypt.* For had He not been among them, they could not have endured the exile, as is said: *I am with him in distress. I will rescue him and honor him* (Psalms 91:15)."[30]

He said to him, "Surely wherever Israel dwells, the blessed Holy One is among them; and wherever the wise of the generation go, the blessed Holy One accompanies them—as is written: *For His angels He will command for you, to guard you on all your ways* (Psalms 91:11). How do we know this? As is written: *Jacob went on his way, and angels of God encountered him. When he saw them, Jacob said, 'This is a camp of Elohim!'* (Genesis 32:2–3). Now let us join as one, proceeding on the way; for I know we going to the same place, to welcome *Shekhinah*."[31]

29. **wherever they are, He is among them...** See above at notes 24–26.

30. **I see by your face...** This apparently implies that Rabbi Yitsḥak is often in the presence of Rabbi Shim'on, in whom *Shekhinah* dwells. See the following note; *Miqdash Melekh*; *Matoq mi-Devash*.

Rabbi Ḥiyya wonders why Scripture employs the past tense when recording God's assurance that He will redeem Israel from Egyptian bondage: וארד (*Va-ered*), *I have come down, to rescue them.* It would seem that the divine declaration should be worded in the future tense: ארד (*ered*), *I will come down.* He explains that *I have come down* refers to an earlier time, when God accompanied Jacob as the patriarch went down to Egypt. See Genesis 46:4: *I Myself will come down with you to Egypt and I Myself will surely bring you up as well.*

On Rabbi Ḥiyya's opening remark ("I see by your face..."), see above, p. 11, n. 27. On the link between the forms *va-ered* (*I have come down*) and *ered* (*I will come down*), see *Shemot Rabbah* 3:3. The full verse in Psalms reads: *He calls Me and I answer him, I am with him in distress. I will rescue him and honor him.*

31. **wherever Israel dwells...** On God's accompanying Israel wherever they dwell, see above, note 25.

Rabbi Yitsḥak concludes by saying that both he and Rabbi Ḥiyya are going "to welcome *Shekhinah*," which means that they are journeying to greet Rabbi Shim'on.

According to rabbinic tradition, "whoever welcomes [literally: receives the face of] the wise is considered as if he welcomes *Shekhinah*." See *Mekhilta, Amaleq (Yitro)* 1. Cf. JT *Eruvin* 5:1, 22b: "Rabbi Shemu'el said in the

He replied, "Certainly!"

Rabbi Yitsḥak said, "We have learned: 'Those who are sent to perform a *mitsvah* are not harmed, either when going or returning.' And we are going to appear in the presence of the blessed Holy One, so we are not afraid."[32]

As they went along, Rabbi Ḥiyya said, "It is written: *These are the generations of the heavens and the earth* (Genesis 2:4). *The heavens*—including the blessed Holy One. *And the earth*—including the blessed Holy One. Everything below is called their *generations.*"[33]

He said to him, "If so, what is meant by בהבראם (*be-hibbare'am*), *when they were created* (ibid.), since it is written בה׳ בראם (*be-he bera'am*), By *he* He created them?"[34]

name of Rabbi Zeira, '... Whoever welcomes his teacher is considered as if he welcomes *Shekhinah*.' ... Rabbi Yishma'el taught ... 'One who welcomes his friend is considered as if he welcomes *Shekhinah*.'"

The *Zohar* sometimes transforms the rabbinic simile into an actual description of the righteous, who are called the face of *Shekhinah* "because *Shekhinah* is hidden within them: She is in concealment and they are revealed" (2:163b). On the theme of "the face of *Shekhinah*" and on the divine nature of Rabbi Shim'on, see above, p. 426, n. 425.

32. **Those who are sent to perform a *mitsvah*...** Rabbi Yitsḥak applies this Talmudic teaching to himself and Rabbi Ḥiyya, who are engaged in the holy act of going to visit the "divine" Rabbi Shim'on.

For the Talmudic statement "Those who are sent to perform a *mitsvah*...," see BT *Pesaḥim* 8b, *Qiddushin* 39b, *Ḥullin* 142a (all in the name of Rabbi El'azar).

33. ***These are the generations*...** According to Rabbi Ḥiyya, *the heavens* includes not only the actual *heavens* but also the divine *heavens*, namely *Ze'eir Anpin* (whose core is *Tif'eret*). Similarly, *and the earth* includes not only the terrestrial world but also the divine *earth*, namely *Shekhinah*. All the lower worlds constitute the *generations of the heavens and the earth*—namely of the divine couple.

On the inclusive sense of *the heavens and the earth*, cf. *Bereshit Rabbah* 1:14 (and parallels, on Genesis 1:1), where, however, the midrashic interpretation is based not on the definite article but rather on the particle את (*et*). (On the hermeneutical significance of *et*, see above, p. 287, n. 114.) Genesis 2:4 reads: *These are the generations of the heavens and the earth when they were created.*

34. **If so, what is meant by בהבראם (*be-hibbare'am*), *when they were created*...** According to a midrashic tradition in the name of Rabbi Yoḥanan, the word בהבראם (*be-hibbare'am*), *when they were created*, can be construed as בה׳ בראם (*be-he bera'am*), "By [the letter] *he* He created them." Here, this letter represents *Shekhinah*, who is often symbolized by the final letter of יהוה (*YHVH*).

Rabbi Yitsḥak's point is: If God created all the lower worlds by *Shekhinah* alone, how can Rabbi Ḥiyya say that those worlds *were created* by both divine partners?

For the midrashic reading בה׳ בראם (*be-he bera'am*), see JT *Ḥagigah* 2:1, 77c; *Bereshit Rabbah* 12:10; BT *Menaḥot* 29b; *Qohelet Rabbah* on 2:12; *Tanḥuma* (Buber), *Bereshit* 16, *Lekh Lekha* 4; *Pesiqta Rabbati* 21, 109b; *Alfa Beita de-Rabbi Aqiva* (*Battei Midrashot*, 2:363); *Midrash Tehillim* 62:1; 114:3; *Zohar* 1:46b, 91b; 3:34b, 43a; *ZḤ* 1d (*MhN*), 17a (*MhN*), 26a (*MhN*).

He replied, "All is one matter. When *the heavens* joined this ה (*he*), She brought forth *generations*, which are called *the generations of the heavens and the earth.*"[35]

He said, "If so, how do we establish 'בהבראם (*be-hibbare'am*), *when they were created*—באברהם (*be-Avraham*), by Abraham'?"[36]

He replied, "It is all one matter. *Be-Avraham*, by Abraham—namely *the heavens*, since from there they begin to spread. *Be-he bera'am*, By *he* He created them—namely *and the earth.* All is one matter."[37]

He said, "Certainly so! I have learned that it is written *These are the generations of the heavens and the earth*, and we have learned that this world was created by ה (*he*)—as is written: בהבראם (*be-hibbare'am*), *when they were created* (ibid.)—and the world that is coming was created by י (*yod*), as is written: *A river issues from Eden to water the garden* (Genesis 2:10), including *the heavens*; את הגן (*et ha-gan*), *the garden*, including *the earth.*[38]

35. **All is one matter...** Rabbi Ḥiyya explains that when *Ze'eir Anpin* (*the heavens*) united with *Shekhinah* (*the earth*), She then gave birth to the lower worlds, which are thus described as their joint *generations.*

36. **If so, how do we establish...** Rabbi Yitsḥak mentions another midrashic anagram of בהבראם (*be-hibbare'am*), *when they were created*—באברהם (*be-Avraham*), *by Abraham.* In its rabbinic context, this implies that *the heavens and the earth* were fashioned for Abraham's sake. For Rabbi Yitsḥak, it indicates that the lower worlds were created *by Ḥesed*, symbolized by Abraham. But if so, how can Rabbi Ḥiyya say that those worlds *were created* by the combined action of *Ze'eir Anpin* and *Shekhinah*?

For the midrashic reading באברהם (*be-Avraham*), see *Bereshit Rabbah* 12:9 (in the name of Rabbi Yehoshu'a son of Korḥah); *Tanḥuma* (Buber), *Bereshit* 16; *Lekh Lekha* 4; *Zohar* 1:3b–4a, 86b, 91b, 93a, 105b, 128b, 154b, 230b, 247a; 2:31a, 48b, 79a, 220b; 3:31a, 38a.

37. **It is all one matter...** Rabbi Ḥiyya explains that since the six *sefirot* of *Ze'eir Anpin* (*the heavens*) begin with *Ḥesed*, it is correct to say that the lower worlds were created *be-Avraham*, *by Abraham* (who symbolizes *Ḥesed*). The role of *Shekhinah* is indicated by the other midrashic reading—*be-he bera'am*, "By [the letter] *he* He created them"—namely by *Shekhinah* (*the earth*). See above, notes 33–35.

38. **this world was created by ה (*he*)...** As indicated by the midrashic reading of בהבראם (*be-hibbare'am*), *when they were created*, as בה' בראם (*be-he bera'am*), "By [the letter] *he* He created them." See above, note 34.

Rabbi Yitsḥak is also referring to another midrashic tradition about the letters י (*yod*) and ה (*he*). See *Bereshit Rabbah* 12:10: "כי ביה יהוה צור עולמים (*Ki be-Yah YHVH tsur olamim*), *For by Yah YHVH, an eternal rock* (Isaiah 26:4)—with these two letters the blessed Holy One created His world [interpreting the verse as: *For* ביה (*be-Yah*), *by* (the letters) י ה (*yod*, *he*), *YHVH* צר עולמים (*tsar olamim*), *formed worlds*]. . . . This world was created by ה (*he*) . . . and the world that is coming was created by י (*yod*)."

Here this latter midrashic tradition implies that the terrestrial world was created by *Shekhinah*—symbolized by the letter ה (*he*)—along with Her divine partner. "The world that is coming" symbolizes *Binah*, which was created by the letter י (*yod*), symbolizing the primordial point of *Ḥokhmah*.

The verse from Genesis signifies that the *river* of *Binah issues from Eden* (symbolizing

"We have established that it is written *A spring of gardens* (Song of Songs 4:15)—*the heavens.*[39]

"*A well of living waters* (ibid.)—as is written: *Isaac's servants began digging a well there* (Genesis 26:25), and similarly: *He moved on from there and dug another well*... (ibid., 22).[40]

"*And streams from Lebanon* (Song of Songs, ibid.)—for they are adorned above, rising to the head of the King, as is written: *For Your love is higher than the heavens* (Psalms 108:5).[41]

"*From Lebanon*—from there they issue to all, flowing and channeled to all corners, until those springs flow and descend to gather in the place called the Great Sea, as is written: *All the streams flow into the sea*... (Ecclesiastes 1:7). And it is written: *Look to the rock from which you were hewn, to the quarry from which you were dug* (Isaiah 51:1).[42]

Ḥokhmah). *Binah*'s flow of emanation waters *the garden*, which includes the six *sefirot* of *Ze'eir Anpin* (*Ḥesed* to *Yesod*), symbolized by *the heavens*. The wording את הגן (*et ha-gan*), *the garden*, includes *Shekhinah* (symbolized by *the earth*). This is based on the hermeneutical significance of את (*et*) and on the fact that it alludes to *Shekhinah*. See above, p. 287, n. 114.

On the passage in *Bereshit Rabbah*, see JT *Ḥagigah* 2:1, 77c; BT *Menaḥot* 29b; *Alfa Beita de-Rabbi Aqiva* (*Battei Midrashot*, 2:363); *Midrash Aggadah*, Genesis 1:1; *Tosafot* on *Berakhot* 51a, s.v. *zokheh*; *Zohar* 1:140a, 141b; 2:22b, 126b–127a; 3:290b (*IZ*). On *olam* as both "eternal, eternity" and "world," see above, note 28.

On *Binah* as the World that is Coming, see above, p. 144, n. 279. Genesis 2:10 reads in full: *A river issues from Eden to water the garden, and from there it divides and becomes four riverheads.* See above, p. 201, n. 45; Hellner-Eshed, *A River Flows from Eden*, 229–51.

39. ***A spring of gardens***... Describing *Ze'eir Anpin* (who is symbolized by *the heavens*).

The full verse in Song of Songs reads: *A spring of gardens, a well of living waters, and streams from Lebanon.* See above, p. 428, n. 430.

40. ***A well of living waters***... Alluding to *Shekhinah*, who is often pictured as *a well.*

The subject of both verses in Genesis is Isaac, who symbolizes *Gevurah*, sometimes pictured as the source of *Shekhinah*. In v. 25, *there* refers to Beer-sheba; in v. 22, *there* refers to the wadi of Gerar.

41. ***And streams from Lebanon***... *Lebanon* symbolizes *Ḥokhmah*, where "they" (*Ze'eir Anpin* along with *Shekhinah*) are adorned. "The head of the King" is constituted by *Ḥokhmah* and *Binah*.

The verse in Psalms reads: *For Your love is higher than* [or: *great over*] *the heavens.* Here, it apparently implies that *Ḥesed* (Love)—along with the following *sefirot* of *Ze'eir Anpin*—rises *higher than the heavens*, that is, *higher than Ze'eir Anpin* "to the head of the King." On this verse, see BT *Pesaḥim* 50b; *Zohar* 1:219a; 2:6a; 3:16a. For various interpretations of this paragraph, see *Or Yaqar*; *Miqdash Melekh*; *Sullam*; *Matoq mi-Devash.*

42. **from there they issue to all**... From *Ḥokhmah*, *streams* of emanation proceed, finally gathering in *Shekhinah*, who is pictured as "the Great Sea."

According to Rabbi Yitsḥak, in the verse from Isaiah, *the rock* alludes to *Ze'eir Anpin*, and *the quarry* refers to *Shekhinah*—the divine parents of souls. See above, p. 602, n. 302.

The full verse in Ecclesiastes reads: *All the streams flow into the sea, yet the sea is not full.*

"Afterward is written *A locked garden, my sister bride; a locked fountain, a sealed spring* (Song of Songs 4:12). From here issue *generations* for all, as is written: בהבראם (*be-hibbare'am*), *when they were created*—בה' בראם (*be-he bera'am*), By *he* He created them; really באברהם (*be-Avraham*), by Abraham!"[43]

Rabbi Ḥiyya said, "Even really by Jacob! And all is one matter."[44]

Rabbi Yitsḥak said, "When we sit before Rabbi Shim'on, all is said openly before him, and we do not need all this!"[45]

He replied, "Rabbi Shim'on is not like other human beings, for they are all to him as other prophets are to Moses."[46]

As they went along, Rabbi Ḥiyya said, "It is written: *Can a woman forget her suckling, or feel no compassion for the child of her womb? Even she may forget, yet I will not forget you* (Isaiah 49:15). This verse has been established, but here what does it indicate?"[47]

Rabbi Yitsḥak said, "If in the cluster of Companions we have found no support on which to rely, what can we ourselves say?"[48]

He replied, "Well, look, I heard a hinting voice one day as I was going along the way—but I don't know who said it, and I don't know the substance. Come and see: For seven days I've felt sick over this and I haven't tasted anything! Now I'm going to the Holy Lamp so that he can tell me—maybe I'll remember."[49]

To the place that the streams flow, there they flow [or: *flow back*] *again.*

43. ***A locked garden*...** *Shekhinah*, whose flow of emanation remains *locked* and *sealed* within Her until the time arrives for *generations* to issue. Alternatively, *Shekhinah* must be protected from demonic forces, so She is described as *locked* and *sealed.*

On the two midrashic readings of בהבראם (*be-hibbare'am*), *when they were created*, see above, notes 34–37. The verse in Song of Songs (*A locked garden*...) actually appears before the other verse (*A spring of gardens*...), not "afterward." On Song of Songs 4:12, see *Zohar* 1:32b, 63b; 2:4a (*MhN*); 3:66b.

44. **Even really by Jacob!**... One could say that the generative flow proceeds to *Shekhinah* from *Tif'eret*, symbolized by Jacob. It is all one process. Cf. above, notes 35, 37.

45. **When we sit before Rabbi Shim'on**... In his presence, secrets can be revealed openly, with no need for disguising the actual names of the *sefirot* by various images and epithets.

On the liberating effects of being in Rabbi Shim'on's presence, see *Zohar* 2:86b, 144a; 3:79a, 105b–106a. On the open or revealed quality of his generation, see Vol. 8, p. 191, n. 398.

46. **Rabbi Shim'on is not like other human beings**... On his unique status, see above, p. 27, n. 68; p. 426, n. 425; pp. 846–47, n. 234. On the comparison (and contrast) between Rabbi Shim'on and Moses, see Huss, *Ke-Zohar ha-Raqi'a*, 11–42.

47. ***Can a woman forget her suckling?***... The context (Isaiah 49:14–15) reads: *Zion said, "YHVH has forsaken me, My Lord has forgotten me." Can a woman forget her suckling, or feel no compassion for the child of her womb? Even these* [or: *she*] *may forget, yet I will not forget you.*

48. **If in the cluster of Companions**... That is, "If among the Companions we have heard no reliable (new) interpretation of this verse, how can we venture to say anything?" This conservative attitude contrasts with the *Zohar*'s frequent emphasis on innovation. See above, p. 145, n. 282.

49. **I heard a hinting voice** . . . Rabbi

[Rabbi Yitsḥak] said to him, "Maybe it was the same day that Rabbi El'azar was going to his father-in-law—and that day I went along with him, and I can remember the matter.[50]

"Come and see! Rabbi El'azar said as follows in the name of his father: Israel said before the blessed Holy One, 'Ever since the day that we fell into exile, the blessed Holy One has forsaken us and forgotten us'—as is written: *Zion said, 'YHVH has forsaken me, YHVH has forgotten me'* (Isaiah 49:14).[51]

"*Shekhinah* replied, '*Can a woman forget her suckling?*' Can Israel, who are called children—as is said: *You are children of YHVH your God* (Deuteronomy 14:1)—[possibly be forgotten]? '*Or feel no compassion for the child of* [298b] *her womb?*'—as is said: *I planted you as a noble vine, of entirely faithful seed* (Jeremiah 2:21). '*Even these may be forgotten*'—as is written: *These are the generations of the heavens and the earth* (Genesis 2:4)—'*yet I will not forget you.*' From here we learn that the blessed Holy One never forsakes Israel.[52]

Ḥiyya recalls that one day he heard, from a distance, the trace of someone's voice speaking about the verse in Isaiah; but he cannot identify who it was or what exactly was said. This experience frustrated him so greatly that he actually became ill and couldn't eat anything for a week. Now he is going to see Rabbi Shim'on (the Holy Lamp), who will be able to reveal to him what he failed to fully perceive. On Rabbi Shim'on's title, the Holy Lamp, see above, p. 27, n. 68.

50. **Maybe it was the same day . . .** Rabbi Yitsḥak suggests that, in fact, Rabbi Ḥiyya had vaguely heard Rabbi El'azar expounding the verse from Isaiah, while Rabbi Yitsḥak was accompanying Rabbi El'azar. On the figure of Rabbi El'azar's father-in-law, see above, pp. 263–64, n. 55.

51. **his father . . .** Rabbi Shim'on—whom Rabbi Ḥiyya and Rabbi Yitsḥak are on their way to visit.

For the context in Isaiah, see above, note 47. As indicated there, the verse actually reads: . . . *My Lord has forgotten me.*

52. ***Shekhinah* replied . . .** Fittingly, the feminine aspect of God utters the verse about maternal love. The image of *faithful seed* in the verse from Jeremiah is associated here with *the child of her womb.*

The verse in Isaiah reads: *Can a woman forget her suckling, or feel no compassion for the child of her womb? Even* אלה תשכחנה (*elleh tishkaḥnah*), *these may forget, yet I will not forget you.* According to its simple sense, *elleh* (*these*) refers to the mother(s) mentioned in the first half of the verse. The use of the plural—*these*—suggests that the first half of the verse is describing two mother figures. Some translations simplify the matter by rendering *elleh* as *she*: *Even she may forget.*

However, in rabbinic literature, the phrase *elleh tishkaḥnah*, *these may forget*, is construed as *elleh tishakhaḥnah*, *these will be forgotten*—referring to the sin of the Golden Calf, based on the fact that the word *these* figures prominently in the account of that tragic event, when the worshipers declared: אלה (*Elleh*), *These, are your gods, O Israel, who brought you up from the land of Egypt!* (Exodus 32:4). Thus, God promises to "forget" and expunge that sin.

Here Rabbi Shim'on selects a different instance of *elleh* (*these*): *Elleh*, *These, are the generations of the heavens and the earth.* Thus, *Shekhinah* declares: *Even these*—namely *the generations of the heavens and the earth*, i.e., all of Creation—*may be forgotten, yet I will not forget you.*

On the significance of *these* in the verses

"[Rabbi El'azar] said further: *Can a woman forget her suckling, or feel no compassion for the child of her womb?* This is a supernal mystery spoken by the blessed Holy One, for these words are attached to His name. Just as the blessed Holy One does not forget His name, which is all, so He does not forget Israel, who are actually attached to His name."[53]

Rabbi Ḥiyya became excited, and said, "This is it, certainly! Blessed be the Holy One, that I encountered you and now know that matter, and know from whom I heard it.[54]

"Come and see: On that day I ran four miles but couldn't find who it was."

[Rabbi Yitsḥak] said, "Because we went into a certain cave, where Rabbi El'azar rested for an hour."

Rabbi Ḥiyya proclaimed over him these verses: *Then your light will burst through like the dawn and your healing quickly sprout. . . . Then you will call, and YHVH will answer; you will cry out, and He will say: "Here I am"* (Isaiah 58:8–9). *Then you will delight in YHVH, and I will cause you to ride upon the heights of the earth . . .* (ibid., 14).[55]

Remember the days of old, consider the years of many generations . . . (Deuteronomy 32:7).[56]

Remember ימות עולם (*yemot olam*), *the days of old.* Rabbi Abba said, "Who are *yemot olam*, *the days of the world*? They are the six days by which the blessed Holy One made the world, as is written: *Because six days YHVH made heaven and earth* (Exodus 20:11). *Six days*—and not *in six days*, as we have already established.[57]

from Isaiah and Exodus 32, see BT *Berakhot* 32b; *Pesiqta de-Rav Kahana* 17:7; *Pesiqta Rabbati* 31, 146a; *Zohar* 1:228a; 2:221a, 236b. Cf. *Targum Yonatan* on Isaiah 49:15.

53. **[Rabbi El'azar] said further . . .** Quoting his father, Rabbi Shim'on.

The words of the verse—*Can a woman forget her suckling . . .?*—allude to the union of the divine couple, which engenders holy souls. So "these words are attached to His name"—that is, to *YHVH*, whose letters signify the unification of "all" the *sefirot*.

On the sefirotic significance of the letters of *YHVH*, see above, p. 74, n. 60. On Israel's being attached to God's name, see *Zohar* 3:60b–61a, 149a, 260b–261a. Cf. Vol. 7, pp. 490–91, n. 431.

54. **This is it, certainly! . . .** Rabbi Ḥiyya realizes that this is the full substance of what he had vaguely heard one day from the "hinting voice" on the way. See above, note 49.

The clause "from whom I heard it" refers to Rabbi El'azar. See above, note 50.

55. ***Then you will delight in YHVH . . .*** For the context, see above, p. 776, n. 27.

56. ***Remember the days of old . . .*** The full verse reads: *Remember the days of old, consider the years of many generations. Ask your father, and he will tell you; your elders, and they will say to you.*

57. **ימות עולם (*yemot olam*), *the days of old . . .*** In biblical Hebrew the word עולם (*olam*) means "eternity," and in this verse the simple sense of *yemot olam* is *the days of old.* Here, though, Rabbi Abba adopts the later

"*Consider the years of many generations*—that is, those *days of the world* will know and perceive all those years and days, and every single generation up to this generation in which you exist.[58]

"*Ask your father, and he will tell you* (Deuteronomy 32:7)—the blessed Holy One, as is written: *Is He not your father, your creator?* (ibid., 6). ויגדך (*Ve-yaggedekha*), *And he will tell you*—He will reveal the depth of Wisdom. What is that? Well, when those six days fashioned the world, they did so only for you, that you would come and fulfill the Torah. For we have learned: 'All that the blessed Holy One made, He made on the following condition: that when Israel would appear, if they accepted the Torah, fine; and if not, all would revert to *chaos and void* (Genesis 1:2).' So those *days of the world* know and perceive the matter.[59]

"We have learned how those branches of the Tree are joined to it; and as we have established, the blessed Holy One then selected shield-bearing chieftains over the other nations. But of you, what is written? *Indeed, YHVH's share is His*

sense of *olam* as "world." *The days of the world* are the six cosmic days—namely the six *sefirot* from *Ḥesed* to *Yesod*—each of which performed its work on one day of the primordial week of Creation.

The simple sense of the verse in Exodus is *Because in six days YHVH made heaven and earth*; but Rabbi Abba construes it to mean: *Because with six* sefirotic *days YHVH made heaven and earth.*

On *olam* as "eternity" and "world," see above, note 28. On the verse in Exodus, see Exodus 31:17; Ibn Ezra on Genesis 14:4; *Bahir* 39 (57), 55 (82), 105 (158); Naḥmanides on Exodus 20:11; *Zohar* 1:30a, 247a; 2:31a, 89b; 3:94b, 103b; *ZḤ* 26c; Moses de León, *Sefer ha-Rimmon*, 134; Gikatilla, *Sha'arei Orah*, 81b.

The full verse in Exodus reads: *For* [or: *Because*] *six days YHVH made heaven and earth, the sea and all that is in it, and He rested on the seventh day. Therefore YHVH blessed the seventh day and hallowed it.*

58. **those *days of the world* will know...** The sefirotic *days* will be aware of all time and all *generations.*

59. ***Ask your father...*** This implies: Ask your heavenly Father.

The verb הגיד (*higgid*), "to tell," can imply conveying wisdom. Here the deep message is that the entire purpose of Creation was for Israel to fulfill the Torah. See BT *Shabbat* 88a, in the name of Resh Lakish: "Why is it written *It was evening and it was morning,* יום הששי (*yom ha-shishi*), *the sixth day* (Genesis 1:31). Why is there an additional letter ה (*he*) [signifying *the*, whereas the definite article does not appear with any of the preceding days of Creation]? This teaches that the blessed Holy One stipulated a condition with the works of Creation, saying to them: 'If Israel accepts the Torah [which was given specifically on *the sixth day* of Sivan], you will endure. If not, I will return you to *chaos and void* (ibid., 2).'"

On the significance of the verb *higgid*, "to tell," see above, p. 813, n. 140. On the passage in BT *Shabbat*, see BT *Avodah Zarah* 3a, 5a; *Tanḥuma, Bereshit* 1; *Midrash Tehillim* 20:3; 75:1; 76:4; *Mishnat Rabbi Eli'ezer* 12, p. 236; above, p. 306, n. 33.

The context in Genesis (1:1–2) reads: *In the beginning God created the heavens and the earth. And the earth was chaos and void, with darkness over the face of the deep, and the spirit* [or: *breath, wind*] *of God hovering over the waters.*

people, Jacob His allotted possession (Deuteronomy 32:9)—for He has not yielded them to any minister, angel, or other chieftain.[60]

"This people that the blessed Holy One took as His share, where did He find them? As is written: *He found him in a wilderness land, in the emptiness of a howling desert*... (Deuteronomy 32:10). For it is written: *Terah, father of Abraham and father of Nahor*.... *And I took your father Abraham from beyond the Euphrates*... (Joshua 24:2–3). Since then, He guided Israel in every single generation, never separating from them; He guided them with compassion, as is written: *Like an eagle rousing his nest*... (Deuteronomy 32:11)."[61]

Like an eagle rousing his nest.... Rabbi Yose said, "We have found no creature so compassionate to its young as the eagle. Concerning this we have learned that it is written *on the right a lion's face, and on the left a bull's face* (Ezekiel 1:10). Where is the location of the eagle? In the place where Jacob stands, as is written: *the way of the eagle in the heavens* (Proverbs 30:19)—in that very place. Why? Because it manifests compassion upon its young and judgment toward others. So the blessed Holy One guides His children like the eagle.[62]

60. **how those branches of the Tree are joined to it...** The branches of the cosmic Tree are the seventy heavenly princes ruling over the other nations of the world. Israel, however, is the personal share of the blessed Holy One.

On the heavenly princes of the nations, see above, p. 50, n. 140. The context in Deuteronomy (32:8–9) reads: *When the Most High allotted the nations, when He dispersed humankind, He set the boundaries of peoples according to the number of the Children of Israel. Indeed,* YHVH*'s share is His people, Jacob His allotted possession.* See *Midrash Tanna'im*, Deuteronomy 32:8 (and parallels); Rashi on Deuteronomy 32:8.

61. ***He found him in a wilderness land...*** The people of Israel originated in a forsaken place—namely in a land of idolatry. God rescued Abraham from this bleak region and has guided his descendants ever since.

The context in Deuteronomy (32:10–11) reads: *He found him in a wilderness land, in the emptiness of a howling desert. He encircled him, gave mind to him, guarded him like the pupil of His eye. Like an eagle rousing his nest, hovering over his fledglings, He spread His wings, He took him, bearing him on His pinion.*

On the association of the first verse with Abraham and Terah, see the fragment from *Yelammedenu* in *Beit ha-Midrash*, 6:80; above, p. 355. Cf. *Sifrei*, Deuteronomy 313; *Midrash Tanna'im, Deuteronomy* 32:10.

On the second verse as demonstrating the eagle's compassion, see *Mekhilta de-Rashbi*, Exodus 19:4; *Sifrei*, Deuteronomy 314; *Midrash Tanna'im*, Deuteronomy 32:11; *Tanḥuma, Eqev* 2; *Tanḥuma* (Buber), *Eqev* 3; Rashi, ad loc.; *Zohar* 2:80b; 3:233a. On the eagle's compassion, see also above, p. 574, n. 223.

The context in Joshua reads: *Joshua said to all the people, "Thus said* YHVH*, God of Israel: 'Your forefathers dwelled beyond the Euphrates long ago—Terah, father of Abraham and father of Nahor, and they served other gods. And I took your father Abraham from beyond the Euphrates and led him through the whole land of Canaan, and I multiplied his seed and gave him Isaac.'"*

62. **We have found no creature so compassionate...** See the preceding note.

The verse from Ezekiel describes his vision of the four *ḥayyot* (living beings) carrying the heavenly throne. Each being had four faces: a human face at the front, the face of a lion on the right, the face of a bull on the left, and the face of an eagle at the back. The full

"What is written? *YHVH alone did lead him, no alien god by His side* (Deuteronomy 32:12)—He alone, as is written: *YHVH was going before them*... (Exodus 13:21). *No alien god by His side*—for Israel was not led by an angel nor by another chieftain, who are called *alien god*. This is what Moses said: *If Your presence does not go, do not take us up from here!* (ibid. 33:15). As is written: *YHVH alone did lead him*—He alone, *no alien god by His side.*[63]

"Happy is the share of Israel, that the blessed Holy One guides them so! Of them is written *For Yah has chosen Jacob for Himself, Israel as His treasure* (Psalms 135:4). And it is written: *For YHVH will not abandon His people, for the sake of His great name* (1 Samuel 12:22). Why is it that *YHVH will not abandon His people? For the sake of His great name*—because one clings to the other. So the blessed Holy One will not forsake them: wherever they dwell, He is with them, as we have established."[64]

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verse reads: *The image of their face was a human face, and on the right the four of them had a lion's face, and on the left the four of them had a bull's face, and the four of them had an eagle's face.* According to Greenberg (*Ezekiel*, 45), the peculiar formulation of the verse reflects the sequence of observation. The onlooker (on any side) was confronted by a human face, flanked by two animal faces on its right and left. Finally, from what could be seen on the heads of the rest of the creatures, the onlooker inferred that in back of the human face confronting him was an eagle's face.

Here Rabbi Yose asks about the eagle's location. He answers that it occupied the place of *Tif'eret*, who is symbolized by Jacob and known as *the heavens*. *Tif'eret* is also called *Raḥamim* (Compassion), balancing *Ḥesed* (Love) on the right and *Din* (Judgment) on the left. Just as the eagle is compassionate toward its young and harsh toward any potential predators, so God is compassionate toward Israel and harsh toward any of its potential enemies.

See *Zohar* 2:80b. On the eagle's combining compassion and judgment, see also *Zohar* 2:42a (*RM*). The full verse in Proverbs reads: *Three things are too wondrous for me, and four I cannot know: the way of the eagle in the heavens, the way of a snake on a rock, the way of a ship in the heart of the sea, and the way of a man in* [or: *with*] *a young woman.*

63. ***YHVH alone did lead him*** . . . Whereas other nations are led by heavenly princes, God Himself leads Israel. See above, note 60.

The full verse in Exodus 13 reads: *YHVH was going before them by day in a column of cloud to lead them on the way, and by night in a column of fire to give them light, so as to go by day and by night.*

After the incident of the Golden Calf, which enflamed God's wrath, Moses insists that God Himself *go*—that is, *go with us*. The context in Exodus 33 (verses 15–16) reads: *If Your presence does not go* [i.e., *go with us*], *do not take us up from here! How, then, will it be known that I have found favor in Your eyes, I and Your people? Is it not by Your going with us, that I and Your people may be distinguished from every people that is on the face of the earth?*

64. ***YHVH will not abandon His people*** . . . Because they cling to His Name. See above, note 53.

On the concluding sentence, see above at notes 24–25. The full verse in Samuel reads: *For YHVH will not abandon His people, for the sake of His great name, because YHVH has resolved to make you His people.* See *Zohar* 3:73b.

Were they wise, they would contemplate this (Deuteronomy 32:29).[65]

Rabbi Yose said, "All these verses here are rebukes with which Moses reprimanded Israel, except for that Holy Name that he revealed at the beginning of his words."[66]

Rabbi Abba said, "Even his rebukes of Israel are included in the Holy Name, for there is no word in Torah that escapes the category of the Holy Name, since the entire Torah is the name of the blessed Holy One.[67]

"These verses are well known. But since the name [299a] of the blessed Holy One is inscribed in this portion, we have had to [explain] until now. And here is written *Were they wise, they would contemplate* זאת (*zot*), *this*—*zot*, surely! In many places we have established that if Israel knew how *zot* grasps its judgments to exact retribution from the wicked, *they would understand their final end* (Deuteronomy 32:29) and would be careful to be [at peace] with Her, as is written: *Earth will rise up against him* (Job 20:27).[68]

"Alternatively, *Were they wise, they would contemplate* זאת (*zot*), *this*—that She is linked to Israel when they keep the commandments of Torah and dwell with Her in peace; then they would know that they have the help of *zot* to retaliate against their enemies. The people of Israel, who are small among the nations, would know *how one could pursue a thousand, or two put a myriad to flight* (Deuteronomy 32:30). Who enabled them? *Zot*, who is at peace with them when they fulfill the commandments of Torah, and never departs from them, wreaking vengeance for them.[69]

65. ***Were they wise...*** The full verse reads: *Were they wise, they would contemplate* [or: *consider, comprehend*] *this, understand their final end.*

66. **All these verses here...** In Moses' song (Deuteronomy 32:1–43). The "Holy Name that he revealed" refers to the passage beginning *For the name of YHVH do I call...* (ibid., 3–4). See above at notes 7–10.

67. **there is no word in Torah...** The entire Torah constitutes the Name of God. See above, p. 26, n. 66.

68. **the name of the blessed Holy One is inscribed...** This may refer specifically to the verse *For the name of YHVH do I call...* (Deuteronomy 32:3, referred to above at note 66), or to the various sefirotic allusions in the verses of Moses' song (as explained in the preceding pages).

Rabbi Abba interprets *they would contemplate* זאת (*zot*), *this*, as referring to *Shekhinah*, who is called *zot*. See above, note 25; *Zohar* 3:60b. Cf. *Sifrei*, Deuteronomy 323. For the full verse, see above, note 65.

The full verse in Job reads: *Heaven will expose his sin, and earth will rise up against him.* Here, *earth* symbolizes *Shekhinah*, who *will rise up against* a sinner. See above, p. 747, n. 45.

69. **She is linked to Israel...** When the people of Israel fulfill the commandments, *Shekhinah* (known as *zot*) is united with them and helps them defeat their foes.

Deuteronomy 32:30 reads in full: *How could one pursue a thousand, or two put a myriad to flight, unless their Rock had sold them and YHVH had handed them over?* According to its simple sense, *How could one pursue a thousand?* means *How could one* enemy soldier *pursue a thousand* of Israel?

"*Unless their Rock had sold them and YHVH had handed them over* (Deuteronomy 32:30). Why *had their Rock sold them*? Because *The Rock that bore you,* תשי (*teshi*), *you weakened* (ibid., 18)—for the adornments do not appear in their proper place."[70]

Unless their Rock had sold them. Rabbi Yehudah said, "This is Abraham, as we have established. For Abraham said, 'Let Israel be condemned to exile rather than entering Hell, for both of these—exile and Hell—they cannot endure.' And the blessed Holy One consented, that whenever Israel would sin they would fall into exile and be subjugated by their enemies. Thus, *their Rock had sold them,* surely! *And YHVH had handed them over,* consenting with him."[71]

It has been taught: Rabbi Yehudah said, "Why did Moses reprove them like this in this song? Because they were about to enter the Land and ensconce *Shekhinah* in their midst, so he admonished them about this."[72]

Rabbi Yitsḥak said, "In two places the blessed Holy One intends to reprove Israel, with the nations of the world rejoicing. The first, as is written: *YHVH has an indictment against Judah, and will punish Jacob according to his ways*... (Hosea 12:3). The nations of the world hear and rejoice, saying, 'Now they will be annihilated from the world!' When the blessed Holy One sees them rejoicing, what is written next? *In the womb he seized his brother by the heel*... (ibid., 4). When [the nations] hear this, they say, 'What kind of response is this?'

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"A parable. A woman had a quarrel with her son, and she went to bring charges against him. She saw the judge trying capital cases—sentencing some to

Here, however, Rabbi Abba construes it in the opposite sense: *How could one* Israelite *pursue a thousand* of the enemy? For a similar midrashic reading, see *Midrash Tanna-'im,* Deuteronomy 32:30; BT *Mo'ed Qatan* 16b; cf. *Sifrei,* Deuteronomy 323.

70. ***Unless their Rock had sold them***... Their Divine *Rock sold them* to their enemies because they had *weakened* it. By acting immorally, they caused a defect in the sefirotic "adornments" and damaged the divine configuration. See above, notes 15–16.

The word תשי (*teshi*) derives from the root נשה (*nshh*), "to forget," and the simple meaning of the verse in Deuteronomy is: *The Rock that bore you, you forgot.* However, according to a midrashic reading, the word means *you weakened,* based on the root תשש (*tshsh*), "to be weak." See above, pp. 92–93, n. 115.

71. **This is Abraham**... According to a rabbinic tradition, God asked Abraham which punishment he preferred for his descendants, if and when they sinned: Hell or subjugation to the nations. Abraham chose the latter, thereby consigning Israel to subjugation, or "selling them off," as implied by a midrashic reading of the verse in Deuteronomy: *unless their Rock had sold them* (since Isaiah 51:1–2 identifies Abraham as *the rock from which you were hewn*).

See above, pp. 149–50, n. 292. The context in Isaiah reads: *Look to the rock from which you were hewn, to the quarry from which you were dug. Look to Abraham your father and to Sarah who bore you.*

72. **in this song**... Namely, the Song of Moses (Deuteronomy 32:1–43). Moses reproved Israel so that they would not sin and thereby cause *Shekhinah* to go into exile along with them.

be whipped, some to be crucified, some to be burned. She said, 'Woe is me! What will I do with my son?'

"When [the judge] completed the cases, he said to that woman, 'Tell me what your son did to you?'

"She replied, 'I complain that when he was in my womb he kicked me.'

"He said, 'This is your complaint against your son? Go, for you have no case at all!'

"Similarly, the blessed Holy One said, *YHVH has an indictment* [*against Judah, and will punish Jacob according to his ways*...]. After the other nations rejoice, He says, *In the womb he seized his brother by the heel*....

"They retort, 'This is the imperious accusation that the blessed Holy One brings against His children?'

"The second reproof, as is written: *Come let us contend—says YHVH* (Isaiah 1:18). The nations of the world hear and rejoice, saying, 'Now they will be annihilated from the world, for their Lord comes upon them imperiously.' As soon as the blessed Holy One sees their joy, what is written next? *If your sins are like scarlet, they will turn white as snow; if they are red as crimson, they will become like fleece* (ibid.)."[73]

73. **In two places the blessed Holy One intends...** When the nations of the world hear that God is indicting Israel and intending to punish them, they rejoice at the prospect of Israel's destruction. But when those nations hear the specific charge—*In the womb he seized his brother by the heel*—they are deeply disappointed. In the parable, the mother represents God, while the judge represents the divine attribute of Judgment.

Similarly, the beginning of the verse in Isaiah indicates that God will *contend* with Israel, accusing them in court. But its continuation promises that the taint of Israel's sins will disappear.

The passage in Hosea (12:3–4) reads: *YHVH has an indictment against Judah, and will punish Jacob according to his ways, and according to his deeds requite him. In the womb* עקב את אחיו (aqav et aḥiv), *he seized his brother by the heel* [or: *he betrayed his brother*], *and in his strength he strove with God.*

According to Genesis 25:26, when Esau and Jacob were born, Jacob's hand was *grasping Esau's* עקב (aqev), *heel*, and Jacob's name יעקב (Ya'aqov) is etymologized as "heel-grabber." In Genesis 27:36, Esau adds another layer of etymology by linking Ya'aqov with the verb ויעקבני (va-ya'qeveni), *he deceived me*—referring to how Jacob cunningly obtained Esau's birthright, and later deceived Isaac into giving him Esau's blessing. On Jacob's striving with God, see Genesis 32:25–33.

Rabbi Yitsḥak is drawing here on midrashic sources (in the names of Rabbi Shemu'el son of Naḥman and Rabbi Yudan son of Rabbi Shim'on). See *Vayiqra Rabbah* 27:6; *Pesiqta de-Rav Kahana* 9:5; *Shir ha-Shirim Rabbah* 6:2 (on 5:16); *Tanḥuma, Emor* 10; *Tanḥuma* (Buber), *Emor* 13; *Bemidbar Rabbah* 10:1.

On the passage in Hosea, see *Zohar* 2:110b–111b. The full verse in Isaiah reads: *Come let us contend* [or: *engage in discussion*; *reason together*]*—says YHVH. If your sins are like scarlet, they will turn white as snow; if they are red as crimson, they will become like fleece.*

The material from the middle of 299a to the bottom of 299b appears above, pp. 358–63. See above, p. 307, n. 36.

REFERENCE MATTER

Abbreviations

ABD	David Noel Freedman, ed., *Anchor Bible Dictionary*
add.	addendum, addenda
Add.	Additional
Arukh	Nathan ben Yeḥiel of Rome, *Sefer he-Arukh*
Arukh ha-Shalem	Nathan ben Yeḥiel of Rome, *Arukh ha-Shalem*
Ateret Tsevi	Ẓevi Hirsch Eichenstein, *Ateret Tsevi*
Battei Midrashot	Shlomo Aharon Wertheimer, ed., *Battei Midrashot*
B.C.E.	before the Common Era
Beit ha-Midrash	Adolph Jellinek, ed., *Beit ha-Midrash*
Bei'ur ha-Millim ha-Zarot	Boaz Huss, ed. *Bei'ur ha-Millim ha-Zarot she-be-Sefer ha-Zohar*
Bei'urei ha-Gera	Elijah ben Solomon of Vilna, "Leqet Bei'urei ha-Gera"
BT	Babylonian Talmud
C.E.	Common Era
Cremona	Cremona edition of the *Zohar*
Derekh Emet	*Derekh Emet*, in *Sefer ha-Zohar*, ed. Reuven Margaliot
Derekh Emet (ed. Ḥamiẓ)	Joseph Ḥamiẓ, ed., *Derekh Emet*
diss.	dissertation
ed.	editor (plural, eds.); edition; edited by
Edri	Yehuda Edri, trans., *Sefer ha-Zohar*
Emet le-Ya'aqov	Jacob Maragi, *Emet le-Ya'aqov*
Es3	MS G-I-15, Real Biblioteca de San Lorenzo de El Escorial, San Lorenzo de El Escorial, Spain
esp.	especially
frag.	fragmentary
Galante	Abraham Galante, in *Or ha-Ḥammah*, ed. Abraham Azulai
Hadrat Melekh	Shalom Buzaglo, *Hadrat Melekh*
Haggahot Maharḥu	Ḥayyim Vital, *Haggahot Maharḥu*
Hash	*Hashmatot*
Heikh	*Heikhalot*
intro	introduction
IR	*Idra Rabba*
IZ	*Idra Zuta*
J3	MS Heb. 8° 490, Jewish National and University Library, Jerusalem
JT	Jerusalem Talmud

L3	MS Add. 26929, British Library, London
M	Mishnah
M9	MS Hebr. 219, Bayerische Staatsbibliothek, Munich
Ma'arikh	Menaḥem ben Judah de Lonzano, *Sefer ha-Ma'arikh*
Mantua	Mantua edition of the *Zohar*
Mat	*Matnitin*
Matoq mi-Devash	Daniel Frisch, *Peirush Matoq mi-Devash*
MhN	*Midrash ha-Ne'lam*
Miqdash Melekh	Shalom Buzaglo, *Miqdash Melekh*
MS	manuscript
n. (plural, nn.)	note(s)
N10	MS 1660, Jewish Theological Seminary, New York
N18	MS 1743, Jewish Theological Seminary, New York
N32	MS 1800, Jewish Theological Seminary, New York
N36	MS 1916, Jewish Theological Seminary, New York
N38	MS 1927, Jewish Theological Seminary, New York
N49	MS 2203, Jewish Theological Seminary, New York
n.d.	no date
Nefesh David	David Luria, *Nefesh David*
Nitsotsei Orot	Ḥayyim Joseph David Azulai, *Nitsotsei Orot*
Nitsotsei Zohar	Reuven Margaliot, *Nitsotsei Zohar*
n.p.	no publisher
OM1	MS 77 h 22, Oxford University, Merton College
Omer Man	Menaḥem de Lonzano, *Omer Man*
Or Yaqar	Moses Cordovero, *Or Yaqar*
P5	MS héb. 782, Bibliothèque nationale, Paris
par.	paragraph
Pereq Shirah	Malachi Beit-Arié, ed., *Pereq Shirah*
Piq	*Piqqudin*
pl.	plural
Pr13	MS 351, Biblioteca Palatina, Parma
QhM	*Qav ha-Middah*
R1	MS 2971, Biblioteca Casanatense, Rome
RM	*Ra'aya Meheimna*
RR	*Raza de-Razin*
Scholem	Gershom Scholem, *Sefer ha-Zohar shel Gershom Shalom*
SdTs	*Sifra di-Tsni'uta*
Sha'arei ha-Idra	Yosef Lieberman, *Sha'arei ha-Idra*
ShS	*Shir ha-Shirim*
sing.	singular
SO	*Sitrei Otiyyot*
Soncino	Harry Sperling et al., trans., *The Zohar* (Soncino Press)
ST	*Sitrei Torah*
Sullam	Yehudah Ashlag, *Sefer ha-Zohar . . . im . . . ha-Sullam*
The Anatomy of God	Roy Rosenberg, *The Anatomy of God*
Tiq	*Tiqqunim* (in *Zohar Ḥadash*)
Tos	*Tosefta*
trans.	translator(s); translated by
TZ	*Tiqqunei ha-Zohar*
V3	MS ebr. 199, Biblioteca Apostolica, Vatican

V5	MS ebr. 206, Biblioteca Apostolica, Vatican
V18	MS Neofiti 25, Biblioteca Apostolica, Vatican
V19	MS Neofiti 43, Biblioteca Apostolica, Vatican
V20	MS ebr. 606, Biblioteca Apostolica, Vatican
V22	MS ebr. 186, Biblioteca Apostolica, Vatican
Vital	Ḥayyim Vital, in *Or ha-Ḥammah*, ed. Abraham Azulai
Yafah Sha'ah	Shelomoh ben Yehudah ha-Kohen, *Yafah Sha'ah*
Yahel Or	Elijah ben Solomon of Vilna, *Yahel Or*
Yayin ha-Reqaḥ	Yehudah Petaya, *Yayin ha-Reqaḥ*
ZḤ	*Zohar Ḥadash*

Transliteration of Hebrew and Aramaic

א	*alef*	ʾ[1]	ל	*lamed*	*l*
בּ	*bet*	*b*	מ	*mem*	*m*
ב	*vet*	*v*	נ	*nun*	*n*
ג	*gimel*	*g*	ס	*samekh*	*s*
ד	*dalet*	*d*	ע	*ayin*	ʾ[2]
ה	*he*	*h*	פּ	*pe*	*p*
ו	*vav*	*v*	פ	*phe*	*f*[3]
ז	*zayin*	*z*	צ	*tsadi*	*ts*
ח	*ḥet*	*ḥ*	ק	*qof*	*q*
ט	*tet*	*t*	ר	*resh*	*r*
י	*yod*	*y, i*	שׁ	*shin*	*sh*
כּ	*kaf*	*k*	שׂ	*sin*	*s*
כ	*khaf*	*kh*	ת	*tav*	*t*

The English equivalent letter is doubled when a strong *dagesh* in Hebrew or Aramaic characterizes a verbal conjugation or indicates an assimilated letter, e.g., *dibber, yitten.* However, if the Hebrew letter (in which a *dagesh* appears) is represented by two English letters (such as *sh* or *ts*), then that English equivalent is not doubled, e.g., *va-yishaqehu, matsot.* Further, a single English equivalent letter is not doubled when preceded by a hyphenated prefix, e.g., *ha-sefer, la-melekh, mi-tokh.*

Proper names that appear in roman type do not follow the above schema. Biblical names are rendered according to the *JPS Hebrew-English Tanakh.* Rabbinic names are rendered according to common convention, e.g., Akiva, Resh Lakish. Medieval names are Anglicized, e.g., Moses de León, Joseph Gikatilla. Authors' names in the Bibliography follow library listings or the *Encyclopaedia Judaica.*

1. *Alef* is not transliterated at the beginning or end of a word nor after a hyphenated prefix. Elsewhere it is transliterated only when accompanied by a vowel, e.g., *Shemu'el.*

2. *Ayin* is not transliterated at the beginning of a word, nor after a hyphenated prefix, nor, unless accompanied by a vowel, at the end of a word. Thus, *Shema,* but *Bava Metsi'a.*

3. Occasionally transliterated as *ph* to compare or contrast it to the letter *pe.*

Glossary

aggadah, aggadta, pl. *aggadot, aggadata* "Tale"; the nonlegal contents of the Talmud and Midrash, often based on biblical exegesis. It includes ethical and moral teaching, theological speculation, legends, and folklore.

alef The first letter of the Hebrew alphabet; the beginning of divine and human speech.

Amidah "Standing"; the central prayer, recited three times daily.

Arikh Anpin "Slow to anger, long-suffering, forbearing, patient"; the highest sefirotic realm, characterized by pure love and compassion (corresponding to *Keter*). See above, pp. 22–23, n. 57.

Assembly of Israel Hebrew, כנסת ישראל (*Keneset Yisra'el*); in rabbinic literature, a phrase normally denoting the people of Israel. In the *Zohar*, the phrase can refer to the earthly community of Israel but also (often primarily) to *Shekhinah*, the divine feminine counterpart of the people. See above, pp. 3–4, n. 6.

Attiqa Qaddisha "The Holy Ancient One;" the most ancient manifestation of *Ein Sof* through *Keter,* Its crown.

Ayin "Nothingness"; the creative "no-thingness" of God, out of which all being emanates.

Binah "Understanding"; the third *sefirah*; the Divine Mother who gives birth to the seven lower *sefirot.*

blessed Holy One Common rabbinic name for God. In the *Zohar* it often designates *Tif'eret*, or *Tif'eret* and the *sefirot* surrounding Him.

Companions The close circle of disciples around Rabbi Shim'on son of Yoḥai.

Da'at "Knowledge"; the hidden *sefirah* mediating between *Ḥokhmah* and *Binah.*

Din "Judgment"; the fifth *sefirah*; the left arm of the divine body, balancing *Ḥesed.* The roots of evil lie here; also called *Gevurah.*

Dwelling Hebrew, משכן (*mishkan*). The portable sanctuary (or Tabernacle), which according to Exodus was constructed by Moses and the Israelites, and then carried from encampment to encampment as the people journeyed through the Sinai Desert. In the *Zohar*, often a symbol of *Shekhinah.*

Eikhah The book of Lamentations.

Ein Sof "There is no end"; that which is boundless; the Infinite. The ultimate reality of God beyond all specific qualities of the *sefirot;* the God beyond God.

Elohim "God, gods"; a biblical name for God. In the *Zohar* it has various sefirotic associations: *Binah, Gevurah, Shekhinah.*

Gedullah "Greatness"; the fourth *sefirah;* the outpouring of God's great goodness; also called *Ḥesed.*

Geonic Pertaining to the period or literature of the Geonim (the heads of central governing councils and academies based in the Land of Israel and in Babylonia), which extended from approximately 600 to 1040 C.E..

Gevurah "Power"; the fifth *sefirah;* also called *Din.*

gimatriyya, pl. ***gimatriyya'ot*** Derived from the Greek *geometria* ("measuring the earth"); a method of interpretation based on the numerical value of Hebrew letters.

halakhah, pl. ***halakhot*** "Practice, law, legal decision," from the root הלך (*hlkh*), "to walk": the way that one should follow.

Hashmatot "Omissions"; additions printed at the end of the first of the three standard Aramaic volumes of the *Zohar,* drawn from the Cremona edition and *Zohar Ḥadash.*

ḥasid, pl. ***ḥasidim*** "Pious one," devotee, saint, lover of God.

ḥayyot "Living beings, beasts"; the angels who carried the Chariot-Throne, as described by the prophet Ezekiel.

Heikhalot "Palaces"; descriptions of the heavenly and demonic palaces in *Zohar* 1:38a–45b; 2:244b–268b.

Ḥesed "Loving-kindness, love, grace"; the fourth *sefirah;* the right arm of the divine body, balancing *Din;* also called *Gedullah.*

Hod "Splendor"; the eighth *sefirah;* the left leg of the divine body; source of prophecy along with *Netsaḥ.*

Ḥokhmah "Wisdom"; the second *sefirah;* the primordial point of emanation.

Holy Ancient One The most ancient manifestation of *Ein Sof* through *Keter,* Its crown.

idra "Threshing place," assembly. See above, pp. 768–69, n. 7.

Idra Rabba "The Great Assembly"; a description of the gathering of Rabbi Shim'on and the Companions at the threshing house, where profound mysteries of divine being are expounded. *Zohar* 3:127b–145a.

Idra Zuta "The Small Assembly"; a description of the last gathering of Rabbi Shim'on and the Companions, the master's final teachings, and his ecstatic death. *Zohar* 3:287b–296b. See above, pp. 767–849.

Israel Often, the people of Israel.

Jubilee The year of release, occurring every fifty years at the end of the cycle of seven sabbatical years. According to Leviticus 25, in the Jubilee all land reverts to its original owners and all indentured Israelite slaves are freed. In Kabbalah, often a symbol of *Binah.*

Kabbalah Hebrew, קבלה (*qabbalah*), "receiving, that which is received, tradition"; originally referring to tradition in general (or to post-Mosaic Scripture), but from the thirteenth century onward, specifically to the esoteric teachings of Judaism.

Kaddish "Holy"; an Aramaic prayer praising God, recited at the conclusion of each main part of every service.

Keter "Crown"; the first *sefirah*; coeternal with *Ein Sof;* also called *Ratson* ("Will") and *Ayin* ("Nothingness").

Lilith A demoness who harms babies and seduces men; married to Samael.

lulav "Sprout"; rabbinic term for the palm branch used together with three other plant species on the festival of *Sukkot.*

Malkhut "Kingdom"; the tenth *sefirah*, ruling the lower worlds; also called *Shekhinah.*

Matnitin "Our Mishnah"; short pieces scattered throughout the *Zohar*, most of which appear as utterances of a heavenly voice urging the Companions to arouse

themselves and open their hearts to the mysteries. Some of them contain principles of kabbalistic teaching in a condensed form, constituting a kind of mystical Mishnah, expounded in the main section of the *Zohar*.

Matronita Aramaized form of Latin *matrona*, "matron, married woman, noble lady," often applied in the *Zohar* to *Shekhinah*, the wife of *Tif'eret*.

Metatron One of the supreme powers in the divine realm, often depicted as the chief angel. He is sometimes identified as *sar ha-panim* (Prince of the Countenance), standing face-to-face with God, or as *sar ha-olam* (Prince of the World).

midrash, pl. **midrashim** Homiletical or legal interpretation of the Bible.

Midrash ha-Ne'lam "The Concealed Midrash, the Esoteric Midrash"; an early stratum of the *Zohar*. Its language is a mixture of Hebrew and Aramaic. *Midrash ha-Ne'lam* on the Torah pertains to several portions of Genesis, the beginning of Exodus, and several other portions; it is printed partly alongside the main text of the *Zohar* and partly in *Zohar Ḥadash*. *Midrash ha-Ne'lam* on Song of Songs, Ruth, and Lamentations is printed in *Zohar Ḥadash*. The subject matter of *Midrash ha-Ne'lam* is mostly Creation, the soul, and the world to come; its style is often allegorical.

minḥah "Offering"; second of the three daily prayer services, recited in the afternoon.

Mishnah Collection of oral teachings compiled near the beginning of the third century by Rabbi Yehudah ha-Nasi; the earliest codification of Jewish Oral Law; the core of the Talmud.

mitsvah, pl. ***mitsvot*** "Commandment"; one of the 613 commandments of the Torah or one of various rabbinic precepts; religious duty; by extension, good deed.

nefesh "Soul," life force; the basic level of the soul, animating the human being. (The other two levels are *ruaḥ* and *neshamah*.)

neshamah "Breath, soul," soul-breath; the highest level of the soul. (The other two levels are *nefesh* and *ruaḥ*.)

Netsaḥ "Endurance"; the seventh *sefirah*; the right leg of the divine body; source of prophecy along with *Hod*.

Omer "Sheaf" of newly harvested barley; the seven-week period of ceremonially counting days during the harvest season between the second day of *Pesaḥ* and the eve of *Shavu'ot*. The homonyn *omer* is a unit of dry measure, about two quarts.

Oral Torah The rabbinic interpretation of the Written Torah (the Five Books of Moses); in Kabbalah, a symbol of *Shekhinah*.

Other Side Aramaic, סטרא אחרא (*Sitra Aḥra*); the demonic realm, or the shadow of the divine, led by Samael and Lilith.

parashah, pl. ***parashot*** "Portion"; portion of the Torah read on a particular Sabbath, named after its opening word (or phrase) or a key word (or phrase) in the opening sentences.

Pesaḥ "Passover"; first of the three annual pilgrimage festivals, celebrated in the middle of the month of Nisan, commemorating the Exodus from Egypt.

Piqqudin "Commandments"; kabbalistic interpretations of the commandments scattered throughout the *Zohar* (to be distinguished from *Ra'aya Meheimna*).

Qav ha-Middah "The Standard of Measure"; a detailed description of the process of divine emanation, delivered by Rabbi Shim'on. *Zohar Ḥadash* 56d–58d.

Qedushah "Sanctification"; one of several prayers describing the sanctification of God by the angels in heaven and its imitation on earth by the people of Israel.

Qiddush "Sanctification"; a ceremony and prayer proclaiming the holiness of Sabbath or a festival. The *Qiddush* is recited over a cup of wine immediately before the meal.

Ra'aya Meheimna "The Faithful Shepherd"; a separate composition on the kabbalistic meaning of the commandments, printed piecemeal in the *Zohar*. Here Moses, the Faithful Shepherd, appears to Rabbi Shim'on and the Companions, revealing secrets.

Raḥamim "Compassion"; the sixth *sefirah*, harmonizing the polar opposites *Ḥesed* and *Din*; also called *Tif'eret*.

Raza de-Razin "The Secret of Secrets"; a section of the *Zohar* dealing with physiognomy, metoposcopy, and chiromancy (*Zohar* 2:70a–75a [printed alongside the main text], *Zohar Ḥadash* 35b–37c). A second version is incorporated into the main body of the *Zohar* (2:70a–78a).

Rosh Hashanah The Jewish New Year, celebrated on the first two days of the Hebrew month Tishrei.

ruaḥ "Spirit, wind, breath"; the second level of soul. (The other two levels are *nefesh* and *neshamah*.)

Rut The book of Ruth.

Samael Prince of demons, married to Lilith; identical with Satan.

Sava "The Elder; old man."

Sava de-Mishpatim "Old Man of [Torah portion] *Mishpatim*"; an account of the Companions' encounter with a donkey-driver who turns out to be a master of wisdom. *Zohar* 2:94b–114a.

Sefer ha-Zohar "The Book of Radiance."

sefirah, pl. *sefirot* Literally, "counting," number, numerical entity; in Kabbalah, one of the ten aspects of divine personality, nine of which emanate from *Ein Sof* and the first *sefirah*, *Keter*. See the diagram on page ix.

Shaddai An obscure divine name, which may originally have meant "[God of] the mountain."

Shavu'ot "Weeks"; second of the three annual pilgrimage festivals, celebrated seven weeks after the beginning of Passover.

Shekhinah "Presence," divine immanence; the tenth and last *sefirah*; female partner of *Tif'eret;* also called *Malkhut*.

Shema Literally, "hear"; central prayer recited morning and evening, comprising Deuteronomy 6:4–9; 11:13–21; and Numbers 15:37–41. The opening verse is: *Hear O Israel! YHVH our God, YHVH is one!*

Shir ha-Shirim The book of Song of Songs.

Sifra di-Tsni'uta "The Book of Concealment"; an anonymous, highly condensed commentary on the beginning of the Torah, consisting of five short chapters and composed in obscure sentences. Its subject is the mysterious dynamics of divine being. *Zohar* 2:176b–179a.

Sitra Aḥra "The other side"; the demonic realm, or the shadow of the divine, led by Samael and Lilith.

Sitrei Otiyyot "Secrets of the Letters"; a discourse by Rabbi Shim'on focusing on the letters of the divine name *YHVH* and how they symbolize the process of emanation. *Zohar Ḥadash* 1b–7b.

Sitrei Torah "Secrets of Torah"; interpretations of certain verses of Genesis, printed in separate columns parallel to the main body of the *Zohar* and in *Zohar Ḥadash*. It includes allegorical explanations of the mysteries of the soul.

Sukkot "Booths"; festival of Booths, last of the three annual pilgrimage festivals, celebrated in the middle of the month of Tishrei at the conclusion of the summer harvest.

tallit A prayer shawl with a tzitzit on each corner.

Talmud Each of the two compilations of Jewish law, legend, ethics, and theology comprising the Mishnah and its vast commentary (the Gemara) by rabbis of the third through fifth centuries. The Jerusalem Talmud was compiled ca. 400 C.E.; the Babylonian Talmud, about one hundred years later.

tanna, pl. ***tanna'im*** "One who repeats, teacher"; an authority cited in the Mishnah or belonging to the Mishnaic period (first two centuries of the Common Era); an Amoraic scholar whose task was to memorize and recite tannaitic texts.

Targum "Translation"; an Aramaic translation of the Torah or the Bible.

tav The last letter of the Hebrew alphabet.

tefillin, sing. ***tefillah*** "Phylacteries"; two black leather boxes containing passages from the Torah (Exodus 13:1–10, 11–16; Deuteronomy 6:4–9; 11:13–21) written on parchment. They are bound by black leather straps on the left arm and on the head, and are prescribed for men to wear during weekday morning prayer. Each of the biblical passages indicates that the Children of Israel should place a sign upon their hand and a frontlet (or reminder) between their eyes.

teshuvah "Return, turning back to God, repentance."

Tif'eret "Beauty, glory"; the sixth *sefirah*, harmonizing the polar opposites *Ḥesed* and *Din*; male partner of *Shekhinah*; the torso of the divine body; also called *Raḥamim*.

Tiqqunei ha-Zohar "Embellishments on the *Zohar*"; an independent book whose setting is similar to *Ra'aya Meheimna*. It comprises a commentary on the beginning of Genesis, each *tiqqun* opening with a new interpretation of the word בראשית (*be-reshit*), "in the beginning."

Tiqqunim "Embellishments"; additional material in the genre of *Tiqqunei ha-Zohar*, printed in *Zohar Ḥadash* 93c–122b.

Tish'ah be-Av "The ninth day of [the lunar month] Av," on which traditionally both the First and Second Temples were destroyed.

Torah "Instruction, teaching"; the Five Books of Moses (Genesis through Deuteronomy); by extension, the entire corpus of Jewish religious literature.

Tosafot, sing. ***Tosefet*** "Additions"; a collection of comments on the Talmud written between the twelfth and fourteenth centuries in France and Germany, printed in standard editions of the Talmud. Also, a set of Zoharic additions printed at the end of the second and third of the three standard Aramaic volumes of the *Zohar*, drawn from the Cremona edition and from *Zohar Ḥadash*.

Tosefta "Addition"; in rabbinic literature, a collection of precepts parallel to and contemporary with the Mishnah. In the *Zohar*, a collection similar to *Matnitin*.

Tsaddiq "Righteous One"; a name for *Yesod*, the ninth *sefirah*.

tzitzit "Tassel," one of four affixed to the hem of a garment, and later of a prayer shawl. See Numbers 15:37–41.

world that is coming Hebrew, העולם הבא (*ha-olam ha-ba*); Aramaic, עלמא דאתי (*alma de-atei*); often understood as referring to the hereafter and usually translated as "the world to come." From another perspective, however, "the world that is coming" already exists—occupying another, timeless dimension. In Kabbalah this phrase often refers to *Binah*, the continuous source of emanation, who is "coming constantly and never ceasing."

Written Torah The Five Books of Moses (Genesis through Deuteronomy); in Kabbalah, a symbol of *Tif'eret*.

Yah A contracted biblical form of the divine name *YHVH*.

Yesod "Foundation"; the ninth *sefirah*, who channels the flow of emanation to *Shekhinah*; the phallus of the divine body; also called *Tsaddiq*.

YHVH The ineffable name of God, probably deriving from the root הוה (*hvh*), "to be." In the *Zohar* it often symbolizes *Tif'eret.*

YHVH Tseva'ot Literally, "*YHVH* of armies [or: hosts]."

Yom Kippur The Day of Atonement, observed on the tenth of the Hebrew month Tishrei.

Ze'eir Anpin "Short-tempered, irascible, impatient"; the configuration of *sefirot* from *Ḥokhmah* (or *Ḥesed*) through *Yesod*, characterized by a tension between opposites: right versus left, *Ḥesed* versus *Din.* See above, pp. 22–23, n. 57; pp. 773–74, n. 21.

zohar "Radiance, splendor."

Zohar Ḥadash "New Zohar"; a collection of Zoharic texts not included in the early editions of the *Zohar.* It was first printed in Saloṇika in 1597. The title is misleading since *Zohar Ḥadash* contains much of *Midrash ha-Ne'lam*, an early stratum of the *Zohar.*

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בראשית

בריש הורמכותא דמלכא גליף גלופי בטהירו עלאה בוכרא
דקרדיכותא כפיק גו סתים דסתימו מרישא ד״לין סוף
קוטרא כגולמא כעין בעזקא לא חוור ולא אוכם לא סומק ולא ירוק ולאו גוון כלל כד
מדיד משיח׳ עביד גווכין לאכסר׳ לגו בגו בוציכ׳כפיק חד כביעו דמכיה אנטבעו גווכין
לתתא סתים גו סתימין מרזא ד״לין סוף בקע ולא בקע אורא דיליה לא אתיידע
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לא אתיידע כלל וכגין כך אקרי ראשית מאמר קדמאה דכלא׳
והמשכילים יזהירו כזהר הרקיע ומצדיקי הרבים ככוכבים לעולם
ועד׳ **זהר** סתים׳ דסתימין בטע אורא דיליה
דמטי ולא מטי בהאי בקודה וכדין אתפשט האי ראשית ועביד ליה
יקרא להיכליה לתושבחתא׳ תמן זרע זרעא לאולדא לתועלתא דעלמא ורזא דא זרע
קדם מנבתה׳ **זהר** דזרע זרע׳ ליקרי׳ כהאי זרע׳ דמטי דארגון טב דאתחפי
לגו ועביד ליה היכלא דאיהו תושבחתא דיליה ותועלתא דכלא׳
בהאי ראשית ברא ההוא סתימא דלא אתיידע להיכלא דא׳ היכלא דא אקרי אלדים
ורזא דא בראשי׳ ברא אלדי׳ זהר דמכיה כלהו מאמרו׳ אתבריאו ברזא דאתפשטותא
דבקודה דזהר סתים דא׳ אי בהאי כתיב ברא לית תוהא דכתיב ויברא אלדים
את האדם בצלמו׳ **זהר** דא בראשית קדמאה דכלא **אדיר** סמא
קדים׳ גליפ׳ בסטרוי אלדים גליפא בעיטרא אל״ל
היכלא עמיר ונכיז סריחותא דרזא דראש״ית אש״ר ראש דכפיק מראשית׳ וכד

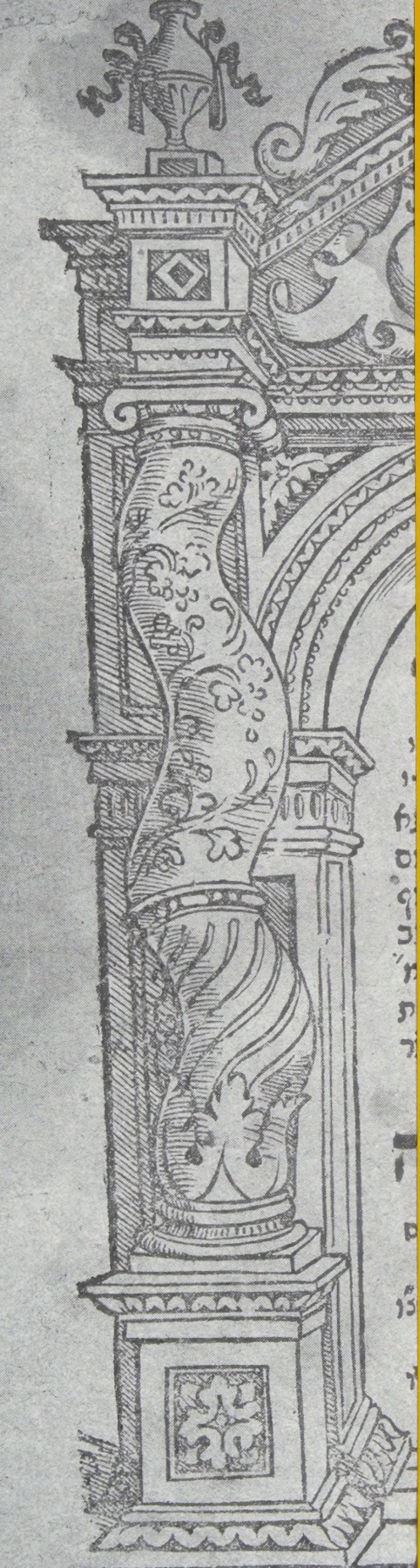

(continued from front flap)

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by

Rav Shimon bar Yochai

From The Book of Avraham

with

The Sulam Commentary

by

Rav Yehuda Ashlag

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מוקדש
לכל החברה
משמעון

APPLYING THE POWER OF THE ZOHAR

The Zohar is a book of great mystical power and wisdom. It is Universally recognized as the definitive work on the Kabbalah – and it is also so Much more.

The Zohar is a wellspring of spiritual energy, a fountainhead of metaphysical power that not only reveals and explains, but literally brings blessing, protection, and well-being into the lives of all those who read or peruse its sacred texts. All that is required is worthy desire, the certainty of a trusting heart, and an open and receptive mind. Unlike other books, including the great spiritual texts of other traditions, The Zohar is written in a kind of code, through which metaphors, parables, and cryptic language at first conceal but ultimately reveal the forces of creation.

As electrical current is concealed in wire and cable before disclosing itself as an illuminated light bulb, the spiritual Light of the Creator is wrapped in allegory and symbolism throughout the Aramaic text of the Zohar. And while many books contain information and knowledge, the Zohar both expresses and embodies spiritual Light. The very letters on its pages have the power to bring spiritual wisdom and positive energy into every area of our lives.

As we visually scan the Aramaic texts and study the accompanying insights that appear in English, spiritual power is summoned from above – and worlds tremble as Light is sent forth in response.

It's primary purpose is not only to help us acquire wisdom, but to draw Light from the Upper Worlds and to bring sanctification into our lives. Indeed, the book itself is the most powerful of all tools for cleansing the soul and connecting to the Light of the Creator. As you open these pages, therefore, do not make understanding in the conventional sense your primary goal.

Although you may not have a knowledge of Aramaic, look first at the Aramaic text before reading the English. Do not be discouraged by difficulties with comprehension. Instead, open your heart to the spiritual transformation the Zohar is offering you.

Ultimately, the Zohar is an instrument for refining the individual soul – for removing darkness from the earth – and for bringing well being and blessing to our fellow man.

Its purpose is not only to make us intellectually wise, but to make us spiritually pure.

combine to produce a Spiritual Form *[Partzuf]*. Each of the Spiritual Forms below are therefore composed of one set of Ten Sfirot.

These Spiritual Forms are called:

Atik	Ancient
Atik Yomin	Ancient of Days
Atika Kadisha	Holy Ancient
Atik of Atikin	Anceint of Ancients
Aba	Father
Arich Anpin	Long Face
Ima	Mother
Nukva	Female
Tevunah	Intelligence
Yisrael Saba	Israel Grandfather
Zachar	Male

These names are not meant to be understood literally. Each represents a unique spiritual force and building block, producing a substructure and foundation for all the worlds make up reality.

The Five Worlds

All of the above Spiritual Forms *[Partzufim]* create one spiritual world. There are Five Worlds in total that compose all reality, therefore, five sets of the above Spiritual Forms are required.

Our physical world corresponds to the world of: Asiyah – Action

Adam Kadmon	Primordial Man
Atzilut	Emanation
Briyah	Creation
Yetzirah	Formation
Asiyah	Action

The Five Levels of the soul

Nefesh	First, Lowest level of Soul
Ruach	Second level of Soul
Neshamah	Third level of Soul
Chayah	Fourth level of Soul
Yechidah	Highest, fifth level of Soul

Names of God

As a single ray of white sunlight contains the seven colors of the spectrum, the one Light of the Creator embodies many diverse spiritual forces. These different forces are called *Names of God.* Each Name denotes a specific attribute and spiritual power. The Hebrew letters that compose these Names are the interface by which these varied Forces act upon our physical world. The most common Name of God is the Tetragrammaton (the four letters, *Yud Hei Vav Hei* יהוה.) Because of the enormous power that the Tetragrammaton transmits, we do not utter it aloud. When speaking of the Tetragrammaton, we use the term *Hashem* which means, *The Name.*

Adonai, El, Elohim, Hashem, Shadai, Eheyeh, Tzevaot, Yud Hei Vav Hei

People

Er	The son of Noach
Rabbi Elazar	The son of Rabbi Shimon bar Yochai
Rabbi Shimon bar Yochai	Author of the Zohar
Shem, Cham, Yefet	Noach's children
Shet	Seth
Ya'akov	Jacob
Yishai	Jesse (King David's father)
Yitzchak	Isaac
Yosef	Joseph
Yitro	Jethro
Yehuda	Judah

Angels

Angels are distinct energy components, part of a vast communication network running through the upper worlds. Each unique Angel is responsible for transmitting various forces of influence into our physical universe.

Adriel, Ahinael, Dumah (name of Angel in charge of the dead), Gabriel, Kadshiel, Kedumiel, Metatron, Michael, Rachmiel,

Torah

Also known as the Five Books of Moses, the Torah is considered to be the physical body of learning, whereas the Zohar is the internal soul. The literal stories of the Torah conceal countless hidden secrets. The Zohar is the Light that illuminates all of the Torah's sublime mysteries.

Beresheet	Genesis
Shemot	Exodus
Vayikra	Leviticus
Bemidbar	Numbers
Devarim	Deuteronomy

Prophets

Amos	Amos
Chagai	Haggai
Chavakuk	Habakkuk
Hoshea	Hosea
Malachi	Malachi
Melachim	Kings
Michah	Micah
Nachum	Nahum
Ovadyah	Obadiah
Shmuel	Samuel
Shoftim	Judges
Tzefanyah	Zephaniah
Yechezkel	Ezekiel
Yehoshua	Joshua
Yeshayah	Isaiah
Yirmeyah	Jeremiah
Yoel	Joel
Yonah	Jonah
Zecharyah	Zechariah

Writings

Daniel	Daniel
Divrei Hayamim	Chronicles
Eicha	Lamentations
Ester	Esther
Ezra	Ezra
Nechemiah	Nehemiah
Iyov	Job
Kohelet	Ecclesiastes
Mishlei	Proverbs
Rut	Ruth
Sir Hashirim	Songs of Songs
Tehilim	Psalms

The Ten Sfirot – Emanations

To conceal the blinding *Light* of the Upper World, and thus create a tiny point into which our universe would be born, ten *curtains* were fabricated. These ten *curtains* are called Ten Sfirot. Each successive Sfirah further reduces the emanation of *Light*, gradually dimming its brilliance to a level almost devoid of *Light* – our physical world known as *Malchut*. The only remnant of Light remaining in this darkened universe is a *pilot light* which sustains our existence. This Light is the life force of a human being and the force that gives birth to stars, sustains suns and sets everything from swirling galaxies to busy ant hills in motion. Moreover, the Ten Sfirot act like a prism, refracting the Light into many *colors* giving rise to the diversity of life and matter in our world.

The Ten Sfirot are as follows:

Keter	Crown
Chochmah	Wisdom
Binah	Understanding
Da'at	Knowledge
Zeir Anpin	Small Face,
	(includes the next six Sfirot):
Chesed	Mercy (Chassadim - plural)
Gvurah	Judgment (Gvurot - Plural)
Tiferet	Splendor
Netzach	Victory (Eternity)
Hod	Glory
Yesod	Foundation
Malchut	Kingdom

The Partzufim - Spiritual forms

One complete structure of the Ten Sfirot creates a *Partzuf* or Spiritual Form. Together, these forces are the building blocks of all reality. As water and sand combine to create cement, the Ten Sfirot

כרך ט

פרשת בא, בשלח

Vol. IX

Bo, Beshalach

Raphael, Tahariel, Uriel

Nations

Nations actually represent the inner attributes and character traits of our individual self. The nation of Amalek refers to the doubt and uncertainty that dwells within us when we face hardship and obstacles. Moab represents the dual nature of man. Nefilim refers to the sparks of Light that we have defiled through our impure actions, and to the negative forces that lurk within the human soul as a result of our own wrongful deeds.

Amalek, Moab, Nefilim

General

Aba	Father Refers to the male principle and positive force in our universe. Correlates to the proton in an atom.
Arvit	The Evening prayer
Chayot	Animals
Chupah	Canopy (wedding ceremony)
Et	The
Avadon	Hell
Gehenom	Hell
Sheol	Hell The place a soul goes for purification upon leaving this world.
Ima	Mother The female principle and minus force in our universe. Correlates to the electron in an atom.
Kiddush	Blessing over the wine
Klipah	Shell (negativity)
Klipot	Shells (Plural)
Kriat Sh'ma	The Reading of the Sh'ma
Mashiach	Messiah
Minchah	The Afternoon prayer
Mishnah	Study
Mochin	Brain, Spiritual levels of Light
Moed	A designated time or holiday
Negev	The south of Israel
Nukva	Female
Partzuf	Face
Shacharit	The Morning prayer
Shamayim	Heavens (sky)
Shechinah	The Divine presence, The female aspect of the Creator
Tefilin	Phylacteries
The Dinur river	The river of fire
Tzadik	Righteous person
Zion	Another name for Jerusalem
Yisrael	The land of Israel The nation of Israel or an individual Israelite
Zohar	Splendor

The Hebrew vowels

Chirik אִ, Cholam אֹ אוֹ, Kamatz אָ, Patach אַ, Segol אֶ, Sh'va אְ, Shuruk אֻ אוּ, Tzere אֵ.

The Twelve Tribes

Asher, Dan, Ephraim, Gad, Issachar, Judah, Levi, Menasheh, Naphtali, Reuben, Shimon, Zebulun

Jewish Holidays

Rosh Hashanah	The Jewish New Year
Yom Kippur	Day of Atonement
Sukkot	Holiday of the Booths
Shmini Atzeret	The day of Convocation
Simchat Torah	Holiday on which we dance with the Torah
Pesach	Passover
Shavout	Holiday of the Weeks

Bo

A Prayer from The Ari

To be recited before the study of the Zohar

Ruler of the universe, and Master of all masters, The Father of mercy and forgiveness, we thank You, our God and the God of our fathers, by bowing down and kneeling, that You brought us closer to Your Torah and Your holy work, and You enable us to take part in the secrets of Your holy Torah. How worthy are we that You grant us with such big favor, that is the reason we plead before You, that You will forgive and acquit all our sins, and that they should not bring separation between You and us.

And may it be your will before You, our God and the God of our fathers, that You will awaken and prepare our hearts to love and revere You, and may You listen to our utterances, and open our closed heart to the hidden studies of Your Torah, and may our study be pleasant before Your Place of Honor, as the aroma of sweet incense, and may You emanate to us Light from the source of our soul to all of our being. And, may the sparks of your holy servants, through which you revealed Your wisdom to the world, shine.

May their merit and the merit of their fathers, and the merit of their Torah, and holiness, support us so we shall not stumble through our study. And by their merit enlighten our eyes in our learning as it stated by King David, The Sweet Singer of Israel: "Open my eyes, so that I will see wonders from Your Torah" (Tehilim 119:18). Because from His mouth God gives wisdom and understanding.

"May the utterances of my mouth and the thoughts of my heart find favor before You, God, my Strength and my Redeemer" (Tehilim 19:15).

1. "If there an angel over him, an interpreter"

A Synopsis

Rabbi Yehuda tells us that people who study Torah and observe its commandments have an Advocate stand up for them before God rather than an Accuser, for just as there are accusers in the world below, there are adversaries above as well. Rabbi Chiya wonders why if someone keeps the commandments it is necessary to have an angel intercede for him. Rabbi Yehuda answers that it is true that God sees everything, but He gave permission to the Other Side to accuse people in this world.

1. וַיֹּאמֶר יְיָ אֶל מֹשֶׁה בֹּא אֶל פַּרְעֹה כִּי אֲנִי הִכְבַּדְתִּי אֶת לִבּוֹ וְגוֹ׳. רִבִּי יְהוּדָה פָּתַח וְאָמַר, אַשְׁרֵי הָעָם יוֹדְעֵי תְרוּעָה יְיָ׳ בְּאוֹר פָּנֶיךָ יְהַלֵּכוּן. כַּמָּה אִצְטְרִיכוּ בְּנֵי נָשָׁא, לְמֵהַךְ בְּאָרְחֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְמִטַּר פִּקּוּדֵי אוֹרַיְיתָא, בְּגִין דְּיִזְכּוּן בָּהּ לְעָלְמָא דְּאָתֵי, וּלְשֵׁזָבָא לוֹן מִכָּל קַטְרוּגִין דִּלְעֵילָא וְתַתָּא. בְּגִין, דְּהָא כְּמָה דְּאִשְׁתְּכָחוּ מְקַטְרְגִין בְּעָלְמָא לְתַתָּא, הָכִי נָמֵי אִשְׁתְּכָחוּ מְקַטְרְגִין לְעֵילָא דְּקַיְימֵי עָלַיְיהוּ דִּבְנֵי נָשָׁא.

1. "And Hashem said to Moses, 'Go in to Pharaoh, for I have hardened his heart...'" (Shemot 10:1). Rabbi Yehuda opened the discussion, saying: "Happy is the people that know the joyful note; they shall walk, Hashem, in the light of Your countenance" (Tehilim 89:16). How much should people walk in the ways of the Holy One, blessed be He, and observe the commandments of the Torah in order to merit the World to Come, and that they mey be delivered from all Accusers above and below. For as there are Accusers in the world below, so there are Adversaries above whose functions is to ACCUSE people.

2. אִינּוּן דְּעַבְדִּין פִּקּוּדֵי אוֹרַיְיתָא, וְאַזְלֵי בְּאוֹרַח מֵישָׁר, בִּדְחֵלָא דְּמָארֵיהוֹן, כַּמָּה אִינּוּן סָנֵיגוֹרִין דְּקַיְימִין עָלַיְיהוּ לְעֵילָא, כְּמָה דְּאַתְּ אָמַר אִם יֵשׁ עָלָיו מַלְאָךְ מֵלִיץ אֶחָד מִנִּי אָלֶף וְגוֹ׳. וּכְתִיב וַיְחֻנֶּנּוּ וַיֹּאמֶר פְּדָעֵהוּ מֵרֶדֶת שַׁחַת מָצָאתִי כֹפֶר. בְּגִין כַּךְ, זַכָּאָה אִיהוּ מַאן דְּנָטִיר פִּקּוּדֵי אוֹרַיְיתָא.

2. Those who observe the commandments of the Torah and walk the right path in fear of their Master, good Advocates are situated above them, as is

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be He, and you have no right to follow them TO INVESTIGATE THEM, because they are the statutes of the Holy One, blessed be He. Humans are not permitted to be particular about them except for those truly Righteous who know the secrets of the Torah and go in the way of wisdom to know these hidden things in the Torah. THIS IS THE MEANING OF: "HAPPY IS THE PEOPLE THAT KNOW THE JOYFUL NOTE (LIT. 'TRUAH')" (TEHILIM 89:16), THAT IS, THEY KNOW THE WAYS OF BLESSED HASHEM, AND THAT HE BRINGS EVIL AND GOOD THROUGH MESSENGERS, ALTHOUGH HE CAN DO IT HIMSELF. SO IN THE PASSAGE: "GO IN TO PHARAOH," THE HOLY ONE, BLESSED BE HE, WANTED PHARAOH TO LET THE CHILDREN OF YISRAEL GO, EVEN THOUGH HE WAS ABLE TO TAKE THEM OUT AGAINST HIS WILL.

written: "If there be an angel over him, an interpreter, one among a thousand...then He is gracious to him, and says, 'Deliver him from going down to the pit: I have found a ransom'" (Iyov 33:23). Therefore, fortunate is he who observes the commandments of the Torah.

3. אָמַר לֵיהּ רִבִּי חִיָּא, אִי הָכִי, אֲמַאי אִצְטְרִיךְ הָכָא מַלְאָךְ דְּלֵיהֵוִי סַנֵּיגוֹרָא עָלֵיהּ דְּבַר נָשׁ וְהָא כְּתִיב כִּי יְיָ׳ יִהְיֶה בְּכִסְלֶךָ וְשָׁמַר רַגְלְךָ מִלָּכֶד, וּכְתִיב יְיָ׳ יִשְׁמָרְךָ מִכָּל רָע. דְּהָא חָמֵי קוּדְשָׁא בְּרִיךְ הוּא, כָּל מַה דְּבַר נָשׁ עָבֵיד בְּעָלְמָא, הֵן טָב הֵן בִּישׁ. וְכֵן הוּא אוֹמֵר, אִם יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא אֶרְאֶנּוּ נְאֻם יְיָ׳.

3. Rabbi Chiya said to him: If so, why is it necessary to have an angel to intercede for the person, seeing it is written: "For Hashem will be your confidence and will keep your foot from being caught" (Mishlei 3:26). "Hashem will guard you from all evil" (Tehilim 121:7). For the Holy One, blessed be He, sees everything that a man does in the world, both good and evil. And so He says, "'Can any hide himself in secret places that I shall not see him?' Says Hashem" (Yirmeyah 23:24). IF THIS IS SO, WHY DO WE NEED AN ANGEL TO INTERCEDE OR ACCUSE?

4. אָמַר לֵיהּ רִבִּי יְהוּדָה, כֹּלָּא הָכִי הוּא וַדַּאי. אֲבָל הָא כְּתִיב, וְגַע אֶל עַצְמוֹ וְאֶל בְּשָׂרוֹ. וּכְתִיב, וַתְּסִיתֵנִי בוֹ לְבַלְּעוֹ חִנָּם. לְאַחֲזָאָה דְּהָא רְשׁוּ אִתְמְסָר לְסִטְרָא אַחֲרָא לְקַטְרְגָא, עַל מִלִּין דְּעָלְמָא, וּלְאִתְמַסְרָא בִּידוֹי. וְכָל אִלֵּין אָרְחִין טְמִירִין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְלֵית אַנְתְּ כְּדַאי לְמֵהַךְ אֲבַתְרַיְיהוּ, בְּגִין דְּאִינּוּן נְמוּסִין דְּקוּדְשָׁא בְּרִיךְ הוּא, וּבְנֵי נָשָׁא לָאו אִינּוּן רַשָּׁאִין לְדַקְדְּקָא אֲבַתְרַיְיהוּ, בַּר אִינּוּן זַכָּאֵי קְשׁוֹט דְּיַדְעִין רָזֵי אוֹרַיְיתָא, וְאָזְלִין בְּאָרְחָא דְּחָכְמְתָא לְמִנְדַּע אִינּוּן מִלִּין סְתִימִין דְּאוֹרַיְיתָא.

4. Rabbi Yehuda said: Certainly it is so THAT THE HOLY ONE, BLESSED BE HE, SEES EVERYTHING. But it is written: "And touch his bone and his flesh" (Iyov 2:5), and "although you did move me against him to destroy him without cause" (Ibid. 3). This shows that permission was granted to the Other Side to accuse in worldly matters, and they should be given into his hands. All these things are to stay concealed before the Holy One, blessed

Adversary came also among them" (Iyov 1:6). "Now there was a day," refers to Rosh Hashanah, the day that the Holy One, blessed be He, rises to judge the world. Similarly, "And it happened one day, that he came there" (II Melachim 4:11). That day was the holy day of Rosh Hashanah.

6. וַיָּבֹאוּ בְּנֵי הָאֱלֹהִים, אִלֵּין רַבְרְבִין מְמָנָן שְׁלִיחָן בְּעָלְמָא, לְאַשְׁגְּחָא בְּעוֹבְדִין דִּבְנֵי נָשָׁא. לְהִתְיַצֵּב עַל ה׳: כְּמָה דְּאַתְּ אָמַר, וְכָל צְבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְּׂמֹאלוֹ. אֲבָל לְהִתְיַצֵּב עַל ה׳ בְּהַאי קְרָא אַשְׁכַּחְנָא רְחִימוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא עָלַיְיהוּ דְּיִשְׂרָאֵל. בְּגִין, דְּהָנֵי שְׁלִיחָן, דְּאִינּוּן מְמָנָן לְאַשְׁגְּחָא עַל עוֹבְדִין דִּבְנֵי נָשָׁא, אַזְלִין וְשָׁאטִין וְנַטְלִין אִינּוּן עוֹבְדִין כֻּלְּהוּ, וּבְיוֹמָא דְּקָאֵי דִּינָא לְמֵיקָם, לְמֵידָן עָלְמָא, אִתְעֲבִידוּ קַטֵּיגּוֹרִין לְמֵיקָם עָלַיְיהוּ דִּבְנֵי נָשָׁא. וְתָא חֲזֵי, מִכָּל עַמִּין דְּעָלְמָא, לָא קַיְימִין לְאַשְׁגְּחָא בְּעוֹבְדֵיהוֹן, בַּר בְּיִשְׂרָאֵל בִּלְחוֹדַיְיהוּ, בְּגִין דְּאִלֵּין בְּנִין לְקוּדְשָׁא בְּרִיךְ הוּא.

6. "And the sons of Elohim came." These are the appointed ministers whose mission in the world is to observe the actions of people. "To present themselves before Hashem," as is written: "And all the hosts of heaven standing by Him on His right hand and on His left" (I Melachim 22:19). But in the passage: "To present themselves before Hashem," I have found the love of the Holy One, blessed be He, toward Yisrael. These messengers who are appointed to observe the actions of people wander around IN THE WORLD and take all these actions, and on the day that Judgment rises to judge the world, they became accuser so they are DEMOUNCING against people. Come and behold: of all the nations in the world, THE MINISTERS stand to watch over the activities of Yisrael only, because they are the children of the Holy One, blessed be He.

7. וְכַד לָא אִשְׁתְּכָחוּ עוֹבְדִין דְּיִשְׂרָאֵל כַּדְקָא יֵאוֹת, כִּבְיָכוֹ״ל אִינּוּן מְמָנָן שְׁלִיחָן, כַּד בָּעָאן לְקַיְימָא עַל אִינּוּן עוֹבְדִין דְּיִשְׂרָאֵל, עַל ה׳ וַדַּאי קַיְימִין, דְּהָא כַּד יִשְׂרָאֵל עַבְדִין עוֹבְדִין דְּלָא כַּשְׁרָן, כִּבְיָכוֹ״ל מַתִּישִׁין חֵילָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וְכַד עַבְדִין עוֹבְדִין דְּכַשְׁרָן, יַהֲבִין תּוּקְפָּא וְחֵילָא לְקוּדְשָׁא בְּרִיךְ הוּא. וְעַל דָּא כְּתִיב, תְּנוּ עֹז לֵאלֹהִים. בְּמָה. בְּעוֹבְדִין דְּכַשְׁרָן. וְעַל דָּא, בְּהַהוּא יוֹמָא, כֻּלְּהוּ רַבְרְבָן מְמָנָן

2. "Now there was a day…and the Adversary came also among them"

A Synopsis

Rabbi Elazar begins by talking about Rosh Hashanah (the Jewish New Year), Judgment Day. He says there are messengers who are appointed by God to watch over the actions of people, and at Judgment Day these messengers accuse those whose actions were improper. When Yisrael sin, they weaken God, but when they perform good actions they give might and power to Him. Rabbi Elazar speaks about "The Adversary also came among them," and recounts the conversation between God and Satan wherein God distracts Satan from his accusation of Yisrael, by asking him if he has considered His servant Job. Satan always requests justice from God. We read that Job was judged as he had judged Yisrael, since he had been one of Pharaoh's advisors. The Satan was given permission to afflict Job's bones and flesh, but not to kill him. We are told that God does not want to destroy the whole world on the word of the Accuser, since the Accuser's desire is always to destroy. The discussion turns to "The End of all Flesh" which is the Satan, and "the end of days" that is in Holiness. On Rosh Hashanah those who come before God with repentance deserve to be written on the side of Life; those who come with evil actions are written on the Other Side, which is Death. We are told then of the balance, where the world is half Life and half Death, and the actions of one Righteous man or one wicked person can tip the balance so that all the world is written to Life or Death. A person should not be set apart by himself because he can be noticed and accused from above. Job, who was set apart, and who was tested severely, did not even then join the Other Side. He should, however, have given a part of his sacrifice to the Other Side because then the Other Side would have removed himself from the Temple. The conclusion of this section is that God judged Job, giving him first good and then bad and then good again; thus it is proper for a person to know good and bad, and to return himself to good.

5. רִבִּי אֶלְעָזָר פָּתַח, וַיְהִי הַיּוֹם וַיָּבֹא בְּנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל יְיָ׳ וַיָּבֹא גַם הַשָּׂטָן בְּתוֹכָם. וַיְהִי הַיּוֹם: דָּא רֹאשׁ הַשָּׁנָה, דְּקוּדְשָׁא בְּרִיךְ הוּא קָאֵים לְמֵידָן עָלְמָא. כְּגַוְונָא דָא, וַיְהִי הַיּוֹם וַיָּבֹא שָׁמָּה. הַהוּא יוֹמָא יוֹם טוֹב דְּרֹאשׁ הַשָּׁנָה הֲוָה.

5. Rabbi Elazar opened the discussion, saying: "Now there was a day when the sons of Elohim came to present themselves before Hashem, and the

דְּיִשְׂרָאֵל בִּלְחוֹדָהָא. כֵּיוָן דְּאָמַר מִשּׁוּט בָּאָרֶץ, אַשְׂגַּח קוּדְשָׁא בְּרִיךְ הוּא, דְּבָעֵי לְמֶהֱוֵי דַּלְטוֹרָא עָלַיְיהוּ דְּיִשְׂרָאֵל. מִיָּד, וַיֹּאמֶר יְיָ אֶל הַשָּׂטָן הֲשַׂמְתָּ לִבְּךָ עַל עַבְדִּי אִיּוֹב כִּי אֵין כָּמוֹהוּ בָּאָרֶץ.

9. "And Hashem said to the Adversary… Then the Adversary answered Hashem and said, 'From going to and fro in the earth'" (Iyov 1:7). From here I learned that the settling of the earth is given over to Others Side, NAMELY THE SEVENTY NATIONS, except for the Land of Yisrael exclusively, WHICH IS SECURED IN HOLINESS FOR THE CHILDREN OF YISRAEL. THEREFORE, since he said, "From going to and fro in the earth," THE WORD "EARTH" IS UNSPECIFIED AND MEANS THE LAND OF YISRAEL. The Holy One, blessed be He, saw that the Satan wanted to slander Yisrael AND NOT JOB OR OTHERS WHO WERE CONSIDERED OF THE NATIONS WHO INHABIT THE OTHER LANDS. Immediately, "Hashem said to the Adversary, 'Have you considered my servant Job, that there is none like him on earth…'" (Ibid. 8).

10. חָמָא שַׁעֲתָא לְמֵיהַב לֵיהּ חוּלָקָא, בְּמָה דְּיִתְעֲסַק, וְיִתְפְּרַשׁ מִנַּיְיהוּ דְּיִשְׂרָאֵל, וְהָא אוּקְמוּהָ, לְרַעְיָא דְּבָעָא לְמֶעְבַּר עָאנֵיהּ בְּחַד נַהֲרָא וְכוּ׳, מִיָּד אִתְעַסַּק בֵּיהּ הַהוּא שָׂטָן, וְלָא קְטְרֵג עָלַיְיהוּ דְּיִשְׂרָאֵל.

10. He saw THAT NOW WAS the opportune time to give THE SATAN a portion with which to be occupied, so he would be kept afar from Yisrael. They explained this to be similar to a shepherd who wanted to get his sheep across a river WHEN A WOLF CAME TO ATTACK THE SHEEP. WHAT DOES AN EXPERIENCED SHEPHERD DO? HE TAKES A BIG HE-GOAT AND GIVES IT TO THE WOLF, SAYING: LET HIM FIGHT WITH THE HE-GOAT UNTIL I LET MY SHEEP CROSS OVER THE RIVER AND THEN I WILL RETURN AND TAKE THIS ONE ALSO. THE HOLY ONE, BLESSED BE HE, DID LIKEWISE. HE GAVE JOB TO THE ADVERSARY TO BE OCCUPIED WITH SO HE WOULD NOT ACCUSE YISRAEL. Immediately, the Satan busied himself with him and did not accuse Yisrael.

11. וַיַּעַן הַשָּׂטָן אֶת יְיָ וַיֹּאמַר הֲחִנָּם יָרֵא אִיּוֹב אֱלֹהִים. לָאו תָּוְוהָא לְעַבְדָּא דְּמָארֵיהּ עָבֵיד לֵיהּ כָּל רְעוּתֵיהּ, דִּיהֵא דָּחִיל לֵיהּ, אַעְדֵּי אַשְׁגָּחוּתָךְ מִנֵּיהּ, וְתֶחֱמֵי אִי דָּחִיל לָךְ וְאִם לָאו.

אִתְכָּנָשׁוּ עַל ה׳. עַל ה׳ וַדַּאי, דְּהָא כֵּיוָן דְּעַל יִשְׂרָאֵל אִתְכָּנָשׁוּ, עָלֵיהּ אִתְכָּנָשׁוּ.

7. When the actions of the children of Yisrael were found to be improper, the appointed messengers stand against these actions of Yisrael, and stand by Hashem. For when the children of Yisrael perform actions that are not good, they weaken, so to speak, the strength of the Holy One, blessed be He. When they perform good actions, they give might and power to the Holy One, blessed be He. Of this, it is written: "Give strength to Elohim" (Tehilim 68:35). How IS STRENGTH GIVEN? By good actions. Therefore, all the appointed ministers gathered by (lit. 'upon') Hashem on that day. 'Upon' Hashem most certainly, for they gathered TO BRING ACCUSATIONS upon Yisrael, WHICH AMOUNTS TO having gathered against Hashem TO WEAKEN HIS STRENGTH, SO TO SPEAK.

8. וַיָּבֹא גַּם הַשָּׂטָן בְּתוֹכָם, גַּם, לְאַסְגָּאָה עָלַיְיהוּ, דְּכֻלְּהוּ אַתְיָין לְמֶהֱוֵי קַטֵּיגּוֹרִין עָלַיְיהוּ דְּיִשְׂרָאֵל, וְדָא אִתּוֹסָף עָלַיְיהוּ, בְּגִין דְּאִיהוּ דַּיְלִטוֹרָא רַבְּרְבָא מִכֻּלְּהוּ, קַטֵּיגּוֹרָא מִכֻּלְּהוּ, כֵּיוָן דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא, דְּכֻלְּהוּ אַתְיָין לְקַטְרְגָא. מִיָּד וַיֹּאמֶר יְיָ׳ אֶל הַשָּׂטָן מֵאַיִן תָּבֹא. וְכִי לֹא הֲוָה יָדַע קוּדְשָׁא בְּרִיךְ הוּא, מֵאָן הֲוָה אָתֵי. אֶלָּא לְאַיְיתָאָה עוֹבָדָא לִרְעוּתֵיהּ.

8. "The Adversary also came among them." The word "also" adds to THE CHILDREN OF ELOHIM, because they all came to accuse Yisrael, and THE ADVERSARY also joined them because he was the greatest slanderer of them all. As soon as the Holy One, blessed be He, saw that they all came to accuse, immediately, "And Hashem said to the Adversary, 'From where do you come?'" (Iyov 1:7), SINCE HE WAS THE GREATEST OF THEM ALL. HE ASKS: Did not the Holy One, blessed be He, know where he came from SO THAT HE HAD TO ASK HIM? HE ANSWERS: Rather only to allow the matter to the wishes of the Satan, MEANING THAT WITH THESE WORDS HE GAVE HIM AN OPENING TO ACCUSE AS HE WISHES.

9. וַיֹּאמֶר יְיָ׳ אֶל הַשָּׂטָן וְגוֹ׳ וַיַּעַן הַשָּׂטָן אֶת יְיָ׳ וַיֹּאמַר מִשּׁוּט בָּאָרֶץ. מִכָּאן אוֹלִיפְנָא, דְּיִשּׁוּבָא דְּאַרְעָא אִתְמְסָר לְסִטְרִין אַחֲרָנִין, בַּר אַרְעָא

Yisrael. THE UNSPECIFIED WORD "EARTH" REFERS TO THE LAND OF YISRAEL, because he had an accusation against Abraham and he claimed it from the Holy One, blessed be He. AND THAT WAS because justice was not performed against Isaac when he was offered on the altar, and he should not have exchanged the offering that he prepared on the altar for another, NAMELY THE RAM, as it is written: "And he should not exchange it" (Vayikra 27:10). Isaac was already on the altar. He was not consummated to be a sacrifice, yet no punishment was carried against him. He requested this from the Holy One, blessed be He, as he requested Justice for the selling of Joseph for many generations. Anything that THE SATAN requests, HE REQUESTS by means of Judgment.

14. וּמֵהַהוּא זִמְנָא דְּאִשְׁתְּזִיב יִצְחָק, וְאִתְחַלַּף קָרְבָּנֵיהּ, זַמִּין לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, לְהַהוּא מְקַטְרְגָא, הַאי לְחוּלָקֵיהּ, כְּמָה דְּאַתְּ אָמֵר הִנֵּה יָלְדָה מִלְכָּה גַּם הִיא וְגוֹ׳ אֶת עוּץ בְּכוֹרוֹ. וְהָכָא, מָטָא לְמֵיטָל חוּלָקֵיהּ עָלֵיהּ, מִכָּל זַרְעֵיהּ דְּאַבְרָהָם, וְלָא יִקְרַב בְּסִטְרָא אַחֲרָא.

14. After Isaac was saved and his offering exchanged, the Holy One, blessed be He, prepared this FOR the Accuser, NAMELY JOB, for his portion. AS IT IS WRITTEN: "Behold Milkah, she also has born...Utz his firstborn…" NAMELY JOB, WHO DWELT IN THE LAND OF UTZ. THIS WAS SAID IMMEDIATELY AFTER THE BINDING OF ISAAC. Here, AT THE BIRTH OF UTZ, THE SATAN arrived to take for his portion from all the seed of Abraham, so he would not approach TO DAMAGE another side, NAMELY THE CHILDREN OF YISRAEL.

15. וְכֹלָּא בְּדִינָא אָתָא. כְּמָה דְּאִיהוּ דָּן, הָכִי אִתְּדָן. בְּגִין דְּאִיּוֹב מִקְּרִיבֵי עִיטָא דְּפַרְעֹה הֲוָה, וְכַד קָם פַּרְעֹה עָלַיְיהוּ דְּיִשְׂרָאֵל, בָּעָא לְקַטְלָא לוֹן. אָמַר לֵיהּ לָא, אֶלָּא טוֹל מָמוֹנֵהוֹן וּשְׁלוֹט עַל גּוּפֵיהוֹן, בְּפוּלְחָנָא קַשְׁיָא, וְלָא תִּקְטוֹל לוֹן. אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, חַיֶּיךָ, בְּהַהוּא דִּינָא מַמָּשׁ, תְּהֵא דָּאִין, מַה כְּתִיב, אוּלָם שְׁלַח נָא יָדְךָ וְגַע אֶל עַצְמוֹ וְאֶל בְּשָׂרוֹ וְגוֹ׳. כְּמָה דְּאִיהוּ דָּן, הָכִי אִתְּדָן. ואע״ג דִּבְכָל שְׁאַר הֲוָה דָּחִיל לְקוּדְשָׁא בְּרִיךְ הוּא.

15. Everything is according to Justice. Just as JOB judged, so was he

11. "And the Adversary answered Hashem and said, 'Is it for naught that Job fears Elohim?'" (Ibid. 9). It is not surprising that a servant, whose master does his desire, fears him. Remove Your supervision from him and You will see if he still fears You or not.

12. ת"ח, בְּשַׁעֲתָא דְּעָאקוּ, כַּד אִתְיְהִיב חוּלָקָא חֲדָא לְהַאי סִטְרָא לְאִתְעַסְקָא בֵּיהּ, אִתְפְּרִישׁ לְבָתַר מִכֹּלָא. כְּגַוְונָא דָּא שָׂעִיר בְּר"ח. שָׂעִיר בְּיוֹמָא דְּכִפּוּרֵי. בְּגִין דְּאִתְעַסַּק בֵּיהּ, וְשָׁבִיק לְהוּ לְיִשְׂרָאֵל בְּמַלְכֵיהוֹן, וְהָכָא, מָטָא זִמְנָא לְמֵיטַל חוּלָקָא דָּא, מִכָּל זַרְעָא דְּאַבְרָהָם, בְּסִטְרָא אַחֲרָא. כְּמָה דְּאַתְּ אָמַר, הִנֵּה יָלְדָה מִלְכָּה גַּם הִיא וְגוֹ' אֶת עוּץ בְּכוֹרוֹ וְגוֹ'.

12. Come and behold: During a time of duress, when a portion is given to this Side with which to occupy itself, it goes away by following it entirely. Similarly, a he-goat is sacrificed on the first day of the month and on Yom Kippur (Day of Atonement). THIS IS THE SECRET MEANING OF GIVING A PORTION TO THE OTHER SIDE, WHICH IS GIVEN TO IT in order that it shall be occupied, and so leave Yisrael in their kingdom. The time had arrived to take this portion from the whole seed of Abraham FOR the Other Side, as was written: "Behold Milkah, she also has born…Utz his firstborn…" (Beresheet 22:21). JOB WAS IN THE LAND OF UTZ, MEANING THAT HE WAS OF THE FAMILY OF ABRAHAM.

13. ות"ח, בְּשַׁעֲתָא דְּאָמַר מִשּׁוּט בָּאָרֶץ, בָּעָא מִינֵּיהּ, לְמֶעְבַּד דִּינָא בְּיִשְׂרָאֵל, דְּהָא דִּינָא הֲוָה לֵיהּ עַל אַבְרָהָם, לְמִתְבַּע מְקוּדְשָׁא בְּרִיךְ הוּא. בְּגִין, דְּלָא אִתְעֲבִיד דִּינָא בְּיִצְחָק, כַּד אִתְקְרִיב ע"ג מַדְבְּחָא, דְּהָא לָא הֲוָה לֵיהּ לְאַחְלָפָא קָרְבְּנָא דְּאַזְמִין עַל מַדְבְּחָא, בָּאֲחָרָא, כְּמָה דְּאַתְּ אָמַר, לֹא יַחֲלִיפֶנּוּ. וְהָכָא קָאֵים יִצְחָק עַל גַּבֵּי מַדְבְּחָא, וְלָא אִשְׁתְּלִים מִנֵּיהּ קָרְבְּנָא, וְלָא אִתְעֲבִיד בֵּיהּ דִּינָא, וּבָעָא דָּא מֵעִם קוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּבָעָא דִּינֵיהּ דְּיוֹסֵף לְכַמָּה דָּרִין. וְכָל מַה דְּבָעָא, בְּאוֹרַח דִּינָא בָּעָא.

13. Come and behold: When THE ADVERSARY said, "From going to and fro in the earth," he requested Hashem to execute Judgment on the children of

לוֹ אֱלִיהוּא, כִּי פֹעַל אָדָם יְשַׁלֵּם לוֹ וּכְאֹרַח אִישׁ יַמְצִיאֶנּוּ. וְהָכִי הֲוָה כְּמָה דְּאִתְּמַר, כְּמָה דְּאִיהוּ גָּזַר, הָכִי אִתְּגְזַר עָלֵיהּ.

17. "Although you did move Me against him, to destroy him without cause" (Iyov 2:3). HE ASKS: If so, then was he punished unlawfully, only because of the talk of the Accuser who provoked Him and turned Him. HE ANSWERS: Rather, everything was only done according to Justice, and Elihu did say to him: "For the work of a man shall He pay back to him, and according to his ways will He cause to befall every man" (Iyov 34:11). As we said, as he decreed against the children of Yisrael by Pharaoh, such was decreed against him.

18. וְהַאי דְּאָמַר וַתְּסִיתֵנִי בּוֹ לְבַלְּעוֹ חִנָּם, וַתְּסִיתֵנִי לְבַלְּעוֹ לָא כְּתִיב, אֶלָּא וַתְּסִיתֵנִי בּוֹ, בֵּיהּ קַיְּימָא בְּדַעְתֵּיהּ, דְּאִיהוּ חָשִׁיב דְּהָא תְּסִיתֵנִי, כְּמָה דְּאָמַר וְעַל עֲצַת רְשָׁעִים הוֹפָעְתָּ. כְּגַוְונָא דָּא, וַיְפַתּוּהוּ בְּפִיהֶם וּבִלְשׁוֹנָם יְכַזְּבוּ לוֹ. וַיְפַתּוּהוּ וַיְכַזְּבוּ לוֹ. לָא כְּתִיב, אֶלָּא וַיְפַתּוּהוּ בְּפִיהֶם. בְּפִיהֶם קַיְּימָא מִלָּה דָּא דְּהָא אִתְפַּתָּה.

18. Yet He said, "Although you did move Me against him, to destroy him without cause." THE EXPLANATION IS THAT it is not written: 'Although you did move Me to destroy him', rather it says, "Although you did move Me against (or: in) him," which means in his mind. For he thinks that "you did move Me," as JOB said, "And shine upon the counsel of the wicked" (Iyov 10:3). Similarly, "Nevertheless they did flatter Him with their mouths, and they lied to Him with their tongues" (Tehilim 78:36), WHICH IS ALSO DIFFICULT, FOR IS IT POSSIBLE TO ENTICE THE HOLY ONE, BLESSED BE HE? It is not written: 'They did flatter Him with, and they lied to Him," but rather, "They did flatter him with their mouths." Only by their mouths it was so, that He was enticed, MEANING THAT THEY THOUGHT SO, BUT IN TRUTH IT WAS NOT SO.

19. א"ר אַבָּא, כֹּלָּא הוּא שַׁפִּיר, אֲבָל הָכִי אוֹלִיפְנָא, דִּתְנָן, סָלִיק וְאַסְטִין. וְכִי אִיהוּ יָכִיל לְאַסְטָנָא. אִין. דְּהָא אִיהוּ מֶלֶךְ זָקֵן וּכְסִיל, דִּכְתִיב טוֹב יֶלֶד מִסְכֵּן וְחָכָם מִמֶּלֶךְ זָקֵן וּכְסִיל. וע"ד, יָכִיל לְאַסְטָנָא לְבַר נָשׁ. מַאי טַעֲמָא. בְּגִין דְּאִיהוּ מְהֵימָן עַל עוֹבָדוֹי דִּבְנֵי נָשָׁא.

judged. Job was one of Pharaoh's advisers. When Pharaoh arose against Yisrael and wanted to kill them, JOB said to him: 'No, just take their money and rule over their bodies with hard labor, but do not kill them'. The Holy One, blessed be He, said to him: 'I swear on your life that you shall be judged with the same punishment THAT YOU PRONOUNCED AGAINST THE CHILDREN OF YISRAEL. It is written: "But put forth your hand now, and touch his bone and his flesh..." (Iyov 2:5). He HIMSELF was judged as he judged YISRAEL. Even though he feared the presence of the Holy One, blessed be He, in all other things, AS IS WRITTEN ABOUT HIM: "AND HE FEARED ELOHIM," HE WAS NOT SPARED FROM JUDGMENT.

16. ת"ח, מַה כְּתִיב, אַךְ אֶת נַפְשׁוֹ שְׁמוֹר. וְאִתְיְהִיב לֵיהּ רְשׁוּ, לְמִשְׁלַט עַל בִּשְׂרָא, בְּגִין רָזָא דִּכְתִיב, קֵץ כָּל בָּשָׂר בָּא לְפָנַי וְאוּקְמוּהָ, בָּא לְפָנַי וַדַּאי, וְדָא אִיהוּ קֵץ כָּל בָּשָׂר, וְלֹא רוּחָא. וְאִיתְּמַר, דְּאִיהוּ קֵץ דְּאָתֵי מִסִּטְרָא דְּחֹשֶׁךְ, כְּמָה דְּאַתְּ אָמֵר, קֵץ שָׂם לַחֹשֶׁךְ וּלְכָל תַּכְלִית הוּא חוֹקֵר. וּלְכָל בִּשְׂרָא, בְּגִין דְּאִית קֵץ אַחֲרָא, וְאִקְרֵי קֵץ הַיָּמִין, וְדָא אִיהוּ קֵץ אַחֲרָא, מִסִּטְרָא דִּשְׂמָאלָא, דְּאִיהוּ חֹשֶׁךְ. וע"ד אִתְיְהִיב לֵיהּ רְשׁוּ בְּעַצְמוֹ וּבְשָׂרוֹ.

16. Come and behold: it is written, "Only spare his soul" (Ibid. 6). He was given permission to rule over his flesh. For this is the secret of the verse: "The End of all Flesh has come before Me" (Beresheet 6:13). And it was explained, "Has come before Me," assuredly MEANS THAT THE END OF ALL FLESH, WHICH IS THE SATAN THE DESTROYER, "HAS COME BEFORE ME" TO RECEIVE PERMISSION. This is WHAT IS CALLED 'the End of all Flesh' and not CALLED 'THE END OF ALL spirit'. They explained that it is the end that comes from the side of darkness, NAMELY FROM THE ASPECT OF THE JUDGMENTS OF THE MALE, as written: "He put an end to darkness, and searches out all perfection" (Iyov 28:3). "ALL PERFECTION" RESEMBLES "all flesh," for there is another end which is the "end of days (also: 'right')" (Daniel 12:13), WHICH IS IN HOLINESS. This one HERE is a different end from the left side, which is dark. Therefore, he received permission to afflict his bone and flesh.

17. וַתְּסִיתֵנִי בוֹ לְבַלְּעוֹ. אִי הָכִי, לָאו בְּדִינָא הֲוָה, אֶלָּא בְּמֵימַר הַהוּא מְקַטְרְגָא, דְּאָסִית לֵיהּ, וְאַסְטֵי לֵיהּ. אֶלָּא, כֹּלָּא בְּדִינָא הֲוָה, וְהָכִי אָמַר

21. Come and behold: "Now there was a day when the sons of Elohim came to present themselves before Hashem" (Iyov 1:6), as explained THAT IT WAS ON ROSH HASHANAH. For on that day, two sides are before the world. All those who come before the Holy One, blessed be He, with repentance and good deeds, merit to be written on that side which is Life, which brings out the effects of life. And whoever is from its side is recorded for Life. All those who come with evil actions are written on the Other Side, which is Death. It is called 'death', and in it death dwells, TO KILL PEOPLE.

22. וּבְהַהוּא יוֹמָא, קַיְימִין אִלֵּין תְּרֵין סִטְרִין: חַיִּים, וּמָוֶת. אִית מַאן דְּאַכְתִּיב לְסִטְרָא דְּחַיִּים. וְאִית מַאן דְּאַכְתִּיב לְסִטְרָא דְּמָוֶת. וּלְזִמְנִין דְּעָלְמָא שַׁרְיָא בְּאֶמְצָעִיתָא, אִי קַיְימָא חַד זַכָּאָה בְּעָלְמָא, דְּאַכְרַע עָלַיְיהוּ, כֻּלְּהוּ קַיְימִין וְאַכְתִּיבוּ לְחַיִּים. וְאִי חַד חַיָּיבָא אַכְרַע עָלְמָא, כֻּלְּהוּ אַכְתִּיבוּ לְמִיתָה.

22. On that day these two sides exist, Life and Death. Some are written to the side of Life, and some are written to the side of Death. Sometimes the world is in the middle, MEANING HALF DESERVING AND HALF GUILTY. If there is one righteous man to tip the balance in the world, they all stand and are written to Life, but if one wicked person ever balances the world, they are all written to Death.

23. וְהַהוּא זִמְנָא, עָלְמָא הֲוָה קַיָּים בְּאֶמְצָעִיתָא, וְהַהוּא מְקַטְרְגָא בָּעָא לְאַסְטָאָה. מִיָּד מַה כְּתִיב, הֲשַׂמְתָּ לִבְּךָ עַל עַבְדִּי אִיּוֹב כִּי אֵין כָּמוֹהוּ בָּאָרֶץ וְגוֹ׳. כֵּיוָן דְּאִשְׁתְּמוֹדָע אִיהוּ בִּלְחוֹדוֹי, מִיַּד אַתְקִיף בֵּיהּ מְקַטְרְגָא. וע״ד תָּנֵינָן, דְּלָא אִצְטְרִיךְ לֵיהּ לְבַר נָשׁ לְאִתְפָּרְשָׁא מִכֻּלָּא דְּסַגִּיאִין, בְּגִין דְּלָא יִתְרְשִׁים אִיהוּ בִּלְחוֹדוֹי, וְלָא יְקַטְרְגוּן עָלֵיהּ לְעֵילָא.

23. The time that the world was in the middle, MEANING HALF GUILTY AND HALF MERITORIOUS, the Prosecutor wanted to accuse AND TO TIP THE WORLD TO THE SCALE OF GUILT. Immediately, it is written, "Have you considered my servant Job, that there is none like him on earth…" (Iyov 1:8). As soon as he was set apart, the Accuser immediately attacked him. Therefore, we learn that a person should not remove himself from the

19. Rabbi Aba said: This is all well, but so have I learned. We learned, "He goes up and accuses." HE ASKS: Can he accuse BEFORE THE HOLY ONE, BLESSED BE HE, WHO KNOWS EVERYTHING? HE ANSWERS: Yes, because he is an old foolish king, as written: "Better is a poor and wise child than an old and foolish king" (Kohelet 4:13). SINCE HE IS A KING OVER PEOPLE, he can therefore accuse man. What is the reason? Because he is trusted over the actions of people. SINCE HE REIGNS OVER THEM, HE IS TRUSTED OVER THEIR ACTIONS.

20. ת"ח, הַאי בְּדִינָא דְיָחִיד, אֲבָל בְּדִינָא דְעָלְמָא, כְּתִיב, וַיֵּרֶד יְיָ' לִרְאוֹת. אֵרֵדָה נָא וָאֶרְאֶה. דְּלָא אִתְיְיהִיב מְהֵימְנוּתָא אֶלָּא בִּידֵיהּ בִּלְחוֹדוֹי, דְּהָא לָא בָּעָא לְאוֹבְדָא עָלְמָא, עַל מֵימָר דְּהַהוּא מְקַטְרְגָא, דְּתִיאוּבְתֵּיהּ אִיהוּ תָּדִיר לְשֵׁיצָאָה. מְנָלָן דִּכְתִיב, קֵץ שָׂם לַחֹשֶׁךְ וּלְכָל תַּכְלִית הוּא חוֹקֵר. לְשֵׁיצָאָה כֻּלָּא, הוּא חוֹקֵר. וְדָא אִיהוּ קֵץ כָּל בָּשָׂר בָּא לְפָנַי, וַהַאי בְּגִין לְשֵׁיצָאָה.

20. Come and behold: THIS IS SO ONLY with judging an individual, but concerning the judging of the world, it is written: "And Hashem descended to see" (Beresheet 11:5), "I will go down and see" (Beresheet 18:21). He was not trusted, rather it was in the hands OF THE HOLY ONE, BLESSED BE HE, alone because He did not want to destroy the world according to the word of the Accuser, whose desire is always to destroy. How do we know that? Because it is written: "He put an end to darkness, and searches out all perfection" (Iyov 28:3), MEANING that he searches to destroy everything. And this is the meaning of: "The End of all Flesh has come before Me" (Beresheet 6:13). THE ADVERSARY, WHO IS CALLED "THE END OF ALL FLESH," has certainly come to destroy.

21. ות"ח, וַיְהִי הַיּוֹם וַיָּבוֹאוּ בְּנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל יְיָ'. כְּמָה דְּאִתְּמַר. וְהַהוּא יוֹמָא, קַיְימִין תְּרֵין סִטְרִין, לְקַבְּלָא בְּנֵי עָלְמָא. כָּל אִינּוּן דְּאַתְיָין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא בִּתְיוּבְתָּא וּבְעוֹבָדִין טָבִין, אִינּוּן זַכְיָין לְמֶהֱוֵי כְּתִיבִין לְגַבֵּיהּ דְּהַהוּא סִטְרָא דְּאִיהוּ חַיִּים, וְאַפִּיק תּוֹצְאוֹת חַיִּים. וּמַאן דְּאִיהוּ מִסִּטְרֵיהּ, אַכְתִּיב לְחַיִּים. וְכָל אִינּוּן דְּאַתְיָין בְּעוֹבָדִין בִּישִׁין, אִינּוּן כְּתִיבִין לְהַהוּא סִטְרָא אַחֲרָא דְּאִיהוּ מוֹתָא, וְאִקְרֵי מָוֶת, וּבֵיהּ שַׁרְיָא מוֹתָא.

25. Immediately "And Hashem said to the Adversary, 'Behold, all that he has is in your power,'" (Ibid. 12) to show that the fear of Job for the Holy One, blessed be He, was to guard his wealth. From here, we learn that all those who fear the Holy One, blessed be He, because of their wealth or their children, do not have proper fear. Therefore, the Accuser accused and said, "Is it for naught that Job fears Elohim. Behold you have made a hedge about him…You have blessed the works of his hands." Therefore, he fears You. Then he was granted permission to persecute him and show that Job did not serve Hashem out of love.

26. דְּכֵיוָן דְּאִתְנַסֵּי, נָפַק מֵאוֹרְחָא, וְלָא קָאֵים בְּקִיּוּמֵיהּ, מַה כְּתִיב, בְּכָל זֹאת לֹא חָטָא אִיּוֹב בִּשְׂפָתָיו. לֹא חָטָא בִּשְׂפָתָיו אֲבָל בִּרְעוּתֵיהּ חָטָא, וּלְבָתַר חָטָא בְּכֹלָּא.

26. As soon as he was tested, he left the path and did not retain his integrity. It is written: "In all this, Job did not sin with his lips" (Iyov 2:10), but he did sin in his will. Afterwards, he sinned in everything; AS IT IS WRITTEN THAT HE SAID, "THE EARTH IS GIVEN INTO THE HAND OF WICKED…" (IYOV 9:24) AND SIMILARLY, RABA SAID, "JOB ABUSED IN TORRENTS…" LOOK THERE.

27. וְאִי תֵּימָא דְּלָא אִתְנַסֵּי בַּר נָשׁ, הָא כְּתִיב ה׳ צַדִּיק יִבְחָן וְגוֹ׳. וּבְגִין כַּךְ אִתְנַסֵּי אִיּוֹב. ואע״ג דְּלָא קָאֵים בְּקִיּוּמֵיהּ כַּדְקָא יֵאוֹת, לָא נָפַק מִתְּחוֹת רְשׁוּתָא דְּמָרֵיהּ לְאִתְדַּבְּקָא בְּסִטְרָא אַחֲרָא.

27. One may question why no person was tested EXCEPT JOB? Indeed, it is written: "Hashem tries the righteous..." (Tehilim 11:5). Therefore, Job was ALSO tried. Even though he did not retain his strength as he should have, he did not leave the domain of his Master to join the Other Side.

28. וְכַמָּה הֲוָה הַהוּא נִסּוּתָא דִּילֵיהּ. תְּרֵיסַר יַרְחֵי, שׁוּלְטָנוּתָא דְּהַהוּא סִטְרָא אַחֲרָא. כְּמָה דְּתָנֵינָן, דִּינָא דְּחַיָּבָיָא בַּגֵּיהִנָּם י״ב יַרְחֵי, וּבְגִין דְּלָא אִתְדַּבַּק בְּסִטְרָא אַחֲרָא כְּתִיב, וַיְיָ׳ בֵּרַךְ אֶת אַחֲרִית אִיּוֹב מֵרֵאשִׁיתוֹ.

community so that he will not be noted apart, and he will not be accused from above.

24. דִּכְתִיב בַּשׁוּנַמִּית, וַתֹּאמֶר בְּתוֹךְ עַמִּי אָנֹכִי יוֹשָׁבֶת. לָא בְּעֵינָא לְאַפָּקָא גַּרְמִי מִכְּלָלָא דְּסַגִּיאִין, בְּתוֹךְ עַמִּי יָתִיבְנָא, עַד יוֹמָא דָּא, וּבְתוֹךְ עַמִּי, בְּכְלָלָא חֲדָא אִשְׁתְּמוֹדָע לְעֵילָא. וְהָכָא אִיּוֹב, כֵּיוָן דְּאִשְׁתְּמוֹדָע לְעֵילָא וְאִתְרְשִׁים, מִיַּד אַתְקִיף בֵּיהּ מְקַטְרְגָא, וְאָמַר הֲחִנָּם יָרֵא אִיּוֹב אֱלֹהִים, כָּל מַה דְּדָחִיל לָךְ וְאִתְתָּקַף, לָאו לְמַגְּנָא עָבֵיד, הֲלֹא אַתָּה שַׂכְתָּ בַעֲדוֹ וּבְעַד וְגוֹ׳. אֲבָל טוֹל כָּל הַאי טָבָא דְּאַנְתְּ עָבֵד לֵיהּ, וּמִיָּד אִם לֹא עַל פָּנֶיךָ יְבָרְכֶךָ. יִשְׁבּוֹק לָךְ, וְיִתְדַּבַּק בְּסִטְרָא אַחֲרָא, דְּהָא הַשְׁתָּא בְּפָתוֹרָךְ אִיהוּ אָכִיל, סָלִיק פָּתוֹרָךְ מִנֵּיהּ, וְנֶחֱזֵי מִמָּאן אִיהוּ, וּבְאָן סִטְרָא יִתְדַּבַּק.

24. It is written by the Shunamit woman: "And she said, 'I dwell among my own people,'" (II Melachim 4:13) MEANING she does not want to be set apart from the public. I dwell among my people to this day, and I will be known among my people as one whole above. Since Job was known above and was distinguished, the Accuser immediately attacked him and said, "Does Job fear Elohim for naught?" The reason he fears You and has fortified himself WITH GOOD DEEDS is not for naught; "Have You not made a hedge about him…" (Iyov 1:10). However, take away from him all this good that You did for him, and You will immediately see if "he will curse You to Your face" (Ibid. 11). He will leave You and cleave to the Other Side. For he eats at Your table at present; remove Your table from him and we will see whose he is, and to which side he will cleave.

25. מִיָּד, וַיֹּאמֶר יְיָ אֶל הַשָּׂטָן הִנֵּה כָל אֲשֶׁר לוֹ בְּיָדֶךָ. לְאַחֲזָאָה, דִּדְחִילוּ דְּאִיּוֹב לְגַבֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, הוּא לְנַטְרָא עוּתְרֵיהּ. וּמֵהָכָא אוֹלִיפְנָא, דְּכָל אִינּוּן דְּדַחֲלִין לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, עַל עוּתְרַיְיהוּ, אוֹ עַל בְּנַיְיהוּ, לָאו אִיהוּ דְּחִילוּ כַּדְקָא יֵאוֹת. וְעַל דָּא קִטְרֵג הַהוּא מְקַטְרְגָא וְאָמַר, הֲחִנָּם יָרֵא אִיּוֹב אֱלֹהִים הֲלֹא אַתָּה שַׂכְתָּ בַעֲדוֹ וְגוֹ׳ מַעֲשֵׂה יָדָיו בֵּרַכְתָּ. וְעַל דָּא אִיהוּ דָּחִיל לָךְ וְאִתְיְיהִיב לֵיהּ רְשׁוּ לְקַטְרְגָא בֵּיהּ, וּלְאַחֲזָאָה, דְּלָא פָּלַח אִיּוֹב לְקוּדְשָׁא בְּרִיךְ הוּא בִּרְחִימוּ.

אוֹקִימְנָא, וְאַתָּה לֵךְ לְקֵץ. וְאָמַר דָּנִיאֵל, לְאָן קֵץ, לְקֵץ הַיָּמִין, אוֹ לְקֵץ הַיָּמִים. עַד דא"ל לְקֵץ הַיָּמִין. וע"ד דָּוִד דָּחִיל וְאָמַר, הוֹדִיעֵנִי יְיָ' קִצִּי וּמִדַּת יָמַי מַה הִיא, אוֹ לְקֵץ הַיָּמִים אוֹ לְקֵץ הַיָּמִין. וְהָכָא מַה כְּתִיב וַיְהִי מִקֵּץ יָמִים, וְלֹא מִקֵּץ יָמִין, ובג"כ לָא אִתְקַבַּל קָרְבָּנֵיהּ, דְּהָא מִסִּטְרָא אַחֲרָא הֲוָה.

31. He opened the discussion, saying: "And in process of time it came to pass (lit. 'at the end of days'; Heb. *yamim*) that Cain brought of the fruit of the ground" (Beresheet 4:3). It is written "the end of *yamim*" and not 'the end of right (Heb. *yamin*). "THE END OF DAYS" IS THE OTHER SIDE AND THE END OF RIGHT IS HOLINESS, since he rejected 'the end of right' but came near 'the end of days'. And we explained, THAT IT IS WRITTEN: "But go you your way till the end be" (Daniel 12:13), and Daniel said, "To which end" – if to "the end of right" or to "the end of days"? The HOLY ONE, BLESSED BE HE, said to him, "to the end of right," WHICH IS IN HOLINESS. This is what David feared and said, "Hashem, make me know my end, and the measure of my days, what it is" (Tehilim 39:4), MEANING either "the end of days" or "the end of right." And here is it written: "at the end of days," WHICH PERTAINS TO THE OTHER SIDE and not 'the end of right', WHICH IS IN HOLINESS. Therefore his offering was not accepted, because it was from the Other Side.

32 ת"ח, מַה כְּתִיב וְהֶבֶל הֵבִיא גַּם הוּא. מַאי גַּם הוּא. לְאַסְגָּאָה דָּא בְּדָא, קָרְבָּנֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא הֲוָה כֹּלָּא, וְעִקָּרָא דְּקָרְבְּנָא לקב"ה, וְיָהַב חוּלָקָא לְסִטְרָא אַחֲרָא, כד"א וּמֵחֶלְבֵיהֶן. וְקַיִן, עִקָּרָא עָבֵד מִקֵּץ יָמִים, רָזָא דְּסִטְרָא אַחֲרָא, וְיָהִיב חוּלָקָא לְקוּדְשָׁא בְּרִיךְ הוּא, וְעַל דָּא לָא אִתְקַבַּל.

32. Come and behold: "And Abel, he also brought…" (Beresheet 4:4). HE ASKS: What is the meaning of "also"? HE ANSWERS: "Also" is to add one to the other, MEANING THAT HE ALSO BROUGHT SOME TO THE OTHER SIDE, LIKE CAIN. However, his offering was entirely to the Holy One, blessed be He, NAMELY, the main part of the offering was to the Holy One, blessed be He. But he gave a portion to the Other Side, as written: "and of the fat parts thereof" (Ibid.)–WHICH MEANS THAT THE MAIN PART OF THE OFFERING, NAMELY THE FAT PARTS, WAS OFFERED TO HASHEM, AND

28. He asks: How long was his test? He answers: The duration of the dominion of the Other Side is twelve months. As we learned, the punishment of the wicked in Gehenom lasts twelve months. Since he did not join the Other Side, it is written: "So Hashem blessed the latter end of Job more than his beginning" (Iyov 42:12).

29. ר׳ שִׁמְעוֹן אָמַר, הַאי דְּאִיּוֹב, לָאו נִסּוּתָא אִיהוּ דְקוּדְשָׁא בְּרִיךְ הוּא, כְּנִסּוּתָא דִשְׁאַר צַדִּיקַיָּא, דְּהָא לָא כְּתִיב וְהָאֱלֹהִים נִסָּה אֶת אִיּוֹב, כְּמָה דִכְתִיב וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם. דְּאַבְרָהָם, אִיהוּ בִּידֵיהּ אַקְרִיב לִבְרֵיהּ יְחִידָאי דִּילֵיהּ לְגַבֵּי קב״ה, וְאִיּוֹב לָא יָהִיב כְּלוּם, וְלָא מָסַר לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא כְּלוּם.

29. Rabbi Shimon said: Job's was not a test from the Holy One, blessed be He, like the test of the other Righteous men, because it is not written: 'And the Elohim tested Job', as in: "Elohim did test Abraham" (Beresheet 22:1). Abraham offered his only son to the Holy One, blessed be He, with his own hand. But Job gave nothing, and did not give anything to the Holy One, blessed be He.

30. וְלָא אִתְּמַר לֵיהּ, דְּהָא גַּלֵּי קֳמֵיהּ, דְּלָא יָכִיל לְקַיְּימָא בֵּיהּ, אֲבָל אִתְמְסָר בִּידָא דִמְקַטְרְגָא. וּבְדִינָא דְקוּדְשָׁא בְּרִיךְ הוּא אִתְעֲבִיד, וְקוּדְשָׁא בְּרִיךְ הוּא אִתְעַר דִּינָא דָא, לְהַהוּא מְקַטְרְגָא לְגַבֵּיהּ, הה״ד הֲשַׂמְתָּ לִבְּךָ עַל עַבְדִּי אִיּוֹב וְגוֹ׳.

30. He was not told about the test as Abraham was, because it was revealed before Him that he would not be able to withstand it properly. It was instead given over to the Accuser. And it was done through the Judgment of the Holy One, blessed be He, because he brought the heavy labor on the children of Yisrael in Egypt. The Holy One, blessed be He, aroused this Judgment by the Accuser, as written: "Have you considered my servant Job?" (Iyov 1:8)

31. פָּתַח וְאָמַר, וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה. מִקֵּץ יָמִים, וְלֹא מִקֵּץ יָמִין. אִיהוּ דָּחָה לְקֵץ יָמִין, וְאִתְקְרִיב לְקֵץ יָמִים. וְהָא

HOLINESS, BECAUSE THE OTHER SIDE would have gone from the Temple. Then, the Holy Side would have ascended high up. Because he did not do so, the Holy One, blessed be He, demanded justice from him.

35. ת"ח, כְּמָה דְּאִיהוּ אִתְפְּרַשׁ, וְלָא אַכְלִיל טוֹב וָרָע, אִיהוּ דָּן לֵיהּ בְּהַהוּא גַּוְונָא, יָהִיב לֵיהּ טוֹב, וּלְבָתַר רָע, וּלְבָתַר אֲהַדְרֵיהּ לְטוֹב. דְּהָכִי אִתְחָזֵי לב"נ, לְמִנְדַּע טוֹב, וּלְמִנְדַּע רַע, וּלְאַהְדָּרָא גַּרְמֵיהּ לְטוֹב, וְדָא אִיהוּ רָזָא דִּמְהֵימְנוּתָא. ת"ח, אִיּוֹב מֵעַבְדֵי פַּרְעֹה הֲוָה, וְדָא הוּא דִּכְתִיב בֵּיהּ, הַיָּרֵא אֶת דְּבַר יְיָ' מֵעַבְדֵי פַּרְעֹה.

35. Come and behold: In the same way that he separated and did not combine good and evil – IN THAT HE DID NOT GIVE A PART TO THE OTHER SIDE SO AS TO PURIFY HOLINESS, AS MENTIONED EARLIER – He judged him, first giving him good and afterwards bad; then, He again established him in goodness. This is proper for a person, to know good and know evil, and to return himself to good. This is the secret of the Faith, WHICH IS THE NUKVA. Come and behold: Job was one of the servants of Pharaoh, as indicated by the verse: "He that feared the word of Hashem among the servants of Pharaoh" (Shemot 9:20).

HE GAVE THE INFERIOR PART TO THE OTHER SIDE. But Cain made the main part of the offering for the end of days, which is the secret of the Other Side, and only gave a portion to the Holy One, blessed be He. Therefore, it was not accepted.

33. בְּאִיּוֹב מַה כְּתִיב, וְהָלְכוּ בָנָיו וְעָשׂוּ מִשְׁתֶּה וְגוֹ׳, וְשָׁלְחוּ וְקָרְאוּ לִשְׁלֹשֶׁת אַחְיוֹתֵיהֶם לֶאֱכֹל וְלִשְׁתּוֹת עִמָּהֶם וַיְהִי כִּי הִקִּיפוּ יְמֵי הַמִּשְׁתֶּה וְגוֹ׳, וּבְמִשְׁתְּיָא בְּכָל יוֹמָא מְקַטְרְגָא שְׂכִיחַ, וְלָא יָכִיל לֵיהּ. מְנָא לָן. דִּכְתִיב, הֲלֹא אַתָּה שַׂכְתָּ בַעֲדוֹ וּבְעַד בֵּיתוֹ וּבְעַד כָּל אֲשֶׁר לוֹ מִסָּבִיב וּלְעוֹלָם לָא יָהִיב חוּלָקָא כְּלָל לְגַבֵּיהּ, דְּהָא כְּתִיב וְהֶעֱלָה עוֹלוֹת מִסְפַּר כֻּוּלָּם. עוֹלָה סַלְקָא לְעֵילָא לְעֵילָא, וְלָא יָהִיב חוּלָקָא לְסִטְרָא אַחֲרָא. דְּאִלְמָלֵא יָהַב לֵיהּ חוּלָקָא, לָא יָכִיל לֵיהּ לְבָתַר, וְכָל מַה דְּנָטַל מִדִּילֵיהּ נָטַל.

33. Of Job it is written: "And his sons used to go and feast...and they used to call for their three sisters to eat and drink with them. And when the days of feasting were gone about…" (Iyov 1:4-5). At the feast, the Accuser was present every day, but he could not overcome him. How do we know? Because it is written, "Have You not made a hedge about him, and about his house..." (Ibid. 10). But he never gave a part TO THE OTHER SIDE, because it is written: "And offered burnt offerings according to the number of them all" (Ibid. 5). The burnt offering rises high up and does not give a part to the Other Side. Had he given him a part, THE ADVERSARY would not have been able to overcome him afterwards; and everything that the Satan took from him was his BECAUSE HE DID NOT GIVE THE SATAN A PART OF HIS OFFERINGS.

34. וְאִי תֵּימָא אֲמַאי אַבְאִישׁ לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא. אֶלָּא. דְּאִלְמָלֵא יָהַב לֵיהּ חוּלָקָא, יִפְנֵי אָרְחָא וְיִסְתְּלַק מֵעַל מַקְדְּשָׁא, וְסִטְרָא דִּקְדוּשָׁה אִסְתְּלִיק לְעֵילָא לְעֵילָא. וְאִיהוּ לָא עָבֵד כֵּן, וע״ד קוּדְשָׁא בְּרִיךְ הוּא תָּבַע בְּדִינָא.

34. One may ask why the Holy One, blessed be He, did harm to him, BECAUSE HE DID NOT GIVE A PORTION TO THE SATAN. HE ANSWERS: Had he given a part TO THE OTHER SIDE, it would have cleared the way OF

37. וּמֹשֶׁה דָּחִיל מִנֵּיהּ, וְלָא קָרִיב אֶלָּא לְגַבֵּי אִינּוּן יְאוֹרִין, וְאִינּוּן דַּרְגִּין דִּילֵיהּ, אֲבָל לְגַבֵּיהּ דָּחִיל וְלָא קָרִיב, בְּגִין דְּחָמָא לֵיהּ מִשְׁתָּרֵשׁ בְּשָׁרָשִׁין עִלָּאִין.

37. Moses was afraid and approached only the rivers that were at his grade. But he feared THE SERPENT itself, and did not approach because he saw that it was rooted in high sources.

38. כֵּיוָן דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא דְּדָחִיל מֹשֶׁה, וּשְׁלִיחָן מִמָּנָן אַחֲרָנִין לְעֵילָא, לָא יַכְלִין לְקָרְבָא לְגַבֵּיהּ. אֲמַר קוּדְשָׁא בְּרִיךְ הוּא, הִנְנִי עָלֶיךָ פַּרְעֹה מֶלֶךְ מִצְרַיִם הַתַּנִּים הַגָּדוֹל הָרוֹבֵץ בְּתוֹךְ יְאוֹרָיו. וְקוּדְשָׁא בְּרִיךְ הוּא אִצְטְרִיךְ לְאַגָּחָא בֵּיהּ קְרָבָא, וְלָא אַחֲרָא. כְּמָה דְּאַתְּ אָמַר, אֲנִי ה׳, וְאוּקְמוּהָ רָזָא דְּחָכְמְתָא דְּהַתַּנִּים הַגָּדוֹל הָרוֹבֵץ בְּתוֹךְ יְאוֹרָיו לְאִינּוּן מָארֵי מִדִּין, דְּיַדְעִין בְּרָזִין דְּמָארֵיהוֹן.

38. When the Holy One, blessed be He, saw that Moses was afraid and that other appointed messengers above could not approach him, the Holy One, blessed be He, said: "Behold, I am against you, Pharaoh, king of Egypt, the great crocodile that couches in the midst of his streams" (Yechezkel 29:3). The Holy One, blessed be He, had to wage war with him and no other. He said, "I am Hashem." WE INTERPRET THIS TO MEAN I AND NOT A MESSENGER. They explained the secret of the wisdom of, "the great crocodile that couches in the midst of his streams," to those scholars of jurisprudence, who recognize the secret of their Master.

39. פָּתַח ר״ש וְאָמַר, וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִם הַגְּדוֹלִים וְאֵת כָּל נֶפֶשׁ הַחַיָּה הָרוֹמֶשֶׂת אֲשֶׁר שָׁרְצוּ הַמַּיִם לְמִינֵיהֶם. הַאי קְרָא אוּקְמוּהָ לֵיהּ. אֲבָל וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הוּא רָזָא דָא לִוְיָתָן וּבַת זוּגוֹ. תַּנִּינָם חָסֵר כְּתִיב, בְּגִין דְּקָטַל לְנוּקְבָא, וְסַלְקָא קוּדְשָׁא בְּרִיךְ הוּא לְצַדִּיקַיָּא. וְאוּקְמוּהָ.

39. Rabbi Shimon opened the discussion, saying: "And Elohim created the great crocodiles (Heb. *taninim*), and every living creature that moves, which the waters brought forth abundantly after their kind" (Beresheet 1:21). This

3. The crocodiles

A Synopsis

Rabbi Shimon speaks about "Behold, I am against you, Pharaoh, king of Egypt, the great crocodile that couches in the midst of his streams." He explains that God brought Moses into the innermost rooms to see the secret of the great crocodile, from where many levels evolve and descend. As Moses was afraid, God had to wage war with the crocodile Himself. Rabbi Shimon turns to, "And Elohim created the great crocodiles (Heb. *taninim*) and every living soul that crawls the waters swarmed forth according to their kinds." He says that the crocodiles are the Levyatan and his spouse. God killed the female, leaving only the male – otherwise the world could not have survived. "The streams" in the scripture are the nine rivers that he lies in, corresponding to the nine Sfirot. The crocodile comes into the river Keter whose waters are serene and quiet, which strengthens the river. Rabbi Shimon describes the rise and flow of the rivers, the emergence of the ten rivers including Keter, and the nine crocodiles, one in each river. There is a long description of the implications of the correspondence between the ten crocodiles and the ten acts of creation in Beresheet. The grasses beside the rivers are explained to be the light that sprouts from the sowing of the confined hidden light. Rabbi Shimon says that "And Elohim said, 'Let there be luminaries in the firmaments of the heavens'" refers to the Piercing Serpent that tempted Eve. Since this serpent is on dry land it always triumphs when it battles the crocodile that is in the water.

36. אָמַר רִבִּי שִׁמְעוֹן, הַשְׁתָּא אִית לְגַלָּאָה רָזִין, דְּאִינּוּן מִתְדַּבְּקִין לְעֵילָא וְתַתָּא, מַה כְּתִיב בֹּא אֶל פַּרְעֹה, לֵךְ אֶל פַּרְעֹה מִבָּעֵי לֵיהּ, מַאי בֹּא. אֶלָּא, דְּעָיֵיל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, אִדְּרִין בָּתַר אִדְּרִין, לְגַבֵּי תַּנִּינָא חֲדָא עִלָּאָה תַּקִּיפָא, דְּכַמָּה דַּרְגִּין מִשְׁתַּלְשְׁלִין מִנֵּיהּ. וּמַאן אִיהוּ. רָזָא דְּהַתַּנִּין הַגָּדוֹל.

36. Rabbi Shimon said: Now it is proper to reveal secrets that are attached above and below. It is written: "Come to Pharaoh," but it should have said 'Go to Pharaoh'. What is the meaning of "Come"? He answers: He brought Moses in to the innermost rooms, to a very powerful crocodile, from which many levels evolve and come down. And what was it? It was the secret of the great serpent.

HE SWALLOWS THEM AND THEY BECOME PERFECTED IN HIM. He returns to that QUIET river, and these nine rivers continue to rise TO HIM, MEANING TO RECEIVE THEIR SUSTENANCE, BECAUSE THEY RECEIVE THEIR SUSTENANCE FROM THE QUIET RIVER, WHICH IS THEIR KETER. There are various kinds of trees and vegetation around THE RIVER. It is the first river AMONG THE RIVERS, NAMELY KETER.

42. נָפְקָא מִסִּטְרָא שְׂמָאלָא, בְּחַד צִנּוֹרָא דְּנָגִיד וְנָפִיק, תְּלַת טִפִּין, וְכָל טִפָּה וְטִפָּה אִתְפְּרַשׁ לִתְלַת טִפִּין, וְכָל טִפָּה וְטִפָּה אִתְעֲבִיד מִנֵּיהּ יְאוֹרָא חַד, וְאִלֵּין אִינּוּן תִּשְׁעָה יְאוֹרִין, דְּמִתְתָּקְפִין וְאַזְלִין וְשָׁטָאן וְסָחֲרָן בְּכָל אִינּוּן רְקִיעִין.

42. AND NOW HE EXPLAINS THE SYSTEM OF THE EMERGENCE OF THE TEN RIVERS. Three drops emerge from the left side, from one conduit that is drawn and emerges, THAT IS, YESOD OF ZEIR ANPIN. THEY ARE FROM THE THREE COLUMNS – RIGHT, LEFT, AND CENTRAL–INCLUDED IN THE LEFT COLUMN. Every drop spreads into three drops AND THEY BECOME NINE DROPS. One river is formed from each separate drop. These are the nine rivers that grow strong and continue to flow and encircle all the firmaments.

43. מִמַּה דְּאִשְׁתְּאַר מֵאִינּוּן טִפִּין כַּד סַיְּימִין לְמֵיפַק, אִשְׁתְּאַר טִפָּה חֲדָא, דְּנָפְקָא בִּשְׁכִיכוּ, נָפַל בֵּינַיְיהוּ, וְאִתְעֲבִיד מִנֵּיהּ יְאוֹרָא חֲדָא. הַאי יְאוֹרָא אִיהוּ, הַהוּא דְּאַמְרָן דְּאַזְלָא בִּשְׁכִיכוּ.

43. After these drops finish coming out, of those that remain, NAMELY ALL THE ASPECTS OF KETER AND CHOCHMAH THAT ARE ABOVE BINAH THAT ARE NOT DRAWN THROUGH THE THREE COLUMNS, THERE remains one drop. It emerges silently and falls AMONG THE RIVERS. And from it, one river is formed. This is the river that we said flows silently, NAMELY THE QUIET RIVER MENTIONED ABOVE.

44. הַאי יְאוֹרָא, כַּד הַהוּא נָהָר דְּנָגִיד וְנָפִיק, אַפִּיק טִפִּין אַחֲרָנִין דְּבִרְכָּאן, מִסִּטְרָא דִּימִינָא, מַה דְּאִשְׁתְּאַר מֵאִינּוּן טִפִּין, אִשְׁתְּאַר טִפָּה חֲדָא בִּשְׁכִיכוּ מֵאִינּוּן בִּרְכָּאן, וְנָפַל בְּהַהוּא יְאוֹרָא דְּאִיהוּ שָׁכִיךְ. וְהַאי

passage was explained. Yet "And Elohim created the crocodiles," is a secret. It is the Leviathan and his spouse. "*Taninim*" is spelled without the *Yud* because the Holy One, blessed be He, killed the female and brought her up for the Righteous, as it was explained. THEREFORE, ONLY THE ONE GREAT CROCODILE (*TANIN*) REMAINED. AND KNOW THAT THE LEVIATHAN IS A KOSHER FISH, AS OUR SAGES SAY.

40. הַתַּנִּים הַגָּדוֹל, תִּשַׁע יְאוֹרִין אִינּוּן, דְּאִיהוּ רָבִיץ בֵּינַיְיהוּ, וְחַד יְאוֹרָא אִיהוּ, דְּמֵימָיו שְׁכִיכִין, וּבְרֵכָאן דְּמֵימִין דְּגִנְתָּא, נַפְלִין בֵּיהּ תְּלַת זִמְנִין בְּשַׁתָּא. וְכַד תְּרֵין זִמְנִין, מִתְבָּרֵךְ הַהוּא יְאוֹרָא וְלֹא כ״כ, וְכַד חַד לָאו הָכִי.

40. The great crocodile IS THE MALE LEVIATHAN THAT REMAINED ALIVE. IT IS SAID ABOUT HIM, "THAT COUCHES IN THE MIDST OF HIS STREAMS." There are nine rivers that he lies in, CORRESPONDING TO NINE SFIROT: CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. And there is one river whose waters are quiet. THIS IS KETER. The blessings of the waters of the Garden, WHICH IS MALCHUT OF ATZILUT, pour into it three times a year. THIS IS THE SECRET OF THE THREE COLUMNS – RIGHT, LEFT AND CENTRAL, OF WHICH IT IS SAID, "THREE TIMES A YEAR SHALL ALL YOUR MALES APPEAR" (DEVARIM 16:16). If they pour in twice, MEANING ONLY TWO COLUMNS, RIGHT AND LEFT, the river is blessed, but not as much BECAUSE THE CENTRAL COLUMN IS MISSING. If only one pours in, MEANING EITHER ONLY THE RIGHT OR ONLY THE LEFT, it is not BLESSED BY IT. THE NINE RIVERS, THE LOWER NINE SFIROT, RECEIVE FROM THE RIVER, WHICH IS KETER.

41. וְהַאי תַּנִּינָא, עָאל בְּהַהוּא יְאוֹרָא, אִתְתָּקִיף וְאָזִיל וְשָׁאט עָאל גּוֹ יַמָּא, וּבָלַע נוּנִין לְכַמָּה זִינִין, וְשָׁלִיט, וְתָב לְהַהוּא יְאוֹרָא. אִלֵּין תִּשְׁעָה יְאוֹרִין אַזְלִין וְסַלְקִין וְסַחֲרָנֵיהּ כַּמָּה אִלֵּין וַעֲשָׂבִין לְזִנַיְיהוּ, יְאוֹרָא קַדְמָאָה.

41. This crocodile comes into that river, WHICH IS KETER OF THE RIVERS, becomes strengthened by it, continues to swim and enters into the sea, WHICH IS MALCHUT OF ATZILUT, where it swallows many kinds of fish and rules. THESE ARE LEVELS IN THE SEA THAT ARE INFERIOR TO HIM;

47. כְּתִיב בְּרֵאשִׁית בָּרָא אֱלֹהִים. וּכְתִיב וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגְּדוֹלִים, בְּכָל עוֹבָדָא דְּאִינּוּן עֶשֶׂר אֲמִירָן, קַיְימִין לָקֳבְלַיְיהוּ אִינּוּן עֶשֶׂר יְאוֹרִין. וְחַד תַּנִּינָא מִתְרַפְרְפָא בְּרוּחָא, לָקֳבֵל כָּל חַד וְחַד.

47. It is written: "In the beginning Elohim created" (Beresheet 1:1), and also: "And Elohim created the great crocodiles" (Ibid. 21). IN BOTH CASES IT IS WRITTEN, "CREATED." THIS TEACH US that for every action of the ten sayings IN THE WORKS OF CREATION, there are ten rivers, and one crocodile blows wind against each of them. THIS MEANS THAT ONE CROCODILE FOR EACH OF THE TEN RIVERS BLOWS WIND AGAINST THE ACT CORRESPONDING TO HIM OF THE TEN SAYINGS OF CREATION.

48. וְעַל דָּא, חַד לְשַׁבְעִין שְׁנִין מִזְדַעְזָע עָלְמָא, בְּגִין דְּהַאי הַתַּנִּין הַגָּדוֹל כַּד הוּא סָלִיק סְנַפִּירוֹי וְאִזְדַעְזַע, כְּדֵין כֻּלְּהוּ מִזְדַעְזְעָן בְּאִינּוּן יְאוֹרִין, וְכָל עָלְמָא מִזְדַעְזָעָא, וְאַרְעָא מִתְחַלְחֶלֶת, וְכֻלְּהוּ כְּלִילָן בְּהַאי תַּנִּין הַגָּדוֹל.

48. Therefore, the world shakes once in seventy years, since everything in the river shakes WHEN this great crocodile raises his fins and shakes. The whole world shudders and the earth trembles, for they are all included in this great crocodile.

49. וְהָאָרֶץ הָיְתָה תוֹהוּ וְגוֹ׳, אָמַר רִבִּי שִׁמְעוֹן, עוֹבָדָא דִּבְרֵאשִׁית, חַבְרַיָּא לָעָאן בֵּיהּ, וְיַדְעִין בֵּיהּ, אֲבָל זְעִירִין אִינּוּן, דְּיַדְעִין לְרַמְזָא עוֹבָדָא דִּבְרֵאשִׁית, בְּרָזָא דְּתַנִּין הַגָּדוֹל. וע״ד תָּנֵינָן, דְּכָל עָלְמָא לָא מִשְׁתַּלְשְׁלָא אֶלָּא עַל סְנַפִּירוֹי דְּדָא.

49. "And the earth was without form" (Ibid. 2). Rabbi Shimon said: The friends are familiar and are occupied with the works of Creation. But few know the works of Creation as alluding to the great crocodile. We learned that the whole world evolves AND COMES from the fin OF THE GREAT CROCODILE. THEREFORE, WE MUST UNDERSTAND HOW HE IS ALLUDED TO THROUGHTOUT THE WORKS OF CREATION.

50. ת״ח וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְגוֹ׳, תָּנֵינָן הָיְתָה, וְאוֹקִימְנָא. בְּגִין

אִיהוּ יְאוֹרָא דְּעָדִיף מִכֻּלְּהוּ.

44. The stream that comes out and flows, YESOD IN ZEIR ANPIN, pours out other drops of blessings from the right side, THAT IS, WHEN IT BESTOWS UPON MALCHUT FROM THE THREE COLUMNS THAT ARE INCLUDED IN THE RIGHT COLUMN. FROM WHATEVER WAS LEFT OF THESE DROPS AND DID NOT EMERGE WITH THEM AT THE TIME, NAMELY THOSE SFIROT ABOVE BINAH THAT ARE NOT DRAWN WITH THE THREE COLUMNS AS MENTIONED, there remains one drop from these blessings that EMERGES SILENTLY AND falls into that quiet river. THUS THE QUIET RIVER ALSO HAS THE ILLUMINATION OF THE RIGHT. This is the best river.

45. כַּד נָפְקִין וּמִתְפָּרְשָׁן אִינּוּן אַרְבַּע נַהֲרִין דְּנָפְקִין מִגִּנְתָּא דְּעֵדֶן, הַהוּא דְּאִקְרֵי פִּישׁוֹן, נָפִיל בְּהַהוּא יְאוֹרָא וְאִתְכְּלִיל בֵּיהּ. וע״ד מַלְכוּת בָּבֶל, אִתְכְּלִיל בְּהַאי. וּפִישׁוֹן אִיהוּ מַלְכוּת בָּבֶל. מִיְּאוֹרָא דָּא אִתְּזָנוּ וְאִתְמַלְיָין כָּל אִינּוּן יְאוֹרִין אַחֲרָנִין.

45. When these four rivers that emerge from the Garden of Eden separate, that river called Pishon falls into the QUIET river and merges with it. Therefore, the Kingdom of Babylon is associated with this RIVER, for Pishon is the Kingdom of Babylon. BECAUSE PISHON IS THE FIRST STREAM OF THE FOUR RIVERS AND BABYLON IS THE FIRST OF THE FOUR EMPIRES, OF WHICH IT IS SAID: "YOU ARE THE HEAD OF GOLD" (DANIEL 2:38), AND THEREFORE PISHON IS BABYLON. From this QUIET river, all the other rivers are sustained and filled.

46. בְּכָל יְאוֹרָא וִיאוֹרָא, אַזְלָא וְשָׁאט חַד תַּנִּינָא, וְאִינּוּן תֵּשַׁע. וְכָל חַד וְחַד נָקִיב נוּקְבָא בְּרֵישֵׁיהּ, כד״א, שִׁבַּרְתָּ רָאשֵׁי תַנִּינִים וְגו׳. וַאֲפִילוּ הַאי הַתַּנִּין הַגָּדוֹל הָכִי הוּא, בְּגִין דְּכֻלְּהוּ נַפְחִין רוּחִין לְגַבֵּי עֵילָא וְלָא לְתַתָּא.

46. In each river, one crocodile swims. Thus there are nine crocodiles. Each has a hole punctured in his head, as is written: "You broke the heads of the sea monsters in the water" (Tehilim 74:13). And even this great sea monster is so, because they all blow air upwards and not downwards.

53. מֶה עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא, מָחַץ רֵישֵׁיהּ דִּדְכוּרָא לְעֵילָא, וְאִתְכַּפְיָא, בְּגִין דְּהָא תְּהוֹמָא לְתַתָּא, לָא הֲוָה נָהִיר. מ״ט לָא הֲוָה נָהִיר, בְּגִין דְּהַאי הַתַּנִּין הַגָּדוֹל, הֲוָה נָשִׁיב רוּחָא עַל תְּהוֹמָא, וְאַחְשִׁיךְ לֵיהּ, וְלָא מְרַפְרְפָא לְתַתָּא.

53. What did the Holy One, blessed be He, do? He crushed the head of the male OF THE GREAT CROCODILES. AND THE CROCODILE was subdued because the deep below did not illuminate. HE ASKS: What is the reason that it did not illuminate? HE ANSWERS: Because this great crocodile blew wind over the deep, darkened it, and it did not hover below.

54. וְעָבַר רוּחָא אַחֲרָא דִּלְעֵילָא, וְנָשַׁב וּבָטַשׁ בְּהַהוּא רוּחָא, וְשָׁכִיךְ לֵיהּ, הֲדָא הוּא דִּכְתִיב וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם. וְהַיְינוּ דְּתָנֵינָן, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּטַשׁ רוּחָא בְּרוּחָא, וּבְרָא עָלְמָא.

54. Then another wind from above crossed, blew and struck that wind and placated it, FOR IT NEUTRALIZED IT. That is what is written: "And a wind from Elohim moved over the surface of the water" (Beresheet 1:2). So we learned that the Holy One, blessed be He, struck one wind with another and created the world.

55. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר, נָהִיר נְהִירוּ דִּלְעֵילָא, וּבָטַשׁ עַל גַּבֵּי רוּחָא דְּנָשִׁיב, וְאִסְתַּלָּק מֵעַל תְּהוֹמָא, וְלָא חָפָא לֵיהּ. כֵּיוָן דִּתְהוֹמָא אִתְנְהִיר, וְאִיהוּ אִסְתַּלָּק, כְּדֵין הֲוָה נְהִירוּ.

55. "And Elohim said, 'Let there be light.' And there was light" (Ibid. 3), because the Supernal Light illuminated and struck on the blowing wind and it was removed from over the deep and did not cover it. As soon as the deep was lit up and the wind left, it became light, AS IS WRITTEN: "AND THERE WAS LIGHT."

56. דָּא נָהִיר עַל רֵישֵׁיהּ, וּמַיָּא הֲווֹ נַפְקֵי מִגּוֹ אֲפוּתֵיהּ, וְרוּחָא נָשִׁיב לְעֵילָא. וְנָהִיר מִנְּהִירוּ דָּא, עַד דַּהֲוָה נָחִית נְהוֹרֵיהּ, מְנַצְנְצָא לְשַׁבְעִין וּתְרֵין נְהוֹרִין דְּשִׁמְשָׁא, כֵּיוָן דְּאִינּוּן נְהוֹרִין אִתְרְשִׁימוּ בְּגוֹ שִׁמְשָׁא לְתַתָּא, הֲווֹ חַיָּיבַיָּא דְּעָלְמָא יַדְעִין בְּהוּ, וַהֲווֹ פַּלְחִין לְשִׁמְשָׁא. כֵּיוָן

דִּבְהַאי יְאוֹרָא קַדְמָאָה דְּקַאמְרָן, כַּד הַאי הַתַּנִּין הַגָּדוֹל עָאל בֵּיהּ, כְּדֵין אִתְמַלְיָיא, וְשָׁאטֵי וְדָעִיךְ נִיצוֹצִין דְּאִתְלְקָטוּ בְּאִינּוּן עָלְמִין דְּאִתְחֲרָבוּ בְּקַדְמֵיתָא.

50. Come and behold: IT IS WRITTEN, "And the earth was without form and void..." We learned that it "was" EARLIER; NAMELY, IT WAS FORMLESS BEFORE THE CORRECTION BEGAN, and it has been explained. When the great crocodile enters that first river, NAMELY THE QUIET RIVER, it becomes full. It swims and extinguishes the sparks that were gathered in from the worlds that were destroyed earlier.

51. אִינּוּן תַּנִּינִין אַחֲרָנִין דְּקַאמְרָן, הֲווֹ וְלָא הֲווֹ, אֲמַאי. בְּגִין דְּאִתְחֲלָשׁ חֵילַיְיהוּ דְּלָא יְטַשְׁטְשׁוּן עָלְמָא, בַּר לְשַׁבְעִין שְׁנִין, חַד זִמְנָא, וְאִינּוּן אִתְּתְקָפוּ בְּחֵילָא דְּהַהוּא תַּנִּין הַגָּדוֹל, וְהַאי אִיהוּ בִּלְחוֹדוֹי לְאִתַּתְקָפָא. וְאִלְמָלֵא נוּקְבֵיהּ קַיְּימָת לְגַבֵּיהּ, לָא יָכִיל עָלְמָא לְמִסְבַּל לוֹן.

51. Those other crocodiles that we mentioned were and were not, FOR THEIR ILLUMINATION WAS NOT REVEALED IN THEM, SO IT IS AS THOUGH THEY DID NOT EXIST. THIS IS SO, because their strength was weakened so they would not destroy the world, except once every seventy years, when they grow strong with the power of that great crocodile, which alone grows strong. If his female had been alive with him, the world would not have survived them.

52. עַד לָא קָטַל קב"ה לְנוּקְבָא, הָאָרֶץ הָיְתָה תֹהוּ. תֹהוּ הָיְתָה. וּלְבָתַר דְּקָטַל לָהּ, הֲוָה בֹּהוּ, שָׁרָאת לְאִתְקַיְּימָא. וְחֹשֶׁךְ עַל. עַד לָא הֲוַת נְהִירָא עוֹבָדָא דְּעָבֵד.

52. Until the Holy One, blessed be He, killed the female OF THE LEVIATHAN, the earth was without form. It was formless and THE EARTH was void after He slew her, WHICH MEANS THE EARTH started to be sustained: "And darkness was ON THE FACE OF THE DEEP" (Beresheet 1:2). It still had not illuminated DUE TO THE ACTION THAT HE PERFORMED.

58. When this great crocodile saw that the seed of this Light grew in the garden, WHICH IS MALCHUT, he awakened to provide for the second side, the SECOND river OF THE FOUR RIVERS called Gichon. And then the waters of the River Gichon were divided BY one path OF THE CROCODILE, FOR THE REASON THAT WILL BE EXPLAINED FURTHER AHEAD. THE CROCODILE goes to the seed that has sprouted AND HAS BECOME LIGHT in the Garden, WHICH IS MALCHUT, AND RECEIVES IT and illuminates upon THE RIVER with THE LIGHT OF the greatness of this seed, and it is called 'Gichon'.

59. וּמִגּוֹ הַהוּא רְבוּ דִּזְרוּעָא דָא, אִסְתְּלַק לִרְבוּ דְּשְׁלֹמֹה מַלְכָּא, כַּד אִסְתְּלַק לְמַלְכוּ, דִּכְתִיב וְהוֹרַדְתֶּם אוֹתוֹ אֶל גִּיחוֹן, וּכְתִיב וּמְשַׁח אוֹתוֹ שָׁם. שָׁם, וְלֹא בַּאֲתַר אַחֲרָא, בְּגִין דַּהֲוָה יָדַע דָּוִד מַלְכָּא דָא, וּמֵימוֹי אַחֲרָנִין אִסְתָּלָקוּ לְמַלְכוּ אַחֲרָא, וְדָא אִיהוּ מַלְכָּא דְּאִיהוּ תַּקִּיפָא.

59. And from that greatness of this seed, King Solomon rose to greatness when he rose to kingship, as written: "And bring him down to Gichon…anoint him there" (I Melachim 1:33-34). Bring him "there" and not to a different place, because King David knew that other waters rise to a different kingdom, and THIS MALCHUT FROM GICHON is a stronger kingdom.

60. וְהַאי הַתַּנִּין הַגָּדוֹל, אִתְּעַר לֵיהּ, וְאִסְתַּלָּק סְנַפִּירוֹי דְּהַאי תַּנִּין, בְּהַהוּא נָהָר, לְאִתַּתְקָפָא בֵּיהּ. וְכָל אִינּוּן שְׁאַר יְאוֹרִין כֻּלְּהוּ, סַלְקִין וְנַחְתִּין בְּתֻקְפָּא דְּהַאי הַתַּנִּין הַגָּדוֹל, וְתָאַב וְעָאל לְהַהוּא יְאוֹרָא שְׁכִיכָא, וְאִשְׁתְּכַךְ בֵּיהּ.

60. This great crocodile became aroused toward it, THE RIVER GICHON, TO SUSTAIN IT. The fins of this crocodile, WHICH ARE HIS MALCHUT, were elevated in that river, GICHON, and grew stronger in it. And all the other rivers ascended and descended by means of the great crocodile. AFTER SHINING ON THE RIVER GICHON, he again entered that quiet river and became quiet in it.

61. וּכְדֵין, כַּד הַהוּא אוֹר אִתְּגְנִיז לְעִילָּא לֵיהּ הַהוּא גָּנְנָא דְּקַאמְרָן, כְּדֵין נָפַק חֹשֶׁךְ קַדְמָאָה, וּבָטַשׁ עַל רֵישֵׁיהּ, בְּהַהוּא נוּקְבָא דְּאִתְמַתְּחָא

דְּאִסְתַּכַּל קוּדְשָׁא בְּרִיךְ הוּא בְּאִינּוּן חַיָּיבַיָּא, סָלִיק נְהוֹרֵיהּ וְגָנִיז לֵיהּ אֲמַאי גָּנִיז לֵיהּ. בְּגִין דְּהַהוּא תַּנִּין, הֲוָה סָלִיק וְנָחִית, וּבָטַשׁ בְּאִינּוּן יְאוֹרִין, עַד דְּגָנַז לֵיהּ וְלָא אִתְגַּלְיָא.

56. This light shone over the head OF THE GREAT CROCODILE. Water flowed from its nostrils TO SUSTAIN THE OTHER LEVELS, and wind blew up. AND HE EXPLAINS WHY THE WATER FLOWED OUT, AND WIND BLEW ABOVE, SAYING THAT THIS IS BECAUSE BEFOREHAND, this COMPLETE luminary illuminated until the light descended FROM BINAH and sparkled to the 72 lights of the Sun, WHICH IS ZEIR ANPIN. Since these lights were impressed in the sun below, wicked people in the world knew of them and worshipped the sun, MEANING THEY WORSHIPPED TO DRAW THE LIGHT FROM ABOVE DOWNWARDS. When the Holy One, blessed be He, observed that these wicked WANTED TO DRAW THE LIGHT FROM ABOVE DOWNWARDS, He raised the Light and concealed it. Why did He conceal it BECAUSE OF THE ACTIONS OF THE WICKED? For this crocodile was ascending and descending, AND ALSO DREW THE LIGHT FROM ABOVE DOWNWARDS BECAUSE OF THE ACTIONS OF THE WICKED, and struck these rivers, until He hid the Light and it was no longer visible.

57 וְזָרַע לֵיהּ זְרוּעָא בְּחַד צַדִּיק, דְּאִיהוּ גָּנְנָא דְּגִנְתָּא, וּזְרוּעָא דְּזָרַע בְּגִנְתָּא, בְּגִנְיזוּ בִּטְמִירוּ דְּהַאי אוֹר אִיהוּ.

57. And He sowed that seed through one Righteous, WHICH IS YESOD OF ZEIR ANPIN, who is the Gardener of the Garden. The seed sown in the Garden, WHICH IS MALCHUT, is the storing and concealing of this Light – MEANING THAT CONCEALMENT DOES NOT CONNOTE ABSENCE, BUT RATHER THE OPPOSITE. IT IS THE ASPECT OF THE SEED PLANTED FOR THE UPCOMING BLESSING, AS THE CONCEALMENT ITSELF WILL BECOME LIGHT AGAIN, LIKE A PLANT THAT COMES FORTH FROM A SEED.

58. כַּד הַאי הַתַּנִּין הַגָּדוֹל, חָמֵי דְּצָמַח בְּגִנְתָּא זְרוּעָא דְּאוֹר דָּא, כְּדֵין אִתְעַר לְסִטְרָא אָחֳרָא, לְהַהוּא נָהָר דְּאִקְרֵי גִּיחוֹן. וְאִתְפְּלָגוּ מֵימוֹי דְּהַאי גִּיחוֹן, חַד שְׁבִילָא דִּילֵיהּ, אִיהוּ אָזִיל גּוֹ הַהוּא זְרוּעָא דְּאַצְמְחָא גּוֹ גִּנְתָּא, וְאַנְהִיר בֵּיהּ בִּרְבוּ דִּזְרוּעָא דָּא, וְאִקְרֵי גִּיחוֹן.

rivers, were separated one from another, and are called 'nights', BECAUSE THE GRADES OF THE LEFT ARE CALLED 'NIGHT'. The ones were chief to all the others that emerged outside, and the others INSIDE ruled over everything. These were called 'the Firstborn of Egypt', which have spread from here outside of the firstborn. All these were sustained from the watering of these rivers, and this great crocodile rules all of them.

65. וְכֹלָּא בִּפְרִישׁוּ דְּמַיִין עִלָּאִין, דִּכְתִיב וַיְהִי מַבְדִּיל בֵּין מַיִם לָמָיִם, וְאִתְרְשִׁימוּ מַיִין קַדִּישִׁין עִלָּאִין, וְאִתְפְּרָשׁוּ לְעֵילָא, וּמַיִין תַּתָּאִין, אִתְפְּרָשׁוּ כֻּלְּהוּ אִלֵּין מֵאִלֵּין, קַדִּישִׁין וּדְלָא קַדִּישִׁין, וע"ד אִקְרוּן מַלְאָכִין עִלָּאִין פְּרִישָׁן, בְּגִין דְּאִתְפְּרָשׁוּ אִלֵּין מֵאִלֵּין לְזַנַיְיהוּ.

65. All this came about by the division of the upper water FROM THE LOWER, as is written: "And let it divide water from water" (Beresheet 1:6). The holy upper waters were marked and separated to be above, and the lower waters were all separated from those TO BE BELOW. The holy ones WERE DIVIDED from the unholy. Therefore, the upper angels are called 'separate', because the ones were divided from the others according to their kinds.

66. וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע, רָזָא דָא, כַּד הַאי הַתַּנִּין הַגָּדוֹל, הֲוָה נָשִׁיב רוּחָא בְּהַהוּא נוּקְבָא, וּמְרַפְרְפָא לְגַבֵּי עֵילָא, כָּל אִינּוּן עֲשָׂבִין הֲוָה מְהַפֵּךְ לוֹן לִיבִישׁוּ, עַד דְּרוּחָא אַחֲרָא נָשִׁיב בְּהַהוּא רוּחָא, וְשָׁכִיךְ לֵיהּ לְתַתָּא, וַעֲשָׂבִין צָמְחוּ כְּמִלְּקַדְמִין. וְשַׁלְטִין וּמְשַׁבְּחָן וְאוֹדָן קָמֵי קוּדְשָׁא בְּרִיךְ הוּא.

66. "And Elohim said, 'Let the earth bring forth grass, herb yielding seed'" (Beresheet 1:11). THE EARTH IS THE SECRET OF MALCHUT, AND GRASSES ARE THE LIGHT THAT SPROUTS FROM SOWING OF THE TREASURED LIGHT. This is the secret: when the great crocodile would blow wind through the hole IN HIS HEAD that blew upwards, he would dry all these grasses until another wind would blow against that wind OF THE CROCODILE and would quiet him below. And the grasses grew as before, and ruled and praised and offered thanks before the Holy One, blessed be He.

67. מִסְטַר שְׂמָאלָא, וּלְגוֹ יְאוֹרָא שְׁכִיכָא, נָפְקִין בְּעִירִין לְזַנַיְיהוּ,

בֵּיהּ, וְאִתְפְּרַשׁ חַד חוּטָא, בֵּין הַהוּא נְהִירוּ דְּאוֹר דָּא דְּאִתְגְּנִיז, וּבֵין הַהוּא חֲשׁוֹכָא דְּחֹשֶׁךְ דָּא, דִּכְתִיב, וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ.

61. When that Light was concealed above the Gardener, the original darkness, FROM BEFORE THE LIGHT EMERGED, came out and hit the head of the crocodile on the hole that was made there. A thread was spread between that illumination THAT REMAINED from this Light that was concealed and the dimness of this darkness, as is written: "And Elohim divided the Light from the Darkness" (Beresheet 1:4).

62. הַאי תַּנִּין, תָּב בְּהַהוּא פְּרִישׁוּ דְּהַאי חוּטָא דְּאַפְרִישׁ, וְאַפְרִישׁ לְאִינּוּן יְאוֹרִין, גּוֹ חֲשׁוֹכָא, וְאִתְפְּרָשׁוּ נוּנִין לְזִנַיְיהוּ אִלֵּין מֵאִלֵּין, בְּהַהוּא פְּרִישׁוּ.

62. This crocodile, through the division the thread made, again divided ALSO in these rivers above the darkness. The fish separated from each other according to their kinds by that division THAT WAS MADE IN THE RIVERS.

63. וְכַד אִתְפְּרָשׁוּ מַיִין עִלָּאִין קַדִּישִׁין. כָּל אִינּוּן יְאוֹרִין אִתְפְּרָשׁוּ, וְעָאלוּ לְגוֹ הַהוּא יְאוֹרָא שְׁכִיכָא דְּאִתְבְּרִיר מִכֻּלְּהוּ, וְנָפִיק וְעָאלִין בֵּיהּ תְּלַת זִמְנִין בְּיוֹמָא.

63. When the holy supernal waters were divided, all the rivers were divided and rose into the quiet river, which is the clearest. They go in and out of it three times daily.

64. וְכָל אִינּוּן נוּנִין דִּמְגַדְּלָן גּוֹ אִינּוּן יְאוֹרִין, פְּרִישָׁן אִלֵּין מֵאִלֵּין, וְאִקְרוּן לֵילוֹת, וְאִלֵּין אִינּוּן רָאשִׁין לְכָל אִינּוּן נוּנִין דְּנָפְקִין לְבַר, וְאִלֵּין שַׁלְטִין עַל כֻּלְּהוּ. וְאִלֵּין אִקְרוּן בְּכוֹרֵי מִצְרַיִם, וּמֵהָכָא אִתְבַּדָּר לְבַר בּוּכְרִין, וְכֻלְּהוּ אִתְזָנוּ מִשַּׁקְיוּ דְּאִינּוּן יְאוֹרִין. וְהַאי הַתַּנִּין הַגָּדוֹל, שַׁלְטָא עַל כֻּלְּהוּ.

64. And all these fish, WHICH ARE GRADES AND SOULS that grow in these

IT CALLED *Bariach* (also: 'bolt')? This is because it locks in both sides, WHICH ARE THE TWO COLUMNS, RIGHT AND LEFT, AND DOES NOT ALLOW THE THIRD COLUMN THAT RECONCILES THEM TO EXPAND. It does not go out to HARM the world except once in a Jubilee.

70. וּבְסִפְרֵי קַדְמָאֵי, דָּא נָחָשׁ עֲקַלָּתוֹן, דְּאִיהוּ בְּעַקִּימוּ תָּדִיר, וְאַיְתֵי לְוָוטִין עַל עָלְמָא, כַּד הַאי קָם, אִתְּבַר תּוּקְפֵּיהּ דְּהַהוּא תַּנִּינָא, וְלָא יָכִיל לְמֵיקָם, עַד דְּאָבִיד גִּשְׁמֵיהּ. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא כָּפִיף לֵיהּ גּוֹ יַמָּא, כַּד עָאל לְגַבֵּיהּ. וְאִיהוּ דָּרַךְ עַל תֻּקְפֵּיהּ דְּיַמָּא. וְתֻקְפֵּיהּ דְּיַמָּא דָּא, אִיהוּ תַּנִּינָא, כד״א וְדוֹרֵךְ עַל בָּמֳתֵי יָם.

70. In ancient books, THEY SAID ABOUT THE VERSE, "LET THERE BE LUMINARIES," THAT it refers to the Piercing Serpent that always goes crookedly and brought curses on the world, BECAUSE HE ENTICED EVE WITH THE TREE OF KNOWLEDGE OF GOOD AND EVIL. When this one rose, the strength of the GREAT crocodile was broken so that he could not rise, so much so that he lost his body. Because the Holy One, blessed be He, folds him into the sea when he comes to Him, treading upon the strength of the sea. The strength of the sea is the GREAT crocodile, as is written: "And He treads upon the waves of the sea" (Iyov 9:8).

71. וְכַד הַאי נָחָשׁ קָם, כְּדֵין מַה כְּתִיב, וְהָרַג אֶת הַתַּנִּין אֲשֶׁר בַּיָּם, דָּא אִיהוּ הַתַּנִּין הַגָּדוֹל. וע״ד כְּתִיב, הִנְנִי עָלֶיךָ. וְדָא נָחָשׁ, אִיהוּ מְאֹרֹת, בִּלְוָוטִין לְכֹלָא, בְּגִין דְּאִיהוּ תַּקִּיפָא עָלֵיהּ, בְּתֻקְפֵּיהּ דְּהַהוּא נָהָר רַבְּרְבָא, דְּאִקְרֵי חִדֶּקֶל, וְהָא אוֹקִימְנָא.

71. When this serpent rises it is written, "And He shall slay the crocodile that is in the sea" (Yeshayah 27:1), which is the great crocodile. Therefore, it is written: "Behold I am against you... THE GREAT CROCODILE THAT COUCHES IN THE MIDST OF HIS STREAMS" (Yechezkel 29:3). And this snake is 'luminaries (Heb. *me'orot*)' WITHOUT *VAV*, WHICH DENOTES AN EXPRESSION OF CURSE, AS IS WRITTEN: "THE CURSE (HEB. ME'ERAT) OF HASHEM IS IN THE HOUSE OF THE WICKED" (MISHLEI 3:33), for he brings curses to everyone. And He overpowers THE CROCODILE with the power of the great river, which is called Chidekel. This has already been explained.

וְאַזְלִין לְמִקְרַב לְגַבֵּי דְּאִינּוּן עֲשָׂבִין וְלָא יַכְלִין, וְתָבִין לְאַתְרַיְיהוּ. כָּל אִלֵּין יְאוֹרִין אַזְלִין וְשָׁאטִין, עִם הַהוּא תַּנִּינָא דְּשַׁלְטֵי בְּהוּ, וְסַחֲרִין לְאִינּוּן עֲשָׂבִין, וְלָא יַכְלִין. בַּר לְזִמְנִין, דְּרוּחָא עִלָּאָה לָא נָשִׁיב, וְאִיהוּ מְרַפְרְפָא רוּחָא בְּהַהוּא נוּקְבָא דִּלְעֵילָא, כְּמָה דְּאוֹקִימְנָא, כְּדֵין שָׁלִיט הַהוּא רוּחָא עַל אִינּוּן עֲשָׂבִין.

67. From the left side and from within the quiet river, emerge animals according to their species. They attempt to approach these grasses but cannot. They then return to their place. All these rivers swim with that crocodile, which dominates them, and surround these grasses but cannot BENEFIT FROM THEM, except sometimes, when the supernal wind does not blow and THE CROCODILE exhales wind through that hole IN HIS HEAD. That wind then rules over the grasses THAT IS, IT DRIES THEM.

68. וְיאוֹרָא שְׁכִיכָא תָּב לְאַתְרֵיהּ, וְסַלְקָא וְנַחְתָּא. וּבְגִין דְּמֵימוֹי שְׁכִיכִין, אָזִיל בִּשְׁכִיכוּ, וְהַאי הַתַּנִּים הַגָּדוֹל סַלְקָא לְגַבֵּי אִינּוּן יְאוֹרִין, וַעֲשָׂבִין כֻּלְּהוּ מְגַדְּלָן סַחֲרָנֵיהּ דְּהַהוּא יְאוֹרָא שְׁכִיכָא וְאִלֵּין מְגַדְּלִין בְּכָל עִיבָּר, כְּדֵין סַלְקָא הַהוּא תַּנִּינָא וְאִתְרַבֵּי בֵּינַיְיהוּ, וְתָב לְכָל אִינּוּן יְאוֹרִין.

68. HE HAS ANOTHER OPPORTUNITY TO APPROACH THE GRASSES, WHEN the quiet river returns FROM MALCHUT to its place, rising and falling. Since its waters are quiet, it flows quietly. The great crocodile rises to these rivers AND IS NOT THERE IN THE QUIET RIVER. All the grasses grow around that quiet river, growing on all sides. Then that Crocodile goes up TO THE GRASSES and grows among them, AND AFTERWARDS returns to all these rivers.

69. וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם, דָּא אִיהוּ נָחָשׁ בָּרִיחַ. אֲמַאי בָּרִיחַ. בְּגִין דְּסָגִיר לִתְרֵין סִטְרִין, וְלָא נָפִיק לְעָלְמִין אֶלָּא חַד זִמְנָא לְיוֹבְלָא.

69. "And Elohim said, 'Let there be luminaries in the firmament of heaven'" (Beresheet 1:16). This refers to the Piercing Serpent (Heb. *bariach*). Why IS

4. "For Hashem will pass through...on the lintel, and on the two side posts"

A Synopsis

Rabbi Shimon tells us why God required the sign of blood to be placed outside the entrance so that He would pass over Yisrael's houses when He killed the Egyptians. He says that idol worshipping is the only thing which is punished without a person having had to commit an action of some kind. The blood placed on the three places of the lintel and side posts corresponds to the three columns. There is some discussion of the color of the columns and the color of blood, and of the two bloods of Passover and Circumcision that correspond to Mercy and Judgment. At the same time that the Egyptians were being killed, Yisrael were being healed from their circumcision. We are told that the entrance, in "And Hashem will pass over on the entrance," is the opening to draw the spirit and the body, which opening is only freed upon circumcision. Rabbi Aba says that when "pass through" is written, as in "And Hashem will pass through to smite Egypt," it always means that God passed down through the emanations of the Sfirot to perform either Judgment or Mercy.

74. וְעָבַר יְיָ׳ לִנְגּוֹף אֶת מִצְרַיִם וְגוֹ׳. תָּנָא א״ר יוֹסֵי, הַאי קְרָא קַשְׁיָא, וְכִי וְרָאָה אֶת הַדָּם ואח״כ וּפָסַח, דְּמַשְׁמַע דְּסִימָנָא הוּא דְּעָבֵיד. וְאִי תֵּימָא בְּגִין דָּמָא דְּאִיהוּ מִצְוָה, אֲמַאי לְבַר. וַאֲמַאי בִּתְלַת דּוּכְתֵּי דְּפִתְחָא. וְהָא כְּתִיב הוּא גַּלֵּי עֲמִיקָתָא וְגוֹ׳. ומ״ט בָּעָא דְּאִתְגַּלְיָא דָּמָא עַל הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת.

74. "For Hashem will pass through to smite Egypt..." (Shemot 12:23) We learned, as Rabbi Yosi said, that this passage is difficult. Could it be that first "He sees the blood" and then He "will pass over" (Ibid.), which means He made a sign? If you say it is because of the commandment to place the blood, then why WAS IT PLACED outside THE DOOR, and why on the lintel and two side posts? WHY DID HE NEED THIS? IS NOT EVERYTHING REVEALED BEFORE THE HOLY ONE, BLESSED BE HE? It is written: "He reveals the deep and secret things" (Daniel 2:22). And why did He have to have to reveal the blood on the lintel and two side posts?

75. אֶלָּא תָּנָא, כְּתִיב, וַיַּרְא יְיָ׳ וַיִּנְאָץ, וּכְתִיב, וַיַּרְא יְיָ׳ כִּי רַבָּה רָעַת

72. הַהוּא נָחָשׁ אִיהִי בְּיַבֶּשְׁתָּא כַּד נָפְקִין דָּא בְּדָא, דָּא דִּבְיַבֶּשְׁתָּא אִתְתְּקַף תָּדִיר, בְּגִין דְּכָל אוֹרְחוֹי וְתֹקְפּוֹי בְּיַבֶּשְׁתָּא אִיהוּ, וְאָכִיל אַרְעָא וְעַפְרָא תָּדִיר, כד"א וְעָפָר תֹּאכַל כָּל יְמֵי חַיֶּיךָ. דָּא גַּדִּיל בְּעַפְרָא, וְדָא גַּדִּיל בְּמַיָּא. נָחָשׁ דְּאִתְגַּדִּיל בְּמַיָּא, לָאו תַּקִּיפָא כְּהַאי דְּאִתְגַּדִּיל בְּיַבֶּשְׁתָּא, וע"ד כְּתִיב מְאֹרֹת חָסֵר.

72. That snake is on dry land. When they go to battle each other, the one on dry land always triumphs, because all his ways and his power are on dry land, WHERE MALCHUT IS WHICH CONTAINS ALL THE JUDGMENTS. And he always eats dirt and dust, as it is written: "And dust shall you eat all the days of your life" (Beresheet 3:14). The one grows in the dust and the other grows in water. The snake that grows in the water is not as strong as the one that grows on dry land. Therefore, it is written ABOUT THE SNAKE, *me'orot* with a defective spelling WITHOUT A *VAV*, BECAUSE HIS POWER IS STRONG ENOUGH TO KILL EVERYTHING.

73. וְדָא אִזְדְּמַן לְגַבֵּי הַהוּא דְּמַיָּא. ואע"ג דְּאִזְדְּמַן לְגַבֵּיהּ, לָא אֲגַח לְגַבֵּיהּ, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי, דְּקָטִיל לֵיהּ מִגּוֹ יַמָּא, כְּמָה דְּאוֹקִימְנָא בְּגִין גַּסּוּת רוּחָא דְּבֵיהּ, כד"א אֲשֶׁר אָמַר לִי יְאֹרִי וְגוֹ'.

73. And this SNAKE comes across that CROCODILE, which is in the water. Although he meets him, he does not fight with him; the Holy One, blessed be He, alone kills him in the sea. As we explained it, because of the haughtiness in him, it is written: "My river is my own, and I have made it for myself" (Yechezkel 29:3).

of hyssop, and dip it in the blood that is in the basin, and touch with it the lintel and two side posts..." (Shemot 12:22). He asks: Why a bunch of hyssops? He answers: In order to destroy the Impure Spirit from among them and to indicate on their houses at these three places the Complete Faith, one on this side and one on that side – on the two side posts that allude to the two Columns, Right and Left – and one between them on the lintel that alludes to the Central Column. Therefore, "Hashem will pass over the door, and will not allow the Destroyer to come into your houses to smite you" (Ibid. 23), for He sees the Holy Name marked on the entrance, which is the secret of the three Columns.

78. א"ר יְהוּדָה, אִי הָכִי אֲמַאי דָּמָא, דְּהָא תְּנִינָן, חִוָּור וְסוּמָק וְחַד דְּכָלִיל בֵּינֵי גַּוְונֵי. א"ל, תְּרֵי דָּמֵי הֲווֹ, חַד דְּמִילָה, וְחַד דְּפִסְחָא. דְּמִילָה רַחֲמֵי. דְּפִסְחָא דִּינָא.

78. Rabbi Yehuda said: If they allude to the three Columns, why is this done with blood? Did we not learn that the colors of the three Columns are white and red, and the one that is between them combines both colors; its color is green like the sun that combines white and red. And why are all three Columns alluded to with the red color, which is blood? He said to him: There were two kinds of blood, one of the Pascal sacrifice and one of circumcision as they circumcised themselves. The blood of the circumcision is Mercy, even though it is red, and the blood of the Pascal sacrifice is Judgment. It therefore does not depend upon colors in this case.

79. א"ר יְהוּדָה, לָאו הָכִי, אֶלָּא כְּמָה דְּאוֹלִיפְנָא, דְּאַחְזָר הַהוּא דָּמָא קוּדְשָׁא בְּרִיךְ הוּא לְרַחֲמֵי, כְּאִילוּ הֲווֹ חִוָּור בְּגוֹ גַּוְונֵי הה"ד, וָאֶעֱבוֹר עָלַיִךְ וָאֶרְאֵךְ מִתְבּוֹסֶסֶת בְּדָמָיִךְ וְאוֹמֵר לָךְ בְּדָמָיִךְ חַיִּי וְגו'. ואע"ג דַּהֲוָה סוּמָקָא, אִתְחֲזָר לְרַחֲמֵי, דִּכְתִיב בְּדָמָיִךְ חַיִּי. ובג"כ, רָשִׁים פִּתְחָא בִּתְלַת סִטְרִין, חַד הָכָא, וְחַד הָכָא, וְחַד בֵּינַיְיהוּ.

79. Rabbi Yehuda said: It is not so, but rather as I learned that the Holy One, blessed be He, turned that blood into Mercy as though it was the white

הָאָדָם בָּאָרֶץ. וְתָנִינָן לָא אִתְחָזֵי אַשְׁגָּחוּתָא דִּלְעֵילָא, אֶלָּא כַּד אִתְחָזֵי לְתַתָּא עוֹבָדָא דְּאִתְעֲבִידוּ עוֹבָדָא מִנֵּיהּ וְעַד דְּעַבְדִּין עַבְדָּא לְתַתָּא לָא מַשְׁגִּיחִין לְאַבְאָשָׁא, בַּר הִרְהוּרָא דע"ז, דִּכְתִיב הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם. וּמִדְּאִתְעֲבִיד עוֹבָדָא, אַשְׁגָּחוּתָא דִּלְעֵילָא אִתְּעַר, וּבְגִין כַּךְ, כֹּלָּא, בֵּין לְטָב וּבֵין לְבִישׁ, בְּעוֹבָדָא תַּלְיָא מִלְּתָא.

75. He answers: But we studied that it is written: "And when Hashem saw it, He abhorred them" (Devarim 32:19), and also, "And Hashem saw that the wickedness of man was great in the earth" (Beresheet 6:5). Yet we learned that providence is not seen above unless an action below becomes manifest from it. Before an action is done below, there is no looking to punish, except for the thought of idolatry, which is punished without an action, as is written: "Take heed to yourselves, that your heart be not deceived" (Devarim 11:16). After the action is done, providence is aroused. Therefore everything, both good and bad, depends upon action.

76. א"ר יוֹסֵי, כָּל שְׁוָקֵי מִצְרַיִם, מַלְיָין טַעֲוָון הֲווֹ, וְעוֹד דִּבְכָל בֵּיתָא וּבֵיתָא, הֲווֹ שְׁכִיחֵי זִינִין, דְּמִתְקַטְרֵי בְּחָרְשַׁיְיהוּ, בְּאִינּוּן כִּתְרִין תַּתָּאִין דִּלְתַתָּא, וּמִתְעָרִין רוּחַ מִסְאָבָא בְּגַוַוּיְיהוּ.

76. Rabbi Yosi said: All the marketplaces of Egypt were full of idols. Moreover, every house had kinds of witchcrafters who with their witchcraft connected with the lower crowns that were below to arouse the Impure Spirit amongst them.

77. וְרָזָא דְּמִלָּה תָּנָא, כְּתִיב, וּלְקַחְתֶּם אֲגֻדַּת אֵזוֹב וּטְבַלְתֶּם בַּדָּם אֲשֶׁר בַּסַּף וְהִגַּעְתֶּם אֶל הַמַּשְׁקוֹף וְאֶל שְׁתֵּי הַמְּזוּזוֹת. אֲגוּדַת אֵזוֹב לָמָּה. בְּגִין לְבַעֲרָא רוּחַ מִסְאָבָא מִבֵּינַיְיהוּ, וּלְאַחֲזָאָה בְּפִתְחַיְיהוּ, בְּהָנֵי תְּלַת דּוּכְתֵּי, מְהֵימְנוּתָא שְׁלִימָתָא. חַד הָכָא, וְחַד הָכָא, וְחַד בְּגַוַוּיְיהוּ בְּגִין כַּךְ, וּפָסַח יְיָ' עַל הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית לָבֹא אֶל בָּתֵּיכֶם לִנְגּוֹף, מִשּׁוּם דְּחָמֵי שְׁמָא קַדִּישָׁא רָשִׁים עַל פִּתְחָא.

77. We have learnt the secret meaning of it. It is written: "And take a bunch

of his house until the morning...and when He sees the blood on the lintel, and on the two side posts, Hashem will pass over the door, and will not allow the Destroyer to come into your house to smite you" (Shemot 12:22-23). SO WE SEE THAT THE HOLY ONE, BLESSED BE HE, GUARDED THEM FROM OUTSIDE.

82. תּוּ אָמַר רִבִּי אַבָּא, כְּגַוְונָא דִשְׁמָא קַדִּישָׁא ה עֲבָדוּ בְּהַהוּא שַׁעֲתָא. מַה שְׁמָא קַדִּישָׁא אִתְחֲזָר בְּהַאי שַׁעֲתָא דִינָא, אוּף הָכִי אִתְחֲזָר הַאי דָּמָא בְּהַאי שַׁעֲתָא דִינָא, דִּכְתִיב וְרָאָה אֶת הַדָּם עַל הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת, רְשִׁימָא דְּכֻלְּהוּ סוּמָקָא, לְאִתְחֲזָאָה, דְּהָא אִתְחֲזָר בְּדִינָא, לְמֶעְבַּד נוּקְמִין.

82. Rabbi Aba also said: theymade the semblance of the Holy Name *Hei* at the time, NAMELY THREE LINES – TWO ON THE SIDE POSTS AND ONE ON THE LINTEL ABOVE – WHICH RESEMBLES THE FORM OF THE LETTER *HEI*, WHICH IS MALCHUT. THEREFORE, as the Holy Name changed at that time to be of Judgment AGAINST THE EGYPTIANS, so did the blood change at that moment into Judgment, as written: "and when He sees the blood on the lintel, and on the two side posts." For everybody's mark was red, WHICH ALLUDES TO JUDGMENT, to show THAT EVEN THOUGH IT WAS MERCY FOR YISRAEL, it changed to Judgment to wreak revenge AGAINST THE EGYPTIANS

83. וְרָזָא דְּמִלָּה, כְּגַוְונָא דְּהַוֵי לְעֵילָא בְּהַהוּא שַׁעֲתָא, כַּד בָּעֵי לְאִתְחֲזָאָה לְתַתָּא, אִי רַחֲמֵי רַחֲמֵי, וְאִי דִינָא דִינָא, הֲדָא הוּא דִּכְתִיב, וּטְבַלְתֶּם בַּדָּם אֲשֶׁר בַּסַּף וְהִגַּעְתֶּם וְגוֹ'. וּלְזִמְנָא דְּאָתֵי כְּתִיב, מִי זֶה בָּא מֵאֱדוֹם חֲמוּץ בְּגָדִים מִבָּצְרָה. דְּזַמִּין לְאַחֲזָאָה כֻּלְּהוּ דִינָא לְמֶעְבַּד נוּקְמִין.

83. The secret of this matter is that they had to display below in the same manner it was above at the time-if it was Mercy, then Mercy, if Judgment, then Judgment. Since ABOVE THERE WAS JUDGMENT AGAINST EGYPT, it is written: "And dip it in the blood that is in the basin, and touch with it the lintel..." (Shemot 12:22), FOR BLOOD ALLUDES TO JUDGMENT. About the future time to come, it is written: "Who is this that comes from Edom, with

among the colors. This is the meaning of: "And when I passed by you, and saw you weltering in your blood and I said to you, 'In your blood live'..." (Yechezkel 16:6). Even though it was red, it was transformed into Mercy, for "In your blood live." IT IS NOT DEPENDENT UPON COLORS IN THIS CASE, and one therefore marked the entrance on three sides, one here, one there and one between them FOR THEY ALLUDE TO THE THREE COLUMNS.

80. תָּאנֵי ר׳ חִזְקִיָּה, תְּרֵין דָּמֵי אִתְחָזוּ, לָקֵבֵל תְּרֵי כִּתְרִין, דְּאִתְחָזוּ לְעֵילָא בְּהַהִיא שַׁעֲתָא. א״ר יוֹסֵי, חַד כִּתְרָא דִּכְלִילָא בִּתְרֵין סִטְרִין טְמִירִין, בְּרַחֲמֵי וְדִינָא.

80. Rabbi Chizkiyah learned that two types of blood appeared, THE BLOOD OF THE PASSOVER AND THE BLOOD OF CIRCUMCISION, which correspond to two crowns, MEANING SFIROT, that appeared above at that time – WHICH ARE THE TWO COLUMNS, CHESED AND GVURAH. Rabbi Yosi said: THEY CORRESPOND TO one crown that combines the two concealed sides, NAMELY, Mercy and Judgment.

81. אָמַר רִבִּי אַבָּא, בְּכַמָּה אַתְרִין חָס קוּדְשָׁא בְּרִיךְ הוּא עַל בְּנוֹי: עָבֵד בַּר נָשׁ בֵּיתָא, וְקוּדְשָׁא בְּרִיךְ הוּא אָמַר לֵיהּ, כְּתוֹב שְׁמִי, וְשַׁוֵּי לְפִתְחָךְ, וְאַתְּ שָׁרֵי לְגוֹ בֵּיתָא, וַאֲנָא אוֹתִיב לְבַר בְּפִתְחָךְ לְנַטְרָא לָךְ. וְהָכָא אָמַר, רָשִׁים עַל פִּתְחָא רָזָא דִּמְהֵימְנוּתָא דִּילִי, וְאַתְּ שָׁרֵי לְגוֹ בֵּיתָךְ, וַאֲנָא נָטִיר לָךְ לְבַר, דִּכְתִיב וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֹּקֶר, וּכְתִיב וְרָאָה אֶת הַדָּם עַל הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת וּפָסַח ד׳ עַל הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית לָבֹא אֶל בָּתֵּיכֶם לִנְגוֹף.

81. Rabbi Aba said: The Holy One, blessed be He had compassion for His children on many occasions. A man made a house and the Holy One, blessed be He, said to him: 'Write My Name and place it on your door so when you sit in your house, I will sit outside by your door to guard you.' Here AT PASSOVER, He said: 'Mark on your entrance the secret of Faith in Me,' NAMELY THE THREE COLUMNS ON THE TWO SIDE POSTS AND ON THE LINTEL, AS MENTIONED. 'Sit in your house and I will guard you from outside,' as it is written: "And none of you shall go out at the door entrance

86. וְתָנָא, בְּאוֹתָה שָׁעָה שֶׁנִּגְּפוּ מִצְרָאֵי, בְּאוֹתָה שָׁעָה נִתְרַפְּאוּ יִשְׂרָאֵל. דְּתַנְיָא אָמַר רִבִּי יוֹסֵי, מ״ד, וּפָסַח יְיָ עַל הַפֶּתַח, מַאי עַל הַפֶּתַח. וּפָסַח יְיָ׳ עֲלֵיכֶם מִבָּעֵי לֵיהּ. אֶבָל עַל הַפֶּתַח, עַל הַפֶּתַח מַמָּשׁ זֶהוּ פֶּתַח הַגּוּף. וְאִי זֶהוּ פֶּתַח הַגּוּף. הֲוֵי אוֹמֵר זוֹ מִילָה.

86. We learned that Yisrael were healed at the same moment the Egyptians were smitten. Rabbi Yosi said, we learned the verse: "Hashem will pass over the door." Why does it say "over the door," when it should have stated: 'Hashem will pass over you'? HE ANSWERS: Rather, "over the door," refers to the actual door, the opening of the body. And what is the opening of the body? Say it is the circumcision, MEANING THAT HE HEALED IT.

87. רִבִּי שִׁמְעוֹן אָמַר, בְּשַׁעֲתָא דְּאִתְּפְּלַג לֵילְיָא, וְכִתְרָא קַדִּישָׁא אִתְּעַר לְגַבָּהּ דְּכוּרָא. וּמַאן דְּכוּרָא. חֶסֶד עִלָּאָה, דְּמַשְׁמַע, דְּדָא בְּלָא דָא לָא סַלְקָא, וּבְגִין דָּא, דָּא מָחֵי, וְדָא מַסֵּי, וְכֹלָּא בְּשַׁעֲתָא חֲדָא.

87. Rabbi Shimon said: at midnight, the male is awakened towards the holy crown, WHICH IS MALCHUT. Who is that male? He is supreme Chesed OF ZEIR ANPIN, as is known that one does not come about without the other. EVEN THOUGH THE NIGHT IS THE ASPECT OF MALCHUT ALONE, IT WILL NEVER OCCUR THAT MALCHUT SHALL BE WITHOUT ZEIR ANPIN, HER HUSBAND. Therefore, MALCHUT smites and ZEIR ANPIN heals at the same time.

88. וּכְתִיב, וּפָסַח יְיָ עַל הַפֶּתַח הַיָּדוּעַ. מַאי הַפֶּתַח, מִשּׁוּם דְּאִיהוּ פִּתְחָא וּמְשִׁיכָא דְּרוּחָא וְגוּפָא, וְתָא חֲזֵי, עַד לָא אִתְגְּזַר אַבְרָהָם, הֲוָה אָטִים וְסָתִים מִכָּל סִטְרוֹי. מִדְּאִתְגְּזַר אִתְפְּתַח מִכֹּלָּא, וְלָא הֲוֵי אָטִים וְסָתִים כְּקַדְמִיתָא.

88. And it is written: "Hashem will pass over the door," NAMELY the known door, THE DOOR OF THE BODY AS MENTIONED ABOVE. What is the door, WHY IS IT CALLED DOOR? It is the opening to draw the spirit and the body, BECAUSE THEY WERE BORN FROM THERE. Come and behold: until Abraham was circumcised, he was shut off and closed from all sides, AND WAS NOT ABLE TO BEGET IN HOLINESS. As soon as he was circumcised,

crimsoned garments from Botzrah" (Yeshayah 63:1), for He will show Judgment to them all to wreak revenge. HIS GARMENTS WILL THEN REDDEN WITH BLOOD.

84. וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֹּקֶר. מַאי טַעֲמָא, מִשּׁוּם דְּתָנִינָן, אָמַר רַבִּי יִצְחָק, לָא לִיבָעֵי לֵיהּ לְאִינִישׁ לְמֵיזַל בְּשׁוּקָא, וּלְאִשְׁתַּכְּחָא בְּשׁוּקָא, בְּזִמְנָא דְּדִינָא תַּלְיָא בְּמָתָא, דְּכֵיוָן דְּרִשׁוּתָא אִתְיְיהִיב לְמְחַבְּלָא, מַאן דְּפָגַע בֵּיהּ אִתְּזַק. וְהָכָא מִשּׁוּם דְּדִינָא אִשְׁתְּכַח, לָא בַּעְיָא לְנָפְקָא לְבַר.

84. "And none of you shall go out at the door of his house until the morning." HE ASKS: What is the reason THAT THEY WERE PROHIBITED TO GO OUT OF THEIR HOUSE DOOR? HE ANSWERS: We learned that a person should not go in the market place and be in the market place at the time when Judgment hovers over the city, because once the Destroyer has been granted permission, whomever he meets comes to harm. THEREFORE, since there was Judgment FOR THE EGYPTIANS, they must not go out.

85. תַּנְיָא אָמַר רַבִּי יוֹסֵי, בְּהַהוּא מַמָּשׁ דְּאִשְׁתְּכַח דִּינָא לְמִצְרָאֵי, בְּהַהוּא מַמָּשׁ אִשְׁתְּכַח רַחֲמֵי לְיִשְׂרָאֵל, הֲדָא הוּא דִּכְתִיב, וְרָאִיתִי אֶת הַדָּם וּפָסַחְתִּי עֲלֵיכֶם. וְכֵן תָּנָא, בְּכָל אִינּוּן כִּתְרִין קַדִּישִׁין דִּלְעֵילָא, כְּמָה דְּאִשְׁתְּכַח דִּינָא, אִשְׁתְּכַח רַחֲמֵי, וְכֻלָּא בְּשַׁעֲתָא חֲדָא. תָּנָא רַבִּי חִזְקִיָּה, כְּתִיב, וְנָגַף יְיָ' אֶת מִצְרַיִם נָגוֹף וְרָפֹא. נָגוֹף לְמִצְרַיִם, וְרָפֹא לְיִשְׂרָאֵל. מַאי וְרָפֹא. מַאי שֶׁנִּימּוֹלוּ צְרִיכִים רְפוּאָה.

85. We learned, as Rabbi Yosi said, in the same place where there was Judgment for the Egyptians, there also was Mercy for the children of Yisrael. This is the meaning of: "And when I see the blood, I will pass over you" (Shemot 12:13). So have we learned that throughout the holy crowns above, as there is Judgment in them, so is Mercy simultaneously. Rabbi Chizkiyah taught that it is written: "And Hashem will smite Egypt, He shall smite and heal" (Yeshayah 19:22), MEANING the smiting of Egypt and the healing of Yisrael. HE ASKS what is the healing for, AND ANSWERS they needed healing from their circumcision.

כְּמָה דְּאִתְיְיהִיב לֵיהּ כִּתְרָא דְּחֶסֶד, הֲדָא הוּא דִּכְתִיב כְּחוֹם הַיּוֹם. כְּמָה דְּיָתִיב בְּהַאי, כַּךְ יָתִיב בְּהַאי, דְּלָא סָלִיק הַאי בְּלֹא הַאי.

91. Rabbi Aba said: "As he sat in the tent door," is similar to: "And Hashem blessed Abraham in all things (Heb. *bakol*)." As THE TENT door IS MALCHUT THAT IS CALLED "*BAKOL*." It is the tenth crown, WHICH IS MALCHUT. 'CROWN' MEANS A SFIRAH. "In the heat of the day" MEANS as the Sfirah of Chesed THAT IS CALLED 'DAY' was given to him, SO DID HE MERIT THE TENT DOOR, FOR CHESED OPENS MALCHUT CALLED 'TENT', SO IT CAN ILLUMINATE. As he sits IN CHESED, THAT IS CALLED 'DAY', so does he sit IN MALCHUT THAT IS CALLED 'THE TENT DOOR', because one does not rise without the other.

92. ד״א וְעָבַר יְיָ לִנְגוֹף אֶת מִצְרַיִם. מַאי וְעָבַר. דְּעָבַר עַל שׁוּרֵי דִּינָא דְּכִתְרִין, דַּהֲווֹ מִתְקַשְׁרֵי בְּכִתְרִין אַחֲרָנִין דִּלְעֵילָא, וְשָׁרָא לְהוּ מִקִּיּוּמֵיהוֹן, וְעָבַר עַל אוֹרְחוֹי, בְּגִין לְמֶעְבַּד בְּהוּ דִּינָא, וּלְנַטְרָא לְהוּ לְיִשְׂרָאֵל, וּכְדֵין הוּא, כָּל וְעָבַר, וְעָבַרְתִּי, וַיַּעֲבֹר, דְּקוּדְשָׁא בְּרִיךְ הוּא אַעְבַּר עַל כָּל אוֹרְחוֹי, אוֹ לְדִינָא, אוֹ לְרַחֲמֵי. הָכָא וְעָבַר, בְּגִין לְמֶעְבַּד דִּינָא, הָתָם וַיַּעֲבֹר, בְּגִין לְרַחֲמָא.

92. Another explanation FOR, "For Hashem will pass through to smite Egypt." THE MEANING OF "pass through" is that He went over the line of Judgment of the crowns that were connected with other crowns above, and disconnected them from their sustenance. THUS THE HOLY ONE, BLESSED BE HE, forwent His ways, NAMELY, HE DISRUPTED THE EVOLUTION OF THE CROWNS, in order to perform Judgment BY EGYPT, and to guard Yisrael. It is so wherever it is written: "He will pass through"; "I will pass through"; "He passed through." IT INDICATES THAT the Holy One, blessed be He, forwent His ways, MEANING THE ORDER OF THE EVOLUTION OF THE SFIROT, either to perform Judgment or for Mercy. Here, "He will pass through," MEANS to perform Judgment, while, "And Hashem passed by BEFORE HIM…" (Shemot 34:6) is in order to have mercy.

everything in him opened up, and he was no longer blocked and closed as before.

89. וְהַיְינוּ רָזָא דְּתָנֵינָן, וְהוּא יֹשֵׁב פֶּתַח הָאֹהֶל. מִשּׁוּם דְּאִתְגַּלְיָיא יו"ד. מַאי קָא מַיְירֵי. אֶלָּא אָמַר רִבִּי יִצְחָק דְּהוּא אַשְׁרֵי בְּגִלּוּיָא דָא, חֶסֶד בְּצֶדֶק. וְדָא הוּא פִּתְחָא, דְּמַשְׁכְּנָא עִלָּאָה קַדִּישָׁא, מַשְׁמַע דִּכְתִיב הָאֹהֶל, הָאֹהֶל הַיָּדוּעַ.

89. And this is the secret that we learned: "As he sat in the tent door" (Beresheet 18:1), because *Yud* was revealed. HE ASKS: Why does he say so? HE ANSWERS: But Rabbi Yitzchak says, by this revealing OF THE *YUD*, He caused Chesed to dwell in Righteousness. This is the entrance of the supernal holy Tabernacle, WHICH IS MALCHUT. This is understood from "the tent," meaning the specific tent, WHICH IS MALCHUT CALLED 'TENT'.

90. אָמַר רִבִּי אֶלְעָזָר, כַּד אִתְגַּלְיָיא הַאי יו"ד, אִתְבְּשַׂר, וְאִתְבְּרַךְ בְּפֶתַח הָאֹהֶל, דְּהִיא צֶדֶק, לְאִתְבַּסְּמָא בְּחֶסֶ"ד. הֲדָא הוּא דִּכְתִיב, כְּחוֹם הַיּוֹם, דְּהוּא שַׁעֲתָא דְּשַׁלְטָא חֶסֶד, חוּלָקָא דְּאַבְרָהָם. וּמ"ל דְּהַאי פֶּתַח הָאֹהֶל, אִתְבַּסַּם לְקָבְלֵיהּ דְּאַבְרָהָם. דִּכְתִיב, וַיְיָ בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל, דְּאִתְבָּסָם בְּחֶסֶ"ד, מִדְּאִתְגַּלְיָיא יו"ד.

90. Rabbi Elazar said: When this *Yud* was revealed, ABRAHAM was given the news and was blessed at the tent door, which is Righteousness, NAMELY MALCHUT that was sweetened with Chesed. This is the meaning of: "in the heat of the day," as DAYTIME is the time when Chesed reigns, which is the portion of Abraham, SINCE ABRAHAM IS A CHARIOT TO CHESED OF ZEIR ANPIN. How do we know that the tent door, WHICH IS MALCHUT, was mellowed with Chesed by the powers of Abraham? IT IS BECAUSE it is written: "And Hashem blessed Abraham in all things (Heb. *bakol*)" (Beresheet 24:1). *BAKOL* IS MALCHUT sweetened with Chesed BY ABRAHAM after *Yud* was revealed in him THROUGH CIRCUMCISION.

91. אָמַר רִבִּי אַבָּא, וְהוּא יוֹשֵׁב פֶּתַח הָאֹהֶל, כְּמָה דִּכְתִיב וַיְיָ בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל. דְּהָא הוּא פִּתְחָא קַדִּישָׁא, כִּתְרָא עֲשִׂירָאָה. כְּחוֹם הַיּוֹם,

Rabbi Chiya and Rabbi Yosi praise Rabbi Shimon, as being the one who can open the gates of the secrets of Wisdom. Lastly Rabbi Shimon talks about watchfulness, the watchnight, and the watchman; these allude to male and female, and wherever male and female are together all praise is directed to the male.

93. וַיְהִי בַּחֲצִי הַלַּיְלָה וַיְיָ׳ הִכָּה כָּל בְּכוֹר וְגוֹ׳. ר׳ חִיָּיא ור׳ יוֹסֵי הֲווֹ אַזְלֵי מֵאוּשָׁא לְלוּד, וַהֲוָה רִבִּי חִיָּיא רָכִיב בְּחַמְרָא. אָמַר ר׳ יוֹסֵי, נֵיתִיב הָכָא וְנַצְלֵי, דְּהָא מָטָא זִמְנָא דִּצְלוֹתָא דְּמִנְחָה, וְתָנֵינָן, לְעוֹלָם יְהֵא אָדָם זָהִיר בִּצְלוֹתָא דְּמִנְחָה. אֲמַאי זָהִיר. מִשּׁוּם דְּהִיא שַׁעֲתָא דְּתַלְיָא דִּינָא וּבָעֵי ב״נ לְכַוְּונָא דַּעְתֵּיהּ, נָחַת ר׳ חִיָּיא וְצַלֵּי.

93. "And it came to pass, that at midnight Hashem smote all the firstborn..." (Shemot 12:29) Rabbi Chiya and Rabbi Yosi were traveling from Usha to Lod and Rabbi Chiya was riding on a donkey. Rabbi Yosi said: Let us rest here and pray, for the time for Minchah ('the afternoon service') has come. And we have learned that one should always be punctual about the Minchah service. Why DOES HE HAVE TO BE punctual? Because it is the time when Judgment is impending over the world, and one must concentrate his mind. Rabbi Chiya got down FROM THE DONKEY and prayed.

94. עַד דַּהֲווֹ אַזְלֵי, נָטָה שִׁמְשָׁא לְמֵיעַל. א״ר חִיָּיא לר׳ יוֹסֵי אֲמַאי אַתְּ שָׁתִיק. א״ר יוֹסֵי, מִסְתַּכֵּל הֲוֵינָא בְּדַעְתָּאי, דְּלֵית עָלְמָא מִתְקַיְּימָא, אֶלָּא עַל רֵישֵׁיהוֹן דְּעַמָּא. אִי רֵישֵׁי עַמָּא זַכָּאִין, טַב לְעָלְמָא, טַב לְעַמָּא. וְאִי לָא זַכָּאִין, וַוי לְעָלְמָא, וַוי לְעַמָּא.

94. While they were still traveling, the sun was setting. Rabbi Chiya said to Rabbi Yosi: Why are you silent? Rabbi Yosi said: I was contemplating that the world exists only because of the leaders of the people. If the leaders of the people are righteous, it is good for the world and good for the people. If they are not righteous, woe to the world, woe to the people.

95. א״ר חִיָּיא, וַדַּאי כַּך הוּא, מִנָּלָן. דִּכְתִיב, רָאִיתִי אֶת כָּל יִשְׂרָאֵל נְפוֹצִים עַל הֶהָרִים כְּצֹאן אֲשֶׁר אֵין לָהֶן רוֹעֶה וַיֹּאמֶר יְיָ לֹא אֲדוֹנִים לָאֵלֶּה יָשׁוּבוּ אִישׁ לְבֵיתוֹ בְּשָׁלוֹם. יָשׁוּבוּ, יֵשְׁבוּ מִבָּעֵי לֵיהּ. לְבֵיתוֹ, בְּבֵיתוֹ מִבָּעֵי לֵיהּ. דְּהָא בְּאַתְרַיְיהוּ קַיְּימִי.

5. "And it came to pass, that at midnight"

A Synopsis

Rabbi Chiya and Rabbi Yosi pause during their travelling to pray, because it is important to be punctual about the Minchah service. As they continue on, Rabbi Yosi is contemplating leadership, and says that the world gains from good leaders and suffers from bad ones, and yet if the bad leader is punished for his sin, then the people are spared. After it turns dark, the rabbis sit under a tree in some fear, until at midnight they see a doe, crying and then they hear shouting, a voice saying that their Master is going into the Garden of Eden to rejoice with the Righteous. After this event, Rabbi Yosi returns to the story of the Passover, and wonders why the slaughter of the firstborn was not done in the daytime so everyone could see it, and why all were killed rather than just those kings and ministers and warriors who cause war. They wait until daylight and then go to Rabbi Shimon for an answer. Rabbi Shimon is speaking about the philosophies of the other nations of the world, and says that their faith is as nothing, since they comprehend neither supernal mysteries nor lower wisdom. He turns to the story of Creation, and says that God created the heavens with His right hand, Chesed, and that He created the earth with His left hand, Judgment. It is "this," Malchut, that draws them together; the Sfirah Malchut dominates at midnight in Mercy for Yisrael and in Judgment for the heathen nations. Rabbi Shimon brings up the question of how Moses could have known it was exactly midnight, in the verse, "And it came to pass, that at midnight." He speaks of how Moses was from the highest levels, which no other man ever attained, and Moses surely knew that the night must divide in order to perform its functions; it performed its functions in the second half of the night at that time that Malchut dominates. We hear that Pharaoh, being wiser than his sorcerers, knew that Judgment would be executed against him and that his land would be destroyed. To answer Rabbi Yosi's original question about why "every firstborn" was killed, Rabbi Shimon says this means that all the upper and lower levels were broken from their dominion. Because the Egyptians were holding Yisrael by sorcery, it took the strength and dominion of God to free them. Because of the three bonds of faith, the three Covenants of Abraham, Isaac and Jacob, God saved Yisrael. Every holiday and festival and Sabbath is in memory of the deliverance from Egypt; that is the foundation and source of the Torah and all the commandments and the faith of Yisrael. Rabbi Shimon says: Why was the judgment of Egypt not by day? Because the night opened knots and did revenge, being the secret of Malchut called 'night'.

וְיָתְבוּ וַהֲווֹ אַמְרֵי מִלֵּי דְּאוֹרַיְיתָא, וְלָא דְּמִיכוּ.

97. While they were still traveling, it became dark. They said: What shall we do? If continue traveling, it is ALREADY dark and, if we stay IN OUR PLACE, it is frightening. They turned off from the road and sat under a tree. They rested and discussed Torah there, and did not sleep.

98. בְּפַלְגוּת לֵילְיָא, חָמוּ חַד אַיַּלְתָּא דְּעָבְרָא קָמַיְיהוּ, וַהֲוַת צַוְחַת וּרְמִיאַת קָלִין שָׁמְעוּ, קָמוּ ר׳ חִיָּיא וְר׳ יוֹסֵי וְאִזְדַּעֲזָעוּ. שָׁמְעוּ חַד קָלָא דְּמַכְרְזָא וְאָמַר, מִתְעָרִין קוּמוּ. נַיְימִין אִתְעָרוּ. עָלְמִין, אִזְדְּמָנוּ לְקַדְמֵת מָרֵיכוֹן. דְּהָא מָרֵיכוֹן מַפִּיק לג״ע, דְּאִיהוּ הֵיכָלֵיהּ, לְאִשְׁתַּעְשְׁעָא עִם צַדִּיקַיָּא, דִּכְתִיב וּבְהֵיכָלוֹ כֻּלּוֹ אוֹמֵר כָּבוֹד.

98. At midnight they saw a doe passing before them, shouting and crying out loud. When they heard it, Rabbi Chiya and Rabbi Yosi got up and trembled. They heard a voice announcing and saying: Those who are awake rise, those who sleep awake. Worlds, prepare for Your Master. For your Master is going out to Garden of Eden, which is His palace, NAMELY MALCHUT, to delight with the Righteous, as it is written: "And in His temple everyone speaks of His glory" (Tehilim 29:9).

99. א״ר חִיָּיא, הַשְׁתָּא פַּלְגוּ דְּלֵילְיָא מַמָּשׁ. וְקָלָא דָּא, הוּא קָלָא דְּנָפַק, וְכָאִיב אַיַּלְתָּא דְּלְעֵילָא וְתַתָּא, דִּכְתִיב קוֹל יְיָ׳ יְחוֹלֵל אַיָּלוֹת. זַכָּאָה חוּלָקָנָא, דְּזָכֵינָא לְמִשְׁמַע דָּא.

99. Rabbi Chiya said: Now it is exactly midnight, and this voice THAT WE HEARD is the voice that emerges and causes pain to the doe above, WHICH IS MALCHUT, and below, as it is written: "The voice of Hashem makes the hinds to calve" (Ibid.). Fortunate are we to hear this.

100. וְתָא חֲזֵי רָזָא דְּמִלָּה, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְחָזֵי עַל גִּנְתָּא, כָּל גִּנְתָּא אִתְכְּנַשׁ, וְלָא מִתְפְּרַשׁ מֵעֵדֶן. וּמֵהַאי עֵדֶן מַבּוּעֵי נָפְקִין, לְכַמָּה אוֹרְחִין וּשְׁבִילִין, וְהַאי גִּנְתָּא, אִתְקְרֵי צְרוֹרָא דְּחַיֵּי,

95. Rabbi Chiya said: It is certainly so. How do we know? Because it is written: "I saw all Yisrael scattered upon the mountains, like sheep that have no shepherd; and Hashem said, 'These have no master; let them return therefore every man to his house in peace'" (II Divrei Hayamim 18:16). HE ASKS: It says "*Yashuvu*" ('let them return') when it should say '*Yeshvu*' ('let them sit'), and similarly, "to his house" should say 'in his house'. For THE PEOPLE were in their abode, AND WHERE WERE THEY TO RETURN?

96. אֶלָּא הָכִי תָּנֵינָן, אִי רֵישָׁא דְעַמָּא לָא זָכֵי, עַמָּא מִתְּפְסָן בְּחוֹבֵיהּ. מְנָלָן. דִּכְתִיב, וַיֹּאמֶר דָּוִד וְגוֹ׳ הִנֵּה אָנֹכִי חָטָאתִי וְאָנֹכִי הֶעֱוִיתִי וְאֵלֶּה הַצֹּאן מֶה עָשׂוּ, דָּוִד חָב, וְיִשְׂרָאֵל סָבְלוּ. וְאִי רֵישָׁא דְעַמָּא מִתְּפַס בְּחוֹבֵיהּ, עַמָּא מִשְׁתֵּזְבָן. דְּהָא דִינָא לָא שַׁרְיָא עָלַיְיהוּ. דִּכְתִיב, וַיֹּאמֶר יְיָ לֹא אֲדוֹנִים לָאֵלֶּה, כְּלוֹמַר, אֵלּוּ לָא הֲווֹ רֵישִׁין לְעַמָּא, מֵהַאי אוֹרְחָא יָשׁוּבוּ אִישׁ לְבֵיתוֹ בְּשָׁלוֹם. כֻּלְּהוּ מִשְׁתֵּזְבָן, אִי רֵישֵׁיהוֹן מִתְּפְסָן. וַאֲפִילוּ יְהוֹשָׁפָט אִתְּגְזַר עָלֵיהּ לְאִתְעַנְּשָׁא, מִשּׁוּם דְּאִתְחַבָּר בְּאַחְאָב. אִי לָאו הַהוּא צְוָוחָא, דִּכְתִיב, וַיִּזְעַק יְהוֹשָׁפָט.

96. HE ANSWERS: But this is what we learned. If the leader of the people is not worthy IN HIS DEEDS, the people is caught in his sin. Whence do we know – from the words: "And David spoke...Lo, I have sinned, and I have done perversely; but these sheep, what have they done?" (II Shmuel 24:17). So David sinned and Yisrael suffered. If the chief of the people is caught in his sin, then the people is spared, as Judgment no longer dwells upon them, as the passage says: "And Hashem said, 'These have no master,'" meaning there are no leaders for the people, BECAUSE AHAB WAS SLAIN. THEREFORE, "let them return therefore every man to his house in peace" from the path, AND EVEN THOUGH JUDGMENT HAS RIDDEN ON THEM IN THIS PATH, SINCE THEIR LEADER WAS SLAIN AND CAUGHT IN HIS SIN, THEY WILL RETURN IN PEACE. They are all saved if their leader is caught. It was decreed that, because he joined with Ahab, even Yehoshafat would have been punished, were it not for his crying, as is written: "And Yehoshafat cried out" (I Melachim 22:32).

97. עַד דַּהֲווֹ אַזְלֵי רָמַשׁ לֵילְיָא, אָמְרוּ, מַה נַּעְבִּיד, אִי נֵיזִיל חָשֵׁךְ לֵילְיָא, אִי נֵיתִיב דַּחֲלָא הוּא. סָטוּ מֵאוֹרְחָא, יָתְבוּ תְּחוֹת אִילָנָא חַד.

אִימָא, אֲבָל הָא זָכֵינָא לְכָל הַאי, וְאָרְחָא אִתְתְּקַן קָמָן. אֲנָא שְׁמַעְנָא דרשב״י מַדְכֵּי שְׁוָקִין דִּטְבֶרְיָה, נַיזִיל גַּבֵּיהּ. יָתְבוּ, עַד דַּהֲוָה נָהִיר יְמָמָא. כַּד סָלִיק נְהוֹרָא, קָמוּ וְאַזְלֵי. כַּד מָטוּ גַּבֵּיהּ. אַשְׁכְּחוּהוּ, דַּהֲוָה יָתִיב, וְסִפְרָא דְּאַגַּדְתָּא בִּידֵיהּ.

102. He said to him: You asked well, and I have heard nothing about this. So I have nothing to say. But since we were worthy of all this, and the way was set before us, let us go to Rabbi Shimon bar Yochai as I have heard he is cleansing the market places of the city of Tiberias. They stayed until daybreak. When it became light, they got up and went. When they reached him, they found him sitting with a book of homiletics in his hand.

103. פָּתַח וְאָמַר, כָּל הַגּוֹיִם כְּאַיִן נֶגְדּוֹ מֵאָפֶס וָתֹהוּ נֶחְשְׁבוּ לוֹ. כֵּיוָן דְּאָמַר, כָּל הַגּוֹיִם כְּאַיִן נֶגְדּוֹ, לָמָּה כְּתִיב מֵאָפֶס וָתֹהוּ נֶחְשְׁבוּ לוֹ. אֶלָּא אוֹלִיפְנָא, דַּעְתַּיְיהוּ דְּכָל עַמִּין דְּעָלְמָא, דִּמְהֵימְנוּתָא דִּלְהוֹן הוּא כְּאַיִן, דְּלָא אִדְבָּקוּ עִלָּאִין וְתַתָּאִין, וְשַׁוְיִין לָקֳבְלַיְיהוּ מְהֵימְנוּתָא דִּשְׁטוּתָא, אֲבָל מֵאָפֶס וָתֹהוּ נֶחְשְׁבוּ לוֹ, כְּהַאי עִלְעוּלָא, דְּסַחֲרָא בְּרוּחָא, וּמִתְגַּלְגְּלָא בְּקַיְטָא בְּרֵיקַנְיָא, הה״ד וְכָל דַּיְירֵי אַרְעָא כְּלָא חֲשִׁיבִין.

103. He opened the discussion, saying: "All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity" (Yeshayah 40:17). HE ASKS: Since it said, "All nations before Him are as nothing," why is it written also, "And they are counted to Him less than nothing, and vanity"? AND HE ANSWERS: I have learned the philosophies of all the nations of the world, whose Faith is as nothing. They conceive neither the upper LEVELS nor the lower. They place for themselves a Faith of foolishness; "and they are counted to Him less than nothing, and vanity" like chaff that turns in the wind and rolls during the summer IN THE FIELDS empty, FOR IT HAS NO CONTENTS AT ALL. This is the meaning of: "And all the inhabitants of the earth are reputed as nothing" (Daniel 4:32).

104. עוֹד פָּתַח וְאָמַר, בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ, אֵת דָּא יְמִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאֵת דָּא שְׂמָאלָא. אוֹלִיפְנָא, דְּסָטָא קוּדְשָׁא בְּרִיךְ הוּא יְמִינֵיהּ, וּבָרָא יַת שְׂמָיָא, וְסָטָא שְׂמָאלָא, וּבָרָא יַת

דְּתַמָּן מִתְעַדְּנִין צַדִּיקַיָּא, מִנְּהִירוּ דְּעָלְמָא דְּאָתֵי. וּבְהַאי שַׁעֲתָא, קוּדְשָׁא בְּרִיךְ הוּא אִתְגְּלֵי עָלַיְיהוּ.

100. Come and behold the secret of the matter. At the time that the Holy One, blessed be He, is revealed over the Garden, the whole Garden gathers, NAMELY ALL THE RIGHTEOUS IN THE GARDEN, but does not separate from Eden, WHICH IS CHOCHMAH. Springs emerge from this Eden, NAMELY THE ILLUMINATION OF CHOCHMAH, to many ways and paths, FOR THE CONCEPTION OF THE RIGHTEOUS. This Garden is called 'The Bundle of Life', where the Righteous derive pleasure from the illumination of the World to Come. And at that time, the Holy One, blessed be He, reveals Himself to them.

101. יָתְבוּ ר"ח וְרִבִּי יוֹסֵי, אָמַר רִבִּי יוֹסֵי, בְּכַמָּה זְמָנִין שָׁאִילְנָא, הַאי דִּכְתִיב, וַיְהִי בַּחֲצִי הַלַּיְלָה וַיְיָ' הִכָּה כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם אֲמַאי לָא הֲוָה בִּימָמָא, דְּיִתְגְּלֵי לְכָל פִּרְסוּמֵי נִיסָא, וַאֲמַאי מִיתוּ כָּל אִינּוּן חַלָּשֵׁי דְּבָתַר רֵחַיָּיא, וְאִינּוּן טַלְיָיא דִּבְנֵי עָאנָא, וְלָא מִיתוּ מַלְכֵי וּפַרְדַּשְׁכֵי, וְגוּבְרֵי מַגִּיחֵי קְרָבָא, כְּמָה דַּהֲוָה בְּסַנְחֵרִיב, דִּכְתִיב וַיֵּצֵא מַלְאַךְ יְיָ' וַיַּךְ בְּמַחֲנֵה אַשּׁוּר וְגוֹ'. וְתָנֵינָן, כֻּלְּהוּ מַלְכִין בְּנֵי מַלְכִין רוּפִינוּס וּפַרְדַּשְׁכֵי, הָתָם אִתְחָזֵי גְּבוּרְתָּא דְּחַד שְׁלִיחָא דִּילֵיהּ, יַתִּיר מֵהַאי, דַּהֲוָה יֵאוֹת לְמֶהֱוֵי דִּילֵיהּ יַתִּיר.

101. Rabbi Chiya and Rabbi Yosi sat down. Rabbi Yosi said: Many a time I asked about the words: "And it came to pass, that at midnight Hashem smote all the firstborn in the land of Egypt..." Why did this not happen by day so the miracle would be visible to all? And why did all these weaklings behind the millstones and the lambs of the sheep die? And why did not only kings, princes and soldiers die, as it was by the episode of Sancheriv, of which it is written: "the Angel of Hashem went out and smote in the camp of Ashur..." (II Melachim 19:35). We learned that they were all kings, princes, ministers and officers, and the might of a single messenger of the Holy One, blessed be He, was seen there even greater THAN THIS MIRACLE THAT WAS DONE BY HIS OWN HAND. IT SEEMS THAT His miracle should have been even more GREAT.

102. אָמַר לֵיהּ יֵאוֹת שָׁאַלְתְּ, וַאֲנָא לָא שְׁמַעְנָא מִידִי בְּהַאי, וְלָא

"this," NAMELY MALCHUT that includes *Et* and *Et* AS MENTIONED EARLIER, and rules at midnight in two aspects, Mercy and Judgment – Mercy for Yisrael and Judgment for the heathen nations. AND THE SCRIPTURE SAYS, "HE HAS MADE *ET KOL*," SO THAT THEY WOULD BE UNITED TOGETHER, "BEAUTIFUL IN ITS TIME," NAMELY AT MIDNIGHT.

107. פָּתַח ר׳ חִיָּיא וְאָמַר, אִי נִיחָא קָמֵיהּ דְּמָר, דְּנֵימָא חַד מִלָּה, עַל מַה דְּאָתֵינָא כְּתִיב, וַיְהִי בַּחֲצִי הַלַּיְלָה וַיְיָ׳ הִכָּה כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם. וּמֵהַאי דְּאָמַר מָר, אִשְׁתְּמַע דְּהַאי פְּסוּקָא בְּהַהוּא. מִלָּה אָתָא וַאֲנָן אוֹרְחָא אִתְתַּקְנָא קָמָן, לְמֵיתֵי לְמִשְׁאַל קַמָּךְ.

107. Rabbi Chiya opened the discussion, saying: If it pleases my master, I will say one thing, why I came. It is written: "And it came to pass, that at midnight Hashem smote every firstborn in the land of Egypt..." From this THING that Sir said, it is understood that this passage is ALSO explained in that manner. As for us, the way was propitious before us, to come and ask before you.

108. פָּתַח ר״ש וְאָמַר, מִי כַּיְיָ׳ אֱלֹהֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת וְגוֹ׳. מִי כַּיְיָ׳ אֱלֹהֵינוּ, דְּסָלִיק וְאִתְעַטָּר לְאִתְיַשְׁבָא בְּכִתְרָא עִלָּאָה קַדִּישָׁא, נְהִירוּ עַל כָּל בּוּצִינֵי דְּנָהֲרוּ כִּתְרִין וְעִטְרִין. הַמַּשְׁפִּילִי לִרְאוֹת, דְּנָחִית בְּכִתְרוֹי, מִכִּתְרָא לְכִתְרָא, מִנִּזְרָא לְנִזְרָא, מִנְּהִירוּ לִנְהִירוּ, מִבּוּצִינָא לְבוּצִינָא. לְאַשְׁגְּחָא בְּעִלָּאִין וְתַתָּאִין, הה״ד וְיְיָ׳ מִשָּׁמַיִם הִשְׁקִיף עַל בְּנֵי אָדָם וְגוֹ׳.

108. Rabbi Shimon opened the discussion, saying: "Who is like Hashem our Elohim, Who is enthroned on high...?" (Tehilim 113:5) MEANING, "Who is like Hashem our Elohim," WHO IS ZEIR ANPIN, that ascends and is crowned to settle in the holy upper crown, WHICH IS BINAH, which illumination is above all the shining lights, crowns and wreaths, FOR ALL THE MOCHIN IN THE WORLDS ARE DRAWN FROM BINAH. "and yet looks far down" (Ibid.), descending in His Sfirot from crown to crown, MEANING FROM THE RIGHT COLUMN OF BINAH TO HIS OWN RIGHT, from diadem to diadem, FROM THE LEFT COLUMN OF BINAH TO HIS OWN LEFT; from illumination to illumination, FROM THE CENTRAL COLUMN OF BINAH TO HIS OWN CENTRAL COLUMN; from luminary to luminary, FROM MALCHUT OF BINAH TO HIS OWN MALCHUT, to supervise over the upper beings IN

אַרְעָא. הה"ד, אַף יָדִי יָסְדָה אֶרֶץ וִימִינִי טִפְּחָה שָׁמָיִם קוֹרֵא אֲנִי אֲלֵיהֶם יַעַמְדוּ יַחְדָּו.

104. He again opened the discussion, saying: "In the beginning Elohim created the heavens and the earth" (Beresheet 1:1). The first "*Et*" ('the') is the right hand of the Holy One, blessed be He, and that *Et* ('the') is His left hand. I learned that the Holy One, blessed be He, stretched His right hand – WHICH IS CHESED – and created the heavens, and stretched His left hand – WHICH IS JUDGMENT – and created the earth. This is the meaning of: "My hand also has laid the foundation of the earth, and My right hand has spanned the heavens: when I call to them, they stand up together" (Yeshayah 48:13).

105. מַהוּ יַעַמְדוּ יַחְדָּו. ס"ד שְׁמַיָּא וְאַרְעָא לָאו הָכִי, אֶלָּא יְמִינָא וּשְׂמָאלָא דְּאִינּוּן אֵ"ת וְאֵ"ת, וְהֵיאַךְ יַעַמְדוּ יַחְדָּו. בְּזֹאת הַהִיא, דְּשַׁלְטָא בְּפַלְגוּת לֵילְיָא, דִּכְלִילָא אֵ"ת בְּזֹאת.

105. HE ASKS: What is the meaning of THE VERSE: "They stand up together"? HE ANSWERS: If you think that these are heaven and earth THAT ARE ZEIR ANPIN AND HIS NUKVA, it is not so. THEY DO NOT STAND TOGETHER. Rather, THEY ARE right and left, SEPARATE, which are the (*et*) and the (*et*) AS MENTIONED ABOVE. THEREFORE, THE VERSE SAYS, "THEY STAND UP TOGETHER." How do they stand together? By means of "this," WHICH IS MALCHUT that rules at midnight, for then *Et* WHICH IS CHESED is combined with "this," WHICH IS MALCHUT, SO THEY STAND TOGETHER.

106. וְתָנֵינָן, כְּתִיב אֶת הַכֹּל עָשָׂה יָפֶה בְּעִתּוֹ. אֶ"ת, הָא דְּאַמָּרָן. הַכֹּל, כד"א, וַיְיָ' בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל. וְתָאנָא, דְּהִיא כִּתְרָא דְּאִתְקְרֵי זֹא"ת, דִּכְלִילָא מֵאֶ"ת וְאֵ"ת. וְשָׁלְטָא בְּפַלְגוּת לֵילְיָא, בִּתְרֵין סִטְרוֹי, בְּרַחֲמֵי וְדִינָא, רַחֲמֵי לְיִשְׂרָאֵל, וְדִינָא לְעַמִּין עכו"ם.

106. We learned that it is written: "He has made every (Heb. *kol*) thing beautiful in its time" (Kohelet 3:11). *Et* MEANS CHESED OF ZEIR ANPIN as we said. "kol" is as is said, "And Hashem blessed Abraham in all (Heb. *kol*) things" (Beresheet 24:1). We learned that "kol" is the Sfirah that is called

דְּבָתַר רַחַיָּא. אֶלָּא כֹּלָּא רָזָא עִלָּאָה הוּא, בֵּין מְחַצְּדֵי חַקְלָא, וְכֹלָּא אִתְכְּשַׁר בִּנְבִיאָה מְהֵימְנָא.

110. And also regarding your question, WHICH IS HEAVIER than a load an animal can carry. YOU ASKS: Why was the smiting of the firstborn at night and not by day? And why did the weaklings who were behind the millstone die? This is all a supernal secret among the reapers of the field, MEANING THOSE WHO MERITED THE PLANTS OF THE HIDDEN LIGHT THAT WERE SOWN IN MALCHUT THAT IS CALLED 'FIELD'. And it is all correct according to THE WORDS OF the faithful prophet.

111. זַכָּאָה חוּלָקֵיהּ דְּמֹשֶׁה, דְּעָלֵיהּ כְּתִיב יָפְיָפִיתָ מִבְּנֵי אָדָם הוּצַק חֵן בְּשִׂפְתוֹתֶיךָ עַל כֵּן בֵּרַכְךָ אֱלֹהִים לְעוֹלָם. אָהַבְתָּ צֶדֶק וַתִּשְׂנָא רָשָׁע עַל כֵּן מְשָׁחֲךָ אֱלֹהִים אֱלֹהֶיךָ שֶׁמֶן שָׂשׂוֹן מֵחֲבֵרֶיךָ. יָפְיָפִיתָ מִבְּנֵי אָדָם: מִשֵּׁת וַחֲנוֹךְ. הוּצַק חֵן בְּשִׂפְתוֹתֶיךָ: מִנֹּחַ וּבָנָיו. עַל כֵּן מְשָׁחֲךָ אֱלֹהִים אֱלֹהֶיךָ: מֵאַבְרָהָם וְיִצְחָק. שֶׁמֶן שָׂשׂוֹן: מִיַּעֲקֹב. מֵחֲבֵרֶיךָ: מִשְּׁאָר נְבִיאֵי. וְכִי גֶּבֶר דְּסָלִיק בְּדַרְגִּין עִלָּאִין דְּלָא סָלִיק ב״נ אַחֲרָא, לָא יָדַע מַה דְּאָמַר.

111. Praiseworthy is the portion of Moses, about whom it is written: "You are fairer than the children of men, grace is poured into your lips: therefore Elohim has blessed you forever" (Tehilim 45:3). "You love righteousness, and hate wickedness. Therefore Elohim, your Elohim, has anointed you with the oil of gladness above your fellows" (Ibid. 8). "You are fairer than the children of men," MEANS more than Seth and Enoch. "Grace is poured into you lips," more so than Noah and his sons, OF WHOM IT SAYS: "AND NOAH FOUND FAVOR" (BERESHEET 6:8). "Therefore Elohim, your Elohim, has anointed you," more than Abraham and Isaac. "With the oil of gladness" more than Jacob. "above your fellows," refers to the other prophets. Is it possible that a man who rose to the highest levels to which no other man rose did not know what he was saying?

112. אֶלָּא הָכִי תָּנִינָן, הַאי כִּתְרָא דְּאִקְרֵי זֹא״ת, אִתְקְרֵי אִשָּׁ״ה, כד״א, לְזֹאת יִקָּרֵא אִשָּׁה. אֲמַאי. מִשּׁוּם כִּי מֵאִישׁ לֻקְחָה זֹאת. מַאן הוּא אִישׁ. הַהוּא דְּאִקְרֵי זֶה. וְדָא הוּא אִישׁ דְּכָר, כד״א כִּי זֶה מֹשֶׁה הָאִישׁ. הָאִישׁ

THE HEAVENS and the lower beings ON EARTH. This is the meaning of: "Hashem looked down from heaven upon the children of man" (Tehilim 14:2).

109. תָּא חֲזֵי, כְּתִיב, וַיְהִי בַּחֲצִי הַלַּיְלָה. כַּחֲצִי מִבָּעֵי לֵיהּ, אוֹ כַּחֲצוֹת, כְּגַוְונָא דְּאָמַר מֹשֶׁה. וְאִי כְּמָה דְּאַמְרֵי חַבְרָנָא, דְּלָא יֵימְרוּן אִצְטַגְנִינֵי פַּרְעֹה, מֹשֶׁה בַּדַּאי הוּא. הָא קוּשְׁיָא בְּאַתְרֵיהּ קַיְימָא, בג׳ גַּוְונֵי, דְּאֲפִילוּ יִשְׂרָאֵל יֵימְרוּן הָכִי. חַד, דְּאִי הָכִי הֲוָה לֵיהּ לְמֵימַר וַיֹּאמֶר מֹשֶׁה כַּחֲצוֹת הַלַּיְלָה. אֲמַאי קָאָמַר, כֹּה אָמַר יְיָ׳ וְגוֹ׳. כְּמָה דְּלָא אִתְכְּוֻון שַׁעֲתָא, דְּהָא לָא יִתְפְּסוּן בְּמֹשֶׁה, אֶלָּא בְּפַטְרוֹנָא, בְּגִין דְּאָמַר כֹּה אָמַר יְיָ׳ וְגוֹ׳. תְּרֵי, דְּהָא מֹשֶׁה אָמַר, עַד בְּכוֹר הַשִּׁפְחָה אֲשֶׁר אַחַר הָרֵחַיִם, וְלָא הֲוָה הָכִי, אֶלָּא עַד בְּכוֹר הַשְּׁבִי אֲשֶׁר בְּבֵית הַבּוֹר. עכ״פ אֲפִילוּ יִשְׂרָאֵל נַמִּי יֵימְרוּן הָכִי, דְּהָא לָא אִתְבַּרְרוּן מִלֵּי. תְּלַת דְּאִיהוּ אָמַר מִשְּׁמָא דְּפַטְרוֹנָא כַּחֲצוֹת, וּכְתִיב וַיְהִי בַּחֲצִי הַלַּיְלָה.

109. Come and behold: it is written, "And it came to pass, that at midnight..." It should have said, 'approximately midnight' or "About midnight" (Shemot 11:4), as Moses had said. And YOU MAY CONTEND, as the friends said, that this is because the astrologers of Pharaoh might say that Moses was a liar, BECAUSE IT IS IMPOSSIBLE TO DETERMINE THE EXACT MOMENT OF MIDNIGHT. So the difficult question remains in three forms, and even the children of Yisrael will agree. 1) If so, it should have said, 'And Moses said, about midnight'. Why does it say, "Thus says Hashem," if Hashem said, "At midnight"? No matter how punctual he will be, they will not blame Moses, but rather the Master, because he said, "Thus says Hashem." 2) Moses said, "even to the firstborn of the maidservant that is behind the mill" (Ibid. 5), yet it was not so, but "to the firstborn of the captive that was in the dungeon" (Shemot 12:29). Regardless, even Yisrael will agree THAT HE IS A LIAR, because these things did not occur exactly AS HE SAID. 3) He said in the name of the Master, 'About midnight' but it is written: "And it came to pass, that at midnight" AND NOT 'ABOUT MIDNIGHT', AS MOSES SAID.

110. וְעוֹד, שְׁאֵלְתָּא דִּילְכוֹן, יַתִּיר עַל מָטוּל דְּלָא יָכִיל בְּעִירָא לְמִסְבַּל. אֲמַאי הֲוָה בְּפַלְגוּת לֵילְיָא, וְלָא בִּימָמָא. וַאֲמַאי מִיתוּ כָּל אִינּוּן חַלָּשִׁין

midnight," MEANING when THE NIGHT reaches the middle, for Moses knew that its functions would not be performed until it does.

115. וְהָכִי הֲוָה, דְּלָא עָבֵיד לֵילְיָא נִימוּסוֹי, עַד דְּאִתְפְּלַג, בְּפַלְגוּת בַּתְרָאָה, עָבֵד נִימוּסוֹי, הה"ד וַיְהִי בַּחֲצִי הַלַּיְלָה. מַאי בַּחֲצִי. בְּפַלְגוּת בַּתְרָאָה, בְּזִמְנָא דְּאִיהִי שַׁלְטָא, וְאִשְׁתְּכַח הַאי זֹאת, לְמֶעְבַּד נִמוּסִין תָּדִירָא, וְכָל נִימוּסָא דְּאִתְעֲבֵיד בְּלֵילְיָא, בְּפַלְגוּתָא בַּתְרָאָה אִתְעֲבֵיד.

115. And so it was that the night did not perform its functions until midnight, for it performed its functions in the second half of the night. This is the meaning of: "And it came to pass, that at midnight." What is the connotation of "mid"? IT MEANS that during the second half, when MALCHUT, rules, *zot*, MALCHUT is always present to perform actions, and every action that was done at night was done in the second half.

116. וַיְיָ' הִכָּה כָל בְּכוֹר, וַיְיָ': הוּא וּבֵית דִּינוֹ, וַיְיָ': הוּא וְנִימוּסוֹי. הִכָּה כָל בְּכוֹר הִכָּה, מֹשֶׁה לֹא אָמַר אֶלָּא וּמֵת וְגוֹ', מַהוּ הִכָּה. אֶלָּא, דְּאִתְעַר כֹּה, כְּמָה דְּאַגְזִים מֹשֶׁה, דִּכְתִיב וְהִנֵּה לֹא שָׁמַעְתָּ עַד כֹּה.

116. "And Hashem smote every firstborn." "And Hashem" IS DEFINED AS Him, ZEIR ANPIN, and His court, WHICH IS MALCHUT. "And Hashem," REFERS TO Him and His actions. "Smote every firstborn" – HE ASKS: Moses only said, "And all the firstborn…shall die" (Shemot 11:5). Why DOES IT SAY HERE "smote"? HE ANSWERS: But MALCHUT OF THE ASPECT OF JUDGMENT, WHICH IS CALLED "*KOH*", became aroused and Moses threatened him, as is written: "Behold, till now (Lit. 'to *koh*) you would not hear." THEREFORE, IT IS SAID, "HASHEM SMOTE (HEB. *HIKAH*)," WHICH IS THE NAME *KOH* THAT SLEW ALL THE FIRSTBORN OF EGYPT.

117. וְתָאנָא, פַּרְעֹה חַכִּים הֲוָה מִכָּל חַרְשׁוֹי, וְאִסְתַּכַּל בְּהַאי זֹאת, דְּיַעֲבֵיד בֵּיהּ דִּינָא, וְזַמִּין לְחָרְבָא אַרְעֵיהּ, כְּמָה דְּאָמַר מֹשֶׁה, בְּזֹאת תֵּדַע כִּי אֲנִי יְיָ'. וּבְאִיהוּ מַה כְּתִיב, וַיִּפֶן פַּרְעֹה. מַהוּ וַיִּפֶן. דְּאַפְנֵי לְבֵיהּ מֵהַרְהוּרָא דָא. כד"א, וַיִּפֶן אַהֲרֹן. וַיָּבוֹא אֶל בֵּיתוֹ וְלֹא שָׁת לִבּוֹ גַּם

הַזֶּה. וְאִקְרֵי אִישׁ זֶה, וְזֶה אִישׁ. וְזֹאת, אִתְנְסִיבַת מִזֶּה דְּאִקְרֵי זָכַר.

112. But this is what we learned. This Sfirah that is called "*zot* ('this' fem.)" – NAMELY MALCHUT – is called 'woman', as is written: "She (Heb. *zot* fem.) shall be called woman" (Beresheet 2:23). And why IS SHE CALLED SO? BECAUSE "she (*zot*) was taken out of man" (Ibid.). Who is this man? He is the one who is called "*zeh* ('this')" and is a male man, NAMELY ZEIR ANPIN, as is written: "for as for this (Heb. *zeh* masc.) Moses, the man" (Shemot 32:23) SO 'man' is called '*zeh*', and '*zeh*' is called 'man'. And *zot* is taken from *zeh* that is called 'male'.

113. וּבְגִין דָּא, אִיהִי תָּמָר דְּכָר וְנוּקְבָא, דְּלָא סָלִיק דָּא בְּלָא דָּא. תָּמָר: כד"א, כְּתִמְרוֹת עָשָׁן. מַה עָשָׁן, סָלִיק חִוָּור וְאוּכָם, אוּף הָכָא, כֻּלָּא כָּלִיל בָּהּ בְּפַלְגוּת לֵילְיָא, לְמֶעְבַּד נִימוּסוֹי בְּחַד שַׁעֲתָא, חִוָּור לְיִשְׂרָאֵל, וְאוּכָם לעכו"ם.

113. Therefore, she, NAMELY MALCHUT, is CALLED "a palm tree" (Heb. *tamar*), WHICH DENOTES male and female, because the palm tree does not grow one without the other, MALE WITHOUT FEMALE. SHE IS THEREFORE CALLED Tamar, as is written, "like pillars (Heb. *timrot*) of smoke" (Shir Hashirim 3:6). The same way as smoke rises with both white and black, so here too WITH MALCHUT THAT IS CALLED '*ZOT*'. Everything is included in her at midnight, so she will perform her deeds together AT ONCE, white for Yisrael, WHICH IS MERCY, and black for the heathen nations, WHICH IS JUDGMENT.

114. וְעוֹד דְּהַאי לֵילְיָא לָא אִתְפְּלַג, לָא עָבֵיד נִימוּסוֹי מ"ל. מֵאַבְרָהָם. דִּכְתִיב וַיֵּחָלֵק עֲלֵיהֶם לַיְלָה, דְּאִתְפְּלַג לְמֶעְבַּד נִימוּסוֹי. אוּף הָכָא, מֹשֶׁה אָמַר כַּחֲצוֹת, כְּמִפְלַג. דְּמֹשֶׁה יָדַע דְּלָא יַעְבֵּיד נִימוּסוֹי, עַד דְּאִתְפְּלַג.

114. Before the night is divided in half at midnight, it does not perform its functions. Whence do we know this? From Abraham, as is written: "And he divided himself against them…night" (Beresheet 14:15), WHICH MEANS that it was divided in order to do its functions. Here too, Moses said, "About

מִתַּתָּאִין, נוּקְבָא מִנּוּקְבְתָא, דְּאִשְׁתְּכָחוּ בְּאָתְנֵי בִּבְעִירֵי וַחֲמָרֵי, בְּרַבְרְבֵי בְּזוּטְרֵי, וּמְקַבְּלִין מִנְּהוֹן גּוּבְרִין וְנוּקְבִין. עַד בְּכוֹר הַשְּׁבִי אֲשֶׁר בְּבֵית הַבּוֹר, אִינּוּן דְּנָפְקִין מִשִּׁפְחָה. דִּי בְּהוֹן עַבְדִין לַאֲסִירֵי, דְּיִשְׁתַּעְבְּדוּן בְּהוֹן לְעָלְמִין, וְלָא יִפְקוּן לְחֵירוּ.

119. In brief, "From the firstborn of Pharaoh that sits on his throne," REFERS TO the power of the lowest Sfirah OF THE KLIPOT, WHICH RECEIVE from the upper Malchut. "even to the firstborn of the maidservant," refers to the left Sfirah, which is under the power MENTIONED EARLIER, from behind four mills, which are the four legions OF THE KLIPOT. This is understood, because it is written, "behind the millstone," and not 'from the millstone'. "And all the firstborn of cattle," REFERS TO THOSE below the lower beings MENTIONED EARLIER. It is a female, of the females of donkeys, cattle and donkeys, large and small animals, WHICH ARE THE LEVELS OF IMPURITY. Males and females come out from them. "To the firstborn of the captive that was in the dungeon," MEANS those that descend from the maidservant, for with them, SORCERY is performed on the prisoners in order to enslave them forever and ensure they never go free.

120. וּבְרוּחְצָנוּתָא דְּאִלֵּין דַּרְגִּין, סָרִיבוּ מִצְרָאֵי, דִּי בְּהוֹן עֲבָדוּ קִשְׁרָא לְיִשְׂרָאֵל, דְּלָא יִפְקוּן מִן עַבְדוּתְהוֹן לְעָלְמִין. וּבְהַאי אִתְחָזֵי גְּבוּרְתָא וְשֵׁלְטָנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְדֻכְרָנָא דָּא לָא יִשְׁתֵּצֵי מִיִּשְׂרָאֵל לְדָרֵי דָרִין, דְּאִי לָא הֲוָה חֵילָא וּגְבוּרְתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כָּל מַלְכֵי עַמִּין, וְכָל חָרָשֵׁי עָלְמִין, וְחַכִּימֵי עָלְמִין, לָא יִפְקוּן לְיִשְׂרָאֵל מִן עַבְדוּתָא, דְּשָׁרָא קִטְרִין דִּלְהוֹן, וְתָבַר כָּל אִינּוּן כִּתְרִין, בְּגִין לְאַפָּקָא לוֹן. עַל דָּא כְּתִיב, מִי לֹא יִרָאֲךָ מֶלֶךְ הַגּוֹיִם כִּי לְךָ יָאָתָה כִּי בְכָל חַכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאֵין כָּמוֹךָ.

120. Because they relied upon these levels, the Egyptians refused TO LET THE CHILDREN OF YISRAEL GO, for they formed a knot OF SORCERY against Yisrael so they would never be able to leave their bondage. The strength and dominion of the Holy One, blessed be He, is seen in this, and this memory will never cease from Yisrael for generations and generations. If not for the strength and power of the Holy One, blessed be He, none the

לְזֹאת. גַּם לְרַבּוֹת הַאי דִּזְמִינָא לְחָרְבָא אַרְעֵיהּ, וְלָא שָׁוֵי לִבֵּיהּ לָקֳבְלֵיהּ דְּזֹא"ת.

117. We learned that Pharaoh was wiser than all his sorcerers, and observed that *zot*, NAMELY MALCHUT, would execute Judgment upon him and destroy his land, as Moses said, "In this (*zot*) you shall know that I am Hashem" (Shemot 7:17). It is written about him: "And Pharaoh turned" (Ibid. 23), "turned" MEANING that he turned his heart away from this thought, as written: "And Ahab turned" (Bemidbar 12:10). "And went to his house, neither did set his heart even to this (Heb. *zot*)" (Ibid.) THE WORD "also," WHICH IS SUPERFLUOUS, is to add that one which will destroy his land, "neither did set his heart even to this," MEANING THE WORD "ALSO" IMPLIES THAT EVEN THOUGH HE KNEW THAT THE NAME '*ZOT*', WHICH IS MALCHUT, WOULD DESTROY HIS LAND, HE DID NOT PAY ATTENTION TO IT.

118. כָּל בְּכוֹר, אֲפִילוּ דַּרְגִּין עִלָּאִין וְתַתָּאִין, אִתְּבָרוּ מִשּׁוּלְטָנֵהוֹן, כָּל אִינּוּן דְּשַׁלְטִין בְּחָכְמְתָא דִּלְהוֹן, דִּכְתִיב, בְּאֶרֶץ מִצְרַיִם. וְכֻלְּהוּ דַּרְגִּין, עִלָּאִין וְתַתָּאִין, דְּאִתְּבָרוּ מִשּׁוּלְטָנֵהוֹן, כֻּלְּהוּ בִּפְסוּקָא אִתְחָזוּן, דִּכְתִיב מִבְּכוֹר פַּרְעֹה הַיּוֹשֵׁב עַל כִּסְאוֹ עַד בְּכוֹר הַשִּׁפְחָה אֲשֶׁר אַחַר הָרֵחָיִם וְכֹל בְּכוֹר בְּהֵמָה, הָא כֻּלְּהוּ אִתְחָזוּן בִּפְסוּקָא.

118. IT IS WRITTEN: "all the firstborn." "FIRSTBORN" IS THE ASPECT CHOCHMAH, AND "ALL THE FIRSTBORN" DENOTES THAT even upper and lower levels were broken in power – MEANING all those levels that rule by THE POWER OF their wisdom, WHICH IS THE WISDOM OF EGYPT as is written: "ALL THE FIRSTBORN in the land of Egypt." All the upper and lower levels that were broken in power are all alluded to in the verse, "From the firstborn of Pharaoh that sits on his throne, even to the firstborn of the maidservant that is behind the mill; and all the firstborn of cattle" (Shemot 11:5). So we see that they are all alluded to in the passage.

119. סְתָמָא דְּמִלָּה, מִבְּכוֹר פַּרְעֹה הַיּוֹשֵׁב עַל כִּסְאוֹ, כִּתְרָא תַּתָּאָה דְּקוּזְמִיטָא דְּמַלְכוּתָא דִּלְעֵילָא. עַד בְּכוֹר הַשִּׁפְחָה, כִּתְרָא שְׁמָאלָא, תַּתָּאָה מִינָהּ, דְּקוּזְמִיטָא מִבָּתַר אַרְבַּע רְחַיִין, אַרְבַּע מַשִּׁירְיָין. מַשְׁמַע, מִשּׁוּם דִּכְתִיב אַחַר הָרֵחָיִם, וְלֹא מִן הָרֵחָיִם. וְכֹל בְּכוֹר בְּהֵמָה, תַּתָּאִין

123. זַכָּאִין אַתּוּן אַבְרָהָם יִצְחָק וְיַעֲקֹב, דִּבְזִכּוּתְכוֹן שָׁרִיאוּ קִטְרִין, וְקוּדְשָׁא בְּרִיךְ הוּא דְּכָר תְּלַת קִטְרֵי מְהֵימָנוּתָא דִּלְכוֹן הה״ד וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב. אֶת אַבְרָהָם, הָא קִשְׁרָא חֲדָא, דְּאַבְרָהָם. אֶת יִצְחָק, הָא קִשְׁרָא תִּנְיָינָא, דְּיִצְחָק. וְאֶת יַעֲקֹב, הָא קִשְׁרָא תְּלִיתָאָה, שְׁלִימָתָא דְּיַעֲקֹב.

123. Fortunate are you, Abraham, Isaac and Jacob, for the ties were untied for your sakes, and the Holy One, blessed be He, remembered your three ties of Faith. This is the meaning of: "And Elohim remembered His covenant with Abraham, with Isaac, and with Jacob" (Shemot 2:24). "With Abraham," is one tie of Abraham, "with Isaac," is the second tie of Isaac, and "with Jacob," is the third whole tie of Jacob.

124. תָּנָא, כָּל זִמְנִין וְחַגִּין וְשַׁבָּתִין, כֻּלְּהוּ דּוּכְרָנָא לְהַאי, וְעַל הַאי אִתְקַיְּימוּ כֻּלְּהוּ, דְּאִלְמָלֵא הַאי, לָא הֲוָה נְטוּרָא דְּזִמְנִין וְחַגִּין וְשַׁבָּתִין. וּבְגִינֵי כַּךְ, לָא אִשְׁתְּצֵי דֻּכְרָנָא דְּמִצְרַיִם מִכָּל זִמְנִין וְחַגִּין וְשַׁבָּתִין. ת״ח דִּינָא דָּא, הוּא יְסוֹדָא וְשָׁרְשָׁא דְּאוֹרַיְיתָא, וְכָל פִּקּוּדוֹי, וְכָל מְהֵימָנוּתָא שְׁלִימָתָא דְּיִשְׂרָאֵל.

124. We learned that every holiday, festival and Shabbat are all in memory of this, THE EXODUS OUT OF EGYPT. They are all based on this and were it not for this, there would be no observance of the holidays, festivals and Shabbat. Therefore, the memory of Egypt has not ceased from all holidays, festivals and Shabbatot. Come and behold: this Judgment IN THE EXODUS FROM EGYPT is the foundation and source of the Torah and all the commandments and the complete Faith of the children of Yisrael. THEREFORE, THE EXODUS OUT OF EGYPT IS MENTIONED MANY TIMES IN THE TORAH.

125. וְעוֹד אֲמַאי לָא הֲוָה בִּימָמָא דְּשָׁאִילְתּוּ. תָּנֵינָן, כְּתִיב הַיּוֹם אַתֶּם יוֹצְאִים, וּכְתִיב הוֹצִיאֲךָ יְיָ׳ אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה. אֶלָּא תָּאנָא, עִקָּרָא דְּפוּרְקָנָא דְּיִשְׂרָאֵל, לָא הֲוָה אֶלָּא בַּלַּיְלָה, דְּלֵילְיָא שָׁרָא קִטְרִין, וְעָבֵד נוּקְמִין, וְיוֹמָא אַפִּיק לוֹן בְּרֵישׁ גַּלֵּי, הֲדָא הוּא דִּכְתִיב יָצְאוּ בְּנֵי יִשְׂרָאֵל

kings of the nations and all the sorcerers of the world would be able to deliver Yisrael from bondage. For He opened their bonds and smashed all these crowns OF THE FIRSTBORN OF THE CAPTIVE MENTIONED EARLIER in order to take them out TO FREEDOM. Referring to this, it is written: "Who would not fear You, O King of the nations? For to You it is fitting. For among all the wise men of the nations, and in all their kingdom, there is none like You" (Yirmeyah 10:7).

121. בָּכָה ר״ש, אָרִים קֹלֵיהּ וְאַתְנַח, אָמַר קִנְטוּרָא דְּקִיטְפָא אִשְׁתְּכַח, חֲשַׁבְתּוּן דְּשָׁבַח קוּדְשָׁא בְּרִיךְ הוּא כַּמָּה זִמְנִין, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם, הוֹצִיאֲךָ יְיָ׳ אֱלֹהֶיךָ מִמִּצְרַיִם, וַיּוֹצִיאֲךָ יְיָ׳ אֱלֹהֶיךָ מִשָּׁם, הוֹצֵאתִי אֶת צִבְאוֹתֵיכֶם, זָכוֹר אֶת הַיּוֹם הַזֶּה אֲשֶׁר יְצָאתֶם מִמִּצְרַיִם, וַיּוֹצִיאֲךָ בְּפָנָיו בְּכֹחוֹ הַגָּדוֹל מִמִּצְרַיִם, הוֹצִיא יְיָ׳ אֶתְכֶם מִזֶּה.

121. Rabbi Shimon wept, raised his voice and sighed. He said: There is an attachment formed. Have you thought HOW MUCH the Holy One, blessed be He, ATTACHED HIMSELF, AND praised HIMSELF SO many times FOR THE EXODUS FROM EGYPT? It is written: "who brought you out of the Land of Egypt" (Devarim 5:6); "Hashem your Elohim brought you forth out of Egypt" (Devarim 16:1); "Hashem your Elohim brought you out from there" (Devarim 5:15); "I brought your hosts out" (Shemot 12:17); "Remember this day, in which you came out from Egypt" (Shemot 13:3); "and brought you out, He Himself being present, with His mighty power out of Egypt" (Devarim 4:37); "Hashem brought you out from this place" (Shemot 13:3). THE EXODUS FROM EGYPT IS MENTIONED IN THE TORAH FIFTY TIMES.

122. אֶלָּא תָּאנָא, י׳ כִּתְרִין, אִינּוּן לְתַתָּא, כְּגַוְונָא דִּלְעֵילָא, וְכֻלְּהוּ סְתִימִין, בִּתְלָתָא אִלֵּין דְּאַמָּרָן. וּתְלַת קִשְׁרִין קְשִׁירוּ בְּהוּ, עַל ג׳ דַּרְגִּין אִלֵּין דִּבְהוּ עַבְדוּ, דְּיִשְׂרָאֵל לָא יִפְקוּן מִשִּׁעְבּוּדְהוֹן לְעָלְמִין.

122. HE ANSWERS: Yet we learned that there are ten crowns, MEANING SFIROT, below IN THE KLIPOT, as above IN HOLINESS. They are all blocked by the three KLIPOT we mentioned, NAMELY THE FIRSTBORN OF PHARAOH, THE FIRSTBORN OF THE MAIDSERVANT AND THE FIRSTBORN OF CATTLE. They formed three ties on these three levels, with which they caused that Yisrael would never leave their bondage.

before the Master Hashem? This is Rabbi Shimon bar Yochai. For he who is a memory (Heb. *zecher*) of the remembrances, THAT IS, HE IS THE ASPECT OF THE MALE (HEB. *ZACHAR*) OF THE SUPERNAL MOCHIN THAT ARE CALLED 'REMEMBRANCES (HEB. *ZICHRONOT*)', WHICH ARE OF THE MOCHIN OF ABA AND IMA, has to appear before Him.

127. אָמַר לוֹן, עַד הַשְׁתָּא, לָא סַיֵּימְנָא מִלָּה דִּשְׁאֵלְתָּא דִּילְכוֹן, דְּהָא תָּנֵינָן, וַיְיָ׳ הִכָּה כָל בְּכוֹר, כָּל בְּכוֹר סְתָם, כִּדְקָאמְרַן. וְכֹלָּא הֲוָה כְּמָה דְּאִינּוּן דְּמִיתוּ, אִינּוּן קְטוּרֵי קִטְרִין, דַּהֲווֹ מִשְׁתַּמְּשֵׁי בְּחָרְשַׁיְיהוּ בְּאִינּוּן כִּתְרִין. מִנְהוֹן מִשְׁתַּמְּשֵׁי בְּעִלָּאֵי, וּמִנְהוֹן בְּתַתָּאֵי, וְאַף עַל גַּב דְּכֻלְּהוּ תַּתָּאִין אִינּוּן. וְכָל אַרְעָא דְּמִצְרַיִם מַלְיָא חֲרָשִׁין הֲוָה. וּכְתִיב כִּי אֵין בַּיִת אֲשֶׁר אֵין שָׁם מֵת.

127. He said to them: Even now, I have still not finished ANSWERING your questions. For we learned, "And Hashem smote all the firstborn." "all the firstborn" is general; IT DOES NOT SAY 'THE FIRSTBORN OF EGYPT', BECAUSE IT REFERS ALSO TO THE LEVELS THE EGYPTIANS WERE ATTACHED TO, WHICH ARE THE FOUR LEVELS OF THE KLIPOT, of which we spoke before. For everyone it was the same as for those that died, MEANING THAT WHATEVER WAS DONE TO THE FIRSTBORN OF EGYPT WHO DIED WAS LIKEWISE DONE TO THE LEVELS OF KLIPOT. Of those who tied the ties and used these crowns in their witchcraft, some employed the upper, and some the lower, and even though they were all lower, THEY ALSO EMPLOYED THE UPPER. And the whole land of Egypt was full of sorcery, as is written: "For there was not a house where there was not one dead" (Shemot 12:30).

128. וְאִתְעֲבִיד דִּינָא בְּכֹלָּא, בְּשַׁעֲתָא דְּאִתְכְּנָשׁוּ כֻּלְּהוּ בְּבָתֵּיהוֹן, וְלָא הֲווֹ מִתְפַּזְּרֵי בְּמַדְבְּרָא וּבְחַקְלָא, אֶלָּא כֻּלְּהוּ אִשְׁתְּכָחוּ בְּבָתֵּיהוֹן, וְעָבֵד לֵילְיָא דִּינוּי בְּכֹלָּא בְּהַהִיא שַׁעֲתָא. וְתָנָא הֲוָה נָהִיר לֵילְיָא כְּיוֹמָא דִּתְקוּפָה דְּתַמּוּז, וְחָמָא כָּל עַמָּא דִּינוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, הה"ד וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁכָה כָּאוֹרָה.

128. And Judgment was executed against them all. When they were all gathered in their homes, and were not scattered in the wilderness or in the

בְּיַד רָמָה לְעֵינֵי כָּל מִצְרַיִם. וּכְתִיב וּמִצְרַיִם מְקַבְּרִים אֵת אֲשֶׁר הִכָּה יְיָ׳ בָּהֶם כָּל בְּכוֹר, דָּא הוּא פִּרְסוּמֵי נִיסָא.

125. Also regarding your question why the Judgment of Egypt did not occur by day, we learned that it is written: "This day you came out" (Shemot 13:4), and, "Hashem your Elohim brought you forth out of Egypt by night" (Devarim 16:1). But we learned that the redemption of the children of Yisrael was mainly by night, WHICH IS THE SECRET OF MALCHUT CALLED 'NIGHT', for the night opened the ties and wreaked revenge, while the day brought them out with a high hand. This is the meaning of: "The children of Yisrael went out with a high hand in the sight of all Egypt. And Egypt was burying all their firstborn whom Hashem had smitten among them" (Bemidbar 33:3). This was in order to make the miracle famous.

126. אָתוּ ר׳ חִיָּיא ור׳ יוֹסֵי, אִשְׁתְּטָחוּ קָמֵיהּ, וְנָשְׁקוּ יְדוֹי. וּבָכוּ וְאָמְרוּ, גְּלִיפִין עִלָּאִין וְתַתָּאִין, זַקְפָן רֵישָׁא בְּגִינָךְ, עָבֵד קוּדְשָׁא בְּרִיךְ הוּא יְרוּשָׁלַיִם לְתַתָּא, כְּגַוְונָא דִּלְעֵילָא. עָבֵד שׁוּרֵי קַרְתָּא קַדִּישָׁא וְתַרְעוֹי. מַאן דְּעָיֵיל, לָא עָיֵיל, עַד דְּיִפְּתְּחוּן תַּרְעִין. מַאן דְּסָלִיק, לָא סָלִיק, עַד דְּיִתְתַּקְּנוּן דַּרְגִין דְּשׁוּרֵי מַאן יָכִיל לְמִפְתַּח תַּרְעִין דְּקַרְתָּא קַדִּישָׁא, וּמַאן יָכִיל לְאַתְקָנָא דַּרְגִין דְּשׁוּרֵי, דָּא רשב״י, דְּאִיהוּ פָּתַח תַּרְעִין דְּרָזֵי דְּחָכְמְתָא, וְאִיהוּ אַתְקִין דַּרְגִין עִלָּאִין, וּכְתִיב יֵרָאֶה כָּל זְכוּרְךָ אֶת פְּנֵי הָאָדוֹן יְיָ׳. מַאן פְּנֵי הָאָדוֹן יְיָ׳, דָּא רשב״י, דְּמַאן דְּאִיהוּ דְּכוּרָא מִן דְּכַרְנָיָא, בָּעֵי לְאִתְחַזָּאָה קָמֵיהּ.

126. Rabbi Chiya and Rabbi Yosi came and prostrated before him, and kissed his hands. They wept and said: Upper and lower images raise their heads through your merit. The Holy One, blessed be He, made terrestrial Jerusalem, WHICH IS MALCHUT, in the likeness of celestial Jerusalem, WHICH IS BINAH. And He made the outer walls of the Holy City and its gates. One can not enter until the gates are opened for him. One can not ascend until the steps to the outer walls are prepared. Who can open the gates of the Holy City? And who can repair the steps to the outer walls? This is Rabbi Shimon bar Yochai, who opens the gates of the secrets of Wisdom and repairs the upper levels. And it is written: "Every one of your males shall appear before the Master Hashem" (Shemot 34:23). Who is

דְּכַר הֲוָה זַמִּין לְאִתְחַבְּרָא עִמָּהּ וּבְשַׁעֲתָא דְּאִתְחַבָּר עִמָּהּ דְּכַר, כְּתִיב, הוּא הַלַּיְלָה הַזֶּה לַיְיָ׳ שִׁמּוּרִים. שִׁמּוּרִים: דְּכַר וְנוּקְבָּא. וּבְגִינֵי כַּךְ כְּתִיב הַלַּיְלָה הַזֶּה.

131. HE ANSWERS: But this is what we learned. It is written: "If there is a virgin maiden (Heb. *na'ara*)" (Devarim 22:23). It is spelled "*na'ara*" without Hei. What is the reason thereof? Because as long as she does not accept a male, she is called "*na'ara*." After she receives a male, she is considered "*na'arah*." Also, MALCHUT IS CALLED "*leil*" before she receives a male, WHICH IS ZEIR ANPIN. Even though it is written: "night of watchfulness" IN THE PLURAL, WHICH SUGGESTS THAT IT ALSO INCLUDES ZEIR ANPIN, IT IS because the male – WHICH IS ZEIR ANPIN – was going to unite with her, BUT DID NOT YET. When the male united with her, it is written: "This is Hashem's watch night (plural)," WHICH INDICATE male and female, NAMELY ZEIR ANPIN AND MALCHUT. Therefore, it is spelled "*lailah*" with Hei.

132. וּבַאֲתַר דְּאִשְׁתְּכָחוּ דְּכַר וְנוּקְבָּא, לֵית שְׁבָחָא אֶלָּא לִדְכוּרָא. וְהָכִי שַׁבְּחוּ יִשְׂרָאֵל בְּתוּשְׁבַּחְתַּיְיהוּ. לִדְכוּרָא וְלָא לְנוּקְבָּא, הה"ד, זֶה אֵלִי וְאַנְוֵהוּ. דְּלֵית שְׁבָחָא בְּאֲתָר דִּדְכוּרָא וְנוּקְבָּא אִשְׁתְּכָחוּ, אֶלָּא לִדְכוּרָא. וְעַל דָּא מְחַכָּאן יִשְׂרָאֵל, דִּכְתִיב זֶה יְיָ׳ קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ. מִשּׁוּם דְּהָכִי זַמִּין לְמֶעְבַּד לְהוּ, דִּכְתִיב כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת.

132. And wherever male and female are together, the praise is directed only to the male. The children of Yisrael also directed their praises to the male and not the female. This is the meaning of: "This (*zeh* masc.) is my El and I shall glorify Him" (Shemot 15:2). When both male and female are present, then the praise is directed only to the male. And this is what the children of Yisrael await, as written: "This (*zeh*) is Hashem; we have waited for Him, we will be glad and rejoice in His salvation" (Yeshayah 25:9). For He will do so for them, as is written: "As in the days of your coming out of the land of Egypt, I will show him marvelous things" (Michah 7:15).

133. וְרָזָא דָּא הָכִי הוּא, כְּגַוְונָא דְּהָכָא לֵיל וְלַיְלָה, כַּךְ זַמִּין קוּדְשָׁא

field, the night, WHICH IS MALCHUT, executed its Judgments. And we learned that the night shone just like the day is the solstice of *Tamuz*, and the whole people saw the Judgments of the Holy One, blessed be He. This is the meaning of: "But the night shines like the day: the darkness and the light are both alike" (Tehilim 139:12).

129. וּבְשַׁעֲתָא דְּנָפְקוּ אִשְׁתְּכָחוּ כֻּלְּהוֹן מֵתִין בַּשְׁוָקִין לְעֵינֵיהוֹן דְּכֹלָּא, בַּעְיָין לְאַקְבְּרָא לְהוּ וְלָא אַשְׁכָּחוּ, וְדָא אַקְשֵׁי לְהוּ מִכֹּלָּא. חָמוּ לְיִשְׂרָאֵל נָפְקִין לְעֵינֵיהוֹן בְּחַד גִּיסָא, וְחָמוּ לְמֵיתֵיהוֹן בְּאִידָךְ גִּיסָא. וּבְכֹלָּא הֲוָה פִּרְסוּמֵי נִיסָא, דְּלָא הֲוָה כְּהַאי מִיּוֹמָא דְּאִתְבְּרֵי עָלְמָא.

129. When YISRAEL left, they were all found dead in the marketplace before everyone's sight. They wanted to bury them but could not find them, BECAUSE THE DOGS HAD EATEN THEM. HOWEVER, NOT ALL OF THEM WERE EATEN UP. SOME OF THEM DID REMAIN, OF WHOM IT IS SAID, "AND EGYPT WAS BURYING" (BEMIDBAR 33:4). This was the most difficult thing for them, as from one side they saw Yisrael leaving and from the other side they saw their dead. It was all in order to publicize the miracle, for there was nothing like it since the day the world was created.

130. ות"ח, כְּתִיב לֵיל שִׁמּוּרִים הוּא לַיְיָ' לְהוֹצִיאָם וְגו', הוּא הַלַּיְלָה הַזֶּה לַיְיָ' שִׁמּוּרִים לְכָל בְּנֵי יִשְׂרָאֵל וְגו', הַאי פְּסוּקָא קַשְׁיָא כֵּיוָן דְּאָמַר לֵיל, מַהוּ שִׁמּוּרִים, וְלָא שִׁמּוּר, שִׁמּוּר מִבָּעֵי לֵיהּ. וּכְתִיב הוּא הַלַּיְלָה הַזֶּה, לֵיל קָאָמַר בְּקַדְמֵיתָא, וּבָתַר לַיְלָה.

130. Come and behold: it is written, "It is a night of (Heb. *leil*) watchfulness to Hashem for bringing them out...this is Hashem's watch night (Heb. *lailah*) for all the children of Yisrael" (Shemot 12:42). This passage is difficult. Since it says "*leil*," why does it say "watchfulness" using the plural suffix instead of the singular? MOREOVER, it is also written "*lailah.*" Why does it first say "*leil*" and afterwards "*lailah*"?

131. אֶלָּא הָכִי תָּנִינָן, כְּתִיב, כִּי יִהְיֶה נַעֲרָה בְתוּלָה. נַעַר כְּתִיב, מ"ט. מִשּׁוּם דְּכָל זְמַן דְּלָא קַבִּילַת דְּכַר, אִתְקְרֵי נַעַר, מִדְּקַבִּילַת דְּכַר, אִתְקְרֵי נַעֲרָה. אוּף הָכָא, לֵיל עַד לָא קַבִּילַת דְּכַר. וּאע"ג דִּכְתִיב בֵּיהּ שִׁמּוּרִים

6. "All things have I seen in the days of my vanity"

A Synopsis

Rabbi Shimon says that the verse, "I have seen everything in the days of my vanity. There is a righteous man who perishes in his righteousness and there is a wicked man who prolongs his life in his evil doing," contains two themes: Solomon was alluding to wisdom, but God is patient with the wicked until they repent. A person should live among the righteous because he will receive good due to their merit, while if he lives among the wicked he will be caught in their sins. Rabbi Shimon offers another explanation of the title verse, that is that Solomon was called by seven names, the seventh of which was Kohelet, that is equivalent to them all. His names were called after Wisdom, and therefore he composed three books, Shir Hashirim, Kohelet and Mishlei, corresponding to Chesed, Judgment and Mercy. Thus he perfected wisdom. Rabbi Shimon moves to the question of breath and voice, saying that breath is made of air and water, and everything in the world is made of breath. Breath has the power to produce voice, but actual voice has the enduring power to produce speech. He says that sometimes vanity nurtures from judgment, sometimes from mercy. Then while the rabbis are sitting in the field, they see a column of smoke from incense rising and falling. Meanwhile a scent arose from the field that was more fragrant, for it was the fragrance of the Shechinah.

136. פָּתַח ר"ש וְאָמַר, תָּא חֲזֵי, כְּתִיב, אֶת הַכֹּל רָאִיתִי בִּימֵי הֶבְלִי יֵשׁ צַדִּיק אוֹבֵד בְּצִדְקוֹ וְיֵשׁ רָשָׁע מַאֲרִיךְ בְּרָעָתוֹ, שְׁלֹמֹה דַּהֲוַת חָכְמְתָא יְתֵירָא עַל כֹּלָּא, מַאי קָאָמַר בְּהַאי קְרָא. אֶלָּא, שְׁלֹמֹה רֶמֶז דְּחָכְמְתָא קָא רָמַז. דְּהָא חָזֵינָן אוֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא דְּלָאו הָכִי, דְּהָא כְּתִיב, וְלָתֵת לְאִישׁ כִּדְרָכָיו וְכִפְרִי מַעֲלָלָיו. אֶלָּא תְּרֵי עִנְיָנֵי נִינְהוּ, דְּקָא רָמַז הָכָא.

136. Rabbi Shimon opened the discussion, saying: Come and behold. It is written: "All things have I seen in the days of my vanity. There is a just man who perishes in his righteousness and there is a wicked man who prolongs his life in his wickedness" (Kohelet 7:15). What did Solomon, who possessed more wisdom then any other person, speak of in this verse? He RESPONDS: Solomon alluded to wisdom. We see that the ways of the Holy One, blessed be He, are not so, for it is written: "To give every man

בְּרִיךְ הוּא לְמֶעְבַּד לְהוּ, דִּכְתִיב שׁוֹמֵר מַה מִּלַּיְלָה שׁוֹמֵר מַה מִּלַּיְל. מַה לְּהַלָּן שְׁמִירָה וְלֵיל, אוּף כָּאן שְׁמִירָה וְלֵיל. מַה לְּהַלָּן שְׁמִירָה וְלַיְלָה, אוּף כָּאן שְׁמִירָה וְלַיְלָה.

133. Such is this secret, as is written here: "*leil*" and "*lailah.*" So will the Holy One, blessed be He, do for them in the future, as is written: "Watchman what is of the night (Heb. *lailah*), Watchman what is of the night (Heb. *leil*)" (Yeshayah 21:11). As there was watching and "*leil*" there, so here is also watching and "*leil.*" As there was watching and "*lailah*" there, so here also is watching and "*lailah.*"

134. וְלַיְלָה אִתְקְרֵי אֲגַב דְּכוּרָא, הה"ד, אָתָא בֹּקֶר וְגַם לַיְלָה. בֹּקֶר: כד"א וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר. דְּהוּא מִדָּתוֹ מַמָּשׁ. וּכְתִיב יְיָ' בֹּקֶר תִּשְׁמַע קוֹלִי, בֹּקֶר מַמָּשׁ.

134. It is called "*lailah*" because of the male THAT IS INCLUDED IN HER AS MENTIONED. This is as written: "The morning comes, and also the night" (Ibid. 12), WHICH ARE ZEIR ANPIN AND MALCHUT, because morning MEANS as written: "And Abraham rose up early in the morning" (Beresheet 22:3). This is his own attribute, NAMELY CHESED OF ZEIR ANPIN, WHICH IS CALLED 'MORNING'. It is written: "My voice shall you hear in the morning, O Hashem" (Tehilim 5:4), NAMELY ALSO the morning itself, WHICH IS ZEIR ANPIN IN THE ASPECT OF CHESED.

135. יָתְבוּ ר' חִיָּיא ור' יוֹסֵי, וְאוֹלִיף לְהוּ רָזָא דְּתוֹרַת כֹּהֲנִים, וַהֲווֹ מְהַדְּרֵי בְּכָל יוֹמָא וְיַתְבֵי קֳמֵיהּ. חַד יוֹמָא נָפַק ר"ש לְבַר, אָזְלוּ בַּהֲדֵיהּ, מָטוּ לְחַד חַקְלָא יָתְבוּ.

135. Rabbi Chiya and Rabbi Yosi were sitting. RABBI SHIMON was teaching them the secret of the Laws of Priests. They came back every day and sat before him. One day, Rabbi Shimon went out. They went with him until they reached a field and sat down.

אוֹרַיְיתָא, וְאָמַר, כָּל הַאי זָכֵינָא, עַל דְּעָאלִית בֵּין אִינּוּן דְּקוּדְשָׁא בְּרִיךְ הוּא אַשְׁגַּח לְאוֹטָבָא לְהוּ.

139. Rabbi Chasda lived at first among the people of Cappadocia, and it was difficult for him and he was plagued with sickness. He then moved his dwelling among the protectors of Tzipori, MEANING AMONG TORAH SCHOLARS WHO ARE CALLED 'PROTECTORS'. He became great and merited much good, many riches and much Torah, and he said: I merited all this because I came among these people, whom the Holy One, blessed be He, takes care of, to do good for them.

140. ד"א, אֶת הַכֹּל רָאִיתִי בִּימֵי הֶבְלִי. וְכִי שְׁלֹמֹה, דְּדַרְגִּין עִלָּאִין דְּחָכְמְתָא הֲווֹ בֵּיהּ, עַל כָּל בְּנֵי דָרָא דִּכְתִיב וַיֶּחְכַּם מִכָּל הָאָדָם, דִּכְתִיב וַיֵּשֶׁב שְׁלֹמֹה עַל כִּסֵּא יְיָ' לְמֶלֶךְ, אָמַר בִּימֵי הֶבְלִי. וּכְתִיב, הֶבֶל הֲבָלִים אָמַר קֹהֶלֶת.

140. Another explanation of the verse: "All things have I seen in the days of my vanity." Solomon had all the highest levels of wisdom, more than all the people of the generation, as it is written: "For he was wiser than all men" (I Melachim 5:11), and, "Then Solomon sat on the throne of the Hashem as king" (I Divrei Hayamim 29:23). Could he say about his life, "In the days of my vanity"? And, "'Vanity of vanities,' said Kohelet" (Kohelet 1:2)?

141. וְתָנָא, ז' שֵׁמוֹת נִקְרָא: שְׁלֹמֹה. יְדִידְיָ"ה, אָגוּר. בִּן יָקֵ"א, אִיתִיאֵ"ל, לְמוּאֵל. קֹהֶלֶת. קֹהֶלֶת כְּנֶגֶד כֻּלָּם. וְכֻלָּם נִקְרָא כְּעֵין שֶׁל מַעְלָה, קֹהֶלֶת כְּנוּפְיָא קַדִּישָׁא דְּבֵי עֲשָׂרָה, כְּגִין כַּךְ קָהָל אֵין פָּחוּת מֵעֲשָׂרָה. וְקָהָל אֲפִילוּ מֵאָה, וְקֹהֶלֶת כְּלָלָא דְּכֹלָּא, כמד"א קֹהֶלֶת יַעֲקֹב.

141. We learned that Solomon was called by seven names: Solomon, Yedidyah, Agur, Bin Yake, Itiel, Lemuel, Kohelet – AND THE NAME Kohelet is equal to them all. Each of them is named in the likeness of above. Kohelet IS ALSO CALLED 'a sacred congregation of ten men'. Therefore, it is said 'Less than ten people is not considered a congregation (Heb. *kahal*).' A congregation could even be a hundred or more, BUT NOT LESS THAN

according to his ways, and according to the fruit of his doings" (Yirmeyah 17:10). But he is alluding to two themes here.

137. דְּתָנֵינָן, כַּד עֵינוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא בָּעָאן לְאַשְׁגָּחָא בְּעָלְמָא, וּלְעַיְּינָא בֵּיהּ, כְּמָה דִּכְתִיב כִּי יְיָ׳ עֵינָיו מְשׁוֹטְטוֹת בְּכָל הָאָרֶץ, וְאַשְׁכְּחָן חַיָּיבִין בְּעָלְמָא, הַהוּא צַדִּיקָא דְּאִשְׁתְּכַח בְּדָרָא, אִתְּפַס בְּחוֹבַיְּיהוּ. וְחַיָּיבָיָא מַאֲרִיךְ קוּדְשָׁא בְּרִיךְ הוּא רוּגְזֵיהּ עִמְּהוֹן עַד דְּיִתוּבוּן. וְאִי לָאו, לָא יִשְׁתְּכַח מַאן דְּיִתְבַּע רַחֲמֵי עֲלֵיהוֹן, הה״ד, יֵשׁ צַדִּיק אוֹבֵד בְּצִדְקוֹ, מִשּׁוּם דְּהַהוּא זַכָּאָה, אִסְתַּלָּק מֵעָלְמָא.

137. We have learned that the eyes of the Holy One, blessed be He, wish to watch over the world and observe it, as is written: "For the eyes of Hashem run to and fro throughout the whole earth" (II Divrei Hayamim 16:9). If there are wicked people in the world, the righteous man in that generation is snared in their sins. The Holy One, blessed be He, is longsuffering with the wicked until they repent. If they do not REPENT, then there will be no one to plead mercy for them BECAUSE THE RIGHTEOUS HAS ALREADY DIED. This is the meaning of: "There is a just man who perishes in his righteousness." It is because he is righteous that he has departed from the world, SO HE WOULD NOT PLEAD MERCY FOR THE GENERATION.

138. בְּגִינֵי כַּךְ תָּנֵינָן, לְעוֹלָם אַל יָדוּר אָדָם אֶלָּא בִּמְקוֹם שֶׁאַנְשֵׁי מַעֲשֶׂה דָּרִים בְּתוֹכוֹ. מַאי טַעֲמָא. מִשּׁוּם דְּוַוי לְהַאי דְּמָדוֹרֵיהּ בֵּין חַיָּיבָיָא, דְּהוּא אִתְּפַס בְּחוֹבַיְּיהוּ, וְאִי דְּיוֹרֵיהּ בֵּין זַכָּאִין, אוֹטִיבִין לֵיהּ בְּגִינֵיהוֹן.

138. Therefore we learned that a person should only live in a place where men of action live. For what reason? Woe unto the person who dwells among the wicked, for he is caught in their sins. And if he dwells among the righteous, he is dealt well with due to their merit.

139. דְּהָא רַב חַסְדָּא, הֲוָה דְּיוֹרֵיהּ בְּקַדְמֵיתָא בֵּינֵי קַפּוּטְקָאֵי, וַהֲוָה דְּחִיקָא לֵיהּ שַׁעֲתָא, וּמַרְעִין רַדְפִין אֲבַתְרוֹי. נָטַל וְשַׁוֵּי מָדוֹרֵיהּ בֵּין מָארֵי תְּרִיסִין דְּצִפּוֹרִי, וְסָלִיק, וְזָכָה לְכַמָּה טָבִין, לְכַמָּה עוּתְרָא, לְכַמָּה

sound and spreads throughout the world. They are the guards of the world and the guards of the city. This is the meaning of: "Unless Hashem keeps the city…" (Tehilim 127:2).

144. ות"ח, הוא הֶבֶל, הוא קָלָא. מַה בֵּין הַאי לְהַאי. הָבַל קָאֵים בְּחֵילָא, לְמֵיפַּק קָלָא. קָלָא מַמָּשׁ קָאֵים בְּקִיּוּמֵהּ לְאַפָּקָא מִלָּה. וְהַהוּא הֶבֶל דַּהֲוָה אַחַסְנְתֵּיהּ דַּאֲבוֹי קָרְיֵיהּ הֶבֶל, וּמִנֵּיהּ חָזָא כָּל מַה דְּחָזָא. וּאע"ג דְּסִיּוּעִין סַגִּיאִין מֵעֵילָא אַחֲרָנִין הֲווֹ לֵיהּ, וּלְאִשְׁתְּמוֹדְעָא מִלָּה, אָמַר בִּימֵי הֶבְלִי. דְּמִלָּה דָּא מִתַּמָּן אָתָא.

144. Come and behold: it is both breath and a sound. What is the difference between them? Breath has the power to produce a sound BUT actual sound has the power to produce words. Abel, who inherited from his father, is called Abel, and whatever SOLOMON saw came through him, and even though he had much support from above, from other LEVELS, he said, "In the days of my vanity," to make known that this word comes from there.

145. וְרָזָא דְּמִלָּה הַכֹּל הֶבֶל אֶת הַכֹּל רָאִיתִי בִּימֵי הֶבְלִי, יֵשׁ צַדִּיק אוֹבֵד בְּצִדְקוֹ, דָּא הוּא רָזָא דְּמִלָּה, דְּגַלֵּי וּפַרְסֵם, דְּכֹלָּא תַּלְיָא בִּימֵי הֶבְלִי, כְּלוֹמַר בְּזִמְנָא דְּהַאי הֶבֶל יַנְקָא מִן דִּינָא, בְּגִין לְמֶעְבַּד דִּינָא, צַדִּיק אוֹבֵד בְּצִדְקוֹ, וּבְזִמְנָא דְּהַאי הֶבֶל יַנְקָא מֵרַחֲמֵי. רָשָׁע מַאֲרִיךְ בְּרָעָתוֹ. וְתַרְוַוּיְיהוּ תַּלְיָין בְּהַאי הֶבֶל, ובג"כ כְּתִיב בִּימֵי, וְלָא כְּתִיב בְּיוֹם. וְכֹלָּא תַּלְיָין בִּימֵי הֶבֶל דָּא. מַאן דְּאַעְרַע בְּדִינָא, בְּדִינָא. מַאן דְּאַעְרַא בְּרַחֲמֵי, בְּרַחֲמֵי.

145. And the secret meaning of the words: "All is vanity…," "…in the days of my vanity, I saw everything…" and, "there is a just person who perishes in his righteousness," is the secret of that which he revealed and made known, that everything depends on "the days of my vanity." This means that when *Hevel* nurtures from Judgment, in order to execute Judgment – BEFORE THE RECONCILIATION OF THE CENTRAL COLUMN – "There is a just man who perishes in his righteousness" BECAUSE OF THAT JUDGMENT. When *Hevel* nurtures from Mercy, MEANING AFTER THE RECONCILIATION OF THE CENTRAL COLUMN, then "there is a wicked man who prolongs his life in his wickedness," AS BECAUSE OF MERCY HE IS LONGSUFFERING and

TEN. Kohelet includes everyone, ALL OF YISRAEL, as is written: "The congregation (Heb. *kehilat*) of Jacob" (Devarim 33:4).

142. וְתָאנָא, שְׁמוֹתָיו עַל שֵׁם הַחָכְמָה אִתְקְרוּן, וּבְגִין כַּךְ ג׳ סִפְרִין עָבֵד, שִׁיר הַשִּׁירִים. קֹהֶלֶת. מִשְׁלֵי. וְכֻלְּהוּ לְאַשְׁלְמָא חָכְמְתָא. שִׁיר הַשִּׁירִים לָקֶבֶל דְּחֶסֶד. קֹהֶלֶת לָקֶבֶל דְּדִינָא. מִשְׁלֵי לָקֶבֶל דְּרַחֲמֵי. בְּגִין לְאַשְׁלְמָא חָכְמְתָא, וְהוּא עָבֵד כָּל מַה דְּעָבֵד בְּגִין לְאַחֲזָאָה חָכְמְתָא, וְלָקֶבֶל דַּרְגָּא עִלָּאָה, וְהוּא אָמַר בִּימֵי הֶבְלִי הֶבֶל הֲבָלִים.

142. We learned that his names were called after Wisdom, and therefore he composed three books: Shir Hashirim, Kohelet and Mishlei. The purpose of them all is to perfect wisdom. Shir Hashirim corresponds to Chesed, Kohelet corresponds to Judgment, and Mishlei corresponds to Mercy – NAMELY, THEY CORRESPOND TO THE THREE COLUMNS, CHESED, JUDGMENT, MERCY. This is in order to perfect Wisdom. Everything that he did was for the purpose of displaying wisdom and in correspondence to the highest level. He said ABOUT HIMSELF: "In the days of my vanity," and, "Vanity of vanities" (Kohelet 1:2).

143. אֶלָּא, רָזָא דְּהֶבֶל יַקִּירָא הוּא. וְהוּא הָבֶל דְּנָפִיק מִפּוּמָא, וְרָזָא דְּהֶבֶל דְּנָפִיק מִפּוּמָא, קָלָא אִתְעֲבִיד מִנֵּיהּ. וְתָאנָא, אֵין הָעוֹלָם מִתְקַיֵּים אֶלָּא בְּהֶבֶל פִּיהֶם שֶׁל תִּינוֹקוֹת שֶׁל בֵּית רַבָּן שֶׁלֹּא חָטְאוּ. שֶׁלֹּא חָטְאוּ מַמָּשׁ. וְהֶבֶל אִתְעֲבִיד בְּרוּחָא וּמַיָּא, וְכָל מַה דְּאִתְעֲבִיד בְּעָלְמָא בְּהֶבֶל אִתְעֲבִיד. וְרָזָא דְּהַאי הֶבֶל שֶׁל תִּינוֹקוֹת אִתְעֲבִיד קָלָא, וְאִתְפָּשַׁט בְּעָלְמָא, וְאִינּוּן נְטוּרֵי עָלְמָא, וּנְטוּרֵי קַרְתָּא, הה״ד אִם יְיָ׳ לֹא יִשְׁמָר עִיר וְגוֹ׳.

143. HE ANSWERS: But vanity (Heb. *hevel*) is a precious secret. It is the breath (Heb. *hevel*) that comes out of the mouth, and by means of the breath that comes out from the mouth a sound is formed. We learned that the world exists only through the breath of the mouths of the schoolchildren who have not sinned, THAT IS, who have not actually sin. IT IS NOT THAT THEY DID NOT SIN BUT IT IS NOT CONSIDERED A SIN BECAUSE OF THEIR MINOR AGE. Breath is made of air and water, and everything in the world is made of breath. The inner meaning of the breath of these children becomes a

7. "And he smelled the smell of his garments"

A Synopsis

Rabbi Shimon says that when Jacob entered before his father, the scent of the Garden of Eden went in with him, and that the clothes he wore belonged to Adam. He asks what happened to the clothes of Eve, and in what clothing were Adam and Eve buried? He answers himself by saying that when they left they threw off the supernal splendor with which God had clothed them. We learn that as soon as God was clothed, as in "Who covers Himself with light as with a garment," He created the world. The question arises of how Isaac knew about "the smell of a field that Hashem has blessed." Rabbi Shimon explains that the field in "And Isaac went out to meditate in the field at the evening time," was the field near the cave of the Machpelah, and that Jacob saw the Shechinah on it, and it raised supernal holy scents. The conclusion Rabbi Shimon draws is that Isaac blessed Jacob because Isaac did not attribute the scent to the clothes at all; he attributed it to Jacob himself because he saw that he was worthy and deserving of his blessing. The rabbis then talk about the tenth day of the seventh month, Yom Kippur, and the sacrifice of the lamb. We are reminded that Yisrael does an action below, and God does the action above.

148. פָּתַח וְאָמַר, וַיָּרַח אֶת רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי וְגוֹ׳, וַיָּרַח אֶת רֵיחַ בְּגָדָיו, מַשְׁמַע דְּאִינּוּן לְבוּשִׁין הֲווֹ סַלְקִין רֵיחָא טָבָא, דְּלָא אִתְעָדֵי מִנְּהוֹן הַהוּא רֵיחָא. הַשְׁתָּא אִית לְאִסְתַּכְּלָא, כְּתִיב, רֵיחַ בְּגָדָיו, וּכְתִיב רֵיחַ בְּנִי, וְלָא אָמַר רֵיחַ הַבְּגָדִים, אֶלָּא רֵיחַ בְּנִי. אֶלָּא תָּאנָא, כֵּיוָן שֶׁנִּכְנָס יַעֲקֹב, נִכְנַס עִמּוֹ ג״ע. וְתָאנָא, אוֹתָן הַבְּגָדִים הָיוּ שֶׁל אָדָם הָרִאשׁוֹן, דִּכְתִיב, וַיַּעַשׂ יְיָ׳ אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּישֵׁם, וְהוֹצִיאָם מג״ע.

148. He opened the discussion, saying: "And he smelled the smell of his garments, and blessed him, and said, 'See, the smell of my son is like the smell of a field which Hashem has blessed'" (Beresheet 27:27). "And he smelled the smell of his garments" means that the garments emitted a pleasant scent that had never left them. Now we should examine this closely; it is written: "The smell of his garments," and, "The smell of my son." It does not say, 'The smell of the garments, but rather "the smell of my son." He answers: But we learned that when Jacob entered the Garden of Eden entered with him, and we learned that those garments

both THE WICKED AND THE RIGHTEOUS are dependent upon this *Hevel*. Therefore, it is written, "In the days," and not, 'in the day', for they all depend on this *Hevel*. Whoever HAPPENS TO BE at the time of Judgment is treated with Judgment, and whoever HAPPENS TO BE at the time of Mercy is treated with Mercy.

146. וְאִי תֵּימָא יֵשׁ צַדִּיק אוֹבֵד וְלָא קָאָמַר אָבוּד. הָכִי הוּא אוֹבֵד מַמָּשׁ. דְּהַהוּא דִּינָא אוֹבֵד לַצַּדִּיק מֵעָלְמָא וּמִדָּרָא. וְיֵשׁ רָשָׁע מַאֲרִיךְ בְּרָעָתוֹ, מַאֲרִיךְ מַמָּשׁ, דְּהַהוּא דִּינָא כַּד יַנְקָא מֵרַחֲמֵי, עָבֵיד רַחֲמֵי לְהַהוּא רָשָׁע, וּמַאֲרִיךְ לֵיהּ.

146. It is written: "There is a just man who perishes" IN THE PRESENT CONTINUOUS TENSE. HE ASKS: Why does not it say 'perished? FOR IF IT IS DEPENDENT UPON TIME, IT SHOULD HAVE BEEN SAID IN THE PAST RATHER THAN IN THE PRESENT TENSE. HE ANSWERS: EVERY TIME IT IS AROUSED, Judgment removes the righteous man from the world and from the generation. IT IS ALWAYS THIS WAY. "There is a wicked man who prolongs his life in his wickedness, who actually prolongs his life IN HIS SIN, for when that Judgment nurtures from Mercy, it bestows mercy on that wicked man and forebears with him.

147. עַד דַּהֲווֹ יַתְבֵי חָמוּ קִטוֹרָא דַּהֲוָה סָלִיק לְעֵילָא וְנָחִית לְתַתָּא. אָמַר אִתְעַטָּרוּתָא אִתְעַטָּר בְּטִינָתָא דְּאַרְעָא, מִגּוֹ לְעֵילָא. אַדְהָכִי, סָלִיק הַהוּא חַקְלָא רֵיחָא, מִכָּל בּוּסְמִין, אָמַר נֵיתִיב הָכָא, דִּשְׁכִינְתָּא גַּבָּן אִתְקַיָּים. בְּגִין כַּךְ, כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ יְיָ׳.

147. While they were still sitting, they saw a column of incense smoke rising up and going down. He said: this crowning, THE SMOKE is surrounded with mud of the earth from above. IT THEREFORE GOES UP AND DOWN, WHICH ALLUDES TO THE *HEVEL* MENTIONED BEFORE. In the meantime, there arose a scent from the field, WHICH WAS MORE FRAGRANT THAN ALL THE SPICES. He said: Let us sit here for the Shechinah is by us, as is written: "Like the smell of a field which Hashem has blessed" (Beresheet 27:27).

151. And concerning what was said, that these garments came to the wicked Esau, who took them from Nimrod, we explained this matter and it is difficult to understand. If so, why it is written: "For the man also and for his wife"? He made clothing for Adam and He made clothing for Eve, but what happened to the clothes of Eve? And if so, in what were they buried? Could you possibly conceive that they left and threw from themselves the supernal splendor that the Holy One, blessed be He, gave them.

152. אֶלָּא אִינּוּן לְבוּשִׁין דְּאִתְלְבָּשׁוּ בְּהוּ אָדָם וְאִתְּתֵיהּ, לָא אִתְלָבַשׁ בְּהוּ ב״נ אַחֲרָא, דְּבְאִינּוּן לְבוּשִׁין דָּמוּ כְּגַוְונָא דִּלְעֵילָא וְאִי ס״ד, דְּאִינּוּן אִתְלַבָּשׁוּ מִגַּרְמֵיהוֹן בְּהוּ. תָּא חֲזֵי, כְּתִיב וַיַּלְבִּישֵׁם, דְּקוּדְשָׁא בְּרִיךְ הוּא אַלְבִּישׁ לוֹן, זַכָּאָה חוּלְקֵהוֹן.

152. No one else wore the garments with which Adam and Eve clothed themselves, because they were in likeness of above in these garments. If you think that they wore them by themselves, come and behold, it is written: "And clothed them," in that the Holy One, blessed be He, clothed them. Blessed is their portion.

153. כְּתִיב. ה׳ אֱלֹהַי גָּדַלְתָּ מְאֹד הוֹד וְהָדָר לָבָשְׁתָּ. וּכְתִיב הוֹד וְהָדָר לְפָנָיו. וּכְתִיב עוֹטֶה אוֹר כַּשַּׂלְמָה וְגוֹ׳. כֵּיוָן דְּאִתְלָבַשׁ עָבֵד מַה דְּעָבֵד. מְלַמֵּד, שֶׁנִּתְעַטֵּף קוּדְשָׁא בְּרִיךְ הוּא בְּאוֹר, וּבָרָא יַת שְׁמַיָּא. אֶלָּא בְּמַאי אוֹקִימְנָא הַחֲמוּדוֹת אֲשֶׁר אִתָּהּ בְּבֵית. הַחֲמוּדוֹת: בִּגְדֵי מַלְכוּת בְּמֶשִׁי וְזָהָב, וְאָרְחָא דְּעָלְמָא דְּגַנְזֵי לוֹן בְּבוּסְמִין וְרֵיחִין, לִיקָרָא דִּלְבוּשֵׁיהוֹן.

153. It is written: "O Hashem my Elohim You are very great, You are clothed with glory and majesty" (Tehilim 104:1), "Glory and majesty are before Him" (Tehilim 96:6), and: "Who covers Himself with light as with a garment..." (Tehilim 104:2). As soon as He was clothed, He accomplished His deed, THAT IS, HE CREATED THE WORLD. It teaches that the Holy One, blessed be He, clothed Himself in Light and created the heaven. THE GARMENTS OF ADAM WERE SIMILAR TO THIS CLOTHING. But how do we explain the verse: "The best clothes...which were with her in the house" (Beresheet 27:15)? HERE, the "best clothes" MEANS kingly garments of silk and gold, and it is the custom of the world to store them in spices and scents, because of the preciousness of the garments.

belonged to Adam, as written: "For the man also and for his wife did Hashem Elohim make coats of skins, and clothed them" (Beresheet 3:21), and He took them out from the Garden of Eden.

149. וְאִי תֵּימָא, דִּכְתִיב וַיִּתְפְּרוּ עֲלֵה תְאֵנָה דְּאִינּוּן הֲוֹ, אִי הָכִי, אֲמַאי כְּתִיב וַיַּעַשׂ ה׳ אֱלֹהִים. וּכְתִיב כָּתְנוֹת עוֹר, הָא לָא הֲוֹ אֶלָּא עֲלֵה תְאֵנָה אֶלָּא כְּתַרְגּוּמוֹ, לְבוּשִׁין דִּיקָר וַהֲוֹ סַלְקִין רֵיחִין מִבּוּסְמָא דְּעֵדֶן.

149. You may argue that it is written: "And they sewed fig leaves together" (Ibid. 7), and from them were THE SKIN GARMENTS THAT HASHEM MADE FOR THEM. If so, then why is it written, "did Hashem Elohim make?", IF THEY SEWN THEM THEMSELVES, and: "Coats of skins," when they were but a fig leaf. But as the Aramaic translation OF "COATS OF SKINS," it is 'precious garments'. And they emitted a scent from the spices of Eden.

150. וְתַנְיָא, בְּשֵׁם מָלֵא אִתְעֲבִידוּ, דִּכְתִיב וַיַּעַשׂ ה׳ אֱלֹהִים. מַה דְּלָא אִתְעֲבִידוּ בֵּיהּ שְׁמַיָּא וְאַרְעָא. וְלָא. וְהָא כְּתִיב, בְּיוֹם עֲשׂוֹת יְיָ׳ אֱלֹהִים אֶרֶץ וְשָׁמָיִם. לָא קַשְׁיָא הַאי כַּד אִתְעֲבִידוּ, לָא אִתְעֲבִידוּ בְּשֵׁם מָלֵא, בַּר כַּד אִתְקַיְּימוּ, בְּשֵׁם מָלֵא אִתְקַיְּימוּ.

150. And we learned that they were made with the full Name, as is written: "did Hashem Elohim make…" WHICH IS THE FULL NAME that even the heavens and earth were not made with. FOR ONLY ELOHIM IS MENTIONED IN RELATION TO THEM. HE ASKS: Is it not written: "In the day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4)? HE ANSWERS: There is no difficulty here, for when they were first made they were not made with the full Name, but when they became permanent, they were maintained by the full Name. THE VERSE, "IN THE DAY THAT HASHEM ELOHIM MADE," WAS SAID FOR THE PURPOSE OF MAINTENANCE.

151. וּמַה דְּאָמְרוּ דְּאִינּוּן לְבוּשִׁין אָתוּ לְהַהוּא רָשָׁע דְּעֵשָׂו, דְּנָסִיב לוֹ מִן נִמְרוֹד הָכִי אוֹקִימְנָא, וְקַשְׁיָא מִלָּה, דְּאִי הָכִי הָא כְּתִיב לְאָדָם וּלְאִשְׁתּוֹ, לְבוּשִׁין לְאָדָם, וּלְבוּשִׁין לְחַוָּה. לְבוּשִׁין דְּחַוָּה מַה אִתְעֲבִידוּ. וְתוּ, דְּאִי הָכִי בְּמָאִי אִתְקְבָרוּ, ס״ד דְּאִינּוּן שָׁבְקוּ וְרָאמוּ מִנְּהוֹן זֹהֲרָא עִלָּאָה, דְּיָהִיב לוֹן קוּדְשָׁא בְּרִיךְ הוּא.

CAVE OF MACHPELAH LIKE ISAAC? HE ANSWERS: Because he had a set prayer place before. Another reason was the scent that he saw at Mount Moriyah. Why was it called Mount Moriyah? Due to the good myrrh (Heb. *mor*) that was there.

157. וְכֹלָּא הֲוָה, וג״ע דְּעָאל עִמֵּיהּ וּבַרְכֵיהּ. וּבְגִין כַּךְ לָא תָּלָה מִלָּה בִּלְבוּשִׁין, אֶלָּא בְּיַעֲקֹב מַמָּשׁ, דְּחָמָא דְּבֵיהּ הֲוָה תַּלְיָא מִלָּה וְאִתְחַזֵּי, וּזְכוּתֵיהּ סָלִיק לְאִתְבָּרְכָא, וְעָאל עִמֵּיהּ ג״ע. ובג״כ כַּד אִתְרָעַם עֵשָׂו, אֲמַר גַּם בָּרוּךְ יִהְיֶה.

157. And all was present BY JACOB SINCE IN ADDITION TO HIS OWN SCENT, the Garden of Eden also entered with him. Therefore, he blessed him. He did not attribute it to the garments, but rather to Jacob himself, for he saw that the scent originated in him, that he was worthy, and that he merited to be blessed and that the Garden of Eden entered with him. For this reason, when Esau stormed and protested, he said, "moreover, he shall be blessed" (Beresheet 27:33).

158. אָמַר רִבִּי יִצְחָק, לָא אִצְטְרִיךְ אוֹרַיְיתָא לְמִכְתַּב אֶלָּא מֵהַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים. מַאי טַעֲמָא. מִשּׁוּם דְּשֵׁירוּתָא דְּסִיהֲרָא הֲוֵי, וע״ד אוֹרַיְיתָא הֲוָה אִצְטְרִיךְ לְמִכְתַּב מֵהָכָא, דְּהָא בְּקוּדְשָׁא בְּרִיךְ הוּא אִתְקְשַׁר מִלָּה.

158. Rabbi Yitzchak said: The Torah should have started with, "This month shall be to you the beginning of months" (Shemot 12:2). What is the reason? Because it is the beginning OF THE RULE of the moon. Therefore, the Torah should have STARTED with these words, for the subject is connected with the Holy One, blessed be He. THE MOON IS THE SECRET OF MALCHUT, WHICH, WHEN FULL, UNITES WITH THE HOLY ONE, BLESSED BE HE. THEREFORE, THE TORAH SHOULD HAVE STARTED AT THE BEGINNING OF THE FULLNESS OF THE MOON, WHICH IS: "THIS MONTH SHALL BE TO YOU THE BEGINNING OF MONTHS."

159. וְלָא קַשְׁיָא, דְּלָא כְּתִיב זֹאת, הַחֹדֶשׁ הַזֹּאת, דְּהָא זֶה וְזֹאת כְּחַד מִתְקַשְׁרִין וּבַאֲתַר דְּאִית בֵּיהּ דְּכָר וְנוּקְבָא כַּחֲדָא, לֵית שְׁבָחָא אֶלָּא

154. תָּא חֲזֵי וַיָּרַח אֶת רֵיחַ בְּגָדָיו, בַּתְּחִלָּה. וְכַד אַרְגִּישׁ, אָמַר רְאֵה רֵיחַ בְּנִי, דְּיָדַע דְּבֵיהּ הֲוָה תַּלְיָא מִלְּתָא, דִּבְגִינֵיהּ סָלִיק רֵיחָא. כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ יְיָ׳, וְכִי מְנַיְּין הֲוָה יָדַע יִצְחָק רֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ יְיָ׳.

154. Come and behold: first, "he smelled the smell of his garments" (Ibid. 27), BECAUSE HE THOUGHT THE SCENT CAME FROM THEM. But when he felt it, he said, "See, the smell of my son," because he knew that the scent came from him and for his sake, AND NOT FROM THE GARMENTS. "Like the smell of a field which Hashem has blessed." HE ASKS: How did Isaac know about "the smell of a field which Hashem has blessed"?

155. אֶלָּא, תְּרֵין מִלִּין אִינּוּן, וְכֹלָּא הוּא חַד. דִּכְתִיב, וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב. וְכִי לָא הֲוָה לֵיהּ בֵּיתָא, אוֹ מָקוֹם אַחֵר לְהִתְפַּלֵּל. אֶלָּא אוֹתָהּ הַשָּׂדֶה הָיָה אֲשֶׁר קָנָה אַבְרָהָם סָמוּךְ לַמְּעָרָה, דִּכְתִיב הַשָּׂדֶה אֲשֶׁר קָנָה אַבְרָהָם מֵאֵת בְּנֵי חֵת. וּבְשַׁעֲתָא דַּהֲוָה יִצְחָק עָאל גַּבֵּיהּ, חָמָא שְׁכִינְתָּא עָלֵיהּ, וְסָלִיק רֵיחִין עִלָּאִין קַדִּישִׁין, וּבְגִינֵי כַּךְ הֲוָה מְצַלֵּי תַּמָּן, וּקְבָעֵיהּ לְצְלוֹתֵיהּ.

155. HE ANSWERS: Rather, there are two things, which amount to the same. For it is written: "And Isaac went out to meditate in the field at the evening time" (Beresheet 24:63), AND THAT IS THE SAME ONE AS "A FIELD THAT HASHEM HAS BLESSED." Did not he have a house or another place to pray? But that field was the one that Abraham purchased near the cave OF MACHPELAH, as is written: "The field which Abraham purchased of the sons of Chet" (Beresheet 25:10). When Isaac came to the field, he saw the Shechinah over it, and it raised supernal holy scents. Therefore he prayed there, and set it AS A PLACE for prayer.

156. וְאַבְרָהָם אֲמַאי לָא הֲוָה מְצַלֵּי תַּמָּן, מִשּׁוּם דִּקְבִיעוּתָא דְּאַתְרָא אַחֲרָא הֲוָה לֵיהּ בְּקַדְמֵיתָא, וּמִלָּה אַחֲרָא רֵיחָא דְּחָמָא בְּהַר הַמּוֹרִיָּה. וְלָמָּה נִקְרָא מוֹרִיָּה. ע״ש הַמֹּר הַטּוֹב דַּהֲוָה תַּמָּן.

156. HE ASKS: Why did Abraham not pray there, IN THE FIELD OF THE

8. "A lamb, according to the house of their fathers"

160. דַּבְּרוּ אֶל כָּל עֲדַת יִשְׂרָאֵל לֵאמֹר בֶּעָשׂוֹר לַחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם אִישׁ שֶׂה וְגוֹ׳, בֶּעָשׂוֹר, אֲמַאי בֶּעָשׂוֹר. אָמַר רִבִּי אַבָּא, בְּזִמְנָא דְּאַנְהִיר יוֹבְלָא לְסִיהֲרָא, דִּכְתִיב בְּיוֹבְלָא, בֶּעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא.

160. "Speak to all the Congregation of Yisrael, saying, On the tenth day of this month they shall take to them every man a lamb…" (Shemot 12:3). HE ASKS: Why on the tenth of the month? Rabbi Aba said: It is the time that the Jubilee, WHICH IS BINAH, shines on the moon, WHICH IS MALCHUT. As is written in regard to the Jubilee, "On the tenth day of this seventh month shall be Yom Kippur" (Vayikra 23:27). AND YOM KIPPUR IS THE ILLUMINATION OF BINAH, FOR WE SEE THE ILLUMINATION OF BINAH IN MALCHUT IS ON THE TENTH DAY OF THE MONTH.

161. וְיִקְחוּ לָהֶם אִישׁ שֶׂה לְבֵית אָבוֹת, אֲמַאי, בְּגִין דִּבְזִמְנָא דָּא אִצְטְרִיךְ לְמֵיגַד לֵיהּ. דְּהָא תָּנִינָן, בְּמִלְּתָא דָּא אִתְּבַר כִּתְרָא תַּתָּאָה, דְּמִתְאַחֲדִין בֵּיהּ כָּל שְׁאַר כִּתְרִין תַּתָּאִין, וְעַל דָּא פָּרִישׁ מֹשֶׁה וְאָמַר, מִשְׁכוּ וּקְחוּ לָכֶם צֹאן, כְּמָה דִּכְתִיב, צֹאן וְעֶבֶד וְשִׁפְחָה.

161. "They shall take to them every man a lamb, according to the house of their fathers." Why? Because they had to draw it at that time, for we learned that the lower crown, to which all the other lower crowns OF THE KLIPAH are attached, is broken by this TAKING OF THE LAMB. Therefore, Moses was specific in his words, "Draw out and take you lambs" (Shemot 12:21), WHICH IS according to the verse: "Flocks, and menservants and womenservants" (Beresheet 32:6), WHICH ARE LOWER CROWNS OF THE KLIPOT, AND THE TERM FLOCK INCLUDES THEM ALL. AND THE EGYPTIANS MADE THEM INTO DEITIES.

162. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, עֲבִידוּ אַתּוּן עוֹבָדָא לְתַתָּא, וַאֲנָא אִתְּבַר תֻּקְפֵּיהוֹן לְעֵילָא, וּכְמָה דְּתַעְבְּדוּן בְּנוּרָא אַתּוּן, דִּכְתִיב כִּי אֵם צְלִי אֵשׁ, אֲנָא אוּף הָכִי אַעְבִּיר אוֹתוֹ בָּאֵשׁ בִּנְהַר דִּינוּר.

לִדְכוּרָא, וְעַל דָּא רִאשׁוֹן הוּא לָכֶם לְחָדְשֵׁי הַשָּׁנָה, לְחָדְשֵׁי הַשָּׁנָה וַדַּאי. אָמַר רִבִּי יְהוּדָה, לָכֶם תְּרֵי זִמְנֵי לָמָּה. אָמַר רִבִּי יִצְחָק, מִנַּיְיהוּ, אִשְׁתְּמַע יַתִּיר, כְּמָה דִכְתִיב, כִּי חֵלֶק ה׳ עַמּוֹ. אִתְקְשָׁרוּתָא דָא לָכֶם, וְלָא לִשְׁאַר עַמִּין.

159. It does not pose a difficulty, for it is not written: 'This (*zot* fem.)', NAMELY 'this month' BECAUSE THE NAME OF THE MOON IS '*ZOT*', and this is because *zeh* ('this' masc.) and *zot* are connected together. Wherever male and female are together, the praise is directed only to the male. THEREFORE, IT SAYS "THIS (*ZEH*) MONTH," INSTEAD OF '*ZOT*', and therefore it says, "It shall be the first month of the year to you" (Ibid.). Assuredly, it is "of the year," TO INDICATE THAT IT REFERS TO MALCHUT THAT IS CALLED 'A YEAR', ONLY IT PLACES THE PRAISE ON THE MALE. Rabbi Yehuda said: Why is "to you" said twice, AS WRITTEN, "THIS MONTH SHALL BE TO YOU...IT SHALL BE THE FIRST...TO YOU." Rabbi Yitzchak said: FROM THE DOUBLING OF "TO YOU," we understand even more THAT IT IS ONLY FOR YISRAEL AND NOT FOR THE OTHER NATIONS, as is written: "For Hashem's portion is His people" (Devarim 32:9). This connection WITH THE MONTH is to you and not to the other nations.

sun was going down, a sleep fell upon Abram; and, lo, a horror of great darkness fell upon him" (Beresheet 15:12). "Horror" is one crown OF THE KLIPAH, "darkness" is another crown and "great" is greater than all THE CROWNS. Even though we explained this passage as referring to other kinds of bondage of Yisrael – THAT HORROR REFERS TO BABYLON, DARKNESS IS MEDIA, GREAT IS GREECE, it refers to everything. THEY ALLUDE TO THE THREE CROWNS OF THE KLIPAH AND ALSO THE EXILES. In the same way WE SPOKE OF THE LAMB, OF WHICH THE HOLY ONE, BLESSED BE HE, SAID: 'YOU PERFPRM AN ACTION BELOW AND I WILL BREAK THEIR POWER ABOVE,' SO, "I will utterly blot out" (Shemot 17:14). You ACT below and I WILL ACT above.

165. תָּנָא, לָא נָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, עַד דְּאִתְּבְּרוּ כֻּלְּהוּ שִׁלְטוֹנִין דִּלְעֵילָא מִשּׁוּלְטָנֵיהוֹן, וְנַפְקוּ יִשְׂרָאֵל מֵרְשׁוּתְהוֹן, וְאָעֵלוּ לִרְשׁוּתָא קַדִּישָׁא עִלָּאָה בְּקוּדְשָׁא בְּרִיךְ הוּא, וְאִתְקְטִירוּ בֵּיהּ, הֲדָא הוּא דִּכְתִיב, כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם. מַאי טַעֲמָא עֲבָדַי הֵם. אֲשֶׁר הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם, דְּאַפֵּקִית לְהוּ מֵרְשׁוּתָא אַחֲרָא, וְעָאלִית לוֹן בִּרְשׁוּתִי.

165. We learned that Yisrael did not leave Egypt until the dominion of all their ministers above was broken. They left their domain, came under the authority of the Holiness above of the Holy One, blessed be He, and were bound to Him. This is the meaning of: "For to Me the children of Yisrael are servants; they are My servants" (Vayikra 25:55). What is the reason "they are My servants"? For "whom I brought forth out of the land of Egypt" (Ibid.). I took them out of another domain and brought them unto My authority.

162. The Holy One, blessed be He, said: 'Perform an action below BY DRAWING AND TAKEING SHEEP, and I will break their power above. As you prepare them by burning them by fire, as it is written, "but roast with fire" (Shemot 12:9) I, also, ABOVE, will pass him through fire, through *the Dinur River* (the River of Fire)."

163. אֲמַאי אִתְנְגִיד בַּעֲשָׂרָה, וְאִתְנְכִיס בְּאַרְבָּעָה עָשָׂר. אָמַר רִבִּי אַבָּא בְּדָא אִתְקַשָּׁרוּ יִשְׂרָאֵל אַרְבַּע מְאָה שְׁנִין. וְאַף עַל גַּב דְּאַרְבַּע מְאָה שְׁנִין לָא אִשְׁתַּעֲבִידוּ בְּהוּ, מִכָּל מָקוֹם, הוֹאִיל וַהֲוָה זַמִּין לְאִתְקַשְׁרָא בְּהוּ, אִתְחַשִּׁיב עָלֵיהּ כְּאִילוּ אִשְׁתַּעֲבִידוּ בְּהוּ כָּל ת׳ שְׁנִין. בג״כ, מְעַכְּבִין לֵיהּ אַרְבַּע יוֹמִין, קְטִירָא בִּרְשׁוּתַיְיהוּ דְּיִשְׂרָאֵל, וּלְבָתַר וְשָׁחֲטוּ אוֹתוֹ כֹּל קְהַל עֲדַת יִשְׂרָאֵל בֵּין הָעַרְבַּיִם.

163. HE ASKS: Why was it drawn on the tenth day OF THE MONTH and slaughtered on the fourteenth? Rabbi Aba said: through THE LAMB, WHICH IS THE ELOHIM OF EGYPT, AS MENTIONED BEFORE, Yisrael were bound by slavery 400 years. Even though they were not enslaved 400 years, they were designated to be bound to them for 400 years. HAD NOT THE HOLY ONE, BLESSED BE HE, HASTENED THE END, it would have been as if they were enslaved all 400 years. Therefore, they detained the lamb four days, tied in the property of Yisrael, and afterwards: "and the whole assembly of the Congregation of Yisrael shall kill it towards evening" (Shemot 12:6).

164. אֲמַאי בֵּין הָעַרְבַּיִם. בְּשַׁעֲתָא דְּדִינָא תַּלְיָא, וּבְשַׁעֲתָא דְּאִתְּמְסַר מִלָּה דָּא לֵיהּ, עַל יְדוֹי דְּאַבְרָהָם, דִּכְתִיב וַיְהִי הַשֶּׁמֶשׁ בָּאָה וְתַרְדֵּמָה נָפְלָה עַל אַבְרָם וְהִנֵּה אֵימָה חֲשֵׁכָה גְּדוֹלָה נוֹפֶלֶת עָלָיו. אֵימָה: כִּתְרָא חֲדָא. חֲשֵׁכָה: כִּתְרָא אַחֲרָא. גְּדוֹלָה: הַאי דְּהִיא רַבְרְבָא מִכֹּלָּא. וּאע״ג דְּאוֹקִימְנָא קְרָא דָּא עַל שְׁאַר שִׁעְבּוּדַיְיהוּ דְּיִשְׂרָאֵל, וְכֹלָּא הֲוָה. כְּגַוְונָא דָּא, כִּי מָחֹה אֶמְחֶה, אַתּוּן מִתַּתָּא, וַאֲנָא מֵעֵילָא.

164. HE ASKS: Why WAS IT SLAUGHTERED at twilight? HE ANSWERS: That is when Judgment is impending, and the time when this decree OF THE EXILE IN EGYPT was given through Abraham, as is written: "And when the

167. Rabbi Yehuda said: If so, WE SHOULD NOT EAT LEAVEN all the days of the year. Why only seven days, as is written, "Seven days shall there be no leaven found in your houses," and not more? He said to him: At all times that a person is obliged to show himself free, it is required NOT TO EAT LEAVENED BREAD, but whenever he is not obligated then he does not need TO OBSERVE THE PROHIBITION OF LEAVENED BREAD.

168. לְמַלְכָּא דְּעָבֵד לְחַד בַּר נָשׁ רוּפִינוּס, כָּל אִינּוּן יוֹמִין דְּסָלִיק לְהַאי דַּרְגָּא, חַדֵּי, וְלָבִישׁ לְבוּשֵׁי יְקַר, לְבָתַר לָא אִצְטְרִיךְ. לְשַׁתָּא אַחֲרָא נָטִיר אִינּוּן יוֹמִין דְּסָלִיק לְיָקִירוּ דָּא, וְלָבַשׁ אִינּוּן לְבוּשִׁין, וְכֵן כָּל שַׁתָּא וְשַׁתָּא כְּהַאי גַּוְונָא יִשְׂרָאֵל, כְּתִיב, שִׁבְעַת יָמִים שְׂאוֹר לֹא יִמָּצֵא, דְּאִינּוּן יוֹמֵי חֶדְוָותָא, יוֹמִין דְּסָלִיקוּ לִיקָרָא דָּא, וְנַפְקוּ מִשִּׁעְבּוּדָא אַחֲרָא. וּבְגִין כַּךְ, נַטְרִין בְּכָל שַׁתָּא וְשַׁתָּא, יוֹמִין דְּסָלִיקוּ לְהַאי יְקַר, וְנַפְקוּ מֵרְשׁוּתָא אַחֲרָא, וְעָאלוּ בִּרְשׁוּתָא קַדִּישָׁא, וְעַל דָּא כְּתִיב, שִׁבְעַת יָמִים מַצּוֹת תֹּאכֵלוּ.

168. This is comparable to a king who appointed a person to be a minister. He rejoiced and wore clothes of glory all those days that he was being elevated to this level, but afterwards he did not need it. The following year, he observed those days that he rose to this honor and wore those clothes, and he did so each and every year. Similarly with Yisrael, it is written: "Seven days shall there be no leaven found," for they are days of rejoicing, the days that they arose to this honor, and went out of another bondage. Every year, they observe those days when they rose to this honor and went out of another authority and came under holy authority. Therefore, it is written: "Seven days shall you eat unleavened bread."

9. Leaven and leavened dough

A Synopsis

In this discussion we read that leaven, leavened fermentation and leavened bread are all the same thing. In response to Rabbi Yehuda's query about why, if it is so important, Yisrael is only restricted from eating leaven seven days a year, Rabbi Shimon replies that this is an annual celebration of the days that they went out of bondage.

166. וְהַיְינוּ דְּאָמַר רִבִּי שִׁמְעוֹן, מַאי דִּכְתִיב, אַךְ בַּיּוֹם הָרִאשׁוֹן תַּשְׁבִּיתוּ שְׂאוֹר מִבָּתֵּיכֶם כִּי כָּל אוֹכֵל מַחְמֶצֶת. אָנָא הָכִי אוֹקִימְנָא, הַאי שְׂאוֹר, וְהַאי מַחְמֶצֶת, דַּרְגָּא חַד אִינּוּן, וְכֻלְּהוּ חַד. רְשׁוּ אוֹחֲרֵי, אִינּוּן שָׁלְטָנִין, דִּמְמָנָן עַל שְׁאַר עַמִּין, וְקָרֵינָן לְהוּ יֵצֶר הָרָע, רְשׁוּתָא אַחְרָא, אֵל נֵכָר, אֱלֹהִים אֲחֵרִים. אוּף הָכִי, שְׂאוֹר, וּמַחְמֶצֶת, וְחָמֵץ, וְכֹלָּא חַד. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, כָּל הָנֵי שְׁנֵי, קַיְימִתּוּ בִּרְשׁוּתָא אַחְרָא, עַבְדִין לְעַם אַחְרָא, מִכָּאן וּלְהָלְאָה דְּאַתּוּן בְּנֵי חוֹרִין, אַךְ בַּיּוֹם הָרִאשׁוֹן תַּשְׁבִּיתוּ שְׂאוֹר מִבָּתֵּיכֶם. כָּל מַחְמֶצֶת לֹא תֹאכֵלוּ. וְלֹא יֵרָאֶה לְךָ חָמֵץ.

166. This is what Rabbi Shimon said: It is written, "But on the first day you shall remove leaven out of your houses; for whoever eats leavened bread" (Shemot 12:15). I have explained it thus: leaven and leavened dough are one level, and are all the same. The other dominion is the ministers appointed over the other nations, whom we call Evil Inclination, another dominion, strange El, Other Elohim. Here also, leaven, leavened dough and leavened bread are all the same. The Holy One, blessed be He, said: 'All these years, you were under the authority of others and served another nation. From now on, you are free men. "But on the first day you shall remove leaven out of your houses…you shall eat nothing leavened" (Ibid. 20) and "there shall no leavened bread be seen with you" (Shemot 13:7).

167. אָמַר רִבִּי יְהוּדָה, אִי הָכִי כָּל יְמֵי שַׁתָּא נָמֵי, אֲמַאי שִׁבְעַת יוֹמִין, דִּכְתִיב שִׁבְעַת יָמִים שְׂאוֹר לֹא יִמָּצֵא בְּבָתֵּיכֶם, שִׁבְעַת יָמִים, וְלָא יַתִּיר. א"ל, כָּל זִמְנָא דְּאִתְחַיָּיב בַּר נָשׁ לְאִתְחַזָּאָה גַּרְמֵיהּ בֶּן חוֹרִין, הָכִי אִצְטְרִיךְ, כָּל זִמְנָא דְּלָא אִתְחַיָּיב לָא אִצְטְרִיךְ.

even though we have explained this passage as referring to something else, it was all in context, and it is well.

171. וְאִי תֵּימָא דְּבִימֵי יְהוֹשֻׁעַ אִתְפְּרָעוּ. לָאו הָכִי, אֶלָּא אִינּוּן דִּכְתִיב וְכָל הָעָם הַיּלוֹדִים בַּמִּדְבָּר בַּדֶּרֶךְ וְגוֹ׳. בָּתַר דְּאִתְפְּרָעוּ, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, בְּקַדְמֵיתָא אֲכַלְתּוּן מַצּוֹת, דְּקַיְּימָא סִיהֲרָא בִּפְגִימוּתָא, וְאִקְרֵי לֶחֶם עֹנִי, מִכָּאן וּלְהָלְאָה הַאי לֶחֶם מֵאֵתָר אַחֲרָא לֶהֱוֵי. מַאי הוּא. דִּכְתִיב הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמָיִם. לָא מִן סִיהֲרָא כְּהַהוּא זִמְנָא, אֶלָּא מִן הַשָּׁמָיִם מַמָּשׁ, כְּמָה דִּכְתִיב וְיִתֵּן לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם.

171. If you wonder that it seems they had to be uncovered in the days of Joshua, this was not so. Only those about whom it is written: "But all the people that were born in the wilderness by the way as they came out of Egypt, them they had not circumcised" (Yehoshua 5:5). After they were uncovered, the Holy One, blessed be He, said to them: 'Before, you ate unleavened bread because the moon remained waned, and it was called "the bread of affliction." But from now on, bread will be from a different place', as written: "Behold, I will rain bread from heaven for you" (Shemot 16:4). Not from the moon, WHICH IS MALCHUT, as at that time BEFORE THEY WERE UNCOVERED, but actually from the heavens, WHICH IS ZEIR ANPIN, as is written: "Therefore Elohim give you of the dew of heaven" (Beresheet 27:28).

172. וְיִשְׂרָאֵל קַדִּישִׁין, נַטְרִין אִינּוּן יוֹמִין דְּעָאלוּ תְּחוֹת גַּדְפּוֹי דִּשְׁכִינְתָּא, וְנַטְרִין הַהוּא נַהֲמָא דְּאַתְיָא מִסִּטְרָהָא, וע״ד כְּתִיב, אֶת חַג מַצּוֹת תִּשְׁמֹר וְגוֹ׳, וּכְתִיב וּשְׁמַרְתֶּם אֶת הַמַּצּוֹת. מַהוּ וּשְׁמַרְתֶּם אֶת הַמַּצּוֹת. כד״א, וּשְׁמַרְתֶּם אֶת בְּרִיתִי. וְכֹלָּא בְּחַד דַּרְגָּא סַלְקָא וְאִתְאֲחָד.

172. And holy Yisrael observe the days when they came under the wings of the Shechinah and kept the bread that came from its side, NAMELY THE *MATZOT*, as is written: "And you shall observe the commandment of unleavened bread" (Shemot 12:17). What is the meaning of: "And you shall observe...the unleavened bread?" It is similar to: "And keep My covenant"

10. Matzah of Judgment

A Synopsis

Rabbi Shimon talks about the time that the moon was in a decreased state, when Yisrael had not yet completed the Covenant by the uncovering of the corona. After they were uncovered, God gave them bread from a higher place, from the heavens. Then Yisrael observe those days when they entered under the wings of the Shechinah and guarded the bread, the matzot, that came from its side.

The bonds which Rabbi Shimon refers to next are those that join the upper to the lower levels, and in the observance of the sacrifice those bonds are strengthened, as when the lamb is sacrificed.

169. אָמַר רִבִּי שִׁמְעוֹן, מַצַּת כְּתִיב, כמד"א, מַרְאֹת אֱלֹהִים. וְלָמָּה אִתְקְרֵי מַצַּת. דִּינָא. דִּינָא קַדִּישָׁא. דִּינָא דְּאִתְאַחֲדָא בִּשְׁמָא קַדִּישָׁא. דִּינָא דְּלָא הֲוָה תַּקִּיפָא כָּל הַהוּא זִמְנָא בְּגַוַוּיְיהוּ דְּיִשְׂרָאֵל, דְּהָא קַיְּימָא סִיהֲרָא בִּפְגִימוּתָא. וְעַל דְּקַיְּימָא סִיהֲרָא בִּפְגִימוּתָא, לֶחֶם עֹנִי כְּתִיב.

169. Rabbi Shimon said: *Matzat* (unleavened bread) is spelled WITHOUT *VAV*, as, "visions (Heb. *mar'ot*) of Elohim" (Yechezkel 1:1) IS WITHOUT *VAV*; THEREFORE, IT ALLUDES TO JUDGMENT. Why were they called *Matzat*–for their being of Judgment, Holy Judgment, Judgment that is attached to the Holy Name, Judgment that was not strong throughout that time among Yisrael, because the moon was flawed. And since the moon was flawed, it is written: "The bread of affliction" (Devarim 16:3).

170. מ"ט קַיְּימָא בִּפְגִימוּתָא. בְּגִין דְּלָא אִתְפְּרָעוּ, וְלָא אִתְגַּלְיָא הַאי אָת קַדִּישָׁא. גְּזִירִין הֲווֹ וְלָא אִתְפְּרָעוּ, אֵימָתַי אִתְפְּרָעוּ, בְּשַׁעֲתָא דִּכְתִיב, שָׂם שָׂם לוֹ חֹק וּמִשְׁפָּט וְשָׁם נִסָּהוּ, ואע"ג דְּאוֹקִימְנָא הַאי קְרָא בְּמִלָּה אַחֲרָא, כֹּלָּא הֲוָה וְיֵאוֹת.

170. HE ASKS: What is the reason THAT THE MOON, WHICH IS MALCHUT, was in a waning state? HE ANSWERS: Because they were not uncovered and the holy sign was not revealed. Yisrael were circumcised, but did not uncover the corona. When they did, it is written: "There He made for them a statute and an ordinance, and there He tested him" (Shemot 15:25). And

Hayamim 29:11), MEANING THAT *KOL* ('ALL'), WHICH IS YESOD OF ZEIR ANPIN, IS ATTACHED TO HEAVEN, WHICH IS ZEIR ANPIN, AND TO THE EARTH, WHICH IS MALCHUT, AND RECEIVES FROM THE HEAVENS AND GIVES TO THE EARTH. What is the reason that it did not shine from the Jubilee, WHICH IS BINAH? This is because they did not uncover themselves, AS MENTIONED BEFORE, but now that Yisrael were circumcised and uncovered UPON ARRIVING INTO THE HOLY LAND, it is written: "You shall not lack anything (Heb. *kol*) in it" (Devarim 8:9), NAMELY, YESOD OF ZEIR ANPIN THAT ILLUMINATES ON MALCHUT AND IS CALLED '*KOL*'. What is the reason for: "In which you will not eat bread without scarceness"? It is because "You shall not lack *kol* in it," the way they did in Egypt.

175. וּבְכָל שַׁתָּא וְשַׁתָּא דּוּכְרָנָא דְּמִצְרַיִם קָא עַבְדֵי יִשְׂרָאֵל, וְאַכְלֵי וְלָא אִשְׁתְּצֵי מִדָּרֵי דָּרִין. וּבְגִין דְּלָא אִתְפְּרָעוּ הָכָא בְּמִצְרַיִם, חַסְרוּ לֵיהּ לְהַאי כָּל, וְקַיְּימָא סִיהֲרָא בִּפְגִימוּתָא, וְאִקְרֵי לֶחֶם עֹנִי: כְּתַרְגּוּמוֹ מִסְכֵּנוּת. וּמַאי דְּאַכְלוּ לֵיהּ תַּמָּן בְּאַרְעָא, בְּגִין דּוּכְרָנָא דְּמִצְרַיִם הֲוָה, וְהַאי לְדָרֵי דָּרִין, וּלְזִמְנָא דְאָתֵי כְּתִיב, לֹא יָבֹא עוֹד שִׁמְשֵׁךָ וִירֵחֲךָ וְגוֹ'.

175. And every year, the children of Yisrael make a memorial to Egypt and eat UNLEAVENED BREAD and have not interrupted this for generations and generations. Because they did not uncover themselves in Egypt, they lacked this "*kol,*" and the moon was waning and is called "the bread of affliction." Affliction MEANS 'poverty', as in the Aramaic translation. The reason they ate the bread of affliction in the Holy Land, EVEN THOUGH THEY HAD ALREADY UNCOVERED THEMSELVES, serves as a remembrance to Egypt. This is a custom for generations and generations. And for the future to come, it is written: "Your sun shall no more set; nor shall your moon withdraw itself" (Yeshayah 60:20), MEANING THAT THE WANING OF THE MOON, WHICH IS MALCHUT, WILL BE NO MORE.

176. תַּנָּא א"ר שִׁמְעוֹן כְּתִיב בֶּעָשׂוֹר לַחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם וְגוֹ', וּכְתִיב אַךְ בֶּעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא, אִשְׁתְּמַע כְּמָה דְּאִתְּמַר, דִּכְתִיב בֶּעָשׂוֹר לַחֹדֶשׁ הַזֶּה. מַאי קָא מַיְּירֵי. אֶלָּא בֶּעָשׂוֹר, מִלָּה דָּא בֶּעָשׂוֹר תַּלְיָא. לַחֹדֶשׁ הַזֶּה בַּחֹדֶשׁ הַזֶּה מִבָּעֵי לֵיהּ. אֶלָּא, כַּד אָתָא נִימוּסָא לְהַאי דַּרְגָּא, כְּתִיב לַחֹדֶשׁ הַזֶּה דַּיְקָא.

(Shemot 19:5), WHICH IS THE COVENANT OF CIRCUMCISION. And it all rises and is attached to the same level, AS MENTIONED BEFORE.

173. וְאִי תֵּימָא מֹשֶׁה הֵיךְ לָא פָּרַע לְהוּ. אֶלָּא, בְּגִין דְּלָא יִתְעַכְּבוּן יִשְׂרָאֵל תַּמָּן עַד דְּיִתְסִיאוּ, וְעַל דָּא כְּתִיב, שִׁבְעַת יָמִים תֹּאכַל עָלָיו מַצּוֹת לֶחֶם עֹנִי. מ״ט לֶחֶם עֹנִי, מִשּׁוּם כִּי בְּחִפָּזוֹן יָצָאתָ וְגוֹ׳ וּכְתִיב וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ.

173. One may wonder how it could be that Moses did not uncover them BUT LET THEM REMAIN CIRCUMCISED WITHOUT BEING UNCOVERED. HE ANSWERS: In order that Yisrael would not be delayed there until they became healed, HE THEREFORE DID NOT UNCOVER THEM. Pertaining to this, it is written: "Seven days shall you eat unleavened bread with it, the bread of affliction" (Devarim 16:3). Why WAS IT "the bread of affliction"? Because, "for you came forth...in haste" (Ibid.) and SIMILARLY, it is written: "and could not delay" (Shemot 12:39). THEREFORE, THEY WERE NOT UNCOVERED, AND CIRCUMCISION WITHOUT UNCOVERING BRINGS ABOUT THE BREAD OF AFFLICTION.

174. תָּא חֲזֵי, כַּד עָאלוּ יִשְׂרָאֵל לְאַרְעָא, עָאלוּ גְּזִירִין וְאִתְפְּרָעוּ. וּמַה כְּתִיב, אֶרֶץ אֲשֶׁר לֹא בְּמִסְכֵּנוּת תֹּאכַל בָּהּ לֶחֶם. מַאי בְּמִסְכֵּנוּת. לֶחֶם עֹנִי. אֲמַאי אִקְרֵי לֶחֶם עֹנִי. מִשּׁוּם דְּקַיְימָא סִיהֲרָא בִּפְגִימוּתָא, וְלָא מִתְבָּרְכָא מִשִּׁמְשָׁא, וְלָא מִתְנַהֲרָא מִן שִׁמְשָׁא, כְּמָה דְּאַתְּ אָמֵר, כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ, וְלָא אִתְנַהֲרָא מִיּוֹבְלָא. מַאי טַעֲמָא. מִשּׁוּם דְּלָא אִתְפְּרָעוּ. אֲבָל הָכָא, דְּאִתְגְּזָרוּ יִשְׂרָאֵל וְאִתְפְּרָעוּ, לֹא תֶחְסַר כֹּל בָּהּ כְּתִיב, וְעַל דָּא לֹא בְּמִסְכֵּנוּת תֹּאכַל בָּהּ לֶחֶם. מַאי טַעֲמָא. מִשּׁוּם דְּלָא תֶחְסַר כ״ל בָּהּ, כְּמָה דְּחָסְרוּ לֵיהּ בְּמִצְרַיִם.

174. Come and behold: when Yisrael came to the Holy Land, they came circumcised and uncovered, and it is written: "A land in which you shall eat bread without scarceness" (Devarim 8:9). And what is "scarceness"? It is "the bread of affliction." And why is it called "the bread of affliction"? This is because the moon, WHICH IS MALCHUT, is waning and is not blessed from the sun, WHICH IS ZEIR ANPIN, and does not shine from the sun, as is written: "For all (Heb. *kol*) that is in heaven and on earth" (I Divrei

the time to come, it is written: "Who is this that comes from Edom?" (Yeshayah 63:1) and: "For Hashem has a sacrifice in Botzrah" (Yeshayah 34:6), MEANING THAT HE WILL DESTROY ALL THE OTHER SIDE FROM THE EARTH. And THEN it is written: "And Hashem shall be king over all the earth. On that day Hashem shall be one and His Name One" (Zecharyah 14:9).

176. We learned that Rabbi Shimon said: It is written, "On the tenth day of this month they shall take..." (Shemot 12:3), and, "Also on the tenth day of this seventh month there shall be Yom Kippur" (Vayikra 23:27). It is derived from what we learned, as written, "on the tenth day of this month." THE ZOHAR WONDERS AND ASKS: What does it mean by this? HE ANSWERS THAT IT ALLUDES TO THE WORDS, "on the tenth." The business OF TAKING THE LAMB comes from the tenth, WHICH IS BINAH THAT SHINES ON MALCHUT, AS MENTIONED. AND THIS IS WHY HE FIRST MENTIONS THE ANALOGY BETWEEN THE TENTH IN THIS CONTEXT AND THE TENTH OF YOM KIPPUR, WHICH IS BINAH. AND HE ASKS: It is written, "of this month," but it should say, 'In this month'. HE ANSWERS: IT IS BECAUSE when the illumination came to this level, WHICH IS MALCHUT, the prase "of this month"; "OF THE MONTH" is exact, WHICH IS MALCHUT THAT IS CALLED 'MONTH'.

177. וְיִקְחוּ לָהֶם אִישׁ שֶׂה לְבֵית אָבוֹת שֶׂה לְבֵית. תָּנָא תְּלַת קִשְׁרִין אִינּוּן, בְּכוֹר בְּהֵמָה, בְּכוֹר הַשְּׁבִי, בְּכוֹר הַשִּׁפְחָה. דְּכָל שְׁאַר מִתְקַשְּׁרֵי בְּהוּ בְּאִלֵּין תְּלַת גַּוְוֵנֵי דִּלְעֵילָא. וּבְהַאי דְּאִתְקְרֵי צֹאן, אִתְקְשַׁר כֹּלָּא, וְכֹלָּא כָּלִיל בַּצֹּאן, אִתְקְשַׁר צֹאן בַּצֹּאן, וְלָא יָכִיל לְאִתְפָּרְשָׁא מִקִּטְרוֹי, וּבְהַאי כֻּלְּהוּ אִתְקַשָּׁרוּ, וע"ד כְּתִיב, וְהָיָה לָכֶם לְמִשְׁמֶרֶת, קְטִירוּ לֵיהּ בְּקְטִירוּתָא, וְיֵהֵא אִתְמְסַר בִּידֵיכוֹן בִּרְשׁוּתְכוֹן, עַד דְּתַנְכְּסוּ לֵיהּ, וְתַעְבְּדוּן בֵּיהּ דִּינָא, וּלְזִמְנָא דְּאָתֵי כְּתִיב מִי זֶה בָּא מֵאֱדוֹם. וּכְתִיב, כִּי זֶבַח לַיְיָ' בְּבָצְרָה. וּכְתִיב, וְהָיָה יְיָ' לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ' אֶחָד וּשְׁמוֹ אֶחָד.

177. "They shall take to them every man a lamb, according to the houses of their fathers, a lamb for a house." We learned that there are three bonds: the firstborn of cattle, the firstborn of the captive, and the firstborn of the maidservant. All the other levels OF THE KLIPAH are connected to these three aspects above. They are all bound to the one called flock, and everything is included in it. IT IS THE HIGHEST LEVEL AMONG THEM. The flock BELOW is connected to the flock ABOVE, and is unable to separate from its bond. SO WE SEE that they are all connected to this, TO THE FLOCK. This is why it is written BY IT: "and you shall keep it" (Shemot 12:6) MEANING bind it with a knot, and it would be given into your hands under your control until you slaughter it and execute Judgment upon it. In

בַּר נָשׁ דְּאִשְׁתָּעֵי בִּיצִיאַת מִצְרַיִם, וּבְהַהוּא סִפּוּר חַדֵּי בְּחֶדְוָה, זַמִּין אִיהוּ לְמֶחֱדֵי בִּשְׁכִינְתָּא לְעָלְמָא דְּאָתֵי דְּהוּא חֵדוּ מִכֹּלָּא, דְּהַאי אִיהוּ בַּר נָשׁ דְּחַדֵּי בְּמָרֵיהּ, וְקוּדְשָׁא בְּרִיךְ הוּא חַדֵּי בְּהַהוּא סִפּוּר.

179. The following (26th) commandment is to relate the praise of the exodus from Egypt, which is incumbent upon every person always to relate these praises. We have explained that every person who relates the exodus from Egypt and rejoices when relating that account is destined to rejoice with the Shechinah in the World to Come, which is joy from all sides. For such is a person who rejoices in his Master, and the Holy One, blessed be He, rejoices in his story.

180. בֵּיהּ שַׁעֲתָא, כָּנִישׁ קוּדְשָׁא בְּרִיךְ הוּא לְכָל פָּמַלְיָא דִּילֵיהּ, וְאָמַר לוֹן, זִילוּ וּשְׁמָעוּ סִפּוּרָא דִּשְׁבָחָא דִּילִי, דְּקָא מִשְׁתָּעוּ בָּנַי, וְחַדָּאן בְּפוּרְקָנִי. כְּדֵין כֻּלְּהוּ מִתְכַּנְּשִׁין, וְאַתְיָין וּמִתְחַבְּרִין בַּהֲדַיְיהוּ דְּיִשְׂרָאֵל, וּשְׁמָעוּ סִפּוּרָא דִּשְׁבָחָא, דְּקָא חַדָּאן בְּחֶדְוָא דְּפוּרְקָנָא דְּמָרֵיהוֹן, כְּדֵין אַתְיָין וְאוֹדָן לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, עַל כָּל אִינּוּן נִסִּין וּגְבוּרָן וְאוֹדָאן לֵיהּ עַל עַמָּא קַדִּישָׁא דְּאִית לֵיהּ בְּאַרְעָא, דְּחַדָּאן בְּחֶדְוָה דְּפוּרְקָנָא דְּמָארֵיהוֹן.

180. At that time, the Holy One, blessed be He, gathers His whole retinue, and says to them: 'Go and listen to the account of My excellency that My children are relating, rejoice in My redemption.' At that time, they all gather and come and join with Yisrael to hear the story of the praise. They rejoice with the joy of the deliverance by their Master, and come to thank and praise the Holy One, blessed be He, for all these miracles and mighty deeds, and thank Him for the Holy Nation that He has on earth that rejoices in the joy of the deliverance of their Master.

181. כְּדֵין אִתּוֹסָף לֵיהּ חֵילָא וּגְבוּרְתָּא לְעֵילָא, וְיִשְׂרָאֵל בְּהַהוּא סִפּוּרָא יַהֲבֵי חֵילָא לְמָארֵיהוֹן, כְּמַלְכָּא, דְּאִתּוֹסָף חֵילָא וּגְבוּרְתָּא, כַּד מְשַׁבְּחִין גְּבוּרְתֵּיהּ, וְאוֹדָן לֵיהּ, וְכֻלְּהוּ דַּחֲלִין מִקָּמֵיהּ, וְאִסְתַּלָּק יְקָרֵיהּ עַל כֻּלְּהוּ. וּבְגִין כָּךְ, אִית לְשַׁבְּחָא וּלְאִשְׁתָּעֵי בְּסִפּוּר דָּא כְּמָה דְּאִתְּמַר. כְּגַוְונָא דָּא, חוֹבָה אִיהוּ עַל בַּר נָשׁ, לְאִשְׁתָּעֵי תָּדִיר קָמֵי קוּדְשָׁא בְּרִיךְ הוּא,

11. Relating the praise of the exodus from Egypt

A Synopsis

We hear again about the commandment to remove the leaven from the bread. Then we are told that Yisrael must say the praises of the exodus from Egypt, and when relating that account they will rejoice with the Shechinah in the World to Come. When God hears that praise, His retinue gathers round and rejoices and praises Him, and then His strength and power are increased above. Just as it is important for a person to relate the miracles of God, it is important for him to relate his own sins; this is because when a person enumerates every one of his sins beforehand, he leaves no open issue for the Accuser to exploit when standing before God to seek retribution. If the person repents, all will be well, but if he does not, the Accuser will return and demand judgment. Lastly, we hear again of the commandment to eat matzah on Passover because it is a remembrance for generations and generations of the secret of the Faith.

(רעיא מהימנא)

178. וְיִשָּׂא הָעָם אֶת בְּצֵקוֹ טֶרֶם יֶחְמָץ וְגוֹ׳. כ״ה פִּקּוּדָא דָא, לְבָעֵר חָמֵץ. דְּהָא פִּקּוּדָא דָא, אִתְמְסַר לְהוּ לְיִשְׂרָאֵל וְיִשָּׂא הָעָם אֶת בְּצֵקוֹ טֶרֶם יֶחְמָץ. וּכְתִיב שְׂאוֹר לֹא יִמָּצֵא בְּבָתֵּיכֶם, וְהָא אוּקְמוּהָ חַבְרַיָּא, וְרָזָא אוֹקִימְנָא, בֵּין חָמֵץ וּמַצָּה דְּכַמָּה דּוּכְתֵּי, דָּא יֵצֶר רַע, וְדָא יֵצֶר טוֹב.

Ra'aya Meheimna (the Faithful Shepherd)

178. "And the people took their dough before it was leavened" (Shemot 12:34). This (25th) commandment is to remove the leaven. For this commandment was given over to Yisrael: "And the people took up and carried their dough before it was leavened," and: "shall there be no leaven found in your houses" (Ibid. 19). The friends have already explained it, and we have explained the secret meaning of the difference between leavened and unleavened bread OF THE EXODUS FROM EGYPT in many places – that one is the Evil Inclination and the other is the Good Inclination.

179. כ״ו פִּקּוּדָא בָּתַר דָּא, לְסַפֵּר בִּשְׁבָחָא דִּיצִיאַת מִצְרַיִם, דְּאִיהוּ חִיּוּבָא עַל בַּר נָשׁ, לְאִשְׁתָּעֵי בְּהַאי שְׁבָחָא לְעָלְמִין. הָכִי אוֹקִימְנָא, כָּל

everything that he did. If you ask why this is necessary, it is because the Accuser is constantly before the Holy One, blessed be He, in order to recount and seek retribution for the sins of people, and to demand Judgment against them. However, when the person enumerates each and every one of his sins beforehand, he does not leave any pretext to the Accuser to exploit. And the Accuser can not demand any Judgment against him, for he always demands Judgment first, and afterwards enumerates and accuses. Therefore, the person should take his own initiative before the Accuser and enumerate his own sins.

184. כֵּיוָן דִּמְקַטְרְגָא חָמֵי דָּא, לֵית לֵיהּ פִּטְרָא דְּפוּמָא עָלֵיהּ, וּכְדֵין אִתְפְּרַשׁ מִנֵּיהּ מִכֹּל וָכֹל. אִי תָּב בְּתִיּוּבְתָּא יֵאוֹת, וְאִי לָאו, הָא מְקַטְרְגָא אִשְׁתְּכַח עָלֵיהּ, וְאָמַר פְּלוֹנִי דְּאָתָא לְקֻמָּךְ בְּתוּקְפָּא דְּאַפִּין, בָּעִיט בְּמָרֵיהּ, חוֹבוֹי כַּךְ וְכָךְ. עַל דָּא יֵאוֹת לְאִזְדַּהֲרָא בַּר נָשׁ בְּכָל הָנֵי, בְּגִין דְּיִשְׁתְּכַח עַבְדָּא מְהֵימְנָא קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא.

184. As soon as the Accuser sees this, he has no pretext to complain against him, and then takes leave from him entirely. If he repents, well, but if not, the Accuser rests on him and says: 'So and so who came before you AND CONFESSED unashamedly, he kicked his Master, his sins are such and such.' Therefore, it is advisable that a person be careful in all this, so that he should be considered a faithful servant before the Holy One, blessed be He.

185. כ"ז פִּקּוּדָא בָּתַר דָּא, לֶאֱכוֹל מַצָּה בְּפֶסַח, בְּגִין דְּאִיהוּ דּוּכְרָנָא לְדָרֵי דָּרִין, עַל רָזָא דִּמְהֵימְנוּתָא. וְהָא אוּקְמוּהָ, דְּיִשְׂרָאֵל נָפְקוּ בְּהַהוּא זִמְנָא מֵרָזָא דְּטַעֲוָון אַחֲרָן, וְעָאלוּ בְּרָזָא דִּמְהֵימְנוּתָא. וְהָא אוּקְמוּהָ רָזָא דְּנָא בְּכַמָּה דּוּכְתֵּי.

185. The following (27th) commandment is to eat Matzah on Pesach (Passover), because it is a remembrance for generations and generations of the secret of the Faith. It has been explained that Yisrael went out at that time from the secret of other Elohim and came into the secret of Faith. This secret has been explained in many places.

וּלְפַרְסוּמֵי נִיסָא בְּכָל אִינּוּן נִיסִין דְּעָבַד.

181. Then His strength and power are increased above. By their recounting, the children of Yisrael give power to their Master, like a king whose strength and power are increased when his strength is praised and he is acknowledged. All fear him and his glory rises above all of them. Therefore, it is incumbent to praise and relate this story, as we learned. Similarly, it is the duty of every person to relate before the Holy One, blessed be He, and publicize the miracle among all these miracles that He did.

182. וְאִי תֵּימָא, אֲמַאי אִיהוּ חוֹבָתָא, וְהָא קוּדְשָׁא בְּרִיךְ הוּא יְדָא כֹּלָא, כָּל מַה דַּהֲוָה, וְיֶהֱוֵי לְבָתַר דְּנָא, אֲמַאי פִּרְסוּמָא דָּא קָמֵיהּ, עַל מַה דְּאִיהוּ עָבַד, וְאִיהוּ יָדַע. אֶלָּא וַדַּאי אִצְטְרִיךְ בַּר נָשׁ לְפַרְסוּמֵי נִיסָא, וּלְאִשְׁתָּעֵי קָמֵיהּ בְּכָל מַה דְּאִיהוּ עָבַד, בְּגִין דְּאִינּוּן מִלִּין סַלְקִין, וְכָל פָּמַלְיָא דִּלְעֵילָא מִתְכַּנְּשִׁין, וְחָמָאן לוֹן, וְאוֹדָאן כֻּלְּהוּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְאִסְתַּלָּק יְקָרֵיהּ עָלַיְיהוּ עֵילָא וְתַתָּא.

182. One may ask why it is obligatory TO RELATE THE MIRACLES; does not the Holy One, blessed be He, know everything, everything that was and will be in the future? And wherefore this publicity before Him of what He did, if He knows? HE REPLIES: BUT surely one has to make the miracle known and relate before Him all that He did, because these words ascend and all the company above gather and see them, and give thanks before the Holy One, blessed be He, and His glory rises over them above and below.

183. כְּגַוְונָא דָּא, מַאן דְּאִשְׁתָּעֵי וּמְפָרֵט חֶטְאוֹי עַל כָּל מַה דְּעָבַד, אִי תֵּימָא לְמָאי אִצְטְרִיךְ. אֶלָּא מְקַטְרְגָא קָאֵים תָּדִיר קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין לְאִשְׁתְּעֵי וּלְמִתְבַּע חוֹבֵי בְּנֵי נָשָׁא, וּלְמִתְבַּע עֲלֵיהוֹן דִּינָא. כֵּיוָן דְּאַקְדִּים בַּר נָשׁ, וּמְפָרֵיט חֶטְאוֹי, כָּל חַד וְחַד, לָא אַשְׁאִיר פִּטְרָא דְּפוּמָא לְהַהוּא מְקַטְרְגָא, וְלָא יָכִיל לְמִתְבַּע עָלֵיהּ דִּינָא. דְּהָא תָּדִיר תָּבַע דִּינָא בְּקַדְמֵיתָא, וּלְבָתַר מִשְׁתָּעֵי וּמְקַטְרֵג פְּלוֹנִי עָבֵד כַּךְ. וְעַל דָּא, אִצְטְרִיךְ לֵיהּ לְבַר נָשׁ לְאַקְדְּמָא, וּלְפָרֵט חֶטְאוֹי.

183. It is the same with he who relates and enumerates his sins, of

187. This Pascal sacrifice has to be kept since the tenth day of the month, as is written: "On the tenth day of this month, and they shall take..." (Shemot 12:3). What is the reason? It is because that is when the moon starts to shine, from the tenth day and further until it becomes full on the fifteenth day. It should be slaughtered on the fourteenth day at the time that Judgment is impending over the world, NAMELY AT TWILIGHT.

188. רָזָא דָא, לְאַעְבְּרָא זוּהֲמָא, מִקָּמֵי בְּרִית קַדִּישָׁא, וּלְאִתְהַנָּאָה בְּהַהוּא רֵיחָא דְּנָדִיף טְוִי נוּר. וְעַל דָּא לָא אַתְיָא אֶלָּא עַל שָׁבְעָא. וְעַל דָּא, וְכָל עָרֵל לֹא יֹאכַל בּוֹ. מַאן דְּאִית בֵּיהּ בְּרִית קַדִּישָׁא, יֵיכוּל בֵּיהּ. מַאן דְּלָא אִית בֵּיהּ בְּרִית קַדִּישָׁא, לָא יֵיכוּל בֵּיהּ. דְּהַאי מִבְּנֵי בְּרִית אִיהוּ לְתַבְרָא תּוּקְפָּא דְּחֵילָא אַחֲרָא, לְאַעְבְּרָא עָרְלָה מִקָּמֵי בְּרִית. בְּגִין כַּךְ, הַאי בִּבְנֵי בְּרִית אִיהוּ לְמֶעְבַּד, וְלָא בִּבְנֵי עָרְלָה.

188. The meaning behind this is to remove the foreskin from before the Holy Covenant and to gain pleasure from the scent that spreads from the meat roasted on fire, MEANING THE MAIN PART OF THE COMMANDMENT IS TO ENJOY ITS SCENT. Its purpose is only satiation, THEN ONE DOES NOT NEED TO EAT ANYMORE. Therefore, "no uncircumcised person shall eat of it" (Ibid. 48) but one who has the holy covenant may eat of it. This is because he of the members of the covenant breaks the power of the Other Side, and removes the foreskin from the covenant. Therefore, it must be done by members of the covenant and not by uncircumcised ones.

189. כַּד אָתָא קוּדְשָׁא בְּרִיךְ הוּא לְמִצְרַיִם, חָמָא דָּמָא דְּהַהוּא פֶּסַח, דַּהֲוָה רָשִׁים עַל פִּתְחָא, וְדָמָא דִּבְרִית, הֵיךְ הֲווֹ קַיְימִין עַל פִּתְחָא, דִּכְתִיב, וּלְקַחְתֶּם אֶגֻדַּת אֵזוֹב וּטְבַלְתֶּם בַּדָּם אֲשֶׁר בַּסַּף וְהִגַּעְתֶּם וְגוֹ'. אֵזוֹבָא, הָא אוֹקִימְנָא דְּאִיהוּ מַעְבַּר רוּחִין בִּישִׁין, וְכָל סְטָר רוּחַ בִּישָׁא, מַעְבַּר בְּאִתְעָרוּתָא דִּילֵיהּ, בְּפוּרְקָנָא עִלָּאָה דְּיִשְׂרָאֵל.

189. When the Holy One, blessed be He, came to Egypt, He saw how the blood of the Passover that was marked on the entrance and the blood of the circumcision were on the door, as is written: "And take a bunch of hyssop, and dip it in the blood that is in the basin, and touch with it..." (Shemot 12:22). We have explained that hyssop removes evil spirits and any aspect of a bad odor when it is operative for the supernal redemption of Yisrael.

12. The Pascal sacrifice

A Synopsis

The ordinance of the Passover is to slaughter the sacrifice at twilight of the fourteenth day of Nissan as a remembrance of the Passover in Egypt. The moon becomes complete on the fifteenth day, and the sacrifice should be slaughtered at twilight of the fourteenth day because that is the time that Judgment hangs over the world. The main part of the commandment is to gain pleasure from the scent that spreads from the roasting over the fire. Only one who is circumcised can eat of it. At the time when God came to Egypt and saw the blood marked on the entrances of the houses of Yisrael, the people used hyssop to spread the blood, since hyssop removes evil spirits and any aspect of a bad odor because it arouses the supernal Redemption of Yisrael. In the time to come, God will slaughter the Evil Inclination. Because God slew all the firstborn of the Egyptians, He obligated all the firstborn of Yisrael to redeem themselves, and He guarded them against everything. Scripture says, about the sacrifice, "Neither shall you break a bone of it", because the bones were the deities of the Other Side, and the children of Yisrael threw them out in contempt to express their contempt for the Egyptian deities.

186. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת הַפֶּסַח וְגוֹ׳. כ״ח פִּקּוּדָא דָּא, לְמִשְׁחַט פֶּסַח בֵּין הָעַרְבַּיִם, בְּי״ד בְּנִיסָן, דּוּכְרָנָא דְּהַהוּא פֶּסַח דְּמִצְרַיִם. וְדָא אִיהוּ חוֹבָתָא עַל כֹּלָּא, כְּמָה דְּאַתְּ אָמֵר, וְשָׁחֲטוּ אוֹתוֹ כָּל קְהַל עֲדַת יִשְׂרָאֵל בֵּין הָעַרְבַּיִם.

186. "And Hashem said to Moses and Ahab, 'This is the ordinance of the Passover'" (Shemot 12:43). This (28th) commandment is to slaughter the Passover at twilight of the fourteenth day of Nissan, a remembrance to the Passover in Egypt. And this is incumbent upon everyone, as it is written: "And the whole assembly of the Congregation of Yisrael shall kill it towards evening" (Ibid. 6).

187. פֶּסַח דָּא, אִצְטְרִיךְ לְמֶהֱוֵי נָטִיר, מֵעֲשָׂרָה יוֹמִין וּלְהָלְאָה, דִּכְתִיב בֶּעָשׂוֹר לַחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם וְגוֹ׳. מַאי טַעֲמָא. בְּגִין דְּהָא כְּדֵין שָׁרְיָאת סִיהֲרָא לְאַנְהָרָא, מֵעֲשָׂרָה יוֹמִין וּלְהָלְאָה, עַד דְּאִשְׁתְּלִים בַּחֲמֵיסָר. וְאַרְבֵּיסָר דְּלֵיהֱוֵי נָכִיס, בְּשַׁעֲתָא דְּדִינָא תַּלְיָא עַל עָלְמָא.

Assuredly the Holy One, blessed be He, alone was carrying out the killing and the Destroyer was seeking to find a pretext against Yisrael TO ACCUSE THEM. As soon as he saw the breakage of the foreskin in two aspects, BY THE BLOOD OF THE PASSOVER AND THE BLOOD OF CIRCUMCISION, he would flee and leave them.

193. וְעַל דְּקָטַל קוּדְשָׁא בְּרִיךְ הוּא כָּל אִינּוּן בּוּכְרִין דְּהַהוּא סִטְרָא, יָהִיב בּוּכְרִין דְּיִשְׂרָאֵל לְפוּרְקָנָא, דְּלָא יִשְׁכַּח עָלַיְיהוּ סִטְרָא אַחֲרָא עִילָּה כְּלָל, וּבְכֹלָּא נָטִיר לוֹן לְיִשְׂרָאֵל קוּדְשָׁא בְּרִיךְ הוּא, כְּאַבָּא עַל בְּנִין.

193. Because the Holy One, blessed be He, slew all the firstborns of that side, He obligated the firstborn of Yisrael to redeem THEMSELVES so that the Other Side will find no pretext against them. The Holy One, blessed be He, guarded them against everything, like a father over children.

194. בְּבֵית אֶחָד יֵאָכֵל לֹא תוֹצִיא מִן הַבַּיִת וְגוֹ׳, פִּקּוּדָא כ״ט דָּא, לְמֵיכַל הַאי פֶּסַח. עַל מַצּוֹת וּמְרוֹרִין, מַצּוֹת מַצַּת כְּתִיב. מַאי הַאי לָקֶבֶל הַאי, אֶלָּא לְאַחֲזָאָה גָּלוּתָא דִּשְׁכִינְתָּא עִמְּהוֹן דְּיִשְׂרָאֵל, בְּהַהוּא מְרִירוּ דְּלְהוֹן, דִּכְתִיב וַיְמָרְרוּ אֶת חַיֵּיהֶם בַּעֲבוֹדָה קָשָׁה וְגוֹ׳. וְכַד אַכְלִין לְהַאי פֶּסַח, לְאַחֲזָאָה כָּל הַאי דְּעָבְדוּ לוֹן בְּמִצְרַיִם, בְּהַהוּא גָּלוּתָא וּבְהַהוּא שִׁעְבּוּדָא.

194. "In one house shall it be eaten, you shall not take any of the meat outside, out of the house" (Shemot 12:46). This (29th) commandment is to eat the Passover with Matzot and bitter herbs. Matzot is spelled without a *Vav*. HE ASKS: What is MATZOT with regard to BITTER HERBS, THAT THE VERSE OBLIGATED TO EAT THEM TOGETHER? HE ANSWERS: It is only to show the exile of the Shechinah with Yisrael in their bitterness, as written: "And they made their lives bitter with hard bondage..." (Shemot 1:14). When the Pascal sacrifice is eaten, it shows everything that was done to them in Egypt in that exile and that bondage. THEREFORE, IT IS EATEN WITH MATZOT AND BITTER HERBS.

195. מַה כְּתִיב וְעֶצֶם לֹא תִשְׁבְּרוּ בוֹ, לְאַחֲזָאָה בֵּיהּ קְלָנָא, וּבְכָל אִינּוּן

190. לְזִמְנָא דְּאָתֵי, יֵיתֵי קוּדְשָׁא בְּרִיךְ הוּא לְיַצֵּר הָרָע וְיִכּוֹס לֵיהּ. וְהַשְׁתָּא בְּפוּרְקָנָא דָּא, כְּתִיב וְשָׁחֲטוּ אוֹתוֹ כָּל קְהַל עֲדַת יִשְׂרָאֵל וְגוֹ'. דּוּכְרָנָא דְּזִמְנָא דְּאָתֵי, בְּהַהוּא פּוּרְקָנָא עִלָּאָה.

190. In the future to come, the Holy One, blessed be He, will come upon the Evil Inclination and slaughter it. By this redemption FROM EGYPT, it is written: "and the whole assembly of the Congregation of Yisrael shall kill it," for it is a token of remembrance for the time to come of the supernal redemption THAT IS HIGHER THAN THE ONE FROM EGYPT.

191. עַל שְׁתֵּי הַמְּזוּזוֹת וְעַל הַמַּשְׁקוֹף בְּהַאי רְשִׁימוּ דְּאָת יו"ד, וּבְהַאי רְשִׁימוּ דְּאָת יו"ד, לְאַחֲזָאָה רְשִׁימוּ דִּבְרִית קַדִּישָׁא, וְאִתְּבַר עָרְלָה מִקָּמֵי דָּמָא דִּבְרִית, רָשִׁים עַל כֹּלָּא, וְאָתָא דָּמָא עַל דָּמָא. כַּד עָבַר הַהוּא מַשְׁחִית, הֲוָה חָמֵי דָּמָא, וְאִזְדְּקִיף מִבֵּיתָא, כְּמָה דְּאַתְּ אָמֵר וְלֹא יִתֵּן הַמַּשְׁחִית וְגוֹ'.

191. "The lintel and the two side posts…" They marked the letter *Yud* ON THE DOOR POSTS. They marked the letter *Yud* ON THE LINTEL to show THROUGH THEM the mark of the holy covenant, WHICH IS THE *YUD*, and the foreskin was broken before the blood of the covenant that was marked on all. And blood came upon blood, NAMELY THE BLOOD OF THE PASCAL SACRIFICE ON THE BLOOD OF THE CIRCUMCISION. When the Destroyer passed, he would see blood and distance himself from the house, as is written: "And will not allow the Destroyer..." (Shemot 12:23)

192. אִי קוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי קָטִיל, אֲמַאי כְּתִיב וְלֹא יִתֵּן הַמַּשְׁחִית, דְּמַשְׁמַע דְּמַשְׁחִית הֲוָה אָזִיל וְלָא קוּדְשָׁא בְּרִיךְ הוּא. אֶלָּא וַדַּאי קוּדְשָׁא בְּרִיךְ הוּא הֲוָה קָטִיל, וּמַשְׁחִית הֲוָה אָזִיל לְאַשְׁכְּחָא עִילָּה לְיִשְׂרָאֵל, כֵּיוָן דַּהֲוָה חָמֵי הַהוּא תְּבִירוּ דְּעָרְלָה, בִּתְרֵין סִטְרִין, הֲוָה עָרַק וְאִתְּפְּרַשׁ מִנַּיְיהוּ.

192. HE ASKS: If the Holy One, blessed be He, Himself was killing, why is it written: "And will not allow the Destroyer," which implies that the Destroyer was doing it and not the Holy One, blessed be He. HE ANSWERS:

13. "Sanctify to Me all the firstborn"

A Synopsis

We are told that most people are under the domination of both the Evil Inclination and the Good Inclination. The average person should wish for two things: to be redeemed from the domination of the Evil Inclination, and to ascend to the level of Adam. Rabbi Shimon tells us how Gavriel, the Good Inclination, wrestles with man before he is born and teaches him seventy languages, and how the Evil Inclination causes him to forget the seventy languages. A man's merits and sins are always wrestling to wage war within him. Four angels descend with a man: if he has ancestral merit then they are Michael, Gavriel, Nuriel and Refael, and the Good Inclination stands above him; if he has no merit then they are the four angels of destruction – Sin, Destroyer, Anger and Fury – and the Evil Inclination stands above him to judge him in the World to Come. This is why both Gavriel and Samael judge the average person. Every person has the four elements Fire, Air, Water and Earth, but according to which of these elements is first, a different angel comes first. Next we learn of the four aspects Lion, Ox, Eagle and Adam of the right and left sides, and we are told about the characteristics of those men who are under each aspect and how they differ depending on whether they do or do not study Torah. We read that the Master Scholars of the Mishnah declared: A person should always view himself as if the whole world depends on him, because he can tip the balance. Rabbi Shimon closes by saying that every living creature is marked with the letters of the Holy Name, in order to recognize who created it.

197. קַדֵּשׁ לִי כָּל בְּכוֹר פֶּטֶר רֶחֶם וְגוֹ׳. פִּקּוּדָא דָּא לְקַדֵּשׁ בְּכוֹר בְּהֵמָה, וְעַם הָאָרֶץ צָרִיךְ תְּרֵין מִילִין, חַד דִּיהֵא פָּדוּי מִתְּחוֹת שֶׁלְטָנוּתָא דְּיֵצֶר הָרָע, דְּאִיהִי אֲדוֹן דִּילֵיהּ, כְּגַוְונָא דְּאָמַר יַעֲקֹב לְעֵשָׂו, יַעֲבָר נָא אֲדֹנִי לִפְנֵי עַבְדּוֹ. בְּהַאי עָלְמָא. אֲדוֹן מִצַּד חוֹבִין דִּנְפִישִׁין עַל גּוּפָא, כְּמָה דְּאוּקְמוּהָ, חַיָּיבָא, יֵצֶר הָרָע שׁוֹפְטוֹ. זַכָּאָה, יֵצֶר הַטּוֹב שׁוֹפְטוֹ. בֵּינוֹנִי זֶה וְזֶה שׁוֹפְטוֹ. בֵּינוֹנִי, הַיְינוּ אָח דְּיֵצֶר הָרָע, וְאָח דְּיֵצֶר הַטּוֹב, אָחִי יְהִי לְךָ אֲשֶׁר לָךְ.

197. "Sanctify to Me all the firstborn, whatever opens the womb..." (Shemot 13:2). This commandment is to sanctify the firstborn of the animals. A common person needs two things. He should be redeemed from under the

טַעֲוָון דְּמִצְרָאֵי. דְּהָא גַּרְמִין הֲוֹו רָמָאן בְּשׁוּקָא, וְאָתוּ כַּלְבֵּי וַהֲוֹו גָּרְרֵי לוֹן מֵאֲתָר לַאֲתָר, וְדָא קַשְׁיָא לוֹן מִכֹּלָּא, דְּהָא גַּרְמֵי אִינּוּן תִּקּוּנָא דְּגוּפָא, וְדָמֵי לְגַוְונָא אַחֲרָא, וְיִשְׂרָאֵל רָמָאן לוֹן בְּשׁוּקָא אוֹרַח קְלָנָא, וע״ד כְּתִיב וְעֶצֶם לֹא תִשְׁבְּרוּ בוֹ, אַתּוּן לָא תִשְׁבְּרוּן, אֲבָל כַּלְבֵּי הֲוֹו אַתְיָין וּמְתַבְּרִין לֵיהּ.

195. What is the meaning of: "Neither shall you break a bone of it" (Shemot 12:46)? To show contempt to it, and all the deities of Egypt because the unbroken bones were thrown out to the marketplace and dogs would come and drag them from place to place. This was the most difficult thing for them, because the bones put the body in order and resemble another side, NAMELY THEIR OTHER DEITIES. The children of Yisrael cast them out into the marketplace in contempt. Therefore, it is written: "Neither shall you break a bone of it." You must not break them, but dogs came and broke them.

196. תּוּ, מִצְרָאֵי הֲוֹו אַתְיָין לְבָתַר, וַהֲוֹו חָמָאן אִינּוּן גַּרְמֵי דַּהֲוֹו נַטְלֵי כַּלְבֵּי מֵאֲתָר לַאֲתָר, וּמַדְקֵן לוֹן, וַהֲוֹו מִצְרָאֵי טָמְנֵי לוֹן גּוֹ עַפְרָא, בְּגִין כַּלְבֵּי דְּלָא יִשְׁכְּחוּן לוֹן, וְדָא אִיהוּ בִּטּוּלָה דְּעַכּוּ״ם, יַתִּיר, מִסִּטְרָא דִּלְהוֹן. וּבְדָא קוּדְשָׁא בְּרִיךְ הוּא אִסְתְּלַק בִּיקָרֵיהּ, וְאִתְכַּפְיָין כָּל חֵילִין אַחֲרָנִין, דְּהָא כְּדֵין אִתְכַּפְיָין יַתִּיר, כַּד בָּטִילוּ אִשְׁתְּכַח מִסִּטְרָא דִּלְהוֹן, וְע״ד יִשְׂרָאֵל לָא מְבַטְּלֵי לוֹן, דִּכְתִיב וְעֶצֶם לֹא תִשְׁבְּרוּ בוֹ.

196. IT CAN also BE EXPLAINED: the Egyptians came afterwards and saw the dogs dragging these bones from place to place and breaking them. The Egyptians would bury them in the ground so that the dogs could not find them, which was the greatest obliteration of their idols on their side. The Holy One, blessed be He, was elevated in His glory by this. And all the other powers OF THE IDOLS were subdued. When the subjugation of the idols is from their own side, it is even more profound, NAMELY WHEN THEY BURIED BONES OF THEIR IDOLS IN THE EARTH. Therefore, it is not Yisrael that voided them, as written: "Neither shall you break a bone of it."

WRITTEN: "he touched the hollow of his thigh," in the sinew of the thigh (Heb. *nashe*)." "Nashe" is derived from: "For Elohim has made me forget (Heb. *nashani*) all my toil" (Beresheet 41:51). It is a term of forgetfulness, which is one compartment of the seven lands. Whoever descends there forgets his knowledge.

200. וְקֹדֶם דְּיֵיתֵי בַּר נָשׁ בְּהַאי עָלְמָא וְיִפּוּק מֵרֶחֶם אִמֵּיהּ, וַיֵּאָבֵק אִישׁ עִמּוֹ, דָּא גַּבְרִיאֵל, בְּהַהוּא אָבָק דְּעָפָר, דְּאִתְּמַר וַיִּיצֶר יְיָ׳ אֱלֹהִים אֶת הָאָדָם עָפָר מִן הָאֲדָמָה, וְאוֹלִיף לֵיהּ שִׁבְעִים לָשׁוֹן. וּבג״ד, וַיִּיצֶר: חַד יֵצֶר הַטּוֹב, דְּאוֹלִיף לֵיהּ שִׁבְעִים לָשׁוֹן. וְחַד, יֵצֶר הָרָע דְּאָבִיק עִמֵּיהּ. דְּאִתְּמַר, כִּי נָגַע בְּכַף יֶרֶךְ יַעֲקֹב בְּגִיד הַנָּשֶׁה, וְאַשְׁכַּח מִנֵּיהּ שַׁבְעִין לָשׁוֹן, דְּאוֹלִיף לֵיהּ יֵצֶר הַטּוֹב.

200. Before a person comes to this world and emerges from his mother's womb; "And there wrestled a man with him," that is Gavriel. "AND THERE WRESTLED (HEB. *VAYE'AVEK*)" MEANS in the dust (Heb. *avak*) of earth, as is written: "And Hashem Elohim formed (Heb. *vayyitzer*) man of the dust of the ground" (Beresheet 2:7). SO WE FIND THAT MAN IS EARTH AND THE DUST OF THAT EARTH IS THE EVIL INCLINATION, AND GAVRIEL IS THE GOOD INCLINATION WHO BATTLES WITH THE EVIL INCLINATION CALLED 'DUST'. He teaches him seventy languages. Therefore, "*vayyitzer*" IS SPELLED WITH TWO *YUDS*, one *YUD* corresponds to the Good Inclination, WHICH IS GAVRIEL, who taught him seventy languages, and one *YUD* corresponds to the Evil Inclination who wrestled with him, as written: "Because he touched the hollow of Jacob's thigh in the sinew of the vein" (Beresheet 32:33). And he caused him to forget the seventy languages which the Good Inclination taught him.

201. וְקֹדֶם כָּל דָּא, נַחְתִּין עִמֵּיהּ אַרְבְּעָה מַלְאָכִין, דְּאִתְּמַר בְּהוֹן כִּי מַלְאָכָיו יְצַוֶּה לָךְ. אִי אִית לֵיהּ זְכוּת אָבוֹת, חַד מִיכָאֵל, בִּזְכוּת אַבְרָהָם. וְתִנְיָינָא גַּבְרִיאֵל, בִּזְכוּת יִצְחָק. וּתְלִיתָאָה דְּנַחִית עִמֵּיהּ נוּרִיאֵל, בִּזְכוּתָא דְּיַעֲקֹב. וּרְבִיעָאָה רְפָאֵל, בִּזְכוּתָא דְּאָדָם קַדְמָאָה. וְיֵצֶר הַטּוֹב לְעֵילָא מִנֵּיהּ.

201. Before all this, four angels descended with him, as is written: "For He

power of the Evil Inclination, which is his master. As Jacob said to Esau, "Let my master, I pray you, pass over before his servant" (Beresheet 33:14), MEANING in this world HE IS the master because of the many sins upon the body. As we explained, the Evil Inclination judges the wicked, and the Good Inclination judges the righteous. The average man is judged by both; an average man is a brother of the Evil Inclination and a brother of the Good Inclination, AS IS WRITTEN: "My brother; keep what you have to yourself" (Ibid. 9).

198. וְכַד זַכְוָון נְפִישִׁין, רוּחָא תָּבַר תְּרֵין מִשְׁמָרוֹת, דַּחֲמוֹר נוֹעֵר, כְּלָבִים צוֹעֲקִים, וְסָלִיק לְמִשְׁמֶרֶת דְּשַׁחַר, דְּבֵיהּ אָדָם וְאִתְהַדָּר כַּר נָשׁ אֲדוֹן, הה"ד, וַיְהִי לִי שׁוֹר וַחֲמוֹר צֹאן וְעֶבֶד וְשִׁפְחָה, וְסָלִיק לְדַרְגָּא דְּאָדָם, דְּאִתְּמַר בֵּיהּ, וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וְגוֹ', וּמוֹרַאֲכֶם וְחִתְּכֶם וְגוֹ'.

198. And when the merits are numerous, the wind breaks two of the watches OF THE NIGHT, WHICH ARE a braying donkey and barking dogs, and rises to the THIRD watch of the dawn wherein there is man, THAT IS, A WIFE CONVERSING WITH HER HUSBAND. Man again becomes master OVER ALL THE CREATURES. This is the meaning of: "And I have oxen, and donkeys, flocks, and menservants, and womenservants" (Beresheet 32:6). He ascends to the level of man, of which it says: "And have dominion over the fish in the sea, and over the birds of air..." (Beresheet 1:28) as well as: "And the fear of you and the dread of you..." (Beresheet 9:2). THIS IS THE SECOND THING THAT A COMMON PERSON SHOULD STRIVE FOR.

199. וְכַד זַכְוָון בֵּינוֹנִים, וַיֵּאָבֵק אִישׁ עִמּוֹ, זַכְוָון וְחוֹבִין מִתְחַבְּקָן לְאַגָּחָא קְרָבָא. מִסִּטְרָא דְּזַכְוָון, וַיַּרְא כִּי לֹא יָכוֹל לוֹ. מִסִּטְרָא דְּחוֹבִין, וַיִּגַּע בְּכַף יְרֵכוֹ בְּגִיד הַנָּשֶׁה. נָשֶׁה: לָשׁוֹן כִּי נַשַּׁנִי אֱלֹהִים אֶת כָּל עֲמָלִי וְאִיהוּ לְשׁוֹן נְשִׁיָּה. חַד מָדוֹרָא מֵאִינּוּן שִׁבְעָה אַרְעָאן, מַאן דְּנָחִית תַּמָּן אִתְנְשֵׁי מִנֵּיהּ אוֹרַיְיתָא.

199. When there is an average amount of merits: "And there wrestled a man with him" (Beresheet 32:25), MEANING that the merits and sins wrestle in war. From the side of the merits, IT IS WRITTEN: "And when he saw that he did not prevail against him" (Ibid. 26). From the side of the sins, IT IS

וַאֲבַתְרֵיהּ רְפָאֵל. וְאִי מַזָּלֵיהּ נֶשֶׁר, אַקְדִּים נוּרִיאֵ״ל, וַאֲבַתְרֵיהּ מִיכָאֵ״ל, וַאֲבַתְרֵיהּ גַּבְרִיאֵ״ל, וַאֲבַתְרֵיהּ רְפָאֵ״ל. וְאִי מַזָּלֵיהּ אָדָ״ם. אַקְדִּים רְפָאֵ״ל, וַאֲבַתְרֵיהּ מִיכָאֵ״ל, וַאֲבַתְרֵיהּ גַּבְרִיאֵ״ל, וַאֲבַתְרֵיהּ נוּרִיאֵ״ל.

204. There is no person that does not have the four elements – FIRE, AIR, WATER, EARTH – but the four elements line after the preceding element. If his sign is Lion, WHICH IS CHESED, Michael comes first, followed by Gavriel, Nuriel and Refael. If his sign is Ox, WHICH IS GVURAH, Gavriel precedes followed by Michael, Nuriel and Refael. If his sign is Eagle, WHICH IS TIFERET, Nuriel precedes, then Michael, Gavriel and finally Raphael. If his sign is man, WHICH IS MALCHUT, Raphael precedes, followed by Michael, Gavriel and Nuriel.

205. וְאִינּוּן מִסִּטְרָא דִימִינָא, מִסִּטְרָא דְמִיכָאֵל, כֻּלְּהוּ אַנְפִּין דִּילֵיהּ, אִינּוּן רַחֲמֵי, בַּעַל גְּמִילוּת חֲסָדִים, אַנְפּוֹי חִוָּורִין, וְהַאי בַּר נָשׁ גָּמִיל חֶסֶד. חָסִיד, וְחָכָם, אִי אִשְׁתַּדַּל בְּאוֹרַיְיתָא. וְאִי לָאו, בְּהֵפֶךְ, מִסִּטְרָא דְיֵצֶר הָרָע, גַּזְלָן, טִפֵּשׁ, לֵית בֵּיהּ חֶסֶד. דְּלָא עַם הָאָרֶץ חָסִיד.

205. All FOUR aspects – LION, OX, EAGLE, MAN – of those on the right side, which is the aspect of Michael, are of Mercy. Such men perform charitable deeds and have a pale face. Such a man is charitable, pious and wise if he is occupied with Torah. If he does not OCCUPY HIMSELF WITH TORAH, he is the opposite, coming from the side of the Evil Inclination. He is a thief, a fool and has no kindness because ‘an unlearned person cannot be pious’.

206. מִסִּטְרָא דְגַבְרִיאֵל, אַרְבַּע אַנְפִּין דִּילֵיהּ דִּינָא, מִדַּת הַדִּין עַל רַשִּׁיעַיָּא, וּמִתְגָּרֶה בְּהוּ, כְּמָה דְאוּקְמוּהָ, מוּתָּר לְהִתְגָּרוֹת בָּרְשָׁעִים בָּעוֹלָם הַזֶּה. גִּבּוֹר בְּיִצְרֵיהּ, יְרֵא חֵטְא, דַּיָּין יְהֵא, אִי יִתְעַסֵּק בְּאוֹרַיְיתָא, וְגִבּוֹר בְּתַלְמוּדֵיהּ. בְּהִפּוּכָא מִסִּטְרָא דְיֵצֶר הָרָע, מִתְגָּרֶה בְּצַדִּיקַיָּא, דִּינָא קָשֶׁה לוֹן, גִּבּוֹר בַּעֲבֵירָה, לְמֶעְבַּד לֵיהּ, לָאו דָּחִיל חַטָּאָה הוּא, וּגְוָונִין דְּאַנְפּוֹי סוּמָקִין, עֵשָׂו שׁוֹפֵךְ דָּמִים.

206. From the side of Gavriel, WHICH IS LEFT, his four faces – OX, LION,

shall give His angels charge over you" (Tehilim 91:11). If he has ancestral merit, THEN one is Michael by the merit of Abraham, the second is Gavriel by the merit of Isaac, the third who descends with him is Nuriel by the merit of Jacob and the fourth is Refael by the merit of Adam. And the Good Inclination is above him.

202. וְאִי לֵית לֵיהּ זְכוּת, אַזְלֵי עִמֵּיהּ ד׳, עָוֹן, מַשְׁחִית, אַף, וְחֵימָה, וְיֵצֶר הָרָע לְעֵילָא מִנַּיְיהוּ, לְמֵידָן לֵיהּ לְעָלְמָא דְּאָתֵי. וּבְגִין דָּא אוּקְמוּהָ, רָשָׁע, יֵצֶר הָרָע שׁוֹפְטוֹ. צַדִּיק, יֵצֶר הַטּוֹב שׁוֹפְטוֹ. בֵּינוֹנִי, זֶה וְזֶה שׁוֹפְטוֹ. וּבְגִין דָּא, אִי אִיהוּ בֵּינוֹנִי, גַּבְרִיאֵל דְּאִיהוּ יֵצֶר הַטּוֹב, וְסַמָּאֵ״ל דְּאִיהוּ יֵצֶר הָרָע, זֶה וְזֶה שׁוֹפְטוֹ.

202. If he has no merit, then four ANGELS OF DESTRUCTION accompany him: Sin, Destroyer, Anger and Fury. And the Evil Inclination is over them to judge him in the World to Come. Therefore, they explained that a wicked person is judged by the Evil Inclination, a righteous person is judged by the Good Inclination and an average man is judged by both. Therefore, if he is an average person, both Gavriel, who is the Good Inclination, and Samael, the Evil Inclination, judge him.

203. דִּלְכָל בַּר נָשׁ דְּאִית בֵּיהּ אַרְבַּע יְסוֹדִין, אַרְבַּע מַלְאָכִים נַחְתִּין עִמֵּיהּ מִימִינָא, וְאַרְבַּע מִשְׂמָאלָא. אַרְבַּע מִימִינָא: מִיכָאֵ״ל, גַּבְרִיאֵ״ל, רְפָאֵ״ל, נוּרִיאֵ״ל. וְאַרְבַּע מִשְׂמָאלָא: עָוֹ״ן, מַשְׁחִי״ת, אַ״ף, וְחֵמָ״ה. מִסִּטְרָא דְּגוּפָא, מְטַטְרוֹ״ן נָחִית עָלֵיהּ מִימִינָא, וְסָמָאֵ״ל מִשְׂמָאלָא.

203. For every person who has in him the four elements – FIRE, AIR, WATER, EARTH – four angels descend with him to his right and four to his left. The four on the right ARE Michael, Gavriel, Refael and Nuriel, while the four on the left are Sin, Destroyer, Anger and Fury. And on the side of the body, Metatron descends upon him on the right and Samael on the left.

204. וְלֵית בַּר נָשׁ דְּלֵית בֵּיהּ אַרְבַּע יְסוֹדִין, אֲבָל כְּפוּם יְסוֹדָא דְּאַקְדִּים בֵּיהּ, הָכִי מַתְחִילִין אִלֵּין אַרְבַּע. אִי מַזָּל דִּילֵיהּ אַרְיֵ״ה, אַקְדִּים מִיכָאֵ״ל, וַאֲבַתְרֵיהּ גַּבְרִיאֵ״ל וַאֲבַתְרֵיהּ נוּרִיאֵ״ל, וַאֲבַתְרֵהּ רְפָאֵ״ל. וְאִי מַזָּלֵיהּ שׁוֹר, אַקְדִּים גַּבְרִיאֵ״ל, וַאֲבַתְרֵיהּ מִיכָאֵ״ל, וַאֲבַתְרֵיהּ נוּרִיאֵ״ל,

210. וְאִי נְפִישִׁין זַכְוּוֹי, שַׁלְטִין מַשְׁרְיָין דְּיֵצֶר הַטּוֹב, עַד דְּיִסְתְּלָקוּ מִנֵּיהּ כָּל מַשְׁרְיָין דְּיֵצֶר הָרָע. וְאַמְלִיךְ עַל כָּל אֵבָרִין דִּילֵיהּ, מַשְׁרְיָין דְּיֵצֶר הַטּוֹב, בְּהַהוּא זִמְנָא, שָׁלִיט עָלֵיהּ שֵׁם יְדוָ״ד.

210. If his merits are in the majority, then the legions of the Good Inclination dominate him until all the legions of the Evil Inclination leave him. He causes the legions of the Good Inclination to reign over his limbs. At that time, the name of Yud Hei Vav Hei rules over him.

211. וְאִם הוּא בֵּינוֹנִי, צְבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְּׂמֹאלוֹ, אֵלֵּין מַיְּימִינִים לִזְכוּת, וְאֵלֵּין מַשְׂמְאִילִים לְחוֹבָה, וּמַאן דְּאָלִים גָּבַר. וּבְגִין דָּא אוּקְמוּהָ מָארֵי מַתְנִיתִין, לְעוֹלָם יֵרָאֶה אָדָם עַצְמוֹ כְּאִילוּ כָּל הָעוֹלָם כּוּלּוֹ תָּלוּי בּוֹ.

211. If he is average, then the hosts of heaven stand by him on his right and on his left, some urge him toward the right to merit and others urge towards the left towards sin, and whichever is stronger prevails. Therefore the sages of the Mishnah declared: A person should always view himself as if the whole world depends on him, MEANING THAT HE SHOULD CONSIDER HIMSELF AS AVERAGE PERSON AND THAT THE WHOLE WORLD IS AVERAGE. IF HE PERFORMS ONE GOOD DEED, HE TIPS THE SCALE FOR HIMSELF AND THE WHOLE WORLD TOWARDS MERIT. IF HE COMMITS ONE SIN, HE TIPS FOR THE SCALE FOR HIMSELF AND FOR THE WHOLE WORLD TOWARDS GUILT.

212. וּמִסִּטְרָא דְּמִיכָאֵל, אִתְקְרֵי בְּכוֹר, דְּדַרְגֵּיהּ כֶּסֶף חִוָּורוּ, וּבְגִין דָּא, פִּדְיוֹן הַבְּכוֹר כֶּסֶף, ה׳ סְלָעִים, כְּחוּשְׁבָּן ה׳ דְּאַבְרָהָם, דְּאִי יַחְכִּים בַּתּוֹרָה יִתּוֹסַף עָלֵיהּ י׳, דְּאִיהוּ קֹדֶשׁ, דְּבֵיהּ צָרִיךְ לְקַדֵּשׁ בְּכוֹר בְּהֵמָה, דְּהַיְינוּ קֹדֶשׁ יִשְׂרָאֵל לַיְיָ׳. וּבֵיהּ צָרִיךְ לְעַשֵּׂר וְלָדוֹת, דְּכָל וָלָד אִיהוּ מִסִּטְרָא דְּבֶן י״ה, וְאִיהוּ ו׳.

212. From the side of Michael, man is called 'firstborn' whose level is white silver, WHICH ALLUDES TO CHESED. Therefore, the redemption of the firstborn son is by silver, five Selas, like the numerical value of *Hei* (= 5) of Abraham. For if he grows wise with Torah, *Yud* will be added to him, which

EAGLE, MAN – are Judgment, namely the quality of Judgment against the wicked, and he provokes them as we have explained that it is permitted to provoke the wicked in this world. He prevails against his inclination, and fears sins. He will be a magistrate if he is occupied in Torah, and excels in his study. Conversely, if he is from the side of the Evil Inclination, he provokes the righteous to punish them heavily, and he will exceed in committing transgressions. He does not fear sin, his face is reddish and he spills blood LIKE Esau.

207. מַאן דְּמַזָּלֵיהּ נֶשֶׁ״ר, לָאו רַחֲמָן סַגִּי, וְלָאו מִדַּת הַדִּין סַגִּי, אֶלָּא בֵּינוֹנִי, בְּיֵצֶר טוֹב בְּמִדַּת טָבִין דִּילֵיהּ, וּבֵינוֹנִי בְּיֵצֶר רָע בְּמִדּוֹת בִּישִׁין, וְלֵיהּ אַנְפִּין חִוָּורִין וְסוּמָקִין.

207. One whose sign is Eagle, WHICH IS OF THE CENTRAL COLUMN, is neither excessively compassionate nor has an excess of the quality of Judgment, but is rather intermediate in his Good Inclination and in his good traits, and intermediate in his Evil Inclination and in bad traits. His face is both pale and reddish.

208. מַאן דְּמַזָּלֵיהּ אָדָם, מִסִּטְרָא דְטוֹב, כָּלִיל מִכָּל מִדּוֹת טוֹבוֹת, חָסִיד, וְחָכָם, וְגִבּוֹר בַּתּוֹרָה, יְרֵא חֵטְא, מְמוּלָא בְּכָל מִדּוֹת טָבִין, וּגְוָון אַנְפּוֹי אוּכְּמִין. וּמִסִּטְרָא דְיֵצֶר הָרָע, מְמוּלָא מִכָּל מִדּוֹת בִּישִׁין.

208. One whose sign is man, WHICH IS MALCHUT, incorporates from the good side every good trait; he is pious, wise, mighty in the Torah, fears sin, full with many good qualities and his face will be blackish. If he is of the side of the Evil Inclination, he will be full of all kinds of bad traits.

209. וְאִי חוֹבוֹי דְּבַר נָשׁ, נְפִישִׁין שַׁלְטִין עָלֵיהּ כָּל מַשְׁרְיָין דְּיֵצֶר הָרָע, עַד דְּיִסְתְּלָקוּ מִנֵּיהּ כֻּלְּהוּ מַשְׁרְיָין דְּיֵצֶר טוֹב, וְאַמְלִיךְ עַל אֵבָרִין דִּילֵיהּ, סָמָאֵ״ל וְכָל מַשְׁרְיָיתֵיהּ.

209. If the sins of a person are in the majority, then all the legions of the Evil Inclination have power over him until all the legions of the Good Inclination leave him. He causes Samael and all his legions to reign over his limbs.

14. "For you saw no manner of form"

A Synopsis

The discussion here turns around the verse, "'To whom then will you compare Me, that I should be equal,' says the Holy One." We learn that when the illumination of Malchut descends and spreads to people, then God appears to every individual according to their vision and imagination. It is prohibited to make Him out as a form or image at all. After He created the Chariot of supernal Adam, He is called by the ten Sfirot, so that men could grasp His essence by way of His attributes. However, one must not compare Him even to one of His own aspects. When His domination rises above those aspects, there is no way of comprehending His image. This is like the sea, where the waters have no shape or form, but only gain their form by way of the vessel, which is the earth. Rabbi Shimon tells us about the vessel Binah that is divided into seven streams; there is a source, a spring, a sea and seven streams which equal ten. If the vessels were broken, however, the water would return to its source and the broken vessels would remain dry. God called Himself "endless" because there is no end to the welling forth of the light from Keter, the source of His ten Sfirot – and there is no vessel by which one can give Him any form, so He cannot be known. We also learn of the vessels He made called Wisdom and Understanding. Rabbi Shimon explains that Wisdom only exists when a Wise Man fills it with his own welling forth, and the same is true for Understanding. He describes how God called Himself by the qualities of His Sfirot. While He can increase or decrease all the vessels, there is no one over Him who can increase or decrease Him. We read of the servants, the throne, and the angels that He created, and are told that the faith of the Egyptians in their god was broken when they saw that he was merely a horse under the Chariot of God. Again the importance of repentance is emphasized by Rabbi Shimon.

214. וּבְגִין דָּא אָמַר, וְאֶל מִי תְּדַמְּיוּנִי וְאֶשְׁוֶה יֹאמַר קָדוֹשׁ. לֵית בְּכָל בְּרִיָּה דְּאֶשְׁוֶה כְּוָתִי, וְאַף עַל גַּב דְּבָרָאתִי לָהּ כִּדְמוּת אַתְוָון דִּילִי, דַּאֲנָא יָכִיל לְמַחֲאָה הַהִיא צוּרָה, וּלְמֶעְבַּד לָהּ כַּמָּה זִמְנִין, וְלֵית אֱלוֹהַּ אַחֲרָא עָלַי דְּיָכִיל לְמִמְחֵי דִּיוּקְנִי׳ ובג״ד כִּי לֹא כְּצוּרֵנוּ צוּרָם וְאוֹיְבֵינוּ פְּלִילִים.

214. This is the reason it says, "'To whom then will you liken Me, that I

is holy, NAMELY CHOCHMAH, with which one should make holy the firstborn of cattle; namely, "Yisrael is holy to Hashem" (Yirmeyah 2:3). He needs this to tithe newborns, for each baby is from the side of the son of *Yud-Hei*, who is *Vav*, NAMELY TIFERET.

213. דְּכָל חֵיוָן דְּאִינּוּן חֵיוֵת הַקֹּדֶשׁ, בְּאַתְוָון דִּשְׁמָא קַדִּישָׁא אִתְקְרִיאוּ, הֲדָא הוּא דִּכְתִיב, כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו. אֲפִילוּ כָּל בְּרְיָין דְּאִתְבְּרִיאוּ בְּהוֹן, וְלֵית בְּרִיאָה דְּלָא אִתְרְשִׁים בְּהַאי שְׁמָא, בְּגִין לְאִשְׁתְּמוֹדְעָא לְמַאן דִּבְרָא לֵיהּ, וְהַאי יו"ד, אִיהוּ דִּיוּקְנָא דְּרֵישָׁא דְּכָל בְּרְיָין. ה' ה': דִּיוּקְנָא דְּה' אֶצְבְּעָאָן דִּימִינָא, וְה' דִּשְׂמָאלָא. ו' דִּיוּקְנָא דְּגוּפָא.

213. All animals, which are the holy living creatures, are named after the letters of the Holy Name. This is the meaning of: "Every one that is called by My Name: for I have created him for My glory" (Yeshayah 43:7). Even all the creatures were created with THE LETTERS OF THE HOLY NAME, and there is no creature that is not marked with this name, in order to recognize who created it. This *Yud* OF THE NAME YUD HEI VAV HEI is the shape of the head of every creature. *Hei-Hei* OF THE NAME are the shapes of the five fingers of the right HAND and five of the left HAND. *Vav* is the shape of the body.

לֵיהּ, קֹדֶם בְּרִיאָה, דְּאִיהוּ לְבַר מִדְּיוּקְנָא, אָסוּר לְמֶעְבַּד לֵיהּ צוּרָה וּדְיוּקְנָא בְּעָלְמָא, לֹא בְּאוֹת ה׳, וְלֹא בְּאוֹת י׳ וַאֲפִילוּ בִּשְׁמָא קַדִּישָׁא, וְלֹא בְּשׁוּם אוֹת וּנְקוּדָה בְּעָלְמָא, וְהַאי אִיהוּ כִּי לֹא רְאִיתֶם כָּל תְּמוּנָה, מִכָּל דָּבָר דְּאִית בֵּיהּ תְּמוּנָה וְדִמְיוֹן לֹא רְאִיתֶם.

217. Therefore THE HOLY ONE, BLESSED BE HE, says to them: 'Even though I am like you in your forms,' MEANING IN VISION AND LIKENESS, 'still in all: "To whom then will you liken Me, that I should be his equal." Before the Holy One, blessed be He, created an image in the world and BEFORE He formed a form, the Holy One, blessed be He, was alone in the world, without a form or likeness. For one who conceives Him before the grade of Briyah, WHICH IS BINAH when He is without any form, must not make any form or image in the world – neither with the letter *Hei* nor with the letter *Yud*, or even to call Him by the Holy Name or any letter of dot. This is why the Torah says: "For you saw no manner of form," MEANING you did not see anything with a form or likeness.

218. אֲבָל בָּתַר דְּעָבֵד הַאי דְּיוּקְנָא דְּמֶרְכָּבָה דְּאָדָם עִלָּאָה, נָחִית תַּמָּן, וְאִתְקְרֵי בְּהַהוּא דְּיוּקְנָא יְדוָ״ד, בְּגִין דְּיִשְׁתְּמוֹדְעוּן לֵיהּ בְּמִדּוֹת דִּילֵיהּ, בְּכָל מִדָּה וּמִדָּה, וְקָרָא: אֵל, אֱלֹהִים, שַׁדַּי, צְבָאוֹת, אדי״ד. בְּגִין דְּיִשְׁתְּמוֹדְעוּן לֵיהּ, בְּכָל מִדָּה וּמִדָּה, אֵיךְ יִתְנַהֵג עָלְמָא, בְּחֶסֶ״ד וּבְדִינָא, כְּפוּם עוֹבָדֵיהוֹן דִּבְנֵי נָשָׁא, דְּאִי לָא יִתְפַּשֵּׁט נְהוֹרֵיהּ עַל כָּל בְּרְיָין, אֵיךְ יִשְׁתְּמוֹדְעוּן לֵיהּ, וְאֵיךְ יִתְקַיֵּים, מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ.

218. After He made that image of the Chariot of supernal man, He descended AND WAS ATTIRED there. In him, He is named by the form of THE FOUR LETTERS Yud Hei Vav Hei, NAMELY THE TEN SFIROT – KETER, CHOCHMAH, BINAH, TIFERET AND MALCHUT–so people could grasp Him by way of His attributes, WHICH ARE THE SFIROT in each and every attribute. He was called El, Elohim, Shadai, Tzva'ot, Ehe'yeh, in order that they could recognize Him in each and every attribute, and how He rules the world with Chesed and Judgment according to the actions of the people. If His Light had not spread over all the creatures, how would they recognize Him and how would this be fulfilled: "The whole earth is full of His glory" (Yeshayah 6:3)?

should be his equal,' says the Holy One" (Yeshayah 40:25). There is no creature that is equal to Me, and even though I created it in the form of My letters, I can erase this form and form it AGAIN many times. There is no other deity that can erase My form.' Therefore it says, "For their rocks is not as our Rock, even our enemies being judges" (Devarim 32:31).

215. וְאִי יִקְשֶׁה ב"נ, דְּהָא כְּתִיב כִּי לֹא רְאִיתֶם כָּל תְּמוּנָה. אִיהוּ יְתָרֵץ לֵיהּ, הַאי תְּמוּנָה חָזֵינָא, דְּהָא כְּתִיב וּתְמוּנַת ה' יַבִּיט. וְלֹא בְּכָל תְּמוּנָה אַחֲרָא דְּבָרָא וְיָצַר בְּאַתּוּוֹי, וּבְגִין דָּא אָמַר, וְאֶל מִי תְּדַמְּיוּנִי וְאֶשְׁוֶה וְאֶל מִי תְּדַמְּיוּן אֵל וּמַה דְּמוּת תַּעַרְכוּ לוֹ.

215. One may ask, is it not written: "For you saw no manner of form" (Devarim 4:15)? HOW CAN WE ATTRIBUTE TO HIM LETTERS AND NAMES? He will answer that this image that I saw is analogous to the meaning of: "And the similitude of Hashem does he behold" (Bemidbar 12:8), WHICH REFERS TO THE SFIRAH OF MALCHUT, and to no other image that He created and formed with letters. Therefore He said, "'To whom then will you like Me, that I should be his equal,' says the Holy One," and "To whom then will you liken El, or what likeness will you compare to Him" (Yeshayah 40:18).

216. וַאֲפִילוּ הַאי תְּמוּנָה, לֵית לֵיהּ בְּאַתְרֵיהּ, אֶלָּא כַּד נָחִית לְאַמְלְכָא עַל בְּרִיָּין, וְיִתְפַּשַּׁט עָלַיְיהוּ, יִתְחָזֵי לוֹן לְכָל חַד, כְּפוּם מַרְאֶה וְחֶזְיוֹן וְדִמְיוֹן דִּלְהוֹן, וְהַאי אִיהוּ וּבְיַד הַנְּבִיאִים אֲדַמֶּה.

216. Even this image, WHICH IS IN MALCHUT, does not belong in the place OF MALCHUT, but rather only when THE LIGHT OF MALCHUT descends and spreads to the creatures, TO RULE OVER THEM. Then it appears to them, to every individual, according to their vision and imagination, MEANING ONLY IN THE RECEIPIENTS THEMSELVES, BUT NOT THE ESSENCE OF MALCHUT. And this is: "and used similes by the means of the prophets" (Hoshea 12:11).

217. וּבְגִין דָּא יֵימָא אִיהוּ, אע"ג דַּאֲנָא אֲדַמֶּה לְכוּ בְּדִיוּקְנַיְיכוּ, אֶל מִי תְּדַמְּיוּנִי וְאֶשְׁוֶה, דְּהָא קֹדֶם דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא דִּיוּקְנָא בְּעָלְמָא, וְצַיֵּיר צוּרָה, הֲוָה הוּא יְחִידָאי בְּלֹא צוּרָה וְדִמְיוֹן, וּמַאן דְּאִשְׁתְּמוֹדָע

וּמַעְיָין, וְיַמָּא, וְז׳ נְחָלִין, אִינּוּן י׳ וְאִי יִתְבַּר אוּמָנָא אִלֵּין מָאנִין דְּתַקִּין, יְהַדְּרוּן מַיָּא לְמָקוֹר, וְיִשְׁתָּאֲרוּ מָאנִין תְּבִירִין יְבֵשִׁין בְּלָא מַיָּא.

221. Afterwards He made a large vessel, similar to a large excavation, which was filled with the water that flowed from the spring. This vessel is called 'sea'. It is the third vessel, NAMELY BINAH, and that large vessel divides into seven streams. The water spread from the sea to the seven streams as into long receptacles. And so there is a source, a spring, a sea and seven streams, which amount to ten. If the Craftsman will break these vessels that He has fashioned, the water will return to the source and the broken vessels will remain dry without water.

222. הָכִי עִלַּת הָעִלּוֹת, עָבֵיד עֶשֶׂר סְפִירוֹת, וְקָרָא לְכֶתֶר מָקוֹר, וּבֵיהּ לֵית סוֹף לִנְבִיעוּ דִּנְהוֹרֵיהּ. וּבג״ד קָרָא לְגַרְמֵיהּ אֵין סוֹף, וְלֵית לֵיהּ דְּמוּת וְצוּרָה, וְתַמָּן לֵית מָאנָא לְמִתְפַּס לֵיהּ, לְמִנְדַּע בֵּיהּ יְדִיעָא כְּלָל. וּבג״ד אָמְרוּ בֵּיהּ, בַּמּוּפְלָא מִמְּךָ אַל תִּדְרוֹשׁ, וּבַמְכוּסֶה מִמְּךָ אַל תַּחְקוֹר.

222. So the Cause of Causes made ten Sfirot and called Keter the source, and there is no end to the welling of its light. Therefore, He called Himself "endlessness," and He has no likeness or image. There is no vessel there able to conceive Him or have any knowledge of Him at all. Therefore, it has been said of Him, 'Do not seek that which is inconceivable to you nor search that which is hidden from you'.

223. לְבָתַר עָבֵד מָאנָא זְעֵירָא, וְדָא י׳, וְאִתְמַלְיָא מִנֵּיהּ, וְקָרָא לֵיהּ מַעְיָן נוֹבֵעַ חָכְמָה, וְקָרָא גַּרְמֵיהּ בָּהּ חָכָם, וּלְהַהוּא מָאנָא קָרָא לֵיהּ חָכְמָ״ה. וּלְבָתַר עָבֵד מָאנָא רַבְּרְבָא, וְקָרָא לֵיהּ יָם, וְקָרָא לֵיהּ בִּינָה, וְהוּא קָרָא לְגַרְמֵיהּ מֵבִין בָּהּ.

223. Afterwards He made a small vessel that is the *Yud*. It was filled from THE SOURCE, and He called it 'a spring welling wisdom. He called himself in it Wise, and the vessel He called Chochmah ('Wisdom'). Then, He made a large vessel and called it 'sea'. He called it Binah ('Understanding') and He called Himself an Understanding One.

219. וַוי לֵיהּ, מַאן דְּיִשְׁוֵה לֵיהּ, לְשׁוּם מִדָּה, וַאֲפִילוּ מֵאִלֵּין מִדּוֹת דִּילֵיהּ, כָּל שֶׁכֵּן לִבְנֵי הָאָדָם, אֲשֶׁר בֶּעָפָר יְסוֹדָם, דְּכָלִים וְנִפְסָדִים. אֶלָּא דִּמְיוֹנָא דִּילֵיהּ, כְּפוּם שָׁלְטָנוּתֵיהּ עַל הַהִיא מִדָּה, וַאֲפִילוּ עַל כָּל בְּרִיָּין. וּלְעֵילָא מֵהַהִיא מִדָּה. וְכַד אִסְתְּלִיק מִינָהּ, לֵית לֵיהּ מִדָּה, וְלָא דִּמְיוֹן, וְלָא צוּרָה.

219. Woe to anyone who compares Him to any attribute, even to one of His own attributes, and certainly not to humans "whose foundation is in the dust" (Iyov 4:19), who are perishable and worthless. But the likening THAT WE EMPLOY is only according to His power over that aspect, or even ACCORDING TO HIS DOMINATION over all the creatures. There is no LIKENING above that attribute, and when HIS POWER goes up from THAT ATTRIBUTE, there is no attribute, likeness or form to Him.

220. כְּגַוְונָא דְיַמָּא, דְּלֵית בְּמַיָּא דְיַמָּא דְּנַפְקֵי מִינֵיהּ, תְּפִיסוּ כְּלָל וְלָא צוּרָה, אֶלָּא דְּאִתְפַּשְׁטוּתָא דְיַמָּא דְיַמָּא עַל מָאנָא, דְּאִיהוּ אַרְעָא, אִתְעֲבִיד דִּמְיוֹן, וְיָכִילְנָא לְמֶעְבַּד חוּשְׁבַּן תַּמָּן, כְּגוֹן הַמָּקוֹר דְיַמָּא הָא חַד. נָפִיק מִינֵיהּ מַעְיָן, כְּפוּם אִתְפַּשְׁטוּתָא דִילֵיהּ מֵהַהוּא מָאנָא, כְּעִגּוּלָא דְּאִיהִי י׳, הָא מָקוֹר חַד, וּמַעְיָן דְּנָפִיק מִנֵיהּ הָא תְּרֵין.

220. This is like the sea. For the water of the sea that flow from it has no conceivable shape or form. But by the expansion of the sea water over the vessel, which is the earth, it gains a form, and we can then calculate – NAMELY the source of the sea is one. A spring emerges from it, according to its expansion in a round vessel, which is a *Yud*. SO WE HAVE TWO FORMS, the source is one, and the spring that emerges from it is second. THE SOURCE IS THE SECRET OF KETER, AND THE SPRING IS THE SECRET OF CHOCHMAH.

221. לְבָתַר עָבֵד מָאנָא רַבְרְבָא כְּגוֹן מַאן דְּעָבֵד חֲפִירָא רַבְרְבָא וְאִתְמְלֵי מִן מַיָּא, דְּנָפִיק מִן מַעְיָן. הַהִיא מָאנָא אִתְקְרֵי יָם, וְהוּא מָאנָא תְּלִיתָאָה, וְהַהוּא מָאנָא רַבְרְבָא, וְאִתְפְּלִיג לְז׳ נְחָלִין, כְּפוּם מָאנִין אֲרִיכִין, הָכִי אִתְפַּשַּׁט מַיָּא מִן יַמָּא, לְשִׁבְעָה נְחָלִין וְהָא מָקוֹר,

226. כֹּלָּא בִּרְשׁוּתֵיהּ, לְמֵחֵסַר בְּמָאנִין, וּלְאוֹסָפָא בְּהוֹן נְבִיעוּ, וּלְמֵחֵסַר כְּפוּם רְעוּתֵיהּ בְּהוֹן וְלֵית עָלֵיהּ אֱלָהָא, דְּיוֹסִיף בֵּיהּ, אוֹ יִגְרַע בֵּיהּ.

226. Everything is in His authority, whether to lessen the vessels or to increase or decrease their gushing, as is His desire with them. He does not have over Him a deity to increase or decrease in Him. THEREFORE, THIS REFERS TO THE VESSELS OF THE WORLD OF ATZILUT.

227. לְבָתַר עָבֵד מְשַׁמְּשִׁין, לְאִלֵּין מָאנִין, כֻּרְסְיָיא בְּאַרְבַּע סַמְּכִין. וְשִׁית דַּרְגִּין לְכֻרְסְיָיא. הָא עֶשֶׂר. וְכֹלָּא אִיהוּ כֻּרְסְיָיא. כְּגוֹן כּוֹס דִּבְרָכָה, דְּתָקִינוּ בוֹ עֲשָׂרָה דְּבָרִים, בְּגִין תּוֹרָה דְּאִתְיְהִיבַת בַּעֲשָׂרָה דִּבְרָן. בְּגִין עָלְמָא דְּאִיהוּ מַעֲשֵׂה בְּרֵאשִׁית, דְּאִתְבְּרֵי בַּעֲשָׂרָה מַאֲמָרוֹת.

227. Then He created servants to these vessels OF ATZILUT, a throne with four pillars and six steps for the throne. Altogether, they are ten. All TOGETHER IS CALLED "throne," WHICH IS THE WORLD OF BRIYAH, like the Cup of Blessing to which they ascribed ten things because of the Torah that was given in Ten Commandments and because of the world, which was the work of Creation that was created with Ten Sayings.

228. וְתָקִין לְכֻרְסְיָיא כִּתּוֹת לְשַׁמְּשָׁא לֵיהּ, דְּאִינּוּן מַלְאָכִים. אֶרְאֵלִים שְׂרָפִים. חַיּוֹת אוֹפַנִּים. חַשְׁמַלִּים. אֵלִים. אֱלֹהִים. בְּנֵי אֱלֹהִי״ם. אִישִׁי״ם. וּלְאִלֵּין עָבֵיד שַׁמְּשִׁין, סָמָאֵ״ל, וְכָל כִּתּוֹת דִּילֵיהּ, דְּאִינּוּן כַּעֲנָנִים לְמֶרְכַּב בְּהוֹן לְנַחְתָּא בְּאַרְעָא, וְאִינּוּן כְּסוּסִין לוֹן.

228. He then arranged groups to serve the throne, who are Malachim (Agels), Er'elim, Seraphim, Chayot (living creatures), Ofanim (wheels), Chashmalim, Elim, Elohim, sons of Elohim, Ishim. He made servants for these, Samael and all his groups, that are like clouds to ride on in order to descend to earth. And they are like horses FOR THE ANGELS.

229. וּמִנָּלָן דַּעֲנָנִים אִקְרוּן מֶרְכָּב. הה״ד, הִנֵּה יְיָ׳ רוֹכֵב עַל עָב קַל וּבָא מִצְרַיִם. וְדָא מִמָּנָא דְּמִצְרַיִם, וּמִיָּד דְּחָזוּ דֶּאֱלָהָא דִּי הוּא מִמָּנָא דִּלְהוֹן, חֲזוּ לֵיהּ כְּסוּסְיָא, תְּחוֹת מֶרְכַּבְתֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, מִיָּד וְנָעוּ

224. חָכָם מֵעַצְמוֹ, וּמֵבִין מֵעַצְמוֹ, כִּי חָכְמָה אִיהִי לָא אִתְקְרִיאַת חָכְמָה מִגַּרְמָהּ, אֶלָּא בְּגִין הַהוּא חָכָם דְּאַמְלֵי לָהּ מִנְּבִיעוּ דִּילֵיהּ. וְאִיהִי לָא אִתְקְרִיאַת בִּינָה מִגַּרְמָהּ, אֶלָּא ע״ש הַהוּא מֵבִין דְּאַמְלֵי לָהּ מִנֵּיהּ. דְּאִי הֲוָה מִסְתַּלַּק מִנָּהּ, אִשְׁתַּאֲרַת יְבֵשָׁה. הה״ד אָזְלוּ מַיִם מִנִּי יָם וְנָהָר יֶחֱרַב וְיָבֵשׁ.

224. He is wise of Himself and understands of Himself, because Chochmah is not called Chochmah of its own accord, but rather because of the Wise One who filled it with His own welling. Binah is not called so of its own accord, but rather because of the Understanding One who filled it from His own, and if He had removed Himself and risen from it, it would have remained dry. This is the meaning of: "The waters fail from the sea, and the river is parched, and dries up" (Iyov 14:11).

225. לְבָתַר וְהִכָּהוּ לְשִׁבְעָה נְחָלִים. וְעָבֵד לֵיהּ לְז׳ מָאנִין יַקִּירִין, וְקָרָא לוֹן: גְּדוּלָּ״ה. גְּבוּרָ״ה. ת״ת. נֶצַ״ח. הוֹ״ד. יְסוֹ״ד. מַלְכוּ״ת. וְקָרָא גַּרְמֵיהּ גָּדוֹל בַּגְּדוּלָּ״ה וְחָסִי״ד. גִּבּוֹר, בַּגְּבוּרָ״ה. מְפוֹאָר, בַּתִּפְאֶרֶ״ת. מָארֵי נַצְחָן קְרָבִין, בְּנֶצַ״ח נְצָחִים. וּבְהוֹ״ד קָרָא שְׁמֵיהּ, הוֹד יוֹצְרֵנוּ. וּבַיְסוֹ״ד קָרָא שְׁמֵיהּ צַדִּיק. וְיסוֹ״ד, כֹּלָּא סָמִיךְ בֵּיהּ, כָּל מָאנִין וְכָל עָלְמִין. וּבְמַלְכוּת, קָרָא שְׁמֵיהּ מֶלֶךְ. וְלוֹ הַגְּדוּלָּ״ה וְהַגְּבוּרָ״ה וְהַתִּפְאֶרֶ״ת וְהַנֵּצַ״ח וְהַהוֹ״ד כִּי כ״ל בַּשָּׁמַיִם, דְּאִיהוּ צַדִּי״ק. וְלוֹ הַמַּמְלָכָה: דְּאִיהוּ מַלְכוּ״ת.

225. Afterwards, "and He shall smite it in seven streams" (Yeshayah 11:15), He made seven precious vessels and called them 'Greatness', NAMELY CHESED, Gvurah, Tiferet, Netzach, Hod, Yesod, and Malchut. He called Himself Great in Greatness and also Pious (Heb. *chasid*), mighty in Gvurah ('Might'), glorious in Tiferet ('Glory') and victorious in battles in Netzach Netzachim ('Victory'). In Hod ('Majesty'), He called Himself 'The Majesty of our Creator' and in Yesod, He called himself 'Righteous'. Foundation (Yesod) supports everything, all the vessels and all the worlds. And in Malchut ('Kingdom'), He called Himself 'King'. To Him is "the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in heaven," NAMELY YESOD, and to Him is "the kingdom" (I Divrei Hayamim 29:11), THAT IS MALCHUT.

If one merits, it is a help. If one does not merit, then it is a match against him. These images of a lamb and of an donkey – AS IS SAID ABOUT THEM, "AND EVERY FIRSTLING OF AN DONKEY YOU SHALL REDEEM WITH A LAMB" – MEAN even though he is an donkey, MEANING an ignoramus, if he has merit to repent, he will be redeemed from exile by a lamb, because he is: "Yisrael is a scattered sheep" (Yirmeyah 50:17). If he does not repent, then "break its neck," for he has made himself like a stiff-necked people who will be blotted out from the book of Life. About them, it is said, "Whoever has sinned against Me, him will I blot out of My book" (Shemot 32:33).

אֱלִילֵי מִצְרַיִם מִפָּנָיו, וּלְבַב מִצְרַיִם יִמַּס, נָעוּ מֵאֱמוּנָה דִּלְהוֹן, וְלֵב דִּלְהוֹן נָמֵס כַּדּוֹנַג, מֵהַהִיא אֱמוּנָה, וְאַמְרִי, וְכִי עַד כְּעַן אֱמוּנָה מְמָנָא דִּילָן כְּסוּסְיָא, הֲוָה נָע לִבְּהוֹן מֵאֱמוּנָה דִּלְהוֹן, וְנָמֵס כַּדּוֹנַג. וּמְנָלָן דְּיִמַּס לְשׁוֹן נָמֵס כַּדּוֹנַג אִיהוּ כד"א, הָיָה לִבִּי כַּדּוֹנַג נָמֵס בְּתוֹךְ מֵעַי.

229. How do we know that clouds are called 'chariots'? From the verse: "Behold Hashem rides on a swift cloud, and shall come into Egypt" (Yeshayah 19:1)? This is the appointed minister of Egypt WHO IS CALLED "A SWIFT CLOUD." As soon as they saw their deity, who is their minister, and saw him as a horse under the chariot of the Holy One, blessed be He, immediately "the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt" (Ibid.). They moved away from their Faith and their heart melted like wax from their Faith, THEY HAD IN THEIR APPOINTED MINISTER. They said: 'And now our Faith, NAMELY OUR DEITY appointed over us, has become like a horse'. Their heart was removed from their Faith and melted like wax, and we know that melting means melting like wax from the verse: "My heart is become like wax, it is melted in the midst of my bowels" (Tehilim 22:15).

230. וְכָל פֶּטֶר חֲמוֹר תִּפְדֶּה בְשֶׂה וְגוֹ'. פִּקּוּדָא דָא לִפְדּוֹת פֶּטֶר חֲמוֹר, וְלַעֲרוֹף פֶּטֶר חֲמוֹר, אִם לֹא יִפְדֶּה לֵיהּ. הה"ד וְאִם לֹא תִּפְדֶּה וַעֲרַפְתּוֹ. וְרָזָא דָא יצה"ר, יָכוֹל לְאַחְזְרָא בְּתִיּוּבְתָּא, וּלְבָתַר לְאַחְזְרָא יֵצֶר הַטּוֹב, כְּמָה דְּאוּקְמוּהָ, אִם זָכָה עֵזֶר, אִם לֹא זָכָה כְּנֶגְדּוֹ. בְּגִין דְּאִינּוּן דִּיוּקְנָא, חַד דְּשֶׂה, וְחַד דַּחֲמוֹר, וְאִי זָכָה לְאַחְזְרָא בְּתִיּוּבְתָּא, אע"ג דְּאִיהוּ חֲמוֹר עַם הָאָרֶץ, תִּפְדֶּה מִן גָּלוּתָא בְשֶׂה, דְּאִיהוּ שֶׂה פִּזּוּרָה יִשְׂרָאֵל. וְאִי לָא הֲדַר בְּתִיּוּבְתָּא, וַעֲרַפְתּוֹ, שָׁוֵי לֵיהּ עַם קֶשֶׁה קְדָל, דַּעֲתִידִין לְאִתְמָחֲאָה מִן סֵפֶר חַיִּים, דְּעָלַיְיהוּ אִתְּמַר, מִי אֲשֶׁר חָטָא לִי אֶמְחֶנּוּ מִסִּפְרִי.

230. "And every firstling of an donkey you shall redeem with a lamb..." (Shemot 13:13). This commandment is to redeem the firstling of an donkey or to break the neck of the firstling of an donkey, if it is not redeemed. This is the meaning of: "And if you will not redeem it, then you shall break its neck" (Ibid.). The secret behind this is that the Evil Inclination can repent and afterwards become the Good Inclination, as was established IN THE VERSE: "I WILL MAKE HIM A HELP TO MATCH HIM" (BERESHEET 2:18).

SMALLNESS, and "Hear, O Yisrael (Heb. *Sh'ma Yisrael*)" refers to Yisrael Saba (old), WHICH IS BINAH WITH MOCHIN OF GREATNESS, which is beautiful in appearance above IN BINAH and below IN MALCHUT. HE EXPLAINS HOW ALL THE MOCHIN OF YISRAEL-SABA AND T'VUNAH COME DOWN, SAYING Joseph, WHO IS YESOD OF ZEIR ANPIN, rises up TO BINAH and is adorned there WITH TWO COLORS, WHITE AND RED, WHICH ARE IN THE TWO COLUMNS OF BINAH, BY HIS RECONCILING THE TWO COLUMNS OF BINAH, IN ACCORDANCE WITH THE MEANING OF 'THREE EMERGE FROM ONE; ONE EXISTS IN THREE'. Before HE ASCENDED TO BINAH, he is CALLED a 'lad', and in the end, AFTER HE WAS CROWNED WITH THE MOCHIN OF BINAH, he is CALLED 'righteous'. How beautiful are the sights seen in him. This is the secret of: "And Joseph was good looking and well favored" (Beresheet 39:6). HE was fair on both sides, WHICH ARE RIGHT AND LEFT; on two levels, WHICH ARE CHOCHMAH AND CHASSADIM; in two appearances, WHICH ARE WHITE AND RED; above IN BINAH and below IN MALE AND FEMALE. FOR AFTER HE MEDIATES IN BINAH, HE DESCENDS AND MEDIATES BETWEEN MALE AND FEMALE.

233. כְּתִיב וְעָשִׂיתָ הַיָּשָׁר וְהַטּוֹב. הַיָּשָׁר: דָּא תְּפִלָּה שֶׁל יַד, לְאַמְשָׁכָא לֵיהּ בִּתְפִילִין שֶׁל רֹאשׁ, לְאִתְיַחֲדָא כַּחֲדָא. וּתְפִלָּה שֶׁל יַד, אַקְדִּים לְשֶׁל רֹאשׁ. וְאִצְטְרִיךְ דְּלָא הֲוֵי פְּרוּדָא בֵּינַיְיהוּ כְּלָל.

233. It is written: "And you shall do that which is right and good" (Devarim 6:18). The "right" refers to the hand Tefilin, WHICH IS MALCHUT, TO IMPROVE HER, MEANING to bestow on her by the head Tefilin, WHICH IS ZEIR ANPIN, so that they shall become one. The hand Tefilin is DONNED before the head Tefilin, and there must be no separation at all between them.

234. מַאן דְּמִתְעַטְרָא בִּתְפִלִּין, קָאֵים בְּרָזָא דְּגַוְונָא עִלָּאָה וְקָאֵים בְּאִינּוּן תְּרֵין רָזִין דְּקַאמְרָן כְּיוֹסֵף, דְּאִקְרֵי נַעַר, וְאִקְרֵי צַדִּיק, בְּרָזָא דְּעֶבֶד נֶאֱמָן, בְּרָזָא דְּבֶן יְחִידָאי. וְאִלֵּין אִינּוּן תְּפִלָּה שֶׁל יַד, וּתְפִלָּה שֶׁל רֹאשׁ, וְאִינּוּן כְּלָלָא חֲדָא בְּלָא פְּרוּדָא.

234. One who is crowned with Tefilin is in the same category as the above, and apprehends the two meanings we mentioned in relation to Joseph, who is called a 'lad' and also called 'Righteous', MEANING in the secret of faithful servant and the secret of only son. These are the hand Tefilin,

15. The Tefilin

A Synopsis

Rabbi Shimon expounds upon the importance and the secret of the hand Tefilin and the head Tefilin. The Tfilah, or prayer, draws holiness from above, as "All the rivers run into the sea." We are told that the four portions of the head Tefilin are Chochmah and Binah, Tiferet and Malchut, in the secret of the supernal Light that emerges from nothingness, Keter. Then Rabbi Shimon describes in detail the first portion, "sanctify," the second portion, Binah, the third portion, Sh'ma, and the fourth portion, the secret of Severe Justice. The hand Tefilin are similar, but are all in one compartment. Rabbi Shimon reminds us that a person must put on the Tefilin every day in order to be in the high image of the Above. Then Bo closes with the assertion that one day all people will know and fear God.

231. וְהָיָה לְאוֹת עַל יָדְכָה וּלְטוֹטָפוֹת בֵּין עֵינֶיךָ וְגוֹ׳ פִּקּוּדָא דָּא, פִּקּוּדָא דְּאִקְרֵי בְּגַוְונָא אַחֲרָא, דְּלָא אִקְרֵי מִצְוָה, אֶלָּא קְדוּשָׁה, וְאִלֵּין אִינּוּן תְּפִילִין. תְּפִלָּה שֶׁל יַד, וּתְפִלָּה שֶׁל רֹאשׁ. תִּקּוּנָא פְּאֵרָא שַׁפִּירוּ דִּגְוָונִין עִלָּאִין. וְע״ד אִקְרוּן טוֹטָפוֹת, כד״א, יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

231. "And it shall be for a token upon your hand, and for frontlets between your eyes" (Shemot 13:16). This commandment is considered in a different category, since it is not considered a commandment but rather a matter of holiness. And these are the Tefilin, the hand Tefilin and the head Tefilin, for they are a manifestation of glorification and beauty of supernal visions. Therefore they are called "frontlets," as is written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3).

232. וּכְתִיב כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ, יִשְׂרָאֵל זוּטָא. שְׁמַע יִשְׂרָאֵל, יִשְׂרָאֵל סָבָא, שַׁפִּירוּ דִּגְוָונִין, עֵילָא וְתַתָּא. יוֹסֵף סָלִיק וְאִתְעַטָּר בִּתְרֵין גַּוְונִין בְּקַדְמֵיתָא נַע״ר, וּבְסוֹפָא צַדִּי״ק. כַּמָּה יָאַן בֵּיהּ גַּוְונִין לְמֵחֱזֵי, וְרָזָא דָּא וַיְהִי יוֹסֵף יְפֵה תֹאַר וִיפֵה מַרְאֶה. שַׁפִּירָא בִּתְרֵין סִטְרִין, בִּתְרֵין דַּרְגִּין, בִּתְרֵין גַּוְונִין, עֵילָא וְתַתָּא.

232. It is written: "When Yisrael was a child, then I loved him" (Hoshea 11:1). It refers to young Yisrael, MEANING ZEIR ANPIN WITH MOCHIN OF

TIFERET AND MALCHUT – INCLUDES THEM ALL AND EACH HAS CHOCHMAH AND BINAH, TIFERET AND MALCHUT.

237. וְכָל אִינּוּן ד׳ אִתְרְמִיזוּ הָכָא, קַדֵּשׁ: דָּא קְדוּשָׁה עִלָּאָה. רָזָא דְּחָכְמְתָא עִלָּאָה, דְּמִתַּמָּן כֹּלָּא אִתְקַדָּשׁ, בְּרָזָא דְּגָנִיזוּ עִלָּאָה, דְּאִתְקְרֵי קַדֵּשׁ. לִי: דָּא בִּינָה, רָזָא דְּעָלְמָא עִלָּאָה, הֵיכְלָא פְּנִימָאָה. כָּ״ל: רָזָא דְּחֶסֶד, בְּכָל דּוּכְתָּא, בֵּין לְעֵילָּא בֵּין לְתַתָּא. בְּכוֹ״ר: דָּא בֶּן בְּכוֹר, דְּכְתִיב, בְּנִי בְּכוֹרִי יִשְׂרָאֵל, וְהַאי בֶּן בְּכוֹר, כָּלִיל כָּל סִטְרִין, וְכָל גַּוְונִין. וּבְגִין כַּךְ, קְרָא כָּלִיל כֻּלְּהוּ אַרְבַּע, בְּרָזָא דְּחָכְמְתָא עִלָּאָה. אֲבָל דָּא בְּאוֹרַח כְּלָל, לְמִנְדַּע דְּכֹלָּא כָּלִיל בְּהַאי, אֲבָל בְּאוֹרַח פְּרָט, כָּל חַד בִּלְחוֹדוֹי, דָּא אִיהוּ פַּרְשְׁתָּא קַדְמָאָה, דְּכָלִיל כָּל שְׁאַר פָּרְשִׁיָּין.

237. All these four, CHOCHMAH AND BINAH, TIFERET AND MALCHUT, are alluded to in here, IN THE FIRST PASSAGE, "SANCTIFY" BECAUSE "sanctify" is the supernal Holiness, which is the secret of supernal Chochmah THAT IS CALLED 'HOLINESS'. From there, everything was sanctified by means of the supernal concealment that is called "sanctify." "To me" is Binah, which is the secret of the upper world, the internal chamber. "All" is uniformly the secret of Chesed, either above or below, NAMELY TIFERET OF THE ASPECT OF CHESED. "Firstborn" is the firstborn son, as is written: "Yisrael is my son, my firstborn" (Shemot 4:22), NAMELY TIFERET, and this firstborn son includes all aspects and all colors, THAT IS, IT INCLUDES MALCHUT IN IT AS WELL. Because of this, the verse includes all four – CHOCHMAH AND BINAH, TIFERET AND MALCHUT – within the secret of supernal Chochmah, WHICH IS THE FIRST PASSAGE. This is a general description to know that everything is included in it, but in details, each one in itself CORRESPONDS TO AN INDIVIDUAL SFIRAH. And the first passage includes the other passages.

238. פָּרָשָׁה תִּנְיָינָא, וְהָיָה כִּי יְבִיאֲךָ וְגוֹ׳, דָּא בִּינָה, דְּהָא בְּפַרְשְׁתָּא דָּא, אִיהִי יְצִיאַת מִצְרַיִם, דַּהֲוָה מִסִּטְרָא דְּיוֹבְלָא. וְע״ד שֵׁירוּתָא דִּילָהּ וְהָיָ״ה, דְּהָא מִלָּה דָּא אִיהִי בְּיוֹבְלָא. וּבְגִין כַּךְ שְׁמָא דִּילָהּ וְהָיָ״ה, דְּלֵית וְהָיָה אֶלָּא בַּאֲתָר דָּא, דְּאִיהוּ זַמִּין לְאִתְמַשְׁכָא לְתַתָּא, וּלְאַנְהָרָא בּוּצִינִין, וּלְאִשְׁתַּכְּחָא בְּדַרְגָּא תַּתָּאָה, וְכֹלָּא בְּרָזָא חֲדָא. וּבְגִין דְּאִיהוּ

WHICH IS THE SECRET OF THE LAD AND FAITHFUL SERVANT, and the head Tefilin, WHICH IS THE SECRET OF THE RIGHTEOUS AND ONLY SON. They are both actually one principle, AS MENTIONED.

235. אַרְבַּע פָּרְשִׁיָּין דִּתְפִלִּין בְּד׳ בָּתִּים, בְּאִינּוּן תְּפִלִּין שֶׁל רֹאשׁ. וּכְמָה דְּאִינּוּן ד׳ פָּרְשִׁיָּין בְּאִינּוּן תְּפִלִּין שֶׁל רֹאשׁ, אוּף הָכִי כֻּלְּהוּ בִּתְפִלִּין שֶׁל יַד בְּבַיִת א׳. דְּהָא בַּתְּפִלָּה שֶׁל יַד, לֵית לָהּ מִגַּרְמָהּ כְּלוּם, אֶלָּא מַה דְּנַקְטָא מִלְּעֵילָא. וְרָזָא דָא, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם. וּמִגּוֹ דְּנַקְטָא לוֹן מִלְּעֵילָא, אִקְרֵי תְּפִלָּה, וְאִתְקַדְּשַׁת בִּקְדוּשָׁתְהוֹן אִקְרֵי קְדוּשָׁה. וְאִקְרֵי תְּפִלָּה וּכְדֵין אִקְרֵי מַלְכוּת, מַלְכוּת שָׁמַיִם שְׁלֵימָה.

235. The four passages that are in the Tefilin are in four compartments in the head Tefilin. As there are four compartments in the head Tefilin, so are they all in one compartment in the hand Tefilin. This is because the hand Tefilin, WHICH IS MALCHUT, has nothing of its own, but what it receives from above, FROM ZEIR ANPIN. SINCE IT RECEIVES THEM AT ONCE, IT HAS ONLY ONE COMPARTMENT. BUT ZEIR ANPIN RECEIVES THEM ONE AFTER THE OTHER; THEREFORE, THEY ARE IN FOUR COMPARTMENTS. This is the secret meaning of: "All the rivers run into the sea" (Kohelet 1:7), FOR "THE RIVERS" WHICH ARE FLOWING FROM ZEIR ANPIN FLOW TO MALCHUT, WHICH IS CALLED 'SEA'. Because it receives them from above, FROM BINAH, it is called Tefilin, and is sanctified with their holiness. It is called 'Holiness' BECAUSE THE MOCHIN OF BINAH ARE CALLED 'HOLINESS', and it is called 'Tefilin', and then Malchut is called 'the Complete Kingdom of Heaven'.

236. ד׳ פָּרְשִׁיָּין, הָא אוֹקִימְנָא רָזָא דִּלְהוֹן, בְּכַמָּה דּוּכְתֵּי. אֲבָל פָּרָשָׁה קַדְמָאָה, קַדֵּשׁ לִי כָּל בְּכוֹר, דָּא אִיהוּ רָזָא עִלָּאָה, דְּכָלִיל כָּל ד׳ בָּתִּים, בְּרָזָא דִּנְהִירוּ עִלָּאָה, דְּנָפְקָא מֵאַיִן.

236. We have already explained the meaning of the four passages in many places. But the first passage: "Sanctify to Me all the firstborn" (Heb. *kadosh*) (Shemot 13:2), WHICH IS CHOCHMAH, is a supernal secret that incorporates all four compartments, WHICH ARE CHOCHMAH AND BINAH, TIFERET AND MALCHUT in the secret of the supernal Light, WHICH IS CHOCHMAH that emerges from nothingness, WHICH IS KETER CALLED 'NOTHINGNESS'. EACH OF THE FOUR PASSAGES – CHOCHMAH, BINAH,

Binah, and "*Sh'ma*" is Da'at that mediates between Chochmah and Binah.

240. יִחוּדָא דְּכָל יוֹמָא, אִיהוּ, יִחוּדָא לְמִנְדַּע וּלְשַׁוָּאָה רְעוּתָא. יִחוּדָא דָּא הָא אַמָּרָן בְּכַמָּה דוּכְתֵּי, יִחוּדָא דְּכָל יוֹמָא, אִיהוּ יִחוּדָא דִּקְרָא, שְׁמַע יִשְׂרָאֵל יְיָ׳ אֱלֹהֵינוּ יְיָ׳ הָא כֻּלְּהוּ חַד, וְעַל דָּא אִקְרֵי אֶחָד. הָא תְּלַת שְׁמָהָן אִינּוּן, הֵיךְ אִינּוּן חַד, וְאַף עַל גַּב דְּקָרֵינָן אֶחָד, הֵיךְ אִינּוּן חַד.

240. The daily profession of unity is a meditation for the sake of knowledge and for paying attention. We have explained this meditation in many places. The daily meditation is the profession of unity in the verse, "Hear, O Yisrael (*Sh'ma Yisrael*), Hashem our Elohim; Hashem is One." And they are all one. Therefore He is called One. He asks: There are three names here, so how are they one? We proclaim One, namely "Hear O Yisrael, Hashem our Elohim; Hashem is One," yet how can they be one?

241. אֶלָּא, בְּחֶזְיוֹנָא דְּרוּחַ קֻדְשָׁא אִתְיְדַע, וְאִינּוּן בְּחֵיזוּ דְּעֵינָא סְתִימָא, לְמִנְדַּע דִּתְלָתָא אִלֵּין אֶחָד. וְדָא אִיהוּ רָזָא דְּקוֹל דְּאִשְׁתְּמַע, קוֹל אִיהוּ חַד, וְאִיהוּ תְּלָתָא גַּוְונִין, אֶשָּׁא וְרוּחָא וּמַיָּא, וְכֻלְּהוּ חַד, בְּרָזָא דְּקוֹל. אוּף הָכָא: יְיָ׳ אֱלֹהֵינוּ יְיָ׳ אִינּוּן חַד. תְּלָתָא גַּוְונִין, וְאִינּוּן חַד.

241. This is made known through the vision of the Holy Spirit. They become part of the mystery of the mirror of the closed eye, to make known that the three Columns alluded to in "Hashem our Elohim, Hashem" are one, and this is the secret of the audible sound. Sound is one, and has three aspects – fire, air and water – which are all one in the secret of the sound. Also here, "Hashem, our Elohim; Hashem" are one. They are three aspects but are one.

242. וְדָא אִיהוּ קוֹל דְּעָבֵיד בַּר נָשׁ בְּיִחוּדָא, וּלְשַׁוָּאָה רְעוּתֵיהּ בְּיִחוּדָא דְּכֹלָּא, מֵאֵין סוֹף עַד סוֹפָא דְּכֹלָּא, בְּהַאי קוֹל דְּקָא עָבֵיד בְּהָנֵי תְּלָתָא דְּאִינּוּן חַד. וְדָא אִיהוּ יִחוּדָא דְּכָל יוֹמָא, דְּאִתְגְּלֵי בְּרָזָא דְּרוּחַ קוּדְשָׁא.

בְּאוֹרַח טָמִיר, לָא אִקְרֵי בְּאִתְגַּלְיָיא בִּשְׁמָא דָא, אֶלָּא אִתְמְסַר לְחַכִּימִין לְמִנְדַּע. וְעַל דָּא אִתְרְשִׁים בִּשְׁמָא קַדִּישָׁא, בְּמִלָּה דָא.

238. The second passage, "And it shall be when Hashem shall bring you..." (Heb. *vehayah ki yevia'cha*) (Shemot 13:11) is Binah. The exodus from Egypt is contained in this passage, which came about from the side of Jubilee WHICH IS BINAH. Therefore it begins with: "And it shall be," because this term pertains to Jubilee. Therefore its name is "And it shall be," because THE FORM OF "And it shall be (Heb. *vehayah*)," IN THE FUTURE TENSE, pertains only here IN BINAH, and WHOSE MEANING IS that it will flow down to shine on the luminaries, WHICH ARE MALE AND FEMALE, and exist in the lower level, WHICH IS MALCHUT, all pertaining to the same secret. Since it illuminates in a secret way, it is not called openly by this name, *VEHAYAH*, but is rather given over to wise to know. Therefore, BINAH is marked with the holy name in the word, *VEHAYAH* (*VAV-HEI-YUD-HEI*).

239. פָּרָשָׁה תְּלִיתָאָה, שְׁמַע, דָּא אִיהוּ רָזָא דִימִינָא, דְּאִקְרֵי חֶסֶד עִלָּאָה. דְּאִיהוּ קָא מְיַיחֵד יְחוּדָא דְּכֹלָּא לְד׳ סִטְרִין, וְקוּדְשָׁא בְּרִיךְ הוּא מְסַדֵּר בֵּיהּ, סִדּוּרָא דְּכָל עָלְמָא, וְדָא אִיהוּ דְּקָא מִתְפַּשַּׁט בְּכָל סִטְרִין, אֲפִילוּ גּוֹ תְּהוֹמֵי תַּתָּאֵי. בְּדָא קוּדְשָׁא בְּרִיךְ הוּא בָּרָא עָלְמָא, כַּד אִתְעַטָּף קוּדְשָׁא בְּרִיךְ הוּא בְּעִטּוּפָא דְּזְהָרָא, וְדָא דְּקָא מְיַיחֵד יְחוּדָא, וּבְגִין כַּךְ, שְׁמַע סָמִיךְ לְוְהָיָ״ה.

239. The third passage WHICH IS hear (Heb. *sh'ma*) (Devarim 6:4) is the secret of the right that is called supernal Chesed, MEANING DA'AT. For DA'AT unites all the four sides, THE SECRET OF THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. The Holy One, blessed be He, arranges the order of the whole world through it, FOR THE WHOLE WORLD EXISTS THROUGH IT. This is what spreads in every direction and even into the lower depths, NAMELY BY MEANS OF DA'AT THAT SPREADS TO THE LOWER BEINGS. The Holy One, blessed be He, created the world with it when He wrapped Himself in a cloak of Light, and this is what affects the unison. SINCE IT IS THE CENTRAL COLUMN THAT UNITES THE TWO COLUMNS, RIGHT AND LEFT, WHICH ARE CHOCHMAH AND BINAH, therefore, "*Sh'ma*" is adjacent to "*vehayah*" BECAUSE "*VEHAYAH*" IS

it is written: "And you shall see my back" (Shemot 33:23). Therefore, the knot is in the back where everything is tied into one knot.

246. וְאִיהִי, כַּד מַנְחָת אִלֵּין תְּפִלִּין דִּדְרוֹעָא לְאִתְקַשְׁרָא, אִית קִשְׁרָא אַחֲרָא, רָזָא דִּבְרִית קַדִּישָׁא, רָזָא דָא, כְּמָה דְּאִתְּעַר בְּכַמָּה דּוּכְתֵּי, וְכֹלָּא רָזָא חֲדָא. זַכָּאִין אִינּוּן יִשְׂרָאֵל דְּיַדְעִין רָזָא דָא, וְאִצְטְרִיךְ בַּר נָשׁ לַאֲנָחָא לוֹן כָּל יוֹמָא, לְמֶהֱוֵי בְּדִיוּקְנָא עִלָּאָה, וְעָלֵיהּ כְּתִיב, וּרְאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם יְיָ׳ נִקְרָא עָלֶיךָ וְיִרְאוּ מִמְּךָ.

(ע"כ רעיא מהימנא)

246. When MALCHUT dons the hand Tefilin to connect WITH ZEIR ANPIN, there is another knot, NAMELY THE KNOT OF THE HAND TEFILIN, WHICH IS IN THE SHAPE OF A LETTER *YUD*. This is the secret of the Holy Covenant, MEANING YESOD, WITH WHICH MALCHUT CONNECTS. This secret is explained in many places, and it is all the same secret. Happy are Yisrael who know this secret. A person must don them every day to be in the celestial image. Of this it is written: "And all people of the earth shall see that you are called by the name of Hashem; and they shall be afraid of You" (Devarim 28:10).

End of Ra'aya Meheimna (the Faithful Shepherd)

242. And this is a sound that a person emits AS MEANS OF of professing the unity, tending to uniting all THE LEVELS – from the Endless World to the end of everything – by means of the unification affected by this sound he produces through these three COLUMNS which are one. This is the daily profession of unity that has been revealed by means of the Holy Spirit.

243. וְכַמָּה גַּוְונִין דְּיִחוּדָא אִתְעֲרוּ, וְכֻלְּהוּ קְשׁוֹט. מַאן דְּעָבֵיד הַאי עָבֵיד. וּמַאן דְּעָבֵיד הַאי עָבֵיד. אֲבָל הַאי יִחוּדָא דְּקָא אֲנָן מִתְעָרֵי מִתַּתָּא, בְּרָזָא דְּקוֹל דְּאִיהוּ חַד דָּא הוּא בְּרִירָא דְּמִלָּה, הַאי בִּכְלָלָא, לְבָתַר פְּרָט, כִּדְקָאַמְרָן.

243. Many manners of unification were spoken of, and they are all correct. Whoever creates this UNIFICATION does WELL and one who does another UNIFICATION does WELL. But this unification that we awaken from below, by means of sound which is one, clarifies the matter. It is in general, MEANING THAT THE PASSAGE "HEAR" (HEB. *SH'MA*) INCLUDES WITHIN IT ALL THE THREE COLUMNS IN THE SECRET: "HASHEM OUR ELOHIM; HASHEM." Besides that, it is a detail, AS THE PASSAGE *SH'MA* IS ONLY ONE DETAIL, NAMELY ZEIR ANPIN, as has already been stated.

244. פָּרָשָׁה רְבִיעָאָה, הוּא רָזָא דְּדִינָא קַשְׁיָא, הִשָּׁמְרוּ לָכֶם. אִלֵּין אִינּוּן תְּפִלִּין דְּרֵישָׁא. וּתְפִלִּין דְּדְרוֹעָא, כְּגַוְונָא דָּא בְּחַד בֵּיתָא, וְהָא אִתְעַרְנָא בְּהוּ, וְכֻלְּהוּ רָזָא חֲדָא.

244. The fourth passage is the secret of Severe Judgment, NAMELY MALCHUT, OF WHICH IT IS WRITTEN: "Take heed to yourselves" (Devarim 11:16), WHICH IS AN EXPRESSION OF JUDGMENT. These are THE FOUR PASSAGES of the head Tefilin, WHICH ARE IN FOUR COMPARTMENTS. The hand Tefilin ARE ALSO similar to these FOUR PASSAGES, BUT they are in one compartment. We have already commented that they all pertain to the same secret.

245. קְשָׁרָא דִּתְפִלִּין דְּרֵישָׁא, אִיהוּ דָּל״ת, וְעַל דָּא כְּתִיב, וְרָאִיתָ אֶת אֲחֹרָי. וְע״ד אִיהוּ לַאֲחוֹרָא, וְתַמָּן אִתְקַשַּׁר כֻּלָּא בְּקִשְׁרָא חֲדָא.

245. The knot of the head Tefilin is in the shape of a letter *Dalet*, and of this

Beshalach

1. "And Elisha passed to Shunem"

A Synopsis

Rabbi Shimon opens by talking about Habakkuk, but then discusses the entire story recounted in II Melachim about Elisha and the Shunamite woman who had fed him bread when he passed by, and prepared for him a "small upper chamber...with walls...a bed and table and chair and a lamp." We are told that on the day Elisha came to the Shunamite and promised her that she would bear a son it was Rosh Hashanah, when the barren women of the world were remembered. We are told that one must not be alone on the Day of Judgment because one might be noticed on his own and more subject to judgment, and the Mercies of God are always present over the whole people together. Rabbi Shimon says that when Elisha asked the woman if she would be spoken for to the king, he was offering to beseech the Supernal King on her behalf, but she did not want to separate from her people. We hear that the reason the child born to her later died was because he was from the Female side, since he was given to her and not her husband. Elisha was not told by the Holy One, blessed be He, that the boy would die, so that he would not try to save him through prayer. His servant Gehazi was not worthy of the miracle being performed through him, so the Shunamite woman insisted that Elisha come with her. When Elisha lay upon the boy to bring him back to life he reconnected him to a different high place, the place where life is found. Rabbi Shimon returns now to Habakkuk, with whom this passage began, and says that Habakkuk means 'two embraces': one from his mother and one from Elisha, one from the Female area and one from the Male. He tells us that there were various types of praises available to the prophets to cause the Spirit of Prophecy to dwell upon them, and that all prophets need pleasantness in order to draw that Spirit upon themselves. Only for Moses was this unnecessary. Rabbi Shimon ends by saying that the children of Yisrael only tasted death when they departed from Egypt, but that God healed them.

ו. וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת הָעָם וְלֹא נָחָם אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים וְגוֹ׳. רִבִּי שִׁמְעוֹן פָּתַח, תְּפִלָּה לַחֲבַקּוּק הַנָּבִיא עַל שִׁגְיוֹנוֹת. הַאי קְרָא קַשְׁיָא, וְאִית לְאִסְתַּכְּלָא בֵּיהּ, מ״ש תְּפִלָּה לַחֲבַקּוּק הַנָּבִיא, יַתִּיר מִכָּל שְׁאַר נְבִיאֵי עָלְמָא, דְּלָא כְּתִיב בְּהוּ תְּפִלָּה לִישַׁעְיָה הַנָּבִיא, אוֹ לִירְמִיָּה, אוֹ לִיחֶזְקֵאל, אוֹ לְהוֹשֵׁעַ, אוֹ לִשְׁאַר נְבִיאֵי עָלְמָא.

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praise goes to the woman, because the guest of the house is the woman's. Therefore, it is written: "Where there was a great woman," for she was greater than all other women.

4. וַתֹּאמֶר אֶל אִישָׁהּ הִנֵּה נָא יָדַעְתִּי כִּי אִישׁ אֱלֹהִים קָדוֹשׁ הוּא, בְּמָה יַדְעָה. אֶלָּא הָא אוּקְמוּהָ חַבְרַיָּא, דְּשׁוּשִׁיפָא חִוָּרָא זְרִיקַת לֵיהּ בְּעַרְסֵיהּ. וְלָא חָמַת בֵּיהּ קְרִי מֵעוֹלָם, וְלָא אַעְבָּר זְבוּבָא בְּפָתוֹרֵיהּ.

4. "And she said to her husband, 'Behold now, I know that this is a holy man of Elohim'" (Ibid. 9). HE ASKS: How did she know THAT HE WAS A HOLY MAN? HE RESPONDS: THE friends explained that she would spread a white sheet on his bed and never saw an emission of semen on it. Also, a fly never passed on his table.

5. הָנֵי מִילֵי קַשְׁיָין, אִי תֵּימָא דְּלָא חָמַת בֵּיהּ קְרִי, הָא סַגִּיאִין אִינּוּן בְּנֵי נָשָׁא הָכִי בְּעָלְמָא, מַה שְׁנוּיָא הָכָא. וְאִי תֵּימָא דְּלָא עָבַר זְבוּבָא בְּפָתוֹרֵיהּ. אֲמַאי כְּתִיב, הִנֵּה נָא יָדַעְתִּי, וְכִי הִיא יַדְעַת, וְלָא אָחֳרָא, וְהָא כָּל אִינּוּן דְּחָמוּ לֵיהּ אָכִיל בְּפָתוֹרֵיהּ הֲווֹ יַדְעֵי.

5. HE ASKS: These words are difficult. You say that she never saw an accidental emission from him, but there are many people in the world who are so AND HAVE NO ACCIDENTAL EMISSIONS. What is the difference here? If you say that a fly never passed over his table, why is it written: "Behold now, I know"? Did only she and no one else know? Yet all those who saw him eat at his table knew, JUST LIKE HER.

6. אֶלָּא שַׁפִּיר קָאַמְרַת, אֲבָל הִנֵּה נָא יָדַעְתִּי, הִיא יַדְעָה, וְלָא אָחֳרָא, בְּגִין דְּהִיא מְתַקְּנַת עַרְסֵיהּ, בְּשַׁעֲתָא דְּשָׁכִיב בְּלֵילְיָא, וּבְשַׁעֲתָא דְּקָאֵים בְּצַפְרָא. וְהַאי דְּקַאמְרֵי דְּשׁוּשִׁיפָא חִוָּרָא זְרִיקַת לֵיהּ בְּעַרְסֵיהּ, הָכִי הֲוָה, וּבָהּ יַדְעָה, דְּאָרְחָא דְּעָלְמָא, כֵּיוָן דְּקָאֵים בַּר נָשׁ מֵעַרְסֵיהּ, סָלִיק שׁוּשִׁיפָא דְּנָאִים בָּהּ, רֵיחָא מְנוּוָלָא. וְהַאי, בְּשַׁעֲתָא דְּסַלְקַת הַהוּא שׁוּשִׁיפָא מֵעַרְסֵיהּ, הֲוָה סָלִיק רֵיחִין, כְּרֵיחִין דְּגִנְתָּא דְּעֵדֶן. אָמְרָה אִי לָאו דְּקַדִּישָׁא הוּא, וּקְדוּשָׁה דְּמָרֵיהּ עָלֵיהּ, לָא סָלִיק רֵיחָא קַדִּישָׁא הָכִי.

1. "And it came to pass, when Pharaoh had let the people go, that Elohim led them not through the way of the land of the Philistines..." (Shemot 13:17). Rabbi Shimon opened the discussion, saying: "A prayer of the prophet Habakkuk upon errors" (Chavakuk 3:1). This passage is difficult, and should be investigated. What is the reason FOR WRITING, "A prayer of the prophet Habakkuk," rather than any other prophet of the world, for by them, it is not written, 'A prayer of Isaiah the Prophet', or of Jeremiah, or Ezekiel or Hosea, or the other prophets of the world?

2. אֶלָּא הָכִי תְּנִינָן, אֱלִישָׁע זָכָה בְּהַאי עָלְמָא מַה דְּלָא זָכָה נְבִיאָה אָחֳרָא, בַּר מִמֹּשֶׁה. תָּא חֲזֵי, מַאי כְּתִיב, וַיְהִי הַיּוֹם וַיַּעֲבוֹר אֱלִישָׁע אֶל שׁוּנֵם וְשָׁם אִשָּׁה גְּדוֹלָה. מַאי אִשָּׁה גְּדוֹלָה. אֶלָּא גְּדוֹלָה בְּעוֹבָדָהָא, דְּכָל בְּנֵי בֵּיתָא, מִשְׁתַּבְּחִין בָּהּ, וְהִיא עִקָּרָא דְּבֵיתָא, וּבְגִין דְּבַעֲלָהּ לָא הֲוָה שְׁכִיחַ בְּבֵיתָא, לְמֶהֱוֵי עִקָּרָא, לָא הֲוָה אִדְכַּר הוּא, אֶלָּא הִיא.

2. HE RESPONDS: We have learned that Elisha merited in the world what no other prophet did, except for Moses. Come and behold: it is written, "And it fell on a day and Elisha passed to Shunem, where there was a great woman" (II Melachim 4:8). What is meant by "a great woman"? It is that she was great in her actions and the entire household was proud of her. She was the mistress of the house and, since her husband was not present in the house to be the master, she was mentioned instead of him.

3. וְתוּ, וְשָׁם אִשָּׁה גְּדוֹלָה: גְּדוֹלָה עַל כָּל שְׁאַר נְשֵׁי עָלְמָא, דְּהָא שְׁאַר נְשֵׁי עָלְמָא, כַּד חָמָאן אוּשְׁפִּיזָא בְּבֵיתָא, מִצְטַעֲרָן בֵּיהּ, וְדָחֲקָן בֵּיהּ כָּל שֶׁכֵּן לְאַפָּקָא עָלֵיהּ מָמוֹנָא, וְהִיא חֲדַת בֵּיהּ בְּאוּשְׁפִּיזָא, וּלְאַפָּקָא עָלֵיהּ מָמוֹנָא, כָּל שֶׁכֵּן כֵּיוָן דְּחָמַת לֵיהּ לֶאֱלִישָׁע חַדַת בֵּיהּ לַחֲדָא. וְעַל דָּא, שְׁבָחָא דְּכֹלָּא דְּאִתְּתָא הִיא, דְּהָא אוּשְׁפִּיזָא דְּבֵיתָא דְּאִתְּתָא הִיא. וּבְגִין כַּךְ וְשָׁם אִשָּׁה גְּדוֹלָה, גְּדוֹלָה עַל שְׁאַר נָשִׁין.

3. "Where there was a great woman." Another EXPLANATION IS that she was greater than all the other women in the world because the other women were vexed and distressed when they saw a guest in the house, and they would not spend money on him. But she rejoiced with a guest, and spent money on him. When she saw Elisha she was moreover very happy with him. All the

NOTICED IN THE BED A HIGHER DEGREE OF HOLINESS ABOVE EVERYTHING.

9. וַיְהִי הַיּוֹם וַיָּבוֹא שָׁמָּה. וַיְהִי הַיּוֹם, מַאן הוּא יוֹמָא דָא. אֶלָּא כְּמָה דְּאוּקְמוּהָ. ות"ח. הַהוּא יוֹמָא, יוֹמָא טָבָא דְּרֹאשׁ הַשָּׁנָה הֲוָה, דְּאִתְפְּקְדוּ בֵּיהּ עֲקָרוֹת דְּעָלְמָא, וְאִתְפַּקְדָן בֵּיהּ בְּנֵי עָלְמָא. קָרָא לַשּׁוּנַמִּית וְאָמַר, הִנֵּה חָרַדְתְּ אֵלֵינוּ אֶת כָּל הַחֲרָדָה הַזֹּאת. בְּגִינֵי כַּךְ, אִצְטְרִיכְנָא לְעַיְּינָא יוֹמָא דָא בְּדִינֵי דְּעָלְמָא, דְּקוּדְשָׁא בְּרִיךְ הוּא דָּאִין בְּיוֹמָא דָא לְעָלְמָא, וּבְגִין דְּאִתְפְּרַשְׁנָא בִּלְחוֹד בַּאֲתָר דָּא, אִצְטְרִיכְנָא לְאִסְתַּכְּלָא בִּרְגִיזוּ דְּעָלְמָא.

9. "And it happened one day, that he came there" (II Melachim 4:11). HE ASKS: "And it happened one day." What day was it? HE RESPONDS: It is as we explained. Come and behold: that day was the holy day of Rosh Hashanah (the Jewish New Year), when the barren women of the world and the inhabitants of the world were remembered. He called the Shunamite and said, "Behold, you have been careful to take all this trouble for us" (Ibid. 13). Therefore, I must study the Judgments of the world today, because today the Holy One, blessed be He, Judges the world, and because I separated myself to be alone in this place, IN THE UPPER CHAMBER WITH WALLS WHICH WAS PREPARED FOR ME. I must search the sentences of the world, MEANING THAT WHOEVER SEPARATES TO BE ALONE ON THE DAY OF JUDGMENT IS SNARED FIRST, THOUGH HE MAY BE GUILTLESS.

10. וּמַה לַּעֲשׂוֹת לָךְ הֲיֵשׁ לְדַבֵּר לָךְ אֶל הַמֶּלֶךְ אוֹ אֶל שַׂר הַצָּבָא. וְכִי מִלָּה דָא לְמָה אִצְטְרִיכָא לְגַבֵּי אִתְּתָא, דְּלָא נַפְקַת וְלָא אַזְלַת וְלָא עָאלַת בְּהֵיכְלָא דְּמַלְכָּא. אֶלָּא, יוֹמָא דָא הֲוָה גָּרִים, דְּכָל בְּנֵי עָלְמָא יַתְבִּין בְּדִינָא, וּבְהַהוּא יוֹמָא אִקְרֵי קוּדְשָׁא בְּרִיךְ הוּא מֶלֶךְ. הַמֶּלֶךְ הַמִּשְׁפָּט. אָמַר לָהּ, אִי אַתְּ אִצְטְרִיךְ לָךְ לְגַבֵּי מַלְכָּא עִלָּאָה, עַל עוֹבָדִין דִּי בִּידָךְ.

10. HE ASKS: "What is to be done for you? Would you be spoken for to the king, or to the captain of the host?" (Ibid.) Is this important to a woman who never goes out or goes to the king's palace? But this day caused all the

6. HE RESPONDS: But rather she spoke well, "Behold now, I know." Only she knew because she arranged his bed when he lay down in it at night and when he arose in the morning. It was so that she spread a white sheet in his bed, and by this did she know, for the way of the world is that when a person arises from his bed, the sheet on which he slept exudes a foul odor. But when she removed the sheet from his bed, it exuded scents like those in the Garden of Eden. She said: 'If it were not for the fact that he is holy and the Holiness of his Master is upon him, a holy scent would not arise FROM THE SHEET.'

7. בְּגִינֵי כַּךְ, בָּעֵי לְאִתְפָּרְשָׁא מִן בֵּיתָא, דְּלָא אִזְדְּהַר בַּר נָשׁ כָּל כַּךְ בְּבֵיתָא. אֲבָל אַמְרַת, נַעֲשֶׂה נָא עֲלִיַּית קִיר קְטַנָּה וְנָשִׂים לוֹ שָׁם מִטָּה וְשֻׁלְחָן וְכִסֵּא וּמְנוֹרָה, אַרְבַּע אִלֵּין לָמָּה. אֶלָּא בְּגִין דְּאִינּוּן תִּקּוּנָא דִּכְנֶסֶת יִשְׂרָאֵל, דְּאִתְקְרִיאַת עֲלִיַּית קִיר, וְהָכִי אִתְקְרֵיא, כְּמָה דִּכְתִיב וַיַּסֵּב חִזְקִיָּה פָּנָיו אֶל הַקִּיר.

7. As a result, he had to separate from the house, because a person can not be so careful inside the house. But she said, "Let us make a small upper chamber, I pray you, with walls; and let us set for him there a bed and table, and a chair, and a lamp" (Ibid. 10). HE INQUIRES: Why these four? HE RESPONDS: Because they restore the Congregation of Yisrael, WHICH IS MALCHUT, that is called an 'upper chamber with walls'. And so is it called, for it is written: "Then Hezekiah turned his face towards the wall" (Yeshayah 38:2).

8. מִטָּה וְשֻׁלְחָן וְכִסֵּא וּמְנוֹרָה, לָאו אִינּוּן כְּתִיקוּן דְּשִׁמּוּשָׁא, דְּהָא כִּסֵּא קָא בָּעֵי בְּקַדְמֵיתָא, וּלְבָתַר שֻׁלְחָן, לְבָתַר מְנוֹרָה, לְבָתַר מִטָּה, אֲמַאי אַקְדִּימַת מִטָּה. בְּגִין דְּהִיא חֲבִיבָה עָלֵיהּ יַתִּיר מִכֹּלָּא, וְאַקְדִּים בַּר נָשׁ מַה דְּחָבִיב עָלֵיהּ.

8. "A bed, and a table, and a chair, and a lamp." HE ASKS: the order of the passage is not the order of the usage, because first a chair is needed, and afterwards a table, and afterwards a lamp, and then a bed. So why did she start with the bed? HE RESPONDS: Because she liked the bed better than everything, and a person places that which he likes first – FOR SHE

12. "And Gechazi answered, 'Verily she has no child'" (II Melachim 4:14). Elisha said to her: 'Certainly, the time is favorable for you TO REDEEM YOURSELF WITH A SON, because the day induces it', FOR ON ROSH HASHANAH, BARREN WOMEN ARE REMEMBERED. "And he said, 'About this time, in the coming year, you shall embrace a son'...And the woman conceived and bore a son in the season of which Elisha had spoken to her" (Ibid. 16-17). Assuredly, at that time and afterwards he died. HE INQUIRES: What is the reason that he died? HE RESPONDS: Because the child was given to her and not to her husband, and he was bound to the Female place. Death awaits one who is bound to the Female. Whence do we know that he was given to her? Because it is written: "And you shall embrace a son."

13. תָּא חֲזֵי, בְּאַבְרָהָם כְּתִיב שׁוּב אָשׁוּב אֵלֶיךָ, וְלֹא אֵלֶיהָ, אֵלֶיךָ וַדַּאי, בָּךְ אִתְקַשָּׁר, וְלָא בְּנוּקְבָא. מַאן דְּאָתֵי מִסִּטְרָא דְּנוּקְבָא, מוֹתָא אַקְדִּים לְרַגְלוֹי. וַתַּעַל וַתַּשְׁכִּיבֵהוּ עַל מִטַּת אִישׁ הָאֱלֹהִים, בְּגִין דְּתַמָּן חָמַת קְדוּשָׁה עִלָּאָה מִכֹּלָּא.

13. Come and behold: by Abraham, it is written, "I will certainly return to you at this season" (Beresheet 18:10), and not to her. He will be bound to you indeed, and not with a female, for death is premature for one who comes from the Female side. "And she went up, and laid him on the bed of the man of Elohim," because she saw there a Holiness that was higher than that of everyone.

14. וַיֹּאמֶר לָהּ הֲשָׁלוֹם לָךְ הֲשָׁלוֹם לְאִישֵׁךְ הֲשָׁלוֹם לַיֶּלֶד. מִכָּאן, דְּהִיא עִקָּרָא דְּבֵיתָא, וְלֹא עוֹד אֶלָּא דְּאִיהִי אַזְלַת אֲבַתְרֵיהּ, וְלֹא בַּעְלָהּ. וַיִּגַּשׁ גֵּחֲזִי לְהָדְפָהּ הָא אוּקְמוּהָ.

14. "And say to her, 'Is it well with you, is it well with your husband, is it well with the child?" (II Melachim 4:26). From here, we know that she is the mainstay of the house, FOR HE INQUIRED FIRST ABOUT HER WELL-BEING, AND THEN HER HUSBAND'S WELL-BEING. She went behind THE PROPHET, but before her husband. "And Gechazi came near to thrust her away." This has already been explained.

15. וַיֹּאמֶר אִישׁ הָאֱלֹהִים הַרְפֵּה לָהּ. מַאי שְׁנָא הָכָא דְּאָמַר אִישׁ

inhabitants of the world to await Judgment and on that day, the Holy One, blessed be He, shall be proclaimed as King, the King of Judgment. He said to her, 'If you need the Supernal King TO FORGIVE YOU for your actions, I WILL SPEAK AND BESEECH ON YOUR BEHALF.'

11. וַתֹּאמֶר בְּתוֹךְ עַמִּי אָנֹכִי יֹשֶׁבֶת. מַאי קָאַמְרַת. אֶלָּא בְּשַׁעֲתָא דְּדִינָא תַּלְיָא בְּעָלְמָא, לָא יִתְפְּרַשׁ בַּר נָשׁ בִּלְחוֹדוֹי, וְלָא יִתְרְשִׁים לְעֵילָא, וְלָא יִשְׁתְּמוֹדְעוּן בֵּיהּ בִּלְחוֹדוֹי, דְּהָא בְּזִמְנָא דְּדִינָא תַּלְיָא בְּעָלְמָא, אִינּוּן דְּאִשְׁתְּמוֹדְעוּן וּרְשִׁימִין בִּלְחוֹדַיְיהוּ, אע"ג דְּזַכָּאִין אִינּוּן, אִינּוּן אִתְּפְסָן בְּקַדְמֵיתָא. וְעַל דָּא, לָא לִבְעֵי לֵיהּ לְאִינִישׁ, לְאִתְפְּרְשָׁא מִבֵּין עַמָּא לְעָלַם, דִּבְכָל זִמְנָא רַחֲמֵי דְּקוּדְשָׁא בְּרִיךְ הוּא עַל עַמָּא כֻּלְּהוּ כְּחַד. וּבְגִינֵי כַּךְ אָמְרָה, בְּתוֹךְ עַמִּי אָנֹכִי יֹשֶׁבֶת, וְלָא בְּעֵינָא לְאִתְפְּרְשָׁא מִנַּיְיהוּ, כְּמָה דְּעָבֵדְנָא עַד יוֹמָא דֵּין.

11. "And she answered, 'I dwell among my people'." HE ASKS: What does she mean? AND HE RESPONDS: At the time when Judgment prevails over the world, a person should not separate himself from the general community and be apart. Then he will not be singled out above, and will not be noticed on his own. For at the time when Judgment prevails over the world, those who were distinctly known and recorded apart are caught first, even though they may be righteous. Therefore, a person should never separate to be apart from the people, for the Mercies of the Holy One, blessed be He, are always present over the whole people together. Therefore, she said, "I dwell among my people" and I do not want to be separate from them, as I have done until this day.

12. וַיֹּאמֶר גֵּחֲזִי אֲבָל בֵּן אֵין לָהּ וְגוֹ'. אָמַר לָהּ אֱלִישָׁע. הָא וַדַּאי שַׁעֲתָא קַיְימָא, דְּהָא יוֹמָא גָּרִים. וַיֹּאמֶר לַמּוֹעֵד הַזֶּה כָּעֵת חַיָּה אַתְּ חוֹבֶקֶת בֵּן. וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֵּן לַמּוֹעֵד הַזֶּה כָּעֵת חַיָּה אֲשֶׁר דִּבֶּר אֵלֶיהָ אֱלִישָׁע. לַמּוֹעֵד וַדַּאי. לְבָתַר מִית. מַאי טַעֲמָא מִית. אֶלָּא בְּגִין דְּאִתְיְיהִב לָהּ, וְלָא לְבַעְלָהּ. וּמֵאַתָּר דְּנוּקְבָא אִתְקָשַׁר, וּמַאן דְּאִתְקָשַׁר בְּנוּקְבָא, מוֹתָא אִזְדַּמְּנַת קָמֵיהּ. מְנָא לָן דְּלָהּ אִתְיְהִיב, דִּכְתִיב אַתְּ חוֹבֶקֶת בֵּן.

hand and go you away'." It was explained that the ability to perform the miracle had departed from him, FOR HE WAS NOT WORTHY OF IT. "As Hashem lives, and as your soul lives, I will not leave you." HE INQUIRES: Why DID SHE CONTINUE TO INSIST THAT HE SHOULD GO HIMSELF, although Gechazi was already going. HE ANSWERS: She recognized the manners of that wicked Gechazi that he is not worthy for a miracle to be performed through him.

18. וַיָּשֶׂם פִּיו עַל פִּיו וְעֵינָיו עַל עֵינָיו וְגוֹ׳. אֲמַאי, אֶלָּא דְּאַשְׁגַּח אֱלִישָׁע וְיָדַע דְּאַתְרָא דָּא הוּא דְּגָרִים, דְּאִתְקְשָׁר בֵּיהּ הַשְׁתָּא. וַיָּשֶׂם פִּיו עַל פִּיו וְעֵינָיו עַל עֵינָיו, לְקַשְׁרָא לֵיהּ בְּאַתְרָא אָחֳרָא עִלָּאָה, אֲתָר דְּחַיִּין אִשְׁתְּכָחוּ בֵּיהּ.

18. "And he put his mouth upon his mouth and his eyes upon his eyes…" HE ASKS: Why DID HE DO IT THAT WAY. HE ANSWERS: Elisha observed and knew that this place OF THE FEMALE, to which he is bound now, caused him TO DIE. CONSEQUENTLY, "he put his mouth upon his mouth and his eyes upon his eyes," in order to bind him in a different, high place – MEANING IN THE PLACE OF THE MALE, the place where there is life.

19. וְלָא יָכִיל לְאַעְקְרָא לֵיהּ מֵאַתָּר דְּאִתְקְשָׁר בֵּיהּ בְּקַדְמֵיתָא, אֶלָּא אִתְּעַר רוּחָא חֲדָא מִלְּעֵילָא, וְאִתְקְשַׁר בְּהַאי אַתָּר, וְאָתִיב לֵיהּ נַפְשֵׁיהּ. דְּאִי לָאו הָכִי לָא הֲוָה קָאֵים לְעָלְמִין. וַיְזוֹרֵר הַנַּעַר עַד שֶׁבַע פְּעָמִים, וְלָא סָלִיק יַתִּיר, כְּמָה דְּאַתְּ אָמַר יְמֵי שְׁנוֹתֵינוּ בָּהֶם שִׁבְעִים שָׁנָה.

19. But he was not able to uproot him from the FEMALE place, to which he was connected before until he aroused a spirit from above. He connected to the SUPERNAL place and returned to him his soul. If he had not DONE so, he would never have returned TO LIFE. "And the child sneezed seven times," and not more THAN SEVEN, WHICH CORRESPONDS TO THE SEVENTY YEARS OF HIS LIFE, as is written: "The days of our years are seventy" (Tehilim 90:10).

20. וְדָא הוּא חֲבַקּוּק נְבִיאָה, כְּמָה דְּאַתְּ אָמַר אַתְּ חוֹקֶבֶת בֵּן. אִי הָכִי חָבוּק מִבָּעֵי לֵיהּ, אַמַּאי חֲבַקּוּק תְּרֵי. אֶלָּא, חַד דְּאִמֵּיהּ, וְחַד דְּאֱלִישָׁע,

הָאֱלֹהִים, וְכַד הֲוָה בְּמָתָא אֱלִישָׁע. אֶלָּא הָכָא וַדַּאי אִישׁ הָאֱלֹהִים, דְּהָכָא הוּא דּוּכְתֵּיהּ, וְלָא בְּמָתָא, וְלָא בְּשַׁעֲתָא דַּהֲווֹ בְּנֵי נְבִיאֵי קָמֵיהּ.

15. "But the man of Elohim said, 'Let her alone'." HE INQUIRES: Why is it that here the verse calls him "the man of Elohim," yet he was referred to as "Elisha" when he was in the city? HE RESPONDS: Here he was assuredly "the man of Elohim," because here is his place, and not in the city, not at the time when the sons of the prophets were before him. THUS, THERE HE WAS NOT CALLED 'THE MAN OF ELOHIM', BUT RATHER "ELISHA."

16. וַיְיָ' הֶעְלִים מִמֶּנִּי וְגוֹ', כְּמָה דְּאַתְּ אָמֵר וַיְיָ' הִמְטִיר עַל סְדוֹם וְעַל עֲמוֹרָה, דָּא בֵּי דִּינָא דִּלְתַתָּא. וְלֹא הִגִּיד לִי, מַאי טַעֲמָא לֹא יָדַע אֱלִישָׁע. אֶלָּא אָמַר קוּדְשָׁא בְּרִיךְ הוּא, וּמָה אֲנָא קָטִיל לְהַאי, אִי אֵימָא לֵיהּ, לֹא יָמוּת, דְּהָא נְבִזְבְּזָא דִּילֵיהּ הוּא. וַדַּאי אִית לֵיהּ לְמֵימָת, דְּהָא אִתְּמַר, דִּכְתִיב אַתְּ חוֹבֶקֶת בֵּן, וּמֵאַתָר דְּנוּקְבָא גָּרִים מוֹתָא, וּבְגִינֵי כַּךְ לָא אָמַר לֵיהּ.

16. "And Hashem has hid it from me…" IS as written: "And Hashem rained upon S'dom and Amorah" (Beresheet 19:24), WHEREBY "AND HASHEM" MEANS HE AND HIS COURT OF JUSTICE, AND this is the court of law of below, MEANING MALCHUT. "And has not told me" (II Melachim 4:27). HE ASKS: Why did Elisha not know? HE RESPONDS: the Holy One, blessed be He, said, 'How can I kill this one? If I tell him, he will not let him die because it is his present. HE WILL PRAY FOR HIM, AND NOT PERMIT HIM TO DIE.' But he must die; as we learned, it is written: "You will embrace a son." HE WAS BOUND TO THE PLACE OF THE FEMALE, and death was caused from the Female place. Therefore, He did not tell him.

17. וַיֹּאמֶר לְגֵחֲזִי חֲגוֹר מָתְנֶיךָ וְקַח מִשְׁעַנְתִּי בְיָדְךָ וָלֵךְ. וְהָא אוּקְמוּהָ וְאִסְתְּלַק נִיסָא מִנֵּיהּ. חַי יְיָ' וְחֵי נַפְשְׁךָ אִם אֶעֱזָבֶךָ, אֲמַאי כֵּיוָן דְּגֵיחֲזִי הֲוָה אָזִיל. אֶלָּא הִיא יַדְעַת אָרְחוֹי דְּהַהוּא רָשָׁע דְּגֵיחֲזִי, דְּלָאו אִיהוּ כְּדַאי דְּיִשְׁתְּכַח נִיסָא עַל יְדוֹי.

17. "And he said to Gechazi, 'Gird your loins, and take my staff in your

עָלֵיהּ רוּחָא דִּנְבוּאָה עַל אֲתָר דָּא דְּהוּא תְּפִלָּה, הֲוָה אָתֵי וַהֲוָה דָּחִיל וּמִזְדַּעְזֵעַ. מַתְלָא אַמְרִי, מַאן דְּנָשִׁיךְ מִכַּלְבָּא, מִקָּלֵיהּ אִזְדַּעְזָע.

22. Another explanation for "A prayer of the prophet Habakkuk" is that a prayer of Habakkuk MEANS for Habakkuk, FOR THE TWO EMBRACES, which THE PROPHET gave him. "Hashem, I heard the report of You, and I was afraid" (Ibid. 2). Come and behold: when the spirit of the prophet was awakened over him – THAT IS, THE MALE WHEN HE EMBRACES, over this place, OVER THE SPIRIT OF THE FEMALE, which is *Tfilah* (lit. 'prayer'), WHICH HE HAD FROM THE EMBRACE OF HIS MOTHER – he approached with fear and trembling, LEST THE JUDGMENTS OF THE NUKVA SHOULD NOT REVISIT HIM. THEREFORE, HE SAID, "HASHEM, I HEARD THE REPORT OF YOU, AND I WAS AFRAID." This, they said, is like the proverb: 'One who is bitten by a dog trembles from his bark.'

23. יְיָ׳ פָּעָלְךָ בְּקֶרֶב שָׁנִים חַיֵּיהוּ, מַאן פָּעָלְךָ. אֶלָּא, עָלֵיהּ קָאָמַר, דְּאִיהוּ פֹּעַל דִּילֵיהּ. בְּקֶרֶב שָׁנִים חַיֵּיהוּ. הָב לֵיהּ חַיִּין לְהַאי פָּעָלְךָ, בְּקֶרֶב שְׁנִין עִלָּאִין. ד״א, חַיֵּיהוּ דְּלָא יָמוּת כַּד בְּקַדְמֵיתָא.

23. "Hashem, revive Your work in the midst of the years" (Ibid.). HE ASKS: What is "Your work"? AND HE REPLIES: He said it ABOUT HIMSELF, that He is His work. "Revive Your work in the midst of the years" MEANS give him life to serve You among the supernal years, WHICH ARE THE SFIROT. Another explanation: Revive him so that he shall not die again.

24. עַל שִׁגְיוֹנוֹת, מַאי עַל שִׁגְיוֹנוֹת, עַל שְׁגִיאוֹת מִבָּעֵי לֵיהּ. כד״א שְׁגִיאוֹת מִי יָבִין. אֶלָּא שִׁגְיוֹנוֹת, כד״א שִׁגָּיוֹן לְדָוִד. זִינֵי תּוּשְׁבְּחָן הֲווֹ קָמַיְיהוּ דִּנְבִיאֵי, לְמִישְׁרֵי עָלַיְיהוּ רוּחַ נְבוּאָה, כד״א וּפָגַעְתָּ חֶבֶל נְבִיאִים יוֹרְדִים מֵהַבָּמָה וְלִפְנֵיהֶם נֵבֶל וְתוֹף וְגוֹ׳, וּכְתִיב וְעַתָּה קְחוּ לִי מְנַגֵּן וְגוֹ׳. וְכָל שֶׁכֵּן חֲבַקּוּק, דְּאִצְטְרִיךְ לֵיהּ יַתִּיר מִכֻּלְּהוֹן, לְנַיְיחָא דְּרוּחָא, וּלְבַסְּמָא לְהַהוּא אֲתָר, לְאַמְשָׁכָא עָלֵיהּ רוּחַ נְבוּאָה. וְכֵן כֻּלְּהוּ נְבִיאֵי כְּהַאי גַּוְונָא, בַּר מִמֹּשֶׁה דְּסָלִיק עַל כָּל שְׁאַר נְבִיאֵי דְּעָלְמָא, זַכָּאָה חוּלָקֵיהּ.

דְּאִתְחַבָּק עִמֵּיהּ. ד״א תְּרֵי חִבּוּקִין הֲווֹ בֵּיהּ, בֵּין לְהַאי סִטְרָא בֵּין לְהַאי סִטְרָא. חִבּוּקָא חֲדָא, הַהוּא אֲתָר דַּהֲוָה תָּלֵי בֵּיהּ בְּקַדְמֵיתָא. חִבּוּקָא אַחֲרִינָא דְּסָלִיק לֵיהּ לְדַרְגִּין עִלָּאִין יַתִּיר, וּבג״כ חֲבַקּוּק תְּרֵי.

20. This is Habakkuk the prophet, as it says, "You shall embrace (Heb. *choveket*) a son." *HABAKKUK* IS DERIVED FROM 'EMBRACE'. HE ASKS: If so, he should have been called *Chavuk* ('embraced'). Why WAS HE CALLED '*Habakkuk*', which means two EMBRACES? HE RESPONDS: One EMBRACE IS of his mother and one EMBRACE IS of Elisha, who embraced him WHEN HE REVIVED HIM. Another explanation: He received two embraces, one from HIS MOTHER'S side and one from the PROPHET'S side. One embrace from the place from which he came originally – MEANING FROM THE FEMALE PLACE, AS MENTIONED – and another embrace that raised him to the higher levels, MEANING TO THE PLACE OF THE MALE, AS MENTIONED. BOTH THESE EMBRACES ARE INCLUDED IN HIS MOTHER'S EMBRACE, AND ALSO IN THE PROPHET'S EMBRACE. He was therefore called '*Habakkuk*', which means two EMBRACES.

21. תְּפִלָּה לַחֲבַקּוּק הַנָּבִיא, מַאי תְּפִלָּה. אֶלָּא דָּא הוּא אֲתָר, דַּהֲוָה קָשִׁיר בֵּיהּ בְּקַדְמֵיתָא, וְדָא הוּא תְּפִלָּה שֶׁל יָד. עַל שִׁגְיוֹנוֹת. דְּהַהוּא יוֹמָא דְּאִתְקְשָׁר בֵּיהּ, שִׁגְיוֹנוֹת דְּעָלְמָא הֲווֹ תַּלְיָין קֳמֵי קוּדְשָׁא בְּרִיךְ הוּא, וּגְבוּרָה הֲוָה שָׁלִיט, וְע״ד אִתְקְשַׁר בֵּיהּ הַאי תְּפִלָּה.

21. "A prayer (Heb. *tfilah*) of the prophet Habakkuk" (Chavakuk 3:1). HE ASKS: What is the prayer THAT IS MENTIONED HERE? HE RESPONDS: This is the place to which he was originally connected FROM HIS MOTHER'S ASPECT, and this is the hand *Tfilah* ('phylactery'), MEANING THE NUKVA OF ZEIR ANPIN that is called '*Tfilah*. "Upon errors" (Ibid.) MEANS that on the day he became bound to it, the errors of the world were suspended before the Holy One, blessed be He, WHICH WAS ROSH HASHANAH, AS MENTIONED. And Gvurah, WHICH IS NUKVA, dominated. This Tfilah, WHICH IS THE NUKVA, was therefore bound to him.

22. ד״א תְּפִלָּה לַחֲבַקּוּק הַנָּבִיא, תְּפִלָּה לַחֲבַקּוּק: בְּגִין חֲבַקּוּק, דְּאִיהוּ עָבֵיד בְּגִינֵיהּ. יְיָ׳ שָׁמַעְתִּי שִׁמְעֲךָ יָרֵאתִי וְגוֹ׳, ת״ח, כַּד הֲוָה אִתְּעַר

leaves his work. Yisrael only tasted death when they departed from Egypt, but the Holy One, blessed be He, healed them, as is written: "And Hashem went before them by day…" (Shemot 13:21). All the roads exuded scents of healing which entered their bodies, and they were healed. From the sound of the praises that they heard, they rejoiced and reposed and purified their spirit.

27. וּפַרְעֹה וְכָל אִינּוּן אוּכְלוֹסִין דִּילֵיהּ, הֲווֹ אַזְלֵי בַּתְרַיְיהוּ, לְאוֹזְפָא לוֹן, עַד דְּנַפְקוּ מֵאַרְעָא דְּמִצְרַיִם. וְכֵן כָּל אִינּוּן רַבְרְבִין דִּמְמָנָן עָלֵיהוֹן, וְעַל שְׁאַר עַמִּין, אוֹזִיפוּ לָהּ לִשְׁכִינְתָּא וּלְיִשְׂרָאֵל כֻּלְּהוּ, עַד דְּשָׁאַרוּ בְּאֵיתָם בִּקְצֵה הַמִּדְבָּר, הה"ד, וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת הָעָם וְגוֹ'. כִּי קָרוֹב הוּא, כִּי קָרוֹב הוּא. הַהוּא אוֹמָאָה דְּאוֹמֵי אֲבִימֶלֶךְ לַאֲבָהָן, עַל הַהוּא טִיבוּ דְּעָבְדוּ פְּלִשְׁתִּים לַאֲבָהָן, דִּכְתִיב כַּחֶסֶד אֲשֶׁר עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעִם הָאָרֶץ אֲשֶׁר גַּרְתָּ בָּהּ.

27. Pharaoh and all his people went after Yisrael to accompany them until they left Egypt. Likewise, all the supreme princes, who were appointed over them and the other nations, accompanied the Shechinah and all of Yisrael until they camped at Eitam, on the edge of the wilderness. This is what is written: "And it came to pass when Pharaoh had let the people go...although that was near" (Ibid. 17). "…that was near…" MEANS because that oath is near, the oath which Abimelech swore to the Patriarchs because of the good that the Philistines did for the Patriarchs, as is written: "But according to the kindness that I have done to you, you shall do to me, and to the land in which you have sojourned" (Beresheet 21:23).

24. "On errors (Heb. *shigyonot*)": HE INQUIRES: What is "*shigyonot*"? It should have said '*shgiot*', as is written: "Who can discern errors (Heb. *shgiot*)?" (Tehilim 19:13). But "*shigyonot*" is defined as is written: "*shigayon* ('musical instrument') to David" (Tehilim 7:1). THAT IS A LYRIC USED FOR PRAISE, for there were various types of praises available to the prophets to cause the Spirit of Prophecy to dwell upon them, as it is written: "That you shall meet a band of prophets coming down from the high place with a lute, and a timbrel" (I Shmuel 10:5), and: "But now bring me a minstrel" (II Melachim 3:15). Habakkuk needed pleasantness more than all of them, to sweeten that place, WHICH IS THE NUKVA, TO WHICH HE WAS PREVIOUSLY BOUND. THIS WAS IN ORDER to draw the Spirit of Prophecy upon himself. It is the same for all the other prophets except for Moses, who rose above all the prophets of the world. Happy is his portion.

25. ת"ח, כַּד נַפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, רוּחֵיהוֹן הֲוָה תָּבִיר בְּגַוַוּיְיהוּ, וַהֲווֹ שַׁמְעִין אִינּוּן תּוּשְׁבְּחָן, וְלָא יַכְלִין לְמֶחֱדֵי, וּבְשַׁעֲתָא דְּכֻלְּהוּ אוֹכְלסִין וּרְתִיכִין נַפְקוּ בִּשְׁכִינְתָּא, כֻּלְּהוּ אָרִימוּ תּוּשְׁבְּחָן וְשִׁירִין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְאִתְּעַר קוּדְשָׁא בְּרִיךְ הוּא רוּחֵיהוֹן דְּיִשְׂרָאֵל, וַהֲווֹ שַׁמְעִין אִינּוּן תּוּשְׁבְּחָן, וְקָאֵים רוּחֵיהוֹן בְּגַוַוּיְיהוּ דְּלָא פַּרְחָן.

25. Come and behold: when the Yisrael left Egypt, their spirits were broken and they heard the praises OF THE ANGELS, but they could not celebrate. When all the legions OF THE ANGELS and Chariots left with the Shechinah, they all raised THEIR VOICES in praise and song before the Holy One, blessed be He, and the Holy One, blessed be He, aroused the spirits of Yisrael. Then they heard the praises OF THE ANGELS, as their spirits remained within them and did not fly from them.

26. בַּר נָשׁ כַּד אִיהוּ שָׁבִיק פּוּלְחָנָא, כְּדֵין יָדַע תְּבִירוּ דְּגַרְמוֹי, תְּבִירוּ דְּרוּחֵיהּ. כַּך יִשְׂרָאֵל, כַּד נַפְקוּ מִמִּצְרַיִם, כְּדֵין טָעִימוּ טַעֲמָא דְּמוֹתָא, וְקוּדְשָׁא בְּרִיךְ הוּא אַסֵּי לוֹן, דִּכְתִיב וַיְיָ' הוֹלֵך לִפְנֵיהֶם יוֹמָם וְגו'. וְכָל אוֹרְחִין, הֲווֹ סַלְקִין רֵיחִין דְּאַסְוָתָא, וְעָאלִין לְגוּפַיְיהוּ וְאִתָּסְיָין, וְקַל תּוּשְׁבְּחָן דַּהֲווֹ שַׁמְעִין, הֲווֹ חַדָּאן וְנַיְיחִין בְּרוּחֵיהוֹן.

26. One knows AND FEELS his broken bones and broken spirit only after he

his appointees and all types of officers. This is the meaning of: "And Pharaoh arose in the night." He arose to kill and destroy.

29. אוֹרְחוֹי דְּכַלְבָּא, כַּד מַחְיָין לֵיהּ בְּאַבְנָא, אִיהוּ אָתֵי וְנָשִׁיךְ לְחַבְרֵיהּ, כַּךְ פַּרְעֹה, לְבָתַר אִיהוּ הֲוָה אָזִיל בַּשְׁוָקֵי, וַהֲוָה מַכְרִיז וְאָמַר, קוּמוּ צְאוּ מִתּוֹךְ עַמִּי, אַתּוּן קָטַלְתּוּן לְכָל בְּנֵי מָתָא, אַתּוּן קָטַלְתּוּן סַרְכֵי וְאָפַרְכֵי וְכָל בְּנֵי בֵיתִי, הה"ד וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן לַיְלָה. כֵּיוָן דְּבִידְכוֹן הֲוָה כֹּלָּא, וּבְרַכְתֶּם גַּם אוֹתִי, דְּלָא תִּקְטְלוּן לִי. לְבָתַר אִיהוּ בְּגַרְמֵיהּ אוֹזִיף לוֹן, וְאַפִּיק לוֹן מֵאַרְעָא, הה"ד וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת הָעָם וְגוֹ'.

29. The nature of a dog is that when you hit him with a stone, he goes and bites its neighbor. Pharaoh did likewise. Afterwards, he went out in the marketplaces and announced, "Rise up, and get you out from among my people" (Shemot 12:31) – you killed all the inhabitants of the city, you killed the rulers and ministers and all the members of my household. Hence, it is written: "And he called Moses and Aaron by night" (Ibid.). Since everything was caused by you, "And bless me also" (Ibid. 32), by not killing me. Afterwards, he himself accompanied them and took them out of the country. This is what is written: "And it came to pass, when Pharaoh had let the people go…"

2. Three deaths

A Synopsis

We hear that at the time of the first Passover, there were three revengeful deaths performed against Egypt: the one that related to the deaths of the firstborn, the one that God killed at midnight, and the one when Pharaoh saw the death in his own house. Rabbi Shimon says that Pharaoh himself killed all the ministers and advisers who counseled him to refuse to send out the children of Yisrael. Then he called Moses and Aaron and told them to leave, "and bless me also." Then he accompanied them out of the country.

28. וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת הָעָם, מַה כְּתִיב לְעֵילָא, וַיָּקָם פַּרְעֹה לַיְלָה הוּא וְכָל עֲבָדָיו. תָּא חֲזֵי, נוּקְמָא עִלָּאָה דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם. תְּלַת מוֹתָנֵי הֲווֹ. חַד, דְּעָבְדוּ בּוּכְרִין בְּמִצְרַיִם, דְּקָטִילוּ כָּל אִינּוּן דְּאַשְׁכָּחוּ. וְחַד, דְּקָטַל קוּדְשָׁא בְּרִיךְ הוּא בְּפַלְגוּת לֵילְיָא. וְחַד, כַּד חָמָא פַּרְעֹה מוֹתָנָא בְּבֵיתֵיהּ בִּבְנוֹי וּבְעַבְדּוֹי, קָם וְזָרִיז גַּרְמֵיהּ, וְקָטִיל אֲפַרְכִּין וְסַרְכִּין, וְכָל דְּאַמְלִיכוּ לֵיהּ לְסָרְבָא בְּעַמָּא עַד דְּאוֹרַיְיתָא אַסְהִידַת עָלֵיהּ דְּאִיהוּ קָם בְּלֵילְיָא מַמָּשׁ. כְּמָה דְּלֵילְיָא קָטַל בּוּכְרִין וְעָבֵד נוּקְמִין, הָכִי קָם פַּרְעֹה בְּאַרְעָא דְּמִצְרַיִם, וְקָטַל וְעָבֵד נוּקְמִין בְּסַרְכּוֹי, וְאָפַרְכּוֹי, וַאֲמַרְכְּלוֹי, וּבְכָל אִינּוּן רַבְרְבִין הה"ד וַיָּקָם פַּרְעֹה לַיְלָה, דְּקָם לְקַטְלָא וּלְשֵׁיצָאָה.

28. "And it came to pass when Pharaoh had let the people go." It is written before: "And Pharaoh arose in the night, he and all his servants" (Shemot 12:30). Come and behold: recognize the supernal revenge that the Holy One, blessed be He, performed against Egypt. There were three deaths: one that related to the first born in Egypt, as they killed whoever was in their way; one that the Holy One, blessed be He, killed at midnight; and one when Pharaoh saw the death in his house, among his children and servants. He arose and emboldened himself and killed the ministers, the rulers, and all those who advised him to refuse TO SEND OUT the people, until the Torah bore witness against him. He arose actually at night, MEANING WITH THE JUDGMENTS OF THE NUKVA, THAT IS CALLED 'NIGHT'. As the night, WHICH IS THE NUKVA, slew the first born and took revenge, so did Pharaoh arise in the land of Egypt, slay and take revenge against his rulers, ministers,

BE HE, properly. But once they were circumcised, had offered the Passover sacrifice, and were bound to Him, He calls them "the people" and not "My people."

31. אֶלָּא בְּגִין הַהוּא עֵרֶב רַב, דְּאִתְדְּבָקוּ בְּהוּ, וְאִתְעָרְבוּ בַּהֲדַיְיהוּ, קָרֵי לוֹן אֶת הָעָם סְתָם. כד"א, וַיִּגּוֹף יְיָ' אֶת הָעָם עַל אֲשֶׁר עָשׂוּ אֶת הָעֵגֶל. וַיִּקָּהֵל הָעָם עַל אַהֲרֹן. וַיַּרְא הָעָם כִּי בֹשֵׁשׁ מֹשֶׁה. וְכֵן כֻּלְּהוּ.

31. HE ANSWERS: It was due to the mixed multitude that attached themselves to them and were mixed with them that He calls them "the people" AND NOT "MY PEOPLE." It is written: "And Hashem plagued the people for the calf they made" (Shemot 32:35); "the people gathered themselves together to Aaron"; and, "the people saw that Moses delayed" (Ibid. 1). DURING A PERIOD WHEN THE CHILDREN OF YISRAEL WERE IN A DECADENT STATE, HE CALLS THEM SIMPLY, "THE PEOPLE" AND NOT "MY PEOPLE."

32. ר' יִצְחָק וְר' יְהוּדָה הֲוּוֹ אַזְלֵי מֵאוּשָׁא לְלוּד, וַהֲוָה עִמְּהוֹן יוֹסֵי טַיָּיעָא, בִּקְטִירָא דְּגַמְּלֵי עֲטוּפִירָא בְּכַתְפַיְיהוּ. עַד דַּהֲוּוֹ אַזְלֵי, אַשְׁכַּח הַהוּא יוֹסֵי טַיָּיעָא אִנְתּוּ חֲדָא דְּשָׁאַר עַמִּין, דְּקָטִיר בִּירוֹקֵי חַקְלָא, אִשְׁתְּמִיט מִנַּיְיהוּ וְאַתְקִיף בָּהּ, וְאָתָא עָלָה. תַּוְוּהוּ ר' יִצְחָק וְר' יְהוּדָה, אָמְרוּ נֵיתוּב מֵאָרְחָא דָּא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בָּעָא לְאַחְזָאָה לָן, דְּלָא נִתְחַבַּר בַּהֲדֵיהּ. תָּבוּ מֵאָרְחָא, בָּדְקוּ בַּתְרֵיהּ, וְאַשְׁכְּחוּ דִּבְרֵיהּ דְּבַת אֵל נֵכָר הֲוָה, וַאֲבוּהָ פָּסִיל זַרְעָא הֲוָה. אָמְרוּ, בְּרִיךְ רַחֲמָנָא דְּשֵׁזִיב לָן.

32. Rabbi Yitzchak and Rabbi Yehuda were traveling from Usha to Lod with camels tied TO ONE ANOTHER IN SINGLE FILE, and with loads on their shoulders. They were accompanied by Yosi the Merchant. While they were traveling, Yosi the Merchant found a woman of the other nations who was gathering among the grasses in the field. He turned away from them, and then raped her, coming in to her. Rabbi Yitzchak and Rabbi Yehuda wondered and said: Let us return from this road, for the Holy One, blessed be He, wishes to show us that we should not associate with him. They returned from that way. They investigated him and learned that he was the son of a gentile woman while his father was of unfit ancestry. They said: Blessed is the Merciful One who has saved us.

3. "And Elohim led the people about"

A Synopsis

Rabbi Yehuda wonders why after the children of Yisrael were circumcised, had offered the Passover sacrifice and were bound to God, He still calls them "the people" and not "My people." Rabbi Shimon explains that it was because they were still attached to the mixed multitude. There follows a short story about Rabbi Yitzchak and Rabbi Yehuda turning themselves away from an evil man, wishing not to associate with him. Rabbi Yitzchak then speaks about "Fret not yourself because of evil doers." We learn that if it were not for the mixed multitudes the people of Yisrael would not have died, because the molten calf would never have been made. The Holy One, blessed be He, had wanted at that time to liberate them from death and the yoke of other nations, but that deed caused ruin to everything. The rabbis, saying that Moses instructed the people to accept the mixed multitudes, then dispute gently about how many of the multitudes were from the nation of Yisrael. Rabbi Shimon talks about the Jubilee, the fifty gates of Binah, and the fifty days that Yisrael lingered to receive the Torah. He explains why Moses took the bones of Joseph with him when they left Egypt. Serah the daughter of Asher showed Moses where the bones were hidden.

30. וַיַּסֵּב אֱלֹהִים אֶת הָעָם דֶּרֶךְ הַמִּדְבָּר יַם סוּף לְתַקְּנָא אָרְחָא לְאַתְרֵיהּ. ר׳ יְהוּדָה אָמַר, מַאי שְׁנָא כַּד הֲווֹ יִשְׂרָאֵל בְּמִצְרַיִם, דִּכְתִיב, שַׁלַּח אֶת עַמִּי, כִּי אִם מָאֵן אַתָּה לְשַׁלֵּחַ אֶת עַמִּי, בְּנִי בְכוֹרִי יִשְׂרָאֵל, וּבְהַהוּא זִמְנָא לָא הֲווֹ גְּזִירִין, וְלָא אִתְקַשָּׁרוּ בֵּיהּ כַּדְקָא יֵאוֹת. וְהָכָא דַּהֲווֹ גְּזִירִין, וְעָבְדוּ פִּסְחָא, וְאִתְקַשָּׁרוּ בֵּיהּ, קָרֵי לוֹן אֶת הָעָם.

30. "And Elohim led the people about, through the way of the wilderness of the Sea of Reed s," NAMELY, to make way to His place IN ORDER TO EVENTUALLY SPLIT THE SEA OF REEDS. IF NOT FOR THIS, IT WOULD HAVE BEEN ENOUGH TO SIMPLY LEAD THEM THROUGH THE WILDERNESS, AND NOT BY WAY OF THE SEA OF REEDS. Rabbi Yehuda said: Why the difference? When Yisrael were in Egypt, it is written: "Let My people go" (Shemot 5:1); "if you refuse to let My people go" (Shemot 10:4); and, "Yisrael is My son, my first born" (Shemot 4:22). They were not circumcised at that time and were not bound TO THE HOLY ONE, BLESSED

cherut) from death, and liberation from the yoke of other nations, as is said: "engraved (Heb. *chaurut*) on the tablets" (Shemot 32:16). Do not pronounce it "*chaurut*" WITH THE VOWEL A, but RATHER ONLY WITH THE E: '*cherut*'.

36. כֵּיוָן דְּאִתְעֲבִיד הַהוּא עוֹבָדָא, גָּרִימוּ כֹּלָּא. גָּרִימוּ מוֹתָא, גָּרִימוּ שִׁעְבּוּד מַלְכְּוָון, גָּרִימוּ דְּאִתְּבְּרוּ אִינּוּן לוּחֵי קַדְמָאֵי, גָּרִימוּ דְּמִיתוּ מִיִּשְׂרָאֵל, כַּמָּה אַלְפִין מִנַּיְיהוּ. וְכָל דָּא, בְּגִין אִתְחַבְּרוּתָא דְּאִינּוּן עֵרֶב רַב, דְּאִתְחַבְּרוּ בְּהוּ.

36. As soon as that deed was done, they instigated everything. They caused the deaths of thousands among Yisrael, they caused submission to other kingdoms, and they caused the breaking of the original tablets. All this was due to the connection of the mixed multitudes who joined with them.

37. אוּף הָכָא, בְּגִינֵיהוֹן, לָא אִתְקְרוּן בְּנֵי יִשְׂרָאֵל, וְלָא יִשְׂרָאֵל, וְלָא עַמִּי, אֶלָּא הָעָם סְתָם. וְאִי תֵּימָא וַחֲמוּשִׁים עָלוּ בְּנֵי יִשְׂרָאֵל. כַּד הֲווֹ סַלְקִין מִמִּצְרַיִם, וְלָא אִתְחַבְּרוּ בַּהֲדַיְיהוּ אִינּוּן עֵרֶב רַב, קָרֵי לוֹן בְּנֵי יִשְׂרָאֵל, כֵּיוָן דְּאִתְחַבְּרוּ בַּהֲדַיְיהוּ, דִּכְתִיב וְגַם עֵרֶב רַב עָלָה אִתָּם, קָרֵי לוֹן הָעָם.

37. Here too, due to THE MOTLEY CROWD, they were not called 'children of Yisrael', nor 'Yisrael', nor 'My people', but merely, "the people." You may reason THAT IT IS INDEED WRITTEN: "And the children of Yisrael went up armed" (Shemot 13:18). This is because the motley crowd had not yet joined up with them when they first rose out of Egypt. Thus, He still calls them "the children of Yisrael." They are referred to as "the people" as soon as they were joined with them, as mentioned in the scripture: "And a mixed multitude went up also with them" (Shemot 12:38).

38. רִבִּי יוֹסֵי אַקְשֵׁי וְאָמַר, כְּתִיב כִּי אֲשֶׁר רְאִיתֶם אֶת מִצְרַיִם הַיּוֹם לֹא תוֹסִיפוּ לִרְאוֹתָם עוֹד עַד עוֹלָם. אִי הָכִי, כָּל יוֹמָא הֲווֹ חָמָאן לְהַהוּא עֵרֶב רַב. אָמַר רִבִּי יְהוּדָה, עֵרֶב רַב כְּתִיב, וְלֹא מִצְרַיִם, דְּהָא כַּמָּה שְׁאַר עַמִּין הֲווֹ דַּיְירֵי בְּמִצְרַיִם. וְלֹא עוֹד אֶלָּא דְּכֻלְּהוּ אִתְגְּזָרוּ, וְכֵיוָן

33. פָּתַח ר׳ יִצְחָק וְאָמַר אַל תִּתְחַר בַּמְּרֵעִים. מַאן אִינּוּן מְרֵעִים, דְּלָא כְּתִיב חַטָּאִים, אוֹ רְשָׁעִים. אֶלָּא מְרֵעִים, דְּאַבְּאִישִׁין לְגַרְמַיְיהוּ, וּלְהָנֵי דְּמִתְחַבְּרָן בַּהֲדַיְיהוּ. ר׳ יְהוּדָה אָמַר, מְרֵעִים: אַרְחֵיק גַּרְמָךְ מִמְּרֵעִים דְּלָא תֶּהֱווֹן רֵעִים וַחֲבֵרִים כַּחֲדָא, דְּלָא יַבְּאִישׁוּ לָךְ עוֹבָדוֹי, וְתִתְפַּס בְּחֶטְאוֹי.

33. Rabbi Yitzchak opened the discussion, saying: "Fret not yourself because of evil doers" (Tehilim 37:1). HE ASKS: Who are these evil doers, for it is not written 'sinners' or 'wicked'? HE RESPONDS: Rather "evil doers" are those that bring evil to themselves and to those who join up with them. Rabbi Yehuda said, "FRET NOT YOURSELF BECAUSE OF evil doers," IS DEFINED as staying away from evil doers so that you do not become friends and associate with them. Also, this is so that their actions do not hurt you and you are not caught for their sins.

34. ת״ח, אִי לָא הֲווֹ אִינּוּן עֵרֶב רַב דְּאִתְחַבְּרוּ בְּהוֹן יִשְׂרָאֵל, לָא אִתְעֲבִיד הַהוּא עוֹבָדָא, וְלָא מִיתוּ מִיִּשְׂרָאֵל, כָּל אִינּוּן דְּמִיתוּ, וְלָא גָּרִים לוֹן לְיִשְׂרָאֵל כָּל מַה דְּגָרִים. ות״ח, הַהוּא עוֹבָדָא, וְהַהוּא חוֹבָה מַמָּשׁ, גָּרִים גָּלוּתְהוֹן דְּיִשְׂרָאֵל.

34. Come and behold: if it were not for the mixed multitudes that joined with Yisrael, the deed OF THE MOLTEN CALF would not have occurred, and all those people of Yisrael would not have died. They would not have brought all that they did upon Yisrael. Come and behold: this deed and iniquity was the cause of Yisrael's exile.

35. דְּתָנֵינָן, בָּעָא קוּדְשָׁא בְּרִיךְ הוּא, דְּיִשְׁתַּכְּחוּן יִשְׂרָאֵל בְּהַהוּא שַׁעֲתָא כְּמַלְאָכֵי עִלָּאֵי, וּלְמֶעְבַּד לוֹן חֵירִין מִכֹּלָּא, חֵירִין מִמּוֹתָא, וּלְמֶהֱוֵי חֵירִין מִן שִׁעְבּוּדָא דִּשְׁאַר עַמִּין, כמד״א, חָרוּת עַל הַלּוּחוֹת, אַל תִּקְרֵי חָרוּת, אֶלָּא חֵירוּת.

35. For we studied that the Holy One, blessed be He, desired that Yisrael be at that time, DURING THE RECEPTION OF THE TORAH, as the supernal angels. And He desired to liberate them from everything: freedom (Heb.

REFERS TO BINAH, CALLED 'JUBELEE (HEB. *YOVEL*), THAT CONTAINS FIFTY (HEB. *CHAMISHIM*) GATES. If not FOR JUBELEE, they would not have left. Therefore, they tarried fifty days to receive the Torah. The Torah did emerge and was given from that place OF JUBELEE. Therefore, "*chamushim*" is without a *Vav*, MEANING THAT IF IT HAD MEANT "ARMED," IT WOULD HAVE BEEN SPELLED WITH A *VAV*. BUT IT ONLY INDICATES THE NUMBER FIFTY (HEB. *CHAMISHIM*), WHICH IS THE SECRET OF JUBILEE. Due to it the children of Yisrael went up from Egypt.

41. וַיִּקַּח מֹשֶׁה אֶת עַצְמוֹת יוֹסֵף וְגוֹ'. אֲמַאי סָלִיק גַּרְמוֹי. אֶלָּא, בְּגִין דַּהֲוָה רֵישָׁא לְנַחְתָּא לְגָלוּתָא. וְלֹא עוֹד, אֶלָּא דְּאִיהוּ סִימָנָא דִּגְאוּלָה הֲוָה לֵיהּ וְאוּמֵי לְהוּ לְיִשְׂרָאֵל עַל דָּא, הה"ד כִּי הַשְׁבֵּעַ הִשְׁבִּיעַ אֶת בְּנֵי יִשְׂרָאֵל, וְהָא אִתְּמַר.

41. "And Moses took the bones of Joseph..." (Shemot 13:19) HE ASKS: Why did MOSES bring up his bones? HE ANSWERS: It is because he was the first to descend into exile. And in addition, only he possessed the sign for the redemption, NAMELY, "WILL SURELY VISIT YOU" (IBID.). He bound Yisrael by oath in this. This is what is written: "He had laid an oath on the children of Yisrael" (Ibid.). And this was explained.

42. זַכָּאָה חוּלָקָא דְּמֹשֶׁה, דְּיִשְׂרָאֵל הֲווֹ עַסְקֵי לְמִשְׁאַל מָמוֹנָא מִמִּצְרָאֵי, וּמֹשֶׁה הֲוָה עָסִיק בְּאוּמָאָה דְּיוֹסֵף. וְאִית דְּאַמְרֵי אֲרוֹנָא בְּנִילוּס הֲוָה, וּבִשְׁמָא קַדִּישָׁא סָלִיק לֵיהּ, וְעוֹד אָמַר מֹשֶׁה, יוֹסֵף, הִגִּיעַ זְמַן פּוּרְקָנָא דְּיִשְׂרָאֵל, וְאָמַר עֲלֵה שׁוֹר. וְסָלִיק. וְאִית דְּאַמְרֵי, בֵּין מַלְכֵי מִצְרָאֵי הֲוָה, וּמִתַּמָּן סָלִיק. וְאִית דְּאַמְרֵי, בְּגִין דְּלָא יַעַבְדּוּן לֵיהּ ע"ז, שָׁוּוֹ בְּנִילוּס וְסֶרַח בַּת אָשֵׁר חַוִּיאַת לֵיהּ לְמֹשֶׁה.

42. Fortunate is the part of Moses, for Yisrael were occupied with borrowing silver from Egypt and Moses was occupied with the oath of Joseph. Some said that his casket was in the Nile River, and he raised it by the Holy Name. Moses also said: 'Joseph, the time for the redemption of Yisrael has arrived.' And he said: 'Rise ox', and he rose – SINCE JOSEPH IS CALLED 'OX', AS IS WRITTEN: "HIS FIRSTLING OF HIS HERD, GRANDEUR IS HIS" (DEVARIM 33:17). Some said he was among the kings

דְּאִתְגְּזָרוּ, לָא אִקְרוּן מִצְרָאֵי.

38. Rabbi Yosi insisted and said: It is written, "For as you have seen Egypt today you will never see them again" (Shemot 14:13). Yet every day they saw the mixed multitude, WHO WERE EGYPTIANS. Rabbi Yehuda said: It is written, "a mixed multitude" and not 'Egypt', for there were many other nations in Egypt AND FROM THEM CAME THE MOTLEY CROWD. Moreover all of them were circumcised and, since they were circumcised, they were not considered Egyptians.

39. וְעַל פּוּמָא דְּמֹשֶׁה קַבִּילוּ לוֹן. וְהַיְינוּ מַה דְּאָמַר הַכָּתוּב, לֵךְ רֵד כִּי שִׁחֵת עַמְּךָ סָרוּ מַהֵר מִן הַדֶּרֶךְ אֲשֶׁר צִוִּיתִם. צִוִּיתָם כְּתִיב. וַחֲמֵשִׁים עָלוּ בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם, חַד מֵחֲמִשָּׁה הֲווֹ. וְר׳ יוֹסֵי אוֹמֵר חֲמִשָּׁה מִיִּשְׂרָאֵל, וְחַד מִנַּיְיהוּ. רִבִּי יְהוּדָה אוֹמֵר, וַחֲמֻשִׁים: אֶחָד מֵחֲמִשִּׁים.

39. According to the instructions of Moses, they accepted them. This is what the verse said: "Go, get you down; for your people...have become corrupt: they have turned aside quickly out of the way which I commanded them" (Shemot 32:7-8). "I commanded them," is written, WHICH MEANS THAT MOSES HAD INSTRUCTED THEM TO ACCEPT THE MIXED MULTITUDES. "And the children of Yisrael went up armed (Heb. *chamushim*) out of the land of Egypt," MEANING one out of five (Heb. *chamisha*) were YISRAEL. Rabbi Yosi said: Five were of Yisrael and one FROM THE MIXED MULTITUDES. Rabbi Yehuda said: "*chamushim,*" one out of fifty (Heb. *chamishim*) WERE OF THE MIXED MULTITUDES.

40. אר״ש, בְּגִין דְּהַהוּא יוֹבְלָא סָלִיק לוֹן מִמִּצְרַיִם, בְּגִין כָּךְ וַחֲמֻשִׁים עָלוּ בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם. וְאִי לָאו, לָא סְלִיקוּ, וְעַל דָּא אִתְעַבְּבוּ חַמְשִׁין יוֹמִין לְקַבְּלָא אוֹרַיְיתָא. וּמֵהַהוּא אֲתָר נַפְקַת אוֹרַיְיתָא, וְאִתְיְהִיבַת, וְעַל דָּא וַחֲמֻשִׁים חָסֵר. דִּבְגִין דָּא עָלוּ בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם.

40. Rabbi Shimon said: the Jubilee, WHICH IS BINAH, did take them up from the land of Egypt. Therefore, it is written: "And the children of Yisrael went up armed (Heb. *chamushim*) out of the land of Egypt," WHICH

4. "And Hashem went before them by day"

A Synopsis

Rabbi Yosi says that it is necessary to be occupied with the Torah day and night, and that one must rise after midnight to study Torah because it is then that the Holy One, blessed be He, enters into the Garden of Eden to delight Himself with the righteous there. He draws a thread of kindness during the day for those who occupy themselves with Torah in the night. Rabbi Yitzchak talks about "And Hashem went before them by day," saying that the Shechinah traveled with the Patriarchs – Abraham, Isaac, Jacob and King David. They are all the Holy Chariot of above. The people traveled day and night when they left Egypt, so that they would be complete with everything, night and day together – the aspect of Zeir Anpin and the aspect of Nukva. The "pillar of cloud" was Chesed, Abraham, and the "pillar of fire" was Gvurah, Isaac, so that Yisrael was illuminated by day and by night. Again we are told of the fifty days' delay after their redemption from Egypt before they received the Torah at Mount Sinai. Then the fifty days of Jubilee, the fifty gates of Binah, dwelled upon them. Rabbi Yitzchak says that the Pharaoh's wise men and sorcerers, who saw that Yisrael were traveling by day and by night, told him that the people had fled.

43. וַיְיָ׳ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם. רִבִּי יוֹסֵי פָּתַח, לַמְנַצֵּחַ עַל אַיֶּלֶת הַשַּׁחַר מִזְמוֹר לְדָוִד. כַּמָּה חֲבִיבָא אוֹרַיְיתָא קֳמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכָל מַאן דְּאִשְׁתָּדַל בְּאוֹרַיְיתָא, רָחִים הוּא לְעֵילָא, רָחִים הוּא לְתַתָּא, קוּדְשָׁא בְּרִיךְ הוּא אָצִית לֵיהּ לְמִלּוֹלוֹי, לָא שָׁבִיק לֵיהּ בְּהַאי עָלְמָא וְלָא שָׁבִיק לֵיהּ בְּעָלְמָא דְּאָתֵי.

43. "And Hashem went before them by day" (Shemot 13:21). Rabbi Yosi opened the discussion, saying: "To the Chief Musician upon the hind of dawn. A psalm of David" (Tehilim 22:1). How beloved is the Torah before the Holy One, blessed be He, for anyone who is occupied with Torah is beloved above and below. The Holy One, blessed be He, hearkens to his words, He does not forsake him in this world and He does not forsake him in the World to Come.

44. וְאוֹרַיְיתָא בָּעֵי לְמִלְעֵי בָּהּ בִּימָמָא וּבְלֵילְיָא, דִּכְתִיב, וְהָגִיתָ בּוֹ

of Egypt and he ascended from there. And some said that they put him into the Nile in order that they would not make him into an idol. Serach, the daughter of Asher, WHO WAS ALIVE DURING THE HAPPENING, showed Moses HIS PLACE.

בִּשְׁבָחָא דְּאוֹרַיְיתָא.

46. We have learned that the Holy One, blessed be He, hearkens to the voices of all the Righteous in the Garden of Eden, as is written: "You who dwell in the gardens, the companions hearken to your voice; cause me to hear it" (Shir Hashirim 8:13). They have already explained it. "You who dwell in the gardens" is the Congregation of Yisrael, NAMELY MALCHUT, that praises the Holy One, blessed be He, with the praise of the Torah during the night. Blessed is the portion of he who joins with Her to praise the Holy One, blessed be He, with the praise of Torah.

47. וְכַד אָתֵי צַפְרָא, כ״י אַתְיָא וּמִשְׁתַּעְשְׁעָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְאוֹשִׁיט לָהּ לְגַבָּהּ שַׁרְבִּיטָא דְּחֶסֶד, וְלָא עָלָה בִּלְחוֹדָהָא, אֶלָּא עָלָה, וְעַל אִינּוּן דְּמִשְׁתַּתְּפִין בַּהֲדָהּ, וְהָא אִתְּמַר דִּכְתִיב, יוֹמָם יְצַוֶּה יְיָ׳ חַסְדּוֹ וּבַלַּיְלָה וְגוֹ׳. וְעַל דָּא אַיֶּלֶת הַשַּׁחַר אִקְרֵי.

47. When the morning arrives, the Congregation of Yisrael comes, WHICH IS MALCHUT, and delights with the Holy One, blessed be He. And He extends the scepter of kindness not only to Her, but to all those who join her. We have learned it is written: "Yet Hashem will command His steadfast love in the daytime, and in the night His song shall be with me" (Tehilim 42:9). THIS MEANS THAT THE HOLY ONE, BLESSED BE HE, DRAWS A THREAD OF KINDNESS DURING THE DAY FOR HE WHO OCCUPIES HIMSELF WITH TORAH DURING THE NIGHT. THEREFORE, MALCHUT is called 'the hind of dawn', SINCE SHE PRAISES THE HOLY ONE, BLESSED BE HE, DURING THE NIGHT WITH THE PRAISE OF TORAH.

48. ואר״ש, בְּשַׁעֲתָא דְּבָעֵי לְאִתְנַהֲרָא צַפְרָא, אִתְחֲשָׁךְ וְאִתְקַדַּר נְהוֹרָא, וְקַדְרוּתָא אִשְׁתְּכַח. כְּדֵין אִתְחַבְּרַת אִתְּתָא בְּבַעְלָהּ, דְּתָנֵינָן, אִשָּׁה מְסַפֶּרֶת עִם בַּעְלָהּ, לְמִשְׁתָּעֵי בַּהֲדֵיהּ, וְעָאלַת לְהֵיכְלֵיהּ.

48. Rabbi Shimon said: At the time when morning is to light up, the light becomes darkened and blackened and the blackness is prevalent. Then a wife unites with her husband, for we have learned that at THE THIRD WATCH, a wife converses with her husband, NAMELY, MALE AND FEMALE, to mate with him and she enters his sanctuary.

יוֹמָם וָלַיְלָה. וּכְתִיב אִם לֹא בְּרִיתִי יוֹמָם וָלַיְלָה וְגוֹ׳. תִּינַח בִּימָמָא, בְּלֵילְיָא אֲמַאי. בְּגִין דִּיהֵא שְׁכִיחַ לְגַבֵּי שְׁמָא קַדִּישָׁא שְׁלִים. כְּמָה דְּלֵית יוֹמָם בְּלָא לֵילְיָא, וְלָאו אִיהוּ שְׁלִים, אֶלָּא דָּא עִם דָּא, כַּךְ בָּעֵי אוֹרַיְיתָא, לְאִשְׁתַּכְּחָא עִמֵּיהּ דב״נ יוֹמָא וְלֵילְיָא, לְמֶהֱוֵי שְׁלִימוּתָא לְגַבֵּי דב״נ יוֹמָם וָלַיְלָה.

44. It is necessary to be occupied with the Torah by day and night, as is written: “But you shall meditate therein day and night” (Yehoshua 1:8), and, “If my Covenant be not day and night...” (Yirmeyah 33:25). HE ASKS: It is justified by day, WHICH IS A TIME FOR WORK FOR EVERYBODY, but during the night, WHICH IS A TIME FOR REST, why IS IT NECESSARY TO BE OCCUPIED WITH TORAH? HE ANSWERS: So that a complete Holy Name will be present by him. For as there is no day without night, and it is only complete when one is with the other, so is it necessary for the Torah to be present with the person day and night. The completeness should be with the person day and night.

45. וְהָא אִתְּמַר, דְּעִקָּרָא דְּלֵילְיָא, מִפַּלְגוּתָא וְאִילָךְ. וּאע״ג דְּפַלְגוּ קַדְמֵיתָא בִּכְלָלָא דְּלֵילְיָא הוּא, אֲבָל בְּפַלְגוּת לֵילְיָא, קוּדְשָׁא בְּרִיךְ הוּא עָאל בְּגִנְתָּא דְּעֵדֶן, לְאִשְׁתַּעְשְׁעָא עִם צַדִּיקַיָּא, וּכְדֵין, בָּעֵי לֵיהּ לְבַר נָשׁ לְמֵיקָם, וּלְמִלְעֵי בְּאוֹרַיְיתָא.

45. We have learned that the main part of the night is from midnight and further. Even though the first half of the night is part of the night, the Holy One, blessed be He, enters the Garden of Eden at midnight to delight Himself with the Righteous WHO ARE THERE. Then a person should wake up and become occupied with Torah.

46. וְהָא אִתְּמַר, דְּקוּדְשָׁא בְּרִיךְ הוּא וְכָל צַדִּיקַיָּא דִּבְגִנְתָּא דְּעֵדֶן, כֻּלְּהוּ צַיְיתִין לְקָלֵיהּ, הה״ד הַיּוֹשֶׁבֶת בַּגַּנִּים חֲבֵרִים מַקְשִׁיבִים לְקוֹלֵךְ הַשְׁמִיעֵנִי, וְהָא אוּקְמוּהָ, הַיּוֹשֶׁבֶת בַּגַּנִּים: דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּאִיהִי מְשַׁבְּחַת לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בִּשְׁבָחָא דְּאוֹרַיְיתָא, בְּלֵילְיָא. זַכָּאָה חוּלָקֵיהּ, מַאן דְּאִשְׁתַּתַּף בַּהֲדָהּ, לְשַׁבְּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא,

יִצְחָק, הַיְינוּ דְּתָנֵינָן, שְׁכִינְתָּא בַּאֲבָהָתָא נַטְלָא. הוֹלֵךְ לִפְנֵיהֶם יוֹמָם: דָּא אַבְרָהָם. בְּעַמּוּד עָנָן: דָּא יִצְחָק. לַנְחוֹתָם הַדֶּרֶךְ: דָּא יַעֲקֹב. דִּכְתִיב בֵּיהּ וַיַּעֲקֹב הָלַךְ לְדַרְכּוֹ. וְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם: דָּא דָוִד מַלְכָּא.

52. "And Hashem went before them by day." "AND HASHEM" MEANS the Holy One, blessed be He, and His court of law, WHICH IS MALCHUT, BECAUSE THE *VAV* (='AND') OF *VAV* YUD HEI VAV HEI ('AND HASHEM') INCLUDES MALCHUT. Rabbi Yitzchak said: We learned that the Shechinah travels with the Patriarchs, BECAUSE "went before them by day," is Abraham, "in a pillar of a cloud," is Isaac, and "to lead them the way," is Jacob, of whom it is written: "And Jacob went on his way" (Beresheet 32:2). "By night in a pillar of fire, to give them light" is King David.

53. וְכֻלְּהוּ רְתִיכָא עִלָּאָה קַדִּישָׁא, לְמֵהַךְ יִשְׂרָאֵל בִּשְׁלִימוּתָא דְּכֹלָּא, בְּגִין דְּיֶחֱזוּן אֲבָהָן פּוּרְקָנָא דִלְהוֹן, דִּכְתִיב וְאָנֹכִי אֶעֱלְךָ גַּם עָלֹה, עִם הַמֶּרְכָּבָה. וּכְתִיב וַיְיָ' הוֹלֵךְ וְגוֹ', לָלֶכֶת יוֹמָם וָלָיְלָה. וְכִי אֲמַאי הֲווֹ אַזְלֵי יוֹמָם וָלָיְלָה, יַהֲכוּן בִּימָמָא, וְלָא יַהֲכוּן בְּלֵילְיָא, כִּבְנֵי אֱנָשָׁא דְּעַרְקִין, כֵּיוָן דְּקוּדְשָׁא בְּרִיךְ הוּא נָטִיר לוֹן, אֲמַאי אַזְלִין בִּימָמָא וּבְלֵילְיָא. אֶלָּא, לְאִשְׁתַּכְּחָא בְּהוּ שְׁלִימוּתָא דְּכֹלָּא, דְּלֵית שְׁלִימוּ אֶלָּא יוֹם וָלָיְלָה.

53. They are all the holy Chariot of above. ABRAHAM, ISAAC AND JACOB ARE CHESED, GVURAH AND TIFERET, THE THREE LEGS OF THE THRONE, AND KING OF DAVID IS THE FOURTH LEG. In order that Yisrael should be perfect in everything and that the Patriarchs should see their redemption, as it is written: "And I will also surely bring you up" (Beresheet 46:4) with the Chariot, and: "And Hashem went...that they might go by day and by night." HE ASKS: Why did they travel day and night? Let them walk by day, and not by night like people who are fleeing. If the Holy One, blessed be He, guarded them, AND THEY DID NOT FEAR, why did they march day and night. HE ANSWERS: So they should be complete with everything, because there is no completeness unless day is with night, AS DAY IS THE ASPECT OF ZEIR ANPIN AND NIGHT IS THE ASPECT OF THE

49. לְבָתַר כַּד בָּעֵי שִׁמְשָׁא לְמֵיעַל, אִתְנְהִיר וְאָתַת לֵילְיָא, וְנָטִיל לֵיהּ. כְּדֵין כָּל תַּרְעִין סְתִימִין, וְחַמְרִין נַעֲרִין, וְכַלְבִּין נַבְחִין, כַּד אִתְפְּלַג לֵילְיָא, שָׁאֲרֵי מַלְכָּא לְמֵיקָם, וּמַטְרוֹנִיתָא לְזַמְּרָא, וְאָתֵי מַלְכָּא וְאָקִישׁ לְתַרְעָא דְּהֵיכְלָא, וְאָמַר פִּתְחִי לִי אֲחוֹתִי רַעְיָתִי וְגוֹ׳. וּכְדֵין מִשְׁתַּעֲשָׁע בְּנִשְׁמַתְהוֹן דְּצַדִּיקַיָּא.

49. When the sun must set, the night lights up and comes and takes him. Then all the gates are closed, the donkeys bray, and the dogs bark. At midnight, the King starts to arise and the Queen, WHICH IS MALCHUT STARTS, to sing. The King, WHO IS ZEIR ANPIN, comes and knocks on the gate of the sanctuary and says, “Open for Me, My Sister, My love...” (Shir Hashirim 5:2). Then He delights with the souls of the righteous.

50. זַכָּאָה חוּלָקֵיהּ דְּהַהוּא, דְּאִתְּעַר הַהוּא זִמְנָא בְּמִלֵּי דְּאוֹרַיְיתָא, בְּגִין דָּא, כָּל אִינּוּן דִּבְנֵי הֵיכְלָא דְּמַטְרוֹנִיתָא, כֻּלְּהוּ בַּעְיָין לְמֵיקָם בְּהַהוּא זִמְנָא, לְשַׁבְּחָא לְמַלְכָּא וְכֻלְּהוּ מְשַׁבְּחָן קָמֵיהּ, וּשְׁבָחָא דְּסָלִיק מֵהַאי עָלְמָא, דָּא דְּאִיהוּ רָחִיק, דָּא נִיחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא מִכֹּלָּא.

50. Blessed is the portion of he who arose at that time with words of Torah. Therefore, all the inhabitants of the sanctuary of the Queen must arise at that time to praise the King, and they all praise before Him. The praise that rises from this world, which is far FROM HIM, is more acceptable to the Holy One, blessed be He, than all the rest.

51. כַּד אִסְתְּלִיק לֵילְיָא, וְאָתֵי צַפְרָא, וְאִתְקְדַּר, כְּדֵין מַלְכָּא וּמַטְרוֹנִיתָא בְּרָזָא בְּחֶדְוָה, וְיָהִיב לָהּ מַתְּנָן, וּלְכָל בְּנֵי הֵיכְלָהּ. זַכָּאָה חוּלָקֵיהּ מַאן דְּאִיהוּ בְּמִנְיָינָא.

51. When the night is gone, the morning comes and it becomes dark. The King and the Queen are in the secret of gladness, MEANING COUPLING. And He gives presents to Her and to all those in the sanctuary. Fortunate is he who is counted among THE MEMBERS OF THE SANCTUARY.

52. וַיְיָ׳ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם. קוּדְשָׁא בְּרִיךְ הוּא, וּבֵית דִּינֵיהּ. אָמַר רִבִּי

56. רִבִּי אַבָּא אָמַר, זַכָּאָה חוּלָקֵהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אַפִּיק לוֹן מִמִּצְרַיִם, לְמֶהֱוֵי חוּלָקֵיהּ וְאַחֲסַנְתֵּיהּ. וּת"ח, בְּסִטְרָא דְּיוֹבְלָא, אִשְׁתְּכַח חֵירוּ לְיִשְׂרָאֵל. וְכֵן לְזִמְנָא דְּאָתֵי, דִּכְתִיב וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וְגוֹ'.

56. Rabbi Aba said: Happy is the portion of Yisrael, for the Holy One, blessed be He, delivered them from Egypt in order that they should be His portion and inheritance. Come and behold: from the side of Jubilee, WHICH IS BINAH, there is freedom for Yisrael. And so in the future to come, it is written: "And it shall come to pass on that day, that a great horn shall be blown" (Yeshayah 27:13).

57. וּבְגִין הַהוּא יוֹבְלָא עִלָּאָה, אִתְעַכְּבוּ חַמְשִׁין יוֹמִין, לְקַבְּלָא אוֹרַיְיתָא, וּלְמִקְרַב לְטוּרָא דְּסִינַי. וְכֵיוָן דְּאָזְלֵי בִּימָמָא, אָזְלֵי בְּלֵילְיָא, לְמֶהֱוֵי כֹּלָּא חַד יוֹמָא, בֵּין יְמָמָא וְלֵילְיָא, וְלָא אִשְׁתְּכַח פְּרִישׁוּ.

57. Because of that Jubilee, they were delayed for fifty days AFTER THEIR REDEMPTION FROM EGYPT to receive the Torah and to approach Mount Sinai. THIS WAS BECAUSE THERE ARE FIFTY GATES IN JUBILEE, AND IN ORDER TO BETTER THEMSELVES BY THEM THEY NEEDED FIFTY DAYS. Since they traveled during the day, they ALSO traveled during the night so that it would all be one day, and there would be no separation between day and night, WHICH ARE MALE AND FEMALE.

58. וְלָא עוֹד, אֶלָּא דְּכֻלְּהוּ בְּנַיְיחָא אַזְלִין, לִרְעוּתָא דְּנַפְשַׁיְיהוּ, בְּיוֹמָא דְּקַבִּילוּ אוֹרַיְיתָא, הֲווֹ חַמְשִׁין יוֹמִין שְׁלֵמִין, יוֹמֵי וְלֵילֵי כַּדְקָא יֵאוֹת, דְּלֵית יוֹם בְּלֹא לַיְלָה, וְלֵית לַיְלָה בְּלֹא יוֹם, וְלַיְלָה וְיוֹם אִקְרֵי יוֹם אֶחָד. וְכֵיוָן דְּאָזְלוּ חַמְשִׁין יוֹמִין שְׁלֵימִין, כְּדֵין שָׁאַרוּ עָלַיְיהוּ אִינּוּן נ' יוֹמִין דְּיוֹבְלָא, וּמִסִּטְרָא דְּיוֹבְלָא אִתְיְיהִיב לְהוּ אוֹרַיְיתָא, וּבג"כ אַזְלִין יוֹמָא וְלֵילְיָא.

58. And even more, they all went at their leisure, according to their own desire, IN ORDER TO COMBINE DAY AND NIGHT, WHICH ARE MALE AND

NUKVA. AND ALL PERFECTION PREVAILS WHEN THEY ARE JOINED TOGETHER IN THE SECRET OF: "AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY" (BERESHEET 1:5).

54. א"ר אַבָּא, הָכִי אוֹקִימְנָא, וַיְיָ' הוֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן: דָּא אַבְרָהָם. וְלַיְלָה בְּעַמּוּד אֵשׁ: דָּא יִצְחָק. וְאִי הָכִי יַעֲקֹב אָן הוּא. אֶלָּא בְּמִלָּה קַדְמָאָה אִתְּמַר, וְתַמָּן שָׁאֲרִי, כְּמָה דִכְתִיב וַיְיָ'.

54. Rabbi Aba said: We have determined, "And Hashem went before them by day in a pillar of a cloud," refers to Abraham, WHO IS CHESED, and "by night in a pillar of fire," refers to Isaac, WHO IS GVURAH. If so, we can ask: where is Jacob, WHO IS TIFERET? HE ANSWERS: In the first word he is mentioned, and there he dwells, as is written: "And Hashem," WHICH IS TIFERET AND MALCHUT, AND JACOB IS TIFERET.

55. וְלַיְלָה בְּעַמּוּד אֵשׁ, הֲוָה נָהִיר, בְּסִטְרָא דָא וּבְדָא. בְּגִין דִּירְדְּפוּן מִצְרָאֵי בַּתְרֵיהוֹן, לְאִתְיַיקְרָא שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא, בִּרְתִיכוּי וּפָרָשׁוּי. בְּגִין לְמֵיזַל יְמָמָא וְלֵילְיָא, אַסְפָּקְלַרְיָא דְנָהֲרָא, וּדְלָא נָהֲרָא. וְתוּ, בְּגִין לְאַטְעָאָה לְמִצְרָאֵי דְּיִמְרוּן מִקְרֶה הוּא, דִכְתִיב נוֹאֲלוּ שָׂרֵי צוֹעַן, וּכְתִיב מֵשִׁיב חֲכָמִים אָחוֹר, וְע"ד אַזְלֵי בִּימָמָא וּבְלֵילְיָא.

55. "And by night in a pillar of fire," in order to illuminate on this side BY DAY, WITH CHESED, and on that side BY NIGHT, WITH GVURAH. This was in order that when the Egyptians chased after them with their chariots and horsemen, THEY WOULD DROWN AND NOT EVEN ONE OF THEM WOULD SURVIVE, in order to glorify the Name of the Holy One, blessed be He. FOR THIS, HE NEEDED THE ASPECT OF GVURAH. In order to go day and night MEANS the illuminating mirror, WHICH IS ZEIR ANPIN THAT IS CALLED 'DAY', and the mirror that does not illuminate, WHICH IS MALCHUT THAT IS CALLED 'NIGHT'. It was also done in order to fool the Egyptians so they would say that it was a coincidence, AND IT WAS NOT HASHEM WHO DELIVERED THEM. THEREFORE, THEY WERE TRAVELING DAY AND NIGHT AS IF THEY WERE FLEEING, as written: "The Princes of Tzoan are become fools" (Yeshayah 19:13). "He turns wise men backwards" (Yeshayah 44:25). Therefore, they traveled day and night.

were traveling day and night. They said they were fleeing and they saw that they were not traveling on the straight road, as is written: "And they turn and encamp before Pi Hachirot" (Ibid. 2). AND THEY INFORMED HIM OF THIS ALSO. THEREFORE, HE CHASED AFTER THEM.

FEMALE. On the day that they received the Torah, there were fifty complete days and nights, as it should be. There is no day without night, and there is no night without day, FOR THERE IS NO COMPLETENESS TO ZEIR ANPIN WITHOUT MALCHUT, AND THERE IS NO COMPLETENESS TO MALCHUT WITHOUT ZEIR ANPIN. Night and day are called ‘one day’, AS IS WRITTEN: “AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY” (BERESHEET 1:5). When they traveled fifty whole days, these fifty days of Jubilee dwelt upon them, WHICH ARE THE FIFTY GATES OF BINAH, and then the Torah was given to them through the side of Jubilee. Therefore, they traveled day and night.

59. וא״ר אַבָּא, כְּתִיב וַיְהִי כִּי זָקֵן יִצְחָק וַתִּכְהֶין עֵינָיו, אֲמַאי. הָא אוֹקִימְנָא, מַאן דְּרָחִים לַחַיָּבָא, הָכִי הוּא. ות״ח, בְּיִצְחָק אִתְכְּלִיל לֵילְיָא, וְלֵילְיָא לא בָּהִיר, וְע״ד וַתִּכְהֶין עֵינָיו, וְכֹלָּא חַד.

59. Rabbi Aba said: It is written: “And it came to pass, that when Isaac was old, and his eyes were dim” (Beresheet 27:1). Why? We have explained that one who loves the wicked, HIS EYES BECOME DIM. Come and behold: in Isaac, WHO IS GVURAH, night is included, WHICH IS MALCHUT, and the night is not bright. Therefore, “his eyes were dim.” It is all one, BECAUSE THE INCLUSION OF NIGHT IN ISAAC IS IN THE SAME CONTEXT AS THE LOVE OF ISAAC FOR ESAU.

60. ר׳ יִצְחָק פָּתַח וְאָמַר, וַיֻּגַּד לְמֶלֶךְ מִצְרַיִם כִּי בָרַח הָעָם, וַיֻּגַּד, מַאן קָאָמַר לֵיהּ. אֶלָּא, הָא אוּקְמוּהָ. אֲבָל חַכְמוֹי וְחַרְשׁוֹי אִתְכְּנָשׁוּ לְגַבֵּיהּ, וְאוֹדְעוּהוּ כִּי בָרַח הָעָם. וַאֲמַאי קָאמְרוּ דָּא. אֶלָּא חָמוּ בְּחָכְמְתָא דִּלְהוֹן, דַּהֲווֹ אַזְלֵי יְמָמָא וְלֵילְיָא, אָמְרוּ וַדַּאי עַרְקִין אִינּוּן. וְלֹא עוֹד אֶלָּא דְּחָמוּ דְּלָא הֲווֹ אַזְלֵי בְּאוֹרַח מֵישָׁר, כְּמָה דִּכְתִיב וְיָשׁוּבוּ וְיַחֲנוּ לִפְנֵי פִּי הַחִירוֹת.

60. Rabbi Yitzchak opened the discussion, saying: “And it was told the king of Egypt that the people had fled” (Shemot 14:5). HE ASKS: “And it was told.” Who told him? HE ANSWERS: We have explained that his wise men and sorcerers gathered about him and informed him that the people had fled. Why did they say this? Because they saw, in their wisdom, that YISRAEL

62. וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בָּחוּר. ר׳ חִיָּיא אָמַר, כְּתִיב יִפְקֹוד יְיָ׳ עַל צְבָא הַמָּרוֹם בַּמָּרוֹם וְעַל מַלְכֵי הָאֲדָמָה עַל הָאֲדָמָה. בְּזִמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא יָהִיב שֵׁלְטָנוּתָא לְרַבְרְבֵי עַמִּין לְעֵילָא, יָהִיב לְהוּ לְעַמָּא דִּלְהוֹן לְתַתָּא. וּבְשַׁעֲתָא דְּנָחִית לוֹן מִדַּרְגֵּיהוֹן דִּלְעֵילָא, נָחִית לוֹן לְעַמָּא לְתַתָּא, וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בָּחוּר, הָא מְמָנָא דִּלְהוֹן, וְאוּקְמוּהָ, דְּדָבַר רְתִיכִין דִּשְׁאַר עַמִּין, וְכֻלְּהוּ נָפְלוּ בְּמַשְׁרִיתָא דְּסִיסְרָא לְבָתַר וְהַיְינוּ בָּחוּר וְכֹל רֶכֶב מִצְרָיִם.

62. "And he took six hundred chosen chariots." Rabbi Chiya said: It is written, "That Hashem shall punish the host of the high ones on high, and the kings of the earth upon the earth" (Yeshayah 24:21). At the time that the Holy One, blessed be He, gives dominion to the ministers of the nations above, He gives it to their nations below; and when He brings them down from their grade above, He brings down their nations below. "And he took six hundred chosen chariots." It was their minister WHO TOOK THEM. We have established that he led the chariots of the other peoples, FOR THESE SIX HUNDRED CHARIOTS WERE NOT FROM EGYPT, BUT WERE ONLY FROM THE OTHER NATIONS. They all fell in the army camp of Sisra. And this is the meaning of "SIX HUNDRED CHARIOTS chosen." Afterwards, "all the chariots of Egypt," FOR ONCE IT IS WRITTEN: "AND ALL THE CHARIOTS OF EGYPT," THEN "SIX HUNDRED CHOSEN CHARIOTS" IS SUPERFLUOUS. CERTAINLY, "SIX HUNDRED CHOSEN CHARIOTS" IS ONLY FROM THE OTHER NATIONS, AND THEREFORE IT SAYS AFTERWARDS, "AND ALL THE CHARIOTS OF EGYPT."

63. כְּתִיב לְסֶסָתִי בְּרִכְבֵי פַרְעֹה דִּמְיתִיךְ רַעְיָתִי. תָּא חֲזֵי, כְּדוּגְמַת סוּסְיָא נוּקְבָא, אִתְחָזֵי לְהוֹן לְסוּסֵיהוֹן דְּפַרְעֹה, וְאוּקְמוּהָ. אֶלָּא לְסוּסָתִי בְּרִכְבֵי פַרְעֹה, תָּא חֲזֵי, פַּרְעֹה בְּשַׁעֲתָא דַּהֲוָה רָדִיף אֲבָתְרַיְיהוּ דְּיִשְׂרָאֵל, מַה עָבֵד, נָטַל סוּסְוָון נוּקְבָן, וְכָפַת לוֹן בִּרְתִיכוֹי בְּקַדְמֵיתָא, וְסוּסִין דּוּכְרָאֵי כָּפַת לוֹן לַאֲחוֹרֵיהוֹן, וַהֲווֹ מְזַוְּיִנִין דּוּכְרֵי לָקֶבֶל נוּקְבֵי, וְנוּקְבֵי לָא בָּעָאן, וְאוֹחָן לְמֵיזָל. כֵּיוָן דְּקָרִיב לְגַבַּיְיהוּ דְּיִשְׂרָאֵל, נָטַל נוּקְבֵי וְשַׁוֵּי לוֹן לַאֲחוֹרֵי, וְסוּסְוָון דּוּכְרִין לְקַדְמִין, לְאַבְאָשָׁא לְיִשְׂרָאֵל, וּלְאַגָּחָא בְּהוּ קְרָבָא.

5. "And he took six hundred chosen chariots"

A Synopsis

Rabbi Yosi says that the 600 chosen chariots corresponds to the number of the children of Yisrael, "about 600,000 men on foot." Rabbi Chiya tells us that when the Holy One, blessed be He, gives dominion to the ministers of the nations above, He gives it to their nations below, and when He brings them down from their grade above, He brings down their nations below. The minister of Egypt led the chariots of the other peoples, all of whom fell in the sea. Rabbi Chiya explains how Pharaoh harnessed the mares before the stallions, then the stallions before the mares, depending on whether he wanted them to run, or to fight. He compares this to the verse, "And Hashem went before them by day," saying that afterwards the Shechinah went behind the children of Yisrael.

61. וַיִּקַּח שֵׁשׁ מֵאוֹת וְגוֹ׳. שֵׁשׁ מֵאוֹת אֲמַאי. א״ר יוֹסֵי, לָקֶבֶל מִנְיָנָא דְּיִשְׂרָאֵל, דִּכְתִיב כְּשֵׁשׁ מֵאוֹת אֶלֶף רַגְלִי. בָּחוּר: לָקֶבֶל הַגְּבָרִים דְּאִינּוּן עִקָּרָא דְּכָל יִשְׂרָאֵל. וְכָל רֶכֶב מִצְרָיִם: שְׁאַר רְתִיכִין, דְּאִינּוּן טְפָלִין לַאֲחוֹרֵי, לָקֶבֶל הַטַּף דִּכְתִיב לְבַד מִטָּף. וְכֹלָא עָבֵיד בְּעֵיטָא דְּחַרְשׁוֹי וְחַכְמוֹי. וְשָׁלִישִׁים עַל כֻּלּוֹ, כֹּלָא בְּחָכְמְתָא, לָקֶבֶל דַּרְגִּין עִלָּאִין, תְּרֵין וְחָד. ר׳ יִצְחָק אָמַר, כְּתַרְגּוּמוֹ, וּמְזָרְזִין. זְרִיזִין הֲווֹ בְּכֹלָא.

61. "And he took six hundred chosen chariots" (Ibid. 7). HE ASKS: Why 600 chariots? Rabbi Yosi said: This corresponds to the number of the children of Yisrael, as is written: "About six hundred thousand men on foot" (Shemot 12:37). The word "chosen" corresponds to the men THAT WERE IN YISRAEL, who were the principal part of all the nation of Yisrael. "And all the chariots of Egypt," were all the other chariots that were secondary and behind THE SIX HUNDRED THAT WERE MENTIONED EARLIER. They correspond to the children IN YISRAEL WHO WERE NOT INCLUDED IN THE SIX HUNDRED THOUSAND MEN ON FOOT, BUT WERE SECONDARY TO THEM, as is said: "Besides children." He did everything according to the advice of his sorcerers and wise men. "And captains over every one of them." He did everything with wisdom, for they corresponded to the celestial levels – WHICH ARE PLACED two and one OVER THEM. Rabbi Yitzchak said: This accords with the Aramaic translation: 'stimulating officers', for they were swift in everything.

6. "And when Pharaoh drew near"

A Synopsis

Rabbi Yosi tells us that Pharaoh actually caused the children of Yisrael to come closer to the Holy One, blessed be He, because it is in times of tribulation that they remember and pray to Him. Then He becomes full of compassion for them. Speaking of Moses, Rabbi Shimon said that the shepherd of the people is really the whole people, for if he is deserving then all the people are righteous, and if he is not, the people are punished because of him. Rabbi Yehuda concludes that the merit of Jacob protected the Congregation of Yisrael.

65. וּפַרְעֹה הִקְרִיב, וְהַאי קְרָא הָא אוּקְמוּהָ. דְּאַקְרִיב לְכָל חֵילוֹי וּרְתִיכוֹי, לְאַגָּחָא קְרָבָא. וְתוּ וּפַרְעֹה הִקְרִיב. רִבִּי יוֹסֵי אָמַר, הָא אִתְּמַר דְּקָרִיב לוֹן לִתְשׁוּבָה. וּפַרְעֹה הִקְרִיב.

65. "And when Pharaoh drew near" (Shemot 14:10). This passage has already established that he brought close his whole army and chariot riders to do battle. Rabbi Yosi said: We have learned here that he drew them closer to repentance; THEREFORE IT IS WRITTEN: "And when Pharaoh drew near," OTHERS AND NOT 'AND PHARAOH DREW NEAR' HIMSELF.

66. כְּתִיב יְיָ׳ בַּצַּר פְּקָדוּךָ צָקוּן לַחַשׁ וְגוֹ׳. בַּצַּר פְּקָדוּךָ: לָא פַּקְדִין יִשְׂרָאֵל לְקוּדְשָׁא בְּרִיךְ הוּא, בְּשַׁעֲתָא דְנַיְיחָא, אֶלָּא בְּשַׁעֲתָא דְעָקִין לְהוּ, וּכְדֵין כֻּלְּהוּ פַּקְדִין לֵיהּ. צָקוּן לַחַשׁ: וְכֻלְּהוּ צַלָּאן בִּצְלוֹתִין וּבְבָעוּתִין, וְאָרִיקוּ קָמֵיהּ צְלוֹתִין. אֵימָתַי. מוּסָרְךָ לָמוֹ, בְּשַׁעֲתָא דְפָקִיד לוֹן קוּדְשָׁא בְּרִיךְ הוּא בִּרְצוּעוֹי. כְּדֵין קוּדְשָׁא בְּרִיךְ הוּא קָאֵים עָלַיְיהוּ בְּרַחֲמֵי, וְנִיחָא קָמֵיהּ הַהוּא קָלָא דִלְהוֹן, בְּגִין לְאִתְפָּרְעָא מִן שַׂנְאֵיהוֹן, וְאִתְמְלֵי עָלַיְיהוּ בְּרַחֲמֵי.

66. It is written: "Hashem, in trouble have they sought You, they poured out a silent prayer" (Yeshayah 26:16). "In trouble have they sought You," MEANS Yisrael did not seek the Holy One, blessed be He, at times of comfort. Only when they have trouble do they all remember and seek Him. "They poured out a silent prayer." they all pray with prayers and

63. It is written: "I compare you, O my love, to a mare of the chariots of Pharaoh" (Shir Hashirim 1:9). Come and behold: he appeared in the image of a mare to Pharaoh's horses, AND THEREFORE THEY CHASED AFTER HER, INTO THE SEA. And they explained this. But, "to a mare of the chariots of Pharaoh." Come and behold: when Pharaoh was chasing after the children of Yisrael, what did he do? He took female horses and harnessed them to the chariot up front first, and harnessed male horses behind them. The males warmed to the females, but the females were reluctant and hastened to run. When they approached Yisrael, he took the females and placed them behind and the male horses in front in order to do harm to Yisrael and to war against them, BECAUSE THE MALE HORSES WERE STRONGER THAN THE FEMALES FOR WAR.

64. כְּגַוְונָא דָא, וַיְיָ' הוֹלֵךְ לִפְנֵיהֶם יוֹמָם, וּבָתַר חָזְרָה שְׁכִינְתָּא לַאֲחוֹרֵיהוֹן דְּיִשְׂרָאֵל, דִּכְתִיב וַיִּסַּע מַלְאַךְ הָאֱלֹהִים וְגוֹ'. בְּגִינֵי כַּךְ דְּמִיתִיךְ רַעְיָתִי.

64. Similar to this: "And Hashem went before them by day" (Shemot 13:21). Afterwards, the Shechinah returned to the rear of Yisrael, as it is written: "And the angel of Hashem...moved and went behind them" (Shemot 14:19). Therefore, "I compare you, O my love..."

(Yeshayah 63:11). "Then He remembered the days of old" refers to the Holy One, blessed be He; "Moses, and his people," because Moses was equal to all of Yisrael. We learned from this that the shepherd of the people is really the whole people. If he merits, then all the people are righteous. If he does not merit, then all of the people have no merit and are punished because of him. This has already been explained.

69. הִתְיַצְּבוּ וּרְאוּ, לֵית לְכוּ לְאַגָּחָא קְרָבָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא, יַגִּיחַ קְרָבָא בְּגִינֵיכוֹן, כְּמָה דְּאַתְּ אָמֵר, יְיָ יִלָּחֵם לָכֶם וְאַתֶּם תַּחֲרִישׁוּן. תָּא חֲזֵי, הַהוּא לֵילְיָא, כָּנַשׁ קוּדְשָׁא בְּרִיךְ הוּא לְפַמְלְיָא דִּילֵיהּ, וְדָאִין דִּינַיְיהוּ דְּיִשְׂרָאֵל, וְאִלְמָלֵא דְּאַקְדִּימוּ אֲבָהָן עָלַיְיהוּ דְּיִשְׂרָאֵל, לָא אִשְׁתֵּזִיבוּ מִן דִּינָא. רִבִּי יְהוּדָה אָמַר, זְכוּתָא דְּיַעֲקֹב אַגִּין עָלַיְיהוּ דְּיִשְׂרָאֵל, הה"ד לוּלֵי יְיָ שֶׁהָיָה לָנוּ יֹאמַר נָא יִשְׂרָאֵל, יִשְׂרָאֵל סָבָא.

69. "Stand still and see." You do not have to do battle because the Holy One, blessed be He, will do battle for you, as written: "Hashem shall fight for you, and you shall hold your peace" (Ibid. 14). Come and behold: that night, the Holy One, blessed be He, gathered His retinue and Judged the Judgment of Yisrael. If the Patriarchs had not hastened TO PRAY for Yisrael, they would not have been saved from the Judgment. Rabbi Yehuda said: the merit of Jacob protected the Congregation of Yisrael. This is what is written: "If not for Hashem, Who was with us, let Yisrael now say" (Tehilim 124:1), who IS Yisrael Saba, NAMELY JACOB.

beseeching, and pour out prayers before Him. When? "When Your chastening was upon them" (Ibid.), at the time that the Holy One, blessed be He, chastened them with His whip. The Holy One, blessed be He, stands over them with Mercy. Their voice is favorable to Him in order to take revenge from their enemies, and He becomes full of compassion for them.

67. כְּמָה דְּאוֹקִימְנָא, מְתָל לְיוֹנָה עִם הַנֵּץ וְכוּ׳, כַּךְ יִשְׂרָאֵל הֲווֹ קְרִיבִין לְיַמָּא, וַהֲווֹ חָמָאן לְיַמָּא קָמַיְיהוּ. אָזִיל וְסָעִיר וְגַלְגַּלּוֹהִי זַקְפִין לְעֵילָא, הֲווֹ דְּחִילִין. זָקְפוּ עֵינַיְיהוּ וְחָמוּ לְפַרְעֹה וּלְמַשִּׁירְיָיתֵיהּ, וְאַבְנֵי גִירִין וּבַלִּסְטְרָאִין, כְּדֵין וַיִּירְאוּ מְאֹד. מַה עָבְדוּ, וַיִּצְעֲקוּ בְּנֵי יִשְׂרָאֵל מִן גָּרִים הַאי דְּקָרִיבוּ יִשְׂרָאֵל לְגַבֵּי אֲבוּהוֹן דִּלְעֵילָא, פַּרְעֹה. הֲדָא הוּא דִּכְתִיב וּפַרְעֹה הִקְרִיב וְהָא אִתְּמַר.

67. As we have explained the parable of the dove with the hawk, so it is with Yisrael. They were approaching the sea and saw the sea before them, raging and storming. Its waves were towering above, and they feared. They raised their eyes and saw Pharaoh and his army and flying stones and arrows, and they feared greatly. What did they do? "And the children of Yisrael cried out." Who caused the children of Yisrael to come closer to their Father in heaven? Pharaoh. This is what is written: "And when Pharaoh drew near." It has already been explained.

68. וַיֹּאמֶר מֹשֶׁה אֶל הָעָם אַל תִּירָאוּ הִתְיַצְּבוּ וּרְאוּ אֶת יְשׁוּעַת יְיָ׳. אָמַר רִבִּי שִׁמְעוֹן זַכָּאָה חוּלָקֵיהוֹן דְּיִשְׂרָאֵל, דְּהָא רַעְיָא כְּמֹשֶׁה אָזִיל בְּגַוַוּיְיהוּ. כְּתִיב וַיִּזְכּוֹר יְמֵי עוֹלָם מֹשֶׁה עַמּוֹ. וַיִּזְכּוֹר יְמֵי עוֹלָם: דָּא קוּדְשָׁא בְּרִיךְ הוּא. מֹשֶׁה עַמּוֹ: שָׁקִיל הֲוָה מֹשֶׁה כְּכָל יִשְׂרָאֵל. וְאוֹלִיפְנָא מֵהָא, כִּי רַעְיָא דְּעַמָּא הוּא מַמָּשׁ עַמָּא כֻּלְּהוּ, אִי אִיהוּ זָכֵי, עַמָּא כֻּלְּהוּ זָכָאן. וְאִי אִיהוּ לָא זָכֵי, עַמָּא כֻּלְּהוּ לָא זָכָאן וְאִתְעֲנָשׁוּ בְּגִינֵיהּ, וְהָא אוּקְמוּהָ.

68. "And Moses said to the people, 'Fear not, stand still and see the salvation of Hashem'" (Shemot 14:13). Rabbi Shimon said: Fortunate is the portion of Yisrael that a shepherd like Moses goes among them. It is written: "Then He remembered the days of old, Moses, and his people"

71. וְקָרָאתָ לַשַּׁבָּת עוֹנֶג, עִנּוּגָא דְּכֹלָּא, עִנּוּגָא דְּנַפְשָׁא וְגוּפָא עִנּוּגָא דְּעִלָּאִין וְתַתָּאִין. וְקָרָאתָ לַשַּׁבָּת, מַאי וְקָרָאתָ. דְּיַזְמִין לֵיהּ. כד״א, מִקְרָאֵי קֹדֶשׁ, כְּלוֹמַר, זְמִינִין, כְּמָה דִּמְזַמִּין אוּשְׁפִּיזָא לְבֵיתֵיהּ. וְע״ד וְקָרָאתָ לַשַּׁבָּת עֹנֶג, דְּיַזְמִין לֵיהּ, כְּמָה דִּמְזַמְּנִין אוּשְׁפִּיזָא, בְּפָתוֹרָא מְתַקְּנָא, בְּבֵיתָא מְתַקְּנָא כַּדְקָא יֵאוֹת, בְּמֵיכְלָא וּבְמִשְׁתְּיָא כַּדְקָא יֵאוֹת, יַתִּיר עַל שְׁאַר יוֹמִין. וְקָרָאתָ לַשַּׁבָּת מִבְּעוֹד יוֹם. לִקְדוֹשׁ יְיָ׳ מְכוּבָּד: דָּא יוֹם כִּפּוּרִים. תְּרֵי דְּאִינּוּן חַד. וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ, כְּמָה דְּאוֹקִימְנָא.

71. "And call the Shabbat a delight" (Ibid.). NAMELY, delight of all, delight of the soul and the body, delight of those above and those below. "And call the Shabbat." HE ASKS: What does "call" mean? HE ANSWERS: ITS MEANING IS that he should invite it, as is written: "holy gatherings (lit. 'callings of holiness')" (Vayikra 23:4), which means invited FROM THE HOLINESS, as when inviting a guest to his home. And, "And call the Shabbat a delight," is that you should call and invite it as you invite a guest with a set table, with a house which is in order as it should be, with proper food and drink, more than on the other days. "And call the Shabbat," meaning beforehand, THAT YOU SHOULD ADD FROM THE WEEKDAY TO THE HOLY. "The holy day of Hashem, Honorable" (Ibid.) is Yom Kippur (Day of Atonement), and they are two that are one, BECAUSE YOM KIPPUR AND SHABBAT ARE ONE. THEREFORE, IT SAYS IMMEDIATELY FOLLOWING THEM, "And you shall honor it, not doing your own ways" in the singular, as we explained.

72. מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר, וְהָא אִתְּמַר, בְּגִין דְּהַהִיא מִלָּה סַלְקָא, וְאִתְּעַר מִלָּה דְּחוֹל לְעֵילָא. מַאן דִּמְזַמִּין אוּשְׁפִּיזָא, בֵּיהּ בָּעֵי לְאִשְׁתַּדְּלָא, וְלָא בְּאָחֳרָא.

72. "Nor pursuing your own business, nor speaking of vain matters" (Yeshayah 58:13). And it is explained THAT YOUR SPEECH OF SHABBAT SHOULD NOT BE LIKE YOUR SPEECH OF WEEKDAY. Because that talk, SECULAR SPEECH THAT IS SPOKEN ON SHABBAT, rises and stimulates secular things above. AND THE SHABBAT BECOMES BLEMISHED. One who invites a guest should strive to please him, and not someone else.

7. "Hashem shall fight for you, and you shall hold your peace"

A Synopsis

Rabbi Aba says that one who observes the Sabbath is as though he observed the whole Torah, as the Sabbath is the delight of everything. One should invite the Sabbath in, like a guest. On the Sabbath secular speech is forbidden because it stimulates secular things above, and the Sabbath becomes blemished. When Pharaoh was coming to do battle with Yisrael, "Hashem shall fight for you, and you shall hold your peace"; this meant that the arousal took place from above – the children of Yisrael did not need to arouse anything from below. Rabbi Yosi wonders why if Hashem is always a connotation of Mercy, there seemed to be no mercy in the act of drowning the Egyptians. Rabbi Yehuda quotes Rabbi Shimon as saying that the Judgment had been tempered with Mercy since God had desired their honor that they be buried in the ground, and He had stretched out his hand so the earth would accept them. If Yisrael had aroused from below, Judgment would not have been executed with Mercy. Even though Hashem does Judgment, He is still compassionate for His creations.

70. יְיָ יִלָּחֵם לָכֶם וְאַתֶּם תַּחֲרִישׁוּן. רִבִּי אַבָּא פָּתַח אִם תָּשִׁיב מִשַּׁבָּת רַגְלֶיךָ עֲשׂוֹת חֲפָצֶיךָ בְּיוֹם קָדְשִׁי. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרָעֵי בְּהוֹן, לְאִתְדַּבְּקָא בְּהוּ, מִכָּל שְׁאַר עַמִּין דְּעָלְמָא, וּמִגּוֹ רְחִימוּתָא דִּלְהוֹן, קָרִיב לוֹן לְגַבֵּיהּ, וְיָהַב לוֹן אוֹרַיְיתָא, וְיָהַב לוֹן שַׁבָּת, דְּאִיהוּ קַדִּישָׁא מִכָּל שְׁאַר יוֹמִין, וְנַיְיחָא מִכֹּלָּא, וְחֶדְוָה דְּכֹלָּא, וְשָׁקִיל שַׁבָּת, לָקָבֵל אוֹרַיְיתָא כֻּלָּא, וּמַאן דְּנָטִיר שַׁבָּת, כְּאִילּוּ נָטִיר אוֹרַיְיתָא כֻּלָּא.

70. "Hashem shall fight for you, and you shall hold your peace" (Shemot 14:14). Rabbi Aba opened the discussion, saying: "If you restrain your foot because of the Shabbat, from pursuing your business on My Holy Day" (Yeshayah 58:13). Fortunate are Yisrael that the Holy One, blessed be He, desires them and wishes to join with them more than all the nations of the world. Because of His love for them, He brought them close to Him and gave them the Torah and the Shabbat, which is holier than all the other days. And IN IT is rest from everything, and the joy of everyone. Shabbat is equal to the entire Torah, and one who observes the Shabbat is as though he observed the whole Torah.

the Holy One, blessed be He, did not want Yisrael to awaken from below at all, because the Patriarchs preceded and caused this awakening from above. And their merit stood before Him. The Holy One, blessed be He, did not want Yisrael to arouse from below at all. This is the meaning of, "Hashem shall fight for you, and you shall hold your peace." Assuredly, you shall hold your peace, and do not arouse what is not needed by you. THE REASON IS MENTIONED LATER, and here the Holy Name is included in imprinted letters, YUD HEI VAV HEI, WHICH INDICATE MERCY, FOR IT SAYS, "HASHEM SHALL FIGHT FOR YOU," EVEN THOUGH YUD HEI VAV HEI IS MERCY AND WAR IS JUDGMENT. The friends have already commented on this, AS IS DISCUSSED LATER ON.

76. רִבִּי יוֹסֵי וְרִבִּי יְהוּדָה הֲוּוֹ אַזְלֵי בְּאָרְחָא. אָמַר רִבִּי יוֹסֵי לְרִבִּי יְהוּדָה, וַדַּאי תָּנִינָא, יְיָ, בְּכָל אֲתָר רַחֲמֵי, וְאַף עַל גַּב דְּאַגַּח קְרָבָא, וְעָבֵיד דִּינָא, הַהוּא דִּינָא בְּרַחֲמוּתָא הוּא. וְהָכָא חֲמֵינָא, דִּכְתִיב יְיָ יִלָּחֵם לָכֶם, וְלָא אִתְחָזֵי בְּהַהוּא דִּינָא רַחֲמֵי כְּלָל, דְּהָא כְּתִיב לֹא נִשְׁאַר בָּהֶם עַד אֶחָד.

76. Rabbi Yosi and Rabbi Yehuda were traveling on the road. Rabbi Yosi said to Rabbi Yehuda: Most certainly, we have learned that Hashem is always a connotation of Mercy, and even though He carrys out wars and executes Judgment, that Judgment is with Mercy. Yet here we saw that it is written: "Hashem shall fight for you," but no Mercy was visible at all in that Judgment, for it is written: "There remained not so much as one of them" (Shemot 14:28).

77. אָמַר לֵיהּ, מִלָּה דָּא שְׁמַעְנָא מֵרִבִּי שִׁמְעוֹן דְּאָמַר, דַּאֲפִילוּ הָכָא דִּינָא בְּרַחֲמֵי הֲוָה, דְּחָפָא עָלֵיהוֹן יַמָּא וּמִיתוּ, וּלְבָתַר אַפִּיק לוֹן יַמָּא, וְקוּדְשָׁא בְּרִיךְ הוּא בָּעָא בֵּיקָרֵיהוֹן, וְאִתְקְבָרוּ בְּאַרְעָא, וְלָא בָּעָאת אַרְעָא לְקַבְּלָא לוֹן, עַד דְּאוֹשִׁיט לָהּ קוּדְשָׁא בְּרִיךְ הוּא יְמִינֵיהּ, וְקַבִּילַת לוֹן, הה"ד, נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אָרֶץ. וּבְגִין דָּא, הַאי דִּינָא בְּרַחֲמֵי הֲוָה.

77. He said to him: This subject I heard from Rabbi Shimon, for he said that there was Judgment with Mercy even here, because the sea covered them over, they perished, and afterwards the sea ejected them. But the Holy One,

73. תָּא חֲזֵי הַהוּא מִלָּה דְּנָפִיק מִפּוּמֵיהּ דְּבַר נָשׁ, סַלְקָא וְאִתְּעַר אִתְעָרוּתָא לְעֵילָא, אִי לְטָב, אִי לְבִישׁ. וּמַאן דְּיָתִיב בְּעִנּוּגָא דְּשַׁבְּתָא, אָסִיר לֵיהּ לְאִתְעָרָא מִלָּה דְּחוֹל, דְּהָא פָּגִים פְּגִימוּ בְּיוֹמָא קַדִּישָׁא. מַאן דְּיָתִיב בְּהִילּוּלָא דְּמַלְכָּא, לָא יִתְחַזֵּי לְמִשְׁבַּק לְמַלְכָּא, וְיִתְעַסֵּק בְּאַחֲרָא.

73. Come and behold: that word that comes from the mouth of a person rises and stimulates an awakening above, either for good or for evil. And whoever dwells in the delight of Shabbat is forbidden to stir to secular subjects, because he causes a blemish on the Holy Day. One who participates in the celebration of a king is not permitted to forsake the king and deal with someone else.

74. וּבְכָל יוֹמָא בָּעֵי לְאַחֲזָאָה עוֹבָדָא, וּלְאִתְעָרָא אַתְעָרוּתָא מִמָּה דְּאִצְטְרִיךְ. וּבְשַׁבָּת, בְּמִלֵּי דִשְׁמַיָּא, וּבִקְדוּשָׁה דְיוֹמָא בָּעֵי לְאִתְעָרָא, וְלָא בְּמִלָּה אַחֲרָא.

74. Every day, it is necessary to perform an action to aweken FROM BELOW of what must be awakened. BUT on Shabbat, it is necessary to awaken ONLY in the words of the Name and the Holiness of the day, and not in any other thing. FOR AN AWAKENING FROM BELOW IS NOT NECESSARY ON SHABBAT.

75. תָּא חֲזֵי, הָכָא כַּד אִתְקְרִיב פַּרְעֹה לְאַגָּחָא קְרָבָא בְּהוּ בְּיִשְׂרָאֵל, בְּהַהִיא זִמְנָא, לָא בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּיִתְעָרוּן יִשְׂרָאֵל אִתְעָרוּתָא לְתַתָּא כְּלָל, דְּהָא אִתְעָרוּתָא לְעֵילָא הוּא, דְּהָא אֲבָהָן אַקְדִּימוּ וְאַתְעָרוּ אִתְעָרוּתָא דָא לְעֵילָא, וּזְכוּתָא דִלְהוֹן קָאֵים קָמֵיהּ, וְלָא בָּעָא קוּדְשָׁא בְּרִיךְ הוּא דְּיִשְׂרָאֵל יִתְעָרוּן לְתַתָּא כְּלָל. הַדָּא הוּא דִּכְתִיב יְיָ יִלָּחֵם לָכֶם וְאַתֶּם תַּחֲרִישׁוּן. תַּחֲרִישׁוּן וַדַּאי, וְלָא תִתְעָרוּן מִלָּה, דְּלָא אִצְטְרִיךְ לְכוּ, וְהָכָא אִתְכְּלִיל שְׁמָא קַדִּישָׁא בְּאַתְוָון רְשִׁימָן, וְהָא אִתְעָרוּ בֵּיהּ חַבְרַיָּיא.

75. Come and behold: when Pharaoh approached to do battle with Yisrael,

like those of the other people of the world. For they were slain gently, without pain, NAMELY, "HIS FLESH WAS CONSUMED AWAY WHILE HE STANDS UPON HIS FEET" (IBID. 12). Hence, the Judgment contained Mercy.

80. וּבְכָל אֵתָר, שְׁמָא דָא, דִּינָא בְּרַחֲמֵי אִיהוּ, בַּר אֵתָר חַד, דִּכְתִיב יְיָ׳ כַּגִּבּוֹר יֵצֵא וְגוֹ׳. וְכִי כַּגִּבּוֹר וְלֹא גִּבּוֹר. אֶלָּא יְשַׁנֵּי לְבוּשׁוֹי, וְיִלְבַּשׁ לְבוּשִׁין אַחֲרָנִין. כְּאִישׁ מִלְחָמוֹת, יְשַׁנֵּי זִינֵיהּ.

80. This Name always refers to Judgment with Mercy, except for one place, as written: "Hashem shall go forth like a mighty man…" (Yeshayah 42:13). HE ASKS: IS HASHEM ONLY like a mighty one, but not ACTUALLY mighty? HE SAYS: rather, He will change His garments and don other garments; THAT IS, HE WILL CHANGE HIS TRAIT OF MERCY AND DON THE GARMENT OF JUDGMENT. "Like a man of war" (Ibid.), shall He change his weapons FROM MERCY TO JUDGMENT. SO WE SEE THAT IN THIS PLACE, THE MERCY WAS CHANGED TO BECOME JUDGMENT.

81. וְעִם כָּל דָּא, דִּינָא הוּא יַתִּיר, אֲבָל רַחֲמֵי בֵּיהּ, כְּמָה דִּכְתִיב, כַּגִּבּוֹר, וְלֹא גִּבּוֹר. כְּאִישׁ מִלְחָמוֹת, וְלֹא אִישׁ מִלְחָמוֹת. דְּוַדַּאי אַף עַל גַּב דְּעָבֵיד דִּינָא, חָס עַל עוֹבָדוֹי, וְעַל דָּא, יְיָ׳ יִלָּחֵם לָכֶם וַדַּאי וְאַתֶּם תַּחֲרִישׁוּן. זַכָּאָה חוּלָקֵהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא בָּרִיר לוֹן לְחוּלָקֵיהּ וְאַחֲסָנְתֵּיהּ, דִּכְתִיב כִּי חֵלֶק יְיָ׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ.

81. And with all this, ONLY the Judgment is HERE more THAN MERCY, yet there is some Mercy here, as it is written, "like a mighty man," and not AN ACTUAL mighty man, WHO IS COMPLETELY JUDGMENT. "Like a man of war" (Ibid.), and not literally a man of war, WHO IS COMPLETELY JUDGMENT. Even though He does Judgment, He is still compassionate for His creations. And therefore, "Hashem shall fight for you," most certainly, "and you shall hold your peace," IN ORDER THAT YOU SHALL NOT AROUSE JUDGMENT ALONE, AS MENTIONED EARLIER. Blessed is the portion of Yisrael that the Holy One, blessed be He, has selected them for His portion and His legacy, as is written: "For the portion of Hashem is His people, Jacob is the lot of His inheritance" (Devarim 32:9).

blessed be He, desired their honor, that they should be buried in the ground. The earth did not want to accept them until the Holy One, blessed be He, stretched out His right hand to her, and she accepted them. This is the meaning of: "You stretched out Your right hand, the earth swallowed them" (Shemot 15:12). And because of this, this Judgment was tempered with Mercy.

78. וְעַל דָּא, לָא בָּעָא קוּדְשָׁא בְּרִיךְ הוּא דִּיתְעָרוּן יִשְׂרָאֵל מִלָּה בְּעָלְמָא, דְּאִי יִתְעָרוּן יִשְׂרָאֵל מִלָּה, לָא יִתְעָרוּן שְׁמָא דְּרַחֲמֵי, וְלָא יִתְעֲבִיד דִּינָא בְּרַחֲמֵי, הַדָּא הוּא דִּכְתִיב יְיָ׳ יִלָּחֵם לָכֶם וְאַתֶּם תַּחֲרִישׁוּן, דְּלָא תִתְעָרוּן מִידִי. דְּהָא שְׁמָא דְּרַחֲמֵי בָּעֵי לְאִתְעָרָא עָלַיְיהוּ, לְמֶעְבַּד דִּינָא בְּרַחֲמֵי. וְעַל דָּא בָּעֵי, דְּלָא תַּעַבְדּוּן פְּגִימוּ, וְתִתְעָרוּן מִלָּה אַחֲרָא.

78. For that reason, the Holy One, blessed be He, did not want the children of Yisrael to arouse anything in the world FROM BELOW. For if the children of Yisrael had aroused something FROM BELOW, the name of Mercy would not have been aroused, and Judgment would not have been executed with Mercy. This is what is written: "Hashem shall fight for you, and you shall hold your peace." You should not arouse anything, because the name of Mercy must be aroused upon them in order to do the Judgment with Mercy. Therefore, it is necessary not to make a blemish and arouse something else; NAMELY, JUDGMENT WITHOUT MERCY. AN AWAKENING FROM BELOW WOULD CAUSE THE ACTIVATION OF ONLY JUDGMENT.

79. אָמַר לֵיהּ, וְהָא כְּתִיב, וְיָצָא יְיָ׳ וְנִלְחַם בַּגּוֹיִם הָהֵם. אִי הָכִי דָּא דִּינָא בְּרַחֲמֵי הֲוָה. אָמַר לֵיהּ, הָכִי הֲוָה וַדַּאי, דִּינָא הוּא בְּרַחֲמֵי, דְּמוֹתָא דִּלְהוֹן לָא אִשְׁתְּכַח כְּמוֹתָנָא דִּשְׁאַר בְּנֵי עָלְמָא, אֶלָּא חָס עָלַיְיהוּ קוּדְשָׁא בְּרִיךְ הוּא, דְּלָא יְהוֹן כְּמוֹתָנָא דִּשְׁאַר בְּנֵי עָלְמָא, דְּקָטִילוּ לוֹן, אֶלָּא בְּנַחַת בְּלָא צַעֲרָא, הָא דִּינָא בְּרַחֲמֵי אִיהוּ.

79. He said to him: But it is written, "Then shall Hashem go out, and fight against those nations" (Zecharyah 14:3). Was this Judgment with Mercy?! He said to him: Certainly, the Judgment was with Mercy because their death was not like the death of the other people of the world. Rather, the Holy One, blessed be He, had Mercy on them, so that their deaths should not be

ANSWERS: Assuredly, this fish was a portion for Jonah, to guard him from all the other fish of the sea, and that he would be concealed in it. As soon as HASHEM brought him into the fish, Jonah saw in its belly the breadth of his entrails, WHICH WAS like a large chamber, and the two eyes of the fish were brightly illuminating, like the sun. There was a precious stone in its entrails that shown on for him, and he saw everything existing in the sea and in its depths.

84. וְאִי תֵּימָא, אִי הָכִי, מַאי דִּכְתִיב קָרָאתִי מִצָּרָה לִי, הָא לָא אִתְחָזֵי, דְּכָל הַאי רְוָוחָא הֲוָה לֵיהּ. אֶלָּא וַדַּאי, כֵּיוָן דְּאַחְמֵי לֵיהּ הַהוּא נוּנָא, כָּל מַה דִּי בְּיַמָּא וּבִתְהוֹמוֹי, מִית, דְּלָא יָכִיל תְּלַת יוֹמִין לְמִסְבַּל. כְּדֵין עָקַת לֵיהּ לְיוֹנָה.

84. And you may question the meaning of: "I cried to Hashem out of my distress (also: 'narrow')" (Yonah 2:3)? It does not seem FROM THIS that he had very much space. HE ANSWERS: Rather, after this fish showed him all that there is in the sea and in the depths, it died. For it could not tolerate him for three days. Then it became 'narrow' for Jonah.

85. דְּאָמַר רִבִּי אֶלְעָזָר, כֵּיוָן דְּחָמָא יוֹנָה כָּל הַהוּא רְוָוחָא, הֲוָה חַדֵּי. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, וּמַה תִּבְעֵי יַתִּיר, לְהָא אֵעִילְנָא לָךְ הָכָא. מָה עֲבַד, קְטַל לְהַהוּא נוּנָא וּמִית, וְכָל שְׁאַר נוּנֵי יַמָּא, הֲווֹ סַחֲרֵי סַחֲרָנֵיהּ דְּהַהוּא נוּנָא, דָּא נָשִׁיךְ לֵיהּ מֵהַאי גִּיסָא, וְדָא נָשִׁיךְ לֵיהּ מֵהַאי גִּיסָא. כְּדֵין חָמָא יוֹנָה גַּרְמוֹי בְּעָקוּ, מִיַּד וַיִּתְפַּלֵּל יוֹנָה אֶל יְיָ׳.

85. Rabbi Elazar said: When Jonah saw all that spaciousness, he rejoiced. The Holy One, blessed be He, said: And what do you need more, is it for this that I brought you here? What did THE HOLY ONE, BLESSED BE HE, do? He slew that fish and it died. All the other fish circled around the fish; one bit it from one side and another bit from another side. Then Jonah saw himself in distress. Immediately, "Jonah prayed to Hashem."

86. בְּקַדְמִיתָא דָּג, וְהַשְׁתָּא דָּגָה. כד״א, וְהַדָּגָה אֲשֶׁר בַּיְּאוֹר מֵתָה. וּכְדֵין כְּתִיב, קָרָאתִי מִצָּרָה לִי. וְלָא כְּתִיב הֲוֵיתִי בַּצָּרָה, אוֹ יָשַׁבְתִּי

8. "Why do you cry out to me"

A Synopsis

Rabbi Yehuda speaks about Jonah crying out to Hashem out of the belly of the fish. Rabbi Elazar confirms his statement that the fish died while Jonah was still in its belly, and says that when Jonah prayed his prayer, God revived the fish and brought it out to the dry land where it vomited out Jonah. He returns to the subject of the splitting of the sea, telling us that God told the children of Yisrael to go forward and refrain from speaking, because this was not a time for prayer.

82. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה מַה תִּצְעַק אֵלָי. מִלָּה דָא הוּא אוּקְמוּהָ בְּסִפְרָא דִּצְנִיעוּתָא, וְתַמָּן הוּא רָזָא דִּילֵיהּ, וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה. ר׳ יְהוּדָה פָּתַח וְאָמַר, וַיִּתְפַּלֵּל יוֹנָה אֶל יְיָ׳ אֱלֹהָיו מִמְּעֵי הַדָּגָה, מַה כְּתִיב לְעֵילָא, וַיְמַן יְיָ׳ דָּג גָּדוֹל. וַיְמַן: כמד״א וַיְמַן לָהֶם הַמֶּלֶךְ דְּבַר יוֹם בְּיוֹמוֹ. אֲשֶׁר מִנָּה אֶת מַאֲכַלְכֶם.

82. "And Hashem said to Moses, 'Why do you cry out to Me?'" (Shemot 14:15). This is explained in Sifra Detzni'uta ('the Hidden Book), and there is its secret. "And Hashem said to Moses…" Rabbi Yehuda opened the discussion, saying: "Then Jonah prayed to Hashem his Elohim out of the fish's belly" (Yonah 2:2). In, "Now Hashem had appointed a great fish" (Ibid. 1), "appointed" MEANS as you say, "And the king appointed them a daily provision" (Daniel 1:5), as well as, "Who has appointed your food" (Ibid. 10), WHICH IS A TERM OF GIVING A PORTION.

83. אֲבָל הַאי קְרָא הָכִי מִבָּעֵי לֵיהּ, וַיְמַן יְיָ׳ אֶת יוֹנָה לַדָּג, דְּהוּא מָנָה הוּא דִּמְשַׁדֵּר לֵיהּ. אֶלָּא וַדַּאי, הַהוּא דָּג הוּא הֲוָה מָנָה לְיוֹנָה, לְנַטְרָא לֵיהּ מִן שְׁאַר נוּנֵי יַמָּא, וְיֶהֱוֵי גָּנִיז בְּגַוֵּיהּ. וְכֵיוָן דְּאַעֲלֵיהּ בְּגַוֵּיהּ, חָמָא יוֹנָה בְּמֵעוֹי, פּוּתְיָא דַּאֲתָר דְּמֵעוֹי כְּמוֹ הֵיכְלָא רַבְרְבָא, וּתְרֵין עֵינוֹי דְּהַהוּא נוּנָא, דְּנָהֲרִין כְּשִׁמְשָׁא, וְאֶבֶן טָבָא הֲוָה בְּמֵעוֹי, דְּנָהִיר לֵיהּ, וַהֲוָה חָמֵי כָּל מַה דִּי בְּיַמָּא וּבִתְהוֹמוֹי.

83. But this passage should have said, 'And Hashem appointed Jonah for the fish', for he was the portion that HASHEM sent to THE FISH. AND HE

TIFERET, TO WHICH MOSES WAS CONNECTED. BUT RATHER IT WAS DEPENDENT UPON MAZAL AS IT IS WRITTEN THAT THE SPLITTING OF THE RED SEA IS DERIVED FROM MAZAL, THE SECRET OF THE HOLY *DIKNA* ('BEARD').

89. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִסָּעוּ. וְיִסָּעוּ מִלְּאַסְגָּאָה מִלִּין, לָאו עִידָנָא דְּצְלוֹתָא הַשְׁתָּא. וְיִסָּעוּ, וְכִי לְאָן אֲתָר פָּקַד לוֹן דְּיִנְטְלוּן, דְּהָא עַל יַמָּא הֲווֹ שָׁרָאן. אֶלָּא אַהְדָּר לְעֵילָא, דִּכְתִיב מַה תִּצְעַק אֵלַי, דְּהָא כֻּלְּהוּ בַּאֲתָר דָּא קַיְימֵי. וְע"ד וַיִּסָּעוּ, יִנְטְלוּן מִן דָּא, דְּלָאו עִדָנָא הוּא.

89. "Speak to the children of Yisrael, that they go forward" (Shemot 14:15), MEANING that they should go forward and refrain from speaking excessively, because now is not a time for prayer. HE ASKS: "That they go forward." To which place did He command them to go, seeing that they were camping by the sea? HE ANSWERS: It refers to the above, as it is written, "Why do you cry to Me?" WHICH MEANS TIFERET, AS MENTIONED EARLIER. They all stood in this place, IN TIFERET, FOR ALL THE CHILDREN OF YISRAEL WERE CONNECTED TO TIFERET. Therefore, he said, "that they go forward," that the children of Yisrael should go forth FROM TIFERET, AND COME AND CONNECT WITH MAZAL. WHICH IS *DIKNA* ('BEARD'), AS MENTIONED. For now is not the time FOR TIFERET, BUT RATHER THE MATTER DEPENDS UPON MAZAL, AS MENTIONED BEFORE.

בַּצָּרָה, אֶלָּא קָרָאתִי, מֵהַהוּא עָקוּ דְּעָאקִין לִי נוּנֵי יַמָּא. מִבֶּטֶן שְׁאוֹל שִׁוַּעְתִּי, דְּהָא מִית. וְלָא כְּתִיב מִבֶּטֶן חַי, אוֹ מִבֶּטֶן דָּג, אֶלָּא דְּוַדַּאי הֲוָה מִית.

86. HE ASKS: First the verse refers to it as "*dag*" ('fish': masc.) and then it refers to it "*dagah*" ('fish': fem.). HE ANSWERS: IT IS BECAUSE IT HAD ALREADY DIED, AS IS WRITTEN: "And the fish (Heb. *dagah*) in the river died" (Shemot 7:21). Then it is written: "I cried to Hashem out of my distress," and it is not written 'I was in distress' or 'I dwelt in distress', but rather, " I cried" out of distress, as the fish of the sea distressed me. "Out of the belly of Sheol I cried" (Yonah 2:3), for it had died. It is not written: 'out of the belly of a living thing,' or 'out the belly of a fish,' but rather it was definitely dead, AND THEREFORE IT WAS CALLED '*SHEOL*'.

87. כֵּיוָן דְּצַלֵּי צְלוֹתֵיהּ, קַבִּיל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְאַחְיֵיהּ לֵיהּ לְהַאי נוּנָא, וְאַפִּיק לֵיהּ לְיַבֶּשְׁתָּא לְעֵינֵיהוֹן דְּכֹלָּא. דִּכְתִיב, וַיֹּאמֶר יְיָ׳ לַדָּג וַיָּקָא אֶת יוֹנָה. וְחָמוּ כֻּלְּהוּ, עֲבִידְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא.

87. As soon as he prayed his prayer, the Holy One, blessed be He, accepted it. He revived that fish and brought it out to the dry land before the eyes of everyone, as is written: "And Hashem spoke to the fish and it vomited out Jonah" (Yonah 2:11). They all saw the work of the Holy One, blessed be He.

88. מַה כְּתִיב, וַיִּתְפַּלֵּל יוֹנָה אֶל יְיָ׳ אֱלֹהָיו מִמְּעֵי הַדָּגָה, לַאֲתָר דַּהֲוָה קָשִׁיר בֵּיהּ, מַשְׁמַע דִּכְתִיב יְיָ׳ אֱלֹהָיו, וְלָא כְּתִיב וַיִּתְפַּלֵּל אֶל יְיָ׳ וְלָא יַתִּיר, אֶלָּא יְיָ׳ אֱלֹהָיו. אוּף הָכָא, וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה מַה תִּצְעַק אֵלָי. אֵלָי דַּיְיקָא.

88. It is written, "Then Jonah prayed to Hashem his Elohim from the fish's belly," MEANING THAT HE PRAYED to the place to which he was bound, THE ASPECT OF MALCHUT. This is understood from the words: "Hashem his Elohim." It is not written: 'Then he prayed to Hashem' and nothing more, but "Hashem his Elohim," WHICH ALLUDES TO THE ASPECT TO WHICH HE WAS BOUND. Here also, "And Hashem said to Moses, 'Why do you cry to Me?'" "…to Me," NAMELY, TO MY ASPECT, WHICH IS

בְּאוֹרַיְיתָא, וְאוֹרַיְיתָא קָארֵי קָמַיְיהוּ בְּכָל יוֹמָא, וְלָא מַשְׁגִּיחִין. תָּא חֲזֵי, בְּסִטְרָא דִּגְבוּרָה מִתְעָרֵי מַיָּא בְּעָלְמָא, וְנַפְקֵי מַיָּא, וְהַשְׁתָּא בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְנַגְבָּא מַיָּא, אֲמַאי וּנְטֵה אֶת יָדְךָ, דְּאִיהוּ שְׂמָאלָא.

92. Rabbi Shimon said: Woe to those who do not see and do not look at the Torah. The Torah calls before them daily but they do not pay attention. Come and behold: water rises in the world and water emerges from the side of Gvurah. But now the Holy One, blessed be He, wanted to dry up the water. Thus, why DOES THE VERSE SAY, "And stretch out your hand," which is the left hand, NAMELY GVURAH?

93. אֶלָּא הָרֵם אֶת מַטְּךָ, לְנַגְבָּא מַיָּא. וּנְטֵה אֶת יָדְךָ, לְאָתְבָא מַיָּא, לְאַתְעָרָא סִטְרָא דִּגְבוּרָה, וּלְאָתְבָא מַיָּא עַל מִצְרַיִם. וּבְגִין כַּךְ, תְּרֵין מִלִּין הָכָא, דִּכְתִיב הָרֵם אֶת מַטְּךָ, וּנְטֵה אֶת יָדְךָ עַל הַיָּם וּבְקָעֵהוּ.

93. HE ANSWERS: Rather, "lift up your rod," is to dry up the water, and "stretch out your hand," is to return the water, to activate the side of Gvurah and to turn the water on Egypt. Therefore, there are two things here, for it is written: "Lift up your rod, and stretch out your hand over the sea, and divide it." ONE ELEMENT IS TO DRY OUT THE WATER, AND THE OTHER IS TO TURN THE WATER OVER EGYPT.

94. וְהָא תְּהוֹמֵי הֲווֹ. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא, עָבֵד נִיסָא גּוֹ נִיסָא, כד"א קָפְאוּ תְהוֹמוֹת בְּלֶב יָם. וַהֲוָה אַזְלִין בְּיַבֶּשְׁתָּא בְּגוֹ יַמָּא, הה"ד וַיָּבֹאוּ בְּנֵי יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבָּשָׁה.

94. HE ASKS: HOW WAS IT POSSIBLE TO DRY THE LAND IN THE MIDST OF THE SEA, for there were pits IN IT? HE ANSWERS: THE Holy One, blessed be He, performed a miracle within a miracle, as is written: "And the depths were congealed in the heart of the sea" (Shemot 15:8). They were walking on the dry ground within the sea. This is what is written: "And the children of Yisrael went into the midst of the sea on the dry ground" (Shemot 14:22).

9. "But lift up your rod"

A Synopsis

Rabbi Elazar says that the rod, whether it is called 'the rod of Moses' or 'the rod of Elohim', is for the purpose of rekindling the aspect of Gvurah. Rabbi Shimon clarifies that since water emerges from the side of Gvurah, "lift up your rod" is to dry up the water, and "stretch out your hand" is to return the water and spill it over the Egyptians.

90. וְאַתָּה הָרֵם אֶת מַטְּךָ וְגוֹ׳. הָרֵם אֶת מַטְּךָ, דִּי בֵּיהּ רָשִׁים שְׁמָא קַדִּישָׁא, אַרְכִּין יְדָךְ בְּסִטְרָא דִשְׁמָא קַדִּישָׁא, וְכֵיוָן דִיֶחֱמוּן מַיָּא שְׁמָא קַדִּישָׁא, יָעַרְקוּן מִנֵּיהּ. וְעַל דָּא, וּנְטֵה אֶת יָדְךָ, לְסִטְרָא חֲדָא, דְּסִטְרִין אַחֲרָנִין דְּהַהוּא מַטֶּה, אִצְטְרִיךְ לֵיהּ לְמִלִּין אַחֲרָנִין.

90. "But lift up your rod" (Shemot 14:16). Lift up your rod, upon which is etched the Holy Name, and stretch your hand to the side of the Holy Name. As soon as the waters see the Holy Name, they will flee from it. Therefore, stretch your hand to one side OF THE ROD, because the other sides of the rod will be necessary for other matters, NAMELY, TO HIT THE ROCK.

91. אָמַר רִבִּי אֶלְעָזָר, חֲמֵינָא, דְּזִמְנִין אִתְקְרֵי הַאי מַטֶּה, מַטֵּה הָאֱלֹהִים, וּלְזִמְנִין אִתְקְרֵי מַטֵּה דְּמֹשֶׁה. אָמַר ר׳ שִׁמְעוֹן בְּסִפְרָא דְּרַב הַמְנוּנָא סָבָא, שַׁפִּיר קָאָמַר, דְּכֻלְּהוּ חַד, בֵּין תֵּימָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וּבֵין תֵּימָא דְּמֹשֶׁה, וְהַאי מַטֶּה, לְאַתְעָרָא סִטְרָא דִּגְבוּרָה. וְעַל דָּא, וּנְטֵה אֶת יָדְךָ, יְדָא דִשְׂמָאלָא, דְּאִיהוּ בְּסִטְרָא דִּגְבוּרָה.

91. Rabbi Elazar said: I see that sometimes this rod is called 'the rod of Elohim' and sometimes it is called 'the rod of Moses'. Rabbi Shimon said: In the book of Rabbi Hamnuna Saba (the elder), he says that it is all one, whether it says 'THE ROD of the Holy One, blessed be He', or 'THE ROD of Moses'. The purpose of this rod is to rekindle the aspect of Gvurah. Therefore, THE VERSE SAYS, "Stretch out your hand," WHICH MEANS the left hand, which is at the side of Gvurah.

92. אָמַר רִבִּי שִׁמְעוֹן, וַוי לְאִינוּן דְּלָא חָמָאן, וְלָא מִסְתַּכְּלִין

וְשָׁתִיל בֵּיהּ עָלְמָא, דְּאִיהוּ קַיָּים לְעָלְמִין, הה"ד וְאֶת בְּרִיתִי אָקִים אֶת יִצְחָק. נָטַל יַעֲקֹב, וְאוֹתְבֵיהּ קָמֵיהּ, וְאִשְׁתַּעֲשַׁע בַּהֲדֵיהּ, וְאִתְפָּאַר בֵּיהּ, הה"ד יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

96. And He establishes His dominion through the Patriarchs. He took Abraham and maintained the world through him, as written: "These are the generations of the heavens and earth when they were created (Heb. *behibar'am*)" (Beresheet 2:4). And they explained it. DO NOT READ IT AS "*BEHIBAR'AM*" BUT RATHER "*BEABRAHAM*" ('IN ABRAHAM') FOR HEAVEN AND EARTH HAD BEEN MAINTAINED THROUGH HIM. He took Isaac and planted the world through him so it should exist always. This is what is written: "And My Covenant will I establish with Isaac" (Beresheet 17:21). He took Jacob and placed him before Him, and was delighted with him and glorified Himself with him. This is what is written, "Yisrael, in whom I will be glorified" (Yeshayah 49:3).

97. ות"ח, יַעֲקֹב אָחִיד בְּאִילָנָא דְחַיֵּי, דְּלֵית בֵּיהּ מוֹתָא לְעָלְמִין, דְּכָל חַיִּין בְּהַהוּא אִילָנָא אִשְׁתְּכְלָלוּ, וְיָהַב חַיִּין לְכָל אִינּוּן דַּאֲחִידָן בֵּיהּ. ובג"כ, יַעֲקֹב לָא מִית. וְאֵימָתַי מִית, בְּשַׁעֲתָא דִכְתִיב וַיֶּאֱסוֹף רַגְלָיו אֶל הַמִּטָּה. הַמִּטָּה. כד"א הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה, בְּגִין דִּבְהַאי מִטָּה כְּתִיב, רַגְלֶיהָ יוֹרְדוֹת מָוֶת, ובג"כ וַיֶּאֱסוֹף רַגְלָיו אֶל הַמִּטָּה כְּתִיב, כְּדֵין וַיִּגְוַע וַיֵּאָסֵף אֶל עַמָּיו. וְעָבֵד קוּדְשָׁא בְּרִיךְ הוּא לְיַעֲקֹב שְׁלִימוּ דַּאֲבָהָן, הה"ד יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ.

97. Come and behold: Jacob is attached to the Tree of Life, which never has any death in it, for all the living are established and perfected in this tree that gives life to all that grasp on to it. Therefore, Jacob did not die. And when did he die? It occurred when it was written: "He gathered up his feet into the bed" (Beresheet 49:33). "The bed" is as you say, "Behold it is his litter, that of Solomon" (Shir Hashirim 2:7), WHICH IS MALCHUT. About this bed, it is written: "Her feet go down to death" (Mishlei 5:5). Therefore, it is written: "He gathered up his feet into the bed," and then, "and he expired and was gathered unto his people." BUT AS LONG AS HE HELD ON TO THE TREE OF LIFE, WHICH IS ZEIR ANPIN, HE DID NOT DIE BECAUSE DEATH IS ONLY FROM THE ASPECT OF MALCHUT, AS EXPLAINED. Then

10. "And He took off their chariot wheels"

A Synopsis

Rabbi Shimon opens with "And He took off their chariot wheels," and, "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures." He tells us that The Holy One, blessed be He establishes His dominion through the Patriarchs. Jacob is attached to the Tree of Life, which never has any death in it, so God made him the chosen among the Patriarchs. The thrust of this whole section is that when the Holy One, blessed be He wants to remove someone from power on this earth, He first removes their dominion above. We read about the legions of above with all the Chariots entwined together and under the command of the highest holy beast. They all go and swim in the great sea, where the waves are judgments. Rabbi Yitzchak tells us that when the children of Yisrael approached the Red Sea, the Holy One, blessed be He called the minister who was appointed over the sea and told him that it was time to fulfill the condition that had been made when the sea was first created, that it should split before His children when the time came. And the reason that the Egyptians were killed by the sea was that the upper sea aroused against them. The minister over Egypt had oppressed the Congregation of Yisrael with enslavement, so he was broken first, and then all the kingdoms below were broken.

95. וַיָּסַר אֶת אוֹפַן מַרְכְּבוֹתָיו. ר"ש פָּתַח, וָאֵרֶא הַחַיּוֹת וְהִנֵּה אוֹפַן אֶחָד בָּאָרֶץ אֵצֶל הַחַיּוֹת. הַאי קְרָא אוּקְמוּהָ וְאִתְּמַר, אֲבָל ת"ח, קוּדְשָׁא בְּרִיךְ הוּא בְּכוֹלָא אִתְחָזֵי שֶׁלְטָנוּתָא דִּילֵיהּ, וְשֶׁלְטָנֵיהּ דִּי לָא תַּעְדֵּי לְעָלַם וּלְעָלְמֵי עָלְמִין.

95. "And He took off their chariot wheels" (Shemot 14:25). Rabbi Shimon opened the discussion with the verse: "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures" (Yechezkel 1:15). This passage has been explained, and we studied it. Yet come and behold: the Holy One, blessed be He, shows His dominion in every way, and His dominion will not depart forever and ever.

96. וְעַבִּיד שׁוּלְטָנוּתָא בַּאֲבָהָן, נָטַל לְאַבְרָהָם, וְקַיֵּים בֵּיהּ עָלְמָא, דִּכְתִיב אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם, וְאוּקְמוּהָ. נָטִיל יִצְחָק,

אִשְׁתְּכַח, וְרוּחָא תַּקִּיפָא אַזְלָא עָלֵיהּ בְּתְקִיפוּ. וְנוּנֵי יַמָּא מִתְבַּדְּרִין לְכָל סְטַר, אִלֵּין לְמִזְרָח, וְאִלֵּין לְמַעֲרָב, אִלֵּין לַצָּפוֹן, וְאִלֵּין לַדָּרוֹם. וְכָל אִינּוּן בְּנֵי עָלְמָא, דְּחָמָאן רְשִׁימָא עָלַיְיהוּ, נַטְלִין לוֹן, וּבַלְעִין לוֹן בְּקַפְטִירֵי עַפְרָא.

100. When the sea raises its waves, WHICH ARE JUDGMENTS, all the ships go up and down, MEANING THEY GO UP UNTO THE HEAVENS AND DOWN TO THE DEPTHS. It is stormy and a strong wind blows over it powerfully. And the fish of the sea are scattered to every side, these to east and these to west, these to north and these to south. THESE FISH OF THE SEA see a sign on all the people of the world BECAUSE OF THEIR SIN, and they take them and swallow them in caves in the ground.

101. וְכָל אַרְבִּין לָא נַטְלִין מֵאַתְרַיְיהוּ, וְלָא סַלְקִין וְנַחְתִּין, בַּר מֵהַהוּא שַׁעֲתָא, דְּאָתֵי חַד דִּבְרָא בְּיַמָּא, וְיָדַע לְאַשְׁלְמָא רוּחָא דְזַעְפָּא דְיַמָּא, כֵּיוָן דְּסָלִיק דָּא עָלֵיהּ דְּיַמָּא, שָׁכִיךְ מֵרוּגְזָא, וְנַיְיחָא אִשְׁתְּכַח, וּכְדֵין כֻּלְּהוּ אַרְבִּין אַזְלִין בְּאֹרַח מֵישָׁר, וְלָא סָטָאן לִימִינָא וּשְׂמָאלָא, הה״ד, שָׁם אֳנִיּוֹת יְהַלֵּכוּן לִוְיָתָן זֶה יָצַרְתָּ לְשַׂחֶק בּוֹ. זֶה דַּיְיקָא. וְכָל נוּנֵי יַמָּא מִתְכַּנְּשִׁין לְאַתְרַיְיהוּ. וְכָל אִינּוּן חֵיוָון חַדָּאן עָלָה, וְחֵיוָון חַקְלָא עִלָּאָה חַדָּאן, הה״ד וְכָל חַיַּת הַשָּׂדֶה יְשַׂחֲקוּ שָׁם.

101. None of the ships move from their places, or go up or down, except when the one leader of the sea arrives and knows how to settle and appease the stormy wind of the sea. As soon as he rises over the sea, it rests from its rage and becomes placid. Then all the ships continue on their straight course and do not turn right or left. This is what is written: "There go the ships: this is the Leviathan, whom you have made to play therein" (Ibid. 26). "This" is exact, WHICH IS THE SECRET OF YESOD OF ZEIR ANPIN THAT IS CALLED 'THIS' (MASC.), WHICH IS THE SECRET OF THE CENTRAL COLUMN. All the fish of the sea gather to their place and all the animals rejoice with them, and the animals of the supernal field rejoice. This is what is written: "Where all the wild beasts play" (Iyov 40:20).

102. ת״ח, כְּגַוְונָא דִלְעֵילָא, אִית לְתַתָּא. כְּגַוְונָא דִלְתַתָּא, אִית בְּיַמָּא.

the Holy One, blessed be He, made Jacob the chosen among the Patriarchs. This is what is written: "Jacob whom I have chosen" (Yeshayah 41:8).

98. ת"ח, כָּל מַשְׁרְיָין דִּלְעֵילָא, וְכָל אִינּוּן רְתִיכִין, כֻּלְּהוּ אֲחִידָן אִלֵּין בְּאִלֵּין, דַּרְגִּין בְּדַרְגִּין, אִלֵּין עִלָּאִין וְאִלֵּין תַּתָּאִין. וְחֵיוָתָא קַדִּישָׁא עָלַיְיהוּ, וְכֻלְּהוּ אוֹכְלוֹסִין וּמַשְׁרְיָין, כֻּלְּהוּ נַטְלִין תְּחוֹת יְדָהָא, עַל מֵימְרָהָא נַטְלִין, וְעַל מֵימְרָהָא שָׁרָאן.

98. Come and behold: see all the legions of above THAT ARE DRAWN FROM THE FOUR COMPANIES OF THE SHECHINAH, WHICH ARE THE WHEELS. All the Chariots are entwined with each other, levels with levels. The upper and the lower EVOLVE, THE ONE FROM THE OTHER, AND COMBINE, THE ONE WITH THE OTHER. And there is a holy living creature over them, WHICH IS THE NUKVA. FOR THERE ARE FOUR LIVING CREATURES, AS MENTIONED, AND THE NUKVA IS THE FOURTH. All the multitude hosts and the legions travel under her command. They travel and camp according to her instructions, FOR ALL THE CHARIOTS AND THE LIVING CREATURES AND THE WHEELS POSSESS ONLY WHAT THEY RECEIVE FROM THIS HIGHEST HOLY LIVING CREATURE.

99. וְדָא הוּא חֵיוָתָא, דְּכָל שְׁאַר חֵיוָתָא, אֲחִידָן בָּהּ וְאִשְׁתַּלְשָׁלוּ בְּגִינָהּ כַּמָּה חֵיוָן לְחֵיוָן. וְאִתְאַחֲדָן דַּרְגִּין בְּדַרְגִּין, וְכֻלְּהוּ עִלָּאִין וְתַתָּאִין אַזְלִין וְשָׁאטִין בְּיַמָּא, הה"ד זֶה הַיָּם גָּדוֹל וּרְחַב יָדַיִם שָׁם רֶמֶשׂ וְאֵין מִסְפָּר וְגוֹ'.

99. This is the living creature that all the other living creatures hold on to. And from her evolved many other living creatures upon living creatures, MEANING THAT MANY LIVING CREATURES EVOLVED ONE FROM ANOTHER, and levels combined with levels. All those of above and of below go and swim in the sea, WHICH IS THE NUKVA, FOR THOSE OF ABOVE ARE INCLUDED IN HER, THEY GIVE FORTH INFLUENCE TO HER. AND THE LOWER ARE INCLUDED IN HER AND RECEIVE FROM HER. This is what is written: "So is this great and wide sea, wherein are creeping things innumerable" (Tehilim 104:25).

100. וְכַד סָלִיק יַמָּא גַּלְגַּלּוֹי, כֻּלְּהוּ אַרְבִּין סַלְקִין נַחְתִּין, וְזַעְפָּא

NETZACH. AND THEREFORE THE TORAH VERSE SAYS, "AND HIS BORDER (ALSO: 'THIGH')." The Sea of Galilee was in his inheritance, and from here the purple fish is available for the purple dye.

105. ת"ח, כַּמָּה רְתִיכִין עַל רְתִיכִין אִשְׁתְּכָחוּ, וְגַלְגַּלּוֹי דִּרְתִיכָא רָהֲטִין בִּבְהִילוּ, וְלָא מִתְעַכְּבֵי אִינּוּן סַמְכֵי רְתִיכָא, לְנַטְלָא עֲלֵיהוֹן. וְכֵן כֻּלְּהוּ. ת"ח, רְתִיכָא דִּי מְמָנָא עַל מִצְרָאֵי, אוּקְמוּהָ, רְתִיכָא שְׁלֵימָתָא לָא אִשְׁתְּכַח, דְּהָא כְּתִיב וַיָּסַר אֵת אוֹפַן מַרְכְּבוֹתָיו, כַּמָּה רְתִיכִין הֲווֹ, דַּהֲווֹ נַטְלִין עַל חַד סָמִיךְ גַּלְגַּלָּא, דְּאִתְפָּקְדוּ עֲלַיְיהוּ, כֵּיוָן דְּאִתְעֲבָר הַאי מִשּׁוּלְטָנוּתָא דִּילֵיהּ, כֻּלְּהוּ רְתִיכִין אִתְעֲבָרוּ מִשּׁוּלְטָנֵיהוֹן, וְלָא נַטְלוּ. כְּדֵין כֻּלְּהוּ לְתַתָּא אִתְעֲבָרוּ מִשּׁוּלְטָנוּתָא, דִּכְתִיב עַל מִצְרַיִם וְעַל פַּרְעֹה וְעַל הַבּוֹטְחִים בּוֹ.

105. Come and behold: how many chariots upon chariots there are, and the wheels of the chariot race speedily, and the supports of the chariot do not refrain from traveling on them. And it is so for all of them. Come and behold: examine the Chariot of the minister over Egypt. As was explained, there was no complete chariot to be found, as it is written: "And He took off their chariot wheels" (Shemot 14:25). There were many chariots that traveled upon the support of one wheel that was appointed over them. As soon as it was removed from its dominion, then all the Chariots were removed from their control and could not travel. Then all of those below, IN THIS WORLD, were removed from their dominion, as is written: "And Egypt even Pharaoh, and all those who trust in him" (Yirmeyah 46:25).

106. וּבְהַהוּא זִמְנָא, שֵׁלְטָנוּתָא דִּמְצְרַיִם שָׁלִיט עַל כָּל שְׁאַר עַמִּין, כֵּיוָן דְּאִתְבַּר חֵילָא דִּמְצְרַיִם, אִתְּבַר חֵילָא דִּשְׁאַר עַמִּין. מְנָלָן, דִּכְתִיב אָז נִבְהֲלוּ אַלּוּפֵי אֱדוֹם וְגוֹ'. וּכְתִיב שָׁמְעוּ עַמִּים יִרְגָּזוּן וְגוֹ'. בְּגִין דְּכֻלְּהוּ הֲווֹ אֲחִידָן בְּפוּלְחָנָא דִּמְצְרַיִם, וַאֲחִידָן בְּמִצְרַיִם לְסִיּוּעָא דִּלְהוֹן. וּבְהַהוּא זִמְנָא, כֻּלְּהוּ בָּעָאן לְסִיּוּעָא דִּמְצְרַיִם, לְאִתַּתְקָפָא. וְעַל דָּא, כֵּיוָן דְּשָׁמְעוּ גְּבוּרָן דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם, רָפוּ יְדֵיהוֹן, וְלָא יָכִילוּ לְמֵיקָם, וְאִזְדַּעֲזָעוּ כֻּלְּהוּ, וְאִתְּבָרוּ מִשּׁוּלְטָנַתְהוֹן.

כְּגַוְונָא דִלְעֵילָא, אִית לְעֵילָא בְּיַמָּא עִלָּאָה. כְּגַוְונָא דִלְעֵילָא אִית לְתַתָּא. כְּגַוְונָא דִלְתַתָּא, אִית בְּיַמָּא תַּתָּאָה.

102. Come and behold: as it is above, IN CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, so is it below, IN NETZACH, HOD AND YESOD OF ZEIR ANPIN. And what is below is also in the Lower Sea, WHICH IS MALCHUT. ANOTHER VERSION: as it is above, IN CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, so it is in the supernal sea, WHICH IS BINAH, and as it is in the higher above, so it is down below, IN NETZACH, HOD AND YESOD OF ZEIR ANPIN. Whatever is down below is in the Lower Sea, WHICH IS MALCHUT.

103. גּוּפָא דְהַהוּא יַמָּא, הָא אִתְעַרְנָא לְחַבְרָנָא, אוֹרְכָא וּפוּתְיָא, רֵישָׁא וּדְרֹעִין וְגוּפָא, כֹּלָּא כְּמָה דְּאִצְטְרִיךְ, וְכֹלָּא בִּשְׁמֵיהּ אִתְקְרֵי. וּכְגַוְונָא דָא לְתַתָּא לְיַמָּא דִלְתַתָּא, הָכִי נָמֵי רֵישָׁא דְיַמָּא, וּדְרוֹעִין דְיַמָּא, וְגוּפָא דְיַמָּא.

103. I have already commented to the friends about the body of that SUPERNAL sea, WHICH IS BINAH. The length and breadth OF IT, the head and arms and the body are all as they should, and each is called by its name. Similarly, below in the Lower Sea, WHICH IS MALCHUT, there is also the head of the sea, the arms of the sea, and the body of the sea.

104. כְּתִיב זְבוּלוּן לְחוֹף יַמִּים יִשְׁכּוֹן. וְהָא יַמָּא חַד הֲוָה בְּעַדְבֵיהּ אֶלָּא מַאי לְחוֹף יַמִּים, וַדַּאי אוּקְמוּהָ חַבְרַיָּיא בְּרָזָא עִלָּאָה. וְיַרְכָתוֹ עַל צִידוֹן, כד"א יוֹצְאֵי יֶרֶךְ יַעֲקֹב. זְבוּלוּן שׁוֹקָא דִימִינָא דְגוּפָא הֲוָה, וְיַם כִּנֶּרֶת הֲוָה בְּעַדְבֵיהּ, וּמֵהָכָא אִשְׁתְּכַח חִלָּזוֹן לִתְכֶלְתָּא.

104. It is written: "Zebulun shall dwell at the shore of the seas" (Beresheet 49:13). HE ASKS: But there was only one sea in his Heritage, WHY DOES IT SAY "AT THE SHORE OF THE SEAS"? HE ANSWERS: But what does "the shore of the seas" mean, for the comrades certainly explained it in accordance with the supernal secret. "And his border shall be at Tzidon" (Ibid.), is as it is written: "That came out of the loins (also thigh) of Jacob" (Shemot 1:5), for Zebulun was the right thigh of the body, WHICH IS

109. וְתוּ, וַיָּסַר אֵת אוֹפַן מַרְכְּבוֹתָיו, תָּא חֲזֵי, זַכָּאָה חוּלָקְהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרָעֵי בְּהוּ, לְאִתְדַּבְּקָא בְּהוּ, וּלְמֶהֱוֵי לְהוּ חוּלָק, וּלְמֶהֱוֵי אִינּוּן חוּלָקֵיהּ. הֲדָא הוּא דִּכְתִיב, וּבוֹ תִדְבָּקוּן. וּכְתִיב וְאַתֶּם הַדְּבֵקִים בַּיְיָ׳ אֱלֹהֵיכֶם, בַּיְיָ׳ מַמָּשׁ. וּכְתִיב כִּי יַעֲקֹב בָּחַר לוֹ יָהּ. וּכְתִיב כִּי חֵלֶק יְיָ׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ. דְּאַפִּיק לוֹן מִזַּרְעָא קַדִּישָׁא, לְמֶהֱוֵי חוּלָקֵיהּ, וְעַל דָּא יָהַב לוֹן אוֹרַיְיתָא קַדִּישָׁא עִלָּאָה, גְּנִיזָא תְּרֵי אַלְפִין שְׁנִין, עַד לָא יִתְבְּרֵי עָלְמָא, וְהָא אִתְּמַר. וּבְגִין רְחִימוּתָא דִּילֵיהּ יָהֲבָא לְיִשְׂרָאֵל, לְמֵהַךְ אֲבַתְרָהּ, וּלְאִתְדַּבְּקָא בָּהּ.

109. WE CAN also EXPLAIN: "And he took off his chariots' wheel." Come and behold: happy is the portion of Yisrael that the Holy One, blessed be He, wanted to join with them and to be their portion, and that they should be His portion. This is what is written: "And hold fast to Him" (Devarim 13:5), and, "But you that did cleave to Hashem your Elohim" (Devarim 4:4), to Hashem indeed. It is also written, "For Yah, has chosen Jacob for Himself" (Tehilim 135:4), and, "For Hashem's portion is His people, Jacob is the lot of His inheritance" (Devarim 32:9), for He brought them forth from the holy seed to be His portion. THIS IS NOT SO FOR THE OTHER SIDE AND THE NATIONS OF THE WORLD, WHICH HAVE NO CONNECTION TO ZEIR ANPIN. Therefore, He gave them the Holy Torah that was concealed two hundred years before the world was created, and this has already been explained. Because of His love, He gave it to the children of Yisrael to follow and to cleave unto it.

110. תָּא חֲזֵי, כָּל מַשִּׁירְיָין דִּלְעֵילָא, וְכָל אִינּוּן רְתִיכִין, כֻּלְּהוּ אֲחִידָן אִלֵּין בְּאִלֵּין, דַּרְגִּין בְּדַרְגִּין, אִלֵּין עִלָּאִין, וְאִלֵּין תַּתָּאִין, וְהָא אוּקְמוּהָ, דִּכְתִיב זֶה הַיָּם גָּדוֹל. וְחֵיוָתָא קַדִּישָׁא עָלֵיהּ, וְכֻלְּהוּ אוּכְלוֹסִין וּמַשִּׁרְיָין, כֻּלְּהוּ נַטְלִין תְּחוֹת יְדָהּ, עַל מֵימְרָהּ נַטְלִין, לְהוּ מֵימְרָהּ שָׁרָאן. בְּעִדָּנָא דְּהִיא נַטְלָא, כֻּלְּהוּ נְטִילִין, בְּגִין דְּכֻלְּהוּ אֲחִידָן בָּהּ.

110. Come and behold: All the camps of above and all the Chariots are all joined one to the other, levels by levels; those of above and those of below ARE BOUND TOGETHER. And it was explained that it is written: "So is this great and wide sea" (Tehilim 104:25). And the living creature is over them,

106. At that time, the government of Egypt ruled over all the other nations. As soon as the power of Egypt was crushed, the power of the other nations was broken. How do we know? For it is written: "Then the chiefs of Edom shall be amazed" (Shemot 15:15). And, "The people shall hear, and be afraid" (Ibid. 14), because at that time they were all attached to the service of Egypt, they depended upon Egypt to help them, and they all requested assistance from Egypt to strengthen themselves. Therefore, when they heard of the mighty acts that the Holy One, blessed be He, performed in Egypt, they were discouraged and were unable to stand firm. And they all quaked and trembled and lost their power.

107. וַדַּאי כַּד אִתְּבַר חֵילָא דִלְהוֹן לְעֵילָא, אִתְּבַר חֵילָא דְּכָל אִינּוּן דַּאֲחִידָן בֵּיהּ, כֵּיוָן דְּאִתְּבַר חֵילָא דְּכֻלְּהוּ לְעֵילָא, כָּל הָנֵי דִּלְתַתָּא אִתְּבָרוּ, בְּגִין הַאי חֵילָא דְּאִתְּבַר בְּקַדְמֵיתָא. וּבג"כ וַיָּסַר אֵת אֹפַן מַרְכְּבוֹתָיו כְּתִיב. וַיְנַהֲגֵהוּ בִּכְבֵדוּת, דְּהָא כַּד דָּא אִתְּבַר, לָא הֲווֹ אַזְלִין.

107. Certainly, when their strength was broken above, the strength of all those attached to him was broken, for once the strength of all of them was broken above, all those below were broken because of that strength which was broken first. Therefore, "He took off his chariot wheels (lit. 'wheel')," NAMELY, THE STRENGTH FROM ABOVE, AS MENTIONED EARLIER. "That they drove heavily" (Shemot 14:25). Once it was broken, they could not move.

108. תָּא חֲזֵי דְּהָכִי הוּא, דְּלָא כְּתִיב וַיָּסַר אֵת אוֹפַנֵּי מַרְכְּבוֹתָיו, אוֹ אוֹפַן מֶרְכַּבְתּוֹ, אֶלָּא וַיָּסַר אֵת אוֹפַן מַרְכְּבוֹתָיו. בְּגִין הַאי חֵילָא, דְּכֻלְּהוּ הֲווֹ מִתְדַּבְּקָן בֵּיהּ.

108. Come and behold: it is so, for it is not written: 'And He took off his chariots' wheels' or 'chariot wheel', MEANING EITHER BOTH IN PLURAL, OR BOTH IN SINGULAR. But rather it is written: "And He took off his chariots' wheel." "WHEEL" IS SINGULAR, AND "HIS CHARIOTS" IS PLURAL, AND THAT IS because 'WHEEL' (HEB. *OFAN*) is the power to which all of them were attached, AS IS WRITTEN ABOVE. IT IS THEREFORE WRITTEN IN THE SINGULAR FORM.

הוּא כַּד בָּרָא עָלְמָא.

112. Rabbi Yitzchak said: When Yisrael approached the sea, the Holy One, blessed be He, called the minister who was appointed over the sea. He said to him: 'At the time that I made the world, I appointed you over the sea, and conditioned the sea so that its water should split before My children. Now the time has arrived for My children to pass in the midst of the sea.' And afterwards, it is written: "And the sea returned to its strength (Heb. *eitano*) when the morning appeared" (Shemot 14:27). What is *Eitano*? The condition (Heb. *tenao*) that it had with the Holy One, blessed be He, when He created the world, BECAUSE *EITANO* ('ITS STRENGTH') IS SPELLED WITH THE SAME LETTERS AS *TENAO* ('HIS CONDITION').

113. וַהֲוּוֹ יִשְׂרָאֵל שָׁרָאן עַל יַמָּא, וַהֲוּוֹ יִשְׂרָאֵל חָמָאן, גַּלְגַּלֵּי יַמָּא סַלְקִין וְנַחְתִּין, זָקְפוּ עֵינַיְיהוּ, וְחָמוּ לְפַרְעֹה וּלְאוּכְלוֹסִין דִּילֵיהּ, דְּחִילוּ וְצָעֲקוּ. וְהָא אִתְּמַר. הַיָּם רָאָה, מָה חָמָא יַמָּא. אֲרוֹנָא דְּיוֹסֵף קָא חָמָא, וְעָרַק מִקָּמֵיהּ. מ״ט, בְּגִין דִּכְתִיב וַיָּנָס וַיֵּצֵא הַחוּצָה. וְעַל דָּא הַיָּם רָאָה וַיָּנוֹס, וּכְתִיב וַיָּסַר אֶת אוֹפַן מַרְכְּבוֹתָיו וְגוֹ׳ אָנוּסָה מִפְּנֵי יִשְׂרָאֵל. מַאי טַעֲמָא. בְּגִין דְּחָמוּ אַרְעָא דְּמִצְרַיִם, כְּאִלּוּ אִתּוֹקַד בְּנוּרָא, כְּדֵין אָמְרוּ אָנוּסָה מִפְּנֵי יִשְׂרָאֵל.

113. Yisrael were dwelling by the sea and saw the waves rising and falling. They raised their eyes and saw Pharaoh and his multitudes. They feared and cried out, as has already been explained: "The sea saw" (Tehilim 114:3). HE ASKS: What did the sea see? AND HE ANSWERS: It saw the coffin of Joseph and fled from before it. For what reason? Because it is written OF JOSEPH, "And fled, and went outside" (Beresheet 39:12). DUE TO THIS, "The sea saw it, and fled." It is written: "And He took off their chariot wheels…Let us flee from the face of Yisrael." What is the reason? It is because they saw the land of Egypt and it looked as though it was burning with fire. Then they said, "Let us flee from the face of Yisrael."

114. רִבִּי חִיָּיא וְרִבִּי יוֹסֵי, הֲווֹ אַזְלֵי בְּמַדְבְּרָא, אָמַר רִבִּי חִיָּיא לְרִבִּי יוֹסֵי, תָּא וְאֵימָא לָךְ, דְּכַד קוּדְשָׁא בְּרִיךְ הוּא בָּעֵי לְאַעְבְּרָא שׁוּלְטָנוּתָא דְּאַרְעָא, לָא עָבֵיד, עַד דְּאַעְבַּר שֵׁלְטָנוּתָא דִּלְהוֹן בִּרְקִיעָא, וְלָא אַעְבַּר

WHICH IS THE NUKVA THAT IS FROM THE CHEST AND HIGHER OF ZEIR ANPIN THAT RECEIVES FROM THE THREE LIVING CREATURES OF ZEIR ANPIN. AND SHE IS THE FOURTH LIVING CREATURE THAT ALL RECEIVE FROM, EVEN THE CHARIOTS OF THE OTHER SIDE, AND THE NATIONS OF THE WORLD. All the multitudes and the camps travel under her command. According to her instructions they travel, and by her word they rest. When she travels they all travel, because they are all joined to her.

111. ות"ח, בְּשַׁעֲתָא דְּבָעֵי קוּדְשָׁא בְּרִיךְ הוּא, לְאַעְבְּרָא לְאוּכְלוֹסִין דְּפַרְעֹה לְתַתָּא אַעְבַּר בְּקַדְמֵיתָא לְהַהוּא חֵילָא דִּלְהוֹן, כְּמָה דְּאוֹקִימְנָא. מַה עָבֵד. אַעְבָּר וְסָלִיק הַהוּא אֲתָר קַדִּישָׁא עִלָּאָה, דַּהֲוָה מַדְבָּר לְכָל אִינּוּן רְתִיכִין, כֵּיוָן דְּהַאי אִסְתְּלִיק, הַנְהוּ כֻּלְּהוּ מַשִּׁירְיָין לָא יָכִילוּ לְדַבְּרָא, כֵּיוָן דְּאִינּוּן לָא יָכִילוּ, הַהוּא מְמָנָא דְּמִצְרָאֵי אַעְבְּרוּ לֵיהּ מִשּׁוּלְטָנֵיהּ, וְאַעְבַּר בְּנוּרָא דְּדָלִיק, וּכְדֵין שֵׁלְטָנוּתָא דְּמִצְרָאֵי אִתְעָדֵי. וְעַל דָּא, אָנוּסָה מִפְּנֵי יִשְׂרָאֵל. מ"ט, בְּגִין דְּחָמוּ מְמָנָא דְּמִצְרַיִם אִתּוֹקַד בְּנוּרָא.

111. Come and behold: when the Holy One, blessed be He, wanted to remove the multitudes of Pharaoh below, He first removed their power, as we explained. What did He do? He removed and detached that upper holy place that led all those Chariots OF THE MINISTER OF EGYPT ABOVE, AS EVERY CHARIOT WAS UNDER ITS COMMAND, EVEN THOSE OF THE OTHER SIDE. As soon as it left, then all the camps AND THE CHARIOTS could not travel. Since they could not, the Minister of Egypt was removed from his dominion with a flaming fire, and then the dominion of Egypt was removed. Therefore, THEY SAID, "Let us flee from the face of Yisrael." What is the reason? Because they saw the Minister of Egypt burned in fire.

112. ר' יִצְחָק אָמַר, בְּשַׁעֲתָא דְּקָרִיבוּ יִשְׂרָאֵל לְיַמָּא, קָרָא קב"ה לַמְמָנָא רַבְּרְבָא דְּעַל יַמָּא, אָמַר לֵיהּ, בְּשַׁעֲתָא דַּעֲבָדִית אֲנָא עָלְמָא, מָנִיתִי לָךְ עַל יַמָּא, וּתְנַאי אִית לִי עַל יַמָּא, דִּי יִבְזַע מֵימוֹי מִקָּמֵי בָּנַי. הַשְׁתָּא מָטָא עִדָּנָא, דְּיַעַבְרוּן בָּנַי בְּגוֹ יַמָּא. לְבָתַר מַה כְּתִיב, וַיָּשָׁב הַיָּם לִפְנוֹת בֹּקֶר לְאֵיתָנוֹ. מַאי לְאֵיתָנוֹ, לִתְנָאוֹ דַּהֲוָה לֵיהּ בְּקוּדְשָׁא בְּרִיךְ

117. בְּשַׁעֲתָא דְּהַאי נָהֲרָא עֲמִיקְתָּא דְּכֹלָּא, נָגִיד וְנָפִיק עַל הַשָּׁמַיִם, כְּדֵין כֹּלָּא בְּחִידוּ, וּמַטְרוֹנִיתָא אִתְעַטְּרַת בְּמַלְכָּא, וְכָל עָלְמִין כֻּלְּהוּ בְּחִידוּ, וְשֵׁלְטָנוּתָא דְּעַמִּין עעכו"ם, אִתְעֲבָר מִקָּמֵי מַטְרוֹנִיתָא, וּכְדֵין זַקְפִּין רֵישָׁא כָּל מַאן דַּאֲחִידוּ בָּהּ.

117. At the time that this deepest river, WHICH IS BINAH, is drawn and goes out over the heaven, WHICH IS ZEIR ANPIN, then everything is joyous. And the Queen, WHO IS MALCHUT, crowns Herself with the King, WHO IS ZEIR ANPIN, and all the worlds are joyful. The domination of the heathen nations is removed before the Queen, and then all who cling to Her raise their heads.

118. אַדְהָכִי חָמוּ חַד ב"נ, דַּהֲוָה אָתֵי, וְחַד מָטוּלָא קָמֵיהּ. א"ר חִיָּיא, נְזִיל, דִּלְמָא הַאי בַּר נָשׁ עעכו"ם הוּא, אוֹ עַם הָאָרֶץ הוּא, וְאָסִיר לְאִשְׁתַּתְּפָא בַּהֲדֵיהּ בְּאָרְחָא. א"ר יוֹסֵי, נֵיתִיב הָכָא, וְנֶחֱמֵי, דִּלְמָא גַּבְרָא רַבָּא הוּא.

118. In the meantime, they saw a man coming with a load in front of him. Rabbi Chiya said: Let us go. Perhaps this man is a heathen or an ignoramus, and it is forbidden to join him on the road. Rabbi Yosi said: Let us sit here and watch. Perhaps he is a great man.

119. אַדְהָכִי, אַעְבָּר קָמַיְיהוּ, א"ל, בְּדוּקְפָּא דְּמַעְבָּרָא דְּקוֹטִיפָא דְּהַאי, חַבְרוּתָא אִבְעֵי, וַאֲנָא יְדַעְנָא אָרְחָא אַחֲרָא, וְנִסְטֵי מֵהַאי, וַאֲנָא בְּעֵינָא דְּאֵימָא לְכוּ, וְלָא אִתְחַיַּיבְנָא בְּכוּ, וְלָא אַעְבָּר עַל מַה דִּכְתִיב וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשׁוֹל, וְאַתּוּן כְּסוּמִין בְּאָרְחָא דָּא, וְלָא תִּסְתַּכְּנוּ בְּנַפְשַׁיְיכוּ. א"ר יוֹסֵי, בְּרִיךְ רַחֲמָנָא דְּאוֹרִיכְנָא הָכָא, אִתְחַבְּרוּ בַּהֲדֵיהּ. אָמַר לוֹן, לָא תִּשְׁתָּעוּ מִידֵי הָכָא, עַד דְּנַעֲבַר בְּהַאי. סָטוּ בְּאָרְחָא אַחֲרָא.

119. In the meantime, he passed before them and said to them: At this crossing place, which is dangerous, I need company, FOR I AM AFRAID TO

שֶׁלְטָנָא דִּלְהוֹן, עַד דְּמָנֵי אַחֲרָא בְּאַתְרֵיהּ, בְּגִין דְּלָא יִגְרַע שִׁמּוּשָׁא דִּלְהוֹן בִּרְקִיעָא, בְּגִין לְקַיֵּימָא מַה דִּכְתִיב, וּלְמַן דִּי יִצְבֵּא יִתְּנִינָהּ. א"ר יוֹסֵי, וַדַּאי הָכִי הוּא.

114. Rabbi Chiya and Rabbi Yosi were traveling in the wilderness. Rabbi Chiya said to Rabbi Yosi: Come and I will tell you. When the Holy One, blessed be He, wishes to remove a government on the earth, He does not do it until he removes its dominion in heaven. And He does not remove the dominion in the heaven until He appoints another in its place, so that their service in heaven shall not be lacking, in order to fulfill what is written: "And gives it to whomever He will" (Daniel 4:14). Rabbi Yosi said: Certainly, it is so.

115. פָּתַח ר' יוֹסֵי וְאָמַר, יְיָ' אֲדוֹנֵינוּ מַה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ. יְיָ' אֲדוֹנֵינוּ: כַּד בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְתַבְרָא חֵילָא דְּעַמִּין עכו"ם, אַתְקִיף דִּינֵיהּ עָלַיְיהוּ, וְתָבַר לוֹן, וְאַעְבָּר מִקָּמֵיהּ שׁוּלְטָנוּתָא דִּלְהוֹן.

115. Rabbi Yosi opened the discussion, saying: "Hashem our Master, how majestic is Your Name on all the earth" (Tehilim 8:2). "Hashem our Master," MEANS that when the Holy One, blessed be He, wishes to break the power of the heathen nations, He strengthens His Judgment over them, breaks them, and removes their dominion from before Himself.

116. אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמַיִם, אֲשֶׁר נָתַתָּ מִבָּעֵי לֵיהּ, אוֹ תְּנָה הוֹדְךָ, מַהוּ אֲשֶׁר תְּנָה הוֹדְךָ. אֶלָּא דָּא הוּא רָזָא דְּנַהֲרָא עֲמִיקָא דְּכֹלָּא, וְדָוִד בָּעָא בָּעוּתֵיהּ, לְמִנְגַּד מִנֵּיהּ עַל הַשָּׁמַיִם, וְדָא הוּא אֲשֶׁר. כד"א, אֶהְיֶה אֲשֶׁר אֶהְיֶה.

116. "Who (Heb. *asher*) have set Your glory above the heavens" (Ibid.). HE ASKS: It should have been written 'who have set' 'or set Your glory'. Why, "Who have set Your glory"? HE ANSWERS: This is the secret of the river that is the deepest of all, WHICH IS BINAH. And David prayed his prayer to draw from it unto the heaven, WHICH IS ZEIR ANPIN. And this "*asher*," WHICH IS THE NAME OF BINAH, is as is written: "I will ever be what (Heb. *asher*) I am" (Shemot 3:14).

took him Elisheva the daughter of Amminadab...to wife" (Shemot 6:23), and this is the secret regarding the Congregation of Yisrael, WHICH IS MALCHUT CALLED 'ELISHEVA', BECAUSE OF THE SEVEN (*SHEVA*) SFIROT SHE POSSESSES. Aaron is Her attendant who manages her house and serves Her, and brings Her to the King, WHICH IS ZEIR ANPIN, to join them together. From now onwards, every priest who serves in the Temple is MALCHUT'S ATTENDANT, like Aaron.

122. אֲחִימֶלֶךְ כַּהֲנָא רַבָּא עִלָּאָה הֲוָה, וְכָל אִינּוּן כַּהֲנֵי בַּהֲדֵיהּ, כֻּלְּהוּ הֲווֹ שׁוּשְׁבִינִין דְּמַטְרוֹנִיתָא, כֵּיוָן דְּאִתְקְטִילוּ, אִשְׁתַּאֲרַת מַטְרוֹנִיתָא בִּלְחוֹדָהָא, וְאִתְאֲבִיד שׁוּשְׁבִינָא דִּילָהּ, וְלָא אִשְׁתְּכַח מַאן דִּמְשַׁמֵּשׁ קָמָהּ, וִיתַקֵּן בֵּיתָהּ, וִיחַדֵּי לָהּ לְאִזְדַּוְּוגָא עִם מַלְכָּא. כְּדֵין מֵהַהוּא יוֹמָא, אִתְעַבְּרָא לִשְׂמָאלָא, וְקַיְּימָא עַל עָלְמָא, כְּמִין עַל כֹּלָא, קָטִיל לְשָׁאוּל וְלִבְנוֹי, אִתְאֲבִיד מִינַיְיהוּ מַלְכוּ, מִיתוּ מִישְׂרָאֵל כַּמָּה אַלְפִין וְכַמָּה רִבְוָון. וְעַד כְּעַן, הַהוּא חוֹבָה הֲוָה תָּלֵי, עַד דְּאָתָא סַנְחֵרִיב וְאַרְגִּיז כֹּלָא.

122. Achimelech was the supernal High Priest, and all priests that were with him were all best men of the Queen, WHICH IS MALCHUT. After they were killed, the Queen remained alone, WITHOUT UNION WITH ZEIR ANPIN. Her attendant was lost, and there was no one to serve Her and manage Her house and make Her happy in order to be united with the King. So from that day, She went over to the left side, and stood lurking over the world. That sin killed Saul and his sons, and many thousands and ten thousands of Yisrael died. It was suspended, until Sancheriv came and terrified everyone.

123. וְדָא הוּא עוֹד הַיּוֹם בְּנוֹב, דָּא הוּא יוֹמָא עִלָּאָה, וּמַאן אִיהוּ. דָּא כ"י, דְּאַבְדַת שׁוּשְׁבִינִין דִּילָהּ, הַהִיא דְּאִשְׁתְּאַרַת בְּלָא יְמִינָא, לְאִתְדַּבְּקָא בִּשְׂמָאלָא. דְּכַהֲנָא יְמִינָא הוּא. וּבְגִין כַּךְ, עוֹד הַיּוֹם בְּנוֹב לַעֲמוֹד.

123. Thus, the meaning of, "This very day he will halt in Nov," is the supernal day. What is it? This is the Congregation of Yisrael, WHICH IS MALCHUT, who lost her attendant, so that She remained without the right to

TRAVEL ALONE. I know a different way, let us turn off from this way. And I wish to say to you, I will not sin against you and I will not transgress what is written: "Nor put a stumbling block before the blind" (Vayikra 19:14), because you are like blind people on this way and you must not endanger yourselves. Rabbi Yosi said: Blessed is the Merciful One that we waited here. They joined him. He said to them: Do not speak anything here until we pass from here. They turned to a different way.

120. בָּתַר דְּנָפְקוּ מֵהַהוּא אֲתָר, אָמַר לוֹן, בְּהַהוּא אָרְחָא אַחֲרָא, הֲווֹ אַזְלֵי זִמְנָא חֲדָא, חַד כֹּהֵן חָכָם, וְחַד כֹּהֵן עַם הָאָרֶץ בַּהֲדֵיהּ, קָם הַהוּא ע״ה בְּהַהוּא אֲתָר עָלֵיהּ וְקַטְלֵיהּ. מֵהַהוּא יוֹמָא כָּל מַאן דְּאַעְבָּר בְּהַהוּא אֲתָר, מִסְתַּכֵּן בְּנַפְשֵׁיהּ. וְהָא מִתְחַבְּרִין תַּמָּן מְשַׁדְּדֵי טוּרַיָּא, וְקַטְלִין וְקַפְּחִין לִבְנֵי נָשָׁא, וְאִינּוּן דְּיַדְעֵי לָא עַבְרֵי תַּמָּן, וּבָעֵי קוּדְשָׁא בְּרִיךְ הוּא דָּמָא דְּהַהוּא כַּהֲנָא כָּל יוֹמָא.

120. After they left that place, he said to them: On that other path, THE DANGEROUS ONE, a scholarly priest and a layman priest were once traveling. The ignoramus priest arose against him at that place and killed him. From that day AND FURTHER, anybody who passes that place endangers himself, and robbers of the hills gather there to kill and rob people. Those who are aware of this do not pass there. And the Holy One, blessed be He, demands the blood of that priest every day.

121. פָּתַח וְאָמַר, עוֹד הַיּוֹם בְּנוֹב לַעֲמוֹד וְגוֹ׳ הָא אוּקְמוּהָ אִינּוּן מָארֵי מְתִיבְתָּא. אֲבָל אֲנָא לָא אֲמֵינָא לְכוּ הָכִי, אֶלָּא דְרָזָא דְּמִלָּה אוֹלִיפְנָא. עוֹד הַיּוֹם, מַאן יוֹמָא דֵּין. אֶלָּא, הָכִי כְּתִיב, וַיִּקַּח אַהֲרֹן אֶת אֱלִישֶׁבַע בַּת עַמִּינָדָב. וְרָזָא הוּא, עַל כְּנֶסֶת יִשְׂרָאֵל, דְּאַהֲרֹן הוּא שׁוֹשְׁבִינָא דִּלֵיהּ, לְתַקְנָא בֵּיתָה וּלְשַׁמְּשָׁא לָהּ, וּלְמֵיעַל לָהּ לְמַלְכָּא לְאִזְדַּוְּוּגָא כַּחֲדָא, מִכָּאן וּלְהָלְאָה, כָּל כֹּהֵן דִּמְשַׁמֵּשׁ בְּמַקְדְּשָׁא, כְּגַוְונָא דְּאַהֲרֹן.

121. He opened the discussion with the verse: "This very day He will halt in Nov" (Yeshayah 10:32). The students of the Yeshivah have already explained this. But I do not say it this way to you, because I have learned the secret of the matter. What is "This very day"? It is written, "And Aaron

126. פָּתַח הַהוּא גַּבְרָא וְאָמַר לְדָוִד מִזְמוֹר לַיְיָ׳ הָאָרֶץ וּמְלוֹאָהּ וְגוֹ׳. לְדָוִד מִזְמוֹר בַּאֲתָר חַד, וּבַאֲתַר אַחֲרָא מִזְמוֹר לְדָוִד, מַה בֵּין הַאי לְהַאי. אֶלָּא לְדָוִד מִזְמוֹר, שִׁירְתָּא דְּקָאָמַר דָּוִד, עַל כְּנֶסֶת יִשְׂרָאֵל. מִזְמוֹר לְדָוִד, שִׁירְתָּא דְּקָאָמַר דָּוִד, עַל גַּרְמֵיהּ.

126. That man opened the discussion, saying: "To David a Psalm. The earth is Hashem's and the fullness thereof" (Tehilim 24:1). HE ASKS: "To David a Psalm," IS WRITTEN in one place, and in another place, IT IS WRITTEN, "A Psalm to David." What is the difference between these? HE ANSWERS: "To David a Psalm," denotes a psalm that David said about the Congregation of Yisrael, WHICH IS MALCHUT. "A psalm to David," denotes a psalm that David said about himself.

127. לַיְיָ׳ הָאָרֶץ וּמְלוֹאָהּ. לַיְיָ׳: דָּא קוּדְשָׁא בְּרִיךְ הוּא. הָאָרֶץ וּמְלוֹאָהּ: דָּא כְּנֶסֶת יִשְׂרָאֵל, וְכָל אוּכְלוֹסִין דִּילָהּ, דְּמִתְחַבְּרָן בַּהֲדָהּ, וְאִקְרוּן מְלוֹאָהּ וַדַּאי הוּא. כְּמָה דְּאַתְּ אָמֵר, מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ תֵּבֵל וְיוֹשְׁבֵי בָהּ: דָּא הוּא אַרְעָא דִּלְתַתָּא, דְּאִקְרֵי תֵּבֵל, וַאֲחִידַת בְּדִינָא דִּלְעֵילָא, הֲדָא הוּא דִּכְתִיב וְהוּא יִשְׁפּוֹט תֵּבֵל בְּצֶדֶק, בֵּין לְחָד, בֵּין לְעַמָּא חַד, בֵּין לְכָל עָלְמָא, מֵהַאי דִּינָא הוּא אִתְּדָן.

127. "The earth is Hashem's." This is the Holy One, blessed be He, MEANING ZEIR ANPIN. "The earth...and the fullness thereof" is the Congregation of Yisrael, WHICH IS MALCHUT, and all the multitudes that join with Her. They are called "the fullness thereof," for assuredly it is so, as is written: "The whole world is full of His glory" (Yeshayah 6:3). "The world and they that dwell in it," is the earth below that is called *Tevel*' ('world'), and is held by the Judgment of above, MEANING MALCHUT. This is what is written: "And He will Judge the world in righteousness" (Tehilim 9:9). Whether an individual, a nation, or the whole world, they will be Judged according to this Judgment, MEANING FROM THE JUDGMENT OF MALCHUT THAT IS CALLED 'RIGHTEOUSNESS'.

128. תָּא חֲזֵי, פַּרְעֹה מֵהַאי דִּינָא יָנִיק, עַד דְּאִתְאַבִּידוּ הוּא וְכָל עַמֵּיהּ. כֵּיוָן דְּהַאי דִּינָא אִתְּעַר עָלֵיהּ, הַהוּא מְמָנָא דְּאִתְמְנָא עֲלַיְיהוּ

join with the left, because the priest is the right. And therefore, "this very day He will halt in Nov," TO DEMAND JUDGMENT FOR THE SLAYING OF NOV, THE CITY OF THE PRIESTS, UNTIL, THROUGH THAT SIN, THE VERSE CONCLUDES: "AND LEBANON SHALL FALL BY A MIGHTY ONE" (YESHAYAH 10:34).

124. תָּא חֲזֵי, כְּתִיב גִּבְעַת שָׁאוּל נָסָה, שָׁאוּל אֲמַאי הָכָא. אֶלָּא בְּגִין דְּהוּא קָטִיל לְכַהֲנֵי, וְגָרִים דְּרוֹעָא יְמִינָא, לְאִתְעַקְרָא מֵעָלְמָא. אוּף הָכָא, מֵהַהוּא יוֹמָא, לָא אַעְבָּר ב"נ בְּהַהוּא דוּכְתָּא, בְּגִין דְּלָא אִסְתַּכֵּן בְּנַפְשֵׁיהּ. אָמַר לֵיהּ רִבִּי יוֹסֵי לְרִבִּי חִיָּיא, וְלָא אֲמָרִית לָךְ דִּלְמָא גַּבְרָא רַבָּא הוּא.

124. Come and behold: it is written: "*Giv'at* Saul is fled" (Ibid. 29). HE ASKS: Why is Saul mentioned here? AND HE ANSWERS: It is because he killed the priests IN NOV and caused that the right arm should be uprooted from the world, AS MENTIONED. BECAUSE OF HIS SIN, THE INHABITANTS OF HIS DWELLING, GIV'AT SAUL, FLED FROM THE KING OF ASHUR (ASSYRIA). From that day onward, no person passed that place, in order not to endanger himself. Rabbi Yosi said to Rabbi Chiya: Did I not say to you that he might be a great man?!

125. פָּתַח וְאָמַר, אַשְׁרֵי אָדָם מָצָא חָכְמָה. אַשְׁרֵי אָדָם, כְּגוֹן אֲנָן, דְּאַשְׁכַּחְנָא לָךְ, וְיָדַעְנָא מִינָּךְ מִלָּה דְּחָכְמְתָא. וְאָדָם יָפִיק תְּבוּנָה, כְּגוֹן אֲנָן, דְּאוֹרִיכְנָא לָךְ לְאִתְחַבְּרָא בַּהֲדָךְ. וְדָא הוּא ב"נ דְּזַמִּין לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא נְבִזְבְּזָא בְּאָרְחָא, אַנְפּוֹי דִּשְׁכִינְתָּא, וְעַל דָּא כְּתִיב, וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ. אָזְלוּ.

125. He opened the discussion, saying: "Happy is the man who finds wisdom" (Mishlei 3:13). "Happy is the man," means like us, who found you and learned from you a word of wisdom. "And the man who brings forth understanding" (Ibid.), like us who waited for you, to join with you. Such is a man for whom the Holy One, blessed be He, prepared a treasure on the road, the face of Shechinah. Referring to this, it is written: "But the path of just men is like the gleam of sunlight" (Mishlei 4:18). They walked on.

130. וַיֹּאמֶר מִצְרַיִם אָנוּסָה מִפְּנֵי יִשְׂרָאֵל וְגוֹ׳. וַיֹּאמֶר מִצְרַיִם, דָּא מְמָנָא דְּאִתְמְנֵי עַל מִצְרָאֵי. אָמַר רִבִּי יוֹסֵי, הַאי מִלָּה קַשְׁיָא, כֵּיוָן דְּאַעְבְּרוּ לֵיהּ מִשׁוּלְטָנוּתֵיהּ, הֵיךְ יָכִיל הוּא לְמִרְדַּף אֲבַתְרַיְיהוּ דְּיִשְׂרָאֵל.

130. "So that Egypt said, 'Let us flee from the face of Yisrael...'" "Egypt said," is the minister who was appointed over Egypt, NAMELY THEIR MINISTER IN THE LOFTY HEAVENS. Rabbi Yosi said: This is difficult. Since he was already removed from his dominion, how was he able to chase after Yisrael?

131. אֶלָּא וַדַּאי הָכִי הוּא. אֲבָל דָּא וַיֹּאמֶר מִצְרַיִם, מִצְרַיִם דִּלְתַתָּא. כִּי יְיָ׳ נִלְחָם לָהֶם בְּמִצְרָיִם, מִצְרַיִם דִּלְעֵילָא, דְּכֵיוָן דְּאִתְבַּר חֵילֵהוֹן מִלְּעֵילָא, כְּדֵין אִתְבַּר חֵילָא וְתוּקְפָּא דִּלְהוֹן לְתַתָּא, הֲדָא הוּא דִּכְתִיב כִּי יְיָ׳ נִלְחָם לָהֶם בְּמִצְרָיִם. בְּמִצְרַיִם דַּיְקָא. דָּא הוּא תוּקְפָּא דִּלְהוֹן דִּלְעֵילָא. וְדָא הוּא דְּאוּקְמוּהָ מֶלֶךְ מִצְרַיִם סְתָם. הָכָא, וַיֹּאמֶר מִצְרַיִם אָנוּסָה מִפְּנֵי יִשְׂרָאֵל, דְּחָמוּ דְּהָא אִתְבַּר חֵילֵיהוֹן, וְתוּקְפָּא דִּלְהוֹן, דִּלְעֵילָא.

131. HE ANSWERS: But certainly it is Thus. the passage, "So that Egypt said," IS NOT THEIR MINISTER BUT RATHER Egypt of below, "for Hashem fights for them against Egypt," namely Egypt of above, THEIR MINISTER. Since their power was broken above, their power and might was broken below. Hence, it is written: "For Hashem fights for them against Egypt," against Egypt specifically, which is their power above, NAMELY THEIR APPOINTED MINISTER. And as we established above, IN THE PLACE WHERE IT SAYS merely "king of Egypt," MEANING THAT PHARAOH IS NOT MENTIONED, THE REFERENCE IS TO THE MINISTER WHO IS APPOINTED OVER EGYPT. HERE ALSO, "AGAINST EGYPT," REFERS TO THE MINISTER APPOINTED OVER EGYPT. And, "So that Egypt said, 'Let us flee from the face of Yisrael,'" REFERS TO EGYPT OF BELOW, for they saw that their power and might of above were broken, NAMELY THEIR MINISTER.

132. תָּא חֲזֵי, כַּד אִתְּעָרַת הַאי כְּנֶסֶת יִשְׂרָאֵל, אִתְעֲרוּ כָּל אִינּוּן

בְּשֶׁלְטָנוּתָא, אִתְעָדֵי וְאִתְעֲבָר, כְּדֵין כֻּלְּהוּ דִּלְתַתָּא, אִתְאֲבִידוּ, דִּכְתִיב וַיָּסַר אֶת אוֹפַן מַרְכְּבוֹתָיו. מַאי אוֹפַן מַרְכְּבוֹתָיו. מַרְכְּבוֹתָיו דְּפַרְעֹה. וּמַאן אִיהוּ דַּהוּא אוֹפַן דִּלְהוֹן, דַּהוּא מְמָנָא דְּשָׁלִיט עֲלַיְיהוּ. וְעַל דָּא מִיתוּ כֻּלְּהוּ בְּיַמָּא. אֲמַאי בְּיַמָּא, אֶלָּא יַמָּא עִלָּאָה אִתְעַר עֲלַיְיהוּ, וְאִתְמְחוּ בִּידָהָא. וּבְגִין כַּךְ טֶבְעוּ בַּיָּם סוֹף כְּתִיב. אָמַר רִבִּי יוֹסֵי וַדַּאי הָכִי הוּא, וְעַל דָּא כְּתִיב, טֶבְעוּ בְּיַם סוּף. סוֹפָא דְּדַרְגִין.

128. Come and behold: Pharaoh was nurtured by this Judgment, and so he and all his people perished. After this Judgment OF MALCHUT was aroused against them, the minister that was appointed to rule over them was removed. Then all those below perished, as it is written: "And He took off their chariots' wheels." What is "their chariots' wheels"? MEANING the chariots of Pharaoh. And who is their wheel? THE MEANING is that minister who rules over them. Therefore, they all died in the sea. And why in the sea? Rather the upper sea, WHICH IS MALCHUT, aroused against them, and they were exterminated by it. Therefore, it is written that they "drowned in the Red Sea (Heb. *suf*)." Rabbi Yosi said: Assuredly it is so. And therefore, it is written: "drowned in the Red Sea (Heb. *suf*)," WHICH MEANS the end (Heb. *sof*) of the levels, NAMELY MALCHUT – THAT THEY WERE OBLITERATED BY HER.

129. רִבִּי חִיָּיא אָמַר, וַיְנַהֲגֵהוּ בִּכְבֵדוּת. בִּכְבֵדוּת מַהוּ. אֶלָּא מִכָּאן אוֹלִיפְנָא, דִּבְהַהוּא דַּבְּרוּתָא דְּאִתְדָּבַּר בֵּיהּ בַּר נָשׁ, מְדַבְּרִין לֵיהּ. בְּפַרְעֹה כְּתִיב וַיִּכְבַּד לֵב פַּרְעֹה. בְּהַהוּא מִלָּה, דָּבַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, בִּכְבֵדוּת מַמָּשׁ. אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, רָשָׁע, אַתְּ אוֹקִיר לִבָּךְ. אֲנָא אַדְבַּר לָךְ בְּהַאי, עַל דָּא וַיְנַהֲגֵהוּ בִּכְבֵדוּת.

129. Rabbi Chiya said: "that they drove heavily." What is the meaning of "heavily"? From here, we learn that a person is subsequently led on the path that he chooses to go. By Pharaoh, it is written: "And the heart of Pharaoh was hard (lit. 'heavy')" (Shemot 9:7). In this same manner, the Holy One, blessed be He, led him with actual heaviness. The Holy One, blessed be He, said to him: 'Evil one, you made your heart heavy. I will lead you in a similar way.' Therefore, "they drove heavily."

11. "And the Angel of Elohim...moved"

A Synopsis

This passage contains an obscure but beautiful description of the energy flow on the supernal levels, the sea with its waves of judgments rising and falling, the angels which are the fish of that sea, and the four directions of the world. It ends by saying: Let those who have wings stand firm. Let those who have faces cover their faces until He departs on His journeys. Then, "And the Angel of Elohim...moved."

תוֹסֶפְתָּא

134. וַיִּסַּע מַלְאַךְ הָאֱלֹהִים וְגוֹ׳. (מַתְנִיתִין) עַד לָא אִשְׁתְּכַח אֲוִירָא דַּכְיָא, וְלָא נְהִירִין, אֲבָנִין נְקִיבָן הֲווֹ סְתִימָאן. תְּלַת רוּחִין דִּכְלִילָן בִּתְלַת, הֲווֹ שְׁקִיעָן. וּמַיִין סְתִימָן תְּחוֹת נוּקְבֵי. בְּשַׁבְעִין וּתְרֵין אַתְוָון אִתְהַדְּרוּ לְאַתְרַיְיהוּ אִינּוּן אֲבָנִין.

Tosefta (addendum)

134. "And the Angel of Elohim...moved…" (Shemot 14:19). Mishnah: Before there was pure air and before it shone, the punctured stones were clogged. Three winds that are included in three were submerged, and water was concealed under the holes. By the 72 letters, these stones returned to their place.

135. בָּתַר שַׁבְעִין וּתְרֵין דַּרְגִּין, וְכֵן תְּלַת זִמְנִין, אִתְבָּקָעוּ וְאִתְנְקִיבוּ אֲבָנֵי, תְּחוֹת צְרוֹרָא דַּהֲוָה חָקִיק, וְאִתְכְּנָפוּ דַּרְגִּין, וְאִתְעֲבִידוּ כְּנוּפְיָא חֲדָא.

135. After the 72 levels, which are three times 72 LETTERS, the stones were split and punctured under an engraved bundle. And the levels gathered together and became one group.

136. לְבָתַר אִתְפְּלָגוּ, וְאִתְעֲבִידוּ תְּרֵין דַּרְגִּין, פַּלְגּוּתָא מַיָּא אַגְלִידוּ, וּפַלְגּוּתָא אִשְׁתְּקָעוּ. אִלֵּין סְלִיקוּ, וְאִלֵּין נַחְתּוּ, מֵהָכָא שָׁרָא עָלְמָא

דַּאֲחִידָן בָּהּ, וְכֻלְּהוּ אַחֲרָנִין דִּלְתַתָּא, וְיִשְׂרָאֵל לְעֵילָא מִכֻּלְּהוּ, דְּהָא אִינּוּן נַטְלֵי לָהּ בְּגוּפָא דְּאִילָנָא, וְהָא אוּקְמוּהָ. וּבְגִינֵי כַּךְ יִשְׂרָאֵל אֲחִידָן בָּהּ, יַתִּיר מִכָּל עוֹבְדֵי כו"ם. וְכַד אִינּוּן מִתְעָרִין, אִתְּבַר תּוּקְפֵּהוֹן מֵאִינּוּן דְּשַׁלְטֵי עָלַיְיהוּ.

132. Come and behold: When this Congregation of Yisrael becomes aroused, WHICH IS MALCHUT, all those who are affiliated with Her and all the others of below, NAMELY ALL THE NATIONS, are aroused. Yisrael are higher above all because they grasp Her by the trunk of the tree, MEANING WHEN SHE IS CONNECTED TO ZEIR ANPIN THAT IS CALLED THE 'TREE OF LIFE'. Therefore, Yisrael are more attached to it than all the nations of the world. And when they become aroused TO HARM THE CHILDREN OF YISRAEL, the power of those who dominate over them is broken, MEANING THEIR MINISTERS ABOVE.

133. תָּא חֲזֵי, הַאי מְמָנָא שֶׁלְּטָנָא דְּמִצְרָאֵי, דָּחִיק לוֹן לְיִשְׂרָאֵל, בְּכַמָּה שִׁעְבּוּדִין, כְּמָה דְּאוּקְמוּהָ. לְבָתַר דְּאִתְּבַר הוּא בְּקַדְמֵיתָא, אִתְּבָרוּ אִינּוּן מַלְכְּוָותָא מִלְּתַתָּא, הה"ד כִּי יְיָ' נִלְחָם לָהֶם בְּמִצְרַיִם. נִלְחָם לָהֶם וַדַּאי.

133. Come and behold: that minister, the governor of Egypt, oppressed Yisrael with many types of enslavements, as we have established. He was broken first, and then all the kingdoms below were broken. It is written: "For Hashem fights for them against Egypt." Indeed, He fights for them.

THEM, and the fish of the sea, WHICH ARE THE ANGELS, pull all these ships in all directions of the world. IN THIS MANNER IS CHOCHMAH REVEALED.

139. הַהוּא דַּרְגָּא, כַּד נָחִית מֵהַהוּא, קַיְימֵי אֶלֶף מִימִינֵיהּ, וְאֶלֶף מִשְׂמָאלֵיהּ, הֲוָה תָּב וְיָתִיב בְּאַתְרֵיהּ, כְּמַלְכָּא בְּכוּרְסְיֵיהּ, הַהוּא דַּרְגָּא דְּכַד שָׁאטֵי יַמָּא לְאַרְבַּע סִטְרֵי עָלְמָא, עִמֵּיהּ נַפְקַת, בֵּיהּ תֵּבַת, הוּא תָּב בְּקִיּוּמָא דְּמַלְכָּא.

139. When that level, NAMELY METATRON descended FROM ABOVE THE CHEST, a thousand stand at his right and a thousand stand at his left, MEANING THAT HE DRAWS CHOCHMAH – THAT IS ALLUDED TO IN THE NUMBER 1,000 – BOTH ON HIS RIGHT AND ON HIS LEFT. And he returns FROM THE CHEST AND LOWER, and sits in his place like a king on his throne. When the sea, WHICH IS MALCHUT, swims to the four directions of the world, that level goes out with it and returns with it, and it returns with the establishing of the king.

140. כְּדֵין כָּרוֹזִין נָפְקִין, מַאן מָארֵי דְּעַיְינִין, יְזְדַּקְפָּאן לוֹן לְעֵילָא לְעֵילָא. מָארֵיהוֹן דְּגַדְפִּין יְקוּמוּן בְּקִיּוּמַיְיהוּ. מָארֵי דְּאַנְפִּין, חַפְיָין לוֹן, עַד דְּנָטִיל בְּמַטְלָנוֹי. כְּדֵין וַיִּסַּע מַלְאַךְ הָאֱלֹהִים.

(עד כאן)

140. Then announcements are made. Let him, WHO IS OF THOSE who have eyes, raise them higher and higher. Let those who have wings stand firm. Let those who have faces cover their faces until He departs on His journeys. Then, "And the Angel of Elohim…moved"

(End of Tosefta)

לְאִתְפַּלְגָא.

136. Afterwards, they divided and became two levels OF WATER. Half of the water congealed and half of it sank. Part went up and part went down. From here, the world started to divide.

137. צְרוֹרָא אַחֲרָא אִית לְעֵילָא, וְהוּא גְּלִיפָא בע"ב חֲתִימָן דְּגוּשְׁפַּנְקָא תַּקִּיפָא, וּבְהוּ שְׁקִיעַן גַּלְגַּלּוֹי דְּיַמָּא. כַּד נַטְלִין, אִתְפְּלָגוּ לְאַרְבַּע זַוְיִין. פַּלְגוּ חֲדָא סָלִיק, וּפַלְגוּ חֲדָא נָחִית, פַּלְגוּ חֲדָא לִסְטַר צָפוֹן, וּפַלְגוּ חֲדָא לִסְטַר דָּרוֹם. כַּד מִתְחַבְּרָן כַּחֲדָא, גּוּמְרִין דְּלַהֲטִין קַיְימִין, בְּלַהַט שִׁנְנָא דְּחַרְבָּא דְּמִתְהַפְּכָא.

137. There is another bundle above that is engraved with 72 seals of the strong seal ring, and in these the waves of the sea are submerged. When they travel, they divide to four corners. One part rises, FOR IT ILLUMINATES FROM BELOW UPWARDS, THAT IS, THE NUKVA, WHICH IS THE SECRET OF WEST. One part descends, FOR IT ILLUMINATES FROM ABOVE DOWNWARDS WITH THE LIGHT OF CHASSADIM, NAMELY ZEIR ANPIN, WHICH IS THE SECRET OF EAST. One part towards the north, WHICH IS THE LEFT COLUMN, GVURAH, and one part towards the south, WHICH IS THE RIGHT COLUMN, CHESED. When they unite together, there are flaming coals in the blade of the Revolving Sword.

138. חַד קַיְימָא נָעִיץ בְּגוֹ יַמָּא, דַּרְגָּא שְׁלִיחָא דְּאָפַרְכָא עִלָּאָה, סָלִיק בְּהַהוּא קַיְימָא לְעֵילָא לְעֵילָא, אִסְתַּכַּל לְמֵרָחִיק, קְטוּרָא דְּאַרְבִּין דְּשָׁאטִין בְּיַמָּא. מַאן חָמֵי גַּלְגַּלִּין דְּסַלְקִין וְנַחְתִּין וְרוּחָא דְּנָשִׁיב בְּהוּ, וְנוּנֵי יַמָּא נַגְדִּין כָּל אִינּוּן אַרְבִּין לְכָל סִטְרֵי עָלְמָא.

138. One pillar is thrust into the sea. The level, which is a messenger of the supernal state – WHICH IS MALCHUT THAT IS FROM THE CHEST AND HIGHER – rises in this pillar higher and higher, and looks at a distance TO SEE a band of ships floating in the sea. Who observes the waves rising and falling, BECAUSE OF THE JUDGMENTS THAT THEY CONTAIN, and the wind, WHICH IS THE CENTRAL COLUMN, blows on them AND QUIETS

אינון תַּיְיבִין מֵהַהוּא אֲתָר עִלָּאָה, וְלָא פַּסְקִין לְעָלְמִין, וּמִתְכַּנְּשֵׁי כֻּלְּהוּ בְּהַהוּא אֲתָר. וְלָמָּה. לָלֶכֶת. לְמֵהַךְ לְהַהוּא אֲתָר דְּיַמָּא, כְּמָה דְּאִתְּמַר, מַה שְׁמֵיהּ דְּהַהוּא דַּרְגָּא. צַדִּיק אִקְרֵי.

142. "To the place that the rivers flow" (Ibid.). Although all the rivers flow through that level, WHICH IS YESOD, and that level lowers them down to the sea, WHICH IS MALCHUT, do not think that it poured those rivers INTO THE SEA, so that others do not dwell in it and do not flow through it as before. THEREFORE, it says again, "To the place that the rivers flow, thither they return" (Kohelet 1:7). THEY RETURN to the place of that level that the rivers went out from once – "Thither they return to go." There, they return from that high supernal place, NAMELY, FROM BINAH THEY RETURN AGAIN TO YESOD, FOR THE FLOW never halts from there and they all gather in that place IN YESOD. And why, "to go"? To go to that place of the sea, WHICH IS MALCHUT, as we have learned. And what is the name of that level? It is called 'Righteous', NAMELY YESOD OF ZEIR ANPIN.

143. רִבִּי יְהוּדָה אָמַר, כְּתִיב שָׁם אֳנִיּוֹת יְהַלֵּכוּן לִוְיָתָן זֶה יָצַרְתָּ לְשַׂחֶק בּוֹ. שָׁם אֳנִיּוֹת יְהַלֵּכוּן, בְּהַהוּא יַמָּא דְּאַזְלִין וְשָׁאטִין, עַד דְּאַתְיָין לְאִתְחַבְּרָא בְּהַהוּא דַּרְגָּא, כְּדֵין כְּתִיב לִוְיָתָן זֶה יָצַרְתָּ לְשַׂחֶק בּוֹ.

143. Rabbi Yehuda said: It is written: "There go the ships: there is the Leviathan, whom You have made to play therein" (Tehilim 104:26). "There go the ships" MEANS THAT in this sea traverse and go THE SHIPS until they approach to join at that level, WHICH IS YESOD. Then it is written: "There is the Leviathan, whom You have made to play therein," BECAUSE LEVIATHAN IS YESOD IN ZEIR ANPIN.

144. רִבִּי יִצְחָק אָמַר, לְעֵילָא לְעֵילָא יַתִּיר, אִית זִוּוּגָא אַחֲרָא, דְּשָׁארִי בַּחֲבִיבוּתָא, וְלָא מִתְפְּרַשׁ לְעָלְמִין. אָמַר רִבִּי יְהוּדָה, מַאן זָכֵי לְהַהוּא זִוּוּגָא. אָמַר לֵיהּ, מַאן דְּאִית לֵיהּ חוּלָקָא בְּעָלְמָא דְּאָתֵי. בְּעָלְמָא דְּאָתֵי דַּיְקָא.

144. Rabbi Yitzchak said: there is one union that is kept in friendship very high, and they never separate – WHICH IS THE SECRET OF THE UNION OF

12. "She is like the merchant ships"

A Synopsis

Rabbi Chiya opens with the verse, "She is like the merchant ships; she brings her food from afar," and "from afar she brings her food." He says that the merchant ships is the Congregation of Yisrael, and that "brings her food" means by a level that dwells on her, that is the central column. He speaks about "all the rivers flow into the sea," telling of the movement and flow through that level, Yesod, down to the sea, Malchut, and from Binah to Yesod, back and forth. Rabbi Yitzchak says that those who merit the World to Come will merit the pairing of supernal Aba and Ima, which never separate.

141. רִבִּי חִיָּיא פָּתַח, הָיְתָה כָּאֳנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחְמָהּ. הָיְתָה כָּאֳנִיּוֹת סוֹחֵר, דָּא כנ"י. מִמֶּרְחָק תָּבִיא לַחְמָהּ, כְּמָה דְּאַתְּ אָמַר, הִנֵּה שֵׁם יְיָ' בָּא מִמֶּרְחָק. תָּבִיא לַחְמָהּ, בְּחַד דַּרְגָּא דְּשָׁארִי עָלָהּ, וּבֵיהּ אִתְמְשָׁכוּ כָּל אִלֵּין נְחָלִין וּמַבּוּעִין דְּאַזְלִין בְּיַמָּא, כְּמָה דְּאַתְּ אָמַר, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְגוֹ'.

141. Rabbi Chiya opened the discussion with the verse: "She is like the merchant ships; she brings her food from afar" (Mishlei 31:14). "She is like the merchant ships," refers to the Congregation of Yisrael, NAMELY MALCHUT. "She brings her food from afar," as is written: "Behold the Name of Hashem comes from afar" (Yeshayah 30:27). "She brings her food," meaning by one level that dwells upon her, WHICH IS THE CENTRAL COLUMN, WHICH IS THE SECRET OF YESOD OF ZEIR ANPIN. All the rivers and springs that run into the sea flow through it, as is written: "All the rivers run into the sea" (Kohelet 1:7).

142. אֶל מָקוֹם שֶׁהַנְּחָלִים הוֹלְכִים, אע"ג דְּכֻלְּהוּ נְחָלִין אִתְמַשְׁכָן בְּהַהוּא דַּרְגָּא, וְהַהוּא דַּרְגָּא נָחִית לוֹן לְהַהוּא יַמָּא, לָא תֵּימָא. דְּהָא אָרִיק לוֹן, וְהָא לָא שַׁרְיָין בֵּיהּ אַחֲרָנִין, וְלָא נַגְדִּין בֵּיהּ כְּמִלְּקַדְּמִין, אַהְדָּר וְאָמַר אֶל מָקוֹם שֶׁהַנְּחָלִים הוֹלְכִים שָׁם הֵם שָׁבִים, אֶל מָקוֹם דְּהַהוּא דַּרְגָּא דְּנַחֲלִין אַזְלִין זִמְנָא חֲדָא, שָׁם הֵם שָׁבִים לָלֶכֶת, תַּמָּן

13. "And the Angel of Elohim...moved"

A Synopsis

In this section we read of the Great Queen, Malchut, into whose hands the Holy One, blessed be He gave His authority. She is called "the way to the Tree of Life," and when she travels, her camps travel with her. We are told that she is "the Angel of Elohim" in the title verse, and she is the messenger of all, both from below to above and from above to below. Anyone who desires to speak to the Holy One, blessed be He must first notify the Queen, Malchut. The Congregation of Yisrael is also called Malchut, who are placed under her jurisdiction. Rabbi Yosi speaks about the pillar of cloud that always appears with the Shechinah. Rabbi Shimon adds that the pillar of cloud and the pillar of fire, which are Abraham and Isaac, are both present in the Shechinah. To conclude, he says that the passage, "And the Angel of Elohim, who went before the camp of the children of Yisrael, moved and went behind them," means that he moved from the side of Chesed and joined the side of Gvurah, because the time had come to become attired with Judgment.

146. אָמַר רִבִּי אַבָּא, כַּמָּה אַלְפִין, כַּמָּה רִבְבָן דְּמַשִּׁירְיָין קַדִּישִׁין, אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, מָארֵי דְּאַנְפִּין עִלָּאִין, מָארֵי דְּעַיְינִין, מָארֵי דְּזַיְינִין, מָארֵי דִּילָלָה, מָארֵי דִּיבָבָא, מָארֵי דְּרַחֲמֵי, מָארֵי דְּדִינָא, וְעֵילָא מִנַּיְיהוּ אַפְקַד לְמַטְרוֹנִיתָא לְשַׁמְשָׁא בְּהֵיכְלָא קָמֵיהּ.

146. Rabbi Aba said: How many thousands and how many ten thousands of holy camps does the Holy One, blessed be He, have. NAMELY, those with supernal faces, those with eyes, those with weapons, those who lament, those who sob, those who are merciful and those who judge. Above them, He appointed the Queen, WHO IS MALCHUT, to serve before Him in His sanctuary.

147. לָקְבֵיל אִלֵּין, אִית לָהּ לְמַטְרוֹנִיתָא, מַשִּׁירְיָן מְזַיְינִין. בְּשִׁתִּין אַנְפִּין מִשְׁתַּכְחוּ מַשִּׁרְיָין מְזוּיָינִין. וְכֻלְּהוּ חֲגִירָן חַרְבָּא, קַיְימָאן בְּסַחֲרָנָהָא, כַּמָּה נָפְקִין, כַּמָּה עַיְילִין. בְּשִׁית גַּדְפִּין טָאסִין כָּל עָלְמָא. קַמֵּי כָּל חַד וְחַד גּוּמְרִין דְּנוּר דָּלִיק. לְבוּשׁוֹי, מִתְלַהֲטָא אֶשָּׁא. בְּגַבּוֹי,

SUPERNAL ABA AND IMA, WHICH ARE THE FIRST THREE SFIROT OF BINAH. Rabbi Yehuda said: Who merits that union? He said to him: One who has a share in the World to Come, WHICH IS BINAH. And it is specifically "the World to Come," FOR ONE WHO DID NOT MERIT THE WORLD TO COME, WHICH IS BINAH, WILL NOT MERIT THAT UNION.

145. אָמַר לֵיהּ, וְהָא מֵהָכָא אוֹלִיפְנָא, דִּכְתִיב לִוְיָתָן זֶה יָצַרְתָּ לְשַׂחֵק בּוֹ, מַשְׁמַע דְּקָאָמַר זֶה, וְזֶה וְזֹאת יְדִיעָן אִינּוּן. אָמַר רִבִּי אַבָּא, תַּרְוַוּיְיכוּ שַׁפִּיר קָאָמְרִיתוּ, וְהָא דְּרִבִּי יְהוּדָה שַׁפִּיר דַּיְקָא, וְכֹלָּא זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאִתְעַנְגָּא בְּהוּ לְצַדִּיקַיָּיא, הה"ד אָז תִּתְעַנַּג עַל יְיָ'.

145. RABBI YEHUDA said to him: Behold, from here we learned what is written: "There is the Leviathan, whom (Heb. *zeh*) You have made to play therein." So it seems, "*zeh*," is mentioned WHICH IS YESOD, and *Zeh* ('this', masc.) and *Zot* ('this', fem.) are known TO BE YESOD AND MALCHUT. SO WE SEE THAT EVEN IF HE DOES NOT MERIT BINAH, HE MERITS TO RECEIVE FROM THE SUPERNAL UNION. Rabbi Aba said: You both speak well and these words of Rabbi Yehuda are beautifully exact. And the Holy One, blessed be He, has prepared everything to delight the Righteous with them. This is what is written: "Then shall you delight yourself in Hashem" (Yeshayah 58:14).

and behold. Rabbi Shimon said: the Holy One, blessed be He, prepared before Him the Holy Sanctuary, the Supernal Sanctuary, the Holy City, the Supernal City. Jerusalem is called 'the Holy City'. ALL THESE ARE THE NAMES OF MALCHUT. Whoever comes to the King enters only from that Holy City, WHICH IS MALCHUT. FROM THERE begins the path to the King, because the path has been constructed from here.

150. הה"ד זֶה הַשַּׁעַר לַיְיָ' צַדִּיקִים יָבוֹאוּ בוֹ. כָּל שְׁלִיחוּתָא דְּבָעֵי מַלְכָּא מִבֵּי מַטְרוֹנִיתָא נָפְקָא, וְכָל שְׁלִיחוּתָא מִתַּתָּא לְמַלְכָּא, לְבֵי מַטְרוֹנִיתָא עָיֵיל בְּקַדְמֵיתָא, וּמִתַּמָּן לְמַלְכָּא. אִשְׁתְּכַח דְּמַטְרוֹנִיתָא אִיהִי שְׁלִיחָא דְּכֹלָּא, מֵעֵילָא לְתַתָּא, וּמִתַּתָּא לְעֵילָא. וְעַל דָּא, אִיהִי שְׁלִיחָא דְּכֹלָּא, הה"ד וַיִּסַּע מַלְאַךְ הָאֱלֹהִים הַהוֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל, יִשְׂרָאֵל דִּלְעֵילָא. מַלְאַךְ הָאֱלֹהִים, הה"ד בֵּיהּ, וַיְיָ' הוֹלֵךְ לִפְנֵיהֶם וְגוֹ', וְהַאי לָלֶכֶת יוֹמָם וְלַיְלָה, כְּמָה דְּאוּקְמוּהָ.

150. Hence, it is written: "This is the gate to Hashem, into which the Righteous shall enter" (Tehilim 118:20). Every mission that the King, WHO IS ZEIR ANPIN desires, goes forth from the house of the Queen, WHO IS MALCHUT. Every mission THAT COMES from below the King, WHO IS ZEIR ANPIN, first enters before the Queen, and from there to the King. So in actuality, the Queen is the messenger of all, BOTH from below up and from above down. Therefore, she is the messenger of all. This is what is written: "And the Angel of Elohim, who went before the camp of Yisrael," meaning Yisrael of above, WHICH IS ZEIR ANPIN, and the Angel of Elohim, WHO IS MALCHUT. This is what is written about Him: "And Hashem went before them...by day and by night," and, "that they might go by day and night," as we established earlier, TO MEAN ZEIR ANPIN AND MALCHUT. SO WE SEE THAT MALCHUT WENT IN FRONT OF THE CHILDREN OF YISRAEL. THIS IS WHAT IS WRITTEN: "AND THE ANGEL OF ELOHIM, WHO WENT BEFORE THE CAMP OF THE CHILDREN OF YISRAEL, MOVED..."

151. וְכִי יְקָרָא הוּא דְּמַלְכָּא, דְּמַטְרוֹנִיתָא תֵּזִיל, וְהִיא תִּגַּח קְרָבָא, וְהִיא אַזְלַת שְׁלִיחָא. אֶלָּא, לְמַלְכָּא דְּאִזְדַּוַּג בְּמַטְרוֹנִיתָא עִלָּאָה, חָמָא מַלְכָּא יְקִירוּ דִּילָהּ, עַל כָּל שְׁאַר מַטְרוֹנִיתָא דְּעָלְמָא, אָמַר כֻּלְּהוּ מִשְׁתַּכְּחִין לְחֵינָתָא, לָקֶבֶל הַאי מַטְרוֹנִיתָא דִּילִי. הִיא סַלְקָא עַל כֹּלָּא,

שִׁנְּנָא דְּחַרְבָּא מִתְלַהֲטָא בְּכָל עָלְמָא, לְנַטְרָא קָמָהּ. הה"ד וְאֵת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת לִשְׁמוֹר אֶת דֶּרֶךְ עֵץ הַחַיִּים.

147. Corresponding to them, the Queen, WHO IS MALCHUT, has armed camps OF ANGELS. These armed camps have sixty faces. They are all girded with swords encircling MALCHUT. Many are leaving and many are coming. With six wings, they fly over the whole world. Fiery coals are lit before each one so that its garments are a flaming fire, and at his back is the blade of the sword that flames in the whole world to guard before Her. This is what is written: "And the bright blade of a revolving sword to guard the way to the Tree of Life" (Beresheet 3:24).

148. מַאן דֶּרֶךְ עֵץ הַחַיִּים. דָּא הִיא מַטְרוֹנִיתָא רַבְּתָא, דְּהִיא אָרְחָא, לְהַהוּא אִילָנָא רַבְּרְבָא תַּקִּיף, אִילָנָא דְּחַיֵּי. דִּכְתִיב הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ מִגִּבּוֹרֵי יִשְׂרָאֵל. יִשְׂרָאֵל דִּלְעֵילָא, כֻּלָּם אֲחוּזֵי חֶרֶב.

148. HE ASKS: Who is it that is called "the way to the Tree of Life"? HE ANSWERS: This is the Great Queen, WHO IS MALCHUT, which is the path to the great strong tree, WHICH IS ZEIR ANPIN called 'the Tree of Life'. It is written: "Behold it is his litter, that of Solomon; sixty valiant men are round about it, of the mighty men of Yisrael" (Shir Hashirim 3:7), that is Yisrael of above, THAT IS ZEIR ANPIN, "all girt with swords" (Ibid.).

149. כַּד נַטְלָא מַטְרוֹנִיתָא, כֻּלְּהוּ נַטְלִין בַּהֲדָהּ, הה"ד וַיִּסַּע מַלְאַךְ הָאֱלֹהִים. וְכִי מַלְאַךְ הָאֱלֹהִים אִתְקְרֵי. א"ר אַבָּא אִין. ת"ח, הָכִי א"ר שִׁמְעוֹן, אַתְקִין קוּדְשָׁא בְּרִיךְ הוּא קָמֵיהּ, הֵיכָלָא קַדִּישָׁא, הֵיכָלָא עִלָּאָה, קַרְתָּא קַדִּישָׁא, קַרְתָּא עִלָּאָה. יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ אִקְרֵי, מַאן דְּעָאל לְמַלְכָּא, לָא עָאל, אֶלָּא מֵהַהוּא קַרְתָּא קַדִּישָׁא, נָטִיל אָרְחָא לְמַלְכָּא, דְּאָרְחָא מֵהָכָא אִתְּתְקַן.

149. When the Queen travels, they all travel with Her. This is what is written: "And the Angel of Elohim...moved" (Shemot 14:19). HE ASKS: Is then MALCHUT called "the Angel of Elohim"? Rabbi Aba said: Yes. Come

(Shir Hashirim 6:8-9). What shall I do for Her? Thus, all My house will be in Her hands. The King made an announcement. From now on all the matters of the King would be given over into the hands of the Queen. He placed in her hands all his weapons, spears, swords, bows, arrows, knives, catapult STONES, fortifications, wood, rocks and all soldiers. This is what is written, "Behold it is his litter, that of Solomon, sixty valiant men...all girt with swords, and expert in war…" (Shir Hashirim 3:8)

153. אָמַר מַלְכָּא, מִכָּאן וּלְהָלְאָה, קְרָבָא דִּילִי אִתְמְסַר בִּידָךְ, זַיְינִין דִּילִי, מָארֵי מַגִּיחֵי קְרָבָא בִּידָךְ. מִכָּאן וּלְהָלְאָה אַתְּ הֲוֵי נַטְרָא לִי, הה"ד, שׁוֹמֵר יִשְׂרָאֵל. מִכָּאן וּלְהָלְאָה, מַאן דְּאִצְטְרִיךְ לִי, לָא יָכִיל לְמַלְלָא עִמִּי, עַד דְּאוֹדַע לְמַטְרוֹנִיתָא, הה"ד, בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ. שְׁלִיחָא דְּמַלְכָּא בְּכֹלָּא, כְּמָה דְּאוֹקִימְנָא. אִשְׁתְּכַח דְּכֹלָּא בִּידָהָא, וְדָא הוּא יְקָרָא דְּמַטְרוֹנִיתָא. הֲדָא הוּא דִּכְתִיב, וַיִּסַּע מַלְאַךְ הָאֱלֹהִים וְגוֹ', כְּמָה דְּאִתְּמַר.

153. The King said: From now on, My wars are given over into your hand. My weapons and my soldiers shall be in your hand, and from now on you will guard me. It is written, "He who keeps Yisrael" (Tehilim 121:3), WHICH IS ZEIR ANPIN CALLED 'YISRAEL'. From now on, whoever needs me will not be able to talk to me until he notifies the queen. This is what is written: "Thus (lit. 'with *Zot*') shall Aaron come into the holy place" (Vayikra 16:3). AND *ZOT* ('THIS', FEM.) IS MALCHUT, the representative of the King in everything as we have established, so we find that everything is in Her hands. This is the honor of the Queen. This is what is written: "And the Angel Elohim...moved" (Shemot 14:19), as we have learned.

154. וַיֵּלֶךְ מֵאַחֲרֵיהֶם, מ"ט מֵאַחֲרֵיהֶם. בְּגִין דְּיִשְׁתְּכָחוּ לְקַמָּהָא מָארֵי מַגִּיחֵי קְרָבָא, מָארֵי בַּלִּסְטְרָאוֹת, מָארֵי רוֹמְחִין וְסַיְיפִין, וְאִתְגְּלוּן קַמָּהָא, דְּהָא הֲווֹ אַתְיָין מַשִּׁירְיָין אַחֲרָנִין, לְאַגָּחָא קְרָבָא בְּיִשְׂרָאֵל מִלְּעֵילָא, וְע"ד וַיֵּלֶךְ מֵאַחֲרֵיהֶם.

154. "And went behind them" (Ibid.). HE ASKS: What is the reason he went behind them? HE ANSWERS: It was in order that warriors, catapultors,

מַה אַעְבִיד לָהּ. אֶלָּא כָּל בֵּיתָא דִּילִי יְהֵא בִּידָהָא, אַפִּיק מַלְכָּא כָּרוֹזָא, מֵהָכָא כָּל מִלִּין דְּמַלְכָּא בִּידָא דְּמַטְרוֹנִיתָא יִתְמַסְרוּן. מַה עָבֵיד. אַפְקִיד מַלְכָּא בִּידָהָא כָּל זַיְינִין דִּילֵיהּ, כָּל אִינּוּן מָארֵי מַגִּיחִין קְרָבָא, כָּל אִינּוּן אֲבָנִין יְקִרִין דְּמַלְכָּא, כָּל גִּנְזַיָּיא דְּמַלְכָּא. אָמַר, מֵהָכָא, כָּל מַאן דְּיִצְטְרִיךְ לְמַלְּלָא עִמִּי, לָא יָכִיל לְמַלְּלָא עִמִּי, עַד דְּאוֹדַע לָהּ מַטְרוֹנִיתָא.

151. HE ASKS: Is it an honor for the King, WHO IS ZEIR ANPIN, that the Queen, WHO IS MALCHUT, should go and do battle and go on a mission? HE ANSWERS: THIS IS SIMILAR to a king who married a lofty queen. The king saw her preciousness and that she exceeded all the other queens in the world. He said: 'All the others are considered concubines compared this queen of mine. She is above them all. What shall I do for her? All my house shall be in Her hands.' The king made an announcement: 'From now on, all the matters of the king will be given over to the hand of the queen.' What did He do? The king placed in Her hands all his weapons, all the men-of-war and the precious stones of the king – all the treasures of the king. He said: 'From now on, anyone who desires to speak with Me will not be able to speak to me, until he notifies the queen.

152. כַּךְ קוּדְשָׁא בְּרִיךְ הוּא, מִסְּגִיאוּת חֲבִיבוּתָא וּרְחִימוּתָא דִּילֵיהּ בכ"י, אַפְקִיד כֹּלָא בִּרְשׁוּתָהּ, אָמַר, הָא כָּל שְׁאָרִי, לָא מִשְׁתַּכְּחֵי כְּלוּם לְגַבָּהָא. אָמַר, שִׁשִּׁים הֵמָּה מְלָכוֹת וְגוֹ', אַחַת הִיא יוֹנָתִי תַּמָּתִי. מַה אַעְבִיד לָהּ, אֶלָּא, הָא כָּל בֵּיתָא דִּילִי בִּידָהָא. אַפִּיק מַלְכָּא כָּרוֹזָא, מֵהָכָא כָּל מִלִּין דְּמַלְכָּא, בִּידָא דְּמַטְרוֹנִיתָא יִתְמַסְרוּן. אַפְקִיד בִּידָהָא כָּל זַיְינִין דִּילֵיהּ, רוֹמְחִין, וְסַיְיפִין, קַשְׁתִּין, חִצִּין, וַחֲרָבִין, בַּלִּסְטְרִין. קַסְטִירָאִין, אָעִין, אֲבָנִין, כָּל אִינּוּן מָארֵי מַגִּיחֵי קְרָבָא. הה"ד, הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה שִׁשִּׁים גִּבּוֹרִים וְגוֹ' כֻּלָּם אֲחוּזֵי חֶרֶב מְלוּמְּדֵי וְגוֹ'.

152. So the Holy One, blessed be He, in His great affection and love for the Congregation of Yisrael, WHO IS MALCHUT, placed everything in Her jurisdiction. He said: All the rest are considered as nothing compared to Her. He said: "There are sixty queens...My dove, my undefiled, is but one"

written: "The waters of Kishon swept them away, that ancient brook…" (Shoftim 5:21). In the days to come, they will all be handed over, as is written: "Who is this that comes from Edom, with crimsoned garments from Batzrah…" (Yeshayah 63:1). Therefore, he "went behind them," MEANING THAT the Shechinah shall uproot them from the world in the end of the days.

157. וַיִּסַּע עַמּוּד הֶעָנָן מִפְּנֵיהֶם, מַאן עַמּוּד הֶעָנָן דָּא. רִבִּי יוֹסֵי אָמַר, דָּא הוּא עֲנָנָא דְּאִתְחָזֵי תָּדִיר עִם שְׁכִינְתָּא. וְדָא הוּא עֲנָנָא דְּעָאל מֹשֶׁה בְּגַוֵּיהּ. רִבִּי אַבָּא אָמַר, כְּתִיב וַיְיָ' הוֹלֵךְ לִפְנֵיהֶם יוֹמָם, אֶלָּא סִיּוּעָא דְּצַדִּיק הוּא, וּפְרִישׁוּ דִּרְשִׁימוּ דִּילֵיהּ, וְע"ד אָזִיל הַאי עָנָן יוֹמָם, וּכְתִיב יוֹמָם יְצַוֶּה יְיָ' חַסְדּוֹ. וּמִסִּטְרָא דְּחֶסֶ"ד אָתָא עֲנָנָא דָּא, וְדָא חֶסֶד אִתְקְרֵי, וַעֲנָנָא אַחֲרָא אָזִיל בְּלֵילְיָא, וְאִתְקְרֵי עַמּוּד אֵשׁ.

157. "And the pillar of cloud went from before their face" (Shemot 14:19). HE ASKS: What is this pillar of cloud? Rabbi Yosi said: This is the cloud that always appears with the Shechinah, WHO IS THE ANGEL MICHAEL, and this is the cloud into which Moses entered. Rabbi Aba said: It is written: "And Hashem went before them by day in a pillar of cloud," SO WE SEE THAT IT IS NOT MICHAEL WHICH IS THE ASPECT OF SHECHINAH, but rather it is the support of the righteous, THAT IS, YESOD IN ZEIR ANPIN. He spreads CHASSADIM of his imprint, FOR YESOD SPREADS OUT CHASSADIM OVER THE CHOCHMAH IN MALCHUT AND THEN SHE IS ABLE TO ILLUMINATE. Therefore, this cloud goes by day, WHICH IS THE TIME WHEN CHASSADIM SHINE, as is written: "Yet Hashem commands his steadfast love (lit. 'Chesed') in the daytime" (Tehilim 42:9), because this cloud comes from the side of Chesed and is called 'Chesed'. A different cloud goes by night, and is called 'a pillar of fire', WHICH IS FROM THE SIDE OF MALCHUT.

158. רִבִּי שִׁמְעוֹן אָמַר, עָמְדוּ הֶעָנָן יוֹמָם: דָּא אַבְרָהָם. וְעַמּוּד הָאֵשׁ לַיְלָה: דָּא יִצְחָק. וְתַרְוַוּיְהוּ אִשְׁתְּכָחוּ בִּשְׁכִינְתָּא, וּמַה דְּאָמַר רִבִּי אַבָּא, הָכִי הוּא וַדַּאי, דְּעַל יְדָא דְּהַאי דַּרְגָּא, אִשְׁתְּכָחוּ.

158. Rabbi Shimon said: "By day in a pillar of a cloud," refers to Abraham, who is Chesed. "By night the pillar of fire," refers to Isaac, WHO IS

spearsmen and swordsmen should be positioned in front of them, so that they should be visible in front of them, because other camps were coming from above to do battle against Yisrael. Therefore, he "went behind them," IN ORDER TO GIVE ROOM FOR THE MEN OF WAR OF YISRAEL'S SIDE TO FIGHT WITH THEM.

155. וְתָאנָא, בְּהַהִיא שַׁעֲתָא, אָתָא רַבְרְבָא שֵׁלְטָנָא דִּמְמָנָא עַל מִצְרָאֵי, וְכָנַשׁ שִׁית מֵאָה רְתִיכִין מְקַטְרְגִין, וְעַל כָּל רְתִיכָא וּרְתִיכָא, שִׁית מֵאָה שָׁלְטָנִין מְמָנָן קַטֵיגוֹרִין, הה"ד וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בָּחוּר וְגוֹ'. וְכִי שֵׁשׁ מֵאוֹת רֶכֶב בָּחוּר, לָא הֲווֹ רִכְבֵי מִצְרַיִם, מ"ט וְכֹל רֶכֶב מִצְרָיִם. אֶלָּא הָכִי תָּאנָא, הֲוָה סָמָאֵ"ל אוֹזִיף לֵיהּ, שִׁית מֵאָה רְתִיכִין מְקַטְרְגִין לְסַיְיעָא לֵיהּ. הה"ד וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בָּחוּר.

155. We learned at that time the reigning minister who was appointed over Egypt came and gathered six hundred chariots of persecutors, with six hundred appointed ruling prosecuting officers on every single chariot. This is what is written: "And he took six hundred chosen chariots..." (Shemot 14:7). HE ASKS: Were not the six hundred chosen chariots the chariots of Egypt? For what reason DOES IT SAY AFTERWARDS: "And all the chariots of Egypt"? HE ANSWERS: We learned that Samael loaned six hundred prosecuting chariots to help THE PATRON ANGEL OF EGYPT. This is what is written: "And he took six hundred chosen chariots," THAT WERE NOT OF EGYPT.

156. אֵימָתַי אַשְׁלִים קוּדְשָׁא בְּרִיךְ הוּא לְסָמָאֵ"ל. בִּקְרָבָא דְּסִיסְרָא, דְּעִקַּר קוּדְשָׁא בְּרִיךְ הוּא לְכָל אִינּוּן רְתִיכִין, וְאִתְמְסָרוּ בִּידָא דְּמַטְרוֹנִיתָא. הה"ד, נַחַל קִישׁוֹן גְּרָפָם נַחַל קְדוּמִים וְגוֹ'. וּלְזִמְנָא דְּאָתֵי, יִתְמְסָרוּ כֻּלְּהוּ, הה"ד, מִי זֶה בָּא מֵאֲדוֹם חֲמוּץ בְּגָדִים מִבָּצְרָה וְגוֹ'. וְע"ד וַיֵּלֶךְ מֵאַחֲרֵיהֶם, דִּזְמִינָא שְׁכִינְתָּא בְּסוֹף יוֹמַיָּא לְאַעְקָרָא לוֹן מִן עָלְמָא.

156. When did the Holy One, blessed be He, repay Samael? It was during the wars of Sisra that the Holy One, blessed be He, uprooted all these chariots and they were given over to the hands of the Queen. This is what is

14. "And...moved...and it came...and...stretched out"

A Synopsis

Rabbi Aba tells us that at that moment the moon, Malchut, became attired on one side with the crowns of supernal Chesed, on the left side by the spears of Gvurah and on the third side by a purple garment called Tiferet. The number 72 is used repeatedly for emphasis and to draw together the various concepts. The 72 crowns in each of the three columns are combined in Malchut, and the Holy Name ascends from them, which is the secret of the Chariot. Rabbi Aba explains how the 72 letters are written and arranged. We learn that the Holy One, blessed be He is perfect because He encompasses the left side and the right side and we must never forget that Judgment is part of His concealed nature, so we must be careful not to incur it.

Rabbi Yitzchak returns to the time when Yisrael were trapped on the seashore with the enemy behind and the sea in front, and says that their prayers and cries to God awakened the collective light of above, and the sea executed the supernal laws. Rabbi Shimon adds that when the world needs Mercy the Holy One, blessed be He, takes pity and listens.

160. תָּא חֲזֵי, בְּהַהִיא שַׁעֲתָא אִשְׁתְּלִים סִיהֲרָא מִכֹּלָּא, וְיָרְתָא שַׁבְעִין וּתְרֵין שְׁמָהָן קַדִּישִׁין, בִּתְלַת סִטְרִין. חֲדָא אִתְלַבְּשָׁא בְּעִטְרוֹי דְּחֶסֶד עִלָּאָה, בְּשַׁבְעִין גְּלִיפִין דִּנְהִירוּ דְּאַבָּא עִלָּאָה, דְּאַנְהִיר לָהּ.

160. Come and behold: at that moment, the moon became full, WHICH IS MALCHUT of all THE ASPECTS, and she inherited 72 Holy Names on three sides, NAMELY THREE COLUMNS. On one side, MALCHUT was attired with the crowns of the supernal Chesed, with seventy engravings of the light of supernal Aba illuminating Her, WHICH IS THE SECRET OF "MOVED."

161. סִטְרָא תִּנְיָינָא, אִתְלַבְּשַׁת בְּרוֹמְחֵי דִּגְבוּרָ"ה, בְּשִׁתִּין פּוּלְסֵי דְּנוּרָא, וַעֲשָׂרָה דִּילָהּ דִּנְחַתוּ מִסִּטְרָא דְּאִמָּא עִלָּאָה בְּנִימוּסֵי גְּלִיפִין.

161. On the second side, MALCHUT was attired with the spears of Gvurah, MEANING THE JUDGMENTS IN HER, by sixty lashes of fire and ten lashes of Her own that descended from the side of supernal Ima in set Judgments.

GVURAH, and both of them are present in the Shechinah. Rabbi Aba said THAT IT IS THE SUPPORT OF THE RIGHTEOUS, for THEY are present IN THE SHECHINAH through that level.

159. וְהַאי וַיִּסַּע מַלְאַךְ הָאֱלֹהִים הַהוֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם. וַיִּסַּע: דְּנָטִיל מִסִּטְרָא דְּחֶסֶ״ד, וְאִתְדְּבַק בְּסִטְרָא דִּגְבוּרָה, בְּגִין דְּהָא מָטָא שַׁעֲתָא לְאִתְלַבְּשָׁא בְּדִינָא.

159. The passage: "And the Angel of Elohim, who went before the camp of Yisrael, moved and went behind them," MEANS that he moved from the side of Chesed and joined the side of Gvurah – BECAUSE CHESED IS FRONT AND GVURAH IS BACK – because the time had come to become attired with Judgment.

165. צְרוּפָא דְּאַתְוָון אִלֵּין, אַתְוָון קַדְמָאֵי, רְשִׁימִין כְּסִדְרָן בְּאֹרַח מֵישָׁר, בְּגִין דְּכֻלְּהוּ אַתְוָון קַדְמָאֵי אִשְׁתְּכָחוּ בְּחֶסֶ״ד, לְמֵהַךְ בְּאֹרַח מֵישָׁר, בְּסִדּוּרָא מְתֻתְקָן.

165. The combination of these letters are as follows. the first set of letters, NAMELY THE 72 LETTERS IN THE PASSAGE, "AND THE ANGEL...MOVED," are written in their order in a straightforward manner – BECAUSE STRAIGHT IS AN INDICATION OF CHESED – and all the original letters are in Chesed, NAMELY, IN THE RIGHT COLUMN, to follow a straightforward manner, in a proper order.

8	7	6	5	4	3	2	1
מ	מ	ע	א	ש	ל	א	ו
ד	פ	ע	ח	ר	פ	ל	י
מ	נ	מ	ר	א	נ	ה	ס
א	י	ו	י	ל	י	י	ע
ח	ה	ד	ה	ו	מ	ם	מ
ר	ם	ה	ם	י	ח	ה	ל
י	ו	ע	ו	ל	נ	ה	א
ה	י	נ	י	ר	ה	ל	ר
ם	ע	ן	ס	מ	י	ר	ה

Scanning directions

166. אַתְוָון תִּנְיָנֵי, רְשִׁימִין בְּגִלְגּוּלָא לְמַפְרֵעַ, בְּגִין דְּכֻלְּהוּ אַתְוָון תִּנְיָנֵי, מִשְׁתַּכְּחוּ בִּגְבוּרָה, לְגַלָּאָה דִּינִין וְזִינִין דְּאַתְיָין מִסִּטְרָא דִשְׂמָאלָא.

166. The second set of letters, NAMELY THE 72 LETTERS IN THE PASSAGE, "AND IT CAME," are written backwards, MEANING THEY ARE WRITTEN FROM BELOW UPWARDS, AS WRITTEN FURTHER IN THE SECOND DIAGRAM. All the second 72 letters pertain to Gvurah so as to reveal Judgments and weapons that come from the left side. AND WHEN THEY ARE

AND THIS IS THE SECRET OF THE LEFT COLUMN AND THE PASSAGE: "AND IT CAME..."

162. סִטְרָא תְּלַתָּאי, אִתְלַבְּשַׁת בִּלְבוּשֵׁי אַרְגְּוָנָא, דְּלָבִישׁ מַלְכָּא עִלָּאָה קַדִּישָׁא, דְּאִקְרוּן תִּפְאֶרֶ"ת, דְּיָרִית בְּרָא קַדִּישָׁא, בְּשַׁבְעִין עִטְרִין עִלָּאִין, מִסִּטְרָא דְּאַבָּא וְאִמָּא, וְהוּא כָּלִיל לְהַאי סִטְרָא וּלְהַאי סִטְרָא.

162. On the third side, MALCHUT was attired in a purple garment that the supernal King, called 'Tiferet', wore and which the Holy Son, WHO IS TIFERET, inherited with the seventy supernal crowns from the side of Aba and Ima. He includes both sides, NAMELY THE RIGHT, WHICH IS CHESED, AND THE LEFT, WHICH IS GVURAH, WHICH IS THE SECRET OF "STRETCHED OUT."

163. וּתְרֵין עִטְרִין מִסִּטְרָא דְּאַבָּא וְאֵימָא, וְאִינּוּן שַׁבְעִין וּתְרֵין שְׁמָהָן. וְתָנֵינָן מִסִּטְרָא דְּחֶסֶ"ד שַׁבְעִין, וּתְרֵין סָהֲדִין. מִסִּטְרָא דִּגְבוּרָא שַׁבְעִין, וּתְרֵין סוֹפְרִין. מִסִּטְרָא דְּת"ת שַׁבְעִין, וּתְרֵין גַּוְונִין לְאִתְפָּאֲרָא.

163. There are two crowns from the side of Aba and Ima, which are *Ayin-Bet* (72) names. We learned that there are seventy from the side of Chesed plus two witnesses. From the side of Gvurah, there are seventy plus two scribes. From the side of Tiferet, there are seventy plus two colors for glorification.

164. וּבְהַאי אֲתָר, אִתְגְּלִיף חַד בְּחַד, וְאִסְתְּלִיק שְׁמָא קַדִּישָׁא, רָזָא דִּרְתִיכָא, וְהָכָא אִתְגְּלִיפוּ אֲבָהָתָא, לְאִתְחַבְּרָא בְּחַד, וְהוּא שְׁמָא קַדִּישָׁא גְּלִיפָא בְּאַתְווֹי.

164. In this place, NAMELY MALCHUT, they are engraved one in the other, SO THAT THE 72 CROWNS IN EVERY COLUMN ARE COMBINED WITH EACH OTHER. And the Holy Name emerges from them, which is the secret of the Chariot, FOR THEY BECOME *AYIN-BET* (72) NAMES, EACH ONE CONSISTING OF THREE LETTERS. Here the Patriarchs are engraved, WHICH ARE CHESED, GVURAH AND TIFERET, THE THREE COLUMNS to be joined together. Thus is the Holy Name, *AYIN-BET,* engraved with its letters.

8	7	6	5	4	3	2	1
י	ה	י	י	ה	ו	ד	ו
ב	י	ל	ם	י	ל	ו	י
ק	ם	ה	ע	ם	ך	ע	ט
ע	ל	ו	ז	ב	י	ל	מ
ו	וז	י	ה	ר	ה	ה	ש
ה	ר	ש	כ	ו	ו	י	ה
מ	ב	ם	ל	וז	ה	ם	א
י	ה	א	ה	ק	א	ו	ת
ם	ו	ת	ל	ד	ת	י	י

Scanning directions

168. הָכָא אִתְרְשִׁים שְׁמָא קַדִּישָׁא גְּלִיפָא בְּע״ב תֵּיבִין, דְּמִתְעַטְּרֵי בַּאֲבָהָתָא, רְתִיכָא קַדִּישָׁא עִלָּאָה. וְאִי תֵּימָא, הָנֵי אַתְוָון תְּלִיתָאֵי, מ״ט לָאו אִינּוּן כְּתִיבִין, מִנַּהוֹן בְּאֹרַח מֵישָׁר כְּסִדּוּרָן, וּמִנְּהוֹן לְמַפְרֵעַ, לְיַשְׁרָא לְהַאי סִטְרָא, וּלְהַאי סִטְרָא, דְּהָא תָּנֵינָן, אַתָּה כּוֹנַנְתָּ מֵישָׁרִים, קוּדְשָׁא בְּרִיךְ הוּא עָבֵיד מֵישָׁרִים לִתְרֵי סִטְרֵי, וּכְתִיב וְהַבְּרִיחַ הַתִּיכוֹן בְּתוֹךְ הַקְּרָשִׁים וְגוֹ׳, דָּא קוּדְשָׁא בְּרִיךְ הוּא. רִבִּי יִצְחָק אָמַר, דָּא יַעֲקֹב, וְכֹלָּא חַד.

168. Here is marked the Holy Name, engraved with 72 letters. THAT IS, THREE TIMES 72 LETTERS IN EACH OF THE THREE COLUMNS COMBINE AND JOIN TOGETHER, AND THEY FORM 72 WORDS. EACH WORD CONTAINS THREE LETTERS FROM THE THREE COLUMNS that are adorned with the Patriarchs, NAMELY CHESED, GVURAH AND TIFERET, which are the supernal Holy Chariot. HE ASKS: Why is the third group of letters not written IN 2 WAYS, part of them straightforward and part of them in reverse, in order to be equal to both sides – MEANING TO THE RIGHT COLUMN AND TO THE LEFT COLUMN, SINCE IT SUSTAINS THE ILLUMINATION OF BOTH. Because we learned that, "You have established equity" (Tehilim 99:4), means that the Holy One, blessed be He, establishes equity AND SUSTAINS on both sides. It is written: "And the middle bar in the midst of the boards" (Shemot 26:28), which is the Holy One, blessed be He, NAMELY THE

IN REVERSE ORDER, THEY ALLUDE TO JUDGMENTS.

ה	כ	ל	ה	ל	י	ל	ה	9
ק	ר	ב	ז	ה	א	ל	ז	8
ה	ל	י	ל	ה	ו	ל	א	7
ש	ר	ו	י	א	ר	א	ת	6
י	ה	ע	נ	ן	ו	ה	וז	5
י	ש	ר	א	ל	ו	י	ה	4
ו	ב	י	ן	מ	וז	נ	ה	3
וז	נ	ה	מ	צ	ר	י	ם	2
ו	י	ב	א	ב	י	ן	מ	1

Scanning directions

167. אַתְוָון תְּלִיתָאֵי, אִינּוּן אַתְוָון רְשִׁימָן, לְאַחֲזָאָה גַּוְונִין, לְאִתְעַטְּרָא בְּמַלְכָּא קַדִּישָׁא. וְכֻלָּא בֵּיהּ מִתְחַבְּרָן וּמִתְקַשְּׁרָן, וְהוּא אִתְעַטָּר בְּעִטְּרוֹי בְּאֹרַח מֵישָׁר, וְרָשִׁים לְהַאי סִטְרָא וּלְהַאי סִטְרָא, כְּמַלְכָּא דְּאִתְעַטָּר בְּכֹלָּא.

167. The third set of letters, NAMELY THE 72 LETTERS IN THE PASSAGE, "AND MOSES STRETCHED OUT," are letters that are written so as to expose the colors, WHICH ARE THE JUDGMENTS, with which to adorn the Holy King, WHICH IS THE SECRET OF THE 72 COLORS OF GLORIFICATION. They all join and are bound to Him BECAUSE HE IS THE CENTRAL COLUMN. And He glorifies in His crowns in a straight forward manner and makes an imprint on this side and the other side – NAMELY, TO THE RIGHT COLUMN AND TO THE LEFT COLUMN – AS HE ESTABLISHES THE ILLUMINATION OF BOTH OF THEM as a King who is adorned with everything.

always shines like the sun, because he is perfect. And when he judges, he judges for good and for bad. Therefore, it is necessary to be guarded from him. He who is stupid sees the shining, laughing face of the king and does not guard himself from him. But even though he sees the face of the king shining, the wise man says: the king is surely perfect and complete in everything, his mind is whole. Yet I see that in that shine there sits judgment, but it is concealed, even though it is not visible, because otherwise the king would not be perfect, it is necessary to be cautious.

170. כַּך קוּדְשָׁא בְּרִיך הוּא, שְׁלִים תָּדִיר בְּהַאי גַּוְונָא וּבְהַאי גַּוְונָא, אֲבָל לָא אִתְחַזְיָא, אֶלָּא בִּנְהִירוּ דְּאַפִּין. וּבְגִין כַּך, אִינּוּן טִפְּשִׁין חַיָּיבִין לָא אִסְתַּמְרָן מִנֵּיהּ. אִינּוּן חַכִּימִין זַכָּאִין, אַמְרִין, מַלְכָּא שְׁלִים הוּא, אַף עַל גַּב דְּאַנְפּוֹי אִתְחַזְיָין נְהִירִין, דִּינָא אִתְכַּסְיָא בְּגַוֵּיהּ, בְּגִין כַּך בָּעֵי לְאִסְתַּמְרָא מִנֵּיהּ.

170. So it is with the Holy One, blessed be He. He is always perfect in this manner and that manner, MEANING IN THE RIGHT SIDE AND IN THE LEFT SIDE, but He only appears with a shining face. Therefore, these wicked fools are not cautious with Him. But the righteous wise men say: the King is perfect, and even though His face appears shining, Judgment is concealed in it. Therefore, it is necessary to be cautious with Him.

171. אָמַר רִבִּי יְהוּדָה, מֵהָכָא, אֲנִי יְיָ׳ לֹא שָׁנִיתִי. לָא דָּלִיגְנָא לַאֲתָר אַחֲרָא, בִּי אִתְכְּלִיל כֹּלָא. הָנֵי תְּרֵי גַּוְונֵי בִּי אִתְכְּלִילָן, בְּגִין כַּך כֹּלָא בְּאֹרַח מֵישָׁר אִתְחַזְיָא, וְאַף עַל גַּב דְּאַתְוָון אֲחִידָן לְהַאי סִטְרָא וּלְהַאי סִטְרָא, כְּסִדְרָן כְּתִיבִין.

171. Rabbi Yehuda said: From here, WE CAN ANSWER THE QUESTION OF WHY THE 72 LETTERS OF THE CENTRAL COLUMN WERE NOT WRITTEN HALF FORWARD AND HALF IN REVERSE, FOR IT IS WRITTEN: "For I am the Hashem, I do not change" (Malachi 3:6), WHICH MEANS, 'I did not move to a different place. EVEN THOUGH THE TWO COLUMNS ARE INCLUDED IN ME, STILL IN ALL I DID NOT CHANGE MYSELF BECAUSE OF THIS TO JUMP TO THE LEFT ASPECT. RATHER, I REMAINED IN THE RIGHT ASPECT, because everything is included in Me and these two colors, WHITE

CENTRAL COLUMN THAT SUSTAINS THE TWO SIDES. IF SO, IT SHOULD HAVE BEEN WRITTEN 'HALF STRAIGHT', LIKE THE RIGHT COLUMN, AND 'HALF IN REVERSE ORDER', LIKE THE LEFT COLUMN. Rabbi Yitzchak said: This is Jacob, and it is all one, BECAUSE JACOB ALSO INDICATES THE CENTRAL COLUMN.

Scanning direction

1	והו	ילי	סיט	עלם	מהש	ללה	אכא	כהת
2	הזי	אלד	לאו	ההע	יזל	מבה	הרי	הקם
3	לאו	כלי	לוו	פהל	נלך	יי	מלה	וזהו
4	נתה	האא	ירת	שאה	ריי	אום	לכב	ושר
5	יוזו	להוז	כוק	מנד	אני	וזעם	רהע	ייז
6	ההה	מיכ	ול	ילה	סאל	ערי	עשל	מיה
7	והו	דני	הוזש	עמם	ננא	נית	מבה	פוי
8	נמם	ייל	הרוז	מצר	ומב	יהה	ענו	מוזי
9	דמב	מנק	איע	וזבו	ראה	יבמ	היי	מום

169. אֶלָּא לְמַלְכָּא דְּאִיהוּ שְׁלִים מִכֹּלָּא, דַּעְתֵּיהּ שְׁלִים מִכֹּלָּא, מָה אָרְחֵיהּ דְּהַהוּא מַלְכָּא. אַנְפּוֹי נְהִירִין כְּשִׁמְשָׁא תָּדִיר, בְּגִין דְּאִיהוּ שְׁלִים. וְכַד דָּאִין, דָּאִין לְטָב וְדָאִין לְבִישׁ. וְעַל דָּא בָּעֵי לְאִסְתַּמְּרָא מִינֵּיהּ. מַאן דְּאִיהוּ טִפְּשָׁא, חָמֵי אַנְפּוֹי דְּמַלְכָּא נְהִירִין וְחַיְיכָן, וְלָא אִסְתְּמַר מִינֵּיהּ. וּמַאן דְּאִיהוּ חַכִּימָא, אַף עַל גַּב דְּחָמֵי אַנְפּוֹי דְּמַלְכָּא נְהִירִין, אָמַר מַלְכָּא וַדַּאי שְׁלִים הוּא, שְׁלִים הוּא מִכֹּלָּא, דַּעְתֵּיהּ שְׁלִים, אֲנָא חָמֵי דְּבְהַהוּא נְהִירוּ, דִּינָא יָתִיב וְאִתְכַּסְיָא, אע"ג דְּלָא אִתְחַזְיָא, דְּאִי לָאו הָכִי, לָא יְהֵא מַלְכָּא שְׁלִים, וְעַל דָּא בָּעֵי לְאִסְתַּמְּרָא.

169. HE ANSWERS: This is similar to a king who is perfect in everything and his mind is wholesome. What is the custom of that king? His face

imprinted on the supernal Chariot, for they are the adornment of the Patriarchs.

174. אָמַר רִבִּי יֵיסָא, אַשְׁכַּחְנָא בְּרָזָא דָא בִּתְקִיעוּתָא דְּרַב הַמְנוּנָא סָבָא, תְּלַת וּבְכֵן וּבְכֵן וּבְכֵן, לָקֳבְלֵי הָנֵי תְּלַת. וְכָךְ הוּא סִדּוּרָא. א״ר יוֹסֵי, כֹּלָּא אִתְכְּלִיל בְּהַאי שְׁמָא קַדִּישָׁא, וְאִסְתָּיִים בֵּיהּ, אִשְׁתְּכַח דִּשְׁלִימוּ דִּרְתִיכָא קַדִּישָׁא אִית בֵּיהּ.

174. Rabbi Yisa said: We found this secret in the blowing OF THE SHOFAR of Rabbi Hamnuna Saba (the elder) three times: "thus"; "thus"; "thus." THAT IS, IN: "THUS INSTILL THE OF YOU"; "THUS SPREAD THE OF YOU"; AND "THUS GIVE GLORY." BUT IT DOES NOT ACCEPT, "THUS SHALL THE RIGHTEOUS." They correspond to these three PASSAGES: "AND THE ANGEL...MOVED"; "AND IT CAME"; "AND MOSES STRETCHED OUT." This is the order, THREE AND NO MORE. Rabbi Yosi said: Everything is included and concealed in the Holy Name, MEANING THAT ALL THREE COLUMNS OF THE NAME OF *AYIN-BET* (72) ARE INCLUDED IN MALCHUT, so we find that the perfection of the holy Chariot is IN MALCHUT. THEREFORE, THERE ARE FOUR TIMES 72: THE THREE COLUMNS, CHESED, GVURAH AND TIFERET AND MALCHUT. THEREFORE, "THUS" IS ALSO FOUR TIMES – MEANING, THAT HE MENTIONS ALSO, "THUS SHALL THE RIGHTEOUS."

175. אָמַר רִבִּי שִׁמְעוֹן, הַאי הוּא שְׁמָא קַדִּישָׁא, עִטּוּרָא דַּאֲבָהָן, דְּמִתְעַטְּרָא בְּגִלּוּפַיְיהוּ, בְּחִבּוּרָא כַּחֲדָא. שְׁלִימוּ דִּרְתִיכָא קַדִּישָׁא. וְאִתְכְּלִיל בְּאַרְבְּעִין וּתְמַנְיָא תֵּיבוּתָא, דְּאִיהוּ שְׁלִימוּ דְּכֹלָּא, וְעִקָּרָא דְּשָׁרָשִׁין.

175. Rabbi Shimon said: This is the Holy Name, the adornment of the Patriarchs, WHO ARE CHESED, GVURAH, AND TIFERET. For they become adorned in their engraving when they join together. They are the perfection of the holy Chariot, which is included in 48 words and is the perfection of everything and the mainstay of the roots.

176. תָּא חֲזֵי, גּוּפָא דְּאִילָנָא, אֲנִ״י אָלֶ״ף נוּ״ן יוֹ״ד. רֵישָׁא דְּכָל עַנְפֵי

AND RED, are included in Me, NAMELY IN MY CHASSADIM. THE ILLUMINATION OF THE LEFT IS NOT VISIBLE IN ME BUT IN MALCHUT.' THEREFORE, all THE LETTERS THAT ARE IN THE CENTRAL COLUMN appear in a straight way, even though the letters are attached to both sides, NAMELY, TO THE RIGHT AND LEFT. STILL IN ALL, they are written in their order in a straightforward way.

172. וַיִּסַּע מַלְאַךְ הָאֱלֹהִים הַהוֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיִּסַּע עַמּוּד הֶעָנָן מִפְּנֵיהֶם וַיַּעֲמֹד מֵאַחֲרֵיהֶם. עַד כָּאן סִטְרָא חַד, חֶסֶד לְאַבְרָהָם. אָמַר רִבִּי שִׁמְעוֹן, אֶלְעָזָר בְּרִי, תָּא חֲזֵי רָזָא דָא. כַּד עַתִּיקָא קַדִּישָׁא אַנְהִיר לְמַלְכָּא, אַנְהִיר לֵיהּ, וְעִטְרִין לֵיהּ, בְּכִתְרִין קַדִּישִׁין עִלָּאִין, כַּד מָטָאן לְגַבֵּיהּ מִתְעַטְרֵי אֲבָהָתָא, בְּשַׁעֲתָה דְּמִתְעַטְרֵי אֲבָהָתָא, כְּדֵין הוּא שְׁלִימוּ דְּכֹלָּא. כְּדֵין מַטְרוֹנִיתָא, נַטְלָא בְּמַטְלָמָהָא, בְּהַהוּא שְׁלִימוּ דַּאֲבָהָתָא. וְכַד מִתְעַטְרָא מִכֻּלְּהוֹן, כְּדֵין אִתְבָּרְכָא, וּרְשׁוּתָא דְּכֹלָּא בִּידָהָא.

172. "And the Angel of Elohim, who went before the camp of Yisrael, moved and went behind them; and the pillar of the cloud went from before their faces, and stood behind them" (Shemot 14:19-20). Until this point is one side, Chesed to Abraham, THE RIGHT COLUMN. Rabbi Shimon said: Elazar, my son, come and behold, this secret. When Atika Kadisha shone upon the King, WHO IS ZEIR ANPIN, he illuminated on Him and crowned Him with the supernal holy crowns, WHICH ARE THE LIGHT OF CHASSADIM OF SUPERNAL ABA AND IMA, THE FIRST THREE SFIROT. When CHASSADIM reached Him, the Patriarchs, WHO WERE THE THREE COLUMNS, CHESED, GVURAH, AND TIFERET, were adorned. Then there was complete perfection. Then the Queen went on Her journeys with that perfection of the Patriarchs. And when She becomes adorned with them all, THE THREE PATRIARCHS THAT ARE THREE COLUMNS, then She is joined and has authority over everything.

173. כְּגַוְונָא דָא שְׁמָא קַדִּישָׁא גְּלִיפָא בְּאַתְווֹי רְשִׁימִין בִּרְתִיכָא עִלָּאָה קַדִּישָׁא עִטּוּרָא דַּאֲבָהָן.

173. Similarly, the Holy Name is engraved with the letters that are

אִכְלוֹסִין, לְכַמָּה חַיָּילִין, לְכַמָּה מַשִּׁירְיָין, מֵעֵילָא וְתַתָּא, וְכֻלְּהוּ בִּכְנוּפְיָא עֲלַיְיהוּ דְּיִשְׂרָאֵל, שָׁרִיאוּ בִּצְלוֹ מִגּוֹ עָאקוּ דִּלְהוֹן.

178. Rabbi Yitzchak said: At the time that Yisrael camped by the sea, they saw many multitudes, many soldiers, and many camps above and below. They all came and gathered against Yisrael, who started to pray from their anguish.

179. בֵּיהּ שַׁעֲתָא, חָמוּ יִשְׂרָאֵל עָאקוּ מִכָּל סִטְרִין, יַמָּא בְּגַלּוֹהִי דְּזַקְפָן קָמַיְיהוּ. בַּתְרַיְיהוּ, כָּל אִינּוּן אִכְלוֹסִין, כָּל אִינּוּן מַשִּׁירְיָין דְּמִצְרַיִם, לְעֵילָא עֲלַיְיהוּ כַּמָּה קַטֵּיגּוֹרִין. שָׁרִיאוּ צַוְוחִין לְקוּדְשָׁא בְּרִיךְ הוּא.

179. At that moment, Yisrael saw trouble on all sides. The sea with its towering waves was in front of them, all these multitudes and all the camps of Egypt were behind them, and above there were many Prosecutors against them. They started to cry to the Holy One, blessed be He.

180. כְּדֵין כְּתִיב, וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה מַה תִּצְעַק אֵלָי. וְתָאנָא בְּסִפְרָא דִּצְנִיעוּתָא, אֵלַי, דַּיְיקָא, בְּעַתִּיקָא תַּלְיָא כֹּלָּא. בֵּיהּ שַׁעֲתָא אִתְגְּלֵי עַתִּיקָא קַדִּישָׁא, וְאִשְׁתְּכַח רַעֲוָא בְּכֻלְּהוּ עָלְמִין עִלָּאִין, כְּדֵין נְהִירוּ דְּכֹלָּא, אִתְנְהִיר.

180. Then it is written: "And Hashem said to Moses, 'Why do you cry to Me?'" (Shemot 14:15). We learned in the Hidden Book that "to Me" is exact, FOR IT IS THE ATTRIBUTE OF ZEIR ,ANPIN, BECAUSE it all depends upon Atika. At that moment, Atika Kadisha was revealed, goodwill was present in all the worlds above, and then the collective light shone.

181. אָמַר רִבִּי יִצְחָק, כְּדֵין, כַּד אִתְנְהִיר כֹּלָּא כַּחֲדָא, וְעָבֵד יַמָּא נִימּוּסִין עִלָּאִין, וְאִתְמְסָרוּ בִּידוֹי עִלָּאִין וְתַתָּאִין. וּבְגִינֵי כַּךְ, קַשְׁיָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא כֹּלָּא, כִּקְרִיעַת יָם סוּף, וְכֹלָּא הָכִי אוּקְמוּהָ. מַאי טַעֲמָא. בְּגִין דִּקְרִיעַת יָם סוּף בְּעַתִּיקָא תַּלְיָא.

אִילָנָא, וְה"ו. וְהָא אִתְעֲרוּ חַבְרַיָּא, כְּלָלָא דַּעֲנָפִין וְנוֹפָא וְשָׁרְשָׁא, בְּאַרְבְּעִין וּתְמַנְיָא תֵּיבִין. וְהָא אִתְרְשִׁים בִּתְלַת עָלְמִין עִלָּאִין, ובג' עָלְמִין תַּתָּאִין.

176. Come and behold: the trunk of the tree is the name *Aleph-Nun-Yud*, THAT IS FOUND IN THE MIDDLE OF THE 72 NAMES, NAMELY, THE 37TH NAME. The top of all the branches of the tree IS THE NAME *Vav-Hei-Vav*, WHICH IS THE FIRST NAME OF THE SEVENTY TWO NAMES. The friends have already observed that the whole of the branches and the trunk and the root are found in 48 words, MEANING IN THE FIRST TWO-THIRDS OF THE SEVENTY WORDS. So it is etched in the three upper worlds – WHICH ARE CHOCHMAH, BINAH, AND DA'AT, THAT ARE INCLUDED IN THE FIRST 24 WORDS, WHICH ARE CHESED AND THE RIGHT COLUMN – and in the three lower worlds – WHICH ARE CHESED, GVURAH, AND TIFERET, THAT ARE INCLUDED IN THE SECOND 24 WORDS, WHICH ARE GVURAH AND THE LEFT COLUMN.

177. לְקֻבְלֵיהּ, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת. קָדוֹשׁ לְעֵילָא. קָדוֹשׁ בְּאֶמְצָעִיתָא. קָדוֹשׁ לְתַתָּא. קָדוֹשׁ חֶסֶד. קָדוֹשׁ גְּבוּרָה. קָדוֹשׁ תִּפְאֶרֶת. וְכֻלְּהוּ בְּשַׁבְעִין וּתְרֵין אִתְגְּלִיפוּ, כְּמָה דְּאִתְּמַר. בְּרִיךְ הוּא, בְּרִיךְ שְׁמֵיהּ לְעָלַם וּלְעָלְמֵי עָלְמִין אָמֵן.

177. Corresponding TO THESE – CHESED, GVURAH, AND TIFERET IN THE THREE COLUMNS OF THE NAME *AYIN-BET* (72) – is: "Holy, holy, holy, is Hashem Tzva'ot" (Yeshayah 6:3). "Holy," above IN CHOCHMAH, BINAH, AND DA'AT; holy in the center, IN CHESED, GVURAH, AND TIFERET; and holy below, IN NETZACH, HOD, AND YESOD. AND SO THE FIRST "Holy" is Chesed, THE SECOND "Holy" is Gvurah, and THE THIRD "Holy" is Tiferet – THAT IS, AS WAS WRITTEN BEFORE, THAT CHESED, GVURAH, AND TIFERET ARE THE SECRET OF CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, AND TIFERET, AND NETZACH, HOD AND YESOD. They are all engraved in, as explained. Blessed is He, blessed is His Name forever and ever. Amen.

178. אָמַר רִבִּי יִצְחָק, בְּשַׁעֲתָא דְּשָׁרוּ יִשְׂרָאֵל עַל יַמָּא, חָמוּ לְכַמָּה

184. וַיּוֹשַׁע יְיָ׳ בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל וְגוֹ׳, וַיַּרְא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת, הַהוּא שֶׁלְּטָנָא מִמָּנָא דְּמִצְרָאֵי, אַחְמֵי לוֹן קוּדְשָׁא בְּרִיךְ הוּא, דְּאַעְבַּר לֵיהּ, בִּנְהַר דִּינוּר, דַּהֲוָה בִּשְׂפָתָא דְּיַמָּא רַבָּא. מֵת, מַאי טַעֲמָא מֵת. כְּמָה דְּאוּקְמוּהָ, דְּאַעְבְּרוּ לֵיהּ, מֵהַהוּא שֶׁלְּטָנוּתָא דִּילֵיהּ.

184. "Thus Hashem saved Yisrael that day…and Yisrael saw Egypt dead" (Shemot 14:30). The Holy One, blessed be He, showed them the minister appointed over Egypt who He had passed through the River of fire, that was on the shore of the Upper Sea, WHICH IS MALCHUT. "Dead." What is the reason that he died, AS THERE IS NO DEATH AMONG THE ANGELS? It is, as we have established, that he was removed from his dominion, AND IT WAS CONSIDERED FOR HIM AS DEATH.

181. Rabbi Yitzchak said: Then, when everything shone together, the sea executed the supernal laws-NAMELY, THE COMMANDMENT TO DROWN THE EGYPTIANS AND SAVE YISRAEL – because those above and those below were given over to it. Therefore, we say THAT ADMINISTERING CHILDREN, LONGEVITY AND SUSTENANCE are as difficult before the Holy One, blessed be He, as the splitting of the Red Sea. And everybody says this. What is the reason? Because splitting the sea depends on Atika, AS WRITTEN IN THE FORMER PARAGRAPH.

182. אָמַר רִבִּי שִׁמְעוֹן, חַד אַיָּלְתָּא אִית בְּאַרְעָא, וְקוּדְשָׁא בְּרִיךְ הוּא עָבֵיד סַגְיָא בְּגִינָהּ, בְּשַׁעֲתָא דְּהִיא צוֹוַחַת, קוּדְשָׁא בְּרִיךְ הוּא שָׁמַע עָאקוּ דִּילָהּ, וְקָבִיל קָלָהּ. וְכַד אִצְטְרִיךְ עָלְמָא לְרַחֲמֵי לְמַיָּיא, הִיא יָהֲבַת קָלִין, וְקוּדְשָׁא בְּרִיךְ הוּא שָׁמַע קָלָהּ, וּכְדֵין חַיִּיס עַל עָלְמָא, הה"ד כְּאַיָּל תַּעֲרוֹג עַל אֲפִיקֵי מָיִם.

182. Rabbi Shimon said: there is one deer on earth and the Holy One, blessed be He, does much for her. When she cries, the Holy One, blessed be He, hearkens to her distress and listens to her voice. And when the world needs Mercy in relation to water, she utters voice and the Holy One, blessed be He, hearkens to her voice. Then THE HOLY ONE, BLESSED BE HE, has pity on the world, as is written: "As the heart pants after the water brooks" (Tehilim 42:2).

183. וְכַד בַּעְיָא לְאוֹלָדָא, הִיא סְתִימָא מִכָּל סִטְרִין, כְּדֵין אַתְיָא וְשַׁוִּיאַת רֵישָׁא בֵּין בִּרְכָּהָא, וְצוֹוַחַת וְרָמַת קָלִין, וְקוּדְשָׁא בְּרִיךְ הוּא חַיִּיס עָלָהּ, וְזַמִּין לְקַבְּלָהּ חַד נָחָשׁ, וְנָשִׁיךְ בְּעַרְיָיתָא דִּילָהּ, וּפָתַח לָהּ, וְקָרַע לָהּ הַהוּא אֲתָר, וְאוֹלִידַת מִיָּד. אר"ש בְּהַאי מִלָּה,לָא תִּשְׁאַל וְלָא תְּנַסֶּה אֶת יְיָ', וְהָכִי דַּוְוקָא.

183. When she needs to give birth, she is stopped from all sides. She places her head between her knees, cries and screams, and the Holy One, blessed be He, has pity on her. He sends a snake that bites her genitals and opens her and tears that place for her, and she gives birth immediately. Rabbi Shimon said: In this matter do not question and do not test Hashem. For this exactly so.

קוּדְשָׁא בְּרִיךְ הוּא, כְּפַרְעֹה. אָמַר רִבִּי יוֹסֵי, סִיחוֹן וְעוֹג הָכִי נַמִּי. אָמַר לֵיהּ, לָאו הָכִי. אִינּוּן לְגַבֵּיהּ דְּיִשְׂרָאֵל אִתְתְּקָפוּ, אֲבָל לְגַבֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, לָא, כְּמָה דְּאִתְתַּקַּף פַּרְעֹה רוּחֵיהּ לָקֳבְלֵיהּ, וַהֲוָה חָמֵי כָּל יוֹמָא גְּבוּרָאן דִּילֵיהּ, וְלָא הֲוָה תָּב.

186. And Rabbi Yitzchak said: We did not find one who hardened his heart towards the Holy One, blessed be He, like Pharaoh. Rabbi Yosi said: But Sichon and Og also HARDENED THEIR HEARTS. He said to him: It is not so. They hardened their hearts against Yisrael, but they did not harden their hearts against the Holy One, blessed be He, as Pharaoh hardened his spirit against Him, for he saw His mighty acts, yet did not repent.

187. א"ר יְהוּדָה א"ר יִצְחָק, פַּרְעֹה חַכִּים מִכָּל חַרְשׁוֹי הֲוָה, וּבְכָל אִינּוּן כִּתְרִין, וּבְכָל אִינּוּן יְדִיעָן, אִסְתָּכַּל. וּבְכָל סִטְרָא דִּלְהוֹן, לָא חָמָא פּוּרְקָנָא דִּלְהוֹן יִשְׂרָאֵל, וְלָא הֲוָה תָּלֵי בְּחַד מִנַּיְיהוּ. וְעוֹד, דְּהָא בְּכֻלְּהוּ קְשִׁירוּ קִשְׁרָא עֲלַיְיהוּ דְּיִשְׂרָאֵל, וּפַרְעֹה לָא סָבַר דְּאִית קִשְׁרָא אַחֲרָא דִּמְהֵימְנוּתָא, דְּאִיהוּ שַׁלִּיט עַל כֹּלָּא. וְעַל דָּא הֲוָה אַתְקִיף לִבֵּיהּ.

187. Rabbi Yehuda said in the name of Rabbi Yitzchak: Pharaoh was wiser than all his sorcerers, and he gazed into all these crowns and all the knowledge OF THE OTHER SIDE. He did not see redemption for Yisrael in their entire side, and it was not dependent on any of their crowns. For in all THE SUPERNAL POWERS OF THE OTHER SIDE they found a bond against Yisrael, THAT THEY WOULD NOT BE ABLE TO EMERGE FROM UNDER THIS CONTROL. Pharaoh did not think that there was another bond of Faith that dominated all THE POWERS OF THE OTHER SIDE. Therefore, he hardened his heart.

188. רִבִּי אַבָּא אָמַר, לָא אַתְקִיף לִבָּא דְּפַרְעֹה, אֶלָּא שְׁמָא דָא. דְּכַד הֲוָה אָמַר מֹשֶׁה, כֹּה אָמַר יְיָ', דָּא מִלָּה מַמָּשׁ, אַתְקִיף לִבֵּיהּ, הֲדָא הוּא דִּכְתִיב, וַיְחַזֵּק יְיָ' אֶת לֵב פַּרְעֹה. דְּהָא בְּכָל חָכְמְתָא דִּילֵיהּ, לָא אִשְׁתְּכַח, דִּשְׁמָא דָא שָׁלִיט בְּאַרְעָא. וְעַל דָּא אָמַר, מִי יְיָ'. וּלְבָתַר אָמַר, יְיָ' הַצַּדִּיק. אָמַר רִבִּי יוֹסֵי, לְבָתַר אָמַר, חָטָאתִי לַיְיָ' הַהוּא פּוּמָא

15. "And Yisrael saw that great work"

A Synopsis

Rabbi Chiya opens with "And the children of Yisrael saw that great work (lit. 'hand')." We read of the meaning of the five fingers of each hand, and the miracles that the Holy One, blessed be He does with them; it was the miracles at the Red Sea that led Yisrael and the Pharaoh to full belief in Hashem. Until then the Pharaoh had hardened his heart against Hashem. We read that the righteous are often snared in the sins of the wicked, as were the Egyptians who had not oppressed the children of Yisrael but were nonetheless slain. When Yisrael was sent into exile in Egypt, the Holy One, blessed be He gave them constant reassurance to counter their fear. At the time they were delivered from Egypt all the patriarchs gathered to see the promises that He had made to them fulfilled, for the sake of the covenants that He had made with them. Rabbi Aba says that there is a world above and a world below; from the lower world the judgments upon the lower beings are aroused. The Holy One, blessed be He performs miracles for His people in this lower world, and it was thus that the Egyptians sank into the sea.

185. וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה וְגוֹ׳. רִבִּי חִיָּיא אָמַר, הָכָא אִשְׁתְּלִים יְדָא, וְכֻלְּהוּ אֶצְבְּעָן, וְאִשְׁתְּלִים יְדָא, דְּאִתְכְּלִיל בֵּיהּ בִּימִינָא, דְּהָכִי תָּנִינָן, כֹּלָּא בִּימִינָא אִתְכְּלִיל, וּבִימִינָא תַּלְיָא, הֲדָא הוּא דִּכְתִיב, יְמִינְךָ יְיָ׳ נֶאְדָּרִי בַּכֹּחַ יְמִינְךָ יְיָ׳ תִּרְעַץ אוֹיֵב.

185. "And Yisrael saw that great work (lit. 'hand')..." (Shemot 14:31). Rabbi Chiya said: Here, WITH THE GREAT HAND was the LEFT hand completed, WHICH IS GVURAH, and all the fingers–CHESED, GVURAH, TIFERET, NETZACH, AND HOD – THAT ARE IN IT. And the LEFT hand is completed BY REASON OF it being included in the right. For we have learned that everything is included in the right and depends on the right. This is what is meant by: "Your right hand, Hashem, is glorious in power; Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6). EVEN THOUGH THIS PERTAINS TO GVURAH, SINCE IT DEPENDS ON THE RIGHT HAND, IT IS THEREFORE CALLED AFTER IT.

186. וְאָמַר רִבִּי יִצְחָק, לָא אַשְׁכַּחְנָא, מַאן דְּאַתְקִיף לְבֵיהּ, לְגַבֵּיהּ

190. When the Holy One, blessed be He, arouses His judgments, He executes His Judgments with this crown, WHICH IS MALCHUT. Then it is written: "He destroys the innocent and the wicked," because the Righteous are snared in the sins of the wicked, as is written: "And said to the angel that destroyed the people, 'It is enough (Heb. *rav*)..." (II Shmuel 24:16) WHICH MEANS take the greatest (Heb. *rav*) among them. Therefore Job said, "HE DESTROYS THE INNOCENT AND THE WICKED," but he did not explain THAT IT MEANT THE RIGHTEOUS WHO WERE SNARED IN THE SINS OF THE WICKED. Rabbi Yisa said: "It is all one," refers to the Congregation of Yisrael in exile in Egypt and; for Her, the Holy One, blessed be He, slew the Egyptians and took vengeance among them. This is what is meant by the verse, "He destroys the innocent and the wicked," FOR THERE WERE ALSO INNOCENTS PRESENT THERE WHO DID NOT ENSLAVE YISRAEL AND WERE SLAIN TOGETHER WITH THE WICKED AMONG THEM.

191. ר׳ חִיָּיא אָמַר, אִיּוֹב לָא אַלְקִי, אֶלָּא בְּזִמְנָא דְנָקְפוּ יִשְׂרָאֵל מִמִּצְרַיִם. אָמַר אִיּוֹב, אִי הָכִי, כָּל אַפַּיָּיא שָׁוִין, תָּם וְרָשָׁע הוּא מְכַלֶּה, פַּרְעֹה אַתְקִיף בְּהוּ בְּיִשְׂרָאֵל, וְאָמַר מִי יְיָ׳ אֲשֶׁר אֶשְׁמַע בְּקוֹלוֹ. וַאֲנָא לָא אַתְקִיפְנָא בְּהוּ, וְלָא עֲבִידְנָא מִידִי, תָּם וְרָשָׁע הוּא מְכַלֶּה. הה״ד הַיָּרֵא אֶת דְּבַר יְיָ׳ מֵעַבְדֵי פַרְעֹה, זֶה אִיּוֹב.

191. Rabbi Chiya said: Job was not stricken until the time that Yisrael went out of Egypt. Job said: 'If so, then all people are equal: "He destroys the innocent and the wicked." Pharaoh oppressed Yisrael and said, "Who is Hashem, that I should obey His voice" – I did not oppress them and I did nothing, but "He destroys the innocent and the wicked." "He who feared the word of Hashem among the servants of Pharaoh" (Shemot 9:20), refers to Job, BECAUSE HE WAS PRESENT AT THE TIME OF THE EXODUS FROM EGYPT.

192. ר׳ יְהוּדָה אָמַר, אִינּוּן אַבְנֵי בַּרְדָּא, דַּהֲווֹ נַחְתִּין, אִתְעַכְּבוּ עַל יְדוֹי דְּמֹשֶׁה, לְבָתַר עָבְדוּ נוּקְמִין, בְּיוֹמֵי דִיהוֹשֻׁעַ. וּלְזִמְנָא דְאָתֵי, זְמִינִין לְאַחֲתָא אִינּוּן דְּאִשְׁתָּאֲרוּ, עַל אֱדוֹם וּבְנוֹתֶיהָ. א״ר יוֹסֵי, הה״ד, כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת.

192. Rabbi Yehuda said: the hailstones that were falling ON THE

דְּאָמַר דָּא, אָמַר דָּא.

188. Rabbi Aba said: It was not Pharaoh who strengthened his heart, but this Name, YUD HEI VAV HEI. Because when Moses said, "Thus says Hashem," the very word, NAMELY YUD HEI VAV HEI, hardened his heart, as is written: "And Hashem hardened the heart of Pharaoh" (Shemot 9:12). In all his wisdom, he did not find that this Name should dominate in the world, and therefore he said, "Who is Hashem?" (Shemot 5:2). WHEN HE THOUGHT OF REPENTING afterwards, he said, "Hashem is Righteous" (Shemot 9:27). Rabbi Yosi said: Afterwards, he said, "I have sinned against Hashem" (Shemot 10:16) with the same mouth that said, "WHO IS HASHEM?"

189. רִבִּי חִזְקִיָּה פָּתַח וְאָמַר, אַחַת הִיא עַל כֵּן אָמַרְתִּי תָּם וְרָשָׁע הוּא מְכַלֶּה. הַאי קְרָא, אוּקְמוּהָ בְּרָזָא דְּחָכְמְתָא. אַחַת הִיא, מַאי אַחַת הִיא. הֲדָא הוּא דִּכְתִיב, אַחַת הִיא יוֹנָתִי תַּמָּתִי אַחַת הִיא לְאִמָּהּ. וּבְהַאי, קוּדְשָׁא בְּרִיךְ הוּא דָּאִין דִּינוֹי לְתַתָּא, וְדָאִין דִּינוֹי לְעֵילָא בְּכֹלָּא.

189. Rabbi Chizkiyah opened the discussion, saying: "Therefore I said, 'It is all one; He destroys the innocent and the wicked'" (Iyov 9:22). This passage was interpreted in the secret of wisdom. What is, "It is all one"? HE ANSWERS: It is written, "My dove, My undefiled is but one, she is the only one of her mother" (Shir Hashirim 6:9), SHE BEING MALCHUT. And with this does the Holy One, blessed be He, execute His Judgments below and execute His Judgments above, in everything.

190. וְכַד קוּדְשָׁא בְּרִיךְ הוּא אִתְּעַר דִּינוֹי, דָּאִין דִּינוֹי בְּהַאי כִּתְרָא, כְּדֵין כְּתִיב, תָּם וְרָשָׁע הוּא מְכַלֶּה. בְּגִין דְּאִינּוּן צַדִּיקַיָּיא, מִתְּפַסָּאן בְּחוֹבֵיהוֹן דְּרַשִּׁיעַיָּא, דִּכְתִיב וַיֹּאמֶר יְיָ׳ לַמַּלְאָךְ הַמַּשְׁחִית בָּעָם רַב וְגוֹ׳, וְעַל דָּא אָמַר אִיּוֹב מִלָּה דָּא, וְלָא אַגְמָר מִלָּה, וְאוֹקְמוּהָ טוֹל הַרָב, רִבִּי יֵיסָא אָמַר, אַחַת הִיא: דָּא כְּנֶסֶת יִשְׂרָאֵל בְּגָלוּתָא דְּמִצְרַיִם, דִּבְגִינָהּ קָטַל קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרָאֵי, וְעָבֵד בְּהוּ נוּקְמִין, הה״ד תָּם וְרָשָׁע הוּא מְכַלֶּה.

דְּמִצְרַיִם, דְּחִילוּ וְאֵימָתָא תַּקִּיפָא נָפַל עֲלוֹי. אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְיַעֲקֹב, אֲמַאי אַתְּ דָּחִיל, אַל תִּירָא מֵרְדָה מִצְרַיְמָה. מִמַּה דְּכְתִיב אַל תִּירָא, מַשְׁמַע דְּחִילוּ הֲוָה דָּחִיל.

195. Rabbi Yisa said: When Yisrael traveled to descend into the exile in Egypt, a strong fear and terror fell upon him. The Holy One, blessed be He, said to Jacob: 'Why do you fear?' "Fear not to go down to Egypt" (Beresheet 46:3). From the words: "fear not," we understand that he did fear.

196. אָמַר לֵיהּ כִּי לְגוֹי גָּדוֹל אֲשִׂימְךָ שָׁם. אָמַר לֵיהּ, דָּחִילְנָא דִּי יִשִׁיצוּן בָּנַי. אָמַר לֵיהּ, אָנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה. אָמַר לֵיהּ תּוּ דָּחִילְנָא, דְּלָא אַזְכֵּי לְאִתְקַבְּרָא בֵּינֵי אֲבָהָתַי, וְלָא אַחְמֵי פּוּרְקָנָא דִּבְנַי, וּגְבוּרָאן דְּתַעְבִּיד לְהוּ. אָמַר לֵיהּ, וְאָנֹכִי אַעֲלֶךָ גַּם עָלֹה, אַעַלְךָ לְאִתְקַבְּרָא בְּקִבְרֵי אֲבָהָתָךְ. גַּם עָלֹה, לְמֵחֱמֵי פּוּרְקָנָא דִּבְרָךְ, וּגְבוּרָאן דְּאַעְבִּיד לְהוּ.

196. He said to him: "For I will there make of you a great nation" (Ibid.). He said to Him: 'I fear that they will destroy my children.' "He said to him, 'I will go down with you Egypt'." Again, he said to Him: 'I also fear that I will not merit to be buried among my fathers and I will not see the deliverance of my children, and the mighty deeds that You will do for them.' He said to him, "And I will surely bring you up again (lit. 'bringing you up')." "I will bring you up" to be buried in the tomb of your fathers, "bringing you up" to see the deliverance of your children, and the mighty deeds that I will do for them.

197. וְהַהוּא יוֹמָא דְּנָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, סָלִיק לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְיַעֲקֹב, וְאָמַר לֵיהּ; קוּם, חֲמֵי בְּפוּרְקָנָא דִּבְרָךְ, דְּכַמָּה חֵילִין וּגְבוּרָאן עֲבָדִית לְהוּ, וְיַעֲקֹב הֲוָה תַּמָּן, וְחָמָא כֻּלָּא, הה"ד וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה.

197. On the day that Yisrael went out from Egypt, the Holy One, blessed be He, raised Jacob and said to him: 'Arise and see the redemption of your

EGYPTIANS and were stopped by Moses wreaked vengeance later on, in the days of Joshua. And in the time to come, the rest will drop on Edom and its descendants. Rabbi Yosi said: This is what is written: "As in the days of your coming out of the land of Egypt, I will show him marvelous things" (Michah 7:15).

193. דָּבָר אַחֵר וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה וְגוֹ׳, הַאי קְרָא לָאו רֵישֵׁיהּ סֵיפֵיהּ, וְלָאו סֵיפֵיהּ רֵישֵׁיהּ. בְּקַדְמֵיתָא וַיַּרְא יִשְׂרָאֵל, וּבָתַר וַיִּירְאוּ הָעָם אֶת יְיָ׳. אֶלָּא אָמַר רִבִּי יְהוּדָה, הַהוּא סָבָא דְּנָחַת עִם בְּנוֹי בְּגָלוּתָא, וְסָבִיל עָלֵיהּ גָּלוּתָא, וְאָעִיל לִבְנוֹי בְּגָלוּתָא, הוּא מַמָּשׁ חָמָא, כָּל אִינּוּן נוּקְמִין, וְכָל גְּבוּרָאן, דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם, הה״ד וַיַּרְא יִשְׂרָאֵל, יִשְׂרָאֵל מַמָּשׁ.

193. Another explanation of: "And Yisrael saw the great hand." the beginning of the verse is not RELATED to the ending, nor is the ending RELATED to its beginning. First, "And Yisrael saw," and afterwards, "and the people feared Hashem." IS, "AND YISRAEL SAW" THE CAUSE THAT "THE PEOPLE FEARED HASHEM"? AND BEFOREHAND, DID THEY NOT FEAR HASHEM? But Rabbi Yehuda said: That old man who went down with his children into exile and suffered the exile himself, actually saw all the vengeances and all the mighty deeds that the Holy One, blessed be He, did against Egypt. Hence, it is written: "And Yisrael saw." It was actually Yisrael, NAMELY JACOB.

194. וְאָמַר רִבִּי יְהוּדָה, סָלִיק קוּדְשָׁא בְּרִיךְ הוּא לְהַאי סָבָא, וְאֲמַר לֵיהּ, קוּם חָמֵי בְּנָיךְ דְּנָפְקִין מִגּוֹ עַמָּא תַּקִּיפָא. קוּם חָמֵי גְּבוּרָן דַּעֲבָדִית, בְּגִין בְּנָיךְ בְּמִצְרַיִם.

194. Rabbi Yehuda also said: the Holy One, blessed be He, raised that old man and said to him, 'Arise, see your children who are going out from a strong nation; arise, see the mighty deeds that I did for your children in Egypt.'

195. וְהַיְינוּ דְּאָמַר רִבִּי יֵיסָא, בְּשַׁעֲתָא דְּנַטְלֵי יִשְׂרָאֵל לְנַחְתָּא בְּגָלוּתָא

הַגָּדוֹל: דָּא אַבְרָהָם. א״ר שִׁמְעוֹן, וְכֵן בְּגִינֵיהוֹן דַּאֲבָהָתָא, אִזְדַּמַּן פּוּרְקָנָא תָּדִיר לְיִשְׂרָאֵל, דִּכְתִיב וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקוֹב וְאַף אֶת בְּרִיתִי יִצְחָק וְאַף אֶת בְּרִיתִי אַבְרָהָם אֶזְכּוֹר וְהָאָרֶץ אֶזְכּוֹר. אֲבָהָתָא תִּינַח, מַהוּ וְהָאָרֶץ אֶזְכּוֹר. אֶלָּא, לְאַכְלְלָא עִמְּהוֹן דָּוִד מַלְכָּא, דְּאִיהוּ רְתִיכָא בַּאֲבָהָתָא וְאִינּוּן מִתְעָרִין פּוּרְקָנָא תָּדִיר לְיִשְׂרָאֵל.

200. Rabbi Elazar said: "And brought you out, He Himself being present." This refers to Jacob; "with His power," refers to Isaac; "mighty," refers to Abraham. Rabbi Shimon said: For the sake of the patriarchs there always occurs a redemption for Yisrael, as is written: "Then I will remember My Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember: and I will remember the land" (Vayikra 26:42). HE ASKS: THE Patriarchs are worthy of being remembered, but what is the meaning of, "And I will remember the land"? HE ANSWERS: In order to include David among them, NAMELY MALCHUT, THAT IS CALLED 'THE LAND', who is a Chariot together with the Patriarchs, WHO ARE CHESED GVURAH, AND TIFERET. And they always arouse redemption for the children of Yisrael.

201. וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה יְיָ׳ בְּמִצְרַיִם. וְכִי הַשְׁתָּא עָשָׂה, וְהָא מִקַּדְמַת דְּנָא אִתְעֲבִיד, מַאי אֶת הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה יְיָ׳. אֶלָּא, יַד לָא אִקְרֵי פָּחוּת מֵחָמֵשׁ אֶצְבְּעָאן. הַגְּדוֹלָה: דִּכְלִילָן בָּהּ חָמֵשׁ אֶצְבְּעָאן אַחֲרָנִין, וְאִתְקְרוּן כְּדֵין גְּדוֹלָה. וְכָל אֶצְבְּעָא וְאֶצְבְּעָא, סָלִיק לְחוּשְׁבָּנָא רַבָּא, וקב״ה עָבֵיד בְּהוּ נִיסִין וּגְבוּרָן, וּבְהַאי אִתְעַקְּרוּ כֻּלְּהוּ דַּרְגִּין מִשִּׁלְשׁוּלֵיהוֹן.

201. "And Yisrael saw that great hand which Hashem did upon Egypt." HE ASKS: Did He do it now? It was done earlier. What is "the great hand which Hashem did"? HE ANSWERS: A hand is not so considered if there are less than five fingers. "That great," MEANS that it includes five other fingers OF THE LEFT HAND, AND THEN it is called 'great', BECAUSE THE ASPECT OF THE FIRST THREE SFIROT IS ACQUIRED BY THE RIGHT HAND BY BEING INCLUDED IN THE LEFT, and every individual finger is of great value. The Holy One, blessed be He, performs miracles and mighty deeds with them,

children, for so many years and mighty deeds did I for them.' Jacob was there and saw everything, as it is written: "And Yisrael saw the great hand."

198. ר׳ יִצְחָק אָמַר, מֵהָכָא, וַיּוֹצִיאֵךְ בְּפָנָיו בְּכֹחוֹ הַגָּדוֹל מִמִּצְרַיִם. מַאי בְּפָנָיו. בְּפָנָיו דָּא יַעֲקֹב, דְּאָעִיל לְכֻלְּהוּ תַּמָּן. רִבִּי חִזְקִיָּה אָמַר, וַיּוֹצִיאֵךְ בְּפָנָיו, בְּפָנָיו: דָּא אַבְרָהָם. דִּכְתִיב, וַיִּפֹּל אַבְרָהָם עַל פָּנָיו.

198. Rabbi Yitzchak said: From here it IS UNDERSTOOD THAT JACOB WAS PRESENT AT THE TIME OF THE REDEMPTION, FOR IT IS WRITTEN, "And brought you out, He Himself being present, with His mighty power, out of Egypt" (Devarim 4:37). What is the meaning of "being present"? It refers to Jacob, because He brought all PATRIARCHS there. Rabbi Chizkiyah said: "being present (lit. 'in his face')," refers to Abraham, as it is written, "And Abraham fell on his face" (Beresheet 17:3).

199. תָּא חֲזֵי, אַבְרָהָם אָמַר, הַלְּבֶן מֵאָה שָׁנָה יִוָּלֵד וְגוֹ׳, אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, חַיֶּיךָ, אַתְּ תֶּחֱמֵי כַּמָּה אִכְלוֹסִין, וְכַמָּה חֵילִין דְּיִפְקוּן מִמְּךָ. בְּשַׁעֲתָא דְּנָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, כָּל אִינּוּן שְׁבָטִין, כָּל אִינּוּן רִבְוָון, סָלִיק קוּדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם, וְחָמָא לוֹן, הה״ד וַיּוֹצִיאֵךְ בְּפָנָיו. רִבִּי אַבָּא אָמַר כֻּלְּהוּ אֲבָהָתָא אִזְדְּמָנוּ תַּמָּן בְּכָל הַהוּא פּוּרְקָנָא. הֲדָא הוּא דִּכְתִיב וַיּוֹצִיאֵךְ בְּפָנָיו. מַאי בְּפָנָיו אִלֵּין אֲבָהָתָא.

199. Come and behold: Abraham said, "Shall a child be born to him that is a hundred years old?" (Ibid. 17). The Holy One, blessed be He, said to him: 'I swear, you will see many multitudes and many camps that have emerged from you.' By the time that Yisrael left Egypt, all the tribes and all those myriads did the Holy One, blessed be He, bring up to Abraham, who saw them. This is what is written: "And brought you out, He Himself being present." Rabbi Aba said: All the Patriarchs gathered there throughout that redemption. This is what is written: "And brought you out, He Himself being present." What is the meaning of "in his face"? these are the Patriarchs.

200. רִבִּי אֶלְעָזָר אָמַר, וַיּוֹצִיאֵךְ בְּפָנָיו: דָּא יַעֲקֹב. בְּכֹחוֹ: דָּא יִצְחָק.

Rabbi Yosi said: they saw them dead. He said to him: If it had been written: 'You will not see them again alive,' I would say so. Rabbi Aba said to him: You asked well.

205. אֶלָּא תָּא חֲזֵי, כְּתִיב מִן הָעוֹלָם וְעַד הָעוֹלָם, וְתָנֵינָן, עוֹלָם לְעֵילָא, וְעוֹלָם לְתַתָּא. עוֹלָם דִּלְעֵילָא, מִתַּמָּן הוּא שֵׁירוּתָא לְאַדְלָקָא בּוּצִינִין. עוֹלָם דִּלְתַתָּא, תַּמָּן הוּא סִיּוּמָא, וְאִתְכְּלִיל מִכֹּלָּא, וּמֵהַאי עוֹלָם דִּלְתַתָּא, מִתְעֲרָן גְּבוּרָן לְתַתָּאֵי.

205. But, come and behold: it is written, "For ever and ever (lit. 'from the world and until the world')" (I Divrei Hayamim 16:36). We learned that there is a world above and there is a world below. From the world of above is the beginning of kindling the candles, WHICH IS BINAH, THE SOURCE OF ALL MOCHIN THAT ARE CALLED 'CANDLES'. The lower world is the culmination, NAMELY, MALCHUT THAT CULMINATES ALL THE SFIROT, and it is composed of them all. And from this lower world are aroused the Judgments upon the lower beings.

206. וּבְהַאי עוֹלָם, עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא אָתִין לְיִשְׂרָאֵל, וְרָחִישׁ לוֹן נִיסָא. וְכַד אִתְעַר הַאי עוֹלָם לְמֶעְבַּד נִסִּין, כֻּלְּהוּ מִצְרָאֵי אִשְׁתְּקָעוּ בְּיַמָּא, עַל יְדָא דְּהַאי עוֹלָם, וְאִתְרְחִישׁ לוֹן לְיִשְׂרָאֵל נִיסָא בְּהַאי עוֹלָם. וְע"ד כְּתִיב, לֹא תוֹסִיפוּ לִרְאוֹתָם עוֹד עַד עוֹלָם, עַד דְּיִתְעַר הַהוּא עוֹלָם, וְיִתְמַסְּרוּן בְּדִינוֹי, וְכֵיוָן דְּאִתְמְסָרוּ בֵּיהּ לְמִתְדָּן, כְּדֵין כְּתִיב וַיַּרְא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת עַל שְׂפַת הַיָּם, הה"ד מִן הָעוֹלָם וְעַד הָעוֹלָם, עַד הָעוֹלָם דַּיְקָא. כְּדֵין כְּתִיב, וַיַּאֲמִינוּ בַּיְיָ' וּבְמֹשֶׁה עַבְדּוֹ.

206. The Holy One, blessed be He, performs miracles for Yisrael in this LOWER world, and marvels occur for them. When this world aroused to do miracles, all the Egyptians sank in the sea through the actions of this world, and a miracle occurred to Yisrael in this world. Therefore, it is written: "You shall not see them again any more for ever (lit. 'until the world')," MEANING until that world is aroused and they are given over to its Judgments. As soon as they were given over to it to be judged, it is written: "And Yisrael saw Egypt dead upon the sea shore." This is the meaning of

and this way all the levels are uprooted from having continuity.

202. מִכָּאן אוֹלִיפְנָא דָּא, דִּבְחָמֵשׁ אֶצְבְּעָאן קָמָאי, כְּתִיב, וַיְחַזֵּק לֵב פַּרְעֹה, כֵּיוָן דְּאִשְׁתְּלָמוּ אִינּוּן חָמֵשׁ, תּוּ לָא הֲוָה מִלָּה בִּרְשׁוּתֵיהּ דְּפַרְעֹה, כְּדֵין כְּתִיב וַיְחַזֵּק יְיָ׳ אֶת לֵב פַּרְעֹה.

202. From here we learn that with the five first fingers, NAMELY, THE FIRST FIVE PLAGUES, it is written: "And the heart of Pharaoh was hardened." As soon as these five fingers OF THE LEFT HAND were completed, there was nothing left under Pharaoh's jurisdiction TO HARDEN HIS HEART, and it is written: "And Hashem hardened the heart of Pharaoh."

203. וְע״ד וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה וְגוֹ׳, וַיַּאֲמִינוּ בַּיְיָ׳. וְכִי עַד הַשְׁתָּא לָא הֶאֱמִינוּ בַּיְיָ׳, וְהָא כְּתִיב וַיַּאֲמֵן הָעָם וַיִּשְׁמְעוּ וְגוֹ׳. וְהָא חָמוּ כָּל אִינּוּן גְּבוּרָאן דְּעָבֵד לְהוּ קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם. אֶלָּא מַאי וַיַּאֲמִינוּ, הַהוּא מִלָּה דְּאָמַר וַיֹּאמֶר מֹשֶׁה אֶל הָעָם אַל תִּירָאוּ הִתְיַצְּבוּ וּרְאוּ וְגוֹ׳.

203. Therefore, "And Yisrael saw that great hand… and believed in Hashem." HE ASKS: Until now did they not believe in Hashem? Yet it is written: "And the people believed, and…they heard" (Shemot 4:31). And they did see all the mighty deeds that the Holy One, blessed be He, performed for them in Egypt. HE ANSWERS: But what is the meaning of: "and believed"? THEY BELIEVED what he said, "And Moses said to the people, 'Fear not, stand still, and see...'"

204. ר׳ יֵיסָא שָׁאִיל וְאָמַר, כְּתִיב וַיַּרְא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת, וּכְתִיב לֹא תוֹסִיפוּ לִרְאוֹתָם עוֹד עַד עוֹלָם. א״ר יוֹסֵי, מֵתִין חָמוּ לְהוּ. אָמַר לֵיהּ, אִי כְּתִיב לֹא תוֹסִיפוּ לִרְאוֹתָם חַיִּים, הֲוָה אֲמִינָא הָכִי. אָמַר לֵיהּ ר׳ אַבָּא יֵאוֹת שָׁאִילְתָּא.

204. Rabbi Yisa said: It is written, "And Yisrael saw Egypt dead," and it is written, "You will not see them again any more for ever" (Shemot 14:13).

16. "Then sang Moses"

A Synopsis

Rabbi Yehuda opens with "Before I found you in the belly I knew you." He says that the Holy One, blessed be He sent down for the children of Yisrael a true prophet and a faithful shepherd, who was Moses. He put a great and holy spirit into him, and appointed him over all that was His. When Moses emerged into the world the Shechinah illuminated him, and the Holy One, blessed be He read over him, "Before I found you in the belly I knew you; and before you did come out of the womb I sanctified you, and I ordained you a prophet to the nations." We read various interpretations of "Then sang Moses, and the children of Yisrael." Rabbi Shimon says that it is the song of the Queen to the Holy One, blessed be He; it contains the world that has passed, and the World to Come, and the bonds of faith, and the days of King Messiah – and all the other praises of those above and below are dependent on it. Rabbi Yosi submits that "This song to Hashem" is the river that is Binah that emerges from Eden. And lastly, Rabbi Yehuda speaks about the time that "Hashem caused the sea to go back by a strong east wind all the night," saying that all the Egyptians below and the Princes above were given over into the hands of the Queen, for her to do vengeance on them.

207. אָז יָשִׁיר מֹשֶׁה. ר׳ יְהוּדָה פָּתַח, בְּטֶרֶם אֶצָּרְךָ בַבֶּטֶן יְדַעְתִּיךָ וְגוֹ׳. זַכָּאָה חוּלָקֵהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בְּהוּ יַתִּיר מִכָּל שְׁאַר עַמִּין. וּמִסְגִּיאוּת רְחִימוּתָא דְּרָחִים לְהוּ, אוֹקִים עָלַיְיהוּ נְבִיאָה דִּקְשׁוֹט, וְרַעְיָא מְהֵימְנָא. וְאִתְּעַר עָלֵיהּ רוּחָא קַדִּישָׁא, יַתִּיר מִכָּל שְׁאַר נְבִיאֵי מְהֵימְנֵי, וְאַפִּיק לֵיהּ מֵחוּלָקֵיהּ מַמָּשׁ, מִמַּה דְּאַפְרִישׁ יַעֲקֹב מִבְּנוֹי לְקוּדְשָׁא בְּרִיךְ הוּא, שִׁבְטָא דְּלֵוִי, וְכֵיוָן דַּהֲוָה לֵוִי דִּילֵיהּ, נָטַל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְאַעְטַר לֵיהּ בְּכַמָּה עִטְרִין, וּמָשַׁח לֵיהּ בִּמְשַׁח רְבוּת קַדִּישָׁא דִּלְעֵילָא, וּכְדֵין אַפִּיק מִבְּנוֹי, רוּחָא קַדִּישָׁא לְעָלְמָא, וְזָרִיז לֵיהּ בְּהֵימְנוּיֵי קַדִּישֵׁי, מְהֵימְנוּתָא רַבָּא.

207. "Then sang Moses" (Shemot 15:1): Rabbi Yehuda opened the discussion, saying: "Before I formed you in the belly I knew you" (Yirmeyah 1:5). Blessed is the portion Yisrael that the Holy One, blessed be He, desired them more than all the other nations. And for the great love that

the verse: "from the world and until the world" – until the world precisely, MEANING UNTIL THE WORLD OF BELOW IS AROUSED. Then it is written, "And believed in Hashem and in Moses his servant."

לְאִתְמַסְרָא בִּידוֹי, וּלְאַרְעֵשָׁא עָלְמִין דִּלְעֵילָא וְתַתָּא עַל יְדָא דְּדֵין. בֵּיהּ שַׁעֲתָא אִתְרְגִישׁוּ כֻּלְּהוּ, וְנַטְלִין אֲבַתְרֵיהּ, פָּתְחוּ וְאָמְרוּ, הִרְכַּבְתָּ אֱנוֹשׁ לְרֹאשֵׁנוּ בָּאנוּ בָאֵשׁ וּבַמַּיִם.

209. Then He passed him through all the lights in the Garden of Eden and brought him into His Palace, and passed him by His hosts and camps. Then they all trembled, opened and said: Remove yourselves from his vicinity, for the Holy One, blessed be He, has aroused a spirit to dominate and provoke the worlds. A voice emitted and said: Who is this with all these keys in his hands? Another voice said: Accept him among you, he is the one who will descend among the people. And the Torah, which is the most concealed of everything that is concealed, is going to be given into his hands, to shake the worlds that are above and below through him. At that moment, they all became excited and traveled after him. They opened the discussion, saying: "You have caused a man to ride over our heads; we went through fire and through water" (Tehilim 66:12).

210. כְּדֵין סַלְקָא הַהוּא רוּחָא, וְקַיְימָא קֳמֵי מַלְכָּא. מ פְּתִיחָא, סָלִיק וְאִתְעַטָּר בְּעִטְרוֹי, וְאַעְטְרֵיהּ בִּתְלַת מְאָה וְעֶשְׂרִין וְחָמֵשׁ עִטְרִין, וְאַפְקִיד מַפְתְּחוֹי בִּידוֹי. ש דַּאֲבָהָתָא, אַעְטְרוּ לֵיהּ בִּתְלַת עִטְרִין קַדִּישִׁין, וְאַפְקִידוּ כָּל מַפְתְּחָן דְּמַלְכָּא בִּידֵיהּ, וְאַפְקִידוּ לֵיהּ בְּהֵימְנוּתָא, מְהֵימָנָא דְּבֵיתָא. ה סַלְקָא וְאִתְעַטְרָא בְּעִטְרוֹי, וְקַבִּילַת לֵיהּ מִן מַלְכָּא.

210. Then that spirit OF MOSES rose and stood before the King. The open *Mem* rose and put on its crowns, while He crowned THE SPIRIT with 325 crowns and deposited His keys into his hands. The *Shin* ALLUDES to the three Patriarchs, who crowned him with these holy crowns, deposited all the keys of the King in his hands, and appointed him faithfully TO BE the trustee of the house. The *Hei* rose and crowned itself with its crowns, and received him from the King.

211. כְּדֵין, נָחַת הַהוּא רוּחָא בְּאַרְבִּין דְּשָׁאטָן, בְּהַהוּא יַמָּא רַבָּא, וְקַבִּילַת לֵיהּ לְגַדְלָא לֵיהּ לְמַלְכָּא, וְהִיא יָהֲבַת לֵיהּ מִתַּמָּן זִיוּנִין, לְאַלְקָאָה לְפַרְעֹה וּלְכָל אַרְעֵיהּ. וּבְשַׁבְּתָא וּבְרֵישֵׁי יַרְחֵי, סַלְקַת לֵיהּ

He had for them, He set up for them a true prophet and a faithful shepherd, and aroused over him a Holy Spirit, more than the other faithful prophets. He took him out of His own portion, MEANING from what Jacob had separated as a tithe of his sons to the Holy One, blessed be He, namely, the tribe Levi. Since Levi was His, the Holy One, blessed be He, received him and adorned him with many crowns, and anointed him with the holy anointing oil of above. And then he produced from his children a Holy Spirit into the world and girded him with his holy girdles of the great Faith, WHICH IS BINAH.

208. תָּנָא, בְּהַהִיא שַׁעֲתָא דְּמָטָא זִמְנֵיהּ דְּמֹשֶׁה נְבִיאָה מְהֵימְנָא לְאַחֲתָא לְעָלְמָא, אַפִּיק קוּדְשָׁא בְּרִיךְ הוּא רוּחָא קַדִּישָׁא מִגּוֹזְרָא דִּסַפִּירוּ דְּאֶבֶן טָבָא, דַּהֲוָה גָּנִיז בְּמָאתַן וְאַרְבְּעִין וּתְמַנְיָא נְהוֹרִין, וְאִתְנְהִיר עָלֵיהּ. וְאַעְטְרֵיהּ בְּשס״ה עִטְרִין, קַיְימֵי קָמֵיהּ, וְאַפְקִיד לֵיהּ בְּכָל דִּילֵיהּ. וְיָהַב לֵיהּ מֵאָה וְשִׁבְעִין וּתְלַת מַפְתְּחִין. וְאַעְטַר לֵיהּ בְּחָמֵשׁ עִטְרִין, וְכָל עִטְרָא וְעִטְרָא סָלִיק וְאַנְהִיר בְּאָלֶף עָלְמִין דְּנַהֲרִין, וּבוּצִינִין דִּגְנִיזִין בְּגִנְזַיָּיא דְּמַלְכָּא קַדִּישָׁא עִלָּאָה.

208. We learned that at that moment, the time had come for Moses, the faithful prophet, to descend to the world. The Holy One, blessed be He, withdrew a Holy Spirit from a hewn block of the precious stone, sapphire, WHICH IS MALCHUT, that was concealed within 248 lights, and shone on him. And He crowned him with 365 crowns and they stood before Him, and He appointed him over all that was His. He gave him 173 keys, and crowned him with five crowns. Every single crown ascended and illuminated in a thousand worlds that illuminate and in the candles that were concealed in the treasures of the Supernal Holy King.

209. כְּדֵין אַעְבְּרֵיהּ בְּכָל בּוּצִינִין דִּבְגִנְתָּא דְּעֵדֶן, וְאַעֲלֵיהּ בְּהֵיכָלֵיהּ, וְאַעְבְּרֵיהּ בְּכָל חַיָּילִין וְגַיָּיסִין דִּילֵיהּ. כְּדֵין אִזְדַּעְזְעוּ כֻּלְּהוּ, פָּתְחוּ וְאָמְרוּ, אִסְתָּלָקוּ מִסַּחֲרָנֵיהּ, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אִתְּעַר רוּחָא לְשַׁלְטָאָה לְמִרְגַּז עָלְמִין. קָלָא נָפַק וְאָמַר, מַאן הוּא דֵּין, דְּכָל מַפְתְּחָן אִלֵּין בִּידוֹי. פָּתַח קָלָא אַחֲרָא וְאָמַר, קַבִּילוּ לֵיהּ בְּגַוַּוּיכוּ, דָּא הוּא דְּזַמִּין לְנַחְתָּא בֵּין בְּנֵי נָשָׁא, וּזְמִינָא אוֹרַיְיתָא, גְּנִיזָא דְּגִנְזַיָּיא,

214. אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל וְגוֹ׳. רִבִּי אַבָּא פָּתַח וְאָמַר, אִסְתַּכַּלְנָא בְּכָל תּוּשְׁבְּחָן דְּשַׁבְּחוּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְכוּלָּם פָּתְחוּ בְּאָז. אָז אָמַר שְׁלֹמֹה. אָז יְדַבֵּר יְהוֹשֻׁעַ, אָז יָשִׁיר יִשְׂרָאֵל. מ״ט.

214. "Then sang Moses and the children of Yisrael…" Rabbi Aba opened the discussion, saying: I examined all the praises with which they praised the Holy One, blessed be He, and they all started with: "Then (Heb. *az*)": "Then spoke Solomon" (I Melachim 8:12); "Then spoke Joshua" (Yehoshua 10:12); "Then sang Moses and Yisrael." What is the reason for this?

215. אֶלָּא הָכִי תָּאנָא, כָּל נִסִּין וְכָל גְּבוּרָן דְּאִתְעֲבִידוּ לְהוּ לְיִשְׂרָאֵל, כַּד אִתְנְהִיר נְהִירוּ דְּעַתִּיקָא קַדִּישָׁא בְּעִטְרוֹי, גְּלִיפִין רְשִׁימִין בא׳, בא׳ אַנְקִיב בַּחֲשׁוֹכֵי, וְנָהִיר לְכָל עִיבָּר. וְכַד אִתְחַבָּר נְהִירוּ דְּאָלֶ״ף וּמָטֵי לְזַיִי״ן, מַאן זַיִי״ן, דָּא חֶרֶב לַיְיָ׳ מְלֵאָה דָם. כְּדֵין עָבֵיד נִסִּין וּגְבוּרָאן, בְּגִין דְּאִתְחַבָּר א׳ עִם ז׳. וְדָא הוּא שִׁירָתָא. שִׁירָתָא הִיא דְּכָל סִטְרִין, וְדָא הוּא אָז יָשִׁיר.

215. HE ANSWERS: This is what we learned. All the miracles and all the mighty deeds that were performed for Yisrael HAPPENED when the light of Atika Kadisha shone, WHICH IS ARICH ANPIN, with its crowns. They are engraved and imprinted by *Aleph*, SO THAT THE TOP *YUD* OF THE *ALEPH* IS THE RIGHT COLUMN AND THE LOWER LINE IS THE LEFT COLUMN, AND THE LINE BETWEEN THEM IS THE CENTRAL COLUMN THAT MEDIATES. The *Aleph* penetrates the darkness, ALLUDING TO THE CENTRAL LINE COLUMN OF THE *ALEPH* THAT PENETRATES AND DIMINISHES THE LEFT COLUMN, WHICH IS DARKNESS, INTO THE ASPECT OF SIX ENDS OF THE FIRST THREE SFIROT. THEN IT shines to every side, MEANING BOTH WITH CHOCHMAH AND IN CHASSADIM. And when the light of the *Aleph* joins and reaches the *Zayin*, that *Zayin* (lit. 'weapon') is: "The sword of Hashem is filled with blood" (Yeshayah 34:6), NAMELY, MALCHUT WHEN IT IS STRETCHED TOWARDS THE LEFT. Then it performs miracles and mighty deeds, because the *Aleph* and *Zayin* have joined. And this is a song, a song that illuminates to all sides, BOTH CHOCHMAH AND CHASSADIM. And hence "Then (Heb. *az*, Aleph-Zayin) sang."

216. יָשִׁיר, שַׁר מִבָּעֵי לֵיהּ. אֶלָּא מִלָּה דָּא תַּלְיָא, וְאַשְׁלִים לְהַהוּא

לְמַלְכָּא, כְּדֵין אִקְרֵי שְׁמֵיהּ, בְּאִלֵּין אַתְוָון רְשִׁימִין.

211. Then that spirit OF MOSES alighted on the ships that sail in that great Sea, WHICH IS MALCHUT, AND MALCHUT accepted him in order to raise him to the King. She gave him weapons from there with which to smite Pharaoh and his whole land. And on Shabbat and the first day of the month, She elevates him to the King, WHO IS ZEIR ANPIN. Then his name is expressed in these letters that we etched, WHICH ARE *MEM*, *SHIN*, AND, *HEI* AS WRITTEN ABOVE.

212. וּבְהַהִיא שַׁעֲתָא, דְּנָפַק לְנַחְתָּא לְאַרְעָא, בְּזַרְעָא דְּלֵוִי, אִתְתָּקָנוּ אַרְבַּע מְאָה וְעֶשְׂרִין וְחָמֵשׁ בּוּצִינִין לְמַלְכָּא, וְאַרְבַּע מְאָה וְעֶשְׂרִין וְחָמֵשׁ גְּלִיפִין מְמָנָן, אוֹזְפוּהָ לְהַהוּא רוּחָא לְאַתְרֵיהּ, כַּד נָפַק לְעָלְמָא, אִתְנַהֲרָא ה בְּאַנְפּוֹי, וּבֵיתָא אִתְמַלְיָא מִזִּיוָתֵיהּ. בֵּיהּ שַׁעֲתָא, קָרָא עָלֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, בְּטֶרֶם אֶצָּרְךָ בַבֶּטֶן יְדַעְתִּיךָ וּבְטֶרֶם תֵּצֵא מֵרֶחֶם הִקְדַּשְׁתִּיךָ נָבִיא לַגּוֹיִם נְתַתִּיךָ.

212. At the moment that he emerged to descend to the earth to become clothed in a body in the seed of Levi, 425 candles were prepared for the King, WHO IS ZEIR ANPIN, and 425 appointed engravings escorted the spirit OF MOSES to his place. When he emerged in the world, the *Hei*, WHICH IS THE SHECHINAH, illuminated on him and the House became full with its shine. At that moment, the Holy One, blessed be He, read over him, "Before I formed you in the belly I knew you; and before you did come out of the womb I sanctified you, and I ordained you a prophet to the nations" (Yirmeyah 1:5).

213. רִבִּי יִצְחָק אָמַר, בֵּיהּ שַׁעֲתָא קָטַל קוּדְשָׁא בְּרִיךְ הוּא לְרַבְרְבָא מְמָנָא דְּמִצְרָאֵי, וְחָמוּ לֵיהּ מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, כְּדֵין אָמְרוּ שִׁירָה. הה"ד, וַיַּרְא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת, אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל.

213. Rabbi Yitzchak said: At that time, the Holy One, blessed be He, slew the minister appointed over Egypt. Moses and Yisrael saw him, then recited the song. This is what is written: "And Yisrael saw Egypt dead…Then sang Moses and the children of the children of Yisrael."

עִלָּאָה, אֲמַאי יָחִית לוֹן קוּדְשָׁא בְּרִיךְ הוּא לְאַרְעָא. פּוּק וְאוֹלִיף מִזִּמְנָא קַדְמָאָה, דְּכָל אִינּוּן רוּחִין וְנִשְׁמָתִין, דַּהֲווֹ בְּדַרְגָּא עִלָּאָה דִּלְעֵילָא וְקוּדְשָׁא בְּרִיךְ הוּא אָחִית לְהוּ לְאַרְעָא לְתַתָּא. כָּל שֶׁכֵּן הַשְׁתָּא, דְּבָעֵי קוּדְשָׁא בְּרִיךְ הוּא לְיַשְׁרָא לַעֲקִימָא, כד"א כִּי אָדָם אֵין צַדִּיק בָּאָרֶץ אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יֶחֱטָא. וְאִי תֵּימָא, אִינּוּן דְּמִיתוּ בְּעֶטְיוֹ דְּנָחָשׁ. אֲפִילוּ אִינּוּן יְקוּמוּן, וִיהוֹן מָארֵי דְּעֵיטָא, לְמַלְכָּא מְשִׁיחָא.

218. You may ask, since they are bundle in the bond of Life and delight in the supernal delight, why does the Holy One, blessed be He, lower them to the earth? Go and learn, even from the first time, THE TIME THEY WERE BORN AND EMERGED INTO THE WORLD, when all the spirits and souls were in the highest level above, the Holy One, blessed be He, lowered them to the earth below. All the more so now, since the Holy One, blessed be He, wants to straighten out that which is crooked BY SHOWING THEM THE MIRACLES AND MARVELS THAT HE WILL PERFORM FOR THE CHILDREN OF YISRAEL. EVEN THOUGH THEY ARE RIGHTEOUS, NEVERTHELESS, it is written: "For there is no righteous man upon the earth who does good and does not sin" (Kohelet 7:20). And you may ask: what of those who died because of the advice of the serpent, WHO DID NO SIN, WHY SHOULD THEY ARISE? HE ANSWERS: Even they will arise and will be advisers to the Messiah.

219. וְעַל דָּא תָּנִינָן, מֹשֶׁה זַמִּין לְמֵימַר שִׁירָתָא לְזִמְנָא דְאָתֵי. מ"ט. בְּגִין דִּכְתִיב, כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת. אַרְאֶנּוּ, אַרְאֶךָ מִבָּעֵי לֵיהּ. אֶלָּא אַרְאֶנּוּ מַמָּשׁ, לְמַאן דְּחָמָא בְּקַדְמֵיתָא, יֶחֱמֵי לֵיהּ תִּנְיָינוּת, וְדָא הוּא אַרְאֶנּוּ, וּכְתִיב אַרְאֶנּוּ בִּישֵׁעַ אֱלֹהִים, וְאַרְאֵהוּ בִּישׁוּעָתִי. וּכְדֵין אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיְיָ׳.

219. Therefore, we learned Moses will sing the song in the future to come. What is the reason? Because it is written: "As in the days of your coming out the land of Egypt, I will show him marvelous things" (Michah 7:15). HE ASKS: Should "I will show him" have been said 'I will show you'? HE ANSWERS: Rather, I will show the very one who saw originally, NAMELY MOSES, for he will see a second time, and this is the meaning of "I will show him." It is written: "I will show him the salvation of Elohim" (Tehilim

זִמְנָא, וְאַשְׁלִים לְזִמְנָא דְּאָתֵי, דִּזְמִינִין יִשְׂרָאֵל לְשַׁבְּחָא שִׁירָתָא דָּא. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, מִכָּאן אוֹלִיפְנָא, דְּצַדִּיקַיָּיא קַדְמָאֵי, אע"ג דְּאִסְתָּלָקוּ בְּדַרְגִּין עִלָּאִין דִּלְעֵילָא, וְאִתְקַשְּׁרוּ בְּקִשּׁוּרָא דִּצְרוֹרָא דְּחַיֵּי, זִמִּינִין כֻּלְּהוּ לְאַחֲיָיא בְּגוּפָא, וּלְמֶחֱמֵי אַתְיָין וּגְבוּרָן דְּקָא עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל. וּלְמֵימַר שִׁירָתָא דָּא, הה"ד אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל.

216. He asks: "Then sang (lit. 'will sing') Moses." Should it have been written: "sang Moses"? He answers: This matter is suspended until the time to come, for he perfected it for that time and perfected it for the future to come. For Yisrael will praise this song in the time to come. "Moses and the children of the children of Yisrael." From here we learned that even though the early righteous men ascended to the highest levels that are above and have been bound in the bond of life, they will all stand up to be resurrected in a body and recite this song. This is what is written: "Then will sing Moses and the children of Yisrael."

217. ר' שִׁמְעוֹן אָמַר מֵהָכָא, יוֹסִיף יְיָ' שֵׁנִית יָדוֹ לִקְנוֹת אֶת שְׁאַר עַמּוֹ. לִקְנוֹת: כד"א, יְיָ' קָנָנִי רֵאשִׁית דַּרְכּוֹ. אֶת שְׁאַר עַמּוֹ: אִלֵּין אִינּוּן צַדִּיקַיָּיא דִּבְהוֹן, דְּאִקְרוּן שְׁאַר, כד"א וַיִּשָּׁאֲרוּ שְׁנֵי אֲנָשִׁים בְּמַחֲנֶה. וְתָנֵינָן, לֵית עָלְמָא מִתְקַיְּימָא אֶלָּא עַל אִינּוּן דְּעַבְדֵי גַּרְמַיְיהוּ שִׁירַיִּים.

217. Rabbi Shimon said: Hence, "Hashem shall again, a second time stretch forth His hand to recover the remnant of His people" (Yeshayah 11:11). "To recover" (Heb. *liknot*)" has the meaning as in: "Hashem created me (Heb. *kanani*) as the beginning of His way" (Mishlei 8:22). "The remnant of His people" refers to the Righteous among them, who are called 'remnants (Heb. *she'ar*)' as is written: "And there remained two men in the camp" (Bemidbar 11:26). We learned why they are called remnants: it is because the world exists only for the sake of those who make themselves into songs (Heb. *shirim*). Therefore, the righteous are called 'remnants', derived from 'songs'.

218. וְאִי תֵּימָא, הוֹאִיל וְאִתְקַשְּׁרוּ בִּצְרוֹרָא דְּחַיֵּי, וּמִתְעַנְּגֵי בְּעִנּוּגָא

דְּאִינּוּן הֲווֹ יַדְעִין לְשַׁבְּחָא לְמַלְכָּא, בְּגִין מַטְרוֹנִיתָא כַּדְקָא יֵאוֹת, בְּגִין דְּכָל הַהוּא חֵילָא וּגְבוּרָה דִּילָהּ, יָרְתָא מִן מַלְכָּא.

222. Rabbi Yehuda said: If so, THAT IT IS THE SONG OF THE QUEEN TO THE KING, why is it written: "Moses and the children of Yisrael," seeing that it is for the Queen to praise? HE ANSWERS: Blessed is the portion of Moses and Yisrael that they knew how to praise the King for the Queen's sake in the proper manner, because She inherited all Her strength and might from the King.

223. ר׳ חִיָּיא פָּתַח וְאָמַר, קוּמִי רוֹנִי בַּלַּיְלָה לְרֹאשׁ אַשְׁמוּרוֹת. קוּמִי רוֹנִי: דָּא כְּנֶסֶת יִשְׂרָאֵל. בַּלַּיְלָה: בְּגָלוּתָא. ר׳ יוֹסֵי אָמַר, בַּלַּיְלָה: בְּזִמְנָא דְּהִיא שַׁלְטָא וּמִתְעָרָא, לְרֹאשׁ אַשְׁמוּרוֹת, בְּרֹאשׁ מִבָּעֵי לֵיהּ. אֶלָּא לְרֹאשׁ, כְּמָה דִּכְתִיב, עַל רֹאשׁ הַמִּטָּה. וְאוֹקִימְנָא, רֹאשׁ הַמִּטָּה, דָּא יְסוֹד. אוּף הָכָא לְרֹאשׁ, דָּא יְסוֹד, דְּמַטְרוֹנִיתָא מִתְבָּרְכָא בֵּיהּ. רֹאשׁ אַשְׁמוּרוֹת: דָּא הוּא רֵישָׁא, דְּנֶצַח וְהוֹד.

223. Rabbi Chiya opened the discussion, saying: "Arise, cry out in the night: in the beginning of the watches" (Eichah 2:19). "Arise, cry out," refers to the Congregation of Yisrael, WHICH IS MALCHUT; "in the night," means the Exile. Rabbi Yosi says: "In the night," refers to the time when She dominates and awakens, BECAUSE MALCHUT DOMINATES AT NIGHT. "In the beginning of the watches," should have been written, 'At the beginning'. HE ANSWERS: "In the beginning (lit. 'head')," is as it is written: "Upon the bed's head" (Beresheet 47.31). We have established that the head of the bed is Yesod. Also, here the head with which the Queen is blessed is Yesod. "Head ('beginning') of the watches" is the head of Netzach and Hod, WHICH IS YESOD.

224. ר׳ יוֹסֵי אָמַר, דָּא הוּא רֵישָׁא דְּכִתְרֵי מַלְכָּא וְסִיּוּמָא. רִבִּי אַבָּא אָמַר, לְרֹאשׁ אַשְׁמֻרוֹת כְּתִיב חָסֵר, וְדָא הוּא רֵישָׁא, רֹאשׁ הַמִּטָּה. וְכֹלָּא בְּמַלְכָּא קַדִּישָׁא עִלָּאָה אִתְּמַר, וְדָא הוּא לַיְיָ׳.

224. Rabbi Yosi said: This is the beginning of all the crowns of the King and the end. FOR FROM THE ASPECT OF THE NINE SFIROT OF DIRECT

50:23), and, "show him My salvation" (Tehilim 91:16). And "Then shall sing Moses and the children of Yisrael to Hashem."

220. שִׁירָתָא דְּמַטְרוֹנִיתָא לְקוּדְשָׁא בְּרִיךְ הוּא. תָּנֵינָן, כָּל בַּר נָשׁ דְּאָמַר שִׁירָתָא דָּא בְּכָל יוֹמָא, וּמְכַוֵּון בָּהּ, זָכֵי לְמֵימְרָא לְזִמְנָא דְּאָתֵי. דְּהָא אִית בָּהּ עָלְמָא דְּעָבַר, וְאִית בָּהּ עָלְמָא דְּאָתֵי, וְאִית בָּהּ קִשְׁרֵי מְהֵימָנוּתָא, וְאִית בָּהּ יוֹמֵי דְּמַלְכָּא מְשִׁיחָא. וְתָלֵי עָלָהּ, כָּל אִינּוּן תּוּשְׁבְּחָאן אַחֲרָנִין, דְּקַאמְרֵי עִלָּאֵי וְתַתָּאֵי.

220. It is the song of the Queen, WHICH IS MALCHUT, to the Holy One, blessed be He. We learned that every person who says this song daily and has the proper intention merits to say it in the time to come. It contains the world that has passed, and it contains the World to Come, and it contains the bonds of Faith, and it contains the days of King Messiah. And all the other praises of those above and those below stir from it.

221. הַשִּׁירָה שִׁיר זֶה מִבָּעֵי לֵיהּ. אֶלָּא שִׁירָתָא, דְּקָא מְשַׁבְּחַת מַטְרוֹנִיתָא לְמַלְכָּא. וּמֹשֶׁה מִתַּתָּא לְעֵילָא קָאָמַר, וְהָא אוּקְמוּהָ. לַיְיָ׳: בְּגִין דְּאַנְהִיר לָהּ מַלְכָּא אַנְפָּהָא, ר׳ יוֹסֵי אָמַר, דְּכָל אִינּוּן מְשָׁחִין, דַּהֲווֹ נַגְדִּין, מָשִׁיךְ מַלְכָּא קַדִּישָׁא לְקַבְּלָהּ, בְּגִינֵי כַּךְ מְשַׁבְּחָא לֵיהּ מַטְרוֹנִיתָא.

221. HE ASKS: IT IS WRITTEN, "*Hashirah*" ('this song') which IS FEMININE, but should it not have said '*shir zeh*' ('this song') IN THE MASCULINE FORM? HE ANSWERS: But this is the song with which the Queen praises the King, ZEIR ANPIN, and that Moses said from below to above, FROM MALCHUT TO ZEIR ANPIN. THEREFORE IT IS SAID *SHIRAH* (FEMININE), and it has already been explained. "To Hashem." SHE SINGS TO HASHEM because the King has welcomed Her. Rabbi Yosi said: All these ointments, MEANING THE LIGHTS that flowed, the Holy King poured to Her. Therefore, the Queen praised Him.

222. אָמַר רִבִּי יְהוּדָה, אִי הָכִי, אֲמַאי כְּתִיב מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, וְהָא מַטְרוֹנִיתָא בַּעְיָא לְשַׁבְּחָא. אֶלָּא, זַכָּאָה חוּלָקֵהוֹן דְּמֹשֶׁה וְיִשְׂרָאֵל,

will not ever be forgotten from them. Anyone who is worthy of this song in this world merits it in the World to Come, and will be worthy of praising with it in the days of King Messiah in the rejoining of the Congregation of Yisrael with the Holy One, blessed be He. It is written, "saying," meaning "saying" it at that time, "saying" it in the Holy Land in the time when Yisrael will be settled in the land, "saying" it during exile, "saying" it at the redemption of Yisrael, "saying" it in the World to Come.

227. אָשִׁירָה לַיְיָ׳ נָשִׁיר מִבָּעֵי לֵיהּ, מַאי אָשִׁירָה. אֶלָּא בְּגִין דַּהֲווֹ מְשַׁבְּחָן תּוּשַׁבַּחְתָּא דְּמַטְרוֹנִיתָא. לַיְיָ׳: דָּא מַלְכָּא קַדִּישָׁא. כִּי גָאֹה גָּאָה: דְּסָלִיק וְאִתְעַטַּר בְּעִטְרוֹי, לְאַפָּקָא בִּרְכָּאן וְחֵילִין וּגְבוּרָאן, לְאַסָּקָא בְּכֹלָּא. כִּי גָאֹה גָּאָה: גָּאֹה בְּהַאי עָלְמָא, גָּאָה בְּעָלְמָא דְּאָתֵי. כִּי גָאֹה בְּהַהוּא זִמְנָא, גָּאָה, בְּגִין דְּיִתְעַטַּר בְּעִטְרוֹי בְּחֶדְוָותָא שְׁלֵימוּתָא.

227. "I will sing to Hashem." HE ASKS: It should have said, 'We will sing'. Why DOES IT SAY, "I will sing"? HE ANSWERS: It is because they were reciting the praises of the Queen, AS MENTIONED EARLIER, AND IT IS THEREFORE WRITTEN: "I WILL SING" IN THE SINGULAR. "To Hashem," refers to the Holy King, WHO IS ZEIR ANPIN "for He has triumphed gloriously," meaning that He ascended and was crowned with His crowns to bring forth blessings and strength and mighty deeds, with all of which to be elevated. "For He has triumphed" in this world, "gloriously" in the World to Come. He triumphed gloriously at that time in order to be crowned AFTERWARDS, with His crowns in complete joy.

228. סוּס וְרוֹכְבוֹ רָמָה בַּיָּם, שׁוּלְטָנוּתָא דִּלְתַתָּא, וְשׁוּלְטָנוּתָא דִּלְעֵילָא דַּאֲחִידָן בְּהוּ, אִתְמְסָרוּ בְּהַהוּא יַמָּא רַבָּא, וְשֶׁלְטָנוּתָא רַבָּא לְמֶעְבַּד בְּהוּ נוּקְמִין. וְתָנֵינָן, לָא עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא דִּינָא לְתַתָּא, עַד דְּיַעֲבֵיד בְּשׁוּלְטָנֵיהוֹן לְעֵילָא, הה"ד, יִפְקוֹד יְיָ׳ עַל צְבָא הַמָּרוֹם בַּמָּרוֹם וְעַל מַלְכֵי הָאֲדָמָה עַל הָאֲדָמָה.

228. "The horse and his rider He cast into the sea" (Shemot 15:1), NAMELY, the dominion of below, WHICH IS THE HORSE, and the dominion of above they grasp onto, WHICH IS "HIS RIDER." Both of them were given over to that Great Sea and the great dominion, to take revenge on them. And we

LIGHT OF ZEIR ANPIN, IT IS THE BOTTOM ONE THAT ENDS. FROM THE ASPECT OF THE NINE SFIROT OF RETURNING LIGHT OF ZEIR ANPIN THAT ILLUMINATE FROM BELOW UPWARD, YESOD IS CONSIDERED THE KETER OF RETURNING LIGHT. SINCE IT IS THE BEGINNING OF THE SFIROT OF RETURNING LIGHT, THE TORAH THEREFORE CALLS IT "THE BEGINNING OF THE WATCHES." Rabbi Aba said: "watches" is spelled without A *VAV*, WHICH ALLUDES TO MALCHUT, and this is YESOD, WHICH IS HER head, AND IS THUS CALLED "the bed's head." It is all said in reference to the Supernal Holy King, THAT IS ZEIR ANPIN, MEANING YESOD OF ZEIR ANPIN, and this is THE MEANING OF, "THIS SONG to Hashem," MEANING TO YESOD OF ZEIR ANPIN.

225. רִבִּי יֵיסָא אָמַר, הַשִּׁירָה הַזֹּאת לַיְיָ׳, דָּא הוּא נַהֲרָא דְּנָפִיק מֵעֵדֶן, דְּכָל מִשְׁחָא וּרְבוּ נָפִיק מִנֵּיהּ, לְאַדְלְקָא בּוּצִינִין. וּמַשְׁמַע לְבָתַר דִּכְתִיב אָשִׁירָה לַיְיָ׳, דָּא הוּא מַלְכָּא קַדִּישָׁא עִלָּאָה, וְעַל דָּא לָא כְּתִיב אָשִׁירָה לוֹ.

225. Rabbi Yisa said: "This song to Hashem" is the river, WHICH IS BINAH, that emerges from Eden, WHICH IS CHOCHMAH, MEANING BINAH THAT EMERGED FROM THE HEAD OF ARICH ANPIN. For all the oil and greatness, MEANING ALL THE MOCHIN OF MALE AND FEMALE, AND BRIYAH, YETZIRAH, AND ASIYAH, emerge from it. This is understood from the following PASSAGE, which saya: "I will sing to Hashem," which refers to the Supernal Holy King, ZEIR ANPIN. Therefore it is not written, 'I will sing to Him', BECAUSE THE PREVIOUS "TO HASHEM," IN, "THIS SONG TO HASHEM," IS BINAH AND NOT ZEIR ANPIN.

226. וַיֹּאמְרוּ לֵאמֹר, לְדָרֵי דָּרִין, בְּגִין דְּלָא יִתְנְשֵׁי מִנַּיְיהוּ לְעָלְמִין. דְּכָל מַאן דְּזָכֵי לְהַאי שִׁירָתָא בְּהַאי עָלְמָא, זָכֵי לָהּ בְּעָלְמָא דְּאָתֵי, וְזָכֵי לְשַׁבְּחָא בָּהּ בְּיוֹמוֹי דְּמַלְכָּא מְשִׁיחָא, בְּחֶדְוָותָא דכ״י בְּקוּדְשָׁא בְּרִיךְ הוּא. דִּכְתִיב לֵאמֹר, לֵאמֹר בְּהַהוּא זִמְנָא. לֵאמֹר בְּאַרְעָא קַדִּישָׁא, בְּזִמְנָא דְּשָׁרוּ יִשְׂרָאֵל בְּאַרְעָא. לֵאמֹר בְּגָלוּתָא. לֵאמֹר בְּפוּרְקָנָא דְּלְהוֹן דְּיִשְׂרָאֵל. לֵאמֹר לְעָלְמָא דְּאָתֵי.

226. "And spoke, saying," MEANING the following generations so that this

17. "Yah is my strength and song"

A Synopsis

Rabbi Chiya reminds us that the Holy One, blessed be He created the world and created man to dominate everything in the world; He brought him into the Garden so that he should have joy. He commanded him not to eat of one tree, but man did not obey. If Adam had observed the commandment, he could have lived forever and stayed there in the Garden forever. He knew the supernal Wisdom more than the supernal angels did, yet after he sinned the wellsprings of Wisdom became stopped for him. Adam emerged from Male and Female, says Rabbi Aba, as the Nukva was the partner of Zeir Anpin. Rabbi Yosi holds that "Yah is my strength and song" refers to those that are included one with the other and do not separate one from the other. From them the rivers flow to bless everything. Rabbi Chizkiyah then analyzes the verse, "A friend loves at all times, and a brother is born for adversity," telling us that the children of Yisrael are called brothers of the Holy One, blessed be He. From Rabbi Yisa we learn that the Holy One, blessed be He calls 'beloved' everyone who loves Him and serves Him with love. Rabbi Shimon tells Rabbi Yehuda that every person who weeps and sings to God will merit joy when Hashem returns Zion.

230. עֻזִּי וְזִמְרָת יָהּ. רִבִּי חִיָּיא פָּתַח וְאָמַר, אָחוֹר וְקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה. כַּמָּה אִצְטְרִיכוּ בְּנֵי נָשָׁא לְיַקָּרָא לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא כַּד בְּרָא עָלְמָא, אִסְתָּכַּל בֵּיהּ בָּאָדָם לְמֶהֱוֵי שַׁלִּיט עַל כֹּלָא. וַהֲוָה דָּאמֵי לְעִלָּאִין וְתַתָּאִין. נָחַת לֵיהּ בִּדְמוּת יַקִּירָא, וְחָמוּ לֵיהּ בִּרְיָין, כְּדֵין אִתְכְּנָשׁוּ לְגַבֵּיהּ, וְסָגִידוּ לָקֳבְלֵיהּ, וְאֵימָתָא וְדַחֲלָא נָפְלַת עָלַיְיהוּ מִדַּחֲלָתֵיהּ, הה"ד וּמוֹרַאֲכֶם וְחִתְּכֶם יִהְיֶה עַל כָּל חַיַּת הָאָרֶץ וְעַל כָּל עוֹף הַשָּׁמָיִם.

230. "Yah is my strength and song" (Shemot 15:2). Rabbi Chiya opened the discussion, saying: "You have beset me behind and before, and You placed Your hand on me" (Tehilim 139:5). How much must a person honor the Holy One, blessed be He, because when He created the world, He saw that man would dominate everything, and he was similar to those above and those below. He lowered him to the world in a glorious form and the creatures saw him, gathered, and bowed before him. And a fear and terror

learned, the Holy One, blessed be He, does not execute Judgment below until He does so with their government above. This is the meaning: "Hashem will punish the host of the high ones on high, and the kings of the earth upon the earth" (Yeshayah 24:21).

229. רָמָה בַּיָּם, אָמַר ר׳ יְהוּדָה, בֵּיהּ בְּלֵילְיָא, אִתְּעַר גְּבוּרָא תַּקִּיפָא, דִּכְתִיב בֵּיהּ וַיּוֹלֶךְ יְיָ׳ אֶת הַיָּם בְּרוּחַ קָדִים עַזָּה כָּל הַלַּיְלָה. בְּהַהוּא זִמְנָא, בָּעָאת מַטְרוֹנִיתָא מִן מַלְכָּא, כָּל אִינּוּן אִכְלוּסִין דִּלְתַתָּא, וְכָל אִינּוּן שׁוּלְטָנִין דִּלְעֵילָא, דְּיִתְמַסְרוּן בִּידָהָא. וְכֻלְּהוּ אִתְמְסָרוּ בִּידָהָא, לְמֶעְבַּד בְּהוּ נוּקְמִין, הה״ד סוּס וְרוֹכְבוֹ רָמָה בַּיָּם. בַּיָּם סְתָם, לְעֵילָא וְתַתָּא.

229. "He cast into the sea." Rabbi Yehuda said: That night, a mighty power was awakened, as is written: "And Hashem caused the sea to go back by a strong east wind all that night" (Shemot 14:21). At that time, the Queen requested of the King that all the multitudes OF THE EGYPTIANS below and all the Princes above be given over into Her hands. They were all given over into Her power to do vengeance with them. As it is written: "The horse and its rider He cast into the sea." Here, "Into the sea" IS WRITTEN without adjectives, ALLUDING BOTH TO THE SEA above and THE SEA below.

וְקֹדֶם דָּא מִזְרָח.

233. Rabbi Yitzchak said: Adam was created with two faces, and this was the way they explained it: "And He took one of his sides" (Beresheet 2:21). The Holy One, blessed be He, has sown it and it became two, from the east and from the west, ADAM FROM THE EAST AND EVE FROM THE WEST. This is what is written: "You have beset me behind and before." "Behind" is west and "before" is east.

234. ר׳ חִיָּיא אָמַר, מַה עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא, תַּקִּין לְהַהוּא נוּקְבָּא וְשַׁכְלִיל שְׁפִירוּתָהּ עַל כֻּלָּא, וְעַיְּילָהּ לְאָדָם, הה״ד וַיִּבֶן יְיָ׳ אֱלֹהִים אֶת הַצֵּלָע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה. תָּא חֲזֵי, מַה כְּתִיב לְעֵילָא, וַיִּקַּח אַחַת מִצַּלְעוֹתָיו. מַאי אַחַת. כד״א אַחַת הִיא יוֹנָתִי תַּמָּתִי אַחַת הִיא לְאִמָּהּ. מִצַּלְעוֹתָיו: מִסִּטְרוֹי. כד״א, וּלְצֶלַע הַמִּשְׁכָּן.

234. Rabbi Chiya said: What did the Holy One, blessed be He, do? He prepared that female, perfected her beauty, and brought her to Adam. This is what is written: "And of the side, which Hashem Elohim has taken from the man, He made a woman" (Ibid. 22). Come and behold: it is written above: "And He took one of his sides." What is "one"? It is as in: "My dove, My undefiled is but one; she is the only one of her mother" (Shir Hashirim 6:9), WHICH IS MALCHUT. "Of his sides," MEANING from his sides, as is written: "And for the second side of the tabernacle" (Shemot 26:20), BECAUSE SHE WAS TAKEN FROM THE LEFT SIDE.

235. ר׳ יְהוּדָה אָמַר, קוּדְשָׁא בְּרִיךְ הוּא נִשְׁמְתָא עִלָּאָה יָהַב בֵּיהּ בְּאָדָם, וְכָלִיל בֵּיהּ חָכְמְתָא וְסָכְלְתָנוּ, לְמִנְדַּע כֻּלָּא. מֵאָן אֲתָר יָהַב בֵּיהּ נִשְׁמְתָא. ר׳ יִצְחָק אָמַר, מֵאֲתָר דִּשְׁאַר נִשְׁמָתִין קַדִּישִׁין קָא אַתְיָין.

235. Rabbi Yehuda said: The Holy One, blessed be He, placed a supernal soul in Adam and included in it wisdom and understanding to know everything. HE ASKS: From which place did He give him a soul? Rabbi Yitzchak said: From the place the other souls come from, NAMELY BINAH, FOR THE LIGHT OF BINAH IS CALLED 'NESHAMAH'.

fell upon them because of the fear of him. This is the meaning of: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air" (Beresheet 9:2).

231. עַיְילֵיהּ לְגִנְתֵּיהּ דְּנָטַע, לְנַטְרֵיהּ לְמֶהֱוֵי לֵיהּ חֵדוּ עַל חִדוּ, וּלְאִשְׁתַּעְשְׁעָ בֵּיהּ. עָבֵד לֵיהּ טְרוֹצְטְבוּלִין מְחַפְּיָין בְּאַבְנֵי יְקָר, וּמַלְאָכִין עִלָּאִין חַדָּאן קָמֵיהּ. לְבָתַר פָּקִיד לֵיהּ עַל אִילָנָא חַד וְלָא קָאֵים בְּפִקּוּדָא דְּמָארֵיהּ.

231. He brought him into the garden that He planted to guard it, and so that he should have joy upon joy, and delight in it. He made for him a canopy covered with precious stones, and the supernal angels used to rejoice before him. Afterwards, He commanded him not to eat of one tree, but he did not heed the commandment of his Master.

232. אַשְׁכַּחְנָא בְּסִפְרָא דְּחֲנוֹךְ, דִּלְבָתַר דְּסָלִיק לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְאַחְמֵי לֵיהּ כָּל גִּנְזַיָּיא דְּמַלְכָּא, עִלָּאֵי וְתַתָּאֵי, אַחְמֵי לֵיהּ אִילָנָא דְּחַיֵּי, וְאִילָנָא דְּאִתְפְּקַד עָלֵיהּ אָדָם, וְאַחְמֵי לֵיהּ דּוּכְתֵּיהּ דְּאָדָם בְּגִנְתָּא דְּעֵדֶן. וְחָמָא, דְּאִלְמָלֵי נָטִיר אָדָם פִּקּוּדָא דָּא, יָכִיל לְקַיְּימָא תָּדִירָא, וּלְמֶהֱוֵי תָּדִירָא תַּמָּן. הוּא לָא נָטַר פִּקּוּדָא דְּמָארֵיהּ, נָפַק בְּדִימוֹס וְאִתְעֲנָשׁ.

232. I found in the Book of Enoch that, after the Holy One, blessed be He, elevated ENOCH and showed him all the treasures of the King, those above and those below, He showed him the Tree of Life and the tree that Adam was cautioned against. And He showed him the place of Adam in the Garden of Eden. And he saw that if Adam had observed this commandment, OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, he could have lived forever and always been there. He did not observe the commandment of his Master, so he was judged and punished.

233. רִבִּי יִצְחָק אָמַר, אָדָם דּוּ פַּרְצוּפִין אִתְּבְרֵי, וְהָא אוֹקִימְנָא, וַיִּקַּח אַחַת מִצַּלְעוֹתָיו, נְסָרוּ הַקּוּדְשָׁא בְּרִיךְ הוּא וְאִתְעֲבִידוּ תְּרֵין, מִמִּזְרָח וּמִמַּעֲרָב, הֲדָא הוּא דִּכְתִיב, אָחוֹר וְקֶדֶם צַרְתָּנִי. אָחוֹר דָּא מַעֲרָב,

[illegible]

236. Rabbi Simeon said: We learned: [illegible] "and the earth brought forth living creatures" [illegible] ASKS: From which place is the earth [illegible] the Temple is located [illegible] THE TEMPLE IS SOUTH. [illegible] "living soul" [illegible] simply written "living soul" [illegible] HE SAYS: This is the [illegible] of [illegible]

[illegible]

237. Rabbi Chiya said: Adam knew [illegible] Wisdom, [illegible] supreme angels, and he gazed into everything and knew and recognized his Master, [illegible] all the ordinances of the world. Other [illegible] of Wisdom [illegible] for him, [illegible] Tree of Life [illegible] 1:21).

[illegible]

238. Rabbi Aba said: Adam emerged from Male and Female, [illegible] Adam and Human. This is what is written: "And Elohim said, 'Let us make man in our image, after our likeness'" [illegible]

of my brethren and my comrades, I will now say, 'Peace be within you'" (Tehilim 122:8). Yisrael are called 'brothers' and 'comrades' of the Holy One, blessed be He. What is the meaning of "is born" – is he born now, in time of trouble? HE ANSWERS: During the trouble shall be born in the world one who will be a brother to you, to save you from all those who oppress you.

244. רִבִּי יְהוּדָה אָמַר, יִוָּלֵד: דְּמַלְכָּא קַדִּישָׁא יִתְעַר בְּהַאי עֹז, לְנַקְמָא לָךְ מֵאוּמִין, לְיַנְקָא לָךְ מֵאִימָא, בְּהַהוּא סִטְרָא, כד״א, עָזִּי וְזִמְרָת יָהּ וַיְהִי לִי לִישׁוּעָה. לְאִתְעָרָא גְּבוּרָאן לָקֳבֵל אוּמִין עכו״ם.

244. Rabbi Yehuda said: "is born" means that the Holy King will be aroused with this strength to take revenge on the nationsbecause of you, and to nurture you from Ima, WHICH IS BINAH, on this LEFT side, as is written: "Yah is my strength and song, and He is become my salvation." He will awaken powers against the idolatrous nations.

245. ר׳ יֵיסָא פָּתַח וְאָמַר, כַּמָּה אִית לֵיהּ לְבַר נָשׁ לְרַחֲמָא, לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא לֵית לֵיהּ פּוּלְחָנָא לְקוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא רְחִימוּתָא. וְכָל מַאן דְּרָחִים לֵיהּ, וְעָבֵיד פּוּלְחָנָא בִּרְחִימוּתָא, קָאֲרֵי לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא רְחִימָא. אִי הָכִי, בְּמָאי אוֹקִימְנָא הָנֵי קְרָאֵי, רֵעֲךָ וְרֵעַ אָבִיךָ אַל תַּעֲזוֹב. וּכְתִיב הוֹקַר רַגְלְךָ מִבֵּית רֵעֶךָ.

245. Rabbi Yisa opened the discussion, saying: How much must a person love the Holy One, blessed be He, for there is no service before the Holy One, blessed be He, except love. The Holy One, blessed be he, calls 'beloved' everyone who loves Him and serves Him with love. HE ASKS: If so, how is it possible to reconcile these two passages: "Do not forsake your own friend, and your father's friend" (Mishlei 27:10), and, "Let your foot be seldom in your neighbor's (also: 'friend's') house" (Mishlei 25:17).

246. אֶלָּא הָא אוּקְמוּהָ חַבְרַיָּיא, הַאי קְרָא בְּעוֹלוֹת כְּתִיב. הַשְׁתָּא, רֵעֲךָ וְרֵעַ אָבִיךָ אַל תַּעֲזוֹב, לְמִפְלַח לֵיהּ, וּלְאִתְדַּבְּקָא בֵּיהּ, וּלְמֶעְבַּד פִּקּוּדוֹי. אַל תַּעֲזוֹב וַדַּאי. וְהָא דְּאִתְּמַר הוֹקַר רַגְלְךָ מִבֵּית רֵעֶךָ. כְּלוֹמַר הוֹקַר

ABOUT THAT SIDE, "AND I WILL EXALT HIM" there is complete perfection in it, BECAUSE, "AND I WILL EXALT HIM," MEANS THAT HE CAUSES IT TO BE COMPRISED IN THE RIGHT SIDE, THIS BEING THE ENTIRE PERFECTION.

241. ר׳ יִצְחָק אָמַר, וַיְהִי לִי לִישׁוּעָה, דָּא מַלְכָּא קַדִּישָׁא, וְהָכִי הוּא. וּמְנָלָן. מִקְרָא אַחֲרִינָא אַשְׁכַּחְנָא לֵיהּ, דִּכְתִיב כִּי עָזִּי וְזִמְרָת יָהּ יְיָ׳ וַיְהִי לִי לִישׁוּעָה, מִמַּשְׁמַע דְּקָאָמַר יְיָ׳ וַיְהִי לִי לִישׁוּעָה, דָּא מַלְכָּא קַדִּישָׁא.

241. Rabbi Yitzchak said: "And He is become my salvation." This is the Holy King, WHO IS ZEIR ANPIN, and so He is. How do we know this? I have found this in another passage, in which it is written: "Yah is my strength and song, and He is become my salvation." It is understood from, "Hashem...is become my salvation," that it refers to the Holy King WHO IS CALLED 'YUD HEI VAV HEI', NAMELY ZEIR ANPIN.

242. עָזִּי וְזִמְרָת יָהּ וְגוֹ׳, ר׳ חִזְקִיָּה פָּתַח וְאָמַר, בְּהַאי קְרָא דִּכְתִיב, בְּכָל עֵת אוֹהֵב הָרֵעַ וְאָח לְצָרָה יִוָּלֵד. בְּכָל עֵת אוֹהֵב הָרֵעַ, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב בֵּיהּ רֵעֲךָ וְרֵעַ אָבִיךָ אַל תַּעֲזוֹב.

242. "Yah is my strength and my song." Rabbi Chizkiyah opened the discussion with the verse: "A friend loves at all times, and a brother is born for adversity" (Mishlei 17:17). "A friend loves at all times," refers to the Holy One, blessed be He, of whom it is written: "Do not forsake your own friend, and your father's friend" (Mishlei 27:10).

243. וְאָח לְצָרָה יִוָּלֵד, בְּשַׁעֲתָא דִּיעִיקוּן לָךְ שַׂנְאָךְ, קב״ה מַה אָמַר, לְמַעַן אַחַי וְרֵעַי אֲדַבְּרָה נָא שָׁלוֹם בָּךְ, דְּיִשְׂרָאֵל, אִקְרוּן אַחִים וְרֵעִים לְקוּדְשָׁא בְּרִיךְ הוּא. יִוָּלֵד מַהוּ, וְכִי הַשְׁתָּא יִוָּלֵד. אֶלָּא בְּשַׁעֲתָא דְּעַקְתָּא יִוָּלֵד בְּעָלְמָא, אָח יְהֵא לָקֶבְלָךְ, לְשֵׁזָבָא לָךְ מִכָּל אִינּוּן דְּעָקִין לָךְ.

243. "And a brother is born for adversity." At the time that your enemy oppresses you, what does the Holy One, blessed be He, say? "For the sake

פֵּלְחָנָא עִלָּאָה דְּקוּדְשָׁא בְּרִיךְ הוּא.

248. Rabbi Yosi said: If so, why does it say, "And I will exalt Him," seeing that Elohim of Abraham is above, AND THERE IS NO NEED TO EXALT HIM. IT MEANS THAT ELOHIM OF ISAAC, WHO IS THE LEFT COLUMN, NEEDS TO BE EXALTED, NOT THE RIGHT COLUMN. He said to him: Even so, it is needed TO EXALT HIM. And it all pertains to the same issue. "And I will exalt Him," on all SIDES. Also, one who knows how to proclaim the oneness of the Holy and Great Name, MUST EXALT HIM, for this is the loftiest service of the Holy One, blessed be He.

249. ר׳ יְהוּדָה הֲוָה יָתִיב קָמֵיהּ דְּר׳ שִׁמְעוֹן, וְהוּא קָאמֵר, כְּתִיב קוֹל צוֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּיו יְרַנֵּנוּ. קוֹל צוֹפַיִךָ, מַאן אִינּוּן צוֹפַיִךָ. אֶלָּא אִלֵּין אִינּוּן דִּמְצָפָאן, אֵימָתַי יְרַחֵם קוּדְשָׁא בְּרִיךְ הוּא, לְמִבְנֵי בֵּיתֵיהּ. נָשְׂאוּ קוֹל, יִשְׂאוּ קוֹל מִבָּעֵי לֵיהּ, מַאי נָשְׂאוּ קוֹל. אֶלָּא, כָּל בַּר נָשׁ דְּבָכֵי, וְאָרִים קָלֵיהּ עַל חָרְבַּן בֵּיתֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, זָכֵי לְמָה דִּכְתִיב לְבָתַר יַחְדָּיו יְרַנֵּנוּ. וְזָכֵי לְמֵחֱמֵי לֵיהּ בְּיִשּׁוּבָא בְּחֶדְוָותָא.

249. Rabbi Yehuda was sitting before Rabbi Shimon and reading, it is written: "The voice of your watchmen is heard, they lift up the voice, together shall they sing" (Yeshayah 52:8). "The voice of your watchmen." Who are the watchmen? HE ANSWERS: Those who are waiting for the time when the Holy One, blessed be He, will have Mercy to build His house. "They lift up the voice." HE ASKS: It should have said, 'They will lift up the voice'; what is the meaning of, "They lift up the voice"? HE ANSWERS: Every person who weeps and raises his voice for the destruction of the House of the Holy One, blessed be He, will merit what is written afterwards, "Together shall they sing," and merit to see it restored in joy.

250. בְּשׁוּב יְיָ׳ צִיּוֹן, בְּשׁוּב יְיָ׳ אֶל צִיּוֹן מִבָּעֵי לֵיהּ, מַאי בְּשׁוּם יְיָ׳ צִיּוֹן אֶלָּא בְּשׁוּב יְיָ׳ צִיּוֹן וַדַּאי. תָּא חֲזֵי, בְּשַׁעֲתָא דְּאִתְחָרִיב יְרוּשָׁלַם לְתַתָּא, וּכְנֶסֶת יִשְׂרָאֵל אִתְתְּרָכַת, סָלִיק מַלְכָּא קַדִּישָׁא לְצִיּוֹן, וְאַנְגִיד לֵיהּ לָקֻבְלֵיהּ, בְּגִין דִּכְנֶסֶת יִשְׂרָאֵל אִתְתְּרָכַת. וְכַד תִּתְהַדַּר כְּנֶסֶת יִשְׂרָאֵל לְאַתְרָהּ, כְּדֵין יֵתוּב מַלְכָּא קַדִּישָׁא לְצִיּוֹן לְאַתְרֵיהּ, לְאִזְדַּוְּוגָא חַד בְּחַד,

יִצְרְךָ, דְּלָא יִרְתַּח לָקָבְלָךְ, וְלָא יִשְׁלוֹט בָּךְ, וְלָא תַּעֲבִיד הִרְהוּרָא אַחֲרָא. מִבֵּית רֵעֶךָ, מַאן בֵּית רֵעֶךָ. דָּא נִשְׁמְתָא קַדִּישָׁא, דְּאָעִיל בָּהּ רֵעֶךָ וְיָהֲבָהּ בְּגַוָּךְ.

246. HE ANSWERS: But the scholars have already explained that this passage, "DO NOT FORSAKE YOUR OWN FRIEND, AND YOUR FATHER'S FRIEND," is written in reference to burnt offerings, BUT IN REFERENCE TO SIN OFFERINGS AND GUILT OFFERINGS, IT IS SAID, "LET YOUR FOOT BE SELDOM IN YOUR NEIGHBOR'S HOUSE." Now WE WILL EXPLAIN: "Do not forsake your own friend, and your father's friend." DO NOT FORSAKE serving Him and cleaving unto Him and doing His commandments. "Do not forsake," indeed. And, "Let your foot be seldom in your neighbor's house" means: let your inclination be seldom there, so that it would not provoke you or dominate you, and so that no strange thought will rise "from your neighbor's house." What is "your neighbor's house"? It is the holy soul that your friend placed in you and put inside you.

247. וְעַל דָּא פּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לְרַחֲמָא לֵיהּ בְּכֹלָּא, כְּמָה דִּכְתִיב וְאָהַבְתָּ אֶת יְיָ׳ אֱלֹהֶיךָ. זֶה אֵלִי וְאַנְוֵהוּ, דְּכָל יִשְׂרָאֵל חָמוּ עַל יַמָּא, מַה דְּלָא חָמָא יְחֶזְקֵאל נְבִיאָה, וַאֲפִילוּ אִינּוּן עוּבָּרֵי דְּבִמְעֵי אִמְּהוֹן, הֲווֹ חָמָאן וּמְשַׁבְּחָן לְקוּדְשָׁא בְּרִיךְ הוּא, וְכֻלְּהוּ הֲווֹ אַמְרִין זֶה אֵלִי וְאַנְוֵהוּ אֱלֹהֵי אָבִי וַאֲרוֹמְמֶנְהוּ, כד״א אֱלֹהֵי אַבְרָהָם.

247. Therefore, the service of the Holy One, blessed be He, is to love Him in everything HE MAY DO TO YOU, as is written: "And you shall love Hashem your Elohim" (Devarim 6:5). "This is my El and I will glorify Him," for all of Yisrael saw at the sea what Ezekiel the prophet did not see. Even embryos in their mothers' womb saw and praised the Holy One, blessed be He, and they all said: "This is my El and I will glorify Him, Elohim of my father and I will exalt Him." "Elohim of my father," is as is written: "Elohim of Abraham."

248. א״ר יוֹסֵי, אִי הָכִי אֲמַאי וַאֲרוֹמְמֶנְהוּ, דְּהָא אֱלֹהֵי אַבְרָהָם לְעֵילָא הוּא. אָמַר לֵיהּ, אֲפִילוּ הָכִי אִצְטְרִיךְ, וְכֹלָּא חַד מִלָּה, וַאֲרוֹמְמֶנְהוּ בְּכֹלָּא, לְאַכְלְלָא, מַאן דְּיָדַע לְיַחֲדָא שְׁמָא קַדִּישָׁא רַבָּא, דְּהָא הוּא

18. "Hashem is a man of war"

A Synopsis

Rabbi Shimon says that the "Book of the Wars of Hashem" means the wars of Torah, which are peace and love rather than quarrels and destruction. Then he turns to "Seek out the Book of Hashem, and read," saying that all the powers and strengths that the Holy One, blessed be He has are dependent on that Book, that is Malchut, and emerge from there. When His powers and wars are provoked, the Judgments of the right side and the Judgments of the left side arouse mighty deeds; then "Hashem is a Man of war."

251. יְיָ׳ אִישׁ מִלְחָמָה יְיָ׳ שְׁמוֹ. רִבִּי אַבָּא פָּתַח עַל כֵּן יֵאָמַר בְּסֵפֶר מִלְחֲמוֹת יְיָ׳ אֶת וָהֵב בְּסוּפָה וְאֶת הַנְּחָלִים אַרְנוֹן. כַּמָּה אִית לָן לְאִסְתַּכְּלָא בְּפִתְגָמֵי אוֹרַיְיתָא, כַּמָּה אִית לָן לְעַיְּינָא בְּכָל מִלָּהָא, דְּלֵית לָךְ מִלָּה בְּאוֹרַיְיתָא, דְּלָא אִתְרְמִיזָא בִּשְׁמָא קַדִּישָׁא עִלָּאָה, וְלֵית לָךְ מִלָּה בְּאוֹרַיְיתָא, דְּלֵית בָּהּ כַּמָּה רָזִין, כַּמָּה טַעֲמִין, כַּמָּה שָׁרְשִׁין, כַּמָּה עֲנָפִין.

251. "Hashem is a man of war: Hashem is His name." Rabbi Aba opened the discussion, saying: "Wherefore is said in the book of the wars of Hashem, Vahev in Sufah and the rivers of Arnon" (Bemidbar 21:14). How much must we observe on the words of Torah, how much must we concentrate on every word, for you have not one word in the Torah that does not allude to the Holy Supernal Name. And there is no word in the Torah that does not have many secrets, many senses, many sources, and many branches.

252. הָכָא אִית לְאִסְתַּכְּלָא, ע״כ יֵאָמַר בְּסֵפֶר מִלְחֲמוֹת יְיָ׳, וְכִי סֵפֶר מִלְחֲמוֹת יְיָ׳, אָן הוּא. אֶלָּא הָכִי אִתְּעָרוּ חַבְרַיָּיא, כָּל מַאן דְּאַגַּח קְרָבָא בְּאוֹרַיְיתָא, זָכֵי לְאַסְגָּאָה שְׁלָמָא בְּסוֹף מִלּוֹי. כָּל קְרָבִין דְּעָלְמָא, קְטָטָה וְחֻרְבָּנָא. וְכָל קְרָבִין דְּאוֹרַיְיתָא, שְׁלָמָא וּרְחִימוּתָא, הה״ד עַל כֵּן יֵאָמַר בְּסֵפֶר מִלְחֲמוֹת יְיָ׳ אֶת וָהֵב בְּסוּפָה, כְּלוֹמַר, אַהֲבָה בְּסוּפָה. דְּלֵית לָךְ אַהֲבָה וּשְׁלָמָא בַּר מֵהַאי.

252. Here we should observe what is written: "Wherefore is said in the book

וְדָא הוּא בְּשׁוּב יְיָ׳ צִיּוֹן. וּכְדֵין זְמִינִין יִשְׂרָאֵל לְמֵימַר, זֶה אֵלִי וְאַנְוֵהוּ. וּכְתִיב, זֶה יְיָ׳ קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ, בִּישׁוּעָתוֹ וַדַּאי.

250. "When Hashem returns Zion" (Ibid.). HE ASKS: Should it not have said, 'When Hashem returns to Zion'? What is the meaning of, "When Hashem returns Zion"? HE ANSWERS: "When Hashem returns Zion" is exact. Come and behold: at the time that the earthly Jerusalem was destroyed and the Congregation of Yisrael, WHICH IS MALCHUT, were exiled, the Holy King, WHO IS ZEIR ANPIN, ascended to Zion, THAT IS YESOD OF MALCHUT, and sighed before her because of the Congregation of Yisrael was exiled. When the Congregation of Yisrael return to her place, then the Holy King will return to His place, Zion, so one would unite with the other. And at is the meaning of: "When Hashem returns Zion," AND NOT 'TO ZION' BECAUSE "HASHEM ZION" INDICATES THE UNION OF HASHEM WITH ZION. Then Yisrael will say: "This is my El and I will glorify Him," and: "This is Hashem; we have waited for Him, we will be glad and rejoice in His salvation" (Yeshayah 25:9), in His salvation, assumedly NAMELY, IN THE REDEMPTION OF HASHEM WHEN HE RETURNS TO ZION.

'Vahev', as is written: "The leech has two daughters, crying, 'Give, give (Heb. *hav-hav*)" (Mishlei 30:15). THEY ARE THE PLACE OF PUNISHMENTS UNDERNEATH MALCHUT. "In Sufah" means that it is at the end (Heb. *sof*) of the levels. Sufah is called the 'Red (Heb. *suf*) Sea', MALCHUT, MEANING the sea that is the end of all the levels.

255. וְאֶת הַנְּחָלִים אַרְנוֹן וְעִם נַחְלַיָּא דְּאִשְׁתָּכְחוּ וְאַתְנֶגִידוּ. לְגַבֵּיה, מֵהַהוּא אֲתָר עִלָּאָה, דְּאִקְרֵי אַרְנוֹן מַאי אַרְנוֹן. זִוּוּגָא עִלָּאָה דַּחֲבִיבוּתָא, דְּלָא מִתְפָּרְשָׁאן לְעָלְמִין, כְּמָה דְּאַתְּ אָמֵר וְנָהָר יוֹצֵא מֵעֵדֶן. וּבְדָא, מִשְׁתָּרְשָׁן שָׁרְשׁוֹי, וְאִתְרְבִיאוּ עֲנָפָיו, לְאוֹשָׁטָא קְרָבוֹי בְּכָל אֲתָר, לְאוֹשָׁטָא חֵילִין וּגְבוּרָאן, וּלְאִתְחַזָּאָה שׁוּלְטָנָא רַבָּא וְיַקִּירָא דְּכֹלָּא.

255. "And the wadis of Arnon" MEANS with the rivers that come and are drawn TO MALCHUT, WHICH IS THE SECRET OF "VAHEV IN SUFAH," from that highest place which is called "Arnon." What is Arnon? It is the supernal union of love that never separates, WHICH IS THE UNION OF THE SUPERNAL ABA AND IMA. As you say: "And a river went out of Eden" (Beresheet 2:10). A RIVER, WHICH IS BINAH, AND EDEN, WHICH IS CHOCHMAH, ARE COLLECTIVELY CALLED 'ABA AND IMA', BECAUSE ARNON IS COMPOSED OF THE LETTERS OF *OR-NUN* ('THE LIGHT OF FIFTY'), NAMELY THE LIGHT OF THE FIFTY GATES OF BINAH. This way its roots are rooted, and its branches OF MALCHUT grow so as to do battles in every place, perform deeds of strength and might, and show the greatest dominion and majesty.

256. ת"ח, כַּד מִתְעָרִין גְּבוּרָאן וּקְרָבִין דְּקוּדְשָׁא בְּרִיךְ הוּא, כַּמָּה גַּרְדִּינֵי טְהִירִין, מִתְעָרִין לְכָל עִיבָּר, כְּדֵין שַׁנְּנָן רוּמְחִין, וְסַיְיפִין, וּמִתְעָרִין גְּבוּרָאן, וְיַמָּא אִתְרְגִישַׁת וְגַלְגַּלּוֹי סַלְקִין וְנַחְתִּין, וְאַרְבִּין דְּאַזְלִין וְשָׁאטָן בְּיַמָּא, לְכָל עִיבָּר מִסְתַּלְקִין. שִׁנָּנָא קְרָבָא בְּאַבְנֵי בַּלִּסְטְרָאוֹת, מָארֵי דְּרוּמְחִין וְסַיְיפִין, כְּדֵין חִצָּיךְ שְׁנוּנִים וְקוּדְשָׁא בְּרִיךְ הוּא אִתְתָּקִיף בְּחֵילוֹי, וּלְאִתְעָרָא קְרָבָא. וַוי לְאִינוּן דְּמַלְכָּא קַדִּישָׁא יִתְעָר עָלַיְיהוּ קְרָבָא. כְּדֵין כְּתִיב, יְיָ' אִישׁ מִלְחָמָה.

256. Come and behold: when the powers and wars of the Holy One, blessed

of the wars of Hashem." HE ASKS: Where is "the book of the wars of Hashem?" HE ANSWERS: This is what the friends explained. Every person who wages war in Torah merits an increase in peace at the end of his words. All the wars of the world are quarrels and destruction, and all the wars of Torah are peace and love. This is what is meant by: "Wherefore is said in the book of the wars of Hashem," NAMELY THE WARS OF TORAH. "Vahev in Sufah," meaning love (Heb. *ahavah*) at its end (Heb. *sufah*). For you have no other love and peace except this.

253. תּוּ קַשְׁיָא בְּאַתְרֵיהּ. ע"כ יֵאָמַר בְּסֵפֶר מִלְחֲמוֹת יְיָ', בְּתוֹרַת מִלְחֲמוֹת יְיָ' מִבָּעֵי לֵיהּ, מַאי בְּסֵפֶר. אֶלָּא רָזָא עִלָּאָה הוּא, אֲתָר אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִקְרֵי סֵפֶר כד"א, דִּרְשׁוּ מֵעַל סֵפֶר יְיָ' וְקָרְאוּ. דְּכָל חֵילִין וּגְבוּרָן דְּעָבֵיד קוּדְשָׁא בְּרִיךְ הוּא, בְּהַהוּא סֵפֶר תַּלְיָין, וּמִתַּמָּן נָפְקִין.

253. But the question remains standing, for it is written: "Wherefore is said in the book of the wars of Hashem," AND IF IT REFERS TO THE WARS IN TORAH, it should have said 'in the Torah of the wars of Hashem' What is the meaning of "in the book"? HE ANSWERS: It is a supernal secret. The Holy One, blessed be He, has a place which is called 'book', WHICH IS MALCHUT, as is written: "Seek out of the book of Hashem, and read" (Yeshayah 34:16). All the powers and strengths that the Holy One, blessed be He, has originate from that book, and from there they emerge.

254. אֶת וָהֵב בְּסוּפָה, מַאן וָהֵב. אֶלָּא כָּל אִינּוּן חֵילִין, וְכָל אִינּוּן גְּבוּרָאן דְּעָבֵיד קוּדְשָׁא בְּרִיךְ הוּא, בְּהַהוּא סֵפֶר תַּלְיָין. וְכַד אַגָּח קוּדְשָׁא בְּרִיךְ הוּא קְרָבוֹי, בְּחַד אֲתָר דְּאִיהוּ בְּסוֹפָא דְּדַרְגִּין, וְאִקְרֵי וָהֵב. כד"א לַעֲלוֹקָה שְׁתֵּי בָּנוֹת הַב הַב. בְּסוּפָה: בְּסוֹף דַּרְגִּין אִשְׁתְּכַח. בְּסוּפָה: יָם סוֹף אִתְקְרֵי, יָם דְּאִיהוּ סוֹף לְכָל דַּרְגִּין.

254. "Vahev in Sufah." HE ASKS: What is Vahev? HE ANSWERS: All the strengths and all these mighty deeds that the Holy One, blessed be He, has come from that book, WHICH IS MALCHUT. When the Holy One, blessed be He, wages His wars, it is in one place which is the end of the levels, called

ZEIR ANPIN, CALLED 'HEAVEN'. "And the earth shall rise up against him," MEANS MALCHUT THAT IS CALLED 'EARTH'.

be He, are provoked, many Prosecutors of Judgments are stirred on every side. Then spears, WHICH ARE THE SECRET OF JUDGMENTS OF THE RIGHT SIDE, and sharp swords, WHICH ARE THE JUDGMENTS OF THE LEFT SIDE, arouse mighty deeds. The sea becomes agitated and its waves rise and fall, and the ships that tread and sail on the sea scatter to all sides. The war escalates with catapult stones, spears-men, and swordsmen. Then it is written: "Your arrows are sharp" (Tehilim 45:6). And the Holy One, blessed be He, strengthens Himself with His powers to wage war. Woe to those against whom the Holy King provokes war. It is then written: "Hashem is a man of war" (Shemot 15:3).

257. וּמֵהָכָא, וּמֵאִינּוּן אַתְוָון, וּמֵהַאי קְרָא, נָפְקִין טוּרֵי קְרָבָא לְאִינּוּן חַיָּיבַיָּא, לְאִילֵּין מָארֵי דְּבָבוּ דְחָבוּ לְקוּדְשָׁא בְּרִיךְ הוּא. וְאַתְוָון אִתְגַּלְיָין לְאִינּוּן מָארֵי קְשׁוֹט, וְהָא אִתְפָּרְשָׁן מִלִּין וְהָא אִתְּמַר.

257. From this PASSAGE: "HASHEM IS A MAN OF WAR," from these letters and from this passage emerge lines of warriors against these wicked people and these enemies who sinned against the Holy One, blessed be He. The secret of the letters is revealed to these men of Truth. These things are explained and elucidated, and we have already learned this.

258. יְיָ׳ אִישׁ מִלְחָמָה יְיָ׳ שְׁמוֹ. כֵּיוָן דִּכְתִיב יְיָ׳ אִישׁ מִלְחָמָה, לָא יְדַעְנָא דַּיְיָ׳ שְׁמוֹ. אֶלָּא, כְּמָה דִּכְתִיב וַיְיָ׳ הִמְטִיר עַל סְדוֹם וְעַל עֲמוֹרָה גָּפְרִית וָאֵשׁ מֵאֵת יְיָ׳ מִן הַשָּׁמָיִם. וְכֹלָּא בְּהַאי סֵפֶר תַּלְיָין, כד״א יְגַלּוּ שָׁמַיִם עֲוֹנוֹ וְאֶרֶץ מִתְקוֹמָמָה לוֹ.

258. "Hashem is a Man of War, Hashem is His Name." HE ASKS: Since it is written, "Hashem is a man of war," do I not know that "Hashem is His Name"? HE ANSWERS: But it is written, "And Hashem rained upon Sdom and upon Amorah brimstone and fire from Hashem out of heaven" (Beresheet 11:24), IN WHICH "AND HASHEM" MEANS YUD HEI VAV HEI AND HIS COURT OF JUSTICE, WHICH IS MALCHUT. THEREFORE, IT SAYS AFTERWARDS, "FROM HASHEM." HERE TOO, "HASHEM IS A MAN OF WAR" MEANS YUD HEI VAV HEI AND, "HASHEM IS HIS NAME," MEANS MALCHUT. For all comes from that book, WHICH IS MALCHUT, as is written: "The heaven will reveal his iniquity" (Iyov 20:27), MEANING

And in the time to come, the Holy One, blessed be He, shall wage a great and powerful war against the nations in order to glorify His Name, as is written: "Then Hashem shall go forth and fight against those nations, as when He fights in the day of battle" (Zecharyah 14:3), and: "Thus will I magnify Myself and sanctify Myself; and I will make Myself known..." (Yechezkel 38:23).

260. ר׳ יְהוּדָה פָּתַח וְאָמַר, רָאוּךָ מַיִם אֱלֹהִים רָאוּךָ מַיִם יָחִילוּ וְגוֹ׳, בְּשַׁעֲתָא דְּעָבְרוּ יִשְׂרָאֵל יַת יַמָּא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמַלְאָכָא דִּי מְמָנָא עַל יַמָּא, פָּלִיג מֵימָךְ. א״ל לָמָּה. א״ל בְּגִין דְּבָנַי יַעַבְרוּן בְּגַוָּךְ. אָמַר לֵיהּ, פּוּרְקָנָא דְּקִיטְנָא קְשׁוֹט. מ״ש אִלֵּין מֵאִלֵּין.

260. Rabbi Yehuda opened the discussion, saying: "The waters saw You, Elohim, the waters saw You; they were afraid..." (Tehilim 77:17). At the time that Yisrael crossed the sea, the Holy One, blessed be He, said to the angel, who was appointed over the sea: 'Divide your waters.' He asked Him: 'Why?' He said to him: 'In order that My children may cross through you.' He said to Him: 'breaking the yoke of the reckoning is true', MEANING FORGIVENESS OF SINS IS TRUE, BECAUSE THE HOLY ONE, BLESSED BE HE, INDEED FORGIVES AND PARDONS SINS–'but what is the difference between the two? IF YOU FORGIVE THE CHILDREN OF YISRAEL, THEN ALSO FORGIVE THE EGYPTIANS.'

261. א״ל עַל, תְּנַאי דָּא, עֲבָדִית לְיַמָּא כַּד בָּרָאתִי עָלְמָא. מַה עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא, אִתְּעַר גְּבוּרְתָּא דִּילֵיהּ, וְאִתְקְמָטוּ מַיָּא. הה״ד רָאוּךָ מַיִם אֱלֹהִים רָאוּךָ מַיִם יָחִילוּ. א״ל קוּדְשָׁא בְּרִיךְ הוּא, קְטוֹל כָּל אִינּוּן אַכְלוֹסִין, לְבָתַר אַרְמִי לוֹן לְבַר. לְבָתַר חָפֵי יַמָּא עָלַיְיהוּ, הה״ד מַרְכְּבוֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם.

261. THE HOLY ONE, BLESSED BE HE, said to him: It was on this condition that I made the sea when I created the world, MEANING THE CONDITION THAT IT WOULD BE SPLIT FOR THE CHILDREN OF YISRAEL. What did the Holy One, blessed be He, do? He roused His might and the waters folded. This is what is meant by: "The waters saw You, Elohim, the waters saw You: they were afraid." The Holy One, blessed be He, said TO

19. "The chariots of Pharaoh and his host"

A Synopsis

We are told that in the time to come, the Holy One, blessed be He will wage a great and powerful war against the nations in order to honor His Name. Rabbi Yehuda narrates a dialogue between God and the angel who was appointed over the sea, wherein we learn that when He created the sea it was on condition that it would split for the children of Yisrael. Rabbi Elazar says that all the Chariots and hosts above were given into the hands of Judgment of Malchut, called the 'Great Sea' to break them in their level; when they were broken, then those below were broken and lost in the sea. He returns to the subject of the ten fingers of the hands, corresponding to the ten saying with which the Holy One, blessed be He was afterwards named. Rabbi Elazar says that all the ten plagues that He caused in Egypt were all by one hand, because the left hand was included in the right. Now Rabbi Yitzchak begins to describe the seven firmaments created by God, in each of which stars are stationed and fly; above them all is Aravot, the seventh heaven. Above Aravot is the firmament of the four holy beasts, that are comparable to all those that are below them. He talks of the seven depths and the seven sanctuaries, then of the sea that is Malchut where all the fish swim and gather and descend, illuminating downward; all the Chariots are called by their name. The dominion of the Other Side is broken by the strong power of Hashem, at the splitting of the sea.

259. תָּא חֲזֵי, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְּעַר קְרָבָא בְּעָלְמָא, עִלָּאֵי וְתַתָּאֵי אִתְעַקְּרוּ מֵאַתְרַיְיהוּ, כְּמָה דְּאוֹקִימְנָא הה"ד מַרְכְּבוֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם. וּלְזִמְנָא דְּאָתֵי, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַגָּחָא קְרָבָא עִלָּאָה וְתַקִּיפָא בַּעֲמַמְיָא, בְּגִין לְאוֹקָרָא שְׁמֵיהּ, הה"ד וְיָצָא יְיָ' וְנִלְחַם בַּגּוֹיִם הָהֵם כַּיּוֹם הִלָּחֲמוֹ בְּיוֹם קְרָב וּכְתִיב וְהִתְגַּדְּלְתִּי וְהִתְקַדַּשְׁתִּי וְנוֹדַעְתִּי וְגוֹ'.

259. Come and behold: all the time that the Holy One, blessed be He, arouses war in the world, those above and those below, NAMELY, THE NATION BELOW AND THEIR PATRONS ABOVE, are dislodged from their places, as we have established. This is the meaning of the verse: "The chariots of Pharaoh and his host has He thrown into the sea" (Shemot 15:4).

264. And they were all given over into the hands of the Judgment of Malchut, that is called the 'Great Sea', to break them from their level. When these were broken above, then all these below were broken, and lost in the sea below. Hence, it is written: "The chariots of Pharaoh and his host has He thrown into the sea." "The sea," without attributes SHOWS BOTH THE SEA ABOVE FOR THEIR MINISTERS, AND ALSO THE LOWER SEA OF THE EGYPTIANS BELOW.

265. וּמִבְּחַר שָׁלִישָׁיו טֻבְּעוּ בְיַם סוּף. וּמִבְּחַר שָׁלִישָׁיו, הָא אִתְּמַר, וְשָׁלִישִׁים עַל כֻּלּוֹ, כֻּלְּהוּ דַּרְגִּין תְּרֵין וְחָד. אִלֵּין עַל אִלֵּין. כְּגַוְונָא עִלָּאָה הָכִי אִתְעֲבִידוּ. וְכֻלְּהוּ אִתְמְסָרוּ בִּידָהָא, לְאִתְּבְּרָא מִשּׁוּלְטָנֵיהוֹן, אִלֵּין וְאִלֵּין.

265. "His chosen captains also are drowned in the Sea of Reeds." "His chosen captains" has already been explained. "And captains over every one of them" (Shemot 14:7). All the levels were as two and one FROM ABOVE, ones upon the others; they were made in the likeness of above. And all of them were given over to the hands OF MALCHUT, to break them from their domination, the ones as well as the others, THOSE ABOVE AND THOSE BELOW.

266. ת"ח, הָא אִתְּמַר דְּכֻלְּהוּ עֶשֶׂר מָחָאן דְּעָבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם, כֹּלָּא הֲוָה יְדָא חֲדָא, דִּשְׂמָאלָא אַכְלִיל בִּימִינָא. דְּעֶשֶׂר אֶצְבְּעָן כְּלִילָן דָּא בְּדָא, לָקֶבֶל עֶשֶׂר אֲמִירָן, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְקְרֵי בְּהוּ לְבָתַר. לָקֶבְלֵיהּ דְּכֹלָּא הַאי דְּיַמָּא, תַּקִּיף וְרַב וְשַׁלִּיטָא. כד"א, וְהָאַחֲרוֹן הִכְבִּיד. הה"ד מַרְכְּבוֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם וְגוֹ'. וּלְזִמְנָא דְּאָתֵי, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְקַטְלָא אַכְלוֹסִין וְקוּזְתוּרְנָטִין וְקוֹנְטִירִיסִין וְקַלַטְירוֹלְסִין דֶּאֱדוֹם הה"ד מִי זֶה בָּא מֵאֱדוֹם חֲמוּץ בְּגָדִים מִבָּצְרָה.

266. Come and behold: we have learned that the ten plagues that the Holy One, blessed be He, caused in Egypt were all by one hand, because the left hand was included in the right. And ten fingers were included in each other, corresponding to the ten sayings with which the Holy One, blessed be He,

THE PATRON ANGEL OF THE SEA: Slay all these multitudes and afterwards cast them out. Afterwards the sea covered them, as is written: "The chariots of Pharaoh and his host has He thrown into the sea."

262. אָמַר רִבִּי אֶלְעָזָר, פּוּק חֲמִי כַּמָּה רְתִיכִין עָבֵד קוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא, כַּמָּה אִכְלוּסִין, כַּמָּה חֵילִין, וְכֻלְּהוּ קְשִׁירִין אִלֵּין בְּאִלֵּין. כֻּלְּהוּ רְתִיכִין אִלֵּין לְאִלֵּין, דַּרְגִּין עַל דַּרְגִּין, וּמִסִּטְרָא דִשְׂמָאלָא מִתְעָרִין רְתִיכִין דְּלָא קַדִּישִׁין שַׁלִּיטִין. וְכֻלְּהוּ דַּרְגִּין יְדִיעָן לְעֵילָא.

262. Rabbi Elazar said: Come and behold. The Holy One, blessed be He, made above many Chariots, many multitudes, and many hosts which are all tied to each other. They are all Chariots to each other, FOR EVERY LOWER IS A CHARIOT TO THAT WHICH IS ABOVE IT; there are levels upon levels. And from the left side, dominating Chariots are come that are not Holy. And they are all specific levels above.

263. וְהָא אִתְעַרְנָא בִּבְכוֹר פַּרְעֹה, דְּהוּא דַּרְגָּא חַד, דְּקָטַל קוּדְשָׁא בְּרִיךְ הוּא וְתָבַר לֵיהּ מִשּׁוּלְשֶׁלֵיהּ תַּקִּיפָא, תְּחוֹת שׁוּלְטָנֵיהּ, כַּמָּה רְתִיכִין וְכַמָּה חֵילִין דְּקוּזְמִיטִין מִסְּטָר שְׂמָאלָא, מִנְּהוֹן אֲחִידָן בַּאֲתָר עִלָּאָה דְּשׁוּלְטָנוּתָא דִּלְהוֹן, וּמִנְּהוֹן אֲחִידָן בְּמַלְכוּתָא דִּלְעֵילָא. מִנְּהוֹן אֲחִידָן בָּתַר אַרְבַּע חִיוָן, כְּמָה דְּאִתְּמַר.

263. We have already noted by the first born of Pharaoh, that is one level, that the Holy One, blessed be He, slew and broke loose from its strong chain. Under its domination were many Chariots and many hosts of mighty men of the left side. Some of them were attached to the highest place of their dominion, and some of them were attached to Malchut above, and some of them were attached under the four living creatures, as we already learned.

264. וְכֻלְּהוּ אִתְמְסָרוּ בִּידֵיהּ, בְּדִינָא דְּמַלְכוּתָא, דְּאִקְרֵי יַמָּא רַבָּא, לְתַבְרָא לוֹן מִדַּרְגֵּיהוֹן, וְכַד אִינּוּן אִתְּבְּרוּ לְעֵילָא, כָּל אִינּוּן דִּלְתַתָּא אִתְּבְּרוּ, וְאִתְאֲבִידוּ בְּיַמָּא תַּתָּאָה. הה"ד, מַרְכְּבוֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם. בַּיָּם סְתָם.

And Aravot is 1,500 years' walk in length and 1,500 years wide, and all these firmaments are illuminated from its radiance.

269. וְהָא תָּנִינָן, לְעֵילָא מֵעֲרָבוֹת, רָקִיעַ דְּחַיּוֹת. פַּרְסוֹת דְּחַיּוֹת קַדִּישִׁין וְרוּמְהוֹן, כְּכֻלְּהוּ. לְעֵילָא מִנְּהוֹן קַרְסוֹלִין דְּחַיּוֹת כְּכֻלְּהוּ. שׁוֹקֵי הַחַיּוֹת, כְּכֻלְּהוּ. אַרְכּוּבִין דְּחַיּוֹת, כְּכֻלְּהוּ. יַרְכִין דְּחַיּוֹת, כְּכֻלְּהוּ. עַגְבֵי דְּחַיּוֹת, כְּכֻלְּהוּ. וְגוּפָא דְּחַיּוֹת כְּכֻלְּהוּ. גַּדְפַּיְיהוּ, כְּכֻלְּהוּ. וְצַוָּארַיְיהוּ, כְּכֻלְּהוּ. רָאשֵׁי הַחַיּוֹת, כְּכֻלְּהוּ. מַאי כְּכֻלְּהוּ. כָּקְבָלֵי כֻּלְּהוּ.

269. We have learned that above Aravot is the firmament of the living creatures, WHERE THERE ARE FOUR LIVING CREATURES: LION, OX, EAGLE AND MAN. The hoofs of the living creatures and their height resemble all of those THAT ARE UNDER THEM, BECAUSE THE UPPER ONE CONTAINS WITHIN IT ALL THAT IS BELOW IT. Above them are the ankles of living creatures, and they resemble all of those THAT ARE BELOW THEM. The shanks of the living creatures resemble all of those THAT ARE BELOW. The thighs of the living creatures resemble all of those THAT ARE BELOW. The buttocks of the living creatures resemble all of those THAT ARE BELOW, and the torsos of the living creatures resemble all of those THAT ARE BELOW. The wings resemble all of those THAT ARE BELOW. Their necks resemble all of those THAT ARE BELOW. The heads of the living creatures resemble all of those THAT ARE BELOW. HE ENUMERATES HERE TEN ASPECTS CORRESPONDING TO TEN SFIROT. HE ASKS: What is the meaning of 'resemble all of those'? AND HE ANSWERS: THEY ARE CONSIDERED comparable to all those THAT ARE BELOW THEM.

270. וְכַל שַׁיְיפָא וְשַׁיְיפָא דִּבְחַיּוֹת, לָקְבֵל שִׁבְעָה תְּהוֹמִין, וְלָקְבֵל שִׁבְעָה הֵיכָלִין וְלָקְבֵל מֵאַרְעָא לִרְקִיעָ. וְלָקְבֵל מֵרְקִיעָ לִרְקִיעָ, וְשִׁיעוּרָא דְּכֻלְּהוּ וְרוּמְהוֹן עֶשְׂרִין וַחֲמִשָּׁה אַלְפִין חוּלָקִין, מִשִּׁיעוּרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאוֹקִימְנָא.

270. Every single limb in the living creatures corresponds to the seven depths. It corresponds to seven sanctuaries, WHICH ARE THE SECRET OF THE SEVEN MALCHUYOT, and corresponds to from the earth to the firmament, WHICH IS YESOD. It corresponds to from the firmament to the

was afterwards named. Corresponding to them all, the one of the sea was strong and great and dominating, as is said: "And afterward (lit. 'the last one') He afflicted her more" (Yeshayah 8:23). This is what is meant by: "The chariots of Pharaoh and his host has he thrown into the sea." In the time to come, the Holy One, blessed be He, shall slay multitudes, and different officers, and leaders of Edom. This is what is said: "Who is this, who comes from Edom, with crimsoned garments from Batzrah?" (Yeshayah 63:1).

267. מַרְכְּבוֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם. רִבִּי יִצְחָק פָּתַח, לְקוֹל תִּתּוֹ הֲמוֹן מַיִם בַּשָּׁמַיִם וַיַּעֲלֶה נְשִׂיאִים מִקְצֵה הָאָרֶץ בְּרָקִים לַמָּטָר עָשָׂה וַיּוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו. הָא תָּנֵינָן, שִׁבְעָה רְקִיעִין עָבֵד קוּדְשָׁא בְּרִיךְ הוּא, וּבְכָל רְקִיעָא וּרְקִיעָא כּוֹכָבִין קְבִיעִין, וְרַהֲטִין בְּכָל רְקִיעָא וּרְקִיעָא, וּלְעֵילָא מִכֻּלְּהוּ עֲרָבוֹת.

267. "The chariots of Pharaoh and his host has He thrown into the sea." Rabbi Yitzchak opened the discussion, saying: "When His voice resounds with the great mass of water in the heavens, and He raises vapors from the ends of the earth; when He makes lightning flashes among the rain, and brings forth the wind out of His storehouses" (Yirmeyah 10:13). We have learned that the Holy One, blessed be He, made seven firmaments CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, and stars are stationed in every firmament, MEANING FROM THE ASPECT OF "AND RETURNED" (YECHEZKEL 1:14). Stars fly in every single firmament, MEANING LEVELS FROM THE ASPECT OF "RAN" (IBID.). And above all of them is Aravot, WHICH IS THE FIRST THREE SFIROT OF THE FIRMAMENTS.

268. וְכָל רְקִיעָא וּרְקִיעָא בְּהִלּוּכוֹ מָאתַן שְׁנִין, וְרוּמֵיהּ חֲמֵשׁ מְאָה שְׁנִין. וּבֵין רְקִיעָא וּרְקִיעָא, חֲמֵשׁ מְאָה שְׁנִין. וְהַאי עֲרָבוֹת הִלּוּכוֹ בְּאוֹרְכֵיהּ, אֶלֶף וַחֲמֵשׁ מֵאָה שְׁנִין. וּפוּתְיֵיהּ, אֶלֶף וַחֲמֵשׁ מֵאָה שְׁנִין, וּמִזִּיוָא דִּילֵיהּ, נָהֲרִין כָּל אִינּוּן רְקִיעִין.

268. And every firmament is two hundred years' walk in length and five hundred years high. Between each firmament is a distance of 500 years.

HOLINESS, THERE IS A CORRESPONDING ONE IN THE OTHER SIDE. And they grasp onto those above, FOR THEY NURTURE FROM HOLINESS. AND NOW, AT THE SPLITTING OF THE SEA OF REEDS, they descend, broken by the strong power of Holiness, as we have established: "The chariots of Pharaoh and his host…"

firmament, WHICH ARE CHESED, GVURAH, NETZACH, AND HOD, AS MENTIONED. Their measure and height is 25,000 parts of the measure of the Holy One, blessed be He, as we have established.

271. וְעוֹד רְקִיעָא חַד לְעֵילָא, מִן קַרְנֵי הַחַיּוֹת, דִּכְתִיב וּדְמוּת עַל רָאשֵׁי הַחַיָּה רָקִיעַ. מִלְּרַע כַּמָּה רְתִיכִין, בִּימִינָא וּשְׂמָאלָא.

271. There is one more firmament above the horns of the living creatures, as is written: "And over the heads of beasts there was the likeness of a firmament" (Yechezkel 1:22). Below THAT FIRMAMENT are many Chariots on the right and left.

272. מִתְּחוֹת יַמָּא שָׁרָאן כֻּלְּהוּ נוּנֵי יַמָּא, וְשָׁטָאן, אִתְכְּנָפוּ בְּזָוִיהוֹן אַרְבַּע, נַחְתִּין בְּדַרְגֵּיהוּ, וְכֻלְּהוּ רְתִיכִין אִקְרוּן בִּשְׁמָהָן. מִתְּחוֹת אִלֵּין, אַזְלִין וְשָׁאטִין אִינּוּן זְעִירִין, דַּרְגִּין עַל דַּרְגִּין, דִּכְתִיב זֶה הַיָּם גָּדוֹל וּרְחַב יָדַיִם שָׁם רֶמֶשׂ וְאֵין מִסְפָּר חַיּוֹת קְטַנּוֹת עִם גְּדוֹלוֹת. וְהָא אוֹקִימְנָא מִלֵּי.

272. Below the sea, WHICH IS MALCHUT, dwell all the fish of the sea. They swim and gather in their four corners – WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT – and descend in their level, MEANING THEY ILLUMINATE FROM ABOVE DOWNWARDS, and all the Chariots are called by their name. Below these go the small ones, levels upon levels, as is written: "So is this great and wide sea, wherein are creeping things innumerable, both small and great beasts" (Tehilim 104:25). We have already established these things.

273. מִסִּטְרָא שְׂמָאלָא תַּתָּאָה, קוּזְמִיטָא סִטְרָא אַחֲרָא וְאַחִידָן מֵאִינּוּן דִּלְעֵילָא, וְנַחְתּוּ לְאִתְבְּרָא מֵחֵילָא תַּקִּיפָא קַדִּישָׁא. כְּמָה דְּאוֹקִימְנָא, מַרְכָּבַת פַּרְעֹה וְחֵילוֹ וְגוֹ׳.

273. In the lower left side there is the dominion of the Other Side. FOR, "ELOHIM HAS MADE THE ONE AS WELL AS THE OTHER" (KOHELET 7:14). AND TO EVERYTHING THAT IS IN BRIYAH, YETZIRAH, ASIYAH OF

MALCHUT, stands firm. She is filled from her aspect, BECAUSE THE LEFT, WHICH IS HER SIDE, IS THEN ATTIRED IN CHASSADIM AND HER LIGHT BECOMES FULL. She enters into two hundred sanctuaries of the King, WHICH IS THE SECRET OF THE RIGHT COLUMN, WHICH CONTAINS ONLY KETER AND CHOCHMAH. EACH ONE NUMBERS ONE HUNDRED; THUS, THEY ARE TWO HUNDRED. AFTER MALCHUT HAS BEEN COMPLETED AND FILLED FROM THE LEFT COLUMN, SHE IS ENTIRELY INCLUDED IN THE RIGHT, WHICH IS THE SECRET OF THE TWO HUNDRED SANCTUARIES. A person who has studied Torah at midnight – at the time that the North Wind stirs, NAMELY THE LEFT, and it is the desire of this doe to be aroused in the world TO BESTOW PLENTY – he comes with her to stand before the King. And during the time of morning light, a thread of grace is drawn over him.

275. מִסְתַּכֵּל בִּרְקִיעָא, שַׁרְיָא עָלֵיהּ נְהִירוּ דְּסָכְלְתָנוּ דְּדַעְתָּא קַדִּישָׁא, וּמִתְעַטֵּר בֵּיהּ בַּר נָשׁ, וְדָחֲלִין מִנֵּיהּ כֹּלָּא. כְּדֵין הַאי בַּר נָשׁ אִקְרֵי בְּרָא לְקוּדְשָׁא בְּרִיךְ הוּא, בַּר הֵיכָלָא דְּמַלְכָּא. עָאל בְּכָל תַּרְעוֹי, לֵית דְּיִמְחֵי בִּידֵיהּ.

275. As he gazes at the firmament, MEANING THAT HE RECEIVES FROM THE FIRMAMENT, WHICH IS YESOD OF ZEIR ANPIN, the light of understanding of the Holy Knowledge dwells upon him, and the man is crowned with it, BY ATTAINING THE FIRST THREE SFIROT. And all fear him. Then this person is called 'a son of the Holy One, blessed be He', 'a resident of the King's sanctuary', WHICH IS MALCHUT, MEANING A SON TO ZEIR ANPIN AND NUKVA. And he enters all the gates of the King and nobody can hinder him.

276. בְּשַׁעֲתָא דְּקָרֵי לְהֵיכָלָא דְּמַלְכָּא, עָלֵיהּ כְּתִיב, קָרוֹב יְיָ׳ לְכָל קוֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאוּהוּ בֶּאֱמֶת. מַאי בֶּאֱמֶת. כְּמָה דְּאוֹקִימְנָא, תִּתֵּן אֱמֶת לְיַעֲקֹב, דְּיָדַע לְיַחֲדָא שְׁמָא קַדִּישָׁא בִּצְלוֹתֵיהּ כַּדְקָא יֵאוֹת. וְדָא פּוּלְחָנָא דְּמַלְכָּא קַדִּישָׁא.

276. At the time that he is summoned to the King's sanctuary, it is written about him: "Hashem is near to all those who call upon Him, to all those who call upon Him in Truth" (Tehilim 145:18). What is "in Truth"? It is as we

20. "Your right hand, Hashem, is glorious in power"

A Synopsis

Rabbi Shimon, speaking of the doe that is Malchut, says that a person who studies Torah at midnight comes with the doe to stand before the King, and when morning comes a thread of grace is drawn over him. As he gazes at the firmament the light of understanding of the Holy Knowledge dwells upon him, and he is crowned with it. He says, "Hashem is near to all those who call upon Him, to all those who call upon Him in Truth," which means that he knows how to proclaim the unity of the Holy Name in his prayers, properly, and thus establishes a single nation in the world. Everyone who comes to pray without concentrating with his heart, desire and fear, is cast away. Rabbi Shimon talks about "The Righteous perishes," or "The righteous lost," telling us that the Righteous lost since blessings no longer dwell on him as they once did, and since the children of Yisrael, Malchut, has become distanced from him. In the time to come, his spouse will be returned to him. Man is really divided in order that he should later accept his spouse and the two should truly become one body. Rabbi Shimon compares this to "your right hand," which is divided in order to accept the left. In the time to come, in the time of Messiah, he says, "Your right hand, Hashem, has dashed (lit. 'will dash') the enemy in pieces." Then will be Armageddon and also the resurrection of the dead. Rabbi Shimon says that at that time those who will remain in the world, those who are circumcised and received the Holy Covenant, shall be blessed. Rabbi Chiya concludes that the pleasantness that sent forth light when God gave the Torah to Yisrael has been covered and concealed since the Temple was destroyed.

274. יְמִינְךָ יְיָ׳ נֶאְדָּרִי בַּכֹּחַ. אָמַר ר״ש, בְּשַׁעֲתָא דְּצַפְּרָא נָהִיר, וְאַיַּלְתָּא קַיְימָא בְּקִיּוּמָהּ, אִתְעַבְּרַת בְּסִטְרָהָא, וְעָאלַת בְּמָאתָן הֵיכָלִין דְּמַלְכָּא. בַּר נָשׁ דְּאִשְׁתַּדַּל בְּפַלְגוּת לֵילְיָא בְּאוֹרַיְיתָא, בְּשַׁעֲתָא דְּאִתְּעַר רוּחָא דְצָפוֹן, וְתִיאוּבְתָּא דְּאַיַּלְתָּא דָּא לְאִתְּעָרָא בְּעָלְמָא, אָתֵי עִמָּהּ לְקַיְימָא קֹדֶם מַלְכָּא, בְּשַׁעֲתָא דְּנָהִיר צַפְּרָא מַשְׁכִּין עָלֵיהּ חַד חוּטָא דְּחֶסֶד.

274. "Your right hand, Hashem, is glorious in power" (Shemot 15:6). Rabbi Shimon said: At the time when the morning shines, WHICH IS THE SECRET OF THE LIGHT OF CHASSADIM OF ZEIR ANPIN, the doe, WHICH IS

לְיַחֲדָא שְׁמָא קַדִּישָׁא כַּדְקָא יֵאוֹת מִתְבַּקְעִין כָּל אִינּוּן כּוֹתְלֵי חֲשׁוֹכָא, וְאַנְפִּין דְּמַלְכָּא אִתְחַזְיָין, וְנָהֲרִין לְכֹלָּא. וְכַד אִינּוּן אִתְחַזְיָין וְנָהֲרִין, מִתְבָּרְכִין כֹּלָּא עִלָּאִין וְתַתָּאִין. כְּדֵין בִּרְכָאן אִשְׁתְּכָחוּ בְּכֻלְּהוּ עָלְמִין, וּכְדֵין כְּתִיב לֵרָאוֹת פָּנָי.

279. It should have been simply, "When you come to see." Why the additional "to see My face"? HE ANSWERS: For all these faces of King, NAMELY THE ILLUMINATION OF CHOCHMAH IN THE SECRET OF THE PASSAGE: "A MAN'S WISDOM MAKES HIS FACE TO SHINE" (KOHELET 8:1), are concealed in the depth of the darkness, WHICH IS THE SECRET OF THE JUDGMENTS IN THE LEFT COLUMN. For by all those who know how to proclaim the unity of the Holy Name properly, the walls of darkness split, and the face of the King appears and shines to everyone. When they are visible and shine, then blessed are all those above and below. Then blessings are prevalent in all the world, and it is written: "to see My face."

280. מִי בִקֵּשׁ זֹאת מִיֶּדְכֶם, מַאי קָא מַיְירֵי. אֶלָּא מַאן דְּאָתֵי לְיַחֲדָא שְׁמָא קַדִּישָׁא עִלָּאָה, בָּעֵי לְיַחֲדָא מִסִּטְרָא דְּזֹאת. כְּמָה דִּכְתִיב בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ. בְּגִין דְּיִזְדַּוְּוגֵן כַּחֲדָא, אִינּוּן תְּרֵין: צַדִּיק וְצֶדֶק, בְּזִוּוּגָא חֲדָא. בְּגִין דְּיִתְבָּרְכוּן כֹּלָּא מִנַּיְיהוּ וְאִלֵּין אִקְרוּן חֲצֵרֶךָ, כְּמָה דִּכְתִיב, אֲשֶׁר תִּבְחַר וּתְקָרֵב יִשְׁכֹּן חֲצֵרֶךָ.

280. "Who has required this (Heb. *zot*) from your hand" (Yeshayah 1:12). HE ASKS: What does the passage mean? HE ANSWERS: Everyone who comes to establish the unity of the Holy Supernal Name must do so from this aspect of *zot,* THAT IS MALCHUT, as is written: "Thus (Heb. *zot*) shall Aaron come into the holy place" (Vayikra 16:3). This is in order that the Righteous, WHICH IS YESOD, and righteousness, WHICH IS MALCHUT, shall unite together as one pair, so that everything shall be blessed from them. And these two are called "Your courts," as is written: "Happy is the man whom You choose, and cause to approach to You, that he may dwell in Your courts" (Tehilim 65:5).

281. וְאִי אִיהוּ אָתֵי לְיַחֲדָא שְׁמָא קַדִּישָׁא, וְלָא יִתְכַּוֵּון בֵּיהּ בִּרְעוּתָא דִּלְבָא, בִּדְחִילוּ וּרְחִימוּ. קוּדְשָׁא בְּרִיךְ הוּא אָמַר, מִי בִקֵּשׁ זֹאת מִיֶּדְכֶם

established in the passage: "Show Truth to Jacob" (Michah 7:20), WHICH MEANS that he knows how to proclaim the unity of the Holy Name in his prayers properly. And this is the service of the Holy King.

277. וּמַאן דְּיָדַע לְיַחֲדָא שְׁמָא קַדִּישָׁא כַּדְקָא יֵאוֹת, אוֹקִים אוּמָא יְחִידָא בְּעָלְמָא, דִּכְתִיב וּמִי כְעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ. וְעַל דָּא אוֹקִימְנָא, כָּל כֹּהֵן דְּלָא יָדַע לְיַחֲדָא שְׁמָא קַדִּישָׁא כַּדְקָא יֵאוֹת, לָאו פּוּלְחָנֵיהּ פּוּלְחָנָא. דְּהָא כֹּלָּא בֵּיהּ תַּלְיָא, פּוּלְחָנָא עִלָּאָה, וּפוּלְחָנָא תַּתָּאָה. וּבָעֵי לְכַוְּונָא לִבָּא וּרְעוּתָא, בְּגִין דְּיִתְבָּרְכוּן עִלָּאֵי וְתַתָּאֵי.

277. Anyone who knows how to proclaim the unity of the Holy Name properly establishes a single nation in the world, as written: "And what one nation in the earth is like Your people, like Yisrael" (II Shmuel 7:23). Therefore, we have established that the service of any priest who does not know how to proclaim the unity of the Holy Name properly is not a proper service. This is because everything depends UPON THE PRIEST, both the service above, WHICH IS THE ESTABLISHING OF UNITY OF THE NAME, and the service below, OF SACRIFICES. And he must concentrate his heart and desire so that those above and those below are blessed.

278. כְּתִיב כִּי תָבֹאוּ לֵרָאוֹת פָּנָי. כָּל בַּר נָשׁ דְּאָתֵי לְיַחֲדָא שְׁמָא קַדִּישָׁא, וְלָא אִתְכַּוָּון בֵּיהּ בְּלִבָּא וּרְעוּתָא וּדְחִילוּ, בְּגִין דְּיִתְבָּרְכוּן בֵּיהּ עִלָּאֵי וְתַתָּאֵי, רָמָאן לֵיהּ צְלוֹתֵיהּ לְבַר, וְכֹלָּא מַכְרִיזֵי עָלֵיהּ לְבִישׁ. וְקוּדְשָׁא בְּרִיךְ הוּא קָרֵי עָלֵיהּ כִּי תָבֹאוּ לֵרָאוֹת פָּנָי.

278. It is written: "When you come to appear before Me (lit. 'see My face')" (Yeshayah 1:12), for the prayer of every person who comes to proclaim the unity of the Holy Name but does not concentrate with his heart, desire and fear in order that by it those above and those below shall be blessed, is cast away. All announce against him. And the Holy One, blessed be He, declares of him: "When you come to see My face."

279. כִּי תָבוֹאוּ לִרְאוֹת מִבָּעֵי לֵיהּ, מַאי לֵרָאוֹת פָּנָי. אֶלָּא כָּל אִינּוּן אַנְפִּין דְּמַלְכָּא, טְמִירִין בְּעִמְקָא לְבָתַר חֲשׁוֹכָא וְכָל אִינּוּן דְּיַדְעִין

לְהוּ לְתַתָּאֵי, דְּהָא כָּל סִיּוּעָתָא וְכָל בִּרְכָּאן אִסְתָּלִיקוּ מִנַּיְיהוּ. מְנָלָן. דִּכְתִיב נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אָרֶץ. מַאי נָטִיתָ יְמִינְךָ. כְּתַרְגּוּמוֹ, אֲרִימַת יְמִינְךָ. מִיָּד תִּבְלָעֵמוֹ אָרֶץ. וְכַד יְמִינָא אִשְׁתְּכַח, שְׂמָאלָא אִשְׁתְּכַח עִמֵּיהּ, וּכְדֵין לָא שַׁלְטִין דִּינִין בְּעָלְמָא, מ״ט, בְּגִין דִּימִינָא אִשְׁתְּכַח עִמֵּיהּ. וְאִי יְמִינָא אִסְתַּלָּקַת, הָא שְׂמָאלָא אִזְדַּמְּנַת, כְּדֵין דִּינִין מִתְעָרִין בְּעָלְמָא, וְדִינָא שַׁרְיָא בְּכֹלָּא.

284. It is not so with the Holy One, blessed be He. When THE HOLY ONE, BLESSED BE HE, raises His hand above, woe to those below, because all assistance and blessing has departed from them. How do we know this? For it is written: "You did stretch out Your right hand, the earth swallowed them" (Shemot 15:12). What is "You did stretch out Your right hand"? It is like its Aramaic translation: 'You raised Your right hand' and immediately, 'the earth swallowed them'. And when the right is present, the left is also with it. And if the right departs, then the left comes, Judgments stir in the world, and Judgments prevail overall.

285. ר״ש כַּד הֲוָה מָטֵי לְהַאי קְרָא, הֲוָה בָּכֵי, דִּכְתִיב הֵשִׁיב אָחוֹר יְמִינוֹ. וְכִי אֶפְשָׁר דְּהֵשִׁיב אָחוֹר יְמִינוֹ. אֶלָּא בְּגִין דְּאַקְדִּים שְׂמָאלָא לְנַחְתָּא בְּעָלְמָא, וִימִינָא אִשְׁתַּאֲרַת בַּאֲתָר אַחֲרָא.

285. When Rabbi Shimon reached this verse he wept, for it is written: "He has drawn back his right hand" (Eichah 2:3). Is it possible that He would draw back His right hand? AND HE ANSWERS: But because the left hastened to descent into the world first, the right remained in another place, NAMELY BEHIND.

286. אר״ש, כְּתִיב הַצַּדִּיק אָבָד. וְהָא אוֹקִימְנָא מִלֵּי, הַצַּדִּיק נֶאֱבַד לָא כְּתִיב, אֶלָּא הַצַּדִּיק אָבָד. מִכָּל אִינּוּן אַנְפֵּי מַלְכָּא, לָא אִשְׁתְּכַח דְּאָבַד, אֶלָּא צַדִּיק. אָבַד בִּתְרֵי סִטְרֵי: חַד, דְּלָא שָׁרָאן בֵּיהּ בִּרְכָּאן, כַּד בְּקַדְמֵיתָא. וְחַד, דְּאִתְרְחִיקַת מִנֵּיהּ בַּת זוּגֵיהּ דְּהִיא כ״י. אִשְׁתְּכַח, דְּצַדִּיק אָבַד יַתִּיר מִכֹּלָּא. וּלְזִמְנָא דְּאָתֵי כְּתִיב, גִּילִי מְאֹד בַּת צִיּוֹן הָרִיעִי בַּת יְרוּשָׁלַם הִנֵּה מַלְכֵּךְ יָבֹא לָךְ צַדִּיק וְנוֹשָׁע הוּא. צַדִּיק

רְמוֹס חֲצֵרַי. זֹאת וַדַּאי, דְּהָא לָא אִשְׁתְּכַח בְּהוּ בִּרְכָּאן. וְלָא דַּי דְּלָא אִשְׁתְּכָחוּ בְּהוּ בִּרְכָּאן, אֶלָּא דְּשַׁרְיָא בְּהוּ דִּינָא וְאִשְׁתְּכַח דִּינָא בְּכֹלָּא.

281. And to he who is about to unite the Holy name, but does not concentrate with the heartfelt desire, with fear and love, the Holy One, blessed be He, says: "who has required this (Heb. *zot*) at your hand, to trample My courts?" (Yeshayah 1:12) *Zot* is precise, because there are no blessings IN THE RIGHTEOUS AND RIGHTEOUSNESS WHICH ARE CALLED 'MY COURTS'. And not only are there no blessings, but rather Judgment dwells in them, and we find that everything is under Judgment.

282. ת"ח, יְמִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא, מִנֵּיהּ מִתְעָרִין כָּל נְהִירוּ, כָּל בִּרְכָּאן, וְכָל חִדוּ. בֵּיהּ כָּלִיל שְׂמָאלָא כְּמָה דְּאִית בְּבַר נָשׁ יְמִינָא וּשְׂמָאלָא, וּשְׂמָאלָא אִתְכְּלִיל בִּימִינָא, וִימִינָא הוּא כָּלִיל כֹּלָּא. וְכַד אִתְעַר יְמִינָא שְׂמָאלָא אִתְעַר עִמֵּיהּ, דְּהָא בֵּיהּ אָחִיד וְאִתְכְּלִיל.

282. Come and behold: from the right side of the Holy One, blessed be He, WHICH IS CHESED, every light is aroused, all blessings, all joy. Within it is included the left. This is just as a person has right and left sides, and the left is included in the right, and the right includes everything. And when the right stirs, the left stirs with it, for it is linked to it and is included.

283. וְת"ח, בְּשַׁעֲתָא דְּאָרִים בַּר נָשׁ יְדֵיהּ בִּצְלוֹתָא, מְכַוְּוִן בְּאֶצְבְּעָן דִּילֵיהּ לְעֵילָא. כְּמָה דִּכְתִיב וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגָבַר יִשְׂרָאֵל. דְּהָא בִּימִינָא תַּלְיָא כֹּלָּא. וּכְתִיב וַיִּשָּׂא אַהֲרֹן אֶת יָדָו, וּכְתִיב חָסֵר. וּכְדֵין אִתְכַּוַּן לְבָרְכָה לְעֵילָא.

283. Come and behold: when a person raises his hands in prayer, he points his fingers upwards, as is written: "And it came pass, when Moses held up his hand, that Yisrael prevailed" (Shemot 17:11). Everything depends on the right. It is written: "And Aaron lifted up his hands (Heb. *yadav*)" (Vayikra 9:22). *YADAV* is spelled without *YUD*, WHICH MEANS ONE HAND, THE RIGHT, and then he concentrates on blessing above.

284. וְקוּדְשָׁא בְּרִיךְ הוּא לָאו הָכִי, בְּשַׁעֲתָא דְּאָרִים יְמִינָא לְעֵילָא, וַוי

288. Rabbi Shimon said: It is as we established, because man is really divided, MEANING THAT HE IS ONLY HALF A BODY AND HIS SECOND HALF IS A WOMAN. What is the reason? In order that afterwards he should receive his spouse and the two should truly become one body. So is "Your right hand" really divided, IT IS ONLY HALF A BODY. What is the reason? In order to receive the left. And it is all so, one with one. With one hand, He smites and cures. Therefore, it is written: "Your right hand, Hashem, has dashed the enemy in pieces."

289. תָּא חֲזֵי, שִׁירָתָא דָּא אִתְּמַר, עַל הַהוּא זִמְנָא, וְעַל זִמְנָא דְּאָתֵי, בְּיוֹמֵי דְּיִתְעַר מַלְכָּא מְשִׁיחָא, דִּכְתִיב, יְמִינְךָ יְיָ׳ תִּרְעַץ אוֹיֵב, רָעַצְתָּ לָא כְּתִיב, אֶלָּא תִּרְעַץ. מַה כְּתִיב בְּקַדְמֵיתָא, הֵשִׁיב אָחוֹר יְמִינוֹ, מִפְּנֵי אוֹיֵב, בְּהַהוּא זִמְנָא הִיא, תִּרְעַץ אוֹיֵב לְזִמְנָא דְּאָתֵי.

289. Come and behold: this song was sung about that time and about the time to come, when King Messiah will be aroused, as written: "Your right hand, Hashem, has dashed (lit. 'will dash') the enemy in pieces." It is not written: 'has dashed', THAT IS IN THE PAST TENSE, but "will dash," IN THE FUTURE TENSE. THUS, THIS IS ALSO FOR THE FUTURE TO COME. It is written before, REGARDING THE EXILE: "He has drawn back His right hand from before the enemy." At that time, in the time to come, it "will dash the enemy in pieces"

290. וְכֹלָּא הָכִי הוּא, תַּהֲרוֹס קָמֶיךָ, הָרַסְתָּ לָא כְּתִיב, אֶלָּא תַּהֲרוֹס. תְּשַׁלַּח חֲרוֹנְךָ יֹאכְלֵמוֹ כַּקַּשׁ, כֹּלָּא לְזִמְנָא דְּאָתֵי. יְמִינְךָ יְיָ׳ נֶאְדָּרִי בַּכֹּחַ, בְּזִמְנָא דָּא, בְּעָלְמָא דֵּין. יְמִינְךָ יְיָ׳ תִּרְעַץ אוֹיֵב, בְּזִמְנָא דְּמַלְכָּא מְשִׁיחָא. וּבְרוֹב גְּאוֹנְךָ תַּהֲרוֹס קָמֶיךָ, לְבִיאַת גּוֹג וּמָגוֹג. תְּשַׁלַּח חֲרוֹנְךָ יֹאכְלֵמוֹ כַּקַּשׁ, לִתְחִיַּית הַמֵּתִים. דִּכְתִיב, וְרַבִּים מִיְּשֵׁינֵי אַדְמַת עָפָר יָקִיצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לַחֶרְפּוֹת וּלְדִרְאוֹן עוֹלָם.

290. And it is all in this manner: "You have (lit. 'will') overthrown them that rose up against You" (Shemot 15:7). It is not written, "You have overthrown," but literally, 'You will overthrow,' and similarly, "You did (lit. 'will') send forth Your anger, which consumed them as stubble" (Ibid.). It is all in the time to come. "Your right hand, Hashem, is glorious in

וּמוֹשִׁיעַ לָא כְּתִיב, אֶלָּא צַדִּיק וְנוֹשָׁע הוּא. הוּא נוֹשָׁע וַדַּאי. וְהָא אִתְּמַר.

286. Rabbi Shimon said: It is written, "The righteous perishes" (Yeshayah 57:1), and we explained the words. It does not say that 'the Righteous is lost', but rather, "The righteous lost." AND HE ANSWERS: From all the aspects of the King the only one who lost was the Righteous one, WHICH IS YESOD. He lost in two ways: one, since blessings no longer dwell on him as originally, and the second is that his spouse has become distanced from him, that is, the Congregation of Yisrael, NAMELY MALCHUT. Thus the Righteous one loses more than any of them, and pertaining to the time to come, it is written: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold, your King comes to you, He is just, and a deliverer (lit. 'delivered')" (Zecharyah 9:9). It is not written, 'Just, and a deliverer' but rather "just, and delivered." He is most certainly delivered, BECAUSE HIS SPOUSE HAS RETURNED TO HIM. And we have already learned this.

287. יְמִינְךָ יְיָ נֶאְדָּרִי בַּכֹּחַ. מַאי נֶאְדָּרִי, נֶאְדָּר מִבָּעֵי לֵיהּ. אֶלָּא, בְּשַׁעֲתָא דִשְׂמָאלָא אַתְיָא לְאִזְדַּוְּוגָא בִּימִינָא, כְּדֵין כְּתִיב נֶאְדָּרִי תִּרְעַץ, וּלְעוֹלָם הָכִי הוּא בְּגִין דִשְׂמָאלָא אִשְׁתְּכַח בִּימִינָא, וְאִתְכְּלִיל בֵּיהּ.

287. "Your right hand, Hashem, is glorious (Heb. *ne'edari*) in power" (Shemot 15:6). "Why does it say "*Ne'edari*"? It should say the more common '*ne'edar*'. AND HE ANSWERS: When the left comes to unite with the right, then is written: "*Ne'edari*...has dashed the enemy in pieces." It is always thus when it unites with the right, because the left is present in the right and is included in it.

288. אָמַר רִבִּי שִׁמְעוֹן, כְּמָה דְאוֹקִימְנָא הָכִי הוּא, דְּבַר נָשׁ אִשְׁתְּכַח דְּאִתְפְּלַג. מ"ט. בְּגִין לְקַבְּלָא עִמֵּיהּ בַּת זוּגֵיהּ, דְּיִתְעֲבִידוּ חַד גּוּפָא מַמָּשׁ. כַּד יְמִינְךָ, אִשְׁתְּכַח דְּאִתְפְּלַג. מ"ט. בְּגִין לְקַבְּלָא עִמֵּיהּ שְׂמָאלָא. וְהָכִי הוּא כֻּלָּא, חַד בְּחַד. וְעַל דָּא, בְּחַד מָחֵי וּמַסֵּי, הה"ד יְמִינְךָ יְיָ תִּרְעַץ אוֹיֵב.

understood from, "He that is left in Zion, and he that remains in Jerusalem," that everyone who is circumcised attains these two levels, ZION AND JERUSALEM. If he observes that Covenant properly and is careful and particular about it, it is written: "He that is left in Zion, and he that remains in Jerusalem." These will remain in that time. And the Holy One, blessed be He, will renew the world and rejoice with them. In reference to that time, it is written: "May the glory of Hashem endure forever, let Hashem rejoice in His works" (Tehilim 104:31).

293. ר׳ חִיָּיא הֲוָה אָזִיל לְגַבֵּי רִבִּי אֶלְעָזָר, אַשְׁכְּחֵיהּ, דַּהֲוָה יָתִיב לְגַבֵּיהּ דְּרִבִּי יוֹסֵי בר״ש בֶּן לָקוּנְיָא חָמוּי. עַד דְּזָקִיף רֵישֵׁיהּ, חָמָא לֵיהּ לְרִבִּי חִיָּיא, אָמַר, בַּיּוֹם הַהוּא יִהְיֶה יִשְׂרָאֵל שְׁלִישִׁיָּה לְמִצְרַיִם וּלְאַשּׁוּר בְּרָכָה בְּקֶרֶב הָאָרֶץ אֲשֶׁר בֵּרְכוֹ יְיָ׳ צְבָאוֹת לֵאמֹר בָּרוּךְ עַמִּי מִצְרַיִם וּמַעֲשֵׂה יָדַי אַשּׁוּר וְנַחֲלָתִי יִשְׂרָאֵל, וְכִי אַשּׁוּר וּמִצְרַיִם קְרִיבִין אִינּוּן לְקוּדְשָׁא בְּרִיךְ הוּא.

293. Rabbi Chiya was traveling to Rabbi Elazar. He found him sitting near Rabbi Yosi, the son of Rabbi Shimon, son of Lakunya, his father-in-law. He raised his head and saw Rabbi Chiya. He said: "In that day shall Yisrael be the third with Egypt and with Ashur (Assyria), a blessing in the midst of the land whom Hashem Tzeva'ot shall bless, saying, 'Blessed be Egypt, My people, and Ashur the work of My hands, and the children of Yisrael My inheritance" (Yeshayah 19:24-25). HE ASKS: Are then Ashur and Egypt close to the Holy One, blessed be He?

294. אֶלָּא, עַל גָּלוּתָא דְּיִסְקוּן מִמִּצְרַיִם וּמֵאַשּׁוּר אִתְּמַר, וְאִי אִתְּמַר עַל מִצְרַיִם וְעַל אַשּׁוּר, עַל אִינּוּן חֲסִידִין דִּלְהוֹן, דְּאַהַדְרוּ בְּתִיּוּבְתָּא, וְאִשְׁתַּאֲרוּן לְמִפְלַח לְיִשְׂרָאֵל וּלְמַלְכָּא מְשִׁיחָא, דִּכְתִיב וְיִשְׁתַּחֲווּ לוֹ כָּל מְלָכִים. וּכְתִיב, וְהָיוּ מְלָכִים אוֹמְנַיִךְ וְגוֹ׳.

294. HE ANSWERS: This refers to all those members of the exiles who will go up from Egypt and Ashur. And if we say that it refers to Egypt and Ashur THEMSELVES, it refers to the pious among them who repented, and remained to serve Yisrael and King Messiah, as it is written: "And may all kings fall down before Him" (Tehilim 72:11), and, "And kings shall be your foster fathers..." (Yeshayah 49:23).

power" is in this time, in this world. "Your right hand, Hashem, will dash the enemy in pieces," refers to the time of King Messiah. "And in the greatness of Your excellency You have overthrown them that rose up against You," refers to the coming of Gog and Magog (Armageddon). "You will send forth Your anger, which will consume them as stubble," refers to the resurrection of the dead, as written: "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2).

291. בְּהַהוּא זִמְנָא, אָמַר רִבִּי שִׁמְעוֹן, זַכָּאִין אִינּוּן דְּיִשְׁתַּאֲרוּן בְּעָלְמָא, וּמַאן אִינּוּן. תָּא חֲזֵי, לָא יִשְׁתְּאַר מִבְּנֵי עָלְמָא, בַּר אִינּוּן גְּזִירִין, דְּקַבִּילוּ אָת קַיָּימָא קַדִּישָׁא, וְעָאלוּ בְּקַיְימָא קַדִּישָׁא, בְּאִינּוּן תְּרֵין חוּלָקִין, כְּמָה דְּאוֹקִימְנָא. וְהוּא נָטִיר לֵיהּ לְהַהוּא קַיָּים, וְלָא עַיְילֵיהּ בְּאַתָּר דְּלָא אִצְטְרִיךְ, אִלֵּין אִינּוּן דְּיִשְׁתַּאֲרוּן, וְיִכְתְּבוּן לְחַיֵּי עָלְמָא.

291. Rabbi Shimon said: During that time, blessed are those who will remain in the world. And who are they? Come and behold: there will not remain any in the world except those who are circumcised, who accepted the Holy Covenant, and entered into the two parts of the Holy Covenant, NAMELY CIRCUMCISION AND MEMBRANE UNCOVERING, as we have established. And one who guards the member the Covenant, not to insert it where he should not, these are those who will remain and be inscribed for eternal life.

292. מְנָלָן. דִּכְתִיב, וְהָיָה הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלִַם קָדוֹשׁ יֵאָמֵר לוֹ כָּל הַכָּתוּב לְחַיִּים בִּירוּשָׁלִַם. מַשְׁמַע הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלִַם, דְּכָל מַאן דְּאִתְגְּזַר, בְּאִלֵּין תְּרֵין דַּרְגִּין עָאל. וְאִי נָטִיר לְהַהוּא קַיָּים כַּדְקָא חֲזֵי, וְיִזְדְּהַר בֵּיהּ, עָלֵיהּ כְּתִיב הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלִַם. אִלֵּין יִשְׁתַּאֲרוּן בְּהַהוּא זִמְנָא, וְבֹהוּ זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְחָדְתָּא עָלְמָא, וּלְמֵחֱדֵי בְּהוּ. עַל הַהוּא זִמְנָא כְּתִיב, יְהִי כְבוֹד יְיָ׳ לְעוֹלָם יִשְׂמַח יְיָ׳ בְּמַעֲשָׂיו.

292. How do we know this? From the words: "And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called Holy, every one in Jerusalem that is written to Life" (Yeshayah 4:3). It is

IS ZEIR ANPIN, HIS MOTHER IS BINAH, AND THE CROWN IS THE FIRST THREE SFIROT.

297. וְהַהִיא שַׁעֲתָא דְּאִתְבְּנֵי מַקְדְּשָׁא, אִתְעַטָּר קוּדְשָׁא בְּרִיךְ הוּא בְּהַהוּא עֲטָרָה, וְיָתִיב בְּכֻרְסְיֵיא דִּילֵיהּ, וְאִתְעַטָּר בַּעֲטִרוֹי. וּמֵהַהוּא זִמְנָא דְּאִתְחָרַב בֵּי מַקְדְּשָׁא, לָא אִתְעַטָּר קוּדְשָׁא בְּרִיךְ הוּא בַּעֲטִרוֹי, וְהַהוּא נֹעַם אִתְטָמַר וְאִתְגְּנִיז.

297. At the time that the Temple was built, the Holy One, blessed be He, was crowned with that crown and sat on His throne, WHICH IS MALCHUT. From the time that the Temple was destroyed, the Holy One, blessed be He, was not crowned with His crowns, and that pleasantness, WHICH IS THE LIGHT OF BINAH, was covered and concealed.

295. א"ל, מַאי דִּכְתִיב, דְּרָכֶיהָ דַרְכֵי נֹעַם א"ל כַּמָּה טִפְּשִׁין בְּנֵי עָלְמָא, דְּלָא יַדְעִין וְלָא מַשְׁגִּיחִין בְּמִלּוֹי דְּאוֹרַיְיתָא, דְּהָא מִלִּין דְּאוֹרַיְיתָא אִינּוּן אָרְחָא לְמִזְכֵּי בְּהַהוּא נֹעַם יְיָ׳ דִּכְתִיב דְּרָכֶיהָ דַרְכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. דַּרְכֵי נֹעַם וַדַּאי. מַאי נֹעַם. כְּמָה דִּכְתִיב לַחֲזוֹת בְּנֹעַם יְיָ׳, וְהָא אוּקְמוּהָ, בְּגִין דְּאוֹרַיְיתָא, וְאָרְחוֹי, מֵהַהוּא נֹעַם אַתְיָין, וְאִינּוּן אָרְחִין פְּרִישָׁן בֵּיהּ, וְעַל דָּא דְּרָכֶיהָ דַרְכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.

295. He said to him: What is the meaning of, "Her ways are ways of pleasantness, and all her paths are peace" (Mishlei 3:17)? He said to him: How foolish are the people of the world, who do not know or pay attention to the words of Torah. The words of Torah are the way to merit that pleasantness of Hashem, as it is written: "Her ways are ways of pleasantness, and all her paths are peace" They are "ways of pleasantness," indeed. HE ASKS: What is "pleasantness"? AND HE ANSWERS: It is as written, "To behold the pleasantness of Hashem" (Tehilim 27:4), WHICH IS BINAH. We established that this is because the Torah and her ways are derived from that pleasantness, and these ways are explained in it. And hence, "Her ways are ways of pleasantness, and all her paths are peace."

296. א"ר חִיָּיא, תָּנִינָן, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא יָהַב אוֹרַיְיתָא לְיִשְׂרָאֵל, נָפַק נְהוֹרָא מֵהַהוּא נֹעַם, וְאִתְעַטַּר בֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, וּמֵהַהוּא נֹעַם אַבְהִיקוּ זִיוָון דְּכֻלְּהוּ, עָלְמִין דְּכֻלְּהוּ רְקִיעִין, דְּכֻלְּהוּ כִּתְרִין. עַל הַהִיא שַׁעֲתָא כְּתִיב, צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה וְגוֹ׳.

296. Rabbi Chiya said: We have learned at the time that the Holy One, blessed be He, gave the Torah to Yisrael, a light emitted from that pleasantness, WHICH IS BINAH. And the Holy One, blessed be He, WHO IS ZEIR ANPIN, crowned Himself with it, MEANING THAT HE RECEIVED THE FIRST THREE SFIROT FROM HER, CALLED 'A CROWN'. And from that pleasantness, the luster of all the worlds, of all the firmaments, and of all the crowns sparkled. About that moment, it is written: "Go forth, O daughters of Zion, and behold King Solomon…" (Shir Hashirim 3:11). KING SOLOMON

חִיוָרָא. כֵּיוָן דְּחָמָא לֵיהּ מֹשֶׁה, לָא יָכִיל לְמַלְלָא. בָּעָא לְמִשְׁדֵּי גַּרְמֵיהּ מִגּוֹ עֲנָנָא.

299. Then a certain angel who was greater and more honored than the first met him. We learned that Hadarniel is his name and he is six hundred and one thousand parasangs above the other angels, and his voice carries through two hundred thousand firmaments that revolve in a white fire. As soon as Moses saw him, he was unable to speak. He wanted to drop himself down from the midst of the cloud.

300. א"ל קוּדְשָׁא בְּרִיךְ הוּא, מֹשֶׁה, וְכִי אַנְתְּ הוּא דְּאַסְגִּית מִלִּין עִמִּי בַּסְנֶה, דְּבָעִית לְמִנְדַּע רָזָא דִּשְׁמָא קַדִּישָׁא, וְלָא דָּחַלְתְּ. וְהַשְׁתָּא אַתְּ דָּחִיל מֵחַד מִשַּׁמָּשַׁי. כֵּיוָן דִּשְׁמַע מֹשֶׁה קָלֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, אִתְתַּקַּף. פָּתַח פּוּמֵיהּ, בְּע"ב אַתְוָון דִּשְׁמָא עִלָּאָה, כֵּיוָן דִּשְׁמַע הֲדַרְנִי"אֵל אַתְוָון דִּשְׁמָא קַדִּישָׁא, מִפּוּמֵיהּ דְּמֹשֶׁה, אִזְדַּעְזָע. קָרִיב לְגַבֵּיהּ, א"ל, זַכָּאָה חוּלָקָךְ מֹשֶׁה, דְּאִתְגְּלֵי לָךְ, מַה דְּלָא אִתְגְּלֵי לְמַלְאֲכֵי עִלָּאֵי.

300. The Holy One, blessed be He, said to him: 'Moses, are you really the one who spoke so much with Me at the bush, who wanted to know the secret of the Holy Name, and had no fear. Yet now you are afraid of one of my attendants!' As soon as Moses heard the voice of the Holy One, blessed be He, he was strengthened and opened his mouth with the 72 letters of the Supernal Holy Name. As soon as Hadarniel heard the letters of the Holy Name from the mouth of Moses, he shuddered. He approached him and said to him: Blessed is your portion Moses, for it has been revealed to you that which has not been revealed to the highest angels.

301. וַהֲוָה אָזִיל עִמֵּיהּ, עַד דְּמָטוּ לְאֶשָּׁא תַּקִּיפָא, דְּחָד מַלְאָכָא דִּי שְׁמֵיהּ סַנְדַּלְפוֹן. וְתָאנָא, סַנְדַּלְפוֹן עִלָּאָה הוּא עַל שְׁאַר חַבְרוֹי, חֲמֵשׁ מְאָה שְׁנִין. וְהוּא קָאֵים בָּתַר פַּרְגּוֹדָא דְּמָארֵיהּ, וְקָשֵׁר לֵיהּ כִּתְרִין, מִבָּעוּתֵיהוֹן דְּצִלּוֹתָא דְּיִשְׂרָאֵל. וּבְשַׁעֲתָא דְּמָטֵי הַאי כֶּתֶר לְרֵישֵׁיהּ דְּמַלְכָּא קַדִּישָׁא, הוּא מְקַבֵּל צְלוֹתֵהוֹן דְּיִשְׂרָאֵל. וְכֻלְּהוּ חַיָּילִין

21. When Moses entered into the cloud

A Synopsis

Rabbi Elazar tells of Moses' journey into the cloud where he was met by the Angels Kemuel, and then Hadarniel and then Sandalphon, who receives prayers. Moses trembled in fright until the Holy One, blessed be He strengthened him, and Moses found his power in those realms through saying the 72 letters of the Supernal Holy Name. God taught him the Torah, but when the children of Yisrael sinned below, the Angels wished to harm Moses. God gave him His protection and His radiant light, and Moses went down with the tablets, his face shining with illumination. Rabbi Chiya says that as long as the children of Yisrael are occupied with Torah, the strength of all the heathen nations is broken.

298. א״ר אֶלְעָזָר, בְּשַׁעֲתָא דְּעָאל מֹשֶׁה בְּגוֹ עֲנָנָא, כְּמָה דִכְתִיב, וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן, כְּבַר נָשׁ דַּהֲוָה אָזִיל בַּאֲתָר דְּרוּחָא. אִיעְרַע בֵּיהּ חַד מַלְאָכָא רַבְּרְבָא, וְתָאנָא, קְמוּאֵ״ל שְׁמֵיהּ. וְהוּא מְמָנָא עַל תְּרֵיסָר אַלְפִין מְמָנָן שְׁלִיחָן. בָּעָא לְאִזְדַּוְּוגָא בֵּיהּ בְּמֹשֶׁה, פָּתַח מֹשֶׁה פּוּמֵיהּ, בִּתְרֵיסַר אַתְוָון גְּלִיפָן דִּשְׁמָא קַדִּישָׁא דְּאוֹלִיף לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בַּסְנֶה, וְאִתְרְחַק מִנֵּיהּ תְּרֵיסַר אַלְפִין פַּרְסִין, וַהֲוָה אָזִל מֹשֶׁה בַּעֲנָנָא, וְעֵינוֹי מְלַהֲטָן כְּגוּמְרִין דְּאֶשָׁא.

298. Rabbi Elazar said: When Moses entered into the cloud, it is written: "And Moses went into the midst of the cloud" (Shemot 24:18). As one who goes in the place of the spirit, a great angel met him. We learned that his name is Kemuel, and he is assigned over 12,000 appointed messengers. He wanted to join with Moses. Moses opened his mouth with the twelve engraved letters of the Holy Name that the Holy One, blessed be He, taught him at the bush, and he distanced himself twelve parasangs from Moses, who was standing in the cloud, with his eyes glowing like coals of fire.

299. עַד דְּאִיעְרַע בֵּיהּ חַד מַלְאָכָא, רַבְּרְבָא וְיַקִּירָא מִן קַדְמָאָה, וְתָאנָא הֲדַרְנִיאֵ״ל שְׁמֵיהּ, וְהוּא עִלָּאָה עַל שְׁאַר מַלְאָכִין, אֶלֶף וְשִׁתִּין רִבּוֹא פַּרְסִין, וְקָלֵיהּ אָזִיל בְּמָאתָן אֶלֶף רְקִיעִין, דְּמִסְתַּחֲרָאן בְּאֶשָׁא

thousand parts of that radiant shine from Moses. At that moment, the angels of above and all the multitudes wanted to burn Moses; NAMELY, when the Holy One, blessed be He, said to him, "Go, get you down; for your people…have become corrupt" (Shemot 32:7). Moses shuddered and could not speak until he increased and intensified supplications and prayers before the Holy One, blessed be He.

304. א"ל קודְשָׁא בְּרִיךְ הוּא, מֹשֶׁה, אַתְקִיף בְּכוּרְסְיָיא דִּילִי, עַד דְּגָעַר קודְשָׁא בְּרִיךְ הוּא בְּכָל אִינּוּן אִכְלוּסִין, בְּכָל אִינּוּן חַיָּילִין, וְאַתְקִיף מֹשֶׁה בִּתְרֵין לוּחִין דְּאַבְנִין, וְאָחִית לוֹן לְתַתָּא. וְדָא הוּא דִּכְתִיב, עִיר גִּבּוֹרִים עָלָה חָכָם וַיּוֹרֶד עֹז מִבְטֶחָה. וּמֵהַהוּא זִיוָא דְּאִשְׁתְּאַר בֵּיהּ, הֲווֹ מַבְהִיקִין אַנְפּוֹי דְּמֹשֶׁה. וּמַה בְּהַאי דְּאִשְׁתְּאַר בֵּיהּ לָא הֲוֵי יַכְלִין לְאִסְתַּכְּלָא בְּאַנְפּוֹי, בְּהַהוּא דְּאִסְתַּלָּק מִינֵּיהּ עאכ"ו.

304. The Holy One, blessed be He, said to him: 'Moses, grasp My throne.' Until the Holy One, blessed be He, castigated all the multitudes, all these hosts AND THEN Moses held the two stone tablets and brought them down. That is the meaning of what is written: "A wise man scales the city of the mighty, and casts down the stronghold in which it trusts" (Mishlei 21:22). From that radiant shine that remained in him, the face of Moses sparkled. And if in this remnant that remained with him they could not gaze into his face, then into what had left and gone from him most surely WOULD THEY NOT BE ABLE TO GAZE.

305. ר' חִיָּיא אָמַר, יְמִינְךָ יְיָ' נֶאְדָּרִי בַּכֹּחַ, דָּא אוֹרַיְיתָא. וע"ד, יְמִינְךָ יְיָ' תִּרְעַץ אוֹיֵב. דְּלֵית מִלָּה בְּעָלְמָא דְּיִתְבַּר חֵילֵיהוֹן דְּעַמִּין עכו"ם, בַּר בְּשַׁעֲתָא דְּיִשְׂרָאֵל מִתְעַסְּקִין בְּאוֹרַיְיתָא. דְּכָל זְמָן דְּיִשְׂרָאֵל מִתְעַסְּקִין בְּאוֹרַיְיתָא, יְמִינָא אִתְתְּקַף, וְאִתְּבַר חֵילָא וְתוּקְפָּא דעעכו"ם. וּבְגִינֵי כַּךְ אוֹרַיְיתָא אִקְרִית עֹז, כד"א יְיָ' עֹז לְעַמּוֹ יִתֵּן.

305. Rabbi Chiya said: "Your right hand, Hashem, is glorious in power" (Shemot 15:6), refers to the Torah, THAT GLORIFIES THE RIGHT, and therefore, "Your right hand, Hashem, has dashed the enemy in pieces." For there is nothing in the world that can break the power of the heathen peoples

וְאֶכְלוֹסִין מִזְדַּעְזְעִין, וְנָהֲמִין וְאַמְרִין, בְּרִיךְ יְקָרָא דַיְיָ׳ מֵאַתַר בֵּית שְׁכִינְתֵּיהּ.

301. And he went with him until he reached the strong fire of an angel whose name is Sandalphon. We have learned that Sandalphon is 500 years higher than his other associates. He stands behind the curtain of his Master and he braids Him crowns from the requests of the prayers of Yisrael. And when this crown reaches the head of the Holy King, He receives all Yisrael's prayers. All the hosts and multitudes shudder and groan, and say: Blessed is the glory of Hashem from the dwelling place of His Shechinah.

302. א״ל הֲדַרְנִיאֵל לְמֹשֶׁה, מֹשֶׁה, לֵית אֲנָא יָכִיל לְמֵהַךְ עִמָּךְ, דְּלָא יוֹקִיד לִי אֶשָּׁא תַּקִּיפָא דְּסַנְדַּלְפוֹן. בֵּיהּ שַׁעֲתָא אִזְדַּעְזָע מֹשֶׁה, עַד דְּאַתְקִיף בֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּמֹשֶׁה, וְאוֹתְבֵיהּ קָמֵיהּ, וְאוֹלִיף לֵיהּ אוֹרַיְיתָא. וְחָפָא לֵיהּ לְמֹשֶׁה, בְּהַהוּא נְהוֹרָא וְזִיוָא דְּהַהוּא נֹעַם, וַהֲוֹוּ אַנְפּוֹי דְּמֹשֶׁה נְהִירִין בְּכָל אִינּוּן רְקִיעִין. וְכָל חֵילָא דִּשְׁמַיָּא הֲוֹוּ מִזְדַּעְזְעִין קָמֵיהּ, בְּשַׁעֲתָא דַּהֲוָה נָחִית בְּאוֹרַיְיתָא.

302. Hadarniel said to him: Moses, I can not go with you. I fear that the strong fire of Sandalphon will burn me. At that moment, Moses shuddered until the Holy One, blessed be He, grasped Moses, sat him before Him and taught him Torah. And He covered Moses with that Light and the radiant shine of that pleasantness, and the face of Moses illuminated throughout the firmaments. All the hosts of heaven were trembling before him at that moment that he descended with the Torah.

303. כֵּיוָן דְּחָבוּ יִשְׂרָאֵל לְתַתָּא, נָטַל קב״ה מִמֹּשֶׁה אָלֶ״ף חוּלָקִין מֵהַהוּא זִיוָא. בֵּיהּ שַׁעֲתָא, בָּעוּ מַלְאָכִין עִלָּאִין, וְכָל אִינּוּן אִכְלוֹסִין, לְאוֹקְדָא לְמֹשֶׁה, בְּשַׁעֲתָא דא״ל קוּדְשָׁא בְּרִיךְ הוּא לֵךְ רֵד כִּי שִׁחֵת עַמְּךָ. אִזְדַּעְזָע מֹשֶׁה, וְלָא יָכִיל לְמַלְלָא, עַד דְּאַסְגֵּי בִּצְלוֹתִין וּבָעוּתִין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא.

303. As soon as Yisrael sinned below, the Holy One, blessed be He, took a

22. "And in the greatness of Your excellency You have overthrown them that rose up against You"

A Synopsis

Rabbi Chizkiyah opens with, "Why stand You afar off, Hashem? Why hide You Yourself in times of trouble?" He says that when the world sins the Holy One, blessed be He ascends farther away and people cry with no one to hear them; repentance is withheld from them. Rabbi Yitzchak says that the title verse of this section refers to the time that God will attire Himself with majesty over the nations that will come against Him, and destroy them. We hear that God shall resurrect the kings who were the enemies of Yisrael and provide them with a governing dominion above, and they will make war against Jerusalem; then God will take revenge on them. This will happen at the time of Messiah and Armageddon.

308. וּבְרֹב גְּאוֹנְךָ תַּהֲרוֹס קָמֶיךָ. ר׳ חִזְקִיָּה פָּתַח וְאָמַר, לָמָּה יְיָ׳ תַּעֲמוֹד בְּרָחוֹק תַּעְלִים לְעִתּוֹת בַּצָּרָה, בְּשַׁעֲתָא דְּחוֹבֵי עָלְמָא גָּרְמוּ, קוּדְשָׁא בְּרִיךְ הוּא סָלִיק לְעֵילָא לְעֵילָא, וּבְנֵי נָשָׁא צַוְוחִין וְנַחְתִּין דִּמְעִין, וְלֵית מַאן דְּיִשְׁגַּח עָלַיְיהוּ. מ״ט. בְּגִין דְּאִיהוּ סָלִיק לְעֵילָא לְעֵילָא, וּתְשׁוּבָה אִתְמָנַע מִנַּיְיהוּ, כְּדֵין כְּתִיב, וּבְרֹב גְּאוֹנְךָ תַּהֲרוֹס קָמֶיךָ.

308. "And in the greatness of Your excellency You have overthrown them that rose up against You" (Shemot 15:7). Rabbi Chizkiyah opened the discussion, saying: "Why stand You afar off, Hashem? Why hide You Yourself in times of trouble?" (Tehilim 10:1). At the time that the inequities of the world cause it, the Holy One, blessed be He, ascends higher and higher and people shed tears and cry, yet there is no one to pay attention to them. What is the reason? Because the Holy One, blessed be He, ascends higher and higher and repentance is withheld from them. Then it is written: "And in the greatness of Your excellency You have overthrown them that rose up against You."

309. ר׳ יִצְחָק אָמַר, הַאי קְרָא, בְּשַׁעֲתָא דְּאִתְלַבַּשׁ קוּדְשָׁא בְּרִיךְ הוּא גָּאוּתָא, עַל עֲמַמְיָא דְּיִתְכַּנְּשׁוּן עָלֵיהּ, כְּמָה דִּכְתִיב, וְרוֹזְנִים נוֹסְדוּ יַחַד עַל יְיָ׳ וְעַל מְשִׁיחוֹ. וְתָאנָא זְמִינִין אִינּוּן שַׁבְעִין קַסְטוֹרִין מִכָּל עִיבָר, לְאִתְכַּנְּשָׁא בְּהַהוּא זִמְנָא בְּאוֹכְלוֹסִין דְּכָל עָלְמָא, וּלְמֶעְבַּד קְרָבָא עַל

like Yisrael when they are occupied with Torah. As long as they are occupied with Torah, the right is strengthened, and the power and strength of the heathen are broken. Therefore, the Torah is called 'strength', as is written: "Hashem gives strength to His people" (Tehilim 29:11).

306. וּבְשַׁעֲתָא דְּיִשְׂרָאֵל לָא מִתְעַסְּקִין בְּאוֹרַיְיתָא שְׂמָאלָא אִתְתָּקַף, וְאִתְתָּקַף חֵילֵיהוֹן דעעכו"ם, וְשַׁלְטִין עָלַיְיהוּ, וְגַזְרִין עָלַיְיהוּ גְּזִרִין, דְּלָא יַכְלִין לְמֵיקָם בְּהוּ. וְע"ד אִתְגְּלִיאוּ בְּנֵי יִשְׂרָאֵל, וְאִתְבַּדְּרוּ בֵּינֵי עַמְּמַיָּא.

306. When Yisrael are not occupied with Torah, the left is strengthened and the power of the heathen nations, WHO NURTURE FROM THE LEFT, is strengthened. They rule over Yisrael and pass decrees which Yisrael can not tolerate. The children of Yisrael were exiled and dispersed among the nations for this reason.

307. דְּהָא הוּא דִּכְתִיב עַל מָה אָבְדָה הָאָרֶץ וְגוֹ', וַיֹּאמֶר יְיָ' עַל עָזְבָם אֶת תּוֹרָתִי. דְּהָא כָּל זִמְנָא דְּיִשְׂרָאֵל יִשְׁתַּדְּלוּן בְּאוֹרַיְיתָא, אִתְּבַר חֵילָא וְתוּקְפָּא דְּכָל עע"ז, הה"ד יְמִינְךָ יְיָ' תִּרְעַץ אוֹיֵב. א"ר אֶלְעָזָר, וַדַּאי הָכִי הוּא, דְּכָל זִמְנָא דְּקָלֵיהוֹן דְּיִשְׂרָאֵל, אִשְׁתְּמַע בְּבָתֵּי כְּנֵסִיּוֹת וּבְבָתֵּי מִדְרָשׁוֹת וְכוּ', כְּמָה דְּתַנִּינָא הַקּוֹל קוֹל יַעֲקֹב, וְאִי לָאו הַיָּדַיִם יְדֵי עֵשָׂו, וְהָא אוֹקִימְנָא.

307. This is the meaning of the verse, "Why does the land perish…And Hashem says, 'Because they have forsaken My Torah'" (Yirmeyah 9:11-12). As long as Yisrael are occupied with Torah, the strength of might of all the heathens is broken. This is what is meant by: "Your right hand, Hashem, has dashed the enemy in pieces." Rabbi Elazar said: It is certainly so, AS WE LEARNED that as long as the voice of Yisrael is heard in the synagogues and study halls, "The voice is the voice of Jacob" (Beresheet 27:22). But if not, then "the hands are the hands of Esau," as we have already explained.

בְּאִתְגַּלְיָיא, סַחֲרָנֵי יְרוּשָׁלַם. הה"ד, וְזֹאת תִּהְיֶה הַמַּגֵּפָה אֲשֶׁר יִגֹּף יְיָ' אֶת כָּל הָעַמִּים אֲשֶׁר צָבְאוּ עַל יְרוּשָׁלִַם. אֲשֶׁר יִצְבְּאוּ לָא כְּתִיב, אֶלָּא אֲשֶׁר צָבְאוּ. כְּדֵין כְּתִיב, וּבְרֹב גְּאוֹנְךָ תַּהֲרוֹס קָמֶיךָ, וְדָא לְזִמְנָא דְּאָתָא מְשִׁיחָא, כְּתִיב, וְשִׁירָתָא דָּא שִׁירָתָא דְּעָלְמִין הִיא.

311. Rabbi Aba said, quoting Rabbi Yesa Saba (the elder), and also Rabbi Shimon said: The Holy One, blessed be He, shall resurrect those kings that distressed Yisrael and Jerusalem, NAMELY Adrianus and Lupinus, Nebuchadnezzar and Sancheriv, and all the other kings of the world that took part in the destruction of His House. Then He will provide them with a governing dominion as before, and the rest of the nations will gather with them, AND THEY WILL WAR AGAINST JERUSALEM. The Holy One, blessed be He, will take revenge on them openly around Jerusalem. This is the meaning of: "And this shall be the plague with which Hashem will smite all the peoples that have fought against Jerusalem." It is not written, 'that will fight' but rather, "that have fought" IN THE PAST TENSE, BECAUSE IT REFERS TO NEBUCHADNEZZAR, WHO HAD ALREADY FOUGHT. Then it is written: "And in the greatness of Your excellency You have overthrown them that rose up against You." This is written about the time when Messiah will come, and this song is a never-ending song.

312. וּבְרוּחַ אַפֶּיךָ נֶעֱרְמוּ מַיִם, בְּהַהוּא זִמְנָא. וּבְגִין כַּךְ אִית בְּהַהוּא זִמְנָא, וּלְזִמְנָא דְּמַלְכָּא מְשִׁיחָא, וּלְזִמְנָא דְּגוֹג וּמָגוֹג. נִצְבוּ כְּמוֹ נֵד, לְזִמְנָא דְּעָלְמָא דְּאָתֵי, דְּאִיהוּ חֶדְוָותָא דְּכָל עָלְמִין.

312. "And with the blast of Your nostrils the waters piled up" (Shemot 15:8), namely, at that time. Therefore, THIS shall happen at that time, in the time of King Messiah, and in the time of Gog and Magog (Armageddon). "The flood stood upright like a heap," refers to the World to Come, which is the joy of all the worlds.

יְרוּשָׁלַם קַרְתָּא קַדִּישָׁא, וּלְאַחֲדָא עֵיטִין עָלֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא. וּמַאי אַמְרֵי, נוֹקִים עַל פַּטְרוֹנָא בְּקַדְמֵיתָא, וּלְבָתַר עַל עַמֵּיהּ, וְעַל הֵיכָלֵיהּ.

309. Rabbi Yitzchak said: This verse refers to the time when The Holy One, blessed be He, will attire Himself with majesty over the nations that shall gather against Him, as it is written: "And the princes take counsel together, against Hashem, and against His anointed" (Tehilim 2:2). As we have learned, seventy generals of armies shall gather from every side at that time with the hosts of the entire world to wage war against Jerusalem, the Holy City, and to plan against the Holy One, blessed be He. What do they say? 'Let us rise against the protector first, and then against His people and His sanctuary'.

310. כְּדֵין זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְחַיְּיכָא עָלַיְיהוּ. דִּכְתִיב יוֹשֵׁב בַּשָּׁמַיִם יִשְׂחַק יְיָ׳ יִלְעַג לָמוֹ. בְּהַהוּא זִמְנָא יִלְבַּשׁ קוּדְשָׁא בְּרִיךְ הוּא גָּאוּתָא עָלַיְיהוּ, וּישֵׁיצִינוּן מִן עָלְמָא, כְּמָה דִּכְתִיב וְזֹאת תִּהְיֶה הַמַּגֵּפָה אֲשֶׁר יִגֹּף יְיָ׳ אֶת כָּל הָעַמִּים אֲשֶׁר צָבְאוּ עַל יְרוּשָׁלִַם הָמֵק בְּשָׂרוֹ וְהוּא עוֹמֵד עַל רַגְלָיו.

310. Then the Holy One, blessed be He, will laugh at them, as is written: "He who sits in the heavens laughs: Hashem has them in derision" (Ibid. 4). At that time, the Holy One, blessed be He, will don majesty against them and will destroy them from the world, as is written: "And this shall be the plague with which Hashem will smite all the peoples that have fought against Jerusalem; their flesh shall be consumed while they stand upon their feet" (Zecharyah 14:12).

311. רִבִּי אַבָּא אָמַר מִשְּׁמֵיהּ דְּרַב יֵיסָא סָבָא, וְהָכִי אר״ש, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַחֲיָיא לְכָל אִינּוּן מַלְכִין, דְּעָקוּ לְיִשְׂרָאֵל וְלִירוּשָׁלַם, לְאַנְדְּרִיאָנוּס, לְלוּפִינוֹס, וּנְבוּכַדְנֶצַר, וּלְסַנְחֵרִיב, וּלְכָל שְׁאַר מַלְכֵי עַמִּין, דְּחָרִיבוּ בֵּיתֵיהּ, וּלְשַׁלְטָאָה לוֹן בְּקַדְמִיתָא, וְיִתְכָּנְשׁוּן עִמְּהוֹן שְׁאַר עַמִּין, וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאִתְפָּרְעָא מִנַּיְיהוּ

24. "Who is like You among the mighty, Hashem"

A Synopsis

Rabbi Shimon speaks of a great strong supernal tree that sustains those above and those below. The seventy branches are the seventy princes that are appointed over the seventy nations of the world; when their time of dominion arrives they want to destroy the trunk of the tree, that rules over the children of Yisrael. On the other hand, when the domination of the trunk reaches them it wants to guard them and to arrange peace among them all. It is said that this is like the Holy One, blessed be He, who guards everything and does not want to destroy the nations completely as they had wanted to do when they dominated. Rabbi Yosi turns to the verse, "I have seen all the works that are done under the sun; and behold, all is vanity and a striving after wind." In a dialogue with Rabbi Shimon we are told that a man's good deed turns into a breath that becomes an advocate before God, but that his bad deed turns into a breath that breaks his spirit. The holy breath from the good deed leads the person when his soul leaves him, and raises him to the place of glory above, and is present to bind him in the bond of life. Rabbi Shimon says that when the Temple was first built below it was based on Judgment and Anger, but in the time to come God shall perfect it in a different, higher level called 'righteousness'.

315. אָמַר ר"ש, אִילָנָא חַד רַבְרְבָא עִלָּאָה, תַּקִּיפָא, בֵּיהּ אִתְּזָנוּ עִלָּאִין וְתַתָּאִין. וְהוּא אִתְּחַם בִּתְרֵיסַר תְּחוּמִין, אִתְּתָקַף בְּאַרְבַּע סִטְרֵי עָלְמָא, דְּאִתְחַבְּרָן בְּדוּכְתַּיְיהוּ. שַׁבְעִין עֲנָפִין סַלְקִין בְּגַוֵּיהּ, וְאִתְּזָנוּ מִנֵּיהּ, בְּעִקַּר שָׁרְשׁוֹי יַנְיקִין אִינּוּן סַחֲרָנֵיהּ, וְאִינּוּן עֲנָפִין דְּמִשְׁתַּכְחִין בְּאִילָנָא.

315. Rabbi Shimon said: There is a great and strong, tall supernal tree, WHICH IS ZEIR ANPIN. Those above and those below are sustained through it. And it is bordered by twelve DIAGONAL border-lines, WHICH ARE THE FOUR SFIROT – CHESED, GVURAH, TIFERET, AND MALCHUT – EACH ONE CONTAINING THREE COLUMNS. It is strengthened by the four directions of the world – WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT – that are attached to their place. And seventy branches, WHICH ARE THE SEVENTY PRINCES THAT ARE APPOINTED OVER THE SEVENTY NATIONS OF THE WORLD, rise in it and are nurtured by it. From the center of its roots they nurture from around. And they are the branches that are found in the tree.

23. "The enemy said, 'I will purse, I will overtake'"

A Synopsis

We are told that the enemy spoken of here is the great minister appointed over Egypt. Along with all the ministers appointed over all the heathen nations he wanted to destroy the children of Yisrael, but the Holy One, blessed be He protected them when he remembered the mountains of the world, the patriarchs.

313. אָמַר אוֹיֵב אֶרְדּוֹף אַשִּׂיג אֲחַלֵּק שָׁלָל. אָמַר אוֹיֵב, דָּא הַהוּא מְמָנָא רַבְרְבָא עַל מִצְרָאֵי, בְּשַׁעֲתָא דְּאִתְיְהִיב לֵיהּ שֶׁלְטָנוּתָא עַל יִשְׂרָאֵל, חָשִׁיב דְּיֵשֵׁיצִינּוּן תְּחוֹת שֶׁלְטָנֵיהּ. אֶלָּא דְּדָכַר קוּדְשָׁא בְּרִיךְ הוּא טוּרֵי עָלְמָא, דַּהֲווֹ מְגִינִּין עָלַיְיהוּ. וְלָא תֵּימָא דָּא בִּלְחוֹדוֹי, אֶלָּא כָּל אִינּוּן רַבְרְבִין דִּמְמָנָן עַל כָּל עַעכוּ"ם, וְכַד אִתְיְהִיב לְהוּ רְשׁוּתָא וְשֶׁלְטָנוּתָא עַל יִשְׂרָאֵל, כֻּלְּהוּ בָּעָאן דְּיֵשֵׁיצוּן יִשְׂרָאֵל תְּחוֹתַיְיהוּ.

313. "The enemy said, 'I will purse, I will overtake, I will divide the spoil'" (Shemot 15:9). The enemy is the great minister appointed over Egypt. When he was given dominion over Yisrael, he intended to destroy them under his domination, but the Holy One, blessed be He, remembered the mountains of the world, THE PATRIARCHS, who protected them. Do not think that he alone WANTED TO DESTROY THEM, because all the ministers who were appointed over all the heathen nations desired to destroy Yisrael under them when they were granted authority and dominion over Yisrael.

314. וְעַל דָּא, אִינּוּן עַמִּין דִּתְחוֹת שׁוּלְטָנֵיהוֹן דְּאִינּוּן מְמָנָן, כֻּלְּהוּ גַּזְרִין גְּזִירִין לְשֵׁיצָאָה לוֹן, אֶלָּא דְּקוּדְשָׁא בְּרִיךְ הוּא דְּכַר טוּרֵי עָלְמָא, וְאָגִין עָלַיְיהוּ. וְכַד חָמָא מֹשֶׁה דָּא, שָׁרָא לְשַׁבְּחָא לְקוּדְשָׁא בְּרִיךְ הוּא, וְאָמַר מִי כָמֹכָה בָּאֵלִים יְיָ.

314. Therefore, these nations that are under the domination of these appointees all declare decrees to destroy Yisrael. But the Holy One, blessed be He, remembers the mountains of the world, WHICH ARE THE PATRIARCHS, and He protects them. When Moses saw this, he started to praise the Holy One, blessed be He, and said, "Who is like You among the mighty, Hashem."

hereby expounded on the words.

318. מִי כָּמֹכָה בָּאֵלִים יְיָ׳. ר׳ יוֹסֵי פָּתַח רָאִיתִי אֶת כָּל הַמַּעֲשִׂים אֲשֶׁר נַעֲשׂוּ תַּחַת הַשָּׁמֶשׁ וְהִנֵּה הַכֹּל הֶבֶל וּרְעוּת רוּחַ. שְׁלֹמֹה מַלְכָּא, דְּאִסְתַּלָּק בְּחָכְמְתָא יְתֵירָא עַל כָּל בְּנֵי עָלְמָא, הֵיךְ אָמַר דְּכָל עוֹבָדִין הֶבֶל וּרְעוּת רוּחַ. יָכוֹל אַף מַעֲשֵׂה הַצְּדָקָה, וְהָא כְּתִיב וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם. אֶלָּא הָא אוּקְמוּהָ, כָּל הַמַּעֲשִׂים אֲשֶׁר נַעֲשׂוּ תַּחַת הַשָּׁמֶשׁ כְּתִיב. שָׁאנֵי מַעֲשֵׂה הַצְּדָקָה, דְּאִיהוּ לְעֵילָּא מִן שִׁמְשָׁא.

318. "Who is like You among the mighty, Hashem." Rabbi Yosi opened the discussion with the verse: "I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind" (Kohelet 1:14). HE ASKS: How could King Solomon, who was greater in his wisdom than all other people of the world, say that all the works are vanity and a striving after wind? Is it possible that the deed of righteousness IS ALSO VANITY AND A STRIVING AFTER WIND? Is it not written: "And the work of righteousness shall be peace" (Yeshayah 32:17)? HE ANSWERS: We have already established that it is written: "All the works that are done under the sun," but the work of righteousness is different, for it is above the sun.

319. וְהִנֵּה הַכֹּל הֶבֶל וּרְעוּת רוּחַ, מַאי קָא מַיְירֵי. אִי תֵּימָא הַכֹּל הֶבֶל כְּמָה דְּאוֹקִימְנָא, דְּאִיהוּ בְּרָזָא דְּחָכְמְתָא, כד״א הֲבֵל הֲבָלִים אָמַר קֹהֶלֶת, וְאִינּוּן הֲבָלִים קִיּוּמָא דְּעָלְמָא דְּלְעֵילָּא וְתַתָּא. מַאי תֵּימָא בְּהַאי, דִּכְתִיב הָכָא, הַכֹּל הֶבֶל וּרְעוּת רוּחַ.

319. "And, behold, all is vanity and a striving after wind." HE ASKS: What is its meaning? If, "all is vanity (Heb. *hevel*)," MEANS, as we established, being in the secret of Wisdom – as is said, "'Vanity of vanities', says Kohelet" (Kohelet 1:2), and these vanities are the sustenance of the upper and lower world – then what can be said of this verse here: "And, behold, all is vanity and a striving after wind?"

320. אֶלָּא הָכִי אוּקְמוּהָ, וְהָכִי הוּא. ת״ח, בְּשַׁעֲתָא דְּעוֹבָדִין מִתְכַּשְּׁרָן לְתַתָּא, וּבַר נָשׁ אִשְׁתַּדַּל בְּפוּלְחָנָא דְּמַלְכָּא קַדִּישָׁא, הַהוּא מִלָּה

316. כַּד מָטֵי עִדָּן שֵׁלְטָנֵיהּ דְּכָל עֲנָפָא וַעֲנָפָא, כֻּלְּהוּ בָּעָאן לְשֵׁיצָאָה כֻּלָּא גּוּפָא דְּאִילָנָא, דְּאִיהוּ עִקָּרָא דְּכֻלְּהוּ עֲנָפִין, הַהוּא דְּשָׁלִיט עָלַיְיהוּ, וְיִשְׂרָאֵל אֲחִידָן בֵּיהּ. כַּד מָטָא עָלַיְיהוּ שֵׁלְטָנוּתָא דְּהַהוּא גּוּפָא דְּאִילָנָא, חוּלָקָא דְּיִשְׂרָאֵל. בָּעֵי לְנַטְרָא לוֹן, וּלְמֵיהַב שְׁלָמָא בְּכֻלְּהוּ. וְעַל דָּא שִׁבְעִים פָּרֵי הֶחָג, לְמֵיהַב שְׁלָמָא לְשַׁבְעִין עֲנָפִין דִּבְגוֹ אִילָנָא.

316. When the time of dominion arrives for each branch, they all want to completely destroy the trunk of the tree, which is the mainstay of the branches, that rules over Yisrael who are joined with it. And when the domination of the trunk of the tree reaches them, which is the portion of Yisrael, it wants to guard them, and to arrange peace among them all. For this purpose, seventy oxen ARE OFFERED during Sukkot (the holiday of booths) to bring peace among the seventy branches in the tree, WHICH ARE THE SEVENTY PATRON ANGELS OF THE NATIONS OF THE WORLD.

317. וְעַל דָּא מִי כָמוֹכָה בָּאֵלִים יְיָ׳. מַאי בָּאֵלִים. אִילָנָא. כד״א, כִּי יֵבוֹשׁוּ מֵאֵילִים אֲשֶׁר חֲמַדְתֶּם. דְּהוּא אִילָנָא, דַּהֲווֹ פַּלְחִין לְחַד דְּפוּסָא, דִּמְחַקְּקִין בְּגַוֵּיהּ. וְאִקְרֵי אֵלִים אִילָנָא מִי כָּמֹכָה דְּיַעֲבֵיד כְּעוֹבָדָךְ וְיִרַחֵם עַל כֹּלָּא. מִי כָּמֹכָה בְּכָל הַהוּא סַחֲרָנֵיהּ דְּאִילָנָא דְּאע״ג דְּאִיהוּ שַׁלְטָא, נָטִיר לְכֹלָּא, נָטִיר לְכָל שְׁאַר, וְלָא בַּעְיָא לְמֶעְבַּד עִמְּהוֹן גְּמִירָא. מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ, בְּהַהוּא חֵילָא עִלָּאָה דְּאִקְרֵי קֹדֶשׁ. נֶאְדָּר בַּקֹּדֶשׁ מַמָּשׁ, וְאִקְרֵי כֹּחַ יְיָ׳ נֹעַם יְיָ׳, וְהָא אוֹקִימְנָא מִילֵי.

317. Pertaining to this, IT IS SAID: "Who is like You among the mighty (Heb. *Elim*), Hashem." What is the meaning of "*Elim*"? 'Tree', as is written: "For you shall be ashamed of the sacred oaks (Heb. *eilim*) on which you set your desires" (Yeshayah 1:29). For they worshipped an image that was engraved on this tree. "Who is like You," to do as You do and have Mercy upon all. "Who is like You," throughout the surrounding of the tree; even though He dominates, He guards everything, He guards all the rest and does not desire to destroy them completely, AS THEY WANTED TO DO WHEN THEY DOMINATED. "Who is like You, glorious in Holiness," MEANS THAT IT IS GLORIOUS with the supernal power, which is called 'Holiness'. Verily, it is glorious in Holiness, WHICH IS THE MOCHIN OF BINAH and is called "the strength of Hashem," and, "the pleasantness of Hashem." And we have

שִׁמְשָׁא, וְאִתְעָבִיד מִנֵּיהּ הֶבֶל קַדִּישָׁא, וְדָא הוּא זַרְעָא דְּזָרַע בַּר נָשׁ בְּהַהוּא עָלְמָא, וּמַה שְׁמֵיהּ. צְדָקָה. דִּכְתִיב, זִרְעוּ לָכֶם לִצְדָקָה.

323. But that thing that is in the service of his Master ascends to a level above the sun and becomes a holy breath. This is the seed that the person sows in that world. And what is it called? righteousness, as is written: "Sow for you by righteousness" (Hoshea 10:12).

324. הַאי מִדְבָּר לֵיהּ לְבַר נָשׁ, כַּד תִּיפּוּק נִשְׁמָתֵיהּ מִינֵּיהּ, וְסַלְקָא לָהּ בְּאַתְרָא דִּכְבוֹד דִּלְעֵילָא אִשְׁתְּכַח לְאִתְצַרְרָא בִּצְרוֹרָא דְּחַיֵּי, הה"ד וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ בְּגִין לְדַבְּרָא לָךְ, לְסַלְקָא לָךְ, לַאֲתָר דְּאִקְרֵי כְּבוֹד יְיָ'. דִּכְתִיב, כְּבוֹד יְיָ' יַאַסְפֶךָ.

324. This leads the person when his soul leaves him, raises him to the place of glory above, and is present to bind him in the bundle of life. This is what is meant by: "And your righteousness shall go before you" (Yeshayah 58:8), in order to lead you and to raise you to the place that is called 'the glory of Hashem', WHICH IS MALCHUT, as it is written: "the glory of Hashem shall be your rearguard" (Ibid.).

325. כָּל אִינּוּן נִשְׁמָתִין, דְּהַהוּא הֶבֶל קַדִּישָׁא מִדְבָּר לְהוּ, הַהוּא דְּאִקְרֵי כְּבוֹד יְיָ', כָּנִיש לוֹן בְּגַוֵּיהּ, וְאִתְצְרִירָן בֵּיהּ. וְדָא אִקְרֵי נַיְיחָא דְּרוּחָא. אֲבָל אַחֲרָא וּרְעוּת רוּחַ אִקְרֵי. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּכָל עוֹבָדֵיהוֹן לְעֵילָא מִן שִׁמְשָׁא וְזַרְעִין זַרְעָא דִּצְדָקָה, לְמִזְכֵּי לוֹן לְעָלְמָא דְּאָתֵי, וְעַל דָּא כְּתִיב וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה.

325. All these souls that the holy breath leads, which is called "the glory of Hashem," it gather into itself, and they are bound in it. Then there is peace of spirit. But the other BREATH THAT IS NOT THE SERVICE OF HASHEM is called "striving after wind." Blessed are the righteous, for all their actions are above the sun, NAMELY, THE SERVICE OF THE HOLY ONE, BLESSED BE HE, and they sow the seed of righteousness, so they merit in the World to Come. And about this, it is written: "But to you who fear my Name the sun of righteousness shall arise" (Malachi 3:20).

דְּעָבֵיד, הֲבָל אִתְעָבֵיד מִינֵיהּ לְעֵילָא. וְלֵית לָךְ הֲבָל, דְּלֵית לֵיהּ קָלָא, דְּסָלִיק וְאִתְעַטָּר לְעֵילָא, וְאִתְעָבֵיד סַנֵּיגוֹרָא קָמֵי קוּדְשָׁא בְּרִיךְ הוּא.

320. This is the way we explained it, and this is how it is. Come and behold: when deeds in the world are good, and one strives to be occupied with the service of the Holy King, the good deed that he does turns into a breath (Heb. *hevel*) above. And each and every breath from which a voice ascends above, becomes a defense counselor before the Holy One, blessed be He.

321. וְכָל אִינּוּן עוֹבָדִין דְּאִשְׁתַּדַּל בְּהוּ בַּר נָשׁ, דְּלָאו אִינּוּן פּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, הַהוּא מִלָּה דְּעָבֵיד, הֲבָל יִתְעָבִיד מִינֵיהּ, וְאַזְלָא וְשָׁאטַת בְּעָלְמָא. וְכַד נַפְקַת נִשְׁמָתֵיהּ דְּבַר נָשׁ, הַהוּא הֲבָל מְגַלְגְּלָא לֵיהּ בְּעָלְמָא, כְּאַבְנָא בְּקוֹסְפִיתָא, כְּמָה דִּכְתִיב, וְאֶת נֶפֶשׁ אוֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע.

321. All these works that a person is occupied with which are not in the service of the Holy One, blessed be He, become a breath, which goes and flies about the world. And when his soul departs, that breath rolls him through the world, like a stone in a sling, as is written: "And the souls of your enemies, them shall He sling out, as out of the hollow of a sling" (I Shmuel 25:29).

322. מַאי יְקַלְּעֶנָּה. הַהוּא הֲבָל דִּמְגַלְגֵּל לֵיהּ סַחֲרָנֵיהּ בְּעָלְמָא, כְּדֵין כָּל מִלִּין דִּמִתְעַבְּדִין דְּלָאו אִינּוּן פּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, הֲבָל יִתְעָבִיד מִנַּיְיהוּ, אִיהוּ תְּבִירָא דְּרוּחָא, דְּמִתָּבַר לְרוּחָא דְּסָלִיק וְנָחִית וּמִתְגַּלְגֵּל בְּעָלְמָא, הה"ד הֶבֶל וּרְעוּת רוּחַ.

322. HE ASKS: What is the meaning of "shall He sling out?" AND HE ANSWERS: That breath rolls it around in the world. Then all the things that are done and are not in the service of the Holy One, blessed be He, turn into a breath, which is the breaking of spirit, for this breaks the spirit that goes up and down and rolls throughout the world. This is what is meant by: "vanity and a striving after wind (also: 'spirit')."

323. אֲבָל הַהִיא מִלָּה דְּאִיהִי פּוּלְחָנָא דְּמָרֵיהּ דָּא סָלִיק לְעֵילָא מִן

25. "You did stretch out Your right hand, the earth swallowed them"

A Synopsis

The rabbis have some difficulty with the fact that God stretched out His right hand seemingly to perform judgment, yet the right hand is of Chesed. The explanation is that He separated the right hand so that the left hand performed the acts of judgment. We are told that He has guided the righteous with His strength and His arm to His holy habitation. Rabbi Shimon speaks about the latter generation that Joshua circumcised, and in whom He revealed the holy imprint of the Name of God; everyone who is circumcised and in whom the holy marking has been revealed is called 'righteous'. Rabbi Shimon reminds us that there is no word or letter in the Torah that does not contain supernal secrets.

327. נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אָרֶץ. הָא אִתְּמַר, אֲרִימַת יְמִינְךָ. אָמַר רִבִּי יִצְחָק, הָא אִתְּעָרוּ בֵּיהּ חַבְרַיָּיא, דְּכָל אַפִּיק קוּדְשָׁא בְּרִיךְ הוּא לְמִצְרָאֵי מֵתִין מִתְּחוֹת מַיָּא, אָמַר לְאַרְעָא, כָּנִישׁ לוֹן בְּגַוָּךְ, וְלָא בָּעָאת, עַד דְּאוֹשִׁיט קוּדְשָׁא בְּרִיךְ הוּא יְמִינָא לְקַבְּלָהּ, וְאוּמֵי לָהּ, כְּדֵין בְּלָעַתְּינוּן אַרְעָא, הה"ד תִּבְלָעֵמוֹ אָרֶץ. אָמַר ר' אֶלְעָזָר, נָטִיתָ יְמִינְךָ: לְאַפְּרְשָׁא לָהּ מִשְּׂמָאלָא וּכְדֵין אִתְעֲבִיד בְּהוּ דִּינָא.

327. "You did stretch out Your right hand, the earth swallowed them" (Shemot 15:12): YET, HE WAS ASKED AGAIN, THE RIGHT ACTS WITH CHESED. AND HE ANSWERS: But we have learned THAT IT MEANS You have raised Your right hand, AND THE LEFT REMAINED ALONE AND PERFORMED ACTS OF JUDGMENT. Rabbi Yitzchak said: The friends observed that when the Holy One, blessed be He, extracted the dead Egyptians from under the water, He said to the earth: 'Gather them unto you.' It did not want to, until the Holy One, blessed be He, lifted the right hand against it and placed it under oath. Then it is written: "The earth swallowed them." Rabbi Elazar said: "You did stretch out your right hand," MEANING to separate it from the left, and Judgment was performed THROUGH THE LEFT.

328. נָחִיתָ בְּחַסְדְּךָ עַם זוּ גָּאָלְתָּ, כְּמָה דִּכְתִיב כִּי יְמִינְךָ וּזְרוֹעֲךָ וְאוֹר פָּנֶיךָ כִּי רְצִיתָם כִּי יְמִינְךָ: דָּא גְּדוּלָה. נֵהַלְתָּ בְּעָזְּךָ דָּא דִּכְתִיב וּזְרוֹעֲךָ,

326. אָמַר רִבִּי שִׁמְעוֹן, ת"ח, בְּקַדְמֵיתָא כַּד אִתְבְּנֵי בֵּי מַקְדְּשָׁא לְתַתָּא, לָא אִתְבְּנֵי אֶלָּא בְּדִינָא וְרוּגְזָא, כְּמָה דִּכְתִיב, כִּי עַל אַפִּי וְעַל חֲמָתִי וְגוֹ' בְּגִין דְּבַאֲתָר דְּדִינָא שַׁרְיָא. לְזִמְנָא דְּאָתֵי, זַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמִבְנֵי לֵיהּ, וּלְאַתְקָנָא לֵיהּ בְּדַרְגָּא אַחֲרָא עִלָּאָה דְּאִקְרֵי צְדָקָה, דִּכְתִיב בִּצְדָקָה תִּכּוֹנָנִי. בְּגִין כַּךְ אִתְקַיָּים, וּשְׁמֵיהּ מַמָּשׁ צֶדֶק יִתְקְרֵי. מְנָלָן. דִּכְתִיב וְזֶה שְׁמוֹ אֲשֶׁר יִקְרְאוּ יְיָ' צִדְקֵנוּ.

326. Rabbi Shimon said: Come and behold. Originally, when the Temple was built below, it was only based upon Judgment and Anger, as "a provocation of My anger and of My fury..." (Yirmeyah 32:31). This is because it is in the place where Judgment dwells. In the time to come, the Holy One, blessed be He, shall build and perfect it in a different, higher level called 'righteousness', WHICH IS THE PERFECTED MALCHUT, as written: "In righteousness (Heb. *tzedakah*) shall you be established" (Yeshayah 54:14). Therefore, it will endure AND WILL NOT BE DESTROYED AGAIN. And its actual name will be called 'righteousness (Heb. *tzedek*)'. How do we know? It is written, "And this is His Name whereby He shall be called, Hashem is our righteousness (Heb. *tzedek*)" (Yirmeyah 23:6).

330. Similarly, "You shall bring them (Heb. *tevi'emo*) in, and plant them (Heb. *tita'emo*) in the mountain of Your inheritance..." It should have said '*tevi'em*' and '*tita'em*'. Why *tevi'emo* (with *Vav*)? HE ANSWERS: The Holy Spirit is speaking about the latter generation that Joshua circumcised, and in whom He revealed the holy imprint of the Name of the Holy One, blessed be He. They were linked with the *Vav*, WHICH IS ZEIR ANPIN, and they were worthy to inherit the land, as is written: "Your people also shall be all Righteous: they shall inherit the land forever" (Yeshayah 60:21). Because everyone who is circumcised and in whom the holy marking has been revealed, and who observes it, is called 'righteous'. Therefore, "they shall inherit the land forever."

331. וְע"ד תְּבִאֵמוֹ, ו' יְתֵירָה, תְּבִיאֵמוֹ לְאִינּוּן דַּאֲחִידָן בְּו'. וְתִטָּעֵמוֹ כד"א נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר. לְאִינּוּן דַּאֲחִידָן בְּו', וּלְאִינּוּן בַּתְרָאֵי, אִתְּעַר מִלָּה. וְלֵית לָךְ מִלָּה בְּאוֹרַיְיתָא, אוֹ אָת זְעֵירָא בְּאוֹרַיְיתָא, דְּלֵית בָּהּ רָזִין עִלָּאִין, וְטַעֲמִין קַדִּישִׁין, זַכָּאָה חוּלָקְהוֹן דְּיַדְעִין בְּהוּ.

331. Therefore "*tevi'emo*" is spelled with an extra *Vav*, WHICH MEANS that You will bring those attached to the *Vav*. "And plant them," as is said, "the branch of My planting, the work of My hands, that I may be glorified" (Ibid.), those that are connected to the *Vav*, THAT IS ZEIR ANPIN. And is the allusion to those latter ones, IN THE TIMES OF JOSHUA. There is no word or small letter in the Torah that does not contain supernal secrets and holy reasons. Blessed is the portion of those who are familiar with them.

דָּא גְּבוּרָה. אֶל נְוֵה קָדְשֶׁךָ, דָּא דִּכְתִיב, וְאוֹר פָּנֶיךָ כִּי רְצִיתָם, דָּא צַדִּיק. וְכֻלְּהוּ מִשְׁתַּכְּחֵי בִּקְרָא.

328. "You in Your mercy led forth the people whom You have redeemed" (Shemot 15:13). This is as is written: "But Your right hand, and Your arm, and the light of Your countenance, because You did favorably accept them" (Tehilim 44:4). "But Your right hand," refers to greatness, NAMELY CHESED. "You have guided them in Your strength"; what is meant by, "and your arm," which is Gvurah. "To Your holy habitation," is what is written: "and the light of Your countenance, for You did favorably accept them." It is the Righteous, WHICH IS YESOD. And they are all present in the passage, ALL THE SIX SFIROT, BECAUSE CHESED AND GVURAH INCLUDE TIFERET, AND YESOD INCLUDES NETZACH AND HOD.

329. תִּפּוֹל עֲלֵיהֶם אֵימָתָה וָפַחַד. אֵימָתָה, אֵימָה מִבָּעֵי לֵיהּ, מַאי אֵימָתָה. דְּהָא לֵית לָךְ אָת אוֹ מִלָּה חֲדָא בְּאוֹרַיְיתָא, דְּלָא אִית בָּהּ רָזִין עִלָּאִין. מַאי אֵימָתָה. אָמַר רִבִּי שִׁמְעוֹן, כְּלוֹמַר דְּחִילוּ דִּשְׁכִינְתָּא.

329. "Fear (Heb. *eimatah*) and dread shall fall upon them." HE ASKS: it is written "*eimatah,*" but the more common form, '*eimah*' should have been used. Why "*eimatah*"? There is not one word or letter in the Torah that does not contain high secrets. AND IF SO, what is the meaning of "*eiamtah* (also: 'the fear of her')?" Rabbi Shimon said: It means the terror of the Shechinah. AND IT IS LIKE THE DREAD OF *HEI* (*EIMAT-HEI*), WHICH IS THE SHECHINAH.

330. כְּהַאי גַּוְונָא, תִּבְאֵמוּ וְתִטָּעֵמוּ בְּהַר נַחֲלָתְךָ וְגוֹ', תִּבְאֵמוּ וְתִטָּעֵמוּ, תִּבְאֵם וְתִטָּעֵם מִבָּעֵי לֵיהּ, מַאי תִּבְאֵמוּ. אֶלָּא רוּחָא דְּקוּדְשָׁא אָמַר, עַל אִינּוּן דָּרָא בַּתְרָאָה, דְּגָזַר יְהוֹשֻׁעַ, וְאִתְגַּלְיָא בְּהוּ גִּלּוּיָא דִּרְשִׁימָא קַדִּישָׁא דִּשְׁמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִלֵּין אֲחִידָן בֵּיהּ בּוֹ', וְאִלֵּין אִתְחֲזִיאוּ לְמֵירַת אַרְעָא. כְּמָה דִּכְתִיב וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ. דְּכָל מַאן דְּאִתְגְּזַר, וְאִתְגַּלְיָא בֵּיהּ רְשִׁימָא קַדִּישָׁא, וְנָטִיר לֵיהּ, אִקְרֵי צַדִּיק, בְּגִין, כַּךְ, לְעוֹלָם יִירְשׁוּ אָרֶץ.

וְכָל אִינּוּן מָאנִין, וְשַׁמָּשִׁין, כֻּלְּהוּ אִינּוּן כְּגַוְונָא דִּלְעֵילָא. מַשְׁכְּנָא דְּקָא עָבֵד מֹשֶׁה בְּמַדְבְּרָא, כֹּלָּא הֲוָה כְּגַוְונָא דִּלְעֵילָא.

334. The Temple below stands similar to the Temple above, for the one corresponds to the other. All the improvements and all the services and all the vessels and the accessory instruments of that Temple are all similar to above. The Tabernacle that Moses erected in the wilderness was a similar reflection of the one above.

335. בֵּי מַקְדְּשָׁא דְּבָנָא שְׁלֹמֹה מַלְכָּא, הוּא בֵּי נַיְיחָא כְּגַוְונָא עִלָּאָה, בְּכָל אִינּוּן תִּקּוּנִין, לְמֶהֱוֵי בְּתִקּוּנָא דִּלְעֵילָא, בֵּי נַיְיחָא וְאַחֲסַנְתָּא. הָכִי בֵּי כְּנִשְׁתָּא, אִצְטְרִיךְ בְּכָל תִּקּוּנֵי שַׁפִּירוּ, לְמֶהֱוֵי כְּגַוְונָא עִלָּאָה, לְמֶהֱוֵי בֵּית צְלוֹתָא, לְאַתְקָנָא תִּקּוּנִין בִּצְלוֹתָא, כְּמָה דְּאוּקְמוּהָ.

335. The Temple that King Solomon built is a house of rest, similar to the one above in all ITS particulars, with all its supernal perfection, completed to become the house of rest and inheritance. Similarly, a synagogue must have all the accruements of beauty like the supernal one above to be a house of prayer, in which corrections are made through prayer, as has been explained.

336. וְהַהוּא בֵּי מַקְדְּשָׁא דְּלֵיהֱוֵי בֵּיהּ חַלּוֹנוֹת, דִּכְתִיב וְכַוִּין פְּתִיחָן. כְּגַוְונָא דִּלְעֵילָא, וְע"ד מַשְׁגִּיחַ מִן הַחַלּוֹנוֹת מֵציץ מִן הַחֲרַכִּים. וְאִי תֵּימָא אֲפִילוּ בְּחַקְלָא, בְּגִין דְּרוּחָא לֶהֱוֵי סָלִיק. לָאו הָכִי, דְּהָא אֲנָן צְרִיכִין בַּיִת וְלֵיכָּא. לְאִשְׁתַּכְּחָא בַּיִת לְתַתָּא, כְּגַוְונָא דְּבַיִת עִלָּאָה, לְנַחְתָּא דִּיוּרָא עִלָּאָה לְדִיוּרָא תַּתָּאָה.

336. And that Temple MUST have windows in it, as is written, "and open windows" (Daniel 6:11), similar to above. Of this it is written: "He looks in at the windows; He peers through the lattice" (Shir Hashirim 2:9). If you ask whether IT IS PERMITTED TO PRAY in the field, because a spirit can ascend there, it is not so, because we need an edifice, and there is not any. It is necessary to establish an edifice below, similar to the edifice above, WHICH IS MALCHUT, to bring down the supernal dweller, WHICH IS THE SHECHINAH, to the inhabitants of below, HUMAN BEINGS.

26. Building the lower Temple

A Synopsis

We hear that it is a commandment to build the lower Temple similar to the Temple of above, and that the Temple must have windows in it. One must not pray in the field because an edifice is required to bring down the Shechinah to the human beings. Isaac prayed in the field, but he was one of the Patriarchs, so he was different.

רעיא מהימנא

332. פִּקּוּדָא לְמִבְנֵי מַקְדְּשָׁא לְתַתָּא, כְּגַוְונָא דְּבֵי מַקְדְּשָׁא דִּלְעֵילָא, כד״א, מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ יְיָ׳. דְּאִצְטְרִיךְ לְמִבְנֵי בֵּי מַקְדְּשָׁא לְתַתָּא, וּלְצַלָּאָה בְּגַוֵּיהּ צְלוֹתָא בְּכָל יוֹמָא, לְמִפְלַח לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא צְלוֹתָא אִקְרֵי עֲבוֹדָה.

Ra'aya Meheimna (the Faithful Shepherd)

332. It is a commandment to build the lower Temple similar to the Temple of above, as is written: "In the place, Hashem, which You have made for You to dwell in" (Shemot 15:17), because it is necessary to build a Temple below, to say a prayer in it every day, and to serve the Holy One, blessed be He, because prayer is called 'service'.

333. וְהַהוּא בֵּי כְּנִשְׁתָּא, אִצְטְרִיךְ לְמִבְנֵי לֵיהּ בִּשְׁפִירוּ סַגְיָא, וּלְאַתְקָנָא לֵיהּ בְּכָל תִּקּוּנִין, דְּהָא בֵּי כְּנִשְׁתָּא דִּלְתַתָּא, קַיְימָא לָקֳבֵל בֵּי כְּנִשְׁתָּא דִּלְעֵילָא.

333. It is necessary to build that particular synagogue with great beauty and to outfit it with all its necessities and improvements, because the synagogue below corresponds to the synagogue above.

334. בֵּית מִקְדַּשׁ לְתַתָּא, אִיהוּ קָאֵים כְּגַוְונָא דְּבֵית הַמִּקְדָּשׁ דִּלְעֵילָא, דְּקָאֵים דָּא לָקֳבֵל דָּא. וְהַהוּא בֵּי מַקְדְּשָׁא, כָּל תִּקּוּנוֹי, וְכָל פּוּלְחָנוֹי,

A Synopsis

Rabbi Aba speaks of a song that is composed of 22 holy engraved letters and ten sayings, and which is imprinted on the Holy Name. Rabbi Shimon says that while the children of Yisrael were standing by the sea and singing, God appeared to them with all his Chariots and hosts; every one of them saw what the other prophets of the world did not. All of them sang the same song simultaneously and in rhythm, and the Holy Spirit was in their mouths. It is obvious that they all perceived the supernal Wisdom at that time. When the song was over the children of Yisrael did not want to leave because of their great longing to perceive God, until Moses showed them the radiant shine of the glory of the Holy One, blessed be He in the wilderness. Thus it is called "the wilderness of Shur (lit 'observe')."

339. תַּנְיָא אָמַר רִבִּי אַבָּא, זַכָּאָה חוּלָקֵהוֹן, דְּאִינּוּן דְּזַכָּאן לְמֵימָר שִׁירָתָא דָּא בְּהַאי עָלְמָא, דְּזַכָּאן לְמֵימָר לָהּ בְּעָלְמָא דְּאָתֵי. וְשִׁירָתָא דָּא, אִתְּבְּנֵי בְּעֶשְׂרִין וּתְרֵין אַתְוָון קַדִּישִׁין גְּלִיפָן, וּבְעֶשֶׂר אֲמִירָן, וְכֹלָּא אִתְרְשִׁים בִּשְׁמָא קַדִּישָׁא, וְכֹלָּא שְׁלֵימוּתָא דִּשְׁמָא קַדִּישָׁא, וְהָא אִתְּעַרְנָא מִלֵּי.

339. We have learned that Rabbi Aba said: Blessed is the portion of those who merit to sing this song in this world and merit to say it in the World to Come. This song is composed of 22 holy engraved letters and with ten sayings, and it is all imprinted on the Holy Name, and it is all the perfection of the Holy Name. And we have made observations about these things.

340. א"ר שִׁמְעוֹן, בְּהַהִיא שַׁעֲתָא דַּהֲווֹ קַיְימִין יִשְׂרָאֵל עַל יַמָּא, וַהֲווֹ אַמְרֵי שִׁירָתָא, אִתְגְּלֵי קוּדְשָׁא בְּרִיךְ הוּא עָלַיְיהוּ, וְכָל רְתִיכוֹי וְחֵילוֹי, בְּגִין דְּיִנְדְּעוּן לְמַלְכֵּיהוֹן, דְּעָבֵד לוֹן כָּל אִינּוּן נִסִּין וּגְבוּרָאן, וְכָל חַד וְחַד יָדַע וְאִסְתַּכַּל, מַה דְּלָא יָדְעוּ וְאִסְתַּכְּלוּ שְׁאַר נְבִיאֵי עָלְמָא.

340. Rabbi Shimon said: At the moment that Yisrael were standing by the sea and singing songs, the Holy One, blessed be He, appeared to them with all His Chariots and hosts, in order that they should know their King who had done for them all these miracles and mighty acts. Each and every one knew and noticed what the other prophets of the world did not know or notice.

337. וְתוּ דְּהַהוּא צְלוֹתָא, וְהַהוּא רוּחָא, אִצְטְרִיךְ לְסַלְקָא, וּלְנָפְקָא מִגּוֹ עָאקוּ, בְּאֹרַח מֵישָׁר, לְקֻבֵּל יְרוּשְׁלֵם. וְעַל דָּא כְּתִיב, מִן הַמֵּצַר קָרָאתִי יָהּ, דְּאִצְטְרִיךְ אֲתָר דָּחִיק בְּעָאקוּ, לְשַׁדְּרָא בְּגַוֵּיהּ הַהוּא רוּחָא, דְּלָא יִסְטֵי לִימִינָא וְלִשְׂמָאלָא. וּבְחַקְלָא לָא יָכִיל קָלָא לְשַׁדְּרָא לֵיהּ הָכִי, דְּהָא כְּגַוְונָא דָּא קָלָא דְּשׁוֹפָר, אִתְדַּחְיָא לְבַר בְּאֹרַח מֵישָׁר, מִגּוֹ אֲתָר דָּחִיק, וְאָזִיל וּבָקַע רְקִיעִין, וְסָלִיק בִּסְלִיקוּ, לְאַתְעָרָא רוּחָא לְעֵילָא.

337. Also, that prayer and that spirit should ascend and exit from the narrow strait in a straight path towards Jerusalem. About this is written: "Out of my distress (lit. 'from the narrow strait') I called upon Yah" (Tehilim 118:5). For it is necessary to have a place that is narrow and tight to cast into it that spirit, so that it should not turn to the right or to left. But in a field the voice can not be projected to Him in this way. Similar to this is the sound of the Shofar that is projected outward in a smooth, straight way from a narrow place, and it goes and splits firmaments, and ascends upwards to stimulate the spirit of above.

338. וְאִי תֵּימָא, הָא כְּתִיב, וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה. שָׁאנֵי יִצְחָק, דְּמִלָּה אַחֲרָא הֲוָה בֵּיהּ, מַה דְּלָא הֲוָה בְּכָל עָלְמָא. וְתוּ דְּהַאי קְרָא לָאו לְהָכִי אָתָא, דְּוַדַּאי בַּשָּׂדֶה אַחֵר לָא הֲוָה מְצַלֵּי וְהָא אוֹקִימְנָא.

(ע"כ רעיא מהימנא)

338. And you may ask: is it not written, "And Isaac went out to meditate in the field?" (Beresheet 24:63). SO WE SEE THAT PRAYING TAKES PLACE EVEN IN THE FIELD. AND HE ANSWERS: Isaac was different, for he had something else that the rest of the world did not have. HE WAS ONE OF THE PATRIARCHS. And also this verse did not come for this purpose, TO PERMIT PRAYING IN THE FIELD. For certainly, in a different field he would not have been praying, as we have already explained THAT THIS FIELD WAS THE FIELD THAT ABRAHAM HAD PURCHASED.

(End of Ra'aya Meheimna)

בְּרִיךְ הוּא, אַסְתִּים יְקָרֵיהּ לְבַר לְמַדְבְּרָא, וְתַמָּן אִתְגְּלֵי וְלָא אִתְגְּלֵי. אָמַר לוֹן מֹשֶׁה לְיִשְׂרָאֵל, כַּמָּה זִמְנִין אֲמֵינָא לְנַטְלָא מִתַּמָּן, וְלָא בָּעִיתוּן, עַד דִּי אַחֲזֵי לוֹן זִיוָא יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא בְּמַדְבְּרָא, וּמִיַּד הֲווֹ תָּאֲבִין.

343. At that moment, Moses said to the Holy One, blessed be He: 'Your children, because of their great longing to perceive You, do not want to travel from the sea.' What did the Holy One, blessed be He, do? He concealed His glory out of the wilderness, and there He appeared yet did not appear. Moses said to Yisrael: 'Many times have I said that you should travel from there, but you did not want to until I showed you the splendor of the glory of the Holy One, blessed be He, in the wilderness.' They were immediately desirous.

344. וְלָא נַטְלוּ, עַד דְּאָחִיד בְּהוּ מֹשֶׁה וְאַחְמֵי לוֹן זִיוָא יְקָרָא דְּקב״ה בְּמַדְבְּרָא, כְּדֵין מִסְּגִיאוּת תִּיאוּבְתָּא וּרְעוּתָא לְאִסְתַּכְּלָא, אַנְטִיל לוֹן מֹשֶׁה, הה״ד וַיַּסַּע מֹשֶׁה אֶת יִשְׂרָאֵל מִיַּם סוּף וַיֵּצְאוּ אֶל מִדְבַּר שׁוּר. מַאי מִדְבַּר שׁוּר. מַדְבְּרָא, דַּהֲווֹ בָּעָאן לְאִסְתַּכְּלָא בֵּיהּ, זִיוָא יְקָרָא דְּמַלְכָּא קַדִּישָׁא, וְעַל דָּא אִקְרֵי מִדְבַּר שׁוּר: אִסְתַּכְּלוּתָא שָׁם.

344. But they did not travel until Moses grasped them and showed them the radiant shine of the glory of the Holy One, blessed be He, in the wilderness. Then, because of great longing and desire to perceive, Moses caused them to travel. This is what is meant by: "So Moses brought Yisrael from the Sea of Reeds, and they went out into the wilderness of Shur" (Shemot 15:22). What is the meaning of "the wilderness of Shur"? This was the desert where they wanted to perceive and gaze upon the precious splendor of the Holy King. Therefore, it is called "the wilderness of Shur (lit. 'observe')," WHICH MEANS there is gazing there.

341. דְּאִי תֵּימָא דְּלָא יָדְעִין וְלָא אִדְבָּקוּ חָכְמְתָא עִלָּאָה, מִן שִׁירָתָא דָּא תֶּחֱמֵי, דְּכֻלְּהוּ בְּחָכְמְתָא אִסְתַּכָּלוּ, וְיָדְעוּ מִלִּין וְאָמְרוּ. דְּאִי לָאו הָכִי, אֵיךְ אָמְרוּ כֻּלְּהוּ מִלִּין אֲחִידָן, דְּלָא סָטוּ אִלֵּין מֵאִלֵּין, וּמַה דְּאָמַר דָּא, אָמַר דָּא, וְלָא אַקְדִּים מִלָּה דָּא, לְמִלָּה דָּא, אֶלָּא כֻּלְּהוּ בְּשִׁקּוּלָא חֲדָא, וְרוּחָא דְּקוּדְשָׁא בְּפוּמָא דְּכָל חַד וְחַד, וּמִלִּין אִתְּמָרוּ כֻּלְּהוּ כְּאִלּוּ נָפְקִין מִפּוּמָא חַד. אֶלָּא וַדַּאי כּוּלְּהוּ בְּחָכְמְתָא עִלָּאָה אִסְתַּכָּלוּ, וְיָדְעוּ מִילִין עִלָּאִין, וְרוּחָא דְּקוּדְשָׁא בְּפוּם כָּל חַד וְחַד.

341. For if you say that they had no knowledge and did not attain supernal Wisdom, then from this song you can see that they all beheld Wisdom, and knew those things they recited. For if not, how could they all say the same words without varying one from another? Whatever this one said, the other one said, and one word was not said before the other, but rather they all said them in the same rhythm. And the Holy Spirit was in the mouth of each and every one, and the words were all enunciated as though they were emitted from one mouth. Most certainly, they all noticed and perceived the supernal Wisdom, and were familiarized with these lofty particulars, and the Holy Spirit was in the mouth of each and every one.

342. וַאֲפִילוּ אִינּוּן דְּבִמְעֵי אִמְּהוֹן, הֲווֹ אַמְרֵי שִׁירָתָא כֻּלְּהוּ כַּחֲדָא, וַהֲווֹ חָמָאן כֻּלְּהוּ, מַה דְּלָא חָמָא יְחֶזְקֵאל נְבִיאָה. וְעַל כַּךְ הֲווֹ כֻּלְּהוּ מִסְתַּכְּלֵי, כְּאִלּוּ חָמָאן עֵינָא בְּעֵינָא. וְכַד סִיְּימוּ מִלִּין, כֻּלְּהוּ מִתְבַּסְּמָאן בְּנַפְשַׁיְיהוּ, וְתָאֲבוֹן לְמֵחֱמֵי וּלְאִסְתַּכְּלָא, וְלָא הֲווֹ בָּעָאן לְנַטְלָא מִתַּמָּן, מִסְּגִיאוּת תִּיאוּבְתָּא.

342. Even those in their mothers' wombs were saying the song all as one. They all saw that which even the prophet Ezekiel did not see, and they therefore watched, as though they saw eye to eye. When they concluded the words, they all bore fragrance on their own, and yearned to conceive and perceive, and did not want to travel from there, so great was their desire.

343. בְּהַהִיא שַׁעֲתָא, אָמַר מֹשֶׁה לְקוּדְשָׁא בְּרִיךְ הוּא, בָּנַיְךָ מִסְּגִיאוּת תִּיאוּבְתָּא לְאִסְתַּכְּלָא בָךְ, לָא בָּעָאן לְנַטְלָא מִן יַמָּא. מַה עָבֵד קוּדְשָׁא

דִּכְתִיב, וַיָּבֹאוּ מָרָתָה וְלֹא יָכְלוּ לִשְׁתּוֹת מַיִם מִמָּרָה. מ״ט. כִּי מָרִים הֵם, לָא אִתְבְּסָם נַפְשַׁיְיהוּ בְּקַדְמִיתָא. וְלֹא עוֹד אֶלָּא דְּאָתֵי לְקַטְרְגָא עָלַיְיהוּ.

347. Rabbi Shimon said: While they were still traveling in the wilderness, a different government of the other nations, appeared to them, namely, that one which dominates the wilderness, and it met them there. Then Yisrael saw that it was not the precious splendor of their King. This is what is meant by, "And when they came to Marah, they could not drink the waters of Marah" (Shemot 15:28). Why? "For they were bitter." Their souls were not gratified, as before. And even more, he had come to accuse them.

348. מַה כְּתִיב, וַיִּצְעַק אֶל יְיָ׳ וַיּוֹרֵהוּ יְיָ׳ עֵץ, וְאֵין עֵץ אֶלָּא תּוֹרָה, דִּכְתִיב עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ. וְאֵין תּוֹרָה, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא. רִבִּי אַבָּא אָמַר, אֵין עֵץ אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא, דִּכְתִיב כִּי הָאָדָם עֵץ הַשָּׂדֶה, עֵץ הַשָּׂדֶה וַדַּאי, דָּא עֵץ שָׂדֶה דְּתַפּוּחִין קַדִּישִׁין. וְכַד אִתְגְּלֵי זִיו יְקָרָא דְּמַלְכֵּהוֹן עָלַיְיהוּ, כְּדֵין וַיַּשְׁלֵךְ אֶל הַמַּיִם וַיִּמְתְּקוּ הַמָּיִם. מַאי וַיִּמְתְּקוּ הַמָּיִם. דְּקַטֵּיגוֹרָא אִתְעָבִיד סַנֵּיגוֹרָא.

348. It is written: "And he cried to Hashem, and Hashem showed him a tree" (Ibid. 25). A "tree" means only Torah, as is written: "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18). And Torah means the Holy One, blessed be He. Rabbi Aba said: "Tree" means the Holy One, blessed be He, as is written: "For a man is the tree of the field" (Devarim 20:19). The "tree of the field," assuredly is the tree of the Field of the Holy Apples, MEANING THIS FIELD IS MALCHUT. "THE TREE OF THE FIELD" REFERS TO ZEIR ANPIN, HER HUSBAND. And when the splendor of the glory of the King appeared over them, then, "when he had cast into the waters, the waters were made sweet" (Shemot 15:25). What is the meaning of, "and the waters were made sweet"? It means that the Accuser has become an advocate.

349. אָמַר רִבִּי אַבָּא, תָּא חֲזֵי בְּקַדְמִיתָא כַּד עָאלוּ יִשְׂרָאֵל בְּקַיְימָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לָא עָאלוּ כַּדְקָא יֵאוֹת. מַאי טַעֲמָא. בְּגִין דְּאִתְגְּזָרוּ

27. "And found no water"

A Synopsis

"And they marched three days in the wilderness, and found no water"; "water" means the Torah, which had not yet been given to them. Rabbi Elazar says that is true, and that Torah is the Holy One, blessed be He. When they came to the bitter water of Marah, "Hashem showed him a tree"; the "tree" means Torah, and it means the Holy One, blessed be He. It was when they arrived at Marah that they entered fully into the Covenant with God, where "He made for them a statute and an ordinance."

345. וַיֵּלְכוּ שְׁלֹשֶׁת יָמִים בַּמִּדְבָּר וְלֹא מָצְאוּ מָיִם. וְאֵין מַיִם אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר הוֹי כָּל צָמֵא לְכוּ לַמַּיִם. אָמַר רִבִּי יֵיסָא, וְכִי מַאן יָהַב לְהוּ אוֹרַיְיתָא הָכָא, וְהָא עַד כְּעַן לָא אִתְיְהִיבַת לוֹן אוֹרַיְיתָא.

345. "And they marched three days in the wilderness, and found no water" (Shemot 15:22). Water means nothing if not the Torah, as is written, "Ho, everyone that thirsts, come to the water" (Yeshayah 55:1). Rabbi Yisa said: And who gave them Torah here? For until now the Torah was not yet given to them.

346. אָמַר רִבִּי אֶלְעָזָר, אִינּוּן נָפְקוּ לְמִדְבְּרָא לְאִסְתַּכְּלָא, קוּדְשָׁא בְּרִיךְ הוּא נָטַל זִיוָא יְקָרָא דִּילֵיהּ מִתַּמָּן, וְאִינּוּן אָזְלוּ לְאִסְתַּכְּלָא בֵּיהּ, וְלָא אַשְׁכְּחוּהוּ. וְאוֹלִיפְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא תּוֹרָה אִקְרֵי, וְאֵין מַיִם אֶלָּא תּוֹרָה, וְאֵין תּוֹרָה אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא.

346. Rabbi Elazar said: They went out into the wilderness to gaze and perceive, but the Holy One, blessed be He, removed His precious splendor from there. They went in order to conceive Him, but did not find Him. We have learned that the Holy One, blessed be He, is called 'Torah'. Therefore, water is Torah, and Torah is the Holy One, blessed be He.

347. אָמַר רִבִּי שִׁמְעוֹן, עַד דַּהֲווֹ אַזְלֵי בְּמִדְבְּרָא, אִתְגְּלֵי עָלַיְיהוּ רְשׁוּתָא אַחֲרָא, דִּשְׁאַר עַמִּין, הַהוּא דְּשָׁלִיט בְּמִדְבְּרָא, וְאִעֲרָעוּ בְּהוּ תַּמָּן. חָמוּ יִשְׂרָאֵל, דְּלָא הֲוָה הַהוּא זִיוָא יְקָרָא דְּמַלְכֵּיהוֹן, הֲדָא הוּא

28. "And He said, 'If you will diligently hearken to voice of Hashem'"

A Synopsis

When they attained the Covenant, the children of Yisrael attained Malchut, Yesod, Netzach and Hod, and therefore reached the Holy King, Tiferet. We learn of the proper circumcision and uncovering and the holy anointing oil that allow the circumcised to bond with the Holy King. The text speaks of the protection for the holy mark for four things. The children of Yisrael merit welcoming the Shechinah through guarding against the impurity of menstruation. We hear of the protection of the Righteous, protection from the maidservant, protection from a heathen woman and protection from a harlot. We read that God did not want to give the children of Yisrael the Torah until they were close to Him, and He achieved this closeness by the Covenant of circumcision.

350. וַיֹּאמֶר אִם שָׁמוֹעַ תִּשְׁמַע לְקוֹל יְיָ׳ אֱלֹהֶיךָ. וַיֹּאמֶר, מַאי וַיֹּאמֶר. לָא כְּתִיב מַאן קָאָמַר דָּא. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא אָמַר. רִבִּי חִזְקִיָּה אָמַר, שַׁמְעֵינָן אֲמִירָה סְתָם, מֵאֲמִירָה סְתָם. דִּכְתִיב וְאֶל מֹשֶׁה אָמַר עֲלֵה אֶל יְיָ׳. אָמַר, לָא כְּתִיב מַאן קָאָמַר. אוּף הָכָא וַיֹּאמֶר סְתָם, וְלָא כְּתִיב מַאן קָאָמַר.

350. "And he said, 'If you will diligently hearken to voice of Hashem your Elohim'"(Shemot 15:26) What is the meaning of, "And He said"? It does not say who said this. Rather the Holy One, blessed be He, said this. Rabbi Chizkiyah said: We derive meaning from one vague saying to another. For it is written, "And He said to Moses, 'Come up to Hashem'" (Shemot 24:1). AND THERE IT REFERS TO MALCHUT, FOR IF IT WAS THE HOLY ONE, BLESSED BE HE, IT SHOULD HAVE SAID, "COME UP TO ME." HERE ALSO, IT MEANS MALCHUT.

351. אָמַר רִבִּי יוֹסֵי, מַשְׁמַע דִּכְתִיב, וְיִצְעַק אֶל יְיָ׳ וַיּוֹרֵהוּ יְיָ׳ עֵץ, מֵהָכָא מַשְׁמַע וַיֹּאמֶר, וּמַשְׁמַע מַאן אָמַר מִלָּה. לְקוֹל יְיָ׳ אֱלֹהֶיךָ, לְקוֹלִי מִבָּעֵי לֵיהּ. אֶלָּא לְהַהוּא קוֹל דְּעָאלוּ בֵּיהּ.

351. Rabbi Yosi said: It is understood from the PREVIOUS verse, "And he cried to Hashem, and Hashem showed him a tree." From this we derive THE

וְלָא אִתְפְּרָעוּ, וְלָא אִתְגַּלְיָיא רְשִׁימָא קַדִּישָׁא. כֵּיוָן דְּמָטוּ הָכָא, מַה כְּתִיב, שָׁם שָׂם לוֹ חֹק וּמִשְׁפָּט. תַּמָּן עָאלוּ יִשְׂרָאֵל בִּתְרֵין חוּלָקִין קַדִּישִׁין, בְּהַהוּא גִּלּוּיָא דְּאִתְגַּלְיָא רְשִׁימָא דִּלְהוֹן, וְאִקְרוּן חֹק וּמִשְׁפָּט. חֹק: כְּמָה דְּאַתְּ אָמַר וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרוֹתֶיהָ. וּמִשְׁפָּט: כְּמָה דְּאִתְּמַר מִשְׁפַּט לֵאלֹהֵי יַעֲקֹב. וְשָׁם נִסָּהוּ, בְּהַהוּא אָת קַדִּישָׁא. כד"א, כִּי חֹק לְיִשְׂרָאֵל הוּא. בְּסִפְרָא דְּרַב יֵיבָא סָבָא, אָמַר מִלָּה עַל הַהוּא חוּטְרָא קַדִּישָׁא.

349. Rabbi Aba said: Come and behold. When Yisrael first entered into the Covenant of the Holy One, blessed be He, they did not enter properly. Why? Because they circumcised but did not uncover, thus the holy sign was not revealed. But when they arrived here, TO MARAH, it is written: "There He made for them a statue and an ordinance" (Shemot 15:25), WHICH MEANS that Yisrael entered into the two holy parts, MALCHUT AND YESOD, WHICH THEY MERITED BY THE CIRCUMCISION AND MEMBRANE UNCOVERING. In that revealing, in which their sign was uncovered and revealed, they were called 'a statute and an ordinance'. Statute (Heb. *chok*) IS MALCHUT, as is written: "And gives food to her household, and a portion (Heb. *chok*) to her maidens" (Mishlei 31:15). IT ENCOMPASSES MALCHUT AND ALLUDES TO CIRCUMCISION. "Ordinance" as is written: "An ordinance of Elohim of Jacob" (Tehilim 81:5). THIS IS YESOD, ALLUDING TO MOCHIN THAT ARE REVEALED THROUGH THE MEMBRANE UNCOVERING THAT IS CALLED 'ORDINANCE'. "And there He tested them," namely with His holy sign. SINCE IT IS A STATUTE, IT CAN BE TESTED, as is written: "For this is a statute for Yisrael." Rabbi Yiba Saba (the elder) said in his book: It refers to that holy staff, REGARDING WHICH IS SAID, "AND HASHEM SHOWED HIM A TREE."

Elohim is a consuming fire" (Devarim 4:24), which is the Congregation of Yisrael, NAMELY MALCHUT. "And will do that which is right in His sight" refers to the righteous, WHO IS CALLED 'RIGHT'; "and give ear to His commandments," refers to Netzach; and "keep all His statutes," refers to Hod. Since they have attained these – MALCHUT, YESOD, NETZACH AND HOD – they have reached the Holy King, WHO IS TIFERET, WHOSE PLACE IS AFTER NETZACH. THEREFORE, what is written afterwards? "I will put none of these diseases upon you, which I have brought upon Egypt; for I am Hashem that heals you." "For I am Hashem," refers to the Holy One, blessed be He, WHO IS TIFERET.

354. אִשְׁתְּמַע, דְּכָל מַאן דְּנָטִיר לְהַאי רְשִׁימָא קַדִּישָׁא, מִנֵּיהּ סָלִיק עַד מַלְכָּא קַדִּישָׁא עִלָּאָה. מַאי מַשְׁמַע. מַשְׁמַע אִינּוּן תְּרֵין, דְּאִתְכְּנַשׁ בְּהוּ זַרְעָא, וּמְשַׁח רְבוּת קוּדְשָׁא, דְּשַׁדְיָין לֵיהּ בְּפוּם אָמָה, אִתְקַשָּׁרוּ כַּחֲדָא, וּמַלְכָּא עִלָּאָה עָלַיְיהוּ, וְאִתְקַשָּׁרוּ בֵּיהּ. וְעַל כַּךְ, מַאן דְּעָאל בְּאִלֵּין תְּרֵין, וְנָטִיר לוֹן, אִתְקָשָׁר בִּתְרֵין אַחֲרָנִין, וְעָאל בְּהוּ, וּכְדֵין מָטֵי לְמַלְכָּא קַדִּישָׁא.

354. It is understood that whoever guards this holy sign, WHICH IS CIRCUMCISION, ascends from it unto the Supernal Holy King. HE ASKS: What is understood from these words? AND HE ANSWERS: It is understood that these two, NETZACH AND HOD, in which the seed accumulates FOR BLESSING, and the holy anointing oil that is poured over the head of the male organ, WHICH IS YESOD, combine together. And the Supernal King, TIFERET, is over them and they connect with Him. Therefore, whoever enters these two, YESOD AND MALCHUT, BY MEANS OF CIRCUMCISION AND UNCOVERING, and guards them, is connected to two others, NETZACH AND HOD, and enters them, and then reaches the Holy King, WHICH IS TIFERET.

355. אָמַר רִבִּי יִצְחָק, וַדַּאי מַאן דְּזָכֵי בְּצַדִּיק, זָכֵי בְּנֶצַח וְהוֹד, וְאִלֵּין אִינּוּן תְּלָתָא, דְּאִתְבָּרְכָא בְּהוּ כְּנֶסֶת יִשְׂרָאֵל. וּמַאן דְּזָכוּ בְּהוּ, זָכֵי בְּמַלְכָּא קַדִּישָׁא, וְעָאל בְּכֻלְּהוּ אַרְבְּעָה.

355. Rabbi Yitzchak said: Most certainly, one who merits the Righteous,

MEANING OF, "And He said," for it is understood who said this, NAMELY, THE HOLY ONE, BLESSED BE HE. 'To the voice of Hashem your Elohim,' or 'to my voice' should have been said. HE ANSWERS: THE meaning is this voice into which they had entered THROUGH CIRCUMCISION, WHICH IS THE VOICE OF MALCHUT. THEREFORE, IT DOES NOT SAY 'TO MY VOICE'.

352. אָמַר רִבִּי אַבָּא, בָּתַר דְּאִתְגַּלְיָא בְּהוּ רְשִׁימָא קַדִּישָׁא, עָאלוּ בִּתְרֵין חוּלָקִין קַדִּישִׁין, כְּמָה דְּאִתְּמַר, וְכֵיוָן דְּעָאלוּ בְּאִלֵּין תְּרֵין, עָאלוּ בְּאִלֵּין תְּרֵין חוּלָקִין אַחֲרָנִין, דְּכַד יִסְתַּלְּקוּן בְּאִלֵּין תְּרֵין אַחֲרָנִין, יִתְחַבְּרוּן בְּאִלֵּין, וְלָא מִמַּנְעֵי בִּרְכָּאן, וּבג"כ, בְּאִלֵּין מָטוּ בִּרְכָּאן, עַד מַלְכָּא קַדִּישָׁא.

352. Rabbi Aba said: After the holy sign was revealed in them, they attained two holy parts, as we learned, WHICH ARE YESOD AND MALCHUT. THROUGH CIRCUMCISION THEY MERITED MALCHUT, AND THROUGH THE MEMBRANE UNCOVERING, YESOD. As soon as they attained these two, they also attained these other two parts, WHICH ARE NETZACH AND HOD, because when they are elevated by NETZACH AND HOD, they will join with YESOD AND MALCHUT, and the blessings THAT YESOD WILL CAUSE TO FLOW TO MALCHUT will not be withheld. Therefore, they will reach through these up to the Holy King, WHICH IS ZEIR ANPIN.

353. וּמֵאַתְרֵיהּ דִּקְרָא אִשְׁתְּמַע מִלָּה, דִּכְתִיב, וַיֹּאמֶר אִם שָׁמוֹעַ תִּשְׁמַע. וַיֹּאמֶר: דָּא מַלְכָּא קַדִּישָׁא. וּמַאי קָאָמַר, אִם שָׁמוֹעַ תִּשְׁמַע לְקוֹל יְיָ' אֱלֹהֶיךָ, כד"א כִּי יְיָ' אֱלֹהֶיךָ אֵשׁ אוֹכְלָה הוּא, דָּא כְּנֶסֶת יִשְׂרָאֵל. וְהַיָּשָׁר בְּעֵינָיו תַּעֲשֶׂה: דָּא צַדִּיק. וְהַאֲזַנְתָּ לְמִצְוֹתָיו: דָּא נֶצַח. וְשָׁמַרְתָּ כָּל חֻקָּיו: דָּא הוֹד. כֵּיוָן דְּעָאלוּ בְּאִלֵּין, הָא מָטוּ לְמַלְכָּא קַדִּישָׁא. לְבָתַר מַה כְּתִיב, כָּל הַמַּחֲלָה אֲשֶׁר שַׂמְתִּי בְּמִצְרַיִם לֹא אָשִׂים עָלֶיךָ כִּי אֲנִי יְיָ' רוֹפְאֶךָ. כִּי אֲנִי יְיָ': דָּא מַלְכָּא קַדִּישָׁא.

353. And from the placement of the verse is the subject understood. For it is written: "And He said, 'If you will diligently hearken'." "And He said" refers to the Holy King. And what did He say? "If you hearken diligently to the voice of Hashem your Elohim"; it is as written: "For Hashem your

צַדִּיקִים, לְאִסְתַּמְּרָא מִשִּׁפְחָה. וְהָא אוֹקִימְנָא מִלֵּי. דִּכְתִיב וְשִׁפְחָה כִּי תִירַשׁ גְּבִירְתָּהּ, דְּגָרִים לַצַּדִּיק דְּאִתְדַּבָּק בְּשִׁפְחָה. וְהַאֲזַנְתָּ לְמִצְוֹתָיו: דָּא נֶצַח, לְאִסְתַּמְּרָא דְּלָא יֵעוּל רְשִׁימָא דָּא בְּבַת אֵל נֵכָר, וְלֹא יְשַׁקֵּר בֵּיהּ בְּנֶצַח. דִּכְתִיב, וְגַם נֶצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר. וּמַאן דְּנָטִיר הַאי, קַיֵּים מִצְוֹתָיו, דִּכְתִיב כִּי לֹא תִשְׁתַּחֲוֶה לְאֵל אַחֵר. וְשָׁמַרְתָּ כָּל חֻקָּיו: דָּא הוֹד, לְאִסְתַּמְּרָא מִן זוֹנָה.

358. "And will do that which is right in His sight." This refers to the righteous, WHO IS YESOD, as is written: "The eyes of Hashem are toward the righteous" (Tehilim 34:16). We have discussed being wary of a maid servant in accordance with the verse: "And a handmaid that is heir to her mistress" (Mishlei 30:23), WHICH MEANS that it causes the righteous to cleave unto a handmaid. "And give ear to His commandments," refers to Netzach, for one should not insert this sign into a heathen woman, nor be false with it to Netzach. For it is written: "And also the Eternal One (lit. '*Netzach*') of Yisrael will not lie" (I Shmuel 15:29). And he who observes this, THE HOLY COVENANT, fulfills His commandments, as is written: "For you shall worship no other El" (Shemot 34:14). "And keep all His statutes." This is Hod, to beware of a harlot.

359. וְאַזְלָא הָא, כְּמָה דְּתָנִינָן, אָמַר רִבִּי יְהוּדָה, מַאי דִּכְתִיב חֲגוֹר חַרְבְּךָ עַל יָרֵךְ גִּבּוֹר הוֹדְךָ וַהֲדָרֶךָ. אֶלָּא, כָּל מַאן דִּמְזָרֵז גַּרְמֵיהּ, וְשַׁוֵּי דְּחִילוּ דְּחַרְבָּא שְׁנָנָא תַּקִּיפָא לָקֳבְלֵיהּ. עַל יָרֵךְ, מַאי עַל יָרֵךְ. דָּא רְשִׁימָא קַדִּישָׁא. כד"א, שִׂים נָא יָדְךָ תַּחַת יְרֵכִי.

359. This agrees with what we have learned. Rabbi Yehuda said: It is written: "Gird your sword upon your thigh, O mighty warrior: your glory and your majesty" (Tehilim 45:4). This refers to he who makes haste to place the fear of the strong sharpened sword, WHICH IS MALCHUT, before him, upon the thigh. What is "upon your thigh"? It means upon this holy sign, to guard it, as is written: "Put, I pray you, your hand under my thigh" (Beresheet 24:2).

360. ד"א חֲגוֹר חַרְבְּךָ, כְּלוֹמַר, זָרֵז וְאַתְקִיף יִצְרְךָ בִּישָׁא, דְּאִיהוּ חַרְבְּךָ. עַל יָרֵךְ, עַל הַהוּא רְשִׁימָא קַדִּישָׁא לְנַטְרָא לֵיהּ. וְאִי נָטַר לֵיהּ, כְּדֵין

WHICH IS YESOD, merits Netzach and Hod, BECAUSE YESOD INCLUDES NETZACH AND HOD. And they are three with which the Congregation of Yisrael, WHICH IS MALCHUT, is blessed. And he who merits them merits also the Holy King, THAT IS TIFERET, and attains all four SFIROT, TIFERET, NETZACH, HOD, YESOD AND MALCHUT.

356. וְלָקֶבְלֵי אַרְבָּעָה אִלֵּין, נְטִירוּ לְהַאי רְשִׁימָא קַדִּישָׁא, מֵאַרְבַּע מִלִּין: נְטִירוּ דִּכְנֶסֶת יִשְׂרָאֵל, אִסְתַּמְּרוּתָא דִּנְדָּה. נְטִירוּ דְּצַדִּיק, אִסְתַּמְּרוּתָא דְּשִׁפְחָה. נְטִירוּ דְּנֶצַח, אִסְתַּמְּרוּתָא דְּבַת עכו"ם. נְטִירוּ דְּהוֹד, אִסְתַּמְּרוּתָא דְּזוֹנָה. וְעַל דָּא לְקוֹל יְיָ' אֱלֹהֶיךָ, דָּא כְּנֶסֶת יִשְׂרָאֵל.

356. And corresponding to these four, there is protection for the holy sign from four things: the protection of the Congregation of Yisrael, WHICH IS MALCHUT, which is protection from the impurity of menstruation; protection of the righteous, WHICH IS YESOD, that is protection from the maid servant; protection of Netzach, which is protection from a heathen woman; and protection of Hod, which is protection from a harlot. This is why "the voice of Hashem your Elohim," is the Congregation of Yisrael, WHICH IS MALCHUT, WHICH THEY ENTERED THROUGH CIRCUMCISION.

357. בַּמֶּה זָכָאן יִשְׂרָאֵל לְקַבְּלָא אַפֵּי שְׁכִינְתָּא, בְּאִסְתַּמְּרוּתָא מִן נִדָּה. וְעַל דָּא כְּתִיב, וְאֶל אִשָּׁה בְּנִדַּת טֻמְאָתָהּ לֹא תִקְרַב לְגַלּוֹת עֶרְוָתָהּ. מַאי לְגַלּוֹת עֶרְוָתָהּ דָּא כְּנֶסֶת יִשְׂרָאֵל. וּבְהַאי אֲחִידָן וּמִתְקַשְּׁרָן מִלִּין אַחֲרָנִין, דִּכְנֶסֶת יִשְׂרָאֵל אִתְקַשְּׁרַת בְּהוּ. וְהָא אוּקְמוּהָ מִלֵּי.

357. How did Yisrael merit to welcome the Shechinah? It is through guarding against the impurity of menstruation. And about this is written: "Also you shall not approach a woman in the impurity of her menstrual flow, to uncover her nakedness" (Vayikra 18:19). HE ASKS: "To uncover her nakedness" – of whom? HE ANSWERS: Of the Congregation of Yisrael, MEANING NOT TO BLEMISH HER. And in this way, other things that the Congregation of Yisrael is bound to joined and connect to. And we have already explained this matter.

358. וְהַיְשָׁר בְּעֵינָיו תַּעֲשֶׂה: דָּא צַדִּיק. כְּמָה דִּכְתִיב, עֵינֵי יְיָ' אֶל

דְּקָרִיבוּ בַּהֲדֵיהּ. וּבַמֶּה קָרִיבוּ בַּהֲדֵיהּ, בְּגִלּוּיָא דִּרְשִׁימָא דָּא, כְּמָה דְּאִתְּמַר.

362. Come and behold: when the Holy One, blessed be He, wanted to admonish Yisrael about the Torah, with how many words and with how many persuasions of love did He draw them, like a father who draws his son to school. Come and behold: the Holy One, blessed be He, did not want to give them the Torah until they were close to Him. How did they become attracted to Him? By uncovering this sign, WHICH IS THE CIRCUMCISION, as we have learned.

363. אָמַר ר׳ יְהוּדָה, לָא קָרִיבוּ יִשְׂרָאֵל לְטוּרָא דְּסִינַי, עַד דְּעָאלוּ בְּחוּלָקָא דְּצַדִּיק, וְזָכוּ בֵּיהּ. מְנָלָן, דִּכְתִיב בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינַי, בַּיּוֹם הַזֶּה מַמָּשׁ דַּיְיקָא. וּכְתִיב וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ זֶה קִוִּינוּ לוֹ וְגוֹ׳.

363. Rabbi Yehuda said: Yisrael did not come close to Mount Sinai until they entered the portion of the Righteous, NAMELY, CIRCUMCISION, and attained it. How do we know this? Because it is written: "The same (Heb. *zeh*) day they came to the wilderness of Sinai" (Shemot 19:1). The very day exactly, WHICH IS YESOD THAT IS CALLED '*ZEH*'. And it is written: "And it shall be said on that day, 'Lo, this is our Elohim; we have waited for Him...'" (Yeshayah 25:9).

אִקְרֵי גִּבּוֹר, וְקב״ה אַלְבִּיש לֵיהּ בִּלְבוּשׁוֹי, וּמַאן לְבוּשׁוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא. הוֹד וְנֶצַח. דִּכְתִיב, הוֹד וְהָדָר לָבָשְׁתָּ. אוּף הָכָא הוֹדֶךָ וַהֲדָרֶךָ, וּכְדֵין אִתְדַּבַּק בַּר נָשׁ בְּמַלְכָּא קַדִּישָׁא כַּדְקָא יֵאוֹת.

360. Another explanation for "Gird your sword." It means expedite and strengthen yourself, overpower your Evil Inclination, which is your sword "upon your thigh," upon that Holy Covenant, to guard it. If he guards it, then he is called 'mighty'. And the Holy One, blessed be He, dresses him in His garments. What are the garments of the Holy One, blessed be He? They are Hod and Netzach, as is written: "You are clothed with glory and majesty" (Tehilim 104:1). Here also, "Your glory and your majesty." Then the person cleaves unto the Holy King properly.

361. מִכָּאן וּלְהָלְאָה, כָּל הַמַּחֲלָה אֲשֶׁר שַׂמְתִּי בְּמִצְרַיִם לֹא אָשִׂים עָלֶיךָ כִּי אֲנִי יְיָ׳ רוֹפְאֶךָ. דָּא מַלְכָּא קַדִּישָׁא, וְעַל דָּא אַזְהַר לוֹן עַל הַהוּא מִלָּה מַמָּשׁ, דְּיָהַב וְרָשִׁים בְּהוּ, וְלָא יַתִּיר וְעַד כְּעַן לָא אִתְיְיהִיבַת לְהוּ אוֹרַיְיתָא, אֶלָּא כֵּיוָן דִּכְתִיב, שָׁם שָׂם לוֹ חֹק וּמִשְׁפָּט, מִיָּד וַיֹּאמֶר אִם שָׁמוֹעַ תִּשְׁמַע וְגוֹ׳.

361. From here and further: "I will put none of these diseases upon you, which I have brought upon Egypt; for I am Hashem that heals you." This is the Holy King. Therefore, He admonished them about that very thing that He gave and marked in them, WHICH IS THE COVENANT OF THE CIRCUMCISION, and no more. AND IT IS TRUE that although until now the Torah was not yet given to them, yet it is written, "there He made for them a stature and an ordinance," WHICH ARE CIRCUMCISION AND THE UNCOVERING OF THE MEMBRANE. Forthwith, "And He said, 'If you will diligently hearken…'" WHICH REFERS TO THE FOUR WAYS TO OBSERVE THE MEMBER OF THE HOLY COVENANT, AS EXPLAINED.

362. תָּא חֲזֵי, כַּד בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְאַזְהָרָא לְיִשְׂרָאֵל, עַל אוֹרַיְיתָא, בְּכַמָּה מִלִּין מָשִׁיךְ לְהוּ, בְּכַמָּה מְשִׁיכָן דַּחֲבִיבוּתָא, כְּבַר נָשׁ דְּמָשִׁיךְ בְּרֵיהּ לְבֵי רַב. וְת״ח, לָא בָּעָא קב״ה לְמֵיהַב לְהוּ אוֹרַיְיתָא, עַד

Shimon says that every person who puts a desire before the Holy King must concentrate his whole will and heart on it in order to draw the blessing from the wellspring of all. A person must prepare his table on Sabbath night so that blessings from above will dwell on him; blessing is not present on an empty table. The Sabbath is the inclusion of all the other days, and from it they are blessed.

364. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמָיִם. רִבִּי יְהוּדָה פָּתַח וְאָמַר, אַשְׁרֵי מַשְׂכִּיל אֶל דָּל בְּיוֹם רָעָה יְמַלְּטֵהוּ יְיָ׳. הַאי קְרָא אוֹקִימְנָא לֵיהּ, בְּשַׁעֲתָא דְּבַר נָשׁ שָׁכִיב בְּבֵי מַרְעֵיהּ, הָא אִתְפַּס בְּאַטְרוֹנְיָא דְּמַלְכָּא, רֵישֵׁיהּ בְּקוּלְרָא, רַגְלוֹי בְּכוּפְסִירִין, כַּמָּה חֵילִין נַטְרִין לֵיהּ, מֵהַאי גִּיסָא, וּמֵהַאי גִּיסָא. שַׁיְיפוֹי כֻּלְּהוּ בְּדוֹחֲקָא, מַגִּיחִין אִלֵּין בְּאִלֵּין. מֵיכְלָא אִתְעָדֵי מִנֵּיהּ.

364. "And Hashem said to Moses, 'Behold, I will rain bread from heaven for you'" (Shemot 26:4). Rabbi Yehuda opened the discussion, saying: "Blessed is he who considers the poor: Hashem will deliver him in the day of evil" (Tehilim 41:2). We have explained this passage. It refers to when a person is lying ill, captured by the officers of the King. His head is chained, his feat in manacles, many soldiers guard him from all sides so that he shall not escape, his limbs are in straits and fighting among themselves, and food is taken from him.

365. בְּהַהוּא זִמְנָא, פַּקְדִין עָלֵיהּ אַפּוֹטְרוֹפָּא, לְמֵילַף עָלֵיהּ זְכוּת קָמֵי מַלְכָּא, דִּכְתִיב אִם יֵשׁ עָלָיו מַלְאָךְ מֵלִיץ אֶחָד מִנִּי אָלֶף. בְּהַהִיא שַׁעֲתָא, זַכָּאָה חוּלָקֵיהּ דְּב״נ דְּעָאל עָלֵיהּ, וְאוֹלִיף לֵיהּ אָרְחָא, לְשֵׁיזָבוּתֵיהּ מִן דִּינָא. הה״ד אַשְׁרֵי מַשְׂכִּיל אֶל דָּל.

365. At that time, they appoint for him an Interlocutor and a Defender in order to speak favorably about him to the King, as is written: "If there be an angel over him, an interpreter, one among a thousand" (Iyov 33:23). At that moment, blessed is the portion of a man who comes to him and teaches him a way to save him from Judgment. This is what is written, "Blessed is he who considers the poor."

29. the story of the manna

A Synopsis

Rabbi Yehuda discusses the verse, "Blessed is he who considers the poor: Hashem will deliver him in the day of evil." Rabbi Chiya wonders about "For Hashem hears the poor," asking if He listens only to the poor and no others. Rabbi Shimon says merely that it is that they are closer to the King, as there is no one in the world who has a broken heart like a needy person. We are told a story of Rabbi Yisa who brought back a poor man from the dead. The poor man's soul went to the King's throne and learned that three chairs were prepared ready for Rabbi Yosi, the son of Rabbi Ya'akov, and Rabbi Chizkiyah. We read of another incident with a poor person and Rabbi Yitzchak, and a dream about Rabbi Shimon and a poor person. Every day the dew of Atika Kadisha drips down to Zeir Anpin and is drawn to those below, and it nourishes the holy angels. The children of Yisrael ate that food in the wilderness, because it was the manna. Rabbi Shimon says that those who are occupied with the Torah day and night are still nourished from it today. When the children of Yisrael left Egypt they had unleavened bread, but now they merited a different higher bread from a high place. Scholars who are occupied with Torah are nourished from a high place. Rabbi Elazar wonders why those scholars seem weaker than other people, and Rabbi Shimon explains that the Torah scholars eat the food of the spirit and soul, and do not eat the food of the body at all; therefore their bodies are weaker. This higher food is equated to Chochmah, or Wisdom. Returning to the question of the poor, we learn that one who helps fulfill the poor person has a letter added to Tzedek, righteousness, so that it becomes Tzedekah, Charity. More precious than these is the food of the sick, and more supreme than that is the food of spirits and souls that comes from Binah that has returned to become Chochmah, and more precious than all of them is the food that comes from the Supernal Chochmah, which is what the Torah scholars eat. This is because Torah emanates from the Supernal Chochmah. Rabbi Yosi says that all believers must request their food from God on a daily basis, and pray for it, because that causes that tree that contains everyone's food to be blessed from them. Therefore one need not cook food on one day for another day; one must "hope in His steadfast love." We are reminded that "The Righteous eats to satisfy his soul." Those who do not have faith burden themselves every day over food, out of fear that perhaps they will not acquire a loaf of bread. Rabbi Elazar taught that the Righteous shall eat of that manna in the World to Come. Rabbi

עָלֵיהּ רִבִּי יֵיסָא, שָׁמַע חַד קָלָא דְּאָמַר, טִילְקָא טִילְקָא, הָא נַפְשָׁא פַּרְחָא גַּבָּאי, וְלָא מָטוּ יוֹמוֹי. וַוי לִבְנֵי מָתֵיהּ דְּלָא אִשְׁתְּכַח בְּהוּ דְּיָתִיב נַפְשֵׁיהּ לְגַבֵּיהּ. קָם רִבִּי יֵיסָא, שַׁדֵּי בְּפוּמֵיהּ, מַיָּא דְּגַרְגְּרִין, אַפּוּתָא דְּקוּנְטָא אִתְבְּזַע זֵיעָא בְּאַנְפּוֹי, וְתָב רוּחֵיהּ לְגַבֵּיהּ.

368. There was a poor man who lived in the neighborhood of Rabbi Yisa. No one paid any attention to him. He himself was bashful and did not press upon other people. One day he became ill. Rabbi Yisa came in to visit him and heard a voice saying: Justice, justice – MEANING THAT HE GAVE A STATEMENT OF JUSTICE TO HEAVEN. The soul is departing from me but my time has not yet arrived. Woe to the inhabitants of the city, for there is no one among them to return his soul to him. Rabbi Yisa arose and put some fig juice and a measure of spicy wine into his mouth. A sweat broke out in his face and his spirit returned to him.

369. לְבָתַר אָתָא וְשָׁאִיל לֵיהּ, אָמַר חַיֶּיךָ רִבִּי, נַפְשָׁא נַפְקַת מִנַּאי, וּמָטוּ לָהּ קָמֵי כּוּרְסְיָיא דְּמַלְכָּא, וּבָעַת לְאִשְׁתַּאֲרָא תַּמָּן, אֶלָּא דְּבָעָא קוּדְשָׁא בְּרִיךְ הוּא לְזַכָּאָה לָךְ, וְאַכְרִיזוּ עָלָךְ, זַמִּין הוּא רִבִּי יֵיסָא, לְסַלְקָא רוּחֵיהּ, וּלְאִתְקְשָׁרָא בְּחַד אִדְרָא קַדִּישָׁא דִּזְמִינִין חַבְרַיָּיא לְאִתְעָרָא בְּאַרְעָא, וְהָא אַתְקִינוּ תְּלַת כֻּרְסְיָאן, דְּקַיְּימִן לָךְ וּלְחַבְרָךְ. מֵהַהוּא יוֹמָא הֲווֹ מַשְׁגִּיחִין בֵּיהּ בְּנֵי מָתֵיהּ.

369. Afterwards, he came to visit and he inquired about him. He said: I swear, Rabbi, the soul left me and reached the King's throne, and wanted to remain there. But the Holy One, blessed be He, wanted to award you, and they announced of you: Rabbi Yisa spirit will depart and he shall be bound in a particularly holy assembly, NAMELY IN THE GREAT ASSEMBLY (IDRA RABA), AND NOT IN THE SMALLER ASSEMBLY that the friends shall raise in the land. And they have prepared three chairs that are standing ready for you and your friends, RABBI YOSI, THE SON OF RABBI YA'AKOV, AND RABBI CHIZKIYAH, WHOSE SOULS DEPARTED DURING THIS ASSEMBLY. From that day onward, the inhabitants of the city watched and paid attention to him.

370. תּוּ, מִסְכְּנָא אַחֲרָא אַעְבָּר קָמֵיהּ דְּר׳ יִצְחָק, וַהֲוָה בִּידֵיהּ פְּלַג מְעָה

366. וְהֵיךְ יָכִיל לְשֵׁזָבָא לֵיהּ, לְמֵילַף לֵיהּ אָרְחוֹי דְּחַיֵּי, לְאָתָבָא לְקָמֵי מָארֵיהּ, כְּדֵין אִתְעָבִיד אַפּוֹטְרוֹפּוֹסָא עָלֵיהּ לְעֵילָא. מַאי אַגְרֵיהּ. בְּיוֹם רָעָה יְמַלְּטֵהוּ יְיָ׳. ד״א, אַשְׁרֵי מַשְׂכִּיל אֶל דָּל, כַּמָּה תַּקִּיפָא אַגְרָא דְּמִסְכְּנָא, קָמֵי קוּדְשָׁא בְּרִיךְ הוּא.

366. HE ASKS: And how can he save the sick person? HE ANSWERS: He should teach him the way of returning and repenting before his Master. Then an Intercessor is formed for him above, AND HE IS SAVED. What is his reward? It is that "Hashem will deliver him in the day of evil." Another explanation for: "Blessed is he who considers the poor." How strong is the reward of THE ONE WHO ASSISTS the needy before the Holy One, blessed be He.

367. א״ר חִיָּיא, תָּוַוהְנָא עַל הַאי קְרָא דִּכְתִיב, כִּי שׁוֹמֵעַ אֶל אֶבְיוֹנִים יְיָ׳, וְכִי אֶל אֶבְיוֹנִים שׁוֹמֵעַ וְלֹא לְאַחֲרָא. א״ר שִׁמְעוֹן, בְּגִין דְּאִינּוּן קְרִיבִין יַתִּיר לְמַלְכָּא, דִּכְתִיב, לֵב נִשְׁבָּר וְנִדְכֶּה אֱלֹהִים לֹא תִבְזֶה. וְלֵית לָךְ בְּעָלְמָא, דְּאִיהוּ תָּבִיר לִבָּא כְּמִסְכְּנָא. תּוּ אָמַר רִבִּי שִׁמְעוֹן, תָּא חֲזֵי, כָּל אִינּוּן בְּנֵי עָלְמָא, אִתְחַזְיָין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּגוּפָא וְנַפְשָׁא, וּמִסְכְּנָא לָא אִתְחָזֵי אֶלָּא בְּנַפְשָׁא בִּלְחוֹדוֹי, וְקוּדְשָׁא בְּרִיךְ הוּא קָרִיב לְנַפְשָׁא יַתִּיר מִגּוּפָא.

367. Rabbi Chiya said: I wondered about this passage, "For Hashem hears the poor" (Tehilim 69:34). Does He hearken only unto the poor and no others? Rabbi Shimon said: It is because they are closer to the King, as is written: "A broken and a contrite heart, O Elohim, You will not despise" (Tehilim 51:19). And there is no one in the world one who has a broken heart like a needy person. Rabbi Shimon also said: Come and behold. All the people of the world appear before the Holy One, blessed be He, in body and soul. But the poor appear before the Holy One, blessed be He, only in soul, BECAUSE HIS BODY IS BROKEN, and the Holy One, blessed be He, is closer to the soul than to the body.

368. מִסְכְּנָא חַד הֲוָה בִּשְׁבִבוּתֵיהּ דְּר׳ יֵיסָא, וְלָא הֲוָה מַאן דְּאַשְׁגַּח בֵּיהּ, וְהוּא הֲוָה אַכְסִיף, וְלָא תַּקִּיף בִּבְנֵי נָשָׁא, יוֹמָא חַד חָלַשׁ, עָאל

from it, each one according to his ability to eat. This is what is written: "Man ate the bread of angels" (Tehilim 78:25); NAMELY, THAT DEW MENTIONED EARLIER, WHICH IS THE BREAD OF ANGELS. Yisrael ate of that food in the wilderness, THE MANNA.

373. א"ר שִׁמְעוֹן, כַּמָּה בְּנֵי נָשָׁא מִתְּזָנִין בְּהַאי זִמְנָא מִנֵּיהּ, וּמַאן אִינוּן. אִלֵּין חַבְרַיָּיא דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, יוֹמֵי וְלֵילֵי. וְכִי סַלְקָא דַּעְתָּךְ מֵהַהוּא מְזוֹנָא מַמָּשׁ. לָא. אֶלָּא כְּעֵין הַהוּא מְזוֹנָא מַמָּשׁ, דְּשָׁקִיל עַל חַד תְּרֵין.

373. Rabbi Shimon said: Many people are nourished from it today. And who are they? They are the friends, who are occupied with Torah days and nights. And if it you think that it was actually the same food THAT THE CHILDREN OF YISRAEL ATE IN THE WILDERNESS, it is not, but it is very similar to that food, for it is worth double THE MANNA THAT THE CHILDREN OF YISRAEL ATE IN THE WILDERNESS.

374. תָּא חֲזֵי, יִשְׂרָאֵל כַּד עָאלוּ וְאִתְדְּבָקוּ בְּמַלְכָּא קַדִּישָׁא, בְּגִין גִּלּוּיָא דִּרְשִׁימָא קַדִּישָׁא, כְּדֵין זָכוּ לְמֵיכַל נַהֲמָא אַחֲרָא עִלָּאָה, יַתִּיר מִמַּה דַּהֲוָה בְּקַדְמֵיתָא. בְּקַדְמֵיתָא כַּד נָפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, עָאלוּ בְּנַהֲמָא, דְּאִקְרֵי מַצָּה, וְהַשְׁתָּא זָכוּ, וְעָאלוּ לְמֵיכַל נַהֲמָא אַחֲרָא עִלָּאָה יַתִּיר, מֵאֲתָר עִלָּאָה, דִּכְתִיב הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמָיִם. מִן הַשָּׁמָיִם מַמָּשׁ. וּבְהַהוּא זִמְנָא אִשְׁתְּכַח לְהוּ לְיִשְׂרָאֵל. מֵאֲתָר דָּא. חַבְרַיָּיא דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, מֵאֲתָר אַחֲרָא עִלָּאָה יַתִּיר אִתְּזָנוּ. מַאי הוּא. כְּמָה דִּכְתִיב הַחָכְמָה תִּחַיֶּה בְּעָלֶיהָ. אֲתָר עִלָּאָה יַתִּיר.

374. Come and behold: when Yisrael came and cleaved unto the Holy King, they merited then to eat a much higher bread because of the uncovering of the holy sign OF THE CIRCUMCISED ORGAN. Before, when they left Egypt, they came with bread called unleavened bread (Heb. *Matzah*), WHICH IS MALCHUT. Now they merited to eat a different, much higher bread, from a high place, as is written: "Behold I will rain bread from the heavens for you," actually from the heavens, WHICH IS ZEIR ANPIN, and it became available to Yisrael from this place at that time. The friends who are

דְּכֶסֶף. אָמַר לֵיהּ לְרִבִּי יִצְחָק, אַשְׁלִים לִי וְלִבְנַי וְלִבְנָתַי נַפְשָׁאָן. אָמַר לֵיהּ וְהֵיךְ אַשְׁלִים נַפְשַׁיְיכוּ, דְּהָא לָא אִשְׁתְּכַח גַּבָּאי בַּר פְּלַג מְעָה. אָמַר לֵיהּ, בְּדָא אַשְׁלִימְנָא, בִּפְלַג אַחֲרָא דְּאִית גַּבָּאי, אַפְקֵיהּ וְיָהֲבֵיהּ לֵיהּ.

370. Another incident occurred when a poor person passed before Rabbi Yitzchak with half a coin of silver in his hand. He said to Rabbi Yitzchak: Save my and my daughters' souls. He said: How can I make whole your souls, when I have only a half coin. He said: I will complete it hereby with the half coin I have in my possession. He took it out and gave it to him.

371. אַחְזִיאוּ לֵיהּ בְּחֶלְמֵיהּ, דַּהֲוָה אַעְבָּר בִּשְׂפָתָא דְּיַמָּא רַבָּא, וּבָעָאן לְמִשְׁדְּיֵיהּ בְּגַוֵּויהּ, חָמָא לְרִבִּי שִׁמְעוֹן, דַּהֲוָה אוֹשִׁיט יְדוֹי לָקֳבְלֵיהּ, וְאָתֵי הַהוּא מִסְכְּנָא וְאַפְקֵיהּ, וְיָהֲבֵיהּ בִּידוֹי דְּרִבִּי שִׁמְעוֹן, וְאִשְׁתֵּזִיב. כַּד אִתְּעַר, נָפַל בְּפוּמֵיהּ, הַאי קְרָא, אַשְׁרֵי מַשְׂכִּיל אֶל דָּל בְּיוֹם רָעָה יְמַלְּטֵהוּ יְיָ׳.

371. They showed him in his dream how he was traveling along the edge of the Great Sea and they wanted to throw in him into it. He described how Rabbi Shimon stretched out his hand towards him. And that poor person came, took him out and gave him into the hands of Rabbi Shimon, and he was saved. When he awoke, his mouth uttered this passage: "Blessed is he who considers the poor: Hashem will deliver him in the day of evil."

372. וְתָא חֲזֵי, כָּל יוֹמָא וְיוֹמָא, נָטִיף טַלָּא מֵעַתִּיקָא קַדִּישָׁא לִזְעֵיר אַפִּין, וּמִתְּבָרְכָאן כָּל חֲקַל תַּפּוּחִין קַדִּישִׁין. וּמֵהַהוּא טַלָּא אַנְגִּיד לְאִינּוּן דִּלְתַתָּא, וּמַלְאָכִין קַדִּישִׁין אִתְּזָנוּ מִנֵּיהּ, כָּל חַד וְחַד כְּפוּם מֵיכָלֵיהּ, הה״ד לֶחֶם אַבִּירִים אָכַל אִישׁ, וּמֵהַהוּא מְזוֹנָא אָכְלוּ יִשְׂרָאֵל בְּמַדְבְּרָא.

372. Come and behold: every day the dew of Atika Kadisha drips to Zeir Anpin, and the whole Field of Holy Apples is blessed, WHICH IS MALCHUT, and from that, dew is drawn to these below. The holy angels are nourished

דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, דְּאַכְלֵי מְזוֹנָא דְּרוּחָא וְנִשְׁמְתָא, וְלָא אַכְלֵי מְזוֹנָא דְּגוּפָא כְּלָל, וְהַיְינוּ מֵאַתָר עִלָּאָה יַקִּירָא עַל כֹּלָא, וְאִקְרֵי חָכְמָה. בְּגִינֵי כַּךְ חֲלִישׁ גּוּפָא דְּחַבְרַיָּיא, יַתִּיר מִבְּנֵי עָלְמָא, דְּהָא לָא אַכְלֵי מְזוֹנָא דְּגוּפָא כְּלָל. וְאַכְלֵי מְזוֹנָא דְּרוּחָא וְנִשְׁמְתָא, מֵאַתָר רְחִיקָא עִלָּאָה, יַקִּירָא מִכֹּלָא. וּבְגִינֵי כַּךְ הַהוּא מְזוֹנָא דָּקִיק מִן דְּקִיקָא, יַתִּיר מִכֹּלָא. זַכָּאָה חוּלָקֵהוֹן, הה"ד הַחָכְמָה תְּחַיֶּה בְּעָלֶיהָ. זַכָּאָה חוּלָקָא דְּגוּפָא, דְּיָכִיל לְאִתְזָנָא בִּמְזוֹנָא דְּנַפְשָׁא.

377. The food that is the highest of all is the food of the friends, those who are occupied with Torah, who eat the food of the spirit and the soul and do not eat physical food at all. It is from the place that is more precious than anything, called Chochmah (Wisdom). Therefore, the bodies of the friends are weaker than the people of the world because they do not eat the food of the body at all. They eat only the food of the spirit and soul from the distant place, higher and more precious than all – WHICH IS CHOCHMAH, WHICH IS FAR AWAY, AS IS WRITTEN: "I SAID, 'I WILL BE WISE; BUT IT WAS FAR FROM ME'" (KOHELET 7:23). Therefore, that food is far more refined than all. Blessed is their portion. This is what is written: "Wisdom gives life to those who have it." Blessed is the portion of a body that can be nourished with the food of the soul.

378. א"ל ר' אֶלְעָזָר, וַדַּאי הָכִי הוּא. אֲבָל בְּהַאי זִמְנָא, אֵיךְ אִשְׁתַּכְּחֵי מְזוֹנֵי אִלֵּין. א"ל וַדַּאי יֵאוֹת שָׁאֵילְתָּא. ת"ח, וְדָא הוּא בְּרִירוּ דְּמִלָּה, מְזוֹנָא קַדְמָאָה, הוּא מְזוֹנָא דְּכָל עָלְמָא, הַהוּא דְּאַתְיָא מִן שְׁמַיָּא וְאַרְעָא, וְהוּא מְזוֹנָא דְּגוּפָא.

378. Rabbi Elazar said to him: Certainly, it is so, but in the present time how is such food to be found? He said to him: You ask well. Come and behold: this is the clarification of the matter. The first food is the food of the whole world, that which comes from the heavens and earth. And it is the food of the body.

379. מְזוֹנָא דְּהוּא עִלָּאָה מִנַּיהּ, הַהוּא דְּאִיהוּ דְּקִיקָא יַתִּיר, וְאָתָא מֵאַתָר דְּדִינָא שַׁרְיָא, דְּאִקְרֵי צֶדֶק, וְדָא הוּא מְזוֹנָא דְּמִסְכְּנֵי. וְרָזָא

occupied with Torah are nourished from a higher place. What is it? It is as written: "Wisdom gives life to those who have it" (Kohelet 7:12), which is a place far higher THAN ZEIR ANPIN.

375. א"ל ר' אֶלְעָזָר, אִי הָכִי, אֲמַאי חַלְשָׁא נַפְשַׁיְיהוּ יַתִּיר מִשְׁאָר בְּנֵי עָלְמָא, דְּהָא שְׁאַר בְּנֵי נָשָׁא, בְּחֵילָא וְתוּקְפָּא יַתִּיר אִתְחָזוּן לְאִשְׁתַּכְחָא. אָמַר לֵיהּ יֵאוֹת שָׁאֵילְתָּא.

375. Rabbi Elazar said to him: If so, why are those occupied with Torah weaker than other people, for the other people appear to be stronger than those who are occupied with Torah? He said to him: You ask well.

376. תָּא חֲזֵי, כָּל מְזוֹנֵי דִּבְנֵי עָלְמָא מִלְּעֵילָּא קָא אַתְיָין. הַהוּא מְזוֹנָא דְּאָתֵי מִן שְׁמַיָּא וְאַרְעָא, דָּא מְזוֹנָא דְּכָל עָלְמָא, וְהוּא מְזוֹנָא דְּכוֹלָא, וְהוּא מְזוֹנָא גַּס וְעָב. וְהַהוּא מְזוֹנָא דְּאָתֵי יַתִּיר מֵעֵילָּא, הוּא מְזוֹנָא יַתִּיר דָּקִיק, קָאַתְיָא מֵאַתָּר דְּדִינָא אִשְׁתְּכַח, וְדָא הוּא מְזוֹנָא דְּאַכְלוּ יִשְׂרָאֵל כַּד נָפְקוּ מִמִּצְרַיִם. מְזוֹנָא דְּאִשְׁתְּכַח לְהוּ לְיִשְׂרָאֵל, בְּהַהוּא זִמְנָא בְּמַדְבְּרָא, מֵאַתָּר עִלָּאָה דְּאִקְרֵי שָׁמַיִם, הוּא מְזוֹנָא יַתִּיר דְּקִיקָא, דְּעָיִיל יַתִּיר לְנַפְשָׁא מִכֹּלָּא, וּמִתְפְּרַשׁ יַתִּיר מִגּוּפָא, וְאִקְרֵי לֶחֶם אַבִּירִים.

376. Come and behold: all the food of the inhabitants of the world comes from above. That food that comes from the heaven and the earth is the food of the whole world. It is the food of all, and it is coarse and thick nourishment. The food that comes from a higher source and is a finer food comes from the place where Judgment is prevalent, NAMELY MALCHUT, and this is the food that Yisrael ate when they left Egypt, NAMELY, UNLEAVENED BREAD. The food that was provided Yisrael at that time in the wilderness was from a higher place, called 'heavens', WHICH IS ZEIR ANPIN. It is a finer food that enters into the soul more THAN ANY OTHER FOOD. It is more separate from the body and is called 'the food of the angels', NAMELY MANNA.

377. מְזוֹנָא עִלָּאָה יַתִּיר מִכֹּלָּא, הוּא מְזוֹנָא דְּחַבְרַיָּיא, אִינּוּן

BE WISE; BUT IT WAS FAR FROM ME'." It is the place that is called "the pleasantness of Hashem," MEANING BINAH THAT HAS RETURNED TO CHOCHMAH.

382. וְיַקִּירָא מִכֹּלָּא הוּא, מְזוֹנָא דְּחַבְרַיָּיא דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, וְהוּא מְזוֹנָא דְּאָתֵי מֵחָכְמָה עִלָּאָה. מ״ט מֵאַתָּר דָּא. בְּגִין דְּאוֹרַיְיתָא נַפְקָא מֵחָכְמָה עִלָּאָה, וְאִינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא, עַיְילֵי בְּעִקָּרָא דְּשָׁרְשָׁהָא, וְעַל דָּא, מְזוֹנָא דִּלְהוֹן, מֵהַהוּא אֲתָר עִלָּאָה קַדִּישָׁא קָא אַתְיָא.

382. And more precious than all of them is the food that the friends who are occupied with Torah EAT. It is the food that comes from the Supernal Chochmah, WHICH IS ACTUAL CHOCHMAH. What is the reason THAT IT COMES from this place? It is because Torah emanates from the supernal Chochmah, and those who are occupied with Torah enter into the main source of the roots. Therefore, their food comes from that high, holy place.

383. אָתָא ר׳ אֶלְעָזָר, וְנָשִׁיק יְדוֹי. אָמַר, זַכָּאָה חוּלָקִי דְּקָאִימְנָא בְּמִלִּין אִלֵּין. זַכָּאָה חוּלָקְהוֹן דְּצַדִּיקַיָּיא, דְּמִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא יְמָמָא וְלֵילֵי, דְּזָכֵי לוֹן בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי, דִּכְתִיב כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ.

383. Rabbi Elazar approached and kissed the hands OF RABBI SHIMON, HIS FATHER. He said: Blessed is my portion that I understood these words. Blessed is the portion of the righteous who are occupied with Torah days and nights, for it merits them in this world and in the World to Come, as is written: "For He is your life, and the length of your days" (Devarim 30:20).

384. הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמָיִם. רִבִּי יוֹסֵי פָּתַח, פּוֹתֵחַ אֶת יָדֶךָ וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן. מַה כְּתִיב לְעֵילָא, עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ. כָּל אִינּוּן בְּנֵי עָלְמָא, מְצַפָּאן וְזַקְפָּאן עַיְינִין לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין כַּךְ, כָּל אִינּוּן בְּנֵי מְהֵימְנוּתָא בָּעָאן בְּכָל יוֹמָא וְיוֹמָא, לְשָׁאֲלָא מְזוֹנַיְיהוּ מִקּוּדְשָׁא בְּרִיךְ הוּא, וּלְצַלָּאָה צְלוֹתֵהוֹן עָלֵיהּ.

דְּמִלָּה, מַאן דְּאַשְׁלִים לְמִסְכְּנָא, אַשְׁלִים לֵיהּ אָת חַד, וְאִתְעֲבֵיד צְדָקָה, וְרָזָא דָא גּוֹמֵל נַפְשׁוֹ אִישׁ חֶסֶד. גְּמִילוּת חֲסָדִים מַשְׁמַע, דְּהָא בְּדִינָא שַׁרְיָא, וְאַשְׁלִים לֵיהּ חֶסֶד, כְּדֵין הוּא רַחֲמֵי.

379. The food that is higher than it, which is finer, comes from the place where Judgment is prevalent, called righteousness (Heb. *tzedek*), WHICH IS MALCHUT. This is the food of the poor; NAMELY MATZAH, THAT IS CALLED 'THE BREAD OF AFFLICTION'. And the secret of the matter is that one who helps fulfill the poor person has a letter added to *Tzedek*, and it becomes "*tzedakah* ('charity')." This is the secret of, "The merciful man does good to his own soul" (Mishlei 11:17). Acts of kindness show that one is under Judgment but has perfected it with Chesed. Then it turns into Mercy.

380. מְזוֹנָא עִלָּאָה יַתִּיר מֵאִלֵּין, הוּא מְזוֹנָא עִלָּאָה וְיַקִּירָא, מֵאַתָּר דְּאִקְרֵי שָׁמַיִם, וְהוּא דָקִיק מִכֻּלְּהוּ, וְהוּא מְזוֹנָא דִּבְנֵי מַרְעֵי, הה"ד יְיָ' יִסְעָדֶנּוּ עַל עֶרֶשׂ דְּוָי כָּל מִשְׁכָּבוֹ הָפַכְתָּ בְחָלְיוֹ. יְיָ', דַּיְיקָא, מ"ט. בְּגִין דְּהָנֵי בְּנֵי מַרְעֵי, לָא אִתְּזְנֵי אֶלָּא בְּהַהוּא דְקוּדְשָׁא בְּרִיךְ הוּא מַמָּשׁ.

380. A food even higher than these is a supreme nourishment, more glorious and precious, from the place called 'heaven', WHICH IS ZEIR ANPIN – NAMELY MANNA, WHICH THE CHILDREN OF YISRAEL ATE IN THE WILDERNESS. It is finer than all of them. And this is the food of the sick. This is what is meant by: "Hashem strengthens him upon the bed of sickness: whenever he is prostrate You recover him in his illness" (Tehilim 41:4). Hashem is precise, WHICH IS ZEIR ANPIN. What is the reason? Because these ill people are fed only with the actual food of the Holy One, blessed be He, WHO IS ZEIR ANPIN.

381. מְזוֹנָא עִלָּאָה קַדִּישָׁא וְיַקִּירָא דָא הוּא מְזוֹנֵי דְּרוּחִין וְנִשְׁמָתִין, וְהוּא מְזוֹנָא דַּאֲתָר רְחִיקָא עִלָּאָה, מֵהַהוּא אֲתָר דְּאִקְרֵי נוֹעַם יְיָ'.

381. A supreme food, holy and precious is the food of spirits and souls, and it is the food from a high and far away place – WHICH IS BINAH THAT HAS AGAIN BECOME CHOCHMAH – ABOUT WHICH IS SAID: "I SAID, 'I WILL

"And the people shall go out and gather a certain portion every day" (Shemot 16:4). "Every day," is exact, except on Shabbat eve for Shabbat, as we have established. Then the Holy One, blessed be He, is full of blessings every day. Then it is written: "You open Your hand, and satisfy the desire of every living thing." What is the "desire"? That is that particular desire that comes from Atika Kadisha, WHICH IS KETER, and a desire emanates from Him that there shall be food available to all. And he who requests food every single day is called 'a faithful son', a son due to of whom blessings are prevalent above.

387. ר׳ אַבָּא פָּתַח וְאָמַר, רוֹצֶה יְיָ׳ אֶת יְרֵאָיו אֶת הַמְיַחֲלִים לְחַסְדּוֹ, כַּמָּה אִית לְהוּ לִבְנֵי נָשָׁא לְמֵהַךְ בְּאָרְחוֹי דְּמַלְכָּא קַדִּישָׁא, וּלְמֵהַךְ בְּאָרְחוֹי דְּאוֹרַיְיתָא, בְּגִין דְּיִשְׁתַּכְּחוּן בִּרְכָּאן לְכֻלְּהוּ, לְעִלָּאֵי וּלְתַתָּאֵי.

387. Rabbi Aba opened the discussion, saying: "Hashem takes pleasure in those who fear Him, in those who hope in His steadfast love" (Tehilim 147:11). How important it is for people to go in the ways of the Holy King, and to go in the paths of the Torah, so that blessings will be prevalent for everyone, those above and those below.

388. דְּתַנְיָא, מַאי דִּכְתִיב, יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר. אֶתְפָּאָר וַדַּאי. מַאי מַשְׁמַע. דִּבְגִין יִשְׂרָאֵל לְתַתָּא, קב״ה מִתְפָּאַר לְעֵילָא. וּמַאי פְּאֵרָא דִּילֵהּ. דְּאִתְחַבָּשׁ בִּתְפִילִין, דְּמִתְחַבְּרָא גַּוְונֵי לְאִתְפָּאַרָא.

388. For we have learned, it is written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3). Indeed, "I will be glorified." What is its meaning? It is because of Yisrael below, WHO ELEVATE MAYIN NUKVIN ('FEMALE WATERS'), that the Holy One, blessed be He, is glorified above. What is His glory-He dons Tefilin, in which colors are mixed, with which to be glorified. FOR THE FOUR PORTIONS ARE THE SECRETS OF THREE COLORS, WHITE, RED, AND GREEN, AND THEY COMBINE IN THE SECRET OF THREE COLUMNS TO ILLUMINATE IN ALL PERFECTION.

389. תָּאנָא, רוֹצֶה יְיָ׳ אֶת יְרֵאָיו, רוֹצֶה יְיָ׳ בִּירֵאָיו מִבָּעֵי לֵיהּ. מַאי רוֹצֶה יְיָ׳ אֶת יְרֵאָיו, אֶלָּא רוֹצֶה יְיָ׳ אֶת יְרֵאָיו, כְּלוֹמַר, אַפִּיק הַאי רָצוֹן,

384. "Behold I will rain down bread from the heavens for you." Rabbi Yosi opened the discussion with the verse: "You open your hand, and satisfy the desire of every living thing" (Tehilim 145:16). What is written above? "The eyes of all wait upon You" (Ibid. 15). All the people of the world hope and raise their eyes to the Holy One, blessed be He. Therefore, all believers must request their food from the Holy One, blessed be He, on a daily basis, and pray their prayers for it.

385. מ"ט. בְּגִין דְּכָל מַאן דִּמְצַלֵּי צְלוֹתֵיהּ לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא עַל מְזוֹנֵיהּ, גָּרִים דְּיִתְבָּרֵךְ כָּל יוֹמָא עַל יְדוֹי, הַהוּא אִילָנָא דְּמָזוֹן דְּכֹלָּא בֵּיהּ. וְאַע"ג דְּאִשְׁתְּכַח עִמֵּיהּ, בָּעֵי לְמִשְׁאַל קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וּלְצַלָּאָה צְלוֹתָא עַל מְזוֹנָא כָּל יוֹמָא, בְּגִין דְּיִשְׁתְּכָחוּ עַל יְדוֹי בִּרְכָּאן כָּל יוֹמָא וְיוֹמָא לְעֵילָא, וְדָא הוּא בָּרוּךְ יְיָ' יוֹם יוֹם.

385. He asks: What is the reason? And he says: Because everyone who says his prayer to the Holy One, blessed be He, for his food, causes that tree that contains everyone's food to be blessed through him. Although he has food, he still must ask for it before the Holy One, blessed be He, and pray his prayer for nourishment every day, in order that through him, blessings shall be prevalent above every single day. This is the meaning of: "Blessed be Adonai day by day" (Tehilim 68:20).

386. וְעַל דָּא, לָא לִבְעֵי לֵיהּ לֶאֱינָשׁ לְבַשְׁלָא מְזוֹנָא, מִן יוֹמָא לְיוֹמָא אַחֲרִינָא, דְּלָא לְעַכֵּב יוֹמָא לְיוֹמָא אַחֲרָא. הה"ד וְיָצָא הָעָם וְלָקְטוּ דְּבַר יוֹם בְּיוֹמוֹ. יוֹם בְּיוֹמוֹ, דַּיְיקָא. בַּר מֵעֶרֶב שַׁבָּת לְשַׁבָּת, כְּמָה דְּאוֹקִימְנָא. וּכְדֵין אִשְׁתְּכַח קוּדְשָׁא בְּרִיךְ הוּא מָלֵא בִּרְכָּאן בְּכָל יוֹמָא. וּכְדֵין כְּתִיב פּוֹתֵחַ אֶת יָדֶךָ וְגוֹ'. מַאי רָצוֹן. הַהוּא רָצוֹן דְּאִשְׁתְּכַח מֵעַתִּיקָא קַדִּישָׁא, וְנָפִיק מִנֵּיהּ רָצוֹן, לְאִשְׁתַּכְּחָא מְזוֹנֵי לְכֹלָּא. וּמַאן דְּשָׁאִיל מְזוֹנֵי בְּכָל יוֹמָא וְיוֹמָא, הַהוּא אִקְרֵי בְּרָא מְהֵימְנָא, בְּרָזָא דִּבְגִינֵיהּ מִשְׁתַּכְּחָן בִּרְכָּאן לְעֵילָא.

386. Therefore, a person should not cook food on one day for another day, in order not to leave over from one day to another. This is what is meant by:

לְחַסְדּוֹ. לְחַסְדּוֹ דַּיְיקָא. וּבְהָא אִשְׁתְּמוֹדְעָן אִינּוּן בְּנֵי מְהֵימְנוּתָא בְּכָל יוֹמָא וְיוֹמָא, הֲדָא הוּא דִּכְתִיב, וְיָצָא הָעָם וְלָקְטוּ דְּבַר יוֹם בְּיוֹמוֹ. יוֹם בְּיוֹמוֹ קָאָמַר, וְלֹא דְּבַר יוֹם לְיוֹם אַחֵר.

391. Of the wicked people who go crookedly in the ways of the Torah, it is written, "Woe to them that rise up early in the morning, that they may follow strong drink" (Yeshayah 5:11). And therefore, "Hashem takes pleasure in those who fear Him, in those who hope in His steadfast love." "His steadfast love," indeed. And by this those people of Faith are recognizable every single day, as is written: "And the people shall go out and gather a certain portion every day." "A certain portion every day," is said, and not a certain portion for the next day.

392. וְכָל כַּךְ לָמָּה. לְמַעַן אֲנַסֶּנּוּ הֵיֵלֶךְ בְּתוֹרָתִי אִם לֹא בְּכָאן אִשְׁתְּמוֹדְעָן אִינּוּן בְּנֵי מְהֵימְנוּתָא, דְּכָל יוֹמָא וְיוֹמָא אִינּוּן אַזְלֵי בְּאֹרַח מֵישָׁר בְּאוֹרַיְיתָא. רִבִּי יִצְחָק אָמַר מֵהָכָא, צַדִּיק אוֹכֵל לְשׂוֹבַע נַפְשׁוֹ, בָּתַר דְּשָׂבַע נַפְשֵׁיהּ מִלְּצַלֵּי וּלְמִקְרֵי בְּאוֹרַיְיתָא.

392. HE ASKS: Why to such a degree? HE SAID: IT IS, "that I may test them, whether they will follow My Torah, or no" (Shemot 16:4). By this, MEANING IN THE EATING, these people of Faith are recognizable, for every day they walk in the straight path in the Torah. Rabbi Yitzchak said: From this we understand, "the righteous eats to satisfy his soul" (Mishlei 13:25), WHICH MEANS THAT not until he has satisfied his soul with prayer and the study of Torah DOES HE EAT.

393. רִבִּי שִׁמְעוֹן אָמַר, תָּא חֲזֵי, עַד לָא יָהַב קוּדְשָׁא בְּרִיךְ הוּא אוֹרַיְיתָא לְיִשְׂרָאֵל, אַבְחִין בֵּין אִינּוּן בְּנֵי מְהֵימְנוּתָא, וּבֵין אִינּוּן חַיָּיבַיָּא דְּלָאו אִינּוּן בְּנֵי מְהֵימְנוּתָא, וְלָא קַיְימִין בְּאוֹרַיְיתָא. וּבַמֶּה אַבְחִין לוֹן. בַּמָּן. כְּמָה דְּאִתְּמַר אֲנַסֶּנּוּ. וְכָל אִינּוּן דְּאִשְׁתְּכָחוּ דְּאִינּוּן בְּנֵי מְהֵימְנוּתָא, רָשִׁים לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, בִּרְשִׁימוּ דְּכִתְרָא דְּחֶסֶ"ד, כד"א הַמְיַחֲלִים לְחַסְדּוֹ, וְע"ד לְמַעַן אֲנַסֶּנּוּ. וְכָל אִינּוּן דְּלָא מִשְׁתַּכְּחֵי בְּנֵי מְהֵימְנוּתָא, אַעְדֵּי מִנַּיְיהוּ כִּתְרָא עִלָּאָה דָּא. וּמָנָא אַכְרִיז

וּמִתְרָעֵי בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא, לִירֵאָיו דְּדָחֲלִין לֵיהּ. וּמַאן אִינּוּן יְרֵאָיו דְּאַפִּיק לוֹן הַאי רָצוֹן. הָדַר וְאָמַר, אֶת הַמְיַחֲלִים לְחַסְדּוֹ, אִינּוּן דִּמְצָפָאן וּמְחַכָּאן בְּכָל יוֹמָא וְיוֹמָא, לְמִבְּעֵי מְזוֹנֵייהוּ מִן קוּדְשָׁא בְּרִיךְ הוּא, מַשְׁמַע דִּכְתִיב אֶת הַמְיַחֲלִים לְחַסְדּוֹ.

389. We learned, "Hashem takes pleasure in (or desires) those who fear Him." HE ASKS: It should have said 'Hashem takes pleasure in those who fear Him'. What is the meaning of, "Hashem takes pleasure those who fear Him"? AND HE ANSWERS: "Hashem desires those who fear Him," means that He produced this desires and with it fulfilled the desires of those who feared Him. And who are the fearful for whom He produced this desire? He repeats and says, "Those who hope in His steadfast love," MEANING those who hope and wait every single day to request their food from the Holy One, blessed be He. This we learn from the verse, "those who hope in His steadfast love."

390. רִבִּי יֵיסָא סָבָא, לָא אַתְקִין סְעוּדָתָא בְּכָל יוֹמָא, עַד דְּבָעָא בְּעוּתֵיהּ קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, עַל מְזוֹנֵי. אָמַר, לָא נַתְקִין סְעוּדָתָא, עַד דְּתִתְיְהִיב מִבֵּי מַלְכָּא. לְבָתַר דְּבָעֵי בָּעוּתֵיהּ קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, הֲוָה מְחַכֶּה שַׁעֲתָא חֲדָא, אָמַר הָא עִידָן דְּתִתְיְהִיב מִבֵּי מַלְכָּא, מִכָּאן וּלְהָלְאָה אַתְקִינוּ סְעוּדָתָא. וְדָא הוּא אָרְחָא, דְּאִינּוּן דַּחֲלֵי קוּדְשָׁא בְּרִיךְ הוּא, דַּחֲלֵי חַטָּאָה.

390. Rabbi Yisa Saba (the elder) did not prepare his meal every day until he prayed his prayer before the Holy One, blessed be He, for food. He said: We will not prepare the meal until it is given from the King's house. He then prayed his prayer before the Holy One, blessed be He, waited one hour, and then would say: By now it was already given from the King's house. From now on, prepare the meal. This is the way of those who fear the Holy One, blessed be He, those who fear sin.

391. אִינּוּן חַיָּיבַיָּא דְּאַזְלִין עֲקִימִין בְּאָרְחֵי אוֹרַיְיתָא, מַה כְּתִיב בְּהוּ. הוֹי מַשְׁכִּימֵי בַבֹּקֶר שֵׁכָר יִרְדֹּפוּ. וְע״ד רוֹצֶה יְיָ׳ אֶת יְרֵאָיו אֶת הַמְיַחֲלִים

מִתְּפְרַשׁ גְּלִידִין גְּלִידִין, וְאַקְרִישׁ לְתַתָּא. הֲדָא הוּא דִּכְתִיב דַּק כַּכְּפוֹר עַל הָאָרֶץ.

395. At that time, the holy dew, MEANING THE ABUNDANT FLOW THAT IS CALLED 'DEW', drips from the concealed Atika, WHICH IS KETER, and fills the head of Zeir Anpin, the place that is called 'heaven'. From that dew of the supernal holy Light was the manna drawn and descended below. And when it descended, it spread like flakes of layered ice and congealed below. This is what is written: "As fine as the hoar frost on the ground" (Shemot 16:14).

396. כָּל אִינּוּן בְּנֵי מְהֵימְנוּתָא, נַפְקֵי וְלַקְטֵי, וּמְבָרְכָאן שְׁמָא קַדִּישָׁא עָלֵיהּ. וְהַהוּא מְנָא, הֲוָה סָלִיק רֵיחִין דְּכָל בּוּסְמִין דְּגִנְתָּא דְּעֵדֶן, דְּהָא בֵּיהּ אִתְמְשַׁךְ וְנָחִית לְתַתָּא. שַׁוְיֵהּ לְקַמֵּיהּ, בְּכָל טַעֲמָא דְּאִיהוּ בָּעֵי, הָכִי טָעִים לֵיהּ, וּמְבָרֵךְ לְמַלְכָּא קַדִּישָׁא עִלָּאָה.

396. All these people of Faith would go out and gather and bless the Holy Name over it. And the manna emitted fragrances of all the spices of the Garden of Eden, because they were drawn into it and descended below. And when one placed it before him, he tasted in it any taste he desired, and blessed the Supernal Holy King.

397. וּכְדֵין מִתְבָּרֵךְ בְּמֵעוֹי, וַהֲוָה מִסְתַּכֵּל וְיָדַע לְעֵילָא, וְאִסְתָּכֵּי בְּחָכְמָה עִלָּאָה, וְעַל דָּא אִקְרוּן דּוֹר דֵּעָה. וְאִלֵּין הֲווֹ בְּנֵי מְהֵימְנוּתָא, וּלְהוֹן אִתְיְהִיבַת אוֹרַיְיתָא לְאִסְתַּכְּלָא בָּהּ, וּלְמִנְדַּע אָרְחָהָא.

397. Then THE MANNA was blessed in his intestines, and he would observe closely and have knowledge of the above, to observe the supernal Chochmah. Therefore, they were called 'the Generation of Knowledge'. And these were people of Faith, and the Torah was given to them to gaze into it and to know her ways.

398. וְאִינּוּן דְּלָא אִשְׁתְּכָחוּ בְּנֵי מְהֵימְנוּתָא, מַה כְּתִיב בְּהוּ, שָׁטוּ הָעָם וְלָקְטוּ. מַאי שָׁטוּ. שְׁטוּתָא הֲווֹ נַסְבֵּי לְגַרְמַיְיהוּ, בְּגִין דְּלָא הֲווֹ בְּנֵי

וְאָמַר, וּבֶטֶן רְשָׁעִים תֶּחְסַר. וְעִם כָּל דָּא לֹא הֶעְדִּיף הַמַּרְבֶּה וְהַמַּמְעִיט לֹא הֶחְסִיר.

393. Rabbi Shimon said: Come and behold. Before the Holy One, blessed be He, gave the Torah to Yisrael, He differentiated between these people of Faith and the wicked who were not faithful and did not want the Torah. How did He tell the difference between them? By the manna, as is written: "That I may test them." The Holy One, blessed be He, marked all those who were found to be faithful with the imprint of the Sfirah of Chesed. As is written: "Those who hope in his steadfast love (lit. '*Chesed*')." And all those who are not found to be faithful, He removed from this supernal Sfirah. And the Manna announced and said: "but the belly of the wicked shall feel want" (Ibid.). And with all this, "he that gathered much had nothing over, and he that gathered little had no lack" (Shemot 16:18).

394. תָּאנָא, בְּהַהוּא שַׁעֲתָא אִשְׁתְּלִימוּ יִשְׂרָאֵל לְתַתָּא, כְּגַוְונָא דִּלְעֵילָא, כְּמָה דְּאוֹקִימְנָא, דִּכְתִיב, וַיָּבוֹאוּ אֵלִימָה וְשָׁם שְׁתֵּים עֶשְׂרֵה עֵינוֹת מַיִם וְשִׁבְעִים תְּמָרִים וגו׳. וְאִתְתָּקַף אִילָנָא קַדִּישָׁא, בִּתְרֵיסַר תְּחוּמִין, בְּאַרְבַּע סִטְרֵי עָלְמָא. וְאִתְתָּקַף בְּשַׁבְעִין עַנְפִּין, וְכֹלָּא כְּגַוְונָא דִּלְעֵילָא.

394. We learned that at that time Yisrael became perfected below, similar to above, as we have established by the verse: "And they came to Elim, where were twelve springs of water, and seventy palm trees..." (Shemot 15:27). THIS MEANS THAT the holy tree, WHICH IS ZEIR ANPIN, was strengthened by twelve boundaries in the four sides of the world, CHESED AND GVURAH, TIFERET AND MALCHUT, AND THERE ARE TWELVE BOUNDARIES, WHICH ARE THE SECRET OF THE TWELVE SPRINGS OF WATER. And it was strengthened with seventy branches, WHICH ARE THE SEVENTY MINISTERS, THE SECRET OF THE SEVENTY PALM TREES. And it all resembles that which is above.

395. בְּהַהִיא שַׁעֲתָא, נָטִיף טַלָּא קַדִּישָׁא, מֵעַתִּיקָא סְתִימָאָה, וּמַלְיָא לְרֵישֵׁיהּ דִּזְעֵיר אַנְפִּין, אֲתַר דְּאִקְרֵי שָׁמַיִם. וּמֵהַהוּא טַלָּא דִּנְהוֹרָא עִלָּאָה קַדִּישָׁא, הֲוָה נָגִיד וְנָחִית מְנָא לְתַתָּא. וְכַד הֲוָה נָחִית, הֲוָה

כְּתַרְגּוּמוֹ. וְאִיכָּא דְּאַמְרֵי, מַה הַשֶּׁד אִתְחֲזָר לְכַמָּה גַּוְונִין, אוּף מָנָא, אִתְחֲזָר לְכַמָּה גַּוְונִין. רִבִּי יְהוּדָה אָמַר, לְשַׁד הַשֶּׁמֶן, יְנִיקָא דְּמִשְׁחָא.

401. Rabbi Yosi asked: What is "an oil (Heb. *leshad*) cake?" Some say that it was kneaded in oil, according to its Aramaic translation. And some say that as a demon (Heb. *shed*) changes to many modes, so does the manna change to many tastes, MEANING THAT THEY TASTED EVERY TASTE THEY WANTED IN IT. Rabbi Yehuda said: "An oil cake" MEANS nourishment from oil.

402. רִבִּי יִצְחָק אָמַר, אִישׁ לְפִי אָכְלוֹ לָקָטוּ. וְכִי מַאן דְּאָכִיל קֻמְעָא, לָקִיט קֻמְעָא, וּמַאן דְּאָכִיל יַתִּיר, לָקִיט יַתִּיר, וְהָא כְּתִיב לֹא הֶעְדִּיף הַמַּרְבֶּה וְהַמַּמְעִיט לֹא הֶחְסִיר. אֶלָּא לְפוּם אִינּוּן דְּאַכְלִין לַקְטִין. מַשְׁמַע אָכְלוֹ, מַאן דַּהֲוָה אָכִיל לֵיהּ, וּבְגִינֵי כָּךְ לָא כְּתִיב אֲכִילָתוֹ.

402. Rabbi Yitzchak said: "They gathered every man according to his eating" (Shemot 16:21). HE ASKS: Does that mean that one who ate a little gathered a little, and one who ate more gathered more? Yet is it not written: "He that gathered much had nothing over, and he that gathered little had no lack"? HE ANSWERS: Rather, they gathered according to the eaters. This is understood FROM THE WORDS "his eating," MEANING, according to the number of eaters, and therefore it is not written, 'EACH MAN ACCORDING TO what he can eat'.

403. מַאי קָא מַיְירֵי. אָחִיד בַּר נָשׁ בְּעַבְדָּא, אוֹ בְּאָמָתָא, וְאָמַר דְּהוּא דִּילֵיהּ. אָתָא חַבְרֵיהּ, וְאָמַר, הַאי עַבְדָּא דִּילִי הוּא. קְרִיבוּ לְקַמֵּיהּ דְּמֹשֶׁה לְדִינָא, אָמַר לוֹן כַּמָּה נַפְשָׁאן בְּבֵיתֶךָ, וְכַמָּה נַפְשָׁאן בְּבֵיתֵיהּ דְּדֵין, אָמַר כַּךְ וְכָךְ. וְהַהוּא שַׁעֲתָא אָמַר לוֹן מֹשֶׁה, לָקֵטוּ מָחָר, וְכָל חַד מִנַּיְיכוּ יֵיתֵי לְגַבָּאי. לְמָחָר, נָפְקוּ וְלָקְטוּ, וְאַתְיָין קָמֵי מֹשֶׁה, שַׁוְוָיִין קָמֵיהּ מְנָא, הֲוָה מָדִיד לֵיהּ. אִי הַהוּא עַבְדָּא דְּדֵין, אַשְׁכַּח הַהוּא עוֹמְרָא דְּעַבְדָּא, בְּהַאי מְנָא. דְּהָא חַד עוֹמְרָא לְכָל נֶפֶשׁ וְנֶפֶשׁ מִבֵּיתֵיהּ. מָדִיד לְדֵין, וְאִשְׁתְּכַח חַסְרָא, הַהוּא מֵיכְלָא דְּעַבְדָּא, בְּהַהוּא מָנָא

מְהֵימְנוּתָא. מַה כְּתִיב בְּהוּ. וְטָחֲנוּ בָרֵחַיִם אוֹ דָכוּ בַּמְּדוֹכָה וְגוֹ׳. מַאן אַטְרַח לוֹן כָּל הַאי. אֶלָּא דְּאִינּוּן לָא הֲווֹ בְּנֵי מְהֵימְנוּתָא.

398. Of those who were not faithful, it is written: "And the people went about (Heb. *shatu*), and gathered it" (Bemidbar 11:8). What is "*shatu*"? They selected foolishness (Heb. *shtut*) for themselves because they were not people of Faith. It is written about them: "And ground it in mills, or beat it in mortar…" (Ibid.). Who made them toil so much? This is because they were not people of Faith.

399. כְּגַוְונָא דָא, אִינּוּן דְּלָא מְהֵימְנֵי בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, לָא בָּעָאן לְאִסְתַּכְּלָא בְּאָרְחוֹי, וְאִינּוּן בָּעָאן לְאַטְרְחָא גַּרְמַיְיהוּ כָּל יוֹמָא בָּתַר מְזוֹנָא, יְמָמָא וְלֵילֵי, דִּלְמָא לָא סָלִיק בִּידַיְיהוּ פִּתָּא דְּנַהֲמָא. מַאן גָּרִים לוֹן הַאי. בְּגִין דְּלָאו אִינּוּן בְּנֵי מְהֵימְנוּתָא.

399. Similar to this are those who do not have Faith in the Holy One, blessed be He. They do not want to pay attention to His way, and they burden themselves every day after food, days and nights, out of fear that perhaps they will not acquire a loaf of bread. What caused them to do this? It is because they are not people of Faith.

400. אוּף הָכָא, שָׁטוּ וְלָקְטוּ, שָׁטוּ בִּשְׁטוּתָא דְּגַרְמַיְיהוּ, וּבָעָאן לְאַטְרְחָא עָלֵיהּ, הֲדָא הוּא דִּכְתִיב, וְטָחֲנוּ בָרֵחַיִם. בָּתַר כָּל טִרְחָא דָא, לָא סָלִיק בִּידַיְיהוּ, אֶלָּא דִּכְתִיב וְהָיָה טַעְמוֹ כְּטַעַם לְשַׁד הַשָּׁמֶן. וְלָא יַתִּיר. מַאן גָּרִים לוֹן הַאי, בְּגִין דְּלָא הֲווֹ בְּנֵי מְהֵימְנוּתָא.

400. Here also, the people "went about, and gathered" in their own foolishness. And they wanted to toil over it. This is what is written: "And ground it in mills." And after all this work, they were not successful, as is written: "And the taste of it was like the taste of oil cake" (Ibid.), and no more. What caused this for them? It is because they were not people of Faith.

401. אָמַר רִבִּי יוֹסֵי, מַאי לְשַׁד הַשָּׁמֶן. אִיכָּא דְּאַמְרֵי, דְּלִישׁ בְּמִשְׁחָא,

Judgment is suspended over the world. As we have established, Isaac instituted the Minchah (Afternoon Prayer,) AND ISAAC IS GVURAH. Therefore, "At evening you shall know," when Judgment is aroused over the world, you will know that with this Judgment Hashem has brought you out of Egypt. "And in the morning, you shall see the glory of Hashem," because at that time Chesed is aroused over the world, and He will give you nourishment.

405. ר׳ חִיָּיא אָמַר אִיפְּכָא, מַה כְּתִיב לְעֵילָא, בְּשִׁבְתֵּנוּ עַל סִיר הַבָּשָׂר וְגוֹ׳. בֵּיהּ שַׁעֲתָא, אִתְּעַר עֶרֶב, דְּהַהוּא זִמְנָא דְּאִתְּעַר דִּינָא, אִתְּעַר נָמֵי חֶסֶד בְּעָלְמָא. הה״ד, וִידַעְתֶּם כִּי יְיָ׳ הוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרָיִם. תִּנְדְּעוּן הַהוּא חֶסֶד דְּעָבֵד עִמְּכוֹן, בְּזִמְנָא דְּדִינָא וְאַפִּיק יַתְכוֹן מֵאַרְעָא דְּמִצְרַיִם. וּבֹקֶר וּרְאִיתֶם אֶת כְּבוֹד יְיָ׳, כְּבוֹד יְיָ׳ הָא יְדִיעַ. וכ״כ לָמָּה. בִּשְׁמוֹעַ יְיָ׳ אֶת תְּלֻנּוֹתֵיכֶם וְגוֹ׳.

405. Rabbi Chiya said: It is the opposite of what is written before, "When we sat by the flesh pots..." (Ibid. 3). At that moment, evening was awakened, NAMELY JUDGMENT. And at the time that Judgment was provoked, Chesed was also aroused in the world. This is what is written: "You shall know that Hashem has brought you out from the land of Egypt." You will know the Chesed that He performed by you during the time of Judgment, and that He brought you out of the land of Egypt, "and in the morning, you shall see the glory of Hashem." The glory of Hashem is already known TO BE MALCHUT. And why all this? Because "when Hashem hears your murmuring..." (Ibid. 8).

406. אָמַר ר׳ יֵיסָא, לָא שָׁנֵי קוּדְשָׁא בְּרִיךְ הוּא נִימוּסוֹי, בַּר דְּאִינּוּן חַיָּיבֵי עָלְמָא שַׁנְיָין לוֹן, וּמְהַפְּכֵי רַחֲמֵי לְדִינָא, כְּמָה דְּאִתְּמַר.

406. Rabbi Yesa said: The Holy One, blessed be He, did not change His laws SO THAT CHESED WOULD ILLUMINATE IN THE EVENING, AS RABBI CHIYA SAID. Only those wicked people of the world changed and turned Mercy into Judgment, as we learned.

407. תָּאנֵי ר׳ אֶלְעָזָר, מֵהַאי מָנָא זְמִינִין צַדִּיקַיָּיא לְמֵיכַל לְעָלְמָא

דִּילֵיהּ, וְחַד עוֹמְרָא לְכָל נֶפֶשׁ וְנֶפֶשׁ מִבֵּיתֵיהּ. אָמַר עַבְדָּא דְּדֵין הוּא, הה״ד אִישׁ לְפִי אָכְלוֹ לָקָטוּ וּכְתִיב עֹמֶר לַגֻּלְגֹּלֶת מִסְפַּר נַפְשֹׁתֵיכֶם.

403. He asks: What does this, THAT EACH ONE GATHERED ACCORDING TO THE AMOUNT OF EATERS, teach us? He answers: If someone held a servant or maid servant, and said: He is mine, and his neighbor came and said: He is mine, they would approach Moses for judgments. He would say to them: How many people are there in your house and how many people are in the other's house. They would say the number. Then Moses would say to them: Gather tomorrow, and afterwards both of you come before me. The next day they would go out and gather and then go before Moses. They would place before him a vessel, which he would measure. If that servant was the owner's, then the portion of the servant would be in that vessel, because there was one *Omer* measured for each person of his household. He would measure for the other and would find that the food portion of the servant was lacking in his vessel, and there was one *Omer* for each person in his household. THEN he would say: The servant belongs to this one. This is what is meant by: "They gathered every man according to his eating," and it: "An *Omer* for every man, according to the number of your persons."

404. אָמַר ר׳ יֵיסָא, כְּתִיב, עֶרֶב וִידַעְתֶּם כִּי יְיָ׳ הוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וּבֹקֶר וּרְאִיתֶם אֶת כְּבוֹד יְיָ׳. עֶרֶב וִידַעְתֶּם, בְּמַאי יִנְדְּעוּן. אֶלָּא הָכִי תָּאנָא, בְּכָל יוֹמָא וְיוֹמָא אִשְׁתְּכָחוּ נִימוּסֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּצַפְרָא, אִתְּעַר חֶסֶד בְּעָלְמָא. בְּהַהוּא זִמְנָא דְּאִקְרֵי עֶרֶב, תַּלְיָא דִּינָא בְּעָלְמָא, וְהָא אוּקְמוּהָ, דִּבְגִינֵי כַּךְ, יִצְחָק תִּקֵּן תְּפִלַּת הַמִּנְחָה. וְעַל דָּא, עֶרֶב וִידַעְתֶּם, כַּד אִתְּעַר דִּינָא בְּעָלְמָא, תִּנְדְּעוּן, דִּבְהַהוּא דִּינָא אַפִּיק יְיָ׳ יַתְכוֹן מִמִּצְרַיִם. וּבֹקֶר וּרְאִיתֶם אֶת כְּבוֹד יְיָ׳ דְּהָא בְּהַהוּא זִמְנָא אִתְּעַר חֶסֶד בְּעָלְמָא וְיִתֵּן לְכוּ לְמֵיכַל.

404. Rabbi Yisa said: It is written, "At evening you shall know that Hashem has brought you out from the land of Egypt. And in the morning, you shall see the glory of Hashem" (Shemot 16:6-7). He asks: "At evening you shall know." How will they know? He answers: We have learned that every single day the laws of the Holy One, blessed be He, abide. In the morning, Chesed is roused in the world. And at the time that is called evening,

prayer before the Holy King must ask for his requests and pray from the depth of his heart, in order that his heart is completely with the Holy One, blessed be He. Thus, he should concentrate his heart and desire. THIS IS THE MEANING OF, "OUT OF THE DEPTHS I HAVE CRIED TO YOU." HE ASKS: Did David say it this way? Is it not written, "With my whole heart I have sought You" (Tehilim 119:10)? And this passage is sufficient, THAT IS, TO PRAY WITH THE WHOLE HEART. Why is, "out of the depths," necessary?

410. אֶלָּא הָכִי תָּאנָא, כָּל בַּר נָשׁ דִּבְעֵי בְּעוּתֵיהּ קָמֵי מַלְכָּא, בְּעֵי לְכַוְּונָא דַעְתָּא וּרְעוּתָא, מֵעִיקָּרָא דִּכָּל עִקָּרִין, לְאַמְשָׁכָא בִּרְכָּאן מֵעִמְקָא דְּבֵירָא, בְּגִין דְּיַנְגִּיד בִּרְכָּאן מִמַּבּוּעָא דִּכֹלָּא. וּמַאי הוּא. הַהוּא אַתָּר דְּנָפִיק מִנֵּיהּ, וְאִשְׁתְּכַח מִנֵּיהּ, הַהוּא נָהָר, דִּכְתִיב וְנָהָר יוֹצֵא מֵעֵדֶן. וּכְתִיב נָהָר פְּלָגָיו יְשַׂמְּחוּ עִיר אֱלֹהִים. וְדָא אִקְרֵי מִמַּעֲמַקִּים. עִמְקָא דִּכֹלָּא, עִמְקָא דְּבֵירָא, דְּמַבּוּעִין נָפְקִין וְנַגְדִּין לְבָרְכָא כֹּלָּא. וְדָא הוּא שֵׁרוּתָא לְאַמְשָׁכָא בִּרְכָּאן מֵעֵילָא לְתַתָּא.

410. HE ANSWERS: We learned, every person who makes his request before the King must concentrate his mind and desire on the source of all sources, to draw blessings from the depth of the pit, in order that blessings shall flow from the wellspring of all. And what is it? It is at that place from where that river, WHICH IS CONCEALED CHOCHMAH, emerges and comes forth, as is written: "And a river went out of Eden" (Beresheet 2:10). FOR EDEN IS CHOCHMAH, AND RIVER IS BINAH, NAMELY BINAH THAT CAME OUT OF THE TOP OF ARICH ANPIN, WHICH IS CONCEALED CHOCHMAH. And it is written: "There is a river, whose streams make glad the city of Elohim" (Tehilim 46:5), and this is called "out of the depths." The depth of all, the depth of the pit from which springs emerge and are drawn to bless all. This is the beginning of drawing blessings downward from above.

411. א"ר חִזְקִיָּה, כַּד עַתִּיקָא סְתִימָאָה דִּכָּל סְתִימִין, בְּעֵי לְזִמְנָא בִּרְכָּאן לְעָלְמִין, אַשְׁרֵי כֹּלָּא, וְאַכְלִיל כֹּלָּא, בְּהַאי עֻמִּיקָא עִלָּאָה, וּמֵהָכָא שָׁאִיב וְאִתְנְגִיד נָהֲרָא דְּנַחֲלִין וּמַבּוּעִין אִתְנְגִידוּ מִנֵּיהּ, וּמִתְשַׁקְיָין מִנֵּיהּ כֻּלְּהוּ. וּמַאן דִּמְצַלֵּי צְלוֹתֵיהּ, בְּעֵי לְכַוְּונָא לִבָּא

דְּאָתֵי, וְאִי תֵּימָא בְּהַאי גַּוְונָא. לָא. אֶלָּא יַתִּיר, דְּלָא הֲוָה כֵּן לְעָלְמִין. מַאי אִיהוּ. כְּמָה דְּאוֹקִימְנָא דִּכְתִיב לַחֲזוֹת בְּנֹעַם יְיָ׳ וּלְבַקֵּר בְּהֵיכָלוֹ. וּכְתִיב עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ וְגוֹ׳.

407. Rabbi Elazar taught that the Righteous shall eat of that manna in the World to Come. And if you think that it is in that same manner THAT THE CHILDREN OF YISRAEL ATE IN THE WILDERNESS, it is not so, but rather more THAN THEY, in SUCH PERFECTION that never existed. What is it? It is as we have established, "to behold the pleasantness of Hashem, and to inquire in His temple" (Tehilim 27:4), and: "Neither has the eye seen, that an Elohim, beside You" (Yeshayah 64:3).

408. רְאוּ כִּי יְיָ׳ נָתַן לָכֶם הַשַּׁבָּת. ר׳ חִזְקִיָּה פָּתַח שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְיָ׳. שִׁיר הַמַּעֲלוֹת סָתָם, וְלָא פָּרִישׁ מַאן אָמְרוּ. אֶלָּא שִׁיר הַמַּעֲלוֹת, דִּזְמִינִין כָּל בְּנֵי עָלְמָא לְמֵימַר, דְּזַמִּין הַאי שִׁיר לְמֵימְרֵיהּ לְדָרֵי עָלְמָא.

408. "See, that Hashem has given you the Shabbat" (Shemot 16:29). Rabbi Chizkiyah opened the discussion, saying: "A song of ascents, out of the depths I have cried to You, Hashem" (Tehilim 130:1). HE ASKS: "A song of ascents," is unspecified, it does not explicitly reveal who says it. HE ANSWERS: But, "A song of ascents," MEANS that all the inhabitants of the world will eventually say this, because this song will be said for eternal generations.

409. וּמַאי הוּא מִמַּעֲמַקִּים קְרָאתִיךָ. הָכִי תָּאנָא, כָּל מַאן דִּמְצַלֵּי צְלוֹתָא קָמֵי מַלְכָּא קַדִּישָׁא, בָּעֵי לְמִבְּעֵי בָּעוּתֵיהּ, וּלְצַלָּאָה מֵעִמְקָא דְּלִבָּא, בְּגִין דְּיִשְׁתְּכַח לִבֵּיהּ שְׁלִים בְּקוּדְשָׁא בְּרִיךְ הוּא, וִיכַוֵּין לִבָּא וּרְעוּתָא. וּמִי אָמַר דָּוִד הָכִי, וְהָא כְּתִיב, בְּכָל לִבִּי דְּרַשְׁתִּיךָ. וְדָא קְרָא סַגִּי, מַאי בָּעֵי מִמַּעֲמַקִּים.

409. HE ASKS: What is THE MEANING OF, "Out of the depths I have cried to you"? HE ANSWERS: So have we learned. Everyone who prays his

בֵּיהּ, מַה דְּקַבִּילוּ, וְיוֹמָא שְׁתִיתָאָה אִשְׁתְּכַח בֵּיהּ יַתִּיר. וְאַזְלָא הָא, כְּהָא דְּאָמַר רִבִּי אֶלְעָזָר, מַאי דִּכְתִיב יוֹם הַשִּׁשִּׁי, וְלָא אִתְּמַר הָכִי בְּכָל שְׁאַר יוֹמִין. אֶלָּא הָכִי אוּקְמוּהָ, הַשִּׁשִּׁי. דְּאִזְדַּוְּוּגָא בֵּיהּ מַטְרוֹנִיתָא. לְאַתְקָנָא פָּתוֹרָא לְמַלְכָּא, וּבג״כ, אִשְׁתְּכָחוּ בֵּיהּ תְּרֵין חוּלָקִין, חַד לְיוֹמֵיהּ, וְחַד לְתִקּוּנָא, בְּחֶדְוָותָא דְּמַלְכָּא בְּמַטְרוֹנִיתָא.

414. Therefore, all these five days reign on their respective days, and that which they received is available in them. The sixth day contains more, and this is according to what Rabbi Elazar said: It is written, "the sixth day," WITH THE DEFINITE ARTICLE (=*HEI*), which is not written of the other days. But this is the way they established it. "The sixth day," WITH A *HEI*, shows that the Queen is joined with it, WHO IS CALLED *HEI*, WHICH IS MALCHUT, to prepare the table for the King. Therefore, it has two parts, one from the day itself and one from establishing the joy of the King with the Queen.

415. וְהַהוּא לֵילְיָא, חֶדְוָותָא דְּמַטְרוֹנִיתָא בְּמַלְכָּא, וְזִוּוּגָא דִּלְהוֹן, וּמִתְבָּרְכָאן כָּל שִׁיתָּא יוֹמִין, כָּל חַד וְחַד בִּלְחוֹדוֹי. בְּגִין כַּךְ, בָּעֵי בַּר נָשׁ לְסַדְּרָא פָּתוֹרֵיהּ בְּלֵילְיָא דְשַׁבְּתָא, בְּגִין דְּשָׁארֵי עָלֵיהּ בִּרְכָאן מִלְּעֵילָא, וּבִרְכָתָא לָא אִשְׁתְּכַח עַל פָּתוֹרָא רֵיקַנְיָא, בג״כ, ת״ח דְּיַדְעִין רָזָא דָא, זִוּוּגָא דִּלְהוֹן מע״ש לע״ש.

415. That night is the joy of the Queen with the King and their uniting, and all the six days are blessed, each one on its own. Therefore, a person must prepare his table on Shabbat night so that blessings from above will dwell upon him, and a blessing is not present on an empty table. Therefore, scholars who know this secret mate only on Shabbat nights.

416. רְאוּ כִּי יְיָ׳ נָתַן לָכֶם הַשַּׁבָּת, מַאי שַׁבָּת. יוֹמָא דְּבֵיהּ נַיְיחִין שְׁאַר יוֹמִין, וְהוּא כְּלָלָא דְּכָל אִינּוּן שִׁיתָּא אַחֲרָנִין, וּמִנֵּיהּ מִתְבָּרְכִין. רִבִּי יֵיסָא אָמַר, וְכֵן נָמֵי כְּנֶסֶת יִשְׂרָאֵל אִקְרֵי שַׁבָּת, בְּגִין דְּאִיהִי בַּת זוּגוֹ, וְדָא הִיא כַּלָּה. דִּכְתִיב וּשְׁמַרְתֶּם אֶת הַשַּׁבָּת כִּי קֹדֶשׁ הִיא לָכֶם. לָכֶם וְלָא לִשְׁאַר עַמִּין, הה״ד בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל. וְדָא הִיא אַחֲסָנַת

וּרְעוּתָא, לְאַמְשָׁכָא בִּרְכָאן מֵהַהוּא עֲמִיקָא דִּכֹלָא, בְּגִין דְּיִתְקַבַּל צְלוֹתֵיהּ, וְיִתְעֲבִיד רְעוּתֵיהּ.

411. Rabbi Chizkiyah explains HIS WORDS: When the most concealed Atik desires to bring blessings for the world, He places and includes everything in that supreme depth, WHICH IS CONCEALED CHOCHMAH OF ARICH ANPIN, OF THE ASPECT OF BINAH EMERGING OUT OF IT. And from here a river, WHICH IS BINAH, is draws and flows, and rivers and wellsprings emerge from it, WHICH ARE THE MOCHIN. And everything is watered from it. FOR ALL THE MOCHIN OF THE MALE AND THE FEMALE AND BRIYAH, YETZIRAH, AND ASIYAH ARE DRAWN FROM THERE. And whoever says his prayer must concentrate his heart and desire to draw blessings from this depth of all, in order that his prayer is accepted and his desire is carried out.

412. וַיֹּאמֶר מֹשֶׁה אֲלֵיהֶם אִישׁ אַל יוֹתֵר מִמֶּנּוּ עַד בֹּקֶר. א"ר יְהוּדָה, בְּכָל יוֹמָא וְיוֹמָא, מִתְבָּרֵךְ עָלְמָא מֵהַהוּא יוֹמָא עִלָּאָה, דְּהָא כָּל שִׁיתָּא יוֹמִין מִתְבָּרְכָאן מִיּוֹמָא שְׁבִיעָאָה. וְכָל יוֹמָא יָהִיב מֵהַהוּא בְּרָכָה דְּקַבִּיל בְּהַהוּא יוֹמָא דִּילֵיהּ.

412. "And Moses said to them, 'Let no man leave of it till morning'" (Shemot 16:19). Rabbi Yehuda said: Every single day, the world is blessed from that supernal day, for all the six days are blessed from the seventh day. And every day gives from that blessing that it receives on its own day.

413. וְע"ד מֹשֶׁה אָמַר, אִישׁ אַל יוֹתֵר מִמֶּנּוּ עַד בֹּקֶר. מ"ט. בְּגִין דְּלָא יָהִיב, וְלָא יוֹזִיף יוֹמָא דָּא לְחַבְרֵיהּ, אֶלָּא כָּל חַד וְחַד שָׁלִיט בִּלְחוֹדוֹי, בְּהַהוּא יוֹמָא דִּילֵיהּ. דְּהָא לָא שָׁלִיט יוֹמָא בְּיוֹמָא דְּחַבְרֵיהּ.

413. Therefore Moses said: "Let no man leave of it till morning." What is the reason? Because one day does not borrow or give to another. Rather, each one reigns exclusively, alone in its day, because one day can not reign in the day of its neighbor.

414. בְּגִינֵי כַּךְ, כָּל אִינּוּן חֲמִשָּׁא יוֹמִין שַׁלִּיטִין בְּיוֹמַיְיהוּ, וְאִשְׁתְּכַח

the holy crown of above ON THE SHABBAT DAY. From his mouth secular talk should not emerge, because if SECULAR TALK does emerge, he desecrates the Shabbat day. DESECRATING THE SHABBAT WITH THE HANDS is done by doing work; with his feet is by going out of the specified 2,000 cubits. All these are a desecration of the Shabbat.

419. אַל יֵצֵא אִישׁ מִמְּקוֹמוֹ, דָּא אִיהוּ אֲתָר יַקִּירָא דִּקְדוּשָׁה, דְּהָא לְבַר מִנֵּיהּ, אֱלֹהִים אֲחֵרִים נִינְהוּ. בָּרוּךְ כְּבוֹד יְיָ׳, דָּא כָּבוֹד דִּלְעֵילָא. מִמְּקוֹמוֹ, דָּא כָּבוֹד דִּלְתַתָּא. דָּא אִיהוּ רָזָא דַּעֲטָרָא דְשַׁבָּת, בְּגִין כַּךְ אַל יֵצֵא אִישׁ מִמְּקוֹמוֹ. זַכָּאָה חוּלָקֵיהּ מַאן דְּזָכֵי לִיקָרָא דְשַׁבְּתָא זַכָּאָה אִיהוּ בְּעָלְמָא דֵּין וּבְעָלְמָא דְּאָתֵי.

419. "Let no man go out of his place." This is the precious place of Holiness, because outside of it, there are other Elohim. "Blessed be the glory of Hashem." is the glory of above, NAMELY MALCHUT FROM THE CHEST AND ABOVE. "From his place," is the glory of below, NAMELY MALCHUT FROM THE CHEST AND BELOW. This is the secret of the crown of the Shabbat, WHICH IS CALLED 'PLACE'. Therefore, a person should not go out from his place, BECAUSE OUTSIDE OF IT ARE OTHER ELOHIM. Blessed is the portion of one who has merited the splendors of the Shabbat.

יִרוּתַת עָלְמִין לְיִשְׂרָאֵל. וְע״ד, כְּתִיב אִם תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ וְגוֹ׳ וּבְאַתְרֵיהּ אוֹקִימְנָא מִלֵּי.

416. "See, that Hashem has given you the Shabbat." HE ASKS: What is Shabbat? HE ANSWERS: That is the day in which the other days rest. And it is the inclusion of all the other six days, and from it are they blessed. Rabbi Yisa said: The Congregation of Yisrael is also called 'Shabbat', for she is the spouse OF SHABBAT, and a bride, as is written: "You shall keep the Shabbat therefore, for it is holy to you" (Shemot 31:14). To you and not to the other nations. This is what is meant by: "Between Me and the children of Yisrael" (Ibid. 17). This portion is an eternal heritage of Yisrael; thus it is written: "If you restrain your foot because of Shabbat..." (Yeshayah 58:13). And we explained the matter where we discussed it.

417. כְּתִיב אַל יֵצֵא אִישׁ מִמְּקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי. מִמְּקוֹמוֹ. תָּנֵינָן, מֵהַהוּא מָקוֹם דְּאִתְחָזֵי לְמֵהַךְ. וְרָזָא דְּמִלָּה דִּכְתִיב, בָּרוּךְ כְּבוֹד יְיָ׳ מִמְּקוֹמוֹ, וְדָא אִיהוּ מָקוֹם. וְדָא אִיהוּ רָזָא דִּכְתִיב, כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אַדְמַת קֹדֶשׁ הוּא. אֲתָר יְדִיעָא קָרֵינָן לֵיהּ מָקוֹם דְּאִשְׁתְּמוֹדְעָא יְקָרָא עִלָּאָה.

417. It is written: "Let no man go out of his place on the seventh day…" We learned that ITS MEANING IS from the place that is proper to go, MEANING OUT OF THE CITY. And the secret of the matter is, "Blessed be the glory of Hashem from his place" (Yechezkel 3:12), WHICH IS MALCHUT, and this is the place. This is the secret of what is written: "For the place on which you stand is holy ground" (Shemot 3:5). It is the known area that is called "place," which is known by the supernal glory, NAMELY MALCHUT.

418. וּבְגִין כַּךְ, אַזְהָרוּתָא לְבַר נָשׁ, דְּקָא מִתְעַטְּרָא בְּעִטּוּרָא קַדִּישָׁא דִּלְעֵילָא, דְּלָא יִפּוּק מִנֵּיהּ בְּפוּמֵיהּ מִלּוּלָא דְּחוֹל, בְּגִין דְּאִי יִפּוּק מִנֵּיהּ, קָא מְחַלֵּל יוֹמָא דְּשַׁבְּתָא, בִּידוֹי בְּעוֹבַדְתָּא. בְּרַגְלוֹי, לְמֵהַךְ לְבַר מִתְּרֵין אַלְפִין אַמִּין. כָּל אִלֵּין חִלּוּלָא דְּשַׁבְּתָא אִינּוּן.

418. Therefore, it is an admonition to the person who adorns himself with

לַהֲשִׁיבָהּ אֵלָיו.

421. Jerobaam, the son of Nevat, worshipped idols, sacrificed to them, and offered to them, yet the Holy One, blessed be He, did not order to punish him. But when Ido the prophet came and prophesied against Him, and Jerobaam stretched out his hand against him, it is written: "And his hand...dried up, so that he could not draw it back to him" (I Melachim 13:4).

422. פַּרְעֹה חֵרֵף וְגִדֵּף, וְאָמַר מִי יְיָ׳ וְגוֹ׳. וְקוּדְשָׁא בְּרִיךְ הוּא לָא תָּבַע מִנֵּיהּ, עַד דְּסָרִיב בְּהוּ בְּיִשְׂרָאֵל, דִּכְתִיב עוֹדְךָ מִסְתּוֹלֵל בְּעַמִּי. הִנֵּה יַד יְיָ׳ הוֹיָה בְּמִקְנְךָ וְגוֹ׳, וְכֵן בְּכָל אֲתָר, קוּדְשָׁא בְּרִיךְ הוּא תָּבַע עֶלְבּוֹנָא דְּצַדִּיקַיָּיא יַתִּיר עַל דִּילֵיהּ.

422. Pharaoh reviled and blasphemed and said: "Who is Hashem" (Shemot 5:2). Yet the Holy One, blessed be He, did not punish him until he refused to send out Yisrael, as is written: "If as yet you do exalt yourself against My people" (Shemot 9:17). "FOR IF YOU REFUSE TO LET THEM GO, behold, the hand of Hashem is upon the cattle" (Ibid. 2-3). So the Holy One, blessed be He, always avenges the honor of the righteous more than His own.

423. הָכָא מֹשֶׁה, אָמַר עוֹד מְעַט וּסְקָלוּנִי, אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, מֹשֶׁה לָאו עִידָּן הוּא לְמִתְבַּע עֶלְבּוֹנָךְ, אֶלָּא עֲבוֹר לִפְנֵי הָעָם, וְאַחְמֵי מַאן יוֹשִׁיט יְדוֹי לְקֻבְלָךְ, וְכִי בִּרְשׁוּתַיְיהוּ אַתְּ קָאֵים, אוֹ בִּרְשׁוּתִי.

423. Here Moses said: "They are almost ready to stone me" (Shemot 17:4). The Holy One, blessed be He, said to him: Now is not the time to avenge your honor, Moses. Rather, "pass before the people," and we shall see who will stretch out his hand against you. Is it with their permission that you stand or with my permission?!

30. the Holy One, blessed be He, avenges the honor of the righteous

A Synopsis

This section tells of cases where the Holy One, blessed be He did not punish someone who blasphemed against Him, but punished them when they oppressed the children of Yisrael, because the Holy One, blessed be He cares more for the honor of the Righteous than for His own honor. Rabbi Chiya says that when Moses said "They are almost ready to stone me," God told him to go before the people; he asked Moses if it was with their permission that Moses stood, or with the permission of Himself.

420. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה עֲבוֹר לִפְנֵי הָעָם וְגוֹ׳. רִבִּי חִיָּיא פָּתַח, חוֹנֶה מַלְאַךְ יְיָ׳ סָבִיב לִירֵאָיו וַיְחַלְּצֵם. זַכָּאִין אִינּוּן צַדִּיקַיָּיא, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרְעֵי בִּיקָרֵיהוֹן, יַתִּיר עַל דִּילֵיהּ. תָּא חֲזֵי, כַּמָּה אִינּוּן בְּנֵי עָלְמָא, דִּמְחָרְפֵי וּמְגַדְּפֵי לְעֵילָּא, כְּגוֹן סַנְחֵרִיב חֵרֶף וְגִדֵּף, וְאָמַר מִי בְּכָל אֱלֹהֵי הָאֲרָצוֹת וְגוֹ׳. וְקוּדְשָׁא בְּרִיךְ הוּא מָחִיל, וְלָא תָּבַע מִנֵּיהּ. כֵּיוָן דְּאוֹשִׁיט יְדֵיהּ עַל חִזְקִיָּה, מַה כְּתִיב וַיֵּצֵא מַלְאַךְ יְיָ׳ וַיַּךְ בְּמַחֲנֵה אַשּׁוּר וְגוֹ׳.

420. "And Hashem said to Moses, 'Pass before the people...'" (Shemot 17:5). Rabbi Chiya opened the discussion, saying: "The angel of Hashem encamps round about those who fear Him, and He delivers them" (Tehilim 34:8). Blessed are the Righteous, for the Holy One, blessed be He, cares about their honor more than His own. Come and behold: how many people in the world revile and blaspheme towards above, like Sancheriv who reviled and blasphemed, saying, "Which of all Elohim of the countries…" (II Melachim, 18:35). And the Holy One, blessed be He, forgave and did not order to punish him. As soon as he stretched out his hand against Chizkiyah, it is written "that the angel of Hashem went out and smote in the camp of Ashur (Assyria)..." (II Melachim 19:35).

421. יָרָבְעָם בֶּן נְבָט הֲוָה פָּלַח לע״ז, וּמְקָטֵר לָהּ, וּמְזָבַח לָהּ, וְקוּדְשָׁא בְּרִיךְ הוּא לָא תָּבַע מִנֵּיהּ. וְכַד אָתָא עִדּוֹ נְבִיאָה, וְאִתְנַבֵּי עָלֵיהּ, וְאוֹשִׁיט יָרָבְעָם יְדָא לְקָבְלֵיהּ, מַה כְּתִיב וַתִּיבַשׁ יָדוֹ וְגוֹ׳, וְלָא יָכֹל

425. א״ר יְהוּדָה, אִי לִישְׁתִּיק קְרָא יֵאוֹת שָׁאִילְתָּא. אֶלָּא הָא כְּתִיב, וְהִכִּיתָ בַצּוּר וַיֵּצְאוּ מִמֶּנּוּ מַיִם. אָמַר לֵיהּ, וַדַּאי הָכִי הוּא, דְּלֵית לָךְ כָּל שְׁמָא וּשְׁמָא, מֵאִינּוּן שְׁמָהָן קַדִּישִׁין דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּלָא עָבֵד נִסִּין וּגְבוּרָאן, וְאַפִּיק כֹּלָּא דְּאִצְטְרִיךְ לְעָלְמָא, כ״ד לְאַפָּקָא הָכָא מַיָּא.

425. Rabbi Yehuda said: If the Torah had remained silent and had not said more, it would be good. But rather, it is written, "And you shall smite the rock, and there shall come water out of it" (Shemot 17:6). IS THIS THE CUSTOM OF THE HOLY NAME? He said to him: Certainly, it is so. For there is no single Name of all the Holy Names of the Holy One, blessed be He, that does not perform miracles and mighty acts, and does not bring forth whatever is necessary for the world, especially to bring forth water here.

426. א״ל, אִי הָכִי, הָא כְּתִיב, הֵן הִכָּה צוּר וַיָּזוּבוּ מַיִם. מַאן מָחֵי לִשְׁמֵיהּ. א״ל, פַּטִּישָׁא חֲרִיפָא, בְּקִטְרוֹי יְדִיעַ, וְאַתְּ שָׁאִיל דָּא. אֶלָּא תָּא חֲזֵי, בְּכָל אֲתָר צוּר גְּבוּרָה, וְכַד בָּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְמַחֲאָה, אוֹ לְאַלְקָאָה, אִתְּעַר גְּבוּרָה דָּא וְהַהוּא גְּבוּרָה מָחֵי וְלָקֵי, וְדָא הוּא דִּכְתִיב, הֵן הִכָּה צוּר וַיָּזוּבוּ מַיִם. וְאִי לָאו דְּאִתְּעַר צוּר, וְלָקֵי בְּאַתָּר דְּאִצְטְרִיךְ, לָא נַבְיִעִין מַיָּא.

426. He said to him: If so, it is written, "He smote the rock, that the waters gushed out" (Tehilim 78:20). Who strikes in His name? He said: It is recognizable from the blows that the hammer is sharp, MEANING A SHARP PERSON KNOWS HOW TO ASK, and you ask this. But come and behold: "rock" always refers to Gvurah, MEANING MALCHUT WHEN SHE IS IN THE ASPECT OF GVURAH. And when the Holy One, blessed be He, WHICH IS ZEIR ANPIN, wants to strike or punish, this Gvurah is aroused and that Gvurah smites and punishes. And this is what is written: "Behold, (he) smote the rock, that the waters gushed out," WHICH MEANS THAT THE ROCK DID SMITE. And if the rock had not been aroused to smite in the necessary place, the water would not have flowed.

427. א״ל, אִי הָכִי, הָא כְּתִיב, צוּר יְלָדְךָ תֻּשִׁי. וְתָנֵינָן מַאי תֻּשִׁי, כְּלוֹמַר חַלָּשֻׁת לֵיהּ. א״ל וַדַּאי הָכִי הוּא, דְּאִלְמָלֵי יִנְדְּעוּן חַיָּיבַיָּא,

31. The rock and the boulder

A Synopsis

Rabbi Chiya talks about Moses' rod that was turned into a snake, and the verse, "The way of a snake upon a rock." He says that the rock is Malchut, and the rock is God. Rock always refers to Gvurah, so that when God wants to punish, Gvurah is aroused and punishes. The flow of water in "And you shall smite the rock, and there shall come water out of it" is the flow of Gvurah from the higher to the lower levels, drawn by the Holy Name of God engraved on the rod. Rabbi Aba says there is a supernal Rock and a lower rock that emerges from it. He tells us that wherever 'water' is written it refers to the light of Chesed; it is the sign and miracle of the Holy One, blessed be He that the rock, which is judgment, should inspire the flowing forth of Chassadim. Rabbi Shimon turns to the scripture, "He is the rock, His work is perfect," saying that the rock here is Abraham, who is Chesed. The sins of Yisrael weakened the rock from what it had been originally.

424. וּמַטֶּךָ אֲשֶׁר הִכִּיתָ בּוֹ אֶת הַיְאוֹר קַח בְּיָדֶךָ וְהָלָכְתָּ. מ"ט. מִשּׁוּם דִּמְחַקֵּק בַּנִּסִּין הֲוָה, וּשְׁמָא קַדִּישָׁא עִלָּאָה רְשִׁימָא בֵּיהּ. בְּקַדְמֵיתָא נָחָשׁ, כְּמָה דְּאִתְּמַר, דֶּרֶךְ נָחָשׁ עָלֵי צוּר. נָחָשׁ, הָא אִתְיְדַע דְּאִתְּעַר צוּר. בְּאָן אֲתָר אִתְגְּלֵי, הָכָא אִתְגְּלֵי דִּכְתִיב הִנְנִי עוֹמֵד לְפָנֶיךָ שָׁם עַל הַצּוּר. וּמַאן צוּר. כד"א הַצּוּר תָּמִים פָּעֳלוֹ, וְתַמָּן יָדַע מֹשֶׁה הֵיךָ קָאֵים נָחָשׁ עָלֵי צוּר. וְהָא אוֹקִימְנָא מִלֵּי.

424. "And your rod, with which you smote the river, take in your hand, and go" (Ibid. 5). What is the reason? Because it was engraved with miracles and the Supernal Holy Name was imprinted on it. At first, THE ROD WAS TURNED INTO a snake, WHICH IS THE SECRET OF YESOD OF ZEIR ANPIN OF SMALLNESS. As we have learned: "The way of a snake upon a rock" (Mishlei 30:19). The snake, it is known, arouses the rock, WHICH IS MALCHUT. In which area was THE HOLY ONE, BLESSED BE HE, revealed? Here He became revealed, as is written: "Behold, I will stand before you there upon the rock" (Shemot 17:6). And who is the rock? It is as written, "He is the rock, His work is perfect" (Devarim 32:4), WHICH IS MALCHUT. Moses realized there how the snake stood by the stone. And we have already explained these matters.

the mighty acts of Hashem?" (Tehilim 106:2). What are the mighty acts of Hashem? It is to include the supreme Ima of all, WHICH IS BINAH, that even though she HERSELF is not of Judgment, yet from her side is Judgment prevalent, because from her side there is Gvurah, WHICH IS MALCHUT THAT IS SWEETENED IN BINAH. And therefore it is called 'the supernal Rock'. "And have forgotten El that formed you" (Devarim 32:18), is the light of Aba. What is it? It is supernal Chesed, which is the light of Aba.

430. תּוּ אָמַר רִבִּי אַבָּא, מַיִם בְּכָל מָקוֹם, הָא יְדִיעָא, וְקוּדְשָׁא בְּרִיךְ הוּא בְּהַאי צוּר אִתְּעַר לְאַרְקָא מַיָּא, דְּהָא לָא אִתְחָזֵי, וְדָא הוּא אָת וְנִיסָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וְעַל דָּא שָׁבַח דָּוִד וְאָמַר, הַהֹפְכִי הַצּוּר אֲגַם מָיִם וְגוֹ'. וּמַשְׁמַע הַהֹפְכִי, דְּהָא לָאו אָרְחוֹי דְּצוּר בְּכַךְ.

430. Rabbi Aba also said: Wherever water IS WRITTEN, it is known TO ALLUDE TO THE LIGHT OF CHESED. And the Holy One, blessed be He, becomes aroused by this rock, WHICH IS JUDGMENT, to cause water to flow, WHICH IS CHESED, because it is not proper FOR IT EMERGE UNLESS IT IS FROM CHESED. And this is the sign and miracle of the Holy One, blessed be He, THAT THE ROCK, WHICH IS JUDGMENT, SHOULD INSPIRE THE FLOWING FORTH OF CHASSADIM. David praised this and said: "Who turned the rock into a pond of water..." (Tehilim 114:8). And the meaning of "turned" IS THAT HE TURNED IT FROM JUDGMENT TO CHESED, because it is not the customary way of rock TO POUR FORTH CHESED.

431. וְעַל דָּא, בַּצּוּר עִלָּאָה, אַפִּיק מַיָּא מֵאַתָּר דִּלְתַתָּא. וּמַה שְׁמֵיהּ דְּהַהוּא דִּלְתַתָּא. סֶלַע. דִּכְתִיב וְהוֹצֵאתָ לָהֶם מַיִם מִן הַסֶּלַע. וּבְמֶה אַפִּיק הַאי סֶלַע מַיָּא. בְּחֵילָא דְּצוּר דִּלְעֵילָא.

431. And regarding this, through the supernal Rock, WHICH IS BINAH, He brought forth water from a lower place, FROM MALCHUT. And what is the name of that lower place? Boulder, as is written: "And you shall bring forth to them water out of the rock (boulder)" (Bemidbar 20:8). And this boulder brought forth water as with the power of the supernal Rock, WHICH IS BINAH.

432. ר"ש אָמַר, הַצּוּר תָּמִים פָּעֳלוֹ מַאי מַשְׁמַע הַצּוּר תָּמִים פָּעֳלוֹ.

דְּהַאי צוּר זְמִינָא לְאִתְעָרָא לְקָבְלַיְיהוּ, וּלְאַלְקָאָה לוֹן, יִמְנָעוּן מִלְּמֵיחָב קָמֵיהּ, אֶלָּא חַלְשָׁא אִיהִי בְּעֵינַיְיהוּ, הוֹאִיל וְלָא מִסְתַּכְּלֵי בָּהּ, וְלָא מִסְתַּכְּלֵי בְּאָרְחַיְיהוּ, וְעַל דָּא צוּר יְלָדְךָ תֶּשִׁי.

427. He said to him: If so, is it not written: "Of the Rock that begot you you are unmindful" (Devarim 32:18)? What is the meaning of "unmindful?" You weakened it, WHICH CAN NOT HAPPEN BY A NAME. He said to him: It is certainly so. For if the wicked had known that the rock was going to become aroused against them to punish them, they would have refrained from sinning against it. But it was weak in their sight, because they did not look at it, and it did not observe their ways TO PUNISH THEM IMMEDIATELY. And pertaining to this IT IS SAID: "Of the Rock that begot you you are unmindful."

428. ר׳ אַבָּא אָמַר, אִית צוּר, וְאִית צוּר, מִסִּטְרָא דְּצוּר עִלָּאָה, נָפַק צוּר אַחֲרָא. וּמַאי צוּר עִלָּאָה. צוּר דְּכָל צוּרִים. וּמַאי אִיהוּ, הַהוּא דְּאוֹלִידַת לְיִשְׂרָאֵל, דִּכְתִיב צוּר יְלָדְךָ תֶּשִׁי. דְּהָא מִסִּטְרָא דְּצוּר עִלָּאָה דִּלְעֵילָא, נָפְקָא צוּר אַחֲרָא. מִסִּטְרָא דְּאִימָא, נָפְקָא גְּבוּרָה.

428. Rabbi Aba said: There is a rock and there is a rock. From the side of the supernal rock emerges a different rock. And what is the supernal Rock? He is the Rock of every rock. And who is it? It is She who bore the children of Yisrael, ZEIR ANPIN. It is written: "Of the Rock that begot you you are unmindful," MEANING BINAH THAT GAVE BIRTH TO YISRAEL. Because from the side of the supernal Rock of above emerges another rock; from the side of Ima, WHICH IS BINAH, emerges Gvurah, WHICH IS MALCHUT.

429. וְאַזְלָא הָא כְּהָא דא״ר אֶלְעָזָר, כְּתִיב מִי יְמַלֵּל גְּבוּרוֹת יְיָ׳. מַאי גְּבוּרוֹת יְיָ׳. לְאַכְלְלָא אִימָא עִלָּאָה דְּכֹלָּא, דְּאע״ג דְּלָאו אִיהִי דִּינָא, מִסִּטְרָהָא אִשְׁתְּכַח, דְּהָא מִסִּטְרָהָא גְּבוּרָה אִשְׁתְּכַח, וּבְגִינֵי כַּךְ צוּר עִלָּאָה אִקְרֵי. וַתִּשְׁכַּח אֵל מְחוֹלְלֶךָ, דָּא נְהִירוּ דְּאַבָּא. מַאי נִיהוּ. חֶסֶד עִלָּאָה, דְּאִיהוּ נְהִירוּ דְּאַבָּא.

429. And this proceeds as Rabbi Elazar said: It is written, "Who can utter

32. "Is Hashem among us"

A Synopsis

Rabbi Shimon explains that in the verse, "Is Hashem among us or not (Heb. ayin)?" the word 'not' refers to the most concealed Atik of all, which is called Ayin (naught). Yisrael were trying to discern between Ayin and Zeir Anpin. Because Yisrael tested God, making a separation between Atik and Zeir Anpin, they were punished. "Then came Amalek."

434. א"ר אַבָּא, מַאי דִּכְתִיב הֲיֵשׁ יְיָ׳ בְּקִרְבֵּנוּ אִם אָיִן. וְכִי טִפְּשִׁין הֲווֹ יִשְׂרָאֵל דְּלָא יַדְעֵי מִלָּה דָּא, וְהָא חָמוּ שְׁכִינְתָּא קָמַיְיהוּ, וַעֲנָנֵי כָּבוֹד עָלַיְיהוּ דְּסַחְרוֹן לוֹן, וְאִינּוּן אָמְרוּ הֲיֵשׁ יְיָ׳ בְּקִרְבֵּנוּ אִם אָיִן, גּוּבְרִין דְּחָמוּ זִיו יְקָרָא דְּמַלְכֵּיהוֹן עַל יַמָּא, וְתָנֵינָן, רָאָתָה שִׁפְחָה עַל הַיָּם מַה שֶּׁלֹּא רָאָה יְחֶזְקֵאל, אִינּוּן אִשְׁתְּכָחוּ טִפְּשִׁין, וְאָמְרוּ הֲיֵשׁ יְיָ׳ בְּקִרְבֵּנוּ אִם אָיִן.

434. Rabbi Aba said: It is written, "Is Hashem among us, or not?" (Shemot 17:7). Was Yisrael fools, who did not know this? Did they not see the Shechinah before them, and the clouds of Glory that surrounded them, that they said, "Is Hashem among us, or not?" These are people who saw the shine of the majesty of their King by the sea. And we have learned that a maidservant saw at the sea what the prophet Ezekiel never saw. It seems that they turned to be fools to say, "Is Hashem among us or not (Heb. *ayin*)?"

435. אֶלָּא הָכִי קָאָמַר ר"ש, בָּעוּ לְמִנְדַּע, בֵּין עַתִּיקָא סְתִימָאָה דְּכָל סְתִימִין, דְּאִקְרֵי אַיִן. וּבֵין זְעֵיר אַפִּין דְּאִקְרֵי יְיָ׳. וְעַל דָּא, לָא כְּתִיב הֲיֵשׁ יְיָ׳ בְּקִרְבֵּנוּ אִם לֹא, בְּמָה דִּכְתִיב הֵילֵךְ בְּתוֹרָתִי אִם לֹא. אֶלָּא הֲיֵשׁ יְיָ׳ בְּקִרְבֵּנוּ אִם אָיִן.

435. HE ANSWERS: But this is what Rabbi Shimon said. They wanted to discern between the most concealed Atik of all, WHICH IS KETER, which is called '*Ayin* ('naught')' and Zeir Anpin, which is called 'Yud Hei Vav Hei'. Therefore, it is not written, 'If Hashem is among us or no' as is written:

דְּאִתְהַפָּךְ צוּר, לְמֶעְבַּד פָּעֳלוֹ דְּתָמִים. וּמַאי אִיהוּ. אַבְרָהָם. דִּכְתִיב בֵּיהּ הִתְהַלֵּךְ לְפָנַי וֶהְיֵה תָמִים. וְדָא הוּא הַהֹפְכִי הַצּוּר אֲגַם מָיִם, וּמַשְׁמַע תָּמִים פָּעֳלוֹ, וְדָא אַבְרָהָם.

432. Rabbi Shimon said, "He is the Rock, His work is perfect." What is the meaning of, "He is the Rock, His work is perfect"? IT IS that the Rock was turned and changed to do the work of the perfect one. And who is he? Abraham, WHO IS CHESED, of whom it is written: "Walk before Me, and be perfect" (Beresheet 17:1). This is the meaning of "who turned the rock into a pond of water..." – THAT IT CHANGED FROM EXECUTING JUDGMENT TO THE MINISTERING OF CHESED. This means that "His work is perfect," NAMELY CHESED. And this is Abraham, WHO IS CHESED.

433. בְּשַׁעֲתָא דָא, אִתְהַדַּר הַצּוּר, תָּמִים. בְּשַׁעֲתָא אַחֲרָא תִּנְיָינָא, כַּד בָּעָא מֹשֶׁה לְאַפָּקָא מַיָּא בְּהַאי צוּר, בְּחוֹבַיְיהוּ דְּיִשְׂרָאֵל, לָא אִתְהַדַּר תָּמִים, כְּקַדְמִיתָא. בֵּיהּ זִמְנָא, אִתְרָעַם מֹשֶׁה וְאָמַר, צוּר יְלָדְךָ תֶּשִׁי. כְּלוֹמַר, חַלָּשְׁת לֵיהּ מִמַּה דַּהֲוָה בְּקַדְמֵיתָא, דִּבְגִינָךְ לָא אִשְׁתְּכַח תָּמִים הַשְׁתָּא, וְאִתְעֲבֵיד דִּינָא, מַה דְּלָא הֲוָה בְּיוֹמֵי יְלָדְךָ, כְּלוֹמַר עוּלֵימָךְ.

433. At this time, the rock reverted to being perfect. At another time, when Moses wanted to draw water from this rock, due to the sins of Yisrael, it did not return to perfection, as before. At that moment Moses raged and said: "Of the Rock that begot you you are unmindful" (Devarim 32:18). Namely, you weakened it from what it was before. For because of you it is not perfect now, and Judgment was executed; what was not so when it begot you, meaning in the days of your youth.

33. "Then came Amalek"

A Synopsis

Rabbi Yosi opens with "Blessed are you that sow beside all waters, that let the feet of the ox and the donkey range freely." He says that the Holy One, blessed be He has a tree, Zeir Anpin, that contains food for all. We are reminded that Yisrael is the trunk, and that the seventy branches are the ministers of the heathen nations. When Yisrael encamped beside the water, they dominated the waters that were under the branches of that tree. The ox and donkey in the opening verse are from the left, and are brought into the discussion to emphasize that people must not give place to evil species, must remain separated from them. Rabbi Yehuda says that "Amalek was the first of the nations" because he did not fear Elohim. He is sentenced to everlasting perdition, and his name shall be utterly blotted out from the remembrance of man. Rabbi Aba now talks about "There is a sore evil which I have seen under the sun." Rabbi Shimon explains that "sore evil" is a lack of charity, wherein people cling to their money and even bear false witness in order to gain money. The Holy One, blessed be He had given Yisrael everything, yet they dealt with Him with false charges, and "Then came Amalek." The war of Amalek was a war above and a war below, ultimately a war against God. Amalek came to provoke Judgment over Mercy. During the war, when Moses held up his hands, he was fighting the battle above, while Joshua was fighting the battle below. From that time until the Redemption there will never be a greater battle. Joshua was worthy of fighting against Amalek because Moses saw that he came from the level of Metatron. Moses' hands were held up in faith, and it was this that gained them assistance from above. At the end, Moses built an altar called "Hashem is my banner"; Jacob built an altar and called it "El, the Elohim of the children of Yisrael."

437. וַיָּבֹא עֲמָלֵק וַיִּלָּחֶם עִם יִשְׂרָאֵל בִּרְפִידִים. רִבִּי יוֹסֵי פָּתַח, אַשְׁרֵיכֶם זוֹרְעֵי עַל כָּל מָיִם מְשַׁלְּחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר. אַשְׁרֵיכֶם זוֹרְעֵי עַל כָּל מָיִם, תַּמָּן תָּנֵינָן, כַּמָּה מַיִם וְכַמָּה מַיִם מִשְׁתַּכְּחִין. זַכָּאִין אִינּוּן יִשְׂרָאֵל, דְּלֵית זַרְעָא לְהוּ, אֶלָּא עַל הַמַּיִם, דִּכְתִיב וְיַחֲנוּ שָׁם עַל הַמָּיִם, אִינּוּן דַּהֲווֹ תְּחוֹת עַנְפֵי אִילָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

437. "Then came Amalek, and fought with Yisrael in Refidim" (Shemot

"Whether they will follow My Torah, or no" (Shemot 16:4), but rather, "Is Hashem among us or not (Heb. *ayin*)?"

436. אִי הָכִי אֲמַאי אִתְעַנְּשׁוּ. אֶלָּא עַל דַּעֲבִידוּ פֵּרוּדָא, וַעֲבִידוּ בְּנִסְיוֹנָא, דִּכְתִיב וְעַל נַסּוֹתָם אֶת יְיָ׳. אָמְרוּ יִשְׂרָאֵל, אִי הַאי נִשְׁאַל בְּגַוְונָא חַד. וְאִי הַאי נִשְׁאַל בְּגַוְונָא אַחֲרָא. וְע״ד מִיָּד וַיָּבֹא עֲמָלֵק.

436. HE ASKS: If so, why were they punished? HE ANSWERS: Because they caused a separation BETWEEN ATIK AND ZEIR ANPIN, and they did it by testing, as is written: "Because they tempted (also: 'tested') Hashem." Said Yisrael: 'If the one is AMONG US we will ask in one form, and if that one, then we will ask in another form.' Therefore, immediately, "Then came Amalek" (Shemot 17:8).

springs of water, and seventy palm trees" (Shemot 15:27), and we have already explained and learned the meaning of this in many places. What is the meaning of, "and they encamped there by the water?" At that time, Yisrael dominated those waters that were under the branches of the tree that are called "the proud water" (Tehilim 124:5). And referring to this IS WRITTEN: "Blessed are you that sow beside all waters," NAMELY, IN ORDER TO SUBDUE ALL KINDS OF WATERS OF THE OTHER SIDE.

440. מְשַׁלְּחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר, אִינּוּן תְּרֵין כִּתְרֵי שְׁמָאלָא, דַּאֲחִידָן בְּהוּ עַמִּין עכו״ם, דְּאִקְרוּן שׁוֹר וַחֲמוֹר. וְהַיְינוּ דִּכְתִיב וַיְהִי לִי שׁוֹר וַחֲמוֹר. בְּגִין דְּלָבָן חַכִּים הֲוָה בַּחֲרָשִׁין וּבְאִינּוּן כִּתְרִין תַּתָּאִין, וּבְאִינּוּן בָּעָא לְאוֹבָדָא לְיַעֲקֹב, כְּמָה דִּכְתִיב אֲרַמִּי אוֹבֵד אָבִי, וְהָא אִתְּמַר. וּכְשֶׁיִּשְׂרָאֵל זַכָּאִין, מְשַׁלְּחֵי לְהוּ, וְלָא יַכְלֵי לְשַׁלְטָאָה עָלַיְיהוּ, הה״ד מְשַׁלְּחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר דְּלָא שַׁלְטֵי בְּהוּ.

440. "That let the feet of the ox and the donkey range freely." These are two crowns of the left that the heathen peoples joined to, which are called 'ox' and an 'ass'. This is as is written: "And I have oxen, and donkeys (lit. 'an ox and an donkey')" (Beresheet 32:6). Laban was an expert with sorcery and these lower crowns, and he wanted to destroy Jacob with THE OX AND THE DONKEY, as is written: "An Arammian wished to destroy my father" (Devarim 26:5). We have already learned that. When Yisrael is meritorious, they send them away so they can not dominate them. This is the meaning of: "That let (lit. 'send away') the feet of the ox and the donkey range freely," so that they can not dominate them.

441. א״ר אַבָּא, כַּד מִזְדַּוְּוגֵי כַּחֲדָא, לָא יַכְלֵי בְּנֵי עָלְמָא לְמֵיקַם בְּהוּ, וְעַל דָּא כְּתִיב לֹא תַחֲרוֹשׁ בְּשׁוֹר וּבַחֲמוֹר יַחְדָּיו. יַחְדָּיו דַּיְיקָא. וְתָנֵינָן, לָא יָהִיב אִינִישׁ דּוּכְתָּא לְזִינִין בִּישִׁין, דְּהָא בְּעוֹבָדָא דִּב״נ, אִתְּעַר מַה דְּלָא אִצְטְרִיךְ. וְכַח מִזְדַּוְּוגֵי כַּחֲדָא, לָא יַכְלִין לְמֵיקַם בְּהוּ. מֵבֵין סִטְרָא דִּלְהוֹן נָפִיק מִתְּקִיפוּתָא דִּלְהוֹן דְּאִקְרֵי כֶּלֶב, וְדָא חֲצִיפָא מִכֻּלְּהוּ, הה״ד וּלְכָל בְּנֵי יִשְׂרָאֵל לֹא יֶחֱרַץ כֶּלֶב לְשׁוֹנוֹ. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אַתּוּן אֲמַרְתּוּן, הֵיׁש יְיָ׳ בְּקִרְבֵּנוּ אִם אָיִן, הָרֵי אֲנִי מוֹסֵר אֶתְכֶם לַכֶּלֶב.

17:8). Rabbi Yosi opened the discussion, saying: "Blessed are you that sow beside all waters, that let the feet of the ox and the donkey range freely" (Yeshayah 32:20). "Blessed are you that sow beside all waters." There we learned that there are various types of waters, THAT THERE ARE MANY KINDS OF LIGHTS, MEANING SWEET WATERS OF HOLINESS, BITTER WATERS, AND PROUD WATERS. Happy is Yisrael who sow their seeds only beside the water, IN ORDER TO SUBDUE ALL KINDS OF WATER OF THE OTHER SIDE. As is written: "And they camped there by the water" (Shemot 15:27), MEANING over those waters that were under the branches of the tree of the Holy One, blessed be He, WHICH ARE THE TREACHEROUS WATERS, AS IS WRITTEN BEFORE US.

438. דְּתַנְיָא, אִילָנָא אִית לְקוּדְשָׁא בְּרִיךְ הוּא, וְהוּא אִילָנָא רַבְּרְבָא וְתַקִּיפָא, וּבֵיהּ אִשְׁתְּכַח מְזוֹנָא לְכֹלָּא. וְהוּא אִתְּחַם בִּתְרֵיסַר תְּחוּמִין, בְּמִתְקְלָא, וְאִתְתַּקַּף בְּאַרְבַּע רוּחֵי עָלְמָא. וְע׳ עַנְפִּין אֲחִידָן בֵּיהּ וְיִשְׂרָאֵל מִשְׁתַּכְּחֵי בְּגוּפָא דְּהַהוּא אִילָנָא. וְאִינּוּן שַׁבְעִין עַנְפִּין סַחֲרָנָא דִּלְהוֹן.

438. For we have learned that the Holy One, blessed be He, WHO IS BINAH, has a tree. And this tree is big and strong, WHICH IS ZEIR ANPIN, and it contains food for all. And it is bordered with twelve borders, MEANING THREE COLUMNS TO EACH OF CHESED, GVURAH, TIFERET AND MALCHUT, WHICH ARE IN TOTAL TWELVE. And it is strengthened by the four corners of the world, THAT ARE CHESED, GVURAH, TIFERET AND MALCHUT. And seventy branches are attached to it, WHO ARE THE SEVENTY MINISTERS OF THE SEVENTY NATIONS. And Yisrael are located in the trunk of this tree, and the seventy branches are around them – AROUND YISRAEL, WHO ARE ATTACHED TO THE TRUNK OF THE TREE.

439. וְהַיְינוּ דִּכְתִיב, וַיָּבֹאוּ אֵלִימָה וְשָׁם שְׁתֵּים עֶשְׂרֵה עֵינוֹת מַיִם וְשִׁבְעִים תְּמָרִים, וְהָא אוּקְמוּהָ, וְאִתְּמַר בְּכַמָּה אֲתָר. מַאי וְיַחֲנוּ שָׁם עַל הַמָּיִם. אֶלָּא בְּהַהוּא זִמְנָא, שָׁלִיטוּ עַל אִינּוּן מַיָּא, דְּאִינּוּן תְּחוֹת עַנְפִּין דְּאִילָנָא, דְּאִקְּרוּן הַמַּיִם הַזֵּדוֹנִים. וְע״ד אַשְׁרֵיכֶם זוֹרְעֵי עַל כָּל מָיִם.

439. This is what is meant by: "And they came to Elim, where were twelve

written: "And he feared not Elohim" (Devarim 25:18). He did not fear to approach You. Therefore, he is the first among the nations.

444. קַדְמָאָה דְּאָתוּ לְאַגָּחָא קְרָבָא בְּיִשְׂרָאֵל עֲמָלֵק הֲוָה. וּבְגִינֵי כַּךְ וְאַחֲרִיתוֹ עֲדֵי אוֹבֵד, דִּכְתִיב כִּי מָחֹה אֶמְחֶה אֶת זֵכֶר עֲמָלֵק. וּכְתִיב, תִּמְחֶה אֶת זֵכֶר עֲמָלֵק, הה״ד וְאַחֲרִיתוֹ עֲדֵי אוֹבֵד. עֲדֵי אָבְדוֹ מִבָּעֵי לֵיהּ. אֶלָּא עַד דְּיֵיתֵי קוּדְשָׁא בְּרִיךְ הוּא וְיֹאבַד לֵיהּ, דִּכְתִיב כִּי מָחֹה אֶמְחֶה וְגוֹ׳. אָמַר ר׳ אֶלְעָזָר, ת״ח, אע״ג דְּהַצּוּר תָּמִים פָּעֳלוֹ, וְעָבֵד עִמְּהוֹן חֶסֶד לְאַפָּקָא לוֹן מַיָּא, לָא שָׁבַק דִּידֵיהּ, דְּהָא כְּתִיב וַיָּבֹא עֲמָלֵק.

444. The first who came to wage war against Yisrael was Amalek. Therefore, "his latter end shall be everlasting perdition," for it is written: "I will utterly blot out the remembrance of Amalek" (Shemot 17:14), and: "You shall blot out the remembrance of Amalek" (Devarim 25:19). It is written: "His latter end shall be everlasting perdition" (Bemidbar 24:20). HE ASKS: Should it not have been written, 'His everlasting perdition'? AND HE ANSWERS: It means until the Holy One, blessed be He, comes and destroys him, as is written: "I will utterly blot out..." Rabbi Elazar said: Come and behold. Even though "He is the Rock, His work is perfect," and He did kindness with them to bring forth water for them, He did not forsake His own, for it is written: "Then came Amalek"

445. ר׳ אַבָּא פָּתַח וְאָמַר, יֵשׁ רָעָה חוֹלָה רָאִיתִי תַּחַת הַשָּׁמֶשׁ. כַּמָּה בְּנֵי נָשָׁא אֲטִימִין לִבָּא, בְּגִין דְּלָא מִשְׁתַּדְּלֵי בְּאוֹרַיְיתָא. יֵשׁ רָעָה חוֹלָה, וְכִי יֵשׁ רָעָה דְּהִיא חוֹלָה, וְיֵשׁ רָעָה דְּלָאו הִיא חוֹלָה. אֶלָּא וַדַּאי יֵשׁ רָעָה חוֹלָה, דְּתָנֵינָן, מְסִטְרָא דִשְׂמָאלָא, נַפְקֵי כַּמָּה גַּרְדִּינֵי נִימוּסִין, דְּבַקְעָן בַּאֲוִירָא.

445. Rabbi Aba opened the discussion, saying, "There is a sore evil which I have seen under the sun" (Kohelet 5:12). There are many people who have clogged hearts, because they are not occupied with Torah. "There is a sore evil." HE ASKS: Is there then an evil which is sore and an evil that is not sore? AND HE ANSWERS: Certainly, there is a sore evil, for we learned that

מִיָּד וַיָּבֹא עֲמָלֵק.

441. Rabbi Aba said: When this pair is coupled together, the world is not able to tolerate it. And referring to this is written: "You shall not plough with an ox and an donkey together" (Devarim 22:10). The word "together" IS precise. And we learned that a person should not give place to evil species. Because by the actions of a person, things are aroused that should not be. And when they paired together it was not possible to withstand them. From their side emerges a certain Klipah, called 'dog'. It is more disrespectful then all of them. This is what is meant by: "But against any of the children of Yisrael not a dog shall move its tongue" (Shemot 11:7). The Holy One, blessed be He, said: 'You said, "Is Hashem among us, or not?" Behold, I am giving you over to the dog.' Immediately, "Then came Amalek."

442. ר' יְהוּדָה אָמַר, רֵאשִׁית גּוֹיִם עֲמָלֵק וְאַחֲרִיתוֹ עֲדֵי אוֹבֵד. וְכִי רֵאשִׁית גּוֹיִם עֲמָלֵק, וַהֲלֹא כַּמָּה לִישָׁנִין וְעַמִּין וְאוּמִין הֲוֹ בְּעָלְמָא, עַד לָא אָתָא עֲמָלֵק.

442. Rabbi Yehuda said: "Amalek was the first of the nations, but his latter end shall be everlasting perdition" (Bemidbar 24:20). HE ASKS: Is Amalek really the first of the nations? Were there not many tongues, nations and peoples in the world before Amalek came?

443. אֶלָּא, כַּד נַפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, דְּחִילוּ וְאֵימָתָא נָפְלָה עַל כָּל עַמִּין דְּעָלְמָא מִיִּשְׂרָאֵל, הה"ד שָׁמְעוּ עַמִּים יִרְגָּזוּן חִיל אָחַז יוֹשְׁבֵי פְּלֶשֶׁת. וְלָא הֲוֹ עַמָּא, דְּלָא הֲוָה דָּחִיל מִגְּבוּרָאן עִלָּאִין דְּקוּדְשָׁא בְּרִיךְ הוּא, וַעֲמָלֵק לָא הֲוָה דָּחִיל, הה"ד, וְלֹא יָרֵא אֱלֹהִים. לָא דָּחִיל לְמִקְרַב לְגַבָּךְ. וְעַל דָּא רֵאשִׁית גּוֹיִם.

443. HE ANSWERS: When Yisrael left Egypt, the fear and terror of Yisrael fell upon all the nations of the world. This is what is meant by: "The people shall hear, and be afraid: trembling shall take hold of the inhabitants of Pleshet" (Shemot 15:14). There was no nation that did not fear the superior might of the Holy One, blessed be He. But Amalek was not afraid, as is

448. And king Solomon cried out in his wisdom and said: "A man to whom Elohim has given riches, wealth and honor..." (Kohelet 6:2). The beginning and end of this passage are seemingly incoherent, for it is written: "A man to whom Elohim has given riches…" IF SO, what is the meaning of, "Yet Elohim does not give him power to eat of it"? If so, then it is not in the possession of the person, AND SO ELOHIM HAS NOT GIVEN HIM ANYTHING.

449. אֶלָּא, אִי כְּתִיב וְלֹא יַעַזְבֶנּוּ הָאֱלֹהִים לֶאֱכוֹל מִמֶּנּוּ, הֲוֵינָא אָמַר הָכִי. אֶלָּא וְלֹא יַשְׁלִיטֶנּוּ, דִּבְגִין דְּהוּא הֵימְנֵיהּ לְהַהִיא רָעָה, וְאָחִיד בָּהּ. קוּדְשָׁא בְּרִיךְ הוּא לָא שַׁלְטֵיהּ עָלֵיהּ, לְאִתְבָּרָאָה תְּחוֹתֵיהּ, עַל דְּהוּא אִתְרְעֵי בָּהּ, וְאָחִיד בָּהּ.

449. HE ANSWERS: If it had been written, 'Yet Elohim does not permit him to eat of it', then I would say THAT HE GAVE HIM NOTHING. But it is written: "does not give him power," because he believed in that evil and joined with it. IF SO, HE HIMSELF CAUSED THIS. The Holy One, blessed be He, did not give it dominion, THAT THE PERSON should be born under ITS DOMINATION, but rather he HIMSELF wanted it and held on to it.

450. וְכָל אָרְחוֹי כִּשְׁכִיב מֵרַע, דְּלָא אָכִיל וְלָא שְׁתֵי, וְלָא קָרִיב לְמָמוֹנֵיהּ, וְלָא אַפִּיק מִינֵיהּ, וְנָטִיר לֵיהּ עַד דְּהוּא יִפּוּק מֵעָלְמָא, וְיֵיתֵי אַחֲרָא, וְיִטּוֹל לֵיהּ, דְּהוּא בְּעָלָיו.

450. All his ways are like one who is bedridden because of his illness. He does not eat or drink, he does not go near his money or spend any of it. And he guards it until he passes from the world and someone else comes and takes it, for he is its true owner.

451. וּשְׁלֹמֹה מַלְכָּא צָוַוח וְאָמַר, עֹשֶׁר שָׁמוּר לִבְעָלָיו לְרָעָתוֹ. מַאן בְּעָלָיו. דָּא אַחֲרָא דְּיָרִית לֵיהּ. וְלָמָּה זָכָה הַאי אַחֲרָא לְמֶהֱוֵי בְּעָלָיו דְּהַהוּא עֻתְּרָא. בְּגִין דְּהַאי הֵימִין לְהַהִיא רָעָה, וְאִתְּרְעֵי בָּהּ וְאִתְדְּבַק בָּהּ. בג"כ, הַאי אַחֲרָא דְּלָא אִתְדְּבַק בְּהַהִיא רָעָה, זָכָה לְמֶהֱוֵי בְּעָלָיו דְּהַהוּא עֻתְּרָא הה"ד לְרָעָתוֹ, כְּלוֹמַר בְּגִין רָעָתוֹ דַּהֲוָה מִתְדַּבֵּק בָּהּ, רָוַוח לֵיהּ הַאי.

from the left side there emerge Accusers who split the air.

446. וְכַד בַּעְיָין לְמֵיפַּק, אַזְלִין וְאִשְׁתַּאֲבִין בְּנוּקְבָא דִּתְהוֹמָא רַבָּה, לְבָתַר נָפְקִין וּמִתְחַבְּרָן כַּחֲדָא, וּבְקָעִין אֲוִירִין, וְשָׁאטִין בְּעָלְמָא, וּמִתְקָרְבִין לְגַבַּיְיהוּ דִּבְנֵי נָשָׁא, וְכָל חַד אִקְרֵי רָעָה, כד״א לֹא תְאוּנֶה אֵלֶיךָ רָעָה. מַאי לֹא תְאוּנֶה. בְּגִין דְּאַתְיָא בְּתַסְקוּפָא עַל בְּנֵי נָשָׁא.

446. And when they want to go out, they go and are swallowed in the hole of the great depth. And afterwards they emerge, join together, split airs and traverse through the world. And they approach people, and each one is called 'evil' as is written: "No evil will befall you" (Tehilim 91:10), which means they came with false charges against people.

447. חוֹלָה אֲמַאי הִיא חוֹלָה. כַּד שַׁרְיָא הַאי עַל בְּנֵי נָשָׁא, עָבֵיד לוֹן קַמְצָנִין מִמָּמוֹנֵיהוֹן, אַתְיָין גַּבָּאי צְדָקָה גַּבֵּיהּ, הִיא מָחָאת בִּידֵיהּ. א״ל לֹא תִּיפּוֹק מִדִּידָךְ. אַתְיָין מִסְכְּנֵי, הִיא מָחָאת בִּידֵיהּ. אָתֵי הוּא לְמֵיכַל מִמָּמוֹנֵיהּ, מָחָאת בִּידֵיהּ, בְּגִין לְנַטְרָא לֵיהּ לְאָחֳרָא. וּמִן יוֹמָא דְּשַׁרְיָא עָלֵיהּ דְּבַר נָשׁ, הִיא חוֹלָה, כְּהַאי שָׁכִיב מֵרַע דְּלָא אָכִיל וְלָא שְׁתֵי. וְעַל דָּא הִיא רָעָה חוֹלָה.

447. He asks: "a sore EVIL" – why is it sore (lit. 'ill')? He answers: When it dwells on people, it makes them misers with their money. When the collector of charity comes to him, it tries to prevent him from giving, and says to him: Do not take out ANYTHING of yours. When poor people come, it tries to prevent him. When he wants to eat of his money, it tries to prevent him in order to guard the money for another. And from the day that it dwells on the person, he is ill like one who is bedridden because of his illness and does not eat or drink. Therefore, it is an ill evil.

448. וּשְׁלֹמֹה מַלְכָּא צָוַוח בְּחָכְמְתָא וְאָמַר, אִישׁ אֲשֶׁר יִתֶּן לוֹ הָאֱלֹהִים עֹשֶׁר וּנְכָסִים וְכָבוֹד וְגוֹ׳. הַאי קְרָא, לָאו רֵישֵׁיהּ סֵיפֵיהּ, וְלָאו סֵיפֵיהּ רֵישֵׁיהּ, כְּתִיב אִישׁ אֲשֶׁר יִתֶּן לוֹ הָאֱלֹהִים עֹשֶׁר וּנְכָסִים וְכָבוֹד וְגוֹ׳, מַאי וְלֹא יַשְׁלִיטֶנּוּ הָאֱלֹהִים לֶאֱכוֹל מִמֶּנּוּ. אִי הָכִי, לָאו בִּרְשׁוּתֵיהּ הוּא דְּב״נ.

לָךְ מִלָּה בְּאוֹרַיְיתָא, דְּלָא אִית בָּהּ רָזִין עִלָּאִין דְּחָכְמְתָא, דְּמִתְקַשְּׁרִין בִּשְׁמָא קַדִּישָׁא. כִּבְיָכוֹל, אָמַר קב"ה, כַּד יִשְׂרָאֵל אִינוּן זַכָּאִין לְתַתָּא, אִתְגַּבָּר חֵילָא דִילִי עַל כֹּלָּא. וְכַד לָא אִשְׁתְּכָחוּ זַכָּאִין, כִּבְיָכוֹל, מַתִּישִׁין חֵילָא דִלְעֵילָא, וְאִתְגַּבַּר חֵילָא דְדִינָא קַשְׁיָא.

454. "Then came Amalek..." Rabbi Shimon said: There is a secret of wisdom here. Because of the decree of Severe Judgment, this war came. And it took place both above and below. And there is no word in the Torah that does not contain superior secrets of Wisdom that are connected with the Holy Name. His as if the Holy One, blessed be He, said: 'When Yisrael are righteous below, My power becomes strengthened over all. But when they are not righteous, the superior power of above is weakened and the power of Severe Judgment gains strength.

455. תָּ"ח, בְּשַׁעֲתָא דְּחָבוּ יִשְׂרָאֵל לְתַתָּא, מַה כְּתִיב, וַיָּבֹא עֲמָלֵק וַיִּלָּחֶם עִם יִשְׂרָאֵל, אָתָא לְקַטְרְגָא דִינָא בְּרַחֲמֵי. דְּכֹלָּא אִשְׁתְּכַח לְעֵילָא וְתַתָּא. בִּרְפִידִים: בְּרָפוּי יָדַיִם, דְּרָפוּ יְדֵיהוֹן מֵאוֹרַיְיתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאוֹקִימְנָא. אָמַר ר' יְהוּדָה, תְּרֵי זִמְנֵי אַגַּח קְרָבָא עֲמָלֵק בְּיִשְׂרָאֵל, חַד הָכָא. וְחַד דִּכְתִיב, וַיֵּרֶד הָעֲמָלֵקִי וְהַכְּנַעֲנִי וְגוֹ'.

455. Come and behold: When Yisrael sinned below, it is written: "Then came Amalek, and fought with Yisrael" (Shemot 17:8). He came to provoke Judgment over Mercy, WHICH IS HIS WAY OF WAR ABOVE, because everything exists above and below. "…in *refidim*," MEANS with weakened hands (Heb. *rifyon yadaim*), as they weakened their hands from the Torah of the Holy One, blessed be He, as we established. Rabbi Yehuda said: Amalek waged war twice against Yisrael, one here, and one as is written: "Then the Amaleki came down, and the Canaanite..." (Bemidbar 14:45).

456. אָמַר ר' שִׁמְעוֹן, לְעֵילָא וְתַתָּא. קְטִרוּגָא דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָה, לְעֵילָא, כְּמָה דְּאִתְּמַר. לְתַתָּא בְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָה, דַּהֲווֹ נַסְבֵי לְגַבְרֵי, וְגַזְרֵי לוֹן עָרְלָתָא דִּרְשִׁימָא קַדִּישָׁא, וְנַטְלֵי לְהוּ וְאַרְמוּ לוֹן לְעֵילָא, וְאַמְרֵי טוֹל לָךְ מַה דְּאִתְרְעִית. וּעכ"פ דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָה כֹּלָּא.

451. And King Solomon cried and said: "Riches kept for their owner to his hurt (lit. 'evil')" (Kohelet 5:12). Who is its owner? He is another one who inherited him. And why did the other merit to become the owner of those riches? It is because the first believed in this evil and desired it, and joined it. Therefore, the other who did not join this evil merited to become the owner of those riches. This is what is meant by, "to his evil," meaning because of his evil, which he joined, the other person profited.

452. ד״א יֵשׁ רָעָה חוֹלָה, הַאי מַאן דְּיָתִיב בְּחוּלָקָא טָבָא, בְּבֵית אֲבוֹי, וְהוּא אָזִיל לָקֶבֶל אֲבוֹי, בְּתַסְקוּפֵי מִלִּין, הָא אִתְדְּבַק בְּהַהוּא רָעָה חוֹלָה, כְּבַר נָשׁ שָׁכִיב מֵרַע דְּכָל אָרְחוֹי בְּתַסְקוּפָא, דָּא בְּעֵינָא, וְדָא לָא בְּעֵינָא, וּבְגִין הַאי עוּתְרָא אִתְדָּבַק בַּר נָשׁ בְּרָעָה חוֹלָה, וְאִתְעֲנָשׁ בְּהַאי עָלְמָא, וּבְעָלְמָא דְּאָתֵי, וְדָא הוּא עוֹשֶׁר שָׁמוּר לִבְעָלָיו לְרָעָתוֹ.

452. Another explanation for, "There is an ill evil…" It is he who dwells in a good part of his father's house, but accuses his father with false charges. He cleaves unto this ill evil like a person who is bedridden because of his illness, and all of his ways are false, saying: This I want and this I do not want. And because of these riches, this person has cleaved unto ill evil and is punished in this world and in the World to Come. This is "riches kept for their owner to his evil."

453. כַּךְ יִשְׂרָאֵל, קב״ה נָטִיל לוֹן עַל גַּדְפֵי נִשְׁרִין, אַסְחַר לוֹן בַּעֲנָנֵי יְקָרָא, שְׁכִינְתֵּיהּ נָטִיל קָמַיְיהוּ, נָחֵת לוֹן מָנָא לְמֵיכַל, אַפִּיק לוֹן מַיָּיא מְתוּקִין, וְאִינּוּן הֲווֹ אַזְלִין עִמֵּיהּ בְּתַסְקוּפִין. מִיַּד וַיָּבֹא עֲמָלֵק.

453. It is the same with Yismael. The Holy One, blessed be He, took them upon the wings of eagles and surrounded them with clouds of glory. The Shechinah went before them, brought down for them the manna to eat, brought forth for them sweet water, yet they dealt with Him with false charges. Immediately, "Then came Amalek."

454. וַיָּבֹא עֲמָלֵק, א״ר שִׁמְעוֹן, רָזָא דְּחָכְמְתָא הָכָא, מִגִּזְרַת דִּינָא קַשְׁיָא, קָא אַתְיָא קְרָבָא דָא. וּקְרָבָא דָא אִשְׁתְּכַח לְעֵילָא וְתַתָּא. וְלֵית

459. Rabbi Shimon said: Is this war of Amalek insignificant in your eyes?! Come and behold: from the day the world was created until that time, and from that time until King Messiah will come, and even in the days of Gog and Magog (Armageddon), there will not be anything comparable. And not because they were so mighty and numerous, but rather because it was in all the aspects of the Holy One, blessed be He.

460. וַיֹּאמֶר מֹשֶׁה אֵל יְהוֹשֻׁעַ, אֲמַאי לִיהוֹשֻׁעַ, וְלָא לְאָחֳרָא, וְהָא בְּהַהוּא זִמְנָא רַבְיָא הֲוָה, דִּכְתִיב וִיהוֹשֻׁעַ בִּן נוּן נַעַר, וְכַמָּה הֲווֹ בְּיִשְׂרָאֵל תַּקִּיפִין מִנֵּיהּ. אֶלָּא מֹשֶׁה בְּחָכְמְתָא אִסְתָּכַּל וְיָדַע. מַאי חָמָא. חָמָא לְסָמָאל דַּהֲוָה נָחִית מִסִּטְרָא דִּלְעֵילָא, לְסַיְּיעָא לַעֲמָלֵק לְתַתָּא. אָמַר מֹשֶׁה, וַדַּאי קְרָבָא הָכָא תַּקִּיפָא אִתְחָזֵי.

460. "And Moses said to Joshua..." HE ASKS: Why to Joshua and no one else? At that time he was only a youth, as is written: "Joshua, the son of Nun, a young man" (Shemot 33:11), and there were many among Yisrael who were stronger than he. AND HE ANSWERS: But Moses gazed with wisdom and knew. What did he see? He saw Samael descending on the side above to assist Amalek below. Moses said: 'There seems to be a difficult war here.'

461. יְהוֹשֻׁעַ בְּהַהוּא זִמְנָא בְּדַרְגָּא עִלָּאָה יַתִּיר אִשְׁתְּכַח. אִי תֵּימָא דִּבְשְׁכִינְתָּא אִשְׁתְּכַח בְּהַהוּא זִמְנָא לָאו הָכִי, דְּהָא בְּמֹשֶׁה אִתְנְסִיבַת וְאִתְאַחֲדַת, אִשְׁתְּכַח יְהוֹשֻׁעַ דְּאִתְאַחַד לְתַתָּא מִינָּהּ. וּבַמֶּה. אָמַר ר׳ שִׁמְעוֹן, בְּהַהוּא אֲתָר, דְּאִתְקְרֵי נַע״ר.

461. Joshua at that time was situated in a very high level. If you think he was situated in the Shechinah at that particular time, it is not so, because She was taken and joined to Moses. So Joshua was joined below THE SHECHINAH. And where? Rabbi Shimon said: In that place that is called 'youth', WHICH IS METATRON.

462. וְהַיְינוּ דא״ר יְהוּדָה, מַאי דִּכְתִיב עֵינֶיךָ תִּרְאֶינָה יְרוּשָׁלַם נָוֶה

456. Rabbi Shimon said: Was THE WAR WITH AMALEK both above and below. Above was the provocation against the Holy One, blessed be He, as we learned. Below ALSO, it was all against the Holy One, blessed be He, for they took men and cut their foreskins of the holy sign, then took them and threw them upwards, and said: Take that which You desire. In any case, the entire WAR was against the Holy One, blessed be He.

457. וַיֹּאמֶר מֹשֶׁה אֶל יְהוֹשֻׁעַ בָּחַר לָנוּ אֲנָשִׁים וְצֵא הִלָּחֵם בַּעֲמָלֵק. וְכִי מַה חָמָא מֹשֶׁה, דְּסָלִיק גַּרְמֵיהּ, מֵהַאי קְרָבָא קַדְמָאָה דְּקוּדְשָׁא בְּרִיךְ הוּא פָּקִיד. אֶלָּא מֹשֶׁה זַכָּאָה חוּלָקֵיהּ, דְּאִסְתַּכַּל וְיָדַע עִקָּרָא דְּמִלָּה. אָמַר מֹשֶׁה, אֲנָא אַזְמִין גַּרְמֵי לְהַהוּא קְרָבָא דִּלְעֵילָא, וְאַנְתְּ יְהוֹשֻׁעַ זַמִּין גַּרְמָךְ לְקָרְבָא דִּלְתַתָּא.

457. "And Moses said to Joshua, 'Choose us out men, and go out, fight with Amalek'" (Shemot 17:9). HE ASKS: What did Moses foresee that he removed himself from this very first battle of the Holy One, blessed be He? HE ANSWERS: Blessed is Moses' portion, for he noticed and saw and realized the root of the matter. Moses said: 'I will prepare myself for this battle which is above and you, Joshua, prepare yourself for the war below.'

458. וְהַיְינוּ דִּכְתִיב, וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגָבַר יִשְׂרָאֵל: יִשְׂרָאֵל דִּלְעֵילָא. וּבְגִין כַּךְ סָלִיק מֹשֶׁה גַּרְמֵיהּ מִקְּרָבָא דִּלְתַתָּא, בְּגִין לְאִזְדָּרְזָא בִּקְרָבָא דִּלְעֵילָא, וְיִתְנְצַח עַל יְדוֹי.

458. This is what is written: "And it came to pass, when Moses held up his hand, that Yisrael prevailed" (Shemot 17:11), MEANING Yisrael of above, ZEIR ANPIN. Therefore, Moses removed himself from the battle below, in order to expedite the battle above to be won through him.

459. אָמַר ר׳ שִׁמְעוֹן, וְכִי קַלָּה הִיא בְּעֵינֶיךָ, קְרָבָא דָּא דַּעֲמָלֵק. תָּא חֲזֵי, מִן יוֹמָא דְּאִתְּבְּרֵי עָלְמָא, עַד הַהוּא זִמְנָא, וּמֵהַהוּא זִמְנָא, עַד דְּיֵיתֵי מַלְכָּא מְשִׁיחָא, וַאֲפִילוּ בְּיוֹמוֹי דְּגוֹג וּמָגוֹג, לָא יִשְׁתְּכַּח כְּוָותֵיהּ. לָאו בְּגִין חֵילִין תַּקִּיפִין וְסַגִּיאִין, אֶלָּא בְּגִין דִּבְכָל סִטְרִין דְּקוּדְשָׁא בְּרִיךְ הוּא הֲוָה.

men, the sons of righteous men, that are worthy to go with you.

464. אר"ש, בְּשַׁעֲתָא דְּנָפִיק יְהוֹשֻׁעַ נַעַר. אִתְּעַר נַעַר דִּלְעֵילָא, וְאִתְתָּקַן בְּכַמָּה תִּיקוּנִין בְּכַמָּה זַיְינִין, דְּאַתְקִינַת לֵיהּ אִמֵּיהּ, לִקְרָבָא דָּא, לְנַקְמָא נוּקְמָא דִּבְרִית. וְהַיְינוּ דִּכְתִיב, חֶרֶב נוֹקֶמֶת נְקַם בְּרִית, וְדָא הוּא רָזָא דִּכְתִיב, וַיַּחֲלֹשׁ יְהוֹשֻׁעַ אֶת עֲמָלֵק וְאֶת עַמּוֹ לְפִי חָרֶב. לְפִי חֶרֶב וַדַּאי, וְלָא לְפוּם רוּמְחִין וְזַיְינִין, אֶלָּא בַּחֶרֶב וַדַּאי הִיא, הַאי דְּאִקְרֵי חֶרֶב נוֹקֶמֶת נְקַם בְּרִית.

464. Rabbi Shimon said: At the moment that Joshua, the youth, went out, the youth of above, METATRON, stirred and made many preparations with many weapons that his Mother, WHO IS THE SHECHINAH, prepared for him, for this war to avenge the vengeance of the Covenant. This is what is meant by: "A sword...that shall avenge the Covenant" (Vayikra 26:25). And this is the secret of what is meant by: "And Joshua harried Amalek and his people with the edge of the sword" (Shemot 17:13). Assuredly, "with the edge of the sword," and not with spears and weapons, but by the sword specifically, the one called "a sword...that shall avenge the Covenant."

465. וּמֹשֶׁה אִתְּתָקַן לִקְרָבָא דִּלְעֵילָא, וִידֵי מֹשֶׁה כְּבֵדִים: כְּבֵדִים מַמָּשׁ, יַקִּירִין, קַדִּישִׁין, לָא אִסְתַּאֲבָן לְעָלְמִין. יְקִרִין דְּאִתְחָזוּן לְאַגָּחָא בְּהוּ קְרָבָא דִּלְעֵילָא. וַיִּקְחוּ אֶבֶן וַיָּשִׂימוּ תַחְתָּיו וַיֵּשֶׁב עָלֶיהָ, בְּגִין דְּיִשְׂרָאֵל שַׁרְיָין בְּצַעֲרָא, וְיהֵא עִמְּהוֹן בְּצַעֲרֵיהוֹן.

465. Moses prepared himself for the war above. "But the hands of Moses were heavy" (Shemot 17:12), actually heavy, holy and glorified, never impure. Glorified, as they were worthy to do through them a battle that is above. "And they took a stone, and put it under him, and he sat on it" (Ibid.), THAT IS because Yisrael was in sorrow and he wanted to be together with them in their pain.

466. וְאַהֲרֹן וְחוּר תָּמְכוּ בְיָדָיו מִזֶּה אֶחָד וּמִזֶּה אֶחָד וַיְהִי יָדָיו אֱמוּנָה וְגוֹ', מַאי תָּמְכוּ בְיָדָיו. אֱמוּנָה. וְכִי עַל דְּאַהֲרֹן וְחוּר תְּמִיכוּ לִידוֹי, הֲווֹ

שֵׁאֵנָן אֹהֶל בַּל יִצָּעֶן בַּל יִסַּע יְתֵדוֹתָיו לָנֶצַח. יְרוּשָׁלַם: יְרוּשָׁלַם דִּלְעֵילָא, דְּאִקְרֵי אֹהֶל בַּל יִצָּעֶן, דְּלָא יִשְׁתְּכַח יַתִּיר לְמֵהַךְ בְּגָלוּתָא, וְדָא הוּא רָזָא דִכְתִיב, וִיהוֹשֻׁעַ בִּן נוּן נַעַר. נַעַר וַדַּאי. לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל, הַהוּא דְּאִקְרֵי אֹהֶל בַּל יִצָּעֶן. מְלַמֵּד דִּבְכָל יוֹמָא וְיוֹמָא, הֲוָה יָנִיק מִשְׁכִינְתָּא, כְּמָה דְּהַהוּא נַעַר דִּלְעֵילָא, לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל, וְיָנִיק מִנֵּיהּ תָּדִירָא. כַּךְ הַאי נַעַר דִּלְתַתָּא לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל, וְיָנִיק מִנָּהּ תָּדִירָא.

462. This is what Rabbi Yehuda said of the verse: "Your eyes shall see Jerusalem a quiet habitation, a tent that shall not be taken down; its pegs shall never be removed for ever" (Yeshayah 33:20). "Jerusalem" refers to the upper Jerusalem that is called "a tent that shall not be taken down," MEANING that IT will no longer have to go into exile. And this is the secret of "Joshua, the son of Nun, a young man." "A young man" indeed, BECAUSE HE CLEAVED UNTO THE SUPERNAL LAD, METATRON. "Did not depart out of the tent" (Shemot 33:11), MEANING from the one which is called "a tent that shall not be taken down," WHICH IS THE SHECHINAH. This teaches us that each and every day, he was nurtured by the Shechinah. Just as the supernal Youth "did not depart out of the tent," and nurtured from Her constantly, so did that youth below, WHO WAS JOSHUA, who "did not depart out of the tent," and nurtured from it constantly.

463. בְּגִין כַּךְ, כַּד חָמָא מֹשֶׁה, לְסָמָאל, נָחִית לְסַיְּיעָא לַעֲמָלֵק, אָמַר מֹשֶׁה, וַדַּאי הַאי נַעַר יְקוּם לָקֳבְלֵיהּ, וְיִשְׁלוֹט עָלֵיהּ, לְנַצְּחָא לֵיהּ. מִיַּד וַיֹּאמֶר מֹשֶׁה אֶל יְהוֹשֻׁעַ בָּחַר לָנוּ אֲנָשִׁים וְצֵא הִלָּחֵם בַּעֲמָלֵק, דִּילָךְ הַאי קְרָבָא דִּלְתַתָּא, וַאֲנָא אִזְדָּרֵז לִקְרָבָא דִּלְעֵילָא. בָּחַר לָנוּ אֲנָשִׁים, זַכָּאִין בְּנֵי זַכָּאִין, דְּיִתְחַזּוּן לְמֵהַךְ עִמָּךְ.

463. Therefore, when Moses saw Samael descending to assist Amalek, he said: Certainly, this youth will stand up against him and will dominate over him to overcome him. Immediately, "And Moses said to Joshua, 'Choose us out men, and go out, fight with Amalek'" This battle below is yours, and I will hasten for the battle above. "Choose us out men," NAMELY righteous

468. תָּאנָא, בִּקְרָבָא דָּא דַּעֲמָלֵק, אִשְׁתְּכָחוּ עִלָּאִין וְתַתָּאִין, וְעַל דָּא, וַיְהִי יָדָיו אֱמוּנָה, בְּהֵימְנוּתָא כַּדְקָא חֲזֵי. וַיְהִי יָדָיו אֱמוּנָה. וַיִּהְיוּ יָדָיו מִבָּעֵי לֵיהּ. אֶלָּא, בְּגִין דְּתַלְיָא כֹּלָּא בִּימִינָא, כְּתִיב וַיְהִי. וּכְתִיב יָדָיו, בְּגִין דְּהוּא עִקָּרָא דְּכֹלָּא. וּכְתִיב, יְמִינְךָ יְיָ׳ נֶאְדָּרִי בַּכֹּחַ יְמִינְךָ יְיָ׳ תִּרְעַץ אוֹיֵב.

468. We have learned that in this war of Amalek were present both those of above, and those of below. Therefore, "And his hands were (lit. 'was') Faith," meaning proper Faith. HE ASKS: "And his hands was Faith." It should have said 'were'. HE ANSWERS: This is because everything depends upon the right hand. Therefore "was" is written, and "his hands," is written TO TEACH that the right is the most important of all. It is written: "Your right hand, Hashem, is glorious in power: Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6).

469. וַיֹּאמֶר יְיָ׳ אֶל מֹשֶׁה כְּתֹב זֹאת זִכָּרוֹן בַּסֵּפֶר וְגוֹ׳. תָּא חֲזֵי, מַה כְּתִיב לְעֵילָא, וַיַּחֲלוֹשׁ יְהוֹשֻׁעַ אֶת עֲמָלֵק וְאֶת עַמּוֹ לְפִי חָרֶב. וַיַּחֲלֹשׁ, וַיַּהֲרוֹג מִבָּעֵי לֵיהּ. אֶלָּא, וַיַּחֲלֹשׁ, כְּמָה דְּאִתְּמַר, חוֹלֵשׁ עַל גּוֹיִם. יְהוֹשֻׁעַ הֲוָה חוֹלֵשׁ עָלַיְיהוּ, וְהַהוּא חֶרֶב נוֹקֶמֶת נְקַם בְּרִית קָטִיל לוֹן, דִּכְתִיב לְפִי חָרֶב כְּמָה דְּאִתְּמַר.

469. "And Hashem said to Moses, 'Write this for a memorial in a book...'" (Shemot 17:14). Come and behold: It is written above, "And Joshua harried Amalek and his people with the edge of the sword" HE ASKS: "harried (Heb. *yachalosh*)" should have been written, 'slew'. HE ANSWERS: But "*yachalosh*" is as we learned, "that did rule (Heb. *cholesh*) over the nations" (Yeshayah 14:12). Joshua ruled over them and, "a sword…that shall avenge the Covenant" slew them, as written, "by the edge of the sword," as we learned.

470. כְּתֹב זֹאת זִכָּרוֹן, זֹאת דַּיְקָא. וְשִׂים בְּאָזְנֵי יְהוֹשֻׁעַ, דְּהָא הוּא זָמִין לְקָטְלָא מַלְכִין אַחֲרָנִין. כִּי מָחֹה אֶמְחֶה. מָחֹה: לְעֵילָא. אֶמְחֶה: לְתַתָּא. זֵכֶר, דּוּכְרָנָא דִּלְעֵילָא וְתַתָּא.

יְדוֹי אֱמוּנָה. אֶלָּא, מֹשֶׁה כֹּלָּא בְּחָכְמְתָא עָבִיד מַה דְּעָבִיד. אַהֲרֹן וְחוּר, דָּא מִסִּטְרָא דִּילֵיהּ, וְדָא מִסִּטְרָא דִּילֵיהּ, וְיָדוֹי בְּאֶמְצָעִיתָא, וְע"ד וַיְהִי יָדָיו אֱמוּנָה, מְהֵימָנוּתָא. אַהֲרֹן בְּגִין דְּיִתְעַר סִטְרָא דִּילֵיהּ, וְחוּר בְּגִין דְּיִתְעַר סִטְרָא דִּילֵיהּ, וַהֲווֹ אֲחִידָן בִּידוֹי מִכָּאן וּמִכָּאן, דְּאִשְׁתַּכְחָא סִיּוּעָא דִּלְעֵילָא.

466. "And Aaron and Chur supported his hands, the one on the one side, and the other on the other side; and his hands were heavy (lit. 'faith')" (Ibid.). HE ASKS: What is the meaning of "supported his hands" ('faith')? Is it that because Aaron and Chur supported his hands, his hands were 'faith'? HE ANSWERS: Whatever Moses did, he did with wisdom. Aaron and Chur, the one was from his own side, WHICH IS THE RIGHT, and the other from his side, WHICH IS THE LEFT. And the hands of Moses were in the center, IN THE CENTRAL COLUMN. Therefore, "And his hands were Faith"; faithful were Aaron, in order to arouse from his side, WHICH IS THE RIGHT, and Chur, in order to arouse from his side, WHICH IS THE LEFT. And they held his hands from here and here, in order that assistance would be available from above.

467. וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגָבַר יִשְׂרָאֵל. כַּאֲשֶׁר יָרִים: דְּזָקִיף יְמִינָא עַל שְׂמָאלָא, וְאִתְכָּוַון בִּפְרִישׁוּ דִּידוֹי. וְגָבַר יִשְׂרָאֵל: יִשְׂרָאֵל דִּלְעֵילָא. וְכַאֲשֶׁר יָנִיחַ יָדוֹ וְגָבַר עֲמָלֵק, בְּשַׁעֲתָא דְּיִשְׂרָאֵל לְתַתָּא, מִשְׁתַּכְּכִין מִצְלוֹתָא, לָא יַכְלִין יְדֵי מֹשֶׁה לְמֵיקָם בִּזְקִיפוּ, וְגָבַר עֲמָלֵק. מִכָּאן אוֹלִיפְנָא, אע"ג דְּכַהֲנָא פָּרִישׁ יְדוֹי, בְּקָרְבְּנָא, לְתַקְנָא גַּרְמֵיהּ בְּכֹלָּא, יִשְׂרָאֵל בַּעְיָין לְאִשְׁתַּכְּחָא בִּצְלוֹתְהוֹן, עִמֵּיהּ.

467. "And it came to pass, when Moses held up his hand, Yisrael prevailed." "When Moses held up," MEANS that he raised the right over the left. And he was intent UPON THIS when he raised his hands. Then "Yisrael prevailed," Yisrael of above, WHICH IS ZEIR ANPIN. "And when he let down his hand, Amalek prevailed," MEANING when Yisrael below ceased to pray, the hands of Moses could not stand up and remain straight, and Amalek prevailed. From here we learn that even though the priest spreads his hands during the offering in order to perfect himself in everything, Yisrael must be present with him during his prayers.

supernal altar. "And called the name of it," OF THAT PARTICULAR ALTAR OF ABOVE; "Hashem is my banner," because it avenged the holy sign of Yisrael. And since that time, it was commonly called "a sword...that shall avenge the Covenant." AND MOSES CALLED IT: "HASHEM IS MY BANNER."

474. רִבִּי יוֹסֵי אָמַר, וַיִּבֶן מֹשֶׁה מִזְבֵּחַ, מִזְבַּח לְכַפְּרָא עָלַיְיהוּ. וַיִּקְרָא שְׁמוֹ. שְׁמוֹ דְּמַאן. אָמַר רִבִּי חִיָּיא שְׁמֵיהּ דְּמַדְבְּחָא הַהוּא. יְיָ׳ נִסִּי: כד"א, וְשָׁם נִסָּהוּ. וְכֹלָּא מִלָּה חַד, עַל דְּאִתְפְּרָעוּ יִשְׂרָאֵל, וְאִתְגַּלְיָיא הַהוּא אָת קַיָּימָא, רְשִׁימָא קַדִּישָׁא. מִכָּאן אוֹלִיפְנָא, דְּכֵיוָן דְּאִתְגְּזַר בְּרֵיהּ דְּבַר נָשׁ, וְאִתְגַּלְיָיא בֵּיהּ אָת רְשִׁימָא קַדִּישָׁא קַיָּימָא. הַהוּא אִקְרֵי מִזְבֵּחַ לְכַפְּרָא עָלֵיהּ. וּמַה שְׁמֵיהּ. יְיָ׳ נִסִּי.

474. Rabbi Yosi said: "And Moses built an altar," NAMELY an altar to atone for YISRAEL. "And called the name of it." The name of what? Rabbi Chiya said: The name of that altar. "Hashem is my banner (Heb. *nisi*)," as is written: "And there he tested them (Heb. *nisahu*)," WHICH REFERS TO ELEVATION. It all pertains to the same issue, for Yisrael was elevated because he was uncovered, and the sign of that Covenant was revealed by them the holy sign. FROM HERE WE LEARNED that once a person's son is circumcised and the sign of the Holy Covenant is revealed by him, then that son is called 'an altar to atone upon it'. And what is its name? "Hashem is my banner."

475. כְּגַוְונָא דָא יַעֲקֹב, בְּנָה מַדְבְּחָא, דִּכְתִיב וַיַּצֶּב שָׁם מִזְבֵּחַ וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל. לְמַאן. לְהַהוּא אֲתָר דְּאִקְרֵי מִזְבֵּחַ. וּמַאן שְׁמֵיהּ. אֵל אֱלֹהֵי יִשְׂרָאֵל.

475. Similar to this, Jacob built an altar, as is written: "And he erected there an altar, and called it El, Elohim of Yisrael" (Beresheet 33:20). Whom did he call? That place which is called 'altar', NAMELY MALCHUT. And what is its name? "El Elohim of Yisrael."

470. "Write this (Heb. *zot*) for a memorial." *Zot* is precise, WHICH IS A NAME OF MALCHUT; "and rehearse it in the ears of Joshua," because he is destined to slay other kings, NAMELY 31 KINGS. "That I will utterly blot out (lit. 'I will blot a blotting')." "Blotting" refers to above; "I will blot" refers to below. "The memory," means the memory above and the memory below.

471. אָמַר רִבִּי יִצְחָק, כְּתִיב כִּי מָחֹה אֶמְחֶה, וּכְתִיב תִּמְחֶה אֶת זֵכֶר עֲמָלֵק. אֶלָּא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אַתּוּן מָחוּן דּוּכְרָנֵיהּ לְתַתָּא, וַאֲנָא אֶמְחֶה דּוּכְרָנֵיהּ לְעֵילָא.

471. Rabbi Yitzchak said: It is written, "I will utterly blot out" WHICH INDICATES THAT THE HOLY ONE, BLESSED BE HE, WILL BLOT OUT, and: "You shall blot out the remembrance of Amalek" (Devarim 25:19), WHICH INDICATES THAT WE ARE OBLIGATED TO ERASE REMEMBRANCE OF HIM. HE ANSWERS: But the Holy One, blessed be He, said: You will blot out the memory OF AMALEK of below, and I shall blot out the memory OF AMALEK of above.

472. אָמַר רִבִּי יוֹסֵי, עֲמָלֵק עַמִּין אַחֲרָנִין אֵיתִין עִמֵּיהּ, וְכֻלְּהוּ דְּחִילוּ לְקָרְבָא בְּהוּ בְּיִשְׂרָאֵל, בַּר אִיהוּ. וּבְגִין כַּךְ, יְהוֹשֻׁעַ הֲוָה חוֹלֵשׁ עָלַיְיהוּ. רִבִּי יֵיסָא אָמַר, וַיַּחֲלֹשׁ יְהוֹשֻׁעַ, דְּתָבַר חֵילָא דִּלְהוֹן מִלְּעֵילָא.

472. Rabbi Yosi said: Other allied nations accompanied Amalek. They were all afraid to approach Yisrael, except it (Amalek). Therefore, Joshua ruled over them. Rabbi Yisa said: "And Joshua harried," for he broke their power from above.

473. וַיִּבֶן מֹשֶׁה מִזְבֵּח וַיִּקְרָא שְׁמוֹ יְיָ׳ נִסִּי. וַיִּבֶן מֹשֶׁה מִזְבֵּח, לָקֶבֶל הַהוּא דִּלְעֵילָא. וַיִּקְרָא שְׁמוֹ הַהוּא מֹשֶׁה יְיָ׳ נִסִּי. מַאי יְיָ׳ נִסִּי. בְּגִין דְּאַנְקִים נִקְמָתָא דְּהַהוּא רְשִׁימָא קַדִּישָׁא דְּיִשְׂרָאֵל, וּמֵהַהוּא זִמְנָא אִתְקְרֵי, חֶרֶב נוֹקֶמֶת נְקַם בְּרִית.

473. "And Moses built an altar, and called the name of it, Hashem is my Banner" (Shemot 17:15). "And Moses built an altar," corresponding to the

rainbow. HE ASKS: What rainbow? Rabbi Aba said: Any rainbow. He said to him: What is any rainbow? He said to him: BOTH the rainbow above AND ALSO the rainbow below.

478. בַּקֶּשֶׁת דִּלְעֵילָא, בִּגְוָונוֹי. דְּכָל מַאן דְּיִסְתַּכַּל בִּגְוָונוֹי, כְּאִילוּ אִסְתָּכַּל בְּאַתָּר דִּלְעֵילָא, וְאָסִיר לְאִסְתַּכְּלָא בֵּיהּ, דְּלָא יַעֲבִיד קְלָנָא בִּשְׁכִינְתָּא. קֶשֶׁת דִּלְתַתָּא מַאי הִיא. הַהוּא אָת קַיְימָא, דְּאִתְרְשִׁים בֵּיהּ בְּבַר נָשׁ, דְּכָל מַאן דְּיִסְתַּכַּל בֵּיהּ, עָבֵיד קְלָנָא לְעֵילָא.

478. HE EXPLAINS HIS WORDS: Upon the rainbow above, THAT IT IS PROHIBITED TO GAZE UPON, MEANS upon its colors, WHITE, RED AND GREEN, WHICH ARE THE SECRET OF THE THREE COLUMNS THAT ILLUMINATE IN THE SHECHINAH. For anyone who gazes UPON ITS COLORS is as though he gazes upon a high, supernal place. It is prohibited to gaze at it since this is a disgraceful manner towards the Shechinah. What is the rainbow of below? It is that sign of that Covenant that is imprinted in the person, for anyone who gazes upon it conducts himself disgracefully against the above.

479. אָמַר רִבִּי יִצְחָק, אִי הָכִי וְהָכְתִיב שִׂים נָא יָדְךָ תַּחַת יְרֵכִי, דַּהֲוָה אוֹמֵי לֵיהּ בְּהַאי אָת. א״ל, אֲנַח לְהוּ לַאֲבָהָן דְּעָלְמָא, דְּלֵית אִינּוּן כִּשְׁאַר בְּנֵי עָלְמָא. וְעוֹד, שִׂים נָא יָדְךָ תַּחַת יְרֵכִי כְּתִיב, וְלָא כְּתִיב רְאֵה תַּחַת יְרֵכִי, בג״כ אָסִיר לְאִסְתַּכְּלָא בַּקֶּשֶׁת סְתָם, כְּמָה דְּתָנֵינָן.

479. Rabbi Yitzchak said: Yet, does it not say, "Put, I pray you, your hand under my thigh" (Beresheet 24:2), that he made him swear by this sign? He said to him: Leave alone the fathers of the world, for they are not like the other people of the world. Moreover it is written, "Put, I pray you, your hand under my thigh," but not, 'Look under my thigh.' Therefore, it is prohibited to gaze upon the rainbow in general, as we learned.

480. תָּאנָא, וַיִּרְאוּ אֵת אֱלֹהֵי יִשְׂרָאֵל, דְּאִתְגַּלְיָא קֶשֶׁת עָלַיְיהוּ, בִּגְוָונִין שַׁפִּירִין נְהִירִין, מְלַהֲטָן לְכָל עִיבָּר, מַשְׁמַע דִּכְתִיב, אֵת אֱלֹהֵי יִשְׂרָאֵל וְלָא כְּתִיב וַיִּרְאוּ אֱלֹהֵי יִשְׂרָאֵל. אָמַר רִבִּי יוֹסֵי, נְהוֹרָא דְּבוּצִינָא

34. "And they saw the Elohim of Yisrael"

A Synopsis

This section proscribes looking at the rainbow above, the Shechinah, and the rainbow below, the sign of the Covenant that is imprinted on a person. Rabbi Chiya talks about the sapphire stone in "And there was under his feet a kind of paved work of sapphire stone," saying that it means the transparent light of the sapphire, the engravings of above that flash and illuminate. The borders in the great tree illuminate the Shechinah when she joins with Zeir Anpin; all these lights and paths illuminate upon the light of the Shechinah.

476. אָמַר רִבִּי יוֹסֵי, מַאי דִּכְתִיב, וַיִּרְאוּ אֵת אֱלֹהֵי יִשְׂרָאֵל וְגוֹ׳. וְכִי מַאן יָכִיל לְמֵחֱמֵי לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְהָא כְּתִיב כִּי לֹא יִרְאַנִי הָאָדָם וָחָי. וְהָכָא אָמַר וַיִּרְאוּ אֶלָּא דְּאִתְגַּלְיָא קֶשֶׁת עָלַיְיהוּ בִּגְוָונִין נְהִירִין, וְהָכִי תְּנִינָן, כָּל מַאן דְּאִסְתַּכַּל בַּקֶּשֶׁת, כְּמַאן דְּמִסְתָּכַּל בַּשְׁכִינָה, וּלְאִסְתַּכְּלָא בִּשְׁכִינְתָּא אָסִיר.

476. Rabbi Yosi said: What is the meaning of the verse, "And they saw the Elohim of Yisrael..." (Shemot 24:10). HE ASKS: Who can possibly see the Holy One, blessed be He? Is it not written: "For no man shall see me, and live" (Shemot 33:20), yet here it says "and they saw" HE ANSWERS: Rather, the rainbow was revealed to them in illuminating colors, WHICH IS THE SHECHINAH THAT RECEIVES FROM THE THREE COLORS – WHITE, RED AND YELLOW. And so have we learned that whoever gazes upon the rainbow is as though he gazes upon the Shechinah. And it is prohibited to gaze upon the Shechinah.

477. וְעַל דָּא, אָסִיר לֵיהּ לְאִינִישׁ, לְאִסְתַּכְּלָא בְּאֶצְבְּעַיְיהוּ דְּכַהֲנֵי, בְּשַׁעֲתָא דְּפַרְסֵי יְדַיְיהוּ. אָסוּר לְאִסְתַּכְּלָא בַּקֶּשֶׁת. מַאן קֶשֶׁת. אָמַר רִבִּי אַבָּא, בַּקֶּשֶׁת סְתָם אָמַר לֵיהּ מַאי בַּקֶּשֶׁת סְתָם א״ל בַּקֶּשֶׁת דִּלְעֵילָא, וּבַקֶּשֶׁת דִּלְתַתָּא.

477. Therefore, it is prohibited for a person to gaze upon the fingers of the priests when they stretch out their hands. It is prohibited to gaze upon the

עֵצֶם הַשָּׁמַיִם, גְּלִיפָא בְּשַׁבְעִין וּתְרֵין עֲנָפִין, פַּרְחִין מְלַהֲטָן בְּכָל עִיבָּר. אוּף הָכָא, חֵיזוּ דְּהַהוּא עֶצֶם הַשָּׁמַיִם כְּחֵיזוּ שְׁמַיָּא מַמָּשׁ. רִבִּי יְהוּדָה אָמַר, כֻּלָּא אִתְרְשִׁים בְּהַהוּא נְהִירוּ, דְּחֵיזוּ דְּמִתְגַּלְפָא מִסִּטְרָא דִּשְׁכִינְתָּא.

482. Rabbi Chiya said: The sapphire stone MEANS the transparent light of the sapphire, the keys of the spiced wine, the superb engravings of above that flash to 72 directions. This is what is meant by: "And lay your foundations with sapphires" (Yeshayah 54:11). "The very heaven" (Shemot 24:10). What is "the very heaven"? Rabbi Aba said: "the very heaven," WHICH IS ZEIR ANPIN, is engraved with 72 branches blossoming to every direction, MEANING THE NAME OF *AYIN-BET* (72), THAT ILLUMINATES BOTH IN CHOCHMAH AND CHASSADIM. Here also, the appearance of that very heaven was exactly like the appearance of heaven itself, WHICH IS ZEIR ANPIN. Rabbi Yehuda said: It is all imprinted with that light of the vision that is engraved from the aspect of the Shechinah.

483. אָמַר רִבִּי חִזְקִיָּה, אִי הָכִי, וְהָא שִׁתִּין אִינּוּן, בְּסַחֲרָנֵיהּ דִּשְׁכִינְתָּא, דִּכְתִיב שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ. א"ל הָכִי הוּא וַדַּאי. אֶלָּא אִינּוּן שִׁתִּין, אִתְנְהִירוּ בִּתְרֵיסַר תְּחוּמִין, וְלָא אַעְדִּיאוּ מִסָּחֲרָנוּתָהָא לְעָלְמִין. דְּתָנֵינָן, תְּרֵיסַר תְּחוּמִין, גְּלִיפִין עִלָּאִין, בְּמַתְקְלָא סְלִיקוּ, בְּאִילָנָא קַדִּישָׁא רַבָּא וְתַקִּיף. וְכֻלְּהוּ נְהִירִין בְּמַטְרוֹנִיתָא, כַּד אִתְחַבְּרַת בְּמַלְכָּא. וְדָא הוּא עֶצֶם הַשָּׁמַיִם, עֶצֶם הַשָּׁמַיִם מַמָּשׁ. וְכָל אִינּוּן נְהִירִין שְׁבִילִין, מְנָהֲרִין בֵּיהּ, בִּנְהִירוּ דְּמַטְרוֹנִיתָא.

483. Rabbi Chizkiyah said: Behold, there are sixty that surround the Shechinah, as is written: "sixty valiant men are round about it" (Shir Hashirim 3:7). He said to him: It is certainly so. But these sixty illuminated from the twelve boundaries THAT ARE IN ZEIR ANPIN, and were never removed from around THE SHECHINAH. For we have learned the twelve superbly engraved borders ascended balanced equally, in the great and strong tree. THEY ARE THE SECRET OF THE THREE COLUMNS THAT ILLUMINATE IN THE FOUR DIRECTIONS CHESED, GVURAH, TIFERET AND MALCHUT, WHICH ADD UP TO TWELVE. And they illuminate the Queen,

דִּשְׁכִינְתָּא. וּמַאי נִיהוּ. הַהוּא דְּאִקְרֵי נַעַר, דִּמְשַׁמֵּשׁ לִשְׁכִינְתָּא, בְּמַקְדְּשָׁא. וּבְגִין כַּךְ, אֵת דַּיְיקָא.

480. We learned, "And they saw the Elohim of Yisrael" (Shemot 24:10), as the rainbow was revealed to them in beautiful colors, illuminating, flashing on all sides, WHICH IS THE SHECHINAH. This is understood from the words, "the Elohim of Yisrael," instead of, 'And they saw Elohim of Yisrael,' AS THE SHECHINAH IS CALLED "*ET* ('THE')." Rabbi Yosi said: THIS IS the light of the luminary of the Shechinah. Who is it? It is the one called 'youth', MEANING METATRON, who serves the Shechinah in the Temple. Therefore, "*Et* ('the')" is precise BECAUSE IT IS THE NAME OF THE SHECHINAH THAT INCLUDES METATRON, HER SERVANT.

481. וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר, דְּאִתְרְשִׁים בֵּיהּ תְּחוֹת דּוּכְתֵּיהּ, חַד לְבֵינָתָא מֵאִינּוּן לְבֵנִין דַּהֲווֹ בָּנִין בְּמִצְרַיִם, דְּתָנֵינָן, אִתְּתָא חֲדָא אוֹלִידַת בְּמִצְרַיִם, וַהֲוָה אָתִין סַרְכֵי פַּרְעֹה, וְעָאלַת לֵיהּ בְּחַד לְבֵינָתָא, וְאָתָא פַּס יְדָא וְאָחִיד לֵיהּ, וְאִתְרְשִׁים תְּחוֹת רַגְלוֹי דִּשְׁכִינְתָּא, וְקַיְימָא קָמֵיהּ, עַד דְּאִתּוֹקַד בֵּי מַקְדְּשָׁא דִּלְתַתָּא, דִּכְתִיב, וְלֹא זָכַר הֲדוֹם רַגְלָיו.

481. "And there was under his feet a kind of paved work of sapphire stone" (Ibid.). A stone was marked there under His place, one of the stones that were used to build in Egypt. For we have learned that there was one woman who gave birth in Egypt. And the officers of Pharaoh came TO CAST HIM INTO THE RIVER, and she put him into THE PLACE OF a stone OF THE BUILDING. And the palm of a hand came and grasped it, and it was marked under the feet of the Shechinah. And it remained in his presence until the terrestrial Temple was burned down, as it is written, "And remembered not his footstool" (Eichah 2:1), THAT WAS THAT SAPPHIRE STONE.

482. ר' חִיָּיא אָמַר, לִבְנַת הַסַּפִּיר: נְהִירוּתָא דְּסַפִּיר, קַלְדִּיטֵי בְּקַנְדִּיטֵי גְּלִיפִין עִלָּאִין דִּלְעֵילָא, דְּמִתְלַהֲטָא לְשַׁבְעִין וּתְרֵין עִבְרִי, הה"ד וִיסַדְתִּיךְ בַּסַּפִּירִים. וּכְעֶצֶם הַשָּׁמַיִם. מַאי עֶצֶם הַשָּׁמַיִם. א"ר אַבָּא, מָה

35. "And Moses erected an altar"

A Synopsis

Rabbi Yehuda concludes Beshalach by saying that there is no generation that does not contain the evil seed of Amalek. The Holy One, blessed be He wages war against them, and "The sinners (sins) will be consumed out of the earth," meaning in this world and in the World to Come. About that same time it is written: "Bless you Hashem, O my soul. Haleluyah."

485. תָּאנָא, וַיִּבֶן מֹשֶׁה מִזְבֵּח כְּמָה דְּאֲמִינָא. וַיִּקְרָא שְׁמוֹ ה׳ נִסִּי. ה׳ נִסִּי מַמָּשׁ. אֲמַאי. בְּגִין דַּעֲמָלֵק נָטַל כָּל אִינּוּן דַּהֲווֹ גְּזִירִין, וְלָא אִתְפְּרָעוּ, וְגָזַר לוֹן וְשָׁדֵי לְהוּ לְעֵילָא, וְאָמַר טוֹל מַה דְּאִתְרְעִית בֵּיהּ. בֵּיהּ שַׁעֲתָא מַה כְּתִיב. וַיֹּאמֶר כִּי יַד עַל כֵּס יָהּ מִלְחָמָה לַה׳ בַּעֲמָלֵק מִדֹּר דֹּר. מִדֹּר דֹּר חֲסֵרִין, מִדִּיּוּרִין דִּלְעֵילָא, וּמִדִּיּוּרִין דִּלְתַתָּא.

485. We have learned: "And Moses erected an altar" (Shemot 17:15), as we have explained. "And he called the name of it, Hashem is my banner" (Or: miracle) AS THE MIRACLE IS ASCRIBED TO HASHEM, "Hashem is my banner" indeed, Why? Because Amalek took all those who were circumcised but not uncovered and cut them and threw them up, and said: 'Take what You wanted.' At that moment, it is written: "For he said, 'Because Yah has sworn by His throne that Hashem will have war with Amalek from generation (Heb. *midor*) to generation (Heb. *dor*)'" (Ibid. 16). The words '*midor*' and '*dor*' are spelt without THE *VAV* TO TEACH US THAT THOSE GENERATIONS IN WHICH THERE WERE BATTLES AGAINST AMALEK lacked inhabitants above, FOR THE NAME WAS NOT COMPLETE, NOR WAS THE THRONE COMPLETE, and THEY WERE LACKING inhabitants below, FOR THERE IS NO COMPLETENESS FOR THE LOWER BEINGS.

486. א״ר יְהוּדָה, בְּכָל דָּרָא וְדָרָא, בְּכָל דָּרִין דְּאִתְיָין לְעָלְמָא, לֵית לָךְ דָּר דְּלֵית בְּהוּ מֵהַהוּא זַרְעָא בִּישָׁא, וְקוּדְשָׁא בְּרִיךְ הוּא אֲגַח בְּהוּ קְרָבָא. וְעָלַיְיהוּ כְּתִיב יִתַּמּוּ חַטָּאִים מִן הָאָרֶץ וְגוֹ׳. מִן הָאָרֶץ: בְּעָלְמָא דֵּין, וּבְעָלְמָא דְּאָתֵי. בֵּיהּ זִמְנָא כְּתִיב, בָּרְכִי נַפְשִׁי אֶת ה׳ הַלְלוּיָהּ.

486. Rabbi Yehuda said: In every single generation and in all the

WHO IS THE SHECHINÁH, when She joins with the King, WHO IS ZEIR ANPIN. "The very heaven" indeed, FOR SHE RECEIVES ALL THAT IS IN HEAVEN, WHICH IS ZEIR ANPIN. And all these lights and paths illuminate with the light of the Shechinah.

484. וְתָאנָא, נְהִירוּ דְּאִלֵּין שִׁתִּין, דְּסָחֲרָנָהָא, רְשִׁימִין בֵּיהּ בְּהַהוּא נַעַ"ר, וְקָרֵינָן לְהוּ שִׁתִּין פּוּלְסֵי דְּנוּרָא, דְּאִתְלָבַשׁ בְּהוּ מִסְּטָר דִּשְׁכִינְתָּא, מִתְלַהֲטָן בְּדִינָא, הה"ד שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ.

484. We have learned, the light of these sixty VALIANT MEN that surround THE SHECHINAH are imprinted in that particular youth, METATRON. We called them 'sixty lashes of fire' with which he was clothed from the aspect of the Shechinah, and they were blazing with Judgment. This is the meaning of: "sixty valiant men are round about it."

subsequent generations to come into the world, there is no generation that does not contain that evil seed OF AMALEK. The Holy One, blessed be He, wages war against them. About them, it is written: "The sinners (sins) will be consumed out of the earth..." (Tehilim 104:35). "Out of the earth," MEANING in this world and in the World to Come. About that same time is written: "Bless you Hashem, O my soul. Haleluyah" (Ibid.).

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Zohar.
The Zohar

B"H
Yeshivat Benei N'vi'im
KosherTorah.com

The Tikunei Zohar of Rabbi Shimon Bar Yohai

Translation and commentary by Ariel Bar Tzadok
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Text
"Rabbi Shimon arose and fled to the wilderness of Lod. He there hid himself in a cave along with his son Rabbi Eliezer. A miracle occurred. A carob tree and a spring of water came forth. They ate from those carobs and drank from that water.

Eliyahu, may he be remembered for good, came to them twice everyday and taught them. No man knew of this

This is called the Tikunei (Rectifications) of the Zohar. These are the seventy faces of the Torah that were expounded by Rabbi Shimon Bar Yohai on the word Bereshit according to the secrets of the Torah.

Rabbi Shimon arose and began with these words before the Shekhina. He began and said: "The enlightened will shine like the brilliance (zohar) of the heavens" (Dan. 12:3)"

The "enlightened," this refers to Rabbi Shimon and his friends. They were very careful. When they gathered to make this work, they received permission, as did Eliyahu along with them, as did all the souls of the yeshivot to descend among them; as did all the angels who are concealed and [who come by] the path of thought.

Above them all, permission was granted to all the Holy Names, to all the Havayot, and to all the appellations to reveal to them the concealed secrets, each Name according to its level. Permission was also granted to the Ten Sefirot to reveal to them concealed secrets. Permission of this nature was not given to reveal such things until comes the generation of Mashiah."

Commentary
With these words begins the deepest and most profound of all Zoharic literature. The secrets within the Tikunei Zohar are the foundation of everything Kabalistic that came after it. The work contains seventy chapters called "Tikkunim." Some are short, others

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are extremely long. Each one contains pearls of Kabalistic wisdom, yet unseen in English.

Zoharic literature is not a single book. Even the Zohar itself is a compilation of numerous texts, organized together as one. However, that work did not include all the Zoharic texts. The Tikkunim and the Zohar Hadash are two other works that were published separately after the main body of the Zohar and under their own titles.

Legend has it that there is more Zoharic literature yet undiscovered. If the Dead Sea Scrolls could be hidden for two thousand years and then found, maybe soon we will merit other discoveries of lost Zoharic texts.

Rather than to prolong with unnecessary introduction, let us proceed directly to the text.

In the days after the Bar Kokhba rebellion, Jewish life is Israel was in turmoil. The Roman authorities had no love loss for Jews and had spies everywhere looking for troublemakers. In a conversation once, Rabbi Shimon, talking with other Sages, commented that all the benefits of Roman society had a bad side to them. Overheard by a traitorous Jew, Rabbi Shimon's words were reported to the Roman authorities. Fearing his seditious nature, the Roman sought to kill Rabbi Shimon as they had his teacher, Rabbi Akiva.

Fearing for his life, Rabbi Shimon, and his son Eliezer, fled into a cave and hid there for a period of twelve years. It was during this time, that he was able to invest his full efforts and time to have revealed to him the secrets of the Torah. Indeed, his efforts were greatly rewarded. The opening words of the Tikunei Zohar reveal to us the manner in which these revelations occurred.

The text begins by saying that they “received permission” and that “permission was granted” to reveal the concealed things. From this, we learn a profound truth. There are levels of knowledge inaccessible to human intelligence. If permission is not given from above, then certain aspects of understanding will forever be hidden from human understanding. In other words, we are not masters of our own intellects. There is a Higher Force that enables or disables us from having access to higher forms of knowledge and understanding.

The hidden knowledge cannot be accessed without permission. Once permission is granted, the knowledge is transmitted. This process of transmission and reception is called in Hebrew, “the reception” or as we know it today, the Kabbalah.

What is most important to understand here is the nature of this transmission of information. The text says that Eliyahu was given permission to reveal secrets. Yet, more than he, the Holy Names and the Sefirot themselves were given permission to reveal their secrets.

Here the language of the text reveals to us something profound. It does not say that the secrets of the Holy Names and Sefirot could be revealed, rather the text clearly says that it is the Names and the Sefirot themselves that are doing the revealing. Apparently, the text is revealing to us, however subtly, that Holy Names, Sefirot and their like, all have identities and a consciousness of their own. They are not merely tools in the hands of

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their craftsman. They are craftsmen in their own right, with souls, consciousness, and choice. They were given permission to reveal themselves.

Therefore, we learn that when one approaches a Holy Name, a Sefirah, or their like, one actually develops a relationship with it on a personal level. This is no mere philosophical contemplation upon an attached and removed concept. Rather this is a living and personal relationship with an actual other. More about this will have to be discussed at another time.

All of these entities and powers came to teach Rabbi Shimon while he was in the cave. Yet, not all powers and souls are the same. Spiritual entities have different manners of manifesting themselves here in the physical world. From time to time Eliyahu appears in flesh and blood, as do other Tzadikim. However, this is not the common mode, not for them and especially not for the Higher Powers.

In his Benyahu commentary, the Ben Ish Hai comments that the learning of the secrets of the Torah from the higher spiritual powers follows the course of the reception of prophecy. Similar to Rabbi Yosef Karo and his magid, the higher forces do not manifest physically, but rather they merge with the mind of the speaker, communicate through his thoughts, and speak through his lips. In Hebrew, this is called Hasagat Ruah haKodesh, or Divine inspiration.

Ruah HaKodesh is not the product of philosophical contemplations, nor can it be achieved through intellectual pursuits. In order for one to receive Ruah HaKodesh, one has to become a worthy receptacle.

The process of refining oneself to be an appropriate vessel to receive Ruah HaKodesh is long and arduous. It requires of one first and foremost a refinement of character and a transformation of personality. Interestingly, a high level of academic accomplishment does not seem to be a prerequisite for receiving Ruah HaKodesh. One's refined behavior is what makes one worthy of this reception (ref. Tana D'vei Eliyahu, Rabbah, Chapter 9).

Apparently, only the one who has received Ruah HaKodesh can truly be called a Kabbalist. For the Hebrew word for Kabbalist, Mekubal means one who has received. Even if one has become a master of all Kabbalistic literature through his academic efforts and abilities, such a one has not thereby received Ruah HaKodesh, and therefore, should not rightly be called a Kabbalist, regardless of his academic achievements.

Although one has refined oneself appropriately to serve as a vessel for receiving Ruah HaKodesh, this does not mean that one will receive it. For all the while that one is ready to receive, unless there is first a transmission, there is nothing to receive. In other words, as worthy as one might be, this does not mean that the Higher Powers are obligated to communicate to such a one.

The Higher Powers make the decision when and to whom to communicate. Therefore, even with the best of preparation one will not necessarily receive a heavenly revelation. This is the intent in the Talmud, where it is said that many tried to accomplish that which Rabbi Shimon did, but none of them succeeded. This does not mean that they were not

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worthy (although many might not have been) but rather because the Higher Power chose not to communicate with them.

What is unique about all Zoharic literature is that Rabbi Shimon and his students were most worthy and the Higher Powers chose them to receive the secrets of Torah. Such choices by the Higher Power are few and far between. Rabbi Haim Vital, the Ari'zal's faithful redactor, recorded that for hundreds of years Ruah HaKodesh was absent from the Kabbalists. He said that the RaMBaN was the last one to receive the Divine communiqué prior to the Ari'zal. Therefore, all Kabbalistic books written after the RaMBaN until the Ari, Rabbi Haim said were mere intellectual speculations, thus of no value and should not be learned (ref. Introduction to Sefer Etz Haim).

The text says that the nature of the secrets revealed in the Tikunei Zohar is not to be revealed until the generation of Mashiah. In light of current events, many are of the opinion that we are presently in this generation. This is why Kabbalistic interest and teachings are so prevalent today.

The Gaon of Vilna, one of the brightest stars of European Jewry wrote a couple of hundred years ago that the study of Kabbalah would help bring about our long awaited redemption. While everyone might acknowledge the words he said, not many people live up to them. The study of Kabbalah in religious circles is still horribly neglected.

The study of Kabbalah is required by Halakha (Jewish Law). Granted, there are parameters. However, Kabbalah detractors ignore the parameters and endeavor to malign this sacred study. Those Rabbis who participate in maligning the study of Kabbalah can honestly and accurately be said to be acting against the best interest of the Torah and the Jewish people (ref. Tikun 43). These detractors, regardless of their position in the Rabbinate should be ignored and scorned. In light of current events, we cannot afford to be sympathetic to anything that might hinder our promised redemption.

In light of current events, I begin this commentary on the Tikunei Zohar with the prayer that this study may enlighten all who read it and bring many back into the ways of the Torah and mitzvot observance.

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THE LIGHT OF KABBALAH

Introduction to the Book of Zohar

VOLUME TWO

THE SPIRITUAL SECRET OF KABBALAH

ORIGINAL TEXTS
OF RAV YEHUDA ASHLAG
Commentary by Rav Michael Laitman PhD

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VOLUME TWO

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TO THE READER

For many centuries, the wisdom of Kabbalah was inaccessible to anyone who could not read Hebrew. Now, for the first time in the history of the Western World, readers of the English language and serious students of Kabbalah have the opportunity to learn the Wisdom of Kabbalah from the 20th Century's greatest Kabbalist, Baal HaSulam. In this text,* the student will find a systematic, graduated exposition of Kabbalah unlike any treatment found in other available texts. This text comes with a brilliant commentary by Michael Laitman, a scientist and Kabbalist who received the Tradition from that illustrious chain that includes the Ari, Baal HaSulam, and his teacher, Rabash.

"The Wisdom of Kabbalah" is an exhaustive text that the reader will certainly make a steady companion in his exploration of the Upper Worlds for many years to come. Enjoy!

Talib Din, Executive Editor
Bnei Baruch
May 16, 2004

* As Rav Laitman did not translate the Hebrew text word for word, the reader will find that the English translation does not strictly follow the Hebrew text.

FOREWORD

While working on a course of virtual lessons at the World Academy of Kabbalah that Michael Laitman teaches on the Internet, we did our best to preserve the style and spirit of his classes and discussions. This is not a literary text, nor is it a lecture on philosophy. Here you will discover secret, deep layers of information about the Upper World. In this way, through the Kabbalist, the Creator reveals the Thought of Creation and His light.

In one of his Saturday discourses, M. Laitman told us about the attitude of his Teacher, Rabash, to the manuscripts of his great father Baal HaSulam, the commentator on "The Book of Zohar". While publishing the manuscripts, Rabash never allowed himself to make even a single correction of what might seem to be a mistake. M. Laitman acted in a similar way, when he was preparing his Teacher's notes for publication. "What may now seem like a mistake will become clear when we ascend the higher spiritual level", said Rabash to his disciple Michael Laitman. We try to follow the advice of our teachers and make a point of leaving all the "mistakes" and "typos" uncorrected.

This book was not written; to its last line it was orally shared with numerous members of the virtual group, who gather in many places in the world to hear these classes.

While reading this book, you can join the community of beginning Kabbalists, provided you treat it as a very special Kabbalistic text filled with profound meaning. Succumb to your sensations, let the Upper Light lead you, correct, and prepare your soul, your spiritual vessels, for reception of the ultimate delight – merging with the Creator.

The students of
Rav Michael Laitman

PREFACE TO THE BOOK OF ZOHAR

1. The depth of wisdom and learning contained in the Holy Book of Zohar is concealed behind a thousand locked gates.

Why is it "concealed behind a thousand locked gates"? In actual fact, no one conceals anything; everything exists within the framework of the natural laws of the creation. Unlike in this world, there is no key that can unlock the gates to enter where one may or may not be. The spiritual world is completely open; a person just advances from one spiritual level to another, and leaves one realm to enter the next in accordance with the way he changes his own properties.

In our world an object can be moved from one place to another by way of mechanical displacement, whereas in the spiritual world we need to make an inner motion in order to pass from one part of the world to another. This is what they call a locked gate; as long as the person is confined to one part, the next one remains concealed, "locked" from him.

What can be done to open it? Transform yourself in accordance with the part you wish to enter, and then you will get inside. It is pretty simple. Everything exists within man. By inwardly using his potential abilities, anyone can easily move in spiritual space, from his present state to the state of perfect infinity and merging with the Creator.

All wisdom consists in the method of advancing in spiritual space. Hence it is said that the depth of wisdom is "concealed behind a thousand locked gates". It is not concealed behind any kind of external gate.

All the locks and keys are within us. Carrying out inner actions correctly and opening the locks with our own inner keys is our method. This is the purpose of studying "The Book of Zohar" and the wisdom of Kabbalah as a whole.

> *Human language, being poor and meager, can serve us neither as a suitable instrument, nor a sufficient means of expression for uncovering the full meaning of even a single sentence in "The Book of Zohar".*

This means that even if we take the smallest phrase from "The Zohar", which seems quite clear to us, the interpretation of it will definitely depend on our level of attainment. By gradually developing our inner potential, by adapting ourselves to various spiritual laws and properties, we will begin to discover great depth in every word, phrase, or sentence of the book, and not the actions and phenomena that we perceive today. Depth of perception depends solely on the researcher's level of attainment.

> *My explanations are only the rungs of a ladder.*

The structure of the commentary to "The Book of Zohar" resembles a ladder. This does not mean that the first volume of the book is intended for beginners and the last for the most advanced students. Every sentence, every word in the text includes inner levels of attainment of all the described actions and states.

The text is composed in such a way that the reader gradually discovers an increasingly clearer picture. He should only aspire for discovering some inner information concealed in the book. That is all man can understand at this stage, but this initial tune up is quite sufficient for the book to begin affecting us in this way.

> *I intended to help the student attain the heights from which he may see and investigate what the Book itself expounds. Therefore, in this preface, I find it necessary to prepare the student interested in "The*

Zohar" by providing him with correct definitions, to demonstrate how to study the book and learn from it.

In other words, the goal of studying "The Zohar" is to attain the Upper World, to feel and control it, to begin living not just within the limits of this world, but to enter a greater, eternal and perfect realm.

2. At the outset, one should be aware that every concept discussed in "The Book of Zohar", whether in the language of legends or tales, concerns the Ten Sefirot: i.e., KaHaB (Keter, Hochma, and Bina), HaGaT (Hessed, Gevura, and Tifferet), NHYM (Netzah, Hod, Yesod, Malchut), and their derivatives. Just as the spoken language, consisting of the 22 letters with their various permutations, are entirely adequate for uncovering the essence of any object or learning, so too are the concepts and permutations of the Ten Sefirot sufficient to expose the entire wisdom contained in the spiritual universe.

From the study of the four phases of development of the direct light, we know that these phases (zero, one, two, three, and four) are respectively called "the tip of the letter *Yud*", the letters "*Yud*", "*Hey*", "*Vav*", and "*Hey*". They make up the word *HaVaYaH*, the Creator's ineffable name.

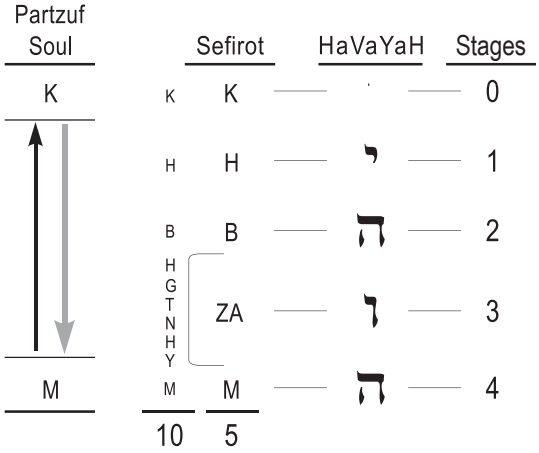

What does *HaVaYaH,* the Creator's name, mean? These symbols contain the information about the entire universe. The rest happens to be their various interpretations. If we describe them as *Sefirot*, they will correspond to *Keter*, *Hochma*, *Bina*, *Zeir Anpin (ZA)* and *Malchut*. We then further divide the *Sefira ZA* into six the *Sefirot Hesed, Gevura, Tifferet, Netzah, Hod*, and *Yesod.* Thus these Ten *Sefirot* are all that we have. *Keter,* the Creator's attitude to the creation, is followed by the *Sefirot*-derivatives, the last of which is *Malchut*, the creation. Accordingly, the Creator's attitude to the creation descends from *Keter* to *Malchut*, while the creation's attitude to the Creator ascends in the opposite direction, from *Malchut* to *Keter*. All that is included in the Ten *Sefirot* is called the Soul or the *Partzuf*. This is all we deal with.

We know nothing beyond that. We can only perceive what enters inside us, and call it our life.

Baal HaSulam says that the combinations of the *Sefirot* and their various, partially used sub-*Sefirot* are quite sufficient to describe all possible states, actions, and properties of everything that takes place between the Creator and the creation.

In our reality, there are three definitions.

In fact, they are not definitions, but, rather, limitations, which we need to understand properly. When we dispose ourselves to "The Book of Zohar" through these three limitations, we understand what it says, and can penetrate its deeper form.

3. First definition (limitation).

There exist four categories of knowledge called:

- *Matter,*
- *Form in matter,*
- *Abstract form, and*
- *Essence.*

If we move outside from within in our analysis, we find that the essence, abstract form, form, and matter are dressed on one another. This is how we perceive any object in our world.

For instance, here is my cup, which has the form of a vessel (Hebrew: *Kli)*. The matter of which it is made is clay. When I speak of it without any reference to its shape or material it is made of, I refer to its abstract form as a *Kli*. In general, what is a glass or a cup? I speak about something abstract, unconnected with a particular, concrete object. Then the essence follows, a category, something that constitutes the notion of a cup, a *Kli* for me.

These are the four degrees of inner attainment of any definition, object, action, or property.

> *It is the same with regard to the Ten Sefirot. One must be aware that the Book of Zohar does not concern itself at all with such concepts as the Essence of the Sefirot or their Abstract Form. Rather, since the Form is the carrier of Matter, the book discusses either the Form of the Sefirot or the Matter they contain.*

If we take essence, abstract form, form in matter and matter (in the order they descend to this world), our attainment starts from matter and rises up. Baal HaSulam says that "The Zohar" only speaks of the first two levels of attainment, matter and form in matter. So this is the first of our limitations pertaining to the study of "The Zohar".

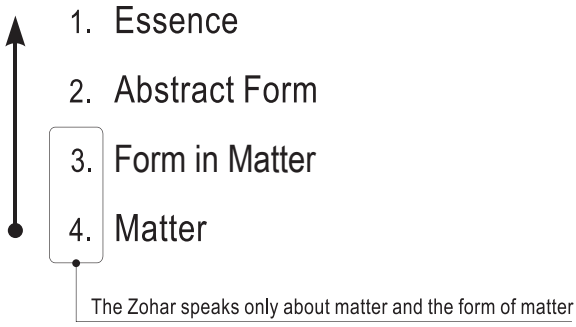

4. Second definition (limitation).

Everything existing in the Divine reality that is concerned with the creation of Souls and their forms of existence is conditioned by the following three states:

- *The World of Infinity,*
- *The World of Atzilut, and*
- *The Three Worlds called Beria, Yetzira and Assiya.*

The World of Infinity is absolutely divine and refers both to the state before the *Tzimtzum Aleph* and to the state of Final Correction.

The World of *Atzilut* is the World of our correction. While being corrected itself, it represents the basis, the source of our life and betterment.

The Worlds of *BYA* are the realm in which we exist.

Know that "The Book of Zohar" investigates only the Worlds of BYA (Beria, Yetzira and Assiya) and nothing else. It touches on the Worlds of Infinity and Atzilut only to the degree that the Worlds of BYA receive from them. Otherwise, "The Book of Zohar" does not concern itself with them at all.

The Worlds of Infinity and Atzilut by themselves are of no interest to us. What we do need to know is where we are and how these worlds can help us.

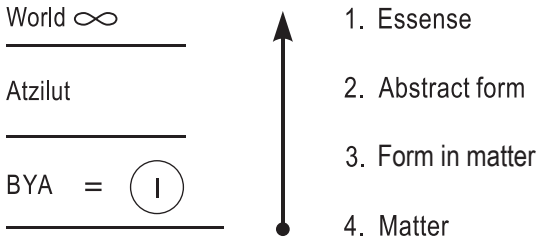

"The Book of Zohar" always speaks about a practical application of everything that we study. It only deals with what is attained in man's Soul, which exists, acts, rules and facilitates man's correction, but never speaks of anything abstract.

Consequently, our approach to "The Zohar" should be purely practical. We should dispose ourselves so that the light it emanates can clearly indicate what we need to correct.

The essence and abstract form refer to what is above our correction. We will attain it as well, but later on, after the Final Correction; hence "The Book of Zohar" does not speak about it. Neither does it mention the Worlds of Infinity and *Atzilut*, where we ascend after the Final Correction. This is not our current task.

Our mission is to go through 6000 years (levels) of correction; therefore "The Zohar" speaks only about this process. It describes me and, through me, the World of Infinity and *Atzilut*, dealing only with what concerns me in my matter and form. Nothing at all is said of what exists without being somehow connected with me.

5. Third definition (limitation):

In each of the Worlds of BYA, there are three aspects:

- *Ten Sefirot,*
- *The Souls, and*
- *The rest of reality.*

The Ten *Sefirot* constitute the descending pure light in the form of gradually diminishing emanations. Thus, to the extent of our ability to communicate with these Ten *Sefirot*, we perceive the light.

The Souls dressed on these Ten *Sefirot* exist within the reality that surrounds them. This way, one element is inside another. There are Souls of two kinds: Upper and human. At a later stage we will understand the notion of "the Upper Souls."

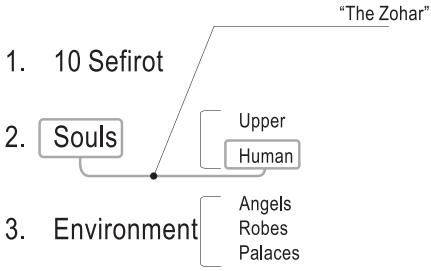

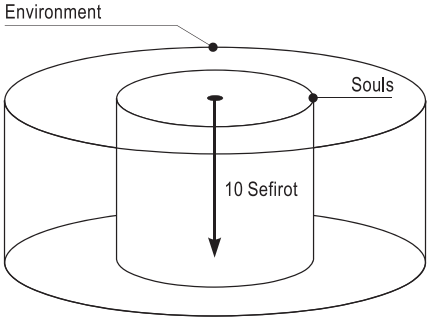

The rest of the surrounding reality is comprised of "angels," "robes," and "palaces."

These are the inferior spiritual forces that surround the human Soul. Their names indicate resemblance to our world: "angels" are similar to animals; "robes" are the forces that are external with regard to man, but very close to him; in similarity to our world, "palaces" are the forces that constitute man's more remote surroundings.

In any case, one should know that, although "The Book of Zohar" meticulously explains every minute detail of every world...

However, one should not deceive oneself thinking that everything is explained about all the worlds. "The Zohar" reveals and expounds only that, which concerns one aspect – the human Souls, and completely ignores everything that pertains to the Ten *Sefirot* or surrounds the Soul (i.e., the Upper Souls, angels, robes, and palaces).

Any other aspect that may be expounded or explained is done so only for the purpose of understanding what it is that Souls receive. "The Book of Zohar" does not utter even a single word about anything that does not relate to Souls.

These three fundamental aspects serve as our point of departure:

- *Not to pass beyond the framework of matter and form in matter;*
- *Not to pass beyond the framework of the worlds BYA;*
- *Not to pass beyond the framework of the human Souls.*

If we remain within the framework of these three limitations, we will understand correctly what "The Book of Zohar" wishes to provide us with. Thus, we will accurately receive its message through the channel that descends from it to us, and establish contact with the book.

We will neither demand something that is absent in it, nor something that we do not need. We will receive from it only what is necessary for our correction. Every single word in it speaks exactly about it. For example, if a person with a philosophical frame of mind tries to understand abstractly what is written in the book, he will definitely fail. Hence, "The Zohar" seems to be "concealed behind a thousand locked gates."

If the person wishes to reveal something about the abstract form and the essence, but has not yet achieved the necessary spiritual level, he will not be able to do that from the level of our world by way of philosophical reasoning. To this end, he will have to reach the proper level in the World of *Atzilut* or the World of Infinity, and begin his research there. In general, "The Book of Zohar" has nothing to do with these issues; it exclusively studies the process of our correction. Once we have corrected ourselves and attained the Upper Reality, we will attain all additional knowledge about the abstract form, the essence, the Worlds of *Atzilut* and Infinity, the Ten *Sefirot*, the Upper Souls, angels, robes, and palaces.

"The Zohar" cannot tell us about all this until, with its help, we correct matter and form in matter, i.e., the worlds *BYA*, in which our Souls exist. Only after the created desire is corrected will it be possible to say how it attains the higher spiritual levels. As long as this desire continues to remain egoistic, it will be unable to grasp anything above its own level.

Naturally, it will not reach the level of the abstract form or the essence in the Worlds of *Atzilut* and Infinity, because it already means to possess the property of bestowal. Neither will it be able to attain what

exists beyond the human Souls, especially in the ten divine *Sefirot*, in the pure light that emanates from the Creator.

"The Book of Zohar" is written is such a way that it can adequately and positively influence the person who wishes to receive its energy in the right way, i.e., in order to be corrected. Unless the person has this intention as regards "The Zohar", then he just leafs through its pages being unaware of the great power that the book emanates.

It is so focused that its light affects us only on condition that we aspire for correction and attainment of the Upper World. The method of establishing contact with the Upper Source of correction is called Kabbalah. All that it includes is given only for attuning oneself to the Upper Light.

> *6. You already know that the Ten Sefirot are called Hochma, Bina, Tifferet, Malchut and their root, Keter. They are ten because Tifferet consists of six Sefirot called Hesed, Gevura, Tifferet, Netzah, Hod, and Yesod. Remember always that when we mention the Ten Sefirot, we mean HuBTuM.*

That is, *Hochma*, *Bina*, *Tifferet*, and *Malchut*. As a rule, even the name *Keter* is omitted, because *Keter* represents the Creator. It is attained from the four subsequent *Sefirot*: *Hochma*, *Bina*, *Tifferet*, and *Malchut*.

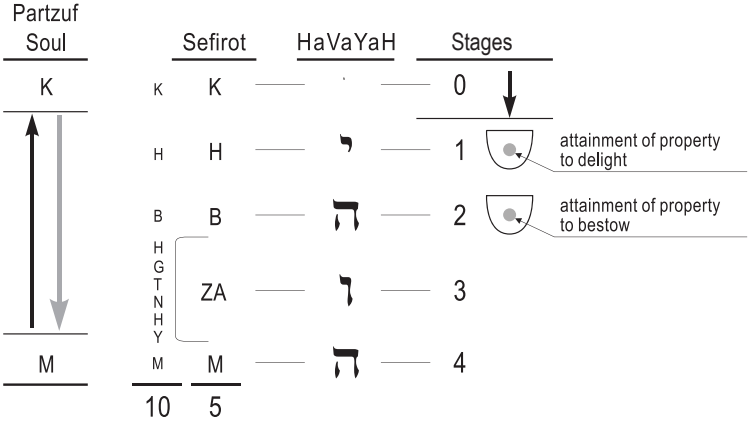

Keter is not even designated by a letter, but by a hook-like tip of the prospective letter "*Yud*". This is similar to the descending light: the moment it begins to create something, it turns into phase one.

The light being unattainable by itself, we therefore pay no attention to it. We can speak about its property of bestowal, when we feel it inside our *Kli*. In phase two we say that it bestows delight upon us. So in the first case, we speak of what the light is in itself, and in the second – what it gives us.

> *7. In "The Book of Zohar" these Ten Sefirot, HuBTuM, are called by the names of four colors: white, red, green, and black.*
> - *White corresponds to the Sefira of Hochma,*
> - *Red corresponds to the Sefira of Bina,*
> - *Green corresponds to the Sefira of Tifferet, and*
> - *Black corresponds to the Sefira of Malchut.*

In our world these *Sefirot* create the four basic colors.

This is similar to an optical instrument that has four lenses with colors corresponding to the ones mentioned above. In spite of the fact that the light is unified, while passing through a lens, it acquires a color and becomes one of the four lights: white, red, green, or black.

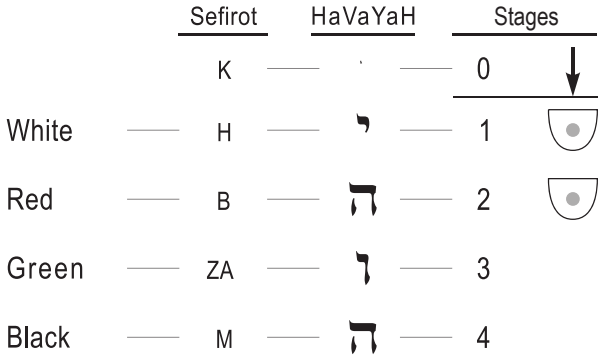

Thus, the light that is found in each of the Sefirot is the Creator's light, simple and unified. In actual fact, it (i.e., the Ten Sefirot) is completely colorless.

The ten (innermost) *Sefirot* of the direct light have no color, but when they pass through the worlds, they acquire different colors, dress into various shells, and thus manifest before us. That is how we perceive this world.

We can describe the same in a different way. There is only the simple, absolutely amorphous light around us. However, in our inner properties we single out in it such pictures as the still, vegetative, animal, and human levels of nature, the worlds, etc. This is achieved with the help of our inner *Kelim*. There is nothing like that in the light itself.

Thus, the light that is found in each of the Sefirot is the light of the Creator. This light is simple and unified, from the Rosh (head) of the World of Atzilut to the Sof (end) of the World of Assiya. The differentiation of this light into the Sefirot HuBTuM happens in the Kelim (vessels), also called HuBTuM. Each Kli (Sefira) is like a thin partition through which the light of the Creator passes. This is the way each Kli (partition) imparts a different color to the passing light. Thus, the Kli de Hochma of the World of Atzilut passes white light. This is because the Kli de Atzilut (vessel of Atzilut) is similar to the light itself, and the light of the Creator does not suffer any changes while passing through it.

This is the secret of the World of Atzilut about which "The Book of Zohar" says: "He, the Light, and His Essence are One". In accordance with this, the light of the World of Atzilut is defined as white light. However, concerning the Kelim of the Worlds of Beria, Yetzira, and Assiya, the light passing through them changes and darkens. Consider, for example, that the light becomes the red light of the Sefira Bina in the World of Beria, the green light of Tifferet in the

World of Yetzira and the black light of Sefira Malchut in the World of Assiya, respectively.

There are other *Kelim* already; hence, the light assumes color. This happens because the *Kelim* in the Worlds of *Beria*, *Yetzira*, and *Assiya* (as in *Bina*, ZA, and *Malchut*) are partially or completely uncorrected with regard to the light. If "The Zohar" speaks of colors, we can interpret them as the properties of the *Sefirot*. For instance, when we speak about the color green, it means that the property of ZA is implied, and we are at its level or receive through it.

8. In addition to what was mentioned above, the allegory of the four lights contains an additional important hint. The Upper Lights are called "Sefer" (book).

The wisdom contained in each book is not revealed to the student in the white color it contains...

The light descending to us from the Creator carries its wisdom, reveals itself. This wisdom is not attained from the clear, white color of the light of the Ten *Sefirot*, or from the essence. It is attained from matter and the form in matter, from the Worlds of BYA, through our Souls, i.e., from *Malchut's* reaction to what descends from above. Hence, we cannot grasp the colorless light of *Keter* or the simple light of *Atzilut*, but attain them through the Worlds of *Beria*, *Yetzira*, and *Assiya*, through black, green, and red colors.

These very colors give us an idea of what Infinity, eternity, and perfection are. Although by themselves these properties are colorless, we are totally unable to attain this achromatism. We can only grasp it after we include in ourselves all the existing colors and the immense variety of their combinations, after they intermix within our completely corrected *Kelim*.

Each of these colors takes its own place in the *Kelim*. Only from absolute attainment, as a result of absorbing the entire palette of colors, do we first come to color white, and then to absolute achromatism.

> *In other words, we do not attain the color white. We reveal everything through the Sefirot Bina, Tifferet and Malchut. These three Sefirot, which are the three Worlds of BYA, are the colors in which the Book of Heaven is written. The letters and their permutations are revealed through the three colors mentioned above. The revelation of Divine light is mediated only through them.*
>
> *Moreover, we must discern the following. While the white color in a book is its foundation, all the letters are "wedded" to it.*

Since the page of a book is white, the black letters stand out against its background. They seem to be stuck to it, while the white color supports them. By concealing the white color of the page, by violating its absolute whiteness, the letters pass us their wisdom.

As a result, we perceive not the color, but the *Kli*, the letters that we read. In other words, we read not the letters themselves, but the deviations we introduce into the light, i.e., black, green, and red shapes, where, as we see, the light is absent. We perceive the white color even through its absence, because we are created beings and perceive everything out of our deficiencies (*Hesronot*), desires.

All wisdom is in the World of *Atzilut* because *Atzilut* is the World of *Hochma*. *Beria*, *Yetzira*, and *Assiya* correspond to *Bina*, *ZA*, and *Malchut*. The World of *Adam Kadmon* (*AK*) is *Keter*.

The Worlds of Infinity and *AK* are the same with regard to us because all that is above *Tzimtzum Bet* and is not included in *Tzimtzum Aleph* is unattainable for us before the Final Correction. From this it follows that both worlds are included into the notion of the World of Infinity. We only attain the World of *Atzilut* through the Worlds of *BYA* because it is a form corrected by *Tzimtzum Bet*.

9. "The Zohar" says that we attain the World of Atzilut as white and its luminescence as letters against a white background in the three Worlds of BYA. These three worlds are the colors, the letters and their permutations, as in a book. This is manifested in two ways: if the three Worlds of BYA receive the light of Atzilut in their place (under the Parsa).

That is, the World of *Atzilut* is a mount, while all the letters, colors and their permutations are determined by our coordinates in the Worlds of *Beria*, *Yetzira*, and *Assiya*. As the light of Infinity passes through the World of *Atzilut* and enters the Worlds of *BYA*, we can be in and receive the light in them, or we can rise to *Atzilut* and receive the light there.

We can freely move within the Worlds of *BYA*: from *Assiya* to *Yetzira* to *Beria*, and even to *Atzilut*. Our Souls can move provided they transform their inner properties. The Soul rises to the level to which its inner properties correspond.

If the three Worlds of BYA receive luminescence from the World of Atzilut while in their place, when the light is diminished many times over while passing through the Parsa under the World of Atzilut, then it becomes merely the luminescence of the Kelim de Atzilut.

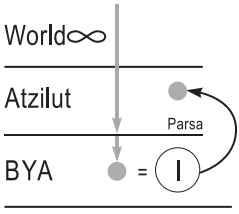

That is, the *Kelim* of the World of *Atzilut* slightly shine in the Worlds of *BYA*. The light that passes from *Atzilut* to the Worlds of *BYA* is called "*Ohr de Tolada*" (light of birth), i.e., microscopic luminescence in comparison with the light in the World of *Atzilut*.

Otherwise, the Worlds of BYA (with the Souls in them) rise above the Parsa to the place of the Sefirot Bina, Tifferet, and Malchut of Atzilut, and "clothe" the World of Atzilut, i.e., receive the light, where it shines.

In this case, they certainly receive the light of *Atzilut*. First, we need to enter into the Worlds of *BYA*, reach their highest point in the World of *Beria*, get as close to the *Parsa* as possible, and force all the Worlds of *BYA* to rise to *Atzilut*. Together with the Worlds of *BYA* we will ascend to the World of *Atzilut* and receive the light that is there.

> *10. All the same, this allegory does not completely reflect the essence, because the book of wisdom of this world consists of a white background and the color of the letters in which there is no spirit (Ruach) of life.*

Actually, the allegory about the World of *Atzilut* is as a white page, and the attainment in the Worlds of *BYA*, being similar to letters, is pretty lifeless. It does not convey the vast breathtaking picture that man attains when he enters into these worlds, feels new spiritual universes, the Upper Souls, angels, palaces. He discovers a wonderful, effervescent life, reveals the forces that govern not our tiny world, but the immense universe.

Naturally, this example fails to express such sensations. Why is it so? Baal HaSulam says: *...because the book of wisdom of this world consists of a white background and the color of the letters in which there is no spirit of life. The revelation of wisdom* (in our sensations) *is not within their essence, but outside of them, i.e., in the intellect of the one studying them.*

As we ascend from the Worlds of *BYA* to the World of *Atzilut* and attain the heavenly wisdom, it exists not on paper, not outside us in some book, but turns into reality that permeates and surrounds us as a result of our inner changes.

> *In accordance with this, one must be aware that the color white contained in the book is a subject of study in and of itself, and the function of the other three colors is to manifest it.*

This is a very important sentence. I advise you to look at it closely.

Here I would like to remind you that we are one group that exists for the sake of achieving one Goal. There are many of us, and we wish to help each other. Only by joining our forces and desires will we be able to fulfill this great mission.

Baal HaSulam writes that when we combine our efforts and aspirations, then each of us frees himself from an existence inside a closed shell. Thus we create one common *Kli* of such enormity that, while passing through the Worlds of *BYA* to *Atzilut*, we attain not the colors of *Beria*, *Yetzira*, and *Assiya*, but the white background of *Atzilut*. In other words, we reach a state where we transcend the limits of matter and the form in matter, and begin attaining the abstract form – something that is completely inapprehensible in our world.

While reading books in this world only, we attain the wisdom contained in the letters. By reading a book in the spiritual world, we adapt the letters within ourselves and build our inner properties, configure our inner forces, and define the combinations of our *Sefirot*. While passing from letter to letter, from word to word, from phrase to phrase in the books recommended by Kabbalists, we inwardly perform spiritual actions.

By creating these letters within ourselves, we attain through them the white background, i.e., absolute wisdom, the level of *Hochma*. This is the difference between the attainment of spiritual and earthly wisdom. The earthly wisdom is concentrated in our inner *Kelim*, in our knowledge, whereas the spiritual wisdom enables us to attain the light in our sensations, to the extent of similarity of our inner *Kelim* to the properties of light.

11. It should always be borne in mind that there are four categories of knowledge, which were mentioned above, in the first limitation, namely:

- *Matter,*
- *Form in matter,*
- *Abstract form, and*
- *Essence.*

I will explain them first using actual examples from this world. For example, when we say a: "strong person", or "truthful person", or "liar" etc., we discern between the following:

- *The matter the person consists of, i.e., the body.* Matter is the fourth stage, so if we speak about a person, it means the body.
- *The form into which this matter is shaped, i.e., strong, truthful or false* (let us say a liar).
- *The abstract form, i.e., it is possible to comprehend an abstract form of falsehood irrespective of the matter of a person and study these three forms as such, without their being manifested in any matter or body. In other words, it is possible to investigate the qualities of strength, truthfulness or falsehood, to discern their merits or baseness, when they are abstracted from any matter at all*
- *The essence* (of falsehood)

12. Know that the essence of a person, as such, is quite impossible to perceive without his material embodiment, as discussed in the first

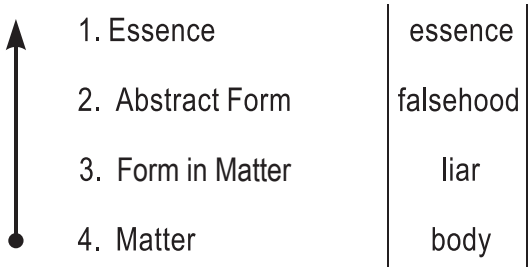

limitation. This is because our five senses and our imagination do not offer us anything more than the revelation of the actions of the essence, but not of the essence itself.

That is, we do not perceive the essence, which is purely divine. We can more or less abstractly attain whatever derives from it, but not the essence itself.

... because our five senses and our imagination do not offer us anything more than the revelation of the actions of the essence, but not of the essence itself.

For example:

• Our vision perceives only the waves from the essence of what we see, according to the light it reflects.

When I am looking at an object, I do not know what it really is. I only perceive it as waves that it reflects. They return to me and create a certain form in my perception.

• Our hearing is simply the power of influence of sound waves, transmitted through the air from some essence. This air, reflected under the influence of a sound wave, exerts pressure on the membrane of the eardrum. This is how we are able to hear that something is near us.

The sound comes from something beyond me. That is, I know nothing about the source of the sound; I have no clue as to what it is by itself. I can only judge it by the way I perceive it.

• Our sense of smell is the irritation of our nerve receptors reacting to smells, by the air emanating from the essence, and this is how we sense a smell.

Everything depends on our nerve receptors and on how they transmit to us this or that smell.

• *Our sense of taste is only a derivative from a contact between some essence and our gustatory receptors.*

These four senses offer us nothing but the revelation of actions emanating from some essence. It never reveals the essence itself.

I have said on numerous occasions that the person, his "I", resembles a black box with five points of entry, our five senses. We perceive only that which enters through them from outside. Moreover, as we have just noted, we perceive not what enters inside, but what is detected by special membranes positioned at the entry (it is unclear how this external influence reaches us considering our inner limitations), which somehow pass the electrical signals to our brain. That is we selectively perceive the reaction of our senses to some external influence.

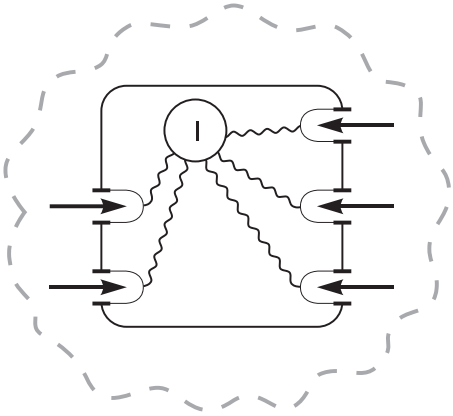

Naturally, if one of our senses is damaged or some of our faculties are defective, then our perception of the world will be rather distorted as compared to the normal one. Concerning the ideal picture, we have no way of knowing anything, because we cannot possibly imagine anything existing beyond us. Hence it is utterly impossible to speak about the essence.

We can imagine the abstract form, yet it is unknown whether we can do that correctly.

Even our strongest sense, the sense of touch, which is able to discern between hot and cold, firm and soft, is nothing but the revelation of actions within an essence. However, these too are only the manifestations of the essence. It is possible to cool down something hot or warm

up something cold. It is possible to melt something solid into a liquid. It is possible to evaporate a liquid and bring it to a gaseous state so that it would become impossible to sense it with the help of our five senses. Nevertheless, the essence is preserved and we can again transform the gas (a totally imperceptible state of some essence) *into a liquid or bring the liquid to a solid state.*

It is as clear as a sunny day that our five senses will not reveal to us any essence at all, but only instances of manifestation of the essence's actions.

Baal HaSulam means that without ascending through the Worlds of *BYA* to the Worlds of *Atzilut* and Infinity in our senses, we will not attain the Creator. We will never be able to perceive something that is outside or above us. Neither our five natural senses - touch, smell, sight, hearing, and taste - nor the Ten *Sefirot* in the Worlds of *BYA* will give us anything.

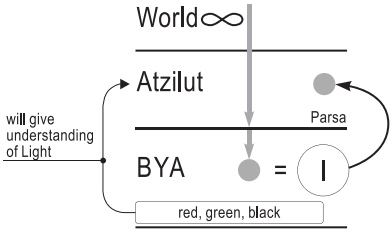

If we wish to attain the Upper categories that are beyond us, we should reach the higher worlds where the white light really exists.

The lights in the Worlds of *Assiya*, *Yetzira*, and *Beria* are black, green and red respectively.

When all of them combined enable us to feel how they stand out against the white background of *Atzilut*, we will attain what this background really is. Here Baal HaSulam stresses that without correcting our inner sensations and rising to the Upper Worlds the person has no opportunity to attain spirituality.

Moreover, we do not even have the ability to perceive our own essence. I feel and know that I occupy a certain volume in this world, that I am solid, hot, that I think, and so on. All of these are the result of

manifestations that influence my essence. However, if someone were to ask me "What is the essence from which all these manifestations emanate?" I would not know how to answer. After all, Supervision prevents us from attaining the essence. We only attain the manifestations and mode of action originating from the essence.

That is, we cannot attain ourselves, let alone the Upper Worlds, until we reach the level where the essence manifests.

13. We are fully capable of comprehending Matter, which we discussed in the first limitation, i.e., manifestations of the action of any essence.

Now he explains to what extent different levels of attainment are accessible to us. Our attainment is graduated: *Malchut*, *Zeir Anpin*, *Bina*, and *Hochma*. How correctly can we perceive each of these categories?

It is quite possible that such awareness can help me make up for the lack of knowledge. Knowing exactly what I do not know can assist me to get my bearings and avoid errors.

Matter reveals the actions of any essence, and the revelation of matter is quite sufficient for us.

The lowest level of attainment is the attainment of matter. It completely satisfies all our needs and desires. That is, when we attain, feel, and absorb the universe at this level, we have no questions left. That is the way we are created. As we begin to ascend, our needs will develop and grow, including our demands for the sensation of matter. But by and large, we are so created that we feel little necessity for it.

This explains why we do not suffer at all from the lack of any possibility to perceive the essence itself. Moreover, we do not desire it. In the same way, we do not feel the need for a sixth digit on our hand.

I am created so that five digits are absolutely sufficient for me. My brain is designed in such a way that I prefer to work with five fingers,

although, if necessary, I may dispense with a smaller number, somehow compensating for the deficiency. However, I am totally unprepared to work with six or seven fingers. Nature has not provided me with any technique for such work. I cannot even imagine what I will do with an additional digit.

> *In other words, the comprehension of matter, i.e., the manifestation of the essence's actions, is sufficient for all our requirements and investigations, both in the attainment of our own essence and in the attainment of any external one.*

So we have no problem with anything that concerns matter. If we only live within its limits, we feel quite satisfied with our attainments.

But imagine a Kabbalist, who attains higher forms, feels the insignificance of lower categories, and think of his overwhelming aspiration to extend the ability of his senses ad infinitum. He wants to acquire thousands of digits-tentacles, longs for the infinite sensation of an endless diversity of colors, until all of it merges in simple, white, absolute, and all-encompassing knowledge.

We, however, seem to have no problem, and happily agree to live with our five little fingers. Larger aspirations appear under the influence of the Upper Light. It generates in us more and more new needs, while at the same time letting us understand that by having more diverse *Kelim* we could perceive a much greater world than what our five senses can pick in a rather warped way.

When something takes place outside us, we perceive it within a very limited, one-sided, and twisted range of sensations. Let us imagine that some outside influence enters into us unobstructed. Were we designed so that everything could penetrate us without any resistance from us, we would be able to perceive absolutely all outside influences. What does it mean that I perceive something which is outside me? The Creator is outside me, so I will clearly feel and perceive Him.

This will become possible if I eliminate all barriers standing in the way of all incoming information. They work as membranes letting information inside only within their limited range. If I move from the color black to green, red, and white, then I will acquire two, or perhaps, twenty new senses, in addition to my natural five. I will then be able to ascend to the World of *Atzilut*, and through these colors perceive the higher light, which will enter me unimpeded.

How is it going to happen? I will not be able to open additional apertures in my "black box". But I need not do that – the sensation of the color white will enter me through my perception of black, green, and red, followed by the Creator's achromatism. This happens because through these undistorted colors that enter into me, I will be able to feel what is inside them, i.e., the Ten *Sefirot* of the direct, pure light.

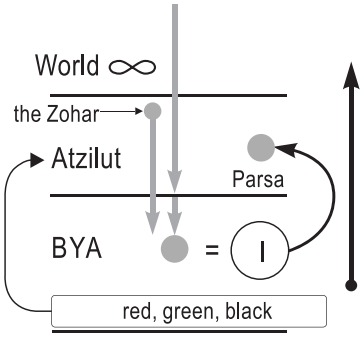

1. Essense	essense
2. Abstract form	falsehood
3. Form of matter	liar
4. Matter	body

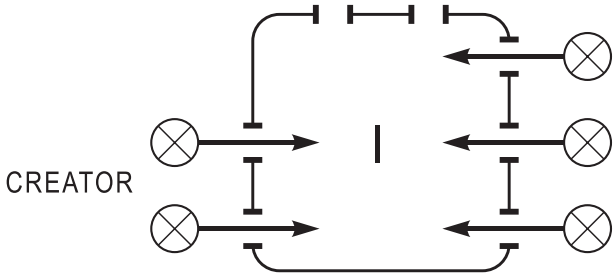

As a result, we see that even without getting out of the Kli itself, the black box, everything depends only on how it is tuned up. "The Book of Zohar" teaches us how to adapt ourselves to the Upper Radiance. The Zohar descends from the highest point of Atzilut, hence its name "radiance".

"The Book of Zohar" explains how we can perceive all spiritual information by changing our inner parameters. In other words, we attain the form in matter, the abstract form, and the essence through the matter of form.

In order to bring us to the World of *Atzilut*, "The Zohar" deals with just two kinds of attainment. After reaching the World of *Atzilut* and the state of *Gmar Tikkun*, we attain the absolute form, and, through it, the essence in the World of Infinity.

We have spoken about four kinds of attainment. When we delve into some material, both within and without us, we attain it as matter, the form that matter takes, the abstract form, and the essence.

We have also said that matter and the form in matter are entirely sufficient to safeguard us against mistakes. Another question is whether we can operate with the abstract form. Being beyond our power and clear sensations, it can be misinterpreted and misleading. It is even more so when it concerns the completely unattainable essence.

Why are we studying it? When we look for contact with the Creator, we should know exactly what we wish to achieve, what we need to hold on to in order to avoid errors on our path. We should be careful not to imagine abstract forms.

As a rule, this happens to people who seem to be very "spiritual". They will tell you about various forces they see, about images and angels, about their previous incarnations and special messages received from above. This is a totally wrong interpretation of the abstract form.

Therefore, "The Zohar" positively forbids delving into abstract forms,

and calls upon the person to remain within the limits of matter and its form.

> *14. We also comprehend the form in matter that is described in the second restriction in an absolutely clear and satisfactory way, for we do so based on the experience of concrete actions that we derive from matter's response. Thus, we acquire all of the sublime knowledge that one can indeed rely on.*

That is, matter is what our senses perceive, whereas the form in matter is something we attain as a result of penetrating matter itself.

Baal HaSulam says that we attain the form in matter absolutely, and that all the Upper knowledge we acquire at the higher levels is true and clear to us. If we advance along this path of attainment to ever higher forms of matter without abstracting the form from matter, then we unfailingly move in the right direction, towards the right goal.

If we move anywhere in this world, there always exist an "I" located at some point, some path, and some goal. While seeing the goal before me, I direct myself toward it. That is, "I" represents one of my qualities, whereas I have no idea about the quality of the goal. I do not direct myself with the help of my senses; they are of no help to me at this stage. I do not imagine how I can see this goal, how I can depict it to myself. The goal possesses a certain quality that is very different from "I". This concerns the distinction between just two levels, whereas, overall, there are 125 of them.

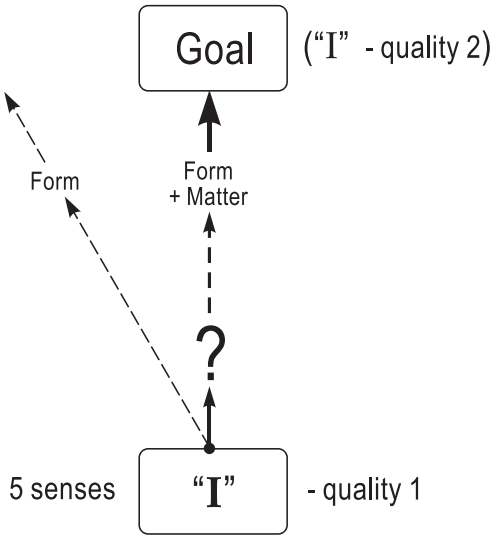

So how can I imagine it, how can I elevate myself, break through this barrier? What should my first step be and toward what goal? I cannot imagine what I want to be. In our world I may, for example, aspire to become a professor; I create this image in myself, see it, and clearly know what it is like. In Kabbalah, however, there is no way to imagine all that.

So if, instead of matter and the form it assumes, I imagine only the abstract form, I will immediately fall into delusion and my subsequent advancement will increasingly deviate from the goal.

Hence "The Zohar" instructs the person seeking spirituality to be extremely careful with forms that are detached from matter, and are unperceived by our sensations.

I cannot say that I feel something spiritual until I acquire a minimal screen. Only having done that will I be able to perceive spiritual objects and properties within it. They will be considered the acquired form of this matter because the form will be determined by the screen. The screen displays for us various properties and their combinations out of matter, which assumes a certain form.

Therefore, he says: "Thus, only from the form of this matter do we acquire all of the sublime knowledge that one can indeed rely on." In the process of studying "The Book of Zohar" we will be repeatedly emphasizing this problem.

> *15. The third restriction is abstract form. This means that, after the form reveals itself to us in matter, the power of our imagination allows us to detach it completely from matter.*

Here Baal HaSulam does not speak about absolute abstractions that we have never seen before (e.g. angels and supernatural forces). He asserts that even when we watch something and then divert our attention from the observed object or phenomenon, we imagine it in an abstract

form. We should not abstractly imagine something which previously had a form.

> *One can observe abstractly or detached from any kind of matter; for example, virtues and laudable qualities that books on moral subjects speak about. When we touch upon qualities of truth, falsehood, anger, heroism, etc., we have in mind their abstract form, free from any matter whatsoever. We endow such abstract form with virtues or flaws.*

Today, in particular, I was asked: "How could such a Kabbalist as Rabbi Shimon be angry?" That is, how can such a highly spiritual person have any unspiritual qualities? Where does this incomprehension emerge from? The reason lies in the separation of form (qualities, properties) from matter. If you combine one with the other, all contradictions will vanish. However, to see that, you will first have to assume those properties.

> *Know that serious scientists regard the third restriction with the utmost caution, for it is impossible to rely upon it with 100% assurance. This is because it is easy to err in something that is detached from matter. For example, a non-religious idealist who praises the abstract category of truth can conclude that he would not intentionally utter an untrue word, not even for the sake of saving people's lives, if the entire world should perish.*

There are many idealists who abstract some category from real life and from man, and place it above all. In other words, they detach a category from the matter in which it is clothed, i.e., from that for which sake it actually exists. Such a truth-loving person, who is ready to sacrifice the world, does not understand that in fact the abstract category of truth turns into its opposite, falsehood.

The Torah forbids it in its laws, stating that we neither have the right to accept abstract form as absolute knowledge, nor rely on it.

But this is contrary to the opinion of Torah, which says:" Nothing is above saving a Soul", even if you are compelled to lie.

Indeed, had he examined truth and falsehood when they are cast into matter, he would judge these categories according to the right, or wrong they give rise to in matter. Then, having conducted numerous experiments in the world, he would see the multitude of victims and losses that liars and their untruths cause. Moreover, he would perceive the great benefit to those that uphold the truth and those who observe the rule of speaking only the truth. He would then come to an agreement that there is no value higher than truthfulness, and nothing lowlier than falsehood.

If an idealist understood this, he would certainly agree with the opinion of Torah and accept that a falsehood, even if it delivers one human life from death, is immeasurably greater in value and importance than any abstract truth. It is because abstract categories that belong to the third restriction absolutely lack clarity. It is not worth discussing abstract forms that have not yet materialized in this world; this is but a waste of time.

There are certain periods in our life, when we define for ourselves some ideals. Later on, as we face them in real life, we see that they do not exist, and as soon as these ideals dress into matter, they acquire an unexpected, unpredictable, and in most cases, very unappealing form.

Hence, we need to accept this limitation in advance, i.e., on no account should we use any abstract notions nor set any abstract rules pertaining to the spiritual world. We have no idea what the spiritual world is like, the next level has never been clothed in any concrete form before.

We have no right to reason about the upper level from our present viewpoint; otherwise we will delude ourselves and never reach it. Thus we can only speak of matter and the form this matter assumes.

What other positive conclusion follows from this? Kabbalah pushes us toward matter, i.e., toward physical sensation of the spiritual. It warns us against engaging in abstract, imaginary actions, and at the same time it instructs us to feel the spiritual forms which our own matter will assume. That is, the screen's different forms dressed on my desires should create in me various spiritual images, and, without detaching one from the other, I would exist in them. This will be called my spiritual world.

If I now abstract one from the other, I will imagine myself in the spiritual worlds today. Most probably I will feel great while soaring in my imagination, but it will be a pure fantasy. By compelling us to remain connected with matter even though we may be studying a form, Kabbalah urges us to dress our matter (will to receive) into the proper form (will to bestow).

16. Now that we have thoroughly explained these four categories – matter, form in matter, abstract form and essence...

The author stops short of discussing the essence here because there is no point in talking about something imperceptible. We may abstractly reason about the essence without knowing what it is, but in this case all our reasoning turns into empty philosophy.

Now that we have thoroughly explained these four categories with simple examples, it is clear that:

- *In principle, we lack any possibility of grasping the fourth category, which is essence;*
- *Studying the third category can lead to fallacy;*
- *Only the first kind of knowledge – matter, as well as the second kind – form cast in matter, is there for our clear and sufficient attainment of the Upper Providence.*

If our matter, i.e., our initial egoism (will to receive) assumes the form of bestowal (altruism), intention for the sake of the Creator, this means that we enter into the Upper World's existence.

With their help, one can also grasp the reality of the spiritual levels of the Upper Worlds of ABYA. Even the smallest component will fall into these four categories. For instance, every component in the World of Beria has its red colored vessel...

The World of *Beria* is all red (*Bina*). *Hochma* is white, *Bina* is red, ZA or *Yetzira* is green, and *Malchut* or *Assiya* is black.

Baal HaSulam says that if we take any of our attainments, sensations in the World of *Beria*, *we will feel in it the Kelim of the color red, whose light translates to those existing in the World of Beria.* That is, while passing through the *Kelim* of the World of *Beria* (i.e., through my own properties, filters), the colorless light is perceived as red.

What is "red" in the spiritual? In our world the branch of this root corresponds to the color red.

The vessels of the World of Beria that have the color red represent a form that is "dressed" onto an essence. This refers to the first way of attainment. Although it is but a color, meaning a detail and manifestation of the actions of the essence, we shall never be able to grasp the essence itself, only the manifestation of its actions. We call such a manifestation "essence", "matter", a "body", or a "vessel". That is, we attain ungraspable essence as matter.

The light of the Creator "dressing" and passing through the color red represents a form that is "dressed" onto the essence. This is the second way of attainment. That is why it appears as a red light that points to it being "dressed" and emanating through the essence, that is, the body and matter of the red color.

In other words, there exists matter and there are levels that are perceived by this matter, which assumes different forms. If it is in the World of *Beria*, it assumes the color red.

However, if a person still wishes to separate the Upper Light from its essence, from its red color (i.e., to separate the color red that emerges in the World of Beria from the colorless inner light), or if he begins to study the light alone, immaterialized, this belongs to the third way of attainment, i.e., the abstract form, and it will result in fallacies.

I cannot speak of the Creator, but only about my properties that are similar to Him. I cannot say that He is kind. And what exactly is my idea of "kindness"? Is my notion of "kindness" the same as what I ascribe to Him? If I become similar to the Creator by ten per cent in the category of "kindness", then to the same extent I can testify that He is kind. I understand Him because I am similar to Him, equal with Him. Only from within my own corrected *Kelim* can I speak about similarity to the Creator. This means to remain within the limits of matter even in the expression of its form.

However, if we only speak about the abstract category of "kindness", then I will modify it in the same way as I did with the category of "truth". I will be ready to sacrifice all humankind for the sake of preserving this category. That is, it will be utterly abstracted from reality.

Why is this possible? The fact is that we consist of a huge *Kli*, some part of which is corrected. In that part I can perceive the Creator correctly, whereas in the rest of my *Kli* I will imagine Him abstractly, not clothed in my properties. So without doubt, my picture of Him would obviously be wrong because the properties in which I wish to imagine Him are still opposite to His.

Hence, on no account should the person be overly focused on abstract form. Yet it exists in us because there is a great number of uncorrected *Kelim* that are opposed to the Creator's form.

It is characteristic of man to reason about form dressed in matter, i.e., about the will and the intention to bestow that a part of his *Kelim* have acquired, about the Creator's properties that have not yet become

his own. All of this exists within our Soul, which is presumably divided into two parts, corrected and uncorrected.

So what does "The Book of Zohar" speak of?

The light enters the corrected part of your Soul, which is similar to the Creator in its properties. You can characterize whatever happens in it as the form equivalent to the Creator because its properties are clothed in matter.

On the other hand, we still have many uncorrected *Kelim*, which are destined to be filled with the Creator's light. However, if we keep reasoning about the light that is still outside our *Kelim*, we will be talking about the Creator's abstract form and will always be in the wrong. This is because it is impossible to reason about the light out of the still uncorrected vessels.

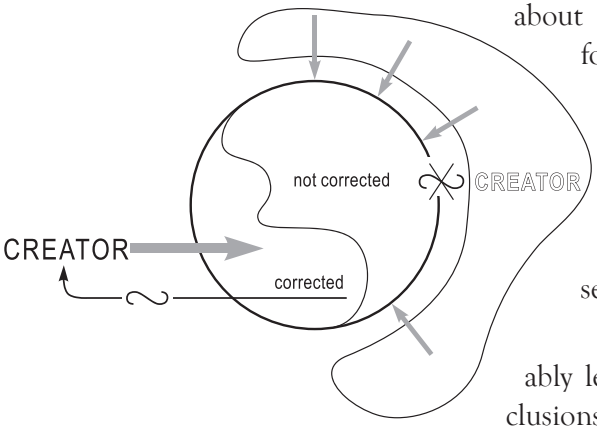

Abstract forms invariably lead to erroneous conclusions; hence "The Zohar" clearly states that only after the person has achieved equivalence of form with the Creator, can he really speak about Him.

We see how Kabbalah directs the person to practical understanding and knowledge, safeguarding him against various mistakes. Unfortunately, we are constantly speaking about something that is not in us; therefore we have no way of determining our position.

Oftentimes, people tell me that they are already in the World of *Beria* or *Atzilut*, or even achieved the *Gmar Tikkun*. I understand them, of course; nothing can be proved or disproved. I can only advise him to

read something, somehow show him the right direction, and try to generate more or less adequate sensations.

Each of us can see for himself how often confused thoughts visit us, and we can never be sure where we really are.

When the person enters the spiritual world, he cannot stand firmly on his feet, but continues treading on a very long path of realization, accumulation of knowledge, and studying various forms dressed in matter.

Only when the person reaches the World of *Atzilut* and begins to raise the *Kelim* of the Worlds of *BYA* (*Gadlut* of the Soul), can one say that he has risen above the common mistake of working with abstract forms.

> *Accordingly, the most stringent ban prohibits the study of the Upper Worlds, and no true Kabbalist would do it, let alone those studying Zohar. There is no use in mentioning the "essence" of even the smallest part in creation, for we are incapable of comprehending it. Since we fail to comprehend the essence of objects in our corporeal world, we will fail even more when trying to comprehend spiritual manifestations.*

I can as little grasp the essence and abstract form of, say, a pencil (I cannot imagine the notion of a pencil detached from its matter). Only the form clothed in matter and mater itself constitute an absolutely reliable source of knowledge.

> *Thus, we have before us the four aspects from our example in the World of Beria:*
>
> • *The vessel of Beria, which represents the red color and is defined as essence or the matter of the World of Beria;*
> • *The filling of the vessel of the World of Beria with the Upper Light, which is the form in matter;*

- *The Upper Light itself, detached from the matter of Beria;*
- *The essence.*

Thus, we have clarified the first restriction in detail: "The Book of Zohar" only speaks about the first and the second kinds of knowledge. Concerning the third and the fourth kinds, not a single word is mentioned in the entire book.

So when we study Kabbalistic books, we should never imagine anything that is not there. Otherwise we simply fail to take advantage of what is given to us, and bluntly misinterpret the author's words. We should only rely on the first two levels of knowledge, matter and form in matter.

17. The second restriction will be explained in the same way. Know that, as we explained the four kinds of knowledge in one component

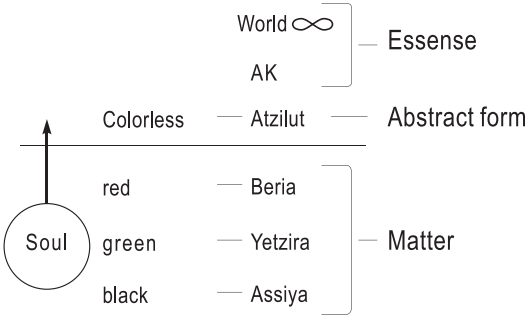

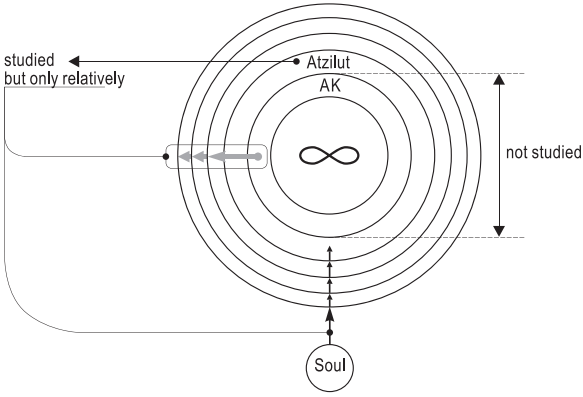

of the World of Beria, so it is in general true with respect to the four Worlds of ABYA, where the colors red, green and black in the three Worlds of BYA are matter and essence. The white of the World of Atzilut is form cast into matter, i.e., into the three worlds called BYA. The World of Infinity, as such, is essence.

Let us take a look at all the spiritual worlds (Fig. 3). The World of Infinity represents the essence (as we know, the World of Infinity includes the World of *Adam Kadmon*) and is followed by the Worlds of *Atzilut*, *Beria*, *Yetzira*, and *Assiya*. The World of *Atzilut* constitutes the abstract form; the World of *Beria* is matter in which this form dresses. *Atzilut* is colorless, *Beria* is red, *Yetzira* is green, and *Assiya* is black.

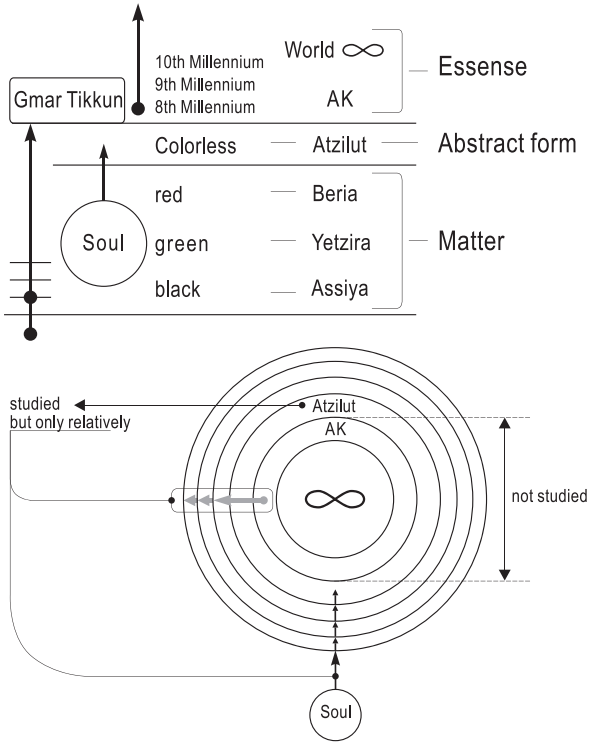

At the beginning of our research of "The Preface to the Book of Zohar" we have said that we do not study the World of *Atzilut*, but only *Beria*, *Yetzira*, and *Assiya*, since that is where the Souls are. We deal with *Atzilut* only as the Worlds of *BYA* rise to it, or, the other way around, as *Atzilut* shines inside the Worlds of *BYA*. All the more, we do not touch upon the Worlds of *AK* and Infinity.

> *As we have said in the first restriction, the essence is beyond our grasp; it is the fourth kind of knowledge that each being conceals within itself, even in the beings of our world. The white color stands alone and is not "dressed" into the three colors of the three Worlds of BYA; meaning, the light of Hochma is not "dressed in Bina, Tifferet and Malchut, but is an abstract form that we disregard.*

If we attain our world from within (and we certainly will), we should always remember that we only study matter and the form cast in matter. However, the deeper, more inner properties concealed in it remain unattainable. We just imagine them because it is impossible to attain them before the Final Correction.

"The Zohar" exclusively speaks about our ascent to the World of *Atzilut* through the Worlds of *BYA*. (See Fig. 4) The Final Correction (*Gmar Tikkun*) takes place in the World of *Atzilut*. The Book of Zohar deals neither with the ascent to the World of Infinity after the Gmar Tikkun, nor with the so-called eighth, ninth, and tenth millennia.

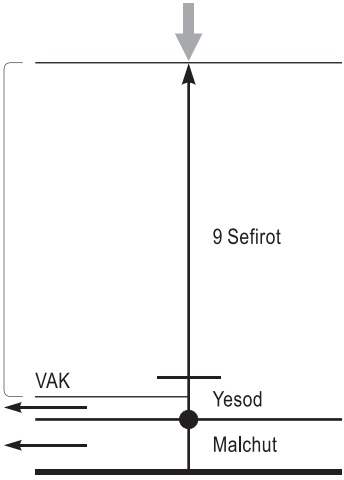

Therefore we will always see matter and its form, whereas the abstract form and essence will remain unattainable because our correction on all the levels will only be partial. Even if some *Reshimo* emerges in us and we correct it, this correction is always limited and fragmentary.

Let me tell you how it works. Suppose there are Ten *Sefirot*, from *Keter* to *Malchut*. We cut off *Malchut*, and stop receiving the Light that descends to us (it tries to fill *Malchut*); hence, we cannot attain the essence. Besides, when we work not from *Malchut* but from *Yesod*, we attain only the first nine *Sefirot*. We only attain them with the intention for the sake of bestowal; thus, it is said that we partially use *Yesod*. Only the part of the *Kli* called *VAK* is used, whereas *GAR* stays inactive, so another attainment (perceived as the abstract form) is severed. We attain *GAR de VAK* in *Gmar Tikkun*, and after that *GAR de GAR*.

There are four kinds of attainment, but at the moment only two of them are available to us. Therefore, we should know what we can and cannot accept as something obvious.

> *There is nothing said about it in the Zohar. It speaks only of the first kind, i.e., the three colors of BYA, considered as matter, and representing the three Sefirot: Bina, Tifferet and Malchut. The Zohar also speaks of the second kind, representing the illumination of the World of Atzilut, "dressed" in the three colors of BYA, i.e., the light or Hochma, "dressed" in Bina, Tifferet and Malchut – the form where it "dresses" itself in matter. The book of Zohar examines only these two kinds.*
>
> *Accordingly, if each student is not utterly conscientious that when studying Zohar his thoughts and comprehension are always within the limits of these two kinds of knowledge, he will immediately become confused on all issues, for it will strip the words of their true meaning.*

That is, if during our studies we do not clearly realize that we work with concrete forms cast in matter, we will totally miss what "The Zohar" tries to explain. Baal HaSulam warns us not to fall into that trap.

A question arises, whether it is realistic to accomplish what he describes. Can I really control myself; see myself as someone who clearly understands all of these questions during the studies, someone who can precisely distinguish these properties in himself? Is this possible at all?

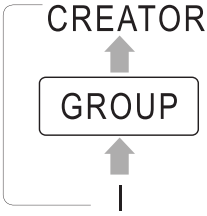

Although he tells us that it is impossible, correct perception occurs subconsciously through our right attitude to reality, i.e., by focusing on the Creator through the group.

For what is a group? It is an indicator of my altruistic direction. If I correctly direct myself at the Creator through the group (I, the group, and the Creator), then I am really focused on Him. This happens because I cannot relate to the group in my desire to attain Him, unless my intentions become altruistic.

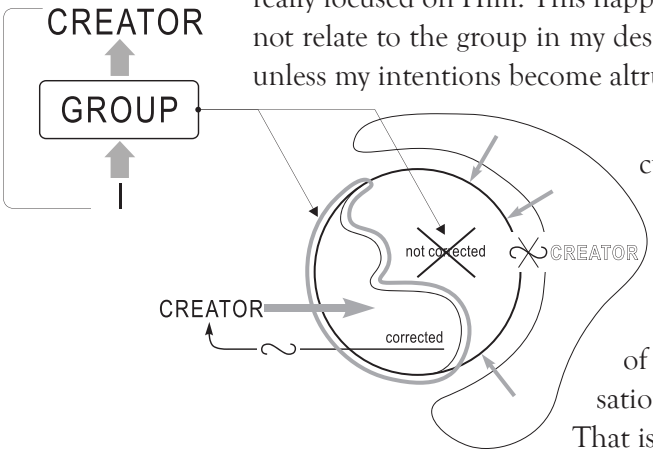

So, if I am focused on the Creator through the group, I will necessarily be dealing with the part of me where my sensations are corrected. That is why I have a very simple indicator of what I should be doing at the moment. It is my study with the group, and my aspiration to the Creator through the group.

Thus, the group helps me to stay within the correct framework and study only what I really need, at the same time avoiding the areas where I can err.

Therefore, we do not really need any special analytical and extrasensory abilities. We are provided with everything necessary for our spiritual growth.

There are a great number of people in our virtual group. All of us study, think of one another, and know that without each other's help we will not be able to attain anything spiritual. Gradually we will achieve unity, interaction, interdependence, and love; we will clearly see and feel how interconnected we are.

This grows out of purely egoistic sentiments. Quite naturally, without any mental effort, I will treat matter and the form in matter correctly, directing myself at the Creator, becoming similar to Him. I will not transcend the limits of my uncorrected, unregulated desires, in which I can imagine abstract categories and assert that their truth is above all, while totally disregarding the likes or dislikes of people. That is, the laws of the Torah testify to my correct, true state, which I can only achieve with the help of the light.

> *18. What we explained about the four Worlds of ABYA is in general true with regard to each one of the worlds. As it is in relation to every small component of each of them, such as in the Rosh of the World of Atzilut, so it is in the Sof of the World of Assiya. This is because every part (state) on the ladder of worlds Assiya, Yetzira, Beria, and Atzilut consists of Ten Sefirot.*

We do not mention *Keter* because it is the source of pure light. Each level, each attainment consists of Ten *Sefirot*: *Keter*, *Hochma*, *Bina*, ZA, and *Malchut*.

> *The Sefira Hochma exists as the form and Bina, Tifferet and Malchut as the matter in which the form has materialized. It also has the first and the second definition, whose objects "The Zohar" examines, as well as the Sefira Hochma, when it is vacant of Bina, Tifferet, and Malchut, which is the form that is free of matter...*

That is, if we speak of how the *Ohr Hochma* manifests in *Bina*, *Tifferet*, and *Malchut*, in the same manner that form manifests in matter. If we only speak about the worlds *Beria*, *Yetzira*, and *Assiya* or about the

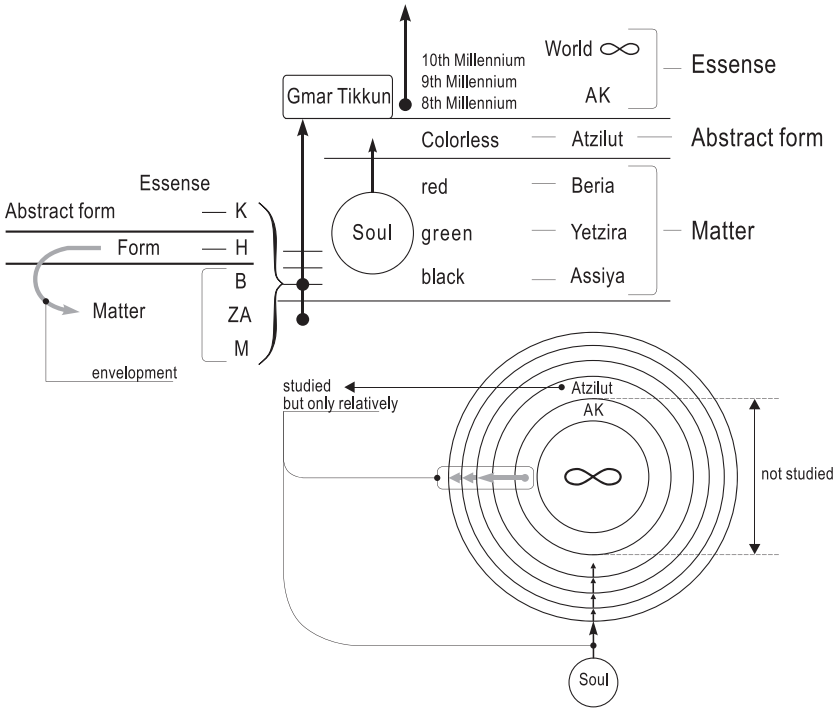

Sefirot Bina, *Tifferet*, and *Malchut* regardless of where they may be, then we imply matter. It is possible to talk about it as well as about the light that fills the corrected *Kelim* (because it is the form assumed by matter) or about the *Kelim* themselves in their corrected or uncorrected form. However, it is utterly impossible to speak about the light which is outside the *Kelim*, let alone imagine the essence which is even higher. There is no way we can say anything about the Creator Himself, the source of the light.

Baal HaSulam writes: "Do not think that you encounter these problems only when you reach higher levels of attainment. It occurs even at the relatively low level of the World of *Assiya*..." He says that each small level consists of its own *Sefirot Keter*, *Hochma*, *Bina*, ZA, and

Malchut, where *Bina*, *ZA*, and *Malchut* constitute matter, *Hochma* is the form, *Keter* is the abstract form, and the essence is above it.

So, we do not speak about what happens in *Keter*, for it is above the level of the Creator's thoughts. This is something we attain after the *Gmar Tikkun*. We never speak of the form that is detached from matter. We either discuss *Beria*, *Yetzira*, and *Assiya* (*Bina*, *ZA*, and *Malchut*), or the form (the light) which dresses this matter. In other words, we either speak of our *Kelim*, our desires (*Bina*, *ZA*, and *Malchut*) or, provided they are already corrected, of the light that enters into them.

We see how practical "The Zohar" is. Baal HaSulam devotes many pages of his works to this issue, and we will be discussing it while reading the book, because the correct direction to the Goal is dependent on it.

19. We shall now explain the third restriction. Although "The Zohar" examines each world only from the point of Sefirot, which are the illuminations of the Upper Light in these worlds, and each component on the still, vegetative, animate and speaking levels – the creations of the respective worlds, the main object of the examination is, nonetheless, the speaking level in each of the worlds.

Baal HaSulam says that "The Zohar" studies everything that is found in the spiritual worlds. But whatever the book may deal with (be that the light inside the *Kli* or the *Kli* itself), it never speaks separately about the still, vegetative, and animate levels of existence simply because it is not its task.

All that is written in "The Book of Zohar" only concerns man, i.e., the human Souls; the way these Souls are served or how they serve other spiritual entities in the creation.

You may object by saying that millions or billions of various creatures, forces, purposes and ideas may exist in the universe. You are quite right, but "The Zohar" does not deal with it. This is because in order

to research such things one needs to rise to the level that is above "The Book of Zohar", i.e., reach higher that the book's purpose.

"The Zohar's" purpose is very concrete; it must lead us to the Final Correction. Our path completely changes after that. We will continue researching the universe in our corrected properties. This research is impossible to describe in books because no spoken or written word can express it.

Therefore, "The Zohar" exclusively speaks of things pertaining to our Souls, i.e., what should be corrected at the present moment. The rest is none of its concern.

> *We find that a man in this world must receive nourishment from all the four levels (the still, vegetative, animate and speaking) of this world, in order to grow. Even in man's food there are four ingredients from all the four degrees that are a consequence of his body having four degrees (still, vegetative, animate and speaking). These are:*
>
> • *The will to receive in order to sustain oneself;*
> • *The will to receive in excess of the need to sustain oneself, looks for excesses, but is capable of restraining only the beastly desires;*
> • *The yearning for pleasures that society provides, such as universal respect and posts in government;*
> • *The aspiration to the sciences.*

We usually say that man consists of four levels of desire: for bodily pleasures, wealth, power, fame, and knowledge.

• The will to receive in order to sustain oneself, which corresponds to the still level of desire;

• The will to receive beastly desires is the vegetative level of desire; the will to receive that is given in order to increase and fill one with pleasure in his vessel – flesh (*Basar*) of the body;

• The will for human pleasures, which corresponds to the animate level of desire;

• The aspiration to the sciences is the speaking level of desire.

20. We therefore find that a reception from the first level, the measure of the need to sustain oneself, and from the second level – the degree of animate desires that exceed the need to sustain oneself, are for him reception and nourishment from the still, vegetative and animate levels, all of which are lower than his.

If I desire food or sexual pleasures (these are the two basic kinds of pleasure that my body demands), then I receive nourishment from objects that are lower than my own level: from the still, vegetative and animate levels. If I seek wealth, I too depend on the still level (money). If I am after power and fame, I already need people like myself, i.e., the human level. If I am thirsty for knowledge, I receive pleasure from a higher level that is novel to me as well as to many people. My aspirations are then considered spiritual in this world.

21. Similarly, you will learn the categories of the Upper spiritual world. Since all the worlds are imprints of one another from upper to lower, and all that is on the still, vegetative, animate and speaking levels in the World of Beria, is impressed upon the still, vegetative, animate and speaking levels of the World of Yetzira. Moreover, all that is on the still, vegetative, animate and speaking in the World of Yetzira is impressed upon the degrees still, vegetative, animate and speaking levels of the World of Assiya. Again, the still, vegetative, animate and speaking levels in the World of Assiya are impressed upon the still, vegetative, animate and speaking levels of this world.

All of these levels in each world: the still, vegetative, animate and human copy one another, each world being on its own different level of organized matter.

- *The still degree in the spiritual world is called "palaces"*
- *The vegetative level is called "robes"*
- *The animate is called "angels"*
- *The speaking level consists of the Souls of people in their respective world*
- *The Ten Sefirot in each world – is Divinity (the Upper Light dressed in these four levels).*

The Souls of people are the center of each world and receive fulfillment from the entire spiritual reality of the corresponding world. Likewise, a person in the corporeal world receives fulfillment from all the corporeal reality of our world.

In the same way man in our world represents the "crown" of nature, and rules over all the other levels (everything else only exists for his sake), the human Soul in the spiritual world is the central point of the creation and governs all levels of matter in the Upper realm.

- *In Behina Aleph, which is the will to receive in order to sustain one's existence, he receives illumination from palaces and robes, which are there;*

- *In Behina Bet, which is the excess of the animate desires that increase his body, he receives spiritual light from angels who are there in quantities above what is needed to sustain his existence, in order to develop the spiritual vessels in which his Soul is vested;*

- *The reason is that he receives from Behina Aleph and Bet, which are lower in relation to him. These are palaces, robes and angels, and their level is lower than that of human Souls;*

- *In Behina Gimel, representing the human degree of the will to receive that develops the spirit (Ruach) of man – in this world he receives from equals. Thus, he receives from equals there also; meaning*

all of the Souls that find themselves in that world. With their help he magnifies the light of Ruach filling his Soul;

• In Behina Dalet of the will to receive, that is aspiration for sciences (the attainment of Kabbalah in the spiritual world is meant), he receives from Sefirot of the respective world, receiving from them HaBaD of his Soul.

Man's Soul has to develop and perfect itself in each of the worlds using everything that is in that world. This is the third restriction that one needs to be aware of; that the entire Book of Zohar speaks about every component of the Upper Worlds that we study, whether it be Sefirot, Souls, angels, robes or palaces. And although we study them as they are, the student must always bear in mind that they are mentioned only in relation to man's Soul, which receives and is filled by them. It means that they all serve the needs of that Soul. If you follow that line in your studies, you will comprehend everything and be successful in your path.

Baal HaSulam says that by strictly observing all of these limitations one will succeed on his path. That is why he provides such a detailed explanation.

We will keep returning to the limitations pertaining to the four kinds of knowledge: matter, form in matter, abstract form, and essence. We will see them in Souls, angels, robes, palaces, and worlds. Whatever we may feel, we should always separate real attainments from imaginary ones that we can neither test, nor analyze.

We have spoken of the things which we are still unable to feel. It would have been wonderful if I could, with some object in the spiritual world, show you what its matter, form in matter, abstract form, and essence are. Hopefully, we will soon reach that level. Basically, this is what we aspire to achieve.

But even now, as we speak about it, we already subconsciously prepare ourselves. The most important thing is our unity and common desire. Together we aspire to achieve one goal, attract upon ourselves the correcting light of enormous power. Whatever we learn and understand, this light propels us forward.

I strongly advise you to review this material and write a short summary of what is written here. Baal HaSulam's language is a little archaic, and the text is rather confusing, the translation loses some of the Hebrew original's poignancy and vividness. However, I recommend you to go through these four kinds of knowledge, because we will periodically speak about them. Although they look rather "dry" and abstract now, they will gradually become our main instruments of attainment, of delving into new, unknown matter.

Basically, "The Preface to the Book of Zohar" speaks about the limitations we need to observe so as to correctly perceive the information provided by the book.

There is always a problem of communication and mutual understanding between the upper and lower spiritual entities. We see it in our world too: between adults and between children as well as between adults and children. When the matter concerns two high levels, there should always be an intermediary between them. For instance, in order to raise a baby, a mother's body has a special system for producing milk. The baby sucks milk, which is then transformed into blood. Blood is further transformed into its body matter, and so on.

So, in order for the lower level to receive from the upper one, there must be certain ways of passage and modification between them. Both the upper and lower levels should have systems of adjustment, adaptability and communication. Hence, when we come to study Kabbalah, we wish to receive power from above that will elevate and change us in such a way that we may begin to feel the Upper World, acquire an ad-

ditional sense of perception, comprehension and adaptation to the true universe.

Therefore, we need to adapt ourselves to the Upper World in order to take from it what it has to give us. Unless we succeed, we will be lost in our own illusions and superstitions, failing to establish contact with the upper level.

To direct us at this contact precisely, to make it not only correct, but also ultimate in its magnitude, Baal HaSulam provided us with this Preface. It is similar to a healthy baby that receives nourishment from its mother and can completely and properly digest it.

The text instructs us how to restrict ourselves (create a "tube" through which everything will descend to me from the upper level), how to receive correctly and most efficiently rise to the higher level.

Matter is our will to receive pleasure, the only thing created by the Creator. Its form is a way of receiving pleasure: "for one's sake" or "for the sake of the Creator".

We should stay within these two categories and avoid abstract forms of reasoning about egoism and altruism without any connection with matter, or speculate about the Creator, the essence. However, this is insufficient, and from Paragraph 22 onwards, we will enter deeper into these limitations, tuning ourselves up to the wave that "The Zohar" transmits to us.

We will now discuss two limitations, or, rather, a correct combination, contact, communication between the upper level that sends me the light and me.

22. After all that has been said, we are left with describing, with the help of the Ten Sefirot, all the material images that one encounters in the Book of Zohar. Such images are upper and lower, rise and fall, diminishing and expanding, small condition and large one, separation and unification, numbers and so on – in a word, everything that the

lower ones cause in the Ten Sefirot with their good and bad actions (described with earthly words in "The Zohar").

How can one pass from the words of this world to expressing the same through Ten *Sefirot*? There are no words in the spiritual world, only Sentiments. These Sentiments should be transformed, vested into some images, which we can pass to one another. We can write it down or express it in some other way. We do not need a language within ourselves; it becomes necessary only for passing information.

"The Book of Zohar" explains how to pass from such word pairs as higher-lower, expansion-contraction, falls-rises to their correct interpretation and description with the help of Ten *Sefirot*. The Ten *Sefirot* comprise the physical-mathematical language of the spiritual world.

At first sight, it seems peculiar: how is it possible that the Upper Worlds are so inspired that changes in them can be described as caused by the actions of the lower ones?

That is, if I change something within me, I change the entire universe. The worlds with all the forces and spiritual entities that are in them descend and move. Can I influence the Upper Worlds from this world?

Even if you find it necessary to declare that nothing in the Upper Light is of the sort that "dresses" itself and shines in the Ten Sefirot, that it is only in the vessels of Sefirot, which are not divine, they are nevertheless created only with the creation of Souls. This is in order to conceal or reveal the degree of attainment, to the measure and with the swiftness that are required for the Souls to reach the desired Final Correction. It is as in the example mentioned above, with an optical device that consists of the four pieces of colored glass – white, red, green and black.

What is Baal HaSulam trying to convey in this long sentence? He says the following: even though nothing happens in the Creator's light, and everything only takes place in our Souls, we express the light's influ-

ence with theses words. This influence is constant, but it generates bigger and bigger changes in us.

For example, I put a glass of water into the refrigerator. The temperature of water in the glass is 20° Centigrade, while the temperature inside the refrigerator is only 10°. This means that the refrigerator's constant influence cools the water down to its own temperature. That is, the refrigerator's influence is invariable, whereas the temperature of the water in the glass is constantly changing. The same happens with us: the Upper Light exerts on us its constant pressure, but its pressure gradually penetrates our matter, our desire to receive pleasure, and changes it in accordance with its own parameters.

Kabbalah describes all transformations that take place within us under the light's constant influence. It is said: "I, the Creator, do not change My Name". His attitude to us is absolutely good, and He is constantly pressing us in order to elevate us to the level of the Absolute Good. However, since His influence penetrates us ever more deeply, we begin to adapt ourselves to it, and begin sensing our states as imperfect and remote from Him. We begin to aspire for a more elevated state, wish the light to purify us and make us similar to it.

It turns out that by His constant kind pressure, the Creator invokes in us increasingly worse sensations pertaining to our own condition, and increasingly good Sentiments pertaining to Him. Kabbalah describes the constant changes that we go through.

Basically, Kabbalah does not do that so as to tell us what else we are going to experience under the light's constant influence, from our present state up to a complete equivalence of form with the light called the *Gmar Tikkun*. It, rather, encourages us to make our own earnest effort and by our personal and independent participation shorten this process.

At that, we go through the same transformations, but they become desired; hence, we, in anticipation of the bright future states, perceive our spiritual ascent, our life as positive and pleasant. In other words, an

active participation in the process of correction elevates man to a fairly good level the moment he makes his decision.

> *Even if you find it necessary to declare that nothing in the Upper Light is of the sort that "dresses" itself and shines in the Ten Sefirot, that it is only in the vessels of the Sefirot, which are not divine, they are nevertheless created only with the creation of Souls. This is in order to conceal or reveal the degree of attainment.*

The light is constantly playing with us. However, in actual fact, it is not a game. Since we consist of *Reshimo de Yitlabshut* and *Reshimo de Aviut* (information about the light and the *Kli*), consequently, different informational *Kelim* are alternately activated in us. Thus, we evaluate our state either from the point of the light, or from the point of the *Kli*. Therefore, it seems to us that we go through different states. The light, however, is an act according *to the measure and with the swiftness that are required for the Souls to reach the desired correction.*

> *It is similar to the case where the white color in a book and the material that forms its letters are all possible in the three Worlds of BYA, where there are vessels of the Sefirot which have been created, but not the divinity. However, it would be utterly groundless to opine that they exist in the World of Atzilut where the vessels of the Ten Sefirot as well represent the utter divinity, merged with the Upper Light that fills them.*

Baal HaSulam wishes to say the following: in all there are three components: the Creator, the light that is emanated from Him, and the *Kli* that changes under the light's influence in order to reach equivalence of form with the Creator. Both the Creator and His light are invariable, whereas all changes take place in us to make us similar to Him.

> *All of this exists in absolute unity.*

23. In order to understand the above, we must recall what was said in paragraph 17, which stated:

• *The essence that creates reality is a mystery substance, which cannot be comprehended by us, in the essences of the material world. This refers to the Worlds of Infinity and Adam Kadmon, which we call the unattainable essence.*

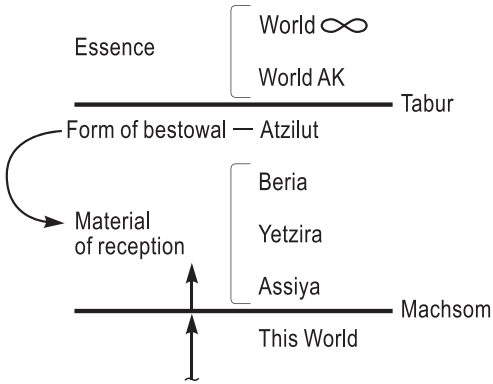

• *The World of Atzilut is the form.*

• *Three Worlds of BYA are the matter.*

• *The luminescence of Atzilut in BYA is the form dressed onto matter.*

Now let us take a look at the drawing in order to understand where we are in our research of "The Book of Zohar." There exist the Worlds of Infinity, *Adam Kadmon, Atzilut, Beria, Yetzira,* and *Assiya.* The Worlds of Infinity and *Adam Kadmon* represent the essence; the World of *Atzilut* is the form, while the Worlds of *Beria, Yetzira,* and *Assiya* constitute matter. Below them are *Machsom*, or *Sium*, and this world.

We spend our time in this world only during a preparation period before we enter the Upper World. Kabbalah tells us about a stage that begins after we cross the *Machsom* and commence our ascent. From that moment, matter (our desire) gradually emerges in us, and takes the form of the World of *Atzilut*. That is to say, the World of *Atzilut* dresses into matter and gives it its form of bestowal. Matter is reception, desire to receive. This desire begins to acquire the form of bestowal.

Now let us try to understand how we attain Infinity. What is "Infinity" for us? Is it simply a lack of comprehension? In such a case it may not be called this name. If we use a certain word to denote something, it means that we first attain, grasp, weigh and graduate it within us, and only then do we give this sensation or state a name. That is to say, if I call

something Infinity, it means that I have experienced that state, and after measuring it in accordance with all accepted standards and rules, give it a name. Thus, Infinity is one of precise physical categories, definitions, measures.

Baal HaSulam asks: *How can you name something that is not comprehended?*

And gives this answer: *The name of the World of Infinity does not express the essence of the One Who Creates Reality per se, but rather points out that all the worlds and Souls are included in Him. This is reflected in the intent of the creation about which it is said "the completion of the action is in its initial design" –connection of all Creation with Him until complete correction. This is what is called the World of Infinity.*

Inasmuch as there is a state in which both the first and the last thoughts merge into one, this merging is called Infinity. We cannot attain it our present state because we have not yet reached the final state. Thus, Infinity means confluence of the two extreme points of the creation. The same is true with our world: when we cannot coordinate cause and effect, everything seems to consist of contrasting, unrelated details.

This happens because the notion of Infinity seems truly infinite to us. However, as we begin correcting our inner properties and rise to the light's level, these notions merge within us, and all contradictions disappear. Good and evil, light and darkness dissolve in one all-embracing notion, and the definition of Infinity vanishes. We enter into it, and it becomes real, clear and attainable.

> *We also call the World of Infinity the "first state of Souls" when all Souls exist in the Creator, filled with all possible delights, the full volume of which will be received at the state of Final Correction.*
>
> *24. Let me give an example from our world. Let us say a person wants to build a nice house. His first thought pictures a house with all the rooms and amenities just as it will be when its construction*

is finished. After that, he lays out the plan of construction in all of its details to explain it to the builders, one detail at a time: wood, bricks, metal frames, etc. Only after that does he begin building the house for real and continues building it until it is done, just as he planned it initially.

You should know that in the World of Infinity, which is the mystery of initial design, all of the Creation is prepared in its complete perfection. However, this allegory does not entirely convey the meaning, because the future and the past are one for the Creator, and the initial design is being implemented in Him. He does not need any instruments for action, as we do. Therefore, the real reality is in Him.

We perceive our remoteness from the Creator as Infinity. If we try to combine within us opposite notions, so that all of them will merge into a single whole, we will enter the World of Infinity, which thus ceases to be infinite, and becomes real, where the present, past, and future merge into one.

We should do our best to pass from our usual notions of "eternity", "infinity" to more concrete, correct, spiritual definitions. All the spiritual notions exist within us, but we only understand them when they are opposed to each other: good and evil, black and white, limited and unlimited, reception and bestowal, etc. If we make a point of superposing these notions in our inner properties, Infinity will gradually become our reality.

This is exactly what happens in the Creator; hence in Him a thought and an action are the same. In the course of our advancement, we will be trying to unite all the notions with one source. We will enter a constant and absolute state when time becomes irrelevant. Little by little, we need to get used to this state. In the article "Habit Becomes a Second Nature" from his book entitled "Shamati" ("I Heard") Baal HaSulam writes that all the concealed, implicit qualities and states are within us because we exist in our present state only in our perception. From the Creator's

perspective, we are in a state of perfection and infinity, in the only state that was ever created by Him. Our task is to correct our sensations, feel our true condition.

Baal HaSulam says that we can achieve this state with the help of ongoing exercise, by developing a habit, which will turn into our second nature. Any action in our world gets into the field of our vision or stays beyond it only depending on whether we can attune ourselves to that action. While learning and acquiring proper habits, we begin to perceive all kinds of events that were passing unnoticed before. It is the same with the spiritual: first, we gradually acquire special senses, and then we can perceive spiritual reality.

"The Book of Zohar" says that the category of Infinity is based on contrast, that spirituality is where the past, present, and future merge. "The Zohar" encourages us to develop rudiments of these sensations.

Baal HaSulam continues with the example of a house: *the World of Atzilut is like a thoughtful and detailed plan that will be realized.*

The purpose is to build a house (i.e., the Worlds of Infinity and *Adam Kadmon*). The World of *Atzilut* is a form, which can be clearly imagined. This is a detailed plan of the house with drawings and specifications – all that exists on paper, but has not yet materialized.

> *You should know that both the initial design, which is the World of Infinity, and deliberative detailed plan, which in its own time will be realized in reality, do not have anything to do with creatures, because everything is still in the design stage where nothing yet has been implemented into practice. That is to say, the worlds of, Infinity, Adam Kadmon, and Atzilut are completely detached from the Souls, from you and me.*
>
> *A person does similarly: although he has thought out all the details (bricks, metal pieces, wood) that he will need during construction, he does not yet have anything save his own mental image of the house.*

The main difference is that the mental plan of a person is not reality, while the Creator's design is the reality itself and is incomparably greater than the reality of creatures.

Therefore, the third state of the creation is absolutely real. In comparison with it (the Worlds of *Atzilut*, *Adam Kadmon and Infinity*), our state is spiritually illusory; it is perceived only within us. This resembles a sick person lying unconscious in his bed. Although he is in this world, he cannot feel it. Or, imagine a person in a dark room, unaware of the enormous world around him.

Thus, we have explained the mystery of the World of Infinity and the World of Atzilut; everything that they convey relates only to the creation of creatures as they all exist in the design, but their essence has not yet been revealed. Just as in our example with a house, there is nothing yet in humanity's construction plan: no bricks, no wood, no metal pieces.

25. The three Worlds of BYA, along with this world, are the embodiments of a planned action, just as construction material is needed before construction is complete. Correspondingly, the Upper Light shines in the Worlds of BYA to the extent that Souls must receive it in order to reach their completion. The Upper Light "dresses" itself into ten Kelim Keter, Hochma, Bina, Hesed, Gevura, Tifferet, Netzah, Hod, Yesod, and Malchut, which are the real Kelim relative to the Creator. That is, they are not related to the Creator, but, rather, newly created for the Souls' needs.

The infinite light dresses into the Ten *Sefirot* of the World of *Atzilut*; through them, it enters into our Souls, and transforms them accordingly.

26. From the example above, one should understand how the three components in the house design are related to one another by causes and consequences, where the root of everything is in the initial design.

There will be no element in the plan that is not aimed at the completion of the action taken in accordance with the initial plan; nothing will be put into practice during construction that was not already included in the initial plan.

Both in the Worlds of *BYA* and in our world, everything happens only in accordance with the initial plan, which is instantly realized in the World of Infinity. In actual fact, we cannot influence anything around us. We gradually come to that conclusion in the course of our life... The only area where we can apply our effort is in accelerating our entry into the spiritual world, and in merging with the Creator. This issue is left to us; it depends on the changes that our *Kelim* go through from our present state up to complete equivalence of form with the World of Infinity.

However, all of our states are as fixed and predetermined as every stage in a construction plan: first, digging a pit, building a foundation, erecting buttresses, etc. Hence, we cannot really change anything in this world save our own aspiration to the Purpose of creation. If we do that of our own free will, we feel comfortable, because the difference between our aspirations and the Creator's state disappears, and in the course of our convergence we attain the World of Infinity. We and the Creator are the two main opposites that include all the other contrasting pairs: good and evil, up and down, black and white, and many other parameters and categories. All of them begin to converge, and by merging into a single point, they usher us into a state called the World of Infinity.

You should understand that there is not even a slightest new element that was not originated in the World of Infinity. That is, the Souls in their initial state are in their perfect state of Complete Correction, which is consistent with saying "completion of action is in the initial plan."

Everything that will be revealed in the Final Correction exists there and initially emanates from the World of Infinity into the World of

Atzilut. This is the same as the mental plan in the example above, where the initial design is realized as the house is being built in reality. This happens with us, the Souls in the Worlds of BYA.

Therefore, there is not the smallest component in this world that did not emanate from the World of Infinity, and this defines the condition of all Souls in the initial state. The World of Atzilut emanates from the World of Infinity, which is the personal relationship toward every new component existing in our world. From the World of Atzilut, every new emanation into the three Worlds of BYA unfolds into action, into the Worlds of Yetzira, Assiya and the lowest level in our world, and is revealed as the Creator's attitude toward creation.

Let us understand that there is nothing new existing in this world that did not emanate from the common root in the Creator's World of Infinity, his personal root in the World of Atzilut, that came down into the Worlds of BYA and became the creation by unfolding into our world.

That is to say, if we observe a creature or an action in this world, we should take it as the Creator's act descending from the World of Infinity. In accordance with it, we need to check very well whether we should intervene in the process, or just change our attitude to it. We see that all of man's attempts to change the world lead to deterioration in ecology, to bigger disappointments and suffering. The reason for that lies in our conviction that everything does not descend from the World of Infinity, but depends on our actions.

If the person stops interfering in the surrounding world and only concentrates on his inner work (i.e., on his attitude to the world), he can transform it beyond recognition and elevate his own perception of the world to the state of Infinity and perfection.

By giving up his attempts to change this world mechanically outside himself, but, rather, trying to correct his attitude, his inner sensations,

man truly acts. This is the most efficient means and the greatest power that is given to us in the entire universe. Whatever inner attitude we may have towards the world, our senses cannot perceive the influence of this attitude on the universe. I believe that science will clearly demonstrate it to us in the near future.

Be that as it may, "The Zohar" teaches us that everything descends from the World of Infinity and all that takes place in our world is a consequence of what happens there. By changing our attitude to it, by aspiring to it, by seeing everything as if it is already there, we can reach it.

> *27. At the same time, we need to understand that all the changes that take place in the World of Atzilut have nothing to do with the Creator himself. We are speaking only about Souls, to the extent of their receiving from the World of Atzilut through the three Worlds of BYA. This world corresponds to the World of Infinity just as the mental plan correlates to the initial design. However, these two worlds (the World of Infinity and World of Atzilut) do not contain any Souls yet. As it is in the mental plan of a person, there is no real wood, nor iron pieces, nor bricks.*
>
> *Souls start opening up in the World of Beria. That is why the kelim of the Ten Sefirot, which measure the volume and pace of Souls, are undoubtedly not divine. Rather, they are newly created, because the Upper Light does not contain any changes or quantitative characteristics. That is also why we correlate the kelim of the Ten Sefirot of three Worlds of BYA with the colors red, green and black.*

The Worlds of *Beria*, *Yetzira*, and *Assiya* are the consequences of the *Sefirot Bina*, *Zeir Anpin*, and *Malchut*. The colors red, green, and black correspond with them, being the results of the Worlds of *Beria*, *Yetzira*, and *Assiya*.

> *Moreover, it is impossible even to think that they are divine, because the Upper Light does not undergo any changes.*

These are our inner uncorrected or partially corrected properties against the white background of *Atzilut*. Therefore, before man enters the World of *Atzilut* and reaches the property of *Bina* (complete bestowal), nothing of what he attains is considered quite true. Man is already in the spiritual world, but has not yet reached his true, ultimate state.

> *However, the light that is "dressed" in the ten Kelim in Worlds of BYA is a divine, simple unity without any disturbance. Even the light filling the lowest Kli in the World of Assiya is simple divinity without slightest change, because light has only one nature. Any change is made by the Kelim, the Sefirot that are not divine (i.e., do not refer to the Creator) and consequently have the three aforementioned colors (red, green, and black). These three colors form the basis for numerous combinations.*

We (the Souls) receive the light from the Worlds of *Beria*, *Yetzira*, and *Assiya* through three filters: red, green, and black. The color white of *Atzilut* passes through these three filters and descends to us already tinted. We perceive these colors and their numerous combinations as a complete palette of our sensations. The Hebrew letters originate in the same three *Sefirot*: *Bina*, *Zeir Anpin*, and *Malchut*. The first nine letters from *Aleph* to *Tet* correspond with *Bina*, or the World of *Beria*. The second group of letters, from *Yud* to *Tzadi*, corresponds with *Zeir Anpin*, or the World of *Yetzira*. The last four letters, from *Kuf* to *Tav* originate in *Malchut*, or the World of *Assiya*. In all, the Kabbalistic alphabet comprises twenty-two letters.

> *28. It is obvious that the Kelim of the Ten Sefirot of the Worlds of BYA receive all their parts and details from the World of Atzilut. They exist there as the mental design of all the parts which will be realized in a corresponding order when the Worlds of BYA are built.* Every slightest detail or action had been completely formed in the World of *Atzilut* before it descended to the Worlds of *BYA*.

Baal HaSulam encourages us to stop thinking that our actions can change anything. If we can adopt this truth, our attitude to life and to the world will change. We will stop wasting our energy on something we cannot change, but instead, will start looking for a point with the help of which we can transform the world.

> *According to this, we discern that the Kelim of the Ten Sefirot HuBTuM of the Worlds of BYA receive from the corresponding Kelim HuBTuM of the World of Atzilut; that is, from the mental design. Therefore, any single part, i.e., in the Worlds of BYA, receives from the corresponding Sefirot: Keter, Hochma, Bina, Zeir Anpin, and Malchut of the World of Atzilut.*

> *So, if we discover within ourselves the slightest spiritual detail consisting of Ten Sefirot, we can reach through it the Ten Sefirot of Atzilut because they are directly connected between them. We call the color of the Kelim de Atzilut white, which is not even a color—it is colorless. However, it is the source of all colors.*

All the roots of the Ten *Sefirot* emanate from it, which give us the entire gamut of sensations.

> *Similar to the white color of the pages of a book of wisdom (notwithstanding the fact that nothing can be comprehended through the white color), it is the carrier of everything that is in a book of wisdom. That is why it shines around every letter and inside every letter, giving them their shape and determining a special position of every combination.*

We cannot see the wisdom of the white color of *Atzilut*; it manifests through its luminescence in the Worlds of *Beria, Yetzira, and Assiya*.

> *Similarly, we can say that the material of the letters (red, green, and black) is absolutely unattainable. This is because the material is lifeless. We receive all our attainments and knowledge through the*

material of the book, which is white. The luminescence around and inside letters gives them their shape, which reveals the wisdom of a book to us.

That is to say, on the one hand, we read the letters; while on the other hand, we read the white color around each letter. Only by superposing the two notions of Infinity, by elevating our sensations, our letters, to the level of the World of Infinity, where they merge into a single whole, and the attainment of the true wisdom takes place.

This is the essence of the Ten Sefirot de Atzilut. They are similar to the white color, and nothing can be known of them: neither quantity, nor changes. However, at the same time, the shining of white onto the Worlds of BYA, which are the three colors of letters, creates the Kelim of Ten Sefirot de Atzilut.

29. From the above, one should understand that the splitting of the World of Atzilut into three components, as described in "Corrections to Zohar", are "He, His light and His actions which are one".

If in our present state we feel the universe around us and ourselves in it, we can complement that picture with the Creator and His influence. As a result, we come up with a pretty complex picture. In reality, however, when we ascend to the spiritual world and enter the World of *Atzilut*, the Creator, His influence on us, the universe that we perceive, all merge into a single whole called "the Creator's merging with the creation", endless, limitless, boundless Oneness.

Such merging takes place at the level of the World of *Atzilut* and higher, when *"the Creator, His light, and His actions are one," hence Atzilut emanates the white color in spite of the fact that there exists only a simple unity with nothing from created beings. This is because the Creator means Divinity itself (the property of bestowal), whose essence we do not comprehend. "His actions" constitute the ten Kelim HuBTuM existing in Him, which were likened to*

the color white in a book of wisdom. Even quantity is impossible to discern in the white, for nothing there would make any quantity, as it is all white.

We can characterize neither the Creator nor His actions in the World of *Atzilut*. Therefore, "The Zohar" speaks of nothing from *Atzilut* and above, but only about the Worlds of *BYA*, because otherwise it is impossible to convey the information to us. We will simply be unable to receive it.

> *The matter of the letters begins in the Worlds of BYA. We first find them in the Kelim: Keter, Hochma, Bina, ZA, and Malchut of the World of Atzilut, but only with the help of the color white, which allows for the letter's shape, whereas there is no color in itself. When we ascend to the World of Atzilut through the Worlds of BYA, we see that the color white has a multitude of forms, although it is formless,* that the Creator performs many actions, although in reality he performs none. Various contradictions begin to merge and disappear in this simple unity, in this attainment of perfection.
>
> *The ten Kelim in the World of Atzilut reveal themselves in numerous changes according to their shining in the World of BYA, which is similar to the way a mental design is implemented in reality when a house is built.*
>
> *Thus, all the changes taking place in the Worlds of BYA occur only under the influence of the shining of the Kelim of the Ten Sefirot HuBTuM de Atzilut. Pertaining to those receiving in the Worlds of BYA, we can differentiate all the numerous changes taking place in the color white. As for the World of Atzilut itself, it is just as the color white does not acquire the colors of the letters. Indeed, there is no quantity whatsoever in it.*

We do not attain the white color with the help of other letters, i.e., by means of the worlds *BYA* that superpose the World of *Atzilut*.

We attain nothing, for there is no quantity or action in it, only a simple, unattainable light.

Kabbalah speaks about how we should correct our perception of the surrounding world in order to feel the World of Infinity instead of it. Everything depends on our sensations and correct adaptations to the true reality in place of the illusion, which we feel in our five senses.

We have said that the notion *"the Creator, the light and His actions in the World of Atzilut are one"* does not fall into several categories the way we perceive it in our world. Our world, our actions, the Creator, His actions, - all of this - and we seem to be absolutely disunited. Nevertheless, as we correct our perception of reality, it will merge within one all-embracing Upper Force, which rules over all.

> *30. "His light" refers to the light inside of the white color of Atzilut that are Kelim. This light is understood by us only as it concerns the Souls receiving from the World of Atzilut. However, we do not mean the Divinity per se, which is the mystery of the word "He."*

There exists two notions of light: one refers to the word "He", the other shines out of this category as the color white. It enters the colors red, green, and black of the Worlds of *BYA*, and descends to us, the Souls.

> *That is to say, when the three Worlds of BYA rise up to Atzilut with the Souls of people, the light that they receive there is determined as Ohr Hochma or Ohr Haya. It is also called "this white light."*

Hence, we say that out of the five *Sefirot* (*Keter*, *Hochma*, *Bina*, *ZA*, and *Malchut*) *Keter* is colorless, *Hochma* is white (the World of *Atzilut*), while *Bina*, *ZA*, and *Malchut* are red, green, and black respectively. This is how the colors are distributed. In other words, *Hochma* (*Atzilut*) is white, but only with regard to us. However, if we only speak about the color itself, it has no name there at all.

From this point of view, we call this light "His light", as it is written: "He, the light and His actions are one." All three of these components are said to merge above the Parsa of the World of Atzilut into one notion, the Creator. This light never descends below the Parsa de Atzilut. Only its tiny luminescence can do so.

We know that *Ohr Hochma* can only be present in the World of *Atzilut*, but never under the *Parsa*. It only shines below the *Parsa* in order to "tempt" the *Kelim* by its luminescence and attract them to *Atzilut*.

That is why it is impossible to comprehend the World of Atzilut per se. We only perceive it as the white color of a book's page, which serves a basis for printing the letters.

31. The way "The Zohar" describes the Kelim HuBTuM in the World of Atzilut, which increase or decrease as the result of people's actions, means that in the Upper Light itself there is nothing but its simplicity, because no changes are possible in it.

At our lessons, we study the World of *Atzilut*, the Worlds of *BYA*, how the Souls raise their desires to the world *Atzilut* through the Worlds of *BYA*, and how the World of *Atzilut* begins to emanate the light and pull us up to itself. We learn that certain actions take place in the world *Atzilut* under the influence of *MAN*, our desires. That is, by our actions, desires, demands, we can cause changes, developments.

Baal HaSulam says that there is another aid for the correct understanding of "The Zohar." If we disregard it, we will not receive the spiritual information and will fail to understand what is really written in the book. We will be as millions of other people, who kept reading "The Zohar" one generation after another without understanding anything and imagining all kinds of fantastic pictures.

So should what the correct tune-up to "The Zohar" be? The conclusion is that we never affect anything in the World of *Atzilut* with our actions. And as for all the actions that take place in *Atzilut* with regard to

the Souls, it only seems to us that only they happen in *Atzilut* and only with regard to the Souls.

From what we see in this world, where all of our actions take place, we come to believe that the same actions happen in the World of *Atzilut*.

As much as we become worthy of receiving the light in our world, we receive it. When we fall and become unworthy of the light, it disappears. It seems to us that it happens above, in the World of *Atzilut*, the source of the light. In actual fact, it is constantly and unfailingly shining upon us, whereas all the changes occur within us. This is the same delusion as in trying to change the world around us. It stems from the same source: We erroneously believe that all changes take place outside, and not within us. However, everything depends on the person's inner *Kelim*, his sensations.

Therefore, let us repeat: we should perceive the World of *Atzilut* as something constant, invariable. The phenomena that we research as its changes with regard to us (rises, falls, *AVI* and *ZON* ascending and descending in the worlds, *Atik*, *AA*, *AVI*, *YESHSUT*, and *ZON* of the World of *Atzilut, the Partzufim* that change depending on our *MAN*), all of this we perceive within us.

In reality, no changes ever take place in the World of *Atzilut*. It is very important for us to develop a correct attitude to the universe and to receive the information that is contained in "The Book of Zohar." All that is written there aims at generating necessary changes in us. All our efforts should be directed inward, all the changes in our *Kelim* (from our present state up to the World of Infinity: boundless attainment) take place only within us. Such an understanding can save us many years of futile effort, search, and confusion.

32. This is similar to a candle for which it makes no difference whether you light up tens of thousands of other candles from it or none. There will be no change in the candle itself. The same is with

regard to Adam HaRishon. It matters not whether he will father numerous sons like himself or none at all, for there will be no changes in Adam HaRishon himself.

Similarly, there are no changes in the World of Atzilut, whether the lower ones receive immeasurable abundance from it or receive nothing. All of the growing (advancement) concerns only the lower ones, and occurs within them.

33. *However, why do those who have attained the knowledge of "The Zohar", i.e., the great sages who already live in the World of Infinity, need to describe all the changes in the World of Atzilut. Why do they entangle us this way? They have attained it; for them it is their essence, existence, reality. So why do they describe it in such a confusing form? Do they intend to purposely baffle us? Would it not have been better to describe it in relation to receiving in the Worlds of BYA, and not to pile up so many definitions in the World of Atzilut, to which we would have to look for some kind of excuses?*

Baal HaSulam asks the question that should necessarily arise in our mind: "Why is Kabbalah written in this way? It seems to be thoroughly misleading: it tells us of what happens in the Souls as if it takes place in the worlds." Here is how Baal HaSulam answers: "The same occurs in our world. It seems to us that everything happens outside, that is why we describe our reality the way we do." In actual fact, as we begin to attain the spiritual, our perception of the world changes so that we see and feel it as something invariable, static, and gradually dissolving in our spiritual vision. But until we do feel this way, the world looks quite tangible, consisting of numerous real objects, actions, forces. Why is it all so confused?

Baal HaSulam writes:

That has in it a big secret. When Kabbalists mention the word "secret", it means that they wish to reveal something to us. This is because

in our imperfect state we cannot sense the true reality of the World of Infinity. What we feel is our present condition. The difference between our present state and the World of Infinity is called a "secret". This secret was expressed by the prophets, i.e., by the Kabbalists who have reached a certain level of spiritual attainment called "prophecy".

Here is what they say:

This has the manifestation of Divinity, of the Creator's special power, because these images create an impression that they exist outside, although in reality they only exist in the receiving Souls to show them as if the Creator Himself takes part in all the actions together with them. The Soul asks and the Creator responds, moves toward it, while the Soul advances toward Him. Why does the Creator fill the Souls with a sensation as though something happens beyond them? Baal HaSulam answers: *in order to maximally increase the comprehension of the Souls.*

When I feel that apart from my personal aspiration for the spiritual, the spiritual also advances toward me, I perceive the Creator's plan in addition to my own actions. By manifesting Himself to me, the Creator as it were is moving in my direction. In fact, He just reveals His plan to me, which I perceive as movement toward me. Thus, beside my own action, which elevates me to the spiritual world, I also receive an additional part of the Creator's mind. This is a very subtle point. If the person interprets it correctly, he or she begins to understand the Creator's thoughts in each sensation or action.

It is similar to the father who is hiding himself from his favorite little son in grief and in happiness, although he has in him neither grief nor happiness. We imagine the Creator as "Terrifying", "Cruel", "Kind", and "Loving", in all of His possible manifestations, as if He always changes. *He does that only to force his favorite son to widen his understanding, and to play with him. Only when he grows up and becomes wiser will he discover everything that his father did for him, and learn that there was nothing more than necessary for playing with him.*

The same is true with us. In spite of the fact that all of these images and transformations begin and end in the impressions of Souls, this manifestation of the Creator in our perception creates an imaginary picture, as though they all exist within Him. The Creator does that in order to maximally increase the comprehension of the Souls in accordance with the thought of creation, which is "to delight His created beings". In other words, man should acquire the Creator's mind and achieve His level.

> *34. Do not be surprised by the fact that you will find similar examples in the Creator's governance of this material world. Take our vision, for example. When we see the enormous world before us in all its magnificence, we do not see it as it really is, but only as it is perceived within us. That is, in the rear part of our brain, there is some kind of photo camera that draws everything that we see; not what really exists outside us.*
>
> *Moreover, the Creator designed our brain in such a way that, like a special mirror, it creates in us an illusion that everything we see exists outside our brain. Although what we see outside of us is not reality, we should still be grateful that the Creator made this mirror in our brain that allows us to see and to comprehend everything that is outside us. By doing so, He gave us the capacity to learn, to get complete and clear knowledge, to measure every subject inside and outside. But for that, most of our knowledge would have been non-existent.*

Why is this so? By studying ourselves and the outside world and thanks to the difference between these two states we have an opportunity to develop. Therefore, by feeling ourselves and the Creator Who is, as it were, playing and interacting with us, we not only evolve, but also acquire His wisdom, His thoughts.

> *The same is true in relation to Divine wisdom. In spite of all the changes that happen inside of the receiving Souls, they see everything in the Giver. Only in this way are they privileged to receive all knowl-*

edge and all pleasures in the plan of creation. Other than that, judge by the example. Although we practically see everything in front of us, every sensible person knows precisely that everything we see is only inside our brain. The same is true with the Souls. Although they see all images in the Creator, any researcher of the Upper World knows without doubt that everything is only within them, and not in the Giver.

There is a saying in Kabbalah: "I will know You from within myself." The time has come for us to begin adjusting our perception of both inner and outer reality. We need to realize that we exist in the absolutely corrected, perfect world, and that everything that happens around us is a result of our false, inadequate perception. By correcting it, we can also correct the world in which we live, and our existence in it. If we succeed to correct our perception of the world, we will enter the sensation of the Upper Realm and the Creator, and "The Book of Zohar" will show us how we can fill our Souls correctly.

35. The *Torah* laws forbid making any images. They even prohibit depicting nature, let alone people. This is because man should be engaged in creating inner images.

The meaning of the saying is that the Sefira Malchut, which includes all worlds and Souls, and is the root of all the Kelim, creates this picture inside itself.

The picture that we perceive in *Malchut* is the Creator's picture. That is to say, what we see in the surrounding world, in ourselves, and in what we will later see in the Upper Worlds, is basically a projection of the Creator's light on *Malchut*.

The matter does not concern Malchut as it is in its own place, but, rather, the situation when Malchut descends and spreads to the created beings, becomes visible to all of them in accordance with their perception and imagination. In other words, Malchut exists only

with regard to the receivers, and not by itself. This is the correct perception of the universe.

The Creator says: "In spite of the fact that I appear to you in your properties, i.e., in your perception and imagination, who are you going to compare Me with?" Indeed, before the Creator created the picture of the world and gave it a form, He was the only one that existed in the world without any form or image.

The person who attains the Creator in this world perceives Him as some image. In the Worlds of *Assiya*, *Yetzira*, and *Beria* we always attain His images, i.e., various forms of His manifestation in us. Afterwards, as we rise from the Worlds of *BYA* to the World of *Atzilut* and elevate the entire universe with us, we become a part of the Upper simple light.

That is why all hints that are contained in the letters, dots, or holy names are nothing but imprints of our Kelim in the Creator's simple light.

This happens because the Soul consists of 613 *Kelim*, which we have to correct. Of them, 248 comprise our properties of bestowal (*Galgalta ve Eynaim*), and 365 constitute our properties of reception (AHP). All of them can be subdivided into five parts in accordance with the Creator's ineffable Name. He projects Himself onto us in such a way that the four letters of His Name form a four-phase superposition on our 613 properties. Hence, it turns out that in whatever world or on whatever level I may be, I always expose my Malchut to the Creator's projected image. This is why man is always called "Adam", whether in the World of *Assiya*, *Yetzira*, or *Beria*. This is a kind of the Creator's prototype, which exists on the level where one can project His image on himself.

36. *At first glance, we might find a contradiction in what was said above. Earlier it was said that all the forms emanate only from the Sefira Malchut to the receivers; whereas here it is said that they come from Beria (Bina) and below.*

In reality, forms and images come only from Behina Dalet, which is Malchut. All the Kelim come not from the first Ten Sefirot - Keter, Hochma, Bina, and Tifferet - but from Malchut. However, the properties of mercy and restriction interacted in the World of correction. This means that Sefira Malchut (of restriction) ascended, and made its way into Sefira Bina (the property of mercy).

In accordance with that, from this moment on, the Kelim of Malchut became rooted in Sefira Bina. Thus, the Zohar says that the genuine roots of images (Kelim) are in Malchut. But after that, it says they are in the World of Beria, which means it results from the interaction made for the correction of the world.

In addition, the sages said: "Originally, the Creator created the world based on the property of judgment, but saw that the world could not exist, so He made his interaction with mercy". You should know that the Ten Sefirot KaHaBTuM have many names in the book of Zohar in accordance with their numerous functions.

When they are called "Keter-Atzilut-Beria-Yetzira-Assiya" their task is to distinguish between the Kelim "de Panim" that are called "Keter-Atzilut" (Keter- Hochma), and the Kelim "de Achoraim" called Beria-Yetzira-Assiya" (Bina-Tifferet-Malchut). Such a division results from the interaction between the properties of judgment and mercy.

Since the Zohar hints at the interaction between Malchut and Bina, the Sefira Bina is called "Beria." Before this interaction happened, Bina had neither form nor image, even in relation to receivers.

37. *So it continues: "...but after He had given this form to the structure of "Adam Elion", He descended and "dressed" in it. He is called HaVaYaH, which means the Ten Sefirot KaHaBTuM because the tip of letter "Yud" is Keter, "Yud" is Hochma, "Hey" is Bina, "Vav"*

is Tifferet, and last letter "Hey" is Malchut. This was done so that the Creator could be attained through His properties, Sefirot.

38. Here is an explanation of what was said above. After her interaction with the restrictive properties of Malchut, from Beria (Bina) and below, images and forms descend to the Souls. It happens not in its place, but only where the receivers are.

It is said: "He gave a form to the structure "Adam Elion", and came down and "dressed" into this man's form." Thus, man's form consists of 613 Kelim resulting from the Kelim of a Soul. Since a Soul had 613 spiritual Kelim that are called "248 organs and 365 tendons, it is subdivided into five parts in accordance with 4 letters of HaVaYaH:

- *Tip of the letter "Yud", her Rosh is Keter:*
- *From Peh to Chazeh is Hochma;*
- *From Chazeh to Tabur is Bina;*
- *From Tabur to Sium Raglin there are two Sefirot: Tifferet and Malchut.*

The Torah describes the Partzuf Adam, which represents the 248 affirmative commandments corresponding with "248 organs" and 365 negative commandments corresponding with "365 tendons." It has five parts – the five books of Torah. This is called "the image of Adam Elion", which means that Adam, in the World of Beria (Bina), where the Kelim start and continue to places where the Souls are. This is called "Adam Elion" for there are three Adamic properties in the Sefirot:

- *Adam de Beria;*
- *Adam de Yetzira;*
- *Adam de Assiya.*

However, Keter and Hochma do not have any image that can be related to any dotted letter or the four letters of HaVaYaH. Since the matter concerns the World of Beria, it is confirmed: "Adam Elion".

Always remember that the Zohar says there are no images in the place of Sefirot Bina and Malchut, only in the receivers' place. Since all these Sefirot give the Kelim garments for the Souls to attain the Creator with the help of light descending to them within certain limits in accordance with their 613 organs, we call givers "Adam" as well. However, they are the color white there.

39. *It should not be difficult for you to understand because all four letters of HaVaYaH and the tip of the letter "Yud" are the five Kelim that are always called "letters", which refer to the five Sefirot KaHaBTuM. The tip of the letter "Yud" and the letter "Yud" in the name of HaVaYaH hint at the presence of the Kelim in Keter and Hochma.*

The fact is that when it is said that "images" and "properties" representing Kelim that begin from the World of Beria and below, the matter only concerns the three Sefirot Bina, Tifferet, and Malchut, but not Keter and Hochma, from the point of essence of the Sefirot.

However, you should know that Sefirot are included in each other. There are Ten Sefirot KaHaBTuM in Keter, Hochma, Bina, Tifferet, and in Malchut. In accordance with that, we find that each of the five Sefirot KaHaBTuM has three Sefirot: Bina, Tifferet and Malchut from which Kelim originate.

From that, you need to understand that the tip of the letter "Yud" which refers to the Kelim of Keter, points to Bina and TuM that are included in Keter. The letter "Hey" of the name HaVaYaH that represents the Kli Hochma, points to Bina and TuM that are included in Hochma. Thus, both Keter and Hochma, included even

in Bina and ZON, have no Kelim, while Bina and TUM, included even Keter and Hochma, have Kelim in them.

From that perspective, Adam really consists of five parts. This is because Bina and TuM perform an act of bestowal in each of the five Sefirot, which is concealed in the name "Merkava de Adam." In accordance with that:

- *Adam on level Keter is called "Adam Kadmon,"*
- *Adam on level Hochma is called "Adam de-Atzilut,"*
- *Adam on level Bina is called "Adam de-Beria,"*
- *Adam on level Tifferet is called "Adam de-Yetzira,"*
- *Adam on level Malchut is called "Adam de-Assiya".*

40. There are ten Names of the Creator, which are correspondingly imprinted on our ten basic properties – Sefirot.

- *Sefira Keter is called Ekie;*
- *Sefira Hochma is called Yud-Key;*
- *Sefira Bina is called HaVaYaH;*
- *Sefira Hesed is called El;*
- *Sefira Gevura is called Elokim;*
- *Sefira Tifferet is called HaVaYaH (simple one, different from Bina);*

Since Tifferet and Bina are on the middle line, they resemble one another; therefore they are designated by the same name, albeit it is spelled differently.

- *Two Sefirot – Netzah and Hod are called Tzvaot;*
- *Sefira Yesod is called Chai;*
- *Sefira Malchut is called Adni.*

There is no need to memorize these names; later on we will understand how they originated. We are speaking about the ten none erasable Names. They are called none erasable because if the scribe who writes

the Torah scroll makes a mistake in one of them, the entire segment must be destroyed; it is forbidden to correct such mistakes.

What does that mean in our world? Man cannot perceive the world's picture correctly, unless his Ten *Sefirot* are properly attuned. As with a violin, one can play it only if its strings are properly tuned up. Thus, they form a certain interrelation with one another, each one of them being in its standard, correct state.

Similarly, if at least one of the Creator's Names resonates in us incorrectly, i.e., one of our properties will not be completely similar to His, we will not be able to perceive His manifestation. That is to say, being made up of Ten *Sefirot*, we perceive the Creator's action in ten of His emanations.

At the same time, when we attain all Ten *Sefirot* and completely fill them with the Creator's image, an amazing phenomenon occurs. All Ten *Sefirot* merge, the boundaries between them disappear, and they form the general, Infinite, white light of *Atzilut*, where we ascend upon attaining all the levels of the Worlds of *BYA*.

This is what Baal HaSulam writes in his "Preface to the Book of Zohar". This "Preface" deals with the limitations, which exist between us and our perceived reality. All that we experience within us is only perceived in our egoistic *Kelim* to the extent of their correction. If our properties coincide with those of the Creator, we will be able to understand and sense Him better and better. It is the same as when a radio receiver picks a certain outside wave only because its own wave contour is identical to the outer wave.

In other words, only our equivalence of form with the Creator will enable us to enter the true universe and exist in it. At the beginning, we need to do it in our 613 *Kelim*, subsequently felt as Ten *Sefirot*. Afterwards, they are felt as a single whole, the Creator's general manifestation regarding *Malchut*. When *Malchut* finally becomes similar to the Creator,

it completely merges with the light in its nine first *Sefirot*. All images fade and disappear, whereas we become one with the Infinite, white light.

41. Unless the Creator's light spreads onto all created beings by way of filling these holy Sefirot, how can the creatures be honored to know Him, and to fulfill the following: "The earth will be filled with knowledge of the Creator?"

An explanation is that the Creator tricks the Souls into believing that all the changes in the Sefirot happen in Him. The purpose of that was for the Souls to get to know and comprehend Him. Thus, the saying, "The earth will be filled with knowledge of the Creator" is going to be realized.

42. And woe to them who compare the Creator with any kind of measure, or say that this measure is in the Creator, even if it is a spiritual measure which appears to the Souls. This is especially so if it is a material measure that stems from mortal human nature, whose foundation is dust.

Although the Souls perceive all the changes that occur in them as taking place in the Giver, it should be clear to them that there are neither changes nor measures in Him. He is Divine, and it only seems to them, as it is said: "I am similar to what prophets have said."

Woe to them who err, because they will immediately lose their divine abundance, let alone the fools who see Him as an embodiment in flesh and blood, transient and flawed.

INTRODUCTION TO THE BOOK OF ZOHAR

This Introduction is one of four explanations that Baal HaSulam wrote for the "Book of Zohar" to furnish a person with an outlook on evolution, to show where this book leads, and to what goals and heights it should elevate him. In this book, Baal HaSulam researches the deepest layers of the universe. He tries to explain the properties of our reality, to unveil its depth and the extent of our comprehension of it. He tells us how we can change it and ascend to a different, Upper Reality.

Most importantly, this Introduction speaks about our active part in this process. It is very good and commendable to be simply studying Kabbalah. Yet, can we change anything with the help of this knowledge? This is where the study should lead us. This is the only aspect of Kabbalah that should interest us.

"Introduction to the Book of Zohar" is a very deep, summarizing text. While "Introduction to the Study of the Ten *Sefirot*" speaks of the person's path and the levels he ascends on his way to the Goal, this composition is an immersion into the universe. As a submarine dives into the ocean, so does the Zohar descend with us to the unimaginable depths of reality.

As the article, "The Essence of the Wisdom of Kabbalah" says, the task of Kabbalah is to reveal the Creator to the person. The Creator created man and conceals Himself to let him rise to His level. Otherwise, we would feel no need to reach out to Him, to grow and become similar to Him. The Creator is like a loving mother who teaches her child to

walk. She places him on his feet, and then moves slightly away to compel the child to make a few steps towards her. She then moves farther away to encourage him to make a few more steps and so on. This is how our children grow, and we are supposed to grow in the same way with regard to the Creator. We should always perceive His concealment as an appeal to get closer to Him.

The book of Zohar expounds the profound processes that unfold in us while we gradually reveal the Creator. This is called ascending the ladder of the spiritual worlds. Kabbalah tells the person what he sees and feels while gradually ascending this ladder of similarity to the Creator. He can only be revealed to the extent of our equivalence with Him; the more likeness there is between He and I, the better I can feel Him. Therefore, it turns out that to be similar to the Creator is the same as to feel or reveal Him.

> *1. In this introduction, my wish is to clarify issues that seem simple at first. Everyone has tried to explain these issues, and much ink has been spilled in these efforts* (throughout the history of humankind). *Yet to this day, we have not reached a clear enough knowledge in these matters.*
>
> *The questions are as follows:*

Both ancient and modern philosophers and scientists have been puzzled by them.

What questions are these? They are fundamental and critical to our essence and existence.

> *First question:*
>
> *What is our essence?*

Who are we? Are we animals or are we human? Are we intelligent beings? Do we exist or only imagine that we exist? It is quite possible that we are completely different than we imagine. In fact, when we look at

any other small animal, such as a dog or a kitten, our impression about it, about its nature, is completely different.

How can we objectively see ourselves as though we are looking from outside? What does it mean to see from the outside? Starting from where can we imagine ourselves? The question about our essence consists of many conditions.

Second question:

What is our part in the long chain of reality, of which we are but small links?

We can see that we have gone through some states. This world has gone through some states with or without our involvement. Alternatively, perhaps it exists by itself; or we somehow exist in it. Nevertheless, we see everything from the perspective of historic consequence, the cause and effect chain of reality.

Do we play any role? This chain exists for a reason, and so do we. Do we exist parallel to the chain or inside of it? Do we determine the development of this chain and its consequences? Can we influence reality or do anything about it? What is our role? The answer to these questions includes knowledge of all potential development, cause and effect, beginning and end, all the processes, all the intermediate levels, and knowledge about our potential impact in this process.

Third question:

When we look at ourselves, we feel that we are so spoiled and low that no one is more despicable than we are.

Baal HaSulam addresses here the particular inner attainment in which we can actually perceive ourselves. We can feel our insignificance and meanness with the help of the descending Surrounding Light, the *Ohr Makif*, in direct proportion with the descending Upper Light. If we

genuinely attract it with the help of the group and serious study, the Upper Light demonstrates to us the insignificance of our essence.

> *What is the actual matter here? The matter is that, in addition to the animal essence, we have something that is above animal existence. This something is called our egoism. It is based on our aspirations to wealth, honor, fame, power, and knowledge. Animals do not have these aspirations. This is called "Kina", "Ta'avah", and "Kavod" – envy, inclination to pleasures, and aspiration to honor. These aspirations bring a person to a level above the animal. Since they are above animal qualities, these aspirations and qualities are praiseworthy. On the other hand, their common natural utilization puts us below all other levels.*

Therefore, Baal HaSulam says:

> *When we look at ourselves, we feel that we are so spoiled and low that no one is more despicable than we are.*

Animals kill other animals because it is integrated in them at the level of instinct. A lion kills only in order to fulfill his small desire to be sated. However, egoism in humans is so much higher than for its own sake; humans want to destroy everyone. Consequently, the additional egoism that elevates us above animals actually makes us lower than animals.

> *However, if we look at the One who created us, we would think that we were supposed to have become the crown of everything, higher than everything, because an excellent Creator should only perform excellent actions.*

Baal HaSulam tells us here about people who can roughly imagine what the Creator, Perfection, and a desire to bestow mean.

Yet, how did it happen that a perfect Creator created such a mean being that is so much meaner than the rest? What is He like, if He is perfect? Additionally, are we perfect or imperfect? We have observed from Universal laws that imperfection does not emanate from perfection.

Fourth question:

Our mind makes us acknowledge the Creator's absolute kindness and that He only performs kindness, so that there is nothing higher than He.

Fundamentally, our mind does not agree to that. Many believe that the world is governed by a single "evil force". Kabbalists tell us about the essence of the Creator. They are on a different level of attainment. Baal HaSulam provokes us with questions that have not yet materialized for us. Nevertheless, they have been already resolved for him.

Hence, he offsets what he conceived on the upper, perfect level to our imperfect condition. He does this from the foundation of these two points where the first point is he being at the state of the Creator and another point is we at our current state. He demonstrates a difference between these states that are called questions. All our questions come from discrepancies and oppositions to his state. So he says:

Our mind makes us acknowledge (from its perception) *the fact that the Creator is all kind and performs only kindness, so that there is nothing higher than He. However, how could He create so many forms which, from the very beginning, are destined to spend all the days of their existence in suffering and grief?* (Now he is asking at our level). *If that was not done in kindness, could it at least have been done with less evil* (He created us)*?!*

Why did He create us to harm? In addition, why, even now when we are just beginning to study the path we must take in order to reach the Purpose of creation, do we see that every step of the way consists of continuous falling and rising, that the lower the falling, the higher the rising?

Nothing is comprehended unless a *Kli* has been comprehended first, a suffering, and feeling of worthlessness, inferiority, depression, emptiness, opposition to the Creator. Only then, follow the revelation of the Creator and unification with Him.

Why should it all be done this way? Why were we created inferior? Why should we comprehend perfection from our inferior state?

Fifth question:

How could insignificant, temporary, and impure forms come from the Infinite, something without beginning or end (our "final state", as conceived by Baal HaSulam)*?*

How can this be? The fifth question appears similar to the third one. He states that, "*When we look at ourselves, we feel that we are so spoiled and low that no one is more despicable than we are. If we look at the One who created us, we would think that we were supposed to have become the crown of everything, higher than everything, because an excellent Creator should only perform excellent actions.*"

Here he says something similar: *When we look at ourselves, we feel that we are so spoiled and low that no one is more despicable than we are.*

The five questions that he addresses here concern our state with regard to the Creator's. These questions can only be raised and cleared up by someone at His level as compared to ours. Baal HaSulam tells us about the discrepancies between these two levels. He wishes to explain to us why it is necessary to have this difference and how we may reach perfection. This is our challenge, to conceive where we are, where the Creator is, and how to overcome this chasm between us.

Why does he raise these questions? In this Introduction, he partially explains it, but actually, he raises these questions in order to comprehend them. During these lessons, we will discover that not only must we understand these questions while studying this Introduction, but also actualize them within ourselves and subsequently use them to climb to the level where we need to be. That is why we need to study the book of Zohar. Hence, he uses this explanation in his Introduction to this book.

2. In order to comprehensively clear all this up, in advance, we have to carry out certain studies where the subject is not a "forbidden area", meaning, the essence of the Creator. This can in no way be comprehended by our mind; hence, we have neither thought nor concept of Him. The compulsory field of research is the study of the Creator's actions.

In general, we can understand the questions: "What is the Essence?", "What is our role in a chain of reality?", and "Why are we defective, while the Creator is perfect?" and so on. So, for what do we need preliminary studies?

We need them to understand these questions accurately. In other words, we should approach them in a different way, for it is said, *"Many people (in the course of history) have attempted to disclose these questions, and much ink has been spilled"*. Yet in the end, the questions have remained unanswered.

How can we resolve these questions, find the answers, and actually become fully aware of them within ourselves? In order to look at these questions and correctly move towards their realization, it is necessary to put us in an unambiguous position with regard to them. This is what Baal HaSulam does in his studies. He says:

In order to clear all this up comprehensively, in advance, we need to make some preliminary inquiries, where the subject is not a "forbidden area", i.e., the essence of the Creator... Why is it forbidden for us to study the essence of the Creator? Further, he answers this: *...which can in no way be comprehended by our mind.*

Since we cannot comprehend the Creator's essence, we should not study it. This is unattainable for us at our current level of development. Therefore, the only thing we should do is study all that we can possibly comprehend. Moreover, perhaps, if we study what we are able to attain, we will approach the incomprehensible area, the essence of the Creator.

> Here he says: *... the Creator's essence, which can in no way be comprehended by our mind, hence we have no thought and concept about Him...and the compulsory field of research (i.e., the Creator's instruction), is the study of the Creator's actions. As we are told, "Know the Creator and serve Him"*.

If I attain Him, His actions, and His instructions, I will be adapting the correction internally. I will place myself in likeness to Him and this will be called "I perceive His actions and serve Him", work "for the sake of Creator".

It is also said, "*By Your actions I will know You*".

I will attain Him by adapting my actions to His and by becoming similar to Him. If I begin my exploration of Him straightforwardly, this will be called "philosophy." I will not achieve anything this way. I can only comprehend and attain the Creator if I become similar to Him, and then all those conditions and qualities that exist in Him will be formed in me. Subsequently, I will be able to understand His intentions, something that precedes His qualities and actions. From the *Guf* (body) of the *Partzuf* I will rise to its *Rosh* (head).

If I make my body, i.e., all of my desires, similar to all of the Creator's actions, then the inner body of my soul, my desires, the body of the *Partzuf* will be formed. The *Toch* (inner part) or *Sof* (end) of the *Partzuf* will be similar to the Creator's influence on me. This is called "nine of my reversed *Sefirot* become similar to nine of His direct *Sefirot*". It allows me to reach complete balance with the Creator and to grasp His thoughts, the *Rosh* of the *Partzuf*.

Thus we can come to an understanding of the Creator. If the person specifically acts in this manner, he reveals in his study the opportunity to ascend from the level of the creation to the level of the Creator. If we are willing to do this, what kind of inquiries should we make?

First Inquiry:

How can we see creation as something newly formed, something new, something that did not exist in the Creator before it was formed. How can anyone in his right mind understand that there is nothing that was not in the Creator? Simple common sense makes us acknowledge that. One cannot give if he does not have that which he is giving.

If the Creator creates something, it has to be within Him in some form. How can it be that something suddenly appeared from nothing, out of nowhere? What does it mean "out of nowhere"? Has He thought of this? Has He made any plans? What has induced Him to this? From where has he taken the material – thoughts, feelings, and actions to make the creation? Was there a point in Him from which it all began? How can it be if there was nothing within Him, no starting point? Should not there be a beginning? If so, how is it possible to imagine that we appeared not from Him, but from nothing?

I recommend that you stop and try to remember all I say. Do not make an inner effort to adapt the material and put everything within you on the right shelves. Please do not do this!

You should take it easy or it will not enter you. There is no need to be tense; study it freely, with love. Do not attempt to memorize anything! We cannot possibly remember anything of what we learn.

Suddenly we feel that we can only understand something new if it penetrates us from within, becomes our nature. Do not imitate the philosophers who have "spilled much ink" for thousands of years. Nothing has come out of it!

We should reproduce all of these actions within ourselves. When they become our inner properties, we will know, feel, and see it all. Otherwise, our useless attempts to sort this data will fail.

While studying try to concentrate on what we wish to achieve, where we want to be. The most important thing is not to know, but to at-

tract the light of correction, which would elevate us to these states. This is what we should be thinking about during our lessons.

By aspiring to one goal, we try to draw on ourselves the Surrounding light. To this end, we read what the author wrote while being on the high level of attainment where he is merged with the Creator. He wrote his books not to enlighten poor philosophers or us. He instructs us to "know the Creator and serve Him", to adapt His actions in ourselves and become similar to Him. The result will be as King David says, "By Your actions I will know You". This is where our focus must be. So let us stop racking our brains in vain and try activating our hearts, and most importantly the point in them.

Second Inquiry:

Can you say that, from the aspect of the Creator's almightiness, He certainly can create something from nothing, meaning something new that is not in Him?

If we say that He can do everything, then of course, He can create something from nothing, meaning something new, which is not in Him at all. Then the question arises, what kind of reality can we refer to as having no place in the Creator, but is a new formation?

Suppose that we accept our first inquiry as an axiom: yes, the Creator has created something from nothing. We are yet to come to this conclusion, but for now let us admit that we have already accomplished it. In that case, He has created something that is completely not within Him.

Then the question arises, what kind of reality can we refer to as having no place in the Creator, but is a new formation?

So what was it that the Creator decided to create, something that is not within Him and in which He felt the sudden need? Does it not follow that there is an absence of perfection in Him? That something was

missing, and now this something is in demand? Alternatively, if He was perfect before and afterwards, why has He made something new? If this is so, obviously this new "creation" has nothing to do with perfection.

Third Inquiry:

The Kabbalists say that the human soul is a part of the Creator. Therefore, there is no difference between Him and the soul.

There is a person within whom there is an animal soul, a vital force that sustains alike both animals and us. Besides this, we have a tiny particle of the Creator Himself. The soul is within us, but it is a small part from Above. When it is above, it is a small particle; when it is within us, it is already a soul.

The difference is that He is the "whole" and the soul is a "part". This resembles a stone carved from a rock. There is no difference between the stone and the rock except that the rock is a "whole" and the stone is a "part". Thus, we must ask: Although a stone carved from the rock is separated from it by an axe made for that purpose, causing the separation of the "part" from the "whole", how can one imagine that the Creator separates a part from His essence to become detached from Him, meaning a soul, to the point that it can only be understood as part of His essence?

An Axe is a *Kli*, a tool, a material force that splits a "part" from the "whole".

So what is the spiritual axe that cuts a part from the whole? Why does the carved off part remain unchanged with the same properties that are in the Creator? Does the Creator suffer form this process? A piece was cut from Him! Was that part of his perfection reduced? Is it possible that He became imperfect? Does He lack anything? What is the connection between a part (a soul) separated from the Creator and the Creator Himself? Alternatively, is this part completely detached from Him?

3. Fourth Inquiry:

Since the system of impure forces and the Klipot are so far from the Creator's purity that nothing farther remote can be conceived, how can they be emanated from the Creator, much less sustained by Him?

The Kabbalists wish to make our life easier, so they tell us everything in advance. In addition to the usual questions they ask many others, which we would never think of. Here Baal HaSulam speaks about the system of impure forces (*Klipot*) that are absolutely opposite to the Creator. He gives birth to this system of impure worlds and constantly sustains it with His purity. What connection can exist between them if they are opposite?

We say that if spiritual properties are opposite, there can be no contact between them. If they adjoin each other in some point, it means that they have one quality in which they are similar and join.

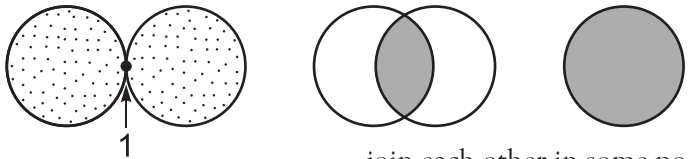

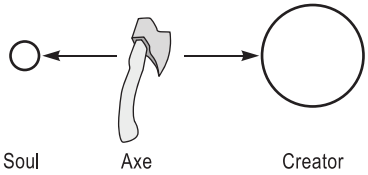

If they are partially superimposed, it means that some of their qualities are similar to each other. If they completely overlap, they are equivalent. The creation is initially opposite to the Creator and separated from Him.

This is what happens with impure forces. There is the Creator and the *Klipot*.

Klipot are born and sustained by the Creator, whereas in fact they are completely separated from each other. How can this be? The Creator creates and sustains *Klipot* while at the same time being completely sepa-

rated from them. This question demands an explanation.

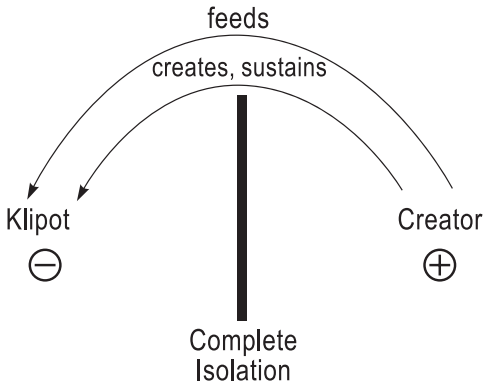

Fifth Inquiry refers to the *"resurrection of the dead"*.

Baal HaSulam says there is a state called "resurrection of the dead". We should agree upon definitions: by "the soul", we mean bestowal or the intention of bestowal. By "the body", we mean the *Guf* of the *Partzuf* or desire. By "resurrection of the dead", we mean rising of the dead bodies (desires).

> *Since the body is so despicable, it is doomed to perish and to be buried.*

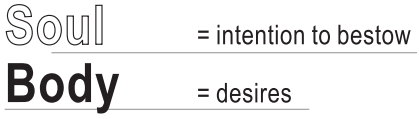

What does it mean, "doomed to perish" and "to be buried"? By the body, we mean desires from the moment of birth, because they have egoistical intentions. "Doomed to perish," means to be completely cut off from the light, become dead. The person considers his "desires with egoistic intentions" to be dead. He is neither able nor willing to use them, wants to bury them. After that, the desires go through corrections, i.e., the intention for one's own sake (which is the intention of the *Klipot*) is transformed into the intention for the sake of the Creator, for the sake of bestowal. This process is called a resurrection of the dead bodies.

The body (of desires) does not change. Only the intention does. The body itself is neutral. There is the egoistical intention "for one's own sake" or the screen that generates *Ohr Hozer* (Reflected light), the intention "for the sake of the Creator". The intention "for one's own

sake" is called *Klipa*. The intention "for the sake of the Creator" is called *Kedusha*. We need to come to the point when the intention "for one's own sake" will be dead in us. If we achieve the intention "for the sake of the Creator", that will be the resurrection.

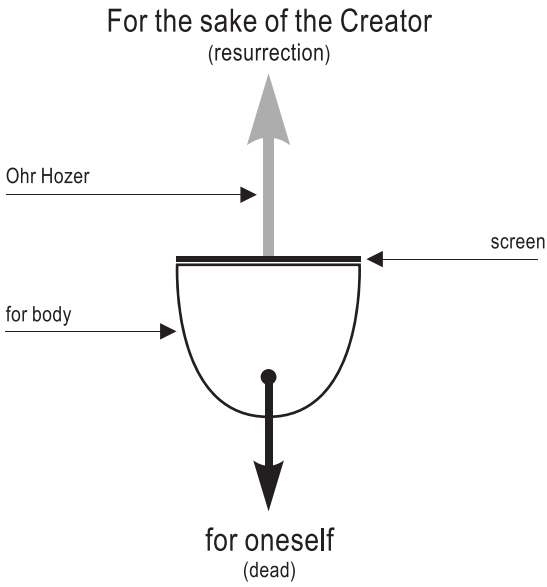

Let us look at what Baal HaSulam writes. While reading the text without commentaries, one may think of fairy tales about the resurrection of dead bodies that arise from the graves and wander around.

Why then does the body return and rise at the "resurrection of the dead"? Could the Creator not delight the souls without it?

Baal HaSulam's question concerns neither the body nor the soul, but rather the reason why we have to go through all these transformations. Why do we have to stay in *Klipot* until we consider them dead and bury them, until they are completely decomposed? We can use the body (desire) and start working on this desire "for the sake of the Creator" only after we free ourselves from the egoistical intention.

Let us suppose that I have a desire with initially egoistic intentions, everything for my own sake. This is my first state. My second state is when under the influence of the Higher Light that I draw upon myself by reading Kabbalistic texts, these desires begin to gradually leave me. I begin to feel my condition as evil and it slowly comes out of me. I sense that they (desires) are dying and reach the condition when I am com-

pletely free of them. On my next level, I begin to adopt the Creator's properties and aspire to Him. This is called resurrection of the body.

By "the body" we always mean the desire. It remains the same; nothing happens to it, only the intention changes. The body always consists of the same desires. I always have 620 desires in my body.

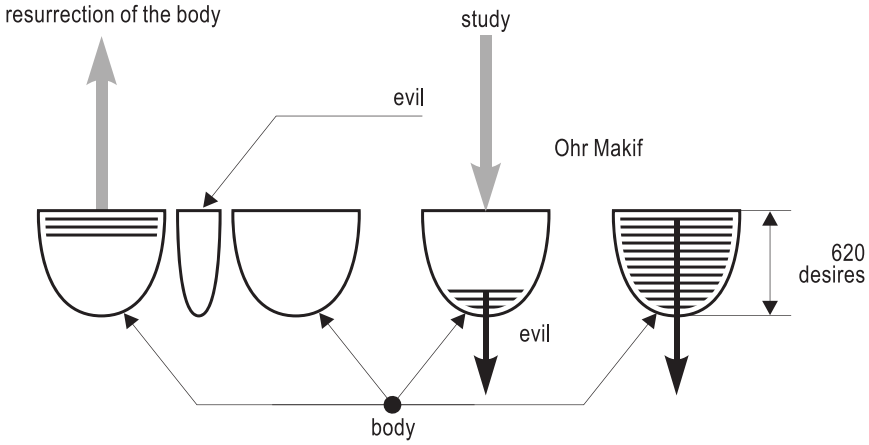

By and large, we can easily understand this. The question always arises about another matter. Why are we bound to receive bad intentions "for our own sake" to begin with? Why should we see them as bad, and then wish to be completely free of them and finally begin to acquire good intentions?

Baal HaSulam says:

Why then does the body return and rise at the "resurrection of the dead"? Could the Creator not delight the souls without it?

Why can we not receive good properties from the beginning and be one with the Creator at once? Why do we have to discover Him through bad properties?

Furthermore, the Zohar says that before the body rots entirely, the soul cannot ascend to its place in Heaven, while there are still remnants of it. That is until all intentions "for one's own sake" disappear; the soul will not be resurrected and merged with the Creator in the similarity of properties.

> *Even more bewildering is what our sages said of the dead bodies that are destined to rise with their flaws, so that they will not be mistaken for others.*

Although we say that the bodies, desires, death, and resurrection refer to intentions, one still finds it extremely difficult to perceive it correctly.

There arises a question: Why should we go through it all? Mortification of our intentions seems clear enough. Transformation of the intention "for one's own sake" into the intention "for the sake of the Creator" is clear too. The problem is different: unless the bodies remain in their flaws, we will not be able to make them similar to the Creator.

> *The Creator will then cure their flaws. We ought to understand why it is important to Him that they will not be mistaken for other bodies...*

Someone should know if the body is different or not; only after that will the Creator correct and revives it. When we reach the stage called "resurrection of the dead bodies" (our dead desires), we clearly understand that this is our body and nothing has changed in it except one thing: the realization that we rid ourselves from our past intentions and now we wish to obtain the intention for the sake of the Creator. As it is said, the Creator then cures their flaws.

> *We ought to understand why it is so important to the Creator that they will not be mistaken for other bodies that he would recreate their flaws and then cure them.*

Besides the resurrection of the body, there should be a realization of flaws. When they are dead and we have none of them left in us, we

should then retrieve them, have them manifest within us in order to give each of them up and correct it.

What does this process look like?

I initially have egoistical intentions, on which I perform a *Tzimtzum* (Restriction). I have no desire to be in any way connected with them. I get rid of them and remain empty. After the *Tzimtzum*, how can I correct them in me?

After I buried all of these dead intentions and they decomposed completely I now begin to resurrect them. I have gained strength and acquired a screen. While excavating each of my egoistical intentions from the ground I say: "Here is my true original property – the intention for my own sake. Now I will transform this intention "for my own sake" into the intention "for the sake of the Creator".

In other words, my egoistical intention comes back to life, and I correct it into a positive one, because I need to make a *Tzimtzum* on the way.

Previously all of my past intentions were 100% negative, so I eliminate them. I remain empty, i.e., I stop using any of my intentions, and let them "decay". I then resurrect them. In what form? I revive them in a negative form, although not the entire 100%. I correct just 1%, and gradually reach 100%.

1. 100% → realization of evil
2. emptiness → TA + screen
3. resurrection → from 1 to 100%
4. correction

1 – I come to the realization of evil;

2 – I remain empty, perform *Tzimtzum Aleph*.

The person must go through these stages. Resurrection of the dead should take place in him after he executed *Tzimtzum* and obtained the screen.

Let us read it again.

> *Fifth Inquiry* refers to the *"resurrection of the dead". Since the body is so despicable, it is doomed to perish and to be buried.*

This includes a complete realization of evil, of my primordial egoistical desires.

> *Why then does the body return and rise at the "resurrection of the dead"* (after I buried it and it remained empty)*? Could the Creator not delight the souls without it?*

No, He cannot.

Furthermore, the Zohar says that before the body rots entirely (until all of my desires die and rot in the ground), *the soul cannot ascend to its place in Heaven, while there are still remnants of it* (I will not be able to fill myself with the light).

> *Even more bewildering is what our sages said of the dead bodies that are destined to rise with their flaws…*

Why should I revive all of my negative desires? This seemingly returns me to my negative properties.

… so that they will not be mistaken for others. I should admit that all of them are my natural properties.

The Creator will then cure their flaws. I should realize that I would never be able to cure these flaws by myself. They can only be cured if I realize them as evil and ask the Creator for a remedy.

We ought to understand why it is so important to the Creator that they will not be mistaken for other bodies that he would recreate their flaws and then cure them (why should these desires be the same as before?).

We should comprehend the resurrection of the dead in this manner alone, and the way it should be realized.

Therefore, little by little we become accustomed to Baal HaSulam's writings and try to understand the flow of his thoughts. We just need to absorb all that we read. It does not matter how much of it we comprehend. We simply wish to be close to him. To the extent of our desire, the light will descend upon us from the level on which he explains it all.

Our will to be on that level is called "understanding", "attainment". While studying "The Introduction to the Study of the Ten *Sefirot*", we read the well-known paragraph 155. It says, "The *Ohr Makif* shines upon the person who wants to attain the higher level. Such an attainment can only be achieved if we ascend to it and become a part of that level".

When we speak about spiritual forms, objects, conditions, actions and states, let us try to be on that level, and not on the level of this world. Leave your "head" in this world. You should simply try to rise there with your desire. This effort will stimulate the emanation, the release of the Higher Light that will elevate us there. One must learn to work with the heart, not with the head.

Sixth Inquiry

Our sages said that man is the center of reality, that the Upper Worlds and this corporeal world and everything in them were not created but for him (The Zohar, Tazriya, 40).

Man is in the center of the universe.

[The Kabbalists] obliged man to believe that the world had been created for him (Sanhedrin, 37). It is seemingly hard to grasp, that for this small human...

By his material size, and by his power in this world, in this universe, man is utterly insignificant. Whatever level we take (vegetative, animal or human), he does not represent something special. In comparison with his poor nature, he is more selfish and evil. So what is his advantage?

Moreover, for what does he need this entire Universe?

Concerning man's value in comparison with the Universe, Baal HaSulam says:

> *He who grasps no more than a wisp of this world's reality, much less of the Upper Worlds, whose height is immeasurable, the Creator troubled Himself to create all this for him. Yet why would man want all that?*

Vast, endless galaxies and spiritual worlds: why is all of this necessary? If it is made for man, at some point he has to use it, manage it, and somehow establish contact with it. However, where is he on this Earth with its various cataclysms? Where is he in our small (compared to others) galaxy, in this entire infinite universe? If we take our entire universe, our world in comparison with Upper Worlds, it is a tiny disappearing particle in the Infinity.

In the upshot, man, the only intelligent, yet the worthless being in our universe, is the center of all worlds! He is destined to command them in the future. It depends on man in what condition they will be. The Kabbalists say that he is directly connected with them. Is he in this state now? For what does he need it? What does he gain from it?

Why was it created for man?

Why did the Creator make it so that the person cannot comprehend what he can gain if he rules over the entire universe and all the Upper Worlds? He feels no need of this to be happy. However, all of this is created for man. Only by using it will he achieve the ultimate state.

This is the last inquiry we have to make. If we complete this research, we will be able to answer the questions that Baal HaSulam raised

at the beginning of this Introduction and understand why we need the Book of Zohar. This is only the Foreword to the book.

Afterwards, while reading the Book of Zohar, we will know what we should do with the help of the book in order to attain all of these states.

> *4. In order to understand these questions and inquiries, one should start by looking at the end, i.e.,, at the purpose of creation. For nothing can be understood in the middle of the process, but only at its end.*

This is a necessary condition. If we want to understand something, we should be sure to know what is going to be at the end. Yet how can we know this? In our world, we do not know about any state beforehand. Could we possibly harm ourselves if we had known the outcome in advance? How could we do anything if we had not anticipated some benefit?

Our problem is that we never know the end in anything. The only thing we know in this small animate world is to give advice to our children: "do this, don't do that". However, they do not listen to us. In our life, we cannot see the end of the next level or its consequences. We normally act without listening to others, and our children do not listen to us, even though we know exactly the right answer. In addition, the entire humanity does the same.

How can we agree with this thought of Baal HaSulam: *in order to understand these questions and inquiries one should start by looking at the end of the action, i.e., at the purpose of creation.* The purpose is the result for the sake of which the creation was created.

> *For nothing can be understood in the middle of the process, but only at its end.*

This is true. The Creator looks at us from "the end of creation", not from its beginning.

He conceives all of His with regard to us and draws us closer to Himself. That is a perfect approach. I am unable to do that in our world. If I only knew in advance the results of what I am doing now and could make corrections to improve it; if I could know the result and see that I should not wish it, there would be nothing better. Yet how can I achieve that?

"The Study of the Ten *Sefirot*" describes in the following way: our spiritual advancement depends on the condition called *"Olamcha Tireh be Hayecha"* (lit. You will see your world in your life time).

It is said: "will see," and not "will receive". Even on this level, the person can see the future world (his future state) from afar. When he does, he can justify his path, receive energy, understanding and strength to rise above his egoistical desires, to acquire "the desire to bestow" and to work on his correction.

"Foreseeing the purpose of creation" and planning your actions and steps from that level is a compulsory condition. Without it, we will never make any correct move and our spiritual life would be exactly the same as our life in this world. The spiritual life does not tolerate things like that.

Every time I find myself in an initial position, I am obliged to ascend to the next state "plus one", to the next level. I have no clue how to do this and I do not know what my condition is going to be pertaining to this level. I need to see it in advance (1), and after that decide upon my actions (2). Only then can I work on it (3). This is the only way to do things right.

If I commence to act without knowing my next state, it will always be fallacious, because from the level I am on now, with my intellect and knowledge, I cannot possibly know what is on the next level, because it is higher. In the initial position, everything that I have in me is opposite to this level because here I am a big egoist. There I am a big altruist, but I do not desire it at all.

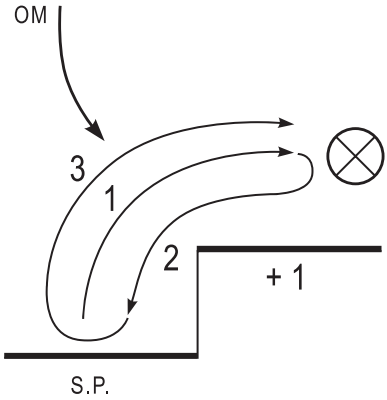

Based upon the prerequisites, principles, and desires that I have in me I cannot imagine my future. It is so opposite to me that whatever I imagine as being there is unattainable. My nature would not allow me to do this. However, even if it did, I would not aspire to it. I would keep away from it.

That is why I somehow need to see my next level. I need to understand and accept it inside of me. I should ask the Creator to help me from Above, to give me the *Ohr Makif,* so that in my third action I would move up to a higher level.

If I do not do that, I would advance in the spiritual world in the same way as in our world, making unsuccessful attempts all the time. Every next step of mine would be less successful then the previous one. Instead of ascending, I would go down more and more. Therefore, Baal HaSulam writes:

> *One should start by looking at the end, i.e., at the purpose of creation. For nothing can be understood in the middle of the process, but only at its end. Moreover, it is clear that there is no act without purpose, for only the insane can be found to act purposelessly.*

People always act with a purpose, so if I wish to ascend spiritually, this should become my purpose. I should acquire new strength, intellect, and properties, which I do not have. I cannot do this with my present properties.

I know that there are "know-alls" who scorn the method of Kabbalah (who believe that they know better ways), **saying the Creator created reality, but then left it to the mercy of fate;** *because of the worthlessness of the creatures, it is not fitting for the exalted Creator to watch over their petty*

little ways. Had the Creator left me here, I would have never been able to rise to the next level. Why?

> *Indeed, without knowledge they have spoken, for it is not possible to comment on our nothingness and lowliness before we decide that we have created ourselves with all our tarnished natures. But while we decide that the Creator, who is perfect in every way, is the one who created and designed our bodies (our properties), with all their admirable and contemptible attributes, surely from under the hand of the perfect worker there cannot emerge an imperfect act, since each act testifies to its performer. What fault is it of a bad garment, if some no-good tailor made it?*

Of course, this is the tailor's fault. If we have some bad properties, it is clear to us that it is the Creator's fault. Here Baal HaSulam offers us a parable from the Talmud (*Ta'anit* 20).

> *This is a tale of Rabbi Elazar, the son of Rabbi Shimon, who came before a most ugly man…*

Rabbi Shimon wrote "The Book of Zohar". His son was one level higher than Rabbi Shimon was. Having reached the level of his father, he found an even uglier, lower level in himself. It was so ugly that he could not help saying (to himself)**:** *"You are so ugly!" The man replied, "Go and tell the craftsman who made me – how ugly is this instrument you have made".*

If you have a grudge against some of your properties, turn to the Creator. He is the One who created them and He is the One who would correct them.

> *Hence, those who claim that because of our nothingness and lowliness, it is not fitting for Him to watch over us, and therefore He has left us, do nothing more than publicly display their ignorance. Try to imagine, if you had met some man who would create creatures precisely so that they would suffer and agonize their whole lives as we do. Not only that, but he cast them behind his back, not wanting*

even to look after them, to help them a little. How contemptible and low would you regard him? Can such a thing be thought of Him?

The paradox we see here remains a paradox so far.

5. Therefore, common sense... (Baal HaSulam tells us about it from the level he reached) *dictates that we grasp the opposite of what appears to be on the surface...*(what can be seen with the naked eye) *and decide that we are truly noble and worthy creatures...*

Indeed, we are so huge, so great, we can rule over our entire world and the spiritual worlds that are in absolute harmony with the Creator, in complete likeness with Him. We are truly in this state, but we feel just a tiny part of it that is called "this world". Indeed, we are now in a perfect, great state.

There is no end to our immeasurable importance; we are actually worthy of our Maker. For if you wish to find faults in our bodies, then behind all the excuses that you give yourself, it falls only on the Creator who created us and the nature within us. For it is clear that He created us.

He also knows all the ways that stem from our nature and the attributes He created in us. It is as we have said that we have to contemplate the end of the act. Then we will be able to understand it all. As the saying goes: "Do not show a fool an unfinished work".

Because of our lessons, you will see the answers to all the inquiries and questions and all that will be left for you to do is realize it all. I hope that it will be a result of our studying. What is necessary for that? I repeat, by no means should you consider Kabbalah as a usual science. Though Kabbalah is a science, it instructs you how to correct yourself and achieve eternity and perfection.

This is why the work of your mind is insufficient. You ought to desire your own changes with your heart and be on the level where Baal HaSulam is. He is teaching us now from that high level.

Question: I see my defects and try to correct them. I turn to the Creator, the only One who can correct them. I understand the method. The question is how can I speed up the process?

Everything you do is correct and, by the way, you actually do nothing. Why? It is because eventually, under the influence of suffering, and of contemplation, you would have found it necessary to turn to the Creator.

Our problem is in shortening time. In the chain that we should pass, we can only control time. All we can do is speed up the process with the help of a group. You need additional forces to turn to the Creator, so that the Creator would correct you more intensely.

This additional strength can come from your friends, who have the same purpose and agree to interact with you to join all forces to turn to the Creator. This is the only means available, and without it, you cannot accelerate your development.

In the end, the realization of all our actions comes to one thing: how to make our group more direct, more serious, and more intense. Strive to make your friends from the group like fighters who are always standing for our idea, for the Goal. You will then see how many states you go through in one day and you will have enough strength to do that. In just a few weeks, you will not recognize yourself. You will reach much higher levels!

It depends on all groups and on each separate group. Every group will get as much as it puts into the whole process.

Question: Can I see the next step?

I can see it, but only in a way that seeing it would not affect me negatively and I would not wish it selfishly, for myself. How can I adopt the next spiritual level in order to receive strength from it, to have the method of correction so that it will not obstruct my personal ascent? I want it to remain in me, as my own properties, as if I create this next level

within myself. After all, I need to become similar to the Creator. This similarity means creating me on the next level, giving birth to myself.

To this end, I need to get the material for my birth from the next level. It means desires and strength to turn them into properties of bestowal. I am still very small, but I acquire my spiritual form. I can only obtain this from the *AHP* of the higher level. Hence, we perceive the *AHP* of the higher level in different variations; now luminous, now devoid of the light. We should stick to it, because it is our Creator. This is how we see Him. We should constantly cling to Him like a leech regardless of how bad or good, repulsive or attractive He may seem in our feelings; we simply must hold on to Him all the time.

A group can play a very important role in this. It always reminds me of what I need to do. I need a group alarm clock. This is not the kind of an alarm clock you carry on your wrist and fail to pay attention to. If your group were constantly thinking about it, you would always remember the goal and aspire to it. This way you would hold on to the *AHP* of the higher level so fast that it will pull you in against your will.

There is no other alternative. Our main task is to overcome this first level, because reaching it means crossing the *Machsom*. Afterwards, we already begin to feel the Creator. This is a very different kind of work.

Only group work can help, when all its members constantly strive to stay on this higher level. It does not matter how we imagine it. We should be obsessed with the Creator; only this will lead us to the Goal.

Question: Why did the perfect Creator have to create something? Was it perhaps in order to achieve even greater perfection?

He did it to bestow.

Question: How can we see our future state? Without seeing, there is no ascent, yet we cannot see!

We should accept it without seeing, because it comes from the Creator, not because we see and like it. In other words, we should ac-

cept it in our vessels of bestowal, in the intention "for the sake of the Creator", because He desires it. We need to ask for strength to accept it without seeing.

Question: My next level is opposite to me. Does it mean that what I can "see in this life" happens to be just a tiny part of the level closest to my properties? Otherwise, it will repel me and not attract me.

This is precisely why the revelation of the *AHP* of the higher level is defined as a spiritual downfall. If the person realizes that, he immediately finds strength to master this *AHP*.

> *6. Our sages said: "The Creator created the world for no other reason, but to bestow delight upon His creatures (i.e., the sages, who attain the Creator, know His thoughts). Here is where we must place our mind and heart, for it is the final aim of the act of the creation of the world.*

Baal HaSulam says that one sentence "*The Creator created the world to bestow delight upon His creatures*" contains the thought, the act, and the end of the creation. Apparently, that is why he suggests that we should reflect on this phrase. What he actually means is that at the beginning, in the middle and at the end of all the actions that take place in the world, however noble or mean they may seem, on all their levels and in all their combinations, they pursue only one goal: to bestow delight upon the creatures. There is no other motive in any of the Creator's actions.

> *In addition, we must bear in mind that, since the thought of creation is to bestow to His creatures, He had to create in the souls a great amount of desire to receive that which He had thought to give. For the measure of any delight depends on the measure of the will to receive it. The greater is the will to receive, the greater the pleasure, and the lesser the will, the lesser the pleasure from reception.*

We know it from our own experience in this world. I may sit at a table beautifully laid with most exquisite delicacies, but I can enjoy it

only to the extent of my desire. Therefore, we say that the Creator's light fills the entire creation. We are inside this ocean of light, and we shall feel it only in our desire for this light, for its property, for the delight of bestowal.

It is quite natural that if we do not feel anything now, it means that we have no desire whatsoever for this light of bestowal. Nevertheless, the Creator preinstalled in us an enormous desire to receive delight perfectly matched to His desire to bestow.

> *Therefore, the thought of creation itself dictates the presence of an excessive will to receive in the souls, to fit the immense pleasure that the Creator thought to bestow upon them. For the great delight and the great desire to receive must go hand in hand.*

> *7. Once we have learned that, we have come to understand the second inquiry to its fullness, and with complete clarity. For we have learned what is the reality that one can base clear decisions on, that is not a part of His essence, but constitutes a new creation. Now that we know for sure that the thought of creation is to bestow to His creatures, He necessarily created a measure of desire to receive from Him the bounty and delight that he had planned for them. Thus, we see that the will to receive certainly was not a part of His essence before He had created it in the souls, because He can receive from no one. He created a novelty that is absent in Him.*

> *Along with that, we understand, according to the thought of creation, that there was no need to create anything more than the will to receive. For this new creation is sufficient for Him to fulfill the entire plan – to bestow delight upon someone (if this someone exists as a will to receive pleasure). Since the Creator's desire is to bestow delight, He is in need of a will to receive delight. We happen to represent this will.*

However, all the filling in the thought of creation, meaning all the benefits He had planned to render us, stem directly from His essence. They are emanated from His very first thought – to create beings and bestow delight upon them.

He has no need to recreate them, since they are already extracted from the great will to receive that is in the souls. Thus, we clearly see that the whole matter of the renewed creation, from start to end, is only the "will to receive".

This is all we can imagine, except the perceived pleasure, i.e., the Creator Himself. Consequently, whatever or whomever we may speak about, on any levels of development (still, vegetative, animal and human nature), whether fields, bodies, emanations, spirits, or anything that exists in our world and in all the others (from tiny insects to vast galaxies), be it information, force, plasmic or other forms of creation – they are all created and constitute no more than a desire to receive pleasure.

There is nothing like it in the Creator; He made it out of nothing, sustains and fills all. Our life is but the Creator's microscopic filling. We are filled with one billionth of His light and we call it our life.

If we perceive Him clearer, we will feel Him, not what He emanates. We will then define ourselves as being in the spiritual world. That is, all that happens in us is a result of our sensation of the Creator. We should never forget about it, because our life, thoughts and everything good or bad in our hearts and minds is no more than the sensation of the Creator.

Therefore, if we wish to change our state, we just need to change our connection with Him, reach a different level of contact with Him.

8. After the previously mentioned, we have come to understand the third inquiry. We wondered how it was possible to say about souls that they were a part of the Creator, like a stone that is carved from a rock. There is no difference between them except that one is

a 'part' and the other is a 'whole'. It seemed strange: it is one thing to say that the stone that is carved from the rock becomes separated by an axe made for that purpose, but can you say that about the Creator's essence? In addition, with what were the souls divided from His essence and excluded from the Creator to become creatures? From the above we clearly understand that, just as an axe cuts and divides a physical object in two, so the spiritual change of form divides it in two.

If a certain property of mine begins to change with regard to another property, this transformed attribute instantly (to the extent of the inconsistency between the two properties) begins to move away from the original one and may even become opposite to it. This is how the souls are separated from the Creator.

That is, the Creator originally created a desire, filled it with Himself, whereupon it started moving farther and farther away from Him, until it became completely opposite to Him.

For example, when two people love each other, we say that they merge with each other as one body. When they hate each other, we say that they are as far from one another as the east is from the west. However, it is not a question of near or far in this case.

We define people in our world as close or distant to one another by the proximity between their bodies. On the other hand, we may speak about affinity or estrangement between the souls.

Here the matter concerns the equivalence of properties, when each loves what the other loves and hates what the other hates (i.e., if they refer to all of their qualities in the same way), they become lovers (similar in their properties) and merge with one another. If there is some change of form between them, meaning that one of them likes something that the other hates, then to the extent that they differ in form, they become distant and hateful to one another. And if, for

example, they are opposite in form, meaning that everything one likes is hated by the other, and everything he hates is liked by the other, they are deemed as far away from each other as the east is from the west, meaning from one end to the other.

There is not a single common property that would connect them. No contact is possible unless these properties partially coincide. Sometimes people quarrel, then they make up. This way they test the contact between them, share various properties, both similar and dissimilar.

If they are opposite, there is not even the slightest chance for a contact. Such is our initial contrast with the Creator today.

The revelation of the Creator within us is the purpose of our studies.

9. Thus, in spirituality, the dissimilarity of properties acts as an axe in our world, dividing the material. The degree of divergence is determined by the measure of dissimilarity of properties.

I need not pay attention to anything else - neither to my parameters, nor to the parameters of the Creator, nor to any additional conditions. I should think only of one thing: "How can I more closely resemble Him? To that extent I shall discover Him and I shall feel His filling in me. In that measure I shall receive the sensation of pleasure, light, life, eternity, and perfection".

And from here we will understand that, since the [egoistical] desire to receive pleasure is inherent to souls, and as it is already discovered by us that this property is not completely present in the Creator, we can conclude that precisely this dissimilarity of properties (egoistical desire to receive pleasure), which the souls acquired - acts as an axe, separating them from the Creator. Therefore, it is through this difference of properties that the soul separated from the Creator and became to be known as "created".

Until the soul feels its complete separation from the Creator, it is impossible to speak of the existence of creation. At that point, it is still simply the desire to take pleasure, which has not left the Creator and was not separated from Him to become something existing quite independently. Therefore, looking at the world around us, at the 7 billion "homo sapiens ", we cannot say that these are creations (and even more so, we can neither say that about the inanimate, vegetative, and animal levels, because they do not have a sensation of contrast to the Creator).

At present, we also lack this property, this analysis. The first thing we must accomplish is this so-called "comprehension of evil" (*Akarat HaRah*), as it is the comprehension of the polar inverse to the Creator. This is where the creation begins. As soon as we reach it in all our primordial properties, we shall feel, together with the property, how opposite it is to the Creator. Then this property is discerned as independent, completely remote, cut off, chopped off from Him with this axe (this change from the Creator). It therefore already considers itself the creation.

> *However, everything that souls attain from the light of the Creator is received from the essence of the Creator, from what is existing. In the light of the Creator that is received in the Kli (the soul, the will to receive), there is no difference from the Creator's essence. In fact, it comes directly from the Creator as from something existent. The entire distinction between the souls and the Creator's essence is no more than that the souls are just a part of the essence of the Creator. That measure of light received inside of the desire to take pleasure, (that part which was torn off from the Creator since I am not completely similar to Him), separates from the Creator by a dissimilarity of properties, takes the form of being separated from the whole, and is referred to as a soul. In fact there is no difference between them except that one is the whole, while the other being its part, is as a stone chiseled from a rock.*

Ponder upon the depth of the above-mentioned, since it is impossible to explain further this exalted matter.

Nonetheless, we shall try to add a few words regarding the matter.

The most harmless perception about creation is to perceive ourselves existing in the most perfect final state, because that is the only thing created by the Creator, the only one in which we exist. It is only for us that the perception is the final state, as though there were an initial state and an intermediate state. Actually, it is the only existing condition. That is, when the Creator conceived to create creations, His idea instantly became action.

The fact that we are inside of the Creator, completely filled with the light of Infinity, is a concealment. Actually, this is our natural, unique, and true condition. If this is how we perceive it, then another relationship becomes clear - how to discover the measure of connection between us. I am in a static condition completely filled with the Creator, and what separates me from the Creator (prevents the feeling of closeness to the Creator) is my egoism, my internal desire, which is opposite to His desire. Only to the degree in which I can change my internal desire, my direction, will I at once start to feel the Creator, to feel myself as filled with another kind and measure of life.

The small measure of the sensation of the Creator which is in us, named "*Ner Dakik*" ("*Ner*" - "candle", "*Dakik*" - from a word "*Dak*" - very thin, minute part), is a portion of light that enables us to exist in the biological, animal state we are in.

If we can change a measure of light in us, we cardinally change our life - it takes life to the next level, and the greater measure of light in us, the higher the level. The only thing we should do is to let the light that is in us do its work, open ourselves and let it shine in us. We can facilitate this process only from our attitude to the Creator, from our likening to Him. Therefore, ascending spiritual levels is no mechanical

movement. Rather it is an inner increased likening to the light, a sensation of a full, perfect, and eternal life.

One should not merely receive that small particle of light that only supports the animal condition of existence. Rather, we should receive the large portion of light that would sustain one in a condition of life above the biological body; that is the challenge to us.

The following step, the next portion of the light that we receive, will already be spiritual light, and it will already take us on a level of spiritual existence. That is what one should imagine clearly today.

> *10. Now the opportunity presents itself to understand the fourth inquiry. How is it possible that the system of impure forces and Klipot come from the purity of the Creator? Since in fact it is extremely distant from His purity, how is it possible that the Creator would fill and sustain it?*

Moreover, we can imagine the worlds from top down, *AK* (the world of Infinity), then *Atzilut*, *Beria*, *Yetzira*, *Assiya* (the pure worlds) and *Beria*, *Yetzira*, *Assiya* (*Klipot*). The *Parsa* is under the world of *Atzilut*, and our world is under the *Klipot*. That which enters from *Malchut* of the world of *Atzilut* through all the worlds and comes to the impure worlds, refers to *Ner Dakik* (a small candle, a small luminescence). When the *Ner Dakik* descends to the *Machsom* and reaches us, we receive what is referred to as "our life".

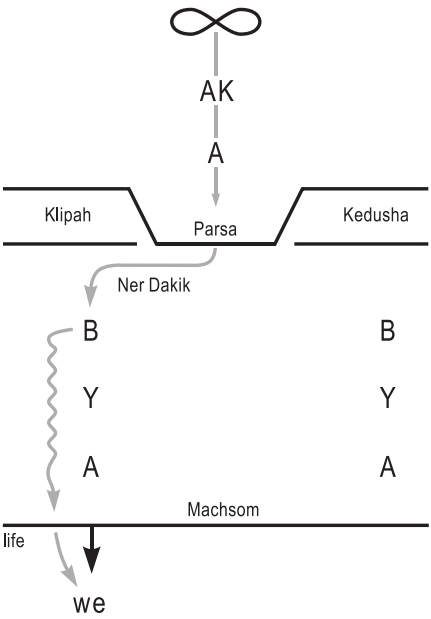

That is, all that fills, supports, revives and pulls us forward in our world, we receive through the system of impure forces.

Baal HaSulam asks, "How can it be that a property at such a spiritual level as the Creator's - complete bestowal - creates impure desires, including us, who are the lowest, and the most insignificant of them? Not only are they created by Him, but He also fills them, albeit with small light. Furthermore, He constantly sustains them and maintains contact".

Let us clarify the question; How can it be that the Creator acts this way? This question arises from the point of view of our previous definition. If we say that in the spiritual world such categories as merging, separation, rapprochement, and remoteness occur to the extent of the similarity of properties, it means there is no connection between the Creator and this system, since the system of impure forces is absolutely antithetical to the Creator. So how could He have created it?

Suppose there was a non-recurring act of birth. However, there is no such concept in the spiritual, since everything exists there permanently, (i.e., born, filled, and sustained permanently). This is unlike our world where there is an event of creation after which the body exists and subsequently dies. It exists and dies precisely because the act of creation has ended. In the spiritual world, it is different. Everything that occurs there is constantly sustained, and therefore eternal. All actions exist constantly at all levels.

Therefore, if the Creator has created impure forces, sustains and supports them, this would contradict the previous conclusion. How is one to reconcile this?

> *First, it is necessary to understand the essence of the system of impure forces and Klipot. Know that the huge desire to receive that we spoke about is the essence of the created souls. This desire is ready to receive all the fulfillment that is in the plan of creation; and, it*

does not remain in the souls in the same form, for if it remained in them permanently (in a form which is antithetical to the Creator) the souls would be forever separated from the Creator. This difference of properties would forever cut them off from the Creator.

To correct this initial remoteness from the Creator, He has created the worlds and has divided them into two systems: the four pure worlds of ABYA and the four impure worlds of ABYA.

Moreover, He has positioned the soul between them.

In our ascent, we constantly choose the middle line - the overlapping of pure and impure forces. The soul ascends to the Creator precisely on this middle line.

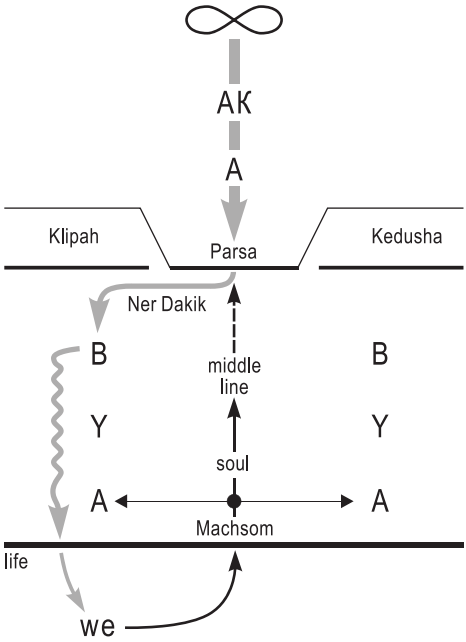

Having created the system of impure and pure forces, this initial huge, impure egoism opposite to Himself, He also creates a system with which we can transform this egoism - having retained all the same desires and only having corrected their intention. Therefore, it turns out that, while ascending the middle ladder from one level to another between the two systems of pure and impure forces (egoistical and altruistic), we choose how to act.

We take from the egoistical system, from our essence, whatever we can, to adapt all our desires to the Creator and to ascend.

Let us consider a simple example.

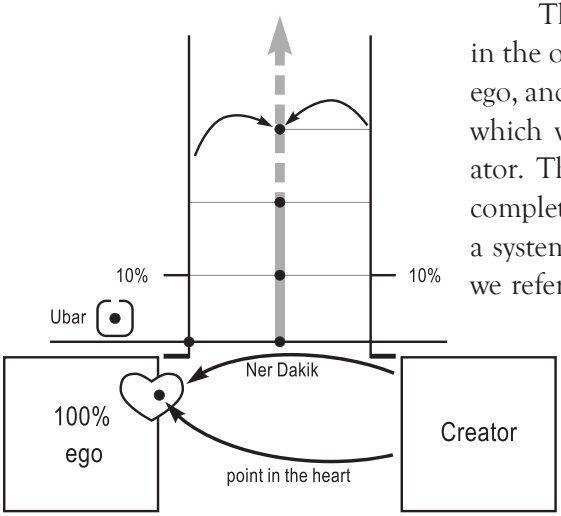

There are two systems: "I" in the original form - an absolute ego, and a system opposite to me, which we agree to call the Creator. They are opposite and are completely divided. Between us is a system of communication that we refer to as the system of pure and impure forces.

What does it give me? To exist, I receive from Him only a small portion of the light, the *Ner Dakik*. Besides, I receive from it a so-called point in the heart. By receiving *Ner Dakik,* I revive my heart.

Having received a point in the heart, after a number of efforts, I arrive at a certain baseline level. On this zero level called "*Ubar*" (embryo), one can compare himself to all the properties of the Creator only as a tiny point. It is in the middle of these properties, and it signifies that everything that I can attach to the Creator's attributes is no bigger than a point.

If I can take 10 % of my desires and assimilate them accordingly to 10 % of the Creator's desires, then the midpoint between them will be my next level. And so on. That is, I always ascend along the middle line, where I compare my egoism with the properties of the Creator, until I completely work through 100 % of my desires. Only then do I achieve 100 % likeness to the Creator.

It transpires that the system of pure and impure forces has neither bad nor good in it. It only exists relative to the observer who needs these

graduated levels of his own comparisons, associations, unions (exact terminology is unimportant) with the Creator. Such an internal system exists in me for this sole purpose. These worlds do not exist outside; they are the essence of my internal structure.

With the help of such levels – these thresholds of sensitivity – one feels either more remote from the Creator or closer to Him. One cannot sense a half or a quarter of any level. Internally one is graduated in such a way that one feels only certain threshold changes in sensations, and they are referred to as steps of the worlds. Naturally, these are inside the person, for nothing exists outside. In general, we do not know what exists outside; hence, it will never exist for us. We address only that which is present inside us. This is what we feel; it is our world, our life.

> *Therefore, Baal HaSulam says that the Creator has created egoistical desire to receive ...and He has given over to the system of pure worlds His property to impart, and has withdrawn from them the desire to receive for the sake of oneself, and has given it over to the system of impure worlds. As a result, this system became completely separated from the Creator and from everything pure.*

> *The Klipot are, therefore, referred to as dead and so are sinners (we, who are under them), because our desire to receive, which is opposite to the Creator, does not allow the light of a life, the light of pleasure, to manifest itself in us (therefore we only experience a small portion of this light's influence upon us, namely our animal life). In addition, we are extremely remote from the Creator, as there is no trace of a desire to receive in Him, only the property of bestowal. However, in the Klipot (and in us), there naturally is no concept of bestowal; there is only a desire to receive, the desire for selfish gratification.*

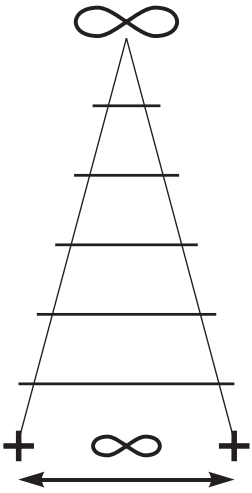

Our spiritual separation from the Creator begins with a small difference of properties with the above and ends up as a complete opposition.

We emerge in the spiritual worlds and then gradually diverge. At the level of our world, we are completely and indefinitely opposite to the Creator. By bridging the chasm between the Creator and the creation, we reach the Higher Infinity, boundless sensation of the Creator.

11. The worlds descended to the level of this world's reality, i.e., to the place where the body and the soul exist. This is the time of being uncorrected and the time of correction. The body is a will to receive, which stems from its root in the thought of creation. While passing through the system of impure worlds, it remains under the influence of this system until its correction begins.

As you know, in Kabbalah the body the body of the *Partzuf* means a will to receive pleasure. As a rule, the Kabbalist will interpret the body as the *Kli* and the soul as the light.

Quite often, both the light and the *Kli* are implied by the word "soul", or sometimes the word "soul" is offhandedly used as the *Kli* without the light. However, normally, while studying our higher spiritual states above the level of this world, we should never think about our biological body, because it is in no way connected with our soul.

All of our properties and desires, all that we can use to influence our soul and our spiritual advancement have nothing to do with our body. The powers we wish to develop in ourselves are not biological; they are spiritual. We must receive them from Above, for only then will we be able to help our soul to ascend to the Creator. We cannot influence the state of the soul by our animal properties.

Therefore, man's properties are quite irrelevant. He may be healthy or sick, intelligent or mentally retarded, or he may possess any character traits. This does not matter at all. Nothing of what refers to our physical

body, nothing we may characterize in man as his human property concerns the spiritual. It neither affects our inner egoistical desire, which is opposite to the Creator, nor the revelation of the light in us.

In order to expose my soul, my inner part that is yet non-existent in me, to such an influence, I need to acquire new *Kelim* that would help my soul to grow and enable me to reveal the Creator in it.

The instrument for the development of my soul is called a screen. I should receive it from Above. I cannot achieve the goal with the animal properties I possess today.

The comprehension that I cannot use the instruments at my disposal, i.e., my mind, will power, even my great desire and total inability to change spiritually, are referred to as the realization of evil, awareness of the insignificance of my own nature. It is not evil in itself; I consider it faulty because it prevents me from discovering the Creator and merging with Him.

In fact, it cannot be regarded as evil; "the realization of evil" is merely a definition. When I reach this state, I really discover a miracle. I see that there is Someone I can turn to, that I can receive the Creator's power – the light, which corrects me by endowing me with a screen.

On the one hand, the sensation of my own insignificance is called "the realization of evil", on the other hand, it leads to the reception of a screen from Above.

Here is another definition demonstrating the absence of evil. The Kabbalists call us sinners because we exist under the system of impure forces. Actually, we are not sinners at all. How can we possibly sin, if we are absolutely unaware of it? In other words, this name is used in a purely figurative sense.

> *The worlds descended to the level of this world's reality, to the place where the body and the soul exist* (the Kli constitutes the impure, egoistic desires, the body and the soul are some essence, a

tiny particle of the light, a point in the heart, the nucleus of the soul). *This is the time of being uncorrected and the time of correction* (in our world we perceive the levels of correction as a temporal factor).

Because the body, which is the egoistical will to receive, is extended from its root in the thought of creation (from the Creator – Yesh mi Ayn, something from nothing), *through the system of impure worlds, and it remains under the influence of that system for the first thirteen years, which is the time of corruption.*

What does it mean "the time when a person remains under the influence of the system of impure forces"? This refers to thousands and thousands of years, when we pass through certain unconscious corrections in our consecutive incarnations.

From 13 years of age and on... That is, when the desire for the spiritual ascent begins to manifest in man *through commandments*, i.e., with the help of correction of his desires. We have 620 desires within ourselves. Of course, we do not understand them at this time. Where are these desires? Perhaps we can count 10 or 20 desires, but certainly not 620. Later on, we will discover that the correction of each desire from the intention for one's own sake to the intention for the sake of the Creator is called fulfillment of the Creator's commandment.

If man observes it, he begins to purify his will to receive, and slowly turns it into the desire to receive delight for the Creator's sake. Thus, the upper soul descends from its root in the thought of creation, passes through the system of pure worlds, and "dresses" in his soul.

What does it mean? *Thus the upper soul* (i.e., the true spiritual light) *from its root in the thought of creation passes through the system of pure worlds* (begins to manifest in us through the system of our gradual corrections). By correcting ourselves, we build our pure *Kli*. The light that will be revealed in it already fills it, but we cannot feel it yet.

This is described by the words: *It passes through the system of pure worlds and "dresses" in his soul. This is called the time of correction.*

There is a preliminary period called the uncorrected state that lasts until the person receives the point in his heart. It starts pushing him towards the spiritual. From this time on the period of correction begins.

> *Thus, man ascends and attains the levels of the thought of creation in the Creator's Infinity, until he can turn his desire to receive for himself into the desire to receive for the sake of the Creator.*

Man gradually receives new portions of the correcting light. With the help of this light, he gradually reveals his soul and the degree of its similarity to the Creator determines the extent of this revelation. In other words, as much as he can create the screen within himself, so can he reveal his soul, his *Kli*. Man feels the light inside of this *Kli*. This is what Kabbalah defines as man's degrees of similarity to the Creator, the levels of his spiritual ascent.

These levels help one another: the lower one helps the higher one, and the higher one helps to reveal one's soul completely with the emerging of the Upper Light in it.

> *Man's properties become equivalent to the Creator's, since reception for the sake of giving is a "pure" form, a bestowal.*

What is a revelation of the *Kli* and the light that fills it? If I wish to reveal and feel this light not for my own enjoyment, but to please the One Who filled me (when I see what delight my revelations bring to Him), then my attainment will be considered bestowal and will take place.

Man achieves complete merging with the Creator... Where does he achieve it? Inside of what he reveals. There he discovers himself, his *Kli*, his intention and the Creator who fills him. He no longer needs to look at the Creator and reveal the *Kli* – now he sees both himself and the Creator within this common thought.

Man achieves complete merging with the Creator, because the spiritual merging is nothing but equivalence of properties. Our sages asked, "How can one merge with the Creator?" – and answered their own question: "By merging with His properties".

In other words, it can be expressed this way: "I will know You from my similarity to You". That is, if I gradually reveal the Creator in accordance with my growing similarity to Him, then I will finally become exactly like Him. It turns out that the Creator's revelation, similarity to Him, correction of the *Kli,* and reception of His light are the same action.

Because of this, man discovers that there is no division between him, the action he performs and the Creator. All of this is a single, undivided whole (as if a vessel is one thing, the light filling it is another, the reaction of the vessel to the light, and that of the light to the vessel is the third). Nothing like that exists. One suddenly realizes that all of this is a single whole, indistinguishable in any way. This condition is called merging with the Creator.

12. Thus, we have clearly explained the correction of the will to receive that is imprinted in the souls by the thought of creation (imprinted in the egoistic desire to receive, which is initially inherent in us). *The Creator has prepared for them two systems of worlds, one against the other, through which the souls pass and divide into two aspects, body and soul, and dress one in the other. With the help of the Kabbalistic method* (that includes a gradual correction of one's desires)**,** *defined as "observing commandments", they convert the property of "reception for himself" into the property of "bestowal".*

They become blessed with all the pleasures in the thought of creation. And along with it (with the sensation of this blessing) *they completely merge with Him.*

That is, a person neither receives the Creator's bounty nor gives Him anything, but reaches the level of the Creator, rises up to the essence – up to the Creator. The result is a paradox, but that is what happens.

"By Your actions I will know You". I receive an example (of how I should act) from Him, the screen (what to operate with), a desire and strength. By following His example, I perform the same actions that He does. This way I build the middle line: from the left side I take my egoistical desires, from the right side – His light and the screen. As much as I can make one similar to the other, I build this combination and create my middle line from it; I perform my own action.

Finally, it leads to a surprising consequence: I do not liken myself to the Creator in action, but by making my actions similar to His, I begin to understand His intention, His thoughts, and the so-called secrets of the Torah. This is called: "By Your actions I will know You". As a result, we discover that the Creator's thought is not just to fill man with some pleasure, and it does not matter that the pleasure is infinite, eternal, and perfect.

The Creator's goal is to elevate man to His Own level, higher than the initial point of his creation. As a result of becoming similar to the Creator, man ascends above the point of his birth. He rises to the higher level and reaches the Creator's thought that had existed even before He created the desire to receive pleasure from nothing.

> *This is the End of Correction. Since there is no longer a need for the system of impure forces, it shall be eliminated from the earth and death shall cease forever.*

These allegorical expressions can seriously spoil our picture, but if we interpret them correctly and immediately apply them, then they only strengthen our knowledge and enrich this internal image.

The word "ground" alludes to the egoistical desire to receive pleasure, since it takes in, imbibes, absorbs, and decomposes all that enters into it. On the other hand, if the ground (the property of reception) is combined with water (*Bina* – the property of bestowal), and a grain is planted into it, these two properties can create the condition for the emergence of a new life.

Later we will be studying all these spiritual roots and why our world is built this way because of it.

> *The system of impure forces shall be eliminated from the earth* (i.e., the intention for one's own sake will disappear from the egoistical desire) *and death shall cease forever* ("death" means the gap between the light and the desire to receive pleasure; and as soon as the light enters the desire to receive, it gains life).
>
> *And all the work in the Torah and commandments* (i.e., drawing the light, Torah comes from the word "*Ohr*", "*Ohra'a*" – "the light"; a "commandment" means the correction of an egoistical desire) *is given to the world during 6000 years of its existence...*

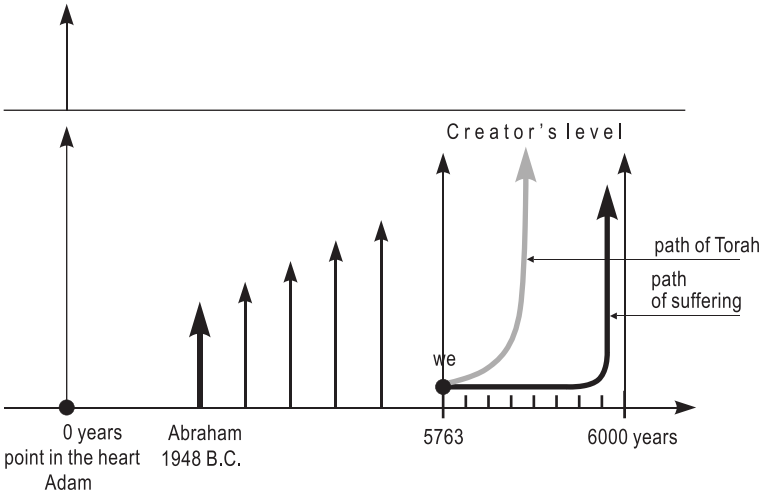

It is 5764 now (according to the Jewish calendar), i.e., a few hundred years from "the end of the world's existence" according to this chronology. In the future, we will clarify what "the End of the world's existence" means.

Let us consider into what periods these 6000 years are divided. Let us follow the development of the two axes – the spiritual and ours.

Adam is the first person who has discovered the point in his heart. What we mean is not the spiritual Adam, but a human being in this world. In about 1948 B.C. Abraham appeared. This is the period when the point in the heart did not merely appear inside a human being; it awakened and began to lead him to the Creator. Until this time, human beings existed like animals, without any aspiration to the Creator.

For the first time, the point in man's heart manifested in Abraham. He strongly desired to merge with the Creator and revealed Him. Now the year is 5764.

During the period of 6000 years, all of humankind is obliged to reach the level of the Creator. Even before Abraham, there were some actions taken in this direction, but at that time, only the preliminary method existed. After Abraham, thousands of people have done it.

Today we can do it to enable all humankind to accomplish it quickly and without suffering, by way of Kabbalah, i.e., by way of the light. If we do not help humankind quickly to pass through the period of realization of evil and to aspire to the Creator, humanity will advance by way of suffering.

Baal HaSulam writes, "These few hundred years may be very critical. They might bring terrible destructions, nuclear wars and immense calamities as a result of which only a small number of people will remain on the Earth. But they will execute the program of the creation; they will include all the other souls."

We can help the rest of the people to accelerate this process, to pass through this period painlessly and comfortably.

> *And all the work in the Torah and commandments that are given to the world during 6000 years of its existence and to each person for the duration of his seventy years of life, are only in order to bring them to the end of correction, to the equivalence of form and merging with the Creator.*
>
> *So we have clarified how the system of impure forces and the Klipot (shells) emerged from the Creator's purity and exists at His expense. It was bound to happen for the creation of bodies* (i.e., egoistical desires) *that will later be corrected by the light (the Torah) and with the help of the screen (observing the commandments).*
>
> *Unless our bodies had been created with the uncorrected* (egoistical) *desires by the system of the Klipot, we would have had no opportunity to correct them* (i.e., man would never have been able to realize his own "I" and reach the Creator's level by himself).

Instead, it would be the same solitary point existing in this infinite light, not as an independent being, but as a desire made by the Creator that does not exist by itself.

Question: Is there any practical method for strengthening the contact with the Creator? Is it possible to merge with Him during this life?

Kabbalah is a practical method of increasing contact with the Creator called a revelation. While existing in our world as we are, a chance just to hear about this idea, this method, already enables us to implement it in this life, i.e., to merge completely with the Creator. We can reveal the entire reality in such a way that we will stop feeling any transition between life and death of our biological body. We can now ascend to the world of Infinity and exist on its highest level.

This is not only the question of increasing our contact with the Creator; we are talking about becoming similar, equal to Him.

We have all the prerequisites for it. Unlike previous generations of Kabbalists, we do not have to wait for ten years. We can do it in ten months. It only depends on our unity and common aspiration. Let us join our forces!

We continue studying item 13 of "The Introduction to the Book of Zohar". Baal HaSulam wrote several introductions to the Zohar: "The Introduction to the Zohar", "The Foreword to the Zohar" and "The Introduction to the Commentary on the Zohar".

"The Foreword to the Zohar" is the most profound and summarizing of all. It touches upon the general system of creation, penetrates its depths. "The Introduction to the Commentary on the Zohar" describes the mechanics of the spiritual ascent. "The Introduction to the Zohar" expounds the peculiarities of the book and explains how it should be approached

Let us have a closer look at the most important of these introductions in order better to understand the scope and power of the universe. We also need it to prepare ourselves for the actual reading of the Zohar.

> *13. However, we must still understand: if the will to receive* (i.e., egoism, a desire to receive for its own sake) *is so bad and corrupt, how could it be planned and stem from the Thought of Creation in the Infinity and Perfection of the Creator Himself, whose wholeness is unspeakable?*

That is, how can there be a root to all that happens to us and in us within the Creator, the root of the imperfection we are in?

The thing is that when the thought of creation had only just begun, everything had also ended. This is because unlike us, the Kli needs no actions. All the souls and their future states immediately emerged in their completeness and utter perfection (in their final, best, ultimate state). *They appeared exactly as the*

Creator had conceived them. Only at the end of correction will the souls achieve this exalted state (from the Creator's perspective it already exists. He is already merged with us in the final, perfect state)**.** *After our will to receive is completely corrected and becomes "pure" bestowal* (with the intention for the sake of the Creator)**,** *it* (the will to receive) *attains complete equivalence of properties with the Creator.*

With regard to the Creator, we have existed in this final state from the moment of our conception. He sees us in this perfect state and appeals to us from it. If we consider those, we will better comprehend His attitude to the creation, to us. We will also know how we should appeal to Him.

The Creator's attitude to us can be compared to the way a mother treats her child. While knowing that her child can be in various states, her love for it is complete. On the other hand, the child is bound to experience the "developmental diseases" and finally achieve complete equivalence of form and correction.

Why does creation go through this transformation with regard to the Creator?

Because the past, present, and future exist as a single whole in the Creator's infinity.

Time does not exist relative to the Creator, because there is no difference between an action and its consequence. They all unite into one.

The same applies to people. While entering the Upper World, a human thought becomes an act, and time contracts to the point of non-existence. As man ascends the spiritual levels, time begins to disappear. In the realm of his sensations, where man is equal with the Creator, he exists beyond time.

By making his properties similar to the Creator, the person begins to feel that his desires, actions, and his ultimate state are the same. There

is no chain of cause and effect. It exists only where something needs to be corrected. Where it is already corrected it ceases to exist, time stops and everything freezes in a state of perfection.

> *Hence, there was no corrupt will to receive* (regarding the Creator) *separated from His Infinity, and vice-versa, the equivalence of attributes that is destined to appear at the end of correction appeared immediately in His eternity* (with the thought of creation)**.**
>
> *This is what our sages meant when they said, "even before the world was created* (the Hebrew word "*Olam*" (world), comes from the word "*Ha'alama*" (concealment). This word refers to a descent from the level of infinite perfection), *He and His Name* (the Creator, His Light and all the creatures) *exist in the "only perfect state", because there was no separation of the will to receive in the souls, but rather they were merged with the Creator in their attributes* (they were completely identical). *That state is described in the words "He and His Name are One."*

"He" designates the Creator; "His Name" means a vessel (*Kli*), the creatures that were created in their perfect, eternal, final state.

When we speak of imperfections, impure forces, suffering and the various states we are to go through from the Thought of creation to its end (from the first state, through the second and into the third one), we should understand that the transition from the first to the third state exists only for us. For the Creator they all merge into one. To the extent of our correction, the corrected part also merges with this one perfect and infinite state.

> *14. From here stem the three states of the souls:*
>
> *The first state is in the world of Infinity, in the Thought of creation, where the souls already have the future form of the end of correction.*

> *The second state is called the period of 6,000 years. With the help of two systems* (the pure, altruistic system and the egoistical, impure system)**,** *the souls divide into body and soul* (meaning the light called "soul" (*Neshama*) and the body (*Guf*) known as a vessel (*Kli*), which is an egoistical uncorrected desire)**.** *We were then given the work in the Torah and Commandments in order to turn the will to receive into the will to bestow.* (This work is performed through corrective actions under the influence of the Upper Light; by drawing the Light upon ourselves, we turn the egoistical intention of our desires into to the altruistic ones)**.**

We do not change the desires themselves. They were created in us. Only the intention to use them selfishly is considered the "will to receive." The intent to use them for the Creator is called the "will to bestow."

Hence, we exist between the pure and impure systems of forces. We can receive forces for correction from the right side, while the left side constantly adds corrupt desires. Thus, we attain our correction.

The corrupt desires that come from the left side, from the impure forces (*Klipot*), are not completely alien to me. Those are my own corrupt desires that are always at my left side, while the lights that correlate to them and correct them are on my right. I ought to take the next desire that corresponds in size to my ability to correct from my left. I then take from the right the appropriate Light to correct that desire (i.e., its egoistical intention). Thus, I create within myself a corrected desire with the intention for the sake of the Creator. This will be defined as my "middle line".

Neither the right nor the left lines are my own. They were given to me from Above by the Creator. They were both created by Him. I only connect them by taking the impure force from the left and correct it using the pure force from the right. Only this singular act is mine. This

means that neither the egoistic desires from my left nor the Light that comes from the right are mine. So what is mine? Mine is the action!

What does it mean, "my action?" If the Light affects the desire and consequently corrects it, then it is the action of the Light and not my own. I am only the character that performs it. It is more accurate to say that what depends on me is to wish that my egoistical desires collide with the Upper Light from the right, and be corrected with its help.

It can also be expressed in another manner (as we read in § 155 of "The Introduction to the Study of the Ten *Sefirot*"). While studying, we have the only opportunity actually to perform a correction in its pure form, in action. During our studies, we concentrate on our desire to be exposed to the influence of the Surrounding Light that would correct and elevate us to the level we read about. At that particular moment, we expose our egoistic desires to the Upper Correcting Light.

Souls may be in two states. The first one relates to the world of Infinity, to the Thought of creation. The second one relates to the relative period of 6,000 years (though it can take less time). During that time, we correct ourselves. This means that under the influence of the Light we gradually correct all of our 620 egoistical desires.

"Gradually" means a consecutive ascent of the 6,000 levels. The entire way can also be divided into 125 levels. It does not really matter how we divide it. What is important is that we must go through all of them. The order in which we progress is as preordained as our actions.

The only thing that is not preordained is our desire for it to happen. Without our desire there will be no correction; the right and the left lines will neither come into contact nor interact. That can happen only if we want it to. This desire is called "*Aliyat MAN*" (raising of *MAN)*, i.e., raising our desire. It appears the moment we want it.

This desire is exactly what we should reach during our studies. As we study, we should only think that this correction will come to each and

every one of us. We ought to long for the tremendous Upper Light to descend upon all of us. There are many of us; we have a large group all over the world. We go through many different states and live in different conditions. With our combined effort, we can draw a very intensive Upper Light that would correct us; we should only want it.

It all depends on the intensity of our desire. If it reaches its maximum (it is really in our power), we will be corrected and achieve the first spiritual level.

While we are in this state (of 6000 years)**, only the souls are corrected, but not the bodies. This means that we must relinquish all the desires to receive for ourselves called the attributes of the body, and remain only with the desire to bestow known as a spiritual desire.**

Plainly speaking, we do not correct the body itself during the six thousand years. This means that we are unable to correct "*Lev HaEven*" (heart of stone), our original egoism. We can only do it by ascending to the higher-level called "*AHP de Aliya*".

> *Even the souls of the righteous cannot be in the Garden of Eden* (a specific level in the world of *Atzilut*) *after death* (when one's egoism dies)**,** *but only after their bodies rot in the ground.*

We have talked about the meaning of the "bodies rotting in the ground". We know that it constitutes a complete revocation of our egoism (we perform *Tzimtzum*). Egoism becomes completely detached from us and we only work with the properties we receive from Above - *GE* (desires of bestowal).

All of our *Kelim de Kabbalah* (vessels of reception) are restricted. By refraining from using them, we seemingly bury them in the ground to rot. What does this "rotting" mean? It is as though we examine each of those desires and acquire *Kelim de Ashpa'a*, *GE* (vessels of bestowal). Abstaining from the use of these desires is called "decomposition" of these desires. We will discuss it later.

After the acquisition of all the altruistic desires (*GE*), we begin to raise the previously rejected *AHP*. Such a return of the *AHP* to the corrected level by retrieving it from the state we put it in is called "resurrection of the dead". We raise the "dead" desires that we did not want to use, revive them with their flaws, thus correcting our egoistical *AHP*. That is the meaning of the dead that have completely rotted rising from their graves. This way the vessels of the *AHP* join with the vessels of *GE*.

One should by no means imagine that this happens with our physical bodies in the material world. We can burn or bury the physical body, perform implants and do whatever else we want with it. We are not talking about this body; it has nothing to do with spiritual terms, and the soul is completely disconnected from it.

> *The third state is the end of correction of the souls after the "resurrection of the dead.* (When the *GE* are already acquired, and the *AHP* are corrected and connected with it, this means that the vessel (*Kli*), all the Ten *Sefirot*, the 620 completely corrected desires, are complete), *when all the bodies* (egoistical desires) *are corrected. In that state, reception for one's self (original), which is the property of the body, is overturned and adopts the form of pure giving, thus becoming worthy of receiving all the bounty, pleasure and delight that is in the thought of creation.*

This means that before the *Kli* has corrected all the Light that comes to it, it is felt as darkness because of the dissimilarity of properties. And vice versa, to the extent that we acquire equivalence of form with the Light, with the Creator, we begin to feel Him. We feel this Light in its true form, as a Giver of perfection, infinity, love, and goodness. It all depends on how similar we can be to the Light that comes from Above.

Therefore, our today's world will begin to expand and to be filled with the Upper World to the extent of our similarity to the Light. This world will be gradually "disappearing" from our sensations. The more we

correct ourselves, the clearer we will see the laws that exist around us in the Upper World. This is how we will feel the universe.

> *At the same time, souls merit complete merging with the Creator through equivalence of properties with Him. That is because they do not take pleasure in their own will to receive, but rather in the desire to give to the Creator* (they become equal to Him)**.** *Consequently, He enjoys when they receive pleasure***,** because they also receive pleasure from Him.

The souls rise to the level called the "Thought of creation". They become equal with the Creator, and they are granted the sensation of unbound infinity. It is said: "The thought of creation is to delight the creatures." They feel endlessness in each of their feelings, pleasures, and attainments, timeless and flawless existence.

Many states follow the correction of the vessels. We are just talking about achieving a state when our *Kelim* (desires) are corrected. Once we are corrected, the Creator begins to elevate us to His own level and higher. We cannot even speak about these states; there are no words in our language to describe them. We can only discuss something that precedes the end of correction, when everything enters the state we refer to as Infinity (*Ein Sof*).

We are unable to understand what follows, because what we feel, understand and attain, what we can absorb and analyze, can only exist because it consists of opposites: black and white, pain and pleasure, or any kind of limit. It is only in the transition between two opposite states that we can feel. We use the opposites to create symbols, express our inner feelings as letters, black symbols against a white background.

As we enter the world of Infinity (*Ein Sof*), where there are neither opposite attributes, nor contrasting sensations of good and evil, our language becomes useless. Consequently, we can read nothing about those states, because Kabbalists have no means to convey them to us.

It is therefore said: "Taste and see that the Lord is good." It can only be verified by tasting, by drawing Inner Light called flavors (*Ta'amim*). There is no other way.

Kabbalah is a purely applied science. By using its methods on themselves, Kabbalists achieve correction. Unlike those who study it theoretically and therefore can never understand what these books have to say, Kabbalists receive their attainments within themselves and understand what it is all about.

> *For the sake of brevity, we shall refer to the three states of the soul as states one, two, and three. You should remember them well.*

Baal HaSulam uses these names quite frequently, referring to them as the first, second and third states. The first one is the Thought, the second is the 6,000-year period of correction, and the third is the final state.

> *15. By looking at these three states, we find that they necessitate one another. If one of them did not exist* (even a tiny detail in any of them – action, cause and effect)**,** *the others would disappear as well.*

These above three states are interwoven, support one another, and exist simultaneously in the present. We should perceive them as initially created, existing relative to us. It depends only on our desire to be included in this or that state and be in it.

This desire is called "*Aliyat MAN*" (raising of *MAN)*. It is the sending out of a prayer and depends only on how much we perceive the greatness of the Upper One as well as the lowness of our own condition.

> *For example, unless the third state, in which the property of reception turns into the property of bestowal, existed, the first state would not have been able to exist in the world of Infinity* (in the primary thought)**.** *Perfection in the first state could only manifest, because it already exists in the third state in the future. Because of the Creator's*

eternity, the third state exists as present, and the perfection of the third state is seemingly copied onto the first one (this way, the first state becomes as ideal as the third one)**.** *Hence, the third state necessitates the existence of the first one.*

In other words, if the Creator had not created the perfect state, the first state would also have been unable to exist regarding Him.

Unless something existed in the second state, where occurs all our work in correction (during 6,000 years)**,** *in reaching spiritual levels, then how could the third state come to pass* (with regard to us)**?** *In this way, the second state determines the existence of the third one.*

It is not enough for something to exist in the Creator, because it exists in Him even without us. He is in a perfect and eternal state. However, for us to feel that we are in the third state, we should go through the second one.

It is the same with the first state in the world of Infinity, where the perfection of the third state exists. It definitely necessitates the existence of the third state, i.e., the second and third states should manifest in complete perfection. Thus, the first state necessitates the emergence of two opposite systems in the second state. This brings forth the body (egoistical desire in the second state), *enabling us to correct it with the help of the impure forces* (and attain the third state that would ensure perfection in the first one)**.**

This leads us to the conclusion about the necessity of the impure forces. We cannot attain the third state unless we fall under the influence of impure forces and receive the material with which we can work and correct ourselves.

Had there been no system of impure worlds, we would neither have had the will to receive (the enormous egoistical desire that matches the Creator's desire to bestow)**,** *nor could we have*

corrected it and achieve the third state, for "man cannot correct that which is absent in him".

The system of impure forces is necessary as storage of all the corrupted desires. We extract and correct them one by one, and ascend the ladder from the first state to the third one, getting closer to the Creator.

Thus, we need not ask how the impure system emerged from the first state (which is perfect and eternal, because *Malchut* in the world of Infinity performed the first restriction [*Tzimtzum Aleph*] and, having no other desires, was merged with the Creator)**.** These impure forces appeared so that we would be able to correct them, and consequently attain the third state.

The gap between the first and the third states makes the impure system necessary. It is expressed in our falling to the full depth of the impure forces and subsequently ascending and correcting them in accordance with the first state. This becomes the third state, because we have now acquired the impure forces and corrected them.

Therefore, the difference between the first and the third states lies in the correction of the impure forces and not merely in the reception of additional forces, desires, and possibilities.

Malchut of the world of Infinity is but a point in the Light. In order to fill the entire Infinity, the greater, outer circle, *Malchut* should acquire impure desires that match the size of that circle. *Malchut* itself is just a point in the circle that is surrounded by impure forces. It first acquires and then corrects them, so they become pure forces of *Malchut*. Thus, it fills up the entire circle, acquires the upper nine *Sefirot* and the point turns to *Partzuf*, the *Kli* the size of *Infinity*.

The first state, *Malchut,* is just a point merged with the Creator. It is perfect, albeit only a point. *Malchut* in the third state is a huge circle. You might say that it is 620 times bigger than the first point. In truth, it is impossible to measure just how much greater the circle becomes with these 620 desires after it connects them to itself and uses them for the

sake of bestowal. This is the actual difference between the first and the third states.

16. But the above words should not lead us to the conclusion that we have no freedom of choice because we are compelled to come to the third state, being that it is rooted in the first one.

It appears that if the first, second, and third states exist, one might ask where my freedom of choice is? Are we just marionettes "tramping" from the first state to the third without any say in the matter? No! We do have freedom of choice. Then, how is it expressed?

The fact is that the Creator has prepared two paths for us in state two.

This means that there are two ways for us to proceed from the first state to the third one: a short way and a long way.

1. The Path of Torah and Commandments

A Commandment (*Mitzva*) is an act intended to correct a desire. When we correct a certain egoistic desire, the act of correction itself is the *Mitzva*. In other words, the act of correction is what the Creator commanded: to correct the egoistical use of a desire to the altruistic one.

The Light does it. The Light is the "Torah" (from the Hebrew word "*Ohr*" - light). There exist many types of light, such as the Light of *Hassadim* (Mercy), the Light of *Hochma* (Wisdom), Light of *AB SAG*, the descending, ascending, and surrounding Light, and the *NaRaNHaY*. However, the Torah is the general Light that descends from Above.

We learned that correction is made by way of Torah and *Mitzvot* (actions influenced by the Light). This way is called the path of Torah, or the path of Light.

2. The Path of Suffering

> *Suffering refines the body and eventually compels us to turn our* (egoistical) *will to receive into the will to bestow and merge with the Creator. Our sages said, "If you repent* **(i.e.,** if you follow the Path of Torah)**,** *then it is fine, but if not, I will place over you a ruthless king, and he will make you repent"* (allusion to the Pharaoh).

In other words, terrible sufferings will compel us in spite of everything to understand that we should only progress spiritually. Mere development of technology, ethics, or any other field will eventually degrade us more and more, with each passing generation.

> *It is written: "By good or by evil. If you merit, I will hasten it* (I will lead you to the third state)**;** *if you do not, then by pain and sufferings." It means that by observing Torah and Commandments, we hasten our correction and do not need the harsh agony and the prolonged time to compel us to correct ourselves* (with the help of the Light, through Torah and Commandments)**.** *If not by way of Torah and Commandments, our correction will in any case be completed through the path of suffering; it will be forced upon us. The path of suffering entails the punishment of the souls in Hell.*

What in fact is "Hell"? In a word, Hell is the feeling of absolute lowness, smallness, and baseness of the egoistical attributes compared to the Upper Light and perfection. It is the difference between the Upper One and me. This is the contrast between the egoistical sensations and the sublime altruistic ones. Hell is a terrible, endless abyss that is felt between these two states.

> Be that as it may, the End of Correction (i.e., state three) is a must for all and is preordained by the first state. Our choice is only between the Path of Suffering and the Path of Torah and Commandments.

> *Thus, we have made clear how the three states of the souls are connected to one another and necessitate each other's existence.*

It is not quite correct to say that there are only two paths, namely the path of Torah and the path of suffering. In fact, it is impossible to be corrected through the path of suffering. Only the Light corrects. We learn in the four phases of the Straight Light: The Light begets the will to receive, i.e., *Behina Aleph*, and then it awakens the will to bestow in *Behina Aleph*, which forms *Behina Bet*. Afterwards, the Light continues acting in the desire to bestow of *Behina Bet* and creates *Behina Gimel*, then *Behina Dalet* and so on.

The Light affects the *Reshimot* in all the worlds. It elevates and lowers, corrects and develops. It is therefore impossible to be corrected by suffering. The only thing that can be achieved through pain is the realization of the necessity of correction. We can either suffer or quickly awaken (before the most terrible calamities befall us), and with the help of studies and a group expose ourselves to the influence of the Surrounding Light.

We must regain our sight before we plunge into real anguish, because eventually we will still have to return to the starting point. We should both grow smarter and do what we must, or wait until sufferings compel us to do the same. There is no other way. Therefore, our freedom of choice is in becoming smarter and taking advantage of the opportunity provided.

This is the only choice we have. We need quickly to realize what we should do. In that case, our journey will be peaceful, comfortable, and quiet. We will know and look forward to everything that awaits us. Thus, we will constantly attain better and better things, feel pleasant feelings, and attract the Surrounding Light upon ourselves.

The alternative is to stubbornly stay put and wait until terrible pain forces us to climb the same steps towards our already existing third state.

We normally err in our interpretation of the concept of free will. We perceive it as an ability to do something freely. However, nothing is

free! We are given a desire to work with, and we can do it either the right way or the wrong way.

My desires are pre-instilled in me. I can work with them exactly as they are within me, in their corrupt way. This means that I do not inspect them in view of the purpose of creation without first checking what I should do with them, what the Creator wants of me. I simply follow them. This situation is regarded as living in this world. In other words, I choose a slow and painful road.

However, there is another way. I can examine my desires, compare them with the future, with my corrected state, know what form they must eventually take, and try to draw the Surrounding Light. This light will correct them and equalize them with the Creator so that I will begin to feel Him.

This is the difference between a senseless existence in the desires of this world below the *Machsom*, and an existence in contact with the Upper World, in aspiration to it, in matching my desires with those of the Upper World. That is the manifestation of our free will.

> *17. From all the above, we understand the third inquiry: when we examine ourselves, we find that we are as corrupt and as despicable as can be...*

There is no need to explain to every person what he really is. The meaning of not knowing one's self entirely is that he must still go through a period of recognition of evil (my individual evil). Then he will see that all of his desires and intentions are only for his own benefit, that he is ready to give up everything to satisfy even the most inconsequential desires that he does not care at all about what happens around him. This is the meaning of baseness, opposition to the Creator.

> *When we examine ourselves, we find that we are as corrupt and as despicable as can be. However, when we look at the Creator, we must be similar to Him, for there is no one higher than He, as is*

becoming of the Creator who created us. That is because the nature of the Perfect One is to perform perfect acts.

How could something imperfect create something perfect, and vice versa, how could something imperfect be emanated by something perfect? That is impossible, for if the Creator is perfect, and He creates something imperfect, it means that this imperfection existed in Him to begin with.

Now we can understand that our body with all of its insignificant egoistical desires is not our real body (it is what we are given from the impure system)**.** *Our real body, eternal and perfect* (corrected), *already exists in the third state.*

The impure thoughts and desires that we receive from the left line (our so-called "impure body), are only given for us to correct. While climbing by means of our corrected desires, as if on the rungs of a ladder, we ascend to the third state. That is where we receive our complete form, in reception for the sake of bestowal. All of the 620 impure desires given to us must be turned into a perfect and pure body.

Thus, state one (in which *Malchut* is merely a point) *necessitates our reception of a corrupt and loathsome shell* (*Klipa*, the will to receive*), of the egoistical desire. State two separates us from the Creator,* (we do not feel it, because it covers all our feelings) *so as to correct it and allow us to receive our eternal body in state three. We need not angrily protest it* (such a loathsome body) *because our work cannot be done except in a body as transitory and as wasteful as ours* (in these detestable and egoistical desires)...

We need something to work with. Unless we had these desires, what would we have to correct? We need somehow to comprehend the acts of the Creator. Why do we need this metamorphosis? Why do we have to go through all these phases of correction? Could we not have been spared this forced correction? We really could, but then we would remain a point, a mere fetus inside the Creator.

When we examine the 620 desires that are opposite to the Creator, correct them, and make them similar to Him, we become equal with the Creator. That is because He created those 620 desires by His will to bestow. When we correct them, we become similar to His bestowal, we acquire the necessary properties, intention, power, and knowledge. We learn what happens inside the Creator Himself and become equal with Him.

Therefore, it is impossible to receive those 620 desires corrected in advance. If that were the case, we would not be able to adopt them in us without turning them from negative to positive, until they become similar to the Creator.

> *Thus we are already in a perfect state, in correspondence with the perfect Creator who has made us in the second state* (it does not matter that the second state is low, because it is not our own)**.** *Since our body is going to die, and since it is here only for the time necessary for the reception of its eternal form, it can cause us no harm.*

The Creator gave us a loathsome, base, and egoistical body by dropping us into infinitesimal negativity. He did this so that we might have a way to ascend. For that reason, these properties were created artificially. They are, in fact, a backward reflection of His attributes, allowing us to make them similar to the Creator.

If we invert them from reception to bestowal, the past intentions die, rot, and disappear, making room for the intentions to bestow to emerge in their place. Hence, this body *is only here for the time necessary for its cancellation and reception of our eternal form.*

> *18. That resolves our fifth inquiry, which was – how could it be that from the Eternal* (like the Creator) *transitory, wasteful actions would be extended* (concrete, discrete and of limited size)**?**

How can something transitory, limited, low, and flawed, stem from something eternal? We do not fully understand these questions because

we do not feel any kind of eternity. That is how opposite it is to our condition.

However, the difficulty still stands. We will understand what Baal HaSulam is saying only when eternity begins to shine on us from Above. It will happen slowly as we begin to attain the Surrounding Light that creates the complete and perfect universe around us and creates this picture in our mind's eye. Only then will we begin to understand this contradiction, how this flawless eternity and perfection, without even a trace of limitation, contrast, or opposites, in which all the points are perfect and eternal and continuous, can come from a source where states and actions are passing, transient and low.

We see that we are indeed in a state worthy of His eternity, meaning that even now we are eternal and perfect beings.

The only thing that obstructs us from feeling this eternity is the shell that wraps us, this being our egoistical impure intention. We are like a magnetic field that reflects everything we project outwardly. When we stop turning inwardly and can turn the current from inside out, we will instantly feel the eternity and perfection we are actually in. We must only neutralize the shell.

> *And our eternity necessitates that the egoistical shell of the body will have been given to us only for a transitory, wasteful work* (in order to turn it to altruism and increase it from being a point to being a circle, meaning the level of the Creator)**,** *for if it had remained eternal, we would have remained separated from the Life of Lives for all eternity.*
>
> *As we have said in item 13, this form of our body, which is the will to receive for ourselves alone* (with the intention for our own sake)**,** *is not at all present in the thought of creation, for there we are formed as state three* (to begin with)**,** *but rather appears* (to us)

only in the second state (so that we acquire it by ourselves in the third state)**.**

It should not appear as a paradox, or something unnatural. We are in fact in the third state, and only exist in the second one with our subjective feelings, in order to correct them to correspond to the real situation.

We must not ponder (there is no question) *over the state of other beings in the world* (they are inconsequential for us)**,** *since man is the center of creation.*

We think that humankind cannot be the center of creation, because we are lost, even on this planet. We exist on a thin layer of the planet, sitting on a vibrating, steaming, and erupting volcano. We are in a vast universe, dependent on some negligible star called "Sun".

If we measure ourselves with respect to the nature of the still or the vegetative, which are so abundant, it will seem that we are a tiny insignificant minority. You can also say the same thing with regard to animate nature, which is thousands of times greater than we in numbers are.

If we exist on this planet as animals, completely disconnected and detached from the Upper World, without accepting upon ourselves the purpose of creation, we naturally become tiny fractions in space and in this world. If we begin to acquire the attributes of the Upper World, we will become lords of the universe. During the ascent to the Upper World, we begin to absorb it into ourselves, to the point of Infinity.

It turns out that without connection with the Upper World we are insignificant. In fact, this is our actual strength. To the extent that we acquire these Upper Forces, being the Light that controls, creates, sustains and fills everything, and come to own that Light, we will rise higher than all of nature.

We must not ponder over other beings in the world, since man (a person who attains the Upper World) *is the center of creation.*

> *All other creations* (still, vegetative, and animate) *do not have their own value, but only as much as they are useful in bringing humanity to completeness. Thus, they ascend and descend with man without any regard for himself.* They all depend on us, on how much we draw them to ourselves for the purpose of our ascent.

When one begins to ascend in spirituality, one finds a wondrous interdependency where one's every inner trait is not one's own, but rather a reflection of an external nature. My animate nature contains the entire nature around me. My vegetative degree is more internal, meaning it is a higher reflection of the entire vegetative nature. My still desires are a higher reflection of the entire universe, of the entire inanimate nature around me.

Once I discover this dependency, I begin to use nature through perception of it, consequently understanding its language and sensations. That is the reason Kabbalists are said to understand the language of the birds and the animals, and feel and understand everything around them. It is metaphorically described as man containing everything within.

After that, while ascending to the Upper Worlds, we discover the entire surrounding nature within us, in our new attributes. Our inner vessels, our perception of the surrounding world, become incomplete. As a result, we are separated and severed from our surroundings.

The absence of the screen, which produced the second restriction, created a division of internal worlds and external worlds. The parts of the *Partzuf* were created from the innermost to the outermost.

Immediately after the conclusive and collective screen is created, everything will unite into one structure of Ten *Sefirot*, and our entire world will be contained in each and every one of us. Then we shall all unite into a single soul, and become *Adam*, the only *Adam* (*Adam HaRishon*), containing everything within.

Therefore, we need not ask about the rest of nature, for it depends on us alone. We now discover how badly we influence it. As we spiritually correct ourselves, we will discover fantastic changes for the better in our surrounding nature. We will not need any genetic engineering to be able to provide for ourselves. Nature will independently create in us everything we need.

Let us continue studying "The Introduction to the Book of Zohar," where we have carefully examined the first three points. Here Baal HaSulam approaches the fourth question.

> *19. If the Creator is kind and only brings goodness, how could he intentionally create his creations so that they are bound to suffer and grieve during their lives?*
>
> *It is said that all this suffering is predetermined in our first state, in which our perfect eternity will be achieved from the future third state, that obligates us to follow the path of Torah or the path of suffering*

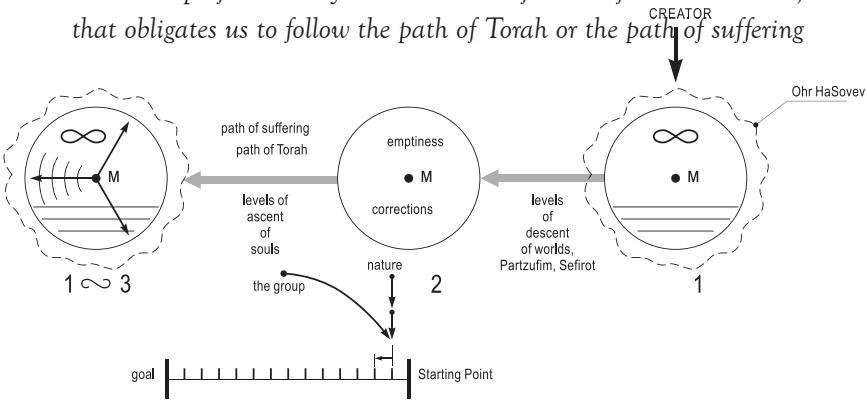

> *in order to achieve eternity in state three.*

What is Baal HaSulam talking about? Let me remind you with the help of a little sketch.

We say that state one, created by the Creator, the state of Infinity, is completely filled with the light and this is *Malchut*. In state two,

Malchut performs a *Tzimtzum*, becomes empty, and during this state it is being gradually filled with the light, performs corrections, which finally lead to the third state, when *Malchut* returns to being completely filled with the light.

This third state is equivalent to the first one, the only difference between them being that the third state was achieved by *Malchut* itself. According to the above sketch, the first state is created by the Creator from outside, by the surrounding light called *Ohr Sovev*. The third state – the world of Infinity - is achieved by the correction of *Malchut* itself, which absorbs all these previous properties. They become the properties of *Malchut,* which fills the entire volume of Infinity by attracting the outer light.

It is not that the Creator governs and fills the world of Infinity, but rather *Malchut* fills this void from within its own desire. We are going to examine how these three states predetermine each other.

There is an opportunity to pass from the first state to the second and then from the second to the third in the following way: from the first state, we pass to the second by descending the so-called levels of descent (the worlds, *Partzufim* and *Sefirot*). This process is usually depicted as one unfolding from up downwards, from the World of Infinity to our world. The passage from the second state to the third constitutes the levels of ascent (correction) of the souls. Naturally, we do not exist between the first and the second stages; there are no created beings yet. The path of creation starts between the second and the third states.

There are two paths: "*the path of Torah and the path of suffering*". The difference is only in time. From the beginning until the end of every path, I should go through a certain number of levels. Every time, while passing from one level to another I need to feel the evil and corruption of my current state and the perfection expected at the next one. I can evaluate the corruption of the current level and the perfection of the future one either under the influence of my group, books and the Rav or under the influ-

ence of blows that I will be dealt. These blows act slowly; they are stretched in time and therefore I prolong my passage on the path of suffering.

However, with the help of books, the Rav, and my group, I can quickly realize the corruption of my current condition and the perfection of the following state and thus move forward of my own free will. That is, the path itself does not mean escaping from a corrupted state to a better state by necessity, but rather it means to be in a state of attainment and exaltation. The path itself becomes an ascent and time spent in each state will literally shrink to a minimum. Here lies the difference between the path of Torah (light) and the path of suffering.

Only with the help of a self-created outside source can I start advancing along the path of Torah instead of the path of suffering. I myself create my group; the group is most important. Only with the help of my complementary element, by switching the natural factor of influence on me with my group's influence, do I start moving much faster. This is the most important factor at our disposal. Our studies cannot guarantee us any advancement. The essence of what we study is to create forces around us that would influence us and move us forward faster than those natural forces that move the rest of humanity. This is the reason we gather; this is why we study and try to understand why Kabbalists, who have already attained this, advise us on how to accelerate our development, our passage from the second state to the third.

So, Baal HaSulam says that *all this suffering is felt only in the Klipa of our body*, (i.e., in our still uncorrected desires), *which was created for nothing else but to die and be buried.*

This means we should bury these desires for the purpose of not using them. The desires that have not been used by man are called dead.

> *This points out that the will to receive* (egotistical desire to obtain everything, to fill oneself) *was created only to be destroyed in the mode in which it exists, in its initial mode, to be wiped out and*

turned into the will to bestow. Suffering is only given to us to discover the insignificance and harm of the will to receive.

In other words, there is a goal in suffering, some causality, and the people who try to follow the right path, replace bodily suffering (from their unsatisfied egotism) with purposeful ones.

When the whole world agrees to set itself free and annihilate the will to receive for its own sake, everyone will only have the desire to give to others. This transformation will happen under the influence of enormous suffering of which Baal HaSulam writes in his article "The Last Generation," and which the ancient prophets predicted to us pointing at our time as a beginning of this period.

When the whole world agrees to set itself free and annihilate egoistical desires, when it chooses to acquire the will to bestow, it will annihilate all the evil in the world and everyone will be sure of a healthy and full life, because each one will have the whole world taking care of him and his needs. However, when everyone only desires to receive for his own sake, this becomes the cause of suffering, atrocities, and wars, from which we cannot escape. This desire weakens the body with disease and pain.

That is, on all our levels suffering is determined by our common egoism. Naturally, as humanity evolves, this suffering will only increase up to the point of becoming so unbearable that everyone will want to get rid of his own egoism just to stop suffering. It is therefore called the path of suffering. Imagine how much suffering every person and humanity, as a whole will have to go through in order willingly to get rid of egoism as a source of suffering. How much of his own evil should each one of us realize? Just imagine what a horrible future is ahead of us in such a case!

On the other hand, by attracting the Upper Light into this world, even our small groups relieve people from suffering, although they know nothing about Kabbalah as a method of achieving happiness. We already give them some subconscious inner factors that help them quickly find correct answers to their questions about suffering. We see how a new per-

son comes to a group and without knowing or understanding what the group is doing, in no time adapts himself to what is being taught there.

It took those who have studied for a long time months or years to reach this level, whereas the newcomers are so quick in the uptake. This happens because we have paved the way for them. Moreover, every generation that is engaged in spiritual work similarly influences all the consecutive generations.

So we should not be thinking of the enormous sufferings awaiting us. By increasing the number of people studying Kabbalah, we help the world to reach the realization of evil faster. In the near future humanity will clearly understand that egoism is the source of every evil. All we will have left to do is to show that there is a method of turning this evil to good.

> *Thus, we can see that all suffering in our world exists only to open our eyes, compel us to get rid of the evil egoism of our body, and attain the perfect form of desire to bestow. The path of suffering is quite capable of pushing us towards this desired condition.*

That is, the sooner the person realizes the reason for his suffering, the sooner his group will be able to help him, the faster he will attain the Upper World, eternity, perfection and wisdom.

> *Know that the commandments pertaining to relations among people are more important than man's relations with the Creator are, because giving to others leads to bestowal upon the Creator.*

That is, where and how can I recognize evil? Where is it and what is its purpose? I can understand it faster by working with my friends in a group.

This is why it is said that relations among people are more effective for finding evil than relations between man and the Creator. Since man's relations with the Creator are hidden from him, he can imagine them in all possible variations, but none of us will know for sure, until our eyes open and we see our true relations with the Creator.

At the same time, the relations among the members of a group as with opponents, antagonists or as real friends moving towards the mutual goal, agreements and disagreements among them - all of this is a testing ground, a laboratory in which the person can quickly discover the reason for his terrible states. He will understand how by making necessary changes he can attain the Upper World.

This is precisely why we are given this world and our life among other people. A huge society is purposefully created around every single one of us. On the other hand, every one of us has an opportunity to create a small society in which he can work on his inner changes. We have it all, so we just need to accomplish it.

> *20. After all the research we have done so far, we can now answer the first question: "What is our essence?", because it is the essence of all the realms of Creation, which represent no more and no less than the desire to receive.*

It follows that we are a "desire to receive pleasure" created by the Creator.

> *Not in the way it appears to us in state two* (in the uncorrected condition, far from perfection, after all the stages of descent of the worlds and *Sefirot*), *as a will to receive for oneself alone* (egoistical desire), *but in state one, in the world of Infinity, in our eternal form, as a desire to bestow, to please the Creator.*
>
> *But even though in reality we have not yet achieved state three* (in our sensations) *and still remain within the limits of time* (i.e., we are still ascending the levels of correction), *it does not in the least diminish our essence* (the question was - what is our essence. The fact that we are now in the state of imperfection, does not diminish our inner essence), *because our third state (the future state) is guaranteed by the presence of state one. The one who will receive it in the future is similar to the one who has*

already received it (if he knows exactly what he receives and is absolutely confident in his future state).

If we had "faith", i.e., not egoism, but a desire to bestow, we would then feel our third state in advance. It would already be shining upon us from afar, even in our uncorrected states, as the *Ohr Makif* (the Surrounding Light) is shining upon us.

In this case, we would not feel any problems, any imperfections, even in state two, because we would receive the luminescence from our future state three. This resembles a person who, with all the responsibilities and tasks he needs to do during the day, awaits the evening when he will receive something extraordinary, something wonderful. You live in the anticipation of the evening. You are confident that it will be something really special, something exciting, and enlightening. Your whole day completely changes. Why? It will only happen in the evening! You draw upon yourself that future state in advance. Therefore, if we could only see our future state (it is only possible in the Reflected Light), it would already be shining upon us today, and it would be like being within that Light.

Oftentimes, when the person is controlled by his egoistical desires, anticipation of a better state is sometimes much more powerful then the actual state, when we achieve it. This is because anticipation is caused by the Surrounding Light, and it is not limited by my *Kelim*, by my desires. It is unlimited because I receive the light from afar; it is not inside of my *Kelim*; it comes from outside; it is around me. It is as the light of Infinity, so anticipation of it is always much more promising and exciting than the feeling of the actual pleasure.

Therefore, even now we can be in that state (although we really are in state two) by receiving the luminescence of state three, but only if we possess the Reflected light. Baal HaSulam says that even though in reality we have not reached state three and remain confined within the bounds of time, this does not in the least diminish our essence, be-

cause our future state three is guaranteed to us by the present state one. And he who will receive in the future is similar to the one who already received.

> *The time factor becomes a problem when the person has doubts* (i.e., when there is a lack of faith) *whether he would complete everything he is supposed to complete in the given time. Since the person achieves such a state when he has no more doubts, it is as if he achieves state three.*

So what is our task today? What is the most important thing to do? We should immediately feel Infinity, eternity, the state of absolute attainment and omnipresence. Life and death of the body become irrelevant. Everything depends on acquiring the attributes of *Bina* (faith). As soon as that happens, the light of state three will start shining upon us.

> *The evil body* (our uncorrected desires) *that we received at present does not diminish our essence, because the body with all of its acquisitions will disappear together with its source - the system of impure forces. The one that disappears is similar to that which has already vanished, as if it had never existed.*

This is what the Creation looks like from the next level, and if we rise above it and look behind and ahead of us, then egoism disappears and the perfect state begins to shine upon us.

> *However, the essence of the soul dressed in the body is only the desire to bestow, which is rooted in the system of four pure worlds: Atzilut, Beria, Yetzira, Assiya. This desire is eternal, because it is the property of the Source of life. It is invariable and therefore eternal.*

In order to have a better understanding, let us look at the following picture.

The Creator created, from top down, the will to receive pleasure. This will to receive is the desire to feel Him. If the Creator is the light, then the desire to receive is the desire to feel the light.

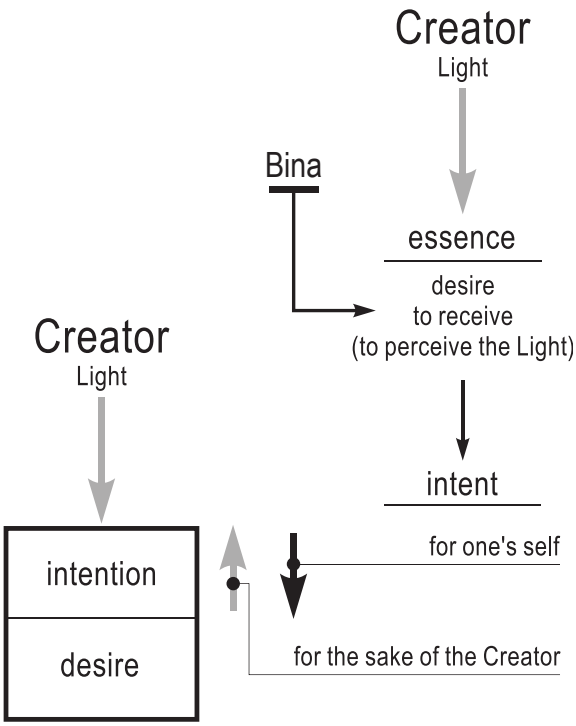

This desire is neither good nor bad; it is the essence of Creation. Because of the breaking of the vessels, it received from *Bina* the intention on how to use the desire: for oneself alone or for the Creator. That superstructure appears above the desire. Therefore there are the desire, the light or the source of the light (the Creator), and the intentions on how to use that desire. That is all.

> *21. Do not be led astray by the philosophers who say that the essence of the soul is a substance of the mind and that it only exists through the concepts it learns and from there it grows and they are its essence. The question of the continuance of the soul after the departure of the body depends solely on the extent of concepts it has acquired, until in the absence of such concepts, there remains nothing to continue.*

Philosophy states that man's existence depends on his knowledge of nature.

What is contained in this knowledge? It is just an understanding of what exists outside of me. First, is this knowledge absolute? Even through research, we understand that the world we feel around us is nothing more than the result of our subjective perception. If we had different senses, we would feel the world quite differently, not as air, solid bodies or liquid, gaseous and plasma states of matter. The world would have a completely different degree of density and other perceived qualities.

The way the world exists around us is merely a consequence of our internal states. That is why philosophy's stipulation that man's life is dependent upon his conception of the outer world cardinally contradicts the opinion of Kabbalah.

> *It is also unaccepted by the heart, and anyone who ever tried to acquire some knowledge knows and feels that the mind itself is a possession and not the possessor.*
>
> *Nevertheless, as we have said, all the substance of the renewed creation, both the substance of spiritual objects and the substance of corporeal objects, is no more and no less than a will to receive.*

Our essence is the will to receive. Moreover, any difference between one essence and another lies in their respective desires to receive that generate needs within every essence, which in turn create certain thoughts and knowledge that are sufficient to satisfy those needs. Therefore, desires are the very core of whatever is within us. Our mind is created to satisfy these desires. Our essence is not the mind; it is the will to receive.

> *Just as human desires differ from one another, so are their needs, thoughts and ideas. For instance, those whose will to receive is limited to beastly desires, their needs, thoughts and ideas all aim to satisfy those desires.*

People only differ in the combinations of their desires. Moreover, we cannot do anything with people. We cannot affect them from outside, no matter what pressure we put upon them. Somehow, we should indirectly find a way to speed up their development and transition from the animate level to the human and from the human to the spiritual. Unless the person's desires change, we would not be able to give him anything that is out of tune with his desires, because his essence is a desire. The current level of development of his desires constitutes his true state.

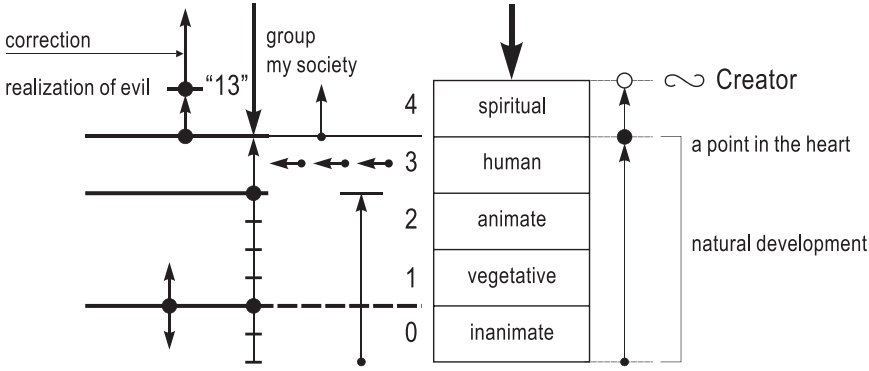

In every one of us, there are five levels of desires: still, vegetative, animate, human, and spiritual. Zero, one, two, three, and four are five types of desires (or five types of *Dargot Aviut*), five kinds of ego. This is the way people evolve. However, if the person reaches a level where he passes from human desires to spiritual ones, a point in his heart emerges and he starts to feel something. This point is a beginning of the spiritual desire, while the end of it is similarity to the Creator. Such is the way of correction.

Desires evolve naturally up to the spiritual level, whereas the development of the point in the heart may follow either the path of Torah or the path of suffering. We live in a society where everyone has his own desires. Consequently, every person exists at a certain level of development: still, vegetative, animate, human, or spiritual.

If people come to us, we need to determine whether they already reached the necessary level. In other words, has the point in their hearts awakened? If yes, then this is my society, my group. I seek such people to build a force around me that would help me to advance in the right direction. Some people come to us with their desires being only on the still, vegetative, animate, and human levels. Human desires include cravings for wealth, honor, fame, and knowledge. Any desire below that level is considered natural.

Therefore, the people whose level of desire is below the level of the point in the heart will never understand us. Nevertheless, as we attract the Surrounding Light upon us, we gradually elevate them as well. More and more people have come to us recently with greater inner readiness to adopt our material at an ever-accelerating pace.

However, until the person's desires change, he will not be able to understand anything. In other words, everyone understands only through the point of his desire. The one who reached a certain level only wants to fulfill the desires at that level. He is neither interested in desires below this level, for he has already overgrown them, nor does he understand the desires above, for he perceives them as quite unreal.

For instance, take a simple person from a village, start telling him how good it is to write music, to paint and discover nature's secrets. Having no such desires, he will simply not understand. Similarly, an ordinary person does not want to be a millionaire. Therefore, each of us acts only from the level of desire that is developed in us; hence, we should relate to it correspondingly. Therefore Baal HaSulam says that the most important thing is not human knowledge or thoughts, but desires. The only thing we can do for people and for ourselves is to stimulate a rapid evolution of desires. This will lead the world towards a perfect state, quickly and painlessly.

For instance, those whose desire to receive is limited only to animal types of pleasure, their needs, thoughts and reasons are directed to

fulfilling this desire in his animal entirety. Even though they use human reason and knowledge for this purpose (in fact, it is time for them to grow up), their mind is as the mind of an animal, since they are enslaved to animal desire and its service.

Sometimes we see influential and very self-confident individuals, who, apparently, understand what they are living for. However, in spite of their self-confidence and understanding, what are their real desires? In fact, they only want to acquire something in this life and content themselves with it.

On the other hand, those whose desire to receive demands by and large human delights such as honor, power (control) over others, which is not available to the animal type, their main needs, thoughts and knowledge are intended only for the completion of their desires, as much as possible. Again, those with the desire to receive generally require all their needs, thoughts, and knowledge only to fulfill entirely this desire.

Mind, thoughts, and knowledge are meant to serve the desires, to fulfill them.

22. These three kinds of desires predominate in every man, but everyone combines them in different proportions. All differences between people come from this point. Speaking about material properties, you can draw an analogy to spiritual properties, according to their spiritual value.

23. Thus, the souls of people with their spiritual investing the Reflected light (Ohr Hozer), which they receive from the Upper Worlds and from which they descend, find only the desire to bestow, the intention for the sake of the Creator. This is the essence of the soul. After its investing into a man's body, it bears in it the necessities, thoughts, and intellect that are aimed at giving, pleasing the Creator according to the value of the soul's desire.

Baal HaSulam says that as we advance and work in contact with the Creator, we begin to understand the Creator and enter Infinity and Perfection. We attain the true creation breaking free from our present existence, rise above the level of life and death. However, we continue working with our desires, investing them with the intention for the sake of the Creator. The same desires remain; they just acquire an opposite direction.

In addition, with the change of direction, they obviously acquire different filling.

> *24. Thus, the essence of the body is only the desire to receive for itself in all its manifestations and with all its acquisitions. Everything it gets is just for filling this depraved desire to receive that has been created only to be destroyed and to disappear from the world* (the intention for one's own sake is meant), *in order accomplish state three at the End of Correction.*
>
> *That is why it* (our egoistical intention) *is mortal and, of course, imperfect, for all its acquisitions are slipping by like a shadow, without leaving anything after them.*

This can be compared with our own experience in this world. We have already lived here for a few decades, but where are all those achievements and pleasures that we so enjoyed some time ago? All of them disappear and the person is left with nothing at the end of his life.

Why are they not accumulating in us? Why do we not feel greater satisfaction every time? Why, in our egoistical state, do we need always to loose the previous one to get a new fulfillment?

The fact is that such is the law of impure forces called *Klipot*. They cannot receive more than a small spark of light and are therefore unable to get the next fulfillment before they get rid of their previous tiny portion.

This is the essence of our life: exhalation and inhalation, emptying and filling. This continues at the same level, like small vibrations: up and down, up and down. Moreover, our entire life is made of such periods of intermittent emptiness and fulfillment.

Therefore, Baal HaSulam says:

That is why it is mortal and, of course, imperfect, for all its acquisitions are slipping by like a shadow, without leaving anything after them.

At the same time, the essence of the soul is just the desire to bestow. All her manifestations and acquisitions are filled with the desire that exists already as in the eternal state 1 and in the future state 3.

What does the second intermediate state mean? This is my starting point from which I should attain my true state three. In fact, we are already in that state. We just need to feel it. Thus, our gradual advancement towards state three and its gradual manifestation represent the stages of the path that we have to go through.

Nothing new ever happens in the world. My eyes begin to open and I gradually reveal the Infinity in my sensations. If the person tunes himself up this way, he will eventually start feeling it.

Try to tune yourselves to this feeling: we exist in the world of Infinity, of which we perceive only a tiny fragment. We just need to discover it. This is what Baal HaSulam says. This way, the shroud will disappear along with all of its manifestations and the eternal, infinite world will emerges.

But what should disappear? By the shroud, we mean our egoistical body that is destined to die, be buried, and completely disappear. The egoistical body is our intention to receive for ourselves.

On the contrary, deliverance from the uncorrected body makes her stronger, so that she can rise up to paradise (Gan Eden).

Paradise, or the Garden of Eden, is *Malchut* of the world of *Atzilut* that acquired the properties of *Bina*.

> *Thus, we have made plain that the eternity of the soul does not depend on the knowledge it has, as philosophers consider. The eternity of the soul is in her essence, that is, in her desire to bestow.*

The soul is eternal; it is the desire to receive initially created with the intention for the sake of the Creator.

The knowledge that she obtained is her reward, and does not represent her.

The true knowledge is the *Ohr Hochma* that enters into the corrected intentions.

> *25. From this, we will find a complete solution to the fifth analysis, where we asked if it is the case that the body is so imperfect* (by body we only mean the egoistical desire with the intention for oneself) *that, unless it is decomposed, the pure soul* (by soul we mean the Upper Light that enters into the intention for the sake of the Creator) *cannot enter into it, why does it come back and revive by rising from the dead? As it is said by the sages, the dead* (i.e., all these egoistical intentions for oneself) *are resurrected with all their shortcomings, so that nobody could say that they are not the same bodies.*

Why do we have to struggle through these purposely-confusing ideas in the texts of Kabbalists? According to what we saw in previous articles, the soul and her correction depend not on knowledge, but on a change of desires and intentions. Therefore the Kabbalist, even though he writes such articles as we study now that are supposed to shed some light on our state, is least of all concerned about our understanding of what he wants to say. His intentions with regard to us are very different.

He wants us, half-asleep, lost, unconscious and confused to follow his thoughts. He does not demand from us an understanding of the

text we are reading now. What he does demand is our presence in that chain of thought, which he unfolds before us. Hold on to him like a small child. It does not matter how much you understand. The most important thing is your desire to go along with him.

Just be with your teacher, go along with him and he will lead you forward. The person can never understand a higher state with the mind of a lower state, because very different desires, functions, and laws rule on the higher level. He will never rise to the next level before he understands it. It is utterly impossible. The Kabbalist purposely muddles his texts, because he wishes us to feel the need to cling to him. He wants us to follow him in the dark, as if we are small, helpless, and blind.

Hence, this state of confusion, incomprehension and ignorance is good. We just need to realize that it is not the mind we have to use, but our intention to merge with the Creator. We should use our desires, not the intellect, because our intellect cannot function there. It functions only in our world. It is of the animate level, not spiritual. When we make our desires spiritual, going hand in hand with the Kabbalist who guides us, our desires will change. They will generate very different thoughts aimed at fulfilling these new, spiritual desires, to correct them, elevate them even higher, absorb and understand them.

That is, the mind is a pure consequence of our desires and evolves together with them. Therefore, it is said that suffering makes one wiser. It is truly so! Because the mind, the intellect is the consequence of the necessity to escape suffering. You should never hope first to find out something about the spiritual and then rise to the level of your knowledge. Never! The mind only develops in accordance with a change of desire. We always advance this way.

That is why I am saying it again: it does not matter at all what your condition during the lesson is, even if you do not know the language or cannot "switch on" your brain today. The only thing that matters is you desire to follow the author, lecturer, teacher. If you do, then you ad-

vance. And vice versa, when you come to the class relaxed, able to catch everything with your sharp intellect, with your inquiring mind, you basically rob yourself, because you switch all of your energy from obtaining the spiritual information to gaining purely intellectual fulfillment.

> *You have to understand that this is from the plan of creation itself; thus, from state one. We said that, as soon as the plan becomes to delight the creation, it without fail creates in souls a huge desire to receive this pleasure, which is in the plan of creation, for a great pleasure requires a huge desire* (the Creator wished to delight us with Infinity; hence, He created in us infinite desire).

> *We also said that this huge desire to receive is the only new creation, which has been created, so there was no need at all for something bigger to fulfill the plan of the creation. With his perfect nature, the Creator does not do anything superfluous.*

One thing the Creator needed for bestowing delight is the will to receive delight.

> *We also said that this huge desire to receive had been completely expelled from the system of pure worlds and was given to the system of impure worlds. They are the source of the bodies' provenance and existence, with all their acquisitions in this world, until a man reaches the age of thirteen* (i.e., egoistical desires).

It is just an arbitrary number used by Baal HaSulam to confuse us. When he mentions certain numbers, such as 40, 13 or 70 years, he implies a certain inner condition of the person.

Thus, our development can be divided into two periods: first, when we are under the power of egotistical desires – conventionally, this period is called the age before 13, before coming of age. After the age of 13, a person with the help of higher light begins to comprehend his soul, which is to correct his desire from egotistic to altruistic. This transition is conventionally called "13 years".

That is, from this level the person starts to take interest in Kabbalah. He completes the first stage of his development (realization of evil) and starts to correct himself and acquire pure intention. He already exists at the expense of the pure worlds in accordance with the attainment of the soul. That is, before he reaches the state called "13 years", the person exists under the power of impure worlds. In this state, he is constantly given more and more egoism, and he absorbs it to the point when he finally begins to realize how harmful, vain, and evil it is.

Finally, the person comes to a turning point where he feels the need to begin correcting his egoism. This point is called "coming of age". From this point on, he is considered an adult, i.e., he begins to obtain the screen that gives him the ability to work with his desires in the altruistic mode.

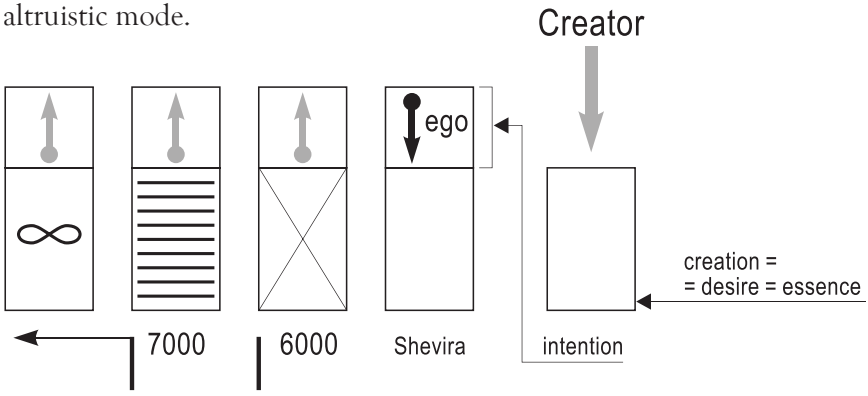

It was also said that during 6000 years that were given us for the work on corrections, the body, i.e., the huge desire to receive, remains uncorrected. All corrections that are the result of our work happen only with the soul (with the intention). *The soul ascending to higher levels of purity and sanctity merely increases the desire to bestow.*

That is why the body is predestined to die, to be buried, to decay, because it does not make any correction and cannot really exist like that. Alas, if that huge desire to receive from this world should disappear, the plan of creation will not be fulfilled. Created beings would

not receive all the great pleasures that He planned for them. An enormous desire to receive delight and great pleasure correlate to one another. As soon as the desire to receive diminishes, the enjoyment from receiving diminishes as well at the same level.

What is Baal HaSulam trying to say?

He talks about the stages of our development. There is the original desire - *Malchut* and the light. At the next stage, the same *Malchut* acquires egotistical intentions for itself. The next stage is uncorrected. We call it *Shevira*. After that, *Malchut* "destroys" itself, since it wishes gradually to acquire the desire for the sake of the Creator. The work during 6,000 years is a gradual transition from the intention for its own sake to the intention for the sake of Creator. At that, the body is not taken into consideration. It is being constantly destroyed. When the intention for the sake of Creator is fully obtained, the will to receive is resurrected. This constitutes the seventh millennium, when the so- called "dead" rise from their graves and gradually join with the pure intention for the sake of Creator. The next stage marks the achievement of final and complete correction, when the intention for the sake of the Creator prevails.

There exist only the Creator and His Creation. Creation is a desire and everything that is above it is intention. The Creator created desire, and this is what our essence is. Intention is a superstructure built above desire, and it only appears to correct this desire and make it similar to the Creator.

At first, we receive an egoistical intention that is directed towards ourselves, our ego. We then transform it into its opposite. This transformation takes place during the so-called 6,000 years. The end of that period marks a complete acquisition of the altruistic intention. In the seventh millennium, the desire is corrected together with the intention. After that, the *Kli* exists in its infinite form. What is "infinite form"? It means no limitation for any of the original desires. The intention for the

sake of Creator makes Creation entirely similar to Him. We do not study what happens with the creation after that.

> *26. As was already said, state one obliges state three to exist. It has appeared in all its completeness, as in state one, according to the plan of creation; nothing less was planed*

Baal HaSulam says that the Creator created *Malchut* in the center of the world of Infinity. *Malchut* is inside the light called the world of Infinity. This is state one.

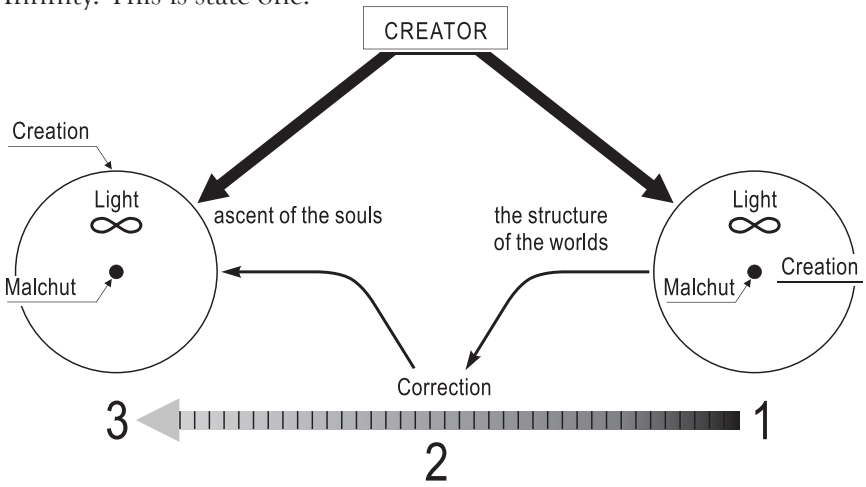

He also created state three, in which *Malchut* exists in the state of Infinity, filled with the light, where all is inside it. So what is the difference? The difference lies in the fact that in the first case only *Malchut* constituted creation; now it expanded and filled the entire volume of the world of Infinity.

This is because having gone through the so-called period of correction it passed from state one to state three. *Malchut* became similar to the entire volume, which we refer to as "the world of Infinity" or the Creator. We can achieve state three either by taking the path of Torah (i.e., correction with the help of the light) or the path of suffering.

In any case, both states are identical as regards the Creator. Time and correction do not exist for the Creator, because with regard to Him both these states are quite obvious and real. Only we, who are moving along this path, gradually pass from one state to the other.

This transition consists of several stages. The first one is called "construction of the worlds", the second – "correction" and the third – "ascent of the souls". The first stage necessitates the existence of the third one.

> *So, state one obliges the resurrection of the dead bodies. That is, their huge desire to receive that became worthless, ended, and decayed in state two* (during correction). *It must again rise from the dead, in its enormous proportions without any reduction, that is, with all its former shortcomings.*
>
> *Work begins anew in order to turn the enormous desire to receive into the desire to bestow for the sake of the Creator. Here we win twice: First, we have an opportunity to obtain the abundance and pleasure that is in the plan of creation. We already have a huge desire to receive, which ascends together with these enjoyments.*
>
> *Secondly, receiving in this way will be equal to the desire to delight the Creator and will be a "pure" bestowal. In other words, we gain the equivalence of properties with the Creator, which is complete merging of our state one with state three.*

Baal HaSulam wishes to tell us that state one, in which the will to receive pleasure was created, is a minimal natural desire. At a later stage, this desire is complemented with a huge "makeweight" – the intention for oneself. This negative intention goes through a period called the "realization of evil", and is completely rejected by the person (considered "dead"). The person who studies Kabbalah acquires the intention for the sake of the Creator with the help of the Upper Light.

That accomplished, the person attaches his desires to the acquired intention and "resurrects" them. When desires are used with the intention for the sake of the Creator, the person becomes completely similar to the Creator.

There are several stages in our development. At first, we only have one desire. Later we acquire the egoistical intention called our "ego". Being our natural properties, our desires are not taken into consideration regardless of what they are and what form they take. The intention (for what purpose we use our desires) is critical.

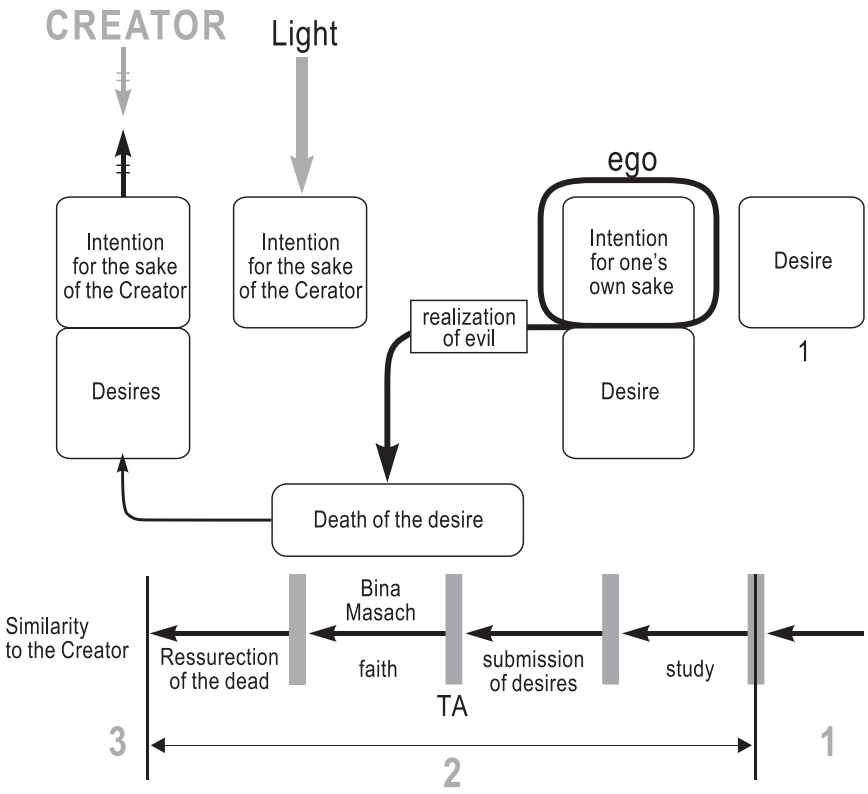

Whatever desires our children may have, we do not consider them egoists. In our view, they resemble small animals, and we treat them with kindness. If a child takes something that does not belong to it, we do not consider it as theft, as something evil. We judge every action by the intention that stands behind it.

Evil begins when I acquire the egoistical intentions. I then recognize them as "dead" and refrain from using them. I detach myself from my previous intentions, neutralize my desires, and acquire the intention for the sake of the Creator under the influence of the Upper Light.

The first stage continues as we study Kabbalah. During our studies, the Surrounding light descends upon us. At some stage we begin to perceive ourselves as egoists, mean, evil people totally opposite to anything spiritual. This happens because under the influence of the Upper Light, we begin to feel our own evil. As we reach a state when we can neither use the intention for our own sake, nor our desires, we will make a kind of *Tzimtzum Aleph* and be ready to receive only spiritual properties. The next stage is the reception of *Masach* (or "faith"), a new *Kli*, the intention for the sake of the Creator.

As soon as we receive it, we proceed to the next stage called "resurrection" and "similarity to the Creator". Baal HaSulam writes about these stages in item 26.

> *27. Indeed, resurrection cannot take place before the End of Correction; that is, at the end of state two.*

Baal HaSulam says: resurrection of the dead (i.e., our desires and intentions we refused to use) takes place when we acquire the intention for the sake of the Creator (*Kelim de Ashpa'a*). At the next stage, we add *AHP* to *Galgalta ve Eynaim*. This is the *AHP* that we ignored, considered dead before, and now revived. Thus, we form a complete *Partzuf* consisting of Ten *Sefirot* similar to the Creator.

Reception of the *Galgalta ve Eynaim* is called "acquisition of the intention for the sake of the Creator". The subsequent adding of the *AHP* occurs when we resurrect our old previously unused desires. So the revival of the dead desires, or as Torah describes it, "resurrection of the dead" happens right before the End of correction. Naturally, not a word of what we say refers to our biological bodies. We only speak of desires. Whatever is found in our world has no continuation.

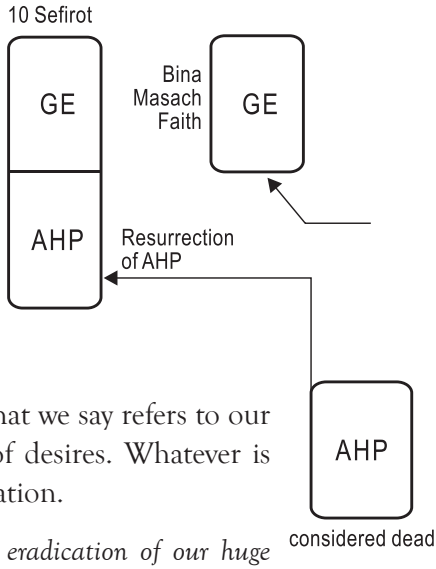

Therefore after we achieved the eradication of our huge desire to receive and earned the desire to bestow, we were privileged to attain the levels of the soul that are called Nefesh, Ruach, Neshama, Haya, and Yechida. We gained the greatest perfection so that the body arises from the dead in all its enormous desire to receive. Now it does not threaten us any more with a separation from our merging with the Creator. On the contrary, by adding the desires of the body (AHP) we get over it and give it the form of bestowal (similarity to the Creator). *This is true about any particular bad property.*

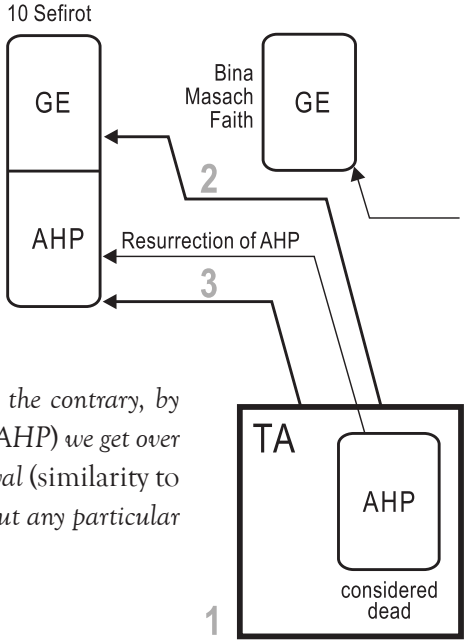

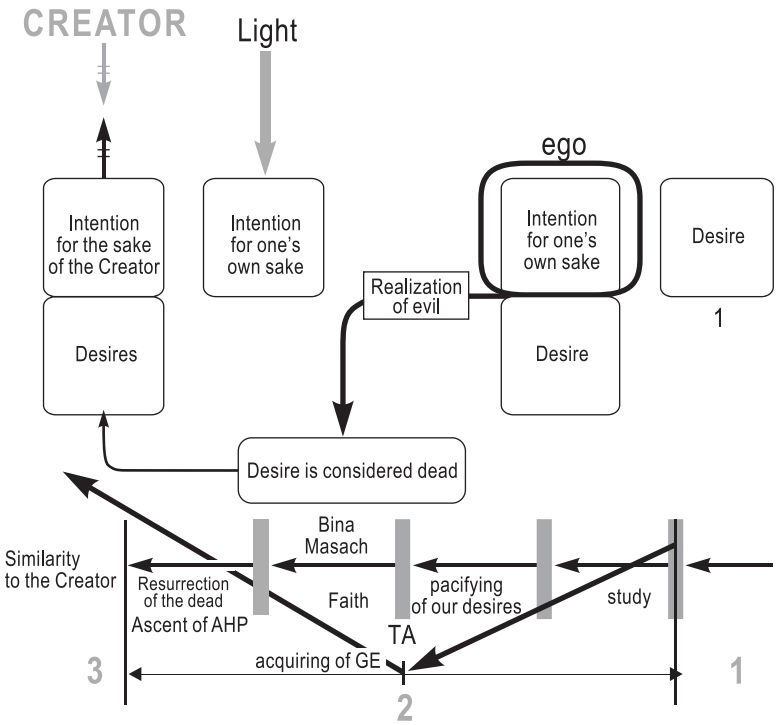

Baal HaSulam says that first of all, we reject our original desires and make a *Tzimtzum* on them. Secondly, we acquire a new desire. Our third action is the resurrection of our old desire.

He says that we apply the same method in our world.

> *It deals fairly with any individual bad property that we want to get rid of. At the beginning, we have to give it up completely so that nothing of it remains* (i.e., completely neutralize it). *Then you can come back* (by gradually attaching the *AHP), get it over again, and bring it* (*AHP*) *to the middle line.*

This period is very long. At the beginning, we just study and gradually conclude that all we are made of is evil. We then obtain Faith and the *Kelim* of *Galgalta ve Eynaim* and ascend them. Starting with the pe-

riod of "resurrection of the dead" we begin to attach to ourselves the *AHP*. The similar process takes place in the worlds as well.

We exist in this world, cross the *Machsom*, acquire the *Kelim* of *GE* (Aviut 0 and 1) and finally reach the *Aviut* 2 (absolute Faith), three and four (resurrection of the dead). The seizure of evil occurs when the *Machsom* is crossed. "Resurrection of the dead" is the *AHP de Aliya*. By acquiring the *GE* we gradually attach to ourselves the *AHP*. Only when the person can start raising his *AHP*, does he become similar to the Creator, because only reception for the sake of the Creator is considered bestowal.

When the *Kelim* of *GE* are all I have, I only learn how to bestow. Real bestowal can only be at the last levels three and four, when by receiving pleasure the person pleases the Creator.

Hence, the resurrection of the dead takes place right before the *Gmar Tikkun* (End of Correction). Only at this level can the similarity to the Creator be achieved.

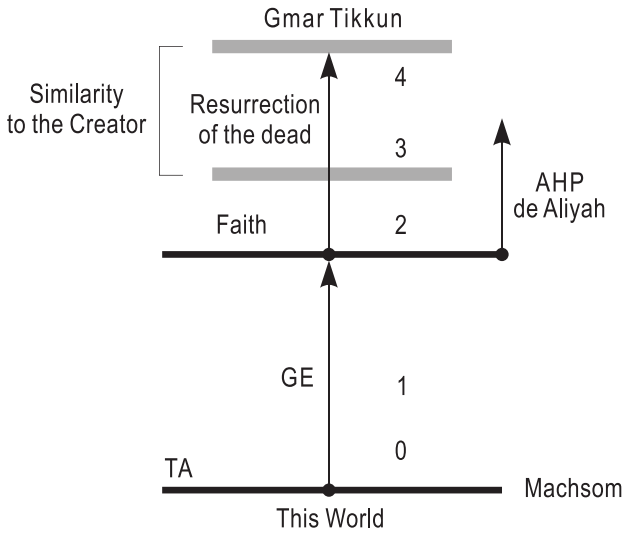

28. As it is said by the sages, "In the future, the dead will rise with their defects and then will make a complete recovery". That is, at the beginning, the same egoistical body rises from the dead. It is a huge, limitless desire to receive, one that was nurtured by the system of impure forces before it was honored to be purified by the light with the help of Kabbalah.

Of course, this is an allegory. No dead bodies are going to rise from their graves. When we begin to work with our previously dead *AHP*, it appears in all its original vileness (*Aviut* 3 and 4). We begin to correct the emerging egoism on the last levels of similarity to the Creator. Prior to that, it was only the period of preparation. Although we are in the spiritual world, these are just the *Kelim de Ashpa'a* (vessels of bestowal). However, at the levels three and four, we achieve reception for the sake of bestowal, which is equivalent to absolute bestowal.

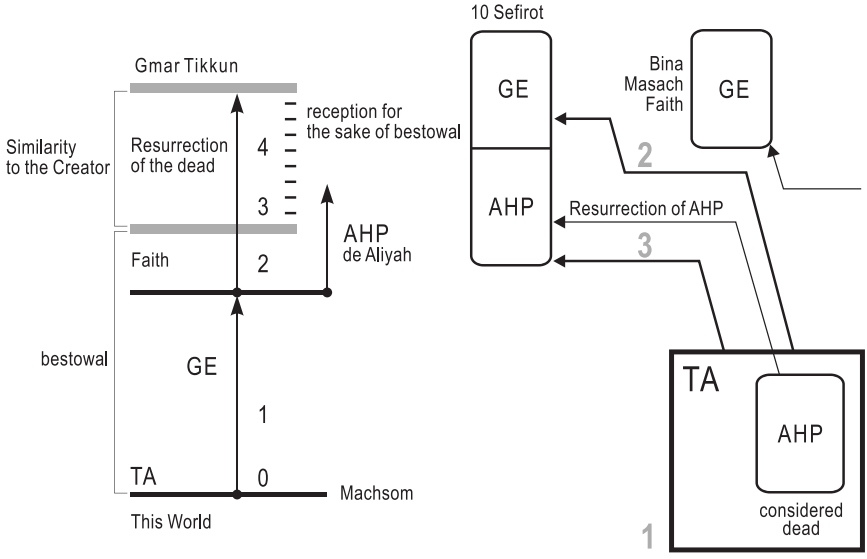

We completely rid ourselves of egoistical desires, acquire altruistic intentions, and begin to resurrect our dead desires from the smallest to

the biggest, while attaching them to the altruistic intentions. Such is the order of correction.

> *Thus, all of our desires recover and achieve the similarity of properties with the Creator*. From this, we can understand why the dead must rise from their graves with all their defects. *The expression "Nobody would say that these are different bodies" means: no one would say that this form is different from the one that was in the Thought of creation. The huge desire to receive the abundance of the plan of creation was only temporarily given into the power of the Klipot...* (the intention for oneself).

As a result, the desire is given to the person to correct with the intention "for the sake of the Creator". He not only becomes similar to the Creator in his actions, he becomes equal to Him in that he achieves the ultimate level of existence. He not only enters the Creator's sensations, but also attains the Thought of creation, eternity, perfection, infinity, and absolute freedom.

At that, our world loses its significance, disappears from the sensations of the person who now includes all the other souls.

We should reach this state while living in this world. We should attain and feel all the spiritual levels while being in our biological body. Everyone has this opportunity.

> *29. From all we have explained, it is possible to answer the second question: What is our role in the long chain of reality in which we are small links throughout our short life?*

We come to this world to spend some 60-70 years and have no clue how we are going to live them or what we can make out of this life. The first 20-30 years are spent to reach adulthood. The last years do not count, because we grow too weak, indifferent, and tired. All we have left is a few years to ask a question about the meaning of life and understand something.

What are we and what is our purpose, how can we do or influence something, if our conscious existence is so brief? Why are we so sensitive to this question that animals never ask themselves?

This is what Baal HaSulam says:

> *You should know that our work during the years of our life consists of 4 periods. In the first period, the person acquires a huge, limitless desire to receive in all its depravity, while remaining under the power of the system of the 4 impure worlds of ABYA. This is the AHP, which we gradually destroy. Why does man first acquire enormous desires from all the Klipot? Unless we had that uncorrected desire to receive, we would not be able to correct it, because you can correct only the properties that you have.*

Our first steps consist in acquiring as many desires as we can, although we aspire for the spiritual! Actually, we do not strive to satisfy our egoistical desires. Yet, as the person's spiritual aspirations grow, his egoistical desires awaken and develop as well. Hence the words: "He who aspires higher than others has bigger egoism" are very true.

Do not be surprised by the growing feeling of our egoism. This happens not only because we understand ourselves better, but also because bigger egoistical properties are revealed in us. This way, we acquire the *Kelim* of the *AHP*, the egoistical vessels in their egoistical form (with the intention for oneself).

> *Hence, the desire to receive, which our body has from its birth in this world, is not enough...* For a certain amount of time we should be under the influence of the *Klipot*, i.e., we unconsciously and unwillingly let the egoistical desires grow in us.

The period during which the egoistical desires grow in the person is called "13 years". *This means that impure forces should control the person and give him some of their light under the influence of which his desire to receive*

would grow, because the pleasures which impure forces supply the desire to receive extend and increase his demands.

Affected by the Upper Light, egoism grows day by day, because we need more and more of this light. By His purposeful influence, the Creator causes our egoism to grow.

> *For example, when man is born, there is a desire only for one portion, no more. When the impure forces fill the desire with this portion, the desire to receive doubles immediately. When the impure forces satisfy the increased desire, it extends and wishes to receive four times more pleasure.*

Unless the person begins to limit himself and acquire the intention for the sake of the Creator (the *Kelim* of *GE*), unless he purifies himself, severs all ties with egoism and makes a *Tzimtzum Aleph* (does away with his *AHP*), he will continue chasing various pleasures of this world. Every time he receives some satisfaction from the *Klipa*, his desire would become twice as big as before. Hence, it is said:

If the person does not purify the desire to receive in order to turn it into bestowal, it grows during his lifetime, until he dies without gaining the desired objective.

This is what happens with us during all our incarnations, until we really understand that the pursuit of pleasure never leads to fulfillment.

I was asked by a local TV station to comment on Madonna's visit to Israel and her plans to make a video clip about Kabbalah. People want to know why she decided to do it in Israel. The presenters were genuinely puzzled asking why would someone who has seemingly everything, millions of dollars, influence and fame, all of a sudden seek Kabbalah, come to Israel, although the situation here is rather volatile. Why would Madonna be promoting Kabbalah?

I told them that the person comes to a state, when he or she ostensibly achieved in this life all he ever wanted. Nevertheless, he suddenly re-

alizes that he in fact has nothing. He understands that by increasing his desires he will only intensify his suffering, i.e., he will increase the emptiness of his *Kelim*, his sensations. So instinctively, he begins to search for an alternative method of fulfillment and discovers that this method is at a level that is higher than the usual pursuit of pleasures.

We see that, after satisfying their big desires, people like Madonna suddenly feel that it is not the end, that there is more pleasure waiting to be received. These desires are purely egoistical, but unfortunately, the hosts of the TV show do not feel that way. Everything depends on the level of development of egoism.

> *Thus, the person is under the power of the Klipot and impure forces. Their task is to extend and increase his desire to receive and make it limitless in order to show him the material (all of his AHP) which he should work on and correct.*

Until the person receives this *AHP*, until he perceives it as dead, unfit to be used for receiving pleasure, he will continue reincarnating repeatedly.

By feeling his dead desires that are totally unable to give him a genuine fulfillment, the person will begin to soar and acquire new, sublime *Kelim* of *GE*. This only happens after the realization of evil.

This process can be accelerated. We should not try to get everything in the world, while receiving blows each time something is achieved with no fulfillment. We do not have to go all the way to the end, when we can save time and avoid suffering with the help of the Upper Light.

By attracting the Upper Light, we see how defective all of our *Kelim* (*AHP*) are. We have not yet used it, but we see how evil and opposite to the light it is. Therefore, we need not spend many more lives to discover the fallaciousness of the egoistical fulfillment.

This is what we call time contraction; this is what the method of Kabbalah is about. We need to draw the Surrounding light, and by using

it, quickly go through the period of realization, correction, and ascent to perfection.

All the stages of this path are predetermined. The only thing that depends on us is the acceleration of time. Without plunging into negative sensations and clashing with our own egoism, we can see the vileness of egoism in advance and avoid its blows.

This is achieved by the most intensive drawing of the Upper Light, which is only possible with the help of a group, of friends who aspire to the Goal together. I can attract the Surrounding light that affects all of us.

If we join our forces, we will make a breakthrough towards the end of state one. If we accumulate the light that everyone can attract, we all would feel its influence and realize our own evil so intensively that we would desire to obtain the Kelim of *GE* (properties of bestowal). Therefore, everything depends exclusively on our intention, on how much we are prepared to adopt this method.

> *30. The second period is from 13 on* (after we come to the realization of the dead state, *AHP*), *when strength is given to the point in the heart of man. It is the opposite side of the pure soul clothed in the desire to receive from the moment of his birth.*

That is, from the moment of birth, we possess the egoistical *Kelim* that keep growing until we wish completely to reject them. Only then does our point in heart awaken. Even before we reach the level of "13 years", we feel it as an aspiration for the Creator, but it is still suppressed by our egoistical desires. As soon as we see their evil and vileness and relinquish them, the point in heart emerges and manifests.

> *Awakening does not come before one reaches the level of "13 years". After that, a man begins to pass into the power of a system of the pure worlds because of his study of Kabbalah. The main purpose during this period is to obtain a spiritual desire and to increase it* (to reach *GE*, i.e., the properties of *Bina*, the screen, Faith, *Kelim*

de Ashpa'a). From his birth, the person only seeks to satisfy his material desires. Therefore, notwithstanding that during 13 years he gains a huge desire to receive (feels his *AHP* in this first period), *his development is not finished yet. The end of development of the desire to receive is an aspiration to spirituality. If for example, during 13 years his desire to receive aimed at receiving wealth and honor in this material world, it is known that this world is not everlasting and that, like a fleeting shadow, everyone appears in it for a brief moment and then disappears.*

When he gains the huge desire to receive spirituality, he wants to absorb all the abundance of the eternal world to come for his own pleasure. Therefore, the essence of the huge desire to receive is to gain spirituality.

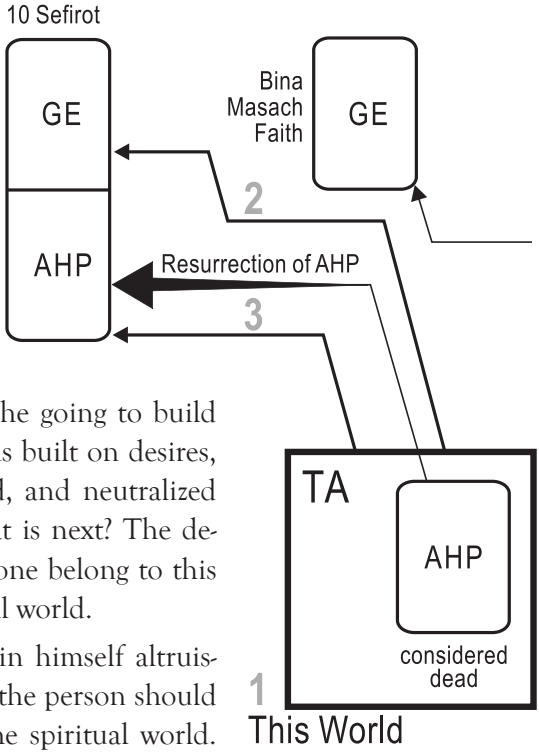

Thus, he acquires the eternal, enormous *AHP*.

After the first period, the person makes the First Restriction (*Tzimtzum Aleph*) and starts working with the vessels of bestowal in order to acquire a screen. What is he going to build his screen on? The screen is built on desires, yet he restricted, destroyed, and neutralized them in state one. So what is next? The desires he restricted in state one belong to this small, simple, and egoistical world.

In order to develop in himself altruistic intentions in state two, the person should lean on new desires for the spiritual world.

First, he grows his desires of this world up to the level of "13 years". They in turn separate into animate desires and the desires for wealth, honor, fame, and knowledge. This happens in all of our previous incarnations.

Feeling them as evil, he restricts them (makes *Tzimtzum Aleph*) and begins to acquire other desires that develop on spiritual levels.

He builds his altruistic *Kelim* (*GE*) on the enormous egoistical desires zero and one, which are much greater than "our world". This state is called "*Katnut*" (small state). Now he has *GE*, or as we say, he achieves the states of *Bina*, the *Masach*, or Faith. Here he begins to build his new desires: two, three, and four. When he reaches the level of "*Gadlut*" (big state), he attaches to himself the *AHP* (levels of *Awzen*, *Hotem* and *Peh*). At this stage, he becomes similar to the Creator.

This is what the entire path of man is like.

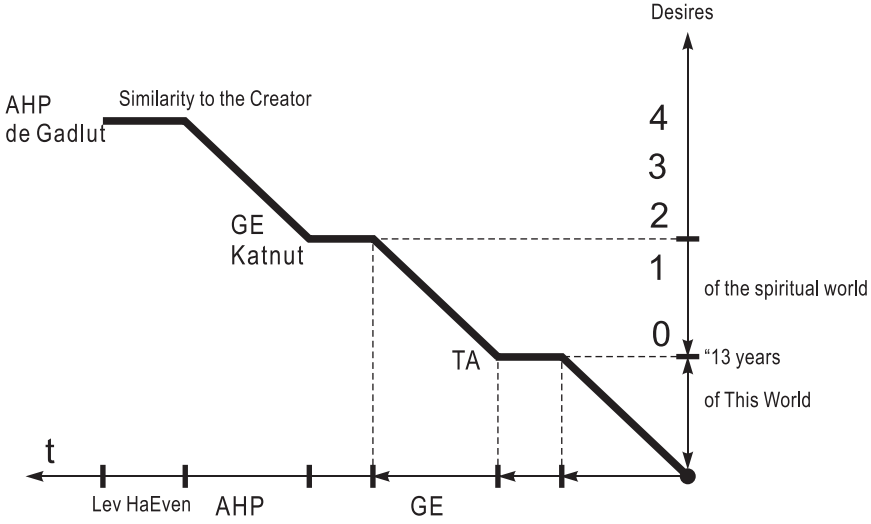

We are now in the middle of the process of realizing evil. After that, we will be building our *GE* and working with the "dead bodies", i.e., with the *AHP*. This stage will be followed by the correction of the *Lev HaEven* when we achieve complete similarity to the Creator.

Baal HaSulam describes these stages of our development in a different way, uses a different language. We can look upon the states either from the point of the light (the *NaRaNHaY*), or from the point of the *Kelim* (the *Sefirot*). We can also divide them into periods that presumably correspond to a human life. This is because all the spiritual roots have their reflections in our world.

Baal HaSulam may use the language of the Torah (the Bible or Talmud) to demonstrate that all the sacred books write about the same topic: the path man must traverse and how he will do that. He says that the problem starts not in this world, but at the stage that follows, because man's desires begin to grow. The *Klipot* (impure forces) emerge and enable the person to transform their influence into something opposite and pure.

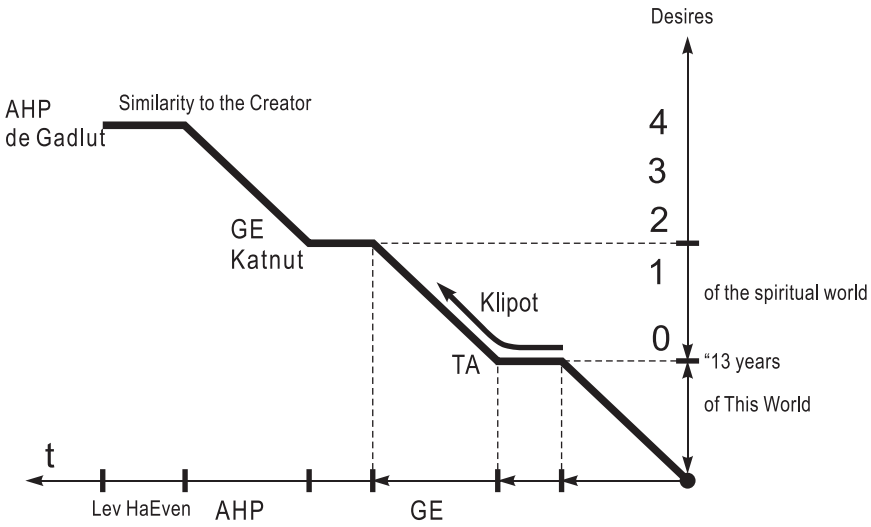

How does it happen? Here is what the Kabbalist says:

31. Our sages say: "The leech has two daughters, crying, give, give (Proverbs 30, 15)": "A leech means Hell (hell is a forced use of the egoistical properties). *The sinners, who fall into the trap of hell,*

bark like dogs: "Bow-wow" ("Hav-Hav" – Heb.: give-give), meaning – "give us the wealth of this world and the wealth of the world to come".

The level at which the person works with the *Klipot* is very important, because this way he obtains the material for his work. He acquires the desires without which he cannot become similar to the Creator. Therefore, there must be periods when we receive uncorrected desires and correct them.

Therefore, the level that comes after 13 years is defined as "pure", which is the meaning of the writing, "the house-maid serves her mistress", that is, to serve the Holy Shechina. It means that the maidservant symbolizes egoistical desires that lead to the spiritual level of bestowal, when the person is awarded "the light of Shechina".

It is the person's responsibility to do everything he can in order to gain the state of "Li Shema" (desire to bestow). If he does not make every effort to reach the state of "Li Shema", he will fall into the garbage bin of the "impure" maidservant, who is the opposite of the "pure" one.

Unless the person who studies Kabbalah begins to purify the acquired impure desires, he falls more and more into the *Klipot*.

The zero level corresponds to our natural petty egoism. Below is the area of the *Klipot*; above is the place of *Kedusha*, the intention for the sake of the Creator. Unless the person makes an effort to apply the right method of spiritual ascent, unless he turns the property "–1" into "+1", "–2" into

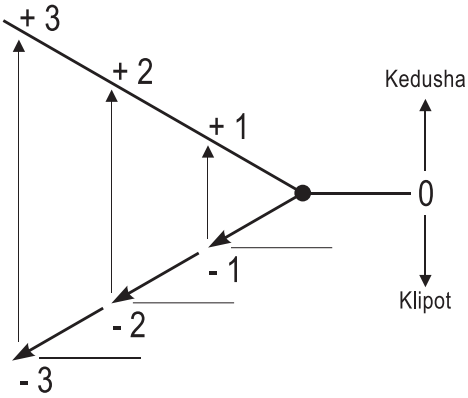

"+2", etc., he falls deeper and deeper under the power of the *Klipot*, until his study of Kabbalah is for his selfish enjoyment, with an intention to pass himself of as an important Rabbi, in order to lock people to him and to turn them into zombies. Thus, he plunges into absolute impurity.

> *This means that the maidservant takes the place of her mistress and prevents the person from approaching the Holy Shechina. The last level of this period is the desire to enjoy the Creator. This resembles man in this world whose passionate desire is so great that it is burning in him day and night, as it is said, "A constant memory does not let me sleep".*
>
> *It is also said about him, "The tree of life is full of passion", that is the five levels of the soul form the Tree of life for 5oo years. Every level lasts 100 years that brings the person to the reception of all these five levels of NaRaNHaY that become revealed in the third period.*

Why are there exactly 500 years? 500 years is a complete level. Every level is called "100 years", because it consists of 10 *Sefirot* and each *Sefira* in its turn has ten sub-levels. Therefore, the number "100" is considered a complete level. If *Nefesh* is a complete level, it is called "100". This means that man created the *Kli* and acquired for it the inner light called "100". This is how the corrected *Kli* filled with the light is designated. It is defined similarly on all the levels: *Nefesh*, *Ruach*, *Haya*, *Neshama*, and *Yechida*, which totals 500 years. However, this is attained in the third period.

> *32. The third period is in Torah and Commandments Li Shema, that is, for the sake of bestowal and not for receiving a reward. This work purifies man's desire to receive for himself and turns it into the desire to bestow.*

After man acquired all the egoistical desires, not only the *Galgalta ve Eynaim*, but the AHP as well, he begins to work for the Creator. I

would like to remind you that "the desire to bestow" and "the desire to receive" are just names. Human beings do not have pure desires to receive or to bestow. The desire to bestow is the Creator's attribute, while the desire to receive is man, creation. This is his property and there is nothing else in him.

If man wishes to become similar to the Creator, he uses his desire to receive for the sake of bestowal, i.e., he receives pleasure to please the Creator. However, he still receives. Desires remain unchanged, only the intention, the method of using the desire is modified. Therefore, when we say that man passes from the "desire to receive" to the "desire to bestow", we ought to understand that he acquires a new intention for the same old desire. This is why old desires with the intention for one's self are considered dead. At a later stage, they rise and become pure and eternal, if man acquires the intention for the Creator's sake instead of the intention for himself.

Let me say this again: although Kabbalah is called a science, it is attained not in the mind of our world, but in the Upper mind. This world is attained in its *Kelim*, in the mind of our world. To start attaining the Upper World above the *Machsom*, one should acquire the mind that corresponds with the Upper World.

The mind of the Upper World is called "faith above reason"; it is the property of bestowal. This property is exactly what constitutes the mind in the Upper World. You may be sitting at the lesson and understand nothing. It does not matter. Just make an effort and this will attract the Upper Light. The Upper Light will create in you the Reflected light, the correct intention. This intention is where you will feel the Upper World and receive the Upper mind.

This will happen not because you will be racking your brain, but because while being confused, irritated and exhausted, you will continue to aspire to Him. You will succeed not because you slept well and came to the lesson in good spirits, with pen and paper, eager to research the

Upper Realm as the scientists of our world. This will only happen because of your effort.

Quite the contrary, everything will work out from the state of confusion, disillusion, detachment, and weariness. When spirituality seems insignificant and unreal, it means that you are in the most correct state with regard to the Creator. If, while being in these states, you continue aspiring to the Upper World, the necessary spiritual *Kelim* (spiritual mind) will be formed in you.

Man rises to the level where so much light descends upon him that he can already transform his desires into spiritual, altruistic.

> *As soon as man purifies the desire to receive, he becomes worthy and ready to obtain the five parts of the soul that are called the NaRaNHaY. They are in the desire to bestow and cannot be clothed into the body until the desire to receive has a power in him.*

The soul has two components: one is the *Kli* that consists of five parts: *Keter*, *Hochma*, *Bina*, ZA and *Malchut*. It is alternatively called the body of the soul, or the Partzuf. Inside it there is the light called the *NaRaNHaY* (*Nefesh, Ruach, Neshama, Haya, and Yechida*).

As soon as the egoistical intentions become altruistic, desires begin to fill with the Upper Light to the extent of the *Ohr Hassadim* (or the Reflected light, or the screen – the definition is of no consequence). *Keter*, *Hochma*, *Bina*, ZA, and *Malchut* are the five *Kelim* that are filled with the five lights of the *NaRaNHaY.*

> *However, when man is honored to become entirely a desire to bestow without receiving anything for one's self, he earns the same properties that he has in his upper NaRaNHaY (descending from its source in the world of Infinity from state one through the pure worlds of ABYA). These properties descend upon him immediately and clothe in him in accordance with the level.*

The fourth period is the work after rising from the dead. It means that the desire to receive that completely disappeared, died and was buried, rises from the dead in its biggest and worst appearance, as it is said, "In the future, the dead will rise with all their defects", and then turn them into receiving for the sake of giving.

Some special individuals are given this work during their lifetime in this world.

Baal HaSulam says that there are people, who complete this work and reach the levels that are above the "resurrection of the dead", when *Lev HaEven* becomes completely corrected. This is the level we are destined to achieve.

33. Now, there is the sixth analysis left to understand. As it is said by the sages, all worlds, upper and lower, were created only for man, not for anything else. At first glance, it seems very strange that the Creator has tried to create all of this for such an insignificant creature like man, who is like a grain of sand in this world in comparison with the whole universe, let alone with the spiritual worlds.

The matter concerns man's feelings, his mental and spiritual parameters. How can we compare ourselves with the Upper Worlds, when even our world, our universe is a tiny grit in the great cosmos with regard to the smallest level of the Upper World?

We are told that man is created to become the master of all the worlds, to include all of them within him, and that nothing exists except for man with all the worlds within him. How can this be? It utterly contradicts our ideas about ourselves, and the universe that we know by our sensations.

It is even stranger to realize why man needs all these Upper spiritual worlds? What is this universe for? How can we use it? We do not even properly know our own planet. We have no idea of what is a couple of miles below us, or a couple of parsecs

above us. Why do we need all that is created around us? Here is what Baal HaSulam answers:

You should know that the Creator receives joy just from the gratification of those whom He has created, but only to the extent in which creation feels Him, feels that He is giving and wishes to delight them. He starts amusing Himself with them as a father who is playing with his beloved son. As much as the son feels and recognizes the greatness and power of his father, he shows him all the treasures that he prepared for him.

Read this again; *As much as the son feels and recognizes the greatness and power of his father (the Creator)...* This means man acquires the properties of the Creator, for how else would he be able to understand?

Think carefully about what was said and then you can understand and know the great amusement of the Creator with those perfect souls that were honored to feel and understand His greatness throughout all the ways He has prepared for them, until they come up to the relationship between father and son. Everything that was written is for those who perceive the spiritual worlds.

Until we reach these levels and establish the same contact with the Upper Force, we will not be able to understand the purpose of all that was prepared for us. As much as we can feel the greatness of this power, realize it on ourselves, and adopt its properties, we will begin to comprehend how we can rule over the universe and all the Upper Worlds in place of the Creator. Only then shall we discover why He created such immense and awesome worlds for us.

There is nothing more to say about it. It is enough to know that for those pleasures and amusements, it was worth it for Him to create all the worlds, both the Upper and the lower, which we are yet to reveal.

34. In order to prepare His creatures to reach the aforementioned exalted level, the Creator thought of four levels that evolve one out of another. They are called still, vegetative, animate, and human, and they are indeed the four phases of the will to receive that each of the Upper Worlds consists of. For although the vast majority of the will is in the fourth phase of the will to receive, it is impossible for it to materialize all at once, except by the preceding three phases that gradually expose and develop it, until its form has been completed.

Man gradually enters into the sensations of the Creator, becomes similar to Him, masters the system of creation, and begins to rule over the heritage that the Creator prepared for him. Man gradually ascends the four levels still, vegetative, animate, and human, while attaining the four degrees of comprehension of the universe.

These four levels exist in our will to receive and, by correcting each of them, we ascend to the next level of sensation of power over the surrounding world.

35. In the first phase of the will to receive, called still, which is the preliminary exposure of the egoistical desire in this corporeal world, there is but a general movement that includes the whole of the still category. But in particular items there is no apparent movement. That is because the will to receive generates needs and the needs stimulate movement that is sufficient to attain what it wants.

It is the same with us; the most important thing is desire. If there is a desire, I will be able to make a move to receive what I want. If I feel that I am too lazy, (What does it mean, to be lazy? – It means that my will to receive is insufficient), I have to work on increasing my will to receive, and then I will not be lazy anymore.

How can I make this happen within myself? Only with the help of studies, contacts with others like me, by receiving the Kabbalistic method from the books, listening to what Kabbalists advise us.

Our will to receive is small. To increase it to such an extent that we break through the barrier into the spiritual, we need to turn our desire from being small into being an all-conquering one. One can do this only under external impact, under the influence of a group, when I have 35 people around me.

If all of us out there are given the opportunity to unite, then each of us will receive the will that is 200, 300 times greater, according to the number of people now present at our virtual lesson. It will be quite enough to cross the barrier and enter the Upper World right now. We lack only one thing: the union of our aspirations for the spiritual.

> *Since there is only a small will to receive, it dominates the whole of the category at once, but its power over the particular items is indistinguishable.*

This refers to the first phase – the still level of the will to receive. Each subsequent level appears as a superstructure above the preceding one.

> *36. The second phase of the will to receive that is called vegetative is added to the first. Its desire is larger than in the still phase, and it dominates every item of the category. Similarly, in the vegetative world we see a germ, a spark of life in every plant.*

Each one has its own private movement that spreads up and down and to the sides, and moves where the sun shines (reaction of each part to the Upper Light); **the manner of nourishment and excreting waste is also apparent in each item.** There is already a recognition of what is "good" and "evil"; useful things are attracted, harmful are repelled. Already the vegetative type of will to receive exists in us, but is nonetheless a very small, general desire.

A group appears and, in general, it aspires to something. You may say, "Well, isn't it good that the group aspires to something?" Everyone in the group must be an individual, but at the same time, all of them

must be united, merged in a single whole, despite their outstanding individual qualities.

Only then will this gathering of individuals become a group. If they are not prominent individuals, but simply people united on their small level, it is not a group, but an amorphous mass. This difference separates a Kabbalistic group and an ordinary mass of people. A group is made up of people who are developing themselves individually to the maximum, while uniting in one whole to the maximum despite their individuality.

Thus, individuality starts from the second vegetative level, when each of us begins to feel inner movements, to comprehend and distinguish between the notions of "evil" and "good", "to the Creator" and "to myself", "to friends" – "away from them", and so on.

> *37. In addition, we also have the animate level, the third phase of the will to receive that is so great that it generates in each of its parts* (that is, in every individual who reaches the animate level) *a feeling of freedom, which represents a special life of each part that is distinct from the others.*

Plants and trees in the field shed their leaves at the same time, and then begin to grow. The leaves fall because there is no sun; the sun shines for all of them. Conversely, they wake up when the sun rises, turn in the direction of the sun, and so on. That is, there is a common life for all, different from that of the still nature, but it is common for each species.

Each individual animal leads a separate life; each can move around freely, even though there are periods common to specific animal groups, such as mating, development, growth, and rearing. Animals are at the intermediate level, but they have freedom of movement.

In the same way, as we reach the animate level of development where free inner movements awaken within us, work begins on our egoistical de-

sires that are unique for everyone. Yet what is still negative and insufficient on this animate level? Why is it not final? Baal HaSulam says:

> *However, these desires yet lack the sensation of their neighbor* (this is most important), *that is, they are yet unprepared to feel compassion for others' suffering or joy over their good fortune.*

He does not write, "to feel joy over others' suffering or joy over their good fortune", but puts it in the right, altruistic way: *"to feel compassion for others' suffering or joy over their good fortune."*

This is the fourth degree of the will to receive. Why do we need it? Why is it something that distinguishes man (by man we mean his spiritual category) from an animal?

> *38. In addition to all is the human level, the fourth phase of the will to receive. This is the complete, fully developed will to receive, because it includes feelings for others.*
>
> *If you wish to know with absolute accuracy what the distinction between the third (animate) phase of the will to receive, and the fourth (human) one is, I shall tell you that it is as the worth of a single creature against the whole of reality.*

What does the feeling of someone's joy and suffering give me? Why should I feel another's *Kli*, another's desire?

The person who finds himself at the third level of development is an ordinary person. If he reaches the fourth level of the will to receive, he includes in himself all the worlds. Only the quality of feeling his neighbor enables man to grow his will to receive to such a degree where he attains and absorbs the whole universe. This is what he gets from the sensation of others, something that animals lack.

A feeling for others is an altruistic feeling! Animals possess an egoistical sensation of others; they help one another, have families, prides,

packs and herds, i.e., groups of all sorts. They have developed mutual aid on a very high, animate, instinctive, egoistical level.

Baal HaSulam writes in paragraph 37, "to feel compassion for others' suffering". Compassion means to feel someone's suffering as one's own or to be happy for his good fortune. When someone else receives, I feel as if I receive.

If man can reach such a level of his will to receive, he rises above nature, above all the other worlds, starting from phase zero, where he is still at the animate level of development. If he rises to the human level, i.e., absorbs in him all the negative and positive desires of those around him and identifies himself with them, then he turns into an immense vessel that includes all souls, all worlds, including the world of Infinity. This whole circle enters inside his large, common soul.

> *This is because the will to receive at the animate level, which lacks the sensation of others, is unable to beget desires and needs other than what is imprinted in this creature alone. Whereas man, who can feel others, acquires their desires and properties as his own, absorbs them, becomes needy of everything that others have too, and is thus filled with envy wishing to acquire everything.* He then acquires additional egoistical desires, the *Klipot*, that he can now correct.
>
> *When he has a certain share, he wants to double it.* (He sees that someone else has something and craves it). *Therefore, his needs multiply until he wants to swallow all that there is in the whole world.*

He desires all that exists in the world, including the desire called "Pharaoh". He wants the Creator to fill, delight, and serve him. Only owing to our inner quality of envy, meaning sensation of others, can we evolve and reach the level called "man". The rudiments of this opportu-

nity exist outside us. How can we prevent them from leading us to the *Klipot*, away from the Creator? We shall discuss this at length later...

We continue studying "The Introduction to the Book of Zohar." In this Introduction Baal HaSulam tells us about the development of the human soul – from a small Reshimo, which awakens in man, up to the moment when he enters the spiritual world. First, in the form of a spiritual embryo, then as a child, and later on – as an adult, man becomes similar to the Creator and enters the sensation of eternity, infinity, and perfection. He rises above life and death, feels life as an endless process. Therefore, he naturally perceives his state in this world quite differently.

Each of us aspires to achieve such a state because the people who feel good do not come to Kabbalah. All of us need something, but mostly we are restless because of the tormenting question about the point of our life. The point of life can be attained as a result of the revelation of the Upper World, the Creator, the entire universe in which we exist (it is called the Creator on the highest level with regard to us). The remaining lower levels are called the worlds.

Kabbalah explains how man can go through all these intermediate states and rise from the level of this world to the Upper World, and then reach the highest level of merging with the Creator. Since it reveals the most important concerns in our life, man's purpose, what he is going to achieve from his efforts in this world, this wisdom is vitally important for man. Because Kabbalah not only theoretically explains the existing reality, but also ushers the person into the Upper World, it is also important for the entire humankind.

We are just beginning to understand it and hope that others will soon realize it too, thanks to our efforts. The only means for entering the Upper World is the spiritual light that corrects us. We should expose ourselves to this light, so that it will pull us out of this reality into the sensation of the Upper World. Only during the studies can we tune our-

selves up to this Supreme force (the so-called *Ohr Makif* – the Surrounding light). Being surrounded by the Upper Light is the most favorable state. We just need to prepare ourselves, be more sensitive to it, and wish to be influenced, corrected by this light.

The influence of the light depends on our desire, which can be increased at the expense of desires of other people. The way we receive desires for something in this world, from our environment, the virtual group, all of us should tune each other to the reception of the Upper Light and to spiritual ascent. When this becomes the most important thing in our life, when we need the influence of the Upper Light more than anything else, it will reveal itself to us and elevate us to the next level.

Therefore, during our studies we should imagine huge virtual groups with hundreds of people who gather and listen to us in Russian, Hebrew, and English all over the world. We should get to know each other well and encourage it in every way possible. We need to create a common webpage, post our photographs, and share our impressions. You should join this virtual group so that our spiritual aspirations will merge. Then the light of correction will shine upon all of us and elevate us to the Creator.

As a teacher and a guide, I only direct you to the Creator. Do not lock yourselves to me. Your opinions, desires, requests, and demands should be directed to the Creator alone. Even the questions you ask me on the forum, in your letters and in phone conversations should first be turned to Him. You may receive the answer and find the necessary solution within yourself. This will be the Creator's reply to you.

After such attempts, when nothing is clear to you and it makes you suffer, you may turn to me. However, even in this case you may not receive my answer, because the answer to such questions should come from Above. As a teacher, I will not answer them.

Our advancement is directly connected with the higher spiritual level. We should try to demand the *Ohr Makif* from it, address all our questions to it and only from it receive the answers. The group, the teacher, and the books are only the means that help us to advance. This is the attitude we should adopt. Do not replace the Creator with Rav or the group, because they are only auxiliary instruments on our path to Him.

Now we will find out how to advance towards the Creator. Baal HaSulam says:

> *39. We have shown that the Creator's purpose is to bestow upon His creatures, so that they may know His genuineness and greatness, and receive all the delight and goodness He had prepared for them.* We do not yet understand His purpose, but it will gradually transpire. It is most clear to the Kabbalists, on whose behalf Baal HaSulam speaks. They attain the purpose, the meaning, and the final result of the entire creation.
>
> *After that, we* (i.e., the Kabbalists) *clearly find that this purpose does not apply to the still and the large planets such as the Earth, the Moon, or the Sun, however luminous they may be.*
>
> *The Creator's intentions refer neither to the vegetative nor to the animate level of nature* (although they live some form of a biological life), *for they lack the sensation of others* (they cannot even develop it on their own level, let alone on the higher one).

They lack the sensation of others, of jealousy, envy, and real pleasures, even of the animate kind. Animals do not feel pleasure. All they do is dictated by their inner instincts. Since they are unable to absorb the desires of others, they naturally cannot enjoy the pleasures of others either. An animal may be either hungry or not, but it cannot get hungry by simply looking at another hungry animal.

Even on a primitive animate level, desires do not pass from one animal to another, even more the desire to attain a higher spiritual level, which is initially absent in us. Suppose I have no idea what it means to be a scientist, a professor, or an actor. However, I look at them and see how they enjoy it, so I want to be like them. With the help of "*Kinah, Ta'avah ve Kavod*" (envy, craving for pleasures and the desire for honor and fame), I can acquire from others the tastes that are totally unknown to me. This way, my *Kli*, my desire, can constantly grow, and I can infinitely develop it in our world by absorbing all the desires existing in the universe and even on the spiritual level. It resembles a hypothetical situation where, with the help of certain actions, a plant could turn into an animal, or an animal into man. However, only humans can rise to the Divine level. This is possible because the root of such a property is present in us – the sensation of another human being. This property is absent in the inanimate bodies, plants and animals.

We are born with only animal desires, purely animal instincts that existed in primitive people. These are our bodily desires for such natural pleasures as food, sex, home and family. Besides, as a result of envy man develops a desire to receive something that another person has, even if he does not really need it. Even if I have all that my heart desires, but there is someone who enjoys something else; then I want to receive that pleasure too.

Finally, the desires for power and honor bring me pleasure, because I feel people's submission and respect. These are man's ultimate aspirations in this world. It does not matter to me that I do not have it in my pocket; I enjoy people's attitude toward me. This makes me bigger, more significant.

Envy, craving for pleasures, and the desire for fame and recognition develop man to such an extent that he can attach additional egoism from others to his own and begin to advance spiritually.

Man does not receive his desires only from the level of this world. He has a "point in his heart" – the egoistical spiritual desire. In Hebrew, it is called "*Achoraim de Nefesh de Kedusha*." This is the egoistical desire of the upper level. I come to desire to control this Upper level, the Creator. I want Him to do what I wish. The attainment is not limited by the desires of this world; the process continues in the Upper Worlds. Always, my Upper level begins with my desire to enslave the Creator.
When I discover His properties and gradually reveal His perfection, it transforms me in such a way that I already wish him to enslave me, my egoism. I want Him to pass His properties to me, so that I may absorb them and become similar to Him.

However, everything begins with huge egoistical desires. Hence, it is said: "He, who is higher than another has greater egoistical desires." One should not be afraid of that.

Therefore, a few months after the person begins to study Kabbalah, he suddenly notices that his egoism has grown. For example, he never dreamed about millions of dollars before, and all of a sudden, he realizes what the passion for money is. He never thought of honor and recognition, for why would he need that and from whom? From other two-legged creatures? Yet suddenly he begins to crave it; he wants people to pay attention to him. The person who was quite moderate in his animal instincts (food and sex) suddenly loses his mind. It becomes his inner obstacle, which gave him no trouble before.

Everything that happens to the person in the process of his spiritual growth is based on the development of egoism. It is said in the Babylonian Talmud that, since the destruction of the Temple (when we spiritually fell to the level of this world), the real taste for sex and the genuine egoistical desires ("sex" being the core of our animal pleasures) can only be enjoyed by those who aspire to the Upper World ("*Ta'am Biah Nishar Rak le Ovdei HaShem*"). We need to correct additional egoism for advancing spiritually.

Having realized that the Creator's desire, the purpose of creation, is in bestowing pleasure upon created beings, we now clearly see that this purpose refers neither to the inanimate bodies nor to huge planets, since they have no sensation of others. Neither does it concern the plants and animals in our world, because they also lack such a sensation. How will they be able to feel the Creator's goodness if they cannot even feel their own kind?

When we develop and reach the spiritual level called "man", i.e., when our egoism is so developed that we want much more than others, we begin to envy them and desire whatever they have, although initially we never had such desires. We envy their pleasures, honor, fame, and wish to conquer the whole world. This is called the real man. He is still uncorrected, yet he is ready for it because he already has what to correct.

Man alone, after having been prepared with the sensation of others who are like him, after delving into Torah and the commandments, will turn his will to receive (egoistic, enormous desire acquired from outside) *into the will to bestow, and come to equivalence of form with his Maker. Then he reaches the levels that had been prepared for him in the Upper Worlds.* This is the way we ascend the Upper Worlds.

As we receive additional portions of egoism (from the left line), we begin to correct it with the help of the Upper Light by raising a request (commandment) and receiving the Torah (the light of correction) from Above. The correction occurs with the help of the right line, the descending light. Thus, we create ourselves in the middle line. Our egoism of the left line becomes similar to the Creator's properties of the right line.

We build ourselves between the two lines, while receiving the *NaRaNHaY* on all the 120 levels of our ascent to the world of Infinity. The *NaRaNHaY* in the world of Infinity is referred to as the light of the Torah; its parts on the preliminary stages between our level and the world of Infinity are called *Nefesh*, *Ruach*, *Neshama*, *Haya*, and *Yechida*. While

ascending the five worlds we receive the light of *Nefesh* in the world of *Assiya*, the light of *Ruach* in the world of *Yetzira*, the light of *Neshama* in the world of *Beria*, the light of *Haya* in the world of *Atzilut* and the light of *Yechida* in the world of *Adam Kadmon*.

As we ascend from the world of *AK* to the world of Infinity, we simply are included into the common light already called, not the *NaRaNHaY*, but the Torah. There are no distinctions or subtle nuances in it, just the perfect light.

Thus, rising from our world to the world of Infinity, we pass through the following levels: first "secret", then "allegory", after that "hint" and finally "simplicity". It is called *PaRDeS – Pshat, Remez, Droosh,* and *Sod*. The *Pshat* is the simplest light in the world of Infinity; the *Droosh* (the light in the worlds of *AK* and *Atzilut*) is below it; then the *Remez* is like a hint in the world of *Beria* and *Yetzira* and the *Sod* in the world of *Assiya* and in our world, the secret, concealed light, which we neither feel nor understand.

Therefore the attainment of the *PaRDeS* occurs in the reverse order (from down upwards). This is what the *Gaon* from Vilna says in his prayer book: "The *PaRDeS* constitutes four different levels of attainment: first the simple, then a little deeper, then deeper still and finally very profound knowledge".

Thus, we ostensibly attain the *PaRDeS*, but in fact, we just mechanically study what is written in the book, staying within the bounds of a simple learning of the text on the level of our world. In reality, the attainment of the *PaRDeS*, i.e., of the Torah in the world of Infinity is simple, like the light that is shining there, because even the *NaRaNHaY* becomes one simple light on that level.

Here Baal HaSulam says that the common people who study the Torah think that everything is studied on our level and that the knowledge of the laws of the universe requires no spiritual ascent. He calls such

people "philosophers" or "*Baalei Batim*" (house owners), or sometimes "false sages".

> *40. I know that it is completely unaccepted in the eyes of some philosophers. They cannot agree that man, whom they think of as low and worthless, is the center of the magnificent creation.*

In other words, man should not ascend and absorb the entire Creation. Everyone except for Kabbalists thinks this way. Kabbalists, however, are convinced that just with the help of his egoism, and not through its suppression, man should take in this whole world and become similar to the Creator in his attitude to the universe.

> Baal HaSulam says: *I know that it is completely unaccepted in the eyes of some philosophers...* He speaks about "the know-it-alls" among us, who are not willing to grasp the universe and rise above it. *They are like the worm that is born inside a radish and thinks that the Creator's world is as bitter and dark as the radish it was born in. However, as soon as the shell of the radish breaks and it peeps out, it wonders and says: "I thought the whole world was the size of my radish..."* This is what we say to ourselves today. Each of us feels this way before crossing the *Machsom*. *"I thought the whole world was the size of my radish, and now I see before me a grand, beautiful, and wondrous world!"*
>
> *So too are those who are sunk in the shell of the will to receive; they were born with* (that prevents them from feeling something beyond themselves), *and did not taste the new means, new sensations and the divine properties* (that would enable them to transcend the bounds of their egoism and feel the world beyond themselves) *that can break this hard shell and turn it into a will to bestow contentment upon the Maker* (i.e., become equal to Him). *It is certain that they must determine their worthlessness and emptiness, as that is what they really are like, and cannot*

comprehend that this magnificent reality had not been created but for them.

Indeed, if they had delved into Kabbalah in order to bestow contentment to their Maker (if they had transformed their egoistic desires into bestowal upon the Creator). *They would try to hatch from the shell they were born into and receive the will to bestow, their eyes would immediately open to see and attain all the pleasant and sweet, beyond words, degrees of wisdom, intelligence and clear mind, which have been prepared for them in the spiritual worlds. Then they themselves would say as our sages said: "What does a good guest say? Everything the host did, he did for me alone".* We should attain this level and see all that the Creator is doing for us. "All" implies the level of the world of Infinity.

We learn that the last level of man's attainment is called the "Thought of creation". The first, the second, the third, and then the fourth levels descend from there, from the four stages of the Straight light. The highest level consists of two parts. The lower part of this root level, *Behina Shoresh*, refers to us. The Upper Light descends from it and gives birth to *Behina Aleph*, the first stage of the Direct light, but this is the lower part of the root level. The upper part of the root level is the Creator's Thought, where all that was created is inside Him, on His level. We should reach this level.

Although we are born on the lower part (zero stage), we have to achieve the Creator through our own effort.

Behina Shoresh consists of two parts. The first stage (the will to receive) is born from the lower part. Then the second stage (the will to bestow) emerges. Here the Creator's action manifests with regard to us. His Thought is in the upper part (the zero stage).

We are born in the third stage, and then the fourth stage follows. *Malchut* transforms itself, performs *Tzimtzum Aleph*, acquires a screen,

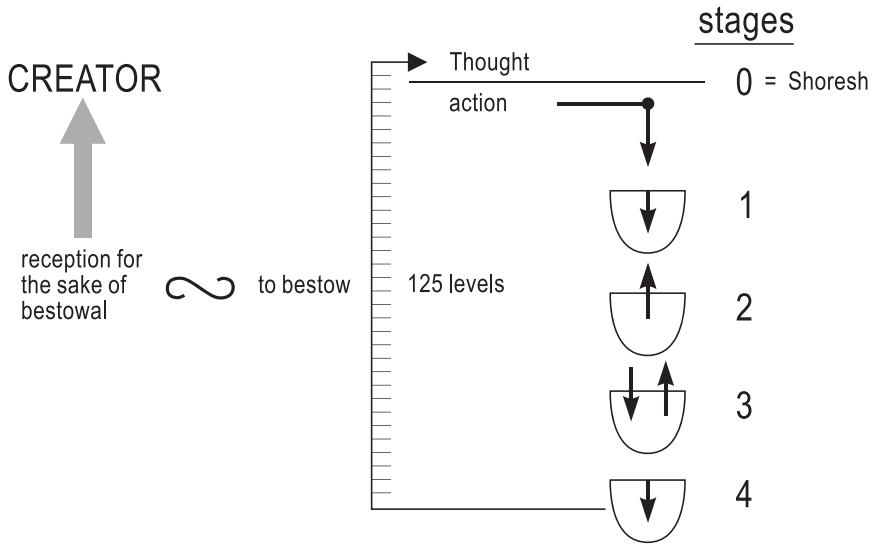

and then ascends 125 levels through a long series of corrective actions. Although it was born because of the Creator's action, by imitating His actions, it rises, achieves His Thought, and merges with Him, since "similarity" in the spiritual world implies likeness to the Creator's actions – the desire to bestow. Our will to receive for the sake of bestowal is equivalent to the Creator's bestowal.

> It is said: *"I will know You by Your actions"*, (i.e., we reach the Creator's level. "I will know You" means I will rise to the level of Your thoughts). This is what similarity gives us. Only after reaching the level of the Creator's thoughts can we really say: *Everything the host did, he did for me alone.*
>
> *41. However, there still remains a need to clarify why man would need all those Upper Worlds the Creator built for him? For what use has he of them?*
>
> *Bear in mind, that reality is generally divided into five worlds, which are Adam Kadmon, Atzilut, Beria, Yetzira, and Assiya. Indeed, in*

each of them there are an infinite number of details, which are the five Sefirot...

Each world consists of five parts, called *Sefirot*. I would call them five *Partzufim*: *Galgalta*, *AB*, *SAG*, *MA*, and *BON*, alternatively, *Atik*, *AA*, *AVI*, and *ZON*. It is not so important how we name them. Baal HaSulam calls them *Sefirot* instead of *Partzufim*: *Keter*, *Hochma*, *Bina*, *Tifferet*, and *Malchut*. He does not wish to divide the worlds into *Partzufim*: five worlds with five *Partzufim*, five *Sefirot* in each *Partzuf* amounts to 125 levels. He wants to explain that:

Because the world of Adam Kadmon is Keter, and the world of Atzilut is Hochma, and Beria is Bina and Yetzira is Tifferet and the world Assiya is Malchut. And the lights that dress in those five worlds are called YHNRN, as the light of Yechida shines in Adam Kadmon (the most powerful common light of the Torah, which shines in the world of Infinity)*, the light of Haya shines in Atzilut, the light of Neshama shines in Beria, the light of Ruach shines in Yetzira, and the light of Nefesh shines in Assiya.*

All these worlds and everything in them are included in the holy name Yud Hey Vav Hey, and the tip of the Yud. In the first world, Adam Kadmon, we have no perception. Therefore, the tip of the Yud of the name indicates it; we do not speak of it and always mention only the four worlds ABYA. The Yud is the world of Atzilut, the Hey is Beria, the Vav is Yetzira, and the bottom Hey is Assiya.

42. We have now explained the five worlds that include all the spiritual reality that extends from Infinity to this world. Indeed they are included one in the other and in each of the worlds there are the five worlds, the five Sefirot - Keter, Hochma, Bina, Tiferet, Malchut, where the five lights - NaRaNHaY are dressed, which correspond to the five worlds.

Besides the five Sefirot, in each world there are the four spiritual categories - Still, Vegetative, Animate, Speaking - where the soul of man is regarded as the Speaking in that world, and the Animate is regarded as the angels in that world. The Vegetative are called the clothes, and the Still are called the halls.

They are all dressed one into the other - the Speaking, which are the souls of people, are dressed in the five Sefirot: Keter, Hochma, Bina, Tifferet and Malchut - in that place. The Animate, which are the angels are dressed into the souls, the Vegetative - which are the clothes – dress into the angels and the Still - which are halls - encompasses them all.

The world of Assiya includes our world. The initial point of the Yud is in the world of AK and in the world of Infinity. That point is the beginning of the whole creation and the little tail beneath it points at what emerges and spreads from the point. This corresponds to Shoresh.

Why are these four letters used? This is because the point is a source of the light. If the source of the light moves to the right, it means the light of *Hassadim*. If it moves to the left, it is the lack of *Hassadim*. If this point goes down, it means the spreading of the light of *Hochma*, if it goes up – the light of *Hochma* disappears.

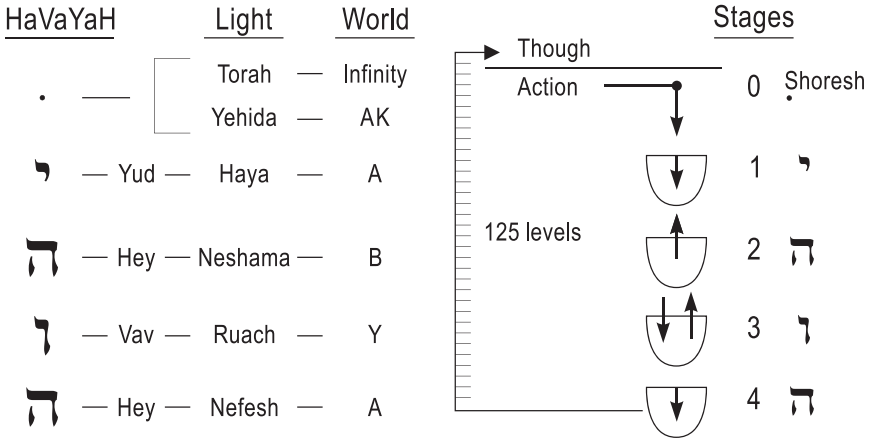

All kinds of combinations occur inside the construction of the *Kli*: *Keter*, *Hochma*, *Bina*, *ZA*, and *Malchut*. Each of these five desires has its own property and interrelates with the rest. In addition, we act with the screen and see how we can fill ourselves, so it turns out that there is never a "pure reception" or a "pure bestowal".

"Pure receptions" and "pure bestowals" only exist in the world of *AK*. It is from there that the light spreads through the world of Infinity down to our world. The light, which descends from the world of Infinity to the world of *AK* splits, into *Nefesh*, *Ruach*, *Neshama*, *Haya* and *Yechida*, where they descend to us in their pure form.

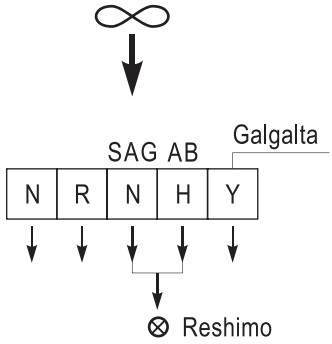

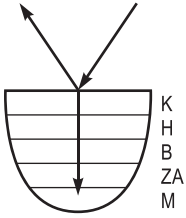

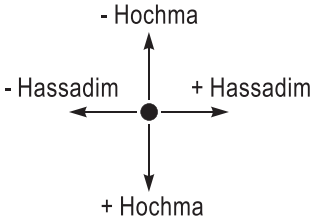

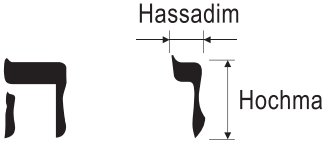

The *Galgalta* is the light of *Yechida*, the *AB* is the light of *Haya*, and the *SAG* is the light of *Neshama*. When the two lights *AB-SAG* come to us, they correct and purify us with all their power.

They influence the *Reshimo* and the *Reshimo* (depending on its structure) chooses how much of the light of *Hochma* and *Hassadim* should affect it. Therefore, the *Reshimo* (its inner structure) determines to what kind of influence it will be exposed. Perhaps, *the* influence of the light on the *Reshimo* would be in the form of

the letter "*Vav*" – a little of the light of *Hassadim* and much of the light of *Hochma*, from up downwards. Alternatively, perhaps it is in the form of the letter "*Hey*", where in the "*Reish*" (the massive spreading of *Hassadim* on the light of *Hochma*) there is a small "*Vav*" inside. This letter consists of the two *Partzufim*, the inner and the outer, like a mother with a fetus (the tiny inner *Partzuf*) inside her womb. This characterizes *Bina* when it is the first (upper) "*Hey*". We will discuss the structure of the letters later on. They constitute the complete spreading of the light in all of its variations; hence, the name HaVaYaH implies the influence from Above.

The inanimate, vegetative, animate and human levels are divided into the *Heichalot* (Baal HaSulam calls them halls, sometimes we call them houses), the *Levushim* (clothes), the *Malachim* (angels) and finally the souls (man).

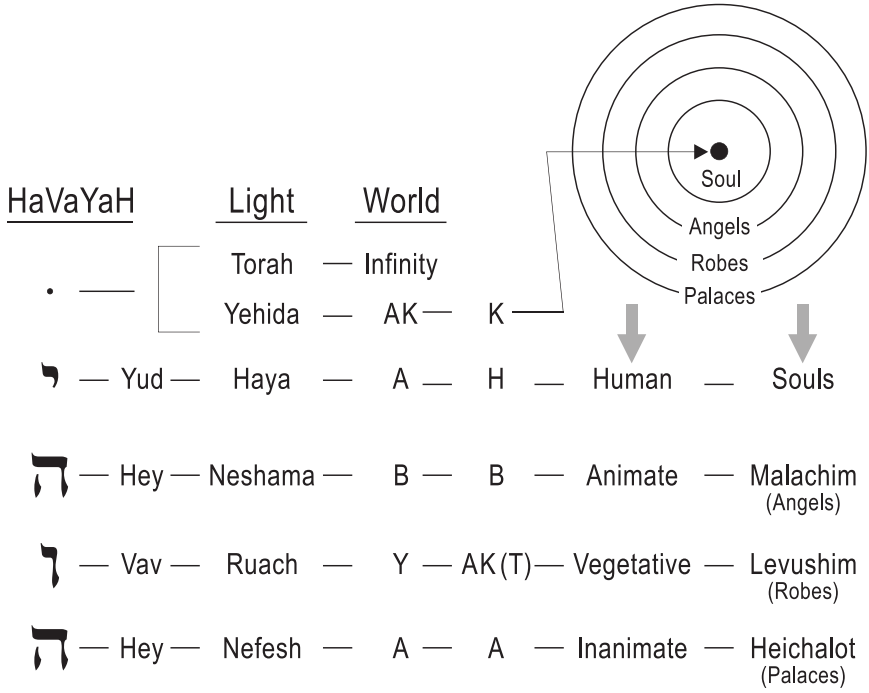

As you may see, there is nothing regarding *Keter* because this is the Creator. If we begin to analyze how these spiritual levels are interrelated, we will discover that the soul is in the center, the angels dress on the soul, the *Levushim* dress on the angels and the halls dress on the *Levushim*. Inside the soul, a part descends from *Keter*. It consists of the Ten *Sefirot* of the Straight light, the Ten *Sefirot* of the "*Kav*" ("line").

Since the soul "dresses" on the Creator, it is in turn surrounded by the angels, the clothes, and the so-called halls. It is preferable to use the Hebrew names, because in Hebrew their structure and inscription include many different elements. These words are very meaningful and they include many levels of information.

> *Since the soul "dresses" on the Creator and the angels, the clothes and the halls dress on the soul, it becomes clear that the angels, the clothes and halls, i.e., the outer universe regarding the soul is only necessary for bonding this soul with the Creator, who is inside it.*

Now we begin to deal with ourselves, and Baal HaSulam speaks about our path from the lowest level. You will not find the things he so clearly and laconically explains in this Introduction anywhere else. He writes openly about the things that are normally ignored. How much of it can we grasp?

While reading these lines please let us think of each other, of how we can help each other by simply joining our desires. Let us assume there are 1000 men and women in the world, who simultaneously listen to me about the Creator's revelation to man. Let us all together want it to happen to us. This is called the raising of prayer, of desire, that will be answered with the Surrounding light. It will, by all means, generate this action in us.

> *43. When man is born, he immediately receives a "holy soul", Nefesh…* Oh! If he only could have it… But he does not. So what do we actually have when we begin to aspire to the Creator? *However,*

not an actual soul, but the posterior of it, meaning its last category, which is called a "point" because of it smallness. It is inserted in man's heart, in his will to receive, which is found primarily in man's heart.

Heart means all our egoism. There is a point in the heart – the reverse side of the soul, its beginning, its root. It is a tiny part that is destined to become the soul and will have to go through inversion in order to become a true point of the soul.

We feel it as opposite to our egoism. Even if I wish for the spiritual, my desire is absolutely egoistic. My point is called "a point in the heart", because it is in the midst of my egoistic desires. It is in the center of my heart. For example, after satisfying all my egoistic desires of this world, I now want to grab the spiritual delights (I can think of no better word).

Know this rule, for all that you will find in reality in general, you will also find in every world, even in the smallest particles of it.

The same laws that rule in the universe influence the very last, microscopic part of it. The Hebrew phrase "*Prat u Klal Shavim*" (the common and the individual are equal) explains the idea. This is because there cannot be even a slightest detail that would not consist of five stages of the Straight light. All that is concentrated in these five stages only spreads through the worlds from our first state to the third. Actually, nothing else was created except for these stages of the Straight light. Every minute detail consists of them. Therefore, "*Prat u Klal Shavim*" is the general law of the universe, even its smallest part.

The smallest soul and the sum of all the souls are equal. There is nothing in the spiritual that would be bigger or smaller than something else would. Moreover, if one is against all the rest of the 599,999 souls, this one is equal to all the others. This is a marvelous property of the spiritual world.

Just as there are five worlds in reality, which are the five Sefirot, Keter, Hochma, Bina, Tifferet and Malchut, so too are there five Sefirot, Keter, Hochma, Bina, Tifferet and Malchut in, each and every world, and there are five Sefirot in the smallest particle of that world.

Everything is divided into five parts.

We have stated that this world is divided into the still, vegetative, animate, and human levels. They correspond to the four Sefirot, Hochma, Bina, Tifferet, and Malchut; or rather in the reverse order, *Malchut, Tifferet, Bina*, and *Hochma*.

Indeed, even in the smallest particle of each species in the still, vegetative, animate, and human levels, there are four inner categories: still, vegetative, animate, and human. The same exists in a single species, i.e., in one person..., in all of us.

Now let us understand what man is. Why should we think about anything else? We are the most active part of the universe, that which is destined to bring everything to the Creator. If we (the soul) merge with the Creator, then the halls, the clothes, and the angels will merge with Him together with us (i.e., the entire universe ascends to the Creator's level). This depends only on our desire and our work. Therefore, we study the level of "man" and the way he ascends to the Creator.

So even in one person, there are also four levels (still, vegetative, animate and human), which are the four parts of his will to receive.

In all, there are five kinds of desires. We call them *Aviut* zero, one, two, three and four. All of these egoistic levels of a desire, still, vegetative, animate and human, exist in our world and are characterized by the general notion of a man's heart.

The still level is represented by the bodily desires for food, sex, family, and home. The vegetative level is the desire for riches. The animate

level is the desire for honor and fame. The human level is the desire for knowledge. Above it, there is only the spiritual desire.

We can see the same inside us. Even on the level of the biological and physical-chemical structure of the body, there are various minerals, non-organic compounds (the still level). Then there are nails and hair (the vegetative level). The next to follow is our flesh (the animate level) and finally, our inner psychology (the human level). Yet all of theses parts are of the animate level. Above them is also the Divine nature that is called a point in heart. Man begins to study Kabbalah only because this point prevails in his heart. Instead of craving this world with its food, sex, family, its chasing after money, fame and even knowledge, man becomes interested in something bigger, even without knowing what it is. This point makes him restless.

> 44. *Earlier than the "thirteen years of age"* (a relative level in man's development) *there cannot be any detection of the point in his heart. However, after "thirteen years", when he begins to delve into Kabbalah, even without any intention for the Creator's sake, (i.e., without any love and fear, as there should be with someone who serves the king), even not For Her Name, the point in his heart begins to grow and reveal its action.*

Man, who begins to feel an aspiration for the spiritual world is considered to have come of age. From then on, he willy-nilly begins to develop the point in his heart, because this desire prevails over the others. He tries all kinds of ways until he finds a group, a book, and a teacher. The point in the heart leads him to the place, to the source that can fill him. We believe it to happen by chance, but it is not so.

However, man should constantly check the source from which he receives. I advise all of you who are sitting before your monitors not to trust me, to check for yourselves where you are. Perhaps you may find a better company, a wiser teacher who will provide you with a more power-

ful influence and lead you to the Purpose of creation. This is our main task. The rest is a means for achieving the goal.

You should have no other image before your eyes except for the Creator. You should say to yourself, "Only in order to achieve Him, am I ready to listen to some wise man, read some books, be in some company of people, make a sacrifice, etc. The Creator should constantly be in front of me; He alone should determine what I do.

This is the correct development of the point in the heart. Even if my desire for the Creator is egoistic, I still aspire for Him and nothing else. By no means should I join someone in order to feel more secure and comfortable.

I once asked my Teacher: "How can I be sure that I am in the right place? I have only one life, so I wish to realize everything I need by myself". His answer was very simple: "Keep looking. This is your free will".

The freedom of will is in a constant search for the right group. Only after you have checked everything, may you begin to work on its improvement. You are obliged to do it because your future depends on your environment, on your books, and teachers. Do not take anything on trust. You should check everything because this is the only way you can grow. Unless you put your effort into the group, unless you try to make it stronger, you will not be able to grow.

The realization of my freedom of will consists in exerting influence on the teacher, the books, the group, and consequently the Surrounding light, so that it will develop me. If man relaxes and wants to get under the wing of some wise person, some Rabbi, he confines himself to the still level and stops growing. Try to avoid such aspirations, although our body desires them very much. We should force ourselves every second to shake them off and realize our free will. Thus, we will only shorten the period of our correction because all the levels are predetermined. We will not reach the next level until we have corrected this one.

Even if man begins to study Kabbalah without any intention for the Creator's sake, the point in his heart begins to grow.

This is what we partially feel and hope that it will continue to develop. The actions performed by the beginning Kabbalist so far do not require the intentions. Man always acts with a certain intention – with the egoistic intention for his own sake. However, regarding the spiritual, these actions are considered to be without intention. We can influence something in the spiritual only in accordance with our altruistic intention. Therefore, at the beginning of our development, even an egoistic intention is good enough. It is important to have a huge desire to conquer the spiritual world and the Creator, even if it is egoistic.

In his book "*Pri Hacham*", Baal HaSulam says in one of his letters on page 70, "This should be similar to the sensation of a man overwhelmed by passion for his beloved. He can neither see nor hear anything; it fills his whole world, he ... loses his mind". In Hebrew, it is called "*Metoraf*" (crazy). There is no other pleasure that can fill his empty *Kli*.

This is exactly the state we have to achieve with regard to the Creator. Only He can fill my vessels. I do not want anything else. This is the final level of this world after which we pass on to the spiritual one.

Man purifies, corrects the still level of his egoistic desire ...

That is what we do today. We do not know anything on this level. We cannot see the difference between the elements. They are still. As a result, we pass through all 613 parts of the point in heart. Actually it consists of 620 parts, but we agreed on 613 parts that exist in every spiritual organ, shell, *Partzuf*, both in the general structure of *Adam* and in each of its individual parts. It does not matter what we speak about, whether it be the five stages or the 10 *Sefirot* or the 613 parts. There can be neither more nor less than that.

To the extent that man aspires for the Creator, he purifies the still part of the desire to receive. He builds the 613 organs of the point in

the heart, which is the still level of the pure soul. When all the 613 actions called the commandments are completed, he creates the 613 organs (the corrected parts) *of the point in the heart, which is the still part of the holy soul.*

Let us imagine our big egoistic heart with a tiny point consisting of 613 desires. I should develop each of them to the maximum and direct them to the Creator. I neither know nor understand any of these 613 desires in the heart. I do not feel the difference between them because these desires are of the still level. However, this is not important. Like a still body, I automatically aspire to the Creator with my might.

Two hundred forty-eight spiritual organs are built through the observance of the 248 actions of "do" (precepts that you have to perform in), *and its 365 spiritual organs are built through the observing of the 365 precepts of "do not do", until it becomes a whole Partzuf of pure Nefesh.*

What does it mean? I have the Partzuf that consists of two parts – 248 and 365, in all – 613.

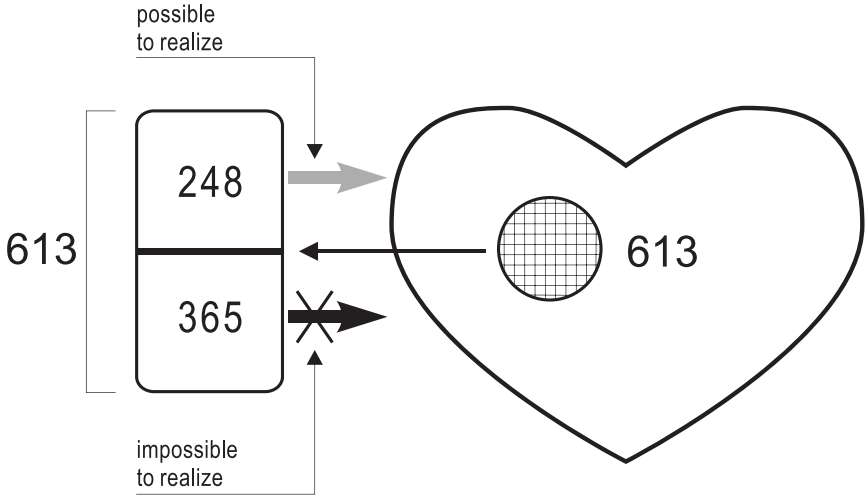

Two hundred forty-eight actions out of 613 that I perform with my desires are those with whose help I can act. Basically, these are my actions in the group, with all the people, friends, and family – the desires in which I can express and realize myself.

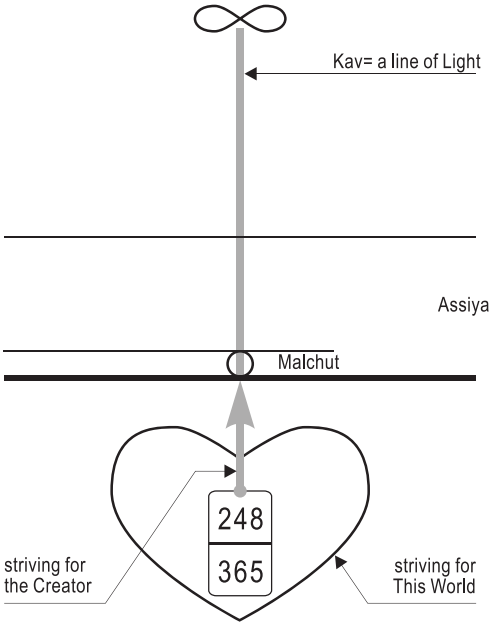

However, there are actions in which I cannot realize myself. I have no idea how to work with them correctly. These are not simply desires to kill or to steal. These are all of my desires that I cannot connect with the spiritual in any way.

This is a natural process. We should not think: "Now I want something, so how am I to deal with this desire, satisfy it or refrain from it?" When I aspire to the Creator on the level of my point in the heart, I still do not have the inner definitions and cannot make this inner analysis. It is not necessary at this point. Consequently, my level is defined as still. I have not yet received the light from Above that breaks my point into 613 tiny squares where I know what properties each of them represents and that they are connected with the Creator. I cannot do that yet. However, when I do it... *"my level of Nefesh rises and dresses Malchut in the spiritual world of Assiya"*.

Below the level of the spiritual worlds, inside my heart (the heart is all our desires, but you should on no account imagine the biological heart) the *Partzuf* emerged (my aspiration to the Creator as something

distinct from the aspirations of this world). If I aspire to the Creator, I rise to the level of *Malchut* of the world of *Assiya* on the first still level.

All the worlds form a descending line ("*Kav*"). "*Kav*" is the line of the light descending from the world of Infinity down to this world. When my *Partzuf* is complete, it rises and "dresses" from Above onto the *Malchut* of the World of *Assiya*, on the light that is there.

In other words, my soul "dressed" on this line with the angels, the clothes, and the halls enveloping my soul. They are added because these are my auxiliary desires that I have realized in order to ascend to this particular level.

> *All the spiritual parts of the still, vegetative and animate levels in the world that correspond to the Sefira of Malchut of Assiya serve and aid the soul of man who has risen there. To the extent that Nefesh* (the soul, the very first level) *uses them, they become spiritual nourishment to it...*

All of these halls, clothes, and angels are our desires, except for the aspiration to the Creator. These are the desires of our world that strengthen my aspiration to the Creator. Even the hindrances in the form of a bad boss or problems with the children, everything that surrounds me in this world, are all the positive and negative influences that aspire together with me and "dress" on my soul, on the *Malchut* of the world of *Assiya*.

This means that, if I carry out a spiritual action and there are people who help me to do that, then as I ascend to a certain spiritual level, all those who helped me, "dress" on me with their inner parts and receive the light. This reception is still unconscious because they have not yet prepared their inner spiritual *Kli*. However, they do take part in the process. This is what makes the connection between all the people in the world so important. Through mutual aid, communication, and trade, our world has now become a small village. The world, as it exists

with regard to the ascending man, rises together with him and enters the clothes of the *Malchut* of the world of *Assiya* and then even higher.

> *To the extent that Nefesh uses them* (the auxiliary desires: the halls, the clothes and the angels) *they give it strength to grow and multiply until it can extend the light of the Sefira of Malchut of Assiya in all the desired perfection to shine in man's body. That complete light aids man to add toil in Kabbalah and receive the remaining higher levels.*
>
> *Just as immediately at the birth of man's body, a point of the light of Nefesh is born and dressed in him, so it is here, when his Partzuf of "pure Nefesh" is born. A point from one level higher is born with it, meaning the last degree of the light of Ruach of Assiya, and fills the inner part of the Partzuf Nefesh.*

As soon as we ascend to that world, instead of it, what remains? The next part forms the so-called "naked" *Partzuf* – the next point in the heart. It has changed and has now divided into its own 613 parts. This second point in the heart is not of *Aviut Shoresh* (0). In order to ascend and dress on *Malchut*, it has to have *Aviut Aleph* (1). This happens because, as the *Partzufim* emerge, one is always born inside another and after completing its own development, pulls the next one after it similar to the forming of a garland.

Therefore, as soon as the *Partzuf, Nefesh,* completes its ascent and dresses on the *Malchut* of the World of *Assiya*, that very instant the point of the following *Partzuf* emerges and begins to push this whole process forward. Like cars of a train move one behind another, the point of the next *Partzuf* will push them up to the level of Infinity. This is an ascending movement, because man should reach the world of Infinity while living in this world – in his body, with his heart and with the point in it.

Here I would like to end this lesson and remind you again that we should unite. It will save much time and effort in our advancement.

None of us will be able to gain individually what we can gain collectively. The growth of our group by just 10% shortens our path by many months. As we grow sufficiently and the members of the group learn to understand one another, even very different people will have much to discuss. We will know how to advance together to the Creator.

In the process of reading "The Book of Zohar", a person gains the sense of the upper world. In any case, reading this book creates internal prerequisites, *Kelim*, with whose assistance we begin to feel what we could not feel before, something that seemed non-existent to us, but now becomes real. Something that could not be felt in our senses suddenly comes into the field of their sensitivity, and the world starts opening up, slowly developing like a photograph, until we enter into this common whole world. "The Book of Zohar" should do this to us. "The Introduction to The Book of Zohar" helps us to understand what stages we should go through.

The conception of a *Partzuf* occurs in such a way that there is an upper *Partzuf*, half of which is above the *Parsa* (so-called *GE*), and another half (*AHP*) is below the *Parsa.* We, the broken souls, broken *Kelim* (*Kelim Shevurim*) exist below the *Parsa*. The little crosses on the picture mark all of us. This does not mean that I gave up on us, but quite the opposite; those who are marked here have a bright future. Now we can raise all the *AHP*. Where? To me. Your upper *Partzuf* is me. Raise all your desires with me and through me get up to the *GE*. From this picture you can clearly see how important it is for us to join together and cling to the *AHP* whose *GE* is above the *Parsa*, above the *Machsom*.

This world below is where we exist and where the *AHP* of the lower *Partzuf* exists together with you, and I rather represent it for you. Together we can latch onto the *GE*, to the part above, and thus be able to ascend.

The more we unite to include these desires into the *AHP*, the more I feel you, so that your desires go through me up to the Creator, the more

effectively we will be able to act. This is the meaning of merging of all the groups in the world. We ought to create a huge, cumulative desire that will be equal to what we call *MAN*, a request to the upper Partzuf, which it cannot refuse. This is our goal.

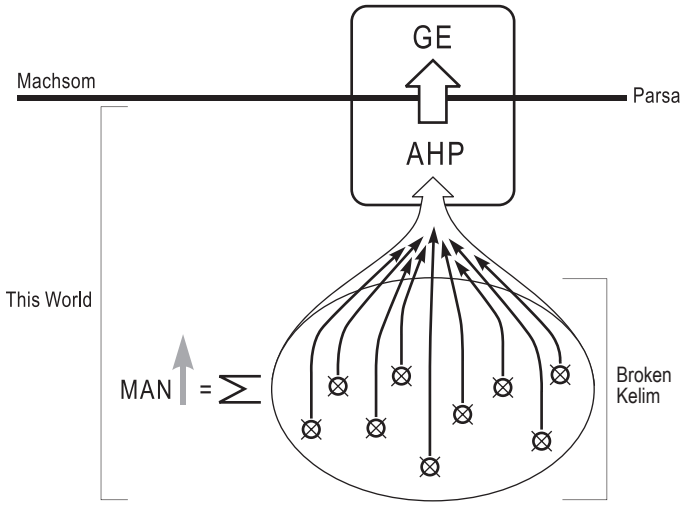

From this we see that there is absolutely no point to be attached to the people whose *GE* is not in the upper world; hence, we see how much we all must participate in the same process of connecting all of our desires into the one and only desire to the Creator.

We have said that man goes through a certain period in his spiritual development called "13 years". This is a period when the aspiration to the Creator has not yet awakened in him. It is then followed by the period of conscious spiritual development, when a person begins to feel a point in the heart, an aspiration to the Creator, and starts developing it deliberately. Now we are developing our point in the heart; therefore, our state is called "13 years" or "coming of age".

Why 13 years? While studying the *Partzufim* of the world of *Atzilut*, we discover that there are 13 corrections of the beard ("*Yud Gimel Tikunei Dikna*") of the upper *Partzuf*. There exists an upper *Partzuf Arich Anpin*

(AA), from whose head the light descends along the hair and the beard. Why "along the beard"? Because with regard to AA the beard constitutes the external *Partzuf*. AA is in the GAR, very powerful light. The light descends along its external *Partzuf* and then weakened so that the lower ones might accept and use it correctly for their growth, causing no harm to themselves.

Such a *Partzuf,* called *Se'arot,* is a part of AA. We receive the upper light through it, whereupon it is transformed in us, and helps us to grow. Therefore, the first 13 years of our development, the first 13 spiritual steps, are considered the years of unconscious development, as with children. Then we come of age and begin to grow consciously. The light that we receive is *Ohr Nefesh* of the world of Assiya. That is what Baal HaSulam writes about in paragraph 45.

> *45. The aforementioned light of Nefesh is called the light of the still level of the world of Assiya. It is correspondingly aimed at purifying the still level of the will to receive in man's body* (it is said about our present condition). *It shines in the spiritual world much like the still category in the corporeal world, whose particles do not move independently ...*

Inanimate objects in our world do not move independently. They have no desire to move or change. Their only desire is to remain constantly in the same state and that is where their effort is directed. For example, the structure of a crystal is only aimed at preserving its particular state. Obviously, if external conditions exceed the forces of internal preservation of the material's properties, then they will destroy such a material, its inner connections.

Therefore, *there is a general movement that surrounds all the details equally,* like the movement of the planet Earth, and everything else in a galaxy, in the universe, in our world. *And so it is with the light of the Partzuf of Nefesh of the world of Assiya. Although there are 613 organs to it, 613 forms of receiving the bounty* (they are already in us, but they are undeveloped yet

existing only in potential) *yet these changes are not apparent, but just a general light whose action surrounds them all equally, without distinction of details* (separate desires)**.**

The light develops desires in one direction or another, like an embryo that is forming inside the mother's womb. Different parts of the embryo's body begin to develop at different times, the head, then the arms, then suddenly the torso, the legs, and so on. There is a specific time for development of every organ or body part. However, on the lowest level of *Nefesh de Nefesh*, there is only a general development with no manifestation of particular stages.

> 46. *Bear in mind, that although the Sefirot are divine...* (related to the Creator, and being in the state of similarity to Him. But do we already have them within ourselves? Believe it, we do. And if we have even the slightest desire, aspiration for the Creator, then we have already achieved some microscopic similarity to Him).
>
> *There is no distinction between the first Sefira Keter in the world of AK and the last Sefira Malchut in the world of Assiya...* There is no difference in the structure of creation. It is either in the world of Infinity, or in our world. We are made of the same components, the same Ten *Sefirot*. The question is in the screen. How can the absence of the screen compress the Ten *Sefirot* into a point, while its presence develops the *Sefirot* to become a huge, infinite vessel? All 613 parts of our spiritual body are compressed into the point within us.

Physicists assert that the entire cosmos developed from a micro point that consisted of an infinitely compressed substance. All of a sudden, there was a bang, and so the universe was created. Some day we will discuss this act of conception and birth of the universe. In fact, the

transition from the spiritual world to the material world happened in exactly this way.

The point, that emerged from the spiritual and became somewhat like the essence of matter, still possessed the same properties. It only changed its form, became material, and yet retained absolute similarity. Our universe, planet Earth, the solar system, and we ourselves, are all created in complete correspondence to the worlds of *Assiya*, *Yetzira*, *Beria*, etc. All the worlds are parallel to each other, and all their parts resemble each other, but each of the upper worlds is made of a more spiritual substance.

> *Bear in mind that although the Sefirot are divine, and there is no distinction between the first Sefira Keter in the highest world of AK and the last Sefira Malchut of the world of Assiya, there is still a great difference with regard to the receivers.* (even though the highest *Sefira* in the world of *AK* and the lowest *Sefira* in the world of *Assiya* are the same. Then what is the difference?). *For the Sefirot are composed of lights and vessels. And the light in the Sefirot is absolutely divine* (emanated by the Creator, the Creator's part inside the *Kli*). *But the vessels called KaHaBTuM in each of the lower worlds of Beria, Yetzira and Assiya are not divine. They are merely covers that conceal the light of Infinity within them and ration a certain amount of light to the receivers, that each will receive according to its degree of purity.*

Here Baal HaSulam wants to say that the universe is arranged in the following way: the world of Infinity, then the world of *AK* (*Adam Kadmon*), which is *Keter* (as regards the others) and all of its parts. It consists of five *Partzufim* called the *NaRaNHaY* (*Nefesh*, *Ruach*, *Neshama*, *Haya,* and *Yechida*) that emanate the light. Then follow *Atzilut*, *Beria*, *Yetzira*, *Assiya* and our world, as the last level of the world of *Assiya*.

All of these worlds consist of similar parts, and there is no difference between them. The only distinction is in the material from which they are created.

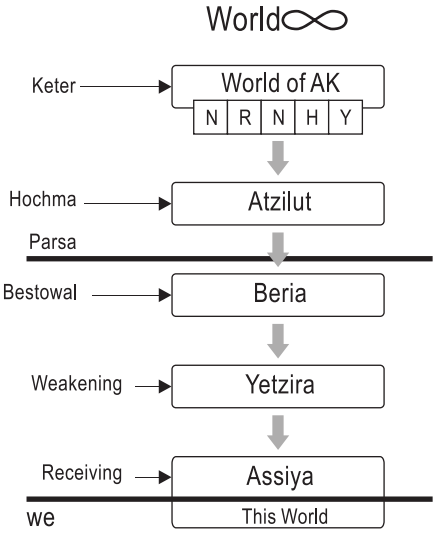

Baal HaSulam says that the worlds of *Beria*, *Yetzira*, and *Assiya* constitute three huge filters that weaken the light descending to us from the worlds of *AK* and *Atzilut*.

The world of *Atzilut* is *Hochma*, where all the light of Infinity is waiting for our later reception. *Beria* is *Bina*. But the world of *Beria* located below helps us to keep the *Kelim de Ashpa'a* (desires of bestowal) under the *Parsa* and be corrected with their help. *Beria* is *Bina*, the property of bestowal. *Bina* is specially isolated from the world of *Atzilut* to help us. The world of *Yetzira* is a weakening of the property of bestowal and the world of *Assiya* is reception. We are a part of the world of *Assiya*.

The difference between these parts of the universe stems from the fact that the *Sefirot* are divided into the *Kli* and the light. The light of the *Sefira* is divine, whereas the vessels in each of the worlds: *Beria*, *Yetzira*, *Assiya* are not divine. Why? The *Kelim* in the worlds of *BYA* are not divine because they are below the *Parsa*. They consist of the *Kelim* that were broken and corrupted. Now they need to be corrected and elevated to the world of *Atzilut*.

> *Although the light is one, we still name the lights in the Sefirot NaRaNHaY because the light is distinguished according to the attributes of the vessels. Malchut, which is the coarsest cover, hides all the light of the world of Infinity. The light that it does pass on to*

the receivers is only a small portion related to the purification of the still level in the body of man. It is called Nefesh.

If we imagine a person in this world and the world of *Assiya* above him, it means that the only light that will reach him through the world of *Assiya* will be *Nefesh*.

The vessel of Tifferet (*Kli* of the world of *Yetzira*) *is finer than Malchut and the light it passes from the world of Infinity relates to the purification of the vegetative level of man's body, because there the light is more powerful than that of Nefesh. It is called Ruach.*

One receives the light of *Nefesh* in the world of *Assiya* and corrects one's still level. Those who are in the world of *Yetzira* receive from *Assiya* the light of *Ruach*, which corrects the vegetative level of desire.

The vessel of Bina is finer still than Tifferet, and the world that corresponds to it is called *Beria*. Those who are in the world of *Beria* receive *the light of Neshama that purifies the animate level of man's body, and it is called the light. The vessel of Hochma is the finest of all* (this is the world of *Atzilut*). *It passes the light of Haya, which purifies the human level in man and whose action is unlimited.*

		World ∞		Torah	→	Creator (Thought)
Keter	—	AK	→	Yechida	→	similarity to the Creator (Action)
Hochma	—	Atzilut	→	Haya	→	human
Bina	—	Beria	→	Neshama	→	animate
Tifferet	—	Yetzira	→	Ruach	→	vegetative
Malchut	—	Assiya	→	Nefesh	→	still

Why is it unlimited? The reason is that all the light that the Creator passes through the *Kli Keter* is here. The *Kli Keter* is *AK*, while *Yechida* is already completely similar to the Creator. Then follows *Olam Ein Sof*, the world of Infinity, where man reaches the combined light called the Torah, *NaRaNHaY*. In this case, he becomes similar to the Creator not in actions, but in his thoughts. We define *Keter* as "the Creator's actions with regard to creation". "The Creator's thought with regard to creation" that precedes action is above *Keter*.

47. In the Partzuf Nefesh, which man has attained through observing the Torah and Commandments without intent, there already dresses a point from the light of Ruach.

The *Partzuf Nefesh* is the smallest of all. We have already started acquiring it. We obtain the light of *NaRaNHaY de Nefesh* both in the world of *AK* and here in our world. This can be done by observing the *Torah* and Commandments without intent, i.e., by performing all kinds of actions that can correct us. Baal HaSulam describes them in his article "Free Will".

What is the meaning of an "action"? "Action" means working with the book during your studies in the group. This directs you toward the Creator, enables you to increase your desire for Him. If you accumulate all your powers, all your desires combined with the desires of your friends while aspiring to achieve the states described in the book, you will cling to the *AHP* of the superior spiritual *Partzuf* (the teacher) together with others, so that he will elevate you and attract the *Ohr Makif*.

To this end, you do not need to have special intentions for the sake of the Creator, for they cannot yet appear in you. They will appear because of the Upper Light's influence, but we can attract the light while still having egoistic intentions. In this case, the light that shines upon us is called not the *Ohr Pnimi* (it cannot enter us), but the *Ohr Makif*; and it will purify us all the same.

This way we acquire our first *Partzuf NaRaNHaY de Nefesh*. As soon as we complete it, its uppermost point will be the root of the next *Partzuf Ruach*. We will then begin building *Nefesh*, *Ruach*, *Neshama*, *Haya,* and *Yechida* of the *Partzuf Ruach*. Once we have finished it, the beginning of the next *Partzuf* will be in the point of Yechida: *Nefesh*, *Ruach*, *Neshama*, *Haya,* and *Yechida* of the *Partzuf Neshama.* When we are done with it, we will begin working on *Nefesh*, *Ruach*, *Neshama*, *Haya,* and *Yechida* of the *Partzuf Haya, etc.*

This "ladder" originates in the descent of the worlds. During this process the upper world brought forth the next one below, therefore the lowest point of the upper *Partzuf* is connected with the uppermost point of the lower *Partzuf*. Man can say that he passes from one level to another when he reaches the highest point of a given *Partzuf*. An aspiration for the next level automatically awakens in that *Partzuf* and prerequisites of the next level's *Kli* appear. Thus, man keeps ascending.

Yet the work we do in order to advance, i.e., the screens, the depth of self-knowledge, the attainment of the surrounding world and the contact with the Creator, is totally different each time. This resembles a newborn baby that is still unable to hear, see, or understand anything. It gradually develops and begins to participate in the world's doings: first through games and playthings, later through contact with playmates and finally through interaction with adults.

An individual's advancement along the levels occurs because of a diverse influence of the environment and the development of alternative senses, powers, and means. This is what happens in the spiritual world; hence, we observe the same in our world as well. What are the nuances of man's work on these levels? I seem to be surrounded by the same world, and my inner essence remains unchanged. I just interact with myself and with the surrounding world at different depths in order to compare myself with the Creator. More and more, I deeply penetrate my inner world and that which surrounds me, so that they begin to form

one single *Kli*. All the levels of nature, still, vegetative, animal, and human, merge with the Creator. Here Baal *HaSulam* explains how and on what levels it takes place.

All that we can do is called commandments, or drawing the Upper light (the *Ohr Makif*) known as the Torah (from the word "*Ohrah*", "*Ohr*"). The Torah is the most general, all-inclusive Upper light. However, the light that reaches us in our state through all worlds, the *Ohr Makif*, is also called the Torah. This indivisible light is intended for all humankind in its final most exalted state. We receive the *Ohr Makif* that affects us even though we still have no intention for the sake of bestowal. If man does everything he can, he purifies and corrects his still level.

> *When one strives to observe the Torah and Commandments with the desired intent, he purifies the vegetative part of his will to receive and rises to the next level. To that extent, he builds the point of Ruach into a Partzuf. Performing the 248 "Positive" Commandments with the right intent brings forth the formation of the 248 spiritual organs in this point. And the observance of the 365 "Negative" Commandments brings forth 365 additional spiritual organs.*

Although the point of *Ruach* originated in the previous *Partzuf*, it already refers to the next one.

At the vegetative level man already begins to differentiate between good and evil, benefit and harm. Everything useful for the growth of the altruistic desire and intention is attracted and absorbed, while the opposite is repelled. So far, he does not possess the ability to move independently, and lacks the sensation of the past and the future. It still exists together with those similar to him, in the same states moving under the influence of the light. He still cannot work independently, and like a flower, withers at night and springs back to life at dawn.

Nonetheless, he already understands what he needs for his growth, hence he separates the 248 commandments-desires, which he aspires to

work on, and correct from the 365 desires with which he has no right to work. Already at this level, his *Partzuf* is divided into *GE* and *AHP*, 248 and 365, in all 613 desires. In the state of *Nefesh,* he is yet unable to feel or distinguish these desires, let alone analyze them. This will happen at a later stage.

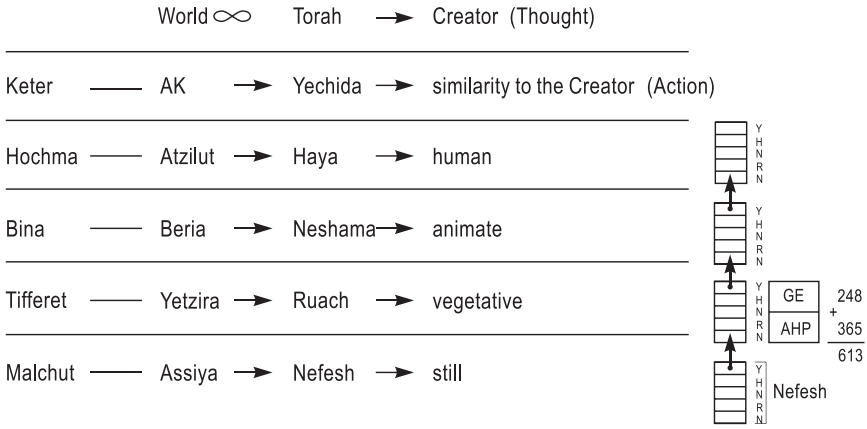

> *When the formation of all 613 organs of the Partzuf is completed, it rises and dresses the Sefira Tifferet of the world of Assiya, which conducts the more important light called Ruach from the World of Infinity. The light Ruach is meant for the correction of the vegetative part in the person's body. The world Assiya has the still, vegetative, and animal parts that belong to the level of the Sefira Tifferet. All of these parts help the Partzuf Ruach of a person to receive the complete light from the Sefira Tifferet, as it happened earlier with the light of Nefesh. Therefore, it is called "spiritual vegetation".*

What does Baal HaSulam wish to say here? All that was corrected in the previous *Partzuf* now begins to help the following one on the level where it works. On the one hand, each *Partzuf* constitutes a prerequisite for mastering the next; on the other hand, mastering of the subsequent *Partzuf* helps the realization of the preceding one.

Suppose I acquired certain skills a few years ago. Today, I become familiar with some notions or theories. I begin to use the skills acquired in the past as a means for implementing the concepts of today. Now I understand better what I acquired previously, and begin to analyze the past and correlate it with the present.

By rising to the level of the *Partzuf Ruach*, I do not stop building my *Partzuf Nefesh*. On the contrary, with the development of *Ruach*, I continue realizing and using the *Partzuf Nefesh*. Nothing disappears and nothing sinks into oblivion of the past. At every level, I realize myself in accordance with my current position, so at the level of *Nefesh*, *Ruach*, or *Haya*, I realize all the previous *Partzufim* I built.

Consequently, I receive a much greater amount of light and the *Kelim*, which form my world of Infinity. It is formed from such multitude of my thoughts and abilities that there is absolutely everything there. All the opportunities are bound with concepts, forces, and intents, so as to prepare the complete realization, beginning with the first level and up to the very last.

> *The nature of this luminescence on the vegetative level of the material world is such that changes in movements are noticeable in every individual part. The spiritual light of the vegetative level is able to shine in a special way upon each of the 613 organs.*

The descending light of *Ruach* singles out each of the particular 613 desires within my inner common desire. I already differentiate between them, see the character of each desire, and understand whether I can adapt it to the Creator or not. I see that it is necessary to modify or put aside some desire to establish contact with the Creator. The light tells me about my soul; hence, it is called *Ruach, Ruchaniut* – the spiritual light. It is with this *Ruach*, spirituality that my individual growth and the contact with the Creator begin.

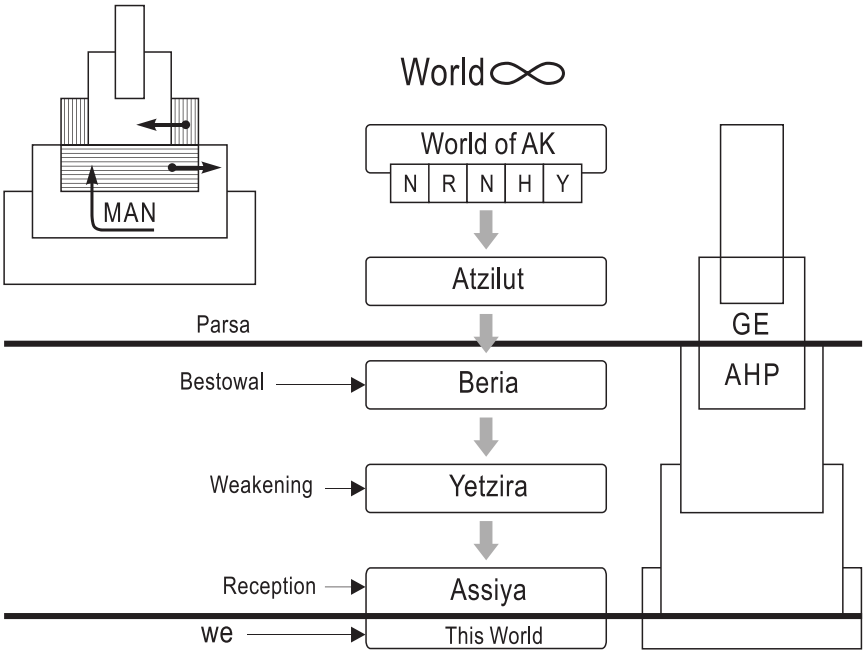

The spiritual light of the vegetative level is able to shine in a special way to each of the 613 organs of the Partzuf Ruach. Every organ expresses its special power of this act. When the Partzuf Ruach is born, it receives the point of a higher level that is the point of the Partzuf Neshama.

The same principle works in the worlds *AK*, *Atzilut*, *Beria*, *Yetzira*, and *Assiya*. Each world is at its own level of *GE*, its *AHP* always being at the level of the lower world. Their ends overlap, as in a telescopic antenna, while none of them exists by itself. It turns out that no *Partzuf* has an independent, free part. In any of them, we see that its entire top, *GE*, dresses onto the upper *Partzuf*, whereas its bottom, *AHP*, sits inside the lower *Partzuf*. In other words, all of our thoughts or desires are connected with either the upper or the lower level. Therefore, development is only possible thanks to this connection. I cannot possibly rise higher

than my own level, unless I bond with the Upper level and receive desire, *MAN,* from the lower level.

Every one of us is just a link in a chain and can only rise if he connects with the upper *Partzuf* and pulls all the others up. It is impossible to advance alone, without being connected with the group.

> *48. However, when a person attains the secrets of the Torah and the tastes of the commandments, he corrects the animal level of his will to receive. By doing this, he expands and builds the point of Neshama that dresses into the 248 and 365 organs of his body.*

We have studied how man advances in the worlds *Assiya* and *Yetzira*. In the world of *Yetzira,* he already has a different attitude to his duties and responsibilities. Unlike in *Assiya*, where he was not aware of what he was dealing with, in *Yetzira* he already distinguishes between the desires of bestowal and reception and acts accordingly. The next level of correction, the world of *Beria*, is where man studies the secrets of the Torah and the tastes of the commandments. In *Beria,* he begins to treat his desires (created in us by the Creator) and the light, the power that he receives from above, in a very different way.

What is his attitude to it? How does it feel to be between something that the Creator created in him and the power that He sends to him now? Man receives the *Kelim* and the light, and has to position himself correctly between these two sources of desire and pleasure. At the level of *Beria,* he continues advancing, while attaining the secrets of the Torah and the tastes of the commandments.

The Torah is the most general light that influences us. What is the meaning of "the general light's secrets" and "the tastes of the commandments"? Man already reaches a level where he feels the light of *Hochma* (wisdom), from which he attains the secrets, i.e., how the light created the creation, how it corrects it, adapts it to itself, and absorbs it. The

secrets of the Torah are the inner processes that take place in our desires under the light's influence.

By attaining the most profound processes in the universe, man corrects the animal level of his desire (by comprehending the Creator's actions, he becomes similar to Him at the deepest levels of his desire) and extends the soul's point of *Neshama*, which develops in 248 and 365 of its organs.

Naturally, this part too consists of 248 and 365 sub-parts, albeit on a different level. If the world of *Assiya* is a general inanimate movement devoid of the intention for the Creator's sake, the world of *Yetzira* is a yet undefined general intention, and the world of *Beria* is an advancement by way of the Torah and commandments. The world of *Beria* may be characterized as the light and the *Kli*. This is a very high spiritual level of the secrets of the Torah and the tastes of the commandments.

In the picture you see the still (*Shoresh, 0*), the vegetative (*Aleph, 1*), the animal (*Bet, 2*) levels of desire. These are desires on the level of *Neshama*, i.e., of absolute bestowal, when man acquires the property of *Bina*.

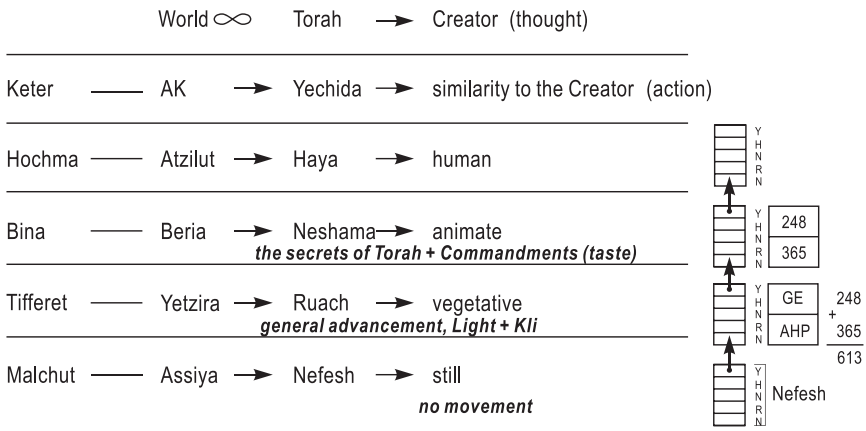

Every part, still, vegetative, and animal, in the world Assiya of the Sefira Bina helps the person's Partzuf Neshama to receive the complete light from the Sefira Bina. This is also called a "pure animal", because it is meant for the correction of the animal level of the person's body. The nature of its luminescence is the same as that in the animal level of the material world described above; it gives the individual a sense of life to each of the 613 organs of the Partzuf. Thus, they feel independent of the Partzuf to the degree that the 613 organs become the 613 Partzufim and each of them contains its special, individual light.

Man is isolated from others in our world. Unlike plants that turn towards the sun, he can move independently. In contrast to plants and animals that are born and die at a certain time (it is less pronounced in animals than in plants, although they mate at specific periods of the year), man is entirely free in his movements, in the sensation of the past and future, in his contact with the world, etc. The soul that reaches the level of *Neshama* is similarly individual.

When this completely individual *Partzuf Neshama* emerges, *the superiority of this light over the light of Ruach in the spiritual world is equivalent to the difference between the animal, vegetative, and still levels of nature in the material world. In addition, a point of the light Haya is placed in the Partzuf Neshama.* Further, man continues developing the level of *Haya*.

49. When a person merits receiving the great light called Neshama and the 613 organs of this Partzuf are each shining with its complete light aimed at him, each of them as a separate Partzuf, the person discovers an opportunity to observe every commandment with the true intent.

A special light of every commandment is shining upon every organ (desire) *of the Partzuf Neshama* (Baal HaSulam speaks of the

previous *Partzuf Neshama* on the animal level). *The power of these lights corrects the "human" part in his desire to receive and turns it into the desire to give* (The light of the level of *Neshama* rises as well, and man corrects the level of *Haya*). *To this extent, a point of the Ohr Haya is built in him.*

When the Partzuf is complete, it rises and dresses the Sefira Hochma. This Kli is exceptionally transparent (the matter concerns the *Kli Haya* as it rises to *Atzilut*) *and, therefore, passes a huge light from the World of Infinity to man. This light is called Ohr Haya. All* (previously acquired) *parts of the world of Assiya, i.e., the still, vegetative, and animal that belong to the Sefira Hochma help the person to receive the complete light of the Sefira Hochma.*

This is called a "spiritual human". His essence is directed towards the correction of the "human" part in the person's body. The meaning of this light in the spiritual world corresponds to the meaning of the human level in the four levels (still, vegetative, animal, and human) of the material world. The greatness of this light exceeds that of the light of the still, vegetative, and animal levels in the spiritual world. This can be compared to the difference between humankind and the still, vegetative, and animal kinds in the material world. The light of Infinity "clothed" in this Partzuf is called the Ohr Yechida.

Yechida is already *Keter*, Infinity, but the Infinity relative to that particular person, that particular *Partzuf*, and not the whole light of the Torah in the world of Infinity. Moreover, this light (we will call it individual Infinity), the light of *Yechida*, is similar to the Creator in its "actions" and is individually infinite.

Here the 248 and 365 commandments are created, the corrected desires, from which we enter the world of *Yechida*. Baal HaSulam and the Zohar do not discuss the world *Yechida*, the world of *AK*; there is only a hint in those books about the world of *Atzilut*. That is because we mostly

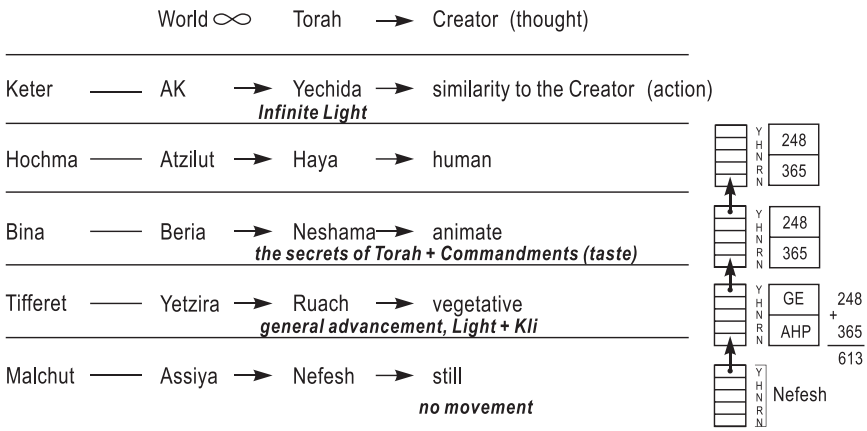

have to undergo correction on the levels of basic desires: still, vegetative, and animal, and then raise these desires of the worlds of *Assiya*, *Yetzira*, *and Beria* into the world of *Atzilut*. As was stated before, those worlds under the *Parsa* weaken the light and contain the yet uncorrected vessels within them. By correcting and raising them into the world of *Atzilut*, we complete our mission.

We spoke only about the world of *Assiya* and the five levels that a person passes through in it: *Nefesh, Ruach, Neshama, Haya, and Yechida* of the world *Assiya*. After that comes the world of *Beria*. All the levels that are shown here only described the five levels of the world *Assiya*.

So, what is the difference between ascending the levels of *Assiya*, *Yetzira*, *Beria*, *Atzilut*, *AK* in the world of *Assiya* and the ascent of the same worlds or levels, *Partzufim*, in the world of *Beria*?

> **50.** *However, you need to know that all of these five lights of NaRaNHaY are merely NaRaNHaY of the light of Nefesh. They do not have anything from the light of Ruach because Ruach exists only in the world of Yetzira, Ohr Neshama is in the world of Beria, Ohr Haya is in the world of Atzilut, and Ohr Yechida is in the world of AK.*

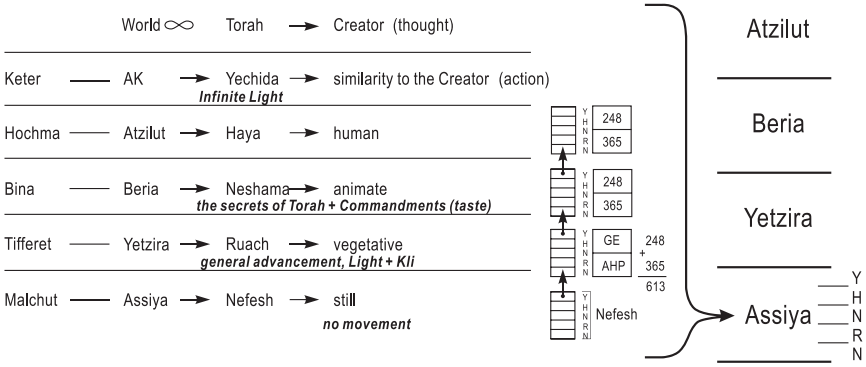

In fact, the work on the still, vegetative, animal, human, and general levels of our correction only refers to the still desire.

However, everything that exists in the general creation is also present in its every part, no matter how tiny it might be. Therefore, the world of Assiya has the five lights of *NaRaNHaY*, which refer to the light of *Nefesh*. Similarly, the world of *Yetzira* has the five lights of *NaRaNHaY* that refer to the light of *Ruach*. In the same way, the world of *Beria* has the five lights of *NaRaNHaY* that are only a part of the light of *Neshama*, and so on.

> *51. You should know that the desire to be spiritually elevated and purified is accepted by the Creator only if it is constant and if there is a certainty that man will never return to his folly. The Creator Himself testifies that man will never return to his previous state.*

How can we merge with Him if we have no points of contact? How can we at least come near Him, let alone enter into Him if He is absolutely opposite to our natural property?

Baal HaSulam writes in this article that we cannot establish any contact with the Upper world. However, everyone in this world is given a prototype of the spiritual world in the form of a group and a teacher. Even though we are not immersed in constant desires of bestowal, by merely wishing to attain them, we, as it were, train ourselves, and can

gradually develop a correct attitude to the spiritual realm. We cannot establish contact with the Upper world unless we can correctly get into touch with the upper *Partzuf*, meaning a group and a teacher.

If man has a constant desire for the spiritual, he can ascend higher. There can be no state in which man always rises and never falls. Moreover, what is a fall? This means not tumbling down from one's spiritual level, but rather acquiring an additional desire without balancing it with the necessary correction, and remaining on the same level of desire.

Suppose I am at the "zero" spiritual level. I am given an additional new desire, but I cannot yet balance it with the property of bestowal. At that, I still retain the level of my previous desire, and in no circumstances fall back into egoism.

The desires of bestowal are always constant in their direction. They can only grow, but never diminish. This is because the person that ascends spiritually is under constant influence of the light. It comes down from the world of Infinity through all worlds, constantly sustains him, and will never let him fall.

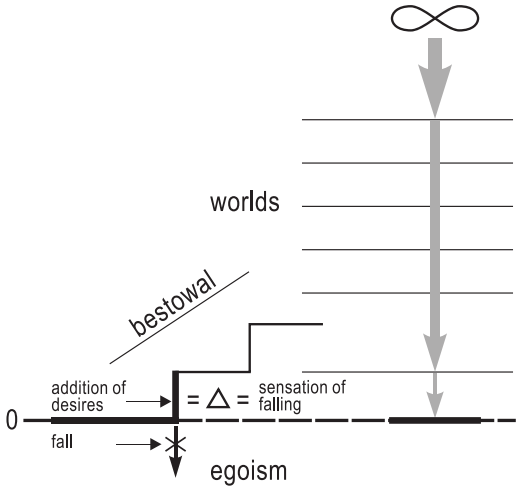

Man is never his own master because only the light can hold him on a certain level, as a magnet holds a piece of iron and does not let it fall.

In the Introduction to "The Study of the Ten *Sefirot*," it is said that the Creator testifies to man's righteousness. How can a person know whether he is righteous or not? It is only possible to know if the Creator reveals Himself to him and does not let him slide back. Naturally, if the Creator

concealed Himself and cut man from His light, he would immediately fall from this level. We are constantly "suspended in the air". Between our world and the world of Infinity, we always depend on the intensity of light, which descends from above and sustains us on this or that level.

However, as man enters the spiritual realm, he is always given a minimal level from which he begins to ascend. By correcting himself completely on a certain level, man turns it into his minimal spiritual platform, below which he will never fall and continues ascending. To the extent of man's similarity to Him, the Creator constantly guarantees that he will never fall from the achieved level.

> *We find that, as it has been said, were a person to correct the inanimate level of his will to receive, he would merit the attainment of the Partzuf Nefesh. He rises and "dresses" the Sefira Malchut of the world of Assiya, and of course, he merits the Final Correction of the still level. That is, he will not return to his past* (under the *Machsom*, below the world of *Assiya*), *but will be able to rise to the spiritual world of Assiya because he is purified and absolutely equal to this world's properties.* According to this law, the transition from this world to the world of *Assiya* is only possible if man acquires a minimal constant spiritual property.
>
> *However, the other levels of the world of Assiya are Ruach, Neshama, Haya, and Yechida. To obtain their lights one needs to correct the vegetative, animal, and human levels in one's desire to receive. The correction does not have to be final "until the Creator Himself testifies that the person will never return to his folly"* (meaning his previous state).

If I passed from this world into the world of *Assiya*, I continue developing, i.e., I build a *Partzuf* consisting of 613 commandments. Since it is impossible to differentiate between the affirmative and negative com-

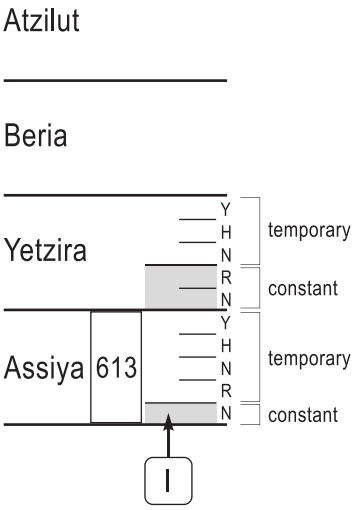

mandments in the world of *Assiya*, I divide them into *Nefesh*, *Ruach*, *Neshama*, *Haya*, and *Yechida*.

Baal HaSulam says that man should constantly be in the world of *Assiya* in his sensations, whereas his presence on other levels may not necessarily be permanent. In fact, he will be unable to do that. It is possible only on the level of *Assiya de Assiya*, because the world of *Assiya* is characterized by just this level.

After that, when I ascend to the level of the world of *Yetzira*, it is important for me to make the levels *Assiya* and *Yetzira* in the world of *Yetzira* permanent. The levels *Neshama*, *Haya*, and *Yechida* may remain temporary, and so on.

Every time I reach a certain level, I need to correct it within me. All other levels complementing my *Partzuf* may be temporary. As, for example, an expert on metallurgy should know his field very thoroughly, while his knowledge in other spheres is necessary to him only as much as it can help him to be proficient in his own trade. The same applies to desires. If I work on my desires of the vegetative level, all other levels just assist me to distinguish it in them and work with it.

> *It is said, "Until the Creator Himself testifies to the impossibility of man's return to his previous state".*

How does the Creator testify to that? He shines upon us with a certain light and according to this light's intensity; He keeps us on a certain spiritual level. If He shines more, we rise, if He shines less, we fall. In other words, only the intensity of the light determines our spiritual level, because our desire is constant and unchanging. Only the power

of the light does serve as a counteraction to our desire, it elevates us or pulls us down.

If the light's power reaches a certain distance or level from the Creator, let us say, level two, and then I know exactly that I will not fall below it. This constant power of the light is the Creator's guarantee that I will stay on that level.

> *If man corrects the still level of his desire to receive and deserves to transform the point in his heart into the Partzuf Nefesh, then he ascends and "dresses" the Sefira Malchut of the world of Assiya.*

It is clear that man will not return to his previous state. He ascends to the world of *Assiya* and reaches his constant level, because his correction on that level has been completed. However, the remaining levels of the world of *Assiya* – *Ruach, Neshama, Haya,* and *Yechida* are not finally corrected yet.

So in order to enter the world of *Assiya,* man should completely correct his still level to prevent deterioration. Why? It is because the entire world of *Assiya* corresponds to the still level. All the remaining levels – vegetative, animal, human, and Divine – may still be temporary.

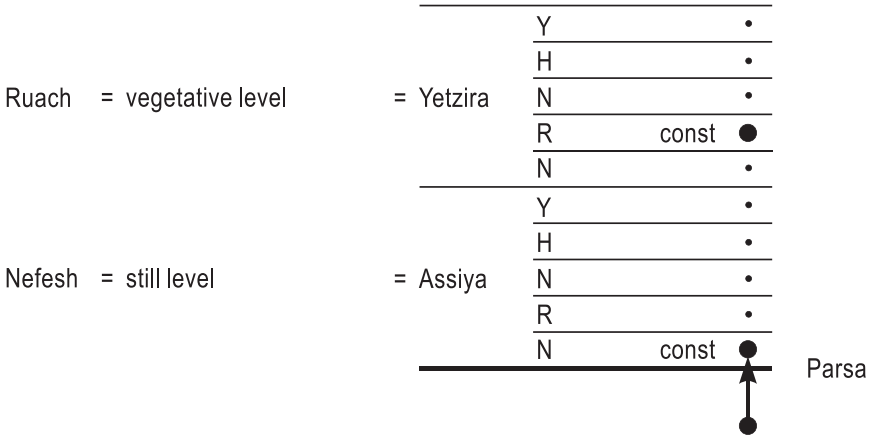

Similarly, to rise to the level of *Yetzira*, I need to make my *Ruach* constant, because the entire level of *Yetzira* corresponds to *Ruach* (the vegetative level).

Thus, the level corresponding to the world in which I am and constituting its characteristic property should be completely corrected in me, while all the others can have various degrees of correction. So if *Yetzira* is *Ruach*, then *Ruach de Ruach* of the entire world of *Yetzira* should be constant and so forth. Baal HaSulam explains it very clearly and it is not difficult to understand it.

> *However, the remaining levels of the world of Assiya – Ruach, Neshama, Haya, and Yechida do not necessarily have to be finally corrected in order to receive the light and correct the vegetative, animal and human levels of its desire to receive.*
>
> *It stems from the fact that the entire world of Assiya in each of its five Sefirot (Keter, Hochma, Bina, ZA and Malchut) is none other than Malchut, which has corrected its attitude to the still level (Assiya* is *Malchut, Yetzira* is *ZA*, the same applies to *Keter, Hochma, Bina,* ZA and *Malchut* of the world of *Yetzira). The five Sefirot are just the five parts of Malchut (the still level of the desire to receive).*
>
> *For example, the Sefira Tifferet of the world of Assiya receives the light from the world of Yetzira, which is Tifferet and the light of Ruach. The Sefira Bina of the world of Assiya receives the light from the world of Beria, which is Neshama. The Sefira Hochma of the world of Assiya receives the light from the world of Atzilut, which is Haya.*

What is Baal HaSulam trying to tell us? If we take the world of *Assiya*, only *Nefesh* is its own level, while it receives *Ruach* from *Tifferet*. Then it receives *Neshama* from *Malchut* of the world of *Beria*, *Hochma* – from *Malchut* of the world of *Atzilut* and *Keter* – from *Malchut* of the world of *AK*.

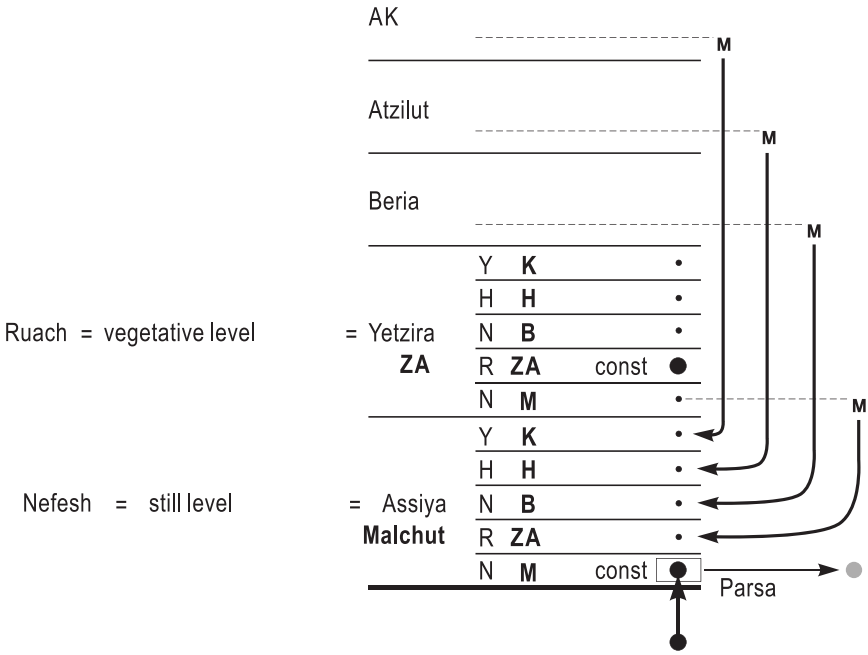

Consequently, since all of this constitutes *Malchut*, it receives each light (except for its own) from the corresponding world. Thus, since ZA here refers to *Malchut*, it receives the light of ZA from the *Malchut* of the world of *Yetzira*, which represents the general ZA. *Bina* that refers to *Malchut* receives the light from the *Malchut* of the world of *Beria*, because *Beria* is *Bina*.

That is, each part receives the light from the part that corresponds to it in the Upper world.

> *Sefira Tifferet of the world of Assiya receives the light from the world of Yetzira, which represents Tifferet and the light of Ruach. The Sefira Bina of the world of Assiya receives the light from the world of Beria, which is Neshama. The Sefira Hochma of the world of Assiya receives the light from the world of Atzilut, which is Haya. Consequently, regardless of the fact that man has not yet corrected any other level but his "still" one* (the last one), *if the three other*

parts of his desire to receive are partially corrected, he can still receive the lights Ruach, Neshama, Haya and Yechida from Tifferet, Bina and Hochma of the world of Assiya. This reception, however, is temporary, because as soon as one of the three parts of his desire awakens, he instantly loses these lights.

Baal HaSulam means that if man completely corrected himself on the still level and only partially on all the others, then he is in the world of *Assiya*. Make a note that even if his uncorrected parts fall, he still retains his constant level. This allows him to retain the level above the *Machsom*. Thus, it turns out that the person who has crossed the *Machsom* will never again fall below it.

52. *After man finally corrects and purifies "the vegetative" part of his desire to receive, he permanently ascends to the world of Yetzira and attains the level of Ruach...*

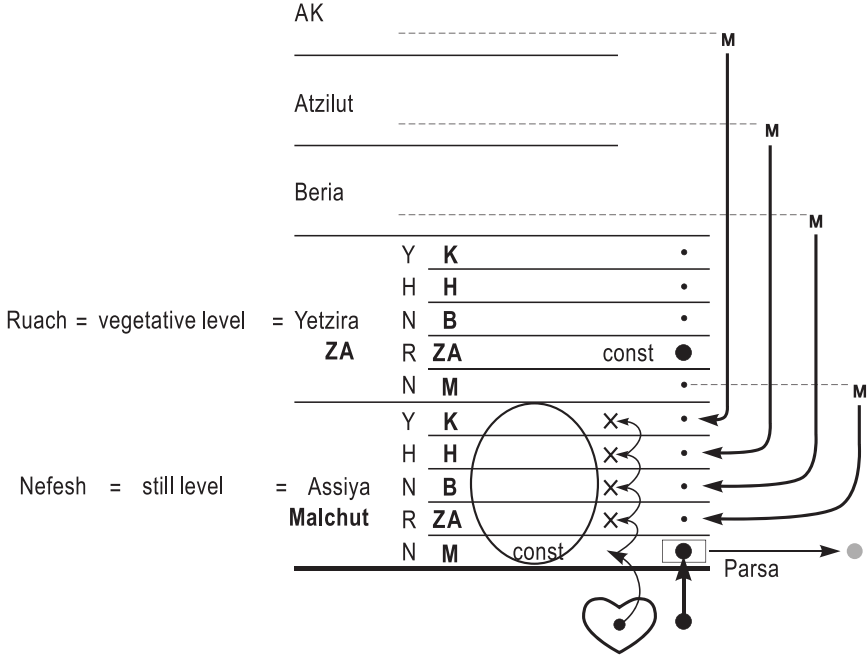

Now the constant is in the world of *Yetzira*. This means that man receives *Neshama*, *Haya,* and *Yechida* from the higher worlds. They fill him, but he does not have to correct them completely. The correction of the level of *Ruach* is quite sufficient. That is, *Nefesh* and *Ruach* should be totally corrected, while all the other higher levels may remain uncorrected. Therefore, if man reached the level of *Ruach* of the world of *Yetzira,* it means that he permanently corrected this state and will never fall below it.

Each level in each world should be completely corrected. This is the way that constant spiritual ascent takes place.

But what if man falls from these levels? When this occurs, it only helps him! Unless he fell, he would not be able to rise. He should fall from these levels in order to acquire the additional *Aviut*. By doing so, he ascends from the level of *Ruach* of the world of *Assiya* to the level of *Ruach* of the world of *Yetzira*.

The same happens to the other levels: the additional desires are acquired and man falls again. Therefore, the falls are essential. The rise entails the fall; the lower the fall, the higher the rise, but it refers only to the levels where man has not yet completely corrected himself. There is always some fixed (previous) level, whereupon man ascends to the higher level. Each consecutive state is more critical (both in minus and in plus) than the previous one.

> **52.** *After man finally corrects and purifies "the vegetative" part of his desire to receive, he permanently ascends to the world of Yetzira and attains the level of Ruach...*

Now the constant is in the world of *Yetzira*. This means that man receives *Neshama*, *Haya,* and *Yechida* from the higher worlds. They fill him, but he does not have to correct them completely. The correction of the level of *Ruach* is quite sufficient. That is, *Nefesh* and *Ruach* should be totally corrected, while all the other higher levels may remain un-

corrected. Therefore, if man reached the level of *Ruach* of the world of *Yetzira,* it means that he permanently corrected this state and will never fall below it.

Each level in each world should be completely corrected. This is the way that constant spiritual ascent takes place.

But what if man falls from these levels? When this occurs, it only helps him! Unless he fell, he would not be able to rise. He should fall from these levels in order to acquire the additional *Aviut*. By doing so he ascends from the level of *Ruach* of the world of *Assiya* to the level of *Ruach* of the world of *Yetzira*.

The same happens to the other levels: the additional desires are acquired and man falls again. So the falls are essential. The rise entails the fall; the lower the fall, the higher the rise, but it refers only to the levels where man has not yet completely corrected himself. There is always some fixed (previous) level, whereupon man ascends to the higher level. Modulo each consecutive state is more critical (both in minus and in plus) than the previous one.

> **53.** *After correcting "the animal" part of his desire, man receives and transforms it into the desire to bestow, so much so that the Creator Himself testifies to the permanence of this condition. He achieves the similarity to the world of Beria, ascends, and receives the light of Neshama* (in the world of *Beria*).

That is, he ascends to the world of *Beria*, where the level of *Neshama* is completely corrected. Naturally, the levels *Ruach* and *Nefesh* are also fully corrected on the level of the world of *Beria*. At that, the levels *Haya* and *Yechida* remain uncorrected. This is necessary to ascend to the world of *Atzilut* while correcting the level of *Haya* and proceed to the world of *AK* while correcting the level of *Yechida*.

> **54.** *When man deserves to correct "the human" part of his desire, he becomes similar to the world of Atzilut, ascends there and receives*

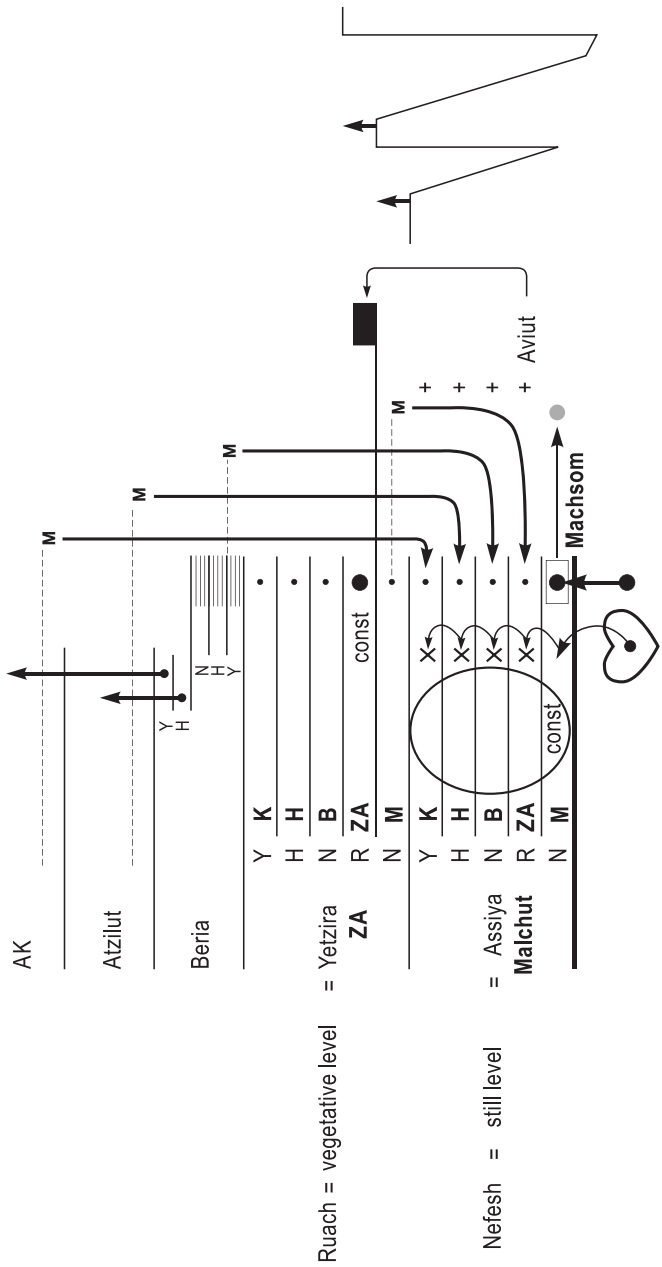
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Machsom

the light of Haya. When he deserves even more (i.e., *Yechida*)**,** *he attains the light of Infinity and Ohr Yechida "dresses" into Ohr Haya. There is nothing to be added to that.*

55. *Thus we have found the answers to the previously asked questions: what is the purpose of all these Upper worlds* (what is this special invention for)*? We can see now that man is unable to bestow upon the Creator without the help of these worlds, because to the extent of correction of his desire to receive* (his self-correction) *he attains the lights, the levels of his soul, which is referred to as the NaRaNHaY.*

What does the phrase "all these worlds" mean? This is a calibration of my soul. The gradual correction of each of its parts generates in me a sensation of ascending to the Creator from the state when none of my *Kelim* were corrected (the lowest level) to the state when I completely correct all of my soul's vessels.

Rising from the lowest level inside my *Kli* to the highest one, I as it were pass through five parts called five worlds. Only the absolutely amorphous Upper light surrounds me. The sensations of concealment and revelation of my partial connection with the Creator – all this is felt within me and is determined by the inner part of me that I have corrected.

We shall see later that all the worlds are within us. How? We feel the general light called *Ohr haSovev* (the Surrounding light), which we can neither analyze nor feel inside. We term it "the Creator". The light, which enters and fills us to the extent of our correction, is referred to as *Ohr Pnimi* (the Inner light). This is a partial penetration of the same Surrounding Light that shines in us.

At the End of correction, all the light will enter into us leaving nothing outside. The infinite simple light will be both inside and outside of us.

In other words, we cease to be a closed shell with a minimal dose of the light inside it and achieve the state where the light transcends us. In

our properties, we become absolutely similar to the light and stop being an obstacle in its way. This is what we call the complete merging with the light. Despite the fact that the desire remains opposite to the Creator, by neutralizing and correcting it with the help of our intention (to use it for the Creator's sake) we purify it so that it stops hampering the light.

> *56. One should know that all the aforementioned levels of the NaRaNHaY are the five parts of which the entire creation consists. All that exists in the general creation is also present in its smallest part. For example, one can attain five parts of the NaRaNHaY even in the part of "the inanimate" level of the world of Assiya, because they sort with the five parts of the NaRaNHaY of the entire creation.*
>
> *It is impossible to attain even the light of "the inanimate" level of the world of Assiya without including four parts of man's Aviut.*

Baal HaSulam wants to say that, however small a *Kli* we might take (our small desire), if we ascend to the minimal level, it will still consist of the 10 *Sefirot*: *Keter, Hochma, Bina,* ZA and *Malchut,* and also of five parts: *Nefesh, Ruach, Neshama, Haya* and *Yechida* that originate in the five worlds.

This way, he wishes to show us the structure of the entire universe: the world of Infinity, the world of *AK* where the light is separated into *Nefesh, Ruach, Neshama, Haya* and *Yechida* and descends to the other worlds. The same occurs in each of the worlds – there are *Nefesh, Ruach, Neshama, Haya* and *Yechida.*

Thus the light descends from the Upper world to the lower worlds, each time passing through the corresponding *Kelim*. For example, the light of *Haya* from *Hochma* of the world of *AK* will be bound to only enter into *Hochma* of the world of *Atzilut*, *Hochma* of the world of *Beria*, *Hochma* of the world of *Yetzira* and *Hochma* of the world of *Assiya*. It cannot be any other way, because no *Kli* can distinguish any other light in this particular one, only to what corresponds to its properties. Therefore

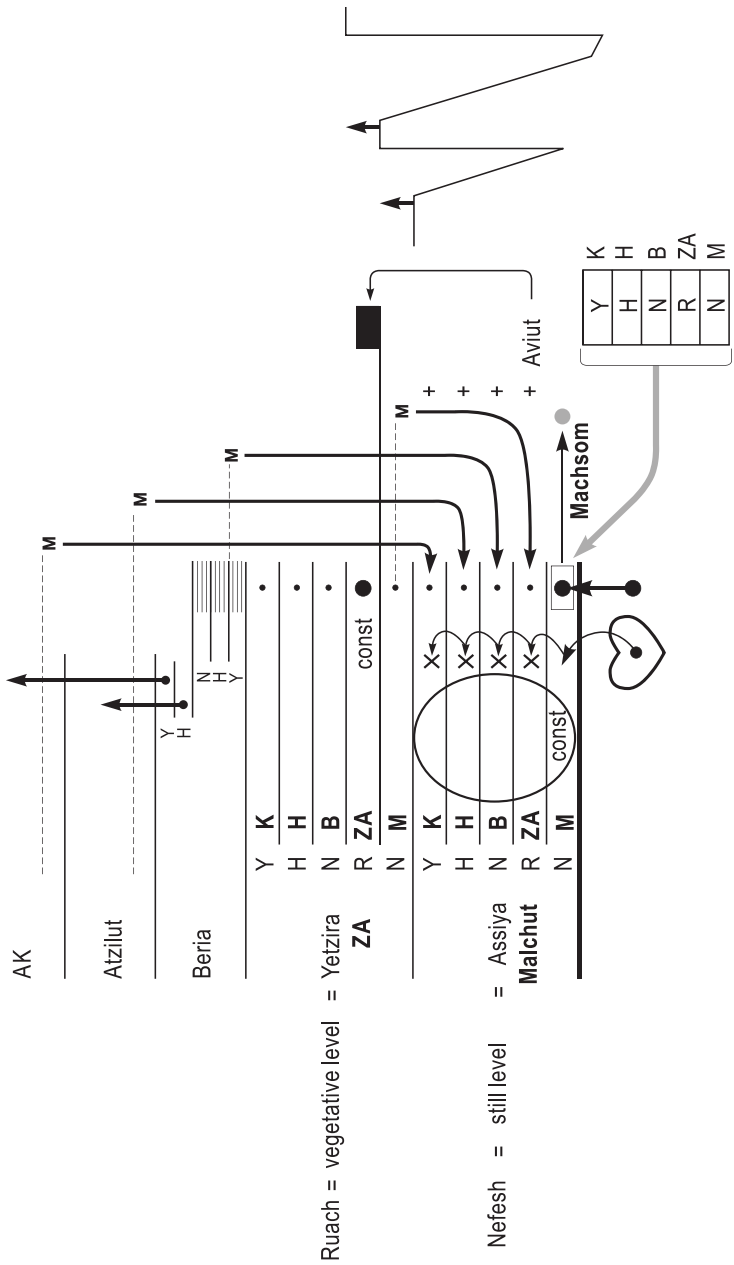
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Ruach = vegetative level = Yetzira
ZA
Nefesh = still level = Assiya
Malchut

the *Kli Hochma* picks only the light of *Hochma* (*Ohr Haya*); the *Kli Malchut* picks only the light of *Nefesh*, and so forth.

What does it mean? If man entered the world of *Assiya* with his minimal *Kli*, which consists of five parts, he receives in them the light from all the five worlds. It passes through them, because in fact, the world of *AK* is a source of the light of *Yechida*; the world of *Atzilut* is a source of *Haya*; the world of *Beria* is a source of *Neshama*; the world of *Yetzira* is a source of *Ruach*, and the world of *Assiya* is a source of *Nefesh*.

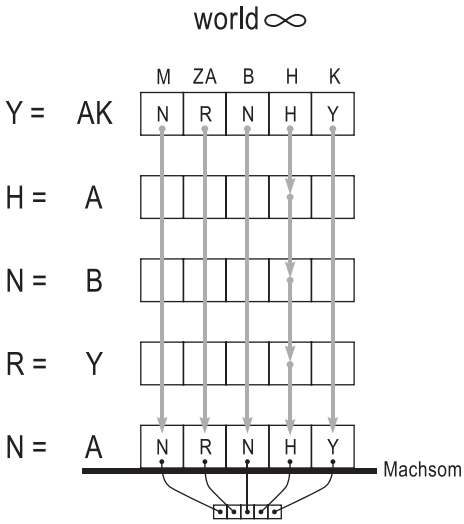

If I reach the minimal level of the world of *Assiya* and cross the *Machsom*, then already on this level I have the sensations of all the worlds, of the entire universe, because I already consist of the 10 *Sefirot* filled with the lights (albeit very small) from each world. That is on the one hand, my minimal level allows me to receive the lights from the other worlds. On the other hand, my work should also include all the worlds.

But how can I include all the worlds on such a low level? The next paragraph speaks about it.

> *It is impossible to even attain the light of "the inanimate" level of the world of Assiya without including the four parts into man's work. Hence everyone should be engaged in the Torah and the commandments* (i.e., use all the possible means of correction and purification) *in order to acquire the level of Ruach. Man should also study the secrets of the Torah to acquire the level of Neshama and the tastes of the commandments* (i.e., to start receiving the

Inner light, since the light of *Neshama* cannot fill the *Kli* without this work)**.**

Baal HaSulam says that even if reaching the minimal level of the spiritual world requires the knowledge and attainment of the Upper light, then naturally, without the study of Kabbalah, the secrets of the Torah one cannot ascend even to the first spiritual level.

If somebody believes that by reading such "literature" as *the Talmud* and the *Halachot*, or by studying other parts of the Torah he can correct himself and enter the Upper world, he is absolutely wrong. This is because entering the spiritual world requires the correction (even though to a minimal extent) of all the five parts of his desire. As the Introduction to "The Book of Zohar" says, they can be corrected only through the study of Kabbalah. Otherwise man will not correct the level higher than the light of *Nefesh*.

57. *From the aforesaid we can understand the darkness and ignorance much more prevalent in our generation than before. Because all who study the Torah neglect the secrets of the Torah* (i.e., do not study Kabbalah)**.**

Therefore the Rambam gives the following example: "If a thousand blind people drag themselves along the road and there is one person who is able to see at the head of that column, then all the blind can be sure they will not go astray. However, if they have no sighted guide among them, they will surely get lost".

The same refers to us. Imagine that there are people who study Kabbalah and attract the light of Infinity, lead the generation after them and the people follow them, and then all will be sure they will never err on their path. But if, instead of Kabbalah, people prefer to study other parts of the Torah (which do not correct the soul), *no wonder that the whole generation errs through their fault.* Consequently, the people (the Jewish people) do not fulfill its

mission. *So deep is my grief that I am unable to continue speaking about it.*

In items 155 and 156 of the Introduction to The Study of the Ten Sefirot, Baal HaSulam explains that without the study of Kabbalah one cannot achieve even the minimal *NaRaNHaY*. Kabbalah has been neglected since the destruction of the Second Temple, i.e., for about 2000 years. The great Kabbalist begins his Introduction with the following words: "I have found a great need to break down the iron wall which separates us from the wisdom of Kabbalah. Unless we do that we will end up by falling into abyss. All our problems, all our sufferings are caused by our inability to attract the Upper light of correction with the help of Kabbalah".

Then he proceeds to explain the reason that led to neglect of Kabbalah.

58. *Indeed I have known the reason: that it is mainly because faith has generally diminished, especially faith in the holy men, the wise men of all generations. And the books of Kabbalah and the Zohar are full of corporeal parables.*

That is, the language of the Kabbalistic books is so confusing that man imagines that Kabbalah speaks about our world and not about the Upper worlds. The language uses the words of our world.

Therefore people are afraid lest they will fail by materializing (making idols) *and will lose more than they will gain* (from studying the books in this way)**.**

That is people would think that the world is ruled not by the Creator, but some Supreme forces are in the objects of our world. The reader thinks that all the books of the Torah speak of this world.

And that is what prompted me to compose a thorough interpretation of the writings of the ARI and now to the holy Zohar (the HaSulam Commentary)**.** *And I have removed completely that concern* (the fear of imagining our world instead of the spiritual one)**,** *for I have proven the spiritual message behind everything, which is*

abstract and devoid of all physical resemblance, above space and time as the readers shall see, in order to allow all to study Kabbalah and the Zohar and be warmed by its sacred light.

And I have named that commentary HaSulam (The Ladder), *to show that the purpose of it is, as with every ladder - that if you have an attic full of goods, then all you need is a ladder to reach it, and then all the bounty of the world is in your hands. But the ladder is not a purpose in and of itself, for if you pause midway and not enter the attic, the purpose will not be fulfilled.*

And so it is with my commentary to the Zohar. Because there has not yet been created the way to clarify these most profound of words. But nonetheless I have constructed a path and an entrance for all, that using it they can rise and scrutinize in depth "The Book of Zohar" itself (i.e., all that the Zohar reveals)**,** *for only then will my purpose of this commentary be completed.*

The Commentary on "The Book of Zohar" is composed to elevate man to the peak called the *Zohar*.

In the chapter "*Bereshit*" we learned that the Zohar corresponds to the *Partzuf Arich Anpin*. It is *Keter* of the world of *Atzilut*, which includes the entire surrounding Upper world as well as the world of Infinity. With regard to us *AA* is the world of Infinity and it is called the *Zohar* (or *Zihara Ila'a*). The task of "The Book of Zohar" is to elevate us to that level.

59. All those who understand what is written in the Book of the Zohar, unanimously agree that it was composed by the Godly sage Rabbi Shimon Bar Yochai. Only those who are far from this wisdom doubt this origin and tend to say, relying on opponents' fabricated tales that its composer is Rabbi Moshe De Leon (who lived in a different time)**.**

In principle, this is not so important for us. He just wants to point out that "The Book of Zohar" is more ancient and valuable than some

tend to believe; hence, he wishes to make things clear regarding the authorship of the book.

Rabbi Moshe de Leon lived in the 11th century. He was an outstanding Kabbalist and wrote a number of books on Kabbalah. As I wrote in my foreword, "The Book of Zohar" was lost and later rediscovered by chance (naturally it was no chance). From the scraps of the book a small number of extracts and separate sheets were compiled into what we now call "The Book of Zohar".

Rabbi Moshe de Leon inherited it from his teacher, who in turn had received it from his teacher. The book was initially found by a merchant in the 7th century A.D. It was used for wrapping spices in the Jaffo market.

The merchant, who happened to be a Jew, had evidently known a little of Kabbalah, because he discovered some very special writings on the parchment folio that contained the purchased spices. He rushed to the market place and started rummaging through the garbage and finally found all these sheets. The entire collection was afterwards passed on to one of his pupils, who left it to his, and so finally the texts reached the Rabbi Moshe de Leon in the 11th century.

The Kabbalist rewrote the book, had it beautifully bound and kept it. He knew that it was too premature to publish the book, because the people were not ready for it yet.

His wife did not know about all that, so when the Rabbi had passed away, she sold the book in the hope of coping with her financial straits. Obviously it was bought by a good business man, for he had it rewritten and put on sale. The book was a success, because at that time there were no similar compositions, except for "The Book of Creation" ("*Sefer Yetzira*") authored by Abraham. However, "The Book of Creation" was far too difficult to be studied, since it contains just a number of vague hints. So "The Zohar" was really like radiant light, splendor at that time.

A great number of rewritten copies spread around instantly. Though it was known to be a part of the famous Rabbi de Leon's legacy, the real Kabbalists knew it had actually been written by the Rabbi Shimon Bar Yochai with the help of the Rabbi Aba in the 2nd or the 3rd century A.D.

Baal HaSulam writes about it, because he wants to elevate the book to the level much higher than that of the Rabbi Moshe de Leon. Judging from all the other compositions penned by the Rabbi de Leon, it becomes clear he was an outstanding Kabbalist, but not of the spiritual level of "The Zohar".

> Therefore he says: *All those who understand what is written in the Book of the Zohar, unanimously agree that it was composed by the Godly sage Rabbi Shimon Bar Yochai. Only those who are far from this wisdom doubt this origin and tend to say that its composer is Rabbi Moshe De Leon.*

This book could not have been written by a man who lived 5 to 7 centuries after the great Rabbi Shimon, because, as we know, the generations have gradually descended from the highest level down to ours, when we start from zero. In general, there are no Kabbalists of that level among us. My Rabbi was the last one; the descent ended with him. We begin this ascent by ourselves.

60. Baal HaSulam tells us that during its long history "The Book of Zohar" was ascribed to many different Kabbalists. But only the person who penetrates the inner meaning of this book and understands from what high spiritual level it descended (from *Arich Anpin* of the world of *Atzilut*, i.e., it reaches the world of Infinity), can also realize that it could be written by none other than Rabbi Shimon Bar-Yochai.

We know that Kabbalah divides all history into the following periods: first man develops as an animal, then the soul descends into him

(in the year 0 according to the Jewish calendar, i.e., 5764 years ago), and then the development of a point in his heart (soul) begins.

Let us have a look at a graph and see how the body was developing. The spiritual point descended into man's heart 5764 years ago and activated for the first time. The next manifestation of the spiritual desire took place in Abraham in around 1947 B.C. The point in the heart continued its development in parallel with egoism, whose growth led to the destruction of the Temple.

Both the first and the second Temples were ruined, i.e., all spiritual levels fell with regard to the point in heart. "The Book of Zohar" was written after the destruction of the second Temple. Its author Rabbi Shimon lived before and after the destruction of the Temple, but the book could not have been written prior to that event, because there had been no need for such a spiritual source to raise people from the level of a completely shattered screen.

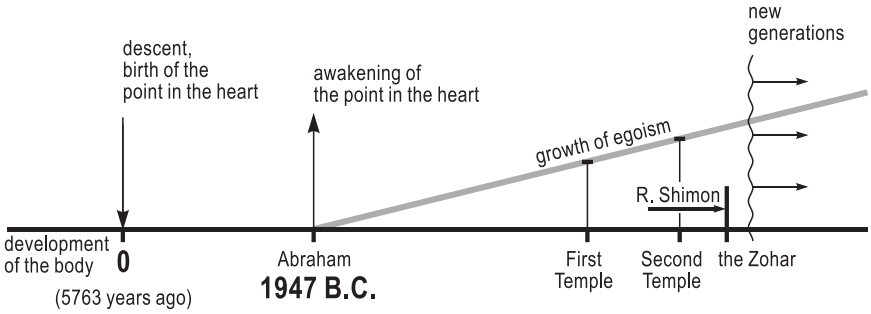

Rabbi Shimon was one of the disciples of the famous sage Rabbi Akiva who left us the entire spiritual legacy available today. This man's story is amazing. He was neither a Jew nor a believer until the age of 40. Then he began to study Kabbalah, and later became a great scholar and teacher. His life was full of unexpected turns, but finally he achieved the highest possible spiritual level.

Needless to say, being Rabbi Shimon's teacher, he was on a much higher level than his disciple. One of Rabbi Akiva's students wrote the

Babylonian Talmud, another – "The Book of Zohar". In other words, Rabbi Akiva was the embodiment of a vast amount of wisdom about the universe that filled many sacred books.

However, Rabbi Akiva could not write a composition like "The Book of Zohar" because before the destruction of the Temple such a great, exalted power was not necessary. There was still nothing to correct. When the Temple ceased to be, his last disciple Rabbi Shimon wrote "The Book of Zohar". Naturally, the book could not have been written by any other man born after the destruction of the Temple.

This happened in around the 2nd Century A.D., and there have been no such Kabbalists ever since. Only in the 16th Century did the Ari's special soul descend to our world and elevate Kabbalah to a new level. In the 20th Century the soul of Baal HaSulam appeared.

This is what the great Kabbalists writes:

> *From the very day that I merited the light of the Creator and saw what was written in the Book of Zohar, I have not had any need to research the facts about its authorship. This is due to the simple reason that the content of the book raised the prominence of Rabbi Shimon to the unattainable height above all other Kabbalists in my heart.*
>
> *However, if I had found that the author of the book is someone else, for example, Rabbi Moses de Leon, the greatness of this Kabbalist would rise in me more than for all the rest, including Rabbi Shimon.*
>
> *Honestly speaking, according to the depth of wisdom in this book, had I learned that its author was one of the 48 prophets* (the Kabbalists who attained a high spiritual level called prophecy), *my heart would rather agree with this than with the fact that Rabbi Shimon Bar-Yochai wrote this book* (for R. Shimon was only a Tana, i.e., a Kabbalist who lived after the destruction of the Temple). *If*

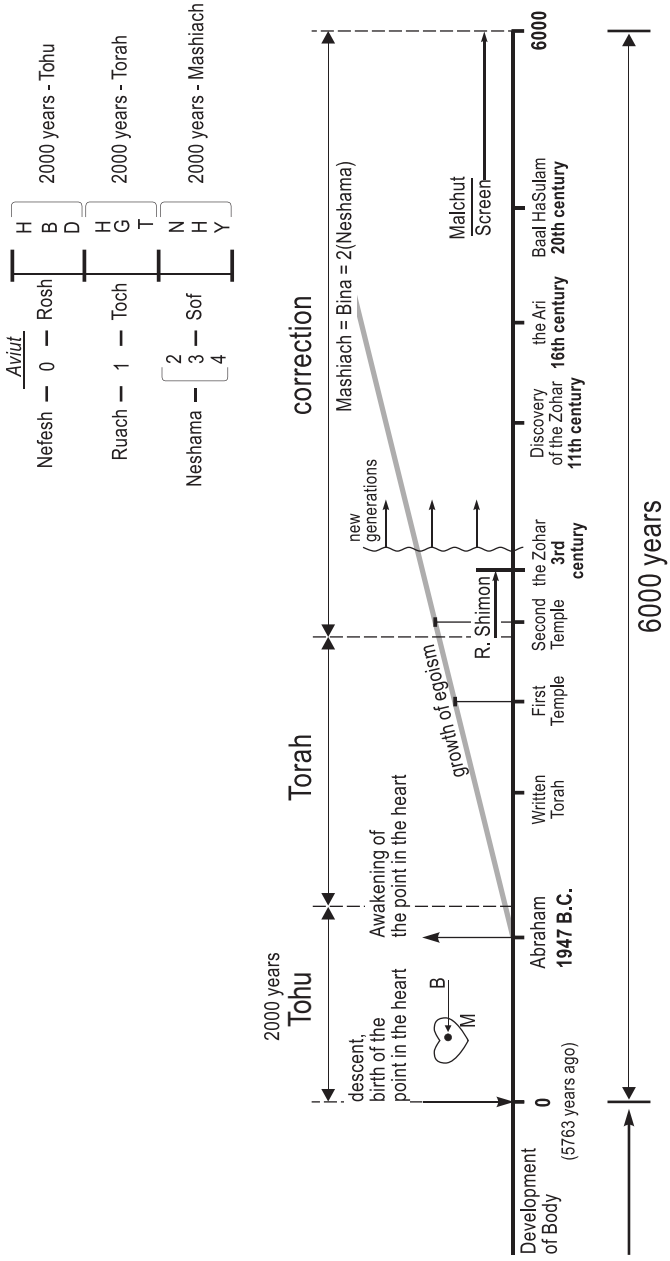
Aviut
Nefesh — 0 — Rosh
Ruach — 1 — Toch
Neshama — 2 3 4 — Sof
H B D
H G T
N H Y
2000 years - Tohu
2000 years - Torah
2000 years - Mashiach
correction
Mashiach = Bina = 2(Neshama)
Malchut
Screen
6000
Baal HaSulam 20th century
the Ari 16th century
Discovery of the Zohar 11th century
new generations
the Zohar 3rd century
Second Temple
R. Shimon
First Temple
growth of egoism
Written Torah
Abraham 1947 B.C.
Torah
Awakening of the point in the heart
2000 years
Tohu
descent, birth of the point in the heart
B
M
Development of Body
0
(5763 years ago)
6000 years

I had learned that Moses had received this book from the Creator Himself on Mount Sinai, I would rest assured. This is how great this book is.

Since I merited creating a commentary suited for anyone with a desire to understand what is written in the book itself, I believe I have fulfilled everything to keep from such work and research (regarding the authorship of "The Zohar"). *This is because, as anyone who understands "The Book of Zohar, I cannot be satisfied with the notion that the author of the Book of Zohar can be someone less holy than Rabbi Shimon* (i.e., born later than R. Shimon, because holiness diminishes with time).

61. We should ask at this point why "The Zohar" was not revealed to earlier generations, whose merit was undoubtedly greater than of the later ones, and who were more worthy of studying the book?

Since, as we see, "The Book of Zohar" was given for the correction of our egoism, a question arises: why could the first generations not receive it? If the Creator created us so opposite to Himself, why could He not at the same time hand us an instruction for correcting that state?

Why do we have to suffer during thousands of years, only to discover later that there is an opportunity to make such a correction? Why are babies and innocent adults living in such pain, why is there so much anguish in the world? This refers to the same question: why is "The Book of Zohar" revealed to us only now?

So I would like to repeat:

Why was "The Zohar" not revealed to earlier generations (that lived before the destruction of the Temple)*?*

Perhaps, it could have encouraged them to disseminate the wisdom of Kabbalah the world over, and humankind could have avoided such a lengthy period of suffering. We have no idea how much time people are

destined to suffer before they accept this method of correction that will elevate them to the level of perfection and eternity.

Their merit was undoubtedly greater than of the later ones, and who were more worthy of studying the book.

On the one hand, their egoism was small, on the other – they had enormous inner resources unsuppressed by egoism, so they undoubtedly could study this book much more effectively. They were much closer to this material than we are with all our mercantile problems, modern technology, stupefying advertising, etc.

We can also ask why the commentary to "The Zohar" was not revealed together with the book to the Ari or to the earlier Kabbalists.

Why is there such a long prelude stretched along the axis of time – the Torah, the Ari (the 16th Century), and Baal HaSulam (the 20th Century) – before we in our time begin discovering "The Book of Zohar"?

The answer is that during the six thousand years of its evolution the world must go through a full period of correction.

We do not take into consideration the world that existed before a new spiritual point (of *Bina*) appeared in man's heart (*Malchut*). Until there is no interaction between the heart and the point in it, nothing else really matters, because it simply constitutes a development of the body, animal existence.

The world during the six thousand years of its existence is like one Partzuf (spiritual entity) *that is divided into three parts: Rosh, Toch, and Sof, or HaBaD (Hochma, Bina, Da'at), HaGaT (Hesed, Gevura, Tifferet) and NHY (Netzah, Hod, Yesod). Alternatively, as our sages said: "The first two thousand years are called Tohu* (lit. Unformed), *the second two thousand years are called the Torah, and the last two thousand years are called the days of Mashiach (Messiah)".*

In the first two millennia (Rosh or HaBaD), the lights were very small, and they were regarded as a head without a body. It only has the light of Nefesh, because there is an inverse relationship between lights and vessels. The rule is that the upper vessels grow first in each Partzuf, whereas, for the lights the opposite applies - the lights with a smaller Aviut dress first in the Partzuf. Thus, as long as there are only the upper parts of the vessels, i.e., the HaBaD vessels, only the lights of Nefesh can dress in the Partzuf, which are the lowest lights.

Hence, the first two thousand years are called the Tohu. In other words, there can still be no correct interaction between the *Kelim* (vessels) and *Orot* (lights).

During the second two thousand years (the Kelim of HaGaT) the light of Ruach (*Aviut Aleph*) *descends to the world. It is also called the light of the Torah* (Torah is something that gives life, *Ruach* already constitutes a movement). *Therefore, the second two millennia are called the Torah.*

The last two thousand years are the Kelim of NHY (the period of correction, or the *Mashiach*, the year 0 according to the Gregorian calendar), *therefore, at this time, the light of Neshama descends.*

The lights that descend are basically *Neshama*, *Haya*, and *Yechida* inside the light of *Neshama*. This is because it is impossible to correct the third and the fourth levels of desire before the *Gmar Tikkun*.

Only the levels zero, one, and two can be completely corrected. *Hence, the level of Neshama is called the days of the Mashiach.*

That is, this level is already a force that brings egoistic desires to correction. The *Mashiach* is a force of *Bina*, i.e., the second level of the screen, because when *Malchut* acquires the properties of *Bina*, it transforms its desires and makes them similar to the Creator's. In other words, it provides *Malchut* with the screen necessary for correction. The

descent of the *Ohr Neshama* to our world corrects *Malchut*. The light of *Neshama* is alternatively called "*Mashiach*" (from the word *Limshoch – to pull*), meaning the light that pulls egoism up to the level of altruism.

> *This order applies to each particular Partzuf* (each soul) *as well as to the entire universe.* Every soul, yours or mine, goes through all periods of its development. Long ago, we were in those periods when our body was developing, and then the point in heart appeared and gradually grew in all of us.

It does not matter in what souls or bodies it all happened, for everything is mixed at the soul's level. The division into nations and sexes is purely relative. All parts gradually and constantly intermix because after *Adam's* soul had broken, all souls were mixed. So, whatever corrections the different souls made, ultimately they become thoroughly interconnected.

> *The lights in the Kelim HaBaD and HaGaT to Chazeh of the Partzuf are concealed, so that the light of Hassadim does shine openly. This means that the luminescence of Hochma appears from Chazeh and below, i.e., in the Kelim of NHYM (Netzah, Hod, Yesod, Malchut). The reason for this lies in the fact that before the Kelim de NHYM began to manifest in the Partzuf of the world, meaning the last two thousand years, the wisdom of "The Zohar" in general, and of Kabbalah in particular, was concealed from the world.*

What does Baal HaSulam mean? The problem is that the light of Hochma cannot shine in the *Kli* unless the light of *Hassadim* enters it previously.

A vessel is created as a desire to receive pleasure. Unless the vessel acquires a screen, which complements the *Ohr Yashar* with the *Ohr Hozer*, no light can enter into the *Kli*. We can explain it in a different way:

until the vessel (egoism) is lined inside with the altruistic intentions (of bestowal), the light of *Hochma* has no way of entering it.

But how can these altruistic intentions manifest? This can only happen during the last two millennia, when the light of *Neshama* descends to our world. Therefore, before this period (i.e., before the *Sof*), prior to the appearance and development of the *Kelim de NHY*, Kabbalah cannot be revealed in our world. In other words, the light of wisdom, the knowledge about the structure of the universe, cannot be revealed to the souls. They are still insufficiently egoistic to be corrected with the light of *Neshama* and to receive even a minimal amount of the *Ohr Hochma*.

We are now living in the year 2004, which corresponds to 5764 of the Jewish calendar. This means that we have less than 240 years left.

> Baal HaSulam says that "*...before the Kelim de NHYM began to manifest in the Partzuf of the world, meaning the last two thousand years, the wisdom of "The Zohar" in general, and of Kabbalah in particular, was concealed from the world. Only during the time of the Ari, when the time for completion of the Kelim from Chazeh and below arrived,* i.e., in each of the three periods: *HaBaD*, *HaGaT*, and *NHY*, the *Kelim* develop and are corrected, afterwards followed by the *Orot* (lights). Suppose that the *Kelim* of *NHY* were developing from the beginning of this period and onwards until the time of the Ari.
>
> *Thanks to the holy soul of Rabbi Isaac Luria (the Ari for short) the radiance of the Supreme wisdom was revealed.* The *Kelim de NHY* were sufficiently developed by his time, hence this special soul descended to our world.

Any descent of souls, including yours and mine, is predetermined by the previous general and individual development of the *Kelim de NHY*. In our time, they are called *NHY*, in the past they were called *HaBaD* and *HaGaT*. So in fact, the history of humankind is a development of

Partzuf from up down. This determines what souls descend to this world, how they dress into bodies, in what society, state or environment they find themselves, etc.

> *But since the soul of the Ari appeared after the development of all the vessels of NHY, he was able to reveal the greatness of "The Book of Zohar" and the wisdom of Kabbalah and by so doing overshadow all of his predecessors.*

That is, from the moment "The Book of Zohar" appeared, it concentrated in itself all the knowledge that had been received from the Kabbalists living before the destruction of the Temple. The book is considered so great, not because the *Kelim* of *NHY* were still undeveloped, but because its wisdom was received by very exalted souls that lived at that time.

Baal HaSulam says that he would have been glad to hear that "The Book of Zohar" was written by one of the 48 prophets or by Moses, for it contains all wisdom of the previous generations.

Only the Ari could be the next in line; only he could explain and elevate Kabbalah by expounding everything that is available to us today. Practically, the Ari introduced the method of correction to the world. Since the *Kelim de NHY* had completed their development, his soul could descend to our world and provide us with everything necessary for the correction of our souls (*Kelim*). His soul is a collective image of all the *Kelim* of *HaBaD*, *HaGaT*, and *NHY*. He, as it were, completed their development. After the *Kelim* manifested, but before the lights entered them, the Ari appeared at once. Therefore, the collection of his works (more than 20 volumes) constitutes a complete method of spiritual ascent, spiritual correction.

None of the Kabbalists before the Ari could understand exactly how the spiritual correction takes place. No one could reach his level of attainment because these *Kelim* were not sufficiently developed in the

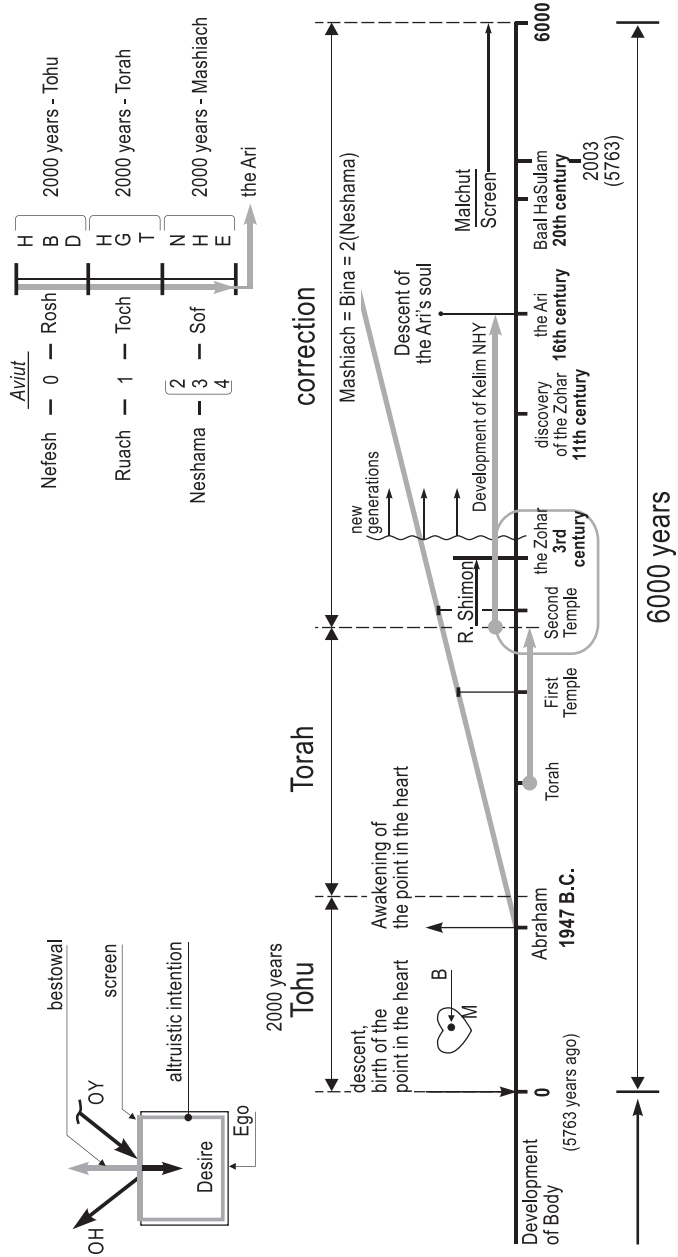
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screen
altruistic intention
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Mashiach = Bina = 2(Neshama)
Development of Body
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Abraham
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Torah
First Temple
Second Temple
R. Shimon
the Zohar
3rd century
new (generations
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discovery of the Zohar
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16th century
Malchut
Screen
Baal HaSulam
20th century
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creation.

Before the Ari, all humankind existed at the stage of development of the *Kelim HaBaD*, *HaGaT*, and *NHY*, of all Ten *Sefirot*. Since his time and on the acquisition of a screen and reception of the light in these fully developed Kelim has begun. The entire universe was included in these *HaBaD*, *HaGaT*, and *NHY*. However, Baal HaSulam continues:

> *But these Kelim were not fully developed because the Ari did not have enough time to complete all the necessary corrections.*

We shall later discuss why the Ari failed. Naturally, it so happened because there were objective, profound reasons and not because he suddenly fell sick and died. Rather, he fell sick and died because there had been certain prerequisites in the development of these *Kelim*.

> *But these Kelim were not fully developed because the Ari, as we know, passed away in 1572 (5332 according to the Jewish calendar). The world was not yet ready for the Ari's revelations.*

He did not have enough time to pass to the world in action all that he wrote in his books.

> *His legacy, forbidden to be disclosed to the world, was used only by a chosen few.*

In one of his letters, Baal HaSulam tells this story. The Ari lived only 36 years. He never wrote any books by himself. During the last one and a half years of his life he had a disciple by the name of Chaim Vital (Marhu). Chaim was 28 at the time, while the Ari was 36. Think of how young these two men were!

During the time he spent beside the Ari, Chaim Vital learned everything that later allowed him to write more than 20 thick volumes. It seems incredible to us. While reading the Ari's compositions written down by Chaim Vital after his Teacher's death, it is impossible to imag-

ine how this amount of information could be heard in a relatively short period, let alone be put down on paper.

Whatever H. Vital had learned from his great Teacher in only eighteen months, he described in a series of note-books, which were buried with him after his death. In his will he insisted that they be put in his grave in Safed (Tzefat, a town in North Galilee). The Ari and Chaim Vital used to live in this ancient town in the north of Galilee. My students and I often come to this place, and immerse ourselves in the same spring where the Ari used to have his ablutions. There is still a place above the old cemetery where the Ari's house used to stand.

Chaim Vital was unwilling to publish his writings, believing that neither he nor his generation was sufficiently mature for this knowledge. Only years later his son, grandson and great-grandsons began to publish the Ari's compositions. During three hundred years these books were gradually coming out, and today they are known to us as the collection of the Ari's works.

Some of them were revealed at the time of the Baal Shem Tov (Besht). This great Kabbalist lived in the 17th Century in the Ukraine. Like the Ari, the Baal Shem Tov never penned anything by himself.

A few books were written by some of his disciples. Baal HaSulam composed "The Study of the Ten *Sefirot*" and "The Sulam" as commentaries on the Ari's books and "The Book of Zohar".

With the help of these two books, we can complete our correction, because during the time period between the Ari and Baal HaSulam the *Kelim* of *NHY* completed their development and were filled with all principal lights. As this greatest Kabbalist of our time had predicted, starting from the end of the last century the spiritual ascent towards the End of correction began. With the help of his books all subsequent generations will follow our path.

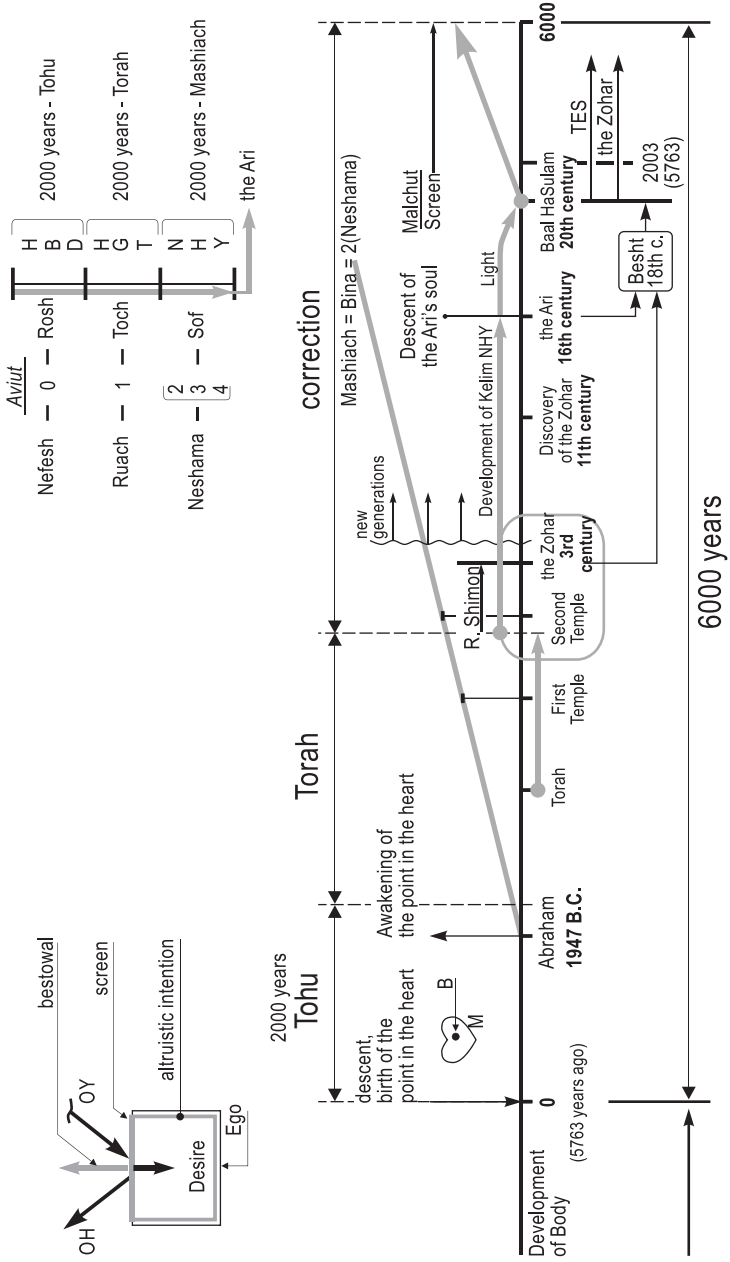
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63. Now we can clearly see that the souls of the earlier generations were immeasurably higher than those of the later generations. The rule for all Partzufim, both pertaining to worlds and to souls, is that the purest vessels are corrected first.

Pure means having a small *Aviut*, small egoism, hence they are easier to correct

Thus, the Kelim of HaBaD (of *Tohu*) *both of the world and the souls were introduced first to our world. Therefore, the souls of the first two millennia are incomparably higher than those that came after them.*

The souls that descended during the first two thousand years of our world's existence were very sublime and pure. Man of that time needed very little. He was quite content with a shelter, a small amount of food, and security. His egoism did not push him towards any serious undertakings. Exalted souls are not necessarily those that have profound attainments. They can feel the spiritual worlds due to their purity.

Despite their tremendous elevation, they could not receive the full amount of light due to the lack of their own lower components, the Kelim of HaGaT and NHYM.

They lacked these two parts; therefore, the light in them was only *Nefesh*.

During the middle period, when the vessels of the worlds and of the souls that emerged were of the Kelim of HaGaT, the souls were still extremely pure.

They were pure because the *Kelim* of *HaGaT* are a replica of the *Kelim* of *HaBaD*, albeit on the corporeal level. We know that there are Ten *Sefirot*: *Keter*, *Hochma*, and *Bina*, then *Hesed*, *Gevura*, and *Tifferet*, then *Netzah*, *Hod*, *Yesod*, and *Malchut*. *Hesed* is similar to *Keter*, *Gevura* is like *Tifferet*. Baal HaSulam says that just because the *Kelim* of *HaGaT*

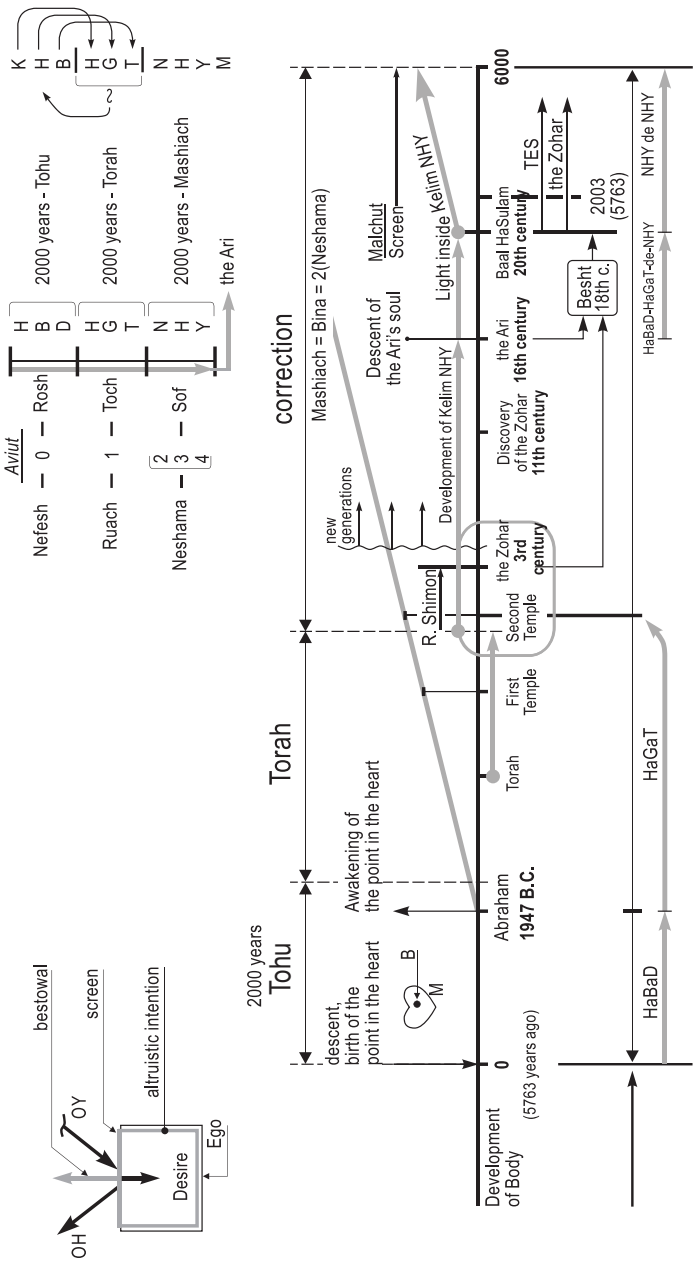
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HaBaD
HaGaT
HaBaD-HaGaT-de-NHY
NHY de NHY

resemble the *Kelim* of *HaBaD* very pure souls descended to our world before the destruction of the Temple.

> *At the same time, the lights were still concealed in the worlds due to the lack of egoism in these Kelim.*

For the most part, egoism is in the Kelim of *NHY*. As soon as these vessels began developing, both the first and then the second Temples were destroyed. The spiritual collapse that took place as a result of a transition from *Bina* to the vessels of reception (*Kelim de Kabbalah*) through *Tifferet* echoed in our world as the physical destruction of the two Temples.

> *Accordingly, in our generation, in which the lowest souls in all creation that could not be corrected until now, they still complement the Kelim-Partzufim of the common soul. The work can only be completed with their help.*

Baal HaSulam says that although the *Kelim* of *NHY* are the worst and most egoistic, yet the completion of the work is impossible without them because they are exactly the vessels to be corrected. Their development starts after the destruction of the Temple, and then followed by the development of the lights in these *Kelim*.

The preliminary light entered into the *Kelim* of *NHY* thanks to the work of the Kabbalists who lived in the period between the Ari and Baal HaSulam. What does the name "preliminary light" mean? If we divide the *Kelim* of *NHY* into Ten *Sefirot*, we will come out with three periods, *HaBaD de NHY*, *HaGaT de NHY*, and *NHY de NHY*. From our time and on *NHY de NHY* constitute the most egoistic *Kelim*.

Therefore, all that is left for us to do is to realize this method of correction, i.e., to use the power that was given to us by Rabbi Shimon, the Ari, and Baal HaSulam. In our time this power is called *Mashiach*.

Hence, Baal HaSulam writes:

> *Now that the vessels of NHY are completed* (as well as the lights in them) *and the vessels of Rosh, Toch, and Sof of the Partzuf* (all the *Kelim* in our world) *can draw on the full measure of the necessary lights in Rosh, Toch, and Sof, the complete lights of NaRaN* (*Nefesh*, *Ruach*, *Neshama* with *Haya* and *Yechida* inside them). *Therefore, only with the completion of preparation of these lowest souls could the highest lights be revealed, and not prior to this.*

Only thanks to us will the light enter into this world. We will attract it with our most evil, awful egoism because by this we complete the structure of the *Partzuf* of the entire creation.

> *64. This was a problem that pre-occupied the sages, and it was clear to them that the earlier generations were much more important than the later ones pertaining to their vessels, properties, and desires, which were considerably closer to the properties of the light.*

Their vessels were very small, pure, and sublime in comparison with ours. They were much closer to the light, whereas we are completely opposite to it in our desires.

> *But the wisdom of Torah* (all understanding, attainment and depth of sensations) *is manifested in the later generations a lot more, due to the increased general volume of the Kli.*

As is well known, the general volume of egoism is contained in the *Sof* of the *Partzuf*. So it turns out that the correction takes place with the help of the last generations.

> *65. This is because actions originate in the pure Kelim, whereas the secrets of Torah stem from the light of the Sefirot.*

The revelation of light occurs inside the soul, in our Kelim, inside our consciousness. Since the Kelim and Orot are inversely related, the lower the Kelim of NHY are, the more the lights of Neshama, Haya, and

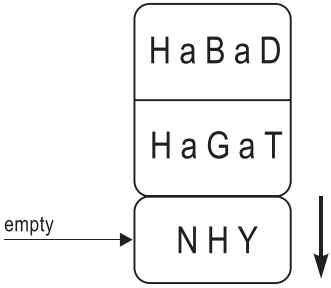

Yechida enter into them. Our generation is therefore able to draw tremendous light to this world.

We are now in the *Kelim* of *NHY*, which approach their completion, but do not possess a screen. The *Kelim* that manifest now are empty. That is why our time is so tough, egoistic, cruel and barbaric in its essence. We are now standing at a threshold of reception of light in the empty *Kelim*.

If we acquire a screen, we shall instantly begin drawing the Upper light. It will pass through our souls to the rest of the world. We are now in a very critical state, when all the *Kelim* are ready, but devoid of light. In other words, our egoism, enormous and empty, is waiting to be filled with light.

A fearful state of dismay, disorientation, and confusion is growing steadily each day. Where is this world heading? Why does it exist? Why are we here? This is our condition today.

We are left with only one choice: to begin working with a screen, because only this way all our empty *Kelim* can be filled with light. If we take "The Book of Zohar", the works of the Ari with Baal HaSulam's commentaries provided specially for our souls, we will be able to attract the Upper Light. *HaBaD*, *HaGaT*, and *NHY* will begin to receive the light of *Neshama*. It is also called the light of *Mashiach* because this light of *Bina* corrects the properties of *Malchut*. All correction is based on this combination, merging of *Bina* and *Malchut*.

By feeling the influence of the light of *Bina* and the light of *Mashiach*, the creation will bond with the Creator. This will mark the complete and final deliverance from egoism, and entrance into eternity and perfection.

By knowing the roots of our past, we can graphically depict the history of our world. This graph can show all possible nuances and minute details. We can see in it the birth and predestination of any historical personality; understand the causes of historic events, catastrophes, and wars.

Everything is predetermined on this axis of human evolution, starting with the point from which our universe emerged, to the formation of the solar system, to the birth of the Earth and people on its surface, to the appearance of the spiritual point in man's heart, when he was sufficiently mature in his animal properties. Taking the point in the heart as a zero point, we begin our count up to the Final ultimate state, when the whole world will reach a state called "the End of Correction". After that, the world will continue its existence as it did before the zero point.

Previously, the bodies were developing, whereas by the end of the six-thousand-year period the souls will continue evolving, because the body will lose its significance. Our world, our universe, however, will not change in any way.

We can see many things on the axis of time. This is a part of the so-called historical Kabbalah or, rather, of the Kabbalistic history. We only need to receive from all this an answer to the age-old question about the meaning of our life.

Why should I know how this complex system is functioning outside me? Of course it is interesting information, but then what next?

Kabbalah is based on one single question: Why do I exist? By searching for the answer to this question, man attains the universe. He is first given the vessels, then is allowed to acquire a screen, and finally is filled with the light. Thus he finds the answer and reaches the Creator's level.

How does the correction take place beginning from 1995 and on according to what Baal HaSulam predicted? We are now living in 2004 or, according to the spiritual chronology, in 5764. How should we proceed?

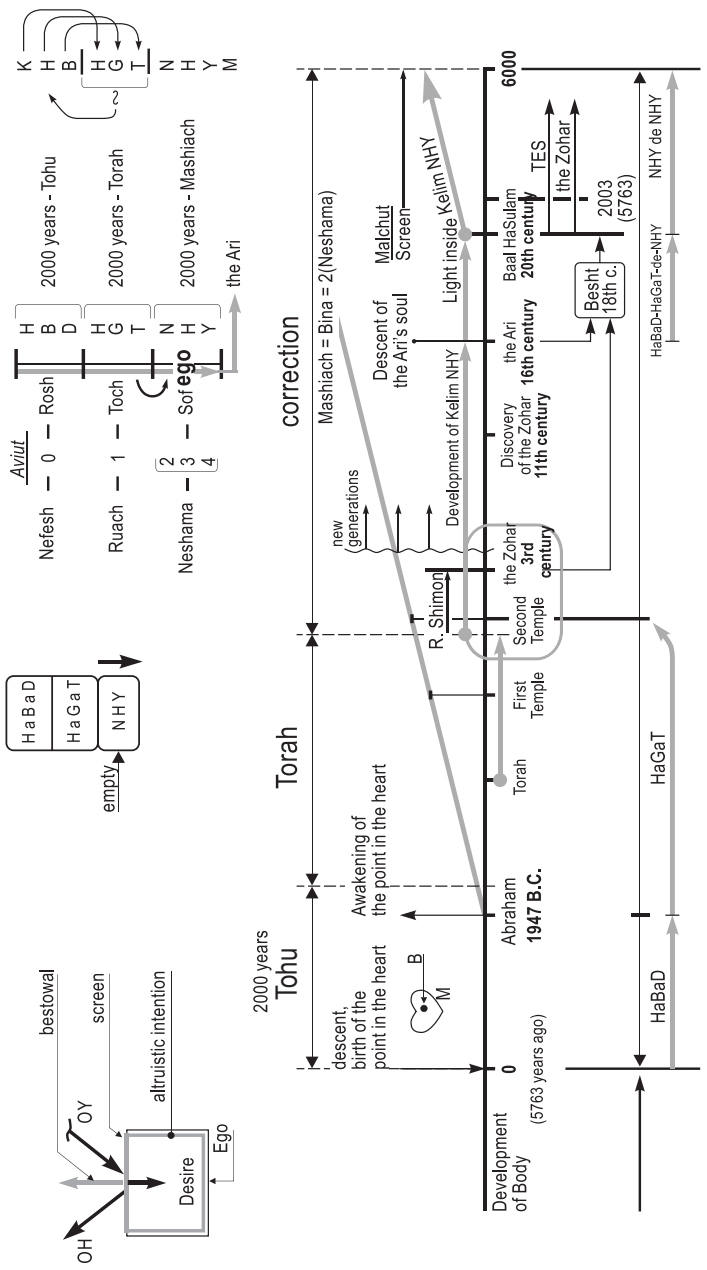
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Baal HaSulam says; if we are destined to make corrections, naturally we should do it on ourselves. What does it mean? It should be done by people living in today's world; hence, each of us has his or her own mission, role, and a precise predestination.

66. Now you must know that everything has an inner aspect and an outer aspect.

The *Kelim HaBaD*, *HaGaT*, and *NHY* are further divided from up downwards into the inner and outer parts. Let us see what the difference between them is. They consist of Ten *Sefirot*, or, alternatively, of *Rosh*, *Toch*, and *Sof*.

Israel refers to the inner part of the world, whereas other nations are considered its outer part.

Please do not misinterpret these names; they do not concern nationalities, but speak of spiritual conformity. If we take this particular *Partzuf*, the *Kelim HaBaD* and *HaGaT* will be called Israel, and the *Kelim* of *NHY* will be called the nations of the world. In this case, we see that without engaging the nations of the world in this work Israel will be utterly unable to receive the Upper light.

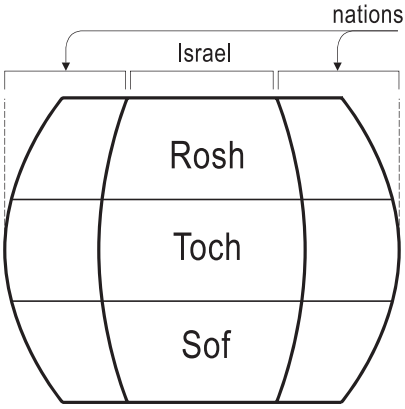

The nations will be left without the light unless Israel passes them Kabbalah, the method of spiritual correction. That is, the combination of Israel and the nations of the world are similar to the combination of *Galgalta Eynaim* and *AHP*.

Within Israel itself, there is an inner aspect that consists of those people who are committed to serve the Creator, and an outer aspect consisting of those who are not involved in spiritual work. Likewise,

amongst the nations of the world there is an inner part called the righteous of the world and an outer part, which consists of those who are destructive and coarse.

In other words, there is a division into *GE* and *AHP*. Each of these parts has its own *GE* and *AHP*. *GE* and *AHP* in *GE* correspond to those who work for the Creator within Israel and those who are not. *GE* and *AHP* in the nations of the world are the righteous people and those who cause damage.

Even amongst those of Israel who work for the Creator, there is an inner part and an outer part. The inner part is comprised of those who are privileged to achieve spiritual attainment, and to grasp the secrets of the creation through attaining the Upper light. The outer part consists of people who only perform actions without comprehending their inner meaning.

Similarly every individual person has the inner part (GE, the point in heart) and the outer part referred to as the nations of the world, or the body.

Both the nations of the world and Israel are also divided into these parts. What is the essence of this division? It began from the time of Abraham who received the very first point in the heart and developed it.

When a man of Israel elevates his inner part over his outer part, meaning that he dedicates most of his time and effort to the enhancement of his innermost part as regards his outer part, the body, then by this he raises his spiritual aspect of the material one.

But if the opposite occurs, and a man of Israel elevates his outer material part over the inner, spiritual one, the outer part (the coarse and harmful elements in the nations of the world) accordingly rises over the inner part (the righteous among the nations of the world) and calamities and wars befall the world.

These actions raise the outer part of the nations of the world, prevail over the inner part, and consequently the destructive elements within the nations of the world prevail over Israel.

Thus, through suffering, everything facilitates the return to a state where *Galgalta Eynaim*, the souls of Israel, draw the Upper light to the world.

> *68. Do not be surprised by the fact that even an individual person, through his or her deeds, can cause an elevation or degradation of the whole world. This is an unalterable law that the whole and its parts are as identical as two drops of water. Everything that occurs in the whole occurs in its parts as well, and vice versa. Furthermore, whatever happens in the parts happens in the whole, because the whole is only revealed through the manifestation of its individual parts, according to both their measure and quality.*

We are all dependent on one another. Until all of us have their vessels corrected, no one will be able to achieve full individual correction. The complete, truly absolute correction is when not only I am corrected through the world, but through me the whole world reaches the same state. We are all parts of one universe, one closed system, one soul called *Adam*, which emerged from the zero point.

Kabbalah correlates the notion of the zero point with the creation of *Adam*. What is *Adam*? *Adam* is the spiritual point in man's heart. We all originate from this point, from which all the *Kelim* of HaBaD, *HaGaT*, and *NHY* – *Tohu*, Torah, and *Mashiach* – began to emerge.

Baal HaSulam writes:

> *So certainly, the influence of every soul, i.e., each one of us, may lower or elevate the whole system, all the Kelim of HaBaD, HaGaT, and NHY.*
>
> *This is how we can understand what is written in "The Zohar" that through the study of this book and the practice of the true wisdom,*

we can put an end to our state of exile and achieve a complete redemption.

A question may arise: What could studying "The Zohar" have to do with redeeming Israel from among the nations of the world? How can it possibly help to redeem the nations of the world and Israel from their egoism?

69. From what we have read, it is clear that the Torah, like the world itself, has an inner and an outer aspect.

There are two levels in the Torah. If man concentrates his efforts on the inner part of the Torah, namely on Kabbalah, in the same degree he elevates the inner part in the world. Then, consequently, a redistribution of forces takes place, when Israel and the nations of the world begin to realize the importance of spirituality, see the greatness of the Creator, and aspire for Him.

Other coarser parts gradually subside, fall off, and lose contact with the nations' aspiration for spirituality.

But if those of Israel who must study Kabbalah and then pass it on to the nations of the world diminish the importance of the inner part of the Torah in comparison with the mechanical observance of the precepts, the outer part of Israel, all opponents of Kabbalah, prevail over Kabbalists. As a result, the outer part of the nations, the destructive elements, rises above the righteous person, which leads the world to wars, catastrophes, hostilities, and suffering.

Furthermore, this leads to strengthening of the outer part of the nations over their inner part, so that the worst and most destructive of them prevail over their inner part, the righteous ones. This brings destruction and death, such as our generation has been a witness to.

Therefore we can see that the redemption of Israel and the rest of the world, wholly depends on the learning of "The Book of Zohar" and

Kabbalah. The opposite is true also. All the afflictions that have befallen Israel and the world are due to their neglecting the study of Kabbalah (as compared to the external rituals) and treating it as something superfluous.

70. This is what "The Book of Zohar" says: "Come and wake up for the sake of spiritual ascent. Your heart is empty and you lack wisdom and the understanding of the Creator".

In other words, "The Zohar" states: whatever you may be doing should only be for the sake of achieving equivalence of form with the Him.

This way, we rise to the level of eternity and perfection. Only Kabbalah can guide and correct us, whereas all other teachings and even the outer part of the Torah increases egoism. The nations with a higher level of egoism are greedy, resourceful, craving for pleasures of this world. Why is this so?

It is because instead of elevating their soul, they focus more on the body. Naturally, since this is not what they are supposed to do, although successful in their undertakings, they push themselves and the whole world to a catastrophe.

It is said about this generation that the Upper spirit (light) disappears and never returns. This is the spirit of Mashiach which is necessary for redeeming all people from suffering. This spirit disappears and stops shining in the world. Woe to those people who cause the light of Mashiach to depart and leave the world by making the Torah dry and tasteless, without Upper understanding and knowledge. They confine themselves to the practical aspects of the Torah and make no effort to try and understand the wisdom of Kabbalah. They do not wish to contemplate the secrets of the Torah, grasp the meaning of man's actions and attain the Creator. Woe to them, who by their actions cause poverty, war, violence, pillage, killings and destructions in the world.

This is a quotation from "The Book of Zohar", not the words of Baal HaSulam or one of the modern Kabbalists.

Thus, all good and bad in the world is predetermined by the presence or absence of the Upper light in it proportionate to the *Kelim* that have already developed in the world – *HaBaD*, *HaGaT*, and *NHY*. It therefore turns out that Israel, whose mission is to bring the Kabbalistic method to the nations, is responsible for the state of the world, both good and bad.

> *71. These words, as we have explained, concern those people who study the outer part of Torah, treating its inner part as something unnecessary, and pay little or no attention to it.*

This fault is typical all over the world. The outer part of Israel influences the inner part, meaning that common believers are openly hostile to Kabbalists and are convinced that they are engaged in something totally wrong. Accordingly, the outer part of the nations of the world prevails over the inner.

All destructive elements raise their heads and wish to destroy the world, and primarily the people of Israel. This is because they do not fulfill their mission. The general governance is designed in such a way that the inner part could influence the outer one, while the outer part would in turn exert pressure and adjust the inner part.

> *After our grave sins, we have born witness to the sufferings predicted by "The Zohar". The finest of us perished, for "the righteous are the first to suffer". Of all the most prominent Kabbalists who used to live in Russia, only a small number remained in this country.*

Baal HaSulam says that 200-300 years ago there were many Kabbalists in Russia and the Ukraine (the Baal Shem Tov with his disciples, the famous cradle of Kabbalistic learning in Kotzk, Poland). All of them have disappeared because, as he states, if the generations fall, the best are first to perish.

> *It is now incumbent upon us, this tiny remnant, to right the wrong* (i.e., the mechanical observance of precepts and the indifference to Kabbalah).
>
> *If every one of us takes upon himself with all his soul and mind to enhance the inner aspect of the Torah and to give it its rightful place, then each of us will strengthen the inner part within him and in the whole world.*

Then our inner part and the inner part of the whole world, meaning the righteous of the nations of the world, those that aspire to the Creator (and wish to justify His actions) unite in such a joint effort that they will correct the world. A correct pyramid construction will be created in which the pure vessels will be at the top, and the coarse vessels will be at the bottom, so that we will draw on ourselves the Upper light.

In this way, the Upper light will be manifested in all the *Kelim* of *HaBaD*, *HaGaT*, and *NHY*, in all souls. Through us it will reach the rest of the world's vessels. Nature on all of its levels, the still, vegetative, animal, and naturally, human, will be good and prosperous. It will receive the spiritual fulfillment that it needs, rise to the level of the Creator, and we will achieve the Purpose of creation.

It depends on how quickly we will accomplish this task in the 236 years left until the end of the 6000-year period starting from where we are now. Instead of it being a path of development of the *Kelim*, it will turn into a path of compulsion by the absence of light, i.e., a path of horrific suffering. The Holocaust and the two world wars may be just a beginning.

Baal HaSulam speaks of the third and the fourth world wars. Already in 1934-1936 he was writing about a neutron bomb. One can find it in his manuscripts. He gives many things different names, but actually he writes about the destructive forces that will be in man's hands in the future. It is in our power to prevent all this; it depends

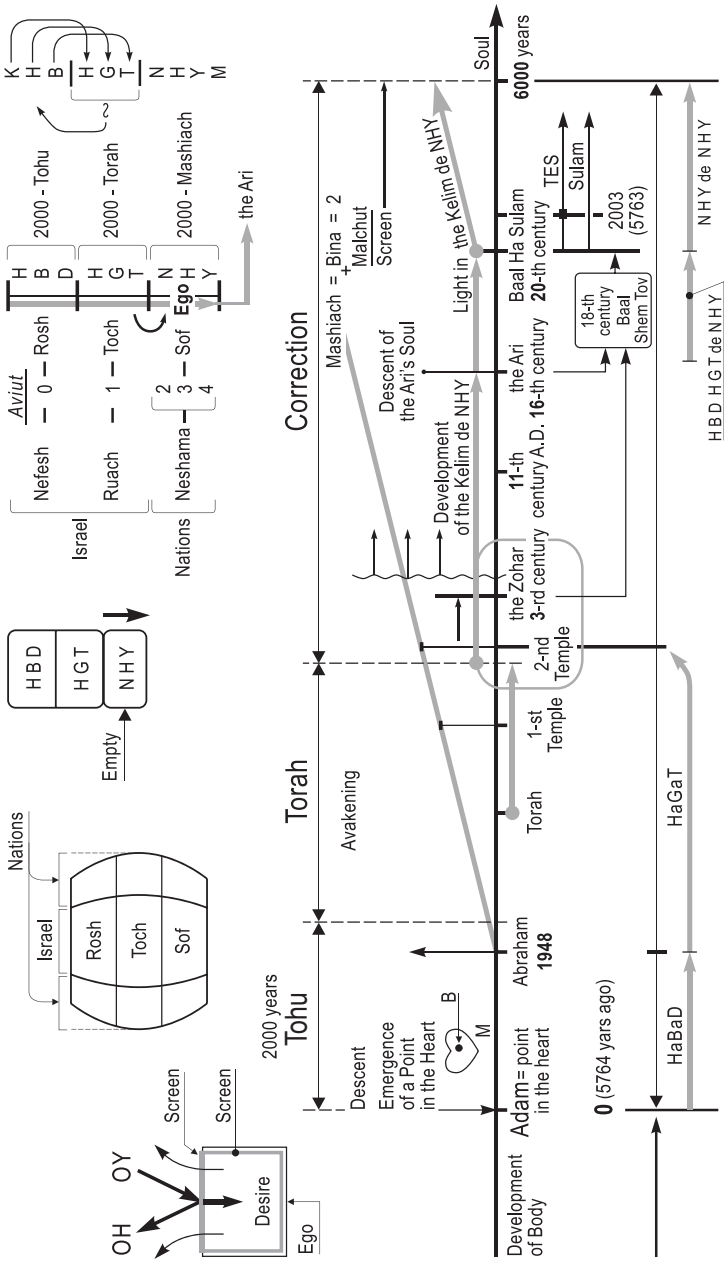
Aviut
Nefesh
0 — Rosh
Ruach
1 — Toch
Neshama
2
3 — Sof
4
Israel
Nations
H B D
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2000 - Tohu
2000 - Torah
2000 - Mashiach
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OH
OY
Desire
Ego
2000 years
Tohu
Torah
Correction
Descent
Emergence of a Point in the Heart
Avakening
Mashiach = Bina = 2
+ Malchut
Screen
Descent of the Ari's Soul
Development of the Kelim de NHY
Light in the Kelim de NHY
Soul
6000 years
Development of Body
Adam = point in the heart
Abraham 1948
Torah
1-st Temple
2-nd Temple
the Zohar 3-rd century
11-th century A.D.
the Ari 16-th century
Baal Ha Sulam 20-th century
18-th century Baal Shem Tov
TES
Sulam
2003 (5763)
0 (5764 years ago)
HaBaD
HaGaT
H B D H G T de N H Y
N H Y de N H Y

solely on us.

We know that the world consists of four stages of development according to the four phases of the descending light. Correspondingly, there are four destructions and four exiles. Our exile was the last. It has ended physically, and it must end spiritually. The two world wars may be complemented by two more, unless we change. We are not obliged to drink the cup of woe to the end; it is in our power to prevent these two world wars that are looming ahead of us.

So everything depends on us, on the first generation that begins its correction under the influence of the light. All the vessels are completed, we only need to acquire the *Masach* (screen) and start transferring the light to this world. Thanks to that, the world will painlessly achieve its predestination. We have to set it as our goal, for, as we know, the general and the particular are completely equal, so it turns out that each one of us determines the state of the whole world.

I hope that we will be worthy of our great teachers, and capable of bringing their legacy to the world. We have every opportunity to become the Creator's special messengers and fulfill our mission. We are already doing it, i.e., the Creator has already entitled us to accomplish this task. Now the question is whether we are ready to take it upon ourselves or not.

I believe that we will succeed in conducting the light to the world, as befitting the heirs of great Kabbalists. Imagine what spiritual reward is prepared for all of us who take part in this noble mission.

Baal HaSulam has written four introductions to "The Zohar": "The Introduction to the Book of Zohar", "The Preface to the Book of Zohar", "The Preamble to the Commentary of Sulam", and "The Preamble to the Wisdom of Kabbalah". They give us an adequate understanding of the book, so that by tuning ourselves to it, we can draw the Upper, Divine Light, the force, which ushers us into the spiritual realm.

We learn that the light is emanated from the Creator. This light is referred to as a "zero (or root) phase", which is afterwards called *Keter* pertaining to the *Sefirot*. The zero phase builds for itself a *Kli*, phase one, the will to receive, or *Hochma*. By acting inside the *Kli*, the light creates a sensation of its source in it, i.e., of the zero phase.

Therefore, first, the light creates a desire in the zero phase, and then gives it a sensation of itself. Since the desire wants to feel pleasure, enter into it, connect with it, it reveals the root, the source of this desire, namely the zero phase.

Thus, sub-phases emerge within phase one. A desire is created and feels pleasure. Consequently, by feeling pleasure, the desire longs to enter it, "cling" to it. While being "inside", it begins to feel the source of pleasure, and, naturally, this sensation creates in it a new desire to become similar to the source.

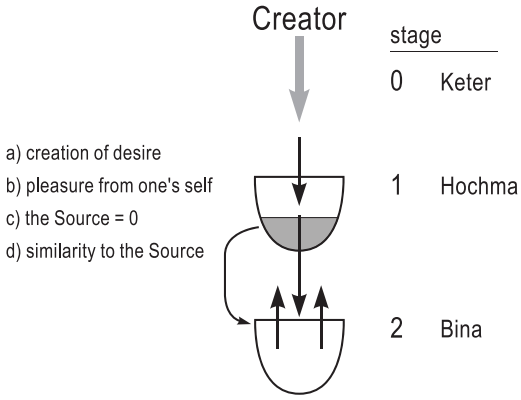

This similarity to the source of pleasure happens to be a transition from phase one to phase two. Phase two wishes to become similar to the source, but this decision is made at the end of phase one. Thus, it gives birth to a new desire – to bestow. This second phase is called *Bina*.

Bina in its turn consists of several sub-phases. In this way, the light's influence inside the desire creates in it a series of consecutive transformations.

Here I see fit to emphasize that the Upper Light affecting us is able to do with us absolutely everything: make us either similar or opposite to

itself. We should only expose ourselves to its maximum influence, try to connect with it as closely as we possibly can. All of this can be achieved by studying "The Book of Zohar", provided we are correctly tuned to the ultimate purpose.

Therefore, all the aforementioned introductions are of great significance to us. Baal HaSulam wishes to expose us to the light that is emanated during the study of "The Zohar", to help us penetrate more deeply into this light with the intention of merging with its source. This depends on us.

While the descending development of the four phases of the light and of all the *Partzufim* in the worlds is a result of the Creator's actions, we must climb the spiritual ladder on our own by exposing ourselves to the influence of the *Ohr Makif*. Hence, we should study the introductions to "The Book of Zohar", which were specially written for this sole purpose.

OUR OTHER BOOKS

Guide to the Hidden Wisdom of Kabbalah with Ten Complete Kabbalah Lesson: provides the reader with a solid foundation for understanding the role of Kabbalah in our world. The content was designed to allow individuals all over the world to begin traversing the initial stages of spiritual ascent toward the apprehension of the upper realms.

Attaining the Worlds Beyond: is a first step toward discovering the ultimate fulfillment of spiritual ascent in our lifetime. This book reaches out to all those who are searching for answers, who are seeking a logical and reliable way to understand the world's phenomena. This magnificent introduction to the wisdom of Kabbalah provides a new kind of awareness that enlightens the mind, invigorates the heart, and moves the reader to the depths of their soul.

The Science of Kabbalah (Pticha): is the first in a series of texts that Rav Michael Laitman, Kabbalist and scientist, designed to introduce readers to the special language and terminology of the Kabbalah. Here, Rav Laitman reveals authentic Kabbalah in a manner that is both rational and mature. Readers are gradually led to an understanding of the logical design of the Universe and the life whose home it is.

The Science of Kabbalah, a revolutionary work that is unmatched in its clarity, depth, and appeal to the intellect, will enable readers to approach the more technical works of Baal HaSulam (Rav Yehuda Ashlag), such as "Talmud Eser Sefirot" and Zohar.

Although scientists and philosophers will delight in its illumination, laymen will also enjoy the satisfying answers to the riddles of life that only authentic Kabbalah provides. Now, travel through the pages and prepare for an astonishing journey into the Upper Worlds.

Kabbalah for Beginners: By reading this book you will be able to take your first step in understanding the roots of human behaviour and the laws of nature. The contents present the essential principals of the Kabbalistic approach and describe the wisdom of Kabbalah and the way it works. Kabbalah for beginners is intended for those searching for a sensible and reliable method of studying the phenomenon of this world for those seeking to understand the reason

for suffering and pleasure, for those seeking answers to the major questions in life. Kabbalah is an accurate method to investigate and define man's position in the universe. The wisdom of Kabbalah tells us why man exists, why he is born, why he lives, what the purpose of his life is, where he comes from, and where he is going after he completes his life in this world.

Root of All Science: The process of examining our world with the help of the human mind and manmade tools is called science. All fields of science deal with what is perceived through our natural five senses, yet the Wisdom of Kabbalah deals with acquiring knowledge that exceeds their limitations.

In Root of All Science, Rav Michael Laitman presents the differences between Kabbalistic scientific method and the current method used by scientists. The distinction is in the ability of Kabbalah to incorporate human awareness in a verifiable analysis of reality. The enormous significance of this additional focus, to both the scientific researcher and the seeker of spirituality, is that it provides the leap in dimensions enabling the observer to penetrate the causal level of all aspects of existence and all events that occur in this world.

Wondrous Wisdom: Today interest in Kabbalah has exploded world-wide. Millions of people are seeking answers as to what this ancient wisdom really is, and where they can find authentic instruction. With so many conflicting ideas about Kabbalah on the internet, in books, and in the mass media; the time has finally arrived to answer humanity's need, and reveal the wisdom to all who truly desire to know. In Wondrous Wisdom you will receive the first steps, an initial course on Kabbalah, based solely on authentic teachings passed down from Kabbalist teacher to student over thousands of years. Offered within is a sequence of lessons revealing the nature of the wisdom and explaining the method of attaining it.

> *But if you listen with your heart to one famous question, I am sure that all your doubts as to whether you should study the Kabbalah will vanish without a trace. This question is a bitter and fair one, asked by all born on earth: "What is the meaning of my life?"*
>
> Rav Yehuda Ashlag,
> from "Introduction to
> Talmud Eser Sefirot"

ABOUT BNEI BARUCH

Bnei Baruch is a non-profit group centered in Israel that is spreading the wisdom of Kabbalah to accelerate the spirituality of mankind. Kabbalist Michael Laitman PhD, who was the disciple and personal assistant to Kabbalist, Rabbi Baruch Ashlag, the son of Kabbalist Rabbi Yehuda Ashlag (author of the Sulam Commentary on the Zohar), follows in the footsteps of his mentor in guiding the group.

Rav Laitman's scientific method provides individuals of all faiths, religions and cultures the precise tools necessary for embarking on a highly efficient path of self-discovery and spiritual ascent. The focus is primarily on inner processes that individuals undergo at their own pace. Bnei Baruch welcomes people of all ages and lifestyles to engage in this rewarding process.

In recent years, an awakening of a massive worldwide quest for the answers to life's questions has been underway. Society has lost its ability to see reality for what it is and in its place easily formed viewpoints and opinions have appeared.

Bnei Baruch reaches out to all those who seek awareness beyond the standard view. It offers practical guidance and a reliable method for understanding the world's phenomena. The group's unique method not only helps overcome the trials and tribulations of everyday life, but initiates a process in which individuals extend themselves beyond the standard boundaries and limitations of today's world.

Kabbalist Rabbi Yehuda Ashlag left a study method for this generation, which essentially 'trains' individuals to behave as if they have already achieved the perfection of the Upper Worlds, here in our world.

In the words of Rabbi Yehuda Ashlag, "*This method is a practical way to apprehend the Upper World and the source of our existence while still living in this world. A Kabbalist is a researcher who studies his nature using this proven, time-tested and accurate method. Through this method, one attains perfection,*

and takes control over one's life. In this way, one realizes one's true purpose in life. Just as a person cannot function properly in this world having no knowledge of it, so also one's soul cannot function properly in the Upper World having no knowledge of it. The wisdom of Kabbalah provides this knowledge."

The goal-orientated nature of these studies enables a person to apply this knowledge on both an individual and collective basis in order to enhance and promote the spirituality of humankind, and indeed the entire world.

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THE LIGHT OF KABBALAH

Introduction to the Book of Zohar

VOLUME ONE

The Science of Kabbalah
(Pticha)

THE SPIRITUAL SECRET OF KABBALAH

ORIGINAL TEXTS OF RAV YEHUDA ASHLAG
IN HEBREW AND ENGLISH

Commentary by Rav Michael Laitman PhD

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INTRODUCTION TO THE BOOK OF ZOHAR

VOLUME ONE

The Science of Kabbalah
(Pticha)

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Introduction to the Book of Zohar

VOLUME ONE

The Science of Kabbalah (Pticha)

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TO THE READER

For many centuries, the wisdom of Kabbalah was inaccessible to anyone who could not read Hebrew. Now, for the first time in the history of the Western World, readers of the English language and serious students of Kabbalah have the opportunity to learn the Wisdom of Kabbalah from the 20th Century's greatest Kabbalist, Baal HaSulam. In this text,* the student will find a systematic, graduated exposition of Kabbalah unlike any treatment found in other available texts. This text comes with a brilliant commentary by Michael Laitman, a scientist and Kabbalist who received the Tradition from that illustrious chain that includes the Ari, Baal HaSulam, and his teacher, Rabash.

"The Wisdom of Kabbalah" is an exhaustive text that the reader will certainly make a steady companion in his exploration of the Upper Worlds for many years to come. Enjoy!

Talib Din, Executive Editor
Bnei Baruch
May 16, 2004

* As Rav Laitman did not translate the Hebrew text word for word, the reader will find that the English translation does not strictly follow the Hebrew text.

- If you still ask yourself, "Where am I from?", "Where has everything around me come from?", you cannot manage without this book.
- If you are interested in the world where you live and want to know what it is like – you cannot manage without this book.
- If you want to study Kabbalah or at least take an interest in it – you cannot manage without this book.
- If you have been studying Kabbalah for a long time or even started teaching it, again you will not manage without this book.

"The Preamble to the Wisdom of Kabbalah" is the principal article that helps man enter the world of Kabbalah. One of the greatest Kabbalists of all times, Rabbi Yehuda Leib Alevi Ashlag, wrote it as one of the introductions to The Book of Zohar. Without the comprehension of this article, it is impossible to understand correctly a word in The Book of Zohar.

Without this book, one cannot succeed in Kabbalah. It is the key to all Kabbalistic literature: to "The Study of the Ten Sefirot", the principal modern Kabbalistic textbook, to the Book of Zohar, to the books of the great Ari. It is the key to the door that leads from our world to the spiritual world.

For a long time, I could not begin its translation and commentaries. My second book was an attempt to show the basic structure of the universe. It was published in 1983. In recent times, it has become very urgent to publish a textbook in English on the birth, basic structure, and correction of the worlds and souls.

It is hard and "clumsy" to describe Kabbalistic terms in translation, to relate Kabbalistic notions in another language. A Hebrew word contains endless information: its numeric meaning, transposition of letters, their inscription, and substitution of one kind of letter with another

according to certain laws – all this makes it impossible to render in a different language.

To be honest, I had to receive my Teacher's permission. My Teacher is Rabbi Baruch Shalom Alevi Ashlag - Baal HaSulam's eldest son and the last Kabbalist of past generations. The period of the Descending Upper Wisdom stopped with him, and a new personal, group period of apprehending the creation has begun; it is the last stage of correction and its obvious manifestation.

I spent 12 years with my Teacher and he instructed me to continue the great mission of spreading Kabbalah in the world. I called my Kabbalistic School *Bnei Baruch,* in his honor. This school is open to anyone who really wants to study and devote himself to the ascent to the Upper worlds.

The material of the book was tape-recorded during my studies with beginners. It was typed, translated from Hebrew, proofread, edited, and prepared for publishing by dozens of my students. I am very glad that they participated in the publishing of this and other books, since those who circulate Kabbalah receive spiritual reward from above, i.e., advancement.

The book contains the original (Hebrew) text of the article "The Preamble to the Wisdom of Kabbalah" by Rabbi Y. Ashlag and its translation (*in italics*), supplemented by my commentaries (in regular print).

Drawings of every spiritual process were specially made for this book. It also contains 52 lectures, delivered by me on the article "The Preamble to the Wisdom of Kabbalah"; fourteen lessons on "The Introduction to the Commentaries of the Sulam"; four talks on the "Introduction to the Preamble to the Wisdom of Kabbalah", and other pertinent information.

A great spiritual wealth needed for self-knowledge and advancement to spirituality is found in this book. The rest depends on the reader!

My students and I are grateful to the Creator for the opportunity to publish this book, for the chance to reveal Kabbalah to the English reader, opening thereby the source of attaining Perfection, Happiness, and Eternity.

We invite you to travel to the unknown upper worlds, which are awaiting you and to reveal their secrets to all those, who really desire it.

M. Laitman

THE INTRODUCTION TO THE ARTICLE "THE PREAMBLE TO THE WISDOM OF KABBALAH"

All introductions composed by Rabbi Y. Ashlag (The Baal HaSulam) are written to allow a reader to enter the essential material, understand, and absorb it. As well, all introductions are separate Kabbalistic compositions, possessing their own spiritual power and depth.

א) איתא בזוהר ויקרא פרשת תזריע דף מ' תא חזי דכל מה די בעלמא לא הוי אלא בגיניה דאדם, וכלהו בגיניה מתקיימי וכו', הדא הוא דכתיב וייצר ה' אלקים את האדם, בשם מלא, כמה דאוקימנא, דאיהו שלימותא דכלא וכללא דכלא וכו', וכל מה דלעילא ותתא וכו' כלילן בהאי דיוקנא. עש"ה. הרי מפורש, שכל העולמות העליונים והתחתונים כלולים כולם בהאדם, וכן כל המציאות הנמצאת בעולמות ההם אינם רק בשביל האדם. ויש להבין הדברים, המעט לו לאדם העולם הזה וכל אשר בו בכדי לשמשו ולהועילו, אלא שהוא נצרך גם לכל העולמות העליונים וכל אשר בהם, כי לא נבראו אלא לצרכיו.

> *1) It is said in The Book of Zohar (weekly chapter Tazriya, p.40): "All worlds, the Upper and the lower, are inside man. All that is created in the world is for man's sake and everything lives and develops because of man."*
>
> *It is necessary to understand: Is man not content with this world and everything that is in it, existing to serve and develop him, that he desires the Upper worlds too?*

The Torah is a Kabbalistic book. It was written by the greatest Kabbalist Moses. The Book of Zohar is a Kabbalistic commentary for the

Torah. The Book of Zohar, as well as the Torah, is divided into 5 books and weekly chapters. One of the weekly chapters is entitled "*Tazriya*".

It is said: "The Creator created man with a full name. And everything that is created is absolutely perfect; everything is found in it." From the above statement, we see that all worlds, the Upper, and the lower, everything that fills and animates them, **all except the Creator, is inside man.**

ב) והנה בכדי להסביר הענין הזה על מילואו הייתי צריך להביא כאן לפנינו את כל חכמת הקבלה, אמנם בדרך כלל בשיעור המספיק להבין את פתיחת הדברים יתבאר לפניך בפנים הספר. והתמצית הוא, כי כוונת השי"ת בבריאה היתה כדי להנות לנבראיו כנודע. והנה ודאי הוא, שבעת שעלה במחשבה לברוא את הנשמות ולהנותם מכל טוב, הנה תיכף נמשכו ויצאו מלפניו בכל צביונם וקומתם ובכל גבהם של התענוגים שחשב להנותם, כי אצלו ית' המחשבה לבדה גומרת ואינו צריך לכלי מעשה כמונו. ולפי"ז יש לשאול למה ברא העולמות צמצום אחר צמצום עד לעוה"ז העכור והלביש הנשמות בהגופין העכורים של העוה"ז.

2) In order to explain the above, one would need to expound the entire wisdom of Kabbalah. Through further studying, the meaning of these statements will be revealed at a later stage.

The point is that the Creator's intention is to bestow delight. The moment the Creator thought to create souls and delight them, they instantly appeared before Him in their perfection and exaltedness. They were filled with infinite pleasure, which the Creator thought to bestow upon them. His thought alone completed the entire Creation and required no physical actions.

A question arises accordingly: Why did He create worlds, restriction upon restriction, down to our relatively tiny world, and then place the souls - the created beings - into the insignificant bodies of this world?

If the Creator is omnipotent, why did He not provide man with everything necessary? Why did He not allow each of us to do something of our own will? If desire alone were enough – each of us would have created a much better world than this. Why then did the Creator do it all this way?

If we are suffering now in whatever manner to reap the benefit in the future – it also points to imperfection.

ג) והתשובה על זה איתא בע"ח שהוא כדי להוציא לאור שלמות פעולותיו (ע"ח ענף א') ויש אמנם להבין איך אפשר זה שמהשלם יצאו פעולות בלתי שלמות עד שיהיו צריכים להשלימם ע"י פועל ומעשה שבעולם הזה. והענין הוא כי יש להבחין בהנשמות בחינת אור ובחינת כלי, כי עצם הנשמות שנבראו הוא הכלי שבהם, וכל השפע שחשב ית' להנותם ולענגם הוא האור שבהם. כי מאחר שחשב ית' להנותם הרי עשה אותם בהכרח בבחינת רצון לקבל הנאתו, שהרי לפי מידת הרצון לקבל את השפע כן יגדל ההנאה והתענוג. ותדע שהרצון לקבל ההוא הוא כל עצמותה של הנשמה מבחינה התחדשות ויציאת יש מאין, ונבחן לבחינת כלי של הנשמה. ובחי' ההנאה והשפע נבחן לבחינת אור של הנשמה הנמשך יש מיש מעצמותו.

3) The answer is in the Ari's book "The Tree of Life". "...It is created by Him so as to demonstrate the perfection of His actions". However, we need to understand: how could such imperfect action emanate from the perfect Creator? Moreover, the created beings must correct and spiritually elevate themselves through actions in this world.

Why did He create such a seemingly low world with imperfect bodies and put infinite souls in them? Was it done so that afterwards they might discover what perfection means? That is to say, the Creator created the most insignificant world and the most insignificant man, whereas man himself has to sweat in order to achieve perfection. Is this the aim and perfection of the Creator's actions?

The fact is that two parts should be distinguished in the souls: the light and the vessel. The essence of the soul is its vessel (Kli), and the abundance with which the Creator thought to delight the souls is the light (Ohr), which fills the vessel.

Since the Creator thought to bestow pleasure upon the souls, He was bound to fashion it in the form of a desire to receive delight. The size of the desire to receive pleasure determines the amount of pleasure received. You should know that the desire to receive pleasure is the essence of the soul. It is created from nothing, and is called "Kli"

– the soul's vessel. The abundance and delight that fill the vessel are defined as the light of the soul, emanating from the Creator.

This light spreads out from the Creator. Only the desire (*the Kli*), the vessel, was created. The light emanates from the Creator Himself as pleasure and fills the vessel. In other words, the primary goal was to bestow, the secondary – to create someone who would desire to receive pleasure. Overall, there are two components in the creation:

1. The vessel – the desire to receive pleasure, the soul, *Adam HaRishon*, creation.
2. The delight that emanated from the Creator.

ד) ביאור הדברים. כי בריאה פירושו התחדשות דבר מה שלא היה מקודם שהוא הנבחן ליש מאין, אמנם איך נצייר זה שיהיה דבר מה שאינו כלול בו ית'. הלא כל יכול וכוללם יחד, וכן אין לך נותן מה שאין בו. ובאמור אשר כלל כל הבריאה שברא ית' אינו אלא בחינת הכלים של הנשמות שהוא הרצון לקבל, מובן זה היטב, שהרי הכרח הוא שאינו כלול ח"ו מהרצון לקבל כי ממי יקבל. וא"כ הוא בריאה חדשה ממש שלא היה אף זכר ממנו מקודם לכן, וע"כ נבחן ליש מאין.

4) Creation is something that did not exist before, i.e., something born out of nothing. Yet, how can we imagine something non-existent in the Creator? He must include absolutely everything. It is said that the entire creation is no more than a vessel (a Kli) of the soul, a desire to receive pleasure. So it is quite clear that such a desire is absent in the Creator. Hence, the desire to receive is a totally new creation, non-existent before, and is defined as born out of nothing.

We cannot imagine what "nothing" is. Everything that exists in our world has its prehistory, its previous form; it is born out of something. For example, solid matter is formed out of gas. What does it mean to be formed out of nothing? We are unable to understand it. Afterwards, while apprehending spirituality, we will become participants in the comprehension of this process.

ה) ויש לדעת, שהחיבור ופירוד הנוהג ברוחניים אינו אלא בהשואת הצורה ובשינוי הצורה, כי אם ב' רוחניים הם בצורה אחת הרי הם מחוברים יחד והם אחד ולא שנים. שהרי אין מה שיבדילם זה מזה, ואי אפשר להבחינם לשנים זולת בהמצא שינוי צורה מזה לזה. וכן לפי מדת גודלה של השתנות הצורה ביניהם כן שיעור התרחקותם זה מזה, עד שאם הם נמצאים בהפכיות הצורה זה מזה אז נבחנים רחוקים כרחוק מזרח ממערב, דהיינו בתכלית המרחק המצוייר לנו בהמציאות.

5) One should know that, in spirituality, closeness and remoteness are determined by equivalence (similarity) or distinction of properties. If two spiritual objects have the same form, i.e. the same properties, they are bound together constituting a single whole. If there is no distinction between the two objects, they cannot be divided into two. The division is possible only if a difference between their properties is found.

The degree of distinction in their properties will determine the distance between them. If all the properties of two spiritual objects are opposite, then they are infinitely remote from each other, i.e., in a state of absolute remoteness.

In our world, when we say one object resembles another, it means they both exist, but are identical. In the spiritual world, this is impossible. Everything in it differs by the distinction of their properties. If there is no distinction, the two objects merge and form one. If there is a partial similarity of properties, then they merge in their common properties as two overlapping circles. A segment of one circle overlaps with a segment of the other, thus forming a common area.

In the spiritual world, there are two properties: (i) "to receive pleasure" and (ii) "to bestow pleasure". There is nothing except these two. If we juxtapose one with the other, we will see they are completely opposite and have no point of contact between them. However, if the property "to receive" is changed into the property "to bestow", i.e., the creation and the Creator will have some common desires, then they will move closer and bond with one another in these properties. The rest of their opposing desires will stay remote. Initially creation was created as absolutely opposite to the Creator.

ו) והנה בהבורא ית' לית מחשבה תפיסא ביה כלל וכלל, ואין לנו בו ח"ו שום הגה או מלה. אמנם מבחינת ממעשיך הכרנוך, יש לנו להבין בו ית', שהוא בבחי' רצון להשפיע, שהרי ברא הכל בכדי להנות לנבראיו, ולהשפיע לנו מטובו ית'. ולפי"ז נמצאים הנשמות בבחינת הפכיות הצורה אליו ית' שהרי הוא כולו רק להשפיע ואין בו ח"ו רצון לקבל משהו, והנשמות נטבעו ברצון לקבל לעצמם, כנ"ל, שאין הפכיות הצורה רחוקה מזו. ונמצא אם היו הנשמות נשארים בפועל בבחינת הרצון לקבל, היו נשארים נפרדים ממנו ית' ח"ו לעולמי עד.

> *6) Human thought is unable to grasp the infinite Creator's perfection. There is no way to express or describe Him. However, by feeling His influence, we can understand that He desires to bestow delight upon us, for his only goal is to give us pleasure, fill us with bliss.*
>
> *The souls' properties are absolutely opposite to those of the Creator. Whereas He is a giver with no trace of the desire to receive in Him, souls were created with only the desire to receive delight. Hence, there is no greater antithesis of properties and remoteness from each other than this. Therefore, had the souls remained in their egoistical desire to receive pleasure, they would have been forever separated from the Creator.*

No words of our language may describe Him, for we are separated from Him by our properties, and cannot feel Him.

It is worth pointing out here that this Introduction was written by a man, the Baal HaSulam, who had grasped it all in himself. He says he felt the Creator and His actions, saw His absolute kindness. At our level of understanding, we are yet unable to feel it.

Why is it not enough just to desire delight in order to receive it? Why do I have to approach near to the Creator, make my properties equal to His, merge with Him completely? Why could He not create such a state where the creation would, on the one hand, would receive pleasure, and on the other, bestow pleasure as does the Creator? In fact, then the Final Correction would come immediately, creation would merge with the Creator, being filled with His light, becoming equal to Him.

Why do we have to accomplish this entire evolutionary process in our senses, perceive each desire as egoistical and opposite to the Creator;

then correct it, make it altruistic, similar to Him? Why do we have to feel how we approach Him, merge with Him? What do we gain from it?

ז) עתה תבין מ"ש (בעץ חיים ענף א' הנ"ל) שסבת בריאת העולמות הוא לפי שהנה הוא ית' מוכרח שיהיה שלם בכל פעולותיו וכוחותיו וכו' ואם לא היה מוציא פעולותיו וכוחותיו לידי פועל ומעשה לא היה כביכול נקרא שלם וכו' עכ"ל. שלכאורה תמוהים הדברים, כי איך אפשר שמתחילה יצאו פעולות בלתי שלמות מפועל השלם עד שיהיו צריכים לתיקון. ובהמתבאר תבין זה כיון שעיקר כלל הבריאה אינו, רק הרצון לקבל, הנה הגם שמצד אחד הוא בלתי שלם מאוד להיותו בהפכיות הצורה מהמאציל, שהוא בחינת פירוד ממנו ית', הנה מצד הב' הרי זה כל החידוש והיש מאין שברא, כדי לקבל ממנו ית' מה שחשב להנותם ולהשפיע אליהם. אלא עכ"ז אם היו נשארים כך בפירודא מהמאציל לא היה כביכול נק' שלם, כי סוף סוף מהפועל השלם צריכים לצאת פעולות שלמות. ולפיכך צמצם אורו ית' וברא העולמות בצמצום אחר צמצום עד לעוה"ז, והלביש הנשמה בגוף מעוה"ז וע"י העסק בתורה ומצוות משגת הנשמה את השלימות שהיה חסר לה מטרם הבריאה, שהוא בחינת השואת הצורה אליו ית'. באופן, שתהיה ראויה לקבל כל הטוב והעונג הכלול במחשבת הבריאה, וגם תמצא עמו ית' בתכלית הדבקות, שפירושו השואת הצורה, כנ"ל.

7) Now we can understand what is written in the book "The Tree of Life". The creation of all the worlds is a consequence of the Creator's perfection in all His actions. However, if He had not revealed His powers in the actions He is performing on created beings, He would not have been called "perfect". Nonetheless, it is still not clear how imperfect deeds could come out of the perfect Creator?

Moreover, the Creator's actions are so imperfect that they need to be corrected by man. It is clear from the above statements that creation is a desire to receive pleasure. Although it is quite imperfect due to its being completely opposite to and infinitely remote from the Creator, it is nonetheless this specially created property of "reception" that is necessary for Creation to receive the Creator's delight.

Here arises a question: "What did the Creator create everything for?"

A Kabbalist who speaks only out of what he has attained asserts that He created us to bestow His delight upon us.

For example, say that I come to visit a person and see before me a magnificent palace. The host comes out to meet me saying: "I have waited for you all my life. Come and see what I have prepared for you." Then he begins to display all the delicacies and offer them to me. I ask him:

- Why are you doing all this?
- I am doing it to delight you.
- What is in it for you if I am delighted?
- I need nothing but to see you delighted.
- How can it be that you do not need anything?
- You have the desire to receive pleasure and I do not. Therefore, my delight is in giving pleasure to you.

On the finite human level, we cannot understand what it means to give without receiving anything in return. This property is absolutely opposite to our nature. Hence, it is said: "Only in my sensations can I know Him." Above it, I am unable to grasp. I have no way of knowing if the host has some secret idea or intention.

If the Creator has intentions as regards us, but does not reveal them, we are unable to know them. Each of us being created as a vessel can understand only what enters it. That is what fills our hearts and minds. When we develop our vessels to the maximum, we will receive in them everything that emanates from the Creator. Then we will feel that He is absolutely kind and has no thoughts other than to bestow delight upon man.

There are the so-called 7th, 8th, 9th and 10th millennia, after the 6th millennium – the 6 thousand levels of the Creation's attainment of the Creator. It reveals His thoughts, merges with Him so completely that no questions remain. It is not because the vessel is filled, but because the Creator allows the vessel inside of Himself.

This equivalence of form can be achieved in two ways. Either we improve our properties or the Creator will worsen His. The correction of souls occurs when the Creator descends to their level by worsening His properties and merging with them; He then starts to improve His

properties, simultaneously improving those of the souls, as if pulling them out of their taint.

For example, a teacher joins a group of youngsters, pretending to be as frivolous as they are; he starts to liken his properties to theirs, and then, by improving himself, begins to make them a little better. In this way he corrects them, elevates them from their low level towards the light of the true intelligence.

Therefore, there needs to be an initial worsening of the Creator's properties in order to become equal with the creation, followed by the improvement and subsequent correction of the created souls.

This process depends on the Creator; it is carried out by Him and therefore is defined as "the Creator's work" (*Avodat Hashem*). However, man must be willing to go through this process if he wants the Creator to change him. Hence, he has to prepare himself and have the strength and understanding to justify the Creator's work. Such a person is called "a righteous man", for he is able to justify the Creator's actions.

The desires to receive and to bestow constitute two opposite moral and spiritual vectors, intentions. One is directed inwardly, the other is directed outwardly. However, the fact is that later, in the process of the evolution of creation, these desires take many different forms.

Each *Sefira* and *Partzuf* represents different kinds of desires. We study desires in their "pure" form, but in fact, a Kabbalist who grasps them, feels them as much more complex. However, the desire to receive pleasure is always at the heart of creation, whereas the desire to bestow is at the heart of the Creator's influence upon created beings.

Outwardly, the Creator may act as if He desires to receive, as is illustrated by the Baal HaSulam's example of the host and the guest. This example includes all elements of our relations. The host says, "I prepared it all for you; chose only the things you like. I will be delighted to watch you eat. Can you not give me that pleasure?" Thus, he can make the guest sit down and eat. After such persuasion, the guest feels he is obliged to

eat and enjoy the meal. Otherwise, how would the guest reciprocate with the host for all his efforts?

However, the guest has a different problem; whatever he does, the desire to receive pleasure is constantly "burning" inside him. That is how he is created, and there is no getting away from it. He can only enjoy what he receives. How can he give? By receiving: to give for the sake of receiving. As a result, his act of giving is nothing more than a means to receive what he desires.

According to my nature, I can receive both in action and in intention. My action may be giving or receiving, but my goal is the same – to receive pleasure. Man unknowingly seeks delight; it is our natural desire. In other words, the essence of my action depends solely on my intentions.

With the help of intention, I can reverse the essence of my action. I can receive by giving as in the example of the host and the guest. In any case, I can only receive; I am unable to give anything. With the help of intention, I can only receive, either "for my own sake" or "for someone else's".

Therefore, the relations between the Creator and man may take innumerable forms. They change on each level of man's spiritual growth. The Creator changes with regard to us through a system of His concealments, demonstrating one of His properties at a time in accordance with our ability to be equal to Him.

If the Creator shows us His genuine, absolutely perfect properties, the way He is, we will not be able to become equal to Him. That is why he diminishes, coarsens, and rather adapts Himself to us. We only have to rise onto this tiny level, become similar to the Creator in one little property.

As soon as we do that, the Creator starts revealing Himself in this property on a slightly higher level, and in other properties too. Through a system of worlds, He conceals His perfection, allowing us to liken ourselves to Him and ascend spiritually.

"Olam Hazeh" ("our world") is man's **inner** sensation of being in a state of absolute egoism. It is in this state that man feels that there is a Creator Who is extremely remote and completely hidden from him.

In view of his created properties, man is totally opposite to the Creator and spiritually distant from Him. Such an inner sensation is called *"Olam Hazeh."* One may sit in his room and simultaneously be in *"Olam Hazeh"*, or in the worlds of *Assiya, Yetzira, Beria,* and *Atzilut* – man's inner states that link him to the spiritual levels.

The Creator is in a constant state of absolute calm. What does this mean? The Host, havingfound out what you like most, prepared a special meal, and is waiting for you. When you come to Him, He persuades you to accept his treat. In spite of all these actions, we still say the Creator is in a state of absolute calm, since His intention "to bestow upon creation" is invariable.

By absolute calm, we mean a constant unchanging desire. It exists only in the Creator, in all His deeds. These deeds are countless, infinite and vast. Since all these variations of deeds remain unchanged and seek only after one goal, we define them as a state of absolute calm.

Here we see no movement, since there is no change. Yet how shall we give for the sake of receiving pleasure? In our world, we are constantly doing it. For example, somebody brought me a cup of tea. Why did he do that? Because he enjoyed doing it, otherwise he would not have done it. Our action of giving or receiving does not matter at all. Mechanical action does not determine anything.

Everything is determined only by the intention. There are four combinations of an intention and action:

- reception for the sake of reception;
- giving for the sake of reception;
- giving for the sake of giving;
- reception for the sake of giving.

The first two combinations, "action-intention", exist in our world. The third and the fourth exist in the spiritual world. If man can achieve such an intention, it means he is in the spiritual world. Spirituality begins when one gives in order to please. This is something we do not understand; giving for the sake of pleasing. Where am I here? I am "cut off" from my ego, from my desire to receive. I give something and please somebody without receiving anything in return... Can this be possible?

Then there is also "reception for the sake of giving". When we study it in the spiritual objects - *Galgalta*, *AB*, *SAG* – it seems quite simple. Actually, we are unable to imagine such a phenomenon in our life.

The fact is that to receive pleasure through giving is not forbidden. However, bestowal must be purely spiritual, without a trace of 'for one's own sake'. First, man makes a *Tzimtzum* (a restriction), "ascends" to such a spiritual level, and acquires a quality of complete disregard for his own needs. Only then can he bestow and be delighted, receive pleasure through giving, i.e., the delight he feels is not as a result of his bestowal, but a consequence of someone enjoying his act.

Tzimtzum Aleph (The First Restriction) is not just an action performed in the world of Infinity. If man is able to restrict himself and not think of his own benefit, he then starts to ascend, "to count" his spiritual levels.

Movement is defined as a change of desire, or more accurately, the desire to which he can add his intention "for the sake of the Creator" and not "for his own sake". If your desire is constant in size and direction, you are considered to be motionless. Suppose you wish me well only in 20% of your intention. If your desire is only such, then you are absolutely motionless. If it changes with regard to me, then you are in motion.

While climbing the spiritual levels, man is in constant motion with regard to the Creator. It also seems to man that, regarding himself, the Creator is constantly moving towards him. This is because as man rises to a higher level, the Creator's revelation of Himself to him increases,

i.e., he sees that the Creator is more kind and wants to bestow upon him. In man's sensations, the rapprochement is mutual.

However, we say, "the Upper Light is absolutely motionless", the Upper Light, not the one that comes upon him, i.e., the Creator's intention, not His light. We cannot feel the Upper Light until it enters the vessel. Inside the *Kli* we can feel the different varieties of light, and the way it affects us. However, the Creator, the Upper Light, is absolutely motionless, for His only unchanging desire is to bestow delight upon us.

How do we know this? There are people who have ascended to such a high level, where they could fully grasp the Creator's desire with regard to creation. They reached the level of the largest *Kli* and entirely filled it with the Creator's light. They are unable to rise higher, but can see that everything that comes from the Creator to creation is absolute kindness.

"From Thy deeds I will know Thee" – I cannot know the Creator's thoughts; I can only verify that everything He does is meant for me, for my ultimate good, demonstrating His infinite kindness. Then I may say His attitude to me is absolutely kind.

What is it to be absolutely kind? We do not mean He Himself, but rather His properties regarding me. The Creator Himself is incomprehensible. If man in his *Kli*, be it the Baal HaSulam, the Ari or Rabbi Shimon, achieves The Final Correction (*Gmar Tikkun*) and receives from the Creator everything he can – he becomes the sole receiver! Perhaps he alone enjoys the Creator's attitude and others do not. We see that in our world the Creator treats one better and another worse. How can we assert that He is absolutely kind to all?

The fact is that, while climbing the spiritual levels, man absorbs all the vessels of all the souls, attaches all created souls to his. He absorbs their sufferings and performs their corrections. It is called "he who suffers with the whole world is rewarded by the whole world". Man receives the light descending to all souls. Therefore, in his ultimate state, each Kabbalist is

afforded such sensations as if he alone was created and he is *Adam HaRishon*. Hence, he knows and feels what the Creator does with each soul.

We all exist in one perfect state, but do not feel so. Our sensations are unimproved and distorted; according to them, our state is imperfect. Our inner feelings are so unrefined that we nevertheless perceive our most blissful state as imperfect.

Even now, we are in an absolutely perfect state. However, we are sent such thoughts and feelings that it seems to us that we are in a different, bad state, as it is said, "When we return to the Creator, we will see it was a dream".

Then we will realize that our sensations were totally unimproved, that we saw reality quite differently from what it really was at the time. We could not perceive it correctly, for our senses were incorrectly tuned.

In fact, all souls are in a perfect state. No bad state was ever created by the Creator. He created a perfect soul that is in full confluence with Him. It is completely filled with the light and is delighted by His greatness and power.

Why then do other states exist? Because there is no way we can presently feel this perfection. Why are all worlds inside us? For unless we correct these concealments and distortions inside, we will not be able to sense where we really are.

Actually, we are in there and feel it, but not in our present state. A Kabbalist in this world is constantly performing corrections. He suffers and worries while making these corrections in himself. Further, there are special souls in our world that take upon themselves the general corrections of the entire world, thus "pulling" it towards the universal good.

Even in our most "lifeless" states, we go through tremendous changes. We cannot feel them. Oftentimes, a day flashes by like one moment, but at other times drags on for eternity...

Question: "What does it mean when the *Partzuf* receives the light and then expels it?"

In our world, it is impossible to return what was already received inside. Nevertheless, as we speak about spirituality, we mean sensations. Imagine feeling wonderful, then wretched, then wonderful again, and wretched again. This is in some way similar to receiving the light and expelling it. This example demonstrates the impossibility of juxtaposing spiritual actions with our material body. They are of a very different type.

The *Kli's* desire to acquire a screen and liken its properties to the Creator's after the First Restriction is just one of a number of "external" corrections, so-called "attires". The inner property, the desire to receive pleasure, remains unchanged in accordance with the spiritual law that holds: "desire remains unchanged". In other words, the size of the created desire never changes.

The Creator created the desire in absolute conformity to the light with which He wishes to fill creation. Neither the size of this desire, nor its quality, is subject to change. Only the creation's intention during reception alters. Reception can be either "for the Creator's sake" or "for one's own sake". There is a host, but I can neither see nor feel him; all that I see I use for my own sake. This state is called "our world".

Feeling the Creator and being able to push away what He offers me means that I have crossed the *Machsom* – a partition between the spiritual world and ours. I already have an intention not to use my egoism: desire remains and is by no means diminished, but its use was modified from "for one's own sake" to "for the Creator's sake".

First, I only restrain myself from receiving "for my own sake"; then I can correct my intention and make my screen so powerful that I will be able to use my egoism "for the Creator", i.e., begin to receive "for His sake".

My spiritual level, my place in the spiritual worlds, depends on how much I can receive for His sake. If I can thus receive one fifth of the light destined for me, then I am in the world of *Assiya*; if I can receive two fifths – I am in the world of *Yetzira*; if I receive three fifths – I am in the

world of *Beria*; if I receive four fifths – I am in the world of *Atzilut*, and if I receive five fifths – I am in the world of *Adam Kadmon*. Once I am able to receive everything that emanates from the Creator, I return to *Olam Ein Sof* (the world of Infinity), i.e., the world of Unlimited Reception.

That was the world of Unlimited Reception without the screen, before *Tzimtzum Aleph* (*TA*). Now, I can also receive the light endlessly, but with the help of the screen. This state, which is so strikingly different from reception prior to *TA*, is called the Final Correction. There are no levels in the world of Infinity, although more and more new conditions for reception arise.

We do not study the state of creation once it achieves the world of Infinity, since everything related to the state after the Final Correction is called "*Sitrey Torah*" (secrets of the Torah). Everything related to the state before the Final Correction is called "*Ta'amey Torah*" (tastes of the Torah). *Ta'amey Torah* may and must be studied by all. Everyone is obliged to grasp them. They may be apprehended in two ways (more often in their combination): by "way of suffering" or by "way of the Torah"; in any event, the result will be the same, differing only in time and sensation. All people will have to apprehend *Ta'amey Torah*, i.e., master Kabbalah - the science of attaining the light of Torah.

Thus, as it was said above, the desire itself remains unchanged. It is only the screen that changes. In accordance with the screen's magnitude, I take only the part of my desire that I can use for the Creator's sake. In any case, whatever part of my desire I may use, I always receive a certain part of the light in all my five levels of soul.

Suppose there are five dishes on the table in front of me. I have to cut some layer off each dish, whereas "the thickness" of the layer would depend on the magnitude of my screen. I always have *NaRaNHaY* – five lights-pleasures (*Nefesh*, *Ruach*, *Neshama*, *Haya*, and *Yechida*) felt in five parts of my desire to receive delight (*Keter*, *Hochma*, *Bina*, *Zeir Anpin*, and *Malchut*).

If I received the light in one of my desires, it means that I received it in five parts of the desire (five *Sefirot*) being on the same level of *Aviut*. It means that this reception of the light (*Partzuf*) emerged (was born) because of one *Zivug de Haka'a* (the screen interacting with the light).

It is similar to ordering a set meal. There are various kinds worth $10, $20, $30, $100, and $1000, but each consists of five courses, since I always have a combination of five desires. This is how my desire to receive was originally designed. Similarly, I have five senses. Each dinner consists of my five desires, *Keter, Hochma, Bina, ZA,* and *Malchut*;inside them, I receive the lights, *Nefesh, Ruach, Neshama, Haya,* and *Yechida.*

The vessel and the light are common names, but the *Partzufim* have specific names. For example, *Partzufim* in the world of *Adam Kadmon* are called *Galgalta, AB, SAG, MA,* and *BON*, in the world of *Atzilut – Atik, Arich Anpin, Abba ve Ima, ZON,* etc.

After the 'Fall', creation, the common soul, *Adam HaRishon,* split into thousands of souls. In the process of their correction, the souls ascend and occupy certain places in the spiritual worlds. In order to give these levels brief and accurate names, they are called Abraham, Isaac, Jacob, *Beit HaMikdash* (the Temple), *Cohen HaGadol* (the High Priest), *Shemesh* (the Sun), *Yareach* (the Moon). In correspondence with these levels and states, names were given to the weekdays, Sabbaths, holidays, etc., depending on how the worlds and the souls in them ascend and descend.

Now we can understand what the Torah really speaks about: it describes only spiritual reality – worlds, *Partzufim, Sefirot* and souls. For describing the souls and what happens to them, "the language of branches" taken from our world is used. Hence, you will not find Kabbalistic names like *Keter, Hochma, Bina, Atik,* and *Arich Anpin* in the Torah. More precise, specific names, designating a definite level or a part of it in a certain state, are applied. In such a case, this level would for example be called a place of rest in a desert or some action, etc.

Regardless of ascents or descents of the world, the soul is always enveloped in some outer shell. At the moment, we call our shell "this world" or "our world". If man works on himself and crosses the *Machsom*, alongside this world he would feel another world, i.e., more outward forces, a greater manifestation of the Creator; man will distinctly see the light emanating from Him, establish a tangible contact with Him.

Man reaches this or that level in accordance with the magnitude of the acquired screen, because each world and each level represent a filter: from the world of Infinity to our world, there are 125 levels, i.e., 125 filters between the world of Infinity and our world.

I was completely filled with the light in the world of Infinity. In our world, I am totally deprived of the light, and can neither see nor feel it because all these filters conceal it from me. Supposedly, each filter conceals 125-th part of the light. Since there are five worlds, each containing five *Partzufim*, which in turn include five *Sefirot*, they total 5x5x5=125 levels. What is the meaning of these levels?

As with glass, each of them restrains the light. For example, take a piece of red glass. Why is it red? It is because it restrains the color red. How can I prevent this level from restraining the light coming to me? It is very simple. I have to match the properties of that level. In other words, it restrains the light for me because I am not allowed to receive it.

If it reaches me without being deferred by the filter, I will receive it "for myself", since I have no screen for it. Therefore, my screen must be equal to the properties of that level's filter, in which case I myself would be able to weaken the light. Thus, if I acquire a screen as powerful as this particular level, I match its properties and all its restrictions disappear for me; they cease to exist.

Therefore, gradually, level by level, I abolish all these levels-filters until they all vanish and only the light remains. Such a state signifies attainment of the world of Infinity. It is endless and has no limitations, since I neutralized them all.

When I reach a certain level, I begin to feel and grasp everything on it quite distinctly. I myself become the property of that level. Hence the Torah says, "Everyone has to be like Moses", i.e., must rise to the level reached by him, since in the spiritual worlds "Moses" is the name of a certain level, and anyone who reaches it is considered to be like Moses.

Each time, man increases the magnitude of his screen according to the properties of the level before him. Any level above me is defined as the Creator; I cannot see anything beyond it since it is His manifestation for me. Therefore, each time, I have to match my properties to the Creator in front of me. On each level, He is different, revealing Himself to me more and more.

To what extent? Suppose a person might steal $1000 lying before him, but if there is only $100, he would not do so. It means that he already has a screen for $100, so this sum may be placed before him; he will be able to reject it, altruistically work with it. Therefore he is not affected by the ban "Do not steal" with regard to $100.

If he is able to strengthen his screen and not to steal $1000, then this amount will not be a limitation for him, and it could be placed before him. Likewise, he must strengthen his screen before the infinite light that is destined to fill him "is placed" before him.

When man is able to receive all this light for the Creator's sake, he will experience a delight 625 greater than *Malchut* (creation) in the world of Infinity. Why will he receive more pleasure? Why was *Malchut's* (soul's) descent from the world of Infinity to our world necessary? For what purpose was the separation from the Creator and gradual return to Him?

It was done so that, with the help of the freedom of choice, by will and power, he might achieve an elevated state like the world of Infinity. Being in the world of Infinity was initially determined by the Creator, not by man. If he achieves this state by himself, he acquires his own new vessels, his own screen, his own sensations, earns his own eternity and perfection.

The fact is that because of man's independent efforts, he prepares himself for feeling what is really bestowed upon him in the world of Infinity. When *Malchut* of the world of Infinity was born by the Creator's thought, received the light and later restricted itself from further reception, it felt only a tiny part of it, for its vessel was not yet ready.

As creation begins to ascend from a point totally opposite to the Creator, from complete darkness, when hunger and the desire to enjoy this light are gradually accumulated, creation consequently begins to be delighted with the same light, but the delight is already 625 times greater than before the beginning of correction.

The light does not change; everything depends on hunger, on the desire to receive the light. If man is not hungry, he will not be able to enjoy even the best delicacies. If he is starving, even a crust of bread will become a source of tremendous pleasure. Thus everything depends on how strong the hunger is, not on the light. One can receive a scanty measure of the light, but the vessel will have a huge pleasure in that.

On the contrary, the light can fill everything around, but if the vessel feels no hunger, it will feel, out of all this light, only *Ohr Nefesh*, a very small light. The entire Universe and its control are designed exactly to prepare the *Kli* for receiving perfect delight; in other words, that it might really feel what the Creator bestows upon it. For that, it must move away, then gradually and independently draw nearer.

"The language of branches" exists only in Hebrew, but it could be made on the basis of any other language. In other languages, the relation between the spiritual root and its consequences in our world cannot be traced. It does not exist even in Modern Hebrew. Nevertheless, if we take basic Hebrew with all its roots, then there is a clear connection between the root and the consequence.

Such a connection exists in every language, but in other languages, no one has ever tried to find it. No Kabbalist is pointing out the connection between the spiritual and the material in Chinese hieroglyphs

or in Latin letters, etc. In Hebrew, thanks to Kabbalists, we know these correspondences, for example, why the letter "*Aleph*" is written this way and not another.

What do we really express by it? We express human sensations. One can take the language of music, colors, or any other language. Everything that can be used to express human sensations, notions, comprehension, can be utilized as a language. It is possible to speak about spirituality in any language. Hebrew is unique in that it has a ready code. However, if there is a Kabbalist who knows the roots of any other language, he will be able to do the same with it.

The forces standing behind Hebrew letters form combinations expressed in a certain letterform. Hebrew is within the root of other languages. Inscription of the letters in other languages actually come from the same root as the Hebrew letters. However, they are modified, so the connection between letters in other languages and their spiritual roots are different.

When we comprehend a certain spiritual level or sensation, when we feel something in the spiritual world, we know what to call this sensation. So what can be done if we have not yet comprehended the spiritual, when the sensations cannot be expressed in words, when we do not have an appropriate language? What should be done to find this language?

In the spiritual world, there is no language, no worlds, and no letters; there is only the vessel's sensation of the light. The fact is that every spiritual vessel has its branch in this world; everything descends from the world of Infinity downwards to our world. Then all the sensations of our world rise to the world of Infinity. Therefore, if we take any point in the world of Infinity, it is possible to trace a straight line passing through all the worlds down to our world, to its branch.

Thus it is possible to say that the soul of *Adam HaRishon*, broken into 600 thousand parts, exists in each of the spiritual worlds. The arrangement of the spiritual worlds is absolutely identical. The difference

is only in the material from which they are built. In any world, the soul feels its condition, the influence on it, and its interaction with a certain spiritual level.

If one takes the projection of this soul on our world, one will find in Hebrew the notions corresponding to spiritual conditions. Then we can take words from our world, assuming that with their help, we speak not about the objects of our world, but with the help of these words, we speak about the objects, forces, and actions in the spiritual world. Such complete correspondence is a result of our use of one and the same language. The difference is only in the plane of this or "that" world, where the intended notion exists.

Our language is a description of objects, actions, sensations, reactions, interactions.

Everything we have in our world exists in the spiritual one - the similar picture on all 5 levels. Hence, on each stage, on any of the 125 levels, regardless of where you are, you can always take our language and describe what is going on at that level. However, only someone who has already been on that level can really understand you. The one who has not yet been there will suppose that you are talking about our world, or the level he is on at the moment of reading or listening to your account.

The Torah is written in the language of branches at the level of the world of *Atzilut*. However, unprepared people understand what is written in the Torah literally, thinking that it is talking about our world. They take it as a collection of stories. Thus, the language of branches describes spiritual actions that take place simultaneously on all levels.

"The Preamble to the Wisdom of Kabbalah" studies the birth, development, and arrangement of the worlds. When the Upper worlds spread down to the level of our world, the souls begin to rise from our world to the world of Infinity.

The soul rises because it absorbs all the qualities, knowledge, and revelations from the previous levels. Therefore, it knows exactly what

happens on all the lower levels. Kabbalists are in the world of *Atzilut*. So how do they call the actions taking place there by the names of our world? The fact is, they do not lose the connection with our world; they live in both worlds, feeling simultaneously what is going on in the world of *Atzilut* and in our world.

They know exactly the correspondence between one and the other; therefore, they call the objects in the world of *Atzilut* according to the properties of those that appear in our world as a projection coming from the spiritual worlds. In the world of *Atzilut*, there are no man-made objects (e.g. radio sets, computers etc), but all other objects and forces are present there. The Kabbalist sees that a certain object in our world is the consequence of the same object in the world of *Atzilut*. Therefore, he gives the object (root) in the world of *Atzilut* the same name born by the corresponding object (branch) in our world.

There is no connection between Kabbalistic comprehension and meditation or any other "mystical" notions. Everything that is studied by esoteric specialists, mystics, and pseudo-kabbalists, belongs to the human psyche, and is in no way connected with spirituality, attainment of the Creator or Kabbalah.

Most of these people do not have the slightest idea of what a screen is, and without the screen, spirituality cannot be grasped. Pseudo-Kabbalists who have heard about the screen, believe they already have it, imagining they are already in the world of Infinity. Kabbalah is a secret science; it cannot be "narrated" to anyone. Only the one who feels is able to understand.

Therefore, all methods, teachings, and religions belong to the comprehension of the latent qualities of the human psyche, to the product of human brain activity. These people can do a lot. They can cure, foretell the future, and relate the past - everything that refers to the body. Man has potential powers to do whatever he wants with the physical body.

However, to enter the spiritual world, one must have a screen. That is why the various kinds of predictions, tricks, miracles, including those that really exist, must not be confused with Kabbalah. One may foretell the future the way Wolf Messing and Nosrtadamus did; one can know the past by looking at a person, but none of this has anything to do with spirituality.

Whatever refers to the body, to our world, can be predicted and changed; there is nothing supernatural in that. Each of us, if he so desires, may move away from the disturbances of civilization, and start cultivating such powers, and abilities. We lost these capabilities because they were substituted by the products of civilization.

Every person has these natural inclinations. People with these kinds of abilities who are capable of looking at themselves critically, say that there is a Creator, but they know nothing about Him, or have nothing to do with Him. However, predicting man's future, seeing his past, or making something against his will, is not connected to the world of spirit. Since these abilities are unconnected with the soul, they die together with a person.

The soul is a vessel, created with the help of the screen. If there is no screen, there is no soul. While there is no screen, there is only "a point in the heart", the soul embryo. In the process of acquiring the screen, the first (still very small) ten *Sefirot* begin to emerge. The larger the screen gets, the larger the ten *Sefirot* under it become, but there are always 10 of them.

If man has no screen, then he will die as he was born, no matter what great abilities he had or what he did in this world.

Do you think that when a yogi does not breathe, it makes him spiritual? To enter the spiritual world, man must devote all of his strength, time, and desires to that end. Only the desires necessary for one's existence in this world need attending. For the spiritual world to open up, a real desire is necessary. Only the one who really desires it will enter the spiritual

world. If you combine Kabbalah studies with something else, other than for taking care of your existence, it means that your desire is split.

Right now, man can judge only from the level on which he is. He cannot know what he will be like on the next one. Everything completely changes on another level, man's entire inner world. Thoughts, desires, reactions and outlook – everything changes. Everything is taken out of you, leaving only flesh, your outer shell; the rest is reinstalled anew.

Hence, we cannot understand how this desire can be the only one. We cannot understand it now, since we are not yet on that level. When we gradually ascend to a higher level, we will feel that this desire is really formed. This desire is the only requisite for entering the spiritual worlds; and when you meet this condition, the gates of spirituality will open up before you.

It should be pointed out that even a great Kabbalist cannot predict man's potential abilities. A fortuneteller might correctly predict his earthly, material future, but not man's spiritual future. Moreover, when coming across a Kabbalist, a genuine fortuneteller feels that a prediction of his future is beyond his abilities.

A Kabbalist is not interested in developing the abilities to predict his future. Forces of our world are necessary for this, and as a rule, they are totally undeveloped in a Kabbalist.

A fortuneteller can name all the ailments and bodily problems of a Kabbalist. However, he has nothing to say about his "self". He can only determine his physical condition at a given moment.

A Kabbalist is constantly looking for the connection with the Creator and does not try to guess how or what he has to do to earn a better future. It would never cross a Kabbalist's mind to know his future. Such a desire belongs to the impure forces and not to Kabbalah. By grasping the Upper world, a Kabbalist comprehends the ways of correction of all souls.

All information in the spiritual world consists of five parts (*Behinot*). One *Zivug de Haka'a* in the *Peh de Rosh*, although it involves only one kind of light, leads to formation of a *Partzuf* made of five parts. What does it mean - one light? One light is a general state. It consists of five parts that differ from each other quantitatively and qualitatively. However, they must always be together, as a whole set. It is similar to a sensation that is the product of five composite sub-sensations in our five senses: touch, smell, sight, hearing, and taste.

Since five lights come to me, there must be five desires inside me. The difference between them has to be both quantitative and qualitative. However, all of them ultimately act together. I cannot make one desire bigger and another smaller. They form a certain combination. The light entering the vessel passes four levels. In turn, the vessel consists of five levels of the desire to receive pleasure.

Now let us review paragraph 7:

> *7) And now understand what is written in the first part of the book "The Tree of Life": "The creation of all worlds is a consequence of the Creator's perfection in all His actions. However, if He had not revealed His powers in the actions that He is performing on the created beings, He would not have been called "perfect".*

Thus, since the Creator is perfect, all of His actions must be perfect. That is why He created the worlds. On the contrary, the worlds are a concealment of the Creator, the remoteness from Him.

> *On the face of it, however, it is not clear how imperfect deeds could come out of the perfect Creator. Moreover, the Creator's actions are so imperfect that they need to be corrected by man.From the above statement, understand that, since the essence of creation is a desire to receive pleasure, it is quite imperfect due to its being absolutely opposite to the Creator (while He is perfect and giving, the creation only receives, is imperfect, and its properties are opposite to His). On the one hand, it is infinitely remote and detached from Him. On the*

other hand, it is something new, born out of nothing. Creation was created to receive, and be filled with the Creator's delight.

This means that the desire to receive pleasure, albeit quite contrary to the Creator and absolutely imperfect, is, nevertheless, exactly what the Creator had to create.

However, if the creations had been distanced from the Creator by their properties, He could not have been called the Perfect One, since imperfect actions cannot come from someone Perfect. Therefore, the Creator restricted His light, created the worlds, restriction after restriction down to our world, and put the soul into the body of our world.

By "our world", we do not mean our physical world, but the set of egoistical desires corresponding to the lowest stage of development of the worlds.

"To study the Torah" means to learn for the sake of correction, not to read a book called "the Torah". "To observe precepts," means to perform spiritual actions with a screen, not to carry out mechanical actions. Through studying the Torah and observing its precepts, the soul achieves a perfection that it lacked in the beginning of creation. It signifies the equivalence of its properties with those of the Creator. The soul would deserve to receive all the pleasure that was in the Thought of Creation. Now it will completely merge with the Creator.

It means that, apart from the delight, an additional reward is prepared for the soul, and this reward is called "merging with the Creator". Thus it is not just a reception of the entire light, but a merging with the Creator, a receiving of the light that appeared because of an equivalence of properties.

The equivalence of properties and merging with the Creator is much higher than just receiving the light, since because of the equivalence of properties, the soul rises to the level of the Creator. It not only receives the light from the Creator, but also ascends to His level. Thus,

it rises from the level of creation to the Creator's level and also comprehends that which is above its nature.

ח) וענין הסגולה שבתורה ומצוות להביא את הנשמה לדבקה בו ית', הוא רק בבחינת העסק בהם שלא לקבל שום פרס רק בכדי להשפיע נחת רוח ליוצרו בלבד, כי אז לאט לאט הולכת הנשמה וקונית השואת הצורה ליוצרה, כמ"ש לפנינו במאמר ר' חנניא בן עקשיא בהתחלת הספר, עש"ה. כי יש בזה ה' מדרגות כוללות נפש רוח נשמה חיה יחידה המקובלים מה' העולמות הנקראים א"ק, אצילות, בריאה, יצירה, עשיה. וכן יש ה' מדרגות נרנח"י פרטיות המקובלים מפרטיות ה' פרצופין שיש בכל עולם מה' העולמות, וכן יש נרנח"י דפרטי פרטיות המקובלים מהעשר ספירות שבכל פרצוף, כמ"ש בפנים הספר. שע"י תורה ומצוות להשפיע נ"ר ליוצרו זוכים ומשיגים לאט לאט לכלים מבחי' הרצון להשפיע הבאים בהמדרגות האלו מדרגה אחר מדרגה עד שבאים בהשוואת הצורה לגמרי אליו ית'. ואז מקויימת בהם מחשבת הבריאה לקבל כל העונג והרוך והטוב שחשב ית' בעדם, ועוד נוסף להם ריוח הכי גדול, כי זוכים גם לדבקות אמיתי, מכח שהשיגו הרצון להשפיע כיוצרם.

> *8) Only through indulging in the Torah and the Commandments with an intention not to receive any reward for it, but for pleasing the Creator, generates a special power ("Segula") that enables the soul to reach the state of absolute unity with the Creator. Gradually, the soul advances by acquiring more and more new properties equal to the Creator's, as is said in the article "The Preamble to the Wisdom of Kabbalah".*
>
> *This ascent, merging with the Creator, consists of five levels: Nefesh, Ruach, Neshama, Haya, and Yechida. These are received from five worlds: AK, Atzilut, Beria, Yetzira, and Assiya.*

When the soul rises to the world of *Assiya*, it receives the light of *Nefesh*. When it rises to the world of *Yetzira*, it receives the light of *Ruach*. In the world of *Beria*, it receives the light of *Neshama*. In the world of *Atzilut*, it receives the light of *Haya*; and in the world of *Adam Kadmon*, it receives the light of *Yechida*.

> *Each of these five levels is in turn divided into its own five sub-levels also called Nefesh, Ruach, Neshama, Haya, and Yechida. It receives them from the five Partzufim that form each of the five worlds. Each*

sub-level has its own NaRaNHaY, which it receives from the ten Sefirot forming each Partzuf.

With the help of the Torah and the Commandments with an intention to please the Creator, created beings gradually acquire vessels-desires from the above-named levels until they completely merge with the Creator.

Thus, a greater desire to bestow is gradually formed in the soul. In accordance with this, the soul is filled with more and more light until it achieves a complete equivalence of properties with the Creator.

At this stage, the fulfillment of the Thought of Creation takes place in the souls: reception of all the delight the Creator prepared for them. Moreover, since the souls acquired the desire to bestow, they fully merge (Dvekut) with the Creator and experience a perfect, eternal and infinite pleasure, much greater than the reception of the light.

So the creation achieves:

1) The reception of pleasure prepared for it in the form of *NaRaNHaY*.
2) The equivalence of properties with the Creator, i.e. it rises to the Creator's level and gains a perfection equal to His.

We cannot yet imagine this level. We are used to operating with such notions as life, death, time, and pleasure. However, when it refers to the spiritual levels, we have neither words nor sensations to imagine or describe such states.

In the process of acquiring the screen, man begins to modify his properties, accordingly receiving the light and gradually ascending. Five major levels (worlds) are divided into five sub-levels (*Partzufim*), which in turn consist of their own levels (*Sefirot*) - and all of these are characterized by greater and greater likeness to the Creator.

While man is yet uncorrected, each of these levels is a concealment of the Creator from him. When man receives correction, the same level

becomes a revelation of the Creator and a light for him. That is to say, on the one hand, each stage is the concealment of the Creator, and on the other – His revelation.

Each stage is a certain level of the Creator's properties. Let us assume that the world of Infinity corresponds to 100% of the Creator's properties, and is the highest level. Then our world corresponds to 0% of the Creator's properties. The remaining spiritual Universe is between them, and is divided into 125 levels, which correspond to 125 measures of the Creator's properties.

As it was said, we have to rid ourselves of egoism, because egoism is an inferior *Kli,* or vessel. The moment it starts feeling pleasure, the feeling eliminates the desire; as a result, the pleasure dies away. This means that the moment the desire is satisfied, the pleasure immediately disappears. Thus an egoistical *Kli* can never be satisfied. Therefore, egoism is given to us only for its correction, that we may be able to feel eternal and perfect delight in it.

Man feels that he has reached a certain level only when he is there. Then he knows what level he is on and what level he has already passed. He sees the next level before him, the one he has to reach. While seriously studying genuine Kabbalah from the authentic books, in the right group, he begins to understand the next level of his ascent.

At the beginning, he feels only the concealment of that level, i.e., the Creator is hidden from him in it. Then man begins to grasp what properties the Creator possesses and how he can acquire them. There are many stages along this path, but the first one is the most difficult. Compared to the first stage, comprehension of the rest of them is much easier.

It proceeds from the fact that on the first level, the largest *Kelim*-desires are being born; precisely those *Kelim* that appear on the first level, afterwards show up on the last one. This is because there is a so-called inverse relationship between the lights and the vessels.

Right now, we are in a condition wherein we do not know really which *Kelim* we are using. Although we are using very complex *Kelim* already, they have not yet manifested in our sensations. The biggest *Aviut* from *Shoresh*, *Aleph*, *Bet*, *Gimel*, and *Dalet* is in the world of *Assiya*. However, the biggest screen is in the world of *AK* - this is the screen of *Dalet*, in *Atzilut* - the screen of *Gimel*, in *Beria* - the screen of *Bet*, in *Yetzira* - the screen of *Aleph* and in *Assiya* – the screen of *Shoresh*.

One should always pay attention to what we refer to – whether it is the screen or the desire this screen is "dressed on". Therefore, this is the most difficult stage of our work. Entering the spiritual world is the major problem in man's entire spiritual quest.

Afterwards man confronts other problems and the work becomes completely different. He already knows clearly what to do; gets an idea of the 10 *Sefirot* he acquired, has some true comprehension of the entire Universe. The Universe is built according to one principle, so if man has acquired his own (even the smallest) 10 *Sefirot*, then he readily knows what the Torah talks about, albeit on the level of his 10 *Sefirot*.

If, for example, a man born in the jungle were brought to the civilized world, he would not know how to use certain technical devices. A person who grew up in a developed country, may not know the processes inside those devices, but he knows how to use them, because he lives among these objects. The same principle applies to a person who has reached the minimum level in the spiritual world. He has a slight idea about spirituality, already has *Kelim* (albeit the smallest). The innermost processes are perceived on the higher levels.

When a man acquires a screen, he makes a *Zivug de Haka'a* and receives the Inner Light inside, which gives him an idea about spirituality. We do not feel anything outside of us, we feel the world within, the spiritual world. This Inner Light, which fills the *Kli*, provides the measure, which we call "the level" or the light, the level of "*Nefesh*", "*Ruach*", "*Neshama*", "*Haya*", and "*Yechida*".

To go forward, man should constantly absorb, pass Kabbalistic texts through his mind and heart, be filled with it all the time. There is no other method apart from studying Kabbalah with the right books, guided by a Teacher, and working in a group. Collective efforts are very important. Even a group of beginners is already a spiritual force, despite the fact that its members hardly imagine what they study Kabbalah for and what goals they have. It will be able to attract very strong spiritual light by its own efforts in the future.

King David described all the spiritual states that a soul or a man goes through, from the lowest to the highest. King David (David *HaMelech*, *Malchut*) is called so, because he himself passed through all the spiritual states and described them. His book "*Tehilim*" ("Psalms") is the highest level in Kabbalah, which includes all possible states of the soul.

If man acquires all properties of the Creator, all His desires, habits, powers, such a state is called merging with the Creator.

It means that man becomes equal to Him. What does he create? By giving to the Creator, he creates himself, creates the screen, or rather becomes the Creator's equal partner in creating himself.

The Creator created egoism, man; and man makes altruism, the Creator out of egoism, out of himself. Naturally, he does not create it out of nothing ("*Yesh mi Ayn*") as the Creator has made our desire to receive pleasure, egoism, out of nothing. However, turning this desire into its opposite is man's goal. This process is called "correction" (*Tikkun*). Actually, it is a birth of a completely new quality. Indeed, the Creator created man's egoism and man creates the Creator.

What does it mean that the creation is made out of nothing? We know it from Kabbalists. They study all the Creator's properties and see that He is absolutely kind and complete. Hence, He made the Creation out of nothing. When man ascends, making his properties equal to the Creator's on the high levels called "the tenth millennium", where the Torah's secrets are revealed, he sees the creation itself and the way it was created by the Creator.

The only sources we study are the book of the "Zohar", the Ari's books, the books written by the Baal HaSulam and the Rabash. Nothing else can be read independently. One can read the books of the series "Kabbalah - the Secret Science", but nothing else. The Pentateuch can be read only when man can understand that it has an inner, Kabbalistic meaning, and is not merely an historical narrative.

A long time passes before man automatically begins to see the spiritual actions behind the words of the Torah. It is better to read the Book of Psalms; there at least human feelings are described. Although spiritual feelings are meant there, they are more or less equivalent in our world. One will not be misled as much as by reading the Torah.

It is necessary to study how to observe the precepts in our world. There is the "*Shulchan Aruch*" for that purpose. The commandments should be kept on a "simple" level. Josef Caro wrote the "*Shulchan Aruch*" especially for those who wish to study Kabbalah, and want to know how the precepts should be observed without having to study the Gemarra folios and having no time left for Kabbalah. One may not read The Zohar in Aramaic, only the Baal HaSulam's commentary.

ט) ומעתה לא יקשה לך להבין דברי הזוהר הנ"ל, אשר כל העולמות העליונים והתחתונים וכל אשר בתוכם לא נבראו אלא בשביל האדם. כי כל אלו המדרגות והעולמות לא באו אלא כדי להשלים הנשמות במדת הדבקות שהיה חסר להם מבחינת מחשבת הבריאה, כנ"ל. שמתחילה נצטמצמו ונשתלשלו מדרגה אחר מדרגה ועולם אחר עולם עד לעולם החומרי שלנו בכדי להביא את הנשמה בהגוף של עוה"ז, שהוא כולו לקבל ולא להשפיע, כמו בהמות וחית הארץ. כמ"ש עייר פרא אדם יולד, שהוא בחינת הרצון לקבל הגמור שאין בו מבחינת השפעה ולא כלום, שאז נבחן האדם להפכי גמור אליו ית', שאין התרחקות יותר מזה. ואח"ז בכח הנשמה המתלבשת בו הולך ועוסק בתורה ומצוות שאז משיג צורת ההשפעה כיוצרו לאט לאט בדרך המדרגות ממטה למעלה דרך כל אותם הבחינות שירדו בעת השתלשלותם מלמעלה למטה, שהם רק מדות ושיעורים בצורת הרצון להשפיע. שכל מדרגה עליונה פירושה שהיא יותר רחוקה מבחינת הרצון לקבל ויותר קרובה רק להשפיע, עד שזוכה להיות כולו להשפיע ולא לקבל כלום לעצמו, ואז נשלם האדם בדבקות אמיתי בו ית', כי רק בשביל זה נבראו. הרי שכל העולמות ומלואם רק בשביל האדם נבראו.

9) It will not be difficult for you to understand now what is written in The Book of Zohar, that all the worlds – Upper and lower - and

everything that exists in them were created only for man. All these levels were created only to fill up the souls, to direct them to perfection, to the degree of merging with the Creator, which is absent from the moment of the Thought of Creation.

In the beginning of creation, five worlds were formed from the Creator's level down to our world to place the soul into the material body of our world. The material body is the desire to receive without giving anything in return. This is the final form of the desire to receive pleasure for itself. That is why man's properties in our world are absolutely opposite to the Creator.

By studying Kabbalah, man gradually begins to comprehend the properties of giving. According to his comprehension, he gradually ascends, learning the properties of the descending levels that have the property of bestowal. Then he reaches the level of the desire only to give, receiving nothing in return. As a result, man completely merges with the Creator, i.e., reaches the state forwhich he was created. Therefore, all the worlds were created for man's sake.

Thus, all the worlds are created to help man ascend from point zero, upwards, opposite to the Creator, and finally to reach the last point - merging with the Creator, to cover the entire journey beginning from the complete concealment of the Creator, passing 125 levels, each representing a greater revelation of the Creator.

We have already spoken about the fact that the Creator deliberately concealed Himself behind five worlds, each consisting of five *Partzufim*, each *Partzuf* having five *Sefirot*, overall, 125 levels of concealment. All this was done for making man absolutely remote from the Creator.

Man cannot feel the Creator, he thinks he is independent, believes he has freedom of will – freedom to develop and utilize his egoism as he sees fit. Such conditions are called "our world"; in fact, they are the Creator's forces affecting us in a state of complete concealment.

Everything that surrounds us in this world is just the last level of the various forces that influence us on behalf of the Creator. Whatever man feels, inside and around himself, everything we call "our world", is the last level that can possibly exist in the Universe.

As soon as man, with the help of his inner work, is able to eliminate the nearest level of the Creator's concealment from him, to draw this curtain apart, he immediately starts feeling the Creator in this minimal 125th part.

It does not mean that 125 levels conceal the Creator from us proportionally. The lower the level, the more it conceals the Creator. As soon as man pulls away the lowest curtains separating him from the next level, the Creator's light immediately begins to shine upon him, and he begins to see the Creator behind all that exists around him in this world.

The still, vegetative, animal and human levels of nature - all that is around man and inside him, all his animal cravings and desires for power, honor, fame, aspiration for knowledge - for him, everything now becomes a manifestation of the Creator.

He feels how the Creator affects him, his "self", with the help of his surroundings and inner properties. The first level of revelation, though the most difficult, is the most important, because by overcoming it, man immediately establishes contact, albeit minimal, with the Creator, and never loses it. There is no way back. Thus, the correct beginning is paramount.

Sometimes, man seems to have lost all he had gained, and has fallen from his level. However, this sensation is deliberately sent to allow him to rise even higher. The spiritual levels are built in such a way that the concealment of the Creator on each of them depends on man's correction. The concealment is given to him on a level he is able to overcome.

Let us suppose that man has corrected 10% of his intention to receive. This means that he receives pleasure in these 10% not for himself, but for the sake of the Creator. Therefore, the measure of concealment

and revelation of the Creator is the same level, its back and front parts. In other words, there is nothing outside man; all the levels are built for him and are inside him.

All the spiritual worlds are inside man's soul, forming a ladder between him and the Creator. That is, they are 125 levels of our properties. Around us, there is only one thing: the completely altruistic property to bestow and please us. We call this property the Creator. However, our inner property is absolutely egoistic.

The gradual correction of man's inner properties is the purpose of his existence in our world. Everyone must correct himself. The sensation of the Creator that man gains during his correction is called "spiritual ascent" from one level to another, or from one world to the next. All this takes place solely internally.

We have already said that the surrounding world is just a reaction of our inner properties to the Creator's influence, i.e., all worlds, *Partzufim*, *Sefirot*, everything that we ever talk about is inside the person; there is nothing outside. One may say that outside there are only the four properties of the Direct Light.

The descending light creates man and all his inner properties. All the spiritual worlds in us are just the measures of sensing the Creator. All the angels, devils, dark and light forces are no more than man's inner forces, specially created in him by the Creator to help him constantly correct and overcome his natural egoism.

Initially, they were systematically restricted, world-by-world, and descended to the level of this material world to insert the soul into the body, to dress man's "self" in absolutely egoistic properties, infinitely remote from the Creator, the most opposite to His properties.

They are called "the qualities of this world". What is meant here is not a number of material objects surrounding us - liquids, gases, solids. By material world, we mean absolutely egoistical qualities, from the least

to the most developed, regardless of whether it is a baby or the greatest grown-up egoist in the world.

When the Kabbalists say "the body of this world", they mean the desire to receive. There is the body of our world – an egoistic desire to receive, and there is the spiritual body - the same desire to receive, but already with the screen, which means an egoistic desire transformed into an altruistic one.

As stated, in order to make man wish only to receive, the Creator put the soul into the body of our world. This is the so-called "animal" state, as the proverb says, "man is born like a wild donkey". Thus, when man descends to this world, he receives egoistic desires called "body" and with his properties becomes absolutely opposite to the Creator, infinitely remote from Him.

The Creator gives man only one little altruistic quality called the "soul". If man starts indulging into the Torah and the commandments with the right intention, he gradually acquires the Creator's desire "to bestow".

The highest level is the desire only to bestow without receiving anything for oneself. Achieving this state, man completes his way to the Creator and merges with Him. Closeness and remoteness of the spiritual objects take place because of an equivalence or difference of properties. Therefore, by achieving the state of absolute desire to bestow, i.e., the last 125-th level, man is rewarded with complete revelation of the Creator.

Thus, all the worlds with everything that fills them are created only for man's sake and for his correction. Observing the Torah and the commandments, with the intention to bestow pleasure upon the Creator without receiving anything in return, means adherence to the spiritual laws that man learns as he climbs these steps.

Each time, when he is in a certain spiritual state, there is always a choice before him, what to do, how to think, feel, choose his thoughts, intentions, inner decisions. Although the Creator has not yet revealed

Himself to us, we have to try to compare all our thoughts, decisions, and opinions with our intention to acquire His desire to bestow.

The way we analyze and choose each opinion and decision, is called "a commandment" (*Mitzvah*). When man fulfills this law correctly, he stimulates the candle, allowing a little more light to enter his spiritual desire.

On the higher levels, upon man's entering into the spiritual worlds, he corrects his absolutely egoistic desire, and with the help of a *Zivug de Haka'a* (Stroke Contact) receives a portion of the light. The light he receives is called variously "the Torah", "the Creator" or "the light of the soul".

There is a so-called Essence of the Creator (*Atzmuto HaBoreh*). We do not feel the Essence of the Creator, but only His influence. We are like a black box: whatever penetrates through our five senses - sight, hearing, touch, smell, and taste, or with the help of these devices, which only widen the range of our sensations - all this creates a picture of this world in us, seemingly existing outside of us.

However, this world is only a product of our inner sensations, something pressing us from outside. It is like making a body out of clay and giving it a kind of sensitivity. When I press on it, it will have an inner reaction. It feels this pressure in its sensations; somehow, it is reflected in it. The body calls this outside influence (or rather its reaction to it) a certain property.

Now, if someone pricks it, the body will call this outside stimulation (or its reaction to it) some other property. It has no idea what affects it from outside, but feels only its reactions to whatever presses on it. All the creation's reactions to the numerous outside influences create inside it a feeling of "the surrounding" world.

If aperson is deprived of one of his senses from birth, say the sight, he must build a picture of the surrounding world with the help of the remaining four. The resulting picture differs from ours.

If we are able to widen somehow the range of our senses (we cannot add any more senses), then the picture of the world will instantly change.

At any rate, we will perceive only what "enters" us (that is how we call our reactions to the external influences), and not what is outside.

Another additional stimulation, called the Creator's light, will enter us. He Himself will enter us, not just press us like a piece of clay from outside. He will enter and start filling us according to the extent of the equivalence of our properties to His. All our essence is "a piece of egoistic clay"; if this "piece" succeeds in acquiring the Creator's properties, i.e. learns to give, then there will be no difference between them. The outer boundary between Him and the "piece" will disappear. They will merge into one; the Creator will fill this "clay" from inside, and it will be in complete harmony, fully merged with whatever is outside.

This state is the most perfect, comfortable, eternal, and absolutely good. "The piece of clay" must achieve this level. Man must reach it, beginning with the lowest level, called "our world". The soul dressed into the body, forces it to work before it can ascend.

The soul at its zero stage is an egoistic property, but in its final state, it must be transformed into an altruistic one. In case man is reluctant to do it on his own free will, he will be assisted from above, and then, spurred by hard sufferings, "he" will be compelled to agree. Each of these "pieces of egoism" (souls) has to overcome all 125 levels. These "pieces" are divided only because each of them feels its own small desire.

In the process of likening their properties to the Creator's, they begin to feel the commonness and inseparable continuity of their mass, the absolute unity of all these egoistic splinters. They understand that they represent a single whole. The more man is corrected, the more he sees himself as an absolutely inseparable part of the whole, i.e., he depends on everybody and everybody depends on him.

If the creation is one whole organism, then it does not matter which part of it receives and which part gives. It is easier to be corrected as a small piece, and when all the pieces have corrected themselves, they

merge in their sensations into a single whole – this is what they call: the merging of the souls.

There is much interference, all specially sent to us. Finally, only persistence wins. Man does not have to possess any special inclinations, intellect, particular qualities, or properties. He should only be persistent, or rather, show the ability and courage to endure; only this will lead to victory.

Each of us is the way the Creator made him; nothing can be done about it. All our inner changes in thoughts, desires, and ambitions - all of these are programmed in us from above, and they all must be corrected. It is that very material, that 'piece of clay' that we must work on.

A corrected egoistic property, which the Creator's light enters, is called a *"Kli"* (the vessel). A person who has just begun his study of Kabbalah can be told everything; everything enters him, nothing is forgotten, and nothing disappears. When necessary, he will recall it, but will do so only after his correction. When he has the minimal inner vessels and this information is necessary for his work, it will emerge, "surface" out of his subconscious.

Man himself will have to sort out this information and work with it. At this stage, he should not be given ready answers to his questions; now he has to search and find the answers.

Being on the high levels of the spiritual development, man suffers not because the souls on lower levels feel bad. He suffers from an inability to fulfill the Creator's desire as regards these souls, their present state; i.e., from the fact that not all souls feel the unity with the Creator the way he does. In addition, he naturally tries to accelerate this process by dissemination of Kabbalah, by spreading the knowledge about the necessity of correction, while others interfere with his mission.

Man needs the entire world in order to complete his spiritual work, because it consists not only in self-correction, but also on each level there is certain mutual work to be done with the rest of the souls.

A Kabbalist must feel the entire world, feel its sufferings, absorb them on his level, and correct them. Moreover, on each level, the inclusion of all the souls into his and his own into all other souls takes place.

י) ועתה אחר שזכית להבין ולדעת כל זה, כבר מותר לך ללמוד חכמה זו בלי שום פחד של הגשמה ח"ו. כי המעיינים מתבלבלים מאד, שמצד אחד נאמר שכל הע"ס והפרצופין מתחילת ע"ס האצילות עד סוף הע"ס דעשיה הוא אלקיות ואחדות גמור. (ע"ח שער מ"ד שער השמות פרק א') ומצד הב' נאמר שכל אלו העולמות מחודשים ובאים אחר הצמצום, ואיך יתכן אפילו להרהר זה באלקיות. וכן בחינת מספרים ומעלה ומטה וכדומה מהשנוים ועליות וירידות וזווגים, ומקרא כתוב אני הויה לא שניתי וכו'.

10) Now after having grasped this much, you may study Kabbalah without fear of materializing the spiritual. The beginners in Kabbalah are confused because it is said that all 10 Sefirot and Partzufim beginning from the world of Atzilut and down to the 10 Sefirot of the world of Assiya are absolutely divine and spiritual, i.e., in fact it is the Creator Himself.

On the other hand, it is said that all these worlds were created because of the Tzimtzum (restriction). Then how can one say the divine Sefirot, which refer to the Creator, appeared after the Tzimtzum? Besides, how should one take such notions as quantity, up, down, rise, fall, spiritual merging, separation etc.? How can all this be said about the divine and perfect?

It is said, "I change nothing; I am everywhere, the only One unchanging Creator". How can one say that transformations and restrictions exist in the perfect One, since any change speaks of imperfection?

The question is simple: what we call worlds - is it the Creator or the creation? Why are beginners confused by it?It is because, as a rule, they materialize it. They try to imagine these worlds in the form of material objects. It is a natural reaction for a man limited by his reality. Yet, how can he be given the correct perception; is it possible at all?

There are risks for people who study Kabbalah without a true guide, a person that would constantly direct them, prevent them from

getting off the right track, and from materializing spirituality. For this reason, Kabbalah was kept away from the masses for centuries. If, at the beginning, man deviates one millionth of a degree from the right way, then in time, this deviation from the goal will gradually increase.

Consequently, the more he advances and, as it seems to him, draws nearer to the goal, the more he moves away from it. Therefore, the Kabbalists made certain demands and restrictions for those who wanted to study Kabbalah. It is better to remain on the mechanical level of observing the commandments (the common Surrounding Light shines upon man and purifies him slowly) than to study Kabbalah alone.

Unfortunately, we see self-taught Kabbalists and to what it has led them;they fabricate their own concepts about the spiritual world, populate it with all kinds of bodies, forces and their interactions, with winged angels, devils, witches, hell, and paradise, etc. They do this without understanding that the spiritual world is only inside of man's soul, while only the Creator is outside.

The Kabbalists were deeply concerned about all this. The principal commandment is not to make an idol out of your own egoism. Whether you want it or not, you worship it anyway - it is an idol made inside of you; from your birth, you worship only your own desires, thinking only about how to satisfy them.

Not to make an idol means not putting your own idol in place of the Creator. If you truly desire to enter spirituality, to have any contact with it, do not make a false picture of it in your imagination, for it leads astray. It is said, "To sit and do nothing is preferable to making a mistake".

A question arises: Can a man studying Kabbalah interfere with other people's matters? Can he explain anything to them? He can and should, but very carefully. A book can be given to read; one can talk a little about Kabbalah, but never argue the point.

It can be harmful to you. You will lose everything you have gained by your own efforts and studies. Kabbalah should be popularized unob-

trusively, never try to convince a person. It will not help anyway. Man's egoism is stronger than any influence from outside. You will never make him change his mind. You can direct him only if he wants it. Man perceives something only when he feels he can fill his desire.

יא) ובהמתבאר לפנינו מובן היטב כי כל אלו העליות וירידות והצמצומים, והמספר, אינם נבחנים אלא בבחינת הכלים של המקבלים, שהם הנשמות. אלא שיש להבחין בהם בחינת כח ובחינת פועל, בדומה לאדם הבונה בית שסוף מעשה במחשבתו תחילה, אמנם תכונת הבית שיש לו במחשבה אין לו שום דמיון להבית הצריך לצאת בפועל, כי בעוד הבית במחשבה הוא רוחניות מבחינת חומר מחשבתי, ונחשבת לבחינת החומר של האדם החושב, כי אז נמצא הבית רק בבחינת "כח", משא"כ בעת שמלאכת הבית מתחילה לצאת בפועל כבר מקבלת חומר אחר לגמרי דהיינו חומר של עצים ואבנים. כן יש להבחין בבחינת הנשמות כח ופועל, אשר בחינת התחלת יציאתם מכלל מאציל לבחינת נשמות "בפועל" מתחיל רק בעולם הבריאה, וענין התכללותם בא"ס ב"ה מטרם הצמצום בבחינת מחשבת הבריאה, כנ"ל באות ב', הנה זה אמור רק בבחי' "הכח" בלי שום הכר ממשי כלל וכלל. ומבחינה זו נאמר שכל הנשמות היו כלולים במלכות דא"ס המכונה נקודה האמצעית, כי נקודה זו כלולה ב"כח" מכל הכלים של הנשמות העתידים לצאת ב"פועל" מעולם הבריאה ולמטה. וענין הצמצום א' לא נעשה רק בנקודה האמצעית הזו, והיינו רק בדיוק באותו הבחינה והשיעור שהיא נחשבת לבחינת "כח" לנשמות העתידים, ולא כלום בעצמותה. ותדע כי כל הכלים של הספירות והעולמות עד לעולם הבריאה המשתלשלים ויוצאים מנקודה זו או בסבת הזווג דהכאה שלה הנק' או"ח המה ג"כ בבחינת כח לבד בלי שום מהות של הנשמות, אלא שהשינוים הללו עתידים לפעול אח"כ על הנשמות שמהותם מתחיל לצאת מעולם הבריאה ולמטה כי שם עדיין לא יצאו ממהות המאציל ית'.

11) From the above statement, we can conclude that all these worlds, Partzufim and the processes taking place in them (ascents, descents, restrictions etc.), are all man's inner vessels of reception, the properties of his soul.

That is to say, everything about which one reads in Kabbalah transpires inside of man's soul, and has two aspects: what happens in thought and what happens in action. It is similar to a situation in which a man builds a house: the end of his action is already integrated into his original plan.

The image of a house, the very notion "house" in man's thoughts, is different from the real house, because the structure existing only as a plan is made of the material of his ideas. As the process of build-

ing begins, the plan acquires other qualities, different properties that gradually materialize, and turn into a structure made of wood and stone, etc.

The thought materializes more and more until it comes to its final form, expressed in the materialized idea – a house. Also with regard to the souls, one should differentiate between the two parts: the plan and the action. The state of souls in the world of Infinity, i.e., when they were united with the Creator, before all restrictions, one with the Thought of Creation, is called "the souls in the Thought of Creation".

In the Thought of Creation, these souls are in the Creator without any distinction between them. This state is called Ein Sof – the world of Infinity. A similar state continues in the worlds of Adam Kadmon and Atzilut. The state, wherein souls receive, and are separated from the Creator, is called "the souls in the act of creation". This separation takes place on the level of the world of Beria.

The world of *Beria* (the word *"Beria"* derives from the same root as the word "bar" which means "out of", "except for") is the first one below the world of *Atzilut*, under the *Parsa*. Starting from the world of *Beria*, there is a transition of the souls into the state of "action".

The world of *Beria* is the first world, where the souls, as it were, fall out of the Creator's plan and become more materialized, "independently" existing. All the thoughts and desires in our world and in the spiritual ones descend to us from above. What one should do with these thoughts and desires in our world and in the spiritual ones is the subject of our studies.

Nothing that is inside or outside you is created by you. You react to any outside irritation according to your animal nature. Any reaction of this kind can be calculated in advance and your actions can be predicted in any given situation. So where is even the slightest freedom of choice or freedom of will here? Freedom of will is only in the effort to understand how the Creator would act in my place and react similarly.

Somehow or other, the entire world obeys the Creator's will; not even an atom can move against it. The difference lies in the fact that a Kabbalist consciously tries to correlate his actions with those of the Creator. With all his desires, he wants to follow the stream that the Creator set in motion for the entire Universe. Thus, he enters the most comfortable state of absolute "relaxation" (freedom and eternal peace).

Time stops, everything disappears except for the sensation of infinity, because there are no disturbances, no contradiction between you, the entire Universe and the Creator. It is said that every soul is included in *Malchut* of the world of Infinity, called "the central point", for this point is the Thought, and all the vessels come out of it, all the properties of the soul in action. This action begins in the world of *Beria* and continues into the worlds of *Yetzira* and *Assiya*.

Everything found in the worlds of Infinity, *Adam Kadmon* and *Atzilut*, still belongs to the Creator's Thought. We know it from the emanation of the four phases of Direct Light. The light coming out of the Creator is called "*Behina Shoresh*". Then the light completes the creation of the *Kli*, but it has no independent sensations. This phase is called "*Behina Aleph*".

In phase *Shoresh,* the light came out of the Creator; in the phase, *Aleph,* the *Kli* came out of the Creator. Both of these phases are still under the Creator's complete power, totally in His Thought; they are not yet separated from Him. The world of *Adam Kadmon* corresponds to phase *Shoresh*; the world of *Atzilut* corresponds to phase *Aleph* (*Galgalta* is *Shoresh le Ohrot*, *AB* is *Shoresh le Kelim*).

> *Tzimtzum Aleph (the First Restriction) was performed on that central point, i.e., on its property, to the extent that it is a Thought as regards the future souls. Regarding the Creator, there is no restriction in this point, only concerning the souls coming out of this central point.*

You must know that all these vessels, Sefirot, and worlds down to the world of Beria, which descend from this central point in consequence of the Zivug de Haka'a, are called "Ohr Hozer" (the Reflected Light). They are all considered as "The Thought of Creation", without being distinguished as independent souls. However, these transformations are already included in the plan, then realized in action, in the process of the souls' descent from the world of Beria. Before the world of Beria, they are still inseparably connected to the Creator's properties.

The introductions to the Kabbalistic books are very complicated; their purpose is to dispose the man who studies Kabbalah correctly, to channel his inner efforts in the right direction. If one deviates from this course, he is unable to understand a Kabbalistic book.

Man's task is to realize what happens to him, and how the Creator works with him from above, so that he will completely agree with the Creator's actions. The righteous person is the one who justifies the Creator's actions. When man gives completely and enjoys, he lets in the Upper Light through himself, which then returns to its Source; it is the Reflected Light (*Ohr Hozer),* which comes from above as Direct Light (*Ohr Yashar*) and is reflected, completely filling the entire vessel. *Ohr Yashar* dresses onto *Ohr Hozer* and man becomes a single whole with the Creator.

Man approaches the Universe in essentially two ways: (i) called "*Da'at Ba'alabaitim*" – petty owners' opinion, i.e., the opinion of egoistic masses. (ii) – "*Da'at Torah*". The word "Torah" derives from the word light (*Ohr*, *Ohra'a* - the way to the Creator). These two approaches are absolutely contrary to each other.

The problem is that while we are still in the bounds of our world and have not yet acquired the spiritual properties, we cannot understand that those two approaches to the Universe are opposite to each other. It happens because as man acquires the spiritual properties, time and space merge into one point for him and all movement stops.

This is when he begins to see everything as absolutely static, nothing happens around him, but everything takes place inside him. According to his inner spiritual state, his spiritual qualities, and properties, man begins to see a totally different world around him.

Every time these qualities are transformed in him, he sees a completely different picture. Then he discovers that the entire picture around him is in fact absolutely static, and it changes only inside him, according to the transformation of his properties, the organs of receiving "external" information (external – illusory, in fact only man is changing).

In fact, there is static, amorphous, homogeneous spiritual light around us, which is called "The Creator". Similarly, with our five senses, we also have five spiritual ones: spiritual eyes (sight), ears (hearing), nose (smell), mouth (taste), and hands (touch). Depending on their qualities, carrying capacity and sensitivity, we will constantly receive different impressions from this homogeneous spiritual light. The most primitive impression is the one we receive today.

The homogeneous spiritual light is perceived in our senses; it forms a cumulative picture of the Universe in our consciousness, which we call "our world", "this world". If our senses change a little bit, i.e., become less opposite to this light, come closer to it in their properties and receive altruistic properties, then they will begin to perceive it more correctly, more as it actually is.

Such complex sensations of oneself through one's own five senses will give him a picture, which is called the world of *Assiya*. The world of *Assiya* is no more than the measure of sensation of one's correction or difference from the light, from the Creator. Therefore, it is said that all worlds are inside man.

If we develop our senses even more, by changing our egoism into spiritual altruism, we will receive an even more correct picture of the light, called the world of *Yetzira* and so on. On the highest level, when we completely correct ourselves, we will perceive an undistorted picture

of the Upper Light, i.e., the homogeneous light will fill us, enter through our five senses, and then we will feel the Creator Himself in all His true properties, thoughts, and desires as regards us.

Man must reach this state of complete merging with the Creator while still being in our world. Man's attitude to everything around him, as well as his reactions, are dictated by the level he is on, i.e., everything is determined by his present, partially corrected and uncorrected properties.

You cannot change your attitude about what is going on, nor react differently to it until you change yourself. Then your inner, improved, new properties will naturally earn you a different and better attitude.

When man begins to study Kabbalah, it seems to him that he will be able to progress with the help of his reasoning mind, analyzing, researching, and making conclusions. One writes a summary, another is tape-recording the lessons - it is natural, because the mind is our tool of perception and analysis of the world. However, this is true only in the bounds of our world.

In fact, spiritual comprehension occurs differently. When man makes an effort, although his intentions are absolutely egoistical, he attracts upon himself an increased emanation of the Surrounding Light (*Ohr Makif*). This surrounding emanation is already directed at a certain person, and not at the masses.

A person who studies according to the Kabbalistic method, attracts to himself a personal emanation of the Surrounding Light. This light begins to push man forward to spirituality; it "pulls" him up. This is a totally different way: not with the help of one's mind; it actually deprives man of his earthly mind: little by little he is sent circumstances with which he is bound to struggle. The light forces him to act; it "throws" him from side to side, from one circumstance into another, to arouse new sensations in him, to prepare him to feel spirituality.

The emanation of the Surrounding Light intensifies and we begin to feel worse. Why? We feel that, there is something on the outside, stronger, and better, that cannot enter us. Thus, we experience periods of depression. In fact, this means that the actual reason for our depressions is that we receive from above a more powerful emanation.

Man can in no way predict the next level in his spiritual development by his own mind. A possibility to somehow consciously control one's spiritual states (actually, they are not spiritual yet) disappears. Indeed, it is done to bring man to part with his earthly mind, to let him acquire a mind of a different sort: faith above reason. It is called "enter *Ibur*" (enter into the state of an embryo) inside a higher spiritual *Partzuf*.

It can only be done when man completely shuts off his intellectual, analytical properties belonging to this world. He totally surrenders to the higher force and wants to be completely included in it. The masses shun this approach. In Kabbalah, when man progresses by faith above reason, he first controls what is going on with him and then consciously switches off his mind.

The masses exist in faith below reason. The Zohar calls them *"Domem de Kedusha"*. *"Domem"* means 'still', 'lifeless', "*Kedusha*" means 'holy', i.e., "the holy still level". What does this mean? There are five levels in the Universe:

-still
-vegetative
-animal
-human
-and one more, the highest level - **Divine**.

These are the five levels of nature. In the spiritual world, according to this division, there are also five levels of development of man's inner properties.

What is the meaning of the lowest "spiritually still" level? One is in the same static, "motionless" state, one similar to the 'still life' in nature,

perhaps even a stone. This is because you were created so, and were told how everything should be done.

One makes everything on a "still" level, without an attitude of one's own, without a personal spiritual intention, one just carries out certain spiritual actions that correspond to the spiritual laws, but performs them "mechanically", without involving one's personal "self".

In the spiritual world, interaction between the human soul and the Creator takes place. The general interaction between man and the Creator is divided into 620 different actions, called commandments, 620 laws, spiritual actions that man carries out when he passes all levels, beginning from our world and up to the level of completely merging with the Creator.

There are 620 levels separating us from the Creator, each of which is overcome by the fulfillment of a certain spiritual action, which is called a commandment (a law or condition).

This spiritual action is fulfilled only by man's intention, or rather by changing his intention from "for himself" to "for the sake of the Creator". The size of the altruistic intention with which man performs the action is determined by the spiritual level he has reached.

If we carry out all 620 spiritual actions, in only mechanical way, without correcting the intention, as do the masses, we attract a Surrounding Light that maintains these masses in the way that it preserves 'still nature' in a certain form. This light inspires them to continue to do what they were taught, but does not move them forward, does not turn them from the spiritually 'still nature' into the 'vegetative' one.

To pass from the spiritually 'still nature' into the spiritually 'vegetative', one must have the special method that we study here. The moment man passes this threshold and becomes spiritually 'vegetative'; he has already entered the spiritual world. Then later, when he first develops his vegetative nature, that is, if he performs certain spiritual actions, constantly corrects his intentions, and thus carries out, perhaps, 100 precepts, this refers to the vegetative spiritual layer. Next, if he performs 100-

150 precepts, this refers to the animal spiritual layer. After performing 200-300 precepts, this refers to the human spiritual layer. The remaining precepts belong to the Divine layer, *Keter*. I offer this idea as an illustration, not as a specific example.

All spiritual levels, from zero to 620, are based on the principle that man changes himself internally, constantly improving, becoming more and more similar to the Creator, until there is no difference between them.

However, on our present lowest level, we can observe the commandments only mechanically. Mechanical action will never let us pass from the 'spiritually still' level to the 'vegetative' one. Only with the help of Kabbalah, one can break through it. This method attracts onto us the special Surrounding Light and pulls us out of this world, transforming "a stone" into "a plant".

Man is born as any other animal in this world, and there is nothing spiritual in him. The only thing you can say about man, with all the "intricacies" one can acquire from all kinds of oriental teachings, is that all this belongs to the inner "mental" (let us just put it this way) level of an animal called "man of our world". These various 'wisdoms' speak about forces that accompany our physical body.

Auras, Chakras etc. all exist, but they are biological, bio-energy structures of the human body. Animals possess them too; as a rule, they are even more sensitive to bio- and psycho- fields than man is. Anyone can develop these abilities.

All this refers to the physical body, but science has not pursued this research. Nowadays it has started developing more, and many things are not clear yet, but in principle, all this is subject to tests and research on an absolutely scientific basis, involving no spiritual corrections of man himself. Of course, man morally influences these fields, but still remains an egoist, or rather an egoistic altruist (gives for his own sake).

Thus, man is born with all these mental dispositions, which he can develop. There is only one more peculiarity: apart from egoistic desires, man can be given only one more desire, which is non-existent in our world. This is a desire to give, which is a spiritual desire. It is called "*Nekuda she baLev*" (a point in the heart).

Later we will examine how it is inserted into a human heart. In fact, it is inserted into man's egoistic "self", i.e., our entire organism is built on our egoistic "self". All of a sudden, a point, an embryo of the spiritual, altruistic "self", enters egoism. In principle, this point has nothing to do with man, because he is a totally egoistic creature.

Biologically, man is very similar to animals. He differs from them only by this "black point". Why is it called "black"? Is it not spiritual? It is because it is not yet filled with the light. With the help of Kabbalah, when the individual Surrounding Light begins to shine, it illuminates this "black point", and thus it begins to feel tension, disparity between itself and the light.

Continuing to study, man gradually begins to develop this point; it expands, until ten *Sefirot* are formed in it. As soon as there are the first ten *Sefirot* in the "black point", they are included in the structure of the higher spiritual *Partzuf*; this is then called "*Ibur*" (conception). This point is an embryo of the soul. The first 10 *Sefirot* acquired by man are called the soul, the vessel of the soul. The light that fills them is called "the light of the soul".

Man should develop this point up to a degree where it will enable him to turn all his egoistic properties into altruistic ones. A "black point" begins "to swell" as man adds egoism to it and turns it into altruism. This point is *Sefira Keter*. Out of it, with the help of additional egoism, 10 *Sefirot* begin to develop. The more egoism man adds to it, the bigger spiritual *Kli*, called "soul", he receives.

However, if this does not happen, then as man was born an animal, so he will die. On the other hand, if he has developed his spiritual

Kli even a little bit, albeit he has not reached the spiritual world, and if he has been influenced by the spiritual light, it remains in him forever. Because this newly formed quality does not refer to the body, does not die with it, it refers to the "black point", which is spiritual, i.e., eternal. Therefore this work, this effort is not lost.

How can one make at least 10 of the smallest *Sefirot* out of this point? Let us assume that we take one gram of our egoism and provide it with a screen. Egoism plus the screen combined with this point gives us the smallest spiritual *Kli*. There is no need for a screen as far as the "black point" is concerned, because man receives it from above.

Now let us come back to the question of free will. In the Baal Ha-Sulam's book, "*Pri Hacham. Igrot*", it is written, "As I have already said on behalf of the Baal Shem Tov, before one performs any spiritual action (a commandment is meant), there is no need to think about the Creator's personal Providence, but on the contrary, man must say: 'If I don't help myself, then who will?'"

However, after he completes this action with the absolute confidence that everything depends only on him and the Creator does not exist at all, he has to collect his thoughts and believe that he has performed this spiritual action not by his own efforts, but only thanks to the Creator's presence, because such was His initial intention.

One should also act similarly in everyday, regular proceedings, because the spiritual and the earthly are alike. So before man leaves home to earn what he has to earn during the day, he must completely switch off the thought of the Creator's personal Providence saying: "If I don't help myself, then who will?", and do exactly what the rest of the people who earn their living do in the world.

But in the evening, when he comes back home with what he has earned, he should by no means think he has earned it by his own efforts, but believe that if he had not left home at all, he would have got the

same. Since it was planned by the Creator in advance how much he had to earn during that day, in the evening he had to receive it anyway.

In spite of the fact that in our mind, these two approaches to the same action contradict each other, and neither our mind nor our heart perceives them, man must believe it anyway. It seems contradictory to us, because our properties are contrary to the Creator's, and have not entered the spiritual space yet, where all opposites unite in a single whole and all contradictions disappear, "drown" in the Unity.

There is the Divine Providence called *HaVaYaH* - which means that the Creator controls everything and man can in no way take part in this control, and that all his thoughts, desires, actions, etc., are given to him from outside. Then there is the Divine Providence called "*Elokim*" with *Gematria* (numerical value of Hebrew letters and words) equal to "*Teva*" (nature). This is Providence through nature, when man, regardless of the Creator's absolute control, acts according to his nature.

If man tries to combine these two kinds of Providence inside him (although they do not match in his mind, nor in his heart, he actually goes above his mind), these attempts finally lead to their union, and he sees there is no contradiction. However, until we reach such unity, we will ask the same question all the time: who has done this - the Creator or I? Moreover, there is no getting away from these questions until we come to the level where *HaVaYaH* – *Elokim* concur; then we may understand.

We speak here about man's attitude to action. Before acting, man consciously decides to be under the control of *Elokim*; it gives him an opportunity to analyze his actions and his attitude toward them. Thus, he juxtaposes these two systems and brings his "self" to the likeness with the Creator, constantly remembering their existence.

If man forgets or does not know about the existence of the two systems, he is influenced only by nature (*Elokim*), not by the Creator's personal Providence (*HaVaYaH*). Without juxtaposing these two systems, accepting only one of them (either He controls everything or I do), it

turns out that either the Creator or man does not exist. Man's advancement to the Creator is only possible when he can forcefully combine these two providential systems in himself before each action.

יב) ואמשול לך מהויות דעולם הזה, למשל האדם המתכסה ומעלים את עצמו במיני כיסוים ולבושים שלא יראנו חברו ולא ירגישו, הכי יעלה על הדעת שהוא עצמו יש לו איזה התפעלות משהו של העלמה וכדומה מחמת ריבוי הכסוים שמתכסה, כן למשל הע"ס שאנו קוראים בשמות כתר חכמה בינה חסד גבורה ת"ת נצח הוד יסוד מלכות, הם רק עשר כסוים שא"ס מתכסה ומתעלם בהם, אשר הנשמות העתידים לקבל ממנו יהיו מחויבים לקבל באותם השיעורים והע"ס מודדים להם, ונמצאים המקבלים מתפעלים על ידי המספר הזה שבע"ס, ולא כלל אורו ית' שהוא אחד יחיד בלי שינוי, משא"כ המקבלים נחלקים לעשר מדרגות ממש לפי תכונת השמות הללו. ולא עוד אלא אפילו אלו בחינות הכיסוים שאמרנו אינם בערך האמור רק מעולם הבריאה ולמטה, כי רק שם כבר נמצאות הנשמות המקבלות מהעשר ספירות ההם, משא"כ בעולמות א"ק ואצילות עוד אין שום מציאות אפילו להנשמות כי שם הם רק בבחינת הכח. ולפיכך ענין העשר כיסוים האמורים בע"ס הם שולטים רק בג' עולמות התחתונים הנק' בריאה יצירה עשיה. אמנם גם בהעולמות ב"ע נבחנים העשר ספירות לאלקיות עד סוף עשיה, ממש כמו בא"ק ואב"ע וכמו מטרם הצמצום, רק ההפרש הוא בהכלים של הע"ס, אשר בא"ק ואצילות אין להם עוד אפילו בחינת גילוי של שליטה, להיותם שם רק בבחי' "כח" כנ"ל, ורק בב"ע מתחילים הכלים של הע"ס לגלות כח ההעלמה והכיסוי שבהם. אמנם באור שבע"ס אין שום שינוי של משהו מחמת הכסוים הללו כנ"ל במשל וז"ס אני הו"ה לא שניתי וכו'.

> *12) I will give you an example from our world. Let us assume that a man is hiding from strangers, so that no one can see or feel him, but he is not able to hide from himself. It is likewise with the 10 Sefirot that we call Keter, Hochma, Bina, Hesed, Gevura, Tifferet, Netzah, Hod, Yesod, and Malchut. They are just 10 curtains behind which the world of Infinity is concealed. The souls will have to receive whatever light the 10 Sefirot transfer to them from the Infinity in the future.*

Note well, there are Infinity, the 10 hidden screens and the Souls.

If a soul is behind all 10 "covers", it does not feel the world of Infinity at all. As the soul "takes off" these "covers", it approaches the world of Infinity and begins to feel it more and more.

The measures of sensation of the world of Infinity are called the worlds: *Adam Kadmon, Atzilut, Beria, Yetzira, Assiya,* or levels of the spiri-

tual ladder, 620 levels, 125 levels, 10 levels, *Sefirot.*It does not matter how one calls them; the path and the distance are the same.

Souls acquire the properties of the light depending on how much of it and from which level of the 10 *Sefirot* they receive, behind whatever "cover" they happen to be. The light inside the 10 *Sefirot* is absolutely homogeneous and static on all levels of all the worlds, whereas the receiving souls are divided into 10 levels, corresponding to the properties of the names of these levels.

This means that the Creator is indivisible and unchanging in Infinity. Being on one of the levels, the soul receives through the screens-concealments of the Creator and, naturally, it already receives the distorted light.

Each of these names - *Keter, Hochma, Bina, Hesed, Gevura, Tifferet, Netzah, Hod, Yesod* and *Malchut* - means a certain property, concealing and at the same time revealing. On the one hand, each name speaks of how much it conceals the Creator, on the other hand, it speaks of how much I reveal the Creator if I ascend to that level. These are two contrary directions - the measure of concealment and the measure of revelation.

All of these concealing screens about which we now speak act only in the world of Beria and below, for the souls receiving this light are only in these three worlds Beria, Yetzira and Assiya.

What does this mean? The souls can even be higher than the worlds of *Beria, Yetzira,* and *Assiya,* but only as they ascend with these worlds. In other words, the souls are always in these three worlds. The notion "ascent of the worlds" means that, if man leaves this world, he can be in the world of *Assiya*, then in the world of *Yetzira*, then in the world of *Beria*, but he cannot ascend above the world of *Beria*. If he ascends, he does it only inside these worlds. Through his efforts, he makes these worlds ascend with him. These worlds are his cover. With these worlds he ascends to *Atzilut*, and then to the world of Infinity.

In the worlds Adam Kadmon and Atzilut, the souls exist only in Thought, being inseparable from the Creator. Hence, these 10 "covers" act only in the 10 Sefirot in the worlds Beria, Yetzira, and Assiya. Nevertheless, even in these worlds the 10 "covers" are considered absolutely divine, down to the very end of the world of Assiya.

There is no distinction between the Sefirot and the Creator, exactly as before all restrictions. The difference is only in the Kelim that the 10 Sefirot consist of, since in the worlds Adam Kadmon and Atzilut, the power of the 10 Sefirot has not yet manifested sufficiently, for these 10 Sefirot are only in a Thought. Their Kelim begin to express their concealing power only in the worlds of Beria, Yetzira, and Assiya.

However, due to "the covers", the light in these 10 *Sefirot* remains unchanged, as stated: "I never change, - the Creator says about Himself, - I am omnipresent and "change" only in man's eyes, depending only on his ability to feel Me and the degree of correctionof his properties, his eyes".

יג) ואין לשאול, כיון שבא"ק ואצילות אין עוד שם שום גילוי למהות הנשמות המקבלים, א"כ מה משמשים הכלים ההם הנק' ע"ס ולמי המה מעלימים ומכסים בשיעוריהם הללו. ויש בזה ב' תשובות: הא', שכן דרך ההשתלשלות כמו שתמצא בפנים הספר. והב' הוא כי גם הנשמות עתידים לקבל מהע"ס ההם שבא"ק ואצילות, דהיינו בדרך עליות הג' העולמות ב"ע אליהם, כמ"ש להלן באות קסג, ולפיכך יש להבחין גם בא"ק ואצילות אלו השינוים שבע"ס, כפי מה שהם עתידים להאיר להנשמות בשעה שהם יעלו שמה עם העולמות ב"ע, כי אז יקבלו לפי המדרגה שבע"ס ההם.

13) Questions may arise: if there is no manifestation of the souls receiving the light in the worlds Adam Kadmon and Atzilut, then why are the 10 Sefirot there, the 10 Kelim? What arethe worlds Adam Kadmon and Atzilut for, if there are no souls there? If these worlds do not conceal or hamper anything, then what is their role? Also, if they hamper the light by various measures, then who is it for? There are two answers:

a) All the worlds and the Sefirot must develop this way.
b) In the future, souls must receive from the 10 Sefirot in the worlds

Adam Kadmon and Atzilut, due to the ascent of the worlds Beria, Yetzira and Assiya to Atzilut, and then to Adam Kadmon. Hence, there must be steps, places prepared in advance in these worlds, so that the worlds Beria, Yetzira, and Assiya could ascend there, enter them, and receive a greater revelation of the Creator.

Otherwise, a soul cannot ascend; it can do so only with the worlds of *Beria*, *Yetzira*, and *Assiya*, because this is the way the souls will have to ascend there, and these worlds will shine upon the souls at the time. Then each of them will receive its level out of these 10 *Sefirot*.

יד) הרי נתבאר היטב, שענין העולמות ובחינת החידוש והשינוים ומספר מדרגות וכדומה, כל זה לא נאמר אלא בבחינת הכלים המשפיעים להנשמות ומעלימים ומודדים להם שיכלו לקבל מאור א"ס ב"ה שבהם בדרך המדרגה, והם אינם עושים שום התפעלות של משהו באור א"ס ב"ה עצמו, כי אין כיסוים פועלים על המתכסה רק על השני הרוצה להרגיש אותו ולקבל ממנו כנ"ל במשל.

14) Thus, we see that Kabbalah speaks about all the worlds and levels, about everything but the Creator. It refers to the Kelim, the vessels that measure off the states of concealments for the souls, so that afterwards they will be able to receive the light from the world of Infinity according to their levels. All these concealing curtains affect only those who are supposed to receive the light and not the One, who like the Source, hides behind them, i.e., they do not influence the Creator.

The worlds are levels like lifeless filters in our world; they hamper the light, but contrary to the live souls, they cannot consciously take part in the process of communication with the Creator. The *Sefira* (screen, world) by itself is a lifeless device for concealing the spiritual light from the souls. What kind of a device is that? We have already spoken about it - this device inside us is our egoism.

טו) ובדרך כלל, יש להבחין בהספירות ובפרצופין, בכל מקום שהם, את ג' בחינות הללו: עצמותו ית', כלים ואורות. אשר בעצמותו ית' לית מחשבה תפיסא בו כלל, ובכלים יש תמיד ב' הבחנות הפכים זה לזה, שהם העלמה וגילוי, כי ענין הכלי מתחילתו הוא מעלים על עצמותו ית', באופן שאלו העשרה כלים שבע"ס הם עשר מדרגות של העלמות. אמנם אחר שהנשמות מקבלים להכלים הללו בכל התנאים שבהם הנה אז נעשים אלו ההעלמות לבחי'

של גילויים להשגות הנשמות. הרי שהכלים כוללים ב' הבחנות הפכיות זו לזו שהם אחת, כי מדת הגילוי שבכלי הוא ממש כפי מדת ההעלמה שבהכלי וכל שהכלי יותר עב, דהיינו שהוא יותר מעלים על עצמותו ית' הוא מגלה קומה יותר גדולה הרי שב' הפכים הללו הם אחת. וענין האורות שבהספירות פירושן, אותו שיעור קומה הראוי להתגלות להשגת הנשמות. כי מתוך שהכל נמשך מעצמותו ית' ועם זה אין השגה בו רק בתכונתם של הכלים כנ"ל, ע"כ יש בהכרח עשרה אורות בעשרה כלים הללו, דהיינו עשר מדרגות של גילוים אל המקבלים בתכונת אותם הכלים. באופן שאין להבדיל בין אורו ית' לעצמותו ית' רק בזה, אשר בעצמותו ית' לית השגה תפיסא ביה כלל זולת המגיע אלינו ממנו ית' דרך התלבשותו בהכלים של הע"ס, ומבחינה זו כל הבא בהשגה אנו מכנים בשם אורות.

15) Hence, we may divide these Sefirot and Partzufim into three parts: the Creator's Essence, the vessels, and the light. We have no way of understanding or feeling the Creator Himself, neither in our sensations, nor in our mind.

There are always two opposite properties in the vessels, "concealment" and "revelation", because the vessel first conceals the Creator, so that these 10 vessels, called the 10 Sefirot, represent the levels of concealment. However, after the souls are corrected, according to the spiritual conditions dictated by the 10 Sefirot, these levels of concealment turn into the levels of revelation, attainment of the Creator.

Thus, it turns out that the vessels consist of two properties contrary to one another, and the degree of revelation inside the vessel (man, the soul) is the same as the degree of concealment. The rougher the vessel (the soul), i.e., the more it conceals the Creator and the more egoistic it becomes in the process of correction, the more powerful the light that is revealed in it at the end of correction . Thus, these two opposite properties are in fact just a single one.

The light inside the Sefirot is a measure of the Creator's light received by the souls according to their corrected properties. Everything comes out of the Creator: both the vessels and the light that fills them. Therefore, there are always 10 lights inside the 10 vessels, i.e., 10 levels of revelation according to the properties of the vessels.

We cannot distinguish between the Creator and His light. Outside of the vessel, He is imperceptible, impossible to grasp. We can attain only what enters our Kelim, our corrected properties. We comprehend only what comes from Him, what dresses onto our vessels, i.e., our properties consisting of the 10 Sefirot. Hence, whatever we perceive in the Creator we call the light, although it is a subjective sensation inside the corrected properties of our souls.

The vessel feels that it exists independently, but this is an illusion. What can we understand about the Creator? We reveal our own corrected properties. According to what we call them, kindness, mercy, etc., we attribute these properties to the Creator. The purpose of creation, the degree of our unity with the Creator, lies in an absolute likeness to Him, in revealing all His greatness, eternity and perfection.

"THE PREAMBLE TO THE WISDOM OF KABBALAH"

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FOREWORD

The article "The Preamble to the Wisdom of Kabbalah" was written by the Baal HaSulam as one of the forewords to "The Book of Zohar". Overall, the Baal HaSulam wrote three forewords to the book of the Zohar: **"The Foreword to the Book of Zohar"**, **"Preface to the Book of Zohar"** and **"The Preamble to the Wisdom of Kabbalah".**

For an understanding of "The Book of Zohar", we should know the entire structure of creation; how all the worlds are built, the laws of their functioning, how they influence the souls, and vice versa, how the souls affect the worlds, how the Creator governs the entire Universe, and how created beings influence His Providence.

The purpose of studying Kabbalah is to feel the spiritual worlds and the scope of the Universe in their full measure; to experience sensations beyond the power of birth and death; to transcend time; to reach in one of the incarnations a state such that man can live in all the worlds at the same time, completely merged with the Supreme force; to fully comprehend the Creator, - i.e., to attain the purpose of man's existence in this world; and all while still living in this world.

Kabbalah studies provide man with the answers to all of his questions. He studies all cause-and-effect connections in this world; he studies the Upper world from which everything descends to ours. The revelation of the Upper worlds happens constantly, gradually, and inside of man. Man creates within himself additional senses, more sensitive than his regular ones, which allow him to feel the additional forces of the Universe, the part of it that is concealed from the common person.

Kabbalah is called a secret wisdom, because only he who comprehends, who feels the real picture of the Universe, it is only for him that this science becomes obvious. Because it educates man quite differently, Kabbalah has always been distinguished from common religion. It develops in him a sense of criticism, analysis, clear intuitive and conscious

research of himself and of his surroundings. Without these qualities, man can research neither this world, nor the Upper one.

One can see how far apart Kabbalah stands from common religion by the fact that the greatest experts on religious laws and commandments in our world – many Rabbis and leaders of the religious masses, neither study nor know about Kabbalah. This ignorance in no way prevents them from physically observing the commandments or leading a religious life. It relates to the fact that Kabbalah speaks not about performing something in action, but about the way to create the right intention "for the sake of the Creator", which has nothing to do with common religion.

Kabbalistic education is entirely individual and completely contradicts the education of the masses. A Kabbalist must be given the freedom of self-knowledge, the tools, the means with the help of which he can constantly develop. In no way should his inner development be limited. If man is given all kinds of instructions, he ceases to be free, for someone else's model is imposed on his "self". The Torah says "The knowledge (opinion) of the Torah is contrary to the knowledge (opinion) of the egoistic masses". Hence, Kabbalists represent an entirely separate and autonomous group, though they were formally associated with the religious community.

During recent years, the general attitude toward Kabbalists has drastically changed. If during the previous centuries their books were burned and they were persecuted by the religious masses, today the situation is different, and the religious world treats genuine Kabbalists with much more tolerance. There are spiritual reasons for that, since all that happens in our world is a consequence of the spiritual phenomena in the Upper worlds.

We are at the end of the period of human development, on the eve of the whole of humanity's entering the spiritual world. There have never been so great a number of people taking an interest in Kabbalah. Today, Kabbalah studies are considered honorable and prestigious. All this shows that great changes have been sent from above.

Just 200 years ago, during the period of the so-called Enlightenment (*Haskala*), there was a retreat from traditional religion. It was sent from above so that the same souls might later return to the Torah by themselves; not only to its general open part, but also to Kabbalah.

Each generation consists of souls from previous generations dressed in new bodies. These souls descend into our world, accumulating experience with each reincarnation. In addition, with time external spiritual conditions also change.

400 years ago, a great Kabbalist known as the Ari founded the modern Kabbalah. His writings are destined for the souls that began to descend to this world from his time onward. Since that period, a qualitative change in the souls descending to our world began. There appears an obvious striving for spirituality among them. Hence, the ban on Kabbalah studies was rescinded. In the Ari's book "The Foreword to "The Gates of the Ascent", he says that, from his time on, Kabbalah may be studied by anyone who has that desire.

Today, a mass dissemination of Kabbalah should begin all over the world. The world has come to the moment when all spiritual roots have already descended from above; everything described in the Torah has already happened in our world. There have already been exiles, destructions. The only thing that has not yet happened is the attainment of spirituality by the souls, the elevation of this world to the level of the spiritual one and merging of these two worlds. This process began in the twenties of the 20th century, and now it is gathering momentum like a snow-ball.

By using the internet **(http://www.kabbalah.info)**, we can see how the interest in Kabbalah is rapidly growing among those who until recently had nothing to do with it. People already understand that Kabbalah is not a teaching about some astrological-spiritual force. They begin clearly to realize that Kabbalah provides an understanding of the entire Universe. What are the forces governing the world? They realize that only this knowledge will save humankind from imminent disaster.

People who cannot find satisfaction on this world's level come to Kabbalah, hoping to receive answers to their most vital questions. In the future, millions of people will study Kabbalah. Those who are studying today will teach it to the succeeding generations.

In the process of man's life, his intentions go through constant changes.They move from the animal-like desires to settle comfortably in this world, to benefit from everything, to the aspiration for knowledge, and then to spiritual elevation.

We are built that way. Gradually, by studying Kabbalah, man changes his desires of this world to the higher, spiritual ones, to discover the spiritual world and enter it.

Subsequently, man's properties become altruistic. An egoistic vessel is very small and cannot include every pleasure prepared for us by the Creator. Therefore, by changing egoistic properties into altruistic ones, we infinitely expand the capacity of our vessel to receive all the spiritual information into it, to achieve a state of eternity and perfection.

There is a mistaken opinion that the person who has comprehended the spiritual, especially who has already reached a certain spiritual level, should appear as if he soars in the sky, and is "not of this world", as if there are no negative qualities in him.

Man ascends to the spiritual world internally to the extent of his "descent", to the degree that he senses and understands his own egoism. Man ascends as his natural egoism is progressively revealed to him . By correcting it to a certain extent, man rises to a higher spiritual level, which corresponds to the measure of his correction.

The higher a person becomes, he will possess increasingly greater egoistic properties. However, they receive correction. My Rabbi was a great Kabbalist. At the same time, he was able to be irritated or feel joy much more than any common human being.

Egoism is the stuff we are made of. It was the only thing created by the Creator, and the entire Universe is made only of this egoistic mate-

rial. We cannot correct egoism itself; we can only modify the way we use it. By being corrected, man does not cut off his egoistic *Kli* from himself. He changes the intention for which he applies it.

A *Kli* with an altruistic intention is called spiritual. This *Kli* is a vessel of receiving pleasure and knowledge that changes, undergoes correction, and grows in size during the process of spiritual development.

A Kabbalist will not be recognized by his external appearances. All of them are energetic, purposeful people who neither give up this world, nor hide (except for special cases, when it is the Creator's direct command). Many temptations lie in wait for a Kabbalist as he advances spiritually; many unforeseen troubles suddenly come his way. It is only upon reaching a higher level that he sees why he had been given all of his hardships. Nothing is done in vain; everything is given only for further spiritual advancement; whatever is sent to man on a certain level must be accepted by faith above reason. Note this well.

A person who is ready to give up everything, who needs nothing, cannot move forward. While studying Kabbalah, man becomes more egoistic; all of his negative qualities become exposed. He seems rotten in his own eyes. This continues until he cannot bear his own properties anymore. Next, he is finally forced to cry out to the Creator for help. At this moment, he begs the Creator to rid him of his egoism and to replace it with altruism, for he clearly sees how much he loses because of his egoistic qualities.

On the other hand, the one who does not feel it cannot see these negative qualities in himself. He cannot even believe that man is even able to come to making such requests. Hence, there is no urging or coercion in Kabbalah, only the method leading a disciple to the realization of his negative egoistic qualities by way of feeling how contrary he is to eternity and perfection.

Only Kabbalah can lead man to transform his properties that they may come into agreement with the higher spiritual ones. There are two

parts to the Torah: the obvious, open part and the secret concealed one. The open part speaks about mechanically observing the commandments. It is called open because it is quite obvious how man fulfils it. This part of the Torah is studied and carried out by the masses.

Therefore, a restriction is imposed on this part, "nothing to add and nothing to reduce".

For example, one must not add on more *Tzitzit* (frills on a ritual prayer shawl) to one's clothes, or put one more *Mezuzah* (a box containing an excerpt from the Holy Scriptures secured on the door-post of a Jewish home), or check the fitness of food with microscope, where one is instructed to check it with his naked eye and so on. Quite often, those who do not understand the essence of the Torah and its purpose in this world, concentrate more on mechanical performance.

The second part of the Torah, the secret one, speaks about man's intention (*Kavana*) in all his actions. Only this focused intention can change man's action into its opposite, without suppression, by using his natural egoism. Since man's intention is concealed from those around him, the part of the Torah that teaches the right intention is called the secret part, or Kabbalah. It instructs one how to receive everything prepared for him by the Creator.

This part of the Torah encourages a constant increase of intention, so that the bigger it is, the more man attains the spiritual world.

He feels the spiritual world to the extent of his intention, starting from the lowest level of the universe up to the complete intention on his entire true egoism – the highest level of the universe, a complete merging with the Creator.

During the past 6000 years, various types of souls have descended to our world, from the purest in the first generations of the world, to the most corrupt ones of our time. For the correction of the first souls, even the Torah was not necessary. The very fact of their existence, their animal suffering already meant their correction. The process of accumu-

lating suffering during the soul's existence in a body of our world leads to the spiritual need (concealed from the soul) to enter the Upper world while still living in this one.

However, the first souls did not accumulate enough sufferings to feel the necessity to give up their own egoism. Their primitive, animal way of thinking (insufficient *Aviut*) could not generate in them the necessity of the spiritual elevation, did not push them towards the Creator.

All the private emotional experiences, sufferings and knowledge of the descending souls are accumulated in a common spiritual vessel, a general soul called "*Adam*". After two thousand years of accumulating this common experience, humankind felt the necessity for a mechanical, unconscious fulfillment of the commandments, while the rules of the spiritual world, which have no bearing on our world, are in no any way related to it.

Consequently, to those who do not know their true spiritual origin, they seem so odd. At this period, the Torah was given to humankind, although only to a small group of people. In the next and the last two thousand-year period, a conscious desire for the spiritual and the necessity for self-correction begins to manifest. It becomes especially strong at the time of the great Kabbalist Ari and continues right up to our generation.

The ultimate state of the entire universe is the Final Correction (*Gmar Tikkun*), where the lowest point of creation achieves the same state as the highest. The Creator at one stroke created this state. We are all in it already. Then why are we given the instruction for its attainment? It concerns the fact that we cannot feel our true state with our present egoistic desires.

According to Kabbalah, if we do not evolve or correct our senses according to the instruction ("the Torah" derives from the word *Ohra'a*, instruction), we will be urged, compelled by force and suffering. The instruction is given for shortening the suffering period by increasing the

speed of this rite of passage, making suffering different in character and substituting suffering of hatred for suffering of love.

Why does the Creator need our suffering? He could have made the process of our spiritual growth painless. Of course, He could have. However, He wanted us to bear some kind of grievance against Him so that we might turn to Him for help, come into contact with Him, feel the necessity for Him. This connection with Him is the true purpose of the creation, while the correction is only a means to this end.

The arising of the need for the Creator's help, with regard to connection with Him, is possible only when we feel a real hunger for spiritual delight. The sensation of the lack of perfection must precede the feeling of perfection. Everything in the creation is comprehended only from its opposite state. First, a desire is created; only then can one sense pleasure from its fulfillment by the thing desired. We cannot feel our final, perfect condition at this time without preceding sufferings from the absence of this perfection.

We all feel our present condition as imperfect due to the absence of corresponding corrected *Kelim* (desires). If we begin to correct them, then by each corrected *Kli* we will begin feeling part of a true perfect state. Moreover, once we correct all of our *Kelim*, we will feel complete perfection. In order to complete our correction, we must create in ourselves the possibility of feeling every nuance of perfection.

This comprehensive process takes 6000 years, i.e., 6000 levels of correction which are called the period of the existence of this world, in other words, the period of feeling our imperfection. We all exist in biological bodies in which "a biological computer is installed. Ours is more sophisticated than that of animal organisms because ours serves a larger egoism. This computer is our mind. It is no more than a mechanical calculator thatallows us to choose the best, most comfortable state for any given moment.

This has nothing to do with spirituality. Spirituality begins when a "black point in the heart", which is planted into man from above, begins striving after the Upper world. It should be developed to the state of a full spiritual desire -"the *Partzuf*", in which later one receives spiritual information, spiritual sensations.

If there is no such point in a person, he may be a genius, but according to the spiritual criteria, he remains no more than a highly developed animal on the levels of the spiritual world.

We stated that Kabbalah deals with the most important question in man's life. We exist in an absolutely incomprehensible world, which we investigate with the help of our five senses. Whatever penetrates us from outside through these senses is processed in our mind, which synthesizes and presents us this information as a picture of the world. Therefore, what seems to us to be the surrounding reality is no more than our unimproved senses' interpretation of the outer light.

In fact, this is only a fragment of the universe. It means that what we perceive is a tiny part of what surrounds us. If we had different senses, we would perceive another fragment, i.e., we would sense this world differently. It would seem to us that the world around us has changed, while in fact all changes occur in us, in our perceptions, while the world wouldremain the same. This is because, outside of us, only the Creator's simple, Upper Light exists.

We sense how our organism reacts to outside influences. Everything depends on the sensitivity of our organs. If they were more sensitive, we would feel how atoms strike our bodies. We would comprehend, feel, perceive not the objects themselves, but their interaction; not their essence, but their outer form and material. Similarly, no device invented by us can register an action in itself; only the reaction to it.

Anything we might like to know about our world, in order to understand the meaning of our existence in it, depends on the framework of our comprehension, on the kind of questions we ask. Our nature,

our innate qualities, dictates to us the level of our intellectual curiosity. The Creator, having programmed our properties, somehow dictates to us from inside what to take interest in, what to research, what to comprehend, what to discover. Ultimately though, the Creator leads us to revealing Himself.

The various sciences that deal with humans reveal only matters about man himself. All that is outside of man remains inaccessible. Therefore, the question about the meaning of our life cannot be solved with the help of science because the sciences do not discover anything outside of us, only what is in connection with us, with our senses, with our devices, with our reactions and those of our devices that communicate with the outer world.

The most global human questions, birth, the meaning of life and death, can be solved only by comprehending what is outside of us; not by discovering and researching our reactions to the outer world, but by objective knowledge concerning the outer world. This is exactly what is inaccessible to scientific research. Only when man enters the spiritual world, does he receive the gift of comprehending objective reality; how and what truly exists outside of him.

There is a method with whose help one can receive complete information about the entire universe; i.e., what exists beyond the bounds of human sensations and feelings, what is happening outside of oneself. This method is called Kabbalah. The one who masters it is called a Kabbalist.

This is a very special, ancient method. It was created by people who, while living in our world, managed to sense the spiritual worlds and pass their sensations on to us. The Kabbalistic method that they used throughout the centuries was described with more and more meticulousness, taking into consideration the properties of the generation for which it was meant. It went this way until its arrival in the form we are able to study today. This is the result of five thousand years of spiritual development.

Each succeeding generation of Kabbalists, guided by previous experience, worked on developing a method of mastering the spiritual, outer world, suitable for their generation. The textbooks they used for studying Kabbalah 2-3 thousand years ago, or even 400-500 years ago, are of no good use to us. We can use them only in a very limited capacity. The last great Kabbalist who adapted Kabbalah for the use of our generation was Rabbi Yehuda Leib Alevi Ashlag (1885-1955). He wrote the commentary to The Book of the Zohar and to the books of the Ari. His 6-volume textbook, "The Study of the Ten Sefirot", is the principal work on Kabbalah and is the only practical instruction for us to master spirituality.

To help the beginners studying this fundamental work, Rabbi Y. Ashlag wrote "The Preamble to the Wisdom of Kabbalah", which is a concise summary of what is written in "The Study of the Ten Sefirot". It provides an understanding of the structure of the universe,slightly lifting the veil for the attainment of this goal and explains the role of our world in grasping the entire universe.

THREE MAIN CONCEPTS IN KABBALAH
ג' יסודות של חכמה

א) "רבי חנניא בן עקשיא אומר: רצה הקב"ה לזכות את ישראל, לפיכך הרבה להם תורה ומצות, שנאמר ה' חפץ למען צדקו יגדיל תורה ויאדיר" (מכות כ"ג ע"ב). ונודע שזכות הוא מלשון הזדככות. והוא ע"ד שאמרו ז"ל "לא נתנו מצות אלא לצרף בהן את ישראל" (ב"ר רפמ"ד). ויש להבין ענין הזכות הזה, שאנו משיגים ע"י תורה ומצות. וכן מהי העביות שבנו, שאנו צריכים לזכותה ע"י התורה ומצות.

וכבר דברנו מזה בספרי "פנים מסבירות" ו"תלמוד עשר הספירות". ונחזור כאן בקיצור, כי מחשבת הבריאה היתה כדי להנות לנבראים, כפי מתנת ידו הרחבה ית' וית'. ומכאן הוטבע בהנשמות רצון וחשק גדול לקבל את שפעו ית'. כי הרצון לקבל הוא הכלי על מדת התענוג שבהשפע.

כי לפי מדת גדלו ותוקפו של הרצון לקבל את השפע, כן הוא מדת התענוג והחמדה שבשפע. לא פחות ולא יותר. והם מקושרים זה בזה, עד שאין לחלק ביניהם. זולת בהיחס, שהתענוג מיוחס להשפע, והרצון הגדול לקבל את השפע מיוחס לנברא המקבל. ובהכרח ב' אלה נמשכים מהבורא ית'. ובאו בהכרח במחשבת הבריאה. אלא שיש לחלק בהם על דרך הנזכר, אשר השפע הוא מעצמותו ית', כלומר שהוא נמשך יש מיש, והרצון לקבל הכלול שם, הוא השורש של הנבראים, כלומר הוא השורש של חידוש, שפירושו יציאת יש מאין. כי בעצמותו ית' ודאי שאין שם בחינת הרצון לקבל ח"ו. וע"כ נבחן שהרצון לקבל האמור, הוא כל חומר של הבריאה, מראשה עד סופה. עד שכל מיני הבריות המרובות ומקריהן, שאין להן שיעור, ודרכי הנהגתן, שכבר נתגלו והעתידים להתגלות, אינם רק שיעורים ושינוי ערכים של הרצון לקבל.

וכל מה שיש בהן באותן הבריות, דהיינו כל מה שמקובל ברצון לקבל המוטבע בהן, כל זה הוא נמשך מעצמותו ית' יש מיש, ואינו כלום מבחינת הבריאה המחודשת יש מאין, כי אינו מחודש כלל. והוא נמשך מנצחיותו ית' יש מיש.

1) Rabbi Hanania ben Akashia said, "The Creator wished to reward Israel, so He gave them the Torah and the Commandments..." In Hebrew "to award" ("Lizkot") is similar to the word "to purify" ("Lezakot"). Midrash "Bereshit Rabbah" says, "The Commandments are given only to purify Israel with their help". Here two questions arise:

-What is the privilege that the Creator awarded to Israel?
-What is this "impurity" and "coarseness" that is in us and from which we have to purify ourselves with the help of the Torah and the Commandments?

These matters have been discussed in my books "Panim Meirot uMasbirot" and "The Study of the Ten Sefirot". Let us review them briefly.

The Creator's intention was to give pleasure to created beings. For this, He prepared an enormous desire in the souls to receive this pleasure contained in the Shefa (the abundance which the Creator wants to bestow upon us). The "desire to receive" is a vessel for the reception of the delight contained in the Shefa.

The greater the "desire to receive", the more pleasure enters the vessel. These two notions interconnect in such a way that it is impossible to separate them.

It is only possible to point out that the pleasure refers to the Shefa (i.e., to the Creator) while the "desire to receive" refers to the Creation.

Both of these notions come directly from the Creator and are included in the Thought of Creation. While the abundance descends directly from the Creator, the "desire to receive" it, also included in the Shefa, is the root, the source of created beings.

The "desire to receive" is something essentially new, something that never existed before, because there is no trace of "desire to receive" in the Creator. It turns out that the "desire to receive" is the essence of the creation, from beginning to end, the only "material" the creation is made of. All of the various created beings are merely different "portions" of the "desire to receive". Moreover, all events that happen to them are the changes that happen to this "desire to receive".

Everything that fills the created beings and satisfies their "desire to receive" comes directly from the Creator. Therefore, everything that exists around us actually comes out of the Creator, either directly as abundance, or indirectly as, for example, the "desire to receive", that does not exist in the Creator Himself, but was created by Him for delighting His creatures.

Since the Creator's desire was to bestow upon the created beings, He had to create someone capable of receiving his abundance. Consequently, He integrated into the Creation the desire to receive pleasure. Why? There is a rule: the Creator created everything that exists in our nature. The question "Why did we receive such nature?" refers to the state of being prior to the beginning of the Creation and is beyond our grasp. We are able only to attain that which refers to the Creation, but not before or after it. Therefore, our nature allows us to receive only the pleasure that is in equilibrium with our desire for it.

For example, if a man is hungry he enjoys the meal; whereas, if he is offered food while not being hungry, he derives no pleasure. Everything is a combination of a deficiency and the filling of it. The stronger the desire, the greater is the pleasure from filling it.

ב) וכפי האמור, כלול הרצון לקבל בהכרח תכף במחשבת הבריאה, בכל ריבוי ערכים שבו, ביחד עם השפע הגדול שחשב להנותם ולהעניקם. ותדע שז"ס אור וכלי, שאנו מבחינים בעולמות עליונים. כי הם באים בהכרח כרוכים יחד, ומשתלשלים יחד ממדרגה למדרגה.

ובשיעור שהמדרגות יורדות מאת אור פניו ומתרחקות ממנו ית', כן הוא שיעור ההתגשמות של הרצון לקבל הכלול בשפע. וכן אפשר לומר להיפך, אשר כפי שיעור התגשמות של הרצון לקבל בשפע, כן הולך ויורד ממדרגה למדרגה. עד המקום הנמוך מכולם, דהיינו שהרצון לקבל מתגשם שם בכל שיעורו הראוי.

נבחן המקום ההוא בשם "עולם העשיה". והרצון לקבל נבחן לבחינת "גופו של אדם". והשפע שמקבל נבחן למדת תוכנו של "החיים שבגוף" ההוא. ועד"ז גם בשאר בריות שבעוה"ז. באופן, שכל ההבחן שבין העולמות העליונים לעוה"ז הוא, כי כל עוד שהרצון לקבל הכלול בשפעו ית' לא נתגשם בצורתו הסופית, נבחן שעודו נמצא בעולמות הרוחנים, העליונים מעוה"ז, ואחר שהרצון לקבל נתגשם בצורתו הסופית, הוא נבחן שכבר הוא מצוי בעוה"ז.

2) Therefore, the "desire to receive" in all its variety was included in the Thought of Creation from the very beginning. It was inseparably linked to the delight that the Creator prepared for us. The "desire to receive" is a vessel, while the Shefa is the light that fills the vessel. These lights and vessels are the only components of the spiritual worlds. They are inseparably connected to one another. Together they descend from above, level by level.

The farther away from the Creator these levels are, the greater and coarser the "desire to receive" becomes. On the other hand, the greater and coarser the "desire to receive" becomes, the more remote it is from the Creator. This happens until it comes to the lowest point where the "desire to receive" reaches its maximum size. This condition is desirable and necessary for the beginning of the ascension toward the correction.

This place is called "the world of Assiya". In this world the "desire to receive" is defined as "man's body", while the light is called "man's life". The difference between the Upper worlds and this world (Olam Hazeh) is that in the Upper worlds the "desire to receive" is not yet coarse enough, and is not yet separated completely from the light. In our world, the "desire to receive" reaches its final development and becomes completely separated from the light.

ג) וסדר השתלשלות האמור עד להביא את הרצון לקבל על צורתו הסופית שבעוה"ז, הוא על סדר ד' בחינות שיש בד' אותיות של השם בן ד'. כי ד' אותיות הוי"ה שבשמו ית' כוללות את כל המציאות כולה, מבלי יוצא ממנה אף משהו מן המשהו. ומבחינת הכלל הן מתבארות בהע"ס: חכמה, בינה, ת"ת, מלכות, ושרשם. והם עשר ספירות, כי ספירת התפארת כוללת בעצמה ששה ספירות, הנקראות חג"ת נה"י.

והשורש נקרא כתר. אמנם בעיקרם הם נקראים חו"ב תו"מ. והן ד' עולמות הנקראות: אצילות, בריאה, יצירה, עשיה. ועולם העשיה כולל בתוכו גם את עוה"ז. באופן, שאין לך בריה בעוה"ז, שלא תהיה מחודשת מא"ס ב"ה, דהיינו במחשבת הבריאה, שהיא בכדי להנות לנבראיו.

והיא בהכרח כלולה תיכף מאור וכלי. כלומר, מאיזה שיעור של שפע עם בחינת רצון לקבל את השפע ההוא. אשר שיעור השפע הוא נמשך מעצמותו ית' יש מיש, והרצון לקבל השפע הוא מחודש יש מאין. ובכדי שהרצון לקבל ההוא יבא על תכונתו הסופית, הוא מחויב להשתלשל עם השפע שבו דרך הד' עולמות אצילות, בריאה, יצירה, עשיה. ואז נגמרת הבריה באור וכלי, הנקרא "גוף" ו"אור החיים" שבו.

3) The above-mentioned descending order of the development of the "desire to receive" is divided into four levels (Behinot). This order is encoded in the mystery of the Creator's Name. The Universe submits to the order of these four letters, HaVaYaH (Yud-Hey-Vav-Hey). These letters correspond to the ten Sefirot: Hochma, Bina, Tifferet

(or Zeir Anpin), Malchut and their root. Why are there ten? It is because the Sefira Tifferet includes 6 Sefirot: Hesed, Gevura, Tifferet, Netzah, Hod and Yesod.

The root of all these Sefirot is called Keter, but often it is not included in the Sefirot count; hence, one says HuB-TuM. These four Behinot correspond to the four worlds: Atzilut, Beria, Yetzira, and Assiya. The world of Assiya also includes this world ("Olam Hazeh"). There is no single created being in this world whose root is not in the world of Infinity, in the plan of the creation. The plan of the creation is the Creator's desire to please all the created beings.

It includes both the light and the vessel. The light comes directly from the Creator, while the desire to receive pleasure was created by the Creator anew out of nothing. For the "desire to receive" to reach its final development, it must pass together with the light through the four worlds of Atzilut, Beria, Yetzira, and Assiya (ABYA). Then the development of the creation is completed with the creation in it of the light and the vessel, called "the body" and "the light of Life".

The connection between the Creator and the creation is called "the world of Infinity" (the *Ein Sof*). Lower spiritual objects as they comprehend it give the names of the Upper Light. Since the Creator's desire was to bestow pleasure upon the created beings, He created someone who would be able to receive this pleasure from Him, and the creation of the desire to receive pleasure called "*Malchut*" or "the world of Infinity" was sufficient for that.

Since in this state *Malchut*, receives for its own sake, making no restriction on reception, *Malchut* later performs a restriction on the reception of the light-pleasure.

It is said that the "desire to receive" was finalized in the world of *Assiya*. So does it mean that the biggest "desire to receive" exists in this world of *Assiya*? Yet, while the world of *Assiya* is only *Behinat Shoresh* and

has the weakest light, there is the light of *Keter* in the world of A"K.The notion the world of *Assiya* has two meanings:

a) The entire *Behina Dalet* is called the world of *Assiya*.
b) The world of *Assiya* by itself.

To understand the meaning of the first notion one needs to know that the finished vessel is called "*Behina Dalet*"; but, in fact the true vessel (the *Kli*) is already present in *Behina Aleph*. *Keter* is "the "desire to bestow" pleasure upon the creation"; *Hochma* is "the "desire to receive" this pleasure" and is completely filled with the light. Nevertheless, the *Kli* should pass four more levels to its final development.

We study everything from the point of view of our nature because all laws come out of the spiritual roots. In our world, the value of man's pleasure depends on the force of his striving for it. Unbearable passion brings great pleasure, while a tiny desire leads to small pleasure. For man to grasp a true desire, two conditions are necessary:

a) Man cannot strive for something that he has never heard of before. He has to know what he wants, i.e., once he has already had it.
b) But he cannot be striving for something he already has. Therefore four levels of development of the *Kli* are necessary for it to receive the final form.

Malchut had the entire light in the world of Infinity. However, the vessel is characterized by the difference of its properties from those of the Creator, which did not exist in the world of Infinity. With the following development of the vessel, we realize that the true vessel is the lack of the light.

In the world of *Assiya*, the *Kli* does not receive anything at all, because it wants only to receive; hence, it is defined as a genuine vessel. It is so far from the Creator that it knows nothing about its root. As a result, man has to believe that he is created by the Creator, although he is unable to feel it.

Conclusion: the vessel is not someone or something that has a lot; on the contrary, it is someone or something extremely remote. It is totally disconnected from the light. While receiving only for its own sake, the vessel has no "desire to give"; all it can do is to believe that such desire exists... Man just cannot understand why he has to strive for giving.

What is the point of existence for such a vessel that has no spark of the light and is extremely remote from the Creator? Such vessels have to begin working for the sake of bestowal with objects that are, so far, unreal.

The Baal HaSulam gives the following example. In the past, everything was very expensive, so children were taught to write first on the blackboard with a piece of chalk. Then they could erase what they had mistakenly written, and only those who had learned to write correctly were given real paper.

The same is true with us. First, we are given playthings, and then, if we learn to add the intention for the Creator's sake to our desire, we will be able to see the true light. The *Kli* is created in such a way as to get used to the real work.

Before the souls appear all actions are performed by the Creator. By this He shows the souls how they should act. For example, how does one learn to play chess? The moves are made for the pupil and in this way, he learns. That is why the worlds descend from above. The Creator carries out all the actions relating both to the higher levels and to the lower ones. Then at the second stage, the souls begin to ascend by themselves.

Meanwhile, we strive for playthings and not for spirituality; hence, the light of the Torah is concealed from us. Man would not be able to receive the enormous delights offered to him for the Creator's sake.

The Baal HaSulam gives us an example. A man puts all of his valuables on the table – gold, silver, diamonds. Suddenly, strangers come to his house.He fears they may steal his treasures. What can he do? He

switches off the light so that no one can see that there are precious things in the house.

We do not lack the desire for spirituality because the "desire to receive" is absent in us; rather, because we cannot see anything.We cannot see the wood for the trees. The more man "purifies himself", the better he begins to see. Then his *Kli* (the "desire to receive") gradually grows, for he wants to feel greater pleasures.

For example, if one manages to receive 0.5 kg of pleasure for the sake of bestowal, he is given 1kg. Then, if that amount was also received with the intention for the Creator' sake, he is given 2 kg of pleasure, and so on.

The sages said about it: "He who has reached higher levels of Torah has bigger desires." Yet we cannot see anything until our desires acquire the intention to receive for the sake of bestowal. In this sense, the only distinction between a secular and religious person is that the former aspires to receive only the pleasures of this world, while the latter also desires the delight of the world to come.

The power of the desire to receive over all created beings is so great that the sages said about it, "The law ruling over people is this: Mine is mine, and yours is yours; and only fear stops man from saying, 'Yours is mine'."

ד) והצורך להשתלשלות הרצון לקבל על ד' בחינות האמורות שבאבי"ע, הוא מפני שיש כלל גדול בענין הכלים, אשר התפשטות האור והסתלקותו הוא עושה את הכלי רצוי לתפקידו.

פרוש, כי כל עוד שהכלי לא נפרד פעם מהאור שלו, הרי הוא נכלל עם האור "ובטל אליו כנר בפני האבוקה".

וענין הביטול הזה הוא, מפני שיש הפכיות ביניהם הרחוקה מקצה אל הקצה. כי האור הוא שפע הנמשך מעצמותו ית' יש מיש. ומבחינת מחשבת הבריאה שבא"ס ית' הוא כולו להשפיע, ואין בו מבחינת רצון לקבל אף משהו.

והפכי אליו הוא הכלי, שהוא הרצון הגדול לקבל את השפע ההוא, שהוא כל שורשו של הנברא המחודש. הנה אין בו ענין של השפעה כלום. ולפיכך בהיותם כרוכים זה בזה יחד, מתבטל הרצון לקבל באור שבו, ואינו יכול לקבוע את צורתו, אלא אחר הסתלקות האור ממנו פעם אחת. כי אחר הסתלקות האור ממנו, הוא מתחיל להשתוקק מאד אחריו. והשתוקקות הזאת

קובעת ומחליטה את צורת הרצון לקבל כראוי. ואח"ז, כשהאור חוזר ומתלבש בו, הוא נבחן מעתה לב' ענינים נבדלים: כלי ואור, או גוף וחיים. ושים כאן עיניך, כי הוא עמוק מכל עמוק.

4) The necessity to develop the "desire to receive" on four levels (Behinot) through the four worlds of ABYA is caused by the existing rule, according to which only the spreading of the light followed by its subsequent expulsion make the vessel fit for use.

An explanation: when the vessel is filled with the light, they are inseparably connected. The vessel is in fact non-existent; it abolishes itself as the flame of a candle disappears in the flame of a torch.

The desire is satisfied, so it ceases to exist. It can reappear only after the light exits from it, stops filling it. The reason for this self-annihilation of the vessel lies in its total contrast with the light. The light comes directly from the Creator's essence, from the Thought of Creation. This light is a "desire to bestow" and has nothing to do with a "desire to receive". The vessel is absolutely opposite to it; it is a huge "desire to receive" the light.

The vessel is a root, a source of something very new, non-existent before the creation. The vessel has no "desire to give". Since the light and the vessel are inseparably connected, the "desire to receive" is annulled by the light. The vessel acquires a certain form only after the expulsion of the light from it. Only then, the vessel starts craving for the light. This passionate desire determines the necessary form of 'his "desire to receive". When the light reenters the vessel, they become two separate objects – the vessel and the light, or body and life. Take a good note of it, because these are most profound notions.

When the *Kli* begins to receive, it must feel: "Now I receive pleasure". But the light carrying that pleasure does not let this "I" open and be felt by the *Kli*. Hence, the "I" annuls itself. It means that the *Kli* does not feel that it receives, although it does so.

Rabbi Baruch Ashlag gives this example. An old man won $100.000 in a lottery. His friends were afraid to tell him the news, thinking he might have a heart attack and die of over-excitement.

One of them said he could pass the information without causing any harm. He came to the old man and asked him, "Would you share $10 with me if you won in the lottery?" - "Of course I would!", answered the old man. "And if you won $100, would you still be willing to share the prize with me?" "Why not?" answered the old man. It went on and on until the sum reached $100.000, then the guest asked, "Are you ready to sign our agreement?" – "I certainly am!" – exclaimed the old man. At that very moment the guest collapsed on the floor and died.

We see that man can die of great joy, since too powerful a light annuls the "desire to receive". In such a case, the *Kli* disappears and the light is bound to exit to encourage the *Kli* to strive after it.

Why then does the light not annul the *Kli*, the *Behina Dalet*, upon returning to it? When the *Ohr* and *Kli* are together in the *Behina Aleph*, both the "desire to bestow" and the "desire to receive" must spread there. However, since they are opposite to one another, the "desire to bestow" annuls the "desire to receive", i.e., prevents it from spreading.

After the *Behina Dalet* was formed, the light cannot annul it, since they represent two existing forces. In the *Behina Aleph* the light does not let the "desire to receive" spread and grow; but once it has developed, it cannot interfere with it.

For example, two men are fighting. One of them prevents the other from entering his house. Does it matter if they are fighting outside or the intruder is already inside? If we say that, nothing exists but the Creator, who wishes to bestow pleasure and the creation that strives after this pleasure, it is sufficient to have *Keter* as a giver and *Hochma* as a receiver!

In the phase of *Hochma* the "desire to receive" is one with the light, the latter preventing it from feeling as it receives. This state is not perfect

though, since the *Kli* must feel that it receives. For instance, man gives something to his friend, but he cannot feel it. In this case the giver violates the commandment, "do not destroy".

Hence, it is clear why we are not given important (precious) things. Since we are quite content with scanty pleasures, we are not worthy to be given valuable things. Therefore, the development of 4 phases is necessary for the birth of the *Kli*, which feels as it receives.

ה) ולפיכך צריכים לד' בחינות שבשם הוי"ה, הנקראות חכמה בינה ת"ת מלכות. כי בחי"א, הנקראת חכמה, היא באמת כל כללותו של הנאצל, אור וכלי. כי בו הרצון לקבל הגדול עם כל כללות האור שבו, הנקרא אור החכמה או אור החיה, כי הוא כל אור החיים שבהנאצל המלובש בהכלי שלו.

אמנם בחינה הא' הזו נבחנת לכלו אור, והכלי שבה כמעט שאינו ניכר, כי הוא מעורב עם האור ובטל בו כנר בפני האבוקה. ואחריה באה בחי"ב. והוא, כי כלי החכמה בסופו הוא מתגבר בהשואת הצורה לאור העליון שבו. דהיינו שמתעורר בו רצון להשפיע אל המאציל, כטבע האור שבתוכו, שהוא כולו להשפיע.

ואז ע"י הרצון הזה שנתעורר בו, נמשך אליו מהמאציל אור חדש, הנקרא "אור חסדים". ומשום זה כמעט שנפרש לגמרי מאור החכמה, שהשפיע בו המאציל. כי אין אור החכמה מקובל רק בהכלי שלו, שהוא הרצון לקבל הגדול בכל שיעורו. באופן, שהאור וכלי שבבחי"ב משונים לגמרי מבחי"א. כי הכלי שבה הוא הרצון להשפיע, והאור שבה נבחן לאור החסדים, שפירושו אור הנמשך מכח הדבקות של הנאצל בהמאציל. כי הרצון להשפיע גורם לו השואת הצורה למאציל. והשואת הצורה ברוחניות הוא דבקות.

ואחריה באה בחינה ג'. והוא כי אחר שנתמעט האור שבהנאצל לבחינת אור חסדים בלי חכמה כלל, ונודע שאור החכמה הוא עיקר חיותו של הנאצל, ע"כ הבחי"ב בסופה התעוררה והמשיכה בקרבה שיעור מאור החכמה, להאיר תוך אור החסדים שבה. והנה התעוררות הזו המשיכה מחדש שיעור מסוים מהרצון לקבל, שהוא צורת כלי חדש, הנקרא בחינה ג' או ת"ת. ובחינת האור שבה נקרא "אור חסדים בהארת חכמה". כי עיקר האור הזה הוא אור חסדים, ומיעוטו הוא אור חכמה.

ואחריה באה בחינה ד'. והוא כי גם הכלי דבחי"ג בסופו התעורר להמשיך אור חכמה במילואו, כמו שהיה בבחי"א. ונמצא התעוררות הזו היא בחינת השתוקקות, בשיעור הרצון לקבל שבבחי"א ונוסף עליו. כי עתה כבר נפרד מאור ההוא. כי עתה אין אור החכמה מלובש בו, אלא שמשתוקק אחריו. ע"כ נקבע צורת הרצון לקבל על כל שלימותו. כי אחר התפשטות האור והסתלקותו משם, נקבע הכלי. וכשיחזור אח"כ ויקבל בחזרה את האור, נמצא הכלי מוקדם להאור. וע"כ נבחנת בחינה ד' הזאת לגמר כלי. והיא נקראת "מלכות".

5) As stated above, the creation develops according to four phases, Behinot, encoded in the name HaVaYaH and called Hochma, Bina, Tifferet and Malchut. Behina Aleph (1) is called "Hochma", which contains both the light and the vessel made of the "desire to receive". This vessel contains the entire light called Ohr Hochma (the light of wisdom) Ohr Haya (the light of life), because it is the entire light of life inside the creation.

Nevertheless, Behina Aleph is still regarded as the light and the vessel in it has not manifested yet, existing potentially. It is still inseparably connected with the light in the state of self-abolishment. Afterwards, Behina Bet (2) comes into being, because by the end of its development Hochma wished to acquire the equivalence of properties with the light that is inside it. The "desire to bestow" upon the Creator has awakened in it.

The nature of the light is a pure "desire to give". As an answer to the awakening of that desire, the Creator sent a new and different light called "Ohr Hassadim" (the light of mercy). Hence, Behina Aleph almost completely got rid of Ohr Hochma, given by the Creator. Ohr Hochma may only be present in the proper vessel, i.e., the "desire to receive". Both the light and the vessel in Behina Bet are totally different from those in Behina Aleph, since the vessel in Behina Bet is the "desire to bestow" and the light is Ohr Hassadim. Ohr Hassadim is the pleasure of being like the Creator.

The "desire to bestow" leads to the equivalence of properties with the Creator that, in the spiritual worlds, leads to merging with him. Then Behina Gimel emerges. After the light inside the creation passes to the level of Ohr Hassadim in the almost complete absence of Ohr Hochma (as we know Ohr Hochma is the principal life force in the creation), Behina Bet felt its deficiency. At the end of its development, it attracted a portion of the Ohr Hochma so that it could start shining inside its Ohr Hassadim.

To this end, it reawakened a portion of its inner desire to receive and formed a new vessel called Behina Gimel, or Tifferet. The light inside it is Ohr Hassadim with the luminescence of Ohr Hochma because the main part of this light is Ohr Hassadim, Ohr Hochma being less significant. Behina Dalet follows it because the vessel of Behina Gimel also wished to attract Ohr Hochma at the end of its development, but this time it wanted all of it, as it had been in Behina Alef.

It turns out that this awakened desire leads to a situation where Behina Dalet feels the passionate desire that Behina Aleph had. Moreover, now, after expelling the light once, the creation knows how bad it feels, so it desires this light much more than at the earlier stage of Behina Aleph.

Therefore, the emanation of the light and its subsequent expulsion create a vessel. If the vessel now receives the light again, it will precede the light. Therefore, the Behina Dalet is a final phase in the creation of the vessel called Malchut.

Why did the light itself become a reason for the *Kli's* wish to give? We observe a law in our nature: each branch longs to be like its root. That is why, as soon as the light of *Hochma* came, the *Kli* received it. However, when it felt that the light had come from the Giver, it wished to be like the Source and not to receive. It means that two actions come out of *Keter*:

a) the desire to bestow pleasure upon the creation, which created the "desire to receive", and it is *Behina Aleph.*
b) the desire to bestow acts in the creation, because the latter feels that the light it receives comes from the desire of the superior giver, and thusalso wants to give.

We can see an example of this in the material world. One person gives another a present, and the latter receives it. Then he begins to think and understands: "He is a giver and I am a receiver! I should not take it!" That is why he returns the gift. At the beginning when he received the

present, he was under the giver's influence and did not feel he was a receiver. However, after the reception he began to feel that he is a receiver, which made him decline the present.

It is necessary to point out that this person has a "desire to receive", because he did receive the present at the beginning. But he did not ask for it! Hence, it is not called a *Kli*. The *Kli* is a state in which one feels that there is pleasure, begs, and pleads to the giver to give it to him.

Why is *Bina's Aviut* bigger than that of *Hochma*, i.e., why does it have a bigger "desire to receive", but wishes only to give? *Hochma* is the vessel that does not yet feel that it receives; the giver controls it completely. Nevertheless, *Bina* already feels itself as a receiver; therefore, its *Aviut* is bigger.

There are two kinds of light:

a) The light of the Purpose of the creation called "*Ohr Hochma*" comes from the Creator (the "desire to bestow" upon the creation); it is *Behina Aleph*.
b) The light of the Correction of the creation called "*Ohr Hassadim*", which spreads thanks to the creation; it is termed *Behina Bet*.

How can one say that *Ohr Hassadim* spreads thanks to the creation? Is not the Creator the source of the light and pleasure? It is because the Creator's pleasure comes to the creation owing to its merging with the Source of pleasure.

The beginning of the Creation happens as follows:

The light comes out of the Creator, the *Ohr* - pleasure. This emanation of the light from the Creator is called the zero phase (0), or the root (*Shoresh*).

The light creates the *Kli*, which is able to feel, absorb all pleasure contained in the light. Let us assume that the Creator wanted to give the creation 1kg of pleasure. In that case, He should have created the "desire to receive" that pleasure (*Kli)* with the capacity of 1kg, which could absorb the entire delight.

Such a state of the *Kli's* being completely filled with the Creator's light is called phase *Aleph* (1). This phase is characterized by the desire to receive pleasure. The light, carrying the pleasure is called "*Ohr Hochma*". The *Kli* in this phase receives the *Ohr Hochma*; hence, the phase itself is called *"Hochma"*.

The *Kli* receives the Creator's light, feels absolute pleasure and acquires its property - the "desire to give", to please. As a result, instead of receiving, the *Kli* now desires to give, and stops receiving the light. Since a new desire, contrary to the initial one appears in the *Kli*, it passes to a new state, which is called phase *Bet* (2), the "desire to give", or *Bina*.

The *Kli* has stopped receiving the light. The light continues to interact with the *Kli* and says to it, that by refusing to receive the light, it neither fulfils the Purpose of the creation, nor the Creator's desire. The *Kli* analyses this information and comes to a conclusion that it really does not fulfill the Creator's desire.

What is more, the *Kli* feels the light is a vital force, and that it cannot do without it. Hence, the *Kli*, still willing to give, decides to start receiving an essential portion of the light. It turns out that the *Kli* agrees to receive the light for two reasons: first, because it wants to fulfill the Creator's desire, this reason being the main one; and secondly, it feels that it really cannot exist without the light.

The appearance of a new, though, a tiny "desire to receive" the light in the *Kli*, creates a new phase that is called *Behina Gimel* (3), or *Zeir Anpin*.

While simultaneously giving and receiving a little in phase *Gimel*, the *Kli* begins to realize that the Creator's desire is to fill completely the *Kli* with the light so it might be able to enjoy it infinitely. Since the *Kli* has already acquired a little bit of the light of *Hochma* necessary for its existence, it now decides to receive the rest of the light. This is the Creator's desire, and the *Kli* resumes receiving the Creator's light the way it did in phase 1.

The new phase is called *Behina Dalet* (4). It differs from phase 1, in that it independently expressed its "desire to receive".

The first phase was unconsciously filled with the light by the Creator's desire. It had no desire of its own. The 4th phase is called "the kingdom of desires", or *Malchut.* This state, *Malchut,* is called "the world of Infinity' (the *Olam Ein Sof*) - infinite, unlimited desire to receive pleasure, to be filled with the light.

Behinat Shoresh (0) is the Creator's desire to create the creation and give it maximum pleasure. In this phase, as in a seed, or embryo, all subsequent creation is included from its beginning to the end, encompassing the Creator's attitude to the future creation.

Behinat Shoresh (0) is the Thought of the entire creation. All subsequent processes are only the realization of this Thought. Each subsequent phase is the logical consequence of the previous one. The development goes on from above and each preceding phase is "higher" than the following one, i.e., the preceding phase includes all the subsequent ones.

In the course of this development from the Creator down to our world, new levels come into being; everything evolving from perfect to imperfect. The Creator created the light, the pleasure, out of Himself, out of his Essence. Hence, it is said that the light is created "*Yesh mi Yesh*" (existent out of existent), i.e., that the light has existed forever. However, with the appearance of phase 1 of the desire to receive pleasure, the vessel, the *Kli,* is called "*Yesh mi Ayn*" (existent out of non-existent), i.e., the Creator made it out of nothing; because there cannot be even the slightest "desire to receive" in the Creator.

The creation's first independent desire occurs in phase two. In this phase, the "desire to bestow" appears for the first time. This desire appeared under the influence of the light, which was received from the Creator, and had already been included in the Thought of Creation. However, the *Kli* feels it as its own, independent desire. The same is true of our desires: all of them are sent from above, from the Creator; but we consider them to be our own.

By feeling the "desire to give" in phase two, contrary to the "desire to receive", the *Kli* ceases to feel pleasure from receiving, stops sensing the light as pleasure. The light filters out and leaves it remaining empty.

In phase one, the desire to receive pleasure was created. It is the only desire that is absent in the Creator. This very desire *is* the creation. Subsequently, there are only variations of this desire of phase 1 in the entire Universe; the desire to receive pleasure either from receiving or from giving, or from the combination of these two desires. Apart from the Creator there is only one thing – the desire to receive pleasure.

The vessel (the *Kli*) always wants to receive. The material it is made of does not change. Man can understand it only when he realizes the evil and comprehends his egoistic nature. All that is incorporated into our nature; in every cell of our body, there is no more than the desire to receive pleasure.

Phase two, now empty, stops feeling that it exists; it is created by the light and being without it, feels like dying. Hence, it desires to receive at least a little bit of the Creator's light. The pleasure from receiving the light is called *"Ohr Hochma"*, while the pleasure from giving is called *"Ohr Hassadim"*.

Phase two (*Bina*) wants to give, but it finds out it has nothing to give, that it "is dying" without *Ohr Hochma*. That is why it decides to receive a little bit of the *Ohr Hochma*.

This is what constitutes the third phase, *Behina Gimel* (3). In this phase, there are two different desires in the vessel: the "desire to receive" and the "desire to bestow". But the "desire to give" prevails. In spite of the fact that it has nothing to bestow upon the Creator, the "desire to give" still exists in it. This desire is filled with the light of *Hassadim*. It has in it also a little bit of the light of *Hochma*, which fills the "desire to receive".

The fourth phase, *Malchut,* is being gradually born from the third one. The "desire to receive" grows stronger, pushing out the "desire to

give", and after awhile the "desire to receive" remains as the sole one. Therefore, this phase is called "*Malchut*", i.e., the kingdom of desire, the desire to absorb everything, the entire pleasure *(Ohr Hochma).*

This phase is a completion of the creation, and since it receives everything infinitely, endlessly, it is called "the world of Infinity".

These are the four phases of the Direct Light coming from the Creator. The rest of the creation, all the worlds, angels, *Sefirot*, souls - everything is only a part of *Malchut.* Since *Malchut* desires to be like the phases preceding it, the entire creation is a reflection of these 4 phases.

To understand it, to explain how these four phases are reflected in each of the worlds, how this affects our world; how we, by working actively with the help of feedback from above, can affect them and join in the general process of the Universe; this is the purpose of the science called Kabbalah. Our goal is to comprehend it all.

ו) ואלו ד' ההבחנות הנ"ל ה"ס עשר ספירות, הנבחנות בכל נאצל וכל נברא. הן בכלל כולו, שהן ד' העולמות, והן בפרט קטן ביותר שבמציאות. ובחי"א נקראת "חכמה" או "עולם האצילות". ובחי"ב נקרא "בינה" או "עולם הבריאה". ובחי"ג נקרא "תפארת" או "עולם היצירה". ובחי"ד נקרא "מלכות" או "עולם העשיה".

ונבאר את הד' בחינות הנוהגות בכל נשמה. כי כשהנשמה נמשכת מא"ס ב"ה ובאה לעולם האצילות, היא בחי"א של הנשמה. ושם עוד אינה נבחנת בשם הזה. כי השם "נשמה" יורה שיש בה איזה הפרש מהמאציל ב"ה, שע"י ההפרש הזה יצאה מבחינת א"ס ובאה לאיזה גילוי לרשות בפני עצמה. וכל עוד שאין בה צורת כלי, אין מה שיפריד אותה מעצמותו ית', עד שתהיה ראויה להקרא בשם בפני עצמה.

וכבר ידעת שבחי"א של הכלי אינה ניכרת כלל לכלי וכולה בטלה להאור. וז"ס הנאמר בעולם אצילות שכולו אלקיות גמור, בסוד "איהו וחיוהי וגרמוהי חד בהון". ואפילו נשמות שאר בעלי החיים, בהיותם עוברים את עולם אצילות, נחשבים כעודם דבוקים בעצמותו ית'.

6) The four above-mentioned phases correspond to the ten Sefirot of which every created being consists. These four phases correspond to the four worlds of ABYA, which include the entire Universe, and all the details existing in reality. Behina Aleph is called Hochma, or the world of Atzilut. Behina Bet is called Bina, or the world of Beria. Be-

hina Gimel is called Tifferet, or the world of Yetzira. Behina Dalet is called Malchut,or the world of Assiya.

Now let us understand the nature of these four Behinot existing in every soul. Each soul (Neshama) originates in the world of Infinity and descends to the world of Atzilut, acquiring the properties of Behina Aleph there. In the world of Atzilut, it is not yet called "Neshama", for this name points to a certain degree of separation from the Creator that leads to a fall from the level of Infinity, from a state of complete unity with the Creator, and acquires some "independence". However, it is not yet a completely formed vessel, so nothing separates it from the Creator's Essence thus far.

As we already know, while in Behina Aleph, the vessel is not yet such, for at this stage it annuls itself as regards the light. Hence, in the world of Atzilut, everything is said to be still absolutely Divine – "He is one and His Name is one". Even the souls of other creatures passing through this world merge with the Creator.

ז) ובעולם הבריאה כבר שולטת בחינה הב' הנ"ל, דהיינו בחינת הכלי של הרצון להשפיע. וע"כ כשהנשמה משתלשלת ובאה לעולם הבריאה, ומשגת בחינת הכלי ההוא אשר שם, אז נבחנת בשם "נשמה". דהיינו, שכבר יצאה ונתפרדה מבחינת עצמותו ית' והיא עולה בשם בפני עצמה, להקרא "נשמה". אמנם כלי זה זך מאוד, להיותו בהשואת הצורה להמאציל, וע"כ נחשבת לרוחניות גמורה.

7) Behina Bet rules in the world of Beria; i.e., its vessel is the "desire to bestow". Consequently, when the soul arrives in the world of Beria, it reaches this stage of the vessel's development and is already called "Neshama". This means it separated from the Creator's Essence and acquired a certain degree of independence. Nevertheless, this vessel is still very "pure", "transparent", i.e., very close in its properties to the Creator. Thus, it is regarded as being completely spiritual.

ח) ובעולם היצירה כבר שולטת בחינה הג' הנ"ל, שהיא כלולה מעט מצורת הרצון לקבל. וע"כ כשהנשמה משתלשלת ובאה לעולם היצירה, ומשגת הכלי ההוא, יצאה מבחינת הרוחניות של הנשמה, ונקראת בשם "רוח". כי כאן הכלי שלו כבר מעורב בעביות מועטת, דהיינו מעט

הרצון לקבל שיש בו. אמנם עדיין נבחנת לרוחני, כי אין שיעור עביות זאת מספיק להבדילו לגמרי מן עצמותו ית', להקרא בשם "גוף, עומד ברשות עצמו".

8) Behina Gimel rules in the world of Yetzira; it contains a certain amount of the "desire to receive". Therefore, when the soul comes to the world of Yetzira, reaches this stage of the vessel's development, it exits the state of "Neshama", and is now called "Ruach". This vessel already possesses certain Aviut, i.e., some portion of the "desire to receive". It is nevertheless still considered as spiritual, since this quantity and quality of the "desire to receive" is insufficient to be completely separated in its properties from the Creator's Essence. A complete separation from the Creator's Essence is a body, which is now fully and clearly "independent".

ט) ובעולם עשיה כבר שולטת בחינה הד', שהיא גמר הכלי של הרצון לקבל הגדול. וע"כ משגת בחינת גוף נפרד ונבדל לגמרי מעצמותו ית', העומד ברשות עצמו. והאור שבו נקרא "נפש", המורה על אור בלי תנועה מעצמו. ותדע, שאין לך פרט קטן בהמציאות, שלא יהיה כלול מכל האבי"ע.

9) Behina Dalet rules in the world of Assiya; it is the final stage of the vessel's development. At this level, the "desire to receive" reaches the peak of its evolution. The vessel turns into a body totally separated from the Creator's Essence. The light inside Behina Dalet is called "Nefesh". This name points to the lack of independent movement in this type of the light. In addition, remember that nothing exists in the Universe that does not consist of its own ABYA (four Behinot).

What is the difference between the "desire to receive" and the soul? The "desire to receive" is called *Behina Dalet*. It is the heart of everything; it feels and attains all levels. As a rule, "the light" is named "soul". The light without the one who comprehends it is called "light". The light together with the one who attains it is called "the soul".

For example, five people are watching an airplane through binoculars, and each one has better binoculars than another does. Now, the first one says that the size of the plane is 20 cm. The second claims it to

be 1 m. Each of them speaks the truth because they base their speculations on what they see, but their opinions in no way affect the plane.

The reason for the difference of opinions consists in the difference of quality of the binoculars' lenses. The same occurs with us; there is no change in the light, all the changes are in those who attain it, and whatever we grasp is called "the soul". In our example the binoculars are the equivalence of properties, and in this sense there are differences between those who attain, and all the more so in that which is attained, the soul.

י) והנך מוצא, איך שהנפש הזאת, שהיא אור החיים המלובש בהגוף, נמשכת יש מיש מעצמותו ית' ממש. ובעברה דרך ד' עולמות אבי"ע, כן היא הולכת ומתרחקת מאור פניו ית'. עד שבאה בכלי המיוחד לה, הנקרא "גוף". ואז נבחן הכלי לגמר צורתו הרצוי. ואם אמנם גם האור שבה נתמעט מאד, עד שאין ניכר בו עוד שורש מוצאו.

עכ"ז ע"י העסק בתורה ומצות ע"מ להשפיע נחת רוח ליוצרו, הוא הולך ומזכך את הכלי שלו, הנקרא "גוף", עד שנעשה ראוי לקבל את השפע הגדול בכל השיעור, הכלול במחשבת הבריאה בעת שבראה. וזה שאמר ר' חנניא בן עקשיא: "רצה הקב"ה לזכות את ישראל, לפיכך הרבה להם תורה ומצוות".

10) The Nefesh, the light of life installed in the body, comes directly from the Creator's Essence. Passing through the four worlds of ABYA, it gradually moves away from the Creator until it acquires a vessel, a body assigned to it. Only then is the vessel considered as completely formed. At this stage of the vessel's development, the light inside it is so small that its source cannot be felt, i.e., the creation (the vessel) stops feeling the Creator.

However, with the help of the Torah and the Commandments with the intention to bestow delight upon the Creator, the creation can purify its vessel called the body, and receive all the light prepared for it by the Creator in the Thought of Creation. That is what Rabbi Hanania ben Akashia meant by saying, "The Creator wished to reward Israel, so He gave them the Torah and the Commandments..."

Here he explains the notion *"Aviut"*, which we have to *"Lezakot"*, purify. *Behina Dalet* is called *Aviut,* because it receives for the sake of self-enjoyment. The purpose is to achieve the equivalence of the properties, i.e., to receive for the sake of bestowal. That is what is defined as "*Zakut*" - purification. One can reach such a level by learning the Torah with the intention to acquire the "desire to give".

There cannot be two contrary desires simultaneously in the *Kli*; it is either the "desire to receive" or the "desire to give". If there are two desires in one *Kli*, it is divided into two parts, into two *Kelim,* proportionately.

"Time" in the spiritual world is the cause-and-effect connection between spiritual objects, the birth of the lower out of the higher. There are causes and effects in the spiritual worlds, but there are no time gaps between the two. In our world, as a rule, some time passes between a cause and an effect.

If we say "before", we mean the cause; but if we say "after", we mean the effect. We will gradually get used to such notions as "the absence of time and space". Rambam wrote that all our matter, the entire Universe, is below the speed of light. If anything exceeds the speed of light, time stops, and space contracts into a point. This is also known from Einstein's theory of relativity.

What is beyond it? Beyond it is the level of the spiritual world where space and time do not exist, i.e., they are taken by a person comprehending them as equal to zero. Spiritual space can be compared to our inner spiritual world where one feels either satisfied or drained.

There are only the Creator and the creation in the world. The creation is the "desire to receive" the light, pleasure from the Creator. In our world, this desire is unconscious; we cannot feel the source of life, of pleasure. In our world, the desire to receive pleasure is egoistic. If man can correct it and start using it altruistically, he begins to feel the light,

the Creator, the spiritual world in the same *Kli*. The spiritual world and the Creator are the same.

Man's corrected desire is called "the soul". A soul is divided into different parts, private souls. Then they become diminished and move away from the Creator according to their properties and enter into man born in this world. A soul can enter a grown-up person at any time of his life. It happens according to a program given from above.

The souls supersede one another in one and the same person during his life. In fact, it is similar to the clothes that a man changes all the time. The same is true with the soul; it changes its material dress, its physiological body, leaving it, and being replaced by another soul. The body dies, but the soul changes its dress for another one.

Man's purpose is, while still living in this world, being in this body, in spite of all its egoistic desires, to strive to reach the spiritual level from which his soul descended. By achieving this goal, man reaches a spiritual level, which is 620 times higher than the present one. It corresponds to the 613 principal and seven additional commandments.

All the souls have the same task - to achieve their complete correction. That means to rise 620 times higher. Man can rise to that level with the help of the bodily encumbrances. That is the meaning of being in our world, in our body. The only difference between the souls is in their initial and final conditions, depending on the soul's character and on which part of the common soul it comes from. When all the souls combine into one, a completely new state of quantity and quality of the common desire and the volume of information emerges.

There are certain types of souls that have already completed their own correction and have descended to our world to correct others. Such is the soul of Rabbi Shimon bar Yochai, which later incarnated into the Ari, and then finally into the Baal HaSulam. Sometimes such a soul descends to influence the world as a whole, sometimes to bring up future Kabbalists.

After the final correction, there will be no difference between souls. The distinction between them exists only in their way to the Goal. It is said, that the people of Israel went into exile to disseminate the knowledge about spirituality and thus drew other peoples to the way of correction, those who were worthy of correction and elevation.

Note well, the material action similar to the spiritual one takes place in our world, in our bodies.

The connection between the spiritual and the material worlds is unilateral; it comes from above, from the spiritual to the material. Man is pushed ahead by the feeling of shame. Upon feeling shame, *Malchut* of the world of Infinity contracted and stopped receiving pleasure. The shame was so unbearable, that it was greater than the pleasure.

What is shame? It is absolutely different from the feeling we know. Spiritual shame arises exclusively when man feels the Creator. It is the feeling of spiritual variance between the Creator and man. Although receiving everything from the Creator, man cannot give him the same in return. Shame is characteristic only of the higher souls that have already entered the spiritual world and ascended to the levels where the Creator can be felt.

The sensations cannot be conveyed. If man knows this or that feeling, it can be aroused in him from outside, but not be made afresh. Spiritual sensations are particularly indescribable because only the one who attains them feels them. Both in our world and in the spiritual one, the man who feels something can neither convey nor prove his sensations to anyone else. It is an intensely personal experience.

We feel only that which enters us. We do not know what is outside of us, what does not pass through our senses. Science constantly discovers something new, but we do not know what has not been uncovered yet, and there is no way we can know it in advance. It is still beyond us, around us; it has not yet entered our mind and sensations.

By its "discoveries", science only ascertains the existence of certain facts in nature. The undiscovered realm continues to exist around us

and outside of our sensations. Kabbalah is also a science; however, it researches not our world, but the spiritual one, providing man with an additional sense. By entering the spiritual world, we can better understand ours. All events that take place in the spiritual world descend to us, while all the effects of our world ascend to the spiritual world according to the law of constant circulation and interaction of all information.

Our world is the last, lowest level of all the existing worlds. Hence, the Kabbalist, who enters the spiritual world, can see the descending and ascending souls, the causes and effects of all spiritual and material processes.

Is the science of Kabbalah verifiable? Looking at our world from above, one can see that all the teachings and religions end where man's inner world, his inner psychology comes to the limit. As long as it is impossible to demonstrate anything spiritual on the level of our world, it will be impossible to prove anything. Only the one who ascends will see it. Hence, Kabbalah is called a secret science. If man is born blind in our world, it is impossible to explain to him the meaning of "seeing".

In Kabbalah, there is a method of strictly scientific, reasonable, critical self-attainment. When an additional sense emerges, man begins to talk with the Creator, to feel Him. The Creator begins to open his own inner world - the only thing man can feel and understand. As any other created being, man can feel only what descends to him from the Creator.

Perhaps the Creator has something else He does not speak about? Of course, He does. We also receive more and more new information, new sensations, which He has not introduced into us before. However, one cannot pass judgment about something he has not yet received from the Creator.

Man attains everything in Kabbalah by going through the 6000 levels, or so-called "six thousand years". Having completed his spiritual

ascent, consisting of 6000 levels, man rises to the higher level of attainment - the 7th millennium or "*Shabbat*".

Then three more ascents come– the 8th, 9th and 10th millennia, where man attains the highest *Sefirot*: *Bina, Hochma and Keter*. These levels are above the creation. They completely belong to the Creator who gives the corrected souls such attainments, such merging with Him.

Nothing is written about this anywhere; there is no language capable of describing it. It refers to the Torah secrets. Hence, when one asks about the Creator Himself, we cannot answer anything. We speak only about the light that emanates from Him. We attain the light and thus attain the Creator. Whatever we attain, we call "The Creator", something that created us. It turns out that we actually attain ourselves, our inner world, and not Him.

Being completely filled with the light, *Malchut* felt that, although it had pleased the Creator by receiving His light, it was totally opposite to Him in its properties. It only wants to receive pleasure, while the Creator's only desire is to give pleasure.

At this stage of development, *Malchut,* for the first time, felt a burning shame because it had seen the Giver and His properties, and all the vast difference between Him and itself.

As a result of this sensation, *Malchut* decides to completely free itself from the light, as in phase 2 (*Bina*), with the only difference being that here the creation passionately desires to receive pleasure and feels how much this desire is contrary to the Creator's.

The expulsion of the light out of *Malchut* is called "*Tzimtzum Aleph*" (*TA*). Because of *TA*, *Malchut* remains completely empty. The Creator acted up to phase four. Beginning with the feeling of shame, the creation starts acting as if "independently", the feeling of shame being its driving force.

After the restriction, *Malchut* does not want to receive any more light. *It* feels its contrast to the Creator Who gives it this pleasure. Being filled with the light, and thus fulfilling the Creator's desire, *Malchut* now

has finally become contrary to the Creator. What should it do so as not to feel shame and be similar to the Creator, i.e., to receive, because He wants it to, and to give the way He does?

Malchut can achieve such a state if it receives not for its own sake, not for satisfying its own desire to receive pleasure, but for the sake of the Creator. This means that it will now receive the light only because, by doing so, it gives pleasure to the Creator. It is similar to the guest who, even though very hungry, refuses to receive the treat for his own sake, but receives to please the host.

For this purpose, *Malchut* creates a screen - a force resisting the egoistic desire to receive pleasure for its own sake, which pays no attention to the Giver. This force pushes away all the light coming to it. Then, with the help of the same screen, *Malchut* calculates what amount of the light it can receive for the sake of the Creator.

Malchut opens up only to the portion of the light measured by the screen that it can receive for the Creator's sake. The remaining part of *Malchut,* i.e., the rest of its desires, remains empty. If it could fill itself completely with the light and receive for the sake of bestowal, it would have become similar to the Creator by its properties. It would finish the correction of its egoism and begin using it only to give pleasure to the Creator.

Such a state of absolute correction of *Malchut* is "the purpose of the creation" and is called "The End of the Correction" (of egoistic desire to receive pleasure). But it is impossible to reach such a state in one moment, one action, because it is completely contrary to *Malchut's* egoistic nature. *Malchut* receives its correction in parts, in portions over a period of time.

The light that enters the *Kli* is called "*Ohr Yashar*" (the Direct Light). The *Kli*'s intention to receive the light only for the Creator's sake is called "*Ohr Hozer*" (the Reflected Light). With the help of this intention, the *Kli* reflects the light. The part of the *Kli* that receives the light is called

"*Toch*" (inner part). The remaining empty part of the *Kli* is called "*Sof*" (end). Together, *Toch* and *Sof* form the "*Guf*" (body) - the desire to receive pleasure. One should take into consideration that, when Kabbalistic books speak about "the body", a "desire to receive" is always meant.

With the exception of our world, the entire spiritual Universe is built on this single principle - to receive for the sake of the Creator. It appears that the Universe is only variations of *Malchut* emptied in *TA*, which now fills itself with the help of the screen. The outer, less significant part of this *Malchut* is called the worlds of *Adam Kadmon, Atzilut, Beria, Yetzira* and *Assiya*. However, the remaining inner part of *Malchut* is called "the soul", *Adam*.

The process of filling *Malchut* with the light is qualitative and quantitative. This is the very process we are going to study. It consists in the fact that each tiny part of *Malchut that*descended into our world must correct itself by merging with the Creator. And each such particle is inside man. It is his real "self".

The part of *Malchut that* does not yet receive the light, but just makes a preliminary analysis, calculating how much light it can receive for the Creator's sake, is called "the *Rosh*" (head). As much light as *Malchut* can receive, so much pleasure can it give to the Creator. *Malchut* has a complete freedom of will; it can choose either not to receive at all, or to receive as much as it wants. It controls its egoism and chooses just this state to be similar to the Creator. It works with its egoism, i.e., not only it chooses not to receive for its own sake, but receives for the sake of the Creator.

Malchut has to feel pleasure, because this is the Creator's desire; but the intention must be altruistic. That is why it cannot receive for the Creator's sake all the light coming from Him. There arises a contradiction between the intention and the pleasure itself. If *Malchut*does not enjoy, neither would the Creator. All His pleasure is in pleasing *Malchut*.

The light that entered the *Toch* of *Malchut* is called *"Ohr Pnimi"* (the Inner Light). The place where the screen sits is called "the *Peh*" (mouth). The screen in Hebrew is *"Masach"*. The boundary where the *Kli* stops receiving the light is called "the *Tabur*" (navel). The line signifying the end of the *Kli* is called "the *Sium*" (completion) *or "Etzbaot Raglin"* (toes).

The part of the light that *Malchut* cannot receive, because of a weak screen remains outside and is called *"Ohr Makif"* (the Surrounding Light). The light that *Malchut* receives inside should correspond to its intention to receive this light for the Creator's sake. This intention, as is known, is called "the Reflected Light". Therefore, the light from the head enters the body and mixes with the Reflected Light.

The *Toch*, filled with the light, is absolutely similar to the Creator and is in a state of constant exchange of pleasure with Him. The Creator emanates pleasure, which is felt by the souls according to their measure of "hunger", the desire to receive it. The problem here is to desire to feel the Creator and to receive pleasure from Him. This is what Kabbalah teaches us.

One can feel the Creator only to the degree of similarity of his own properties. The sense that perceives, that feels the Creator, is called "the *Masach"* (screen). The entrance into the spiritual world starts with a minimal screen emerging in man, when he begins to feel the outer world and understands that it is the Creator.

Then, by studying Kabbalah, man increases the magnitude of his screen and begins to feel the Creator more and more. The screen is the force of resistance to one's egoism and the measure of one's similarity to the Creator. It allows him to harmonize his intention according to the intention of the Creator. To the extent that man's desires are equal in their measure of likeness to those of the Creator's, he begins to feel the Creator.

Nothing exists in the Universe except the Creator's desire "to bestow" and the creation's initial desire "to receive". Every subsequent pro-

cess is the correction of this desire "to receive" with the help of the desire "to bestow". Yet, how can man change something that was created by the Creator - the desire "to receive", if it is his very essence?

The answer is that it occurs only with the help of the intention "to receive for the sake of bestowal". The creation becomes equal to the Creator in its properties, its spiritual level. Every created being should achieve such a state either during one or several lifetimes. This process takes place throughout every generation. We are the consequence, the product of the previous generations; our souls have been here more than once, and have descended yet again and again. They accumulate the experience of suffering and the readiness to approach nearer to the spiritual...

Man's nature is one of laziness, and it is a very good feeling. Unless he had it, he would have scattered himself all over the different kinds of pursuits, without giving preference to anything. One should not be afraid of laziness; it protects us from unnecessary activities.

The Creator's actions become apparent in the first two phases:

The Zero phase, called "the root", is the light emanating from the Creator.

The First phase, called *"Hochma"* is the "desire to receive" the light, the vessel (the *Kli*), created by the light itself, that it may receive the pleasure contained in this light. Furthermore, until the end of the entire creation, everything happens only as the *Kli*'s reaction to the light inside it. Everything occurs only due to the interconnection between these two components - the light and the vessel, the "desire to give" pleasure and the "desire to receive" that pleasure.

The Second phase, called *"Bina"*, is the first reaction of the *Kli* to the light that fills it; the *Kli* borrows the property of "bestowal" from the light and wants to be equal to it. That is why it expels the light.

The Third phase, called *"Tifferet"*, or *"Zeir Anpin"*, is the first action performed by the *Kli*. It understands that the Creator wants it to

receive and enjoy the light. Therefore, it begins receiving a little bit of the light. This "desire to receive" is the third phase.

The Fourth phase is called *"Malchut"*. In the third phase the *Kli*'s "desire to receive" the entire light of *Hochma* emanating from the Creator develops, and this desire is then called *Malchut.*

This fourth phase is the complete desire, the only creation. We can see that the creation has only one desire - to receive and enjoy the light of *Hochma*. Initially, the only possibility for bestowal is by not receiving for its own sake, but for the sake of the Creator.

However, to become a giver it is necessary to feel the Creator and to receive only for the sake of bestowing pleasure upon Him.You become partners.

He gives to you and you give to Him. You become equal in your properties and aspirations; you suffer if He does not receive pleasure, but He also suffers if you do not enjoy what he has prepared for you. He and you become one whole.

The fourth phase, *Malchut,* is then subdivided into five parts. This happens, because it cannot correct all of its egoism at once, i.e., it is unable to receive the entire light prepared for it for the Creator's sake. The "desire to receive" for someone else's sake is unnatural; hence, the creation should gradually "get used" to this desire.

Malchut wants to be similar to the preceding phases. Hence, it divides itself into five parts:

(a) **The root part** of *Malchut* is similar to the root phase of the Direct Light;
(b) **The first part** of *Malchut* is similar to the first phase of the Direct Light;
(c) **The second part** of *Malchut* is similar to the second phase of the Direct Light;
(d) **The third part** of *Malchut* is similar to the third phase of the Direct Light;

(e) **The fourth part** of *Malchut* is *Malchut* itself, which is not similar to any of the previous properties. Therefore, it is absolutely egoistic.

These phases are correspondingly called:

1. Still
2. Vegetative
3. Animal
4. Human and
5. Spiritual

The souls are created out of the last part of *Malchut.* The rest of the Universe, the worlds and everything that fills and inhabits them, is created out of the preceding parts of *Malchut.* The difference between the levels of the creation is in the degree of the desire to receive pleasure: from the least in the still nature to the biggest in man and to the highest in the souls.

Through reincarnations, man feels all kinds of desires. The one who has even an unconscious desire to become closer to the Creator has also the rest of rougher desires. The question becomes, in what proportion are these desires represented in him, and which desire should he choose for his actions?

With the help of the group and the Rabbi (Teacher), one can replace all of his desires with the single one of attaining the Creator. While moving towards that Goal, the rest of the desires grow and interfere with this advancement. There come all kinds of desires, including sex, money, power, fame, knowledge, and the various idols of the material world.

Man is given all kinds of temptations from above; he is lured by the possibility of growing rich, of being promoted to a high post etc. It happens so that man can get to know himself, to realize his aspirations and weaknesses, his insignificance in withstanding tempting pleasures. All of this is only that he may learn what this desire to receive pleasure is that the Creator has fashioned in him.

Kabbalah is a science of self-knowledge, of revealing the Creator in oneself. Man realizes what is most important to him. It matters what man does with his free time, what he thinks about the rest of the time. A Kabbalist should work. Free time can be used in the right way only if it is planned beforehand. If you think about the question "What am I living for?" during your free time, then it will allow you to think correctly the rest of the time.

To ascend spiritually, one should have an objective to correct, i.e., it is necessary to have the "desire to receive", egoism. Only this, the "desire to receive", corrected with the help of the intention to receive for the sake of the Creator, becomes the vessel into which the light intended by the Creator enters. It turns out that the more egoistic man becomes the better. For man's egoism steadily grows during his approach to the Creator. It is necessary to make a bigger egoist out of man. In this way, he might come to feel that something in him requires correction.

Egoism makes man negatively perceive the positive manifestation of the Creator. Nevertheless, this very negative sense of the Creator brings us to Him. During the spiritual ascent, drawing nearer to the Creator, all negative emotions turn into positive ones.

Man's inner "self" is the Creator. We feel separated from Him only because our egoism is not yet corrected.

The entire creation consists of five *Behinot*: *Keter, Hochma, Bina, Tifferet* or *Zeir Anpin* and *Malchut*, to which correspond 10 *Sefirot*. Why are there 10? The matter is that *Tifferet* consists of 6 *Sefirot*: *Hesed, Gevura, Tifferet, Netzah, Hod, Yesod*. Let us point out that the name "*Tifferet*" means both one of the 5 *Behinot*, and one of its private *Sefirot*.

This private *Sefira*, one of the 6, determines the character of the common *Tifferet*. However, it is more usual to use the name *Zeir Anpin* (ZA) instead of *Tifferet*. This name (the tetragrammaton) is more accepted, especially in the school of the Ari. These 10 *Sefirot* include the entire Universe.

These five *Behinot: Keter, Hochma, Bina,* ZA, *Malchut,*are also the five worlds that we otherwise call by the name of the Creator (*Yud-Hey-Vav-Hey*). This name is usually pronounced as HaVaYaH. It has an infinite multitude of meanings, because it provides the framework, the basis of all the names of all the creations:

Sefira	World	Letter
Keter	Adam Kadmon	The point of the letter *Yud (Kutzo shel Yud)*
Hochma	Atzilut	*Yud*
Bina	Beria	*Hey*
ZA	Yetzira	*Vav*
Malchut	Assiya	*Hey*

Our world is a part of the world of *Assiya*. Although our world is formally under its lowest spiritual level, as there is no place for such an egoistic property as the one ruling over our world in the spiritual realm, this is considered to be the final level of the world of *Assiya*.

The reason for the creation of the worlds consists in the fact that, in order to give pleasure to the creation, the Creator has to create in it several conditions:

-The creation must want to receive pleasure.
-This desire must come from the creation itself.
-It must be independent, which is not the same as in the previous condition.
-The creation must be able to rule over this desire, so that the desire may neitherhave power over the creation, nor dictate its behavior.
-The creation must be independent to choose whether it will receive pleasure by being a creation, or by being similar to the Creator.

The creation must be able to act freely between the two contrary forces: its own egoism and the Creator; it must independently choose its path and set out upon that path.

In order to provide the creation (man) with these conditions, the Creator should:

-Distance the creation from the light;
-Create the condition for freedom of will;
-Create an opportunity to attain the Universe and evolve;
- Create an opportunity (what is the difference between a condition and an opportunity?) for freedom of action.

The Creator gradually creates such conditions for the creation. By creation, we mean man in our world, in the state where he already begins to realize himself in relation to the Universe or starts climbing the spiritual levels. Such a state is desirable for the beginning of man's spiritual work and is called "this world".

Why did the Creator, Who is at the highest spiritual level, have to form the creation out of an egoistic property that is contrary to Him? Why did He initially completely fill creation with the light, which then empties itself of the light, and by doing so lower creation to the state of "this world" (*Olam Hazeh*)?

The matter is that creation is not independent; even though it is filled with the light, for it is completely suppressed by the light. The light dictates its conditions to the creation, and the desire to receive pleasure, the *Kli*, transfers its properties to it.

For the creation of an independent *Kli*, absolutely free from the light's assistance, the light should completely move away from it. There is a simple rule: the spreading of the light inside the *Kli*, with the subsequent expulsion of it, makes the *Kli* suitable for its function of independently realizing and choosing the way of filling. Such a genuine, independent *Kli* can emerge only in our world.

The descent of the light from above through all the worlds to man in this world presents the preparatory phase of formation of the genuine the *Kli*. At each phase, only the light determines all the forms, stages, and character of the *Kli*. As soon as the *Kli* completely expels the light, it becomes absolutely independent and is able to take on different decisions.

Any soul (one more name for the *Kli*) that descends from a certain spiritual level is considered as part of the Creator and is filled with His light, until it dresses into man's body-desire and until he starts working with it.

Only after a soul descends to our world and learns Kabbalah does it comprehend its real state. Then man, in whom a desire for spiritual advancement emerged, may ask the Creator to fill him with the spiritual light that will elevate him. However, man does not rise spiritually to the level from which his soul descended, but 620 times higher.

How does man advance? If he were given from above an incentive for the attainment of the spiritual, he must not lose it. Man can be pushed several times from above, by providing him with the interest for spirituality. However, if he does not use this desire correctly, he will eventually be left in peace until his next incarnation.

The *Kli* is forced to rise spiritually by the Surrounding Light, *Ohr Makif*. It shines from outside, because it cannot enter the egoistic *Kli* yet. But this light affects man's desire for spirituality and makes it grow so considerably, that all he wants is the spiritual ascent. Then he receives help from above. To increase the influence of the Surrounding Light and thus to start feeling the spiritual sensations, to break into the spiritual space one can only do this:

a) under the guidance of a true Kabbalist;
b) with the help of studyinggenuine books;
c) through communication with the members of his group (collective studies, work, meals).

Olam Hazeh **("this world")** is the state where man already feels that the Creator conceals Himself from him. At this time, we do not feel it yet. We are told that the Creator exists, we hear about it, but in any case, we cannot feel it. When man starts feeling that there is something outside of our world, something that hides from him, it is called the double concealment of the Creator.

Egoism is man's property that automatically makes him derive benefit from everything he does. Only in this does he see the purpose of his actions. Altruism is a property we are totally unable to comprehend; it is when person does something without any benefit to himself. Nature endowed us only with the egoistic properties. Altruism is beyond the limits of our understanding.

Only someone who feels the Creator can acquire this property. Using the language of Kabbalah, when the light enters the *Kli*, it will pass its altruistic properties to it. Man cannot be corrected all by himself, and he is not required to. Under his Teacher's guidance, during the group lessons, he has to arouse such spiritual desires that would cause the light to enter him.

To obtain that one should work hard on his thoughts and desires to know what is exactly necessary, although he cannot yet desire it. If man performs an action in our world that seems outwardly altruistic, it actually means that he calculated its future reward in advance.

Any movement, even the slightest one, is made only based on a calculation. As a result, it seems to man that he would be better off than he is now. If man did not make such calculations, he would not be able to move, for a certain amount of energy is needed for movement even at the molecular level of nature, and this energy is our egoism, i.e., the desire to receive pleasure. This law then "dresses" into general physical-chemical laws. In our world, man can only receive or give for the sake of receiving.

It is worth noting here that the desires that make all humankind happy are also egoistic, for man, seeing himself as a part of humankind, desires to please this very part of him...

Kabbalah permits the description of both the inner actions performed by man, and those the Creator performs on him, i.e., their interactions. Kabbalah is a physical-mathematical description of the spiritual objects and their actions, expressed in formulas, graphs and tables.

All of them describe a Kabbalist's inner spiritual actions, and only the one who can reproduce these actions in himself, and thus understand what these formulas mean, can know what stands behind them.

A Kabbalist can pass this information on to his disciple only when the latter reaches at least the first spiritual level. Such information is passed "by word of mouth" (*mi Peh le Peh*), because the screen is at the level of "*Peh*" of the spiritual *Partzuf*. If a student has not yet acquired the screen, he cannot really understand anything; he cannot yet receive anything from his teacher.

When a Kabbalist reads a Kabbalistic book, he should feel each word, each letter internally, just as blind people feel each letter of the alphabet using the Braille system.

We have studied four phases of the formation of the *Kli* (0-*Shoresh* or *Keter*, 1-*Hochma*, 2-*Bina*, and 3-*Tifferet*). Why are there four and not five? It is because the fifth one is the *Kli* itself, and not the phase of its formation. Starting from *Malchut*, there are no more phases; the *Kli* is completely created, born, formed in its egoistic desire to receive pleasure from the light of *Hochma*. The *Kli* is independent not only in its desire, but in the implementation of its desire to act.

However, if the light, the pleasure, fills the *Kli*, it dictates to the *Kli* the way it should act, because it suppresses it by filling it with delight. That is why the *Kli* is truly free in its intention only when it is not filled with the light. Still that is not enough yet; the light should not be felt even from afar; i.e., the Creator should conceal Himself completely from

the *Kli, Malchut.* Only then can *Malchut* be independent, free in its decisions and actions.

When the *Kli* can realize its desires independently, when it is completely free from the influence of the light and pleasure, and the light cannot dictate to the *Kli* its conditions, such a state, is called "our world", or "this world". This state can be achieved if the light is removed not only from the inner part of the *Kli*, but gradually distances itself from outside of the *Kli*. In our world, man feels the Creator neither on the inside northe outside; i.e., hedoes not believe in His existence.

The expulsion of the light from the *Kli* is called the restriction of the desire to receive pleasure, or simply the restriction, *Tzimtzum Aleph*. Moving the light away from outside of the *Kli* is attained with the help of a system of darkening screens that are called worlds. There are only five such screens; i.e., there are five worlds. Each of these worlds consists of five parts called *"Partzufim"* (plural of *Partzuf*). Each *Partzuf* includes five parts called *"Sefirot"* (plural of *Sefira*). As a result, *Malchut* is so remote from the light that it does not feel it at all. This is man in our world.

In Kabbalah, we study the properties of the worlds, *Partzufim* and *Sefirot*; i.e., the properties of screens that conceal the spiritual world, the Creator from us. Thepurpose of this study is to know what properties man should acquire so as to neutralize the concealing actions of all these worlds, *Partzufim* and *Sefirot*; to rise to the level of this or that spiritual level of *Sefira, Partzuf* or world.

By acquiring the properties of a certain *Partzuf* in a certain world, man immediately neutralizes the concealing action of this level and attains it.

At this time, only the higher levels hide from him the Creator, the light. Gradually he should attain all the properties of all the levels, starting from the lowest one immediately above our world, and up to the highest level, his final correction.

Let us return to *Malchut,* the 5th phase of the development of the *Kli*. When *Malchut* feels that it receives whilst the Creator gives, it perceives the contrast of its state to the Creator's to be so disgusting that it decides to stop receiving pleasure. Since there is no compulsion in the spiritual world, and pleasure cannot be felt, if there is no desire for it, the light disappears, stops being felt in the *Kli*.

Malchut performs *Tzimtzum Aleph* (*TA*). In the previous phases, the *Kli* had not felt itself receiving, and only in the 5th phase, when it independently decides to receive, the *Kli* feels its opposition to the Creator. Only *Malchut* can make *TA*, for to make the *Tzimtzum*, one should first feel its complete opposition to the Creator.

Another name for *Malchut* is soul, but the name "soul" may refer both to the *Kli*, and to the light in it. While reading a text, one should always remember whether it speaks about the creation or about what it is filled with. In the first case, it is a part of the creation itself, a desire. In the second case, it is the Creator's part, the light.

When a soul descends to the world of *Atzilut* from the world of Infinity, it becomes the soul of phase *Aleph*, but not the real soul. The distinction between it and the Creator is not yet felt. It is as a baby in its mother's womb; it cannot be called independent yet, although it already exists. It is still in the interim phase.

The world of *Atzilut* is absolutely spiritual, because the *Kli* is not felt in it; it is completely suppressed by the light and is a single whole with the light. The souls of the rest of the created beings, for example, animals, descending from above through the world of *Atzilut*, are also considered one with the Creator. However, in our world, the created beings are completely empty of the light and infinitely remote from the Creator.

The worlds are levels of closeness to the Creator in man's ascent and the measures of remoteness from Him in the descent of the souls. It does not matter about what kind of souls we speak. Although all nature presents a single whole, some types of created beings, differing in the

degree of their freedom of choice, can be singled out as more or less free in the choice of the Goal.

Of all created beings, only man has a true freedom of will; the rest of nature ascends or descends with him, because everything in our Universe is related to man. It is impossible to speak about a certain number of souls that pass this way, for it is difficult to give a quantitative estimate.

Particles of other stronger and higher souls may appear in each of us. They begin to speak in us and push us forward. In fact, the soul is not something predetermined, permanent, something that accompanies our physiological body during its entire biological life. For example, the Ari, in his book *"Shaar HaGilgulim"* ("The Gates of Reincarnation") describes the kind of souls and in what succession they took root in him.

A soul is not something indivisible. It constantly merges and separates, creates new parts according to the demands of the correction of the common soul. Even during man's life, some of the souls' parts take root or leave him; souls constantly "flow" one into another.

The world of *Beria* corresponds to the phase *Bet-Bina*, the "desire to bestow", to please. The *Kli* in the world of *Beria* is called *"Neshama"*; for the first time it has its own desire, albeit the "desire to bestow"; hence, it is very "clear", non-egoistic in its desires and considered to be absolutely spiritual.

The world of *Yetzira* corresponds to the phase *Gimel-Tifferet*, or ZA, in which both the "desire to bestow" (approximately 90%) and the "desire to receive" (approximately 10%) emerge. There is a little bit of the light of *Hochma* on the bright background of *Ohr Hassadim*. The *Kli* in this phase passes from the state of *Neshama* to *Ruach*. Although the desires of the *Kli* are already egoistic to some degree, all the same the "desire to bestow" prevails; therefore, the *Kli* in the world of *Yetzira* is still quite spiritual.

The completely egoistic fourth phase, *Malchut*, rules in **the world of** *Assiya*. Here the "desire to receive" is itself the *Guf* (body), which is ab-

solutely remote from the Creator. The light that fills the *Kli* in the world of *Assiya* is called "*Nefesh*"; this name suggests that the *Kli* and the light are spiritually motionless similarly to the still nature of our world.

The *Kli* becomes coarser as it gradually descends through the levels of the worlds, and moves away from the light until it is completely empty, i.e., it does not feel the light at all. Therefore, it becomes completely free from the light and the Creator in its thoughts and actions.

Now, if the *Kli* itself prefers the path of spiritual development to "petty" egoistic pleasures, it will gradually be able to ascend through the levels of the worlds of *Assiya, Yetzira, Beria, Atzilut, Adam Kadmon*, and reach the world of Infinity, i.e., infinitely merge with the Creator, become equal with Him.

Each man has a so-called black point in his heart, an embryo of the future spiritual state. In different people, this point is in a different state of readiness for the spiritual perception. There are people who cannot grasp spiritual notions at all; they have no interest in them. However, there are people who suddenly wake up, and are puzzled by the fact that they suddenly become interested in such "abstract" matters.

As with all other animals, man lives under the influence of his parents, the environment, traits of his character. Having no freedom of will, he only processes the available information according to outer and inner factors. Then he performs the actions that seem best to him.

Yet, everything changes when the Creator starts awaking man. A person wakes up under the influence of a small portion of the light that the Creator sends to him in advance. Upon receiving this portion, his inner point begins to demand further filling, forcing him to look for the light. Therefore, he starts to search for it in different occupations, ideas, philosophies, doctrines, study groups, until he comes to Kabbalah. Each soul on the Earth has to go along the same path!

Until, with the help of the screen, his black point, reaches the size of a small *Partzuf*, man is considered to have no soul, no *Kli,* and natu-

rally, no light in him. The presence of even the smallest spiritual *Partzuf*, having the lights of *Nefesh, Ruach, Neshama, Haya, Yechida (NaRaNHaY)*, indicates man's birth and his leaving of the animal state (which we are used to consider human, by the way).

Man refers to such a spiritual state where one has already passed the spiritual barrier (*Machsom*) separating this world from the spiritual one, the world of *Assiya*; i.e., one who has acquired the spiritual *Kli* called the soul.

The experience accumulated by the soul in each of its incarnations in this world remains with it, and passes from generation to generation, only changing its physiological bodies as one would change a shirt. All bodily physical sufferings also register in the soul, and at a certain moment, bring man to a desire to attain spirituality.

The dressing of a soul into a woman's body signifies that it does not have to go through any personal spiritual correction in this incarnation. A woman does not advance spiritually by herself, except by helping to circulate the wisdom of Kabbalah and receiving spiritual elevation through her husband.

The Torah says that the hearts of those who rule the world are in the hands of the Creator. This refers to all politicians, heads of states, dictators - all those on whom humankind depends. All of them are nothing but marionettes in the hands of the Creator, through whom He controls everything.

There is only one law in the spiritual realm - the law of the equivalence of the spiritual properties. If the properties of two people are equal, similar, they are spiritually close. If people differ in their thoughts, viewpoints, they feel separated and distant from one another, even if they are physically close.

Spiritual proximity or distance depends on the similarity of the objects' properties. If the objects completely coincide in their properties, desires, they merge. If two desires are contrary to one another, they are

said to be remote one from the other. The more similar two desires are, the closer they are in the spiritual world.

If only one out of the numerous desires of the objects coincides, these two objects have contact only in one point. If there is not even one desire in us that is similar to the Creator's, it means that we are absolutely remote from Him and have nothing with which to feel Him. If there appears just one desire in me that is similar to the Creator, then with it I will be able to feel the Creator.

Man's task is gradually to make all his desires similar to those of the Creator. Then man will completely merge into one spiritual object with Him, and there will be no distinction between them. Man will achieve everything the Creator has: eternity, absolute knowledge, and perfection. This is the ultimate purpose of the correction of all man's natural desires.

Malchut, upon expelling all the light in *TA*, decided to receive it with the help of a screen. The Direct Light comes to it, presses on the screen, wanting to get inside. *Malchut refuses* to receive the light, remembering the burning shame it felt when it was filled with it. Refusal to receive the light means reflecting it with the help of the screen. Such light is called *"Ohr Hozer"* (the Reflected Light). The reflection itself is called *"Haka'a"* (a stroke) of the light into the screen.

The reflection of pleasure (the light) takes place inside of man with the help of the intention to receive this pleasure only for the Creator's sake. Man calculates how much he can receive to please the Creator. He, as it were, dresses the pleasure he wants to receive onto the intention to bestow upon the Creator; to receive, to enjoy for the sake of the Creator.

The dressing of the Direct Light onto the Reflected Light allows *Malchut*, after *TA*, to expand and receive a portion of the light. It means that, at this point it becomes similar to the Creator by merging with Him. The Purpose of the creation is to fill *Malchut* completely with the

Creator's light. Then all reception of the light will be equal to bestowal and will mean total merging of the entire creation with the Creator.

By dressing the coming pleasure into its intention (the Reflected Light), *Malchut* announces that it wants to feel this pleasure only because, by doing so, it delights the Creator. In this case, reception is equal to bestowal, since the meaning of an action is determined by the *Kli's* intention, not by the mechanical direction of the action, inward or outward. Pleasure felt in this case will be twofold: from receiving it and from bestowing it upon the Creator.

Rabbi Ashlag wonderfully illustrates the situation with the example of a relationship between a guest and his host, the guest, receiving pleasure from the host, turns it as it were into giving. He pays a visit to the host, who knows exactly what he likes most. The guest sits down in front of the host, and the host puts his five most favorite dishes before him, the exact amount to match his appetite.

If the guest had not seen the giver, the host, he would have shamelessly pounced on the food and gulped down all the delicacies without leaving a bit, since they are exactly what he desires.However, the host, sitting in front of him, embarrasses him, so the guest refuses to eat. The host insists, explaining how much he wishes to please him, to give him delight.

Finally, by trying to talk the guest into eating, the host says that the guest's refusal makes Him suffer. Upon realizing that by eating the dinner he will give pleasure to the host, turning himself into a giver instead of a receiver, i.e., becoming equal with the host in his intentions and properties, only then does the guest agree to eat.

If a situation arises where the host wants to please the guest by putting the treat before him, and the guest, in return, eats it with the intention to return the pleasure to the host, enjoying it at that, this condition is called interaction by stroke *(Zivug de Haka'a)*. However, it can take place only after the guest's prior complete refusal to receive pleasure.

The guest only accepts the treat when he is sure that he pleases the host by receiving it, as if doing him a favor.He receives it only to the extent of his ability to think not about his own pleasure, but about pleasing the host, in other words, the Creator.

So, why do we need all these pleasures in our world if they are all based on suffering? When a desire is fulfilled, the pleasure "is extinguished" and disappears.

Pleasure is felt only when there is a burning "desire to receive" it. With the help of the correction of our desires, by adding to them the intention "for the sake of the Creator", we can enjoy infinitely, without feeling "hunger" before receiving pleasure. We can receive enormous delight by granting pleasure to the Creator, with the help of constantly increasing in ourselves the feeling of His greatness.

Since the Creator is eternal and infinite,we, by feeling His greatness, create in ourselves the eternal and infinite *Kli* - hunger for Him. Thus, we can enjoy eternally and infinitely. In the spiritual world any reception of pleasure promotes an even larger "desire to receive" it, and it goes on forever.

Filling becomes equal to giving: man gives, sees how much the Creator enjoys it, and acquires an even bigger "desire to give". However, the pleasure from giving should also be altruistic, i.e., for the sake of bestowal, and not for the sake of receiving pleasure from it. Otherwise, it will be giving for self-enjoyment, as when we give while pursuing our own ends.

Kabbalah teaches man to receive pleasure from the light with the intention for the sake of the Creator. If man can screen all the pleasures of this world, he will be able instantly to feel the spiritual world. Then man falls under the influence of the spiritually impure forces. They gradually provide him with additional spiritual egoism. He builds a new screen on it with the help of the pure forces, and then he can receive a new portion of the light, which corresponds to the quantity of egoism corrected by him. Thus, man always has the freedom of will.

The notion of "screen" contains the difference between the spiritual and material. Receiving pleasure without the screen is a common egoistic pleasure of our world. The point is to prefer spiritual pleasures to the material ones and by developing the screen, to receive eternal pleasure, which is intended for us according to the Thought of Creation.

However, the screen can appear only under the influence of the light of the Creator, on the egoistic desire of the *Kli*. The moment the Creator reveals Himself to man, his question of who needs his efforts, instantly disappears. So all our work boils down to just one thing: to feel the Creator.

To overcome any level of concealment, man must acquire the properties of this level. By doing so, he "neutralizes" the restriction, takes upon himself the influence of the concealing level, so that the concealment turns into revelation and attainment.

For example, let us take a person whose every property belongs to our world. His properties are so unimproved that he is under the influence of the concealment of all five worlds. If, because of the correction, his properties become similar to those of the world of *Assiya*, then this world stops concealing the Creator's light from him, which means that man has spiritually ascended to the level of *Assiya*.

A person , whose properties and sensations are already in *Assiya,* feels the concealment of the Creator on the level of the world of *Yetzira*. By correcting his properties according to those of *Yetzira*, he neutralizes the concealment of the Creator's light on this level and begins to feel Him on the level of *Yetzira*. It turns out that the worlds are the screens that conceal the Creator from us. However, when man puts the screen on his egoism similar to those levels, he by doing so, reveals the part of the Creator's light that this screen, this world was concealing.

The one who is in a certain spiritual world will feel the concealment on that level and the one above it, but not on the one below. So, if man is on the level of *Sefira Hesed* of the *Partzuf* ZA of the world of *Beria*,

then from this level downwards, all the worlds, all the *Partzufim* and all the *Sefirot* are already in him in their corrected state. These passed levels are the levels of revelation for him; he absorbed their egoism, corrected it with the help of the screen, and thus revealed the Creator on this level.

However, the Creator is still concealed from him on all the higher levels. Overall, there are 125 levels from our world to the Creator: five worlds with five *Partzufim* in each world, with five *Sefirot* in each *Partzuf*.

The main thing is to take the first step into the spiritual world; afterwards it becomes much simpler. All the levels are similar to one another, and the difference between them is only in the material, not in the design. The world of *Adam Kadmon* consists of five *Partzufim*: *Keter (Galgalta), Hochma (AB), Bina (SAG* or *Abba ve Ima,* or *AVI* in short*), ZA (*sometimes it is called *Kadosh Baruch Hu, Israel), Malchut (Shechina, Leah, Rachel).*

On each spiritual level, man as it were, changes his name, and according to where he is now, is called either Pharaoh, Moshe (Moses), or Israel. All of these are the Creator's names, man's levels of attaining Him. As a rule, the Kabbalistic books are written by Kabbalists who have passed all these levels of the correction.

The levels that follow are not the levels of correction, but an individual's attainment and personal contact with the Creator. They are not studied. They belong to the so-called "secrets of the Torah" (*Sodot Torah*) that are given as a gift to the one who has completely corrected himself. Unlike these, the levels of correction belong to the tastes of the Torah (*Ta'amey Torah*); they must be studied to be attained.

The conveying of Kabbalistic information is the conveying light. The transferring of properties from the higher spiritual level to the lower one is called "descent" or "influence", and from the lower to the higher one - "request", "prayer", *MAN*. The connection exists only between two adjacent *Partzufim*, one above the other. No communication is possible between two discontinuous levels. Each higher level is called the Creator with regard to the lower one; its relationship to the lower level can be likened to a ratio of the Universe to a grain of sand.

יא) ועם זה תבין גדר האמיתי להבחין בין רוחניות לגשמיות: כי כל שיש בו רצון לקבל מושלם בכל בחינותיו, שהוא בחי"ד, הוא נקרא "גשמי". והוא נמצא בפרטי כל המציאות הערוכה לעינינו בעוה"ז. וכל שהוא למעלה משיעור הגדול הזה של הרצון לקבל, נבחן בשם "רוחניות". שהם העולמות אבי"ע, הגבוהים מעוה"ז, וכל המציאות שבהם.

ובזה תבין, שכל ענין עליות וירידות האמורות בעולמות העליונים, אינן בבחינת מקום מדומה ח"ו, רק בענין ד' הבחינות שברצון לקבל. כי כל הרחוק ביותר מבחי"ד, נבחן למקום יותר גבוה. וכל המתקרב אל בחינה ד', נבחן למקום יותר תחתון.

11) Now we can understand the difference between the spiritual and the material. If the "desire to receive" has reached its final development, i.e., achieved the stage of Behina Dalet, it is called "material" and belongs to our world (Olam Hazeh). If the "desire to receive" has not yet reached its final development, then such a desire is considered spiritual and corresponds to the four worlds of ABYA, which are above the level of our world.

You should understand that all ascents and descents in the Upper worlds are not by any means movements in some imaginary space, but are merely changes in the magnitude of the "desire to receive". The object most remote from Behina Dalet is in the highest point. The closer an object is to Behina Dalet, the lower is its level.

Here the name "*Olam Hazeh*" means the world of *Assiya*.

The "desire to receive" in *Behina Dalet* is absolutely complete; this is the desire just to receive without giving anything in return. All ascents and descents in the spiritual world in no way refer to the notion of place they speak solely about the increase or decrease of the similarity of man's inner properties to those of the Creator.

If one likens it to our world, then the ascent can be imagined as a burst of joy and high spirits, while the descent would be a dismal mood. We speak about the similarity of properties though, when the mood only accompanies the realization of the spiritual ascent. In Kabbalah, all actions refer to man's inner feelings.

It depends on man himself what property he should use. What really matters is the measure of egoism that man works with right now and

"for whose sake", i.e., for the sake of the Creator, which will be an ascent, or for his own, which corresponds to a fall. It is important how he uses his egoism and in what direction.

יב) אמנם יש להבין: כיון שכל עיקרו של הנברא ושל כל הבריאה בכללה, הוא רק הרצון לקבל בלבד, ומה שיותר מזה אינו לגמרי בכלל בריאה, אלא נמשך יש מיש מעצמותו ית', א"כ למה אנו מבחינים את הרצון לקבל הזה לעוביות ועכירות, ואנו מצווים לזכות אותו על ידי תורה ומצות, עד שזולת זה לא נגיע אל המטרה הנעלה של מחשבת הבריאה?

12) One should understand that the essence of each vessel and the entire Creation is only the "desire to receive". Nothing outside the framework of this desire has anything to do with the creation, but refers to the Creator. Then why do we regard the "desire to receive" as something coarse, disgusting and requiring correction? We are instructed to "purify" it with the help of the Torah and the Commandments; otherwise, we will not be able to achieve the ultimate purpose of the Creation.

The desire to receive pleasure was formed by the Creator and therefore not subject to change. Man can only choose what size of a desire he can use now and "for whose sake". If each of his desires he uses only for his own benefit, then it is egoism or "spiritual impurity". If man wants to use his desires to receive pleasure while simultaneously delighting the Creator, then he has to choose only those of his desires with which he can really do so.

Therefore, wishing to act altruistically, man should first check what kind of desires he can use to receive pleasure so that it returns to the Creator. Only then can he start filling them with pleasure. All of man's desires are the desires of *Malchut*. They are divided into 125 parts called levels. Gradually, using larger and larger egoistic desires for the sake of the Creator, man ascends spiritually. The use of all of *Malchut's* 125 private desires is called 'the complete correction of egoism'.

Sometimes it is more convenient to divide *Malchut's* desires into 620 instead of 125 parts. Such parts of the desire or rather their use

for the sake of the Creator are called "commandments", actions for His sake. By fulfilling these 620 actions, commandments, man ascends to the same 125-th level.

יג) והענין הוא, כי כמו שהגשמיים נפרדים זה מזה ע"י ריחוק מקום, כן נפרדים הרוחנים זה מזה ע"י שינוי הצורה שבהם. ותמצא זה גם בעוה"ז. למשל שני בני אדם, הקרובים בדעתם זה לזה, הם אוהבים זה את זה. ואין ריחוק מקום פועל עליהם, שיתרחקו זה מזה. ובהפך, כשהם רחוקים זה מזה בדעותיהם, הרי הם שונאים זה את זה, וקרבת המקום לא תקרב אותם במאומה.

הרי ששינוי הצורה שבדעתם, מרחקם זה מזה, וקרבת הצורה שבדעתם, מקרבם זה אל זה. ואם למשל, טבעו של האחד הוא הפוך בכל בחינותיו כנגד טבעו של השני, הרי הם רחוקים זה מזה כרחוק המזרח ממערב. ועד"ז תשכיל ברוחניות, שכל הענינים של התרחקות והתקרבות וזווג ויחוד, הנבחנים בהם, הם משקלים של שינוי צורה בלבד. שלפי מדת שינוי הצורה, הם מתפרדים זה מי זה, ולפי מדת השואת הצורה, הם מתדבקים זה בזה.

ועם זה תבין, שהגם שהרצון לקבל הוא חוק מחויב בהנברא, כי הוא כל בחינת נברא שבו, והוא הכלי הראוי לקבל המטרה שבמחשבת הבריאה, עכ"ז הוא נעשה ע"ז נפרד לגמרי מהמאציל, כי יש שינוי צורה עד למדת הפכיות בינו לבין המאציל. כי המאציל הוא כולו להשפיע, ואין בו מנצוצי קבלה אפילו משהו ח"ו. והוא כולו לקבל, ואין בו מנצוצי השפעה אף משהו. הרי אין לך הפכיות הצורה רחוקה יותר מזה. ונמצא ע"כ בהכרח כי הפכיות הצורה הזו מפרידה אותו מהמאציל.

13) As all material objects are separated from one another by distance in space, spiritual objects are also separated from one another due to the difference in their inner properties. Something like this can be seen in our world. For example, two men have similar views, sympathize with one another, and no distance can influence the empathy between them. On the contrary, when their views are very different, they hate one another and no proximity can unite them.

Therefore, the similarity of views draws people together, while the differences separate them. If one person's nature is absolutely opposite to the nature of the other, these people are as remote from one another as East is from West. The same occurs in the spiritual worlds: moving away, rapprochement, merging – all these processes happen only according to the difference or resemblance between the

inner properties of the spiritual objects. The difference in properties separates them, while their similarity brings them closer.

The "desire to receive" is the principal element of the creation; this is the vessel necessary for the realization of the Purpose included in the Thought of the Creation. This is the desire that separates the creation from the Creator. The Creator is the absolute "desire to bestow"; He does not have a trace of the "desire to receive". It is impossible to imagine a greater contrast than this: between the Creator and the creation, between the "desire to bestow" and the "desire to receive".

The spiritual place means being with one's properties on one of the 125 levels of the spiritual ladder. From this, it follows that the notion of "place" means quality, property, measure of correction. Even in our world, closeness in physical space does not bring two different characters close to one another; it is only the similarity of their properties, thoughts and desires that can bridge the gap between them. On the contrary, the difference in properties, thoughts, and desires moves the objects away from one another.

יד) ובכדי להציל את הנבראים מגודל הפירוד הרחוק הזה, נעשה סוד הצמצום הא', שענינו הוא, שהפריד הבחי"ד מן כל פרצופי הקדושה. באופן, שמדת גדלות הקבלה ההיא נשארה בבחינת חלל פנוי וריקן מכל אור. כי כל פרצופי הקדושה יצאו בבחינת מסך מתוקן בכלי מלכות שלהם, שלא יקבלו אור בבחי"ד הזו.

ואז, בעת שהאור העליון נמשך ונתפשט אל הנאצל, והמסך הזה דוחה אותו לאחוריו, הנה זה נבחן כמו הכאה בין אור העליון ובין המסך, המעלה אור חוזר ממטה למעלה, ומלביש הע"ס דאור העליון. כי אותו חלק האור הנדחה לאחוריו, נקרא "אור חוזר". ובהלבשתו לאור העליון, נעשה אח"כ כלי קבלה על האור העליון במקום הבחי"ד.

כי אח"ז התרחבה כלי המלכות, באותו שיעור האו"ח, שהוא אור הנדחה, שעלה והלביש לאור העליון ממטה למעלה, והתפשטה גם ממעלה למטה, שבזה נתלבשו האורות בהכלים, דהיינו בתוך אור חוזר ההוא. וה"ס ראש וגוף שבכל מדרגה. כי הזווג דהכאה מאור העליון במסך, מעלה אור חוזר ממטה למעלה, ומלביש הע"ס דאור העליון בבחינת ע"ס דראש, שפירושו שרשי כלים.

כי שם עוד לא יכולה להיות הלבשה ממש. ואח"ז כשהמלכות מתפשטת עם האו"ח ההוא ממעלה למטה, אז נגמר האור חוזר, ונעשה לבחינת כלים על אור העליון. ואז נעשית התלבשות האורות בכלים. ונקראת "גוף של מדרגה" ההיא, שפירושו כלים גמורים.

14) In order to save the creation from such remoteness from the Creator, the Tzimtzum Aleph (TA, the First Restriction) took place and separated Behina Dalet from the spiritual objects. This happened in such a way that the "desire to receive" turned into a space void of the light. After the Tzimtzum Aleph, all the spiritual objects have a screen on their vessel-Malchut in order to avoid receiving the light inside Behina Dalet.

The moment the Upper Light tries to enter the creation, the screen pushes it away. Thisprocess is called a Stroke (Haka'a) between the Upper Light and the screen. Because of this blow, the Reflected Light rises and dresses the 10 Sefirot of the Upper Light. The Reflected Light, dressed on the Upper Light, is becoming a vessel instead of Behina Dalet.

After this, Malchut expands in accordance with the height of the Reflected Light, then spreads downwards, thus letting the light get inside. One says that the Upper Light dresses onto the Reflected Light. This is called the "Rosh" (head) and the "Guf" (body) of each level. The Stroke Contact of the Upper Light with the screen causes the lifting of the Reflected Light. The Reflected Light dresses onto the 10 Sefirot of the Upper Light, thus forming the 10 Sefirot de Rosh.

The 10 Sefirot de Rosh are not the real vessels yet; they only pass for their roots. It is only after Malchut, with the Reflected Light, spreads downwards, that the Reflected Light turns into the vessels for the reception of the Upper Light. Then the lights dress into the vessels, called "the body" of this particular level. The real, complete vessels are called "the body".

The creation is formed as absolutely egoistic. Moreover, according to this property it is as remote as can be from the Creator. To help the

creation out of such a state, the Creator fashioned in *Malchut* a desire to make *TA*, i.e., to separate *Behina Dalet* from all pure *Behinot*, leaving it absolutely empty in the space filled with nothing.

On its way to the creation, the Upper Light (*Ohr Elion*) collides with the screen, which is in front of *Behina Dalet's* desire to receive pleasure, and which completely pushes it back. This phenomenon is defined as an interaction by the stroke between the Upper Light and the screen and is called *"Haka'a"* (stroke). Divided by the screen into 10 parts, *Sefirot*, the Reflected Light, dresses onto the Upper Light, thus dividing it into 10 *Sefirot*. The combination of 10 *Sefirot* of the Reflected Light and the 10 *Sefirot* of the Upper Light forms the *Rosh* (head) of the *Partzuf* (spiritual object).

Thus the Reflected Light, i.e., the desire to return to the Creator the pleasure that one receives from Him, becomes the condition of receiving this pleasure, i.e., the vessel of reception (*Kli Kabbalah*) instead of *Behina Dalet*. *Behina Dalet* is unable to receive pleasure without the screen because of its egoistic desires. We see that the screen can change its intention from egoistic into altruistic, turn it into the "desire to receive" for the Creator's sake. Only after the creation builds such an intention can the higher light spread into the vessel and dress it into the desires-*Kelim*, formed by the Reflected Light.

טו) הרי שנעשו בחינת כלים חדשים בפרצופי דקדושה במקום בחי"ד אחר הצמצום א', שהם נעשו מאור חוזר של זווג דהכאה בהמסך. ויש אמנם להבין את אור חוזר הזה: איך הוא נעשה לבחינת כלי קבלה, אחר שהוא מתחילתו רק אור נדחה מקבלה, ונמצא שמשמש תפקיד הפוך מענינו עצמו?

ואסביר לך במשל מהויות דחיי העולם. כי מטבע האדם לחבב ולהוקיר מדת ההשפעה. ומאוס ושפל בעיניו מדת הקבלה מחברו. ולפיכך, הבא לבית חברו, והוא מבקשו שיאכל אצלו, הרי אפילו בעת שהוא רעב ביותר, יסרב לאכול. כי נבזה ושפל בעיניו להיות מקבל מתנה מחברו.

אכן בעת שחברו מרבה להפציר בו בשיעור מספיק, דהיינו עד שיהיה גלוי לו לעינים, שיעשה לחברו טובה גדולה עם אכילתו זו, הנה אז מתרצה ואוכל אצלו. כי כבר אינו מרגיש את עצמו למקבל מתנה, ואת חברו להמשפיע. אלא להיפך, כי הוא המשפיע ועושה טובה לחברו, ע"י קבלתו ממנו את הטובה הזאת. והנך מוצא, שהגם שהרעב והתאבון הוא כלי קבלה המיוחד

לאכילה, והאדם ההוא היה לו רעבון ותאבון במדה מספקת לקבל סעודת חברו, עכ"ז לא היה יכול לטעום אצלו אף משהו, מחמת הבושה.

אלא כשחברו מתחיל להפציר בו, והוא הולך ודוחה אותו, הרי אז התחיל להתרקם בו כלי קבלה חדשים על האכילה. כי כחות ההפצרה של חברו וכחות הדחיה שלו, בעת שהולכים ומתרבים, סופם להצטרף לשיעור מספיק, המהפכים לו מדת הקבלה למדת השפעה. עד שיוכל לצייר בעיניו, שיעשה טובה ונחת רוח גדולה לחברו עם אכילתו. אשר אז נולדו לו כלי קבלה על סעודת חבירו. ונבחן עתה, שכח הדחיה שלו נעשה לעיקר כלי קבלה על הסעודה, ולא הרעב והתאבון, אע"פ שהם באמת כלי קבלה הרגילים.

15) After the First Restriction, new vessels of reception appear in place of Behina Dalet. They are formed because of a Stroke Contact between the light and the screen. However, we still need to understand how this light turned into a vessel of reception after being the light reflected from such a vessel. It turns out that the light becomes a vessel, i.e., starts playing an opposite role.

To explain the above, let us take an example from this world. Man naturally respects a "desire to give", at the same time, he resents receiving without giving something in return. Let us suppose that a person comes to his friend's house, and is offered a meal. Naturally, he would refuse to eat no matter how hungry he may be, because he hates to be a receiver who gives nothing in return.

His host, however, starts persuading him, making it clear that by the guest's eating his food, he would please his host immensely. When the guest feels that what the host says is true, he will consent to accept the meal, since he would not feel as a receiver anymore. Moreover, now the guest feels he is giving to the host, delighting him with his readiness to eat. It turns out that in spite of his hunger - a genuine vessel of receiving food - the guest could not even touch the delicacies until his shame was placated by the host's persuasions.

Now we see how a new vessel for receiving the food comes to life. The gradually growing power of the host's persuasion and the guest's resistance finally turn reception into bestowal. The act of receiving

remained unchanged; only the intention was transformed. Just the force of resistance and not hunger (the true vessel of reception) turned into the reason for accepting the treat.

Wherever *Behina Dalet* is mentioned, *Malchut* is meant, i.e., reception for the sake of reception. There is an action and the reason of this action. What is the reason for reception before the Restriction? It is the desire to receive pleasure. It means that receiving is an action for the sake of receiving. After the Restriction, the *Partzufim* do not use *Behina Dalet*; the only light received by it is that coming from the screen and the Reflected Light.

The reason for receiving that existed before the Restriction remained afterwards too, because without a desire and striving for something, it is impossible to receive. Nevertheless, this reason is not enough for reception; it should be accompanied by an additional reason i.e., the intention for the sake of bestowal.

Malchut is ready to renounce animal pleasures; it performs the Restriction on them. It receives only because it is the Creator's desire. According to that, reception for the sake of bestowal looks different. The act of receiving does not arise from the first reason, but from the second - receiving for the sake of giving; however, the first reason must accompany the second, for if there is no desire to receive pleasure, how will it be able to enjoy?

For example, there is a commandment to enjoy the Sabbath meal; but if there is no hunger, how can one receive pleasure from eating? Hence the first reason - the "desire to receive" should remain (albeit because of the shame it is unable to receive), but only in the presence of the additional reason - the "desire to give".

טז) ומדמיון הנ"ל בין אדם לחברו אפשר להבין ענין הזווג דהכאה ואת האו"ח העולה על ידו, שהוא נעשה כלי קבלה חדשים על אור העליון במקום בחי"ד. כי ענין ההכאה של אור העליון, המכה בהמסך ורוצה להתפשט אל בחי"ד, יש לדמותו לענין ההפצרה לאכול אצלו. כי כמו שהוא רוצה מאד שחברו יקבל את סעודתו, כן אור העליון רוצה להתפשט למקבל. וענין המסך, המכה באור ומחזירו לאחוריו, יש לדמותו לדבר הדחיה והסירוב של חברו לקבל את

סעודתו. כי דוחה את טובתו לאחור. וכמו שתמצא כאן, אשר דוקא הסירוב והדחיה נתהפכו ונעשו לכלי קבלה נכונים לקבל את סעודת חברו, כן תוכל לדמות לך, כי האו"ח, העולה ע"י הכאת המסך ודחיתו את אור העליון, הוא שנעשה לכלי קבלה חדשים על אור העליון, במקום הבחי"ד ששמשה לכלי קבלה מטרם הצמצום א'.

אמנם זה נתקן רק בפרצופי הקדושה דאבי"ע. אבל לא בפרצופי הקליפות ובעוה"ז, שבהם משמשת הבחי"ד עצמה לכלי קבלה. וע"כ הם נפרדים מאור העליון, כי שינוי הצורה של הבחי"ד מפריד אותם. וע"כ נבחנים הקליפות וכן הרשעים למתים, כי הם נפרדים מחיי החיים ע"י הרצון לקבל שבהם.

16) With the help of the example of the host and the guest we can now understand what a Zivug de Haka'a (Stroke Contact) is, which results in the birth of new vessels of receiving the Upper Light instead of the Behina Dalet. The interaction takes place because the light hits the screen wishing to enter the Behina Dalet. It resembles a host who tries to convince his guest to eat. The force of the guest's resistance is similar to the screen. As the refusal to eat turns into a new vessel, so does the Reflected Light become a vessel of receiving instead of the Behina Dalet, which played that role before the First Restriction.

However, we should keep in mind that it happens only in the spiritual objects of the worlds of ABYA, whereas in the objects related to the impure forces and to our world, the Behina Dalet continues to be a receiving vessel. Hence neither in the impure forces nor in our world is there any light, because of the difference between the properties of the Behina Dalet and those of the Creator. Therefore, the Klipot (impure forces, a "desire to receive" the light without the screen) and sinners are called dead, since the desire to receive the light without the screen separates them from the Life of Lives, the Creator's light.

FIVE LEVELS OF MASACH
ה' בחינות שבמסך

יז) והנה נתבאר עד הנה ג' יסודות הראשונים שבחכמה; הא' ענין אור וכלי, שהאור הוא המשכה ישרה מעצמותו ית', והכלי הוא בחינת הרצון לקבל הכלול בהכרח באור ההוא, שבשיעור הרצון הזה יצא מכלל מאציל לנאצל. והרצון לקבל הזה היא בחינת המלכות הנבחנת באור העליון, וע"כ נק' מלכות, שמו, בסוד הוא ושמו אחד, כי שמו בגימטריא רצון. ענין הב', הוא ביאור הע"ס וד' עולמות אב"ע, שהם ד' מדרגות זו למטה מזו. שהרצון לקבל מחויב להשתלשל על ידיהן עד לקביעות כלי על תוכנו. ענין הג', הוא ענין הצמצום ומסך שנעשה על כלי הקבלה הזה שהוא בחי"ד, ותמורתו נתהוו כלי קבלה חדשים בע"ס הנק' אור חוזר. והבן ושנן היטב אלו הג' יסודות הם ונימוקיהם כפי שנתבארו לפניך, כי זולתם אין הבנה אף במלה אחת בחכמה הזו.

17) The three basic definitions are now clear to us:

1) The Ohr is a direct emanation of the Creator's light, while the Kli is a "desire to receive" created by the light. The light initially contains an unexpressed "desire to receive", but as this desire develops, the vessel (Malchut) is separated from it. Malchut is called "His Name" (Shemo) ("He and His Name are one"). The numerical value of the word "Shemo" is identical to the word "Ratzon" (desire).

2) The 10 Sefirot or the 4 worlds of ABYA correspond to the 4 Behinot (phases). They must be present in any created being. The "desire to receive", or the Kli, "descends" from the Creator's level through these 4 worlds and achieves its full development in our world.

3) The First Restriction and the Masach of Behina Dalet bring forth a new vessel instead of Behina Dalet. The vessel is an intention to bestow to the Creator, and is called "Ohr Hozer". The quantity of the received light depends on the intensity of the desire.

יח) ועתה נבאר ה' בחינות שיש בהמסך, שעל פיהם משתנים שיעורי הקומה בעת הזווג דהכאה שעושה עם אור העליון.

ויש להבין תחלה היטב, כי אע"פ שלאחר הצמצום נפסלה הבחי"ד מלהיות כלי קבלה על הע"ס, והאו"ח העולה מהמסך ע"י זווג דהכאה, נעשה לכלי קבלה בתמורתה, עכ"ז היא

מוכרחת להתלוות עם כח הקבלה שבה אל האו"ח. וזולת זה לא היה האו"ח מוכשר כלל להיות כלי קבלה.

ותבין זה ג"כ מהמשל הנ"ל באות ט"ו. כי הוכחנו שם, אשר כח הדחיה והסירוב לקבל הסעודה, נעשה לכלי קבלה במקום הרעב והתאבון. כי הרעב והתאבון, שהם כלי קבלה הרגילים, נפסלו כאן מלהיות כלי קבלה, מחמת הבושה והבזיון להיות מקבל מתנה מחברו. ורק כחות הדחיה והסירוב נעשו במקומם לכלי קבלה. כי מתוך הדחיה והסירוב נתהפכה הקבלה להיות השפעה. והשיג על ידם כלי קבלה מוכשרים לקבל סעודת חברו. ועכ"ז אי אפשר לומר, שעתה כבר אינו צריך לכלי הקבלה הרגילים, שהם הרעב והתאבון. כי זה ברור, שבלי תאבון לאכילה לא יוכל למלאות רצון חברו ולעשות לו נחת רוח עם אכילתו אצלו.

אלא הענין הוא, כי הרעב והתאבון, שנפסלו בצורתם הרגילה, נתגלגלו עתה, מחמת כח הדחיה והסירוב, וקבלו צורה חדשה, שהוא קבלה ע"מ להשפיע. ועי"ז נהפך הבזיון להיות כבוד. הרי, אשר הכלי קבלה הרגילים עדיין פועלים עתה כמו תמיד, אלא שקבלו צורה חדשה. וכן תקיש בענינינו כאן: כי אמת הוא שבחי"ד נפסלה מלהיות כלי קבלה על הע"ס, שהוא מחמת העוביות שבה. שפירושו שינוי הצורה כלפי המשפיע, המפריד מהמשפיע.

אמנם ע"י תיקון המסך בהבחי"ד, המכה על אור העליון ומחזירו לאחוריו, הנה נתגלגלה צורתה הקודמת הפסולה, וקבלה צורה חדשה, הנקראת "או"ח", בדומה לגלגול צורת הקבלה בצורת השפעה. אשר התוכן של צורה הראשונה לא נשתנה שם, כי גם עתה אינו אוכל בלי תאבון. כן גם כאן, כל העוביות, שהיא כח הקבלה שהיה בבחי"ד, נתגלגל ובא תוך האו"ח. וע"כ נעשה האו"ח מוכשר להיות כלי קבלה.

ולפיכך יש להבחין תמיד בהמסך ב' כחות: א. קשיות, שהוא כח הדחיה שבו כלפי האור העליון, ב. עוביות, שהוא שיעור הרצון לקבל מבחי"ד הנכלל בהמסך, אשר ע"י זווג דהכאה מכח הקושיות שבו, נתהפכה העוביות שבו להיות זכות, דהיינו התהפכות הקבלה להשפעה. ואלו ב' הכחות שבהמסך פועלים בה' בחינות, שהם ד' הבחינות חו"ב תו"מ, ושורשם הנקרא "כתר".

18) We will now clarify the five Behinot of the screen according to which the size of the Kli is changed during the Stroke Contact with the Upper Light.

After the First Restriction, Behina Dalet ceases to be a receiving vessel. The Reflected Light (Ohr Hozer), which rises above the screen because of the Stroke Contact, now plays that role instead. However, Behina Dalet with its powerful "desire to receive" has to accompany the Ohr Hozer. Without it, the Ohr Hozer is absolutely unable to be a vessel of reception.

Remember the situation between the host and his guest. The guest's force of refusal to eat has become a receiving vessel taking on the role of

hunger, which lost that function because of shame. During that refusal, receiving actually turns into an act of giving. However, we cannot say that the guest has no need for the usual vessels of receiving. Without them, he will not be able to please the host by eating his delicacies.

By way of refusal, hunger (the "desire to receive") acquires a new form – a "desire to receive" for the sake of bestowing to the host, the Creator. Shame has now become a merit. It turns out that the usual vessels of reception keep functioning as before, but acquire a new intention, i.e., to receive for the Creator's sake. The coarseness of Behina Dalet, the state of being opposite to the Creator, prevents it now from being a receiving vessel.

However, thanks to the screen set in Behina Dalet, which hits and reflects the light, it takes a new form called the Ohr Hozer – the Reflected Light – while receiving turns into giving, as in the example with the host and the guest. Nevertheless, the essence of the form remains the same, because the guest would not eat without an appetite. Yet all the power of Behina Dalet's desire to receive pleasure is included in the Ohr Hozer, making it a proper vessel.

There are two forces always present in the screen. The first is Kashiut, the force of resistance to receiving light; the second is Aviut, the force of Behina Dalet's "desire to receive". Because of a Stroke Contact of Kashiut with the light, Aviut totally changes its properties, turning reception into bestowal. The two forces function in all five parts of the screen: Keter, Hochma, Bina, Tifferet, and Malchut.

Five parts are in the screen through which it receives the light (five *Zivugey de Haka'a)*. The *Ohr Hozer* is not a genuine vessel; it can only assist in the receiving of light. The desire to receive pleasure, *Behina Dalet*, which was a vessel before the First Restriction, still retains that role; only its intention changes.

The larger man's egoism, the more light he is able to receive, provided there is a screen matching his egoism. Instead of resenting his

unworthy desires, man should only ask the Creator for a screen that will correct those desires by making them altruistic.

Oftentimes we know neither what motivates our actions nor what our real desires are. Sometimes we feel a need for something but have no idea what it is. Man is in a constant dream-like state until Kabbalah wakes him up and opens his eyes. Initially we do not even possess a genuine desire to receive pleasure. Kabbalah works with the spiritual desires, which are much more powerful than those of our world are.

Thanks to the *Kli*'s new intention, the "desire to receive" obtains a new form: a "desire to bestow", or more precisely, a "desire to receive" for the sake of the Creator. Man now starts receiving in order to please the Creator. Upon discovering the difference between its own properties and the Creator's, *Behina Dalet* feels shame. The screen set up by *Malchut* reflects the light and thus changes the intention. The essence of the "desire to receive" remains, but now it is receiving for the Creator's sake.

Kabbalah is a logical science. Every phenomenon leads to a certain consequence, which in turn becomes a reason for the next, thus forming a chain of cause and effect connections. Our problem, however, consists in that we are not yet really connected to what we study. While reading about the spiritual worlds, the *Partzufim* and the *Sefirot*, we cannot yet feel them.

There are two levels in Kabbalah studies. The first is for beginners, when there is no sensation of the material studied. After further study though, a Kabbalist receives a feeling of the phenomena and terms described in the book.

One should point out that the light is actually motionless; it neither enters anything nor exits from anywhere. However, depending on its inner properties, the vessel feels the light differently, distinguishing in it different "tastes" or pleasures. If the vessel enjoys direct reception of the light, then such pleasure is called *Ohr Hochma.* If the creation receives pleasure from the likeness of its properties to those of the Creator,

then this kind of delight is called *Ohr Hassadim.* The alternate reception of either *Ohr Hochma* or *Ohr Hassadim* creates "movement".

When man starts on his spiritual path, he initially realizes how evil his nature is. This thought leads him to the beginning of correction. As a result, he ascends, starts feeling more and more subtle influences of the supreme forces.

The light descending from the Creator after the First Restriction represents a narrow ray of light coming from Infinity to the central point of the universe. All spiritual worlds *(AK* and *ABYA)* are dressed onto this ray. From the point of the Creator's influence, we are at the very center of all the worlds.

The Creator's personal providence is implemented with the help of the light ray. This ray descends to a certain soul, dressing it in all the worlds, starting from *Adam Kadmon (AK),* then continuing to *Atzilut, Beria, Yetzira* and the outermost, *Assiya.*

A common person differs from a Kabbalist by the fact that he has no screen, hence he cannot feel, reflect the light, or create his own spiritual vessel. Such a vessel is *Toch,* the inner part of the *Partzuf* where the creation receives the Creator's light. Strictly speaking, what we call the Creator is His light, since we are unable to attain the Creator's Essence.

The Creator influences all people as though they had never left the world of Infinity (*Ein Sof*), i.e., they are in an unconscious state. Such an influence is called "*Derech Igulim*", with the help of circles and spheres, i.e., through the general light surrounding the entire creation. The spreading of the light in the form of a circle signifies the absence of a limiting force, the screen.

Man's task is to take into his own hands a partial control over his destiny, thereby becoming the Creator's partner. Then the Creator will no longer treat him as He does all other creatures, but individually, with the help of the light ray (*Derech Kav*). In this case, man himself takes control instead of the Creator.

יט) כי הגם שביארנו שג' בחינות הראשונות אינן נחשבות עוד לבחינת כלי, אלא רק הבחי"ד לבדה נחשבת לכלי, עכ"ז מתוך שג' בחינות הראשונות הן סבות וגורמות להשלמת הבחי"ד, באופן שהבחי"ד אחר שנשלמה, נתרשמו בה ד' שעורים במדת הקבלה שבה: החל מבחי"א, שהוא שיעור היותר קלוש שבה ממדת הקבלה, ואח"כ בחי"ב, שהיא משהו עב ביותר מבחי"א במדת הקבלה שבה.

ואח"כ בחי"ג, העבה יותר מבחי"ב במדת הקבלה שבה, ולבסוף בחי"ד, שהיא בחינתה עצמה העבה יותר מכולם, שמדת הקבלה שלה מושלמת בכל תוכנה. גם יש להבחין בה עוד, אשר גם השורש של הד' בחינות כלול בה, שהוא הזך מכולם. ואלו הן ה' בחינות הקבלה הכלולות בבחי"ד. ונקראות ג"כ בשמות הע"ס כח"ב תו"מ, הכלולות בבחי"ד. כי הד' בחינות הם חו"ב תו"מ והשורש נקרא "כתר".

19) As stated, the three first Behinot are not considered vessels yet. Only Behina Dalet is a true vessel. Since these three first Behinot are the reasons, phases preceding the creation of Behina Dalet, it adopted their properties upon completion of its development. They were somewhat imprinted in it, creating inside of Behina Dalet its own four levels of the "desire to receive". Everything begins with the Behina Aleph, the "purest", "weakest" "desire to receive". Then follows the Behina Bet, which is a bit "coarser" and has a bigger Aviut than the Behina Aleph, i.e., it is a higher level of the "desire to receive".

Behina Gimel has an Aviut even greater than that of the Behina Bet. Finally comes the turn of the Behina Dalet, which has the largest Aviut, i.e., the greatest "desire to receive". Its desire reached the highest, most perfect and ultimate level. It should be pointed out that the root (Shoresh) of these four Behinot is Keter (known as the highest of all and the closest to the Creator), which also left its imprint in Behina Dalet. Thus we mentioned all five levels of the "desire to receive" included in Behina Dalet, which are otherwise called Keter, Hochma, Bina, Tifferet and Malchut.

The three *Behinot* preceding *Malchut* are called "the light"; only *Malchut* is the *Kli*, for it wants to receive for its own sake.As a result, it becomes a separate independent part. The previous *Behinot* are not separated from the Creator; hence, they are defined as the light.

When the last phase or *Malchut* is completely filled with the light, it begins to feel the properties of all the preceding *Behinot:* first the adjacent *Tifferet*, then *Hochma*, which created *Bina*, then the source (*Shoresh*) and finally the overall Thought – *Keter.*

This means that all the previous properties of all the *Behinot* are included in *Malchut* and influence it. It is then *Dalet de Dalet* (i.e., the last part – *Dalet* of the entire *Dalet*) and all the previous properties it acquired from the light. Apprehending the light that fills it, *Behina Dalet* attains the Creator's greatness. It discovers in itself the striving to become similar to the "desire to bestow"; to the way the Creator does it.

What is "to bestow"? The Creator is the source of the light. The *Kli* cannot bestow anything; it can only intend to do so. The Creator created the "desire to receive", the rest being just different degrees of it. Only an intention can change from "for one's own sake" to "for the sake of the Creator".

What is the difference between *Aviut Keter* and *Aviut Bina*? Are they not both called "the "desire to bestow""? *Keter* is the "desire to give", *Hochma* receives, and *Bina*, upon receiving the light, returns it to the Creator. This can be understood from the example taken from the *Mishna.* "Man studies the Torah for the sake of the Creator" means that he refuses to receive anything that corresponds to *Aviut Keter.* "The Torah secrets are revealed to him" means that he did not ask for this, but received them from above – from *Behinat Hochma.*

Upon receiving, man has to overcome himself and say, "I refuse it, because all I want is to bestow". Now look what a difference it makes: man wishes to give after receiving the light or before receiving it!

כ) ומה שה' בחינות הקבלה שבבחי"ד נקראות בשם הספירות כח"ב תו"מ הוא, כי הבחי"ד מטרם הצמצום, דהיינו בעוד שהבחי"ד היתה כלי הקבלה על הע"ס הכלולות באור העליון בסוד "הוא אחד ושמו אחד", כי כל העולמות נכללים שם, נבחן שם הלבשתה להע"ס ע"פ אותן ה' הבחינות.

שכל בחינה מה' הבחינות שבה הלבישה הבחינה שכנגדה בהע"ס שבאור העליון: כי בחינת השורש שבבחינה ד' הלבישה לאור הכתר שבע"ס, ובחי"א שבבחי"ד הלבישה לאור החכמה

שבעשר ספירות, ובחי"ב שבה הלבישה לאור הבינה, ובחי"ג שבה הלבישה לאור הת"ת, ובחינתה עצמה הלבישה לאור המלכות. ולפיכך גם עתה אחר הצמצום א', אחר שהבחי"ד נפסלה מלהיות עוד כלי קבלה, נקראות ג"כ ה' בחינות העוביות שבה על שם ה' הספירות כח"ב תו"מ.

20) The five levels of the "desire to receive" included in Behina Dalet are called by the names of the 10 Sefirot of the Upper Light because Behina Dalet was a vessel receiving this light before TA ("He and His Name are One"). All the worlds, the entire Universe, was included in Behina Dalet of the Direct Light (Malchut of the world of Infinity).

Each Behina contained in Malchut adopted the properties of the corresponding Behina in the 10 Sefirot of the Upper Light. Behina Shoresh of the Behina Dalet adopted the properties of Keter, "dressed in it", one of the 10 Sefirot of the Upper Light. Behina Aleph of the Behina Dalet "dressed" into the light of Hochma of the 10 Sefirot, and so on. Even after TA, when Behina Dalet ceased to be a vessel of reception, its five levels of the "desire to receive" still bear the names of the five Sefirot: Keter, Hochma, Bina, Tifferet, and Malchut.

We are *Behina Dalet de Dalet*, whereas all the preceding four *Sefirot* are the worlds. By interacting with the worlds, we can receive their properties in order to correct the *Behina Dalet*. All the worlds are inside of us, as well as all spiritual work. Our task is to feel the Creator's light as *Malchut* did in the world of Infinity and thus get corrected.

What does it mean that *Behina Dalet* attains the properties of the preceding *Behinot?* It means that it begins to feel that, with the exception of the "desire to receive", there is also the "desire to bestow", which was absent in it. *Malchut* still wants to receive pleasure; however, it is now imbued with the "desire to give"; i.e., it now strives to receive delight from giving.

The properties and desires inside the *Kli* gradually change from a yearning for simple reception of the light to a "desire to give" everything.

These changes are caused by the light; the *Kli*'s behavior depends solely on this influence.

We study the 10 *Sefirot*, the 10 aspects of the relationship between the Creator and the creation. First, *Malchut* completely reflects the light, and then it calculates how much it can receive inside. If it worked with all its five desires, it could receive the light in all its five parts. If *Malchut* does not have enough anti-egoistic force to receive all the light for the Creator's sake, it receives only that portion out of five parts of the light for which it has a screen.

The ability to withstand the desires to receive pleasure is termed willpower. The force of resistance in the screen is called rigidity *(Kashiut).* The intensity of the desire to receive pleasure, the passion for fulfillment, is called thickness *(Aviut).* Inside the screen, two of *Malchut*'s properties collide: these are "reception" and the screen's anti-egoistic force of "bestowal". If my egoistic "desire to receive", has an *Aviut* that equals 100%, and a force of resistance or rigidity, that equals only 20%, then I can receive for the Creator's sake no more than 20%. Only *Kashiut* determines what amount of egoism I may use.

After *TA, Malchut* wants to change only the method of applying its desire. *Malchut* understands its "egoism", it realizes that the "desire to receive" is its nature. However, this property is not negative; everything depends solely on the method of its use. The sensation of the Creator's properties, of the "desire to bestow" and of the previous *Behinot* arises inside the egoistic desire *(Behina Dalet).* Now *Malchut* only has to become like them, i.e., it must makeits desire to receive pleasure similar to theirs.

For that purpose, it pushes the entire light away from its egoism by performing *Tzimtzum* (Restriction) on itself. It then calculates to what extent it can assimilate the Creator's properties – *Behinot* 0, 1, 2, and 3.

The screen knows exactly how much light it may let in according to its egoism. The screen's *Kashiut,* its will power, the force of resisting

temptation to receive pleasure, must match precisely its *Aviut*, the "desire to receive".

The memories left from the previous state of being filled with the light, which help *Malchut* calculate her future actions, are called "a record" or "a memory" (the *Reshimot).* Spiritual attainment is called investing.

כא) וכבר ידעת, שחומר המסך בכללו מתבאר בהשם "קשיות", שפירושו כמו דבר קשה מאד, שאינו מניח למי שהוא לדחוק במשהו תוך גבולו. כן המסך אינו מניח משהו מאור העליון לעבור דרכו אל המלכות, שהיא בחי"ד. שעם זה נבחן, שכל שיעור האור הראוי להתלבש בכלי המלכות, מעכב עליו המסך ומחזירו לאחוריו. גם נתבאר, שאותן ה' בחינות העביות שבבחי"ד, נכללות ובאות בהמסך ומתחברות במדת הקשיות שבו. ולפיכך נבחנים בהמסך ה' מינים של זווגים דהכאה ע"פ ה' שיעורי עביות שבו.

שזווג דהכאה על מסך שלם מכל ה' בחינות העביות, מעלה או"ח המספיק להלביש הע"ס כולן, דהיינו עד קומת כתר, וזווג דהכאה על מסך החסר מעביות דבחי"ד, שאין בו רק עביות דבחי"ג, הנה האו"ח שהוא מעלה, מספיק להלביש הע"ס רק עד קומת חכמה, וחסר מכתר.

ואם אין בו אלא עביות דבחי"ב, הנה או"ח שלו קטן יותר ואינו מספיק להלביש הע"ס רק עד קומת בינה, וחסר מכתר חכמה, ואם אין בו אלא עביות דבחי"א, הנה האו"ח שלו מוקטן יותר, ומספיק להלביש רק עד לקומת ת"ת, וחסר מכח"ב, ואם הוא חסר גם מעביות דבחי"א, ולא נשאר בו אלא עביות דבחינת שורש, הנה ההכאה שלו קלושה מאוד, ומספיק להלביש רק לקומת מלכות בלבדה, וחסר מט"ס הראשונות, שהם כח"ב ות"ת.

21) We have already learned that the screen's material is called Kashiut. It is similar to a solid body that does not allow anything to enter it. Likewise, the screen prevents the Upper Light from entering Malchut, i.e., Behina Dalet. The screen stops and reflects all the light that was destined to fill Malchut. The five Behinot of Aviut in Behina Dalet are included in the screen according to its kashiut. Hence, the screen performs five Stroke Contacts (Zivugey de Haka'a) with the light according to its five Behinot of Aviut.

The light reflected by the screen, consisting of all the five Behinot of Aviut, rises back, envelops the coming light and reaches its source, the Behina Shoresh. However, if only 4 out of 5 parts of the Aviut are present in the screen, then its Reflected Light will "see" only four portions of pleasure.

In the absence of Behinot Dalet and Gimel, the 5-th and the 4-th parts of rigidity in the screen, it can reflect the Ohr Hozer only up to the level of Bina. If there is only the Behina Aleph in the screen, then its Ohr Hozer is very small and can envelop the Direct Light only up to the level of Tifferet in the absence of Keter, Hochma, and Bina. If there is only the Behina Shoresh of Kashiut in the screen, then its resisting power is quite weak and the Ohr Hozer can envelop Malchut's coming light, while the nine first Sefirot are absent.

The screen is characterized by two properties. One of them is *Kashiut* (strength); it does not let the light enter *Malchut.* Any measure of the light that comes to the screen is pushed back and reflected.

The second property of *Masach* is its coarseness, egoism, *Aviut* (thickness). This is what can be added to the strength of the screen of *Behina Dalet* and be used for reception for the Creator's sake.

Since there are five desires for five kinds of pleasure in *Malchut*, it reflects all of them, thus avoiding the egoistic reception of pleasure.

The screen is like a curtain that I can draw when the sunlight disturbs me. In the material world, we know of what material a curtain is made. In the spiritual world, the material of the screen is called "*Kashiut*", which is its strength, hardness, or rigidity. One describes as"very hard, tough" a person who does not accept other people's opinions but sticks vehemently to his own.

The conclusion: The Creator (the "desire to bestow" delight upon created beings) prepared the "desire to receive" and wishes to fill it. However, the creation is adamant in its decision to receive nothing for its own sake. This is the purpose of the screen.

Here we need to make an important note: there is no restriction of the desire! If man sees pleasure before him, he instantly wants to receive it in full. However, he can only receive by applying the intention for the sake of bestowal; but this does not mean that the "desire to receive" the entire pleasure is absent in him. Now we can formulate a law: man makes

a restriction on the pleasure he cannot refuse and receives the pleasure he can give up.

For example, man says to his body on Yom Kippur; "Know that today you must not receive food, so don't feel the hunger!" Nevertheless, his body does not listen... Why is it designed in such a way? The Creator created the "desire to receive"; therefore, it is invariable. If this desire disappears, then man is no longer alive.

Some people speak about the elimination of desires. Here is what Rabbi Israel from Ruzhin said in this connection: "He, who eliminated one desire, will receive two instead". It is impossible and unnecessary to eliminate the "desire to receive"; one should pray for an opportunity to use it with the intention for the Creator's sake.

The difference between created beings depends on the size of the "desire to receive". Someone with big aspirations is called big; someone with a small "desire to receive" is called small.

My spiritual level is determined by how completely my Reflected Light can envelop the entire Direct Light coming to me, all the pleasures anticipated by me, so that I would be able to receive them for the Creator's sake. I can be on the level of *Malchut, ZA, Bina*, or maybe even *Hochma* or *Keter*.

Malchut of the world of Infinity divides into many parts, but they all differ from one another only by the screen's properties. In the world of *Assiya, Malchut* is similar to the Creator in perhaps 20%, 40% in the world of *Yetzira,* 60% in the world of *Beria,* 80% in the world of *Atzilut*, and in the world of *Adam Kadmon (AK) Malchut* is 100% equal to the Creator.

The levels differ only by the strength of their screen. There is no screen in our world. Hence, we cannot feel the Creator and exist in an absolutely empty space. As soon as man acquires the screen, he already starts feeling the spiritual world on the lowest level of the world of *Assiya.* We ascend with the help of increasing the strength of the screen.

What is the transition from one spiritual level to another? It means to acquire the properties of a new, higher level. If at a certain level, man can increase his screen's magnitude; this can elevate him to the next level. The higher the level is, the more different is the sensation, the attainment of the universe.

We have said that when there are five *Behinot* of *Aviut* in the screen, the *Ohr Hozer* reaches the highest level (the light of *Keter*, *Ohr Yechida*). Then the *Kli* receives all the lights: *Keter, Hochma, Bina, Tifferet,* and *Malchut* from all the preceding *Behinot*.

In the absence of the coarsest *Behina* (*Dalet*) in the screen, i.e., the intention for the Creator's sake on the most intense desires, the highest light (*Keter, Yechida*) is also absent in the *Kli,* while the screen reaches the level of the light of *Hochma (Ohr Haya).* In the absence of *Aviut Dalet* and *Gimel* in the screen, the lights of *Keter* and *Hochma (Ohr Yechida* and *Haya)* are absent in the *Kli*; it works with *Aviut Bet* and the light of *Bina (Ohr Neshama).*

If the *Aviut* of the screen is *Aleph*, then the lights of *Tifferet* and *Malchut (Ohr Ruach* and *Nefesh)* are present. Finally, the screen with the *Aviut Shoresh* raises the *Ohr Hozer* only up to the level of the light of *Malchut (Ohr Nefesh)*, and only this light is present in the *Kli*. To make it easier, we usually say that the *Masach* is set before *Malchut*, although we have to understand that the *Masach* spreads over the entire *Malchut*, over all the desires of the *Kli*.

Why is the highest light missing in the absence of *Aviut Dalet*? It happens because there is an inverse relationship between the *Ohr* and the *Kli,* the light and the vessel. If the screen has a maximum *Aviut,* it raises the *Ohr Hozer* to the highest level, i.e., to the light of *Keter*. It means that with the "strongest" screen, the *Ohr Hozer* can envelop all pleasures standing before the screen and let them inside the *Partzuf.*

כב) והנך רואה איך ה' שיעורי קומות של ע"ס יוצאים ע"י ה' מיני זווג דהכאה של המסך, המשוערים על ה' בחינות עוביות שבו. ועתה אודיעך טעם הדברים, כי נודע שאין אור מושג בלי כלי.

גם ידעת שה' בחינות עוביות הללו, באות מה' בחינות העוביות שבבחי"ד, שמטרם הצמצום היו ה' כלים בהבחי"ד, שהלבישו להע"ס כח"ב תו"מ (אות י"ח), ואחר הצמצום א' נכללו בה' בחינות של המסך, אשר עם האו"ח שהוא מעלה, הם חוזרים להיות ה' כלים מבחינת או"ח על הע"ס כח"ב תו"מ, במקום הה' כלים שבבחי"ד עצמה שמטרם הצמצום.

ועל פי זה מובן מאליו, שאם יש במסך כל ה' בחינות עביות הללו, אז יש בו ה' כלים להלבשת הע"ס. אבל בעת שאין בו כל הה' בחינות, כי חסר לו העביות דבחי"ד, הרי אין בו אלא ד' כלים. וע"כ אינו יכול להלביש רק ד' אורות חו"ב תו"מ. והוא חסר מאור אחד, שהוא אור הכתר, כמו שחסר לו כלי אחד, שהוא העביות דבחי"ד.

וכמו כן בעת שחסר בו גם בחי"ג, שאין בהמסך רק ג' בחינות עביות, דהיינו רק עד בחי"ב, הרי אז אין בו רק ג' כלים. וע"כ אינו יכול להלביש רק ג' אורות, שהם בינה ת"ת ומלכות. והקומה חסרה אז מב' האורות כתר וחכמה, כמו שחסרה מב' הכלים בחי"ג ובחי"ד.

ובעת שאין בהמסך רק ב' בחינות עוביות, דהיינו מבחינת שורש ומבחי"א, הרי אין בו אלא ב' כלים. וע"כ אינו מלביש רק ב' אורות, שהם אור ת"ת ואור מלכות. ונמצאת הקומה חסרה מג' אורות כח"ב, כמו שחסרה ג' הכלים, שהם בחי"ב ובחי"ג ובחי"ד.

ובעת שאין בהמסך רק בחינה אחת דעביות, שהיא בחינת שורש העביות לבד, הרי אין לו אלא כלי אחד. לכן אינו יכול להלביש רק אור אחד, שהוא אור המלכות. וקומה זו חסרה מד' אורות כח"ב ות"ת, כמו שחסרה מד' הכלים, שהם עוביות דבחי"ד ודבחי"ג ודבחי"ב ודבחי"א.

הרי ששיעור הקומה של כל פרצוף תלוי בדיוק נמרץ בשיעור העביות שיש במסך: שהמסך דבחי"ד מוציא קומת כתר, ודבחי"ג מוציא קומת חכמה, ודבחי"ב מוציא קומת בינה, ודבחי"א מוציא קומת ת"ת, ודבחינת שורש מוציא קומת מלכות.

22) The five levels (Behinot) of the 10 Sefirot of the Reflected Light emerge because of five kinds of Zivugey de Haka'a (Stroke Contact) of the Upper Light with the five levels of the screen's Aviut. This light is not perceived or attained by anyone if there is no vessel to receive it.

These five phases emerge from five Behinot of Aviut of Behina Dalet, which were five receiving vessels of Behina Dalet before TA; they enveloped the 10 Sefirot: Keter, Hochma, Bina, Tifferet, and Malchut. After TA, these same five Behinot merge with the five Behinot of the screen, and with the help of the Reflected Light again become receiv-

ing vessels instead of the five Behinot of Behina Dalet, which played that role before TA.

Now we can understand that if the screen has all these five Behinot of Aviut, then it possesses five vessels for enveloping the 10 Sefirot, i.e., for receiving the Upper Light. If the Aviut of the Behina Dalet is absent in the screen, it has only four vessels and can receive only the four lights corresponding to Hochma, Bina, Tifferet and Malchut but cannot receive the light of Keter.

If the Aviut of Behina Gimel is absent in the screen, it has only three vessels and can receive only the three lights corresponding to Bina, Tifferet and Malchut. The lights corresponding to Keter and Hochma as well as the vessels corresponding to Behinot Gimel and Dalet are absent in it.

If the screen has only two levels of Aviut, Shoresh, and Behina Aleph, it possesses only the two vessels corresponding to the lights of Tifferet and Malchut. It turns out that such a Partzuf lacks the three lights of Keter, Hochma and Bina, as well as the three vessels corresponding to Behinot Bet, Gimel, and Dalet. If the screen has only Aviut Shoresh, then it has only one vessel with only the light of Malchut (Nefesh).

The remaining lights, Keter, Hochma, Tifferet and Malchut, are absent in it. Therefore, the size of each Partzuf depends only on the screen's Aviut (thickness). The screen with the Aviut of Behina Dalet creates a Partzuf consisting of five levels including Keter. The screen with Aviut of Behina Gimel creates a Partzuf consisting of four levels up to Hochma, and so on.

There are five levels of the desire to receive pleasure in the screen, i.e., 5 levels of anti-egoistic force of resistance to pleasure. Two of its forces, thickness (*Aviut)* and strength (*Kashiut*), must be balanced.Then *Malchut* has the freedom of will and can make its own decisions, since it is independent of its own desires and pleasures.

The *Ohr Yashar* is equal to the *Ohr Hozer,* which means that the creation wishes to bestow upon the Creator the very pleasure He prepared for it. The *Ohr Hozer* (intention) dresses, as it were, on the Creator's delight; this demonstrates that the *Kli* does not want it for itself, but returns the delight to Him.

In the absence of one more desire (the absence of the "desire to bestow" is meant and not an egoistic "desire to receive", since the latter never disappears), *Gimel*, the screen can envelop only three lights in its Reflected Light. Therefore, it will not be able "to see" the lights of *Yechida* and *Haya*. That is why we cannot feel the Creator's light in our world. Initially we do not possess the screen and the light reflected by it without which it is impossible to see or feel the Creator's light.

The amount of the Reflected Light depends on the screen's strength: the stronger the screen, the higher the level of the Reflected Light, the farther the *Kli* sees and the more it can receive for the Creator's sake. As the screen grows weaker, the *Kli* sees less and accordingly can receive less for the Creator's sake.

There are no changes in the screen. All changes are only in *Aviut*. The screen is the force of resistance to egoism; it is present in each property. The difference is in the *Aviut,* in the number of egoistic desires provided with the screen. We study only four levels of *Aviut,* since *Keter* has no *Aviut* (the "desire to receive"); it only wants to bestow.

The desire to give pleasure to the created beings – *Keter* – called forth the "desire to receive" in the lower *Sefirot*; therefore, *Keter* is a root of *Aviut.* When the lower spiritual object is unable to receive with the intention for the sake of the Creator, it uses the *Aviut* Shoresh, i.e., it can perform only acts of giving with the intention for the Creator's sake.

There are the light – pleasure, the *Kli* – the "desire to receive" and the screen – the force of resisting pleasure. The *Kli* creates the screen to become like the Creator. There is nothing else in the entire universe!

One should constantly remember this and try to interpret Kabbalah with the help of these three components.

We cannot feel any spiritual pleasures because we lack even a minimal screen. The screen's will power determines with what pleasure the Kabbalist works. After *TA* the *Kli* includes not just the "desire to receive" but also the "desire to receive" with the screen, i.e., not for self-satisfaction, but for the Creator.

When there is no screen for a certain desire, it means a Kabbalist cannot work with it, i.e., it is unfit to be filled with the light; hence we say it is absent. It does not disappear; it is just not worked with. The spiritual level (*Koma*) of a *Partzuf* depends on the intensity of desire fitted to the screen.

The opposition to the most intense desire – *Dalet*, gives birth to the *Partzuf* of the highest level – *Keter*. The opposition to the desire of the level *Gimel* gives birth to the *Partzuf* of *Hochma*, which is one step below *Keter*. The force of opposition to the desire *Bet* creates the *Partzuf* of the level of *Bina*, a step lower than the preceding one, i.e., it can liken itself to the Creator even less than with the screen *Gimel*.

If the screen can resist the desire - *Aleph*, it means that the Kabbalist's spiritual level is *Tifferet*. If it can resist the smallest desire - *Shoresh*, then it gives birth to the tiniest *Partzuf, Malchut*.

Egoistic desires should be used only to the extent of the will power to resist them. One cannot work with uncorrected desires without the screen; they should be neutralized and restricted. Desires neither appear nor disappear; they are created by the Creator. Only their use depends on man.

Everything depends on the screen's force of resistance, the intention, which turns a receiver into a giver. That is what the "game" between the Creator and the creation is all about: transforming an egoistic desire into an altruistic one, i.e., directing it towards the Creator.

All desires are in *Malchut* of the world of Infinity; it uses them in accordance with the screen, which emerges in it in each case. There are screens with the help of which *Malchut* builds worlds and those that

form various *Partzufim*. Certain types of screens promote the appearance of souls. These are all parts of *Malchut* of the world of Infinity.

Giving up a certain pleasure is easier than receiving it from someone who gives it to you. One can always receive less light for the sake of the Creator than one can give up. Or one can choose not to "work" with it at all.

If a *Kli* decides to receive egoistically, i.e., has a desire without a screen, the light first approaches the *Kli* (the *Kli* attracts the light), but as soon as the light wishes to get inside it, the law of *TA* snaps into action and the light retreats.

When *Malchut* or the world of Infinity performed *TA*, the Creator accepted this law. Hence, we cannot openly use our egoism. We are under the influence of this law; therefore, we cannot feel any spiritual pleasures until we succeed in creating a screen for them.

In addition, what are the pleasures of this world? They constitute the micro-dose of the light (the *Ner Dakik)* of the entire *Malchut* of the world of Infinity, which was allowed to be felt by us and can exist outside *TA*. Transcending this world is possible only through acquiring the screen.

If there is the screen for a greater pleasure, then it is also available for a smaller one. In order to stop receiving delight for oneself, one should add an intention to that pleasure (the *Ohr Hozer)* and receive it for the sake of the Giver.

Movement in the spiritual world occurs only because of a strengthening or weakening of the screen. The entire creation, *Malchut* of the world of Infinity, gradually acquires the screen for all of its desires. When all of *Malchut's* desires are fitted with the screen, it will achieve the state of "the Final Correction" (the *Gmar Tikkun).*This is the meaning of all of creation's actions.

The creation of the screen, its interaction with the light, the *Ohr Hozer* enveloping the light, is called "a commandment", a *Mitzvah.* The received light is called "the Torah". Overall there are 620 levels, steps,

measures of the screen's interaction with the light so as to receive all the light particles in all *Malchut's* desires. When *Malchut* is completely filled with the Creator's light, it means it has received the entire Torah and has achieved perfection.

כג) אמנם עוד נשאר לבאר: למה בחוסר כלי מלכות בהמסך, שהוא בחי"ד, הוא נחסר מאור הכתר? ובחוסר גם כלי הת"ת, נחסר מאור חכמה וכו'? ולכאורה היה צריך להיות בהיפך: שבחוסר כלי מלכות במסך, שהיא בחי"ד, יחסר בקומה רק אור מלכות, ויהיו בה ד' אורות לכח"ב ות"ת? וכן בחוסר ב' כלים בחי"ג ובחי"ד, יחסרו האורות מת"ת ומלכות, ויהיה בקומה ג' אורות לכח"ב? וכו' עד"ז.

23) We need to understand why, in the absence of the vessel of Malchut, the light of Keter is missing, and why the light of Hochma is missing when the vessel of Tifferet is also absent.On the face of it, everything should be the other way around.If the Aviut of the Behina Dalet is absent in the screen, then the light of Malchut (Nefesh) should be missing. If two vessels are absent –Behina Gimel and Behina Dalet - the lights of Tifferet and Malchut should also be missing.

Supposedly, if there is no force of resistance for the greatest desire *(Malchut),* then the light of *Malchut* should presumably be missing, i.e., the light that fills this desire. Then why do we claim that the greatest light *(Keter)* is missing in this case? Is this not the light, which fills *Behina Keter?*

This can be explained by the inverse relationship between the light and the vessel, i.e., first the smallest desire *(Keter)* is filled with the smallest light of *Malchut (Nefesh),* so far unrelated to the formed *Kli* and temporarily taking its place. However, as the desire gradually grows, or rather by acquiring the screen for more desires, greater lights fill the *Kli Keter.* Meanwhile *Hochma, Bina, Tifferet,* and *Malchut are* filled with the various lights until *Malchut* is finally filled with the light of *Nefesh* and *Keter* - with the light of *Yechida.*

כד) והתשובה היא, כי יש תמיד ערך הפכי בין אורות לכלים. כי מדרך הכלים הוא, שהכלים העליונים נגדלים תחילה בפרצוף. שמתחלה נגדל הכתר, ואחריו הכלי דחכמה וכו', עד שכלי המלכות נגדל באחרונה.

וע"כ אנו מכנים לכלים בסדר כח"ב תו"מ מלמעלה למטה, כי כן טבע גידולם. והפכי אליהם האורות, כי באורות, האורות התחתונים נכנסים תחלה בפרצוף. כי מתחילה נכנס הנפש, שהוא אור המלכות, ואח"כ הרוח, שהוא אור הז"א וכו', עד שאור היחידה נכנס באחרונה.

וע"כ אנו מכנים לאורות בסדר נרנח"י ממטה למעלה, כי כן סדר כניסתם מתתא לעילא. באופן, בעת שעוד לא נגדל בפרצוף רק כלי אחד, שהוא בהכרח כלי העליון כתר, הנה אז לא נכנס בפרצוף אור היחידה, המיוחס לכלי ההוא, אלא רק אור התחתון מכולם, שהוא אור הנפש, ואור הנפש מתלבש בכלי דכתר.

וכשנגדלו ב' כלים בפרצוף, שהם ב' העליונים כתר וחכמה, הנה אז נכנס בו גם אור הרוח, ויורד אז אור הנפש מכלי דכתר אל כלי דחכמה, ואור הרוח מתלבש בכלי דכתר. וכן כשנגדל כלי ג' בפרצוף, שהוא כלי הבינה, אז נכנס בו אור נשמה. ואז יורד אור הנפש מכלי דחכמה לכלי דבינה, ואור הרוח לכלי דחכמה, ואור הנשמה מתלבש בכלי דכתר.

וכשנגדל בפרצוף כלי ד', שהוא כלי דת"ת, הנה נכנס בפרצוף אור החיה. ואז יורד אור הנפש מכלי דבינה לכלי דת"ת, ואור הרוח לכלי דבינה, ואור הנשמה לכלי דחכמה, ואור החיה בכלי דכתר.

וכשנגדל כלי חמישי בפרצוף, שהוא כלי מלכות, נכנס בו אור היחידה. ואז באים כל האורות בכלים המיוחסים להם. כי אור הנפש יורד מהכלי דת"ת לכלי דמלכות, ואור הרוח לכלי דת"ת, ואור הנשמה לכלי דבינה, ואור החיה לכלי דחכמה, ואור היחידה לכלי דכתר.

24) The fact is that there is an inverse relationship between the lights and the vessels. First, the higher vessels emerge and start growing in the Partzuf, from Keter and down to Hochma and so on until Malchut.

Hence we call the vessels according to the order of their growth: Keter, Hochma, Bina, Tifferet and Malchut (KaHaB-TuM), from up downwards. The lights enter the Partzuf in an opposite order, first the lower ones: the lowest light – Nefesh (its place is inside Malchut), then Ruach (Zeir Anpin's light) and so on until Yechida.

Hence, we name the lights in the following order: Nefesh, Ruach, Neshama, Haya and Yechida (NaRaNHaY), from down upwards, according to the order of their entering into the Partzuf. When the Partzuf has only one vessel (this can be only Keter), the first light to enter it is not Yechida, which must be inside it, but Nefesh, the lowest light.

When two higher vessels, Keter and Hochma, emerge in the Partzuf, then the light Ruach also enters it. The light Nefesh exits the vessel Keter and descends to the vessel Hochma, whereas the light Ruach enters the vessel Keter. When the third vessel Bina emerges in the Partzuf, the light Nefesh exits the vessel Hochma and descends to the vessel Bina, while the light Ruach descends to the vessel Hochma and the light Neshama enters the vessel Keter.

When the fourth vessel Tifferet emerges in the Partzuf, the light Haya enters it; the light Nefesh exits the vessel Bina and descends to the vessel Tifferet. While the light Ruach descends to the vessel Bina, the light Neshama enters the vessel Hochma and the light Haya enters the vessel Keter.

When the fifth vessel Malchut emerges in the Partzuf, the light Yechida enters it. All the lights are now in their places, since the light Nefesh exits the vessel Tifferet, and descends to the vessel Malchut, while the light Ruach descends to the vessel Tifferet, the light Neshama enters the vessel Bina, the light Haya enters the vessel Hochma, and the light Yechida enters the vessel Keter.

When the Partzuf consisting of five parts of the "desire to receive" (the Kelim Keter, Hochma, Bina, Tifferet and Malchut) is filled with the light, Nefesh is in Malchut, Ruach is in Tifferet, Neshama is in Bina, Haya is in Hochma and Yechida is in Keter. This is what a completely filled Partzuf looks like.

However, the formation, i.e., correction of the *Kelim*, their acquiring the screen, occurs from the most unselfish (*Keter*) to the most egoistic (*Malchut*) from up downwards. Their filling with the lights starts from the weakest one (*Nefesh*) to the most intense pleasure (*Yechida*).

Gradually, all the lights first enter *Keter*, one after the other. The filling of the *Partzuf* always occurs in the following order: *Keter – Hochma – Bina – Tifferet – Malchut.*The lights enter in the following order: *Nefesh – Ruach – Neshama – Haya – Yechida*. The rule states: the *Kli* starts grow-

ing from the uppermost *Sefira*, while the lights enter from the lowest one. It is similar to two cylinders entering one another.

According to the order of their entering the *Partzuf* from *Nefesh* to *Yechida*, the lights are abbreviated *NaRaNHaY*, from the smallest to the largest; while the *Kelim* are abbreviated according to their descending order *KaHaB-TuM*.

We see the same occurrence in our life: if I want to resist some pleasure while remaining somehow connected to it, I always start from the smallest one, gradually passing to more and more intense delights, until I am quite sure that even the biggest pleasures I can receive are not for my own sake.

When we say that a new *Kli* is born, it means that there is a screen for the corresponding pleasure, the force of resisting this delight, the intention to receive for the Creator's sake. Consequently, the *Partzuf* is being filled with the light that matches the opposing force.

The screen appears as a result of focused studies and work in a group with the proper intention. When a Kabbalist acquires a screen for the smallest desire, he only works with it. The rest of his desires are simply put aside and restricted. Because of man's efforts, the screen grows stronger, i.e., an additional force of resisting a bigger desire emerges and man starts working with two desires and receives two lights.

This continues until there is a screen for all five desires, when all the lights can be received for the sake of the Creator. Every time a man can work with new desires, the preceding ones come nearer to perfection, for along with the light that was in it, a new more powerful light enters bringing greater pleasure.

If a person, who consistently studies in a group of like-minded people and listens to the Teacher's explanations, can afterwards concentrate on the same spiritual matters, while being in various states and circumstances of our world, then the next time he comes to study he will feel more than the previous time. He will receive a higher light, for he

now works with purer *Kelim* and does not think about animal pleasures. This is what the inverse relationship between the *Ohrot* and the *Kelim* (the lights and the vessels) means.

The land of Israel differs from all other places by its highest level of egoism. It is the most difficult place for the spiritual work. However, at the same time, it is unique and most favorable.

This land has a special spiritual potential. The Baal HaSulam wrote that Jerusalem is a place of the destruction of the Temple. The most powerful force is present there, but so are the mightiest impure forces, the *Klipot*.

Is the *Kli Keter*, the *Aviut de Shoresh*, designed for the smallest or the biggest pleasure? – It is meant for the biggest delight – the *Ohr Yechida*, which enters *Keter* last, when the *Masach* gets strong enough to oppose the most intense desire of *Malchut*. *In other words*, by working with the lowest desires, creating for them the intention to receive pleasure for the Creator's sake, the Kabbalist receives the greatest delight – the *Ohr Yechida*, which enters the purest *Kli Keter*.

If, by filling his coarsest animal desires, man can think about the Creator and the Purpose of Creation, then while learning, studying Kabbalistic texts and also by praying, he will surely establish better contact with the Creator.

There are five desires to receive pleasure in the *Kli*. Its "size" or "volume" depends only on the screen. The level of desire it can resist determines the light that will enter the *Kli*, i.e., the *Kli*'s level. First, one works with the *Kli* of *Aviut de Shoresh* and gradually creates the screen for *Aviut Aleph*.

When this process is over, you will be able to receive the same screen for *Aviut Aleph* and work with it. Next, little by little, you create a screen for *Aviut Bet*, *Gimel*, and *Dalet*. The *Kli* with the initial *Aviut Shoresh* must have rudiments of the screen for all the five *Behinot*, to build the screen for all these kinds of *Aviut*.

The *Kli* gradually builds itself going from the tiniest desires to the biggest. It happens in this order to avoid the egoistic reception of pleasure. The desires are measured according to the intensity of the pleasure felt. That is how humankind progresses from small desires to bigger ones.

Beginning to work with the smallest desire (*Keter*), man transforms it into an altruistic one with the help of the screen. Then he receives the light *Nefesh*, feeling great pleasure, because the Creator is partially revealed in it, i.e., according to the size of the *Kli's* correction, he becomes equal to the Creator.

The *Ohr Nefesh* is a delight of being united with the Creator in the smallest, fifth part, where one is able to feel eternity, wisdom, absolute knowledge, exquisite delight and perfection.

Such a state of the *Kli* means transcending the bounds of our world, our nature. So far, the *Kli* is unable to see beyond that state. Nevertheless, as it develops further, it starts feeling more and more perfect states, receiving greater and greater pleasures.

Man's reception of *Ohr Nefesh* means reception of all five parts of that light: *Nefesh de Nefesh, Ruach de Nefesh, Neshama de Nefesh, Haya de Nefesh, and Yechida de Nefesh* ("*de*" means "of"). Any *Kli*, any reception, also consists of five parts. It is similar to the way we receive information in this world through our five senses: sight, hearing, smell, taste and touch.

All these five lights must manifest in the *Kli Keter*, where the light *Nefesh* enters first. The same happens with the rest of the lights. All external religious trappings just hint at spiritual actions. Great Kabbalists in each generation introduced certain rules into the life of the religious masses to bind them to the Torah and thus educate them.

For example, there is the tradition of putting on two robes, which symbolizes the two types of "*Levushim*" (clothes) that dress the soul in the world of *Atzilut*. All these religious rituals have a Kabbalistic meaning.

The principal spiritual law is the equivalence of man's properties, his desires, with those of the Creator.

The Creator's light is homogeneous by nature. A certain *Kli*, depending on its inner parameters, distinguishes in the homogeneous light various "tastes", i.e., different kinds of pleasure: the *Ohr Yashar,* the *Ohr Hozer,* the *Ohr Elion,* the *Ohr Pnimi,* the *Ohr Makif,* etc. This is the same light; everything depends on how the *Kli* perceives it. Prior to entering the *Kli,* it is called the simple Upper Light (the *Ohr Elion Mufshat*), since no diversity of properties can be distinguished in it.

This resembles the Baal HaSulam's example about the heavenly manna, which has no taste, whereas everyone senses the taste that corresponds to his properties. If the simple Upper Light shines in the head of the *Partzuf*, it is called "the *Ohr Yashar*" (the Direct Light). The light reflected by the screen (the *Ohr Hozer)* envelops *the Ohr Yashar,* and when they both enter the *Kli,* this light receives another name – the *Ohr Pnimi* (the Inner Light) or *Ta'amim* (tastes).

Since the *Partzuf* receives only a certain portion of the coming light, the uncollected part of it is left outside of the *Kli.* This part of the light is called "the *Ohr Makif*" (the Surrounding Light). The *Partzuf* will gradually receive this light in small portions. The state in which the entire Surrounding Light will be able to enter the *Partzuf* is called *Gmar Tikkun* (the Final Correction).

The light exiting the *Kli* is called *"Nekudot"* – points, because *Malchut* is called a point, a black point, due to its egoistic properties, which are unable to receive the light after *TA.* Upon filling the *Partzuf* with the Inner Light, the Surrounding Light presses on the screen in the *Tabur,* so that the *Kli* might receive the light left outside.

However, the *Partzuf* does not have the proper *Masach* for this light. Hence, if it receives it (it already lacks the intention for the Creator's sake), such a reception will be egoistic. Since the restriction on receiving

the light is a consequence of *Malchut's* egoistic desire (the black point), the light exiting *Malchut* is called *"Nekudot"*.

When the Inner Light exits the *Partzuf* and shines on it from afar, it provokes a special sensation, an impression inside the *Kli*, called recollections (*Reshimot*). These recollections constitute the vital information without which the *Partzuf* cannot know what to do next.

כה) הרי שכל עוד שלא נגדלו כל ה' הכלים כח"ב תו"מ בפרצוף, נמצאים האורות שלא במקומם המיוחס להם. ולא עוד, אלא שהם בערך ההפכי, שבחוסר כלי מלכות חסר שם אור היחידה, ובחוסר ב' הכלים תו"מ חסרים שם יחידה חיה, וכו'. שהוא מטעם שבכלים נגדלים העליונים תחילה, ובהאורות נכנסים האחרונים תחילה.

גם תמצא, שכל אור הבא מחדש, הוא מתלבש רק בכלי דכתר. והוא מטעם, שכל המקבל מחויב לקבל בהכלי היותר זך שבו, שהוא הכלי דכתר. ומטעם זה מחויבים האורות, שכבר מלובשים בפרצוף, לרדת מדרגה אחת ממקומם, בעת ביאת כל אור חדש. למשל בביאת אור הרוח, מחויב אור הנפש לירד מהכלי דכתר לכלי דחכמה, כדי לפנות מקום הכלי דכתר, שיוכל לקבל את האור החדש, שהוא הרוח.

וכן אם האור החדש הוא נשמה, מחויב גם הרוח לרדת מהכלי דכתר לכלי דחכמה, לפנות מקומו דכתר לאור החדש שהוא נשמה. ומשום זה מחויב הנפש, שהיה בכלי דחכמה, לרדת לכלי דבינה. וכו' עד"ז. וכל זה הוא כדי לפנות הכלי דכתר בשביל אור החדש.

ושמור הכלל הזה בידך. ותוכל להבחין תמיד בכל ענין, אם מדברים בערך כלים ואם בערך אורות. ואז לא תתבלבל, כי יש תמיד ערך הפכי ביניהם. והנה נתבאר היטב ענין ה' בחינות שבמסך, איך שעל ידיהן משתנים שיעורי הקומה זה למטה מזה.

25) Until the formation of all the five Kelim in the Partzuf has been completed, their five lights are not in their places; moreover, they are arranged in an inverse order. In the absence of the Kli Malchut, the light Yechida is missing in the Partzuf. In the absence of the two vessels Malchut and Tifferet, there are no lights Yechida and Haya. On the one hand, the pure vessels are born, from Keter to Malchut; on the other hand, the weaker lights (starting from Nefesh) are the first to enter them.

Since any reception of the light occurs in the purest vessels, each new light must enter the Kli Keter. As the new light enters the Kli Keter, the light that was there descends to the Kli Hochma. When there is

a Masach for the vessel Hochma, Ohr Ruach enters the Kli Keter and the Ohr Nefesh descends to Hochma.

As the screen grows stronger, the following vessels are formed: Bina, Tifferet and Malchut, and the lights Neshama, Haya, and Yechida are able, one by one, to pass through Keter and fill all the vessels. All the lights enter their rightful places: Nefesh in Malchut, Ruach in Tifferet, Neshama in Bina, Haya in Hochma and Yechida in Keter.

Remember this rule about the inverse relationship between the lights and vessels, and you will always be able to distinguish whether the lights or the vessels are meant in a certain context without getting confused. We have learned about the five Behinot (levels) of the screen and how the levels of the Kli emerge one under the other in correspondence with them.

Each new light is billions of times more intense than the preceding one. Hence, each subsequent level is perceived as a totally different world. In our world, where we have no screen at all, we cannot see the light that is before us. One can only see with the help of the Reflected Light (the *Ohr Hozer)* and only to the extent of *Malchut's* reflecting it.

However, by studying Kabbalah we stimulate the *Ohr Makif* until it creates in us the primary *Kli Keter,* where we will instantly receive the *Ohr Nefesh.* This state signifies our spiritual birth, crossing the barrier (the *Machsom*) between our world and the spiritual one. It means we are on the lowest level of the world of *Assiya.*

By continuing to work on our correction, we acquire the next screen of the *Aviut Aleph* and receive the light *Ruach.* Next, we acquire the screens for the *Kelim Bet, Gimel,* and *Dalet* and accordingly receive the lights *Neshama, Haya,* and *Yechida.* Now all the lights are in their correct places.

How can we set up a screen? If I could know and feel my egoistic properties today, I would run away from the corrections! There is nothing my egoism hates more than the screen. Nevertheless, I cannot escape the spiritual for the reason that I am unaware of my own egoism or

do not understand my properties. Such an "unconscious" initial state is deliberately created that we may not resent spirituality, but that we may aspire to it out of a curiosity and desire to improve our future.

Therefore, the principle consists in crossing the barrier in spite of our own nature. It happens unconsciously; man does not know what he is heading for or when it might happen. After crossing the *Machsom,* man begins to see that, until that moment, he was in a dream-like state.

Two processes precede the crossing of the Machsom, the first being a comprehension of one's own evil. Man begins to understand how harmful his egoism is for him. The second process consists in the realization that spirituality is very attractive, and there is nothing more worthwhile, magnificent, or eternal than that.

These two opposite points (realization of the evil and attraction of the spiritual) come together in the common person to create a zero level. As they advance spiritually, they begin to move away from one another. At the same time, spirituality gets elevated in man's eyes, while his egoism is perceived as evil.

This difference between them, one's own appraisal of the spiritual and criticism of egoism, increase so tremendously that it evokes one's inner outcry, a request about a solution to the problem. If this outcry reaches the required intensity, the screen is given to one from above.

The study of egoism, its correction and proper use, constitutes man's entire journey from the initial state to the ultimate end (the *Gmar Tikkun*). In the spiritual worlds, man continues to study his egoism on each level. The higher we ascend, the more egoism is added to us, so that by working with it, we are able to turn it into altruism.

Everything we say is seen from the point of view of the creation. We cannot say anything about the Creator, since we do not really know who He is. On a personal level, I just know how He is perceived in my sensations. Only philosophers have the time to speculate about something that can never be attained. Hence, this science has completely degenerated.

Kabbalah operates only with what the Kabbalists sensed and quite distinctly drew upon themselves and related to us in a special Kabbalistic language. Everyone can reproduce that process internally as in a strict scientific experiment.

The instrument of such an experiment is the screen that man must create in the central point of his own egoism; this "I" develops with the help of the method called Kabbalah.

There are two kinds of screen. The first is positioned in front of the *Kli* in the *Peh de Partzuf,* i.e., in *Malchut de Rosh.* It reflects the entire light, as if standing guard over the implementation of *TA.* The second screen receives the light; it works with the *Aviut* that is positioned in *Malchut de Guf.* It absorbs all the egoism that can be transformed into reception for the sake of the Creator.

Generally, the screen is always in *Malchut*, the lowest point of the *Partzuf.* Reflection and reception are two of its actions. The first forms *Rosh* while the second forms the *Guf* of the *Partzuf.* For further details, see Part 3 ("*Histaklut Pnimit*"), chapter 14, p. 5 of "The Study of the Ten Sefirot".

THE FIVE PARTZUFIM OF THE WORLD ADAM KADMON
ה' פרצופי א"ק

כו) אחר שנתבאר היטב ענין המסך שנתקן בכלי המלכות, שהיא הבחי"ד אחר שנצטמצמה, וענין ה' מיני זווג דהכאה אשר בו, המוציאים ה' קומות של ע"ס זו למטה מזו, נבאר עתה ה' פרצופי א"ק, הקודמים לד' עולמות אבי"ע.

וזאת כבר ידעת, שהאו"ח הזה, שעולה ע"י זווג דהכאה ממטה למעלה ומלביש הע"ס דאור העליון, הוא מספיק רק לשרשי כלים, המכונים "ע"ס דראש הפרצוף". ובכדי לגמור את הכלים, מתרחבת המלכות דראש מאותם הע"ס דאו"ח שהלבישו לע"ס דראש.

והיא מתפשטת מינה ובה ממעלה למטה, באותו שיעור קומה שבעשר ספירות דראש. ובהתפשטות הזה נגמרו הכלים, שהם נקראים "גוף הפרצוף". באופן שב' בחינות של ע"ס יש להבחין תמיד בכל פרצוף: ראש וגוף.

26) We clearly understand the notion of the Masach (screen), placed over the Kli Malchut (Behina Dalet) after TA, and also the five kinds of Zivugeyde Haka'athat occur on this screen to create five levels of 10 Sefirot, one beneath the other. Now we shall learn about the five Partzufim of the world of Adam Kadmon (AK) that precedes the four worlds of ABYA.

We know that the Ohr Hozer that rises as a result of the Zivug de Haka'a dresses the 10 Sefirot of the Upper Light; this is sufficient only to create "the roots" of the future Kelim defined as the 10 Sefirot de Rosh .

Malchut spreads from up downwards, according to the height of the level of the 10 Sefirot de Rosh. It results in the creation of the Kelim called "Guf"(body) of the Partzuf (see §14). Therefore, there are always two kinds of the 10 Sefirot in the Partzuf: the Rosh and the Guf.

In each *Partzuf*, two kinds of the 10 *Sefirot* should be determined: the *Rosh* and the *Guf*. Those who do not know Hebrew find it much easier to study Kabbalah, because they do not take literally such Kabbalistic terms as *Peh*-mouth, *Rosh*-head, *Guf*-body, *Tabur*-navel etc. They can

understand them abstractedly, and such people do not make a materialistic picture out of these terms.

These students easily perceive all the above-mentioned terms as forces, desires, intentions, not as body parts. There are no bodies in the spiritual world, only the desire to receive pleasure, the intention for the sake of what or whom one can receive this pleasure, and the pleasure itself.

The place where the reflecting *Masach* resides is called the *Peh*. At first, the *Masach* pushes away all the *Ohr Yashar* that is before it, as if to say it does not want to receive anything for its own sake. Then a calculation is made in the *Rosh* to determine how much can be received anyway, not for its own sake, but for the sake of the Creator. Then, the *Ohr Hozer* dresses the 10 *Sefirot* of the Upper Light *(de Ohr Elion)* from down upwards.

It is sufficient only for making a clear decision; the vessel roots *(Shorshey Kelim)*. The 10 *Sefirot* of the Reflected Light that dress the 10 *Sefirot* of the Direct Light together form the 10 *Sefirot* of the *Rosh* of the *Partzuf*.

To complete the formation of the *Kelim* and truly receive the light, the 10 *Sefirot de Ohr Yashar* dress into the 10 *Sefirot de Ohr Hozer*. They "pass" through the *Masach*, spread from up downwards, thus widening the tenth *Sefira* of the *Rosh - Malchut de Rosh* for its own 10 *Sefirot* - from *Keter* to *Hochma* and forming the *Kelim de Guf* .

Before *Malchut* could receive for the sake of the Creator, it was compressed, restricted to the size of a point. Nevertheless, by receiving the screen, it acquired a new intention to receive for the sake of the Creator, and then it "expanded" from a point to the 10 *Sefirot*, receiving the light into the *Guf*.

כז) והנה תחילה יצא הפרצוף הראשון דא"ק. כי תיכף אחר צמצום א', אשר הבחי"ד נצטמצמה מלהיות כלי קבלה על אור העליון, והיא נתקנה במסך, הנה אז נמשך אור העליון להתלבש בכלי מלכות כדרכו. והמסך שבכלי מלכות עיכב עליו והחזיר את האור לאחוריו. וע"י הכאה זו שהיתה ממסך דבחי"ד, העלה או"ח עד קומת כתר שבאור העליון. ואותו או"ח נעשה ללבוש ובחינת שורשי כלים לע"ס שבאור העליון, הנקרא "ע"ס דראש" של הפרצוף הראשון דא"ק.

ואח"ז התרחבה והתפשטה המלכות ההיא עם האו"ח, מכח ע"ס דראש, מינה ובה, לע"ס חדשות ממעלה למטה. ואז נגמרו הכלים בבחינת הגוף. וכל שיעור הקומה, שיצא בע"ס דראש, נתלבש ג"כ בהע"ס דגוף. ובזה נגמר הפרצוף הא' דא"ק ראש וגוף.

27) As soon as the first Partzuf of the world of Adam Kadmon is born, after TA, Behina Dalet immediately stopped being a Kli for receiving the Upper Light, being thus corrected by way of the screen. The Upper Light descended to be dressed in the Kli Malchut according to its nature.

However, the screen, which positioned itself before Malchut, reflected and returned it to the Source. Because of this Stroke Contact, the Ohr Hozer ascended to the level of Keter de Ohr Elion. This Ohr Hozer has become the embryo of the vessels ("the Shorshey Kelim") for the 10 Sefirot de Rosh of the first Partzuf of Adam Kadmon.

Afterwards, by using the power of the 10 Sefirot de Rosh, Malchut de Rosh together with Ohr Hozer expanded and spread from up downwards, thus creating inside itself 10 new Sefirot, which are true and complete Kelim. All that potentially existed in the Rosh has finally manifested and taken form in the Guf. Thus, the creation of the Rosh and the Guf of the first Partzuf of the world Adam Kadmon was completed.

After *TA*, when *Malchut* made a restriction on reception of the light, it decided to receive a portion of it with the help of the screen for the sake of the Creator. The first reception formed the first *Partzuf* of the world of *Adam Kadmon* (*Keter* or *Galgalta*). Overall, there are five *Partzufim* in the world of *Adam Kadmon*.

The *Masach* in the *Kli Malchut* pushed away the entire Upper Light. With the help of a stroke (*Haka'a*) into the *Masach*, whose force was equal to all five *Behinot*, the Reflected Light (the *Ohr Hozer*) rose to

the level of *Keter* of the Direct Light (the *Ohr Yashar*) and dressed the 10 *Sefirot de Rosh* of the first *Partzuf* of *AK*. Then *Malchut* expanded, and the light spread inside it, forming the 10 *Sefirot de Guf*.

The part of the *Kli* (*Guf*), which was filled with the light, is called the *Toch* (the inner part), and the light in it is called "the *Ohr Pnimi*" – the Inner Light. The part of the *Guf* that remained empty is called the *Sof* (end), and the light in it is called the *Ohr Hassadim.*

This part refuses to receive any pleasure, because it does not have a proper screen; so if it receives the light, this will lead to the reception of pleasure for its own sake. The boundary separating the *Toch* and the *Sof* is called the *Tabur* (navel). The light that has not entered the *Kli* is called the *Ohr Makif* (the Surrounding Light).

Each *Partzuf* sees what light is in front of it only with the help of the Reflected Light. If the power of the Reflected Light equals the power of the screen on all five *Behinot,* it can see the light of *Keter.* It divides this light into five parts, fills the *Toch* with them, leaving the *Sof* empty. Light of any intensity can shine in the *Rosh* of *Partzuf,* but *Malchut de Peh de Rosh* will see only as much as the *Ohr Hozer* allows it to.

Our senses are based on the same principle. Make them more sensitive and they will see micron-sized objects, feel microbes etc. In other words, everything depends not on what really surrounds us, but on whatever we are able to detect, on the perceptibility of our sensors.

Each subsequent *Partzuf* has a screen of a smaller quantity and quality of desires (*Behinot*) than the preceding one; therefore, its *Ohr Hozer* is smaller and it sees the light of a lower level. It resembles a person whose eyesight has deteriorated and who can see objects only at a short distance.

If the screen has the strength of the *Behina Gimel,* it can see the light of the level of *Hochma* as regards the preceding *Partzuf.* Regarding itself, it receives the same five parts of the light of *NaRaNHaY,* but of the general level of *Hochma,* not *Keter.* Let us take the example of this world: a tall person and a short one naturally consist of the same "parts". However, we say that one of them is a whole head taller than the other, i.e., the latter is, as it were, short by a head.

We study the descending worlds. When the Universe came into being, the *Partzuf Adam HaRishon* (the First Man) was created. Then this *Partzuf* split into 600,000 fragments called souls. Each of these fragments has to receive its part of the Upper Light.

When the soul, i.e., a fragment of the *Partzuf Adam HaRishon,* reaches a certain level in the spiritual world, it receives a little of its part of the light. Although it has not yet received the entire light assigned to it, the soul perceives this state as absolutely perfect. Then a little more egoism is added to it (the soul) and again it begins to wish for more. By correcting this portion of egoism, it receives a new portion of the light in the newly corrected vessels, and only then realizes that there is a greater perfection to be attained.

If a man lacks this inner desire, the need or point in his heart, he is unable to understand how one can be interested in spirituality. By the way, fortune telling, amulets, alternative medicine and blessings have nothing to do with spirituality. Kabbalah interprets the spiritual as the aspiration for the Creator, His properties. In fact, we always discover that whatever seemed supernatural to us turns out to be the work of more or less talented frauds who use the forces of our world unknown to most people, as well as psychology and the inner powers of the human body.

כח) ואח"ז חזר ונשנה אותו הזווג דהכאה על מסך המתוקן שבכלי מלכות, שאין בו רק עביות דבחי"ג. ואז יצא עליו רק קומת חכמה. ראש וגוף. כי מתוך שחסר במסך העביות דבחי"ד, אין בו רק ד' כלים כח"ב ת"ת. וע"כ אין מקום באו"ח להלביש רק ד' אורות לבד, שהם חנר"נ, וחסר בו אור היחידה. ונקרא "ע"ב דא"ק".

ואח"כ חזר אותו הזווג דהכאה הנ"ל על מסך שבכלי מלכות, שאין בו רק עביות דבחי"ב. ואז יצאו עליו ע"ס ראש וגוף בקומת בינה. והוא נקרא פרצוף "ס"ג דא"ק", שחסרים בו ב' הכלים דז"א ומלכות וב' האורות דחיה יחידה.

ואח"כ יצא הזווג דהכאה על מסך שאין בו רק עביות דבחי"א. ואז יצאו ע"ס ראש וגוף בקומת ת"ת. וחסרים בו ג' כלים בינה ז"א ומלכות, וג' אורות נשמה חיה יחידה, ואין בו אלא רוח ונפש מהאורות, המלובשים בכתר חכמה דכלים. והוא הנקרא פרצוף מ"ה וב"ן דא"ק. וזכור כאן את ערך ההפכי שבין כלים לאורות (כנ"ל באות כ"ד).

28) After the above, there was one more Stroke Contact with the screen of the Kli Malchut. However, this time the Behina Dalet was absent in it. The screen now has only four vessels: Keter, Hochma, Bina, and Tifferet. Therefore, the next Partzuf of the world of Adam Kadmon, which emerged one level below the Partzuf Galgalta, on the level of Hochma, is called AB. In this case, the Ohr Hozer dresses onto the four lights of the NaRaNH while the fifth part, the Ohr Yechida, is absent.

The Behinot Dalet and Gimel are absent in the screen of the third Partzuf. Hence, it emerged one level lower than the Partzuf AB, i.e., on the level of Bina, and the lights Yechida and Haya are absent in it. It is two steps lower than the first Partzuf and only one step lower than the second. It is called Bina or SAG.

Then a *Zivug de Haka'a* occurred on the *Masach* with the *Aviut Aleph*; thus, the *Rosh* and the *Guf* emerged on the level of *Tifferet* with the lights *Nefesh* and *Ruach*, whereas the lights *Neshama, Haya,* and *Yechida* are absent. There are no *Kelim Dalet, Gimel,* and *Bet*; therefore, the corresponding lights are also missing. This Partzuf is called *Tifferet* or MA.

The final fifth *Partzuf* emerged on the *Aviut Shoresh* with the light *Nefesh*. It is called *Malchut* or BON.

כט) והנה נתבארו אופן יציאתם של ה"פ א"ק, הנקראים גלגלתא ע"ב ס"ג מ"ה וב"ן, זה למטה מזה, שכל תחתון חסר בחינה עליונה של העליון שלו. כי לפרצוף ע"ב חסר אור יחידה. ובפרצוף ס"ג חסר גם אור החיה, שיש להעליון שלו, שהוא ע"ב. ובפרצוף מ"ה וב"ן חסר גם אור הנשמה, שיש בהעליון שלו, שהוא ס"ג. והוא מטעם שזה תלוי בשיעור העוביות שבהמסך, שעליו נעשה הזווג דהכאה. (אות י"ח). אמנם צריכים להבין: מי ומה גרם שהמסך ילך ויתמעט, בחינה אחר בחינה משיעור עוביותו, עד שיתחלק לה' שיעורי קומה שבה' מיני זווגים הללו?

29) So we have investigated the formation of the five Partzufim of the world of Adam Kadmon called Galgalta, AB, SAG, MA and BON, where each subsequent Partzuf is one step lower than the preceding one. For example, there is no light of Yechida in the Partzuf AB, and no light of Haya in SAG (it was in AB). The light of Neshama is absent in the Partzuf MA. The level of each Partzuf depends on the thickness of the screen on which a Zivug de Haka'a is made (see §18). However, we have not yet clarified the reason for the lessening of the screen's thickness at the formation of a new Partzuf.

After *TA Malchut* acquires a screen with five degrees of hardness, hence it can work with all five levels of its desires. Using the screen's force, it reflects the entire light and in the Reflected Light reaches the level of *Keter.* It "sees" all five parts of the coming light: the lights in the *Sefirot Keter, Hochma, Bina, Tifferet, and Malchut,* which are in the *Rosh.* Approximately 20% of each light can be received in the *Toch.*

The general level of this light is determined according to the highest light – *Yechida,* which corresponds to the level of *Keter (Komat Keter).* In the second *Partzuf, Malchut* can receive less light, since it loses one higher level of desire – the *Aviut Dalet* and the light *Yechida.*

The amount of light in the third, fourth and fifth *Partzufim* is even smaller.Their level gets lower and lower because of the decreasing *Aviut* that occurs from *Gimel* to *Bet* in the third *Partzuf,* from *Bet* to *Aleph* in the fourth and from *Aleph* to *Shoresh* in the fifth. According to the degree

of *Aviut*, there are no lights *Yechida* and *Haya* in the third *Partzuf SAG*, *Yechida, Haya and Neshama* – in the fourth and *Yechida, Haya, Neshama* and *Ruach* – in the fifth.

The *Partzufim* look this way only as regards one another, where each *Partzuf* that follows is "one head" lower than the preceding one by the level of the light, strength, and quality. However, each of them has its own 5 (or 10, for *Sefira Tifferet* consists of 6 *Sefirot*) *Sefirot KaHaB-TuM* and 5 lights *NaRaNHaY*, respectively.

Each *Partzuf* must have a set of all those 10 parts of which the creation consists. The *Partzufim* differ only by the strength of their screen. Therefore, when the screen grows weaker, a new *Partzuf* is born one-step lower than the preceding one.

After *TA*, the *Kli* consists of the "desire to receive" and the *Masach*. The filling of the *Kli* happens in accordance with the strength and size of this *Masach.* The screen can push away the pleasures corresponding to its five, four, three, two, or one desires. Every *Partzuf* consists of five parts, defined as:

Keter	The point of beginning the letter *Yud*
Hochma	*Yud*
Bina	*Hey*
Tifferet	*Vav*
Malchut	*Hey*

These letters are the shell of the *Partzuf,* the five permanent parts that constitute its *Kli.* According to the strength of the screen, the *Partzuf* fills these parts with more or less intensive light – the *Ohr Hochma* or the *Ohr Hassadim. Ohr Hochma* is denoted by the letter *Yud* and the *Ohr Hassadim* – by the letter *Hey.* Therefore, we can designate each *Partzuf* by a letter code or a number.

As it was explained in the article "The Letters of Amnon-Saba" (p.104): "Each *Partzuf* consists of five parts = 5 *Sefirot*: a point and 4 letters: *Keter*-point+*Hochma-Yud*+*Bina-Hey*+*ZA-Vav*+*Malchut-Hey*=*HaVaYaH*". The difference between all 125 *Partzufim* is in the light that fills them, while the shell *HaVaYaH* remains the same. This is because the desire cannot be formed unless the Creator's light goes through five preliminary stages, where only the fifth stage constitutes the birth of the new creation – a new desire.

The entire Universe and all the worlds are only the 10 *Sefirot*, or the Creator's name *HaVaYaH*:

Sefira	Letter	Partzuf	World	Light
Keter	Point	Galgalta	AK	Yechida
Hochma	*Yud*	AB	Atzilut	Haya
Bina	*Hey*	SAG	Beria	Neshama
ZA	*Vav*	MA	Yetzira	Ruach
Malchut	*Hey*	BON	Assiya	Nefesh

The filling of *HaVaYaH* with the light is called its revelation, for it is to that degree that the Creator reveals Himself in this desire. By this action, the letters emerge out of the state of concealment and emptiness.

Overall, there are five *Partzufim: Keter (Galgalta), AB, SAG, MA, BON. Keter* is the principal *Partzuf*, the source of the rest of them. Within *Keter's* 10 *Sefirot* is a simple or inner *HaVaYaH*. Moreover, each of the four letters of its *HaVaYaH* gets outside and creates a new *Partzuf* that dresses onto the *Partzuf Galgalta.*

So, the following Partzufim emerge from Keter-Galgalta:

Yud	Partzuf Hochma, AB
Hey	Partzuf Bina, SAG
Vav	Partzuf ZA, MA
Hey	Partzuf Malchut, BON

Thus, the *Partzuf* Keter is denoted by a simple *HaVaYaH*, while the *Partzufim* that dress onto it are denoted by a *HaVaYaH* with fillings. The

registration of *HaVaYaH* with the light that fills it is called "*Milluy*" (filling). For a short designation of the *Partzuf, the* notion *Gematria* (numerical value of the fillings) was introduced.

The letters of the alphabet:

Name	Pronunciation	Gematria
Aleph	[a], [e]	1
Bet	b, v	2
Gimel	g (gate)	3
Dalet	d	4
Hey	[a], [e]	5
Vav	v, [u], [o]	6
Zayn	z	7
Het	h (how)	8
Tet	t	9
Yud	y, i (in)	10
Chaf	h, k	20
Lamed	l	30
Mem	m	40
Nun	n	50
Samech	s	60
Ayn	[a], [e]	70
Pey	p	80
Tzady	tz	90
Kuf	k	100
Reish	r	200
Shin	sh, s	300
Tav	t	400

The *Gematria* of the *Partzuf* that is not filled with the light, i.e., the *Gematria* of the empty *HaVaYaH* is equal to *Yud+Hey+Vav+Hey*=10+5+6+5=26.

The *filling of each letter forms the Gematria of the filled HaVaYaH*: each Hebrew letter has a full name: A – *Aleph,* B – *Bet* and so on, according to the table.

Hence, there are 4 kinds of fillings of *HaVaYaH*: a) *AB*; b) *SAG*; c) *MA*; d) *BON*.

a) HaVaYaH with the filling of AB:

- **Yud**: *Yud*+*Vav*+*Dalet*=10+6+4=20
- **Hey**: *Hey*+*Yud*=5+10=15
- **Vav**: *Vav*+*Yud*+*Vav*=6+10+6=22
- **Hey**: *Hey*+*Yud*=5+10=15

Total: 72=20+15+22+15=*AB*, where the letter A stands not for *Aleph*=1, but for *Ayn*=70 (they are just pronounced the same way, therefore in English they are marked by the same letter).

HaVaYaH, filled with such light, is called the *Partzuf AB*, the *Partzuf Hochma, because the letter Yud* in its filling means the *Ohr Hochma*. Such filling of *HaVaYaH* is called *HaVaYaH* with the filling of *Yud*.

b) **HaVaYaH with the filling of SAG**. The *Partzuf*, filled with the light of *Hassadim*, is called *SAG*, because such is its *Gematria: SAG*=*Samech* (60) +*Gimel* (3) = 63:

- **Yud**: *Yud*+*Vav*+*Dalet*=10+6+4=20
- **Hey**: *Hey*+*Yud*=5+10=15
- **Vav**: *Vav*+*Aleph*+*Vav*=6+1+6=13
- **Hey**: *Hey*+*Yud*=5+10=15

Total: 63= 60+3= *Samech* + *Gimel* = *SAG*. If the *Kelim* and their filling originate in the *Tzimtzum Aleph (TA)*, then there is **Yud** in the filling of the *HaVaYaH*. We will learn that later there was another restriction *Tzimtzum Bet (TB)*. Therefore, if the *Kelim* are filled with the light from the Second Restriction, then in their filling of *HaVaYaH* **the letter Aleph** is present instead of *Yud*.

The difference between *AB* and *SAG* is in the filling of the letter *Vav*: in *AB* the *Gematria* of *Vav*=22 from the filling with the light of *Hochma*, and in *SAG* the *Gematria* of the letter *Vav* =13, from filling with the light of *Hassadim*. From the above statement, it is clear that *AB* originates in *TA* and in the *Partzuf SAG* its letter *Vav*, or *ZA*, derives from *TB*.

c) **HaVaYaH with the filling of MA**:

- **Yud**: *Yud+Vav+Dalet* = 20
- **Hey**: *Hey+Aleph* = 6
- **Vav**: *Vav-Aleph-Vav* = 13
- **Hey**: *Hey+Aleph* = 6

Such a filling of *HaVaYaH* is called: 20+6+13+6=45=40+5=*Mem+Hey*=*MA*. The letter *Hey* is pronounced as [a].

d) **HaVaYaH with the filling of BON**:

- **Yud**: *Yud+Vav+Dalet* = 20
- **Hey**: *Hey+ Hey* = 10
- **Vav**: *Vav+ Vav* = 12
- **Hey**: *Hey+ Hey* = 10

Such a filling of *HaVaYaH* is called 20+10+12+10 = 52 = 50+2 = *Nun+Bet*, and is pronounced in the reversed order: *BON*.

Malchut of the World of Infinity is a simple "desire to receive". The screen, by way of dividing *Malchut* into different parts, calls forth the variety of its forms:

- The division of *Malchut* into five general parts is called "worlds".
- The division of each world into five more parts is called *"Partzufim"*.
- The division of each *Partzuf* into five more parts is called "*Sefirot*".

Each *Sefira* in turn consists of five more sub-*Sefirot*, which in turn consists of its own 10 *Sefirot*, and so on ad infinitum.

Our world is a reflection of the lowest spiritual world, and it has the same types and kinds of objects as in the spiritual world, except they are, as it were, made of a different substance. They consist of a material desire to receive pleasure without the screen, from the portion of light, completely detached from the Creator. We feel it as pleasure, but we do not feel its source. Therefore, by studying the spiritual world, one can completely attain the entire nature of our world, all its laws.

THE WEAKENING OF THE MASACH FOR THE CREATION OF THE PARTZUF
הזדככות המסך לאצילות פרצוף

ל) בכדי להבין ענין השתלשלות המדרגות בה' שיעורי קומה זה למטה מזה, שנתבאר בה' פרצופין דא"ק לעיל, וכן בכל המדרגות המתבארים בה"פ של כל עולם ועולם מד' העולמות אבי"ע עד המלכות דעשיה, צריכים להבין היטב ענין הזדככות המסך דגוף, הנוהג בכל פרצוף מפרצופי א"ק ועולם הנקודים ובעולם התיקון.

30) In order to understand the development of the spiritual levels, expressed by the five degressive Partzufim of the world AK, and all levels of the five Partzufim of each of the four worlds of ABYA, down to Malchut of the world of Assiya, we have to learn properly what the thinning of Masach de Guf is. This occurs in all the Partzufim of the worlds AK, Nikudim and Atzilut (the world of Correction).

All the levels, beginning with the World of Infinity (the *Olam Ein Sof*) and down to our world, are created according to one and the same scheme. The more removed a level is from the World of Infinity, the thinner and weaker the screen becomes. Because of this, *Malchut* receives less and less light each time its levels descend lower and lower, until gradually *Malchut* descends from its highest state – the *Olam Ein Sof* and reaches its lowest state - our world.

לא) והענין הוא, שאין לך פרצוף או איזה מדרגה שהיא, שלא יהיה לה ב' אורות, הנקראים אור מקיף ואור פנימי. ונבארם בא"ק. כי האור מקיף של פרצוף הא' דא"ק ה"ס אור א"ס ב"ה, הממלא את כל המציאות. אשר לאחר הצמצום א' והמסך שנתקן במלכות, נעשה זווג דהכאה מאור הא"ס על המסך הזה.

וע"י האו"ח שהעלה המסך, חזר והמשיך אור העליון לעולם הצמצום, בבחינת ע"ס דראש וע"ס דגוף (אות כ"ה).

אמנם המשכה זו שבפרצוף א"ק מא"ס ב"ה אינה ממלאת את כל המציאות כמטרם הצמצום, אלא שנבחן בראש וסוף: הן מבחינת מלמעלה למטה, כי אורו נפסק על הנקודה דעוה"ז, שה"ס מלכות המסיימת בסו"ה "ועמדו רגליו על הר הזיתים".

הן מבחינת מבפנים לחוץ. כי כמו שיש ע"ס ממעלה למטה כח"ב תו"מ והמלכות מסיימה את הא"ק מלמטה, כן יש ע"ס כח"ב תו"מ מפנים לחוץ, המכונים מוחא עצמות גידין בשר ועור, אשר העור, שהוא סוד המלכות, מסיימת את הפרצוף מבחוץ.

אשר בערך הזה נבחן פרצוף א"ק, כלפי א"ס ב"ה הממלא את כל המציאות, רק כמו קו דק בלבד. כי פרצוף העור מסיימת אותו ומגבילה אותו סביב סביב מבחוץ, ואינו יכול להתרחב למלא את כל החלל שנצטמצם. ונשאר רק קו דק עומד באמצעו של החלל.

והנה שיעור האור שנתקבל בא"ק, דהיינו קו הדק, נקרא "אור פנימי". וכל ההפרש הגדול הזה, שבין האו"פ שבא"ק ובין אור א"ס ב"ה שמטרם הצמצום, נקרא "אור מקיף". כי הוא נשאר בבחינת או"מ מסביב פרצוף א"ק, כי לא יכול להתלבש בפנימיות הפרצוף.

31) The fact is that any Partzuf, or even any spiritual level, has two kinds of the light: the Ohr Makif (the Surrounding Light) and the Ohr Pnimi (the Inner Light). As was made clear, in the first Partzuf of the world AK Galgalta the Surrounding Light is the light of the World of Infinity, which fills the entire Universe. After TA and emerging of Masach, the Stroke Contact (the Zivug de Haka'a) between the entire light of the World of Infinity with this Masach takes place.

The Ohr Hozer that emerged as a result of this Zivug allowed a part of the Upper Light to enter the world of Restriction (the Olam HaTzimtzum) and thus created the ten Sefirot de Rosh and the ten Sefirot de Guf, as was said in § 25.

However, the entire light did not enter the Partzuf Galgalta. Now the light of the World of Infinity does not fill the entire Universe, as was the case before TA. Now there are Rosh and Sof, i.e., while the ten Sefirot spread downwards, the light stops at the point of "this world", in "limiting" Malchut (Malchut Masayemet), as said: "his feet are standing on the Mount of Olives"...

Furthermore, now there is a notion "from inside out". Similarly to the downward spreading of the ten Sefirot Keter, Hochma, Bina, Tifferet, Malchut (KaHaB-TuM) and limiting Malchut, there also exists the spreading of the ten Sefirot KaHaB-TuM from inside out.

Here the Sefirot are called: Mocha-brain (Keter), Atzamot-bones (Hochma), Gidin-tendons (Bina), Basar-flesh (Tifferet), and Or-skin (Malchut; "Or" with the letter "Ayn", not with "Aleph", i.e., "the light"). Concerning the World of Infinity, where the entire Universe

was filled with the light of the Partzuf Galgalta, there is just a thin ray of light. Or-skin (Malchut) limits the Partzuf on the outside, preventing the light from "widening" further and filling the empty space.

The amount of light (its thin ray) received in Galgalta is called "the Ohr Pnimi" (the Inner Light). The enormous amount of light of the World of Infinity, which did not enter Galgalta, remained outside. Now this light is called the Ohr Makif (the Surrounding Light). It cannot enter the Partzuf but rather surrounds it on all sides.

Any part of *Malchut* is called a level, if it has filled each of its desires with the light by using a screen. Each level received by *Malchut* divides the coming light into two parts: the *Ohr Pnimi*, which enters the *Partzuf*, and the *Ohr Makif*.

The screen sees the entire light coming to it with the help of the *Ohr Hozer*, and then determines how much it can receive with the help of the screen for the sake of the Creator, and how much it must leave outside. The screen always divides the light into two parts.

The *Ohr Pnimi* (the received part) is only a thin ray of light, which entered *Malchut*, i.e., the empty space, departed after *TA* (before *TA Malchut* was completely filled). We see the strength of egoism, which allowed just a thin ray of light to enter *Malchut* with the help of the screen. Moreover, it only refers to the first *Partzuf* of *AK - Galgalta*. The remaining *Partzufim* are filled with even less light.

Then, with the help of this ray of light, additional *Partzufim* are created. In the very center of this dark sphere – *Malchut*, after *TA*, there is our world. In the world of *Atzilut* a very special *Partzuf, Adam HaRishon,* is born. It consists of two components: the qualities of *Bina* and *Malchut*. Then this *Partzuf* splits into numerous separate *Partzufim*, called "souls".

By acquiring the screen, the formed souls can gradually fill the entire sphere with the light. Such a state is called "The Final Correction" of the souls with the help of the screen-"the *Gmar Tikkun*". After that, the

further widening of *Malchut* consists in the attainment of the Creator, not inside itself, but above its properties.

This already refers to that part of Kabbalah called "the secrets of the Torah". The rest of Kabbalah, everything that is below this level and refers to "*Ta'amey Torah*", can and must be studied by all. Kabbalists must open "*Ta'amey Torah*" to everyone but conceal "the secrets of the Torah".

There are many kinds of the *Ohr Makif* as well as the *Ohr Pnimi*. One of them shines upon man when he has no screen yet, no corrected feeling - and man starts longing for the spiritual. It happens owing to the *Ohr Makif* that shines upon him. Here the light is primary and the desire is secondary.

The *Ohr Makif* starts shining when man does not yet understand where this luminescence comes from, but spirituality begins to attract him. As he starts learning, he arouses upon himself the luminescence of another kind, which gradually corrects him; with its help, man begins to see his shortcomings, more and more opening the surrounding world. Gradually the light creates the spiritual picture before him, which gets clearer and clearer, as if emerging out of a fog.

We are surrounded by the Creator, Who is behind all objects around us, and wishes to bring us nearer to Him. For this purpose, He uses the objects of nature. In our world, He does it with the help of people - family, boss, acquaintances. He deliberately sends us complicated situations and sufferings, so that by trying to escape from them, we would come closer to Him.

However, man is inclined to see the reason of all his misfortunes in his shrewish wife, angry boss or the people who surround him. However, that is the way it should be, because the Creator is concealed from him. Man has not yet reached the level where he can only see the Creator behind all that happens to him. Moreover, he should react according to his own feelings, not as if it is only the Creator Who exists in the world.

While on the material level, it is impossible to see the spiritual forces in the surrounding objects.

We depict the *Partzufim* very relatively. Though it is said that *Galgalta* looks like a thin ray of light, we imagine it in the form of a rectangle to show the correlation between the parts of the *Partzuf*. The *Partzuf* with its parts is gradually created in man's sensations. We study how from a point, a *Sefira* is created in man, then an embryo-*Partzuf*; next, it grows as man starts receiving the Upper Light into it.

It is said, "his feet will ascend onto the Mount of Olives and will stand on it'. Olive oil symbolizes the *Ohr Hochma*. The entire process of reception and the grading of the *Ohr Hochma* are extremely complicated. In Hebrew *Har* (mountain) also means "*Hirhurim*" - doubts, sufferings and efforts while climbing a mountain. From below, on our part, this ascent continues until the *Machsom*, where the spiritual world begins. In the *Gmar Tikkun*, the *Ohr Hochma* will fill not only the *Toch*, but also the *Sof* of *Galgalta*.

לב) ונתבאר היטב סוד האו"מ דא"ק, שלגדלו אין קץ ותכלית. אמנם אין הכונה שא"ס ב"ה, הממלא את כל המציאות, הוא עצמו הוא בבחינת או"מ לא"ק. אלא הכונה היא, שבעת שנעשה הזווג דהכאה על המלכות דראש א"ק, אשר א"ס הכה במסך אשר שם, שפירושו שרצה להתלבש בבחי"ד דא"ק כמו מטרם הצמצום, אלא המסך שבמלכות דראש א"ק הכה בו, שפירושו שעיכב עליו מלהתפשט בבחי"ד, והחזירו לאחוריו (אות י"ד).

שבאמת האו"ח הזה שיצא ע"י החזרת האור לאחוריו, נעשה ג"כ בחינת כלים להלבשת אור העליון. אמנם יש הפרש גדול מאוד בין קבלת הבחי"ד שמטרם הצמצום, ובין קבלת האור חוזר שלאחר הצמצום. שהרי לא הלביש אלא בחינת קו דק בראש וסוף. אשר כל זה פעל המסך בסבת הכאתו על אור העליון.

הנה זה השיעור, שנדחה מא"ק בסבת המסך, כלומר כל אותו השיעור, שאור העליון מא"ס ב"ה רצה להתלבש בבחי"ד, לולא המסך שעיכב עליו, הוא הנעשה לאו"מ מסביב הא"ק. והטעם הוא, כי אין שינוי והעדר ברוחני. וכיון שאור א"ס נמשך להא"ק להתלבש בבחי"ד, הרי זה צריך להתקיים כן. לכן אע"פ שעתה עיכב עליו המסך והחזירו לאחוריו, עכ"ז אין זה סותר להמשכת א"ס ח"ו. אלא אדרבא, הוא מקיים אותו! רק באופן אחר.

והיינו ע"י ריבוי הזווגים בה' העולמות א"ק ואבי"ע, עד לגמר התיקון, שתהיה הבחי"ד מתוקנת על ידיהם בכל שלימותה. ואז א"ס יתלבש בה כבתחילה. הרי שלא נעשה שום שינוי והעדר

ע"י הכאת המסך באור העליון. וזה סוד מ"ש בזוהר: "א"ס לא נחית יחודיה עליה עד דיהבינן ליה בת זוגיה".

ובינתים, כלומר עד הזמן ההוא, נבחן שאור א"ס הזה נעשה לאו"מ, שפירשו שעומד להתלבש בו לאחר מכן. ועתה הוא מסבב ומאיר עליו רק מבחוץ בהארה מסוימת, שהארה זו מסגלתו להתפשט באותם החוקים הראוים להביאהו לקבל האו"מ הזה בהשיעור שא"ס ב"ה נמשך אליו בתחילה.

32) Now let us clear up what is the Ohr Makif of the world AK (or rather Galgalta), which is infinitely great and inexhaustible. It is not a question of the light of the World of Infinity being the Ohr Makif. It means that, when the Stroke Contact took place, the enormous light of the World of Infinity hit the screen of the Malchut de Rosh Galgalta. Although it wished to enter Behina Dalet, as if no TA had ever happened, the screen stopped and reflected it, preventing it from getting inside Behina Dalet (see § 14).

This Ohr Hozer has virtually become the vessel of reception of the Upper Light. However, there is a tremendous difference between the reception by Behina Dalet before TA and the reception with the help of the Masach and the Ohr Hozer after it. As we have already said, the light that entered Galgalta is just a thin ray compared to what it was before TA.

The part of the Upper Light that could not enter the Partzuf has turned into the Ohr Makif of Galgalta. There is a rule: nothing ever disappears in the spiritual world, hence the light of the World of Infinity that was meant for Behina Dalet has not vanished; it is bound to fulfill its predestination and enter Malchut, so now it starts filling the worlds AK and ABYA, albeit according to a totally different principle. Now the creation gets only that part of the light that it can receive, not for its own sake, but for the sake of the Creator.

It happens due to a large number of Stroke Contacts between the light and the Masachim of the worlds and the Partzufim, until Behina Dalet corrects itself with their help and reaches the state of

absolute perfection, conceived by the Creator at the beginning of the creation.

Then the entire light of the World of Infinity will enter it; but now the creation will be the Creator's partner in creating itself, "earning" the reception of the light. Therefore, the Stroke Contact between the light and the Masach does not lead to a disappearance or a transformation of the light.

But for the time being, before the Final Correction (the Gmar Tikkun) the light of Infinity turns into the Ohr Makif (the Surrounding Light), which means that it will have to enter this Partzuf in the future. However, for the present moment it surrounds the Partzuf and shines upon it as if from "outside".

This outside luminescence spreads through all the worlds in the form of corrections, capable of leading Malchut to being completely filled with the light of the World of Infinity.

As we have already said, the light reflected by the screen dresses onto the Direct Light (the *Ohr Yashar*) and serves as the *Kli*for receivingthe *Ohr Pnimi* into the *Guf*. The *Ohr Hozer* is *Kavanah* (intention), thanks to which the light can enter the *Guf* for the sake of the Creator. The screen has enough strength only to dress and receive just a small portion of the light into the *Toch* as compared to the light that *Malchut* was filled with in *Behina Dalet* in the world of *Ein Sof*. The empty desires form the *Sof* of the *Partzuf*; whereas the light that was unable to enter them and was left around the *Partzuf*, is called "the *Ohr Makif*".

In the spiritual world, all processes take place according to the cause-and-effect relation. There is no time, nothing changes or disappears there. All that was continues to be, and everything new merely dresses onto it. The previous continues to exist and is the cause, while all the new becomes its effect.

The screen that pushed away the *Ohr Yashar* did not prevent it from spreading in *Malchut*, but just gave the process a new form. Now it happens in the way of a partial receiving with the help of numerous *"Zivugey de Haka'a"* in the five worlds of *AK*, *Atzilut*, *Beria*, *Yetzira* and *Assiya*.

This process goes on until the Final Correction, when the *Behina Dalet* will be corrected in all its perfection. Then the light of Infinity will spread into it as it had done before *TA*. In this process, the *Masach* has not introduced anything that would interfere with achieving perfection.

The light of the World of Infinity will not rest until it fills the entire *Malchut*. So far it surrounds it from outside as the *Ohr Makif*, ready to enter it the instant the screen appears. The luminescence of the *Ohr Makif* is able to correct *Malchut* and allow it to receive the light inside.

The light hits the screen, because such is its nature; as it wanted to fill the *Behina Aleph*, so later it constantly wishes to fill the vessel of reception - the "desire to receive". For example, sometimes man has some kind of a hidden desire; the outside pleasure strikes it and awakens this desire, arouses it. Then man begins to feel that this pleasure wants to enter him.

In the spiritual world, each action is new because the creation makes a *Zivug de Haka'a* on every new portion of the "desire to receive" that has not yet been involved in the correction. Each new action is the effect of the preceding one and the cause of the subsequent one. The light emanating from the Creator is one and the same, simple light; but with each new desire, the *Kli* singles out the various kinds of pleasure in it that correspond to this new desire.

Everything depends on the *Kli*. According to its inner properties, desires (whether it wants to receive for its own sake or for the sake of the Creator, whether it wants to receive at all) it distinguishes certain kinds of pleasure in the light. The vessel (the *Kli*) must be created so that it will be able to pick out all those numerous pleasures in the light that were incorporated in it from the beginning.

On the one hand, the light emanating from the Creator creates the *Masachim*, screens, which assist the gradual filling of different parts of *Malchut* with the light, and it continues in this way until the *Gmar Tikkun*. On the other hand, we must say that the light is the cause that arouses the desire of the *Kli*, whereupon it should work hard to create its own screen.

לג) ועתה נבאר ענין הביטוש דאו"פ ואו"מ זה בזה, המביא להזדככות המסך ולאבידת בחינה אחרונה דעביות. כי בהיות ב' האורות הללו הפוכים זה מזה וקשורים יחד שניהם במסך שבמלכות דראש א"ק, ע"כ מבטשים ומכים זה בזה.

פירוש: כי אותו זווג דהכאה הנעשה בפה דראש א"ק, דהיינו במסך שבהמלכות דראש, הנקראת "פה", שהיה הסבה להלבשת אור פנימי דא"ק ע"י האו"ח שהעלה, הנה הוא ג"כ הסבה ליציאת האו"מ דא"ק. כי מחמת שעיכב על אור א"ס מלהתלבש בבחי"ד, יצא האור לחוץ בבחינת או"מ. דהיינו כל אותו חלק האור שהאו"ח אינו יכול להלבישו כמו הבחי"ד עצמה, הוא יצא ונעשה לאו"מ. הרי שהמסך שבפה הוא סבה שוה לאור מקיף כמו לאו"פ.

33) Now, the time has come to learn about the impact between the Ohr Makif and the Ohr Pnimi, which leads to a thinning of the screen and the subsequent loss of its highest level of Aviut. These two kinds of light have quite opposite properties, although the screen, positioned in Malchut's Peh de Rosh of the Partzuf, inseparably connects them.

They are in constant contradiction, leading to concussion between them. The same Zivug de Haka'a that happened on this screen, on the one hand, called forth a filling of the Partzuf with the Inner Light (the Ohr Pnimi); on the other hand, the same Zivug de Haka'a produced the Surrounding Light (the Ohr Makif). In this way, it prevented the light of Infinity from entering Behina Dalet.

The screen, positioned at the *Peh de Rosh* divides the simple light descending from above into two contrary, albeit, connected kinds: the *Ohr Pnimi*, partially received inside by the *Partzuf*with the help of the *Ohr Hozer* and the *Ohr Makif*, which the screen prevents from entering the *Guf (Behina Dalet)* and leaves it outside.

Thanks to the same intention of man (to receive for the Creator's sake), one part of the light is received, while the other is left outside. The *Partzuf* (man) receives exactly as much light as he can receive with the intention for the sake of the Creator.

לד) ונתבאר שהאו"פ והאו"מ שניהם קשורים במסך, אלא בפעולות הפוכות זה לזה. ובה במדה שהמסך ממשיך חלק מאור העליון לפנימיות הפרצוף ע"י האו"ח המלבישו, כן הוא מרחיק את או"מ מלהתלבש בהפרצוף. ומתוך שחלק האור הנשאר מבחוץ לאו"מ גדול הוא מאוד, מפאת המסך המעכב עליו מלהתלבש בא"ק, ע"כ נבחן שהוא מכה במסך המרחיק אותו, במה שהוא רוצה להתלבש בפנימיות הפרצוף.

ולעומתו נבחן ג"כ, אשר כח העביות וקשיות שבמסך מכה באו"מ, הרוצה להתלבש בפנימיותו ומעכב עליו, ע"ד שהוא מכה באור העליון בעת הזווג. ואלו ההכאות שהאו"מ והעביות שבמסך מכים זה בזה, מכונים "ביטוש האו"מ באו"פ". אמנם ביטוש זה נעשה ביניהם רק בגוף הפרצוף, כי שם ניכר ענין התלבשות האור בכלים, המשאיר את האו"מ מחוץ לכלי. משא"כ בע"ס דראש, שם אינו נוהג ענין הביטוש הזה, כי שם אין האו"ח נחשב לכלים כלל, אלא לשרשים דקים לבד.

ומשום זה אין האור שבהם נחשב לאו"פ מוגבל, עד להבחין באור הנשאר מבחוץ לבחינת או"מ. וכיון שאין הבחן הזה ביניהם, לא שייך הכאה דאו"פ ואו"מ בע"ס דראש. אלא רק אחר שהאורות מתפשטים מפה ולמטה לע"ס דגוף, ששם מתלבשים האורות בכלים, שהם הע"ס דאו"ח שמפה ולמטה, ע"כ נעשה שם הכאה בין האו"פ שבתוך הכלים ובין האור מקיף שנשאר מבחוץ.

34) The Ohr Pnimi and the Ohr Makif are concerned with the Masach, even though their actions are contrary to one another. According to the ability of the Masach to let a part of the Ohr Yashar that has dressed on the Ohr Hozer inside the Partzuf, it prevents the Ohr Makif from entering it. The amount of the Surrounding Light left outside the Partzuf exceeds by far the Ohr Pnimi.

The screen, with its Aviut and Kashiut, does not allow the Ohr Makif to enter the Partzuf as much as it resists the Ohr Yashar. The concussion between the Ohr Makif and the screen's Aviut is called Bitush – the impact between the Ohr Makif and the Ohr Pnimi. This impact happens only in the Guf of the Partzuf, since that is where the reception of the light in the vessels took place; however, a considerable part of the light was left outside. In the 10 Sefirot

de Rosh, this impact does not occur, for the Ohr Hozer is not yet regarded as a true vessel of reception. It only forms the Shorshey Kelim (roots, sources of the vessels).

Therefore, the light that is in them is not yet genuine *Ohr Pnimi*. Due to the same reason, the *Ohr Makif* cannot be distinguished there either. Since there is still no difference between them, there cannot be any impact in the *Rosh* of the *Partzuf*. Only after the light spreads downwards from the *Peh* by way of the 10 *Sefirot de Guf* (where the lights dress into the vessels, i.e., the 10 *Sefirot* of the Reflected Light), then the impact between the *Ohr Pnimi* and the *Ohr Makif* takes place.

The amount of *Ohr Makif* surrounding the *Partzuf* is incomparably greater than the *Ohr Pnimi* inside it. In an attempt to enter the *Partzuf*, the *Ohr Makif* strikes the *Masach* that gave birth to it. What does it mean that the *Ohr Makif* strikes the screen? *Malchut* has a passionate desire to receive pleasure. It feels that the light contains just the pleasure it would so much like to receive. Hence, it begins to attract the light.

This demonstrates that, in order to feel and then receive pleasure, one should have an appropriate vessel, a vessel that has passed through an intricate inner development. Why do we perceive the *Ohr Makif* as being outside us? Because, in the *Sof* of each *Partzuf*, there are unfilled desires that feel the light as pleasures that are so far out of their reach. Or rather, these empty desires feel as though the outer light strikes them, "demanding" to be enjoyed.

Mutual strokes of the Surrounding Light (pleasure), with the desire of *Malchut* to receive pleasure and the strength of the screen resisting these desires, are called the *Bitush Pnim u Makif*, the impact between the Inner and the Surrounding Lights. Strictly speaking, the *Ohr Makif* nor the *Ohr Pnimi* do not collide. Rather, both of them strike into the screen between them. It happens in the *Masach* positioned in the *Tabur* of the *Partzuf*, where the reception of the light clearly ends.

It becomes clear only in the *Tabur* how much light (pleasure) entered the *Partzuf*, and how much remained outside of it. In the 10 *Sefirot*

de Rosh, there is no such impact, because the *Ohr Hozer* is not yet the vessel for receiving the *Ohr Yashar*, but serves only as an embryo of the *Kli*. The impact begins only after the *Ohr Yashar*, dressed in the intention (the *Ohr Hozer*), spreads into the *Toch* down to the *Tabur*.

Spirituality cannot be attained through the mind; the spiritual *Kli* is a sense that does not understand the Creator, but feels Him. If man can feel the Creator, the spiritual realm, then understanding gradually comes to him.

לה) והנה הביטוש הזה נמשך, עד שהאו"מ מזכך את המסך מכל עוביותו, ומעלה אותו לשרשו העליון שבפה דראש. כלומר, שמזכך ממנו כל העביות שממעלה למטה, המכונה "מסך ועביות דגוף". ולא נשאר בו רק השורש דגוף, שהוא בחינת המסך דמלכות דראש, הנקרא "פה". דהיינו שנזדכך מכל העביות שממעלה למטה, שהוא החוצץ בין או"פ לאו"מ. ולא נשאר רק העביות שממטה למעלה, ששם עוד לא נעשה ההבדל מאו"פ לאו"מ. ונודע שהשואת הצורה מדביק הרוחניים להיות אחד. ע"כ אחר שנזדכך המסך דגוף מכל עביות של הגוף, ולא נשאר בו רק עביות השוה למסך דפה דראש, ונעשה צורתו שוה אל המסך דראש, הנה נכלל עמו להיות אחד ממש, כי אין ביניהם מה שיחלק אותם לשנים. וזה מכונה, שהמסך דגוף עלה לפה דראש. וכיון שנכלל המסך דגוף בהמסך דראש, נמצא נכלל שוב בזווג דהכאה שבמסך דפה דראש, ונעשה עליו זווג דהכאה מחדש. ויוצאות בו ע"ס בקומה חדשה, הנקרא "ע"ב דא"ק" או "פרצוף חכמה דא"ק". והוא נחשב לבן ותולדה של הפרצוף הא' דא"ק.

35) This impact continues until the Ohr Makif liquidates the Aviut of Masach de Guf in the Tabur. As a result of this, the Masach de Guf starts ascending towards the screen, positioned at the Peh de Rosh, which is the root, the cause of the screen de Guf. After merging with the screen in the Peh de Rosh, the Masach of Tabur also gets involved in the Zivug de Haka'a, which is constantly taking place between the Masach in Peh de Rosh and the light. This Zivug results in the formation of a new Partzuf and the emergence of 10 new Sefirot called AB de AK or the Partzuf Hochma of the world of Adam Kadmon. In relation to the first Partzuf Galgalta-Keter, this new Partzuf is considered its result, its "son".

The Surrounding light puts great pressure upon the screen in an attempt to enter the *Kli* that ispositioned at the *Tabur*. However, the

Masach cannot bear it. On the one hand, it is unable to receive more light with the intention for the sake of the Creator; on the other hand, it cannot remain under such pressure.

Therefore, the best solution is to return to its previous state in the *Peh de Rosh*, altogether refusing to receive the light. The *Masach* begins to rise from the *Tabur* to the *Peh*. On its way, it banishes all the light from the *Kli* and merges with the *Masach* in *Peh de Rosh*, i.e., it returns to the previous state where the light was only in the *Rosh* of the *Partzuf,* but absent from the *Guf* of the *Partzuf.*

The small pleasure that the *Kli* enjoyed by receiving the light in the *Toch* has given it an idea of the great pleasure that is waiting outside. Reception of this pleasure only weakened the screen. It is much easier to refuse altogether a certain pleasure than to receive it in small portions, for the pleasure that was received inside weakens the will power, i.e., the intention to receive pleasure for the sake of the Creator.

As *Ohr Pnimi* and *Ohr Makif* both press upon the screen with their pleasure, the screen weakens under this double pressure, and is forced completely to stop receiving the light. It gets free from all the *Aviut*, rises to the *Peh de Rosh* and fully merges with the *Masach*, which receives nothing at all, but just pushes the light away.

Further on, the material studied may become more technical, but one should not despair. Studying Kabbalah is a complicated inner process. Sometimes Kabbalah is perceived in sensations (and it is the best way), but sometimes it is not perceived at all. That is natural.

One should continue with persistent learning. At a certain moment, you will feel the material penetrating inside. Meanwhile, even if it is impossible to understand, one should continue to study so as not to lose touch with the general scheme, and at each time add another new element to it.

The general scheme looks like this: the light, gradually growing thicker and thicker, creates the *Kli* out of itself and for itself. The *Kli*

passes through four phases of its development, turning into *Malchut,* i.e., the only creation.

Then the aim becomes complete separation of it from the Creator; the creation should feel neither the *Ohr Pnimi* nor the *Ohr Makif*, i.e., neither inner, nor outer pleasures, which could dictate their conditions to it.

It needs to acquire absolute freedom of will and the possibility of its own desires and actions, directed at the correction of its egoistic desires and spiritual advancement towards the Creator.

The first independent desire of *Malchut* was to become like the Creator in its properties. That is why it makes the First Restriction on its "desire to receive", on *Behina Dalet*, and leaves it without the light. Then it creates the system of descending worlds. The spiritual worlds are nothing but the phases of restriction; they are curtains, screens. In all, there are five of them: the worlds of *AK* and *ABYA (Adam Kadmon, Atzilut, Beria, Yetzira and Assiya).*

Upon creating the worlds from above down to the lowest point, the creation finds itself in absolute emptiness and darkness; it does not feel the Creator at all. Humankind is in such state.

When, as a result of studying, man begins to vaguely feel that the *Ohr Makif* shines on him, that the omnipotent Creator is hiding somewhere behind it all, that each phenomenon has its own cause and effect, it means that he is already on a certain spiritual level called the *Olam Hazeh*.

Now we are studying the descending structure of all the screens and the worlds that conceal the Creator from *Malchut*. Then, if *Malchut,* by the power of its own desire, creates the screen, protecting it from the light-pleasure, it becomes, as it were, equal to this screen, this level, and the screen serves as revelation of the Creator.

If man independently desires to observe all 620 laws of the Creator's revelation, they stop being restrictive for him, and then the corresponding screen is neutralized on each level. Man acquires the properties of the screen, and there is no sense in concealing the Creator on

this phase, since there is no danger that he will receive the light for his own sake.

While spiritually ascending, Kabbalists internally perceive all these processes, having previously studied the descent of the worlds. On the one hand, it is necessary to study Kabbalah to acquire knowledge; on the other hand, man should feel everything he studies.

לו) ואחר שפרצוף ע"ב דא"ק יצא ונשלם בראש וגוף, חזר גם עליו ענין הביטוש דאו"מ באו"פ, ע"ד שנתבאר לעיל בפרצוף הא' דא"ק. והמסך דגוף שלו נזדכך ג"כ מכל עביות דגוף, עד שהשוה צורתו לבחינת מסך דראש שלו.

ונמצא אז שנכלל בזווג שבפה דראש שלו. ונעשה עליו זווג דהכאה מחדש, שהוציא קומה חדשה של ע"ס, בשיעור קומת בינה, הנקרא "ס"ג דא"ק". והוא נחשב לבן ותולדה של פרצוף

הע"ב דא"ק, כי יצא מהזווג דפה דראש שלו. ועד"ז יצאו ג"כ הפרצופים שמס"ג דא"ק ולמטה.

36) After the Partzuf AB de AK was born and completed its development by forming the Rosh and the Guf, the process of the Bitush Ohr Pnimi be Ohr Makif resumed in it, as in the first Partzuf of AK. Its Masach de Guf (the screen of its spiritual body) gradually lost all its Aviut and merged its properties with the Masach de Rosh.

Now this Masach happens to be involved in a Zivug between the Upper Light and the screen that is positioned in the Peh de Rosh. In it the Zivug de Haka'a was renewed and gave birth to a new Partzuf at the level of Bina, which is called SAG de AK. It is considered to be the consequence of the Partzuf AB de AK, since it emerges because of a Zivug on the Masach positioned at the Peh de Rosh. The Partzufim, starting from SAG and further down, emerge according to the same principle.

As it was stated, the second Partzuf AB of the world AK was formed after Galgalta; it felt Bitush Pnim u Makif, expelled the light, then brought the screen de Guf and the screen at Peh de Rosh together.

Then *AB* felt the pressure of those two lights and behaved exactly as *Galgalta* did, i.e., it began to get rid of its *Aviut Gimel*. It raised the

Masach de Guf to the *Peh de Rosh*, where *Zivugim* constantly take place, and became equal to it in its properties.

This means that it stops receiving pleasure for the sake of the Creator. Then a new *Zivug de Haka'a* takes place on this screen, but on a new portion of egoism, one that corresponds to the level of *Bina*. This is how the third *Partzuf SAG de AK* was formed.

When *Malchut* of the World of Infinity performed *TA* and established the screen, four *Behinot* lay between it and the Creator. The light cannot reach it through these four *Behinot*, and *Malchut* understands that it is absolutely remote from the Creator. This is a most terrible state, where it is ready completely to rid itself of the infinite delight, whoseabsence turns into suffering, pain and bitterness.

Now, thanks to the screen, it begins to see the light of the four *Behinot* and understands that the Creator wants it to receive pleasure. It makes a calculation and receives a small part of the light, from the *Peh* down to the *Tabur*. As soon as *Malchut* receives this small portion of the light, it starts feeling the pressure from the *Ohr Makif* in the *Tabur*, which wants to enter it, paying no attention to *TA*.

Malchut finds itself at an impasse, for it cannot receive the light just yet; so it should somehow get out of this situation. The way out consists in returning to the initial state. However, by making the first screen, it has already placed a curtain between itself and the Creator, thus creating the first *Partzuf* and receiving 20 per cent of the light. What is it supposed to do when the remaining 80 per cent of the light comes to it? The way out is to try working with a smaller amount of egoism for the sake of the Creator and make the screen for it.

For example, Ruben asks Simon to wake him up at 2 a.m. that he might be able to come to the lesson on time. On the next day, he turns to Simon: "It is so hard for me to get up at 2 a.m., please wake me up at 3 a.m.". The next day, regretting it all, he asks to wake him up at four in the morning, then at five. Seeing that even this is difficult for him, he altogether stops coming to the lessons...

If earlier Malchut could liken itself to the Creator in 20 per cent, it tries now to do it to a lesser degree; by making the screen for 15 per cent of the light, (the numbers serve strictly as an example). Thus, *Malchut* is separated from the Creator by two screens. It then becomes even more remote from Him.

By creating these *Partzufim*, *Malchut* tries to liken itself to *Behina Shoresh*, *Aleph, Bet, and Gimel* of the Direct Light, to the Creator's properties. However, the egoistic core made the *Tzimtzum*. Becoming like the Creator in these *Behinot*, it isolated itself from Him, as it were, by these *Partzufim* creating an empty space. Now being spiritually empty, it can independently look for the way to become like the Creator.

Although we endow these *Partzufim* with the properties of living beings, we should nevertheless understand that they are not actually alive. They are the weakening screens that shield the spiritual delight from the egoistic desire to receive pleasure.

Only man's soul, which we will discuss later, feels the Creator; therefore, only the soul is a living being. All the rest of the objects are no more than robots, programmed by the Creator to fulfill this or that function, which is somehow connected with man's correction.

All newly created *Partzufim,* levels and their previous states, exist at the same time. An example can be given by analogy with a movie. The scrolled film disappears from our field of sight, but it exists as if in a still state. Similarly, each previous *Partzuf* is like a sequence in this film.

The entire picture, from the first moment and until the last one, is very diverse. A great number of actions take place in it, but all together, because of merging of the present, past and future states, form one sphere, a closed system. The lower *Partzufim* can influence the higher ones, because through them they receive the light from the World of Infinity.

For example the *Partzuf AB*, which receives the light from *Galgalta*, forces it to change too, for the light passing through it is already similar

to the properties of *AB*, which alsotransforms *Galgalta*. From this follows the diversity, interconnection, and interdependency of all the spiritual processes.

The very last desire of *Malchut*, which realized that it is absolutely contrary to the Creator in its properties, that wants to receive only for the sake of itself without giving anything in return, is called the true "creation", or "the soul". Although we are not there yet, this very part of *Malchut* is the "material" of which a human soul will be created later on.

The rest is not the creation, but only an auxiliary tool for the merging of the creation with the Creator. These forces assist the Creator in governing creation. There are only two existing entities: the Creator and the creation. Everything else is the system of their communication, with whose help they find one another.

The *Partzufim* do not make the actions. Being on a certain level and performing actions corresponding to this or that *Partzuf*, Kabbalists see the light that they can push away and consequently receive it inside. All Kabbalistic books appeared in the following way: a Kabbalist, ascending the spiritual levels, describes his spiritual sensations on paper...

The entire world of *AK* is similar to *Malchut* of *Ein Sof,* on the level of *Shoresh*; *Atzilut* is similar to *Malchut* on the level of *Behina Aleph*; *Beria* corresponds to *Behina Bet* of *Malchut*; *Yetzira* - to *Behina Gimel*, and the world of *Assiya* is similar to *Behina Dalet* of *Malchut*. The light in *Galgalta* is the *Ohr Nefesh*.

לז) והנה נתבאר יציאת הפרצופים זה למטה מזה, הנעשה מכח הביטוש דאו"מ באו"פ, המזכך המסך דגוף עד שמחזירו לבחינת מסך דפה דראש. ואז נכלל שם בזווג דהכאה, הנוהג בפה דראש.

ומוציא ע"י זווגו קומה חדשה של ע"ס. שקומה חדשה זו נבחן לבן אל פרצוף הקודם. ובדרך הזה יצא הע"ב מפרצוף הכתר, והס"ג מפרצוף ע"ב, והמ"ה מפרצוף ס"ג. וכן יתר המדרגות בנקודים ואבי"ע. אלא עוד צריכים להבין: למה יצאו הע"ס דע"ב רק על בחי"ג ולא על בחי"ד. וכן הס"ג רק על בחי"ב וכו'? דהיינו, שכל תחתון נמוך במדרגה אחת כלפי עליונו? ולמה לא יצאו כולם זה מזה בקומה שוה?

37) Thus, we have made clear the consecutive emerging of the Partzufim (one under another), which happened due to the impact between the Inner and the Surrounding Lights (Bitush Ohr Pnimi u Makif). This impact weakens the Masach so that it loses its strength and returns to the Peh de Rosh (coincides with it in its qualities), thus getting involved in the Zivug de Haka'a constantly occurring at the Masach de Rosh.

Owing to this Zivug, a new Partzuf emerges as an offspring of the previous one. So AB is a result of the Partzuf Keter, SAG is an offshoot of AB, MA – of SAG and so on in all subsequent levels of the worlds of Nikudim and ABYA. However, we also have to understand why the Partzuf AB can only reach the level of Behina Gimel and not Dalet. SAG reaches only Behina Bet. I.e., each following Partzuf is one level lower than the previous. Why are they not all equal?

לח) ותחילה יש להבין, למה נחשב הע"ס דע"ב לתולדה של פרצוף הא' דא"ק. כי מאחר שיצא מהזווג דפה דראש דפרצוף הא', כמו הע"ס דגוף הפרצוף עצמו. וא"כ במה יצא מבחינת פרצוף הא', להיות נחשב כפרצוף שני ותולדה אליו?

וצריך שתבין כאן ההפרש הגדול ממסך דראש למסך דגוף. כי יש ב' מיני מלכיות בפרצוף: א. הוא מלכות המזדווגת, בכח המסך המתוקן בה, עם אור העליון, ב. היא מלכות המסיימת, בכח המסך המתוקן בה, את אור העליון שבע"ס דגוף.

וההפרש ביניהם כרחוק מאציל מנאצל. כי המלכות דראש המזדווגת בזווג דהכאה עם אור העליון, נחשבת לבחינת מאציל אל הגוף. כי המסך המתוקן בה לא הרחיק אור העליון עם הכאתו בו, אלא אדרבא, שע"י אור חוזר שהעלה, הלביש והמשיך את האור העליון בבחינת ע"ס דראש. ונמצא מתפשט ממעלה למטה עד שנתלבשו הע"ס דאור העליון בהכלי דאו"ח, הנקרא "גוף".

וע"כ נבחן המסך והמלכות דראש בבחינת מאציל להע"ס דגוף, ולא ניכר עדיין שום בחינת מגביל ומדחה במסך ומלכות הזאת. משא"כ המסך והמלכות דגוף, שפירושו, שאחר שהע"ס נתפשטו מפה דראש ממעלה למטה, אינם מתפשטים רק עד המלכות שבע"ס ההם. כי אור העליון אינו יכול להתפשט תוך המלכות דגוף, מפני המסך המתוקן שם המעכבו מלהתפשט אל המלכות. וע"כ נפסק הפרצוף שם ונעשה סוף וסיום על הפרצוף.

הרי שכל כח הצמצום והגבול מתגלה רק בהמסך והמלכות הזאת של הגוף. ולפיכך כל הביטוש דאו"מ באו"פ אינו נעשה רק במסך דגוף בלבד, כי הוא המגביל ומרחיק את האו"מ מלהאיר

בפנימיות הפרצוף. ולא במסך דראש, כי המסך של הראש הוא רק הממשיך ומלביש האורות, ואין עדיין כח הגבול מתגלה בו אף משהו.

38) First, we have to understand why the Partzuf AB is regarded as the offspring of the Partzuf Keter. After its birth because of the Zivug at Peh de Rosh of the Partzuf Galgalta, its height corresponds precisely to the 10 Sefirot de Guf of the Partzuf. So why is it unable to continue as part of the Partzuf Galgalta and not as an individual Partzuf, the result of the first one?

Here you should realize what an enormous difference there is between the Masach de Guf and the Masach de Rosh. There are two kinds of Malchut in the Partzuf. The first is Malchut Mizdaveget, i.e., Malchut that interacts with the Upper Light owing to its corrected intentions (Masach); the second is Malchut Mesayemet, which with the help of its screen prevents the spreading of the Upper Light into the 10 Sefirot de Guf of the Partzuf.

The distinction between them is as great as between the Creator and the creation. It is because Malchut de Rosh ,in the Stroke Contact with the Upper Light, is considered to be the Creator as regards the Guf of Partzuf. Its screen does not push away the light when it strikes. Rather, following the dressing of the Ohr Hozer onto the Ohr Yashar, the 10 Sefirot de Rosh emerge, allowing the light to spread downwards, until the 10 Sefirot of the Upper Light dress in the Kli de Ohr Hozer, called the Guf (body of the Partzuf).

Hence, the Masach and Malchut de Rosh are regarded as the Creator for the 10 Sefirot de Guf. However, so far there is absolutely no resisting power in this Malchut and in its Masach. It will happen thanks to Malchut and the Masach of the Guf de Partzuf. Let us explain: after the 10 Sefirot spread from the Peh de Rosh downwards, they could only reach the Malchut of these 10 Sefirot, for the Upper Light cannot spread into Malchut de Guf. The Masach positioned

there prevents the light from filling it; therefore, the Partzuf ends and the Behina Sof (End of Partzuf) appears there.

Since all the power of the Restriction manifests in this Masach of Malchut de Guf, the impact between the Inner and the Surrounding Lights occurs only in the Masach de Guf (the screen of the body) of the Partzuf. It restrains and repels the Ohr Makif, preventing it from shining inside the Partzuf. The Masach de Rosh does not do it, since it only attracts and dresses the light, but the resisting power is not yet apparent in it.

As we have already said, there are two screens in each *Partzuf*. The first is at *Peh de Rosh*, which says that it will not receive pleasure for its own sake; hence, it pushes away all the light. The second is the *Masach de Guf*, which appears together with the intention to receive the light for the sake of the Creator, i.e., to dress it into the *Ohr Hozer*.

This *Masach* descends with the light and ascends when the light exits the *Guf*. The first screen is always in action and is in the spiritual world. The second one determines the position of the *Kli* on the straight line from zero level until the *Gmar Tikkun*. These two screens do not contradict one another.

לט) ונתבאר, שמכח הביטוש דאו"מ באו"פ, חזר המסך דמלכות המסיימת להיות לבחינת מסך ומלכות המזדווגת (אות ל"ה). כי הביטוש דאור מקיף טיהר את המסך המסיים מכל העביות דגוף שהיה בו, ולא נשאר בו רק רשימות דקות מהעביות ההיא, השוות לעביות דמסך דראש. ונודע שהשתוות הצורה מדביק ומיחד הרוחניים זה בזה. לפיכך, אחר שהמסך דגוף השווה צורת עביותו למסך דראש, הנה תיכף נכלל בו ונעשה עמו כאלו היו מסך אחד. ואז קבל כח לזווג דהכאה, כמו מסך דראש.

ויצאו עליו הע"ס דקומה החדשה. אמנם יחד עם זווגו זה, נתחדשו בו במסך דגוף הרשימות דעביות דגוף, שהיו בו מתחילה. ואז חזר וניכר בו שוב שינוי הצורה באיזה שיעור בינו למסך דראש הנכלל עמו. והכר של השינוי הזה מבדילהו ומוציאהו מהפה דראש דעליון.

כי אחר שחזר וניכר מקורו הראשון, שהוא מפה ולמטה דעליון, הנה אז אינו יכול לעמוד עוד למעלה מפה דעליון. כי שינוי הצורה מפריד הרוחניים זה מזה. ונמצא שהוכרח לירד משם למקום שמפה ולמטה דעליון. ולפיכך נבחן בהכרח לגוף שני כלפי העליון. כי אפילו הראש של הקומה החדשה נבחן כלפי העליון כגופו בלבד, להיותו נמשך ממסך דגוף שלו.

ולפיכך שינוי הצורה הזו מבדיל אותם לב' גופים נבדלים. וכיון שהקומה החדשה היא כולה תולדה של המסך דגוף של פרצוף הקודם, ע"כ נחשב כבן אליו, וכמו ענף הנמשך ממנו.

39) As stated above, the impacts between the Ohr Pnimi and the Ohr Makif have turned the Masach of Malchut Mesayemet into the Masach of Malchut, which makes a Zivug at Peh de Rosh. The Bitush of the Ohr Makif so weakened the restraining power of the Masach that, out of all the Aviut de Guf of Masach de Rosh, only the thin Reshimot (equal to Aviut of Masach de Rosh) remained, which led to the merging of the Masach de Guf with the Masach de Rosh. As a result, it enabled the Masach de Guf to make the same Zivug de Haka'a as the Masach de Rosh.

Out of this Zivug emerged a new Partzuf that has its own 10 Sefirot, whose level is one-step lower than the preceding one. At the same time, the Reshimot de Aviut that had originally been in the Masach de Guf were renewed there; therefore, the difference between the properties of both screens reappears. This difference separates the Masach de Guf from the Masach de Rosh.

When its true nature manifests, it cannot remain in the Peh of the higher Partzuf, since in the spiritual world the changing of properties separates one object from another. Therefore, it is forced to descend and become an individual Partzuf. Even the Rosh of the new Partzuf is at the level of the Guf of the higher one, because it was born out of its Masach de Guf.

This distinction between them divides them into two different Partzufim, and since the new Partzuf emerged out of the Masach de Guf of the previous one, it relates to its superior as a branch relates to its root.

The *Reshimot* are the *Ohr Makif*, which was inside the *Partzuf* and exited it. That is why it retains a special connection with the *Kli*.

The screen has already made a *Zivug de Haka'a* on its previous desires, received the light and made sure that it has reached only the

Tabur. It knows that this way is wrong and cannot lead to the *Gmar Tikkun*. Now, when its desires to receive the light for the sake of the Creator reactivate, they emerge one level lower. This means that the new *Partzuf* will receive the light on a lesser level.

The first and second portions of the light are added together to equal the total quantity of the light that entered *Malchut* of the World of Infinity. Now *Malchut* has to receive all the light that was inside it before *TA*, with the new intention to receive, not for its own sake, but to please the Creator, i.e., with the help of the *Masach* and the *Ohr Hozer.*

The second *Partzuf* differs in its properties from the first; hence, it emerges not from the *Peh*, as the previous one did, but lower than the *Peh*, i.e., it is as if it is a head shorter than the previous *Partzuf.* Even its head is considered the *Guf* of the previous *Partzuf,* because it emerges from the *Masach de Guf* of the previous *Partzuf.* The second *Partzuf* is a complete outcome of the first one and branches off it as a frond out of the trunk.

When the first *Masach* at the *Peh de Rosh* pushes away the light, it puts itself into an independent position as regards the giver. The second *Masach* in the *Guf* says that it can receive even for the sake of the host. It has five desires; the *Partzuf* fills each of them by 20 per cent. The rest of the desires remain unfilled, because the *Masach* is not strong enough.

By receiving the light inside, the second screen descends. The *Ohr Makif* continues to interact with the *Partzuf;* it presses and tries to fill the remaining desires. The *Masach de Guf* cannot withstand it, and ascends to the level of the *Masach de Rosh*, and the light leaves the *Partzuf.* The united *Masach* makes a new *Zivug*, and as a result, a new *Partzuf* appears one level below the previous one and it differs in the quality of the light.

The peculiarity is that the *Partzuf AB* is not born from the *Masach de Rosh* of *Galgalta*, but from the *Masach de Guf*. It is strange, because a *Zivug* on the *Behina Gimel* took place in the *Rosh* of *Galgalta*. It is explained in "The Study of the Ten Sefirot", part three, answer 310. While the *Masach de Guf*, i.e., the *Masach de Behina Dalet,* ascends to the *Peh de Rosh*,

it unites with the *Aviut de Rosh*, which is "an ascending *Aviut*". However, it is an *Aviut* of *Behina Gimel*, and not *Dalet*, because the *Aviut* of *Behina Dalet* is the *Masach de Guf*, which has never used the *Aviut Gimel*.

Here we can determine two major notions:

1) **The Essence**. This is the *Masach de Guf* and it rises to the *Rosh*, demanding to be filled. That is why the *Masach de Rosh* of *Galgalta* makes a *Zivug* on the *Behina Gimel*. When the essence of the elevated *Masach* becomes clear, it descends into the *Guf* again, not to the *Tabur (Behina Dalet)*, but to the *Chazeh (Behina Gimel)*. This *Behina* is not called "the son or offspring", but the *"Partzuf AB Pnimi"*, i.e., the *Partzuf AB*, which spreads into the empty inner *Kelim* of *Galgalta* and is considered the *Guf de Galgalta*, because it emerged from a *Zivug* in the *Rosh* of *Galgalta*.

2) **The Inclusion**. After the *Masach de Guf* descends to the *Chazeh*, the *Reshimot* of the "descending" *Aviut* are activated during their presence in the *Malchut de Rosh*.

It turns out that, as regards the *AB Pnimi*, this is the *Masach HaMesayem* (limiting the spreading of the light), born from a *Zivug* on the *Aviut Gimel* at the *Peh de Rosh* of *Galgalta*. However, regarding the property of "the inclusion", it is *Masach HaMizdaveg* (interacting with the light).

Then it attracts the light again, making a *Zivug de Haka'a* on the *Behina Gimel*, so that the *Rosh AB* emerges from the *Chazeh* up to the *Peh de Galgalta*. The *Peh de AB* is at the level of the *Chazeh de Galgalta*, while the *Guf de AB* spreads downward to the *Tabur* of *Galgalta*. It turns out that the *AB Pnimi* spreads into the *Kelim de Galgalta* and the *AB Hitzon* (outside) dresses onto it so that even its *Rosh* is in the place of the *Guf* of *Galgalta*.

The *AB Pnimi* spreads from the *Rosh* of *Galgalta (Behina Dalet)* into the empty *Kelim* of the *Behina Dalet*, but the *AB Hitzon* has absolutely no connection with the *Behina Dalet*.

Two united objects are completely similar in their desires. As much as the *Masach* can withstand egoism, the *Kli* becomes similar to the Cre-

ator in its properties, receiving the light inside with the intention for the Creator's sake. A comparison of the properties is a comparison of the intentions, but it does not mean that both of them become one and the same object. They remain two objects, but their properties are so close that, at this moment, from our point of view, there is no difference.

The more the *Partzuf* receives, the more it becomes similar to the Creator in its intention, and the less in its action. To become equal with the Creator, one should develop one's egoism, to receive more for His sake, but that will lead to an even bigger difference between the creation and the Creator in action. When the *Masach* at the *Peh de Rosh* pushes away all the light, it becomes, as it were, similar in action to the Creator (it does not receive either), but it is isolated from Him in its intention.

The method of self-restraint is wrong. There is no need to fast and give up pleasures; on the contrary, the Creator increases man's egoism to the extent that he can apply the screen and work with it. So out of the two above-mentioned screens, the screen of the *Guf* can lead out into the spiritual.

However, if the screen is only at the *Peh de Rosh*, then man is as if a stone that does not need anything, has no inner movement. It has always been unclear how egoism can lead to the spiritual, when the purpose of the Creation implies reception of delight.

The *Kli* does not see what is outside it. All our names: the "*Ohr Makif*", "presses from outside", "hasn't entered yet" – are notions belonging to the language of our world that we need to imagine somehow a spiritual action. Nevertheless, there is in fact no light pressing from outside, and there is no delight in it. Man's internal *Kli* will feel pleasure, if this light is inside it.

Hence, in order to have an appetite sufficient for the pleasure, I must somehow imagine and sense this pleasure. The light is an inner reaction of the *Kli* for some kind of influence emanated by the Creator, i.e., the light corresponds to our "resistance". Everything depends on

how the *Kli* will react to this influence. Only the *Ohr Pnimi* that enters the *Kli* is the measure of similarity to the Creator.

All of the *Partzufim,* from the World of Infinity down to our world, were born according to the same principle: the lower *Partzuf* was born from the higher one.

Man should never think about what will happen to him at the next moment. One should always use the present moment, constantly trying to penetrate into its depth. The next moment will be born out of this one; but one should neither wait for it to come nor think about what it will be like. The entrance into the spiritual world depends on inner penetration into the present.

מ) ויש עוד דבר נוסף בהבדל מהתחתון לעליון. והוא, כי כל תחתון יוצא מבחינת שיעור קומה אחרת שבה' בחינות שבמסך (אות כ"ב).

וכל תחתון חסר הבחינה העליונה של האורות דעליון, והבחינה התחתונה של הכלים דעליון.

והטעם הוא, כי מטבע הביטוש דאו"מ במסך, להאביד מהמסך את בחינה אחרונה דעביות שלו. ולמשל, בפרצוף הא' דא"ק, שהמסך יש לו כל ה' בחינות עביות שלו, דהיינו עד לבחי"ד, הנה ע"י הביטוש דאו"מ בהמסך דגוף, מזכך את העביות דבחי"ד לגמרי, ואינו מניח ממנו אפילו רשימו של העביות ההיא.

ורק הרשימות מהעביות דבחי"ג ולמעלה נשארים במסך. ולפיכך, כשהמסך ההוא נכלל בראש ומקבל שם זווג דהכאה על העביות שנשאר בהרשימות שלו מהגוף, נמצא הזווג יוצא רק על בחי"ג דעביות שבמסך בלבד, כי הרשימו דעביות דבחי"ד נאבדה ואינה שם. וע"כ הקומה שיוצאת על המסך הזה, הוא בשיעור קומת חכמה לבד, הנקרא "הוי"ה דע"ב דא"ק" או "פרצוף ע"ב דא"ק". ונתבאר באות כ"ב, אשר קומת חכמה, היוצאת על המסך דבחי"ג, חסרה המלכות דכלים ובחינת אור יחידה מהאורות, שהוא אור הכתר. הרי שפרצוף הע"ב חסר הבחינה אחרונה דכלים דעליון, והבחינה עליונה דאורות דעליון. ומשום שינוי הצורה הרחוקה הזו, נבחן התחתון לפרצוף נבדל מהעליון.

40) The difference between the lower and the higher Partzufim consists in the fact that each lower Partzuf appears at a different level, lower than the preceding one. As was mentioned, this level is determined by the Aviut of Masach, consisting of the five Behinot.

The highest level of the light and the lowest Behina of the Kelim of the previous Partzuf are absent in each subsequent one. The smaller the desire I use with the screen, the lower the quality of the light I receive in my Partzuf.

The Impact between the Ohr Makif, and the Ohr Pnimi in the screen that separates them, contributes to the loss of the last Behina of the Aviut of this Masach. Therefore, Behina Dalet disappears in the Partzuf Galgalta, so that no Reshimot are left from it.

After the *Masach de Guf* rises and merges with the *Masach de Peh* making a *Zivug de Haka'a* on the *Aviut* left in the *Reshimot* of *Masach*, the *Partzuf* of one level lower emerges, i.e., the *Partzuf Hochma*. The *Behina Dalet* of the vessels is absent in it as well as the light of *Yechida*. Because of the transformation of properties, a new *Partzuf AB* separates from the *Partzuf Galgalta* and becomes independent, but is considered its offspring.

If I can accept 20 per cent of five portions, it means that I receive the *Ohr Yechida* and the *Behina Dalet*. The next time a *Partzuf* is born with the smaller light of *Haya* and the *Kli Gimel*, then the *OhrNeshama* and the *KliBet*, then with the *Ohr Ruach* and the *KliAleph*, and the last one with the *Ohr Nefesh* and the *Kli Shoresh*. Then the desires recommence, and for 20 per cent of the remaining desires, the five *Partzufim* of the world of *Atzilut* are born, and so on, until all the desires of *Malchut* of the World of Infinity are used.

All the *Partzufim* of the five worlds have received as much light as there was in *Malchut* of the World of Infinity, only gradually and with the help of the screen. No matter what portion we take as an example, it will always consist of five parts, albeit very small. The *Kli* is created out of the five desires, and it is necessary to make a *Zivug de Haka'a* on each of them.

If man has not yet corrected his *Kelim*, then the less egoism he has, the closer he is to the Creator. When he acquires the screen, then

the bigger his egoism is, the better, for the closer he is to the Creator. Everything depends on the presence of the screen.

To make a *Kli* suitable for use, the light needs to enter it first, and then disappear, so that the *Kli* becomes completely remote from the Creator. With further correction, it will be able to make a choice and merge with the Creator again.

The exit into the spiritual world is possible only if there is a screen for all of your desires. However, if there are no desires, a *Masach* is not necessary either. Hence, without having desires, man cannot enter the spiritual world, since he has nothing to correct.

The ascent to the spiritual levels goes in three lines: left, right and middle. By receiving new portions of egoism, man applies a stronger screen to them. A *Zivug de Haka'a* takes place between the screen and the light; as a result, man receives a new portion of the light and ascends to the next level.

If man has big desires, while the strength of his resistance to them (the screen) is small, then he receives the light according to his screen and generates a small *Partzuf*. Then, when he is able to withstand a new portion of egoism, his *Partzuf* will expand on and on, until he receives a screen for absolutely all of his desires.

This is called "*Gmar Tikkun*". The "bigger" man is, the more desires he has, the stronger the screen he acquires; such a man has great attainments because he is able to rule over his coarsest desires. The desires are given to man from Above when he can ask for their correction.

The scanty desires of our world, the *Ner Dakik*, turn our heads, occupy our thoughts and have such command overus, that we do not know what to do with them, how to get rid of them. All our life is concerned with looking for an opportunity to fill these animal desires. Egoism itself must not be destroyed; one should only put two kinds of screen on it: first – to stop receiving for one's own sake, then to start receiving for the sake of the Creator.

A *Zivug de Haka'a* takes place in the *Rosh*, i.e., I calculate how much I can receive with the intention for the sake of the Creator. The calculation is followed by the reception of the light into the *Guf,* from the *Peh* down to the *Tabur*. The *Tabur* is the borderline of the reception with the intention for the Creator's sake. The light that the *Kli* was unable to receive, the *Ohr Makif*, offers it to receive more; otherwise it does not fulfill the Purpose of creation. But the *Kli* knows that it cannot receive more for the sake of the Creator; provided it receives even a little bit more, this will already be for its own sake.

There is no way out except to overcome this deadlocked state, i.e., expel all the received light. The *Kli* understands that, even if it can receive in the future, it will not be the same amount as it has now, but smaller and with a weaker *Masach*.

The *Masach* loses strength, rises to the *Peh de Rosh* together with the *Reshimot* it received from the four lights in the four *Kelim*. The *Aviut Dalet* was lost in the *Tabur* after the *Bitush* of the *Ohr Makif* in the *Masach*; therefore, the *Kli* will not be able to receive the *Ohr Yechida* henceforth. However, it has not yet made the restriction on the remaining levels of the *Aviut*; hence, it just does not know what it will or will not be able to receive.

Now, when the *Masach* is at the *Peh de Rosh*, the *Kli* feels it can receive some more light. Then all its *Reshimot* awake, and it tries to receive on the *Behina Gimel*. The *Masach* descends to the *Chazeh*, makes a *Zivug de Haka'a* there, and then a new *Partzuf AB* is born. However, all the *Reshimot* of *AB* come from the *Guf* of *Galgalta*.

What is the difference between the two notions: the screen and the Restriction, the *Masach* and the *Tzimtzum*? A restriction means complete refusal to receive. The screen means reception of one part and pushing away the rest. Rabbi Baruch Ashlag gives the following example: each time a drunkard attended a wedding, he would drink himself to oblivion, fall down, and lay on the ground; even his wife would not let him into the house. Ashamed of his disgrace, the man decided to stop

attending weddings altogether, because he could not control himself. And so he commenced.

After awhile, he decided he could be present at the festivities and allow himself to drink half a glass of wine, an amount that would not harm him. So he did. Conclusion: a restriction means to abstain from attending celebrations, while the screen means that one attends, but decides to receive a small amount.

There are two kinds of *Reshimot.* The first is the *Reshimo de Itlabshut*, i.e., the memories of the pleasures I was filled with. The second kind is the *Reshimo de Aviut.* It is a recollection of the desires with the help of which I did that, and how strong and hard the screen I used was.

The "desire to receive" in the *Kli* is created by the Creator. The *Kli* received the "desire to give" from Him. How can it use these absolutely opposite desires right now? First, the *Kli* measures the size of its "desire to give", i.e., opposes its genuine, natural "desire to receive".

Let us assume that I have 20 per cent of the "desire to give". It is called the hardness of the screen. I can resist my desire to receive pleasure by 20 per cent. It means that in these 20 per cent I can receive the light, for in them I receive not for my own sake, but for the sake of the Creator. It is similar to a mother who receives pleasure when her baby is delighted. The Creator enjoys when I receive pleasure. The remaining desires, not included in these 20 per cent, remain empty; I do not work with them.

What is Kabbalah? First, we take our inner desires, break them into small cells or vectors and build various graphs. This is the inner psychology of man; not as a creature of this world, but of some entity brought forth by the Creator with all the forces that the Creator gave to him.

Then we study how, with the help of those forces, man attains the Creator. This is a brief explanation of what Kabbalah is. One should not see it as some mystical teaching about secret, supernatural forces that exist outside the Universe. The main idea of Kabbalah suggests that, in

the process of accumulating anti-egoistic forces, one can take a certain portion of egoism and work with it in a different direction.

First, the screen that was at the *Peh de Rosh* did not want to receive anything, then it calculated how much it could receive for the sake of the Creator. It is a bigger effort than not receiving anything at all for one's sake. As a result, the screen that is at the *Peh de Rosh* is divided into two screens. The first says that I do not want to receive anything for myself. It is a complete reflection of the light, its rejection, its observance of *TA*. The second screen, which is inactive so far, also stays there. After meeting the conditions of *TA*, I begin to try to receive a little bit of light for the sake of the Creator.

מא) ועד"ז אחר שנתפשט פרצוף ע"ב לראש וגוף, ונעשה הביטוש דאו"מ על המסך דגוף דע"ב, שהוא מסך דבחי"ג, הנה הביטוש הזה מעלים ומאביד ממנו את הרשימו דעביות של הבחינה האחרונה שבמסך, שהוא בחי"ג. ונמצא בעת עלית המסך אל הפה דראש, ונכלל בו בהזווג דהכאה, נעשה ההכאה רק על עביות דבחי"ב, שנשארה במסך הזה. כי הבחי"ג נאבדה ממנו ואינה. וע"כ הוא מוציא רק ע"ס בקומת בינה, הנקרא "הוי"ה דס"ג דא"ק" או "פרצוף ס"ג". ויחסר ז"א ומלכות דכלים וחיה יחידה דאורות. ועד"ז כשנתפשט הפרצוף ס"ג הזה לראש וגוף. ונעשה הביטוש דאו"מ בהמסך דגוף שלו, שהוא מסך דבחי"ב. הנה הביטוש הזה מעלים ומאביד ממנו הבחינה אחרונה דעביות שבהמסך, שהוא בחי"ב, ולא נשארו במסך אלא הרשימות דעביות שמבחי"א ולמעלה. וע"כ, בעת עלית המסך לפה דראש, ונכלל בזווג דהכאה אשר שם, נעשה ההכאה רק על מסך דבחי"א, שנשאר במסך. כי הבחי"ב כבר נאבדה ממנו. וע"כ הוא מוציא רק ע"ס בקומת ת"ת, הנקרא "קומת ז"א". והוא חסר בינה ז"א ומלכות דכלים, ונשמה חיה יחידה דאורות. וכו' עד"ז.

41) After the formation of the Partzuf AB, the impact between the Ohr Makif and the Ohr Pnimi on the Masach de Guf of AB (with Aviut Gimel) takes place. This impact makes for the loss of the last Behina of the Reshimo de Masach. The Masach rises to the Peh de Rosh and makes a Zivug de Haka'a there only on the Aviut de Behina Bet. This Zivug forms the 10 Sefirot on the level of Bina, i.e., the Partzuf SAG of the world of Adam Kadmon, which has neither the Kelim of ZA and Malchut, nor the lights of Yechida and Haya.

When the Partzuf SAG spreads into the Rosh and the Guf, it leads to a Bitush Ohr Makif on its Masach de Guf and the loss of the last Behina de Aviut of the Masach, the Behina Bet takes place. The Masach with the Reshimot de Aviut from the Behina Aleph and higher rises to the Peh de Rosh and makes a Zivug on the Behina Aleph there, which forms the 10 Sefirot on the level of Tifferet (or ZA). The Kelim Bina, ZA and Malchut and the lights Yechida, Haya and Neshama are absent in this Partzuf.

Does the *Behina Dalet* in *SAG* have desires, or does it restrict them and the desires of the *Behina Gimel*? Are there any desires in *Behina Dalet* in *AB*, or does it restrict them too?

Everyone has these desires; we speak only about the "desire to receive", without which there is no creation. However, there was a danger that the souls might "steal", receive for their own sake; hence, the correction took place, making them unable to see anything.

Now let us understand the saying, "All the earth is full of His Glory", i.e., everyone has to feel His existence. Yet why can we not actually feel it? It is because, from the direction of the Creator, "All the earth is full of His Glory"; but to prevent the creation from receiving for its own sake, the Restriction took place. Seeing no delight in it, man does not aspire after spirituality.

The Introduction to "The Study of the Ten Sefirot" says that if punishment and reward were revealed so that the one who eats something forbidden would instantly choke with it, who would dare to eat the forbidden food? On the contrary, if man felt great pleasure while putting on the *Tzitzit* (a ritual prayer shawl), he would never take it off. Therefore, if we felt the spiritual delight, we would immediately wish it for our own sake.

There is only one law inherent in egoism: "To work less and to receive more", it knows nothing else. So what can one do if one can

neither see nor receive anything? The Creator tells us: "I give everything freely and you should give freely".

We must reach the same level where we can give without expecting any reward. Hence, there was the *Tikkun* (correction) - we can neither see nor "steal". It is written in the *Gemara* (Treatise "Sanhedrin"): "*Adam HaRishon* was a thief" (he stole from the Creator).

In the beginning there was the Creator's domain, i.e., all that *Adam HaRishon* did was for the sake of bestowal; nothing for his own benefit. However, upon seeing the enormous light, he could not receive it with the intention for the sake of giving and got it for himself. This is called, that he takes the light from the Creator's domain to his own; hence, he is called "a thief".

To prevent this from ever happening again, the correction took place in the souls; that is why they cannot see anything. Man should not ask for attainment and spiritual heights, only for the *Kelim* to be able to see.

To give a name to the *Partzuf* there is no need to say that a *Zivug* on some *Behina* takes place; it is enough to give its numeric value, the *Gematria*, to know what it is like qualitatively. *Yud-Hey-Vav-Hey* is the basis of any *Kli. Malchut* of the world of Infinity and the entire Universe consist of this one and only structure.

The amount of matter on this structure, i.e., the use of a desire with the right intention is equal to the light received by the *Partzuf*. The numerical value speaks about the quantity and the quality of this light in the *Partzuf*.

The *Partzuf Galgalta* corresponds to the entire *Malchut* of the World of Infinity and has the biggest screen in the Universe. If it received the maximum of what it could for the sake of the Creator, how can there be a place for another *Partzuf*? What can *AB* add to what *Galgalta* has not yet received?

It turns out that *AB* also corresponds to *Malchut* of the World of Infinity, and it can receive the light that *Galgalta* could not. The screen in the next *Partzuf* is weaker; it interacts with the light of a different quality, much less powerful than that of *Galgalta*; hence, *AB* can receive an additional portion of the light.

Each subsequent *Partzuf* receives the light of lower quality. Each new *Partzuf* is an absolutely new state. *AB* draws its desires from the *Sof* of *Galgalta,* i.e., it works with the desires that the previous *Partzuf* could not deal with. *Galgalta* wanted to receive the *Ohr Yechida*, whereas *AB* – only the *Ohr Haya*.

When *Malchut* in the World of Infinity pushes away all the light, it is called *Dalet de Aviut* and *Dalet de Hitlabshut*. It shows that the *Reshimot* of the entire World of Infinity are in it. *Galgalta* starts working with these *Reshimot*, makes a *Zivug de Haka'a* on *Dalet /Dalet* and receives the corresponding light. When the *Bitush Pnim u Makif* takes place, the *Dalet* de *Hitlabshut* and the *Gimel de Aviut* remain. *Dalet de Aviut* disappears because the *Partzuf* decides not to work with it anymore, and annuls it.

There is an inverse relation between the *Kli* and the light. The smaller the *Kli*, the closer it is in its properties to the light. Let us assume that I have five egoistic desires, from the purest to the coarsest. My purest desire is the nearest to the Creator, the coarsest one is the most remote. *Malchut* has five desires: *Shoresh*, *Aleph*, *Bet*, *Gimel* and *Dalet.*

To put it more precisely, these are the five phases of development of one and the same "desire to receive". The *Shoresh* is the purest, most elevated desire; therefore, it is the closest to the Creator.

When *Malchut* puts the screen over its egoistic desire, the law that states that the purest desire is the closest to the Creator remains unchanged. Besides, the intention for the sake of the Creator is put on it, and exactly this intention allows it to receive more light than such a small desire was supposed to. *Malchut* with the *Masach* "attracts" the light, but Keter (the purest, loftiest part of the *Kli*) receives it and not *Malchut.*

The main elements of the Universe are:
-the light emanating directly from the Creator;
-the egoistic "desire to receive" delight that was created by Him;
-the screen that emerged as a reaction to the received light.

Kabbalah studies these elements in their various states. Harmonious correspondence between the screen, the light, and the desire constitutes the soul, which dictates its laws to the angels, the *Levushim* and material objects.

Each *Partzuf* fills *Malchut* of the World of Infinity; thus the *Partzufim* cover its innermost point from the light. We are the central point. Therefore, as regards us, all the worlds, all the *Partzufim* are the restraining screens.

On the one hand, we say that all the worlds were created in descending order, i.e., before the existence of man. The Worlds are the measures of concealment of the Creator. *Galgalta* conceals the Creator from the lower *Partzuf* by 20 per cent. *AB* only sees 80% of the Creator. Nevertheless, these 80 % are the Creator for it, so they are in fact 100 % for *AB*.

Thus, it goes until the five worlds that consist of the five *Partzufim*, where each *Partzuf* in turn consists of five *Sefirot*, completely conceal the Creator's light from us behind 125 screens. The light does not reach our world at all. We are behind the screen and can neither see nor feel the Creator.

On the other hand, as man ascends and reaches the level of some *Partzuf,* he puts up the screen equal to this *Partzuf* and by doing so eliminates the concealment of the Creator on this level. Rising to the next level, man neutralizes its concealment with the help of his screen, attains the Creator on this level et cetera. When he annuls all the filters, he will completely grasp all the levels that separate him from the Creator.

The worlds are created to teach us how to act in each situation. Therefore, the Creator's concealment is descending, while the revelation

happens in the opposite direction. The steps, which the soul climbs, as it were, disappear thereupon.

The lower *Partzuf* knows the previous one and understands that it cannot receive as much light as the one before it does. However, to provide the lower *Partzuf* with the light, each higher one should send its request for the light (called *MAN*) to the *Partzuf* above it.

Since each new *Partzuf* is an absolutely new desire, which after *TA* has never been filled with the light, each new *Partzuf* leads to a new attainment, exceeding the previous one both qualitatively and quantitatively.

The light received by each subsequent *Partzuf* arrives to it via the previous one. All the *Partzufim* it passes through, receive their part of the light, and this portion is immeasurably bigger than the amount of the light that will be received by the last one in this chain. Only *Galgalta* receives the light directly from the World of Infinity.

All our actions are based on our desires. The mind plays only an auxiliary role at that. The mind consciously perceives only what enters the senses; it calculates and analyses them. The wider and deeper the sensations are, the bigger the mind necessary for their processing.

If we take a person who studies Kabbalah and indulges in some kind of inner work, then the more subtle this work is, the more flexible and precise his mind should be to differentiate and analyze his senses and make adequate conclusions. However, the mind always remains only an auxiliary tool of the desire. The mind is needed only for gaining the desired object. All of us want pleasure, and the mind assists us in achieving it. If man wants to enjoy scientific research, his mind helps him there. Man thinks that he lives only by his mind; therefore, he stands above all other creatures.

מב) ונתבאר היטב הטעם של ירידות הקומות זו למטה מזו בעת השתלשלות הפרצופים זה מזה, שהוא משום שהביטוש דאו"מ באו"פ, הנוהג בכל פרצוף, מאביד תמיד שם את הבחינה אחרונה דרשימו דעביות אשר שם.

ויש לדעת, אמנם שבאלו הרשימות, הנשארות במסך לאחר הזדככותו, יש בהם ב' בחינות: א. נקרא רשימו דעביות, ב. נקרא רשימו דהתלבשות. למשל, אחר שנזדכך המסך דגוף דפרצוף הא' דא"ק, אמרנו שהבחינה האחרונה דרשימות דעביות, שהיא הרשימו דבחי"ד, נאבדה ממנו. ולא נשאר בהמסך, אלא הרשימו דעביות דבחי"ג. אמנם הרשימו דבחי"ד כוללת ב' בחינות כנ"ל: דהתלבשות ודעביות. ולא נאבד מהמסך בסבת ההזדככות ההיא רק הרשימו דעביות דבחי"ד. אבל הרשימו דהתלבשות דבחי"ד נשארה בהמסך ההוא ולא נאבד ממנו. ופירושו של הרשימו דהתלבשות, הוא בחינה זכה מאד מהרשימו דבחי"ד, שאין בה עביות מספיק לזווג דהכאה עם אור העליון. ורשימו זו נשארה מהבחינה אחרונה שבכל פרצוף בעת הזדככותו. ומה שאמרנו, שהבחינה אחרונה נאבדה מכל פרצוף בעת הזדככותו, הוא רק הרשימו דעביות שבה בלבד.

42) Now we will understand the meaning of the consecutive descent of the levels during the development of the Partzufim one after another because of the Bitush Ohr Makif and Ohr Pnimi, which governs in each Partzuf and contributes to the loss of its last Behina of the Reshimo de Aviut.

The Reshimot left after the thinning of the screen are of two kinds: the Reshimo de Aviut and the Reshimo de Hitlabshut. Therefore, after the weakening of the Masach of the Partzuf Galgalta, the Reshimo de Aviut of the Behina Gimel remained, while the Reshimo de Hitlabshut of the Behina Dalet did not change.

The *Reshimo de Hitlabshut* is a very thin part of the *Reshimo* that does not have sufficient *Aviut* for a *Zivug de Haka'a* with the light. Like *Galgalta*, any *Partzuf* with the weakening of its *Masach* loses only the last *Reshimo de Aviut*, but not the *Reshimo de Hitlabshut*.

We have studied that there is an inverse relation between the light and the vessel, and there are two rules here:

1) "*Lefum Tza'ara – Agra*", i.e., the reward is given according to the merit (suffering); in other words, the amount of the light revealed to man depends on the amount of efforts he made.

2) The light wants to enter the clearest *Kli*. The *Kli* is considered clear if it refuses to receive anything the coarse *Kli* wants to receive.

For example, it is easier to work with the intention for the sake of bestowal during prayer, when man is covered with a *Tallit*, and crowned with a *Tefillin;* he does not want to receive anything, only to fulfill the commandment. But while studying, it is more difficult to have the intention for the sake of bestowal, much more difficult to have it during the family meal, and still more difficult to apply during one's work.

However, according to the first rule, the bigger hindrances one can overcome, the more powerful light one can receive. That is why if man can do business with the intention for the sake of the Creator, without doubt he is worthy of a high level. We say about such person that "His knowledge is deep and his prayer is strong!"

The second rule springs from the first one: the highest level corresponds to the lightest *Kelim,* although there it is easier to intend for the sake of the Creator. On the other hand, the height of the level is determined by its most corrected property, and the light goes through it and descends to the lower level.

Therefore, the *Reshimo de Aviut* is a deficiency, the "desire to receive". But one should not forget that, in spirituality, the "desire to receive" always means the desire with a *Masach*. Therefore the *Reshimo de Aviut* means that there is a memory in it of how much it can receive for the sake of giving, i.e., the previous strength of resistance disappeared in it. Its lightest *Kli,* the *Kli de Keter*, cannot disappear under the influence of the surrounding light, because it has no *Aviut*. Hence, *Reshimo* of the light that was there once is left in it, which is called the *Reshimo de Hitlabshut.*

There is always some *Reshimo* left from the presence of the light. Two notions should be cleared up:

1) The light comes from the giver's direction.
2) The *Aviut* and the *Masach* come from the receiver's direction.

Whatever comes from the giver leaves a memory, and whatever comes from the receiver – meets with resistance and disappears.

Rabbi Baruch Ashlag gives the following example: "Once I found myself in a place where old people were resting. I looked around and saw that all of them were dozing, paying no attention to anything. It is said about it: "the day is devoid of passion". I came up to one of them and began talking to him. First I asked him where he was from, then how he made his living, so I got him talking, and he began telling me about his past businesses.

Little by little, he was getting more and more excited and enthusiastic, recalling his achievements and the various events he went through, i.e., in the language of Kabbalah the *Reshimot* of the past delights awoke in him. At the end, I asked him, "Would you like to relive it all over again, traveling from town to town making deals and striking bargains the way you did before? That very instant his eyes grew dim, for he recalled the present and the bygone strength, which he had no more".

Thus, we see that the *Reshimo* of a man's delight remains in him, while the strength is all gone. We may conclude that he has no more *Aviut* in him, i.e., he cannot receive for the sake of giving. The *Reshimo de Hitlabshut* – the reminiscence of the pleasure dressed in the *Kli*-desire remained, but, having no screen, he is unable to return to the bygone delights.

מג) וההשארה של הרשימו דהתלבשות מהבחינה אחרונה, שנשארה בכל מסך, גרם ליציאת ב' קומות זכר ונקבה בראשים דכל הפרצופים. החל מע"ב דא"ק, וכן בס"ג דא"ק, וכן במ"ה וב"ן דא"ק, ובכל פרצופי אצילות.

כי בפרצוף ע"ב דא"ק, שאין שם במסך אלא רשימו דעביות דבחי"ג, המוציא ע"ס בקומת חכמה, הנה הרשימו דהתלבשות מבחי"ד, הנשארת שם במסך, שאינה ראויה כלל לזווג עם אור העליון משום זכותה, הנה היא נכללת עם העביות דבחי"ג ונעשת לרשימו אחת. ואז קנתה הרשימו דהתלבשות כח להזדווגות עם אור העליון.

וע"כ יצא עליה זווג דהכאה עם אור העליון, המוציא ע"ס בקירוב לקומת כתר. והוא מטעם, היות בה בחינת התלבשות דבחי"ד. והתכללות זה נקרא התכללות הנקבה בזכר. כי הרשימו דעוביות מבחי"ג נקרא נקבה, להיותה הנושא לבחינת העביות. והרשימו דהתלבשות דבחי"ד נקרא זכר, משום שבא מקומה גבוה ממנה, ומשום שהוא זך מעביות.

ולפיכך, הגם שהרשימו דזכר בלבד אינו מספיק לזווג דהכאה, אמנם ע"י התכללות הנקבה בו, נעשה גם הוא ראוי לזווג דהכאה.

43) The disappearance of the Reshimo de Hitlabshut in each last level left in the Masach leads to the formation of two stages: Zachar and Nekeva ("male" and "female" essence) in the Rosh of each Partzuf, starting from AB de AK, but also in SAG, MA, BON and in all the Partzufim of the world of Atzilut.

There is the Reshimo de Aviut of the Behina Gimel in the screen of the Partzuf AB. It elevates the 10 Sefirot of the Reflected Light only up to the level of Hochma, but the Reshimo de Hitlabshut of the Behina Dalet that is left there is unfit for Zivug with the Upper Light, due to its Zakut (the absence of the "desire to receive", but wishing to be like the Creator). By absorbing the Reshimo de Aviut and forming one common Reshimo with it, it now receives enough strength for a Zivug de Haka'a with the Upper Light.

Then a Zivug de Haka'a with the Ohr Elion takes place, and as a result, the Partzuf of the level close to that of Keter emerges, as the Reshimo de Hitlabshut of the Behina Dalet is present in it. This merging is called the inclusion of Nekeva in Zachar; since the Reshimo de Aviut of the Behina Gimel is called "Nekeva". This is because it is determined by the property of Aviut (the sensation of the "desire to receive"). However, the Reshimo de Hitlabshut of the Behina Dalet is called Zachar, because it corresponds to a higher state and does not have Aviut.

The Reshimo de Zachar cannot make a Zivug by itself. A Zivug de Nekeva determines the level of the emerging Partzuf, the quality and the quantity of the light that will really enter the Partzuf.

Owing to the memory of its previous state, i.e., the previous *Partzuf, Zivug de Zachar* gives to the emerging *Partzuf* a kind of additional, auxiliary luminescence.

Such interaction of *Zachar* and *Nekeva* starts from the *Partzuf AB*. Therefore beginning with it, all the *Partzufim* have two heads (*Rashim*) and two *Zivugim*.

There is a rule: regarding the lower level, the upper one is called perfection (*Shlemut*). *Zachar* is called perfection because it is the *Reshimo* of the light and there is no deficiency in it.

מד) ואחר זה יש גם התכללות הזכר בנקבה. דהיינו שהרשימו דהתלבשות נכלל בהרשימו דעביות. ואז יוצא זווג דהכאה על קומת הנקבה בלבד, שהוא רק קומת בחי"ג, שהיא קומת חכמה, הנקרא "הוי"ה דע"ב".

והנה הזווג העליון, שהנקבה נכללה בהזכר, נבחן לקומת הזכר, שהיא קומת כתר בקירוב. וזווג התחתון, שהזכר נכלל בהנקבה, נבחן לקומת הנקבה, שהיא קומת חכמה בלבדה. אמנם קומת הזכר, מתוך שהעביות שבו אינו מעצמו, אלא ע"י התכללות עם הנקבה, הנה הגם שמספיק ליציאת קומת ע"ס ממטה למעלה, הנקרא "ראש", עכ"ז אין קומה זו יכולה להתפשט ממעלה למטה לבחינת גוף, שפירושו התלבשות האורות בכלים.

כי זווג דהכאה על עביות הבא מבחינת התכללות, אינו מספיק להתפשט לבחינת כלים. ולפיכך אין בקומת הזכר רק בחינת ראש בלי גוף. וגוף הפרצוף נמשך רק מקומת הנקבה, שיש לה עביות מבחינת עצמותו. ומשום זה אנו מכנים את הפרצוף רק על קומת הנקבה בלבד, דהיינו בשם פרצוף ע"ב. כי עיקרו של הפרצוף הוא הבחינת גוף שלו, שהוא התלבשות האורות בכלים. והוא יוצא רק מקומת הנקבה כמבואר. ע"כ נקרא הפרצוף על שמה.

44) There is also the inclusion of Zachar in Nekeva. This means that the Reshimo de Hitlabshut unites with the Reshimo de Aviut. In this case a Zivug occurs only on the level of Nekeva, i.e., on Behina Gimel (Hochma), which is called HaVaYaH (Yud-Hey-Vav-Hey, the unutterable Name of the Creator) de AB.

There are the so-called "upper" and "lower" Zivugim. The upper Zivug corresponds to the inclusion of Nekeva in Zachar. Because of this Zivug, the Partzuf whose level is close to Keter emerges. The lower Zivug corresponds to the inclusion of Zachar in Nekeva. This Zivug leads to the creation of a Partzuf whose level is only Hochma. Aviut, which corresponds to the level of Zachar, does not belong to it, as was mentioned above; it was acquired because of the "inclusion", the interaction with Nekeva.

Therefore this Aviut is sufficient only for creating the 10 Sefirot bottom-up (called Rosh), but not for spreading top-down, which forms the Guf – the true vessels. The Guf of the Partzuf is formed with the

help of the level of Nekeva, which has its own Aviut. Hence, we call the Partzuf according to the level of Nekeva, in this particular case AB. The main part of the Partzuf is the Guf; it is where the reception of the light in the vessels takes place.

מה) וע"ד שנתבארו ב' הקומות זכר ונקבה בראש דפרצוף ע"ב, ממש על אותו דרך יוצאים ב' הללו גם בראש הס"ג. אלא שם קומת הזכר הוא בקירוב לבחינת חכמה, משום שהוא מהרשימו דהתלבשות דבחי"ג בהתכללות העביות דבחי"ב. וקומת הנקבה היא בקומת בינה, דהיינו מהעביות דבחי"ב.

וגם כאן נקרא הפרצוף רק על שם קומת הנקבה, משום שהזכר הוא ראש בלי גוף. ועד"ז בפרצוף מ"ה דא"ק. ושם קומת הזכר הוא בקירוב לקומת בינה, המכונה "קומת ישסו"ת", להיותו מרשימו דבחי"ב דהתלבשות בהתכללות עביות מבחי"א. וקומת הנקבה היא קומת ז"א לבד. כי היא רק בחי"א דעביות. וגם כאן אין הפרצוף נקרא אלא על שם הנקבה, דהיינו פרצוף מ"ה או פרצוף ו"ק, משום שהזכר הוא ראש בלי גוף. ועד"ז תשכיל בכל הפרצופים.

45) Similar to the formation of the two levels of Zachar and Nekeva in the Rosh of the Partzuf AB, the same levels emerge in the Partzuf SAG. The only difference is that, in the former case, the level of Zachar is approximately Hochma, since it emerges as a result of a Zivug on the inclusion of Aviut Bet (Bina) in the Reshimo Gimel de Hitlabshut (Hochma). The level of Nekeva in SAG is a pure Bina with Aviut Bet.

In the case of SAG, the Partzuf is also called according to the level of Nekeva (Bina), since the level of Zachar has only the Rosh without the Guf. Zachar of the Partzuf MA of the world AK is at the level close to Bina and is called YESHSUT, since it results from the interaction between the Reshimo Bet de Hitlabshut and the Reshimo Aleph de Aviut. Nekeva of this Partzuf is at the level of ZA, since it has only Aleph de Aviut. The rest of the Partzufim of the world AK are constructed similarly.

VAK de Bina is called YESHSUT, and Gar de Bina is called the upper Abba ve Ima.

TA'AMIM, NEKUDOT, TAGIN, AND OTIOT
טעמים נקודות תגין ואותיות

מו) אחר שנתבאר הביטוש דאו"מ באו"פ, הנוהג אחר התפשטות הפרצוף לבחינת גוף, שבסבתו מזדכך המסך דגוף, וכל האורות דגוף מסתלקים, והמסך עם הרשימות הנשארים בו עולים לפה דראש, ומתחדשים שם בזווג דהכאה מחדש, ומוציאים קומה חדשה בשיעור העביות שברשימות, נבאר עתה ד' מיני אורות טנת"א, הנעשים עם הביטוש דאו"מ ועליות המסך לפה דראש.

46) We said above that because of the Bitush Ohr Makif in the Masach de Guf, the Masach weakens, rises until it joins the Masach de Rosh, and becomes a single whole with it. Then both screens perform a Zivug de Haka'a, which leads to the emergence of a new Partzuf in concordance with the Aviut in its Reshimot. Now let us study the four kinds of the light TANTA (Ta'amim, Nekudot, Tagin and Otiot – in Hebrew the word begins with the letter Aleph), which stem out of the Bitush de Ohr Makif and the rise of the Masach to the Peh de Rosh.

מז) כי נתבאר, שע"י הביטוש דאו"מ במסך דגוף, הוא מזכך למסך מכל עביות דגוף, עד שנזדכך ונשתוה למסך דפה דראש. שהשתוות הצורה עם הפה דראש, נמצא מיחדהו כבחינה אחת עמו, ונכלל בזווג דהכאה שבו. אמנם נבחן, שאין המסך מזדכך בבת אחת, אלא על פי סדר המדרגה. דהיינו, מתחילה מבחי"ד לבחי"ג, ואח"כ מבחי"ג לבחי"ב, ואח"כ מבחי"ב לבחי"א, ואחר כך מבחי"א לבחינת שורש, עד שנזדכך מכל בחינת עביותו ונעשה זך כמו המסך דפה דראש. והנה אור העליון אינו פוסק מלהאיר אף רגע, והוא מזדווג עם המסך בכל מצב ומצב של הזדככותו.

47) However, the Masach does not lose its strength at one go; it happens in a certain order. First, the Masach loses Behina Dalet, then Behina Gimel, then Bet, then Shoresh and Aleph, until the Masach is totally free from all the Aviut and merges with the Masach de Rosh. The Upper Light never stops shining; it continues to interact with the Masach in whatever state it may be during the process of its weakening.

The egoistic desire that made *TA* now wants to work only in an altruistic mode and enjoy receiving for the sake of the Creator. However, at the beginning it receives only 20 per cent, then gradually gets free from the light, because it cannot receive any more as the result of the *Bitush* of the *Ohr Makif* and the *Ohr Pnimi*.

In fact, the light neither enters nor exits anything. The light is constantly inside the vessel (the *Kli)*. Everything depends on whether the particular vessel is able to feel the light inside it or not. Similarly, we are filled with the Creator's light, but do not feel it due to the lack of correction, the screen. If we begin to correct ourselves and acquire the screen against our egoism, we will feel the Creator and His light.

Now that the decision to expel the light is made, *Malchut*, wishing to feel and reveal the Creator, starts modifying its inner sensations. The Upper Light never stops shining, but constantly makes *Zivugim* with the *Masach* in each state as it ascends.

> *When the Masach de Guf ascended one level above the Tabur, i.e., from the Malchut de Guf to the Zeir Anpin de Guf, there was an intermediate Zivug in the Masach de Rosh. Because of this Zivug, the intermediate Partzuf of the level of Hochma emerged.*
>
> *Then the Masach de Guf continues to rise. From ZA de Guf it rises to Bina de Guf. At this time, there is another intermediate Zivug de Haka'a on the Masach de Rosh, which leads to the formation of the Partzuf of the level of Bina and so on.*
>
> *There are four such interim Zivugim during the transition from Galgalta to AB. These Zivugim lead to the formation of four intermediate Partzufim called Hochma de Galgalta, Bina de Galgalta, ZA de Galgalta, and Malchut de Galgalta.*
>
> *Thus, we learned that the second Partzuf AB is born with the help of four Zivugim, which gradually emerge during the weakening of the Masach de Guf on its way to complete merging with the Masach de*

Rosh. A similar process takes place during the transition from AB to SAG or any other Partzuf.

There is a general rule: the Masach cannot get free from its Aviut at one go; it is a gradual process. The Ohr Elion, which is constantly shining, makes a Zivug on each level.

כי אחר שנזדכך מבחי"ד, ונסתלק כל הקומת כתר הזו, והמסך בא לעביות דבחי"ג, הרי אור העליון מזדווג עם המסך על פי העביות דבחי"ג הנשארת בו, ומוציא ע"ס בקומת חכמה.

ואחר כך, כשנזדכך המסך גם מבחי"ג, ונסתלק גם קומת חכמה, ולא נשאר במסך רק בחינה ב', נמצא אור העליון מזדווג עמו על בחי"ב, ומוציא ע"ס בקומת בינה. ואחר כך כשמזדכך גם מבחי"ב, ונסתלקה הקומה הזו, ולא נשאר בו רק עביות דבחי"א, הנה אור העליון מזדווג עם המסך על עוביות דבחי"א הנשארת בו, ומוציא קומת ע"ס בקומת הז"א. וכשנזדכך גם מעביות דבחי"א, וקומת הז"א מסתלקת, ולא נשאר בו אלא שורש העביות, מזדווג אור העליון גם על העביות דשורש הנשארת בהמסך, ומוציא ע"ס בקומת המלכות. וכשנזדכך המסך גם מעביות דשורש, וגם קומת המלכות נסתלקה משם, כי לא נשאר במסך עוד שום עביות דגוף, הנה אז נבחן שהמסך ורשימותיו עלו ונתחברו עם המסך דראש, ונכלל שם בזווג דהכאה, ויוצאים עליו הע"ס החדשות, הנקראות בן ותולדה לפרצוף הראשון.

והנה נתבאר, שענין הביטוש דאו"מ באו"פ, המזכך להמסך דגוף של הפרצוף הא' דא"ק, ומעלהו לפה דראש שלו, שעי"ז נולד ויוצא פרצוף שני ע"ב דא"ק, אין זה נעשה בבת אחת, אלא על סדר המדרגה, אשר אור עליון מזדווג עמו בכל מצב ומצב מהד' מדרגות, שהולך ובא עליהם במשך זמן הזדככותו, עד שנשתווה לפה דראש. ועד"ז שנתבאר יציאת ד' קומות במשך זמן הזדככות הגוף דפרצוף א' לצורך ע"ב, כן יוצאות ג' קומות במשך זמן הזדככות המסך דגוף דפרצוף ע"ב, בעת אצילותו לפרצוף ס"ג. וכן בכל המדרגות.

כי זה הכלל: אין המסך מזדכך בבת אחת אלא בסדר המדרגה. ואור העליון, שאינו פוסק להתפשט לתחתון, נמצא מזדווג עמו בכל מדרגה ומדרגה שבדרך זיכוכו.

מח) אמנם אלו הקומות שיוצאות על המסך במשך זמן הזדככותו ע"פ סדר המדרגה, אינן נחשבות להתפשטות מדרגות אמיתיות, כמו הקומה הראשונה שיצאה מטרם התחלת הזדככות, אלא שהן נחשבות לבחינות נקודות. ומכונות בשם "או"ח ודין". כי כח הדין של הסתלקות האורות כבר מעורב בהם.

כי בפרצוף הא', הנה תיכף כשהביטוש התחיל לפעול וזיכך את המסך דגוף מבחי"ד, הנה נחשב כאלו כבר נזדכך כולו. כי אין מקצת ברוחני. וכיון שהתחיל להזדכך, כבר מוכרח להזדכך כולו. אלא מתוך שמדרך המסך להזדכך על סדר המדרגה, יש שהות לאור העליון להזדווג עמו בכל מדרגה של עביות שהמסך מקבל במשך זמן הזדככותו, עד שמזדכך כולו. וע"כ אלו הקומות היוצאות במשך זמן הסתלקותו, כח ההסתלקות מעורב בהן, ונחשבות רק לבחינות נקודות ואו"ח ודין.

48) These interim, inner Partzufim are called "Nekudot". Nekudot are the Ohr Hozer, per se. Besides, the Nekudot are inseparably connected with the category of "Din" (judgment), because the force of this judgment-restriction is already included in them.

There are no half-decisions in spirituality. Therefore, when the Partzuf, affected by a Bitush Pnim u Makif, decides to expel the light, this process cannot be stopped. However, as was said above, during the expulsion of the light, i.e., during the ascent of the Masach from the Tabur (Malchut de Guf), intermediate Zivugim de Haka'a take place and create intermediate Partzufim called Nekudot.

Any reception of the light inside the *Partzuf* (including what occurred because of such a *Zivug*) is a reception of pleasure. It means that, even while passing from one level to another lower one (e.g. from *Galgalta* to *AB*, from *AB* to *SAG* and so on), the *Partzuf* continues to receive the light (pleasure).

ולפיכך אנו מבחינים בכל פרצוף ב' מיני קומות, בשם: טעמים, ונקודות. כי הע"ס דגוף שיצאו בראשונה בכל פרצוף נקראות בשם "טעמים". ואותם הקומות היוצאות בפרצוף בדרך זיכוכו, דהיינו אחר שכבר התחיל המסך להזדכך עד שמגיע לפה דראש, הן נקראות בשם "נקודות".

Thus, we can distinguish two levels in each Partzuf: the Ta'amim and the Nekudot. The Nekudot were defined above. The Ta'amim are the first 10 Sefirot de Guf of the Partzuf, emerging because of the first regular Zivug de Haka'a, which leads to the formation of this particular Partzuf.

The first spreading of the light – the *Ta'amim* - came to shine on this level; but the *Nekudot*, although they have the Direct Light and also spread in the form of *Rosh*, *Toch* and *Sof*, do not emerge to shine on this level because the *Ohr Makif* annuls the screen and the entire level disappears.

However, since the screen consists of the four *Behinot*, the light cannot leave the level at one go. It resembles a situation in which a person sitting in the fourth room is asked to leave. He cannot leave the

house from the fourth room without passing through the other three. When he enters the third room, he does not intend to remain there, for he wishes only to pass through it.

A person falling down from the fifth floor cannot stop during the fall, can he? He must fall down to the fourth floor, then to the third and so on, until he reaches the ground. A clever person falling down from the fifth level considers the fourth level the lowest; in this case, he can stop immediately and must not continue falling. Someone less smart, falling from the fifth level to the fourth one, thinks: "There are people worse than I am". This person must fall to the bottom.

There is another example. Two workers received their salary. The first one got $800 and is very pleased; the second got $900 and is very sad. The first one used to receive $600 before; hence, he was pleased to receive $800. The second one used to receive $1000, so he was sad when his salary was cut. The reduced salary brings no pleasure, only judgment and restriction.

It is defined as "the power of judgment", the power of outcome, which arises from the disappearance of the screen and according to the law that imposes a ban on the egoistic reception. These phases of the light's withdrawal are called "the Returned Light". Yet in fact, they are the Direct Light since they shine at the time of departure, during "the return of the light to its root".

Since there are no half-decisions in the spiritual world, we may conclude that, if we wish to attain spirituality, we should prefer it to everything else and go on until the end.

מט) ואלו הרשימות הנשארות למטה בגוף אחר הסתלקות האורות דטעמים, נקראות בשם "תגין". ואלו הרשימות הנשארות מקומות הנקודות נקראות בשם "אותיות", שהם "כלים". והתגין, שהם הרשימות מהאורות דטעמים, הם חופפים על האותיות והכלים, ומקיימים אותם.

ונתבאר ד' מיני אורות, הנקראים "טעמים", "נקודות", "תגין", "אותיות". אשר הקומה הראשונה היוצאת בכל פרצוף מה"פ, הנקראים "גלגלתא", "ע"ב", "ס"ג", "מ"ה" "ב"ן", נקראת בשם "טעמים". וקומות היוצאות בכל פרצוף אחר שכבר התחיל להזדכך, עד שמזדכך

כולו, נקראות בשם "נקודות". והרשימות הנשארות מהאורות דטעמים שבכל קומה אחר הסתלקותם, נקראות בשם "תגין". והרשימות הנשארות מהאורות של קומות הנקודות אחר הסתלקותם, נקראות בשם "אותיות" או "כלים". ותזכור זה בכל ה"פ הנקראים "גלגלתא", "ע"ב", "ס"ג", "מ"ה", "ב"ן", כי בכולם יש הזדככות ובכולם יש אלו ד' מיני אורות.

49) The Reshimot (memories) that remain from the Ta'amim in the Guf of the Partzuf are called "Tagin". The Reshimot that remain from the interim stages of Nekudot are called "Otiot" or "Kelim". The Tagin (Reshimot from the lights of Ta'amim) are placed above the letters (Otiot - the genuine Kelim), and enliven them.

Therefore, the ten Sefirot that emerged from the first Zivug de Haka'a and the subsequent descent of the light are called the "Ta'amim". The ten Sefirot or, rather, ten interim Partzufim (or five, if we consider ZA one Sefira), which emerged from the nine (or four) intermediate Zivugim during the rise of the screen from the Tabur to the Peh, are called "Nekudot". The Reshimot of Ta'amim are called "Tagin" and the Reshimot of Nekudot – "Otiot".

Nothing ever appears or disappears; everything depends on the attitude of the *Partzuf* to the light. It either perceives the light as pleasure or as darkness. *Malchut* of the World of Infinity sensed the light as egoistic pleasure, and then saw emptiness in it. Therefore, it disappeared (in the language of Kabbalah, *Malchut* "expelled" the light).

Now it does not derive pleasure from egoistic reception, but from receiving for the sake of bestowal. The filling of it from the *Peh* to the *Tabur* is the sensation of pleasure from giving to the Creator. Being too weak to keep this pleasure, *Malchut* loses the desire for it, and it leaves. However, the reminiscence of this pleasure stays behind; it is called the *Reshimo*, i.e., the outside light, as it were, shines from afar upon this *Partzuf*.

In fact, all sensations are inside; so the meaning of "outside" is purely relative. There are dozens of kinds of *Reshimot* (memories) and of course, all of them are felt inside. The *Ohr Makif* (the Surrounding, Outer

Light) is inside me, but the attitude to it is different now. We must learn to think internally, turning all our attention and thoughts "inside".

Being empty of pleasure creates the *Kelim.* Man had already experienced the previous state, passed it, and sensed all its transformations. Now, he can proceed to the next. Without the state of being filled and the following emptiness, it is impossible to acquire a genuine *Kli.*

Longing for spirituality or being indifferent to it, striving after animal pleasures – only this determines man's advancement. It does not depend on us how many levels we will go through. We can only determine the speed. This means that man can shorten the duration of the correction ("Israel shortens the time"). This is the main task of Kabbalah.

It turns out that the *Ta'amim*, i.e., the spreading of the light from above, only marks the contours of the future *Partzuf.* It is only *Keter*, the sketch of the future ten *Sefirot*. The *Nekudot* are the ten *Sefirot* that already appear according to the contours outlined by the *Ta'amim*. The *Nekudot* are the next stage of the creation of the *Partzuf*, the *Kli*. The *Tagin* are the ten *Sefirot* that were also placed on the borders created earlier by the *Ta'amim* and the *Nekudot*. The *Otiot* are the ten *Sefirot* that appeared after the expulsion of the light.

Otiot, i.e., the state where there is no light, but there is a very strong "desire to receive" it, are the very final phase in the development of the *Kli.* One must remember that well, because the weakening of the screen, the expulsion of the light and the emergence of four kinds of the light, *Ta'amim*, *Nekudot*, *Tagin* and *Otiot,* take place in all the *Partzufim*.

The light enters or exits the *Kli*, but the *Reshimot* are also the light that shines with small intensity, as it cannot be retained anymore.

When man ascends the spiritual levels, all these *Reshimot* are already inside him. He knows in advance that there will be difficulties; hence, foreseeing a fall, he can use it as a springboard for a future ascent. By working, putting his efforts into something, man is rewarded

with knowledge and pleasant sensations. The moment he starts enjoying them, there comes a fall.

Nevertheless, while man is descending, he cannot feel the fall yet; it still pleases him. When he feels it, it means that he is already down. Therefore, to avoid the sensation of a fall, to sweeten its bitterness, man, when he achieves something good, should consider it a fall. Then he can continue ascending. This refers to the practical studies of Kabbalah.

The answers to the questions that come to one's mind during the study of the material should be attained internally. If man starts feeling the Creator just a little bit, then the questions he used to ask others are revealed to him. Only by receiving a personal answer to his question, by attracting a spark of the light, does he discover the essence of phenomena, and it is never forgotten; it remains inside him, in his sensations.

Such answers depend on the amount of effort man puts forth and have nothing to do with the bulk of his accumulated knowledge. Nor does it depend on his educational level or intellect. This is the main difference between Kabbalah and all other sciences. Kabbalah is called a science because it is based on the reception of the spiritual light – the *Ohr Hochma*, which enters the spiritual *Kli* with the help of the screen, but not through knowledge or intellect.

Spiritual knowledge is the light that enters the *Kli*, the desire to receive pleasure for the sake of the Creator. All other kinds of knowledge enter our 'desire to acquire'; the knowledge itself constitutes egoistic information.

The discovery of spirituality means that one should not seek knowledge; rather one must be eager to acquire the intention to receive for the sake of the Creator. Spiritual information must enter the spiritual vessel. While studying, I should connect with the material; find something that speaks about me. I have to understand where my past, present and future are, and how they are related to the material I study. If man has not yet

entered the spiritual world, it means that the quality and the quantity of his efforts were not sufficient.

Or, perhaps man has made considerable effort; but their quality was not adequate enough, i.e., during his studies he did not concentrate on how the Upper Light would purify and elevate him above our world. Instead, he tried to understand the material and fill his mind with it.

ROSH, TOCH, SOF, AND DRESSING OF THE PARTZUFIM ON ONE ANOTHER

ענין רת"ס שבכל פרצוף וסדר התלבשות הפרצופים זב"ז

נ) הנה כבר ידעת את ההבחן שיש ב' מיני מלכיות בכל פרצוף, שהם מלכות המזדווגת ומלכות המסיימת. והנה מהמסך שבמלכות המזדווגת יוצאות ע"ס דאו"ח ממנה ולמעלה, המלבישות לע"ס דאור העליון, שהם נקראות "ע"ס דראש", כלומר שרשים לבד.

ומשם ולמטה מתפשטות הע"ס דגוף הפרצוף, דהיינו בבחינות התלבשות האורות בכלים גמורים.

ואלו הע"ס דגוף מתחלקות לב' בחינות של ע"ס, הנקראות "ע"ס דתוך" ו"ע"ס דסוף". שהע"ס דתוך מקומן מפה עד הטבור, ששם מקום התלבשות של האורות בכלים. והע"ס דסיום וסוף הפרצוף, מקומן מטבורו ולמטה עד סיום רגליו, שפירושן, אשר המלכות מסיימת לכל ספירה וספירה עד שמגיעה לבחינתה עצמה, שאינה ראויה לקבל שום אור, וע"כ נפסק שם הפרצוף.

ובחינת הפסק זה מכונה "סיום אצבעות רגלין של הפרצוף", שמשם ולמטה חלל פנוי וריקן בלי אור. ותדע, שב' מיני ע"ס הללו נמשכים מהע"ס דשרשים, הנקראים "ראש". כי שניהם נכללים במלכות המזדווגת. כי יש שם כח הלבשה, שהוא האו"ח, העולה ומלביש לאור העליון.

גם יש שם כח העיכוב של המסך על המלכות, שלא תקבל האור, שעי"ז נעשה הזווג דהכאה המעלה אור חוזר. וב' כחות הללו המה בהראש רק שורשים בעלמא. אלא כשמתפשטים מלמעלה למטה, הנה כח הא', שהוא כח ההלבשה, יוצא לפועל בע"ס דתוך, שמפה ולמטה עד הטבור. וכח הב', שהוא כח העיכוב על המלכות מלקבל אור, יוצא לפועל בע"ס דסוף וסיום, שמטבור ולמטה עד סיום אצבעות רגלין.

וב' מיני ע"ס הללו נקראים תמיד חג"ת נהי"מ. שהע"ס דתוך, שמפה עד הטבור, נקראות כולן בשם "חג"ת". והע"ס דסוף שמטבור ולמטה, נקראות כולן בשם "נהי"מ".

50) As was stated above, there are two kinds of Malchut in each Partzuf: Malchut that makes a Zivug and Malchut that prevents the light from entering. Because of the Zivug de Haka'a that occurs on the Masach of the first Malchut, the 10 Sefirot of the Reflected Light emerge. They rise and dress onto the Upper Light, dividing it into ten Sefirot de Rosh, i.e., purely the roots of the Kelim.

Then this Malchut expands downwards from the Masach via the ten Sefirot, spreading by the ten Sefirot de Guf, which means dressing of the light in the finished Kelim.

The ten Sefirot de Guf are divided into two parts: the Toch and the Sof. The position of the ten Sefirot de Toch is from the Peh to the Tabur, where the lights dress in the Kelim. From the Tabur down to the "Sium Reglav" is the place of the ten Sefirot de Sof and Sium. It means that here Malchut restricts the reception of the light in each Sefira, having reached the maximum corresponding to the particular size of the Masach, until it reaches Malchut de Malchut, which is totally unfit to receive the light.

This stage is called "the toe-tips of the Partzuf". From that point and below there is an empty space devoid of the light ("Halal Panuy"). Both kinds of ten Sefirot de Toch and Sof descend from the ten Sefirot de Rosh and are included in Malchut Mizdaveget, since it has power to dress the Ohr Hozer on the Ohr Elion.

There is also the force of the Masach that prevents the light from entering Malchut and raises the Ohr Hozer. These two forces are merely the roots, the germs of the Kelim. Then the first force of dressing the light from the Peh to the Tabur in the Toch of the Partzuf is activated, while the second restricting force starts acting in the ten Sefirot de Sof and Sium, from the Tabur down to the Sium Reglav.

If we examine the entire Partzuf, i.e., the Rosh, Toch and Sof as a single whole like the common ten Sefirot, it turns out that the Rosh corresponds to the Sefirot Keter, Hochma and Bina – KaHaB, Gimel Rishonot, Gar (the three first Sefirot). Toch, i.e., the area from the Peh to the Tabur corresponds to the Sefirot Hesed, Gevura, and Tifferet (HaGaT). Sof, i.e., the area from the Tabur and below corresponds to the Sefirot Netzah, Hod, Yesod and Malchut (NHYM).

As it was said, the science of Kabbalah operates with its own special language of formulas, definitions, symbols, and graphs. The light is the sensation of the most exquisite pleasure. Then this sensation is graded into different parts according to its quantity and the quality. This is the source of the five lights of *NaRaNHaY*; each of them in turn consists of its own five lights.

They depend on the sensation, the desire, the quality, and property of this desire, its intention and its selective abilities. Then the text describes the connection between the receiver's properties (the *Kli*, sensor) and the perceptible information that it feels. In other words, all the perceptible information becomes strictly scientific, which allows one to describe these feelings.

Neither psychology nor psychiatry can graduate it all, for they lack this mathematical data. Each person reacts in his own way in a certain situation; there is no common approach. In Kabbalah, the desire created by the Creator reveals itself completely. Everything is most accurately defined and described. Kabbalah provides the general method of attainment of the entire Universe.

When man is on a certain spiritual level, he can qualitatively and quantitatively measure his own actions, vis-à-vis someone else who has already mastered and described this level.

Each fragment of the Universe includes some other fragment in one of its *Sefirot*. So each person in one of his private sensations can feel someone else, i.e., include that person in himself or be included in the other. Thus, through self-knowledge and learning about his source with the help of Kabbalah, man gets to know other people and the entire Universe.

The desire, *Behina Dalet*, is positioned in the area from the *Peh* to the *Sium*, i.e., these are the *Toch* and the *Sof* of the body of the spiritual *Partzuf*. Depending on its screen, it divides itself into two parts. First, it pushes away the light and refuses to receive it in any of its desires. At this

time, the *Ohr Hassadim* spreads inside *Malchut*. Then the desire to receive a portion of the light for the sake of the Creator spreads through it.

What does this reception for the sake of the Creator mean? Let us take an example from our world. Suppose you would like to do something really nice for a certain person. If he finds out that you did something for him, you will definitely derive some benefit from it; say respect etc. In the spiritual world, neither I, nor someone I want to please, must know about it. Otherwise it will not be true giving.

Let us assume that man wishes to absorb everything. Later he refused to receive anything for himself, and afterwards feels the "desire to give" everything to someone else to please him. This last stage is called *Bina*. When man is in this state, the *Ohr Hassadim* (pleasure from giving) enters him.

However, the one he wished to please says, "If you really want to please me, start receiving." Now you, as it were, should act in defiance of your previous "desire to give" and start receiving for his sake. This is extremely difficult to do. You cannot use all your "desire to give" on receiving for someone's sake.

It is very difficult to receive for someone else's sake. You have to act in accordance with your innate egoism, i.e., to receive, but with an intention opposite to egoism – receive for the sake of the giver. Hence, it can only be done gradually.

We see it in the example of *Galgalta,* which accepted the light only in the *Toch*, leaving the *Sof* empty; then the light of the *Hassadim* filled it.

"Halal Panuy" constitutes those egoistic desires that have no screen. However, they will manifest only after the Breaking of the *Kelim.*

Galgalta acts according to the law of *TA*. Later on, we will study the structure of the *Partzufim* in compliance with the law of *TB (Tzimtzum Bet).* All elements created there will be reflected in the structure of man's soul.

נא) עוד יש לדעת, כי ענין הצמצום לא היה אלא על אור החכמה, שהכלי שלה הוא הרצון לקבל הנגמר בבחי"ד, שבה נעשה הצמצום והמסך. אבל על אור דחסדים לא היה שום צמצום כלל, כי הכלי שלו הוא הרצון להשפיע, שאין בו שום עביות ושינוי הצורה מהמאציל, ואינו צריך לשום תיקונים.

ועכ"ז לפי שבע"ס דאור העליון נמצאים אלו ב' האורות חכמה וחסדים, מקושרים יחדיו בלי שום הפרש ביניהם, להיותם אור אחד המתפשט לפי תכונתו, לפיכך כשבאים בהתלבשות בכלים אחר הצמצום, הנה גם אור דחסדים נפסק על המלכות, אעפ"י שעליו לא נעשה צמצום.

כי אם היה אור דחסדים מתפשט במקום, שאין אור החכמה יכול להתפשט שם אף משהו, דהיינו במלכות המסיימת, היתה נעשת שבירה באור העליון. כי האור דחסדים היה מוכרח להפרד לגמרי מאור החכמה. ולפיכך נעשה מלכות המסיימת לבחינת חלל פנוי וריקן לגמרי ואפילו מאור דחסדים.

51) One also has to know that TA was referred exclusively to the Ohr Hochma, which was in the Kli, the "desire to receive", which ended in the Behina Dalet. A Tzimtzum was made and the Masach was created on this specific Behina. The Ohr Hassadim, however, was not restricted at all, since its Kli is the "desire to bestow", which has no Aviut, and whose properties do not differ from those of the Creator, hence require no correction.

As was already stated, the Creator's light is one and indivisible; the Ohr Hochma and the Ohr Hassadim are inseparably connected and spreading together, filling the vessels. According to its inner properties, the Kli distinguishes various kinds of pleasure in the light – the Ohr Hochma (pleasure from the direct reception of the light) and the Ohr Hassadim (pleasure from the equivalence of the vessel's inner properties with those of the Creator).

Therefore when, after TA, the light exits from the Kelim, the Ohr Hassadim stops spreading in Malchut as well as the Ohr Hochma, while there was no Restriction on the Ohr Hassadim. If the Ohr Hassadim had been able to enter Malchut, which resisted the light of Hochma, the light would have been shattered in it, for the Ohr Hassadim would have had to completely separate from the Ohr Hochma. Nevertheless, since that is impossible, Malchut Mesayemet is left quite empty of even the light of the Hassadim.

One can give infinitely; there is no ban on it. Everything that was ever created in *Malchut* of the World of Infinity is based on the restriction imposed on the "desire to receive". If man feels a powerful desire and it is genuine, he will hear the Creator say "If you really wish to give, start receiving".

This will be the measure of giving. In fact, there is nothing man can possibly give, since he does not generate the light; but only consumes it. We can "give" only our intention; in action, we can at most either receive or not receive.

Man's true natural desire is to receive. Look at a small child; it is pure egoism in action. We are born with it. In our world, I can refrain from using this desire. I want to receive or do something, but I will restrict myself, will not take advantage of my desire. To that end, I must imagine a gain that, by my abstinence, may be more considerable than by fulfilling my desire.

The process of purchase and sale takes place here. If I think of some nice profit from the restriction, I will be able to work with my egoistic desire. Let us suppose that I want to steal some money lying on the table. In this case, I need clearly to imagine how the theft will lead me to jail and how I will only lose from it. Then it is not worth it.

Everything is precisely evaluated in our world. Both giving and receiving are in any case egoistic here. You just do what seems to be the most favorable thing in the given situation. In the spiritual world, one can only be exposed to the Upper Light, which transforms your true natural property of reception. It provides you with the screen. We cannot understand what it means. However, with its help we stop thinking about filling our egoism. The first correction consists in gaining strength to stop filling yourself.

If you can meet this condition, it is called the *Tzimtzum Aleph*. You see that reception for the sake of reception is detrimental for you. Then you are given a stronger desire – to receive through giving to the Creator. Where does it come from? You begin to see that there is something

called the Creator, that He is so enormous and great, that He includes you in Himself. This feeling grips you so that you wish to give to Him; you acquire the screen for the egoistic desires.

When the screen for the *Behinot Shoresh*, *Aleph*, and *Bet* appears, the desire is still not very strong. When there is a screen for *Behinot Gimel* and *Dalet*, you become one great "desire to give". However, what can you actually give? Here the Creator tells you that only by receiving His light and enjoying it can you give to Him. Having transformed the intention from egoistic to altruistic, for the Creator's sake, you start receiving. The end of correction comes when you acquire the intention for the sake of the Creator on all your egoistic desires and receive all His light.

The "desire to receive" for the sake of the Creator is not egoistic, since it went through several phases of correction. The "desire to receive" for one's own sake turns first into the desire to receive nothing at all. Then the "desire to give" everything to the Creator appears; and finally, the desire to receive everything from the Creator with the intention to bestow upon Him.

נב) ועם זה תבין תוכנם של הע"ס דסוף הפרצוף שמטבור ולמטה. כי אי אפשר כלל לומר שהן רק בחינת אור החסדים בלי חכמה כלל, כי אין האור דחסדים נפרד לעולם לגמרי מאור החכמה. אלא שיש בהן בהכרח הארה מועטת גם מאור החכמה. ותדע שהארה מועטת הזו אנו מכנים תמיד בשם "ו"ק בלי ראש". והנה נתבארו ג' בחינות הע"ס שבפרצוף, הנקראות "ראש", "תוך", "סוף".

52) Now, we can understand what the 10 Sefirot from the Tabur and below are. It would be wrong to say there is only the Ohr Hassadim without any Ohr Hochma. There has to be some faint luminescence of the Ohr Hochma called VAK bli Rosh (6 ends without a head). There are 10 Sefirot in any Partzuf: the Gar is Keter, Hochma, and Bina: the Ohr Hochma is present there in all its greatness. Hesed, Gevura, Tifferet, Netzah, Hod and Yesod form VAK, where there is the Ohr Hassadim and a little Ohr Hochma. The tenth Sefira Malchut remains empty.

נג) ועתה נבאר ענין סדר הלבשת הפרצופים גלגלתא ע"ב וס"ג דא"ק זה לזה. וזה ידעת, כי כל תחתון יוצא ממסך דגוף דעליון, אחר שנזדכך ונעשה בהשואת הצורה אל המלכות והמסך שבראש. כי אז נכלל במסך שבראש בזווג דהכאה שבו.

ואחר שנעשה עליו הזווג דהכאה בב' הרשימות עביות והתלבשות הנשאר במסך דגוף, הנה הוכרה העביות שבו, שהיא מבחינת עביות דגוף. וע"י הכר ההוא נבחן לנו, שהקומה יוצאת מבחינת ראש דפרצוף הא' דא"ק, ויורדת ומלבשת לבחינת הגוף שלו, דהיינו במקום שורשה, כי ממסך דגוף היא.

ובאמת היה צריך לירד המסך עם המלכות המזדווגת של הפרצוף החדש למקום הטבור דפרצוף הא', כי שם מתחיל המסך דגוף עם מלכות המסיימת של פרצוף הא', שמשם שורש הפרצוף החדש ואחיזתו. אלא מתוך שהבחינה האחרונה דעביות נאבדה מהמסך, בסבת הביטוש דאו"מ באו"פ (אות מ) ולא נשאר במסך זולת בחי"ג דעביות. אשר בחי"ג הזאת דעביות נקרא חזה. ולפיכך אין למסך ומלכות המזדווגת דפרצוף החדש שום אחיזה ושורש בטבור דעליון, אלא רק בחזה שלו. והוא דבוק שם כענף בשורשו.

53) And now let us examine the order in which the Partzufim Galgalta, AB and SAG dress on one another. It is known that each subsequent Partzuf emerges from the Masach de Guf of the previous one after losing its Aviut, ascending, and merging with the Masach de Rosh.

A Zivug de Haka'a with this screen is made on two kinds of the Reshimot left in the Masach de Guf of the previous Partzuf: Aviut and Hitlabshut. The Partzuf that emerges from the Rosh of the previous one descends to its Guf and dresses onto it, i.e., on its root, the Masach de Guf.

In fact, the Masach of the new Partzuf and Malchut Mizdaveget are supposed to descend to the Tabur of the previous Partzuf, since that is the place of the root and the attachment of the new Partzuf. However, owing to the Ohr Makif and Pnimi, the Masach of the previous Partzuf lost the last Behina de Aviut. Thus, only Behina Gimel de Aviut (Chazeh) remained; hence, the Masach and Malchut of the new Partzuf have no connection with the Tabur of the previous one, but only in its Chazeh, where it is attached as a branch to its root.

We learn how the entire Universe consisting of five worlds was created. We learn what preceded the creation of our universe, man. We have

also learned how the Upper forces gradually transformed, weakened, divided, deteriorated in quality and size, in order to recreate everything to allow the Creation to achieve the most perfect state, become equal to the Creator. It was necessary to create such an interaction between all forces that would gradually and following a certain order, influence the entire Creation, and raise all its elements to the highest spiritual level.

In fact, the Universe is a shell that, on the one hand, separates the Creator from the Creation, and, on the other hand, unites them. The creation of this shell required a huge number of levels on which the future Creation, corresponding to the properties of each level, was modeled. To that end, each of these levels had to be fully adapted to the Creation. Now we are beginning to study how the supreme power (the Creator) adjusts itself to the inferior system.

נד) ולפיכך נמצא, שהמסך דפרצוף החדש יורד למקום החזה דפרצוף הא'. ומוציא שם ע"י זווג דהכאה עם אור העליון ע"ס דראש ממנו ולמעלה, עד הפה דעליון, שהוא המלכות דראש דפרצוף הא'. אבל את הע"ס דראש של פרצוף העליון אין התחתון יכול להלביש אף משהו, להיותו רק מבחינת מסך דגוף של העליון.

ואח"כ מוציא ע"ס ממעלה למטה, הנקראות "ע"ס דגוף", בתוך וסוף של התחתון. ומקומם מחזה דפרצוף העליון ולמטה עד הטבור שלו בלבד. כי מטבור ולמטה הוא מקום הע"ס דסיום של העליון, שהיא בחי"ד, ואין להתחתון אחיזה בבחינה אחרונה של העליון, כי נאבדה ממנו בעת הזדככותו (אות מ).

וע"כ פרצוף התחתון ההוא, הנקרא "פרצוף החכמה דא"ק" או "פרצוף ע"ב דא"ק", מוכרח להסתיים למעלה מטבור של פרצוף הא' דא"ק. ונתבאר היטב, שכל רת"ס דפרצוף ע"ב דא"ק, שהוא התחתון דפרצוף הא' דא"ק, המה עומדים ממקום שמתחת הפה דפרצוף הא' עד מקום הטבור שלו. באופן, שהחזה דפרצוף הא' הוא מקום פה דראש של פרצוף ע"ב, דהיינו מלכות המזדווגת. והטבור דפרצוף הא' הוא מקום סיום רגלין דפרצוף ע"ב, דהיינו מלכות המסיימת.

54) Therefore, the Masach of the new Partzuf (AB) descends to the Chazeh of the previous one (Galgalta). With the help of a Zivug de Haka'a with the Upper Light it creates the ten Sefirot de Rosh from the Chazeh and above – up to the Peh of the previous Partzuf, where its Malchut de Rosh is. The lower Partzuf is unable to dress the ten Sefirot de Rosh of the higher one, because it is born from the Masach de Guf of the higher Partzuf and not from its head.

Each subsequent Partzuf can attain only the Guf of the preceding one, its root, and not the Rosh – the calculations, the thoughts and the mind of the previous Partzuf. Next, the screen creates ten Sefirot de Guf of the new Partzuf from the Chazeh down to the Tabur of the previous one, while from the Tabur and below, there are ten Sefirot de Sium of the previous Partzuf. In other words, there is Behina Dalet, with which the new Partzuf cannot work due to the loss of the last Behina de Aviut during the weakening of the screen.

Therefore, the position of the Rosh, Toch, and Sof of the Partzuf AB is from the Peh de Galgalta to the Tabur. At that, the Chazeh de Galgalta is the Peh de AB, i.e., Malchut Mizdaveget, and the Tabur de Galgalta is the Sium de AB (Malchut Mesayemet).

נה) וכמו שנתבאר בסדר יציאת פרצוף ע"ב מפרצוף הא' דא"ק, כן הוא בכל הפרצופים עד סוף עולם העשיה, שכל תחתון יוצא ממסך דגוף דעליון שלו, אחר שנזדכך ונכלל במסך דמלכות דראש דעליון בזווג דהכאה אשר שם, ואח"ז יורד משם למקום אחיזתו בגוף דעליון, ומוציא גם במקומו ע"י זווג דהכאה עם אור העליון את הע"ס דראש ממטה למעלה, וגם מתפשט ממעלה למטה לע"ס דגוף בתוך וסוף, ע"ד שנתבאר בפרצוף ע"ב דא"ק. אלא בענין סיום הפרצוף יש חילוקים, כמ"ש במקומו.

55) The order of the creation of the Partzuf AB from Galgalta applies to the formation of on the rest of the Partzufim, down to the lowest Sefira of the world of Assiya. It consists in the fact that each subsequent Partzuf emerges from the Masach de Guf of the previous one. After the Masach loses its strength, it ascends and merges with the Masach of Malchut de Rosh of the preceding Partzuf, making a Zivug de Haka'a with it. Then it descends to the Chazeh of the previous Partzuf and there, after a Zivug with the Upper Light, the ten Sefirot de Rosh arise as well as ten Sefirot Toch and Sof de Guf, thus forming the Partzuf AB of the world of Adam Kadmon.

THE TZIMTZUM BET: CALLED THE TZIMTZUM NHY DE AK
צמצום ב׳ הנקרא צמצום נה״י דא״ק

נו) והנה נתבאר היטב ענין הצמצום א׳, שנעשה על כלי המלכות, שהיא הבחי״ד, שלא תקבל לתוכה אור העליון. וכן ענין המסך, והזווג דהכאה שלו עם האור העליון, המעלה או״ח, שהאו״ח הזה נעשה לכלי קבלה חדשים במקום הבחי״ד. וכן ענין ההזדככות של המסך דגוף, הנעשה בגופים דכל פרצוף, מפאת הביטוש דאו״מ באו״פ, המוציאה ד׳ הבחינות טנת״א דגוף דכל פרצוף, והמעלה את המסך דגוף לבחינת מסך של ראש, ומכשרתו לזווג דהכאה עם אור העליון, שעליו נולד פרצוף שני, הנמוך במדרגה אחת מהפרצוף הקודם. וכן יציאת ג׳ פרצופים הראשונים דא״ק, הנקראים "גלגלתא", "ע״ב", "ס״ג", וסדר הלבשתם זה את זה.

56) Thus, we have cleared up the meaning of TA, which was made on Behina Dalet – the Kli Malchut, as it stopped receiving the light. We have also spoken of the Masach and its Zivug de Haka'a with the Upper Light. It raises the Ohr Hozer, which plays the role of the new vessel of reception instead of Behina Dalet.

Then we discussed the weakening of the *Masach de Guf* that happened because of the impact between the *Ohr Makif* and the *Ohr Pnimi*. These processes led to the formation of the *Ta'amim*, *Nekudot*, *Tagin* and *Otiot de Guf* in each *Partzuf*, and the ascent of the *Masach* to the *Peh de Rosh* and its *Zivug de Haka'a* with the Upper Light. As a result, the second *Partzuf* is born one level below the first and then the third. These *Partzufim* of the world of *Adam Kadmon* are called *Galgalta*, *AB* and *SAG*. Each subsequent *Partzuf* dresses onto the preceding one from the *Peh de Rosh* and below.

נז) ותדע, שבאלו הג׳ הפרצופים גלגלתא ע״ב וס״ג דא״ק, אין עוד אפילו שורש לד׳ העולמות אב״ע. כי אפילו בחינת מקום לג׳ עולמות ב״ע עוד לא היה כאן. שהרי פרצוף הפנימי דא״ק היה נמשך עד הנקודה דעוה״ז. וכן לא נגלה עוד שורש לענין תיקון הנרצה, שבסבתו נעשה הצמצום. כי כל הנרצה בדבר הצמצום, שנעשה בבחי״ד, היה בכדי לתקנה, שלא תהיה בה שום שינוי צורה עם קבלתה את אור העליון (אות יו״ד). והיינו, כדי לברוא גוף האדם מבחינה ד׳ ההיא, ועם העסק שלו בתורה ומצוות על מנת להשפיע נ״ר ליוצרו, יהפך את כח הקבלה שבבחי״ד, שיהיה ע״מ להשפיע, שבזה משווה צורת הקבלה להשפעה גמורה, ואז יהיה גמר התיקון.

כי בזה תחזור הבחי"ד להיות לכלי קבלה על אור העליון, וגם תהיה בדביקות גמורה עם האור, בלי שום שינוי צורה כלל. אמנם עד עתה לא נגלה עוד שורש לתיקון הזה. כי לענין זה צריך האדם להיות כלול גם מבחינות העליונות שלמעלה מבחי"ד, כדי שיהיה בו ההכשר לעשות מעשים טובים של השפעה.

ואם היה האדם יוצא מהמצב של פרצופי א"ק, היה כולו מבחינת חלל פנוי. כי הבחי"ד, הצריכה להיות לשורש גופו של האדם, היתה כולה מלמטה מרגלי א"ק, בבחינת חלל פנוי וריקן בלי אור, להיותה נמצאת בהפכיות הצורה מאור העליון, שנבחנת משום זה לבחינת פרודא ומיתה.

ואם היה נברא האדם ממנה, לא היה יכול לתקן מעשיו כלל. כי לא היה בו שום ניצוצים של השפעה. והיה נמשל כבהמות, שאין בהם מבחינת השפעה ולא כלום, שכל חייהם הוא אך לעצמם. וכדוגמת הרשעים, השקועים בתאות הקבלה לעצמם, "ואפילו החסד דעבדין, לגרמייהו עבדין". שעליהם נאמר: "רשעים בחייהם נקראים מתים", להיותם בהפכיות הצורה מחי החיים.

57) You must know that there is not even a hint of the creation in the four worlds of ABYA in these three Partzufim; there was not even a place for them, for the Galgalta of the world of Adam Kadmon reaches the point of our world. The root of the desired correction has not yet been revealed, that being the reason for the Tzimtzum Aleph. It was made to provide Behina Dalet with an opportunity to receive the Upper Light, and then create man from it, who, with the help of the Torah and the Commandments for the sake of the Creator, could transform reception into giving.

Then Behina Dalet would become the vessel of reception of the Upper Light, merging with it by its properties. However, the root of such correction has not yet even been revealed in the world of Adam Kadmon. For that, man should consist not only of the Behina Dalet – the "desire to receive" – but also possess the properties that refer to the first nine Sefirot, i.e., the "desire to bestow", allowing him "to perform good deeds" (to give).

If man had appeared at the state in which the Partzufim de Adam Kadmon had been, he would have had no light at all, because the Behina Dalet, being the root of man's spiritual body, would have been

below the Sium of the world of Adam Kadmon in total darkness and absolutely opposite to the light by its properties.

Had man been created of such "material", he would never have corrected himself due to the lack of even the slightest "desire to give". He would have been considered an animal, living only for itself. Similarly, sinners bogged down in their "desire to receive" only for themselves, even while doing good deeds, are called dead during their life.

The Creator created a single creation –*Behina Dalet* – the "desire to receive", egoism, man, *Malchut*. Having received the light inside, *Behina Dalet* felt emptiness. In the spiritual world, such straightforward reception leads to death.

Upon realizing this, it wished to be like the Creator and stopped receiving the light by making a *Tzimtzum*. By doing this, it did not become like the Creator, but rather stopped being opposite to Him in its properties. The Creator allotted His own properties to the four phases of *Malchut's* development. However, since *Malchut* itself is no longer His property, it is called the "creation", the "desire to receive".

How can *Malchut* be made equal to the Creator? To this end, it must receive, but only for His sake. If *Malchut* sees that by receiving it pleases the Creator, it must begin to do so.

Where can *Malchut* get such altruistic properties?It must come from *Bina*, for *Bina* is the "desire to bestow". To accomplish this, we need to combine *Bina's* desire not to receive anything with *Malchut's* "desire to receive" for its own sake. If that can be done, it will be possible to give *Malchut* the intention to receive for the Creator's sake. A desire cannot be transformed. It is our nature and is not subject to change.

If it is possible to give *Malchut* such an intention, it can receive the Creator's entire light and reach the *Gmar Tikkun*. How can we bring together and mix these two opposing properties? We must have something common between them. For this, we must break *Bina* and *Malchut* – the

"desire to receive" and the "desire to give" – and mix the fragments very thoroughly so that each spiritual object that emerged after this breaking may possess these two desires.

For this purpose, one of *Bina's* properties must be "spoiled", in order for it somehow to become similar to *Malchut.* In other words, *Bina's* intention to bestow for the sake of the Creator must be "spoiled", converted, as it were, into the "desire to give" for the sake of reception. Its intentions would become similar to those of *Malchut*, even though *Bina* receives nothing, while *Malchut* wants to get everything. In this way, *Bina* "spoils" its intention and becomes selfish like *Malchut.* Now it is necessary to inculcate *Bina's* property into *Malchut.*

This is done with the help of the stroke penetration, an explosion that will mix their properties so thoroughly that it will be practically impossible to divide them. If this can be done, we will be able to irradiate this common mass with the Upper Light until *Bina* retrieves its previous intention for the sake of the Creator. Then *Malchut,* in this mass, will also acquire the intention to receive for the sake of the Creator.

In the world of *Adam Kadmon,* the *Partzuf Galgalta* is *Keter*; *AB* is *Hochma*; *SAG* is *Bina.* It should be noted that everything that is in the *Sof* of *Galgalta*, or below its *Tabur*, is *Malchut.*That is why, in order to mix *Bina* with *Malchut,* it should be placed under the *Tabur* of *Galgalta*. *Malchut* passes three states:

1. When it received everything prior to the *Tzimtzum Aleph*
2. The state of correction
3. The state of reception for the sake of the Creator.

Throughout this time, *Malchut* never changed its action – neither before the *Tzimtzum Aleph,* nor after it. The correction consisted merely in transforming the intention to receive for itself into receiving for the sake of the Creator. This is what the Universe was created for. This intention is received from *Bina*.

Malchut of the World of Infinity that is mixed with *Bina* is called *Adam*, man. The entire system of the worlds, the Universe, is aimed only at changing *Malchut's* intention. The reception for the sake of the Creator is called Kabbalah.

נח) וז"ס מ"ש חז"ל (ב"ר ספי"ב): "בתחלה עלה במחשבה לברא את העולם במדת הדין. וראה שאין העולם מתקיים, והקדים מדת הרחמים ושתפה למדת הדין". פירוש: כי כל "תחילה ואח"כ", הנאמר ברוחניות, פירושו "סבה ומסובב". וז"ש, שהסבה הראשונה של העולמות, דהיינו פרצופי א"ק, שנאצלו תחילת כל העולמות, נאצלו במדת הדין, דהיינו בבחינת מלכות לבד, הנקראת "מדת הדין", דהיינו הבחי"ד, שנצטמצמה ויצאה בבחינת חלל פנוי וסיום לרגלי א"ק. שה"ס הנקודה דעוה"ז, הנמצאת למטה מסיום רגלי א"ק בבחינת חלל פנוי וריקן מכל אור.

"וראה שאין העולם מתקיים". דהיינו כנ"ל, שבאופן זה לא היה שום אפשרות לאדם, הצריך להברא מבחי"ד הזו, שיוכל לסגל מעשים של השפעה, שעל ידו יתקיים העולם במדת התיקון הנרצה, לכן "הקדים מדת הרחמים ושתפה למדת הדין".

58) In the beginning, the Creator's conception was to create the world with the properties of "Din" (judgment). This means that, if something were created from the "material" taken from the first nine Sefirot, it would possess only the "desire to give". On the other hand, something created from the "material" taken from under the Tabur would have only the "desire to receive".

Then the Creator "saw" that the world could not exist this way. So He mixed the desire to receive with the desire to give. What does this mean? Did He not know in advance that the world would not be able to exist this way? Everything that was, is and will be – the entire Universe, was built according to the principle of "cause and effect". There is neither beginning nor end; only cause and effect.

Moreover, the first cause of the worlds, (the Partzufim of the world of Adam Kadmon, created before all other worlds) was the property of judgment, i.e., Malchut's decision not to receive the light for its own pleasure. As was already said, if man had been created from Behina Dalet (Malchut) at this stage (Malchut de Malchut, Dalet de Dalet, i.e., the complete "desire to receive", the only Creation, and the rest

being the transition from the Creator to the creation), he would never have been able to correct the egoistic "desire to receive".

When it is said that, in the beginning the Creator created the world with the properties of judgment, this means that He initially created the world *Adam Kadmon* as distinctly divided into two kinds of vessels: "giving" and "receiving" – *Malchut.* However, inside this *Malchut* there was not even a single spark of the "desire to give", i.e., it could not receive at all, thus failing to fulfill the Purpose of the Creation (to please the Creator). The Creator mixed the "desire to give" *(Bina)* with the "desire to receive" *(Malchut)* so that *Malchut* could receive with the altruistic intention.

פרוש: ספירת בינה נקראת "מדת הרחמים". וספירת המלכות נקראת "מדת הדין", משום שעליה נעשה הצמצום. והמאציל העלה מדת הדין, שהוא כח הסיום הנעשה בספירת המלכות, והעלה אותה אל הבינה, שהיא מדת הרחמים. ושיתף אותם יחד זה בזה, שע"י השתתפות הזה נעשית גם הבחי"ד, שהיא מדת הדין, כלולה מניצוצי השפעה, שבהכלי דבינה. ובזה נעשה הכשר לגוף האדם, היוצא מבחי"ד, שיהיה כלול גם ממדת ההשפעה, אשר יוכל לעשות מעשים טובים ע"מ להשפיע נ"ר ליוצרו, עד שיהפך מדת הקבלה שבו שתהיה כולה ע"מ להשפיע, שעי"ז יתקיים העולם לתיקון הנרצה מבריאת העולם.

To this end He raised the property of judgment, i.e., the force of restriction that is in Malchut to Bina, and mixed them until Behina Dalet included the sparks of the "desire to give" that are present in Bina. This allowed man, who was later created from Behina Dalet, to acquire the sparks of giving, so that afterwards, by doing good deeds, he would completely change his properties (the "desire to receive") and thus ensure the existence of the world.

It should be noted that the mixing of *Bina* and *Malchut* is an extremely complex process that passed several phases, which we are about to examine. Ultimately, the Creator broke both *Bina* and *Malchut* into many tiny fragments and thoroughly mixed them. It turned out that each fragment had properties of both *Bina* and *Malchut.* This fragment is man's soul.

"Our world" is a spiritual category, a spiritual property of absolute egoism, which remains empty and unable to receive anything.

Before the souls were created, and fell to the lowest possible level, everything is thought to have been made by the Creator. In fact, only man, totally detached from the Creator, can be called the creation.

When the creation is filled with the light, it does not understand anything; it is blind. It has no freedom of choice; everything is predetermined inside and outside of it. It is only to the extent of acquiring the *Masach* that *Malchut* begins to ascend to the Creator's level.

All the *Partzufim* of the world *AK (Galgalta, AB, SAG, MA* and *BON),* end above the *Tabur* of *Galgalta*. So how can these *Partzufim* suddenly descend below that level? We can understand the descent of the *Partzuf Nekudot de SAG* below the *Tabur*, since this *Partzuf* is pure *Bina*, which desires nothing for itself.

There is no *Tzimtzum* on the light of *Bina* (the *Ohr Hassadim)*; hence, it can descend under the *Tabur*. The *Partzuf Nekudot de SAG* feels perfectly well in any situation, in any place in the spiritual space. Bina is characterized by a freedom of choice and behavior that are above all restrictions.

As the soul acquires the properties of *Bina*, it becomes more and more free. The *Partzuf Nekudot de SAG* is reluctant to receive anything, ignoring even the most intense desire – the *Aviut Dalet*; hence, it could descend under the *Tabur de Galgalta* unrestricted.

Both the *Ohr SAG (Bina)* and the *Ohr AB (Hochma)* descend to the world of *Nikudim.* How is it possible? *AB* can descend under the *Tabur* in order to correct the lower *Partzufim*; it becomes similar to them in its properties, although its mission is quite different.

All the worlds are not the created beings, but constitute the Creator's attire, made in the power and quality of their restriction in such a way that each soul receives only a certain portion of the light. The souls

strive after the Creator while retaining their freedom of will, some sort of illusionary choice.

All the worlds and the *Partzufim* are still objects, "robots". They have no independence, no freedom of choice. Only man – the combination of Malchut de Malchut, the essence of the "desire to receive", with *Bina*, the "desire to bestow" – can be considered the creation.

As in all other worlds, *AK* consists of five *Partzufim*. These *Partzufim* emerge because of the same process – the weakening and rising of the *Masach*. *Keter*, *Hochma*, and *Bina* (the higher *Partzufim*) control the lower ones. They are direct representatives of the Creator, of His desire to fulfill the Thought of the Creation.

Keter *(Behina Shoresh)* is the Creator's thought to create and bestow delight upon the created beings.

Hochma *(Behina Aleph)* is the delight the Creator wishes to bestow upon the created beings. It is both the vessel and the light of *Hochma* inside it.

Bina (*Behina Bet*) is the Creator's own property, the desire not to receive anything. All three upper Sefirot represent the Creator's properties. With these, He created the creation and instilled into it two opposing desires. On the one hand, there is the desire to receive pleasure; conversely, there is the desire to bestow. This duality is completely realized in *Behina Dalet*.

ZA (*Behina Gimel*) and **Malchut** *(Behina Dalet)* are not the Creator's properties. They are rather by now their consequences, their realization.

The Creator's properties are defined differently in each world. In the world of the *Nikudim* they are *Keter* and *Abba ve Ima*. In the world of *Atzilut*, they are called *Atik*, *Arich Anpin*, and *Abba ve Ima*. The names differ, but the meaning is the same.

At all stages of the creation, there are five essential levels. The end result is important: how does *Behina Dalet* achieve perfection? How can

each of the five properties, which in turn consist of their own five, be elevated to the level of perfection? Each property of the soul corresponds to the specific force that pulls it up, corrects it, and leads it to absolute perfection.

Soon we will begin to study the world of the *Nikudim.* This world emerged and broke in order that each "broken" fragment of the light would adapt itself to a fragment of the soul, and find points of contact with it for future correction..

נט) והנה השיתוף הזה של המלכות בבינה נעשה בפרצוף ס"ג דא"ק, וגרם לצמצום ב' בעולמות שממנו ולמטה. כי נעשה בו סיום חדש על אור העליון, דהיינו במקום הבינה. ונמצא, שהמלכות המסיימת, שהיתה עומדת בסיום רגלי הס"ג דא"ק, ממעל הנקודה דעוה"ז, עלתה וסיימה את אור העליון במקום חצי בינה דגוף הס"ג דא"ק, הנקרא ת"ת.

כי כח"ב דגוף נקרא חג"ת. ונמצא הת"ת היא בינה דגוף. וכן מלכות המזדווגת, שהיתה עומדת במקום הפה דראש הס"ג דא"ק, עלתה למקום נקבי עינים דא"ק, שהוא חצי בינה של ראש. ונעשה שם הזווג לצורך המ"ה דא"ק, הנקרא "עולם הנקודים", במקום נקבי עינים.

59) The interaction between the properties of Malchut and Bina in the Partzuf SAG brought about the Tzimtzum Bet in the worlds below. This led to the emergence of a new Sium of the Upper Light in the place where Bina is. Malchut, which prevented the light from spreading into the Sof of Galgalta at the level of the Sium Reglav (positioned a little above the point of this world), rose to Bina de Guf of the Partzuf Nekudot de SAG. It then restricted the light of the upper half of Bina de Guf, called Tifferet.

Indeed, Hesed, Gevura, and Tifferet correspond to Keter, Hochma and Bina de Guf; so it turns out that Bina de Guf is Tifferet. Malchut, which was in the Peh de Rosh, rose to the Nikvey Einaim (pupils of the eyes), i.e., to the line separating the vessels of bestowal (Galgalta) from the vessels of reception (AHP) of Bina de Rosh. From there, it made a necessary Zivug for the creation of the Partzuf MA de AK, called the world of Nikudim (or the lower MA).

The *Partzuf* SAG has the *Reshimot Gimel* (3) *de Hitlabshut* and *Bet* (2) *de Aviut*. This means that, in principle, SAG is the *Partzuf Bina* with the *Ohr Hassadim* inside, which is determined by the main *Reshimo Bet de Aviut.* However, SAG has also the *Hitlabshut Gimel* – the memory of the previous state (the *Partzuf AB*, the *Partzuf Hochma).* Hence, there is a slight luminescence of the *Ohr Hochma* inside the *Partzuf* SAG. As long as this luminescence is inside SAG, it cannot descend below the *Tabur.*

Before the rise of its *Masach*, the *Partzuf* SAG still has some properties of the *Partzuf Hochma* – *"Hochma be Kiruv"*. Because of the rise of the *Masach* and expulsion of the light caused by the impact between the *Ohr Pnimi* and the *Ohr Makif*, some radical changes take place in SAG. As was stated, each rise of the screen from one level to another is accompanied by a series of intermediate *Zivugim de Haka'a* that lead to the formation of interim *Partzufim* called "the *Nekudot*" (in this case the *Nekudot de* SAG).

The very first rise of the screen (from *Malchut de* SAG to ZA *de* SAG), which leads to expulsion of the light *Yechida de Bina*, naturally calls forth the expulsion of luminescence of the *Ohr Hochma*,stimulated by the presence of the *Reshimo de Hitlabshut Gimel* in SAG. Because of this, *"Hochma be Kiruv"* disappears, and SAG turns into the *Partzuf* of pure *Bina*, which has the *Reshimot Bet de Aviut* and *Bet de Hitlabshut*.

The *Reshimot Bet de Aviut* and *Bet de Hitlabshut* - pure *Bina* – can descend below the *Tabur.* Therefore, the *Nekudot de* SAG freely descended under the *Tabur* of the world of AK, since even the *Masach de Galgalta* was too weak to fill these desires below the *Tabur* with the *Ohr Hochma*. Generally, the process of transition takes place from the *Partzuf* SAG *(Gimel/Bet)* to the *Partzuf* MA *(Bet/Aleph).* Hence, the *Nekudot de* SAG, which has the *Reshimot Bet/Bet,* constitutes an intermediate *Partzuf.*

Like all the other *Sefirot*, *Bina* in turn consists of its own five: *Keter, Hochma, Bina,* ZA and *Malchut.* ZA represents an interim stage between the three upper *Sefirot* and the vessel of reception – *Malchut.* This is a common property of the Creator and *Malchut*. In a sense, it links them

together and consequently consists of six *Sefirot*: *Hesed* is similar to *Keter*; *Gevura* to *Hochma*; *Tifferet* to *Bina*. While *Netzah* is the property of ZA itself, *Hod* is similar to *Malchut* and *Yesod* is the sum of all the properties.

Therefore, *Tifferet* in ZA is *Bina*. If we also divide it crosswise, it will similarly consist of *Keter, Hochma, Bina (KaHaB), Hesed, Gevura, Tifferet (HaGaT)* and *Netzah, Hod, Yesod* and *Malchut (NHYM)*. If we divide Tifferet into one third and two thirds, it will turn out that the light descends only to its upper third, spreading no further. The point where the vessels of bestowal get separated from the vessels of reception, *Bina* from *Malchut*, is called "the *Parsa*".

The desires *KaHaB-HaGaT* are called GE *(Galgalta ve Eynaim)* – the altruistic desires. The desires NHYM, the egoistic *Kelim,* are called *Awzen.* The lower part of *Tifferet – Netzah* and *Hod* are *Hotem,* while *Yesod* and *Peh* are *Malchut.* This combination is called *AHP (Awzen, Hotem, and Peh).* Now the creation can work only with GE, whereas the *Kelim* with a touch of egoism *(AHP)* are not used.

The *Tzimtzum Bet* is a source of all our souls. The Torah (the chapter *Bereshit*) begins at this very moment. From this point, we start speaking about man's soul; until then there was no root of the creation. First it was necessary to make *Tzimtzum Aleph*, then descend to the *Nekudot de SAG* to make *Tzimtzum Bet*, break all the good and bad properties in order to mix them, and finally to start building a totally new system. This system is a combination of Good and Evil, the right and the left line, the systems of pure and impure forces.

Bina (the Creator's properties) has to descend to such a level where it can become equal to the properties of *Malchut*, i.e., spoil itself to the extent of becoming similar to the property of reception for its own sake. How can this happen?

Malchut divides *Bina* into GE and *AHP*, stands between them, and influences the lower part of *Bina* (*Zat* – the seven lower *Sefirot de Bina*) so

that its properties become equal to those of *Malchut*. The upper part of *Bina (Gar)* remains altruistic as before. This is called *Tzimtzum Bet* (*TB*).

The Creator deliberately "spoils" *Bina*, i.e., His own property, so that it would become similar to the property of reception and merge with it. Next, He gradually shows it how much better His properties are, encouraging it to adopt them and slowly move up toward Him.

Above *Malchut,* there is a choice to apply the intention for the sake of bestowal; below *Malchut*'s domain, there is no such option. So, if *Malchut* ascends to Bina, from that point and downwards there is no choice. All of the *Behinot*, the properties below *Bina*, fell under the power of the egoistic desires.

Let us review in a general way the ascent of *Malchut* to *Bina*. Is it possible that the "desire to receive" appeared in *Bina*? First, let us clear up the notion "the *Tet Rishonot*", the nine upper *Sefirot,* and *Malchut* in general.

Rabbi Baruch Ashlag gives the following example: Man has the *Kelim* called eyes, ears, nose, and mouth that dress the sight, hearing, smell and speech. Of course, these *Kelim* are very important. If man's eyes are damaged, he cannot see; if his ears are damaged, he cannot hear. Nevertheless, sometimes man does not use his senses. When does this happen? When he goes to sleep.

It turns out that when man wants to receive pleasure through his senses, he uses them; but when he wants to enjoy rest, he ignores them. Hence, we see that the true *Kli* is a desire to receive pleasure. Our senses are not the *Kelim*; they only serve that desire.

In accordance with our example, the nine upper *Sefirot* are sight, hearing, smell and speech, i.e., the light and the vessel. Each type of light dresses into its corresponding *Kli*, but the *Kelim* of the first nine *Sefirot* are not genuine. This is because the *Kli* is a desire to receive pleasure and is present only in *Malchut*. These *Kelim* are necessary only for the dressing of the light, as in the example with sight, hearing etc. So who

receives pleasure from the first nine *Sefirot*? It is the "desire to receive", called "*Malchut*".

Now let us return to the question of *Malchut* rising to *Bina*. Is it possible for an ear to have a "desire to receive"? Everything we discuss here refers to whatever *Malchut* receives from the first nine *Sefirot*. After the Second Restriction, *Malchut* attains only a half of *Bina* and above.

ס) וזה מכונה ג"כ "צמצום נה"י דא"ק". כי הס"ג דא"ק, שהיה מסתיים בשוה עם פרצוף גלגלתא דא"ק, ממעל הנקודה דעוה"ז, הנה ע"י השיתוף ועלית המלכות במקום בינה, נמצא מסתיים ממעל לטבור דא"ק הפנימי, דהיינו במקום חצי ת"ת, שהוא חצי בינה דגוף דא"ק הפנימי. כי שם עלתה מלכות המסיימת, ועכבה אור העליון, שלא יתפשט ממנה ולמטה.

וע"כ נעשה שם חלל פנוי וריקן בלי אור. ונמצאו התנה"י דס"ג, שנצטמצמו ונתרוקנו מאור העליון. ולפיכך נקרא הצמצום ב' בשם "צמצום נה"י דא"ק". כי ע"י סיום החדש, שנעשה במקום הטבור, נתרוקנו הנה"י דס"ג דא"ק מאורותיהם. וכן נבחן, שאח"פ דראש הס"ג, יצאו ממדרגת ראש הס"ג, ונעשו לבחינת גוף שלו. כי המלכות המזדווגת עלתה לנקבי עינים, ויצאו הע"ס דראש מהמסך שבנקבי העינים ולמעלה. ומנקבי העינים ולמטה כבר נקרא "גוף הפרצוף", כי אינו יכול לקבל רק הארה שמנקבי עינים ולמטה, שזו היא בחינת גוף.

והנה קומת הע"ס הללו, שיצאה בנקבי עינים דס"ג דא"ק, הן הע"ס הנקראות "עולם הנקודים". שירדו מנקבי עינים דס"ג, ובאו למקומן, שהוא למטה מטבור דא"ק הפנימי. ונתפשטו שם ראש וגוף. ותדע, כי הסיום החדש הנ"ל, הנעשה במקום הבינה דגוף, מכונה בשם "פרסה". ויש כאן פנימיות וחיצוניות. ורק הע"ס החיצוניות נקראים "עולם הנקודים". והעשר ספירות הפנימיות נקראים "מ"ה וב"ן דא"ק" עצמו.

60) Tzimtzum Bet is also called Tzimtzum NHYM de AK (if we divide the Partzuf Galgalta into the ten Sefirot, then the Rosh will be KaHaB, Toch – HaGaT and Sof - NHYM). This is because the Nekudot de SAG, which ended above the point of our world during Malchut's rising to Bina and interacting with it, end below the Tabur of Galgalta in Tifferet de Guf of Galgalta, where Malchut Mesayemet rose.

An empty space absolutely devoid of the light was formed under Malchut in the place of the egoistic desires NHYM de SAG, which restricted reception of the light and were left empty. The AHP de Rosh de SAG were separated from GE and began to play the role

of the Guf. The ten Sefirot de Rosh rose from the Nikvey Eynaim (the boundary between Gar de Bina and Zat de Bina) and higher, while the Guf was formed underneath. This can receive only a slight luminescence emanating from the Rosh.

The ten Sefirot that emerged because of a Zivug de Haka'a in the Nikvey Eynaim de SAG are called the ten Sefirot of the world of Nikudim. They descended from the Nikvey Eynaim and took their place under the Tabur de AK. There they split into the Rosh and the Guf. The place, below which the Ohr Hochma cannot spread, is called "the Parsa". The world of the Nikudim is called "the outer part". The inner Sefirot are called the Partzufim MA and BON of the world of AK.

So why did *Tzimtzum Bet* take place? The fact is that when the *Nekudot de SAG*, which are actually the *Zat de Bina* (*Zat* means "*Zain Tachtonot*" – seven lower *Sefirot*), i.e., the vessels, which *ZA* and *Malchut* turn to for the light and which are ready to transfer that light downwards, descended under *Tabur.* They also encountered the *NHYM of Galgalta* – the enormous desires of *Dalet/Gimel* that, with regard to their properties,are close to *Dalet de Dalet*, i.e., to the Essence of the Creation.

The *Nekudot de SAG* adopted the desires of the *NHYM de Galgalta*. However, they did not have the appropriate screen; hence, *Nekudot de SAG* ran the danger of receiving the light for their own pleasure. To avert this, *Malchut*, which had made *TA*, rose to *Tifferet* (i.e., *Bina de Guf*), thus cutting the vessels of reception off from the vessels of bestowal. Now the *Nekudot de SAG* will not be able to receive delight for their own sake. This is the *Tzimtzum Bet*.

There are the ten *Sefirot KaHaB, HaGaT,* and *NHYM* in *Malchut* of the world of Infinity. After *TA,* it is possible to use the first nine Sefirot in order to receive as much light for the Creator's sake as the strength of the screen allows. Only *Malchut* cannot receive the Direct Light.It has just the *Ohr Hozer* (the Surrounding Light).

The *Tzimtzum Bet* puts forward additional conditions. Now it is impossible to receive the *Ohr Hochma,* even for the sake of the Creator. *Malchut* can only give, receiving the *Ohr Hassadim,* the pleasure from the equivalence of its properties with those of the Creator. If a ban is imposed on two or three desires, a *Zivug de Aka'a* is not made on them. They are not taken into account but remain unused.

Let us review the interaction between the qualities of judgment and mercy. During the rise of *Malchut* to *Bina,* the latter was restricted. How do we know that *Malchut* received so-called sweetening (the quality of mercy)? Is not the purpose of this action to provide *Malchut* (*Din*) with the qualities of mercy, and not vice versa, to give *Bina* (mercy) the property of judgment?

To answer this question, let us give an example that demonstrates how *Malchut* received the sweetening by way of *TB.*

The sages said: "In the beginning, the Creator thought to create the world by the quality of judgment, but saw that it cannot exist, and added the property of mercy". That world is *Malchut*, which restricted itself (the expression of the quality of judgment). Nevertheless, there are always *Sefirot* in each *Partzuf*, although *Malchut* made the Restriction on itself. *Malchut* does not yet have a complete *Partzuf*. However, the Creator's desire is to make it a full *Partzuf* so that it will receive the direct Light into its *Kelim* as before the Restriction.

We have learned that the place for such correction is *Malchut de ZA* of the world of *Atzilut*. Then it separates from ZA and becomes an independent *Partzuf - Malchut* of the world of *Atzilut*. As in all the other *Partzufim*, *Malchut* ascended to *Bina* in ZA, i.e., its *Malchut* rose to its ZA called *"Chazeh"*. *NHY* fell into the power of *Malchut* from the *Chazeh* and downwards. It turns out that, owing to the rise of *Malchut* to *Bina*, ZA restricted itself; i.e., it does not use all of its ten *Sefirot*, but only down to the *Chazeh (Bina de Guf)*.

Then, thanks to a *Zivug AB-SAG, TB* was cancelled and *Malchut* returned to its place. The *Kelim NHY* were purified, so *ZA* can use them again. Here we see something quite new! Since nothing disappears in the spiritual world, we find that *Malchut* is still up with *NHY* under its power. However, by canceling the *TB*, the *Zivug AB-SAG* does not lower *Malchut*.

Therefore, *Malchut* acquired the *Kelim de NHY*, thanks to the *Gadlut de ZA*, and included them in itself. These *Kelim* refer to the Direct Light, called "sparks of the "desire to bestow"". Although they have no connection with *Malchut*, these vessels fell into it (the "desire to receive" for itself), so now it is able to bestow.

These *NHY* split into nine parts, joined *Malchut* in its upper position and formed the *Partzuf Malchut*. Now we see that, if it were not for *TB*, *Malchut* would have been totally unable to build its own *Partzuf*.

A calculation is made in the *Rosh* that only the first three *Sefirot* are the vessels of reception and can therefore be used. The lower, receiving vessels, i.e., *Sefirot* from *Malchut* up to the middle of *Tifferet*, cannot be used. A *Zivug de Haka'a* occurs only from mid-*Tifferet* and above. A similar action takes place in the *Guf*: I can use only *Sefirot* from *Keter* to mid-*Tifferet*. The rest of the desires remain empty. This is *TB*. It indicates that it is only possible to give for the Creator's sake, but not to receive.

The *Masach de Rosh* rose from the *Peh* to the *Nikvey Eynaim*; now only the vessels of bestowal above the screen can be used. There is no screen on the receiving desires, but it is possible to prevent these desires from receiving selfishly. They are just neutralized, ignored; only the desires of bestowal are worked with. The state of the *Partzuf* working only with the desires of bestowal is called "*Katnut*" (small state), since it uses only the giving vessels.

The state, when the *Partzuf*, having acquired anti-egoistic powers, will be able to receive the light in its vessels of reception and work with all ten desires, is called "*Gadlut*" (big state). Here a question arises: how can the tenth desire – *Malchut*, receive? Was it not impossible even before

TB? It can be done with the help of the *AHP de Aliyah* and "the three lines". But we will discuss this later.

Only the giving vessels *(GE)* are above the screen; below it are the vessels of reception *(AHP)*, with which it does not work while in the state of *Katnut*. The *GE de Rosh* fills the *GE de Toch*, while no part of the *AHP* goes into the *AHP de Toch*.

Our body is designed in the image and likeness of the spiritual *Partzuf*. There is a dividing line – the diaphragm – which separates the respiratory system from the digestive. The respiratory system corresponds to the giving vessels, the digestive – to the vessels of reception.

Therefore, the letter *Aleph*, the first one in the Hebrew alphabet, consists of a slanting line – diaphragm – above which the upper letter *Yud* represents *GE*, and the lower – *AHP*. In fact, it is only after the *TB* the creation takes a definite form. Hence the letter *Aleph* embodies the beginning of this process.

When desires appear in man, he decides which of them he can or cannot use. This means that the screen is being created in him, and he starts working with it. What does it mean to wish to bestow without receiving anything in return. This is *Bina,* the *Behina Bet*.

It says it does not want to receive anything, since it understands that pleasure distances it from the Creator. It prefers not to receive at all in order to be closer to Him. It enjoys giving. We can receive pleasure either from reception or from giving, which is in fact also a kind of reception. It enjoys being close to the Creator.

The *Partzuf SAG* does not receive anything either. Then why does it have a *Rosh, Toch*, and a *Sof*? Why does it make a *Zivug de Haka'a*? On the face of it, only the *Ohr Hassadim* has to spread inside it. Yet it is not so. The *Ohr Hassadim* is an enormous pleasure of being similar to the Creator, from closeness to Him, from sharing the information that is in Him.

One gets to know His thoughts, feelings, attain whatever is in Him; one reaches the same level. It brings tremendous delight, which must also be provided with the screen, so that it would be felt in an altruistic way.

SAG cannot receive all the pleasures, hence it makes a *Zivug* in the *Rosh* and has the *Toch*; the *Sof*, however, cannot be filled.

Actually, the creation cannot have the vessels of bestowal. The creation is *Malchut* after the *TA*, i.e., the vessel of reception. This *Malchut* places the screen of this or that power and acts accordingly as *Keter, Hochma, Bina, ZA,* or *Malchut*. So, a part of these vessels of reception, that is *Keter, Hochma,* and *Gar de Bina*, which are equipped with the appropriate screen, can be used as the vessels of bestowal.

If the pure bestowal (this is only the Creator) existed, the creation would not be able to feel it at all, since it can only feel something that enters it. The upper *Partzuf* always gives birth to the lower one because it retains the *Reshimot*. The light filled *Malchut* of the World of Infinity and transferred all its powers and properties to it. Because of this, *Malchut* passionately desires to be like it and is ready to sacrifice everything to expel the light and to remain empty.

The strength of this desire drives the entire creation from the beginning to the very end – the *Gmar Tikkun*. All that happens to the creation (*Malchut's* desire to correct itself and become similar to the Creator) finds its reflection after the *TA*. In addition, *Malchut* has strength for that, since it was filled with the light that passed it its properties.

The higher state fully determines and gives rise to the lower, which is itself on a lower level. For instance, what is the difference between *Galgalta* and *AB*? It consists in the fact that *AB* works for the Creator with less power. Nevertheless, both of them use the egoistic *Kelim* for His sake.

The *SAG* is already unable to do that, for its screen is weaker than that of *AB*; like *Bina*, it can only refuse to receive anything. By receiving nothing, ignoring its receiving vessels, it can fill with the *Ohr Hassadim*

those desires that no other *Partzufim* could. As was stated, there was no *Tzimtzum* on the *Ohr Hassadim*; hence, the *Partzuf SAG* can descend under the *Tabur*.

Then it creates the world of *Nikudim* and afterwards – the world of *Atzilut*. *Bina* (*SAG*), is the first and only desire of the creation that sets everything in motion. The *Behinat Shoresh* is the Creator's "desire to bestow" delight upon the created beings. The *Behina Aleph* is the creation created by the Creator. Only the *Behina Bet, Bina,* is the creation's reaction, its desire to be like Him. Henceforth, this property of *Bina* determines the direction of the entire creation's evolution, right up to the Final Correction.

SAG spread as the *Nekudot* both above the *Tabur de Galgalta* and below it. The *Partzufim MA Elion* and *BON Elion* emerged from the *Reshimot de SAG* above the *Tabur*. The *SAG* makes a *Zivug* on the *Reshimot* that rose from under the *Tabur de Galgalta* and creates a *Partzuf* called the world of *Nikudim*. The *SAG* was imbued with the desires *Dalet/Gimel* under the *Tabur* and wished to fill them.

Imagine that you have both the desire to give and to receive. Generally speaking, the creation does not have the altruistic desires to give; it was created out of pure egoism, the desire to receive pleasure. However, it is possible to enjoy the reception of the *Ohr Hochma*, i.e., directly receiving delight (the Creator's light), and the reception of the light of *Hassadim*, i.e., enjoying the similarity of one's properties to those of the Creator. We therefore define two desires of the creation: to receive and to give. Actually, the Creator created only one desire – to receive.

When man works only with his "desire to give", he restricts all his egoistic desires and is in the state of *Katnut*. How can this state be called forth? If all man's egoistic desires are bigger than his screen, there is nothing else for him to do but to refrain from using them as the vessels of reception. All of us are in such a state. The only thing we can do is not

activate all our egoistic desires, ignore them. This state is called *"Ubar"* (embryo).

Malchut is the "desire to receive" for the sake of reception, a purely egoistic desire. If all man's desires are imbued only with this intention, it means that *Malchut* rose to *Bina*, i.e., it rules over all of its desires from *Bina* and below it. This is the *Tzimtzum Bet*.

We cannot correct independently such desires in ourselves. The only thing we can do is to work in a group under the guidance of a Teacher and study authentic, reliable sources of Kabbalistic knowledge. By introducing necessary efforts into such studies, we can attract the Creator's light, His influence, His sensation, all of which will help us to acquire anti-egoistic power, i.e., the screen.

As much as we can withstand our egoism, we will be able to feel the Creator; we will acquire the intention to work for His sake. The law states that when the smaller *Partzuf* begins to feel the higher one, it acquires the desire, the intention, to do everything for it.

If we still lack such desire, it is only because we cannot feel the higher *Partzuf*. The Creator conceals Himself from us, since egoism rules over us, suppresses altruism, and makes us feel our independence. However, when He is revealed, we will instantly become His slaves. To transform some of my qualities, I primarily need to realize they are harmful to me, and then ask the Creator to make them altruistic. This process is called "the realization of evil". All our studies are based on it.

We are either slaves of our own egoism or the Creator's slaves. The main thing is to understand what is preferable. Freedom consists in the ability independently to choose one or the other. The sensations of suffering determine man's behavior. The Creator provided a mother with the desire to nurture her child and to do everything for it. To some people, He gives the ability to feel the sufferings of others. Nevertheless, overall, everyone suffers from being unable to satisfy his egoistic desires.

סא) אמנם יש להבין, כיון שהע"ס דנקודים והמ"ה דא"ק נאצלו ויצאו מנקבי עינים דראש הס"ג, הנה היו צריכים להלביש להס"ג מפה דראשו ולמטה, כמ"ש בפרצופים הקודמים, שכל תחתון מלביש לעליונו מפה דראש ולמטה.

ולמה לא היה כן, אלא שירדו להלביש במקום שלמטה מטבור דא"ק? ובכדי להבין את זה, צריכים לידע היטב, איך נתהווה השיתוף הנ"ל, שהבינה והמלכות נתחברו לאחת?

61) It is necessary to understand that, since the 10 Sefirot of the world of the Nikudim and MA of the world of AK emerged from Nikvey Eynaim de SAG (the boundary between the "giving" and "receiving" vessels – Gar and Zat de Bina), they had to dress SAG from Peh de Rosh and below. This is similar to the way all previous Partzufim emerged – each lower Partzuf dresses onto the upper one from the Peh de Rosh and downwards.

סב) והענין הוא, כי בעת יציאת פרצוף ס"ג, הוא נסתיים כולו למעלה מטבור דא"ק הפנימי, כמו שנתבאר בפרצוף ע"ב דא"ק, כי לא יכלו להתפשט מטבור ולמטה. כי שם מתחלת שליטת הבחי"ד דא"ק הפנימי בבחינת ע"ס דסיום שלה, ובפרצופי ע"ב ס"ג אין בהם מבחי"ד ולא כלום (אות נ"ד).

אמנם כשהתחילו לצאת הנקודות דס"ג דא"ק, דהיינו אחר שנזדכך המסך דס"ג, שהוא בחי"ב דעביות, ע"י הביטוש דאו"מ בו, ובא לבחי"ב דהתלבשות ובחי"א דעביות, הנה אז נסתלקו הטעמים דס"ג, ויצאה קומת הנקודות על העביות הנשארת במסך, בו"ק בלי ראש. כי הע"ס היוצאות על בחי"א דעביות הן קומת ז"א בחסר ג"ר. וגם בקומת הזכר, שהוא בחי"ב דהתלבשות, אין שם בחינת בינה אלא בקירוב, שהוא נבחן לו"ק דבינה.

ולפיכך קומה זו דנקודות דס"ג, נשתוה צורתה עם הע"ס דסיום שלמטה מטבור דא"ק, שגם הן בבחינת ו"ק בלי ראש (אות נ"ב). ונודע שהשתוות הצורה מקרבת הרוחניים לאחד. וע"כ ירדה קומה זו למטה מטבור דא"ק, ונתערבה שם עם הזו"ן דא"ק, ושמשו כאחד יחד, להיותם שוים בשיעור קומה.

62) The fact is that when the Partzuf SAG emerged, as did AB, it ended above the Tabur de Galgalta, because it could not descend below the Tabur, where Behina Dalet de Galgalta rules as the ten Sefirot de Sium. The Partzufim AB and SAG have nothing to do with the Behina Dalet.

But when, after the weakening of the Masach, the Nekudot de SAG began to emerge from the Bet de Aviut and the Gimel de Hitlabshut

to the Aleph de Aviut and the Bet de Hitlabshut and the Ta'amim de SAG disappeared, then the level of the Nekudot de VAK (six Sefirot) appeared, i.e., ZA without the first three Sefirot. There is no Ohr Hochma there, only the Ohr Hassadim.

This state completely corresponds to the property of the ten Sefirot de Sium below the Tabur, which are also in the state of VAK. We know that the equivalence of properties in the spiritual world unites them into one. Therefore, the Nekudot de SAG descended under the Tabur and merged with ZON (ZA and Malchut) of the world of AK.

We should remember, that the *"Nekudot de SAG"* do not refer to *Bina*, which does not wish to receive the *Ohr Hochma*. All we speak about is no more than *Malchut*! *Malchut* is called *"Bina"*, since it knows that it will not be able to withstand the pleasure of the *Ohr Hochma*; hence it does not want to subject itself to temptation; it is not interested in the light of *Hochma*, only in the light of *Hassadim*.

Let us examine the notion "raising MAN". *MAN* stands for *"Mey Nukvin"*, the plural of the words *Maim* (water) and *Nukvin* (female). Before merging, *Bina* and *Behina Dalet* existed separately. When *Bina* descended under the *Tabur*, it was mixed with *Malchut*; now there are two kinds of *Bina*: *Bina de Bina* and *Bina* included in *Malchut*. There are also two kinds of *Malchut*: *Malchut de Malchut* and *Malchut* included in *Bina*.

Bina is known as *Maim* (water) and the plural of two *Malchut* – *Nukvin* – together form "*Mey Nukvin*". This hints to the fact that, beginning from this moment on, with each raising of *MAN*, *Malchut* must be sweetened by *Bina*. Pure *Malchut* is not called *MAN*, but the *Masach* or "the property of judgment".

Many things in this paragraph raise questions, but the Baal Ha-Sulam did not provide all the answers. That was never his goal; he always gave his disciples an opportunity to make an effort to find the required answer.

Our work is in the field of the application of necessary efforts; not in the means to understand the spiritual worlds. Understanding comes only in the measure of our ability **to feel** the Creator. When man's property is similar to the property of the Creator, it turns into the spiritual vessel of reception, with the help of which man can sense spiritual information.

The Creator reveals Himself only after man applies a sufficient quantity and quality of efforts. If you simply memorize the text, and remember that *Nekudot de SAG* descends under the *Tabur* and mixes with *NHYM de Galgalta*, it will be enough for your further advancement. The facts must be rooted well in your head. This information does not vanish with biological death.

סג) ואין להקשות: הרי עדיין יש ביניהם מרחק רב מצד העביות שבהם, כי הנקודות דס"ג באו מעביות דבחי"ב, ואין בהם מבחי"ד ולא כלום? והגם שהם קומת ז"א, אין זה עוד דומה לקומת ז"א של הלמטה מטבור דא"ק, שהוא ז"א דבחי"ד, הרי שיש בהם הפרש גדול?

התשובה היא, כי אין העביות ניכרת בפרצוף בעת התלבשות האור, רק אחר הסתלקות האור. וע"כ בעת שהופיע פרצוף הנקודות דס"ג בקומת ז"א, ירד ונתלבש בקומת זו"ן שמטבור ולמטה דא"ק, ואז נתערבו הבחי"ב בהבחי"ד זה בזה, וגרם לצמצום הב', שנעשה סיום חדש במקום בינה דגוף של פרצוף ההוא. וכן גרם להשתנות מקום הזווג, ונעשה הפה דראש במקום נקבי העינים.

63) However, we must understand that there is a significant distinction between the Nekudot de SAG and the NHYM de Galgalta. The Nekudot de SAG have the Behina Bet de Aviut and are totally unconnected with the Behina Dalet, which is below the Tabur, although both of them are on the level of ZA, but with a different degree of the Aviut.

The fact is that the Aviut does not show in the Partzuf when it is filled with the light that overwhelms the vessel (the desire). However, after the light exits the Partzuf, the necessary Aviut becomes obvious in it.This allows the Nekudot de SAG to descend under the Tabur and be mixed with the NHYM de Galgalta. This led to TB and the formation of a new Sium in the position of Bina de Guf of the

Partzuf. The place of the Zivug also changed; Malchut moved from the Peh de Rosh to the Nikvey Eynaim.

It is written that there is a similarity of properties between the *Nekudot de SAG* and the *ZON de AK*, since both of them make up the *Partzuf VAK (Katnut)*. The level of the *Partzuf SAG* is *Bet-Aleph*, which is defined as *VAK*. However, the *ZON de AK* are *VAK* due to a different reason. It is not according to their height, which is *Dalet-Gimel*, but because they are under the *Tabur* – the ten *Sefirot* of *Sium de Partzuf*. So what is the similarity between these *Partzufim?*

The *Partzuf Galgalta* is called "inner *AK*"; it has the inner *HaVaYaH* (the unutterable four-letter name of the Creator – *Yud, Hey, Vav, Hey* – the base of any *Kli*). This means that it is divided according to a certain order, regardless of the height of the *Partzuf*.

The head is called *Keter* and is *Kotzo* (the beginning) of the letter *Yud*. From the *Peh* to the *Chazeh* is *Hochma*,the *Yud* of the name *HaVaYaH*; from the *Chazeh* to the *Tabur* is *Bina*, the first *Hey* of *HaVaYaH*; from the *Tabur* downwards are *MA* and *BON*, the letters *Vav* and *Hey* of the name *HaVaYaH*; they are *VAK*. According to this order, it turns out that their height is the same, i.e., both of them are *VAK* and have the light of *Hassadim* with the luminescence of *Hochma*; not, however, because they are *Vav* and *Hey*, but because these are the ten *Sefirot* of *Sium de Partzuf*.

סד) והנך מוצא, שמקור השיתוף של המלכות בבינה, הנקרא "צמצום ב'", נעשה רק למטה מטבור דא"ק, ע"י התפשטות פרצוף נקודות דס"ג שמה. ולפיכך לא יכלה קומת ע"ס זו דנקודים, הבאה מצמצום ב', להתפשט למעלה מטבור דא"ק, כי אין שום כח ושליטה יכול להתגלות למעלה ממקור יציאתו. ומתוך שמקום התהוות הצמצום ב' התחיל מהטבור ולמטה, ע"כ הוכרחה גם קומת הנקודים להתפשט שם.

64) It turns out that the source of the interaction between Malchut and Bina (TB) became apparent only below the Tabur of the world of AK, when the Partzuf Nekudot de SAG spread there. Hence, the ten Sefirot of the world of Nikudim that emerged according to the laws

of TB could not spread above the Tabur de AK, because nothing can manifest above its source, its root. Since TB rules from the Tabur and below it, the world of Nikudim was bound to spread there as well.

As in all the other *Partzufim* affected by the impact between the Inner and the Surrounding Lights, the screen of the *Partzuf SAG* began losing strength and rising to the *Peh de Rosh*. Because of this intermediate state, the *Partzuf Nekudot de SAG* began to take form. It has the *Reshimot Bet/Bet*, i.e., constitutes pure *Bina*. Hence, it can spread anywhere, including under the *Tabur* of *Galgalta*, and fill the desires that the previous *Partzufim* could not.

The *Nekudot de SAG* can use their desires in a way that neither the *Galgalta* (it used only 20% for the Creator's sake above the *Tabur*, restricting the remaining desires, *NHYM*, under the *Tabur de Galgalta*), nor *SAG* could.

The *SAG* could not receive for the Creator's sake at all. It can only bestow without receiving anything. If it starts receiving, the reception will be egoistic. It has no screen on its egoistic desires.

Why does the *SAG* not immediately descend under the *Tabur*? It is because the *SAG* has *Gimel de Hitlabshut*, a slight luminescence of the *Ohr Hochma*, which does not allow it to descend under the *Tabur*. When the *Masach* rises to the *Peh de Rosh* and the *Gimel de Hitlabshut* disappears, leaving only the *Bet de Hitlabshut* (pure *Bina* without *Ohr Hochma*), the *Nekudot de SAG* can descend under the *Tabur*, refuse to receive anything in their *Kelim* and wish to enjoy giving, i.e., receive the *Ohr Hassadim*. This is the work of pure Bina.

When it descends under the *Tabur*, the *SAG* encounters desires that it cannot resist. The *Galgalta* and *AB* also refuse to receive anything under the *Tabur*, but in addition to the *Ohr Hassadim* there was some luminescence of the *Ohr Hochma*, which they received in their *Kelim* above the *Tabur* for the Creator's sake.

The *Nekudot de SAG*, which by nature do not want to receive anything and by their structure are similar to the *NHYM de Galgalta*, begin to mix with them. However, seeing the luminescence of the *Ohr Hochma*, which brings enormous pleasure, they suddenly "desire to receive" that delight, although they have no screen for it; hence, they are totally unfit to receive.

The law of *TA* instantly snaps into action, preventing the light from entering the egoistic vessels. As a result, the light disappears from them, and *Malchut* of the World of Infinity rises to *Bina* and restricts the reception of the light in the receiving vessels. This is how the *Tzimtzum Bet* (the Second Restriction, *TB*) takes place.

Even the *SAG* could not use its egoistic vessels for the Creator's sake. More, the subsequent *Partzufim, MA* and *BON*, which do not have the appropriate screen, will not be able to receive anything for the sake of the Creator.

The *Tzimtzum Bet* makes the use of the egoistic *Kelim* impossible. They are forbidden to be used and must be isolated. Only the altruistic *Kelim* are worked with. When such information rises to the *Rosh de SAG*, the structure of the future *Partzuf* is planned there in advance, taking into consideration the *Tzimtzum Bet*. Then a *Zivug* is made, not in the *Peh de Rosh*, but in the *Nikvey Eynaim*. From this point and above there are only the desires of bestowal.

The same calculation must be made in the *Guf* of the *Partzuf*, where the light can enter only the vessels of *KaHaB HaGaT*, i.e., up to the middle of *Tifferet*. In fact, in the *Rosh* and in the *Guf,* the same 10 *Sefirot* remain; only the level on which they are used changes. This means that each *Sefira – Keter, Hochma, Bina* etc. – is used not up to 100%, but only up to 60%. Now, we say that a *Zivug* is made only in *GE, KaHaB HaGaT*. However, these are mere terms.

It is possible to use the *AHP,* i.e., the vessels of reception, only if they are referred to as the vessels of bestowal, "raising" them above the

boundary between the receiving and the giving vessels, i.e. the *Parsa*. However, despite the fact that the *AHP* are now considered as vessels of bestowal and fit to receive only the *Ohr Hassadim*, the ascended *AHP* naturally and automatically attract a slight luminescence of the *Ohr Hochma*. This process is called the "*AHP de Aliyah*" – the ascent of egoistic desires; in other words, they achieve their correction by merging with the upper *Partzuf*.

The *Masach* that stands at the *Peh de Rosh* of the *Galgalta* had the *Aviut Dalet* and made a *Zivug* on all the desires. However, only 20 % of each of them is used for the Creator, while 80 % do not take part in the reception for the Creator's sake. The anti-egoistic force in the screen is not sufficient for them. Only altruistic vessels placed above the *Nikvey Eynaim* are used in the *Nekudot de SAG* after the *Tzimtzum Bet*, because they have the "desire to give" for the sake of bestowal.

The entire universe represents one cause-and-effect chain that began from the first state when *Malchut* of the World of Infinity was completely filled with the light and up to its final correction when it will be filled with the light again. This process is controlled with the help of the *Reshimot*. Starting from the World of Infinity, *Malchut* gradually sorts out all its delights and builds a screen on them. It then leaves *Reshimot* from each of the previous states, up to its final correction.

The *Reshimot* alone determine the birth of the next *Partzuf* from the previous one. It is just this information about the past that provides the possibility to work with the screen. Only the light that filled the previous *Partzuf* can give to the next *Partzuf* the information about the pleasure and desires that were in it, and then pass them on to the next. Otherwise, there would be no idea about the light or the pleasure. The *Reshimot* in the *Partzuf* make it desire, seek, and move towards something new. We merely follow the instructions of our *Reshimot*.

There are no concepts such as 'was', 'is', or 'will be' existing separately in the spiritual world. These three concepts are already included in each new spiritual state. The *Reshimo* is a state in which I exist, but it

shines from afar, attracting me from the future, arousing the desire to reach it. This light, which was inside the vessel, left and is now shining upon it from outside.

There are many kinds of *Reshimot*; they are reminders of what was inside each *Partzuf*. Unlike *Reshimot*, the *Ohr Makif* is the light that has not yet entered the vessel, but is shining upon it from outside. After the expulsion of the light from each *Partzuf,* lots of spiritual information remains around it. Meanwhile, we need only a tiny picture of the creation, some clear idea of the spiritual worlds. Everything around is in the state of absolute peace.

Although one must try to read what is written with understanding, a person should not take it as an assessment of his state: where he is now, where he is going, what he should do. Only the quantity and quality of efforts can be the criterion, for only they promote spiritual growth. Only your efforts can reveal the Creator, not your knowledge. Nevertheless, knowledge is also necessary, though minimal.

If you understand that your work, family, children and, of course, the studies are needed for achieving only one Goal – revealing the Creator – all these are counted as your efforts. Whatever you do in life, whatever you study, everything must remind you about the Purpose of the creation. This leads accordingly to the accumulation of efforts that reach the necessary result.

THE PLACE OF THE FOUR WORLDS ABYA AND THE PARSA BETWEEN ATZILUT AND BYA
המקום לד׳ העולמות אבי״ע וענין הפרסא שבין אצילות לבי״ע

סה) והנה נתבאר, שכל עיקרו של צמצום הב׳ נעשה רק בפרצוף נקודות דס״ג, שמקומו מטבור ולמטה דא״ק עד סיום רגליו, דהיינו עד ממעל לנקודה דעוה״ז. ותדע שכל אלו השינויים, שנעשו בעקבות צמצום הב׳ הזה, באו רק בפרצוף נקודות דס״ג ההוא, ולא למעלה ממנו. ומה שאמרנו למעלה, שע״י עלית המלכות לחצי ת״ת דא״ק וסיימה שם הפרצוף, יצאו חצי ת״ת התחתון ונהי״מ דא״ק לבחינת חלל פנוי, לא נעשה זה בתנה״י דא״ק עצמו, אלא רק בתנה״י דפרצוף נקודות דס״ג דא״ק. אבל בא״ק עצמו נבחנים השנוים הללו רק לבחינת עליית מ״ן לבד, שפירושו, שהוא נתלבש בשינוים הללו, כדי להאציל לע״ס דנקודים בבחינתן. אבל בא״ק עצמו לא נעשה שום שינוי.

65) Thus it turns out that the essence of the TB was revealed exclusively in the Partzuf Nekudot de SAG from the Tabur down to the Sium Reglav above the point of this world (HaOlam Hazeh). Know that all changes called forth by TB happened only in the Partzuf Nekudot de SAG and not above it.

As was already said above, because of the ascent of Malchut to mid-Tifferet of the Sefirot de Sof of the world AK, which cut off its vessels of reception at this point, the lower part of Tifferet and the NHYM de Sof de AK turned into an empty space. It happened not in AK, but in the Partzuf Nekudot de SAG de AK. The changes that took place in AK are considered the raising of MAN, which means that AK only performs these changes for creating the ten Sefirot of the world of the Nikudim. There were no changes in AK itself.

After *TA*, *Malchut* of the World of Infinity, which decided not to receive anything, makes a new decision. It chooses to receive the *Ohr Hochma* for the Creator's sake by building the anti-egoistic screen, i.e., by acquiring the intention to receive for the sake of the Creator. The first *Zivug de Haka'a* and reception of the light are called *Galgalta*, the second – *AB* and the third – *SAG*. All the above-mentioned *Partzufim* could

receive the light only above the *Tabur de Galgalta*. This is because the desires beneath the *Tabur* are so egoistic that they can only be ignored.

When the screen of *Partzuf* SAG weakens and *Nekudot de* SAG (the *Partzuf* of pure *Bina*) emerge, they can fill those desires under the *Tabur de Galgalta* with *Ohr Hassadim*, which neither *Galgalta*, *AB*, nor SAG could fill.

The *Nekudot de* SAG want nothing for themselves; they receive pleasure only from giving, i.e., from *Ohr Hassadim*. Hence, the *Nekudot de* SAG can refuse to work with its vessels of reception, and fill the desires with *Ohr Hassadim* instead.

But as soon as the desires under the *Tabur* are filled with the *Ohr Hassadim*, it turns out that there are *Zat de Bina* in *Nekudot de* SAG, i.e., the lower part that connects *Bina* with ZA, and obliges it to fulfill ZA's request for the *Ohr Hochma*. For that, *Bina* needs to receive this light, although by nature it desires not to receive at all. This quality of *Zat de Bina* became apparent already during the formation of the four *Behinot de Ohr Yashar*, where *Bina,* at the end of its development, decides to receive a little of the *Ohr Hochma* in order to create ZA.

For that purpose, Bina had to restrict slightly its desire not to receive and create in itself the "desire to receive", but only for the sake of giving, that it may be somewhat similar to the Creator. Now, having met with the enormous desires to receive, *Bina* (the *Nekudot de* SAG) had to submit to them and pass them some *Ohr Hochma*, which it has to request from above.

Such tremendous, newly acquired desires *(Dalet/Gimel)* are incomparably greater than the strength of the screen of the *Nekudot de* SAG; hence, there is a hazard that the *Nekudot de* SAG would receive the light for their own sake. To avert this, *Malchut* of the World of Infinity, which earlier decided to make TA, ascends from the *Sium de Galgalta*, where it was so far, to mid-*Tifferet* of the *Partzuf Nekudot de* SAG, thus cutting off the vessels of reception – the lower part of *Tifferet, Netzah, Hod, Yesod* and

Malchut, thereby restricting their use. Why are these particular *Sefirot* separated?

The upper *Sefirot Keter, Hochma, Bina, Hesed, Gevura,* and the upper part of *Tifferet,* are by nature vessels of bestowal; therefore, they did not take on the desires of the *NHYM de Galgalta (Dalet/Gimel).* Only the *TNHYM* of *Nekudot de SAG*, albeit similar vessels with smaller *Aviut,* reacted to them. Recall that the *NHYM de Galgalta* have the *Reshimot Dalet/Gimel*, while *Nekudot de SAG* is a transition from *Reshimot Bet/Bet to Bet/Aleph*.

The upper light can pass through *Galgalta, AB, SAG*, descend under the *Tabur*, pass through *Keter, Hochma, Bina, Hesed, Gevura* and the upper half of *Tifferet,* i.e., the light can reach *Malchut*, which is now at mid-*Tifferet*. The light cannot descend under *Malchut*, because of the egoistic desires that remain in absolute emptiness and darkness.

In this manner, *Malchut* divided *Nekudot de SAG* into the vessels of bestowal that are above it and the vessels of reception that are below it. The line that separates them is called *"Parsa"*. Any kind of light, including *Ohr Hochma*, can be above that line, for that is where the giving vessels or *GE* are. This is the place where the world of *Atzilut* will later emerge.

This world of *Atzilut* is completely altruistic; it will rule over the entire creation, create the worlds *BYA,* the *Partzuf* of *Adam HaRishon*, and facilitate its "sin" and consequent breaking into six hundred thousand souls. Afterwards, it will begin correcting all the broken vessels; it will lift them up to their Final Correction (the *Gmar Tikkun*) during 6000 years-levels.

The second half of *Tifferet,* i.e., *Zat de Bina* that lies under the *Parsa*, has the properties of Bina; therefore, the future world of *Beria (Bina)* will be formed in its place. Below it, in the place of *Netzah, Hod* and *Yesod*, the world of *Yetzira* will emerge, and the world of *Yetzira* - in the place of *Malchut*.

This is the general scheme of the creation of the worlds. Meanwhile, we have learned that the notion of "place" has nothing to do with our everyday physical definition. By "place", we mean the *Nekudot de SAG* from the *Tabur* to the *Sium de Galgalta* that are divided by the *Parsa* into the places of *Atzilut* and *BYA*.

We should also note such properties of the future worlds as ascent and descent. Indeed, their place may ascend and descend with them or remain where it is. The worlds always go up or down together with the souls.

סו) והנה תיכף בעת הצמצום, דהיינו בעת עלית המלכות לבינה, עוד מטרם העלית מ"ן והזווג שנעשה בנקבי עינים דא"ק, גרם זה שיתחלק פרצוף הנקודות דס"ג דא"ק לד' חלוקות: א. כח"ב חג"ת עד החזה שלו, הנבחנים למקום אצילות, ב. ב"ש ת"ת שמחזה ולמטה עד סיום הת"ת, שנעשה למקום בריאה, ג. ג' הספירות נה"י שלו, שנעשה למקום עולם היצירה, ד. המלכות שבו, שנעשה למקום עולם העשיה.

66) The division of the Partzuf Nekudot de SAG happened already during the TB (ascent of Malchut to Bina), i.e., before the raising of MAN and the Zivug made in the Nikvey Eynaim of the Rosh de SAG. This division occurred in the following way: Keter, Hochma, Bina, Hesed, Gevura, and the upper third of Tifferet, down to its Chazeh, is the place of Atzilut; two thirds of Tifferet, from the Chazeh to the end of Tifferet, is the place of Beria; Netzah, Hod and Yesod is the place of Yetzira; and Malchut is the place of Assiya.

סז) וטעם הדברים הוא, כי מקום עולם אצילות, פירושו המקום הראוי להתפשטות אור העליון. ומתוך עלית המלכות המסיימת למקום בינה דגוף, הנקרא ת"ת, נמצא מסתיים שם הפרצוף. ואין האור יכול לעבור משם ולמטה. הרי שמקום האצילות נסתיים שם בחצי ת"ת על החזה. וכבר ידעת, שסיום החדש הזה שנעשה כאן, נקרא בשם "פרסא", שמתחת עולם האצילות.

ובאלו הספירות, שהן למטה מהפרסא, יש בהם ג' חלוקות. והוא מטעם, כי באמת לא היו צריכים לצאת למטה מהאצילות רק ב' הספירות זו"ן דגופא, הנקרא נהי"מ. כי מאחר שהסיום נעשה בהבינה דגופא, שהוא ת"ת, נמצאים רק הזו"ן שלמטה מת"ת, שהם למטה מהסיום, ולא הת"ת. אמנם גם חצי ת"ת התחתון יצא ג"כ למטה מסיום. והטעם הוא, כי הבינה דגוף נכללת ג"כ מע"ס כח"ב זו"ן. ומתוך שהזו"ן הללו דבינה הם שרשים של הזו"ן דגוף הכוללים, שנכללו בהבינה, הם נחשבים כמוהם.

67) The place of the world of Atzilut is assigned to the spreading of the Upper Light down to Tifferet, where the Partzuf ends, i.e., the place of the ascent of Malchut Mesayemet to Bina, below which the light cannot enter. Thus, the place of the world of Atzilut ends in the Chazeh, i.e., at the boundary between the upper third of Tifferet and the lower two thirds of it. The new frontier, called the Parsa, is below the world of Atzilut.

Below the Parsa, the place was divided into three parts, although it was to be divided only into two: the ZON de Guf (ZA and Nukva) of NHY. Nevertheless, after a new Sium emerged in Bina de Guf (or Tifferet), only the ZON is below it. However, two thirds of Tifferet also descended under the Parsa. The fact is that Bina de Guf (Tifferet) in turn consists of its ten Sefirot KaHaB and ZON; and since ZON de Bina is the root of the ZON de Guf, ZON de Bina already possesses properties similar to those of ZON.

It means that they already have the "desire to receive", not for themselves, but for passing the light down to the ZON.

וע"כ יצאו גם הזו"ן דבינה למטה מהפרסא דאצילות ביחד עם הזו"ן הכוללים. ומטעם זה נסדקה ספירת הת"ת לרחבה במקום החזה. כי המלכות שעלתה לבינה עומדת שם, ומוציאה גם את הזו"ן דבינה לחוץ, שהם ב"ש הת"ת שמחזה ולמטה עד סיומו.

ועכ"ז יש הפרש בין ב"ש ת"ת לבין נהי"מ. כי הב"ש ת"ת שייכים באמת להבינה דגוף, ולא יצאו למטה מסיום האצילות מחמת עצמם, רק מפני שהם שורשי הזו"ן. לכן אין הפגם גדול בהם, כי אין יציאתם מחמת עצמם. וע"כ נבדלו מהנהי"מ ונעשו לעולם בפני עצמו, והוא הנקרא "עולם הבריאה".

Hence, together with the ZON de Guf, the ZON de Bina is also under the Parsa. For this reason, Sefira Tifferet split in all its width in Chazeh de Partzuf, since Malchut, which rose to Bina, stands there, leaving the ZON de Bina (two thirds of Sefira Tifferet below the Chazeh) outside (under the Parsa).

That explains the distinction between the upper part of Tifferet above the Parsa, which refers exclusively to Bina, and the lower part

of Tifferet (ZON), which is under the Parsa against its will. It is the root of the real ZON and in the future will have to provide them with the light. There is not much evil in it, since it emerged not by its free choice. It separated from the NHYM (actual ZON), positioned below it, and formed the world of Beria.

סח) גם הזו"ן דגוף, הנקרא נהי"ם, נתחלקו ג"כ לב' בחינות. כי המלכות להיותה בחינת נוקבא, נמצאת פגמה יותר קשה, והיא נעשית למקום עולם העשיה. והז"א, שהוא נה"י, נעשה לעולם היצירה, למעלה מעולם עשיה.

והנה נתבאר, איך נחלק פרצוף הנקודות דס"ג בסבת הצמצום ב', ונעשה מקום לד' עולמות: אצילות, בריאה, יצירה, עשיה. אשר הכח"ב חג"ת עד החזה שבו - נעשה מקום לעולם אצילות. וחצי ת"ת התחתון שמחזה עד סיום הת"ת - נעשה מקום לעולם הבריאה. והנה"י שבו - לעולם היצירה. והמלכות שלו - לעולם העשיה.

ומקומם מתחיל מנקודת הטבור דא"ק ומסתיים ממעל לנקודת עוה"ז, דהיינו עד סיום רגליו דא"ק, שהוא סוף שיעור הלבשת פרצוף נקודות דס"ג לפרצוף גלגלתא דא"ק.

68) The ZON de Guf also split into two parts: ZA (NHY – Netzah, Hod and Yesod) became the world of Yetzira, while Malchut (or Nukva) formed the world of Assiya under Yetzira.

Here we have learned how, because of TB, the Partzuf Nekudot de SAG was divided and the place for the four worlds, Atzilut, Beria, Yetzira and Assiya, was formed. Keter, Hochma, Bina, Hesed, Gevura and Tifferet down to the Chazeh formed the place for the world of Atzilut. The lower two thirds of Tifferet, from the Chazeh down to the end of Tifferet, formed the place for the world of Beria. Netzah, Hod and Yesod prepared the place for the world of Yetzira and Malchut created the place for the world of Assiya.

The common place for all the worlds begins at the point of the Tabur of the world AK and ends above our world, i.e., reaches Sium Reglav de AK where the dressing of the Nekudot de SAG on the Partzuf Galgalta comes to an end.

Desires are created by the Creator and cannot be changed. All desires are created as *Malchut* of the World of Infinity. One can only decide

how and when to apply them. Each desire can be used, worked with, or left aside until better times.

If you can do it, you are called "man" in the spiritual sense of the word and means that you already have the screen. You are the master of your actions and desires. If, with the help of the screen, you can use some of your desires, then depending on the strength of your screen, you may fill them with the Creator's light.

The desires are called the vessel of your soul; the light is called the light of the soul. The soul constitutes those desires you work with for the sake of the Creator. The filled vessel is like the soul.

TA was aimed neither at restricting the use of desires nor at neutralizing them. We have no power over that. We always want something. The restriction was made only on receiving for one's sake, whereas one can receive for the Creator's sake at any time. *Malchut,* from the *Peh* to the *Tabur,* began receiving the *Ohr Hochma* for the sake of the Creator in the desires that were there.

The ten *Sefirot* of *Nekudot de SAG* are under the *Tabur*. The *Parsa* divided the *Nekudot de SAG* into two parts – altruistic and egoistic. The altruistic vessels end in *Tifferet de Tifferet.*

As was stated, we need to understand the material in order to grasp the general picture, the meaning of Kabbalah, to see where it leads us and with what it provides us. How can we start working with a set of our desires? Which of them do I have to begin with? Can I use them? If so, under what conditions may they be used?

THE STATES OF KATNUT AND GADLUT IN THE WORLD OF NIKUDIM
ענין הקטנות והגדלות, שנתחדש בעולם הנקודים

סט) והנה אחר שידעת בדרך כלל ענין הצמצום ב', שנעשה בפרצוף הנקודות דס"ג לצורך אצילות הע"ס דעולם הנקודים, שהוא פרצוף הרביעי דא"ק, נחזור ונבאר ענין יציאת הע"ס דנקודים בפרטיות. וכבר נתבאר ענין יציאת פרצוף מפרצוף, שכל פרצוף תחתון נולד ויוצא ממסך דגוף דעליון, אחר הזדככותו ועליתו להתחדשות הזווג להפה דעליון, והגורם להזדככות הזה הוא הביטוש דאו"מ במסך דפרצוף העליון, המזכך למסך מעביות דגוף שבו, ומשווה אותו לבחינת עביות דראש (אות ל"ה).

שבדרך זה יצא פרצוף ע"ב דא"ק מפרצוף הכתר דא"ק, וכן פרצוף ס"ג דא"ק מפרצוף ע"ב דא"ק. והנה גם פרצוף הד' דא"ק, הנקרא ע"ס דעולם הנקודים, נולד ויצא מהעליון שלו, שהוא ס"ג דא"ק, ג"כ באותו הדרך.

69) Having acquired some general idea of the TB in the Partzuf Nekudot de SAG, we now proceed to a more detailed analysis of the creation of the ten Sefirot of the world of Nikudim, the fourth Partzuf of the world AK. We already know how one Partzuf takes form out of another. It happens when each lower Partzuf emerges from the Masach de Guf of the upper one, after it loses its strength and rises to the Peh to resume a Zivug de Haka'a. Bitush of the Ohr Makif in the Masach facilitates a loss of the Aviut of Masach de Guf down to Aviut de Rosh.

This allows the creation of a new Partzuf from the previous one. In this way, the Partzuf AB (Hochma) emerged from the Partzuf Galgalta (Keter); similarly, the fourth Partzuf of the world of AK, called the ten Sefirot of the world of Nikudim, emerged from the Partzuf SAG (Bina).

This means that, unless the *Nekudot de SAG* had descended under the *Tabur de Galgalta,* followed by the *TB*, the world, or rather, the *Partzuf Nikudim*, would simply have been the *Partzuf ZA* of the world of *AK*. However, the above-mentioned events have resulted in a considerable difference between the *Partzuf Nikudim* and the previous *Partzufim*.

The rising of the *Masach de Guf* to the *Peh de Rosh* means that, by its properties, it becomes equal to the screen at *Peh de Rosh*. As was already said, there are actually no rises or descents in the spiritual world. Kabbalists simply use the notions "ascent", "descent" and so on, to explain to us the processes that happen there. For example, if I am on a certain level, then provided I have the properties of the higher level, it means that I ascend to it.

ע) אמנם יש כאן ענין נוסף, כי בפרצופים הקודמים, בעת הזדככות המסך והעליה לפה דראש דעליון, לא היה המסך כלול רק מהרשימות דעביות דגוף העליון בלבד. משא"כ כאן בהזדככות המסך דס"ג דא"ק לצורך הנקודים, היה המסך הזה כלול מב' מיני רשימות.

כי מלבד שהוא כלול מרשימות העביות של עצמו, דהיינו מבחינת הספירות דגוף דס"ג דא"ק, הנה הוא כלול עוד מרשימות העביות דזו"ן דא"ק שלמטה מטבור. והוא מטעם התערבותם יחד למטה מטבור דא"ק, כמ"ש (אות ס"א) שהנקודות דס"ג ירדו למטה מטבור דא"ק ונתערבו יחד עם הזו"ן דא"ק אשר שם.

70) Now, what is the fundamental difference between the Partzuf (the world) Nikudim and the previous Partzufim? The fact is that, during the creation of the previous Partzufim, a Zivug de Haka'a was always made on one pair of Reshimot – de Hitlabshut and de Aviut. In this case, however, two pairs of Reshimot rose to Rosh de SAG.

This is because it consists not merely of Reshimot of its own Aviut, i.e., reflects the properties of the Sefirot of Guf de SAG, but it also includes the Reshimot of Aviut de ZON of Partzuf AK below the Tabur. This happened because they were mixed under the Tabur of Partzuf AK; as said in § 61, the Nekudot de SAG descended under the Tabur de AK and merged there with ZON de AK.

The first pair is the usual *Bet/Aleph*, i.e., the *Reshimot* that emerge one after the other, following the weakening of the screen of *Partzuf SAG (Gimel/Bet)*. A *Zivug de Haka'a* is made on these *Reshimot*, which leads to the creation of the *Partzuf MA Elion*. This *Partzuf*, as well as the following *BON Elion*, have nothing to do with us, i.e., the actual creation.

These *Partzufim* exist only for the completion of the world *AK*. As is well known, each spiritual object is supposed to consist of five *Behinot*. Similarly, the world *AK* must have its own five parts.

The second pair is also *Bet/Aleph*, but these *Reshimot* are completely different. First, they contain the information about *TB* that occurred in the *Nekudot de SAG*, and the ban on direct use of any desires of reception, i.e., it is forbidden to receive *Ohr Hochma* directly, even with the intention for the Creator's sake.

It means that, now, only the vessels down to *Gar de Bina* (included) can be used. Secondly, these *Reshimot* contain information about the presence of *Nekudot de SAG* under *Tabur*. *Zivug de Haka'a* is made on these *Reshimot*, which leads to the creation of *Katnut* (the small state) of the world of *Nikudim*.

The third pair is *Dalet/Gimel*, i.e., the enormous desires, which are close to the Essence of the Creation by their properties, that were taken on by the *Nekudot de SAG* from the *NHYM de Galgalta*. A *Zivug de Haka'a* is made on these *Reshimot*, which leads to the creation of *Gadlut* (the big state) of the world of *Nikudim*. In fact, a *Katnut de Nikudim* is the *Partzuf*, while a *Gadlut* de *Nikudim* is already the world.

Just the availability of these enormous desires, this additional *Aviut*, allows for the creation of the world, which consists of several *Partzufim*. Thus, the awakening of the *Reshimot Dalet/Gimel* leads to the emergence of the world.

The study of Kabbalah is a cumulative process. The Creator knows exactly how much time you spend sitting at the lessons, listening to texts and struggling with sleep. He considers everything and then turns on the tap. Everyone has his own way. There are no bright or stupid people here. What is important are the efforts made to withstand the egoistic desires.

However, there is no need to do anything artificially. One must persistently advance without fear of being thrown back. To avoid it, one

must do something for the group, translate articles, and spread Kabbalah wherever possible. Man does not know until the last moment when he is going to reach the next level. It is now advisable to learn to think in spiritual categories.

עא) ומכח זה נתחדש כאן בפרצוף הנקודים ענין קטנות וגדלות. אשר מבחינת הרשימות דעביות שבמסך, יצאו עליהם ע"ס דקטנות נקודים. ומבחינות הרשימות דזו"ן דא"ק שלמטה מטבור, שנתחברו ונתערבו עם הרשימות של המסך, יצאו עליהם הע"ס דגדלות נקודים.

71) Owing to the merging of the Sefirot under the Tabur of the Partzuf AK, new states of Gadlut and Katnut (big and small states) emerged in the Partzuf Nikudim. The ten Sefirot de Katnut of Nikudim emerged on the Reshimot de Aviut in the Masach of Partzuf SAG. The ten Sefirot de Gadlut of Nikudim emerged on the Reshimot ZON de AK under the Tabur that were mixed with the Reshimot of the Masach.

עב) גם תדע, אשר הע"ס דקטנות נקודים שיצאו על המסך, נחשבים לעיקר הפרצוף נקודים, משום שיצאו על סדר המדרגה, דהיינו מעצם המסך דגוף דעליון, ע"ד שיצאו ג' פרצופים הקודמים דא"ק. אבל הע"ס דגדלות נקודים נבחנות רק לתוספת בלבד על פרצוף הנקודים, משום שיצאו רק מזווג על הרשימות דזו"ן דא"ק שלמטה מטבור, שלא באו על סדר המדרגה, אלא שנתחברו ונתוספו על המסך מסבת ירידתו דפרצוף נקודות דס"ג למטה מטבור דא"ק (אות ע).

72) Know that the ten Sefirot of Katnut of the world of Nikudim are considered the principal Partzuf, since it emerged similarly to the three previous Partzufim of the world AK. It was born because of a Zivug de Aka'a on the Reshimot Bet/Aleph in the Masach de Guf of the upper Partzuf. The ten Sefirot de Gadlut are only an addition to the Partzuf Nikudim, because they appeared, not in the order of the emergence of levels, but from a Zivug on the Reshimot of ZON de Galgalta, which were added to the screen as a result of the descent of Nekudot de SAG under the Tabur.

At first, man wants to "understand" Kabbalah, but comprehension comes through applying efforts, not by absorbing information. The

study merely allows us "to contact" the spiritual world. The information provides just the general outline; the way things are designed. But how can we touch it, find out where it is, in what virtual space we can get hold of it, feel it, what the connection is between certain phenomena? It is similar to a musician who feels each note. Any specialist in his field instantly understands the meaning, internally feels it in his mind, his senses, then passes it through himself and builds an inner picture.

Man always perceives with his senses. For many years, I used to work with fighter planes. New digital computing equipment was introduced at that time. A pilot, however, saw only arrows on his control panels. However, while a man cannot concentrate on digits during the flight, he can instantly evaluate the situation by casting a glance at the arrows, This is because images play the most important role in our perception.

What we learn here technically only provides a formal basis, but the principal purpose is to create inner images in ourselves, upon which all technical information can be gradually dressed. This depends on the efforts we put into it.

Spiritual sensation is born in man as an addition to his five senses. It is in no way connected to the mind or any other senses. Hence, it is irrelevant in what language man reads Kabbalistic books. It is important to attract the Surrounding Light.

There are methods of promoting a more powerful influence. Man's mind plays no role in it. Only persistence and desire will allow us to enter the Creator's domain. My Rabbi did not permit me to move to the city of Bnei Brak for a long time, so I had to come from Rechovot twice a day. At 10 p.m., I used to return home, only to be back to the lesson by 2 a.m.

I was tired, slept at the lessons, but the Rabbi used to say that I would learn everything I needed to. The efforts have played their part. If man thinks there is no sense in attending a class, because he overslept and would not comprehend anything, it demonstrates his failure to under-

stand that spiritual efforts are not measured by time or physical strength, but by an inner resistance to egoism, even if it is instantaneous...

There was a man in our group who finished working late, so he came in a taxi to catch the final ten minutes of the evening class. These ten minutes gave him more than someone else who spent two hours studying.

I do not have a grudge against those who spend their time sitting in a bar or in front of the TV set. They have not been given the desire for Kabbalah. This life will pass, and then a couple more lives, until their souls finally mature. We went through the same process in the previous incarnations; I can clearly see it on the people sitting here...

עג) והנה תחילה נבאר הע"ס דקטנות נקודים. וכבר ידעת, כי אחר התפשטות הס"ג דא"ק, נעשה בו הביטוש דאו"מ באו"פ, דהיינו על המסך שלו, וזיכך אותו על דרך המדרגה. אשר הקומות היוצאות בדרך הזדככותו, נקראות "נקודות דס"ג". והן שירדו למטה מטבור דא"ק ונתערבו עם הבחי"ד אשר שם (אות ס"ב). והנה אחר שנגמר להזדכך מכל העביות דגוף שבמסך, ולא נשאר בו רק בחינת עביות דראש, נבחן שעלה לראש הס"ג, וקבל שם זווג מחדש, על שיעור העביות שנשארו ברשימות שבמסך (אות ל"ה).

73) First, let us examine the process of the birth of the Partzuf Katnut de Nikudim. As we know, after the spreading of Partzuf SAG, the Bitush Ohr Pnimi and Makif takes place in its Masach. It weakens the Masach and forces it to return to the Peh de Rosh. With that, the intermediate Partzufim, called Nekudot de SAG, emerge and descend under the Tabur of the Partzuf AK. There they are mixed with Behina Dalet. After the Masach lost all of its Aviut and only the Masach de Rosh is left in the Partzuf, the Masach de Guf supposedly rises to the Peh de Rosh and leads to a new Zivug on the Aviut de Reshimot that remained in the Masach.

עד) וגם כאן נבחן, שבחינה אחרונה דעביות, שהיא העביות דבחי"ב שהיתה במסך, נאבדה לגמרי, ורק רשימו דהתלבשות נשאר ממנה. ומהעביות לא נשאר כי אם בחי"א בלבד.

ולפיכך (אות מ"ג) קבל המסך שם בראש הס"ג ב' מיני זווגים: א. מהתכללות בחי"א דעביות תוך בחי"ב דהתלבשות, הנקרא "התכללות הרשימו דנקבה בהרשימו דזכר, יצאה עליהן קומת בינה בקירוב, שהוא בערך ו"ק דבינה. וקומה זו נקרא "ספירת הכתר דנקודים".

ב. מהתכללות הזכר בהרשימו דנקבה, דהיינו התכללות הרשימו דבחי"ב דהתלבשות בבחי"א דעביות, יצאה קומת ז"א, שהוא בחינת ו"ק בלי ראש, הנקרא "אבא ואמא דנקודים אב"א".

וב' קומות הללו נקראות "ג"ר דנקודים", כלומר בחינת ע"ס דראש נקודים. כי כל ראש מכונה בשם ג"ר או כח"ב. ויש חילוק ביניהם, כי הכתר דנקודים, שהוא קומת הזכר, אינו מתפשט לגוף ורק בראש הוא מאיר, ואו"א דנקודים, שהם קומת הנקבה, היא לבדה מתפשטת לגוף, הנקרא "ז"ס תחתונות דנקודים" או "חג"ת נה"י דנקודים".

74) As always, the last level (in this case the Aviut of the Behina Bet) completely disappeared after the return of the Masach to the Rosh. Only the Reshimo de Hitlabshut and the Behina Aleph de Aviut remained.

As in all the previous Partzufim, two Zivugim occur in the Rosh de SAG after the Reshimot that were left from the intermediate Partzuf Nekudot de SAG rose there. One of them happens because of the inclusion of the Reshimo de Aviut (Nekeva) in the Reshimo de Hitlabshut (Zachar).

In this case, the matter concerns the emergence of the world of Nikudim; hence, this is the Reshimo Aleph de Aviut and Bet de Hitlabshut. Because of this Zivug, the Sefira of the level called "Bina be Kiruv" or "VAK de Bina" emerges, i.e., the interim state between Bina and ZA. This Sefira is called Keter of the world of Nikudim.

A second Zivug happened because of the inclusion of the Reshimo de Hitlabshut (Zachar) in the Reshimo de Aviut (Nekeva), from which the Sefira of the level of ZA or "VAK bli Rosh" emerged. This Sefira is called Abba ve Ima of the world of Nikudim, and they are in a back-to-back position (Achor be Achor).

These two levels are called two heads of the world of Nikudim. However, there is a difference between them. It consists in the fact that Keter de Nikudim, i.e., the level of Zachar, does not spread into the Guf, but shines only in the Rosh, whereas Abba ve Ima de Nikudim, i.e., the level of Nekeva, spreads into the Guf and is called HaGaT NHYM de Nikudim.

The *Nikudim* is the first world that is built according to *TB*; hence, there are certain elements in it that are related to our world.

The distance between the Creator and us can be divided as follows: the *Rosh de Galgalta* is, roughly speaking, the *Dalet Behinot de Ohr Yashar* (four phases of emergence and development of the Direct Light). Then, *Malchut* of the World of Infinity is positioned from the *Peh de Galgalta* downwards. It decides to accept some part of the light *(Ta'amim)* into the *Toch* after the *TA*.

Further pressure of the *Ohr Makif* on the *Masach* leads to its weakening and to the gradual emergence of the *Partzufim de Galgalta, AB, SAG, MA* and *BON*. Then the *Nekudot de SAG* descend under the *Tabur* and form the 10 *Sefirot*, which consist of *GE* (the vessels of bestowal) and *AHP* (the vessels of reception). An enormous "desire to receive" the light for themselves manifests in the vessels of reception. Thus, observing the conditions of *TA*, *Malchut* of the World of Infinity rises to *Bina* and prevents the reception of the light by those vessels. This is how *Tzimtzum Bet* took place.

The screen of *Nekudot de SAG* commenced rising with the *Reshimot Bet de Hitlabshut/Aleph de Aviut*, the *Reshimot* of *TB* and of the *NHYM de Galgalta (Dalet/Gimel)*. A *Zivug* is then made on the first pair or *Reshimot* (usual *Bet/Aleph*), which leads to the formation of the *Partzufim MA Elion* and *BON Elion*. One more *Zivug* is made on the *Reshimot Bet/Aleph*, plus the information of *TB*, and the light spreads only in *GE*. The *Partzuf* that emerged on this pair of *Reshimot* is called *Katnut* of the world of *Nikudim* (see above).

When people who study "The Preamble to the Science of Kabbalah" reach this point, they feel a sudden change, and have to start learning from the beginning. This turning point is not random, since beginning from *TB* and on, we begin to study the origins of our soul. *TA* and its consequences are not directly connected with our soul. Starting from the first *Partzuf* based on *TB* – the world of *Nikudim* and further, we begin to see the development of our soul, properties and aspirations that

originate from the fragments of the common soul of *Adam HaRishon*. There is no doubt that the laws of *TA*, although having no direct influence on us, generally affect the entire Universe.

After their descent under the *Tabur*, the *Nekudot de SAG* acquired additional desires *(Dalet/Gimel)*, for which they did not have a proper screen, i.e., the force of resistance. A surplus of the egoistic desires was formed, and because of this *Malchut* rose to *Bina* up to the upper third of *Tifferet*. Now the light cannot spread below the *Parsa*.

For the light to spread from the *Tabur* to the *Parsa*, *SAG* has to make a prior calculation in the *Rosh*. To that end, it raises the screen from the *Peh* to the *Nikvey Eynaim*. This is the boundary between *Gar de Bina* and *Zat de Bina de Rosh*, i.e., between the vessels of bestowal and reception. This happens in the the *Rosh de SAG* under the *Tabur de AK*, taking into account that the light would spread only down to the *Parsa* in the *Guf de Nikudim* under the *Tabur de AK*. Here the *Partzuf Katnut de Nikudim* emerges. It has two heads *(Keter and Abba ve Ima)* and *Guf (ZON)*. Both heads are in a back-to-back position *("Achor be Achor")*. There is a notion "combination of the *Partzufim*" in the spiritual world. As the light gradually spreads from one *Sefira* to another in ten *Sefirot* of each *Partzuf*, the upper part of the *Sefira* is the receiving one, the middle part is the *Sefira* proper, and the lower part gives the light to the next *Sefira*.

Abba ve Ima de Nikudim are in a back-to-back position. It means that none has the *Ohr Hochma*. Another explanation suggests that they received the correction called *"Achor be Achor"* or *"Ki Hafetz Hesed"*, i.e., they have only the *Ohr Hassadim*.

Normally the word *"Achoraim"* (back part) means the part used either for reception or for bestowal. *"Panim"* (face) has the opposite meaning; it is the property being used. The correction, *"Achor be Achor"*, is also called "the correction of *Achoraim de Ima*", which is *Bina de Ohr Yashar*. It is unwilling to receive the *Ohr Hochma*, just the *Ohr Hassadim*.

Abba ve Ima is *ZA*, the *Behinat VAK* (the lack of *Ohr Hochma*), but thanks to the received correction, they only want the *Hassadim*. Hence, it

is considered as the *Rosh* and *Gar*. They received this correction through *Zachar*, which has the *Bet de Hitlabshut*. *Abba ve Ima - Behina Aleph de Aviut -* was included in the *Bet de Hitlabshut*. Consequently, when a *Zivug* was made on their *Behinot*, they were also involved in a *Zivug* with their property *"Kli Hafetz Hesed"*.

The same happens in the world of the *Nikudim*. Two objects may be in four states: *Achor be Achor, Achor be Panim, Panim be Achor* and *Panim be Panim*. When *Abba ve Ima* are in the state of *Achor be Achor*, *Abba* is unable to give *Ima* anything, while *Ima* does not want to receive anything from *Aba*. Only in the state of the *Panim be Panim* can *Abba* transfer the light to *Ima*. There are two kinds of *Zivugim*: the spiritual, when no *Partzuf* is born, and "corporeal", which leads to the birth of a new *Partzuf*.

עה) באופן שיש כאן ג' מדרגות זה תחת זה: א. הוא הכתר דנקודים, שיש לו קומת ו"ק דבינה. ב. הוא קומת או"א דנקודים, שיש להם קומת ז"א. והם שניהם בחינת ראש. ג. הוא ז"ת דנקודים חג"ת נהי"מ, שהם בחינת הגוף דנקודים.

75) Here, we speak about the three levels, one under the other, in the world of Nikudim:

a) Keter de Nikudim on the level of VAK de Bina;
b) Abba ve Ima on the level of ZA – the two heads;
c) Zat or HaGaT NHYM – the Guf de Nikudim.

Recall that *Galgalta (Keter)* has the *Reshimo Dalet/Dalet* (4/4), *AB (Hochma)* has the *Reshimo Dalet/Gimel* (4/3), and *SAG (Bina)* has the *Reshimo Gimel/Bet* (3/2). The next *Partzuf* is the world of *Nikudim*. It is *Partzuf ZA* or *MA* (shortened due to *TB*). Therefore, *Abba ve Ima* and *ZON de Nikudim* constitute just this common *ZA* of the world *AK*.

Note that the world of *Nikudim in Katnut* is no more than the fourth *Partzuf (ZA)* of the world *AK*. Keter of the world of the *Nikudim* represents *VAK de Bina*, the interim level between the *Partzuf Bina (SAG)* and the *Partzuf ZA* (the world of *Nikudim*).

Previously we paid no attention to the fact that the *Partzuf* has two heads, although this was present in each *Partzuf*. Since there are

two kinds of *Reshimot – Hitlabshut* and *Aviut*, there are also two types of *Zivugim*, and consequently two heads. However, they did not play a major role before, so we never mentioned them. Here, in the state of *Katnut de Nikudim,* they play a very special part and are very important.

Let us learn to "adapt" ourselves to the laws of the spiritual worlds. There is a soul, man. Previously he had the screen on all his desires, with the help of which he could receive a certain amount of the light for the Creator's sake. Now he cannot knowingly use all his desires for the Creator, since there are those among them that wish to receive for their own sake. Hence, he chooses not to use them, but puts them aside and works only with the altruistic desires: *Keter, Hochma, Bina, Hesed, Gevura,* and a part of *Tifferet*.

Now, there appears a basis for the emergence of the observed desires-commandments, which refer to *Sefirot* above the *Parsa*, and the forbidden desires, which refer to *Sefirot* below the *Parsa*. When, at the Final Correction, the *Partzuf* acquires the screen for the forbidden desires and they turn into the ones to be observed, he will be able to completely fill himself with the light.

The light is pleasure. If I enjoy the reception, it is called egoism. If I enjoy the act of giving, it is still egoism, but of a totally "different kind". There is no *Ohr Hochma* or *Hassadim* under the *Parsa* after *TB*, only absolute darkness. When the worlds *Beria, Yetzira,* and *Assiya* are formed under the *Parsa*, some light appears in them, the so-called *Ohr Tolada,* i.e., a small luminescence destined for the spiritual birth and correction, but not for the reception of pleasure.

In our rise to the *Parsa,* we climb 6000 steps or levels to reach and cross this barrier that separates us from the spiritual worlds. Then the *Mashiah* (the Upper Light) comes, resurrects the dead, egoistic desires, and corrects them. Then they can be used for the reception of the light-pleasure. This process is called "the resurrection of the dead".

We should stress that there is a fundamental difference between the creation of the worlds (the process we are studying) and creation

of souls. Strictly speaking, the worlds are not the creation; they are the levels of the Creator's concealment, still objects, robots.

Only man, who climbs these steps, turning them into the levels of the Creator's revelation, animates them. We have spoken about this. Nevertheless, it is so important that it merits repeated mentioning.

Now, as we study the structure of the worlds, we learn about the creation of the spiritual environment for the future souls. The worlds promoted the creation of the soul of Adam HaRishon. Then this soul broke into many fragments. Each of them represents a human soul, which, upon its correction, will be able to receive the light, tearing off the spheres and filters during its ascent.

The *Parsa* is called "the point of the world to come". The *Sium* of *Galgalta* is "the point of this world". The difference between the two points is the place of the worlds *BYA*. The world of *Atzilut* is called *Gan Eden* (Paradise).

In our world, we have the task of acquiring the vessels of bestowal *(GE)*. This is achieved by crossing the barrier (the *Machsom)* and advancing to the *Parsa*. Only in the world of *Atzilut* do we begin to correct the vessels of reception *(AHP)*. This means that, during 6000 years or levels, we only acquire the altruistic desires.

Upon entering the seventh millennium, the world of *Atzilut*, we will be able to start correcting the egoistic desires. This is called the resurrection of the dead egoistic desires, which were forbidden to be used. This process takes 4000 more years. The tenth millennium already refers to the secrets of the Torah, of which we may not speak. There is no time, as we understand it, in spirituality. The so-called millennium can be passed in one day, provided the necessary corrections are made. The spiritual level is called "a year", since while passing a certain level, the soul's desires go through a full cycle of changes.

We study the most necessary science in our life, through which all others are attained. Imagine an empty space in which your "I" emerges.

This "I" is endowed with senses, with the ability to feel. Whatever you feel inside your senses is called your world. Who provides you with these sensations? The Creator does. He emerges from nowhere, existing outside, but you can feel Him only inside of you.

People differ by their sets of desires to receive pleasure. One strives after power, while another is drawn to money; one longs for animal pleasures, yet another is attracted to science. Similar phenomena exist in the spiritual world. It is impossible "to enter" the spiritual essence of another human being.

Therefore, we should never compare our sensations with those of others, since everyone runs them through his own set of desires. We cannot compare two different people's sensations of the same food, even though in both cases it will be, say, sweet. Only the Creator's light is common for all.

Whatever is necessary for man's existence is not considered egoism, although people's needs are quite diverse. Had I been satisfied with receiving nothing for my existence, I would have been free from all and totally independent. However, I still have to devote some time to satisfying the needs of my body. The Creator made me this way, and, although I would be happy not to do it, this does not depend on me.

Egoism means following one's own desire. Here man must determine what is necessary for the existence of his body, and what is superfluous and serves the satisfaction of his egoistic desires. However, the goal is to feel the Creator. Gradually increasing the sensation of the Creator will give us strength, confidence and the opportunity to move forward, correctly evaluating the current situation.

Kabbalah does not turn man into a fanatic nor oblige him to give something up. On the contrary, it wishes to lead him to absolute perfection and delight. Only the thoughts that cross your mind during the reading of a genuine text, combined with the explanations of a true

Teacher, can lead to a good result. If you are away from the book and your thoughts divert you from Kabbalah, consider yourself outside of it.

Kabbalah leads us to a state in which we can already feel the point in the heart. In this state we can evaluate ourselves, not from the angle of the egoistic desires, but according to the apprehension of the Universe and our own place in it, i.e., from the altruistic standpoint. Then a contradiction, between egoism and altruism arises, which forces man to cry out to the Creator for help, for deliverance from his egoism.

There are two kinds of *Rosh* in each *Partzuf:* the *Rosh de Hitlabshut* and the *Rosh de Aviut*. The *Rosh de Hitlabshut* contains information about the light that was present in the previous *Partzuf*. The *Rosh de Aviut* says which *Masach* is available at this moment. These two kinds of information are all there is in the entire Universe: the power of the light and the strength of the vessel. They provide us with two notions: the power of delight in the Creator's light and the strength of the screen in the *Kli*. Then, after making such a calculation in the *Rosh*, the vessel receives some part of the light in the *Guf* for the Creator's sake.

As was stated, the *Rosh de Hitlabshut* in the world of *Nikudim* is called *Keter*, and the *Rosh de Aviut - Abba ve Ima*. Yet there is the third head in the world of *Nikudim* – the *YESHSUT*. However, we usually disregard it, since it refers to *TA*, is under the *Tabur* and is considered a part of the *Partzuf SAG. Keter* and *Abba ve Ima* already refer to *TB*.

Each *Reshimo* should give birth to a thought that can emerge in action. The thought that was born because of the previous pleasure, the *Reshimo de Hitlabshut,* the *Rosh de Keter*, cannot come to realization for the lack of proper screen. It can emerge only by a *Zivug* on the *Reshimo de Aviut,* the body of the *Partzuf*.

The world of *Nikudim* consists of the *Rosh de Keter,* the *Rosh de Abba ve Ima* and the *Guf – ZON*, which itself includes seven *Sefirot*. The *AHP de ZON* is under the *Parsa* and joins the *Partzuf* only in the state of *Gadlut*. In this way, the *AHP* passes its egoistic desires on to the altruistic

vessels, i.e., *GE*, which in accordance with *TA*, leads to the loss of the screen, the breaking of the vessels and the disappearance of the light. Only the empty egoistic desires remain.

Now we are studying the state of *Katnut* of the world of *Nikudim* that emerged as a result of a *Zivug* made on *Reshimot Bet/Aleph*. We come across some entirely new notions that need to be very thoroughly examined, since our *Kli*, our soul, is based on them. We are created because of the laws of *TB*. By overcoming the 6000 years or levels, we cover the distance from our world to the *Parsa*, and then enter the world of *Atzilut*.

The descending structure of the Universe described by Kabbalists, and man's attainment of the spiritual worlds, pass through the same levels. In fact, the Creator created all the spiritual worlds so that they would serve as steps-levels in man's attainment. The Kabbalists left us a detailed description of the descent; the ascent is attained by each man individually and is impossible to describe. We study the laws of the spiritual Universe and must know them if we wish to exist in the spiritual world.

The laws of *TB* apply to this world, but we see them in their material form: physical, chemical, biological and social. All these laws are expressed in their outward appearance, but if we look closely enough, we will see that they are also based on the spreading of the light, the formation of the screen etc. We study the basic laws of the Universe, reaching into the very depths of it.

עו) ותדע, שמכח עלית המלכות לבינה, נבחנות אלו המדרגות דנקודים, שבעת יציאתן נתבקעו לב' חצאים, הנקראים "פנים" ו"אחורים". כי מאחר שהזווג נעשה בנקבי עינים, אין בראש אלא ב' ספירות וחצי, שהם גלגלתא ועינים ונקבי עינים, דהיינו כתר חכמה וחצי העליון דבינה. והם מכונים "כלים דפנים". והכלים דאח"פ, שהם חצי בינה התחתון וז"א ונוקבא, יצאו מהע"ס דראש ונעשים לבחינתה של המדרגה שלמטה מהראש, ועל כן אלו הכלים דראש, שיצאו לחוץ מהראש, נבחנים לכלים דאחורים. ועד"ז נבקעה כל מדרגה ומדרגה.

76) Know that all the levels of the Nikudim are determined by the rising of Malchut to Bina. Moreover, they divide into two parts: "Panim ve Achoraim" (front and back of the Partzuf). After making

a Zivug in the Nikvey Eynaim, there are only two and a half Sefirot in the Rosh: GE and Nikvey Eynaim, i.e., Keter, Hochma, and the upper third of Bina, which are actually the Kelim de Panim. AHP, which consists of the lower two thirds of Bina, ZA and Nukva (Malchut) got outside the ten Sefirot de Rosh and is now called the Kelim de Achoraim, which are not taken into account during a Zivug. Each subsequent level is divided similarly.

So, a *Zivug de Haka'a* cannot be made on *AHP*. No calculations and no reception of the light are possible. These Sefirot may not be used, since they are under the screen. Only the vessels of bestowal above the screen are taken into account. Accordingly, only the two and a half upper *Sefirot* are filled with the light in the *Guf of Partzuf – Keter, Hochma*, and the *Gar de Bina*. Such a state, when the receiving vessels are not used, is called *Katnut*. Only the vessels of bestowal are worked with.

It is similar to the situation where a host puts 10 different dishes before his guest. The guest, however, tells him that he can only enjoy watching this culinary abundance without touching anything. By not receiving, the guest likens himself to the giver. According to the force, which resists his egoism, he can receive only two salads for the sake of the host.

The *Partzuf SAG*, which refuses to receive anything, has the *Rosh*, the *Toch*, and the *Sof*. By not receiving, it enjoys tremendously its connection with the Creator, His revelation. Since the *SAG* is similar to the Creator by its properties, the *Ohr Hassadim* spreads in it. A question arises: should a *Zivug de Haka'a* be made on the *Ohr Hassadim*? Previously we only dealt with a *Zivug de Haka'a* on the *Ohr Hochma*.

It turns out that a *Zivug* must also be made on the *Ohr Hassadim*. As we have already said, the Creator's light is indivisible, and only the vessel distinguishes the various kinds of pleasure in it, according to its properties. Since there is a screen and a *Zivug de Haka'a*, there are also the *Rosh*, the *Toch*, and the *Sof* of the *Kelim*, in which the *Ohr Hassadim* spreads. They are called *GE – Keter, Hochma* and *Gar de Bina* (the vessels of bestowal), whereas the light does not enter *AHP*.

The Creator created the ten *Sefirot*. They are always present. Everything depends only on the strength of our screen and the ability to work with it. Now the screen is weak and can work only with the *Kelim de Panim* (the vessels of bestowal). There are the *Kelim de Panim* in the *Rosh*, the *Toch* and the *Sof*. However, we cannot work with the *Kelim de Achoraim* (the vessels of reception) that are also present there. Hence, the screen rises from the *Peh* to *Nikvey Eynaim*.

The entire *Partzuf* takes a different form: the *Peh* is in *Nikvey Eynaim*, the *Tabur* is where the *Peh* was, and the *Sof* is where the *Chazeh* was. Thus, after *TB*, the *Partzufim* use only the uppermost, giving, parts of their desires. According to the law of the inverse relation between the vessels and the lights, the light that fills them is correspondingly smaller than that which fills the *Partzufim* in *TA* (the lower, coarser *Kelim* the *Partzuf* uses, the higher light fills it). Due to the rise of the screen, which leads to using only the giving vessels, the *Partzuf* can entirely descend under the *Tabur* of *Galgalta* and work with the coarse desires, using only the giving part of each of them. The *Partzufim* of the world of *AK* are unable to use these coarse desires, because they make a calculation on both the giving and the receiving parts. *Partzufim* of the world of *AK* can descend under the *Tabur* only for passing the light to the lower *Partzufim* that function in *TB*, for at that stage, they do not make any calculation with regard to themselves, but with regard to those they bestow upon.

The notions "*Panim*" and "*Achoraim*" are self-explanatory: *Panim* is a more significant stage, *Achoraim* – less significant. *Panim* is used for both giving and receiving; *Achoraim* is a stage that is used for neither giving nor reception.

עז) ונמצא לפי"ז, שאין לך מדרגה, שאין בה פנים ואחורים. כי האח"פ דקומת זכר, שהם הכתר דנקודים, יצאו ממדרגת הכתר וירדו למדרגת או"א דנקודים, שהם קומת הנקבה. ואח"פ דקומת הנקבה, שהם או"א דנקודים, ירדו ונפלו למדרגת הגוף שלהם, דהיינו למדרגות ז"ס חג"ת נה"י דנקודים. ונמצא, שאו"א כלולים מב' בחינות פנים ואחורים, כי בפנימיותם נמצאים אחורים של מדרגת הכתר, דהיינו האח"פ דכתר, ועליהם מלביש הכלים דפנים דאו"א עצמם, דהיינו גלגלתא ועינים ונקבי עינים שלהם עצמם. וכן הז"ת דנקודים כלולים מפנים

ומאחורים. כי הכלים דאחורים דאו"א, שהם אח"פ שלהם, נמצאים בפנימיות הז"ת. והכלים דפנים דז"ת נמצאים מלבישים עליהם מבחוץ.

77) There is no level in the world of the Nikudim that would not divide into Panim and Achoraim. Therefore, the AHP de Keter, i.e., the Zachar de Nikudim, descended to the level of the Panim de Rosh, Abba ve Ima; in other words, to the level of Nekeva. AHP, i.e., Achoraim de Nekeva of Abba ve Ima, descended to the Guf, i.e., to HaGaT NHYM de Nikudim. Thus, both Keter and Abba ve Ima consist of two parts: Panim and Achoraim. In other words, Panim de Abba ve Ima dress onto the Achoraim de Keter that descended from above. Achoraim de Abba ve Ima, which descended to the Guf, constitutes the inner part on which Panim de Guf dress.

For example, there were five thoughts in the *Rosh* and correspondingly five desires in the *Guf* to receive pleasure from the light that is in the *Rosh*. Now, there are only two and a half thoughts in the *Rosh* and two and a half desires to receive pleasure. The rest of the desires are inside the lower level and are not used.

עח) וענין זה דהתחלקות המדרגות לב' חצאים גרם ג"כ, שאי אפשר להיות בכל אלו המדרגות דנקודים יותר מבחינת נפש רוח, דהיינו ו"ק בחסר ג"ר. כי מתוך שחסר בכל מדרגה ג' הכלים בינה וזו"ן, הרי חסר שם ג"ר דאורות, שהם נשמה חיה יחידה (אות כ"ד). והנה נתבארו היטב הע"ס דקטנות נקודים, שהן ג' מדרגות הנקראות: כתר, או"א, ז"ת. ואין בכל מדרגה זולת כתר חכמה דכלים ונפש רוח דאורות, כי הבינה וזו"ן דכל מדרגה נפלה למדרגה שמתחתיה.

78) The division of each level into two parts led to the presence of only the lights of Nefesh and Ruach in each upper part of the level, i.e., VAK, and the vessels Keter, Hochma and a part of Bina. Therefore, there are three levels in Katnut de Nikudim: Keter, Abba ve Ima and Zat, i.e., the vessels Keter, Hochma and a part of Bina, and the lights Nefesh and Ruach, since Zat de Bina and ZON descended from their level to the lower one.

RAISING OF MAN AND GADLUT OF THE WORLD OF NIKUDIM
עלית מ"ן ויציאת הגדלות דנקודים

עט) ועתה נבאר הע"ס דגדלות הנקודים, שיצאו על המ"ן דרשימות של הזו"ן דא"ק שלמטה מטבורו (אות ע"א). ויש לידע מקודם ענין עלית מ"ן. כי עד עתה לא דברנו כי אם מעלית המסך דגוף לפה דראש דעליון, אחר שנזדכך. שעל הרשימות הנכללות בו, נעשה שם הזווג דהכאה, המוציאות קומת ע"ס לצורך התחתון. אמנם עתה נתחדש ענין עלית מיין נוקבין, כי אלו האורות שעלו מלמטה מטבור דא"ק לראש הס"ג, שהם הרשימות דזו"ן דגופא דא"ק, מכונים בשם "עלית מ"ן".

79) Now we will learn about the ten Sefirot de Gadlut de Nikudim that emerged on MAN from the Reshimot of ZON de AK below the Tabur. Until now, we have not spoken about the raising of MAN. We discussed the rise of the Masach de Guf from the Tabur to the Peh de Rosh of the upper Partzuf, and a Zivug de Haka'a in the Rosh that was made on the Reshimot included in Masach, which led to the formation of the ten Sefirot of the lower Partzuf. Now let us talk about the light that rose from under the Tabur de AK to the Rosh de SAG, i.e., about the Reshimot of the ZON de Guf of the world of AK that are called "Mey Nukvin" (rising of female waters) or "Aliyat MAN".

"Aliyat MAN" is the rise of the desire, a request from the lower spiritual object to the upper one about making a *Zivug de Haka'a*. *Malchut* asks *Bina* (the soul turns to the Creator) to fill its emptiness, to correct its property of reception, to make *Malchut* similar to Him, the Creator, the "desire to give". It is called female waters because this is a request for the light of *Hassadim*, the altruistic desire.

Malchut had the 10 *Sefirot* completely filled with the light in the World of Infinity. Wishing to be like the Creator, it expelled the 10 *Sefirot*, i.e., it did not want to feel them. Nevertheless, they did not cease to exist because of it. *Malchut* chooses either to feel pleasure from them or not, but its nature remains unchanged.

After *TA* the *Rosh, Toch* and *Sof* are created in *Malchut*; it begins to calculate how much light it can receive for the Creator's sake. The *Partzuf* formed consists of three parts; each part contains ten *Sefirot.* The *Sof* emerged because *Malchut* began calculating its possibilities and understood that not all of them coincide with its desires, that it can fill with the light only 20% of its desires to receive for the Creator. 80% of the desires cannot be filled, so *Malchut* restricts them - makes the *Sof* and leaves it empty.

It will continue to be so until the *Gmar Tikkun*, when all 100% of the desires for the Creator's sake will be filled with His light. Then there will not be any need for the *Rosh* or any calculations. *Malchut* will be able to receive the Creator's entire light without any preliminary testing of its own powers. There will not be any uncorrected desires left. The angel of death will turn into the angel of holiness. Only the *Toch* will remain.

However, in the process of correction, calculations are essential. Restrictions may be quantitative (the *Galgalta, AB,* and *SAG*) when the light is received (although only a certain amount, in accordance with *TA* laws) in each of the ten *Sefirot*, and qualitative when not all ten *Sefirot* are filled with the light, but only some of them, depending on their properties.

Such qualitative division took place after *TB*, the state wherein only the small desires (of bestowal) are filled. On the other hand, *Katnut* is the state in which the big desires are not worked with. The lights that fill only the small desires are called *Nefesh* and *Ruach*. In this state, the creation feels only two and a half *Sefirot* out of its ten and does not work with the rest. If the creation gains additional powers and can activate the remaining *Sefirot* for receiving for the Creator's sake, it enters the state of *Gadlut*.

Now we are examining, according to the laws of *TB,* the transition from *Katnut* to *Gadlut*. In the course of our advancement from one level to another, the two states will alternately supersede one another. As soon as we enter the spiritual reality, climb its first level, we will gradually pass

from *Katnut* to *Gadlut*. Then the *AHP* of the upper level will instantly lower us into the state of *Katnut*, but already of its own higher level on which we will have to achieve again *Gadlut* in order to descend into *Katnut* of the new level, and so on.

All the 6000 descending levels are built so that the *AHP* of the upper level is inside the *GE* of the lower one, and is dressed onto it. Hence, all the levels string one onto the other forming one ladder *(Sulam)* from the lowest point of the creation to its perfection – the Creator. Thanks to this close connection between the *AHP* and *GE*, each soul can ascend by climbing one level after another until the Final Correction. Such advancement can be roughly compared to the peristalsis of intestines while pushing the digested food forward by way of contracting muscles.

Any upper level is considered inner as regards the lower one, since it is closer to the Creator; it has a more powerful screen and bigger desires under the screen. Therefore, the levels become wider as they descend, which resembles a pyramid.

פ) ודע שמקורו של עלית מ"ן הוא מהז"א ובינה של הע"ס דאו"י (אות ה). ונתבאר שם, אשר הבינה, שהיא בחינת אור דחסדים, בעת שהאצילה את ספירות הת"ת, הנקרא בחי"ג, חזרה להתחבר עם החכמה, והמשיכה ממנו הארת חכמה בשביל הת"ת שהוא ז"א. ויצא הז"א בעיקרו מבחינת אור חסדים של הבינה ומיעוטו בהארת חכמה.

ומכאן נעשה קשר בין הז"א והבינה: שכל אימת שהרשימות דז"א עולות אל הבינה, מתחברת הבינה עם החכמה, וממשיכה ממנו הארת חכמה, בשביל הז"א. והעליה הזו של הז"א אל הבינה, המחברת אותה עם החכמה, מכונה תמיד בשם "עלית מ"ן". כי בלי עלית הז"א להבינה, אין הבינה נחשבת לנוקבא אל החכמה, בהיותה בעצמותה רק אור דחסדים ואינה צריכה לאור החכמה. ונבחנת שהיא תמיד אחור באחור עם החכמה, שפירושו, שאינה רוצה לקבל מהחכמה.

ורק בעת עלית הז"א אליה, חוזרת להעשות נוקבא לחכמה, כדי לקבל ממנו הארת חכמה, בשביל הז"א. הרי שעלית הז"א עושה אותה לנוקבא. לפיכך מכונה עליתו בשם "מיין נוקבין". כי עליתו דז"א מחזירה פנים בפנים עם החכמה, שפירושו שמקבלת ממנו כבחינת נוקבא מהדכר. והנה נתבאר היטב סוד עלית המ"ן.

80) You should know that ZA and Bina of the 10 Sefirot de Ohr Yashar (i.e., before Malchut de Ein Sof) are the source of raising MAN. This is what happened with them there: Bina, which is the Ohr Hassadim and the Behina Bet, gave birth to Tifferet (or ZA, the Behina Gimel) and reunited with Behinat Hochma to ask for the Ohr Hochma to pass on to ZA, which consists of the Ohr Hassadim and some luminescence of the Ohr Hochma.

In this way, contact was established between ZA and Bina. Each time the Reshimot of ZA rise to Bina, the latter merges with Hochma and draws a small amount of the Ohr Hochma for ZA. Such a rise of ZA to Bina, and Bina's connection with Hochma, is called the raising of MAN. Without this action, Bina itself has no need for the Ohr Hochma. Its essence is the Ohr Hassadim and it is always in the Achor be Achor (back-to-back) position with Hochma.

Only the request of ZA prompts Bina to receive the Ohr Hochma for it and turns it to Nukva; hence, this rise is called "female waters" (i.e., the receiving Sefira) as regards Hochma and changes their position from back-to-back to face-to-face (Panim be Panim).

All our corrections, prayers, during the 6000 years are made with the help of raising MAN. We (the souls) are parts of a general *Malchut*. Our request for correction arouses *Malchut*, which rises to *Bina*, forces it to receive the *Ohr Hochma* and pass it through ZA back to *Malchut*, which in turn transfers it to the souls. This chain rises like a call for help (raising MAN) from the direction of *Nukva* and then descends as the *Ohr Hochma* (male waters). Here lie all our opportunities for spiritual enlightenment, exaltedness, and revelation of the Creator. Gradually, we have to clear up these two principles.

We are now coming closer to the material that relates directly to us, our souls. First, it will seem difficult, muddled, but it needs to be mastered; with time it will enter into our sensations.

פא) וכבר ידעת שפרצוף ע"ב דא"ק הוא פרצוף החכמה. ופרצוף הס"ג דא"ק הוא פרצוף הבינה. דהיינו, שהם נבחנים לפי בחינה העליונה של הקומה שלהם. כי הע"ב שבחינה העליונה שלו הוא חכמה, נחשב לכולו חכמה. והס"ג, שבחינה העליונה שלו היא בינה, נחשב לכולו בינה. ולפיכך, בעת שהרשימות דזו"ן דגוף שלמטה מטבורו דא"ק, עלו לראש הס"ג, נעשו שמה למ"ן אל הס"ג, שבסבתם נזדווג הס"ג, שהוא בינה, עם פרצוף ע"ב, שהוא חכמה. והשפיע הע"ב להס"ג אור חדש לצורך הזו"ן, שלמטה מטבור שעלה שמה.

ואחר שקבלו הזו"ן דא"ק אור חדש הזה, חזרו וירדו למקומם, למטה מטבור דא"ק. ששם נמצאים הע"ס דנקודים. והאירו את אור החדש תוך הע"ס דנקודים. והוא המוחין דגדלות של הע"ס דנקודים. והנה נתבאר הע"ס דגדלות, שיצאו על המין הב' דרשימות, שהם הרשימות דזו"ן שלמטה מטבור דא"ק (אות ע"א). אמנם המוחין דגדלות האלו גרמו לשבירת הכלים, כמ"ש להלן.

81) We already know that AB is the Partzuf Hochma and SAG is the Partzuf Bina. They are defined according to their highest property. AB has the Aviut Gimel; hence, it is called Hochma. SAG has Aviut Bet, called Bina. When the Reshimot ZON de Guf (ZA and Malchut) rise from under the Tabur up to the Rosh de SAG (Bina), this process is called raising MAN to SAG. There, a Zivug between the SAG and the AB (between Bina and Hochma) is made, which results in the transfer of the Ohr Hochma from AB to SAG.

After ZON (Zeir Anpin and Nukva) receive the "new light", they descend under the Tabur again to shine upon the 10 Sefirot of the world of Nikudim, which leads to the emergence of the 10 Sefirot of Gadlut de Nikudim. However, we will find out later that just these 10 Sefirot contributed to the breaking of the vessels.

The Creator created only the "desire to receive" delight. The amount of light filling each of these desires determines the essence of the *Partzuf*. All the *Sefirot* of each *Partzuf* possess the qualities that correspond to its essence. For example, the 10 *Sefirot* of the *Partzuf AB* are ruled by its highest property of *Hochma*. *Keter* in *AB* has the property of *Hochma*, so does *Hochma de AB*, etc. In the *Partzuf SAG (Bina)*, the highest *Sefira Keter* already has the property of *Bina*, and not *Hochma* as in *AB*.

The *Reshimot* that the *Nekudot de SAG* received from the *NHYM de Galgalta (ZA)* demand *Ohr Hochma*, which *SAG (Bina)* does not have.

Therefore, *SAG* turns to *AB*, receives *Ohr Hochma*, and makes a *Zivug* on it. According to the demand of the *Reshimot Dalet/Gimel* of *NHYM de Galgalta*, the light from this *Zivug* must spread from the *Tabur* to the lowest point (the law of *TA*). From here, the world of *Nikudim* receives *Gadlut* by adding the *AHP* to itself, i.e., now it consists of 10 full *Sefirot* and uses all its desires.

Tzimtzum Bet represents the state where one may just passively observe, refusing to receive anything. If you can hold out in such a state without using your vessels of reception, then you are in *Katnut*. It means that you work only with the vessels of bestowal. In this state, you are somehow connected with the Creator, since He does not receive anything either. Hence, these ten *Sefirot* of yours are filled with the *Ohr Hassadim*.

Galgalta and *AB* received by bestowing upon the Creator. *SAG* already could not receive, just gave, or, rather, could passively exist in the spiritual space. *Nekudot de SAG*, being a part of *SAG*, also passively exist and do not want to receive anything. However, when a pleasure that is bigger than their screen (with the *Reshimot Bet/Bet*) can cope with (the *Reshimot Gimel/Bet*) comes their way, they catch this desire, being unable to resist it.

Any *Partzuf* is egoistic, but the screen that withstands egoism protects the *Partzuf* from receiving for its own sake, by the power it has. As the *Partzuf* meets with delight *Dalet/Gimel*, the screen instantly loses its strength and has no other option but to become a slave of its own desires and submit to them.

The difference between *Katnut* and *Gadlut* lies in the fact that, in the state of *Katnut*, the *Partzuf* activates only a half of its *Kelim (GE)*, and correspondingly, if the *Kelim Netzah-Hod-Yesod* (the *AHP)* are missing, then the *Gar* of the lights are absent too. Even if there had been no *TB* and a *Zivug* on the middle line, there would not have been the *Aleph de Aviut* and the *Bet de Hitlabshut* on the level defined as the *Ohr Hassadim*. This state is called "*Katnut*".

The *Aviut Gimel* is used in *Gadlut*, which is defined as the *Kli* for the *Ohr Hochma*. In this case, *TB* is cancelled, since it allows only the use of the *Kelim* of bestowal. In other words, *Gadlut* means being filled with the *Ohr Hochma*.

The pure (clear) parts of the *Kli* are called the *Panim*, i.e., the *Kelim de Ashpa'a*, the desires of bestowal. The state wherein only such *Kelim* are present (where the screen for using the more egoistic desires *(Achoraim)* is unavailable) is called "*Katnut*". However, when there is a screen for the *Kelim de Achoraim*, the desire to receive the *Ohr Hochma*, i.e., the Inner Light called the light of *Gadlut,* enters the *Kli*.

פב) ונתבאר לעיל באות ע"ד, שיש ב' מדרגות בראש דנקודים, הנקראות כתר ואו"א. ולפיכך, כשהאירו הזו"ן דא"ק את אור החדש דע"ב ס"ג אל הע"ס דנקודים, האיר תחילה אל הכתר דנקודים דרך טבורו דא"ק, ששם מלביש הכתר, והשלימו בג"ר דאורות ובינה וזו"ן דכלים. ואח"כ האיר אל או"א דנקודים דרך היסוד דא"ק, ששם מלבישים או"א, והשלימם בג"ר דאורות ובינה וזו"ן דכלים.

82) We already know that there are two heads in the world of Nikudim: Keter and Abba ve Ima. When the new light of Hochma (AB-SAG) from the Rosh de SAG (requested by the ZON de Galgalta) begins to shine upon the ten Sefirot de Nikudim, it first enters the Rosh de Keter via the Tabur de AK. The world of Nikudim fills the Rosh de Keter with the light of Gar and elevates Sefirot Bina and ZON (i.e., AHP) de Keter, which have so far been in the Rosh de Abba ve Ima. Then the light AB-SAG enters the Rosh de Abba ve Ima of the world of Nikudim via Yesod de AK, fills them with the light of Gar and elevates Sefirot Bina and ZON de Abba ve Ima, which have been in the Gar de Guf. Thus, both heads, Keter and Abba ve Ima, enter the state of Gadlut.

We see that the request rising from *ZON*, the creation's appeal to the Creator about getting strength for receiving the light for His sake, for the first time appears after *TB*. Ahead, we will observe the constant requests of the lower *Partzuf* to the upper one; we will see this connection

that allows them to be incorporated into the entire system of the Universe, become similar to it, and become permanent partners with it.

In spirituality, a desire is considered existing if it can be used for the Creator's sake, i.e., for giving. If such an intention is absent, one may say the desire is non-existent, since it is suppressed by the *Partzuf*. Any *Partzuf* consists of 10 *Sefirot*, 10 desires, but if it works only with one of them, then, in fact, only this particular desire exists. The rest do not, because they take no part in reception.

In *Gadlut* the desires *Netzah, Hod, Yesod* and *Malchut* join the desires *Keter, Hochma, Bina, Hesed, Gevura,* and *Tifferet (Katnut)*. These desires become active because they acquired the anti-egoistic screen.

When the lower part of *Tifferet, Netzah, Hod, Yesod* and *Malchut* (*AHP* of each *Partzuf*) are inactive, there is no schematic description of them. Each *Partzuf* of the world of *Nikudim* has only *GE*, while its *AHP (Awzen, Hotem, Peh)* descend to the lower *Partzuf* and are, as it were, concealed inside its *GE*, which are dressed on them. This means that, as the light *AB-SAG* fills the *GE* of the upper *Partzuf* and then descends to the *GE* of the lower one, the light enters the *AHP* at the same time, which means the equivalence of the properties of *GE* of the upper *Partzuf* with the *AHP* of the lower one.

This temporary fall of the *AHP* is necessary for pulling the *GE* of the lower *Partzuf* up together with the rise of the *AHP* of the upper *Partzuf* to its place in *Gadlut*. The *GE* of the lower *Partzuf* joins the *AHP* of the upper *Partzuf* on the level of the lower one, i.e., in *Katnut*. It happens owing to the presence in both of them of the intention to give to the same upper *Partzuf*. The commonness of the intention also remains when they both rise to the level of the upper *Partzuf*, where they form the 10 full *Sefirot*. The *Partzuf* that is formed from the *GE* of the lower one and the *AHP* of the upper one is new in the creation. Its formation depends on man's spiritual prayer, while both the upper and the lower *Partzufim* are the Creator's work.

Thus, the lower *Partzuf* can rise to a higher level with the help of the upper one, which temporarily likened itself (its properties) to the lower one. The same laws apply to the souls. The main thing is to feel the upper *Partzuf* inside, do everything in your power for establishing contact and merging with it, so that, when it starts lifting its *AHP* attached to your *GE,* it will elevate you as well.

When the *AHP* of the upper *Partzuf* descends to the *GE* of the lower and merges with it, this combination takes place only from the point of view of the upper *Partzuf*. Now the lower *Partzuf* has to put effort into merging with it, preferring contact with the Creator, despite the emptiness it feels in the *AHP* of the upper *Partzuf*. Furthermore, when the upper *Partzuf* begins to fill its *AHP* with the light, elevating it, the lower one must hold on to this *AHP,* not for the delight it now feels in it, but out of longing to merge with it, become like it.

We can see it in the example of the granting of the Torah. The desires *GE* in the *Partzuf* (in man) are those that strive for the Creator. They are called Israel (from the Hebrew words "*Yashar El*" – "straight to the Creator"). The entire process of their emergence, correction and filling is described in the Torah. This book is a manual for the spiritual work. All that is written in it happens inside man's desires, in his heart, in the point that represents his true "I" and longs only for merging with the Creator.

It is a major delusion to perceive this book as a collection of stories, although the historical facts also took place, since everything in our world is a reflection of the spiritual worlds in man's heart. At the foot of Mount Sinai, only the Torah (the light of correction), emanating from the *AHP* of the upper *Partzuf* was granted. Israel (*GE* of the lower *Partzuf*) is yet unable to accept it. The Torah was given, but not yet received. The only desire in man's heart, called *Moshe* (Moses), can climb Mount Sinai, i.e., rise above its doubts and receive the Torah there.

Afterwards, this desire pulls *("Moshech")* Israel after it. How many wars, births, and inner transformations must happen before the Temple

(the vessel for receiving the light of the Torah) is rebuilt. This example demonstrates the fundamental difference between the descent of the *AHP* of the upper *Partzuf* into the *GE* of the lower and the state, where thanks to their own efforts, *GE* merge with this *AHP*, so that the upper *Partzuf* will be able to fill all of them with the light of the Purpose of Creation.

פג) ונבאר תחילה ענין הגדלות, שגרם אור חדש הזה אל הע"ס דנקודים. והענין הוא, כי יש להקשות על מ"ש באות ע"ד, שקומת הכתר ואו"א דנקודים היו בבחינת ו"ק, משום שיצאו על עביות דבחי"א. והלא אמרנו, שע"י ירידת הנקודות דס"ג למטה מטבור דא"ק, נתחברה הבחי"ד במסך דנקודות דס"ג שהוא בינה. הרי יש במסך הזה גם רשימו של בחי"ד דעביות. וא"כ היה צריך לצאת על המסך, בעת התכללותו בראש הס"ג, ע"ס בקומת כתר ואור היחידה, ולא קומת ו"ק דבינה בספירת הכתר, וקומת ו"ק בלי ראש באו"א?

והתשובה היא: כי המקום גורם! כי מתוך שהבחי"ד נכללה בבינה, שהיא נקבי עינים, נעלמה שם העביות דבחי"ד בפנימיות הבינה, ודומה כמו שאיננה שם. וע"כ לא נעשה הזווג, רק על הרשימות דבחי"ב דהתלבשות ובחי"א דעביות, שהם מעצם המסך דבינה לבד (אות ע"ד) ולא יצאו שם אלא אלו ב' הקומות: ו"ק דבינה וו"ק גמורים.

83) First, let us find out what Gadlut is, the transition that was caused by the spreading of the new light (AB-SAG) into the ten Sefirot of the world of Nikudim. We should point out that the levels Keter and Abba ve Ima de Nikudim were on the level of the VAK, since their Aviut was Aleph. However, we previously said that, during the descent of Nekudot de SAG under the Tabur, they were mixed with Dalet/Gimel of the NHYM de Galgalta, which means that the Masach that rose to the Peh de Rosh has the Reshimo Dalet. Therefore, after such a Zivug in the Rosh de SAG, ten Sefirot de Nikudim of the level of Keter with the light of Yechida were supposed to emerge there, and not the VAK de Bina.

The fact is that, due to the inclusion of the Behina Dalet into Bina de Nikvey Eynaim, Behina Dalet takes no part in a Zivug; it, as it were, disappears as regards Bina. Moreover, a Zivug took place not in the Peh de SAG, but rose higher, to the Nikvey Eynaim. Here, TB occurred on Bet de Hitlabshut and Aleph de Aviut, which is the essence of the Masach de Bina. Two levels emerged from this Zivug:

the VAK de Bina (Bet de Hitlabshut) and the complete VAK (Aleph de Aviut, the level of ZA).

פד) ולפיכך עתה, אחר שהזו"ן דא"ק שלמטה מטבור המשיכו את האור החדש ע"י המ"ן שלהם מע"ב ס"ג דא"ק, והאירו אותו לראש דנקודים (אות פ"א), הנה מתוך שפרצוף ע"ב דא"ק אין לו שום נגיעה בצמצום ב' הזה, שהעלה את הבחי"ד למקום נקבי עינים, ע"כ כשהאור שלו נמשך לראש דנקודים, חזר וביטל בו את הצמצום ב', שהעלה מקום הזווג לנקבי עינים. והוריד בחזרה את הבחי"ד למקומה לפה, כמו שהיתה בעת הצמצום הא', דהיינו במקום הפה דראש.

ונמצאו ג' הכלים אוזן חוטם ופה, שמסבת צמצום הב' נפלו מהמדרגה (אות ע"ו), הנה עתה חזרו ועלו למקומם למדרגתם כבתחילה. ואז ירד שוב מקום הזווג מנקבי עינים אל הבחי"ד במקום הפה דראש. ומאחר שהבחי"ד כבר היא במקומה, יצאו שם ע"ס בקומת כתר. והנה נתבאר, שע"י אור החדש, שהמשיך הזו"ן דא"ק אל הראש דנקודים, הרויח ג' האורות נשמה חיה יחידה, וג' הכלים אח"פ, שהם בינה וזו"ן, שהיו חסרים לו בעת יציאתו מתחילה.

84) Now, after the ZON de AK, which positioned under the Tabur, attracted the new light from the AB-SAG by raising MAN, this light shone on the Rosh de Nikudim and cancelled TB for the lack of any connection between the Partzuf AB and the TB (it originated in TA). Behina Dalet de AK under the Tabur, which rose to the Nikvey Eynaim after TB, now returned to the Peh de Rosh, as in TA.

Hence, the vessels AHP in the Rosh de SAG, which descended from under the screen due to TB, now rose again and took their previous position under the vessels of GE, while the place of Zivug descended from Nikvey Eynaim to Peh de Rosh, Behina Dalet. The return of Behina Dalet to its place led to the emergence of the Partzuf of the level of Keter with the light of Yechida. Thus, with the help of the new light, the Partzuf gained three more kinds of the Ohr Hochma: Neshama, Haya and Yechida, and the vessels Bina and ZON that were absent in it in the state of Katnut.

The principal task is to fill *Malchut* of the World of Infinity completely with the light. *Malchut* represents the *Galgalta*. If it were filled with the light from the *Peh* to the *Tabur* and from the *Tabur* down to the *Sium*, the Final Correction would come. However, according to the law of *TA*, only a part of *Malchut* from the *Peh* to the *Tabur* can be filled with

the light so far. Filling *Malchut* with the light from the *Tabur* to the *Sium*, with the help of *TA*, a usual *Zivug de Aka'a* is simply impossible. Neither *Galgalta*, nor *AB* nor any of the subsequent *Partzufim*, whose screen was even weaker than that of the *Galgalta*, could do that.

The only way is to somehow liken the properties of *Malchut* to those of Bina, mix the egoistic vessels of *NHYM de Galgalta* with the altruistic vessels of the *SAG (Bina)*, receive their altruistic properties, and gradually start filling the corrected vessels with the light.

Being the intermediate *Partzuf* between *Bina* (the *SAG)* and *ZA* (the *MA*, the world of *Nikudim*), the *Nekudot de SAG*, on the one hand, have the properties of *Bina*; on the other hand, the *Aviut Aleph*. Hence, it has also the properties of *ZA* or, rather, *VAK*, so it is somewhat similar to the *NHYM de Galgalta (ZA)*. That is why just the *Partzuf Nekudot de SAG* proves useful to achieve that goal – filling *Malchut* of the World of Infinity with the light under the *Tabur*. It descended under the *Tabur* and filled the *NHYM de Galgalta* with the *Ohr Hassadim*.

Then, as we already know, since the "desire to receive" for one's sake was activated in the lower part of *Nekudot de SAG*, *Tzimtzum Aleph* snapped into action. *Malchut* instantly rose to *Tifferet (Bina de Guf)* and restricted reception of the light in the lower two thirds of it and in the *NHY*. The new restriction received the name *Tzimtzum Bet* and divided each level into *Gar* and *Zat, GE* and *AHP*.

The result of *TB* is that all the properties are mixed. *SAG* acquires egoistic properties and *Malchut* – altruistic vessels. This general mix of properties constitutes the world of *Nikudim* in *Katnut*, which says that now only the altruistic desires *(GE)* may be used. In fact, the world of *Nikudim* also consists of ten *Sefirot*, but of all these ten desires, it may use only the altruistic ones; hence, they say it has only *GE*.

After the emergence of the world of *Nikudim* in the state of *Katnut* (the screen is in the *Nikvey Eynaim*, the *Reshimot Bet/Aleph*), its *ZON* raise *MAN* on *Reshimot Dalet/Gimel* asking for the filling of their desires.

To receive the *Ohr Hochma* and pass it on to the *ZON*, *SAG* turns to *AB*, since *AB* has a sufficiently strong screen to work with the *Reshimot Dalet/Gimel.*

Light *AB-SAG* passes through the *Tabur* to the *Rosh de Keter* and *Rosh de Abba ve Ima* of the world of *Nikudim*, dictating its properties. It annuls *TB*, elevates *AHP* to *GE* in the *Rosh de Keter* and *Abba ve Ima,* and then makes them enter the state of *Gadlut*. The light corrects and fills the vessels. The correction of our souls will take place in a similar fashion, with the help of the raising of *MAN*. There are just three components in this process: the egoistic "desire to receive" created by the Creator, the screen and the light.

Malchut of the World of Infinity slowly moves through the entire process of transition from the first state (of being completely filled with the light) to the third state (the *Gmar Tikkun*) during 6000 years or levels. This process represents the second stage of gradual correction of the vessels and fills them with portions of the light. Kabbalah is a practical science that deals with the filling of desires with the light. Like other sciences, it possesses its special instrument called the screen and the methods for building it, the so-called *"Birur"* (analysis) and the *"Tikkun"* (correction). The screen is not just an instrument, or the vessel to be filled; it also contains the *Reshimot* – the information about the previous state.

We have never heard of the additional light that comes and allows the vessel to transform itself. The *Partzuf* in the state of *Katnut*, filled with the *Ohr Hassadim* is unable to change anything by itself, give birth to a new state. Only the *Partzuf* filled with the *Ohr Hochma* can do this.

Galgalta above the *Tabur* has exhausted all its *Reshimot* because of *Zivugim*, on which the five *Partzufim* of the world of *AK* emerged. Now the world of *Nikudim* in *Katnut* is under the *Tabur*, together with the *Reshimot Dalet/Gimel* on four unused desires after *TB*. These vessels want to receive the light, since they feel that their desires are not filled. They demand the *Ohr Hochma* from the upper *Partzuf*. However, the vessel

must acquire a screen with sufficient power to resist its egoistic desires, i.e., the intention to receive for the Creator's sake.

To correct the vessels of the world of *Nikudim*, *SAG* turns to *AB*, receives the *Ohr Hochma* from it, then passes the combined light *Hochma-Hassadim (AB-SAG)* to *Nikudim*. This light is not pleasure; it is the light of correction, which means that it allows even the egoistic vessels to receive for the sake of the Creator.

How can such a light enter the egoistic vessels when the law of *TA*, which forbids the light from entering the *Kli* without the *Masach*, is effective? The Light *AB-SAG* acts in the following way: it allows the vessel to see the Creator's greatness from afar. This sensation of significance of spirituality lets the vessel act in an altruistic way.

The *Ohr AB-SAG* is a very specific kind of light that we will discuss later. Having no *Ohr Hochma*, the *SAG* turns to *AB*. The *Ohr AB-SAG* is the light that corrects the creation. In order to be corrected, one needs to know what correction is, what it means to be filled with wisdom and knowledge. The Light *AB-SAG* contains all this information. Both the light of *AB* and *SAG* are necessary to show the lower *Partzuf* the entire diversity of the spiritual attainment.

From the state of complete emptiness, performing each new action for the sake of the Creator, *Malchut* of the World of Infinity accumulates more and more altruistic properties. These are the *Partzufim Galgalta*, *AB* and *SAG*. Seemingly, it should get closer and closer to the Creator. The birth of each new *Partzuf* is like a manifestation of a new altruistic property of *Malchut*. Yet in reality, each new action moves *Malchut* away from the Creator.

Perhaps it is drawing nearer and not moving away? On the one hand, the more distant the *Partzuf* is from the Creator, the more independent it becomes. On the other hand, there lies its weakness; it loses contact with the Creator, and feels less of the power of His light.

Every action in the spiritual world is either perfect or must approximate perfection. Now *Malchut* realizes the Creator's goal: to be completely filled with His light.Hence, each new action is supposed to draw it nearer to this goal and must be better than the previous. The vessels' properties become more and more revealed. *Malchut* moves farther away from the Creator, but from the point of its self-knowledge, it is a very positive process. However, one can come to know oneself only with the help of the powerful light, whereas each subsequent *Partzuf* contains less and less of it.

A phenomenon can be properly examined only by summarizing all actions. Everything should be looked upon from the viewpoint of the creation, i.e., *Malchut* of the World of Infinity. First, turning into new worlds and *Partzufim*, it moves farther and farther away from the Creator. Then, reaching the point of our world and turning into the human soul, it starts ascending, being the initiator of all actions. The actions performed from above refer exclusively to the Creator.

פה) ונתבאר היטב הקטנות והגדלות דנקודים. אשר צמצום הב', שהעלה את ה"ת, שהיא בחי"ד, למקום נקבי עינים, ונגנזה שם, גרם לקומת הקטנות דנקודים, שהוא קומת ו"ק או ז"א באורות דנפש רוח, והיו חסרים שם בינה וזו"ן דכלים ונשמה חיה יחידה דאורות. וע"י ביאת אור חדש דע"ב ס"ג דא"ק אל הנקודים, חזר הצמצום א' למקומו. וחזרו הבינה וזו"ן דכלים לראש, כי ה"ת ירדה מנקבי עינים וחזרה למקומה למלכות, הנקראת "פה".

ואז נעשה הזווג על בחי"ד, שחזרה למקומה. ויצאו הע"ס בקומת כתר ויחידה. ונשלמו הנרנח"י דאורות והכח"ב זו"ן דכלים. ולשם הקיצור מכאן ואילך: נכנה להצמצום ב' והקטנות בשם "עלית ה"ת לנקבי עינים וירידת אח"פ למטה", ואת הגדלות נכנה בשם ביאת אור דע"ב ס"ג, המוריד ה"ת מנקבי עינים ומחזיר האח"פ למקומם.

גם תזכור תמיד שגו"ע ואח"פ הם שמות דע"ס כח"ב זו"ן דראש, והע"ס דגוף מכונים בשם חג"ת נהי"מ. וגם הם נחלקים לפי גו"ע ואח"פ, כי החסד וגבורה ושליש עליון דת"ת עד החזה - הם גלגלתא ועינים ונקבי עינים, וב"ש ת"ת ונהי"ם הם אח"פ.

גם תזכור, שגלגלתא ועינים ונ"ע או חג"ת עד החזה הם מכונים כלים דפנים, ואח"פ או ב"ש ת"ת ונהי"מ שמחזה ולמטה מכונים כלים דאחורים, וכן תזכור ענין בקיעת המדרגה, שנעשה עם צמצום ב', אשר לא נשאר בכל מדרגה רק הכלים דפנים לבד. וכל תחתון, יש בפנימיותו הכלים דאחורים של העליון (אות ע"ז).

85) We have cleared up the meaning of Katnut and Gadlut of the world of Nikudim, where TB lifted Malchut to Nikvey Eynaim and concealed it there. This caused the emergence of the world of Nikudim in Katnut. This is the state in which the vessels Keter, Hochma and Gar de Bina are filled with the lights Nefesh and Ruach, while the vessels the Zat de Bina and ZON, and the lights Neshama, Haya, and Yechida are absent. Then, as the new light AB-SAG descends from the world AK to the world of Nikudim, TA returns; as a result, the vessels Zat de Bina and ZON in the Rosh joined the upper vessels and the screen descended from Nikvey Eynaim to Peh.

Then a Zivug is made on Behina Dalet, which returned to its position in Peh de Rosh. This leads to the formation of ten Sefirot of the level of Keter. From this moment, TB and Katnut are defined as the ascent of Malchut to Nikvey Eynaim and the downfall of AHP. The state of Gadlut is characterized by the appearance of the light AB-SAG, the descent of Malchut to its previous position (as in TA) and the rise of AHP.

As was stated above, GE and AHP are names of the 10 Sefirot KaHaB ZON de Rosh. The 10 Sefirot de Guf are correspondingly called the HaGaT NHYM, which in turn consist of their GE (Hesed, Gevura and the upper third of Tifferet down to the Chazeh) and the AHP (two lower thirds of Tifferet and NHYM).

You should also remember that GE (HaGaT down to the Chazeh) is also called the **Panim** *(face, front part), and the AHP (two thirds of Tifferet and the NHYM) is called the* **Achoraim** *(back part). You should not forget about the division of the levels after TB, when only GE remained on each level, while the AHP fell into the GE of the lower level, whose AHP in turn fell to the GE of the level below, etc.*

THE NEKUDOT: HOLAM, SHURUK, HIRIK
ביאור ג' הנקודות חולם שורק חירק

פו) דע, שהנקודות נחלקות לג' בחינות ראש תוך סוף, שהם: נקודות עליונות, שממעל לאותיות, הנכללות בשם "חולם", ונקודות אמצעיות, שבתוך האותיות, הנכללות בשם "שורק" או "מלאפום", דהיינו ו' ובתוכה נקודה, ונקודות תחתונות, שמתחת האותיות, הנכללות בשם "חירק".

86) You must know that there are three kinds of Nekudot (dots, points): the Rosh, the Toch and the Sof. The upper Nekudot, positioned above the Hebrew letter as dots, are called Rosh, or **Holam**. *The middle Nekudot inside the letters, as in Vav with a dot, is called Toch, or* **Shuruk**. *The lower Nekudot, placed under the letters, are called Sof, or* **Hirik**.

What does this mean in the spiritual world? The letters are the vessels, while the dots are the lights. If the dot is above the letter, it symbolizes the light that has not yet entered the vessel, but is destined to do so in the future. This kind of a dot is called *Holam*. If the dot is inside the vessel, in its Toch, it is called *Shuruk*. If the dot left the vessel and is under it, it is called *Hirik*.

פז) וזה ביאורם. כי אותיות פירושם כלים, דהיינו הספירות דגוף. כי הע"ס דראש הם רק שרשים לכלים ולא כלים ממש. ונקודות פירושם אורות, המחיים את הכלים ומנענעים אותם. והיינו אור החכמה, הנקרא "אור חיה". והוא בחינת אור חדש, שהזו"ן דא"ק קבלו מע"ב ס"ג והאירו להכלים דנקודים, והורידו את ה"ת בחזרה לפה דכל מדרגה, והשיבו להמדרגה את האח"פ דכלים וג"ר דאורות.הרי שאור הזה מנענע הכלים דאח"פ ומעלה אותם מהמדרגה שלמטה, ומחבר אותם לעליונה כבתחילה, שז"ס "נקודות המנענעות להאותיות". וזה האור להיותו נמשך מע"ב דא"ק, שהוא אור חיה, ע"כ הוא מחיה לאותם הכלים דאח"פ ע"י התלבשותו בתוכם.

87) The letters constitute the vessels, i.e., the Sefirot de Guf. The ten Sefirot de Rosh are called the roots of the vessels. The Nekudot are the lights that animate these vessels. Hence, the Ohr Hochma is called the light of life (Ohr Haya). This new light AB-SAG passes through the ZON of the world of AK. It then shines upon the vessels of the world of Nikudim, causes Malchut to descend from Nikvey

Eynaim to Peh on each level, and thus brings the AHP back. As a result, all the lights return to their places. This light moves the Kelim from the state of TB to the state of TA, from Katnut to Gadlut. Accordingly, the light AB-SAG animates and arouses the vessels by dressing into them.

In the *Katnut de Nikudim, Abba ve Ima* dressed on the *AHP de Keter,* the *ZON* dressed on the *AHP de Abba ve Ima*, and the *AHP de ZON* were under the *Parsa*. This state appeared after a *Zivug* in *Nikvey Eynaim* of the *Rosh de SAG*. Now, under the influence of the new light *AB-SAG*, the screen in *Rosh de SAG* descended from *Nikvey Eynaim* to the *Peh de Rosh* and made a *Zivug* with the *Ohr Hochma* of *AB*. First, the light descended to the *Rosh de Keter* and attached the *AHP* and the light of *Gar* to *Keter*. This light let the vessel understand what the Creator means. The vessel is totally imbued with altruism and is now able to work with all of its ten desires, making a *Zivug de Haka'a* on them. Thus, the vessel passes from *Katnut* to *Gadlut*.

פח) וכבר ידעת, שהזו"ן דא"ק האירו את אור החדש הזה להע"ס דנקודים דרך ב' מקומות: דרך הטבור האיר להכתר דנקודים, ודרך היסוד האיר לאו"א דנקודים. ותדע, שהארה דרך הטבור מכונה בשם "חולם", המאיר לאותיות מלמעלה מהם.

והוא מטעם, שהארת הטבור אינו מגיע אלא לכתר דנקודים, שהוא קומת הזכר דראש הנקודים (אות ע"ד). וקומת הזכר אינו מתפשט לז"ת של הנקודים, שהם הכלים דגוף שנקראים "אותיות". לפיכך נבחן שהוא מאיר אליהם רק ממקומו למעלה ואינו מתפשט באותיות עצמם. וההארה דרך היסוד מכונה בשם "שורק". דהיינו ו' עם נקודה שהיא עומדת תוך שורת האותיות. והטעם, כי הארה זו מגיע לאו"א דנקודים, שהם קומת הנקבה דראש הנקודים, שאורותיה מתפשטים גם לגוף, שהם הז"ת דנקודים, הנקראים "אותיות". וע"כ נמצא נקודת השורק תוך שורת האותיות.

88) We already know that ZON of the world of AK affected the ten Sefirot de Nikudim with the new light in two ways: through the Tabur, it shone upon Keter de Nikudim, and through Yesod – upon Abba ve Ima de Nikudim. You should know that the light passing through the Tabur is called Holam. It shines above the letters only in

Keter, representing the level of Zachar (active male essence), or Hitlabshut, and cannot spread to the vessels of the Guf, called letters.

That is why it is considered to be shining only above the letters without spreading inside them. The light passing through Yesod is called Shuruk, Vav with a dot, which means it is inside the letters and enters Abba ve Ima, the female essence of the Rosh de Nikudim. This light also spreads in the Guf, i.e., the Zat de Nikudim, called letters. Thus, the Nekudat Shuruk is inside the letters.

When we look at the Hebrew alphabet of the *Torah*, we will see that there are many dots inside of letters (not just *Vav* with a dot): for example, *Pey* and *Fey*, *Bet* and *Vet*. *Mem* and *Tav* can also have dots. All these laws derive from the rules of the spiritual world. Later we will study the Hebrew alphabet, which actually originates in *Bina*, ZA and *Malchut* of the world of *Atzilut*, and fully correspond to the ZON and the *AHP de Abba ve Ima* of the world of *Nikudim*. The first letters from *Aleph* to *Tet* are in *Bina*, the letters from *Chav* to *Tzadik* are in ZA, the last four letters: *Kuf, Reish, Shin,* and *Tav* are in *Malchut*.

Every dot, whether over the letters (crowns), inside the letters, or under them, speaks only about the spiritual state of the *Partzuf*. Every word in Hebrew says something about the Universe and signifies the reception of some spiritual light in the vessel. The combination of the vessel and the light is expressed in a code called "word". This code contains all relations between the light and the vessel, the screen, *Aviut* etc.

Each letter of the alphabet carries a tremendous amount of information in its shape, the relation to the previous letter. This information points exclusively at spiritual actions. When man pronounces a word, he expresses his feelings in each letter; they register in the screen and speak about the spiritual level of the *Partzuf*.

In our world, we do not feel the spiritual conformity between the vessel and the light. While using a language, we do not understand the inner spiritual meaning of the words that come from the Torah, which

carry clear spiritual information. It is impossible to call something by a different name. For example, the word *Maim*, which consists of two letters, *Mem* (one of which is terminal – *Sofit*) and certain dots, precisely expresses the essence of water; so does each word.

Kabbalists are known to perform some actions with the letters. This does not at all mean they write something on parchment or paper. When they say that Kabbalists operate with letters, it means that they perform strictly spiritual actions, i.e., they fill their vessels with the help of the screen and the Reflected Light. No eye can see these actions.

פט) והנה נתבארו היטב החולם והשורק. אשר הארת אור חדש דרך הטבור, המוריד ה"ת מנקבי עינים דכתר לפה, ומעלה בחזרה האח"פ דכתר, הוא סוד נקודת החולם, שממעל לאותיות. והארת אור חדש דרך היסוד, המוריד ה"ת מנקבי עינים דאו"א להפה שלהם, ומשיב להם את האח"פ, ה"ס נקודת השורק, שבתוך האותיות. מטעם שמוחין אלו באים גם בז"ת דנקודים, הנקראים "אותיות".

89), We have learned the meaning of the dots Holam and Shuruk. The luminescence of the new light passing through the Tabur, which lowers the screen from Nikvey Eynaim de Rosh of Keter to its Peh and returns the AHP de Keter to its level, is called Nekudat Holam. The luminescence of the new light passing through Yesod lowers the screen from Nikvey Eynaim de Abba ve Ima to the Peh and returns their AHP de Keter to its place. This light shines inside the letters and is called Shuruk. These Mochin (the light of Gar) also spread to the Zat de Nikudim, called letters, i.e., the vessels receiving this light.

However, from the *Rosh de Abba ve Ima* (called the *Rosh de Aviut* as distinct from the *Rosh de Keter* called the *Rosh de Hitlabshut*), the light spreads to the *Guf de ZON*.

צ) וסוד החירק, הוא בחינת האור חדש, שהז"ת עצמם מקבלים מאו"א, להוריד בחינת ה"ת המסיימת, העומדת בחזה שלהם, אל מקום סיום רגלי א"ק. שעי"ז חוזרים אליהם האח"פ שלהם, שהם הכלים שמחזה ולמטה, שנעשו למקום בי"ע. אשר אז יוחזרו הבי"ע להיות כמו אצילות.

אמנם הז"ת דנקודים לא יכלו להוריד הה"ת מהחזה, ולבטל לגמרי את הצמצום ב', והפרסא, והמקום בי"ע. אלא בעת שהמשיכו האור לבי"ע, נשברו תיכף כל הכלים דז"ת. כי כח ה"ת המסיימת, העומדת בפרסא, היה מעורב בכלים האלו. והיה האור מוכרח תיכף להסתלק משם. והכלים נשברו ומתו ונפלו לבי"ע. ונשברו גם הכלים דפנים שלהם, העומדים למעלה מפרסא, דהיינו הכלים שמחזה ולמעלה. כי גם מהם נסתלק כל האור. ונשברו ומתו ונפלו לבי"ע. וזה היה מחמת חיבורם עם הכלים דאחורים לגוף אחד.

> *90) Hirik is the new light received by Zat directly from Abba ve Ima, which lowers Malchut from the Chazeh to the Sium de AK; as a result, the AHP de ZON returns to its place from under the Parsa. These AHP de ZON formed the worlds BYA under the Parsa. So now, under the influence of the light of Hirik, these worlds are supposed to become similar to the world of Atzilut.*
>
> *However, the ZON de Nikudim could not lower Malchut from the Chazeh and completely cancel TB and the Parsa, thus changing the place of the worlds BYA. The moment the light spread to BYA, all the vessels of the Zat broke, for the law of Malchut Mesayemet (in the Chazeh) was still effective. The lights instantly left the vessels, which broke, died and fell to BYA. The Kelim de Panim also broke. Even though these vessels were under the Parsa, they wanted to unite with the AHP in one Partzuf.*

They also died and fell to *BYA*, because the light had disappeared from them. In fact, the worlds *Atzilut* and *BYA* have not been there yet, but the vessels from which they would later be created, already existed.

All was well until the light disappeared from *Keter* and *Abba ve Ima*. After the light descended under the *Parsa*, to the *AHP de ZON*, there occurred the breaking of the vessels. *GE* had the screen above the *Parsa*, which could bestow everything upon the Creator, while under the *Parsa* (the receiving vessels) the law restricting any reception ruled entirely, even though the "desire to receive" was concentrated there. When the light *AB-SAG* came, it gave the strength to the common vessel to receive this entire light for the sake of the Creator, and fill the *NHY de Galgalta* with it.

However, *Rosh de Keter* and *Abba ve Ima* failed to take into account the fact that the light *AB-SAG*, which spread under the *Parsa,* would arouse the egoistic desire in the vessels present there. The fact is that not just two heads, *Keter* and the *Abba ve Ima*, maintain the *Parsa*, but also by the third, the *YESHSUT* that is under the *Tabur*. This very head restrains the light *AB-SAG*, preventing it from spreading under the *Parsa*.

This is deliberately done to break all the vessels, deprive them of the screen, and move them as far from the Creator as possible. However, because of this, the altruistic and egoistic vessels completely mixed with one another. Now each fragment contains both the "desire to bestow" and the "desire to receive". This was exactly what breaking of the vessels aimed at.

The *ZON* of the world of *Nikudim* embodies the entire *Malchut* of the World of Infinity. The purpose is to fill its part under the *Parsa* with the Creator's light. How can that be done? Only by the above-mentioned explosive method, when *Abba ve Ima* and *ZON* get the wrong impression that they can receive the light for the Creator's sake under Parsa. The *ZON* really seem to start receiving the light for the sake of the Creator, but then realize they receive it in an egoistic way.

The light disappears; the vessel finds itself in a desperate situation, where not only its own properties, but also those of *GE* become egoistic. They fall under the *Parsa* and mix with the egoistic vessels. Now these fragments of the egoistic vessels have sparks of altruism. When the light shines upon them, it will arouse their altruistic sparks and correct them.

צא) והנך רואה, שנקודת החירק לא יכלה לצאת לשליטתה בעולם הנקודים, כי אדרבה היא גרמה לשבירת הכלים. והיינו משום שרצתה להתלבש בתוך האותיות, דהיינו בתנהי"מ שלמטה מפרסא דאצילות, שנעשו לבי"ע. אמנם אח"כ, בעולם התיקון, קבלה נקודת החירק את תיקונה. כי שם נתקנה להאיר מתחת האותיות.

דהיינו שבעת שהז"ת דאצילות מקבלים את אור הגדלות מאו"א, הצריך להוריד את ה"ת המסיימת ממקום החזה לסיום רגלין דא"ק, ולחבר את הכלים דתנהי"מ לאצילות, והאורות יתפשטו למטה עד סיום רגלין דא"ק - אינם עושים כן, אלא שהם מעלים התנה"י הללו ממקום בי"ע אל מקום האצילות שלמעלה מפרסא. ומקבלים האורות בהיותם למעלה מפרסא

דאצילות, כדי שלא יארע בהם שוב שביה"כ כבעולם הנקודים. וזה נבחן, שנקודת החירק, המעלה את הכלים דתנה"י דז"ת דאצילות, עומדת מתחת אלו הכלים תנה"מ שהעלתה, דהיינו שעומדת במקום הפרסא דאצילות. הרי שנקודת החירק משמשת מתחת האותיות. והנה נתבאר סוד ג' נקודות חולם שורק חירק בדרך כלל.

91) We see that the world of Nikudim was not ready to receive the light that corresponded to the point of Hirik; hence it made for the breaking of the vessels. It happened because it wanted to get inside the letters, i.e., the vessels Tifferet, Netzah, Hod, Yesod and Malchut under the Parsa in the worlds of BYA. Afterwards, in the world of Correction (Atzilut), the point of Hirik is corrected and shines below the letters.

When Zat of the world of Nikudim received the light of Gadlut from Abba ve Ima, which had to lower Malchut from the Chazeh to the Sium de AK and unite the vessels of the AHP with the GE de Nikudim, the light began spreading under the Parsa. This led to the breaking of the vessels. To prevent this from happening again, the corrected point of Hirik in the world of Atzilut elevates Tifferet, Netzah, Hod, Yesod and Malchut from under the Parsa (the worlds BYA) to the world of Atzilut above the Parsa, and stays below them, i.e., on the level of the Parsa. Thus, we have learned the meaning of the three dots: Holam, Shuruk, and Hirik.

How can the desire be elevated above the *Parsa*? This becomes possible only after the breaking of the vessels, when each desire of *Malchut* is mixed with *Bina* and has a chance to be corrected. This material is difficult to understand without certain inner sensations. Kabbalah is impossible to grasp by the mind alone. If man persistently tries to do that, he commits a most serious violation. Yet, there is so far no other way out, for we have no alternative connection with spirituality.

Let us review the material we have studied. We know that *Nekudot de SAG* descended under the *Tabur de Galgalta* and mixed with the *NHYM de Galgalta*. Then they rose to *Rosh de SAG* with the *Reshimot Bet/Aleph* and the information about the *TB*, which produced the *Katnut de*

Nikudim with *Keter, Abba ve Ima* and *ZON* reaching the *Parsa*. *Keter* is the *Rosh de Hitlabshut*, *Abba ve Ima* is the *Rosh de Aviut* and *ZON* is the *Guf*.

In fact, *Nikudim* in *Katnut* is not a world; it is still only a small *Partzuf*. Nevertheless, it is called the world because later it will in fact appear there. This will happen as a result of a *Zivug* on the *Reshimot Dalet/Gimel*, which were received from the *NHYM de Galgalta* and were also present in the screen ascending to the *Rosh de SAG*.

When the world of *Nikudim* emerge in the state of *Katnut*, the *Reshimot Dalet/Gimel* awaken in the *Rosh de SAG*. They now wish to receive the entire *Ohr Hochma* destined for the vessels of *Galgalta* under the *Tabur*. Light *AB-SAG* descends in response to this request. The *SAG* demonstrates what the "desire to bestow" is; *AB* shows how it is possible to receive for the Creator's sake. Both of them enable the vessel in *Katnut* to pass to the state of *Gadlut*.

In order to receive the light *AB-SAG*, a *Zivug* is made not in *Nikvey Eynaim*, but again in the *Peh de Rosh*, where the screen descends. First, this new light descends through the *Tabur* to *Keter de Nikudim*, and by filling it, provides it with strength to attach its own *AHP* and pass to *Gadlut*. The light cannot spread beyond *Keter* (the *Rosh de Hitlabshut)*. It spreads to *Yesod de Galgalta*, where the *Rosh de Abba ve Ima* is dressed. Thus, the second head (the *Abba ve Ima)* can receive light *AB-SAG* and, with its help, achieve the state of *Gadlut*.

The light in *Keter* is called *Holam* (dot above letter). This means that the light does not spread farther than the *Rosh*. The light in *Abba ve Ima* is called *Shuruk* (dot inside letter). Then the light enters *GE de ZON* and tries to descend to *AHP de ZON* under the *Parsa*, to the egoistic vessels. If it could get under the *Parsa*, it would unite *GE de ZON* with their *AHP*. However, it cannot get there to give the *AHP* the altruistic properties.

Therefore the *AHP* does not join *GE de ZON*; *AHP* retain their "desire to receive" for their own sake, which leads to breaking of the ves-

sels. The light disappears, since according to *TA* it cannot be inside egoistic vessels. The *Kelim de GE* and the *AHP de ZON* become absolutely egoistic; having no screen, they fall under the *Parsa*, which means their properties are totally opposite to the Creator's. The light that tries to get under the *Parsa* is called the point of *Hirik*.

Later on, the correction takes place in the world of *Atzilut*. This world has the following structure. It also has *Keter, Abba ve Ima* and *ZON*. The principle of correction is quite simple. The *Parsa* cannot be eliminated. The only way is to raise the *AHP* (the vessels of reception) above the *Parsa* and attach them to the *GE de ZON*, thus creating the ten *Sefirot* above the *Parsa* and filling them with the light. This process is called *"AHP de Aliyah"* – the ascending vessels of reception. This state is called the Final Correction.

Afterwards, the light from above will come to eliminate the *Parsa*. When it is out of the way, it will lower the *AHP* to its place under the now non-existent *Parsa*. This is called the *AHP Amiti'im* (real *AHP*) or the *AHP de Yeridah* (descending *AHP*). Thus, the light completely fills *Galgalta* down to the *Sium Reglav*. This light is called the *Ohr HaMashiach*. It corrects and fills all vessels.

This correction is going on in the Universe. So where is man in this scheme? All we discuss happens for the sake of the souls that will be created later on, and which will have to go through all the levels prepared for them. Right now, the worlds seem to be the goal; man seems to have no place in them. This is not so. The worlds represent the system that controls the souls, whereas the souls can in turn control the worlds. We will talk about it later.

The state where the *AHP* rises above the *Parsa* is called "the ascent of the worlds on *Shabbat* and on holidays". When the *AHP* is under the *Parsa*, it is called "weekdays". That is the origin of time.

Why were there not any letters before the world of *Atzilut*? It is because there were no real vessels, just their roots. The formation of the vessel

is gradual. A clear-cut vessel-desire requires information about the *Reshimo* (the desire of the *Kli*) and a total absence of the desired pleasure. First, the light must enter the vessel, whose desires are opposite to this light.

It happens that, in the preliminary vessels, the light is primary while the vessel's reaction to it is secondary. However, in the case where the true vessel is primary, the light is secondary. The real vessel emanates its own desire, aspiration to something, which is beyond its absolute darkness and remoteness from the Creator.

When man studies Kabbalah, he knows that some previously unknown information is delivered to him: information about the light, the *Sefirot*, the *Partzufim*, the worlds etc. In order to feel it, he needs to have the screen, and then all the information turns into light, which previously surrounded him. This information is all around, but there are no vessels able to perceive it so far.

We should not imagine anything, for all our images will be wrong until we have the screen. If you were reading a book about delicious and healthy food recipes, you would instantly imagine the tastes and the smells of the described delicacies. Any images in Kabbalah are totally groundless if no adequate vessels are available.

The plan, the Thought of Creation, all further actions, their initial and final states, are concealed in *Behina Aleph* of the Direct Light, its first point called *Keter de Ohr Yashar.* Then it develops as the four *Behinot, Malchut* of the World of Infinity, the world *AK*, the world of *Nikudim*, the worlds of *BYA*, the breaking of the vessels, *Adam HaRishon* etc.

The properties of both the light and the vessel were determined in the Thought of Creation, so the way from the initial state to the final is known in advance. There are no unforeseen obstacles or unnecessary actions on this way, which might lead to unexpected results. Everything evolves according to a precisely planned program. Either you feel the tough influence of nature, mercilessly pushing you towards the Purpose of Creation, or you take control into your own hands and move quickly

to leave the blows behind. Thus, you accelerate the entire process. This quick movement will not be a burden to you; on the contrary, it will seem delightful.

As regards the Creator, the initial point of the creation merges with the final; they continue to exist as one. As regards us, the first point gradually unfolds as a series of consecutive actions, until this way ends in its final point. No horoscopes, fortune telling, or corrections of destiny will help us to avoid blows.

The light is amorphous. The vessel surrounded by the light feels more or less in accordance with its spiritual properties – the screen. There are 12 kinds of *Ohr Hozer*, 12 kinds of *Reshimot*, 10 kinds of the *Kelim*, seven kinds of *Masachim,* and six kinds of *Ohr Yashar*. In order to feel it all, one must have the appropriate vessels. For instance, when we hear the word *"Lechem"* (bread), we can sense its smell, its taste. What do we sense when words such as *"Ohr"*, *"Reshimo"* or *"Kli"* are pronounced? ...

The *Gadlut* of the world of *Nikudim* symbolizes the *Gmar Tikkun*, when the light fills the *AHP de ZON*, but it will happen in the sensations of the souls. The state wherein each soul can correct itself is called its birth.

RAISING OF MAN OF ZAT DE NIKUDIM TO ABBA VE IMA
ענין עלית מ"ן דז"ת דנקודים לאו"א וביאור ספירת הדעת

צב) כבר נתבאר, שבסבת עלית ה"ת לנקבי עינים, שנעשה בצמצום ב', דהיינו לעת יציאת הקטנות דע"ס דנקודים, נחלקה כל מדרגה לב' חצאים: גלגלתא ועינים - נשארים במדרגה ונקראים משום זה "כלים דפנים", ואזן חוטם פה - הנפולים מהמדרגה להמדרגה שמתחתיה, נקראים משום זה "כלים דאחורים". באופן, שכל מדרגה ומדרגה נעשית כפולה מפנימיות וחיצוניות, באשר הכלים דאחורים דעליונה נפלו בפנימיות הכלים דפנים של עצמה. ונמצאים אח"פ הנפולים דכתר נקודים מלובשים תוך גלגלתא ועינים דאו"א, ואח"פ הנפולים דאו"א מלובשים תוך גלגלתא ועינים דז"ת דנקודים (אות ע"ו).

92) We have already explained that, because of Malchut rising to Nikvey Eynaim (caused by TB) and the emergence of the world of Nikudim in Katnut, each level divided into two parts. GE, remain on their level and are therefore called Kelim de Panim, and AHP, which fall from their level to the lower one and are called Kelim de Achoraim. Thus, each level now consists of inner and outer parts. The AHP de Keter of the world of Nikudim is inside the GE de Abba ve Ima. The AHP de Abba ve Ima fell into the GE de ZON of the world of Nikudim.

So, starting from *TB*, each level consisting of 10 *Sefirot* is divided into *GE*, which include *Keter, Hochma, Bina, Hesed, Gevura* and the upper third of *Tifferet*, and the *AHP* that include the lower third of *Tifferet, Netzah, Hod, Yesod* and *Malchut*.

The light can enter the upper part (the *GE*), which may be used. The *AHP* cannot receive the light and these desires may not be used. The upper *Sefirot* are called the altruistic desires, the lower *Sefirot* – egoistic. The former bestow, the latter receive. Each level may actively work only with its upper part, i.e., the *GE*.

If before *TB* all levels were one under the other, after *TB* all *AHP's* of the upper levels are inside the *GE* of the lower ones, which allowed

an exchange of information in both directions. This entire structure is called a *"Sulam"* (ladder); the souls descend and ascend it.

There are two entities: the Creator and the Creation. The Creator is an entirely altruistic desire, whereas the Creation is an absolutely egoistic desire.

The Creator's goal is to make the Creation similar to Himself, so that by the end of its correction, it will achieve absolute perfection. This can be done only by way of passing the Creator's properties to *Malchut*, i.e., by mixing the nine upper altruistic *Sefirot* with the egoistic *Malchut*. However, they are completely opposite to one another. To bring them closer, a special force is created in the system of the worlds. With its help, the egoistic properties of *Malchut* can mix with the sparks of altruistic properties by a stroke contact between them.

Now we begin to study the formation of these forces (external as regards the souls) in the worlds, so that with their help the souls could be elevated to the Creator's level.

We have learned that there are four phases of development of the light: *Hochma, Bina, ZA* and *Malchut.* Being completely filled with the light, *Malchut* expels it and makes *TA*, which leaves it absolutely empty. Then *Malchut* invents a system that allows it to begin receiving a little light, but for the sake of the Creator. *Bina* is an interim stage between *Malchut* and *Keter*. It consists of two parts: *Gar (Gimel Rishonot)* and *Zat (Zain Tachtonot). Bina* does not want to receive anything in the first three parts, but agrees to receive in the seven lower parts on condition that the reception be for someone else's sake. This someone is *ZA*, which agrees to receive only 10 % for *Malchut*. Such is the property of *Zat de Bina*: receiving for the sake of giving to someone else.

However, if a light more powerful than *Bina's* screen comes, then *Behina Bet* starts desiring it for itself. However, *TA* forbids egoistic reception; hence, the *Zat de Bina* begins to contract and assume the egoistic properties of *Malchut*. The further goal is to reverse this process: elimina-

tion of the egoistic properties in *Zat de Bina* and passing the true altruistic properties to *Malchut*. This can be achieved by breaking of the vessels, which we will study later. With this, the entire system turns into such a combination of both egoistic and altruistic vessels that, as in our world, there will be no distinction between them.

To change this situation, an additional portion of the Creator's light is necessary. With its help, it will be possible to distinguish between the two kinds of desires. The entire process of correction is based on this principle.

In fact, *Zat de Bina* is the central part of the creation. Much depends on it, so we will discuss it at length. During the descent of *Nekudot de SAG* under the *Tabur*, i.e., when *Zat de Bina* meets the more powerful desires of *NHYM de Galgalta*, *Zat de Bina* contract and assume *Malchut's* properties. *TA* was made by *Malchut* to restrict itself; *TB* is the restriction of *Bina*. In other words, the Creator, as it were, takes on the egoistic properties of the creation.

This is done in order that the Creator gradually passes His altruistic properties to the creation, corrects it, and fills it with the light. To correct someone, one has to possess the same properties that will later be corrected. The spiritual ladder is built so that its last spiritual level, the *AHP*, enters us, partially acquiring our egoistic properties. In this way, it establishes contact with us to elevate us later on to the spiritual world.

In fact, the worlds do not turn egoistic (they are still completely altruistic), but they are covered with an external curtain of coarseness, which enables them to be in contact with the souls of our world. Alternatively, rather, the worlds are the curtains that the Creator puts on, which weakens His light to the extent of becoming similar to the "spoiled" created beings, for the purpose of keeping contact with them.

Therefore, on all levels in the spiritual worlds, there is the same measure of imperfection that is present in the created beings. The *TB* is a restriction in the worlds.

Then the soul of *Adam HaRishon* emerges and goes through the process of splitting and descending to the point of this world. The descending levels of the worlds and the ascending steps of the soul are identical. So, when the soul finds itself in our world, the whole ladder of worlds is prepared for its consecutive ascent.

The properties of the entire creation are installed in four phases of the development of the Direct Light. Later on, they will affect *Malchut* in the worlds. The worlds represent *Malchut*, which affects the first nine *Sefirot*. The soul is *Malchut*, the tenth *Sefira* that acquired the properties of the first nine. They gradually contract, coarsen, "get spoiled" and turn into the egoistic desire of *Malchut*. This state is called the worlds.

The worlds are the Creator's properties that gradually descend, coarsen, and contract in order to become similar to the properties of *Malchut*. Each world includes the properties of the others. The first nine *Sefirot* gradually acquire the properties of *Malchut* to affect later on its egoistic desires, correcting and elevating them to the highest level.

צג) ומכאן נמשך, שגם בביאת האור חדש דע"ב ס"ג דא"ק להמדרגה, המוריד בחזרה את הה"ת למקומה לפה, דהיינו לעת הגדלות דנקודים, אשר אז מחזרת המדרגה אליה את האח"פ שלה, ונשלמים לה הע"ס דכלים והע"ס דאורות, נבחן אז, אשר גם המדרגה התחתונה, שהיתה דבוקה על אח"פ דעליונה, עולה גם היא עמהם ביחד לעליונה. כי זה הכלל: "אין העדר ברוחני". וכמו שהתחתונה היתה דבוקה באח"פ דעליון בעת הקטנות, כן אינם נפרדים זה מזה בעת הגדלות, דהיינו בעת שהאח"פ דעליונה שבים למדרגתם. ונמצא, שמדרגה התחתונה נעשתה עתה לבחינת מדרגה עליונה ממש. כי התחתון העולה לעליון נעשה כמוהו.

93) From this, it follows that, when the new light AB-SAG comes to a certain level, it lowers Malchut to its previous place in the Peh de Rosh and leads the world of Nikudim to the state of Gadlut. With this, the AHP return to its level, complementing it to ten Sefirot-vessels and Sefirot-lights. The GE, of the lower level, rises together with the ascending AHP. This is because nothing disappears in the spiritual world. If the lower level were connected with the AHP of the upper level in Katnut, it would also remain attached to it during

Gadlut. In other words, during the rise of the AHP, the lower level acquires the properties of the upper.

When the light *AB-SAG* enters the vessel, it imparts its altruistic qualities to it, so the vessel can use its *AHP*. Furthermore, the *GE* of the lower level (*Abba ve Ima* with *AHP de Keter* inside) is corrected. Now there are the *GE de Keter*, the *AHP de Keter*, and the *GE de Abba ve Ima* on the level of *Keter*.

We are in our world now. There is a special spiritual point inside us (*"Nekuda she ba Lev"*), which has no screen so far; hence, it is totally egoistic. Inside our egoistic vessel, there is the *AHP* of the lowest spiritual level (the world of *Assiya*). If the *Ohr AB-SAG* comes, the world of *Assiya* will elevate its *AHP* and together with it our spiritual vessel.

This means that man will cross the barrier and enter the spiritual world, i.e., he will not just rise from one spiritual level to another, but will make a quantum leap from the material world to the spiritual. This opportunity - to pass from one level to a higher one up to the highest with the help of the *Ohr AB-SAG* - was created by a *TB* that divided each level into two parts, and lowered the AHP of the upper level into the *GE* of the lower.

We see that now in *Keter* there are the *GE de Keter*, the *AHP de Keter*, and the *GE de Abba ve Ima* of the lower level. Yet that is not all. The *GE de Abba ve Ima* can receive its *AHP* (necessary to form its own 10 *Sefirot*) from the *AHP de Keter*, since its power is much greater than the GE de Abba ve Ima need.

Thus, *Abba ve Ima* start using the egoistic desires and enter *Gadlut*. However, these are not their own desires; hence, such a state is called the 1st *Gadlut*, as distinct from the 2nd *Gadlut*, where *Abba ve Ima* begin using their own *AHP*. As the lower Partzuf enters the 1st *Gadlut*, it somewhat learns to use the desires from the upper one, imitates it. This is a transition between the state of *Katnut* and the real *Gadlut*. (For details see § 134)

צד) ונמצא, בעת שאו"א קבלו האור חדש דע"ב ס"ג, והורידו הה"ת מנקבי עינים בחזרה אל הפה שלהם, והעלו אליהם את האח"פ שלהם, הנה גם הז"ת, המלבישים האח"פ אלו בעת קטנות, עלו עתה גם הם עמהם ביחד לאו"א. ונעשו הז"ת למדרגה אחת עם או"א. והנה עליה הזו של הז"ת לאו"א נקרא בשם "עלית מ"ן". ובהיותם מדרגה אחת עם או"א, נמצאים מקבלים גם אורותיהם דאו"א.

94) When Abba ve Ima receive the light AB-SAG, their Malchut naturally descends to the Peh de Rosh and their AHP rise from the lower level of the ZON, taking with it the GE de ZON to the level of Abba ve Ima, constituting a single whole with it and allowing it to receive the light of this level. The ascent of the ZON to Abba ve Ima is called raising MAN.

Generally speaking, the *GE* of the lower *Partzuf* is called *MAN*, and the *AHP* of the upper *Partzuf* is called in this case "the *Kli* raising *MAN*".

צה) ומה שנקרא בשם מ"ן, הוא מטעם שעלית הז"א אל הבינה מחזיר אותה פנים בפנים עם החכמה (אות פ). ונודע שכל ז"ת הם זו"ן. וע"כ בעת שהז"ת נתעלו עם האח"פ דאו"א למדרגת או"א, נעשו מ"ן אל הבינה דע"ס דאו"א. והיא חוזרת עם החכמה דאו"א פב"פ, ומשפעת הארת חכמה אל הזו"ן, שהם הז"ת דנקודים שעלו אליהם.

95) The ascent of ZON to Bina, i.e., the raising MAN, places Bina face-to-face with Hochma. As we know, each Zat (seven lower Sefirot) is a ZON; therefore, when Zat rose together with the AHP de Abba ve Ima to the level of Abba ve Ima, they turned to MAN as regards the 10 Sefirot de AVI. Then Bina returns to a face-to-face state with Hochma de AVI and passes the luminescence of the Ohr Hochma to ZON (Zat de Nikudim).

The *NHYM de Galgalta* is a criterion according to which we can see how much is corrected and how much is left to correct until the *Gmar Tikkun*. As with any other *Partzuf*, the light passing to the lower *Partzuf* fills the *NHYM de Galgalta*. All the upper *Partzufim* transfer the light to the lower. There is no other way for the light to get through. It descends from the World of Infinity and has to go through the *Partzufim AB, SAG* and so on, until it reaches the lowest one. The upper worlds are filled with the light that passes through them to the lower worlds.

How does the light pass from one *Partzuf* to the next, from *Malchut* of the upper to *Keter* of the lower? *Malchut* receives all; *Keter* bestows all. How is it possible? This subject is studied in Part 3 of "The Study of Ten *Sefirot*". We deal with the inverse transition of *Malchut* into *Keter* and vice versa. There is a notion *"Nitzutz Boreh and Nitzutz Nivrah"* (spark of the Creator and spark of the creation). The creation is something made of nothing. The Creator's "absence" in any place is the root of the creation.

There are five vessels: *Keter, Hochma, Bina, ZA* and *Malchut*; and five lights: *Nefesh, Ruach, Neshama, Haya* and *Yechida*. Actually, there is no such thing as "a variety of the lights". The light depends on the sensation of the vessel, which, while receiving the amorphous light, distinguishes whatever it feels now and gives this light an appropriate name. There is no variety of the lights outside of the vessel; only one amorphous light called 'the Creator'.

The lights generally divide into *Ohr Hochma* and *Ohr Hassadim*. If the vessel can only bestow and is yet unable to receive for the Creator's sake due to the lack of the screen, the lights *Nefesh, Ruach* and *Neshama* spread in it. The lights *Haya* and *Yechida* are absent. If the vessel acquires the screen and starts receiving the light for the sake of the Creator, the lights *Haya* and *Yechida* fill it.

The *ZON*, which rise together with the *AHP* to *Abba ve Ima (AVI)* become *MAN*, the request to *Abba ve Ima* to make a *Zivug de Haka'a* and pass the light of *Hochma* down to *GE de ZON*. This resembles a child's request directed to its mother, in whom the child's source is rooted. It turns for help to this very source.

צו) אמנם עלית הז"ת לאו"א שאמרנו, אין הפירוש שנעדרו ממקומם לגמרי ועלו לאו"א, כי "אין העדר ברוחני". וכל "שינוי מקום" הנאמר ברוחניות, אין הפירוש שנעדרה ממקומה הקודם ובאה למקום החדש, כדרך העתקת מקום בגשמיות, אלא רק תוספת יש כאן, כי באו למקום החדש וגם נשארו במקומם הקודם. באופן, שהגם שהז"ת עלו לאו"א למ"ן, מכל מקום נשארו ג"כ במקומם במדרגתם למטה כמקודם לכן.

96) However, the rise of ZON to Abba ve Ima does not mean they disappeared from their place. Nothing ever disappears in the spiritual world and a change of place does not lead to disappearance of any particular object from its place as it happens in our world. Only a minor addition to the previous state is meant in spirituality: an object moves to another place while remaining where it was. The same refers to ZON, which rose to Abba ve Ima and retained their original position.

צז) וכן עד"ז תבין, אע"פ שאנו אומרים, שאחר שעלו הזו"ן למ"ן לאו"א וקבלו שם אורותיהם, יוצאים משם וחוזרים למקומם למטה, הנה גם כאן אין הפירוש שנעדרו ממקומם למעלה ובאו להמקום שלמטה. כי אם היו הזו"ן נעדרים ממקומם למעלה באו"א, היה נפסק הזווג פב"פ דאו"א תיכף, והיו חוזרים אב"א כמקודם לכן. ואז היה נפסק השפע שלהם. וגם הזו"ן שלמטה היו אובדים את המוחין שלהם. כי כבר נתבאר למעלה, שהבינה מטבעה חושקת רק באור דחסדים, בסו"ה "כי חפץ חסד הוא", ואין לה ענין כלל לקבל אור חכמה. וע"כ נמצאת עם החכמה אב"א. ורק בעת עלית הזו"ן להם למ"ן, חוזרת הבינה בזווג פב"פ עם החכמה, בכדי להשפיע הארת חכמה אל הז"א (אות פ). ולפיכך הכרח הוא, שהזו"ן ישארו שם תמיד, כדי ליתן קיום והעמדה אל הזווג דאו"א פב"פ. וע"כ אי אפשר לומר שהזו"ן נעדרו ממקום או"א בעת שבאים למקומם למטה. אלא כמו שאמרנו, שכל "שינוי מקום" אינו אלא תוספת בלבד. באופן, שהגם שהזו"ן ירדו למקומם למטה, מכל מקום נשארו ג"כ למעלה.

97) We should also understand that the ZON rising to Abba ve Ima, together with their AHP (raising MAN), receive the Ohr Hochma from a Zivug between Abba ve Ima, and then descend to their place. They do not disappear from the level of Abba ve Ima, since such disappearance would lead to stopping a Zivug between Abba ve Ima and a consecutive change of their position to Achor be Achor. This will prevent the spreading of the Ohr Hochma in the ZON below, because Bina by nature does not need the Ohr Hochma, only the Ohr Hassadim.

It needs the light of Hochma only for passing it on to ZA in answer to its request. If the request stops, the light of Hochma ceases to descend. Only the raising of MAN de ZON to Abba ve Ima returns them to a face-to-face Zivug and resumes the passage of the Ohr Hochma to ZA. Hence, the ZON must always be above, constantly renewing their request for the Ohr Hochma.

As we have already stated, any change of place in the spiritual worlds is just an addition to the previous state. Consequently, the ZON are above and below, simultaneously. The GE de ZON that is above passes the light to GE de ZON below.

From this example, we see that an exchange of properties takes place. The same property can be located in a number of different places. If I write a letter to my boss asking for something, it does not mean that, upon sending the letter, I will stop having the desire for what I asked in my letter. This desire will simultaneously be in me and will pass to my boss.

We are studying the transition of the world of *Nikudim* to the state of *Gadlut*. It happens that *Keter*, *Abba ve Ima* and the *ZON* in *Katnut* consisted only of *GE*. Now *Keter*, which uses all of its ten *Sefirot* again, lifted the *GE de Abba ve Ima* up to its own level. Having received its ten *Sefirot*, *Abba ve Ima* lifted the *GE de ZON*. Later on, we will study how the light *AB-SAG* reached the *Parsa* and wished to get inside; but there met with enormous desires that led to breaking of the vessels.

Now we encounter the notion "*Sefira Da'at*" for the first time. Until now, we said that there are only five *Behinot* in the *Partzufim* of *AK*: *Keter, Hochma, Bina, ZA* and *Malchut*. Beginning with the world of *Nikudim* and further on, we come across one more *Sefira* called *Da'at*, which we include in the general number of *Sefirot* called *HaBaD: Keter, Hochma, Bina* and *Da'at* (*Keter* is usually omitted). There was no notion of "Raising *MAN*" in the world of *AK*.

The Creator created the first four *Behinot de Ohr Yashar: Hochma, Bina, ZA* and *Malchut*, which emerged from *Keter* (the four phases of the vessel development). The rest is the consequence of these four phases called *Yud-Hey-Vav-Hey* (the Creator's Name). Any vessel or desire, any development, takes place within these four phases. They contain all the information about the vessel and the light.

Afterwards, the light fills the fourth phase, *Malchut*, and gives it its properties. It makes a *Tzimtzum* and then starts analyzing its rela-

tions with the light; it wishes to receive the light on different conditions, according to the properties installed both in *Malchut* and in the light. Nothing new happens, only the relations between the light and the vessel continue to develop. If later on you find something that is difficult to understand, you should each time go back to these four phases.

The Creator's light can enter *Malchut* only when *Bina* fills its *Zat* with the *Ohr Hochma* and passes it to ZA and on to *Malchut*. How does *Bina* receive the *Ohr Hochma*? It turns to *Hochma*, makes a *Zivug de Haka'a* on this light, and then passes it to ZA. If for some reason, ZA and *Malchut* cannot or do not want to receive the light, *Bina* understands and refrains from passing it to them. At this moment, its seven lower *Sefirot* are filled only with the *Ohr Hassadim*. The property of *Bina*, to receive the *Ohr Hochma*, manifests only when it can pass this light on to someone else. *Bina* does not need this light.

We may see this picture in the world of *Nikudim* where the seven lower *Sefirot* of *Bina* (i.e., of the *Partzuf Abba ve Ima*) are in the state of *Achor be Achor*; *Bina* does not want to receive anything. It waits until the ZON start receiving the *Ohr Hochma*, which may happen only when they (the ZON) decide to pass from *Katnut* to *Gadlut*. The *Ohr AB-SAG* provides them with such an opportunity.

For that, the ZON must turn to *Abba ve Ima*, which turn face to face, make a *Zivug* on the *Ohr Hochma*, and pass it to ZON. The request ZON sends to *Ima* is called Raising MAN. When *Ima* starts giving *Ohr Hochma*, the ZON descend with this request and become the receiver of the *Ohr Hochma*. However, being below and receiving the light, the ZON must be constantly close to Ima with their request to ask it to continue making a *Zivug* on the *Ohr Hochma* with *Abba* for passing it down.

The request of the ZON must be genuine; otherwise it cannot be called Raising MAN and will not be answered. The request of ZON, which remained above while the ZON descended, is called *Sefira Da'at*. This is not an additional *Behina* or the eleventh *Sefira*; it simply points to the state of the *Partzuf*.

Abba ve Ima may be in three states: *Achor be Achor* (back to back), where the *ZON* do not need the *Ohr Hochma*, so it is also absent in *Abba ve Ima*. Such a state is called *Holam* and *Katnut*. The second state comes when there is *Ohr Hochma* in *Keter* and in *Sefirat Abba* of the world of *Nikudim* and *Sefirat Abba* faces *Ima's* back. This state is called *Shuruk* and *Yenika*. In the third state, *ZON* raises *MAN* to *Sefirat Ima*, which turns its face to *Aba*. This state is called *Hirik* and *Gadlut*.

The Light *AB-SAG* allows the *ZON* to receive the *Ohr Hochma* like *AB*, and to acquire the "desire to bestow" inherent in *SAG*.

There are two kinds of *Reshimot*: of *Katnut – Bet/Aleph* and of *Gadlut – Dalet/Gimel*. The first allows the world of *Nikudim* to enter the state of *Katnut*. When the second kind of *Reshimo* awakens, the vessel begins to ask the *AB-SAG* for strength to receive the *Ohr Hochma*. There is no pressure from above unless there is a request from below. Although the *Reshimot* provoke such a request, the vessel ascribes it to itself.

> *The Light AB-SAG is the light of correction. It provides strength and desire to feel the Creator and do something for Him. The Ohr Hochma, which the vessel receives for the sake of the Creator, is a result of the correction made by the Ohr AB-SAG, and is called the light of the Purpose of Creation. For this reason, we speak about two different kinds of the light.*

צח-צט) ומכאן תבין סוד ספירת הדעת, שנתחדש בעולם הנקודים. כי בכל פרצופי א"ק עד הנקודים אין שם כי אם ע"ס כח"ב זו"ן. ומעולם הנקודים ואילך כבר יש גם ספירת הדעת, ואנו חושבים כחב"ד זו"ן. והענין הוא שגם ענין עלית מ"ן לא היה בפרצופי א"ק אלא רק ענין עלית המסך לפה דראש (אות ע"ט). ותדע, שספירת הדעת נמשך מעלית מ"ן דזו"ן אל או"א. כי נתבאר, שזו"ן, שעלו שם למ"ן לחו"ב, המה נשארים שם גם אחר יציאתם משם למקומם למטה, בכדי ליתן קיום והעמדה להזווג דאו"א פב"פ. והזו"ן האלו, הנשארים באו"א, נקראים "ספירת הדעת". וע"כ יש עתה לחו"ב ספירת הדעת, המקיים ומעמיד אותם בזווג פב"פ. שהם הזו"ן שעלו שמה למ"ן, ונשארו שמה גם אחר יציאת הזו"ן למקומם. וע"כ אנו חושבים מכאן ואילך את הע"ס בהשמות כחב"ד זו"ן. אבל בפרצופי א"ק, שמקודם עולם הנקודים, שעוד לא היה שם ענין עלית מ"ן, ע"כ לא היה שם ספירת הדעת. גם תדע, שספירת הדעת מכונה תמיד בשם "ה' חסדים וה' גבורות". כי הז"א הנשאר שם הוא בחינת ה"ח, והנוקבא שנשארה שם היא בחינת ה"ג.

98-99) We can now understand what the Sefira Da'at, which appeared in the world of Nikudim, is. As was stated above, such a notion was absent in the Partzufim of the world of AK. There were just the 10 Sefirot of KaHaB ZON, and the rise of the screen to Peh de Rosh; the notion "Raising MAN" still did not exist. The Sefira Da'at emerges because of the MAN de ZON rising to Abba ve Ima and its permanent staying there. From the world of Nikudim and further, we already speak about the Sefira Da'at and the Sefirot are now called the HaBaD ZON. The Sefira Da'at is also called Hey (5) Hassadim, Hey (5) Gvurot, since ZA, which remained there, is Hey (5) Hassadim, and Nukva is Hey (5) Gvurot.

ק) ואין להקשות על מה שכתוב בספר יצירה, שהע"ס הן עשר ולא תשע, עשר ולא אחד עשר". ולפי האמור שבעולם הנקודים נתחדש ספירת הדעת, הרי יש אחד עשר ספירות כחב"ד זו"ן?

והתשובה היא, שאין זה הוספה של כלום על הע"ס. כי נתבאר, שספירת הדעת היא הזו"ן, שעלו למ"ן ונשארו שם. וא"כ אין כאן הוספה, אלא שיש ב' בחינות זו"ן: א. הם הזו"ן שבמקומם למטה, שהם בחינת גוף, ב. הם הזו"ן שנשארו בראש באו"א, מטעם שכבר היו שם בעת עלית מ"ן. ואין העדר ברוחני. הרי שאין כאן שום הוספה על הע"ס, כי סוף סוף אין כאן אלא ע"ס כח"ב זו"ן בלבד. ואם נשארו גם בחינת הזו"ן בראש באו"א, אין זה מוסיף כלום על בחינת הע"ס.

100) We should not think that there are 9 or 11 Sefirot. Since the Sefira Da'at emerged in the world of Nikudim, it seems to complement the 10 Sefirot with the 11th. It is not so, because in reality it is the ZON, which raised MAN to Abba ve Ima and stayed there. There are two kinds of the ZON: the first are in their place below and receive the light of Hochma; the second are in Abba ve Ima above, with a constant request for this light. Therefore, they cannot be considered an addition to the 10 Sefirot.

Malchut reaches the state of perfection when it receives the entire light of Hassadim from Bina and the entire light of Hochma from Hochma. First, Bina must gain strength for using its AHP for the Creator's sake and then receive information about the ZON's "desire to receive" the Ohr Hochma, i.e., the ZON must raise their MAN, and then Bina will pass the light of Hochma down to them.

BREAKING OF THE VESSELS AND THEIR FALL TO THE WORLDS OF THE BYA
ענין שבירת הכלים ונפילתם לבי״ע

קא) ונתבאר היטב סוד עלית מ״ן וספירת הדעת, שהם בחינת הכלים דפנים דז״ת דנקודים, שנמשכו ועלו לאו״א. כי או״א קבלו אור החדש דע״ב ס״ג דא״ק מן הזו״ן דא״ק בסוד נקודת השורק, והורידו הה״ת מנקבי עינים שלהם אל הפה, והעלו את הכלים דאחורים שלהם, שהיו נפולים בהז״ת דנקודים. שמתוך כך עלו גם הכלים דפנים דז״ת הדבוקים בהכלים דאחורים דאו״א (אות פ״ט-צ״ד). ונעשו הז״ת דנקודים שם בבחינת מ״ן. והחזירו או״א בבחינת פב״פ. ומתוך שה״ת, שהיא בחי״ד, כבר חזרה למקומה במקום הפה, ע״כ הזווג דהכאה, שנעשה על המסך הזה דבחי״ד, הוציא ע״ס שלמות בקומת כתר באור היחידה (אות פ״ד). ונמצאים הז״ת, הנכללות שם בסוד מ״ן, שגם הן קבלו אורות הגדולים ההם דאו״א. וכל זה הוא רק בבחינת ממטה למעלה. כי או״א הם בחינת הראש דנקודים, ששם נעשה הזווג, המוציא ע״ס ממטה למעלה. ואח״ז מתפשטים ג״כ לבחינת גוף, דהיינו ממעלה למטה (אות נ). ואז נמשכו הז״ת עם כל האורות שקבלו באו״א אל מקומם למטה. ונגמר הראש והגוף של פרצוף הגדלות דנקודים. והתפשטות זו נבחן לבחינת הטעמים דפרצוף גדלות הנקודים (אות כ״ו).

101) The Sefira Da'at is the GE de ZON of the world of Nikudim that rose to Abba ve Ima, for Abba ve Ima had received the light AB-SAG from the ZON de AK, which is called Shuruk. Then Malchut descends from Nikvey Eynaim to Peh, thus lifting the AHP de Abba ve Ima that fell to GE de ZON of the world of Nikudim. The vessels GE de Zat of the world of Nikudim rise together with them and form the Behinat MAN, which turns the Sefirot Abba ve Ima face to face (Panim be Panim).

A Zivug de Haka'a on the screen in Behina Dalet led to the formation of 10 complete Sefirot on the level of Keter with the light of Yechida. The Zat de Nikudim in Abba ve Ima (MAN, Sefirat Da'at) receive powerful light from the Rosh de Abba ve Ima, since Abba ve Ima constitute the Rosh de Nikudim, where a Zivug that lifted ten Sefirot took place. This light then spreads downwards into the Guf de ZON, and consequently into the Rosh and Guf of the world of Nikudim in the state of Gadlut. Such spreading of the light is called Ta'amim.

As was mentioned, the rise of the desire from *ZON* to Bina is called Raising *MAN*. Previously, *Abba ve Ima* did not interact, and such a state is called *Panim be Achor*. There is the light of *Hochma* in the *Partzuf Abba*, but *Ima* does not want to receive it. *MAN* stimulates *Ima*'s need to receive *Ohr Hochma* from *Abba*; hence, it turns its face to it.

The world of the *Nikudim* consists of three parts: *Keter* and *Abba*, where the lights is, the second part is *Ima*, which does not want to receive the light, and the third is the *ZON*. If the *ZON* ask *Ima* for the light, it will make *Ima* meet *Abba*, receive the light and pass it on to *ZA*.

The desires that manifest in us, besides those of the animal level, are a consequence of breaking of the vessels, which caused tiny sparks of the light to enter us.

A special *Partzuf* emerges after *TB – Katnut de Nikudim*. As we already said, it consists of three parts: *Keter*, *Abba ve Ima* and the *ZON*. TB restricts the vessels of reception and allows working only with the vessels of bestowal. Hence, there is only the *Galgalta* in *Rosh de Keter*, while the *AHP* is inside the *GE de Abba ve Ima*. The *AHP de Abba ve Ima* is in the *GE de ZON*. *AHP de ZON* is under the *Parsa*, having desires to receive for itself, and cannot be worked with. None of the *AHP*'s has either light or screen. All of them (except the *AHP de ZON*, which do not receive the light at all) receive just a small luminescence from *GE*.

Then the aroused *Reshimot Dalet/Gimel* ask to do something for the *AHP*. Why does this desire appear? A *TB* was made on the *Aviut Bet*. The *Partzuf Nikudim* emerged because of a *Zivug* on *Aviut Aleph*. Now this *Partzuf* decides to try to work with the *AHP*. Afterwards, the *Partzufim AB* and *SAG* make a *Zivug*, pass the light down to *Keter*, enabling it to enter the state of Gadlut, i.e., to lift its *AHP* from the *GE de Abba ve Ima*. For this purpose, *Malchut* in the *Rosh de Keter* descends from *Nikvey Eynaim* to the *Peh* and makes a *Zivug* on ten complete *Sefirot*.

Being dressed on the *AHP de Keter*, *Abba* rises (achieves *Gadlut*) together with it. Now there is *Ohr Hochma* both in the ten *Sefirot de Keter*

and in *Abba*, so it turns its face to Ima. However, *Ima* wants only *Hassadim* and not *Hochma*, so it is still with its back to *Abba*. How can it be compelled to receive the *Ohr Hochma*? It can be done only if the *ZON* ask for it. To this end, the "desire to receive" the *Ohr Hochma* must be aroused in the *ZON*.

The *ZON de Nikudim* dress onto *NHYM de Galgalta* of the world of *AK*, then pass the *Ohr Hochma* to the *ZON*. The *ZON* turn with their request to *Ima, Ima* then turns face to face with *Abba*. Thus, the light descends; but when it reaches the *Parsa* and wishes to get under it, the light encounters the enormous egoistic "desire to receive", which, in defiance of *TB*, received a portion of the light. The light instantly disappears, and the vessels of *GE de ZON* and the *AHP de ZON* break and mix with one another. This isso that each fragment might have a little of the *Ohr Hochma*.

All of them fall to the lowest level under the *Parsa*, moving as far from the Creator as possible. This led to the presence of tiny sparks of the light in all the egoistic desires of *Malchut*. On the other hand, their egoism is sufficiently formed, since it has already received the *Ohr Hochma*.

The "desire to receive" the *Ohr Hochma* and egoism were not yet developed in the World of Infinity. The egoistic vessels of the *AHP* were first created in *Nekudot de SAG*. From the world of *Nikudim*, such vessels are called *Klipot, Tuma*. The light's properties are absolutely opposite to these vessels, but the "desire to receive" is so huge that it craves even for a spark of the light, which it retains, but is unable to enjoy. Hence, during all our life, we chase after any expression of the light that dresses in the various attires of this world. It seems sometimes that we are about to touch this spark of the light, but it instantly disappears.

Then we rush after another expression of that spark. Thus, the sparks of light are a moving force of our egoism; they pull man forward, give him an aspiration to conquer the entire world. However, there are

sparks that, when taking root in our hearts, endow us with the aspiration to spirituality.

The *Gadlut* of the world of *Nikudim* depends only on the *Reshimot Dalet/Gimel.* They start up this entire system, which ultimately leads to breaking of the vessels. After this breaking, *Malchut* on its lowest level is called *Adam,* and we are its parts.

The place of the creation (i.e., this or that part of *Malchut* of the World of Infinity) is determined only by the strength of the screen. There is no screen under the *Parsa*, so all egoistic desires are concentrated there. Depending on their closeness to the Creator (i.e., on the measure of their egoism), they have their places in the worlds of *BYA*. Everything interacts to the extent of the similarity between the vessel and the light. It is determined by the screen, which serves as a link between the light and the vessel, when the creation crosses the barrier between the material world and the spiritual.

קב) כי גם בפרצוף נקודים נבחנים ד' הבחינות: טעמים נקודות תגין אותיות (אות מ"ז). כי כל הכחות שישנם בעליונים, הכרח הוא שיהיו גם בתחתונים. אלא בתחתון נתוספים ענינים על העליון. ונתבאר שם, שעיקר התפשטות כל פרצוף נקראת בשם "טעמים".

ואחר התפשטותו נעשה בו הביטוש דאו"מ באו"פ, שע"י הביטוש הזה מזדכך המסך בדרך המדרגה, עד שמשתוה לפה דראש. ומתוך שאור העליון אינו פוסק, נמצא אור העליון מזדווג במסך בכל מצב של עביות שבדרך זיכוכו. דהיינו, כשמזדכך מבחי"ד לבחי"ג, יוצא עליו קומת חכמה. וכשבא לבחי"ב, יוצא עליו קומת בינה. וכשבא לבחינה א', יוצא עליו קומת ז"א. וכשבא לבחינת שורש, יוצא עליו קומת מלכות. וכל אלו הקומות, שיוצאים על המסך בעת הזדככותו, נקראים בשם "נקודות".

והרשימות, הנשארים מהאורות אחר הסתלקותם נקראים בשם "תגין". והכלים, הנשארים אחר הסתלקות האורות מהם נקראים בשם "אותיות". ואחר שהמסך מזדכך כולו מהעביות דגוף, נמצא נכלל במסך דפה דראש בזווג אשר שם. ויוצא עליו שם פרצוף שני.

102) The four stages, Ta'amim, Nekudot, Tagin and Otiot, are also present in the world of Nikudim, since the forces that act on the higher levels must have their reflections below, but with the additional information about the higher forces. The spreading of each Partzuf downwards is called Ta'amim.

Then, because of Bitush of the Ohr Makif and the Ohr Pnimi, the screen loses its Aviut and gradually rises to the Peh de Rosh, where it finally merges with the screen positioned there. However, since the Upper Light never stops spreading, a Zivug between the light and the screen occurs at each stage of its weakening.

The level of Hochma emerges when the Aviut Dalet passes to Gimel; the transition to Aviut Bet gives birth to Bina, ZA emerges on the Aviut Aleph and Malchut – on Aviut Shoresh. All the levels emerging during Zivugim, together with the weakening screen, are called Nekudot.

The Reshimot remaining after the light exits are called Tagin. The vessels left without the light are called Otiot. In other words, Otiot are the Reshimot that remain on the level of the Nekudot. When the Masach de Guf finally rids itself of all its Aviut and joins the Masach de Rosh in the Peh with the help of a Zivug, the Partzuf emerges.

Moving away from the light is considered a positive factor in the development of the vessels. When man feels disappointed, spiritually depressed, he should understand that the genuine vessels are being developed in him, the desire to receive the spiritual light. It is first decided how much light man can accept for the Creator's sake; only then can he actually receive. The decision is made in the *Rosh*, where the quality and quantity of the light is calculated in advance. It may then be received in the *Toch*. The part of the vessel devoid of the light is called the *Sof*. *Malchut* of the World of Infinity did not have the *Rosh*; it calculated nothing, receiving everything into the *Toch*.

The *Galgalta, AB,* and *SAG* could not fill the *Sof* with the light. Only *Nekudot de SAG* could get there and fill *Malchut*, although not with the *Ohr Hochma*, but with the *Ohr Hassadim*. Of course, *Malchut* wants the *Ohr Hochma* for its own delight, but the *Ohr Hassadim* also gives it enormous pleasure from giving.

Spiritual advancement is possible only under the light's influence. If the vessel is filled with the light, it has enough strength to act against its own nature; the light is more powerful than the vessel. At that, the vessel makes a *Tzimtzum* on the reception of pleasure and acquires some opportunity to receive for the sake of the Creator.

The *Galgalta*, *AB,* and *SAG* are the first three actions that *Malchut* performs for the Creator's sake. The fourth action prevents it from receiving the light for the Creator's sake, due to the small *Aviut Bet*. Now it can only bestow, so, when it still tries to receive something, the enormous egoistic desires emerge, and since *Malchut* is unable to work with them, *TB* is made. The next reception of the light is *Katnut* of the world of *Nikudim*; in this state, the vessel can only give for the sake of bestowal. Because of this, the *Ohr Hassadim* enters it.

Then the great reinforcement comes to this *Partzuf* in the form of the light *AB-SAG*. The *Partzuf AB* can receive an enormous amount of the *Ohr Hochma*; the *Partzuf SAG* can receive only the *Ohr Hassadim*. These two *Partzufim* seem to be opposite to one another, but they are opposite only in their actions, while their intentions are the same – to bestow. That is why they can give the *Partzuf* maximum power. In this particular case, both lights descend upon the small *Partzuf* that works only with its altruistic desires. The *Katnut de Nikudim* does not use any pleasure for its own sake.

The light *AB-SAG* reveals the Creator's greatness in the *Nikudim*. It shows the importance of merging with Him, without tempting it with pleasures. Because of this, the *Partzuf* has powers to receive for the sake of the Creator, to acquire the screen and pass on to *Gadlut* in the *Partzufim Keter* and *Abba ve Ima*. The *AHP de ZON* also try to enter *Gadlut*, but they cannot receive the light; therefore, the vessels break. They tasted the pleasures of *Gadlut*, and after breaking of the vessels, they retain the *Reshimot*, which speak only about the egoistic pleasures. Thus, the fragments of the broken vessels fall into the *Klipot*. The place where the *Klipot* are found is called the *Mador* (area) *Klipot*.

We have learned that *Malchut* rose to the level of *Bina* in *TB* and restricted the reception of the light in the *Kelim* of *GE*. Together with the acquired *Kelim de AHP, Malchut* is not yet a *Klipah* at this stage, since it restricts its egoistic reception of the light. Now, during the breaking of the vessels, the egoistic desire of *Malchut* feels delight without having the appropriate screen, begins to want it for itself, and thus turns into a *Klipah*. However, the *Klipah* does not have the real light. All it has is the *Reshimot* (fragments of the broken screen).

If the creation were not to go through the stage called *Klipot*, it would not have its own true desire. All previous desires, created by the Creator, constitute a single whole with Him. The genuinely created beings have no connection with the Creator; hence, they feel independent. Now, in order to allow the creation to achieve complete merging with the Creator, a spark of altruistic desire must be installed in it. It is accomplished with the help of the breaking of the vessels and mixing all fragments together.

The *Reshimot* of the Inner Light that departed after leaving the vessel are *called "Tagin"*. The *Kelim*-desires that remain after the light disappears from them are called *Otiot*.

It is said about the world of *AK* that the *Tagin* are the *Reshimot* of *Ta'amim* and *Otiot* are the *Reshimot* of *Nekudot*.

Thus, we find an additional explanation:

- *Ta'amim – Keter*;
- *Nekudot – Hochma*;
- *Tagin – Bina*;
- *Otiot – ZON*

קג) והנה ממש על דרך זה נעשה גם כאן בפרצוף נקודים. כי גם כאן יוצאים ב' פרצופין: ע"ב, ס"ג. זה תחת זה. ובכל אחד מהם: טעמים, נקודות, תגין, אותיות. וכל ההפרש הוא, כי ענין הזדככות המסך לא נעשה כאן מחמת הביטוש דאו"מ באו"פ, אלא מחמת כח הדין דמלכות המסיימת, שהיה כלול בכלים ההם (אות צ). ומטעם זה לא נשארו הכלים הריקים בפרצוף אחר הסתלקות האורות, כמו בג' הפרצופין גלגלתא ע"ב ס"ג דא"ק, אלא נשברו ומתו ונפלו לבי"ע.

103) As in the world of AK, two Partzufim also emerge in the world of Nikudim: AB and SAG, one under the other, each having its own Ta'amim, Nekudot, Tagin and Otiot. The difference lies in the weakening of the Masach that happened, not as a result of the Bitush Ohr Makif with the screen, as in the world of AK, but because Malchut Mesayemet (Din) emerged, and, standing in the Parsa, sees to it that TB is observed. Therefore, when the light disappears, the vessels are not left empty as they were in Galgalta, AB and SAG. Instead, they break, die and fall into the worlds of BYA.

קד) והנה פרצוף הטעמים, שיצא בעולם הנקודים, שהוא פרצוף א' דנקודים, שיצא בקומת כתר, יצא בראש וגוף, שהראש יצא באו"א, והגוף הוא התפשטות הז"ת מפה דאו"א ולמטה (אות ק"א). והנה התפשטות הזאת שמפה דאו"א ולמטה נקרא "מלך הדעת". והוא באמת כללות כל הז"ת דנקודים, שחזרו ונתפשטו למקומם אחר העלית מ"ן. אלא מתוך ששרשם נשאר באו"א לקיום והעמדה לפב"פ דאו"א (אות צ"ח), שנקרא שם בשם "מוח הדעת", המזווג לאו"א, לפיכך גם התפשטותם ממעלה למטה לבחינת גוף נקרא ג"כ בשם הזה, דהיינו "מלך הדעת". והוא מלך הא' דנקודים.

104) The first Partzuf, Ta'amim of the world of Nikudim, emerged on the level of Keter, its root being in Abba ve Ima, while the Guf spreads downwards. Such a Partzuf is called Melech HaDa'at; it contains everything found in Zat de Nikudim, i.e., it includes all their vessels.

Unlike the upper *Partzufim AB* and *SAG*, the lower *Partzufim* are called the *Melachim*. *Abba ve Ima* makes a *Zivug de Haka'a* on the *Reshimot Dalet/Gimel* and send powerful light downwards. The state of *Abba ve Ima* interacting is called *Da'at*, since a *Zivug* is made on the *Ohr Hochma*. The *Partzuf* that descends from them is called *Melech HaDa'at*. These *Partzufim* are called the *Melachim* because they originate in *Malchut*. Then this *Partzuf* breaks and leaves fractured vessels that merge with the *AHP* and fall down.

The actions that take place in the world of *Nikudim* are similar to those happening in *AK*. First, a *Zivug* on the *Reshimo Dalet/Gimel* is made, where the *Partzuf Melech HaDa'at* emerges in correspondence to

AB. Then the *Partzuf* loses the *Aviut Gimel*, and *Zivugim* on the *Reshimot Gimel/Bet* (as in *SAG*), *Bet/Aleph*, and *Aleph/Shoresh* take place.

The desire created by the Creator cannot be changed; we can just try to change our intention. Everything boils down to the screen and the intention (for the sake of bestowal or for the sake of reception). We can either increase or decrease them depending on the conditions.

If I have desires for all five dishes placed before me, and there are no restrictions to hold me back, I will naturally gobble them down; my desires match the available delight. Such was the situation in *Malchut* of the world of Infinity, where it wanted to enjoy everything the Creator had given it. This is not defined as the *Klipah*, since there was no restriction from the Creator's direction. However, having filled *Malchut*, the light gave it such power that now it can resist the pressure of delight. It does not want to receive it for its own sake, although the desire remains. Furthermore, *Malchut* not only refuses to receive for itself, but also acquires additional powers to receive a part of the light for the sake of the Creator.

The *Tzimtzum Bet* states that there is no more strength to receive for the Creator's sake. Now it is only possible to sit at the table without touching anything. Having the properties similar to those of the Creator secures a right to be in the spiritual world. However, such a state is undesirable to both the Creator and the creation. Hence, *Abba ve Ima* make a *Zivug* on the *Ohr Hochma* to pass it down, failing to take into account the fact that the light *AB-SAG* cannot descend under the *Parsa* and correct the vessels there. The intentions in the *Rosh* were good, but impossible to implement.

The same happens to us: we suddenly embark on doing something with good intentions, but then forget about them and fall into egoistic desires, turning into their slaves. This occurs because the very first sensation of pleasure completely seizes our desires and there is no power to resist them. As a result, all the vessel's desires under the *Parsa* break, lose their screen, and pass to the *Mador Klipot*. Man is sitting at the table, sees

all the dishes, and is craving to swallow them in one gulp. He is driven by his egoistic desires and pays no attention to the host.

There is a fundamental difference between the desires of *Malchut* after *TA*, when it restricted its egoistic desires and refused to receive anything (although it saw all pleasures before it). In addition, *Malchut*, after the breaking of the vessels, just wishes to receive pleasure in any way possible, using the giver, but fails. Later, we will study how the *Klipot* influence man in such a way that, during all his life, he chases them, but is never able to receive ultimate pleasure.

No egoistic desires are the true created beings, since the Creator made them. The only genuine creation is that in which its **own** desire for spirituality arises. It is the aspiration for the Creator, longing to receive for His sake. Such a desire is absent in Him; it derives from the lowest black point of the creation as a result of the light's constant influence upon the vessel, like the constant dropping of water wears away the stone. This desire is called a soul; it marks man's birth out of an animal. Then, as the creation receives larger and larger portions of the light, the soul gradually reveals the Creator and finally merges with Him.

We have said that the two *Partzufim*, *AB* and *SAG*, emerged under the *Tabur* in the world of *Nikudim*. As we know, the world of *Nikudim* under the *Tabur* is in the state of *Katnut* on the *Reshimot Bet/Aleph*. Then it enters the state of *Gadlut* on the *Reshimot Dalet/Gimel*. This is the first *Partzuf* of the world of *Nikudim* that is similar to *AB de AK*, which also emerged above the *Tabur* on the *Reshimot Dalet/Gimel*.

Next, the screen loses strength, not because of the *Bitush Pnim u Makif* as in *AK*, but because of the breaking. Then another *Partzuf* (similar to *SAG de AK*) emerges under the *Tabur* on this *Reshimo*. However, both of these *Partzufim* are called *Melachim*, since the *Malchut* that rose to *Bina* rules over them. Both *AB* and *SAG* of the world of *Nikudim* include four inner *Partzufim*: one from *Ta'amim* and three from *Nekudot*, i.e., 8 *Melachim*, all in all. The intermediate *Partzufim* that emerge on *Aviut Shoresh* are not taken into account, since they do not spread into the *Guf*.

The first *Partzuf* is called *Melech HaDa'at*. As its screen weakens, it begins to include three more: *Melech Hesed*, *Melech Gevura*, and *Melech Shlish Elion de Tifferet*. The second *Partzuf* is called the *Shnei Shlish Tachton de Tifferet*, *Melech Netzah ve Hod*, *Melech Yesod*, and *Melech Malchut*. The *Partzufim* of the world of *Nikudim* are called by the names of the *Sefirot de Guf*, because they emerge in the *Guf* of *Partzuf Nikudim*. All of these eight *Melachim* are various measures of the light received under the *Parsa* for the Creator's sake. However, the screens with anti-egoistic power disappeared; the light left them, so they are considered fallen below all spiritual desires.

Why is the number of *Aviut* levels in the *Partzuf* determined differently in various places? The language of the ten *Sefirot* is very laconic. Using it for the explanation of certain phenomena in a certain aspect, Kabbalists often apply the same terms and definitions for the description of different interrelations. Thus, examining the *Partzuf AB*, we say that it consists of five inner *Partzufim*. In general, five levels of *Aviut* may be distinguished in any spiritual object, since it is a part of *Malchut* of the World of Infinity. However, when we look upon *AB* in relation to *Galgalta*, we say that it has only four levels of *Aviut*, because the *Aviut Dalet* is absent in it.

Thus, the description of spiritual objects depends on the aspect in which they are examined. Similarly, when describing a person, we may say he is a whole head shorter than another man, but it does not at all mean he has no head.

All that is described in this book happens in man's soul. Therefore, in order to understand the material, one does not have to possess abstract thinking or the ability to look at an object from different angles. This requires finding all the described phenomena and processes in one's relations with the Creator. Then comprehension will come and everything will take its place. However, if man imagines the spiritual worlds as something existing outside him, as some abstract system beyond his own feelings, then eventually he will reach a deadlock. In such a case, he will find

it a lot more difficult to study Kabbalah, since he will have to give up his abstract ideas. If this material seems tangled to you, try to combine it with reading other books of this series, e.g. Book 4 ("Attaining the Worlds Beyond"). Make an effort to feel that they speak about the same subjects.

What is the *Midat haDin* (category of judgment)? *Din* is the only restriction, ban or the only "desire to receive" for its own sake. *Malchut* assumed this restriction already during *TA*, when it refused to receive for its own sake and remained empty. Prior to that, it could easily receive pleasure for itself. After *TA*, anyone who violates this law is considered a sinner, a *Klipah*, an impure force etc.

The "desire to receive" in its four phases is the only creation. If someone decides to change his nature and acquire altruistic desires, it will be his personal affair. However, since man is unable to accomplish such transformation on his own, he will have to ask the Creator for help. Still, the desire for pleasure remains; only the intention for the use of this desire changes.

Malchut is called the *Midat haDin*. It demands filling. If this desire has no anti-egoistic screen, it remains egoistic. However, if *Malchut* receives power from above and acquires the screen, its intentions become altruistic. The *Midat haDin* disappears and the *Midat haRachamim* (the light of the *Hassadim*, the Reflected Light, the screen) takes its place.

קה) ונודע, שכל הכמות והאיכות שבע"ס דראש, מתגלה ג"כ בהתפשטות ממעלה למטה לגוף. ולפיכך, כמו שבאורות דראש חזרה וירדה מלכות המזדווגת ממקום נקבי עינים למקום הפה, וגו"ע ונ"ע, שהם הכלים דפנים, חזרו וחיברו להם את הכלים דאחורים, שהם האח"פ, והאורות נתפשטו בהם, כן בהתפשטותם ממעלה למטה לגוף, נמשכו האורות גם לכלים דאחורים שלהם, שהם התנה"מ שבב"ע למטה מפרסא דאצילות.

אמנם לפי שכח מלכות המסיימת שבפרסא דאצילות מעורב בכלים ההם, ע"כ תיכף בפגישת האורות דמלך הדעת בכח הזה, נסתלקו לגמרי מהכלים ועלו לשורשם. וכל הכלים דמלך הדעת נשברו פנים ואחור, ומתו, ונפלו לבי"ע. כי הסתלקות האורות מהכלים הוא כמו הסתלקות החיות מגוף הגשמי, הנקרא "מיתה". ואז נזדכך המסך מהעביות דבחי"ד, מאחר שהכלים האלו כבר נשברו ומתו. ונשאר בו רק עביות דבחי"ג.

105) You should know that whatever is present in the ten Sefirot de Rosh is also found in the Guf in the same quantity and quality. Thus, as in the Rosh, Malchut descended from Nikvey Eynaim to the Peh, its GE joined their AHP and the light spread there. The light reached the Kelim de Achoraim, i.e., Tifferet, Netzah, Hod, Yesod and Malchut under the Parsa.

However, since the power of Malchut in the Parsa affects these vessels, the light Melech haDa'at disappears from them and rises to its root, while all the vessels of both the Panim and the Achoraim of Melech haDa'at break, die and fall into the BYA. This is because the disappearance of the light from the vessel is similar to life leaving a biological body and is therefore called death. Upon the downfall and death of the vessels, the screen loses the Aviut Dalet, so the Aviut Gimel remains.

When we speak about *Aviut Gimel*, we should bear in mind that the matter concerns the first *Partzuf* of the world of *Nikudim* that reached *Hitlabshut Dalet* and *Aviut Gimel*. Nevertheless, there are inner *Partzufim* with *Aviut Dalet*, *Gimel*, *Bet*, *Aleph*, and *Shoresh* inside the *Partzuf* with *Aviut Gimel*. Now only the first inner *Partzuf* with *Aviut Dalet* disappeared, leaving *Aviut Gimel*. The light cannot spread in desires that have no intention to be filled, so they remain empty and do not break.

קו) וכמו שנתבטלה העביות דבחי"ד מהמסך דגוף מחמת השבירה, כן נתבטלה העביות ההיא גם בהמלכות המזדווגת של ראש באו"א. כי העביות דראש ועביות דגוף דבר אחד הוא. אלא שזה כח וזה פועל (אות נ).

ולכן נפסק הזווג דקומת כתר גם בראש באו"א. והכלים דאחורים, שהם האח"פ, שהשלימו לקומת כתר, חזרו ונפלו למדרגה שמתחתיה, דהיינו להז"ת. וזה מכונה "ביטול האחורים דקומת כתר מאו"א". ונמצא, שכל קומת הטעמים דנקודים, ראש וגוף, נסתלקה.

106) As Aviut Dalet disappeared (as a result of the breaking of the vessels) from the Masach de Guf, so does Aviut Dalet in Malchut. Malchut makes a Zivug in the Rosh de Abba ve Ima, since Aviut de Rosh and Aviut de Guf are identical, although the first Zivug (in

the Rosh) is only potential, while the second one (in the Guf) really happens.

For this reason, a Zivug on the level of Keter disappears also in the Rosh. The AHP, which complemented Keter, returned to the previous lower level, that is to say, to the seven lower Sefirot. This is called the elimination of the AHP de Keter in the Partzuf Abba ve Ima. Thus, the entire level of the Ta'amim de Nikudim (both the Rosh and the Guf) disappears.

Abba ve Ima makes a *Zivug* only to fill ZON with their light. The moment ZON become unable to receive the light and their request to *Ima* stops, *Ima* instantly terminates its *Zivug* with *Abba*. In this case, we see that the *Guf* sends a command to the *Rosh*, which immediately stops a *Zivug*.

First, the world of *Nikudim* was in *Katnut*, then, upon raising MAN, the *AHP* rose to their GE, but the breaking of the vessels followed. These vessels will continue to split into more and more desires until all the desires of ZON *de Nikudim* are totally broken. These are *Dalet, Gimel, Bet, Aleph* and *Shoresh* of level *Gimel.* Then the same happens with level *Bet, Aleph* and *Shoresh,* down to the very last desire. All this was necessary for the mixing of altruistic and egoistic properties. The breaking of the vessels has far-reaching and positive consequences.

Only the very first level – the *Shoresh* – is called the Creator's intention as regards the future creation. The other levels constitute development, realization of the intention and its transformation into the Creation. The first Creation is called *Dalet de Dalet (Malchut de Malchut)* of the World of Infinity. Everything could have stopped at this point, but, under the influence of the light, the first Creation wished to become similar to the Creator in its intentions, although its actions remained unchanged.

To change the intention, one must first completely refuse to receive the light, and then create an anti-egoistic force (the screen). It is

necessary for the reception of the light for the Creator's sake. This development begins with a reception of a small portion and proceeds up to complete merging with the Creator. Such a process of the screen's development begins after *TA*. This is achieved by breaking the desire *Dalet de Dalet* into certain parts and creating the screen on all desires, from the smallest to the biggest.

The screen is prepared during the descent of the worlds. To create the minimal screen, both the Creator's and the creation's intentions and desires must mix. Only then will sparks of altruistic desire appear in the creation, i.e., in *Dalet de Dalet*. This is achieved with the help of the breaking of the vessels.

Nevertheless, none of these processes disappears; they constantly exist and the future connection with the Creator is conceived in them. The light does not enter the *Guf* during breaking of the vessels; it is in the *Rosh* and enters only the *GE* of each *Sefira*, although it also wants to enter the *AHP* (the egoistic vessels). However, in accordance with *TA*, it cannot do that. Still, a very brief contact takes place, so the vessel starts wishing to receive the light for its own sake, realizing what such reception could mean.

Previously, the creation did not understand it. The matter concerns the development of egoism from a stage where the reception of the light is restricted, to that of a passionate "desire to receive" it no matter what. During the emergence of the worlds and *Partzufim,* we are dealing with the gradual formation of a more advanced, albeit coarser egoism, an egoism that understands what it means to enjoy the light, and desires it more and more. When the vessel reaches the last stage of its development (our world), it becomes most suitable for its role.

When the vessel breaks, the egoistic desire (the *Reshimo* of the screen) is left in it, while the light that was to enter the vessel ascends. However, the connection between the *Reshimo* of the screen and the vanished light still exists, giving the vessel some luminescence, some memory of the screen it once had.

What is the difference between the weakening of the screen due to the *Bitush Pnim u Makif* and that owing to the breaking of the vessels? In the first case, the vessel, pressed by the *Ohr Makif* that wants to get inside, understands that it cannot receive the light in an altruistic way. Egoistic reception is forbidden, so the vessel decides to expel the light rather than violate the ban. In the second case, the vessel's initial intentions seem to be good, but it suddenly discovers that it wants to receive in a purely egoistic way; therefore, *TA* instantly snaps into action, and the weakening of the screen is expressed here as the breaking of the vessel, as its death.

Previously, we explained how the breaking of the vessels took place. The light *AB-SAG* came and began spreading in the *Rosh de Keter,* the *Rosh de Abba ve Ima,* the *GE de ZON,* and upon reaching the *Parsa,* the vessels began to break and to lose their screen.This is because the light met with the egoistic desires without the screen. Here the *TA* prohibition worked; the light rose to the *Rosh de Nikudim* and then to the *Rosh de SAG*, while the vessels that wanted to receive pleasure for themselves broke and fell into the *Klipot*.

There is the light of the Thought of Creation and the light of Correction of Creation. The light that created *Malchut* and its desire to enjoy it is called the *Ohr Hochma* or the light of the Thought of Creation. The light that corrects *Malchut,* reveals the higher properties in it, and enables it to feel pleasure from giving is called the *Ohr Hassadim*. One can feel the Creator either by enjoying the contact with Him (delight from reception of the *Ohr Hochma*), or by feeling His properties and enjoying similarity to Him (delight from the *Ohr Hassadim*).

Unless egoism begins to feel the Creator's properties, it will neither make *Tzimtzum Aleph*, nor ever wish to be like the Creator. The Creator created an egoism that would be able to develop and feel both the delight as well as the One who provides it. Indeed, the future ability to be like the Creator was already included in the initial phase of the development of egoism.

The information that stimulates the sensation of the Giver comes to the vessels together with the light *AB-SAG*. This is the light of correction, the light of a very different nature. It arouses in man very subtle feelings of the Giver's significance and the desire to be like Him. The *TA* is an extremely cruel act of the creation that rather pushed the Creator aside, saying that it wanted nothing from Him, depriving Him of an opportunity to be the Giver. It rendered His desires uncalled for, until it begins to understand that the Thought of Creation suggests, not refusing to receive the light, but reception of it for the sake of the Creator.

The primary role in the creation of the *Partzufim* after *TA* belongs to the screen; action is secondary and the entire process develops from big to small. After *TB*, when the *Partzuf* restricted itself, the desire to pass from *Katnut* to *Gadlut* appeared for the first time. This required strength; the strength came from the light *AB-SAG*. All the vessels above the *Parsa: Keter, Abba ve Ima, GE de ZON,* can feel an opportunity to pass to *Gadlut*. However, this light cannot get under the *Parsa.* The *AHP de ZON* cannot feel it; hence, they remain in the same state. The *Nekudot de SAG* under the *Parsa* are empty after the *TB*. They form a place for the worlds *Atzilut, Beria, Yetzira,* and *Assiya.*

When we say that there is no light, it actually means that the *Kli* simply cannot feel it. The light itself is amorphous; there are no distinctions in it; in other words, the vessel is unable to detect any shades, any variations of pleasure in the light. Such was the state of *Malchut* in the World of Infinity. When it felt the light's properties, it made *TA*. *Malchut* began to distinguish nine previous *Sefirot* in the light, starting from the closest. As it discovered the last one *(Keter)* and felt the contrast between their properties (*Keter* only bestows and *Malchut* only receives), it instantly made a *Tzimtzum*.

ZA consists of *Hochma* and *Bina*. It is called "a small face", which refers to the amount of light in it, as compared to *Malchut*, which wishes to be big and receive all the light of *Hochma*. *Keter* gives all, *Malchut*

receives all, and *Bina* does not receive anything. These are the characteristics of the four phases of the Direct Light and their root called *Keter*.

While studying Kabbalah, one should constantly remember that there are no such notions as place, time or space (as we understand them) in spirituality. The notion of place first appeared only after *TB*. The *Nekudot de SAG* under the *Parsa* remain empty after *TB* and form a place for the worlds of *ABYA*. Thus, by "place", we usually mean the *Nekudot de SAG*; to be precise, the vessels working in compliance with the law of *TA* as regards the vessels working according to *TB*, which form the worlds beginning from *Atzilut*. Now we can understand the fundamental difference between these two modes of working with desires.

The vessels of *TB* are not exactly the vessels of *TA*, which use only half of their desires. It is a cardinally different principle of work. We will be studying the so-called ascents of the worlds wherein the "place" may or may not ascend together with the worlds.

In spirituality, we understand time as a number of necessary actions aimed at achieving a certain spiritual level. These actions form a cause-and-effect chain. The less corrected man is, the more the Creator conceals Himself from him; the more man's way to the Creator turns from a sequence of spiritual actions into an unconscious flow of time.

In the spiritual world everything is connected to the intention for the sake of the Creator, hence nothing ever disappears there. Only the *Klipot*, the desires for one's self can disappear. Our world is below the *Klipot*, therefore we observe in it such a phenomenon as disappearance.

We have spoken about the breaking of the vessels. The light *AB-SAG* came and began to spread in the *Rosh de Keter*, the *Rosh de Abba ve Ima*, the *GE de ZON*, and as soon as it reached the *Parsa*, the vessels began to split, lose the screen, for the light came across desires to receive for one's own sake without a screen. The *TA* snapped into action, the light rose to *Rosh de Nikudim*, and then to *Rosh de SAG*; the egoistic vessels broke and fell into the *Klipot*.

קז) ומתוך שאור העליון אינו פוסק מלהאיר, נמצא שחזר ונזדווג על העביות דבחי"ג, הנשאר במסך של ראש באו"א. ויצאו ע"ס בקומת חכמה. והגוף שממעלה למטה, נתפשט לספירת החסד. והוא מלך הב' דנקודים. וגם הוא נמשך לבי"ע ונשבר ומת. ואז נתבטלה גם העביות דבחי"ג מהמסך דגוף ודראש. וגם הכלים דאחורים, האח"פ, שהשלימו לקומת חכמה זו דאו"א, חזרו ונתבטלו ונפלו למדרגה שמתחתיה, לז"ת, כנ"ל בקומת כתר.

ואח"כ נעשה הזווג על העביות דבחי"ב, שנשאר במסך. ויצאו ע"ס בקומת בינה. והגוף שממעלה למטה נתפשט בספירת הגבורה. והוא מלך הג' דנקודים. וגם הוא נמשך לבי"ע ונשבר ומת. ונתבטלה גם העביות דבחי"ב בראש וגוף. ונפסק הזווג דקומת בינה גם בראש. והאחורים של קומת בינה דראש נפלו למדרגה שמתחתיה בהז"ת.

ואח"כ נעשה הזווג על העוביות דבחי"א, שנשאר בהמסך. ויצאו עליה ע"ס בקומת ז"א. והגוף שלו ממעלה למטה נתפשט בשליש עליון דת"ת. וגם הוא לא נתקיים ונסתלק האור ממנו. ונזדככה גם העוביות דבחי"א בגוף וראש. והאחורים דקומת ז"א נפל למדרגה שמתחתיה, לז"ת.

107) The Upper Light never stops shining; it makes a new Zivug on the Aviut Gimel, which remained in the Masach de Rosh of Abba ve Ima. Because of this Zivug, a Partzuf consisting of 10 Sefirot emerges with the level of Hochma, while the Guf, with the level of Hesed, spreads down, and is called the second Melech of the world of Nikudim. As with the first, the Melech haDa'at, it spreads in the BYA, breaks and dies. The Aviut Gimel disappears from the Masachim de Guf and de Rosh. The AHP, which completed the Partzuf at the level of Hochma, broke and fell to the lower level.

Then a Zivug on Aviut Bet produces 10 Sefirot of the level of Bina, while the Guf spreads down to Gevura, and is called the third Melech of the world of Nikudim. It spreads down to BYA, breaks and dies. Aviut Bet disappears from the Guf and the Rosh and a Zivug on the level of Bina also stops in the Rosh. The AHP of Bina de Rosh fall to the lower level, into the seven lower Sefirot.

The next Zivug is made on Aviut Aleph; the 10 Sefirot with the level of ZA appear, while the Guf spreads to the upper third of Tifferet. It also ceases to exist, the light leaves it, and Behina Aleph disappears from the Guf and the Rosh. The AHP de ZA falls to the lower level of Zat.

Why are the *Partzufim* in the world of *Nikudim* called *Melachim*? It is because they are in *Gadlut* (big state), which emerges from *Katnut* (small state) with the *Ohr Nefesh*, also called the *Ohr Malchut*. Regardless of the eight levels, only seven *Melachim* exist, since there are only seven lower parts, levels. Similarly, there are just seven *Shorashim* (roots) in the *Rosh* for their spreading.

קח) וכאן נגמרו כל האחורים דאו"א לירד, שהם האח"פ. כי בשבירת מלך הדעת, נתבטלו באו"א רק אח"פ השייכים לקומת כתר. ובשבירת מלך החסד, נתבטלו באו"א רק אח"פ השייכים לקומת חכמה. ובשבירת מלך הגבורה, נתבטלו האח"פ השייכים לקומת בינה. ובהסתלקות שליש עליון דת"ת, נתבטלו האח"פ דקומת ז"א.

ונמצא שנתבטלה כל בחינת הגדלות דאו"א, ולא נשאר בהם רק הגו"ע דקטנות. ונשאר במסך רק עביות דשורש. ואח"כ נזדכך המסך דגוף מכל עביותו, ונשתוה למסך דראש. אשר אז נמצא נכלל בזווג דהכאה של ראש. ומתחדשים שמה הרשימות שבו חוץ מהבחינה האחרונה (אות מ"א). ובכח התחדשות הזה יצא עליו קומה חדשה, הנקראת ישסו"ת.

108) After the last Zivug on Aviut Aleph was terminated, all the AHP de Abba ve Ima stopped descending; therefore, when the Melech haDa'at de Abba ve Ima broke, the AHP de Keter disappeared. When the vessels of the Melech haHesed in Abba ve Ima broke, the AHP de Hochma disappeared. When the vessels of the Melech haGevura in Abba ve Ima broke, the AHP de Bina disappeared. When the Melech Shlish Elion de Tifferet broke, the AHP de ZA disappeared.

Thus, the entire level of Gadlut in Abba ve Ima ceased to exist. Only the vessels of the GE de Katnut with Aviut Shoresh in the Masach remained. Afterwards the Masach de Guf loses all its Aviut, merges with the Masach de Rosh, and joins a Zivug de Haka'a in the Rosh. All the Reshimot except for the last Behinot are renewed in it. From this renewal (Zivug), a new level arises called the YESHSUT.

Let us review the whole process briefly. The world of *Nikudim* was in *Katnut* where there were only the vessels of GE in *Keter*, *Abba ve Ima* and ZON. Then *Keter* and *Abba ve Ima* made a *Zivug* on *Dalet de Hitlabshut* and *Gimel de Aviut*, and the light spread to the *Guf*. The *Guf* broke

and only *Aviut Gimel-Bet* remained. *Keter* and *Abba ve Ima* want to make a *Zivug* on that *Aviut* and hope that the *Guf* will be able to receive this light for the Creator's sake, since it is one level lower. Because of this *Zivug,* a *Partzuf* of a different spiritual level emerges; hence, it is already called the *YESHSUT* and not *Abba ve Ima*.

קט) ומתוך שהבחינה אחרונה נאבדה, לא נשאר בו כי אם בחי"ג. ויוצאים עליו ע"ס בקומת חכמה. וכשהוכרה עביות דגוף שבו, יצא מהראש מאו"א, וירד והלביש במקום החזה דגוף דנקודים (אות נ"ה). ומוציא מחזה ולמעלה הע"ס דראש. והראש הזה מכונה "ישסו"ת". והגוף שלו הוא מוציא מהחזה ולמטה בב"ש ת"ת עד סיום הת"ת. והוא מלך הד' דנקודים.

וגם הוא נמשך לבי"ע ונשבר ומת. ונזדככה העביות דבחי"ג ראש וגוף. והכלים דאחורים של ראש נפלו למדרגה שמתחתיה במקום גוף שלהם. ואח"כ נעשה הזווג על עביות דבחי"ב, הנשאר בו. ויצא עליו קומת בינה. והגוף שלו שממעלה למטה נתפשט בב' הכלים נצח והוד. והם שניהם מלך אחד, דהיינו מלך ה' דנקודים.

וגם הם נמשכו לבי"ע ונשברו ומתו. ונזדככה גם העביות דבחי"ב בראש וגוף. והכלים דאחורים של הקומה נפלו להמדרגה שמתחתיה, לגוף. ואח"כ נעשה הזווג על עביות דבחי"א, שנשארה בו. ויצא עליו קומת ז"א. והגוף שלו שממעלה למטה נתפשט בכלי דיסוד. והוא מלך הו' דנקודים. וגם הוא נמשך לבי"ע ונשבר ומת. ונזדככה גם העביות דבחי"א בראש וגוף. והכלים דאחורים שבראש נפלו למדרגה שמתחתיהם, לגוף. ואח"כ נעשה הזווג על העביות דבחינת שורש, הנשאר במסך. ויצא עליו קומת מלכות. והממעלה למטה שלו נמשך לכלי דמלכות. והוא מלך הז' דנקודים. וגם הוא נמשך לבי"ע ונשבר ומת. ונזדככה גם העביות דשורש בראש וגוף. והאחורים דראש נפלו למדרגה שמתחתיה, בגוף. ועתה נגמרו להתבטל כל הכלים דאחורים דישסו"ת, וכן שביה"כ דכל ז"ת דנקודים, הנקראים ז' מלכים.

109) After the disappearance of the last degree of Aviut (Dalet), the Behina Gimel brought forth 10 Sefirot of the level of Hochma. The Partzuf begins from the Chazeh de Abba ve Ima so that the Sefirot of its Rosh rise above the Chazeh and are called the YESHSUT; whereas below the Chazeh, including the lower two thirds of Tifferet, the 10 Sefirot de Guf are formed. This is the fourth Partzuf called the Melech of the world of Nikudim.

It also spreads to BYA, breaks and dies. The Aviut de Behina Gimel disappears both in the Rosh and in the Guf. The AHP de Rosh falls to the lower level (Guf). Then a Zivug on Aviut de Behina Bet brings forth the level of Bina. The Guf of the new Partzuf spreads to the

vessels Netzah and Hod. This fifth Partzuf is called the Melech of the world of Nikudim.

It also spreads to BYA, breaks and dies. The Behina Bet disappears both in the Rosh and in the Guf, while the AHP de Rosh falls to the lower level (Guf). The next Zivug on Aviut Aleph produces the level of ZA, while its Guf spreads down to the vessel of Yesod. This is the sixth Melech of the world of Nikudim, which reaches the BYA, breaks, and dies. The Aviut Aleph disappears both in the Rosh and in the Guf, while the AHP de Rosh falls to the lower level (Guf).

After that, the last *Zivug* is made on the *Aviut Shoresh* that is left in the *Masach*. It brings forth the level of *Malchut*, which spreads to the vessel of *Malchut*. This is the seventh *Melech* of the world of *Nikudim*. As with all the preceding *Melachim*, it breaks and dies. The last *Aviut de Shoresh* disappears in both the *Rosh* and in the *Guf*, and the *AHP de Rosh* fall to the lower level (to its *Guf*). Thus, all the *AHP de YESHSUT* disappeared and all the seven lower *Sefirot de Nikudim* (i.e., all the seven *Melachim*) broke.

Tifferet constitutes the entire *Guf* of the *Partzuf*. Because of *TB*, *Tifferet* divides into three parts: the upper third of *Tifferet* is called the *Chazeh*, the middle third of *Tifferet* is called the *Tabur*, and the lower third of *Tifferet* is called *Yesod*.

קי) והנה נתבארו הטעמים ונקודות שיצאו בב' הפרצופים או"א וישסו"ת דנקודים, הנקראים ע"ב ס"ג.

שבאו"א יצאו ד' קומות זה למטה מזה, שהם קומת כתר, הנקראת הסתכלות עיינין דאו"א, קומת חכמה, הנקראת "גופא דאבא", קומת בינה, הנקראת "גופא דאמא", קומת ז"א, הנקראת יסודות דאו"א. שמהם נתפשטו ד' גופים, שהם: מלך הדעת, מלך החסד, מלך הגבורה, מלך ש"ע דת"ת עד החזה. וד' הגופים אלו נשברו פנים ואחורים יחד.

אבל מבחינת הראשים, דהיינו בד' הקומות שבאו"א, נשארו בהקומות כל הכלים דפנים שבהם, דהיינו בחינת הגו"ע ונ"ע דכל קומה, שהיה בהם מעת הקטנות דנקודים. ורק הכלים דאחורים, שבכל קומה שנתחברו בהם בעת הגדלות, הם בלבדם חזרו ונתבטלו בסבת השבירה, ונפלו למדרגה שמתחתיהם, ונשארו, כמו שהיו לפני יציאת הגדלות דנקודים (אות ע"ו-ע"ז).

110) We have learned about the Ta'amim and the Nekudot that emerged in two Partzufim: Abba ve Ima and YESHSUT of the world of Nikudim, and are called the AB and the SAG.

Four levels, one under the other, appear in Abba ve Ima: Keter is called "Histaklut Eynaim Abba ve Ima" (looking into one another's eyes); Hochma is called "Gufa de Aba"; Bina is called "Gufa de Ima"; and ZA is called "Yesodot de Abba ve Ima". Four bodies emerge from the above-mentioned levels: the Melech haDa'at, the Melech haYesod, the Melech Gevura and Melech of the upper third of Tifferet down to the Chazeh. The Gufim of all of these four levels broke, both Panim and Achoraim, i.e., both GE and AHP.

However, in the Rashim (heads) of these four levels of Abba ve Ima, all the Kelim de Panim of each level that were during Katnut de Nikudim, that is to say, the GE and Nikvey Eynaim (Keter, Hochma and Gar de Bina), remained in their places. Only the Kelim de Achoraim (i.e., the AHP de Rosh, the Zat de Bina, ZA, and Malchut) of each level, which joined the GE during Gadlut, disappeared because of the breaking of the vessels. They fell to the lower level, i.e., to where they had been during Katnut.

קיא) ועד"ז ממש היה בפרצוף ישסו"ת יציאת ד' קומות זה למטה מזה: שקומה הא' היא קומת חכמה ונקראת הסתכלות עיינין דישסו"ת זה בזה, וקומת בינה, וקומת ז"א, וקומת מלכות. שמהם נתפשטו ד' גופים, שהם: מלך ב"ש תתאין דת"ת, מלך נו"ה, מלך היסוד, המלכות. וד' הגופים שלהם נשברו פנים ואחור יחד. אבל בהראשים, דהיינו בד' הקומות דישסו"ת, נשארו הכלים דפנים שבהם, ורק האחורים בלבד נתבטלו בסבת השבירה. ונפלו למדרגה שמתחתיהם. והנה אחר ביטול אלו ב' הפרצופים או"א וישסו"ת, יצא עוד קומת מ"ה בנקודים. ולפי שלא נתפשט ממנה לבחינת גוף אלא רק תיקוני כלים בלבד, לא אאריך בו.

111) Similarly, four levels, one under the other, emerged in the Partzuf YESHSUT. The first level (Hochma) is called the Histaklut Eynaim de YESHSUT, the second level (Bina), followed by ZA and Malchut, brings forth 4 bodies: the Melech of two lower thirds of Tifferet, the Melech Netzah-Hod, the Melech Yesod and the Melech

Malchut. These four Gufim broke (both Panim and Achoraim), but the Kelim de Panim remained in the Rashim de YESHSUT. Their Achoraim disappeared because of the breaking of the vessels, and fell to the lower level. After the two Partzufim Abba ve Ima and the YESHSUT broke, one more Partzuf emerged – MA of the world of Nikudim. However, since no Guf spreads from it (only "Tikuney Kelim"), we will not characterize it here.

Thus, because of a *Zivug* on the *Reshimot Dalet/Gimel*, four *Melachim* emerged in the *Rosh de Abba ve Ima (Gadlut de Nikudim).* Then there was a *Zivug* in the *Rosh de YESHSUT* on the *Aviut Gimel/Bet*, which led to the emergence of four more *Melachim*. All of them received the *Ohr Hochma*, but not for the Creator's sake; hence, they lost the screen, broke and fell from their spiritual level. Each of them retained the *Reshimo* of the light and the *Ohr Hozer* – a tiny portion of the screen's light, which they wanted to work with, but could not.

This tiny portion of the light is called a *"Nitzutz"* (spark). The fact that it resides inside the egoistic desire makes it possible to start correcting the broken vessels. Had the vessels never been broken, this altruistic spark would have never gone under the *Parsa*, and the vessels of the *AHP* found there would have had no possibility for correction. This will be the task of the *MA Hadash* (new MA) or the World of Correction, *Atzilut*, which emerged from the *Rosh de AK* because of a *Zivug* on the *Aviut de Shoresh*. This level is called the *Metzah* (forehead).

The screen in *Galgalta* lost its strength, the light disappeared, and the *Masach de Guf* rose to join the *Masach de Rosh*. The *Reshimot Dalet/Gimel* was left from the light of *Hochma* in the *Toch* and *Dalet/Gimel* from the light of the *Hassadim* in the *Sof*. *Reshimot Dalet/Gimel* of the light of *Hassadim* means that, although the *Ohr Hochma* is felt and desired owing to the *Aviut Gimel*, nevertheless, the creation just wants to merge with the Creator. That is to say, it wants to be filled with *Ohr Hassadim* and not with *Ohr Hochma* (the light of Purpose of the Creation), for it is unable to receive *Ohr Hochma* for the Creator's sake. The *Partzuf AB*

emerges on the *Reshimot de Toch* and the *Gadlut de Nikudim* emerges on the *Reshimot de Sof*. After the light leaves the *Partzuf AB*, the *Partzuf SAG* emerges above the *Tabur* in the world of *AK*.

As a result of a *Zivug* on the *Reshimo Dalet/Gimel* under the *Tabur*, *Gadlut* of the world of *Nikudim* called the lower *AB* or *Abba ve Ima* emerges. When it disappears, a *Zivug* on the *Reshimo Gimel/Bet* takes place under the *Tabur*. As a result, the second *Partzuf* called the lower *SAG* or the *YESHSUT* springs up. The properties of the *Partzufim* both above and under the *Tabur* are similar in the sense that the light of *Hochma* spreads in the lower *AB*, while the light of *Hassadim* with luminescence of *Hochma* spreads in the lower *SAG*. The correction of the *ZON* and *Malchut* under the *Tabur* will consist in lifting them to the level of the *Partzufim AB* and *SAG*.

After the disappearance of the light in the *Partzufim*, pure egoism remains, which remembers what it means to receive the light. All the previous *Reshimot* were based on the reception of the light for the sake of the Creator. Now, when the vessels of *Malchut* were broken, the "desire to receive" the light at any cost appears for the first time. However, this is not the final point of development of egoism; a very long way lies ahead of it.

Malchut senses the light long before it enters it. The same happens in our world. We feel pleasure before we actually receive it. Once we get it, it instantly disappears. It only seems to us that we feel delight. Each time we have to perform certain actions that would help us feel pleasure, but the moment we come in contact with it, the vessel ceases to exist and the pleasure vanishes.

However, we all live only for the sake of achieving such contact. If we were filled with constant imperishable pleasure, we would not make a single move in the direction of new delight, since we would be overfilled with the previous one. Like drug addicts, we would enjoy an injected dose, doing nothing until the need for a new dose is felt. Only egoism (if corrected) that has reached a state of absolute opposition to the Creator

may become equal to Him. Then the received pleasure will not vanish; the desire for it will remain, whereas we, not for a moment stopping to enjoy, will rush towards new reception for the sake of the Creator.

The light wanted to enter the vessel under the *Tabur* and the vessel was eager to receive it for the Creator's sake according to the strength of its screen. The vessel discovered too late that there was no screen. All pleasures were already inside and imposed their will on it. However, *TB* expelled the light and the vessel remained empty of the desires it could not satisfy. This terrible state accompanies the breaking of the vessels, death and a downfall. All desires become isolated and undirected at one goal.

When man is firm of purpose, all his desires (both altruistic and egoistic) pursue the same goal. If he is not, he has many different desires that do not aim at one target. Such a person cannot succeed.

When the *Melachim* fall, the highest of them, having lost the screen, falls lower than the rest. All the eight *Melachim* were of different levels. The vessel of *Keter* fell down to *Malchut*. The vessel of *Bina* (the vessel of bestowal) did not fall as low.

The Sefirot de Rosh have the following names:

Gar de Keter	*Metzah*
Hochma	*Eynaim*
Gar de Bina	*Nikvey Eynaim*
Zat de Bina	*Awzen*
ZA	*Hotem*
Malchut	*Peh*

THE WORLD OF CORRECTION BORN FROM METZAH OF THE WORLD OF AK
עולם התיקון ומ"ה החדש, שיצא מהמצח דא"ק

קיב) והנה נתבאר היטב מתחילת הפתיחה עד כאן ד' פרצופים הראשונים דא"ק:

פרצוף הא' דא"ק, הנקרא "פרצוף גלגלתא", שהזווג דהכאה נעשה בו על בחי"ד, והע"ס שבו הן בקומת כתר.

112) Now, let us examine all the spiritual worlds, the entire spiritual Universe as a single whole. We will see that in the Galgalta (Partzuf Keter of the entire Universe) a Zivug was made on all the five Reshimot – Dalet/Dalet.

In fact, the screen stood in *Malchut (Peh)* of the common *Rosh* of the entire Universe (this *Rosh* is actually "*Rosh*" of *Malchut* of the World of Infinity).

פרצוף הב' דא"ק, נקרא ע"ב דא"ק, אשר הזווג דהכאה נעשה בו על עביות דבחי"ג, והע"ס שלו הן בקומת חכמה. והוא מלביש מפה ולמטה דפרצוף הגלגלתא, פרצוף הג' דא"ק נקרא ס"ג דא"ק, שהזווג דהכאה נעשה בו על עביות דבחי"ב. והע"ס שלו הן בקומת בינה. והוא מלביש מפה ולמטה דפרצוף ע"ב דא"ק.

Then the screen rises from Malchut to ZA (Hotem) of this Rosh. A Zivug on Reshimot Dalet/Gimel in this screen creates AB (Partzuf Hochma of the entire Universe). So now, the screen stands in ZA of the common Rosh. Then the screen continues rising. This time it ascends from ZA to Bina of the common Rosh and there a Zivug on the Reshimot Gimel/Bet creates the Partzuf SAG (Bina of the entire Universe).

Afterwards, as we know, *TB* takes place and renders the *AHP* (the vessels of *Zat de Bina*, *ZA* and *Malchut*) of each *Sefira* unfit for use. Because of *TB*, *Bina* of the common *Rosh* happens to divide into two parts: the *Gar* (**Nikvey Eynaim**) and the *Zat* (**Awzen**). Now the screen stands on the borderline between these *Gar* and *Zat*, i.e., between the **Nikvey Eynaim** and the **Awzen**. With some reserve, it may be said that the *Partzuf*

Nekudot de SAG, which is an intermediate stage between *Bina* and *ZA* of the entire Universe (essentially it is *Zat de Bina*, *YESHSUT*), emerged because of a *Zivug* made on the screen positioned there.

Then the screen continues "rising" to *Hochma* of the common *Rosh*, i.e., the **Eynaim**, but it should be stressed that now, after the *TB*, the screen stands not at the bottom of each level as before, but in the **Nikvey Eynaim**, that is to say, on the border between *Gar de Bina* and *Zat de Bina*. Hence, the world of the *Nikudim* (*ZA* of the entire Universe and *Partzuf MA*) emerges from a *Zivug* in **Nikvey Eynaim** *de* **Eynaim**, i.e., the screen stands on the border between *Gar* and *Zat de Hochma* of the common *Rosh*.

This *Zivug* was made on the *Reshimot Bet/Aleph* with the additional information of *TB* (ban on using the vessels of reception). So now the *Partzufim*, as it were, consist only of two and a half *Sefirot*. Then, upon breaking of the vessels, the screen moves to the **Nikvey Eynaim** *de Keter* of the common *Rosh (Metzah)*. There a *Zivug* on the *Reshimot Aleph/Shoresh* creates the world of *Atzilut*, also called the world of *Vrudim* or *MA Hadash* (new *MA*).

We will explain later on why *Atzilut* is called *MA Hadash*. The world of *Atzilut* corrects the broken vessels, gives birth to the soul of *Adam haRishon*, the soul that descends to the lowest point and only then becomes the true Creation, for now it is infinitely remote from the Creator and can start correcting itself and ascend back to Him.

We should have a general idea of the world of *Atzilut*, which controls everything. The creation is constantly connected with this system. As the result of a gradually achieved correction, we ascend 6000 levels and reach the world of *Atzilut*. Then the 7th, 8th, 9th, and 10th millennia come, accessible only to those who rise to the level of the Final Correction (the *Gmar Tikkun*).

פרצוף הד' דא"ק נקרא מ"ה דא"ק, שהזווג דהכאה נעשה בו על עביות דבחי"א, והע"ס שבו הן בקומת ז"א. ופרצוף זה מלביש מטבור ולמטה דס"ג דא"ק. והוא נחלק לפנימיות וחיצוניות,

שהפנימיות נקרא מ"ה וב"ן דא"ק, והחיצוניות נקרא "עולם הנקודים". וכאן נעשה ענין השיתוף של המלכות בבינה, הנקרא צמצום ב', והקטנות, והגדלות, ועלית מ"ן, וענין הדעת, המכריע והמזווג החו"ב פב"פ, וענין שבירת הכלים. כי כל אלו נתחדשו בפרצוף הד' דא"ק, הנקרא מ"ה או "עולם הנקודים".

The fourth Partzuf of the world of AK is called MA. It emerges from a Zivug de Behina Aleph, and its 10 Sefirot have the level of ZA. It dresses onto Galgalta from the Tabur and below, where the Nekudot de SAG spread. The Partzuf MA has an inner part called MA and BON of the world of AK, and an outer – Nikudim, which dresses onto the inner part. In this place, Malchut joins Bina, i.e., TB, Katnut, Gadlut, the raising of MAN, the emergence of Sefira Da'at. This in turn promotes a Zivug between Hochma and Bina Panim be Panim, the breaking of the vessels – all of which occurred in the fourth Partzuf MA or the world of Nikudim.

The *Partzuf* MA, born from the SAG on the *Aviut Bet/Aleph*, refers to *TA* and is considered an inner *Partzuf* as regards the MA that was born from the *Nekudot de SAG*, and under the *Tabur,* refers to the *TB*. We see this entire process as a cause-and-effect chain, but in fact, this is not a process; it is a constantly existing static picture.

There are *Ta'amim*, *Nekudot*, *Tagin* and *Otiot* in each *Partzuf*. The processes that occur in *Nekudot de SAG* – the descent under *Tabur*, the mixing with *NHYM de Galgalta*, *TB*, whose *Reshimo* brings forth the world of *Nikudim* in *Katnut* and *Gadlut*, the breaking of the vessels – all this may be referred to the *Nekudot de SAG* and to one of the parts of the *Partzuf SAG*.

The *Gematria* (numeric value) of SAG consists of *Yud-Key-Vav-Key*, but the filling, the light that is in the *Kelim* of *Hochma, Bina, ZA* and *Malchut*, amounts to 63. The filling of the letter *Vav (Vav-Aleph-Vav)* includes the letter *Aleph*, which points to *TB* and the *Partzuf Nikudim*. The following letter, *Key*, again includes *Yud* and not *Aleph*, which refers to *Gadlut de Nikudim*. Therefore we do not view *Nikudim* (when taken separately) as the world. So why do we not say that the SAG got broken? These changes

do not affect the *SAG* since it is under the *Tabur*, and all that happened refers to its outer *Partzufim* (so-called *Partzufey Searot*), which dress onto it. The *Partzufey Searot* (hair) are examined in detail in Part 13 of "The Study of the Ten Sefirot" on the example of the *Partzuf Arich Anpin* of the world of *Atzilut*.

The first spreading of the light down from *Peh de Rosh* to the *Tabur* on *Aviut Dalet* is called *Ta'amim*. Then next *Partzufim-Nekudot* emerge on *Gimel de Dalet, Bet de Dalet, Aleph de Dalet* and *Shoresh de Dalet*, although we do not give them names under the *Tabur de AK*. Under the *Tabur* in the world of *Nikudim*, we call them *Sefira Da'at, Melech Da'at, Melech Hesed, Melech Gevura* and *Melech* of the upper third of *Tifferet*. At that, the *Partzuf* emerging on *Aviut Shoresh* does not spread into the *Guf*; hence, it is not taken into account and is not called a *Melech*.

When can we see that the *Guf* influences the *Rosh*? Raising *MAN* makes *Abba ve Ima* turn *Panim be Panim* to make a *Zivug* on the *Ohr Hochma* for passing it on to the lower *Partzufim*. Such a request of *ZA* to *Abba ve Ima* leads them to a state called the *Sefira Da'at*. As the vessels break, this desire in *Abba ve Ima* disappears and they terminate their *Zivug*. As the lower *Partzuf* turns to the upper with a request, it changes the way it is controlled. When we long to change our state from below, we must raise *MAN* to the upper *Partzuf* and receive correction.

קיג) ואלו ה' בחינות עביות שבמסך נקראים על שם הספירות שבראש, דהיינו גלגלתא עינים ואח"פ: שהעביות דבחי"ד נקרא "פה", שעליה יצא פרצוף הא' דא"ק, ועביות דבחי"ג נקרא "חוטם", שעליה יצא פרצוף ע"ב דא"ק, ועביות דבחי"ב נקרא "אזן", שעליה יצא פרצוף ס"ג דא"ק, ועביות דבחי"א נקרא "נקבי עינים", שעליה יצא פרצוף מ"ה דא"ק ועולם הנקודים, ועביות דבחינת שורש נקרא "גלגלתא" או "מצח", שעליה יצא עולם התיקון. והוא נקרא מ"ה החדש. כי פרצוף הד' דא"ק הוא עיקר פרצוף מ"ה דא"ק, כי יצא מנקבי עינים בקומת ז"א, המכונה בשם הוי"ה דמ"ה. אבל פרצוף החמישי דא"ק, שיצא מן המצח, דהיינו בחינת הגלגלתא, שהיא בחינת עביות דשורש, אין בו באמת אלא קומת מלכות הנקרא ב"ן. אמנם מטעם שנשארה שם גם בחי"א דהתלבשות, שהוא בחינת ז"א, ע"כ נקרא גם הוא בשם מ"ה. אלא בשם מ"ה שיצא מהמצח דא"ק, שפירושו, מהתכללות עביות דשורש, הנקרא "מצח". וכן הוא נקרא בשם מ"ה החדש, בכדי להבדילו מהמ"ה שיצא מנקבי עינים דא"ק. ופרצוף מ"ה החדש הזה נקרא בשם "עולם התיקון" או "עולם אצילות".

113) The five levels of Aviut in the screen are called by the names of the Sefirot in the Rosh: the Galgalta ve Eynaim and the AHP. The first Partzuf of the world of AK emerged on Aviut de Behina Dalet, called the Peh, and the Partzuf AB of the world of AK emerged on Aviut de Behina Gimel, called the Hotem. The Partzuf SAG de AK emerged on Aviut de Behina Bet, called the Awzen. The Partzuf MA and the world of Nikudim emerged on Aviut de Behina Aleph, called Nikvey Eynaim. The Partzuf MA Hadash, or the world of correction (Atzilut), emerged on Aviut de Behina Shoresh, called the Metzah. Unlike all the other Partzufim, the name of Atzilut is determined not by the Aviut, but by the Hitlabshut Aleph, which plays a most significant role in the world of Atzilut. Therefore, it is not called BON, but MA Hadash.

Does not the appearance of MA *Hadash* signify that up to now the entire way of *Malchut* of the World of Infinity was faulty? There is no such notion as "a mistake" in spirituality. The entire way is just phases of the rise of the genuine desire.

Any level, even the lowest, corresponds to the entire Universe, reality. However, on the lowest levels, everything happens in the coarsest way, whereas on the highest levels it takes the most open, sophisticated and perfectly analyzed form. This difference provides all the strength, all the taste that is in the sensation of the Creator. There is *NaRaNHaY* on all levels. All see the same picture, but everyone perceives it differently on various levels. Alternatively, rather, each level bears in itself a deeper attainment, which provides information that is more extensive. These sensations cannot possibly be expressed with words from our world. The lower level is unable to comprehend the upper one.

קיד) אמנם יש להבין: למה ג' הקומות הראשונות דא"ק, הנקראות "גלגלתא", ע"ב, ס"ג אינן נבחנות לג' עולמות, אלא לג' פרצופים? ולמה נשתנה פרצוף הד' דא"ק להקרא בשם "עולם"? וכן פרצוף החמישי דא"ק, כי פרצוף הד' נקרא בשם "עולם הנקודים" ופרצוף הה' נקרא בשם "עולם האצילות" או בשם "עולם התיקון".

114) We should understand why the three first levels of the world of AK are called Partzufim and not worlds. Why is the fourth level of AK called the world of Nikudim and the fifth – the world of Atzilut.

The first three levels of *AK*, called *Galgalta*, *AB* and *SAG*, are *Keter, Hochma,* and *Bina*. Why is the fourth *Partzuf* (if it is just ZA with the *Aviut Aleph*) called "the world of *Nikudim*" and the fifth (having only *Aviut Shoresh*) – "the world of *Atzilut*"?

The dot is the light of *Malchut* in the *Kli de Keter*. The creation's task is to expand this dot to the size of a complete, fully corrected *Partzuf* of *Adam haRishon*. The preparation stages are:

1. The outer body is similar to our material *(Homer)*, "the dust of the earth", i.e., the egoistic desire to receive pleasure.
2. Reaching the level of *"Nefesh-Ruach"* in the worlds *Yetzira* and *Assiya* and then *"Neshama"* in the world *Beria*.
3. Reaching the levels *"Nefesh-Ruach-Neshama"* in the world of *Atzilut*.
4. As a result of the "Sin", *Malchut* falls from the world of *Atzilut* to the worlds of *BYA* and acquires the properties "the dust of the earth", loses all its achievements in the world of *Atzilut,* and retains only the point of *Keter*.
5. The broken soul split into 600,000 fragments, from which our souls were formed.
6. Thus, the *Behina Dalet*, i.e., *Adam HaRishon*, emerged to begin correcting the intention.

קטו) וצריכים לידע ההפרש מפרצוף לעולם. והוא, כי בשם פרצוף נקרא כל קומת ע"ס, היוצאת על המסך דגוף דעליון, אחר שנזדכך ונכלל בפה דראש דעליון (אות נ). שאחר יציאתו מהראש דעליון, הוא מתפשט בעצמו לרת"ס. גם יש בו ה' קומות זה למטה מזה, הנקראות "טעמים" ו"נקודות" (אות מ"ז). אמנם נקרא רק על שם קומת הטעמים שבו.

ועד"ז יצאו ג' פרצופים הראשונים דא"ק: גלגלתא, ע"ב, ס"ג (אות מ"ז). אבל "עולם" פירושו, שהוא כולל כל מה שנמצא בעולם העליון ממנו, כעין חותם ונחתם, שכל מה שיש בחותם עובר כולו על הנחתם ממנו.

115) We should know the difference between a Partzuf and a world. A Partzuf is any level consisting of ten Sefirot, which emerge as a result of Zivug with the Masach de Guf of the upper Partzuf upon the weakening of the Masach, and its merging with the Masach in the Peh de Rosh of the upper Partzuf. When it emerges from the Rosh of the upper Partzuf, it spreads to the Rosh, the Toch and the Sof and has 5 levels, one under the other, called the Ta'amim and the Nekudot. However, it receives its name only from the Ta'amim.

Similarly, the three first Partzufim, Galgalta, AB and SAG of the world of AK, emerged and received names from their Ta'amim, Keter, Hochma and Bina. As far as the worlds are concerned, each consecutive world contains all that was in the preceding one, the way an imprint is the copy of a seal.

The entire Torah is constructed from the Creator's names. Each time man rises to a certain spiritual level and is filled with a certain kind of light, he feels this level and gives it a corresponding name, which he himself receives too. The *Masach* and the *Ohr Hozer* are called *"Milluy"* (filling), since the light filling the vessel depends on it.

קטז) ולפי זה תבין, שג' פרצופים הראשונים גלגלתא ע"ב ס"ג דא"ק, נבחנים רק לעולם אחד, דהיינו עולם הא"ק, שיצא בצמצום הראשון. אבל פרצוף הד' דא"ק, שבו נעשה ענין הצמצום ב', נעשה לעולם בפני עצמו, מטעם הכפילות שנעשה במסך דנקודות דס"ג בירידתו למטה מטבור דא"ק. כי נכפל עליו גם העביות דבחי"ד, בסוד ה"ת בעינים (אות ס"ג).

אשר בעת גדלות חזרה הבחי"ד למקומה לפה, והוציאה קומת כתר (אות פ"ד). ונמצאת קומה זו נשתוה לפרצוף הא' דא"ק. ואחר שנתפשט לרת"ס בטעמים ובנקודות, יצא עליו פרצוף ב' בקומת חכמה, הנקרא ישסו"ת. והוא דומה לפרצוף ב' דא"ק, הנקרא ע"ב דא"ק. ואחר התפשטותו לטעמים ונקודות, יצא פרצוף ג', הנקרא מ"ה דנקודים (אות קי"א). והוא דומה לפרצוף ג' דא"ק.

הרי שיצא כאן בעולם הנקודים כל מה שהיה בעולם א"ק, דהיינו ג' פרצופים. זה תחת זה. שבכל אחד מהם טעמים ונקודות וכל מקריהם, בדומה לג' פרצופים גלגלתא ע"ב ס"ג דא"ק שבעולם הא"ק. וע"כ נבחן עולם הנקודים, שהוא נחתם מעולם הא"ק. ונקרא משום זה עולם שלם בפני עצמו. (ומה שג' פרצופי נקודים אינם נקראים גלגלתא-ע"ב-ס"ג אלא ע"ב-ס"ג-מ"ה, הוא מטעם שהבחי"ד שנתחברה במסך דס"ג אין עביותה שלמה, מפאת מקרה ההזדככות שהיה מכבר בפרצוף הא' דא"ק. וע"כ ירדו לבחינת ע"ב ס"ג מ"ה).

116) As was already stated, the Partzufim of the world of AK, Galgalta, AB and SAG, are called by one common name, AK. They emerged in accordance with TA. However, the fourth Partzuf (in which TB occurred) is called the world, because when Nekudot de SAG descended under the Tabur, they acquired the additional Reshimot Dalet/Gimel.

During Gadlut, Behina Dalet returned to its place in the Peh de Rosh; the level of Keter emerged there, very similar to the first Partzuf of the world of AK. Then it spread to the Rosh, the Toch and the Sof, the Ta'amim and the Nekudot. The Partzuf Bet with the level of Hochma, called YESHSUT, follows. It is similar to the Partzuf AB de AK. Then the third Partzuf of the world of Nikudim arises. All three Partzufim stand one above the other; each has the Ta'amim and the Nekudot and all that is found in the three Partzufim of AK.

Hence, Olam HaNikudim is considered an imprint, a mould of the world of AK and is called the world. The three Partzufim of the world of Nikudim should rather be called not Galgalta, AB and SAG, but AB, SAG and MA, since the Nekudot de SAG received only Dalet/Gimel (not Dalet/Dalet, which was in the Galgalta before the light was expelled) from the NHYM de Galgalta. That is why the first Partzuf of the world of Nikudim (it adopted these Reshimot from the Nekudot de SAG and would later pass them on to the world of Atzilut) corresponds to AB (the Reshimot Dalet/Gimel and not Dalet/Dalet).

קיז) והנה נתבאר איך עולם הנקודים נחתם מעולם הא"ק. ועד"ז נחתם פרצוף הה' דא"ק, דהיינו המ"ה החדש, שנחתם כולו מעולם הנקודים. באופן שכל הבחינות ששמשו בנקודים, אע"פ שנשברו ונתבטלו שם, מכל מקום חזרו כולם ונתחדשו במ"ה החדש.

וע"כ הוא נקרא עולם בפני עצמו. ונקרא "עולם האצילות", מטעם שנסתיים כולו למעלה מפרסא, שנתקנה בצמצום ב'. ונקרא ג"כ "עולם התיקון", מטעם שעולם הנקודים לא נתקיים, כי היה בו ביטול ושבירה. אלא אחר כך במ"ה החדש, שחזרו כל הבחינות ההם, שהיו בעולם הנקודים, ובאו במ"ה החדש, הנה נתקנו שם ונתקיימו. וע"כ נקרא "עולם התיקון". כי באמת הוא עולם הנקודים עצמו, אלא שמקבל כאן במ"ה החדש את תיקונו משלם. כי ע"י מ"ה

החדש חוזרים ומתחברים לג"ר כל אלו האחורים שנפלו לגוף מן או"א וישסו"ת, וכן הפנים ואחורים דכל הז"ת, שנפלו לבי"ע ומתו, חוזרים ועולים על ידו לאצילות.

117) We know that the world of Nikudim is an imprint of the world of AK. Similarly, the fifth Partzuf de AK (MA Hadash) was formed. It is considered an exact copy of the world of Nikudim in the sense that all the Behinot used in Nikudim that broke and disappeared there were renewed and reconstructed in MA Hadash.

This world is also considered independent and is called Atzilut. Its position is between the Parsa (formed after TB) and the Tabur. It is also called the world of Correction. After the world of Nikudim broke and disappeared, the world of Atzilut was formed from the same broken Behinot. Thus, the world of Nikudim gets corrected with the help of MA Hadash, where all the AHP's that fell into the Guf de Abba ve Ima and the YESHSUT gather and return to Gar. All the Panim and Achoraim of all the Zat, which fell into the BYA and died, now return and ascend to Atzilut with the help of MA Hadash.

The *Tabur* is an imaginary line above which the light of *Hochma* may be received. Under the *Tabur,* there is no screen so far, so reception is forbidden. The *Parsa* is also an imaginary line; the vessels of bestowal *(GE)* that require no light of *Hochma* are above it, while the vessels of reception are below it and may not receive the light of *Hochma*.

The world of *Atzilut* is between the *Tabur de Galgalta* and the *Parsa*. It is the world of Correction and has in it the *Ohr Hochma*. How can that be? This world elevates the fallen vessels of reception, attaches them to the vessels of bestowal, and fills them with the light of *Hochma*. This action takes place gradually. As soon as the *AHP* of all levels ascend to *Atzilut*, the state called *Gmar Tikkun* or the 7th millennium will be achieved.

Then there are also the 8th, 9th and 10th millennia, when the *AHP* start to be filled with light under the *Parsa* as well. When the world of *Atzilut* lowers the *AHP* to the place of the world of *Beria*, the 8th millennium will come. The *AHP de Atzilut* in *Yetzira* will mark the 9th millennium and the *AHP de Atzilut* in *Assiya* will mark the 10th millennium.

Then absolutely every vessel will be filled with light in accordance with the Purpose of Creation. However, the *Gmar Tikkun* is 6000 levels, all that we can correct by ourselves, whereas further correction will come with the help of the light of *Mashiach*.

קיח) וטעם הדברים, כי כל פרצוף תחתון חוזר וממלא הכלים דעליון, אחר הסתלקות אורותיהם בעת הזדככות המסך. כי אחר הסתלקות האורות דגוף דפרצוף הא' דא"ק, מפאת הזדככות המסך, קבל המסך זווג חדש בקומת ע"ב, אשר חזר ומילא הכלים הריקים דגוף דעליון, דהיינו דפרצוף הא'.

וכן אחר הסתלקות האורות דגוף דע"ב, מפאת הזדככות המסך, קבל המסך זווג חדש בקומת ס"ג, שחזר ומילא הכלים הריקים דעליון, שהוא ע"ב. וכן אחר הסתלקות האורות דס"ג, מפאת הזדככות המסך, קבל המסך זווג חדש בקומת מ"ה, שיצא מנקבי עינים, שהם הנקודים, שחזר ומילא את הכלים הריקים דעליון, שהוא הנקודות דס"ג.

וממש עד"ז, אחר הסתלקות האורות דנקודים, מחמת ביטול האחורים ושבירת הכלים, קבל המסך זווג חדש בקומת מ"ה, שיצא מהמצח דפרצוף ס"ג דא"ק, וממלא את הכלים הריקים דגוף דעליון, שהם הכלים דנקודים שנתבטלו ונשברו.

> *118) Each lower Partzuf returns and fills the vessels of the upper one after the expulsion of the light from it. When the light disappeared from the body of the first Partzuf de AK, due to the weakening of its screen, a new Zivug was made in the screen on the level of AB.Then it returned and filled the empty vessels of the upper Partzuf.*
>
> *After the expulsion of the light from the body of Partzuf AB, because of the screen weakening, a new Zivug was made in the screen on the level of SAG, which returned and filled the empty vessels of Partzuf AB. After the expulsion of the light from the body of Partzuf SAG, due to the weakening of the screen, a new Zivug was made in the screen on the level of MA, which emerged from Nikvey Eynaim and filled the empty vessels of SAG.*

Similarly, after the expulsion of the light from the world of Nikudim, due to the disappearance of the Achoraim and the breaking of the vessels, a new Zivug made in the screen on the level of MA, emerged from the Metzah of Partzuf SAG de AK and filled the empty vessels of the world of Nikudim, which broke and disappeared.

We have always studied the development of creation "from above". The Creator created the only creation – *Malchut* of the World of Infinity. It constitutes the unity of all desires (vessels) and pleasures (the light). Whatever happens afterwards is just a sequence of various intentions *Malchut* uses in order to fill itself. We learn that *Malchut* gradually begins to move away from the Creator to become fully independent of Him.

Malchut stops feeling the Creator, coarsens, transforms its properties into egoistic ones and becomes opposite to the Creator, infinitely remote from Him. When the process of evolution reaches its lowest point, the creation is ready to begin the reverse process – gradual advancement towards the Creator.

Each higher *Partzuf* is nearer to perfection that the previous one, has a stronger screen, and is closer to the Creator. How can it be that each consecutive *Partzuf* fills the preceding one with light, although it is weaker? Does it not originate from it? It fills the preceding *Partzuf* by demanding to be filled.

When the *Partzuf Galgalta* completely expels the light, its *Masach de Guf* merges with the *Masach de Rosh* and the lower level of *Aviut* disappears. A new *Partzuf* is born and demands strength from the previous in order to fill itself with the light. To receive such light, the preceding *Partzuf* has to make a *Zivug de Haka'a* with the light of Infinity, decrease the intensity of this light by one degree to pass it to the lower level, which feels it in the *Rosh* and perceives it as the light of the World of Infinity.

For instance, *Malchut* of the world of *Assiya* sees the light diminished 125 times in its *Rosh*, but perceives it as the light of the World of Infinity, although it passed through all 125 degrees of weakening. *Malchut* perceives it as absolute Infinity. The filling of the preceding *Partzuf* happens through the consecutive *Partzuf's* desire to be filled with the light of the preceding one.

When *SAG* asks *AB* to fill it with the light, *AB*, having nothing, turns to *Galgalta*, which has nothing else to do but to ask *Malchut* of The

World of Infinity for the light. Why is it so? We say that the entire light is in the *Rosh de Galgalta*. It is really so, but it must now give *SAG* the appropriate light of *Bina*. Therefore, *Galgalta* turns to *Malchut* of The World of Infinity, or, rather, to its *Behina Bet*, which corresponds to the light of *Bina*. It passes this light first through *Bina de Galgalta*, then through *Bina de AB* and only then to the *Rosh de SAG*.

Overall, there are five *Partzufim* and five lights. The *Partzuf* receives each light from *Malchut* of the World of Infinity, or, rather, from one of its *Sefirot*. Any *Bina* of any *Partzuf* or world can receive the light of *Bina* only through all *Binot* of all the *Partzufim* and worlds preceding it. The other *Sefirot* – *Keter*, *Hochma*, *ZA* and *Malchut* – receive the light by including themselves in the desires of the requesting vessel. The consecutive *Partzuf* complements the preceding one with the desires (the vessels), while the preceding *Partzuf* fills these desires with the light.

The lower *Partzuf* always turns to the upper, from which it originated. The *Partzuf AB* emerges from *Hochma de Galgalta* and is connected with *Galgalta* only through Hochma. *Galgalta* turns to the *Sefirat Hochma* of *Malchut* of the World of Infinity, receives *Ohr Hochma*, but cannot pass it to *AB*. It must transform it into *Ohr Hochma* that would suit *AB*, and only then pass it on to it.

The smallest, but true request of the tiniest *Partzuf* fills all the worlds up to *Galgalta* with the light. At that, the higher the *Partzuf* is, the more light it receives. Therefore, being filled with the light, the Tree of Life is revived by the raised *MAN*.

קיט) אמנם יש הפרש גדול כאן במ"ה החדש. כי הוא נעשה לבחינת דכר ובחינת עליון להכלים דנקודים, שהוא מתקן אותם. משא"כ בפרצופים הקודמים, אין התחתון נעשה לדכר ולעליון אל הכלים דגוף דעליון, אע"פ שהוא ממלא אותם ע"י קומתו.

והשינוי הזה הוא, כי בפרצופים הקודמים לא היה שום פגם בהסתלקות האורות, כי רק הזדככות המסך גרם להסתלקותם.

אבל כאן בעולם הנקודים, היה פגם בהכלים. כי כח מלכות המסיימת היה מעורב בהכלים דאחורים דז"ת. ואינם ראוים לקבל האורות. שמסבה זו נשברו ומתו ונפלו לב"ע. לפיכך הם תלויים לגמרי במ"ה החדש: להחיותם, לברם, ולהעלותם לאצילות. ומתוך זה נחשב המ"ה

החדש לבחינת זכר ומשפיע. ואלו הכלים דנקודים הנבררים על ידו נעשו בחינת נוקבא אל המ"ה. ולכן נשתנה שמם לשם ב"ן. כלומר שנעשו בחינת תחתון אל המ"ה. ואע"פ שהם עליון למ"ה החדש, כי הם כלים מעולם הנקודים ובחינת מ"ה ונקבי עינים, שבחינה עליונה שבו הוא ו"ק דס"ג דא"ק (אות ע"ד), מ"מ נעשו עתה לתחתון אל המ"ה החדש. ונקרא ב"ן מטעם האמור.

119) However, there is a fundamental distinction in MA Hadash, called the world of Atzilut. It consists in the fact that, being the Partzuf that follows the world of Nikudim, it affects and corrects all of its vessels. However, in the previous Partzufim, each lower one could not influence the Kelim de Guf of the upper one, even though it filled them with the light of its level.

This change in MA happened because the power of Malchut restricting the light in the world of Nikudim intervened with the AHP de Zat. This led to the loss of the screen, expulsion of the light, breaking of the vessels, their death and fall into BYA. In the previous Partzufim, there was no "spoiling" of the vessels during the light expulsion, which was connected exclusively with the weakening of the screen and its rising to the Rosh of the Partzuf.

However, here in the world of Nikudim, the vessels become spoiled and their existence now depends on the world of Atzilut, which has power to correct and lift them up. Hence, the world of Atzilut is considered new and bestowing (Zachar) as regards the vessels of the world of Nikudim (Nekeva in regards to it); hence, they change their name from Nikudim (the Aviut of MA) to BON, i.e., they descend below MA Hadash.

The world of *Nikudim* emerged on the *Masach* in *Nikvey Eynaim (Bina de Hochma)*; the world of *Atzilut* emerged on the *Masach* in *Nikvey Eynaim de Metzah (Bina de Keter)* of the *Rosh de SAG*. The world of *Nikudim* was supposed to be *MA* and *Atzilut – BON*, but owing to the breaking of the vessels, they switch places: *Atzilut* becomes *MA*, while the broken vessels of *Nikudim*, which it attaches to itself, become the *BON*.

FIVE PARTZUFIM OF THE WORLD OF ATZILUT, MA AND BON IN EACH PARTZUF
ה"פ אצילות וענין מ"ה וב"ן שבכל פרצוף

קכ) ונתבאר, שקומת מ"ה החדש נתפשטה ג"כ לעולם שלם בפני עצמו כמו עולם הנקודים.

120) Now, the MA Hadash turned into an independent world like the Nikudim.

Each *Partzuf* in the world of *AK* emerged on one pair of *Reshimot* (e.g. *Dalet/Dalet* etc.). As was already stated, the *Nekudot de SAG* under the *Tabur* also received *Reshimot Dalet/Gimel* from the *NHYM de Galgalta* in addition to those upon which this *Partzuf* emerged.

Thus, there are two kinds of *Reshimot* under the *Tabur:* the *Bet de Hitlabshut – Aleph de Aviut*, and *Dalet de Hitlabshut – Gimel de Aviut*. The first brought forth the world of *Nikudim* in *Katnut*, whereas the second gave rise to a series of *Partzufim* similar to *AB-SAG*. The world of *Atzilut* emerged on *Aleph de Hitlabshut and Shoresh de Aviut*, although the *Reshimo Dalet-Gimel* remains.

Therefore, a second desire emerges in the *Masach*, which also rises to the *Rosh de SAG*: to receive light from *Dalet-Gimel*. Therefore, as with the world *Nikudim*, *Atzilut* also initially emerges in *Katnut*, and then wants to pass to *Gadlut*.

וטעם הדבר הוא, כמו שנתבאר בקומת הנקודים, שהוא מכח כפילות המסך גם מבחי"ד (אות קט"ז). כי הגם שהארת הזו"ן דא"ק שהאיר דרך הטבור והיסוד לג"ר דנקודים החזירה הצמצום א' למקומו, וה"ת ירדה מנקבי עינים לפה, שעי"ז יצאו כל אלו הקומות דגדלות נקודים (אות ק"א), אמנם כל אלו הקומות חזרו ונתבטלו ונשברו, וכל האורות נסתלקו. וע"כ חזר הצמצום ב' למקומו. והבחי"ד חזרה ונתחברה במסך.

The luminescence of ZON de AK through the Tabur and Yesod in the Gar de Nikudim returned Malchut from Bina to its place, i.e., from the Nikvey Eynaim to the Peh. Thus, all levels of the world of Nikudim emerged in Gadlut, but later, as we know, they disap-

peared, broke, and the light exited them. TB returned to its place; Behina Dalet joined the Masach.

The state of *Gadlut*, which happened in the world of *Nikudim*, also took place in *Atzilut*, although according to the laws that prevented the vessels from breaking.

קכא) ולפיכך גם במ"ה החדש, שיצא מהמצח, נוהג ג"כ ב' בחינות קטנות וגדלות, כמו בעולם הנקודים. אשר תחילה יוצאת הקטנות, דהיינו לפי העביות המגולה במסך, שהוא: קומת ז"א דהתלבשות, המכונה חג"ת, וקומת מלכות דעביות, הנקרא נה"י. מטעם ג' הקוין, שנעשה בקומת מלכות: שקו ימין נקרא "נצח", וקו שמאל נקרא "הוד", וקו אמצעי "יסוד". אמנם כיון שאין מבחי"א רק בחינת התלבשות, בלי עביות, ע"כ אין בה כלים. ונמצאה קומת חג"ת בלי כלים. והיא מתלבשת בכלים דנה"י. וקומה זו נקראת "עובר". שפירושו, שאין שם אלא שיעור עביות דשורש, שנשאר במסך אחר הזדככותו, בעת עליתו לזווג במצח דעליון. שקומה, היוצאת שם, היא רק קומת מלכות. אמנם בפנימיותה יש בחינת ה"ת בגניזו. והוא בחינת ה"ת במצח. ואחר שהעובר מקבל הזווג בעליון, יורד משם למקומו (אות נ"ד). ואז מקבל מוחין דיניקה מהעליון, שהם עביות דבחי"א, בבחינת ה"ת בנקבי עינים. ועי"ז קונה כלים גם לחג"ת, מתפשטים החג"ת מתוך הנה"י. ויש לו קומת ז"א.

121) Therefore, as in the world of Nikudim, the two forces also rule in MA Hadash, which emerged from Metzah: Katnut and Gadlut, i.e., first Katnut on Hitlabshut Aleph (ZA,) called the HaGaT, and Malchut (Shoresh) de Aviut, called NHY, due to the appearance of "three lines" in it. The three lines are the right line (Netzah), the left line (Hod) and the middle line (Yesod). However, since there is only the Behinat Hitlabshut without the Aviut in the Behina Aleph, it has no Kelim, so the level of the HaGaT, for the lack of its own vessels, uses the Kelim de NHY. Such a Partzuf is called Ubar (embryo). Then it grows to the Aviut Aleph and receives the name of Katan (small). Upon reaching the Aviut Gimel, it enters Gadlut.

There were only two states in the world of *Nikudim: Katnut* and *Gadlut*; and three – in *Atzilut*. *Gadlut* was instantly born in *AK*. The world of *Nikudim* is called ZA or the *HaGaT*; the world of *Atzilut* is first called *Ubar* or *NHY*, then *Katan (ZA)*, or *HaGaT-NHY*. In *Gadlut*, it is called *HaBaD-HaGaT-NHY*, the *Aviut Bet-Gimel-Dalet*. When the *Partzuf*

is born in the state of *Ubar*, it has *Aviut de Shoresh*, the vessel of *Keter* and the lights *Nefesh* and *Ruach*.

So where is *Ohr Ruach?* It turns out to be together with *Ohr Nefesh*. However, it is true that *Malchut* hides inside the *Ubar*, for *Reshimo Dalet-Gimel*, on which a *Zivug* was not made, is still there. Later on, in the state of *Aviut de Shoresh*, the *Ubar* receives light from the previous *Partzuf* and grows to *Aviut Aleph*, while the screen descends from the *Metzah* to *Nikvey Eynaim (de Eynaim)*. The *Partzuf* in this state is called *Katan*. If the screen descends lower, the *Partzuf* will be in *Gadlut*, gradually passing from *Aviut Bet* to *Gimel* and then to *Dalet*.

When a *Partzuf* is born, it means that a screen is born, no more. Desires are created by the Creator, while the light preceded the desires. Now only the intention to receive for the sake of the Creator is brought forth. The screen is an inversion of what I may do with the pleasure I can feel. The entire ladder, from us to the Creator, is graduated in accordance with the screens – from 0%, the lowest level, up to 100%, the highest level. The *Partzuf* is a measure of the screen's reaction to the Upper Light. After its birth, the *Partzuf* instantly descends to its place according to its screen. In *TB*, only *GE* (the vessels of bestowal) are used in all the states of the *Partzuf* from *Shoresh* to *Dalet*.

קכב) והנה אח"ז עולה פעם ב' למ"ן להעליון. ונקרא "עיבור ב'". ומקבל שם מוחין מע"ב ס"ג דא"ק. ואז יורדת הבחי"ד מנקבי עינים למקומה לפה (אות ק"א). ואז נעשה הזווג על בחי"ד במקומה. ויוצאות ע"ס בקומת כתר. והכלים דאח"פ מתעלים וחוזרים למקומם בראש. ונשלם הפרצוף בע"ס דאורות וכלים. ואלו המוחין נקראים "מוחין דגדלות" של הפרצוף. וזהו קומת פרצוף הא' דאצילות, הנקרא "פרצוף הכתר" או "פרצוף עתיק" דאצילות.

122) After its birth in Katnut, the Partzuf raises MAN for the second time in the Rosh de SAG, and is called the Ibur Bet (the 2nd conception). There it receives Mochin, i.e., the light AB-SAG of the world of AK. Then Behina Dalet descends from Nikvey Eynaim to its place in Peh de Rosh. A Zivug on Behina Dalet gives birth to 10 Sefirot de Keter. The vessels of AHP return to its place in the Rosh. Thus, the Partzuf is extended to 10 Sefirot (both the vessels and the

lights). This light is called the Mochin de Gadlut of the Partzuf. This is how the first Partzuf of the world of Atzilut, called Keter or Atik de Atzilut, emerged.

The name *Atik* derives from the word "*Ne'etak*", i.e., isolated from the rest of the lower *Partzufim*. It is a kind of intermediary between the worlds of *AK* and *Atzilut*. *Atik* works according to the laws of *TA*, but dresses in "*Searot*" (the outer *Partzufim*), which is already in *Rosh de SAG* and is perceived by other *Partzufim* as the *Partzuf* that exists according to the laws of *TB*. Concerning *Galgalta*, the *Atik* is on the level of *Hochma*, since it emerges on *Reshimo Dalet-Gimel*. This corresponds to the *Partzuf AB (Hochma de Galgalta)*. As regards the world of *Atzilut*, it is the first *Partzuf* of the level of *Keter*, which initiates the entire network of *Partzufim* of the world of *Atzilut*, to which it will bestow.

In fact, *Keter de Atzilut* is not *Atik*, which is so isolated and concealed that it is practically unable to contact any other *Partzuf*. It passes its functions to the second *Partzuf* of the world of *Atzilut –Arich Anpin*, which is in fact *Keter* and carries out all corrections of the vessels.

Four out of 6 volumes of "The Study of the Ten Sefirot" speak about the world of *Atzilut*. The general control of the entire Universe, the connection between the souls and the Creator, originates there. Almost nothing is said about *Atik*, since it, as it were, has nothing to do with the world of *Atzilut*. Actually, *Atzilut* begins with *Arich Anpin*, which, as regards all the other *Partzufim*, plays the role of *Galgalta* of the world of *AK*. All the *Partzufim* of the world of *Atzilut* are also dressed on it.

קכג) וכבר ידעת, שאחר שביה"כ חזרו ונפלו כלהו אח"פ מהמדרגות, כל אחד למדרגה שמתחתיו (אות ע"ז, ק"ו). ונמצאים אח"פ דקומת כתר דנקודים בגו"ע דקומה חכמה. ואח"פ דקומת חכמה בגו"ע דקומת בינה, וכו'. ולפיכך בעת העיבור ב' דגדלות דפרצוף הא' דאצילות, הנקרא "עתיק", שחזרו ונתעלו האח"פ שלו, הנה עלו עמהם יחד גם הגו"ע דקומת חכמה. ונתקנו יחד עם האח"פ דקומת עתיק. וקבלו שם עיבור הא'.

123) You already know that, after the breaking of the vessels, all the AHP fell again from their level to the one below. The AHP of Keter de Nikudim is now on the level of the GE de Hochma. The AHP of Hochma is on the level of GE de Bina, and so on. Now, during Ibur Bet, i.e., in Gadlut of the Partzuf Atik, its AHP rose, with GE de Hochma, and was corrected together. The GE de Hochma reached Behinat Ibur Aleph.

When a *Partzuf* is born in *Katnut*, its *AHP* do not receive the light and are inside *GE* of the lower level. As the upper *Partzuf* starts lifting its *AHP* and filling them with the light, the *Reshimot GE* of the lower still unborn *Partzuf* rise together with them. The *AHP* of the upper *Partzuf* prepare a place for the birth of this *Partzuf*. The upper *Partzuf* passes through *Ibur Bet*, while *GE* of the lower *Partzuf* pass through *Ibur Aleph*.

Thus, the fall of each *AHP* by one level created an opportunity, with their return to the original level, to elevate and correct *GE* of the lower level, in other words, their fall allowed *GE* of the lower *Partzuf* to enter *Ibur Aleph*, while the upper *Partzuf* entered *Ibur Bet*.

After the breaking of the vessels in the world of *Nikudim*, the egoistic desires without a screen *(Reshimot)* remained. They cannot come out of that state by themselves. Because there are *Reshimot* of the *GE* of the following *Partzuf* in all the fallen *AHP*, it becomes possible to correct the *GE* of the lower *Partzuf* during the rise and correction of the *AHP*. The miracle of *TB* and the breaking of the vessels lie in this process.

קכד) ואחר שהגו"ע דחכמה קבלו קומת העיבור והיניקה שלהם (אות קכ"א), חזרו ועלו לראש דעתיק. וקבלו שם עיבור ב' שלהם למוחין דגדלות. וירדה הבחי"ג למקומה לפה. ויצאו עליה ע"ס בקומת חכמה. והכלים דאח"פ שלהם חזרו ועלו למקומם בראש. ונשלם פרצוף החכמה בע"ס דאורות וכלים. ופרצוף זה נקרא פרצוף "אריך אנפין" דאצילות.

124) After the GE de Hochma pass through the Ibur and the Yenika (Ibur Aleph, Katnut), Hochma passes to Ibur Bet, so as to receive Mochin de Gadlut. Then Behina Gimel descends to the Peh de Rosh, and a Zivug on it forms all the 10 Sefirot de Hochma; its AHP rises

and accomplishes this level. In this way, the Gadlut of the second Partzuf de Atzilut, called the Arich Anpin, emerged.

The transition to *Gadlut* happens with the help of the light *AB-SAG*, which allows the acquisition of a screen and begins to work with the vessels of reception (the *AHP). Arich Anpin* means a long face. *Hochma* symbolizes a face. "Long" suggests that there is a lot of *Ohr Hochma* in *Arich Anpin*, unlike in ZA (small face), where there is just a little *Ohr Hochma*. When the creation begins to understand the Creator's greatness with the help of the light *AB-SAG*, it starts working with the previously unused vessels of reception.

קכה) ועם אח"פ הללו דא"א עלו ביחד גם גו"ע דקומת בינה. וקבלו שם עיבור הא' ויניקה שלהם. ואח"ז עלו לראש דא"א לעיבור ב'. והעלו האח"פ שלהם וקבלו המוחין דגדלות. ונשלם פרצוף הבינה בע"ס דאורות וכלים. ופרצוף זה נקרא או"א וישסו"ת. כי הג"ר נקראות או"א, והז"ת נקראות ישסו"ת.

125) The vessels of GE de Bina rose together with the AHP de Arich Anpin and received Ibur Aleph and Yenika there. Then they rose to the Rosh de Arich Anpin for Ibur Bet, lifted their AHP and received Mochin de Gadlut. Next, the Partzuf of Bina began using all of its 10 Sefirot, both the vessels and the lights. This third Partzuf of the world of Atzilut is called Abba ve Ima and YESHSUT, where Abba ve Ima are Gar de Bina and YESHSUT is Zat de Bina.

GE has *Aviut Shoresh* and *Aleph*. When the *Partzuf* passes all the stages of the screen's formation, *Shoresh*, *Aleph*, *Bet*, *Gimel* and *Dalet* of the *Aviut de Shoresh*, it constitutes conception. Then the screen emerges on *Shoresh*, *Aleph*, *Bet*, *Gimel*, and *Dalet* of *Aviut de Aleph*. This is the *Yenika* and the birth of the *Partzuf* in *Katnut*, i.e., the use of only the *GE* (the *Aviut Shoresh* and *Aleph*). Then this *Partzuf* rises again to the *Rosh* of the previous one. This is a stage of *Ibur Bet* (the second conception). Then, it lifts its *AHP* and receives *Mochin de Gadlut*, i.e., the full 10 *Sefirot*.

קכו) ועם אח"פ הללו דאו"א עלו ביחד גם גו"ע דזו"ן. וקבלו שם העיבור א' שלהם והיניקה. ובזה נשלמים הזו"ן בבחינת ו"ק לז"א ונקודה להנוקבא. והנה נתבארו ה"פ מ"ה החדש, שיצאו בעולם האצילות בבחינת קביעות, הנקראים עתיק א"א או"א וזו"ן.

שעתיק יצא בקומת כתר, וא"א בקומת חכמה, ואו"א בקומת בינה, וזו"ן בו"ק ונקודה, שהוא קומת ז"א. ובאלו ה' הקומות לא יארע שום מיעוט לעולם. כי בג"ר אין מעשי התחתונים מגיעים אליהם, שיוכלו לפוגמם. וז"א ונוקבא, שאליהם מגיעים מעשי התחתונים, היינו דוקא בכלים דאחורים שלהם, שמשיגים בעת הגדלות. אבל בכלים דפנים, שהם גו"ע באורות דו"ק ונקודה, הנה גם בהם לא יגיעו מעשי התחתונים. ולפיכך נבחנים ה' הקומות הנ"ל לבחינת מוחין הקבועים באצילות.

> *126) GE de ZON rose together with AHP de Abba ve Ima and YESHSUT and received Ibur Aleph and Yenika there. Thus, the Partzuf ZON was completed and reached the level of Vak de ZA and Nekudah de Nukvah. So all five Partzufim of the world of MA Hadash or Atzilut are in its minimal state: Atik, Arich Anpin, Abba ve Ima and ZON.*
>
> *The Partzuf Atik emerged on the level of Keter, Arich Anpin – on the level of Hochma; Abba ve Ima is on the level of Bina and the ZON is on the level of Vak and Nekudah, i.e., ZA and Malchut. There cannot be any descent of these five levels. No actions of the lower Partzufim can reach Atik, Arich Anpin and Abba ve Ima, so they are unable to spoil them. As far as ZA and Nukvah are concerned, as they achieve Gadlut, the actions of the lower spiritual objects (the souls) can reach only their AHP, but not their GE.*

The lower objects are the souls in the *AHP de ZON* of the world of *Atzilut*. They cannot correct themselves, but can raise *MAN* to *ZON de Atzilut*, which raise their *AHP*. As *MAN* makes a *Zivug* on them, it simultaneously gives birth to *Katnut* of the particular soul.

The task consists in providing the broken vessels with a new screen and gradually filling them with light. This work is carried out from down up. It starts with the less egoistic vessels and ends with the coarsest and most egoistic, i.e., proceeds from the easy-to-correct vessels to the most difficult. The work begins with the birth of the world of *Atzilut*.

After the vessels break, the screen ascends to *Rosh de SAG* and makes a *Zivug de Haka'a* on the purest *Reshimot*, which results in the emergence of the first *Partzuf Atik*. Then *Atik* makes a *Zivug* on the purest *Reshimot,* which leads to the emergence of *Arich Anpin*. *Arich Anpin* takes the purest of the remaining *Reshimot* and makes a *Zivug* on them, which creates the *Partzuf Abba ve Ima*. From the remaining *Reshimot, Abba ve Ima* create the ZON.

After that, a *Zivug* could be made on no more pure *Reshimot*. Only the *Reshimot* that can lead to *Katnut* of the world of *Atzilut* are activated. Similarly, *Katnut* of the world of *Nikudim* was created in its own time. These worlds resemble one another; the difference being that *Atzilut* is constructed so that the vessels in it cannot break.

Actually, there are 12 *Partzufim* in the world of *Atzilut*. Each of them is divided into two parts: up and down, left and right, etc. All these intermediate states are created for using the *AHP* to the maximum, correcting them without breaking the vessels.

How can the *AHP* be used after the breaking of the vessels, when they are forbidden to use? *TA* and *TB* must not be violated. However, *TA* is in effect forever, while *TB* - only during 6000 levels. The entire process of correction is controlled by *TB*. What is the meaning of *Tzimtzum Bet?* Out of five desires, only *Keter* and *Hochma*, which are almost unselfish, may be used. The three remaining desires, *Bina*, ZA, and *Malchut*, i.e., the *AHP,* are not to be used for their egoistic nature; they require great willpower, a very strong screen.

After *TB,* the *Kelim* that have no strength to work with the egoistic vessels emerge. Nevertheless, the desires do not disappear. It is only possible to forbid their use. The desires of *GE* may be used only within certain limits. When you are in *Katnut*, you do not receive anything and enjoy only the equivalence of properties with the Creator. You are similar to the Creator – that is a lot, but insufficient for fulfilling the Purpose of Creation, which is being filled with the light of *Hochma*. To achieve

that, you need to have the vessels of reception. Such an opportunity is yet unavailable to you.

The only solution is to use the egoistic vessels of the *AHP*, including them in the altruistic *GE*. The vessels of *AHP* want to receive *Ohr Hochma* exclusively, which is forbidden. Only the light of *Hassadim* may be received. However, when the light of *Hochma* is pushed away, a small amount of it enters the vessels. The *AHP* may be used only if they are lifted above the *Parsa*. If all the *AHP* in the world of *Nikudim* were lifted above the *Parsa*, and the light of *Hochma* received in 10 Sefirot formed in this manner, the vessels would not have broken. The *AHP* can be lifted and filled with light only if this light will be passed on to the lower *Partzuf*. That is one of corrections made by the world of *Atzilut*.

Raising *MAN,* filling the lower *Partzufim* with light, in answer to a request for correction, corrects the broken vessels, from which they receive portions of the light. Thus, the system of spreading and receiving (Kabbalah) light emerges in the spiritual world. Similarly, one can come to reveal the Creator only in a group of those who wish to be corrected by joining the system of circulation of Kabbalah.

Desires are constant; they are our very essence created by the Creator. We cannot change ourselves, but we can modify our intentions. There is no need to work on actions, only on the intentions that accompany them. The purpose of your actions is either your own good feeling, the health of your family, money, or the reward to be received from the Creator in the world to come – all this remains within the limits of your egoism.

It is a very different matter if the Creator endows you with an opportunity to realize His greatness to such an extent that, whatever you do, is only for His sake. This requires the Creator's revelation. Only constant, persistent, work with books and in a group under the guidance of a true Teacher can attract the Surrounding Light and lead to the Creator's revelation. The spiritual path does not begin with an action, but with inner reflection.

Nothing disappears in the spiritual realm. This rule applies to the souls. Today I am on a certain level, tomorrow I will pass to another. All my previous states are included in this new one. Today I can still remember what happened 20 years ago. The past states are rather lit up by today's condition. The light that shines in the present also fills the past.

In the *Gmar Tikkun,* all the previous states are condensed into one big *Partzuf* filled completely with light. All the successive vessels give additional desires to those preceding them so that each time they receive a more powerful light.

All the screens broke together with the vessels. During the correction, they start growing from zero to 100%. New desires for which you do not have a screen are added to provide for passage to the next level, whereas the previous one has exhausted itself. Such a state is called a fall. A moment ago, you were in a wonderful state, you had a screen, but now you "have fallen". You were given more egoistic desires; hence, you do not want anything spiritual.

In this state, some serious inner work must be done in order to acquire a new screen, which will allow you to receive an even more powerful light. The work on the screen consists only in active studies.

At the first encounter with "The Preamble to the Wisdom of Kabbalah", the human brain cannot comprehend all the information; it creates confusion, especially while studying the world of the *Nikudim*, then *Atzilut* and so on. One should stop for a while, contemplate about the things heard and perhaps review the previous chapters. Listening to audio cassettes is highly recommended. Gradually the material settles down and is absorbed, because building the spiritual vessels (and that is exactly what happens to you), requires time and efforts.

קכז) וסדר הלבשתם זא"ז ולפרצוף א"ק הוא, כי פרצוף עתיק דאצילות אע"פ שיצא מראש הס"ג דא"ק (אות קי"ח), מכל מקום לא יכול להלביש מפה ולמטה דס"ג דא"ק רק למטה מטבור. כי למעלה מטבור דא"ק הוא בחינת צמצום א', ונקרא "עקודים".

והן אמת, שפרצוף עתיק, להיותו בחינת ראש הא' דאצילות, עדיין אין הצמצום ב' שולט בו. וא"כ היה ראוי שילביש למעלה מטבור דא"ק. אמנם כיון שהצמצום ב' כבר נתקן בפה דראשו, בשביל שאר פרצופי אצילות, שממנו ולמטה, ע"כ אינו יכול להלביש רק למטה מטבור דא"ק.

ונמצא קומת עתיק מתחלת מטבור דא"ק. והיא מסתיימת בשוה עם רגלי א"ק, דהיינו למעלה מנקודה דעוה"ז. וזהו מפאת פרצופו עצמו. אמנם מפאת התקשרותו עם שאר פרצופי אצילות, שמבחינתם נבחן שהוא כלול ג"כ מצמצום ב', הנה מבחינה זו הוא נבחן שרגליו מסתיימים למעלה מפרסא דאצילות. כי הפרסא הוא הסיום החדש של הצמצום ב' (אות ס"ח).

127) The Partzufim "dress" one onto the other in the following way: although Atik de Atzilut emerged from the Rosh de SAG of the world of AK, it cannot dress onto SAG from the Peh to the Tabur, but only under the Tabur, since above it, the power of the TA rules entirely.

It is also known that the Partzuf Atik (its alternative name is Akudim) is essentially the first Rosh of the world of Atzilut, where the TB does not rule yet; so, in principle, it can dress onto the AK above the Tabur. However, TB comes into effect in the Rosh de Atik with regard to the subsequent Partzufim of Atzilut; hence, Atik dresses onto AK only under the Tabur.

The level of Atik stretches from the Tabur to the Sium de AK, i.e., above the point of our world. This refers to Atik itself. As far as its connection with the rest of the Partzufim of the world of Atzilut is concerned, it is considered to be ruled by TB; from this point of view its feet end above the Parsa de Atzilut (new Sium of TB).

Therefore, there are two kinds of *Atik*: one abides by the laws of *TA*, while the other obeys *TB*. All the other *Partzufim* of the world of *Atzilut* born after *Atik* submit to the laws of *TB*. *Atik* contains all information about all the *Partzufim* that follow it, down to our world.

All the *Partzufim* of the world of *Atzilut* emerged in the state of *Katnut*. They do not require the light of *Hochma*, although they can pass to *Gadlut* at any time, receive this light through a request of the lower *Partzufim*, and transfer it to them.

Out of all the *Reshimot* left from the breaking of the vessels, *Partzuf Atik* selects the purest, the best, and makes a *Zivug* on the level of *Keter*. As *Atik* reaches its ultimate state, it transfers only the *Ohr Hochma* and gives birth to the *Partzuf Arich Anpin*. Similarly, *Arich Anpin* chooses the purest *Reshimot* related to *Bina* and creates the *Partzuf Abba ve Ima*.

קכח) ופרצוף הב' דמ"ה החדש, הנקרא א"א, שהוא נאצל ויצא מפה דראש עתיק, הנה קומתו מתחיל ממקום יציאתו, דהיינו מפה דראש עתיק. ומלביש את הז"ת דעתיק, המסתיימים למעלה מפרסא דאצילות. ופרצוף הג', הנקרא או"א, שנאצלו מפה דראש א"א, הם מתחילים מפה דראש א"א ומסתיימים למעלה מטבור דא"א. והזו"ן מתחילים מטבור דא"א ומסתיימים בשוה עם סיום א"א, דהיינו למעלה מפרסא דאצילות.

> *128) The second Partzuf of the world of Atzilut is called Arich Anpin. It emerges from the Peh de Rosh of the Partzuf Atik and dresses onto its seven lower Sefirot, which end above the Parsa de Atzilut. The third Partzuf of the world of Atzilut, called Abba ve Ima, emerges from the Peh de Rosh of Arich Anpin and ends above the Tabur de Arich Anpin. The fourth and fifth Partzufim of the world of Atzilut, called ZON, stretch from the Tabur de Arich Anpin to the Sium de Arich Anpin, i.e., above the Parsa de Atzilut.*

Atik emerges from the *Metzah* of *Rosh de SAG* and under the influence of *TA* spreads from the *Tabur de Galgalta* down to its *Sium*. *TA* can no longer affect the *Partzufim* of the world of *Atzilut*. *Atik* is created according to the laws of *TA*, since it receives light from the *Partzufim* of the world of *AK* (created according to the laws of *TA*), but it then transforms the light for the lower *Partzufim*, ruled by *TB*.

Arich Anpin, born from *Atik*, spreads from the *Peh de Rosh de Atik* down to the *Parsa*. The third *Partzuf* of the world of *Atzilut*, called *Abba ve Ima*, emerges from the *Peh de Rosh* of *Arich Anpin* and ends at the level of the *Tabur de Arich Anpin*. *Abba ve Ima*, i.e., *Bina de Atzilut*, gives birth to two *Partzufim* that can be viewed as one: *ZA* and *Malchut* or *ZON*. This *Partzuf* dresses onto *ZON de Arich Anpin* and reaches the *Parsa*.

Later on we will study how the world of *Atzilut* changes, affected by the upper and the lower spiritual objects. Stimulation from above is ex-

pressed in holidays, Sabbaths, the beginnings of months, which appear regardless of what happens below in the worlds of the *BYA*. Stimulation from below comes from the souls in the worlds of *BYA*, which demand from *Atzilut* to be elevated, corrected, and filled with light. In this case, *Atzilut* is obliged to react to the request from below. This reaction includes the reception of light from above and passing it on down.

As in the world of *Nikudim*, there are six upper *Sefirot* of *ZA* called *HaBaD-HaGaT* in *Atzilut be Katnut*. Only one *Sefira, Keter de Malchut,* is above the *Parsa*, while the three lower *Sefirot (NHY)* of *ZA* and nine lower *Sefirot* of *Malchut* (from *Hochma* to *Malchut de Malchut*) are under the *Parsa*.

As was already stated, *Malchut* did not have its own *Sefirot* before *TB*; it was just a point. Because of *TB*, *Malchut* rose and received all the *Sefirot* that are now below it (the lower third of *Tifferet*, *Netzah*, *Hod* and *Yesod*), turning into an independent *Partzuf*. Then, these four *Sefirot* are restructured into ten according to special laws.

A *Sefira* is a certain property of the Creator that *Malchut* takes as firm and unchanging. The *Sefira Da'at* is a request that *ZA* and *Malchut* raise to *Bina* in order to receive the *Ohr Hochma*. The *Sefira Da'at* has no constant place of its own; it constitutes the "desire to receive" *Ohr Hochma*, which *Bina* feels owing to the request of the *ZON*. As soon as *ZA* starts breaking up, its request to *Bina* gradually begins to subside: first, *Sefira Keter* is lost, then *Hochma* etc., until the last one finally disappears.

קכט) ותדע, שכל קומה וקומה מה"פ אלו דמ"ה החדש, בעת שיצאה, ביררה וחיברה לעצמה חלק מהכלים דנקודים, שנעשה לה לבחינת נוקבא: כי הנה בעת שיצא פרצוף עתיק, לקח וחיבר אליו כל הג"ר דנקודים, שנשארו שלמים בעת שביה"כ. דהיינו, בחינת הגו"ע שבהם, שיצאו בעת קטנותם, הנקראים "כלים דפנים" (אות ע"ו).

שבקטנות הנקודים לא באו עמהם רק מחציתה העליונה דכל מדרגה, שהם גו"ע ונקבי עינים. ומחציתה התחתונה דכל אחת, הנקראים אח"פ, ירדו למדרגה התחתונה. ולפיכך נבחן, שפרצוף עתיק דמ"ה החדש לקח לו מהכלים דנקודים את מחציתה העליונה דכתר, ומחציתה העליונה דחו"ב, וז' השרשים דז"ת הכלולים בג"ר דנקודים. והם נעשו לבחינת פרצוף נוקבא אל העתיק דמ"ה החדש. ונתחברו יחד זה בזה. והם המכונים "מ"ה וב"ן דעתיק דאצילות". כי הזכר דעתיק נקרא מ"ה, והכלים דנקודים שנתחברו אליו נקראים ב"ן (אות קי"ט). וסדר עמידתם הוא פו"א: העתיק דמ"ה בפנים והעתיק דב"ן באחוריו.

129) You should know that as each level of the five Partzufim of MA Hadash emerged, it sorted out and added a certain part of the Kelim de Nikudim, which became like a Nukvah (that, which asks to be filled with the light) as regards this particular level. Therefore, Atik attached all the Gar de Nikudim that remained intact upon breaking of the vessels, i.e., the GE, the upper halves of each level.

Thus, the Partzuf Atik added to itself only the upper halves of Keter, Hochma and Bina (Abba ve Ima), and the seven Ketarim of the seven lower Sefirot. All the parts added to Atik received the names MA and BON de Atik de Atzilut. MA is the giving part in Atik called Zachar (male essence). BON is the receiving part in Atik called Nekeva (female essence). With regard to one another, they are Panim (Atik de MA – Ma de Atik) and Achoraim (Atik de BON and BON de Atik).

In general, all the *Partzufim* of the world of *Atzilut* are built similarly. All the vessels of *Atzilut* that emerged from a *Zivug* on *Reshimot Aleph/Shoresh*, i.e., its own *Sefirot Keter*, *Hochma* etc., form the right line of *Atzilut*, have light in them, and are called MA and *Zachar*.

Each of these *Sefirot (Partzufim)* takes the broken, empty and eliminated vessels from the world of *Nikudim* and builds the left line out of them, which requires correction and filling with light. These vessels are called *BON* or *Nukvah*.

Thus, the world of *Atzilut* contains five pairs of *Partzufim* (actually, there are six of them; we will study that in detail in "The Study of the Ten Sefirot").These are *Atik* and its *Nukvah (Keter), Arich Anpin* and its *Nukvah (Hochma), Abba(Zachar) ve Ima (Nukvah)* – the *Partzuf Gar de Bina, Israel Saba (Zachar) ve Tvunah (Nukvah) (YESHSUT)* – the *Partzuf Zat de Bina, ZA* and its *Nukvah* and also *Malchut*, for which the souls that require correction play the role of *Nukvah*.

Tvunah is a part of *Bina*, in which a root of the future *Sefira* (or *Partzuf*) ZA emerges. In other words, this part of *Bina* can be called a womb. In Hebrew, it is called exactly so: "*Rechem*". This is a place of a *Zivug*, conception, and birth.

Atik, which has nothing to do with the breaking of the vessels, selects and attaches to itself the entire vessels of *GE de Keter* and *Abba ve Ima* (left empty after the breaking) and commits itself to filling them with its light. The world of *Atzilut* is in fact *Nikudim*; only it has a special system of protection against the breaking of the vessels. This system is based on the reception of small portions of light by large vessels. The *Sefira*, which was in the world of *Nikudim*, now turns into a whole *Partzuf* in *Atzilut*. The force of resistance to egoism will be a lot more powerful than this egoism.

Any giving part of the *Partzuf* is called *MA* and the receiving – *BON*. However, in the world of *AK*, the *Ohr Hochma* shines in *MA* and *BON*, while in *Atzilut* – the *Ohr Hassadim*. The world of *Atzilut* is called giving, *Zachar*, the correcting and male part. Concerning *Atzilut*, the world of *Nikudim* is called *Nekeva*. It receives from and is corrected with the help of *Atzilut*.

It is not the case that every upper vessel will be called giving, and the subsequent one receiving. For instance, *Bina* does not want to receive anything, so is it *MA* or *BON*? Only *ZA* and *Malchut (Nukvah)* may be called *MA* and *BON*. If the giver and the receiver face one another, they are both ready: the one to bestow, the other to receive the light.

If we speak of transferring the light of *Hassadim*, the notions "right" and "left" arise, since *Ohr Hassadim* provides the breadth of spiritual attainment, not the height. Where there is an abundance of *Ohr Hassadim*, it is defined as "right"; where there is only a little of it, it is called "left".

קל) ופרצוף א"א דמ"ה החדש, שיצא בקומת חכמה, בירר וחיבר אליו את חציו התחתון דכתר הנקודים, שהם האח"פ דכתר, שבעת הקטנות היו בהמדרגה שמתחת הכתר, דהיינו בחכמה ובינה דנקודים (אות ע"ז). ונעשה לבחינת נוקבא אל הא"א דמ"ה החדש. ונתחברו יחד זה בזה. וסדר עמידתם הוא ימין ושמאל: א"א דמ"ה, שהוא הזכר, עומד בימין, וא"א דב"ן, שהיא הנוקבא, עומדת בשמאל.

ומה שפרצוף עתיק דמ"ה לא לקח גם את חציו התחתון דכתר נקודים, הוא, כי עתיק מתוך שהוא ראש הא' דאצילות, שמעלתו גבוהה מאד, לכן לא חיבר אליו רק הכלים דפנים דג"ר דנקודים, שבהם לא אירע שום פגם בעת השבירה. מה שאין כן בחצי הכתר התחתון, שהם

אח"פ, שהיו נפולים בעת הקטנות בחו"ב, ואח"כ בעת הגדלות עלו מחו"ב ונתחברו בכתר דנקודים (אות פ"ד), אשר אח"כ בעת שבירת הכלים חזרו ונפלו מהכתר דנקודים ונתבטלו, הרי המה כבר נפגמו עם נפילתם וביטולם, ואינם ראוים משום זה לעתיק. ולכן לקח אותם א"א דמ"ה.

130) The Partzuf Arich Anpin (the level of Hochma) sorted and attached to itself the lower half of the Keter de Nikudim, i.e., the AHP de Keter, which were on the lowest level (Hochma and Bina, Abba ve Ima) of the world of Nikudim. Arich Anpin turned these AHP into its Nukvah. MA (Zachar) de Arich Anpin is on the right, while its Nukvah (BON) is on the left.

The Partzuf Atik did not attach the lower part (AHP) of the Keter de Nikudim to itself, since it corresponds to the first Rosh of the world of Nikudim, and its level is very high. Hence, only Gar de Keter and Gar de Abba ve Ima were attached to it, i.e., the vessels unspoiled during the breaking. This cannot be said about the AHP de Keter that fell to a lower level during Katnut and then returned to its place during Gadlut by merging with Keter. When the vessels broke, the AHP fell again and disappeared. Therefore, only Arich Anpin, but not Atik, can attach the AHP de Keter to itself.

Only the light and the vessel exist; but there are countless varieties of their combinations and interactions. Only man who reached this level can clearly confirm or deny it. We know too little. It is just a figment of our imagination. No Kabbalist ever made a point of describing everything. They wrote their books so that we could ascend and feel it for ourselves, and not just spend time reading thick bulky volumes. We can exist in our world, and then start researching nature, whereas in the spiritual world, we must first attain it and only then start living in it. Spirituality is attained through perception.

קלא) ופרצוף או"א דמ"ה החדש, שהם בקומת בינה, ביררו וחיברו להם את חצים התחתון דחו"ב דנקודים, שהם האח"פ דחו"ב, שבעת הקטנות היו נפולים בהז"ת דנקודים. אלא אח"כ בעת הגדלות נקודים, עלו ונתחברו לחו"ב דנקודים (אות צ"ד).

ואשר בעת שביה"כ חזרו ונפלו להז"ת דנקודים ונתבטלו (אות ק"ז). ואותם ביררו להם או"א דמ"ה לבחינת נוקבא אליהם. והם מכונים ז"ת דחכמה וו"ת דבינה דב"ן.

כי בחינת החסד דבינה נשארה עם הג"ר דחו"ב דב"ן בפרצוף עתיק. ולא נשאר בחציה התחתון דבינה כי אם ו"ת מגבורה ולמטה. ונמצא הזכר דאו"א הוא קומת בינה דמ"ה, והנוקבא דאו"א היא ז"ת דחו"ב דב"ן. ועמידתם הם בימין ושמאל: או"א דמ"ה בימין, ואו"א דב"ן בשמאל. והישסו"ת דמ"ה, שהם הז"ת דאו"א, לקחו המלכיות דחו"ב דב"ן.

131) The Partzuf Abba ve Ima de MA Hadash on the level of Bina sorted out and attached to itself the lower part of Partzuf Hochma-Bina of the world of Nikudim, i.e., their AHP, which were on the level of the Zat de Nikudim. Then, during the Gadlut de Nikudim, they rose to join GE de Abba ve Ima.

However, as the vessels broke, these AHP fell to the Zat de Nikudim and disappeared. These broken vessels were sorted out by Abba ve Ima de MA Hadash (as Nukvah) and are now called Zat de Hochma and the six lower Sefirot (Vav Tachtonot) de Bina, as regards BON. Why are there six Sefirot in BON de Bina and not seven?

It is because Hesed de Bina remained in Partzuf Atik together with Gar de Hochma and Bina de BON. Only the six lower Sefirot from Gevura to Malchut were left in the lower half of Bina. Thus, Bina de MA Hadash is considered Zachar de Abba ve Ima, while Zat of Hochma-Bina de BON is Nukvah de Abba ve Ima. The YESHSUT de MA, i.e., the Zat de Abba ve Ima, attached to itself Malchut of Hochma-Bina de BON.

Here we learn how the *Rashim de Nikudim* were attached to the *Rashim de Atzilut*. The world of *Nikudim* was first in *Katnut*, then in *Gadlut*, where its heads, *Keter* and *Abba ve Ima*, attached their *AHP* and received the light of *Gadlut*. They passed it to *GE de ZON*, but some sparks of the light went under the *Parsa*. This led to a breaking of the vessels, their downfall and death. The *Rashim de Nikudim* lost the light of *Gadlut* and returned to *Katnut*, whereupon *Atzilut* emerged instead of *Nikudim*.

The purpose of the world of *Atzilut* is to correct the broken vessels, lift them up, absorb, and fill them with the light, while at the same time avoiding another breaking. The world of *Atzilut* is in fact similar to the world of *Nikudim*, but its mode of operation is correct. There can be no errors in *Atzilut*, because it has the *Reshimot* of the broken vessels and knows how to act to avoid repeating that state.

The *Partzuf Atik de Atzilut* attached to itself the purest vessels: the upper part of *Keter de Nikudim*, the upper part of *Abba ve Ima de Nikudim* and *Zat de Nikudim*, i.e., the 7 roots *(Ketarim)* with the information of the future *Guf de Nikudim*. *Arich Anpin* takes upon itself to correct, attach and fill the *AHP de Keter* of the world of *Nikudim* with light.

The *Partzuf Abba ve Ima* is responsible for the correction and filling of the *AHP de Abba ve Ima de Nikudim* with light. *Abba ve Ima* forms a combination of two *Partzufim*: *Hochma* and *Bina.* The *Partzuf Hochma*, i.e., *Abba de Atzilut,* attached the *AHP de Abba de Nikudim*, but *Ima de Atzilut* did not attach all the *AHP de Ima de Nikudim* (excluding *Hesed*), since *Hesed* is a giving part of *Bina* and refers to the *Rosh*.

While studying the interconnections between the corrected and uncorrected properties (vessels) in the world of *Atzilut*, we better understand what we will possess in the future. We learn what spiritual properties we will be connected with and how, for our souls are actually the broken vessels.

The attachment of the *Kelim de Nikudim*, which are to the left of the *Kelim de Atzilut*, speaks of the *Ohr Hassadim* that always spreads from right to left. The light of *Hochma* spreads downwards. From this, it becomes clear that the height of the *Partzuf* depends on the amount of the *Ohr Hochma,* while its capacity depends on the *Ohr Hassadim* (correction). These parameters complement one another. The light of *Hochma* spreads only together with the light of *Hassadim*.

קלב) ופרצוף זו"ן דמ"ה החדש, שהם בקומת ו"ק ונקודה, ביררו וחיברו אליהם את הכלים דפנים דז"ת דנקודים, מתוך שבירתם בבי"ע. דהיינו בחינת הגו"ע של הז"ת דנקודים (אות

ע"ח). והם נעשו לנוקבא אל הזו"ן דמ"ה. ועמידתם הוא בימין ושמאל: הזו"ן דמ"ה בימין, והזו"ן דב"ן בשמאל.

132) The Partzuf ZON de MA Hadash, which has only the Sefirot ZA and Keter in Malchut, sorted out and attached to itself (as Nukvah) the GE de Zat de Nikudim, positioning them on the left, being itself on their right. The YESHSUT de MA (seven lower Sefirot de AVI) attached the Sefirot of Malchut (Behinot Hochma and Bina of Partzuf BON).

The *GE de Zat de Nikudim* did not just disappear; they were broken with the vessels under *Parsa*. Consequently, they cannot be attached to the *ZON de Atzilut* the way the other *Partzufim* of *MA Hadash* attaches *Nukvot* from the world of *Nikudim*. The *Kli* of *Zat de Nikudim* must be corrected first by raising *MAN* and other consecutive actions.

There is only one vessel – the desire to receive pleasure, which later acquires the Creator's properties, i.e., the 9 upper *Sefirot*, by using them to work with its egoism. As the egoism is gradually corrected, *Malchut* begins to approach differently the properties received from the Creator in its nine *Sefirot*. On each level, the combinations of the nine properties and *Malchut* are completely different from those of the previous level.

The same is true about people. One differs from another by his character traits. We cannot even catch all the nuances of the differences in these traits, be that external appearance or inner content. It seems to us that the spiritual forces and objects are rather simple.

There are ten parts, which in turn, consist of their own ten. That is all. However, we should understand why there is such a remarkable subdivision in the spiritual world, and what is in it for us. Above all, this multitude of desires must be united by one intention, imparting completeness and perfection to them: the intention for the sake of the Creator.

Perfection in itself is very simple, impossible to divide. If it can be divided, it suggests some differences; and it cannot be called perfec-

tion. In spirituality, common intention leads to perfection. Until that happens, we are overwhelmed with a swarm of desires with all their connections, an awesome system of control and unpredictability. Ideally, it is only *Malchut* of the World of Infinity, completely filled with the light, that exists outside of us.

In his manuscripts (which, by the way, are still unpublished, because people are not yet ready for what they say), Baal HaSulam writes about extremely complicated interactions; he gives them special names and describes such levels of attainment that are not even mentioned in "The Study of the Ten Sefirot". He can speak about these processes because he himself was in a state of simple perfection.

The higher your head (which sees the simplicity and wholeness of the entire system) is, the more minute the details you can distinguish, seeing the same perfection and simplicity in the general confusion. It resembles a scientist who sees the interconnections between all elements of the general picture as he penetrates deeper into his science.

קלג) והנה נתבאר המ"ה וב"ן שבה"פ אצילות. אשר ה' הקומות דמ"ה החדש, שיצאו בעולם האצילות, ביררו להם מהכלים הישנים ששימשו בזמן הנקודים, ונתקנו להם לבחינת נוקבא, הנקראת בשם ב"ן.

שהב"ן דעתיק נעשה ונתקן ממחציתן העליונה דג"ר דנקודים, והב"ן דא"א ואו"א נבררו ונתקנו ממחציתן התחתונה דג"ר דנקודים, ששמשו להם בעת גדלות דנקודים וחזרו ונתבטלו, והב"ן דזו"ן נברר ונתקן מהכלים דפנים, שיצאו בעת קטנות דנקודים, שבעת הגדלות נשברו ונפלו ביחד עם הכלים דאחורים שלהם.

133) So, we know what MA and BON are in the 5 Partzufim of the world of Atzilut, where 5 levels of MA Hadash (Kelim de Atzilut) sorted out the old vessels of the world of Nikudim, selected the suitable ones, and corrected them (using them as Nukvah called BON).

Thus, MA de Atik corrected the upper part of Gar de Nikudim, and MA de Arich Anpin and Abba ve Ima sorted out and corrected the vessels of the lower half of Gar de Nikudim, which had been used during Gadlut de Nikudim and later broke, fell and disappeared.

MA de ZON sorted out and corrected the vessels of GE de Zat of the world of Nikudim, which had also broken during Gadlut and disappeared together with their AHP.

Overall, 320 parts have been broken. The count is as follows: eight *Melachim*, each containing *HaVaYaH – Yud-Key-Vav-Key* with the 10 *Sefirot* inside. In all, there are 8x4x10=320. Out of these 320 parts, 32 *Malchuyot* are called *"Lev haEven"* (stone heart). The remaining 288 parts, called *Rapach*, refer to the first nine *Sefirot*.

Each fragment of a broken vessel is a spark that remained from the screen of the *Partzuf* in its previous unspoiled state.

There are *GE de Keter* and *GE de Abba ve Ima* above the *Parsa*. The *AHP de Abba ve Ima* fell to the place of *GE de ZON de Nikudim*, while the broken vessels fell under the *Parsa*. In place of the world of *Nikudim*, there emerged the world of *Atzilut* with its five *Partzufim*. The entire *Gar de Atzilut* takes the *Gar de Nikudim*, corrects them and fills with the light of *Gadlut*. *ZON de Atzilut* correct *GE de ZON* of the world of *Nikudim*. Both the *GE* and the *AHP de ZON* break and fall under the *Parsa*.

When the vessels break, all their fragments mix and penetrate one another. Why do the *GE* and the *AHP* interpenetrate during the breaking of the vessels? Does the intention "to receive" unite them more than the intention "to bestow"? Prior to the breaking, the *GE* and the *AHP* possessed a common intention to bestow. Afterwards, in their uncorrected state, the intention is again the same– to receive. Hence, the connection between them is also preserved after the breaking, despite the fact that each fragment feels separated from the others. However, the *GE* and the *AHP* do not make up a single whole anymore; therefore, the connection between them (if it exists) is characterized only as inclusion. Thus, there are the four following kinds of broken vessels (left):

1. The *GE* (the vessels of bestowal);
2. The *GE* inside the *AHP*;
3. The *AHP* inside the *GE*;
4. The *AHP* (the vessels of reception).

The *ZON de Atzilut* take the vessels that refer to the *GE*. The *AHP* are the egoistic vessels that cannot be corrected yet and are called *Lev haEven*. There are two more kinds of vessels: the *GE* inside the *AHP* and the *AHP* inside the *GE*. These vessels can somehow be corrected. The *GE* inside the *AHP* are the vessels of bestowal inside the vessels of reception. This combination can be used for the formation of the worlds of *BYA* under the *Parsa*: *Beria – GE* in the *Awzen (Bina), Yetzira – GE* in the *Hotem (ZA)* and *Assiya – GE in* the *Peh (Malchut)*. These vessels are sorted out and born by *Malchut* of the world of *Atzilut*.

With the help of the *AHP* inside the *GE*, we can pass to *Gadlut* of the world of *Atzilut*. If *Atzilut* remains only in *Katnut*, it will not be able to correct anything under the *Parsa*, i.e., the vessels referring to the *AHP de ZON* of the world of *Nikudim*. It is precisely because the *AHP* are inside the *GE* of the broken vessels that they can be lifted above the *Parsa* and subjected to correction, by their use as vessels of bestowal.

That is what man's work is all about. A special *Partzuf* (common soul) *Adam* is created. The correction of this part depends on *Adam's* correction. However, this is not the topic of our research for the time being. The vessels of reception cannot be corrected when they exist separately. This can be done only when they are united with the vessels of bestowal.

By way of an explosion, the Creator mixes these vessels, i.e., He actually mixes His own "desire to bestow" with the creation's "desire to receive". Now a part of the broken vessels will possess both the "desire to receive" and the "desire to bestow", although each in its own proportion. That is what the breaking of the vessels, "the sin" of *Adam* and other fragmentations, were needed for.

THE UNCHANGING STATE AND THE ASCENTS OF THE WORLDS OF BYA

כלל גדול בעניני המוחין שבקביעות ובעליות הפרצופים והעולמות, הנוהגין בשתא אלפי שני

קלד) כבר נתבאר, שיציאת הגדלות של הג"ר וז"ת דנקודים באו בג' סדרים, בסוד ג' הנקודות חולם שורק חירק (אות פ"ו). ומשם תבין שיש ב' מינים של השלמת הע"ס לקבלת המוחין דגדלות:

א. הוא מצד עליתו והתכללותו בעליון. דהיינו בעת שהזו"ן דא"ק האירו את האור חדש דרך הטבור אל הכתר דנקודים, והורידו הה"ת מנקבי עינים דכתר להפה שלו, שבזה נתעלו האח"פ הנפולים דכתר שהיו באו"א, וחזרו למדרגתם לכתר והשלימו הע"ס שלו.

הנה נבחן אז שעלו עמהם גם גו"ע דאו"א, שהיו דבוקים על האח"פ דכתר. ונמצאים גם או"א נכללים בהע"ס השלמות של הכתר, כי התחתון העולה לעליון נעשה כמוהו (אות צ"ג). ונבחן משום זה, שגם או"א השיגו האח"פ החסרים להם להשלמת ע"ס שלהם, מכח התכללותם בהכתר. וזהו מין הא' של מוחין דגדלות.

Having failed to receive all the light at one go, the world of *Nikudim* could not exist, so the light was left above the *Parsa* in the world of *Atzilut*, while correction of the broken vessels continues above the *Parsa*. The total amount of light above the *Parsa* divides into 6000 parts; each of them must go through 6000 levels or corrections. It resembles a huge column consisting of 6000 people (called one generation). Each generation must climb all 6000 steps.

The world of *Atzilut* corrects the vessels only up to the *Ateret haYesod*, i.e., the vessels of *Malchut*, while the *Zat de Yesod* receives no light. Hence, due to the inverse relation between the lights and the vessels, only the following lights can enter the *Partzufim* of the world of *Atzilut*: *Nefesh*, *Ruach*, *Neshama*, and *Vak de Haya*. The lights *Yechida* and *Gar de Haya* do not enter the *Partzuf*. This means that we use only the vessels of *GE* (with lights *Nefesh* and *Ruach* inside), while of *AHP*, only their inclusion in the *GE* (with the lights *Neshama* and *Gar de Haya*) is used. *Atzilut* conditions the correction in this way, so that the law of *TB* would never be violated. Real *AHP* cannot be worked with; it is impossible to

fill them with light. The only opportunity is to lift them to *GE*, i.e., work only with those *AHP* that are able to become similar to *GE*.

Each fragment that feels the desire to be corrected consists of 10 *Sefirot* or four *Behinot*. *Keter*, *Hochma* and *Gar de Bina* can be corrected and filled with light, but *Zat de Bina*, *ZA* and *Malchut* cannot. Only a very small part of the desires that receives an insignificant amount of light is corrected. This continues until the *Mashiach* comes; then the entire *AHP* rise to the world of *Atzilut* and are filled with the light, which means the *Gmar Tikkun*.

> *134) We already know that the transition to Gadlut took place in three stages: 1) Holam (a point above the letter), 2) Shuruk (a point inside the letter) and 3) Hirik (a point under the letter). According to this, now let us examine two kinds of supplementations of the 10 Sefirot with the subsequent reception of the Mochin de Gadlut.*
>
> *The first kind of supplementation occurs because of the rise of the Partzuf by way of its inclusion into the upper one. For example, when ZON de AK pass the new light to Keter de Nikudim through the Tabur and lower Malchut from Nikvey Eynaim de Keter to its Peh, this leads to the rise of AHP de Keter from the Rosh de Abba ve Ima, which create 10 complete Sefirot in Keter.*
>
> *The GE de Abba ve Ima rose together with AHP de Keter and joined the 10 complete Sefirot de Keter, since the lower object rising to the level of the upper becomes equal to it. Hence, it is assumed that when the AHP de Keter rose, Abba ve Ima also received the AHP for the completion of 10 Sefirot by including them in Keter.*

Keter acquires its own *AHP*, completes its *Partzuf* to 10 *Sefirot*, and receives the light of *Mochin de Gadlut*. So what *AHP* is received by *GE de Abba ve Ima*? It is definitely not their own *AHP*. The rise of one's own *AHP* requires a lot more power, since each lower object is worse off than the one above it. *Keter* received the light according to its anti-egoistic force. The rise of the *AHP de Abba ve Ima* requires a more powerful light

than that which lifted the *AHP de Keter*; therefore, the *GE de Abba ve Ima* take the *AHP de Keter*.

There is no quantitative division in the spiritual world; one can receive as much as one wants. The division is qualitative. *Keter* and *Abba ve Ima* passed to the state of *Gadlut* with the help of the same *AHP de Keter*.Supplementing Abba ve Ima to 10 *Sefirot* is called the First Supplementation.

When man reaches the next level, it means that he equals its measure of correction, but not by his personal properties, "chromosomes". In other words, two people on the same level merge into one new vessel according to the measure of their altruistic intention. Only the extent of correction unites people on the same level and makes them equal to it.

The light that descends from above for correcting a certain *Partzuf* does not have enough power to correct the one below it, because it is more egoistic; hence, its correction requires more power. The light *ABSAG* allows the vessel to feel the Creator's greatness and become like Him, i.e., to start doing altruistic actions.

Keter of the world of *Nikudim* gains this power, but *GE de Abba ve Ima* receive light from *AHP de Keter,* along with the opportunity to rise to *Keter,* together with them. However, this is the level of *AHP de Keter*, whereas *AHP de Abba ve Ima* remains in its place so far. Meanwhile, *GE de Abba ve Ima* also rise, at the same time staying in their place, since nothing disappears in the spiritual worlds. Hence, *GE de Abba ve Ima*, which rose similarly as *GE de Keter,* also receive a new state with the help of *AHP de Keter.*

If something changes in *Atzilut*, this world and the worlds *BYA* simultaneously move up one or more levels. Similarly, they can also descend, but not lower than their constant state of *Katnut*. There are three states in *Gadlut*: the use of *Bet de Aviut (Awzen), Gimel de Aviut (Hotem),* and *Dalet de Aviut (Peh).* The three ascents of the worlds *ABYA* take place in compliance with these three states of *Gadlut*.

In the state of *Katnut*, the vessels work only with *GE*, but not with *AHP*; hence, the latter are hidden inside of the *GE* located below. The light *AB-SAG* comes from above and gives the *Partzuf Keter* power to lift and attach its own *AHP*, which fell into the *GE de Abba ve Ima*. This process is called *AHP de Aliyah* (*AHP* of Elevation). The *GE de Abba ve Ima* is partially filled at the expense of *AHP de Keter*; to be completely filled, they must use their own *AHP*.

קלה) ומין הב' הוא, שהמדרגה נשלמת בע"ס בכחה עצמה. דהיינו בעת שהזו"ן דא"ק האירו את האור חדש דרך היסוד דא"ק, הנקרא "נקודת השורק", לאו"א, והוריד הה"ת מנקבי עינים דאו"א עצמם להפה שלהם, שבזה העלה את הכלים דאח"פ דאו"א ממקום נפילתם בז"ת אל הראש דאו"א, והשלימו להם הע"ס, שעתה נשלמים או"א ע"י עצמם.

כי עתה השיגו הכלים דאח"פ ממש החסרים להם. משא"כ במין הא', בעת שקבלו שלמותם מהכתר ע"י הדבקות באח"פ שלו, הרי באמת היו עוד חסרים אח"פ. אלא ע"י התכללותם בכתר, קבלו על ידו הארה מאח"פ שלהם, שהספיק רק להשלימם בע"ס בעודם במקום הכתר, ולא כלל בעת יציאתם משם למקומם עצמם.

135) The Second Supplement of the Partzuf to 10 Sefirot consists in the fact that a certain level acquires its 10 Sefirot by its own strength. This happens when the new light shines through Yesod of the world of AK (called Nekuda de Shuruk – a point inside the letter).

This luminescence was destined for Abba ve Ima de Nikudim. Assisted by it, Malchut descended from the Nikvey Eynaim to the Peh de Abba ve Ima and elevated its AHP from GE de ZON to Rosh de Abba ve Ima, which completed the vessels of Abba ve Ima to 10 Sefirot by their own strength, i.e., with the help of their own AHP. In the first case, the completion to the 10 Sefirot were at the expense of the connection between GE de Abba ve Ima and the AHP de Keter that waspreserved during their ascent and attachment to Keter. In the second case, it happened with their own AHP in their own place.

קלו) ועד"ז נמצא ב' מיני השלמות גם בז"ת: א. בעת הארת השורק ועלית אח"פ דאו"א. שאז גם הגו"ע דז"ת הדבוקים בהם נתעלו יחד עמהם ועלו לאו"א. וקבלו שם בחינת אח"פ

להשלמת הע"ס שלהם. שאח"פ אלו אינם עוד אח"פ הממשיים שלהם, אלא רק הארת אח"פ, המספיק להשלמת ע"ס בעודם באו"א, ולא כלל בירידתם למקומם עצמם.

ב. השלמת הע"ס, שהשיגו הז"ת בעת התפשטות המוחין מאו"א אל הז"ת. שעי"ז הורידו גם הם בחינת ה"ת המסיימת מהחזה שלהם אל מקום סיום רגלי א"ק, והעלו את התנה"י שלהם מבי"ע, וחיברו אותם למדרגתם לאצילות. שאז, לולא נשברו ומתו, היו נשלמים בע"ס שלמות ע"י עצמם. כי עתה השיגו את האח"פ הממשיים החסרים להם.

136) Similarly, there are two methods of supplementing the Zat de Nikudim to 10 Sefirot. The first is with the help of luminescence through Shuruk and elevation of AHP de Abba ve Ima to GE de Abba ve Ima. This is accompanied by the rise of GE de Zat, with their subsequent reception of AHP de Abba ve Ima for supplementing their Sefirot to 10. These AHP de Abba ve Ima are not real AHP de Zat de Nikudim, and their insignificant luminescence is sufficient only for supplementing the Sefirot de Zat to 10 in the place of Abba ve Ima (i.e., one level higher), and not in their own location.

The second method consists in the fact that the light from Abba ve Ima reaches the Zat, which start lowering their screen from the Chazeh to the Sium de AK, and elevate their Tifferet-Netzah-Hod-Yesod from the BYA in order to attach them to their GE. Had there been no breaking of the vessels, they would have had to supplement the GE de Zat to 10 Sefirot by their own strength, i.e., with the help of their actual AHP, whereupon the entire process of filling Malchut de Ein Sof with the light would have been done.

As soon as *ZON* wished to supplement itself to 10 *Sefirot*, the vessels broke. Later on, we will study how the *AHP* will attach to their *GE* in the world of *Atzilut* in order to avoid a new breaking. In *Atzilut*, this method will prevent independent attachment of the *AHP*, i.e., the second method of supplementation that led to the breaking must be abolished.

Keter is just the 10 *Sefirot*. *Abba ve Ima* consist of two parts: *Abba* (the upper part, *Panim*, able to receive the light) and *Ima*, which is *Achoraim* as regards *Abba* and receives light only on a request from *ZON*. Then it turns its face to *Abba*, accepts the light from it and passes it to

ZON. Both *Abba* and *Ima* have *GE* and *AHP*, but *Abba* is above *Ima*, so its *GE* and *AHP* are filled and supplemented by *Keter*. The *GE* and *AHP de Ima* may receive only because of the *MAN* raised by *ZON*. The light that *Gadlut* gives to *Keter* also elevates *Abba*, leaving *Ima* below. Thus, we may say that *Abba* is the *GE* of their common *Partzuf*, and *Ima* is their common *AHP*. Distinctions and definitions are applied according to what we wish to emphasize.

Therefore, we have learned about two kinds of supplementation to 10 *Sefirot*. For example, *Abba ve Ima* can receive *Gadlut* with the help of the *AHP de Keter*, i.e., through the rise of *GE de Ima* to *Keter*, or while remaining in its place, be supplemented with the help of their own *AHP*. The same would have been the case with *ZON de Nikudim* had their vessels not been broken.

קלז) וגם בד' פרצופים, שיצאו מאו"א לכלים דחג"ת, וכן בד' הפרצופים, שיצאו מהישסו"ת לכלים דתנהי"מ (אות ק"ז-ק"ט), הנה גם בהם נמצאים אלו ב' מיני השלמות הע"ס. כי מבחינה אחת היה נשלם כל אחד מהם ע"י התדבקותם באח"פ דאו"א וישסו"ת בעודם בראש, שהיא השלמת ע"ס דמין הא'. ואח"כ שנתפשטו לבי"ע, היו רוצים להשתלם בהשלמת הע"ס דמין הב'. וענין זה נוהג גם בפרטי פרטיות.

137) As with the Rashim, there are two kinds of supplementation to 10 Sefirot in the 4 Partzufim (Melachim) that emerge from Rosh de Abba ve Ima (Reshimot Dalet/Gimel). They are called Da'at, Hesed, Gevura, and Tifferet.The same is true for the four Partzufim that emerge from the Rosh de YESHSUT (Reshimot Gimel/Bet) that replaced Abba ve Ima. They are Tifferet, Netzah-Hod, Yesod and Malchut.

On the one hand, the 10 Sefirot de Guf are supplemented at the expense of the AHP of their Rashim, rising to where the Rashim are. On the other hand, they spread in the BYA wishing to be increased to 10 Sefirot by way of attaching their own AHP, i.e., using the second method. This rule is also effective in each individual case.

The division of the *Partzuf* into *GE* and *AHP* is purely qualitative and means that only the vessels of bestowal may be worked with, while the vessels of reception stay inactive. Now the *AHP* of the upper object are not in *GE* of the lower as before. They are located exactly under their own *GE*, but remain idle. They can transfer the light downward. Creation, designed in this way, cannot change its structure or location. It can change only the intention, the way it will work with its parts.

קלח) ותדע, כי אלו ה"פ אצילות, עתיק וא"א ואו"א וזו"ן, שנתקנו בקביעות ואין שום מיעוט נוהג בהם (אות קכ"ו), שעתיק יצא בקומת כתר, וא"א בקומת חכמה, ואו"א בקומת בינה, וזו"ן בקומת ז"א, ו"ק בלי ראש.

הנה הכלים דאח"פ, שנתבררו להם מעת הגדלות, היו מבחינת השלמת ע"ס דמין הא'. והיינו על דרך נקודת החולם, שהאיר בכתר דנקודים. שאז נשלמו גם או"א על ידי הכתר והשיגו הארת כלים דאח"פ (אות קל"ד). ולפיכך אע"פ שהיה לכל אחד מעתיק וא"א ואו"א ע"ס שלמות בראש, מ"מ לא הגיע מזה בחינת ג"ר לגופים שלהם. ואפילו פרצוף עתיק לא היה לו בגוף אלא בחינת ו"ק בלי ראש. וכן א"א ואו"א.

והטעם הוא, כי כל הזך נברר תחילה. וע"כ לא נברר בהם רק השלמת ע"ס דמין הא', שהוא מצד עליתו בעליון. דהיינו בחינת הארת כלים דאח"פ, המספיק להשלים הע"ס בראש. אבל אין עוד התפשטות מהראש לגוף. כי בעת שאו"א נכללו בכתר דנקודים, היה מספיק להם הארת אח"פ מכח הכתר, ולא כלל בהתפשטותם למקומם עצמם, מפה דכתר דנקודים ולמטה (אות קל"ה). וכיון שהגופים דעתיק וא"א ואו"א היו בו"ק בלי ראש, מכ"ש הזו"ן עצמם, שהם בחינת גוף הכולל דאצילות, שיצאו בו"ק בלי ראש.

138) You must know that the 5 Partzufim of the world Atzilut: Atik, Arich Anpin, Abba ve Ima and ZON, have their minimal state below which they cannot descend. Atik has the level of Keter, Arich Anpin – of Hochma, Abba ve Ima – of Bina and ZON – of ZA.

The AHP that joined them during Gadlut supplemented their Sefirot to 10 through the point of Holam, which shone upon Keter de Nikudim. The GE de Abba ve Ima rose together with the AHP de Keter and received the same luminescence. Despite the fact that the Rashim of Atik, Arich Anpin, and Abba ve Ima have the full 10 Sefirot, they did not receive the lights that correspond to the Gar

in their Gufim. Even the Guf de Atik had the level of the Vak like Gufim de Arich Anpin and Abba ve Ima.

It is known that the purer Partzufim are corrected first; consequently, they were corrected only according to the first method when the AHP rose to their GE and supplemented them to 10 Sefirot in the Rosh. However, the light has not yet spread from the Rosh into the Guf. Therefore, Abba ve Ima rose to Keter and received the light of AHP de Keter. This light, though, was insufficient for shining upon their own AHP, which remain below. Since the bodies of Atik, Arich Anpin, and Abba ve Ima have only the level of Vak, the ZON de Atzilut (its body) also has the same level.

No *Guf* of the *Partzuf* in the world of *Atzilut* receives *Gadlut*. They stay in *Katnut*, while only the *Rosh* of each *Partzuf* receives *Gadlut*.

In the world of *Atzilut*, *Gadlut* can be received only when the lower *Partzuf* rises to the upper. All ascents of the worlds on holidays, Sabbaths and the new moons are based on this principle, which prevents the breaking of the vessels.

קלט) אמנם בא"ק לא היה כן. אלא כל הכמות שיצא בהראשים דפרצופי א"ק, נתפשט ג"כ לגופים שלהם. ולפיכך נבחנים כל ה"פ אצילות, שהם רק בחינת ו"ק דפרצופי א"ק. וע"כ הם מכונים מ"ה החדש או מ"ה דה"פ א"ק. דהיינו קומת ז"א, שהוא מ"ה. בחוסר ג"ר, שג"ר הן גלגלתא ע"ב ס"ג. כי עיקר המדרגה נבחנת ע"פ התפשטותה אל הגוף מפה ולמטה, וכיון שגם לג' פרצופים הראשונים אין מהם התפשטות לגוף רק ו"ק בלי ראש, ע"כ הם נבחנים לבחינת מ"ה, שהוא קומת ו"ק בלי ראש אל ה"פ א"ק.

139) In the world of AK, the picture was different. The amount of the light in the Rosh spread to the Guf. In the world of Atzilut, the light that spread in the Rosh, even in the state of Gadlut, does not spread to the Guf. Hence, the world of Atzilut, as regards the world of AK, is defined as Vak (ZA) and is called MA Hadash or MA of the 5 Partzufim de AK, i.e., the level of ZA, which constitutes MA without Gar.

It is similar to the state of the *Partzufim* of the world of *AK*, provided each of them will have only the *Vak* without the *Gar*. Let us examine it in more detail. Each *Partzuf de AK*, i.e., *Galgalta*, *AB*, *SAG*, *MA* and *BON* (*Keter*, *Hochma*, *Bina*, *ZA* and *Malchut*) in turn, consists of *Gar* (*Galgalta – Keter*, *AB – Hochma* and *SAG - Bina*) and *Vak – MA* and *BON*. So, all the *Partzufim* of the world of *Atzilut* correspond only to *MA de AK*. *Atik de Atzilut* equals *MA de Galgalta*, *Arich Anpin* – the *MA de AB*, *Abba ve Ima* – the *MA de SAG* and the *ZON – MA* and *BON de AK*. There is no spreading of light in the *Guf*, i.e., all of these *Partzufim* are in the state of *Vak*.

קמ) באופן, שעתיק דאצילות, שיש לו בראש קומת כתר, נבחן לבחינת ו"ק לפרצוף הכתר דא"ק. וחסר נשמה חיה יחידה דכתר א"ק. וא"א דאצילות, שיש לו בראש קומת חכמה, נבחן לבחינת ו"ק לפרצוף ע"ב דא"ק שהיא חכמה. וחסר נשמה חיה יחידה דע"ב דא"ק.

ואו"א דאצילות, שיש להם בראש קומה בינה, נבחנים לבחינת ו"ק של פרצוף ס"ג דא"ק. וחסר לו נשמה חיה יחידה דס"ג דא"ק. והזו"ן דאצילות נבחנים לבחינת ו"ק דפרצוף מ"ה וב"ן דא"ק. וחסר להם נשמה חיה יחידה דמ"ה וב"ן דא"ק. וישסו"ת וזו"ן הם תמיד במדרגה א': זה ראש וזה גוף.

> *140) Rosh de Atik of the world of Atzilut has the level of Keter, which is defined as Vak (MA) with regard to Partzuf Galgalta de AK. It has only the lights Ruach and Nefesh, while Neshama, Haya, and Yechida de Galgalta are absent. The Rosh de Arich Anpin, with the light of Hochma, corresponds to Vak (MA) de AB and has the lights Nefesh and Ruach, while Neshama, Haya and Yechida de Hochma de AB are absent.*
>
> *Abba ve Ima de Atzilut, whose Rosh has the light of Bina, is defined as Vak de SAG without the lights of Neshama, Haya and Yechida de Bina de SAG. The Partzuf ZON de Atzilut, which has the level of ZA and Malchut in its Rosh, is defined as the Vak of the Partzufim MA and BON de AK, without the lights of Neshama, Haya and Yechida de MA and BON de AK.*

קמא) וע"י העלאת מ"ן ממעשים טובים של התחתונים, נבררים השלמת האח"פ דע"ס דמין הב'. דהיינו השלמתם דאו"א מבחינת עצמם, על דרך בחינת נקודת השורק. שאז או"א עצמם

מורידים הה"ת מנקבי עינים שלהם, ומעלים אליהם האח"פ שלהם. שאז יש להם כח גם להשפיע אל הז"ת, שהם זו"ן. דהיינו אל הגופים ממעלה למטה. כי הגו"ע דזו"ן, הדבוקים באח"פ ואו"א, נמשכים עמהם לאו"א ומקבלים מהם השלמת ע"ס (אות צ"ד).

ואז נמצא כל כמות המוחין שישנם באו"א מושפעים ג"כ לזו"ן, שעלו אליהם ביחד עם האח"פ שלהם. ולפיכך, בעת שה"פ אצילות מקבלים השלמה זו דמין הב', אז יש ג"ר גם להגופים דג' פרצופים הראשונים, שהם עתיק וא"א ואו"א דאצילות. וכן להזו"ן דאצילות, שהם גוף הכולל דאצילות.

ואז עולים ה' פרצופי אצילות ומלבישים לה"פ א"ק. כי בעת התפשטות הג"ר גם אל הגופים דה"פ אצילות, הרי הם משתוים עם ה"פ א"ק. ועתיק דאצילות עולה ומלביש לפרצוף כתר דא"ק, וא"א לע"ב דא"ק, ואו"א לס"ג דא"ק, וזו"ן למ"ה וב"ן דא"ק.

ואז מקבל כל אחד מהם נשמה חיה יחידה מהבחינה שכנגדו בא"ק.

141) The souls in the worlds BYA raise MAN, thus causing the descent of additional light This leads to a supplementing of the Partzufim to 10 Sefirot according to the second method wherein the light comes through NHY de Galgalta to the ZON de Nikudim (and Atzilut), via the point of Shuruk. Abba ve Ima lowers its Malchut from Nikvey Eynaim to Peh and elevates their AHP. GE de ZON (merged with the AHP de Abba ve Ima) rise to Abba ve Ima together with the AHP, and increase to 10 Sefirot.

Then the entire amount of Mochin (the light) in Abba ve Ima affects the ZON, which rise together with the AHP de Abba ve Ima. Since the five Partzufim de Atzilut are supplemented according to the second method, the three first Partzufim have the lights of Gar in their Gufim as well as in the ZON, which makes up the common Guf of the world of Atzilut.

Then the five Partzufim of the world of Atzilut rise and dress upon the five Partzufim de AK, since the spreading of Gar in the Gufim de Atzilut equates them with the five Partzufim de AK.This is so that Atik might rise and dress upon the Partzuf Keter de AK (Galgalta), the Arich Anpin – on AB de AK, Abba ve Ima – on SAG de AK, and ZON – on MA and BON de AK.

Such a dressing of the *Partzufim* of the world of *Atzilut* onto the corresponding *Partzufim* of the world of *AK* means that each of them receives the lights *Neshama, Haya* and *Yechida* on the level of the world of *AK*.

After the vessels break, all the *Partzufim* of the world of *Atzilut* emerge in *Katnut*, both in the *Rosh* and in the *Guf*. The first *Partzuf, Atik*, is born. The *Reshimot* of *Arich Anpin* begin to appear in it; it later emerges from *Atik*. Thus, *Atik* does not fully enter *Gadlut*, but only to the extent of being able to give birth to *Arich Anpin*. In this way, all the *Partzufim* of *Atzilut* and the worlds *BYA* emerge. Then the light of *Holam* on the *Reshimot Dalet/Gimel* descends from above. As in the world of *Nikudim*, this light enters *Keter*, which attaches its *AHP* and *Abba ve Ima* to itself, etc. This is the first case when all the *Rashim* receive *Gadlut*, while all the *Gufim* remain in *Katnut*.

The second way of receiving *Gadlut* requires awakening from below, desire. In the world of *Nikudim*, the desire was received from *NHY de Galgalta*. The light shone upon them, and the *ZON de Nikudim* began asking for light from *Abba ve Ima*. True requests to *Abba ve Ima* in the world of *Atzilut* cause all the *Partzufim* to pass to *Gadlut*, according to the second method.

If the *Rashim de Atzilut* receive *Gadlut* through the first method, why does this light not pass to the *Gufim*? The reason lies in the fact that *Gadlut* of the *Rashim* does not happen at their own expense; rather, they are elevated by the higher *Partzufim* and lifted with their light. The *Rosh* did not rise to a higher level by its own strength. Neither was it filled by its own effort. Hence, upon receiving *Gadlut*, it also remained in *Katnut*, in its place below. It can in no way pass the light to its *Guf* below. All the *Rashim de Atzilut* received this kind of *Gadlut*.

The second state of *Gadlut* in the *Gufim* occurs when the lower *Partzufim* ask the upper for strength to make a *Zivug* and pass to *Gadlut* in their own places, without rising; consequently, they can spread the light to their bodies.

Spiritual states do not disappear. Everything depends on what you wish to see at a particular moment and upon one's point of view. We are now interested in the specific states, first according to the initial method (*Gadlut Rashim*), then – to the second (*Gadlut Gufim*).

Before the vessels were broken, we spoke about the *Bitush Pnim u Makif*. After the breaking, we do not speak about it anymore, since the vessels start to be corrected, acquire a screen. Next, they are filled with light from below. From our various desires, we take the smallest, the least egoistic, the one we can correct most easily, and fill it with light in accordance with its correction.

Now, the light that comes to the vessel is no more than it can receive. In the world of *AK*, a *Zivug* on the entire *TA* was made, and it was possible to withstand the light of Infinity pressing the vessel to receive the light. After the break, it is no longer possible to withstand even a gram of light. It is only upon acquiring the tiniest screen that we can receive the light according to its strength.

קמב) אמנם כלפי הזו"ן דאצילות נבחנים המוחין הללו רק לבחינת מין הא' דהשלמת הע"ס. כי אלו האח"פ אינם אח"פ גמורים, רק הארת האח"פ, שהם מקבלים ע"י או"א, הוא בעת שהם במקום או"א. אבל בהתפשטותם למקומם עצמם, הרי הם עוד חסרים האח"פ שלהם (אות קל"ו). ומטעם זה נבחנים כל המוחין שהזו"ן משיג בשתא אלפי שני בשם "מוחין דעליה". כי אי אפשר להם להשיג מוחין דג"ר, רק בעת עלותם למקום ג"ר. כי אז נשלמים על ידם. אמנם אם אינם עולים למעלה למקום הג"ר, אי אפשר להיות להם מוחין. כי עדיין לא נבררו לזו"ן בחינת המוחין דמין הב', שזה לא יהיה זולת בגמר התיקון.

142) The ZON de Atzilut receives light according to the first principle, that is to say, through "AHP de Aliyah". These AHP are not yet final. The light they receive is just the luminescence coming through Abba ve Ima, when ZON is on their level. However, on their own level, they do not have the AHP, so the light received by the ZON during 6000 years is called Mochin de Aliyah, for the light of Gar can be attained only while being on the level of the Gar, which increase them to 10 Sefirot. Until they reach the level of Gar, the ZON are unable to receive the entire light. However, the ZON have not yet

received their correction of the second kind. This will happen only in the Gmar Tikkun.

When the *ZON* rise to *Abba ve Ima*, they compel them to make a *Zivug* and to receive light. The request of *ZON* is made for the comprehensively selected desires that are now unfit. It is necessary to find out whether they can be corrected. To that end, there is a special mechanism in the *Rosh de Arich Anpin*, through which it rules over *Abba ve Ima*, which in turn control *ZON*.

The light that *Arich Anpin* sends down allows seeing fallaciousness only in nine *Sefirot*, but not in the 10-th, *Malchut*. Hence, the light of *Arich Anpin* is less powerful than it is supposed to be, but it provides an opportunity to correct the vessels of reception, which rise and join the vessels of bestowal.

קמג) והנה נתבאר, שהמוחין דה"פ הקבועים באצילות, הם מבחינת בירורי כלים דמין הא' דאו"א, שבעולם הנקודים מכונה הארה זו בשם "הארת הטבור", או "נקודת החולם". שאפילו או"א אין להם השלמה, אלא מבחינת מין הא'. וע"כ אין מגיע מהראשים דעתיק וא"א ואו"א להגופים שלהם עצמם וכן להזו"ן שום הארת ג"ר. כי גם הז"ת דנקודים לא קבלו כלום מהארה זו דבחינת החולם (אות פ"ח).

והמוחין דשתא אלפי שני עד גמר התיקון הבאים ע"י העלאת מ"ן של התחתונים, הם מבחינת בירורי כלים להשלמת ע"ס דמין הב' דאו"א, שבעולם הנקודים מכונה הארה זו בשם "הארת היסוד" או "נקודת השורק".

כי אז מעלה או"א את האח"פ של עצמם, שעליהם דבוקים גם הגו"ע דז"ת. וע"כ גם הז"ת מקבלים במקום או"א בחינת מוחין דג"ר. ולפיכך מגיע המוחין הללו גם להגופים דה"פ אצילות ולזו"ן הכוללים. אלא בלבד שהם צריכים להיות למעלה במקום הג"ר ולהלביש אותם.

ולעתיד לבא בגמר התיקון יקבלו אז הזו"ן את בחינת השלמת ע"ס דמין הב'. ויורידו ה"ת המסיימת מבחינת החזה שלהם, שהוא הפרסא דאצילות, אל מקום סיום רגלי א"ק (אות קל"ו). ואז יתחברו התנה"י דזו"ן שבבי"ע אל מדרגת הזו"ן דאצילות. וישתוה סיום רגלין דאצילות לסיום רגלים דא"ק. ואז יתגלה מלכא משיחא. בסו"ה "ועמדו רגליו על הר הזיתים". ונתבאר היטב, שבשתא אלפי שני אין תיקון לעולמות רק בדרך עליה.

143) The light received by the five permanent Partzufim of the world of Atzilut is called the correction of the Kelim de Abba ve Ima. They supplement their Sefirot to ten by using the first method. In the world of Nikudim, this light is called "luminescence through the Tabur" or

"Nekudat Holam". Thus, no light de Gar spreads from the heads of Atik, Arich Anpin and Abba ve Ima, to their bodies and to ZON, for in the past, the Zat de Nikudim did not receive anything from this luminescence.

The Mochin (the light) received during 6000 years until the Final Correction comes as an answer to the request – MAN – raised by the lower Partzufim, including the souls in the worlds BYA, i.e., by the second method. In the world of Nikudim, it is called "luminescence through Yesod" or "Nekudat Shuruk".

According to this method, Abba ve Ima elevate their own AHP,and merge with GE de Zat, which receive the light Mochin de Gar on the level of Abba ve Ima. In this way, Mochin spread to the Gufim of the five Partzufim de Atzilut, including ZON, but on the condition that they will be above, in the place of Gar.

In the future, after the Gmar Tikkun, ZON will be increased to 10 Sefirot according to the second method, and Malchut will descend from the Parsa to the Sium Raglin de AK. Then Netzah, Hod and Yesod de ZON in the BYA will join ZON de Atzilut, while the Sium de Atzilut will have the same properties as Sium de AK. At that period, the Melech-haMashiach will come and "His feet will stand on the Mount of Olives". Then it will be clear that the complete correction of the worlds during 6000 years can happen only through their ascent.

THE WORLDS OF BERIA, YETZIRA AND ASSIYA
ביאור ג' העולמות בריאה יצירה ועשיה

קמד) ז' עיקרים כוללים יש להבחין בג' העולמות ב"ע:

א. מהיכן נעשה המקום לג' העולמות הללו.

ב. שיעורי קומת פרצופי ב"ע ועמידת העולמות בראשונה, בעת שנאצלו ויצאו מהנוקבא דאצילות.

ג. כל אלו שיעורי קומה מהמוחין דתוספת ומצב עמידתם, שהשיגו מטרם חטאו של אדה"ר.

ד. המוחין שנשתיירו בפרצופי ב"ע, ומקום נפילת העולמות לאחר שנפגמו בחטאו של אדה"ר.

ה. המוחין דאמא, שקבלו פרצופי ב"ע אחר נפילתם למטה מפרסא דאצילות.

ו. בחינת פרצופי האחור דה"פ אצילות, שירדו ונתלבשו בפרצופי ב"ע ונעשו להם לבחינת נשמה לנשמה.

ז. בחינת המלכות דאצילות, שירדה ונעשית בחינת עתיק לפרצופי ב"ע.

144) We must learn seven interrelated fundamentals about the worlds of BYA:

1. Where the place for the three worlds come from.

2. The level of the Partzufim of BYA and the initial position of the worlds at the time of their formation and separation from Nukvah de Atzilut.

3. The ascents of the worlds and their positions before the sin of Adam haRishon.

4. The Mochin that the worlds of BYA received, and the place of their fall after they were broken due to the sin of Adam haRishon.

5. The Mochin, the light of Gadlut from Ima de Atzilut received by the worlds of BYA after they fell under the Parsa de Atzilut.

6. The meaning of the back parts of the five Partzufim de Atzilut that fell under the Parsa into the worlds of BYA and became as Neshama de Neshama for them.

7. The level of Malchut de Atzilut that fell into the worlds of BYA and plays the role of Atik for the Partzufim de BYA.

We have learned that the source of all, the Creator, cannot be attained by us. He thought to bestow delight upon the future creations. The light (the thought of creation and bestowal) emanates from Him and builds a vessel that will "desire to receive" His delight.

All of creation's desires correspond to the thought (the light) that emanates from the Creator. If that vessel were filled with the light, it would achieve the state of perfection. However, there is only one perfection – the Creator; thus creation has to reach His level independently.

For that purpose, the creation must be put into the Creator's position; it should start creating something out of nothing. It must make the Creator out of itself. This is achieved by ascending the levels. Such work includes several requirements:

1. The advancement of creation by means of the descending ladder of the worlds and the *Partzufim*.
2. The arrangement of necessary conditions for the creation, which is thoroughly detached from the Creator, so that it might ascend the "steps-levels" prepared in advance.

We have learned about the formation of the steps from above: the structure of the world of *AK*, *Nikudim*, and then *Atzilut*. Had the world of *Nikudim* received the entire light, it would have meant the *Gmar Tikkun*. *Malchut* of the World of Infinity would have been completely filled with the light (fulfillment of the Thought of Creation). However, as we know, this did not happen; the vessels broke and fell under the *Parsa*. Now the world of *Atzilut* must correct the broken vessels and elevate them above the *Parsa*.

Atzilut consists of the five *Partzufim*, *Atik*, *Arich Anpin*, *Abba ve Ima* and *ZON* (ZA and *Malchut*). *Malchut* rises to *Bina* to pass from *Katnut* to *Gadlut* and to receive an opportunity to create its next state – the world of *Beria*. Prior to that, *Malchut* was a point; for the creation of the next state, it needs to acquire *Aviut Bet*. Hence, it rises to *Bina* and sorts its vessels.

Before the vessels were broken, they consisted of only two kinds: the giving and the receiving. Afterwards, these two kinds are supplemented with two more: the vessels of reception that mixed with the vessels of bestowal, and the vessels of bestowal that mixed with the vessels of reception.

The *ZON de Atzilut* are created from the *Kelim de GE*, sorted out from all the broken and mixed vessels that fell under the *Parsa*. All vessels that have only the "desire to receive" are put aside; they cannot be corrected yet. This is the so-called *Lev haEven* that will be corrected only after the *Gmar Tikkun*.

After that, only the vessels of reception that mixed with the vessels of bestowal, and the vessels of bestowal that mixed with the vessels of reception, remain. Thus, the Creator's and the creation's properties were mixed together.

How can they be corrected? The worlds of *BYA* are created from the vessels of bestowal that are inside the vessels of reception (the *GE* inside the *AHP*). The vessels of reception that are inside the vessels of bestowal (the *AHP* inside the *GE*) may be used by way of elevating them to the world of *Atzilut*.

Nothing can exist under the *Parsa*; it is the place of very distinct egoistic vessels. However, as the fragments of the altruistic vessels break and fall into them, some form of spiritual light, called the *Ohr Tolada* (the secondary light), can already shine there.

This is necessary for the souls below the worlds of *BYA* (under the *Sium*, beneath the barrier, in the point of our world) to mature enough to enter the spiritual world, and receive that property without which they

cannot exist. They then cross the barrier and proceed to creating a screen for turning the egoistic properties into altruistic ones.

Entering the place where the vessels of bestowal are inside the vessels of reception, the souls can communicate with them. They receive the light from the fragments of the vessels of bestowal (the right line), simultaneously receiving additional desires from the fragments of the vessels of reception (the left line) in the worlds of *BYA*, rising systematically from one level to another.

Generally, all the worlds are built according to one scheme. The difference is in the fact that the lower the world is, the more it conceals the Creator's light. Egoism lies at the heart of nature. If it receives a screen it is corrected, and acquires altruistic properties. There are broken vessels that can be corrected during the 6000 years (the levels of the worlds of *BYA*, 2000 in each).

The vessels uncorrected during 6000 years are called *Klipot*. These can be corrected only after the coming of the *Mashiach*. The ascending soul contains all kinds of vessels: those that can be corrected, and the *Klipot*. While ascending, it is important to sort out the vessels correctly in order to separate and ignore the *Klipot*, using only the remaining vessels. This is called the work in three lines.

The entire way of ascent is covered with darkness. Each consecutive level can be felt only when the light of *Hochma* enters the corrected vessels. One can advance only by alternately moving between the right and left lines, Creation was not made just for receiving, as was the case with *Malchut* of the World of Infinity.

Hence, man's state is suspended between the earth (egoism) and the sky (altruism). On each level, we have to go through all the states from *Katnut* to *Gadlut*. Having climbed a certain level, man believes he has achieved everything. Then he receives additional desires and resumes his ascent, not knowing what awaits him ahead.

קמה) הנה הבחן הא' כבר נתבאר (אות ס"ו), שמפאת עלית המלכות המסיימת, שמתחת סיום רגלי א"ק, למקום החזה דז"ת דנקודות דס"ג, הנעשה בזמן צמצום ב', יצאו ונפלו ב"ש תתאין דת"ת ונהי"ם למטה מנקודת הסיום החדשה שבחזה דנקודות. ואינם ראויים עוד לקבל אור העליון. ונעשו מהם המקום לג' העולמות ב"ע: שמב"ש תתאין דת"ת נעשה מקום עולם הבריאה, ומג' ספירות נה"י נעשה מקום עולם היצירה, ומהמלכות נעשה מקום עולם העשיה.

> *145) The first definition: as was stated above, as a result of Malchut rising to Bina (Tifferet) of the Nekudot de SAG, the lower two thirds of Tifferet, Netzah, Hod, Yesod and Malchut of this Partzuf fell under the Parsa, and formed the place for the worlds of BYA there. The lower two thirds of Tifferet have become the place of the world of Beria, three Sefirot, Netzah, Hod and Yesod, have become the place of the world of Yetzira, and Malchut has become the place of the world of Assiya.*

Therefore, the place of the worlds of *BYA* are the vessels of *Nekudot de SAG*, specifically, they are in fact the *Kelim de AK* that submit to the laws of *TA*.

Each consecutive *Partzuf* dresses upon the previous one, which afterwards turns out to be inside it. Place means desire. The larger the desire is, the larger the place. This is how it was before *TA*. After *TA*, place is determined not by the size of the desire, but by the strength of the screen. The vessel can receive light only in accordance with the size of the screen and not the desire, since there are usually desires in the *Partzuf* that the screen cannot affect.

We should note that the worlds of *BYA* were created by *Malchut de Atzilut*, so they actually constitute the *AHP de Malchut* of the world of *Atzilut* or *Atzilut* as a whole. The worlds of *BYA* descended to the existing "place of *BYA*", which, as we said before, was formed by the vessels of the *Nekudot de SAG*. As the vessels got broken, the *Kelim* of bestowal (the *GE*) *de ZON* also fell to "the place of *BYA*".

After the creation of the worlds of *BYA*, one more *Partzuf* was created inside them. Its name is *Adam haRishon*. As the worlds began

ascending, *Adam haRishon* rose together with them. These ascents continued until it "committed a sin". The places of the worlds of *BYA*, i.e., the *Nekudot de SAG*, ascended together with the worlds. After *Adam's* sin and downfall, the worlds of *BYA* and their place descended. So now, their place (the *Nekudot de SAG* forming a kind of a frame of the worlds of *BYA*) does not ascend, but constantly remains under the *Parsa*. The worlds of *BYA* rise together with the souls living in them.

קמו) והבחן הב' הוא שיעורי קומת פרצופי ב"ע ומקום עמידתם בעת יציאתם ולידתם מבטן הנוקבא דאצילות. דע, שבעת הזאת כבר השיג הז"א בחינת חיה מאבא, והנוקבא כבר השיגה בחינת נשמה מאמא. וכבר ידעת, שאין הזו"ן מקבלים המוחין מאו"א אלא בדרך עליה והלבשה (אות קמ"ב). וע"כ נמצא: הז"א מלביש את אבא דאצילות, הנקרא או"א עילאין, והנוקבא מלבשת לאמא דאצילות, הנקרא ישסו"ת. ואז הנוקבא דאצילות ביררה והאצילה את עולם הבריאה בכללות ה"פ שבו.

> *146) The second definition: the level of attainment of the Partzufim de BYA and their position at the time of emergence and birth from the Beten de Nukvah of the world of Atzilut. Malchut de Atzilut creates the worlds of BYA. Then, ZA de Atzilut reached the level of Haya (Hochma) of Abba, and Nukvah reached the level of Neshama of Ima. As you already know, the ZON receive Mochin from Abba ve Ima only by way of their elevation and dressing upon the upper Partzuf. ZA dresses onto the Partzuf Abba de Atzilut, called the upper Abba ve Ima, and Malchut dresses onto Ima de Atzilut, called YESHSUT. Being in this state, Malchut de Atzilut chooses suitable, yet uncorrected, vessels and creates of them the world Beria with the five Partzufim.*

We know that a *Partzuf* emerges from the screen of the previous one, which rose to the *Peh de Rosh* and made a *Zivug* there. So it was in the world of *AK*. However, in the worlds of *BYA*, the *Partzufim* are born from the *Beten*, "abdomen" of the previous *Partzuf*.

In the four *Behinot de Ohr Yashar*, we see that *Shoresh* creates *Behina Aleph*, which wants to receive the light. Then *Behina Bet* emerges from *Behina Aleph* and refuses to receive the light. After that, a partial "desire to receive" the light is born in it; this *Behina* is called ZA. However, such

a desire is born in the lower part of *Bina*, the *Zat de Bina*, which wants to receive for the Creator's sake. Only the lower part of *Bina* is related to the creations; its upper part does not want to receive anything.

Malchut rises to *Zat de Bina*. Only this part of *Bina* gives birth to the next *Partzuf* from its *Peh* (if we view the *Zat de Bina* as an independent *Partzuf*, it will be positioned from the *Tabur de Bina*, and below; another independent *Partzuf* of common *Bina* – the *Gar de Bina* will be above the *Tabur*). Thus, the *Peh de Zat* is on the level of the *Beten* of the common *Partzuf Bina*.

קמז) וכיון שהנוקבא עומדת במקום אמא, הרי היא נחשבת למדרגת אמא, כי התחתון העולה לעליון נעשה כמוהו. ולפיכך עולם הבריאה, שנבררה על ידה, נבחנת למדרגת ז"א, להיותה מדרגה תחתונה להנוקבא, שהיא בחינת אמא. והתחתון מאמא הוא ז"א. ונמצא אז עולם הבריאה, שעומדת במקום ז"א דאצילות, מתחת להנוקבא דאצילות, שהיתה אז בחינת אמא דאצילות.

147) Since Malchut is in the place of Ima (Bina), it reaches the level of Ima. Hence, the world of Beria, created from the Beten de Malchut (Nukvah) is one level below Ima, and therefore one level below Nukvah, which rose to Ima and reached its level. Thus, at the moment of its birth, the world of Beria is on the level of ZA de Atzilut.

קמח) ועל פי זה נבחן עולם היצירה, שנברר ונאצל ע"י עולם הבריאה, שהוא אז במדרגת הנוקבא דאצילות, להיותה מדרגה תחתונה לעולם הבריאה, שהיה אז בחינת הז"א דאצילות. והתחתון מהז"א היא בחינת נוקבא. אמנם לא כל הע"ס דעולם היצירה הם בחינת הנוקבא דאצילות, אלא רק הד' ראשונות דיצירה בלבד. והטעם הוא, כי יש ב' מצבים בנוקבא, שהם פב"פ ואב"א: שבהיותה פב"פ עם הז"א, קומתה שוה אל הז"א.

ובהיותה אב"א, היא תופשת רק ד' ספירות תנה"י דז"א. ומשום שאז היה מצב כל העולמות רק אב"א, לא היה בבחינת הנוקבא אלא ד"ס לבד. וע"כ גם עולם היצירה אין לו במקום הנוקבא דאצילות רק ד"ס ראשונות שלו. ושאר ששה תחתונות דיצירה היו בששה ספירות ראשונות דעולם הבריאה של עתה. דהיינו ע"פ תכונות מקום בי"ע שבהבחן הא' (אות קמ"ה), ששם נפלו העולמות בי"ע אחר חטאו של אדה"ר, ושם היא מקום קביעותם עתה.

148) The world of Yetzira was created in a similar way. It was birthed after the world of Beria,on the level of Nukvah (Malchut) de Atzilut, which follows ZA. However, only four out of the ten Sefirot of the world of Yetzira are in the place of Nukvah de Atzilut. Concerning

ZA de Atzilut, Nukvah has two states. If it is at Panim be Panim with ZA, then it is on one level with it and dresses upon it. Both of them have 10 Sefirot in this state.

When Nukvah is at Achor be Achor with ZA, it has only its four first Sefirot dressed on the 4 lower Sefirot of ZA. The six upper Sefirot of Nukvah descend one level, i.e., under the Parsa, and take the place of the first 6 Sefirot of the world of Beria. Therefore, when Nukvah is at Panim be Panim with ZA, the world of Yetzira is entirely in the place of Nukvah, i.e., in the world of Atzilut, above the Parsa.

In Achor be Achor, when Nukvah (Malchut) de Atzilut has only four Sefirot above the Parsa, the world of Yetzira also has only 4 upper Sefirot above the Parsa. The remaining six Sefirot of the world of Yetzira are on the level of the first six Sefirot of the world of Beria.

The place by itself constitutes the vessels of *TA*. *Malchut* of the World of Infinity, *Galgalta* with all the *Partzufim* dressed on it; the world of *Atzilut* and the worlds of the *BYA*, as it were, fill the place, which never changes. All ascents and descents are measured according to place. If places were not constant, we would not be able to determine the movement, defined by change of one object with regard to another.

As we said, one should differentiate between the worlds of *BYA* and their places. The place of *BYA* was formed by the vessels of *Nekudot de SAG* and is under the *Parsa*. Two thirds of *Tifferet* is the place of the world of *Beria*. *Netzah*, *Hod* and *Yesod* make up the place of the world of *Yetzira*. *Malchut* is the place of *Assiya*. As far as the worlds are concerned, *Beria* is in the place of *ZA de Atzilut* at the time of its birth, i.e., on one level with it. The world of *Yetzira* is either on the level of *Nukvah de Atzilut* (in *Panim be Panim*) or has only 4 *Sefirot* on this level, while 6 lower *Sefirot* are under the *Parsa* in the place of the 6 upper *Sefirot* of *Beria*.

The lowest 10th part of any *Partzuf* is called *Malchut*. After *TB* and up to the Final Correction, its use is forbidden. Therefore, a circumci-

sion takes place; this *Sefira* is removed and a *Zivug* is made on the *Ateret haYesod*.

Each member of our group donates the tenth part of his income that cannot be used until the *Gmar Tikkun*. Only the corrected nine parts may be worked with. This is done in correspondence with the spiritual worlds.

קמט) ועולם העשיה, שנברר ע"י עולם היצירה, נבחן למדרגת בריאה של עתה. כי מתוך שעולם היצירה היה אז במדרגת הנוקבא דאצילות, נמצא המדרגה שמתחתיה עולם העשיה, שהוא בבחינת עולם הבריאה של עתה. אלא מתוך שרק הד"ר דיצירה היה בבחינת הנוקבא דאצילות, והשש תחתונות שלה היו בעולם הבריאה, לכן גם עולם העשיה שמתחתיה, נמצאים רק הד"ר שלו בבחינת ד"ס תחתונות דעולם הבריאה, והשש התחתונות דעולם העשיה היו במקום שש ראשונות דעולם היצירה של עתה.

ונמצאו אז י"ד הספירות, שהם נהי"ם דיצירה של עתה, וכל הע"ס דעולם עשיה של עתה, היו ריקנות מכל קדושה. ונעשו למדור הקליפות. כי רק הקליפות היו נמצאות במקום י"ד ספירות הללו. כי העולמות דקדושה נסתיימו במקום החזה דעולם היצירה של עתה. והנה נתבאר מדרגות שיעורי הקומה של פרצופי בי"ע ומקום עמידתם בעת שנאצלו בראשונה.

149) The world of Assiya corrected with the help of the world of Yetzira is defined as the level, taken by the world of Beria today. This is because previously the world of Yetzira was on the level of Nukvah de Atzilut. That is why the level below it refers to the world of Assiya – today's Beria. However, only the 4 first Sefirot de Yetzira were on the level of the Nukvah de Atzilut, while its 6 lower Sefirot were on the level of Beria. Hence, the 4 first Sefirot de Assiya are on the level of the 4 lower Sefirot de Beria, and the 6 first Sefirot de Assiya are in the place of the 6 upper Sefirot of the actual location of Yetzira.

Thus, the four Sefirot de Netzah, Hod, Yesod and Malchut of today's Yetzira and all the 10 Sefirot of the actual world of Assiya stopped being related to Kedusha (holiness) and passed to the Klipot (the uncorrected desires). The level from the Chazeh de Yetzira to the Sium de Assiya cannot be taken by anything but the Klipot; the pure worlds are located above the Chazeh of today's Yetzira. Now we

know the levels taken by the worlds of BYA and their place, created before the actual formation of those worlds.

So, before the sin of *Adam haRishon*, at the moment of creation of the worlds of *BYA*, the worlds and the *Partzufim* were positioned in the following way:

1. *ZA de Atzilut* was on today's level of *Arich Anpin (Abba, Hochma).*

2. *Malchut (Nukvah) de Atzilut* was on the level of *Abba ve Ima (Bina).*

3. The world of *Beria* was on the level of today's *ZA de Atzilut.*

4. The four upper *Sefirot* of the world of *Yetzira* were on the level of *Malchut de Atzilut* and the six lower *Sefirot* – on the level of the six upper *Sefirot* of today's world of *Beria*. We may say that the places of *Malchut* and *ZA de Atzilut* in *Gadlut* (10 *Sefirot* in each) are not one under the other, but on the same level. When *Malchut* is in *Katnut*, its four upper *Sefirot* are on the level of the four lower *Sefirot* of ZA, and its six lower *Sefirot* are under the *Parsa*.

5. The four upper *Sefirot* of the world of *Assiya* were on the level of the four lower *Sefirot* of today's world of *Beria*; its six lower *Sefirot* were on the level of today's world of *Yetzira*. Thus, previously all the worlds were 14 *Sefirot* higher than they are now.

After the breaking of the vessels, the screen rose to the *Rosh de SAG* with all the *Reshimot* left from the breaking above the *Parsa* and with all the fragments that fell down. The screen is in *Nikvey Eynaim de Keter* of the *Rosh de SAG*. It begins to make *Zivugim* on the *Reshimot* left in it after the breaking. Since the breaking of the vessels included the entire *Malchut* of the World of Infinity, there were *Reshimot* left on all kinds of broken vessels that fell under the *Parsa*.

First, the *Masach* selects the best *Reshimot* and makes a *Zivug* on them. Further *Zivugim* are performed on the remaining *Reshimot* according to their deterioration. These *Zivugim* lead to the birth of the *Partzufim* one after another, from the best to the worst. First, Atik is born, then

Arich Anpin, *Abba ve Ima*, *YESHSUT*, ZA and *Nukvah de Atzilut*. All the *Reshimot* of *GE* (the vessels of bestowal) end here.

In addition to the vessels that have only one desire – either to bestow or to receive, vessels emerge that have both of these desires mixed. Now they can be sorted out and create additional *Partzufim*. *Malchut* of the World of Infinity undertakes this mission.

Initially, it is just a point with a single *Sefira, Keter*. Then it rises to ZA and receives the state of *Katnut* there. After that, it rises to *Bina* and grows to match its size. Now it can give birth like the higher Partzufim. Being on the level of *Bina*, it makes a *Zivug* on *Bet de Aviut* and gives birth to the world of *Beria*, which has to descend one level below its mother, i.e., to the level of ZA *de Atzilut*.

The world of *Yetzira* is born from a *Zivug de Haka'a* on *Gimel de Aviut* and descends below ZA, i.e., to *Nukvah de Atzilut*. *Nukvah* is not completely under ZA, but dresses its four upper *Sefirot* on it, its six lower *Sefirot* being under the *Parsa*. Hence, the world of *Yetzira* takes the place of *Nukvah* and its four upper *Sefirot* cover the four lower *Sefirot* of ZA, while its six lower *Sefirot* dress onto six lower *Sefirot de Nukvah*, under the *Parsa*, i.e., overlap with the six first *Sefirot* of the place of *Beria* in its actual location.

If some *Partzuf* ascends to or descends from a certain level, it means that it assumes the properties of the level on which it currently rests.

Even in our world, if a person feels the desire to do something good, he is thought to be improving his properties and spiritually rising. "I ascend," means that my properties do not correspond to the level I was on previously, but reach a higher level that I dress upon, so to speak.

Now, we begin to study how all the *Partzufim* of the world of *Atzilut* dress, one after the other, onto their corresponding *Partzufim* of the world of *Adam Kadmon*. The spiritual world's ladder is permanent; it can move up and down as a whole with regard to something. Nothing dis-

appears in the spiritual realm. Hence, even while moving, the spiritual ladder stays in its place.

קנ) ועתה נבאר הבחן הג', שהוא שיעורי קומה דפרצופי בי"ע ומצב עמידתם, שהיה להם מהמוחין דתוספת, מטרם חטאו של אדה"ר. והוא, כי ע"י הארת תוספת שבת, היה להם אז ב' עליות: א. בשעה חמשית בערב שבת, שבו נולד אדה"ר. שאז מתחיל להאיר תוספת שבת, בסוד הה' דיום הששי.

ואז השיג הז"א בחינת יחידה ועלה והלביש לא"א דאצילות, והנוקבא בחינת חיה, ועלתה והלבישה לאו"א דאצילות, והבריאה עלתה לישסו"ת, והיצירה עלתה כולה לז"א, והד"ס ראשונות דעשיה עלו למקום הנוקבא דאצילות, והשש תחתונות דעשיה עלו במקום שש ראשונות דבריאה.

ב. היתה בערב שבת בין הערבים. שע"י תוספת שבת, עלו גם הו' תחתונות דעשיה למקום הנוקבא דאצילות, והיו עומדים עולם היצירה ועולם העשיה בעולם האצילות במקום זו"ן דאצילות בבחינת פב"פ.

150) Now we clear up the third definition: the height of the Partzufim of BYA during the reception of the additional light of the Mochin after the sin of Adam haRishon. There were two ascents of the worlds with the help of the additional light on Shabbat. The first ascent took place on the fifth hour of Erev (eve) Shabbat, when Adam haRishon was born. Then the additional light of Shabbat called "Hey de Yom haShishi" began to shine.

At that time, ZA reached the level of Yechida, rose, and dressed upon Arich Anpin de Atzilut. The Nukvah reached the level of Haya, then rose and dressed upon Abba ve Ima de Atzilut. Beria rose to YESHSUT, Yetzira – to ZA; the four first Sefirot de Assiya rose to the place of Nukvah de Atzilut. The six lower Sefirot de Assiya rose to the six upper Sefirot de Beria.

The second ascent of the worlds took place on Erev of Shabbat when, with the help of the additional light on Shabbat, the six lower Sefirot de Assiya rose to the place of Nukvah de Atzilut. Thus, both worlds, Yetzira and Assiya, rose above the Parsa and found their place in ZON de Atzilut in the state of Panim de Panim.

The worlds of *BYA* were born before *Adam haRishon*. Then *Partzuf Adam haRishon* emerged. It was born from *Malchut de Atzilut* that had risen to *Bina*. What is the difference between the births of *Adam haRishon* and the worlds of *BYA*?

The worlds of *BYA* are created from *GE*, which fell to *AHP* of *ZON de Nikudim*. *Adam haRishon* is a totally new construction that derives from the inner thought of creation. When the 4 phases of Direct Light were completed and *Malchut* of the World of Infinity emerged, it began to receive the light that gradually revealed its previous parts, *Gimel, Bet, Aleph,* and *Shoresh*, which had given birth to it.

Malchut cannot overstep its own limits, but it discovers the previous phases due to the deeper attainment of light that fills it. *Malchut* gradually starts building up nine more *Sefirot* (the light properties) out of the initial point and attains them little by little. The tenth part is *Malchut* itself.

It makes a *Tzimtzum* on this tenth part (on itself) and wishes to become similar to the nine *Sefirot-Partzufim*. Not all worlds and *Partzufim* are *Malchut* itself. They are just its attempts to copy the light, mere lifeless objects. The central point of the creation – *Malchut* of the World of Infinity, starts working after the completion of all the worlds and the breaking of the vessels.

A special combination between *Malchut de Malchut* (the Essence of the Creation) and the nine first *Sefirot* is called *Adam haRishon*. It is destined to become equal to the Creator.

During *TB, Malchut* of the World of Infinity rose to *Tifferet* of *Nekudot de SAG*, separating the vessels of reception from the vessels of bestowal. It remained there ever since.

Malchut de Atzilut, which is also on the level of the *Parsa*, is its direct representative. Then *Malchut de Atzilut* rises to *Bina* and makes a *Zivug de Haka'a* only on the *GE*; it does not work with the *AHP*.

The created *Partzuf*, which has so far only the vessels of *GE*, is called *Adam haRishon*. The direct participation of *Malchut* of the World of Infinity in the creation of *Adam haRishon* turns it into the most important *Partzuf*. In fact, it is the true Creation. The difference between *Adam haRishon* and all other spiritual objects is enormous.

Since it was also born from *Malchut de Atzilut*, which gave birth to the worlds of the *BYA*, *Adam haRishon* is inside these worlds. Its head begins below *Malchut* located in *Bina*, in the place of *ZA de Atzilut*. Its throat corresponds with the four upper *Sefirot* of *Malchut de Atzilut* above the *Parsa*. The body from the shoulders to the *Tabur,* is below the *Parsa*, in the place of the first six *Sefirot* of the world *Beria,* or in the place of the six lower *Sefirot* of the world *Yetzira* or in the place of the six lower *Sefirot* of the *Malchut de Atzilut*.

Then the *Partzuf Adam haRishon* spreads from the *Chazeh* of the world of *Beria* to its end; its feet end on the level of *Chazeh de Yetzira*, where the world of *Assiya* ends in this particular state. The height of *Partzuf Adam haRishon* is equal to that of the worlds of *BYA*. Such was the state of the *Partzuf Adam haRishon* at the moment of its birth.

A totally new structure was born. If previously only the environment for correction of the creation (called the central point or the *Malchut* of the World of Infinity) was being created, now it can be completely corrected. The common soul of *Adam* must be broken into fragments that altruistic desires will later enter. The breaking of the *Partzuf Adam haRishon* was similar to the breaking of the *Kelim de Nikudim*. The vessels of bestowal will enter the central point. This could not be achieved before.

Now let us see how the breaking of the *Partzuf Adam haRishon*, which is inside the worlds of *BYA* and can ascend and descend only together with them, took place.

Adam HaRishon, with its vessels of bestowal, performed all kinds of different actions, but then it realized that the most significant action

for the Creator's sake can be done only through receiving the light of *Hochma.* It must have the vessels of reception, which are absent in it, or, rather, not yet corrected. Its intentions were quite clear.

Hence, it starts attaching to itself the vessels of reception, whereupon they break (as they previously did in the world of *Nikudim*) inside its *Guf*, both the *GE* and the *AHP*. After the breaking, altruistic sparks penetrate the vessels of reception. From this point on, the work of each fragment of *Adam's* soul (feeling separate from one another) begins.

All this corresponds to what must be done by everyone in this world. When *Adam's* soul was broken, in addition to the downfall of the vessels from the level of *Atzilut*, a whole system of impure worlds was formed: *Atzilut*, *Beria*, *Yetzira*, and *Assiya de Tuma*, which correspond to the four pure worlds. Human souls exist between these two systems.

Our present state is a consequence of the breaking of *Adam haRishon's* soul. We are a construction consisting of a biological body saturated with egoistic desires. As we mentioned, altruistic sparks, called the *"Ner Dakik"* (a tiny candle), fell inside these desires. If the *Ner Dakik* manifests in an altruistic desire, man starts longing for something uncertain, trying to satisfy that wish.

But there is nothing in our world that can fill this desire – all pleasures of this world are egoistic. Man would run around searching, until he finds a source that can (or so it will seem to him) somehow fill the void or will do so in the future. If this is a group of students headed by a Teacher-Kabbalist, then such a man will gradually begin to transform his egoistic vessels into altruistic ones, attaining the Creator in them.

How does this correction take place? There are 320 sparks inside each human being. Man must do exactly what happened in the world of *Atzilut*, i.e., sort out the 288 sparks and separate them from the *Lev haEven* (32 egoistic sparks), from its central point, (the egoistic essence, nature), and say that he stops working with them in order to become similar to the altruistic desires.

Man should do it consciously, by sparing no effort, overcoming the formidable resistance of his own egoism. This work forms the vessels that man did not have before. As a result, it allows him to work with the nine altruistic *Sefirot*, the *Lev haEven* remaining inactive. Upon sorting out all altruistic desires and restricting 32 egoistic desires, man achieves the *Gmar Tikkun*. By struggling against his egoism, he preferred to become equal to the Creator.

After that, the upper light descends from above and corrects the *Lev haEven* in such a way that it may now be used for receiving the *Ohr Hochma* for the sake of the Creator. Somehow, the light *AB-SAG* affects this point and corrects it. Such correction is called the arrival of the *Mashiach*; the *Malchut* of the World of Infinity completely merges with the Creator, i.e., reaches its third and final state. It is worth mentioning that the first state is the *Malchut* of the World of Infinity prior to *Tzimtzum Aleph*. The second state is the descending formation of the worlds and the creation's correction through gradual ascent.

The additional light for the ascent of *Adam haRishon* is called the "*Hey de Yom haShishi*", i.e., the 5th hour of the 6th day. *Adam haRishon* reaches this level together with the worlds of *BYA*. This is the first ascent (the 10 *Sefirot* of one world) on the eve of *Shabbat*. If before this ascent the feet of *Adam haRishon* and the world of *Assiya* were on the level of the *Chazeh de Yetzira*, then afterwards they ascend to the *Chazeh de Beria*.

The world of *Atzilut* has many states. We must be very attentive while studying the world of *Atzilut* – in accordance with the changes in man's sensations in the process of his correction. All the names of the Torah have definite roots in the world of *Atzilut* – one source of all that exists.

This includes the general and individual control, the soul's reincarnations, the ascents and descents, etc. If man studies the material correctly, he steps back each time he starts learning about *Atzilut*, realizing that it is over his head. This happens several times for a few years, until man begins to establish contact with this enormous system, when some form of connection with the world of *Atzilut* manifests inside him.

The purest desires rise during the first ascent, while the darkest, most egoistic sink, forming a division between the corrected and the uncorrected desires in both man and the worlds. The emptiness that formed between them, is called *"Tehum Shabbat"*. In our world, it is symbolized by the distance a man may move away from a city wall without violating the laws of *Shabbat*.

Man is not allowed to leave "the domain of the One" for "the domain of the many". "The domain of the One" (the *"Reshut haYachid")* is a state, when all of man's thoughts, desires and prayers are directed to the Creator, when man always justifies Him and perceives all His deeds as those of "the Kind One Creating Goodness" *("Tov ve Meitiv").* Such desires are completely corrected and are in the world of *Atzilut*.

As well, man also has the desires that have not been corrected yet. He is still in doubt: does the Creator rule over everything or not, and if He does, is His rule good or bad? Perhaps the society, the boss, the wife, or the children are to blame in all his troubles. These diverse aspirations and thoughts in man are called "the domain of the many" *("Reshut haRabim").* These desires are below the *Chazeh de Yetzira* and down to the *Sium*. In all, they constitute 14 *Sefirot* and are called the *Mador* (section) *haKlipot*.

After the *Shabbat* ascents, the section from the *Parsa de Atzilut* to the *Mador haKlipot* is an empty space consisting of 16 *Sefirot*. These are in turn divided into two parts: the first part is made up of the six upper *Sefirot* of the world of *Beria*, the second part – the ten *Sefirot* from the *Chazeh de Beria* to the *Chazeh de Yetzira*. The first six *Sefirot* of the world of *Beria* are called *"Iburo shel Yir"* ("conception of a city"). This can be compared to a pregnant woman whose belly belongs to her, but which at the same time protrudes because there is a foreign body inside it. On the one hand, it is so far related to her, but, on the other – may be considered as a separate entity.

Such a state is called *Ibur*: still related to the upper one, but also to a new creation.

The world of *Atzilut*, the Creator's domain, is called "a city". In his thoughts, man can step out of the city's bounds (albeit no farther than the *Chazeh de Beria*) without committing a transgression. This additional section (*"Iburo shel Yir"*) is the 70 *Amah* (an *Amah* is the distance from wrist to elbow, i.e., seven *Sefirot*: *HaBaD HaGaT*) from the *Chazeh*. This still refers to the city, although outside its walls.

At the end of the 70 *Amah* from the *Chazeh de Yetzira* to the *Chazeh de Beria,* an additional area of 2000 *Amah* stretches on. These are 10 *Sefirot* called *"Tehum Shabbat"*. Man can step into these 2000 *Amah* without transgressing his unity with the Creator, called *Shabbat*, because there are no impure desires in this area. Such is the power of the *Shabbat* luminescence; it allows man, who is in the world of *Atzilut*, to descend to that level without losing his connection with the Creator. Thus, the 16 upper *Sefirot* of the worlds of *BYA* are still the vessels of bestowal; therefore, man can be in them without leaving the bounds of *Atzilut*.

We have examined the two ascents of the worlds of *BYA* and *Adam haRishon* to *Atzilut* (first, 6 *Sefirot*, then 10 more) that took place on the eve of *Shabbat*. Sixteen empty *Sefirot* are in this state below the world of *Atzilut* down to the *Chazeh de Yetzira*. They are still regarded as the vessels of bestowal; hence, their properties are very close to those of *Atzilut*.

As was stated above, the worlds of *BYA* were created from the broken vessels of the world of *Nikudim* that fell under the *Parsa* and intermixed. This created the following four kinds: vessels of bestowal, vessels of reception, vessels of reception mixed with vessels of bestowal and vessels of bestowal mixed with vessels of reception. First, the *Partzuf SAG* selects the vessels of bestowal out of all the broken fragments. These form the world of *Atzilut* that consists exclusively of *GE*, which even before the breaking were in the world of *Nikudim* as *GE de ZON*. *ZON de Atzilut* correspond to *ZON de Nikudim*.

Three kinds of vessels remain unused:

1. The egoistic vessels of reception. The *SAG* sorts them out, puts them aside, and does not work with them. This is the *Lev haEven*; no altruistic intentions can correct it until the *Gmar Tikkun*.

2. The vessels of bestowal that fell into the vessels of reception and cannot be separated from them. These are the worlds of *BYA*, which resemble a narrow lucid altruistic stripe within a mass of egoistic desires.

3. The vessels of reception are included in the vessels of bestowal. They are called "*AHP de Aliyah*" of the world of *Atzilut*. With their help, *Ohr Hochma* can be received in addition to *Ohr Hassadim* in *Atzilut*, thus allowing it to receive *Gadlut*. Thus, we have learned what can be received out of all four kinds of broken vessels of the *ZON de Nikudim*.

As *Adam's* soul breaks, four more kinds of broken vessels are formed. They are not in the worlds of *BYA* anymore, but fall to our world under the *Sium de Galgalta*. All these breakings lead to the fact that there are roots of the altruistic desires (the *AHP de Elion*) inside *GE de Tachton* (the lower *Partzuf*). Thus, it becomes possible to correct the vessels.

Now, if man begins to study in a proper group, guided by a true Teacher, he attracts the influence of the Surrounding Light (the *Ohr Makif)*, which gradually purifies the fragments of *GE* inside his egoistic vessels. Inside himself, man builds his own world of *Atzilut* with the help of the corrected vessels of *GE*. On each level, the *Lev haEven* is not worked with.

Therefore, it turns out that man reflects all that seemingly happens outside of him, i.e., the worlds of *AK* and of *BYA*. As he corrects his vessels, man receives the light of *AK ABYA*. Upon completing his correction, he becomes equal to the distance between the central point of our world and the World of Infinity, i.e., he matches the size of *Galgalta*, and all the corrected fragments (all human souls) completely fill the entire *Malchut* of the World of Infinity with the light.

קנא) ועתה נבאר הבחן הד', שהוא קומת המוחין שנשתיירו בבי"ע. ומקום נפילתם לאחר החטא. והוא, כי מחמת פגם חטאו של עצה"ד, נסתלקו מהעולמות כל המוחין דתוספת, שהשיגו ע"י ב' העליות. והזו"ן חזר לו"ק ונקודה.

151) Now let us clear up the fourth definition – the level of the Mochin in the worlds of BYA and the place of these worlds' downfall after the sin of Adam haRishon. It is known that, due to the damage caused by Adam's sin, the Mochin completely disappeared from these worlds, i.e., all the additional light that the worlds received during the two ascents on Shabbat eve.

Furthermore, *ZON de Atzilut* returned to the state of *Vak* and *Nekuda*.

This means that now, as regards the vessels, ZA again has only the six upper *Sefirot, HaBaD HaGaT*, filled with the six "lower" lights, the *HaGaT NHY* (inverse relation between the lights and the vessels). Now *Malchut de Atzilut* has only one *Sefira – Keter* with the *Ohr Nefesh* under the *Parsa*.

וג' העולמות בי"ע, נשתיירו בהם רק המוחין שיצאו בהם בראשונה בעת אצילותם, שעולם הבריאה היה במדרגת הז"א שפירושו ו"ק, וכן היצירה ועשיה בשיעור הנ"ל (אות קמ"ח). ונוסף ע"ז, כי נסתלק מהם כל בחינת אצילות ונפלו למתחת הפרסא דאצילות בתכונת מקום בי"ע, שהוכן ע"י צמצום ב' (אות קמ"ה). ונמצאו ד"ת דיצירה וע"ס דעולם העשיה, שנפלו ועמדו במקום הי"ד ספירות של הקליפות (אות קמ"ט), הנקרא "מדור הקליפות".

The worlds of BYA are now filled only with the light that they had during their birth. They are in the state of Vak (ZA). Moreover, they fell under the Parsa to the place of the worlds of BYA, prepared for them after TB. Now the 4 last Sefirot of the world of Yetzira and all 10 Sefirot of the world of Assiya are in the place of the 14 Sefirot of the Mador haKlipot.

קנב) הבחן הה' הוא המוחין דאמא, שקבלו בי"ע במקום נפילתם. כי אחר שיצאו הבי"ע מאצילות ונפלו למתחת הפרסא דאצילות, לא היה בהם אלא בחינת ו"ק (אות קנ"א). ואז נתלבשו הישסו"ת בהזו"ן דאצילות. ונזדווגו הישסו"ת מבחינת התלבשות בזו"ן. והשפיעו מוחין דנשמה לפרצופי בי"ע במקומם: שעולם הבריאה קבל מהם ע"ס שלמות בקומת בינה, ועולם היצירה קבל מהם ו"ק, ועולם העשיה רק בחינת אב"א.

152) The fifth peculiarity of the worlds of BYA consists in the fact that, during the fall, they received the Mochin de Ima. When the worlds of BYA left Atzilut and fell under the Parsa, they were on the level of Vak. Then YESHSUT de Atzilut dressed upon ZON de Atzilut, made a Zivug on the Reshimo de Hitlabshut in ZON, and passed the light of Neshama to the worlds of BYA. Thus, the world of Beria received from it 10 full Sefirot on the level of Bina, the world of Yetzira –Vak de Bina, and the world of Assiya – only Behina Achor be Achor, i.e., one point of the Malchut de Bina.

קנג) הבחן הו' הוא בחינת נשמה לנשמה, שהשיגו פרצופי בי"ע מפרצופי האחור דה"פ אצילות. כי בעת מיעוט הירח נפל פרצוף האחור דנוקבא דאצילות ונתלבש בפרצופי בי"ע. והוא כולל ג' פרצופים, המכונים: עבור, יניקה, מוחין. ובחינת המוחין נפלה לבריאה, ובחינת היניקה נפלה ליצירה, ובחינת העיבור נפלה לעשיה. ונעשו בחינת נשמה לנשמה לכל פרצופי בי"ע, שהיא בחינת חיה אליהם.

153) The sixth peculiarity is the level of Neshama de Neshama (Haya) reached by the worlds of BYA from the five Partzufim de Achoraim of the world of Atzilut. It happened because during the lunar diminution (Miut haYareach), i.e., Malchut de Atzilut, nine of its lower Sefirot forming the "Partzuf de Achor de Nukvah" fell under the Parsa and dressed on the Partzufim BYA, which included three stages: Ibur, Yenika and Mochin. The Behinat Mochin (adult state) fell to the world of Beria, Behina Yenika fell to Yetzira, and Behina Ibur fell to Assiya. Thus, all three worlds of BYA received Behina Neshama le Neshama.

ZA builds *Malchut*, and gives it all the power. The final, ultimate state comes when ZA and *Malchut* become equal and establish full contact with one another. Then *Malchut* receives from ZA without restraint, at the same time being pleased to bestow delight upon it.

This final state is called a *Zivug de ZON Panim de Panim*. *Malchut* wished to achieve it already on the fourth day of creation. Eager to receive the light from *Bina*, *Malchut* rose to ZA, but discovered that its (of *Malchut*) vessels are defective; hence, instead of the light, it received total darkness.

Darkness is *Ohr Hochma* not dressed in *Ohr Hassadim*. Therefore, *Malchut* starts complaining that the two *Partzufim* cannot possibly receive the light from the same source. ZA has both *Ohr Hassadim* and *Ohr Hochma*. *Malchut*, however, has no *Ohr Hassadim*; it must correct its vessels, its intentions.

The only way out of this state is to contract into a point (one *Sefira*), assume its natural size and start gradually correcting its vessels, i.e., acquire a screen. The diminution of *Malchut* is called a *Kitrug haYareach*, i.e., the Moon's (*Malchut's*) complaint about being unable to shine like the Sun (ZA). It has to turn itself into a point and then start growing systematically, until it reaches the ultimate state. Still it will not be able to shine like the Sun, i.e., in any case *Malchut* will receive the light from ZA.

קנד) הבחן הז' הוא הנוקבא דאצילות, שנעשתה לרדל"א ולהארת יחידה בבי"ע. כי נתבאר, שבעת מיעוט הירח, נפלו ג' הבחינות עי"מ (עיבור, יניקה, מוחין) דפרצוף האחור דנוקבא דאצילות ונתלבשו בבי"ע. והם בחינת אחורים דט"ת דנוקבא, שהם עי"מ: שנה"י נקרא "עיבור", וחג"ת נקרא "יניקה", וחב"ד נקרא "מוחין".

אמנם בחינת האחור דבחינת הכתר דנוקבא, נעשתה לבחינת עתיק לפרצופי בי"ע. באופו שבחינת עיקר אורותיהם דפרצופי בי"ע של עתה, הם מהשירים שנשארו בהם אחר חטאו של אדה"ר, שהוא בחינת הו"ק דכל פרט מהם (אות קנ"א). ובחינת נשמה קבלו ממוחין דאמא (אות קנ"ב), ובחינת נשמה לנשמה, שהוא בחינת חיה, קבלו מט"ת דפרצוף האחור דנוקבא, ובחינת יחידה קבלו מבחינת האחור דכתר דנוקבא דאצילות.

154) The seventh peculiarity is the Sefira Keter of Nukvah de Atzilut, absolutely unattainable by the worlds of BYA, but which emanates faint luminescence of Ohr Yechida onto them. As it turned out, during the lunar diminution, Behinot Ibur, Yenika and Mochin of the back part of Nukva de Atzilut fell under the Parsa and dressed upon the worlds of the BYA. The NHY are called Ibur, HaGaT – Yenika and HaBaD –Mochin.

However, Achoraim of Keter de Nukva turn into Atik as regards the Partzufim de BYA, and are unattainable. The light shining in BYA is just a faint luminescence, compared to what it was prior to the "Fall" (sin). The worlds receive Ohr Nefesh from Ibur, Ohr

Ruach – from Yenika and Ohr Neshama – from Mochin de Ima. The Neshama de Neshama (the Ohr Haya) is received from the nine lower Sefirot de Nukva and Behinat Yechida – from the Achoraim de Keter of Nukva de Atzilut (the point of Malchut de Atzilut).

We have already mentioned that, on the fourth day of creation, a so-called lunar diminution took place. *Malchut de Atzilut* wishes to be like ZA *de Atzilut*, so it rises to *Bina*, but cannot receive the same light as ZA gets, for it neither has the intention to receive for the Creator's sake, nor the screen to resist the egoistic desires.

Only upon receiving the *Ohr Hassadim*, which would dress onto the *Ohr Hochma* and take it in, will it be able to acquire the properties of ZA. Hence, *Bina* refuses to receive the *Ohr Hochma*. Instead of *Ohr Hochma*, *Malchut* felt darkness. This happens when there are desires without the proper intentions.

Existing in our world, we feel neither darkness, nor light. We cannot feel the preliminary state of darkness for the lack of the necessary desire to receive pleasure, even for our own sake. When the enormous desire acquired for spiritual delight becomes as all-consuming as a great love, we will discover within ourselves the intention to receive the light for the sake of the Creator.

How can this be done? *Bina* advises *Malchut* to diminish itself. *Malchut* contracts into a point and begins gradually to acquire a screen in the three stages *Ibur*, *Yenika,* and *Mochin*.

THE ASCENTS OF THE WORLDS
ביאור ענין עליות העולמות

קנה) עיקר ההפרש מפרצופי א"ק לפרצופי עולם האצילות הוא, כי פרצופי א"ק הם מבחינת צמצום א'. שבכל מדרגה שבו יש בה ע"ס שלמות. ואין בע"ס רק בחינת כלי אחד, שהוא כלי מלכות. אבל הט"ס ראשונות הן רק בחינת אורות לבד.

משא"כ פרצופי אצילות הם מבחינת צמצום הב', בסו"ה "ביום עשות הוי"ה אלהים ארץ ושמים", ששיתף רחמים בדין (אות נ"ט). שמדת הדין, שהיא מלכות, עלתה ונתחברה בהבינה, שהיא מדת הרחמים. ונשתתפו יחד.

שעי"ז נעשה סיום חדש על אור העליון במקום הבינה. שהמלכות המסיימת את הגוף עלתה לבינה דגוף, שהיא ת"ת, במקום החזה. והמלכות המזדווגת שבפה דראש עלתה לבינה דראש, הנקרא "נקבי עינים", שעי"ז נתמעטו שיעור קומת הפרצופים לגו"ע, שהם כתר חכמה דכלים, בקומת ו"ק בלי ראש, שהוא נפש רוח דאורות (אות ע"ד). ונמצאו חסרים מאח"פ דכלים, שהם בינה וזו"ן, ומנשמה חיה יחידה דאורות.

155) The principal distinction between the worlds of AK and Atzilut consists in the fact that the Partzufim of the world of Adam Kadmon emerged as a consequence of Tzimtzum Aleph. Each of their levels includes 10 full Sefirot with one single vessel – Malchut. The nine first Sefirot constitute exclusively the light, the Creator.

The Partzufim de Atzilut is the result of Tzimtzum Bet. When we say that on that day the Creator created the Heaven and the Earth, we mean the Rachamim (mercy) were included in the Din (judgment) during the ascent of Malchut (the level of Din) to Bina (the level of Rachamim) and their merging.

As a result, a new Sium of the Upper Light appeared in Bina on the level of Chazeh (as Malchut Mesayemet rises to Bina). The Malchut Mizdaveget, which was in the Peh de Rosh, rose to Bina de Rosh called the Nikvey Eynaim, so that only the vessels Keter and Hochma remained on the level of Vak without the Rosh, i.e., the lights Nefesh and Ruach. Out of the five vessels, Bina, ZA and Malchut are absent as well as the lights Neshama, Haya and Yechida.

The worlds have two parts: the inner and the outer. The place of *ABYA* is called the outer worlds. Inside this place, there must be an inner part where the world of *Nikudim* is located. The root of the outer part of the worlds is the *Partzuf Nekudot de SAG* that merged with *Behina Dalet* during its descent under *Tabur de Galgalta*. From the merging of the *Behinot Bet* and *Dalet*, the place between the *Tabur* and the *Sium* split into two parts: the place of *Atzilut* and the place of *BYA*.

There are 10 vessels in each *Partzuf* of the worlds of *ABYA* and *Nikudim*. This was caused by the rise of *Malchut* to *Bina* of each *Sefira*. In *TA*, there is only one *Kli*, since below there is only one *Malchut*, that receives the light from the nine first *Sefirot*.

Ten *Kelim* are formed in *TB*. Due to the Second Restriction, *Malchut* ascends to the nine first *Sefirot* (*Tet Rishonot*). Are these *Sefirot* considered the lights? Does *Malchut* rise to the lights?

There is a rule: *Behina Dalet* is called the *Kli*, and the nine first *Sefirot* are called the lights. The "desire to receive" is *Behina Dalet*; hence, it is separated from the light. In the spiritual world, *Behina Dalet* is reception for its own sake without a hint of bestowal.

The first nine *Sefirot* are the lights and *Malchut* receives all that these nine *Sefirot* have to offer. Now this *Behina* pushes the light away, as if to say, if I can work with the altruistic intention like the light, then I should receive for the sake of bestowal. This transformation of the intention is the essential difference between work for the Creator's sake and reception for one's own.

קנו) והגם שנתבאר (אות קכ"ד), שע"י עלית מ"ן לעיבור ב' השיגו פרצופי אצילות הארת המוחין מע"ב ס"ג דא"ק, המוריד הה"ת מנקבי עינים בחזרה למקומה לפה, כבצמצום א', ומשיגים שוב האח"פ דכלים והנשמה חיה יחידה דאורות.

אמנם זה הועיל רק לבחינת הע"ס דראש של הפרצופים, ולא להגופים שלהם, כי המוחין הללו לא נמשכו מפה ולמטה אל הגופים שלהם (אות קל"ח). וע"כ גם לאחר המוחין דגדלות, נשארו הגופים בצמצום ב', כמו בזמן הקטנות.

ומשום זה נחשבו כל ה"פ אצילות, שאין להם רק קומת ע"ס היוצאת על עביות דבחי"א, שהוא קומת ז"א, ו"ק בלי ראש, הנקרא קומת מ"ה. והם מלבישים על קומת מ"ה דה"פ א"ק, דהיינו מטבור ולמטה דה"פ א"ק.

156) As was stated above, with the help of raising of MAN during the second Ibur, the Partzufim of the world of Atzilut received the light of Hochma from the Partzufim AB-SAG de AK. This light again lowered Malchut from Nikvey Eynaim de Rosh to Peh, as was the case before TB. Hence, the Partzufim again acquire the hitherto missing Kelim de Bina, ZA and Malchut and, correspondingly, the lights of Neshama, Haya, and Yechida.

This refers only to the 10 Sefirot de Rosh, but not to the Guf, since the light of Hochma has not yet spread from the Peh de Rosh to the Guf, so, even upon receiving the Mochin de Gadlut de Rosh, the Gufim still remained in the state of TB, as in Katnut.

Thus, the Partzufim de Atzilut are regarded as the level of the 10 Sefirot that emerged on Aviut de Behina Aleph. This corresponds to the level of ZA (Vak without Rosh), and is called the world of MA. They dress upon the Partzufim de MA (ZA) of the five Partzufim de AK, located below the Tabur.

A certain ban exists in the world of *Atzilut*: the light of the *Rosh* does not spread to the *Guf*. Once, *Gadlut* spread from the *Rosh* to the *Guf* in the world of *Nikudim*, which led to the breaking of the vessels. In the world of *AK*, we see that whatever is in the *Rosh* later spreads to the *Guf*.

After the breaking of the vessels in the world of *Nikudim*, the *Reshimot* remained. They clearly state that *Gadlut*, which occurred in the *Rosh* after the raising of *MAN*, will not pass to the *Guf* – it is forbidden. Hence, the light of *Gadlut* will never pass from the *Rosh to* the *Guf* in the world of *Atzilut*. Does it mean that the vessels of reception cannot be used? Then how will the correction take place?

The entire following process is a correction of egoism with the help of a very special method defined as the *AHP de Aliyah*, or the middle line.

However, in the world of *Atzilut* the light of *Gadlut* will never spread to the *Guf*, even provided an accurate calculation is made stating that it is quite safe to receive the light for the Creator's sake. It will never happen again in the spiritual world because of the remaining *Reshimot*.

All the *Partzufim* of the world of *Adam Kadmon* are divided in the following way: the *Rosh* is called *Keter*, the place from the *Peh* to the *Chazeh* is called *Hochma*, from the *Chazeh* to the *Tabur* – *Bina*, from the *Tabur* to *Yesod* – *ZA*, and the place from *Yesod* down to the *Sium* is called *Malchut*. If we take *Galgalta*, its *Rosh* is called *Keter*; from the *Peh* to the *Chazeh* is *AB*, from the *Chazeh* to the *Tabur* – *SAG*, from the *Tabur* to *Yesod* – *MA* and from *Yesod* to the *Sium* – *BON*.

Each *Partzuf* of the world of *Atzilut* dresses onto the corresponding part of the *Guf de AK*. For example, the *Partzuf Atik de Atzilut* refers to the *Partzuf Galgalta* as *MA*, i.e., the way *ZA* refers to *Keter*.

The *Rosh* of any *Partzuf* is a consequence of the previous state, which already passed and left the *Reshimot*. A new state appears based on these *Reshimot* with all the contiguous details. Hence, the *Rosh* contains all the information of the past.

As in our world, there is nothing unusual or unknown. Knowing the qualities of parents, we can more or less imagine and describe their future baby. As each new *Partzuf* emerges, one can very accurately foresee what it will be like.

However, what happened in the world of *Nikudim* does not seem to have been preprogrammed. There is one more *Rosh* – *YESHSUT*, which is under the *Tabur de Galgalta* and refers to *TA*. The lower *Rashim* are unaware of what happens in *TA*; they can find their bearings only within their own framework (*TB*).

The *YESHSUT* contains all information. As regards *TA*, it is interested in the further breaking. Had the *Kelim* de *Guf* of the world of *Nekudim* possessed the full information of *TB*, they would not have been

able to receive the light for the Creator's sake, since their screen would not have withstood it.

After the breaking of the vessels, a special *Reshimo* in the *Rosh de Atzilut* prevents the light from spreading to the *Guf*. The *Guf* can be only in the state of *Vak*.

קנז) באופן: שפרצוף עתיק דאצילות מלביש על פרצוף הכתר דא"ק מטבורו ולמטה, ומקבל שפעו מקומת מ"ה דפרצוף הכתר דא"ק אשר שם, ופרצוף א"א דאצילות מלביש מטבור ולמטה דפרצוף ע"ב דא"ק, ומקבל שפעו מקומת מ"ה דע"ב דא"ק אשר שם. ואו"א דאצילות מלבישים מטבור ולמטה דפרצוף ס"ג דא"ק, ומקבלים שפעם מקומת מ"ה דס"ג אשר שם.

זו"ן דאצילות מלבישים מטבור ולמטה דפרצוף מ"ה וב"ן דא"ק, ומקבלים שפעם מקומת מ"ה דפרצוף מ"ה וב"ן דא"ק. הרי שכל פרצוף מה"פ אצילות אינו מקבל מפרצוף שכנגדו בא"ק, רק בחינת ו"ק בלי ראש, הנקרא קומת מ"ה.

ואע"פ שיש בראשים דה"פ אצילות בחינת ג"ר, מכל מקום אנו מתחשבים רק בהמוחין המתפשטים מפה ולמטה לגופים שלהם, שהוא רק ו"ק בלי ראש (אות קל"ט).

157) Atik de Atzilut receives the light from MA de Galgalta, i.e., dresses upon it from the Tabur to Yesod. The Partzuf Arich Anpin (AA) de Atzilut dresses onto the Partzuf AB from the Tabur and below and receives the light from MA de AB. The Partzuf Abba ve Ima de Atzilut dresses onto SAG de AK from the Tabur and below and receives the light from MA.

ZON de Atzilut dresses onto the Partzufim MA and BON of the world of AK and receive the light on this level. Thus, each Partzuf of the world of Atzilut receives light from the corresponding Partzuf de AK on the level of its Vak bli Rosh from the Tabur to Yesod, i.e., on the level of the MA de AK. However, it does not completely dress onto the corresponding Partzuf of the world of Adam Kadmon.

Despite the fact that the level of Ohr Hochma in the Rashim de Atzilut reaches the Gar, we take into account only that level of Hochma, which spreads from the Peh de Rosh to the Guf, i.e., the Vak bli Rosh or ZA.

The Universe consists of five worlds, that in turn include five *Partzufim*; each of them is divided into five parts in accordance with the degree of its *Aviut*. Starting with *TB*, each *Partzuf* has three states: *Ibur*, *Yenika,* and *Mochin*, one inside the other. The *AHP* of the upper *Partzuf* is inside the *GE* of the lower one. *Keter* of the lower *Partzuf* can receive the light only from *Malchut* of the upper.

Each *Partzuf* dresses onto the previous one from its *Peh* downwards as in *TB.* However, the *Partzufim* built according to *TB* have laws of their own. Everything depends on what function needs to be expressed. Besides, all the *Ketarim* are interconnected and so are *Hochmot*, etc. *Hochma* of the lower *Partzuf* cannot receive the light from *ZA* or *Bina* of the upper. *Hochma* receives from *Hochma* throughout the entire chain. Both overall and in particular, everything submits to the law of the similarity of properties.

Man starts attaining this entire intricate system only when he acquires the vessels corresponding to it. He becomes its integral part, can influence it, and is affected by it constantly.

קנח) ואין הכונה שה"פ אצילות מלבישים כל אחד על הבחינה שכנגדו בא"ק. כי זה אי אפשר, שהרי ה"פ א"ק מלבישים זה על זה. וכן ה"פ אצילות. אלא הכונה היא, שקומת כל פרצוף מפרצופי אצילות מכוונת לעומת הבחינה שכנגדו שבה"פ א"ק, שמשם מקבל שפעו (אילן, ציור ג').

158) This does not mean that each of the five Partzufim de Atzilut dresses onto the corresponding Behina in the world of AK. This is impossible, because the five Partzufim de AK dress one onto the other. The same happens to the five Partzufim de Atzilut. It means that the level of each Partzuf de Atzilut correlates with the level corresponding to it in the five Partzufim de AK and receives its light from there.

Now let us look at Diagram 3 in "*Sefer haIlan*" (The Book of the Tree) and the brief comment to it. It shows the permanent state of the five *Partzufim de AK*, from which the five *Partzufim de MA Hadash* (or *Atzi-*

lut) emerged in their permanency. Since they are the vessels of bestowal, no diminution ever happens in them, only *Gadlut*.

The book also examines the division of each *Partzuf* into *Keter* and *ABYA*, which are alternatively called *Keter*, *AB*, *SAG*, *MA* and *BON* or *Yechida*, *Haya*, *Neshama*, *Ruach* and *Nefesh*. Each *Rosh* down to its *Peh* is called *Keter* or *Yechida*. The distance from the *Peh* to the *Chazeh* in each of them is called *Atzilut*, *AB* or *Haya*; from the *Chazeh* to the *Tabur* – *Beria*, *SAG* or *Neshama*; below the *Tabur* – *Yetzira* and *Assiya*, *MA* and *BON*, or *Ruach* and *Nefesh*.

Now let us look at the order in which the *Partzufim* dress one onto the other. Each lower *Partzuf* dresses onto the upper from the *Peh* and below according to the following law: the *Rosh* of each lower *Partzuf* dresses onto the *AB* – *Atzilut* of the upper, *AB* – *Atzilut* of the lower – on the *SAG* – *Beria* of the upper; *SAG* - *Beria* of the lower – on the *MA* and the *BON* (*Yetzira* and *Assiya*) of the upper.

Thus, the *Peh* of the upper *Partzuf* is the level of *Galgalta* of the lower; the *Chazeh* of the upper serves the *Peh* of the lower; the *Tabur* of the upper is the *Chazeh* of the lower. The emergence of *MA Hadash* becomes clear in each of the five *Partzufim de Atzilut* and in the corresponding *Partzuf de AK*.

קנט) ובכדי שיושפעו המוחין מפה ולמטה אל הגופים דה"פ אצילות, נתבאר (אות קמ"א) שצריכים לעלית מ"ן מהתחתונים, שאז מושפעים להם השלמת הע"ס דמין הב' המספיק גם להגופים. והנה באלו המ"ן שהתחתונים מעלים, יש ג' בחינות.

כי כשמעלים מ"ן מבחינת עביות דבחי"ב, יוצאות עליהם ע"ס בקומת בינה, הנקראת קומת ס"ג, שהן מוחין דאור הנשמה. וכשמעלים מ"ן מעביות דבחי"ג, יוצאות עליהם ע"ס בקומת חכמה, הנקראת קומת ע"ב, שהן מוחין דאור החיה, וכשמעלים מ"ן מעביות דבחי"ד, יוצאות עליהם ע"ס בקומת כתר, הנקרא קומת גלגלתא, שהן מוחין דאור היחידה (אות כ"ט).

159) For the upper Partzufim to be able to spread the Mochin from the Peh down to the Gufim of the five Partzufim de Atzilut, the lower Partzufim must raise MAN. Only then can they receive an

increase to the 10 Sefirot of the second kind sufficient for the Gufim. MAN is raised in three stages.

First, MAN, on Aviut Bet, gives birth to the 10 Sefirot de Bina, i.e., the SAG in Gadlut with the light of Neshama. Then MAN on Aviut Gimel creates the 10 Sefirot de Hochma, i.e., AB with the Mochin de Haya. When MAN is raised for the third time on Aviut Dalet, 10 Sefirot emerge on the level of Keter or Galgalta with Mochin de Yechida.

The light coming from above as a result of raised *MAN* increases the lower *Partzufim* to 10 *Sefirot* and provides them with enough strength to create a screen on their uncorrected properties and pass from the state of *Katnut* to *Gadlut* by using the second method, i.e., by adding *AHP* to *GE* in order to form the 10 *Sefirot*.

The light that enters a *Partzuf* depends on the *Aviut de Masach*, on the desire the *Partzuf* may use. Indeed, the amount of light that a *Partzuf* can absorb is equal to the degree to which it is willing to use the light for the Creator's sake.

As soon as something changes in one of the *Partzufim*, all the others are instantly transformed, for all of them are interrelated and interconnected. If man makes even a tiny correction, he immediately generates a tremendous light in all the *Partzufim* and the worlds. This is how important man's role is in changing the state of the world. Each element of the creation feels exactly what all others feel.

After the disappearance of the light, the *Reshimot* remain in the screen, which then rises to the *Rosh* and asks for strength in accordance with those *Reshimot*. After the breaking of the vessels in the world of *Nikudim*, the screen with all the *Reshimot* ascends, eager to be filled again, and wills to acquire the new power of intention.

Each consecutive level may be born only after the complete emergence of the previous one, i.e., the *Partzuf Arich Anpin* may not be born be-

fore *Atik* is fully formed. The *Rosh de SAG* analyses the *Reshimot Dalet-Gimel* and gives birth to *Atik*. *Behinat Hochma* cannot emerge before it is born.

After the *Rosh de SAG* fills *Atik* and brings it to the state of *Gadlut*, it passes to *Atik* all the *Reshimot* it had in order for *Atik* to select the smallest of them. Therefore, *Atik* chooses *MAN* (a screen) and the *Reshimot de Behinat Hochma*.

Then, after the formation of *Katnut* and *Gadlut* in *AA*, it receives all the *Reshimot* and selects the smallest for *Behinat Bina*. Now that *AA* has *Gadlut de Neshama*, it can give birth to *Katnut de Abba ve Ima (AVI)* in the place of *Bina de Atzilut (Bina de MA)*. In order to give the *AHP de AVI* strength to receive the light "for the sake of the Creator", a *Zivug AB-SAG* must be made. This light descends from *SAG* under the *Tabur* through all the *Partzufim de Atzilut* to the relevant place.

קס) ודע שהתחתונים הראוים להעלות מ"ן, הם רק בחינת נר"ן דצדיקים, שכבר כלולים מבי"ע, ויכולים להעלות מ"ן לזו"ן דאצילות, הנחשבים לבחינת העליון שלהם. ואז הזו"ן מעלים מ"ן אל העליון שלהם, שהם או"א. ואו"א יותר למעלה, עד שמגיעים לפרצופי א"ק.

ואז יורד אור העליון מא"ס ב"ה לפרצופי א"ק על המ"ן שנתעלו שמה. ויוצאות קומת ע"ס ע"פ מדת העביות של המ"ן שהעלו: אם הוא מבחי"ב הוא קומת נשמה, אם מבחי"ג הוא קומת חיה וכו'.

ומשם יורדים המוחין ממדרגה למדרגה דרך פרצופי א"ק, עד שבאים לפרצופי אצילות. וכן עוברים ממדרגה למדרגה דרך כל פרצופי אצילות, עד שבאים להזו"ן דאצילות, שהם משפיעים המוחין האלו אל הנר"ן דצדיקים, שהעלו את המ"ן הללו מבי"ע. וזה הכלל, שכל חידוש מוחין אינו בא אלא רק מא"ס ב"ה לבדו. ואין מדרגה יכולה להעלות מ"ן או לקבל שפע, רק מהעליון הסמוך לו.

160) The lower Partzufim that must raise MAN are the human souls (the "NaRaN de Tzadikim"), already included in the worlds of BYA and capable of raising MAN to the ZON de Atzilut, which in turn raise MAN to their own upper Partzufim: Arich Anpin, Abba ve Ima and above, until they reach the Partzufim de AK.

Then, in response to MAN, the upper light descends from the World of Infinity to AK. The 10 Sefirot emerge according to the Aviut de MAN present there. If it is Behina Bet, it corresponds to the level

of Neshama, Behina Gimel equals the level of Haya, and Behina Dalet attracts the light of Yechida.

Gradually, the Mochin descends from the same level through Partzufim de AK to the Partzufim de Atzilut, until it reaches ZON de Atzilut. With the help of the Mochin, ZON de Atzilut compel the NaRaN de Tzadikim to raise MAN from BYA. The general rule states that each new Mochin comes directly from the World of Infinity. No level can raise MAN or receive the light of Hochma without the upper Partzuf closest to it.

The place of *Atzilut* is between the *Tabur de AK* to the *Parsa*. The worlds of *BYA* with the uncorrected souls are under the *Parsa*. If by certain actions these souls can receive strength for the correction of *ZON de Atzilut*, they elevate their request higher, to *Rosh de Galgalta* of the world of *AK*, which is in contact with the World of Infinity and draws the upper light in order to pass it on to *BYA*.

The light spreading from above is many times more powerful than was requested by the worlds of *BYA*, but while descending and passing through all the *Partzufim* and the worlds, it diminishes to the size of the request, so as not to harm the requestor.

Wherever the *Partzuf* might be, it feels only the one standing right above it. Its request is turned only to the upper *Partzuf* and not to the one several levels higher. In accordance with the accomplished correction and the acquired screen, its level will change, but the *Partzuf* will always address the one at its immediate, upper level.

The soul's correction begins in our world. Man of this world, a two-legged, albuminous creature, receives a signal from above and starts looking for something he cannot yet understand. Nevertheless, if he finds a Teacher, a group and books, then by persistent studies, together with other members of the group, and guided by the Teacher, a student can achieve the state of *Ibur* in the lowest spiritual *Partzuf*.

Then his vessels of bestowal (the *GE*) will be gradually born. Such a state is called *Katnut*. The emergence of *GE* marks the appearance of man's inner world of *Atzilut* with *Aviut Shoresh* and *Aleph*.

The continuation of studies generates in him a desire to turn to the upper level with a request for the vessels of reception, i.e., for *Gadlut*, in order to receive by way of bestowal. However, as we know, the vessels of reception were restricted by *TB*. The world of *Nikudim* wanted to receive them and was broken. So was *Adam haRishon* when it wished to work with them.

So how can they possibly be received? It can be done only with the help of the *AHP de Aliyah*. Man asks for strength to work with the vessels of reception without the risk of breaking them. If man asks for the measure of correction his vessels are ready for, and if he knows exactly what he needs, a spiritual force comes to him and answers his request.

If he previously had the *GE* with *Aviut Shoresh/Aleph*, now man starts working with the *AHP*, perhaps, of *Aviut Bet*. He passes the level of *Katnut* and receives the first level of *Gadlut* (the *Behina Bet*), and ascends for the first time. By further efforts, he gains more strength to work with *Aviut Gimel* and rises again. At last, he acquires the vessels of reception of the level *Dalet* and ascends for a third time to full *Gadlut*.

When man has *GE*, he is on the level of *ZON de Atzilut*. The first time in *Gadlut*, he rises to the level of *YESHSUT*, the second time – to *Abba ve Ima de Atzilut*, the third time – to *AA de Atzilut*, i.e., completely dresses onto *ZON de Nekudim* (broken) and corrects them. So, by his own efforts, man returns to his spiritual root, receives the entire spiritual light.

The *Tzadikim* are souls in a certain spiritual state in the worlds of *BYA* that are willing to justify the Creator's actions. Our only task is to achieve the level of the *Tzadik Gamur* (absolutely righteous), when all the Creator's actions are revealed to man. Seeing that all His actions are right and just, man calls Him the Righteous One. Hence, he himself is called a righteous man. If the Creator's actions are partially or complete-

ly concealed from man, he is called a partially righteous man, a partial or complete sinner.

Our state and name depend only on the extent of the Creator's revelation. Our desires and properties will change accordingly. Why is a soul called *Neshama*? The reason is that it is the most powerful light our soul can receive. The world of *Adam Kadmon* consists of five *Partzufim*, since the Creator affects all the five parts of *Malchut*.

ZON de Atzilut is the uppermost *Partzuf* for all worlds of *BYA*, the inclusion of all that is found under the *Parsa* and below. Any *MAN* first rises to the *Gar* of *ZON de Atzilut*. However, *ZON* cannot answer the request of the worlds of *BYA*. The light of correction or the light filling the vessel with delight can come from above only.

The light that the *Partzufim* enjoyed before the breaking is different from that which corrects and fills them. This speaks about how delighted I am while delighting the Creator. Hence, such light descends from the World of Infinity; it cannot be in *ZON de Atzilut*.

Any spiritual movement is altruistic. The upper *Partzuf* cannot possibly give the lower something that may harm it. The next *Partzuf* is always a natural continuation of the development (desires, thoughts) of the previous one. *Galgalta* completely exhausted all its resources. It can do no more for the Creator. Therefore, a new opportunity springs up: to accept some more light on a smaller *Aviut*, i.e., on the level of *AB*, which continues what *Galgalta* began doing.

After (below) the world of *Atzilut*, the first seven *Sefirot* from the *Parsa* to the *Chazeh de Beria* (70 *Amah*) are still somehow connected with *Atzilut*. Then the full 10 *Sefirot* from the *Chazeh de Beria* to the *Chazeh de Yetzira* (2000 *Amah*) may still be used on *Shabbat*, when the *Partzufim* rise to *Atzilut*. We see that the passage from *Chazeh de Yetzira* to *Chazeh de Beria* is much more difficult than from the *Parsa* to the *Chazeh de Beria*. Naturally, these estimates are relative.

קסא) ומכאן תדע, שאי אפשר שהתחתונים יקבלו משהו מהזו"ן דאצילות, מטרם שיתגדלו על ידיהם כל הפרצופים העליונים דעולם האצילות ועולם הא"ק. כי נתבאר, שאין חידוש מוחין אלא מא"ס ב"ה. אמנם אין הנר"ן דצדיקים יכולים לקבלם אלא מהעליון הסמוך להם, שהם זו"ן דאצילות.

ולפיכך צריכים המוחין להשתלשל דרך העולמות והפרצופים העליונים, עד שמגיעים אל הזו"ן, שהם המשפיעים לנר"ן דצדיקים. וכבר ידעת, שאין העדר ברוחני. וענין העברה ממקום למקום, אין הפירוש שנעדרים ממקום הא' ובאים למקום הב', כנוהג בגשמיים, אלא שנשארים במקום הא', גם אחר שעברו ובאו למקום הב', כמו מדליק נר מנר ואין חברו חסר.

ולא עוד, אלא זה הכלל, שעיקר ושורש האור נשאר במקום הא', ובמקום הב' נמשך רק בחינת ענף ממנו. ועם זה תבין, שאותו השפע העובר דרך העליונים עד שמגיע לנר"ן דצדיקים, נשאר בכל מדרגה ומדרגה שעבר דרכה. ונמצאות כל המדרגות מתגדלות בסבת השפע, שהם מעבירים לצורך נר"ן דצדיקים.

161) You should know that the lower Partzufim cannot receive the light from ZON de Atzilut before all the upper Partzufim de Atzilut and AK acquire Gadlut. The new Mochin descends only from the World of Infinity. However, the NaRaN de Tzadikim can receive the Mochin only from the previous Partzuf, i.e., from ZON de Atzilut.

Hence, the Mochin must descend and spread through all the Partzufim located above ZON de Atzilut, until it reaches it. Only after that, will the Mochin pass on to NaRaN de Tzadikim in the worlds of BYA. We already know that nothing ever disappears in the spiritual realm. Contrary to what happens in our world, a spiritual object passing from one place to another continues to remain in its initial position.

This can be compared to lighting one candle from another. As the first candle passes the fire to the next, it continues to remain alight. The rule holds that the primary light (the root) stays in place while the branch changes its position. Now you will understand that the same light that descends via all the upper worlds and reaches NaRaN de Tzadikim remains on each level it passes through. All the levels receive more light owing to the fact that they have to pass it to NaRaN de Tzadikim.

Tiny man's diminutive work below generates a tremendous light in all the worlds. Man's merit consists in the fact that the reception of the light is his personal achievement.

קסב) ובהאמור תבין, איך התחתונים במעשיהם גורמים עליות וירידות להפרצופין והעולמות העליונים. כי בעת שמטיבים מעשיהם ומעלים מ"ן וממשיכים שפע, הרי כל העולמות והמדרגות, שדרכם עברה השפע, מתגדלים ועולים למעלה בסבת השפע שמעבירים, כנ"ל, ובעת שחוזרים ומקלקלים מעשיהם, הנה מתקלקל המ"ן, והמוחין מסתלקים גם ממדרגות העליונות, כי נפסק ענין העברת השפע מהן לצורך התחתונים, ונמצאות חוזרות ויורדות למצבן הקבוע כבתחילה.

162) From the above, you should understand how, by their actions, the lower spiritual objects cause the rise of the worlds and the Partzufim. If their actions are correct, they raise MAN and attract the light. Then all the levels it passes through grow and rise. When their actions deteriorate, so does MAN; Mochin disappears from the levels, the upper worlds stop passing light to the lower; so, they descend to their initial permanent (minimal) state.

Nothing disappears; whatever was before continues to exist. Ascents and descents of the worlds are determined only as regards the souls, which by aggravating their actions, lower the worlds; however, by doing good deeds, they contribute to the ascent of the worlds.

All that happens in the worlds makes for correction and the approach of the *Gmar Tikkun*. Every thought, every event, and every action is just one more step towards correction. What does it mean that a soul is spoiled? It worked on itself, to make a spiritual action, to rise and merge with the Creator on some level. It raised *MAN*, received the light and strength to ascend. Once the new level is achieved, the soul cannot remain motionless.

To make it move, more egoism, for which it does not yet have a screen, is added to the soul. Affected by this load, it falls and deteriorates. Each fall is necessary for regaining powers, rising higher and, consequently, receiving another portion of egoism. Thus, all initially egoistic desires are gradually transformed into altruistic ones.

The Baal HaSulam gives the following example. A king, who wanted to move from one capital to another, did not know how to transfer all his treasures without being robbed. Hence, he dispensed a gold coin to each of his subjects. The king could trust them with that amount. Thus, by small portions, he was able to transfer his entire wealth. This example hints at the correction of the general egoism by way of dividing it into small parts that are then transferred to the world of *Atzilut*. There, they will again merge into one common vessel, one single soul.

קסג) ועתה נבאר סדר עליות ה"פ אצילות לה"פ א"ק, וג' העולמות ב"ע לישסו"ת וזו"ן דאצילות. החל ממצבם הקבוע, עד להגובה שאפשר להיות בהשתא אלפי שני מטרם גמר התיקון. שבדרך כלל הן רק ג' עליות. אמנם הן מתחלקות לפרטים מרובים.

והנה מצב העולמות א"ק ואבי"ע בקביעות כבר נתבאר לעיל, כי פרצוף הראשון הנאצל לאחר צמצום א', הוא פרצוף גלגלתא דא"ק, שעליו מלבישים ד' פרצופי א"ק: ע"ב ס"ג מ"ה וב"ן. וסיום רגלי א"ק הוא למעלה מנקודת העוה"ז (אות כ"ז, ל"א). ועליו מסבבים המקיפים דא"ק מא"ס ב"ה, שלגדלם אין קץ ושיעור (אות ל"ב). וכמו שא"ס ב"ה מקיף מסביב לו, כן הוא מתלבש בפנימיותו. והוא המכונה קו א"ס ב"ה.

163) Now we will clear up the way the five Partzufim de Atzilut rise to the five Partzufim de AK. We will also clarify the ascent of the three worlds of BYA to YESHSUT and ZON de Atzilut, starting with their minimal state (Katnut), up to the ultimate state that will be achieved by the end of a 6000-year period, in the Gmar Tikkun. Usually we speak about three main ascents that are divided into many special ones.

We know that the first Partzuf in the world of AK after TA was Galgalta. The four following Partzufim de AK dressed on it: AB, SAG, MA and BON. Sium Ragley de AK is above the point of our world. Galgalta is surrounded with the light of Infinity on all sides. This light is limitless and its magnificence is indescribable. The part of this light that enters Galgalta is called a line, or the Inner Light.

קסד) ובפנימיות מ"ה וב"ן דא"ק יש פרצוף תנה"מ דא"ק, המכונה נקודות דס"ג דא"ק (אות ס"ג, ס"ו). שבעת צמצום הב' עלתה מלכות המסיימת, שעמדה ממעל לנקודה דעוה"ז, וקבעה

מקומה בהחזה דפרצוף הזה, מתחת שליש עליון דת"ת שלו. ונעשה שם סיום חדש על אור העליון, שלא יתפשט משם ולמטה. וסיום חדש הזה נקרא בשם "פרסא שמתחת האצילות" (אות ס"ח).

ואלו הספירות שמחזה ולמטה דפרצוף נקודות דס"ג דא"ק, שנשארו מתחת הפרסא, נעשו מקום לג' העולמות ב"ע: ב"ש ת"ת עד החזה, נעשה מקום לעולם הבריאה, ונה"י נעשו מקום לעולם היצירה והמלכות נעשה מקום לעולם העשיה (אות ס"ז). ונמצא שמקום ג' העולמות ב"ע מתחיל מתחת הפרסא ומסתיים ממעל לנקודה דעוה"ז.

164) There is a Partzuf called TNHYM de AK inside Partzufim MA and BON de AK. It is also defined as Nekudot de SAG de AK. During TB, Malchut Mesayemet, which was above the point of our world, rose to Tifferet and set a place in the Chazeh of this Partzuf below the upper third of Tifferet. A new Sium on the upper light (unable to spread lower) was formed there. This Sium was named Parsa under the world of Atzilut.

The Sefirot of the Partzuf Nekudot de SAG, which remained under the Parsa, formed a place for the the worlds of BYA in the following order: the lower two thirds of Tifferet down to Chazeh prepared a place for the world of Beria. Netzah, Hod, and Yesod prepared a place for the world of Yetzira. Malchut formed a place for the world of Assiya. Thus, the location of the three worlds of BYA begins from the Parsa and ends with the point of our world.

The *Parsa*, *Tifferet*, is called "*Bina de Gufa*". Affected by the *Tzimtzum* (restriction), it finds itself under the *Gar (Gimel Rishonot) de Bina*. One should remember that the *Guf of* the *Partzuf (Tifferet)* is divided into three parts: the upper third of *Tifferet* – the *HaBaD*, the middle third of *Tifferet* – the *HaGaT* and the lower third of *Tifferet* – the *NHY*. *Malchut* rises to the level under the *Gar de Bina* to a place called "the *Chazeh*". The law of *TB* rules from here downwards and the *Parsa* is formed under the world of *Atzilut*.

קסה) ונמצאים ד' העולמות אצילות, בריאה, יצירה ועשיה. שמתחילים ממקום למטה מטבור דא"ק ומסתיימים ממעל לנקודת העוה"ז. כי ה"פ עולם האצילות מתחילים ממקום שלמטה

מטבור דא"ק ומסתיימים ממעל להפרסא. מהפרסא ולמטה עד לעוה"ז עומדים ג' העולמות בי"ע. וזהו מצב הקבוע של העולמות א"ק ואבי"ע, שלעולם לא יארע בהם שום מיעוט.

וכבר נתבאר (אות קל"ח), שבמצב הזה אין בכל הפרצופים והעולמות אלא רק בחינת ו"ק בלי ראש. כי אפילו בג' הפרצופים הראשונים דאצילות, שיש ג"ר בראשים שלהם, מכל מקום אינן מושפעות מפה ולמטה שלהם. וכל הגופים הם ו"ק בלי ראש. וכ"ש בפרצופי בי"ע. ואפילו פרצופי א"ק, בערך המקיפים שלו, נבחנים ג"כ שהם חסרי ג"ר (אות ל"ב).

165) The four worlds, Atzilut, Beria, Yetzira and Assiya, are located between the Tabur and the point of our world. The world of Atzilut is between the Tabur de AK and Parsa. The place for the worlds of BYA was formed between the Parsa and the point of our world. The state of the worlds of AK and ABYA is now permanent, and there will never be any diminution in them.

All the Partzufim and the worlds in this state have only the level of Vak bli Rosh. In addition, even if Gar is in the Rashim of the first three Partzufim de Atzilut, the light cannot spread below the Peh, and all their Gufim are in the state of Vak bli Rosh. The same state is present in the worlds of BYA. Even in the Partzufim de AK, Gar is considered to be absent as regards the Surrounding Light (the Ohr Makif).

The *Gar* represents the *Rosh* and the genuine light of *Hochma*, while *Vak* represents *Ohr Hassadim* with a spark of *Ohr Hochma*.

So what happens in the world of *Atzilut*? Let us begin our explanation with *Galgalta*. *Galgalta* receives light from the World of Infinity. We know there is an inverse relation between the lights and the vessels. The coarser the vessel, the larger screen it may use, the more powerful light it can receive. Vice versa: the smaller the vessel, the weaker the screen it has and the less light it will receive.

Everything depends on how the lowest spiritual objects, the souls, will demand powers for the correction of their egoism. Until they are completely corrected, *Galgalta*, *AB* and *SAG* are filled with only the smallest light.

First, the light of *Nefesh* enters the *Kli Keter*. As the *Kli Hochma* appears, *Ohr Nefesh* passes to it, and *Ohr Ruach* enters *Keter* and so on, until *Malchut*, the largest vessel, is activated.Then the most powerful light of *Yechida* fills *Keter*. We see that for the reception of the uppermost light, the most egoistic vessel – *Malchut* – must start acting to build a screen.

Malchut de Malchut of the world of Infinity is forbidden (unable) to work with until *Gmar Tikkun*. Man is unable to correct or fill it with the true light of *Hochma* before the *Mashiach* comes. Hence, the *Gar* (the true light of *Hochma*) is absent in the *Partzufim Galgalta*, *AB* and *SAG*. It appears only when *Malchut* is used.

The breaking of the vessels demonstrated that it is impossible to work with the vessels of reception; they may be gradually included into the altruistic vessels – the *AHP de Aliyah*. It means that the light of *Hochma* in its entirety and perfection cannot enter the vessel until its final correction – the *Gmar Tikkun*.

As was mentioned numerously, after *TB* only the *Kelim de GE* (filled with the light of *Hassadim*) and the *Kelim de AHP* (receiving no light at all) included in the *GE* may be worked with. However, since they are still egoistic, by virtue of their nature, the *AHP* automatically attract the luminescence of *Hochma*, i.e., they have *Vak de Hochma* or *Vak bli Rosh*, but not the *Gar*.

All the laws of the world of *Atzilut* are created to allow no spreading of the powerful light below. There is *Ohr Hochma* in the *Rashim de Partzufim* of the world of *Atzilut*, but only a small part of it spreads below. If the *Rosh* has the *Gar*, only the *Vak* of this light spreads to the *Gufim*.

AB-SAG is not the light of pleasure. It descends to correct the vessels, to impart an altruistic intention to its desires. We have no control over our desires; they are given by the Creator. They may only be given an altruistic intention. Suppose, I would like a cup of coffee. I cannot change this desire. However, I can drink it, because either I want to receive pleasure, or I can do it for the sake of pleasing the Creator. This

happens only when I feel Him and understand that He gives me, so I wish to return the delight to Him. For this, I must feel the Giver.

The light *AB-SAG* descends in order to correct a desire or, rather, impart an altruistic intention to it. Man starts revealing the Creator, whose greatness and magnificence he begins to feel. Then man is ready to do everything for His sake. The importance and greatness of spirituality are far above the level of our pleasures; hence, they give us strength to do everything for the Creator. In our world, upon seeing someone outstanding and important, we agree, with pleasure, to do everything for that person.

קסו) ולפיכך נוהגות ג' עליות כוללות, בכדי להשלים העולמות בג' הקומות נשמה חיה יחידה, החסרות להם. ועליות האלו תלויות בהעלאת מ"ן של התחתונים. העליה הא' היא, בעת שהתחתונים מעלים מ"ן מבחינת העביות דבחי"ב. שאז נבררים האח"פ דקומת בינה ונשמה מבחינת השלמת הע"ס דמין הב'. דהיינו מהארת נקודת השורק (אות קל"ה). אשר המוחין האלו מאירים גם לבחינת הז"ת והגופים. כמו בפרצופי א"ק, שכל הכמות שיש בע"ס דראשי פרצופי א"ק, עוברת ומתפשטת גם לגופים.

166) There are three general ascents for supplementing the worlds with three levels: Neshama, Haya and Yechida. These ascents depend on the MAN raised by the lower objects. The first ascent is when MAN rises on the level of Aviut de Behina Bet. Then the AHP de Bina (Ohr Neshama) is corrected by its supplementation to 10 Sefirot of the second type, i.e., with the help of the luminescence of Shuruk. At that, the Mochin also shines onto the Zat and the Gufim, as in the Partzufim de AK, where all levels of the 10 Sefirot of the Rashim also spread in their Gufim.

The worlds of *ABYA* do not use their genuine *AHP*. Nevertheless, each of these worlds receives light in its *AHP* and gradually fills with the entire light necessary for the end of correction, its ultimate state. How does it happen?

First, all the *Partzufim* in addition to the *GE* (*Aviut Shoresh* and *Aleph*) also acquire the *Awzen* (*Aviut Bet*). Then a force comes and helps to receive *Bet de Aviut* and the light of *Neshama*. However, since the *AHP*

de Aliyah (not their own *AHP*) is used, hence the worlds ascend one level (the 10 *Sefirot*).

At last, the light that corrects *Behina Dalet* (the *Peh)* comes, which leads to a third ascent of the worlds one level (the 10 *Sefirot)*. In all, three ascents are necessary for the reception of all missing lights: *Neshama*, *Haya,* and *Yechida*.

Accordingly, the entire five *Partzufim de Atzilut* dress onto the five *Partzufim de AK*: each *Partzuf de Atzilut* dresses from the *Tabur* downwards onto the corresponding upper *Partzuf de AK*. The part of the *Partzuf* from the *Tabur* to the *Sium* is called *Vak*.

In its first ascent, the *Partzuf* in *Katnut* (*Nefesh-Ruach, GE*) is supplemented with the level of *Neshama, SAG*. Then it dresses onto the corresponding part of the world of *AK*, from the *Chazeh* to *Tabur*, because *Bina de Gufa* (*SAG* of each *Partzuf*) is located there.

In its second ascent, each *Partzuf* dresses onto the corresponding *Partzuf* of the world of *AK*, from the *Peh* to its *Chazeh*, i.e., on the level of *Hochma, Haya, AB*.

In its third ascent, each *Partzuf de Atzilut* dresses onto the *Rosh* of the corresponding *Partzuf de AK* and receives *Mochin* (the light) *de Yechida*.

Each *Partzuf* must dress onto the place where the *Reshimot* of the previous level of the *Gufa de Galgalta* shine. The *Rosh de AB* must dress, not on the *Rosh de Galgalta*, but from its *Peh* to the *Chazeh*, since the light must spread to where it disappeared, i.e., in the *Chazeh de Galgalta,* and not in its *Rosh*.

The *Rosh de Nekudim (YESHSUT)* dresses onto the *Rosh de Galgalta*. Keter dresses onto the *AB de AK, Abba ve Ima* – onto *SAG de AK*. Each has to fill the *Partzufim* in *AK*. Since in the *Gufim de Partzufim* of the *Gar de Atzilut* in "*Matzav haKavuah*" (its initial state) there is just the light of *Vak*, only three ascents of the worlds of *BYA* are possible.

When the lower *Partzufim* raise MAN, as if to request the strength to withstand our desires, to give us the properties of *Bina* that are in the

world of *Beria*, then the power may be received from the light of *Shuruk*, i.e., the light descending from *Abba ve Ima Panim be Panim*; then one can start ascending spiritually.

קסז) ונמצא, בעת שהמוחין אלו עוברים דרך פרצופי האצילות, מקבל כל אחד מה"פ אצילות בחינת מוחין דבינה ונשמה, הנקרא מוחין דס"ג, המאירים ג"ר גם לפרצופים שלהם, כמו בא"ק. וע"כ נבחן אז, שהם מתגדלים ועולים ומלבישים על פרצופי א"ק, כפי מדת המוחין שהשיגו.

> *167) As the light passes through the world of Atzilut, each of this world's five Partzufim receives the light of Bina, called Neshama, or Mochin de SAG, which shines upon the Partzufim de Atzilut in the manner they had in AK. They receive the light of Gadlut and dress onto the Partzufim de AK according to the level of the Mochin they possess.*

קסח) באופן, שבעת שפרצוף עתיק דאצילות השיג המוחין האלו דבינה, נמצא עולה ומלביש לפרצוף בינה דא"ק, המכוון נגד קומת ס"ג דפרצוף גלגלתא דא"ק. והוא מקבל משם בחינת נשמה דיחידה דא"ק, המאירה גם להז"ת שלו.

וכשהמוחין באים לפרצוף א"א דאצילות, הוא עולה ומלביש על ראש דעתיק דקביעות, המכוון נגד קומת הס"ג דפרצוף ע"ב דא"ק. והוא מקבל משם בחינת נשמה דחיה דא"ק, המאירה לז"ת שלו. וכשהמוחין באים לפרצוף או"א דאצילות, הם עולים ומלבישים לג"ר דא"א דקביעות, המכוון נגד קומת בינה דס"ג דא"ק. והם מקבלים משם בחינת נשמה דנשמה דא"ק, המאירה גם להז"ת שלהם.

וכשהמוחין האלו באים לישסו"ת וזו"ן דאצילות, הם עולים ומלבישים על או"א דקביעות, המכוון נגד קומת בינה דפרצוף מ"ה וב"ן דא"ק. ומקבלים משם בחינת נשמה דנפש רוח דא"ק. ואז מקבלים הנר"ן דצדיקים את המוחין דנשמה דאצילות. וכשהמוחין באים לפרצופי עולם הבריאה, עולה עולם הבריאה ומלביש את הנוקבא דאצילות. ומקבל ממנה בחינת נפש דאצילות.

וכשבאים המוחין לעולם היצירה, הוא עולה ומלביש לעולם הבריאה דקביעות. ומקבל ממנו בחינת נשמה וג"ר דבריאה. וכשהמוחין באים לעולם העשיה, הוא עולה ומלביש על עולם היצירה, ומקבל משם בחינת מוחין דו"ק שביצירה. והנה נתבאר העליה הא', שהשיג כל פרצוף מאב"ע, בסבת המ"ן דבחי"ב, שהעלו התחתונים. (האילן, ציור ז').

> *168) As soon as Atik receives Mochin de Bina, it rises and dresses onto the Partzuf Bina of the world of AK, corresponding to the level*

of SAG (Bina) de Galgalta of AK. There it receives Behinat Neshama de Yechida of the world of AK, which shines in its Guf.

When the Mochin reaches Partzuf Arich Anpin de Atzilut, it rises and dresses onto the Rosh de Atik, corresponding to the level of the SAG of Partzuf AB de AK and receives Behinat Neshama de Haya de AK, which also shines in its Guf. When the Mochin reaches Partzuf Abba ve Ima, it rises by one level and dresses onto the *Gar de Arich Anpin, corresponding to the level of Bina de SAG de AK. From there it receives the light of the Neshama de Neshama de AK that shines in its Zat.*

When the Mochin reaches YESHSUT and ZON de Atzilut, they rise and dress onto Abba ve Ima de Atzilut, corresponding to Behinat Bina of the Partzufim MA and BON de AK. From there they receive the light of Neshama de Nefesh-Ruach de AK.Then the NaRaN de Tzadikim receive the Mochin de Neshama of the world of Atzilut. When the Mochin reaches the Partzufim de Beria, this world rises and dresses onto Nukvah de Atzilut, receiving from it Behinat Nefesh de Atzilut.

When the Mochin reaches the world of Yetzira, it rises and dresses onto the world of Beria, receiving Behinat Neshama and the Gar de Beria from it. Finally, as the Mochin reaches the world of Assiya, it rises and dresses onto the world of Yetzira, receiving from it Behinat Mochin de Vak de Yetzira. Thus, we have learned what each Partzuf received during the first ascent caused by MAN of the second type, raised by the souls in the worlds of BYA.

We see how, influenced by the requests and prayers raised by the souls from the worlds of *BYA*, they ascend through all worlds to the *Rosh de Galgalta*. It makes a *Zivug* with the light of the World of Infinity and receives it. Then the light passes through all the *Partzufim* of the worlds of *AK* and *ABYA*, and reaches the soul that attracted this light, filling it. The soul and all worlds are in a state of ascent. The thread that ties this soul with the World of Infinity links it to the Creator.

Nefesh and *Ruach* are two constant lights shining in the worlds. During the ascent, *Neshama* is added to them. Each *Partzuf* goes up one

level. The *Rosh* of the lower *Partzuf* reaches the *Rosh* of the upper, attaining all of its thoughts and calculations.

Let us look at diagram 7 in the book *"Sefer haIlan"*. On diagram 3, we saw a minimal permanent state of the worlds of *BYA*. Diagram 7 shows the states of the worlds of *BYA* after the first ascent, when they received the light of *Neshama*. Let us note that the *Rosh* of each *Partzuf* dressed on the *MA* of the corresponding *Partzuf de AK*.

The *Rosh* of each *Partzuf de Atzilut* dresses onto the *SAG* of the corresponding *Partzuf de AK*. Thus, the worlds of *ABYA* shifted one level up as compared to the previous state and the world of *AK*. Receiving light from the World of Infinity, *AK* also rises. Here our goal is to see the additional light received by the worlds of *ABYA*. We may say that, thanks to the souls' request, all worlds received the light of *Neshama* and all vessels from the World of Infinity down to our world were filled with it.

קסט) העליה הב' היא בעת שהתחתונים מעלין מ"ן מבחינת העביות דבחי"ג, שאז נבררים האח"פ דקומת חכמה וחיה, מבחינת השלמת הע"ס דמין הב'. שמוחין אלו מאירים גם לבחינת הז"ת והגופים, כמו בפרצופי א"ק. וכשהמוחין עוברים דרך הפרצופים דאבי"ע, נמצא כל פרצוף עולה ומתגדל על ידיהם כפי המוחין שהשיג.

> *169) The second ascent took place as a result of the raising of MAN on Aviut de Behina Gimel, when the AHP de Hochma (Haya) is corrected. Gadlut and supplementation to 10 Sefirot of the second type take place as the Mochin shines in the Zat and the Gufin, as well as in the Partzufim AK. When the Mochin passes down through the worlds of BYA, each Partzuf affected by this light grows and ascends one more level.*

The additional filling with light is called an ascent. In fact, nothing ascends or descends in the spiritual world. It is necessary to have an additional vessel that can be created through a request sent from below.

What other methods of correction and filling the vessels are available? The light can come from above and temporarily arouse a craving

for spirituality. It corrects and sustains all the *Partzufim* and the souls in the worlds of *BYA*, filling them with scanty light. This happens on *Rosh Hodesh*, *Shabbat* and holidays.

Depending on the light descending from above, we can know what these days and holidays are. The diversity is determined by the light, its kind. Hence, we have the time calendar, introduced by the Creator. The light comes from above, arouses the vessels, fills, and empties them. This light is not connected with the souls' request.

In accordance with the kind and intensity of the request, raised by the soul, it can ascend one, two, or three levels. The soul's ascent through all three levels means it achieved the *Gmar Tikkun*. It corrected everything it could with the help of the *AHP de Aliyah*, i.e., included its own vessels into the vessels of bestowal and does not work with the *Lev haEven* that is corrected only with the arrival of the *Mashiach*.

Thus, there are two kinds of the souls' ascents. The first is stimulation from above; this is the work of the Creator, Who activates this most intricate mechanism called nature. The process is totally beyond our powers. The second kind includes a most thorough preparation for stimulation from below, surpassing the light's influence from above, paying no attention to it and rising independently.

By this, the *Klipot* descend and cease to be parallel to the pure worlds. This prevents them from exerting a negative influence. That is why, having completed the three ascents to the world of *Atzilut*, the souls completely break away from the *Klipot*. Up to that time, there is an opposition between the pure and the impure worlds. Man needs to analyze his thoughts, intentions, and feelings carefully and try to separate the altruistic from the egoistic.

קע) באופן, כשבאו המוחין לפרצוף עתיק דאצילות, עולה ומלביש לג"ר דפרצוף חכמה דא"ק, הנקרא ע"ב דא"ק, המכוון נגד קומת ע"ב דגלגלתא דא"ק. ומקבל משם בחינת אור החיה דיחידה. וכשהמוחין מגיעים לפרצוף א"א דאצילות, הוא עולה ומלביש לג"ר דס"ג דא"ק, המכוונים נגד קומת ע"ב דפרצוף ע"ב דא"ק. ומקבל משם בחינת אור החיה דחיה דא"ק.

וכשהמוחין מגיעים לפרצופי או"א דאצילות, הם עולים ומלבישים לג"ר דעתיק דקביעות, המכוונות נגד קומת ע"ב דפרצוף ס"ג דא"ק. ומקבל משם בחינת אור החיה דנשמה דא"ק, המאירה גם להז"ת והגופים. וכשהמוחין באים לישסו"ת דאצילות, הם עולים ומלבישים לג"ר דא"א דקביעות, המכוונות נגד קומת ע"ב דמ"ה דא"ק. ומקבלות משם אור החיה דמ"ה דא"ק.

וכשהמוחין באים לזו"ן דאצילות, הם עולים לג"ר דאו"א, המכוונים נגד קומת ע"ב דב"ן דא"ק. ומקבלים משם בחינת אור החיה דב"ן דא"ק. ומהזו"ן מקבלים נשמת הצדיקים. וכשמגיעים המוחין לעולם הבריאה, הוא עולה ומלביש על הז"א דאצילות. ומקבל ממנו בחינת רוח דאצילות.

וכשהמוחין באים לעולם היצירה, עולה היצירה ומלביש על הנוקבא דאצילות. ומקבל ממנה אור הנפש דאצילות. וכשבאים המוחין לעולם העשיה עולה ומלביש לעולם הבריאה ומקבל ממנו בחינת ג"ר ונשמה דבריאה. ואז נשלם עולם העשיה בכל הנר"ן דבי"ע. והנה נתבאר העליה הב' של כל פרצוף מפרצופי אבי"ע, שעלו ונתגדלו בסבת המ"ן דבחי"ג, שהעלו הנר"ן דצדיקים. (האילן, ציור ח').

170) When the Mochin reaches Partzuf Atik de Atzilut, Atik rises and dresses onto Partzuf Hochma de AK, called AB. This corresponds to the level of AB de Galgalta de AK and receives the light of Haya de Yechida. When the Mochin reaches Partzuf Arich Anpin de Atzilut, AA rises and dresses onto the Gar de SAG de AK, corresponding to the level of AB de AK, and receives the light of Haya de Haya de AK.

When the Mochin reaches Partzuf Abba ve Ima de Atzilut, it rises and dresses onto the Gar de Atik in Katnut. It corresponds to the AB de SAG de AK and receives the light of Haya de Neshama de AK, which also shines for the Zat and the Gufim. When the Mochin reaches the YESHSUT de Atzilut, it rises and dresses onto the Gar de Arich Anpin in Katnut. It corresponds to the AB de MA de AK and receives the light of Haya de MA de AK.

When the Mochin reaches Partzuf ZON de Atzilut, it rises and dresses onto Gar de Abba ve Ima. This corresponds to AB de BON de AK and receives the light of Haya de BON de AK. The souls of the Tzadikim receive light from ZON. If the Mochin reaches the world of Beria, it rises and dresses onto ZA de Atzilut and receives the light of Ruach de Atzilut.

When the world of Yetzira receives the Mochin, it rises and dresses onto Nukva de Atzilut, receiving the light Nefesh de Atzilut. If the Mochin reaches the world of Assiya, it rises and dresses onto the world of Beria and receives Behinat Gar and Neshama de Beria. Then the world of Assiya is filled with all lights of NaRaN de BYA. Thus, we have learned about the second ascent of each Partzuf de ABYA that rose and grew because NaRaN de Tzadikim had raised MAN de Behina Gimel.

The second ascent is identical to the first. As regards the world of *AK*, which remains in its place, the worlds of *ABYA* ascend. From diagram 8 at the end of the book, we see how the *Rosh* of each *Partzuf* dresses onto the corresponding place of *Partzuf AB* de *AK* (not *SAG*, as during the first ascent). *Atik* dresses onto *AB de Galgalta*, *Arich Anpin* – on *AB de AB*, *Abba ve Ima* – on *AB de SAG*, i.e., all of them receive the light of *Hochma* from *AB*.

קעא) העליה הג' היא בעת שהתחתונים מעלים מ"ן מעביות דבחי"ד. שאז נבררים האח"פ דקומת כתר ויחידה, מבחינת השלמת הע"ס דמין הב'. אשר המוחין אלו מאירים גם להז"ת והגופים שלהם, כמו בפרצופי א"ק. וכשהמוחין אלו עוברים דרך פרצופי אבי"ע, הרי כל פרצוף עולה ומתגדל ומלביש לעליונו כפי מדת המוחין ההם.

171) The third ascent of the worlds happens in response to MAN raised by the souls on Aviut Dalet. The AHP de Keter is corrected and the Partzuf receives the light Yechida by way of being supplemented to 10 Sefirot (second type). The Mochin also shines in its Zat and Gufim as it did in the Partzufim de AK. While passing through the Partzufim of the worlds of ABYA, each of them grows, rises, and dresses onto the corresponding upper one, depending on the kind of light in it.

The next paragraph describes the third ascent. From diagram 9, we may see how all the *Partzufim* of the worlds of *ABYA* ascend one more level and receive the light *Yechida*. By this, all of the *Partzufim de Atzilut* dress onto the corresponding *Partzufim de AK*. Thus, all the worlds of *ABYA* that were on the level of *GE (Keter-Hochma)*, with the help of the

three ascents, now acquired the vessels *Bina*, ZA and *Malchut*, and were-thus completely filled with light.

During the first ascent, the world of *Beria* ascended above the *Parsa* up to the world of *Atzilut*. During the second ascent, *Yetzira* reached *Atzilut*, and during the third ascent, *Assiya* rose above the *Parsa* up to *Atzilut*. During the first ascent, the world of *Assiya* rose to the level of *Yetzira*; during the second – to the level of *Beria*; and during the third - to the level of *Atzilut*.

All the *Reshimot* that remained from the breaking of the vessels form a certain chain from the weakest to the mightiest, coarsest, from an easy correction to a more difficult one. Each cycle of correction of certain souls is called a generation; they receive the light that corresponds to them from above. As the coarser souls descend, they require a more powerful light that leads to the considerable correction, both in the spiritual worlds and in ours. All of this continues until the Final Correction (*Gmar Tikkun*) comes.

קעב) באופן, שבעת ביאת המוחין לפרצוף עתיק דאצילות, עולה ומלביש לג"ר דפרצוף גלגלתא דא"ק. ומקבל משם בחינת אור היחידה דיחידה. וכשהמוחין מגיעים לפרצוף א"א דאצילות, עולה ומלביש להג"ר דפרצוף ע"ב דא"ק. ומקבל משם אור היחידה דחיה דא"ק.

וכשהמוחין מגיעים לפרצוף או"א דאצילות, הם עולים ומלבישים לג"ר דס"ג דא"ק. ומקבלים משם אור היחידה דנשמה דא"ק. וכשהמוחין מגיעים לפרצוף ישסו"ת, הם עולים ומלבישים לג"ר דמ"ה דא"ק. ומקבלים משם אור היחידה דמ"ה דא"ק. וכשהמוחין מגיעים לזו"ן דאצילות, הם עולים ומלבישים לג"ר דב"ן דא"ק. ומקבלים משם אור היחידה דב"ן דא"ק. ואז מקבלים הנר"ן דצדיקים את אור היחידה מהזו"ן דאצילות.

ובעת שהמוחין מגיעים לעולם הבריאה, עולה ומלביש לפרצוף ישסו"ת דאצילות. ומקבל משם נשמה דאצילות. וכשהמוחין מגיעים לעולם היצירה, עולה ומלביש לפרצוף ז"א דאצילות. ומקבל ממנו בחינת רוח דאצילות. וכשהמוחין מגיעים לעולם העשיה, עולה ומלביש לנוקבא דאצילות, ומקבל ממנה בחינת אור הנפש דאצילות. (האילן, ציור ט').

172) When the Mochin comes to the Partzuf Atik de Atzilut, Atik rises and dresses onto the Gar de Galgalta de AK and receives the light of Yechida de Yechida. When the Mochin reaches Arich Anpin

de Atzilut, the latter rises to the level of the Gar de AB de AK and receives the light of Yechida de Haya de AK.

When the Mochin reaches AVI, this Partzuf ascends to the Gar de SAG de AK and receives the light of Yechida de Neshama de AK. When the Partzuf YESHSUT receives the Mochin, it rises to the Gar de MA de AK and receives the light of Yechida de MA de AK. When the Mochin reaches ZON, the latter rise to the Gar de BON de AK and receive the light of Yechida de BON de AK. Then NaRaN de Tzadikim receive the light of Yechida from ZON de Atzilut.

When the Mochin reaches Beria, this world rises to YESHSUT de Atzilut and receives the light of Neshama de Atzilut. The Mochin elevates the world of Yetzira to Partzuf ZA de Atzilut, receiving the light of Ruach de Atzilut. As the Mochin reaches Assiya, the world rises to Partzuf Nukva de Atzilut, receiving the light of Nefesh de Atzilut (see diagram 9 from "Sefer haIlan").

קעג) ונמצא עתה בעת עליה הג', אשר ה"פ אצילות, נשלמו כל אחד בג' הקומות נשמה חיה יחידה מא"ק, שהיו חסרים להם מבחינת הקביעות. ונבחן, שה"פ אצילות עלו והלבישו את ה"פ א"ק, כל אחד להבחינה שכנגדו בפרצופי א"ק. וגם הנר"ן דצדיקים קבלו בחינת הג"ר, שהיה חסר להם. וגם ג' העולמות בי"ע, שהיו נמצאים מתחת הפרסא דאצילות, שמבחינת הקביעות לא היה בהם אלא בחינת נר"ן דאור חסדים, הנפרשים מחכמה מכח הפרסא שעליהם. ועתה עלו למעלה מפרסא, והלבישו לישסו"ת וזו"ן דאצילות, ויש להם נר"ן דאצילות, שאור החכמה מאיר בחסדים שלהם.

173) It turns out that during the third ascent, each of the five Partzufim de Atzilut expanded at the expense of Neshama, Yechida and Haya de AK, by dressing onto the 5 corresponding Partzufim de AK. The NaRaN de Tzadikim and the worlds of BYA received the Gar as well and rose above the Parsa. Now the light of Hochma shines in their Hassadim.

קעד) ויש לדעת, שהנר"ן דצדיקים מלבישים בקביעות רק לפרצופי בי"ע שמתחת הפרסא:

הנפש מלביש לע"ס דעשיה, והרוח לע"ס דיצירה, והנשמה לע"ס דבריאה. ונמצא, שהגם שהם מקבלים מזו"ן דאצילות, עכ"ז הוא מגיע אליהם רק דרך פרצופי בי"ע, שמלבישים עליהם.

באופן, שגם הנר"ן דצדיקים עולים בשוה עם עליות הג' עולמות ב"ע. ונמצא שגם עולמות ב"ע אינם מתגדלים, אלא לפי מדת קבלת השפע של הנר"ן דצדיקים, דהיינו ע"פ המ"ן הנבררים על ידיהם.

174) One should know that the NaRaN de Tzadikim, (human souls living in the worlds of BYA) constantly dress only on the Partzufim of BYA, under the Parsa. Nefesh dresses onto the 10 Sefirot de Assiya, Ruach – on the 10 Sefirot de Yetzira, and Neshama – on the 10 Sefirot de Beria. Although the souls receive light from ZON de Atzilut, it comes to them through the worlds of BYA, onto which they dress. The NaRaN de Tzadikim rise together with the ascents of the three worlds of BYA. The worlds of BYA ascend in accordance with the reception of light by the NaRaN de Tzadikim, i.e., depending on the power of MAN raised by them.

We mentioned the *Partzuf Adam haRishon* that was broken and whose vessels were mixed and are now in the worlds of *BYA*. According to the request raised by each of these fragments, the worlds of *BYA* become agitated and in turn arouse *ZON de Atzilut*. Then, it passes on to the *Gar de Atzilut*, and then to *AK*, which receives light from the World of Infinity, moving gradually, through all worlds, lowering it to the soul that raised its *MAN*. The soul rises to its individual correction in accordance with the light received by it.

קעה) והנה נתבאר, שמבחינת הקביעות, אין בכל העולמות והפרצופים שבהם רק בחינת ו"ק בלי ראש. כל אחד כפי בחינתו. כי אפילו הנר"ן דצדיקים אינם אלא בחינת ו"ק. כי הגם שיש להם ג"ר דנשמה מעולם הבריאה, עכ"ז ג"ר אלו נחשבים רק בבחינת ו"ק בערך עולם האצילות. מטעם שהם בחינת אור חסדים, הנפרשים מחכמה.

וכן פרצופי אצילות, אע"פ שיש ג"ר בראשים שלהם, מכל מקום כיון שאינם מאירים לגופים, הם נחשבים רק לבחינת ו"ק. וכל המוחין המגיעים לעולמות, שהם יותר מבחינת ו"ק, אינם אלא ע"י המ"ן שמעלים הצדיקים.

אמנם המוחין האלו לא יוכלו להתקבל בפרצופים, זולת דרך עלית התחתון למקום העליון. והוא מטעם, כי אע"פ שהם נחשבים לבחינת השלמת הע"ס דמין הב', מכל מקום כלפי הגופים והז"ת עצמם עוד הם נחשבים לבירורי אח"פ דמין הא', דהיינו שאינם נשלמים במקומם עצמם, אלא רק כשהם נמצאים במקום העליון (אות קמ"ב).

ולפיכך לא יוכלו ה"פ אצילות לקבל נשמה חיה יחידה דא"ק, זולת בעת שהם עולים ומלבישים אותם.

וכן הנר"ן וג' עולמות בי"ע לא יוכלו לקבל נר"ן דאצילות, זולת רק בעת שהם עולים ומלבישים לישסו"ת וזו"ן דאצילות. כי אלו האח"פ דמין הב', השייכים להז"ת, שיש להם התפשטות ממעלה למטה, למקום הז"ת, לא יתבררו רק בגמר התיקון. ולפיכך בעת שהג' עולמות בי"ע עולים ומלבישים לישסו"ת וזו"ן דאצילות, נמצא אז, שמקומם הקבוע מפרסא ולמטה, נשאר ריקן לגמרי מכל אור קדושה. ויש שם הפרש בין מחזה ולמעלה דעולם היצירה, לבין מחזה ולמטה שלו.

כי נתבאר לעיל, שמחזה ולמטה דעולם היצירה, הוא מקום הקבוע רק לקליפות (אות קמ"ט). אלא מסבת פגם חטאו של אדה"ר, ירדו ד"ת דיצירה דקדושה וע"ס דעשיה דקדושה ונתלבשו שם (אות קנ"ו). ולפיכך בעת, עליות בי"ע לאצילות, נמצא שמחזה דיצירה ולמעלה, אין שם לא קדושה ולא קליפות. אבל מחזה דיצירה ולמטה, יש שם קליפות. כי שם המדור שלהם.

175) All the worlds and Partzufim that are in their usual permanent state have only the Vak bli Rosh. This means that each level uses only six of its upper Sefirot, filled with the 6 lower lights. Even the NaRaN de Tzadikim are no more than the Vak, in spite of the fact that they have the Gar de Neshama from the world of Beria. In comparison with the world of Atzilut, these Gar are the Vak.

The same may be said about Partzufim de Atzilut. Although there is the light of the Gar in their Rashim (heads), this light, nevertheless, does not spread to the Gufim; hence, these Partzufim are also considered Vak. The use of the additional vessels (Sefirot), which leads to the reception of more light, takes place only as a result of MAN raised by the Tzadikim (i.e., human souls in the worlds of BYA).

However, the reception of this light (the Mochin) is possible only through the rise of the lower Partzuf to the level of the upper. The upper Partzufim de Atzilut (AA, AVI and YESHSUT) are supplemented to 10 Sefirot according to the second type (with their own AHP). However, the ZON are supplemented to 10 Sefirot according to the first type, i.e., by ascending to the level of the upper Partzuf with its AHP, and not theirs.

This happens because the AHP de ZON de Atzilut are enormous desires to receive, similar to the Essence of Creation (Malchut de Malchut). These desires cannot be corrected before the Gmar Tikkun. Hence, the five Partzufim of the world of Atzilut can receive the lights Neshama, Haya and Yechida only during their ascent to the corresponding Partzufim de AK.

The worlds of BYA can also receive the lights Neshama, Haya, and Yechida during their ascent to YESHSUT and ZON de Atzilut. Beria dresses onto YESHSUT, Yetzira – on ZA and Assiya – on Malchut (Nukva) de Atzilut. It turns out that during this ascent, the space from the Parsa and below (the place of BYA) becomes empty of any light. However, on the one hand, there is a difference between the 10 Sefirot of Beria and the 6 upper Sefirot of Yetzira, and on the other, all of the other Sefirot.

Thus, 14 (out of 30) lower Sefirot of the place of BYA constitute a permanent location only for the Klipot (i.e."desire to receive" the light for their own pleasure without a screen). Just because of Adam's "sin", the 14 lower Sefirot de BYA descended to this place. Previously, as we know, these worlds stood at least 14 Sefirot higher. Therefore, after the ascent of the worlds of BYA to Atzilut, there is absolutely "nothing" in the space between the Parsa to the Chazeh (chest) de Yetzira, neither the worlds of BYA, nor the Klipot; while the space from the Chazeh de Yetzira and below is taken by the Klipot.

קעו) ולפי שהמוחין היתירים מקומת ו"ק אינם באים רק ע"י מ"ן של התחתונים, אינם נמצאים משום זה בקביעות בפרצופים, כי תלוים במעשי התחתונים. ובעת שהם מקלקלים מעשיהם, נמצאים המוחין מסתלקים (אות קס"ב). אמנם המוחין דקביעות שבפרצופים, שנתקנו מכח המאציל עצמו, לא יארע בהם שום שינוי לעולם, שהרי אינם מתגדלים ע"י התחתונים. ולכן אינם נפגמים על ידיהם.

176) Thus, the reception of the additional lights, Neshama, Haya, and Yechida, depends on MAN being raised by the lower Partzufim and, finally, on MAN being raised by the human souls (NaRaN de

Tzadikim). If something happens to the NaRaN de Tzadikim and, for some reason, they cannot raise MAN, the "additional" lights depart from all the Partzufim de ABYA. However, the permanent lights – Nefesh and Ruach, which fill the vessels Keter and Hochma in such states, never leave them.

קעז) ולא יקשה לך, הרי א"א דב"ן הוא נבחן לכתר דאצילות, ואו"א לע"ב (אות ק"ל).

כי א"א הוא מחצית הכתר התחתונה דב"ן, ואו"א הם מחצית התחתונה דחו"ב דנקודים. וא"כ הבחינה שכנגדו דא"א בא"ק היה צריך להיות פרצוף הכתר דא"ק, והבחינה שכנגדם דאו"א בא"ק היה צריך להיות ע"ב דא"ק. והתשובה היא, כי פרצופי הב"ן הן נוקבין, שאין להם שום קבלה מעצמם, אלא רק מה שהזכרים, שהם פרצופי המ"ה, משפיעים להם.

ולפיכך, כל אלו ההבחנות שבהעליות, שפירושם, השגת מוחין מהעליון, נבחנים רק בהזכרים, שהם פרצופי המ"ה. וכיון שא"א דמ"ה אין לו מבחינת כתר כלום, אלא רק קומת חכמה בלבד, ואו"א דמ"ה אין להם מבחינת חכמה כלום, אלא קומת בינה בלבד (אות קכ"ו). ע"כ נבחן הבחינה שכנגדם בא"ק: ע"ב דא"ק לא"א, וס"ג דא"ק לאו"א. ופרצוף הכתר דא"ק מתיחס רק לעתיק בלבד, שלקח כל הקומת כתר דמ"ה.

177) As was already stated, there is MA on the right side of the world of Atzilut, i.e., its own vessels, and BON on the left side, i.e., the broken vessels of the world of Nikudim, which are corrected with the help of the vessels of MA de Atzilut. Do not think it strange that Arich Anpin de BON is considered Keter de Atzilut and Abba ve Ima – AB de Atzilut.

Arich Anpin is the lower half of Keter de BON and Abba ve Ima is a lower half of Hochma and Bina de Nikudim. So, the Partzuf Keter de AK (Galgalta) must presumably correspond to AA de Atzilut. The fact is that all the Partzufim de BON are Nekevot, i.e., they have no opportunity of their own to receive; they can acquire only what the corresponding Partzufim de MA (Zeharim) give them.

Hence, all the ascents happen only with the Zeharim (Partzufim de MA). Since no vessels of AA de MA correspond to Keter, but only to Hochma, and AVI de MA have only the vessels corresponding to Bina, the Partzuf AB de AK corresponds to AA and the Partzuf SAG

de AK corresponds to AVI. The Partzuf Keter de AK corresponds only to the Partzuf Atik, which took the entire level of Keter de MA.

During *Gadlut de Nikudim*, the *Rosh de YESHSUT* rose to the *Rosh de Galgalta*; the *Rosh de Keter* rose to *AB de AK*; while *AVI* rose to *Rosh de SAG*. During *Gadlut de Nikudim*, *Abba ve Ima* had the level of *Keter*. Then why is it said they had the level of *Hochma* and *Bina*?

The level of the 10 *Sefirot* of the Direct Light differs from that of *Gadlut*, since the phase of the Direct Light is the first point, called *Keter*. In the state of *Katnut*, *GE de Keter* was on its level, while its *AHP* were in *GE de Abba ve Ima*.

Keter in *Gadlut* had the level of *Keter*. *Abba ve Ima*, called *Hochma* and *Bina*, as the *Behinot de Ohr Yashar*, received the level (*Komah*) of *Keter* in *Gadlut* (they had the *Aviut Aleph* in *Katnut*).

קעח) גם צריך שתבחין בהאמור, כי סולם המדרגות, כפי שהם בהמוחין דקביעות, אינו משתנה לעולם, בסבת כל העליות הנ"ל. שהרי נתבאר לעיל, שסבת כל אלו העליות, הם מפאת שהנר"ן דצדיקים, העומדים בבי"ע, אי אפשר להם לקבל משהו, מטרם שכל הפרצופים העליונים מעבירים אותה להם מא"ס ב"ה. שבשיעור הזה נמצאים העליונים עצמם, עד א"ס ב"ה, מתגדלים ועולים גם הם. כל אחד להעליון שלהם (אות קס"א).

ונמצא, שבשיעור התעלות מדרגה אחת, כן מחויבים להתעלות כל המדרגות כולם, עד א"ס ב"ה. כי למשל, בהתעלות הזו"ן ממצבם הקבוע, שהוא למטה מטבור דא"א, ומלביש מחזה ולמטה דא"א, הרי גם א"א נתעלה באותה העת במדרגה אחת ממצבו הקבוע, שהיה מפה דעתיק ולמטה. ומלביש לג"ר דעתיק. שאחריו מתעלים גם מדרגות הפרטיות שלו. כי החג"ת שלו עלו למקום ג"ר הקבועות. והמחזה עד הטבור שלו עלו למקום חג"ת הקבועים, והמטבור ולמטה שלו עלו למקום המחזה עד הטבור.

אשר לפי זה נמצא הזו"ן, שעלה למקום מחזה עד הטבור דא"א הקבוע, שהוא עדיין למטה מטבור דא"א. שהרי בעת הזאת כבר עלה גם הלמטה מטבור דא"א למקום המחזה עד הטבור. (האילן, ציור ד' - עליות הזו"ן בערך הקבוע דה"פ דאצילות, שעולה ומלביש בעת השגת נשמה, לג"ר דישסו"ת, שעל גבי מפה ולמטה דאו"א, שעל גבי מחזה ולמטה דא"א).

אמנם גם כל פרצופי אצילות עולים בעת הזאת (האילן, ציור ז'). לכן תמצא שם את הזו"ן עדיין מלביש מפה ולמטה דישסו"ת, שעל גבי מחזה ולמטה דאו"א, שעל גבי מטבור ולמטה דא"א. הרי שסולם המדרגות לא נשתנה כלום מחמת העליה. ועד"ז בכל מיני העליות (האילן, מציור הג' עד סופו).

178) The order of Partzufim in all the worlds does not change as a result of these ascents. As we know, MAN raised by the NaRaN de Tzadikim caused an additional reception of light in all the higher Partzufim, which pass them the light from the World of Infinity, leaving a part of it for themselves, each according to its position, growing in size, ascending higher and higher.

Each Partzuf rises to the level of the higher one, i.e., all the Partzufim ascend without changing the order of their positions. For example, when ZON move from their permanent position under the Tabur de AA, they rise one level higher, i.e., to the Chazeh de AA. However, AA simultaneously goes up one level, i.e., from the Peh de Atik to the Gar de Atik.

Naturally, all of its Sefirot rise too. Its HaGaT reach the previous level of the Gar, while the Sefirot that were between the Chazeh and the Tabur rose to their place, etc. Thus, ZON are now on the level of the Tabur and below the Partzuf AA, i.e., their position remained unchanged (see diagram 4 in "Sefer haIlan", where during the reception of the light of Neshama, ZON rose to the Gar de YESHSUT, located below the Peh de Abba ve Ima, positioned below the Chazeh de AA).

However, all the Partzufim de Atzilut also ascended one level (see diagram 7 in "Sefer haIlan") during the reception of the light of Neshama. Hence, ZON still happen to be dressed on the space below the Peh de YESHSUT, located below the Chazeh de AVI, positioned below the Tabur de AA. Without exception, the ascents of all the Partzufim occur in a similar fashion (see diagrams 3 to 12 in "Sefer haIlan").

קעט) גם יש לדעת, שגם אחר עליות הפרצופים, הם משאירים כל מדרגתם במקום הקבוע או במקום שהיו שם מתחילה. כי אין העדר ברוחני (אות צ"ו). באופן, שבעת שהג"ר דאו"א עולים להג"ר דא"א, עוד נשארו הג"ר דאו"א במקום הקבוע מפה ולמטה דא"א. ונמצאים הישסו"ת, שעלו אז על גבי החג"ת דאו"א דעליה, שהם מקבלים מהג"ר דאו"א ממש, אשר היו שם מטרם העליה.

ולא עוד, אלא שנבחן שיש שם ג' מדרגות ביחד. כי הג"ר דאו"א דעליה, העומדות במקום ג"ר דא"א דקביעות, נמצאות משפיעות למקומם הקבוע שמפה ולמטה דא"א, ששם נמצאים עתה ישסו"ת. הרי הג"ר דא"א ואו"א וישסו"ת מאירים בבת אחת במקום אחד. ועד"ז נבחנים כל הפרצופים דא"ק ואבי"ע בעת העליות.

ומטעם זה יש להבחין תמיד בעלית הפרצוף, את ערך העליה כלפי העליונים במצבם הקבוע, ואת ערך שלו כלפי העליונים, שגם הם עלו מדרגה אחת כמותו. (ועיין כל זה באילן. כי בציור ג' תמצא מצב הפרצופים במצבם הקבוע. וג' עליות הז"א לפי ערכם של ה"פ אצילות הקבועים תמצא בציור ד', ה', ו'. וג' עליות של כל ה"פ אצילות, לפי ערכם של ה"פ א"ק הקבועים, תמצא בציורים ז', ח', ט'. וג' עליות של כל ה"פ א"ק, בערך קו א"ס ב"ה הקבוע, תמצא בהציורים י, י"א, וי"ב).

179) It should also be noted that, while ascending, all the Partzufim leave "traces" on all the previous levels. In other words, they both rise and stay in their places, for nothing disappears in the spiritual world. For example, although the Gar de AVI ascend to the level of the Gar de AA, they, at the same time, remain in their previous place – below the Peh de AA, where the YESHSUT now rose (to the HaGaT de AVI), received the same light that was received by HaGaT de AVI when they were in this place before the ascent.

Thus, there are now three Partzufim on that level at the same time; the Gar de AVI (after the ascent) now take the permanent place of the Gar de AA, pass the light to their previous position – from the Peh de AA and below. Now that level is taken by YESHSUT, since the Gar de AA, AVI and YESHSUT simultaneously shine upon one place. So, all the Partzufim de AK and ABYA line up during the ascents.

That is why, when the Partzuf rises, one must pay attention to the level of its ascent with regard to the permanent position of the higher Partzufim, their new places (see diagram 3 in "Sefer haIlan", where the permanent positions of the Partzufim are shown. On diagrams 4, 5 and 6 we can see 3 ascents of ZA as regards the permanent location of the Partzufim de Atzilut. On diagrams 7, 8 and 9 we can see three ascents of the five Partzufim de Atzilut as regards the five Partzufim de AK. On diagrams 10, 11, and 12 we can see three ascents of the five Partzufim de Atzilut as regards the permanent position of the Line of Infinity).

THE DIVISION OF EACH PARTZUF INTO KETER AND THE ABYA
ענין התחלקות כל פרצוף לכתר ואבי"ע

קפ) יש לדעת, שהכלל ופרט שוים זה לזה. וכל, הנבחן בכלל כולו יחד, נמצא גם בפרטי פרטיות שבו, ובפרט האחרון, שאך אפשר להפרט. ולפיכך, כיון שהמציאות בדרך כלל נבחן לה' עולמות א"ק ואבי"ע, שעולם הא"ק נבחן להכתר של העולמות, וד' עולמות אבי"ע נבחנים לחו"ב וזו"ן (אות ג).

כמו כן אין לך פרט קטן בכל ד' העולמות אבי"ע, שאינו כלול מכל ה' האלו, כי הראש של כל פרצוף נבחן להכתר שבו, שהוא כנגד עולם הא"ק. והגוף מפה עד החזה נבחן לאצילות שבו. וממקום החזה עד הטבור נבחן לבריאה שבו ומטבור ולמטה עד סיום רגליו נבחן ליצירה ועשיה שלו.

180) In the spiritual worlds, everything is built according to the same principle, i.e., one can judge the common by the particular, and vice versa, the particular by the common. The entire Universe is usually divided into the five worlds of AK and ABYA. The world of AK is regarded as Keter of all the worlds, while the four worlds of ABYA are correspondingly Hochma, Bina, ZA, and Malchut.

Therefore, any world, Partzuf or Sefira – in general, any spiritual object, can also be divided into the five worlds of AK and ABYA. The Rosh of any Partzuf is considered its Keter and the world AK. The Guf, from the Peh to the Chazeh, is considered the world of Atzilut (Hochma). The space from the Chazeh to the Tabur is considered the world of Beria, from the Tabur, and below – the worlds Yetzira and Assiya (the ZON).

קפא) וצריך שתדע, שיש כינויים מרובים לעשר ספירות כח"ב חג"ת נהי"מ. כי פעמים נקרא גו"ע ואח"פ, או כח"ב זו"ן, או נרנח"י, או קוצו של יוד וד' אותיות י"ה ו"ה, או הוי"ה פשוטה וע"ב ס"ג מ"ה וב"ן, שהם ד' מיני מילואים שבהוי"ה:

א) מילוי ע"ב הוא יוד הי ויו הי,
ב) מילוי ס"ג הוא יוד הי ואו הי,
ג) מילוי מ"ה הוא יוד הא ואו הא,
ד) מילוי ב"ן הוא יוד הה וו הה.

וכן הם הנקראים א"א ואו"א וזו"ן. שא"א הוא כתר, ואבא הוא חכמה, ואמא היא בינה, וז"א הוא חג"ת נה"י, והנוקבא דז"א היא מלכות. וכן נקראים א"ק ואבי"ע או כתר ואבי"ע. והמלכות דכתר נקרא פה, והמלכות דאצילות נקרא חזה, והמלכות דבריאה נקרא טבור, והמלכות דיצירה נקרא עטרת יסוד, והמלכות דכללות נקרא סיום רגלין.

181) Now, the Sefirot KaHaB HaGaT NHYM have many different names. Depending on what we wish to express, they may be called: 1) GE and AHP, 2) KaHaB ZON, 3) NaRaNHaY, 4) The dot of the letter "Yud" and the 4 letters "Yud", "Hey", "Vav" and "Hey".

5) A simple HaVaYaH (Galgalta) and AB, SAG, MA and BON, which constitute four kinds of the light filling (Milluyim):

a) Filling of the AB – יוד הי ויו הי
b) Filling of the SAG – יוד הי ואו הי
c) Filling of the MA – יוד הא ואו הא
d) Filling of the BON – יוד הה וו הה

6) The AA, AVI, and ZON:

a) The AA is Keter,
b) The Abbais Hochma,
c) The Ima is Bina,
d) The ZA is HaGaT NHY,
e) The Nukvah is Malchut.

7) AK and ABYA or Keter and ABYA.

Malchut de Keter is called "the Peh", Malchut de Atzilut – "the Chazeh", Malchut de Beria – "the Tabur", Malchut de Yetzira – "the Ateret Yesod", and the common Malchut – "the Sium Raglin".

קפב) ותדע שיש תמיד להבחין באלו שינוי השמות של הע"ס ב' הוראות: א. הוא ענין השואתו להספירה, שעל שמה הוא מתיחס, ב. הוא ענין השינוי שבו מאותו הספירה שמתיחס אחריה. שמסבה זו נשתנה שמו בהכינוי המיוחד. למשל, הכתר דע"ס דאו"י ה"ס א"ס ב"ה. וכל ראש של פרצוף נקרא ג"כ כתר. וכן כל ה"פ א"ק נקראים ג"כ כתר. וכן פרצוף עתיק נקרא כתר. וכן א"א נקרא כתר.

וע"כ יש להתבונן: אם הם כולם כתר, למה נשתנה שמם להקרא בהכינוים הללו? וכן אם הם מתיחסים כולם לכתר, הרי צריכים להשתוות להכתר?

אמנם האמת הוא, שמבחינה אחת הם כולם שוים לכתר, שהם בחינת א"ס. כי זה הכלל: שכל עוד שאור העליון לא נתלבש בכלי, הוא בחינת א"ס.

ולכן כל ה"פ א"ק נחשבים כלפי עולם התיקון שהם אור בלי כלי. כי אין לנו שום תפיסא בהכלים דצמצום א'. ולכן נחשב אצלנו אורותיו לבחינת א"ס ב"ה.

וכן עתיק וא"א דאצילות, הם שניהם מבחינת הכתר דנקודים. אמנם מבחינה אחרת הם רחוקים זה מזה. כי הכתר דאו"י הוא ספירה אחת, אבל בא"ק יש בו ה"פ שלמים, שבכל אחד מהם רת"ס (אות קמ"ב). וכן פרצוף עתיק הוא רק ממחצית הכתר העליון דנקודים, ופרצוף א"א הוא ממחצית הכתר התחתון דנקודים (אות קכ"ט). ועל דרך זה צריכים להבחין בכל מיני הכינוים של הספירות אותם ב' ההוראות.

182) There are two reasons why the 10 Sefirot are called differently. The first is the similarity of properties to the Sefira to which it refers. The second is the difference of properties with this Sefira, which leads to the emergence of a new and special name. For example, Keter of the 10 Sefirot de Ohr Yashar, on the one hand, is the light of Ein Sof (of Infinity); on the other hand, the Rosh of any Partzuf is also called "Keter". All five Partzufim de AK are also "Ketarim"; the Partzuf Atik is Keter and so is AA.

If all of them are "Ketarim", then why does each of them have its own name? Furthermore, we know that spiritual objects that have completely identical properties merge into a single whole. Then why do these spiritual objects (the Ketarim) not merge?

It happens because, although they have properties similar to those of Keter (they refer to Ein Sof), there is a rule saying that unless the upper light enters the vessel (spreads to the Guf), it is regarded as Ein Sof (unattainable Infinity).

Therefore, as regards the worlds of ABYA, all five Partzufim de AK are considered the light, which has not yet entered the vessel, since the AK, built according to the laws of TA, is utterly unattainable by the Partzufim de Atzilut, based on the laws of TB.

The Partzufim Atik and AA de Atzilut both correspond to Keter de Nikudim. It should be noted that during Katnut de Atzilut, AA is not Keter, its level in this state being Hochma. Meanwhile, the only Keter is Atik.

However, during Gadlut, all the Partzufim of Atzilut rise, Atik "leaves" for AK and AA takes advantage of its AHP de Aliyah and becomes the Partzuf Keter de Atzilut. Further, as with the entire Partzufim de AK, Atik is built in accordance with the laws of TA; hence, it is unattainable by the lower Partzufim and worlds ("Atik" derives from the word "Ne'etak" – "separated").

קפג) ותדע שההוראה המיוחדת לעצמה שבאלו הכינוים דע"ס בשם כתר ואבי"ע, הוא להורות, שהכונה היא על בחינת התחלקות הע"ס לכלים דפנים ולכלים דאחורים, שנעשו בסבת הצמצום ב' (אות ס'), שאז עלתה מלכות המסיימת למקום בינה דגוף, הנקרא ת"ת במקום החזה, וסיימה שם את המדרגה, ונעשה שם סיום חדש, הנקרא "פרסא שמתחת האצילות" (אות ס"ח).

והכלים שמחזה ולמטה יצאה לבר מאצילות ונקראים ב"ע. שב"ש ת"ת שמחזה עד הסיום נקראים "בריאה", ונה"י נקראים "יצירה", והמלכות נקראת "עשיה". גם נתבאר, שמטעם זה נחלקה כל מדרגה לכלים דפנים וכלים דאחורים, שמחזה ולמעלה נקרא "כלים דפנים", ומחזה ולמטה נקרא "כלים דאחורים".

183) The ten Sefirot are called Keter and ABYA, because Kabbalists want to point to their division into Kelim de Panim (the "front" vessels) and Kelim de Achoraim (the "back" vessels), which took place during TB. As was stated above, Malchut Mesayemet rose from the level of Bina de Guf (called Tifferet) to the Chazeh, thus creating a new Sium de Partzuf called "the Parsa" and located below Atzilut.

The vessels that are below the Parsa "left" Atzilut and are called BYA. The lower two thirds of Tifferet are called Beria, the NHY are called Yetzira, and Malchut is called Assiya. It is worth mentioning that each Sefira was divided into the vessels of "Panim" and "Acho-

raim", so that those vessels above the Chazeh are Panim, while those beneath the Chazeh are Achoraim.

קפד) ולפיכך, הבחן זה של הפרסא במקום החזה, מחלק המדרגה לד' בחינות מיוחדות, הנקראות אבי"ע: האצילות עד החזה, והבי"ע מחזה ולמטה. וראשית ההבחן הוא בא"ק עצמו. אלא בו ירדה הפרסא עד הטבור שלו (אות ס"ח).

ונמצא בחינת אצילות שלו הוא הע"ב ס"ג המסתיימים למעלה מטבורו. ומטבורו ולמטה הוא בי"ע שלו, ששם ב' הפרצופים מ"ה וב"ן שבו. הרי איך ה"פ א"ק נחלקים על אבי"ע, מכח הסיום דצמצום ב', שנקרא "פרסא": שהגלגלתא הוא הראש, והע"ב ס"ג עד טבורו הוא אצילות, והמ"ה וב"ן שמטבורו ולמטה הוא בי"ע.

184) Since the Parsa is on the level of the Chazeh, each Sefira and each Partzuf splits into four levels called ABYA. Atzilut is the space above the Chazeh, BYA – under the Chazeh. In fact, this division was also present in the world of AK, the difference being that in AK the Parsa descended to the Tabur, whereas in Atzilut, it is on the level of the Chazeh.

It turns out that its own Atzilut is the Partzufim AB and SAG, which end above the Tabur, while its BYA, i.e., the Partzufim MA and BON, are under the Tabur. Therefore, Galgalta is Rosh; AB and SAG above the Tabur are Atzilut; MA and BON under the Tabur are BYA.

קפה) ועד"ז נחלקים ה"פ עולם האצילות בפני עצמם לכתר ואבי"ע: כי א"א הוא הראש דכללות אצילות, ואו"א עלאין, שהם ע"ב, המלבישים מפה ולמטה דא"א עד החזה, הם אצילות. ושם, בנקודת החזה, עומדת הפרסא, המסיימת בחינת האצילות של עולם האצילות.

וישסו"ת, שהם ס"ג, המלבישים מחזה דא"א עד טבורו, הם בריאה דאצילות. והזו"ן, שהם מ"ה וב"ן, המלבישים מטבור דא"א עד סיום האצילות, הם יצירה ועשיה דאצילות. הרי שגם עולם האצילות, בכללות ה"פ שבו, מתחלק לראש ואבי"ע, כמו ה"פ א"ק. אלא כאן עומדת הפרסא על מקומה, שהוא בחזה דא"א, ששם מקומה האמיתי (אות קכ"ז).

185) All five Partzufim de Atzilut are divided similarly. AA is the Rosh of the entire world of Atzilut; AVI Ilayin, which correspond to AB and dress onto the Partzuf AA from its Peh to Chazeh, are Atzilut de Atzilut (not to be confused with the common Parsa of the worlds of ABYA).

The YESHSUT that correspond to SAG and dress onto AA from its Chazeh to the Tabur are the Beria de Atzilut. The ZON, which correspond to MA and BON and dress onto AA from its Tabur to the Sium de Atzilut, are Yetzira and Assiya de Atzilut. Thus, we see that the world of Atzilut is also divided into its own Rosh and ABYA. As in the world of AK, the Parsa is in its place, i.e., at the level of the Chazeh de AA.

The principal *Partzuf de Atzilut, Arich Anpin,* has four kinds of dress: 1. *Abba*, 2. *Ima*, 3. *Israel Saba*, 4. *Tvunah*. All of them are the *Yud-Hey* of the name *HaVaYaH* and dress onto AA from the *Peh* to the *Tabur*. ZA and *Malchut de Atzilut* dress onto AA from the *Tabur* down to the *Parsa*; they are the *Vav-Hey* of the name *HaVaYaH*. There are only *Keter* and *Hochma* in the *Rosh de Arich Anpin*; its *Bina* exited the *Rosh* and split into the *Gar* and the *Zat*.

Abba ve Ima dress the light on the *Gar de Bina* and remain in the state of perfection felt in the *Rosh*, because they have properties of *Bina*, which desires nothing, hence stays unaffected. The *YESHSUT* takes the *Zat de Bina* of *Partzuf AA* (located under the *Chazeh de AA*), where the absence of *Ohr Hochma* is felt. This level is called "*Beria de Atzilut*".

קפו) אמנם בכללות כל העולמות, נבחנים כל ג' הפרצופים גלגלתא ע"ב ס"ג דא"ק לבחינת הראש דכללות. וה"פ עולם האצילות, המלבישים מטבור דא"ק ולמטה עד הפרסא דכללות, שהיא הפרסא שנעשתה בחזה דנקודות דס"ג (אות ס"ו), הנה שם הוא אצילות דכללות, מפרסא ולמטה, עומדים ג' העולמות בי"ע דכללות (אות ס"ז-ס"ח).

186) If we view the entire Universe as a single whole, we will see that the three Partzufim, Galgalta, AB and SAG of the world of Adam Kadmon, constitute its common Rosh; the five Partzufim de Atzilut, which dress onto the space from the Tabur de AK to the Parsa, are Atzilut of the Universe. The three worlds of BYA under the Parsa are the BYA of the Universe.

קפז) וממש על דרך הנ"ל מתחלקת כל מדרגה דפרטי פרטיות שבכל עולם מאבי"ע לראש ואבי"ע. ואפילו בחינת מלכות דמלכות שבעשיה. כי נבחן בו ראש וגוף. והגוף נחלק לחזה,

וטבור, וסיום רגלין. והפרסא, שמתחת האצילות של אותו המדרגה, עומדת בהחזה שלו ומסיימת האצילות. ומחזה עד הטבור הוא בחינת בריאה של המדרגה, שנקודת הטבור מסיימתה. ומטבור ולמטה עד סיום רגליו הוא בחינת יצירה ועשיה של המדרגה. ומבחינת הספירות נבחנים החג"ת עד החזה לאצילות. וב"ש תתאין דת"ת שמחזה עד הטבור לבריאה. ונה"י ליצירה. והמלכות לעשיה.

187) All individual Sefirot de Sefirot are divided in a similar way. Even Malchut de Malchut de Assiya has its own Rosh and Guf. The Guf is divided by its Chazeh, Tabur, and Sium Raglin. The Parsa, which is located under Atzilut of this level, stands in the Chazeh and limits it.

Beria of this level takes the space between the Chazeh and the Tabur. Yetzira and Assiya of this level are located between the Tabur and Sium Raglin. The Sefirot HaGaT of each level correspond to Atzilut. The lower two thirds of Tifferet from Chazeh to the Tabur are Beria, NHY – Yetzira and Malchut – Assiya.

קפח) ולכן הראש דכל מדרגה מיוחס לבחינת כתר, או יחידה, או לפרצוף גלגלתא. והאצילות שבו, שמפה עד החזה, מיוחס לחכמה, או לאור החיה, או לפרצוף ע"ב. והבריאה שבו, שמחזה עד הטבור, מיוחס לבינה, או לאור הנשמה, או לפרצוף ס"ג. והיצירה ועשיה שבו, שמטבור ולמטה, מיוחס לזו"ן, או לאורות דרוח נפש, או לפרצוף מ"ה וב"ן. (ותראה בהאילן, מציור ג' ואילך, איך כל פרצוף מתחלק לפי הבחינות הנ"ל).

188) Thus, the Rosh of each level refers to Keter or Yechida, or Partzuf Galgalta. Atzilut (from the Peh to the Chazeh) refers to Hochma or the light of Haya, or AB. Beria (from the Chazeh to the Tabur) refers to Bina or the light of Neshama, or SAG. Yetzira and Assiya (below the Tabur) refer to ZON or the lights Ruach and Nefesh, or Partzufim MA and BON (see diagrams 3 to 12 in "Sefer haIlan").

QUIZ TO THE ARTICLE "THE PREAMBLE TO THE WISDOM OF KABBALAH"

1. What is the substance ("*Homer*") of which the Creation is made? (§ 1)
2. What is the meaning of the light and the vessel described as the ten *Sefirot*?(§ 2)
3. Why are the ten *Sefirot* called only the four *Behinot HuB TuM*; where does the number 10 come from? (§ 3)
4. What is the reason for dividing each creation into ten *Sefirot*? (§ 5)
5. What is the difference between the worlds of *ABYA*? (§§ 6, 7, 8 and 9)
6. Why is the world of *Atzilut* considered as referring only to the Creator? (§ 6)
7. How was the soul (*Neshama*) separated from the Creator? (§ 7)
8. What is a "*Zivug de Haka'a*" of the Upper Light with a screen? (§ 14)
9. How did new vessels referring to the "desire to bestow" emerge? (§ 15)
10. Why is the *Aviut* inherent in the "desire to bestow" also present in the new vessels? (§ 18)
11. Why are the *Partzufim* positioned one under the other after their emergence?(§ 22)

12. Why are the vessels *KaHaB TuM* positioned in a descending order? (§ 24)
13. Why are the lights called *NaRaNHaY* in a descending order? (§ 24)
14. Why is there an inverse relation between the lights and the vessels? (§ 25)
15. What is the difference between the *Rosh* and the *Guf* of the *Partzuf*? (§ 26)
16. How did the five *Partzufim* of the world of *AK* (the *Rosh* and the *Guf*) emerge one under the other? (§ 27, 28)
17. Why did the world of *AK* turn into a thin line and fail to fill the entire Universe? (§ 31)
18. Why did the luminescence of *AK* stop above the point of our world? (§ 31)
19. What is the quantitative correlation between the Surrounding Light and the Inner Light in the world *AK*? (§ 32)
20. How and where is the Surrounding Light of *AK* manifested? (§ 32)
21. Why are the Surrounding and the Inner Lights connected with one another in one vessel? (§ 33)
22. What is the Impact between the Surrounding Light and the Inner Light? (§ 34)
23. How does the screen with the *Reshimot de Guf* rise to the *Peh de Rosh*? (§ 38)
24. What is the reason for the formation of the lower *Partzuf* out of *Peh* of the upper? (§ 39)
25. Why is each lower *Partzuf* smaller by one level (*Behina*) than the upper? (§ 40)
26. Why is the lower *Partzuf* separated from the upper and considered its "consequence", "son"? (§ 40)
27. What are the *Reshimo de Hitlabshut* and the *Reshimo de Aviut*? (§§ 42, 43)

28. Why are there two levels in the *Rosh* of all the *Partzufim* – *Zachar* and *Nekeva*? (§ 43)
29. Why is the level of the *Partzuf* determined by the level of *Nekeva* and not *Zachar*? (§ 44)
30. What are *Ta'amim, Nekudot, Tagin* and *Otiot*? (§§ 48, 49)
31. Why are the level of *Ta'amim* mercy (*Rachamim*) and the level of *Nekudot* – judgment (*Din*)? (§ 48)
32. Why is every *Partzuf* divided into *Rosh, Toch* and *Sof* and each of these parts – into ten *Sefirot*? (§ 50)
33. Why does each lower *Partzuf* dress onto the upper from the *Chazeh* and below? (§ 53)
34. What is the difference between *TA* and *TB*? (§ 58)
35. Why could not the worlds exist according to the laws of *TA*? (§ 57)
36. What is the principle benefit of *TB*? (§§ 57, 58)
37. What is Tzimtzum *NHY de AK* and what was the reason for it? (§ 60)
38. Why did the world of the *Nikudim* not dress onto the *Partzuf SAG* above the *Tabur*? (§ 62)
39. What is the essence of the *Parsa* located under the world of *Atzilut*? (§ 67)
40. How did three places for the worlds of the *BYA* emerge? (§ 67)
41. Why are there *Katnut* and *Gadlut* in each *Partzuf*? (§ 71)
42. Why did the Partzufim de *AK* not have the statesof *Katnut* and *Gadlut*? (§§70, 71)
43. Why did *Zachar* and *Nekeva* (*Dechar ve Nukva*) appear in the *Gar de Nikudim*, i.e., in *Keter* and the *AVI*? (§ 74)
44. Why does *Keter de Nikudim* not spread to the *Zat*? (§ 74)
45. Why did each level in the world of *Nikudim* split into two parts? (§76)

46. What led to the emergence of "the *Panim*" and "the *Achoraim*" in the world of Nikudim? (§ 76)
47. Why are the *Achoraim* of the upper *Partzuf* inside the *Panim* of the lower? (§ 77)
48. What is the reason for the raising of *MAN*? (§ 80)
49. Why did the *Mochin de Gadlut* emerge? (§ 84)
50. What is the light raised by the *AHP* of the vessels and the *Gar* of the lights? (§ 84)
51. What are the ascent of *Malchut* to the *Nikvey Eynaim* and the descent of the *AHP*? (§ 85)
52. What is the difference between the names of the *Sefirot GE, AHP* and *KaHaB TuM*? (§ 85)
53. Why do *Hesed, Gevura* and the upper third of *Tifferet* refer to the *Kelim de Panim*?(§ 85)
54. Why do the lower two thirds of *Tifferet* and the *NHYM* refer to the *Kelim de Achoraim*? (§85)
55. What are the lights *Holam, Shuruk* and *Hirik*? (§ 89)
56. Why does the point of the *Hirik* get broken as it emerges in the world of *Nikudim*?(§ 90)
57. Why is the *Hirik* under the letters (*Otiot*)? (§ 91)
58. How did the *Zat* raise *MAN* to the *Gar de Nikudim*? (§§ 93, 94, 95)
59. What is the *Sefira Da'at*, which first appears in the world of *Nikudim*? (§ 98)
60. Why does the *Sefira Da'at* not become the 11th *Sefira*? (§ 100)
61. What is the level of the *Partzuf Ta'amim de Rosh* and the *Guf* in the world of *Nikudim*? (§ 104)
62. What is the level of the *Partzufim Nekudot de Rosh* and the *Guf* in the world of *Nikudim*? (§ 104)

63. What is *Melech haDa'at* in the world of *Nikudim* and what is its level? (§ 107)
64. What is the reason for the breaking of the vessels? (§ 105)
65. Why is *Gadlut* in the world of *Nikudim* only an addition? (§ 72)
66. What are the names of the levels *AVI* and *YESHSUT* in the world of *Nikudim*? (§§ 110, 111)
67. What is the difference between *MA de Nikudim* from *MA Hadash (in Atzilut)*? (§ 113)
68. What is the difference between the *Partzuf* and the world? (§§ 115, 116)
69. What are the first and second *Ibur*? (§§ 121, 122)
70. What are *Ibur, Yenika,* and *Gadlut*? (§§ 121, 122)
71. How did five levels of the world of *Atzilut* emerge one under the other? (§§ 122-129)
72. What is the order of superposition ("dressing") of the five *Partzufim de Atzilut* one on the other? (§ 122-129)
73. What are *MA* and *BON* in each *Partzuf de Atzilut*? (§ 129, 133)
74. What are the two kinds of *Gadlut* that can exist in the world of *Atzilut*? (§ 134, 135)
75. What is the difference between supplementation to 10 *Sefirot* of the lower *Partzuf* at the expense of *AHP* of the upper and the use of its own *AHP* for that purpose? (§ 135-138)
76. What kind of supplementation to 10 *Sefirot* do the 5 permanent *Partzufim de Atzilut* use for reaching *Gadlut*? (§ 138)
77. What is the size of the *Gufim de AK* and the *Gufim de Atzilut*? (§ 139)
78. Why do the worlds supplement their 10 *Sefirot* with the help of *AHP de Aliyah* (§§ 142, 143)

79. What are the seven basic peculiarities of the worlds of *BYA*? (§§ 144, 154)
80. Why do the worlds ascend when the souls of the *Tzadikim* receive the *Mochin*? (§§ 161, 162)
81. What is the order of the three ascents at that time? (§§ 163-176)
82. How do the five *Partzufim de Atzilut* dress onto the 5 *Partzufim de AK* during each of these ascents? (§§ 163-176)
83. What are the four fillings of the Name *HaVaYaH*: *AB*, *SAG*, *MA* and *BON*? (§ 181)
84. What are the four parts of the *Partzuf*? (§ 180)
85. What is the meaning of terms: "*Peh*", "*Chazeh*", "Tabur" and "*Sium Raglin*" (§ 181)
86. What is the reason for the division of the *Partzuf* into *Keter* and *ABYA*? (§ 180-185)

RECAPITULATION
BY RABBI BARUCH ASHLAG

First, let us examine the issue: "The connection between the Creator and the Creation", having pointed out that the Creator's Essence is unattainable. We can only grasp His actions. This connection may also be called "The Thought of Creation", where the Creator's desire is to bestow delight upon created beings.

Therefore, from the moment of The Thought of Creation, the Universe begins its descending evolution: creation of worlds, nature, and then, out of its root called "the soul of Adam haRishon", human souls are born. All that was created before the birth of Adam's soul (or simply soul) was prepared as an environment in which this soul can exist, develop and improve until it reaches its ultimate spiritual level.

Let us speak about the top-down evolution of the worlds. Wishing to delight the created beings, the Creator intended to give them, perhaps, 100 kg of pleasure. Hence, He had to create such beings that would be willing to receive that pleasure. The entire essence of creation consists in this will to receive the Creator's delight. Hence, the name *"Yesh mi Ayn"*, i.e., the essence created from something that was previously non-existent, prior to the Creator's Thought. This 'will to receive pleasure' was created for the single purpose of bestowing delight upon created beings.

The creation of a will to receive for delight must go through four phases of development, since man cannot enjoy anything without having a passionate desire for that pleasure. Therefore, a vessel is a passionate

desire for delight. The size of the vessel is measured according to volume of its desire.

Two conditions are essential for a desire to appear:

1. You must know what you want to enjoy. Man cannot wish for something that he never saw or heard of. In other words, a pleasure has to be something previously felt and evaluated as such.

2. The vessel must not have this pleasure at this particular moment, since, if pleasure fills the desire, it extinguishes the aspiration to it.

To achieve these two conditions, i.e., to develop a genuine desire, the initial will to receive pleasure (that derives from nothingness, from the Creator's Thought) must pass four phases of its development:

Phase Shoresh, 0, *Keter* is "the Creator's "desire to bestow" delight upon the createdbeings".

Phase Aleph, 1, *Hochma* is "the Creator's "desire to bestow" delight upon the createdbeings" created *"Yesh mi Ayn"*, out of nothing – a will to receive delight. Since the desire was created of the light – the pleasure prepared by the Creator, it emerged already filled with delight. Hence, there is no genuine striving after it.

Phase Bet, 2, *Bina*. Since the light emanates from the Creator and His property to bestow, the vessel gradually acquires that property of giving, i.e., the vessel wishes to be like the light. The emergence of a new desire in phase one turns it into a separate phase two.

Question: "If the desire of *Bina* is to give, why is it considered coarser and more remote from the Creator? Does it not have to be purer than *Hochma*?"

I would like to explain it with the following example. A person gives his friend a gift and he accepts it. Then, after thinking it over, decides not to, and returns it. First, he was under the giver's influence; hence, he took the gift. Yet, having received it, he felt himself a receiver, and this feeling of shame forced him to return the gift.

From this, we may conclude that *Behina Aleph* received under the influence of the giver and did not feel that it was receiving. However, when, affected by the light, it felt it was receiving, and then it stopped. Therefore, the sensation of desire to receive pleasure in *Bina* is greater than that in *Hochma* – the desire feels more egoistic, because it compares itself with the light, i.e., with the giver. Hence, it considers itself more remote from the Creator.

The light that enters the vessel, which wants to merge with the Creator by its properties, is called *Ohr Hassadim*. This light shines in *Bina*. However, *Bina* feels only the "desire to give", and it can only give to the light, to the Creator. *Bina* realizes that its goal is to receive, to enjoy. It can give the Creator only by receiving His pleasure.

Hence, phase two makes a compromise: now it will accept the light of *Hassadim* and a little light of *Hochma*. Since *Bina* had to generate the desire to enjoy the *Ohr Hochma* in order to receive it, the new desire for both *Hassadim* and *Hochma* is coarser than the previous. That is why **phase three** is farther away from the Creator and is called *Behina Gimel de Aviut*. This phase bears the name "*Zeir Anpin*" – a small face, because *Hochma* is called "*Panim*" ("*Anpin*" in Aramaic), i.e., a miniature spiritual object.

When phase three is completely filled with the light of *Hassadim* (and the luminescence of *Hochma*), it feels the "desire to receive" the entire light of *Hochma* and not just its part. This happens because the light lets ZA know that the Thought of Creation consists in receiving the entire light of *Hochma* prepared by the Creator. This awakening leads to an enormous desire for the *Ohr Hochma* rising up in the vessel. It wants to receive as much light as was in *Behina Aleph*. The difference lies in the fact that *Behina Aleph* did not have this passionate desire for the light that *Behina Dalet* (*Malchut*) has, so *Behina Aleph* did not feel delighted, since the light gave birth to desire, whereas here the desire attracts pleasure!

Therefore, **phase four** is defined as a genuine vessel, and all previous phases are called preparatory. *Malchut* is filled with limitless, infinite

pleasure; hence, it is called the "World of Infinity" – 100 kg of delight filled 100 kg of desire.

However, when the light fills phase four, *Malchut*, it starts passing it its properties, as it was in phase one: phase one received the light, but with the delight it acquired the light's property of bestowal; hence, its "desire to receive" turned into a "desire to bestow", phase two.

Since this desire is absolutely opposite to its original, the natural will to receive pleasure, *Malchut* feels "shame" – a tremendous inner tension between its original desire and the one it acquired. Because of this, it decides to completely stop receiving the light, similar to phase one as it passed into phase two. Why did phase one not feel shame? It is because phase four already has a desire to receive pleasure that derives from the creation itself, and not the one created by the Creator.

The expulsion of pleasure from the desire (phase four, *Malchut*) is carried out by the creation; hence, it is called "the First Restriction" ("*Tzimtzum Aleph*").

The light passed its properties to *Malchut*, so that it would become like the light; but *Malchut* only stopped receiving pleasure. So how can the creation carry out the Creator's will – to receive the entire light of *Hochma* without being a receiver?

After the restriction, *Malchut* makes a decision: to receive the entire delight according to the Creator's wish, but only because He, and not *Malchut* itself, wants it.

Question: "The *Tzimtzum* was made only on *Behina Dalet*; only the desire "*Lekabel al menat Lekabel*" ("to receive pleasure for one's own sake", "reception for the sake of reception") was restricted (in contrast to "receiving for the sake of bestowal", which appears later). So why did the light disappear from all the previous *Behinot*?

Answer: The three first *Behinot* are not yet called "vessel", for they merely contribute to the formation of the genuine vessel in *Behina Dalet* – "reception for the sake of reception". The only true vessel is *Malchut*;

if it does not want to receive, it stops feeling the light, as if being non-existent in phases zero through three.

Malchut, having accepted the entire light, was filled with it. Such an absolute state is called whole or round, because a circle (or, rather, a sphere, since *Malchut* of the World of Infinity filled with the light is meant) is identical in all its parts; there are no "up – down", "better – worse" in it. If every desire is filled, it does not matter what size it is, big or small; they all receive infinite delight.

Only after the *Tzimtzum*, when the light disappears, the empty desires begin to differ in their properties, sizes, and closeness to the Creator. They divide into up and down according to their significance, become more or less spiritual, closer, or farther away from the Creator. The desires that are more distant from egoism are considered more important, those that are closer to it – less important.

After the *Tzimtzum,* "traces" were left in the empty desires – the *Reshimot* of the light that was inside them. These five phases, or the 10 *Sefirot* (because phase three, ZA, consists of six parts) are called the "ten round *Sefirot*" ("*Eser Sefirot de Igulim*") after the restriction. They are called round because there is no notion of "up – down" in them.

Since everything develops from the Creator to the creation, from perfection to imperfection, the upper object's desire always becomes a law for the lower. Hence, after deciding not to receive the light for its own sake, *Malchut* makes a restriction, which applies to all future parts of the creation.

Egoistic reception of pleasure would be impossible, and if some part of *Malchut*, e.g. man, has such desire, he will not be able to enjoy it, constantly chasing after pleasure. *Malchut* is the only creation. All that exists are its parts.

Although the decision to restrict itself was voluntary, it became law the moment *Malchut* made it. Now reception for its own sake is forbidden. Now that a ban is imposed, notions like "up – down" as regards this ban,

come into being. Hence, reception for the Creator's sake is called "a *Kav*" ("line"), which spreads from the World of Infinity down to our world.

After the restriction, the empty round, *Sefirot* fill with the light by way of the line.

Thus, there are three states of the creation (desire, *Malchut*):

1. The will to receive created in the world of *Ein Sof*, which received the entire light. It is called *Malchut de Ein Sof* (*Malchut* of the World of Infinity).

2. The restricted desire called "*Olam haTzimtzum*" – the World of Restriction, *Malchut Metzumtzemet* (restricted, empty *Malchut*).

3. *Malchut de Kav* – *Malchut*, which decided to receive the light after the restriction, but only as much as it can accept for the Creator's sake.

After the restriction, *Malchut* decides to receive pleasure for the Creator's sake. It attracts the entire light that it expelled previously and calculates what part it can receive; not for itself, but to please the Creator. First, *Malchut* makes this decision in its mind (*be Koach*), then in action (*be Foahl*).

Such an interaction of *Malchut* with the light, antagonizing its desire to receive pleasure for itself and accepting the light in its "desire to bestow" upon the Creator, is called "a *Zivug de Haka'a Ohr be Masach*" (interaction between the light and the screen by stroke). *Malchut* puts a barrier before the coming light.

This screen reflects the entire light, and then *Malchut* calculates that it can accept, perhaps, 20% of it for the Creator's sake and receives it inside its desire, but this pleasure is dressed in the intention "for the Creator". *Malchut* feels such enormous delight in the remaining 80% of the light that, if it accepts it, it will not be for the Creator, so it decides not to receive more than 20%.

What is the difference between the *Tzimtzum* and the *Masach*? The *Tzimtzum* took place because of *Malchut's* independent decision to stop

enjoying the infinite light, i.e., the entire pleasure emanating from the Creator that is inside it. The *Masach* is a law imposed by the superior spiritual object as regards the lower: even if the lower wants to receive, the superior will not allow it.

What is a *Zivug de Haka'a*? Wishing to bestow upon the created beings, the superior spiritual object creates a "desire to receive" the light in the lower. The lower wants to be like the superior, so it decides not to accept the light. Hence, they contradict one another, which results in their impact (*Haka'a*).

The superior and the lower objects are always the Creator and the creation, since each higher level, *Sefira*, *Partzuf*, world or soul represents a parent, a source from which the lower one originates and receives the light. Furthermore, the lower can attain only the level above it. So the superior is always perceived by the lower as the Creator.

Because of this conflict, when each one wants to bestow and not to receive, an impact (*Haka'a*) takes place. Both come to an agreement by way of a *Zivug* (merging): the lower receives the light since the superior wants it to, but only as much as it can accept with an intention to bestow. A *Zivug* is possible only if an impact (*Haka'a*), a contradiction, preceded it.

The whole process of a *Zivug de Haka'a* takes place in the part of the creation that precedes the action. Such comprehension and decision making (*be Koach*) is called the *Rosh* (head) or the *Shoresh* (root). Then the action (*be Foahl*) follows; it is called the *Guf* (body).

The *Rosh*, the preliminary estimate of the action, is necessary because there are desires that are not equipped with an altruistic intention; hence, *Malchut* is obliged to make a calculation (called the *Rosh*) before it actually receives the light in the *Guf*.

Therefore, it is said, "There were neither the *Rosh* nor the *Sof* before the creation came into being". Reception was not banned in the world of *Ein Sof*, so *Malchut* received without limit or preliminary evalu-

ation. However, as soon as *Malchut* made its decision to receive only for the Creator's sake, the need to oppose its own decision arose; the *Sof* was defined and the *Rosh* (*be Koach*) and the *Guf* (*be Foahl*) were separated.

The 20% of the light *Malchut* received are called the *Toch*, i.e., the place where the light spreads inside the desire. A desire consists of the *Rosh*, the *Toch*, and the *Sof*. The *Rosh* ends in the *Peh* (mouth). The light is received in a space from the *Peh* to the *Tabur*. This part of a desire is called the *Toch*. *Malchut de Toch*, which received 20% of the light, stands in the *Tabur*. It also restricts the reception of 80% of the light in 80% of the empty desires. The light that is supposed to fill these desires of the *Sof* remains outside and is called "the *Ohr Makif*" ("the Surrounding Light").

When the vessel is filled with 20% of the light from the *Peh* to the *Tabur*, the remaining 80% of the light (the *Ohr Makif*) strikes into the screen, positioned at the *Tabur*. This tells *Malchut* that it is wrong, since it cannot fulfill the purpose of creation in this way. If it remains on the same level, it will never be able to receive more than 20% of the light. Since *Malchut* can neither accept more than these 20%, nor remain filled only with 20% (seeing now that this state is far from perfect), it decides to stop receiving the light altogether.

The collision of opinions of *Malchut*, which decided to receive only 20% of the light, and the Surrounding Light, is called the *Bitush Ohr Makif be Ohr Pnimi* or the *Bitush Ohr Makif be Masach de Tabur*.

Each spreading of the light consists in filling all the five parts of *Malchut*. Even if *Malchut* is filled by 20%, it means that each of its five parts receives 20%. Therefore, when *Malchut* decides to expel the received light, it does so systematically.

After the restriction, *Malchut* decides to receive 20% of the light, which it had in the state of being completely filled. That state left the *Reshimot* in *Malchut*, and it makes a *Zivug* on them.

The *Masach* gradually loses its *Aviut*: first, *Behina Dalet de Dalet*, then *Gimel de Dalet* and so on, until it reaches the *Peh de Rosh*, where the *Masach de Guf* originated. As it rises, the *Masach* uses smaller and smaller *Aviut* and consequently receives weaker light for the sake of bestowal. Being on the level of *Behina Dalet*, the *Masach* can receive the light of *Yechida*, on the level of *Behina Gimel – Haya*, on the level of *Behina Bet – Neshama*, on the level of *Behina Aleph – Ruach*. *Behina Shoresh* provides it with the light of *Nefesh* for the sake of bestowal, until it becomes completely unable to receive the light for the sake of bestowal.

A question arises: "What did the *Ohr Makif* gain by forcing the creation to fulfill the purpose of creation and receive more and more light? On the face of it, what happens is opposite to what the *Ohr Makif* wants: the *Masach* completely stops receiving the light and the vessel loses the little light it had".

Answer: There was no chance to receive any more light before the *Bitush*. Now that *Behina Dalet* disappeared, the vessel may receive more, i.e., in *Behina Gimel*. When *Behina Gimel* is lost, it receives light in *Behina Bet* and so on. New vessels were created with the help of the *Bitush*. So what is the gain, if each time the creation receives less and less? There is a rule: nothing ever disappears in the spiritual world. In other words, whatever was revealed remains; but it cannot be enjoyed. Only when the entire work is completed will all lights be revealed simultaneously. This will be the final gain.

There is a story about two men who were friends when they were young. Then their ways parted. One became a king, the other a beggar. Many years passed, when one day the beggar found out that his friend had become a king. He decided to travel to the country where his friend was ruling and ask him for help. When they met, he told the king about his distress. The story touched the king's heart and he gave the beggar a letter to his treasurer. The letter allowed the beggar to spend two hours inside the treasury and take as much money as he could within that time.

Upon receiving the treasurer's permission, the beggar began filling the cup he had used for collecting his alms with gold coins. When the cup was full, he moved to get out of the building, beaming with happiness. However, as he approached the door, a guard took the cup from his hands and emptied the contents onto the floor. The beggar burst out crying, but the guard told him: "Take your cup, go back, and refill it". The beggar did as he was told, but as he came to the door, the guard once again emptied his cup.

And so it went on until the two hours expired. As the beggar came to the door for the last time with the full cup in his hands, he began to implore the guard to let him have this last cupful, since his time was up. The guard told him that he could have not just the last cupful of money, but also all the coins that were scattered on the floor.

From the story, we may conclude that every time we receive light for the Creator's sake, it remains. However, if it does, there is no desire to accept more, since it is impossible to increase the intention for the Creator's sake and receive a larger portion than before. Hence, the previous level has to disappear, so that each consecutive level will allow the correcting of the vessels, until they are all completely corrected and all the lights simultaneously shine in them.

Let us explain the notion of the *Masach* again. The first spreading of the light from the *Peh* down is called the *Ta'amim*. As the *Masach* gets weaker, new levels emerge in the process. All these levels are called *Nekudot*. My Rabbi said that new vessels were formed with the help of the *Bitush*. This allowed the reception of new portions of the light. As long as the light shines inside the vessel, it has no need or "desire to receive" the light. Therefore, both the light and the vessel are identical. However, after the expulsion of the light, they (the light and the vessel) can be separately defined.

The levels that emerge during the weakening of the *Masach* are called *Nekudot* (*Nekudat Tzimtzum* is meant). What is this? *Malchut* without the light is called a black point. When the ban on egoistic reception

is in force, darkness sets in. The point of the *Tzimtzum* starts acting in the place where the "desire to receive" for oneself arises. In our example, when the *Masach* loses *Behina Dalet*, the ban on egoistic reception applies to it and the point of the *Tzimtzum* snaps into action. Then this process spreads to *Behina Gimel* and so on.

Now let us clear up the difference between the *Rosh*, the *Toch*, and the *Sof*. The *Rosh* is *Behina be Koach*; there is no actual reception in it. Two parts spread from the *Rosh*: one can accept the light of *Hochma*, the *Ohr Pnimi*, the light of the Thought of Creation. Another part is a will to receive for one's own sake, which may not be used by the vessel, so the *Sof* (end of reception) is formed there. It is called the 10 *Sefirot de Sof*. The main distinction between the *Toch* and the *Sof* consists in the fact that the *Toch* is filled with the light of *Hochma*, while the *Sof* contains the light of *Hassadim* with luminescence of *Hochma*.

The light of *Hochma* shines upon the vessels of reception and depends on their level of *Aviut*. The light of *Hochma* spreads top-down, so the notions "*Aroch*" (long) and "*Katzar*" (short) are inherent in it.

The light of *Hassadim* neither spreads because of the *Aviut* nor depends on it; hence, the notions expressing width ("right" and "left") are applied to it. This hints at the luminescence on the same level regardless of the amount of *Aviut*.

We have so far discussed only the first *Partzuf de AK* called the *Galgalta* or the *Partzuf Pnimi de AK*. Each world has a so-called *Partzuf Pnimi*, which is dressed in four "garments". Let us make it clear in the case of *AK*. The *Partzuf Galgalta* consists of a complete *HaVaYaH* (the Creator's Name – "*Yud-Hey-Vav-Hey*").

An independent level emerges from each letter of *HaVaYaH*. The *Rosh* is unattainable; it is called *Keter* or *Kotzo shel Yud* (*point* of *Yud*). The part from the *Peh* to the *Chazeh* is called *Yud*. The second *Partzuf de AK* called *AB* emerges on this level and dresses onto it. The part from the *Chazeh* and below is called the first *Hey*. This is the third *Partzuf de AK*.

It is called *SAG* or *Bina*. Both *AB* and *SAG* are dressed above the *Tabur* and constitute the letters *Yud-Hey*.

The letters *Vav-Hey* of *HaVaYaH* are located below the *Tabur*. The *Vav* takes the upper third of *Netzah-Hod-Yesod*, called *MA*, from which the world of *Nikudim* later emerges. The last *Hey* takes the lower two thirds of *Netzah-Hod-Yesod*. The *Partzuf BON* or *Malchut* emerges from it. Later on, the world of *Atzilut*, using *Aviut Shoresh*, comes into being there.

When the light disappeared from *Galgalta*, *Reshimot* remained in the empty vessels. *Reshimo* is a passionate desire for something that was available in the past. *Reshimo* consists of two parts: pure transparent light and coarser light. The *Reshimo* of the transparent light is left by the *Ohr Yashar* (Direct Light), whereas the *Ohr Hozer* (Reflected Light) leaves the *Reshimo* of the coarser light. Both of them merge and dress in the common *Ohr Hozer*, which plays the role of a vessel.

When the light shines upon the vessel, it is impossible to separate one from the other, both perform the same duty. It may be compared to food and appetite. Both take part in one process. If there is an appetite without food, eating becomes impossible. The same is true when there is food without an appetite.

As soon as the light disappears from the *Partzuf*, the notion "vessel" arises. *Ohr Hozer* plays that role. This notion also refers to the *Reshimot*. When both the transparent and the coarse lights are combined together, they are called "light". When *Ohr Yashar* disappears from the *Reshimo*, the coarse light receives the name *Nitzutzin*. The light that vanished shines from afar.

Now we are going to discover the meanings of *Shoresh* of the vessels and *Shoresh* of the lights. There is a rule that states: all worlds emerge as "a seal and its imprint". The worlds develop in a descending order that corresponds unerringly to all the peculiarities that initially emerged.

The vessels first manifested in the *Partzuf Galgalta*; hence, it is called the *Shoresh* of the vessels. As long as the light shines inside the vessels,

there is no opportunity to differentiate between the vessels and the lights. The vessels first manifest after the expulsion of the light and retain the *Reshimot* of it. Therefore, the *Kli Keter* retains the *Reshimo* of the light of *Keter*. The *Kli Hochma* holds the *Reshimo de Ohr Hochma*. Each light enters the purest vessel, i.e., *Keter*, which is called the *Shoresh* of the vessels.

Now what are *Tagin* and *Otiot?* The *Reshimo* of *Ta'amim* is called *Tagin*. The *Reshimo* of *Nekudot* is called *Otiot* (letters).

When the light exits the *Partzuf Galgalta*, two kinds of *Reshimot* remain. The *Reshimo* of the light *Keter*, which was inside the vessels, is called *Dalet de Hitlabshut*. The last degree of the *Masach's* power (*Dalet*) is lost and now only *Behina Gimel de Aviut* is left. The *Hitlabshut* is the *Reshimo* of *Ta'amim*; the *Aviut* is the *Reshimo* of *Nekudot*.

As the *Masach* in the *Partzuf Galgalta* grows weak and rises to the *Masach de Rosh*, two *Zivugim* took place in the *Rosh* of that level: one on *Dalet de Hitlabshut*, the other – on *Gimel de Aviut de Ohr Hochma*. Thus the *Partzuf AB* was born. The *Dalet de Hitlabshut* shines only in the *Rosh* of the level, preventing the light from spreading into the *Guf*. The *Gimel de Aviut* causes the light to spread in the *Guf de Partzuf*, i.e., in the vessels and the *Otiot*.

As the *Masach de Partzuf AB* loses the last degree of *Aviut Gimel*, only *Aviut Bet* and *Hitlabshut Gimel* remain. After two *Zivugim* on these *Behinot*, the *Partzuf SAG* emerges. The *Nekudot de SAG* is *Behina Hassadim*; therefore, they can spread under the *Tabur de Galgalta*. Regardless of the *Aviut Dalet* under the *Tabur* (the vessels of reception), the *Nekudot de SAG* still wish to bestow, and are not interested in receiving the light.

Having no *Masach* on *Behina Dalet* and being aware of the "desire to receive" present there, the *Nekudot de SAG* wished the light for themselves. However, the *Tzimtzum* is imposed on the "desire to receive", so the light instantly disappears. How is it that *Nekudot de SAG* (the vessels of bestowal) suddenly wanted to receive the light for themselves? The *Gar de Bina* did not want to receive. Only the *Zat de Bina* was supposed

to get the *Ohr Hochma* to pass it on to *ZA*. Hence, the restriction took place only in the *Zat de Bina*, i.e., in the *AHP* that exceeded the bounds of the level. This is *Tzimtzum Bet* (*TB*). The *Gar de Bina*, i.e., the *Galgalta ve Eynaim* (*GE*) did not merge with *Behina Dalet*. Meanwhile this place is called *Atzilut*.

When the *Masach* of the *Partzuf SAG* began rising to the *Peh de Rosh*, the following *Zivugim* took place in the *Rosh*: a *Zivug on Reshimot de Ta'amim de SAG*, which did not descend under the *Tabur*, and on which the *Partzuf MA Elion*, emerged. A *Zivug on Reshimot de SAG,* which made *Tzimtzum* and merged with *Behina Dalet* under the *Tabur*. The *Partzuf MA,* called the world of *Nikudim,* emerged on them. This *Zivug* was made on one half of *Aleph de Aviut* and *Bet de Hitlabshut* with the information on *TB*.

There are two *Rashim* in the world of *Nikudim*: one is *Keter –Bet de Hitlabshut*; the other is *Abba ve Ima –Aleph de Aviut*. Since *Bet de Hitlabshut* cannot draw the light for the lack of desire, it needs to work together with the *Aviut*. We have learned that "the *VAK de Bina*" is *Behina* "*Hafetz Hesed*"; with its help, this level feels no need for the light of *Hochma*. This light is also called "the *Tikkun Kavim*" (correction of lines).

We know that in the world of *Nikudim* "the *Tikkun Kavim*" shines only in the *Rosh*, because the *Hitlabshut* cannot spread the light into the *Guf*. There was just some luminescence in the *Guf*, so the state of *Katnut* brought no satisfaction to the vessels. However, as the light of *Gadlut* came, even the vessels of bestowal break.

Only after the vessels break does an independent desire called "the creation" come into being and begins looking for the way to its source. Hence, there is no action in the Universe, from the beginning to the very end, which would not bring the creation closer to its goal – eternal, perfect, and infinite filling with the Supreme Light.

THE PREFACE TO THE COMMENTARY OF "THE SULAM" BY RABBI Y. ASHLAG

THE TEN SEFIROT

1. First of all, one should know the names of the ten *Sefirot*: *KaHaB HaGaT NHYM* (*Keter, Hochma, Bina, Hesed, Gevura, Tifferet, Netzah, Hod, Yesod and Malchut*). These ten *Sefirot* constitute the ten concealments of the Supreme Light, which exist in order to let the created beings receive that Light. It is impossible to look at the Sun without the help of some darkened glass that weakens sunlight and makes it suitable for visual perception.

With certain reserve, this may be compared to the reception of the light by the spiritual objects (created beings), for which the Creator's Light is too powerful; hence, it can be received only through these ten concealments. It should be noted that the lower the concealment is located, the more it weakens the Creator's Light.

2. These ten *Sefirot* correspond to the Creator's ten Sacred Names, mentioned in the Torah (*Zohar*, *Vayikra* §§ 156-177):

The Name אהיה (*Ekeh*) corresponds to *Sefira Keter*.
The Name יה (*Yah*, pronounced as "*Koh*") corresponds to *Hochma*
The Name יהו"ה (*HaVaYaH*, with the vowels of "*Elohim*") corresponds to *Bina*.
The Name אל (*El*) corresponds to *Hesed*.

The Name אלהים (*Elohim*) corresponds to *Gevura*.
The Name יהו"ה (*HaVaYaH*, with the vowels of *Shvah-Holam-Kamatz*) stands for *Tifferet*.
The Name צבאות (*Tzevaot*) corresponds to two *Sefirot Netzah* and *Hod*.
The Name שדי (*Shaddai*) is *Yesod*.
The Name אדני (*Adonai*) is *Malchut*.

3. Ten *Sefirot* correspond to the five *Behinot* (phases). The fourth *Behina Zeir Anpin* (ZA) or *Tifferet* contains six *Sefirot*: *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*. The reasons for it are explained in great detail in "The Book of Zohar" (See "*Hakdamat Sefer HaZohar*", "*Marot HaSulam*", p. 5). Thus, the 5 *Behinot* are called: *Keter*, *Hochma*, *Bina*, *Tifferet (or ZA) and Malchut* (See also "The Preamble to the Wisdom of Kabbalah", §§ 1-7).

WHY DOES TIFFERET CONSIST OF HAGAT NHY?

4. Each of the five *Behinot KaHaB TuM* in turn consists of its own five *Behinot KaHaB TuM*. However, the *Sefirot de Tifferet* are not called *KaHaB TuM*, but *HaGaT NH* (*Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*), since their level is lower than the *Gar*. *Sefira Yesod* unites all of them. The fact that *Behina Tifferet* includes six *Sefirot* does not at all mean it is higher and better than *Keter*, *Hochma* and *Bina*.

On the contrary, since the *Behina Tifferet* does not have the light of the *Gar*, its five *Sefirot KaHaB TuM* received new names - *HaGaT NH*. *Sefira Hesed* corresponds to *Keter*, *Gevura* – to *Hochma*, *Tifferet* – to *Bina*, *Netzah* – to *Tifferet* and *Hod* – to *Malchut*. *Sefira Yesod* is added to them. It is not a new level; it is rather a mixture of all the previous *Behinot*. *Tifferet* is otherwise called *VAK* - "*Vav Ktzavot*" (six edges), which means six *Sefirot*.

THE LIGHT AND THE VESSEL

5. We cannot speak about the light in the absence of the vessel. "The Preamble to the Wisdom of Kabbalah" in §§ 3-4 explains what the spiritual vessel is. First, there was just one vessel – *Malchut*. When we say, there are five *Behinot KaHaB TuM*, we actually mean that they constitute parts of *Malchut* called *Behina Dalet*. In fact, these *Behinot* are stages of the vessel's development, whereas *Malchut* is a final stage (See "The Preamble to the Wisdom of Kabbalah", § 5).

After the First Restriction (*Tzimtzum Aleph, TA*) the *Kli Malchut* puts up a screen (*Masach*), which prevents the light from getting inside it. As the Supreme Light tries to enter *Malchut*, it impacts the screen, and is reflected by it. This process is called "a *Zivug de Haka'a*" (a stroke interaction) between the light and the screen of *Malchut*. The light that bounces back is called "the ten *Sefirot* of the Reflected Light".

ROSH, TOCH, SOF, PEH, TABUR, SIUM RAGLIN

6. Because of the emergence of new vessels of the Reflected Light, three parts are formed in each *Partzuf*: the *Rosh*, the *Toch*, and the *Sof*. As was already stated, the screen blocked the reception of the light inside *Malchut*, which led to the Stroke Interaction (a *Zivug de Haka'a*) between the light and the screen. The ten *Sefirot* of the Reflected Light created by this *Zivug* "dressed" on the ten *Sefirot* of the Direct Light. The ten *Sefirot* of the Reflected Light combined with the ten *Sefirot* of the Direct Light form the ten *Sefirot de Rosh*. However, the ten *Sefirot* of the Reflected Light and the ten *Sefirot* of the Direct Light are not yet genuine vessels.

The word "vessel" points to a certain "*Aviut*" – the size of a "desire to receive". This means that the power of the category of Judgment, the ban inherent in the screen, prevents the light from entering *Malchut*. There is a rule: the power ofthe ban is effective only below the point of the restriction, but never above it. Since the ten *Sefirot* of the Reflected

Light rise above the screen, the restriction does not apply to it; therefore, it cannot be a genuine vessel.

The ten *Sefirot* of the Reflected Light are called "the *Rosh*". These ten *Sefirot* are not considered the real vessels. *Malchut* with a screen that makes a *Zivug de Haka'a* is called "the *Peh*" (mouth). Similar to a material mouth, which utters sounds designated by letters, the spiritual *Peh* forms the ten *Sefirot* of the Reflected Light called the five *Behinot KaHaB TuM* resulting from a *Zivug de Haka'a.* These *Sefirot* are the vessels for the Direct Light; these vessels are called "letters" ("*Otiot*"). Thus, now we know what the ten *Sefirot de Rosh* are.

7. When the ten *Sefirot* of the Direct Light, and the ten *Sefirot* of the Reflected Light spread under the screen, the ten *Sefirot* of the Reflected Light turn into the real vessels for the reception of the light. These in turn dress onto the ten *Sefirot* of the Direct Light. This happens because the screen that created the Reflected Light already rules over it with the help of its *Aviut*. These ten *Sefirot* (now genuine vessels) are called "the *Toch*" and "the *Guf*", i.e., they constitute the inner part of the *Partzuf*.

Malchut de Toch is called "*Tabur*". The *Tabur* is a center. It means that *Malchut de Toch* is a central, principal *Malchut*. The genuine vessels of the *Guf* were formed out of its Reflected Light. We may also add that the word *Tabur* (טבור) consists of the same combination of letters as the word טוב אור ("*Tov-Ohr*", good light). This suggests that the light is good when it is inside the vessels fit to receive it. Thus, now we understand the meaning of the ten *Sefirot de Toch* down to the *Tabur*.

8. There are two *Behinot* in *Malchut de Rosh*: 1. *Malchut Mesayemet* (limiting), i.e., the *Masach* in this place prevents the light from entering the vessels of *Malchut*; 2. *Malchut Mizdaveget,* which makes a *Zivug*. There would have been no vessels of reception, unless the light impacted on the screen (a *Zivug de Haka'a*) and elevated the Reflected Light. There would have been no light, because without the vessel the light does not exist.

These *Behinot* exist in *Malchut de Rosh* only as "*Shorashim*" – roots, sources. *Malchut Mesayemet de Rosh* is a root of the *Malchut Mesayemet*,

which completes this level. *Malchut Mizdaveget de Rosh* causes the light to get inside the vessels. Both of these actions really happen only in the *Guf* of the *Partzuf*, i.e., in the space between the *Peh* and the *Tabur*, where the *Malchut Mizdaveget* rules, and so the Supreme Light enters the vessels.

Malchut Mesayemet rules in the space between the *Tabur* and the *Sium*, creating the ten *Sefirot de Sium* (end of the *Partzuf*). Each of these *Sefirot* has only luminescence of the Reflected Light; the Supreme light cannot enter them. The *Partzuf* ends at the point of *Malchut de Sium*, since this is exactly the *Malchut Mesayemet* that does not receive any light; it limits the spreading of the *Kli de Partzuf*. We also call it *Malchut* de "*Sium Raglin*" ("end of the legs"), which cuts the light off and limits the *Partzuf*.

These ten *Sefirot de Sium*, which spread from the *Tabur* down to the *Sium Raglin*, are called the ten *Sefirot de Sof*; they are all parts of *Malchut de Sof* and *de Sium*. By saying that there is only the Reflected Light inside these *Sefirot*, we do not mean they have no Direct Light at all. There is some luminescence of the Direct Light in them, but it is considered the *VAK bli Rosh* (See "The Preamble to the Wisdom of Kabbalah", § 50-53).

CHAZEH (CHEST)

9. Up to this point, we have spoken about the *Partzufim* of the world of *Adam Kadmon* (*AK*). However, a new *Sium* is added in the *Partzufim de Atzilut*, in the ten *Sefirot de Toch*. It happens because *Malchut de Toch*, called the *Tabur*, rose to *Bina* of the ten *Sefirot de Toch*, and restricted them. This new *Sium* (end) is called "*Chazeh*". This is where the *Parsa* is.

The Torah calls this boundary "the firmament" ("*Rakia*"); it separates "the upper waters" (i.e., *Keter* and *Hochma de Toch*) from "the lower waters" (the vessels of *Bina*, *ZA* and *Malchut*), which descended from the level of the *Toch* to the *Sof*. Because of this, the ten *Sefirot de Toch* split into two levels: a space from the *Peh* to the *Chazeh*, still considered the *Toch*, *Atzilut* and the *Gar de Guf*; and a space below the *Chazeh* and the *Tabur*, regarded as the ten *Sefirot de Sof*, *Beria* and also the *VAK bli Rosh* like the ten *Sefirot de Sof*.

THE INVERSE RELATION BETWEEN THE LIGHTS AND THE VESSELS

10. The lights and vessels are always inversely related. This happens because the upper vessels are the first to grow in the *Partzuf*: *Keter* emerges followed by *Hochma*, *Bina*, *Tifferet* (ZA) and *Malchut*. Hence, we call the vessels *KaHaB TuM*, i.e., top-down, according to the order of their emergence in the *Partzuf*.

The lights, however, enter the *Partzuf* in the opposite order, starting with the lowest: first, *Nefesh*, then *Ruach*, *Neshama*, *Haya* and *Yechida*. Thus, *Nefesh* (the smallest light), which corresponds to the *Sefira Malchut* is first to enter the *Partzuf*, whereas *Yechida* (the most powerful light), which corresponds to the *Sefira Keter*, is last to enter the *Partzuf*. Hence, we always call the lights *NaRaNHaY*, i.e., according to the sequence of their emergence inside the *Partzuf*.

11. It turns out that when there is only one upper vessel, *Keter*, which appears first, it is not filled by the light of *Yechida* that corresponds to it, but with the weakest light of *Nefesh*. When the second vessel *Hochma* appears in the *Partzuf*, the second light of *Ruach* enters it. By this, the light of *Nefesh* descends from *Keter* to *Hochma,* while *Ruach* fills *Keter*.

After the emergence of the third vessel, *Bina*, the light of *Nefesh* descends from *Hochma* to *Bina*, *Ruach* passes from *Keter* to *Hochma,* and the light of *Neshama* enters *Keter*. As the fourth vessel ZA appears, the light of *Nefesh* descends from *Bina* to ZA, *Ruach* passes from *Hochma* to *Bina*, *Neshama* – from *Keter* to *Hochma,* and *Haya* enters *Keter*. With the emergence of the fifth, last vessel, all lights take their rightful places: *Nefesh* enters *Malchut*, *Ruach* – ZA, *Neshama* – *Bina*, *Haya* – *Hochma* and *Yechida* fills *Keter*.

12. It turns out that before all the five vessels of the *KaHaB TuM* emerge, the lights are not in their places. Furthermore, the lights and vessels are inversely related, for unless *Malchut,* the smallest vessel, appears, the light of *Yechida* will remain outside the *Partzuf*. If two lower vessels,

ZA and *Malchut,* are absent in the *Partzuf*, the two upper lights, *Yechida* and *Haya,* will not be able to enter it.

13. By saying that because of the rise of *Malchut* to *Bina*, each level (*Partzuf*) ends after *Hochma* and only two *Sefirot* – *Keter* and *Hochma* remain in the *Partzuf*, while *Bina*, *ZA* and *Malchut* descended one level (See § 17), we mean only the vessels. Contrary to that, the lights *Nefesh* and *Ruach* remained on their level, and *Neshama*, *Haya,* and *Yechida* exited the *Partzuf*.

14. Certain places in "The Book of *Zohar*" say that since *Malchut* rose to *Bina*, only two letters מ"י of the five letters that make up the Name *Elokim* (אלהים) remained on the same level, while three letters אל"ה descended to the lower level (See The Introduction to the *Zohar*, p. 20). Other places inthe "*Zohar*" state the contrary, that because of this ascent, two letters א"ל remained on their level, while three letters הי"מ descended to the lower level (See "The *Zohar*", "*Bereshit* (Genesis) 1", § 59).

The fact is that the five letters of the Name אלהים constitute the five *Sefirot KaHaB TuM* or the five lights *NaRaNHaY*. When *Malchut* rises to *Bina,* two upper vessels remain on this level – *Keter* and *Hochma,* designated by letters א"ל, and three letters, הי"מ descended to the lower level. The opposite happens to the lights: the two last letters, מ"י, correspond to the two lower lights – *Nefesh* and *Ruach*. They retain their level while the first three letters, אל"ה, corresponding to the lights *Yechida*, *Haya,* and *Neshama* descended to the lower level. If one keeps that in mind and determines whether the lights or the vessels are meant in each particular case, many seeming contradictions will no longer be relevant.

THE RISE OF MALCHUT TO BINA

15.One should pay close attention to the correction of *Malchut* in *Bina*. This notion is the root, the source of all *Kabbalah*, since *Malchut* represents the category of judgment (restriction). The world, the spiritual Universe, cannot be based only on restriction. Hence, the Creator elevated *Malchut* (judgment, restriction) to *Sefirat Bina*, which is the category of mercy.

The sages say that the world was first created with the help of the category of judgment (restriction), i.e., *Malchut*, but seeing that such a world cannot exist, the Creator mixed the category of judgment (*Midat HaDin*) with the category of mercy (*Midat HaRachamim*), i.e., *Malchut* with *Bina*. Because of the rise to *Bina*, *Malchut* acquired its properties, i.e., the category of mercy. After that, *Malchut* starts ruling the world using its new properties. The process takes place on all levels, in all the *Sefirot* from the *Rosh de Atzilut* and down to the *Sof de Malchut* of the world of *Assiya*, because absolutely all levels, all worlds and the *Partzufim* consist of the ten *Sefirot* – *KaHaB HaGaT NHYM*.

THE DIVISION OF EACH LEVEL INTO TWO HALVES

16. All *Sefirot*, all levels, are known to end with the *Sefira Malchut*. This means that *Malchut* of each level does not let the light enter it. The reason for this lies in *TA* (restriction), which forbids *Malchut* from receiving the Supreme Light. Hence, the light spreads only down to *Malchut* without entering it; it stops, blocked by the screen.

A *Zivug de Haka'a* (stroke interaction) is made on this screen. Therefore, as *Malchut* of each level rises to *Bina*, it begins to restrict the light in its new place in the middle of *Bina*. The lower part of *Bina*, *ZA*, and *Malchut* are now below *Malchut Mesayemet*. They happen to be outside this particular level and by this form its second half.

Therefore, owing to the rise of *Malchut* to *Bina*, each level was divided into two levels. *Keter*, *Hochma* and the upper half of *Bina* remained on their level, while the lower half of *Bina*, *ZA* (which includes *HaGaT NHY*), and *Malchut* turned into the lower level. The new end created by *Malchut* in the middle of *Bina* is called "the *Parsa*".

17. As we know, there must be five lights on each level: *Yechida*, *Haya*, *Neshama*, *Ruach* and *Nefesh*, which are inside five vessels: *Keter*, *Hochma*, *Bina*, *ZA* and *Malchut*. After *Malchut* rose to *Bina*, only two

full vessels – *Keter* and *Hochma* – remained in each level; *Bina*, *ZA*, and *Malchut* are absent there.

Hence, only two lights – *Nefesh* and *Ruach* – were left in each level. They are inside the vessels *Keter* and *Hochma*. Three lights – *Neshama*, *Haya* and *Yechida* are absent for the lack of appropriate vessels. In the language of Kabbalah, this process is described in the following way: letter י (*Yud*) enters the word "אור" ("*Ohr*", "light"). As a result, the word "אור" turns into "אויר" ("*Avir*", "air"). It means that the rise of *Malchut* to *Bina* causes the loss of the three first lights called "*Ohr*", the light by each level.

It retains only the lights *Nefesh* and *Ruach*, called "*Avir*", air. Alternatively, this process can be described with the help of five letters of the Name "אלהים", which was divided in two parts – אל"ה מ"י, so that the two letters מ"י correspond to the two lights *Nefesh* and *Ruach* in two vessels *Keter* and *Hochma* that remained on their level. The remaining three letters אל"ה correspond to the three vessels *Bina*, *ZA*, and *Malchut*, which descended to the lower level.

DESCENT OF MALCHUT FROM BINA TO ITS OWN PLACE

18. Because of raising *MAN* (request, prayer) by the lower *Partzufim*, the upper luminescence descends from the *Partzufim AB* and *SAG* (*Hochma* and *Bina*). This forces *Malchut* to leave *Bina* and return to its own place. Now letter י' exits the word "אויר" ("*Avir*", "air"), turning it into "אור" ("*Ohr*", "light").

The vessels of *Bina*, *ZA*, and *Malchut* return to their level. Now each level again has the five vessels *KaHaB TuM* filled with the five lights *NaRaNHaY*. "*Avir*" turns to "*Ohr*", because the three upper lights of the *Gar*, called "*Ohr*", returned.

THE TIME OF KATNUT AND THE TIME OF GADLUT

19. Owing to the rise of *Malchut* to *Bina*, each level began to have two states, two periods: *Katnut* and *Gadlut*. After *Malchut* rose to *Bina*, the level ends under the *Sefirat Hochma*; *Bina*, *ZA*, and *Malchut* descend to the lower level. Only the vessels *Keter* and *Hochma* with the lights *Ruach* and *Nefesh* remain there.

This state is called *Katnut*. When because of raising *MAN* by the lower *Partzufim*, the luminescence of *Hochma* and *Bina* (light *AB* and *SAG*) descends from the world of *AK*; *Malchut* descends from *Bina* and returns to its position. The vessels of *Bina*, *ZA*, and *Malchut* rise to their level.

Thus, five vessels, *Keter*, *Hochma*, *Bina*, *ZA* and *Malchut* and five corresponding lights, *Nefesh*, *Ruach*, *Neshama*, *Haya*, and *Yechida* again make up each level. Such a state is called *Gadlut*. Therefore, the state without the *Gar*, without the three upper lights, is called *Katnut*. The state wherein the three vessels *Bina*, *ZA*, and *Malchut* return and the lights of the *Gar* reappear is called *Gadlut*.

THE RISE OF THE LOWER PARTZUF TO THE UPPER

20. The rise of *Malchut* to *Bina* creates an opportunity for each lower object to rise to the level of the upper. The rule states that the upper *Partzuf*, which descended to the lower, acquires its properties; and vice versa, the lower *Partzuf*, which ascended to the upper, becomes similar to it.

Thus, during *Katnut*, i.e., when *Malchut* rises to *Bina*, moving *Bina*, *ZA*, and *Malchut* to the lower level, these *Bina*, *ZA*, and *Malchut* become similar to that new level. During *Gadlut*, i.e., when *Malchut* returns to its place, *Bina*, *ZA* and *Malchut* rise to their level.

By this, they elevate the lower level, inside which they were before, to their own. Consequently, the lower level receives all the lights that were in the upper level. Thus, we have discovered how the connection between the levels is formed due to the rise of *Malchut* to *Bina*, which allows even the lowest level to reach the highest.

KATNUT AND GADLUT OF THE YESHSUT AND THE ZON

21. Now that we know what the rise of *Malchut* to *Bina* generally means in all phases of the worlds of *ABYA*, let us look at the details. For example, let us take to phases in the world of *Atzilut* called the *YESHSUT* and the *ZON*. Because of the rise of *Malchut de YESHSUT* to *Bina de YESHSUT* during *Katnut*, three *Sefirot* – *Bina*, *ZA*, and *Malchut* descended to the *ZON*. While being in the *ZON*, these three *Sefirot* acquired their properties.

During *Gadlut*, when *Malchut* descended to its place, *Bina*, *ZA*, and *Malchut* returned to theirs – in the *YESHSUT*. At the same time, they elevated the *ZON* (or, rather, *Keter* and *Hochma de ZON*), with which they actually constitute a single whole. As a result, the *ZON* also became the *YESHSUT*, i.e., acquired their properties and received the corresponding lights.

UNLESS MALCHUT RISES TO BINA, THE ZON CANNOT RECEIVE GADLUT

22. It should be stressed that the *ZON* cannot receive the light of *Gadlut* by themselves, since they refer to the space under the *Tabur de AK*. *Malchut* rules there, controlled by the power of *Tzimtzum* (Restriction), which prevents it from receiving the light. However, during *Gadlut*, when *Bina*, *ZA*, and *Malchut de YESHSUT* elevated the *ZON* with them, the *ZON*, in fact, turn into the *YESHSUT*; now they (like the *YESHSUT*) can receive the light of *Gadlut*.

23. Now we can understand what our sages meant by saying, "First, the Creator created the world in the category of judgment". The *ZON de Atzilut* is called "world". This word refers to our world, which receives the light from *ZON de Atzilut*. Whatever was received in *ZON de Atzilut* can be received by people in our world.

Conversely, whatever was absent in *ZON de Atzilut*, cannot descend to our world. As we said, the root (*Shoresh*), the source of *ZON de Atzilut,* is the space under the *Tabur de AK*, where *Malchut* rules in the state of restriction. Therefore, the *ZON* cannot receive the light and exist. All the more our world, located much lower and receiving from *ZON de Atzilut,* would be unable to exist.

That is exactly what the following words refer to: "Then the Creator saw that such world cannot exist, so He mixed mercy with judgment". It means that the Creator elevated the *Malchut* (judgment) of each level to *Bina* (mercy). In particular, the *Malchut de YESHSUT* rose to *Bina de YESHSUT*; as a result, *Bina*, *ZA* and the *Malchut de YESHSUT* descended one level, i.e., to the *ZON*. By this, they acquire that level's properties. In fact, the *Sefirot* and the *ZON* become a single whole after their descent.

Hence, during the *Gadlut de YESHSUT*, when *Malchut* descends to its own place from *Bina*, the three vessels – *Bina*, *ZA,* and *Malchut* also return to their position on the level of the *YESHSUT*. With that, they also elevate the *ZON*, with which they form a single whole. As a result, the *ZON* rise to the level of the *YESHSUT*. This means they can now receive the same lights that the *YESHSUT* gets. At the same time, they pass the light to our world allowing it to exist.

However, unless the categories of judgment and mercy were mixed, i.e., unless *Malchut de YESHSUT* rose to *Bina de YESHSUT*, forcing *Bina*, *ZA* and *Malchut* to descend one level to the *ZON*, the *ZON* would never be able to rise to the *YESHSUT*, or receive the Supreme Light for our world and allow its existence. Thus, we understand what the rise of *Malchut* to *Bina* means.

ALBUM OF DRAWINGS

How to associate diagrams and charts with the text:

The annotation P. on the diagrams indicates the associated paragraph number as found in the body of the text of Baal Ha Sulam e.g.

Figure 8. Olam HaTzimtzum
(The Preamble to the Wisdom of Kabbalah. P.14)

14) In order to save the creation from such remoteness from the Creator, the Tzimtzum Aleph (TA, the First Restriction) took place and separated Behina Dalet from the spiritual objects. This happened in such a way that the "desire to receive" turned into a space void of the light. After the Tzimtzum Aleph, all the spiritual objects have a screen on their vessel-Malchut in order to avoid receiving the light inside Behina Dalet.

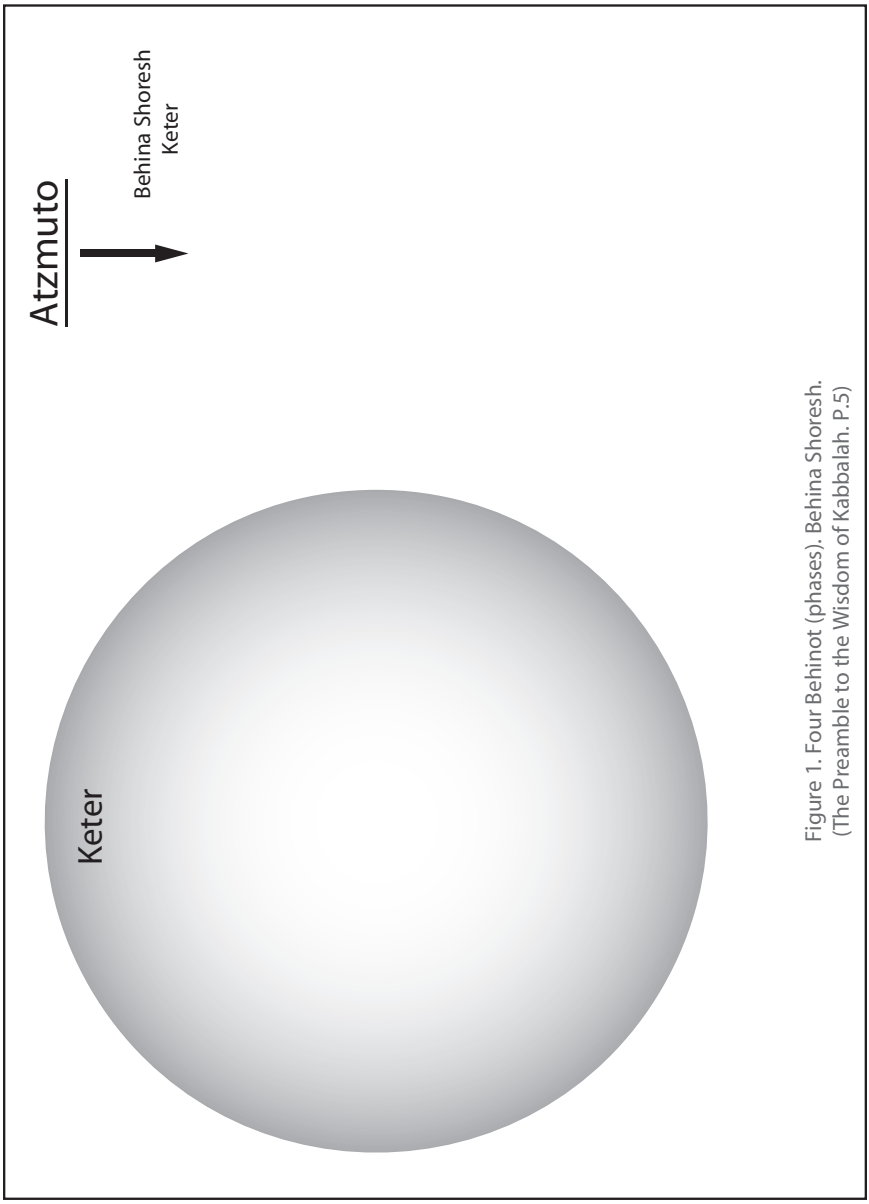

Figure 1. Four Behinot (phases). Behina Shoresh.
(The Preamble to the Wisdom of Kabbalah. P.5)

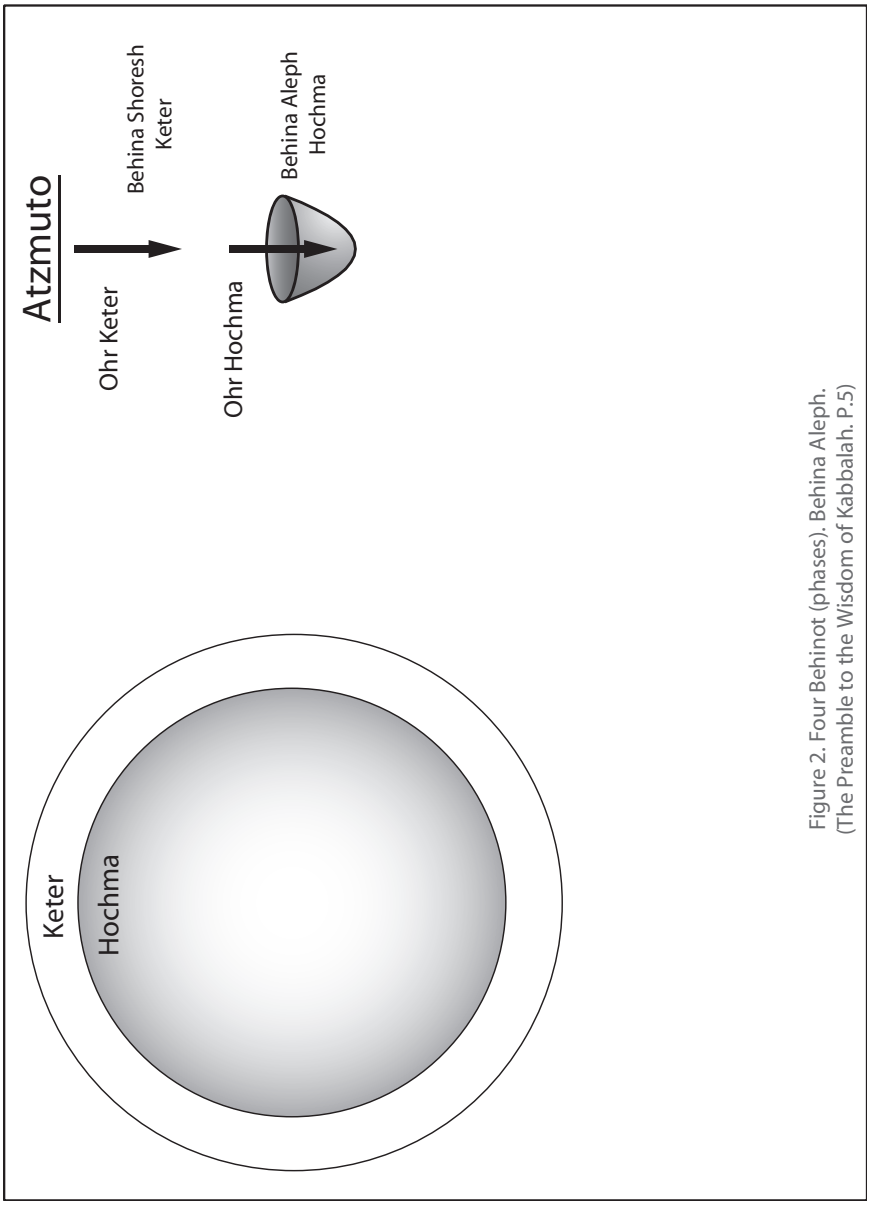

Figure 2. Four Behinot (phases). Behina Aleph.
(The Preamble to the Wisdom of Kabbalah. P.5)

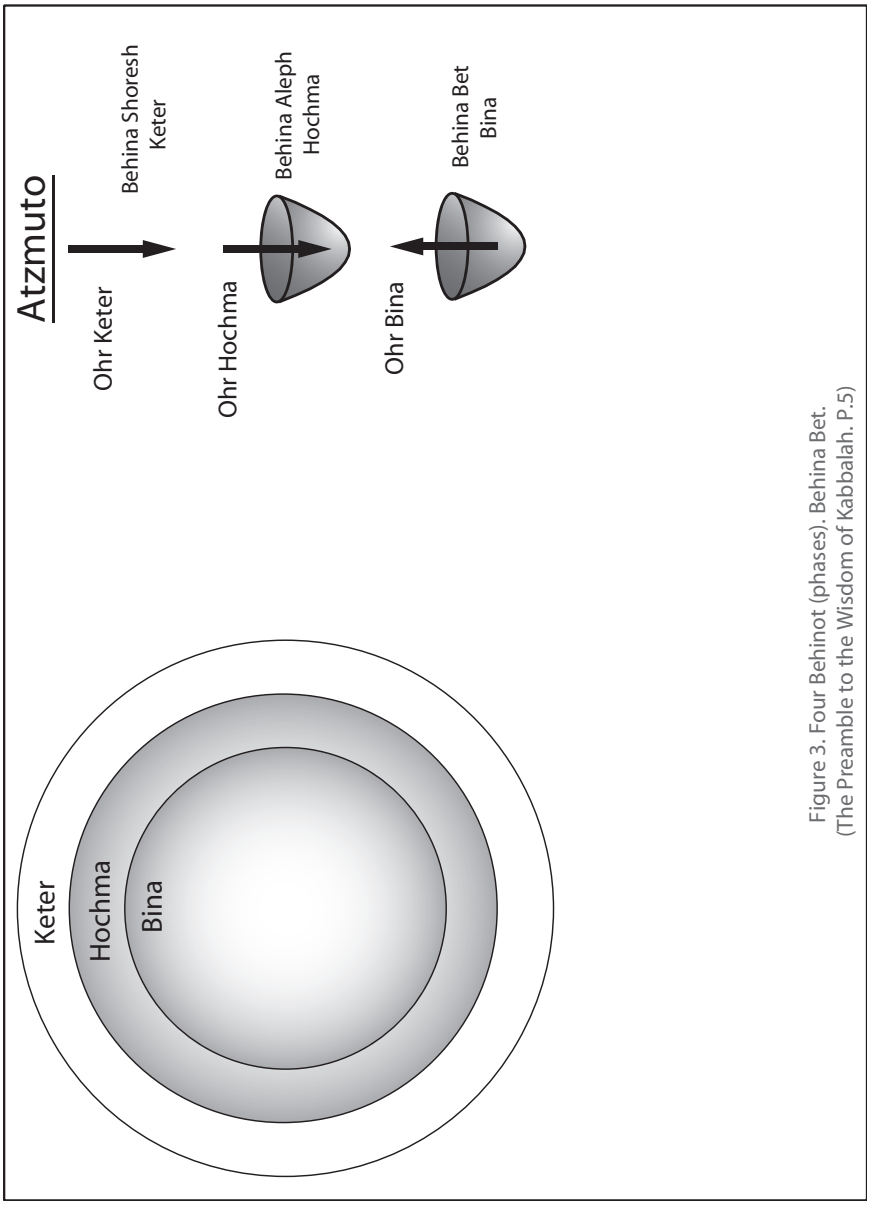

Figure 3. Four Behinot (phases), Behina Bet.
(The Preamble to the Wisdom of Kabbalah. P.5)

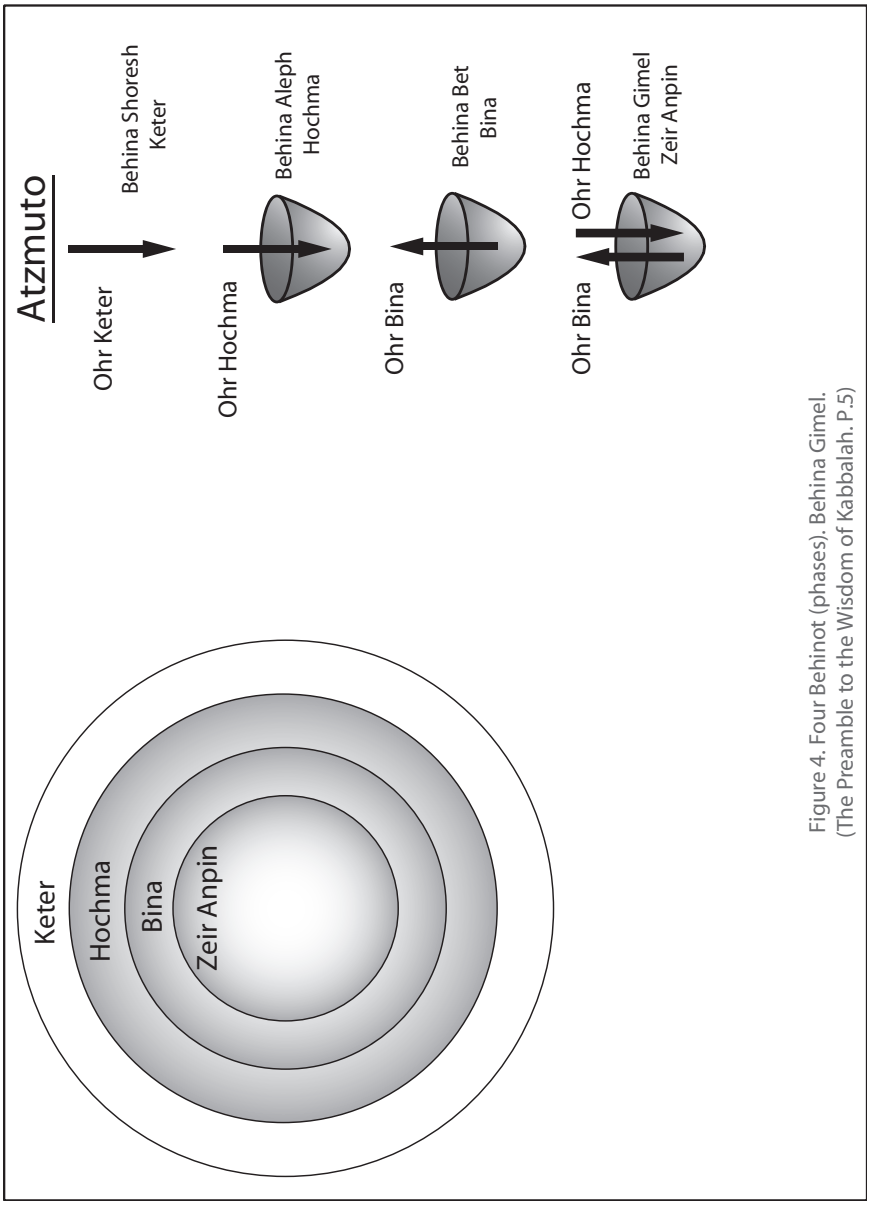

Figure 4. Four Behinot (phases). Behina Gimel.
(The Preamble to the Wisdom of Kabbalah. P.5)

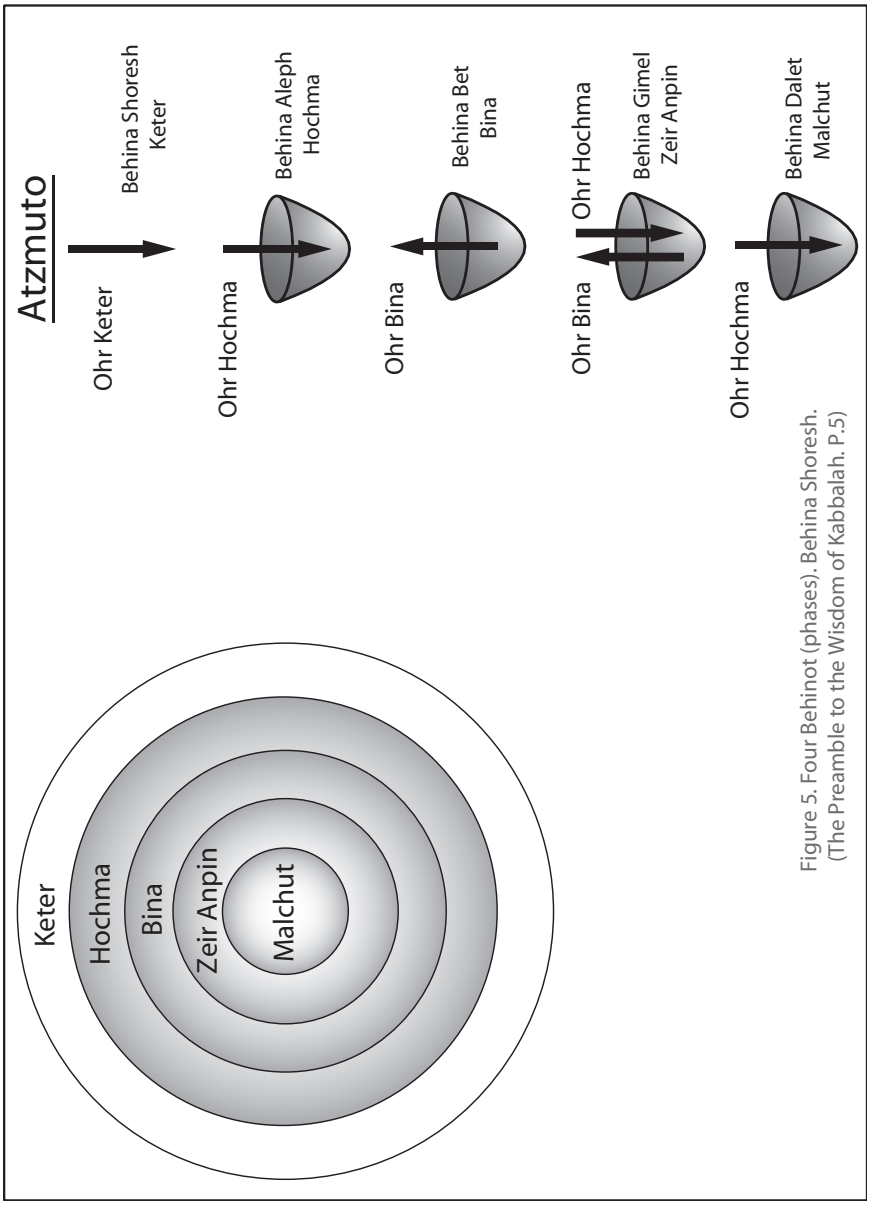

Figure 5. Four Behinot (phases). Behina Shoresh.
(The Preamble to the Wisdom of Kabbalah. P.5)

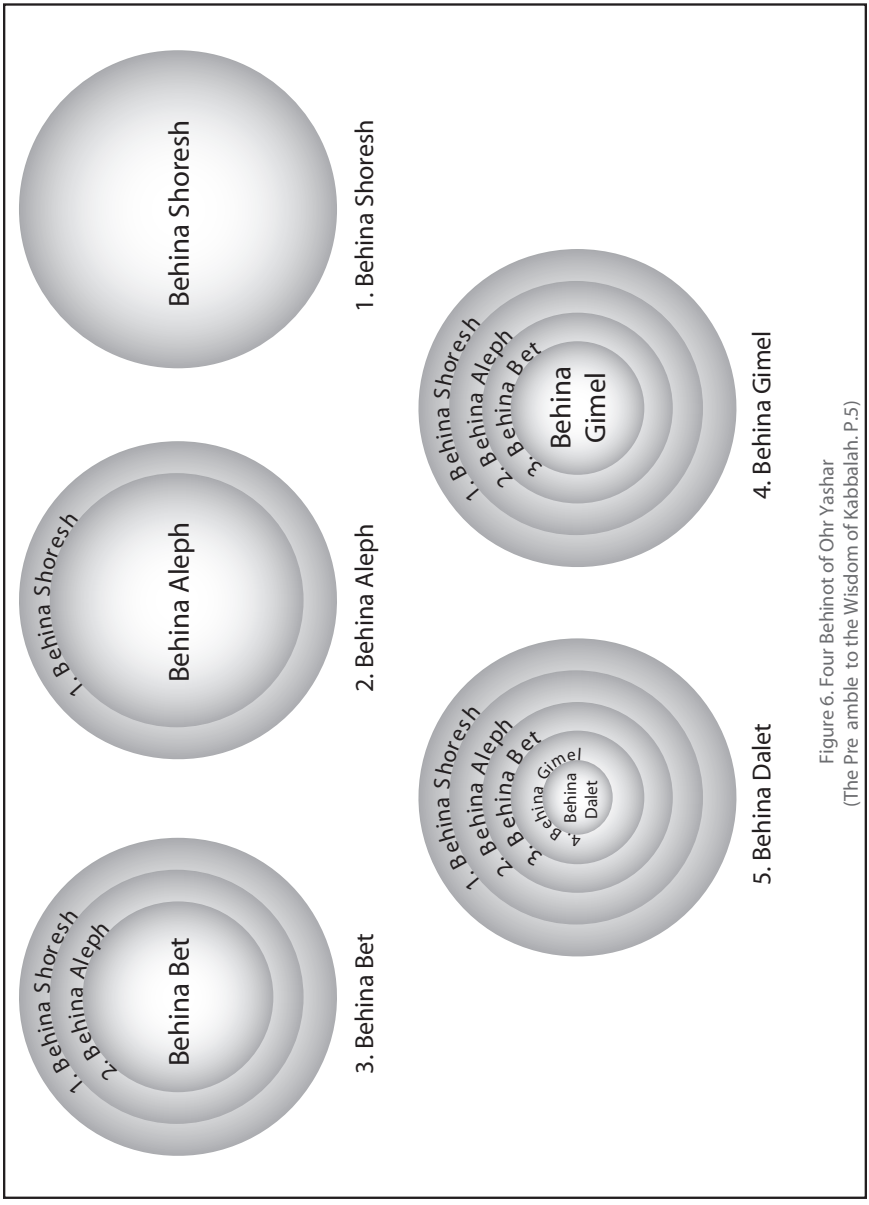

Figure 6. Four Behinot of Ohr Yashar
(The Pre amble to the Wisdom of Kabbalah. P.5)

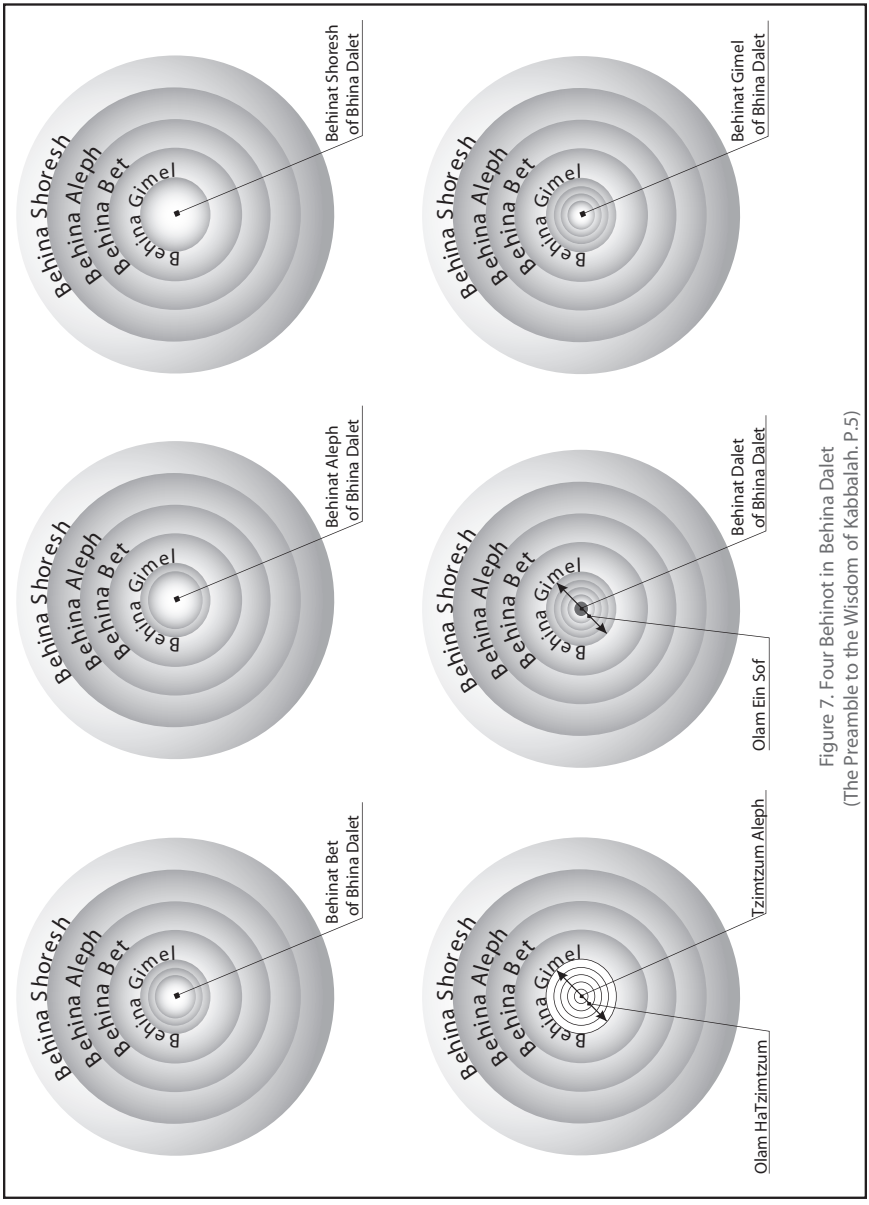

Figure 7. Four Behinot in Behina Dalet
(The Preamble to the Wisdom of Kabbalah, P.5)

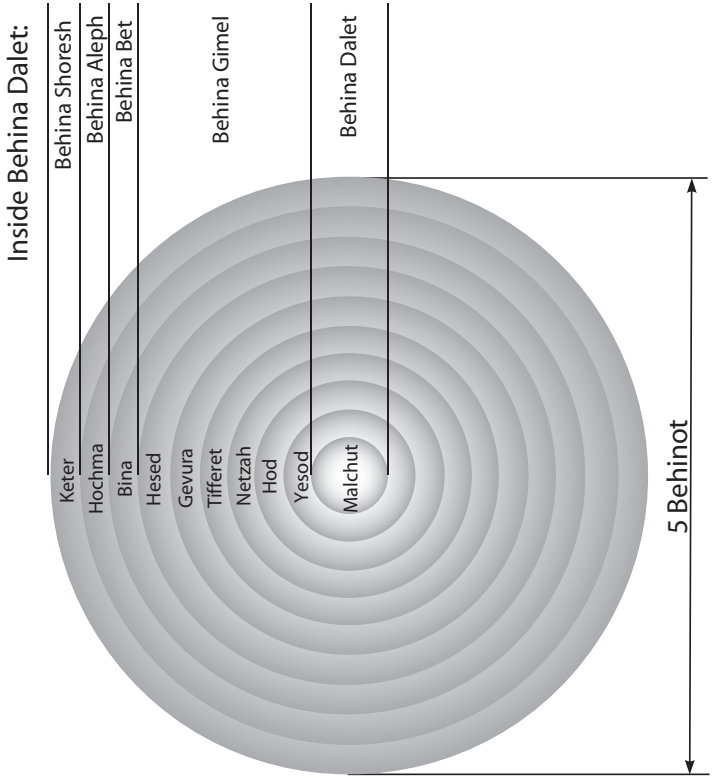

Figure 8. Olam HaTzimtzum
(The Preambleto the Wisdom of Kabbalah. P.14)

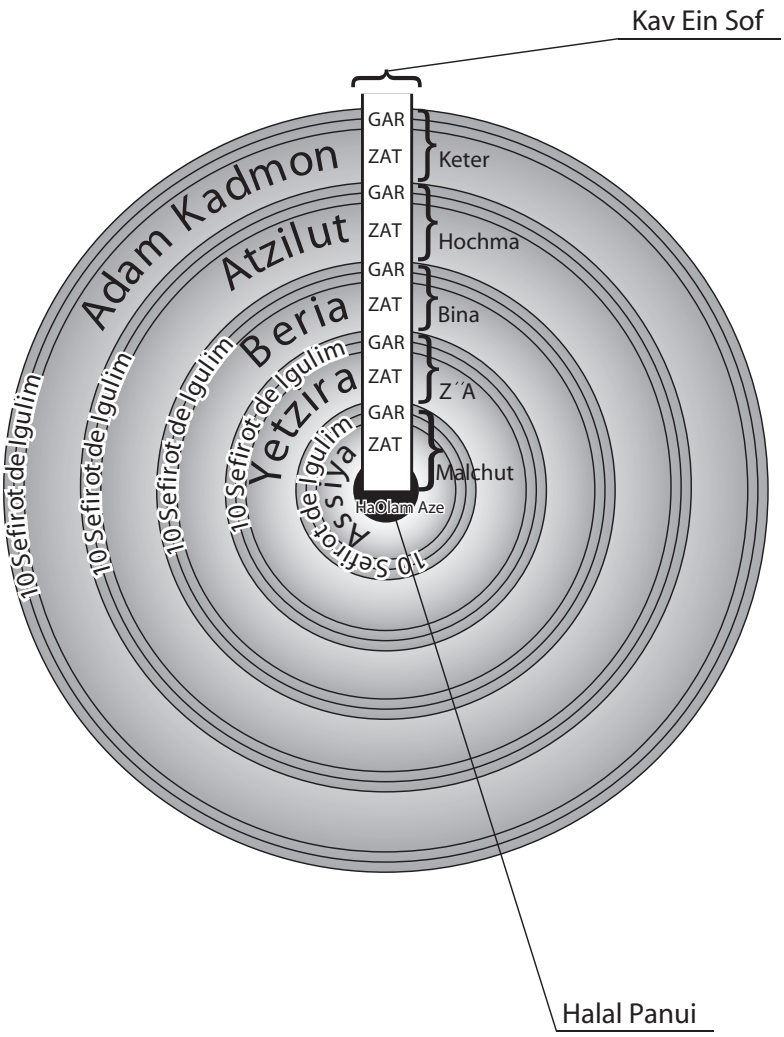

Figure 9. Five Worlds.
(The Preamble to the Wisdom of Kabbalah. P.11)

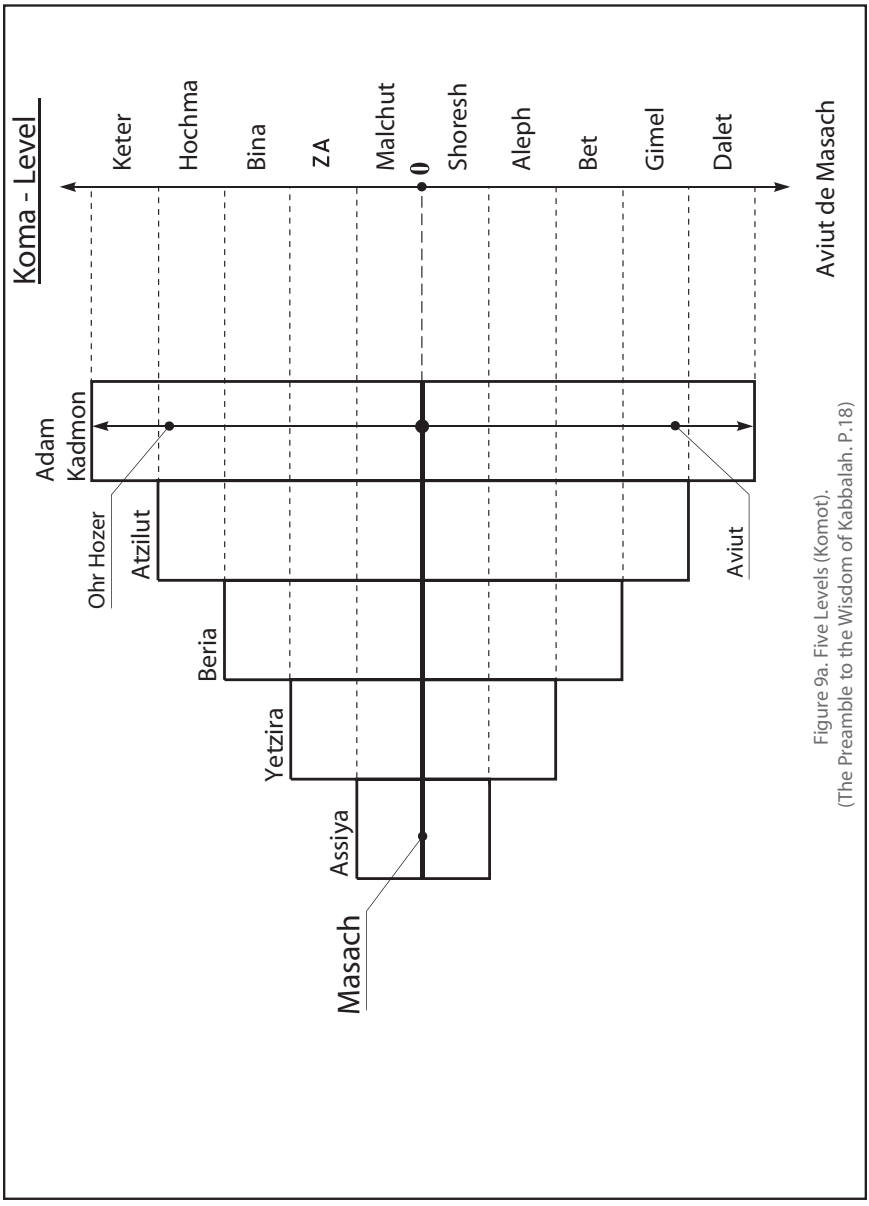

Figure 9a. Five Levels (Komot).
(The Preamble to the Wisdom of Kabbalah. P.18)

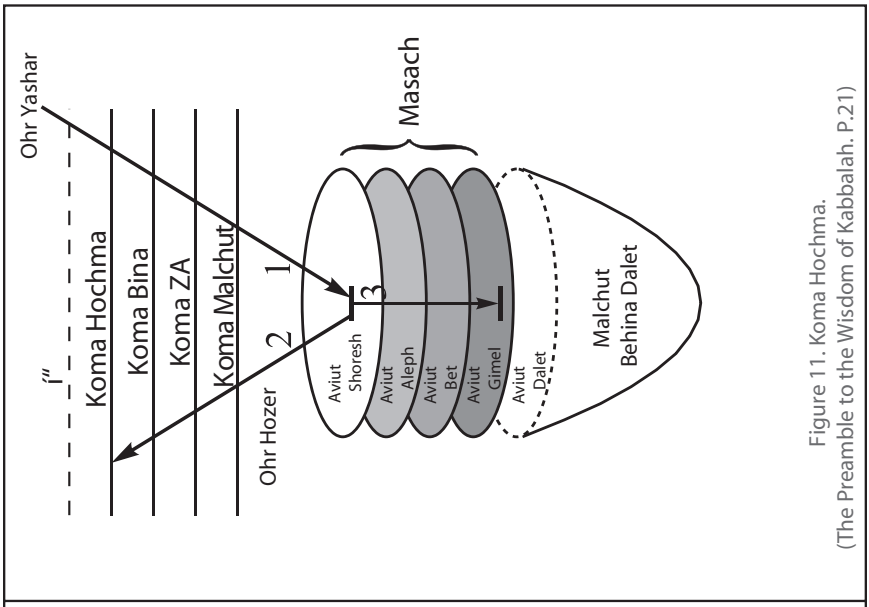

Figure 11. Koma Hochma.
(The Preamble to the Wisdom of Kabbalah. P.21)

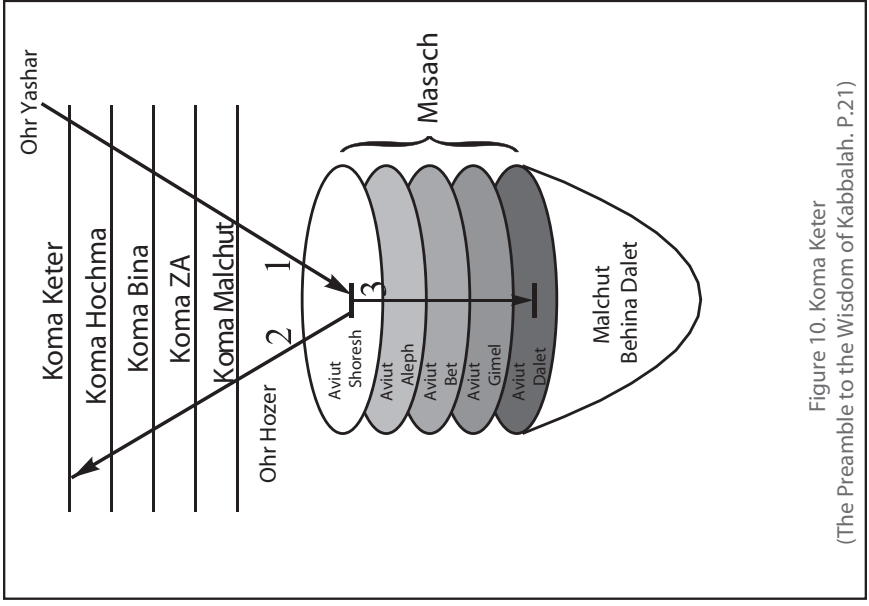

Figure 10. Koma Keter
(The Preamble to the Wisdom of Kabbalah. P.21)

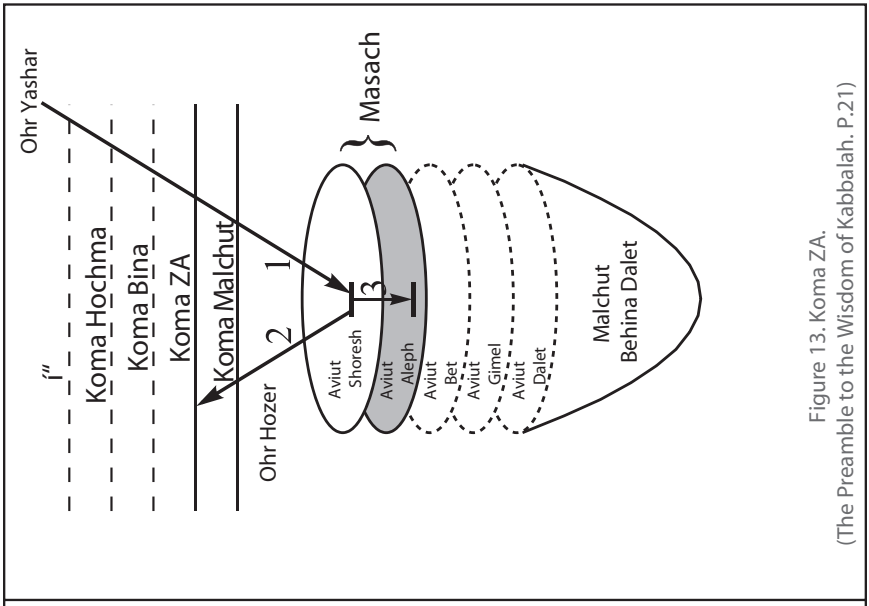

Figure 12. Koma Bina.
(The Preamble to the Wisdom of Kabbalah. P.21)

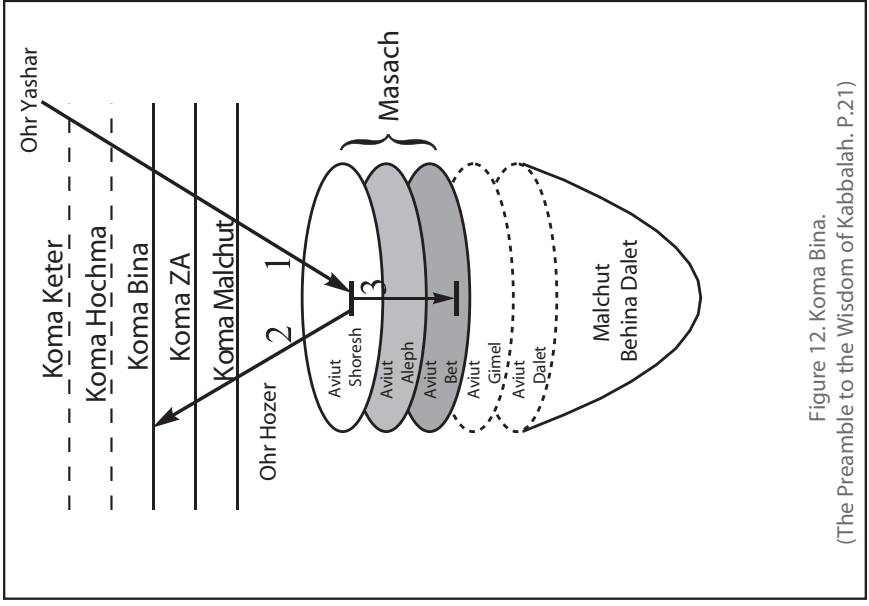

Figure 13. Koma ZA.
(The Preamble to the Wisdom of Kabbalah. P.21)

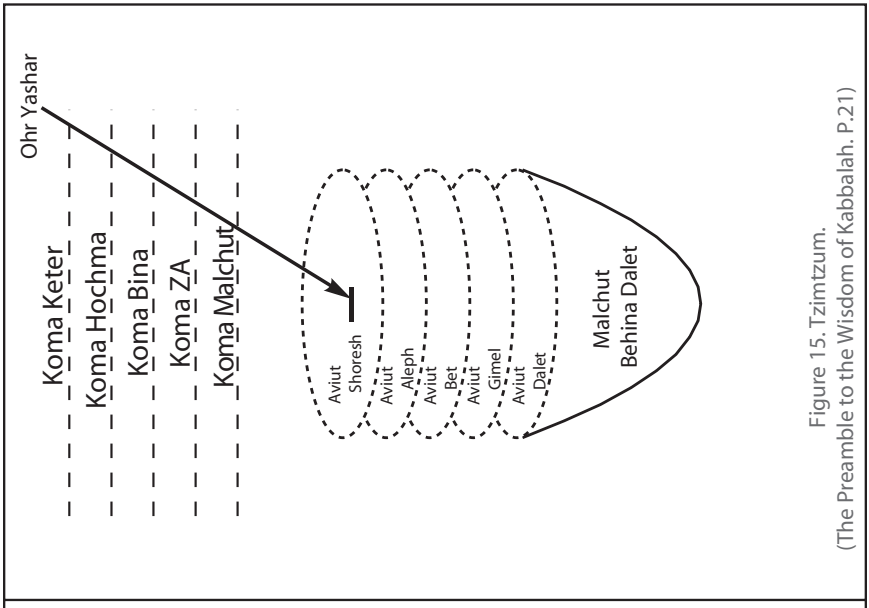

Figure 15. Tzimtzum.
(The Preamble to the Wisdom of Kabbalah. P.21)

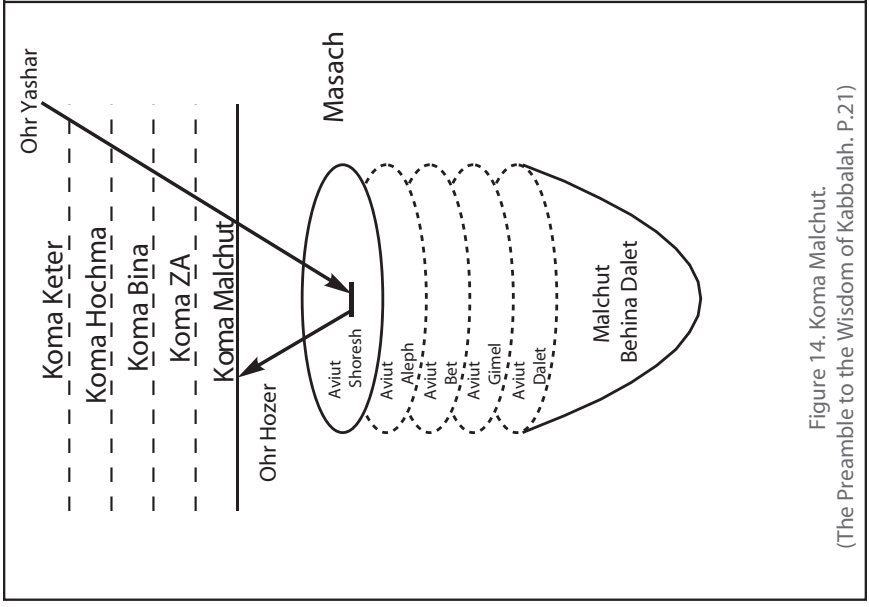

Figure 14. Koma Malchut.
(The Preamble to the Wisdom of Kabbalah. P.21)

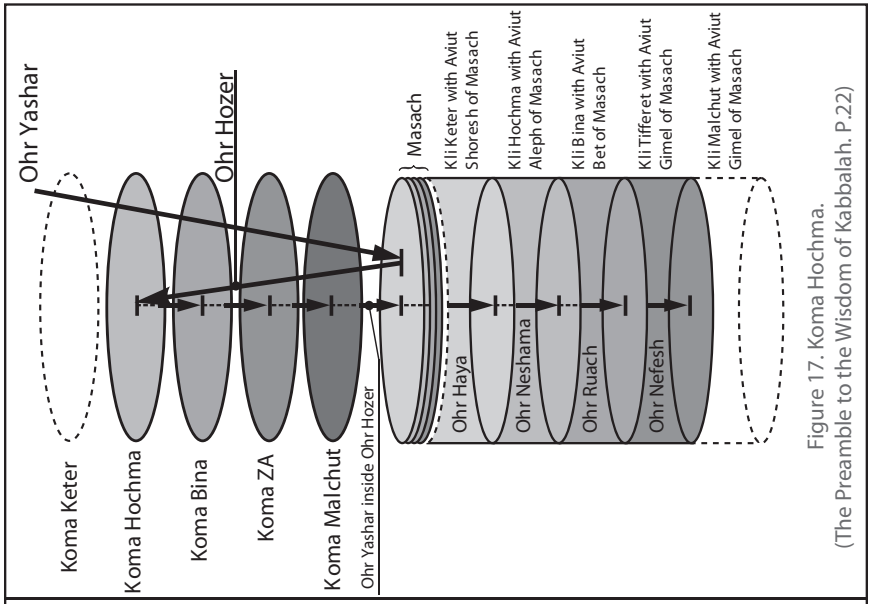

Figure 17. Koma Hochma.
(The Preamble to the Wisdom of Kabbalah. P.22)

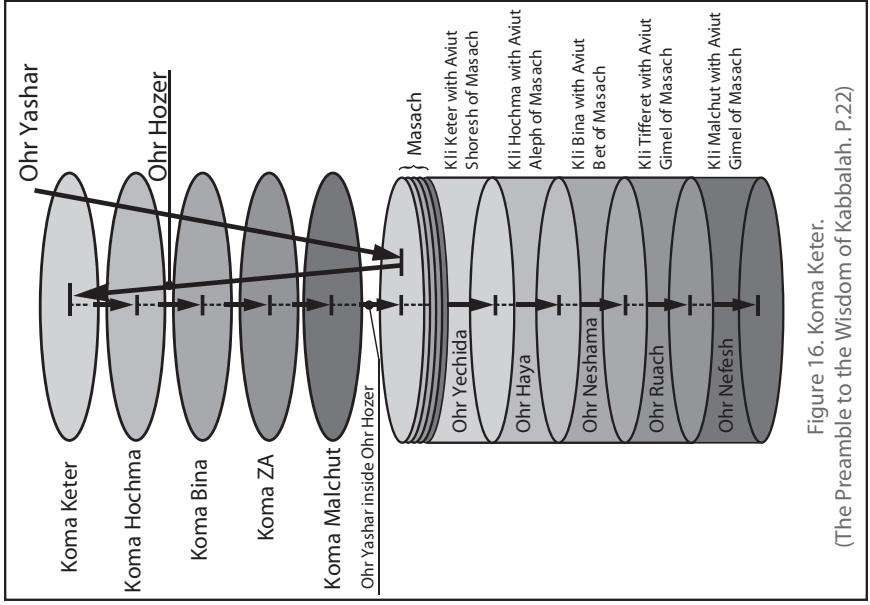

Figure 16. Koma Keter.
(The Preamble to the Wisdom of Kabbalah. P.22)

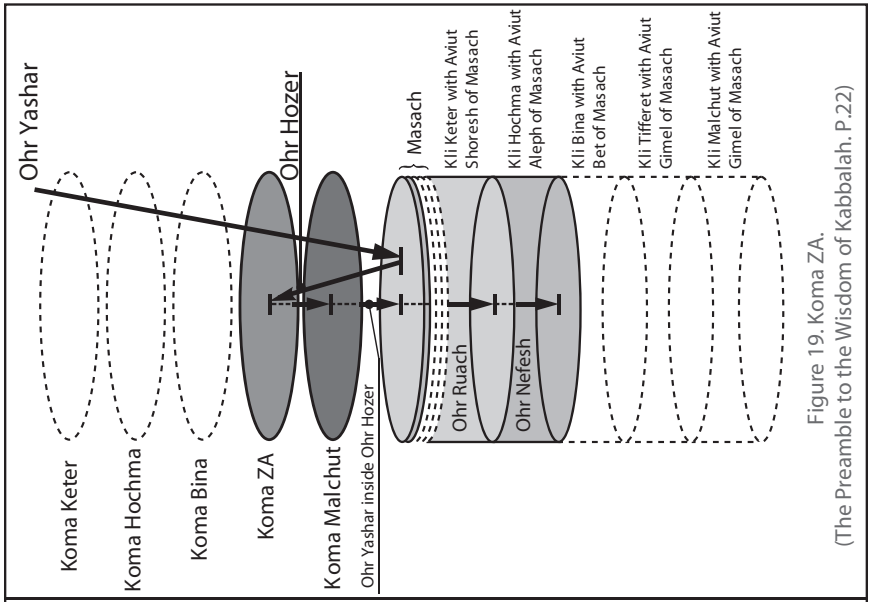

Figure 19. Koma ZA.
(The Preamble to the Wisdom of Kabbalah. P.22)

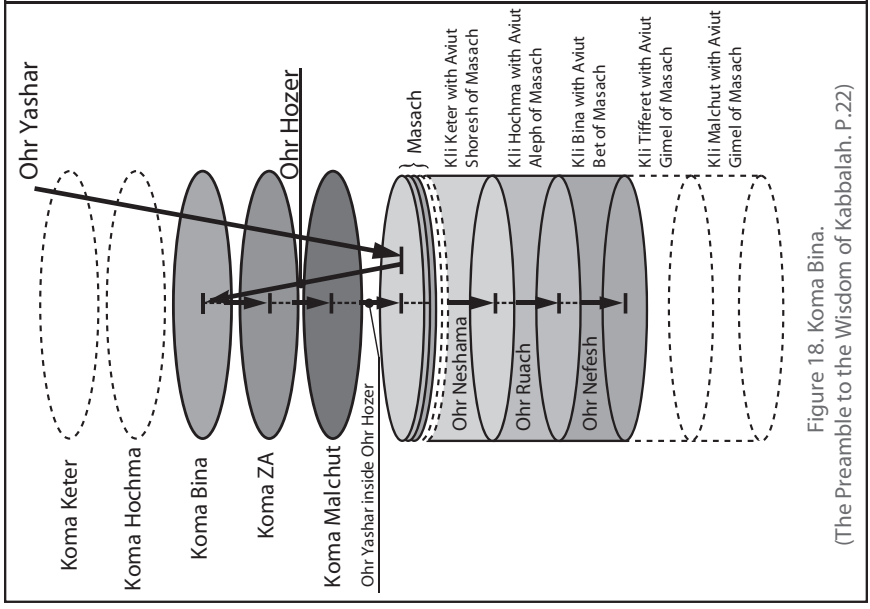

Figure 18. Koma Bina.
(The Preamble to the Wisdom of Kabbalah. P.22)

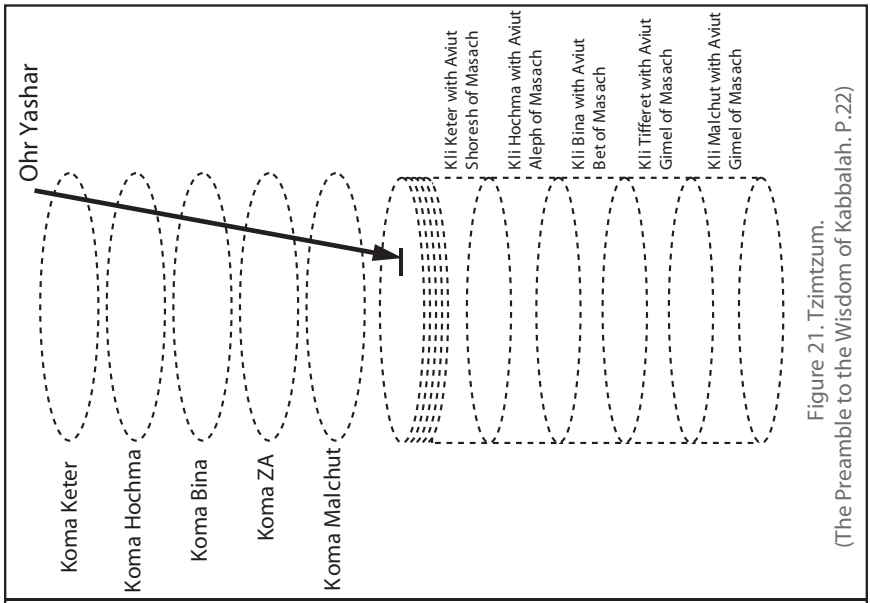

Figure 21. Tzimtzum.
(The Preamble to the Wisdom of Kabbalah. P.22)

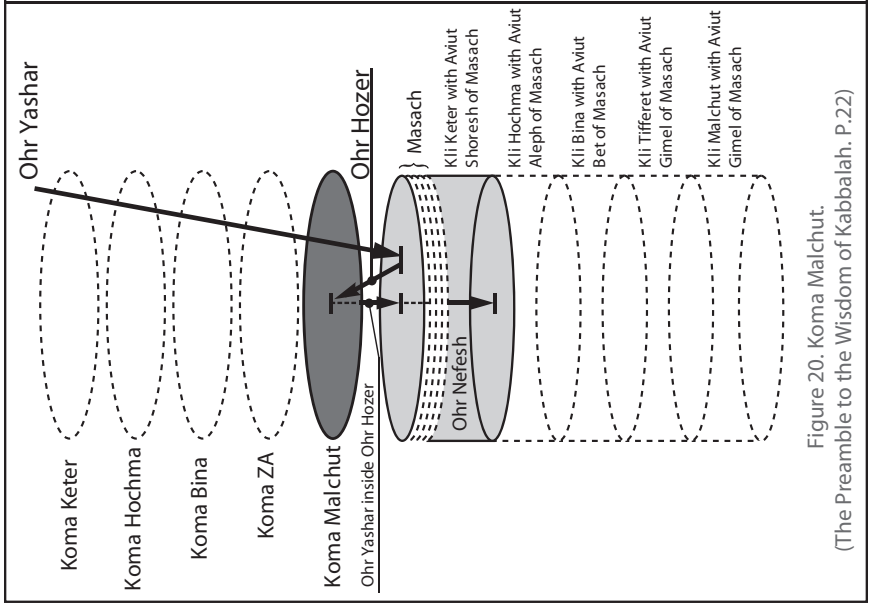

Figure 20. Koma Malchut.
(The Preamble to the Wisdom of Kabbalah. P.22)

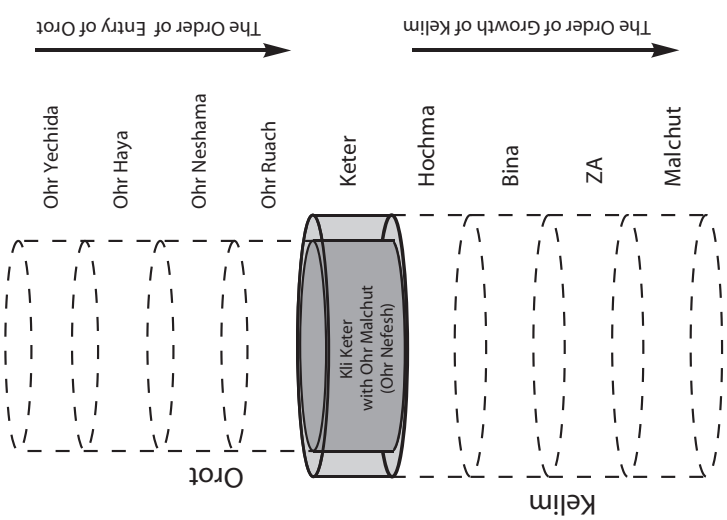

Figure 22. Ohr is Out of Kli.
(corresponds to fig. 21)
(The Preamble to the Wisdom of Kabbalah. P.24)

Figure 23. Entry of Ohr Nefesh.
(corresponds to fig. 20)
(The Preamble to the Wisdom of Kabbalah. P.24)

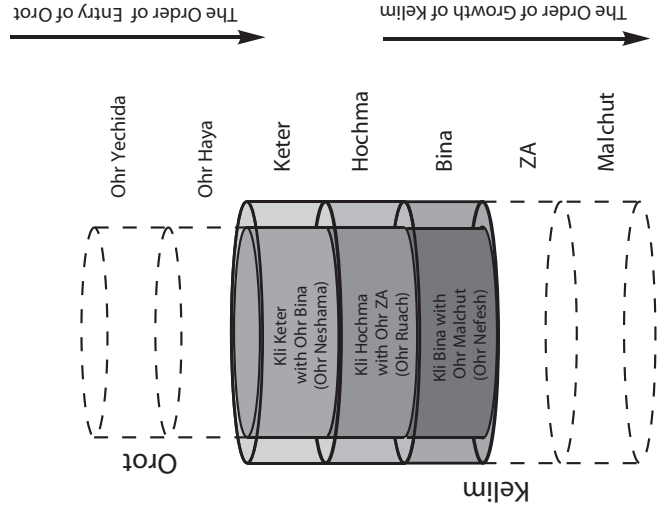

Figure 24. Entry of Ohr Ruach.
(corresponds to fig. 19)
(The Preamble to the Wisdom of Kabbalah. P.24)

Figure 25. Entry of Ohr Neshama.
(corresponds to fig. 18)
(The Preamble to the Wisdom of Kabbalah. P.24)

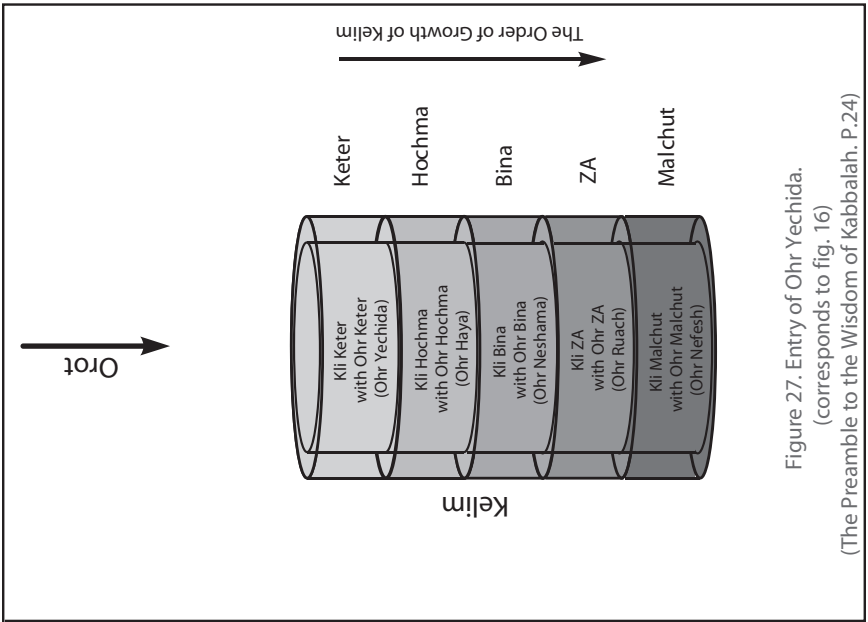

Figure 27. Entry of Ohr Yechida.
(corresponds to fig. 16)
(The Preamble to the Wisdom of Kabbalah. P.24)

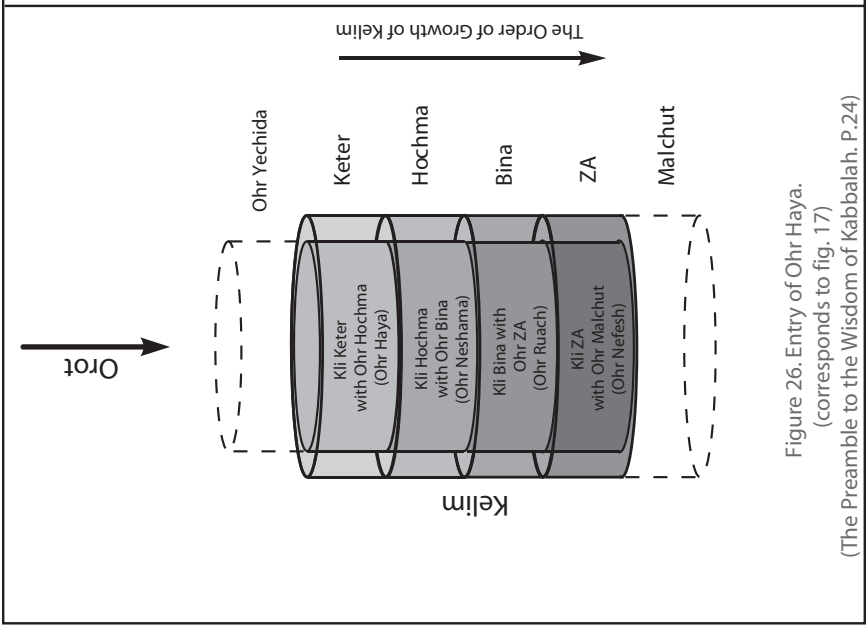

Figure 26. Entry of Ohr Haya.
(corresponds to fig. 17)
(The Preamble to the Wisdom of Kabbalah. P.24)

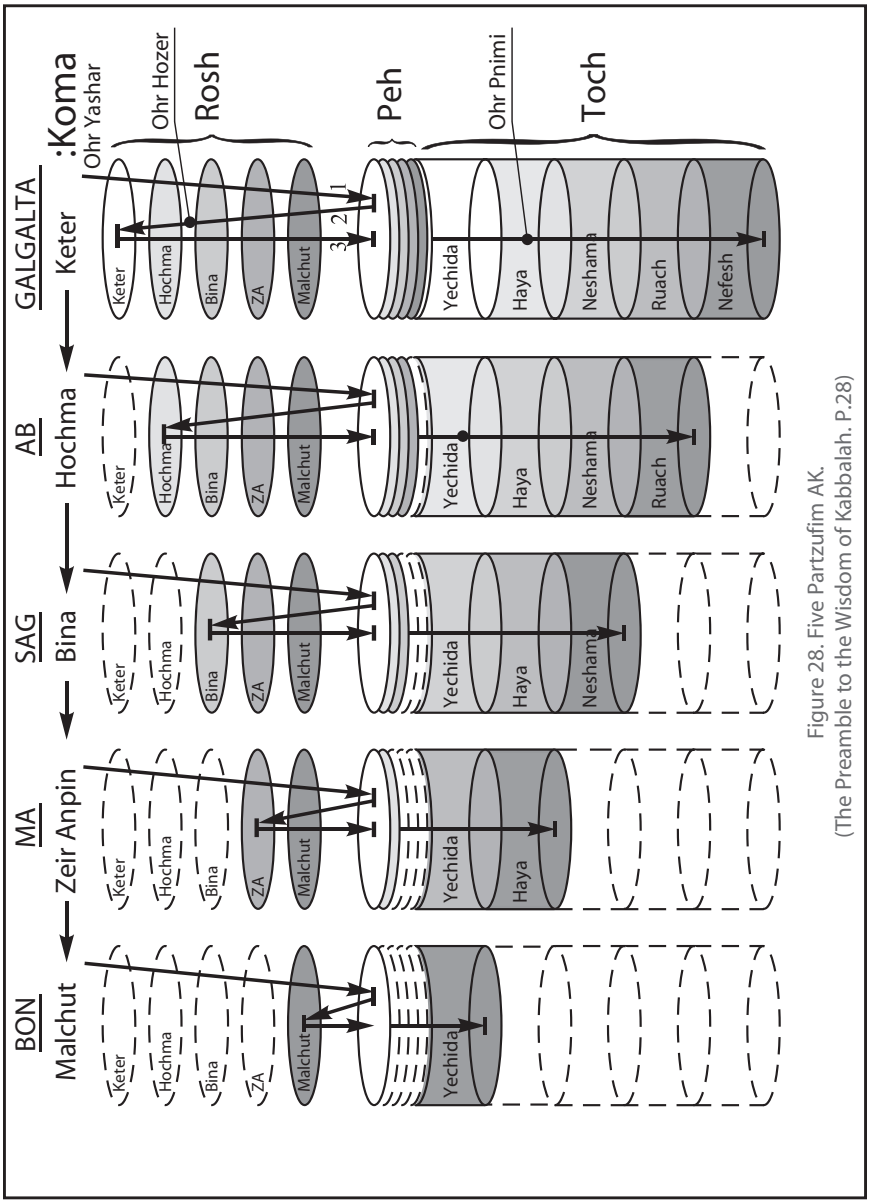

Figure 28. Five Partzufim AK.
(The Preamble to the Wisdom of Kabbalah. P.28)

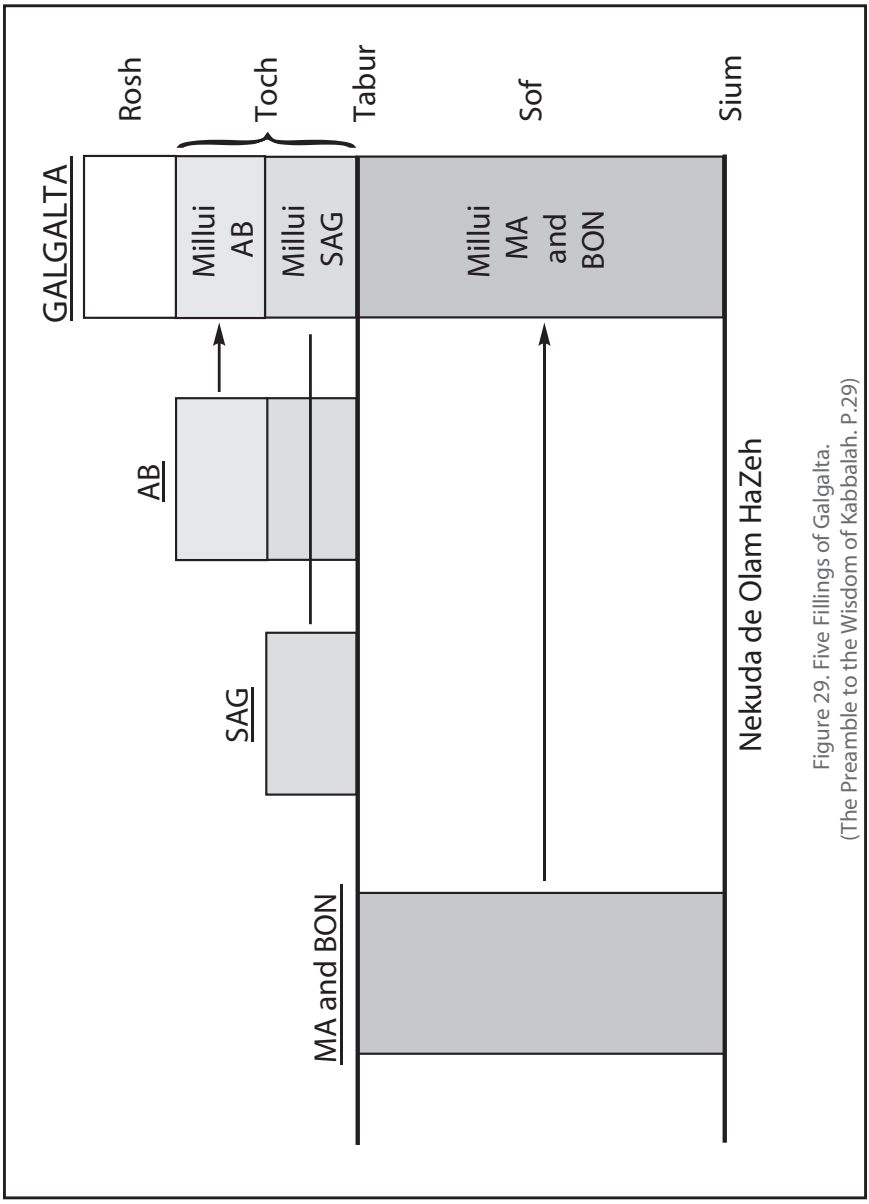

Figure 29. Five Fillings of Galgalta.
(The Preamble to the Wisdom of Kabbalah. P.29)

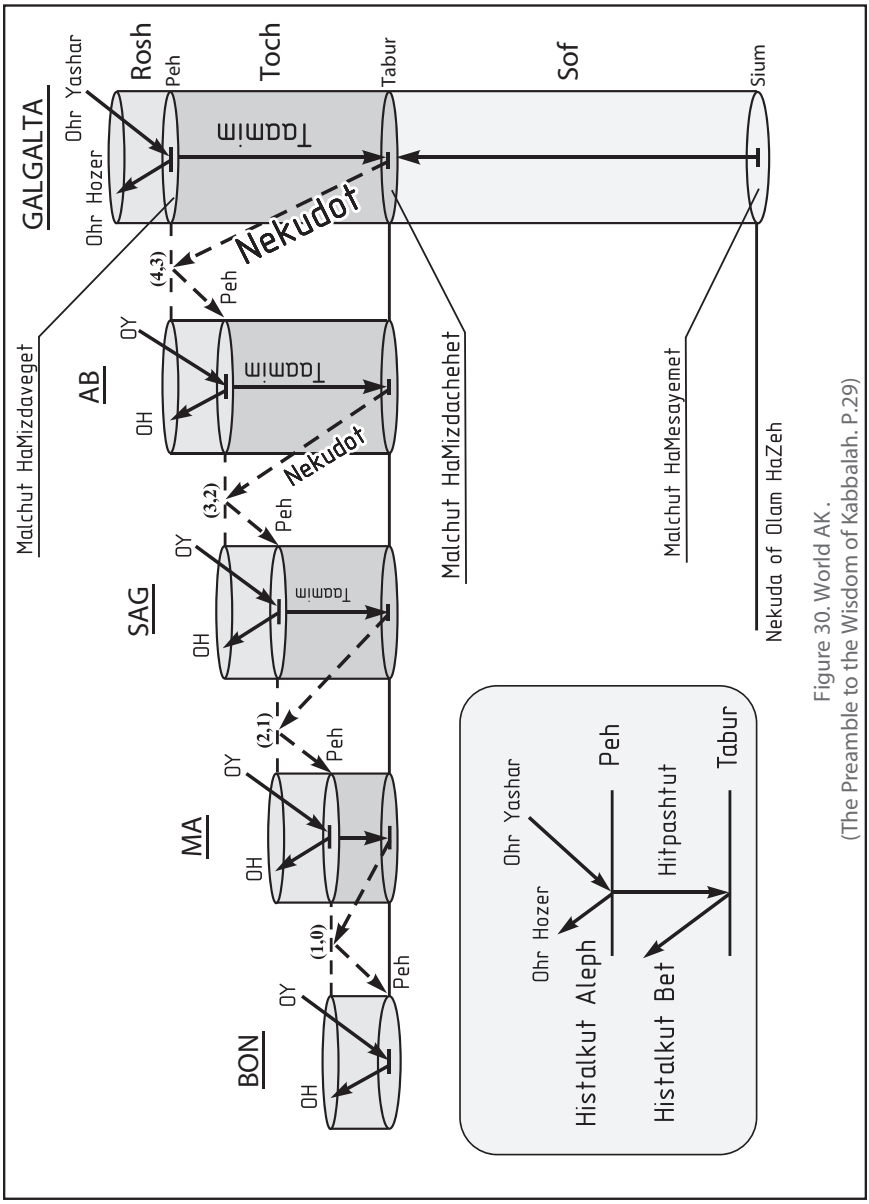

Figure 30. World AK.
(The Preamble to the Wisdom of Kabbalah. P.29)

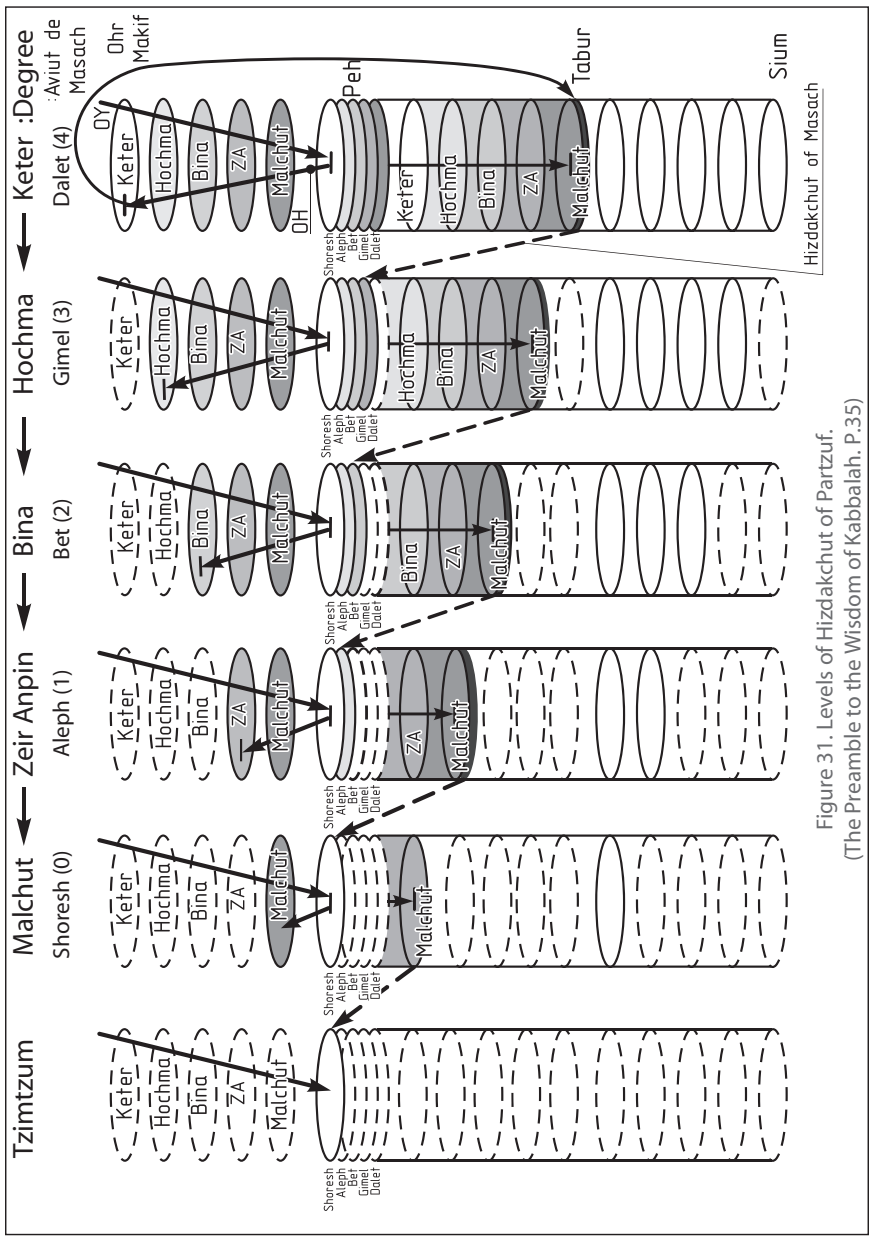

Figure 31. Levels of Hizdakchut of Partzuf.
(The Preamble to the Wisdom of Kabbalah. P.35)

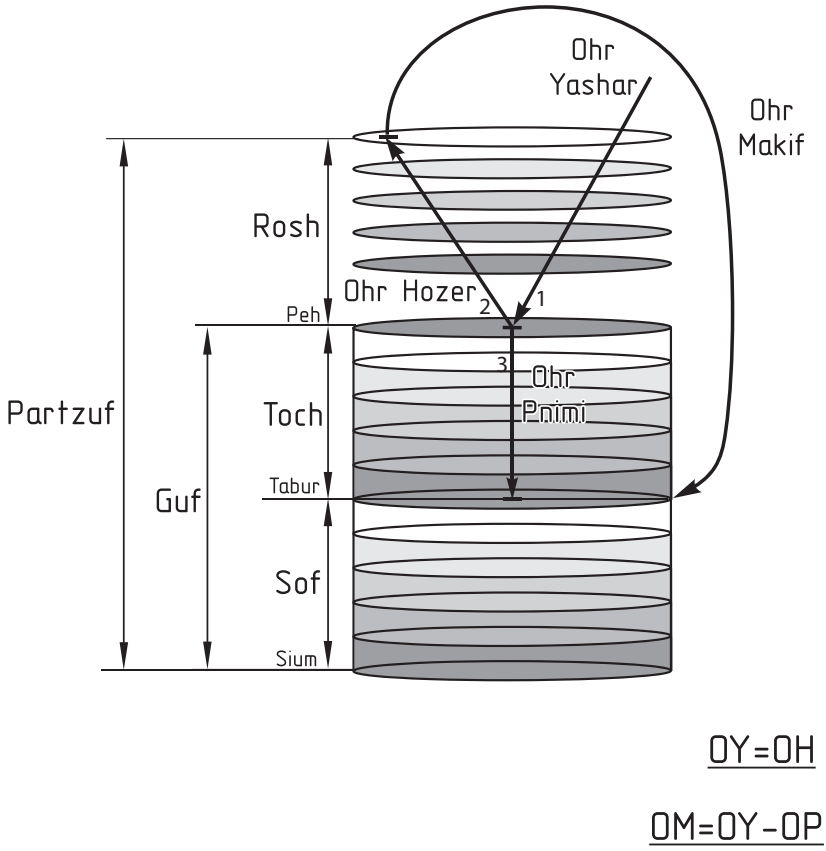

Figure 32. The Structure of Partzuf .
(The Preamble to the Wisdom of Kabbalah. P.50)

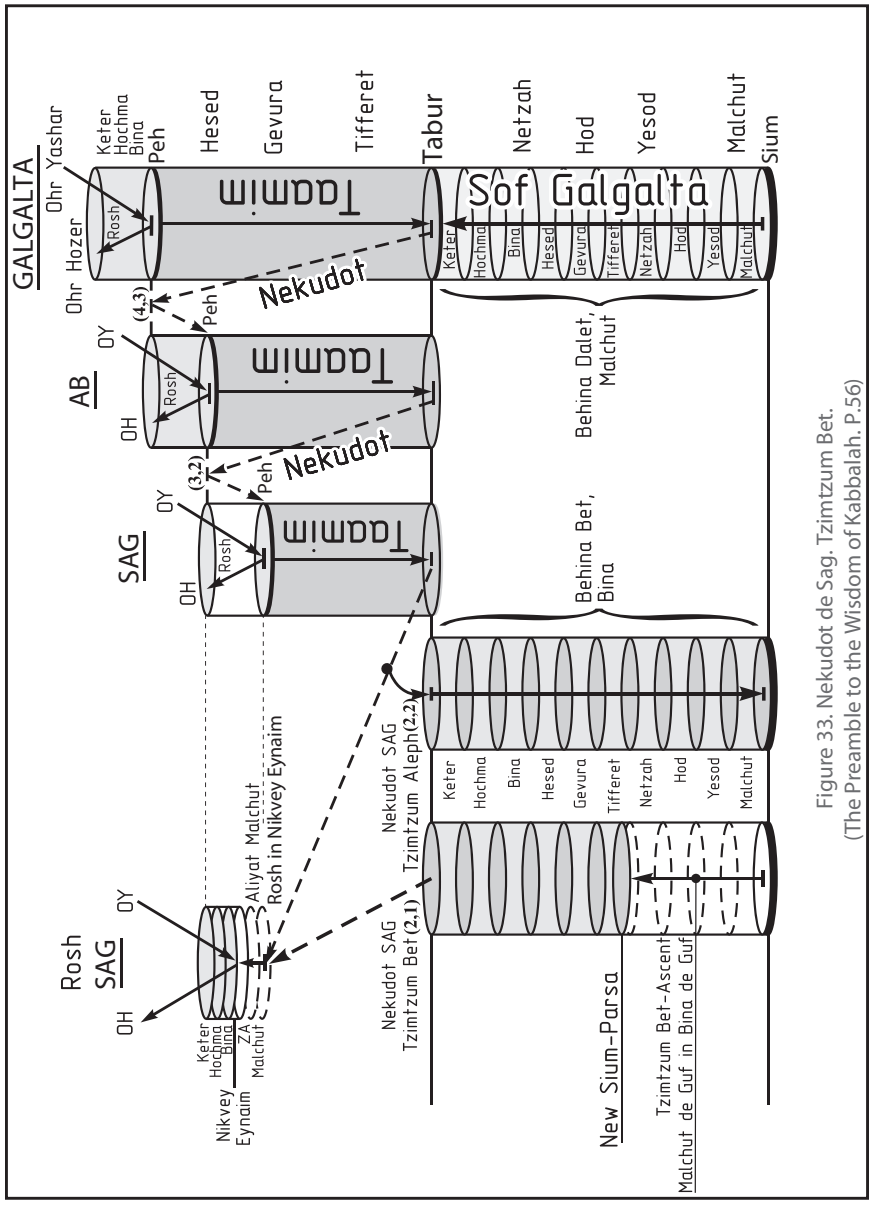

Figure 33. Nekudot de Sag. Tzimtzum Bet.
(The Preamble to the Wisdom of Kabbalah. P.56)

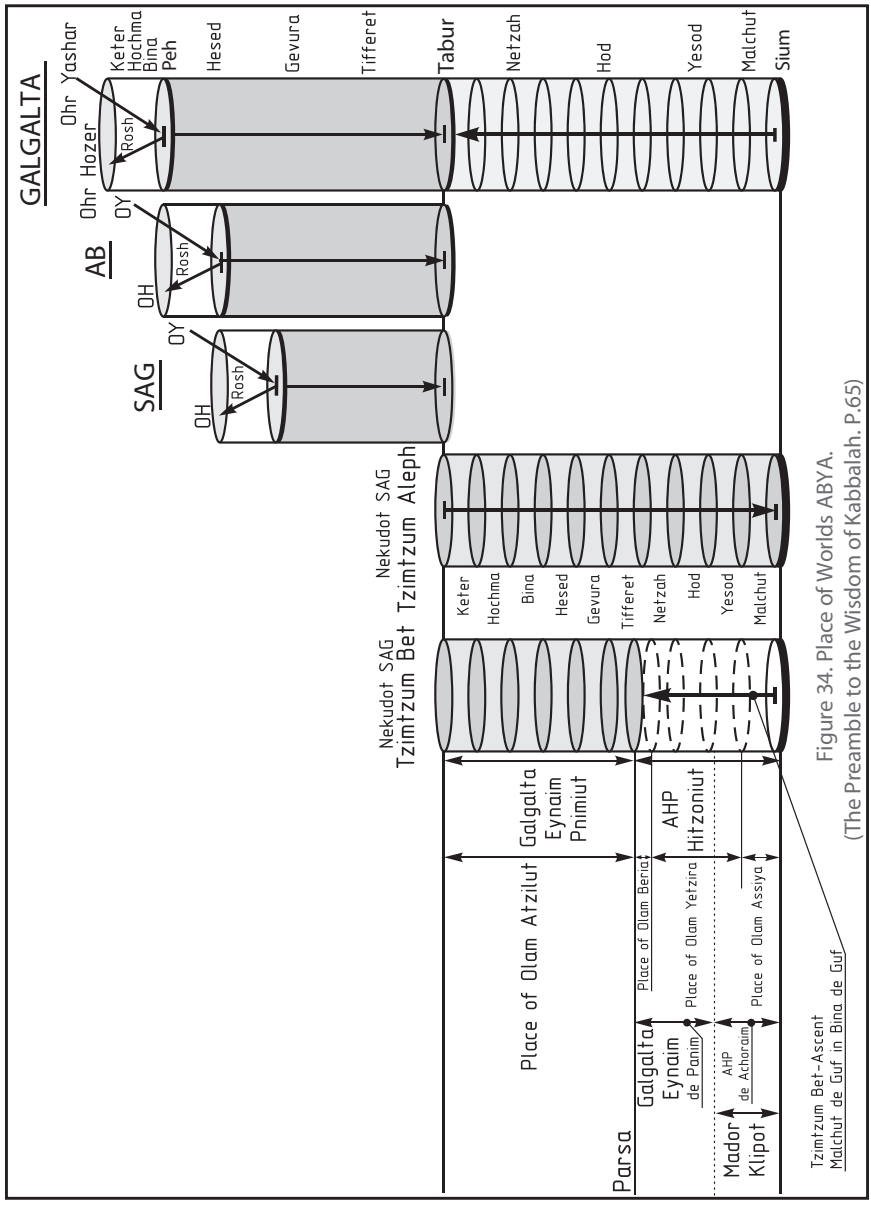

Figure 34. Place of Worlds ABYA.
(The Preamble to the Wisdom of Kabbalah. P.65)

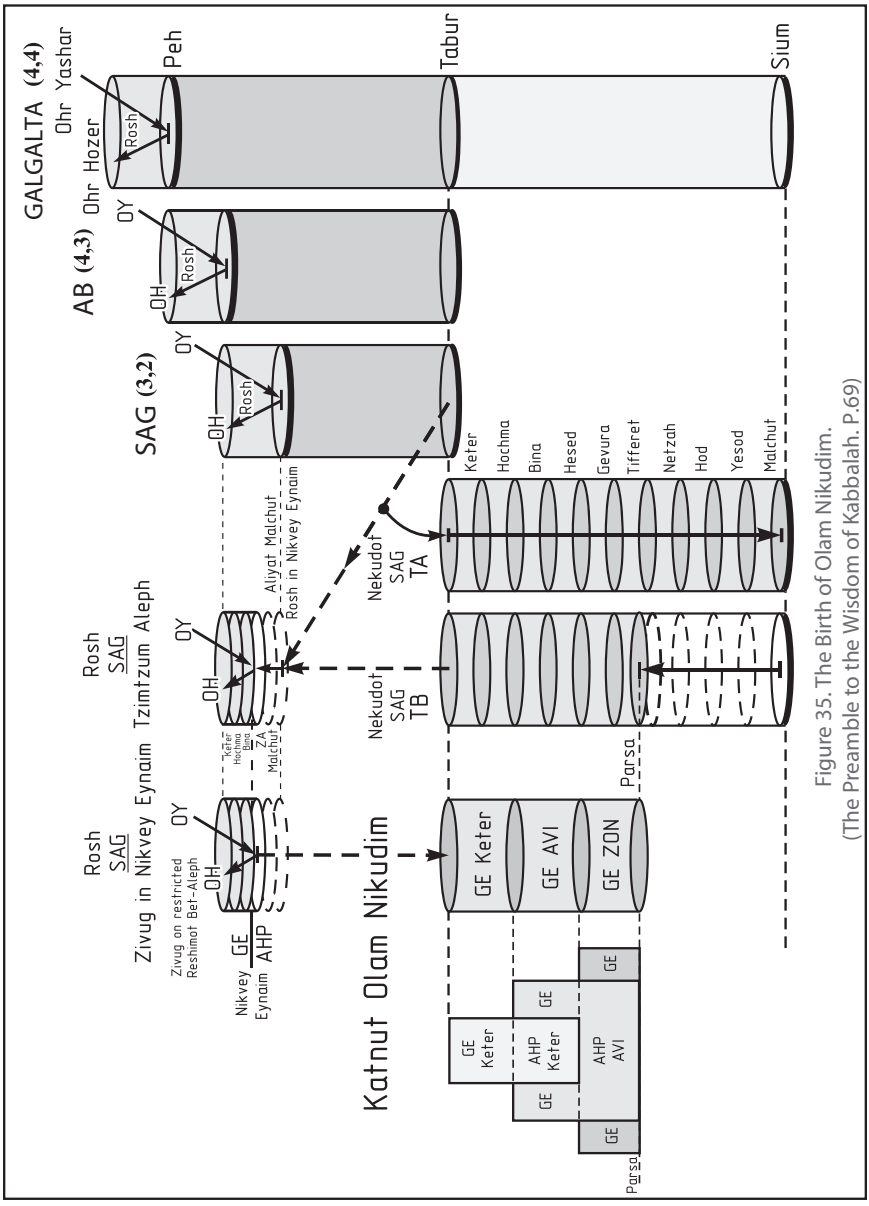

Figure 35. The Birth of Olam Nikudim.
(The Preamble to the Wisdom of Kabbalah. P.69)

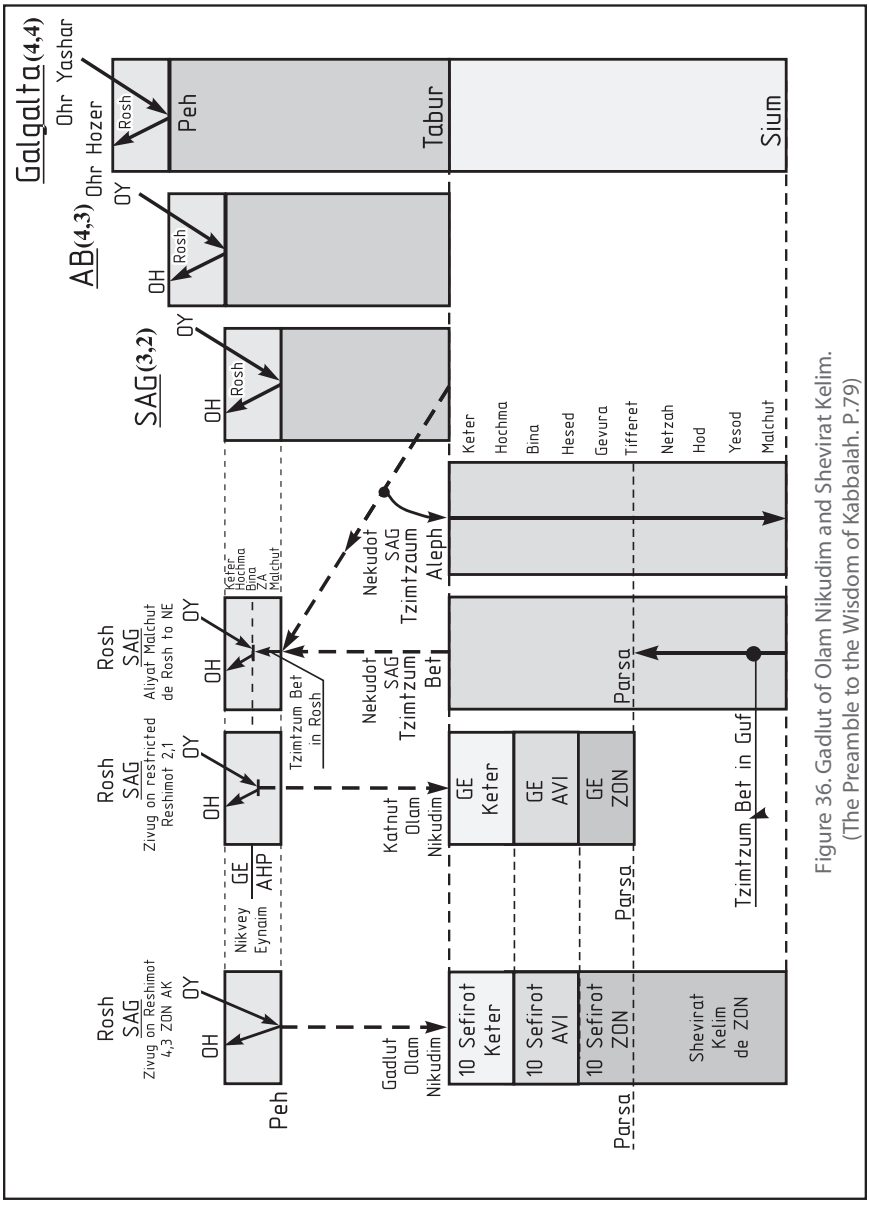

Figure 36. Gadlut of Olam Nikudim and Shevirat Kelim.
(The Preamble to the Wisdom of Kabbalah. P.79)

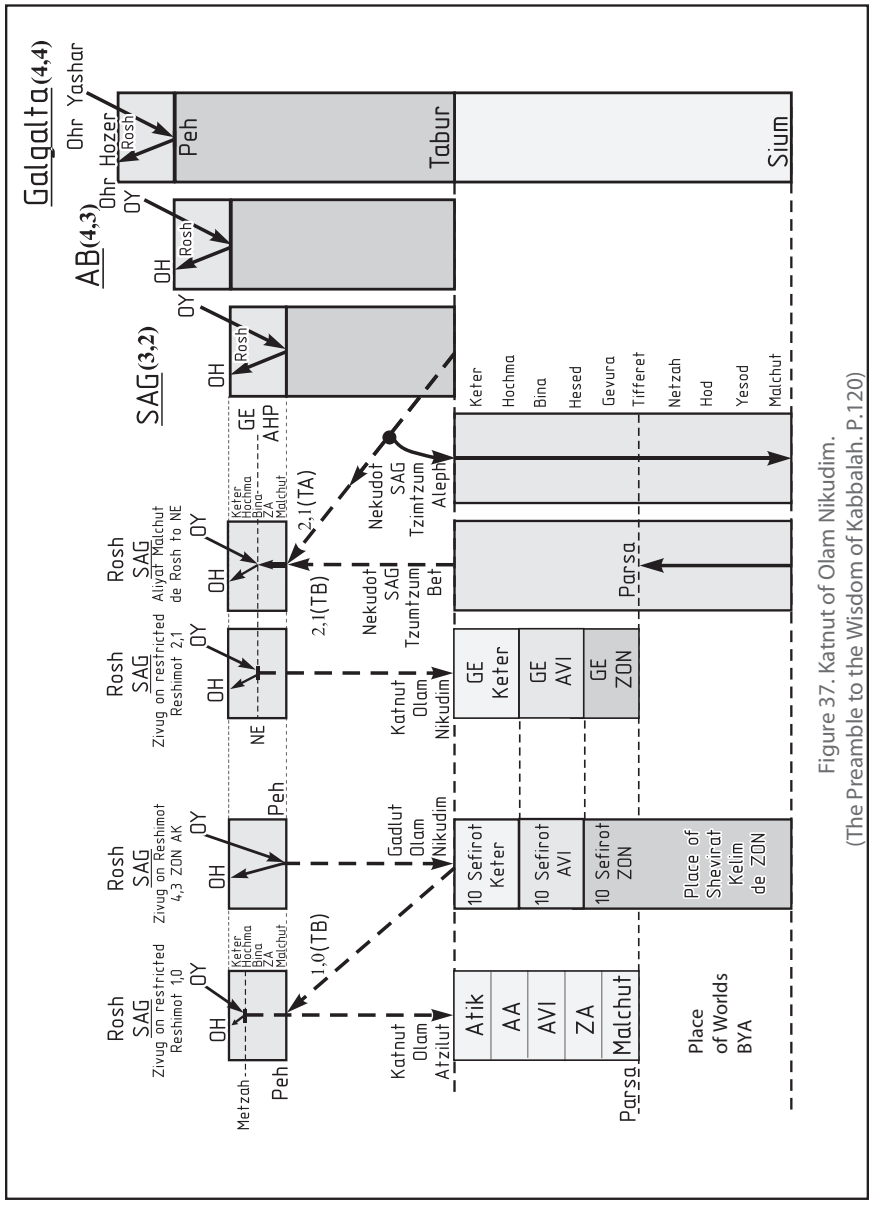

Figure 37. Katnut of Olam Nikudim.
(The Preamble to the Wisdom of Kabbalah. P.120)

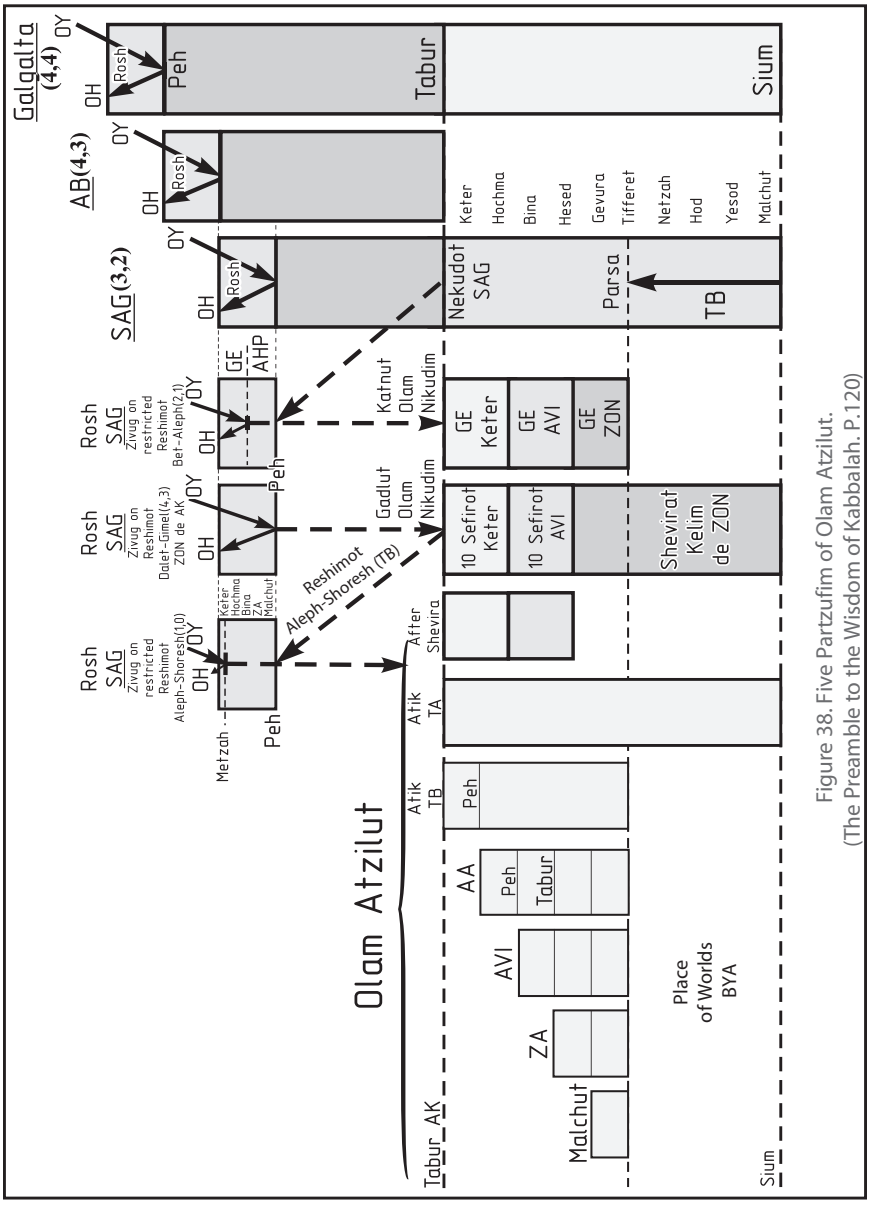

Figure 38. Five Partzufim of Olam Atzilut.
(The Preamble to the Wisdom of Kabbalah. P.120)

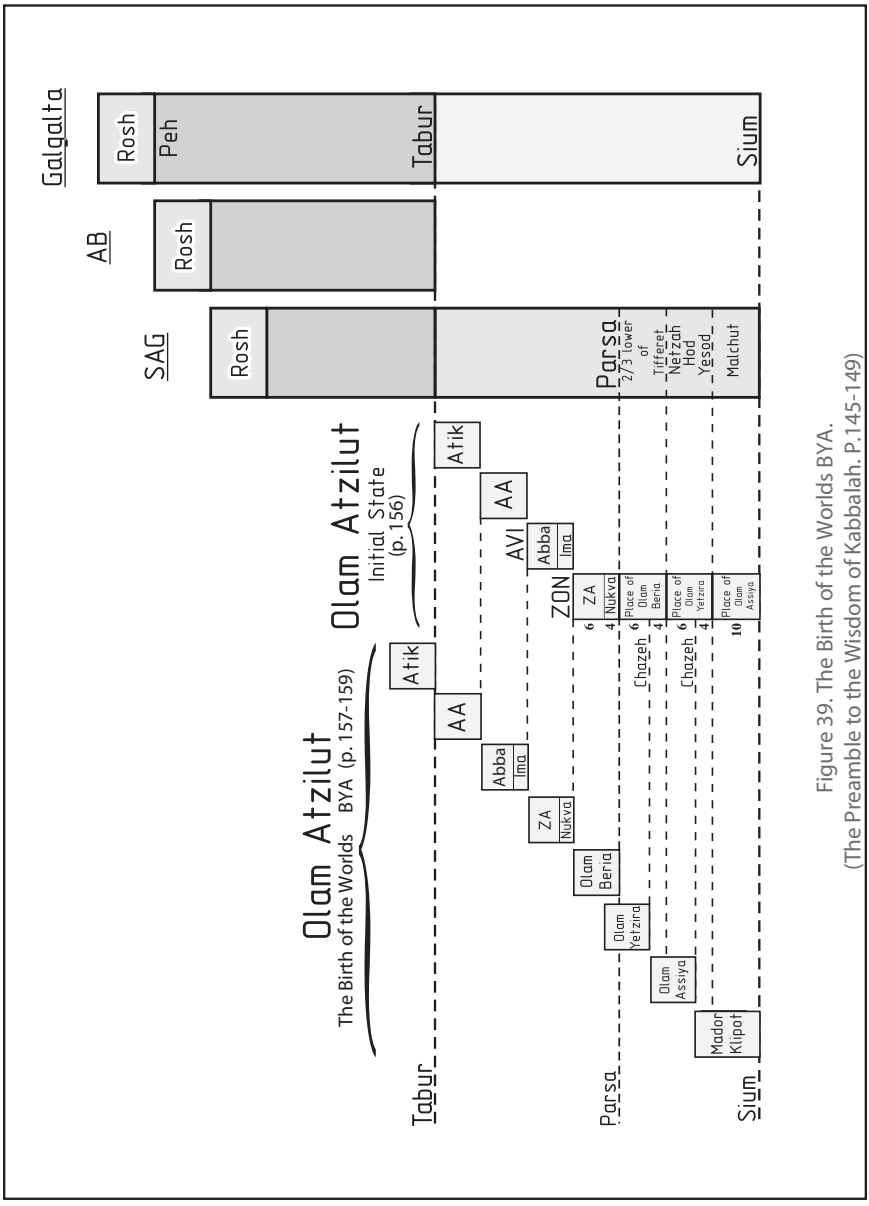

Figure 39. The Birth of the Worlds BYA.
(The Preamble to the Wisdom of Kabbalah. P.145-149)

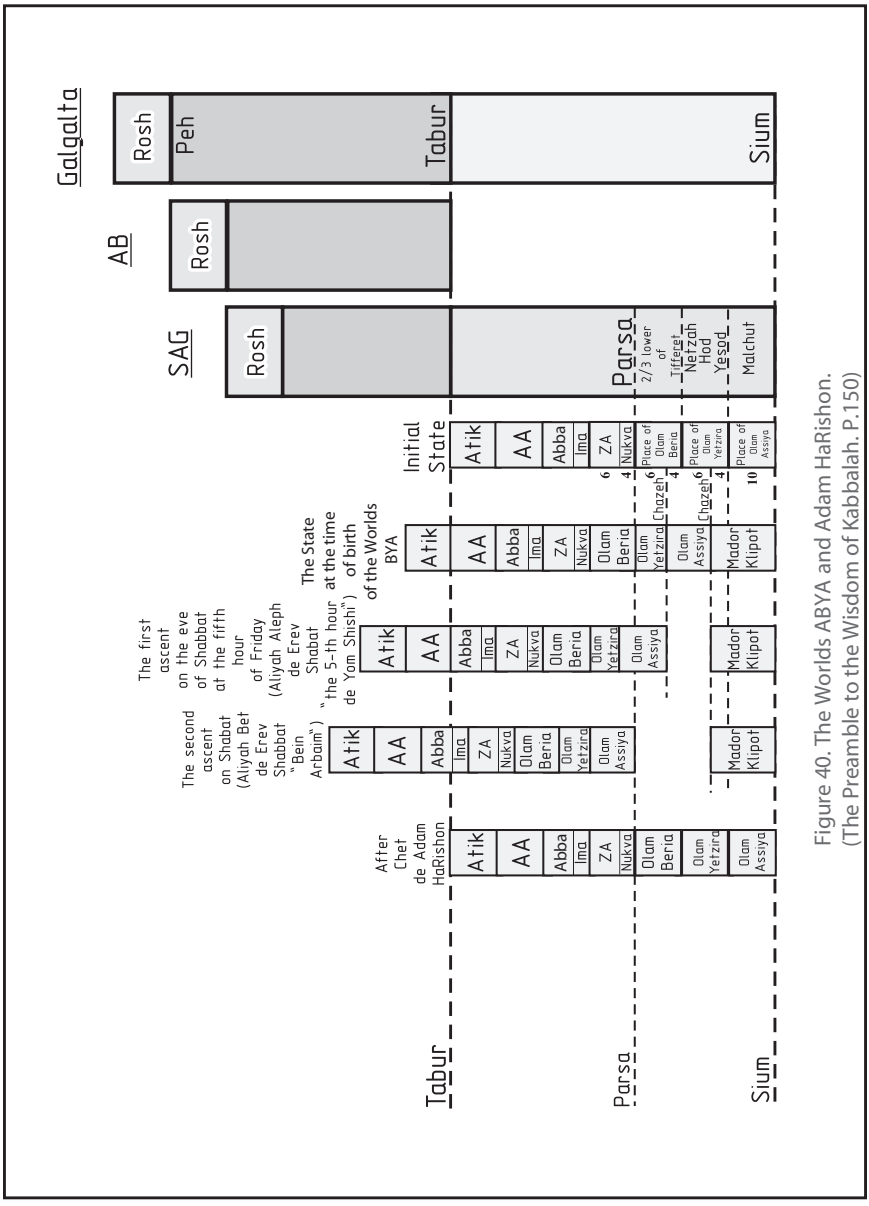

Figure 40. The Worlds ABYA and Adam HaRishon.
(The Preamble to the Wisdom of Kabbalah. P.150)

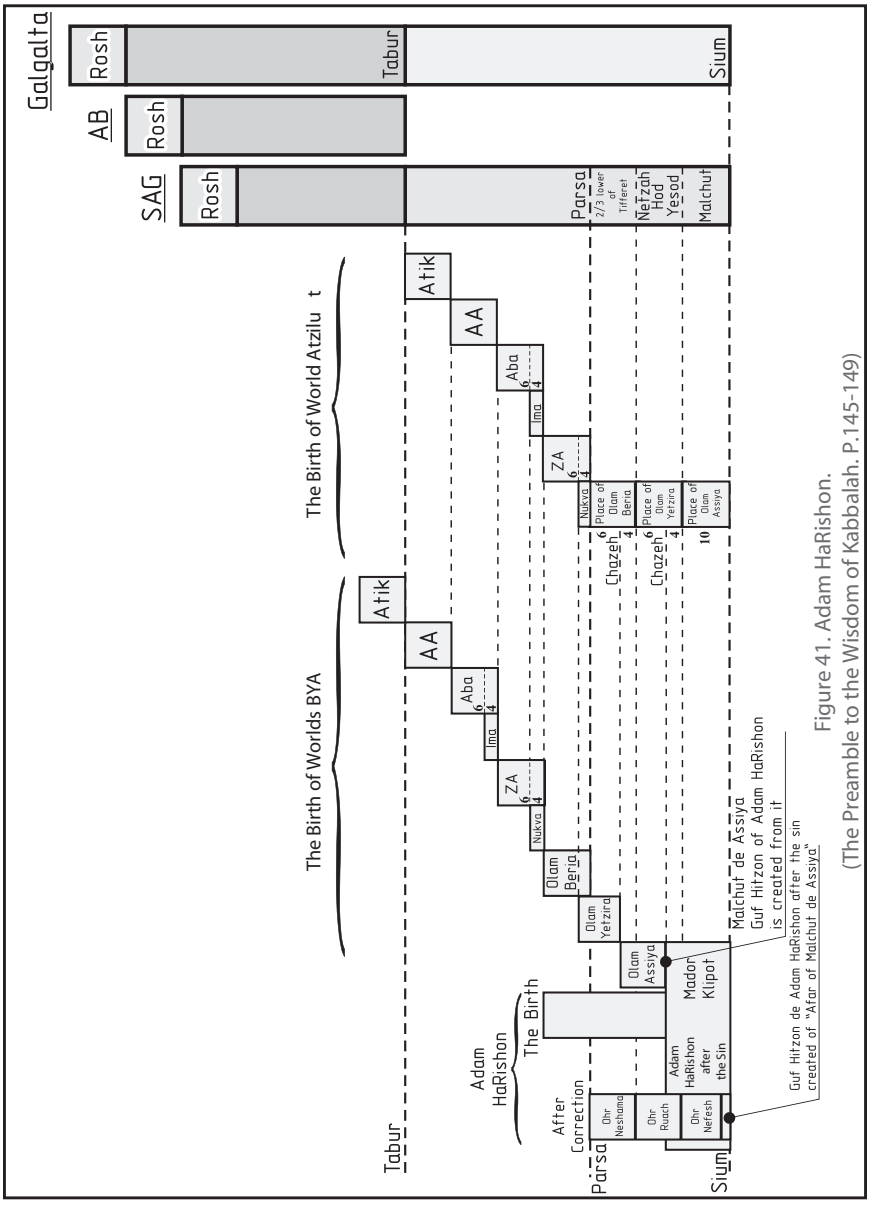

Figure 41. Adam HaRishon.
(The Preamble to the Wisdom of Kabbalah. P.145-149)

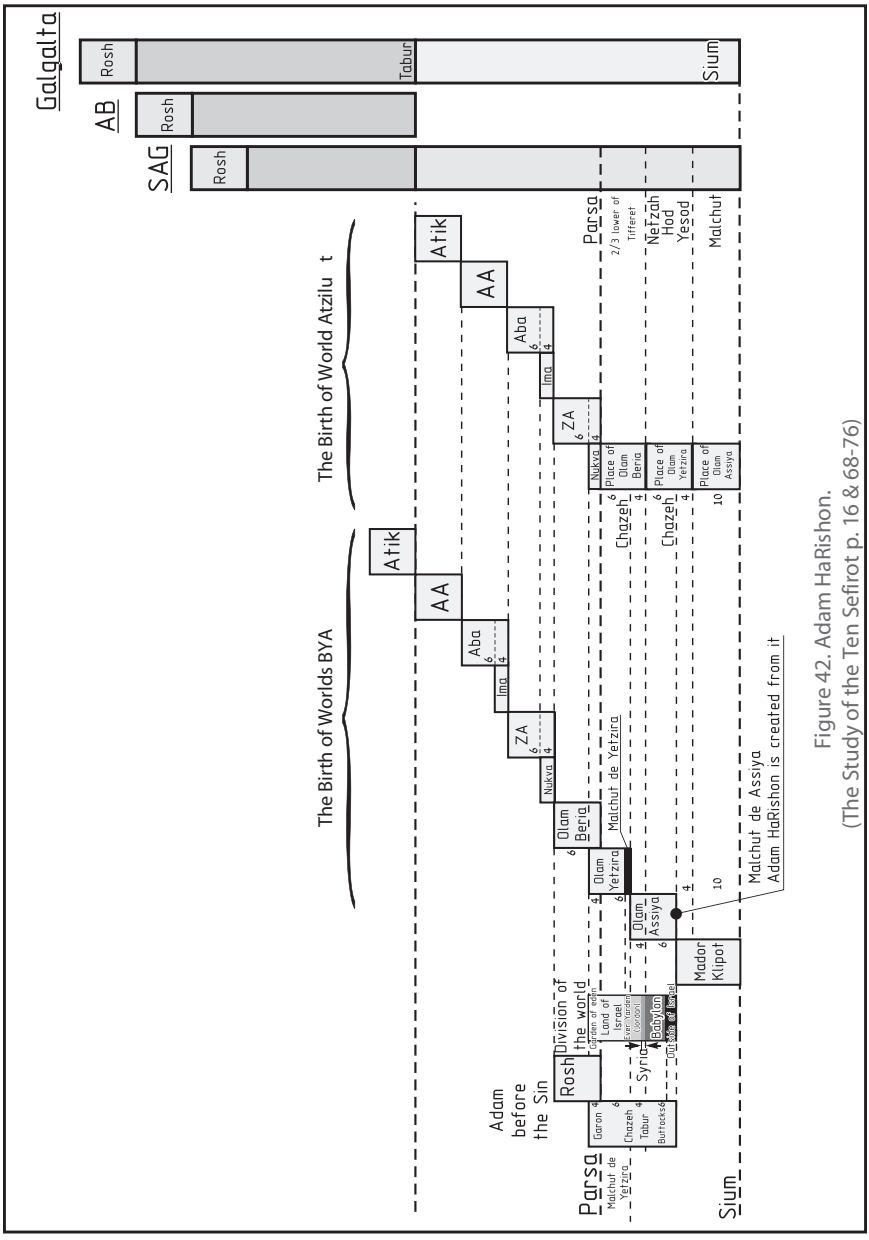

Figure 42. Adam HaRishon.
(The Study of the Ten Sefirot p. 16 & 68-76)

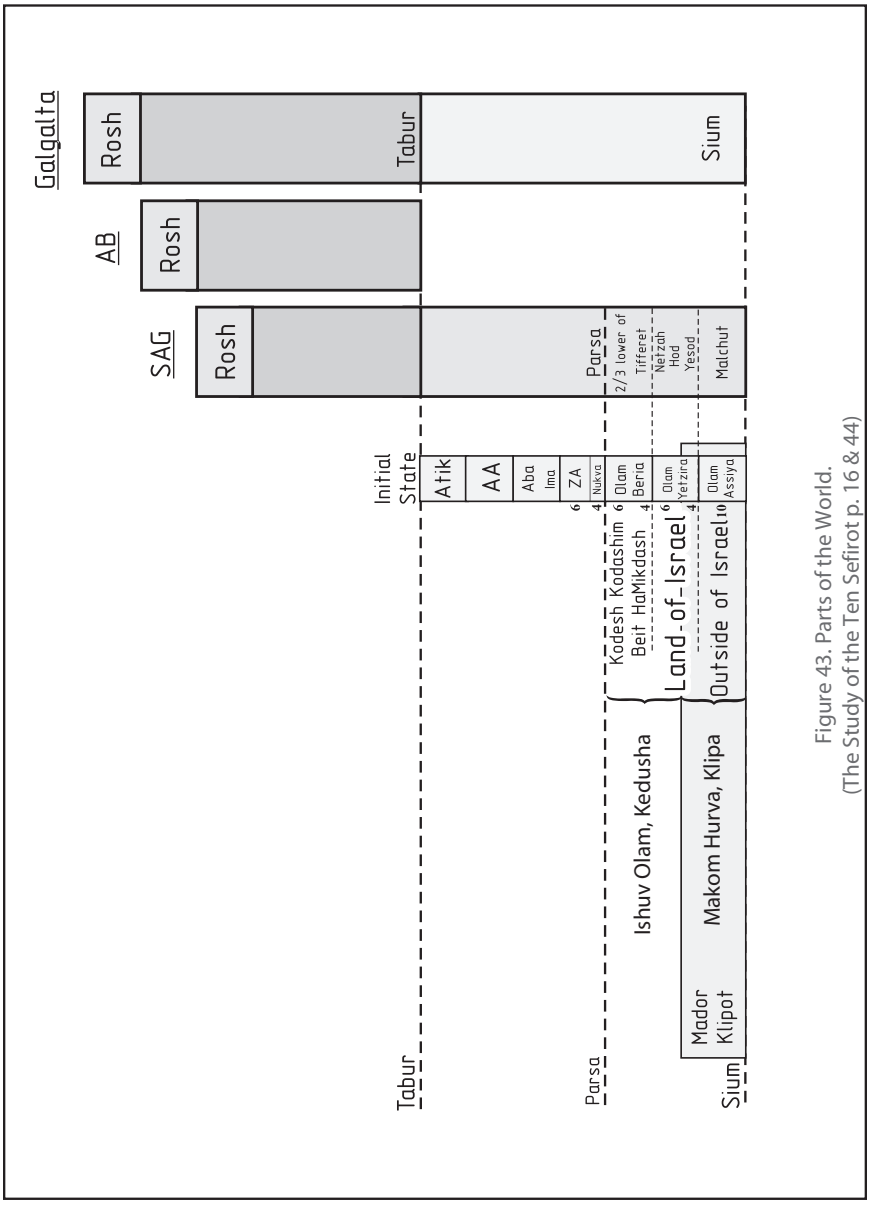

Figure 43. Parts of the World.
(The Study of the Ten Sefirot p. 16 & 44)

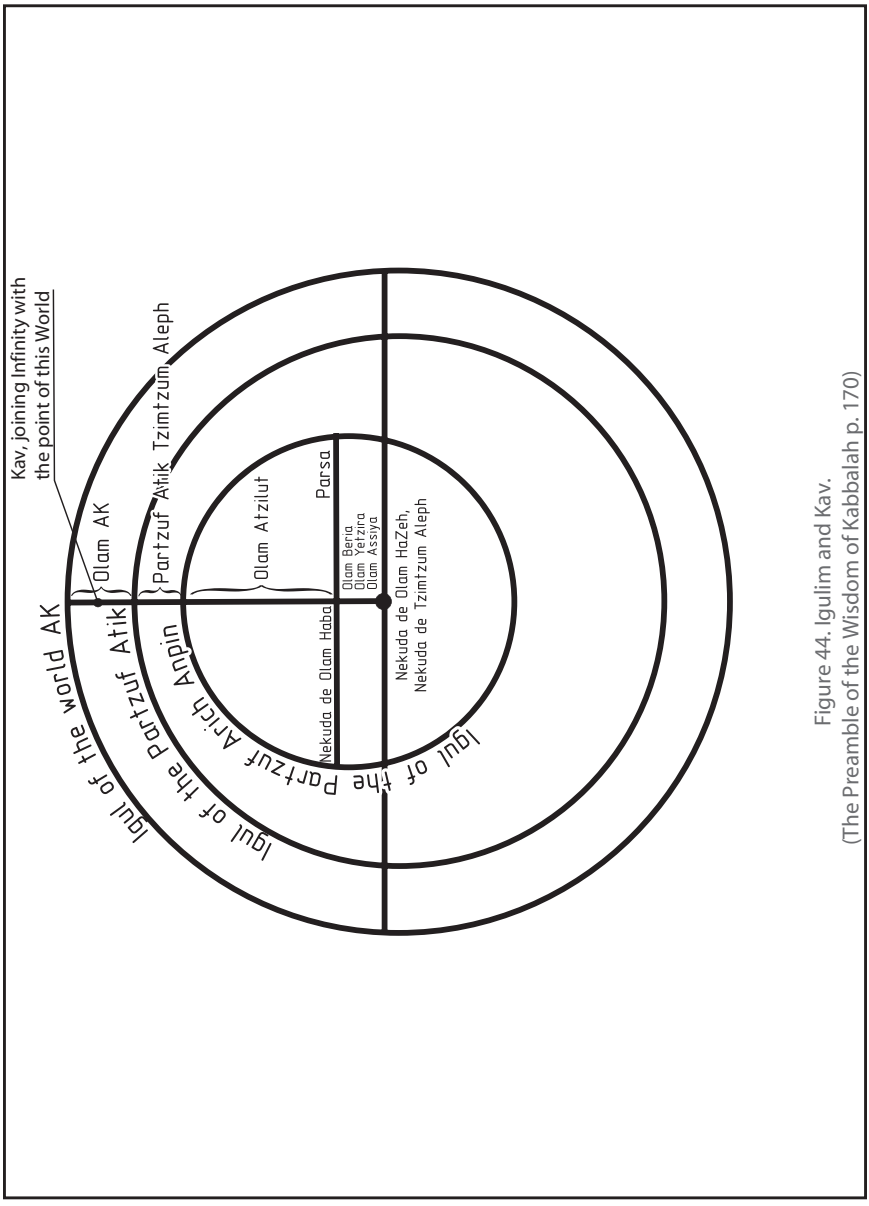

Figure 44. Igulim and Kav.
(The Preamble of the Wisdom of Kabbalah p. 170)

SEFER HA-ILAN

Fig. 1

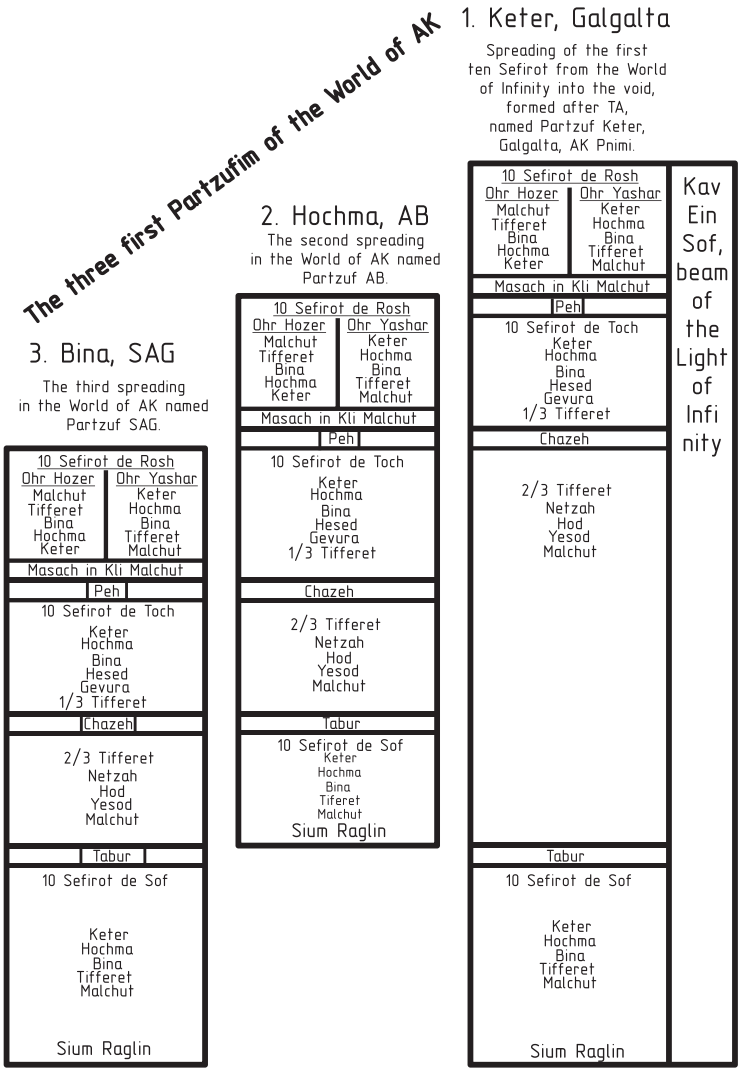
The three first Partzufim of the World of AK
1. Keter, Galgalta
Spreading of the first ten Sefirot from the World of Infinity into the void, formed after TA, named Partzuf Keter, Galgalta, AK Pnimi.
10 Sefirot de Rosh
Ohr Hozer
Malchut
Tifferet
Bina
Hochma
Keter
Ohr Yashar
Keter
Hochma
Bina
Tifferet
Malchut
Masach in Kli Malchut
Peh
10 Sefirot de Toch
Keter
Hochma
Bina
Hesed
Gevura
1/3 Tifferet
Chazeh
2/3 Tifferet
Netzah
Hod
Yesod
Malchut
Tabur
10 Sefirot de Sof
Keter
Hochma
Bina
Tifferet
Malchut
Sium Raglin
Kav Ein Sof, beam of the Light of Infinity
2. Hochma, AB
The second spreading in the World of AK named Partzuf AB.
10 Sefirot de Rosh
Ohr Hozer
Malchut
Tifferet
Bina
Hochma
Keter
Ohr Yashar
Keter
Hochma
Bina
Tifferet
Malchut
Masach in Kli Malchut
Peh
10 Sefirot de Toch
Keter
Hochma
Bina
Hesed
Gevura
1/3 Tifferet
Chazeh
2/3 Tifferet
Netzah
Hod
Yesod
Malchut
Tabur
10 Sefirot de Sof
Keter
Hochma
Bina
Tiferet
Malchut
Sium Raglin
3. Bina, SAG
The third spreading in the World of AK named Partzuf SAG.
10 Sefirot de Rosh
Ohr Hozer
Malchut
Tifferet
Bina
Hochma
Keter
Ohr Yashar
Keter
Hochma
Bina
Tifferet
Malchut
Masach in Kli Malchut
Peh
10 Sefirot de Toch
Keter
Hochma
Bina
Hesed
Gevura
1/3 Tifferet
Chazeh
2/3 Tifferet
Netzah
Hod
Yesod
Malchut
Tabur
10 Sefirot de Sof
Keter
Hochma
Bina
Tifferet
Malchut
Sium Raglin
Nekuda de Olam HaZeh - the Point of This world

Fig. 2

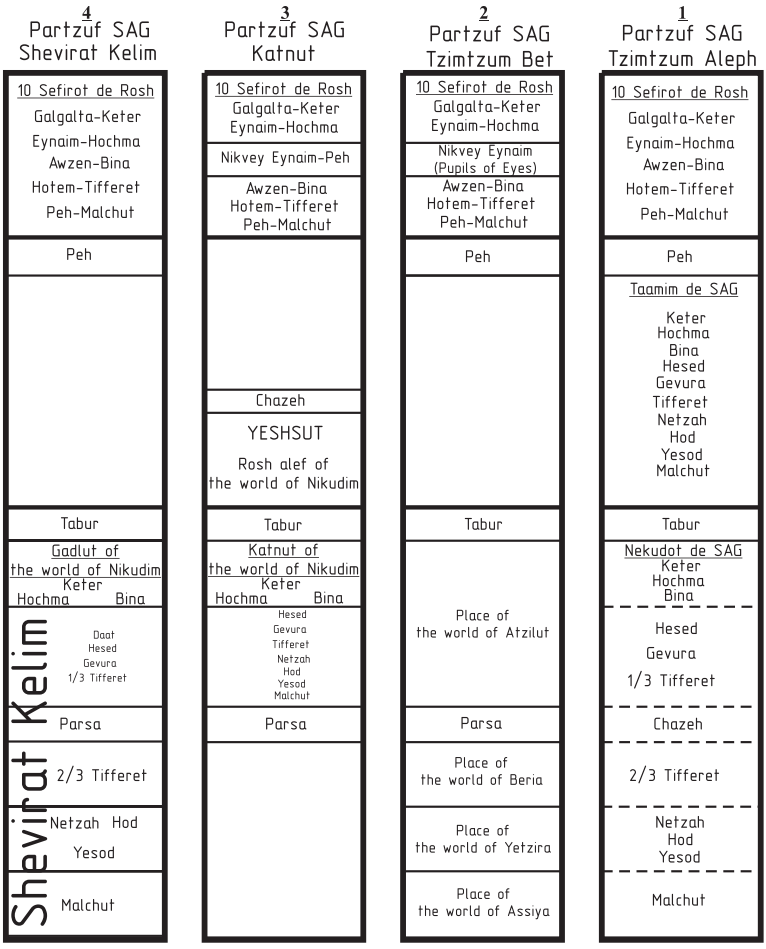

Nekuda de Olam HaZeh - the Point of This world

Fig. 3

The lowest initial state of the Worlds of AK and Atzilut

The dotted lines show connection and reception in Rosh of each Partzuf of the World of Atzilut and the corresponding Partzuf of AK

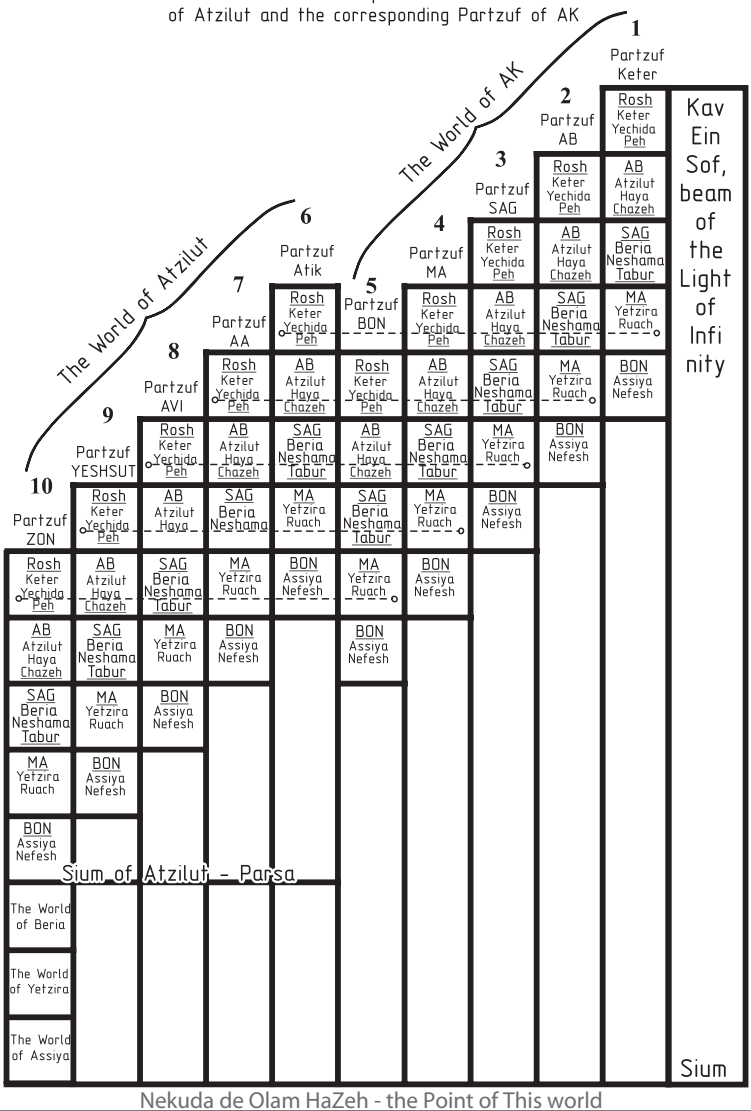

Nekuda de Olam HaZeh - the Point of This world

Fig. 4
The ascent of the World of Atzilut to the level of Neshama
with regard to the initial state of the World AK.

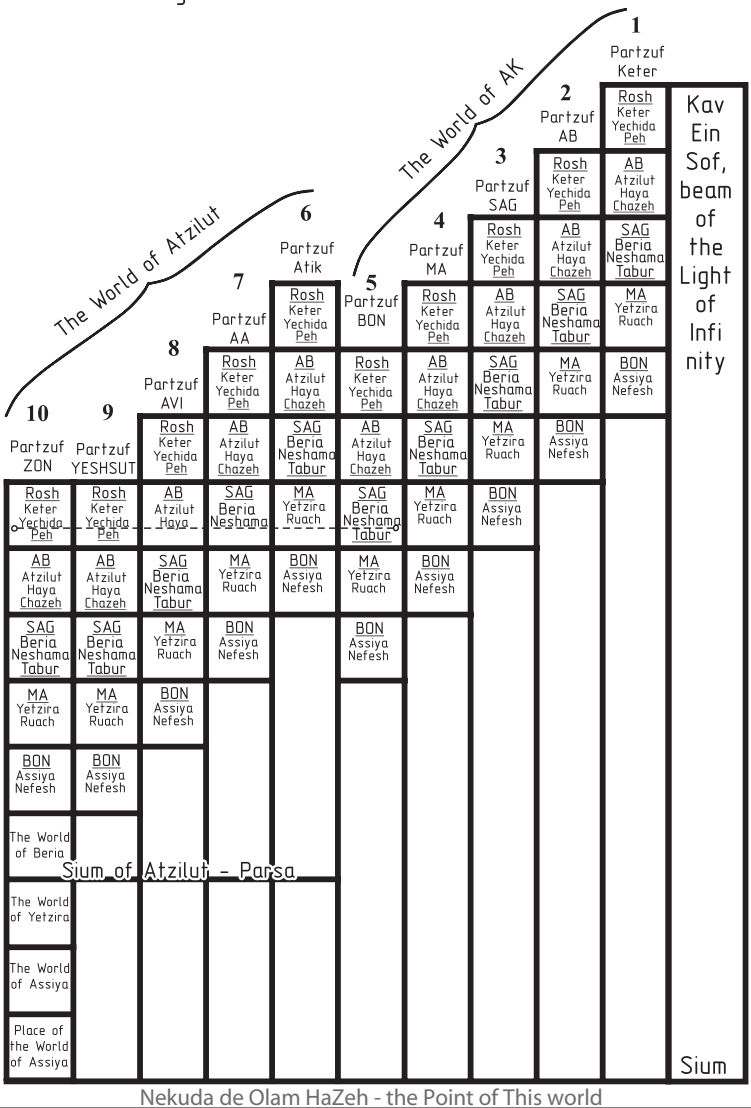

Nekuda de Olam HaZeh - the Point of This world

Fig. 5
The ascent of the World of Atzilut to the level of Haya
with regard to the initial state of the World AK.

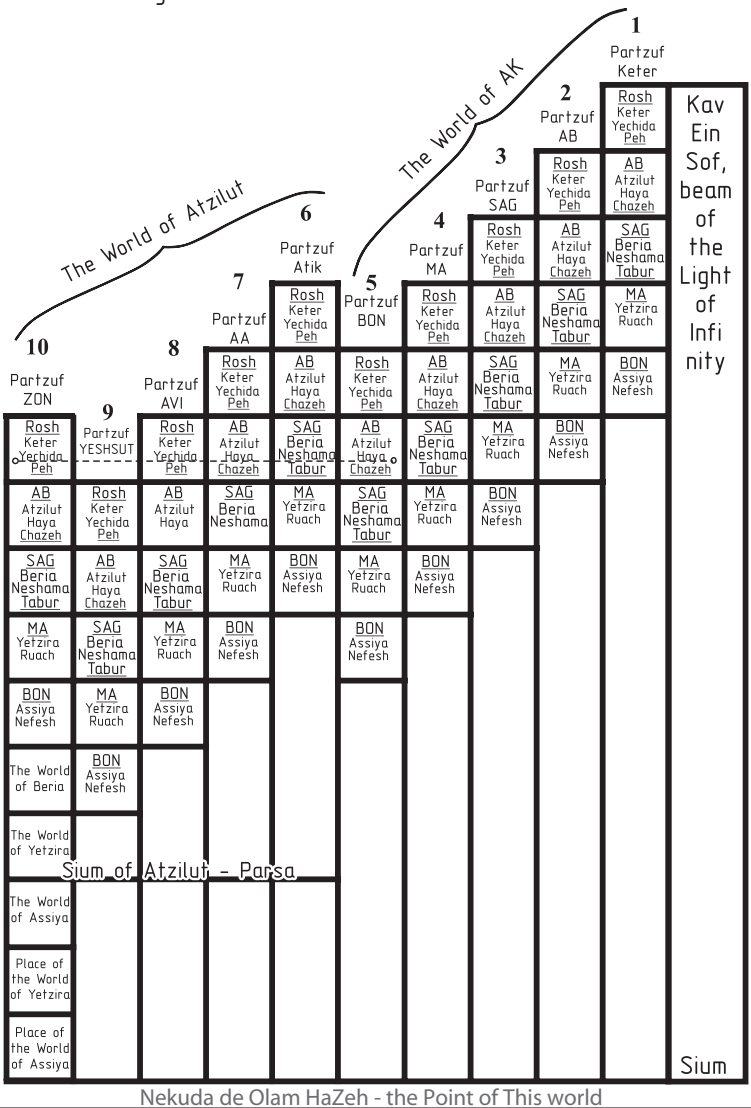

Fig. 6

The ascent of the World of Atzilut to the level of Yechida with regard to the initial state of the World AK.

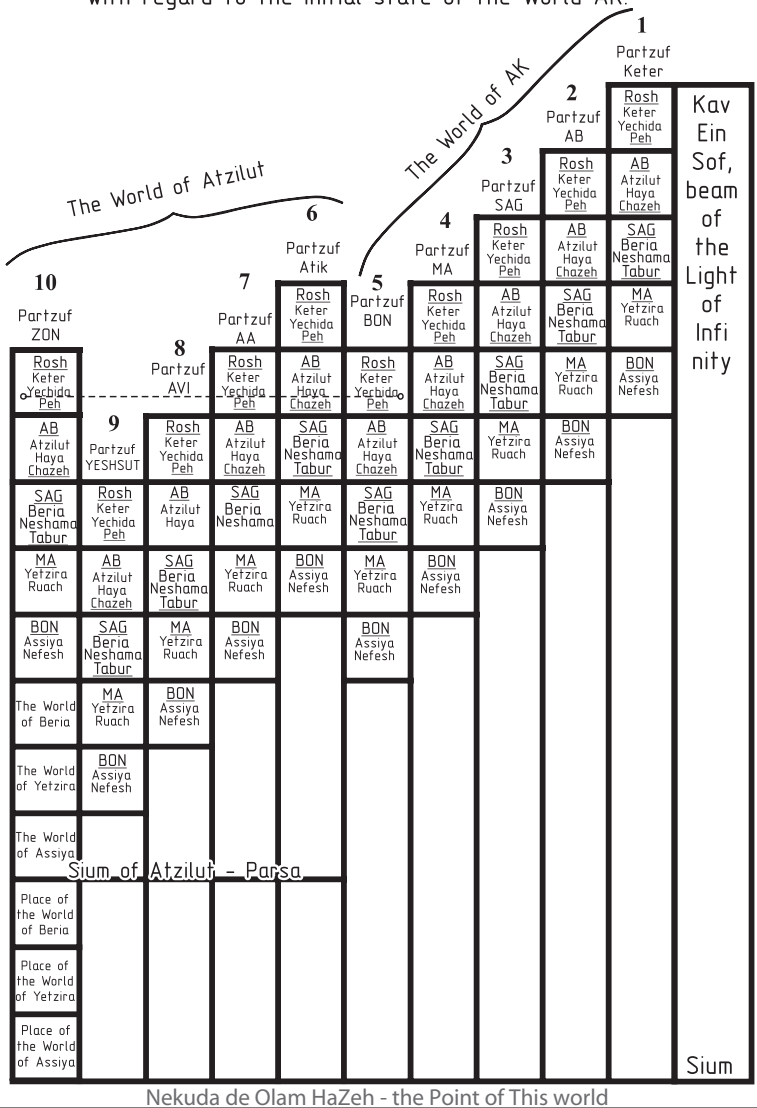

Nekuda de Olam HaZeh - the Point of This world

Fig. 7
The ascent of the Worlds of ABYA to the level of Neshama
with regard to the initial state of the World AK.
The dotted lines show connection and reception in Rosh of each Partzuf of the World
of Atzilut and the corresponding Partzuf of AK

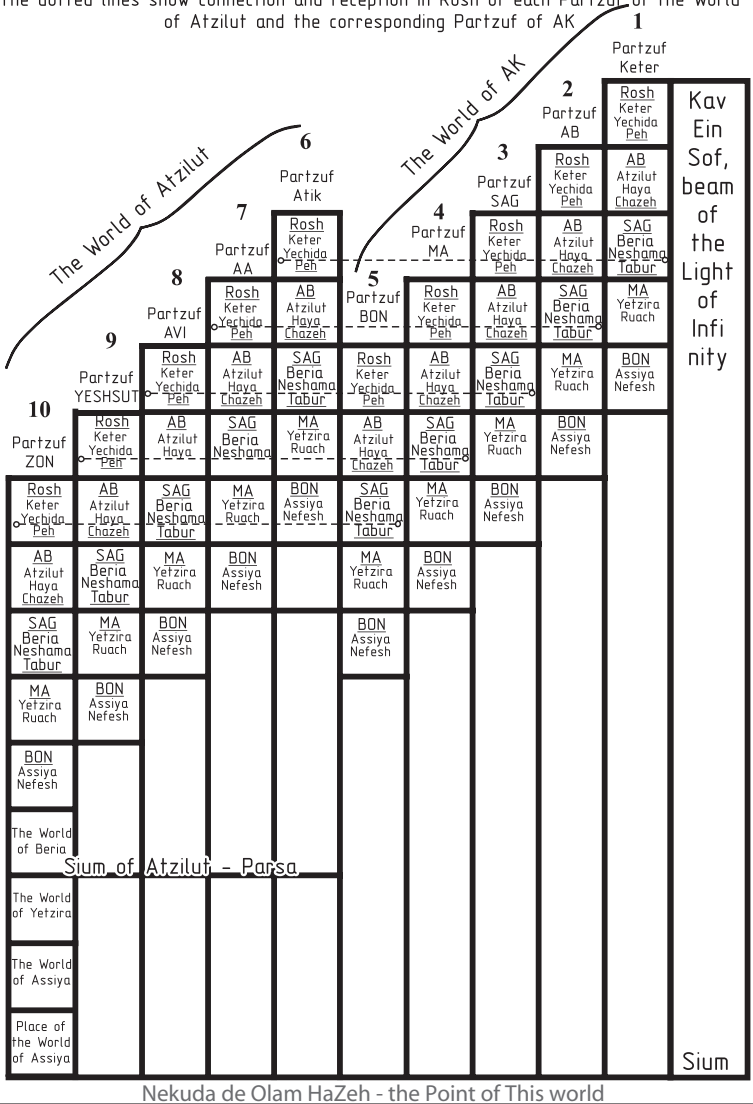

Fig. 8

The ascent of the Worlds of ABYA to the level of Haya with regard to the initial state of the World AK.

The dotted lines show connection and reception in Rosh of each Partzuf of the World of Atzilut and the corresponding Partzuf of AK

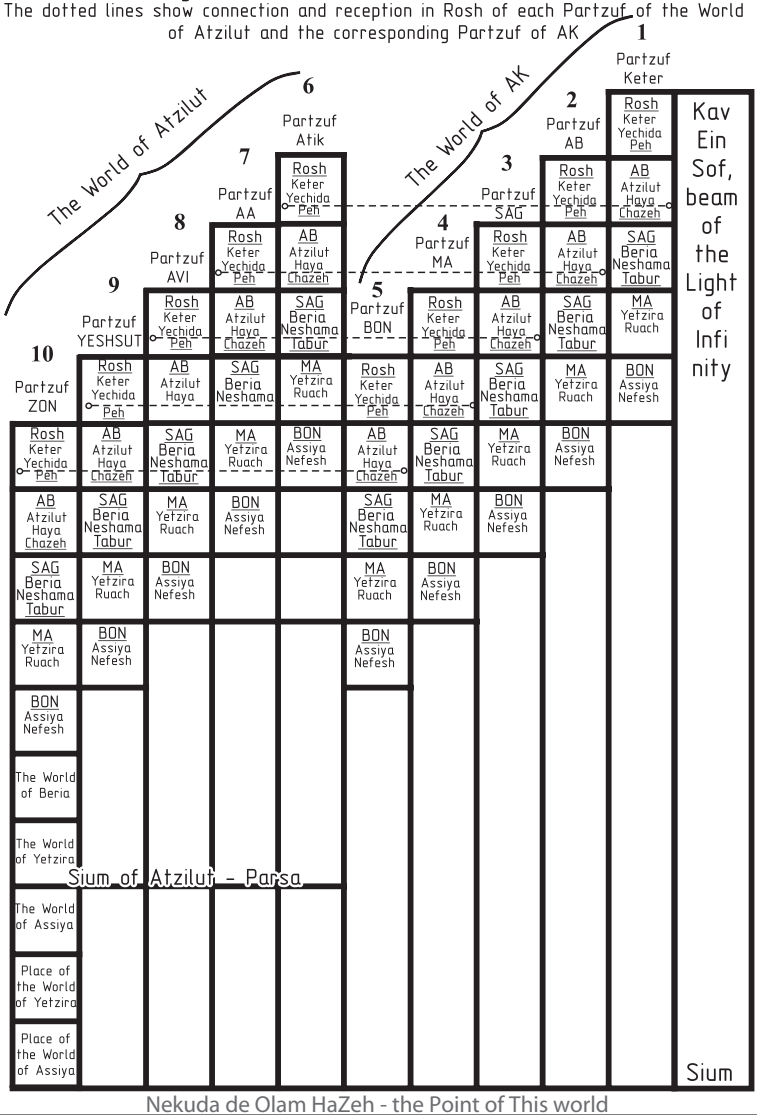

Nekuda de Olam HaZeh - the Point of This world

Fig. 9
The ascent of the Worlds of ABYA to the level of Yechida
with regard to the initial state of the World AK.
The dotted lines show connection and reception in Rosh of each Partzuf of the World
of Atzilut and the corresponding Partzuf of AK

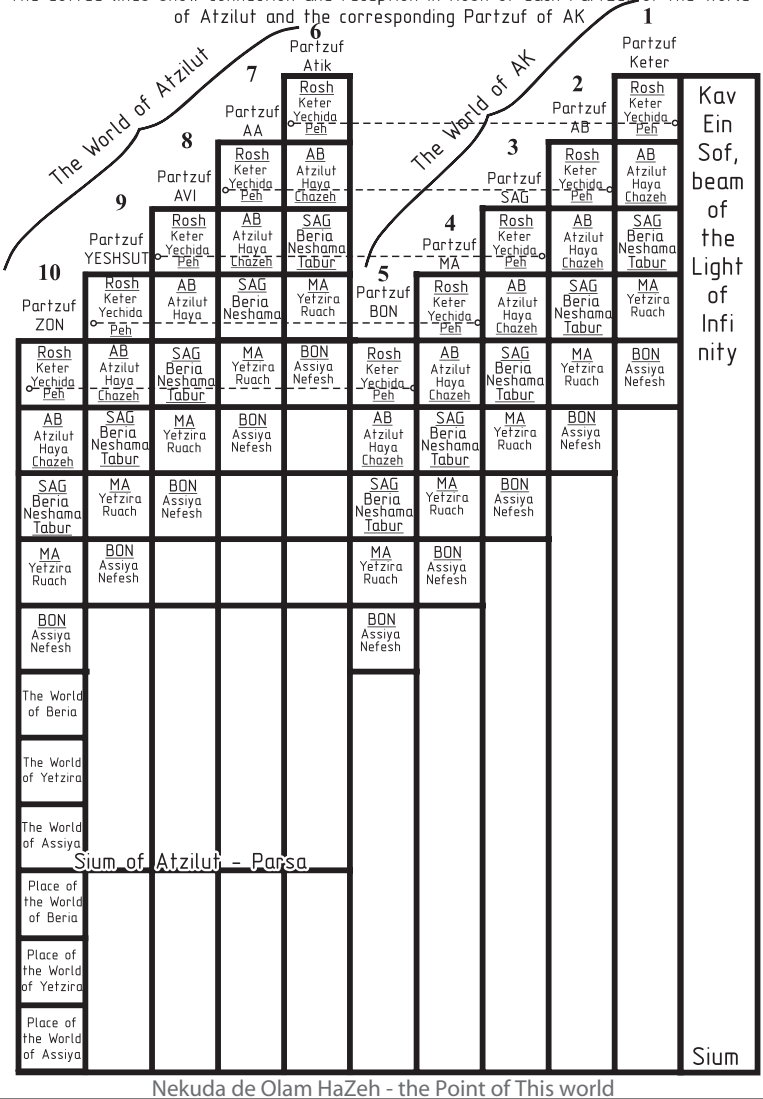

Fig. 10

The ascent of the Worlds of AK and ABYA to the level of Neshama with regard to the line of Infinity.

The dotted lines show connection and reception in Rosh of each Partzuf of the World of Atzilut and the corresponding Partzuf of AK

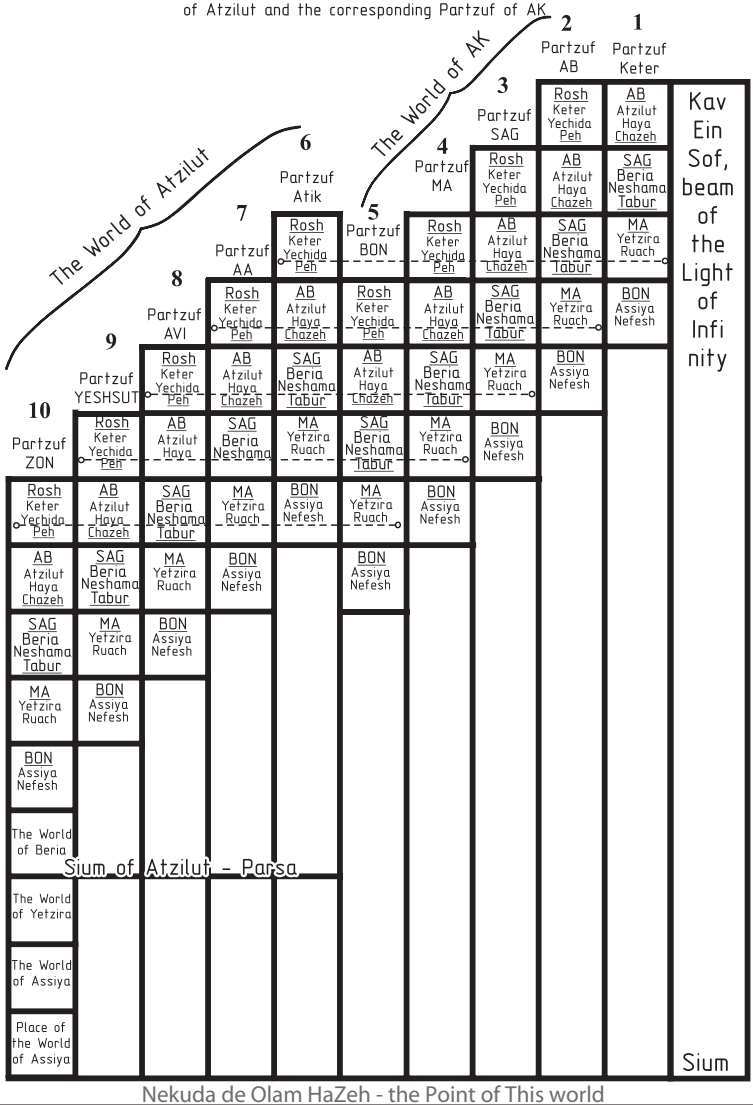

Fig. 11

The ascent of the Worlds of AK and ABYA to the level of Haya with regard to the line of Infinity.

The dotted lines show connection and reception in Rosh of each Partzuf of the World of Atzilut and the corresponding Partzuf of AK

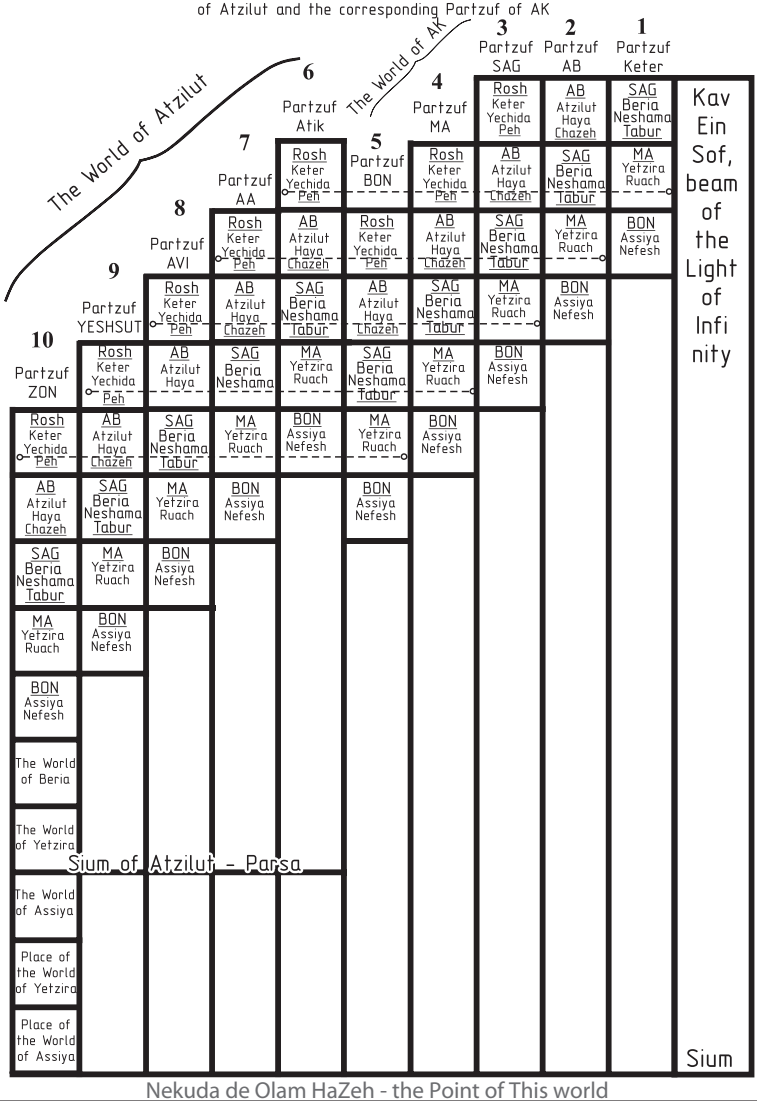

Fig. 12

The ascent of the Worlds of AK and ABYA to the level of Yechida with regard to the line of Infinity.

The dotted lines show connection and reception in Rosh of each Partzuf of the World of Atzilut and the corresponding Partzuf of AK

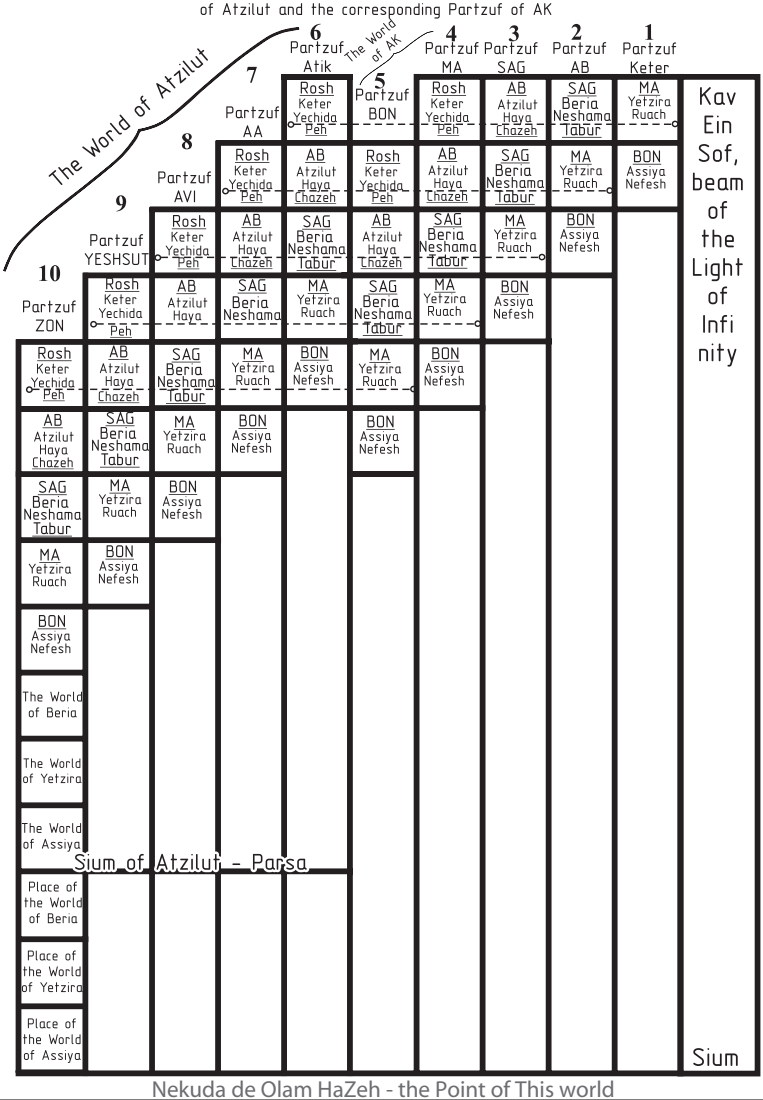

KABBALISTIC TERMS GLOSSARY

A

ABYA, the impure worlds (אבי"ע של קליפות) – oppose the pure (holy) worlds of the *ABYA*, but take the space from the *ZON de Atzilut* and below. The *Klipot* are beneath the holy, pure forces in the place of absolute emptiness, below the line of *Sium* (end), under *Malchut*, which ends all pure desires (*Kedusha*). After the *Tzimtzum Aleph* their place was under the *Partzuf AK* (below the legs of *Adam Kadmon*). However, after the *Tzimtzum Bet*, when the *Malchut Mesayemet* rose to *Bina* in the *Guf de Partzuf Nekudot de SAG*, the "*Parsa*" (limit of holiness) was formed there. "The place" for the worlds of the *BYA* emerged under it. Since this place was free from holiness, it was completely occupied by the impure forces.

Achar Kach (אח"כ) after that – an effect of a certain cause.

Achiza (אחיזה) a grip – like a branch that sucks water from the root, the *Klipot* gather in the place of deficiency in holiness. The extent of the lack of holiness makes up "a pipe", through which they suck (receive) power and life energy.

Achor be Achor (אב"א) back to back – the correction with the help of the light of *Bina*. i.e., "*Hafetz Hesed*". In the absence of the *Ohr Hochma*, the *Kli* is corrected by means of the *Ohr Bina*, which provides it with the sensation of perfection.

Achor be Panim (אב"פ) back to face – the *Panim* (face) *de Malchut* is a reception of only the light of *Hochma*, which is possible only by dressing it in the light of *Hassadim*. Hence, *ZA* corrects *Malchut* by way

of a *Zivug de Achor be Panim*, passing the *Ohr Hassadim de Achoraim* to the *Panim de Malchut*.

Achor, Achoraim (אחור, אחוריים) opposite side – 1) The *Kli* without the light of *Hochma*; 2) The *Kli* or its part, which does not work for the sake of reception or bestowal; 3) the part of the *Kli* below the *Chazeh* (chest) *de Partzuf*.

Achoraim shel Nukva (אחוריים של נוקבא) the opposite side of the *Nukva* – the *Sefirot NHY* (*Netzah*, *Hod* and *Yesod*) of the *Nukva Mesayemet* of the world of *Atzilut*; it borders on the *Klipot*, which stick to the *Achoraim* (the place where there's a lack of the *Ohr Hochma*).

Achsadrin (אכסדראין) "outer rooms" – the *NHY de Zeir Anpin*. Revelation, sensation of the light of Hochma.

Adam Kadmon (אדם קדמון) – The first world that emerged after the *TA*. It receives the light from the World of Infinity and spreads down to "our" world. It is called "*Adam*", because its *Sefirot de Yosher* with the light of bestowal is a root of man in our world. The name "*Kadmon*" (first, original) derives from the influence of the *TA* on it.

Adrin (אדרין) "inner rooms" – the *HaGaT de Zeir Anpin* filled with the light of *Hassadim* without the luminescence of *Hochma*; hence they are called "inner".

Agol (עגול) circular – when there's no difference between up and down in the four phases of the "desire to receive". Hence, the four *Behinot* are called four spheres, one inside another.

Aleph (א) – the first letter of the Hebrew alphabet; the numerical value is 1.

Aliyah (עליה) ascent, rise – purification, since there is a similarity of properties with the World of Infinity. The rule states: the purer object is higher, the coarser object is lower.

Alpaim Amah Tehum Shabbat (אלפיים אמה תחום שבת) two-thousand-*Amah* domain of the *Shabbat* – the real position of the worlds, their

second state before the Fall, when ZA stands in the place of *Arich Anpin*, *Malchut* – in the place of *Abba ve Ima*, *Beria* – in the place of the *YESHSUT*, *Yetzira* –in the place of ZA, the four first *Sefirot* of the world of *Assiya* stand in the place of the *Nukva* and dress onto the world of *Yetzira*. The six last *Sefirot de Assiya* stand in the place of the six first *Sefirot de Beria*. The six first *Sefirot* of the place of *Beria* from the *Parsa* to the *Chazeh* are called "*Iburo shel haYir*" (conception of a city). They refer to the world of *Atzilut*, because the six lower *Sefirot de Assiya* remained there.

Ani (אני) I – *Malchut*, when it is revealed, is called "*Ani*". When *Malchut* is concealed, it is called "*Hu*" (He).

Arich Anpin (א"א) – The *Partzuf* filled with the light of *Hochma*. Small luminescence of *Hochma* is called *Zeir Anpin*.

Aroch (ארוך) long – reception (for the sake of bestowal) of the *Ohr Hochma*.

Assiya (עשייה) – the 10 *Sefirot* of *Malchut*, which receives the light from ZA.

Atzmut (עצמות) essence – the light of *Hochma*, since it is the essence of life of the creation.

Avir (אויר) air – The *Ohr Ruach*, the light of *Hassadim*.

Avir Reykani (אויר ריקני) – The light of *Hassadim* before being dressed on the light of *Hochma*.

Aviut (עביות) – a great "desire to receive", which attracts the light, hence it is called "the inner part of the *Kli*".

Avot (אבות) fathers – *Sefirot HaGaT* as regards *Sefirot NHY* (their "sons").

Awzen (אוזן) – the level of *Bina* of the 10 *Sefirot de Rosh*.

Ayn (ע) – the sixteenth letter of the Hebrew alphabet; the numerical value: 70.

The 24 *Sefirot* ("the space empty of the light") were left from the *Chazeh de Beria* to *Sium*. The 16 *Sefirot* from the *Parsa* to the *Chazeh de*

Yetzira are called "*Tehum Shabbat*". *Tehum Shabbat* constitutes of the 10 *Sefirot* from the *Chazeh de Beria* to the *Chazeh de Yetzira*, also called the 2000 *Amah*. The 14 *Sefirot* from the *Chazeh de Yetzira* to the *Sium* are called "*Mador haKlipot*" (the impure forces section). *Yir* (city) is the world of *Atzilut*. The *Parsa* is the *Sium* (end, limit) of a city.

The vessels got broken, because the light of *Hochma* descended from the *Rosh* (head) *de SAG* wishing to spread under the *Parsa* in all the ten *Sefirot* down to the *Sium de Galgalta*, as before the *TB*. This happened because the *GE* joined the *AHP* both in the *Rosh* and the *Guf* (head and body) of the *Partzuf Nekudim*. But before the light could pass through the empty space (*Halal Panui*), the vessels got broken and died, for the *Parsa* continued to exist. The light rose back, while the vessels fell under the *Parsa* and got mixed with the *Klipot* in the worlds of the *BYA*. The vessels of the *AHP de Guf* (but not the *Rosh*) *de Nekudim* fell under the *Parsa*. Hence, the *Klipot* are found only in the space from the *ZON de Atzilut* and below.

B

Bait, or Heichal (בית, היכל) house or palace – the part of *Malchut* detached from the inner *Kelim*, which turned into the *Kli* for reception of the Surrounding Light (*Ohr Makif*).

Bassar (בשר) flesh – the *Behina Gimel* called *Zeir Anpin*. In the ten *Sefirot* that spread outwardly we distinguish: *Mocha* (brain), *Atzamot* (bones), *Gidin* (tendons), *Basar* (flesh) and *Or* (skin).

Beer (באר) a well – the *Yesod de Nukva*, from which (like from a well) the Reflected Light rises.

Beit HaMikdash (בית המקדש) Temple – *Beria* of this world.

Ben (בן) son – the lower spiritual object as regards the upper.

Beria (בריאה) creation – the creation of "*Yesh mi Ayn*" (existence from absence). It manifests under the *Parsa* as the *Aviut*, "desire to receive".

Bet (ב) – the second letter of the Hebrew alphabet; the numerical value: 2.

Beten (בטן) abdomen – the lower third of the *Sefira Tifferet* in every *Partzuf*. This is where pregnancy and delivery take place.

Bina (בינה) – research by means of a "cause-and-effect" method.

Binyamin (בנימין) – a screen lifting the Reflected Light from the *Yud de Zeir Anpin*.

Birur (בירור) test, selection – separation, isolation of the *Behina Dalet*, which impedes reception the Supreme light.

Birur and Tikkun (בירור ותיקון) selection and correction – selection is a separation of 32 (*Lamed Bet*) sparks, *Malchuyot* as waste (*Psolet*). 288 (*Rapach*) sparks remain inside the system of holiness, which is corrected by the light of the the *Partzuf Aba*. A level, the *Partzuf* cannot exist without *Malchut*. So, thanks to the screen of *Partzuf Ima* the properties of *Bina-Ima* and *Malchut* get mixed. This is called "inclusion of judgment in mercy". As a result of this, 32 new *Malchuyot* from *Bina-Ima* are added to 288 pure sparks, which brings the number of the lights to 320 (*Shach*). Selection (*Birur*) of adequate properties "for the sake of bestowing upon the Creator" is possible only if the light of *Abba*is available: it does not shine in the *Behina Dalet*, thus it gets separated from all the other adequate *Behinot*, properties. Then correction is carried out by the light of *Ima*.

Bohu (בוהו) – *Arich Anpin*, in which the Creator is revealed.

Bolet (בולט) protruding – luminescence of the *Ohr Hochma*.

Boreh (בורא) the Creator – the name refers only to the creation of previously non-existent "desire to receive".

Brit (ברית) union – the place of the *Aviut* and a screen, where the interaction with the Supreme Light takes place.

BYA of This world (בי"ע שבעולם הזה): the place of the Temple – the world of *Beria*, the Land of Israel – the world of *Yetzira*, outside of Israel – the world of *Assiya*, desert – the place of the impure forces.

C

Chaf, Kaf (כ, ך) – the eleventh letter of the Hebrew alphabet; the numerical value: 20.

Chama BeNartika (חמה בנרתיקה) – the *Sefirot NHY de Zeir Anpin*, dressed in the *Toch de Nukva*.

Chazeh (חזה) chest – the end of the *Tzimtzum Bet*. Hence, there are the *Kelim de Panim*, the *GE*, face above the *Chazeh*. The *TB* has no power over them.

Chet (ח) – the eighth letter of the Hebrew alphabet; the numerical value: 8.

D

Dadei Behema (דדי בהמה) nipples of a beast – luminescence of *Malchut* without mitigation by the light of *Hassadim*, the lower third of the *Sefirot Netzah* and *Hod* of the *Partzuf Atik*, positioned in the world of *Beria*.

Dadim (דדים) nipples – mediator between the upper and the lower levels, when the upper affects the lower even before the lower can rise to it.

Dalet (ד) the fourth letter of the Hebrew alphabet; the numerical value: 4.

Dalet Tzurot (ד׳ צורות) four forms – the *Aviut* or desire in the created being is called its material. The four levels of the *Aviut* are called "the *Dalet Tzurot*".

Dalet Yesodot (ד׳ יסודות) four foundations – four properties of the *Aviut* in the *Kli de Malchut*.

Dam (דם) blood – the *Aviut de Malchut*, governed by the *TA*, which prevents the reception of the light. This makes *Malchut* "bleed"; it wishes

to receive the light, hence it is called "blood". When this *Aviut* refers to the *NHY*, it is called "*Dam BeMakor*" (blood in the source). Its reception is forbidden. However, when this *Aviut* rises to *HaGaT*, which is not its place, it is mitigated (sweetened) there and turns to "milk".

Dam Lida (דם לידה) birth blood – when *MAN de Zeir Anpin* in the *AVI* rises, *MAN de Zeir Anpin* and all the *Partzufim* that would emerge from *ZA* in the future down to the last *Partzuf de Assiya*, simultaneously rise with it. During the months of pregnancy (*Ibur*) only *MAN de ZA* is purified. Its *Partzufey de Ibur* are born on this *MAN*. During birth each *MAN* unrelated to *ZA* gets outside as *Dam Lida*. Birth blood is also called "impure blood".

Dam Mitapech LeHalav (דם מתהפך לחלב) – See **Dam**.

Dam Tameh (דם טמא) impure blood – birth blood.

Derech Tzar (דרך צר) narrow road – a limited reception the light in *Hassadim*.

Dibur (דיבור) speech – the 10 *Sefirot* of the light passing through the *Malchut de Rosh* called the *Peh* (mouth) to the *Toch* (body). The inner *Partzuf* of the *Nukva* is called "*Dibur*" (speech). If it disappears and the *Nukva* is left only with the outer *Partzuf*, it is called "*Ilem*" (mute), since the inner *Partzuf* is the *Gar* and the outer is the *Vak*.

Dmut (דמות) image – Letters *Yud*, *Hey* and *Vav* of the Name *HaVaYaH* constitute "*Tzelem*", while the last letter *Hey* of *HaVaYaH* is *Dmut*.

Dofen (דופן) side – the *Aviut* of a screen is a vessel for reception of the light. It is called "*Dofen Kli*", because each *Kli* is made up of its sides (*Dfanot*). Four degrees of the *Aviut* are four the *Klipot* (sides) in thickness of the *Dofen* dressed one on another inwardly and outwardly. The coarser property in *Dofen Kli* attracts more light and is regarded the inner part of the *Kli*, i.e., The *Behina Dalet* is more interior than the *Behina Gimel*, while the *Behina Gimel* is more interior than the *Behina Bet* etc.

Dormita (דורמיטא) sleep – when the lower *Partzuf* rises to the upper as *MAN*, all lights disappear from it; the *Partzuf* is considered to be below and has just enough light to sustain life, which is regarded as a state of "slumber".

Dvekut (דבקות) merging – similarity of properties in two spiritual objects.

E

Echad (אחד) One – The Supreme Light that emanates from the Creator and spreads down without any change.

Eden Elyon (עדן עליון) – *Yesod* of the world of *Beria*.

Eden Tachton (עדן תחתון) – *Yesod* of the world of *Assiya*.

Eichut Makom (איכות מקום) place quality. Place quantity is a number of levels in this place. Place quality is the importance of the level.

Ein (אין) non-existent – concealment of the *Ohr Hochma*. Presence of the *Ohr Hochma* is called "*Yesh*" (existent).

Elohim Acherim (אלוהים אחרים) "other gods" – the *Klipot* attached to the opposite side of the *Nukva*, since there is no perfection in its selection and correction up to the *Gmar Tikkun* (the End of Correction).

Elyon (עליון) supreme, upper one – more important.

Emtzai (אמצעי) a means, which unites two remote ends, properties.

Eretz Edom (ארץ אדום) – when *Malchut* is included in *Bina*, bina is called "*Eretz Edom*".

Eretz Elyona (ארץ עליונה) the Upper Land – *Bina*.

Eretz Israel (ארץ ישראל) – *Yetzira* of This world.

Eretz Tachtona (ארץ תחתונה) the Lower Land – *Malchut*.

Et (את) *Malchut* is called "*Et*", because it includes all letters from *Aleph* to *Tav*.

Et Ratzon (עת רצון) time of desire – time of a *Zivug* in *Gadlut*, when owing to the light *AB-SAG* "hair" disappears and the light of *Hochma* shines.

Etz (עץ) – *Yesod de ZA*, middle line, the place of a *Zivug*.

Etz HaChaim (עץ החיים) tree of life – a place from the *Chazeh* and above, where the light of *Hassadim* is concealed – the light of the opposite side of *Bina*; there are no *Klipot* there.

Etz HaDa'at (עץ הדעת) tree of knowledge - a place from *Chazeh* and below called "*Assiya*". *Yesod*, i.e., the middle line called "tree" is most important.

Etz HaDa'at Tov VeRa (עץ הדעת טוב ורע) the tree of knowledge of good and evil – stretches from the *Chazeh* down to *ZA*. There is some luminescence of *Hochma* there, hence the *Klipot* called "the evil" stick to that place.

Evel (הבל) – the Reflected Light that rises from a screen.

Eyvarim (איברים) organs – the *Sefirot de Guf* of *Partzuf*, parts of body of the *Partzuf*.

G

Gadlut (גדלות) big state – A level's *Ohr Hochma*.

Gadol (גדול) big – revelation of the light of *Hochma*. Lack of the light of *Hochma* makes the small *Partzuf* (*Katan*).

Gag (גג) roof – *Keter* of each level.

Galgalim (גלגלים) wheels – the *Sefirot de Igulim* (circles), since, having neither the *Aviut* nor the *Hizdakchut*, the lights that fill them take a circular form.

Galgalta (גלגלתא) the *Partzuf Keter*. The *Ohr Hochma* fills its *Kli*.

Gan Eden (גן עדן) Garden of Eden – *Malchut* of the world of *Atzilut*. *Eden* means *Hochma*, *Gan* is *Malchut*. Since the entire world of *Atzilut* is *Hochma*, the *Malchut de Atzilut* is called "*Gan Eden*".

Gan Eden Elyon (גן עדן עליון) – in the world of *Beria* (*Bina*).

Gan Eden Tachton (גן עדן תחתון) – the *Yesod de Malchut* in the world of *Assiya*.

Gar (ג"ר) the first three – the lights of the *Rosh* (head), which precede the vessels. The *Sefirot Keter*, *Hochma* and *Bina* called "the *Rosh de Partzuf*".

Gar of Guf (ג"ר של גוף) the first three *Sefirot de Guf* – *Hesed*, *Gevura* and *Tifferet*.

Gashmiut (גשמיות) corporeality – all that is perceived and felt by five senses, or whatever is determined by place and time.

Gidin (גידין) tendons – the *Kli de Bina* in the 10 *Sefirot* of one level.

Gimel (ג) the third letter of the Hebrew alphabet; the numerical value: 3.

Guf (גוף) body – the place, where the light is received in a level. Owing to the dressing of the Reflected Light (*OH*) on the Direct Light (*OY*) in the *Rosh*, both lights spread in the desire. This reception forms the *Guf* of the *Partzuf*.

Gvul (גבול) boundary – a screen of a particular level.

Gzar (גזר) verdict – separation of *Malchut* from the *Kelim* that fell into the worlds of the *BYA*. The entire correction is dependent on it.

H

Habatat Panim (הבטת פנים) manifestation of face – spreading of the *Ohr Hochma*.

Hachana Lekabel (הכנה לקבל) readiness to receive – a condition, when the *Partzuf* has a screen with the *Aviut* sufficient to attract the light and interact with it.

Hafradat HaSigim (הפרדת הסיגים) separation of admixture. *Sigim* is *Malchut* mixed with seven *Malachim*, which led to breaking of the world of the *Nikudim*. Hence, the correction consists in separating *Malchut* from all broken vessels. This happens owing to the light of *Hochma*, the *Ohr Aba*. This correction is called "*Hafradat HaSigim*".

Hagdala (הגדלה) enlargement – a transition from *Katnut* (small state) to *Gadlut* (big state).

Haka'a (הכאה) stroke – a contact between the light and the screen, similar to an interaction between two solid objects, when one wants to penetrate the other, which resists the penetration.

Halal (חלל) space, emptiness – the *Behina Dalet* without the light. Due to the *TA* it is still within the Creator, but as an empty space without the light.

Halal Panui (חלל פנוי) empty space – by the power of the *TA Malchut* restricts the reception of the Supreme Light. The boundary is above the point of This world. Owing to the *TB*, the limit of the spreading of the light rises from the *Sium de Galgalta* to the *Chazeh de Nikudim*. From there and below an empty space was formed, the place where the future impure forces would emerge. But with the fall of the bestowing vessels (the *GE*) under the *Chazeh*, only the 14 *Sefirot* remained to accommodate the impure forces in the place of the worlds of the *BYA*.

After the First Adam's Fall, the boundary of holiness descended to *Bina de Malchut* of *Assiya* called "the Land of the lower Garden of Eden" and an empty space was formed there. It turns out that by way of breaking the vessels and through First Adam's Fall the empty space shrank, since

it descended from the *Parsa* to *Bina* of the *Malchut de Assiya*, but then the *Klipot* found powers to build four worlds down to the *ZON de Atzilut*.

Halav (חלב) milk – the lights of *Hassadim*, which *Bina* gives to *ZA* after its birth (Zman *HaYenika*, a biennial period feeding). In *ZA* the lights of *Hassadim* turn into *Hochma*. This is called "milk turns to blood".

Halon (חלון) window – the power of the Reflected Light that allows receiving the light in the *Kli*.

Hamtaka (המתקה) sweetening – as a result of the *Shevira* (breaking of the vessels), the *Kelim* are in need of the light that would correct them, sweeten their bitterness (power of judgment-restriction), so that the outer forces wouldn't seize them.

Harchaka (הרחקה) – the correction of the *Kli* by way of refusing to receive the *Ohr Hochma*, preferring the reception of the *Ohr Hassadim*.

Hash'ala (השאלה) borrowing – the *Kelim NHY de Ima*, which it (*Ima*) passes to *Zeir Anpin*, whereupon *ZA* receives the light in these *Kelim*.

Hashva'a Achat (השוואה אחת) equivalence of properties – when there is no distinction in the four phases of the "desire to receive".

HaVaYaH-ADNY (הויה"ה-אדני) – **A** *Zivug Panim be Panim* between *ZA* and the *Nukva* of the world of *Atzilut*, designated by a combination of their letters, where the first *Yud* means the *Hochma de ZA* and the last – the *Hochma de Malchut*.

Hay (חי) life, the numerical value: 18 – *Yesod*, since it elevates the 9 *Sefirot* of the Reflected Light and receives the 9 *Sefirot* of the Direct Light in them.

Haya (חיה) – the light of *Hochma*.

Hazara LeMa'atzil (חזרה למאציל) back to the Creator – spreading of the light during the weakening of a screen.

Heilot HaMalchut (חילות המלכות) see also **Tzvaot HaMalchut** – the *Partzufim* that emerge from *Malchut* of the worlds of the *BYA*.

Hevdel (הבדל) difference – a screen's action, which divides the *Partzuf*, so that no impure desires would stick to the light.

Hey (ה) – the fifth letter of the Hebrew alphabet; the numerical value: 5.

Hibuk Smol (חיבוק שמאל) embrace from left – spreading of the light from ZA to *Malchut* so that it would elevate the *AHP*.

Histaklut (הסתכלות) scrutinizing – spreading of the light from the World of Infinity to the screen. The light of the World of Infinity is always the *Ohr Hochma*, the light for the eyes, for the sight.

Histaklut Aleph (הסתכלות א') scrutinizing – See **Histaklut.**

Histaklut Bet (הסתכלות ב') - spreading of the light from the World of Infinity to the screen, which rises from the *Tabur* to the *Peh*. On its way up the screen makes *Zivugim* that lead to the emergence of the *Partzufey Nekudot*.

Hitchadshut HaNeshamot (התחדשות הנשמות) renewal of the souls – spreading of the light of *Hochma* in the souls, as was during the *Gadlut de Nikudim*, but disappeared after the breaking of the vessels. The souls also were in this state before the sin of *Adam HaRishon*, but again lost it after the breaking of the souls into many fragments.

Hitdabkut Klipot (התדבקות קליפות) adhesion of the *Klipot* – the *Klipot* stick to the opposite side of *Malchut*, because it limits the reception of the Supreme Light; below it is complete darkness. Therefore, the *Klipot* touch the bottom point of *Malchut*, which is called "*Hitdabkut Klipot*".

Hitkashrut (התקשות) connection – the 10 *Sefirot* of the Reflected Light, which rise from the *Masach de Rosh* of *Partzuf*, dress onto the 10 *Sefirot* of the Direct Light and connect with them, since the lights precede the vessels in the *Rosh de Partzuf*.

Hitpashtut (התפשטות) spreading – the light spreading from the Creator to the created being in accordance with its "desire to receive" the light.

Hitpashtut Aleph (התפשטות א') – the light of the *Ta'amim*.

Hitpashtut Bet (התפשטות ב') – the secondary entry of the light after purification (*Hizdakchut*) of the screen, because now there are vessels fit to receive the light.

Hitrachkut MiOhr Elyon (התרחקות מאור עליון) distancing from the Supreme Light – the closer an object is to spiritual emptiness, the farther it is from the Supreme Light.

Hitzoniut HaMalchut (חיצוניות המלכות) the outer part of *Malchut* – the purest part of the *Kli*, which is a vessel for the Surrounding Light.

Hochma (חכמה) wisdom – the knowledge of the final result of any existing phenomenon.

Hochma (חכמה) wisdom – the light of the essence of the creation.

Hochma Ila'a (חכמה עלאה) the supreme wisdom – the light of *Hochma* in ZA.

Hochma Keduma (חכמה קדומה) preceding wisdom – the light of *Hochma* in the *Partzuf Arich Anpin*, which does not shine in the world of *Atzilut*. Only the light of *Hochma shel Lamed-Bet Netivot* shines there.

Hochma shel Lamed-Bet Netivot (חכמה של ל"ב נתיבות) wisdom of 32 ways – the light of *Hochma* received by *Bina* for ZA, which constitutes 22 letters of *Bina* + the 10 *Sefirot* of the ZON in *Bina*.

Hochma Tata'a (חכמה תתאה) the lower wisdom – the light of *Hochma* in *Nukva*.

Holam (חולם) – the light above letters.

Homer (חומר) material – thickness of the *Partzuf* in the *Behina Dalet* ("desire to receive"). It possesses length, width, depth and 6 ends: up, down, east, west, north and south.

Hoshech (חושך) darkness – the *Behina Dalet* ("desire to receive") without the light because of TA.

Hotem (חוטם) nose – the *Sefira* of the ZA *de Rosh*.

Hotam (חותם) stamp – the Reflected Light, rising up from a screen and dressing the 10 *Sefirot de Rosh* of the *Partzuf*. "*Nihtam*" (imprint) is the same 10 *Sefirot* passing from the *Rosh* to the *Guf* of the *Partzuf*.

Hurva (חורבא) ruins, desert – the place of the *Klipot* of This world, a lifeless place.

Hutz LaAretz (חוץ לארץ) abroad – *Assiya* of This world. *Beria* is the place of the Temple. *Yetzira* is the Land of Israel.

I

Ibur (עיבור) conception – A *Zivug de Katnut*.

Ibur Aleph (עיבור א') – A *Zivug* on the conception of *Partzuf*.

Ibur Bet (עיבור ב') – A *Zivug* for reception of the additional light of *Hochma* in *Partzuf*.

Iburo Shel Yir (עיבורו של עיר) conception of a city – the first six *Sefirot* of *Beria* that protrude from the world of *Atzilut* like a pregnant woman's belly.

Ihud (יחוד) unity – two different properties that became similar in their corrected intentions.

Ilem-Dibur (אלם-דיבור) mute-speaking – the 10 *Sefirot* of the light, which pass through the *Malchut de Rosh* into the *Toch de Partzuf* called the "*Peh*" (mouth). The inner *Partzuf de Nukva* is called "*Dibur*" (speech). If it disappears, leaving the *Nukva* only with the outer *Partzuf*, then the *Nukva* is called "*Ilem*" (mute), because the inner *Partzuf* is the *Gar* and the outer – the *Vak*.

Ima Tata'a (אמא תתאה) the lower Mother – *Malchut* of the world of *Atzilut*.

Israel (ישראל) or Moshe and Israel – the *Gar de Zeir Anpin* or inner *Partzuf*.

K

Kaf, Chaf (כ, ך) – the eleventh letter of the Hebrew alphabet; the numerical value: 20.

Kaf-Bet (כ"ב – 22) letters of the Hebrew alphabet. The letters are the *Kelim*, which the light dresses in. There are 22 basic letters (beside 5 ending letters called *Mantzepach*), which define all the *Partzufim*.

Kaf-Zayin (כ"ז – 27) letters of the Hebrew alphabet. 22 basic letters and 5 ending letters (*Mantzepach*). Owing to the 5 ending (limiting) properties in a screen, the lights spread from the *Rosh* of the *Partzuf* to its *Guf* giving birth to the *Kelim*, i.e., the other 22 letters.

Kamatz (קמץ) – accumulation of the light, pointing at the 10 *Sefirot de Rosh* before they dress in the *Guf* of the *Partzuf*. Spreading of the light in the *Guf* is called "aperture", letting the light in.

Kamut Makom (כמות מקום) place quantity – a number of levels in a particular place. Place quality of is the importance of the level.

Karka (קרקע) ground – *Malchut* of any level or world.

Katnut (קטנות) small state – the *Partzufim de Ibur* (conception) and *Yenika* (feeding), hence they have neither the *Rosh* nor the light of the *Mochin* (brain).

Katzar (קצר) short – a decreased amount of the *Ohr Hochma*. "*Rahav*" (broad) suggests spreading of the *Ohr Hassadim*. "*Tzar*" (narrow) means the restriction of the *Ohr Hassadim*. Spreading of the *Ohr Hochma* I called "length".

Kav (קו) line – the name points to the presence of up and down, and also at the scanty amount of the *Ohr Hochma* as compared to the previous light. The 10 *Sefirot* of the *Direct Light*, *Kelim* are also called "a pipe"; filled with the light, they are called "a line".

Kaved (כבד) liver – the inner *Kli* with the light *Nefesh*.

Kelim Hitzoniim (כלים חיצוניים) the outer *Kelim* – the *Kelim* of the opposite side **(כלים של אחוריים)** – the *Kelim* below the *Chazeh de Partzuf*.

Kelim shel Achoraim - See **Kelim Hitzoniim**

Kelim shel Panim (כלים של פנים) - the *Kelim* above the *Chazeh de Partzuf*.

Kesher (קשר) connection – the name of the correction of the *Kelim*, because the *Sefirot* are connected to such an extent that there's no opposition between them.

Kesher Sefirot (קשר ספירות) – connection between the *Sefirot* – the rise of *Malchut* to the *Eynaim* (eyes) connects the *Sefirot*.

Keter (כתר) crown – the root (*Shoresh*) of any level. Being the purest part, it surrounds the *Partzuf* from above.

Kisseh (כסא) throne – the world of *Beria*. The word derives from "*Kissui*" (cover) and "*Alama*" (concealment), because the light of *Hochma* is concealed there. It is also called "*Kisse*", since the light of *Hassadim* passing through the *Parsa* is considered the light of the *Vak*. It means a sitting position as regards the *Ohr Hochma* – the light of the *Gar* (standing position).

Kisseh Din (כסא דין) throne of judgment – *Malchut* filled with the light of the *Partzuf Ima* dressed in the *Malchut de Beria*.

Kisseh HaKavod (כסא הכבוד) throne of honor – the 10 *Sefirot* of the light *de Partzuf Ima*, which spread in the world of *Beria*: the *Gar* is called "*Kisse*"; the *Vak* is called "six ascents (steps) to the throne". *Malchut* that dresses in the *Malchut de Beria* is called "*Din*" (judgment), *Tchelet* or *Sandalfon*.

Kisseh Rachamim (כסא רחמים) throne of mercy – the first nine *Sefirot* of the *Partzuf Ima*.

Kista DeHayuta (קיסטא דחיותא) a pocketful of life-force – a micro dose of the light left in the *Partzuf*, which rises with *MAN* to the upper *Partzuf*. The light of the *Mochin* disappears from it at this time.

Kli (pl. Kelim) (כלי) vessel – a will to receive in the creation.

Kli HaMa'ale MAN (כלי המעלה מ"ן) the *Kli* raising *MAN* – the *AHP* of the upper *Partzuf* during *Gadlut*.

Kli LeOhr Makif (כלי לאור מקיף) the vessel for the Surrounding Light – the outer *Dofen* (side) of the *Kli*, i.e., its purer part.

Kli LeOhr Pnimi (כלי לאור פנימי) the vessel for the Inner Light – the inner part of *Dofen* (side) of the *Kli*, i.e., its coarser part. The vessel for the Surrounding Light is a half of the outer *Dofen* (side) of the *Kli*, i.e., its purer part.

Klipat Noga (קליפת נוגה) – the property of the light sparks, in which good and evil are mixed. When *Noga* receives the light in its good part, it also shines in the bad part.

Klipot (קליפות) impure forces – the egoistic desires opposite to the Supreme Light, which wishes only to bestow. Hence, they are detached from life and are called "dead".

Knafaim (כנפיים) wings – *Malchut* of the *Partzuf Ima* is always in *Katnut* (the small state), separating and protecting the *ZON* from the outer *Kelim*, since only a small luminescence of *Hochma* passes through it. The *Parsa* below the world of *Atzilut* is also *Malchut* of the *Partzuf Ima* and is called "*Na'al*" (shoe), protecting "legs" of the *ZON*. However, no light of *Hochma* passes through it.

Knesset Israel (כנסת ישראל) assembly of *Israel* – the *Partzuf Gar de Malchut*, receiving (*Knesset*) the lights from the *Gar de Zeir Anpin* called *Israel*.

Koach (כוח) strength – a potential quality similar to that of a seed growing into a tree.

Koach HaKlipa (הקליפה כוח) power of dark forces – the dressing of the lights that exit their vessels, due to the admixture of evil in them, fall into the impure forces and strengthen them.

Kol ve Dibur (קול ודיבור) voice and speech – a *Zivug* of the two inner *Partzufim* – *ZA* and the *Nukva*; also called *Neshika* ("kiss").

Kotel (כותל) The Wailing Wall – the screen of the opposite side of the *Partzuf Ima*, which repels the *Ohr Hochma* by the power of its state "*Hafetz Hesed*", preventing it from entering the *ZON*, because they are in *Katnut* (small state).

Kuf (ק) - the nineteenth letter of the Hebrew alphabet; the numerical value: 100.

L

Lamed (ל) – the twelfth letter of the Hebrew alphabet; the numerical value: 30.

Lamed Madregot BeGuf shel Nukva (למד מדרגות בגוף של נוקבא) thirty levels: conception, feeding and adulthood of the opposite side of the *AHP de Nukva*, where every period consists of the 10 *Sefirot*.

Lamed-Bet Elokim DeMa'ase BeReshit (ל"ב אלוקים דמעשה בראשית) thirty two channels, through which the light of *Hochma* comes to *Bina* ("*Elokim*"). It selects 288 sparks (the nine upper *Sefirot*) out of 320, leaving *Malchut* (32 sparks) below as waste.

Le'at (לאט) slowly, gradually – spreading of the light in a level according to cause and effect.

LeAtid Lavo (לעתיד לבוא) in the distant future – the light of *Tvunah* may be in *ZA*, and so be called "the world to come". The light of Ima, which *ZA* receives on a still higher level, is called "*LeAtid Lavo*".

Lemala (למעלה) – the comparison of properties of the upper and the lower spiritual objects.

Lev (לב) heart – the *Kli* of the light *Ruach* in the *Sefirot HaGaT*.

Levush (לבוש) clothes – the properties of *ZA* (free of the Inner Light), which turns into the *Kli* for the Surrounding Light. Moreover, each upper *Partzuf* is dressed on the lower.

Lida (לידה) birth – the emergence of the *Aviut* in the *Guf de ZA*, which differs from the *Aviut de Ima*. It is considered the birth and separation from *Ima* due to the difference of properties and is similar to changing place in the material world.

Loven Elyon (לובן עליון) – the light prior to entering the *Kli*, since all hues are distinguished only by the *Kli*.

M

MA (מ"ה) *HaVaYaH* filled with the light of "*Alephim*" יוד-הא-ואו-הא.

Ma'atzil (מאציל) the Creator – each cause with regard to its effect. The *Malchut de Rosh* is considered the Creator as regards the *Guf de Partzuf*. The same applies to any upper level with regard to the lower.

Machtzevet HaNeshama (מחצבת הנשמה) – will to receive in the souls, which separates them from the Supreme Light. It is a transition from the world of *Beria* to the world of *Atzilut*.

Makom (מקום) place – the will to receive (filling, delight) in the created being. Place, time and movement constitute one notion.

Makom Ahizat HaKlipot (מקום אחיזת הקליפות) a place of attachment of the impure forces – lack of holiness and correction.

Makom BYA (מקום בי"ע) – a place under the *Parsa*. Emerges during the *TB*.

Makom HaHerayon (מקום ההריון) a place of pregnancy – the lower third of the *Sefira Tifferet* of the *Partzuf Abba ve Ima*, when it joins the *YESHSUT*.

Makom Hosheh (מקום החושך) a dark place – the *Sefira Malchut*, which limits the *Partzuf* by the power of the *Tzimtzum*, creating a dark place outside.

Makom Panui ve Halal (מקום פנוי וחלל) empty space – when *ZA* rises to the *AA*, which is its real place, since the *AA* dresses onto the *ZA*

de Nikudim, the place of the worlds of the *BYA* remains empty of the light of *Atzilut*. During the *Gmar Tikkun Atzilut* descends under the *Parsa*.

Makom Yishuv (מקום ישוב) a place of settlement – the place of the worlds of the *BYA* is divided into the *GE* (holiness) and the 14 *Sefirot* of the *Mador HaKlipot*. Similarly, This world is divided into "a place of settlement" including the worlds of the *BYA*: the Temple, the Land of Israel, abroad and the deserts unpopulated by man.

Makor HaOrot (מקור האורות) – the *Malchut de Rosh*, since it produces the Reflected Light (the *Ohr Hozer*) dressed on the Direct Light (the *Ohr Yashar*) and filling the *Toch* of the *Partzuf* with the Inner Light (the *Ohr Pnimi*).

Malchut (מלכות) – the last phase called so, because it emanates absolute rule and power.

Malchut Ein La Ohr (מלכות אין לה אור) *Malchut* without the light – as a result of the weakening of the screen, it retains only the smallest *Aviut* (*Shoresh*), insufficient for a *Zivug*, hence it can receive the light only from a *Zivug* made in *ZA*.

Malchut Mesayemet (מלכות המסיימת) limiting *Malchut* – *Malchut de Guf*.

Malchut Mizdaveget (מלכות המזדווגת) Malchut that makes a *Zivug* – *Malchut de Rosh*.

Maleh (מלא) full – there is no deficiency in it and nothing can be added to its perfection.

MAN (מ"ן) – the cause of a *Zivug*.

MAN (מ"ן) – the *GE* (altruistic vessels) of the lower *Partzuf* that merged with the *AHP* of the upper during *Katnut*. Being one with the upper *Partzuf* in *Katnut*, the *GE* of the lower rises together with the *AHP* in *Gadlut*, which turns into the new *NHY*. The *Partzufim* of the *TB* are born similar to the way the *AB* is born from the interaction of the screen

and the *Reshimot* of the future the *Partzuf AB* in the *Rosh de Galgalta*. The difference lies in the fact that a *Zivug* is made on *Yesod*.

MANTZEPA"CH (מנצפ"ך) – properties of a screen and the *Aviut* of the *Partzuf*, left in it from *Katnut*. *MAN* of the souls is merged with the *AHP* of the *Partzuf Nukva*, from which the lower one will be conceived. Hence, *MAN* of conception is included in *MANTZRPA"CH* of *Nukva*, which elevates it to *ZA*. A conception of the new *Partzuf* of the soul is made on this *MAN*.

Masach (מסך) screen – the force of Restriction, which emerges in the created being with regard to the Supreme Light, preventing it from entering the *Behina Dalet*. This means that the instant the light touches the *Behina Dalet* this power snaps into action, strikes the light and hurls it back. This force is called "a screen".

Mata (מטה) below – a qualitative diminution with regard to the upper one.

Mayin Nukvin (מיין נוקבין) female waters – during the spreading of the *Partzuf Nekudot de SAG* under the *Tabur* two kinds of the *Reshimot* joined: *Hey Rishona* (the first letter "*Hey*") of the Name *HaVaYaH*, *Bina* of the *Partzuf SAG* and the last *Hey* of the Name *HaVaYaH*, *Malchut* of the *Partzuf Galgalta*. Hence, the screen that included two *Nukvot* (*Bina* and *Malchut*) is called "*Mayin Nukvin*". Now each *Zivug* it makes includes two *Nukvot*.

Mazal (מזל) luck – *Yesod*, because it dispenses the *Ohr Hochma* in drops, intermittently. *Mazal* derives from the word "*Nozel*" (dripping).

Mazla (מזלא) beard hair, since its light drips until it is accumulated in the most powerful light available in the worlds.

Mechaber (מחבר) unite – *Malchut* of the upper one turns to *Keter* of the lower uniting the two levels, making them equal. Thus, all levels become equal.

Mechitzot (מחיצות) partitions – body of the *Partzuf*.

Mem (מ) – the thirteenth letter of the Hebrew alphabet; the numerical value: 40.

Meshulash (משולש) triangle – the level possessing only the three first properties (desires).

Metaltelin (מטלטלין) flipping – the *Vak*. Until the *Partzuf* reaches *Gadlut*, it is between judgment and mercy, being intermittently in one of the states, which is called "flipping".

Metzah (מצח) forehead – *Bina* of the *Sefira Keter*.

Metzah HaRatzon (מצח הרצון) – during a *Zivug* in *Gadlut*, when owing to the light *AB-SAG Ohr Hochma* shines, the *Partzufey Searot* disappear and the "*Et Ratzon*" (time of desire) manifests.

Mezonot (מזונות) sustenance – provides power for rising to a higher level.

Mi (מי) who – *Bina*.

Midbar (מדבר) desert – the place of the impure forces of This world.

Milemala Lemata (מלמעלה למטה) top-down – from the *Behina Aleph* to the *Behina Dalet*. Since the *Behina Dalet* remained empty, it is considered the lowest, while the *Behina Aleph* is the highest, since its desire is the purest.

Milemala Lemata (מלמעלה למטה) top-down – the light spreading from a pure property to a coarse one is called "the Direct Light".

Milemata Lemala (מלמטה למעלה) bottom-up – the light spreading from a coarse property to a pure one is called "the Reflected Light".

Milluy (מילוי) filling – a degree of the *Aviut de Masach*, since the *Kli* is filled according to it.

Milluy shel HaVaYaH (מילוי של הוי"ה) – the Name *HaVaYaH* constitutes ten *Sefirot*: *Yud-Hochma*, the first *Hey-Bina*, *Vav-Zeir Anpin* and the second *Hey-Malchut*. This, however, does not point to their height, which may be *Nefesh*, *Ruach*, *Neshama*, *Haya* or *Yechida*. It is determined by their

filling. The level of *Nefesh* is filled with *HaVaYaH* (with infill of "*Hey*"), *Gematria* of the *BON*; *Ruach* – with infill of "*Aleph*", *Gematria MA*; *Neshama* – with infill of "*Yud*" and *Vav* with infill of *Aleph*, *Gematria of* the *SAG*; *Haya* – with infill of "*Yud*" in all letters, *Gematria* of the *AB*.

Milluy Shemot (מילוי שמות) filling of names – points to the height of the level. Dots above and under the letters designate the root of each particular level and determines whether it is included in the upper, in the lower or just exists by itself.

Milluyim (מילויים) an infill – the *Partzuf* consists of 10 empty *Sefirot: Keter, Hochma, Bina, ZA* and *Malchut*. They are denoted by the letters *HaVaYaH*: *Yud-Hochma*, *Hey-Bina*, *Vav-Zeir Anpin* and *Hey-Malchut*. The *Gematria* of *Yud-Hey-Vav-Hey* equals 10+5+6+5=26. But it does not reflect their height: *Nefesh, Ruach, Neshama, Haya* and *Yechida*. The height is determined by the filling of the ten *Sefirot* with the light.

Mita (מיתה) death – a place below the spreading of the Supreme Light, i.e., below the point of the Restriction (*Tzimtzum*), under the *Parsa*. Hence, the *Kelim* that fell under the *Parsa* are called "dead", since they are detached from the light of life.

Mita (מיתה) death – the light of *Atzilut* exiting the *Kli* in any place is considered death. That is why the light of Hochma is called "the light of life", because it provides the *Kelim* with life force.

Mitat Malachim (מיתת המלכים) death of the angels – unable to receive the *Ohr Hochma*, they get isolated from the Supreme Light, fall to the worlds of the *BYA* and die, since the light stops spreading in the world of *Atzilut*.

Mitbatel (מתבטל) self-elimination – when the properties of two spiritual objects completely coincide, so that there's not a slightest distinction between them, they turn into one, and the smaller object eliminates itself before the bigger one.

Miuchad (מיוחד) Uniting – ultimately turns into the One. The One is the Supreme Light that brings numerous levels to unity, equality.

Miut Yareach (מיעוט ירח) lunar diminution – the state of Malchut of the world of Atzilut, when it is unable to receive the light, due to the lack of correction.

Moach (מוח) brain – the *Sefira Keter* of 10 *Sefirot* of the same degree. The vessel of the *Ohr Neshama* in the *Gar*.

Mochin (מוחין) brain – the light of the *Gar* or the light of the *Rosh*.

Mochin shel Gadlut (מוחין של גדלות) – the light received by *ZA* during raising *MAN* after 9 years-levels. This is called "*Ibur Gimel*" (the third conception), or the "*Mochin shel Tolada*", since the *ZON* make a *Zivug* "face to face" and give birth to the souls.

Moshe and Israel (משה וישראל) – the *Gar de ZA*.

Motrei Mocha (מותרי מוחא) excessive light in the brain – the lights that the brain cannot bear due to the lack of correction, hence they get outside the *Partzuf Galgalta*. They are also called "hair".

a) The level of *Haya* is completely filled with "*Yud*" – the *Gematria AB*:

b) The level of *Nefesh* is determined by *HaVaYaH* filled with "*Hey*" – the *Gematria BON*:

c) The level of *Neshama* is filled with "*Yud*", except for the letter *Vav* filled with "*Aleph*" – the *Gematria SAG*:

d) The level of *Ruach* is filled with "*Aleph*" – the *Gematria MA*:

מ"ה = 45 = (1+5) + (6+1+6) + (1+5) + (4+6+10) =יוד-הא-ואו-הא

ב"ן = 52 = (5+5) + (6+6) + (5+5) + (4+6+10) =יוד-הה-וו-הה

ס"ג = 63 = (10+5) + (6+1+6) + (10+5) + (4+6+10) =יוד-הי-ואו-הי

ע"ב = 72 = (10+5) + (6+10+6) + (10+5) + (4+6+10) =יוד-הי-ויו-הי

N

NaRaNHaY (נרנח"י) – the *Kelim* of the 10 *Sefirot* called the *KaHaB ZON*. The lights of the 10 *Sefirot* are called: *Nefesh, Ruach, Neshama, Haya* and *Yechida*. The *Kelim* are called top-down and the lights – bottom-up in accordance with the order of their growth.

Nefesh (נפש) – the light received by the *Partzuf* from the one above and not from the World of Infinity. It is also called "the light of the *Nekeva*".

Nefila (נפילה) fall – descent of a level due to acquiring the properties of the lower level.

Nehtam (נחתם) imprint – the same 10 *Sefirot* that pass from the *Rosh* to the *Guf*. *Hotem* (stamp) is the Reflected Light, which rises from a screen and dressing the 10 *Sefirot de Rosh*.

Neiro Dakik (נהירו דקיק) minute light – tiny, weak luminescence, which enlivens and sustains the *Klipot*.

Nekeva, Nukva (נקבה, נוקבא) – *Malchut* of the world of *Atzilut*. It is called so, because it receives the light from *ZA* through *Nekev*, an opening in its *Chazeh*, which diminishes the light.

Nekuda (נקודה) point – *Malchut*, on which no *Zivug* is made. Black and empty, it does not raise the Reflected Light because of the *TA* that took place in the central point.

Nekuda Emtzait (נקודה אמצעית) central point – the *Behina Dalet* of the World of Infinity merged with the light of Infinity.

Nekudot (נקודות) points, dots – four levels emerging during a *Zivug* between the Supreme Light and a screen (as it loses strength). The lights of the *Tabur* – dots above the letters – the *Holam*; the lights of the *Sefira Yesod* – dots inside the letters – *Melaphon*; the light of the *Sium Reglaim* – dots under the letters.

Neshama (נשמה) soul – the light dressed in the *Kli de Bina*. It is called "breath" ("Linshom", "to breathe"), because *ZA* receives the light of "life spirit" from *Bina* by way of ascending and descending, as if breathing.

Neshamot Adam HaRishon (נשמות של אדם הראשון) the First Man's Souls – these are the lights of the *NaRaN de BYA*, which rose to the world of *Atzilut* before the Fall.

Neshamot Bnei Adam (נשמות בני אדם) human souls – the inner *Kelim KaHaB de Atzilut* called *Mocha*, *Atzamot* and *Gidin* with the lights of *NaRaN*. The lights *Haya* and *Yechida* dress in the light of *Neshama*. The *Kelim ZA* and *Malchut* got separated from the *Partzuf*, hence they are called "*Bassar*" and "*Or*", i.e., they are not the real (corrected) *Kelim*, but only dress onto the *Guf* from outside. The lights *Ruach* and *Nefesh*, which fill them, are received from the inner *Kelim*. Therefore, there are *Ruach* and *Nefesh* in both the inner and the outer *Kelim*. Human souls are born as a result of the interaction between the inner *Kelim*. The interaction between the outer *Kelim* gives birth to the souls of angels. The souls are considered the inner part of the worlds, since they are born out of the inner *Kelim* of the *Partzuf*. Angels are considered the outer part of the worlds, since they are brought forth by the outer *Kelim* of the *Partzuf*.

Neshamot Hadashot (נשמות חדשות) new souls – 1) really new souls – the light of *Hochma de Ohr Yashar*. These souls don't enter the world of Correction. 2) Renewed souls that emerged from *Hochma* of 32 ways, from *Bina* included in *Hochma*. With regard to the *ZON*, they are new, since they come from the *Partzuf MA Hadash* (only the old souls of the *BON*). There are also two distinctions in them:

a) New souls refer to the state "*Panim be Panim*" (at the time), when *ZA* was constantly on the level of the *AB*; *Beria* that determines the souls' properties was in *Atzilut*, therefore the souls were also in *Atzilut* and were considered to be in the state of "face to face".

b) After destruction of the Temple *Beria* descended under the *Parsa* and lost the light of *Atzilut*. It is in the state of "back to back", so the souls are considered to be in the same state.

Neshamot Malachim (נשמות מלאכים) the souls of angels – See **Neshamot Bnei Adam**.

Neshikin (נשיקין) kiss – A *Zivug* between the two inner *Partzufim* – *ZA* and the *Nukva*; also called "sound and speech".

Neshirat Evarim (נשירת איברים) – the downfall of the souls to the impure forces. With regard to the *Kelim* such a fall is called breaking.

Neshirat Evarim Adam HaRishon (האדם הראשון נשירת איברים) fall-off of the First Man's organs – before the Fall of *Adam HaRishon* had the lights of the *NaRaN de Atzilut*; after the Fall all parts of its soul fell off – only the light of *Nefesh* was left in the *Kelim* of the 100 *Ketarim*.

Nesira (נסירה) – separation of the *Nukva* from the *ZA*.

Netinat Orot (נתינת אורות) - passing the light from one *Sefira* to another as the screen loses its strength. All lights emanating from *Partzuf* come to *Keter*: as the screen rises from the *Tabur* to the *Peh*, all lights gradually rise to *Keter*.

Nikud Otiot (ניקוד האותיות) – points to the source of each particular *Sefira*: whether it emerged as an inclusion in the upper or the lower one, or by itself. The infill of a name (*Gematria*, *Milluy*) designates a level's height.

Nikuy Psolet (ניקוי פסולת) purifying the waste – the *Aviut* in *MAN* of the lower *Partzuf* rises and gets involved in a *Zivug* of the upper. The screen of the upper *Partzuf* analyses and corrects it there. The lower one can now make its own *Zivug*. Everything depends on a *Zivug* of the upper the *Partzuf*: if it is made on the *Aviut Aleph* of the screen, only the *Behina Aleph* gets purified, while the remaining *Behinot* are rejected as waste, since the screen was unable to correct them. Hence, this *Zivug* is called "a purification of the waste". Only the amount of waste included in the screen gets corrected and can make a *Zivug*.

Nikvey Awzen, Hotem, Eynaim (נקבי אוזן, חוטם, עיניים) – during the *TB Malchut* of each of the 5 *Sefirot de Rosh* of *Hochma* rose and made an opening in them: in the *Hotem* (nose), the *Awzen* (ear) and the *Eynaim* (eyes). Before the rise of *Malchut* there was only one opening in the *Rosh* of each *Sefira* – the *Peh* (mouth).

Nikvey Eynaim (נקבי עיניים) pupils of eyes – *Behina Aleph de Rosh*. *Hochma* is called "eyes". Owing to the rise of *Malchut* to the *Eynaim*, *Hochma* appeared in the *Nukva* as well.

Nimshach (נמשך) attraction – descent of the light through the power of the *Aviut*, i.e., desire in the creation is called "spreading" or "attraction".

Nitzutz (נצוץ) a spark (pl. *Nitzutzim*) – the Reflected Light. *Nitzutzin* (נצוצין) – sparks-reminiscences left from the lights of the *Partzuf Nikudim* after they disappeared from the broken vessels. There are two kinds of light in them: 1) the Direct Light (pure) called "the lights" left in the world of *Atzilut*; 2) the Reflected Light (coarse) called "sparks", which descended to the worlds of the *BYA*.

Noflim (נופלים) fall – when *ZA* is worthy of receiving the light, *Tvunah* rises to *Ima*, makes a *Zivug* on the *Aviut Bet* and passes the light to *ZA*. This is called "to support the falling *ZON*", since they receive the light from the *Gar*.

Nogeah (נוגע) touch – transformations that take place between the levels, although insufficient for the separation from the root.

Nukva (נוקבא) – the *Nukva* grows so as to be face to face with *ZA* in full height in one *Keter*. The smallest state of the *Nukva* is a point below the *Yesod de ZA*.

Nun (נ) – the fourteenth letter of the Hebrew alphabet; the numerical value: 50.

O

Ohr (pl. Orot) (אור) light – all that is inside the *Behina Dalet*, beside the desire to receive pleasure.

Ohr Atzilut (אור אצילות) – the light of *Hochma* (wisdom).

Ohr Beria (אור בריאה) – the light of *Hassadim* (mercy) without the light of *Hochma*.

Ohr Eynaim (אור עיניים) the light of the eyes – the light emerging as a result of interaction between the Direct light and the screen standing in the *Nikvey Eynaim*, *NE* (*Aviut Aleph*). The *Ohr Eynaim* spreads from the World of Infinity to the screen. Such light is always the *Ohr Hochma* or the *Ohr Eynaim*.

Ohr Hadash (אור חדש) new light – any light that emanates as a result of correction of the vessels in the world of *Atzilut* (the light felt in the corrected vessels in *Atzilut*).

Ohr Hochma (אור חכמה) the light of *Hochma*, the light of wisdom – the light emanating from the Creator to the creation, the essence and life of all that exists.

Ohr Hozer (אור חוזר) *OH*, the Reflected Light – the light rising from a coarser vessel to a purer one called the top-down emanation of the light. The Reflected Light is rejected by the *Behina Dalet* with the help of a screen.

Ohr Makif (אור מקיף) the *OM*, the Surrounding Light – any light rejected by a screen due to its weakness and inability to receive the light in the *Sof* of the *Partzuf*. The *OM* surrounds the *Partzuf* and presses on the screen intending to be received in the future.

Ohr Malchut (אור מלכות) See **Ohr Nefesh.**

Ohr Mit'agel (אור מתעגל) rounded light – the Direct Light descends to the *Kli* in accordance with its desire, the *Behina Dalet*, which resembles a heavy object falling to the ground. The *Kelim* without the

Aviut (i.e., a strong desire) don't have power to attract the light, so it becomes rounded.

Ohr Mugbal BeKli (אור מוגבל בכלי) the light limited by the vessel – when the light can spread in the vessel according to the degree of the *Aviut de Kli*.

Ohr Nefesh (אור נפש) the light of *Nefesh* – the light received by the *Partzuf* from the upper level and not from the World of Infinity. It is also called the "*Ohr Nekeva*" or the "*Ohr Malchut*".

Ohr Nekeva (אור נקבה) See **Ohr Nefesh.**

Ohr Panim (אור פנים) light of face – the light of *Hochma*.

Ohr Pnimi (אור פנימי) the *OP*, the Inner Light – the light dressed in the *Kli*.

Ohr Reshimo (אור רשימו) the light of reminiscence – that, which is left in the *Kli* after the light exits it.

Ohr Yashan (אור ישן) – the light that remained in the world of the *Nikudim* after breaking of the vessels.

Ohr Yashar (אור ישר) the Direct Light – the light descending from the World of Infinity to the spiritual objects, worlds and the *Partzufim*, not felt by the *Kelim de Igulim* (the circular vessels without an anti-egoistic screen), only by the *Kelim de Yosher* (*Kelim* with a screen, the corrected desires). The *Ohr Yashar* (*OY*) is the light received by a coarser vessel from a purer one. This is called the top-down emanation of the light.

Olam (עולם) world – the name "world" starts from the *Partzuf BON* of the world of *Adam Kadmon*, because *ZA* and *Malchut* of the inner vessels of the *Behina Dalet* disappeared, turning into the *Kelim* for the *Ohr Makif*. In this case they are called the *Heichalot* (palaces). **Olam** means "concealed" ("*Alama*" - concealment).

Olam HaBah (עולם הבא) the future world – the lights of *Tvunah* that constantly spread in the *ZON*. "*Le Atid Lavo*" (in the future) means the lights of the upper *Bina*, since they are to enter *ZA* in the future.

Olamot VeNeshamot (עולמות ונשמות) the worlds and the souls – the *AVI* make two *Zivugim*: 1) "back to back" to enliven the worlds with the light of *Hassadim*; 2) "face to face" to give birth to the souls. The first, outer *Zivug* produces "garments", the second, inner *Zivug* spreads the *Ohr Hochma* and gives birth to the souls. Hence there are three *Partzufim*: the outer and intermediate of the first *Zivug* and the inner of the second.

Orech (אורך) length – distance between the two opposite ends of the level, from the purest (the uppermost) property to the coarsest (the lowest).

Otiot (אותיות) – the *Kelim* (the vessels).

P

Panim (פנים) face – a place for reception or bestowal in the *Kli*.

Panim be Panim (פנים בפנים) face to face – when the *Nukva* receives the Supreme Light from the face of the *Zachar* to its own face.

Panim Lemala (פנים למעלה) face up – the weakening of the screen; directed to the smaller *Aviut*.

Panim Lemata (פנים למטה) face down – when the light spreads according to the *Aviut*.

Panui (פנוי) vacant – a place ready to be corrected.

Parsa (פרסא) boundary – a partition dividing the *Partzuf* into the vessels of reception and the vessels of bestowal.

Partzuf (פרצוף) – the 10 *Sefirot* one under another, which emerged due to the rise of *Malchut* to the Creator.

Pashut (פשוט) simply – no difference in levels and sides.

Pe'ah (פאה) *Malchut* – because it is the last *Sefira*.

Peh (פה) - *Malchut de Rosh*.

Perud (פרוד) – two levels having no common properties.

Petah (פתח) opening – spreading of the light in the *Guf*, which lets it in.

Pey (פ) – the seventeenth letter of the Hebrew alphabet; the numerical value: 80.

Pnei Nekeva (פני נקבא) woman's face – *Kelim* for the reception of the *Ohr Hochma*.

Pnei Zachar (פני זכר) man's face – spreading of the light of *Hochma*.

Pnimi (פנימי) inner – the *Partzufim* of conception, feeding and maturity dress ontoe into another so that the biggest of them is the innermost.

Pnimiut (פנימיות) – the *Aviut* of the screen, since it is a place where the light spreads.

Psolet (פסולת) waste – the *Kelim* left after their selection.

Ptihat Eynaim (פתיחת עיניים) open eyes – the light of the eyes, the light of *Hochma*.

R

Rachel (רחל) – *Nukva* of ZA located from its *Chazeh* and below.

Rachok (רחוק) far – the maximal transformation of properties. Small luminescence of the *Ohr Hochma*. "Near" means a great amount of the *Ohr Hochma*.

RADLA (רדל"א) – the 10 *Sefirot* of the *Partzuf Atik* called "unattainable head", because they use *Malchut* of the *TA*.

Rahav (רחב) broad – spreading of the light of *Hassadim*.

Rakia (רקיע) firmament – the *Yesod de ZA*, since it is its end, the upper waters, and the beginning of the *Nukva*, the lower waters.

Reiach (ריח) smell – the light in ZA *de Rosh* called "*Hotem*" (nose).

Resh (ר) - the twentieth letter of the Hebrew alphabet; the numerical value: 200.

Reshimo (רשימו) reminiscence – that, which the light leaves behind after its disappearance, which is the root of a new *Partzuf*.

Reshit (ראשית) in the beginning – *Hochma de Zeir Anpin*.

Ribuah (ריבוע) a square – the *Zivugim* made by *Malchut* as it rises from the *Behina Dalet* to the *Behina Gimel* to the *Behina Bet* etc., until it reaches the *Peh*. The name also derives from the four kinds of weakening of the screen.

Ribui Ohr (ריבוי אור) a large amount of the light – a large number of the *Reshimot*, which were not renewed during a *Zivug*, hence they require correction and raise *MAN* to a new *Zivug*.

Riyah (ראיה) sight – spreading of the light from the World of Infinity to a screen. The light descending from the World of Infinity is always the *Ohr Hochma* or the *Ohr Eynaim*, or the sight, or the *Ohr Hochma de Rosh*.

Rosh (ראש) head – the part of the creation most similar to the root. The 10 *Sefirot* of the Supreme Light spreading to the screen of *Malchut* so as to raise the Reflected Light are also called so, because they precede the screen and the *Ohr Hozer*. The 10 *Sefirot* of the Direct Light dressed in the 10 *Sefirot* of the Reflected light have the same name.

Rosh Shualim (ראש לשועלים) "head of a fox" – the *Rosh* of the lower level. It is simultaneously considered "a lion's tail" – the end of the upper level.

Ruach (רוח) spirit – the light of *Hassadim*, which fills the *Kli* of ZA. Its nature consists in rising to *Bina*, receiving the light and descending to *Malchut* so as to pass the light to it.

Ruchaniut (רוחניות) spirituality – abstract from all material notions, i.e., from categories of time, place, imagination, movement.

S

Said to the world: "Stop spreading" (אמר לעולמו די ולא תתפשטו יותר) – *Malchut* blocks the light from spreading in the *Chazeh* of the world of *Yetzira* and makes the boundary there.

Salik Beruta (סליק ברעותא) – **a** *Zivug* on the *Masach de Aviut Shoresh.*

Samech (ס) – the fifteenth letter of the Hebrew alphabet; the numerical value: 60.

Samuch (סמוך) near – similarity of the properties.

Sandalphon (סנדלפון) – *Malchut* of the light of the *Partzuf Ima* dressed in *Malchut* of the world of *Beria*.

Searot (שערות) hair – the light, which brain is unable to endure for the lack of correction, absence of a screen. Hence, it gets outside of the *Partzuf Galgalta*. It is also called "excessive brain" ("*Motrei Mocha*").

Sefira (ספירה) – the 10 *Sefirot* of the Direct Light dressed in the 10 *Sefirot* of the Reflected Light born in one *Zivug* are called "one *Sefira*" after the uppermost *Sefira*, despite the fact that it includes the 10 *Sefirot* in height and width.

Segol (סגול) violet – a hint at three points of *HaBaD*, where *Hochma* and Bina are positioned face to face.

Shadayim (שדיים) breasts – nipples are the source of the *Ohr Hassadim*; now the *Ohr Hochma* shines there as well.

Shana (6000 years **- ששת אלפים שנה)** – the world of *Assiya* is called "2000 years of *Tohu*", since *Tohu* means the *Klipot*; the entire world of *Assiya* is in the *Klipot*. The world of *Yetzira* is called "2000 years of the *Torah*", because *Yetzira* is the property of ZA (the written *Torah*). The world of *Beria* is called "2000 years of *Mashiach's* coming". Beria is the property of *Bina* (*Ima*), the source of deliverance called "*Leah*, *Mashiach* Ben-David's mother".

Shem (שם) name – a formula, which explains how the light designated by it gets revealed on this particular level, because each level is characterized by its own way (name) of attainment.

Shemiya (שמיעה) hearing – the light in the *Sefirat Bina de Rosh* (in head of the *Partzuf*).

Shena (שינה) sleep – when the *Partzuf* ascends with *MAN*, it is considered to be sleeping in its permanent place, i.e., instead of the *Ohr Hochma* (which is gone now) it retains just a sustaining luminescence.

Shevira (שבירה) breaking – disappearance of a screen's boundary.

Shevira (שבירה) breaking – the downfall of the *Kelim* into the impure forces. The process is also called the "*Neshirat Evarim*" (the "fall-off of organs").

Shin (ש) – the twenty-first letter of the Hebrew alphabet, the numerical value: 300.

Shoresh (שורש) root – all properties of *Keter*, the 10 *Sefirot de Rosh*.

Shvirat Kli (שבירת כלי) breaking of a vessel – when the *Kli* is unable to receive the light.

Sigim (סיגים) – *Malchut*, mixed with seven *Malachim*, which caused the breaking of the world of the *Nikudim*.

Sium Kelim shel Panim (סיום כלים של פנים) end of the vessels of "face" – the level of *Chazeh*.

Sium Ragley Adam Kadmon (סיום רגלי אדם קדמון) end of legs of the world of *Adam Kadmon* – the point of This world, where the line of the Supreme Light ends; the position of the Central point of all worlds.

Sium Ragley Atzilut (סיום רגלי אצילות) end of legs of the world of *Atzilut* – the *Bina de Gufa* of the *Partzuf Nekudot de SAG* (the middle of *Tifferet* in its *Guf*).

Sium shel Tzimtzum Aleph (סיום של צימצום א') End of the First Restriction – located above the point of This world.

Sium shel Tzimtzum Bet (סיום של צימצום ב') End of the Second Restriction – the *Parsa* below the world of *Atzilut*.

Sof, or Sium (סוף או סיום) – end, ending – the refusal of the *Behina Dalet* to receive the light. The *Behina Dalet* is called "end", because it blocks the reception of the light, thus ending the level.

Sovel (סובל) suffer – when the *Kli* is free to receive the light, but chooses not to.

Sovev (סובב) – a cause of a *Zivug*.

T

Ta'amim (טעמים) tastes – top-down spreading of the light from the *Peh* to the *Tabur*.

Tabur (טבור) navel – the *Malchut de Guf*, from which the actual rejection of the light starts.

Tabur Lev (טבור לב) – the place of the *Chazeh*.

Tachlit Kulam (תכלית כולם) the ultimate purpose – being the coarsest of all, the *Behina Dalet* is called the "*Sof*" (end). All the *Madregot* (levels, worlds etc.) were created only in order to correct and fill it.

Tardema (תרדמה) slumber – The state of ZA while raising *MAN*. It is also called "*Dormita*".

Tav (ת) the twenty-second letter of the Hebrew alphabet; the numerical value: 400.

Tchelet (תכלת) light blue – *Malchut* of the light of the *Partzuf Ima* dressed in *Malchut* of the world of *Beria*.

Techiyat Metim (תחיית מתים) resurrection of the dead – return from the *BYA* to *Atzilut*, since exiting *Atzilut* is called "death".

Tefillin (תפילין) – *Tzitzit* is hair of ZA that shines in the *Rosh de Nukva* and creates the *Tefillin* on its *Metzah* (forehead).

Tehum Shabbat (תחום שבת) – the boundary set by the power of *Malchut* for the spreading of the Supreme Light in the *Chazeh de Yetzira*.

Tenuah (תנועה) movement – any renewal of spiritual form (properties) with regard to the previous form (properties).

Terem ve Achar Kach (טרם ואחר כך) – when the relation between cause and effect is discussed, cause is called "*Terem*" and effect – "*Achar Kach*".

Tet (ט) – the ninth letter of the Hebrew alphabet; the numerical value: 9.

Tipa (טיפה) a drop – intermittent reception of the light, on and off.

Tipat HaHolada (טיפת ההולדה) – the light of *Hesed* of the *Partzuf Abba*lowering the screen from the eyes.

Tohu (תוהו) – the *Partzuf Atik* unattainable by the lower *Partzufim*. *Bohu* (בוהו) is the *Partzuf Arich Anpin* (AA), which can be attained.

Tohu (תוהו) – the unattainable *Atik*.

Torah (תורה) – the light of ZA.

Tosefet Shabbat (תוספת שבת) – the descent of the Supreme Light causing the ascent of the worlds at the fifth hour of the sixth day (*Erev Shabbat*).

Tzadi (צ) – the eighteenth letter of the Hebrew alphabet; the numerical value: 90.

Tzar (צר) narrow – the abatement of the *Ohr Hassadim*. *Rahav* (wide) means spreading of the *Ohr Hassadim*. Restriction of the *Ohr Hochma* is called "short". Spreading of the *Ohr Hochma* is called "long".

Tzela (צלע) – the name of the *Nukva*, when it is attached "back to back" to the opposite side of the *Chazeh de* ZA. Since it is attached to the *Guf de* ZA, both of them use the same *Keter*.

Tzelem (צל"ם) – dressing of the light of the *Mochin de* ZA.

Tzelem (צל"ם) – the Reflected Light that rises owing to the inclusion of the lower one's *MAN* into the upper one's screen and the *Aviut*. The 10 *Sefirot* of the Direct Light are dressed on it. This light refers to the upper one, but since it makes a *Zivug* for the lower one's sake (on its *Aviut*); the Reflected Light descends with the light that refers to the lower one. However, in order to receive it, the lower one has to consecutively diminish the light by three levels called "*M-L-Tz*", or, if read bottom-up by the lower one – "*Tze-Le-M*".

Tzere (צירה) – the name of *Hochma* and *Bina*, when *Bina* constitutes the opposite side of *Hochma* and has no point of *Da'at*, which leads to a *Zivug* with *Hochma*. *Bina* is also called "*Tzere*", since all parts of ZA take their form thanks to its *Aviut*.

Tzimtzum (צימצום) a restriction – overcoming one's desire. One restricts reception despite the passionate "desire to receive".

Tzimtzum Aleph (צימצום א') – a restriction imposed on *Malchut* (the *Behina Dalet*), hence the line of the World of Infinity ends in *Malchut* of the *NHY*.

Tzimtzum Bet (צימצום ב') – a restriction of the *NHY* of the world of *AK* (*Behina Bet*), hence the line of the World of Infinity ends in *Bina de NHY* of the world of *AK*, where the place of the *BYA* starts. The Second Restriction is a merging of two properties: mercy (of *Bina*) and judgment (of *Malchut*).

Tzinor (צינור) pipe – the *Kelim de Ohr Yashar* (the Direct Light), since they confine the light within their limits.

Tzion (ציון) – inner *Yesod* of the *Nukva*. "*Tzion*" derives from "*Yetzia*" (exit).

Tziporney Raglaim (ציפורני רגליים) toe-nails – end of any *Partzuf*.

Tzitzit (ציצית) – the hair of ZA that shines in the *Rosh de Nukva* and creates the *Tefillin* on its *Metzah* (forehead).

Tzura (צורה) form – four degrees of the *Aviut* in the *Masach* of *Malchut* called "*Hochma*", "*Bina*", "*ZA*" and "*Malchut*" (four forms).

Tzvaot Malchut ((צבאות מלכות (גם חילות) – the *Partzufim*, which emerge from *Malchut* in the worlds of the *BYA*.

Y

Ya'akov (יעקב) – the *Vak* of *Zeir Anpin* or the outer *Partzuf*.

Yamey Kedem (ימי קדם) past days – the *Sefirot* of the *Partzuf Atik*, since *Malchut* of the *TA* is concealed from all the other *Partzufim* of *Atzilut*.

Yarchey Ibur (ירחי עיבור) months of conception or months of pregnancy – time and place constitute a renewal of form, quality. The *Partzuf* perfects itself by way of numerous *Zivugim* and the lights in the process of 7, 9 or 12 months of pregnancy in accordance with the number of the lights necessary to completely feel the *Partzuf*.

Yashar (ישר) straight – the descent of the Supreme Light into the *Kelim* in precise correspondence with their desire, which resembles a heavy object falling to the ground. the *Kelim* without the *Aviut* (i.e., a strong desire) don't have power to attract the light, so it becomes rounded.

Yechid (יחיד) One – the Supreme Light leading to the unity of all properties. *Miuchad* means that in the *Gmar Tikkun* everything becomes one.

Yechida (יחידה) – the light in the *Sefirat Keter*.

Yenikat Klipot (יניקת קליפות) attachment of the impure forces – the substance of the *Klipot* is absolute evil; hence they cannot receive any light. However, when the vessels got broken, the *Kelim* of bestowal (the *GE*) fell into the impure forces of the *AHP* and became their soul and life.

Yerida (ירידה) descent (from a level) – it occurs during the second spreading of the light, when the *Ohr Hochma* comes and dresses in the *Kli Keter*. The level of *Keter* turns out to have descended to the level of *Hochma*, *Hochma* – to *Bina*, etc.

Yerida le Klipot (ירידה לקליפות) descent to the impure forces – as a result of *MAN* raised by the souls to the *ZON*, the *ZON* rise to the *AVI* to receive the new light. If the souls' actions (properties) deteriorate, the *ZON* lose the *Ohr Hochma*, because the light comes to *ZON* only as a result of *MAN* raised by the souls, when the *Kelim* rise from the worlds of the *BYA*, go through selection and dress in the *ZON*. If *MAN* disappears, the light exits and the *ZON* return to their place. The *Kelim NHY* of *ZA* and the 9 lower *Sefirot* of the *Nukva*, which rose to the *BYA* and dressed in the *ZON*, descend (fall) into the *Klipot*.

Yesh (יש) existing – the presence of the *Ohr Hochma* is called "*Yesh*". The disappearance of the *Ohr Hochma* is called "*Ain*" (absence).

Yetzia le Hutz (יציאה לחוץ) getting outside – transformation of properties in a certain part of the *Partzuf* leads to its coming out of that *Partzuf* and becoming independent. At that, no changes take place in the first *Partzuf*.

Yetziat Ohr Derech Eynaim (יציאת אור דרך עיניים) the light emanating from the eyes – when *Malchut* rises to the *Nikvey Eynaim* (*NE*) and makes a *Zivug*, the light of this *Zivug* shines through the pupils of the eyes and not through the mouth.

Yir (עיר) city – the state of the world of *Atzilut*, when the worlds ascend to it.

Yirushalayim (ירושלים) Jerusalem – the outer *Yesod de Malchut*.

Yosef (יוסף) – *Yesod* of *Zeir Anpin*.

Yotzer (יוצר) – spreading of the light in the worlds, which includes everything, but the will to receive.

Yud (י) – the tenth letter of the Hebrew alphabet; the numerical value: 10.

Yud-Aleph Simaney Ketoret (י"א סימני קטורת) eleven parts of incense burning – sparks of the light left for the resurrection of the *Lev HaEven* (stony heart).

Z

Zachar (זכר) male essence – the upper *Partzuf* gives the same light it has to the lower one.

Zanav LeArayot (זנב לאריות) lion's tail – end of the upper level, which turns into the *Rosh* of the lower level called "fox's head".

Zayin (ז) – the seventh letter of the Hebrew alphabet; the numerical value: 7.

Zeir Anpin (זעיר אנפין) – the literal meaning is "small face", since the essence of ZA is the light of *Hassadim* and a little light of *Hochma*. The *Ohr Hochma* is called "face", therefore *Keter* is called the "*Arich Anpin*" (big face), because it is filled with the light of *Hochma*.

Zivug Gufani (זיווג גופני) bodily *Zivug* – coition of *Abba*and *Ima* for passing the light to the souls (ZON).

Zivug Haka'a (זיווג הכאה) – an impact coition – a screen's action directed at pushing the light away from the *Behina Dalet* and returning it to the root, the source. There are two opposite actions present in this phenomenon: rejection of the light and consecutive interaction with it, which leads to reception of the light in the *Kli*, because the rejected light turns into the Reflected Light, i.e., into the *Kli* that reveals the light in the *Partzuf*.

Zivug Pnimi Shel Atzilut (זיווג פנימי של אצילות) the inner *Zivug* in the world of *Atzilut* – the inner *Kelim de Atzilut* are the *KaHaB* called "*Mocha*" (brain), "*Atzamot*" (bones) and "*Gidin*" (tendons), filled with the lights: *Nefesh*, *Ruach* and *Neshama*. Having no *Kelim* of their own, the lights *Haya* and *Yechida* dress in the light of *Neshama*. This is because the *Kelim* of ZA and *Malchut* that must be filled with the lights *Haya* and *Yechida* got separated from the *Partzuf*. Other ZA and *Malchut* called "*Bassar*" (flesh) and "*Or*" (skin) are used instead of them. These are not real complete vessels, but only dress the *Guf* from outside. They receive

the lights *Ruach* and *Nefesh* that fill them from the inner *Kelim*. That is why *Ruach* and *Nefesh* fill both the inner and outer *Kelim*. A *Zivug* on the inner *Kelim* creates human souls and a *Zivug* on the outer *Kelim* creates the souls of angels. Hence, born from the inner *Kelim* of the *Partzuf*, the human souls are considered inner, while the souls of angels born from the outer *Kelim* of the *Partzuf* are regarded outer.

Zivug Ruchani (זיווג רוחני) – A *Zivug* that comes from the *Rosh de SAG* to the *Rosh de Nikudim* and corrects the *Gar de Nikudim*, but does not spread to the *Guf de Nikudim*. It is also called "coition by a kiss".

Zivug Shel Neshikin (זיווג של נשיקין) coition by a kiss – *Zivug* that comes from *Rosh de SAG* to *Rosh de Nikudim* and corrects *Gar de Nikudim*, but does not spread to *Guf de Nikudim*. It is also called "the spiritual coition".

Zivug Shel Yesodot (זיווג של יסודות) coition of bodies – corrects the *Zat* of the seven lower *Sefirot* of the *Partzuf*. It is also called "the lower *Zivug*" and "bodily *Zivug*".

Zivug Tadir (זיווג תדיר) permanent *Zivug* – coition of *Abba*and *Ima* in their places.

Zman (זמן) time – a certain number of properties, which develop one out of another as cause and effect.

ZON Shel Klipah (זו"ן של קליפה) – only the *Kelim* of the seven lower *Sefirot* got broken.

OUR OTHER BOOKS

Guide to the Hidden Wisdom of Kabbalah with Ten Complete Kabbalah Lesson: provides the reader with a solid foundation for understanding the role of Kabbalah in our world. The content was designed to allow individuals all over the world to begin traversing the initial stages of spiritual ascent toward the apprehension of the upper realms.

Attaining the Worlds Beyond: is a first step toward discovering the ultimate fulfillment of spiritual ascent in our lifetime. This book reaches out to all those who are searching for answers, who are seeking a logical and reliable way to understand the world's phenomena. This magnificent introduction to the wisdom of Kabbalah provides a new kind of awareness that enlightens the mind, invigorates the heart, and moves the reader to the depths of their soul.

Introduction to the Zohar: is the second in a series written by Kabbalist and scientist Rav Michael Laitman, which will prepare readers to understand the hidden message of "The Zohar". Among the many helpful topics dealt with in this companion text to The Science of Kabbalah, readers are introduced to the "language of roots and branches", without which the stories in the Zohar are mere fable and legend. Introduction to the Zohar will certainly furnish readers with the necessary tools to understand authentic Kabbalah as it was originally meant to be, as a means to attain the Upper Worlds.

Kabbalah for Beginners: By reading this book you will be able to take your first step in understanding the roots of human behaviour and the laws of nature. The contents present the essential principals of the Kabbalistic approach and describe the wisdom of Kabbalah and the way it works. Kabbalah for beginners is intended for those searching for a sensible and reliable method of studying the phenomenon of this world for those seeking to understand the reason for suffering and pleasure, for those seeking answers to the major questions in life. Kabbalah is an accurate method to investigate and define man's position in the universe. The wisdom of Kabbalah tells us why man exists, why he is born, why he lives, what the purpose of his life is, where he comes from, and where he is going after he completes his life in this world.

Root of All Science: The process of examining our world with the help of the human mind and manmade tools is called science. All fields of science deal with what is perceived through our natural five senses, yet the Wisdom of Kabbalah deals with acquiring knowledge that exceeds their limitations.

In Root of All Science, Rav Michael Laitman presents the differences between Kabbalistic scientific method and the current method used by scientists. The distinction is in the ability of Kabbalah to incorporate human awareness in a verifiable analysis of reality. The enormous significance of this additional focus, to both the scientific researcher and the seeker of spirituality, is that it provides the leap in dimensions enabling the observer to penetrate the causal level of all aspects of existence and all events that occur in this world.

Wondrous Wisdom: Today interest in Kabbalah has exploded world-wide. Millions of people are seeking answers as to what this ancient wisdom really is, and where they can find authentic instruction. With so many conflicting ideas about Kabbalah on the internet, in books, and in the mass media; the time has finally arrived to answer humanity's need, and reveal the wisdom to all who truly desire to know. In Wondrous Wisdom you will receive the first steps, an initial course on Kabbalah, based solely on authentic teachings passed down from Kabbalist teacher to student over thousands of years. Offered within is a sequence of lessons revealing the nature of the wisdom and explaining the method of attaining it.

> *But if you listen with your heart to one famous question, I am sure that all your doubts as to whether you should study the Kabbalah will vanish without a trace. This question is a bitter and fair one, asked by all born on earth: "What is the meaning of my life?"*
>
> Rav Yehuda Ashlag,
> from "Introduction to
> Talmud Eser Sefirot"

ABOUT BNEI BARUCH

Bnei Baruch is a non-profit group centered in Israel that is spreading the wisdom of Kabbalah to accelerate the spirituality of mankind. Kabbalist Michael Laitman PhD, who was the disciple and personal assistant to Kabbalist, Rabbi Baruch Ashlag, the son of Kabbalist Rabbi Yehuda Ashlag (author of the Sulam Commentary on the Zohar), follows in the footsteps of his mentor in guiding the group.

Rav Laitman's scientific method provides individuals of all faiths, religions and cultures the precise tools necessary for embarking on a highly efficient path of self-discovery and spiritual ascent. The focus is primarily on inner processes that individuals undergo at their own pace. Bnei Baruch welcomes people of all ages and lifestyles to engage in this rewarding process.

In recent years, an awakening of a massive worldwide quest for the answers to life's questions has been underway. Society has lost its ability to see reality for what it is and in its place easily formed viewpoints and opinions have appeared.

Bnei Baruch reaches out to all those who seek awareness beyond the standard view. It offers practical guidance and a reliable method for understanding the world's phenomena. The group's unique method not only helps overcome the trials and tribulations of everyday life, but initiates a process in which individuals extend themselves beyond the standard boundaries and limitations of today's world.

Kabbalist Rabbi Yehuda Ashlag left a study method for this generation, which essentially 'trains' individuals to behave as if they have already achieved the perfection of the Upper Worlds, here in our world.

In the words of Rabbi Yehuda Ashlag, "*This method is a practical way to apprehend the Upper World and the source of our existence while still living in this world. A Kabbalist is a researcher who studies his nature using this proven, time-tested and accurate method. Through this method, one attains perfection, and takes control over one's life. In this way, one realizes one's true purpose in*

life. Just as a person cannot function properly in this world having no knowledge of it, so also one's soul cannot function properly in the Upper World having no knowledge of it. The wisdom of Kabbalah provides this knowledge."

The goal-orientated nature of these studies enables a person to apply this knowledge on both an individual and collective basis in order to enhance and promote the spirituality of humankind, and indeed the entire world.

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